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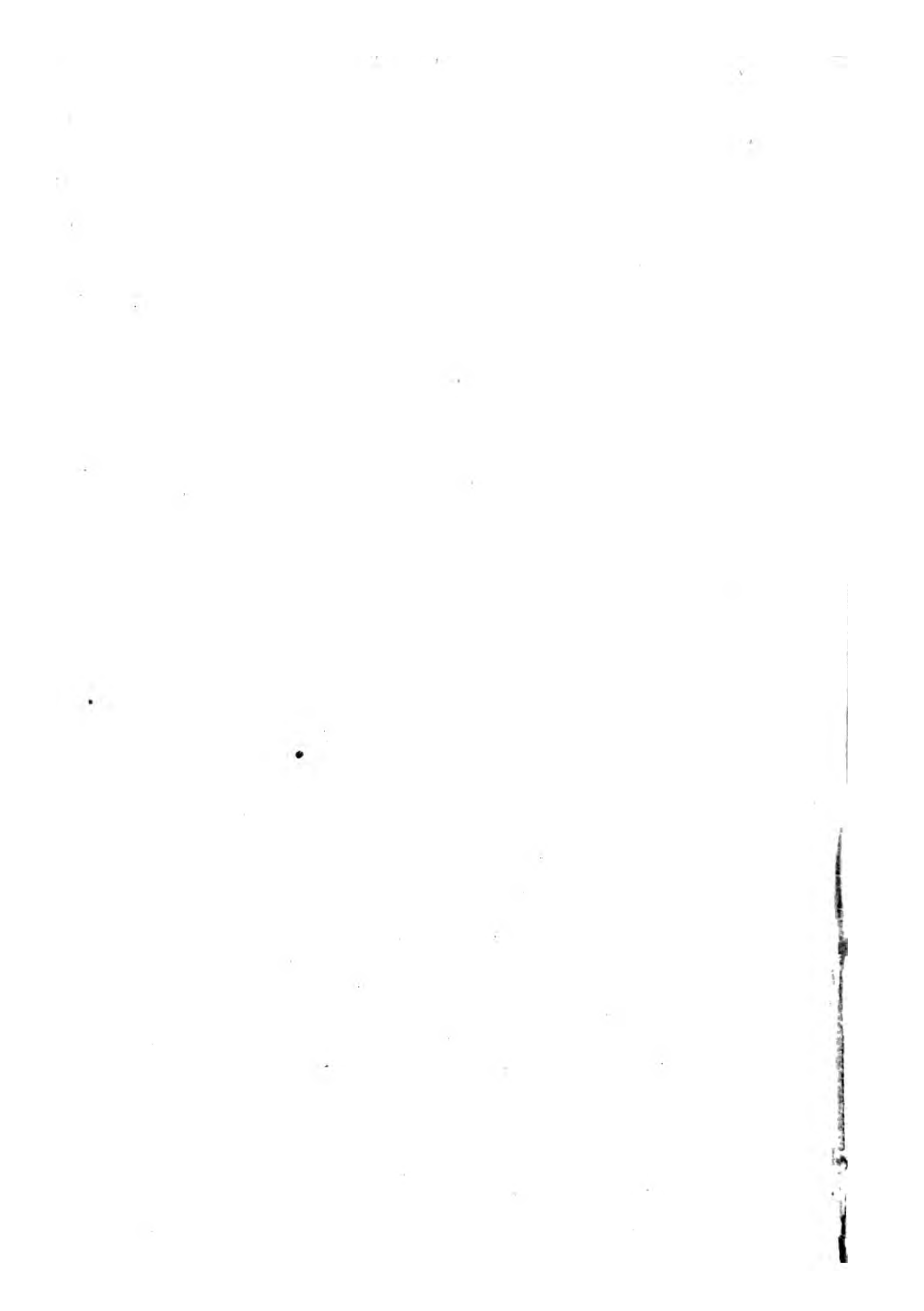
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THE THEBAN TRILOGY
OF
SOPHOCLES

MR. LINWOOD'S EDITION OF SOPHOCLES.

The Fourth Edition, in 8vo. price 16s.

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THE THEBAN TRILOGY

OF

SOPHOCLES

WITH COPIOUS EXPLANATORY NOTES FOR THE
USE OF ELEMENTARY STUDENTS

BY THE

REV. W. LINWOOD, M.A.

LATE STUDENT OF CHRIST CHURCH, OXFORD

Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἡρέμα, κισσέ,
'Ερπύζοις χλοερούς ἐκπροχέων πλοκάμους.
Καὶ πέταλον πάντη θάλλοι ῥόδον, ἥ τε φιλορρῶξ
'Αμπελος, ὕγρὰ περιζ κλήματα χευαμένη,
Εἵνεκεν εὐεπίης πινυτόφρονος, ἣν ὁ μελιχρὸς
'Ἦσκησεν Μουσῶν ἄμμιγα καὶ Χαρίτων.



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P R E F A C E.

THE Text of the present Edition of the Theban Plays of Sophocles is, with a very few exceptions, the same with that of the Fourth Edition of the entire Plays lately published by the same Editor.

In the Notes all critical discussions have been avoided, as unsuited to the requirements of Elementary Students. It has therefore been necessary to pass over without comment some passages which there is reason for believing to be corrupt,* and to leave others unnoticed where an interpolation† may justly be suspected. It is not thought, however, that this omission will occasion any serious loss to the student.

The translated passages will be found to comprise all which are likely to present any difficulty to those moderately acquainted with Greek idiom and construction. It will be observed that of these passages only one interpretation has been given. It will not be supposed from this that no other interpretation is in any

* That many such instances exist is certain, although the number has probably been much exaggerated by the innovating zeal of a certain School of Critics. I may take this opportunity of saying that I think that in CEd. Tyr. 362. we should read *ὅν ζητεῖς* for *οὗ ζητεῖς*—in 667. *προσάψεις* for *προσάψει* (comp. CEd. Col. 234. Eurip. Med. 78.)—in 766. *ἔσται τὰδ'* for *πάρεστιν* (comp. Eur. Hel. 1294.)—in 1134. *ἐν Κιθαιρῶνος τόποις* for *τὸν Κιθαιρῶνος τόπον*—in CEd. Col. 1565. *κοῦ μάταν* for *καὶ μάταν* (comp. 1451.)—and in Antig. 208. *τιμῇ προέξουσ'* for *τιμὴν προέξουσ'* (comp. CEd. T. 1115).

† Perhaps one of the most striking instances of this fertile source of corruption occurs in the speech of Antigone 891–928. If it were worth while to add another conjecture to those already made

case thought possible ; but it has been thought better not to confuse the student by discussing different explanations of the same passage.

Care has been taken to point out from time to time the connexion of thought, which in Sophocles is often intricate and obscure ; but this has not been done to such an extent as to render attention unnecessary on the part of the student. It is an evil and not an advantage to the learner, when explanations of this kind are so multiplied as to supersede the necessity of the reader's thinking for himself.

An outline of the Argument of the three Plays has been prefixed, which the reader will do well to peruse carefully before beginning the perusal of the Plays themselves. This outline has been made full enough to answer the purpose of the student, without going into that minuteness of detail which is apt to become wearisome rather than instructive, and which the intelligent reader cannot fail to supply for himself.

As the Choruses from their obscurity and difficulty

on this passage, I would propose in v. 904. to read *καλῶς* for *καίτοι*, and then, rejecting as spurious 900-903. 915-923. 925-928., to restore the whole passage thus :

Καλῶς σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ.
οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μήτηρ ἔφυν
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω ;
πόσις μὲν ἂν μοι κατθανόντος ἄλλος ᾦν,
καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον,
μητρὸς δ' ἐν Ἄιδου καὶ πατρὸς κεκευθότιν
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
τοιῶδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν,
τὴν δυσσέβειαν [δ'] εὐσεβοῦς ἐκτησάμην.

are to many the most repulsive portion of the Greek Tragedians, a literal translation of these has been given for the benefit of those who may desire such assistance.

Grammatical difficulties have been explained as they arise, and a copious selection of parallel passages has been given, to which the student is solicited to give his earnest attention. There is no way so effectual as this for becoming familiarised with the construction and phraseology of the Greek tragic writers. In selecting these use has been made of the citations of previous scholars, but a considerable number of fresh ones have been added.

The citations from the Dramatic poets are taken from Dindorf's Edition of the *Poetæ Scenici Græci*, and the references have been all carefully verified whilst the work has been passing through the press. This labour will be appreciated by those who know how much time is often lost to the student by citations carelessly given, or by citing from editions which are not specified, or which are not readily accessible to the student.

It is hoped that the present edition of these Plays may not only be found useful by Elementary Students but may also serve as a help to those whose Greek studies have been interrupted or laid aside. It is believed that there are many who would be glad of such assistance to renew their acquaintance with what is justly considered as the purest and most finished specimen of the Attic stage.

November 1877.

THE ARGUMENT
OF
THE THEBAN TRILOGY.*

AN ORACLE had been given to Laius, king of Thebes, intimating that, in consequence of a crime formerly committed by him, he should be slain by his own son. To prevent, as he thought, the fulfilment of this prediction, when a son had been born to him by his queen Jocasta, he gave the infant, with its feet pierced and fastened together (hence the name *Οἰδίπους*, comp. *Æd. T.* 1036. *Eurip. Phœn.* 26. 27), to a shepherd, a faithful domestic of his house, that he might expose him on mount Cithæron, a common pasturage between Corinth and Thebes. Instead, however, of leaving the infant to perish, as he had been directed, this shepherd gave him to another shepherd, who was in the service of Polybus, king of Corinth. This shepherd takes the infant to Polybus, by whom, being childless, he is adopted as his son. Some suspicions having been thrown out, when *Ædipus* was grown up, that he was not the real son of Polybus, *Ædipus* decides on consulting the oracle on the subject. The oracle does not gratify his curiosity on this point, but it informs him that he was destined to be the murderer of his father, and afterwards to contract an incestuous marriage with his mother. Alarmed at these predictions, *Ædipus* instantly quits Corinth, and takes the road to Thebes. Whilst on his way thither he meets Laius riding in a carriage and accompanied by a few attendants. A quarrel having arisen as to the right of way, *Ædipus* kills the whole party, with one exception, including Laius himself. He then comes on to Thebes, where a monster, called the Sphinx, was at this time devouring the citizens, because they could not solve a riddle which she had proposed to them. *Ædipus* expounds the enigma, and

* By the word Trilogy is here meant three plays of which the argument is consecutive, although written and acted at different periods of time. Of the three plays, the *Antigone* is supposed to have been written first, the *Ædipus Tyrannus* next, and the *Ædipus Coloneus* in the old age of Sophocles.

delivers Thebes from the Sphinx. In gratitude for this the citizens make him their king, and he marries Jocasta, the widow of Laius. After some years of prosperity, a plague breaks out in Thebes. The citizens, relying on the former exercise of his skill, entreat Œdipus now again to deliver them. At this point the action of the Œdipus Tyrannus begins.

ŒDIPUS, KING OF THEBES.

A crowd of persons are seen seated as suppliants at the altars before the palace doors of Œdipus. Œdipus comes forth to enquire their object. It is, they say, to obtain the help of the gods, and of Œdipus himself, to assuage the pestilence which is now ravaging the city. Œdipus assures them of his sympathy, and informs them that he had sent Creon, the brother of Jocasta, whom Œdipus had married, to enquire of the oracle what was best to be done for the saving of the city. At this point Creon returns, and declares, on the authority of the oracle, that the pestilence was sent as a retribution for the murder of Laius, their former king, the author of which crime was still in Thebes, and must be immediately sought out and punished. Œdipus promises that he will call an assembly of the citizens and lay the matter before them.

The CHORUS, composed of noble Thebans, now come on the stage. They express, in impassioned language, their anxiety as to what the oracle which has just been sent may import. They describe the misery under which the city is labouring, and implore the aid of the gods to avert the ravages of the pestilence.

Œdipus again comes forward and declares his resolution of complying with the commands of the oracle by finding and punishing the murderer of Laius. In order to do this, he sends for the Seer Teiresias, and demands his opinion. Teiresias hesitates, and wishes to avoid complying; upon which Œdipus, being irritated at his silence, uses insulting language to Teiresias. Being stung by his reproaches, Teiresias now plainly accuses Œdipus as being the murderer of Laius and as living in incestuous marriage with his wife Jocasta.

The Chorus, whilst assured that the guilty person will be found out, declare their certain belief, notwithstanding

the statements of Teiresias, that it was not Œdipus, for that it was impossible that one who had conferred upon the city so many benefits could have committed so terrible a crime.

Œdipus having, in his former words, thrown out a suspicion that Creon, wishing to obtain the royal power for himself, had induced Teiresias to make these statements to his injury, Creon now comes forward to clear himself. An angry altercation ensues between them, Œdipus persisting in his opinion. At this time Jocasta comes in, and stops the quarrel from proceeding further between them. Jocasta expresses her disbelief in the truth of oracles, and relates as an example how the child of Laius had been exposed, immediately after his birth, to avoid the fulfilment of an oracle which stated that he should be slain by his son's hand; whereas, in fact, Laius had been killed by robbers at a place indicated by Jocasta. Notwithstanding this declaration on the part of Jocasta, the possibility that he himself may be the murderer still presents itself to the mind of Œdipus. They determine to send for the aged shepherd to whom Laius gave the infant to be exposed, and to examine him in person.

The Chorus indulge in reflections on the effects of overweening pride: intimating that this had led Jocasta to express her contempt for oracles. They express their confident belief in their fulfilment: and that the majesty of God will be ultimately vindicated.

Jocasta, alarmed at the anxiety manifested by Œdipus, seeks to propitiate Apollo by prayer. At this crisis, a messenger arrives from Corinth, announcing that Polybus, king of Corinth, who was supposed to be the father of Œdipus, was now dead. Jocasta eagerly summons Œdipus to hear the intelligence, since it proved the falsity of the oracle, which predicted that he should be the murderer of his father. Œdipus still manifests anxiety, because, although his father was dead, yet his mother, Merope, the widow of Polybus, still lived, and the oracle had declared that he would be married to her. Upon this, the Corinthian messenger seeks to relieve his anxiety by declaring that Œdipus was not the son of Polybus and Merope at all, but an adopted child whom he himself had received on the mountain from a shepherd, and whom he had taken to Polybus at Corinth. After hearing this Œdipus urges, as he had done already, that the shepherd in question should at once

be sent for and interrogated. Jocasta, perceiving that everything is now about to be revealed, utters a cry of horror, and rushes from the stage.

The Chorus advert to the alleged exposure of Œdipus on Cithæron, and express a suggestion that he may have been the son of some Nymph by Pan, Apollo, or Bacchus.

The aged shepherd now arrives: and in the course of conversation between him and the Corinthian messenger, the whole series of events, by which Œdipus had become the murderer of his father, and the incestuous husband of his mother, is cleared up beyond doubt.

The Chorus deplore the changes and calamities incidental to high station: exemplifying this by the case of Œdipus.

A messenger from the palace now appears on the stage, and relates how Jocasta had committed suicide by hanging herself within the house, and how Œdipus, coming on the scene, had in his frenzy put out his own eyes with the clasps snatched from the robes of the queen. Œdipus subsequently comes forward and in his own person laments his hard fate from his birth till now. Creon, who is now the occupant of the vacated throne, again appears, and generously overlooks the former suspicions of Œdipus. Œdipus commends his two daughters, Ismene and Antigone, to his protection: and supplicates for himself that he may be sent away from Thebes, to return no more. The piece concludes with some rather commonplace reflections on the instability of human happiness: which there is some reason to think have been added by a later hand.

ŒDIPUS AT COLONUS.

Some years are supposed to have elapsed since the events happened which formed the subject of the Œdipus Tyrannus. Antigone and Ismene, the daughters of Œdipus, have grown up to womanhood, and have taken charge of their blind and aged father. Accompanied by Antigone, Œdipus, wearied and destitute, arrives at a place in the neighbourhood of Athens, of the name of which they are ignorant. A wayfarer who happens to be passing informs them that the place is called Colonus, and that they are at the entrance of the sacred grove of the Furies,

which no one was permitted to enter under the severest penalties. However, at the request of Œdipus he allows him to stay where he was, Œdipus having hinted that his remaining there would be of advantage to the state. He then goes in quest of Theseus, king of Athens, to obtain directions from him as to what was best to be done respecting the stranger.

The wayfarer having thus gone on his errand, the Chorus, consisting of old Athenian men, now come upon the stage. They had heard with astonishment that an unknown stranger was intruding into the sacred precinct, and they urge him to be gone. After, however, conversing with him some time they express their willingness that he should remain in the vicinity of the grove; but hearing, upon subsequent enquiry, that he was no other than Œdipus, they desire him with all speed to quit the soil of Attica.

Œdipus implores that he may not be driven from Athens; he again hints at the benefits which his being allowed to remain would bring to the state. He at the same time states his willingness to abide by the decision of Theseus, who had just been sent for.

Antigone now describes her sister Ismene riding up to them from Thebes. She recounts to them the events which had lately happened at Thebes. She relates how her brothers, Polynices and Eteocles, who had hitherto resigned the sovereignty of Thebes to Creon, had lately sought the government for themselves; that Polynices, having been defrauded by Eteocles of the share of the kingly authority which had been agreed upon between them, had been expelled from Thebes, and had taken refuge with Adrastus, king of Argos, whose daughter he had married; and that Polynices was preparing, by the aid of the Argives, to dethrone his brother and to capture the city. She further states that Creon had been informed by the oracle that it was necessary for the safety of Thebes that Œdipus should not die away from his native land, and that it was probable that Creon would seek to take him back to Theban territory by force. Œdipus in reply to this declares his determination to remain where he was under the protection of the Furies, to whose grove he had come as a suppliant. The Chorus, moved by his words, cease to oppose his request: but they suggest that he should offer certain sacrifices, which they particularly

describe, to the Furies. Ismene is charged with the fulfilment of these rites, and goes away for the purpose.

Theseus now appears : he assures Œdipus of his protection, and that he need not fear being carried away by violence to Thebes. Theseus then retires.

The Chorus sing an ode in praise of Attica and Colonus where Œdipus now was. They relate some particulars of its former greatness, and of the privileges which it had received from the gods.

Creon now appears, and endeavours to persuade Œdipus to return with him to Thebes. Failing in this, he informs him that he has already carried off Ismene, and that he will, if Œdipus does not consent to his demands, carry off Antigone also. This threat he not only presently carries into effect, but threatens Œdipus with the same, unless he should be prevented by Theseus. Upon this Œdipus loudly demands the help of the dwellers at Colonus, under whose protection he was. Theseus hearing the uproar, comes hastily back from the temple of Neptune, where he had been offering a sacrifice, and orders Creon to lead him to the spot by which the fugitives were to pass, that he might rescue Antigone and Ismene from their hands.

The Chorus sing an ode in which they implore a prosperous issue of the conflict between Theseus and the Athenians and the captors of Antigone and Ismene.

Theseus returns, bringing back to Œdipus his rescued daughters. He then mentions to Œdipus, that there is a man whom he does not know sitting as a suppliant at the altar of Neptune, which he himself had just left : and that this man was desirous to have an interview with Œdipus. Œdipus at once recognises him to be his son Polynices. At first he refuses to see him, but afterwards, at the entreaty of Antigone and Theseus, admits him to the interview sought.

An ode is sung by the Chorus on the evils brought about by prolonged life.

Polynices converses with Œdipus, and seeks to persuade him to return with him to Thebes. Œdipus refuses, and utters against his sons the sternest imprecations. Polynices, having failed in his object, then retires from the scene.

Whilst Antigone, Œdipus, and the Chorus are conversing, thunder is heard and lightnings appear. Œdipus

recognises in these the signs of his approaching end, and desires that Theseus might be sent for, as he had most important secrets to communicate. On the arrival of Theseus, Œdipus informs him that the place of his death must be kept secret from every one except himself alone, and that he alone must accompany him to the spot where it shall take place. If this is done, he promises that Athens shall enjoy perpetual security from her enemies.

The Chorus sing a short ode, in which they beseech the infernal Deities to grant Œdipus a happy reception in the shades below.

The details attending the death of Œdipus are related by a messenger. The tragedy closes with the lamentations of Antigone and Ismene for the death of their father, and for their own present desolate condition. They entreat Theseus that he would allow them to return to Thebes.

ANTIGONE.

Eteocles and Polynices have just fallen, by each other's hand, in the battle which Polynices, aided by Adrastus, had waged at the gates of Thebes. The Argives have been routed and driven from the city by the Thebans. Creon, who, on the death of these brothers, was now again supreme ruler of Thebes, publishes an edict that Eteocles should be buried with due and customary rites, but that the body of Polynices, who had died in arms against his country, should be left unburied and a prey to the dogs and vultures. Antigone, hearing of this savage edict, calls her sister Ismene out from the palace, and communicates it to her. She declares her resolve to bury Polynices, notwithstanding the edict of Creon. Ismene seeks to dissuade Antigone from her resolution, as one which could end only in her own destruction, and counsels submission to the ruling powers. Antigone declares her determination to carry out her purpose, and that openly, despite of the proclamation of Creon.

The Chorus, consisting of noble Thebans whom Creon had summoned to a council, now come on the stage. They sing of the glorious victory which had been just obtained over the Argives by the Thebans.

Creon comes forward. He justifies his conduct by maxims of political expediency, and demands of the Chorus

that they would see that obedience is paid to his commands.

At this time one of those who had been set to watch the body of Polynices comes up, and hurriedly informs Creon that, notwithstanding their vigilance, some one had eluded their observation, and had paid the last rites to the body of Polynices. Creon, scarcely believing it possible, affirms that the watchers themselves must have connived at the act, and threatens them with penalties worse even than death if the criminal should not be discovered.

The Chorus sing an ode in praise of the wonderful powers of man, and his resources under all circumstances: but express their conviction that the laws of the city ought to be revered, and that no good can be expected from disobeying them.

The watcher who had before brought to Creon intelligence of the violation of his commands now reappears, bringing with him Antigone, who had been apprehended in the act of paying to her brother the rites of burial. Antigone, being interrogated by Creon, glories in what she has done: nor will she admit that Ismene, who now seeks to share with her in the consequences of the deed, has had any participation in the act. Creon, unmoved even by being reminded that Antigone was the betrothed bride of his son Hæmon, sternly orders that both Antigone and her sister should be confined within the palace, and not be permitted to escape.

The Chorus sing an ode recounting the long misfortunes of the house of Labdacus, which were now being repeated in the person of Antigone, the last of the royal stock. The uselessness of any attempt to arrest the decrees of fate is dwelt upon, and the danger of trusting to idle expectations, when acting contrary to the expressed will of the gods.

Hæmon, the son of Creon, who was betrothed to Antigone, now comes forward. He seeks, but to no purpose, to dissuade his father from his stern resolve. Creon orders Antigone to be immured in a stony cavern, there miserably to perish.

The Chorus sing of the power of love, which by its omnipotent force had compelled Hæmon to disregard all other laws but its own.

Antigone, protesting against the unjust sentence which condemns her, is led away to death. The Chorus indulge

in reminiscences of others who, under somewhat similar circumstances, had been condemned to a like fate.

Teiresias, the blind seer, now comes forward, led by an attendant. He informs Creon, as the result of his observation of omens, that his conduct was such as must bring down the displeasure of the gods. Creon at first insults the seer by throwing out the insinuation that he had been bribed to say this, but afterwards being persuaded of the truth of the words of Teiresias, he orders the dungeon of Antigone to be opened, and her release to be instantly effected.

The Chorus sing an ode in praise of Bacchus, the tutelar deity of Thebes. They intreat him to come at this critical moment to relieve the city from the woe which was overhanging it.

A messenger now arrives, who relates that Creon, after duly burying Polynices, had hastened to the sepulchre of Antigone: that on looking in he saw Antigone hanging by the neck, and Hæmon, who had before threatened that he would share her fate, clasping her lifeless body in the furthest part of the sepulchre: that Hæmon, seeing his father, had made an attempt to slay him with his sword, but, having missed his aim, had turned his weapon upon himself. This is related by the messenger in the hearing of Eurydice, the wife of Creon, who just at this moment is coming from the palace gates to offer prayers to Minerva. She demands to have the report told to her again; upon which she rushes into the palace.

Creon now returns from the tomb of Antigone, bearing with him the body of Hæmon. He learns then the fresh calamity which had befallen him in the self-inflicted death of Eurydice, whose body is now exposed to his view. The tragedy closes with reflections upon the necessity of obeying the divine laws.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩι.

THE ORACLE GIVEN TO LAIUS.

Λαίῳ Λαβδακίδῃ, παίδων γένος ὄλβιον αἰτεῖς.
δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
παιδὸς ἐοῦ χεῖρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρπασας υἱόν. ὁ δ' ἠΰξαστό σοι τάδε πάντα.

From the Scholia.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

THE RIDDLE OF THE SPHINX.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον ὅσσ' ἐπὶ γαῖαν
ἔρπετ' ἀκινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὁπότεν πλείστοισιν ἐρειδόμενον ποσὶ βαίνει,
ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

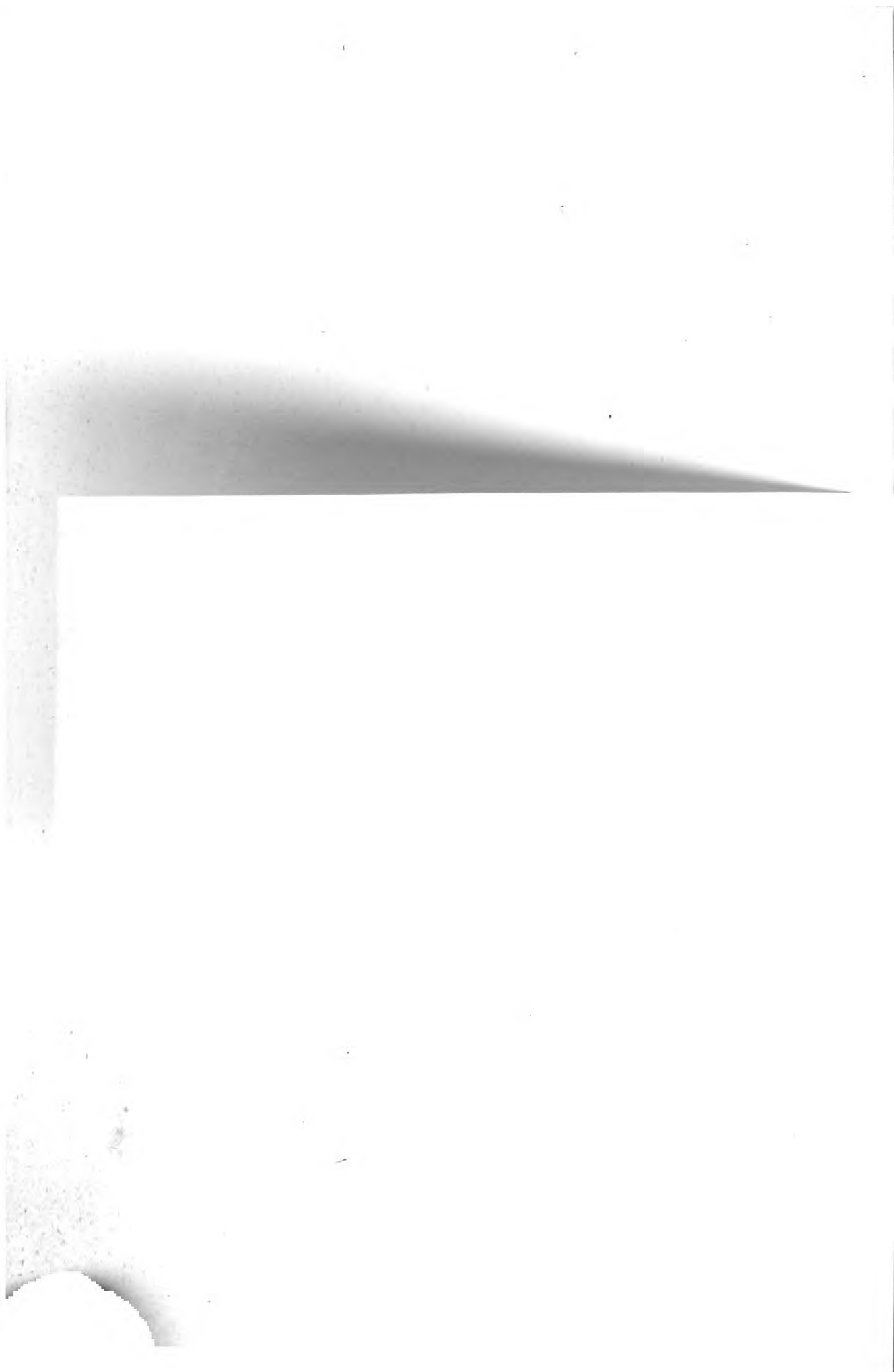
Athenæus, Lib. x. p. 456. B.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

THE SOLUTION OF THE RIDDLE.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαῖαν ἐφέρει,
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων.
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

From the Scholia.



ŒDIPUS 'TYRANNUS

//

B

ERRATA.

In the Text :—

- O. T. 278. *dele* comma after ζήτῃα—601. *for* ἔφον. *read* ἔφον,—
O. C. 252. *for* ἴδοις *read* ἴδοις—1725. *dele* stop after ἡμερος ἔχει με

In the Notes :—

- O. T. 918. *for* diphthong *read* vowel—O. C. 1081. *dele* With.....Ant.
113.—1150. *transpose* relative and antecedent—1185. *for* Direct *read*
Divert—Ant. 18. *for* Hel. 926. *read* El. 926.—208. *for* rights *read* rites
—317. *for* Second person plur. pass. *read* Second pers. pass.—944. *for*
Hel. 959. *read* El. 959.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΘΗΒΑΙΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ ΛΑΙΟΥ.

ΕΞΑΓΓΕΛΟΣ.

DRAMATIS PERSONÆ.

ŒDIPUS.

A PRIEST.

CREON.

CHORUS OF OLD THEBAN MEN.

TEIRESIAS.

JOCASTA.

MESSENGER.

A SERVANT OF LAIUS.

MESSENGER FROM THE PALACE.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ

ŒDIPUS KING OF THEBES.

ΟΙΔΙΠΟΥΣ.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θαάζετε
ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;

1) ὦ τέκνα. *O children*, i.e. in the sense in which a king is said to be the father of his people. Comp. ὦ παῖδες 58. 142. Κάδμου—τροφή. *Young* i.e. *modern, progeny of Cadmus of old*. With τοῦ πάλαι, *of old*, comp. 268. τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος. Thebes is called δῶμα Καδμείον 29. ἄστυ Καδμείον 35. from the name of its founder, and the Thebans Κάδμου πάροικοι Ant. 1155. 2) τίνας ποθ'—θαάζετε; *What ever are these sittings which ye are sitting?* i.e. why sit ye thus? τίνας, i.e. τίνας οὔσας, a common construction, comp. Eur. Iph. A. 1010. τί τοῦτ' ἔλεξας; *what is this which thou hast said?* O. C. 209. τί τόδ' ἀπεννέπεις; So in Latin, *Quis novus hic nostris successit sedibus hospes?* Virg. Æn. iv. 10. μοι. This is called the *ethical dative*, and is used to express that the speaker is specially interested in the subject in question. Comp. O. C. 81. ὦ τέκνον, ἧ βέβηκεν ἡμιν ὁ ξένος; Ib. 842. προβᾶθ' ὧδέ μοι. Ib. 844. ποῦ, τέκνον, εἰ μοι; The same usage is found in Latin writers. ἔδρας—θαάζετε. Cognate accusative. Comp. O. C. 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; Eur. Herc. Fur. 1213. σὲ τὸν θάσσοντα δυστήνους ἔδρας. θαάζετε, *sit*, comp. Æsch. Suppl. 595. ὑπ' ἀρχὰς δ' οὔτινος θαάζων τὸ μείον κρεισσόνων κρατύνει. The word ἔδρας is peculiarly applied to *sitting as a suppliant*. Comp. Æsch. Eum. 40. ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομυσῇ ἔδραν ἔχοντα προστρέπαιον. 3) ἰκτηρίοις—ἐξεστεμμένοι. *Crowned*, i.e. bearing crowns, *on suppliant branches*. The epithet ἐξεστεμμένοι, which properly belongs to the branches, is here transferred to the suppliants themselves. The dative κλάδοισι defines ἐξεστεμμένοι. Comp. 25. φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, φθίνουσα δ' ἀγέλαις βουνόμοις. Ant. 121. πρὶν ποθ' ἀμετέρων αἱμάτων γένυσιν πλη-

πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων· 5
 ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα,
 ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
 ἀλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυσ
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε, 10
 δείσαντες, ἢ στέρξαντες, ὥς θέλοντος ἂν
 ἐμοῦ προσαρκεῖν πᾶν; δυσάλητος γὰρ ἂν
 εἶην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
 ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα 15

σθῆναι. It was the custom of suppliants to place crowns of wool upon boughs of olive, and to lay these upon the altars of the gods. This is often alluded to by the poets. Comp. *Æsch. Supp.* 22. *σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις | ἐριοστέπτοισι κλάδοισι.* *Ib.* 191. *λευκοστέφεις ἱκτηρίας ἀγάλματ' αἰδοίου Διός.* *Ib.* 241. *κλάδοι γε μὲν δῆ, κατὰ νόμους ἀφικτόρων | κεῖνται παρ' ὑμῖν πρὸς Θεοῖς ἀγωνίοις.* When their petition appeared likely to be granted, these branches were removed by them from the altars, as we see in v. 143. 4) ὁμοῦ μὲν—ὁμοῦ δέ. With the repetition of ὁμοῦ comp. *Plat. Gorg.* 496. B. *ὦν ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει.* *Παιάνων. Pæans*, i.e. hymns to Apollo, as the God of healing, for deliverance from the plague. 6) ἀγὼ crasis for ἄ ἐγώ. *Which things I.* μὴ παρ' ἀγγέλων ἄλλων. *not from other messengers*, i.e. not from the reports of others, but from my own observation. 8) ὁ πᾶσι κλεινός. *The renowned in the opinion of all men*, i.e. whom all men honour. With the dative comp. v. 40. *ὦ κράτιστον πᾶσιν Οἰδίου κάρα.* *O. C.* 1446. *ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.* 9) πρέπων ἔφυσ. *You are a fitting person.* Comp. 587. *ἰμείρων ἔφυν.* *Phil.* 1052. *χρήζων ἔφυν.* 10) πρὸ τῶνδε φωνεῖν. *To speak for these.* Comp. *O. C.* 811. *ἐρῶ γὰρ καὶ πρὸ τῶνδε. τίνι τρόπῳ καθέστατε;* *In what mood are you come hither?* 11) δείσαντες, ἢ στέρξαντες; *Fearing, or desiring anything?* Comp. 59. *ὥς θέλοντος ἂν ἐμοῦ.* *as I should be willing.* With the genitive with ὥς comp. 145. *ὥς πᾶν ἐμοῦ δράσοντος.* With ἂν joined with the participle comp. *O. C.* 761. *ὦ πάντα τολμῶν κάπῳ παντὸς ἂν φέρων κ. τ. λ.* 12) προσαρκεῖν πᾶν. *to give you every help.* 13) μὴ οὐ κατοικτεῖρων. *Not pitying*, i.e. if I should not pity. The negative οὐ is added to μὴ, according to the Greek usage after a negative preceding, because the particle *δυσ* in *δυσάλητος* is

βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
 πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
 ἱερῆς, ἐγὼ μὲν Ζηνός, οἶδε τ' ἡθέων
 λεκτοί. τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ.
 πόλις γάρ, ὥσπερ καὐτὸς εἰσορᾶς, ἄγαν
 ἤδη σαλεύει, κἀνακουφίσαι κára
 βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
 ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς

equivalent to a negative. 16) βωμοῖσι τοῖς σοῖς. *At your altars*, i.e. at the altars erected before the king's palace, according to the custom of the Greeks. Comp. 919. 17) πτέσθαι. *To fly*, i.e. to walk. A metaphor taken from the young of birds. Infants are not unfrequently called νεοσσοί. Comp. Eur. Herc. Fur. 72. οὓς ὑπὸ πτεροῖς σῶζω νεοσσούς ὄρνις ὡς ὑφειμένη. πτέσθαι, a shortened form of πέτεσθαι, as we have ἐπιπλόμενος for ἐπιπελόμενος, 1314. παραπτομένα O. C. 716. σὺν γήρᾳ βαρεῖς. *Grave in age*. Comp. Aj. 1017. ἐν γήρᾳ βαρύς. 18) ἱερῆς. Attic form for ἱερεῖς. ἐγὼ μὲν Ζηνός. *I, for my part, the priest of Jupiter*: indicating that the priests of other Divinities were present also. οἶδε τ' ἡθέων λεκτοί. *And these* (pointing to them) *the chosen of the youth*. 19) τὸ ἄλλο φῦλον. *The rest of the people*. ἐξεστεμμένον. Comp. 3. 20) ἀγοραῖσι. *In the market-place*, the plural being used poetically for the singular. πρὸς Παλλάδος διπλοῖς ναοῖς. *At the two temples of Pallas*, where she was worshipped under two different names. Probably as Ἀλαλκομενῆς, *the Protectress*, from ἀλαλκεῖν, *to protect*, and as Ὀγκαία, from Ὀγκα, a Phoenician name, whence one of the gates of Thebes was called Ὀγκαῖαι πύλαι. Comp. Æsch. S. c. T. 487. 21) Ἴσμηνοῦ μαντεῖα σποδῶ. *The oracular ashes of the Ismenius*, i.e. the ashes of the altar of Apollo, worshipped as Apollo Ismenius. This oracle is mentioned by Herodotus, viii. 134. καὶ δὴ καὶ ἐς Θήβας πρῶτα ὡς ἀπῖκετο τοῦτο μὲν τῷ Ἴσμηνίῳ Ἀπόλλωνι ἐχρήσατο. 22) καὐτὸς i.e. καὶ αὐτός. *even yourself*, i.e. without my showing you. 23) σαλεύει. *Is tossed*, a metaphor from the sea. Comp. Eur. Rhes. 246. ὅταν ἡ δυσάλιος ἐν πελάγει καὶ σαλεύῃ πόλις. κἀνακουφίσαι—σάλου. *And is no longer able to lift up its head from the depths of the bloody surge*. 24) φθίνουσα μὲν κάλυξιν—γυναικῶν. *Perishing in the fruit-containing buds of the earth, and in the herds of cattle, and in the abortive labours of women*. For the dative comp. 3. 25) ἐν δ'. *And at the same time*. ἐν is used adverbially, as in 181. Comp. O. C. 55. Ant. 420. 1274. πυρφόρος.

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενοῦται δῶμα Καδμείον· μέλας δ'
 Ἄιδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσούμενον σ' ἐγὼ
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
 κρίνοντες, ἔν τε δαιμόνων ξυναλλαγαῖς·
 ὅς γ' ἐξέλυσας, ἄστν Καδμείον μολῶν, 35
 σκληρὰς ἀοιδοῦ δασμόν δν παρείχομεν,
 καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
 οὐδ' ἐκδιδαχθεῖς· ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·
 νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα, 40
 ἱκετεύομέν σε πάντες οἶδε πρόστροποι
 ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθ᾽ αὖτις.
 ὥς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
 ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45

Fiery, i.e. consuming as with fire. 28) σκήψας. *Swooping down*. Compare ἐγκατασκήψαι, Thucyd. ii. 47. and the verb *incumbo* in Lucretius, when describing the same thing, vi. 1139. Pestis—veniens Ægypti e finibus—*incubuit* populo Pandionis. ἐλαύνει. *ravages*. 30) πλουτίζεται. *is enriched*, i.e. filled. Opposed to κενοῦται, 29. 31) νυν. Particle of transition. *Now we do not*. ἰσούμενον—κρίνοντες. *as judging you equal*. Comp. 581. οὐκοῦν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος. 32) ἐφέστιοι. *at the altars*. The adjective is used as equivalent to ἐφ' ἐστία. Comp. El. 419. εἴτα τόνδ' ἐφέστιον πῆξαι λαβόντα σκήπτρον. 34) δαιμόνων ξυναλλαγαῖς. *In interventions of the Deities*, i.e. in extraordinary cases, where the intervention of the Deities is required. 35) ὅς γ'. *Who namely*, i.e. since you. ἐξέλυσας. *discharged*, i.e. made to cease. 36) σκληρὰς ἀοιδοῦ. *of the cruel Songstress*, i.e. the Sphinx. Comp. 130. ἡ ποικιλωδὸς Σφίγξ. δασμόν. *The tribute*. Alluding to the citizens who had been devoured by her, because they could not solve her riddle. 38) προσθήκη θεοῦ. *by the aid of God*. 39) ἡμῖν ὀρθῶσαι βίον. *to have restored to us life*. 40) κράτιστον πᾶσιν. Comp. 8. Οἰδίπου κάρα. A common periphrasis for Οἰδίπους. Comp. 1207. Ἰοκάστης κάρα. 950. 1235. τὸ Θησέως κάρα. O. C. 1657. Ἰσμήνης κάρα. ib. 321. Ant. 1. 41) πάντες οἶδε. *all we here*. πρόστροποι. *suppliant*. 42) ἀλκὴν τιν'. *some help*. The order is εἴτε οἴσθα (sc. τιν' ἀλκὴν) ἀκούσας φήμην του θεῶν, εἴτε που ἀπ' ἀνδρός. που. *perhaps*. 44) τοῖσιν ἐμπείροισι. *to those who have experience*. τὰς ξυμφορὰς τῶν βουλευμάτων. *the issues of counsels*. 45) ζώσας. *prosperous*,

- ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
 ἴθ', εὐλαβήθηθ'. ὥς σε νῦν μὲν ἦδε γῆ
 σωτήρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον· 50
 ἀλλ' ἀσφαλεία τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
 ὥς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν· 55
 ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.
 Οἱ. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι
 προσήλθεθ' ἰμείροντες. εὖ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ 60
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτόν, κοῦδέν' ἄλλον· ἢ δ' ἐμὴ
 ψυχὴ πόλιν τε καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65

successful. This refers to what he had said before in v. 43., that Oedipus might have taken counsel with men as to what was best to be done. 48) τῆς πάρος προθυμίας. *On account of your former zeal.* With the genitive comp. El. 1027. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. With τῆς πάρος comp. τοῦ πάλαι 1. τὴν τότε 52. Eur. Troad. 635. τῆς πάροιθ' εὐπραξίας. 49) μεμνώμεθα. optative. *Would that we may not so remember thy reign, as having first been raised up, and afterwards fallen, i.e. suffered to fall.* 51) ἀσφαλεία. *with safety, i.e. with safe counsel.* 52) ὄρνιθι αἰσίῳ. *with a good omen, in allusion to the omens given by birds, as used in divination.* Comp. Eur. Iph. A. 607. τὴν τότε τύχην. *Our former good fortune.* 53) ἴσος γενοῦ. *Do likewise.* 55) ξὺν ἀνδράσιν. *peopled with men, as opposed to κενῆς.* 56) οὐδέν ἐστιν. *is nothing, i.e. is nothing worth.* 57) μὴ ξυνοικούντων ἔσω. These words are added to explain ἔρημος. 58) γνωτὰ κοῦκ ἄγνωτα. *Things known and not unknown.* It is a common practice of the Greeks to repeat the same idea twice, once affirmatively and again in the negative. Instances will be found 63. 98. 384. 1230. 1275. O. C. 397. 935. 1653. 60) νοσοῦντες. Nominative absolute. The sentence is equivalent to καὶ νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὥς ἐγὼ. For the latter clause is substituted οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ ὥς ἐγὼ. 63) κοῦδέν' i.e. καὶ οὐδένα. 64) καὶ ἐμὴ i.e. καὶ ἐμέ. καὶ σ'. With σέ emphatic with elision, comp. v. 919. O. C. 801. Eur. Iph. T. 656. 65) ὕπνω γ' εὐδοντά. *Sleeping*

- ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
 ἦν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
 ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
 Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ 70
 ἔπεμψα Φοίβου δώμαθ', ὥς πύθοιθ' ὃ τι
 δρῶν ἢ τί φωνῶν τήνδε ῥυσοίμην πόλιν.
 καὶ μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ
 λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
 ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
 ὅταν δ' ἴκηται, τηνικαῦτ' ἐγὼ κακὸς
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.
 Ιε. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἶδε τ' ἀρτίως
 Κρέοντα προσστείχοντα σημαίνουσί μοι.
 Οι. ὦναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τῳ 80
 σωτήρι βαίῃ, λαμπρὸς ὥσπερ ὄμματι.
 Ιε. ἀλλ' εἰκάσαι μέν, ἡδύς· οὐ γὰρ ἂν κάρα

at least, i.e. you cannot at least say this. γε emphatic. 66)
 πολλὰ—δακρύσαντα δῆ. δῆ emphatic with πολλὰ. Comp. Aj. 994.
 ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ μάλιστα τοῦ μὲν σπλάγχχνον. 67)
 πολλὰς—πλάνοις. and that in the wanderings of thought I have
 made many journeys, i.e. that I have considered in every possible way
 how I could assist you. 69) ταύτην ἔπραξα. This I have put
 into practice. 72) ῥυσοίμην. Optative future. Comp. El. 33. I
 should deliver this city. Observe the short ε before ρ in thesis. Comp.
 Aesch. P. V. 713. 992. The vowel preceding ρ is lengthened in arsis.
 Comp. 847. 73) καὶ μ' ἡμαρ—τί πράσσει. And comparing
 the present day with the time elapsed, he, i.e. Creon, causes me anxiety
 as to what he is doing. With the construction comp. Aj. 794. ὥστε μ'
 ὠδίνειν τί φῆς. 74) τοῦ εἰκότος πέρα. This is more fully ex-
 plained by the words πλείω i.e. χρόνον, τοῦ καθήκοντος χρόνου. 77)
 μὴ δρῶν. not doing, i.e. if I should not do. 78) εἰς καλόν, i.e.
 καλῶς. Well, at a good time. Comp. εἰς δέον 1416. Ant. 386. ἐς καλὸν
 στείχει Eur. Herc. Fur. 728. 80) ὦναξ, i.e. ὦ ἄναξ. εἰ γάρ.
 Would that. Comp. Electr. 1416. βαίῃ. he may have come. ἐν
 τύχῃ τῳ σωτήρι. with some saving fortune. With ἐν τύχῃ τῳ com-
 pare Aesch. S. c. T. 472. πέμποιμ' ἂν ἤδη τόνδε σὺν τύχῃ δέ τῳ.
 Choeph. 138. ἐλθεῖν Ὀρέστην δεῦρο σὺν τύχῃ τινί. With the mas-
 culine form σωτήρι combined with a feminine noun compare
 Philoct. 1471. Νύμφαις σωτήρας. Aesch. Agam. 663. τύχῃ σωτήρ.
 81) λαμπρὸς ὥσπερ ὄμματι. Bright as he is in look, i.e. (οὕτως)
 σωτήρι ὥσπερ λαμπρὸς ἐστὶν ὄμματι. Comp. Trach. 379. ἢ κάρτα
 λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν. 82) εἰκάσαι μέν. To con-
 jecture, i.e. as far as we can conjecture. For this use of the infinitive,

- πολυστεφής ὧδ' εἶρπε παγκάρπου δάφνης.
 Οι. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
 ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
 τίν' ἡμῖν ἤκεις τοῦ θεοῦ φήμην φέρων ; 85

ΚΡΕΩΝ.

- ἐσθλήν. λέγω γὰρ καὶ τὰ δυσφορ', εἰ τύχοι
 κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.
 Οι. ἔστιν δὲ ποῖον τοῦτος ; οὔτε γὰρ θρασὺς
 οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90
 Κρ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
 ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
 Οι. ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω
 τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
 Κρ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95
 ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
 μίασμα χώρας, ὡς τεθραμμένον χθονὶ
 ἐν τῇδ', ἐλαύνειν μηδ' ἀνῆκεστον τρέφειν.

commonly with ὡς preceding, compare O. C. 16. ὡς σάφ' εἰκάσαι. Trach. 141. ὡς ἀπεικάσαι. Eur. Orest. 1298. ὡς ἀπεικάσαι. ἡδὺς sc. ἐστί. *He is pleasant*, i.e. he brings pleasant news. οὐ γὰρ ἂν—εἶρπε. *For (otherwise) he would not be coming.* 83) κάρα πολυστεφής—δάφνης. *Crowned with laurel.* With the genitive after πολυστεφής comp. περιστεφῇ ἀνθέων El. 895. 84) ξύμμετρος ὡς κλύειν sc. ἐστί. *Convenient for hearing.* 85) κήδευμα, for κηδεστής. *Kinsman*, i.e. brother-in-law. Comp. Eur. Orest. 477. Ant. 756. γυναικὸς ὧν δούλευμα i.e. δούλος. 87) καὶ τὰ δύσφορα. *Even those things which are untoward.* He alludes to the inquiry into the murder of Laius which had been commanded by the oracle. This was δύσφορον, inasmuch as the murderer was concealed in the city and must be driven out of it. εἰ τύχοι κατ' ὀρθὸν ἐξελθόντα. *If they should come right at the last.* 89) τοῦτος i.e. τὸ ἔπος. 90) οὔτ' οὖν προδείσας εἰμὶ. *Nor yet am I afraid.* τῷ γε νῦν λόγῳ. *At least by what you have now said.* 92) ἔτοιμος sc. εἰμὶ. *I am ready.* A common ellipsis. So with πρόθυμος. Eurip. Hel. 1523. πῶς, εἰδέναι πρόθυμος. With φροῦδος often, comp. Ant. 1245. εἴτε καί. *or else.* 93) ἐς πάντας αὔδα. *Speak before all.* Comp. Ant. 1094. 1247. Electr. 606. Eur. Suppl. 668. κῆρυξ δὲ Θησέως εἶπεν ἐς πάντας τάδε. τῶνδε. sc. πέρι. *On account of these.* 95) λέγοιμ' ἂν i.e. λέξω. The optative with ἂν is in this case nearly coincident in sense with the future. Comp. Eur. Iph. A. 310. Μεν. οὐκ ἂν μεθείμην. Πρ. οὐδ' ἔγωγ' ἀφῆσομαι. 97) τεθραμμένον. *Nourished*, h.e. harboured.

- Οι. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς συμφορᾶς;
 Κρ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν 100
 λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.
 Οι. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
 Κρ. ἦν ἡμίν, ὦναξ, Λαΐος ποθ' ἡγεμῶν
 γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
 Οι. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γ' ἐγώ. 105
 Κρ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
 Οι. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται
 ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
 Κρ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
 ἄλωτόν· ἐκφεύγει δὲ τὰ μελούμενον.
 Οι. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λαΐος,
 ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
 Κρ. θεωρός, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
 πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη. 115
 Οι. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
 κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
 Κρ. θνήσκουσι γάρ, πλὴν εἰς τις, ὅς φόβῳ φυγῶν

98) ἐλαύνειν. *To drive it out.* 99) τίς ὁ τρόπος τῆς συμφορᾶς; *What is the manner, or nature, of the calamity?* 100) ἀνδρηλατοῦντας. *By banishment.* The accusative depends on ἄνωγεν ἡμᾶς ἐλαύνειν in 96. 101) ὡς τόδ' αἷμα χειμάζον πόλιν. *Since this blood is disturbing the city.* Accusative absolute. Comp. Eur. Phoen. 1460. ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων· ἡμεῖς μὲν ὡς νικῶντα δεσπότην ἐμόν, οἱ δ' ὡς ἐκείνον. It is more commonly thus used with the future. Comp. O. C. 380. 102) ποίου γάρ; *Of what man pray?* γάρ interrogative. 105) οὐ γὰρ εἰσεῖδόν γ' ἐγώ. *For of course I have not seen him.* γε emphatic. 106) ἐπιστέλλει. sc. ὁ θεός. Comp. 96. 107) τοὺς αὐτοέντας—τινάς. *Certain men his murderers.* Comp. O. C. 288. ὅταν δ' ὁ κύριος παρῇ τις. 111) τὰ μελούμενον i.e. τὸ ἀμελούμενον. 112) ἢ 'ν ἀγροῖς i.e. ἢ ἐν ἀγροῖς. 113) συμπίπτει. *met with.* 114) θεωρός ἐκδημῶν. *Going on a sacred mission, i.e. having gone to consult the oracle.* Such persons were called θεωροί. Compare O. C. 413. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας. 115) οὐκέθ' ἵκεθ', ὡς ἀπεστάλη. *He returned no more, when he had gone.* Comp. Aesch. S. c. Th. 980. οὐδ' ἵκεθ' ὡς κατέκτανεν. 116) οὐδ' ἄγγελός τις, sc. ἦν; *Was there no one to bring the news?* συμπράκτωρ ὁδοῦ. *Fellow traveller.* 117) ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν. *From whom one having heard might have used (the information).* With ἐκμαθὼν followed by a genitive comp. O. C. 114. τῶνδ' ἕως ἂν ἐκμάθω. 118) θνήσκουσι γάρ. (No:) *for they*

- ὧν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι.
 Οι. τὸ ποῖον ; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120
 ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.
 Κρ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ
 ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
 Οι. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
 ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125
 Κρ. δοκοῦντα ταῦτ' ἦν. Λαῖου δ' ὀλωλότος
 οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
 Οι. κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος
 οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναί ;
 Κρ. ἡ ποικιλφδὸς Σφίγξ τὰ πρὸς ποσὶ σκοπεῖν 130
 μεθέντας ἡμᾶς τὰφανῇ προσήγετο.
 Οι. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν·
 ὥστ' ἐνδίκως ὄψεσθε καμὲ σύμμαχον, 135
 γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,

are dead. For this use of the present tense of *θήσκω* compare El. 63, 113. Aesch. Choeph. 328. Thucyd. ii. 52. 119) ὧν εἶδε i.e. ἐκείνων ὧν εἶδε. εἶχε φράσαι. Was able to say. Comp. 277. οὔτε τὸν κτανόντ' ἔχω δεῖξαι. εἰδὼς. From his own knowledge. 120) τὸ ποῖον ; What? ἐν—μαθεῖν. To have ascertained one thing might be the means of ascertaining many. 121) ἀρχὴν βραχείαν. A small beginning. 122) συντυχόντας. Having met him. μιᾷ ῥώμῃ. By single strength, i.e. by the strength of one man. 123) σὺν πλήθει χερῶν. With the aid of a multitude of hands. 124) εἴ τι μὴ—ἐπράσσειτο. If the matter had not been somehow managed by the aid of money. 125) ἐνθένδ'. from here. Comp. Thucyd. v. 83. ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρᾶσσόμενον. ἐς τόδε τόλμης. To this pitch of daring. Comp. Eur. Ion, 244. τί ποτε μερίμνης ἐς τόδ' ἦλθες, ὦ γύναι ; 126) δοκοῦντα ταῦτ' ἦν. Such was the opinion, i.e. this was suspected to be so. 127) ἀρωγὸς ἐν κακοῖς. avenger in his misfortune. 128) ἐμποδῶν. Hindering. 129) εἶργε τοῦτ' ἐξειδέναί. Prevented you from ascertaining this. 130) τὰ πρὸς ποσὶ. That which was immediately before us. Eur. Alc. 739. τοῦν ποσὶν γὰρ οἰστέον κακόν. Andr. 397. τὰ δ' ἐν ποσὶν κακά. 131) μεθέντας τὰφανῇ i.e. τὰ ἀφανῇ. Letting alone that which was obscure. Comp. Eur. Rhes. 483. μὴ νῦν τὰ πόρρω τὰγγύθεν μεθεῖς σκόπει. προσήγετο. Compelled. 132) ἐξ ὑπαρχῆς. From the beginning. 134) πρὸ τοῦ θανόντος—ἐπιστροφὴν. This care on behalf of the dead. 135) καμὲ

- ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μυσος.
 ὅστις γὰρ ἦν ἐκείνον ὁ κτανών, τάχ' ἂν
 κᾶμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140
 κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
 ἴστασθε, τούσδ' ἄραντες ἰκτῆρας κλάδους·
 ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετω,
 ὡς πᾶν ἐμοῦ δράσοντος· ἥ γὰρ εὐτυχεῖς 145
 σὺν τῷ θεῷ φανούμεθ', ἥ πεπτωκότες.
 Iε. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν
 καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
 Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
 σωτήρ θ' ἵκοιτο καὶ νόσου παυστήριος. 150

ΧΟΡΟΣ.

ὦ Διὸς ἄδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου στρ. α'.
 Πυθῶνος ἀγλαὰς ἔβας
 Θήβας; ἐκτέταμαι φοβεράν φρένα, δείματι πάλλων,

Me also. 138) αὐτὸς αὐτοῦ i.e. ἐμαυτοῦ. ἀποσκεδῶ i.e. ἀπο-
 σκεδάσω, future. 139) τάχ' ἂν—κᾶμ' ἂν. For the double ἂν
 compare v. 602. οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην πότε. Antig.
 466. ἀλλ' ἂν—κείνοις ἂν ἤλγουν. 140) τιμωρεῖν. To kill.
 141) κείνῳ προσαρκῶν. By assisting him. 143) ἄραντες
 ἰκτῆρας κλάδους i.e. ἰκτηρίους. Comp. 3. 145) ὡς πᾶν
 ἐμοῦ δράσοντος. since I will do everything which can be done.
 Genitive absolute. Comp. 11. ἥ εὐτυχεῖς—ἥ πεπτωκότες. We will
 ascertain our fate, whichever way it may be. 146) σὺν τῷ
 θεῷ. By God's help. 148) ὧν ὅδ' ἐξαγγέλλεται. Which he (i.e.
 Oedipus) now promises. 150) νόσου παυστήριος. Staying
 the plague. 151) τίς ποτε. Of what ever kind, or import. τᾶς
 πολυχρύσου Πυθῶνος—ἔβας. Hast come from Python. With the
 genitive denoting motion from comp. 142. βάθρων ἴστασθε. 473.
 ἔλαμψε Παρνασοῦ. Phil. 613. ἄγοιντο νήσον. Ibid. 1002. πέτρας
 πεσών. El. 324. δόμων—φέρουσιν. Antig. 417. χθονὸς αείρας.
 πολυχρύσου. For the riches of Delphi comp. the description in
 Homer, Iliad. i. 405. 152) Πυθῶνος. Python, another name
 for Delphi. Πυθῶν and Πυθῶ are both used; the latter occurs in
 the adverbial form Πυθῶδε, i.e. to Pytho, v. 603. 788. Comp.
 Hom. Il. i. 405. Πυθοῖ ἐνὶ πετρηέσση. 153) Θήβας ἔβας.
 Hast come to Thebes. ἐκτέταμαι φρένα. I am stretched in my
 mind, i.e. my mind is on the stretch: denoting earnest expectation.
 φοβεράν. Fearful. πάλλων. Trembling, intransitive; comp. Eurip.
 Electr. 435. ἦν ὁ φίλαυλος ἔπαλλε δελφίς. With the accus. φρένα

ἰήϊε Δάλιε Παιάν,
 ἀμφὶ σοὶ ἀζόμενος, τί μοι ἦ νέον, 155
 ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
 εἰπέ μοι, ὦ χρυσέας τέκνον' Ἐλπίδος, ἄμβροτε Φάμα.
 πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ'
 Ἀθάνα, ἀντ. α'.
 γαιάοχόν τ' ἀδελφεὰν 160
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἑκαβόλον, ἰὼ
 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
 εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας πόλει 165

comp. O. C. 1466. ἐπηξα θυμόν. 154) Ἰήϊε. *Ieian*. An epithet applied to Apollo from the exclamation ἰή ἰή, which was used in appealing to him, as εὐοῖ was in appealing to Bacchus. Hence κάματοι γυναικῶν are called *Ieian*, because in such emergencies they used to call on Apollo to deliver them. Δάλιε. *Delian*, i.e. born at Delos. Παιάν. A title of Apollo, as *the God of healing*. The same as Παιών. Comp. *Æsch. Ag.* 146. who joins the same epithets, ἰήιον δὲ καλῶ παιᾶνα. 155) ἀμφὶ σοὶ ἀζόμενος. *Fearing concerning thee*. Hom. *Il.* ξ'. 261. ἄζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι. Eur. *Heracl.* 600. δυσφημεῖν γὰρ ἄζομαι θεάν. Alc. 326. πρὸ τούτου λέγειν οὐχ ἄζομαι. The active form is used in O. C. 134. τί μοι. Ethical dative, comp. 2. ἦ νέον sc. ἱξήνυσας, to be supplied from ἐξανύσεις following. 156) ἐξανύσεις. *Utter*. With ἀνύειν, used to signify *the uttering of an oracle*, comp. O. C. 454. Ant. 1178. 157) χρυσέας. Pronounced as a disyllable. Comp. 188. τέκνον' Ἐλπίδος. *Child of Hope*. The oracular response, or φήμη, is thus called because the hope of a favourable answer leads men to consult the oracle. 158) κεκλόμενος—προφάνητέ μοι. Irregular construction, caused by the intervention of the words θύγατερ—ἑκαβόλον. 160) γαιάοχον. *Protecting the land*, i.e. Boeotia. 161) κυκλόεντ' ἀγορᾶς θρόνον. The epithet κυκλόεντα applies properly to the ἀγορὰ or market-place itself, which with the ancients was generally circular in form. Comp. Eur. *Orest.* 919. ἀγορᾶς χραίνων κύκλον, and the description in Hom. *Il.* σ'. 497–504. λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι—οἱ δὲ γέροντες εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κυκλῷ. εὐκλέα is shortened from εὐκλέα, comp. 179. Pind. *Nem.* vi. 77. νᾶσον εὐκλέα τάνδε. Allusion perhaps is made to the temple of Ἄρτεμις Εὐκλεία at Thebes, mentioned by Pausanias, Book ix. c. 17. θάσσει. *Sits upon*. With the accusative comp. Eur. *Ion*, 91. θάσσει δὲ γυνὴ τρίποδα ζάθειον Δελφίς. *Orest.* 871. ὄχλον θάσσουντ' ἄκραν. 165) καὶ προτέρας ἄτας—ἔλθετε καὶ νῦν. The προτέρα ἄτα refers to the calamity of the Sphinx, from which (Edipus had already delivered them. The particle καὶ is repeated in the second clause, as in Plat. *Phæd.* 64. C. σκέψαι δὴ, ὦ γαθέ,

ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.
 ὦ πόποι, ἀνάριθμα γὰρ φέρω στροφή β'.
 πῆματα· νοσεῖ δέ μοι πρόπας
 στόλος, οὐδ' ἐνὶ φροντίδος ἔγχος,
 ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 170
 κλυτὰς χθονὸς αὔξεται, οὔτε τόκοισιν
 ἡτῶν καμάτων ἀνέχουσι γυναῖκες·
 ἄλλον δ' ἂν ἄλλω προσίδοις ἅπερ εὔπτερον ὄρνιν 175
 κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
 ἀκτὰν πρὸς ἐσπέρου θεοῦ.

εἰς ἄρα καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί. Xenoph. Anab. II. i. 22. καὶ
 ἡμῖν ταῦτα δοκεῖ ἅπερ καὶ βασιλεῖ. Hom. Π. ζ'. 476. δότε δὴ καὶ
 τόνδε γενέσθαι παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπεία Τρώεσσι. 166)
 ἡνύσατ' ἐκτοπίαν i.e. ἐκ τόπου. *Have removed.* Comp. 1340. ἀπά-
 γετ' ἐκτόπιον. O.C. 118. ἅτας ὑπερ. *Because of the calamity*, i.e. to
 avert it. Comp. Aesch. Sept. c. Th. 111. ἴδετε παρθένων ἰκέσιον
 λόχον δουλοσύνας ὑπερ. 167) ὦ πόποι. *O ye gods*: a common
 exclamation. Lycophron, in his poem of Cassandra, 943. uses the
 word πόποι in the proper sense of θεοί, but in the classical writers
 it is used only as an interjection, and never without ὦ preceding.
 It appears to be connected with παπαῖ. 168) πρόπας στό-
 λος. *Everything I have, all about me.* 169) ἐνὶ, i.e. ἐνεστί.
 φροντίδος ἔγχος. *Sword of thought*, i.e. power of thought. With
 ἔγχος a sword, comp. 969. 1255. Aj. 658. Ant. 1236. Trach. 1013.
 170) ἀλέξεται. *Ward them off from himself.* Future middle,
 from ἀλέκω. Comp. ἀλεξοίμην 539. ἔκγονα. *The fruits.* 171)
 τόκοισιν. *In labours*, i.e. in child-bearing. 172) ἡτῶν κα-
 μάτων ἀνέχουσι. *Rise up from their rueful pains.* For ἡτῶν see
 154. For the genitive, 151. With ἀνέχειν comp. Herod. viii. 8.
 δὺς ἐς τὴν θάλασσαν οὐ πρότερον ἀνέσχε. Hom. Odys. ε'. 319. οὐδ'
 ἐδυνάσθη αἰψά ἀνασχεθέειν. 175) ἄλλον ἄλλω. *One after*
another. With this use of the dative comp. Aj. 866. πόνος πόνω
 πόνον φέρει. Aesch. Pers. 1041. δόσιν κακὰν κακῶν κακοῖς. 176)
 ἀμαιμακέτου. An Epic word of uncertain derivation; some de-
 riving it from μαιμάω, others considering it as a lengthened form of
 ἀμαχος. It is applied to anything *dreadful, very great, or invin-*
cible. By Homer it is used as an epithet of the χίμαιρα, Π. ζ'. 179.
 π'. 329; to the mast of a ship, ἰσθὸν νηὸς ἀμαιμάκετον Od. ξ'. 311.
 ἀμαιμάκετον πῦρ Hesiod, Theog. 319. θαλάσσης Scut. Herc. 207.
 ἀμαιμάκετοι βασιλῆες Orpheus, Argon. 518. It is used O. C. 128.
 as an epithet of the Furies. ὄρμενον. Aor. 2. med. for ὀρόμενον.
 Hom. Π. λ'. 326. ὡς ὄλεκον Τρῶας πάλιν ὀρμένω. Ib. 571.
 ὄρμενα πρόσσω. 177) ἀκτὰν πρὸς ἐσπέρου θεοῦ. *To the*
shore of the western God, i.e. Pluto. The west was considered as the
 approach to Hades. Comp. Hom. Odys. μ'. 81. πρὸς ζόφον, εἰς
 Ἐρεβος τετραμμένον. The preposition is placed after its noun as in

ὦν πόλις ἀνάριθμος ὄλλυται· ἀντιστρ. β'.
 νηλέα δὲ γένεθλα πρὸς πέδῳ
 θαναταφόρα κεῖται ἀνοίκτως· 180
 ἐν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι
 λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσι. 185
 παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος·
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διός,
 εὐῶπα πέμψον ἀλκάν· 189
 Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων
 φλέγει με περιβόητος ἀντιάζων, [στροφή γ'.
 παλίσσυτον δράμημα νωτίσαι πάτρας
 ἄπουρον, εἴτ' ἐς μέγαν

El. 14. τοσόνδ' ἐς ἧβης. Æsch. P. V. 653. ποιμένας βουστάσεις τε πρὸς πατρός. S. c. Th. 185. βρέτη πεσοῦσας πρὸς πολιισούχων θεῶν. O. C. 126. ἄλσος ἐς τὰνδ' ἀμαιμακετὰν κορᾶν. Eur. Phœn. 24. λειμῶν' ἐς Ἥρας. 178) ὦν ἀνάριθμος. In great numbers of whom. Genitive governed by ἀνάριθμος. Comp. Aj. 601. μνηῶν ἀνάριθμος. El. 232. ἀνάριθμος ὧδε θρήνων. 179) νηλέα. Unpitied. Comp. Ant. 1197. With the shortened form νηλέα for νηλέα comp. εὐκλέα 161. 181) ἐν δ'. And amongst them. ἐν δὲ adverbially, as in v. 27. ἐπι is used in the same way. And matrons too. 182) ἀκτὰν βώμιον. The raised mound of the altar. For ἀκτὴ in the sense of an eminence, comp. ἀκτὴ χώματος Æsch. Choeph. 722. 185) λυγρῶν πόνων. On account of. Comp. 48. 186) παιὰν. Comp. 5. λάμπει. Sounds clear. Thus Plutarch, Amat. 22. p. 768. D. λαμπρὸν ἀνωλόλυξε. 188) ὦν ὕπερ. In behalf of whom. 190) Ἄρεά τε τὸν μαλερόν. And grant that the furious God of war. Supply δὸς from πέμψον. The devouring pestilence is here compared with the ravages of war. μαλερόν. An epithet specially applied to fire. Comp. Hom. Il. i. 242. Æsch. Choeph. 325. Hence to anything fierce or savage. Comp. Æsch. Ag. 141. Pers. 62. ἄχαλκος ἀσπίδων. Without brazen shields, i.e. not after the manner of regular warfare. Mars is called χάλκασπις Eur. Iph. A. 764. With the genitive comp. ἄσκευον ἀσπίδων El. 36. 191) περιβόητος. Shouting around. περιβόητος has a passive form, but an active meaning. Comp. πάνσυρτος Elect. 851. μεμπτός Trach. 446. ἀμφιπλήκτων Phil. 688. ἄτης παναλώτου Æsch. Ag. 361. ὕποπτος Eur. Hec. 1135. 193) παλίσσυτον δράμημα νωτίσαι. Cognate accusative. Comp. 2. With νωτίσαι used intransitively comp. Eur. Andr. 1141. οἱ δ' ὅπως πελειάδες ἰέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν. πάτρας ἄπουρον. Genitive governed by πάτρας. ἄπουρος is only used here, but may be compared with πρόσουρος Phil. 691. ξύνουρος Æsch. Ag. 495. τηλουρός P. V. 1. The iambus in ἄπουρον corresponds with a dactyl Ἀρτέμιδος in the antistrophe. 194) μέγαν

θάλαμον Ἀμφιτρίτας, 195
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον
 Θρήκιον κλύδωνα·
 τέλει γάρ, εἴ τι νύξ ἀφῆ,
 τοῦτ' ἐπ' ἡμαρ ἔρχεται·
 τόν, ὦ τῶν πυρφόρων 200
 ἀστραπᾶν κράτη νέμων,
 ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ. [ἀντ. γ'.
 Λύκει' ἄναξ, τά τε σὰ χρυσοστροφῶν ἀπ' ἀγκυλῶν
 βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205
 ἄρωγὰ προσταθέντα, τάς τε πυρφόρους
 Ἀρτέμιδος αἴγλας, ξὺν αἰς
 Λύκι' ὄρεα διάσσει·
 τὸν χρυσομίτραν τε κικλήσκω,
 τᾶσδ' ἐπώνυμον γᾶς, 210

θάλαμον Ἀμφιτρίτας. *The great chamber of Amphitrite, the goddess of the sea. Understand the wide or Atlantic ocean.* 197) Θρήκιον κλύδωνα. *The Pontus Euxinus.* The meaning is, Send it away *any where*, so it be gone. 198) εἰ—ἀφῆ. With εἰ joined with the subjunctive comp. v. 874. ὕβρις εἰ πολλῶν ὑπερπλησθῇ μάταν. 1062. εἰ τρίτης ἐγὼ μητρὸς φανῶ τριδουλος. O. C. 1443. εἴ σου στερηθῶ. Ant. 710. κεῖ τις ἢ σοφός. Aesch. Eum. 234. εἰ προδῶ σφ' ἐκόν. Compare the similar usage of ἐπεὶ O. C. 1225. ἐπεὶ φανῇ. Ant. 1025. ἐπεὶ δ' ἁμαρτῇ. 199) τοῦτ'—ἔρχεται, i.e. ἡμαρ ἐπέρχεται τοῦτο. 200) τόν. *Him*, for τοῦτον. Comp. O. C. 742. ἐκ δὲ τῶν μάλιστα ἐγώ. Ib. 1699. ὁπότε γε καὶ τὸν ἐν χεροῖν κατέχον. 202) ὑπό. For ὑπὸ with a dative in this sense comp. Ant. 975. ὑφ' αἵματηραῖς χείρεσσι καὶ κερκίδων ἀκμαῖσι. 203) Λύκει' ἄναξ. *Lycean king.* Comp. 919. Electr. 645. 655. 1379. Sophocles appears to follow that derivation of the name which refers it to Apollo as the destroyer of wolves. Comp. El. 7. τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος. 205) ἐνδατεῖσθαι. The middle voice only is used by classical writers. Comp. Trach. 791. Aesch. S. c. T. 578. Fragm. ap. Plat. de Rep. 11. p. 383. Eur. Herc. Fur. 218. 206) προσταθέντα. 1 aor. pass. part. from προστείνειν, *to stretch the arrow on the string of the bow.* 207) αἴγλας. Diana is thus represented with torches, Aristoph. Ran. 1362. σὺ δ', ὦ Διός, διπύρους ἀνέχουσα λαμπάδας. 208) Λύκια. *Of Lycia*, where she was said to have been born. 209) χρυσομίτραν. Bacchus is thus described by Lucian, Dial. Deor. 18. 1. μίτρα ἀναδεδεμένος τὴν κόρην. 210) τᾶσδ' ἐπώνυμον γᾶς. *Deriving his title sc. the Theban Bacchus, from this land.* Comp. Ant. 153. ὁ Θήβας δ' ἐλελίχθων Βάκχιος ἄρχοι. So he is called Καδμείας νύμφας ἀγαλμα ib. 1115.; and Thebes is called Βακχία Θήβα Trach. 510.

οἶνωπα Βάκχον εὖιον,

Μαινάδων ὁμόςτολον,

πελασθῆναι φλέγοντ'

ἀγλαῶπι * * *

πέυκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

215

211) οἶνωπα. *Wine-faced*, i.e. red with wine. εὖιον. So called from the cry εὐοί, εὐοί, raised in the celebration of his orgies. Comp. Eur. Bacch. 157. εὖια τὸν εὖιον ἀγαλλόμεναι θεόν. Comp. *ijie* 154. 212) Μαινάδων. *The Bacchantes*, also called Θυῖαι. Comp. Ant. 1151. περιπόλοις Θυῖαισι. 213) πελασθῆναι. *To approach*. Aor. pass. in an active sense. Comp. with genitive 1100. Πανὸς ὄρεσσιβάτα προσπελασθεῖσα. Phil. 1327. Χρύσης πελασθεῖς φύλακος. 214) ἀγλαῶπι πέυκα. The torch of Bacchus is thus alluded to Eur. Bacch. 306. ἔτ' αὐτὸν ὄψει καπὶ Δελφίσιν πέτραις | πηδῶντα σὺν πέυκαισι δικόρυφον πλάκα. Ion. 713. Παρνασοῦ πέτρας—ἵνα Βάκχιος, ἀμφιπύρους ἀνέχων πέυκας | λαιψηρά πηδᾶ νυκτιπόλοις ἅμα σὺν Βάκχαις. Aristoph. Nub. 603. Παρνασίαν ὃς κατέχων | πέτραν σὺν πέυκαις σελαγεί | Βάκχαις Δελφίσιν ἐμπρέπων. 215) ἀπότιμον—θεόν. *That god whom the gods themselves hold not in honour*, i.e. the God of Pestilence.

O sweetly-speaking oracle of Jupiter, of what ever kind hast thou come from the wealthy Python to illustrious Thebes? I am on the stretch in my fearful mind, quivering with alarm, dreading concerning thee, as to what thing for me thou hast uttered either lately, or wilt utter as the seasons come round again. Tell me, O Child of Golden Hope, immortal Oracle. I first invoking thee, daughter of Jupiter, immortal Minerva, and thy sister Diana, Protectress of the land, who sits upon the glorious round seat of the market-place, and Phoebus, the far-darter;—O ye three averters of fate, appear to me: if once, because of a former calamity coming on the city, ye took away the flame of woe, come also now. Alas! for I bear innumerable woes: and all that I have is sickly; nor is there in me the sword of thought by which one might protect oneself. For neither do the fruits of the glorious earth come to maturity, nor in childbirth do women rise up from their mournful pains: and one you may see after another, hurrying, like a swift-winged bird, more quick than furious fire, to the shore of the western god: in countless numbers of whom the city perishes. And unpitied generations lie without compassion dead on the plain: and amongst them wives, and hoary matrons besides, by the raised mound of the altar, from different sides utter cries as suppliants on account of their sad woes. And the hymn sounds clear, and the mournful voice symphonious:—in behalf of whom, O golden daughter of Jupiter, send beauteous help, and grant that the fierce god of war, who now without brazen shields consumes me shouting around as he confronts me, may turn back on a reverted course far away from the borders of my country, either into the great chamber of Amphitrite or unto that inhospitable anchorage, the Thracian sea. For if night should leave anything untouched, on this the day makes

Οι. αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
 κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
 ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
 ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν 220
 ἵχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
 νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
 ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·
 ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου
 κάτοιιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 κεῖ μὲν φοβεῖται, τοῦπῖκλῆμ' ὑπεξελών

onslaught at last. Him, O thou who wieldest the strength of the fiery lightnings, O Father Jupiter, destroy by thy thunderbolt. O Lycean King, I would wish to deliver both thy invincible darts, stretched for our help on the bow, from thy golden-twisted strings, and the fiery torches of Diana, with which she rushes through the Lycian mountains. And him of the golden fillet I call, him named from this land, the wine-faced Evian Bacchus, companion of the Mænades, to come near, blazing with his flashing torch, against the god who is without honour among the gods.

216) ἃ δ' αἰτεῖς. *But as to what you pray for.* τᾶμ' i.e. τὰ ἐμά. 217) τῇ νόσῳ θ' ὑπηρετεῖν. *And (thus) to minister help to the plague, i.e. by observing my advice for its removal.* 218) ἀλκὴν κἀνακούφισιν. *Help and alleviation.* Referring to 23. 42. Comp. Eur. Andr. 28. ἀλκὴν τιν' εὐρεῖν κἀπικούρησιν κακῶν. 219) ἀγὼ i.e. ἃ ἐγώ. ξένος τοῦ λόγου τοῦδε. *Being (hitherto) a stranger to this report, i.e. the report of the murder of Laius.* 220) ξένος δὲ τοῦ πραχθέντος. *And a stranger to the crime committed.* οὐ γὰρ ἂν μακρὰν ἵχνευον αὐτός. *For I could not have traced it far myself.* μακρὰν. *far.* Comp. Trach. 317. καὶ γὰρ οὐδ' ἀνιστόρουν μακρὰν. 221) μὴ οὐκ ἔχων τι σύμβολον. *without having some clue to guide me.* 222) νῦν δ'. *But now, i.e. being now directed in my inquiry by the god.* ὕστερος. *late, recently, i.e. as compared with yourselves.* εἰς ἀστοὺς τελῶ. *I rank, i.e. am reckoned, or counted, amongst the citizens.* Comp. Eur. Bacch. 822. εἰς γυναῖκας ἐξ ἀνδρὸς τελῶ. Aristid. T. i. p. 91. εἰς Ἑλλήνας τελεῖν. 224) Λαῖον κάτοιιδεν ἐκ τίνος διώλετο i.e. κάτοιιδεν ἐκ τίνος Λαῖος διώλετο. 227) κεῖ (καὶ εἰ) μὲν φοβεῖται—ὑπεξελών. *And if he is afraid, as having brought forward this accusation against himself, i.e. as being himself the murderer.* ὑπεξαιρεῖν. *to withdraw from secrecy, a word of rare occurrence; it occurs in a similar sense in Eur. Hippol. 633. ὄλβον δωμάτων ὑπεξελών, i.e. bringing forth, as from a secret store. It occurs again in a somewhat different sense in Elect. 1420. αἶμ' ὑπεξαιρούσι*

αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἀστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής.
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς 230
 τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ 'γώ, χῆ χάρις προσκείσεται·
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου
 δείσας ἀπώσσει τοῦπος ἢ χαυτοῦ τόδε, 235
 ἄκ τῶνδε δράσῃ, ταῦτα χρὴ κλύειν ἑμοῦ.
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν. 240
 ὦθεῖν δ' ἀπ' οἴκων πάντας, ὥς μιάσματος

τῶν κτανόντων οἱ πάλαι θανόντες. 228) αὐτὸς καθ' αὐτοῦ. After these words we must supply the suppressed clause ὅμως σημαίνετω i.e. *let him nevertheless declare it.* 230) οἶδεν—τὸν αὐτόχειρα. *Knows him to be the murderer.* Comp. v. 266. τὸν αὐτόχειρα τοῦ φόνου. τὸ κέρδος. *The reward due.* 232) τελῶ i.e. *τελέσω.* χῆ (καὶ ἢ) χάρις προσκείσεται. *And the thanks due for it shall be added.* 233) εἰ δ' αὖ σιωπήσεσθε. *But if on the other hand you shall be silent.* φίλου. *On account of a friend.* With the genitive compare 48. 234) ἀπώσσει τοῦπος τόδε. *Shall set at nought this command.* χαυτοῦ i.e. καὶ αὐτοῦ, sc. δείσας. 235) ἄκ (i.e. ἀ ἐκ) τῶνδε. *After this.* Comp. 282. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμι. 236) γῆς τῆσδε. Governed by τινά in 238. *I forbid that any one belonging to this land.* With ἀπαυδῶ followed by μὴ comp. Aj. 741. τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης | μὴ 'ξω παρήκειν. 237) κράτη τε καὶ θρόνους. *Hold the power and sovereign authority.* Comp. Ant. 173. ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω. 238) εἰσδέχεσθαι. *Receive him in his house.* 239) θεῶν εὐχαῖσι. *Prayers to the Gods.* Genitive of the object. Comp. Aesch. Sept. c. Th. 214. δὴ τότε ἦρθην φόβῳ πρὸς μακάρων λιτάς. El. 1097. τᾷ Ζηνὸς εὐσεβεία. *Piety towards Jupiter.* μήτε—κοινὸν ποιεῖσθαι. *Neither to make him a sharer.* 24) μήτε χέρνιβας νέμειν. *Nor give him the lustral waters* sc. those used at sacrifices. To be interdicted from these was part of the penalty for murder amongst the Greeks. See the law of Draco mentioned by Demosthenes adv. Leptin. 505. 15. γράφων χερνίβων εἰργεσθαι τὸν ἀνδρόφονον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς. 241) ὦθεῖν δ' sc. *κελεύω.* *But I command.* To be understood from ἀπαυδῶ, according to a familiar usage. Comp. Eur. Orest. 514., which refers to the same subject: ἐς ὀμμάτων γὰρ ὄψιν οὐκ εἶων περᾶν, | οὐδ' εἰς ἀπάντημ', ὅστις αἶμ' ἔχων κυρεῖ | φυγαῖσι δ' ὁσιούν (sc. ἐκέλευον) ἀνταποκτείνειν δὲ μή.

τοῦδ' ἡμῖν ὄντος, ὥς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 245
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
 εἰς ὧν λέληθεν εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
 ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης, 250
 παθεῖν ἅπερ τοῖσδ' ἀρτίως ἡρασάμην.
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν,
 ὑπέρ τ' ἐμαντοῦ, τοῦ θεοῦ τε, τῆσδέ τε
 γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
 ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι,
 ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ γ' ἔχων
 ἔχων μὲν ἀρχὰς ἂς ἐκείνος εἶχε πρίν,
 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260

Comp. ib. 899. 242) τοῦδ'. *This man*. Comp. 97. 244)
 τῷ δαίμονι. *Apollo*. 245) σύμμαχος πέλω. *Am an ally*
 i.e. a supporter of his cause. 246) τὸν δεδρακότα. *The*
perpetrator. 247) πλειόνων μέτα sc. δέδρακε. 248)
 κακὸν κακῶς. A common repetition in Greek writers. Comp.
 Aj. 1177. κακὸς κακῶς ἄθαρτος ἐκπέσοι χθονός. Ib. 1391. κακοῦς
 κακῶς φθείρειαν. Eur. Troad. 1055. ἐλθοῦσα δ' Ἄργος ὥσπερ ἀξία
 κακῶς κακῇ θανέεται. With the repetition of νιν after τὸν δεδρακότα
 comp. Trach. 287. αὐτὸν δ' ἐκείνον—φρόνει νιν ὡς ἥξοντα. ἄμορον
 ἐκτρίψαι βίον. *May wear out a life of misery*. Comp. v. 428.
 κάκιον ὅστις ἐκτριβήσεται ποτε. 249) εἰ γένοιτο. *If he should*
be. 250) ἐμοῦ συνειδότης. *With my knowledge*. 251)
 παθεῖν sc. ἐμέ. *That I may suffer*. τοῖσδ' ἡρασάμην. *have im-*
precated on these. Comp. Ant. 427. ἐκ δ' ἀρὰς κακὰς ἡρᾶτο τοῖσι
 τοῦργον ἐξεργασμένοις. Eur. Rhes. 504. πολλὰ δ' Ἀργείοις κακὰ
 ἡρᾶτο. 255) οὐδ' εἰ γὰρ ἦν i.e. οὐδὲ γὰρ εἰ ἦν. θεήλατον.
Commanded or inspired by God. 256) εἰκὸς ἦν. *would it be*
fitting. With the omission of ἂν after εἰκὸς ἦν comp. Electr. 540.
 O. C. 342. 257) ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλό-
 τος. *Since a most excellent man and king has perished*. 258)
 ἀλλ' ἐξερευνᾶν sc. εἰκὸς ἦν. ἐπεὶ κυρῶ γ' ἔχων. *Since I am*
holding. ἐπεὶ—γὰρ as in 433. O. C. 966. 1125. With κυρῶ joined
 with a participle, as τυγχάνω, comp. v. 594. 985. O. C. 1159.
 260) ἔχων λέκτρα. *Having married the same wife*. ὁμόσπορον.

κοινῶν τε παίδων κοίν' ἄν, εἰ κείνῳ γένος
 μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα·
 νῦν δ' ἐς τὸ κείνου κράτ' ἐνήλαθ' ἡ τύχη·
 ἀνθ' ὧν ἐγὼ τάδ', ὥσπερ εἰ τοῦμοῦ πατρός,
 ὑπερμαχοῦμαι, καπὶ πάντ' ἀφίξομαι, 265
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν
 τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς
 μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά, 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθереῖσθαι κατὰ τοῦδ' ἐχθίονι·

A common mother of children. 261) κοινῶν παίδων κοινά. *Common progeny of common children* i.e. of children by the same mother. The neuter plural is used as in O. C. 923. φωτῶν ἀθλίων ἰκτήρια i.e. φῶτες ἄθλιοι ἰκτήριοι, and the expression is equivalent to κοινοὶ παῖδες. Comp. Ant. 1209. ἀθλίας ἄσημα βοῆς i.e. ἄσημος βοή. Ib. 1265. ἐμῶν ἀνολβα βουλευμάτων i.e. ἐμὰ ἀνολβα βουλευματα. εἰ κείνῳ γένος μὴ 'δυστύχησεν. *If issue had not failed him.* 262) ἦν ἂν ἐκπεφυκότα. *Would have been born.* 263) νῦν δ'. *but as it is.* ἐς τὸ κείνου κράτ' ἐνήλαθ'. *Has leapt upon his head* i.e. assailed him. A similar mode of expression occurs in Ant. 1345. ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσῆλατο. τὸ κράτα. With this form of the neuter comp. Phil. 1456. οὐ πολλάκι δὲ τοῦμόν ἐτέγχθη κράτ' ἐνδόμυχον πληγαῖσι Νότου. 264) ἀνθ' ὧν. *Wherefore.* Comp. O. C. 275. 1010. The construction which has been interrupted by the parenthesis is again taken up from νῦν δ' ἐπεὶ κυρῶ γ' ἐγὼ in 258. τάδ' ὑπερμαχοῦμαι. *Will thus fight for him.* τοῦμοῦ πατρός. Governed by ὑπέρ in ὑπερμαχοῦμαι. Comp. Aj. 1346. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; 265) καπὶ (καὶ ἐπὶ) πάντ' ἀφίξομαι. *Will have recourse to every expedient.* Comp. Eurip. Hipp. 284. εἰς πᾶν ἀφίγμαι κούδεν εἴργασμαι πλέον. 267) τῷ Λαβδακείῳ παιδὶ i.e. τῷ παιδὶ Λαβδάκου, with which implied genitive the following genitives are in apposition. Πολυδώρου—Ἀγήνορος. Ancestors of Laius, and former kings of Thebes. The dative παιδὶ after τὸν αὐτόχειρα is used as equivalent to the genitive. Comp. Eurip. Phœn. 17. ὦ Θήβαισιν εὐίπποις ἄναξ. Ib. 89. ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί. 268) τοῦ πρόσθε Κάδμου. Comp. v. 2. 269) τοῖς μὴ δρῶσι—αὐτοῖς. The pronoun αὐτοῖς is repeated after τοῖς μὴ δρῶσι, as νῦν is repeated above after τὸν δεδρακότα in 246. 248. 270) ἀνιέναι. *That they will not cause to spring up.* ἄροτον γῆς. *Produce of the soil.* Comp. κάλυξιν χθονὸς 25. 271) μήτ' οὖν. *Nor yet.* Comp. 90. 272) φθереῖσθαι. *I pray that they may perish.* With the future infinitive after εὐχομαι comp.

- ὕμιν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἣ τε σύμμαχος Δίκη
χοῖ πάντες εὖ ξυνείεν εἰσαεῖ θεοί. 275
- Χο. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γάρ, οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα, τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν ὅστις εἴργασταί ποτε.
- Οι. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς 280
ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνήρ.
- Χο. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἃ μοι δοκεῖ.
- Οι. εἰ καὶ τρίτ' ἔστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.
- Χο. ἄνακτ' ἄνακτι ταῦθ' ὀρώντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν 285
σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
- Οι. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γάρ, Κρέοντος εἰπόντος, διπλοῦς

Phil. 1394. πείσειν δυνησόμεσθα. Herod. iv. 111. βουλόμενοι ἐξ αὐτέων παῖδας ἐγγενήσεσθαι. Ib. viii. 25. οὕτω πολλοὶ ἠθελον θεήσεσθαι. Aristoph. Plut. 573. ζητεῖς τοῦτ' ἀναπείσειν ἡμᾶς. Thucyd. ii. 29. πείσειν γὰρ Σιτάλκην πέμψειν. Ib. iii. 28. ἀποκωλύσειν δυνατοὶ ὄντες. In all these cases the object expressed by the verb is *future*. καὶ i.e. καὶ ἔτι. 275) χοῖ i.e. καὶ οἱ. εὖ ξυνείεν. *May they grant you their help.* 276) ὥσπερ μ' ἀραῖον ἔλαβες. *As thou hast held me accursed* i.e. hast adjured me by a curse. Comp. Herod. iii. 74. πίστι τε λαβόντες καὶ ὅρκουσι. With the construction comp. O. C. 284. ὥσπερ ἔλαβες τὸν ἰκέτην ὑπέγγνον. ὦδ'. *Even thus* i.e. ἀραῖος, as under a curse. 277) ἔχω. *Am I able.* 278) τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν Φοίβου. *This question was for Apollo who sent the oracle, to say who has done this.* τόδε is the accusative after εἴργασται. 281) ἂν (ἃ ἂν) μὴ θέλωσι. *To what they are unwilling to do.* 282) τὰ δεύτερ' ἐκ τῶνδ'. *The next thing after this* i.e. next to Apollo telling us himself. With ἐκ τῶνδε comp. 235. 283) εἰ καὶ τρίτ' ἔστί. *Even if there be a third thing.* μὴ παρῆς τὸ μὴ οὐ φράσαι. *Do not omit to say it.* 284) ταῦθ' (τὰ αὐτά) ὀρώντ' ἐπίσταμαι. *I know that he sees the same things with* i.e. I know that he is equally far-sighted with. 285) Φοίβῳ. Dative governed by τὰ αὐτά. Comp. 579. ἄρχεις δ' ἐκείνη ταῦτά; παρ' οὗ τις ἂν σκοπῶν τάδ' ἐκμάθοι. *From whom one inquiring into these things might learn.* 287) ἐν ἀργοῖς. *Carelessly*, i.e. as a thing of no consequence. The same form of expression occurs Aj. 971. πρὸς ταῦτ' Ὀδυσσεὺς ἐν κenoῖς ὑβρίζετω. ἐπραξάμην. Middle voice used actively. 288) Κρέοντος εἰπόντος. *At the suggestion of Creon.* διπλοῦς πομπούς. *Two messengers*, i.e. two, sent one after the other. 289)

- πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
 Χο. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290
 Οι. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
 Χο. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.
 Οι. ἤκουσα καὶ γὰρ· τὸν δ' ἰδόντ' οὐδεὶς ὄρᾳ.
 Χο. ἀλλ' εἴ τι μὲν δὴ δειμάτος γ' ἔχει μέρος,
 τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295
 Οι. ὦ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
 Χο. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἶδε γὰρ
 τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ὦ
 τάληθεσ ἐμπέφυκεν ἀνθρώπων μόνῳ.
 Οι. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300
 ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσφ' σύνεστιν· ἧς σε προστάτην
 σωτήρᾳ τ', ὦναξ, μοῦνον ἐξευρίσκομεν.
 Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
 πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,

μὴ παρὼν i.e. εἰ μὴ πάρεστι. 290) καὶ μὴν τά γ' ἄλλα.
Well surely those other rumours. The Chorus here allude to certain
 other vague rumours on the subject of the murder of Laius. κωφὰ.
Indistinct sc. ἐστί. παλαία. *Antiquated.* 291) τὰ ποῖα
 ταῦτα sc. ὄντα. *What are these?* Comp. 935. 293) καὶ γὰρ
 i.e. καὶ ἐγώ. τὸν δ' ἰδόντ'· ὄρᾳ. *But no one sees, i.e. no one has seen,*
any person who saw it. ἤκουσα and τὸν ἰδόντα are opposed. 294)
 εἴ τι μὲν δὴ δειμάτος γ' ἔχει μέρος. *If indeed he (i.e. the*
murderer, understood from 292) has any particle of fear. 295)
 οὐ μενεῖ. *He (i.e. the murderer) will not wait.* 296) οὐδ'
 ἔπος φοβεῖ sc. ἐκείνον. 297) οὐξελέγξων i.e. ὁ ἐξελέγξων.
There is one who will convict him. 298) ὦ—μόνῳ. *In whom*
alone truth is by nature implanted. 300) νωμῶν. *Considering.*
 Comp. Aesch. Sept. c. Th. 25. ἐν ᾧσι νωμῶν καὶ φρεσὶν πυρὸς
 δίχα χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνη. διδακτά. *Which can be*
taught sc. by man. 301) ἄρρητα. *Mysterious.* οὐράνιά τε
 καὶ χθονοστιβῆ. *Both things in heaven and things on earth.* 302)
 πόλιν. With the accusative comp. 224. εἰ καὶ μὴ βλέπεις. *though*
thou canst not see. φρονεῖς δ' ὅμως. *Yet still thou knowest.* The
 particle δὲ is added as if the construction had been οὐ βλέπεις
 μὲν, φρονεῖς δέ. 303) ξύνεστιν. *is afflicted.* Comp. Electr.
 660. κακοῖς πολλοῖς αἰὲ ξυνούσα. ἧς προστάτην. *A protector*
from which. 304) μοῦνον Ionic for μόνον. 305)
 εἰ καὶ μὴ κλύεις τῶν ἀγγέλων. *if indeed you have not*

εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ
 κτεínaμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
 σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν, 310
 μήτ' εἴ τι' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
 ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων. 315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
 λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμην.
 Οἰ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
 Τε. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σόν τε σὺ 320
 καγὼ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.
 Οἰ. οὔτ' ἔννομ' εἶπας οὔτε προσφιλὲς πόλει
 τῇδ', ἢ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
 Τε. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἶον.

heard it from the messengers. 310) φθονήσας. Refusing.
 φάτις. Oracle, divination, as in 151. 311) μαντικῆς ὁδόν.
 Mode of divination. 313) ῥῦσαι—μίασμα. Remove the pollution.
 ἐν σοὶ γὰρ ἐσμέν. We depend on you. Comp. O. C. 247.
 ἐν ὑμῖν ὡς θεῶ κείμεθα τλάμονες. Eur. Alc. 278. ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή. 314) ἄνδρα δ'—πόνων. And that a man should confer a benefit on others by whatever means he might be able and might have in his power, is the most glorious of labours. 316) φρονεῖν—φρονοῦντι. How sad it is to be wise, where wisdom profits not its possessor. τέλη λύειν is here used as the equivalent of the word λυσιτελεῖν, common in prose writers, to profit. Comp. Thucyd. vi. 85. ὥστε καὶ τὰνθάδε εἰκὸς πρὸς τὸ λυσιτελοῦν καθίστασθαι. In poetry λύειν is occasionally used in this sense by itself with a dative, τέλη being omitted. Comp. Eur. Hipp. 441. Med. 566. 1112. Alc. 627. 317) ταῦτα. This sc. that wisdom is a bad thing when it does not profit its possessor. 318) διώλεσα. Lost i.e. forgot it. So on the other hand σώζειν or σώζεσθαι is used in the sense of to remember. So O. C. 1530. ἀλλ' αὐτὸς αἰεὶ σῶζε. Trach. 682. ἐσωζόμεν χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν. οὐ γὰρ ἂν. For (otherwise, i.e. if I had not forgotten this) I would not have come hither. 320) ῥᾶστα γὰρ κ.τ.λ. For you will more easily bear yours, and I shall bear mine, if you will obey me. 322) ἔννομα. What is right. προσφιλές. Agreeable. 323) ἀποστερῶν. By refusing. 324) οὐδέ σοι. In reply to the taunt of Œdipus, in 322, Teiresias reminds

- πρὸς καιρόν· ὥς οὖν μηδ' ἐγὼ ταυτὸν πάθω. 325
 Χο. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ
 πάντες σε προσκυνοῦμεν οἷδ' ἰκτῆριοι.
 Τε. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μή ποτε·
 τᾶμ' ὥς ἂν εἰπὼν μὴ τὰ σ' ἐκφήνω κακά.
 Οι. τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς 330
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
 Τε. ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
 ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
 Οι. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
 φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ, 335
 ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;
 Τε. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
 ναίουσαν οὐ κατείδες, ἀλλ' ἐμὲ ψέγεις.
 Οι. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
 κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340

him that he himself had better have kept silence. 325) πρὸς καιρόν. Seasonably. With πρὸς with the accusative in an adverbial sense compare πρὸς βίαν, O. C. 845. πρὸς ἡδονήν, El. 921. πρὸς εὐσέβειαν, ib. 464. πρὸς ὀργήν 369. πρὸς χάριν, O. T. 1152. πρὸς τὸ καίριον, Phil. 525. πρὸς τὸ καρτερόν, Aesch. P. V. 212. ὥς οὖν —πάθω. I must therefore take care that neither do I fall into the same error. μηδ' ἐγὼ contrasted with οὐδὲ σοί. ὥς with the subjunctive is used in a similar manner in Ant. 215. ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. 326) φρονῶν γ' i.e. εἴγε φρονεῖς. If indeed you know. ἀποστραφῆς. Turn away. 328) οὐ φρονεῖτε. Are not wise. ἐγὼ δ' οὐ μή ποτε sc. οὐ φρονήσω. But never will I be so. 329) τᾶμ'—κακά. That I may not, by divulging what I could say (τὰ ἐμὰ), bring your misfortunes (τὰ σὰ κακά) to light. With the elision of σ' emphatic, comp. v. 64 and v. 332. 330) ξυνειδὼς. If you know it. 331) προδοῦναι. To betray, i.e. by not disclosing what you know. 332) ἐγὼ οὔτ'. Pronounced as a disyllable. 333) ἄλλως. To no purpose. 335) σύ γ' ὀργάνειας. Surely you would provoke. It is used intransitively, sc. to be angry, in Trach. 552. οὐ γὰρ ὀργαίνειν καλόν. 336) ἀτελεύτητος. Impracticable. 337) ὀργὴν τὴν ἐμήν. You blame my temper. With the aorist in this sense comp. Aj. 536. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου. Electr. 668. ἐδεξάμην τὸ ῥηθέν. τὴν σὴν δ' ὁμοῦ ναίουσαν. But your own, though dwelling in your own breast. You blame me, but perceive not the effects of your own intemperate desire to hear that of which you too had better be ignorant. 339) τοιαῦτ' ἂν οὐκ ἂν. With the double ἂν comp. v. 140. 340) ἃ ἀτιμάζεις. In which you dishonour. The accusative is used as in Aj. 1107. τὰ σέμν' ἔπη κόλαζ' ἐκείνους.

- Τε. ἤξει γὰρ αὐτά, κὰν ἐγὼ σιγῇ στέγω.
 Οι. οὐκοῦν ἄ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.
 Τε. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,
 θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
 Οι. καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
 ἅπερ ξυνίημι. ἴσθι γὰρ δοκῶν ἐμοὶ
 καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
 καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
 Τε. ἄληθες; ἐννέπω σε τῷ κηρύγματι 350
 ὥπερ προεῖπας ἐμμένειν, καὶ φ' ἡμέρας
 τῆς νῦν προσανδᾶν μήτε τούσδε μήτ' ἐμέ,
 ὥς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
 Οι. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
 τὸ ῥῆμα; καὶ που τοῦτο φεύξεσθαι δοκεῖς; 355
 Τε. πέφευγα· τάληθες γὰρ ἰσχύουν τρέφω.
 Οι. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.

Phil. 66. τούτων γὰρ οὐδέν μ' ἀλγυνεῖς. 341) ἤξει γὰρ αὐτά.
 I say them, for they will come to pass of their own accord. κὰν i.e.
 καὶ ἐάν. even if. 342) οὐκοῦν ἄ γ' ἤξει. Well then, since
 they must come to pass. καὶ χρὴ. It is therefore necessary. 343)
 οὐκ ἂν φράσαιμι. Comp. on v. 95. πρὸς τὰδ'. Therefore. 344)
 δι' ὀργῆς. With anger. ἥτις ἀγριωτάτη sc. ἐστὶ. The most severe.
 345) καὶ μὴν παρήσω γ' οὐδέν. And in truth I will not omit.
 Observe γε separated by an intervening word from the preceding
 particles καὶ μὴν, according to the rule in classical Greek. Comp.
 v. 290. ὥς ὀργῆς ἔχω. In the state of passion in which I am. Com-
 pare Eur. Hel. 857. τῆς τύχης γὰρ ὧδ' ἔχω. Electr. 751. πῶς
 ἀγῶνος ἤκομεν; Heracl. 379. τὰν εὐ χαρίτων ἔχουσιν πόλιν. Herod.
 viii. 107. ὥς τάχεος εἶχε ἕκαστος. ix. 59. ὥς ποδῶν ἕκαστος εἶχον.
 346) ἅπερ ξυνίημι. i.e. παρήσω (οὐδέν) ἐκείνων ἅπερ ξυνίημι.
 ἴσθι δοκῶν. Know that you appear. 347) ξυμφυτεῦσαι. To
 have aided in planning. ὅσον μὴ χερσὶ καίνων. Except so far as
 not to have been the actual murderer. Comp. Trach. 1214. ὅσον
 γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν. 350) ἄληθες; Indeed!
 Ironical. Comp. Ant. 758. Eur. Cycl. 241. Arist. Ran. 840. Plut.
 123. Av. 174. 1606. ἐννέπω σε ἐμμένειν. I bid you abide by. Ac-
 cusative after ἐννέπω, but with dative following in v. 353. ὥς ὄντι—
 μιάστορι, both dative and accusative being used with this and similar
 verbs. The dative is probably used in 353. to avoid the ambiguity
 after ἐμέ in 352. κηρύγματι ὥπερ. By attraction for ὅπερ. 351)
 καὶ φ' i.e. καὶ ἀπό. 353) μιάστορι. Comp. v. 97. 354)
 ἐξεκίνησας. Uttered. 355) καὶ που—δοκεῖς. And no doubt
 (που) you think you shall escape the consequence of this. 356)
 τάληθες—τρέφω. For I hold the truth, and it is strong. 357) ἔκ

- Τε. πρὸς σοῦ. σὺ γάρ μ' ἄκουτα προὔτρέψω λέγειν.
 Οι. ποῖον λόγον; λέγ' αὖθις, ὥς μᾶλλον μάθω.
 Τε. οὐχὶ ξυνήκας πρόσθεν; ἢ 'κπειρᾷ λέγειν; 360
 Οι. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
 Τε. φονέα σε φημὶ τάνδρὸς οὗ ζητεῖς κυρεῖν.
 Οι. ἀλλ' οὐ τι χαίρων δὲς γε πημονὰς ἐρεῖς.
 Τε. εἴπω τι δῆτα κάλλ', ἔν' ὀργίζῃ πλέον;
 Οι. ὅσον γε χρήσεις· ὥς μάτην εἰρήσεται. 365
 Τε. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις
 αἰσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἔν' εἰ κακοῦ.
 Οι. ἢ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξεν δοκεῖς;
 Τε. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
 Οι. ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
 τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ.
 Τε. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἂ σοὶ
 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
 Οι. μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ
 γε τῆς τέχνης. *For it is not at least by your art.* 358) προὔ-
 τρέψω λέγειν. *Have urged me to speak.* 360) ἢ 'κπειρᾷ
 λέγειν; *Or are you only tempting me, that I may speak (sc.
 again)?* Comp. Ar. Eq. 1234. καὶ σου τοσοῦτο πρῶτον ἐκπει-
 ράσομαι. 361) οὐχ ὥστε γ' εἰπεῖν γνωστόν, sc. οὐ ξυνήκα.
*I did not at least so far understand you that I can say that
 I know what you mean.* 362) οὐ ζητεῖς sc. τὸν φονέα. *whose
 murderer you seek.* Comp. 449. τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς.
 363) χαίρων. *With impunity.* Comp. Ant. 759. Phil. 1299. So
 γεγηθὼς 368. πημονάς. *Grievous words, insults.* 364) εἴπω.
 Subjunctive interrogative. *Must I say?* τι κάλλ' i.e. καὶ ἄλλο. *Any
 other thing also.* 365) ὅσον γε χρήσεις. *Aye, as much as you
 will.* εἰρήσεται. *It will be said.* Future middle for active. Comp.
 ὀνειδιέσθε 1500. τιμήσεται, Ant. 210. λέξομαι, Eur. Herc. Fur. 582.
 Alc. 322. Hec. 906. ἐπιτάξομαι, Suppl. 521. μνημονεύσομαι, Her. 334.
 εἰρήσεται, ib. 928. Ion, 760. μισήσομαι, ib. 611. ἐάσομαι, Iph. A.
 331. 366) Teiresias now plainly alludes to the incestuous mar-
 riage of Oedipus and his mother. 367) ἔν' εἰ κακοῦ. *In what a
 state of misfortune you are.* The expression occurs again 413. Aj.
 386. Compare the Latin *ubi locorum, ubi gentium.* 368)
 δοκεῖς; *Do you think?* 369) εἴπερ τί γ' ἐστὶ. *Yes, if there
 is.* 370) ἀλλ' ἔστι, πλὴν σοί. *surely there is, sc. τῆς ἀληθείας
 σθένος, except to you.* 371) τυφλός—εἶ. The repetition of the
 letter τ may be remarked in this passage. τὰ τ' ὦτα. The epithet
 τυφλός, which properly applies only to ὄμματα, is here applied also to
 τὸν νοῦν and τὰ ὦτα. 372) σὺ δ' ἄθλιός γε. *And you too sc. as
 well as I.* ταῦτ' ὀνειδίζων sc. ἐμοί. *Reproaching me with these things.*
 273) οὐδεὶς ὅς οὐχὶ i.e. οὐδεὶς ἐστὶν ὅς οὐχὶ. *Every one.* 374)

- μήτ' ἄλλον, ὅστις φῶς ὄρα, βλάψαι ποτ' ἄν. 375
- Τε. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπρᾶξαι μέλει.
- Οι. Κρέοντος, ἢ σοῦ ταῦτα τάξευρήματα ;
- Τε. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.
- Οι. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης 380
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται·
εἰ τῆσδέ γ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις
δωρητόν, οὐκ αἰτητόν, εἰσεχειρίσεν,
ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος, 385
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
ὑφεῖς μάγον τοιόνδε μηχανορράφον,
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής ; 390

μῖα τρέφει πρὸς νυκτός. *You are nurtured by night only, i.e. you live only in darkness; alluding to the blindness of Teiresias.* 376) οὐ γάρ σε—πεσεῖν. *True: for it is not fated that you should fall by me.* γ' emphatic. Comp. 713. ὡς αὐτὸν ἤξοι μοῖρα πρὸς παιδὸς θανεῖν. 377) ᾧ μέλει. *Whose care it is.* ἐκπρᾶξαι. *To do.* 379) Κρέων δέ σοι. *Nay, Creon is no hurt.* αὐτὸς σὺ σοί sc. πῆμα εἰ. 380) ὦ πλοῦτε—φυλάσσεται. *O wealth, and sovereign power, and skill exceeding skill, belonging to the much coveted life (sc. of kings), how great is the envy which is stored up along with you.* The superior wisdom supposed to reside in kings is alluded to in similar terms in Philoct. 138. τέχνα γὰρ τέχνας ἐτέρας προὔχει καὶ γνώμα παρ' ὅτῳ τὸ Διὸς σκῆπτρον ἀνάσσεται. The dative τῷ πολυζήλῳ is used in the manner which grammarians call the *Schema Colophonium*, i.e. where the genitive would be more appropriate. We have an example of this in Ant. 862. κοιμήματ' αὐτογέννητ' ἐμῷ πατρὶ δυσμόρου ματρός. Comp. 267. and Eurip. Phoen. 17. 88. there quoted. With φυλάσσεται comp. O. C. 1213. σκαῖοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται. 383) εἰ τῆσδέ γ' ἀρχῆς. *Since.* Comp. Aj. 1268. εἰ σοῦ γ' ὅδ' ἀνὴρ κ.τ.λ. ἣν—δωρητόν, οὐκ αἰτητόν. With the masculine termination of these adjectives comp. γνωτόν, 396. μεμπτός, Trach. 446. περωτός, O. C. 1460. 385) ταύτης sc. οὐνεκα, repeated from 383. οὐξ i.e. ὁ ἐξ. 386) ὑπελθὼν. *Having undermined me.* 387) ὑφεῖς. *Having secretly employed to my undoing.* Œdipus now loads Creon with coarse and opprobrious epithets. 389) τὴν τέχνην. *In his own art.* 390) φέρ' εἰπέ. *Come tell me.* Comp. 536. 1142. Trach. 890. Electr. 310. 376. Phil. 433. Ant. 535. ποῦ. *In what sense?* Cf. Aj. 1100. ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δέ σοι λεῶν ἔξεστ' ἀνάσσειν ὧν ὅδ' ἡγείτ' οἴκοθεν ; 391)

- πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
 ἡὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον ;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
 ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων 395
 οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολῶν,
 ὁ μὴδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθών·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις
 παραστατήσῃν τοῖς Κρεοντείοις πέλας. 400
 κλάων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε
 ἀγηλατήσῃν· εἰ δὲ μὴ ᾑδόκεις γέρων
 εἶναι, παθὼν ἔγνωσ' ἂν οἷά περ φρονεῖς.
 Χο. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
 Τε. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν

ἡ ῥαψῳδὸς κύων. Comp. 130. The Sphinx is thus called Arist.
 Ran. 1287. Σφίγγα δυσμερίαν, πρύτανιν κύνα, πέμπει. 392)
 τι ἐκλυτήριον. *Something by way of delivering them.* 393) καί-
 τοι τό γ' αἰνιγμα. *And yet the riddle.* Comp. for the collocation of
 γε 345. οὐχὶ τοῦπιόντος ἦν ἀνδρός. *Was not in the power of any
 chance person, i.e. any person whatever.* So in O. C. 752. τοῦπιόντος
 ἀρπάσαι. Comp. ἐπιτυχῶν Eur. Herc. F. 1248. εἶρηκας ἐπιτυχόντος
 ἀνθρώπου λόγους. 395) ἦν—γνωτόν. Comp. 384. 397)
 ὁ μὴδὲν εἰδὼς Οἰδίπους. *That know-nothing Œdipus.* Comp.
 367. where Teiresias had taunted him with his ignorance. ἔπαυσά
 νιν. *Stayed her, sc. τὴν Σφίγγα, i.e. put an end to her ravages.*
 398) γνώμη κυρήσας. *Having found it out by my own ingenuity.*
 399) ὃν δὴ. *Whom forsooth.* δοκῶν. *Thinking.* Comp. 368.
 401) κλάων. *To your sorrow.* The same expression occurs 1152.
 Ant. 754. Eur. Her. 270. Andr. 577. Eur. Iph. A. 306. χῶ
 (i.e. καὶ ὁ) συνθεῖς τάδε. *He, i.e. Creon, who concocted this.* 402)
 ἀγηλατήσῃν. *Expel the curse, that is, me, the accursed one.*
 Œdipus implies by this that Teiresias would *not* do it, as it is sup-
 posed that he intends to do. The verb ἀγηλατέειν is used by
 Herod. v. 72. μὴ ᾑδόκεις, i.e. μὴ ἐδόκεις. 403) παθὼν ἔγνωσ'
 ἂν. *You should have known by experience, i.e. to your cost.* Comp.
 Hesiod. Op. et D. 216. παθὼν δέ τε νήπιος ἔγνω. 404) εἰκά-
 ζουσι. *As far as we can guess.* 405) ὀργῇ. *In anger.* σ'.
 Comp. on 64. 329. 332. 407) λύσομεν. *Fulfil.* 408)
 τυραννεῖς. *Are King.* ἐξισωτέον—ἀντιλέξαι. *Equal liberty in
 replying to you must be at least permitted to me.* γοῦν. *at least.*

ἴσ' ἀντιλέξαι· τοῦδε γὰρ καὶ γὰρ κρατῶ.
 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
 ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
 λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας,
 σὺ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἰ κακοῦ,
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
 ἄρ' οἴσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὧν 415
 τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω,
 καὶ σ' ἀμφιπλήξ μητρός τε καὶ τοῦ σοῦ πατρὸς
 ἔλα ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν, 420
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
 ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;

409) τοῦδε—κρατῶ. *For this, sc. freedom of speaking, even I have in my power.* 410) σοὶ ζῶ δοῦλος. *Live as your slave.* Λοξία. *Apollo's.* 411) The foreign residents, or μέτοικοι as they were called, at Athens, had each a person who acted as their προστάτης or patron, who was bound to protect them: and their names were enrolled as having such protection. Hence Creon, alluding to this custom, says, *I will not be enrolled, i.e. considered, as belonging to Creon as my patron.* 412) τυφλὸν μ' ὠνειδίσας. *Have reproached me as blind.* 413) ἴν' εἰ κακοῦ. *Comp. 367.* 414) ὅτων οἰκεῖς μέτα. *With whom you live, alluding to his incestuous marriage with his mother. Plural for singular, as frequently; comp. v. seq.* 415) ἀφ' ὧν εἶ. *From what father. καὶ λέληθας—ὧν. Surely you know not that you are.* 416) νέρθε καπὶ γῆς ἄνω. *Alluding to Laius and Jocasta.* 417) ἀμφιπλήξ. *Striking on both sides, i.e. from both father and mother. μητρός τε sc. τῆς σῆς, understood from τοῦ σοῦ πατρὸς following.* 419) σκότον. *Referring to the blindness which Œdipus was doomed to inflict on himself. With βλέποντα σκότον, seeing nothing, comp. σκότον δεδορκώς Eur. Phœn. 377.* 420) βοῆς—σύμφωνος. *What haven, what Cithæron (i.e. put generally for any mountain, the mountain where Œdipus had been exposed occurring first to the poet) shall not be responsive to your cry? i.e. all places shall be filled with your cries. For the genitive after σύμφωνος comp. Plat. Phil. II. A. ὅσα τοῦ γένους ἐστὶ τούτου σύμφωνα. Comp. also συντυχεῖν with a genitive, O. C. 1482. Phil. 320.* 422) καταίσθῃ. *Understand, know the nature of.* 423) ὃν εἰσέπλευσας i.e. εἰς ὃν ἐπλευσας, the preposition governing the accusative as in Trach. 913. τὸν Ἡράκλειον θάλαμον εἰσορμωμένην. *δόμοις. at home, i.e. in your own house. Comp. 818. ἄνορμον. Without a harbour: having no safe anchorage.*

- ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στόμα
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.
- Οι. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν 430
 ἄψορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει;
- Τε. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ κάλεις.
- Οι. οὐ γάρ τι σ' ἤδη μῶρα φωνήσονται, ἐπεὶ
 σχολῇ γ' ἂν οἴκους τοὺς ἐμούς ἐστειλάμην.
- Τε. ἡμεῖς τοιοῖδ' ἔφυσεν, ὥς μὲν σοὶ δοκεῖ, 435
 μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἐμφρονες.
- Οι. ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;
- Τε. ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
- Οι. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ λέγεις.
- Τε. οὐκοῦν σὺ ταῦτ' ἄριστος εὕρισκιν ἔφυσ. 440
- Οι. τοιαῦτ' ὀνειδίξ', οἷς ἐμ' εὐρήσεις μεγαν.

The incestuous marriage which Œdipus had thus contracted with one of his own house, is compared to the condition of a ship tossed at sea, having no means of escape, and unable to find shelter. *εὐπλοίας τυχών. Sailing right into it*, sc. by the impulse of destiny. Comp. the expression *Aj.* 1083. *ἐξ οὐρίων δραμοῦσαν.* 425) ἃ σ' ἐξισώσει—τέκνοις. *Which will place you on a level with yourself and with your children*, i.e. will show you to be what you really are, sc. a parricide, and incestuous, and to be born of the same mother with your own children. 426) πρὸς ταῦτα. *Therefore.* Comp. 343 and *O. C.* 956. *τοῦμόν στόμα. My words.* 428) ἐκτριβήσεται. *Be destroyed.* 430) οὐκ εἰς ὄλεθρον; sc. ἄπει. *To destruction with you!* Comp. 1146. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει; θάσσον; sc. ἄπει. 431) ἄψορρος ἄπει. *Go back again.* οἴκων τῶνδ'. Genitive governed by ἀποστραφεῖς. 432) οὐδ' ἰκόμην ἄν. *I would not even have come.* μὴ κάλεις i.e. μὴ ἐκάλεις. 433) οὐ γάρ—ἦδη. The Attic form of ἦδεν. *I kneo not.* σε φωνήσονται. *that you would speak.* 434) σχολῇ γ'. *Hardly.* ἂν ἐστειλάμην. *Would I have sent for you.* Same as μετεστειλάμην. The active occurs in the same sense, *Ant.* 165. *Phil.* 60. 495. οἴκους τοὺς ἐμούς. *To my house.* 438) ἦδ'—διαφθερεῖ. *This day will give you birth*, i.e. bring your parents to light, and destroy you, i.e. by showing who you are. 439) κάσαφῇ i.e. καὶ ἀσαφῇ. 440) οὐκοῦν. *Well then.* Comp. 342. ἄριστος εὕρισκιν ἔφυσ. *Are most clever in finding out*: alluding to the enigma of the Sphinx. 441) τοιαῦτ'—μέγαν. *Taunt me with these things in which you cannot deny my greatness*, i.e. I do not object to your so doing.

- Τε. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
 Οι. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.
 Τε. ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
 Οι. κομιζέτω δῆθ'· ὥς παρῶν σύ γ' ἐμποδῶν 445
 ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
 Τε. εἰπὼν ἄπειμ' ὧν οὐνεκ' ἦλθον, οὐ τὸ σὸν
 δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
 ζητεῖς ἀπειλῶν, κἀνακηρύσσω φόνον 450
 τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,
 ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
 φανήσεται Θηβαῖος· οὐδ' ἡσθησεται
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος 455
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι,
 σκήπτρῳ προδεικνύς, γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, κἀξ ἧς ἔφυ
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
 ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460

442) διώλεσεν. *Has destroyed you*, sc. by placing you in your present elevation. 444) παῖ. Addressing one of his attendants. Comp. 297. 446) συθείς τ' ἂν οὐκ ἂν. On the double ἂν comp. 140. ἀλγύναις. *Will disturb*. This form of the optative is of rare occurrence, the Aeolic form ἀλγύνειας being much more common. The other appears to have been used occasionally by the Attic poets. Comp. Eur. Med. 325. Iph. Taur. 1184. Aesch. Ag. 170. Eum. 983. Ar. Plut. 1134. Pac. 405. Vesp. 726. 819. 447) ὧν οὐνεκ' i.e. ἐκεῖνα ἔνεκα ὧν. 448) οὐκ' ἔσθ' ὅπου μ' ὀλεῖς. *You will not in any case destroy me*. 449) τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς—οὗτός ἐστιν. The antecedent attracted into the case of the relative. Comp. Trach. 283. τάσδε δ' ἵσπερ εἰσορᾶς—χωροῦσι πρὸς σέ. Eur. Orest. 1629. Ἑλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὧν ἡμαρτες, ἧδ' ἐστί. O. C. 1156. λόγος δὲ ἐμπέπτωκεν ἀρτίως ἐμοὶ—συμβαλοῦ γνώμην. Compare Virg. Aen. i. 577. *Urbem quam statuo vestra est*. 452) λόγῳ μέτοικος. *A foreign resident, as he now is said to be*. εἶτα. *Afterwards*. 453) φανήσεται. *He will be shown to be*. 454) ἐκ δεδορκότος. *After seeing*, i.e. instead of seeing. With ἐκ comp. Eur. Hec. 55. Troad. 495. 455) πτωχὸς ἀντὶ πλουσίου. *Poor instead of rich*. With ἀντὶ comp. Eur. Hel. 1029. 456) σκήπτρῳ προδεικνύς. *Feeling his way with a staff*. Comp. Senec. Oedip. 655. *baculo senili triste praetentans iter*. 458) ἀδελφὸς αὐτὸς καὶ πατήρ. *In himself brother and father*. κἀξ i.e. καὶ ἐξ. 459) τοῦ πατρὸς ὁμόσπορος. *The husband of his father's wife*: beget-

- εἴσω λογίζου· κὰν λάβῃς μ' ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.
 Χο. τίς ὄντιν' ἅ θεσπιέπεια Δελφὶς εἶπε πέτρα στροφή α'.
 ἄρρητ' ἄρρήτων τελέσαντα φοινίαισι χερσιν; 465
 ὦρα νιν ἀελλάδων
 ἵππων σθεναρώτερον
 φυγᾶ πόδα νωμᾶν.
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρόσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας· 470
 δειναὶ δ' ἅμ' ἔπονται
 Κῆρες ἀναμπλάκητοι.
 ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανείσα ἀντ. α'.
 φάμα Παρνασοῦ, τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475
 φοιτᾶ γὰρ ὑπ' ἀγρίαν
 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας ὥς ταῦρος,
 μέλεος μελέῳ ποδὶ χηρεύων,
 τὰ μεσόμφαλα γὰς ἀπονοσφίζων 480
 μαντεῖα· τὰ δ' αἰεὶ

ting children from the same wife with his father. 461) κὰν
 i.e. καὶ ἑάν. 462) φάσκειν. Say. Infinitive used for the
 imperative. Comp. Phil. 1411. Electr. 9. 464) τίς ὄντιν'
 —εἶπε. Who is it of whom it spake? Comp. 1056. τίς δ' ὄντιν'
 εἶπε; 465) ἄρρητ' ἄρρήτων. Horrible of the horrible, i.e.
 most horrible. Comp. Phil. 65. ἔσχατ' ἐσχάτων κακά. O. C.
 1238. κακὰ κακῶν. 466) ὦρα sc. ἐστί. It is time. ἀελλάδων.
 Literally, Daughters of the storm. With the patronymic form
 ἀελλὰς comp. Boreās Ant. 985. 470) ὁ Διὸς γενέτας. Apollo,
 who is here represented as armed with thunderbolts. πυρὶ καὶ στε-
 ροπαῖς. With fiery lightnings. Comp. Virg. Georg. ii. 192. Pateris
 libamus et auro. 472) ἀναμπλάκητοι. Not missing their object,
 from ἀπλακεῖν or ἀμπλακεῖν, to miss, or lose. 473) ἔλαμψε.
 Comp. 186. τοῦ νιφόεντος. For the genitive comp. on 151. 478)
 ὥς ταῦρος. A spondee answers to the dactyl in the strophe, φυγᾶ
 πόδα νωμᾶν. Comp. 194. 207. 479) μέλεος μελέῳ ποδί.
 A very common repetition. Comp. Trach. 613. θυτῆρα καὶ νῶ
 νὸν ἐν πεπλώματι. Ant. 1266. 480) μεσόμφαλα. Delivered
 at Delphi, which was called μεσόμφαλος, because it was supposed to
 be in the centre or, as it was called, the navel of the earth. The
 epithet which properly belongs to the place where the oracles were
 delivered, is here applied to the oracles themselves. On the term
 μεσόμφαλος see Strabo, ix. p. 419, and comp. Eur. Orest. 591.
 Iph. Taur. 1258. Ion, 5. 222. 461. Med. 668. ἀπονοσφίζων

ζῶντα περιποτᾶται.

δεινὰ μὲν οὖν, δεινὰ ταρασσεί σοφὸς οἰωνοθέτας στρ. β'.
οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ' ἀπορῶ.
πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω.

τί γὰρ ἢ Λαβδακίδαις

487

ἢ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ' ἔγωγ'
οὔτε τανῦν πω

ἔμαθον, πρὸς ὅτου δὴ βασάνῳ

ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα Λαβδακίδαις 495

ἐπίκουρος ἀδῆλων θανάτων.

ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ
βροτῶν

ἀντιστρ. β'.

εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γὰρ φέρεται, 500

κρίσις οὐκ ἔστιν ἀληθείης· σοφία δ' ἂν σοφίαν

παραμείψειεν ἀνήρ.

ἀλλ' οὔ ποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφο-
μένων ἂν καταφαίην.

φανερὰ πτερόεσσ' ἦλθε κόρα

ποτέ, καὶ σοφὸς ὦφθη, βασάνῳ θ' ἡδύπολις· τῷ ἀπ'
ἐμᾶς

510

sc. ἀφ' ἑαυτοῦ. *Seeking to elude.* 482) ζῶντα. *Living*, i.e. secure of fulfilment. 483) μὲν οὖν. *Surely indeed.* ταρασσεί sc. ἐμέ. οἰωνοθέτας. *Teiresias.* 486) οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω. *Neither what is present, nor the future.* For ὀπίσω as signifying *the future*, comp. Stob. Floril. 22. p. 188. θνητὸς πεφυκὼς τῷ πίσω πειρῷ βλέπειν. Comp. also εἰσοπίσω, Phil. 1105. and εἰσόπιν, Æsch. Suppl. 617. 487) ἢ Λαβδακίδαις ἢ τῷ Πολύβου i.e. *between the family of Labdacus*, i.e. Laius, and the son of Polybus sc. Œdipus. The former ἢ is redundant. 494) πρὸς ὅτου δὴ βασάνῳ. *With clear proof from which.* Comp. 510. βασάνῳ ἡδύπολις. 495) ἐπὶ τὰν ἐπίδαμον φάτιν εἴμι. *I shall attack the public reputation of Œdipus.* Comp. 199. τοῦτ' ἐπ' ἡμᾶρ ἔρχεται. 496) ἐπίκουρος ἀδῆλων θανάτων. *Assisting them in*, i.e. *in avenging, this obscure murder.* Eurip. Electr. 138. αἱμάτων ἐπίκουρος. Orest. 211. φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου. Andr. 28. ἐπικούρησιν κακῶν. Iph. Aul. 1027. χέρ' ἐπίκουρον κακῶν. 497) ξυνετοί, sc. εἰσί. 500) πλέον φέρεται. *Has the superiority*, i.e. *knows more.* Comp. Ant. 638. μείζον φέρεσθαι σοῦ καλῶς ἡγουμένου. 501) σοφία δ'. *Possibly, indeed, one man might exceed in wisdom another.* With σοφία σοφίαν comp. τέχνη τέχνης 380. Phil. 138. 505) μεμφομένων. Genitive absolute. καταφαίην. *Assent*: in the sense in which Aristotle uses the word, Metaph. iii. 7. ἡ διάνοια ἢ κατάφησιν ἢ ἀπόφησιν. 508) πτερόεσσα κόρα. *The winged girl*, i.e. the Sphinx. 511)

φρενὸς οὔ ποτ' ὀφλήσει κακίαν.

Κρ. ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένους
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάζιν. οὐ γὰρ εἰς ἀπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει, 520

ὀφλήσει κακίαν. *Incur the charge of guilt.* Comp. Ant. 1028.
αὐθαδία τοι σκαιότητ' ὀφλισκάνει. Eur. Alc. 1093. μωρίαν ὀφλι-
σκάνεις.

Who is he of whom the oracular Delphic rock spake, as having committed with bloody hand the most horrible of horrible crimes? It is time for him to move his foot in flight more swiftly than steeds fleet as the storm. For with fiery lightnings the Son of Jupiter leaps upon him armed: and the dread fates follow him, not letting him escape. For an oracle has come clearly, having lately appeared from the snowy Parnassus, that every one should trace out the unknown one. For he goes about beneath the wild wood, and through caves, and about rocks, like a bull, solitary, wretched with wretched foot, seeking to escape the oracles delivered from the earth's centre; but they ever living hover around him. Surely indeed the wise Seer terribly disturbs me, neither believing nor denying: and I know not what I shall say. I hover in expectation, neither seeing clearly the present nor the future. For neither at any time before, nor as yet, have I learned what quarrel existed between the Labdacids and the son of Polybus, with clear proof from which I should attack the public fame of Œdipus, assisting the Labdacids in the matter of an obscure murder. Well, Jupiter and Apollo are wise, and know the secrets of mortals: but there is no true way of judging that any seer of men understands more than myself: although 'tis possible that one man by his skill might surpass the skill of another. But never will I, till I obtain some clear intelligence, give my assent, although others blame him. For the winged girl came aforetime in sight of all; and he was seen to be wise, and with clear proof pleasing to the city: wherefore in my judgment never shall he incur the imputation of guilt.

512) δεῖν' ἔπη κατηγορεῖν μου. *that he lays to my charge terrible things.* 513) ἀτλητῶν. *Impatient of the charge.* 516) πρὸς γ' ἐμοῦ. *By me.* γε emphatic. 517) λόγοισιν εἴτ' ἔργοισι. *Either by word or deed.* Observe εἴτε omitted in the first clause. εἰς βλάβην φέρον. Understand τι. *Anything tending to his hurt.* Comp. Eur. Suppl. 295. 519) φέροντι. *Whilst enduring.* οὐ γὰρ εἰς ἀπλοῦν—φέρει. *It affects me not in one respect only, but in many.* This is explained in 521. 522. 520) ἡ ζημία τοῦ λόγου. *The injury of this*

- ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
- Χο. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἂν
ὀργῇ βιασθὲν μάλλον ἢ γνώμη φρενῶν.
- Κρ. πρὸς τοῦ δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
- Χο. ἡὐδάτο μὲν τάδ'· οἶδα δ' οὐ γνώμη τίτι.
- Κρ. ἐξ ὀμμάτων δ' ὀρθῶν τε κάξ ὀρθῆς φρενὸς
κατηγορεῖτο τοῦπίκλημα τοῦτό μου;
- Χο. οὐκ οἶδ'· ἅ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ. 530
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ.
- Οι. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς
ληστής τ' ἐναργῆς τῆς ἐμῆς τυραννίδος; 535
φέρ' εἰπέ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ιδῶν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοῦργον ὥς οὐ γνωρίσοιμί σου τόδε
δόλῳ προσέρπον, κούκ ἀλεξιόμην μαθῶν;
ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, 540

report, i.e. the injury done me by this report. 521) ἐς μέγιστον sc. φέρει. Comp. 519. 523) τάχ' ἂν. Perhaps. The particle ἂν refers not to ἦλθε, but to εἴη suppressed. perhaps it may be. Comp. O. C. 965. θεοῖς γὰρ ἦν οὕτω φίλον τάχ' ἂν τι μνηνίσουσιν εἰς γένος. 524) γνώμη φρενῶν. by the real sentiment of his mind. 525) ταῖς ἐμαῖς γνώμαις. By my advice. 526) τοὺς λόγους ψευδεῖς λέγοι. Uttered his words false, i.e. spoke untruly. ψευδεῖς i.e. ψευδεῖς ὄντας. The same collocation occurs in El. 1500. οὐ γὰρ πατρώαν τὴν τέχνην ἐκόμπασας. Aj. 1121. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην. Phil. 352. χῶ λόγος καλὸς προσῆν. 528) ἐξ ὀμμάτων ὀρθῶν. With unflinching gaze. Comp. 1385. Eur. Iph. Aul. 851. χαῖρ'· οὐ γὰρ ὀρθοῖς ὄμμοσιν σ' ἔτ' εἰσορῶ. Eur. Hec. 972. ἐξ ὀρθῆς φρενός. With right mind. 530) οἱ κρατοῦντες. The rulers, i.e. Oedipus. plur. for sing. 532) οὗτος σύ. Hark you! Comp. Aj. 1047. οὗτος, σὲ φωνῶ. Trach. 402. Repeated, O. C. 1627. ὦ οὗτος, οὗτος, Οἰδίπους. τοσόνδε τόλμης πρόσωπον. Such a front of boldness, i.e. such a bold front. 534) ἵκου. Have come to. With the accusative, comp. 434. τοῦδε τάνδρὸς i.e. ἐμοῦ. Of this man here, i.e. of me. Comp. 815. 1018. 1464. Phil. 1036. and without the article, 829. O. C. 1329. 535) ληστής. A robber. 536) φέρ' εἰπέ. Comp. 390. 538) ἢ τοῦργον sc. or as thinking. δοκῶν, or some such word, is to be understood from the preceding. ὥς οὐ γνωρίσοιμι. That I should not know. 539) δόλῳ προσέρπον.

- ἄνευ τε πλήθους καὶ φίλων τυραννίδα
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται;
 Κρ. οἶσθ' ὥς ποιήσον; ἀντὶ τῶν εἰρημένων
 ἴσ' ἀντάκουσον, κατὰ κρῖν' αὐτὸς μαθών.
 Οι. λέγειν σὺ δεινός. μανθάνειν δ' ἐγὼ κακὸς 545
 σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὖρηκ' ἐμοί.
 Κρ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὥς ἐρῶ.
 Οι. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἰ κακός.
 Κρ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
 εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς. 550
 Οι. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
 δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
 Κρ. ξύμφημί σοι ταῦτ' ἐνδικ' εἰρῆσθαι· τὸ δὲ
 πάθημ', ὅποιον φῆς παθεῖν, δίδασκέ με.
 Οι. ἐπειθες, ἢ οὐκ ἐπειθες, ὥς χρεῖη μ' ἐπὶ 555
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
 Κρ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
 Οι. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον
 Κρ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.

Approaching me by stealth. ἀλεξοίμην. Comp. 171. 541) πλήθους. Numbers. καὶ φίλων, i.e. ἄνευ φίλων. *without the assistance of friends*, to which χρήμασι answers in the line following. 542) ὃ. *a thing which.* 543) οἶσθ' ὥς ποιήσον; *Do you know what you must do?* With this construction comp. οἶσθ' οὖν ὃ δρᾶσον; Eur. Hec. 225. Hel. 315. 1233. Ion, 1029. Iph. A. 725. Arist. Av. 54. 80. Eq. 1158. οἶσθ' ὃ μοι σύμπραξον; Heracl. 451. οἶσθα νῦν ἃ μοι γενέσθω. Iph. T. 1204. Observe the οι shortened before η in ποιήσον in the first syllable of the iambus. Comp. τοιάνδε 13. τοιαύτην 140. Ποιάντος Phil. 329. But on the other hand, comp. καὶ σύ, Ποιάντος τέκνον, ib. 461. ἀντὶ τῶν εἰρημένων. *In reply to the things said.* 544) ἴσ' ἀντάκουσον. Comp. 408. κατὰ i.e. καὶ εἶτα. 545) λέγειν σὺ δεινός sc. εἴ. *you are clever in speaking.* μανθάνειν κακός. *a bad one to learn.* Comp. ἄριστος εὐρίσκειν 440. 546) σοῦ. *From you.* With the genitive comp. 574. Phil. 541. 549) εἴ τοι. *If in truth.* κτῆμά τι. *any gain or advantage.* 552) οὐχ ὑφέξειν τὴν δίκην. *That you will not pay the penalty due for it.* 555) ἢ οὐκ. Pronounced as one syllable. χρεῖη μ' ἐπὶ | τὸν σεμνόμαντιν. With the preposition at the end of the verse comp. O. C. 495. λείπομαι γὰρ ἐν | τῷ μήτε σωκεῖν. Aj. 720. 1311. Trach. 539. 557. Phil. 626. O. C. 312. 557) αὐτὸς τῷ βουλευμάτι i.e. ὁ αὐτός. *The same* (i.e. unchanged) *in my counsel.* Comp. Thucyd. iii. 38. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ. 558) πόσον τινα χρόνον ἔρρει. *For what period of time has Laius been dead?* This verb, like οἴγεται, is used with a past signification. Comp. 910. O. C. 1775.

- Οι. ἄφαντος ἔρρει θανάσιμῳ χειρώματι ; 560
 Κρ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.
 Οι. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ ;
 Κρ. σοφός γ' ὁμοίως καὶ ἴσου τιμώμενος.
 Οι. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ ;
 Κρ. οὐκ οὐκ ἐμῶ γ' ἐστῶτος οὐδαμοῦ πέλας. 565
 Οι. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε ;
 Κρ. παρέσχομεν, πῶς δ' οὐχί ; κοῦκ ἠκούσαμεν.
 Οι. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἠῦδα τάδε ;
 Κρ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
 Οι. τόσον δέ γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
 Κρ. ποῖον τόδ' ; εἰ γὰρ οἶδά γ', οὐκ ἄρνήσομαι.
 Οι. ὁθύνεκέ, εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς
 οὐκ ἂν ποτ' εἶπε Λαΐου διαφθοράς.
 Κρ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'. ἐγὼ δέ σου
 μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμου σὺ νῦν. 575
 Οι. ἐκμάνθαν'. οὐ γὰρ δὴ φονεὺς ἀλώσομαι.
 Κρ. τί δῆτ' ; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις ;
 Οι. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
 Κρ. ἄρχεις δ' ἐκείνη ταῦτά, γῆς ἴσον νέμων ;

Electr. 57. 561) μακροὶ—χρόνοι. *Long and distant periods of time must be reckoned up*, i.e. to express the time elapsed.
 562) ἦν ἐν τῇ τέχνῃ. *Was practising his art*, sc. as a seer.
 563) σοφός γ'. *Yes and. ἐξ ἴσου. Equally.* 564) ἐμνήσατ'. *Mentioned.* 565) οὐκ οὐκ ἐμῶ γ'. *Well not at least on any occasion when I was present.* 566) ἔρευναν τοῦ θανόντος ἔσχετε ; *Did you not hold any enquiry concerning the dead?* i.e. into the circumstances of the murder. 567) πῶς δ' οὐχί ; *For how could we do otherwise?* 569) ἐφ' οἷς—μὴ φρονῶ i.e. ἐπὶ τούτοις ᾧ. *In things which I do not understand.* Comp. 1520. ἂ μὴ φρονῶ οὐ φιλῶ λέγειν μάτην. *φιλῶ. I am wont.* 570) τόσον δέ γ'. *But so much at least.* λέγοις ἂν εὖ φρονῶν. *You will tell it if well disposed to us.* 571) εἰ γὰρ οἶδά γ'. *If indeed I know it.* γε emphatic. 572) ὁθύνεκα. *That.* Comp. Phil. 634. O. C. 853. 1006. Trach. 813. El. 47. 617. 1308. εἰ μὴ σοὶ ξυνῆλθε. *Except he had conspired with you.* τὰς ἐμὰς—διαφθοράς. *The fact of my having murdered Laius.* 574) σου μαθεῖν. *To learn from you.* Comp. 545. El. 889. 575) ταῦθ' i.e. τὰ αὐτά. κάμου i.e. καὶ ἐμοῦ. 576) οὐ γὰρ δὴ φονεὺς ἀλώσομαι. *I shall certainly not be convicted as a murderer.* Comp. Ant. 46. οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι. 577) γήμας ἔχεις ; *Have you married?* For this use of ἔχειν with a past participle, comp. 731. Phil. 1362. O. C. 817. 1140. 1474. Ant. 22. 32. 77. 180. 192. 578) ὧν i.e. ἐκείνων ᾧ. 579) ἄρχεις ἐκείνη ταῦτά i.e. τὰ

- Οι. ἂν ἡ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
 Κρ. οὐκοῦν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος.
 Οι. ἐνταῦθα γάρ δὴ καὶ κακὸς φαίνει φίλος.
 Κρ. οὐκ, εἰ διδοίης γ' ὥς ἐγὼ στυγῶ λόγον.
 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
 ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585
 ἄτρεστον εὖδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη.
 ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμείρων ἔφυν
 τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
 οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590
 εἰ δ' αὐτὸς ἦρχον, πολλὰ καὶ ἄκων ἔδρων.
 πῶς δὴτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
 οὐπω τοσοῦτον ἠπατημένος κυρῶ
 ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεταιται,
 νῦν οἱ σέθεν χρήζοντες ἐκκαλοῦσί με.
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.
 πῶς δὴτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφείς τάδε;

αὐτὰ ἐκείνη; *Do you rule on an equality with her*, i.e. have you an equal sovereignty with her? With ταῦτα with a dative, comp. 284. γῆς ἴσον νέμων. *Holding equal sway in the land*. Comp. Eur. Phoen. 547. σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον; Ion, 818. τῆς τύχης ἴσον φέρειν. 580) ἂν i.e. ἂ ἂν. ἡ θέλουσα. *She may wish*. ἐμοῦ κομίζεται. *She receives from me*. With the genitive comp. 1012. ἢ μὴ μίasma τῶν φυτευσάντων λάβης; 581) οὐκοῦν. *Well then*. ἰσοῦμαι. *I am equal*. Comp. ἰσοῦμενον 31. 582) ἐνταῦθα γάρ. *Yes, for this is just wherein your baseness lies*. 583) οὐκ. *Not so*. διδοίης στυγῶ λόγον. *Allow yourself to reason*. Comp. Herod. ii. 162. οὐδένα λόγον ἐωτῶ δόντα, ἀλλὰ περιθύμως ἔχοντα. ὥς ἐγώ. *As I reason*. 585) ξὺν φόβοισι. *In a state of fear*. 586) ἄτρεστον εὖδοντ'. *Tranquilly reposing*. Comp. βραδὺς εὖδει O.C. 307. 587) ἰμείρων ἔφυν. Comp. 9. 588) τύραννα δρᾶν. *To do kingly acts*. τύραννος used adjectively. Comp. Ant. 1169. τύραννον σχῆμ' ἔχων. 589) οὐτ' ἄλλος sc. ἰμείρει. 591) καὶ ἂν i.e. καὶ ἂν. 595) ἢ τὰ σὺν κέρδει sc. ὄντα. *Than those which profit*. 596) πᾶσι χαίρω. *All say to me*, χαῖρε, i.e. I receive this salutation at the hands of all. With the dative comp. 8. 598) τὸ γὰρ τυχεῖν ἅπαντα sc. αὐτοῦς. *For that they should obtain all their desires, depends for them on my intercession*. τυγχάνειν is here followed by an accusative as in Phil. 509. οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων. O. C. 1106 αἰτείς ἂ τεύξει. Ant. 778. τεύζεται τὸ μὴ θανεῖν. ἐνταῦθ' ἐνι. *Lies here*, i.e. rests with myself. 599)

- οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
 ἀλλ' οὔτ' ἐραστής τῆσδε τῆς γνώμης ἔφυν.
 οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
 καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν
 πεύθου τὰ χρησθέντ', εἰ σαφῶς ἡγγειλά σοι.
 τοῦτ' ἄλλ', εἰάν με τῷ τερασκόπῳ λάβῃς 605
 κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνῃς
 ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
 γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς κακοῦς. 610
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
 καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.
 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
 χρόνος δίκαιον ἄνδρα δείκνυσιν ὀνός·
 κακὸν δὲ καὶ ἐν ἡμέρᾳ γινώσκει μῖα. 615
- Χο. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
 ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

κεῖνα i.e. the things which you accuse me of seeking. Comp. 585. τάδε. These things which I now enjoy. 600) οὐκ ἂν γένοιτο —καλῶς φρονῶν. A rightly ordered mind could not act (thus) foolishly. 601) τῆσδε τῆς γνώμης. this wish, sc. for sovereign power. 602) ἂν τλαίην ποτέ sc. δράν, so to act. Supply δράν from δρῶντος. 603) καὶ τῶνδ' ἔλεγχον. And as a proof of these things. The accusative in apposition. Comp. Eur. Herc. Fur. 673. οὐ παύσομαι τὰς Χάριτας Μούσαις συγκαταμινύς, ἡδίστην συζυγίαν. Electr. 231. εὐδαιμονοίης, μισθὸν ἡδίστον λόγων. τοῦτο μὲν. In the first place. τοῦτ' ἄλλο. In the next place. Thus in Ant. 165. we have τοῦτο μὲν and τοῦτ' αὖθις answering to each other. Πυθῶδε. To Pytho. See on 152. 605) τῷ τερασκόπῳ. In common with the seer. Dative governed by κοινῇ. 606) ἀπλῇ ψήφῳ. By a single vote, i.e. by your own only. 608) γνώμῃ ἀδήλῳ. On uncertain evidence. χωρὶς. Apart, i.e. from other testimony; on your own suspicion only. 609) μάτην. Without certain reasons. 611) ἴσον λέγω. I call the same thing as. 612) τὸν παρ' αὐτῷ βίοντον. His own life, sc. ἐκβαλεῖν. Before φιλεῖ is to be supplied τις, which is implied in παρ' αὐτῷ. 615) καὶ i.e. καὶ ἂν. 616) καλῶς—πεσεῖν. He has spoken well in the judgment of one who would seek to avoid a fall, i.e. he has said that which you, if you wish to escape a fall, must approve. Creon had been warning Oedipus of the danger of adopting hasty conclusions. With the dative comp. on 8. 617) φρονεῖν ταχεῖς. Hasty in judging. οὐκ ἀσφαλεῖς. Are

- Οι. ὅταν ταχύς τις εὐπιβουλεύων λάθρα
χωρῇ, ταχὺν δεῖ κάμει βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.
- Κρ. τί δῆτα χρήξεις; ἢ με γῆς ἔξω βαλεῖν;
Οι. ἤκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι,
ὅταν προδείξης οἶόν ἐστι τὸ φθονεῖν.
- Κρ. ὥς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις· 625
οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. Οι. τὸ γοῦν ἐμόν.
- Κρ. ἀλλ' ἐξ ἴσου δεῖ κάμει. Οι. ἀλλ' ἔφυσ κακός.
- Κρ. εἰ δὲ ξυνίης μηδέν; Οι. ἀρκτέον γ' ὅμως.
- Κρ. οὔτοι κακῶς γ' ἄρχοντος. Οι. ὦ πόλις πόλις.
- Κρ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνω. 630
- Χο. παύσασθ', ἀνακτες· καιρίαν δ' ὑμῖν ὀρῶ

liable to error. 618) ὅταν ταχύς τις. *When he who is plotting secretly against me is proceeding as one in haste, i.e. If Creon, who is plotting to subvert me, is in haste to do this, I on my part must be in haste to counteract him.* The collocation of the pronoun τις may be compared with Aj. 1266. τοῦ θανόντος ὡς ταχεῖα τις βροτοῖς χάρις διαρρεῖ. 619) πάλιν. *On the other hand.* 620) τὰ τοῦδε—ἡμαρτημένα. *The designs of this man will be accomplished, and my own objects will be frustrated.* With τὰμὰ comp. Eur. Hel. 1194. φροῦδα τὰμὰ κούδεν εἰμ' ἔτι. Iph. Taur. 985. ὡς τὰμ' ὄλωλε πάντα. Ib. 1057. καὶ τὰμ' ἐν ὑμῖν ἐστὶν ἡ καλῶς ἔχειν, ἡ μηδὲν εἶναι. 624) ὅταν προδείξης. *When you shall have first shown, i.e. by the punishment which I shall inflict on you.* Comp. Ant. 1242. δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν. οἶόν ἐστι τὸ φθονεῖν. *What is the consequence of envy.* Comp. 382. seqq. 625) ὥς οὐχ ὑπείξων. *as unwilling to give up your unjust suspicion.* 626) οὐ γὰρ—σ' εὖ βλέπω. *For I see that you are ill-disposed towards me.* τὸ γοῦν ἐμόν. *as regards myself at least, sc. εὖ φρονῶ.* 627) ἀλλ' ἐξ ἴσου δεῖ κάμει. *i.e. δεῖ εὖ φρονεῖν σε καὶ ἐμόν. you must have regard to my interests also.* 628) εἰ δὲ ξυνίης μηδέν; *But suppose you are quite mistaken?* ἀρκτέον γ' ὅμως. *Yet still I must exercise my authority.* ἀρκτέον. Verbal with active sense. ξυνίης. With this form comp. Ant. 403. El. 1347. 629) οὔτοι—ἄρχοντος sc. σοῦ. *not if you exercise your authority for a bad purpose.* Genitive absolute. ὦ πόλις, πόλις. *Œdipus, stung by the words of Creon, κακῶς ἄρχοντος, appeals to the judgment of the city as to the wisdom of his government.* 630) κάμοι πόλεως μέτεστι. *I too have an interest in the city, not you alone.* κάμοι i.e. καὶ ἐμοί. With the genitive after μέτεστι comp. Ant. 1072. ὦν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω θεοῖσι. 631) ἀνακτες. *My Lords.* καιρίαν i.e. ἐν καιρῷ. *Seasonably.* δὲ nearly equivalent to γάρ.

τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

- τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ', οὐδ' ἐπαισχύνεσθε γῆς 635
οὕτω νοσοῦσης ἴδια κινοῦντες κακά;
οὐκ εἴ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
Κρ. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις 640
δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν,
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτείνειν λαβών.
Οι. ξύμφημι. δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοῦμόν σῶμα σὺν τέχνῃ κακῇ.
Κρ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι 645
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾶ με δρᾶν.
Ιο. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,

632) τήνδ'—στείχουσιν. *Coming hither*. τήνδ' equivalent to ἔδε. Ἰοκάστην. It is to be observed that she is called *Epicaste* by Hom. *Odys.* λ'. 270., where the story of *Oedipus* is briefly narrated. μεθ' ἧς. *With whose aid*. 633) τὸ νῦν παρεστὸς νεῖκος. *This present quarrel*. εὖ θέσθαι. *To settle well*. Comp. εὖ θέμενοι, *Electr.* 1434. 634) τὴν ἄβουλον στάσιν. *This inconsiderate quarrel*. The article has here nearly the force of the demonstrative pronoun τήνδε. Comp. *Aj.* 1187. τὸν ἄπαιστον ἄταν. *Electr.* 166. τὸν ἀνήνυτον οἶτον. *Phil.* 313. τὴν ἀδηφάγον νόσον. 635) ἐπήρασθ'. *Have raised, stirred up*. 636) ἴδια κινοῦντες κακά. *Stirring up private quarrels*. 638) καὶ μὴ—οἴσετε; *And not bring*. With μὴ after οὐ in the preceding sentence comp. *Aj.* 75. οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖ; *Eur. Hipp.* 498. τὸ μηδὲν ἄλγος. *That grief which is nothing* i.e. inconsiderable. μηδὲν sc. ὄν. εἰς μέγα. *To importance*. 640) δυοῖν ἀποκρίνας κακοῖν. *Having chosen as one of two evils*. δυοῖν is to be pronounced as a monosyllable. 641) ἢ γῆς ἀπῶσαι πατρίδος. This does not strictly agree with what was said by *Oedipus* in 623. It may be explained from *Creon's* vehemence; *Creon* not having attended to the exact import of *Oedipus's* reply to his question in 622. 642) δρῶντα κακῶς τοῦμόν σῶμα. *Doing injury to my person*. εἴληφα. *I have found him*. 644) μὴ νῦν ὀναίμην. *May bad fortune be mine*. Comp. *O. C.* 1042. ὄναιο, *Θησεῦ*, τοῦ τε γενναίου χάριν κ.τ.λ. ἀραῖος ὀλοίμην. *May I perish accursed*. ὧν ἐπαιτιᾶ i.e. ἐκείνων ὧν ἐπαιτιᾶ. *Of the things which you accuse me of doing*. 646) πίστευσον (sc. τῷ Κρέοντι) τάδε. *Believe him in these things*. With the accusative comp. *Trach.* 1228. τὸ γάρ τοι μεγάλα πιστεύσαντ'

- μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεῖς θεῶν,
ἔπειτα καμέ, τούσδε θ' οἱ πάρεισί σοι.
- Χο. πιθοῦ θελήσας φρονήσας τ', στρ. α'.
650
ἄναξ, λίσσομαι.
- Οι. τί σοι θέλεις δῆτ' εἰκάθω;
- Χο. τὸν οὔτε πρὶν νήπιον
νῦν τ' ἐν ὄρκῳ μέγαν
καταίδεσαι.
- Οι. οἷσθ' οὖν ἂ χηρήσεις; Χο. οἶδα. Οι. φράζε
δῆ τί φῆς. 655
- Χο. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
- Οι. εὖ νῦν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
- Χο. οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον· στροφὴ β'.
665
ἐπεὶ ἄθεος ἄφιλος ὃ τι πύματον
ὀλοῖμαν, φρόνησιν εἰ τάνδ' ἔχω.
ἀλλά μοι δυσμόρῳ γὰ φθίνουσα
τρήχει ψυχάν, τὰ δ' εἰ κακοῖς κακὰ

ἐμοὶ συμκροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν. 647) τόνδ' ὄρκον. The oath just sworn by Creon, as implied in the words ἀπαῖος ὀλοῖμην. αἰδεσθεῖς. *Respecting*, i.e. out of respect for. 648) καμέ i.e. καὶ ἐμέ. 649) θελήσας φρονήσας τ'. *Willingly and wisely*. 651) εἰκάθω; Subjunctive after θέλεις. *Wherein do you wish that I should obey you?* For the accusative comp. 646. and Ant. 64. καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα. 652) νήπιον —καταίδεσαι. *Respect him who before was not one of no importance (literally, a child), and who now in virtue of his oath is great*. 655) τί φῆς. *What your meaning is*. 656) τὸν ἐναγῇ—βαλεῖν. *It is my wish that you should not, with uncertain evidence, assail your friend who is under the sanctity of an oath, by involving him to his dishonour in this charge*. ἄτιμον i.e. ὥστε ἄτιμον εἶναι. ἐναγῆς. *One under a religious obligation*. With βαλεῖν ἐν αἰτία, *to implicate in a charge*, comp. Plat. Ep. vii. 341. A. ὡς μηδέ ποτε βαλεῖν ἐν αἰτία τὸν δεικνύντα. Trach. 940. αἰτία βάλοι κακῇ. 658) ταῦθ'. sc. to exculpate Creon. 660) οὐ τὸν—Ἄλιον. *No, by the Sun*. The sun is addressed in the same way O. C. 869. Comp. Il. γ'. 277. seqq. Ἡελίος θ', ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις |—καὶ οἱ ὑπένερθε καμόντας | ἀνθρώπους τίνυσσον, ὅτις κ' ἐπιόρκον ὁμόσση. μὰ is suppressed as in 1088. Ant. 758. El. 1063. πρόμον. *Prince or chief*. 661) ἄθεος ἄφιλος. *Without help of god or friend*. ὃ τι πύματον. *In whatever way is worst*. 662) εἰ φρόνησιν τάνδ' ἔχω. *If I entertain such a thought*. 667) τὰ δ' εἰ—τὰ πρὸς σφῶν. *And the fear lest*

- προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.
 Οι. ὁ δ' οὖν ἴτω, κεί χρή με παντελῶς θανεῖν,
 ἢ γῆς ἄτιμον τῇσδ' ἀπωσθῆναι βία. 670
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἐλεινόν· οὗτος δ' ἔνθ' ἂν ᾗ στυγῆσεται.
 Κρ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
 θυμοῦ περάσης. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγισταί φέρειν. 675
 Οι. οὐκουν μ' ἐάσεις κακτὸς εἶ; Κρ. πορεύσομαι,
 σοῦ μὲν τυχῶν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος.
 Χο. γύναι, τί μέλλεις κομίζειν ἀντιστροφή α'.
 δόμων τόνδ' ἔσω;
 Ιο. μαθοῦσά γ' ἦτις ἡ τύχη. 680
 Χο. δόκησις ἀγνῶς λόγων
 ἦλθε, δάπτει δὲ καὶ
 τὸ μὴ ἴνδικον.
 Ιο. ἀμφοῖν ἀπ' αὐτοῖν; Χο. ναίχι. Ιο. καὶ τίς
 ἦν λόγος;

further evils, from you two, shall be added to those existing already. With τὰ δὲ comp. 1229. τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κατὰ κ. τ. λ. Electr. 1291. τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην. The Chorus have two causes for anxiety: the present suffering of the land from the pestilence, and the apprehension that the quarrel of Œdipus and Creon may be productive of yet further mischiefs. προσάψει. *shall be added.* Intransitive, comp. ξυνάπτετον, Electr. 21. Eur. Suppl. 1014. Hipp. 188. Æsch. Pers. 886. 669) ὁ δ' οὖν. *Well then, let him go.* Cf. Trach. 329. ἢ δ' οὖν ἐάσθω. Aj. 961. οἱ δ' οὖν γελώντων. κεί. *Even if.* 671) στόμα. *Words.* Comp. 426. 672) ἐλεινόν sc. ὦν. *Exciting as it does my pity.* ἔνθ' ἂν ᾗ. *Wherever he may be.* στυγῆσεται. Middle in passive sense, comp. 365. 673) στυγνός. *Sullenly.* βαρύς. *Hard to control* sc. ἔσει. Comp. Ant. 767. νοῦς ἐστὶ τηλικούτος ἀλγῆσας βαρύς. Creon intimates that Œdipus' grief will be uncontrollable, when his present passion is over, and he sees things in their true light. 674) θυμοῦ περάσης. *When you have got to the end of your anger,* i.e. when your present anger is over. The genitive is equivalent to ἐπὶ τὸ πέρας ἔλθης τῆς ὀργῆς. 676) κακτὸς εἶ; i.e. καὶ ἐκτός. *And get you gone?* 677) σοῦ μὲν—ἴσος. *Having found you indeed ignorant of me, but amongst these being held just.* Comp. Phil. 685. 680) μαθοῦσά γ'. *Yes I will, when I have heard.* 681) δόκησις ἀγνῶς λόγων. *An ignorant fancy or suspicion of words,* i.e. founded on mere words, not on certain knowledge of facts. 682) ἦλθε. *Arose, came up.* Comp. 523. δάπτει—μὴ ἴνδικον. *But even what is not true wounds.* Alluding to the unjust ac-

- Χο. ἄλλις ἔμοιγ', ἄλλις, γὰς προπονουμένας, 685
φαίνεται ἐνθ' ἔληξεν, αὐτοῦ μένειν.
- Οι. ὁρᾷς ἔν' ἤκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ; 688
- Χο. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἴσθι δὲ ἀντιστρ. β'.
παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅστ' ἐμὰν γὰρ φίλαν ἐν πόνοις
ἀλύουσιν κατ' ὀρθὸν οὐρίσας, 695
τανῦν δ' εὐπομπος, εἰ δύναι, γενοῦ.
- Ιο. πρὸς θεῶν δίδαξον καὶ μ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.
- Οι. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω· 700
Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
- Ιο. λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν ἐρεῖς.
- Οι. φονέα με φησὶ Λαῖου καθεστάναι.
- Ιο. αὐτὸς ξυνειδώς, ἣ μαθὼν ἄλλου πάρα;
- Οι. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705

cusation brought by Œdipus against Creon. 684) ἀμφοῖν ἀπ' αὐτοῖν; *Did it* (sc. ἡ δόκησις) *come from both of them?* Was it on both sides? 685) γὰς προπονουμένας. *In the present sad state of the land.* 686) ἐνθ' ἔληξεν—μένειν. *That the matter should rest where it has now stopped.* 689) οὐχ ἅπαξ μόνον. He had already expressed this in 663. 690) ἄπορον ἐπὶ φρόνιμα. *Without power of returning to a sane mind*, i.e. incurable in my madness. Compare Ant. 360. παντόπορος· ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον. 691) πεφάνθαι μ' ἄν. *That I must have become.* εἴ σε νοσφίζομαι. *If I set you aside*, i.e. neglect, separate myself from you. 694) ὅστ'. ὅστε is used chiefly in Choric passages. Comp. Electr. 151. αὐτ' ἐν τάφῳ πετραίῳ αἰαὶ δακρύεις. Eur. Hel. 1484. Æsch. S. c. T. 140. 753. Ag. 357. In senarii, Eum. 25. 1024. Pers. 297. 695) ἀλύουσιν. *Frenzied, raving.* κατ' ὀρθὸν οὐρίσας. εὐπομπος γενοῦ. Metaphors from guiding a vessel in a prosperous course. 697) καὶ ἐμέ. *Me too.* ὅτου ποτὲ—πράγματος. *On account of what.* With the genitive after μῆνιν comp. ὢν ἔχων χόλον, Trach. 269. Phil. 327. Aj. 41. 698) στήσας ἔχεις. *Have set up.* Comp. on 577. 700) τῶνδ' ἐς πλέον. *More than these.* 701) Κρέοντος. *On account of Creon.* Genitive answering to ὅτου 697. οἷα i.e. ὅτι τοιαῦτα. μοί. Ethical dative, comp. 2. 702) Jocasta speaks impatiently at Œdipus' want of distinctness. *Tell me, if you will but so speak as clearly to allege the cause of quarrel.* 703) φονέα. The α in φονέα is short as in 362. 721. Comp. Eur. Electr. 599. λέξον, τί δρῶν ἂν φονέα τισαίμην πατρός. Ib. 763. 849. Iph. T. 1033. Trach. 1207. καθεστάναι. *That I am.* 705) μὲν οὖν. *Nay.* εἰσπέμψας. *Having in-*

- τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
 10. σὺ νῦν ἀφείς σεαυτὸν ὧν λέγεις πέρι,
 ἐμοῦ ἴπ᾽ ἀκούσον καὶ μάθ' οὔνεκ' ἐστὶ σοὶ
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
 χρησμός γὰρ ἦλθε Λαῖῳ ποτ', οὐκ ἐρῶ
 Φοῖβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
 ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,
 ὅστις γένοιτ' ἐμοῦ τε καὶ κείνου πάρα.
 καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
 λησται φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν,
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 κἀνταῦθ' Ἀπόλλων οὔτ' ἐκείνον ἤνυσεν 720
 φονέα γενέσθαι πατρός, οὔτε Λαῖον
 τὸ δεινὸν οὐφοβεῖτο πρὸς παιδὸς παθεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς

introduced. Comp. ὑφείς 387. 706) τό γ' εἰς ἑαυτόν. *As far as he himself is concerned.* γε emphatic. πᾶν ἐλευθεροῖ στόμα. *He keeps his mouth, i.e. his speech, entirely free, h.e. free from being implicated.* πᾶν ἐλευθεροῖ. *Liberates entirely.* 707) ἀφείς—πέρι. *Dismissing the subject about which you are speaking.* 708) ἐμοῦ ἴπ᾽ ἀκούσον i.e. ἐμοῦ ἐπάκουσον. οὔνεκα. *That.* Comp. O. C. 1395. Phil. 232. 839. Trach. 934. El. 1478. σοί. *Ethical dative.* 709) μαντικῆς ἔχον τέχνης sc. τι. *having aught of i.e. at all skilled in.* 712) Φοῖβου γ' ἀπ' αὐτοῦ. *From Phæbus himself.* Emphatic γε. 713) ὡς αὐτὸν ἥξοι—θανεῖν i.e. ὡς μοῖρα ἥξοι αὐτόν. *The fate should come upon him.* With μοῖρα with infinitive following comp. 376. 714) καὶ κείνου i.e. καὶ ἐκείνου. 715) τὸν μέν. *Laius.* ὥσπερ γ' ἡ φάτις sc. ἐστὶ. *As the report at least goes.* φονεύουσ'. *Present for past.* τριπλαῖς ἀμαξιτοῖς. *Where three ways meet.* 717) παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι τρεῖς. *Three days had not divided, i.e. intervened since, the birth of the child.* καί. *When.* Comp. Phil. 354. ἦν δ' ἡμᾶρ ἤδη δεύτερον πλεοντί μοι καγὼ—κατηγόμην. Ant. 1186. τύγχανω—χαλῶσα καὶ με φθόγγος οἰκείου κακοῦ βάλλει. Thucyd. i. 50. ἦδη τε ἦν ὅψε καὶ ἐπεπαιώνιστο αὐτοῖς. 718) νιν ἄρθρα ἐνζεύξας ποδοῖν. *Double accusative.* *Having fastened the joints of his feet together.* 720) κἀνταῦθα. *And herein, i.e. in this case.* ἤνυσεν. *Brought to pass.* 722) οὐφοβεῖτο i.e. δέφοβεῖτο. 723) διώρισαν. *Have declared.* ὧν ἐντρέπου μηδέν. *For which care nothing.* With the genitive

- χρείαν ἐρευνᾷ ῥαδίως αὐτὸς φανεῖ. 725
 Οι. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
 Ιο. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;
 Οι. ἔδοξ' ἀκοῦσαί σου τόδ', ὥς ὁ Λαῖος
 κατασφαγεῖη πρὸς τριπλαῖς ἀμαξιτοῖς. 730
 Ιο. ἠὺδ' αὖτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
 Οι. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὐ τόδ' ἦν πάθος;
 Ιο. Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς
 ἐς ταῦτ' ὁ Δελφῶν κἀπὸ Δαυλίας ἄγει.
 Οι. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς;
 Ιο. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
 ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
 Οι. ὦ Ζεῦ· τί μου δρᾶσαι βεβούλευσαι πέρι;
 Ιο. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
 Οι. μήπω μ' ἐρώτα. τὸν δὲ Λαῖον φύσιν 740
 τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.
 Ιο. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,

comp. Aj. 90. τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; 724) ὦν
 ἂν χρειαν ἐρευνᾷ. *Those things, the necessity for which the gods
 search out, i.e. those things, which, being necessary, the gods search
 out. φανεῖ sc. αὐτά. Will bring them to light.* 728) ποίας μερίμ-
 νης—λέγεις; *Because of what thought do you say this? i.e. What
 sudden thought has struck you that you say this? ὑποστραφεῖς.*
 (Edipus suddenly turns towards Jocasta, and shows by his gesture
 that he is alarmed by what he has heard. 731) ἠὺδ' αὖτο γὰρ.
Yes, for. λήξαντ' ἔχει. Has the rumour ceased. ταῦτό. Comp. Trach.
 425. The tragedians use this form instead of ταῦτόν when a short
 syllable is required. 734) Δελφῶν i.e. ἀπὸ Δελφῶν καὶ ἀπὸ Δαυ-
 λίας. The preposition, although it properly belongs to both words,
 sc. Δελφῶν and Δαυλίας, is joined only with the second. Comp. 761.
 ἰγροὺς σφεπέμψαι κἀπὶ ποιμνίων νομάς i.e. ἐπ' ἀγροὺς. Ant. 1176.
 πότερα πατρώας ἢ πρὸς οἰκείας χερός. Eur. Hel. 863. Τροίας δὲ
 σωθεῖς κἀπὸ βαρβάρων χθονός. 735) τοῖσδε. *Since these things.*
 Comp. Eur. Ion, 353. χρόνος δὲ τίς τῷ παιδὶ διαπεπραγμένω;
 Thucyd. i. 13. ἔτη δὲ μάλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἐξήκοντα
 καὶ διακόσια ἐστὶ μέχρι τοῦ νῦν χρόνου. 736) σχεδόν τι. *Nearly.*
 Comp. Ant. 470. 739) ἐνθύμιον. *Cause of anxiety.* 740)
 τὸν δὲ Λαῖον φύσιν τίν' εἶχε φράζε i.e. φράζε τίνα φύσιν ὁ
 Λαῖος εἶχε. Comp. 224. τίνα φύσιν εἶχε. *What manner of man he
 was.* 741) τίνα ἀκμὴν ἥβης ἔχων. *What period of life he
 had reached. ἔχων i.e. ἦν, to be understood from the imperfect
 εἶχε preceding.* 742) μέγας sc. ἦν. χνοάζων—κάρα. *Just
 showing on his head a sprinkling of grey hairs.* The epithet χνοάζων

- μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολὺ.
 Οι. οἴμοι τάλας· ἔοικ' ἐμαντὸν εἰς ἀρὰς
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
 Ιο. πῶς φῆς; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἀναξ.
 Οι. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.
 δείξεις δὲ μᾶλλον, ἣν ἐν ἐξείπῃς ἔτι.
 Ιο. καὶ μὴν ὁκνῶ μέν, ἀ δ' ἂν ἔρη μαθοῦσ' ἐρῶ.
 Οι. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων 750
 ἄνδρας λοχίτας οἷ' ἀνὴρ ἀρχηγέτης;
 Ιο. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
 κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μία.
 Οι. αἰαῖ, τάδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
 ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
 Ιο. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
 Οι. ἦ καὶν δόμοισι τυγχάνει τανῦν παρών;
 Ιο. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
 σέ τ' εἶδ' ἔχοντα, Λαῖόν τ' ὀλωλότα,
 ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγῶν 760
 ἀγρούς σφεπέμψαι καπὶ ποιμνίων νομάς,
 ὥς πλείστον εἴη τοῦδ' ἀποπτος ἄστεως.
 καῖπεμψ' ἐγὼ νιν. ἄξιός γάρ οἱ ἀνὴρ
 δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
 Οι. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; 765

must be taken as referring to λευκός in λευκανθές. 743) ἀπε-
 στάτει. Was different from. Comp. Ant. 993. 745) προ-
 βάλλων οὐκ εἰδέναι. Not to have known that I was involving.
 746) ὁκνῶ τοι. Truly I am afraid. 747) βλέπων. Clear-
 sighted. 749) καὶ μὴν. Well truly. ἀ δ' ἂν ἔρη—ἐρῶ. I will
 say whatever you may ask. μαθοῦσα. When I know what you
 want. 750) βαιός. Scantily attended, i.e. with few attendants.
 751) οἷ'. As. with οἷα thus used in the neut. plural comp. 763. ὅποι'
 ἀνὴρ ἔννοος 915. 753) ἀπήνη μία. A single chariot. Intimating
 that the others were on foot. 754) τάδ' ἤδη διαφανῇ. This
 matter is now quite clear. 756) ἵκεθ'. Returned. Comp. 115.
 πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη. 758) κεῖθεν i.e. From the
 scene of the murder. 759) Λαῖόν τ' ὀλωλότα. and that Laius
 was now no more. 761) ἀγρούς. Comp. 734. 762) πλείστον
 τοῦδ' ἀποπτος ἄστεως. As far as possible removed from the sight
 of this city. 763) οἷ' ἀνὴρ δοῦλος. As a slave he was not
 likely to show any special devotion; but having thus shown it to
 his former master Laius, by being unable to continue in the ser-
 vice of Oedipus, his fidelity to Laius thus was deserving of special
 reward. 764) τῆσδε. Than this, sc. which I gave him.

- Ιο. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι ;
 Οι. δέδοικ' ἑμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν
 εἰρημέν' ἢ μοι δι' ἃ νιν εἰσιδεῖν θέλω.
 Ιο. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
 καὶ γὰρ τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770
 Οι. κοῦ μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων
 ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
 λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦδ' ἰών ;
 ἐμοὶ πατήρ μὲν Πόλυβος ἦν Κορίνθιος,
 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμεν δ' ἀνὴρ 775
 ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχῃ
 τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
 σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
 καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἶην πατρί. 780
 καὶ γὰρ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον· θάτέρα δ' ἰὼν πέλας
 μητρὸς πατρός τ' ἠλεγχον· οἱ δὲ δυσφόρως

765) πῶς ἂν μόλοι. *Would that he might come!* Phil. 794. 1214. Aj. 388. 766) πάρεστιν. *He is come* i.e. consider him as come. Comp. 769. ἀλλ' ἵξεται μέν. τοῦτ' ἐφίεσαι ; *Do you enjoin this upon me?* Comp. Aj. 116. 991. Electr. 1111. Trach. 286. 769) ἀξία δέ που καὶ γὰρ. *But surely I*, i.e. as your wife. 770) τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ'. *That which is the matter with you.* γε emphatic. 771) κοῦ (καὶ οὐ) μὴ στερηθῆς γ'. Comp. on 345. ἐς τοσοῦτον ἐλπίδων. *To such a pass of apprehension.* ἐλπίς not only means expectation of good, but apprehension of evil, as in Trach. 111. δύστανον ἐλπίζουσιν αἶσαν. Compare the occasional use of *spes* in Latin. 772) τῷ γὰρ ἂν καὶ λέξαιμι ; *To whom could I say it?* καὶ emphatic. μείζονι. *Worthier.* 773) διὰ τύχης—ἰών. *Whilst passing through such a misfortune.* 775) ἡγόμεν. *I was accounted.* Comp. 784. δυσφόρως τοῦναιδος ἦγον. Ant. 34. καὶ τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν. Herod. ii. 172. ἐν οὐδεμίᾳ μοίρῃ μεγάλη ἦγον. Δωρίς. *A Dorium.* 778) σπουδῆς—ἀξία. *Yet not however worthy of my serious consideration.* 780) καλεῖ—πλαστὸς ὡς εἶην. *Proclaims me to be a supposititious child.* The same as καλεῖ με πλαστὸν εἶναι. παρ' οἴνῳ. *Over the wine cup.* πατρί. *of my father.* For the use of the dative see 381. βαρυνθεὶς. *Although aggrieved.* Comp. Aj. 41. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὀπλων. 781) τὴν μὲν οὔσαν ἡμέραν. *During the present day.* Comp. O. C. 433. τὴν μὲν αὐτίχ' ἡμέραν. 782) κατέσχον. *Contained*, i.e. my anger. θάτέρα i.e. τῇ ἐτέρᾳ. *On the next day.* ἰὼν πέλας. *Going to them.* 783) ἠλεγχον. *Ques-*

τοῦνειδος ἦγον τῷ μεθέντι τὸν λόγον.
 καὶ γὰρ τὰ μὲν κείνοιον ἑτερπόμεν, ὅμως δ' 785
 ἐκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολὺ.
 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
 Πυθώδε. καί μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων, 790
 ὥς μητρὶ μὲν χρεῖή με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ ἑπακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα, 795
 ἐφευγον ἔνθα μήποτ' ὀψοίμην κακῶν
 χρησμῶν ὀνειδῆ τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνούμαι τούσδε τοὺς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καί σοι, γύναι, τάληθές ἐξερῶ. τριπλῆς 800
 ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
 ἐνταῦθά μοι κῆρύξ τε καὶ πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβώς, οἶον σὺ φῆς,
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὁ θ' ἡγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἡλαυνέτην. 805

tioned them. 784) τῷ μεθέντι τὸν λόγον. *They took the reproach angrily*, i.e. with anger, against him who had said it. μεθέντι governed in the dative by δυσφόρως ἦγον τοῦνειδος, which is equivalent to ἐχαλέπαινον. 785) τὰ μὲν—ἑτερπόμεν. *As far as their words went, I was glad*. For the accusative after τέρπεσθαι and other verbs of rejoicing, etc., comp. Aj. 790. πράξιν ἦν ἡλγησ' ἐγώ. Phil. 906. τοῦτ' ἀνῶμαι πάλαι. ib. 1021. ἀλγύνομαι τοῦτ' αὐτό. 786) ὑφείρπε—πολὺ. *For it sunk deep into my mind*. 788) Πυθώδε. Comp. 603. ὦν μὲν ἰκόμην ἄτιμον. *Without attaining the objects for which I had come*. ἄτιμον i.e. ἐκείνων ὦν ἔνεκα ἰκόμην. Comp. O. C. 49. μή μ' ἀτιμάσης ὦν σε προστρέπω φράσαι. 792) ἄτλητον ὄραν. *Intolerable to behold*. 794) ἑπακούσας i.e. ἐπακούσας. τὴν Κορινθίαν—χθόνα. *Calculating the situation of Corinth henceforth by the stars*. A phrase, apparently, applied to those who go so far from a country that its situation is only known to them by reference to the stars; all terrestrial landmarks being out of sight and obliterated. 797) χρησμῶν τῶν ἐμῶν. *the oracles concerning me*. Comp. Eur. Iph. A. 498. 800) τάληθές i.e. τὸ ἀληθές. 802) πωλικῆς—ἐμβεβώς. *Riding on a chariot drawn by ponies*. 804) ὁ θ' ἡγεμῶν. *The charioteer*. 805) πρὸς βίαν. *By force*. Comp. 325,

καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλατην,
 παῖω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὀρᾶ,
 ὄχου, παραστείχοντα τηρήσας, μέσον
 κᾶρα διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκῆπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὑπτιος
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαίῳ τι συγγενές,
 τίς τοῦδε νῦν ἔστ' ἀνδρὸς ἀθλιώτερος; 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;
 ᾧ μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινὰ
 δόμοις δέχεσθαι, μὴδὲ προσφωνεῖν τινά,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ γὰρ π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧν περ ὤλετ'. ἄρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἴ με χρὴ φυγεῖν,
 καὶ μοι φυγόντι μὴ ᾔσθι τοὺς ἐμοὺς ἰδεῖν

ἤλαυνέτην. *Sought to drive me.* For this use of the imperfect comp. 1454. ἔξ ἐκείνων, οἳ μ' ἀπωλλύτην, θάνω. 807) δι' ὀργῆς. Comp. 344. 808) ὄχου. *From the chariot.* With the genitive comp. Electr. 324. δόμων ἐντάφια φέρουσιν. παραστείχοντα. *As I was walking beside it.* μέσον κᾶρα μου καθίκετο. *Struck me on the middle of my head.* With the accusative after καθίκετο comp. Hom. Il. ξ'. 104. Od. α'. 342. διπλοῖς κέντροισι. *a two-pointed goad, i.e. a whip with two lashes.* 810) οὐ μὴν ἴσην γ'. *an equal, i.e. a greater, penalty.* Supply δίκην. Comp. on 345. 812) μέσης ἀπήνης. Genitive governed by ἐκκυλίνδεται. 813) εἰ δὲ—συγγενές. *But if there belongs to this stranger (i.e. this unknown person) any relationship with Laius.* Λαίῳ governed in the dative by συγγενές. 815) τοῦδε ἀνδρός. *This man, i.e. me.* Comp. on 534. 817) ᾧ—δέχεσθαι. The construction is, ᾧ μὴ ἔξεστι (*to whom it is not allowed*) ξένων μὴδ' ἀστῶν τινὰ δέχεσθαι (με) δόμοις. 819) ὠθεῖν δέ, sc. δεῖ, as implied in the preceding. Comp. on 241. καὶ τὰδ'. *And herein, i.e. in this matter.* Comp. Aesch. Suppl. 402. ἀμφοτέρους ὁμαίων τὰδ' ἐπισκοπεῖ Ζεὺς. Pers. 750. πῶς τὰδ' οὐ νόσος φρενῶν εἶχε παῖδ' ἐμόν; 822) δι' ὧν περ sc. χειρῶν. ἄρ' ἔφυν κακός; *Am I not base?* ἄρα is frequently equivalent in sense to ἄρ' οὐ; Comp. Aj. 277. ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά; O. C. 753. ἄρ' ἄθλιον τοῦννεῖδος ὠνεῖδισ' εἰς σέ; 824) μὴ ᾔσθι i.e. μὴ ἔστι. *It is not possible.* With the interchange of the dative and accusative in μοι and με comp. Electr. 959. ἡ πάρ-

- μή μ' ἐμβατεύειν πατρίδος· ἡ γάμοις με δεῖ 825
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε καὶ ἐθρεψέ με.
ἄρ' οὐκ ἀπ' ὤμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
μή δῆτα μή δῆτ', ὦ θεῶν ἄγνων σέβας, 830
ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλὶδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.
Χο. ἡμῖν μέν, ὦναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν 835
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.
Οι. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
Ιο. πεφασμένου δὲ τίς ποθ' ἢ προθυμία;
Οι. ἐγὼ διδάξω σ'· ἦν γὰρ εὐρεθῇ λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος. 840
Ιο. ποῖον δέ μου περισσὸν ἤκουσας λόγον;
Οι. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ ἔκτανον.

ἐστι μὲν στένειν—ἐστερημένη, πάρεστι δ' ἀλγεῖν—γῆράσκουσιν.
Æsch. Prom. 216. κράτιστα δὴ μοι τῶν παρεστώτων τότε ἐφαίνεται
εἶναι προσλαβόντα μητέρα ἐκόνθ' ἐκόντι Ζηνὶ συμπαρασταεῖν. τοὺς
ἐμούς. *My kindred.* 825) μή μ' ἐμβατεύειν πατρίδος. *To set*
foot in my own country. With the genitive after ἐμβατεύειν comp.
ἐμβαίνειν in O. C. 400. γῆς δὲ μὴ ἔμβαίνης ὄρων. ἦ. *Or else.* μητρὸς
γάμοις—ζυγῆναι. *To be joined in a marriage with my mother.* Comp.
791. ὡς μητρὶ μὲν χρεῖη με μυχθῆναι. 828) ἀπ' ὤμοῦ δαίμονος.
sc. *ἄντα.* *To have come from a cruel deity.* 829) ἐπ' ἀνδρὶ
τῷδ' ἂν ὀρθοίη λόγον. *Would speak rightly concerning this man.*
Comp. O. C. 414. ἀνδρὶ τῷδ', i.e. ἐμοί. Comp. 815. 534. 832)
βαίην ἄφαντος. *May I disappear.* 833) κηλὶδα συμφορᾶς.
Stain of calamity. 834) ἕως δ' ἂν οὖν. *But however until.*
836) καὶ μὴν τοσοῦτόν γ'. *Well so much at least of hope I have.*
Comp. 345. 838) πεφασμένου δὲ—προθυμία; *But when he*
has appeared, what is your purpose? 840) σοὶ ταῦτ' i.e. τὰ
αὐτά. *The same with you.* Comp. 284. 579. ἐκπεφευγοίην. *I should*
have escaped. An unusual form of the optative. Comp. Arist.
Ach. 940. πεποιθοίη. Xen. Cyrop. ii. 4. 17. προεληλυθοίης.
841) περισσόν. *Specially important.* 842) ληστὰς αὐτὸν
ἐννέπειν ὥς νιν κατακτείνειαν i.e. αὐτὸν ἐννέπειν ὥς λῆσται
κατακτείνειαν νιν. Comp. 224. 740. 844) εἰ—λέξει τὸν
αὐτὸν ἀριθμόν. *If he shall still speak of them as many.* ἐγὼ

- οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος. 845
 εἰ δ' ἄνδρ' ἔν' οἰόζωνον αὐδήσει, σαφῶς
 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.
 Io. ἀλλ' ὡς φανέν γε τοῦπος ὧδ' ἐπίστασο,
 κούκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
 εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγου,
 οὔτοι ποτ', ὦναξ, σόν γε Λαῶν φόνον
 φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
 διεῖπε χρήναι παιδὸς ἐξ ἐμοῦ θανεῖν.
 καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε 855
 κατέκταν', ἀλλ' αὐτὸς πάροίθεν ὤλετο.
 ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
 βλέψαιμ' ἂν οὔνεκ' οὔτε τῇδ' ἂν ὕστερον.
 Oi. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
 πέμψον τινὰ στελοῦντα μῆδὲ τοῦτ' ἀφῆς. 860
 Io. πέμψω ταχύνας· ἀλλ' ἴωμεν ἐς δόμους.

ῥκτανον i.e. ἐγὼ ἔκτανον. 845) εἰς γε. *For one surely.* Emphatic γε. τοῖς πολλοῖς. *The many spoken of.* 846) οἰόζωνον. *A single traveller.* Alluding to the girdle which was always worn when setting out on a journey. 847) εἰς ἐμὲ ῥέπον. *Points to me, sc. as the criminal.* Observe ε lengthened in arsis before ρ. Comp. Ant. 712. O.C. 900. Arist. Plut. 51. Aesch. P. V. 1023. 848) ὡς φανέν—ἐπίστασο. *Know that the report was thus delivered.* With this use of the participle with ὡς and the imperative, comp. Phil. 253. ὡς μῆδὲν εἰδὸτ' ἴσθι μ' ὧν ἀνιστορεῖς. Ib. 415. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. O. C. 1583. ὡς λελοιπότε κείνον τὸν αἰὶ βίοντον ἐξεπίστασο. 849) τοῦτό γ'. *This.* Emphatic γε. ἐκβαλεῖν. *To deny.* 851) εἰ δ' οὖν τι κάκτρέποιτο. *But however if he even should deviate.* καὶ emphatic. τοῦ πρόσθεν λόγου. *His former statement.* 852) οὔτοι ποτ'. *Never surely.* σόν γε φανεῖ. *Will he prove to be yours.* Emphatic γε. 853) δικαίως ὀρθόν. *In strict truth.* ὃν γε Λοξίας—εἶπε. *Whom namely (i.e. since) Loxias said.* Λοξίας. An epithet of Apollo, said to be derived from λοξός, *oblique*, and alluding to the obscurity of his oracles. 855) καίτοι. *And yet.* κείνός γ' ὁ δύστηνος. *That unhappy child.* Emphatic γε. ὥστε. *Wherefore.* Comp. O. C. 565. 573. El. 333. 1172. Aj. 213. 1342. 857) μαντείας γ' οὔνεκα. *As for divination at least.* Emphatic γε. οὔτε τῇδ' ἐγὼ βλέψαιμ' ἂν οὔτε τῇδ' ἂν. *I should never regard it either in one way or another: I should regard it as not entitled to consideration in any way whatsoever.* Comp. Eur. Hipp. 1059. Electr. 400. Hel. 744. ὕστερον. *After such a proof as this.* 860) στελοῦντα. *To fetch.* Comp. O. C. 298. σκοπὸς δὲ νιν οἴχεται στελῶν. Ant. 165. ὑμᾶς

οὐδὲν γὰρ ἂν πράξαιμι' ἂν ὦν οὐ σοι φίλον.

- Χο. εἴ μοι ξυνείη φέροντι στροφή α'.
 μοῖρα τὰν εὐσεπτον ἀγνεΐαν λόγων
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865
 ὑψίποδες, οὐρανίαν
 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
 πατήρ μόνος, οὐδέ νιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδέ μὴν ποτε λάθα κατακοιμάσει· 870
 μέγας ἐν τούτοις θεός,
 οὐδέ γηράσκει.
 ὕβρις φυτεύει τύραννον· ἀντιστρ. α'.
 ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
 ἃ μὴ ᾗ πίκαιρα μηδὲ συμφέροντα, 875
 ἀκρότατον εἰσαναβᾶσ'
 * * ἀπότομον ὥρουσεν εἰς ἀνάγκαν,
 ἔνθ' οὐ ποδὶ χρησίμῳ
 χρῆται. τὸ καλῶς δ' ἔχον
 πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι. 880
 θεὸν οὐ λήξω ποτὲ
 προστάταν ἴσχων.
 εἰ δέ τις ὑπέροπτα χερσὶν στροφή β'.

ἐγὼ ἔσται' ἰκέσθαι. τοῦτ' ἀφῆς. *Neglect this.* 862) οὐδὲν ὦν οὐ σοι φίλον i.e. ἐκείνων ἃ οὐ φίλον σοι ἐστὶν ἐμὲ πράσσειν. *nothing which does not please you.* Cf. Phil. 1227. ἐπραξας ἔργον ποῖον ὦν οὐ σοι πρέπον; 863) ξυνείη φέροντι. *Be with me* (i.e. assist me) *in observing.* Comp. 275. χοῖ πάντες εὐ ξυνείεν εἰσαεὶ θεοί. 865) ὦν νόμοι. *Laws concerning which.* The genitive is used as in the expression μῦθος φίλων Ant. 11. ἀνέρος ἀγγελίαν Aj. 220. 870) οὐδέ μὴν. *Nor surely.* 874) εἰ ὑπερπλησθῇ. For εἰ with the subjunctive, comp. on 198. 876) ἀκρότατον. *The highest point.* A noun is lost with which the adjective agrees. 877) ἀπότομον—ἀνάγκαν. *Hurries to headlong destruction.* Comp. Eur. Alc. 118. μόρος γὰρ ἀπότομος πλάθει. ἀνάγκη. *Doom.* Comp. Ag. 217. ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον. It means here, the doom which necessarily overtakes the proud and overbearing. 878) οὐ ποδὶ χρησίμῳ χρῆται. *Cannot make use of its feet, i.e. cannot extricate itself, is hopelessly entangled.* 880) τὸ καλῶς ἔχον πόλει πάλαισμα. *That endeavour which is for the good of the city.* He alludes to the inquiry which is now being made into the murder of Laius. λῦσαι. *Bring to nought, i.e. suffer to fail.* 883) ὑπέροπτα. *Superciliously, overbearingly.* Neuter plural used adverbially. Comp. O. C. 319. φαιδρά. Ant. 546.

ἢ λόγῳ πορεύεται,
 Δίκας ἀφόβητος, οὐδὲ 885
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 δυσπότημον χάριν χλιδᾶς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,
 καὶ τῶν ἀσέπτων ἔρξεται, 890
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη
 εὔξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμμαι, 895
 τί δεῖ με χορεύειν;
 οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντιστρ. β'.
 γᾶς ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀβαῖσι ναόν,
 οὐδὲ τὰν Ὀλυμπίαν 900
 εἰ μὴ τάδε χειρόδεικτα
 πᾶσιν ἀρμόσει βροτοῖς.

κοινά. Eur. Ion, 717. λαιψηρά. Phoen. 570. ἀσύνετα. 884)
 πορεύεται. *Walks*, i.e. acts. 885) Δίκας ἀφόβητος. *Not fearing*
Justice. With the genitive comp. ἄψανστος ἔγχους 969. 886) οὐδὲ
 σέβων i.e. ἀσεβῶν. The negative οὐδὲ follows εἰ, which otherwise
 would require μηδέ, because οὐδὲ σέβων is to be taken as a single idea.
 Similar instances are Aj. 1131. εἰ τοὺς θανόντας οὐκ ἔᾶς θάπτειν
 i.e. κωλύεις. Eur. Med. 88. εἰ τοῦσδε γ' εὐνῆς οὐνεκ' οὐ στέργει
 πατήρ. Herc. Fur. 1315. αἰοιδῶν εἶπερ οὐ ψευδεῖς λόγοι. Thucyd.
 i. 121. δεινὸν ἂν εἴη εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ
 αὐτῶν φέροντες οὐκ ἀπεροῦσιν. Herod. vii. 9. δεινὸν ἂν εἴη εἰ—
 Ἕλληνας δὲ ὑπάρξαντας ἀδικίᾳ οὐ τιμωρησόμεθα. Hom. Il. ω'. 296.
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς. 890) τῶν ἀσέπ-
 των ἔρξεται. *Keep himself from*. Future middle from ἔργω, the
 epic form of εἶργω. Comp. Aj. 593. οὐ ξυνέρξεθ' ὥς τάχος; With
 the genitive comp. Herod. vii. 197. fin. 891) ἢ i.e. ἢ εἰ. 892)
 ἐν τοῖσδ'. *In this case*, i.e. if these things are so. Comp. Ant. 39.
 εἰ τὰδ' ἐν τούτοις. θυμοῦ. i.e. divine wrath. 894) ψυχᾶς
 ἀμύνειν. With the genitive after ἀμύνειν comp. Hom. Il. δ'. 11. αὐτοῦ
 κῆρας ἀμύνει. μ'. 402. Ζεὺς Κῆρας ἄμυνε παιδὸς ἐοῦ. ο'. 731. Τρῶας
 ἄμυνε νεῶν. 896) χορεύειν. *To exercise my office as Chorus*.
 898) ὀμφαλόν. Comp. on 480. 899) Ἀβαῖσι. On the oracle
 of Apollo at Abæ in Phocis, see Pausanias x. 35. 2. Comp. also
 Herod. viii. 33. τὰν Ὀλυμπίαν. For the oracle at Olympia comp.
 Pind. Olymp. viii. 2. seqq. 902) πᾶσιν ἀρμόσει βροτοῖς.
Shall, in the judgment of all men, plainly correspond to the predictions

ἀλλ', ὦ κρατύνων, εἵπερ ὄρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι
 σὲ τάν τε σὺν ἀθάνατον αἰὲν ἀρχάν. 905
 φθίνοντα γὰρ Λαΐου
 θέσφατ' ἐξαιροῦσιν ἤδη,
 κοῦδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής.
 ἔρρει δὲ τὰ θεῖα. 910
 10. χώρας ἀνακτες, δόξα μοι παρεστάθη
 ναοὺς ἰκέσθαι δαιμόνων, τάδ' ἐν χεροῖν

of the oracles. 903) ὄρθ' ἀκούεις. *Art rightly called*, sc. πάντ' ἀνάσσω or παντακράτωρ. With ἀκούεις comp. Phil. 607. ὁ πάντ' ἀκούων αἰσχρὰ καὶ λωβήτ' ἔπη. Ib. 1074. ἀκούσομαι μὲν ὡς ἔφην οἴκτου πλέως. 1313. ἤκου' ἄριστα. 904) πάντ' ἀνάσσω. *Omnipotent.* πάντα is used in the accusative plural as in 1198. τοῦ πάντ' εὐδαίμονος ὄλβου. Trach. 338. τούτων ἔχω πάντ' ἐπιστήμην ἐγώ. 906) φθίνοντα. *Decaying*, i.e. passing out of remembrance. Λαΐου θέσφατα. *The oracles given to Laius.* 907) ἐξαιροῦσιν. *Set aside.* 910) ἔρρει. *Have perished, come to nought.* With ἔρρει in the past sense comp. on 560.

May Fate help me to observe a holy purity in all words and deeds, about which sublime laws are ordained, born in the heavenly firmament, of which Olympus alone is Father, nor did the mortal nature of men beget them; and surely neither will oblivion ever lay them to rest. Great is God in these things, nor ever grows old.

Insolence begets a tyrant: insolence, if it be vainly filled with many things, which are not convenient nor expedient, having ascended to the topmost height, hurries into headlong necessity, where it cannot use its feet. However, the work which is for the city's good I pray that God may never suffer to fail. I shall never cease to have God for my protector.

But if any one walks superciliously in work or word, not fearing Justice, nor respecting the seats of the Gods, may an evil Fate take him, because of his unhappy pride; if he shall not seek his gain justly and keep off from unholy things, or if he shall rashly lay hold on things sacred. Who in such a case shall boast any longer that he wards off from his soul the darts of anger? For if such things are held in honour, why do I thus dance?

No more will I go to the sacred centre of the earth, nor to the Temple at Abæ, nor to Olympia, unless these things shall correspond, clearly pointed out by all mortals. But, O ruling Jupiter, all powerful, if thou art rightly so called, let this not escape thy notice and thy ever immortal sway: for already they set at naught the decaying oracles given to Laius, and nowhere is Apollo distinguished by honours. And things divine are come to an end.

911) χώρας ἀνακτες. *Lords of the country.* Comp. 631.

στέφη λαβούση κάπιθυμιάματα.
 ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν
 λύπαισι παντοίαισιν· οὐδ', ὅποῖ' ἀνὴρ 915
 ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
 ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.
 ὅτ' οὖν παραινοῦς' οὐδὲν ἐς πλεόν ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,
 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατευγμασιν, 920
 ὅπως λύσιν τιν' ἡμῖν εὐαγὴ πόρης·
 ὥς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
 κεῖνον βλέποντες ὥς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου; 925
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ', ὅπου.
 Χο. στέγαι μὲν αἶδε· καὐτὸς ἔνδον, ὦ ξένε·
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

δόξα μοι παρεστάθη. *The thought has occurred to me.* 912)
 ναοὺς ἱκέσθαι. *To come to the temples, sc. as a suppliant.* Comp.
 920. 914) ὑψοῦ αἶρει. *Keeps in suspense.* 915) ὅποῖ'.
 As. Comp. 751. 763. Eur. Orest. 32. Bacch. 291. 916) τὰ
 καινὰ—τεκμαίρεται. *Judges of the recent oracles by the falsity
 of the old.* 917) ἐστὶ τοῦ λέγοντος. *Gives himself up (i.e.
 yields a ready assent) to the speaker.* Comp. Arist. Equit. 860.
 ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι. φόβους. *Terrible things.* 918)
 οὐδὲν ἐς πλεόν ποιῶ. *I do no good, gain nothing.* Comp. Ant.
 268. τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλεόν. Eur. Hipp. 284. εἰς
 πᾶν ἀφίγμαι κούδεν εἵργασμαι πλεόν. ποιῶ. First syllable shortened
 before the diphthong, comp. 543. 919) πρὸς σ'. σέ emphatic.
 Comp. on 64. Λύκειε. *Lycean.* Comp. on 203. Electr.
 645. 655. 1379. ἄγχιστος. The altar of Apollo was at the
 palace gates. 920) κατευγμασι. *Votive offerings, accompa-*
niments of prayer. 921) λύσιν εὐαγὴ. *Some cleansing*
remedy: something which may clear Œdipus from the stain from
which he now suffers. The epithet εὐαγὴ, pure or holy, i.e. having
power to purify, which properly applies to persons, is here applied
to the remedy sought. 923) ὥς κυβερνήτην νεώς, sc. when
 in a storm. 926) αὐτὸν—ὅπου i.e. εἶπατ' αὐτὸν ὅπου (ἐστὶν)
 εἰ κάτισθε. *Tell me, if you know, where he is.* Comp. Ant. 318.
 τί δαί; ῥυθμίσεις τὴν ἐμὴν λύπην ὅπου; Aj. 103. ἢ τοῦπίτρυπον

- Αγ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰὲ
γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ. 930
- Ιο. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν'. ἄξιος γὰρ εἶ
τῆς εὐεπείας οὖνεκ'. ἀλλὰ φράζ' ὅτου
χρήζων ἀφίξαι χῶ τι σημῆναι θέλων.
- Αγ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
- Ιο. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος; 935
- Αγ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὔξερῶ τάχα,
ἥδοιο μέν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
- Ιο. τί δ' ἔστι, ποῖαν δύναμιν ὧδ' ἔχει διπλῆν;
- Αγ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὔδατ' ἐκεῖ. 940
- Ιο. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
- Αγ. οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει.
- Ιο. πῶς εἶπας; ἢ τέθνηκε Πόλυβος, ὦ γέρον;
- Αγ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.
- Ιο. ὦ πρόσπολ', οὐχὶ δεσπότη τὰδ' ὡς τάχος 945
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἴν' ἔστέ· τοῦτον Οἰδίπους πάλαι τρέμων

κίναδος ἐξήρου μ' ὅπου; Ib. 890. ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.
927) καὶ αὐτός. *And he himself*, as opposed to στέγαι. 929)
ξὺν ὀλβίοις sc. τοῖς τέκνοις. 930) ἐκείνου γ' οὔσα. *As
being*, i.e. since she is. παντελὴς. *Most honoured*. 931) αὐτῶς
δέ. *And even so*. Comp. Ant. 85. 715. Aj. 1179 καὶ σύ γ'.
You also. Emphatic γε. 932) ὅτου χρήζων. *With what object*.
933) χῶ τι i.e. καὶ ὅ τι. 935) τὰ ποῖα ταῦτα; sc. ὄντα.
What are they? Comp. 291. Eur. Phœn. 707. ἀφιγμένος depends
in construction on ἀφίξαι. 936) τὸ ἔπος οὔξερῶ i.e. ὁ ἐξερῶ.
At the word which I shall speak. With the accusative comp. 785.
937) ἥδοιο μέν. *May you rejoice!* πῶς δ' οὐκ ἄν sc. ἥδοιο; *And
why should you not?* ἀσχάλλοις δ' ἴσως. *Perhaps you may be
sorry*. The particle ἄν is to be supplied at ἀσχάλλοις from the
preceding πῶς δ' οὐκ ἄν. Comp. Æsch. Ag. 1049. πείθοι' ἄν, εἰ
πείθοι', ἀπειθοίης δ' ἴσως, where the ἄν from πείθοι' ἄν is to be
repeated with ἀπειθοίης. 939) οὐπιχώριοι i.e. οἱ ἐπιχώριοι.
The inhabitants. 940) στήσουσιν. *Will appoint*. Comp.
Ant. 666. ἀλλ' ὅν πόλις στήσειε τοῦδε χρὴ κλύειν. Eur. Andr.
664. τῆσδε γῆς Φθιώτιδος στήσεις τυράννου. 941) ἐγκρατὴς
ἔτι sc. ἐστί. *Is still in power*. 944) ἀξιῶ θανεῖν. *I think
myself worthy*, i.e. am willing, to die. Comp. Trach. 410. ποῖαν
ἀξιοῖς δοῦναι δίκην, ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν; 945)
ὦ πρόσπολ'. Jocasta addresses one of her attendants. 947)
ἴν' ἔστέ. *Where are ye?* i.e. of how little account you are!

- τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
 πρὸς τῆς τύχης ὀλωλεν οὐδὲ τοῦδ' ὕπο.
- Οι. ὦ φίλτατον γυναικὸς Ἰοκάστης κára, 950
 τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
- Ιο. ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων
 τὰ σέμν' ἵν' ἤκει τοῦ θεοῦ μαντεύματα.
- Οι. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
- Ιο. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
 ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
- Οι. τί φῆς, ξέν'; αὐτὸς μοι σὺ σημήνας γενοῦ.
- Αγ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
 εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
- Οι. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
- Αγ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
- Οι. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
- Αγ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- Οι. φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις 965
 τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω
 κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
 κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
 κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε

948) ἔφευγε. Comp. 796. 950) Ἰοκάστης κára. Comp. on 40. 951) ἐξεπέμψω. *Sent for me out*: called me out from the house. 953) ἵν' ἤκει. *To what they are come*. 954) μοι. *I pray*. Comp. 2. 956) οὐκ ἔτ' ὄντα—ἀλλ' ὀλωλότα. For this mode of expression comp. 58. 957) σημήνας γενοῦ. *Tell me, be my informant*. With γενέσθαι joined with a participle, comp. Aj. 588. μὴ προδοὺς ἡμᾶς γένη. Phil. 773. κτείνας γένη. 959) θανάσιμον βεβηκότα. *Dead and gone*. 960) νόσου ξυναλλαγῇ. *By the intervention of disease*. 961) σμικρὰ—ῥοπή. *A small turn of the scale lays to sleep*, i.e. kills, aged persons. 963) καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ. *Yes, and by being made equal with long time*, i.e. having attained to an advanced period of life. 964) φεῦ φεῦ. *Aha!* These particles do not always imply an expression of mere grief, but sometimes only of any deep emotion. Comp. Electr. 843. σκοποῖτο. *Consider*, i.e. deem worthy of regard or attention. Comp. on 857. 965) τὴν Πυθόμαντιν ἐστίαν. *The oracular altar of Pytho*. τοὺς ἄνω κλάζοντας ὄρνις. In allusion to omens given by birds. Comp. Ant. 1002. Eur. Phoen. 839. 966) ὧν ὑφηγητῶν, sc. ὄντων. *According to whose predictions*. For the omission of ὄντων comp. 1260. O. C. 1588. 968) κεύθει κάτω δὴ γῆς. *Is now laid low*. With κεύθειν comp. Aj. 635. παρ'

- ἄψαυστος ἔγχους, εἴ τι μὴ τῷ μῶ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ. 970
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Αἰδῇ Πόλυβος ἄξι' οὐδενός.
Io. οὐκ οὖν ἐγὼ σοι ταῦτα προὔλεγον πάλαι;
Oι. ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
Io. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης. 975
Oι. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
Io. τί δ' ἂν φοβοῖτ' ἄνθρωπος ὃ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. 980
πολλοὶ γὰρ ἤδη καὶ οὐκ ἐν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
Oι. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶς ἢ τεκοῦσα· νῦν δ' ἐπεὶ 985
ζῆ, πᾶς ἀνάγκη, κεῖ καλῶς λέγεις, ὀκνεῖν.
Io. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

Ἄϊδα κεύθων. ἐγὼ ὅδ' ἐνθάδε. *I who am here present.* 969)
ἄψαυστος ἔγχους. *Have not touched a sword.* With the geni-
tive comp. 885. τῷ μῶ πόθῳ. *From longing for me.* With τῷ μῶ
objective comp. 797. χρησμάτων τῶν ἐμῶν. O. C. 419. 332. σῆ, πάτερ,
προμηθία. *Electr.* 343. τὰ μὰ νοθετήματα. 970) οὕτω δ'. *And*
in this sense. ἂν θανὼν εἴη. *He might have died.* 971) τὰ δ'
οὖν. *But however, be that as it may.* συλλαβὼν. *Having taken*
with him. Comp. O. C. 1384. τάσδε συλλαβὼν ἀράς. τὰ παρόντα.
The oracles with which we at present are concerned. 974)
παρηγόμην. *Was led astray.* 975) ἐς θυμὸν βάλης. *Take to*
heart. 976) τὸ μητρὸς λέκτρον. *A marriage with my*
mother. 977) ὃ τὰ τῆς τύχης κρατεῖ. *To whom fortune*
is ruler of his life i.e. whose life fortune regulates. τὰ τῆς τύχης
for ἡ τύχη. Comp. *El.* 92. τὰ παννυχίδων i.e. αἱ παννυχίδες. *Ib.*
261. τὰ μητρὸς i.e. ἡ μήτηρ. *Phil.* 300. τὸ τῆς νήσου. *Ib.* 497.
τὰ τῶν διακόνων, i.e. οἱ διάκονοι. 978) πρόνοια. *Foresight.*
979) εἰκὴ κράτιστον ζῆν. *To live at random.* Comp. *Eur. El.*
379. κράτιστον εἰκὴ ταῦτ' εἶναι ἀφειμένα. ὅπως δύναίτο τις. *As any*
one can. 980) εἰς τὰ μητρὸς. *In respect of.* 981) καὶ
i.e. καὶ ἐν. See instances mentioned by Herodotus vi. 107. and
by Suetonius in *Vit. Cæsaris*, c. 7. 983) παρ' οὐδέν ἐστι.
Are of no account. Comp. *Ant.* 466. παρ' οὐδέν ἔθεντο *Æsch.*
Ag. 227. 986) κεῖ i.e. καὶ εἰ. *Although.* 987) μέγας
ὀφθαλμός. *A great source of consolation, a very cheering fact.*

- Οι. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.
 Αγ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;
 Οι. Μερόπης, γεραιέ, Πόλυβος ἥς ὥκει μέτα. 990
 Αγ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρουν;
 Οι. θεήλατον μάντευμα δεινόν, ὦ ξένε.
 Αγ. ἦ ῥητόν; ἦ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
 Οι. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μιγῆναι μητρὶ τῆμαυτοῦ, τό τε 995
 πατρῶον αἶμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
 μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
 τὰ τῶν τεκόντων ὄμμαθ' ἥδιον βλέπειν.
 Αγ. ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις; 1000
 Οι. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
 Αγ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
 ἐπεῖπερ εὖνους ἦλθον, ἐξελυσάμην;
 Οι. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
 Αγ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005
 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

For this sense of ὀφθαλμὸς comp. *Æsch. Choeph.* 934, where Orestes is called ὀφθαλμὸς οἴκων. *Pind. Ol.* vi. 27. ποθέω στρατιάς ὀφθαλμὸν ἐμᾶς. *Ib.* ii. 16. Σικελίας τ' ἔσαν ὀφθαλμός. *Trach.* 203. ὡς ἄελπτον ὄμμι ἐμοὶ φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα. *Pers.* 169. ὄμμα γὰρ δόμων νομίζω δεσποτῶν παρουσίαν. 988) τῆς ζώσης φόβος. *There is fear because of her who is living.* 989) ποίας δὲ καὶ γυναικός. *And what woman, may I ask?* καὶ emphatic. 990) ἥς ὥκει μέτα. *Lived with, sc. as husband and wife.* 991) τί δ' ἔστ' ἐκείνης. *What is there in her?* ἐς φόβον φέρουν. *Tending to alarm.* 994) μάλιστά γ'. *Yes surely.* Λοξίας. Comp. on 853. 995) μιγῆναι. Comp. 791. τῆμαυτοῦ i.e. τῇ ἐμαυτοῦ. 996) αἶμα ἐλεῖν. *Take the life.* Comp. τὸν ἐμὸν εἶλον βίον *El.* 207. 998) μακρὰν ἀπωκεῖτ'. *Was left far away by me as a dwelling place, i.e. I made my dwelling place far away from Corinth.* εὐτυχῶς. Alluding to his having become king of Thebes. 999) τὰ ὄμματα. *The faces.* 1000) κεῖθεν. i.e. *From Corinth.* τάδε refers to the fear he had respecting his mother. 1001) πατρός τε χρήζων. *Yes; and wishing.* 1002) ἐγὼ οὐχί. To be pronounced as one word, ἐγούχι. 1003) εὖνους. *Having good news to tell.* 1004) καὶ μὴν χάριν γ'—ἐμοῦ. *Well, at any rate.* With the genitive comp. 1012. 1022. 1005) καὶ μὴν. *And of a truth.* τοῦτο i.e. διὰ τοῦτο. *On this account.* Comp. *O. C.* 1291. ἂ δ' ἦλθον ἥδη σοι θέλω λέξαι, πάτερ. *Trach.* 138. ἂ καὶ σὲ τὰν ἀνασσάν ἐλπίσιν λέγω τάδ' αἰὲν ἴσχειν. *Æsch. Pers.* 114.

- Οι. ἀλλ' οὔ ποτ' εἶμι τοῖς φυτεύσασιν γ' ὁμοῦ.
 Αγ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.
 Οι. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
 Αγ. εἰ τῶνδε φεύγεις οὔνεκ' εἰς οἴκους μολεῖν. 1010
 Οι. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
 Αγ. ἢ μὴ μίαισμα τῶν φυτευσάντων λάβῃς;
 Οι. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
 Αγ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
 Οι. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γενητῶν ἔφυν; 1015
 Αγ. ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
 Οι. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσε με;
 Αγ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον.
 Οι. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
 Αγ. ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκείνος οὔτ' ἐγώ. 1020
 Οι. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
 Αγ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
 Οι. καὶ θ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
 Αγ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
 Οι. σὺ δ' ἐμπολήσας, ἢ τυχὼν μ' αὐτῷ δίδως; 1025
 Αγ. εὐρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.

159. 1006) For a similar sentiment on the part of a messenger Trach. 191. 1007) εἶμι—ὁμοῦ. *Will come into contact with.* τοῖς φυτεύσασιν. *My parents.* Referring specially to Merope, who was still living. 1011) ταρβῶν γε. *I do so, as fearing lest.* ἐξέλθῃ σαφής. *Prove true.* 1012) τῶν φυτευσάντων. *From your parents.* For the genitive comp. 580. 1004. 1022. 1014) οἶσθα—τρέμων; *Do you know that you are afraid?* οὐδὲν πρὸς δίκης. *not at all justly.* 1015) πῶς δ' οὐχί, i.e. πρὸς δίκης τρέμων; παῖς γ' εἰ—ἔφυν i.e. εἰ γε παῖς. *If indeed I am the child.* 1016) ὁθούνεκ'. *Because.* Comp. Trach. 277. 571. Aj. 123. 553. 1052. El. 1190. ἦν σοι οὐδὲν ἐν γένει. *Was in no wise related to you.* Comp. Eur. Rhes. 413. οἱ δ' οὐδὲν ἡμῖν ἐν γένει πεφυκότες. Alc. 904. ἐμοί τις ἦν ἐν γένει. 1018) τοῦδε τάνδρός, i.e. *than myself.* Comp. above on 534. ἴσον. *As much.* 1019) ἐξ ἴσου τῷ μηδενί. *On a level with him who is as nobody.* Comp. O. C. 918. καὶ μ' ἴσον τῷ μηδενί. Ant. 1325. τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. Aj. 1114. οὐ γὰρ ἡξίου τοὺς μηδένας. 1021) ἀντὶ τοῦ δὴ—μ' ὠνομάζετο; *For what cause, pray, did he call me?* 1023) καὶ θ' i.e. καὶ εἶτα. ἀπ' ἄλλης χειρὸς sc. λαβών, to be understood from 1022. 1024) ἢ γὰρ πρὶν—ἀπαιδία. *Yes, for his former childlessness.* 1025) τυχών. *Having found me.* Comp. 1039. 1026) Κιθαιρῶνος πτυχαῖς. *In the woody glades of Cithæron.*

- Οι. ὥδοιπόρεις δὲ πρὸς τί τούαδε τοὺς τόπους ;
 Αγ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
 Οι. ποιμὴν γὰρ ἦσθα καπὶ θητεία πλάνης ;
 Αγ. σοῦ τ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030
 Οι. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις ;
 Αγ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
 Οι. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;
 Αγ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
 Οι. δεινόν γ' ὄνειδος σπαργάνων ἀνελόμην. 1035
 Αγ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
 Οι. ὦ πρὸς θεῶν, πρὸς μητρός, ἢ πατρός, φράσον.
 Αγ. οὐκ οἶδ'· ὁ δὲ δούς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.
 Οι. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχών ;
 Αγ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
 Οι. τίς οὗτος ; ἦ κάτοισθα δηλῶσαι λόγῳ ;
 Αγ. τῶν Λαῖου δήπου· τις ὠνομάζετο.
 Οι. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ ;

The expression occurs again Eur. Bacch. 797. 1219. Suppl. 757. 1027) ὥδοιπόρεις. *Were you traversing?* πρὸς τί. *For what purpose?* Comp. O. C. 71. ὡς πρὸς τί; λέξων, ἢ καταρτύσων μολεῖν; 1028) ἐπεστάτουν. *Had charge of.* Comp. Aj. 27. ποιμνίων ἐπιστάταις. 1029) καπὶ (καὶ ἐπὶ) θητεία πλάνης. *As a wanderer serving for hire*, i.e. serving for hire in different places, not in one fixed spot. 1030) σοῦ τ'—σωτήρ γε. *Yes, and your preserver too.* γε emphatic. Alluding to the remark of Œdipus on his humble condition as a hired shepherd. 1031) ἐν κακοῖς. *In my misfortune.* Comp. 127. οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο. 1032) ποδῶν ἄρθρα τὰ σά, i.e. τῶν σῶν ποδῶν. 1033) τί τοῦτ' ἐννέπεις; *What is this old misfortune which you speak of?* Comp. on 2. 1035) δεινόν γ'—ἀνελόμην. *Truly I have derived a great reproach from my swaddling clothes.* σπάργανα is used ironically, i.e. such swaddling clothes as I had; such infantile adornments. With the genitive after ἀνελόμην comp. Electr. 1140. οὔτε παμφλέκτου πυρὸς ἀνελόμην. 1036) ὠνομάσθης—ὃς εἶ. sc. Οἰδίπους i.e. οἰδῶν τοὺς πόδας. Comp. Eur. Phœn. 26. seq. σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον· ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν. 1037) πρὸς μητρός, ἢ πατρός; Understand from 1034, *Was I thus injured?* 1039) ἦ γὰρ—ἔλαβες. *What, did you receive me?* αὐτὸς τυχών. *Having found me yourself.* 1040) οὐκ, sc. αὐτὸς ἔτυχον. 1041) κάτοισθα δηλῶσαι; sc. ὥστε. *Do you know so that you can tell it?* Comp. Æsch. Pers. 479. ποῦ τάσδ' ἔλειπες; οἶσθα σημεῖναι τορῶς; 1042) τῶν Λαῖου τις. *One of the servants of Laius.* δήπου. *Doubtless.* 1043) τοῦ τυράννου πάλαι ποτέ, i.e. τοῦ πάλαι ποτέ τυράννου sc. ὄντος. *Of him who was formerly the ruler.*

- Αγ. μάλιστα. τούτου τάνδρὸς οὗτος ἦν βοτήρ.
 Οι. ἢ καὶ σὺ ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
 Αγ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 Οι. ἔστιν τις ὑμῶν τῶν παρεστώτων πέλας,
 ὅστις κάτοιιδε τὸν βοτήρ', δν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδῶν;
 σημήναθ', ὥς ὁ καιρὸς εὐρήσθαι τάδε. 1050
 Χο. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
 δν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
 ἢδ' ἂν τὰδ' οὐχ ἤκιστ' ἂν Ἰοκάστη λέγοι.
 Οι. γύναι, νοεῖς ἐκείνον, ὄντιν' ἀρτίως
 μολεῖν ἐφιεμέσθαι τόν θ' οὗτος λέγει; 1055
 Ιο. τίς δ' ὄντιν' εἶπε; μηδὲν ἐντραπήης. τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.
 Οι. οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ λαβὼν
 σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος.
 Ιο. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
 κήδει, ματεύσης τοῦθ'· ἄλῃς νοσοῦσ' ἐγώ.

1045) καὶ σὺ i.e. καὶ ἐστίν. *Well, and is he yet alive?* ὥστ' ἰδεῖν ἐμέ. *So as for me to see him.* 1046) οὐπιχώριοι. οἱ ἐπιχώριοι. εἰδεῖτ' contracted for εἰδείητε. 1049) εἴτ' οὖν—εἴτε. *Whether—or.* The particle οὖν is joined with εἴτε sometimes in the first clause, as in this passage, comp. El. 199. 560; sometimes in the second, as in Phil. 345. 1050) ὁ καιρός. *The proper moment.* Comp. Arist. Thesmoph. 861. ὥς ὁ καιρὸς ἐστὶ μὴ μέλλειν ἔτι. Plut. 255. ὥς ὁ καιρὸς οὐχὶ μέλλειν. 1051) οἶμαι μὲν οὐδέν' ἄλλον. *I think it is none other.* 1052) δν καμάτευες (καὶ ἐμάτευες). *The same whom you desired.* πρὸ θεν. Comp. 765. seq. 1053) οὐχ ἤκιστα. *Best.* With the double ἂν comp. on 140. 1054) νοεῖς ἐκείνον. *Do you mind, i.e. remember that man?* 1055) τόν θ' i.e. δν. The article is frequently used for the relative pronoun by the Greek tragedians when a vowel or diphthong precedes. Comp. τῶν 1379. τὸ 1427. τῆς O. C. 1258. Trach. 381. 728. τῷ Phil. 14. τὴν O. C. 747. Trach. 47. El. 1144. Ant. 826. τῶν O. C. 304. Ant. 1086. τοὺς El. 205. In some instances this occurs after a consonant. Comp. O. C. 35. Phil. 707. 1127. Aj. 255. 1056) τίς δ' ὄντιν' εἶπε; *Who is it of whom he speaks?* Jocasta speaks as affecting not to have heard the conversation which had taken place respecting him. 1057) μάτην. *To no purpose.* μάτην refers to ῥηθέντα. 1058) οὐκ ἂν γένοιτο τοῦθ' ὅπως. *This cannot be, that.* 1059) φανῶ. *Bring to light.* 1060) εἴπερ τι κήδει. *If you have any regard for.* 1061) ἄλῃς νοσοῦσ' ἐγώ. *My own sorrow*

- Οι. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν εἰ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
- Ιο. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.
- Οι. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065
- Ιο. καὶ μὴν φρονουῖσά γ' εὖ τὰ λῶστά σοι λέγω.
- Οι. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
- Ιο. ὦ δύσποτμ', εἴθε μήποτε γνούς ὃς εἶ.
- Οι. ἄξει τις ἐλθὼν δεῦρο τὸν βοτήρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει. 1070
- Ιο. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον.
- Χο. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ἄξασα λύπης ἢ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
- Οι. ὅποια χρήξει ῥηγνύτω· τοῦμόν δ' ἐγώ,
κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὥς γυνή μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.

is enough. Ant. 547. ἀρκέσω θνήσκουσ' ἐγώ. Eur. Orest. 1592. ἀρκέσω ἐγὼ λέγων. 1062) τρίτης μητρὸς τρίδουλος. *Thrice a slave of a third mother*, i.e. having had a slave for my mother through three generations. The construction is σὺ γὰρ ἐκφανεῖ κακή οὐδ' ἂν εἰ φανῶ τρίδουλος. The ἂν with οὐδ' ἂν does not belong in construction to the verb ἐκφανεῖ (for this would require ἐκφανείης), but refers to a clause suppressed sc. οὐδ' ἂν ἐκφανείης. Comp. 523. On the construction of εἰ with a subjunctive comp. on 198. 1065) οὐκ ἂν πιθοίμην μὴ οὐ. Comp. on 13. 1066) καὶ μὴν φρονουῖσά γ'. *And yet*. Comp. on 345. 1069) ἐλθών. *Having gone*, sc. to fetch him. 1070) ταύτην δ' ἐᾶτε. *Edipus intimates that it is from fear of discovering his humble origin that Jocasta wishes not to prosecute the enquiry*. Comp. 1078. seq. 1074) δέδοιχ' ὅπως | μὴ. *I fear lest*. With the separation of ὅπως from μὴ at the end of the verse comp. Aj. 1089. σοὶ προφωνῶ τόνδε μὴ θάπτειν, ὅπως | μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσης. 1076) ὅποια χρήξει ῥηγνύτω. *Let what will break forth*. 1077) σμικρόν. *Mean*. βουλήσομαι. *It will be my wish*. Comp. Aj. 681. τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι. 1080) νέμων. *Considering*. Comp. Electr. 150. ἰὼ παντλάμων Νιόβα, σέ δ' ἔγωγε νέμω θεόν. 1081) τῆς εὖ διδούσης. *Which has granted me prosperity*. Comp. Eur. Suppl. 463. ὅταν δαίμων διδῶ καλῶς. Andr. 750. θεοὶ σοὶ δοῖεν εὖ κα

- τῆς γὰρ πεφυκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρὸν καὶ μέγαν διώρισαν.
 τοιόσδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι
 ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος. 1085
- Χο. εἵπερ ἐγὼ μάντις εἰμὶ
 καὶ κατὰ γνῶμαν ἴδρις,
 οὐ τὸν Ὀλυμπον, ἀπείρων,
 ὦ Κιθαιρών, οὐκ ἔσει
 τὰν αὔριον πανσέληνον, 1090
 μὴ οὐ σέ γε καὶ πατριώταν Οἰδίου
 καὶ τροφὸν καὶ μητέρ' αὔξειν,
 καὶ χορεύεσθαι πρὸς ἡμῶν
 ὥς ἐπὶ ἡρα φέροντα
 τοῖς ἐμοῖς τυράννοισ. 1095
 ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
 τίς σε, τέκνον, τίς σ' ἔτικτε
 τῶν μακραιώνων ἄρα,
 Πανὸς ὀρεσσιβάτα* 1100

τοῖσι σοῖς. 1082) τῆς i.e. ταύτης. *From her.* Comp. on 200. μητρός. *As my mother.* οἱ συγγενεῖς μῆνες. *The months born with me,* i.e. the course of time from my birth. Comp. Eur. Herc. Fur. 1293. συγγενῶς δύστηνος ὢν. i.e. *unhappy from my birth.* 1083) μικρὸν—διώρισαν. *Have marked me out as one both great and small,* i.e. mean in birth, but great in my subsequent elevation. 1084) τοιόσδε ἐκφύς—γένος. *Such being my origin, I shall never prove to be other than I am,* i.e. a child of fortune, so that I should shrink from ascertaining my birth. 1085) Observe ποτὲ in the beginning of the verse. Comp. 509. Aj. 986. 1086) εἵπερ ἐγὼ μάντις εἰμὶ. Compare the opening words of the Chorus in Electr. 472. εἰ μὴ γὰρ παράφρων μάντις ἔφυν καὶ γνῶμας λειπομένα σοφᾶς. 1088) οὐ τὸν Ὀλυμπον. Comp. on 660. ἀπείρων, another form of ἄπειρος. i.e. *ignorant.* οὐκ ἔσει. With the double negative comp. Ant. 6. 1090) τὰν αὔριον πανσέληνον. *Throughout the morrow's full moon.* Comp. Arist. Ach. 84. Herod. ii. 47. The full moon is mentioned as a time when such solemnities are most fitly celebrated. 1091) μὴ οὐ σέ γε αὔξειν sc. ἡμᾶς. ἡμᾶς is to be supplied from the following: καὶ χορεύεσθαι πρὸς ἡμῶν. With αὔξειν, i.e. *to magnify,* comp. Eur. Bacch. 183. ὅσον καθ' ἡμᾶς δυνατόν αὔξεσθαι μέγαν. With μὴ οὐ comp. 13. 1094) ἐπὶ ἡρα φέροντα. A Homeric phrase. Comp. Il. α'. 572. 578. 1096) ἰήϊε. Comp. on 154. Phœbus is addressed as the god at whose command this inquiry had been begun. σοὶ δέ. For the collocation of δέ comp. El. 150. Eurip. Orest. 622. Μενέλαε, σοὶ δὲ τάδε λέγω δράσω τε πρὸς. 1100)

- προσπελασθεῖς, ἢ σέ γέ
 τις θυγάτηρ, Λοξίου; τῷ
 γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
 εἴθ' ὁ Κυλλάνας ἀνάσσει,
 εἴθ' ὁ Βακχεῖος θεὸς ναί- 1105
 ων ἐπ' ἄκρων ὀρέων εὖ-
 ρημα δέξατ' ἐκ τοῦ
 Νυμφᾶν Ἑλικωνίδων, αἷς πλείστα συμπαίζει.
 Οἱ. εἰ χροῖ τι κάμέ, μὴ ξυναλλάξαντά πω, 1110
 πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,
 ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
 γήρᾳ ξυνάδει τῷδε τάνδρ'ι σύμμετρος,
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
 προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.
 Χο. ἔγνωκα γάρ, σάφ' ἴσθι, Λαῖου γὰρ ἦν,

Πανὸς προσπελασθεῖς. With the genitive comp. Phil. 1327. 1101) ἢ σέ γέ τις—Λοξίου i.e. ἢ σέ γέ (ἔτικτε) τις θυγάτηρ προσπελασθεῖσα Λοξίου. With this repetition of the pronoun with γε in the second clause comp. Hom. Il. γ'. 409. εἰσόκε σ' ἢ ἄλοχον ποιήσεται ἢ ὄγε δούλην. 1102) τῷ i.e. τούτῳ. 1104) εἴθ'. Or possibly. For this use of εἴτε comp. Aj. 179. ἢ χαλκοθώραξ εἴτιν' Ἐυνάλιος μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις μαχαναῖς ἐτίσατο λῶβαν. ὁ Κυλλάνας ἀνάσσει. i.e. Mercury. 1105) ὁ βακχεῖος θεός. Comp. O. C. 1494. Ποσειδαονίῳ θεῷ.

If indeed I am a prophet, and skilled in judgment, thou shalt not, by Olympus, O Cithæron, be without knowing, throughout the morrow's full moon, that we magnify thee as the countryman of Œdipus, and as his nurse and mother; and that thou art celebrated by us in the dance, as having shown kindness to our sovereign. Ieian Phœbus, may these things please thee! What daughter then, O child, of the immortals bore thee, having approached the mountain-ranging Pan, or Apollo? for to him all the rural tracts are dear. Or perhaps he who rules Cyllene, or the Bacchic God, dwelling on lofty hills, received thee as a foundling from one of the Nymphs of Helicon, with whom oftentimes he sports.

1110) κάμέ. καὶ ἐμέ. *Even me.* As opposed to σύ. μὴ ξυναλλάξαντά πω. *Although I have not yet met him.* 1112) ἐν μακρῷ γήρᾳ—σύμμετρος sc. ὢν. *In length of age corresponding.* ἔν τε answers to ἄλλως τε 1114. ξυνάδει τῷδε τάνδρ'ι. i.e. the messenger. 1114) ὥσπερ οἰκέτας ἔγνωκ' ἐμαυτοῦ. *I recognise them as my servants.* 1116) τάχ'—που. *Perhaps, it may be.* 1117) ἔγνωκα γάρ. *Right; for I do know him.* Λαῖου γὰρ ἦν. *He was*

- εἴπερ τις ἄλλος πιστὸς ὥς νομεὺς ἀνὴρ.
 Οι. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξείον,
 ἢ τόνδε φράξεις; Αγ. τοῦτον, ὅνπερ εἰσοράς.
 Οι. οὗτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων 1121
 ὅς' ἂν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

- ἢ δοῦλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.
 Οι. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
 Θε. ποίμναις τὰ πλείστα τοῦ βίου ξυνειπόμεν. 1125
 Οι. χώροις μάλιστα πρὸς τίσι ξύναυλος ὢν;
 Θε. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
 Οι. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδ' ἐπου μαθών;
 Θε. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
 Οι. τόνδ' ὃς πάρεστιν· ἢ ξυναλλάξας τί πως; 1130
 Θε. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
 Αγ. κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιιδεν, ἦμος τὸν Κιθαιρώνος τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ 1135

the servant of Laius. Comp. 1122. 1118) ὥς νομεὺς ἀνὴρ. In the capacity of a herdsman, i.e. faithfully serving him in the capacity of herdsman. 1120) τόνδε φράξεις; Is this the man you spoke of? Is this the man you meant? 1121) οὗτος σύ. Comp. 532. 1123) ἦ. I was. Attic form of imperfect of εἰμί. Comp. 1389. ἔν' ἢ τυφλὸς τε καὶ κλύων μηδέν. 1124) μεριμνῶν. Having charge of, attending to. 1125) τὰ πλείστα τοῦ βίου. The greater part of my life. With the neut. plur. comp. 1487. τὰ λοιπὰ τοῦ πικροῦ βίου. 1126) χώροις—πρὸς τίσι; In what places? ξύναυλος ὢν. Being resident. 1127) ἦν μὲν Κιθαιρών. It was Cithæron, i.e. Cithæron was my abode. 1128) τῇδ' ἐπου μαθών. Having noticed him somewhere here. 1130) ἢ ξυναλλάξας τί πως. Or having had intercourse with him in any way. Depends on οἶσθα in 1128. 1131) οὐχ ὥστε γ' εἰπεῖν. Not at least so as to say. Comp. 361. οὐχ ὥστε γ' εἰπεῖν γνωστόν. 1133) ἀγνώτα. Forgetful. 1134) κάτοιιδεν ἦμος. He remembers when. For this construction comp. Aj. 1273. οὐ μνημονεύεις οὐδὲν ἡνίκα κ.τ.λ. Eur. Hec. 112. οἶσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὅπλοις; Ib. 239. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος; Hom. Od. π'. 424. ἢ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τέος ἵκετο φεύγων; τὸν Κιθαιρώνος τόπον. In the region of Cithæron. 1135) διπλοῖσι ποιμνίοις. With two flocks. ἐγὼ δ' ἐνὶ. And I with one.

- ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους
 ἐξ ἥρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χειμῶνι δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
 λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140
- Θε. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 Αγ. φέρ' εἶπεν νῦν, τότ' οἶσθα παῖδά μσί τινα
 δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
 Θε. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
 Αγ. ὅδ' ἐστίν, ὦ τᾶν, κείνος ὃς τότ' ἦν νέος. 1145
- Θε. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
 Οι. ἂ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
 δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
 Θε. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
 Οι. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
- Θε. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
 Οι. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλάων δ' ἐρεῖς.
 Θε. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ.
 Οι. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 Θε. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155

1136) τρεῖς ὅλους ἐκμήνους χρόνους. *Three whole periods of six months*: this being the time during which flocks were kept out in the fields, e.g. from the spring till the rising of Arcturus in autumn. By the rising of Arcturus is meant the *early*, i.e. the *morning*, rising of Arcturus. Comp. Hesiod. Op. et D. 608. εὖτ' ἂν Ἀρκτοῦρον ἐσίδῃ ῥοδοδάκτυλος Ἥως. 1138) χειμῶνι. *In the winter*. 1139) ἤλαυνον. *Drove my flocks*. 1140) ἢ οὐ. pronounced as a monosyllable. πεπραγμένον. *Done in fact; true*. 1141) ἐκ μακροῦ χρόνου. *A long time ago*. 1142) φέρ' εἶπέ. *Come tell me*. Comp. on 390. οἶσθα δούς; *Do you remember having given?* 1143) θρέμμα. *As a foster-child*. 1144) τί δ' ἔστι; πρὸς τί; *What is it? On account of what do you ask this?* τίς is used as a direct interrogation in both instances. Comp. El. 1176. τί δ' ἔσχεις ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς; Trach. 339. τί δ' ἐστὶ; τοῦ με τήνδ' ἐφίστασαι βάσιν; 1145) ὦ τᾶν. *My friend*. A familiar mode of address. Comp. Phil. 1387. Eur. Her. 321. 688. Cycl. 536. Arist. Nub. 1267. Lysistr. 501. Plut. 66. 1146) οὐκ εἰς ὄλεθρον sc. εἰ. Comp. 430. σιωπήσας ἔσει. *Be silent*. Comp. 90. 1151) ἄλλως. *To no purpose*. 1152) πρὸς χάριν. *By fair means*. κλάων. Comp. on 401. 1153) τὸν γέροντα. *Who am old*. Comp. 1323. ὑπομένεις με τὸν τυφλὸν κηδεύων. O. C. 21. καὶ φύλασσε τὸν τυφλόν. 1154) ἀποστρέψει. *Bind them behind him*, sc. as preparatory to punishment. 1155) ἀντὶ τοῦ; *For what?*

- ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὄφελον τῇδ' ἡμέρα.
 ΟΙ. ἀλλ' εἰς τόδ' ἤξεις μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῶ γε μᾶλλον, ἣν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.
 ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ ἕξ ἄλλου τινός;
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης;
 ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165
 ΟΙ. ὅλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαῖου τοίνυν τις ἦν γεννημάτων.
 ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς;
 ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
 ΟΙ. καῶγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον. 1170
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'· ἢ δ' ἔσω
 κάλλιστ' ἂν εἶποι σὴ γυνὴ τάδ' ὡς ἔχει.
 ΟΙ. ἢ γὰρ δίδωσιν ἡδε σοι; ΘΕ. μάλιστ', ἀναξ.
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.

1157) ὀλέσθαι ὄφελον. *Would that I had died!* With ὄφελον comp. Phil. 969. Trach. 999. El. 1131. 1158) εἰς τόδε sc. εἰς τὸ ὀλέσθαι. μὴ λέγων γε τοῦνδικον. *At least if you do not speak the truth.* For ἐνδικος in the sense of *truth* comp. Aj. 547. εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρώθεν. Aesch. Choeph. 638. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; Sept. c. T. 405. ὀρθῶς ἐνδίκως τ' ἐπώνυμον. 1159) πολλῶ γε. *Aye, but far more.* 1160) ἐς τριβὰς ἐλᾷ. *Will have recourse to delay.* Comp. πορίζεις τριβὰς Arist. Ach. 385. elliptically, Ant. 577. μὴ τριβὰς ἔτ' sc. ποιείτε. 1161) πάλαι. *Just now*, i.e. in v. 1157. With this sense of πάλαι comp. El. 1101. 1163) ἐδεξάμην δέ του. *I received him from some one.* With the genitive comp. 580. Il. ω'. 305. 1166) ὅλωλας εἴ. *It shall cost you your life if.* 1167) Λαῖου τις γεννημάτων. *One of the family of Laius.* τις is used instead of τι because the persons intended by γεννημάτων are *masculine*. Under the name γεννημάτων are comprised all who composed the family of Laius, whether legitimately related to him or not. 1169) πρὸς αὐτῷ γ'—λέγειν. *Surely I am close upon that which is terrible to tell.* 1170) καῶγ' ἀκούειν. *And I on that which is terrible to hear.* 1171) κείνου γέ τοι δὴ. *Well certainly he was called his son.* 1173) ἢ γάρ. *What, did she give him to you?* μάλιστ'. *Certainly.* 1174) πρὸς τί χρείας i.e. πρὸς τίνα χρείαν. *For what purpose?* Comp. Ant. 1229. ἐν τῷ ξυμφορᾶς διεφθάρης; Phil. 174. ἐπὶ παντί τῳ χρείας ἱσταμένῳ. 1175)

- Οι. τεκοῦσα τλήμων; Θε. θεσφάτων γ' ὅκνω κακῶν.
 Οι. ποίων; Θε. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 Οι. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ;
 Θε. κατοικτίσας, ὃ δέσποθ', ὡς ἄλλην χθόνα
 δοκῶν ἀποίσειν, αὐτὸς ἐνθεν ἦν· ὁ δὲ
 κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ 1180
 ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
 Οι. ἱοῦ ἱοῦ· τὰ πάντ' ἂν ἐξήκοι σαφῇ.
 ὃ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
 οὐ χρῆν μ' ὁμιλῶν, οὗς τέ μ' οὐκ ἔδει κτανών. 1185
 Χο. ἰὼ γενεαὶ βροτῶν, στροφή α'.
 ὡς ὑμᾶς ἴσα καὶ τὸ μη-
 δὲν ζώσας ἐναριθμῶ.
 τίς γάρ, τίς ἀνὴρ πλέον
 τᾶς εὐδαιμονίας φέρει 1190
 ἢ τοσοῦτον ὅσον δοκεῖν,
 καὶ δόξαντ' ἀποκλῖναι;
 τὸν σὸν τοι παράδειγμ' ἔχων,
 τὸν σὸν δαίμονα, τὸν σὸν, ὃ
 τλᾶμον Οἰδιπόδα, βροτῶν 1195
 οὐδὲν μακαρίζω·
 ὅστις καθ' ὑπερβολὰν ἀντιστροφή α'.
 τοξεύσας ἐκράτησε τοῦ

τεκοῦσα. *What though she had borne him?* θεσφάτων γ' ὅκνω. *Yes, from fear.* 1176) κτενεῖν. *That he should kill.* 1178) ὡς ἄλλην χθόνα δοκῶν ἀποίσειν. *As supposing that he would carry him away to another land.* The accusative after ἀποίσειν as in O. C. 1769. Θήβας δ' ἡμᾶς τὰς ὠγυγίους πέμψον. Phil. 1175. Τρωάδα γὰρ μ' ἤλπισας ἄξειν. 1181) ἴσθι γεγώς. *Know that thou art.* 1182) ἂν ἐξήκοι σαφῇ. *All things will come out clear.* Comp. 1011. μὴ μοι Φοῖβος ἐξέλθῃ σαφῆς. 1084. οὐκ ἂν ἐξέλθοιμ' ἔτι ποτ' ἄλλος. 1183) τελευταῖόν σε προσβλέψαιμι. *May I look on thee no more.* (Edipus now becomes aware of the full extent of his calamity. 1184) ὅστις πέφασμαι φύς. *I who am seen to have been born.* ἀφ' ὧν οὐ χρῆν sc. με φῦναι. *From whom I ought not to have been born,* i.e. my wife. ξὺν οἷς i.e. my mother. Masculine put generally for feminine. The plural is also put for the singular in the same way. 1185) οὗς τέ—κτανών sc. *My father.* 1191) τοσοῦτον sc. μόνον. *So much only.* Comp. O. C. 775. καίτοι τοσαύτη τέρψις ἄκοντας φιλεῖν sc. τοσαύτη μόνον. The full expression occurs ib. 790. τοσοῦτον ἐνθανεῖν μόνον. 1197) καθ'

πάντ' εὐδαίμονος ὄλβου,
 ὦ Ζεῦ, κατὰ μὲν φθίσας
 τὰν γαμψώνυχα παρθένον
 χρησμοδόν· θανάτων δ' ἐμᾶ
 1200
 χώρα πύργος ἀνέστα·
 ἐξ οὗ καὶ βασιλεὺς καλεῖ
 ἐμός, καὶ τὰ μέγιστ' ἐτι-
 μάθης, ταῖς μεγάλαισιν ἐν
 Θήβαισιν ἀνάσσω.
 τανῦν δ' ἀκούειν τίς ἀθλιώτερος;
 1205
 τίς ἄταις ἀγρίαις, τίς ἐν πόνοις
 ξύνοικος ἀλλαγᾶ βίου;
 ἰὼ κλεινὸν Οἰδίπου κάρα,
 ὦ μέγας λιμὴν
 1208
 αὐτὸς ἤρκεσεν
 παιδὶ καὶ πατρὶ
 θαλαμηπόλῳ πεσεῖν,
 πῶς πότε πῶς ποθ' αἰ πατρῶ-
 1210
 αἰ σ' ἄλοκες φέρειν, τάλας,
 σίγ' ἐδυνάθησαν ἐς τοσόνδε;
 ἐφεῦρέ σ' ἄκουθ' ὁ πάνθ' ὀρώων χρόνος, ἀντιστ. β'.

ὑπερβολάν. *Very high.* 1198) πάντ' εὐδαίμονος. *In all things prosperous.* For πάντα in acc. plur. neut. comp. 1522. πάντα μὴ βούλου κρατεῖν. O. C. 1458. τὸν πάντ' ἄριστον. Ant. 721. πάντ' ἐπιστήμης πλέων. Trach. 338. τούτων ἔχω πάντ' ἐπιστήμην. El. 301. ὁ πάντ' ἀναλκίς. 1199) κατὰ μὲν φθίσας, sc. καταφθίσας μὲν. 1200) τὰν γαμψώνυχα παρθένον χρησμοδόν. With the collocation of χρησμοδόν after the noun, comp. Philoct. 394. ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις. O. C. 675. τὰν ἄβατον θεοῦ φυλλάδα μυριόκαρπον ἀνάλιον ἀνήνεμον. θανάτων πύργος. *a tower, i.e. a protection, against death.* Comp. Arist. Vesp. 615. πρόβλημα κακῶν. 1203) τὰ μέγιστα. *With the greatest honours.* 1206) ἄταις ἀγρίαις sc. ἐν, to be supplied from τίς ἐν πόνοις following. Comp. on 734. 1207) ξύνοικος. Supply μᾶλλον from the comparative ἀθλιώτερος preceding. Οἰδίπου κάρα. Comp. 40. 950. 1235. 1208) μέγας λιμὴν. *great harbour, i.e. the womb of Jocasta; great, as being capable of containing so many.* αὐτὸς i.e. ὁ αὐτός. παιδὶ καὶ θαλαμηπόλῳ πατρὶ. *First as child, next as father and bridegroom; sc. when he married his mother and had children by her.* 1209) πεσεῖν. *To lie in, as a bed.* In this sense it is used by Eur. Orest. 35. ὁ δὲ πεσὼν ἐν δεμνίοις κεῖται. 88. πόσον χρόνον δὲ δεμνίοις πέπτωχ' ὄδε. Hec. 927. ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν. 1210) αἰ πατρῶαί σ' ἄλοκες. *The womb whence your father had begotten children.* With this metaphor comp. 1256. 1485.

δικάζει τ' ἄγαμον γάμον πάλαι
 τεκνοῦντα καὶ τεκνούμενον. 1215
 ἰὼ Λαϊήϊον τέκνον,
 εἶθε σ', εἶθε σε
 μήποτ' εἰδόμαν.
 δύρομαι γὰρ ὥς
 περίαλλ' ἰαχέων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἶπ- 1220
 εἶν, ἀνέπνευσά τ' ἐκ σέθεν
 καὶ κατεκοίμησα τοῦμόν ὄμμα.

1497. Ant. 569. Eur. Orest. 553. Troad. 135. Ion, 554. Æsch. Sept. c. T. 753. 1214) ἄγαμον γάμον. Comp. Aj. 665. ἄδωρα δῶρα. El. 1154. μήτηρ ἀμήτωρ. Æsch. Prom. V. 904. ἀπόλεμος πόλεμος. 1215) τεκνοῦντα καὶ τεκνούμενον. *A marriage in which one begets who was also himself begotten.* The epithet is applied to the marriage itself, which strictly belongs to the person. Comp. O. C. 266. τὰ γ' ἔργα μου πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα. 1216) Λαϊήϊον. *Of Laius.* Comp. φοιβήϊον Eur. Iph. A. 756. Ion, 461. 1219) ὥς περίαλλα. *Very exceedingly.* For this use of ὥς comp. El. 1439. ὥς ἡπίως. ὥς ἐτητύμως ib. 1452. ἰαχέων. With the long antepenultimate comp. Eur. Orest. 826. Τυνδαρίς ἰάχησε τάλαινα. Her. 752. 783. Herc. F. 349. 1220) τὸ δ' ὀρθόν. The Chorus alludes to the great benefits received from Œdipus, which it contrasts with its present calamities derived from him. 1221) ἀνέπνευσα. *recovered my life.* 1222) κατεκοίμησα τοῦμόν ὄμμα. *laid myself to sleep; i.e. found peace.*

Alas! generations of mortals, how, even whilst alive do I reckon you as nought! For what man enjoys more of happiness, than just so much as to seem happy, and having seemed, to fall away from it? Truly having thy fate, O wretched Œdipus, as an example, I call nothing belonging to mortals happy: who, having aimed very high, secured an all-prosperous felicity, having destroyed the crooked-taloned oracular virgin, and rose up a protector from death to my country; whence thou art called my king, and hast been most highly honoured, ruling in the mighty Thebes. But to hear of him now, who more wretched? Who in wild sorrows, who in woes, is more conversant with change of life? O illustrious Œdipus, whom the same wide harbour sufficed to enter, both as a child and as a bridegroom father, how was thy Father's bed able to bear thee in silence, O wretched one, even till now? All-seeing time has found you out, though unwilling, and condemns an unholy marriage, at once begetting and begotten. O child of Laius, would I had never seen thee! for I lament exceedingly, uttering cries from my mouth; yet, to speak the truth, I have both breathed again, by your means, and have laid mine eye to sleep.

ΕΞΑΓΓΕΛΟΣ.

- ὦ γῆς μέγιστα τῆσδ' αἰὲ τιμώμενοι,
οἳ ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὐτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
νίψαι καθαρμῶ τήνδε τὴν στέγην, ὅσα
κεύθει· τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἐκόντα κοῦκ ἄκοντα. τῶν δὲ πημονῶν 1230
μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίρετοι.
Χο. λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ
βαρύστον εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς;
Εξ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κᾶρα. 1235
Χο. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;
Εξ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κἂν ἐμοὶ μνήμης ἔνι,
πέυσει τὰ κείνης ἀθλίας παθήματα. 1240
ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω

1223) τιμώμενοι. Addressing the Chorus. 1225) ἐγγενῶς. With kindred feeling. This adverb occurs only here. 1227) The Ister and the Phasis are selected as the names of the two largest rivers then generally known. 1228) νίψαι—κεύθει. Could wash this house with cleansing of that which it conceals. τὰ δ'—φανεῖ κακὰ. And other ills self-inflicted it will soon bring to light. By ὅσα κεύθει is understood the suicide of Jocasta, who has just hanged herself in the house, and is now within it. By τὰ δέ—κακὰ the injuries inflicted on himself by Œdipus, which he is about soon to exhibit by publicly coming forth. τὰ δέ is used as in El. 1291. ἀντλεῖ, τὰ δ' ἐκχεί, τὰ δέ διασπείρει μάτην. Comp. Æsch. S. c. T. 341. 1231) αἰ φανῶσι. For the omission of ἂν with the subjunctive comp. O. C. 395. δς νέος πέση. Aj. 761. ὅστις ἀνθρώπου φύσιν βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπου φρονῇ. Eur. Iph. T. 1064. 1232) λείπει—εἶναι. Even those which we knew before are not wanting in misery. ἤδεμεν. With this form of the pluperfect comp. Eur. Bacch. 1345. οὐκ ἤδετε. With μὴ οὐ after λείπει comp. on 13. 1233) πρὸς ἐκείνοισιν. Besides those things. 1234) ὁ μὲν τάχιστος—μαθεῖν. The quickest word for me to tell and for you to learn is this. 1235) Ἰοκάστης κᾶρα. Comp. 40. 1239) ὅσον γε—ἔνι. As far at least as I myself can recollect. 1241) ὅπως. When. Comp. 1244. 1265. ὀργῇ χρωμένη. In a fit of

θυρώνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
 πύλας δ', ὅπως εἰσῆλθ', ἐπιρρήξας' ἔσω
 καλεῖ τὸν ἤδη Λαῖον πάλαι νεκρόν, 1245
 μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὧν
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
 τοῖς οἷσιν αὐτοῦ, δύστεκνον παιδουργίαν.
 γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς,
 ἐξ ἀνδρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
 ἀλλ' εἰς ἐκείνου περιπολοῦντ' ἐλεύσομεν
 φοιτᾶ γάρ, ἡμᾶς ἔγχος ἔξαιτῶν πορεῖν, 1255
 γυναῖκά τ' οὐ γυναῖκα, μητρώαν δ' ὅπου
 κίχοι διπλὴν ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·

anger. 1242) ἴετο. *She rushed.* θυρώνος. *the vestibule: the part behind the door.* Comp. El. 328. πρὸς θυρώνος ἐξόδους i.e. *at the gate of the vestibule.* 1243) ἀμφιδεξίοις ἀκμαῖς. *With the fingers of both her hands.* ἀμφιδεξίους properly means *using both hands as the right*, i.e. *two-handed.* Hence, simply, *both.* Comp. O. C. 1112. πλευρὸν ἀμφιδέξιον i.e. *each side.* Aesch. Teleph. frag. 223. ἀμφιδεξίοις χερσί. 1244) ἐπιρρήξασα. *Slamming the door.* Comp. Hom. Il. ω'. 454. τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί, τρεῖς δ' ἀναοίγεςκον. 1245) καλεῖ. Present in past sense. 1246) παλαιῶν σπερμάτων. *His offspring formerly begotten*, i.e. *Oedipus.* 1247) τὴν τίκτουσαν. *Her who bore him.* θάνοι—λίποι. The optative expresses the thought which was in the mind of the speaker. Comp. 1250. 1248) τοῖς οἷσιν αὐτοῦ. *To his own son.* For this use of plural see 1184. δύστεκνον παιδουργίαν. *Miserable mother of children.* With acc. comp. 603. 1249) γοᾶτο. The augment is omitted, as often in the beginning of verses, in a narrative by a messenger. Comp. O. C. 1606. κτύπησε μὲν Ζεὺς χθόνιος. 1607. ῥίγησαν, ὡς ἤκουσαν. 1624. θώϋξεν αὐτόν. El. 715. 716. Aesch. Pers. 376. 416. 458. διπλοῦς. *a double offspring*, sc. *ἀνδρα ἐξ ἀνδρός*, and *τέκνα ἐκ τέκνων*. *a husband (Oedipus) born of her husband (Laius), and children born of her children*, sc. of *Oedipus.* τέκοι. With the optative comp. 1247. 1257. 1251) ἐκ τῶνδ'. *Afterwards.* 1253) οὐκ ἦν. *It was impossible.* 1255) πορεῖν. *Asking us to fetch him a sword.* 1256) γυναῖκά τ' οὐ γυναῖκα sc. πορεῖν. Comp. O. C. 1458. πῶς ἂν τὸν πάντ' ἄριστον δεῦρο Θεσέα πόροι; *Her who was no wife, but one in whom he had found at once the mother of himself and of his children.* For the

- οὐδείς γὰρ ἀνδρῶν, οἱ παρήμεν ἐγγύθεν.
 δεινὸν δ' ἄσας, ὡς ὑφηγητοῦ τινός, 1260
 πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.
 οὐ δὴ κρεμαστήν τήν γυναικ' ἐσείδομεν,
 πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας, 1265
 χαλᾷ κρεμαστήν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τὰνθένδ' ὁρᾷν.
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους
 περόνας ἀπ' αὐτῆς, αἴσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ', ὁθύνεκ' οὐκ ὄψοιντό νιν
 οὔθ' οἷ' ἔπασχεν οὔθ' ὅποῖ' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
 ὀψοίαθ', οὐς δ' ἔχρηζεν οὐ γνωσοίατο.
 τοιαῦτ' ἐφύμνων, πολλάκις τε κούχ ἅπαξ 1275

metaphor implied in ἄρουρα comp. 1210. 1259) οὐδείς γὰρ ἀνδρῶν sc. δείκνυσιν. 1260) ὑφηγητοῦ τινός sc. ὄντος. *As if some one was directing him.* Comp. on 966. 1261) ἐνήλαθ'. *He sprang upon.* πύλαις διπλαῖς. *the folding-doors.* ἐκ πυθμένων. *from their sockets.* 1262) ἔκλινε κοῖλα κλῆθρα. *He wrenched the hollow locks.* Alluding to the cavities hollowed in the door-posts to receive the locks and bolts. Comp. Theocrit. xxiv. 15. σταθμὰ κοῖλα θυράων. 1264) πλεκταῖς. *Twisted, i.e. round her neck.* ἐώραις. *halter.* Comp. Ant. 54. πλεκταῖσιν ἀρτάναισι λωβάται βίον. 1267) δεινὰ δ' ἦν. *Then were there.* With δὲ in the second member of the sentence, comp. ὡσαύτως δὲ El. 27. οὕτω δὲ Trach. 115. πλὴν ὅταν κλύη τινὸς ἥξοντ' Ὀρέστην, τηνικαῦτα δ' ἐμμανὲς βοᾷ El. 291. 1266) κρεμαστήν ἀρτάνην. *The suspended halter.* 1269) ἀπ' αὐτῆς sc. from Jocasta. 1270) ἄρας. *He raised his eyes that the closed lids might not obstruct the blow.* Comp. 1276. ἤρασ' ἐπαίρων βλέφαρα. Trach. 795. ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ. ἄρθρα τῶν κύκλων. *periphrasis for the eyes.* κύκλοι is thus used Phil. 1354. 1271) αὐδῶν—*saying thus, that in future they would not see (as they had now done) the woes which he was suffering, or the crimes he was committing, but in darkness (i.e. not at all, being blinded) should they see those whom they ought not to have seen, and should not know those whom he wished he had known, sc. his mother.* He takes vengeance on his eyes, as the members of his body which had not shown to him the crime he was committing in the incestuous marriage which he had contracted. 1273) ἐν σκότῳ. Comp. 419. 1275) ἐφύμνων. *chanting, i.e. repeating again and again.*

- ἤρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίσταν
 φύνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
 ὄμβρος χαλάζης αἵματός τ' ἐτέγγετο.
 τὰδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου, κακά, 1280
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
 ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρα
 στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
 ὅς' ἐστὶ πάντων ὀνόματ', οὐδὲν ἐστ' ἀπόν. 1285
- Χο. νῦν δ' ἔσθ' ὁ τλήμων ἔν τινι σχολῇ κακοῦ ;
 Εξ. βοᾷ διοίγειν κληῖθρα καὶ δηλοῦν τινὰ
 τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
 τὸν μητρός—αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
 ὥς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290
 μενῶν δόμοις ἀραίος, ὥς ἠράσατο.
 ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
 δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.
 δεῖξει δὲ καὶ σοί. κληῖθρα γὰρ πυλῶν τάδε
 διοίγεται· θέαμα δ' εἰσόφει τάχα 1295

πολλάκις τε κοῦκ ἄπαξ. Comp. on 58. 1277) οὐδ' ἀνίσταν. *Nor did they emit clammy drops of gore, but a black shower of hail and blood (i.e. of bloody hail) at once dropped down.* With this may be compared Æsch. Agam. 1533. δέδοικα δ' ὄμβρον κτίπον δομοσφαλῇ τὸν αἵματηρόν· ψακὰς δὲ λήγει, where the pattering of the drops before the full shower is contrasted with the copious rain which succeeds it. Comp. O. C. 1251. ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ. 1280) ἔρρωγε. *Have broken out.* Comp. 1075. 1076. οὐ μόνου. *Not (one) only.* 1281) ἀλλ' —κακά. *But are evils common to (i.e. affecting in common) both man and wife.* 1283) δικαίως. *Truly.* Comp. Aj. 547. εἴπερ δικαίως ἐστ' ἐμὸς τὰ πατρόθεν. 1286) ἔν τινι σχολῇ κακοῦ. *In any respite, i.e. relief, from his woe.* 1287) βοᾷ διοίγειν. *He calls out to open, i.e. orders to be opened.* 1289) τὸν μητρός. Supply ξύνεινον, or some similar word. 1290) ὥς ῥίψων. *Saying that he would cast.* 1291) δόμοις. *In his house.* Comp. 422. ἀραίος ὥς ἠράσατο. *Under the curse which he had pronounced against himself.* 1292) ῥώμης γε μέντοι. *He wants, however, strength to do it.* As opposed to βοᾷ. 1293) μείζον ἢ φέρειν. *Greater than can be borne.* Eur. Med. 675. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Hec. 1107. κρείσσον' ἢ φέρειν κακά. Suppl. 844. κρείσσον' ἢ λέξαι λόγῳ τολμήματα. 1294) δεῖξει. *He will shew this, sc. Œdipus.* 1296) οἶον—ἐποικ-

- τοιοῦτον οἶον καὶ στυγούντ' ἐποικτίσαι.
 Χο. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
 ὦ δεινότατον πάντων ὅσ' ἐγὼ
 προσέκυρσ' ἤδη.
 τίς σ', ὦ τλήμων, προσέβη μανία;
 τίς ὁ πηδήσας μείζονα δαίμων
 τῶν μακίστων
 πρὸς σῇ δυσδαίμονι μοίρᾳ;
 φεῦ φεῦ, δύσταν'. ἀλλ' οὐδ' ἐσιδεῖν
 δύναμαί σ', ἐθέλων πόλλ' ἀνερέσθαι,
 πολλὰ πυθέσθαι, πολλὰ δ' ἀθρήσαι.
 τοίαν φρίκην παρέχεις μοι. 1300
 Οἱ. αἰαῖ αἰαῖ.
 φεῦ φεῦ δύστανος ἐγώ,
 ποῖ γὰρ φέρομαι τλάμων;
 πᾶ μοι φθογγὰ διαπέταται φοράδην;
 ἰὼ δαῖμον, ἵν' ἐξήλλου. 1305
 Χο. ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.
 Οἱ. ἰὼ σκότου 1310 στροφή α'.
 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
 ἀδάματόν τε καὶ δυσούριστον ὄν. 1315
 οἶμοι,
 οἶμοι μάλ' αὖθις· οἶον εἰσέδν μ' ἄμα

τίσαι. *Such that even an enemy might pity him.* 1297) δεινὸν ἰδεῖν ἀνθρώποις. *Terrible for men to see.* 1298) πάντων ὅσα προσέκυρσα. *Of all which I have met with.* With the accusative after προσέκυρσα comp. Eur. Hec. 697. Rhes. 113. 695. Aesch. Sept. c. Th. 699. 1300) *Who is the god who has thus grievously aggravated, or assaulted, thy sad destiny?* μείζονα τῶν μακίστων sc. πηδημάτων, to be understood from πηδήσας. *With leaps greater than the greatest.* A hyperbolical expression. Comp. ἄρρητ' ἄρρητων 464. ἔσχατ' ἐσχάτων Phil. 65. χρύσω χρυσότερος Sapph. Fragm. With μακίστων comp. Phil. 849. Eur. Hipp. 818. 1304) ἐθέλων. *Although wishing.* 1305) πολλὰ δ' ἀθρήσαι. *And often to look at you.* πᾶ μοι—φοράδην; *Whither floats my voice, being carried away?* 1311) ἵν' ἐξήλλου; *Whither wast thou leaping? i.e. whither wast thou tending?* Comp. 1300. 1312) ἐς δεινόν. *To that which is fearful,* sc. ἐξήλλετο. 1314) ἀπότροπον. Comp. Aj. 608. τὸν ἀπότροπον αἰδηλον Αἰδαν. ἐπιπλόμενον i.e. ἐπιτελούμενον. *Resting upon me.* With the contraction into ἐπιπλόμενον comp. πτέσθαι for πέτεσθαι 17. παραπτομένα for παραπετομένα O. C. 716. 1315) δυσούριστον ὄν. *Difficult to guide safely.* Referring to his blindness. 1318)

- κέντρων τε τῶνδ' οἷστροημα καὶ μνήμη κακῶν.
 Χο. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
 διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά. 1320
 Οι. ἰὼ φίλος, ἀντιστροφή α'.
 σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ
 ὑπομένεις με τὸν τυφλὸν κηδεύων.
 φεῦ φεῦ.
 οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
 καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὁμως.
 Χο. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
 ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;
 Οι. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στροφή β'.
 ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα. 1330
 ἔπαισε δ' αὐτόχειρ νιν
 οὔτις ἄλλ' ἐγὼ τλάμων.
 τί γὰρ ἔδει μ' ὀρᾶν,
 ὅτφ γ' ὀρῶντι μηδὲν ἦν ἰδεῖν γλυκύ; 1335
 Χο. ἦν ταῦθ' ὅπωςπερ καὶ σὺ φῆς.
 Οι. τί δῆτ' ἐμοὶ βλεπτόν, ἦ στροφή γ'.
 στερκτόν, ἦ προσήγορον
 ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
 ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με, 1340
 ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
 τὸν καταρατότατον, εἴ τις δὲ καὶ θεοῖς 1345
 ἐχθρότατον βροτῶν.
 Χο. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,

κέντρων οἷστροημα. Referring to the injuries inflicted on his eyes by the points of the clasps. 1319) καὶ θαῦμά γ'. Truly it is no wonder. 1320) διπλᾶ. i.e. Pain in the present and repentance for the past. Comp. 1318. 1323) κηδεύων. Caring for me. The diphthong in κηδεύων corresponds to a short syllable in the strophe. 1326) τήν γε σὴν αὐδὴν. I know your voice, though I cannot see you. 1327) τοιαῦτα. Thus. 1328) σ' ἐπῆρε. Urged you to it. 1330) πάθεα. Pronounced as a disyllable. 1331) ἔπαισε αὐτόχειρ. Struck the murderous blow. 1332) οὔτις ἄλλ' ἐγὼ. No one but I. 1335) ὅτφ γ' ὀρῶντι. Since to me seeing i.e. if I had my sight. 1338) προσήγορον. Active. Speaking to me. 1340) ἀπάγετ' ἐκτόπιον. Take me away. Comp. 166. 1341) τὸν ὄλεθρον μέγαν. The great criminal. 1345) εἴ τις δὲ καί. And more than any. Comp. 1118. εἴπερ τις ἄλλος πιστός. 1347) τοῦ νοῦ. Comp. on 48. 1348)

- ὥς σ' ἠθέλησα μηδ' ἀναγνῶναί ποτ' ἄν.
 Οι. ὅλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας ἀντιστρ. β'.
 νομάδος ἐπιποδίας ἔλαβέ μ' ἀπό τε φόνου 1350
 ἔρυτο κἀνέσωσεν,
 οὐδὲν εἰς χάριν πράσσω.
 τότε γὰρ ἂν θανὼν
 οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355
 Χο. θέλουντι κἀμοὶ τοῦτ' ἂν ἦν.
 Οι. οὐκουν πατρός γ' ἂν φονεὺς ἀντιστρ. γ'.
 ἦλθον, οὐδὲ νυμφίος
 βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο.
 νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
 ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
 εἰ δέ τι πρεσβύτερον ἔφυν κακοῦ κακόν, 1365
 τοῦτ' ἔλαχ' Οἰδίπους.
 Χο. οὐκ οἶδ' ὅπως σε φῶ βεβουλευσθαι καλῶς.
 κρείσσω γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ὥς ἠθέλησα—ἄν. *How I could have wished.* Comp. Trach. 734. seqq. ὥς ἂν ἐκ τριῶν σ' ἐν εἰλόμην, ἢ μηκέτ' εἶναι ζῶσαν κ.τ.λ. μηδ' ἀναγνῶναί ποτ' i.e. μηδέποτε ἀναγνῶναι. 1349) *May he perish, whoever he was, who released me from the cruel fetter upon my foot which was gnawing me, and who saved me from being murdered.* 1350) νομάδος. *Ravaging, gnawing.* 1351) ἔρυτο. *The Epic form of ἐρύετο.* Comp. Hom. Il. ε'. 23. ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας. 1353) οὐδὲν—πράσσω. *Doing me a thankless office.* 1355) οὐκ ἦν—ἄχος. *I should not have been such a source of woe to my friends or to myself.* ἐμοὶ i.e. ἐμαυτῷ. 1356) θέλουντι—τοῦτο. *This would have been my own desire also.* Comp. Aesch. P. V. 23. ἀσμένῳ δέ σοι ἡ ποικιλείμων νύξ ἀποκρύψει φάος. 1357) οὐκουν γ'—ὦν ἔφυν ἄπο. *I should not then at least have come to be the murderer of my father, nor should I have been called by men the bridegroom of her from whom I was sprung.* ἦλθον. *Have come to be.* Comp. 1519. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. 1360) ἄθεος. *Deserted by gods.* ἀνοσίων παῖς. *The son of an unholy parent, i.e. of a mother made unholy by an incestuous marriage.* Plur. for sing. as in 1184. 1361) ὁμογενὴς ἀφ' ὧν αὐτὸς ἔφυν. *Joined in marriage (literally, joined in begetting children) with her from whom I was born.* Comp. 460. τοῦ πατρὸς ὁμόσπορος τε καὶ φονεύς. 1365) πρεσβύτερον. *Greater.* 1367) βεβουλευσθαι καλῶς. *Decided wisely.* 1368) κρείσσω ἦσθα μηκέτ' ὦν. *You would be better, if you were no longer living, i.e. it were better that you should no longer be living.* Comp. Aj. 635. κρείσσω γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν. *The expression is*

- Οι. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
 ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων
 πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολών,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
 ἔργ' ἔστι κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
 οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάλαθ' ἱέρα, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεὶς 1380
 ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαῖου.
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν

equivalent to κρείσσον ἂν ἦν σε μηκέτ' εἶναι. On the omission of ἂν comp. 256. 1371) βλέπων. *Had my sight remained.* 1372) Allusion is made to the belief that as men were in this world, so they would continue to be in the world to come. Thus Teiresias is represented as blind by Hom. Odyss. κ'. 493. 1373) οἷν. *To both of whom.* With the use of the dative in the sense of *to do to any one* comp. Aristoph. Vesp. 1350. πολλοῖς γὰρ ἤδη χἀτέροις αὐτ' εἰργάσω. Comp. 1402. ἐμοί. *By me.* 1374) κρείσσον' ἀγχόνης. *Deserving worse than the halter.* Comp. Eur. Bacch. 246. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια; Heracl. 246. καὶ τόδ' ἀγχόνης πέλας. Alc. 230. 1375) ἀλλ' ἢ τέκνων δῆτ'—ἐφίμερος. *Oedipus meets a supposed objection: But surely (some one will say) the sight of my children was to be desired by me.* 1376) βλαστοῦσ' ὅπως ἔβλαστε. (Although) *born as they were born.* With this expression comp. 1458. ὅποιπερ εἶσ', ἴτω. O. C. 273. ἰκόμην ἴν' ἰκόμην. Ib. 336. εἶσ' οὐπὲρ εἰσι. Eur. Orest. 79. ἔπλευσ' ὅπως ἔπλευσα. Troad. 626. ὄλωλεν ὡς ὄλωλε. 1377) οὐ δῆτα τοῖς γ' ἐμοῖσιν. *Certainly not to my eyes at least.* 1378) οὐδ' ἄστυ γ'. *Nor yet the city.* 1379) τῶν for ὧν. Comp. on 1055. 1380) ἀνὴρ εἰς. *Beyond any other.* With εἰς, as giving force to the superlative, comp. Herod. vi. 127. ὅς ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀπύκετο. Thucyd. viii. 68. τοὺς ἀγωνιζομένους πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν. Trach. 460. οὐχὶ χἀτέρας πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ; Eur. Heracl. 8. πόρων πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλέει. Orest. 743. ποῦ 'στιν ἢ πλείστους Ἀχαιῶν ὤλεσεν γυνὴ μία; So in Latin, Corn. Nep. i. 1. quum unus omnium maxime floreret. ἐν γε ταῖς Θήβαις. *At least in Thebes.* 1381) αὐτὸς ἐννέπων. *Ordering.* Comp. 241. 1384) μηνύσας. *Having brought*

- ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν; 1385
 ἤκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ ἀποκληῆσαι τοῦμόν ἄθλιον δέμας,
 ἵν' ἢ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
 ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαυτὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς;
 ὦ Πόλυβε καὶ Κόριυθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρά με 1395
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὢν κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἶ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἀπο 1400
 ἐπίετε πατρός, ἄρά μου μέμνησθ' ὅτι,

to light. κηλῖδα. Stain. 1385) τούτους. *The Thebans*. Understood from Θήβαις in 1380. ὀρθοῖς ὄμμασιν. *Unaverted eyes*. Comp. 528. Eur. Hec. 972. οὐκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις. 1386) ἤκιστά γε. *Surely not*. 1387) εἰ—φραγμός. *If there were further any means of stopping the fountain of hearing by my ears*. δι' ὧτων. Alluding to the passage of the sound through the ears. οὐκ ἂν ἐσχόμην. *I would not have forborne*. The negative is here followed by μὴ only, not by μὴ οὐ as usually. 1389) ἵν' ἢ τυφλός. *In which case I should be blind*. With this use of ἵνα with the indicative comp. on 1392. 1390) ἔξω οἰκεῖν. *Be relieved from*. 1392) ὥς. *in which case*. Comp. Aesch. Prom. V. 152. 156. Eur. Iph. T. 357. Theocrit. vii. 86. ἔδειξα ἑμαυτὸν ἐνθεν ἦν. Comp. 740. 1394) τὰ πάτρια λόγῳ. *My father's, as they were said to be*. 1395) ἄρα. *Then*. Used for ἄρα when the verse requires it. Comp. Aj. 738. βραδείαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν πέμπων ἔπεμψεν. 980. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 1368. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλησεται. Electr. 1179. οἶμοι ταλαίνης ἄρα τῆσδε συμφορᾶς. 1396) κάλλος κακῶν ὑπουλον. *A beauty, i.e. a fair object, but concealing secret sores*. 1398) τρεῖς κέλευθοι—τριπλαῖς ὁδοῖς. Comp. above 716. 730. 1400) τοῦμόν αἶμα πατρός. *My father's blood i.e. τοῦ ἐμοῦ πατρὸς αἶμα*. Comp. El. 785. τοῦμόν ἐκπίνουσ' αἶψυχῆς ἄκρατον αἶμα. Ib. 1390. τοῦμόν φρενῶν ὄνειρον. Trach. 817. ὄγκον ὀνόματος μητρῶον. Aesch. Eum. 326. ματρῶον ἀγνισμα φόνου. 1401) μέμνησθ' ὅτι—αὖθις; *Do you remember, what deeds having done to you, what I then, coming hither, did again?* The particle ὅτι would naturally be

- οἷ' ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν
 ὅποι' ἔπρασσον αὐθις; ὦ γάμοι γάμοι,
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
 ἀνείτε ταυτὸν σπέρμα, κἀπεδείξατε 1405
 πατέρας, ἀδελφούς, παῖδας, αἶμ' ἐμφύλιον,
 νύμφας, γυναῖκας, μητέρας τε, χῶπόσα
 αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μὴδὲ δρᾶν καλόν,
 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410
 καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
 πείθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
 οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415
- Χο. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
 Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
 χώρας λέλειπται μῦνος ἀντὶ σοῦ φύλαξ.
 Οι. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;

followed by ὅποια ἔδρασα ὑμῖν, τοιαῦτα δεῦρ' ἰὼν ἔπρασσον αὐθις, but this construction is superseded by another without ὅτι, sc. μέμνησθ' οἷα δράσας, ὅποια ἔπρασσον αὐθις; Two constructions are combined. 1402) δράσας ὑμῖν. Alluding to the murder of Laius. With the dative comp. 1373. 1403) γάμοι—ἐφύσαθ' ἡμᾶς. Alluding to his being the child of a mother whom he had married. 1405) ἀνείτε. Raised up. Comp. 270. ἄροτον γῆς ἀνιέναι τινα. Attic augmented form for ἀνετε. Comp. ἀνείμειν Aristoph. Vesp. 574. καθείμειν Eur. Iph. A. 423. καθείσαν Iph. Taur. 333. 1181. παρείσαν Troad. 688. ταυτόν. The same, i.e. kindred. Jocasta, by marrying Œdipus, had given birth to the offspring of one who had himself been her own offspring. For the metaphor comp. on 1210. κἀπεδείξατε. i.e. καὶ ἐπεδείξατε. And have shewn to the world. 1406) αἶμ' ἐμφύλιον. One kindred, or blood; an incestuous mixture. 1409) ἀλλ' οὐ γὰρ—καλύψατε. But since it is not right. With οὐ γὰρ followed by an imperative comp. O. C. 624. 755. 1410) πρὸς θεῶν. By the gods. 1411) θαλάσσιον ἐκρίψατε. Cast out into the sea, i.e. εἰς θάλασσαν. Comp. on 1340. 1412) ἔνθα μήποτ' εἰσόψεσθε. Where ye shall never behold. μήποτε expresses the object of the verb preceding. Comp. Electr. 436. κρύψον νιν ἔνθα μήποτ' εἰς εὐνὴν πατρὸς | τούτων πρόσεισι μηδέν. 1414) μὴ δείσητε i.e. my woes cannot infect another: fear not this, I alone can bear them. 1416) ὦν ἐπαιτεῖς ἐς δέον. Conveniently for what you desire. Genitive ὦν is governed by ἐς δέον. 1417) τὸ πράσσειν. To do i.e. ὥστε πράσσειν. Comp. Electr. 1030. μακρὸς

- τίς μοι φανείται πίστις ἔνδικος; τὰ γὰρ 1420
 πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
 Κρ. οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
 οὐδ' ὡς ὄνειδιῶν τι τῶν πάρος κακῶν.
 ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνηςθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα 1425
 αἰδεῖσθ' ἄνακτος Ἥλιου, τοιόνδ' ἄγος
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
 μήτ' ὄμβρος ἱερὸς μήτε φῶς προσδέξεται.
 ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.
 τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὀρᾶν 1430
 μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
 Οἰ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
 ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
 πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
 Κρ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435
 Οἰ. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
 Κρ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ

τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος. 1420) τίς μοι—ἔνδικος;
What means can I find to convince him that I say the truth?
 τὰ πάρος. *In my former acts.* 1421) πάντα κακός.
Wholly base. Comp. on 904. 1423) ὄνειδιῶν τι sc. σοι.
As intending to reproach you with. 1425) τὴν γοῦν—φλόγα.
Respect at least. 1426) αἰδεῖσθ'—δεικνύναι. *Have too*
much respect for it to display. τὸ for δ. *Comp. on 1055.*
 1430) τοῖς ἐν γένει. *Kinsmen.* *Comp. 1016. ὁθούνεκ' ἦν σοι*
Πόλυβος οὐδέν ἐν γένει. τὰγγενῇ. Things belonging to kinsmen.
Comp. ἐγγενῶς 1225. 1431) εὐσεβῶς ἔχει. *It is right.*
 1432) ἐλπίδος μ' ἀπέσπασας. *Have relieved me from my ap-*
prehension. (Edipus had apprehended that Oreo, after the in-
sults offered him, would have behaved to him in a manner very
different. With ἐλπίς meaning apprehension, comp. 771. Trach.
111. δίστανον ἐλπίζουσιν αἶσαν. Aj. 1382. καὶ μ' ἔψευσας ἐλπί-
δος πολὺ. With ἀπέσπασας comp. Electr. 809. ἀποσπάσας γὰρ
τῆς ἐμῆς οἴχει φρενὸς | αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι.
 1434) πιθοῦ τί μοι. *Comp. O. C. 1414. ἱκετεύω σε πεισθῆναι*
τι μοι. πρὸς σοῦ—οὐδ' ἐμοῦ. To your advantage, not to mine.
Comp. Trach. 479. δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν. Herod. viii.
60. 2. τὸ ἐν στενῶ ναυμαχέειν πρὸς ἡμέων ἐστί. 1435) τοῦ
 με χρείας; *What thing?* *Comp. 1174. ὡς πρὸς τι χρείας;*
 1436) ὅπου—μηδενὸς προσήγορος. *With μηδενὸς expressing the*
object or purpose comp. 1412. 1438) ἔδρασ' ἂν εὖ τοῦτ' ἴσθ'

- πρώτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
 Οι. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι,
 Κρ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἔν' ἕσταμεν
 χρείας ἄμεινον ἐκμαθεῖν τί δραστέον.
 Οι. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
 Κρ. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις. 1445
 Οι. καὶ σοί γ' ἐπισκῆπτω τε καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκους αὐτὸς δὲ θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
 ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
 πατρῶον ἄστν ζώντος οἴκητοῦ τυχεῖν. 1450
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἐνθα κλήζεται
 οὐμὸς Κιθαιρῶν οὗτος, δὲ μήτηρ τέ μοι
 πατήρ τ' ἐθέσθην ζώντι κύριον τάφον,
 ἔν' ἐξ ἐκείνων, οἳ μ' ἀπολλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε

ἀν. On the repeated ἀν see on 140. τοῦ θεοῦ ἐκμαθεῖν. Comp. 117. ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν; 1440) ἢ γ' ἐκείνου φάτις. *His direction at least.* πᾶσ' ἐδηλώθη. *Was fully shewn.* 1441) τὸν πατροφόντην, τὸν ἀσεβῆ. Comp. 806. 1442) ἔν' ἕσταμεν χρείας. *In the circumstances in which we stand.* Comp. 413. ἔν' εἰ κακοῦ. Trach. 1145. ξυμφορὰς ἔν' ἕσταμεν. Electr. 936. ἔν' ἤμεν ἄτης. 1444) οὕτως ἄρ'. *So then.* Comp. O. C. 1431. Ant. 677. πεύσεσθ'. *Enquire, sc. of the oracle.* 1445) καὶ γὰρ σὺ i.e. καὶ σὺ γάρ. *Yes; for even you.* τὰν i.e. τοι ἄν. *Surely.* τῷ θεῷ πίστιν φέροις. *Would have faith in God.* Comp. El. 735. τῷ τέλει πίστιν φέρων. 1446) καὶ σοί γ'. *And you too.* 1447) τῆς κατ' οἴκους i.e. οὔσης. Jocasta. θοῦ. A rarely used form. Comp. O. C. 466. 1448) τῶν γε σῶν. *As being your own.* 1449) ἀξιωθήτω. *Be thought fit.* 1450) ζώντος οἴκητοῦ τυχεῖν. *To receive me as a living inhabitant.* 1451) ἀλλ' ἔα. ἔα pronounced as a monosyllable. Comp. Ant. 95. ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν. ἐνθα κλήζεται. *Where is called, i.e. where is that which is called.* Comp. Trach. 638. ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται. Hom. Π. λ'. 756. Ἀλκείου ἐνθα Κολώνη κέκληται. Eur. Orest. 331. ἵνα μεσόμφαλοι λέγονται μυχοί. 1453) κύριον τάφον. *An appointed burial-place.* 1454) οἳ μ' ἀπολλύτην. *Who sought to kill me.* With this use of the imperfect comp. O. C. 992. εἴ τις σε κτείνει. i.e. *should seek to kill you.* Aj. 1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με; 1455) καίτοι τοσοῦτόν γ'.

θνήσκων ἐσώθην, μὴ 'πί τῷ δεινῷ κακῷ.
 ἀλλ' ἢ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἴτω.
 παίδων δὲ τῶν μὲν ἀρσένων μὴ μοι, Κρέων,
 προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460
 σπάνιν ποτὲ σχεῖν, ἐνθ' ἂν ὦσι, τοῦ βίου·
 ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
 αἶν οὐ ποθ' ἡμῇ χωρὶς ἐστάθη βορᾶς
 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
 ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην· 1465
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χερσὶν
 ψαῦσαί μ' ἔασον, ἀποκλαύσασθαι κακά.
 ἴθ' ὠναξ,
 ἴθ' ὦ γονῇ γενναῖε. χερσὶ τὰν θιγῶν
 δοκοῖμ' ἔχειν σφας, ὥσπερ ἡνίκ' ἐβλεπον. 1470
 τί φημί;
 οὐ δὴ κλύω που, πρὸς θεῶν, τοῖν μοι φίλοι
 δακρυρροοῦντοιν, καί μ' ἐποικτεῖρας Κρέων
 ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;
 λέγω τι; 1475

And yet so much at least. Comp. 345. 1457) θνήσκων.
When about to die, i.e. exposed for death. μὴ ἐπί τῷ δεινῷ κακῷ
i.e. εἰ μὴ. Unless it had been for some cruel evil. 1458) ὅποι-
περ εἶσ' ἴτω. Let it go as it may. Comp. on 1376. 1459)
μὴ μοι. Ethical dative. Comp. on 2. 1460) προσθῇ μέ-
ριμναν. Take on yourself the charge. 1461) σπάνιν τοῦ βίου.
Want of the means of subsistence. Comp. Eur. Hec. 12. ἵνα τοῖς
ζῶσιν εἴη παισὶ μὴ σπάνις βίου. Rhcs. 170. οὐ βίου σπανίζομεν. ἐνθ'
ἂν ὦσι. Wherever they may be. 1462) παρθένοιν. *Daughters.*
1463) αἶν—ἀνδρός. For whom my table of food (i.e. my eating
table) was never set separately (i.e. apart) from myself. τοῦδ' ἀν-
δρός i.e. ἐμοῦ. Comp. on 1018. 1465) ψαύοιμι. *Might*
touch. 1466) αἶν μοι μέλεσθαι. *Of whom I pray you*
take charge. The relative is introduced because of the long paren-
thesis. μέλεσθαι. Infinitive with imperative sense. Comp.
φάσκειν 462. Electr. 9. Phil. 1411. προσφέρειν O. C. 481. ἀφέρπειν
490. μολεῖν Ant. 1142. Æsch. Prom. V. 712. οἷς μὴ πελάζειν.
1467) ἀποκλαύσασθαι i.e. καὶ ἀποκλαύσασθαι. And to bewail
to the full. 1469) τὰν i.e. τοὶ ἄν. *Surely.* 1471) τί
φημί; What am I saying? i.e. can it be true? sc. that I hear my
children? 1472) οὐ δὴ κλύω που. *Surely I do not hear.*
δακρυρροοῦντοιν. Masculine dual put for the feminine. Comp.
Electr. 977. ἴδεσθε τῷδε τῷ κασιγνήτῳ. Ant. 561. τὸ παῖδέ φημι τῷδε.
O. C. 1600. τὸ δ'. 1676. ἰδόντε. 1474) τὰ φίλτατα i.e. Anti-
gone and Ismene. 1475) λέγω τι; Do I say what is true?

- Κρ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
 γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.
- Οι. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ
 δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
 ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἵτ', ἔλθετε 1480
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἰ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα·
 ὅς ὑμῖν, ὦ τέκν', οὐθ' ὁρῶν οὐθ' ἱστορῶν
 πατὴρ ἐφάνθη ἐνθεν αὐτὸς ἠρόθην. 1485
 καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἷον βιώναι σφὼ πρὸς ἀνθρώπων χρεῶν.
 ποίας γὰρ ἀστῶν ἤξετ' εἰς ὀμιλίας;
 ποίας δ' ἐορτάς, ἐνθεν οὐ κεκλαυμέαι 1490
 πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;

1476) πορσύνας. *Procured*. 1477) γνοὺς—πάλαι. *Knowing the joy which you now feel*. ἥ σ' εἶχεν πάλαι. *Which long since possessed you*. 1478) ἀλλ' εὐτυχοίης. *Comp. Aesch. Choeph. 1063. ἀλλ' εὐτυχοίης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι. Eur. Med. 688. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅσων ἐρᾶς. τῆσδε τῆς ὁδοῦ. On account of your coming hither. Comp. on 48.* 1479) ἄμεινον ἢ 'μὲ φρουρήσας τύχοι. *May he guard you better than he has guarded me*. With τύχοι *comp. O. C. 1580. ξυντομωτάτως μὲν ἂν τύχοιμι λέξας Οἰδίπουν ὀλωλότα.* 1481) ὡς τὰς—χέρας. *To these hands*. ὡς is occasionally used with *persons*, very seldom with *places*, in the meaning of *eis*. It is so used here because τὰς ἐμὰς χέρας is equivalent to ἐμέ. *Comp. Trach. 533. Arist. Plut. 89. 95. 404. Eccl. 1088. Ach. 394. Hom. Odys. ρ'. 218. ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον. Herod. ii. 121. 5. ἐσελθόντα ὡς τοῦ βασιλῆος τὴν θυγατέρα.* 1482) ὑμῖν. *Ethic dative. Comp. 2. ὧδ' ὁρᾶν—προὔξενησαν. Have caused them thus to see, i.e. not to see at all. With προὔξενησαν, caused, comp. Trach. 726. ἐλπὶς ἦτις καὶ θράσος τι προξενεῖ. Eur. Ion, 335. ἡμεῖς τᾶλλα προξενήσομεν.* 1484) οὐθ' ὁρῶν οὐθ' ἱστορῶν. *Neither seeing what I was about, nor inquiring what I was doing.* 1485) πατὴρ—ἠρόθην. *Have been made a father to you by her from whom I myself was sprung. Jocasta having borne him children, and being herself his mother. With ἠρόθην comp. on 1210.* 1486) προσβλέπειν—σθένω *sc. being blind.* 1487) τὰ λοιπὰ τοῦ βίου. *Comp. τὰ πλείστα τοῦ βίου 1125.* 1488) οἷον *sc. βίον. What a life you must lead. βίον βιώναι. Cognate accusative. Comp. 2. πρὸς ἀνθρώπων. Because of men.* 1490) κεκλαυμέναι. *Weeping. With the perf. part. pass. thus used comp. Aesch. Choeph. 457. 731.* 1491) ἀντὶ τῆς θεωρίας.

- ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
 τοιαῦτ' ὀνειδή λαμβάνων, ἃ τοῖς ἐμοῖς
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤρσεν,
 ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων
 ἐκτήσαθ' ὑμᾶς, ὧν περ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. κατὰ τίς γαμεῖ; 1500
 οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεών.
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
 ταύταιν λέλειψαι, νὼ γάρ, ὦ φυτεύσαμεν,
 ὀλώλαμεν δὺ ὄντε, μή σφε περιῖδης 1505
 πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,
 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισόν σφας, ὦδε τηλικάσδ' ὁρῶν
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ὦ γενναῖε, σὴ ψαύσας χερσί. 1510

Instead of enjoying the show, alluding to the shows or spectacles which were held at feasts. 1492) ἡνίκα δὴ. *When now.*
πρὸς γάμων ἀκμάς. To the age for marriage. 1493) τίς οὗτος ἔσται—λαμβάνων; *Who will there be? Who will incur the risk?* Comp. Theocr. xvi. 13. τίς τῶν νῦν τοιόσδε; τίς εὖ εἰπόντα φιλασεῖ; *The same as τίς ἔσται τοιοῦτος ὥστε παραρρίψαι; παραρρίψει, a metaphor from the throwing of dice. The word only occurs again in a Fragment of the Scyriæ of Sophocles, ἐμπολὰς μακρὰς αἰὲ παραρρίπτοντες.* 1495) ἃ—δηλήματα. *Which will at once affect injuriously my own parents and yourselves.* 1496) τὸν πατέρα. *His father.* 1497) ἤρσεν. *For this metaphor comp. on 1210.* 1498) ἐσπάρη. *Was born.* κακ τῶν ἴσων. *The same, i.e. Jocasta.* Comp. 1495. 1499) ὧν περ ἐξέφυ. *From whom he was born.* 1500) ὀνειδιεῖσθε. *Future middle for passive.* Comp. 365. 1501) δηλαδὴ. *Surely.* 1502) χέρσους. *Barren.* 1503) ἀλλ'. *Used in earnest entreaty.* Comp. Aesch. Ag. 524. ἀλλ' εὖ νῦν ἀσπάσασθε· καὶ γὰρ οὖν πρέπει. 1504) νὼ. *We two, i.e. I and their mother.* 1505) μή σφε περιῖδης—ἀλωμένας. *Suffer them not to wander.* Comp. Arist. Pax, 10. Eccl. 369. 1054. 1068. ἐγγενεῖς. *Being of your own kindred.* 1507) μηδ' ἐξισώσης—κακοῖς. *And make not their life the same as mine.* 1508) ὦδε ὁρῶν. *Seeing them in such a state.* τηλικάσδ', *So young.* 1509) ὅσον τὸ σὸν

- σφῶν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχέσθ' μοι,
 οὐ καιρὸς ἐὰ ζῆν, τοῦ βίου δὲ λώονος
 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.
- Κρ. ἄλλ' ἵν' ἐξήκεις δακρύων. ἄλλ' ἴθι στέγης ἔσω. 1515
- Οἱ. πειστέον, κεῖ μηδὲν ἡδύ. Κρ. πάντα γὰρ καιρῶ
 καλά.
- Οἱ. οἶσθ' ἐφ' οἷς οὖν εἴμι; Κρ. λέξεις, καὶ τότε
 εἴσομαι κλύων.
- Οἱ. γῆς μ' ὅπως πέμψεις ἄποικον. Κρ. τοῦ θεοῦ μ'
 αἰτεῖς δόσιν.
- Οἱ. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. Κρ. τοιγαροῦν
 τεύξει τάχα.
- Οἱ. φῆς τὰδ' οὖν; Κρ. ἂ μὴ φρονῶ γὰρ οὐ φιλῶ
 λέγειν μάτην. 1520
- Οἱ. ἄπαγέ νῦν μ' ἐντεῦθεν ἦδη. Κρ. στεῖχέ νυν,
 τέκνων δ' ἀφοῦ.

μέρος. *As far as your protection is concerned.* 1510) ψαύ-
 σας sc. τῆς ἐμῆς χειρός. On this token or pledge of sincerity
 comp. 760. Eur. Hel. 839. 1511) εἰ—φρένας. *If you*
were old enough to understand me. With the old Attic dual
 form εἰχέτην comp. Eur. Alc. 661. Aesch. Ag. 1207. 1512)
 εὐχέσθ' μοι. *Be thus prayed for by me*; receive this my prayer.
 The passive used in an unusual sense. 1513) οὐ καιρὸς ἐὰ.
Where convenience permits you, i.e. where it is suitable. Alluding
 by contrast to his own unhappy circumstances. ἐὰ monosyllable.
 Comp. Hom. Il. ε'. 256. τρεῖν μ' οὐκ ἐὰ Παλλὰς Ἀθήνη. τοῦ
 βίου δὲ λώονος. *And that you may find your life better than that*
of your father. 1515) ἄλλ' ἵν' ἐξήκεις. *Enough.* δακρύων.
 Participle. 1516) καιρῶ. *In season.* 1517) ἐφ' οἷς;
On what conditions? εἴμι sc. στέγης ἔσω. λέξεις. Future in
 imperative sense. καὶ τότε εἴσομαι κλύων. Comp. Aesch. S. c.
 T. 261. λέγοις ἂν ὡς τάχιστα καὶ τάχ' εἴσομαι. 1518) γῆς μ'
 ὅπως πέμψεις ἄποικον. *That you shall send me away out of*
the land. Referring to ἐφ' οἷς. τοῦ θεοῦ—δόσιν. *You ask of me*
that which God only can grant. 1519) θεοῖς γ' ἦκω. *To the*
gods I am become. Emphatic γε. θεοῖς monosyllable. Same as
 ἦκω ἵν' εἴμι ἔχθιστος. τοιγαροῦν—τεύξει τάχα. *Therefore*, i.e. if it
 is so, *you shall soon obtain your request.* 1520) φῆς τὰδ'
 οὖν; *Do you then assure me of this?* μὴ φρονῶ. *Do not mean.*
 μάτην. *Falsely.* 1521) ἄπαγέ νῦν μ'. *Lead me away then.*
 τέκνων ἀφοῦ. *Leave hold of your children.* With ἀφίεσθαι in mid.
 v. with genitive, comp. Eur. Hel. 1629. οὐκ ἀφήσομαι πέπλων

Οι. μηδ' αμύνει ταύτας γ' ἔλθ' μου. Κρ. πάντα μὴ
βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὐ σοὶ τῷ βίῳ ξυνέσπετο.

Χο. ὦ πάτρας Θηβῆς ἐνοικοι. λεύσσει, Οἰδίπους ὅδε,
ὃς τὰ κλείν' αἰνύματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ,
ὃν τίς οὐ ζηλῶν πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν οὐτ' ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

σῶν. 1522) ταύτας γ' ἔλθ' μου. *Do not take these at least from me.* With the genitive comp. 580. 1035. O. C. 541. Hom. Od. 8. 746. πάντα. *In all things.* Comp. on 904. 1523) ἀκράτησας i.e. ἀ ἐκράτησας. *Those things in which you have been victorious.* Comp. O. C. μὴ 'πίτασσ' ἀ μὴ κρατεῖς. σοὶ ethic. dat. ξυνέσπετο. *Have not followed you through life.* 1524) Οἰδίπους ὅδε. *This Oedipus.* Agreeing with ἐλήλυθεν in 1527. 1526) ὃν τίς—ἐπιβλέπων; *Whose fortunes which of the citizens did not look upon with envy?* Comp. O. C. 1133. ζηλῶν sc. ἦν. Comp. O. T. 381. τῷ πολυζήλῳ βίῳ. 1528) ὥστε—ὀλβίζειν. *So that one must call no man happy, being mortal.* ὀλβίζειν sc. τινά. ἐπισκοποῦντα ἰδεῖν. *Waiting to see.* 1529) πρὶν ἂν—παθῶν. Referring to the saying of Solon recorded by Herodotus, i. 32. 28. With the sentiment comp. Aesch. Ag. 928. ὀλβίσαι δὲ χρὴ βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. Eur. Troad. 509. τῶν δ' εὐδαιμόνων μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ.

ŒDIPUS AT COLONUS

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

DRAMATIS PERSONÆ.

ŒDIPUS.

ANTIGONE.

A STRANGER.

CHORUS OF OLD ATTIC MEN.

ISMENE.

THESEUS.

CREON.

POLYNICES.

MESSANGER.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

ŒDIPUS AT COLONUS.

ΟΙΔΙΠΟΥΣ.

Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται ὠρημάσιν,
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;
στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ' ὦ τέκνον, θάκοισιν, εἴ τινα βλέπεις,
ἢ πρὸς βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν 10
στήσόν με κἀξίδρυσον, ὥς πυθώμεθα

1) τίνας χώρους; *To what places?* With the accusative comp. O. T. 798. 912. 4) σπανιστοῖς. *Scanty.* 5) τοῦ σμικροῦ. *That little.* 6) καὶ τόδ'. *And yet this.* 7) στέργειν. *To be content.* χῶ χρόνος ξυνῶν μακρός. *And time, being long with me.* ξυνεῖναι is used either with reference to the person or the thing. For the latter comp. 946. ὅτφ γάμοι ξυνόντες εὐρέθησαν. 1244. αἶται κλονέουσιν αἰὲ ξυνοῦσαι. Ant. 371. ὅτφ τὸ μὴ καλὸν ξύνεστι. Aj. 338. τοῖς πάλαι νοσήμασι ξυνοῦσι. For the former comp. O. T. 303. οἷα νόσφ' ξύνεστι. El. 600. κακοῖς πολλοῖς αἰὲ ξυνοῦσα. 8) τὸ γενναῖον. *Nobleness of mind.* Comp. 569. τὸ σὸν γενναῖον. 1042. τοῦ τε γενναίου χάριν. 9) θάκοισιν, εἴ τινα βλέπεις sc. θάκον. 10) βεβήλοισι. *Unconsecrated.* 11) στήσόν με. *Cause me to stop.* κἀξίδρυσον. *And make me to sit down.* Comp. 285. ῥύου με κἀκφύλασσε. It may be remarked that Sophocles has a great partiality for compounds in ἐκ. Comp. as instances, ἐξορμώμενον 30. ἐξεπίστασθον 417. ἐξατιμάζητον 1378. ἐξαπείδομεν 1648. ἐξιχνοσκοπεῖσθαι Aj. 997. ἐξελευθεροστομεῖς Ib. 1258. ἐκπροτιμήσασα Ib. 913.

ὅπου ποτ' ἐσμέν. *μανθάνειν γὰρ ἤκομεν*
ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μέν, οἱ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω· 15
 χῶρος δ' ὅδ' ἱερός, ὥς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλάας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδονες·
 οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.

ἐξεπεύξασθαι Phil. 668. ἐξαποφθερῶ Trach. 713. 12) *μανθάνειν*—*ἤκομεν*. With the infinitive comp. 35. Eur. Iph. Aul. 678. 13) *ξένοι πρὸς ἀστῶν*. *as strangers from citizens*. *μανθάνω* is thus joined with *πρὸς* Phil. 971., with *ἐκ* Trach. 449. *εἰ μὲν ἐκ κείνου μαθὼν ψεύδει*. In the same sense without a preposition 593. O. T. 117. 545. Phil. 541. *ἂν δ' ἀκούσωμεν* i.e. *ἂν δὲ ἂν ἀκούσωμεν*. *What we shall have heard*. *τελεῖν*. *To perform*, sc. that which having heard we may find necessary to do. 15) *στέγουσιν*. *Protect from attack*. The word generally signifies *to keep off* or *keep out*. Æsch. Sept. c. Th. 216. *πύργον στέγειν εὐχεσθε πολέμιον δόρυ*. Comp. ib. 234. Especially of ships, *to keep out water*. Ib. Suppl. 134. *λινορραφῆς δόμος ἅλα στέγων*. So without accus. *νῆες οὐδὲν στέγουσαι* Thucyd. ii. 94. Comp. Sept. c. Th. 797. 15) *ὥς ἀπ' ὀμμάτων* sc. *εἰκάσαι*. *As far as we can guess by sight*. *πρόσω* sc. *εἰσί*. *Are far distant*. 16) *χῶρος δ' ὅδ' ἱερός* sc. *ἐστίν*. *And this is a sacred precinct*. *ὥς σάφ' εἰκάσαι*. *As one may clearly conjecture*. With the infinitive comp. 151. *ὅσ' ἐπεικάσαι*. Trach. 141. *ὥς ἀπεικάσαι*. Eur. Orest. 1298. *Ἐλένης τὸ κώκυμ' ἐστίν, ὥς ἀπεικάσαι*. *ὥς* is omitted Electr. 410. *δοκεῖν ἐμοί*. 17) *βρύων δάφνης*. *Flourishing or abounding with laurel*. *βρύειν* here takes a genitive according to the analogy of verbs signifying *to abound*. It more usually takes a dative. Comp. Æsch. Ag. 169. *παμμάχῳ θράσει βρύων*. Aristoph. Nub. 46. *βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις*. An instance of the genitive occurs in a fragment of Alexis in Athenæus, p. 367. f. *ἐλάας*. Attic form for *ἐλαίας*. *πυκνόπτεροι*. *Many-winged*, i.e. *many, having wings*. *δ'*. With the elision at the end of the verse comp. Ant. 1031. El. 1017. O. T. 29. 785. 791. 1224. 18) *εἴσω* i.e. *ἐνδον*, without *motion* implied. Comp. O. T. 57. Ant. 491. Electr. 1103. Phil. 533. Trach. 202. 867. Aj. 105. 235. 19) *κῶλα κάμψον*. *Bend your knees*, i.e. sit down and rest. Comp. Æsch. Prom. V. 32. *ἄπνους, οὐ κάμπτων γόνυ*. *ἀξέστου πέτρου*. *Rough stone: not smoothed by art*. 20)

- μακρὰν γὰρ ὡς γέροντι προὔσταλῃς ὁδόν. 20
 Οι. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.
 Αν. χρόνου μὲν οὔνεκ' οὐ μαθεῖν με δεῖ τόδε.
 Οι. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν;
 Αν. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χώρον οὔ.
 Οι. πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων. 25
 Αν. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι;
 Οι. ναί, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος.
 Αν. ἀλλ' ἐστὶ μὴν οἰκητός. οἶομαι δὲ δεῖν
 οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.
 Οι. ἢ δεῦρο προσστείχοντα κάξορμώμενον; 30
 Αν. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
 εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
 Οι. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
 αὐτῆς θ' ὀρώσης, οὔνεχ' ἡμῖν αἴσιος
 σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι— 35

μακρὰν—ὁδόν. *For you have come a long journey for an old man.*
 ὁδόν. Cognate accusative. With στέλλεσθαι, *to go a journey*,
 comp. 550. Aj. 328. El. 404. 22) χρόνου οὔνεκα. *As far*
as time is concerned, i.e. I have done this so long that I need not
 now be told what to do. 23) ὅποι καθέσταμεν. *Whither*
we are come. ὅποι is used because the idea of motion is implied
 in καθεστάναι. Comp. Eur. Bacch. 184. ποῖ δεῖ χορεύειν, ποῖ καθε-
 στάναι πόδα; Orest. 1330. ἀνάγκης ἐς ζυγὸν καθέσταμεν. 24)
 τὰς γοῦν Ἀθήνας. *Athens, at least, I know.* τὸν χώρον. *The*
surrounding region. 25) πᾶς γάρ. *No doubt, for.* τοῦτό γ'.
 This, sc. that this is Athens. ἐμπόρων. *Wayfarers.* Comp. Aesch.
 Choeph. 661. ὦρα δ' ἐμπόρους μεθίεναι ἄγκυραν ἐν δόμοισι πανδό-
 κοῖς ξένων. So ξυνέμπορον Phil. 542. Trach. 318. 26) ἢ
 μάθω; *Shall I enquire?* μολοῦσά ποι. *Having gone somewhere,*
 i.e. somewhere where I can procure information. 27) εἴπερ—
 ἐξοικήσιμος. *Yes, if indeed it is a habitable spot.* 28) ἐστὶ
 μὴν οἰκητός. *It is indeed inhabited.* οἶομαι δεῖν οὐδέν. *That there*
is no need, i.e. occasion for me to go. 30) ἢ δεῦρο; *What*
coming towards us and hasting hither? Comp. Trach. 929. καὶ
 ὦ τὸ κείσε δεῦρό τ' ἐξορμώμεθα. With ἐξορμώμενον comp. on 11.
 31) καὶ δὴ μὲν οὖν παρόντα. *Nay, even now present.* χῶ τι
 i.e. καὶ ὅ τι. *And whatever.* 32) ἀνὴρ. ὁ ἀνὴρ. ὅδε sc. ἐστὶ.
 is here. For ὅδε. Comp. O. T. 632. 33) ἀκούων. *Hearing*
from. ὑπὲρ τ' ἐμοῦ—ὀρώσης. *Who sees both for me and herself.*
 οὔνεκα. *That.* Comp. on O. T. 708. 34) αἴσιος. *Fortunate,*
 sc. as being able to solve their doubts. 35) σκοπός. *One*
sent to procure intelligence: an informant. τῶν ἀδηλοῦμεν φράσαι
 i.e. περὶ ὧν ἀδηλοῦμεν. *To tell us those things of which we are uncer-*

ΞΕΝΟΣ.

- πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
 ἔξελθ', ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.
 Οι. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
 Ξε. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
 θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40
 Οι. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
 Ξε. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν
 εἴποι λεώς νιν· ἄλλα δ' ἄλλαχού καλά.
 Οι. ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·
 ὥστ' οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
 Ξε. τί δ' ἐστὶ τοῦτο; Οι. ξυμφορὰς ξύνθημ' ἐμῆς.
 Ξε. ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως

tain. τῶν i.e. ὧν. Comp. on O. T. 1055. 36) τὰ πλείον'. *you ask me any more.* Comp. Phil. 576. μή νυν μ' ἔρη τὰ πλείονα. *Æsch. Ag. 598.* καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν; *Pers. 440.* κακῶν ῥέπουσαν ἐς τὰ μάσσονα. *Eur. Rhes. 778.* οὐ μὴν οἶδ' ἐγὼ τὰ πλείονα. *Med. 609.* ὡς οὐ κρινοῦμαι τῶνδ' ἐμοὶ τὰ πλείονα. 37) οὐχ ἀγνὸν πατεῖν. *Which it is not lawful to tread on.* 38) τοῦ (i.e. τίνος) θεῶν νομίζεται; *To what god is it considered to belong?* Comp. *Ant. 738.* οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται. 39) αἱ ἔμφοβοι θεαί. *The dread goddesses: the Furies.* Γῆς τε καὶ Σκότου κόραι. Comp. 106. γλυκεῖαι παῖδες ἀρχαίου Σκότου. *Æsch. Eum. 416.* ἡμεῖς γὰρ ἐσμεν Νυκτὸς αἰανῆς τέκνα. σφε. *It. 41)* τίνων—κλύων; *Whose sacred name hearing, should I pray to them?* 42) τὰς πάνθ' ὀρώσας. Comp. *Aj. 836.* αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς σεμνὰς Ἐρινῦς. ὃ γ' ἐνθάδε λεώς. *The people hereabouts at least.* 43) ἂν εἴποι. *Call. νιν. them.* ἄλλα δ' ἄλλαχού καλά. *But different names are held right in different places.* 44) ἀλλ'—δεξαίατο. *Well, may they receive their suppliant propitiuously!* With ἀλλὰ with the optative comp. 1552. O. T. 903. 929. 1478. *Ant. 327.* 45) ὥστ'. *Wherefore.* Comp. O. T. 857. *ἔδρας γῆς τῆσδε. My seat in this place.* Comp. *Eur. Hel. 797.* τάφου τοῦδ' ἀθλίους ἔδρας ἐμάς. ἂν ἐξέλθοιμ'. *Will quit.* With the optative comp. O. T. 95. 46) τί δ' ἐστὶ τοῦτο; *What means this?* sc. your unwillingness to move. *ξυμφορὰς ξύνθημ' ἐμῆς. A sign of my destiny, viz. it is a sign or token that I am come to the place where I am destined to end my life.* 47) ἀλλ' οὐδ' ἐμοί—θάρος. *Well, neither have I the courage to remove you, at least not before I have laid the matter before my countrymen, as to what I must do.* τοῦξανιστάναι i.e. τοῦ ἐξανιστάναι. *Courage to remove you.* Comp. *Æsch. Choeph. 91.* τῶνδ' οὐ πάρεστι θάρος. *Prom. V. 16.* πάντως ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν. πόλεως δίχα. *Without authority from the state.* Comp.

- δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.
 Οι. πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσῃς,
 τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι. 50
 Ξε. σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
 Οι. τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;
 Ξε. ὅσ' οἶδα κάγω πάντ' ἐπιστήσει κλύων.
 χῶρος μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
 σεμνὸς Ποσειδῶν. ἐν δ' ὁ πυρφόρος θεὸς 55
 Τιτὰν Προμηθεύς. ὃν δ' ἐπιστεῖβεις τόπον,
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γυαί
 τὸν ἱππότην Κολωνὸν εὐχονται σφίσιν
 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα 60

Aj. 768. δίχα κείνων. i.e. *without their aid*. ἐνδεικνύναι and ἐνδείξαι are legal terms, signifying to lay an information before the proper authority. 49) μή μ' ἀτιμάσῃς ὧν σε προστρέπω φράσαι. *Do not withhold from me those things which I implore you to tell me.* With the genitive comp. O. T. 788. ὁ Φοῖβος ὧν μὲν ἰκόμην ἄτιμον ἐξέπεμψεν. 51) ἄτιμος ἔκ γ' ἐμοῦ. *I at least will not refuse your request.* 52) βεβήκαμεν. *In which we are.* Comp. 1359. Trach. 41. κείνος δ' ὅπου βέβηκεν, οὐδεὶς οἶδε. Eur. Her. 62. 53) κάγω. *I myself.* 54) ἔχει νιν. *Owns it.* Comp. Eur. Phoen. 1707. ἱερὸς Κολωνός, δῶμά θ' ἱππίου θεοῦ. 55) ἐν δέ. *And besides, i.e. amongst others.* Comp. on O. T. 27. 56) Τιτὰν Προμηθεύς. *The Titan Prometheus.* Comp. Eur. Phoen. 1122. δεξιᾷ δὲ λαμπάδα Τιτὰν Προμηθεύς ἔφερεν ὡς πρήσων πόλιν. ὃν δ' ἐπιστεῖβεις τόπον i.e. τόπος ὃν ἐπιστεῖβεις. 57) χαλκόπους ὁδός. *The threshold with brazen steps: a subterranean abyss, which the superstition of the country regarded as the descent into Tartarus. It is represented thus as having a brazen threshold, according to the description given of Tartarus by the old poets.* Comp. Hom. Il. θ'. 15. ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός. Hesiod. Theogon. 811. seqq. Ταρτάρου ἡερόεντος—ἐνθάδε μαρμάρειαί τε πύλαι καὶ χάλκεος οὐδὸς ἀστεμφής, ῥίζησι διηνεκέεσσιν ἀρηρώς, which agrees with the description given of it below 1590. ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον. It was by this way that Theseus and Pirithous were said to have gone down into Hades, comp. 1593. and by this, too, Œdipus himself disappeared. 58) ἔρεισμ' Ἀθηνῶν. *The support of Athens.* Athens being built near it and resting upon this strongly fortified spot, as it were upon a solid foundation or support. 59) τὸν ἱππότην Κολωνόν. *The knight Colonus.* εὐχονται. *Boast.* 60) ἀρχηγόν. *Tutelar God.* Comp. 65. φέρουσι τοῦνομα, sc. Κολο-

τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

- Οἱ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
 Ξε. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 65
 Οἱ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;
 Ξε. ἐκ τοῦ κατ' ἄστν βασιλέως τάδ' ἄρχεται.
 Οἱ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
 Ξε. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
 Οἱ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι; 70
 Ξε. ὡς πρὸς τί; λέξων ἢ καταρτύσων μολεῖν;
 Οἱ. ὡς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.
 Ξε. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 Οἱ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.
 Ξε. οἴσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπείπερ εἴ 75
 γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος·
 αὐτοῦ μέν', οὔπερ κάφάνης, ἕως ἐγὼ

niatæ. 61) πάντες ὠνομασμένοι. *Being so named.* 62) λόγοις—πλέον. *Matters not so much celebrated by common fame, as known by familiar intercourse, i.e. matters of local interest.*
 64) ἦ γάρ; *What?* The question arises out of the word ξυνουσία, which implies οἱ ξύνοντες. 65) καὶ κάρτα. *Yes, surely.* τοῦδε τοῦ θεοῦ γ'. *And named too from this God.* 66) ἢ 'πὶ τῷ πλήθει λόγος; *Or is the ruling power in the hands of the people?* 67) τοῦ κατ' ἄστν. *In the city, i.e. of Athens.* τάδ'. *These places.* 68) οὗτος δὲ τίς—κρατεῖ. *And who is this who rules as well by reason as by might?* Οἱ οὗτος τίς σθένει comp. O. T. 2. 69) τοῦ πρὶν Αἰγέως. *Comp. O. T. 1.* 70) ἄρ' ἂν—μόλοι; *Could some messenger from you go to him?* 71) ὡς—μολεῖν; *For what purpose? to tell him, sc. about this matter, or so to order it that he may come himself?* καταρτύσων μολεῖν sc. ὥστε μολεῖν. 72) προσαρκῶν σμικρά. *Giving us some slight help.* κερδάνῃ μέγα. *May gain much.* 73) καὶ τίς—ἄρκεσις; *Yet what help can he get from a blind man?* 74) ὁρῶντα. *My words will not be blind, though I am blind myself.* The epithet which properly applies only to Œdipus is here applied to the words themselves. *Comp. 266. O. T. 1376.* 75) οἴσθ' ὡς νῦν μὴ σφαλῆς; *Do you know how you can avoid doing wrong?* μὴ σφαλῆς is here equivalent to the imperative. *Comp. on O. T. 543.* 76) ὡς ἰδόντι sc. εἰκάσαι. *As far as one may judge by seeing you.* *Comp. ὡς ἀπ' ὁμμάτων 15. πλὴν τοῦ δαίμονος. Except for your sad fortune.* 77) αὐτοῦ μέν'. *Stay there.* *Comp. Eur. Hel. 1085. οὔπερ κάφάνης. Where, that is, you*

- τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστν, δημόταις
 λέξω τάδ' ἐλθών. οἶδε γὰρ κρινούσιν σοι,
 ἢ χρεὶ σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80
- Οι. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος ;
 Αν. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,
 ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνῃς πέλας.
- Οι. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
 Φοῖβω τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,

first were seen. 78) τοῖς ἐνθάδ' αὐτοῦ. *Those here, on this very spot.* Comp. Arist. Vesp. 765. ἐνθάδε αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις. Plut. 1187. ἐνθάδ' αὐτοῦ καταμενεῖν. μὴ κατ' ἄστν. *The Athenians.* 79) κρινούσιν σοι. *Shall decide for you.* 80) ἢ—ἢ. *Whether—or.* 81) ἡμῖν. *Ethical dative.* Comp. on O. T. 2. 82) ἐν ἡσυχῳ. *Without interruption.* 83) ἐμοῦ μόνῃς πέλας sc. οὔσης. *With the ellipsis of the participle, comp. 1588. O. T. 966. 1260.* 84) πότνιαι δεινῶπες. *Dread goddesses of awful aspect.* Addressing the Furies. εὔτε. *Since.* 85) ἔδρας πρώτων ἐφ' ὑμῶν. *ἔδρας governed by ἐπί. I have rested upon your seat first in this land, i.e. since your seat is the first place in this land where I have rested. The epithet πρώτων belongs more strictly to ἔδρας than to ὑμῶν.* ἔκαμψα. *Have rested:* generally with κῶλα or some similar word added, comp. above 19. It is thus used alone Eur. Hec. 1079. πᾶ στῶ; πᾶ βῶ; πᾶ κάμψω; 86) ἀγνώμονες. *Adverse, unpropitious.* Grant to Apollo the fulfilment of his oracle and to me the fulfilment of my desire. Comp. Trach. 473. θνητὴν φρονούσαν θνητὰ κούκ ἀγνώμονα. 87) ἐξέχρη. *Foretold oracularly.* Imperf. of ἐκχράω. τὰ πόλλ' ἐκεῖνα. Comp. O. T. 790. 88) ταύτην. *This which I now have found.* 89) ἐλθόντι. *When I should have come.* χώραν τερμίαν. *The final spot, i.e. the termination of my wanderings.* ὅπου λάβοιμι. *Where I should find.* With the optative depending on ἔλεξε, comp. O. T. 1245. 1249. 90) θεῶν σεμνῶν. The epithet σεμναί was specially given to the Furies. Comp. Electr. 112. σεμναί τε θεῶν παῖδες Ἑρινύες. Aesch. Eum. 383. κακῶν μνήμονες σεμναί. Ib. 1041. δεῦρ' ἵτε σεμναί. Pausanias ii. 11. 4. ναοὺς θεῶν, ἃς Ἀθηναῖοι σεμνὰς ὀνομάζουσι. 91) κάμψειν. *That here I should close.* Metaphor from the chariot race, i.e. come to the goal or end of life. Eur. Hipp. 87. τέλος δὲ κάμψαιμ' ὥσπερ ἡρξάμην βίου. Electr. 955. πρὶν ἂν πέλας

κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν·
 σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,
 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
 πρῶταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
 νήφων ἀοίνοισι, καπὶ σεμνὸν ἐζόμην 100
 βάθρον τόδ' ἀσκέπαρνον· ἀλλὰ μοι, θεαί,
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,

γραμμῆς ἵκηται, καὶ τέλος κάμψη βίου. Hel. 1666. ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον. 92) κέρδη—δεδεγμένοις. *Having taken up my abode, a gain to those who shall have received me.* οἰκήσαντα. With the aorist comp. Thucyd. vi. 2. τὰ κράτιστα τῆς γῆς ᾤκησαν. By the plural allusion is made to the many advantages which would accrue to them from the presence of Œdipus. Comp. 578. τὰ δὲ κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφή καλή. Comp. also 626. 93) ἄτην. *A source of woe.* Comp. 532. παῖδε, δύο δ' ἄτα. τοῖς πέμψασιν. *Those who sent me away.* With πέμπειν in this sense comp. 430. ἀνάστατος αὐτοῖν ἐπέμφθη. So 819. 1274. O.T. 1518. οἳ μ' ἀπήλασαν, sc. from Thebes. 95) σεισμόν ἢ βροντὴν τιν'. Comp. 1460. 1514. Διὸς σέλας. *Lightning.* 96) τήνδε τὴν ὁδόν. *By this way.* Cognate accusative. 97) οὐκ ἔσθ' ὅπως οὐκ ἐξήγαγ'. *Has surely brought me.* Comp. El. 1479. πιστὸν—πτερόν. *A sure indication sent by you,* sc. the Furies. πτερόν. *An omen from birds:* hence put for an omen, or divine presage, generally. 100) Œdipus regards his having met with the Furies, in whose sacrifices no wine was offered, he himself also having tasted no drink, as a surety that this coincidence was the result of divine direction. Æsch. Eum. 107. speaks of the sacrifices offered to the Furies as χοὰς αἰνοῦς, νηφάλια μελίσματα. ἐζόμην. *Should be sitting as I do.* 101) ἀσκέπαρνον. Comp. ἀξέστου πέτρων 19. 102) ὁμφάς. *Oracles.* 104) μειόνως ἔχειν. *Not to have had enough.* 105) ὑπερτάτοις βροτῶν. *The most grievous mortals can endure.* 106) γλυκεῖαι. Thus addressed, as being the cause of Œdipus' present

οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἶδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. 110

Αν. σίγα. πορεύονται γὰρ οἷδε δὴ τινες
χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.
Οι. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ἡύλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

ὄρα. 110) ἀνδρὸς Οἰδί-
του τόδ' ἄθλιον εἶδωλον. *This miserable spectre of the man*
111) οἷδε. *Comp. on 32.* 112) χρόνῳ
παλαιοί. *Aged.* σῆς ἔδρας ἐπίσκοποι. *To examine into your sitting.*
113) σύ μ' ἐξ ὁδοῦ πόδα κρύψον. *Conceal my foot out of the way.* Double accusative, πόδα being
114) τῶνδ'—ἐκμάθω. *Comp. O. T. 117.* 115) ἐν γὰρ τῷ
μαθεῖν. *For on our thus learning depends the (subsequent) prudence of our actions.*
118) τίς ἄρ' ἦν; *Who was he then?* The Chorus had not yet seen Oedipus. ποῦ ναίει; *Where is he?*
With ναίειν, *to be in a place*, comp. Trach. 99. πόθι μοι πόθι παῖς
ναίει. 119) ἐκτόπιος συθείς. *Having gone from this place,*
i.e. συθείς ἐκ τόπου. *Comp. on O. T. 166.* 120) ἀκορέστα-
τος. *Most insatiable.* Superlative from ἀκορής, with which
comp. διακορής, κατακορής, προσκορής, ὑπερκορής. Pind. Pyth.
iv. 360. has the form ἄκορος. 121) λεῦσσ' αὐτόν. *Look*
about for him. Aesch. Eum. 255. λεύσσετον πάντα, μὴ λάθῃ
φύγδα βάς. 122) προσπεύθου πανταχῇ. *Call to him in*
every direction. 125) προσέβα γὰρ οὐκ ἄν. *For else he*
would not have come. ἄλσος ἐς. For the collocation of the preposi-

deliverance. παῖδες Σκότου. Comp. 40. 109) ἀνδρὸς Οἰδί-
που τόδ' ἄθλιον εἶδωλον. *This miserable spectre of the man*
Oedipus, i.e. who once was a man, but now is but the spectre of
his former self. 111) οἷδε. Comp. on 32. 112) χρόνῳ
παλαιοί. Aged. σῆς ἔδρας ἐπίσκοποι. To examine into your sitting.
On ἔδρα comp. O. T. 2. 113) σύ μ' ἐξ ὁδοῦ πόδα κρύψον.
Conceal my foot out of the way. Double accusative, πόδα being
redundant. Comp. Eur. Hec. 812. ποῖ μ' ὑπεξάγεις πόδα; The
meaning is: conceal me by guiding my steps out of the way.
114) τῶνδ'—ἐκμάθω. Comp. O. T. 117. 115) ἐν γὰρ τῷ
μαθεῖν. For on our thus learning depends the (subsequent) prudence of our actions.
118) τίς ἄρ' ἦν; Who was he then? The Chorus had not yet seen Oedipus. ποῦ ναίει; Where is he?
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comp. διακορής, κατακορής, προσκορής, ὑπερκορής. Pind. Pyth.
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would not have come. ἄλσος ἐς. For the collocation of the preposi-

- τὰνδ' ἀμαιομακετᾶν κορᾶν,
 ἄς τρέμομεν λέγειν,
 καὶ παραμειβόμεσθ' ἀδέρκτως, 130
 ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες, τὰ δὲ νῦν τιν' ἤκειν
 λόγος οὐδὲν ἄζονθ',
 ὃν ἐγὼ λεύσσω περὶ πάντων οὐπω 135
 δύναμαι τέμενος
 γινῶναι ποῦ μοί ποτε ναίει.
 Οἱ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ,
 τὸ φατιζόμενον.
 Χο. ἰὼ ἰώ, 140
 δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
 Οἱ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
 Χο. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;
 Οἱ. οὐ πάνυ μοίρας εὐδαιμονίσαι
 πρώτης, ὧ τῆσδ' ἔφοροι χώρας. 145

tion after its noun comp. on O. T. 177. 127) ἀμαιομακετᾶν.
 Comp. on O. T. 176. 129) λέγειν. *To speak of.* 130)
 παραμειβόμεσθ' ἀδέρκτως. *We pass by without looking.* ἀφώ-
 νως. *Without sound of voice.* 131) ἀλόγως—ἰέντες. *Without*
words giving utterance to the language of silent thought. 132)
 εὐφήμου. *Abstaining from ill-omened words; hence silent.* εὐφη-
 μίαν νῦν ἴσχε Trach. 178. i.e. *be silent.* With στόμα ἰέντες comp.
 Electr. 596. ἡ πᾶσαν ἡς γλώσσαν. 133) τὰ δὲ νῦν i.e. *τᾶν*
 δέ. *But now.* 134) τιν' ἤκειν λόγος sc. ἐστί. *It is said that*
some one is come. οὐδὲν ἄζονθ'. *Having no reverence.* Unusual
 in the active voice. 135) λεύσσω. *Looking for.* 137)
 ναίει. Comp. 118. 138) ὅδ' ἐκεῖνος ἐγώ. *I here am he, sc.*
whom ye seek. Comp. Ant. 384. ἡδ' ἔστ' ἐκείνη τοῦργον ἡ ἔξιρ-
 γασμένη. 138) φωνῇ ὁρῶ. *I see by the voice, i.e. I know*
by your voice that you are present. 139) τὸ φατιζό-
 μενον. *As it is said, i.e. according to the proverb.* Comp. Plat.
 Sophist, 261. B. σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὃ
 γε τοιοῦτος ἂν ποτε ἔλοι πόλιν. 142) μή μ' προσίδητε
 ἄνομον. *Look not on me as a lawless person.* For the ellipsis
 of ὡς comp. Thucyd. ii. 72. δέχεσθε δὲ ἀμφοτέρους φίλους. 143)
 Ζεῦ ἀλεξήτορ. *O Jupiter, the protector!* 144) οὐ πάνυ
 —πρώτης. *One of a fortune not at all preeminent for happiness.*
 εὐδαιμονίσαι πρώτης. *First (i.e. preeminent) as regards calling*
it happy, i.e. not one which any one would specially call a
happy one. With πρώτης, *preeminent,* comp. Phil. 1425. ἀρετῇ τε
 π ὦτος ἐκκριθεὶς στρατεύματος. O. T. 33. ἀνδρῶν τε πρώτον ἐν τε

- δηλῶ δ'· οὐ γὰρ ἂν ᾧδ' ἀλλοτρίοις
 ὄμμασιν εἶρπον,
 καπὶ σμικροῖς μέγας ὥρμουν.
- Χο. ἐ ξ. ἀντιστροφή α'.
 ἀλαῶν ὀμμάτων 149
 ἄρα καὶ ἦσθα φυτάλμιος; δυσαίων
 μακραίων θ', ὅσ' ἐπείκασαι.
 ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
 προσθήσεις τάσδ' ἀράς.
 περᾶς γάρ, περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἁ- 155
 φθέγκτῳ μὴ προπέσης νάπει
 ποιάεντι, κάθυδρος οὐ
 κρατὴρ μειλιχίων ποτῶν
 ῥεύματι συντρέχει, 160
 τῶν, ξένε πάμμορ', εὖ φύλαξαι,

συμφοραῖς βίου κρίνοντας. The infinitive after πρώτης is used according to the analogy of such ordinary constructions as ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν O. T. 1234. 145) ἔφοροι. *Guardians, protectors.* 146) ἀλλοτρίοις ὄμμασιν. Comp. 33. 866. 147) ἐπὶ σμικροῖς μέγας ὥρμουν. *I who am great should not be depending for support upon one who is small.* Referring to his daughter Antigone. ἐπὶ σμικροῖς ὥρμουν. A metaphor from a ship *lying at anchor.* Comp. Plut. Vit. Solon. c. 19. ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμοῦσαν τὴν πόλιν. The same metaphor is used 746. καπὶ προσπόλου μίᾳ βιοστερῇ χωροῦντα. 149) ἀλαῶν—φυτάλμιος; *Wast thou then also born with blind eyes?* were you blind from birth? The expression is founded upon the phrase φύειν τι i.e. *to have anything by nature or from birth.* Comp. Herod. ii. 68. γλῶσσαν (ὁ κροκόδειλος) μόνον θηρίων οὐκ ἔφυσε. With φυτάλμιος, i.e. *one begetting, a parent,* comp. Aesch. Ag. 327. καὶ φυταλμίων παῖδες γερόντων. 150) δυσαίων μακραίων τ'. *Unhappy and old.* 151) ὅσ' ἐπείκασαι. *As one may guess.* Comp. 16. With ὅσα comp. Arist. Pax, 857. ὅσα γ' ᾧδ' ἰδεῖν. 153) οὐ μὰν. *Surely not.* ἔν γ' ἐμοί. *As far at least as in me lies.* 154) προσθήσεις τάσδ' ἀράς. *Shall you add, i.e. to your being old and miserable, these curses, i.e. those which you are now bringing on yourself, sc. by remaining in this grove.* 155) περᾶς. *You are trespassing.* ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προπέσης νάπει. *That you may not intrude into this hallowed grove.* Joined in construction with μετάβαθι 162. With προπέσης comp. πεσεῖν O. T. 1211. 158) *Where the goblet of water flows along with, i.e. is mixed with, a stream of sweet liquids, i.e. of honey.* The libations offered to the Furies consisted of water and honey. Comp. 481. 161) τῶν—φύλαξαι.

- μετάσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἐρατύει·
 κλύεις, ὦ πολύμοχθ' ἀλᾶτα; 165
 λόγον εἴ τιν' οἴσεις
 πρὸς ἐμὴν λέσχαν, ἀβάτων ἀποβάς
 ἵνα πᾶσι νόμος,
 φώνει· πρόσθεν δ' ἀπερύκου.
 Οι. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; 170
 Αν. ὦ πάτερ, ἀστοῖς ἴσα χρή μελετᾶν,
 εἰκοντας ἃ δεῖ κακούνοντας.
 Οι. πρόσθιγέ νύν μου. Αν. ψαύω καὶ δῆ.
 Οι. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
 σοὶ πιστεύσας καὶ μεταναστὰς. 175
 Χο. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων,
 ὦ γέρον, ἄκοντά τις ἄξει.
 Οι. ἔτ' οὖν; Χο. ἐπίβαινε πόρσω.
 Οι. ἔτι; Χο. προβίβαζε, κούρα,

Of these things beware. τῶν i.e. τούτων. Comp. on O. T. 200. With the genitive comp. Thucyd. iv. 11. φυλασσόμενους τῶν νεῶν μὴ ξυντρίψωσι. 163) πολλὰ κέλευθος ἐρατύει· κλύεις; *A long distance separates you: do you hear?* The Chorus express their apprehension that Œdipus being so far off may not hear what they say. 166) λόγον—λέσχαν. *If there is any subject on which you would address my company.* λέσχη. A party assembled for the purpose of discussing anything. Comp. Ant. 160. σύγκλητον τήνδε γερόντων προὔθετο λέσχην. 167) ἀβάτων ἀποβάς. *Removing from these hallowed places.* ἀβάτων. *Which must not be trodden.* 168) ἵνα i.e. ἐκείσε ἵνα. πᾶσι νόμος. *It is lawful to all to speak.* 169) ἀπερύκου. *Keep away.* 170) ποῖ φροντίδος ἔλθῃ; *What must we think?* Comp. 310. ποῖ φρενῶν ἔλθω; Trach. 705. ποῖ γνώμης πέσω; Ant. 42. ποῦ γνώμης ποτ' εἶ; 171) ἴσα μελετᾶν. *Conform to their habits.* Comp. Eur. Med. 222. χρή δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει. 172) εἰκοντας ἃ δεῖ. *Yielding in what you ought.* Comp. O. T. 651. τί σοι θέλεις δῆτ' εἰκάθω; κακούνοντας. *And obeying.* Comp. Ant. 64. καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα. 173) καὶ δῆ. *Even now.* Comp. 31. Electr. 317. 174) μὴ δῆτ' ἀδικηθῶ. *Let me not, I pray you, be harmed.* With this use of the 1. pers. subjunctive in an imperative sense comp. Trach. 802. μὴδ' αὐτοῦ θάνω. Eur. Herc. Fur. 1399. ἀλλ' αἶμα μὴ σοῖς ἐξομόρξωμαι πέπλοις. Hom. Il. α'. 26. μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω. 175) καὶ μεταναστὰς. *And (therefore) having moved from my place.* 176) σὺ μὴ—σ' ἄξει. Comp. 848. 178) ἔτ' οὖν; *Still further?* sc. προβῶ. 179) προβίβαζε. *Cause him to move on.*

- πόρσω· σὺ γὰρ αἶεις.
 Αν. ἔπεο μάν, ἔπε' ὦδ' ἀμαυρῶ
 κῶλῳ, πάτερ, αἶ σ' ἄγω.
 Οι. * * * * *
 Αν. * * * * *
 Οι. * * * * *
 Χο. τόλμα ξείνος ἐπὶ ξένης,
 ὦ τλάμων, ὅ τι καὶ πόλις
 τέτροφεν ἄφιλον ἀποστυγεῖν,
 καὶ τὸ φίλον σέβεσθαι.
 Οι. ἄγε νυν σύ με, παῖ,
 ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
 τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιμεν, 190
 καὶ μὴ χρεῖα πολεμῶμεν.
 Χο. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου 191
 βήματος ἔξω πόδα κλίνης. ἀντιστρ. β'.
 Οι. οὕτως; Χο. ἄλῃς, ὥς ἀκούεις.
 Οι. ἦ στῶ; Χο. λέχριός γ' ἐπ' ἄκρου 195
 λάου βραχὺς ὀκλάσας.

181) αἶεις. *You understand us*, i.e. better than Oedipus can. The first syllable in αἶεις is here long. Comp. 304. 182) ἔπεο i.e. ἔπον. Comp. ὑπέσχεο 227. ἔπε' ὦδ'. *Follow this way*. Comp. 1542. ὦ παῖδες, ὦδ' ἔπεσθε. ἀμαυρῶ. *Feeble*. 184) τόλμα. *Bear*. ξείνος ἐπὶ ξένης. *As a stranger in a strange land*. 185) ὅ τι—τέτροφεν ἄφιλον ἀποστυγεῖν. *To dislike what the city holds in dislike*. καὶ τὸ φίλον σέβεσθαι. *And to reverence what it approves*. 189) ἄγε ἵνα i.e. ἄγε με ἐκέισε ἵνα. *Lead me where*. Comp. 168. εὐσεβίας ἐπιβαίνοντες. *Standing upon*, i.e. observing, *piety*. Comp. Phil. 1463. δόξης οὐ ποτε τῇσδ' ἐπιβάντες. Hom. Odys. χ'. 424. ἀναιδείης ἐπέβησαν. ψ'. 52. ὄφρα εὐφροσύνης ἐπιβῆτον. Hesiod. Op. et D. 657. λιγυρῆς ἐπέβησαν αἰοιδῆς. 190) τὸ μὲν—ἀκούσαιμεν. *We may mutually speak and hear*. 191) καὶ μὴ—πολεμῶμεν. *And let us not wage war with necessity*, i.e. fight against what is inevitable. Comp. Ant. 1106. ἀνάγκη δ' οὐχὶ δυσμαχητέον. 192) αὐτοῦ. *There!* i.e. stay there. Comp. 77. 193) μηκέτι—κλίνης. *Move not your foot any further from this rugged seat*. κλίνης. 1 aor. subjunct. ἀντιπέτρου. *Hard as a rock*, i.e. rocky. 194) ἄλῃς, ὥς ἀκούεις. *It is enough; as you hear me tell you*. 195) ἦ στῶ; *Must I stop?* λέχριός γ' ἐπ' ἄκρου λάου. *Yes; aslant on the top of the stone*. λάου. Gen. from λᾶος. An unusual form of λᾶας. βραχὺς

- Αν. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχίᾳ
βάσει βάσιν ἀρμόσαι,
Οι. ἰὼ μοί μοι.
Αν. γεραὸν ἐς χέρα σῶμα σὸν 200
προκλίνας φιλίαν ἐμάν.
Οι. ὦμοι δύσφρονος ἄτας.
Χο. ὦ τλάμων, ὅτε νῦν χαλᾷς,
αὔδασον, τίς ἔφυς βροτῶν;
τίς ὁ πολύπονός ἄγει; τίν' ἂν 205
σοῦ πατρίδ' ἐκπυθοίμαν;
Οι. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μὴ
Χο. τί τόδ' ἀπεννέπεις, γέρον;
Οι. μὴ μὴ μὴ μ' ἀνέρη τίς εἶμι, 210
μηδ' ἐξετάσης πέρα ματεύων.
Χο. τί τόδ'; Οι. αἰνὰ φύσις. Χο. αὔδα.
Οι. τέκνον, ὦμοι, τί γεγώνω;
Χο. τίνος εἰ σπέρματος, ὦ ξένε, φώνει, πατρόθεν; 215
Οι. ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν;

ὀκλάσας. *bending low.* 197) ἐμὸν τόδ'. *This is my office,*
viz. it is mine to direct you. ἐν ἡσυχίᾳ. *Gently.* 198)
ἀρμόσαι. *Fit step to step,* i.e. go gently, step by step. Eur. Orest.
233. ἢ καπὶ γαίας ἀρμόσαι πόδας θέλεις; ἀρμόσαι. *Infin. for im-*
perative. Comp. on O. T. 462. 201) προκλίνας. *Depending*
on ἀρμόσαι. Resting your aged form on my loving hand. 202)
δύσφρονος ἄτας. *Alas for my unhappy calamity!* Alluding to
the calamity of blindness, by which he was dependent on others for
aid. 203) χαλᾷς. *Yield, give way.* The Chorus, having now
persuaded Œdipus to come out of the forbidden precinct, proceed
to question him. 204) τίς ὁ πολύπονός ἄγει; *Who art thou*
who art thus led full of misery? τίν' ἂν—ἐκπυθοίμαν; *What,*
might I ask, is thy country? 208) ἀπόπτολις. *An exile*
from my country. 209) τί τόδ' ἀπεννέπεις; *What is this*
which you forbid? Comp. on O. T. 2. 212) αἰνὰ φύσις.
A dreadful birth. Alluding to his origin. αὔδα. *Explain.*
214) τί γεγώνω; *What must I say?* Subjunctive. 215)
πατρόθεν i.e. ἐκ πατρός. *By your father's side.* 216) τί πάθω;
What must I do? With this phrase comp. Trach. 973. τί πάθω;
τί δὲ μήσομαι; Aesch. Sept. c. Th. 1057. τί πάθω; τί δὲ δρῶ; τί
δὲ μήσωμαι; Ib. Pers. 912. τί πάθω τλήμων; Eur. Hec. 614.
Phoen. 895. Suppl. 257. Arist. Plut. 603. Hom. Il. λ'. 404.
ὦμοι ἐγώ, τί πάθω; Odyss. ε'. 465. Theocrit. iii. 24. Herod. iv.
118. τί γὰρ πάθωμεν, μὴ βουλομένων ὑμέων τιμωρέειν; 217)

- Αν. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
 Οι. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
 Χο. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
 Οι. Λαΐου ἴστε τιν' * ; Χο. ὦ ὦ Ιού. 220
 Οι. τό τε Λαβδακιδᾶν γένος ; Χο. ὦ Ζεῦ.
 Οι. ἄθλιον Οἰδιπόδαν ; Χο. σὺ γὰρ ὅδ' εἶ ;
 Οι. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
 Χο. ἰώ, ὦ ὦ. Οι. δύσμορος. Χο. ὦ ὦ.
 Οι. θύγατερ, τί ποτ' αὐτίκα κύρσει ; 225
 Χο. ἔξω πόρσω βαίνετε χώρας.
 Οι. ἂ δ' ὑπέσχεο ποῖ καταθήσεις ;
 Χο. οὐδενὶ μοιριδία τίσις ἔρχεται
 ὧν προπάθῃ τὸ τίνειν. ἀπάτα δ' ἀπά- 230
 ταις ἐτέραις ἐτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
 χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος
 αὐθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
 μή τι πέρα χρέος

ἐπ' ἔσχατα βαίνεις. *Are come to the last extremity*, i.e. you can no longer help telling it. 219) μέλλετον. Addressed to Œdipus and Antigone. τάχυνε. To Œdipus alone. 220) Λαΐου ἴστε τιν' ; *Know ye any (descendant) of Laius ?* 222) Οἰδιπόδαν. With this form of the name comp. O. T. 495. Æsch. Sept. c. Th. 752. Ant. 380. σὺ γὰρ ὅδ' εἶ ; *Why are you he ?* 223) δέος ἴσχετε μηδὲν ὅσ' αὐδῶ. *Have no fear as regards what I am saying.* With the accusative comp. 584. τὰ δ' ἐν μέσῳ ἢ λῆστιν ἴσχεις. Trach. 350. ἂ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει. 225) κύρσει ; *Will befall ?* 227) *But what you have promised, how will you pay it*, i.e. make it good ? With the expression ποῖ καταθήσεις ; *where will you put it down ?* i.e. how will you pay it ? comp. Arist. Eccl. 794. χαρίεντα γοῦν πάθοιμ' ἂν, εἰ μὴ 'χοιμ' ὅποι ταῦτα καταθείην. 229) οὐδενὶ—τίνειν. *Fated retribution for that wherein he has first suffered comes to no one, that he should pay*, i.e. make compensation, *for it*. Fate does not ordain for any one that he should be punished for that in which he has been previously aggrieved. τὸ τίνειν i.e. ὥστε τίνειν. Comp. O. T. 1417. τὸ πρᾶσσειν καὶ τὸ βουλεύειν. The Chorus means that having been deceived as to the real character of Œdipus, they are not bound by the promises made to him by them under a false impression. Comp. 176. 230) ἀπάτα—ἔχειν. *And one deceit being set side by side with (i.e. being returned for) another, gives as a due requital not thanks, but pain.* 233) τῶνδ' ἐδράνων—ἔκθορε. Genitive governed by ἔκθορε. ἄφορμος ἐμᾶς χθονός. *Quitting my country.* Comp. O. T. 192. πάτρας ἄπουρον. 234) μὴ—προσ-

- ἐμᾶ πόλει προσάψης. 235
- Αν. ὦ ξένοι
αἰδόφρονες, ἀλλ' ἐπεὶ
γεραὸν πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων
ἀκόντων αἰόντες αὐδάν, 240
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
ὦ ξένοι, οἰκτεῖραθ', ἃ
πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι. ἐν ὑμῖν ὥς θεῶ
κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν,
πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
ἦ τέκνον, ἦ λέχος, ἦ χρέος, ἦ θεός.
οὐ γὰρ ἰδοῖς ἂν ἀθρῶν βροτῶν
ὅστις ἄν, εἰ θεὸς
ἄγοι, φυγεῖν δύναίτο.
- Χο. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν. 255

ἀψης. *Lest you should inflict on my city something further.*
 τι χρέος. Comp. 251. O. T. 156. 237) αἰδόφρονες. *Compassionate.* Comp. 247. 239) ἀνέτλατε. *Borne with.* 240)
 ἔργων—αὐδάν. *Hearing the report of his involuntary crimes,*
 i.e. involuntarily committed. With ἀκόντων comp. O. T. 1230.
 241) ἀλλ'. *Yet, nevertheless.* 243) πατρὸς τοῦμοῦ μόνου.
My lonely father. 244) ἄντομαι οὐκ ἀλαοῖς i.e. *Not blind,*
as he is, i.e. an outcast from human fellowship; but I supplicate
as one born of your own kind, and, as such, implore your compassion
for him. 247) ἐν ὑμῖν κείμεθα. *We depend on you.* Comp.
 392. ἐν σοὶ τὰ κείνων φασὶ γίνεσθαι κράτη. O. T. 314. ἐν σοὶ γὰρ
 ἐσμεν. 248) νεύσατε τὰν ἀδόκητον χάριν. *Grant this*
unhoped-for favour, i.e. grant it, unhoped for as it is, and therefore
the more acceptable and deserving our gratitude. τὰν has here the
 force of ταύτην. Comp. on O. T. 634. 250) πρὸς σ'—
 ἄντομαι i.e. ἄντομαί σε πρὸς ὃ τι (i.e. πρὸς τούτου ὃ τι) σοὶ φίλον
 ἐστὶν ἐκ σέθεν. *I entreat you by whatever is dear to you, as born of*
you. Referring especially to τέκνον, which immediately follows.
 251) ἦ χρέος. *Or possession, literally, thing.* 252) ἀθρῶν.
Though you should look for it. For the sentiment comp. Electr. 696.

- τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
 φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
 Οἱ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 μάτην ῥεούσης ὠφέλημα γίγνεται,
 εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
 εἶναι, μόνας δὲ τὸν κακούμενον ξένον
 σώζειν οἷας τε καὶ μόνας ἄρκεῖν ἔχειν,
 κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
 ἐκ τῶνδ' ἐξάραντες εἶτ' ἐλαύνετε,
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
 σῶμ' οὐδὲ τάργα τὰμ'· ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν,
 ὧν οὔνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιννόμην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἢ ἰκόμην,
 ὑφ' ὧν δ' ἔπασχον, εἰδόντων ἀπωλλύμην.

256) τὰ ἐκ θεῶν. *The gods' displeasure.* Comp. 1540. ἐπείγει γάρ με τοὺς θεοὺ παρόν. 257) πέρα. *More.* τῶν νῦν—εἰρημένων sc. that you must leave the country. Comp. 226. 259) μάτην ῥεούσης. *Idly current*, i.e. having no foundation in fact. Oedipus complains that a city so famed and notorious for its piety as Athens should have refused him its protection. 260) εἰ τὰς γ'. *If namely.* 262) ἄρκεῖν. *To help.* Comp. Phil. 281. El. 322. Aj. 590. 263) κάμοιγε ποῦ ταῦτ' ἐστίν; *And where are these things for me?* i.e. and of this I find nothing. A question is substituted for a negative sentence corresponding to εἰ τὰς γε sc. καὶ ἔμοιγε ταῦτ' οὐκ ἔστιν. οἵτινες. *Since ye.* As if ποῦ ταῦτα ποιεῖτε had preceded. 264) βάθρων ἐξάραντες. Comp. 226. 265) οὐ γὰρ δὴ τό γε σῶμα sc. δεδοίκατε. 266) ἐπεὶ τὰ γ' ἔργα μου. With ἐπεὶ—γε comp. on O. T. 258. 267) πεπονθότα. *Are (those of one) suffering rather than sinning.* The epithet which properly applies to the person is here applied to the deeds themselves. Comp. on O. T. 1375. 268) εἰ—χρεῖη λέγειν. Said in explanation of the preceding line. τὰ μητρὸς καὶ πατρὸς. *The things which concern my mother and father.* 269) ὧν. Refers to ἔργα in 266. 270) καίτοι. *And surely.* 271) παθὼν ἀντέδρων. *I only returned the wrong which had been inflicted on myself.* Comp. O. T. 807. seqq. εἰ φρονῶν. *Even if knowing.* 272) οὐδ' ἂν ὧδ'. *Not even in that case.* 273) νῦν δ'. *But as it is.* ἰκόμην ἢ ἰκόμην. Comp. on O. T. 1376. 274) εἰδόντων ἀπωλλύμην i.e. ὑπ' ἐκείνων εἰδόντων. εἰδόντων

- ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ὥδε σώσατε.
 καὶ μὴ θεοὺς τιμῶντες εἴτα τοὺς θεοὺς
 μοῖραν ποιείσθε μηδαμῶς· ἡγεῖσθε δὲ
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του 280
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίους ὑπηρετῶν.
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥύου με κἀκφύλασσε· μηδέ μου κára 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὐσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμῶν,
 τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.
 Χο. ταρβεῖν μέν, ὦ γεραιέ, τὰνθυμήματα
 πολλή 'στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ
 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς

refers to οὐδὲν εἰδὼς in 273. 275) ἀνθ' ὧν. *Wherefore.*
 Comp. O. T. 264. ἱκνοῦμαι ὑμᾶς. *I entreat you.* Comp. Aj. 588.
 276) κἀνεστήσατε. *Even as you have raised me up.* To raise a
 suppliant from his seat was a token that the person so doing had
 taken him under his protection. O. T. 142. The Chorus had re-
 quired Œdipus to quit his seat: on this ground therefore he claims
 their protection. Comp. 1286. ἐνθεν μ' ὧδ' ἀνέστησεν μολεῖν ὁ τῆσδε
 τῆς γῆς κοίρανος. 277) μὴ θεοὺς τιμῶντες—μοῖραν ποιείσθε
 μηδαμῶς. *Do not, whilst professing to honour the gods, after all
 make the gods of no account.* The expression θεοὺς μοῖραν ποιείσθε
 appears to be formed on the analogy of ἐν οὐδεμῇ μοίρῃ μεγάλη
 ἦγον Herod. ii. c. 172. i.e. *they made of no great account.* Comp.
 Trach. 1238. οὐ νυμεῖν ἐμοὶ φθίνοντι μοῖραν. It is to be observed
 that μηδαμῶς retains its proper force as a negative: *Make not the
 gods of no account.* 282) ξὺν οἷς. *In conformity with whom*
 i.e. τοῖς δυσσεβεῖσι to be understood from 280. μὴ κάλυπτε. *Do not
 cast a shade upon* i.e. dishonour by your act. ὑπηρετῶν. *By aiding.*
 284) ἔλαβες—ἐχέγγυον. *Received under a promise of protection.*
 Comp. 176. 286) ἀτιμάσης. *Refuse my request.* Comp.
 49. O. T. 789. 288) ὁ κύριος παρῇ τις. *Some one who has
 authority.* Comp. O. T. 107. τοὺς αὐτοέντας τινάς. 291) τὰ
 μεταξὺ τούτου. *In the meantime.* 292) ταρβεῖν. *To
 respect.* τὰνθυμήματα τὰπὸ σοῦ. *The arguments which are urged by
 you.* 294) ὠνόμασται. *Are expressed* βραχέσι. *Unimport-*

- ἀνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295
 Οι. καὶ ποῦ 'σθ' ὁ κραινῶν τῆσδε τῆς χώρας, ξένοι;
 Χο. πατρῶον ἄστν γῆς ἔχει· σκοπὸς δέ νιν,
 δς καμὲ δεῦρ' ἔπεμπευ, οἷχεται στελῶν.
 Οι. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν
 ἦ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
 Χο. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.
 Οι. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν;
 Χο. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἶων,
 θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σόν 305
 ὄνομα διήκει πάντας, ὥστε κεῖ βραδὺς
 εὔδει, κλύων σου δεῦρ' ἀφίξεται ταχύς.
 Οι. ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει
 ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
 Αν. ὦ Ζεῦ, τί λέξω; ποῖ φρεῖων ἔλθω, πάτερ, 310
 Οι. τί δ' ἔστι, τέκνον Ἀντιγόνη; Αν. γυναῖχ' ὀρῶ
 στείχουσιν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ

ant. 295) ταῦτα διειδέναι. *Decide this matter.* Comp. Arist. Ran. 975. ἀνακτας. Plural for singular. 296) ὁ κραινῶν χώρας. *The ruler of the land.* Comp. 862. 926. 297) πατρῶον. *Ancestral*, i.e. the city of his father Ægeus. 298) καμὲ. Comp. 75. seqq. στελῶν. *To fetch.* Comp. O. T. 860. 299) ἦ καὶ δοκεῖτε; *Well, and do you think?* ἐντροπήν. *Concern for.* αὐτόν. *Himself.* 301) καὶ κάρτα. *Yes, surely.* αἰσθηται. *Hears.* 303) μακρὰ κέλευθος· πολλὰ δ'. *It is indeed a long way; yet still.* 304) φιλεῖ. *Are wont.* Comp. O. T. 569. 1520. πλανᾶσθαι. *To get about.* τῶν i.e. ὧν. Comp. on O. T. 1055. αἶων. Comp. on 181. 305) θάρσει. *Be sure.* πολὺ διήκει πάντας. *Is much bruited amongst all men.* Comp. O. T. 786. εὔδει γὰρ πολὺ. 306) βραδὺς εὔδει. *Is slow and inactive.* εὔδει metaphorical. Comp. O. T. 65. ὥστ' οὐχ ὑπνω γ' εὔδοντά μ' ἐξεγείρετε. κλύων σου. *Hearing of you.* Comp. Ant. 1182. ἦτοι κλύουσα παιδὸς ἡ τύχη πάρα. 308) ἀλλ' εὐτυχῆς ἵκοιτο. Comp. O. T. 1478. 309) τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος; *For what good man does not benefit himself?* αὐτῷ. This is implied in τῇ θ' αὐτοῦ πόλει preceding. 310) ποῖ φρεῖων ἔλθω; *What must I think?* Comp. on 170. 312) ἡμῶν ἄσσον. *Near us.* With gen. as in Electr. 900. τύμβου προσεῖρπον ἄσσον. Αἰτναίας ἐπὶ πῶλον βεβῶσαν. *Riding on a Sicilian steed.* The Sicilian horses were noted for their swiftness. Comp. Oppian. Cyneget. i. 170. 271. ἵππων δ' ὅσσα γένεθλ' ἀτιτήλατο μυρίος' αἶα, ὠκύτατοι Σικελοί, Διλυβήϊον οὔτε νέμονται καὶ τρικάρανον ὄρος. Gratius Faliscus, Cyneget. 524, speaks of them as going

πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς
κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ;

315

ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἡ γνώμη πλανᾷ;
καὶ φημὶ καπόφημι κοῦκ ἔχω τί φῶ.
τάλαινα.

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προσστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

320

Οι. πῶς εἶπας, ὦ παῖ; Αν. παῖδα σήν, ἐμὴν δ' ὀράν
ὄμαιμον· αὐδῇ δ' αὐτίκ' ἐξέσται μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις
εὔρουσα λύπη δεύτερον μόλις βλέπω.

325

Οι. ὦ τέκνον, ἦκεις; Ισ. ὦ πάτερ δύσμοιρ' ὀράν.

Οι. τέκνον, πέφηνας; Ισ. οὐκ ἄνευ μόχθου γέ μοι.

Οι. πρόσψαυσον, ὦ παῖ. Ισ. θυγγάνω δυοῖν ὁμοῦ. 330

Οι. ὦ σπέρμ' ὄμαιμον. Ισ. ὦ δύσαθλαι τροφαί.

without effort, and as if in sport, over the mountains of Sicily. *Possent Ætnæas utinam se ferre per arces, Qui ludus Siculis.* 313) κρατὶ. On her head. Dative of place. Comp. 1260. κρατὶ δ' ὀμματοστερεῖ κόμη δι' αὔρας ἀκτένιστος ἄσσεται. ἡλιοστερῆς. Keeping off the sun. 314) κυνῇ Θεσσαλὶς. A Thessalian hat or headdress. A broad-brimmed hat, such as that worn by shepherds in pastoral regions like Thessaly to protect them from the sun. 315) τί φῶ; What must I say? 316) ἄρ' ἔστιν; Is it she? γνώμη πλανᾷ; Does my mind deceive me? 318) τάλαινα. Unhappy i.e. in my uncertainty. 319) φαιδρὰ γοῦν. At least she smiles upon me gladly with her eyes. φαιδρά. Neut. plur adverbially. Comp. O. T. 883. 320) σαίνει. Comp. Ant. 1214. παιδὸς με σαίνει φθόγγος. 321) τόδ' ἐστὶ δῆλον. Is here to be seen. Ἰσμήνης κάρα. Comp. on O. T. 40. 323) αὐδῇ. By the voice. 325) προσφωνήματα. Voices. Comp. 891. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου. 326) λύπη δεύτερον. As I have hardly found you, so again hardly I see you for grief, i.e. for weeping. 328) ἄνευ μόχθου γε. Aye! and not without trouble. 330) δυοῖν. i.e. Yourself and Antigone. 331) ὦ δυσάθλαι τροφαί. O miserable lives! With τροφή, life, comp. Aj. 499. δουλίαν ἔξειν τροφήν. El. 1183. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. 332) τέκνον, τί δ'. For this collocation of δὲ after the vocative comp. on O. T. 1096.

- Οι. ἡ τῆσδε κάμου; Ισ. δυσμόρου δ' ἐμοῦ τρίτης.
 Οι. τέκνον, τί δ' ἦλθες; Ισ. σῆ, πάτερ, προμηθία.
 Οι. πότερα πόθοισι; Ισ. καὶ λόγοις γ' αὐτάγγελος,
 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.
 Οι. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν; 335
 Ισ. εἴσ' οὐπὲρ εἰσι. δεινὰ δ' ἐν κείνοισ τανῦν.
 Οι. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις
 φύσιν κατεικασθέντε καὶ βίου τροφάς.
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340
 τᾶξω βίου τροφεία πορσύνουσ' αἰεί.
 σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνων τὰμὰ δυσστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 ὕλην ἄσιτος νηλίπους τ' ἄλωμένη,
 πολλοῖσι δ' ὄμβροισ ἡλίου τε καύμασιν 350

σῆ προμηθία. *From care for thee.* Comp. on O. T. 969. 334)
 καὶ λόγοις γ'. *Aye! and because of words too, sc. which I wish you*
to hear. The dative is used in conformity with the dative πόθοισι
preceding. αὐτάγγελος. Bringing the message myself. ξὺν ᾧπερ
εἶχον. By attraction for ξὺν τούτῳ ὃν εἶχον πιστὸν μόνον. 335)
 αὐθόμαιμοι. Eteocles and Polynices. ποῖ—πονεῖν; *Whither are*
they gone, that they are not here to help me? With the infinitive
 comp. Eur. Orest. 1473. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγην Φρύγες;
 Hippol. 294. γυναῖκες αἶδε συγκαθιστάναί νόσον. Hom. Odys. β'.
 60. ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμύνεμεν. Π. ν'. 312. νησιὶ μὲν ἐν μέσσησιν
 ἀμύνειν εἰσὶ καὶ ἄλλοι. 336) εἴσ' οὐπὲρ εἰσι. Comp. on
 O. T. 1376. δεινὰ ἐν κείνοισ sc. ἐστι. *There are terrible things*
going on between them. Comp. 365. seqq. 337) πάντ'. Comp.
 on O. T. 904. 338) φύσιν κατεικασθέντε. *Resembling in*
nature. Comp. Herod. ii. 35. βίου τροφάς. *Mode of life.* 340)
 αἱ σύννομοι. *The wives.* Comp. τοῦ συννόμου, i.e. *Husband,*
 Electr. 600. 341) τᾶξω. τὰ ἔξω. 342) σφῶν. *For*
you, i.e. in your place. πονεῖν τάδε. To bear these labours, i.e. the
labour of supporting me. 344) τὰμὰ δυσστήνου κακὰ i.e.
 τὰ ἐμοῦ δυστήνου. Comp. Trach. 775. τὸ σὸν μόνης δώρημ'
 ἔλεξεν. 345) ὑπερπονεῖτον i.e. πονεῖτόν ὑπὲρ ἐμοῦ.
Bear on my behalf. Accusative as in 342. 347)

μοχθοῦσα τλήμων, δεύτερ' ἡγείται τὰ τῆς
οἴκοι διαίτης, εἰ πατήρ τροφήν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355
πίστη κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360
Ισ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοῖης τροφήν,
παρεῖς' ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παῖδοι κακὰ 365
νῦν ἔστι, ταῦτα σηματοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις, Κρέοντί τε

μεθ' ἡμῶν. *With me.* 351) μοχθοῦσα. *Suffering from.*
δεύτερ' ἡγείται. *Holds as of secondary importance.* Comp. Phil.
1442. ὡς τὰλλα πάντα δεύτερ' ἡγείται πατήρ Ζεύς. τὰ τῆς οἴκοι διαί-
της. *Her own mode of living.* 352) εἰ ἔχοι. *If only her father*
might have support. 355) ἃ τοῦδ' ἐχρήσθη σώματος. *Which were uttered by the oracle concerning me.* With the geni-
tive comp. Phil. 439. ἀναξίου δὲ φωτὸς ἐξερήσομαι. Ant. 11.
μῦθος φίλων. Ib. 632. τελείαν ψῆφον ἄρα μὴ κλύων τῆς μελ-
λονύμφου. Aj. 998. ὁξεῖα γάρ σου βάσις ὡς θεοῦ τινος διῆλθ' Ἀχαιοῦς.
Trach. 1122. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων ἐν οἷς νῦν ἔστι.
Hom. Odys. λ'. 173. εἰπέ δέ μοι πατρός τε καὶ υἱός ὃν κατέλει-
πον. 356) κατέστης. *You became: you constituted yourself.*
357) νῦν δ' αὖ. Referring to πρόσθεν μὲν 353. 358) τίς
στόλος; *What errand?* Comp. Phil. 243. τίνι στόλῳ προσέσχεες
τῇνδε γῆν; σ' ἐξῆρεν οἴκοθεν; *Has brought you out from*
home? 359) οὐ κενή γε—μὴ οὐχὶ φέρουσα. *Not empty,*
nor without bringing. The particles μὴ οὐ are joined with the
participle as they would have been with the infinitive, sc. ὥστε μὴ
οὐχὶ φέρειν. 360) δεῖμά τι. *Some cause of alarm.* 362) τὴν
σὴν τροφήν. *Your place of abode.* Explained by ποῦ κατοικοῖης.
363) δὶς, i.e. both in the actual labour and again in the telling of
it. Comp. δεύτερον μόλις βλέπω 326. 364) αὖθις πάλιν.
Again, a second time. These particles are frequently united.
Comp. Phil. 127. 952. 1232. Trach. 342. 367) αὐτοῖς ἦν
ἔρις. *It was their eager wish.* ἔρις is thus used Thucyd. ii. 54.
ἐγένετο ἀνθρώποις ἔρις (i.e. men eagerly asserted) μὴ ὠνομάσθαι
λοιμὸν ἐν τῷ ἔπει. Κρέοντι θρόνους ἐάσθαι. *That the throne should*

θρόνους ἔασθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
 νῦν δ' ἐκ θεῶν του κάλιτηρίου φρενὸς
 εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακὴ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 ᾧ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
 ἀποστερίσκει, κάξελήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
 κῆδος τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτὶκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἔστιν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅποι θεοὶ

be left to Creon. 368) μηδὲ χραίνεσθαι πόλιν. *And that the city should not be polluted, sc. by their ruling in it.* With the construction of the particles in Κρέοντί τε—μηδὲ χραίνεσθαι, comp. 421. οἱ θεοὶ σφί μήτε—κατασβέσειαν, ἐν δ' ἐμοὶ—γένειτο. 369) λόγῳ σκοποῦσι. *Considering, as they said.* Comp. Thucyd. ii. 43. σκοποῦντας μὴ λόγῳ μόνον τὴν ὠφελίαν. 371) ἐκ θεῶν του. *By the instigation of some god.* κάλιτηρίου i.e. καὶ ἀλιτηρίου. *A perverse, infatuated mind.* 374) χρόνῳ μείων. *The younger.* Comp. χρόνῳ παλαιοὶ 112. 375) τὸν πρόσθε γεννηθέντα. *The elder.* 377) καθ' ἡμᾶς. *Amongst us, i.e. the Thebans.* ὁ πληθύων λόγος. *The general report.* Comp. Aesch. Ag. 869. ὡς ἐπλήθυνον λόγοι. 378) τὸ κοῖλον Ἄργος. *The hollow Argos.* Argos was so called because it lay in a valley surrounded by mountains. 379) προσλαμβάνει κῆδος καινόν. *Contracts a new alliance.* καινόν. *New, i.e. strange or unwonted: there having been hitherto no close intercourse between the Argives and Thebans.* 380) ὡς—ἢ βιβῶν i.e. βίβασον. *Saying or affirming that Argos should either get possession with honour of the land of Thebes, or (i.e. in case of a defeat) should exalt it (sc. Thebes) to heaven.* The expression may be compared with the words of Oedipus, O. T. 145. ἡ γὰρ εὐτυχεῖς σὺν τῷ θεῷ φανόμεθ', ἡ πεπτωκότες. With the accusative future participle absolute, comp. Eur. Heracl. 693. ὡς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα. Rhes. 145. ὡς οὐ μενοῦντά μ'. Ion. 965. ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον. 382) ἀριθμὸς λόγων. *A mere number of words.* Comp. Eur. Troad. 476. οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. 383) ὅποι κατοικτιοῦσιν. *At what point, i.e. whither having brought them, they will pity.* With ὅποι

- πύλους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
 Οι. ἤδη γὰρ ἔσχες ἐλπίδ' ὥς ἐμοῦ θεοὺς 385
 ὥραν τιν' ἔξειν, ὥστε σωθῆναι ποτε;
 Ισ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 Οι. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
 Ισ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ 390
 θανόντ' ἔσεσθαι ζώντά τ', εὐσολίας χάριν.
 Οι. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;
 Ισ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 Οι. ὅτ' οὐκ ἔτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ.
 Ισ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν.
 Οι. γέροντα δ' ὀρθοῦν φλαῦρον ὅς νέος πέση. 395
 Ισ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἥξοντα βαιοῦ κοῦχί μυρίου χρόνου.
 Οι. ὅπως τί δράση, θύγατερ; ἐρμήνευέ μοι.
 Ισ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως 400
 κρατῶσι μέν σου, γῆς δὲ μὴ ἔμβαίνης ὄρων.

comp. Aesch. Sept. c. Th. 157. ποῖ δ' ἔτι τέλος ἐπάγει θεός;
 385) ἤδη γὰρ ἔσχες; *Why have you ever had any hope?* Refer-
 ring to what Ismene had just said. ὥς—ἔξειν. *That the gods will*
have. A mixed construction, compounded of ὥς θεοὶ ἔξουσιν and
 θεοὺς ἔξειν. Comp. Trach. 1238. ἀνὴρ ὅδ' ὥς ἔοικεν οὐ νεμεῖν ἐμοὶ φθί-
 νοντι μοῖραν i.e. ὥς ἔοικεν οὐ νεμεῖ and ἔοικεν οὐ νεμεῖν. 387)
 ἔγωγε. *I have.* τοῖς νῦν γε μαντεύμασι. *Because namely of the*
present oracles. With the dative comp. 333. 388) ποίοισι
 τούτοις; *What oracles?* sc. οὔσι. Comp. on O. T. 935. 389)
 τοῖς ἐκεῖ. *The Thebans.* 390) εὐσολίας χάριν. *For the sake*
of their preservation. 391) τίς δ' ἂν—εὖ πράξειεν; *And who*
could derive any benefit from one so situated? Comp. O. T. 1005.
 ὅπως σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι. 392) ἐν σοί.
Depend on you. Comp. on 247. τὰ κείνων κράτη. *Their power, or*
welfare. 393) ὅτ' οὐκ ἔτ' εἰμὶ sc. ἀνὴρ. Comp. 109. τηνι-
 καῦτ' ἄρ' εἴμ' ἀνὴρ. *Ironical. Then it seems I am a man.* 394)
 νῦν γάρ. *Yes, for.* 395) φλαῦρον sc. ἐστί. *It is a poor*
matter. ὅς νέος πέση. *Who has fallen in his youth.* For the sub-
 junctive without ἂν comp. on O. T. 1231. 396) καὶ μὴν Κρέ-
 οντά γ' ἴσθι. *Well, know truly that Creon.* With the participle
 after ἴσθι comp. O. T. 848. 397) βαιοῦ κοῦχί μυρίου
 χρόνου. *In a short time.* Comp. on O. T. 58, and with the
 genitive comp. 821. τήνδε τ' οὐ μακροῦ χρόνου. *Electr. 478. μέτει-*
σιν, ὦ τέκνον, οὐ μακροῦ χρόνου. 399) γῆς Καδμείας. *The*
Theban land. Comp. on O. T. 1. 400) κρατῶσι μέν σου.
Have you in their power. ἐμβαίνης ὄρων. With the genitive after
 ἐμβαίνης comp. ἐμβατεύειν πατρίδος O. T. 825. 401) ἡ δ'

- Οι. ἡ δ' ὠφέλησις τίς θύραισι κειμένον;
 Ισ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
 Οι. κἄνεν θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι.
 Ισ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατοῖς. 405
 Οι. ἡ καὶ κατασκιῶσι Θηβαία κόνει;
 Ισ. ἀλλ' οὐκ ἔἴ τοῦμφυλον αἵμά σ', ὦ πάτερ.
 Οι. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
 Ισ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 Οι. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς; 410
 Ισ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 Οι. ἂ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
 Ισ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.
 Οι. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;
 Ισ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
 Οι. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;

ὠφέλησις; *But what is the use of me if I am lying outside?*
 402) δυστυχῶν. *Being unhappy*, i.e. as not being in your own country. It was considered one of the greatest calamities not to be buried in one's own country and amongst one's own people. βαρύς. *Grievous*. sc. ἔσται. i.e. will bring calamity upon them. 403) τοῦτο sc. ὅτι τύμβος ὁ ἐμὸς δυστυχῶν βαρύς ἔσται ἐκείνοις. *There needs no oracle to tell us this*, i.e. this at least is a thing which any one's own sense could tell him. Comp. O. T. 398. γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθῶν. 404) προσθέσθαι. *To get you into their own hands*. πέλας χώρας. *In their own neighbourhood*. μηδ' ἵν' ἂν σαυτοῦ κρατοῖς. *But not to let you be, where you would be in your own power*. ἵν' ἂν. *Where*. With optative as in 189. seq. With μηδ' supply εἰν. Comp. Electr. 72. O. T. 241. 406) κατασκιῶσι, i.e. κατασκιᾶσουσι. *Cover*. 407) τοῦμφυλον αἷμα. *The murder of your kinsman*. 408) οὐκ ἄρ'. Comp. O. T. 1395. With οὐ μὴ and subjunctive aor. comp. Phil. 381. οὐ μὴ ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων. Aj. 560. οὔτοι σ' Ἀχαιῶν οἶδα μὴ τις ὑβρίσῃ. 410) ποίας—ξυναλλαγῆς; *What event?* φανείσης. *Having come to pass*. 411) τῆς σῆς ὑπ' ὀργῆς sc. βάρος ἔσται ἐκείνοις. στῶσιν τάφοις. *Stand upon*. Dat. of place. Comp. 313. He means that no expedition against Attica could prosper if the tomb of Œdipus should be placed there. 412) κλύουσα τοῦ i.e. τίνος κλύουσα; *Learning from whom?* 413) θεωρῶν. Comp. O. T. 114. Δελφικῆς ἀφ' ἐστίας. *Returned from the Delphic shrine*. 414) ἐφ' ἡμῖν. *Concerning us*. Comp. Phil. 1384. λέγεις δ' Ἀτρείδαις ὄφελος ἢ 'π' ἐμοὶ τόδε; 415) οἱ μολόντες sc. the θεωροὶ alluded to in 413. 417)

- Ισ. ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.
 Οι. καὶ θ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;
 Ισ. ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως. 420
 Οι. ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται καὶ παναίρονται δόρυ·
 ὥς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὖθις· οἷ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην κάξεκηρύχθην φυγὰς. 430
 εἴποις ἂν ὥς θέλονται τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι

ἄμφω γ'. Yes, both. 418) καὶ θ'. What then! 419)
 τοῦμοῦ πόθου. Regret for me. Comp. 332. πάρος προὔθεντο.
 Preferred, i.e. thought more of obtaining the sovereignty than of
 any regret for myself, i.e. than that I should be restored to my
 country. 420) φέρω δ' ὅμως. Yet still this is the news I
 bring. Comp. Ant. 1172. τί δ' αὖ τόδ' ἄχθος βασιλέων ἡκεις φέρων;
 421) ἀλλ'. Comp. 1405. O. T. 1503. μήτε—κατασβέσειαν ἐν
 δ' ἐμοὶ γένοιτο. Comp. above 368. May the gods not quench
 this fatal strife, and would it might rest with me to end this fighting
 for them! With ἐν δ' ἐμοὶ comp. 247. 392. The meaning is, If I
 could have my way about it, their strife should never have any
 end. 424) ἧς νῦν ἔχονται. In which they now engage.
 ἐπαναίρονται. Raise it against each other. 425) ὥς. For. ὅς
 σκῆπτρα—ἔχει. Eteocles. ἂν μείνειεν. Should remain, sc. in Thebes.
 426) οὐξεληλυθὼς. The banished one. Polynices. πάλιν αὖθις.
 Comp. on 364. 427) οἷ γε. Since they. Comp. O. T. 35.
 τὸν φύσαντ' ἐμέ. Me their parent. 429) οὐκ ἔσχον. Did
 not keep me, sc. with them. 430) αὐτοῖν. For them, i.e.
 for aught they cared. With the dative comp. 444. φυγὰς σφιν
 ἔξω πτωχὸς ἡλώμην ἐγώ. ἐπέμφθην. Sent away. Comp. 93. ἐξε-
 κηρύχθην φυγὰς. I was proclaimed an exile. 431) εἴποις
 ἂν. Oedipus meets an objection: You may indeed say that this
 was no more than I wished myself. 432) εἰκότως. Rea-
 sonably, i.e. because I wished it. κατήνυσεν. Granted. 433)
 οὐ δῆτ'. Not at all. τὴν αὐτίχ' ἡμέραν. At the immediate time.
 Comp. O. T. 781. τὴν μὲν οὖσαν ἡμέραν. 434) ἔξει. Was

τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν.
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 κάμανθανον τὸν θυμὸν ἐκδραμόντα μοι
 μεῖζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τὸ τηνικ' ἤδη τοῦτο μὲν πόλις βία 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
 ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν.
 τὼ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
 οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ

boiling, i.e. was at its height. ἡδιστον δέ μοι ἦν. *And my greatest desire was.* 436) ἔρωτος τοῦδ' ὠφελῶν. *Assisting me in, aiding me to obtain, this wish.* An unusual construction. 438) κάμανθανον—ἡμαρτημένων. *And I was getting to see that my anger had proceeded to excess, exacting from me a penalty greater than my crimes deserved.* 440) τὸ τηνικ' ἤδη. *Then.* τοῦτο μὲν. *In the first place, to which* οἱ δέ *answers in 441.* Comp. O. T. 603. ἤλαυνε χρόνιον. *At length.* Comp. on O. T. 166. 442) οἱ δ' ἐπωφελεῖν—τῷ πατρὶ δυνάμενοι. *They who had it in their power to help their father.* With the dative after ἐπωφελεῖν comp. Ant. 560. Aesch. Pers. 842. οἱ τοῦ πατρός. *Those sons of their father.* Sarcastically: those sons like to their father: as I had done to my father, even so doing to theirs. τὸ δρᾶν οὐκ ἠθέλησαν. *Were not willing to do it.* With the infinitive and article comp. Ant. 1105. καρδίας δ' ἐξίσταμαι τὸ δρᾶν. Phil. 1252. ἀλλ' οὐδέ τοι σὴ χειρὶ πείθομαι τὸ δρᾶν. 443) ἔπους σμικροῦ χάριν. *For the sake of a single word, i.e. rather than say a single word.* 444) φυγὰς σφιν. With σφιν comp. 430. 445) οὔσαιν. *Although being.* 446) δίδωσιν. *Allows.* 447) γῆς ἄδειαν. *A safe residence in the land, i.e. I owe it to their assistance that I am permitted to live unmolested.* γένους ἐπάρκεσιν. *Help from my family.* 448) θρόνους καὶ σκῆπτρα κραίνειν. *To hold the throne and sovereign power.* Comp. 418. For κραίνειν with accusative comp. Phil. 140. παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται. 450) λάχωσι. With the genitive comp. Ant. 699. More usually joined with an accusative, comp. 1746. El. 751. Aj. 825. τοῦδε. *This man, i.e. me.* With τοῦδε in this

- ὄνησις ἤξει. τοῦτ' ἐγῶδα, τῆσδέ τε
 μαντεῖ' ἀκούων, συννοῶν τε τὰξ ἐμοῦ,
 παλαίφαθ' ἄμοι Φοῖβος ἥνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
 πρὸς ταῖσδε ταῖς σεμναῖσι δημόχοις θεαῖς
 ἀλκὴν ποιεῖσθαι, τῇδε τῇ πόλει μέγαν
 σωτήρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460
- Χο. ἐπάξιός μέν, Οἰδίπους, κατοικτίσαι,
 αὐτός τε παῖδές θ' αἶδ'. ἐπεὶ δὲ τῆσδε γῆς
 σωτήρα σαυτὸν τῶδ' ἐπεμβάλλεις λόγῳ,
 παραινέσαι σοι βούλομαι τὰ σύμφορα.
- Οι. ὦ φίλταθ', ὥς νῦν πᾶν τελοῦντι προξένει. 465
- Χο. τοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἧς
 τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
- Οι. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
- Χο. πρῶτον μὲν ἱερὰς ἐξ ἀειρύτου χοὰς
 κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν. 470

sense without a noun added, comp. Trach. 305. τῆσδέ γε ζώσης ἔτι. Ib. 1012. ἐπὶ τῶδε νοσοῦντι. συμμάχου. *As an ally.* οὐ τι—οὔτε. Comp. 495. μὴ δύνασθαι μήθ' ὄραν. 452) ἐγῶδα i.e. ἐγὼ οἶδα. τῆσδε μαντεῖα. *The oracles brought by Ismene.* Comp. 353. 453) τὰξ ἐμοῦ. *Those of my own.* 454) παλαίφαθ'—ποτε. *Those ancient oracles which Apollo formerly delivered to me.* ἥνυσεν. Comp. O. T. 156. Ant. 1178. 455) καὶ Κρέοντα—κεῖ τις ἄλλος. *Either Creon or whoever else.* ἐμοῦ μαστήρα. *In search of me.* Trach. 733. μαστήρ πατρός ὃς πρὶν ὦχετο. 457) θέλητέ μου—ἀλκὴν ποιεῖσθαι. *To undertake the protection of me.* πρὸς ταῖσδε ταῖς θεαῖς. *In addition to these goddesses.* δημόχοις, i.e. having this land under their protection. Comp. γαῖοχον Ἄρτεμιν O. T. 160. With πρὸς comp. 867. 460) σωτήρ' ἀρεῖσθε. *Will obtain.* With the plural πόνους comp. κέρδη μὲν οἰκήσαντα 92. 577. 461) ἐπάξιός κατοικτίσαι sc. εἰ. Comp. O. T. 777. θαυμάσαι μὲν ἀξία. 463) σαυτὸν ἐπεμβάλλεις. *You represent, bring yourself forward.* τῶδε λόγῳ. *In what you now say.* 465) ὥς τελοῦντι i.e. τελέσονται. προξένει sc. μοι. *Instruct me, i.e. as one under your protection and guidance.* 466) τοῦ. Comp. O. T. 1448. τοῦ καθαρμόν. *Make an expiatory offering.* τῶνδε δαιμόνων. *In honour of these goddesses.* With the genitive comp. θεῶν εὐχαῖσι O. T. 239. Eur. Troad. 889. 467) καὶ κατέστειψας πέδον. *And have trodden their ground.* 470) ἐνεγκοῦ. *Fetch.* δι' ὁσίων χειρῶν θιγῶν. *Touching it with holy hands* sc.

- Οι. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
 Χο. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.
 Οι. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
 Χο. οἷός γε νεαρᾶς νεοπόκῳ μαλλῶ λαβών. 475
 Οι. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτήσαί με χρή;
 Χο. χοὰς χέασθαι στάντα πρὸς πρώτην ἥω.
 Οι. ἢ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
 Χο. τρισσὰς γε πηγὰς. τὸν τελευταῖον δ' ὅλον.
 Οι. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
 Χο. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 Οι. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;
 Χο. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
 τιθεὶς ἐλάας, τάσδ' ἐπεύχεσθαι λιτάς.
 Οι. τούτων ἀκοῦσαι βούλομαι. μέγιστα γάρ. 485

the fountain. 472) κρατῆρές εἰσιν. *There are bowls*, i.e. there are bowls which stand ready for the service of the goddesses. εὐχειρος from εὐχειρ. τέχνη. *Workmanship*. Comp. τεχνήματα Phil. 36. The number of these bowls appears to have been three. Comp. 479. 473) κρᾶτα. *The top*. λαβὰς ἀμφιστόμους. *The handles on both sides*. 474) θαλλοῖς. *Branches of olive*. κρόκαισιν. *Wool*. 475) οἷός γε. *Yes, with the newly shorn fleece of a young sheep*. λαβών sc. αὐτόν. Comp. Aristoph. Av. 56. σὺ δ' οὖν λίθῳ κόψον λαβών. 476) εἶεν. *Very well*. τὸ δ' ἔνθεν. *But after that*. Comp. El. 1307. ἀλλ' οἶσθα μὲν τὰνθένδε. ποῖ τελευτήσαί με χρή; *How must I finish my task? how must I bring my task to completion?* Æsch. Choeph. 528. Troad. 1029. 477) χοὰς χέασθαι sc. χρή. *Pour libations*. Comp. Æsch. Pers. 219. στάντα πρὸς πρώτην ἥω. *Towards the early sunrise*, i.e. to the east, where the sun rises at first in the morning. 478) τοῖσδε κρωσσοῖς. *With these pitchers*. χέω; *Must I pour?* 479) τρισσὰς γε. *Yes, three libations*, i.e. pouring each of them out at thrice. τὸν τελευταῖον sc. κρωσσόν. *the last* sc. of the three. ὅλον. *entire*, i.e. all at once. 480) τοῦ πλήσας i.e. τίνος. *With what having filled it*. θῶ; *Must I place it?* sc. ready for use. 481) ὕδατος, μελίσσης. *with water and honey*. With the omission of the copula comp. Ant. 1079. ἀνδρῶν, γυναικῶν, σοῖς δόμοις κωκύματα. μηδὲ προσφέρειν. *But do not offer wine*. Infinitive for imperat. Comp. Electr. 434. λουτρὰ προσφέρειν πατρί. 482) μελάμφυλλος. *Dark or shaded by leaves*. Comp. Pind. Pyth. i. 52. Αἴτνας ἐν μελαμφύλλοις κορυφαῖς. 483) τρὶς ἐννέα κλῶνας. *Thrice nine branches*. αὐτῇ τιθεῖς. *Placing on it*. Dative of place. Comp. 313. ἐξ ἀμφοῖν. *On both sides*, i.e. both on the right hand and on the left. 484) ἐπεύχεσθαι. Infinitive for imperative. Comp. 481. 490. 485) μέγιστα γάρ. *For*

- Χο. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δεχέσθαι τὸν ὑκέτην σωτηρίου,
 αἰτοῦ σύ τ' αὐτός, καὶ τις ἄλλος ἀντὶ σοῦ,
 ἄπυστα φωνῶν μῆδε μηκύνων βοήην.
 ἔπειτ' ἀφέρπειν ἀστροφος. καὶ ταῦτά σοι 490
 διάσαντι ἑαρσῶν ἂν παρασταίην ἐγώ·
 ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.
 Οι. ὦ παῖδε, κλύετον τῶνδε προσχωρῶν ξένων;
 Αν. ἠκούσαμεν τε χῶς τι δεῖ πρόστασσε δρᾶν.
 Οι. ἐμοὶ μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μῆθ' ὁρᾶν, δυοῖν κακοῖν.
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
 ἄρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 ψυχὴν ταδ' ἐκτίνουσιν, ἣν εὖνους παρῇ.
 ἀλλ' ἐν τάχει τι πράσσειτον· μότον δέ με 500
 μὴ λείπεται. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας

they are most important. 486) ὥς σφας καλοῦμεν. Since we call them Eumenides. ἐξ εὐμενῶν στέρνων. With propitious mind. εὐμενῶν referring to the name Εὐμενίδες. With the genitive with ἐξ comp. O. T. 528. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενός. Trach. 281. κείνοι δ' ὑπερχλόντες ἐκ γλώσσης κακῆς. Ib. 875. βέβηκεν ἐξ ἀκινήτου ποδός. Phil. 91. ἐξ ἐνός ποδός. Electr. 455. ἐξ ὑπερτέρας χερός. 487) σωτήριον. As the (future) preserver of the land. Comp. 463. 488) καὶ τις ἄλλος. Or any one else. For καὶ in the sense of or, comp. 455. Aesch. Sept. c. Th. 427. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν καὶ μὴ θέλοντός φησιν. 489) ἄπυστα φωνῶν. Speaking in low tones, i.e. which cannot be heard. 490) ἀφέρπειν. With the infin. for imperat. comp. on 481. Eur. Troad. 421. ἀστροφος. Without looking back. Comp. Aesch. Choeph. 99. στείχω καθάρμαθ' ὥς τις ἐκπέψας πάλιν—ἀστρόφοισιν ὄμμασι. Theocr. xxiv. 93. ἄψ δὲ νεέσθω ἀστρεπτος. 494) ἠκούσαμεν τε. Comp. 113. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον. 495) ἐμοὶ μὲν οὐκ ὁδωτά. It is indeed impossible for me to go. For this use of the plural adjective comp. Trach. 64. δίδαξον, εἰ διδακτά μοι. Ib. 949. δύσκριτ' ἔμοιγε δυστάνω. Aj. 887. σχέτλια γὰρ ἐμέ—μὴ πελάσαι. Ib. 1126. δίκαια τόνδ' εὐτυχεῖν; Phil. 524. ἀλλ' αἰσχροὶ μέντοι. λείπομαι. I fail. ἐν τῷ μὴ δύνασθαι. Through want of strength. μῆθ' ὁρᾶν i.e. ἐν τῷ μὴ ὁρᾶν. Through want of sight. With μὴ—μήτε comp. 450. With the preposition divided from its case at the end of a verse comp. O. T. 555. ὥς χρεῖ μ' ἐπὶ | τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα. Phil. 626. ἀλλ' ἐγὼ μὲν εἰμ' ἐπὶ | ναῦν. 497) σφῶν ἀτέρα. One or the other of you. 498) ἄρκεῖν ἀντὶ μυρίων. Is as good as ten thousand. 499) τάδ' ἐκτίνουσιν. Paying these rites.

- ἔρημον ἔρπειν οὐδ' ὑφηγητῶν ἄνευ.
 Ισ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
 χρὴ ᾖσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
 Χο. τοῦκείθεν ἄλσους, ὧ ξένη, τοῦδ'. ἦν δέ του 505
 σπάνιν τιν' ἴσχεις, ἔστ' ἔποικος, ὃς φράσει.
 Ισ. χωροῖμ' ἂν εἰς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
 φύλασσε πατέρα τόνδε· τοῖς τεκούσι γὰρ
 οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.
 Χο. δεινὸν μὲν τὸ πάλαι κείμενον ἤ- στροφή α'.
 δη κακόν, ὧ ξεῖν', ἐπεγείρειν· 510
 ὁμως δ' ἔραμαι πυθέσθαι.
 Οι. τί τοῦτο;
 Χο. τὰς δειλαίας ἀπόρου φανείσας
 ἀλγηδόνας, ἃ ξυνέστας.
 Οι. μὴ πρὸς ξενίας ἀνοίξης 515
 τὰς σᾶς, πέπον, ἔργ' ἀναιδῆ.
 Χο. τό τοι πολὺ καὶ μηδαμὰ λήγον
 χρῆζω, ξέν', ὀρθὸν ἀκουσμ' ἀκούσαι.

503) τελοῦσα i.e. τελέσουσα. ἵνα χρὴ ᾖσται. *Where it will be necessary.* χρὴ ᾖσται. An unusual form of the impersonal future, compounded of χρὴ and εἰμί. τὸν τόπον—τοῦτο βούλομαι μαθεῖν. τοῦτο added because of the intervening words. 505) τοῦκείθεν ἄλσους τοῦδ'. *On yonder side of this grove.* ἔποικος. *One who lives there.* ἦν του σπάνιν τιν' ἴσχεις. *If you want anything,* i.e. need any further help. 507) χωροῖμ' ἂν εἰς τόδ'. *I will proceed to do this.* Comp. 548. Ἀντιγόνη, σὺ δ'. Comp. above on 332. 508) τόνδε. *Here.* 509) πονεῖ. With the dative τοῖς τεκούσι comp. 342. 509) δεινὸν sc. ἐστί. *It is a serious thing.* πάλαι ἤδη. *Long since.* Comp. O. T. 1245. καλεῖ τὸν ἤδη Λαῖον πάλαι νεκρόν. 513) τὰς δειλαίας—ἀλγηδόνας. With the genitive after πυθέσθαι, *to hear of*, comp. Electr. 35. χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα. Thucyd. iv. 6. ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης. ἀπόρου φανείσας. *Having shewn itself irremediable.* Comp. ἀμήχανον ἄλγος El. 140. With φανείσ comp. 410. ποίας φανείσης, ὧ τέκνον, ξυναλλαγῆς; 514) ἃ ξυνέστας. Comp. on 7. 515) πρὸς ξενίας τὰς σᾶς. *By the hospitality which you have shewn me.* ἀνοίξης. *Bring to light:* cause me to disclose. 516) πέπον. *My friend.* A mode of address frequent in Homer, though not found elsewhere in the tragic writers. Comp. Odys. χ'. 233. ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο. ἔργ' ἀναιδῆ. *Shameless deeds.* 517) τό τοι πολὺ. *Truly that which is of widespread fame.* Comp. 305. μηδαμὰ λήγον. *Not ceasing.* Comp. O. T. 731. οὐδέπω λήξαντ' ἔχει. 518) ὀρθὸν ἀκουσμ' ἀκούσαι. *To hear with a true hearing.* Cognate accusative. Comp. El. 1034. οὐδ' αὖ το-

Οι. ὦμοι.

Χο. στέρξον, ἱκετεύω.

Οι. φεῦ φεῦ.

Χο. πείθου· καὶ γὰρ ὅσον σὺ προσχρήζεις. 520

Οι. ἤνεγκον κακότατ', ὦ ξένοι, ἤ-
νεγκον, ἐκὼν μὲν, θεὸς ἴστω,
τούτων δ' αὐθαίρετον οὐδέν. ἀντιστρ. α'.

Χο. ἀλλ' ἐς τί;

Οι. κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν 525
γάμων ἐνέδησεν ἄτα.

Χο. ἡ ματρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;

Οι. ὦμοι, θάνατος μὲν τὰδ' ἀκούειν,
ὦ ξεῖν'· αὐται δὲ δύ' ἐξ ἐμοῦ * 530

Χο. πῶς φῆς;

Οι. παῖδε, δύο δ' ἄτα

Χο. ὦ Ζεῦ.

Οι. ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

Χο. αὐται γὰρ ἀπόγονοι τεαί; στροφή β'.

σοῦτον ἔχθος ἐχθαίρω σ' ἐγώ. 518) στέρξον. *Grant my request: be content to do as I bid you.* 520) καὶ γὰρ sc. πείθομαι. *For I on my part am doing everything which you wish, sc. by helping you in your present difficulty.* 521) ἤνεγκον κακότατα. *I have suffered misery.* Comp. 961. *ξυμφορὰς ἄς ἐγὼ τάλας ἤνεγκον. ἐκὼν μὲν. Of my own accord indeed, i.e. by my own act, self-inflicted, brought upon myself.* αὐθαίρετον. *Of my own choice.* With the expression ἐκὼν μὲν—τούτων δ' αὐθαίρετον οὐδέν comp. Hom. Π. δ'. 43. ἐκὼν ἀέκοντί γε θυμῷ. Eurip. Iph. T. 512. φεύγω τρόπον γε δὴ τιν' οὐχ ἐκὼν ἐκὼν. θεὸς ἴστω. Referring especially to 523. Comp. Trach. 399. ἴστω μέγας Ζεὺς. 524) ἐς τί; *In what respect?* sc. ἤνεγκες κακότητα. 525) κακᾶ εὐνᾶ. Apposition with γάμων ἄτα. οὐδὲν ἴδριν. *Ignorant of what I was doing.* ἐνέδησεν. *Involved me in.* Comp. Π. β'. 111. Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖα. 526) γάμων ἄτα. *An unholy marriage.* Comp. Ant. 862. ματρῶναι λέκτρων ἄται. 527) ματρόθεν i.e. ἐκ μητρός. *With your mother.* δυσώνυμα i.e. μητρῶα. *Of ill-omened name.* Comp. O. T. 825. γάμοις με δεῖ μητρὸς ζυγῆναι. Ant. 862. ἐπλήσω. *Filled with her: took her to be the sharer of your bed.* With ἐπλήσω comp. Herod. ii. 87. 529) θάνατος τὰδ' ἀκούειν. Comp. Aj. 215. θανάτῳ ἴσον πάθος ἐκπεύσει. 530) αὐται δέ. *But these, i.e. if it must be spoken.* ἐξ ἐμοῦ—παῖδε. *Children of mine.* 532) δύο δ' ἄτα. *But two unholy ones, because sc. of their incestuous birth.* Comp. Ant. 533. τρέφων δύ' ἄτα κάπαναστάσεις θρόνων. 534) ματρὸς—

- Οι. κοιναί γε πατρὸς ἀδελφεαί. 535
 Χο. ἰώ. Οι. ἰὼ δῆτα μυ-
 ρίων γ' ἐπιστροφαὶ κακῶν.
 Χο. ἔπαθες Οι. ἔπαθον ἄλαστ' ἔχειν.
 Χο. ἔρεξας Οι. οὐκ ἔρεξα. Χο. τί γάρ;
 Οι. ἐδεξάμην
 δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος 540
 ἐπωφέλησα πόλεος ἐξελέσθαι.
 Χο. δύστανε, τί γάρ; ἔθου φόνον ἀντιστρ. β'.
 Οι. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
 Χο. πατρός; Οι. παπαῖ, δευτέραν
 ἔπαισας ἐπὶ νόσῳ νόσον.
 Χο. ἔκανες Οι. ἔκανον. ἔχει δέ μοι 545
 Χο. τί τοῦτο; Οι. πρὸς δίκας τι. Χο. τί γάρ;
 Οι. ἐγὼ φράσω.
 καὶ γὰρ ἄλous ἐφόνευσα καὶ ὤλεσα.

ὠδῖνος. *Were born from the womb of a common mother*, i.e. common to them and to myself. 534) αὖται γὰρ — τεαί; *What, are these your daughters?* The question does not so much imply ignorance of these facts on the part of the Chorus, for they were already acquainted with them, as a desire to hear them from Oedipus himself. Comp. 538. 539. 542. 545. 535) κοιναί γε— ἀδελφεαί. *Yes, sisters of their father, of one kind.* With κοιναί comp. Ant. 1. ὦ κοινὸν αὐτάδελφον Ἰσμήνης κára. ἰὼ δῆτα. *Alas! indeed.* ἐπιστροφαί. *Renewed assaults.* 538) ἄλαστα ἔχειν. *Not to be forgotten*, i.e. terrible, to bear. 539) οὐκ ἔρεξα. Explained by ἐδεξάμην δῶρον 540. *I did not do it*, i.e. I did not voluntarily commit incest. τί γάρ; *What!* 540) ἐδεξάμην δῶρον. *I received her* (sc. my wife) *as a gift.* Comp. 525. seq. 540) ὃ μήποτ' ἐπωφέλησα πόλεος ἐξελέσθαι. *Which I would that I had never received from the city.* ἐπωφέλησα appears to be formed irregularly upon the analogy of ὠφελον, sc. *I would that.* With the genitive πόλεος ἐξελέσθαι comp. on O. T. 1522. 542) τί γάρ; *Why so?* Why ought you not to have received it? ἔθου φόνον; *Did you commit the murder?* 544) ἔπαισας νόσον. *You have smitten me with*, i.e. smitten me by mentioning. As παίειν πληγὴν, *to smite with a blow*, so here παίειν νόσον is said by analogy *to smite with a calamity*, i.e. to smite by its mention. δευτέραν ἐπὶ νόσῳ. *A second in addition to the* (former) *calamity*: by speaking of the murder of his father, as well as of the incest with his mother. With ἐπί, *in addition*, comp. Trach. 1252. Ant. 595. 545) ἔχει μοι—πρὸς δίκας τι. *It has something*, i.e. there is somewhat to be said for it, on the score of justice. 547) ἄλous ἐφόνευσα. *I murdered him, as I stand convicted.*

νόμῳ δὲ καθαρός, αἰδρίαι εἰς τόδ' ἦλθον.
 Χο. καὶ μὴν ἀναξ ὅδ' ἡμῖν Αἰγέως γόνος
 Θησεὺς κατ' ὁμφὴν σὴν ἐφ' ἀστάλη πάρα. 550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
 τὰς αἵματηρὰς ὁμμάτων διαφθορὰς
 ἔγνωκά σ', ὦ παῖ Λαῖου, τανῦν θ' ὁδοῖς
 ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
 σκευὴ τε γάρ σε καὶ τὸ δύστηνον κára 555
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καί σ' οἰκτίσας
 θέλω ὑπερέσθαι, δύσμορ' Οἰδίπου, τίνα
 πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
 αὐτός τε χῆ σὴ δύσμορος παραστάτις.
 δίδασκε. δεινὴν γάρ τιν' ἂν πράξιν τύχοις 560

Comp. O. T. 576. οὐ γὰρ δὴ φονεὺς ἀλώσομαι. 548) νόμῳ δὲ καθαρός. *But legally pure from guilt, sc. as not being the aggressor. According to the law of Rhadamanthys, cited by Apollodorus, Biblioth. ii. 4. 9. ὅς ἂν ἀμύνηται τὸν χειρῶν ἀδίκων ἄρξαντα, ἀθῶον εἶναι. εἰς τόδ' ἦλθον. I came to the commission of this crime.* 549) καὶ μὴν. *Lo!* often used at the entrance of a fresh person. Comp. Electr. 78. ὅδε πάρα. *Is here present.* Comp. 1107. αἰδ' ὁμοῦ πελάζομεν. Ant. 526. ὅδε μὴν Αἴμων. 550) κατ' ὁμφὴν σὴν. *According to your message.* ὁμφὴ properly means a *divinely inspired* message, as an oracle. Comp. 102. κατ' ὁμφὰς τὰς Ἀπόλλωνος. It is here applied to the message of Œdipus, as having something of a supernatural nature. Comp. 1351. οὐ τὰν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο. ἐφ' ἀστάλη i.e. ἐπὶ ταῦτα ἐφ' ἃ ἐστάλη. *For the purpose for which he set out.* With ἐστάλην comp. Electr. 404. χωρήσομαί τάρ' οἵπερ ἐστάλην ὁδοῦ. Eur. Androm. 251. Med. 668. Hel. 1527. πάρα i.e. πάρεστι. *Is here.* 551) πολλῶν ἀκούων. *Hearing from many.* ἔν τε τῷ πάρος. Comp. τανῦν θ' 553. 553) ὁδοῖς ἐν ταῖσδ'. *On my way hither.* 555) σκευή. *Your attire,* i.e. being clad in rags. τὸ δύστηνον κára i.e. *sightless,* by which Creon knows him to be Œdipus. Comp. 285. 556) δηλοῦτον. Dual. These two things shew us that you are, who you are. 558) πόλεως προστροπὴν. *Supplication, request, of the city.* Genitive governed by προστροπὴν. Comp. εὐχαὶ θεῶν O. T. 239. ἐπέστης. *You have come hither.* 559) παραστάτις. *Attendant.* 560) δεινὴν—ἐγώ. *You would have said some terrible thing which I should shrink from doing,* i.e. it must be something terrible indeed if I should shrink from doing it. Comp. 1579. ξυντομωτάτως μὲν ἂν τύχοιμι λέξας Οἰδίπουν ὀλωλότα. With the optative ἐξαφισταίμην comp. 1172.

- λέξας ὁποίας ἐξαφισταίμην ἐγώ.
 ὥς οἶδά γ' αὐτὸς ὥς ἐπαιδεύθην ξένος,
 ὥσπερ σύ, χῶς τις πλείστ' ἀνὴρ ἐπὶ ξένης
 ἤθλησα κινδυνεύματ' ἐν τῷ μῶ κάρᾳ,
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὔριον
 οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.
 Οἰ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρήκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι. 570
 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς
 καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
 εἰπεῖν ἃ χρήζω, χῶ λόγος διοίχεται.
 Θη. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575
 Οἰ. δώσων ἱκάνω τοῦμὸν ἄθλιον δέμας
 σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
 κέρδη παρ' αὐτοῦ κρεῖσσον' ἢ μορφὴ καλή.

καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι; 562) ὥς οἶδά
 γ'. For I know indeed. With the particle γε after ὥς comp. Eur.
 Hec. 346. ὥς ἔψομαί γε. αὐτὸς ὥς i.e. ὥς αὐτός. That I myself.
 ἐπαιδεύθην. Was brought up. 563) χῶς τις — ἤθλησα κιν-
 δυνεύματα i.e. καὶ ἤθλησα κινδυνεύματα ὥς τις πλείστα ἀνὴρ ἀθλή-
 σας. I have encountered as many dangers as any man ever did.
 ἐν τῷ μῶ κάρᾳ. In my own person. 565) ξένον γ' ὄντα.
 Being a stranger. ὑπεκτραποίμην μὴ οὐ συνεκσώζειν. Shrink from
 assisting to save. Comp. on O. T. 13. 567) ἔξοιδ' ἀνὴρ
 ὦν. That I am a man, i.e. mortal. Comp. Aj. 77. πρόσθεν οὐκ
 ἀνὴρ ὄδ' ἦν; τῆς ἐς αὔριον ἡμέρας. The morrow. 568) πλέον
 μοι μέτεστιν. I have no more dependence on. Comp. O. T. 630.
 σοῦ i.e. ἢ σοί. Comp. Ant. 74. ἐπεὶ πλείων χρόνος ὃν δεῖ μ' ἀρέ-
 σκειν τοῖς κάτω τῶν ἐνθάδε i.e. ἢ τοῖς ἐνθάδε. 569) τὸ σὸν
 γενναῖον—φράσαι. Your generosity, in a few words, has excused
 me from the necessity of saying more than a little. παρήκεν from
 παρήμι. Comp. 591. ὥστε μοι δεῖσθαι. So that it is necessary
 for me. δεῖσθαι appears to be used in an impersonal sense. 571)
 μ' ὅς εἰμι—εἰρηκῶς κυρεῖς. Comp. on O. T. 740. κάφ' i.e. καὶ
 ἀπό. 572) γῆς ὁποίας. For the genitive comp. on O. T. 151.
 εἰρηκῶς κυρεῖς. Have said. Comp. El. 1176. πρὸς τί τοῦτ' εἰπὼν
 κυρεῖς; 573) τὸ λοιπὸν οὐδὲν ἄλλο. There is nothing
 which remains for me besides. 574) διοίχεται. Is at an
 end. 577) δῶρον. As a gift. σπουδαῖον εἰς ὄψιν. Much to
 look at. τὰ δὲ κέρδη παρ' αὐτοῦ. The advantages. Comp. above

- Θη. ποῖον δὲ κέρδος ἀξιοῖς ἤκειν φέρων;
 Οι. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. 580
 Θη. ποίῳ γὰρ ἢ σὴ προσφορά δηλώσεται;
 Οι. ὅταν θάνω ἄν καὶ σύ μου ταφεὺς γένη.
 Θη. τὰ λοίσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
 ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.
 Οι. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται. 585
 Θη. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
 Οι. ὄρα γε μὴν. οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε.
 Θη. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ ἡμοῦ λέγεις;
 Οι. κεῖνοι κομίζειν κεῖσ' ἀναγκάζουσί με.
 Θη. ἀλλ' εἰ θέλοντάς γ' οὐδὲ σοὶ φεύγειν καλόν; 590
 Οι. ἀλλ' οὐδ', ὅτ' αὐτὸς ἠθελον, παρίεσαν.
 Θη. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

92. 579) ἀξιοῖς; *Do you profess?* 580) μάθοις ἄν. *Comp. on O. T. 95. που. Perhaps.* 581) ποίῳ γὰρ sc. χρόνῳ; *Why at what time?* ἢ σὴ προσφορά. *The advantage which you bring or offer.* δηλώσεται. *Shall be made manifest.* Future mid. in passive sense. *Comp. on O. T. 365.* 582) καὶ σύ. σὺ emphatic. 583) τὰ λοίσθι' αἰτεῖ τοῦ βίου. *You ask of me that which comes at the close of life.* τὰ δ' ἐν μέσῳ. *As for that which lies between.* With the accusative comp. 223. δι' οὐδενὸς ποιεῖ. *You make of no account.* 585) ἐνταῦθα γάρ. *I do: for all things are centred for me in this* sc. τοῖς λοισθίοις τοῦ βίου. 586) ἀλλ' ἐν βραχεῖ—χάριν. *Well this favour which you ask lies in a small compass indeed.* ἐν βραχεῖ sc. οὖσαν. *El. 673. ἐν βραχεῖ συνθεῖς λέγω.* 587) ὄρα γε μὴν. *But observe.* οὐ σμικρὸς ἀγὼν ὅδε i.e. ὅδε (ὁ ἀγὼν) οὐ σμικρὸς ἀγὼν ἐστι. ἀγὼν is in the predicate. 588) πότερα—λέγεις; *Do you allude to what concerns your children (i.e. Polynices and Eteocles) or to what concerns me?* Is the difficulty you speak of anything which relates to your children, or does it relate to myself? ἢ ἡμοῦ i.e. ἢ τὰ ἡμοῦ. With the omission of the article before ἡμοῦ comp. 606. With πότερα in simple interrogation comp. 333. *Aj. 460. Phil. 1235.* With τὰ τῶν σῶν ἐκγόνων comp. 268. 589) κεῖνοι. *They (i.e. my children) are using compulsion to carry me thither.* The present is used because they were already doing this. κεῖσ'. To Thebes. 590) ἀλλ'—καλόν; *But what if, supposing them to wish it, it be not right for you to avoid it?* ἀλλ' εἰ. *Comp. Aesch. Suppl. 510. οὗτοι πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. Χορ. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσι; θέλοντάς γ'. If they wish it.* With οὐδὲ after εἰ comp. on O. T. 885. 591) ἀλλ' οὐδ'—παρίεσαν. *Nay, but they would not allow me.* 592) ὦ μῶρε, θυμὸς δ'. *Comp. on 332. οὐ ξύμφορον. Is not a convenient thing.* 593) μάθης μου. *Have heard what I have to*

- Οι. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
 Θη. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 Οι. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
 Θη. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 Οι. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 Θη. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς;
 Οι. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
 πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνω.
 Θη. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
 Οι. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα.
 Θη. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
 Οι. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 605
 Θη. καὶ πῶς γένοιτ' ἂν τὰμὰ κακείνων πικρά;
 Οι. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.

say. Comp. on 12. ἔα. *Let it alone.* 594) ἄνευ γνώμης. *Without knowledge.* 595) πρὸς κακοῖς κακά. *Evils upon evils.* 596) τὴν παλαιὰν ξυμφορὰν. *The original calamity*, i.e. the murder of Laius and the incestuous marriage of Œdipus with his mother. 597) τοῦτό γ'. *Emphatic. This.* 598) τὸ μείζον ἢ κατ' ἀνθρωπον. *Which is beyond the ordinary lot of mortals.* Comp. Xen. Mem. iv. 4. 24. βελτίονος ἢ κατ' ἀνθρωπον νομοθέτου δοκεῖ μοι εἶναι. Eur. Med. 675. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. 599) οὕτως ἔχει μοι. *This is my case.* 600) σπερμάτων. *Sons.* Comp. O. T. 1246. ἔστιν i.e. ἔξεστι. *It is permitted.* Comp. O. T. 824. καὶ μοι φυγόντι μή'στι τοὺς ἐμοὺς ἰδεῖν. 602) πῶς—δίχα; *But how could they send for you, so that you should live apart?* i.e. if you must live apart from them, how is it that they should send for you? πεμψαίαθ'. *Send for.* With this form of the third pers. plur. comp. δεξαίατο 44. πυθσίατο 921. γνωσσίατο O. T. 1274. ἐκωσσίατο Aesch. Pers. 360. 603) τὸ θεῖον στόμα. *The divine oracle.* 605) τῇδε πληγῇναι χθονί. *That they shall be defeated in this land.* Dat. of place. Comp. below 700. 606) τὰμὰ κακείνων i.e. καὶ τὰ ἐκείνων. *I and they.* Comp. 588. τὰ τῶν σῶν ἐκγόνων ἢ'μοῦ i.e. ἢ τὰ ἐμοῦ. 808. χωρὶς τὸ τ' εἰπεῖν πολλὰ καὶ τὰ καίρια i.e. τὸ τὰ καίρια. O. T. 626. τὸ γοῦν ἐμόν. ἀλλ' ἐξ ἴσου δεῖ κάμὸν i.e. καὶ τὸ ἐμόν. Eur. Phoen. 474. τοῦμόν τε καὶ τοῦδ' i.e. τὸ τοῦδε. Iph. Aul. 859. El. 273. Troad. 1154. γένοιτο πικρά. *Could become embroiled.* Comp. 614. τοῖς δ' ἐν ὑστέρω χρόνῳ τὰ τερπνὰ πικρὰ γίγνεται καὶθις φίλα. Aj. 1359. ἢ κάρτα πολλοὶ νῦν φίλοι καὶθις πικροί. 609)

φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος, 610
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
 καὶ πνεῦμα ταυτὸν οὔ ποτ' οὔτ' ἐν ἀνδράσιν
 φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται καὶ θις φίλα. 615
 καὶ ταῖσι Θήβαις εἰ τανῦν εὐήμερεϊ
 καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
 χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου. 620
 ἴν' οὐμὸς εὐδων καὶ κεκρυμμένος νέκυς
 ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς, χῶ Διὸς Φοῖβος σαφής.
 ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τὰ κίνητ' ἔπη,
 ἔα μ' ἐν οἷσιν ἡρξάμην, τὸ σὸν μόνον 625
 πιστὸν φυλάσσω· κοῦ ποτ' Οἰδίπουν ἐρεῖς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων

συγχεῖ. *Brings to nought.* 610) σώματος sc. ἰσχύς. 612)
 πνεῦμα ταυτὸν. *The same mind.* 613) βέβηκεν. *Is, exists.*
 Comp. Trach. 41. κείνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε. πρὸς πόλιν
 πόλει. *To city towards city.* With the dat. comp. 616. 616)
 εἰ. *Although, even if.* τανῦν. *At present.* εὐήμερεϊ καλῶς. *Are*
fairly tranquil. τὰ πρὸς σέ. *Their relations with you.* Comp. 613.
 Eur. Orest. 427. 618) τεκνοῦται. *Begets.* Mid. for active.
 ἰών. *As it goes on.* 619) ξύμφωνα δεξιώματα. *Harmonious*
pledges of faith. 620) δόρει. *By the sword.* δια-
 σκεδῶσιν i.e. διασκεδάσουσιν. *Will scatter to the winds.* ἐκ σμι-
 κροῦ λόγου. *On a small pretence.* δόρει. Dative as from a form
 δόρος δόρεος. Comp. 1313. 1386. Plur. δόρη Eur. Rhes. 274.
 621) ἴνα. *Where, i.e. in the place of conflict.* 622) ψυ-
 χρός—θερμόν. Comp. Ant. 88. θερμὴν ἐπὶ ψυχροῖσι καρδίαν
 ἔχεις. *πίεται.* With fut. signif. *Will drink up.* Trach. 1055.
 ἐκ δὲ χλωρὸν αἷμά μου πέπωκεν ἤδη. 623) χῶ Διὸς sc. υἱός.
 With the ellipsis comp. Aj. 172. Ταυροπόλα Διὸς Ἀρτεμῖς. Ib.
 ἃ Διὸς ἀλκίμα θεός. 450. ἡ Διὸς γοργῶπις ἀδάματος θεά. 952.
 Ζηνὸς ἡ δεινὴ θεὸς Παλλὰς. Ant. 825. σαφής. *True.* Comp. O. T.
 390. ποῦ σὺ μάντις εἶ σαφής; Ib. 1011. ταρβῶν γε μή μοι Φοῖβος
 ἐξέλθῃ σαφής. 624) ἀλλ' οὐ γὰρ—ἔα μ'. Comp. O. T.
 1410. τὰ κίνητα. *That which had better not be uttered.* Comp.
 Ant. 1060. ὄρσεις με τὰ κίνητα διὰ φρενῶν φράσαι. 625) ἔα
 μ' ἐν οἷσιν ἡρξάμην i.e. ἔα με ἐν τούτοις ἐν οἷς ἡρξάμην. *Let me*
stop at those things with which I began. 626) τὸ σὸν πι-

- τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
 Χο. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
 γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
 Θη. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλαι
 τοιοῦδ', ὅτῳ πρῶτον μὲν ἢ δορυξενος
 κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία;
 ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
 γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει. 635
 ἀγὼ σεβισθεὶς οὐποτ' ἐκβαλῶ χάριν
 τὴν τοῦδε, χώρα δ' ἔμπαλιν κατοικιῶ.
 εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μῖμνεν, σέ νιν
 τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
 τόδ' ἡδύ, τούτων, Οἰδίπου, δίδωμί σοι 640
 κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
 Οι. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

στόν. *Your pledge* sc. of protection. Comp. 565. 630) ὡς τελῶν (i.e. τελέων) ἐφαίνετο. Comp. Aj. 326. καὶ δηλὸς ἐστὶν ὡς τι δρασείων κακόν. 631) ἐκβάλαι. *Refuse, cast away*. Comp. 636. οὐποτ' ἐκβαλῶ χάριν τὴν τοῦδε. O. T. 611. φίλον ἐσθλὸν ἐκβαλεῖν. 632) ὅτῳ—ἐστία; Theseus alludes to the existence of a public alliance between himself and the Thebans, in virtue of which Oedipus had a claim to be received on terms of mutual hospitality by the Athenians. That such an alliance existed at this time appears from 606. 616. seqq. The ἐστία or *hearth* was considered as the inviolable seat of hospitality. δορυξενος, i.e. *a friend of the spear*, means properly one who had formed a warlike alliance with another. Subsequently the word appears to have been applied to any one who was bound by any engagement of mutual alliance or hospitality, as in El. 46. ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων. Comp. Aesch. Ag. 880. τρέφει γὰρ αὐτὸν εὐμενὴς δορυξενος Στρόφιος ὁ Φωκεύς. Choeph. 562. ξένος τε καὶ δορυξενος δόμων. δορυξενος ἐστία. The word is used as an adjective also in Aesch. Choeph. 914. οὔτοι σ' ἀπέρριψ' ἐς δόμους δορυξένους. κοινὴ. *Public*: as contrasted with a mere private alliance. παρ' ἡμῖν. *Us Athenians*. 634) ἱκέτης δαιμόνων. *A suppliant to the goddesses*, i.e. the Furies. 635) δασμὸν οὐ σμικρὸν τίνει. *He pays no small tribute*, i.e. he brings no small profit. Comp. 287. 636) σεβισθεὶς. *Respecting*. ἐκβαλῶ. Comp. 631. ἔμπαλιν. *On the contrary*. 638) ἐνθάδ' i.e. In Colonus. 640) τόδ' i.e. στείχειν μετ' ἐμοῦ. τούτων—κρίναντι. *Choosing one of these*. Comp. O. T. 640. δράσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν. 641) τῇδε γὰρ ξυνοίσομαι. *For thus*, i.e. whichever way you decide, *I shall comply with your request*. 642) τοῖσι τοιούτοισιν. *Such*

- Θη. τί δῆτα χρήξεις; ἡ δόμους στείχειν ἐμούς;
 Οι. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,
 Θη. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
 Οι. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.
 Θη. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
 Οι. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.
 Θη. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.
 Οι. οὗτοι σ' ὑφ' ὅρκου γ' ὥς κακὸν πιστώσομαι. 650
 Θη. οὐκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 Οι. πῶς οὖν ποιήσεις; Θη. τοῦ μάλιστ' ὅκνος σ' ἔχει;
 Οι. ἤξουσιν ἄνδρες Θη. ἀλλὰ τοῖσδ' ἔσται μέλον.
 Οι. ὄρα με λείπων Θη. μὴ δίδασχ' ἃ χρή με δρᾶν.
 Οι. ὀκνοῦντ' ἀνάγκη. Θη. τοῦμὸν οὐκ ὀκνεῖ κέαρ. 655
 Οι. οὐκ οἶσθ' ἀπειλὰς Θη. οἶδ' ἐγὼ σε μή τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
 θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν

men i.e. as Theseus. With διδοίης εὖ comp. O. T. 1081. 644)
 εἴ μοι θέμις γ' ἦν. Yes, if it were lawful for me. 647)
 μέγ'—συνουσίας. That would be to tell us of a great advantage
 from your being here with us. 648) εἰ σοί γ'—μοι. Yes, if
 on your part that which you promise shall be kept by your doing it
 to me. Comp. Aesch. Prom. V. 534. ἀλλὰ μοι τόδ' ἐμμένοι καὶ
 μήποτ' ἐκτακείη. τελοῦντί μοι. μοι is the dative governed by
 τελοῦντι. 649) τὸ τοῦδέ γ' ἀνδρός. As far as I am con-
 cerned. τοῦδέ γ' ἀνδρός i.e. ἐμοῦ. Comp. on O. T. 1018. οὐ
 σε μὴ προδῶ. I will not betray you. With οὐ μὴ followed by
 2 aor. subj. comp. O. C. 450. Phil. 103. Trach. 621. 1190. Aj.
 83. 421. El. 42. 1029. 650) ὑφ' ὅρκου γ'—πιστώσομαι.
 Bind by oath. Comp. Phil. 811. οὐ μὴν σ' ἐνορκον γ' ἀξιῶ θέσθαι.
 651) οὐκουν—φέροις. Well, you would not gain more by an oath
 than by my word. πέρα γε. More. 652) τοῦ i.e. τίνος, ὅκνος.
 The fear of what? 653) ἤξουσιν ἄνδρες sc. Thebans.
 There will come men sc. to carry me away. τοῖσδ' sc. the
 Chorus, whom Theseus had ordered to protect Oedipus. Comp.
 639. ἔσται μέλον. It shall be their care sc. to prevent it. 654)
 ὄρα με λείπων sc. ὅπως ἐκείνοι μὴ ἀπάξουσίν με. Beware if you
 leave me. 655) ὀκνοῦντ' ἀνάγκη sc. με διδάσκειν. Through
 fear I cannot help it. 656) οὐκ οἶσθ' ἀπειλὰς sc. ἃς ἀπει-
 λούσι. οἶδ' ἐγὼ σε μή τινα—ἀπάξοντα. What I know is that no
 one shall carry you away. 657) πρὸς βίαν ἐμοῦ. In spite
 of me. Comp. Aj. 1327. πρὸς βίαν θάψειν ἐμοῦ. 658) πολ-
 λαὶ ἀπειλαὶ—κατηπείλησαν i.e. πολλοὶ ἀπειλοῦντες κατηπεί-
 λησαν. Many have in anger uttered many idle threats. πολλὰ δὴ.

- αὐτοῦ γένηται, φρούδα τὰπειλήματα. 660
 κείνοις δ' ἴσως κεί δειν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἷδ' ἐγώ, φανήσεται
 μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
 θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε σε· 665
 ὅμως δὲ κἄμοῦ μὴ παρόντος οἷδ' ὅτι
 τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
 Χο. εὐίππου, ξένε, τᾶσδε χώρας 670
 ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
 τὸν ἀργῆτα Κολωνόν, ἐνθ'
 ἅ λήγεια μινύρεται
 θαμίζουσα μάλιστ' ἀηδῶν
 χλωραῖς ὑπὸ βάσσαις,
 τὸν οἰνῶπ' ἀνέχουσα κισσόν

Comp. O. T. 66. 660) αὐτοῦ γένηται. *Returns to itself*. φρούδα sc. ἐστί. *These threats are gone*. 661) ἐπερρώσθη sc. ὁ νοῦς. *Has been emboldened*. 662) τῆς σῆς ἀγωγῆς. *About carrying you thither*. With the genitive comp. on 355. 663) τὸ δεῦρο πέλαγος. *The sea which they must pass to come hither*. A metaphorical mode of speech: they will be deterred from coming by the difficulty of the enterprise. 664) κἄνευ τῆς ἐμῆς γνώμης. *Even without my so thinking*, i.e. without the assurance I have given you. Φοῖβος εἰ προὔπεμψε σε. *If Phœbus has directed you hither*; for that in itself is enough. 666) ὅμως δέ. *But still*, i.e. though the protection of Phœbus is enough, *even my name, although I am not present, will protect you from suffering harm*. Theseus now leaves Œdipus. 668) εὐίππου. *Famous for its horses*. ἔπαυλα. *Pasturages*. Comp. O. T. 1138. τὰμά τ' εἰς ἔπαυλ' ἐγὼ ἤλαυνον. Hence generally *country-regions*. τὰ κράτιστα γᾶς. *The best in the country*, i.e. the very best. γᾶς being closely joined with κράτιστα is followed by another genitive, sc. εὐίππου χώρας. Comp. 1661. τὸ νερτέρων εὖνον διαστὰν γῆς ἀλάμπτον βάθρον. Phil. 489. τὰ Χαλκώδοντος Εὐβοίας σταθμά. Trach. 1191. τὸν Οἴτης Ζηνὸς ὑψιστον πάγον. Ant. 1204. λιθόστρωτον κόρης νυμφεῖον Ἄιδου. 670) ἀργῆτα. *White*: from its white chalky soil; which is said by Columella (v. 8.) to be the most favourable for the growth of olives. 672) θαμίζουσα. *Oft resorting thither*. μινύρεται. *Sings plaintively*. Æsch. Ag. 16. ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ. Ib. 1165. μινυρὰ θρεομένας. 673) χλωραῖς ὑπὸ βάσσαις. *Amidst the green glades*. 674) τὸν οἰνῶπα—κισσόν. *The dark-coloured ivy*. Plin. xvi. 34. *Est enim candida et nigra edera, tertiaque quæ vocatur helix*. It is the second of these species which is here meant. ἀνέχουσα. *Frequenting*. With ἀνέχειν, *to hold in honour, prefer beyond others*, comp. Aj. 212. Eur. Hec.

καὶ τὰν ἄβατον θεοῦ 675
φυλλάδα μυριόκαρπον ἀνάλιον
ἀνήνεμόν τε πάντων
χειμώνων· ἔν' ὁ βακχιώτας
αἰεὶ Διόνυσος ἐμβατεύει
θείαις ἀμφιπολῶν τιθήναις. 680
θάλλει δ' οὐρανίας ὑπ' ἄχνας
ἀντιστρ. α'.
ὁ καλλιβοτρυν κατ' ἡμαρ αἰεὶ
νάρκισσος, μέγαλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὃ τε
χρυσανγῆς κρόκος· οὐδ' αὔπνοι 685
κρῆναι μινύθουσιν
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἡματι
ὠκυτόκος πεδίων ἐπινίσσεται
ἀκηράτῳ ξὺν ὄμβρῳ
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροὶ νιν ἀπεστύγησαν, οὐδ' *

123. 676) φυλλάδα. *A grove*. Comp. Trach. 754. *ἐνθα* πατρὶφ Διὶ βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα. With the collocation of the adjectives after φυλλάδα comp. O. T. 1199. Phil. 394. μυριόκαρπον. *Of many fruit-bearing trees*. 677) ἀνήνεμον πάντων χειμώνων. *Not disturbed by storms*. Comp. O. T. 190. ἄχαλκος ἀσπίδων. 678) ὁ βακχιώτας Διόνυσος. *The Bacchanal Dionysus*. Bacchus is thus styled O. T. 1105. ὁ βακχείος θεός. 679) ἐμβατεύει. *Walks*. Comp. O. T. 825. 680) ἀμφιπολῶν. *Going about among*. Comp. περιπολοῦντα O. T. 1254. The dative after ἀμφιπολῶν is unusual. With τιθήναις comp. Eur. Cycl. 4. Νύμφας ὀρείας ἐκλιπὼν ὥχου τροφούς. Diodor. Sic. iv. 2. τραφέντα αὐτὸν ὑπὸ τῶν Νυμφῶν ἐν τῇ Νύσῃ φασὶν εὐρετὴν τοῦ οἴνου γενέσθαι. 681) οὐρανίας ὑπ' ἄχνας. *By the dew of heaven*. 682) κατ' ἡμαρ αἰεὶ. *Ever daily*. Comp. Phil. 797. πῶς αἰεὶ καλούμενος οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε; Eur. El. 145. οἷς αἰεὶ τὸ κατ' ἡμαρ διέπομαι. Troad. 392. αἰεὶ κατ' ἡμαρ σὺν δάμαρτι καὶ τέκνοις ὥκουν. 684) μέγαλαιν θεαῖν sc. Δημήτηρ καὶ Κόρη. *Ceres and Proserpine*. ἀρχαῖον στεφάνωμα. The partiality of Proserpine for the crocus is alluded to by Hom. Hymn. in Cerer. 428. Pausanias ix. 31. 6. 687) νομάδες. *Wandering*, i.e. flowing over the fields. 688) ἐπ' ἡματι. *Day by day*. 689) ἐπινίσσεται sc. ὁ Κήφισος. *It flows over the plains*. 689) ἀκηράτῳ ξὺν ὄμβρῳ. *With its unpolluted water: irrigating it as with rain*. 691) στερνούχου χθονός. *Of the earth's bosom*. Comp. Hesiod. Theog. 117. γαῖ' εὐρύστερνος. 692) νιν. *Colonus*. ἃ χρυ-

ἄ χρυσάνιος Ἀφροδίτα.

ἔστιν δ' οἶον ἐγὼ γὰρ Ἀσίας οὐκ ἔπακούω, στροφή β'.

οὐδ' ἐν τῇ μεγάλῃ Δωρίδι νά- 695

σῳ Πέλοπος πώποτε βλαστὸν

φύτευμ' ἀχείρωτον αὐτόποιον

ἐγχείων φόβημα δαίτων,

ὃ τᾷδε θάλλει μέγιστα χώρα, 700

γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·

τὸ μὲν τις οὐ νεαρὸς οὔτε γήρα

σημαίνων ἀλιώσει χερὶ πέρ-

σας· ὃ γὰρ αἰὲν ὁρῶν κύκλος

λεύσσει νιν Μορίου Διός, 705

σάνιος. *Of the golden reins.* 694) οἶον γὰρ Ἀσίας οὐκ ἔπακούω. *Such as I hear not of as belonging to the land of Asia.* 695) Δωρίδι νάσῳ Πέλοπος i.e. *the Peloponnesus.* Δωρίδι. *Comp. Thucyd. ii. 12. Δωριῆς ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον. βλαστὸν. To have sprung.* 697) ἀχείρωτον. *Not to be overcome, i.e. rooted up, by violence.* *Comp. 702. αὐτόποιον. Self-growing, indigenous.* 698) ἐγχείων φόβημα δαίτων. *The terror of hostile spears, which hostile spears are afraid to touch.* 700) τᾷδε χώρα. *Dative of place. Comp. above 605. μέγιστα. Most abundantly.* 701) παιδοτρόφου. *Prolific, self-propagating.* The olive was indigenous at Athens, and was held to be sacred and indestructible; hence Athens is called τὸν ἐλαιοφόρον ὄχθον *Eur. Herc. Fur. 1178. Comp. Ion 1481. γλαυκῆς. Blue. Comp. Eur. Troad. 797. ἵν' ἐλαίας πρῶτον ἔδειξε κλάδον γλαυκᾶς Ἀθήνα.* 702) τὸ μὲν. *This indeed.* τὸ for τοῦτο sc. φύλλον. *Comp. on O. T. 200. οὐ—οὔτε. Comp. on 450. νεαρὸς. Young.* This has been supposed to allude to Xerxes, who, according to Æschylus, was young when he invaded Attica. *Comp. Pers. 782. Ξέρξης δ' ἐμὸς παῖς ὦν νέος νέα φρονεῖ.* It is recorded by Herodotus viii. c. 55. that when the sacred olive in the Acropolis had been burnt by the Persian invaders, it was found on the second day after to have sprung up afresh to the height of a cubit. 703) γήρα σημαίνων. *Commanding in old age, i.e. an aged commander.* Supposed to refer to Archidamus, king of the Lacedæmonians, who was, as it appears from Thucyd. i. 80., old at the time when he commanded the invasion into Attica. It is recorded that the Lacedæmonians on this occasion, when ravaging the rest of the country, spared the sacred olives, being afraid of the curse denounced against anyone who should harm them. With σημαίνων, *commanding*, *comp. Homer, Il. α'. 289. πᾶσι δὲ σημαίνειν. Ib. 296. μὴ γὰρ ἔμοιγε σήμαιν'. ἀλιώσει. Shall injure.* 704) κύκλος. *Eye. Comp. O. T. 1270. Ant. 974. Phil. 1354.* 705) νιν. *It, sc. the olive. Μορίου Διός.*

χαῖ γλαυκῶπις Ἀθήνα.
 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, ὠ.β.
 δῶρον τοῦ μεγάλου δαίμονος, εἰ-
 πείν, * * αὔχημα μέγιστον, 710
 εὖιππον, εὖπωλον, εὐθάλασσον.
 ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
 τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,
 ἵπποισιν τὸν ἀκεστήρα χαλινὸν
 πρῶταισι ταῖσδε κτίσας ἀγυιαῖς. 715
 ἃ δ' εὐήρετμος ἔκπαυλ' ἁλία
 χερσὶ παραπτομένα πλάτα
 θρώσκει, τῶν ἑκατομπόδων
 Νηρήδων ἀκόλουθος.

Jupiter, the protector of the *μόρια* or sacred olives. They are said to have been called *μόρια* from the fate inflicted on Halirrhothius, son of Neptune, who was slain in attempting to cut down these olives. Etymolog. Mag. p. 590. 42. ἀπὸ τοῦ περὶ αὐτὸν μόρου, ὅτι ἀνῆρέθη κόπτων τὰς ἐλαίας, *μορία* ἐκλήθη. 706) γλαυκῶπις. The Homeric epithet of Minerva. 707) ματροπόλει τᾷδε. This mother-country, i.e. which gave me birth, sc. Attica: the inhabitants of which were styled *αὐτόχθονες*. Comp. 1480. εἴ τι γὰρ ματέρι τυγχάνεις ἀφεγγὲς φέρων. With the dative comp. on O. T. 381. αἶνον ἔχω—εἰπεῖν. I have another praise to tell. 709) τοῦ μεγάλου δαίμονος. Neptune. 711) εὖιππον—εὐθάλασσον. Making it great in horses, great in foals, great at sea. The epithets which belong properly to *ματρόπολις* are here applied to *αὔχημα*. 712) ὦ παῖ Κρόνου, σὺ γάρ. For thou, O child of Cronus. With this collocation of γάρ comp. that of δὲ 332. 713) εἰς τόδ' εἶσας αὔχημα. Hast placed it in this proud boast. εἶσας aor. 1. from ἔω. Comp. Hom. Il. δ'. 392. Ποσειδάν. Doric form of Ποσειδῶν. Comp. *παιὰν* for *παιὼν* O. T. 154. 714) ἵπποισιν τὸν ἀκεστήρα χαλινόν. The bridle which governs the horses. With the dative preceding the substantive to which it refers comp. Aj. 1167. ἔνθα βροτοῖς τὸν αἰμυνηστον τάφον εὐρώεντα καθέξει. Eur. Andr. 215. Θρήκην χιόνι τὴν κατάρρυτον. ἀκεστήρα. Curing their violence, governing. Comp. Pind. Olymp. xiii. 97. φίλτρον ἵππειον. Ib. 120. φάρμακον πρᾶν τείνων ἀμφὶ γένυ. 715) ταῖσδε ἀγυιαῖς sc. of Colonus. With the dative comp. 700. κτίσας. Having made or invented. Comp. Trach. 898. Aesch. Pers. 289. 716) ἃ εὐήρετμος ἁλία πλάτα. The swift-rowing oar of the sea. 717) χερσὶ παραπτομένα. Contracted from *παραπετομένα*. Gliding along in the hands sc. of the rowers. 718) θρώσκει. Bounds. τῶν ἑκατομπόδων. Of the hundred-footed Nereids, or sea nymphs, i.e. fifty, as having each two feet. The names of the daughters

- Αν. ὦ πλείστ' ἐπαίνοισ ἐυλογούμενον πέδον, 720
 νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.
 Οι. τί δ' ἔστιν, ὦ παῖ, καινόν; Αν. ἄσσον ἔρχεται
 Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πόμπων, πάτερ.
 Οι. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
 φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725
 Χο. θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
 τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

of Nereus are given by Hesiod. Theog. 240-262. Ib. 263. αὐται μὲν Νηρήος ἀμύμονος ἐξεγένοντο κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι. 720) πλείστ'—εὐλογούμενον. *Very much renowned.* Comp. Electr. 1326. ὦ πλείστα μῶροι. πέδον. Referring to Attica generally. 721) νῦν σοι—δεῖ. With the dative after δεῖ comp. Xenoph. Anab. iii. 4. 35. εἰάν τις θόρυβος γίγνηται, δεῖ ἐπιστάξαι τὸν ἵππον τῷ Πέρσῃ ἀνδρί. τὰ λαμπρὰ ταῦτα ἔπη. *These praises which the Chorus have now uttered.* φαίνειν. *To make good.* Comp. Trach. 239. εὐκατὰ φαίνων. 723) ὃδε i.e. ὧδε. 724) ἐξ ὑμῶν. *By your aid.* φαίνοιτ' ἂν i.e. φανήσεται. Comp. on O. T. 95. τέρμα τῆς σωτηρίας. *The consummation of my safety.* Comp. Eur. Orest. 1343. σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνῃ. 726) εἰ. *Although.* Comp. 616.

Thou art come, O stranger, to the regions of this country famed for horses, the noblest of the land,—to the white Colonus, where the shrill nightingale oft resorting sings plaintively amidst the green glades, inhabiting the dark-faced ivy, and the untrodden grove of the god, with its myriad fruits, sunless, unhurt by any storms: where the Bacchanalian god always walks, accompanying his divine nurses. And the narcissus with its fair clusters flourishes by the heavenly dew, the ancient chaplet of the great Goddesses, and the bright yellow crocus: nor do the sleepless wandering fountains of the streams of Cephissus fail, but ever day by day fertilising it flows over the surface of the earth's bosom with its pure shower: neither do the dances of the Muses dislike it, nor Venus with her golden reins.

There is too a plant such as I hear not of as belonging to the land of Asia, nor as ever having sprung in the great Dorian island of Pelops, indestructible, self-grown, the terror of hostile spears; which blooms abundantly in this land, the leaf of the blue child-nourishing olive, It indeed neither any youthful nor aged commander shall destroy, uprooting it with his hand: for the ever-seeing eye of the Morian Jupiter looks on it, and the blue-eyed Minerva.

I have too another subject of praise to speak of concerning this my mother-country, the gift of the great God, its greatest boast, as famed for horses, famed for foals, famed on sea. O child of Cronus, it was thou, O King Poseidon, who didst place it in this proud boast, having set up first in these streets the curb which governs the horses. And the well-rowing oar of the sea bounds wondrously

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὀρώ τιν' ὑμᾶς ὀμμάτων εἰληφότας
 φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου, 730
 ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθεῖς, ἐπεὶ
 γέρον μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην 735
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἑνὸς στεῖλαντος, ἀλλ' ἀνδρῶν ὑπο
 πάντων κελευσθεῖς, οὔνεχ' ἦκέ μοι γένει
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγώ,
 ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,

as it glides along in the hands, accompanying the Nereids of the hundred feet.

729) ὀμμάτων—φόβον. *Fear, as shewn by your looks*: affrighted looks. εἰληφότας. *Conceived*. 730) νεωρῇ. *Recent*. τῆς ἐμῆς ἐπεισόδου. *On account of my coming*. Comp. on O. T. 48.
 731) ὃν sc. ἐμέ, to be supplied from ἐμῆς. ἀφῆτ'. *Utter*. ἔπος κακόν. *Any ill word*. 732) δρᾶν τι. *To do any harm*.
 733) ἐπίσταμαι ἦκων. *I know that I am come*. 734) εἴ τιν'. With the attraction of τινὰ for τις comp. Aj. 487. ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυγ πατρός, εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν. 735) τηλικόσδ'. *Being of such an age*: i.e. being qualified by my age for such a mission. 737) ἐξ ἑνὸς στεῖλαντος. *By one having sent me*, i.e. not sent by one only. 738) οὔνεχ' ἦκέ μοι γένει. *Because it came upon me, by being related to him*.
 739) εἰς πλείστον πόλεως. *Most of all the city*. 740) κλύων ἐμοῦ. *Hearkening to me*, i.e. obeying. Comp. ἀκούοντας 172. Ant. 64. 742) ἐκ δὲ τῶν. *Of these*. τῶν for τούτων. Comp. on O. T. 200. Eur. Alc. 264. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. 743) πλείστον κάκιστος. *The very basest*. With this double superlative comp. Phil. 631. τῆς πλείστον ἐχθίστης ἐμοὶ κλύοιμ' ἐχίδνης. Eurip. Med. 1323. μέγιστον ἐχθίστη γύναι. Alcest. 790. τὴν πλείστον ἡδίστην θεῶν Κύπριν. 744) ἀλγῶ sc. μάλιστα, to be repeated from 742. τοῖσι σοῖς κακοῖς.

- ὀρών σε τὸν δύστηνον, ὄντα μὲν ξένον, 745
 αἰεὶ δ' ἀλήτην καπὶ προσπόλου μιᾶς
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κára 750
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦτιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὧ τάλας ἐγώ,
 ὠνειδισ' εἰς σὲ κάμῃ καὶ τὸ πᾶν γένος;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ γιν 755
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως
 εἰπών. ἐπαξία γάρ. ἢ δ' οἴκοι πλέον
 δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός. 760
 Οι. ὦ πάντα τολμῶν καπὸ παντὸς ἄν φέρων
 λόγου δικαίου μηχανήμα ποικίλον,

With the dative comp. Ant. 468. Electr. 1201. Æsch. Prom. V. 288. ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ. 746) καπὶ προσπόλου μιᾶς—χωροῦντα. *Resting on the support of one single attendant.* Comp. 148. 747) τὴν i.e. ἣν. Comp. on O. T. 1055. 749) ὅσον i.e. ἐς ὅσον. Comp. Xen. Hier. i. 11. ἔρχονται εἰς πόλεις, ἃς (i.e. εἰς ἃς) ἄν βούλωνται. Eur. Hippol. 470. ἐς δὲ τὴν τύχην πεσοῦσ' ὅσῃν σύ. 751) πτωχῷ διαίτη. *With begged food*, i.e. begging her food. τηλικούτος. Masculine for feminine. Comp. Electr. 614. ἦτις τοιαῦτα τὴν τεκοῦσαν ὕβρισην καὶ ταῦτα τηλικούτος; γάμων ἔμπειρος. *Married.* 752) τοῦτιόντος (i.e. τοῦ ἐπιόντος) ἀρπάσαι. *To be ravished by any comer.* Comp. O. T. 393. 753) ἄθλιον τοῦνειδος. *Is not the reproach a sad one which I have made?* With the article in τοῦνειδος comp. O. T. 526. Eur. Iph. A. 305. καλὸν γέ μοι τοῦνειδος ἐξωνειδίσας. 755) ἀλλ' οὐ γὰρ—σύ κρύψον. Comp. on 624. τὰμφανῇ. τὰ ἐμφανῇ. γιν sc. τὰμφανῇ. 757) θελήσας. *By consenting.* ἄστυ sc. τὸ σὸν πατρώον. Comp. 297. 758) τὴν πόλιν φίλως εἰπών. *Bidding a friendly adieu to this city.* 759) ἢ οἴκοι sc. πόλιν. *Your own city.* πλέον δίκη. *More justly.* 760) σέβοιτ' ἄν. *Would be revered.* An unusual use of the passive of σέβω. 761) ἀπὸ παντὸς ἄν φέρων i.e. ὅς ἄν φέροις. *Who would derive from every source.* Comp. 807. ὅστις ἐξ ἅπαντος εὖ λέγει. With ἄν φέρων comp. O. T. 11. Eur. Rhés. 80. Iph. Aul. 96. 762) λόγου—ποικίλον. *A cunning contrivance of a just argument*, i.e. who would make it appear that whatever you seek to persuade me has just reasons

τί ταῦτα πειρᾷ καί με δεύτερον θέλεις
 ἐλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς ;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος,
 καὶ τοῦν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότ' ἐξεώθεις κᾶξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
 νῦν τ' αὖθις, ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τοσαύτη τέρψις ἄκοντας φιλεῖν, 775
 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέρει·
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις ; 780

for its adoption. 763) τί ταῦτα πειρᾷ; ταῦτα i.e. οὕτως.
Why do you thus tempt me? καί με—ἀλούς; *And seek to catch*
me again in toils, in which, being taken, I should grieve exceed-
ingly, sc. as being thus deprived of the protection promised me
by Athens. δεύτερον. On this second occasion. 764) ἐλεῖν
 ἐν οἷς i.e. ἐν τούτοις ἐν οἷς. Comp. 625. 765) πρόσ-
 θεν τε γάρ answers to νῦν τ' αὖθις 772. οἰκείοις κακοῖς. *Which*
I had brought on myself. Comp. Aj. 260. τὸ γὰρ ἐσλεύσσειν οἰκεία
 πάθη, μηδενὸς ἄλλου παραπράξαντος, μεγάλας ὀδύνας ὑποτείνει.
 766) νοσοῦνθ'. With the dative comp. Aj. 207. θολερῶκεῖται χεῖμωνι
 νοσήσας. Trach. 544. νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ. 767)
 θέλοντι. *When I wished it.* προσθέσθαι χάριν. *To confer upon me*
this favour. 768) μεστὸς ἦν θυμούμενος. *My anger was sated.*
 Comp. 438. 769) τοῦν (τὸ ἐν) δόμοισιν ἦν διαιτᾶσθαι i.e.
 τὸ διαιτᾶσθαι ἐν δόμοισι. 771) τὸ συγγενὲς τοῦτο. *This*
relationship of which you speak. Comp. 738. 773) ξυνοῦσαν
 εὖνουν. *Treating me with friendship.* 774) μετασπᾶν. *To drag*
me away. σκληρὰ μαλθακῶς λέγων. Comp. 782. λόγῳ μὲν ἐσθλὰ
 τοῖσι δ' ἔργοισιν κακά. 775) καίτοι. *Yet surely.* τοσαύτη sc. μόνον. *For this*
ellipse comp. O. T. 1191. ἄκοντας. *Against their will.* 776)
 λιπαροῦντι μὲν τυχεῖν. *When entreating the favour.* 779)
 ὅτ'—φέρει. *When the favour in nowise confers any obligation.*
 780) ματαίου sc. οὔσης. With μάταιος used as feminine comp.
 Trach. 888. For ἄρα in the sense of ἄρ' οὐ comp. O. T. 822. Aj.

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἵν' εἰς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
 κακῶν ἄνατος τῶνδ' ἀπαλλαχθῇ χθονός.
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
 χθονὸς λαχεῖν τοσοῦτον ἐνθανεῖν μόνον. 790
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῷ γ', ὅσῳ περ καὶ σαφεστέρων κλύω
 Φοίβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμῳσιν· ἐν δὲ τῷ λέγειν 795
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς

277. 1282. Electr. 614. 816. 781) καὶ σύ. *You in fact.*
 προσφέρεις. *propose.* 783) φράσω. *I will explain it.* 785)
 πάραυλον οἰκίσῃς. *Place me somewhere near you, i.e. in the*
neighbourhood. Comp. above 399. 786) πόλις δέ σοι—ἀπαλ-
 λαχθῇ. *And that your city may escape.* Comp. El. 1002. ἄλυπος
 αἴτης ἐξαπαλλαχθήσεται. κακῶν ἄνατος τῶνδε χθονός. *Unharm-
 ed by these evils of the land, i.e. which threaten your land.* τῶνδε. Alluding
 to the evils referred to by Oedipus 605. 621. and which Oedipus
 supposes Creon to have in his thoughts. 787) οὐκ ἔστι σοι
 ταῦτα. *This cannot be yours.* ἐκεῖ. *In Thebes.* 788) ἀλά-
 στωρ οὐμός. *My avenging spirit.* χώρας ἐνναίων. *Dwelling in the*
land. With the genitive after ἐνναίων comp. 400. O. T. 825. Aj.
 1274. Eur. Phœn. 451. 790) τοσοῦτον ἐνθανεῖν i.e. ὥστε
 ἐνθανεῖν. Comp. a similar sentiment Æsch. Sept. c. Th. 731. χθόνα
 ναίειν διαπήλας ὅποσαν καὶ φθιμένοισιν κατέχειν. 791) ἄμεινον
 φρονῶ; *Don't I understand better than you the state of things in*
Thebes? 792) πολλῷ γ'. *Aye surely!* σαφεστέρων. *More*
true. Comp. 623. 794) ὑπόβλητον. *False, pretended,*
counterfeit. Comp. Aj. 187. εἰ δ' ὑποβαλλόμενοι κλέπτουσι μύθους
 οἱ μεγάλοι βασιλῆς. Ib. 481. οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας. 795) στόμῳσιν. *Sharpness of speech.* ἐν δὲ τῷ
 λέγειν. *But by your speaking.* 796) κάκ' ἂν λάβοις τὰ
 πλείον' ἢ σωτήρια. *You will get more harm than good.* Comp.
 Ant. 313. ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς πλείονας ἀτωμένους
 ἴδοις ἂν ἢ σεσσωμένους. 797) ἀλλ'. *But, i.e. it is useless*
saying more. οἶδα γάρ σε ταῦτα μὴ πείθων. *I know that I am not*

- οὐδ' ὧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.
- Κρ. πότερα νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σὰ 800
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
- Οι. ἐμοὶ μὲν ἐστ' ἡδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἴ μήτε τούσδε τοὺς πέλας.
- Κρ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
- Οι. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
- Κρ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
- Οι. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
- Κρ. οὐ δὴθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810
- Οι. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσε' ἐφορμῶν ἐνθα χρὴ ναίειν ἐμέ.
- Κρ. μαρτύρομαι τούσδ', οὐ σέ. πρὸς δὲ τοὺς φίλους

convincing you. Comp. on O. T. 1409. 799) οὐδ' ὧδ' ἔχοντες. *Not even in my present state.* εἰ τερποίμεθα. *If I am content with it.* Comp. Electr. 354. οὐ ζῶ; *κακῶς μὲν, οἶδ', ἐπαρκούντως δέ μοι.* 800) δυστυχεῖν—σαυτοῦ; *Do you think that I am a loser in respect of what you say, or rather you as regards your own words?* i.e. Do you think the consequences of your present obstinacy will recoil on me, or rather upon yourself? 801) σ' emphatic with elision. Comp. O. T. 64. ἐν τῷ νῦν λόγῳ. *In what you are now saying.* Comp. 795. ἐν δὲ τῷ λέγειν. 803) τούσδε τοὺς πέλας. The Chorus. 804) φανεῖ φύσας φρένας. *Will appear to have got wisdom.* Comp. Electr. 1462. μηδὲ πρὸς βίαν ἐμοῦ κολαστοῦ προστυχῶν φύση φρένας. 805) λῦμα τῷ γήρᾳ τρέφει; *Live as a disgrace in your old age?* With τῷ γήρᾳ comp. 702. γήρᾳ σημαίνων. 807) ἐξ ἅπαντος εὖ λέγει. *Speaks plausibly on every argument.* Comp. 761. Ant. 312. οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν. 808) χωρὶς sc. ἐστί. *It is a different thing.* καὶ τὰ καίρια i.e. καὶ τὸ τὰ καίρια εἰπεῖν. Comp. Aesch. Prom. V. 927. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα. Eur. Alcest. 528. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται. Creon means, Perhaps not: for a man may have many things to say, as you suggest, and yet not speak to the purpose. 809) ὥς δὴ σύ. Ironical. Alluding to what Creon has just said. *As if you forsooth are speaking briefly, and that to the purpose!* With the particles ὥς δὴ thus used comp. Aesch. Ag. 1633. ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει. Eur. Andr. 235. 810) οὐ δὴθ' ὅτῳ γε sc. λέγω ἐν καιρῷ. *Certainly not; at least in the opinion of one who has a mind like yours.* With the dative comp. O. T. 8. 811) πρὸ τῶνδε. *On behalf of these.* Comp. O. T. 10. 134. 812) φύλασσε' ἐφορμῶν. *Controlling me as to where I ought to*

- οἷ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτέ—
 Οι. τίς δ' ἄν με τῶνδε συμμάχων ἔλοι βία; 815
 Κρ. ἦ μὴν σὺ κἄνευ τῶνδε λυπηθεὶς ἔσει.
 Οι. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
 Κρ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
 Οι. οἴμοι. Κρ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 820
 Οι. τὴν παῖδ' ἔχεις μου; Κρ. τήνδε τ' οὐ μακροῦ
 χρόνου.
 Οι. ἰὼ ξένοι, τί δράσεται; ἦ προδώσετε,
 κοῦκ ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός;
 Χο. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἵργασαι. 825
 Κρ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
 Αν. οἴμοι τάλαινα, ποῖ φύγω; ποῖαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν; Χο. τί δρᾶς, ξένε;
 Κρ. οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
 Οι. ὦ γῆς ἀνακτες. Χο. ὦ ξέν', οὐ δίκαια δρᾶς.
 Κρ. δίκαια. Χο. πῶς δίκαια; Κρ. τοὺς ἐμοὺς ἄγω.
 Οι. ἰὼ πόλις. στροφή.
 Χο. τί δρᾶς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς
 βάσανον εἰ χερῶν. 835

reside. ἐφορμεῖν. *To blockade, or keep in check.* 814) οἷ' ἀνταμείβει ῥήματ'. *For the sort of words you use in replying.* ἣν σ' ἔλω ποτέ. *If I should ever get you in my power,* sc. δίκην δώσεις. *you shall suffer for them.* 815) τῶνδε συμμάχων, i.e. the Chorus. βία. *In spite of.* 816) κἄνευ τῶνδε. *Even without this,* i.e. without your being carried off. λυπηθεὶς ἔσει. *Will be grieved.* Comp. O. T. 1146. οὐ σιωπήσας ἔσει. Ant. 1067. ἀντιδούς ἔσει. 817) ποίῳ σὺν ἔργῳ. *As having done what?* ἀπειλήσας ἔχεις. Comp. on O. T. 577. 818) ἔπεμψα. *Have sent away,* sc. to Thebes. Comp. 430. 1274. 819) τὴν δ' sc. Antigone here. 820) οἰμώζειν from οἴμοι. Comp. μύζειν from μῦ, ὥζειν from ὦ. Aesch. Eum. 117. seqq. 821) οὐ μακροῦ χρόνου. *In no long time.* Comp. 397. 825) πρόσθεν, sc. in carrying off Ismene. 828) ποῖ φύγω; *Whither must I flee?* ποῖαν λάβω ἄρηξιν; *What help must I get?* 830) τοῦδ' ἀνδρός sc. οὔσης. τῆς ἐμῆς. *My own.* 831) γῆς ἀνακτες. The Chorus. Comp. 145. 835) εἰς βάσανον εἰ χερῶν. *You will come to a trial of hands,* i.e. you will try by main force which is the strongest. Comp. 1297. οὔτ' εἰς ἔλεγχον χειρὸς

- Κρ. εἴργου. Χο. σοῦ μὲν οὐ, τάδε γε μωμένον.
 Κρ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
 Οι. οὐκ ἡγόρευον ταῦτ' ἐγώ; Χο. μέθες χεροῖν
 τὴν παῖδα θάσσον. Κρ. μὴ 'πίτασσ' ἂ μὴ κρατεῖς.
 Χο. χαλᾶν λέγω σοι. Κρ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.
 Χο. προβᾶθ' ὦδε, βᾶτε βᾶτ', ἔντοποι. 841
 πόλις ἐναίρεται, πόλις ἐμά, σθένει.
 προβᾶθ' ὦδέ μοι.
 Αν. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
 Οι. ποῦ, τέκνον, εἴ μοι; Αν. πρὸς βίαν πορεύομαι.
 Οι. ὄρεξον, ὦ παῖ, χεῖρας. Αν. ἀλλ' οὐδὲν σθένω.
 Κρ. οὐκ ἄξεθ' ὑμεῖς; Οι. ὦ τάλας ἐγώ, τάλας.
 Κρ. οὐκ οὐκ ποτ' ἐκ τούτοιιν γε μὴ σκήπτροιν ἔτι
 ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
 ταχθεῖς τάδ' ἔρδω, καὶ τύραννος ὧν ὅμως,
 νίκα. χρόνῳ γάρ, οἷδ' ἐγώ, γνώσει τάδε,
 ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς οὔτε πρόσθεν εἰργάσω βία φίλων,
 ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται. 855

οὐδ' ἔργου μολών. 836) εἴργου. *Keep off.* τάδε γε μωμένον. *So long at least as this is your purpose.* 838) μέθες χεροῖν. *Let go from your grasp.* 839) ἂ μὴ κρατεῖς. *That in which you have no power.* With the accusative comp. O. T. 1522. πάντα μὴ βούλου κρατεῖν· καὶ γὰρ ἀκράτησας οὐ σοὶ τῷ βίῳ ξυνέσπετο. 840) χαλᾶν. *To loose your hold.* 841) ἔντοποι. The Chorus call on the other inhabitants of the place to come forward and help them. 842) σθένει. *By violence.* 844) μοι. Ethic dative. Comp. O. T. 2. 845) πρὸς βίαν. *By force.* Comp. O. T. 805. 847) ἐκ τούτοιιν γε σκήπτροιν. *Supported by these two staffs at least,* sc. Antigone and Ismene. Comp. Eur. Hec. 280. ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ. With the future after οὐ μὴ comp. 408. 850) ὑφ' ὧν ταχθεῖς. Comp. Phil. 6. ταχθεῖς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο. 851) καὶ τύραννος ὧν ὅμως. *King though I am.* With ὅμως comp. Aj. 15. κἂν ἀποπτος ἦς ὅμως. Trach. 1115. κλυθὶ μου νοσῶν ὅμως. Aesch. Sept. c. T. 712. πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως. Eur. Orest. 680. καὶ γὰρ σ' ἰκνοῦμαι καὶ γυνὴ περ οὐσ' ὅμως. 853) ὁθούνεκ'. *That.* Comp. O. T. 572. 1271. αὐτὸν δρᾶς. *Are doing to yourself.* πρόσθεν. Alluding to the ills which Oedipus had formerly inflicted on himself. 854) βία φίλων. Comp. 815. 855) ὀργῇ χάριν δούς. *Giving way to anger.* Comp. 1182. τῇ θ' αὐτοῦ φρενὶ χάριν

- Χο. ἐπίσχεσ αὐτοῦ, ξεῖνε. Κρ. μὴ ψαύειν λέγω.
 Χο. οὗτοι σ' ἀφήσω, τῶνδ' γ' ἐστερημένος.
 Κρ. καὶ μείζον ἄρα ρύσιον πόλει τάχα
 θήσεις. ἐφάψομαι γὰρ οὐ ταύταιν μόναιν. 859
 Χο. ἀλλ' ἐς τί τρέψει; Κρ. τόνδ' ἀπάξομαι λαβών.
 Χο. δεινὸν λέγεις. Κρ. ὥς τοῦτο νῦν πεπράξεται,
 ἦν μὴ μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
 Οι. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
 Κρ. αὐδῶ σιωπᾶν. Οι. μὴ γὰρ αἶδε δαίμονες
 θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, 865
 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
 πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.
 τοιγὰρ σὲ καὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἥλιος δοίη βίου
 τοιούτου οἶον καμὲ γηράναι ποτέ. 870

παρασχεῖν. 856) ἐπίσχεσ αὐτοῦ. *Stop there.* 857)
 τῶνδ' γ'. Antigone and Ismene. 858) καὶ μείζον—θήσεις.
You will cause your city to have to pay even a larger price for re-
demption. ρύσιον. The price paid to redeem anything seized.
 Creon means, I will carry off Oedipus as well as his daughters, so
 that a larger price than even now will have to be paid by the city
 to ransom them. ἄρα. Comp. on O. T. 1395. πόλει. Athens.
 860) ἐς τί τρέψει; *What are you about to do?* τόνδ'. Oedipus.
 861) ὥς τοῦτο πεπράξεται. *This shall surely be done.* With
 ὥς as an asseveration, comp. Aj. 39. ὥς ἔστιν ἀνδρὸς τοῦδε τάργα
 ταυτά σοι. Aesch. Pers. 260. ὥς πάντα γ' ἔστ' ἐκείνα διαπεπραγμένα.
 Ib. 730. πρὸς τὰδ' ὥς Σούσων μὲν ἄστν πᾶν κενανδρίαν στένει.
 Eur. Andr. 587. Hec. 398. Phoen. 625. Arist. Eccl. 1075.
 862) ὁ κραίνων τῆσδε γῆς. *The ruler of this land.* Comp. 926.
 863) ἦ σὺ γάρ; σὺ emphatic. *What, will you?* φθέγμ' ἀναιδές.
Shameless voice: the voice put for the speaker. Comp. Electr.
 1225. ὦ φθέγμ', ἀφίκου; 864) αὐδῶ σιωπᾶν. *I bid you be*
silent. μὴ γάρ. i.e. οὐ σιωπήσομαι. *I will not be silent, for.* αἶδε
 δαίμονες. *The Furies.* 865) ἄφωνον τῆσδε ἀρᾶς. *Without*
voice to utter this curse. ἀρᾶς i.e. ἀρᾶς εἰς σέ. whence ὅς follows.
 866) ὅς μ'—ψιλὸν ὄμμ' ἀποσπάσας. *Having wrested from me*
my single or only eye, i.e. the only one by whose means I see, sc.
 Antigone. 867) πρὸς ὄμμασιν τοῖς πρόσθεν. *Along*
with those which I had before, and of which I deprived myself.
 868) θεῶν ὁ πάντα λεύσσων. *He among the gods who sees, i.e.*
the god who sees all things. 869) βίον γηράναι. *To grow*
old with such a life. Cognate accusative. οἶον καμὲ i.e. οἶον καὶ
 ἐγὼ γεγήρακα, accusative by attraction. Comp. 734. Trach. 444.
 πῶς δ' οὐ χατέρας οἷας γ' ἐμοῦ; Thucyd. vii. 21. πρὸς ἄνδρας τολ-

- Κρ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι ;
 Οι. ὀρώσι καμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.
 Κρ. οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βία
 κεῖ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875
 Οι. ἰὼ τάλας. ἀντιστροφή.
 Χο. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
 τάδε δοκεῖς τελεῖν.
 Κρ. δοκῶ. Χο. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.
 Κρ. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν. 880
 Οι. ἀκούεθ' οἷα φθέγγεται ; Χο. τά γ' οὐ τελεῖ.
 * * * * * Κρ. Ζεὺς γ' ἂν εἰδείη, σὺ δ' οὔ.
 Χο. ἄρ' οὐχ ὕβρις τάδ' ; Κρ. ὕβρις, ἀλλ' ἀνεκτέα.
 Χο. ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,
 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν 885
 περῶσι * * * δῆ.
 Θη. τίς ποθ' ἡ βοή ; τί τοῦργον ; ἐκ τίνος φόβου ποτὲ
 βουθυτοῦντά μ' ἀμφὶ βωμόν ἔσχετ' ἐναλίῳ θεῷ
 τοῦδ' ἐπιστάτῃ Κολωνοῦ ; λέξαθ', ὡς εἰδῶ τὸ πᾶν
 οὐ χάριν δεῦρ' ἦξα θᾶσσον ἢ καθ' ἡδονὴν πόδος. 890
 Οι. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
 πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
 Θη. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας ; λέγε.

μηρούς οἷους καὶ Ἀθηναίους. Arist. Acharn. 703. ἄνδρα κυφὸν
 ἡλίκον Θουκυδίδην. 873) ἔργοις. In deeds. ῥήμασιν σ' ἀμύ-
 νομαι. *Requite you in words.* 874) καθέξω θυμόν. *Re-*
strain my wrath. 875) κεῖ. καὶ εἰ. *Although.* τόνδε. Oedipus.
 χρόνῳ. *By age.* Comp. 112. χρόνῳ παλαιοί. 878) τελεῖν
 i.e. τελέσειν. 879) νέμω. *Consider.* Comp. Trach. 483.
 O. T. 1080. Electr. 150. 880) τοῖς—μέγαν. *Great as the*
city may be, yet even a mean person, having a just cause, prevails
over it. 881) τά γ' οὐ τελεῖ. *Aye! what he will not bring to*
effect. 882) Ζεὺς—σὺ δ' οὔ. *Jupiter may know about this, but*
you cannot. 884) γᾶς πρόμοι, i.e. Theseus. Plural as in 295.
 885) πέραν περῶσι. *They are even now passing across the bound-*
ary. 887) τί τοῦργον ; *What is the matter?* 888)
 ἔσχετ' ; *Did you interrupt me?* ἐναλίῳ θεῷ. Neptune was wor-
 shipped at Colonus. Comp. 54. ἔχει δέ νιν (sc. τὸν χῶρον) σεμνὸς
 Ποσειδῶν. 890) τὸ πᾶν οὐ χάριν. *The whole matter on ac-*
count of which. δεῦρ' ἦξα. *I hurried hither.* θᾶσσον ἢ καθ' ἡδονὴν
 ποδός. *Quicker than was agreeable to my foot.* Comp. Phil. 206.
 στίβου κατ' ἀνάγκαν ἔρποντος. With καθ' ἡδονὴν comp. El. 1503.
 μὴ μὲν οὖν καθ' ἡδονὴν θάνης. 893) τὰ ποῖα ταῦτα sc. ὄντα.

- Οι. Κρέων ὄδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
- Θη. πῶς εἶπας; Οι. οἶά περ πέπονθ' ἀκήκοας.
- Θη. οὔκουν τις ὥς τάχιστα προσπόλων μολῶν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεῶν
ἄνιππον ἱππότην τε θυμάτων ἄπο 900
σπεύδειν ἄπο ῥυτῆρος, ἔνθα δίστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὥς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βία;
ἴθ', ὥς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον, ἥς ὄδ' ἄξιος, 905
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερὸς·
νῦν δ' οὔσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισι κούκ ἄλλοισιν ἀρμοσθήσεται.

Comp. on O. T. 935. 895) ξυνωρίδα. *My only pair*. Comp. Eur. Phoen. 1085. ζῇ σοι ξυνωρίς ἐς τόδ' ἡμέρας τέκνων. Med. 1145. πρὶν μὲν τέκνων σὼν εἰσιδεῖν ξυνωρίδα. 896) οἶά περ. *Just what*. 897) οὔκουν—ἀναγκάσει. With the interrogative future with οὐ having the sense of an imperative, comp. O. T. 1154. Phil. 975. οὐκ εἴ μεθεὶς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; Ant. 244. 885. 898) τούσδε βωμοὺς. *The neighbouring altars*, where Theseus had been sacrificing. 899) ἄνιππον ἱππότην τε. *Both on horse and foot*. 900) ἄπο ῥυτῆρος. *Without rein*, i.e. at full speed. With this expression comp. Diod. Sic. xix. 26. αὐτοὶ δὲ τοὺς ἱππείας ἀναλαβὼν ἤλαυνεν ἀπὸ ῥυτῆρος. Dionys. Hal. xi. 40. ἀπὸ ῥυτῆρος ἐλαύνων τὸν ἵππον. When the preposition ἀπὸ is used in this sense, it is accented ἄπο by the grammarians, as in Trach. 338. καὶ γὰρ οὐκ ἄπο γνώμης λέγεις, i.e. *contrary to my opinion*. ἔνθα i.e. ἐκείσε ἔνθα. *To where*. 901) δίστομοι ὁδοί. *The two roads*, branching off, or opening in two directions, which led from Attica to Thebes. μάλιστα συμβάλλουσι. *At the point nearest their junction*, i.e. so that the fugitives could not be missed. Comp. O. T. 733. σχιστὴ δ' ὁδὸς ἐς ταῦτ' Δελφῶν καπὸ Δαυλίας ἄγει. ἐμπόρων ὁδοί. *Public ways*. 902) παρέλθωσ'. Comp. 885. γέλως. *A laughing stock*. ξένῳ τῷδε. *Creon*. 904) δι' ὀργῆς ἦκον. *Had shown anger*. Comp. O. T. 773. 907) οὔσπερ—ἀρμοσθήσεται. *Shall be made to conform to*, i.e. ἀρμοσθήσεται τούτοις τοῖς νόμοις οὔσπερ ἔχων αὐτὸς εἰσῆλθεν. Comp. 832. τοὺς νόμους, which properly belongs to τούτοις, is made to agree with the relative οὔσπερ by attraction. Comp. Ant. 404. ταύτην γ' ἰδὼν θάπτουσιν ὃν σὺ τὸν νεκρὸν ἀπείπας. Æsch. Sept. c. Th. 553. ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα. Theseus means, as Creon came here under the impression that it was lawful to lay hands on Antigone and Ismene, so even we in our turn in virtue of the laws lay hands on him

οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
 κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων. 910
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως
 οὐθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσιν οὐδὲν εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπεσὼν 915
 ἄγεις θ' ἂ χρήξεις καὶ παρίστασαι βίᾳ.
 καὶ μοι πόλιν κένανδρον ἢ δούλην τινὰ
 ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν.
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίαιτο
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἰκτήρια.
 οὐκ οὖν ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
 ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονός,

until they shall be restored to us. 909) ἔξει. *Shall go out.*
 Theseus here addresses himself to Creon, whom he had before
 spoken of in the third person. 910) ἐναργεῖς στήσης.
Bring, produce them before my face. 912) ὧν πέφυκας i.e.
 καταξίως ἐκείνων ὧν πέφυκας. 913) ὅστις. *Inasmuch as you.*
 914) κραίνουσιν. *Deciding.* ἀφείς. *Setting at naught.* 915)
 τὰ τῆσδε τῆς γῆς κύρια. *The appointed laws of this city.* ἐπεισπε-
 σὼν. *Rudely breaking in on us.* 916) παρίστασαι. *Subdue.*
 Comp. Herod. iii. 45. ἱκανοὶ ἦσαν Πολυκρατέα παραστήσασθαι. iv.
 136. viii. 80. 918) τῷ μηδενί. *To a nobody.* Comp. O. T. 1019.
 919) καίτοι. *And yet.* οὐκ ἐπαίδευσαν κακόν. *Did not teach you to be*
base. Comp. Phil. 1361. οἷς γὰρ ἡ γνώμη κακῶν μήτηρ γένηται τᾶλλα
 παιδεύει κακά. Eur. Electr. 376. διδάσκει δ' ἄνδρα τῇ χρεῖα κακόν.
 Heracl. 574. δίδασκέ μοι τοιούσδε τοῦσδε παῖδας, ἐς τὸ πᾶν σοφούς
 920) φιλοῦσι. *Are wont.* ἐκδίκους τρέφειν. *Bring them up to be*
unjust. 922) τὰμὰ. *Mine, i.e. as having sought my protec-*
tion. τὰ τῶν θεῶν. *Belonging to the gods, sc. as having come as*
their suppliants. 923) φωτῶν ἀθλίων ἰκτήρια i.e. φῶτας
 ἀθλίου ἰκτηρίου. *Suppliant persons of miserable beings.* With this
 form of expression compare κοινῶν παίδων κοινὰ i.e. κοινοὶ παῖδες
 O. T. 261. τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς Ant. 1209. ὧμοι
 ἐμῶν ἀνολβα βουλευμάτων ib. 1265. φωτῶν, although properly
 signifying *men*, here includes also Ismene and Antigone. 924)
 οὐκ οὖν. *Nor would I indeed.* 925) τὰ πάντων ἐνδικώτατα.
The most just reasons possible. 926) ἄνευ γε τοῦ κραίνον-

- οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρέων.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνης πόλιν
 τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος 930
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
 εἰ μὴ μέτοικος τῇσδε τῆς χώρας θέλεις
 εἶναι βία τε κοῦχ ἐκών· καὶ ταῦτά σοι 935
 τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.
 Χο. ὁρᾷς ἔν' ἡκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἰ
 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
 Κρ. ἐγὼ οὐτ' ἀνανδρον τήνδε τὴν πόλιν λέγων,
 ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, 940
 τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
 οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
 ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
 ἦδη δ' ὀθύνεκ' ἄνδρα καὶ πατροκτόνον

τος. *At least without the consent of.* 927) εἶλκον. *Dragged away.* Supply ἂν from ἂν ἦγον following. ἦγον. *Carried off.* ἠπιστάμην. Supply ἂν from the preceding verse. Comp. 996. τὸν αἴτιον τίνον αἶν, οὐδέ τοῦνδικον περιβλέποισ. Ant. 1157. οὐτ' αἰνεσαιμ' ἂν οὔτε μεμψαίμην ποτέ. 928) ξένον. *Such, i.e. as you are.* 929) ἀξίαν οὐκ οὔσαν. *Not deserving it.* αἰσχύνης πόλιν τὴν αὐτὸς αὐτοῦ. *Your own city.* With αὐτὸς thus interposed comp. 1356. τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας. Aj. 1132. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους. 930) ὁ πληθύων χρόνος. *The lapse of time.* 932) εἶπον μὲν οὖν. *Now I have ordered.* ἐννέπω. *I order.* 933) ἄγειν τινά. *That some one should bring.* 934) μέτοικος—κοῦχ ἐκών. *An enforced sojourner in this land.* 935) βία τε κοῦχ ἐκών. Comp. on O. T. 58. 936) τῷ νῷ. *With my mind, i.e. sincerely.* κἀπὸ τῆς γλώσσης. *As well as with my mouth.* 937) ἀφ' ὧν μὲν εἰ. *The Thebans.* 938) δίκαιος. *Honest.* 939) ἀνανδρον. Comp. κένανδρον 917. 940) τέκνον Αἰγέως. *Theseus.* 941) γιγνώσκων. *Thinking.* Comp. Eurip. Ion 588. ὦν δὲ γινώσκω πέρι ἄκουσον. 942) αὐτοὺς sc. τοὺς Ἀθηναίους, to be understood from πόλιν in 939. Comp. Herod. vii. 8. 2. πυρώσω τὰς Ἀθήνας, οἳ γε ἐμὲ ὑπῆρξαν ἰδὶκα ποιεῦντες. αὐτοὺς ἂν ἐμπέσοι. Unusual with accusative. The accusative appears to be used by Eurip. Iph. Aul. 808. οὕτω θεινὸς ἐμπέπτωκ' ἔρως τῇσδε στρατείας Ἑλλάδ' οὐκ ἄνευ θεῶν. For the dative comp. Phil. 965. ἐμοὶ μὲν οἶκτος θεινὸς ἐμπέπτωκέ τις οὐδ' ἀνδρός. 943) ζῆλος. *Desire for.* τρέφειν. *To keep him.* ἐμοῦ βία. Comp. 815. 944) ἦδη. Attic pluperfect.

- καὶ αἰγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
 τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἔα
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
 ᾧ πίστιν ἰσχων τήνδ' ἐχειρούμην ἄγρην. 950
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῷμῳ γένει·
 ἀνθ' ὧν πεπονθὼς ἡξίου τὰδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆρας ἐστὶν ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὧν, ἀντιδρᾶν πειράσομαι.
 Οἱ. ᾧ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς

οἰοῦνκε'. *That.* 945) γάμοι ἀνόσιοι τέκνων. *The unholy marriage of a mother with her own child.* τέκνων plur. for sing.
 946) ξυνόντες. *Comp. on 7.* 947) Ἄρεος εὐβουλον πάγον. *The court of Areopagus, or hill of Mars, the supreme court of criminal judicature at Athens.* 948) ξυνήδη ὄνθ'. *I knew that there was.* *Comp. 944.* χθόνιον. *An institution of the land.*
 950) ᾧ πίστιν ἰσχων. *Relying on which.* *Comp. O. T. 1445.* καὶ γὰρ σὺ νῦν τῶν τῷ θεῷ πίστιν φέροις. *Electr. 735.* τῷ τέλει πί-
 στιν φέρων. *ἐχειρούμην. I sought to get into my hands.* For the
 imperfect comp. on O. T. 1454. 951) εἰ μή μοι—ἀρὰς ἡρᾶτο.
 With the dative comp. *Ant. 427.* ἐκ δ' ἀρὰς κακὰς ἡρᾶτο τοῖσι
 τοῦργον ἐξεργασμένοις. 953) ἀνθ' ὧν. *Wherefore.* *Comp.*
O. T. 264. ἡξίου, *I thought fit.* 954) γῆρας. *Comp.*
O. T. 872. 955) οὐδὲν ἄλγος sc. so as to excite anger.
 956) πρὸς ταῦτα. *Therefore.* *Comp. 455. O. T. 426.* πράξεις.
You shall do. Fut. in imperative sense. 957) ἐρημία. *My*
being unattended. κεῖ δίκαι' ὅμως λέγω. *Even though.* *Comp.*
Æsch. Pers. 295. κεῖ στένεις κακοῖς ὅμως. *Choeph. 115.* μέμνησ'
 Ὀρέστον κεῖ θυραῖός ἐσθ' ὅμως. 958) σμικρόν. *Feeble.* *Comp.*
Aj. 158. καίτοι σμικροὶ μεγάλων χωρὶς σφαλερὸν πύργου ῥῦμα πέ-
 λονται. 959) καὶ τηλικόσδ' ὧν. *Old as I am.* *Comp. 735.*
 960) τοῦ (i.e. τινος) καθυβρίζειν; *Whom think you that you thus*
insult? With genitive of person as in *Phil. 1364.* οἱ γέ σου καθύ-
 βρισαν. 961) τόδε. *Thus.* *Comp. 968.* τὰδ' ἡμάρτανον.
 1002. τοιαῦτ' ὀνειδίζεις με. 1504. θεοῦ τοιαῦτα χειμάζοντος. 962)

τοῦ σοῦ διήκας στόματος, ἄς ἐγὼ τάλας
 ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
 τὰδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἰκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίου πατρός,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότε ἦν;
 εἰ δ' αὖ φανείς δύστηνος, ὡς ἐγὼ φάνην,
 εἰς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων,

μοι. Ethical dative. 963) τοῦ σοῦ διήκας στόματος. *Have uttered by your mouth.* 964) ἤνεγκον ἄκων. *Not by my own will, but by the will of the gods.* Comp. 521. 965) τάχ' ἂν. *Perhaps.* Comp. on O. T. 523. τι μηνίουσιν. *Having some cause for anger.* 966) καθ' αὐτόν γ'. *As regards myself indeed.* ἐμοὶ ἁμαρτίας ὄνειδος. *Any reproach of guilt against me.* ὄνειδος governs the dative μοι, according to the analogy of the expression ὀνειδίζειν τι τινί. Comp. 971. πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί; For similar instances of cases governed by nouns comp. 1026. τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται. *Trach. 668.* τῶν σῶν Ἑρακλείδω δωρημάτων. *Aj. 744.* θεοῖσιν ὡς καταλλαχθῇ χόλου. *Æsch. Prom. V. 612.* πυρὸς βροτοῖς δοτῆρ' ὁρᾷ Προμηθεῖα. *Eur. Her. 72. Med. 75. Iph. Taur. 387. Hipp. 1442. Hec. 1118. Troad. 7.* 967) ἀνθ' ὅτου. *On account of which.* 969) ἐπεὶ δίδαξον. *For tell me.* Comp. O. T. 390. 970) χρησμοῖσιν. *By the oracle.* ὥστε θανεῖν. *To the effect that he should die.* παίδων. *Plur. for sing., comp. above 946.* 971) τοῦτ' ὀνειδίζοις ἐμοί. Comp. on 966. Instead of the dative, the accusative with εἰς is sometimes used. Comp. 753. ἄρ' ἄθλιον τοῦ νείδος ὠνειδίσ' εἰς σέ. *Phil. 522.* εἰς ἐμὲ τοῦ νείδος ἔξεις ἐνδίκως ὀνειδίσαι. 972) οὔτε βλάστας πω γενεθλίου πατρός, οὐ μητρὸς εἶχον. *Who was as yet neither begotten by my father, nor conceived by my mother.* With οὔτε followed by οὐ comp. *Ant. 249.* ἐκεῖ γὰρ οὔτε του γενῆδος ἦν πλήγμ' οὐ δικέλλης ἐκβολή. 974) φανείς δύστηνος, ὡς ἐγὼ φάνην. *Being a miserable wretch, as I proved to be.* Comp. *Phil. 760.* δύστηνε δῆτα διὰ πόνων πάντων φανείς. 975) εἰς χεῖρας ἦλθον πατρὶ. *Had a conflict with my father.* *Trach. 442.* Ἐρωτι μὲν νυν ὅστις ἀντανίσταται πύκτης ὅπως ἐς χεῖρας. 976) μηδὲν ξυνιείς ὦν ἔδρων ἰ.θ. τούτων ἂ ἔδρων. Comp. *Trach.*

πῶς ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις;
 μητρὸς δέ, τλήμον, οὐκ ἐπαισχύνει γάμους
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,
 οἴους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὦμοι μοι κακῶν,
 οὐκ εἰδότη οὐκ εἰδυῖα· καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἐξέφυσε μοι.
 ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σέ μὲν ἐκόντ' ἐμέ 985
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
 ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν, οὐθ' οὐς αἰὲν ἐμφέρεῖς σύ μοι
 φόνους πατρώους ἐξονειδίζων πικρῶς. 990
 ἐν γάρ μ' ἄμειψαι μῦνον ὦν σ' ἀνιστορῶ.
 εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτεῖνοι παραστάς, πότερα πυνθάνοι' ἄν, εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;

1121. οὐδὲν ξυνήμ' ὦν σὺ ποικίλλεις πάλαι. εἰς οὗς. *Against whom.* 977) τό γ' ἄκον. *Seeing it was involuntary.* 980) οὐ γὰρ οὖν. *For indeed I will not.* 981) σοῦ γ'. *Since you have proceeded.* εἰς τόδ' ἀνόσιον στόμα. *This unholy language.* 982) ὦμοι μοι κακῶν. *Alas! for my woes.* With the genitive comp. 202. ὦμοι δύσφρονος ἄτας. *Trach. 972. οἴμοι ἐγὼ σοῦ μέλεος.* *Aj. 980. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης.* 984) αὐτῆς ὄνειδος. *To her own shame.* 985) ἀλλ' ἐν γὰρ οὖν ἔξοιδα. *But one thing at any rate I know:* an elliptical expression. *But let this pass: for I know.* 986) σέ μὲν ἐμέ ταῦτα δυστομεῖν. *Thus speak evil of me.* Double accusative. 988) ἀλλ' οὐ γὰρ—ἀκούσομαι. *Comp. on O. T. 1409. γὰρ is added in 991 because the original construction is changed by the words intervening. ἀκούσομαι. Will be called. Comp. O. T. 903.* 989) αἰὲν ἐμφέρεῖς. *Are casting at me as a reproach.* αἰὲν, an oratorical exaggeration, Creon having only once reproached Oedipus with the murder of his father, sc. in 944. 991) ἐν γάρ μ' ἄμειψαι. *For answer me one thing.* Double accusative. *Comp. 1273. οὐδ' ἀνταμείβει μ' οὐδέν;* ὦν i.e. τούτων ἄ. 992) τὸν δίκαιον. *You who call yourself so just.* Ironical. *Comp. 880. 957. 993) κτεῖνοι. Should wish to murder you. Comp. Aj. 1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;* 994) πατήρ sc. εἴη. *Whether it was your father.* σ' ὁ καίνων. With the collocation of the pronoun σε comp. *Eur. El. 264. μήτηρ δὲ σ' ἢ τεκοῦσα ταῦτ' ἠνέσχετο.*

- δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἵτιον 995
 τῖνοι' ἄν, οὐδὲ τοῦνδικον περιβλέποισ.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἴ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
 τοιαῦτ' ὄνειδίζεις με τῶνδ' ἐναντίον.
 καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
 καὶ τὰς Ἀθήνας, ὥς κατῳκηνται καλῶς·
 καὶ θ' ὥδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005
 ὁθύνεκ' εἴ τις γῇ θεοὺς ἐπίσταται
 τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
 ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμὲ
 αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχει λαβών.
 ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
 καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ἵν' ἐκμάθης
 οἴων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλιν.
 Χο. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
 αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν. 1015
 Θη. ἄλλος λόγων· ὥς οἱ μὲν ἐξηρπασμένοι

τῖνοι' ἄν. *Would take vengeance.* 995) δοκῶ μέν. *I think.*
 Comp. Electr. 547. δοκῶ μέν, εἰ καὶ σῆς δίχα γνώμης λέγω. Eur.
 Suppl. 771. Hel. 917. 996) τοῦνδικον. Alluding to his
 calling himself τὸν δίκαιον 992. περιβλέποισ sc. ἄν, to be supplied
 from τῖνοι' ἄν. Comp. 927. 999) οἷς ἀντειπεῖν ἐμοί.
 Double dative. ἐμοὶ is added as though οἷς had not preceded.
 ζῶσαν. *If living.* 1000) σὺ δ'. Opposed to πατρὸς 998. ἅπαν
 καλὸν λέγειν. *Fair to speak.* Comp. 761. 1001) ῥητὸν
 ἄρρητόν τ'. *Whether proper to be spoken or not.* 1003) θω-
 πεῦσαι καλὸν sc. ἐστί. Ironical. Comp. 939. 1004) Ἀθήνας
 ὥς κατῳκηνται καλῶς. *Is well governed.* Comp. 947. With
 κατῳκηνται comp. 1535. αἱ δὲ μυρίαὶ πόλεις, κὰν εὖ τις οἰκῇ.
 1005) καὶ θ'—πολλά. *And after all, whilst praising them so much.*
 τοῦδ'. *This.* 1007) τοῦθ' ὑπερφέρει. *Excels in this.* 1009)
 ἐχειροῦ. *Sought to get me into your power.* Comp. 950. 1010)
 ἀνθ' ὧν. *On account of which things.* Comp. 953. 1011) ἱκ-
 νοῦμαι. *I supplicate.* Comp. Phil. 470. ἰκέτης ἱκνοῦμαι. Aj.
 588. El. 136. 1015) ἄξιαι ἀμυναθεῖν. Comp. O. T. 777.
 1016) οἱ μὲν ἐξηρπασμένοι. *The ravished ones.* The masculine
 is used, although referring to Antigone and Ismene, being put

- σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.
 Κρ. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν;
 Θη. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμὲ
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
 τὰς παῖδας ἡμῖν, αὐτὸς ἐκδείξῃς ἐμοί.
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χώρας φυγόντες τῆσδ' ἐπεύξονται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὥς ἔχων ἔχει, 1025
 καὶ σ' εἴλε θηρώνθ' ἢ τύχη· τὰ γὰρ δόλῳ
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κοῦκ ἄλλον ἔξεις εἰς τόδ'· ὥς ἔξοιδά σε
 οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσὴνδ' ὕβριν
 ἤκοντα τόλμης τῆς παρεστώσης τανῦν, 1030
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
 ἂ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν

generally, as opposed to οἱ παθόντες. 1017) σπεύδουσιν. *Are hastening on their way.* οἱ παθόντες. *We who have been injured.* ἔσταμεν. With this form comp. O. T. 1442. Trach. 1445. ἐστάτω Electr. 50. Aj. 1084. ἐστάναι Ant. 640. 1018) ἀμαυρῶ. *Feeble.* Comp. Eurip. Herc. F. 231. γήρα δὲ τρομερὰ γυῖα κάμαρὸν σθένος. 1019) ὁδοῦ—τῆς ἐκεῖ. *To begin your journey thither.* ἐκεῖ for ἐκεῖσε. Comp. Herod. vii. 147. καὶ ἡμεῖς ἐκεῖ πλέομεν. πομπὸν δ' ἐμὲ χωρεῖν. *And that I should go as your attendant.* 1021) τὰς παῖδας ἡμῖν. Ethical dative. 1022) εἰ δ' ἐγκρατεῖς φεύγουσιν. *Even if they, sc. their captors, are pursuing their flight, having the children in their power.* οὐδὲν δεῖ πονεῖν. *There is no occasion to be anxious.* 1023) ἄλλοι sc. εἰσὶ. *Others sc. whom I have sent after them.* οἱ σπεύδοντες. Referring to 1017. 1024) οὓς χώρας φυγόντες τῆσδε. *Whom having escaped and got out of this country.* With the genitive and accusative comp. Eurip. Orest. 1506. ποῦ ἔστιν οὗτος ὃς πέφευγε τοῦμόν ἐκ δόμων ξίφος; οὐ μὴ ἐπεύξονται. *Give thanks to the gods.* With οὐ μὴ and the future comp. 849. 1025) ἔχων ἔχει. *Caught in your own toils.* 1026) θηρώνθ'. *Seeking to catch others.* 1027) δόλῳ τῷ μὴ δικαίῳ κτήματα. *Things gained by unjust craft.* For the dative after κτήματα comp. on 966. 1028) εἰς τόδ'. *For this purpose, i.e. for retaining the captives.* Theseus hints that Creon, notwithstanding his statement that he was come without attendants, must have brought some with him to assist him in his object. 1029) ψιλόν. *Unattended.* ὕβριν τόλμης. *Insolent boldness.* 1031) ἔσθ' ὅτῳ πιστὸς ὢν. *Relying on some one.* Comp. Aesch. Prom. V. 917. θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις πιστός. Pers. 55. τοξοὺλκῳ λήματι πιστούς. 1032) ἀθρῆσαι. *Look to, provide against.* 1033) ἀσθενε-

- ἐνὸς ποιῆσαι φῶτος ἀσθενεστέραν.
 νοεῖς τι τούτων, ἧ μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ; 1035
- Κρ. οὐδὲν σὺ μεμπτόν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.
- Θη. χωρὼν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκκηλος αὐτοῦ μῖμνε, πιστωθεὶς ὅτι,
 ἦν μὴ θάνω ἔγὼ πρόσθεν, οὐχὶ παύσομαι 1040
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκιων.
- Οι. ὄναιο, Θεσεῦ, τοῦ τε γενναίου χάριν
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.
- Χο. εἶην ὅθι δαΐων 1045
 ἀνδρῶν τάχ' ἐπιστροφαὶ
 τὸν χαλκοβόαν Ἄρη
 μίξουσιν, ἧ πρὸς Πυθίαις,
 ἧ λαμπάσιν ἀκταῖς,
 οὐ Πότνιαι σεμνὰ τιθηοῦνται τέλη 1050

στροφή α'.

στέραν, sc. by neglecting to secure it against any force which you may have in reserve. 1034) νοεῖς. *Understand.* 1035) χῶτε (καὶ ὅτε) ταῦτ' ἐμηχανῶ; i.e. καὶ τὰ λελεγμένα ὅτε. Alluding to the warning given to Creon by the Chorus when he first announced his purpose, 824. seqq. 1036) μεμπτόν ἐμοί. *To which I can object*, i.e. which it is of any use my objecting to. 1041) κύριον στήσω. *Put you in possession of.* 1042) ὄναιο. *May good fortune attend you.* Comp. O. T. 644. τοῦ γενναίου. Comp. 8. 1044) εἶην ὅθι. *Would that I were where.* ὅθι, a particle used by the Tragic writers only in lyric passages. Comp. Aesch. Suppl. 124. Eurip. Iph. T. 1142. 1245. In anapaestic verses Troad. 779. Bacch. 1386. The same may be observed of πόθι, which occurs only in Trach. 98. and as an enclitic Aj. 886. 1045) ἐπιστροφαί. *Evolutions.* 1046) τὸν χαλκοβόαν Ἄρη. *War with its brazen clang*, i.e. its clang of brazen arms. Comp. O. T. 190. ὅς νῦν ἄχαλκος ἀσπίδων φλέγει με περιβόητος ἀντιάων. μίξουσιν. *Engage in.* Comp. Hom. Il. β'. 381. ἵνα ξυνάγωμεν Ἄρηα. 1047) πρὸς Πυθίαις sc. ἀκταῖς, to be understood from λαμπάσιν ἀκταῖς following. Πυθίαις, so called from the Πύθιον, or temple of Apollo, near to Oenoe. The epithet ἀκταῖς strictly refers only to Eleusis, the Πύθιον being situated more inland. 1048) λαμπάσιν. *Torch-lighted shores*: alluding to the torches used in the mysteries of Ceres at Eleusis; λαμπάσιν being used adjectively. Comp. 1050. 1050) Πότνιαι. *The dread goddesses*, sc. Ceres and Proserpine. They are thus addressed Aristoph. Thesmoph. 1148. ἦκετ' εὐφρονες, Ἰλαιοὶ | πότνιαι, ἄλσος ἐς ὑμέτερον· | οὐ δῆτ' ἀνδράσιν οὐ θεμιτὸν εἰσορᾶν | ὄργαι

θνατοῖσιν, ὧν καὶ χρυσέα
 κλῆς ἐπὶ γλώσσα βέβακεν
 προσπόλων Εὐμολπιδᾶν·
 ἐνθ' οἶμαι τὸν ἐγρεμάχαν
 Θησέα καὶ τὰς διστόλους 1055
 ἀδμήτας ἀδελφὰς
 αὐταρκεῖ τάχ' ἐμμίξειν βοᾷ
 τούσδ' ἀνὰ χώρους.
 ἥ που τὸν ἐφέσπερον 1060
 πέτρας νιφάδος πελώσ'
 Οἰάτιδος ἐκ νομοῦ,
 πώλοισιν, ἣ ῥιμφαρμάτοις
 φεύγοντες ἀμίλλαις.
 ἀλώσεται. δεινὸς ὁ προσχώρων Ἄρης, 1065

σεμνὰ θεᾶν, ἵνα λαμπάσι φαίνετον ἄμβροτον ὄψιν | μόλετον, ἔλθε-
 τον, ἀντόμεθ' ὧ | Θεσμοφόρῳ πολυποτνία. τιθηνοῦνται τέλη. *Protect,*
guard their sacred rites. τιθηνεῖσθαι occurs Hom. Hymn. in Cer.
 142. 1051) θνατοῖσι. *For mortals.* ὧν καὶ χρυσέα κλῆς
 ἐπὶ γλώσσα i.e. ὧν ἐπὶ γλώσσα βέβακε. *Rests, is placed.* 1053)
 προσπόλων Εὐμολπιδᾶν. *The Eumolpidae, or the descendants*
of Eumolpus, who had charge of the sacred rites of Eleusis: it
was part of their duty to impose silence on the worshippers.
 1054) ἐγρεμάχαν. *Battle-rousing.* Comp. Hymn. in Cer. 424.
 Παλλὰς τ' ἐγρεμάχη. 1055) διστόλους. *Two, i.e. going as*
two, as one going alone is called μονοστιβής. Comp. Aesch.
 Choeph. 768. 1056) ἀδμήτας. *Unmarried.* Comp. 1321.
 Aesch. Suppl. 149. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω. 1057)
 αὐταρκεῖ. *Effective, i.e. victorious.* ἐμμίξειν. *Will engage.* βοᾷ.
In battle: the Homeric sense of the word. 1058) τούσδ'
 ἀνὰ χώρους, as if ἐνθα, had not preceded. Comp. on 999.
 1059) ἥ που. *Or perhaps.* τὸν ἐφέσπερον. *The western region, sc.*
χώρον to be supplied from 1058. The Chorus now indicate another
road by which the fugitives might have gone. 1060) πέτρας
 νιφάδος. *The snowy rock.* Probably some part of mount Aegialeus.
 πελώσι i.e. πελάσουσι. *They will approach.* With the future comp.
 El. 497. Phil. 1150. 1061) Οἰάτιδος ἐκ νομοῦ. *From the*
region of Oia, one of the Attic demes. 1062) πώλοισι i.e.
 φεύγοντες. ῥιμφαρμάτοις ἀμίλλαις i.e. ἄρμασι ῥίμφα ἀμιλλωμένας.
Swiftly moving. Comp. Ant. 1065. τροχοὺς ἀμιλλητήρας ἡλίου.
 Aesch. Prom. V. 129. πτερύγων θαῖς ἀμίλλαις. Eur. Orest. 456.
 δεῦρ' ἀμιλλᾶται ποδί. 1065) ἀλώσεται. *He will be taken, sc.*
Creon, whom, although not mentioned, the Chorus are supposed
to have in their mind. Ἄρης. *The martial prowess.* προσχώρων.
The dwellers near i.e. at Colonus. Comp. above 493. ὧ παῖδε,

δεινὰ δὲ Θησειδᾶν ἀκμά.
 πᾶς γὰρ ἀστράπτει χαλινός,
 πᾶσα δ' ὀρμάται κατὰ
 ἀμπυκτῆρι * * * *
 ἄμβασις, οἷ τὰν ἱππίαν
 1070
 τιμῶσιν Ἀθάναν,
 καὶ τὸν πόντιον γαῖάοχον
 Ῥέας φίλον υἱόν.
 ἔρδουσιν, ἢ μέλλουσ';
 1075
 ὥς προμνᾶται τί μοι
 γνώμα, τάχ' ἐνδώσειν
 τῷ δεινὰ τλάσα, δεινὰ δ' εὐρού-
 σα πρὸς αὐθαίμων πάθη.
 τελεῖ τελεῖ Ζεὺς τι κατ' ἄμαρ·
 μάντις εἴμ' ἐσθλῶν ἀγώνων.
 1080
 εἴθ' ἀελλαία ταχύρρωστος πελειὰς
 αἰθερίας νεφέλας

κλύετον τῶνδε προσχώρων ξένων; 1066) Θησειδᾶν. *The children of Theseus*, i.e. the Athenians. 1069) πᾶσα ἄμβασις i.e. πάντες οἱ ἀναβάται. *Every mounted horseman*. Abstract for concrete, comp. O. T. 1248. δύσ τεκνον παιδουργίαν. ὀρμάται κατὰ ἀμπυκτῆρια. *Hastens as fast as the reins can take him*. ἀμπυκτῆρια. *Reins, trappings* about the head of a horse. The expression κατὰ ἀμπυκτῆρια appears to be formed after the analogy of κατὰ κράτος i.e. *at full speed*. With the hiatus after κατὰ at the end of the verse comp. Aj. 425. Trach. 510. 1070) ἄμβασις, οἷ. For the transition to the plural from a singular in which a plural is implied comp. 942. ἱππίαν Ἀθάναν. A name under which Minerva was worshipped at Athens. Comp. Pausan. viii. 47. 1. 1073) Ῥέας φίλον υἱόν. Neptune. Ῥέας pronounced as a monosyllable. Comp. Κρέων Ant. 156. θεοῖς O. T. 1519. 1074) ἔρδουσιν, ἢ μέλλουσ'; *Are they doing, or do they tarry?* 1075) προμνᾶται τί μοι γνώμα. *My mind suggests, prompts*. Comp. Xen. Anab. vii. 3. 18. τοιαῦτα προμνᾶτο ἐκάστῳ προσιών. 1076) τάχ' ἐνδώσειν. *That he, sc. Creon, will soon surrender the two maidens who have endured such ills, and experienced such hardship from their kinsmen*. τῷ, masculine dual with a feminine noun. Comp. 1600. τῷ δ' εὐχλόου Δημήτρος εἰς προσόψιον πάγον μολούσα. 1078) αὐθαίμων, sc. Creon. Plur. for singular. 1079) κατ' ἄμαρ. *This day*. Comp. μοῖρα καθαμερία El. 1414. 1080) μάντις εἴμ' ἐσθλῶν ἀγώνων. *I predict a victorious conflict*. 1081) ἀελλαία. *Swift as the wind*. ταχύρρωστος. *Swift-moving*. Formed from the Homeric word ῥώομαι, *to move quickly*. With omission of ὥς before πελειὰς comp. Ant. 113. 1082) αἰθερίας

κύρσαιμι τῶνδ' ἀγώνων
 θεωρήσασα τοῦμόν ὄμμα.
 ἰὼ πάνταρχε θεῶν, ἀντιστροφή β'.
1086
 παντόπτα Ζεῦ, πόροις
 γᾶς τᾶσδε δαμούχοις
 σθένει ἵπνικεῖω τὸν εὐα-
 γρον τελειῶσαι λόχον,
 σεμνά τε παῖς Παλλὰς Ἀθήνα. 1090
 καὶ τὸν ἀγρευτὰν Ἀπόλλω,
 καὶ κασιγνήταν πυκνοστίκτων ὁπαδὸν
 ὠκυπόδων ἐλάφων
 στέργω διπλᾶς ἀρωγὰς
 μολεῖν γὰρ τᾶδε καὶ πολίταις. 1095
 ὦ ξεῖν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
 ὡς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
 τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.

νεφέλας. *From some skyey cloud.* 1083) κύρσαιμι τῶνδ' ἀγώνων θεωρήσασα τοῦμόν ὄμμα. *I might gladden my eyes by the sight of this conflict.* θεωρήσασα appears to be used in the unusual sense of *causing to see, gladdening with the sight of.* With this genitive may be compared 436. οὐδεὶς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν. With κύρσαιμι θεωρήσασα comp. 1580. O. T. 1479. 1087) γᾶς τᾶσδε δαμούχοις. *Theseus.* Plur. for sing. Comp. 1348. τῆσδε δημούχος χθονός. 1088) σθένει ἵπνικεῖω. *With victorious strength.* τὸν εὐαγρον τελειῶσαι λόχον i.e. τελειῶσαι ὥστε εὐαγρον εἶναι. *To bring their ambush to good effect, by capturing the enemy.* With this usage, called by the grammarians *prolepsis*, comp. 1200. Ant. 881. 1091) τὸν ἀγρευτὰν. *The hunter.* Ἀπόλλω for Ἀπόλλωνα. 1092) κασιγνήταν. *His sister* sc. Diana. *πυκνοστίκτων.* *Many-spotted.* Phil. 184. στίκτων ἢ λασίων μετὰ θηρῶν. ὁπαδόν. *Pursuer.* 1094) στέργω. *I entreat.* ἀρωγὰς for ἀρωγούς. Comp. 1070. 1096) ξεῖν' ἀλήτα. *Addressing Œdipus.* τῷ σκοπῷ. *To your outlooker or sentinel.* The Chorus had been looking out for the return of the daughters of Œdipus, and now announce their approach. ψευδόμαντις sc. εἰμί. 1098) ὧδε προσπολουμένας. *Brought hither by attendants.*

Would I were where the evolutions of hostile men will soon mingle in war with its brazen clang, either on the Pythian, or on the torch-lighted shores, where the dread goddesses guard their sacred rites for mortals, upon whose tongue rests the golden key of the attendant Eumolpidæ. There I think that the battle-rousing Theseus and the two virgin sisters will soon engage in effectual war in these places. Or possibly they will approach the western part of the snowy mountain from the region of Œa, on their

- Οι. ποῦ ποῦ; τί φῆς; πῶς εἶπας; Αν. ὦ πάτερ πάτερ,
 τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
 δοίῃ, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
 Οι. ὦ τέκνον, ἦ πάρεστον; Αν. αἶδε γὰρ χέρεις
 Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.
 Οι. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
 ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε. 1105
 Αν. αἰτεῖς ἂ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
 Οι. ποῦ δῆτα, ποῦ 'στον; Αν. αἶδ' ὁμοῦ πελάζομεν.
 Οι. ὦ φίλτατ' ἔρνη. Αν. τῷ τεκόντι πᾶν φίλον.
 Οι. ὦ σκῆπτρα φωτός. Αν. δυσμόρου γε δύσμορα.

steeds, or fleeing with swiftly moving chariots. He will be taken. Terrible is the battle of these our neighbours; terrible too is the vigour of the sons of Theseus. For every bit flashes, and every one that is mounted rushes on at full speed of the reins—of those who honour the equestrian Minerva, and him who with the sea encompasses the earth, the beloved son of Rhea. Are they doing, or do they delay? for my mind suggests that he will soon surrender the two maidens who have borne terrible things and experienced terrible sufferings at the hands of their kinsmen. Jupiter this day will surely accomplish something. I am the prophet of a victorious contest. Would that as a dove, flying swift as the storm, I might from some aery cloud feast my eyes on this conflict. O mighty ruler of the gods, all-seeing Jupiter, mayest thou grant to the rulers of this land with victorious strength to bring their ambuscade to a happy issue! and thou, Pallas Minerva, his august child. I pray also that the huntsman Apollo, and his sister who follows the many-spotted swift-footed deer, may come as a double protection to this land and to its citizens.

1100) τίς ἂν θεῶν ἰδεῖν δοίῃ; *O that some god would grant you to see!* ἰδεῖν refers to his blindness. 1102) τέκνον. Addressing Antigone. ἦ πάρεστον; Referring to both. 1103) ὀπαόνων. *Those who are attending us.* Comp. 1098. 1104) τὸ μηδαμὰ ἐλπισθὲν ἤξειν. *That whose coming could no wise have been hoped.* 1105) βαστάσαι. *To hold.* Comp. Aesch. Ag. 34. 1106) ἂ τεύξει. *What you shall obtain.* With the accusative after τυγχάνειν comp. 1168. ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν. O. T. 598. τὸ γὰρ τυχεῖν αὐτοῖς ἄπανθ' ἐνταῦθ' ἐνι. Phil. 509. ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων. Ant. 778. τεύξεταί το μὴ θανεῖν. Eur. Orest. 687. τὸ δ' αὖ δύνασθαι πρὸς θεῶν χρήζω τυχεῖν. Eur. Hec. 51. τοῦμόν μὲν οὖν ὅσονπερ ἤθελον τυχεῖν, ἔσται. Phoen. 1660. οὐ γὰρ ἂν τύχοις τάδε. Suppl. 266. γραῦς οὐ τυχοῦσας οὐδὲν ὦν αὐτάς ἐχρῆν. Ale. 687. ἂ δ' ἡμῶν χρῆν σε τυγχάνειν ἔχεις. σὺν πόθῳ ἡ χάρις. *The favour is one which I long to grant.* 1107) ποῦ 'στον; i.e. ποῦ ἔστον; αἶδ'. *Here.* 1108) ἔρνη. *Children.* 1109) σκῆπτρα. Comp. above 848. δυσμόρου γε. *Aye.* 1112)

- Οι. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
θανῶν ἂν εἶην σφῶν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον,
ἐμφύτε τῷ φύσαντι, κἀναπαύσατον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἶπαθ' ὥς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρῆς ἐξαρκεῖ λόγος.
- Αν. ὃδ' ἔσθ' ὁ σώσας· τοῦδε χρή κλύειν, πάτερ,
καὶ σοί τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ.
- Οι. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς 1120
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.
ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοὶ θεοὶ πόροιεν ὥς ἐγὼ θέλω, 1125
αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς
μόνοις παρ' ὑμῖν εὖρον ἀνθρώπων ἐγώ,
καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἄχω διὰ σὲ κοῦκ ἄλλον βροτῶν.
καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς 1130
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγῶς

ἐρείσατ'—πλευρὸν ἀμφιδέξιον. *Press your side close to mine on either hand*, i.e. ὥστε ἀμφιδέξιον γίνεσθαι. For ἀμφιδέξιον comp. O. T. 1243. ὦ παῖ is addressed to Antigone alone, although the direction given, sc. ἐρείσατε πλευρόν, applies to both sisters. Comp. 1102. 1113) ἐμφύτε τῷ φύσαντι. *Cling to your father*. Comp. Homer II. ζ'. 406. ἔν τ' ἄρα οἱ φῦ χειρί. κἀναπαύσατον. *Release me from*. Change from plural to dual. 1114) ἐρήμου, sc. whilst deprived of his daughters' aid. With the genitive comp. O. T. 23. κἀνακουφίσαι κάρα βυθῶν. 1115) ὥς βράχιστ'. *As briefly as possible*. 1119) πρὸς τὸ λιπαρὲς. *Largely, copiously*. For this form comp. on O. T. 325. With τὸ λιπαρὲς comp. El. 1378. λιπαρεῖ προὔστην χειρί. 1120) τέκν'—φανέντ' ἄελπτα. *My children having unexpectedly appeared*. Accusative absolute. μηκύνω λόγον. *I am long in speaking*. 1121) ἐπίσταμαι γὰρ i.e. *for I know notwithstanding*. τὴν ἐς τάσδε τέρψιν. *The delight I feel as regards these*. 1124) ὥς ἐγὼ θέλω. *As I would*. 1125) ἐπεὶ τό γ' εὐσεβὲς. Comp. on O. T. 258. 1128) εἰδὼς. *Knowing this*. ἀμύνω τάδε. *I repay these benefits*. Comp. Phil. 602. θεῶν βία καὶ νέμεσις οἵπερ ἔργ' ἀμύνουσιν κακά. 1129) ἄχω i.e. ἃ ἔχω. 1130) ὦναξ. ὦ ἄναξ. 1131) εἰ θέμις

- θιγεῖν θελήσαιμ' ἀνδρός, ᾧ τίς οὐκ ἔνι
 κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
 οὐδ' οὖν ἔάσω. τοῖς γὰρ ἐμπείροις βροτῶν 1135
 μόνοις οἶόν τε συνταλαιπωρεῖν τάδε.
 σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπὰ μου
 μέλου δικαίως, ὥσπερ εἰς τόδ' ἡμέρας.
 Θη. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
 τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω, 1140
 οὐτ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
 βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
 οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
 λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
 δείκνυμι δ'. ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην 1145
 οὐδὲν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
 ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
 χῶπως μὲν ἄγων ἡρέθη τί δεῖ μάτην
 κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ζυνών;
 λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150

sc. ἐστί. *If it is lawful.* 1133) ᾧ τίς οὐκ ἔνι; *With whom what stain of evil is not present?* With ξύνοικος comp. on 7. With ᾧ τίς οὐκ comp. O. T. 1526. ὦν τις οὐ ζήλων πολιτῶν καὶ τύχαις ἐπιβλέπων. 1134) οὐκ ἔγωγέ σε sc. θελήσαιμ' ἀν θιγεῖν ἐμοῦ. 1135) οὐδ' οὖν ἔάσω sc. θιγεῖν ἐμοῦ. *Nor indeed will I permit you.* 1136) ἐμπείροις—τάδε. *With the sentiment comp. O. T. 1414. συνταλαιπωρεῖν. To help another in bearing.* 1137) αὐτόθεν. *From the place where you are, i.e. without coming nearer. τὰ λοιπὰ, For the rest.* 1138) εἰς τόδ' ἡμέρας. *To this day.* Comp. Eur. Phoen. 425, 1085. 1139) μῆκος τῶν λόγων ἔθου πλέον. *If you have spoken at greater length than usual.* 1140) θαυμάσας ἔχω. *Comp. on O. T. 577.* 1141) πρὸ τοῦμοῦ. *Before myself.* Comp. Aj. 124. οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν. *If you have been more eager to hear the words of your children than to attend to me.* 1142) βάρος. *Annoyance.* 1143) οὐ γὰρ λόγοισι. *For it is not by talking, i.e. even had you given me the opportunity of talking more with you.* 1144) τοῖς δρωμένοις. *By my acts.* 1145) ὦν ὥμοσα i.e. τούτων ὦν ὥμοσα. *ἐψευσάμην σε οὐδὲν. I have deceived you in nothing.* Double accusative. Comp. 1509. 1147) ἀκραιφνεῖς τῶν κατηπειλημένων. *Uninjured by the threats made against them.* 1148) χῶπως. καὶ ὅπως. ἡρέθη. *Was gained.* Comp. Herod. ix. 35. ἀγῶνας τοὺς μεγίστους συγκαταίρει. 1149) ἃ γ' εἴσει. *Since you will know it.* ζυνών sc. αὐταῖς. *By conversing with them.* 1150) λόγος δ' ὃς ἐμπέπτωκε. *As regards a matter which.* The relative is attracted into

- στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
 μικρὸς μὲν εἶπεν, ἄξιος δὲ θαυμάσαι.
 πρῶτος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
- Οἱ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
 ὥς μὴ εἰδὼτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155
- Θη. φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
 οὐκ ὄντα, συγγενῇ δέ, προσπесόντα πῶς
 βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον, ἡνίχ' ὠρμώμην ἐγώ.
- Οἱ. ποδαπὸν; τί προσχρήζοντα τῷ θακῆματι; 1160
- Θη. οὐκ οἶδα πλὴν ἔν. σου γάρ, ὥς λέγουσί μοι,
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
- Οἱ. ποῖόν τιν'; οὐ γὰρ ἤδ' ἔδρα σμικροῦ λόγου.
- Θη. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165

the case of the antecedent. Comp. Trach. 283. τάσδε δ' ὥσπερ
 εἰσορᾷς ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον χωροῦσι πρὸς σέ. ἐμπέ-
 τωκέ μοι. *Happened to come to my knowledge.* 1151) συμ-
 βαλοῦ γνώμην. *Give your attention to it: consider it well.*
 1152) ἄξιος δὲ θαυμάσαι. Comp. O. T. 777. 1153) ἀτί-
 ζειν. *Despise: consider of no importance.* 1155) αὐτόν. *Of*
myself, i.e. without explanation. ὦν σὺ πυνθάνει i.e. τούτων ἂ
 πυνθάνει. *Of these things of which you have heard.* With πυν-
 θάνει, *have heard*, comp. O. T. 293. 305. Eur. Heracl. 383.
 1156) ἡμῖν. Not to be joined with φασί, but referring to the
 whole sentence as ethical dative. *They say that we have some one*
sitting. σοὶ μὲν ἔμπολιν οὐκ ὄντα. *Not indeed a fellow-citizen of*
yours. Said lest Oedipus should fear some further attempt upon
 him on the part of the Thebans. 1157) προσπесόντα—
 βωμῷ. *Having approached the altar.* πῶς. *For some cause or*
other. 1159) ἡνίχ' ὠρμώμην. *When I set out hither.* 1160)
 τῷ θακῆματι. *By thus sitting there.* 1161) οὐκ οἶδα πλὴν
 ἔν. These words occur six times in Euripides: El. 627. 752.
 Herc. Fur. 1143. Suppl. 933. Hippol. 599. Ion 311. 1162)
 σοῦ μῦθον. *A brief colloquy with you.* οὐκ ὄγκου πλέων. *Not*
troublesome. 1163) σμικροῦ λόγου. *Of small importance.*
 Comp. Herod. iii. 4. οἷα δὲ ἔόντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου
 οὐ σμικροῦ. 1164) σοὶ—ἐς λόγους ἐλθεῖν. *To speak with you.*
 Comp. Herod. i. 86. τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων
 χρημάτων ἐς λόγους ἐλθεῖν. Eur. Phoen. 771. Arist. Vesp. 472.
 μολόντ'. With the elision at the close of the verse comp. O. T. 332.
 1165) ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. *Safely in respect of his having*
come hither, i.e. without harm from his having come hither. Comp.
 1288. διδοὺς ἐμοὶ λέξαι τ' ἀκούσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ. With the

- Οι. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
 Θη. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
 ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.
 Οι. ὦ φίλτατε, σχές οὐπερ εἰ. Θη. τί δ' ἔστι σοι;
 Οι. μή μου δεηθῆς. Θη. πράγματος ποίου; λέγε. 1170
 Οι. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.
 Θη. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
 Οι. παῖς οὐμός, ὠναξ, στυγνός, οὐ λόγων ἐγὼ
 ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
 Θη. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175
 χρήξεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν;
 Οι. ἔχθιστον, ὠναξ, φθέγμα τοῦθ' ἦκει πατρί·
 καὶ μή μ' ἀνάγκη προσβάλης τάδ' εἰκαθεῖν.
 Θη. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει
 μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180
 Αν. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.

genitive comp. ἀκραιφνεῖς τῶν κατηπειλημένων 1147. 1166) τίς δῆτ' ἂν εἴη; *Who can it be?* προσθακῶν ἔδραν. *Sits as a suppliant.* Comp. on O. T. 2. 1167) ὑμῖν i.e. Oedipus and his daughters. 1168) σοῦ τοῦτο—τυχεῖν. *To obtain this from you.* With τυγχανῶ with accusative comp. on 1106. σοῦ. Comp. with the genitive El. 669. εἰδέναι δέ σου πρόωιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν. 1169) σχές οὐπερ εἰ. *Stay where you are.* With σχές comp. Eur. Hec. 963. Hipp. 1354. Iph. A. 1467. 1170) μή μου δεηθῆς. *Do not ask me.* πράγματος ποίου; *What?* With the double genitive comp. Herod. v. 40. γυναικὸς μὲν τῆς ἔχεις οὐ προσδεόμεθά σε τῆς ἐξέσιος. vii. 53. τῶνδ' ἐγὼ ὑμέων χρήζων συνέλεξα. 1171) ἀκούων. This implies that his daughters had suggested to Oedipus who it was. ὁ προστάτης. *The suppliant.* Comp. 1278. τοῦ θεοῦ γε προστάτην. El. 1378. ἦ σε πολλὰ δὴ ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερσί. 1172) ὃν γ' ἐγὼ ψέξαιμί τι. *That I should object to him.* For the optative comp. 561. 1173) παῖς οὐμός στυγνός. *My detested son.* 1174) ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων. *Of all men it would give me the most pain to hear.* 1175) μὴ δρᾶν. *To avoid doing.* 1176) κλύειν; Referring to ἔξοιδ' ἀκούων 1171. *Why is it grievous for you to hear this?* 1177) φθέγμα. *This report.* πατρί. *To a father.* 1178) μ' ἀνάγκη προσβάλης. *Do not force me by necessity.* τάδ' εἰκαθεῖν. *To yield this.* Comp. O. T. 651. 1179) εἰ—ἐξαναγκάζει. *Since his sitting as a suppliant compels you, not I.* 1180) πρόνοια τοῦ θεοῦ. *A prudent respect for the god, i.e. the god at whose altar he is sitting.* Comp. Eur. Alc. 1061. ἦ φυλακτέα. *Must be observed.* 1181) κεῖ—παραινέσω. On εἰ with subjunctive

τὸν αἰδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
 χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται·
 καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.
 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
 γνώμης, ἃ μὴ σοι ξυμφέροντα λέξεται.
 λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι κακῶς
 εὐρημέν' ἔργα τῷ λόγῳ μηνύεται.
 ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
 τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ, 1190
 θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' ἔα αὐτόν. εἰσὶ χυτέρους γοναὶ κακαὶ
 καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι
 φίλων ἐπῳδαῖς ἐξεπάδονται φύσιν.
 σὺ δ' εἰς ἐκείνα, μὴ τὰ νῦν, ἀποσκόπει 1195

comp. on O. T. 874. 1182) τὸν ἄνδρα τόνδε. Theseus.
 1183) τῇ αὐτοῦ φρενὶ χάριν παρασχεῖν. *To gratify his humour.*
 Comp. 885. ὀργῇ χάριν δούς. τῷ θεῷ θ' ἃ βούλεται. *And to shew
 the respect which he wishes to the god, sc. at whose altar Polynices
 is sitting.* 1184) καὶ νῶν ὑπείκει. *And concede to us two, i.e.*
 Theseus and myself. μολεῖν. With the infinitive comp. 71. ἡ
 καταρτίσων μολεῖν. Aj. 804. καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει
 μολεῖν. 1185) πρὸς βίαν. Comp. O. T. 805. παρασπάσει. *Di-*
rect you from your purpose. 1186) λέξεται. Middle for passive.
 Comp. on O. T. 365. Eur. Hec. 906. τῶν ἀπορρήτων πόλις οὐκέτι λέξει.
 μὴ σοι ξυμφέροντα. *Not to your mind.* 1187) τά τοι κακῶς.
*Deeds ill contrived are made clear by speaking, i.e. if he has any evil
 intentions, by talking with him they will be found out.* 1189)
 μηδὲ δρῶντά σε. *Not even if he is doing to thee.* 1190) τὰ
 τῶν κακίστων δυσσεβέστατα. *The most impious of the most evil
 deeds.* Comp. ἄρρητ' ἄρρητων O. T. 465. 1191) θέμις. Inde-
 clinable. Comp. Aesch. Suppl. 335. πότερα κατ' ἔχθραν ἢ τὸ μὴ
 θέμις λέγεις. σέ γε. *That you sc. being his father.* κείνον ἀντιδρᾶν.
Shall do to him in return. 1192) ἔα αὐτόν. To be pro-
 nounced as a disyllable. γοναὶ κακαί. Comp. Ant. 641. γονὰς
 κατηκόους φύσαντες. 1194) φίλων ἐπῳδαῖς. *By the sooth-*
ing words of friends. Comp. Eur. Hipp. 478. εἰσὶν δ' ἐπῳδαὶ
 καὶ λόγοι θελκτήριοι· φανήσεται τι τῇσδε φάρμακον νόσου. Aesch.
 Prom. V. 172. καί μ' οὔτι μελιγλώσσοις πειθοῦς ἐπαοιδᾷσιν θέλξει.
 ἐξεπάδονται φύσιν. *Have their nature softened or charmed.* With
 the accusative φύσιν comp. 338. ὦ πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ
 νόμοις φύσιν κατεικασθέντε. 1195) μὴ τὰ νῦν. *Look not at
 this present matter, but at what you formerly suffered in respect of
 your father and mother, i.e. as the consequence of the crimes com-*
mitted by you in respect of them. Referring to his self-inflicted

- πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες.
 κὰν κείνα λεύσσης, οἶδ' ἐγώ, γνώσει κακοῦ
 θυμοῦ τελευτὴν ὥς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,
 τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος. 1200
 ἀλλ' ἡμῖν εἴκε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
 Οἰ. τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με
 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205
 μόνον, ξέν', εἴπερ κείνος ὧδ' ἐλεύσεται,
 μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ.
 Θη. ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
 ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
 σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν. 1210
 Χο. ὅστις τοῦ πλέονος μέρους
 στροφή.
 χρήζει, τοῦ μετρίου παρεῖς
 ζῶειν, σκαιοσύναν φυλάσσω
 ἐν ἐμοὶ κατάδηλος ἔσται.
 ἐπεὶ πολλὰ μὲν αἱ μακραὶ 1215

blindness. Comp. 1200. 1197) κείνα λεύσσης. *Consider them.*
 1198) ὥς κακὴ προσγίγνεται. Comp. Ant. 1242. δείξας ἐν ἀνθρώ-
 ποιαι τὴν ἀβουλίαν ὅσω μέγιστον ἀνδρὶ πρόσκειται κακόν. 1199)
 οὐχὶ βαιὰ τὰνθυμήματα. *Arguments not few.* With the article
 comp. on O. T. 526. 1200) ἀδέρκτων. *Blinded*, by prolepsis.
 Comp. 1089. τητῶμενος. *Deprived of.* Comp. 1618. οὐ τητῶμεναι.
 Phil. 383. τῶν ἐμῶν τητῶμενος. Electr. 1326. φρενῶν τητῶμενος.
 1202) προσχρήζουσιν. *For those who ask.* 1203) παθόντα
 sc. εὖ. *Having received benefits.* τίνειν. *To repay them.* 1204)
 βαρεῖαν ἡδονὴν νικᾷτέ με. *You prevail on me by your words to*
grant you a pleasure which is grievous to me. The accusative is
 used after the analogy of νικᾶν μάχην. 1205) δ' οὖν. *But*
however. Referring to βαρεῖαν. φίλον sc. ἐστί. 1206)
 ἐλεύσεται. A form rare in Attic writers. Comp. Trach. 595.
 Æsch. Prom. V. 854. Suppl. 522. 1207) κρατεῖτω τῆς
 ἐμῆς ψυχῆς. *Have power to coerce me.* 1210) σῶς ἴσθ'.
Be safe. ἴσθι, imperative from εἰμί. 1211) τοῦ πλέονος
 μέρους χρήζει. Comp. Aj. 473. τοῦ μακροῦ χρήζειν βίου.
 1212) τοῦ μετρίου παρεῖς ζῶειν i.e. παρεῖς ζῶειν (χρήζων)
 τοῦ μετρίου. 1213) σκαιοσύναν φυλάσσω. *Keeping*
folly, i.e. maintaining a foolish opinion. 1214) ἐν ἐμοί.
In my judgment. 1215) πολλὰ μὲν—κατέθεντο δῆ.
Have brought, i.e. are wont to bring. With this use of the

- ἄμέραι κατέθεντο δὴ
 λύπας ἐγγυτέρω. τὰ τέρ-
 ποντα δ' οὐκ ἂν ἴδοις ὅπου,
 ὅταν τις ἐς πλεόν πέσῃ
 τοῦ θέλοντος· ὁ δ' ἐπίκουρος, 1220
 ἰσοτέλεστος
 *Αἶδος ὅτε μοῖρ' ἀννυμέναιος
 ἄλυρος ἄχορος ἀναπέφηνε,
 θάνατος ἐς τελευτάν.
 μὴ φῦναι τὸν ἅπαντα νι- 1225
 κᾶ λόγον· τὸ δ', ἐπεὶ φανῇ,
 βῆναι κεῖθεν ὅθεν περ ἦκει
 πολὺ δεύτερον ὥς τάχιστα.
 ὥς εὖτ' ἂν τὸ νέον παρῇ
 κούφας ἀφροσύνας φέρον, 1230
 τίς πλάγχθη πολύμοχθος ἔ-
 ξω; τίς οὐ καμάτων ἐνι;
 φόνοι, στάσεις, ἔρις, μάχαι,
 καὶ φθόνος· τό τε κατάμεμπτον
 ἐπιλέλογχε 1235
 πυματον ἀκρατὲς ἀπροσόμιλον

aorist comp. Electr. 415. πολλά τοι μικροὶ λόγοι ἔσφηλαν
 ἤδη καὶ κατώρθωσαν βροτούς. 1218) τὰ τέρποντα οὐκ
 ἂν ἴδοις ὅπου. Comp. on O. T. 926. 1220) ἐς πλεόν
 τοῦ θέλοντος. Into the full enjoyment of desire. With τὸ
 θέλον, desire, comp. Trach. 196. τὸ ποθοῦν. Eur. Iph. A. 1270.
 οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα. ὁ δ' ἐπίκουρος—ἐς τελευτάν.
 The construction is ὁ δὲ θάνατος ἐπίκουρος (ἐστὶν) ἐς τελευτάν, i.e.
 And at last death comes as a relief. The article is separated from
 its substantive as in Aj. 780. Eur. Hel. 1025. Electr. 16. seqq.
 1225) τὸν ἅπαντα λόγον. Everything: is the best of the whole
 matter. With the general sentiment comp. Theog. 425. ἀρχὴν μὲν
 μὴ φῦναι ἐπιχθονίοισιν ἄριστον, φύντα δ' ὅπως ὤκιστα πύλας Αἶδας
 περῆσαι. 1226) ἐπεὶ φανῇ. With ἐπεὶ with the subjunctive
 comp. on O. T. 874. 1227) βῆναι κεῖθεν ὅθεν περ. By
 attraction for ἐκείσε ὅθενπερ. So on the contrary in Trach. 701.
 ἐκ δὲ γῆς ὅθεν προῦκειτο for ὅπου. 1228) πολὺ δεύτερον.
 Next best by far. ὥς τάχιστα. To be joined with βῆναι. 1229)
 εὖτ' ἂν τὸ νέον παρῇ. Whilst youth is present. 1231) τίς
 πλάγχθη πολύμοχθος ἔξω; What man, unhappy, escapes from
 (woe)? ἔξω sc. τοῦ μόχθου. With the aorist πλάγχθη comp.
 1215. The sentiment is repeated by the words τίς οὐ καμάτων ἐνι;
 1235) ἐπιλέλογχε. Intransitive. Comes on him. 1238) κακὰ

- γῆρας ἄφιλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.
 ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος, ἐπ' ὁδός.
 πάντοθεν βόρειος ὥς τις ἀκτὰ 1240
 κυματοπλήξ χειμερία κλονεῖται,
 ὥς καὶ τόνδε κατάκρας
 δειναὶ κυματοαγεῖς
 ἄται κλονέουσιν ἀεὶ ξυνοῦσαι,
 αἱ μὲν ἀπ' ἀελίου 1245
 δυσμᾶν, αἱ δ' ἀνατέλ-
 λοντος, αἱ δ' ἀνὰ μέσσαν
 ἀκτῖν', αἱ δὲ νυχιάν ἀπὸ ῥιπᾶν.
Αν. καὶ μὴν ὄδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος
 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὀμματος 1250

κακῶν. Comp. O. T. 465. 1241) κλονεῖται. Comp. Trach. 146. οὐδὲ πνευμάτων οὐδὲν κλονεῖ. 1242) ὥς. Repeated as if ὥς had not preceded. Comp. 999. κατάκρας. *Overwhelming*. Comp. Aesch. Choeph. 691. Homer, Odys. εἰ. 313. μέγα κύμα κατ' ἄκρης. 1244) ξυνοῦσαι. Comp. on 7. 1247) ἀνὰ μέσσαν ἀκτῖνα. *On the midday beam, i.e. the south.* 1248) νυχιάν ἀπὸ ῥιπᾶν. *From the nightly, i.e. Northern blasts.* Comp. Ant. 929. ἔτι τῶν αὐτῶν ἀνέμων ῥιπαὶ τήνδε γ' ἔχουσιν.

Whoever desires a longer portion, not caring to live desiring that which is moderate, will, in my judgment, be clearly chargeable with folly. For length of days have indeed brought many closer to grief; but the pleasures one knows not where to look for, when any one has attained to the full of his desire; and death at last, when the common lot of Hades, without marriage, without harp, without dance, has appeared, comes as a relief. Not to be born is better than anything, and the next best thing is to return thither from whence one has come as quickly as possible. For even whilst youth is present, bringing light follies, what man, destined as he is to much trouble, escapes clear from it? What sorrow is there not in it? Murders, seditions, strifes, fights; and melancholy old age falls to our lot at last, without strength, without converse, without a friend, where all the worst of evils dwell together. In which state this miserable one, not I alone, is tossed on every side like some northern wintry wave-beaten shore—so do terrible waves of misfortune, breaking over his head, ever buffet him by their presence, some from the setting of the sun, some from its rising, some towards the midday beam, and some from the northern blasts.

1249) καὶ μὴν. Comp. 449. ἡμῖν. Ethical dative. Comp. 1021. 1156. ὄδε—ὠδε. Comp. 1098. δ'εὐρ'—ὄδε 1253. 1250) ἀνδρῶν γε μούνος. *Unattended at least by men, i.e. having at least no one with him.* γε implies that *on this account* Œdipus need have no

ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.

Οἱ. τίς οὗτος; Αν. ὅνπερ καὶ πάλαι κατείχομεν
γνώμη, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΤΝΕΙΚΗΣ.

οἷμοι, τί δράσω; πότῃ τὰ μαντοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν 1255
πατρός γέροντος; ὃν ξένης ἐπὶ χθονὸς
ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφίλης
γέρων γέροντι συγκατόκηκεν πίνος
πλευρὰν μαράνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκτένιστος ἄσσεται.
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω.
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἦκειν· τὰ μὰ μὴ 'ξ ἄλλων πύθῃ.
ἄλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρastaθήτω. τῶν γὰρ ἡμαρτημένων

apprehension. With the genitive comp. Trach. 511. σοῦ διοίσεται
μόνος. 1251) ἀστακτί. *Copiously*, i.e. not drop by drop. The
ι is here short: it is long in 1646. ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὠμαρτοῦμεν. Comp. O. T. 1278. 1252) κατείχο-
μεν γνώμη. *Knew, recognised*. 1258) τῆς i.e. ἧς. Comp.
on O. T. 1055. ὁ δυσφίλης πίνος. *Odious filth*. Comp. 1597.
δυσπινεῖς στολάς. 1259) γέρων γέροντι. Comp. on O. T.
479. συγκατόκηκεν. *Has been his companion*. 1261) δι' αὔρας.
In the wind. ἄσσεται. *Waves*. Comp. Il. ζ'. 309. ἀμφὶ δὲ χαῖται
ὦμοις αἴσσονται. 1262) ἀδελφὰ τούτοισιν. *Like to these*.
With the genitive Ant. 192. καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω.
1263) τὰ θρεπτήρια. *The provision*: alluding to the scrip or
wallet carried by Œdipus. Comp. 4. 1265) τροφαῖς ταῖς
σαῖσι. *Because of your present life*, i.e. by my leaving you thus
destitute. With the dative comp. 1397. οὔτε ταῖς παρελθούσαις
ὁδοῖς ξυνήδομαί σοι. 1411. οἷς πονεῖτον. Ant. 391. ταῖς σαῖς
ἀπειλαῖς. With τροφαί, *life*, comp. 330. 1266) τὰ μὰ μὴ 'ξ
ἄλλων πύθῃ. *Learn not what I have done from others*, i.e. I tell it
you myself. Comp. El. 1225. μηκέτ' ἄλλοθεν πύθῃ. 1267)
καὶ Ζηνὶ σύνθακος θρόνων. *Sits on the throne with Jupiter*.
1268) Αἰδῶς. *Mercy*. Comp. 245. 1269) παρastaθήτω.

- ἄκη μὲν ἐστὶ, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270
 τί σιγᾶς;
 φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῆς.
 οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
 πέμψεις ἀναυδος, οὐδ' ἂ μηνίεις φράσας;
 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμοιες, 1275
 πειράσαςτ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
 τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
 ὥς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
 οὕτως ἀφῆ γε μηδὲν ἀντειπὼν ἔπος.
- Αν. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280
 τὰ πολλὰ γάρ τοι ῥήματ' ἦ τέρψαντά τι,
 ἦ δυσχεράναντ', ἦ κατοικτίσαντά πως,
 παρέσχε φωνήν τοῖς ἀφωνήτοις τινά.
- Πο. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι· 1285
 πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
 ἄρωγόν, ἐνθεν μ' ὧδ' ἀνέστησεν μολεῖν
 ὃ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
 λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.

Let it attend you also. With the double καὶ comp. O. T. 165. 1270) προσφορὰ δ' οὐκ ἐστὶ. *There is no adding to them, i.e. my offences may be repaired, although they cannot be greater than they are.* 1271) τί σιγᾶς; Comp. O. T. 1468. 1471. 1475. Trach. 865. 868. 1273) οὐδ' ἀνταμείβει μ' οὐδέν. *Answer me nothing.* On the double accusative comp. 991. ἀτιμάσας. *Disdaining my request.* Comp. 1278. O. T. 788. 1274) πέμψεις. *Send me away.* Comp. 430. 818. ἂ μηνίεις. *Wherefore you are angry.* With the accusative comp. 1291. O. T. 1005. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην. 1276) ἀλλ' ὑμεῖς γε. *At least do you.* With ἀλλά, *at least*, comp. Electr. 411. ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν. Ib. 1013. αὐτὴ δὲ νοῦν σχέος ἀλλὰ τῷ χρόνῳ ποτέ. 1278) ἄτιμον. *Without granting my request.* Comp. 1273. τοῦ θεοῦ γε προστάτην. *As being, i.e. since I am, the suppliant of the god.* 1279) οὕτως ἀφῆ γε. *Thus at least, i.e. without even deigning me a reply.* 1280) ὦν χρεῖα. *In want of what.* 1281) τὰ πολλὰ ῥήματα. *Many words: free speech.* 1282) δυσχεράναντ'. *By giving offence.* Used actively as ὀργάνειας O. T. 335. κατοικτίσαντα. *Moving to pity.* 1283) παρέσχε. *Are wont to.* With the aorist comp. 1216. 1231. 1285) τὸν θεόν. *Neptune.* ποιούμενος ἄρωγόν. *Invoking his protection.* 1286) ἐνθεν. *From whose altar.* μ' ἀνέστησεν. Comp. 276. O. T. 142. With the infinitive μολεῖν comp. Phil. 60. οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν. 1288) ἀσφαλεῖ ξὺν

καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290
ἂ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρώας ἐξελέλαμαι φυγὰς,
τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκῶς ἡξίου γεραιτέρῃ.
ἀνθ' ὧν μ' Ἑτεοκλῆς, ὧν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολών,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἑρινὺν αἰτίαν εἶναι λέγω.
ἔπειτα καπὸ μάντεων ταύτῃ κλύω. 1300
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἀδραστον πενθερόν, ξυνωμότας
ἔστησ' ἐμαντῷ γῆς ὅσοι περ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμηνται δορί,
ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον 1305
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,

- ἐξόδῳ. Comp. 1165. 1289) βουλήσομαι. Comp. O. T. 1077. Aj. 681. 1314. 1290) κυρεῖν i.e. τυχεῖν. *May be granted to.* With the dat. comp. Phil. 275. οἱ αὐτοῖς τύχοι. 1291) ἂ δ' ἦλθον. Comp. 1274. 1294) γονῇ πεφυκῶς γεραιτέρῃ. *Being the eldest born.* Comp. Hom. Il. φ'. 439. σὺ γὰρ γενεῇφι νεώτερος. 1295) ἀνθ' ὧν. *Wherefore.* Comp. O. T. 264. φύσει. *By birth.* 1297) εἰς ἔλεγχον—μολών. Comp. 835. Philoct. 98. εἰς ἔλεγχον ἐξιών. 1299) τὴν σὴν Ἑρινύν. *Your avenging fiend.* 1300) ταύτῃ κλύω. *I hear thus.* 1301) Ἄργος Δωρικόν. *The Dorian Argos*, i.e. Argos in Peloponnesus, comp. 695. To distinguish it from the Πελασγικόν Ἄργος in Thessaly, Hom. Il. β'. 681. There were many places called Argos, according to the commentary of Eustathius on Dionys. Perieget. 419. 1302) λαβὼν—πενθερόν. *Having gotten Adrastus for my father-in-law.* ξυνωμότας ἔστησ' ἐμαντῷ. *I made my confederates.* 1303) γῆς Ἀπίας. The Peloponnesus, so called from Apis, an ancient king of the country. Comp. Æsch. Suppl. 260 seqq. 777. 1304) τετίμηνται δορί. *Are honoured in war.* 1305) τὸν ἐπτάλογχον στόλον. *The expedition of seven spears*, i.e. of seven champions armed with spears. Comp. 1312. 1306) πανδίκως. *In honourable warfare.* 1307) τοὺς τὰδ' ἐκπράξαντας. Eteocles. Plur. for sing. 1308) εἶεν. *Well.* Comp. Aj. 101.

- αὐτός τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
οἱ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτὰ τε
λόγχαις τὸ Θήβης πεδίου ἀμφεστᾶσι πᾶν·
οἶος δορυσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
δῶρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
Τυδεύς· τρίτος δ' Ἑτέοκλος, Ἀργεῖος γεγώς·
τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατήρ
Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ
Καπανεύς τὸ Θήβης ἄστρῳ δηώσειν πυρί·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἀργεὺς ἄφοβον ἐς Θήβας στρατόν. 1325
οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κάπεσύλησεν πάτρας. 1330
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,

ἀφιγμένος κυρῶ; *Am I come?* 1309) σοί. *For your hearing.*
προστροπαίους λιτάς. *Suppliant prayers.* Comp. *Æsch. Eum.* 176.
234. 1310) ἑμαυτοῦ. *On account of myself.* ξυμμάχων τε
τῶν ἐμῶν. *On account of my allies.* 1312) τὸ Θήβης πεδίου.
Comp. 415. εἰς Θήβης πέδον. *Phil.* 1435. τὸ Τροίας πεδίου. With the
forms Θήβη and Θήβαι comp. πολυχρύσους Μυκήνας *Electr.* 9. and
πολυχρύσιο Μυκήνης *Hom. Il.* 180. 1314) πρῶτα δ' i.e.
τὰ πρῶτα. With the omission of the article comp. 588. οἰωνῶν
ὁδοῖς. *Arts of divination by birds.* Comp. *O. T.* 311. μήτ' εἴ τι ν'
ἄλλην μαντικῆς ἔχεις ὁδόν. 1320) Παρθενοπαῖος. So called
from his mother Atalanta, who was a virgin. 1321) ἐπώ-
νυμος. *Named from.* With gen. comp. *O. T.* 210. τῆς πρόσθεν
ἀδμήτης. *Long a virgin.* Comp. *Electr.* 1239. τὴν αἰὲν ἀδμήταν.
χρόνῳ λοχευθείς. *Born late in time.* 1323) κεῖ. *Although.*
τοῦ κακοῦ πότμου φυτευθείς. *Born of an evil fate.* 1324)
σός γέ τοι. *Yet certainly at least.* Comp. *O. T.* 1171. 1326) οἱ
sc. ἐγὼ καὶ ὁ στρατός. ἀντί. *By.* ψυχῆς sc. τῆς σῆς. *Your own life.*
1328) μῆνιν εἰκαθεῖν. *To give up your anger.* 1329) τῷδ'
ἀνδρὶ i.e. ἐμοί. Comp. on *O. T.* 1018. 1330) ὅς μ' ἐξέωσε
κάπεσύλησεν πάτρας i.e. ἐξέωσε πάτρας καὶ ἀπεσύλησεν ἐμέ
αὐτήν. πάτρας governed by ἐξέωσε. 1331) τι πιστόν. *Any-*

- οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων,
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σὺ τε
 καὶ γώ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὃν, εἰ σὺ τῇμῃ ξυμπαραστήσει φρενί, 1340
 βραχεὶ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτόν, κεῖνον ἐκβαλὼν βία.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345
- Χο. τὸν ἄνδρα, τοῦ πέμψαντος οὔνεκ', Οἰδίπους.
 εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.
- Οι. ἀλλ' εἰ μὲν, ἄνδρες, τῇσδε δημοῦχος χθονὸς
 μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐ τᾶν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο·
 νῦν δ' ἀξιωθεῖς εἰσι κακούσας γ' ἐμοῦ
 τοιαῦθ' ἂ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον.
 ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,

thing to be believed. 1332) οἷς ἂν σὺ προσθῇ. Which ever side you shall take. Comp. Aesch. Eum. 735. ψῆφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. τοῖσδ' ἔφασκ' εἶναι κράτος. That the victory should be theirs. 1333) πρὸς νῦν σε κρηνῶν. ὁμογνίων refers to κρηνῶν as well as θεῶν. By the fountains and gods of your native race. The fountains of a country were regarded as objects of especial veneration. Comp. Phil. 1461. Aj. 862. 1338) τύραννος. Eteocles. 1339) ἀβρύνεται. Gives himself airs. Comp. Aesch. Ag. 1205. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον. 1340) τῇμῃ ξυμπαραστήσει φρενί. Will stand by, i.e. aid my resolution. 1341) βραχεὶ ξὺν ὄγκῳ. With little trouble. Comp. 1162. διασκεδῶ i.e. διασκεδάσω. Will discomfit. 1344) ταῦτα κομπεῖν. To make this boast. Comp. 961. 1346) τοῦ πέμψαντος. Theseus. 1347) ἔκπεμψαι. Send him away. Comp. 1348. ξύμφορα. Convenient. 1350) δικαίων ὥστε κλύειν. Thinking it right that he should hear. Comp. Eur. Hipp. 1327. Κύπρις γὰρ ἤθελ' ὥστε γίνεσθαι τάδε. 1351) οὐ τᾶν. οὐ τοι ἄν. ὁμφῆς τῆς ἐμῆς. My voice. Comp. on 550. 1352) ἀξιωθεῖς sc. ὁμφῆς τῆς ἐμῆς. εἰσι. He shall go. κακούσας γ'. And having heard too. ἐμοῦ. From me. 1354) ὅς γ'.

- ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 καθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἅς νῦν δακρύεις εἰσορών, ὅτ' ἐν πόνῳ
 ταύτῳ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
 τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένους.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σὺ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῷ τροφούς 1365
 τὰς παῖδας, ἢ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370
 ὥς αὐτίκ', εἴπερ οἶδε κινοῦνται λόχοι
 πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν

Since you. Comp. O. T. 35. (Edipus here suddenly turns to Polynices and addresses him. With this change to the second person comp. 909. There is an instance of a similar change in Eur. Hec. 1196. πρὸς τόνδε δ' εἰμι καὶ λόγοις ἀμείψομαι, ὃς φῆς Ἀχαιῶν πόνον—κτανεῖν. 1356) τὸν αὐτὸς αὐτοῦ. Comp. on 929. 1357) καθηκας. *Madest him.* στολὰς ταύτας. *These rags.* 1358) ἐν πόνῳ ταύτῳ κακῶν ἐμοί. *The same evil hardship with myself.* Comp. El. 268. ἐσθήματα φοροῦντ' ἐκείνῳ ταῦτά. 1359) βεβηκὼς τυγχάνεις. *When you are.* Comp. on 52. 1360) οὐ κλαυστὰ. *There is no good in your weeping.* Referring to 1358. ἐμοὶ μὲν. *By me for my part.* οἰστέα. *Must be endured.* 1361) ὥσπερ ἂν ζῶ. *As long as I live.* With ὥσπερ, *as long as*, comp. Aj. 1117. ὥς ἂν ἦς οἶός περ εἶ. Phil. 1330. ὥς ἂν αὐτὸς ἥλιος ταυτῇ μὲν αἶρη, τῇδε δ' αὖ δύνῃ πάλιν. σοῦ φονέως μεμνημένος. *Remembering you as my murderer.* 1362) ἔθηκας ἔντροφον. *Have involved me in.* 1363) ἐκ σέθεν. *By your means.* 1364) τὸν καθ' ἡμέραν βίον. *My daily bread.* 1365) εἰ ἐξέφυσα τάσδε μὴ i.e. εἰ μὴ ἐξέφυσα τάσδε. τροφούς. *To take care of me.* 1366) ἢ τὰν (ἢ τοι ἂν) οὐκ ἂν ἦ. *Surely I should not be alive.* τὸ σὸν μέρος. *As far as you are concerned.* Comp. O. T. 1509. πλὴν ὅσον τὸ σὸν μέρος. 1367) αἶδ' ἐμαὶ τροφοί sc. εἰσιν. 1368) αἶδ' ἄνδρες sc. εἰσιν. *These are men.* εἰς τὸ συμπονεῖν. *As regards helping me.* 1370) οὐ τί πω ὥς αὐτίκα sc. εἰσώψεται. *He looks on you not yet as he will soon look on you, i.e. when he shall take vengeance for what you are now doing.* Comp. 1536. 1372) οὐ γὰρ ἔσθ' ὅπως πόλιν

κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μιν θνήσκων χῶ ξύναιμος ἐξ ἴσου.
 τοιᾶσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ἔα τιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἔφυτον. αἶδε γὰρ τὰδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι, μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὐπερ ἐξελέλασαι
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου

κείνην ἐρεῖ τις. *For some one shall not call it his city, i.e. to which he belongs as a citizen.* τις refers indefinitely to Polynices. Comp. Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί, i.e. σοι. Ant. 751. ἥδ' οὖν θανείται καὶ θανούσ' ὀλεῖ τινά, i.e. με. Aesch. Suppl. 902. εἰ μὴ τις ἐς ναῦν εἴσιν αἰνέσας τάδε, i.e. ὑμεῖς. Hom. Odys. φ'. 374. τῷ κε τάχα στυγερώς τιν' ἐγὼ πέμψαιμι νέεσθαι sc. σέ. πόλις and ἄστυ are here opposed: ἄστυ indicating merely the town of Thebes; πόλις the city, with its rights of citizenship, of which it is here said that Polynices should not be a partaker. 1374) ἐξ ἴσου. *Equally, also.* 1375) σφῶν ἐξανήκ'. *Uttered.* With the dative comp. O. T. 251. 1376) ξυμμάχους ἐλθεῖν sc. τὰς Ἀράς. 1378) μὴ ἐξατιμάζητον. *Not despise,* sc. τοὺς φυτεύσαντας. εἰ—ἔφυτον. *Because, being sons of a blind father, you are such as you are,* i.e. sons of a father whose blindness exposes him to your contempt. 1379) αἶδε γάρ, i.e. although being like yourselves daughters of a blind father. 1380) τοιγὰρ—κρατοῦσι. *They* (i.e. Antigone and Ismene) *prevail over your supplication and your throne,* sc. which you seek. With κρατοῦσι governing the accusative comp. Eur. Alc. 490. Arist. Av. 419. Thucyd. i. 109. 1381) εἴπερ—νόμοις. *If justice supports, as it does, the ancient laws of Jupiter.* 1383) κἀπάτωρ (i.e. καὶ ἀπάτωρ) ἐμοῦ. *No son of mine.* 1384) συλλαβῶν. *Taking with you.* Comp. O. T. 971. τὰ δ' οὖν παρόντα συλλαβῶν θεσπίσματα. 1385) σοὶ καλοῦμαι. *Invoke upon you.* γῆς ἐμφυλίου. *Your native land.* 1386) δόρει. Comp. 620. 1387) τὸ κοῖλον Ἄργος. Comp. on 378. 1388) ὑφ' οὐπερ i.e. ἐκείνον ὑφ' οὗ. 1389) τὸ Ταρτάρου στυγνὸν

- στνγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίση, 1390
καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, καξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἄμα
πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους 1395
τοιαῦτ' ἐνειμε παισὶ τοῖς αὐτοῦ γέρα.
- Χο. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὥς τάχος πάλιν
- Πο. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
τοιοῦτον οἶον οὐδὲ φωνῆσαι τι
ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν
ἀλλ' ὄντ' ἀναυδὸν τῇδε συγκῦρσαι τύχη
ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἰρωμένου,
μή τοί με πρὸς θεῶν σφῶ γ', ἐὰν αἰ τοῦδ' ἀραὶ

πατρῶον ἔρεβος. *The gloomy region of Tartarus, where my father now is.* 1390) σ' ἀποικίση. *May carry you off, sc. εἰς ἔρεβος.* 1391) τάσδε δαίμονας. *The Furies.* 1392) τὸ δεινόν. With the article comp. on O. T. 634. 1395) πιστοῖσι. Ironical. οὔνεκ'. *That.* 1397) οὔτε—τε. Comp. Electr. 350. οὔτε ξυνέρδεις, τὴν τε δρῶσαν ἐκτρέπεις. ταῖς παρελθούσαις ὁδοῖς. *On account of your former journeys.* With the dative comp. 1265. Ant. 1213. ἀρα δυστυχιστάτην κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν; 1399) οἴμοι κελεύθου. *Alas! for my coming hither.* τῆς ἐμῆς refers both to κελεύθου and δυσπραξίας. Comp. 1333. πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων. *Æsch. Ag. 589.* φράζων ἀλωσιν Ἰλίου τ' ἀνδρᾶσιν. *Eum. 9.* λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα. 1400) οἶον τέλος—ἀφωρμήθημεν i.e. οἶον ἦν ἀρα τὸ τέλος τῆς ὁδοῦ ἦν ἀφωρμήθημεν. *For what an end of our journey did we set out!* With ἀρα comp. O. T. 1395. and with the accus. comp. Aj. 290. τί τήνδ' ἀφορμᾶς πείραν; 1402) οὐδὲ φωνῆσαι. *Not even to mention.* 1403) ἔξεστ'. *It is possible.* ἀποστρέψαι πάλιν. *To turn them back, sc. τοὺς ἐταίρους.* I am ashamed to tell my comrades that our expedition is fruitless and that they must return to Argos. 1404) ἀλλ'—συγκῦρσαι. *But I must meet this my lot in silence, sc. δεῖ, to be supplied from the preceding clause.* Comp. O. T. 241. 819. Electr. 72. Eur. Or. 515. 900. 1405) ὅμαιμοι. *My sisters.* ἀλλ' ὑμεῖς. *Do you at least.* Comp. 1276. 1406) τὰ σκληρὰ i.e. τὰς σκληρὰς ἀράς. Comp. 1427. τίς δὲ τολμήσει κλύων τὰ τοῦδ' ἵεσθαι τάνδρος; 1407) σφῶ γ'. *You at least.* ἐὰν. The last

- πατρὸς τελῶνται, καὶ τις ὑμῖν ἐς δόμους
νόστος γένηται, μή μ' ἀτιμάσῃ τέ γε,
ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν. 1410
καὶ σφῶν ὁ νῦν ἔπαινος, δὲν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οἷκ' ἐλάσσονα
ἔτ' ἄλλον οἷσει τῆς ἐμῆς ὑπουργίας.
Αν. Πολύνεικες, ἵκετεύω σε πεισθῆναί τί μοι.
Πο. ὦ φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε. 1415
Αν. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργασῇ.
Πο. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμ' ἂν ταυτὸν εἰσάπαξ τρέσας;
Αν. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;
Πο. αἰσχροὺς τὸ φεύγειν καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα.
Αν. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει

syllable is long. Comp. Arist. Vesp. 228. μή φροντίσης· ἐὰν ἐγὼ
λίθους ἔχω. 1409) μή μ' ἀτιμάσῃ τέ γε. The pronoun is
repeated after the intervening words. 1410) κὰν κτερί-
σμασιν. And with sepulchral honours, sc. τιμᾶτε, to be understood
from θέσθε. With κτερίσματα comp. El. 434. 931. 1411) δὲν
κομίζετον τοῦδ' ἀνδρός. Which ye receive from this man. τοῦδ'
ἀνδρός i.e. Oedipus. With the genitive comp. O. T. 580. 1412)
οἷς πονεῖτον. Because of what you do. Comp. above 342. 509.
With the dative comp. 1265. 1397. 1413) οἷσει, poeti-
cally for ὑμεῖς οἱ νῦν ἐπαινούμενοι οἷσετε. τῆς ἐμῆς ὑπουργίας.
From your services to me. With the genitive comp. 1411. and
with the objective sense of ἐμῆς comp. 332. 1414) πει-
σθῆναί τι. Comp. O. T. 651. Hom. Il. δ'. 93. ἦ ῥά νύ μοί τι
πίθοιο; 1416) στρέψαι. To turn back, sc. ἵκετεύω σε πεισθῆναι.
ὡς τάχιστα γε. Aye, and as soon as possible. 1418)
οἷόν τε. Possible. πῶς γάρ; For how could I bring again the same
army, if I should once play the coward? if I do this I must give
up all thoughts of renewing the expedition. With αὖθις αὖ πάλιν
comp. Phil. 952. αὖθις αὖ πάλιν εἴσειμι πρὸς σέ. 1420)
αὖθις θυμοῦσθαι; But why again be angry? Referring to his
passionate entreaty 1399. seqq. Polynices had become calm when
addressed by Antigone 1414. He now again breaks out into anger
on hearing her advice. 1421) πάτραν κατασκάψαντι. By
the destroying of your country. 1422) πρεσβεύοντ'. Being
the elder. 1424) ἐς ὀρθὸν ἐκφέρει. Are tending to their true
fulfilment. ἐκφέρει intransitive as in Trach. 824. ὅποτε τελεόμηνος

- μαντεύμαθ', ὅς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
 Πο. χρήξει γάρ. ἡμῖν δ' οὐχὶ συγχωρητέα.
 Αν. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
 τὰ τοῦδ' ἔπεσθαι τάνδρὸς, οἷ' ἐθέσπισεν;
 Πο. οὐκ ἀγγελοῦμεν φλαῦρ'. ἐπεὶ στρατηλάτου
 χρηστοῦ τὰ κρείσσω μηδὲ τάνδεᾶ λέγειν. 1430
 Αν. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
 Πο. καὶ μή μ' ἐπίσχῃς γ'. ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
 ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
 πρὸς τοῦδε πατρός τῶν τε τοῦδ' Ἑρινύων.
 σφῶν δ' εὐδοίῃ Ζεύς, τάδ' εἰ τελεῖτέ μοι 1435
 θανόντ'. ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
 μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γὰρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις. Αν. ὦ τάλαιν' ἐγώ.
 Πο. μή τοί μ' ὀδύρου. Αν. καὶ τίς ἄν σ' ὀρμώμενον
 ἐς προὔπτον Ἄιδην οὐ καταστένοι, κάσι; 1440
 Πο. εἰ χρή, θανοῦμαι. Αν. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
 Πο. μὴ πεῖθ' ἂ μὴ δεῖ. Αν. δυστάλαινά τ' ἄρ' ἐγώ,
 εἴ σου στερηθῶ. Πο. ταῦτα δ' ἐν τῷ δαίμονι

ἐκφέρου δωδέκατος ἄροτος. 1425) σφῶν—θροεῖ. *Predicts for you. ἐξ ἀμφοῖν. From the hand of each other.* 1426) χρήξει γάρ. *Aye, for he wishes it. οὐχὶ συγχωρητέα. We must not give way.* With the plur. comp. 495. ἀμυντέα Ant. 677. ἡσσητέα Ib. 678. 1428) ἔπεσθαι sc. σοί. 1429) φλαῦρ'. *Words of evil omen.* στρατηλάτου χρηστοῦ sc. ἐπεί. *It is the part of.* 1430) τάνδεᾶ i.e. τὰ μὴ κρείσσω. Comp. Eur. Phoen. 701. 1431) οὕτως ἄρ'. *So then.* Comp. O. T. 1444. 1432) καὶ μή μ' ἐπίσχῃς γ'. *Aye, and do not stop me.* 1433) δύσποτμός τε καὶ κακὴ sc. οὔσα. 1434) πρὸς τοῦδε πατρός. *By means of my father.* τοῦδ' Ἑρινύων. Comp. 1299. 1435) σφῶν εὐδοίῃ. *May he grant you prosperity.* With the dative after εὐδοίῃ comp. Herod. vi. 73. ὡς Κλεομένει εὐωδώθη τὸ πρῆγμα. Phil. Jud. de Joseph. p. 548. τὰ κατὰ τὴν πολιτείαν εὐοδοῦνται πράγματα αὐτῷ. *That which I request.* Comp. 1410. 1436) θανόντ'. With the very unusual elision of ι in the dative comp. Eur. Iph. Aul. 809. ἐπεὶ οὐ. Pronounced as a disyllable. Comp. Phil. 446. ζῶντί γ'. *Living.* ἔξετον sc. τελεῖν τι. 1438) βλέποντ'. *Alive.* Comp. Aj. 962. ἴσως τοι, κεί βλέποντα μὴ πόθουν, θανόντ' αν οἰμώξειαν ἐν χρεία δορός. 1440) ἐς προὔπτον Ἄιδην. Comp. Eur. Hipp. 1366. προὔπτον ἐς Ἄιδαν στείχω κατὰ γὰρ. Herod. ix. 17. ἡμέας οὗτοι οἱ ἄνθρωποι μέλλουσι προόπτῳ θανάτῳ δώσειν. 1441) μὴ σύ γ' sc. θάνης. 1442) ἂ μὴ* δεῖ sc. πείθειν. *τ' ἄρ' i.e. τοι ἄρα. Surely then.* 1443) εἰ στερηθῶ. With the subjunctive

- καὶ τῇδε φῦναι χἀτέρᾳ. σφῶν δ' οὖν ἐγὼ
 θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακῶν. 1445
 ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.
- Χο. νέα τάδε νεόθεν ἦλθέ μοι στροφή α'.
 νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
 εἴ τι μοῖρα μὴ κιγχάνει. 1450
 μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
 ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, ἐπεὶ μὲν ἕτερα,
 τὰ δὲ παρ' ἡμᾶρ αὖθις αὖξων ἄνω. 1455
 ἔκτυπεν αἰθήρ, ὦ Ζεῦ.
- Οι. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
 Αν. πάτερ, τί δ' ἔστι τὰξίωμ' ἐφ' ᾧ καλεῖς;
 Οι. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460
 βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὥς τάχος.
- Χο. ἴδε μάλα μέγας ἐρείπεται ἀντιστροφή α'.

with εἰ comp. O. T. 74. ἐν τῷ δαίμονι sc. ἐστί. *It depends on God.*
 Comp. 247. 1444) καὶ τῇδε φῦναι χἀτέρᾳ. *To be either one way or another.* σφῶν δ' οὖν. *But, at any rate, i.e. be this as it may.* 1445) θεοῖς ἀρῶμαι. *I pray to the gods for you.* Double dative. μὴ ποτ' ἀντῆσαι κακῶν sc. ὑμᾶς. *That you may never meet with.* With the genitive comp. Herod. ii. 119. ξεινίων ἦντησε μεγάλων. Phil. 719. ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας. 1446) ἀνάξιαί πᾶσιν. *In the judgment of all persons.* Comp. on O. T. 8. 1447) νέα τάδε νεόθεν ἦλθέ μοι. *These fresh troubles have freshly come to me.* Comp. the Homeric αἰνόθεν αἰνῶς Il. η'. 97. οἰόθεν οἶος ib. 39. εἴ τι—κιγχάνει. *Unless some fate is overtaking us, i.e. unless they are not immediately from him, but rather from some decree of fate which is now overtaking us.* κιγχάνει sc. ὑμᾶς. Comp. Hom. Il. χ'. 303. νῦν αὐτὲ με μοῖρα κιχάνει. 1451) μάτην—φράσαι. μάτην sc. εἶναι. *For I cannot say that any decree of the gods is in vain.* 1454) ὁρᾷ ταῦτ'. *These things, sc. whatever happens, Time sees, i.e. sees that they have due effect.* ἐπεὶ μὲν ἕτερα—αὖξων ἄνω. *One while raising up some, and others again on the next day, i.e. afterwards.* 1456) ἔκτυπε. A Homeric form of the verb, only used here. 1457) πῶς ἄν—δεῦρο πόροι; *I would he might fetch hither.* With πορεῖν comp. El. 1267. εἴ σε θεὸς ἐπόρισεν ἀμέτερα πρὸς μέλαθρα. εἴ τις ἔντοπος. *If there is any one near.* 1458) τὸν πάντ' ἄριστον. With πάντα comp. O. T. 904. 1459) τὰξίωμα. *The request or wish.* ἐφ' ᾧ. *On account of which.* καλεῖς sc. ὑμᾶς. 1460) πτερωτὸς—βροντὴ. With the masculine form comp. O. T. 384. ἄξεται. With the future middle for active comp. 860. τόνδ' ἀπάξομαι λαβών. 1461) πέμψαθ'. *Send, i.e. for Theseus.* 1462) ἴδε μάλα. *See again.* Comp. Arist. Pax

- κτύπος ἄφατος ὃδε διόβολος· ἐς δ' ἄκραν
 δεῖμ' ὑπήλθε κρατὸς φόβαν. 1465
 ἔπτηξα θυμόν. οὐράνια γὰρ ἀστραπή φλέγει πάλιν.
 τί μὰν ἀφήσει τέλος; δέδια δ'· οὐ γὰρ ἄλιον
 ἀφορμᾷ ποτ', οὐδ' ἄνευ ξυμφορᾶς. 1470
 ὦ μέγας αἰθήρ, ὦ Ζεῦ.
 Οι. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
 βίου τελευτή, κούκ ἔτ' ἔστ' ἀποστροφή.
 Αν. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
 Οι. καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστά μοι μολῶν 1475
 ἀνακτα χώρας τῆσδέ τις πορεύσατο.
 Χο. ἔα ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται 1480
 διαπρύσιος ὄτοβος.
 ἴλαος, ὦ δαίμων, ἴλαος, εἴ τι γὰ
 ματέρι τυγχάνεις ἀφεγγὲς φέρων.
 ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἀνδρ' ἰδών,

460. ἐρείπεται. *Falls*. The epithet properly refers not to the thunders, but to the falling of the thunderbolts. 1464) διόβολος. *Hurled by Jupiter*. ἐς δ' ἄκραν—φόβαν. *To the ends of my hair*, i.e. *my hair stands on end with fear*. 1466) ἔπτηξα θυμόν. For the accus. comp. O. T. 153. οὐράνια. Neut. plur. used adverbially. Comp. Eur. Troad. 519. ἵππον οὐράνια βρέμοντα. 1467) τί μὰν ἀφήσει τέλος; *Surely what will it send forth at last?* ἄλιον. *In vain*. Neut. sing. adverbially. 1470) ἄνευ ξυμφορᾶς. *Without bringing some calamity*. 1472) τῷδ' ἐπ' ἀνδρὶ i.e. ἐπ' ἐμοί. Comp. 1411. θέσφατος. *Predicted by God*. 1473) ἀποστροφή. *Any means of averting it*. 1474) τῷ δέ; *And by what?* τῷ i.e. τίνι. Comp. Ant. 1229. ἐν τῷ ξυμφορᾶς διεφθάρης; Eur. Hel. 1195. ἐν τῷ δὲ κείσαι ξυμφορᾶς; συμβαλὼν ἔχεις; *Have you guessed?* With ἔχεις comp. on O. T. 577. 1477) μάλ' αὖθις. *Again*. Comp. Electr. 1416. 1479) διαπρύσιος. *Piercing*. Comp. Hom. Hymn. Aphr. 19. φόρμιγγές τε χοροὶ τε διαπρύσιοί τ' ὀλολυγαί. ὄτοβος. *Sound*. Comp. Aj. 1202. γλυκὺν αὐλῶν ὄτοβον. 1480) ἴλαος sc. εἴης. *Be propitious*. γὰ ματέρι. Comp. 707. Aesch. Sept. c. Th. 16. τέκνοισ τε γῇ τε μητρί. 1481) ἀφεγγές. *Dark, gloomy*. 1482) ἐναισίου—μετάσχοιμί πως. *May my lot be with the just, and may I not, having seen an impious man, be implicated in any wise in evil consequences*. ἐναισίου sc. ἀνδρός. With συντύχοιμι with a genitive comp. Phil. 320. συντυχῶν κακῶν ἀνδρῶν Ἀτρειδῶν. With the sentiment comp. Aesch. Sept. c. Th. 597–608. ἀκερδῇ χάριν. *An evil recompense*. Comp. ἀχαρίς χάρις Aesch. Prom. V. 545. Eur. Iph. T. 566. With the accusative after μετάσχοιμι comp. Arist. Plut. 1144. οὐ γὰρ μετείχες τὰς ἴσας πληγὰς ἐμοί. Aesch. Ag. 507. θανὼν μεθέξειν φιλτάτου τάφου μέρος.

- ἀκερδῇ χάριν μετὰσχοιμί πως·
 Ζεῦ ἄνα, σοὶ φωνῶ. 1485
- Οι. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμφύχου, τέκνα,
 κιχήσεται μου καὶ κατορθοῦντος φρένα;
 Αν. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
 Οι. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν
 δοῦναί σφιν, ἣνπερ τυγχάνων ὑπεςχόμεν. 1490
- Χο. ἰὼ ἰὼ παῖ, βᾶθι βᾶθ' εἴτ' ἄκρον
 ἐπὶ γύαλον ἐναλίῳ
 Ποσειδαονίῳ θεῷ τυγχάνεις
 βούθυτον ἐστίαν ἀγίζων, ἰκοῦ. 1495
 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
 δικαίαν χάριν παρασχεῖν παθών.

1485) Ζεῦ ἄνα i.e. Ζεῦ ἄναξ. A Homeric form, comp. *Iliad* γ. 351. π'. 233. *Odyss.* ρ'. 354. 1486) ἀνὴρ i.e. ὁ ἀνὴρ. The-
 seus. κιχήσεται μου. Unusual with the genitive, which follows the
 analogy of τυγχάνειν. 1487) κατορθοῦντος φρένα. *Right in*
mind. 1488) τί δ'—φρενί; *What matter of confidence would*
you wish to be impressed on his mind? 1489) ἀνθ' ὧν ἔπασχον
 εὖ. *In return for the benefits which I received.* τελεσφόρον—σφιν.
I should wish to give him an effectual return. σφιν. Dative singu-
 lar as in *Æsch. Pers.* 759. τοίγαρ σφιν ἔργον ἐστὶν ἐξεργασμένον
 μέγιστον. *Hom. Hymn. in Pan.* 19. 1490) τυγχάνων i.e.
 ὅτε ἐτύγχανον ὧν ἔχρηζον. *When I obtained my request.* 1491)
 ἰὼ—ἰκοῦ. *O child, come, come; whether you are elsewhere, or whether*
you are offering a sacrifice of oxen to the marine god Neptune, on
the top of the altar-stone, come! παῖ, i.e. *O Theseus.* βᾶθ', εἴτ'.
Come, and if. With εἴτε without another εἴτε preceding, the pre-
 ceding εἴτε being understood, comp. *O. T.* 517. *Trach.* 236. ἄκρον ἐπὶ
 γύαλον. By γύαλον may perhaps be meant the *hollow surface* of
 the stone which formed the top of the altar, on which the victim
 was laid. Comp. *Etymolog. Magn.* p. 243. 12. γύαλος. κύβος. τε-
 τράγωνος λίθος. *a square stone.* The notion of hollowness appears
 to be always implied in γύαλον, thus we have *Phil.* 1081. κοίλας
 πέτρας γύαλον, i.e. the *cavity* of a rock, θώρηκος γύαλον, the *hollow*
 of the breastplate; and in the poets frequently γύαλα in the plural
 to signify *valleys.* 1493) Ποσειδαονίῳ θεῷ i.e. Ποσειδῶνι.
 Comp. *O. T.* 1105. ὁ Βακχείος θεός. 1495) βούθυτον ἐστίαν.
The altar where the oxen are slain: here metaphorically, the sacri-
fice itself. Comp. *Arist. Av.* 1232. *μηλοσφαγεῖν τε βουθύτοις ἐπ'*
ἐσχάrais. ἀγίζων. *Consecrating, i.e. offering.* Comp. *Pind. Ol.* iii.
 34. βωμῶν πατρὶ ἀγισθέντων. 1496) σε ἐπαξιοῖ—παρασχεῖν.
So honours you as to give you, i.e. considers it fitting that you should
receive. 1497) δικαίαν χάριν. *A just recompense.* παθών.
Having himself received benefits, i.e. from you. With παθών under-

- σπεῦσον, ἄϊσσ', ὦναξ.
- Θη. τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος, 1500
 σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
 μή τις Διὸς κεραυνός, ἢ τις ὀμβρία
 χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
 τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
- Οι. ἄναξ, ποθοῦντι προὔφάνης, καί σοι θεῶν 1505
 τύχην τις ἐσθλὴν τῇσδ' ἔθηκε τῆς ὁδοῦ.
- Θη. τί δ' ἐστίν, ὦ παῖ Λαῖου, νέορτον αὖ;
 Οι. ῥοπή βίου μοι. καί σ' ἄπερ ξυνήνεσα
 θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
- Θη. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίω; 1510
 Οι. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
 ψεύδοντες οὐδὲν σημάτων προκειμένων.
- Θη. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;
 Οι. αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλὰ τε

stand δίκαια from δικάϊαν χάριν. 1499) ἄϊσσ'. *Come quickly.*
 1500) ἡχεῖται. *Resounds.* With ἡχεῖται in the middle voice comp.
 πᾶσαν δὲ χρὴ γαίαν βοᾶσθαι Eur. Hel. 1434. λωτὸς βοάσθω Iph. A.
 438. ἀμφὶ δὲ σοὶ κτυπεῖται Κιθαιρώνιος ἡχώ Arist. Thesmoph. 995.
 1501) αὐτῶν sc. ὑμῶν αὐτῶν. 1502) μή τις Διὸς κεραυνός
 sc. ἐστὶ; *Is it some thunder* sc. which has caused you to raise this
 clamour? ὀμβρία χάλαζα. *Hailstorm.* 1504) τοιαῦτα χει-
 μάζοντος. *Raising a storm like this.* Comp. 961. πάρα i.e. πά-
 ρεστι. 1506) τύχην—ὁδοῦ. *Has granted you a happy for-*
fortune in thus coming hither. 1507) νέορτον αὖ. *Fresh again.*
 Comp. Trach. 894. ἄ νέορτος ἄδε νύμφα. 1508) ῥοπή. *The*
close. σ' ἄπερ ξυνήνεσα—μὴ ψεύσας. *Not having deceived you as*
to those things which I promised. Double accusative. Comp. 1145.
 ὦν γὰρ ὥμοσ' οὐκ ἐψεύσάμην οὐδέν σε. 1510) ἐν τῷ δὲ κεῖσαι—
 τεκμηρίω; *What proof have you of your fate being at hand?* Comp.
 Eur. Hel. 1195. ἐν τῷ δὲ κείσαι συμφορᾶς; 1511) κήρυκες
 ἀγγέλλουσι. *Proclaim it.* 1512) ψεύδοντες οὐδέν. *Deceiv-*
ing me in nothing. Comp. 1508. σημάτων προκειμένων. *Of*
the appointed signs. Comp. 94. seq. σημεία δ' ἤξειν τῶνδ' ἐμοὶ
 παρηγγύα, ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 1513) δη-
 λοῦσθαι τάδε. *That these things are made evident.* 1514) αἱ
 πολλὰ βρονταὶ διατελεῖς. *The thunders oft recurring without*
cessation sc. δηλοῦσι τάδε. With πολλὰ understand γενόμεναι, the
 participle being supplied from στράψαντα following. τὰ πολλὰ τε
 στράψαντα—βέλη. *And the lightnings oft flashing from the invin-*
cible hand sc. of Jupiter. πολλὰ is here in each case equivalent to
 πολλάκις. With the genitive χειρὸς comp. on O. T. 151. τῆς ἀνι-
 κήτου. Comp. Aesch. Sept. c. Th. 514. οὐπω τις εἶδε Ζῆν' ἀνι-
 κήτου.

- στράψαντα χειρὸς τῆς ἀνικήτου βέλη. 1515
 Θη. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὀρώ
 κοῦ ψευδόφημα. χῶ τι χρὴ ποιεῖν λέγε.
 Οι. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
 γήρως ἄλυπα τῇδε κείσεται πόλει.
 χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
 ἄθικτος ἡγητῆρος, οὐ με χρὴ θανεῖν.
 τοῦτον δὲ φραζε μὴ ποτ' ἀνθρώπων τινί,
 μήθ' οὐ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
 ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
 δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ,
 αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς μόνος·
 ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τω,
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
 ἀλλ' αὐτὸς ἀεὶ σῶζε, χῶταν εἰς τέλος 1530
 τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ

μηνον. βέλη. *Thunderbolts.* Comp. Trach. 1087. ἔνσεισον, ὧναξ, ἐγκατάσκηψον βέλος. 1519) γήρως ἄλυπα. *Not affected by age: everlasting.* Comp. O. T. 872. With the genitive comp. Electr. 1002. ἄλυπος ἄτης. κείσεται. *Shall remain, abide.* 1520) χῶρον ἐξηγήσομαι. *Will point out to you the spot.* Comp. 1589. 1521) ἄθικτος ἡγητῆρος. *Without help of guide.* Comp. 1588. Trach. 686. ἀκτίνος θερμῆς ἄθικτον. *Æsch. Eum. 1521. κερδῶν ἄθικτον.* 1522) τοῦτον sc. τὸν χῶρον. 1523) οὐ κέκευθε. *Where it is hidden.* With κέκευθε intransitive comp. Electr. 869. Ant. 911. O. T. 968. Aj. 635. ἐν οἷς κεῖται τόποις. *In what regions it lies.* The former expression refers to the exact spot where the body of Œdipus was to be buried, the latter more generally, to the region in which this spot was placed. 1524) ὥς σοι—ἀλκὴν τιθῇ. *That this spot, being in your neighbourhood, may form for you a protection instead of many armed troops and invited auxiliaries.* πρὸ πολλῶν ἀσπίδων. *Instead of many shields, i.e. armed men.* ὅδε sc. ὁ χῶρος. δορός τ' ἐπακτοῦ. *Invited spear, i.e. foreign auxiliaries.* Comp. Trach. 259. στρατὸν λαβῶν ἐπακτόν. γειτονῶν. *Being near.* 1526) ἐξάγιστα. *Things sacred: not to be divulged.* μηδὲ κινεῖται λόγῳ. *Nor are to be uttered in speech, sc. the secret of his burial place.* Comp. Ant. 1060. seq. ὄρσεις με τὰκίνητα διὰ φρένων φράσαι. *Κρ. κίνει. μόνον δὲ μὴ πὶ κέρδεσιν λέγων.* 1528) ἂν ἐξείποιμι. With the double ἂν comp. O. T. 140. 1530) σῶζε. *Keep them in remembrance.* Comp. Trach. 682. παρῆκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην. *Æsch. Prom. V. 524. O. T. 318.* 1531) ἀφικνῇ. *When you are coming.* τῷ προφερτάτῳ. *To the eldest.* Comp. Hesiod. Theog.

σήμαιν'· ὁ δ' αἰὲν τῶπιόντι δεικνύτω.
 χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαὶ πόλεις,
 καὶ εὖ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μέν, ὅψ' δ' εἰσορώσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν, 1540
 στείχωμεν ἤδη, μηδέ γ' ἐντρεπώμεθα.
 ὦ παῖδες, ὦδ' ἔπεσθ'. ἐγὼ γὰρ ἡγεμῶν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἑατέ με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.

381. Στύξ, ἡ δὴ σφῶν προφερεστάτη ἐστὶν ἀπασέων. 777. Στύξ
 θυγάτηρ Ἀψορρόου Ὠκεανοῖο πρεσβυτάτη. 1532) αἰεί. *From
 time to time.* τῶπιόντι. *To his successor.* 1533) ἀδῆον
 σπαρτῶν ἀπ' ἀνδρῶν. *Unravaged by the Thebans.* With σπαρ-
 τῶν ἀνδρῶν, the name given to the Thebans as sprung from the
 sowing of the dragon's teeth, comp. Ant. 1125. ἀγρίου τ' ἐπὶ σπορᾷ
 δράκοντος. Aesch. Sept. c. Th. 412. σπαρτῶν ἀπ' ἀνδρῶν. Ib. 474.
 σπέρμα τοῦ σπαρτῶν γένους. 1534) αἱ μυρίαὶ πόλεις. *The
 majority of cities.* 1535) οἰκῇ. *Administer.* Comp. Eur.
 Electr. 386. οἱ γὰρ τοιοῦτοι τὰς πόλεις οἰκοῦσιν εὖ. Androm. 243.
 οὐ βαρβάρων νόμοισιν οἰκοῦμεν πόλιν. καθύβρισαν. *Are wont to fall
 into insolence.* With this use of the aorist comp. 1216. Aj. 674.
 Ant. 300. The connection of ideas in this rather obscure passage
 seems to be as follows:—Preserve inviolate the secret of my burial-
 place: for on this depends the safety of Athens from an attack by
 the Thebans. Such an attack is not improbable, for most cities
 are wont to grow insolent against others, however good the govern-
 ment of these may be. Nay, in your case it would be a direct
 consequence of divine vengeance, if you should madly divulge the
 secret thus entrusted to you as the source of your political power.
 καθύβρισαν refers to the Thebans; οἰκῇ to Theseus. 1536) εὖ
 μέν, ὅψ' δ' εἰσορώσι. *They regard it surely, although late.*
 Comp. 1370. Hom. Il. δ'. 160. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ
 ἐτέλεσεν, ἐκ τε καὶ ὅψ' ἐτελεί. 1539) εἰδότ'. *Although know-
 ing it yourself.* 1540) ἐπείγει με. *Hastens me on.* τοῦκ θεοῦ.
The divine message or command. παρόν. *Being come.* 1541)
 μηδέ γ' ἐντρεπώμεθα. *Nor let us hesitate.* With γε comp. 1743.
 1542) ὦδ' ἔπεσθ'. *Follow me this way.* Comp. 181. ἔπεο μάν, ἔπέ'
 ὦδ' ἀμανρῶ κωλῶ, πύτερ, ᾧ σ' ἄγω. 1543) αὖ. *In my turn.*
 πέφασμαι. *Am become.* Comp. O. T. 692. 1546) μοῖρ'. *It*

- τῇδ', ὦδε, τῇδε βᾶτε. τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἢ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας. 1550
 ἦδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Ἀιδην. ἀλλά, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἦδε πρόσπολοί τε σοὶ
 εὐδαίμονες γένοισθε, καπ' εὐπραξία
 μέμνησθέ μου θανόντος εὐτυχεῖς αἰεί. 1555
 Χο. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν 1560
 καὶ σὲ λιταῖς σεβίζειν,
 ἐννυχίων ἀναξ,
 Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι,
 ἐπιπόνῳ μήτ' ἐπὶ βαρναχεῖ
 ξένον ἐξανύσαι

is fated sc. ἐστίν. ἀνδρὶ τῷδε i.e. ἐμοί. Comp. 1472. 1547)
 τῇδ', ὦδε, τῇδε. This way, hither, this way. 1548) Ἑρμῆς ὁ
 πομπὸς i.e. ὁ ψυχοπομπός. Comp. Aj. 832. καλῶ θ' ἅμα πομπαῖον
 Ἑρμῆν χθόνιον εὖ με κοιμίσαι. ἢ νερτέρα θεός. Proserpine. With
 θεὸς feminine comp. 1556. Ant. 800. 1199. Aj. 401. 952.
 1549) ἀφεγγές. Giving to me no light, i.e. which I cannot see.
 πρόσθε πον. Once aforetime. 1551) τὸν τελευταῖον βίον.
 My closing life, i.e. which is now at its close. Comp. 1720. ἐπεὶ
 ὀλβίως ἔλυσσε τὸ τέλος τοῦ βίου. 1552) παρ' Ἀιδην. The ac-
 cusative is used because of motion implied in ἔρπων. 1554)
 καπ' εὐπραξία. In your prosperity. 1556) τὰν ἀφανῆ θεόν.
 Proserpine. Comp. 1548. 1559) ἐννυχίων. Of those in the
 shades. Comp. Trach. 501. τὸν ἐννυχον Αἰδαν. 1560) Αἰδωνεῦ.
 A name of Pluto. Comp. Aesch. Pers. 650. Αἰδωνεὺς δ' ἀναπομπὸς
 ἀνείης Αἰδωνεὺς Δαρείον. Hom. Il. v. 61. ἔδδευσε δ' ὑπέρνερθεν ἀναξ
 ἐνέρων Αἰδωνεὺς. These two deities are thus invoked together Ant.
 1199. seq. 1561) ἐπιπόνῳ i.e. μήτε ἐπὶ ἐπιπόνῳ. With the
 omission of μήτε in the first clause comp. Aesch. Ag. 532. Πάρις
 γὰρ οὔτε συντελὴς πόλις, i.e. οὔτε Πάρις. Choeph. 294. δέχεσθαι δ',
 οὔτε συλλύειν τινά. Pind. Pyth. vi. 47. ἄδικον οὔθ' ὑπέροπλον ἄβαν
 δρέπων. Herod. v. 92. 26. ἐκ δὲ οἱ ταύτης τῆς γυναικὸς οὐδ' ἐξ
 ἄλλης παῖδες ἐγίνοντο. For the preposition ἐπὶ referring to ἐπι-
 πόνῳ as well as to βαρναχεῖ comp. on O. T. 734. ἐπὶ βαρναχεῖ
 μόρφ. With a painful fate. βαρναχεῖ from βαρὺς and ἄχος.
 1562) ἐξανύσαι τὰν παγκευθῇ νεκρῶν πλάκα sc. ὁδόν. That
 he may make his way to: reach the abodes of Hades. With
 the accusative after ἐξανύσαι comp. Ant. 805. τὸν παγκοίταν ὅθ'
 ὁρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύτουσαν. Aj. 606. κακὰν ἐλπιδ'
 ἔχων ἔτι μέ ποτ' ἀνύσειν τὸν ἀπὸ τροπὸν αἰδηλὸν Αἰδαν. Trach. 657.

μόρφω τὰν παγκευθῇ κάτω
 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἂν καὶ μάταν 1565
 πημάτων ἰκνουμένων,
 πάλιν σφε δαίμων δίκαιος αὔξοι.
 ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου 1566
 θηρός, ὃν ἐν πύλαισι
 φασὶ πολυξένοις 1570
 εὐνᾶσθαι κνυζᾶσθαι τ' ἐξ ἄντρων
 ἀδάματον φύλακα παρ' Ἀΐδα
 λόγος αἰὲν ἔχει·
 ὃν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 ὀρμωμένῳ νερτέρας
 τῷ ξένῳ νεκρῶν πλάκας.
 σέ τοι κικλήσκω τὸν αἰένυπνον.

πρὶν τάνδε πρὸς πόλιν ἀνύσειε. Eur. Suppl. 1142. ποτανοὶ δ' ἦνυσαν
 τὸν Ἄιδαν. 1565) πολλῶν γὰρ ἂν—αὔξοι. ἂν to be joined
 with αὔξοι in 1567. μάταν. *Without cause*, i.e. without his having
 given just cause for it. ἂν δίκαιος αὔξοι i.e. δικάως. *Will in justice*
exalt him. 1568) χθόνιαι θεαί. *The Furies.* σῶμα ἀνικάτου
 θηρός. Cerberus. Comp. the description of Cerberus in Hesiod.
 Theog. 769. seqq. 1570) ἐν πύλαισι πολυξένοις. Comp.
 Aesch. Suppl. 157. τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. 1571)
 κνυζᾶσθαι. *Growls.* 1573) λόγος αἰὲν ἔχει. Added as if
 φασὶ had not preceded. Comp. 999. 1058. 1574) ὦ Γᾶς παῖ
 καὶ Ταρτάρου. Θάνατος is supposed to be here meant. 1575)
 κατεύχομαι ἐν καθαρῷ βῆναι ὀρμωμένῳ. *May leave a clear*
passage for him as he goes. With ἐν καθαρῷ comp. Hom. Il. θ'. 491.
 κ'. 199. 1577) νεκρῶν πλάκας. Accusative after ὀρμωμένῳ.
 1578) τὸν αἰένυπνον. *God of eternal sleep.*

If it is lawful for me to worship with prayers the unseen goddess, and thee, O king of those in the shades, I beseech thee, O Aidoneus, that the stranger may with no laborious nor miserable fate make his way to the all-concealing region of the dead below, and the Stygian house. For since many woes have come upon him, and without fault of his, the Deity would justly once more exalt him. O ye goddesses beneath the earth, and thou, O body of the invincible beast, who they say lies at the many-receiving gates, and growls from his den, the indomitable guard in the house of Hades—so report always goes—Whom, O thou son of Earth and Tartarus, I pray to leave a clear passage for this stranger, as he hastens to the regions of the dead below. 'Tis thee I call, of the eternal sleep.

ΑΓΓΕΛΟΣ.

- ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
ἃ δ' ἦν τὰ πραχθέντ', οὐθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν οὔτε τᾶργ' ὅς' ἦν ἐκεῖ.
Χο. ὄλωλε γὰρ δύστηνος; Αγ. ὥς λελοιπότα
κεῖνον τὸν αἰὶ βίοτον ἐξεπίστασο.
Χο. πῶς; ἄρα θεία καπόνω τάλας τύχη; 1585
Αγ. τοῦτ' ἐστὶν ἤδη καποθαυμάσαι πρέπον.
ὥς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν 1590
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
κοίλου πέλας κρατῆρος, οὐ τὰ Θησέως
Περίθου τε κείται πίστ' αἰὲ ξυνθήματα·

1579) ξυντομωτάτως. A rare form of the superlative adverb. 1580) ἂν τύχοιμι λέξας. An abbreviated expression for λέξας Οἰδίπουν ὀλωλότα τύχοιμ' ἂν λέξας ξυντομωτάτως. Comp. O. T. 1479. 1581) ἃ ἦν τὰ πραχθέντ'. As to what the things were which were done. οὐθ' ὁ μῦθος. Neither does the tale admit of being briefly told. ἐν βραχεῖ. Comp. Electr. 673. ἐν βραχεῖ ξυνθεῖς λέγω. Hel. 1522. Iph. A. 829. Arist. Thesm. 117. οὔτε τᾶργ' sc. ἐν βραχεῖ πάρεστιν. Nor are the works brief which there happened. 1583) ὄλωλε γάρ; What! has he perished? ὥς λελοιπότα. Know that he has quitted life for ever. τὸν αἰὲ i.e. τὸν αἰὲ χρόνον. For ever. Comp. Electr. 1075. Ἥλέκτρα, τὸν αἰὲ πατρὸς δειλαία στενάχουσα. 1585) θεία. Divinely sent. Comp. Aj. 186. θεία νόσος. Phil. 192. καπόνω. Painless. 1586) καποθαυμάσαι πρέπον. A fit subject for marvel. Comp. O. T. 777. θαυμάσαι μὲν ἀξία. 1587) καὶ σύ που. You also doubtless. παρὼν. Since you were present. 1588) ὑφηγητῆρος sc. ὄντος. Comp. O. T. 966. 1590) τὸν καταρράκτην ὁδόν. The precipitous threshold. 1591) χαλκοῖς—ἐρριζωμένον. Rooted, i.e. fixed firmly, in the earth by brazen steps. Comp. χαλκόπους ὁδὸς 57. 1592) πολυσχίστων. Branching many ways. Alluding probably to the various paths by which a descent into the chasm was gained. Comp. σχιστὴ δ' ὁδὸς O. T. 733. 1593) κοίλου κρατῆρος. The hollow bowl. Probably a cavity in the rock, resembling a bowl, is meant. 1594) τὰ Θησέως Περίθου τε—ξυνθήματα. The pledges or tokens of their mutual compact, when they agreed to descend into Hell to-

ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
 κοίλης τ' ἀχέρδου κάπὸ λαΐνου τάφου,
 καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς.
 κᾶπειτ' αὖσας παῖδας ἠνώγει ῥυτῶν
 ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
 τῷ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600
 πάγον μολούσα τάσδ' ἐπιστολάς πατρὶ
 ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
 ἐσθῆτί τ' ἐξήσκησαν ἢ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν,
 κούκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
 πατρὸς πεσούσα κλᾶον, οὐδ' ἀνέσαν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γούους.

gether. It was by this abyss that they were fabled to have descended. Περίθου i.e. Πειριθόου. Comp. Hom. Odys. λ'. 630. Θησέα, Πειριθόον τε, θεῶν ἐρικυδέα τέκνα. 1595) ἀφ' οὗ μέσος στὰς. *Stopping midway from which.* τοῦ Θορικίου πέτρου. *The Thorician stone.* Of this nothing is known. There was an Attic demus, called Θόρικος, belonging to the φυλὴ Ἀκαμαντίς, but this was at some distance from Colonus. 1596) κοίλης ἀχέρδου. *The hollow*, i.e. decayed, pear tree. Nothing is known of this, nor of the λαῖνος τάφος subsequently mentioned. 1597) ἔλυσε. *Took off.* δυσπινεῖς στολάς. Comp. 1258. 1598) παῖδας. *His daughters.* ῥυτῶν ὑδάτων. *Running or spring water.* 1600) τῷ δ'—μολούσα. Masculine with feminine dual. Comp. 1077. εὐχλόου Δήμητρος. *Of Ceres, who makes the green blade to grow.* There was a temple to Δημήτηρ, under the name of Chloë, in the Acropolis of Athens. Comp. Pausanias i. 22. 3. Allusion is probably here made to another temple of the same goddess, nearer to Colonus. προσόψιον. *Within view, near.* Comp. Ant. 1110. εἰς ἐπόψιον τόπον. 1601) τάσδ' ἐπιστολάς. *These things which he had commanded.* Comp. Trach. 493. ὡς λόγων τ' ἐπιστολάς φέρης. Aj. 781. πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς Τεῦκρος φυλάσσειν. 1602) πόρευσαν. With the omission of the augment in narrative passages comp. 1606. 1607. 1608. 1624. O. T. 1249. 1603) ἢ νομίζεται sc. ἐξασκεῖν. 1604) παντὸς εἶχε δρῶντος ἡδονήν. *When he had the pleasure of every doing* i.e. of all being done. 1605) ἀργόν. *Undone.* ὧν ἐφίετο i.e. τούτων ὧν. *Of the things which he desired.* 1606) κτύπησε χθόνιος. *Thundered below the ground.* Comp. Eur. Hipp. 1201. ἔνθεν τις ἡχώ, χθόνιος ὡς βροντὴ Διός, βαρὺν βρόμον μεθήκε. 1607) ῥίγησαν. *Shuddered.* An Epic word. 1608) οὐδ' ἀνέσαν. *Nor did they cease.* Comp. Eur. Iph. T.

ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
 ὄλωλε γὰρ δὴ πάντα τὰμὰ, κοῦκ ἔτι
 τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι
 τὸ λοιπὸν ἤδη τὸν βίον διάξετον.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
 λύγδην ἔκλαον πάντες. ὥς δὲ πρὸς τέλος
 γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
 ἦν μὲν σιωπῇ· φθέγμα δ' ἐξαίφνης τινὸς
 θῶῤῥεν αὐτόν, ὥστε πάντας ὀρθίας
 στήσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν
 χαρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.

318. οὐδ' ἀνίμεν πέτροις βάλλοντες. 1610) πικρόν. *Mournful, bitter.* 1611) πτύξας—χεῖρας. *Folding his hands about them.* 1613) πάντα τὰμὰ i.e. ἐγώ. *Comp. 606. καὶ πῶς γένοιτ' ἂν τὰμὰ κακείνων πικρά;* O. T. 621. 1614) τὴν δυσπρόνητον—ἀμφ' ἐμοὶ τροφήν. *Comp. Electr. 1143. οἶμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου τὴν ἐγὼ θάμ' ἀμφὶ σοὶ πόνῳ γλυκεῖ παρέσχον.* 1615) ἀλλ' ἐν γὰρ μόνον—λύει. *But what of that? for one single word does away with.* The sentence is elliptical. εἰς and μόνος are thus combined Eur. Suppl. 594. ἐν δεῖ μόνον μοι, τοὺς θεοὺς ἔχειν. Arist. Plut. 1053. εἴαν γὰρ αὐτὴν εἰς μόνος σπινθήρ λάβῃ. 1617) τὸ φιλεῖν. *Love.* 1618) τοῦδε τάνδρὸς i.e. ἐμοῦ. *Comp. 1546. οὐ τητῶμεναι. Without whom.* 1619) τὸ λοιπόν. *For the future.* 1621) πάντες i.e. all sc. (Edipus and his daughters. 1622) ὠρώρει. A Homeric word. πολὺς δ' ὀρυμαγδὸς ὠρώρει Il. β'. 810. 1623) ἦν μὲν. *Awile there was.* θῶῤῥεν. *Comp. 1602.* 1624) ὀρθίας στήσαι τρίχας. *Comp. Eur. Hel. 632. κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα.* With the redundancy of expression in στήσαι φόβῳ δείσαντας *comp. Phil. 225. καὶ μὴ μ' ὄκνω δείσαντες ἐκπλαγῆτ'.* 1626) καλεῖ. With the present *comp. O. T. 1245. πολλὰ πολλαχῇ. Often and on many sides:* the voice appearing to come from many directions at once. 1627) ὦ οὔτος οὔτος. *Comp. O. T. 532.* 1628) τὰπὸ σοῦ. *Your part: that which you have to do. Comp. Electr. 1464. καὶ δὴ τελεῖται τὰπ' ἐμοῦ. βραδύνεται. Is delayed.* With

ὁ δ' ὡς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
 κάπει προσήλθεν, εἶπεν, ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
 ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέρωντ' αὐταῖς αἰεί. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τάδ' ὄρκιος δράσειν ξένῳ.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
 ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὴ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις

the passive comp. ib. 1501. ἡ δ' ὁδὸς βραδύνεται. 1629)
 ἐπήσθητ'—καλούμενος. *Perceived that he was called.* 1630)
 αὐδᾶ μολεῖν οἱ. *He bids to come to him.* Comp. O. T. 1287.
 βοᾶ διοίγειν κλῆθρα. 1631) ὦ φίλον κάρα. Comp. O. T. 40.
 1632) δός μοι—τέκνοις. *Give, I pray you, to my children.*
 χερὸς σῆς πίστιν. *The pledge of your hand.* Comp. Phil. 813. ἔμ-
 βαλλε χερὸς πίστιν. Eur. Med. 21. δεξιᾶς πίστιν μεγίστην.
 ἀρχαίαν. *Which you gave me before, i.e. in the first instance.* Re-
 ferring to what was said above 565. 1633) τῷδε sc. δότε
 χερὸς πίστιν. καταίνεσον. *Promise.* Comp. ξυνήνεσα 1508.
 1635) μέλλης sc. τελέσειν. ξυμφέρωντ' αὐταῖς. *For their benefit.*
 Comp. 1773. δράσω τάδε καὶ πάνθ' ὅπουσ' ἂν μέλλω πράσσειν
 πρόσφορά θ' ὑμῖν. 1636) οὐκ οἴκτου μέτα. *Without expres-*
sion of pity, i.e. in noble, manly accents. 1638) ὅπως. *When.*
 Comp. O. T. 1265. 1639) ὧν. *His.* Seldom used by the
 Tragic writers. Comp. Trach. 266. τῶν ὧν τέκνων. Ib. 525. τὸν
 ὧν προσμένουσ' ἄκοιτιν. Aj. 442. τῶν ὅπλων τῶν ὧν πέρι. O. T.
 1248. τοῖς οἴσιν αὐτοῦ. Æsch. Sept. c. Th. 641. λιτῶν τῶν ὧν.
 The article is omitted Æsch. Eum. 367. λεσχᾶς ἥς ἀπηξιώσατο.
 Eur. Hel. 1124. τάλαιναν ὧν ἀλόχων κείραντες ἔθειραν. Eur. Med.
 955 ἐκγόνοισιν οἷς. 1640) τλάσας τὸ γενναῖον φρενί.
Enduring that which it is generous to bear with. Comp. Eur. Alc.
 624. Med. 796. 1328. 1642) φωνούντων sc. ἂ μὴ θέμις.
 1643) ὁ κύριος. *Who is in authority.* Above 289. ὅταν δ' ὁ
 κύριος παρῇ τις. 1644) μανθάνων. *Observing.* 1646)
 ἀστακτὶ στένοντες. Comp. 1251. 1648) στραφέντες.

στένοντες ὠμαρτοῦμεν. ὥς δ' ἀπήλθομεν,
 χρόνῳ βραχεῖ στραφέντες, ἔξαπείδομεν
 τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατὸς, ὥς δεινοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιόν, οὐδὲ σὺν χρόνῳ,
 ὀρώμεν αὐτὸν γῆν τε προσκυνούνθ' ἅμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655
 μόρῳ δ' ὁποῖω κείνος ὤλετ' οὐδ' ἂν εἰς
 θνητῶν φράσειε, πλὴν τὸ Θησέως κára.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία
 θύελλα κινηθεῖσα τῷ τότε ἐν χρόνῳ, 1660
 ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
 εὖνουν διαστὰν γῆς ἀλάμπετον βάθρον.
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

Turning round. ἔξαπείδομεν τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι. *As for the man,* sc. (Edipus, *we saw that he indeed was no longer present.* An irregular construction for τὸν μὲν ἄνδρα οὐδαμοῦ παρόντα. 1650) ἄνακτα δ' i.e. Theseus. ὀμμάτων—κρατὸς. *Holding his hand against his head, so as to shade his eyes.* κρατὸς governed by ἀντέχοντα. 1653) βαιόν οὐδὲ σὺν χρόνῳ. *In a little while.* Comp. on O. T. 58. 1654) γῆν τε—καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. *Including in the same adoration as well the gods below as those above.* 1657) Θησέως κára. Comp. O. T. 40. 1659) ἐξέπραξεν. *Killed him.* 1661) ἐκ θεῶν πομπός. *Messenger from the gods.* τὸ νερτέρων γῆς βάθρον. *The seat in the earth belonging to the lower gods.* With the genitive νερτέρων governed by γῆς βάθρον as a single notion comp. 668. εὖνουν διαστάν. *Kindly parting* sc. to receive him. 1663) ἀνὴρ. ὁ ἀνὴρ. στενακτός. *Groaning.* Active. Comp. O. T. 191. Trach. 1074. ἀλλ' ἀστενακτος αἰὲν ἐσπόμεν κακοῖς. ἀλάμπετον. *Dark.* σὺν νόσοις. *Suffering with disease.* Comp. σὺν γήρῳ O. T. 17. 1664) ἀλγεινός. *An object of compassion.* ἐξεπέμπετ'. *Was dismissed.* εἴ τις βροτῶν θαυμαστός, i.e. θαυμαστός εἴ τις βροτῶν. 1665) φρονῶν λέγειν. *To speak wisely.* 1666) οὐκ ἂν παρείμην. *I shall not ask pardon,* i.e. own that I am wrong. Comp. Eur. Med. 892. παριέμεσθα, καὶ φάμεν κακῶς φρονεῖν | τότε, ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε. 1667) οἱ προπέμψαν-

- Χο. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;
 Αγ. αἶδ' οὐχ ἑκάς. γόων γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.
 Αν. αἰαί, ἔστιν ἔστι νῶν δὴ στροφή α'. 1670
 οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον
 ἄλαστον αἷμα δυσμόροιον στενάζειν,
 ᾧτινι τὸν πολλὸν
 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
 ἰδόντε καὶ παθούσα.
 Χο. τί δ' ἔστιν; Αν. ἔστιν μὲν εἰκάσαι, φίλοι.
 Χο. βέβηκεν; Αν. ὥς μάλιστ' ἂν ἐν πόθῳ
 λάβοις.
 τί γάρ, ὅτῳ μήτ' Ἄρης 1680
 μήτε πόντος ἀντέκυσεν,
 ἄσκοποι δὲ πλάκες ἔμαρψαν

τες φίλων. *Their friends who attended them.* 1668) οὐκ ἀσή-
 μονες. *Not indistinct.* 1670) ἔστιν ἔστι νῶν. *It is the lot*
of us two. 1671) οὐ τὸ μέν, ἄλλο δὲ μή. *Not in one respect,*
but not in another, i.e. not partially, but wholly. Comp. Eur.
 Hel. 647. δυοῖν γὰρ ὄντοιν οὐχ ὁ μὲν τλήμων, ὁ δ' οὔ. Ib. Phoen.
 1641. οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ, ἀλλ' εἰς ἅπαντα
 δυστυχῆς ἔφυς, πάτερ. Aesch. Pers. 802. συμβαίνει γὰρ οὐ τὰ μέν,
 τὰ δ' οὔ. Phocylides fragm. V. καὶ τόδε Φωκυλίδεω· Λέριοι κακοί,
 οὐχ ὁ μὲν, ὅς δ' οὔ· πάντες πλὴν Προκλέους, ᾧ Προκλῆς Λέριος.
 1672) πατρὸς ἔμφυτον ἄλαστον αἷμα. *The cursed blood of our*
father which clings to our race, i.e. which is implanted in us, sc. from
which we are sprung. 1673) ᾧτινι—εἶχομεν. *For whom at*
other times, i.e. in time past, we endured much constant labour.
 πόνον. Comp. 342. 509. 1368. 1675) ἐν πυμάτῳ δ'. *And*
now at last. ἀλόγιστα παροίσομεν. *We shall add incalculable woes.*
 1676) ἰδόντε καὶ παθούσα. *Both as having seen and as having*
suffered; the former referring to the events of which they had
just been eyewitnesses, the latter to the sufferings which they
must now experience themselves. With the masculine and femi-
 nine dual combined comp. 1600. 1678) βέβηκεν. Comp.
 Phil. 493. ὃν δὴ παλαί' ἂν ἐξ ὅτου δέδοικ' ἐγὼ μή μοι βεβήκη.
 O. T. 959. θανάσιμον βεβηκότα. ὥς μάλιστ' ἂν ἐν πόθῳ λάβοις.
As most gladly would you choose sc. to die. ἐν πόθῳ. *With desire:*
gladly. Comp. 1106. σὺν πόθῳ γὰρ ἡ χάρις. 1680) τί γάρ;
Why not? Comp. Eur. Orest. 481. seq. Μενέλαε, προσφθέγγει
 νιν, ἀνόσιον κᾶρα; Μεν. τί γάρ; φίλου μοι πατρός ἔστιν ἔκγονος.
 ὅτῳ μήτ' Ἄρης—ἀντέκυσε. *Since neither war nor sea caused*
his death. 1682) ἄσκοποι πλάκες. *The unseen regions.*

ἐν ἀφανεῖ τινι μόρῳ φερόμενον.
τάλαινα· νῶν δ' ὀλεθρία
νύξ ἐπ' ὄμμασιν βέβηκε.
πῶς γὰρ ἢ τιν' ἀπείαν γᾶν ἢ
ποντιον κλύδων' ἀλώμεναι βίου
δύσοιστον ἔχομεν τροφάν;

1685

Ισ. οὐ κάτοιδα.

στροφή β'.

κατά με φόνιος Ἀΐδας
ἔλοι πατρὶ ξυιθανεῖν γεραιῶ
τάλαιναν· ὡς ἔμοιγ' ὁ μέλ-
λων βίος οὐ βιωτός.

1690

Χο. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς

μηδὲν ἄγαν φλέγεσθον· οὐ· τοι κατὰ μέμπι' ἔβητον.

Αν. πόθος καὶ κακῶν ἄρ' ἦν τις.

ἀντιστροφή α'. 1697

ἔμαρψαν. *Seized upon him.*

1683) ἐν ἀφανεῖ τινι μόρῳ.

By some secret fate. φερόμενον. Carried off.

1684) τάλαινα

i.e. ἐγώ. νῶν. *To us two. ὀλεθρία νύξ—βέβηκε. Comp. Eur. Alc.*
268. πλησίον Ἀΐδας· σκοτία δ' ἐπ' ὄσσοισι νύξ ἐφέρει. *With βέβηκε*
comp. 1052. 1685) τιν' ἀπείαν γᾶν. Over any distant land.

According to the Homeric usage. *Comp. Od. η'. 25. τηλόθεν ἐξ*
ἀπείης γῆς. The a in ἀπείαν, which in Homer is short, is here used
as long, as in the geographical name Ἀπῖος from Ἀπῖς. Comp. 1303.
1686) πόντιον κλύδωνα. *On stormy sea. ἀλώμεναι. With*
the accusative after ἀλώμεναι comp. Theoc. xiii. 66. ἀλόμενος ὅσσ'
ἐμόγησεν ὄρεα καὶ δρυμῶς. Aj. 30. πηδῶντα πεδία. Eur. Bacch.
307. πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. *Ib. 873. θρώσκη*
πεδῖον. 1687) βίου δύσοιστον—τροφάν. The hardly

borne support of life. The epithet δύσοιστον properly applies to
βίου. The support of a life which is hard to bear. 1690) κατὰ

με—ἔλοι i.e. κατέλοι. Comp. Aj. 516. καὶ μητέρ' ἄλλη μοῖρα τὸν
φύσαντά τε καθεῖλεν Ἀΐδου θανάσιμους οἰκήτορας. With the tmesis
comp. Eur. Suppl. 829. κατὰ με πέδον γᾶς ἔλοι. 1691) πατρὶ

ξυιθανεῖν i.e. ὥστε ξυιθανεῖν. 1693) βίος οὐ βιωτός. Not

worth living for. Comp. Arist. Plut. 969. ἀβίωτον εἶναι μοι πεποί-
ηκε τὸν βίον. Eur. Hipp. 867. Alc. 241. Ion 670. Heracl.
606. *Herod. i. 45. οὐδέ οἱ εἴη βιώσιμον. Ib. iii. 109. οὐκ ἂν*
ἦν βιώσιμα ἀνθρώποισι. 1694) διδύμα. O ye two maid-

ens. 1695) τὸ φέρον ἐκ θεοῦ. That which comes from
God. With φέρον used intransitively comp. ἐκφέρει 1424.

1696) *μηδὲν ἄγαν φλέγεσθον. Be not overmuch inflamed against*
it. With the accusative after φλέγεσθον comp. Aj. 794. ὥστε μ'
ᾠδίνειν τί φῆς. οὐ· τοι κατὰ μέμπι' ἔβητον. You have not come off
badly: you have not much cause to complain. With ἔβητον comp.
Electr. 979. τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτέ. 1697) πόθος

- καὶ γὰρ ὃ μῆδαμὰ δὴ τὸ φίλον, φίλον·
 ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
 ὦ πάτερ, ὦ φίλος,
 ὦ τὸν αἰεὶ κατὰ γᾶς σκότον εἰμένος·
 οὐδὲ γὰρ ὥς ἀφίλητος ἐμοί ποτε
 καὶ τᾶδε μὴ κυρήσης.
 Χο. ἔπραξεν; Αν. ἔπραξεν οἶον ἤθελεν.
 Χο. τὸ ποῖον; Αν. ἄς ἔχρηζε γᾶς ἐπὶ ξένας
 ἔθανε· κοίταν δ' ἔχει
 νέρθεν εὐσκίαστον αἰέν,
 οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
 αἰεὶ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 στένει δακρυῶν, οὐδ' ἔχω
 πῶς με χρὴ τὸ σὸν τάλαιναν
 ἀφανίσαι τοσόνδ' ἄχος. * *
 * * * * * * * * * * ἀλλ'
 ἔρημος ἔθανες ὧδέ μοι.

—*τίς*. It seems then that there is such a thing as regret even for evils. With the imperfect and the particle ἄρα comp. Hesiod. Op. et D. 11. οὐκ ἄρα μούνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαίης εἰσὶ δύο. 1698) καὶ γὰρ ὃ—φίλον. For that which by no means is pleasing was pleasing. τὸ φίλον. The object of desire. Even miserable as he was, it was still pleasant to her to feel that she had her father. 1699) ὁπότε γε—κατεῖχον. When I had even him, i.e. him, even as he was, in my hands. With τὸν for τοῦτον comp. on O. T. 200. 1701) ὦ τὸν αἰεὶ—εἰμένος. O thou clothed beneath the earth with eternal darkness! 1702) οὐδὲ γὰρ ὥς. For not even thus, i.e. although thou art as just described. Comp. Ant. 1042. οὐδ' ὥς μῖασμα τοῦτο μὴ τρέσας ἐγὼ θάπτειν παρήσω κείνον. ἀφίλητος. Referring to ὦ φίλος 1700. 1703) καὶ τᾶδε. Ismene. κυρήσης. Shalt thou be. With κυρήσης used without the participle ὦν comp. Aj. 9. With the subjunctive after οὐ μὴ comp. 408. 1704) ἔπραξεν; He fared? ἔπραξεν οἶον ἤθελε. He fared as he wished. With ἔπραξεν comp. Aj. 1419. οὐδεὶς μάντις τῶν μελλόντων ὃ τι πράξει. With the sentiment comp. Aj. 967. ὦν γὰρ ἡράσθη τυχεῖν ἐκτήσαθ' αὐτῷ, θάνατον ὄνπερ ἤθελεν. 1705) τὸ ποῖον; How fared he? ἄς ἔχρηζε i.e. ἐφ' ἃς ἔχρηζε θανεῖν. 1706) κοίταν εὐσκίαστον. A pleasant shady bed. 1708) οὐδὲ—ἄκλαυτον. And has left, sc. to us, a sorrow not unwept for. 1710) οὐδ' ἔχω. Nor can I tell. Comp. 317. οὐδ' ἔχω τί φῶ. 1742. ὅπως μολούμεθ' ἐς δόμους οὐκ ἔχω. Trach. 705. ὥστ' οὐχ ἔχω τάλαινα ποί γνώμης πέσω. 1712) ἀφανίσαι. To put away. τὸ σὸν—τοσόνδ' ἄχος. Such grief for thee. With τὸ σὸν comp. 333. σὴ πάτερ, προμηθία. O. T. 969. 1713) ἔρημος. The sentiment

- Ισ. ὦ τάλαινα,
 τίς ἄρα με πότμος * * *
 * * * * *
 ἐπιμένει σέ τ', ὦ φίλα,
 πατρός ὧδ' ἐρήμας;
 Χο. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν
 τὸ τέλος, ὦ φίλαι, βίου,
 λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.
 Αν. πάλιν, φίλα, συθῶμεν. Ισ. ὡς τί ῥέξομεν; στρ. γ'.
 Αν. ἴμερος ἔχει με. Ισ. τίς;
 Αν. τὰν χθόνιον ἐστίαν ἰδεῖν
 Ισ. τίνος; Αν. πατρός, τάλαιν' ἐγώ.
 Ισ. θέμις δὲ πῶς τάδ' ἐστί; μῶν
 οὐχ ὀρᾶς; Αν. τί τόδ' ἐπέπληξας; 1730
 Ισ. καὶ τόδ', ὡς Αν. τί τόδε μάλ' αὖθις;
 Ισ. ἄταφος ἐπιτνε δίχα τε παντός.
 Αν. ἄγε με, καὶ τότ' ἐπενάριξον.
 Ισ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'
 αὖθις ὧδ' ἔρημος ἄπορος 1735
 αἰῶνα τλάμον' ἔξω;
 Χο. φίλαι, τρέσητε μηδέν. Αν. ἀλλὰ ποῖ φύγω; αντ. γ'.

intended probably was to this effect: Thou hast indeed died, as thou didst wish, on a foreign land: *but in so doing thou hast died unattended, as far as I am concerned.* 1716) τίς ἄρα με—ἐπιμένει σέ τ'. *What fate then awaits me, and thee, my sister, thus deprived of our father?* Comp. Eur. Suppl. 623. 1720) ἐπεὶ—γε. *Since at least.* Comp. on O. T. 258. ἔλυσεν τὸ τέλος βίου. *He has brought to a close his life's end.* Comp. 1551. τὸν τελευταῖον βίον κρύψων παρ' Αἰδην. 1723) κακῶν δυσάλωτος. *Who cannot be caught by evils.* With the genitive comp. Electr. 344. κείνης διδακτά. Ant. 847. φίλων ἄκλαυτος. Phil. 1067. φωνῆς προσφθεγκτός. 1724) πάλιν συθῶμεν. *Let us hasten back* sc. to the spot we have quitted. Comp. 1641. ὡς τί ῥέξομεν; *What to do?* 1725) τὰν χθόνιον ἐστίαν. *The underground abode, i.e. the place of his burial.* 1729) Comp. 1641. seq. 1730) τί τόδ' ἐπέπληξας; *What is this objection that you raise?* Cf. Aj. 288. καγὼ 'πιπλήσσω καὶ λέγω, τί χρήμα δρᾶς; 1731) καὶ τόδ' ὡς. *And this, that.* τί τόδε μάλ' αὖθις sc. ἐπέπληξας; *Why do you thus again object?* 1732) ἐπιτνε. *He fell.* δίχα παντός. *Having no one with him.* 1733) ἐπενάριξον. *Slay me over him.* 1734) ποῖ—ἔξω sc. ποῖ βᾶσα. Comp. 476. τὸ δ' ἐνθεν ποῖ τελευτήσαι με χρή. Electr. 958. ποῖ γὰρ μενεῖς

- Χο. καὶ πάρος ἀπέφυγε Ἀν. τί;
 Χο. τὰ σφῶν τὸ μὴ πίτνειν κακῶς. 1740
 Ἀν. φρονῶ. Χο. τί δῆθ' ὑπερνοεῖς;
 Ἀν. ὅπως μολούμεθ' ἐς δόμους
 οὐκ ἔχω. Χο. μῆδέ γε μάτευε.
 Ἀν. μόγος ἔχει. Χο. καὶ πάρος ἐπεὶ *
 Ἀν. τοτὲ μὲν ἄπορα, τοτὲ δ' ὑπερθεν 1745
 Χο. μέγ' ἄρα πέλαγος ἐλάχετόν τι.
 Ἀν. αἰαῖ. ποῖ μόλωμεν, ὦ Ζεῦ;
 ἐλπίδων γὰρ ἐς τίν' ἔτι με
 δαίμων τανῦν γ' ἐλαύνει; 1750
 Θη. παύετε θρήνων, παῖδες. ἐν οἷς γὰρ
 χάρις ἢ χθονία ξυναπόκειται
 πενθεῖν οὐ χρή· νέμεσις γάρ.
 Ἀν. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
 Θη. τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755

ράθυμος; 1739) καὶ πάρος ἀπέφυγε—τὰ σφῶν i.e. ἀπεφύγετον. You escaped sc. when carried off by Creon. τὰ σφῶν. You. Comp. τὰμὰ 606. 1740) τὸ μὴ πίτνειν κακῶς sc. ὥστε. So that you did not come off badly. Comp. Eur. Med. 55. τὰ δεσποτῶν κακῶς πίτνοντα. 1741) τί ὑπερνοεῖς; What mean you besides? what more have you in your thoughts? 1742) ἐς δόμους sc. to Thebes. 1743) μῆδέ γε μάτευε. Aye, and seek not to know it. With μῆδέ γε comp. 1541. Electr. 1347. οὐδέ γ' ἐς θυμὸν φέρω. 1744) μόγος ἔχει sc. με. καὶ πάρος. And before too, sc. εἶχε. 1745) τοτὲ μὲν, one while. ἄπορα sc. εἶχεν ἡμᾶς. τοτέ, another while. δ' ὑπερθεν i.e. more than ἄπορα. With τοτέ μὲν, τοτέ δέ, comp. Electr. 739. τὸρ' ἄλλος, ἄλλοθ' ἄτερος κᾶρα προβάλλων. 1746) μέγ' ἄρα πέλαγος. A great sea of troubles. With the metaphor comp. Trach. 112–119. βίοντος ὥσπερ πολύπονον πέλαγος Κρήσιον. Aesch. Pers. 443. Eur. Suppl. 824. ἐλάχετον. Ye have received for your lot. 1749) ἐλπίδων ἐς τίν' ἐλαύνει; What hope does it still permit me to entertain? 1751) παύετε θρήνων. Cease from. Comp. 1777. Phil. 1275. παῦε, μὴ λέξης πέρα. 1752) ἐν οἷς χάρις ἢ χθονία ξυναπόκειται. We ought not to mourn those whose lot in death was a happy one, and whose happiness now accompanies them as a lasting possession in the tomb. χάρις ἢ χθονία may be explained by reference to 1585. where the death which Oedipus died is said to have been θεία καὶ ἀπόνω τύχη, and which is described by Antigone in 1678. as one ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις. 1753) πενθεῖν οὐ χρή, i.e. τούτους. νέμεσις γάρ. For that would incur the divine displeasure. 1754) προσπίτνομέν σοι. We supplicate you. 1755) τίνος χρείας ἀνύσαι; That you may obtain what wish?

- Αν. τύμβον θέλομεν
 προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.
- Θη. ἀλλ' οὐ θεμιτόν τινα κείσε μολεῖν.
- Αν. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
- Θη. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κείνος 1760
 μήτε πελάζειν ἐς τοῦσδε τόπους
 μήτ' ἐπιφωνεῖν μηδένα θνητῶν
 θήκην ἱεράν, ἣν κείνος ἔχει.
 καὶ ταῦτά μ' ἔφη πρᾶσσοντα καλῶς
 χώραν ἔξειν αἰὲν ἄλυπον. 1765
 ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
 χῶ πάντ' αἴων Διὸς ὄρκος.
- Αν. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνῳ,
 ταῦτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς
 τὰς ὠγυγίους πέμψον, εἴαν πως 1770
 διακωλύσωμεν ἰόντα φόνον
 τοῖσιν ὁμαίμοις.

i.e. τίνος χρείας ἔνεκα ὥστε ἀνύσαι αὐτήν. Comp. Electr. 542. ἡ τῶν ἐμῶν Ἀιδης τιν' ἡμερον τέκνων ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλεόν; i.e. ὥστε δαίσασθαι. Eur. Med. 1399. αἰαί· φιλίου χρήζω στόματος παίδων ὁ τάλας προσπύξασθαι. Hel. 675. With τίνος χρείας i.e. τί χρείας, comp. O. T. 1174. 1435. 1757) αὐταί. With our own eyes, i.e. as you have done. 1758) θεμιτόν sc. ἐστί. It is not lawful. 1762) ἐπιφωνεῖν. Adore. On the invocations at tombs comp. Aesch. Choeph. 106. Eur. Hel. 961. 1764) ταῦτα πρᾶσσοντα. By doing this. 1765) χώραν ἄλυπον. Comp. above 1533. 1766) ἔκλυεν ἡμῶν. Heard from us, i.e. heard our assent to it. 1767) Διὸς ὄρκος. The oath of Jupiter, i.e. the oath which I swore by him. Comp. O. T. 647. τόνδ' ὄρκον αἰδεσθεῖς θεῶν. 1768) ἔχει κατὰ νοῦν κείνῳ. Are as he, i.e. Oedipus, desired. Comp. Herod. vi. 130. πᾶσι κατὰ νόον ποιέειν. 1769) ἂν ἀπαρκοῖ. Shall suffice. Comp. on O. T. 95. Θήβας. With acc. comp. Phil. 1175. 1770) τὰς ὠγυγίους. The ancient. With this epithet as applied to Thebes, derived, it is said, from Ogyges, an ancient king of Thebes, comp. Aesch. Sept. c. Th. 321. οἰκτρὸν γὰρ πόλιν ὧδ' ὠγυγίαν Ἀἰδᾶ προΐάψαι. It is also applied to anything else ancient. τὰς ὠγυγίους κατιδόντες Ἀθάνας Aesch. Pers. 974. γὰρ ὑπὸ κεύθεσιν ὠγυγίοισι Eum. 1036. σὲ δ' ὧ τέκνον, τόδ' ἐλήλυθε πᾶν κράτος ὠγύγιον Philoct. 141. Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσι Pind. Nem. vi. 73. εἴαν πως. If by any means. 1771) ἰόντα φόνον τοῖσιν ὁμαίμοις. With the dative comp. Ant. 186. τὴν αἶψαν ὁρῶν στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας. ὁμαίμοις. Eteocles and Polynices. 1773)

- Θη. δράσω καὶ τάδε καὶ πάνθ' ὅπ' ἂν
 μέλλω πράσσειν πρόσφορά θ' ὑμῖν
 καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει, 1775
 πρὸς χάριν. οὐ δεῖ μ' ἀποκάμνειν.
 Χο. ἀλλ' ἀποπαύετε μὴδ' ἐπὶ πλείῳ
 θρήνον ἐγείρετε.
 πάντως γὰρ ἔχει τάδε κῦρος. 1780

καὶ πάνθ' ὅπ' ἂν. With ὅποσα after πάντα comp. Aesch. Prom. V. 121. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθονθ' ὅποσοι τὴν Διὸς αὐλήν εἰσοιχνεῦσι. Sept. c. Th. 870. ἰὼ δυσαδελφότηται πασῶν ὅποσαι στρόφον ἐσθήσιν περιβάλλονται. ib. 927. ἰὼ δυσαίων σφιν ἀτεκοῦσα πρὸ πασῶν ὅποσαι τεκνόγονοι κέκληνται. Arist. Pax, 589. πᾶσιν ὅποσοι βίον ἐτρίβομεν γεωργικόν. Av. 468. Eccl. 298. 1774) πρόσφορα ὑμῖν. Comp. 1635. 1775) τῷ—πρὸς χάριν. With the dative comp. Eur. Hel. 1281. δράσαντα τῇδε πρὸς χάριν. νέον ἔρρει. Comp. O. T. 560. 1776) ἀποκάμνειν. To be remiss sc. in doing this. 1778) ἀποπαύετε. Cease. Comp. 1751. ἐπὶ πλείῳ Any more. With the plural comp. 36. 1780) ἔχει κῦρος. Have authority, i.e. are decided. Comp. above 1643. πλὴν ὃ κύριος Θησεὺς παρέστω. τάδε. These things which you desire.

ANTIGONE

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.
ΙΣΜΗΝΗ.
ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.
ΚΡΕΩΝ.
ΦΥΛΑΞ.
ΑΙΜΩΝ.
ΤΕΙΡΕΣΙΑΣ.
ΑΓΓΕΛΟΣ.
ΕΥΡΥΔΙΚΗ.
ΕΞΑΓΓΕΛΟΣ.

DRAMATIS PERSONÆ.

ANTIGONE.
ISMENE.
CHORUS OF OLD THEBAN MEN.
CREON.
A GUARD.
HÆMON.
TEIRESIAS.
MESSENGER.
EURYDICE.
MESSENGER FROM THE PALACE.

ΑΝΤΙΓΟΝΗ

ANTIGONE.

ΑΝΤΙΓΟΝΗ.

Ὡ κοινὸν αὐτάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθά τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὅποιον οὐχὶ νῶν ἔτι ζῶσαιν τελεῖ;
οὐδὲν γὰρ οὐτ' ἀλγεινὸν οὐτ' ἄτης ἄτερ
οὐτ' αἰσχροῦν οὐτ' ἄτιμόν ἐσθ' ὅποιον οὐ
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασὶ πανδήμῳ πόλει

1) κοινόν. *Common*, i.e. one in kind, born of the same father. αὐτάδελφον. *Own sister*. Comp. *Æsch. Eum.* 89. σὺ δ' αὐτάδελφον αἷμα καὶ κοινὸν πατρός. αὐτάδελφος occurs as a substantive 503. 696. Ἰσμήνης κάρα. Comp. on *O. T.* 40. 2) ἄρ' οἶσθα; *Know you aught of the evils proceeding from Oedipus which Jupiter will not bring to pass to us whilst we are yet living?* 3) τελεῖ i.e. τελέσει. 4) οὐδὲν γὰρ—κακῶν. *For there is nought either painful, or partaking of woe, or disgraceful, or dishonourable, which I have not seen among your ills and mine.* οὐτ' ἄτης ἄτερ i.e. and not without woe, the expression οὐκ ἄτερ ἄτης being equivalent to ἀτηρόν. The τε in οὐτ' ἄτης ἄτερ is not to be joined with the negative οὐ preceding, but is in itself equivalent to οὔτε. Comp. *Eur. Herc. Fur.* 1103. ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρον Πλούτωνά τ' i.e. οὔτε Πλούτωνα. *Il. α'*. 602. seqq. οὐ μὲν φόρμιγγος περικαλλέος (sc. ἐδεύετο) Μουσάων θ'. 6) ὅποιον οὐ—οὐκ ὅπωπα. *Which I have not seen.* With the repetition of the negative comp. *Æsch. Ag.* 1634. seq. ὅς οὐκ ἐπειδὴ τῷδ' ἐβούλευσας μόνον, δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως; *Trach.* 1012. καὶ νῦν ἐπὶ τῷδε νοσοῦντι οὐ πῦρ οὐκ ἔγχος τις ὀνήσιμον οὐκ ἐπιτρέψει; 7) τί τοῦτ' αὖ φασὶ—θεῖναι; *What is this again which they say?* Comp. on *O. T.* 2. πανδήμῳ πόλει. *The whole city.* Comp. 1141. ἔχεται πάνδαμος ἀμὰ πόλις ἐπὶ νόσου. *Aj.* 844. πανδήμου στρατοῦ.

κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
 ἔχεις τι κείσῃκουσας; ἢ σε λαυθάνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

- ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρα διπλῇ χερσί·
 ἐπεὶ δὲ φρουδὸς ἐστὶν Ἀργείων στρατὸς 15
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὐτ' εὐτυχούσα μᾶλλον οὐτ' ἀτωμένη.
 Αν. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶ
 τοῦδ' οὐνεκ' ἐξέπεμπον, ὥς μόνῃ κλύοις.
 Ισ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

8) κήρυγμα θεῖναι. *Made proclamation.* τὸν στρατηγόν. *The general*, i.e. Creon. He is called στρατηγός as being the ruler over a military people. 9) ἔχεις τι; *Do you understand at all? Do you know anything about it?* Comp. Eur. Orest. 1120. ἔχω τοσοῦτον, τὰπίλοιπα δ' οὐκ ἔχω. 10) τῶν ἐχθρῶν κακά. *The wrong deeds of your enemies*, i.e. the wrongs which they are intending to do. By τῶν ἐχθρῶν is meant Creon. πρὸς τοὺς φίλους στείχοντα. *Coming to attack your friends*, i.e. Polynices. Plural for singular. 11) οὐδεὶς μῦθος φίλων. *No news of my friends.* With the genitive comp. 632. ψῆφον τῆς μελλονύμφου. *A decree respecting your bride.* Eur. Iph. A. 498. κόρης σῆς θεσφάτων. *Oracles about your daughter.* El. 228. ἦκω φέρων σοι σοῦ κασιγνήτου λόγους. For the same construction with verbs comp. on O. C. 355. 13) ἀδελφοῖν—θανόντων. With the plural combined with the dual comp. 55. ἀδελφῶ δύο—κατειργάσαντο. 58. νῶ—ὀλούμεθα. Phil. 541. ἄνδρε δύο—ὧν μαθόντες εἵσιτον 14) διπλῇ χερσί. *By each other's hand.* 15) ἐπεὶ. *Since.* φρουδὸς ἐστι. *Is gone away.* 16) οὐδὲν οἶδ' ὑπέρτερον. *I know nothing further* sc. than that it is gone. 17) οὐτ' εὐτυχούσα. *Neither whether I am better or worse off* sc. than I was before. The participle governed by οἶδα. οὐτ' ἀτωμένη sc. μᾶλλον. 18) ἤδη. The Attic form of ἦδεν. Comp. ἦδης 447. ἦδησθα Eur. Hel. 926. 19) ἐξέπεμπον. *I sent for you out.* Comp. 161. κοινῶ κηρύγματι πέμψας. The middle form is used in this sense O. T. 951. τί μ' ἐξέπέμψω δεῦρο τῶνδε δωμάτων; 20) δηλοῖς. *You show that you are.* Comp. 242. δηλοῖς δ' ὥς τι σημερινῶν νέον. καλχαίνουσ'. *Deeply meditating.* A metaphor derived from κάλχη i.e. a kind of shell fish yielding a purple dye, which was sought in the depths of the sea. It is once only used again by the tragic

Αν. οὐ γὰρ τάφου νῶν τὸ κασιγνήτω Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
 Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ,
 χρησθεὶς δίκαια, καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς, 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκι ν
 ἀστοῖσιν φασιν ἐκκεκηρύχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ
 κάμοι, λέγω γὰρ καμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν

writers, sc. Eur. Heracl. 40. ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις.
 21) τάφου—ἀτιμάσας ἔχει. *Deprived of the honour of sepulture.*
 With the genitive comp. O. C. 49. μή μ' ἀτιμάσης τοιόνδ' ἀλήτην,
 ὦν σε προστρέπω φράσαι. The intervening clause τὸν μὲν προ-
 τίσας sc. τάφῳ, is accommodated to ἀτιμάσας. With the con-
 struction τὸ κασιγνήτω—τὸν μὲν—τὸν δὲ comp. 561. τὸ παῖδέ φημι
 τῷδε τὴν μὲν ἀρτίως ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.
 With ἀτιμάσας ἔχει comp. O. T. 577. 24) χρησθεὶς δίκαια.
Having treated him justly. The use of the passive χρησθεὶς in this
 sense is entirely without authority. 25) ἔκρυψε, τοῖς ἔνερθεν
 ἔντιμον νεκροῖς. To be unburied was considered by the ancients
 not only as a disgrace among the living, but as bringing a reproach
 amongst the dead. 26) θανόντα Πολυνείκους νέκυν i.e. νέκυν
 Πολυνείκους θανόντος. Comp. 515. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν
 νέκυσ. 27) ἐκκεκηρύχθαι. *That it has been ordered by pro-*
clamation. 29) ἔαν δ'. *But that they should leave him.* ἄκλαυ-
 τον, ἄταφον. These words are thus joined Eur. Hec. 30. Comp.
 Π. χ'. 386. Odys. λ'. 72. οἰωνοῖς—βορᾶς. *A dainty store for birds*
rushing in for the sake of food. 31) ἀγαθόν. *The good*
Creon. Said ironically. Comp. 275. πάλος καθαιρεῖ τοῦτο τὰγαθὸν
 λαβεῖν. Phil. 873. Ἀτρεΐδαι—ἀγαθοὶ στρατηλάται. 32) κάμοι,
 λέγω γὰρ καμέ. *And to me, for I say me also,* i.e. to me, of all
 others, whose sense of piety would most revolt at such a command.
 She implies a tacit censure on the less ardent Ismene. 33)
 νεῖσθαι. An epic word. μὴ εἰδόσι. Pronounced as a trisyllable,
 μειδόσι. 34) σαφῇ προκηρύξοντα, i.e. σαφῶς. Comp.
 Electr. 18. ἔῳα κινεῖ φθέγματ' ὀρνίθων σαφῇ. Ib. 1366. αἱ ταῦτά σοι
 δείξουσιν, Ἠλέκτρα, σαφῇ. τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.
Regards it not as of no consequence. Comp. O. T. 775. ἡγόμην δ'
 ἀνὴρ ἀστῶν μέγιστος τῶν ἐκεῖ. With παρ' οὐδέν i.e. as of no con-
 sequence, comp. 465. οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν παρ'

- οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκείσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
 Ισ. τί δ', ὦ ταλαίφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ 40
 λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον;
 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 σόν, ἢν σὺ μὴ θέλῃς, 45

οὐδὲν ἄλγος. O. T. 982. ταῦθ' ὅτῳ παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει. *Æsch. Ag. 227.* λιτὰς καὶ κληδόνας πατρώους παρ' οὐδέν ἔθεντο. *Eur. Orest. 569.* παρ' οὐδέν αὐταῖς ἦν ἂν ὀλλύναι πόσεις. *Iph. Taur. 732.* μὴ θῆται παρ' οὐδέν τὰς ἐμὰς ἐπιστολάς. 35) ὅς ἂν i.e. τούτῳ ὅς ἂν. 36) φόνον δημόλευστον. *Public death by stoning.* Comp. *Æsch. Sept. c. Th. 199.* λευστήρα δήμου δ' οὐ τι μὴ φύγῃ μόνον. 38) εἴτ' ἐσθλῶν κακῇ sc. πέφυκας. With the genitive comp. 145. ὃ πατρὸς ἐνὸς μητρός τε μιᾶς φύντε. O. T. 1082. τῆς γὰρ πέφυκα μητρός. *El. 1171.* θνητοῦ πέφυκας πατρός. 39) εἰ τάδ' ἐν τούτοις. *If these things are in this state.* Comp. O. T. 892. τίς ἐτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη εὐξεται ψυχᾶς ἀμύνειν; 40) τί—ἂν προσθείμην πλέον; *What could I help? of what use could I be?* Comp. 268. ὅτ' οὐδέν ἦν ἐρευνῶσιν πλέον. O. T. 918. οὐδέν ἐς πλέον ποιῶ. *Eur. Hel. 322.* τί σοι πλέον λυπουμένη γένοιτ' ἂν; *Iph. Aul. 1373.* μὴ πλέον πράξωμεν οὐδέν. *Hipp. 284.* εἰς πᾶν ἀφίγμαι κούδεν εἰργασμαι πλέον. *Iph. T. 496.* τί δ' ἂν μαθοῦσα τόδε πλέον λάβοις, γύναι; *Alc. 72.* πόλλ' ἂν σὺ λέξας οὐδέν ἂν πλέον λάβοις. In all these cases πλέον is nearly redundant. λύουσ' ἂν ἢ 'φάπτουσα. *Loosing or fastening* i.e. by interfering one way or another. Comp. *Aj. 1317.* ἄναξ, 'Οδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς, εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει. The passages are clearly identical, and the expression appears to have been a proverbial one. λύειν is *to loose*, i.e. to undo a knot, to attempt to disentangle anything. ἄπτειν or ἐφάπτειν is *to fasten*, to make a knot harder, to make a matter worse. Hence οὔτε λύειν, οὔτε ἄπτειν, is neither to loosen or fasten: i.e. to do neither one thing or another, not to interfere in any way. 41) εἰ. *Whether.* 42) ποῦ γνώμης ποτ' εἶ; *Of what are you thinking?* Comp. *Trach. 705.* ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω. *Electr. 922.* οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει. *Eur. Bacch. 358.* ποῖ ποτ' εἰ λόγων; 43) ξὺν τῇδε χερσί. *With this hand here*, i.e. with my hand. κουφιεῖς. *Remove* sc. for burial. 44) ἢ γάρ; *What!* ἀπόρρητον. *A thing forbidden.* In apposition with θάπτειν. 45) τὸν γοῦν ἐμόν. *Yes, him*

- ἀδελφόν. οὐ γὰρ δὴ προδοῦς' ἀλώσομαι.
 Ισ. ὦ σχετλία, Κρέοντος ἀντειρηκότος ;
 Αν. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.
 Ισ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὥς νῦν ἀπεχθὲς δυσκλεῆς τ' ἀπώλετο 50
 πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
 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 νῦν λελειμμένα σκόπει
 ὅσῳ κάκιςτ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μέν, γυναῖχ' ὅτι
 ἔφουμεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·

who is mine, sc. νῶ θάπτειν. σὺ emphatic. 46) προδοῦς' ἀλώσομαι. *Will be convicted of having betrayed him.* Comp. O. T. 576. οὐ γὰρ δὴ φονεὺς ἀλώσομαι. Eur. Hel. 1091. ἦν ἀλῶ τεχνωμένη. Androm. 191. ἐμαυτὴν οὐ προδοῦς' ἀλώσομαι. 47) Κρέοντος ἀντειρηκότος; *What though Creon has forbidden it?* i.e. θάψεις σφε; 48) οὐδὲν αὐτῷ—μέτα i.e. μέτεστι. *It is no part of his duty to hinder me from my own.* Comp. Electr. 536. ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν. With τῶν ἐμῶν comp. O. C. 830. οὐχ ἄψομαι τοῦδ' ἀνδρὸς ἀλλὰ τῆς ἐμῆς. 49) φρόνησον. *Consider.* 50) νῦν. Ethical dative. 51) πρὸς. *Because of.* αὐτοφώρων. *Self-detected.* 52) ὄψεις ἀράξας. Comp. O. T. 1275. seqq. αὐτὸς αὐτουργῷ χερί. *With self-inflicting hand.* 53) διπλοῦν ἔπος. *Two names in one.* 54) πλεκταῖσιν ἀρτάναισι. Comp. O. T. 1264. πλέκταις ἐώραις ἐμπεπλεγμένην. 56) αὐτοκτονοῦντε. *Killing each other,* i.e. κτείνοντες ἀλλήλους. With αὐτοὶ used in this sense comp. 145. καθ' αὐτοῖν δικρατεῖς λόγχας στήσαντ' ἔχετον κοινὸν θανάτου μέρος ἄμφω. 172. παίσαντές τε καὶ πληγέντες αὐτόχειρι σὺν μιάσματι. Aesch. Sept. c. Th. 681. ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος. ib. 734. ἐπειδὴν αὐτοκτόνως αὐτοδαῖκτοι θάνωσι. ib. 805. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 57) ἐπ' ἀλλήλοιν. *Against each other.* 58) νῦν μόνον δὴ. *Alone.* δὴ emphatic. With the plural after νῦν comp. 14. 60) τυράννων sc. of Creon. Plural for singular. κράτη παρέξιμεν. *Transgress the command.* 61) τοῦτο μέν. *In the first place.* Comp. 165. 167. γυναῖχ' ὅτι ἔφουμεν. *That we are women.* 62) ὥς οὐ μαχομένα. *As not intended*

- ἔπειτα δ', οὐνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
καὶ ταῦτ' ἀκούειν κᾶτι τῶνδ' ἀλγίονα.
ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
ξύγγοιαν ἴσχειν, ὥς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
Αν. οὐτ' ἂν κελεύσαιμ' οὐτ' ἂν, εἰ θέλοισ ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα.
ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνον δ' ἐγὼ
θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
ὄν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ αἰὲ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

for fighting. 63) ἔπειτα δ'. And in the next place. οὐνεκ'. That. ἀρχόμεσθ' ἐκ κρεισσόνων. We are governed by those stronger than ourselves. 64) καὶ ταῦτ' ἀκούειν i.e. ὥστε ἀκούειν. So that we must listen to, i.e. obey, them in these things. Comp. 666. τοῦδε χρὴ κλύειν, καὶ σμικρὰ καὶ δίκαια καὶ τάναντία. Electr. 340. τῶν κρατοῦντων ἐστὶ πάντ' ἀκουστέα. κᾶτι. καὶ ἔτι. 65) ἐγὼ μὲν οὖν. I then for my part. τοὺς ὑπὸ χθονός. Polynices. Plural for singular. Comp. 10. τοὺς φίλους. 99. τοῖς φίλοις. 66) ξύγγοιαν ἴσχειν. To grant me their pardon. ὥς. Because. 67) τοῖς ἐν τέλει βεβῶσι. Those in power. Comp. Aj. 1352. κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει. Phil. 385. κοῦκ αἰτιῶμαι κείνον ὥς τοὺς ἐν τέλει. Ib. 925. τῶν γὰρ ἐν τέλει κλύειν | τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ. 68) τὸ γὰρ περισσὰ πράσσειν. What is useless, i.e. not to the purpose. Comp. 780. πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. Trach. 617. τὸ μὴ πιθυμεῖν πομπὸς ὣν περισσὰ δρᾶν. οὐκ ἔχει νοῦν οὐδένα. Is very unwise. 69) ἂν κελεύσαιμ' sc. σε πράσσειν. 70) ἐμοῦ γ' ἂν ἡδέως δρώης μέτα. Would you act with me with pleasure sc. to me. i.e. should I have any pleasure in your so acting with me. 71) ἴσθ' ὅποια σοι δοκεῖ sc. εἶναι. Be as you think proper to be. ἴσθι imperative from εἶναι, to be. Comp. Arist. Eq. 860. μὴ τοῦ λέγοντος ἴσθι. Eur. Hipp. 724. εὐφημος ἴσθι. κείνον δ'. Yet still. 74) ὅσια πανουργήσας. Having dared a pious deed. 75) τῶν ἐνθάδε. Briefly expressed for ἡ ὄν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε. The time is longer during which I must please those below, than those here, i.e. than the time during which I must please those here. τοῖς κάτω. Polynices. Comp. 65. τῶν ἐνθάδε. Creon. Antigone explains her meaning in the following words: ἐκεῖ γὰρ (i.e. ἐν τοῖς κάτω) αἰὲ κείσομαι. 77) τὰ τῶν

- Ισ. ἐγὼ μὲν οὐκ ἄτιμα ποιούμεαι, 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 κεῦθε, σὺν δ' αὖτως ἐγώ. 85
Αν. οἴμοι· καταύδα. πολλὸν ἐχθίων ἔσει
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξης τάδε.
Ισ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
Αν. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.
Ισ. εἰ καὶ δυνήσκει γ'· ἀλλ' ἀμηχάνων ἐρᾶς. 90
Αν. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
Ισ. ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.

9εῶν ἔντιμ'. *The hallowed ordinances of the gods.* ἀτιμάσας ἔχε. *Dishonour.* Comp. O. T. 577. Eur. Med. 90. τοῖσδ' ἐρημώσας ἔχε. 78) ἄτιμα ποιούμεαι. *Consider as unworthy to be honoured, i.e. treat them with contempt.* τὸ δὲ βία πολιτῶν δρᾶν. *But as for acting in spite of the citizens.* ἔφυν ἀμήχανος. *I cannot do it.* With the infinitive and article comp. Electr. 1079. τὸ μὴ βλέπειν ἐτοίμα. Thucyd. ii. 53. 5. τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν. 80) τάδ' ἂν προὔχοι. *May urge these excuses.* ἐγὼ δὲ δὴ. *But I.* δὴ emphatic. τάφον χώσουσ'. *To raise a tomb.* 82) οἴμοι ταλαίνης sc. σοῦ. With the genitive comp. O. C. 1399. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας. 83) μου προτάρβει. *Have fear for me.* ἐξόρθου. *Keep it right, i.e. take care of yourself.* 84) ἀλλ' οὖν προμηνύσης γε. *But at least, however, tell it not before.* 85) σὺν δ' αὖτως. *And I also, in like manner* sc. οὐ προμηνύσω. With σὺν used adverbially comp. Aj. 1288. Eur. Herc. Fur. 785. Hipp. 1270. With αὖτως comp. 715. Phil. 426. O. T. 931. Eur. Andr. 673. 86) πολλόν. *A form seldom used by the tragic writers.* Comp. Trach. 1196. ἐχθίων sc. ἐμοί. *So far from thanking you for your offer of concealment, I should dislike you only the more for not proclaiming it.* 88) θερμὴν—ἔχεις. *You have a hot spirit in a chilling matter.* That from which others would shrink is a source of heat and passion in you. 89) οἶδ' ἀρέσκουσ'. *I know that I am pleasing.* οἷς i.e. τοῖσιν οἷς. ἀδεῖν. 2 aor. of ἀνδάνειν, *to please.* 90) εἰ καὶ δυνήσκει γ'. *Aye, if you shall be able to do it.* ἀμηχάνων ἐρᾶς. *You desire that which is impossible.* 91) οὐκοῦν. *Well then.* πεπαύσομαι. Comp. Trach. 587. εἰ δὲ μή, πεπαύσομαι. 92) ἀρχὴν. *At all.* Comp. Phil. 1239. ἀρχὴν

- 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.

ΧΟΡΟΣ.

- ἄκτις ἀελίοιο, κάλ-
 λιστον ἑπταπύλῳ φανέν
 Θήβα τῶν προτέρων φάος,
 ἐφάνθησ ποτ', ὦ χρυσέας
 ἀμέρας βλέφαρον,
 Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 100
 τὸν λεύκασπιν Ἀργόθεν*
 φῶτα βάντα πανσαγία,
 φυγάδα πρόδρομον ὀξυτέρῳ

κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην. Electr. 439. 93) ἐχθαρεῖ. *You will be hated. Future middle for passive. Comp. O. T. 365. Phil. 48. ἐξ ἐμοῦ. By me. 94) ἐχθρὰ—προσκείσει. You will be as an enemy: you will stand in the relation of an enemy to him. 95) ἀλλ' ἔα. ἔα pronounced as a monosyllable. τὴν ἐξ ἐμοῦ δυσβουλίαν. My folly: the folly which I have committed. 98) τοῦτο ἴσθ'. Know this. 99) ἔρχει. You go. Comp. Phil. 48. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος. Ib. 1183. μὴ πρὸς ἀραίου Διός, ἔλθης ἱκετεύω. El. 169. τί γὰρ οὐκ ἐμοὶ ἔρχεται ἀγγελίας ἀπατώμενον; τοῖς φίλοις. Poly-nices. Comp. 10. ὀρθῶς φίλη. Truly a friend. Comp. Eur. Iph. T. 610. τοῖς φίλοις ὀρθῶς φίλος. 100) ἀελίοιο. This termination of the genitive is rare in the tragic writers. Comp. Aesch. Prom. V. 531. πατὴρ Ὀκεανοῖο. Pers. 110. εὐρυπόροιο θαλάσσης. Ib. 864. Ἄλνος ποταμοῖο. Eur. Phœn. 820. φοινικολόφοιο δράκοντος. Troad. 838. Πριάμοιο. Orest. 822. ἀελίοιο. 101) ἑπταπύλῳ Θήβα. Comp. 119. 141. 103) ἐφάνθησ ποτ'. At last. χρυσέας. χρύσεος appears to have here, by a rare exception, a short antepenultimate. In O. T. 157. 188. χρυσέας is pronounced as a disyllable. 105) Διρκαίων ῥεέθρων. A fountain at Thebes. Comp. 844. ἰὼ Διρκαίαι κρῆναι Θήβας τ' εὐαρμάτου ἄλσος. 106) λεύκασπιν. Comp. Eur. Phœn. 1099. λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν. Aesch. S. c. Th. 90. ὁ λεύκασπις ὄρνυται λεῶς. A syllable is wanting after Ἀργόθεν. 108) ὀξυτέρῳ χαλινῷ.*

δυσχείρωμα δράκοντι.
 Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
 ὑπερεχθαίρει, καὶ σφας ἐσιδὼν
 πολλῷ ῥεύματι προσνισσομένους
 χρυσοῦ καναχῆς ὑπερόπτας, 130
 παλτῷ ῥίπτει πυρὶ βαλβίδων
 ἐπ' ἄκρων ἤδη
 νίκην ὀρμῶντ' ἀλαλάξαι·
 ἀντιτύπα δ' ἐπὶ γᾶ πέσε τανταλωθεὶς στροφή β'.
 πυρφόρος, ὃς τότε μαινομένη ξὺν ὀρμᾷ 135
 βακχεύων ἐπέπνει
 ῥιπαῖς ἐχθίστων ἀνέμων.
 εἶχε δ' ἄλλα μὲν ἄλλ',
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας
 "Αρης
 δεξιόσειρος. 140
 ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις

the eagle. These words are put as an apposition with what precedes. Comp. *Æsch. Ag.* 1326. δούλης θανούσης, εὐμαροῦς χειρώματος, i.e. *an easy victory.* 127) μεγάλης γλώσσης. *A proud tongue.* Comp. *μεγάλοι λόγοι* 1350. πνέοντες μεγάλα *Eur. Andr.* 189. 129) ῥεύματι—χρυσοῦ καναχῆς. *A stream of glitter of gold, i.e. of men glittering with golden armour.* With ῥεῦμα comp. *Æsch. Pers.* 412. ῥεῦμα Περσικοῦ στρατοῦ. ὑπερόπτας. *Contemptuous.* 131) βαλβίδων ἐπ' ἄκρων. *At the end of the race:* allusion is made to the walls, on the top of which the besiegers are supposed to be preparing to raise the shouts of victory. 133) ὀρμῶντα sc. τὸν στρατόν. Comp. 117. 134) ἀντιτύπα. *Striking him back* sc. as he fell upon it. With the feminine ἀντιτύπα comp. ἀκαμάταν 339. ἀθανάτας τριχὸς *Æsch. Ochoeph.* 620. τανταλωθεὶς. *Hurled like Tantalus.* Eustathius thus explains this word, p. 1701. 17. ἤγουν τὸ τοῦ Ταντάλου παθόν. τὸ δὲ ἦν, φασί, κατασεισθῆναι. 135) πυρφόρος. Alluding to Capaneus, one of the Argive leaders, who carried on his shield γυμνὸν ἄνδρα πυρφόρον, as described by *Æsch. S. c. T.* 432. ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον—χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσω πόλιν. 136) ἐπέπνει. Comp. *Æsch. S. c. Th.* 343. μαινόμενος δ' ἐπιπνεῖ λαοδάμας μαιίνων εὐσέβειαν "Αρης. 139) στυφελίζων. *In violent assault.* 140) "Αρης δεξιόσειρος. A horse in traces on the right-hand side, and who consequently was least held in check by the charioteer in a race. Hence applied to any one violent, unruly, and untameable in fight. Comp. *El.* 721. δεξιὸν δ' ἀνείς σπειραῖον ἵππον. *Æsch. Ag.* 1640. ζεύξω βαρεῖαις

ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλὴν τοῖν στυγεροῖν, ὦ πατὴρ ἐνὸς
 μητρός τε μιᾶς φύντε καθ' αὐτοῖν 145
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινού θανάτου μέρος ἄμφω.
 ἀλλὰ γὰρ ἃ μεγαλώνυμος ἦλθε Νίκα ἀντιστροφή β'.
 τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 ἐκ μὲν δὴ πολέμων 150
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων
 Βάκχιος ἄρχοι.
 ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155
 Κρέων ὁ Μενοικέως, νεοχμοῖσι θεῶν
 ἐπὶ συντυχίαις χωρεῖ τινὰ δὴ

οὔτι μοι σειραφόρον κριθῶντα πῶλον. 142) ἴσοι πρὸς ἴσους.
 Comp. Eur. Phoen. 750. ἴσους ἴσοισι πολεμίοισιν ἀντιθεῖς. 143)
 Ζηνὶ τροπαίῳ. *To Jupiter the God of rout.* πάγχαλκα τέλη. *Brazen
 offerings, i.e. the brazen armour of the vanquished warriors, offered
 to Jupiter in gratitude for the rout of the Argives.* 144) τοῖν
 στυγεροῖν. Comp. Phil. 166. θηροβολοῦντα πτηνοῖς ἰοῖς στυγερόν
 στυγερώς. 145) καθ' αὐτοῖν. *Against each other.* Comp.
 56. 172. 146) δικρατεῖς λόγχας. *Two warlike spears.* Comp.
 Aj. 251. δικρατεῖς Ἀτρεΐδαι. Nearly equivalent to δισσοί, the force
 of the second adjective in the compound being almost merged in
 that of the first. 148) ἀλλὰ γὰρ—θέσθε. Comp. Eur. Phoen.
 1307. ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῇ πρὸς δόμους
 στείχοντα, παύσω κ.τ.λ. Herod. v. 3. ἀλλὰ γὰρ τοῦτο ἄπορόν σφι καὶ
 ἀμήχανον μή κοτε ἐγγένηται· εἰσὶ δὴ κ.τ.λ. Eur. Andr. 264. ἀλλὰ γὰρ
 λόγους κρύψω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα. 149) τᾷ
 πολυαρμάτῳ. Comp. 844. Θήβας τ' εὐαρμάτου ἄλσος. ἀντιχα-
 ρεῖσα. *Mutually rejoicing in the Theban victory, i.e. rejoicing as
 one interested equally with the victorious Thebans.* ἦλθε Θήβα.
 With the dative comp. 11. ἐμοὶ οὐδείς μῦθος—ἔκετο. 150) ἐκ
 πολέμων τῶν νῦν. *After these present wars.* With ἐκ comp.
 O. T. 454. τυφλὸς ἐκ δεδορκότος. Eur. Hec. 55. ἦτις ἐκ τυραννικῶν
 δόμων δούλειον ἡμᾶρ εἶδες. 151) θέσθε λησμοσύναν. *Forget
 them.* 152) θεῶν ναοὺς πάντας i.e. ναοὺς πάντων θεῶν.
 153) ὁ Θήβας. Genitive governed by ἐλελίχθων. Βάκχιος sc. θεός.
Bacchus. Comp. O. T. 1105. ὁ Βακχείος θεός. O. C. 1492. τῷ
 Ποσειδαονίῳ θεῷ. ἄρχοι. *Begin the dance.* Comp. Eur. Bacch. 141.
 ὁ δ' ἔξαρχος Βρόμιος, εὐοῖ. 155) ἀλλ' ὅδε γὰρ δὴ—χωρεῖ.
 Comp. O. C. 1615. El. 619. Eur. Rhes. 106. 156) Κρέων. Pro-
 nounced as a monosyllable. 157) τινὰ δὴ. *Some design or*

μῆτιν ἐρέσσω, ὅτι σύγκλητον
τῇνδε γερόντων προὔθετο λέσχην,
κοινῷ κηρύγματι πέμψας.

160

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ

other. Comp. Phil. 573. ἦν δὲ τις. 158) ἐρέσσω. *Plotting, agitating.* Metaphor from rowing. Comp. Aj. 252. τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι. 159) σύγκλητον λέσχην. *Specially convened conference.* Comp. O. C. 167. 161) πέμψας. *Having sent for them.* Comp. 19.

Beam of the sun, light that hast appeared to seven-gated Thebes more beautiful than any before, at last thou hast shewn thyself, O eyelid of the golden day, rising above the streams of Dirce, having stirred to hasty flight with sharper bit the white-shielded man who came full armed from Argos: who, being lifted up against my land by the quarrelsome strife of Polynices, flew over, shrill-shrieking as an eagle, into my country, covered with a wing of white snow, with many arms, and with horsehair-crested helmets. And having stood over our dwellings, opening wide his mouth at our seven gates on every side, with spears thirsting for slaughter, he is gone, ere ever his jaws were glutted with our blood, and the pitchy fire had caught the circlet of our towers. Such a din of war was spread out at his back, a hard victory for the opposing dragon. For Jupiter hates exceedingly the boastings of a proud tongue, and seeing them coming up contemptuous, with a great stream of glittering gold, he hurls them down with his brandished bolt, as they were already hastening to shout victory at the end of the race; and the fire-bearer, who then with maddened zeal was blowing on us frantic with blasis of most hateful winds, fell upon the ground beating him back, smitten with the fate of Tantalus. Various was fortune in various places; and mighty war in his impetuous course, hard-striking, inflicted some things on some, others on others. For seven leaders, stationed at seven gates, equal against equal, have left their brazen arms as offerings to Jupiter who leads the rout, except these two unhappy ones, who, born of one father and of one mother, having directed against each other their two mighty spears, have both a common lot of death. But as victory of glorious name has come mutually rejoicing to Thebes of many chariots, after these present wars, therefore assume forgetfulness, and let us approach all the temples of the Gods with nightly dances, and let the Bacchic Deity, who shakes the ground of Thebes, lead them.

162) τὰ πόλεος i.e. τὴν πόλιν. Comp. O. C. 268. The form πόλεος for πόλεως is unusual. Comp. πόλεος Eur. Hec. 866.

πολλῷ σάλῳ σείσαντες ὄρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 ἔστειλ' ἰκέσθαι, τοῦτο μέν, τὰ Λαῖου 165
 σέβοντας εἰδὼς εὖ θρόνων αἰὲς κράτη,
 τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὄρθου πόλιν,
 κάπει διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν 170
 καθ' ἡμέραν ὦλοντο παῖσαντές 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 ἀπτεται βουλευμάτων,

Iph. Aul. 375. ὄφεος Suppl. 703. κόνεος Cycl. 641. ὕβρεος Arist. Plut. 1044. 163) πολλῷ σάλῳ σείσαντες. Comp. O. T. 23. πόλις ἤδη σαλεύει. ὄρθωσαν πάλιν. *Raised it up again.* Comp. O. T. 46. ἴθ' ὃ βροτῶν ἄριστ' ἀνόρθωσον πόλιν. *ib.* 51. ἀλλ' ἀσφαλεία τήνδ' ἀνόρθωσον πόλιν. 164) πομποῖσιν—ἔστειλ'. *I have sent for you by messengers.* With ἔστειλα in the sense of μετεστευλάμην comp. O. T. 860. τὸν ἐργάτην πέμψον τινὰ στελόντα. O. C. 297. σκοπὸς δέ νιν ὃς κάμει δεῦρ' ἐπεμπευ οἴχεται στελῶν. Phil. 60. οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν. *ib.* 495. ἔστελλον αὐτὸν ἰκεσίους πέμπων λιτάς. 165) τοῦτο μέν. *In the first place.* τοῦτ' αὖθις, *and in the next place.* Comp. 61. 63. τὰ Λαῖου—θρόνων κράτη. Comp. 173. ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω. 166) σέβοντας εἰδὼς sc. ὑμᾶς. *Knowing that you revered.* 167) Repeat σέβοντας κ. τ. λ. from 166. 168) κείνων. Of Laius and Œdipus. 169) μένοντας ἐμπέδοις φρονήμασι. sc. εἰδὼς. *Knowing that you have remained with unshaken loyalty.* 170) πρὸς διπλῆς μοίρας. *By a double fate.* Comp. διπλῇ χειρὶ 14. 172) αὐτόχειρι. *Mutually inflicted.* 173) κράτη καὶ θρόνους. Comp. 166. 174) γένους κατ' ἀγχιστεῖα. *In right of near relationship.* 175) ἀμήχανον δέ. *Now it is impossible.* παντὸς ἀνδρός. *Of any man.* 177) πρὶν ἂν—φανῇ. The subjunctive depends on the negation implied in ἀμήχανον. Comp. on O. T. 13. ἐντριβῆς. *Versed in, practised in.* 178) ἐμοὶ γάρ. *For to me, i.e. as an example of what I am.* πᾶσαν πόλιν. *A whole city.* 179) μὴ. With μὴ thus separated by the verse from ὅστις comp. O. T. 1075. ἀπτεται. *Adopts.* 180)

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 γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων 185
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
 θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
 ἥδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπι 190
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίου περὶ·
 Ἔτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δορί, 195
 ταφῷ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·

φόβου του i.e. τινός. *From some fear.* ἐγκλήσας ἔχει. *Has shut up.* Comp. on O. T. 577. 181) καὶ πάλαι. Comp. El. 676.
 νῦν τε καὶ πάλαι λέγω. 182) μείζον' ἀντὶ τῆς αὐτοῦ πάτρας
 i.e. μείζονα ἢ αὐτοῦ πάτραν. *Greater than his own country.* Comp.
 Trach. 576. ὥστε μήτιν' εἰσιδὼν στέρξει γυναῖκα κείνος ἀντὶ σοῦ
 πλέον. 183) τοῦτον οὐδαμοῦ λέγω. *This man I esteem as
 nought.* Comp. Aesch. Pers. 497. θεοὺς δέ τις τὸ πρὶν νομίζων οὐδα-
 μοῦ. Eur. Andr. 210. τὴν Σκύρον οὐδαμοῦ τίθησ. 184) ἴστω
 Ζεὺς. *Jupiter knows: I swear by Jupiter.* A form of oath said to
 have been common at Thebes. Comp. O. C. 521. θεὸς ἴστω. Trach.
 399. ἴστω μέγας Ζεὺς. Eur. Phoen. 1677. ἴστω σιδηρὸς ὄρκιον τέ
 μοι ξίφος. 186) στείχουσιν ἀστοῖς. With the dative comp.
 O. C. 1771. 187) οὔτ' ἂν φίλον—θείμην ἐμαυτῷ. *Would
 I make my friend.* ἄνδρα δυσμενῆ χθονός. *An enemy of the country.*
 189) ἥδ' sc. ἡ χθών. ταύτης ἐπι πλέοντες ὀρθῆς sc. οὔσης. Metaphor
 from a ship. τοὺς φίλους ποιούμεθα. *We make our friends,* i.e.
 we can only make friends if the country is in safety. With the
 article before φίλους comp. Electr. 302. ὁ σὺν γυναιξὶ τὰς μάχας
 ποιούμενος. 191) αὔξω. *Make great.* 192) ἀδελφὰ τούτων.
Things like to these. Comp. O. C. 1262. κηρύξας ἔχω. Comp.
 180. 193) τῶν ἀπ' Οἰδίου. *Children of Oedipus.* 195)
 πάντ'. *In all things.* Comp. O. T. 904. δορί. *With his spear.*
 196) τὰ πάντ' ἐφαγνίσαι. *To offer over him all those rites.* 197)
 ἃ ἔρχεται. *Which go,* i.e. which are sent. Comp. Aesch. Pers.
 624. σύ τε πέμπε χόας θαλαμοῦς ὑπὸ γῆς. With ἔρχεται comp. 99.

- τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινού πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκηρῦχθαι τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 ἔαν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα. κοῦποτ' ἔκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανῶν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210
- Χο. σοὶ ταῦτ' ἀρέσκει, παῖ Μεινοικέως Κρέον,
 τὸν τῇδε δύσνουν καὶ τὸν εὐμενῇ πόλει.
 νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

El. 169. 198) τὸν δ' αὖ. *But on the other hand.* 199) θεοὺς τοὺς ἐγγενεῖς. *The gods of his country.* Comp. Electr. 428. πρὸς νῦν θεῶν σε λίσσομαι τῶν ἐγγενῶν. *Æsch. Sept. c. Th. 582. πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς. They are called ὁμόγιοι θεοὶ O. C. 1333.* 200) φυγὰς κατελθὼν. *Having returned from exile.* 201) πρῆσαι κατάκρας. *To burn utterly.* Comp. O. T. 1242. αἵματος κοινού. *Kindred, i.e. that of his brother Eteocles.* 202) πάσασθαι. *To taste.* τοὺς δέ. *And the others, i.e. the citizens generally.* Comp. *Æsch. Sept. c. Th. 326. τὰς δὲ χειρωμένας ἄγεσθαι i.e. and that its women.* 203) ἐκκεκηρῦχθαι. *I say that it has been ordered.* The infinitive may be explained as depending by attraction on λέγω in 198. τάφῳ μήτε κτερίζειν—τινα. *That no one should honour with burial.* 205) ἔαν δ'—ἰδεῖν. *But should leave him unburied, a body devoured both by birds and dogs.* αἰκισθέν τ' ἰδεῖν. *A dishonoured object.* 207) ἔκ γ' ἐμοῦ. *By my permission at least.* 208) τιμὴν προέξουσ' i.e. ἔξουσιν τιμὴν πρὸ τῶν ἐνδίκων. *Shall have greater honour than the good: as they would do, if the traitor was to be honoured with the same rights with those who have been faithful to their country.* 209) ὅστις εὖνους sc. ἐστί. 210) τιμήσεται. *Future middle for active.* Comp. 93. 212) τὸν τῇδε δύσνουν—πόλει. *As regards him who is the enemy i.e. Polynices, and him who is the friend of this city, Eteocles.* The accusatives are explained by the preceding words being equivalent to ἀρέσκει σοι ποιεῖν ταῦτα. *It pleases you thus to treat.* 213) πού γ'. *Doubtless.* 214) χῶπόσοι ζῶμεν i.e. καὶ περὶ ἡμῶν ὁπόσοι

- Κρ. ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. 215
 Χο. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ.
 Κρ. ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.
 Χο. τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἔτι;
 Κρ. τὸ μὴ 'πιχωρεῖν 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.

ΦΥΛΑΞ.

- 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 ἡὔδα πολλά μοι μυθουμένη.
 τάλας, τί χωρεῖς οἷ μολῶν δώσεις δίκην;
 τλήμων, μενεῖς αὖ; κεῖ τάδ' εἴσεται Κρέων
 ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ; 230
 τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ βραδύς.

ζῶμεν. 215) ὥς ἂν—ἦτε. See *that you are*. With this use of ὥς with the subjunctive comp. O. T. 325. ὥς οὖν μηδ' ἐγὼ ταυτὸν πάθω. σκοποὶ τῶν εἰρημένων. *Charged with the oversight of the things commanded*. 216) νεωτέρῳ τῷ i.e. τινι. τοῦτο βαστάζειν. *To take charge of this*. 217) τοῦ νεκροῦ γ' ἐπίσκοποι. He means, *it is not this which I wish*, sc. ὥς ἂν ἐπίσκοποι ἦτε τοῦ νεκροῦ. 218) τί δῆτ' ἂν ἄλλο τοῦτ'—ἔτι; *What other thing then is this which you would enjoin upon me?* With τί τοῦτ' ἐπεντέλλοις ἂν comp. O. T. 2. 219) τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε. *That you would not give way to those who disobey me in these things*. Comp. O. T. 651. 220) οὐκ ἔστιν sc. τις. 221) καὶ μὴν—οὗτος. *Well truly this is indeed the reward* sc. of disobedience. Comp. on O. T. 345. 223) ἐρῶ μὲν οὐχ ὅπως i.e. οὐκ ἐρῶ μὲν ὅπως. *I will not indeed say*. 224) κοῦφον ἐξάρας πόδα. *Lifting up a light foot* i.e. lightly tripping along. Comp. Eur. *Troas*. 344. μὴ κοῦφον αἶρη βῆμ' ἐς Ἀργείων στρατόν. 225) φροντίδων ἐπιστάσεις. *Checkings, delays of thought*, i.e. I have often been checked or delayed by my thoughts. 226) εἰς ἀναστροφὴν. *To turn back*. 229) μενεῖς αὖ; *On the other hand, will you stay?* κεῖ. καὶ εἰ. 230) ἀλγυνεῖ; *Suffer for it?* 231) ἐλίσσων. *Revolving in my mind*. ἦνυτον σχολῇ. *I leisurely pursued my way*. ἦνυτον. Comp. O. C. 1562. βραδύς. *At a slow pace*. σχολῇ βραδύς.

- χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
σοί, κεῖ τὸ μηδὲν ἐξερῶ, φρίσω 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 κύκλῳ
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.
- Φυ. τὰ δεινὰ γάρ τοι προστίθης' ὄκνον πολύν.
- Κρ. οὐκ οὐκ ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;
Φυ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245
θάψας βέβηκε καπλὶ χρωτὶ διψίαν
κόνιν παλύνας κάφαγιστεύσας ἃ χρή.
- Κρ. τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

The same idea repeated. Comp. O. C. 306. κεῖ βραδὺς εὐδαι. 233) τέλος γε μέντοι. *At last however.* ἐνίκησεν. *The resolution prevailed.* Comp. 274. 234) σοί. With σοί at the beginning of the verse comp. O. T. 546. μανθάνειν δ' ἐγὼ κακὸς | σοῦ. Eur. Hel. 1077. κεῖ. *And although.* τὸ μηδὲν. *Nothing to the purpose,* i.e. as not being able to divulge the author. φρίσω δ' ὅμως. *Yet I will tell it notwithstanding.* With δὲ after φρίσω comp. O. T. 302. πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως | οἷα νόσφ' ἔνεστιν. 235) τῆς ἐλπίδος—δεδραγμένος. *Clinging to the hope.* An Epic word. Hom. Il. π'. 486. κόνιος δεδραγμένος αἵματοέσσης. 236) τὸ μὴ παθεῖν ἂν. *That I shall not suffer.* The accusative is used instead of τοῦ μὴ παθεῖν ἂν, because the preceding words are equivalent to ἐλπίζω. 238) τὰμαντοῦ. *That which affects myself.* 239) ὅστις ἦν ὁ δρῶν. *Who was the doer.* 241) εὖ γε στοχάζει. *You aim shrewdly at your purpose.* κάποφράγνυσαι κύκλῳ. *You fence off the matter from yourself: you keep yourself quite clear of the matter.* κύκλῳ. *At all points.* 242) δηλοῖς ὥς τι σημανῶν. Comp. 20. 243) τὰ δεινὰ γάρ τοι. *Yes indeed: for.* Referring to Creon's words, εὖ γε στοχάζει κ. τ. λ. 244) ἀπαλλαχθεὶς ἄπει. *Get you gone.* Comp. Eur. Phoen. 972. φεῦγ' ὥς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός. 245) καὶ δὴ λέγω σοι. *Well then, I tell you.* 246) θάψας βέβηκε. i.e. ἔθαψε καὶ βέβηκε. καπλὶ χρωτὶ sc. τοῦ νεκροῦ. διψίαν κόνιν. *Thirsty, i.e. dry, dust.* Comp. 429. καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν. Aesch. Ag. 495. μαρτυρεῖ δέ μοι κάσις πηλοῦ ξύνουρος διψία κόνις τάδε. 247) κάφαγιστεύσας. *Having offered over it.* Comp. ἐφαγνίσαι 196. 249) οὔτε—οὐ. Comp. O. C.

Φυ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
 πληγῆμ', οὐ δικέλλης ἐκβολή· στυφλὸς δὲ γῆ 250
 καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ, 255
 λεπτή δ', ἄγος φεύγοντος ὥς, ἐπὶ κόνις.
 σημεία δ' οὔτε θηρὸς οὔτε του κυνῶν
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
 φύλαξ ἐλέγχων φύλακα, κὰν ἐγίγνετο 260
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
 εἰς γὰρ τις ἦν ἕκαστος οὐξειργασμένος,
 κοῦδεῖς ἐναργής, ἀλλ' ἔφευγε μὴ εἰδέναι.

972. του γενῆδος i.e. τινος. To be understood again with δικέλλης.
 Comp. 257. οὔτε θηρὸς οὔτε του κυνῶν σπάσαντος i.e. θηρὸς τινος.
 Trach. 3. Eur. Hec. 370. 250) δικέλλης ἐκβολή. *Earth thrown up by the spade.* 251) χέρσος. *Rough, unworked.*
 ἐπημαξευμένη τροχοῖσιν. *Marked by the track of wheels.* 252)
 ἄσημος οὐργάτης τις ἦν i.e. ὁ ἐργάτης ἦν τις ἄσημος. *Invisible.*
 253) ὅπως. *When.* ὁ πρῶτος ἡμεροσκόπος. *He who had the first turn of watching by day: the task being divided by several, each of which took it in turn: some by day, some by night.* Comp. Arist. Av. 1174. 254) πᾶσι παρῆν. *Came on all.* δυσχερὲς. *Grave, serious, i.e. as implying impending trouble.* 255) ὁ μὲν sc. ὁ νεκρὸς. τυμβήρης μὲν οὐ. *Not indeed covered as by a tomb.* 256) ἄγος φεύγοντος ὥς. *As from some one seeking to escape the guilt of impiety.* It was considered a point of religious obligation by the Greeks, when they saw any one lying unburied, to throw over the body a handful of dust. φεύγοντος sc. τινός. With ἄγος comp. 775. Æsch. S. c. T. 1017. 257) οὔτε θηρὸς sc. του. To be supplied from του κυνῶν. With οὔτε followed by οὐ comp. 249. 952. 259) ἐρρόθουν. *Passed.* 260) φύλαξ ἐλέγχων φύλακα. The nominative is used because the preceding words are equivalent to οἱ φύλακες ἐρρόθουμεν λόγους. Comp. Æsch. Prom. V. 200. στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, οἱ δὲ τοῦμπαλιν σπεύδοντες. Eur. Bacch. 1131. ἦν δὲ πᾶς' ὁμοῦ βοή, | ὁ μὲν στενάζων, ὅσον ἐτύγγανεν πνέων, αἱ δ' ἠλάλαζον. κὰν ἐγίγνετο πληγὴ τελευτῶσ'. *It would have come to blows at last.* 261) ὁ κωλύσων. *To hinder.* 262) εἰς τις ἕκαστος. *Each single individual.* ἦν οὐξειργασμένος. *Was the doer, i.e. was affirmed to be.* 263) ἐναργής. *Was clearly proved to be so.* ἔφευγε μὴ εἰδέναι. *He pleaded that he knew nought about it.* μὴ εἰδέναι, pronounced μειδέναι.

ἤμεν 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 εἴχομεν 270
οὐτ' ἀντιφωνεῖν οὐθ' ὅπως δρῶντες καλῶς
πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
σοὶ τοῦργον εἶη τοῦτο κοῦχ' κρυπτέον.
καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν. 275
πάρειμι δ' ἄκων οὐχ' ἐκοῦσιν, οἶδ' ὅτι.
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

Χο. ἄναξ, ἐμοί τοι μή τι καὶ θεήλατον

With *φεύγειν* in the legal sense of *pleading comp.* Aesch. Suppl. 390. *δεῖ τοι σὲ φεύγειν κατὰ νόμους τοὺς οἰκοθεν, ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ.* Demosth. contr. Aphob. i. p. 813. *οὗτος τοὺς μὲν σαφῶς εἰδότες τὰ ἡμέτερα ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν.* 264) *ἤμεν δ' ἔτοιμοι.* Comp. O. T. 92. *μύδρους αἶρειν χεροῖν καὶ πῦρ διέρπειν.* This is the earliest instance met with of the trial by ordeal. 266) *τὸ μήτε δρᾶσαι.* *That we had neither done it.* *μήτε τῷ ξυνειδέναι.* *Nor knew of any one.* *βουλευσάντι* i.e. *μήτε βουλευσάντι.* Comp. O. C. 1561. 268) *οὐδὲν ἦν—πλέον.* *When we gained nothing by enquiries.* Comp. 40. 269) *λέγει.* *Speaks.* *τις εἷς.* *A certain one.* *νεῦσαι κάρα.* *To bend his head.* 270) *φόβῳ.* *By fear* i.e. fear of the consequences of Creon's displeasure. *προὔτρεψε* i.e. by his words. *εἴχομεν.* *Were able.* Comp. O. T. 119. 271) *ὅπως—καλῶς πράξαιμεν.* *Nor did we know how, doing this, we should fare well,* i.e. come off without bad consequences. 272) *ἦν ὁ μῦθος.* *His proposal was.* *ὡς ἀνοιστέον σοὶ εἶη.* *That it must be referred to you.* 274) *ταῦτ' ἐνίκα.* *These sentiments prevailed.* Comp. 233. 275) *ἐμὲ πάλος καθαιρεῖ.* *The lot condemns me: a forensic word.* Comp. Eur. Orest. 861. seqq. *ἀτὰρ τίς ἀγών, τίνες ἐν Ἀργείοις λόγοι καθεῖλον ἡμᾶς καπεκύρωσαν θανεῖν; τοῦτο τὰγαθόν.* Ironical. Comp. 31. 276) *ἄκων οὐχ' ἐκοῦσιν.* *An unwilling messenger to unwilling hearers.* Comp. Trach. 198. *οὕτως ἐκείνος οὐχ' ἐκῶν, ἐκοῦσι δὲ ξύνεστι.* *οἶδ' ὅτι* sc. *εἰμί.* *I know it.* Comp. 758. *ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι, χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ.* Arist. Thesm. 12. Lys. 154. Pax. 365. 373. Plut. 183. 452. 278) *ἐμοί τοι.* *To me indeed.* *μή θεήλατον* sc. *ἐστὶ.* *Whether it be not sent by the gods.* With the ellipsis of *ἐστὶ* after *μή* comp. Trach. 550. *φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς οὐμὸς*

- τοῦργον τόδ' ἡ ξύννοια βουλεύει πάλαι.
 Κρ. παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων. 280
 μὴ φευρεθῆς ἄνους τε καὶ γέρων ἅμα.
 λέγεις γὰρ οὐκ ἀνεκτά, δαίμονας λέγων
 πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὥς εὐεργέτην
 ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας 285
 ναοὺς πυρώσων ἦλθε κἀναθήματα
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
 κρυφῇ κἀρα σείοντες· οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις

καλεῖται, τῆς νεωτέρας δ' ἀνὴρ sc. ἐστί. With μὴ and the indicative comp. 1253. 279) βουλεύει πάλαι. *Has long been considering.* ἡ ξύννοιαί. *My mind.* 280) καὶ με μεστῶσαι i.e. πρὶν καὶ μεστῶσαί με ὀργῆς. *Before you go so far as to fill me with anger.* 281) ἄνους τε καὶ γέρων. Comp. O. C. 930. σ' ὁ πληθύων χρόνος | γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν. 283) πρόνοιαν ἴσχειν. *Have any regard.* 285) ἔκρυπτον sc. γῆ. Comp. 25. ὅστις. *One who.* Comp. O. C. 263. 286) κἀναθήματα. *The offerings or sacred ornaments of the temples.* 287) ἐκείνων sc. τῶν θεῶν. διασκεδῶν i.e. διασκεδάσων. *To overthrow, demolish.* Both γῆν and νόμους belong to διασκεδῶν. Comp. O. C. 1338. ὁ δ' ἐν δόμοις τύραννος ὄν—διασκεδῶ. ib. 619. τὰ νῦν ξύμφωνα δεξιώματα—διασκεδῶσιν. 289) πόλεως ἄνδρες i.e. πολῖται. 290) μόλις φέροντες sc. ἐμέ. *Impatient of my authority.* ἐρρόθουν ἐμοί. *Were murmuring to this effect against me.* 291) κρυφῇ. *Secretly* i.e. not daring to do so openly. κἀρα σείοντες. *Shaking their heads* i.e. as horses impatient of the yoke. ὑπὸ ζυγῷ λόφον εἶχον. *Kept their neck under the yoke.* 292) δικαίως. *As they ought.* ὥς στέργειν ἐμέ. *So as to acquiesce in me* i.e. in my command. Comp. Aesch. Prom. V. 10. ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν. Creon expresses his belief that among the citizens there were some who had been long secretly disaffected towards him, and that it was they who had persuaded the guards by bribes to disobey his orders as regards Polynices. 293) ἐκ τῶνδε. *By these.* τούτους. *The guards.* 296) νόμισμ'. *Institution, usage.* τοῦτο—τόδε. Referring to νο-

πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι 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 ἐκφονεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἀιδης μῶνος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
 Φυ. εἰπεῖν τι δώσεις; ἢ στραφεῖς οὕτως ἴω; 315
 Κρ. οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;

μισμα. 297) ἐξανίστησιν δόμων. *Drives from their houses.* 298) παραλλάσσει. *Perverts.* 299) ἵστασθαι i.e. ὥστε ἵστασθαι. *So that they apply themselves.* 300) πανουργίας—ἔχειν. *Has shewn to men the use of evil practices.* 301) παντὸς ἔργου δυσσέβειαν εἰδέναι. *To know every kind of wickedness.* With εἰδέναι thus used comp. Hom. Odys. i. 189. ἀθεμίτια ἦδη. ξ'. 433. περὶ γὰρ φρεσὶν αἵσιμα ἦδη. 302) μισθαρνοῦντες. *Being bribed.* ἤνυσαν τάδε. *Have done these things.* 303) χρόνῳ ποτ' ἐξέπραξαν. *Have brought it to pass at last that they suffer punishment.* 304) ἴσχει Ζεὺς ἐξ ἐμοῦ σέβας. *If I have any reverence for Jupiter sc. If I so reverence him that I dare not swear falsely by him.* Comp. 184. ὅρκιος. *Sworn upon oath.* 306) τὸν αὐτόχειρα. *The perpetrator.* Comp. O. T. 266. τὸν αὐτόχειρα τοῦ φόνου. 308) μῶνος Ἀιδης ἀρκέσει. *The mere putting of you to death shall not be enough for you.* 309) ζῶντες κρεμαστοί. *Being hung up alive.* δηλώσῃθ'. *Have disclosed.* 311) τὸ λοιπὸν ἀρπάξῃτε. *Ironical, i.e. you may then steal, if you can.* Aj. 100. θανόντες ἦδη τὰμ' ἀφαιρείσθων ὄπλα. 312) ἐξ ἅπαντος τὸ κερδαίνειν φιλεῖν. *To wish to derive gain from everything.* Comp. O. C. 807. ἐξ ἅπαντος εὖ λέγειν. 313) λημμάτων. *Gains.* τοὺς πλείονας. *More.* Comp. O. C. 36. 315) οὕτως ἴω; *Must I go back thus? i.e. without being allowed to speak further.* 316) καὶ νῦν ὡς ἀνιαρῶς; *Do you not perceive*

- Φυ. ἐν τοῖσιν ὥσιν ἢ ἐπὶ τῇ ψυχῇ δάκνει;
 Κρ. τί δαί; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
 Φυ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.
 Κρ. οἴμ' ὥς λάλημα δῆλον ἐκπεφυκὸς εἶ. 320
 Φυ. οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ.
 Κρ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.
 Φυ. φεῦ·
 ἡ δεινὸν ᾧ δοκεῖ γε καὶ ψευδῇ δοκεῖν.
 Κρ. κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
 φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι 325
 τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
 Φυ. ἀλλ' εὐρεθείη μὲν μάλιστ'· εἰ δέ τοι
 ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
 οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.

that what you have said already is disagreeable to me? Why then ask whether you may say more? 317) ἐν τοῖσιν ὥσιν—δάκνει; *Is it in your ears, or is it in your mind, that you feel the smart?* Comp. 319. δάκνει. Second person plur. pass. 318) τί δαί;—ὅπου. *What mean you by this? Are you calculating where the place of my grief is?* Comp. O. T. 926. μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ', ὅπου. 319) ὁ δρῶν—τὰ δ' ὦτ' ἐγώ. *It is he who did the deed who annoys you in your mind; whilst I, who tell it you, only annoy your ears, and therefore am not the one most deserving of your anger.* 320) οἴμ' ὥς—ἐκπεφυκὸς εἶ. *Well, well; you are certainly a born chatterer.* With the elision in οἴμ' ὥς comp. 1270. Aj. 191. 321) οὐκουν τό γ' ἔργον—ποτέ. *Well; if I am, at any rate I am never he, i.e. you can never prove me to be he, who has done the deed.* 322) καὶ ταῦτ' ἐπ' ἀργύρῳ γε. *And that too for money.* Creon still hints his suspicion that the watchman has been bribed with money to commit this crime. 323) ἡ δεινὸν—δοκεῖν. *Truly it is a sad thing, that if a man must have thoughts, he should have thoughts which are false.* καὶ ψευδῇ. καὶ emphatic. 324) κόμψευε τὴν δόξαν. *Refine upon this thinking:* put it in whatever light you please. Referring to the words of the last speaker. εἰ δὲ ταῦτα μὴ—δρῶντας i.e. εἰ μὴ φανεῖτέ μοι τοὺς δρῶντας ταῦτα. ἐξερεῖθ'. *You will say i.e. find to your cost.* 326) τὰ δειλὰ κέρδη. *Dishonest, knavish gains, i.e. the gains of a man who does things secretly for a bribe, but is afraid to disclose them.* 327) ἀλλ'—μάλιστα. *Well, I hope indeed he, sc. the perpetrator, may be found out.* μάλιστα. *With all my heart.* εἰ δέ τοι. *But truly whether.* 328) ληφθῇ τε καὶ μή. *He be found out or not.* Ὁ καὶ μὴ for ἢ μὴ comp. O. C. 488. αἰτοῦ σύ τ' αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ. Aesch. S. c. T. 428. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν καὶ μὴ θελοντός φησιν. 329) οὐκ ἔσθ' ὅπως ὄψει σὺ. *You shall*

- καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
 σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.
- Χο. πολλὰ τὰ δεινὰ κούδεν ἀν- 335
 θρώπου δεινότερον πέλει.
 τοῦτο καὶ πολιοῦ πέραν
 πόντου χειμερίῳ νότῳ
 χωρεῖ, περιβρυχίοισιν 340
 περῶν ὑπ' οἴδμασιν,
 θεῶν τε τὰν ὑπερτάταν, Γᾶν
 ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος;
 ἵππεϊώ γένει πολεῦον. 345
 κουφονόων τε φύλον ὀρ-
 νίθων ἀμφιβαλὼν ἄγει,
 καὶ θηρῶν ἀγρίων ἔθνη,
 πόντου τ' εἰναλίαν φύσιν
 σπείραισι δικτυοκλώστοις,
 περιφραδῆς ἀνήρ·
 κρατεῖ δὲ μηχαναῖς ἀγραύλου
 θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' 350
 ἵππον ὑπάξεται ἀμφίλοφον ζυγόν,
 οὐρεῖόν τ' ἀκμήτα ταῦρον.
 καὶ φθέγμα καὶ ἀνεμόεν 355
 στροφή β'.

not see. Comp. O. C. 97. 1372. 330) καὶ νῦν γάρ. For even now. ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς. Beyond what I hoped or expected. 331) πολλὴν χάριν. Much gratitude. 334) τοῦτο. This, i.e. τοῦτο τὸ δεινὸν sc. man. The neuter is used in reference to the neuter preceding, πολλὰ τὰ δεινὰ. 336) περιβρυχίοισιν ὑπ' οἴδμασιν. Under the swelling waters. ὑπὸ is used because in a storm the ship appears to be, as it were, submerged beneath the swelling waves. Comp. O. C. 673. χλωραῖς ὑπὸ βάσσαις. 338) θεῶν τὰν ὑπερτάταν. So called because all things derive from the earth their existence and support. 339) ἀκαμάταν. With the feminine termination, used only in lyrical passages, comp. 134. ἀποτρύεται. Wears it away, sc. by cultivation, imperishable as it is. 340) ἰλλομένων. Moving to and fro, i.e. backwards and forwards. ἔτος εἰς ἔτος. From year to year. 341) ἵππεϊώ γένει. The offspring of the horse sc. ἡμίονοι i.e. mules. Comp. Hom. II. κ'. 352. αἱ γὰρ τε βοῶν προφερέστεραι εἰσιν ἐλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον. πολεῦον. Agreeing with τοῦτο. 343) ἄγει. Comp. 202. τοὺς δὲ δουλώσας ἄγειν. 351) ἵππον ὑπάξεται—ζυγόν. Double accusative. Will bring him under the yoke.

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|--|--------------------|
| φρόνημα καὶ ἀστυνόμους | 355 |
| ὀργὰς ἐδιδάξατο καὶ δυσαύλων | |
| πάγων ὑπαίθρεια καὶ | |
| δύσομβρα φεύγειν βέλη | |
| παντόπορος· ἄπορος ἐπ' οὐδὲν ἔρχεται | 360 |
| τὸ μέλλον· "Αἶδα μόνον | |
| φεύξιν οὐκ ἐπάξεται· | |
| νόσων δ' ἀμηχάνων | |
| φυγὰς συμπέφρασται. | |
| σοφόν τι τὸ μηχανόεν | ἀντιστροφή β'. 365 |
| τέχνας ὑπὲρ ἐλπίδ' ἔχων | |
| ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει. | |
| νόμους παρείρων χθονὸς | |
| θεῶν τ' ἔνορκον δίκαν | |
| ὑψίπολις· ἄπολις, ὅτῳ τὸ μὴ καλὸν | 370 |

With the future comp. 362. "Αἶδα μόνον φεύξιν οὐκ ἐπάξεται. 356) ἐδιδάξατο. *He learns*, i.e. teaches himself. For this use of the aorist comp. 300. 359) δύσομβρα βέλη i.e. βέλη ὀμβρων. 362) οὐκ ἐπάξεται. *He cannot obtain*. With the future comp. 351. 363) ἀμηχάνων. *Untractable*; difficult of cure. 364) συμπέφρασται. *He has discovered*. Accusative governed by the passive in active sense. 367) ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει i.e. ποτὲ μὲν ἐπὶ κακόν. Comp. O. T. 734. 368) παρείρων. *Observing*, i.e. if he observes. An unusual meaning of the word. 370) ξύνεστι. Comp. O. C. 7.

Wonderful things are many, yet nothing is more wonderful than man. Man goes beyond the white sea on the stormy blast, crossing it amid the waves washing round, and wears away the most exalted of the gods, the imperishable, undecaying Earth, by turning it over with mules, offspring of the horse, the ploughs moving to and fro from year to year. He also encloses in his net and takes captive the tribe of silly birds, and the various kinds of wild beasts, and the marine progeny of the sea, by his meshes woven into nets—ingenious man!—and by his arts he takes the wild beast which roams the mountain, and the hairy-necked horse he brings under the neck-inclosing yoke, and the unwearied mountain bull. And speech, and swift thought, and city habits he learns, and to escape the open-air arrows of unpleasant frosts and of stormy showers, being full of expedients. Without expedient he comes to nothing which is in the future: from death alone he cannot obtain an escape; but of difficult diseases he has discovered the cure. Having the skilled resource of art beyond his hope, he proceeds one while to do what is bad, at another time to do what is good. If he honours the laws of his country and the justice of the gods strengthened by oaths, he is high in the city; whilst he with whom that which is not honest is familiar, that

- ξύνεστι, τόλμας χάριν.
μήτ' ἐμοὶ παρέστιος
γένοιτο μήτ' ἴσον
φρονῶν δς τάδ' ἔρδει. 375
ἐς δαιμόνιον τέρας ἀμφινοῶ
τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
ὦ δύστηνος καὶ δυστήνου
πατρὸς Οἰδιπόδα, τί ποτ' ; οὐ δὴ που 380
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. ὅδ' ἐκ δόμων ἄψορρος εἰς δέον περᾶ.
Κρ. τί δ' ἔστι ; ποῖα ξύμμετρος προὔβην τύχη ;
Φυ. ἄναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.
ψεύδει γὰρ ἢ ἔπινοια τὴν γνώμην· ἐπεὶ
σχολῇ ποθ' ἤξειν δεῦρ ἂν ἐξηύχουν ἐγώ, 390

he may do daring deeds, is worthless as a citizen. May he who does these things neither dwell with me in the same house, nor be united with me in counsel.

376) ἐς. *As, respects.* δαιμόνιον. *Wondrous.* 377) εἰδὼς. *As knowing well that it is she.* ἀντιλογήσω οὐκ εἶναι. *Deny that it is.* With the single negative μή after ἀντιλογήσω comp. 442. φῆς, ἢ καταρῆ μή δεδρακέναι τάδε ; 380) οὐ δὴ που σέ γ'—ἄγουσι ; *Surely it is not you that they are leading ?* 384) ἥδ' ἔστ' ἐκείνη. *This is she.* τοῦργον ἢ ἔχειρασμένη. *Who has done the deed.* 385) ποῦ Κρέων ; sc. ἐστί. 386) ἄψορρος. *Coming back.* εἰς δέον. *At the right time.* Comp. O. T. 1416. ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε. Eur. Alc. 1101. πιθοῦ· τάχ' ἂν γὰρ ἐς δέον πέσοι χάρις. 387) ποῖα ξύμμετρος προὔβην τύχη ; *Coincident with what event have I come forth ?* What event has happened just as I have now come forth ? 388) ἀπώμοτον. *Ought to be denied upon oath.* In an active sense 394. δι' ὅρκων καίπερ ὦν ἀπώμοτος. 389) ψεύδει—τὴν γνώμην. *For after-thought shews that the previous judgment is false.* 390) σχολῇ γ' ἂν—ἐξηύχουν. *Hardly should I have thought : hardly would I have said, that I should again come hither.* With ἂν ἐξηύχουν comp. Phil. 869. οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης· ἐγὼ | τλήναι σ' ἐλεινῶς ὥδε τὰμὰ πῆματα | μείναι. Eur. Hel. 1619. οὐκ ἂν ποτ' ἤχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν Μενέλαον. For the imperfect without ἂν in the same sense comp. Æsch.

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
 ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
 ἦκω, δι' ὅρκων καίπερ ὦν ἀπώμοτος,
 κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον 395
 κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.
 καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβών,
 καὶ κρίνε κἀξέλεγχ'. ἐγὼ δ' ἐλεύθερος
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
 Κρ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
 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
 ἀπεῖπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω; 405
 Κρ. καὶ πῶς ὁράται κἀπίληπτος ἡρέθη;

Prom. V. 688. Suppl. 329. Eur. Her. 931. 391) ταῖς σαῖς ἀπειλαῖς. *By reason of your threats.* With the dative comp. 691. 956. Eur. And. 157. 919. Hel. 82. 392) ἀλλ' ἢ γὰρ—ἦκω. Comp. O. T. 1409. Phil. 874. ἐκτὸς sc. τῶν ἐλπίδων. *Beyond my hopes.* 393) ἔοικε μῆκος οὐδὲν. *Resembles not in magnitude.* With μῆκος in this sense comp. μάλιστα, *greatest*, O. T. 1301. Eur. Iph. Aul. 596. ἐπὶ εὐμήκεις ἦκουσι τύχας. ἄλλῃ ἡδονῇ. *Any other pleasure* i.e. it is greater than any other pleasure. 394) δι' ὅρκων ἀπώμοτος. *Having sworn not to do it.* Comp. 388. 396) κλῆρος—οὐκ ἐπάλλετο. *There was in this case no taking of lots.* Referring to 275. 397) θοῦρμαιον i.e. τὸ ἐρμαῖον. *The gain belongs to me only*, as being the one who first saw her. Comp. 432. 399) κρίνε. *Ask.* Comp. Trach. 314. τί δ' ἄν με καὶ κρίνοις; 400) δίκαιός εἰμι—ἀπηλλάχθαι i.e. δίκαιόν ἐστιν. ἐμὲ ἀπηλλάχθαι. *I am entitled to be freed.* Comp. Herod. i. 32. 48. οὗτος παρ' ἐμοὶ τὸ οὐνομα τοῦτο, ὃ βασιλεῦ, δίκαιός ἐστι φέρεσθαι. Eur. Her. 776. Suppl. 186. Ion 1574. Arist. Plut. 1030. ἐλεύθερος ἀπηλλάχθαι. With this redundancy of expression comp. 445. O. C. 1625. φόβῳ δέισαντας. Phil. 225. μή μ' ὅκνῳ δέισαντες ἐκπλαγῆτε. 401) τῷ (i.e. τίνι) τρόπῳ πόθεν λαβών; With the double interrogation comp. Trach. 421. τίς πόθεν μολὼν σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών; Homer, Odys. τ'. 105. τίς πόθεν εἰς ἀνδρῶν; 402) ἔθαπτε. *Was burying.* πάντ' ἐπίστασαι. Comp. Phil. 1240. εὖ νῦν ἐπίστω, πάντ' ἀκήκοας λόγον. 403) ξυνίης. With this form comp. O. T. 628. El. 1347. ὀρθῶς. *Truly.* Comp. 99. 404) ταύτην γ' ἰδὼν. *Yes having seen her.* ὃν σὺ τὸν νεκρὸν ἀπεῖπας i.e. τὸν νεκρὸν ὃν σὺ ἀπεῖπας (θάπτειν). Comp. O. C. 907. 406) κἀπίληπτος ἡρέθη. *Was taken, caught in the act.* With

Φυ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες ἢ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
 ὅσμην ἀπ' αὐτοῦ μὴ βάλη πεφευγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
 χρόνον τὰδ' ἦν τοσοῦτον, ἕς τ' ἐν αἰθέρι 415
 μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος,
 καὶ καὶ μ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,
 πῖμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἐμεστῶθη μέγας 420
 αἰθήρ· μύσαντες δ' εἵχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,

the change of tense from ὁράται to ἡρέθη comp. Eur. Hec. 21. ἐπεὶ δὲ Τροία θ' Ἑκτορός τ' ἀπόλλυται | ψυχὴ, πατρώα θ' ἐστία κατεσκάφη. 407) ὅπως ἤκομεν. *When we were come to the spot.* 408) τὰ δειν' ἐκεῖν' ἐπηπειλημένοι. *Having been threatened by you with those terrible words.* Comp. 306. seqq. With ἐπηπειλημένοι comp. Aj. 312. ἔπειτ' ἐμοὶ τὰ δειν' ἐπήπειλυσ' ἔπη. Arist. Vesp. 670. ἐπαπειλοῦντες τοιαυτί. With the accusative after the passive comp. Thucyd. i. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν. 409) ἢ κατεῖχε τὸν | νέκυν. With the article thus divided from its substantive at the end of verse comp. Phil. 263. ὃν οἱ | δισσοὶ στρατηγοί. O. C. 351. τὰ τῆς | οἴκοι διαίτης. Aristoph. Eccl. 452. οὐδὲ τὸν | δῆμον καταλύειν. 411) ἄκρων ἐκ πάγων. *By the top of the hill.* ὑπήνεμοι. *Sheltered from the wind,* i.e. as Homer expresses it Odys. ε'. 443. ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο. 412) ἀπ' αὐτοῦ sc. τοῦ σώματος. μὴ βάλη sc. ἡμᾶς. 413) ἐπιρρόθοις κακοῖσιν. *Abusive words.* Comp. 259. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί. 414) εἴ τις ἀφειδήσοι i.e. ἀμελήσοι. *Should neglect.* ἀφειδήσας. ἀμελήσας. Bekker, Anecd. Græc. p. 469. 22. 415) τὰδ' ἦν. *This continued.* ἕς τ'. *Until.* 417) ἔθαλπε sc. ἡμᾶς. χθονὸς αἰέρας. *Lifting up from the earth.* Comp. O. T. 152. 418) τυφῶς. *A whirlwind.* σκηπτόν. *A hurricane* sc. of dust. οὐράνιον ἄχος. *A heaven-sent calamity.* Comp. 421. Aj. 196. ἄταν οὐρανίαν φλέγων. Æsch. Pers. 573. 419) αἰκίζων. *Tearing.* φόβην. *The foliage.* 420) ἐν δ'. *And at the same time.* Comp. O. T. 27. 421) μύσαντες. *Closing our eyes,* sc. because of the blinding storm. εἵχομεν θείαν νόσον. *We bore the divinely sent plague.* 422) τοῦδ' sc. τοῦ σκηπτοῦ. ἀπαλλαγέντος.

- ἡ παῖς ὁράται, κἀνακωκύνει πικρᾶς
 ὄρνιθος ὁξύν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὁρᾷ νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἀρὰς κακὰς
 ἤρᾱτο τοῖσι τοῦργον ἐξειργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
 ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην·
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο· 435
 ἀλλ' ἠδέως ἔμοιγε κάλγειν ὧς ἄμα.
 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἠδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἔμοι πέφυκε τῆς ἐμῆς σωτηρίας. 440
 Κρ. σὲ δὴ, σὲ τὴν νεύουσας ἐς πέδον κᾶρα,

Having cleared away. 423) πικρᾶς. *Mournful.* 424) ὁξύν φθόγγον. *The shrill cry.* 425) κενῆς εὐνῆς λέχος. *The couch of her empty bed.* νεοσσῶν ὀρφανόν. *Bereft of her young.* With the redundancy in εὐνῆς λέχος comp. Eur. Med. 436. τὰς ἀνάνδρου κοίτας ὀλέσασα λέκτρον τάλαινα. Alc. 924. πέμπουσί μ' ἔσω λέκτρων κοίτας ἐς ἐρήμους. Hipp. 180. 426) ψιλόν. *Stripped.* 427) ἐκ δ' ἀρὰς κακὰς ἤρᾱτο i.e. ἐξηρᾱτο. Comp. ἐκ δ' ἔπνευσ' αὐτοῖς ἀράς. Eur. Phoen. 876. With the dative comp. O. T. 251. 429) διψίαν κόνιν. Comp. 246. 430) εὐκροτήτου. *Well hammered or forged.* χαλκέας πρόχου. *Brazen pitcher.* ἄρδην. *Lifting it on high.* 431) χοαῖσι τρισπόνδοισι. *With a thrice poured libation.* στέφει. *Decorates, honours.* Comp. El. 51. πατρὸς τύμβον, ὥς ἐφίετο, λουβαῖσι πρῶτον καὶ κατατόμοις χλιδαῖς στέψαντες. Aj. 93. καί σε παγχρύσοις ἐγὼ στέψω λαφύροις. Eur. Hec. 128. τὸν Ἀχιλλεῖον τυμβὸν στεφανοῦν αἵματι χλωρῷ. 432) ἰέμεσθα. *Rushed forward.* σὺν δέ νιν θηρώμεθ' i.e. συνθηρώμεθα. Comp. Phil. 1005. 434) τὰς τε πρόσθεν. Comp. 245. seqq. 435) ἄπαρνος οὐδενὸς καθίστατο. *She denied nothing.* 436) ἀλλ'—ἄμα. *But, sc. she did this, at once with pleasure and pain to me.* 438) τοὺς φίλους. He thus describes Antigone as being the daughter of his sovereign. 439) πάντα ταῦθ'. *All these things* i.e. all considerations except that of my own safety. ἥσσω λαβεῖν τῆς ἐμῆς σωτηρίας. *An object of less importance than my own safety.* 441) σὲ δὴ, σὲ τὴν

- φῆς, ἥ καταρνεί μὴ δεδρακέναι τάδε ;
 Αν. καὶ φημί δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ.
 Κρ. σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον. 445
 σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,
 ἥδης τὰ κηρυχθέντα μὴ πράσσειν τάδε ;
 Αν. ἥδη. τί δ' οὐκ ἔμελλον ; ἐμφανῆ γὰρ ἦν.
 Κρ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;
 Αν. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450
 οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,
 οἱ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.
 οὐδὲ σθένειν τοσοῦτον ὥοιμην τὰ σὰ
 κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
 οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεὶ ποτε
 ζῇ ταῦτα, κοῦδεὶς οἶδεν ἐξ ὅτου 'φάνη.

νεύουσιν. *You, you, I say.* ἐρωτῶ or λέγω is understood from the general meaning of the sentence. Comp. Eur. Hel. 546. σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην τύμβου 'πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας, μείνον. Her. 657. 442) ἥ καταρνεί μὴ δεδρακέναι ; *Do you deny that you have done it?* With μὴ for μὴ οὐ comp. 443. κοῦκ ἀπαρνοῦμαι τὸ μὴ. Aj. 96. κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ. Arist. Plut. 241. τὸ μὴ sc. δρᾶσαι. 444) κομίζοις ἂν σεαυτόν. *May betake yourself.* ἢ θέλεις. *Where you please.* 445) ἔξω βαρείας αἰτίας ἐλεύθερον. *Acquitted and free from serious blame.* With the redundancy in expression comp. 399. 446) μῆκος sc. λόγων. Comp. O. C. 1139. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον. 447) ἥδης. Comp. 18. μὴ πράσσειν τάδε. *That you must not do this.* 448) τί δ' οὐκ ἔμελλον ; *How was not I not likely to do so?* 451) ἡ ξύνοικος τῶν κάτω θεῶν. *Who dwells along with the gods below.* Δίκη. *Justice, the avenger of the neglected dead.* Comp. Electr. 475. εἰσιν ἃ πρόμαντις Δίκα, δίκαια φερόμενα χεροῖν κράτη. Aesch. Ag. 1432. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην. 452) οἱ τούσδ'—ὥρισαν. The construction of these words is as if ὁ κηρύξας τάδε had not preceded, sc. οὐ Ζεὺς ἦν, οὐδὲ Δίκη, οἱ ὥρισαν τοῦσδε νόμους. 454) ἄγραπτα νόμιμα. *The unwritten ordinances.* 455) θνητὸν ὄνθ' sc. σέ, to be understood from τὰ σὰ κηρύγματα. ὑπερδραμεῖν. *Transgress.* 456) νῦν γε κἀχθές. καὶ ἐχθές. *Only now and lately.* Used respecting things of late occurrence and obligation. Comp. Herod. ii. 53. πρῶν τε καὶ χθές. Demosth. De coron. p. 270. ὁψὲ γάρ ποτε, ὁψὲ λέγω, χθές μὲν οὖν καὶ πρῶν ἅμα Ἀθηναῖος καὶ ῥήτωρ γέγονε. Arist. Ran. 726. χθές τε καὶ πρῶν κοπέισι τῷ κακίστῳ κόμματι. αἰεὶ ποτε. *Evermore.* Comp. Aj. 320. 457) ζῇ. Comp. O. T. 482. τὰ δ' αἰεὶ ζῶντα

- 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 ὡς 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' ἄθαρτον ἐσχόμεν νέκυν,
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470
- Χο. δημοῖ 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 πλεῖστ' ἂν εἰσίδοις.

περιποτάται. ἐξ ὅτου. *Since when.* 458) τούτων—τὴν δίκην. *The penalty for having broken these.* οὐκ ἔμελλον. *I was not going.*
459) ἐν θεοῖσι. *At the judgment of the gods.* 460) θανου-
μένη ἐξήδη. *I knew that I should die.* Comp. O. C. 567. ἔξοιδ'
ἀνὴρ ὦν. 461) κεῖ μὴ σὺ προῦκήρυξας sc. ἐξήδη. τοῦ
χρόνου πρόσθεν. *Before my time.* 462) αὐτ'. αὐτό. *It.*
466) παρ' οὐδὲν ἄλγος sc. ἐστί. *Is a grief as naught, i.e. not*
worth thinking of. With παρ' οὐδὲν comp. 34. O. T. 983. Eur.
Orest. 569. Iph. Taur. 732. ἀλλ' ἂν sc. ἤλγουν, the ἂν being
repeated before ἤλγουν after the intervening words. With the
double ἂν comp. O. T. 140. τὸν ἐξ ἐμῆς μητρὸς sc. ὄντα. *The*
son of my mother. 467) ἐσχόμεν. *I had allowed him*
to remain. In the unusual sense of ἀνεσχόμεν. 470) σχέ-
δον τι. *Nearly.* Comp. Electr. 609. σχεδόν τι τὴν σὴν οὐ κατα-
σχύνω φύσιν. O. T. 736. μῶρῳ μωρίαν ὀφλισκάνω. *I am*
arraigned of folly on the charge of a fool. With ὀφλισκάνειν
τι, *to incur the charge of,* comp. 1028. αὐθαδία τοι σκαιότητ'
ὀφλισκάνει. O. T. 510. τῷ ἀπ' ἐμᾶς φρενὸς οὐποτ' ὀφλήσει κακίαν.
With the dat. comp. Eur. Bacch. 854. γέλωτα Θηβαίοις ὀφλεῖν.
Andr. 360. 471) δημοῖ τὸ γέννημ'. *The nature shews itself.*
With δημοῖ comp. Aj. 878. ἀνὴρ οὐδαμοῦ δημοῖ φανείς. ὦμόν
ἐξ ὠμοῦ πατρὸς sc. ὄν. 473) ἴσθι τοι. *Know of a surety.*
475) ὀπτὸν ἐκ πυρὸς περισκελῇ. *When burnt very hard by fire.*
ὀπτὸν περισκελῇ i.e. ὥστε περισκελῇ εἶναι. 476) πλεῖστ'.

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, ἥδε δευτέρα,
τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
ἡ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρας
τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου. 490
καί νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως

Most often. 477) οἶδα—καταρτυθέντας. *I know that they are tamed.* With the aorist comp. 300. With καταρτυθέντας, *tamed*, comp. Plutarch. Vit. Themist. c. 2. τοὺς τραχυτάτους πώλους ἀρίστους ἵππους γίνεσθαι, ὅταν ἡς προσήκει τύχῳσι παιδείας καὶ καταρτύσεως. οὐκ ἐκπέλει. *It is not possible.* 479) τῶν πέλας. *Of those near him*, i.e. those under whose control he is. 482) ὑβρις—ἥδε δευτέρα. *This is a second insult.* With ἥδε comp. 990. τοῖς τυφλοῖσι γὰρ αὕτη κέλευθος ἐκ προσηγοῦ πέλει. Aesch. Prom. V. 753. ὅτω θανεῖν μὲν ἐστὶν οὐ πεπρωμένον, αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ. Trach. 483. ἡμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις. Aj. 114. σὺ δ' οὖν ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν. 483) τούτοις sc. τοῖς δεδραμένοις. *To exult in what she has done.* 484) αὕτη δ' ἀνὴρ sc. ἐστί. 485) ταῦτ'—κράτη. *These violent acts.* ἀνατὶ τῇδε κείσεται. *Shall remain without her being punished.* Comp. O. C. 1518. ἃ σοι γήρως ἄλυπα τῇδε κείσεται πόλει. 486) εἴτ' ἀδελφῆς—κυρεῖ. *Whether she is the daughter of my sister, or the daughter of one more nearly connected with me than my entire family*, which is here signified under the name of Ζεὺς ἐρκείος, i.e. Jupiter the protector of the ἔρκος, or domestic precinct. The expression is hyperbolical: *more nearly related to me than the nearest possible kindred.* 488) χῆ ξύναιμος. *Ismene.* ἀλύξετον μόρου κακίστου. *Escape a most grievous fate.* The genitive is used because the idea of escaping from is implied. Comp. Phil. 1044. τῆς νόσου πεφευγῆναι. El. 626. θράσους τοῦδ' οὐκ ἀλύξεις. Hom. Odys. α'. 18. οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων. 489) καὶ γὰρ οὖν. *For in fact.* κείνην ἴσον ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου. *I accuse her of having equally*, sc. with Antigone, *plotted this burying.* Comp. O. T. 579. γῆς ἴσον νέμων. 491) ἔσω i.e. ἔνδον. *Within* i.e. without the idea of motion being implied. For similar instances

- 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
 ἄλους ἔπειτα τοῦτο καλλύνειν θέλη.
 495
 Αν. θέλεις τι μεῖζον ἢ κατακτεῖναι μ' ἐλῶν;
 Κρ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
 Αν. τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
 ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ,
 οὕτω δὲ καὶ σοὶ τὰ μ' ἀφανδάνοντ' ἔφυ.
 500
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
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 505
 ἀλλ' ἢ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ,
 καῖξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.
 Κρ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρας.
 Αν. ὀρώσι χούτοι· σοὶ δ' ὑπὶλλουσι στόμα.
 Κρ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς;
 510
 Αν. οὐδὲν γὰρ αἰσχροὺν τοὺς ὁμοσπλάγγχους σέβειν.

comp. Aj. 105. 235. Phil. 533. O. T. 57. 1171. O. C. 18. Trach.
 202. 867. Electr. 1103. 492) ἐπήβολον φρενῶν. In her
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 never please me. An unusual use of the passive. 501) τὰ μ'.
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 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 δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.
 Αν. ὅμως ὃ γ' Ἀϊδης τοὺς νόμους τούτους ποθεῖ.
 Κρ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520
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 Κρ. κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει
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- 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 ἔπειτα τοῦτο καλλύνειν θέλη.
 Αν. θέλεις τι μείζον ἢ κατακτεῖναι μ' ἐλών;
 Κρ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
 Αν. τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων 500
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- Χο. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,
 φιλάδελφα κάτω δάκρυ' εἰβομένη·
 νεφέλη δ' ὀφρύων ὑπὲρ αἵματόεν
 ῥέθος αἰσχύνει,
 τέγγουσ' εὐῶπα παρειάν. 530
- Κρ. σὺ δ', ἢ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
 λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
 τρέφων δύ' ἄτα κἀπαναστάσεις θρόνων,
 φέρ', εἰπέ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου
 φήσεις μετασχεῖν, ἢ ἔχομεῖ τὸ μὴ εἰδέναι; 535
- Ισ. δέδρακα τοῦργον, εἵπερ ἦδ' ὁμορροθεῖ,
 καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
- Αν. ἀλλ' οὐκ ἔασει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
 οὗτ' ἠθέλησας οὗτ' ἐγὼ κοινωσάμην.
- Ισ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι 540
 ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.

γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς. 526) ἦδ' Ἰσμήνη. *Here is Ismene.* 527) φιλάδελφα. *Sisterly.* εἰβομένη i.e. *leibomenē*, by aphæresis of the λ. An Epic word. Comp. Odys. π'. 219. ὡς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἴβον. Hesiod. Theog. 910. τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενάων. Arist. Lys. 127. 528) νεφέλη. *A cloud*, i.e. of sadness. Comp. Æsch. S. c. T. 228. Eur. Hipp. 173. αἵματόεν. *Dark red*, sc. from emotion. 531) ὑφειμένη. Perf. pass. from ὑφίημι. *Secretly let in.* 532) λήθουσά μ' ἐξέπινες. *Sucked me out in secret.* Metaphor from a viper sucking the blood. Comp. Electr. 785. ἦδε γὰρ μείζων βλάβη ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἰὲ ψυχῆς ἄκρατον αἷμα. 533) ἐμάνθανον τρέφων. *Perceived that I was keeping.* δύ' ἄτα. *Two destroyers.* Comp. O. C. 532. κἀπαναστάσεις θρόνων. *Rebellers against my throne.* Abstract for concrete. 534) φέρ', εἰπέ δή μοι. *Come, tell me now.* Comp. O. T. 390. καὶ σύ. *You too.* τοῦδε τοῦ τάφου μετασχεῖν. *Had a share in.* Comp. 490. 535) ἐξομεῖ τὸ μὴ εἰδέναι. *Deny upon oath that you know it.* Comp. 442. καταρνέ μὴ δεδρακέναι τάδε; 536) εἵπερ ἦδ' ὁμορροθεῖ. *If she*, i.e. *Antigone, acknowledges it.* Comp. Arist. Av. 851. *If she owns the deed, I own it also.* 537) καὶ φέρω τῆς αἰτίας. The genitive is governed by ξυμμετίσχω, to which καὶ φέρω is added as προτίσας in 22. 538) τοῦτο sc. *to do this*, i.e. ξυμμετίσχω τῆς αἰτίας. 539) ἠθέλησας sc. ξυμμετίσχειν. *ἐκοινωσάμην. Shared it with you.* 541) ξύμπλουν τοῦ πάθους. *A fellow-voyager in this misfortune.* Comp. Aj. 1329. ἔξεστιν οὖν εἰπόντι τάλῃθι φίλῳ σοὶ μηδὲν ἡσσον ἢ πάρος ξυνηρετμεῖν; Eur. Iph. T. 599. seq. ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς

- Αν. ὦν τοῦργον Ἄιδης χοὶ 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 θάνης σὺ κοινά, μηδ' ἂ μὴ ῥιγες
ποιοῦ 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 ὠφελοῦμένη; 550
Αν. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἔν σοι γελῶ.
Ισ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;
Αν. σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.
Ισ. οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

συμφοράς· οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 542)
ὦν τοῦργον sc. ἐστί. ξυνίστορες sc. εἰσὶ. 543) λόγοις
φιλοῦσαν. *Whose love shows itself only in words.* 544)
μήτοι μ' ἀτιμάσης. *Do not refuse my request.* Comp. O. T. 789.
τὸ μὴ οὐ θανεῖν σὺν σοὶ sc. ἐμέ. μὴ οὐ is used because ἀτιμάσης
is equivalent to a negative. Comp. 177. O. T. 13. With τὸ
followed by the infinitive comp. O. T. 1417. 545) τὸν
θανόντα θ' ἀγνίσαι. *And thus pay due honours to the dead.*
Comp. 196. Orest. 40. θανούσα μήτηρ πυρὶ καθήγνισται δέμας. 546)
μή μοι θάνης σὺ κοινά. *In common, i.e. along with me.* The
neuter plural used adverbially. Comp. O. T. 883. ἂ μὴ ῥιγες.
θιγεῖν is here joined with an accusative by a species of attraction:
ποιοῦ ταῦτα ὦν μὴ ῥιγες. In all other places it is joined with a
genitive. 547) ποιοῦ σεαυτῆς. *Claim as your own.* ἀρκέσω
θνήσκουσ' ἐγώ. *My death will be enough.* Comp. O. T. 1061.
ἄλις νοσοῦσ' ἐγώ. 548) τίς βίος—φίλος; *What life can
be pleasant to me if bereft of you?* Comp. 566. With the geni-
tive comp. Aj. 543. ἔρποντι φωνεῖς ἢ λελειμμένῳ λόγου; Eur.
Hel. 1246. λελειμμαι τῶν ἐν Ἑλλήσιν νόμων. Orest. 1085. 549)
τοῦδε γὰρ σὺ κηδεμών. *For you are his abetter.* Comp. Phil.
195. καὶ νῦν ἂ πονεῖ δίχα κηδεμόνων. The meaning is, as you have
abetted him in his commands, so will he take care to see to your
welfare. Ask him, therefore, instead of me. 550) ταῦτα.
Thus. Comp. O. O. 763. 551) ἀλγοῦσα μὲν δῆτα. *Surely
it is with pain that I do it.* γέλωτ' ἔν σοι γελῶ i.e. ἐγγελῶ σοι. *If
I laugh at you.* Cognate accusative. 552) ἀλλὰ νῦν. *At
least now, i.e. even if I have not done it before.* With this use of
ἀλλὰ comp. 779. El. 1013. αὐτὴ δὲ νῦν σχέε ἀλλὰ σὺν χρόνῳ ποτέ.
Eur. Hec. 391. Rhes. 167. Med. 912. 942. Hel. 990. 553)
οὐ φθονῶ σ' ὑπεκφυγεῖν. *I grudge it not that you should escape.*
554) κάμπλάκω τοῦ σοῦ μόρου; *Must I be deprived even of a
share in your fate?* The καὶ in κάμπλάκω belongs to 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 ἔξαμαρτία.
 Αν. θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
 τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν. 560
 Κρ. τὼ παῖδε φημὶ τώδε τὴν μὲν ἀρτίως
 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.
 Ισ. οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάβστη 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;

ἀμπλάκω subjunctive. *Must I?* With the genitive comp. 910. 1234. 555) σὺ μὲν γὰρ. *Yes, for you.* 556) ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις. *Yes, but not without my words having been spoken, sc. words by which I sought to dissuade you from this.* With the expression ἐπὶ ἀρρήτοις λόγοις comp. Eur. Ion. 228. ἐπὶ δ' ἀσφάκτοις μῆλοισι δόμων μὴ πάρει' εἰς μυχόν, i.e. *without sacrificing sheep.* 557) σὺ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν. *You appeared to one, sc. to Creon, to be right minded, and I appeared so to another, sc. to Polynices.* Your conduct was approved by Creon, mine by Polynices. τοῖς—τοῖς δέ. Plural for singular. 558) καὶ μὴν—ἡ ἔξαμαρτία. *Well, but the crime of both is equal.* Ismene repeats what she had asserted 536. seq. She ought therefore, she says, to share in the punishment of her sister. Comp. 555. 559) ἡ ἐμὴ ψυχὴ i.e. ἐγώ. Comp. O. C. 1207. El. 775. 560) τέθνηκεν. *Is as good as dead, i.e. my death is certain.* ὥστε—ὠφελεῖν. *So that I, being dead, devote my services to the dead.* τοῖς θανοῦσι. Polynices. With the dative after ὠφελεῖν comp. Aesch. Pers. 842. ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεί. Prom. V. 342. μάτην γὰρ οὐδὲν ὠφελῶν ἐμοὶ πονήσεις. Eur. Orest. 666. ἐν τοῖς κακοῖς χρὴ τοῖς φίλοιςιν ὠφελεῖν. Suppl. 327. Andr. 677. Arist. Av. 420. 561) τὼ παῖδε τώδε τὴν μὲν—τὴν δ'. With this construction comp. 21. τὴν μὲν. *Ismene.* τὴν δ'. *Antigone.* With the masculine dual combined with the feminine comp. O. C. 1076. 1600. 1676. Theocr. xxi. 48. ἀρτίως. *Now, i.e. because of her present change of conduct.* 562) ἀφ' οὗ τὰ πρῶτ' ἔφν. *From the time when she was first born.* 563) οὐ γάρ ποτ', ὦναξ. *True, O king, for.* οὐδ' ὅς ἂν βλάβστη μένει νοῦς. *The mind which was born with them, i.e. which they had at their birth, such as you suppose me to have had, does not remain when they come into adversity.* ἐξίσταται. *Gives place to other thoughts.* 565) σοὶ γοῦν. *It seems to have been so with you at any rate, sc. ἐξέστηκε.* ὅθ' i.e. ὅτε. *Since.* σὺν κακοῖς. *Antigone.* 566) τί γὰρ βιώσιμον; *I have done so: for what is there worth living*

- Κρ. ἀλλ' ἤδε μέντοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.
 Ισ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
 Κρ. ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.
 Ισ. οὐχ ὥς γ' ἐκείνῳ τῇδ' ἦν ἡρμοσμένα. 570
 Κρ. κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.
 Αν. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.
 Κρ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
 Χο. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
 Κρ. Ἄιδης ὁ παύσων τοῦσδε τοὺς γάμους ἔφν. 575
 Χο. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
 Κρ. καὶ σοί γε κάμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
 κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
 γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας.

for? Comp. O. C. 1693. Herod. i. 45. οὐδέ οἱ εἴη βιώσιμον. iii. 109. οὐκ ἂν ἦν βιώσιμα ἀνθρώποις. μόνη—τῆσδ' ἄτερ. With this redundancy comp. 887. Aj. 750. οἶος Ἀτρειδῶν δίχα. Trach. 1063. μόνη φασγάνου δίχα. 567) ἤδε μὴ λέγ'. Say not 'her.' The nominative is used without syntactical construction. Comp. Demosth. de Coron. p. 255. ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. 568) νυμφεῖα. The bride. Properly *bridal chamber*. Comp. 891. 1205. Trach. 920. λέχος and εὐνή are thus used Aj. 211. σὲ λέχος δουριάλωτον. Eur. Andr. 907. ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις; 569) ἀρώσιμοι γὰρ—γύαι. Why not? for there are others whom he can seek in marriage. For the metaphor comp. on O. T. 1210. 570) οὐχ ὥς γ'—ἡρμοσμένα. Aye: but not as was the betrothal of him and her, i.e. between Hæmon and Antigone. With the plural ἡρμοσμένα comp. δεδογμένα 576. 571) κακὰς—υἱέσι στυγῶ. I dislike bad wives for my sons, i.e. I dislike that my sons should have them. 572) ὦ φίλταθ' Αἴμον. Antigone here breaks in with an exclamation: *How does my father dishonour thee!* sc. by supposing that any other wife would be equally acceptable to Hæmon. 573) τὸ σὸν λέχος. Your intended marriage. 574) ἦ γάρ. The Chorus puts the same question which had been asked before by Ismene 568. 575) Ἄιδης ὁ παύσων—ἔφν. It is death, not I, which will stop it: alluding to the coming fate of Antigone. 576) δεδογμέν'. It is decreed. For the plural comp. 570. 577) καὶ σοί γε κάμοί. Ironically said. Yes: you have expressed your opinion about it: it is my own also. μὴ τριβὰς ἔτ'. No more delays! The accusative being governed by a verb, sc. ποιείτε, understood. With τριβὰς comp. O. T. 1160. ἀνὴρ ὅδ', ὥς ἔοικεν, ἐς τριβὰς ἐλᾷ. νιν. αὐτάς. 578) ἐκ τοῦδε. Henceforth. 579) μηδ' ἀνειμένας. Not even allowed to go abroad. Comp. Electr. 516. ἀνειμένη μέν, ὥς ἔοικας,

- φεύγουσι γάρ τοι χοὶ θρασεῖς, ὅταν πέλας 580
 ἤδη τὸν Ἄιδην εἰσορῶσι τοῦ βίου.
 Χο. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών. στροφή α'.
 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
 οὐδὲν ἐλλείπει, γενεᾶς ἐπὶ πλήθος ἔρπον· 585
 ὅμοιον ὥστε ποντίαις
 οἶδμα δυσπνόοις ὅταν
 Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θίνα, καὶ δυσάνεμοι
 στόνῳ βρέμουσιν ἀντιπλήγες ἀκταί.
 ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι ἀντιστροφή α'.
 πῆματα φθιμένων ἐπὶ πῆμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 νῦν γὰρ ἐσχάτας ὑπὲρ
 ῥίζας ὁ τέτατο φάος ἐν Οἰδίπου δόμοις, 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νερτέρων ἀμᾶ κόπεις,
 λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς.

αὐ στρέφει. 580) φεύγουσι. *Attempt to escape.* χοὶ θρασεῖς. *Even the brave.* πέλας τοῦ βίου. *Threatening their life.* 582) οἷσι—αἰών sc. ἐστί. *Who have a life.* κακῶν ἄγευστος. *With the genitive comp. O. T. 969. ἄψαυστος ἔγχους.* 584) οἷς γὰρ i.e. τούτοις οἷς. ἐλλείπει. *Intransitive. Comp. O. T. 1232. λείπει μὲν οὐδ' ἂν πρόσθεν ἤδεμεν τὸ μὴ οὐ βαρύστον εἶναι.* 586) ὅμοιον ὥστε sc. ἐστί. *Comp. Eur. Orest. 697.* 589) ἔρεβος ὕφαλον. *The darkness from the sea depths.* 590) κυλίνδει sc. οἶδμα. 592) ἀντιπλήγες. *Struck by the waves, which throw them back in turn. Comp. ἀντίτυπα 134. With ἀντιπλήξ comp. O. C. 1241. ἀκτὰ κυματοπλήξ χειμερία κλονεῖται. οἰστροπλήξ Electr. 5. Eur. Bacch. 1229.* 593) ἀρχαῖα i.e. ἐξ ἀρχῆς. *From of old.* Λαβδακιδᾶν. *Of the sons of Labdacus. Comp. O. T. 495.* 595) φθιμένων ἐπὶ πῆμασι πίπτοντα. *Falling upon the woes of those already perished.* The meaning is, that to the woes of one generation that has perished are added the woes of another generation which comes after. 600) ὁ τέτατο φάος. By the light which rested over the last member of the stock of Œdipus, is understood the prospect of the marriage which was to take place between Antigone, who is considered, without reference to Ismene, as the last of her race, and Hæmon the son of Creon. 601) κατ'—ἀμᾶ. *Comp. O. C. 1689. αὖ. Again, i.e. as often before. νιν i.e. τὴν ῥίζαν.* 603) λόγου τ' ἄνοια. *Madness of*

τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν στροφή β'. 605
 ὑπερβασία κατάσχοι,
 τὰν οὔθ' ὕπνος αἰρεῖ ποθ' ὁ παντογῆρως
 οὔτ' ἀκάματοι θεῶν
 μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἴγλαν. 610
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὅδ', * * * *
 θνατῶν βιότῳ πάμπολυς * * * *
 ἃ γὰρ δὴ πολύπλαγκτος ἔλπις ἀντιστρ. β'. 615
 πολλοῖς μὲν ὄνασις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
 εἰδότι δ' οὐδὲν ἔρπει,
 πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.
 σοφία γὰρ ἔκ του 620
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν ὅτῳ φρένας

speech: alluding to the words by which Antigone had provoked the wrath of Creon. 605) κατάσχοι. *Could overcome*. With the omission of ἀν comp. Hom. Il. ε'. 303. ὁ οὐ δύο γ' ἄνδρε φέροιεν. Eur. Hipp. 1186. 606) ὁ παντογῆρως. Comp. O. T. 871. μέγας ἐν τούτοις θεὸς οὐδὲ γηράσκει. O. C. 608. 954. 1519. 607) ἀκάματοι θεῶν μῆνες. The power of time is regarded as a force emanating directly from the gods, and therefore invincible. Comp. O. C. 609. ὁ παγκρατὴς χρόνος. Aj. 646. 714. With μῆνες, into which time is commonly divided, comp. Aj. 601. μηνῶν ἀνῆριθμος. O. T. 1082. οἱ δὲ συγγενεῖς μῆνες. Electr. 851. πανσύρτῳ παμμήνῳ πολλῶν στυγνῶν τ' ἀχέων αἰῶνι. 612) ἐπαρκέσει. The future is used in reference to τό τ' ἔπειτα καὶ τὸ μέλλον, i.e. the immediate future and the more remote future. καὶ τὸ πρὶν sc. ἐπήρκεσε. 618) ἔρπει sc. ἡ ἐλπίς. 619) προσαύσῃ. *Has scorched*, from προσάειν, to burn or scorch, from αἶν, an Epic word. Comp. Hom. Odys. ε'. 460. σπέρμα πυρὸς σώζων ἵνα μὴ ποθεν ἄλλοθεν αἶνοι. 620) ἔκ του. For similar allusions to anonymous proverbs comp. Trach. 1. Aesch. Choeph. 314. 623) ἔμμεν i.e. εἶναι. An Epic form. Comp. Pind. Pyth. iv. 174. Not elsewhere found in the Tragic poets.

Happy they whose life is without taste of evils: for to those whose house has been shaken by God, nothing of woe is wanting, reaching to remote generations. Even so when, with stormy

θεὸς ἄγει πρὸς ἅταν·

πράσσει δ' ὀλιγοστόν χρόνον ἐκτὸς ἅτας. 625

ὅδε μὴν Αἴμων, παίδων τῶν σῶν

νέατον γέννημ'· ἄρ' ἀχνύμενος

τῆς μελλογάμου

τάλιδος ἥκει μόρον Ἀντιγόνης,

ἀπάτας λεχέων ὑπεραλγῶν; 630

Κρ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.

ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων

τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;

ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

Thracian sea blasts, a darkening from the depths runs over the swelling surge, it rolls from the deep the dark sand, and the stormy stricken shores resound with moaning. I see from of old the calamities of the house of the Labdacidæ falling on the woes of those already dead, nor does race relieve race, but some god overturns it, nor has it deliverance. For now the light, which in the house of Œdipus was spread over the last of its stock, once more the bloody axe of the gods below mows down, and folly of speech and an infuriated mind. Thy power, O Jupiter, what insolence of man can subdue? which neither sleep, which weakens all things, ever seizes, nor the unwearied months of the gods; but powerful to endless time thou holdest the bright light of Olympus. Both as regards what is now coming, and the future, as also in what was before, this law will hold good throughout for the life of mortals. For much-deceiving hope is a help to many, whilst it is to many the disappointment of their light-minded desires: and it comes to a man all unconscious, until he has scorched his foot with the hot fire. For with wisdom has that famous saying proceeded from some one, that evil seems sometime to be good to him whose mind God is guiding to destruction; and such an one fares but a short time without calamity.

626) ὅδε μὴν Αἴμων. The Chorus, seeing Hæmon approaching, bring their reflections to a sudden close. 627) ἀχνύμενος—

μόρον. With the accusative after ἀχνύμενος comp. Phil. 906. τοῦτ' ἀνιώμαι πάλαι. ib. 1021. ἐγὼ δ' ἀλγύνομαι τοῦτ' αὐτό. 630)

ἀπάτας (i.e. ἀπάτης)—ὑπεραλγῶν. With the genitive governed by ὑπεραλγεῖν comp. Æsch. Prom. V. 66. σῶν ὑπερστένω πόνων. Eur. Hippol. 259. ὥς καὶ γὰρ τῆσδ' ὑπεραλγῶ. 631) μάντεων

ὑπέρτερον. *Better than seers can tell us.* Comp. Eur. Rhes. 952. ἦδη τάδ' οὐδὲν μάντεως ἔδει φράσαι. 632) τελείαν. *Determined upon.* Comp. Æsch. Suppl. 739. ἐπεὶ τελεία ψῆφος Ἀργείων,

τέκνα. ψῆφον τῆς μελλονύμφου. *The decision respecting your bride.* For the genitive comp. 11. ἄρα μὴ. Comp. El. 446. ἄρα μὴ δοκεῖς

λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν; 633) πατρὶ λυσσαίνων. *Enraged at your father.* The dative is used because it is equivalent to χολωθεῖς. 634) σοὶ μὲν i.e. whatever others may

ΑΙΜΩΝ.

- πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφένθομαι.
 ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος
 μεῖζον φέρεσθαι σοῦ καλῶς ἡγουμένου.
 Κρ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν, 640
 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι.
 τούτου γὰρ οὐνεκ' ἄνδρες εὗχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 ὅστις δ' ἀνωφέλητα φιλύει τέκνα, 645
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
 φῦσαι, πολλὴν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μή νύν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
 γυναικὸς οὐνεκ' ἐκβάλης, εἰδὼς ὅτι
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
 γυνή κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὡσεὶ τε δυσμενῇ μέθες

δο. πανταχῇ δρῶντες. In whatever way we may act. φίλοι sc. ἐσμέν. Are approved. 635) σύ μοι. Ethical dative. γνώμας ἔχων χρηστὰς. By your excellent counsels. ἀπορθοῖς sc. ἐμέ. Direct me right. 637) ἀξιώσεται. Fut. for middle. Shall be deemed worthy. Comp. on O. T. 365. 638) μεῖζον φέρεσθαι. To receive greater consideration. 639) οὕτω γάρ. Right: for. οὕτω διὰ στέρνων ἔχειν. Thus to think. Comp. 1060. ὅρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 640) πάντ' ὀπισθεν ἐστάναι. That all things are of less importance. With ἐστάναι comp. καθεστάναι O. T. 703. O. C. 1017. 642) γονὰς κατηκόους. Obedient children. 643) ἀνταμύνονται. Requite. Comp. O. C. 873. ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι. τὸν ἐχθρὸν sc. τοῦ πατρός. 644) ἐξ ἴσου πατρί. As their father does. 646) αὐτῷ πόνους. A trouble to himself. Comp. O. C. 460. τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 647) πολλὴν γέλων. Much cause for laughter. 648) τὰς φρένας γ' ἐκβάλης. Lose your wits. 650) ψυχρὸν παραγκάλισμα. A cold embrace. 651) γυνή κακὴ ξύνευνος. A bad woman as a wife. 653) πτύσας ὡσεὶ τε δυσμενῇ sc. οὖσαν. Rejecting her with abhorrence and as if she were an enemy. μέθες ἐν Ἅιδου νυμφεύειν. Give her up to be a bride in hell. τινί. To some one. With the dative comp. 816. ἀλλ' Ἀχέροντι νυμφεύσω.

τὴν παῖδ' ἐν Ἄιδου 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' ἐφυμνεῖτω Δία
 ξύναιμον. εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει 660
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται καὶ πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβάς 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 τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσολῇ ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον ἀγαθὸν παραστάτην.

Comp. Eur. Iph. A. 461. Ἄιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα. El. 1145. νυμφεύσει δὲ καὶ Ἄιδου δόμοις ὥπερ ξυνῆδες ἐν φάει. 657)
 ψευδῇ γ'—καταστήσω. *I will not falsify my word.* 658)
 πρὸς ταῦτ'. *Therefore.* Comp. O. T. 426. ἐφυμνεῖτω Δία ξύναι-
 μον. *Let her prate about Jupiter the protector of kindred: let her*
claim protection on the ground of kindred, i.e. she will do it to no
purpose. 659) τά γ' ἐγγενῇ φύσει. *My natural kindred.*
 660) ἄκοσμα θρέψω. *Shall have them disobedient.* τοὺς ἔξω γένους
 sc. θρέψω. 661) ἐν τοῖς οἰκείοισι—χρηστός. *Doing right*
in the case of those who are his own. 662) φανεῖται καὶ
 πόλει δίκαιος. *Will shew himself just in public matters also.*
 663) ὅστις δ' ὑπερβάς. *Transgressing, i.e. by overbearing con-*
duct. He alludes to Antigone. Comp. 605. ἀνδρῶν ὑπερβασία.
 βιάζεται. *Violates.* 664) τοῦπιτάσσειν (τὸ ἐπιτάσσειν)—
 νοεῖ. *Thinks to domineer over those in power.* With the article
 before ἐπιτάσσειν comp. 27. 266. 1105. Phil. 1241. 1252. 666)
 ὃν πόλις στήσειε. *Whom the city shall have appointed* sc. as
 ruler. Comp. O. T. 940. τύραννον αὐτὸν οὐπιχώριοι χθονὸς τῆς
 Ἰσθμίας στήσουσιν. Herod. i. 97. στήσωμεν ἡμέων αὐτέων βασιλεία.
 ib. iii. 84. 42. 667) καὶ σμικρὰ. *Both in small things.*
 Comp. 64. τάναντία sc. καὶ μεγάλα καὶ ἄδικοι. 669) ἄρχειν
 sc. ἂν, to be supplied from the following clause. Comp. O. C. 927.
 ἄρχεσθαι. *To be governed, i.e. to submit to being governed.* 670)
 δορός ἐν χειμῶνι. *In the storm of battle.* προστεταγμένον. *Set*
to protect me. 671) μένειν. *Would remain steadfast.* 673)

- ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις τ' ὄλλυσιν, ἡδ' ἀναστάτους
 οἴκους τίθησιν· ἡδὲ σὺν μάχῃ δορός
 τροπὰς καταρρήγνυσιν· τῶν δ' ὀρθουμένων 675
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν·
 κοῦκ ἂν γυναικῶν ἡσσονες καλοῖμεθ' ἂν. 680
- Χο. ἡμῖν μέν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
- Αι. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
 πάντων ὅς' ἐστὶ χρημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
 γένοιτο μεντὰν χιτέρῳ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα

πόλεις τ' ὄλλυσιν, ἡδ' ἀναστάτους—τίθησιν ἡδ'. *And. Comp. Æsch. Pers. 288. ὡς πολλὰς Περσίδων μάταν ἔκτισαν εὐνίδας ἡδ' ἀνάνδρους. Hom. Il. α'. 96. τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκβόλος ἡδ' ἔτι δώσει. ἡδὲ is generally used to connect proper names, as Eur. Hec. 323. γράϊαι γυναῖκες ἡδὲ πρεσβῦται. Æsch. Pers. 535. ἄστὺ τὸ Σούσων ἡδ' Ἐκβατάνων. ἀναστάτους τίθησιν. Overthrows. 674) σὺν μάχῃ δορός. In battle with the spear. σὺν nearly in the sense of ἐν. Comp. σὺν γήρᾳ O. T. 17. ἐν γήρᾳ Aj. 1017. σὺν νόσοις ἀλγεινὸς O. C. 1663. 675) τροπὰς καταρρήγνυσιν. Causes routs to break out. τῶν ὀρθουμένων. Of those who come off unharmed. 676) τὰ πολλὰ. For the most part. Comp. Plat. Phæd. 86. D. ὥσπερ τὰ πολλὰ εἰώθει. With the omission of the article before σώματα comp. 568. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου; 601. 1212. Phil. 81. 267. O. T. 1530. Trach. 572. Aj. 134. 806. 677) οὕτως. So then; therefore. Comp. O. C. 1431. ἀμυντέ' ἐστὶ. It is right to support. With the plural comp. ἡσσητέα 678. συγχωρητέα O. C. 1426. τοῖς κοσμουμένοις. Those things which are ordained: the laws prescribed by us. 678) γυναικὸς ἡσσητέα. To be beaten by a woman. 679) ἐκπεσεῖν. To be expelled from my government. 680) κοῦκ ἂν. And we should not sc. in that case. 681) τῷ χρόνῳ κεκλέμμεθα. Are deceived by age. 682) ὧν λέγεις πέρι i.e. περὶ ἐκείνων περὶ ὧν λέγεις. Comp. O. C. 550. 686) οὐτ' ἂν δυναίμην. Neither could I. μήτ' ἐπισταίμην. Neither may I know how. 687) γένοιτο μεντὰν χιτέρῳ καλῶς ἔχον. However, what is right might occur to some one else also. 688) σοῦ δ' οὖν. But, be this as it may. σοῦ πέφυκα πάντα προσκοπεῖν. It is my natural*

τὴν παῖδ' ἐν Ἄιδου
 ἐπεὶ γὰρ αὐτὴν εἰλ
 πόλεως ἀπιστήσας
 ψευδῇ γ' ἐμαντὸν
 ἀλλὰ κτενῶ. πρὸ
 ξύναιμον. εἰ γὰρ
 ἄκοσμα θρέψω, κ
 ἐν τοῖς γὰρ οἰκεί
 χρηστός, φανείτ
 ὅστις δ' ὑπερβὰ
 ἢ τοῦπιτάσσειν
 οὐκ ἔστ' ἐπαίν
 ἀλλ' ὅν πόλις
 καὶ σμικρὰ κο
 καὶ τοῦτον ἀν
 καλῶς μὲν ἄρ
 δορός τ' ἂν ἐ
 μένειν δίκαι

Comp. Eur. Iph. A.
 1145. νυμφεύσει δὲ
 ψευδῇ γ'—κατα
 πρὸς ταῦτ'. The
 μον. Let her pro
 claim protection
 purpose.
 660) ἄκοσμα
 as. θρέψω.
 in the case of
 πόλει δίκαι
 663) ὅστις
 duct. He
 βιάζεται. The
 νοεῖ. The
 before ἐπ

all things. With πόλις and the
 present comp. 741. τὸν γὰρ
 λαρεῖ τὴν ἡ προαίρεσις. With the
 661) μὴ τὴν ἡ κόρον τὴν ἡ
 1175. 662) δεινὸς—λαρεῖ
 because of such words, i.e. make
 With the dative comp. 391. 663)
 and not be pleased to hear. 664)
 is given to hear these things is
 that. 715. Since she. Comp. 385.
 τὴν, to be understood from 685.
 χρυσῆς ἀξία τιμῆς λαχεῖν. Comp.
 ἀξίας θήνων τυχεῖν. With the gen.
 450. ἀλλ' οὐτὶ μὴ λάχῃσι τοῦδε σπ
 703) πατρός
 an honoured father. 704) οὐκείας ἀγαθῆς
 Comp. Aj. 485. 705) στέφανον εἰ
 εἰ πρὸς πατρί. Or what from
 ἀγαθῆς μὲν. 706) ὡς φῆς
 can a father. 707) ὡς φῆς
 708) ἐν Ἄιδῳ. Thucyd. i. 21.
 709) τεύων. 710) 221. ὅστις τοι δοκέει

σαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
 ἀπτυχθέντες ὥφθησαν κενοί.
 Ἰδρα, κεί τις ἢ σοφός, τὸ μανθάνειν 710
 αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 παρὰ ρείθροισι χειμάρροισι ὅσα
 ὧν ὑπείκει, κλῶνας ὡς ἐκσώζεται·
 ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
 ὡς δὲ ναὸς ὅστις ἐγκρατὴ πόδα 715
 νας ὑπείκει μηδέν, ὑπτίοις κάτω
 ῥέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἴκε, θυμῷ καὶ μετὰστασιν δίδου.
 γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

πλησίον ἴδμεναι οὐδέν | ἀλλ' αὐτὸς μόνος ποικίλα δῆν' ἔχειν· |
 νός γ' ἄφρων ἐστί, νόου βεβλαμμένος ἐσθλοῦ. 709) δια-
 τυχθέντες. *When exposed, found out.* ὥφθησαν. *Are seen to be.*
 With the aorist comp. 300. 710) ἄνδρα—τὸ μανθάνειν i.e.
 τὸ ἄνδρα μανθάνειν. *That a man should learn.* Comp. Trach. 65.
 τὸ πατρὸς οὕτω δαρὸν ἐξενωμένου τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνῃ
 φέρει. κεί—ἢ. καὶ εἰ. With εἰ and the subjunctive comp. on O. T.
 874. 711) τὸ μὴ τείνειν ἄγαν. *Not to be too obstinate.*
 714) τὰ ἀντιτείνοντ'. *Those which resist sc. the wind.* αὐτό-
 πρεμν'. *Roots and all.* 715) αὐτῶς δέ. *And even thus.* Comp.
 O. T. 931. ναὸς πόδα. *The rope of a ship: the lower rope of the*
sail, by which the sail was either loosened or tightened. This rope
was called ποῦς. Comp. Eur. Orest. 706. καὶ ναῦς γὰρ ἐνταθείσα πρὸς
 βίαν ποδὶ ἔβαψεν, ἔστη δ' αὖθις, ἣν χαλὰ πόδα. ἐγκρατὴ. *Controlling*
the ship. 716) τείνας. *Tightening.* ὑπείκει μηδέν. *Slackens not*
at all. ὑπτίοις. *Upside down.* 717) τὸ λοιπὸν ναυτίλλεται.
 Ironical, i.e. does not sail at all 718) θυμῷ καὶ i.e.
 καὶ θυμῷ. μετὰστασιν δίδου. *to pass away.* Comp.
 Eur. Androm. 1003. οὐδέ γ' ὀνήσει. 719) κἀπ'
 (καὶ ἐπὶ) ἐμοῦ νεωτέρου. *as myself.* With the
 gen. comp. 788. οὐθ' ἄμεινον. 720) πρεσβεύειν
 πολὺ. *That it is far best* generally. 721)
 πάντ'. *In all things.* Comp. Eur. Hipp. 1212. 722) εἰ δ' οὖν—ῥέπειν.
 If, however, this should happen. With the con-
 struction comp. Eur. Hipp. 1212. 723) τῶν λεγόντων
 τάνειν· εἰ δ' οὖν, πιθοῦν. *Inclined to be persuaded.*
 thus. 723) τῶν λεγόντων. *It is good to*

- Χο. ἀναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725
- Κρ. οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ
φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν;
- Αι. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τάργα σκοπεῖν.
- Κρ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730
- Αι. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.
- Κρ. οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσφ;
- Αι. οὐ φησι Θήβης τῆσδ' ὁμόπτολις λεώς.
- Κρ. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ;
- Αι. ὁρᾷς τόδ' ὥς εἴρηκας ὥς ἄγαν νέος; 735
- Κρ. ἄλλω γὰρ ἢ 'μοὶ χρὴ με τῆσδ' ἄρχειν χθονός;
- Αι. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἐνός.
- Κρ. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

from those who speak well. For the sentiment comp. Hesiod, Op. et D. 291. οὗτος μὲν πανάριστος ὃς αὐτὸς πάντα νοήσει, ἐσθλὸς δ' αὖ κακείνους ὃς εὖ εἰπόντι πίθηται. Herod. vii. 16. 1. ἴσον ἐλκίνο, ὃ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονεῖν τε εὖ, καὶ τῷ λέγοντι χρηστὰ ἐθέλειν πείθεσθαι. 724) λέγει sc. Hæmon. 725) σέ τ' αὖ τοῦδ'. The Chorus here turns to Hæmon. And you on your part. τοῦδ'. From him sc. Creon. διπλῇ. On both sides. 726) καὶ διδαξόμεσθα δὴ; What shall we be taught, forsooth, at our time of life? With fut. midd. for passive comp. O. T. 365. 727) τηλικούδε τὴν φύσιν. So young as this. 728) μηδὲν τὸ μὴ δίκαιον i.e. μὴ διδάσκου μηδὲν τὸ μὴ δίκαιον. Learn nothing but what is right. 729) τὸν χρόνον. My age. μᾶλλον ἢ τάργα. Than my deeds. 730) ἔργον γάρ ἐστι—σέβειν. Referring to τάργα in what Hæmon had just said. What! call you this a deed, i.e. a good deed, to pay respect to those who are disobedient? 731) οὐδ' ἂν—κακοὺς. I would not even ask any one to respect the bad: i.e. Antigone is not bad, or I would not respect her, nor would I ask others to do so. 732) οὐχ ἦδε γὰρ—νόσφ; What! is she not afflicted with this disease sc. of being disobedient to authority? Referring to ἀκοσμοῦντας 730. 733) οὐ φησι—ὁμόπτολις λεώς. Such is not the opinion of the united people of this city of Thebes. 734) πόλις γάρ. What! says Creon indignantly, shall the city teach me what orders I ought to give? ἀμέ. ἂ ἐμέ. 735) ὥς ἄγαν νέος i.e. Like quite a youth, i.e. as one would talk who is not old enough to know that the public voice is to be respected. He alludes to the taunt of Creon, 727. With ὥς repeated comp. O. T. 922. Electr. 1341. 736) ἄλλω ἢ 'μοί. For any one but myself, i.e. at any one's bidding but my own. Comp. Aj. 1367. τῷ γάρ με μᾶλλον εἰκός ἢ 'μαντῷ πονεῖν; 739)

- Αι. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.
 Κρ. ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740
 Αι. εἵπερ γυνὴ σύ· σοῦ γὰρ οὖν προκίδομαι.
 Κρ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.
 Αι. οὐ γὰρ δίκαιά σ' ἔξαμαρτάνονθ' ὀρώ.
 Κρ. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;
 Αι. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν. 745
 Κρ. ὦ μιὰρὸν ἦθος καὶ γυναικὸς ὕστερον.
 Αι. οὐ τὰν ἔλοισ ἦσσω 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' ὡς ἔτι ζῶσαν γαμεῖς. 750
 Αι. ἥδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά.
 Κρ. ἦ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς ;
 Αι. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;
 Κρ. κλάων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

καλῶς. Ironical. Comp. El. 790. 816. ἐρήμης γ'. *If empty.*
 For the sentiment comp. O. T. 56. οὔτε πύργος οὔτε ναὺς ἔρημος
 ἀνδρῶν μὴ ξυνοικούντων ἔσω. 740) τῇ γυναικὶ συμμαχεῖ.
Sides with. 741) σοῦ γὰρ οὖν. *For in fact.* 742)
 διὰ δίκης ἰὼν πατρί. *Contending with your father.* Comp. Eur.
 Iph. A. 1392. διὰ μάχης μολεῖν πᾶσιν Ἀργείοις. ib. 1415. Δα-
 ναῖταισι διὰ μάχης ἐλθόν. Phoen. 479. δι' ἐχθρας τῷδε καὶ φόνον
 μολών. Herc. Fur. 220. Μινύαισι πᾶσι διὰ μάχης μολών. Hel. 978.
 ἐλθεῖν διὰ μάχης σῶ συγγόνῳ. Thucyd. iv. 92. οὐκ εἰκὰς Ἀθηναίους
 διὰ μάχης ἐλθεῖν. ib. vi. 60. διὰ δίκης ἐλθεῖν. 743) οὐ δίκαια
 ἔξαμαρτάνονθ'. Comp. O. C. 968. 744) ἁμαρτάνω γάρ ;
What, do I do wrong? 745) οὐ γὰρ σέβεις i.e. ἀσεβεῖς.
 Referring to σέβων. τιμάς γε—πατῶν. *If you tread under foot.*
 746) γυναικὸς ὕστερον. *Conquered by your love for a woman.*
 747) ἦσσω γε τῶν αἰσchrῶν. *It may be so : but at least you will*
not find me conquered by that of which I need be ashamed. 748)
 ὁ γοῦν λόγος πᾶς ὑπὲρ κείνης. *Your words however are all for*
her : i.e. it is clear you are so conquered. 749) καὶ σοῦ γε
 κάμου. *Nay, they are for you also, and for me.* θεῶν τῶν νερτέρων
 i.e. whose laws you are violating by your present conduct. 750)
 ταύτην—οὐκ ἔσθ' ὡς. Creon dismisses the argument and states
 the fact. Comp. 329. 751) ὀλεῖ τινά. *Some one, i.e. ἐμέ.*
 With τίς thus used indefinitely to signify a particular person, comp.
 Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί, i.e. σοί. Eur. Iph. T.
 548. τέθνηχ' ὁ τλήμων πρὸς δ' ἀπώλεσέν τινα. 752) ἦ κάπα-
 πειλῶν—θρασύς ; *What ! are you so bold as thus even to proceed to*
threats? 753) πρὸς κενὰς γνώμας. *Against vain, i.e. unrea-*
sonable, decisions, such as yours. 754) κλάων. *To your cost.*

- Αι. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
 Κρ. γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με.
 Αι. βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;
 Κρ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι,
 χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ.
 ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760
 παρόντι θνήσκη πλησία τῷ νυμφίῳ.
 Αι. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
 οὔθ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
 τοῦμόν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὀρῶν,
 ὥς τοῖς θέλουσι τῶν φίλων μαίνη ξυνών. 765
 Χο. ἀνὴρ, ἀναξ, βέβηκεν ἐξ ὀργῆς ταχύς.
 νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.
 Κρ. δράτω, φρονεῖτω μείζον ἢ κατ' ἄνδρ' ἰών.
 τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

Comp. O. T. 401. φρενώσεις sc. ἐμέ. *You will instruct me.* 755)
 σ' οὐκ εὖ φρονεῖν. *That you are mad.* σ' emphatic with elision.
 Comp. O. T. 64. 756) δούλευμα. *The slave.* Abstract for
 concrete. Comp. O. T. 85. Eur. Hipp. 11. Ἰππόλυτος ἀγνοῦ Πιτ-
 θέως παιδεύματα. 757) βούλει—κλύειν; *Do you wish to*
talk yourself, and to hear nothing in reply? 758) ἄληθες;
Indeed! i.e. do you presume to cavil with me? With ἄληθες;
 comp. O. T. 350. οὐ, τόνδ' Ὀλυμπον i.e. οὐ μὰ τόνδ' Ὀλυμπον.
Not, by this Olympus. Pointing upwards towards heaven. Comp.
 for the omission of μὰ O. T. 660. τόνδε. ἴσθ' ὅτι. Comp. 276.
 759) χαίρων. *With impunity.* Comp. O. T. 363. ἐπὶ ψόγοισι.
With reproaches or taunts. Comp. 792. ἐπὶ λῶβα. Electr. 108.
 ἐπὶ κωκυτῷ ἢ χῶ πᾶσι προφωνεῖν. Eur. Phoen. 1558. οὐκ ἐπ' ὀνειδέσιν
 οὐδ' ἐπὶ χάρμασιν, ἀλλ' ὀδύναισι λέγω. O. C. 1561. ἐπιπόνῳ μῆτ'
 ἐπὶ βαρναχεῖ μόρῳ. 760) τὸ μῖσος. *The hated one* i.e. Anti-
 gone. Comp. Electr. 289. ὦ δύσθεον μίσσημα. κατ' ὄμματα. *Before*
his eyes. 762) ἔμοιγε. *Governed by* πλησία. 763) οὔθ'—
 τε. Comp. Eur. Hipp. 302. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἦδε, νῦν
 τ' οὐ πείθεται. 764) τοῦμόν κρᾶτ'. Comp. O. T. 263. ἐν ὀφθαλ-
 μοῖς ὀρῶν. *Seeing with your eyes.* Comp. Trach. 241. γυναικῶν ὦν
 ὀρᾶς ἐν ὄμμασι. Eur. Orest. 1020. ὥς σ' ἰδοῦς ἐν ὄμμασι πανυστάτην
 πρόσοψιν ἐξέστην φρενῶν. Hom. Odys. ξ'. 343. τὰ καὶ αὐτὸς ἐν ὀφ-
 θαλμοῖσιν ὄρῃαι. 765) ὥς τοῖς θέλουσι—ξυνών. *That you*
may indulge your madness with those of your friends who are willing
to bear it. 766) βέβηκεν ἐξ ὀργῆς ταχύς. *Hurried off by his*
anger. 767) τηλικούτος. *At such an age.* ἀλγήσας. *When*
grieved. βαρύς. *Is serious,* i.e. from which serious consequences may
 be feared. 768) φρονεῖτω ἰών. *Let him go and think.* μείζον
 ἢ κατ' ἄνδρ'. *Thoughts higher than become a man.* Comp. Aj.
 761. ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ. 769) δ' οὖν. *But for*

- Χο. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ; 770
 Κρ. οὐ τήν γε μὴ θιγοῦσαν. εὖ γὰρ οὖν λέγεις.
 Χο. μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν ;
 Κρ. ἄγων ἔρημος ἔνθ' ἂν ἦ βροτῶν στίβος,
 κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίᾱσμα πᾶσ' ὑπεκφύγῃ πόλιν.
 καὶ κεῖ τὸν Ἄιδην, δν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780
 Χο. Ἔρως ἀνίκατε μάχαν, στροφή α'.
 Ἔρως, δς ἐν κτήμασι πίπτεις,
 δς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' 785

all that. 770) ἄμφω — καὶ νοεῖς; *Do you actually mean to kill them both?* 771) οὐ τήν γε. *Certainly not her who.* γὰρ οὖν. *For indeed.* 772) μόρῳ δὲ ποίῳ καί. With the particle καὶ occurring after πῶς, ποῖος, τίς, and other interrogative pronouns comp. 1314. ποίῳ δὲ καπελύσατ' ἐν φοναῖς τρόπῳ; Eur. Hec. 515. πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι; Alc. 834. ποῦ καὶ σφε θάπτει; Hippol. 92. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; σφε. Antigone. 773) ἔρημος βροτῶν. *Unfrequented by men.* 774) κατώρυχι. The word is used as an adjective 1100. ἐκ κατώρυχος στέγης. For this mode of punishment comp. Plutarch's account of the Vestal virgins at Rome, Vit. Num. ch. x. 775) ὥς ἄγος μόνον. *So much only as to escape impiety,* i.e. the impiety of leaving her to perish without food. Comp. 256. ἄγος φεύγοντος ὧς. 776) ὅπως — πόλιν. *That the entire city may not be implicated in the pollution,* sc. as they would be if Antigone were left to perish without food. 777) δν μόνον σέβει θεῶν. *Ironical.* 778) που. *No doubt.* *Ironical.* τεύξεται τὸ μὴ θανεῖν. With τυγχάνειν joined with an accusative comp. O. T. 598. 779) γινώσεται γοῦν ἀλλὰ τηνικαῦθ'. *Or at any rate she shall know then at least.* With ἀλλά, *at least,* comp. 552. 780) πόνος περισσός. *Useless labour.* τὰν Ἄιδου. *Those below.* 781) ἀνίκατε μάχαν. Comp. 799. 782) ἐν κτήμασι πίπτεις i.e. ἐμπίπτεις. *Who fallest upon cattle.* Comp. ἐν σοὶ γελῶ 551. Cattle were called κτήνη or κτήματα, as forming so large a part of the possessions of the ancients. The two extremes of the domain of Love appear to be here alluded to, sc. the rough herds of cattle, and the soft cheeks of the virgin. 785) φοιτᾷς ὑπερπόντιος i.e. ὑπὲρ

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 ἀναξιοτάτῃ
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει· 695
 ἥτις τὸν αὐτῆς αὐτάδελφον ἐν φοιαῖς
 πεπτῶτ' ἄθραπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
 εἴασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός·
 οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
 τοιάδ' ἐρεμνὴ σίγ' ἐπέρχεται φάτις. 700
 ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
 τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
 ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
 μὴ νῦν ἐν ἡθὸς μῦνον ἐν σαυτῷ φόρει, 705
 ὡς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,

duty to look out for you in all things. With πέφυκα and the infinitive comp. 523. With σοῦ προσκοπεῖν comp. 741. σοῦ γὰρ οὖν προκήδομαι. 689) λέγει τις ἢ πράσσει τις. With the doubled τις comp. Aesch. Eum. 889. μῆνιν τιν' ἢ κότον τιν' ἢ βλάβην. Trach. 943. Eur. Hec. 1178. 690) δεινὸν—λόγοις τοιούτοις. *Makes them afraid because of such words, i.e. makes them afraid to utter them.* With the dative comp. 391. 691) οἷς σὺ μὴ τέρψει. *As you will not be pleased to hear.* 692) ἐμοὶ—τάδε. *But to me it is given to hear these things in secret.* 694) ὡς. *Saying that.* ἥτις. *Since she.* Comp. 285. 697) ὠμηστῶν κυνῶν sc. τινός, to be understood from 698. Comp. 250. 257. 699) χρυσῆς ἀξία τιμῆς λαχεῖν; Comp. Aj. 924. ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. With the genitive after λαχεῖν comp. O. C. 450. ἀλλ' οὔτι μὴ λάχῃσι τοῦδε συμμάχου. 700) ἐπέρχεται. *Gains ground.* 703) πατρὸς θάλλοντος—μεῖζον. *Than an honoured father.* εὐκλείας ἄγαλμα. *Ornament of glory.* Comp. Aj. 465. ὦν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν. 704) ἢ τί πρὸς παίδων πατρί; *Or what from children to a father?* sc. ἄγαλμα μεῖζον ἐστὶ εὐκλείας παίδων θαλλόντων. *What greater glory can a father have than the prosperity of his children?* 705) ἐν ἡθὸς. *One idea.* 706) ὡς φῆς σύ. *Namely, that as you say, and nothing else, is right.* With ὡς comp. O. C. 1124. καὶ σοὶ θεοὶ πόροιεν ὡς ἐγὼ θέλω. Thucyd. i. 21. καὶ οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν μᾶλλον πιστεύων. 707) αὐτὸς μόνος. *Himself only.* Comp. Theogn. 221. ὅστις τοι δοκεῖ

ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μαυθάνειν 710
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
ὄρας παρὰ ρείθροισι χειμάρροισι ὅσα
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται·
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
αὐτως δὲ ναὸς ὅστις ἐγκρατὴ πόδα 715
τείνας ὑπείκει μηδέν, ὑπτίους κάτω
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
ἀλλ' εἴκε, θυμῷ καὶ μετὰστασιν δίδου.
γνώμη γὰρ εἴ τις καπ' ἐμοῦ νεωτέρου
πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
φύναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
καὶ τῶν λεγόντων εὖ καλὸν τὸ μαυθάνειν.

τὸν πλησίον ἴδμεναι οὐδὲν | ἀλλ' αὐτὸς μόνος ποικίλα δῆνε ἔχειν· |
κεῖνός γ' ἄφρων ἐστί, νόου βεβλαμμένος ἐσθλοῦ. 709) δια-
πτυχθέντες. *When exposed, found out.* ὥφθησαν. *Are seen to be.*
With the aorist comp. 300. 710) ἄνδρα—τὸ μαυθάνειν i.e.
τὸ ἄνδρα μαυθάνειν. *That a man should learn.* Comp. Trach. 65.
σὲ πατρὸς οὕτω δαρὸν ἐξενωμένου τὸ μὴ πυθέσθαι ποῦ ὅστιν αἰσχύνῃ
φέρει. κεῖ—ἢ. καὶ εἰ. With εἰ and the subjunctive comp. on O. T.
874. 711) τὸ μὴ τείνειν ἄγαν. *Not to be too obstinate.*
714) τὰ ἀντιτείνοντ'. *Those which resist sc. the wind.* αὐτό-
πρεμν'. *Roots and all.* 715) αὐτως δέ. *And even thus.* Comp.
O. T. 931. ναὸς πόδα. *The rope of a ship: the lower rope of the*
sail, by which the sail was either loosened or tightened. This rope
was called ποῦς. Comp. Eur. Orest. 706. καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς
βίαν ποδὶ ἔβαψεν, ἔστη δ' αὖθις, ἣν χαλὰ πόδα. ἐγκρατὴ. *Controlling*
the ship. 716) τείνας. *Tightening.* ὑπείκει μηδέν. *Slackens not*
at all. ὑπτίους. *Upside down.* 717) τὸ λοιπὸν ναυτίλλεται.
Ironical, i.e. does not sail at all. Comp. 310. 718) θυμῷ καὶ i.e.
καὶ θυμῷ. μετὰστασιν δίδου. *Allow your anger to pass away.* Comp.
Eur. Androm. 1003. οὐδέ νιν μετὰστασις γνώμης ὀνήσει. 719) καπ'
(καὶ ἐπὶ) ἐμοῦ νεωτέρου. *In one so young as myself.* With the
gen. comp. 788. οὐθ' ἀμερίων ἐπ' ἀνθρώπων. 720) πρεσβεύειν
πολύ. *That it is far best.* τὸν ἄνδρα. *A man, generally.* 721)
πάντ'. *In all things.* Comp. O. T. 904. 722) εἰ δ' οὖν—ῥέπειν.
If, however, this should not be so, as is often the case. With the con-
struction comp. Eur. Hipp. 507. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρ-
τάνειν· εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις. ταύτῃ ῥέπειν. *Incline*
thus. 723) τῶν λεγόντων εὖ—τὸ μαυθάνειν. *It is good to learn*

- Χο. ἀναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725
- Κρ. οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ
φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν;
- Αι. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρή μᾶλλον ἢ τάργα σκοπεῖν.
- Κρ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730
- Αι. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακούς.
- Κρ. οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσφ;
- Αι. οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.
- Κρ. πόλις γὰρ ἡμῖν ἀμὲ χρή τάσσειν ἐρεῖ;
- Αι. ὁρᾷς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος; 735
- Κρ. ἄλλω γὰρ ἢ μοι χρή με τῆσδ' ἄρχειν χθονός;
- Αι. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἐνός.
- Κρ. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

from those who speak well. For the sentiment comp. Hesiod, Op. et D. 291. οὗτος μὲν πανάριστος ὃς αὐτὸς πάντα νοήσει, ἐσθλὸς δ' αὖ κακείνους ὃς εὖ εἰπόντι πίθηται. Herod. vii. 16. 1. ἴσον ἐκείνο, ὃ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονέειν τε εὖ, καὶ τῷ λέγοντι χρηστὰ ἐθέλειν πείθεσθαι. 724) λέγει sc. Hæmon. 725) σέ τ' αὖ τοῦδ'. The Chorus here turns to Hæmon. And you on your part. τοῦδ'. From him sc. Creon. διπλῇ. On both sides. 726) καὶ διδαξόμεσθα δὴ; What shall we be taught, forsooth, at our time of life? With fut. midd. for passive comp. O. T. 365. 727) τηλικούδε τὴν φύσιν. So young as this. 728) μηδὲν τὸ μὴ δίκαιον i.e. μὴ διδάσκου μηδὲν τὸ μὴ δίκαιον. Learn nothing but what is right. 729) τὸν χρόνον. My age. μᾶλλον ἢ τάργα. Than my deeds. 730) ἔργον γὰρ ἐστι—σέβειν. Referring to τάργα in what Hæmon had just said. What! call you this a deed, i.e. a good deed, to pay respect to those who are disobedient? 731) οὐδ' ἂν—κακούς. I would not even ask any one to respect the bad: i.e. Antigone is not bad, or I would not respect her, nor would I ask others to do so. 732) οὐχ ἦδε γὰρ—νόσφ; What! is she not afflicted with this disease sc. of being disobedient to authority? Referring to ἀκοσμοῦντας 730. 733) οὐ φησι—ὁμόπολις λεώς. Such is not the opinion of the united people of this city of Thebes. 734) πόλις γάρ. What! says Creon indignantly, shall the city teach me what orders I ought to give? ἀμέ. ἂ ἐμέ. 735) ὡς ἄγαν νέος i.e. Like quite a youth, i.e. as one would talk who is not old enough to know that the public voice is to be respected. He alludes to the taunt of Creon, 727. With ὡς repeated comp. O. T. 922. Electr. 1341. 736) ἄλλω ἢ μοι. For any one but myself, i.e. at any one's bidding but my own. Comp. Aj. 1367. τῷ γάρ με μᾶλλον εἰκός ἢ 'μαντῷ πονεῖν; 739)

- Αι. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.
 Κρ. ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740
 Αι. εἵπερ γυνὴ σύ· σοῦ γὰρ οὖν προκῆδομαι.
 Κρ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.
 Αι. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.
 Κρ. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;
 Αι. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν. 745
 Κρ. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.
 Αι. οὐ τὰν ἔλοισ ἦσσω γε τῶν αἰσχυρῶν ἐμέ.
 Κρ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
 Αι. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.
 Κρ. ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. 750
 Αι. ἦδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά.
 Κρ. ἦ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς ;
 Αι. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;
 Κρ. κλάων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

καλῶς. Ironical. Comp. El. 790. 816. ἐρήμης γ'. *If empty.*
 For the sentiment comp. O. T. 56. οὔτε πύργος οὔτε ναὺς ἔρημος
 ἀνδρῶν μὴ ξυνοικούντων ἔσω. 740) τῇ γυναικὶ συμμαχεῖ.
Sides with. 741) σοῦ γὰρ οὖν. *For in fact.* 742)
 διὰ δίκης ἰὼν πατρί. *Contending with your father.* Comp. Eur.
 Iph. A. 1392. διὰ μάχης μολεῖν πᾶσιν Ἀργείοις. ib. 1415. Δα-
 ναῖδαισι διὰ μάχης ἐλθόν. Phoen. 479. δι' ἔχθρας τῷδε καὶ φόνου
 μολών. Herc. Fur. 220. Μινύαισι πᾶσι διὰ μάχης μολών. Hel. 978.
 ἐλθεῖν διὰ μάχης σῶ συγγόνῳ. Thucyd. iv. 92. οὐκ εἰκὰς Ἀθηναίους
 διὰ μάχης ἐλθεῖν. ib. vi. 60. διὰ δίκης ἐλθεῖν. 743) οὐ δίκαια
 ἐξαμαρτάνονθ'. Comp. O. C. 968. 744) ἀμαρτάνω γάρ ;
What, do I do wrong? 745) οὐ γὰρ σέβεις i.e. ἀσεβεῖς.
 Referring to σέβων. τιμάς γε—πατῶν. *If you tread under foot.*
 746) γυναικὸς ὕστερον. *Conquered by your love for a woman.*
 747) ἦσσω γε τῶν αἰσχυρῶν. *It may be so : but at least you will*
not find me conquered by that of which I need be ashamed. 748)
 ὁ γοῦν λόγος πᾶς ὑπὲρ κείνης. *Your words however are all for*
her : i.e. it is clear you are so conquered. 749) καὶ σοῦ γε
 κάμου. *Nay, they are for you also, and for me.* θεῶν τῶν νερτέρων
 i.e. whose laws you are violating by your present conduct. 750)
 ταύτην—οὐκ ἔσθ' ὡς. Creon dismisses the argument and states
 the fact. Comp. 329. 751) ὀλεῖ τινά. *Some one, i.e. ἐμέ.*
 With τίς thus used indefinitely to signify a particular person, comp.
 Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί, i.e. σοί. Eur. Iph. T.
 548. τέθνηχ' ὁ τλήμων πρὸς δ' ἀπώλεσέν τινά. 752) ἦ κάπα-
 πειλῶν—θρασύς ; *What ! are you so bold as thus even to proceed to*
threats? 753) πρὸς κενὰς γνώμας. *Against vain, i.e. unrea-*
sonable, decisions, such as yours. 754) κλάων. *To your cost.*

- Αι. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
 Κρ. γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με.
 Αι. βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;
 Κρ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι,
 χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ.
 ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760
 παρόντι θνήσκη πλησία τῷ νυμφίῳ.
 Αι. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
 οὔθ' ἦδ' 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' ἐστὶ τηλικούτος ἀλγήσας βαρύς.
 Κρ. δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών.
 τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

Comp. O. T. 401. φρενώσεις sc. ἐμέ. *You will instruct me.* 755)
 σ' οὐκ εὖ φρονεῖν. *That you are mad.* σ' emphatic with elision.
 Comp. O. T. 64. 756) δούλευμα. *The slave.* Abstract for
 concrete. Comp. O. T. 85. Eur. Hipp. 11. Ἰππόλυτος ἀγνοῦ Πιτ-
 θέως παιδεύματα. 757) βούλει—κλύειν; *Do you wish to*
talk yourself, and to hear nothing in reply? 758) ἄληθες;
Indeed! i.e. do you presume to cavil with me? With ἄληθες;
 comp. O. T. 350. οὐ, τόνδ' Ὀλυμπον i.e. οὐ μὰ τόνδ' Ὀλυμπον.
Not, by this Olympus. Pointing upwards towards heaven. Comp.
 for the omission of μὰ O. T. 660. τόνδε. ἴσθ' ὅτι. Comp. 276.
 759) χαίρων. *With impunity.* Comp. O. T. 363. ἐπὶ ψόγοισι.
With reproaches or taunts. Comp. 792. ἐπὶ λῶβα. Electr. 108.
 ἐπὶ κωκυτῷ ἢ χῶ πᾶσι προφωνεῖν. Eur. Phoen. 1558. οὐκ ἐπ' ὀνειδέσιν
 οὐδ' ἐπὶ χάρμασιν, ἀλλ' ὀδύναισι λέγω. O. C. 1561. ἐπιπόνῳ μῆτ'
 ἐπὶ βαρναχεῖ μόρῳ. 760) τὸ μῖσος. *The hated one* i.e. Anti-
 gone. Comp. Electr. 289. ὦ δύσθεον μίσσημα. κατ' ὄμματα. *Before*
his eyes. 762) ἔμοιγε. Governed by πλησία. 763) οὔθ'—
 τε. Comp. Eur. Hipp. 302. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἦδε, νῦν
 τ' οὐ πείθεται. 764) τοῦμόν κρᾶτ'. Comp. O. T. 263. ἐν ὀφθαλ-
 μοῖς ὄρων. *Seeing with your eyes.* Comp. Trach. 241. γυναικῶν ὦν
 ὄρας ἐν ὄμμασι. Eur. Orest. 1020. ὥς σ' ἰδοῦς ἐν ὄμμασι πανυστάτην
 πρόσοψιν ἐξέστην φρενῶν. Hom. Odys. ξ'. 343. τὰ καὶ αὐτὸς ἐν ὀφ-
 θαλμοῖσιν ὄρηαι. 765) ὥς τοῖς θέλουσι—ξυνών. *That you*
may indulge your madness with those of your friends who are willing
to bear it. 766) βέβηκεν ἐξ ὀργῆς ταχύς. *Hurried off by his*
anger. 767) τηλικούτος. *At such an age.* ἀλγήσας. *When*
grieved. βαρύς. *Is serious,* i.e. from which serious consequences may
 be feared. 768) φρονεῖτω ἰών. *Let him go and think.* μείζον
 ἢ κατ' ἀνδρ'. *Thoughts higher than become a man.* Comp. Aj.
 761. ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ. 769) δ' οὖν. *But for*

- Χο. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ; 770
 Κρ. οὐ τήν γε μὴ θυγοῦσαν. εὖ γὰρ οὖν λέγεις.
 Χο. μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν ;
 Κρ. ἄγων ἔρημος ἔνθ' ἂν ἦ βροτῶν στίβος,
 κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.
 κίκεῖ τὸν Ἄϊδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄϊδου σέβειν. 780
 Χο. Ἔρως ἀνίκατε μάχαν, στροφή α'.
 Ἔρως, ὃς ἐν κτήμασι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' 785

all that. 770) ἄμφω — καὶ νοεῖς ; *Do you actually mean to kill them both?* 771) οὐ τήν γε. *Certainly not her who.* γὰρ οὖν. *For indeed.* 772) μόρῳ δὲ ποίῳ καί. With the particle καὶ occurring after πῶς, ποῖος, τίς, and other interrogative pronouns comp. 1314. ποίῳ δὲ κατελύσατ' ἐν φοναῖς τρόπῳ; Eur. Hec. 515. πῶς καὶ νυν ἐξεπράξατ'; ἄρ' αἰδούμενοι; Alc. 834. ποῦ καὶ σφε θάπτει; Hippol. 92. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; σφε. Antigone. 773) ἔρημος βροτῶν. *Unfrequented by men.* 774) κατώρυχι. The word is used as an adjective 1100. ἐκ κατώρυχος στέγης. For this mode of punishment comp. Plutarch's account of the Vestal virgins at Rome, Vit. Num. ch. x. 775) ὥς ἄγος μόνον. *So much only as to escape impiety,* i.e. the impiety of leaving her to perish without food. Comp. 256. ἄγος φεύγοντος ὥς. 776) ὅπως — πόλις. *That the entire city may not be implicated in the pollution,* sc. as they would be if Antigone were left to perish without food. 777) ὃν μόνον σέβει θεῶν. *Ironical.* 778) που. *No doubt.* *Ironical.* τεύξεται τὸ μὴ θανεῖν. With τυγχάνειν joined with an accusative comp. O. T. 598. 779) γινώσεται γοῦν ἀλλὰ τηνικαῦθ'. *Or at any rate she shall know then at least.* With ἀλλά, *at least,* comp. 552. 780) πόνος περισσός. *Useless labour.* τὰν Ἄϊδου. *Those below.* 781) ἀνίκατε μάχαν. Comp. 799. 782) ἐν κτήμασι πίπτεις i.e. ἐμπίπτεις. *Who fallst upon cattle.* Comp. ἐν σοὶ γελῶ 551. Cattle were called κτήνη or κτήματα, as forming so large a part of the possessions of the ancients. The two extremes of the domain of Love appear to be here alluded to, sc. the rough herds of cattle, and the soft cheeks of the virgin. 785) φοιτᾷς ὑπερπόντιος i.e. ὑπὲρ

ἀγρονόμοις αὐλαῖς·
 καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς,
 οὐθ' ἀμερίων ἐπ' ἀνθρώ-
 πων, ὃ δ' ἔχων μέμνηεν. 790
 σὺ καὶ δικαίων ἀδίκους
 φρένας παρασπᾶς ἐπὶ λῶβα·
 σὺ καὶ τόδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταραξας·
 νικᾷ δ' ἐναργῆς βλεφάρων 795
 ἱμερος εὐλέκτρον
 νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
 θεσμῶν. ἄμαχος γὰρ ἐμπαί-
 ζει θεὸς Ἀφροδίτα. 800
 νῦν δ' ἤδη γὰρ καὐτὸς θεσμῶν

πόντου. Comp. O. T. 32. 787) σ'—φύξιμος. *Has power to escape thee.* With φύξιμος governing an accusative comp. Æsch. Ag. 103. τῆς θυμοβόρου φρένα λύπης. ib. 1090. πολλὰ ξυνίστορα αὐτόφωνα κακά. Prom. V. 904. πόλεμος ἄπορα πόριμος. 789) ἀμερίων ἐπ' ἀνθρώπων sc. οὐδεὶς. *Any one amongst mortal men.* 790) ὃ δ' ἔχων sc. τὸν Ἔρωτα. 792) ἀδίκους παρασπᾶς i.e. παρασπᾶς ὥστε ἀδίκους γενέσθαι. *Pervertest them so that they become unjust.* ἐπὶ λῶβα. Comp. 759. Aj. 143. ἐπὶ δυσκλεία. 793) τόδε νεῖκος ἀνδρῶν ξύναιμον i.e. τόδε νεῖκος ξυναιμῶν ἀνδρῶν. Comp. O. T. 1400. 794) ἔχεις ταραξας. Comp. Æsch. Choeph. 330. γόος ἀμφιλαφῆς ταραχθεὶς. With ἔχεις ταραξας comp. O. T. 577. 797) τῶν μεγάλων πάρεδρος—θεσμῶν. *Sitting in judgment with the highest laws,* i.e. controlling these laws in their exercise by the equally potent power of Love. 799) ἄμαχος. Comp. 781. Ἔρως ἀνίκατε μάχαν. ἐμπαίζει sc. τοῖς θεσμοῖς. *Mocks at them* i.e. sets them at nought. With θεός, a goddess, comp. 834. O. C. 1548.

O Love, invincible in fight, Love, who fallest on cattle, who makest thy couch on the soft cheeks of the maiden, and roamest over the sea, and in rustic habitations, nor of the immortals can any one escape thee, nor any one amongst mortal men; and he who hath thee is mad. Thou pervertest to destruction the minds even of just men, being turned to injustice. It is even thou that hast stirred up this strife of kindred men, and the plainly-seen desire of the eyes of the beauteous spouse gains the victory, sitting in authority besides the mighty laws: for the unconquerable goddess, Venus, mocks at them.

801) καὐτὸς θεσμῶν ἔξω φέρομαι. The Chorus alludes to what has been just said. As Hæmon, by the force of his love for

- ἔξω φέρομαι τάδ' ὀρών, ἴσχειν δ'
οὐκ ἔτι πηγὰς δύναμαι δακρύων,
τὸν παγκοίταν ὅθ' ὀρώ θάλαμον
τῇνδ' Ἀντιγόνην ἀνύτουσαν. 805
- Αν. ὀράτ' ἔμ', ὦ γὰρ πατρίας πολῖται,
τὰν νεάταν ὁδὸν
στείχουσιν, νέατον δὲ φέγγος
λεύσσουσαν ἀελίου,
κοῦποτ' αὖθις· ἀλλὰ μ' ὁ παγ- 810
κοίτας Ἰδίας ζῶσαν ἄγει
τὰν Ἀχέροντος
ἄκταν, οὗθ' ὑμεναίων
ἔγκληρον, οὗτ' ἐπινύμφειός
πῶ μέ τις ὕμνος 815
ὑμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.
- Χο. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
οὔτε φθινάσιν πληγῆσα νόσοις
οὔτε ξιφέων ἐπίχειρα λαχοῦσ', 820
ἀλλ' αὐτόνομος, ζῶσα, μόνη δὴ

Antigone, has set at nought the observance of any other laws but those of love, so I, beholding the fate prepared for her, am compelled to set aside all considerations for constituted authority, and can only commiserate her fate. 805) ἀνύτουσαν sc. ὁδόν. *Making her way, going.* With the accusative after ἀνύτειν without a preposition comp. on O. C. 1562. 808) νέατον. *For the last time.* Adverbially. Comp. Eur. Troad. 201. νέατον τεκέων σώματα λείσσω. 810) κοῦποτ' αὖθις. Comp. Aj. 858. πανύστατον δὴ κοῦποτ' αὖθις ὕστερον. Eur. Hec. 411. οὔποτ' αὖθις ἀλλὰ νῦν πανύστατον. ὁ παγκοίτας Ἰδίας. Comp. 804. 811) ἄγει — ἄκταν. With the accusative comp. O. C. 1770. Phil. 1175. Τρωάδα γὰρ μ' ἤλπισας ἄξειν. 813) ὑμεναίων ἐγκληρον. With the genitive comp. Aesch. Eum. 353. παλλεύκων δὲ πέπλων ἄμοιρος ἄκληρος ἐτύχθην. 816) Ἀχέροντι νυμφεύσω. With the dative comp. 654. οὐκοῦν. *Well then.* Comp. 91. O. T. 342. El. 799. 818) ἀπέρχει. *You go away.* κεῦθος νεκύων. Comp. Eur. Hec. 1. ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας. 819) φθινάσιν νόσοις. *Wasting diseases.* With φθινάσιν comp. Aj. 59. μανιάσιν νόσοις. Trach. 980. φοιτάδα νόσον. 820) ξιφέων ἐπίχειρα λαχοῦσ'. *Having received the punishment of the sword.* Comp. Aesch. Prom. V. 318. τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται. 821) αὐτόνομος. *Independent, i.e. of your own free will.* μόνη δὴ. *Alone.* δὴ em-

θνατῶν, Ἄϊδαν καταβήσει.

- Αν. ἤκουσα δὴ λυγροτάταν ὀλέσθαι ἀντιστροφή β'.
 τὰν Φρυγίαν ξέναν
 Ταντάλου Σιπύλῳ πρὸς ἄκρῳ· 825
 τὰν κισσὸς ὡς ἀτενῆς
 πετραία βλάστα δάμασεν,
 καὶ νιν ὄμβρῳ τακομέναν,
 ὡς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει 830
 τέγγει θ' ὑπ' ὀφρύσι παγκλαύτοις
 δειράδας· ἃ με
 δαίμων ὁμοιοτάταν κατευνάζει.
 Χο. ἀλλὰ θεός τοι καὶ θεογεννής,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
 καίτοι φθιμένα μέγ' ἀκοῦσαι

phatic. 822) Ἄϊδαν καταβήσει. *You will go down to Hades.* 823) Antigone compares her fate to that of Niobe, daughter of Tantalus, king of Lydia. λυγροτάταν ὀλέσθαι. *Met a most melancholy fate.* Comp. Aj. 1210. λυγρὰς μνήματα Τροίας. 824) Φρυγίαν. *Phrygian.* Niobe was in fact a *Lydian*, in which country mount Sipylus was situated. But we are informed by Strabo (xii. p. 571.) that mount Sipylus was reckoned by some as belonging to the adjoining region of Phrygia, and that hence Tantalus and Niobe were sometimes called Phrygians. ξέναν. *Stranger*, i.e. not a Greek, all others than Greeks being reckoned by them as barbarians. 825) Ταντάλου sc. θυγατέρα. For this ellipsis comp. O. C. 623. Σιπύλῳ πρὸς ἄκρῳ. *On mount Sipylus.* 826) κισσὸς ὡς ἀτενῆς. *Like close-clasping ivy.* 827) πετραία βλάστα. *A stony growth*, the stone growing, as it were, round her, and changing her into it. δάμασεν. *Slew.* 829) ὡς φάτις ἀνδρῶν sc. ἐστί. Comp. O. T. 715. ὥσπερ γ' ἡ φάτις. Aj. 978. ὥσπερ ἡ φάτις κρατεῖ. 830) οὐδαμὰ λείπει. *Quits not.* 831) τέγγει—δειράδας. *She bedews her neck.* ὑπ' ὀφρύσι. Comp. the Homeric ὑπ' ὀφρύσι δάκρυα λείβον Π. ν'. 88. παγκλαύτοις. *Active.* Comp. O. T. 191. 833) κατευνάζει. *Lays me asleep.* Comp. O. T. 961. 834) θεός τοι. *But she indeed was a goddess.* The Chorus warn Antigone that she must not compare herself to a god: but admit that she may console herself by having, although a mortal, experienced a like fate. With θεός feminine comp. 800. θεογεννής. *Born of a god*, Tantalus being son of Jupiter. 835) ἡμεῖς. *We*, i.e. including Antigone. 836) φθιμένα μέγ' ἀκοῦσαι. *It is a great thing for a mortal to hear*, i.e. to have it said of her, *that she has gained a lot amongst those who are as gods.* The construction

- τοῖς ἰσοθέοις ἔγκληρα λαχεῖν
ζῶσαν καὶ ἔπειτα θανοῦσαν.
- Αν. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων, σι.ρ.γ.
οὐκ ὀλλυμέναν ὑβρίζεις, 840
ἀλλ' ἐπίφαντον;
ὦ πόλις, ὦ πόλεως
πολυκτήμενες ἄνδρες·
ἰὼ Διρκαῖαι κρῆναι Θήβας τ'
εὐαρμάτου ἄλσος, ἔμπας 845
ξυμμάρτυρας ὑμῶν ἐπικτῶμαι,
οἷα φίλων ἄκλαυτος, οἷοις νόμοις
πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
ἰὼ δύστανος, 850
οὔτ' ἐν βροτοῖς οὔτ' ἐν νεκροῖσιν
μέτοικος, οὐ ζῶσιν, οὐ θαιοῦσιν.
- Χο. προβᾶσ' ἐπ' ἔσχατον θράσους
ὑψηλὸν ἐς Δίκας βάθρον

is φθιμένα μέγα (ἐστὶν) ἀκοῦσαι, ζῶσαν καὶ ἔπειτα θανοῦσαν ἔγκληρα λαχεῖν τοῖς ἰσοθέοις. ἰσοθέοις. Niobe. Comp. 834. 838)
ζῶσαν καὶ ἔπειτα θανοῦσαν. Referring to the royal rank of Antigone. 839) οἴμοι γελῶμαι. *I am mocked by you*, i.e. these remarks are insulting. It is an insult to me to console me in this way. 840) οὐκ ὀλλυμέναν; *Why do you not keep your insults till I am gone?* ἐπίφαντον. *Whilst yet alive.* 844) Θήβας εὐαρμάτου. The same epithet is applied to Thebes 149. ἄλσος. *Grove*, i.e. fertile land or region. Comp. Electr. 5. where Argos is called τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης. 845) ἔμπας. *Notwithstanding*, i.e. mocked as I am by these. 846) ξυμμάρτυρας ὑμῶν ἐπικτῶμαι. *I take you as my witnesses.* ὑμῶν. This form is only found once again in the Tragic poets. Comp. Æsch. Eum. 620. βουλῇ πιφαύσκω δ' ὑμῶν ἐπισπένσθαι πατρός. 847) φίλων ἄκλαυτος. *Unwept by friends.* With the genitive comp. O. C. 1521. ἄθικτος ἡγητήρος. Trach. 685. οἷοις νόμοις i.e. *with laws unheard of, in violation of all laws.* 849) πρὸς ἔρμα τυμβόχωστον. *To the mound raised as for a tomb.* With ἔρμα comp. Eur. Hel. 854. κακοῦς δ' ὑφ' ἔρμα στερεὸν ἐκβάλλουσι γῆς. ποταινίου. *Strange, unusual.* Comp. Æsch. Prom. Vinc. 102. οὐδέ μοι ποταίνιον πῆμ' οὐδὲν ἥξει. 852) μέτοικος. *Living among.* Comp. 867. πρὸς οὐς ἀραίος ἀγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι. 890. μετοκίας δ' οὖν τῆς ἄνω στερήσεται. 853) ἐπ' ἔσχατον θράσους. *To the extreme of boldness.* 854) ὑψηλὸν ἐς Δίκας βάθρον προσέπεσες. *You have struck against*, i.e. bid defiance to, *the lofty seat of justice*, sc. by defying the lawful commands of Creon. Comp. Æsch. Ag. 383. ἀνδρὶ λακτίσαντι

- προσέπεσες, ὦ τέκνον, † πολὺ· 855
πατρῶον δ' ἐκτίνεις τιν' ἄθλον.
Αν. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας ἀντιστρ. γ'
πατρὸς τριπόλιστον οἶτον,
τοῦ τε πρόπαντος
ἀμετέρου πόντου 860
κλεινοῖς Λαβδακίδαισιν.
ἰὼ ματρῶαι λέκτρων ἄται
κοιμήματά τ' αὐτογέννητ'
ἐμῷ πατρὶ δυσμόρου ματρός, 865
οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
πρὸς οὓς ἀραῖος, ἄγαμος, ἄδ'
ἐγὼ μέτοικος ἔρχομαι.
ἰὼ δυσπότημων

μέγαν δίκας βωμόν. Eum. 539. βωμόν αἰδεσθαι Δίκας· μηδέ νιν κέρδος ἰδὼν ἀθέω ποδὶ λάξ ἀτίσης. βάθρον. *Seat of authority.* 855) πολὺ. *Exceedingly.* 856) πατρῶον—τιν' ἄθλον. *You are undergoing some trial such as your father's. As your father suffered for his offences, so are you now about to suffer for yours. ἐκτίνεις. Undergoing sc. as a penalty.* 857) ἔψαυσας. *You have touched, i.e. made mention of.* 858) πατρὸς τριπόλιστον οἶτον. *The thrice, i.e. oft, repeated fate of my father. With τριπόλιστον comp. Pind. Pyth. vi. 2. ἥ γὰρ ἐλικώπιδος Ἀφροδίτας ἄρουραν ἢ Χαρίτων ἀναπολίζομεν. Phil. 1238. δις ταῦτα βούλει καὶ τρίς ἀναπολεῖν μ' ἔπη; The accusative οἶτον is used in apposition with the sentence ἔψαυσας ἀλγεινοτάτας μερίμνας, this being equivalent in sense to ἔλεξας or ἐμνημόνευσας. Comp. Electr. 479. ὑπεστί μοι θράσος ἀδυνόων κλύουσιν ἀρτίως ὄνειράτων. Aesch. Choeph. 410. πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσιν οἶκτον. 859) τοῦ τε πρόπαντος ἢ μετέρου πόντου sc. ἔψαυσας. Returning to the previous construction. 861) κλεινοῖς Λαβδακίδαισι. *That sc. of the noble Labdacidae. With the dative used instead of the genitive comp. O. T. 267. ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν τῷ Λαβδακείῳ παιδί. Comp. 863. 862) ματρῶαι λέκτρων ἄται i.e. ἄται ματρῶων λέκτρων. Comp. O. T. 1400. Ὁ curse of my mother's bed! With λέκτρων ἄται comp. γάμων ἄτα O. C. 526. 863) κοιμήματά τ'—ματρός. And the marriage of my father with my unhappy mother, from whom he himself was born. With ματρός κοιμήματα comp. O. T. 825. ἥ γάμοις με δεῖ μητρὸς ζυγῆναι. O. C. 945. γάμοι ἀνόσιοι τέκνων. Ib. 978. μητρὸς γάμους. 864) αὐτογέννητ'. The epithet is applied to the abstract term κοιμήματα, which properly belongs to Oedipus. Comp. O. T. 1215. ἐμῷ πατρὶ. The dative as in 861. 866) οἷων ἔφυν. With the genitive comp. 145. 867) πρὸς οὓς sc. τὸν πατέρα καὶ τὴν μητέρα. 868) μέτοικος ἔρχομαι. I go**

- κασίγνητε γάμων κυρήσας, 870
 θανῶν ἔτ' οὔσαν κατήναρές με.
 Χο. σέβειν μὲν εὐσέβειά τις, 875
 κράτος δ' ὅτφ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει,
 σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά. 875
 Αν. ἄκλαυτος, ἄφιλος, ἀνυμέναιος, ἐπιδόσ.
 ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
 οὐκ ἔτι μοι τόδε λαμπάδος ἱερὸν ὄμμα 880
 θέμις ὁρᾶν ταλαίνα·
 τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει.
 Κρ. ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,
 ὥς οὐδ' ἂν εἰς παύσαιτ' ἄν, εἰ χρεῖη λέγειν; 885
 οὐκ ἄξεθ' ὥς τάχιστα, καὶ κατηρεφεῖ
 τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγώ,
 ἄφετε μόνην ἔρημον, εἴτε χρῆ θανεῖν
 εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη·

to dwell with them. Comp. 849. 869) δυσπότμων γάμων i.e. the marriage of Polynices with the daughter of Adrastus, king of Argos, which caused the expedition of Argos against Thebes, in which Polynices was killed. 871) θανῶν ἔτ' οὔσαν κατήναρές με. Comp. Electr. 808. Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανῶν. 872) σέβειν εὐσέβειά τις. *To shew respect is indeed a certain piety.* The Chorus refer to the piety of Antigone in the respect shewn by her to Polynices. 873) κράτος δ' ὅτφ κράτος μέλει—πέλει. *But the authority of him with whom power resides ought in no wise to be transgressed.* κράτος sc. ἐκείνου. 875) αὐτόγνωτος ὀργά. *An obstinate, self-willed temper.* 877) ἄγομαι τάνδ' ἐτοίμαν ὁδόν. *This way which is ready for me.* Cognate accusative. Comp. Aj. 287. ἐξόδους ἔρπειν κενάς. 879) λαμπάδος ἱερὸν ὄμμα i.e. λαμπάδος ἱερᾶς ὄμμα. *The sun.* Comp. 862. θέμις sc. ἐστί. 881) τὸν δ' ἐμὸν πότμον ἀδάκρυτον. *My unwept fate,* i.e. ὥστε ἀδάκρυτον εἶναι. Prolepsis. Comp. O. C. 1089. Eur. Herc. Fur. 1070. ἀπόκρυφον δέμας ὑπὸ μέλαθρον κρύψω. Aesch. Pers. 298. 884) παύσαιτ' ἂν sc. λέγων. εἰ χρεῖη. *If it were to be permitted.* Comp. O. C. 268. εἰ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν. 885) οὐκ ἄξεθ'; *Will you not lead her away?* The future has the force of an imperative, hence it is followed by the imperative ἄφετε 887. 887) ἄφετε μόνην ἔρημον. *Leave her alone by herself.* With the redundancy in μόνην ἔρημον comp. 566. εἴτε χρῆ. *Whether she chooses to die at once,* i.e. by not tasting the food supplied to her. Comp. Aj. 1373. σοὶ δὲ δρᾶν ἔξεσθ' ἢ χρῆς. Electr. 606. κήρυσσε μ' εἰς ἅπαντας εἴτε χρῆς κακὴν, εἴτε στόμαργον. 888) ζῶσα

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 ἑμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
ὧν λιοισθία ἔγω καὶ κάκιστα δὴ μακρῶ
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
ἔλουσα κακόσμησα κάπιτυμβίους
χοὰς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα τοιάδ' ἄρνυμαι.

895

900

τυμβεύειν. *To live entombed.* τυμβεύειν. Intransitive. It is used transitively in Aj. 1063. σῶμα τυμβεύσαι τάφῳ. Electr. 406. πατρὶ τυμβεύσαι χοὰς. 889) ἄγνοί. *Clear of guilt*, i.e. by not having left her to die without food. Comp. 775. τοῦπὶ τήνδε τὴν κόρην. *As far as this maiden is concerned.* Comp. Eur. Rhes. 397. 890) μετοικίας—τῆς ἄνω. *A residence amongst us here on earth above.* δ' οὖν. *But at any rate.* στερήσεται. Future middle for passive. Comp. O. T. 365. 891) ὦ τύμβος, ὦ νυμφεῖον. Antigone here turns towards the tomb which was prepared to receive her. κατασκαφῆς οἴκησις αἰέφρουρος. *O abode in the grave eternally guarding me*: i.e. where I must for ever remain a captive. With τύμβος in the nominative for the vocative comp. Hom. Il. γ'. 277. Ἥελιός θ' ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις. 893) ἐν νεκροῖς. *Among the dead*, i.e. in Hades. 894) Φερσέφασσα. Another name for Περσεφόνη i.e. *Proserpine*. Comp. Arist. Thesm. 287. Ran. 671. Eur. Hel. 175. In Æsch. Choeph. 490. we have the form Περσέφασσα. The form Φερσέφασσα is said to belong to the later Attic. Comp. Plat. Cratyl. p. 404. C. 895) κάκιστα δὴ. δὴ emphatic. 896) ἐξήκειν. *Is come to an end.* Comp. Phil. 767. ὅταν περ τὸ κακὸν ἐξίη τόδε. κάτειμι. *Shall go below.* Comp. 524. 897) ἐν ἐλπίσιν τρέφω. *Indulge the hope.* 899) κασίγνητον κάρα. Eteocles. 900) ὑμᾶς. Alluding to her father and brother. 901) κακόσμησα. *Attired you* sc. for burial. Comp. O. C. 1603. κάπιτυμβίους χοὰς ἔδωκα sc. *offered libations to the dead.* Comp. O. C. 1602. Eur. Orest. 116. καὶ σῆμα' ἐπ' ἄκρου χώματος λέξον τάδε· | Ἐλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς. ἔδωκα sc. ὑμῖν. 902) τὸ σὸν δέμας περιστέλλουσα i.e. *κοσμοῦσα.* ἄρνυμαι. *Gain: get this by it.* A Homeric word. Comp. Trach. 711. Phil. 838. Iliad. α'. 159.

καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονούσιν εὖ.
οὐ γάρ ποτ' οὐτ' ἂν εἰ τέκνων μήτηρ ἔφυν 905
οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βία πολιτῶν τόνδ' ἂν ἠρόμην πόιον.
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
πόσις μὲν ἂν μοι κατθανόντος ἄλλος ἦν,
καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον, 910
μητρὸς δ' ἐν' Αἰδου καὶ πατρὸς κεκευθότοιιν
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
τοιῶδε μέντοι σ' ἐκπροτιμήσας' ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
καὶ δεινὰ τολμᾶν, ὃ κασίγνητον κára. 915
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβών,
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος
ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς· 920
ποῖαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
βλέπειν; τί ν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ

ζ'. 446. *Odyss. α'. 5.* 904) καίτοι. *Yet surely.* σ' ἐγὼ
'τίμησα—εὖ. *I rightly honoured you.* τοῖς φρονούσιν. *In the opinion
of the wise.* Comp. O. T. 8. 905) εἰ—ἔφυν. *If I had been.*
With ἔφυν in a past sense comp. *Æsch. Pers. 772.* θεὸς γὰρ οὐκ
ἤχθηρεν, ὡς εὐφρων ἔφυν. *Ag. 171.* ὅς δ' ἔπειτ' ἔφυν. Generally used
in a present sense, *I am.* Comp. O. T. 9. 906) κατθανὼν
ἐτήκετο. *Decaying in death.* 907) βία. *In spite of.* Comp.
59. τόνδε πόνον. *Have incurred this toil.* 908) τίμος νόμου
δὴ πρὸς χάριν; *On account of what law? upon what principle?*
909) κατθανόντος sc. τοῦ πόσεως. 910) τοῦδ' ἤμπλακον
sc. τοῦ φωτός. 911) κεκευθότοιιν. *Being hidden.* Intransi-
tive. Comp. O. T. 968. *Aj. 635.* *Electr. 869.* O. C. 1523.
914) ταῦτ' ἀμαρτάνειν. *To err in this.* Comp. 743. O. C. 968.
916) διὰ χερῶν. *By his hand.* This is inaccurately expressed.
In 885. Creon had ordered his attendants to lead Antigone away.
917) οὔτε του γάμου μέρος λαχοῦσαν i.e. τινὸς γάμου. *Neither
having been given in marriage.* οὔτε παιδείου τροφῆς. *Nor having
brought up children.* 919) ἔρημος. *Deserted.* πρὸς φίλων i.e.
Κρέοντος. To be joined with ἔρχομαι. Comp. 1176. O. T. 525.
920) ἔρχομαι. *I go.* Comp. 99. 921) παρεξελθοῦσα.
Having transgressed. Comp. 60. νόμου βία ψῆφον τυράννων
ἢ κράτη παρέξιμεν; δαιμόνων δίκην. *Law of the gods.* 923)
τί ν' αὐδᾶν ξυμμάχων; *What ally? sc. χρή.* Whom can

- τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά, 925
 παθόντες ἂν ξυγγοῖμεν ἡμαρτηκότες·
 εἰ δ' οἶδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.
 Χο. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
 ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν. 930
 Κρ. τοιγὰρ τούτων τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.
 Αν. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίκται.
 Χο. θαρσεῖν οὐδὲν παραμυθοῦμαι 935
 μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.
 Αν. ὦ γῆς Θήβης ἄστρ' πατρῶον
 καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ γὰρ κούκ' ἔτι μέλλω.

I call to my aid? 924) τὴν δυσσέβειαν—ἐκτησάμην. *I have incurred the charge of impiety.* Comp. the words of Creon 514. πῶς δὴτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν; With δυσσέβειαν ἐκτησάμην comp. El. 968. πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω θανόντος οἴσει. Eur. Med. 218. οἱ δ' ἀφ' ἡσύχου ποδὸς δύσκειαν ἐκτήσαντο. 925) ἀλλ' εἰ μὲν οὖν. *But if however.* τάδε. *These things*, sc. to suffer on such a charge without a cause. ἐν θεοῖς καλά. *Right in the sight of the gods.* 926) παθόντες ἂν ξυγγοῖμεν ἡμαρτηκότες. *When I have suffered for what I have done, I will acknowledge that I have been wrong.* εἰ δ' οἶδ' ἁμαρτάνουσι. *But if these (i.e. Creon) are wrong*, sc. in thus condemning me, I hope they may not suffer more than what they are now unjustly bringing upon me. 929) τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ῥιπαὶ—ἔχουσιν. *The same impetuous gusts of the same passions still possess her.* With ψυχῆς ῥιπαὶ followed by the genitive τῶν αὐτῶν ἀνέμων comp. 1205. κόρης νύμφειον Ἄιδου. 931) τούτων κλαύμαθ' ὑπάρξει. *There shall be sorrow for this*, i.e. they shall have punishment for this. βραδυτήτος. *Their slowness in executing my commands.* With τούτων κλαύματα comp. 1074. τοῖσιν ἄγουσιν. *These who are taking her*, sc. Antigone. 933) θανάτου ἐγγυτάτω ἀφίκται. *Comes very near to death*, i.e. shews that my death is very closely approaching. 935) θαρσεῖν—μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι. *I cannot bid you feel confidence that these things are not thus decreed.* 938) θεοὶ προγενεῖς. *Gods from whom I am descended.* Alluding to Mars and Venus, whose daughter Harmonia was the wife of Cadmus, king of Thebes. Comp. Æsch. Sept. c. Th. 140. καὶ Κύπρις, ἅτε γένους προμάτωρ. 939) ἄγομαι δὴ. *Now I am*

- λεύσσετε, Θήβης οἱ κοιρανίδαι, 940
 τὴν βασιληίδα μούνην λοιπὴν,
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὐσεβίαν σεβίσασα.
- Χο. ἔτλα καὶ Δανάας οὐράνιον φῶς 940
 ἀλλάξαι δέμας ἐν χαλκοδέτοις 945
 αὐλαῖς· κρυπτομένα δ' ἐν
 τυμβήρει θαλάμῳ κατεζεύχθη·
 καίτοι καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύσκε γονὰς χρυσορύτους. 950
 ἀλλ' ἂ μοιριδία τις δύναισι δεινὰ·
 οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης,
 οὐ πύργος, οὐχ ἀλίκτυποι
 κελαιναὶ νᾶες ἐκφύγοιεν. 954

being hurried off. 940) οἱ κοιρανίδαι. *O ye lords!* i.e. the Chorus. Comp. O. T. 911., where Jocasta addresses the Chorus as *χώρας ἄνακτες*. Thus ib. 85. Oedipus addresses Creon as *ἄναξ*, though he was not a king. 941) τὴν βασιληίδα μούνην λοιπὴν. *The only female remaining of royal race*: Ismene, as having acted unworthily of her royal descent, Antigone does not regard as worthy of notice. Comp. 599. 942) οἷων ἀνδρῶν. She alludes to the low-born guards who are laying hands on her to carry her off. 944) Δανάας δέμας i.e. Δανάη. Comp. O. C. 1568. σῶμα ἀνικάτου θηρός. Eur. Hec. 723. ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότητος δέμας Ἀγαμέμνονος. Orest. 107. τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας; Electr. 1341. Πυλάδῃ, χαίρων ἴθι, νυμφεύου δέμας Ἥλέκτρας. Phoen. 699. Hel. 959. οὐράνιον φῶς ἀλλάξαι. *To exchange*, i.e. to quit, *the light of heaven*. 945) ἐν χαλκοδέτοις αὐλαῖς. *In a brass-bound chamber*. Alluding to the strength of the prison in which Danaë was confined. 947) κατεζεύχθη. *Was fastened up*. 949) καίτοι. *And yet*. καὶ γενεᾷ τίμιος. *Noble in birth*. 950) Ζηνὸς ταμιεύσκε γονὰς χρυσορύτους. *She held within her*, i.e. *was pregnant by the golden shower of Jupiter*, in which, according to the fable, he gained an entrance to her. With the Ionic form of the imperfect comp. παύεσκε 962. Æsch. Pers. 656. θεομήστῳ δ' ἔσκεν. Ag. 723. With χρυσορύτους as written occasionally by poets with the single ρ, for the sake of the metre, comp. ἀμφιρύτου Aj. 134. φονορύτῳ Æsch. S. c. T. 939. ὠκυρόαν Eur. Bacch. 569. διάρρηκτον Arist. Thesm. 665. χρυσόραπις Pind. Pyth. iv. 316. 951) ἂ μοιριδία τις δύναισι δεινὰ i.e. ἂ μοιριδία δύναισι δεινὰ τις sc. ἐστί. *The power of fate is a terrible one*. Comp. 252. 952) ὄλβος. *The power of wealth*. 953) οὐ πύργος, οὐχ ἀλίκτυποι. With οὔτε followed by οὐ comp. 250. 258. κελαιναί. *Dark*. An epithet of ships, which look dark upon the sea. Hom. Il. β'. 534. τῷ δ' ἄμα

ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, ἀντιστρ. α'.
 Ἡδωνῶν βασιλεύς, κερτομίοις
 ὀργαῖς ἐκ Διονύσου
 πετρῶδαι κατάφρακτος ἐν δεσμῶ.
 οὕτω τὰς μανίας δεινὸν ἀποστάζει
 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960
 ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους
 γυναικάς εὐίον τε πῦρ,
 φιλαύλους τ' ἠρέθιζε Μούσας. 965
 παρὰ δὲ Κυανέων πελαγέων διδύμας ἄλως στρ. β'.
 ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρηκῶν * * *

τεσσαράκοντα μέλαινα νῆες ἔποντο. 955) ζεύχθη κατάφρακ-
 τος. *Was shut up.* ὀξύχολος. *Comp. Virgil, Aen. iii. 14. Acri*
quondam regnata Lycurgo. παῖς ὁ Δρύαντος. *Lycurgus.* 956)
 Ἡδωνῶν. *A people of Thrace.* κερτομίοις ὀργαῖς. *Because of his*
insolent temper. With the dative comp. 391. ἐκ Διονύσου. *By*
Bacchus. 959) τὰς μανίας δεινὸν ἀνθηρόν τε μένος. *So*
terrible and potent a force distils from madness, i.e. such are the
terrible consequences of madness. With ἀνθηρόν comp. *Trach.*
1000. μανίας ἄνθος. ib. 1089. ἤνθηκεν, ἐξώρμηκεν sc. ἡ νόσος.
 With ἀποστάζει comp. *Æsch. Suppl. 577. δακρύων τ' ἀποστάζει*
πένθιμον αἰδῶ. Ag. 179. στάζει θ' ἐν ὕπνῳ πρὸ καρδίας μνησιπήμων
πόνος. 960) ἐπέγνω τὸν θεόν. *Found out the god, i.e. what*
the god was. μανίαις. *In his madness.* ψαύων sc. αὐτοῦ. *Attacking.*
 962) παύεσκε. *Was stopping, i.e. he wanted to stop.* For this
 use of the imperfect comp. *O. T. 1454. Aj. 1126.* With the form
 παύεσκε comp. 950. ἐνθέους γυναικάς. *The Bacchantes. Comp.*
O. T. 212. Μαινάδων ὁμόστολον. 966) παρὰ Κυανέων
 πελαγέων διδύμας ἄλως. *By the Cyanean waters of the double*
sea. In the narrow strait which separates the Propontis from the
 Pontus Euxinus there lay some rocks, anciently called *Κυάνεαι* or
Συμπληγάδες, from seeming to close in upon the ships which passed
 them. *Comp. Eur. Med. 2. συνδρομάδας πέτρας Iph. T. 421.* The
 epithet *Κυάνεαι*, which is properly applied to the rocks themselves,
 is here transferred to the sea where they stood, and which, as having
 the Propontis on one side and the Pontus Euxinus on the other, is
 hence called διδύμα. *Comp. Dionys. Perieget. 156. ἐκ τοῦδ' ἂν καὶ*
πόντον ἴδοις διθάλασσον ἑόντα. With the redundancy of expression,
 πελαγέων ἄλως, comp. *Eur. Troad. 88. παράξω πέλαγος Αἰγαίας ἄλως.*
Hom. Odys. ε'. 335. ἄλως ἐν πελάγεσσι. With παρὰ in the rare sense
 of *near to, besides,* comp. 1123. 967) ἀκταὶ Βοσπόριαι—ἴν'.
Are the shores of the Bosphorus, where. With this mode of de-
 scribing the locality where any event has occurred comp. *Trach.*
752. seqq. Eur. Hippol. 121. seqq. Hom. Il. β'. 811. The same

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| Σαλμυδησός, ἴν' ἀγχίπολις Ἄρης | 970 |
| δισσοῖσι Φινεΐδαις | |
| εἶδεν ἀρατὸν ἔλκος | |
| ἀραχθέν ἐξ ἀγρίας δάμαρτος | |
| ἀλαὸν ἀλαστόροισιν ὁμμάτων κύκλοις | |
| τυφλωθέντων ὑφ' αἵματηραῖς | 975 |
| χειρέσσι καὶ κερκίδων ἀκμαῖσιν. | |
| κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν | ἀντιστρ. β'. |
| κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· | 980 |
| ἀ δὲ σπέρμα μὲν ἀρχαιογόνων | |
| ἄντας' Ἐρεχθειδᾶν, | |
| τηλεπόροις δ' ἐν ἄντροις | |
| τράφη θυέλλαισιν ἐν πατρώαις | |
| Βορεὰς ἄμιππος ὀρθόποδος ὑπὲρ πάγου | 985 |

usage is common in Latin. Comp. Virg. *Æn.* i. 534. Est locus, Hesperiam Graii cognomine dicunt. Ovid. *Metam.* i. 568. Est nemus Hæmonia. *ib.* ii. 195. iii. 155. 407. v. 385. *ib.* *And.* An Epic word not elsewhere found in the Tragic poets. 970) ἀγχίπολις. *Protecting the city.* Thrace was specially under the protection of Mars. Comp. Virg. *Georg.* iv. 462. Rhesi Mavortia tellus. *Æn.* iii. 13. Terra procul vastis colitur Mavortia campis, Thraces arant. Ἄρης εἶδε. By the tutelar god having beheld the crime, is meant that it happened in the country which was under his protection. 971) δισσοῖσι Φινεΐδαις. *The two sons of Phineus.* Dative governed by ἀραχθέν. 973) δάμαρτος. *Idothea.* 974) ἀλαόν. *Blind,* i.e. blinding, depriving of sight. ἀλαστόροισιν i.e. ἀλάστορα πεπονθόσιν. With the double dative comp. *Æsch. Pers.* 819. θίνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ | ἄφωνα σηματοῦσιν ὄμμασιν βροτῶν. *Eur. Med.* 992. 975) ὑφ' αἵματηραῖς—ἀκμαῖσιν. With the dative according to the Homeric usage comp. *O. T.* 202. ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῷ. *Æsch. Ag.* 892. *Choeph.* 28. *Hom. Il.* γ. 352. ἐμῆς ὑπὸ χερσὶ δάμασσον. *ε'*. 646. ὑπ' ἐμοὶ δμηθέντα. 653. ἐμῷ ὑπὸ δουρὶ δαμέντα. 977) κατὰ δὲ τακόμενοι i.e. κατατακόμενοι. μέλεοι μελέαν. Comp. *O. T.* 479. 980) ματρὸς ἀνύμφευτον γονάν i.e. γονὰν ματρὸς ἀνυμφεύτου sc. κακῶς νυμφευθείσης. *A birth from their mother's unhappy marriage.* Comp. 862. 981) ἀ δέ. *Yet she.* σπέρμα μὲν. *As regards her birth.* Comp. *Phil.* 239. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου. ἀρχαιογόνων ἄντας' Ἐρεχθειδᾶν. *Reached back to the ancient Erechthidæ.* With the genitive after ἄντασε comp. *O. C.* 1445. 983) τηλεπόροις ἐν ἄντροις. *In far distant caves.* 984) θυέλλαισιν ἐν πατρώαις. *Amid the storms of her father,* i.e. Boreas. 985) Βορεὰς ἄμιππος. *A daughter of Boreas, swift as horses.* With the patronymic form Βορεὰς comp. *αἰελλάδων O. T.* 466. ὀρθόποδος ὑπὲρ πάγου. *On a lofty mountain.*

θεῶν παῖς· ἀλλὰ καὶ ἐκείνα
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ.

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

990

Κρ. τί δ' ἔστιν, ὦ γεραιῆ Τειρεσία, νέον;

Τε. ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ.

Κρ. οὐκ οὐν πάρος γε σῆς ἀπεστάτου φρενός.

986) ἀλλὰ καὶ ἐκείνα—ἔσχον i.e. ἐπέσχον. *Yet even against her*, i.e. although a daughter of the gods. 987) ἔσχον. *Made an attack*. With καὶ ἐκείνα ἔσχον comp. Eur. Bacch. 1130. Αὐτονόη τ' ὄχλος τε πᾶς ἐπεῖχε Βακχῶν. Hom. Odys. τ'. 71.

Danaë also endured to quit the light of heaven in her brass-bound dwelling: and being hidden she was enclosed in a sepulchral chamber. And yet she was noble by birth, O my child, and received the stream of the golden seed of Jupiter. But the power of fate is a terrible one: neither wealth, nor martial prowess, nor tower, nor dark sea-battered ships can escape it. And the angry son of Dryas, king of the Edoni, was fastened up, because of his angry taunts, being shut up by Bacchus in a stony dungeon. So terrible and potent a force results from madness. He found what the god was, madly assailing him with his petulant tongue, for he sought to stop the inspired women, and the Bacchanalian fire, and provoked to quarrel the muses loving the pipe. And besides the Cyanean waters of the double sea are the shores of Bosphorus and the Thracian Salmydessus, where Mars, tutelary god of the city, saw inflicted on the two sons of Phineus, by his cruel wife, an awful wound, inflicting blindness on the miserable orbs of their eyes, put out by bloody hands and by the points of shuttles. And wasting away in misery they bewailed their miserable suffering, having their birth from the unhappy marriage of their mother. Yet she in descent reached to the ancient sons of Erechtheus, and was nurtured in far distant caves in the storms of her father, a daughter of Boreas, swift as horses, on a lofty mountain, a child of the gods. Yet the long-lived Fates made their attack even on her, my child.

988) Θήβης ἄνακτες i.e. *The Chorus*. Comp. above 940. Teiresias now appears on the stage, led by a boy, whom he addresses in 1087. ἤκομεν κοινὴν ὁδόν. Cognate accusative. Comp. 877. 989) ἐξ ἑνός. *By means of one*. Comp. O. C. 33. τῇσδε τῆς ὑπέρ τ' ἐμοῦ αὐτῆς θ' ὁρώσης. 990) αὕτη κέλευθος—πέλει. *This way of going, namely, by the help of a guide*. 993) οὐκ οὐν πάρος γε. *You need not fear my not doing so: at any rate, before-time I used not to differ in opinion from you*. With ἀπεστάτου comp. O. T. 743. μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολύ. 994)

- 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·
 εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκοπὸν
 ἵζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἴστρω καὶ βεβαρβαρωμένῳ·
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
 εὐθύς δὲ δείσας ἐμπύρων ἐγευόμην 1005

τοιγὰρ—ναυκληρεῖς. *Therefore is it that you govern this city rightly.* Comp. 1058. δι' ὀρθῆς sc. ὁδοῦ. Similar elliptical expressions are Electr. 1061. ἐπ' ἴσας. Herod. iii. 127. ἐκ τῆς ἰθείης. ib. v. 106. ἐξ ὑστέρης. ib. 116. ἐκ νέης. Thucyd. i. 77. ἀπὸ πρώτης. ib. vii. 43. ἀπὸ τῆς πρώτης. Eur. Troad. 753. διὰ κενῆς. With ναυκληρεῖς comp. Aesch. Sept. c. Th. 652. σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν. 995) ἔχω. *I am able.* Comp. O. T. 119. πεπονθὼς ὀνήσιμα. *Having had experience of your help.* μαρτυρεῖν. *To bear witness to it.* 996) φρόνει βεβῶς. *Consider that you are standing.* αὖ νῦν. *Now again.* ἐπὶ ξυροῦ τύχης. *In a most critical situation.* Literally, on the hazard of a razor. Comp. Aesch. Choeph. 883. The expression is a proverbial one, and occurs first in Hom. Il. κ'. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς. Theogn. 557. φράζεο κίνδυνός τοι ἐπὶ ξυροῦ ἴσταται ἀκμῆς. Theocrit. xxii. 6. ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἤδη ἑόντων. Herod. vi. 11. ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα. The same thought is implied in Aj. 786. ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά. 997) τὸ σὸν στόμα. *What you say.* 999) παλαιόν. *Accustomed.* θᾶκον ὀρνιθοσκοπὸν. *Seat of divination.* According to Pausanias ix. 16. there was in his time a seat of this kind at Thebes, called οἰωνοσκοπεῖον Τειρεσίου. 1000) ἵν' ἦν μοι—λιμήν. *Where I had a resort of every bird, i.e. where every bird resorted to me.* Aesch. Pers. 250. πολὺς πλούτου λιμήν. Eur. Orest. 1077. μέγας πλούτου λιμήν. 1001) κακῶ. *Ill-omened.* 1002) κλάζοντας. ὀρνίθας is understood from the preceding words, ἀγνώτα φθόγγον ὀρνίθων. οἴστρω. *Fury.* βεβαρβαρωμένῳ. *Unknowing: speaking as it were a language strange to Teiresias.* Comp. ἀγνώτα φθόγγον 1001. 1003) σπῶντας ἐν χηλαῖσιν—ἔγνων. *I knew them to be tearing with their claws.* φοναῖς. *murderously.* Comp. 696. ἐν φοναῖς πεπτῶτ'. 1314. ποίῳ δὲ κάπελύσατ' ἐν φοναῖς τρόπῳ; With the dative comp. μανίαις 960. 1004) οὐκ ἄσημος ἦν. *Was distinctly intelligible to me.* 1005) ἐμπύρων ἐγευόμην. *I tried burnt-offerings, i.e. tried them to ascertain what they would indi-*

βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
 Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
 μυδῶσα κηκὶς μηρίων ἐτήκετο
 κᾶτυφε κἀνέπτυε, καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταρρυεῖς 1010
 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.
 ἔμοι γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015
 βωμοὶ γὰρ ἡμῖν ἐσχάrai τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.

cate. 1006) βωμοῖσι παμφλέκτοισιν. *On the well-kindled altars.* He intimates by this that the failure was not owing to any defect in the fire. ἐκ θυμάτων Ἥφαιστος οὐκ ἔλαμπεν. *The flame did not blaze forth from the sacrifices.* This was considered an omen of the worst nature. On the contrary, when the flame broke out and consumed the sacrifice the omen was considered good. 1007) ἐπὶ σποδῷ. *On the ashes* sc. which were on the altar. Comp. O. T. 21. ἐπ' Ἰσμηνοῦ τε μαντεῖα σποδῷ. 1008) μυδῶσα κηκὶς μηρίων. *A clammy exudation from the thigh bones,* sc. which were being burnt in the sacrifice. Comp. below 1020. μηρίων φλόγα. ἐτήκετο. *Melted away.* 1009) κᾶτυφε κἀνέπτυε. *Smoked and sputtered up.* 1010) μετάρσιοι χολαὶ διεσπείροντο. *The gall vessels were thrown up and rent in pieces,* i.e. instead of consuming away. 1011) καὶ καταρρυεῖς μηροί. *And the thighs dropping down,* i.e. instead of keeping their place, where they were laid to be consumed. καλυπτῆς ἐξέκειντο πιμελῆς. *Were exposed outside of the fat laid over them.* καλυπτῆς. *Placed about them to cover them.* A Homeric use of the word. Comp. Il. ε'. 315. πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν. 1012) παιδὸς τοῦδ'. *My attendant.* Comp. 989. 1013) φθίνοντ'—μαντεύματα. *Failing indications of rites giving no sign.* ὀργίων. *Rites.* Comp. Trach. 765. ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο φλόξ αἱματηρά. *Æsch. Sept. c. Th. 180. φιλοθύτων δέ τοι πόλεος ὀργίων μνήστορες ἔστε μοι.* 1015) ταῦτα—νοσεῖ. *Is thus afflicted.* Comp. 743. τῆς σῆς ἐκ φρενός. *From your resolution.* 1016) ἡμῖν. *Ethical dative.* Comp. O. T. 2. ἐσχάrai παντελεῖς. *All our hearths.* 1017) πλήρεις—γόνου sc. εἰσί. *Are filled with food of birds and dogs, taken from the body of the unhappy Polynices.* With βορᾶς Οἰδίου γόνου comp. *Æsch. Ag. 1593. δαῖτα παιδείων κρεῶν.* Eur. Cycl. 409. ἐπεὶ δ' ἐταίρων τῶν ἐμῶν πλησθεὶς βορᾶς. With the double genitive οἰωνῶν βορᾶς γόνου comp. 1204. 1019) κᾶτ'—θυστάδας λιτάς. *Prayers offered at*

- καὶ τ' οὐ δέχονται θυστάδας λιτὰς ἔτι
θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
ἀνδροφθόρου βεβρωῶτες αἵματος λίπος.
ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·
ἐπεὶ δ' ἀμάρτη, κείνος οὐκ ἔτ' ἔστ' ἀνὴρ 1025
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκεῖται μὴδ' ἀκίνητος πέλει.
αὐθαδία τοι σκαιότητ' ὀφλίσκάνει.
ἀλλ' εἴκε τῷ θανόντι μὴδ' ὀλωλότα
κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν; 1030
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ἡδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.
Κρ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
τοξεύετ' ἀνδρὸς τοῦδε, κούδὲ μαντικῆς
ἄπρακτος ὑμῖν εἰμι, τῶν δ' ὑπαὶ γένους 1035

sacrifices. Comp. *Æsch.* Sept. c. Th. 269. Ἑλληνικὸν νόμισμα θυστάδος βοῆς. 1020) μηρίων φλόγα. Comp. 1008. 1021) οὐδ' ὄρνις. The last syllable of ὄρνις is here short, as in *Electr.* 149. fragm. Tyr. 578. τίς ὄρνις οὗτος ἐξέδρον χώραν ἔχων. *Eurip.* fragm. Polyid. 1. ὁ κύματ' οἰκῶν ὄρνις, ἡρμηνεύσεν ἄν. In *Aristophanes* the last syllable is always long. The tragic writers appear to follow the usage of *Homer*, who has ὄρνις with the last syllable short, *Hom. Il.* ω'. 219. εὐσήμους ἀπορροιβδεῖ βοάς. *Utters well-omened cries.* 1022) ἀνδροφθόρου. *Of a murdered man.* βεβρωῶτες. As if the plural ὄρνιθες had preceded. Comp. 1002. 1025) ἐπεὶ δ' ἀμάρτη. With the subjunctive after ἐπεὶ comp. *O. T.* 874. οὐκ ἔτ' ἔστ' ἀνὴρ ἄβουλος. *Does not continue to be, i.e. he does not continue to the end.* 1027) ἀκεῖται. *Seeks to remedy it.* 1028) σκαιότητ' ὀφλίσκάνει. *Incurs the charge of folly.* Comp. 470. 1029) εἴκε τῷ θανόντι. *Cease your anger against him.* 1030) τίς ἀλκὴ—ἐπικτανεῖν; *What courage is it to kill again the slain?* 1031) τὸ μανθάνειν δ' ἡδιστον εὖ λέγοντος sc. ἐστὶ. *To be instructed by one who speaks well.* εἰ κέρδος λέγοι. *Explaining εὖ. If he should speak that which is to your advantage.* 1033) ὥστε τοξόται σκοποῦ sc. τοξεύουσι. *As archers shoot at a mark.* 1034) τοξεύετ' ἀνδρὸς τοῦδε i.e. ἐμοῦ. Comp. *O. T.* 1018. *You shoot at me.* κούδὲ μαντικῆς ἀπρακτος. *Unpractised upon by divination.* With the genitive comp. 847. ὑμῖν. *By you.* 1035) τῶν δ' ὑπαὶ γένους i.e. ὑπαὶ γένους τούτων sc. τῶν μάντεων, to be understood from μαντικῆς. With τῶν for τούτων comp. *O. T.* 200. With the epic form ὑπαὶ comp. *Electr.* 711. 1419. *Eur.* *Electr.* 1186. *Æsch.* *Ag.* 892.

ἐξημπόλημαι κάκπεφόρτισμαι πάλαι.
 κερδαίνεται, ἐμπολάτε τὸν πρὸς Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσοῦν· τάφῳ δ' ἐκείνου οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον. εὖ γὰρ οἶδ' ὅτι
 θεοὺς μιάίνειν οὔτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὧ γεραιὲ Τειρεσία, βροτῶν 1045
 χοῖ πολλὰ δεινοὶ πτώματ' αἴσχυρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

Τε. φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

1036) ἐξημπόλημαι κάκπεφόρτισμαι. *I have been sold and betrayed*, i.e. *I have been deceived and imposed upon*. Words taken from commerce, and used here in the general meaning of *to be deceived or cheated*. Comp. below 1063. ὥς μὴ ἔμπολήσω ἴσθι τὴν ἐμὴν φρένα. Phil. 978. οἴμοι· πέπραμαι κάπολωλ'. 1037) κερδαίνεται ἐμπολάτε. *Gain, buy*. The meaning is: *carry on your traffic as much as you please in all other things, but you shall not cheat me so as to obtain burial for this man*. 1038) τὸν πρὸς Σάρδεων ἤλεκτρον. The masculine form is said to belong to later writers, comp. Dionys. Perieget. 317. τῶν δὲ παρὰ προχοῇσι, πεπηγότος ἐγγύθι πόντου, ἡδυφαῆς ἤλεκτρος ἀέξεται. By earlier writers the neuter form ἤλεκτρον appears to have been chiefly used. Herodotus uses the neuter: comp. iii. 115. ἀπ' ὅτεν τὸ ἤλεκτρον φοιτᾷ λόγος ἐστί. 1040) οὐδ' εἰ θέλουσι—θρόνους. Referring to what Teiresias had said 1016. οἱ Ζηνὸς αἰετοί. *The eagles of Jupiter*. Comp. Pind. Pyth. iv. 6. χρυσεῶν Διὸς ὀρνίχων πάρεδρος. The eagle was sacred to Jupiter, and attended on him to do his bidding. βορὰν φέρειν νιν i.e. ὥς βορὰν. Comp. 1017. 1042) οὐδ' ὥς—μὴ παρήσω sc. ὑμῖν. *Not even in that case will I suffer you*. With οὐ μὴ with the indicative future comp. O. C. 848. μίασμα τοῦτο τρέσας. *From fear of such a pollution*. 1044) θεοὺς μιάίνειν i.e. *Such a thing, even if it could happen, could not pollute the gods*. 1045) πίπτουσι δ'—τοῦ κέρδους χάριν. Creon intimates that Teiresias may have been bribed to utter these specious but unseemly arguments. 1046) χοῖ πολλὰ δεινοί. *Those who are very clever*. Comp. Phil. 254. ὦ πόλλ' ἐγὼ μοχθηρός. πίπτουσι πτώματ'. Cognate accusative. αἴσχυρᾱ. With reference to αἰσχροὺς 1047. καλῶς. *Speciously*. Comp. Eur. Hipp. 505. τὰσχρὰ δ' ἦν λέγης καλῶς. 1048) ἄρα φράζεται sc. τις. *Does any one consider?* With the middle voice comp. Aj. 1040. ὅπως κρύψεις τάφῳ φράζου τὸν ἄνδρα. Electr. 213.

- Κρ. τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;
 Τε. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050
 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. 1055
 Τε. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.
 Κρ. ἄρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;
 Τε. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.
 Κρ. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.
 Τε. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 1060
 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.

φράζου μὴ πόρσω φωνεῖν. *ib.* 383. πρὸς ταῦτα φράζου. 1049)
 πάγκοινων. *Of universal application.* 1050) κράτιστον *sc.*
 ἐστί. 1053) τὸν μάντιν. *Comp.* 992. καὶ σὺ τῷ μάντι πιθοῦ.
 1054) καὶ μὴν λέγεις *sc.* τὸν μάντιν κακῶς. *Yet surely you do this.*
 λέγων. *By saying.* 1055) τὸ μαντικὸν γὰρ—φιλάργυρον.
 I say so: *because.* Creon now expresses distinctly what he had
 hinted at in 1046. *Comp.* Eur. *Iph. A.* 520. τὸ μαντικὸν πᾶν σπέρμα
 φιλότιμον κακόν. That the art of foretelling was sometimes resorted
 to as a means of gain we see from Plato, *Repub.* p. 364. B.C.
 Arist. *Pax.* 1046. *seqq.* 1056) τὸ δὲ—φιλεῖ. *Well: if it be*
so, even those of royal descent are not exempt from this failing.
 τὸ ἐκ τυράννων *sc.* γένος. *Comp.* *Aj.* 1349. μὴ χαῖρ', Ἀτρεΐδῃ,
 κέρδεσιν τοῖς μὴ καλοῖς. 1057) ἄρ' οἶσθα—ἂν λέγῃς λέγων;
Do you know that what you may say, you say of those who are your
rulers? ἂν λέγῃς i.e. ἂν λέγῃς. 1058) οἶδ'—πόλιν. *I know*
well enough who you are: for it is by my means that you have
preserved this city. *Comp.* 994. 1162. With ἔχεις σώσας *comp.*
O. T. 577. 1059) τὰδικεῖν (τὸ ἀδικεῖν) φιλῶν. He repeats
 his charge that Teiresias is influenced by dishonest motives.
 1060) τὰκίνητα. *That which is undivulged.* *Comp.* *O. C.* 1526.
 ἂ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ. Herod. vi. 134. κινήσοντά τι
 τῶν ἀκινήτων. διὰ φρενῶν. *In my mind.* *Comp.* 639. διὰ στέρνων
 ἔχειν. 1061) κίνει. *Speak it out.* μόνον δὲ—λέγων. He again
 adverts to his charge of bribery. 1062) οὕτω—τὸ σὸν μέρος;
What! do I even appear to be now speaking with a view to gain, as
far as you are concerned? Is it possible that you think that for this
which I am now about to relate, I expect to gain anything from
you? With τὸ σὸν μέρος comp. O. T. 1509. *O. C.* 1366. Eur. *Rhes.*
 405. 1063) ὥς μὴ 'μπολήσων. *Know that you shall not*

Τε. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τροχοὺς ἀμιλλητῆρας ἡλίου τελῶν, 1065
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,
 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατῴκισας·
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν 1070
 ἀμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν 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

deceive me in anything which you may say. Comp. 1036. Creon is still suspicious. 1064) ἀλλ' εὖ γέ τοι κάτισθι. *Well, know of a surety.* μὴ—τελῶν i.e. τελέσων. *That you shall not accomplish,* i.e. see their accomplishment. πολλοὺς ἔτι τροχοὺς ἡλίου. *Many more revolutions of the sun,* i.e. not many days. 1065) ἀμιλλητῆρας. *Swift.* Comp. O. C. 1063. 1066) ἐν οἷσι—ἀντιδοὺς ἔσει. *Ere you shall have given.* The expression is equivalent to ἐν οὐ πολλοῖς τροχοῖς. τῶν σῶν ἐκ σπλάγχνων ἕνα. *One of your own offspring.* 1067) νεκρῶν ἀμοιβόν. *In return for Polynices and Antigone.* ἀντιδοὺς ἔσει. *Will have given.* Comp. O. T. 1146. οὐ σιωπήσας ἔσει; 1068) ἀνθ' ὧν. *Because.* ἔχεις βαλὼν. *You have cast.* Comp. O. T. 577. τῶν ἄνω. *One of those above,* i.e. of the living, sc. Antigone. 1069) ψυχὴν sc. αὐτῆς. 1070) ἔχεις δέ. *And are keeping.* τῶν κάτωθεν. *One of those below,* i.e. of the dead, sc. Polynices. With κάτωθεν for κάτω comp. 25. 521. θεῶν ἀμοιρον. *Shut out from communion with the gods,* i.e. the gods below, sc. by keeping him unburied. Comp. 25. 1071) ἀκτέριστον. *Not honoured with sepulchral rites.* Comp. O. C. 1410. ἀνόσιον. *Unhallowed,* i.e. as deprived of sacred rites. 1072) ὧν οὔτε σοὶ μέτεστιν. *Which things you have no right to do.* Comp. O. T. 630. 1073) βιάζονται τάδε. *They are forced in this,* sc. to retain Polynices in the upper regions. 1074) τούτων. *Because of these things.* Comp. 931. λωβητῆρες Ἑρινύες. *The destroying Furies.* With λωβητῆρες joined with a feminine noun comp. O. T. 81. ὑστεροφθόροι. Comp. Aesch. Ag. 58. ὑστερόποινον πέμπει παραβάσιν Ἑρινύν. 1075) λοχῶσι. *Lie in wait for you.* καὶ θεῶν, i.e. of the gods above, as opposed to Ἄιδου. 1076) ληφθῆναι sc. ὥστε ληφθῆναι. *So that you may be caught.* Comp. 64. ἀρχόμεσθ' ἐκ κρείσσονων, καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα. 1077) ἄθρησον. *Look.* Comp. Eur. Andr. 668. κάκείνο νῦν ἄθρησον.

λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
 αἰδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080
 ὅσων σπαράγματ' ἢ κύνες καθήγνισαν,
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σου, λυπεῖς γάρ, 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 γινῶ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν

κατηργυρωμένος. *Bribed.* 1078) φανεῖ—κωκύματα. *The delay of a short time shall shew (i.e. will bring to pass) to your house the wailings of men and women, i.e. universal lamentations.* 1079) αἰδρῶν γυναικῶν. With the omission of καὶ comp. O. C. 481. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ. Arist. Ran. 157. θιάσους εὐδαίμονας ἀνδρῶν γυναικῶν. 1080) ἐχθραὶ δὲ πᾶσαι συνταράσσονται. *For all cities are stirred into hostility.* ἐχθραὶ συνταράσσονται sc. ὥστε ἐχθραὶ εἶναι. Comp. 881. The meaning is: they who allow their citizens who have been slain in battle to lie unburied, and thus to pollute the cities of others, draw down upon themselves thereby the hostility of all those cities who are thus polluted. 1081) ὅσων (i.e. τοῖς ὅσων) σπαράγματ'. *Towards those whose torn carcasses, i.e. the torn carcasses of whose citizens.* Comp. 1198. κυνοσπάρακτον σῶμα Πολυνείκους. ἢ κύνες καθήγνισαν. *Either the dogs have buried.* Ironical. Comp. El. 1487. ἀλλ' ὡς τάχιστα κτείνει καὶ κτανὼν πρόθεσ ταφεῦσιν ὧν τόνδ' εἰκός ἐστι τυγχάνειν. Aesch. Sc. c. Th. 1020. οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν. Hom. Il. α'. 4. αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν οἰωνοῖσι τε πᾶσι. 1083) ἀνόσιον ὁσμὴν. *The unhallowed scent.* ἐστιοῦχον ἐς πόλιν. *To the hearths of the city.* Comp. Aesch. Pers. 511. ἐφ' ἐστιοῦχον γαίαν. Eurip. And. 283. ἔρημον ἐστιοῦχον αὐλάν. 1085) καρδίας τοξεύματα βέβαια. *Sure arrows aimed at the heart.* Comp. Aesch. Suppl. 466. ἤκουσα μακιστῆρα καρδίας λόγον. σου ἀφῆκα θυμῷ. *I have aimed at your mind.* With the dative comp. Eur. Hipp. 1324. ἀρὰς ἀφῆκας παιδί. 1086) τῶν—θάλπος. *The smart of which.* On τῶν for ὧν comp. O. T. 1055. With θάλπος comp. Trach. 1082. ἔθαλψεν ἄτης σπασμός. Aesch. Prom. V. 879. καὶ φρενοπληγεῖς μανίαι θάλπουσ'. οὐχ ὑπεκδραμεῖ. *Not escape.* 1087) ὦ παῖ, σὺ δ'. Addressing his attendant. Comp. O. T. 1096. 1088) τὸν θυμὸν—ἀφῇ. *Vent his anger.* ἐς νεωτέρους. *On younger men* sc. than I am. 1089) τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν. *To keep his tongue*

- 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 ταρασσομαι φρένας. 1095
 τό τ' εἰκαθεῖν γὰρ δεινόν· ἀντιστάντα δὲ
 ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.
 Χο. εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.
 Κρ. τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.
 Χο. ἔλθων κόρην μὲν ἐκ κατώρυχος στέγης 1100
 ἄνες· κτίσον 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

more quiet. 1090) ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. *Better than the thoughts which he has at present.* Mixture of two constructions: τὸν νοῦν ἀμείνω ἢ νῦν φέρει, and ἀμείνω τῶν φρενῶν ὧν νῦν φέρει. 1093) ἐκ μελαίνης. *Since the time when my hair has been changing from black to white, i.e. since I have been growing up from youth to age.* With ἐκ comp. O. T. 454. τυφλὸς ἐκ δεδορκότος. 1094) ἐς πόλιν. *In the city, i.e. in the hearing of the city.* Comp. 1247. ἐς πόλιν γόους. O. T. 93. ἐς πάντας αὔδα. El. 606. κήρυσσε μ' εἰς ἅπαντας. Ib. 642. σπείρη ματαίαν βάξιν ἐς πᾶσαν πόλιν. λακεῖν. *Has uttered.* 1095) ταρασσομαι φρένας. Comp. O. T. 153. ἐκτέταμαι φοβερὰν φρένα. 1096) τό τ' εἰκαθεῖν—ἀντιστάντα δὲ ἄτῃ πατάξαι θυμόν. *To yield is terrible: but by opposition to smite my soul with woe.* With τε and δὲ thus opposed comp. Trach. 333. ὥς σύ θ' οἱ θέλεις σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ. 1097) ἐν δεινῷ πάρα. *Presents itself as a sad alternative.* 1100) κατώρυχος στέγης. *Her subterranean abode.* κατώρυχος. Adjective. Comp. 774. 1101) τῷ προκειμένῳ. *For him who lies unburied, i.e. Polynices.* 1102) δοκεῖς παρειαθεῖν; sc. ταῦτα. *Do you think that I shall yield in this?* Comp. O. T. 651. With the aorist infinitive after δοκεῖν comp. El. 441. σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς. Eur. Iph. Aul. 462. οἴμαι γὰρ νῦν ἱκετεῦσαι τάδε. 1103) ὅσον γ'. *Yes; as soon as possible.* συντέμνουσι. *Cut short.* 1104) θεῶν βλάβαι. *The vengeance of the gods.* 1105) μόλις μὲν sc. δρῶ. μὲν referring to ἀνάγκη δ' 1106. καρδίας δ' ἐξίσταμαι τὸ δρᾶν. *My heart fails me to do it.* With τὸ δρᾶν comp. O. T. 1417.

- τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.
 Χο. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.
 Κρ. ὦδ' ὥς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὀπάονες
 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.
 Χο. πολυώνυμε, Καδμείας 1115
 νύμφας ἄγαλμα, καὶ Διὸς
 βαρυβρεμέτα γένος,
 κλυτὰν δὲ ἀμφέπει
 Ἰταλίαν, μέδεις δὲ παγ-
 κοίνοις Ἑλευσινίας 1120

- Aj. 114. Phil. 1252. πείθομαι τὸ δρᾶν. 1106) δυσμαχητέον.
We may not struggle to no purpose. 1107) ἐπ' ἄλλοισιν
 τρέπε, i.e. ἐπίτρεπε. *Devolve these things on others.* 1108)
 ὥς ἔχω. *As I am*, i.e. at once, without delay. Comp. Phil.
 819. ὦ γαῖα δέξαι θανάσιμόν μ' ὅπως ἔχω. Thucyd. iii. 30.
 ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μιτυλήνην ὥσπερ ἔχομεν. Xen. Anab. iv.
 1. 19. στείχοιμ' ἄν. Comp. O. T. 95. 1109) οἳ τ' ὄντες οἳ τ'
 ἀπόντες. *Both you that are present, and you that are away.* Comp.
 Electr. 305. τὰς οὔσας τέ μου καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 1110) εἰς ἐπόψιον τόπον. *To the spot which is visible from hence.*
 He points out the spot, visible from the place where he is speaking,
 where Antigone is immured. 1111) δόξα τῇδ' ἐπεστράφη.
My resolution has been thus changed. 1112) καὶ παρὼν
 ἐκλύσομαι sc. αὐτός. *Will myself deliver her.* 1113) δέδοικα
 μὴ ἢ. *I apprehend that it may be.* καθεστῶτας. *Established.* 1115)
 The Chorus implore Bacchus, the tutelar god of Thebes, to aid them
 in their present emergency. πολυώνυμε. *Worshipped under many*
names, as Διόνυσος, Βάκχος, Ἰάκχος, Εὔιος. This was the case with
 all the deities. Comp. Callimach. Hymn. Apoll. 68. seqq. ὦ πολλόν,
 πολλοὶ σε Βοηδρόμιον καλέουσι, πολλοὶ δὲ Κλάριον· (πάντη δέτοι οὔνομα
 πούλῳ) αὐτὰρ ἐγὼ Καρνείον. 1116) Καδμείας νύμφας. *Of the*
Cadmean bride sc. Semele, daughter of Cadmus, bride of Jupiter.
 ἄγαλμα. *The delight or glory*, i.e. the child. Comp. 704. Bacchus
 was the son of Jupiter and Semele daughter of Cadmus. 1118)
 ἀμφέπει. *Hast under thy protection, takest charge of.* Comp.
 Electr. 651. δόμους Ἀτρεΐδων σκήπτρά τ' ἀμφέπειν τάδε. Hom. Π.
 ω'. 804. ὥς οἷγ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο. 1119)
 Ἰταλίαν. Alluding particularly to the southern part of it, which was
 celebrated for its wines. 1120) παγκοίνοις. *Public*: where

Δηοῦς ἐν κόλποις, Βακχεῦ, βακχᾶν
 ὁ ματρόπολιν Θήβαν
 ναιετῶν παρ' ὑγρῶν
 Ἴσμηνοῦ ρείθρων, ἀγρίου τ'
 ἐπὶ σπορᾷ δράκοντος· 1125
 σὲ δ' ὑπὲρ διλόφου πέτρας
 στέροψ ὅπως λιγνύς, ἐν-
 θα Κωρύκiai Νύμφαι
 στείχουσι Βακχίδες,
 Κασταλίας τε νᾶμα. καί 1130
 σε Νυσαίων ὀρέων
 κισσήρεις ὄχθαι, χλωρά τ' ἄκτα
 πολυστάφυλος πέμπει
 ἀβρότων ἐπέων 1135
 εὐαζόντων Θηβαίας
 ἐπισκοποῦντ' ἀγυιάς·
 τὰν ἔκπαγλα τιμᾶς
 στροφή β'.

many resort. Ἐλευσινίας Δηοῦς. *The Eleusinian Ceres*. Ceres was worshipped along with Bacchus in the Eleusinian Mysteries. Δηοῦς. A name of Ceres. Comp. Eur. Suppl. 290. σεμναῖσι Δηοῦς ἐσχάrais παρημένῃ. With the quantity of the short ι in Ἐλευσινίας comp. Hom. Hymn. Cer. 105. τὴν δὲ ἴδον Κελεοῖο Ἐλευσινίδαο θύγατραι. κόλποις. *Plains*. 1121) βακχᾶν ματρόπολιν. Comp. O. T. 212. 1123) παρ' ὑγρῶν Ἴσμηνοῦ ρείθρων. *Besides*. With this meaning of παρὰ with the genitive comp. 966. 1125) ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος. Comp. O. C. 1534. 1126) ὑπὲρ διλόφου πέτρας. *The two-peaked rock* sc. of Parnassus. Bacchus is thus described Eur. Bacch. 306. ἔτ' αὐτὸν ὄψει κατὰ Δελφίσι πετραις πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. Comp. O. T. 213. 1128) στέροψ λιγνύς. *The blinding smoke*, sc. from the torches. λιγνύς. The last syllable short as in κλιτὺν 1145. Κωρύκiai Νύμφαι Βακχίδες. *The Corycian nymphs of Bacchus*. So called from a cave on Mount Parnassus, called Κωρυκίς πέτρα or Κωρύκιον ἄντρον. Comp. Aesch. Eum. 22. σέβω δὲ Νύμφας ἐνθα Κωρυκίς πέτρα, κοίλῃ, φίλορνις, δαιμόνων ἀναστροφή. Eur. Bacch. 559. κορυφαῖς Κωρυκίαις. Herod. viii. 36. αὐτέων οἱ μὲν πλείστοι ἀνέβησαν ἐς τοῦ Παρηησσοῦ τὰς κορυφάς, καὶ ἐς τὸ Κωρύκιον ἄντρον ἀνηνείκοντο. Comp. Strab. ix. 417. A. 1130) Κασταλίας νᾶμα. A fountain on Parnassus. 1131) Νυσαίων. i.e. Nysa in Euboea, where Bacchus was worshipped. That this Nysa is intended is evident, because in 1145. Bacchus is invited to come ὑπὲρ στονόεντα πορθμὸν on his way to Thebes. 1135) ἀβρότων ἐπέων εὐαζόντων i.e. calling out εὐοῖ εὐοῖ. ἐπέων, *words*, is put for those who utter them. 1138) τὰν

ὑπὲρ πασᾶν πόλεων
 ματρὶ σὺν κεραυνία· 1140
 καὶ νῦν, ὥς βιαίως
 ἔχεται πάνδαμος * * πόλις ἐπὶ νόσου,
 μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
 ὑπὲρ κλιτύν, ἣ στονόεντα πορθμόν. 1145
 ἰὼ πῦρ πνεόντων ἀντιστροφή β'.
 χοράγ' ἄστρων, νυχίων
 φθεγμάτων ἐπίσκοπε,
 παῖ Ζηνὸς γένεθλον,
 προφάνηθ' ὦ Ναξίαις σαῖς ἅμα περιπόλοις 1150
 Θυίαισιν, αἳ σε μαινόμεναι πάννυχοι
 χορεύουσι, τὸν ταμίαν Ἰακχον.

i. e. Θήβαν. To be understood from Θηβαίας preceding. ἔκπαγλα. *Exceedingly*. Comp. O. C. 716. ἔκπαγλ' ἄλῃα χερσὶ παραπτομένα πλάτα θρώσκει. 1140) κεραυνία. *Killed by a thunderbolt*. Alluding to the fate of Semele. Comp. Eur. Bacch. 6. ὁρῶ δὲ μητρὸς μνήμα τῆς κεραυνίας. 1142) ἔχεται ἐπὶ νόσου. *Is suffering a disease*. Comp. 996. 1144) μολεῖν. Infinitive for imperative. Comp. O. T. 462. O. C. 481. 490. 1145) κλιτύν. The last syllable short. Comp. 1128. Trach. 271. Eur. Hipp. 227. 1147) χοράγ' ἄστρων. The heavens appearing to whirl in the excitement of the dance. νυχίων φθεγμάτων. The nocturnal cries used in the orgies of Bacchus. 1150) Ναξίαις. Of Naxos, where Bacchus was worshipped. 1151) σε—χορεύουσι. *Celebrate thee in the dance*. Comp. O. T. 1093. καὶ χορεύεσθαι πρὸς ἡμῶν. Pind. Isthm. i. 7. τὸν ἀκείρεκόναν Φοῖβον χορεύων. 1152) τὸν ταμίαν Ἰακχον. Bacchus, *regulator of the dance*.

O thou of many names, glory of the Cadmeian bride, and offspring of the loud thundering Jupiter, who hast under thy care the noble Italy, and who rulest in the well-frequented plains of the Eleusinian Ceres, O Bacchus, thou who dwellest in Thebes, mother city of the Bacchantes, besides the watery streams of Ismenus, and upon the crop of the cruel dragon—Thee, too, upon the two-peaked hill the blinding smoke beholds, where the Corycian Bacchanalian nymphs tread; and the fountain of Castalia, and the ivied slopes of the Nysean mountains and its green bank with many grapes send thee, whilst Bacchic songs resound in immortal strains, to be the protector of the Theban streets. Her thou honourest exceedingly above all cities, along with thy thunder-stricken mother: and now, when the whole city is lying under a violent disease, come with purifying foot over the ridge of Parnassus, or over the resounding channel. O thou leader of the dance of the fiery stars, thou that presidest over the nightly cries, child born of Jove, appear with thy Naxian attendant Bacchantes, which madly throughout the night celebrate thee with the dance, their ruler Iacchus.

ΑΓΓΕΛΟΣ.

Κάδμου πάροιχοι καὶ δόμων Ἀμφίωνος, 1155
οὐκ ἔσθ' ὅποιον στάντ' ἂν αἰθρώπου βίον
οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεὶ·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. 1160
Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβὼν τε χώρας παντελῇ μοναρχίαν
εὐθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς 1165
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῆ

1155) Κάδμου πάροιχοι i.e. Κάδμου δόμων πάροιχοι. Comp. O. T. 417. O. C. 1399. *Inhabitants of the house of Cadmus*, i.e. Thebes. Ἀμφίωνος. A former king of Thebes, who was said to have built its walls. Hom. Odys. λ'. 261. Ἀμφιονά τε Ζηθόν τε, οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο. Hence Cadmus and Amphion are often named together. Comp. Seneca, Herc. Fur. 268. *Cadmea proles, civitasque Amphionis*. 1156) οὐκ ἔσθ' ὅποιον στάντ' ἂν—αἰνέσαιμι. *There is no life of men which I would either praise as standing, or would blame sc. as fallen*. Comp. O. T. 50. στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον. 1157) οὔτε μεμψαίμην sc. ἂν, to be supplied from ἂν in the preceding clause. Comp. Electr. 800. O. T. 937. O. C. 927. πεσόντα is to be supplied with μεμψαίμην from the preceding στάντα. 1158) καταρρέπει. *Overthrows*. 1160) μάντις τῶν καθεστώτων. *No one can foretell anything of existing events*, i.e. what existing events shall be. 1161) ὡς ἐμοί. *In my opinion*. Comp. Aj. 395. ἔρεβος ὧ φαεινότατον, ὡς ἐμοί. Eur. Ion. 1519. τὸ γένος οὐδὲν μεμπτόν, ὡς ἡμῖν, τόδε. 1162) σώσας μὲν ἐχθρῶν. *As having saved from its enemies*. Comp. 1058. With the construction σώσας μὲν—λαβὼν τε εὐθυνε comp. 1279. 1164) εὐθυνε sc. τὴν χώραν. 1165) ἀφεῖται. *Are lost*. 1166) τὰς ἡδονὰς ὅταν προδῶσιν. *When they have lost the joys of life*. οὐ τίθημι. *I do not reckon*. 1167) τοῦτον. *As if ἄνθρωπος had preceded*. 1168) ζῆ. Imperative of ζάω. τύραννον σχῆμ'. *Royal dignity*. With τύραννος as an adjective comp. O. T. 588. τύραννα δρᾶν. Eur. Hel. 478. 1169) ἀπῆ τούτων. *Is absent from these things*. τὸ χαίρειν. *Happi-*

- τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
Χο. τί δ' αὖ τόδ' ἄχθος βασιλέων ἤκεις 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 χερός;
Αγ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.
Χο. ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας.
Αγ. ὡς ὦδ' ἐχόντων τᾶλλα βουλευεῖν πάρα.
Χο. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
ἦτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

ness. 1170) καπνοῦ σκιᾶς οὐκ ἂν πριαίμην ἀνδρὶ. A proverbial expression. *I would not buy them for a man at the price of the shadow of smoke*, i.e. the most worthless of all things. With καπνοῦ σκιᾶς comp. Aesch. Ag. 839. εἶδωλον σκιᾶς. Phil. 946. νεκρόν, ἢ καπνοῦ σκιάν, εἶδωλον ἄλλως. ἀνδρὶ. *For a man*, i.e. if he were to ask me. With the dative after πριαίμην comp. Arist. Ach. 812. πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε. Ran. 1229. ἐγὼ πρίωμαι τῷδε; 1171) πρὸς τὴν ἡδονήν. *In comparison with pleasure*. Comp. Fragm. Creusæ, καὶ πρὸς τὰ χρήματα Θνητοῖσι τᾶλλα δεύτερα. Eurip. ap. Stob. 90. p. 505. οὐδὲν ἡγέμενα πρὸς τὰ χρήματα. 1172) ἄχθος. *Calamity*. βασιλέων. Creon. Plural for singular. Comp. 60. ψῆφον τυράννων ἢ κράτη παρέξιμεν; φέρων. *Bringing news of*. Comp. Aj. 789. ὡς ἤκει φέρων Αἴαντος ἡμῖν πρᾶξιν ἢν ἤλγησ' ἐγώ. Comp. Eur. Phoen. 1072. Hec. 663. 1173) τεθνᾶσιν. Hæmon and Antigone. οἱ δὲ ζῶντες sc. Creon. αἴτιοι θανεῖν. *The cause of their death*. 1174) τίς φονεύει; *Who is the murderer?* τίς ὁ κείμενος; *Who the slain?* 1175) αὐτόχειρ αἰμάσσεται. *He is killed by his own hand*. Comp. 1315. 1176) πότερα πατρώας—χερός. The Chorus must be supposed to have not attended to the exact import of the concluding words of the messenger. With πρὸς referring to πατρώας as well as οἰκείας comp. O. T. 734. 1177) πατρὶ μηνίσας. *Enraged at his father*. With the dative comp. 633. πατρὶ λυσσαίνων πάρει; φόνου. *On account of the death of Antigone*. With the genitive comp. O. T. 48. 1178) τοῦπος—ὀρθὸν ἤνυσας. *How true was the prediction which thou didst utter!* With ἤνυσας in this sense comp. O. T. 156. With the article in τοῦπος comp. O. T. 526. Electr. 1500. Aj. 1121. 1179) ὡς ὦδ' ἐχόντων τᾶλλα βουλευεῖν πάρα. *As these things are as I say, you may now consider what is to be done as regards the rest*. Comp. Aj. 981. ὡς ὦδ' ἐχόντων—πάρα στενάζειν. πάρα i.e. πάρεστι. 1180) ὁμοῦ. *Near*. 1182) κλύουσα παιδός. *Hearing about her son*. Comp.

ΕΤΡΥΔΙΚΗ.

- ὦ πάντες ἄστοί, 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' ὠτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος αὖθις εἶπατε· 1190
 κακῶν γὰρ οὐκ ἄπειρος οὔσ' ἀκούσομαι.
 Αγ. ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,
 κοῦδεν παρήσω τῆς ἀληθείας ἔπος.
 τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
 ψεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' αἰεί. 1195
 ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμην πόσει
 πεδίου ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
 καὶ τὸν μέν, αἰτήσαντες ἐνοδίαν θεὸν

O. C. 307. κλύων σου δεῦρ' ἀφίξεται ταχύς. Phil. 426. οἶν ἐγὼ ἤκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν. 1183) τῶν λόγων. *These words, sc. this report, which the messenger has now brought.* 1184) πρὸς ἔξοδον στείχουσα. *As I was coming to the palace door.* Παλλάδος θεᾶς—προσήγορος. *That I might address Pallas by prayers.* A double genitive combined, sc. Παλλάδος προσήγορος and εὐγμάτων προσήγορος. We must suppose that an altar to Minerva was placed in front of the palace. 1186) καὶ τυγχάνω τε—καὶ με βάλλει. *I was just opening the bars of the door, when the sound assails me.* Comp. O. T. 718. ἀνασπαστοῦ. *Unbolted.* Prolepsis. Comp. 881. Appian iv. 78. τὰς πύλας οὐ δυναμένους ἔτι ἀνασπάσαι χωρὶς ἀνασπαστηρῶν γενομένων. 1187) φθόγγος οἰκείου κακοῦ. Comp. 1249. πένθος οἰκείον. 1188) βάλλει δι' ὠτων. *Strikes through my ears.* Comp. O. T. 1386. τῆς ἀκουούσης πηγῆς δι' ὠτων. Eur. Rhes. 294. 566. ὑπτία κλίνομαι πρὸς δμωαῖσι. *I fall back against my servants.* 1190) αὖθις. *A second time.* 1192) παρὼν. *As one who was present.* Comp. Aesch. Pers. 266. παρὼν—φράσαιμ' ἂν οἱ' ἐπορσύνθη κακά. 1194) μαλθάσσοιμ' ἂν ὦν ψεῦσται φανούμεθ'; *Why should I soothe you by telling you of that wherein I shall be seen to be false?* 1195) ὀρθόν. *Is a right thing.* ἀλήθεια i.e. ἡ ἀλήθεια. Comp. Eur. Phoen. 922. 1196) ἐγὼ δέ. δέ takes up the sentence begun at 1192., and which had been interrupted by the parenthesis. *Well, as I was saying, I.* ποδαγός. With this form as used by the Attics comp. Ἀθάνα, δαρός, κυναγός, λοχαγός, ξιναγός, ὀπαδός. 1199) ἐνοδίαν θεόν. *The*

| | |
|---|------|
| Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν, | 1200 |
| λούσαντες ἄγνόν λουτρόν, ἐν νεοσπάσιν | |
| θαλλοῖς δ' δὴ λέλειπτο συγκατήθομεν, | |
| καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς | |
| χώσαντες αὖθις πρὸς λιθόστρωτον κόρης | |
| νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. | 1205 |
| φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων | |
| κλύει τις ἀκτέριστον ἀμφὶ παστάδα, | |
| καὶ δεσπότη Κρέοντι σημαίνει μολών· | |
| τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς | |
| ἔρποντι μάλλον ἄσσον, οἰμῶξας δ' ἔπος | 1210 |
| ἴησι δυσθρήνητον, ὦ τάλας ἐγώ, | |
| ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην | |
| κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν | |

goddess of the ways, i.e. Proserpine, so called because she was worshipped at the cross roads. Comp. Eur. Hel. 570. Ion, 1048. She is now thus addressed because Polynices lay in the road unburied. 1200) Πλούτωνά τ'. These deities are thus addressed together El. 110. ὀργὰς εὐμενεῖς κατασχεθεῖν. *To control their anger and be propitious*. Comp. Eur. Troad. 53. ἐπήνεσ' ὀργὰς ἡπίους. 1201) λούσαντες ἄγνόν λουτρόν. Cognate accusative. ἐν νεοσπάσιν θαλλοῖς. *With newly plucked boughs*. 1202) δ' δὴ λέλειπτο. *That at least which was left of him*. λέλειπτο. The augment is omitted, as it sometimes is with the pluperfect by Attic writers. 1203) ὀρθόκρανον. *Lofty*. οἰκείας χθονός. *Of his native soil*. 1204) αὖθις. *After this*. πρὸς λιθόστρωτον κόρης νυμφεῖον Ἄιδου. *To the maiden's stony bridal chamber of death*. With the genitive κόρης added after νυμφεῖον Ἄιδου comp. Phil. 489. Trach. 1191. Æsch. Ag. 1242. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν. With νυμφεῖον Ἄιδου comp. 654. μέθες τὴν παῖδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί. 816. Ἀχέροντι νυμφεύσω. 1206) φωνῆς—ὀρθίων κωκυμάτων. *A sound of loud wailings*. 1207) ἀκτέριστον παστάδα. *Unhallowed chamber*, i.e. tomb not consecrated by the accustomed sacred rites. With παστάδα, i.e. *bridal chamber*, comp. 947. ἐν τυμβήρει θαλάμῳ κατεζεύχθη. With ἀκτέριστος comp. O. C. 1410. 1209) τῷ—περιβαίνει. *Fall on his ear*. ἀθλίας ἄσημα βοῆς. *The indistinct accents of a mournful cry*. With ἄσημα βοῆς comp. 1265. O. T. 261. 1210) μάλλον ἄσσον. *Nearer*. With this double form of the comparative comp. Eur. Hipp. 485. Electr. 222. Hec. 377. Æsch. Sept. c. Th. 673. 1212) ἄρ' εἰμὶ μάντις; *Did I not foresee what has happened?* ἄρ'—ἔρπω; *Am I not going?* With ἄρ' as equivalent to *am I not?* comp. O. T. 823. δυστυχεστάτην κέλευθον ἔρπω. Cognate accusative. Comp. Aj. 287. 1213) τῶν παρελθουσῶν. Comp. O. C. 1397.

παιδός με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
 ἴτ' ἄσπον ὠκεῖς, καὶ παραστάντες τάφῳ 1215
 ἀθήσαθ', ἄρμον χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνήμ', ἣ θεοῖσι κλέπτομαι.
 τάδ' ἐξ ἀθύμου δεσπότης κελεύσασιν
 ἡθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
 βρόχῳ μιτώδει σινδόνης καθημμένην,
 τὸν δ' ἀμφὶ μέσση περιπετὴ προσκείμενον,
 εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
 ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας ἔσω
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ·
 ὦ τλήμον, οἷον ἔργον εἴργασαι· τίνα
 νοῦν ἔσχεις; ἐν τῷ ξυμφορᾷ διεφθάρης;

οὔτε ταῖς παρελθούσαις ὁδοῖς ξυνήδομαι σοι νῦν τ' ἴθ' ὡς τάχος πάλιν.
 1214) με σαίνει. *Flatters me*, i.e. with the hope that he is still
 alive. Comp. O. C. 320. Aesch. Choeph. 194. Suppl. 279. Eur. Ion,
 605. Rhes. 55. Pers. 97. 1216) ἄρμον χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον. *Penetrating into the stony covering
 of the tomb, exactly at its mouth.* ἄρμος. *The covering of the cave
 or tomb, made of stones pulled together and fitted close.* They
 were directed to penetrate the stone work just where the opening
 into the cave was, that they might more easily see what was
 within. 1217) στόμιον. *Entrance or mouth.* 1218)
 συνήμ'. *I hear.* θεοῖσι κλέπτομαι. *Am deceived by the gods.* With
 the dative comp. τῷ χρόνῳ κεκλέμεθα. 1035. Aj. 970. 1219)
 ἐξ ἀθύμου δεσπότης κελεύσασιν. *By the commands of our
 master.* With ἐξ ἀθύμου comp. 95. ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσ-
 βουλίαν. 1220) λοισθίῳ τυμβεύματι. *At the farthest end
 of the tomb.* 1221) τὴν μὲν. *Antigone.* κρεμαστὴν αὐχένος.
Hanging by the neck. With the genitive comp. Pind. Nem. i. 66.
 δοιοὺς αὐχένων μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας. 1222)
 βρόχῳ μιτώδει. *A well-woven halter of fine linen.* With μιτώδης
 comp. Eur. Iph. T. 817. ὕφηναι καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.
 καθημμένην. *Fastened.* Comp. Eur. Hipp. 779. Hel. 136. 1223)
 τὸν δ'. Hæmon. ἀμφὶ μέσση περιπετὴ. *Clasping her round the
 middle.* μέσση. With this form comp. 1236. ὅσσα for ὅσα
 Phil. 509. προσκείμενον. *Closely pressed against her.* 1224)
 εὐνῆς τῆς κάτω. *His bride now below the earth, i.e. dead.* Comp.
 Eur. Andr. 907. ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις; 1225)
 λέχος. *Intended marriage.* Comp. 573. 1229) τίνα νοῦν
 ἔσχεις; *What purpose had you?* ἐν τῷ ξυμφορᾷ i.e. ἐν τίνι ξυμ-

- ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
 πτύσας προσώπῳ κοῦδεν ἀντειπὼν ξίφους
 ἔλκει διπλοῦς κνώδοντας· ἐκ δ' ὀρμωμένου
 πατρὸς φυγαῖσιν ἤμπλακ'· εἴθ' ὁ δύσμορος
 αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεῖς 1235
 ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
 ἀγκῶν' ἔτ' ἔμφρων παρθένω προσπτύσσεται·
 καὶ φυσιῶν ὀξείαν ἐκβάλλει πνοήν
 λευκῇ παρειᾷ φοινίου σταλάγματος.
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240
 τέλη λαχὼν δέλαιος εἰν Ἄιδου δόμοις,
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
 ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
 Χο. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
 φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245
 Αγ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,

φορᾶς; *By what misfortune?* i.e. by what madness? Comp. O. T. 1174. Eur. Hel. 1195. 1232) πτύσας προσώπῳ. *Expressing abhorrence with his looks.* Comp. 653. 1233) διπλοῦς κνώδοντας. *His two-edged sword.* Comp. ἄμφηκες ξίφος Aj. 286. ἐκ δ' ὀρμωμένου by tmesis for ἐξορμωμένου. Comp. 427. ἐκ δ' ἀρὰς κακὰς ἡράτο. 1234) ἤμπλακ'. *Missed him.* 1235) αὐτῷ χολωθείς. *Enraged at himself* sc. for having missed his father. ὥσπερ εἶχ'. *Just as he was*, i.e. immediately. Comp. 1108. ἐπενταθεῖς. *Throwing himself upon it with all his force.* 1236) ἤρεισε—μέσσον. *Drove it up to the middle.* With μέσσον comp. 1223. ἔγχος. *His sword.* Comp. Aj. 95. 287. Trach. 1014. ἐς δ' ὑγρὸν ἀγκῶνα sc. τῆς παρθένου. *He clings to her, falling upon her weak, nerveless arm.* 1238) φυσιῶν. *Gasping.* ὀξείαν ἐκβάλλει πνοήν φοινίου σταλάγματος. Comp. Aesch. Ag. 1389. κακφυσιῶν ὀξείαν αἵματος σφαγὴν βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου. 1239) λευκῇ. *White* i.e. bloodless cheek. 1240) νεκρὸς περὶ νεκρῷ. With the change of quantity comp. Phil. 827. ὕπν' ὀδύνας ἀδαῆς, ὕπνε δ' ἀλγέων. El. 320. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πρᾶστων μέγα. καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὄκνῳ. τὰ νυμφικὰ τέλη. *Their marriage rites.* 1241) εἰν Ἄιδου. The Homeric form of εἰν. It seems to have been used after the analogy of the Homeric phrase εἰν Ἀἰδαο δόμοισι Il. ψ'. 19. 103. 1242) ἐν ἀνθρώποισι. To be joined with μέγιστον. *The greatest which men can experience.* 1243) πρόσκειται. *Cleaves to a man.* 1244) τί τοῦτ' ἂν εἰκάσειας; *What can you suppose this to be?* 1245) φρούδη. *Is gone*, sc. ἐστί. Comp. O. T. 92. ἐσθλὸν ἢ κακόν i.e. *Anything whatever.* 1246) καὐτὸς τεθάμβηκ'. *And*

- ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
οὐκ ἀξιώσιν, ἀλλ' ὑπὸ στέγῃς ἔσω
δμῳαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν. 1250
- Χο. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χὴ μάτην πολλὴ βοή.
Αγ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις. 1255
καὶ τῆς ἄγαν γὰρ ἐστὶ που σιγῆς βάρος.
- Χο. καὶ μὲν ὅδ' ἄναξ αὐτὸς ἐφίηκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἀμαρτῶν. 1260
- Κρ. ἰὼ φρενῶν δυσφρόνων ἀμαρτήματα 1261 στροφή α'.

I myself am astonished. ἐλπίσιν βόσκομαι. *I indulge the hope.*
Comp. Eur. Bacch. 617. Phoen. 396. 1247) ἐς πόλιν γόους.
Comp. Aj. 850. ἢ που τάλαινα, τήνδ' ὅταν κλύη φάτιν, ἥσει μέγαν
κωκυτὸν ἐν πάσῃ πόλει. With ἐς πόλιν comp. 1094. O. T. 93.
With γόους a verb is to be supplied from στένειν in 1249.
1248) ὑπὸ στέγῃς. Indoors. ἔσω i.e. ἐνδον. Comp. 491. 1249)
δμῳαῖς προθήσειν. Will order or give charge to her servants.
οἰκεῖον. Of a private, i.e. not public, nature. 1250) γνώμης
ἄπειρος sc. ἐστὶ. Without judgment. 1251) ἐμοὶ δ' οὖν. To
me however. ἢ ἄγαν σιγὴ. Too great silence. βαρὺ δοκεῖ προσεῖναι.
Appears to be something serious. With προσεῖναι comp. 720.
1252) χὴ μάτην πολλὴ βοή. And a great outcry without a cause.
1253) μή τι—καλύπτει. Whether she is not concealing some sup-
pressed intention. Comp. with the indicative after μή Aj. 278.
δέδοικα μὴ 'κ θεοῦ πληγὴ τις ἦκει. Eur. Phoen. 93. ἐπισχές, ὡς ἂν
προὔξερευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται. The
indicative in this case expresses a greater degree of certainty than
the subjunctive. The indicative supposes that the thing feared
probably is; the subjunctive only the fear lest it may be. 1254)
καρδίᾳ θυμουμένη. Comp. Hom. Il. ω'. 584. μὴ ὁ μὲν ἀχνομένη
κραδίῃ χόλον οὐκ ἐρύσαιτο. 1255) δόμους παραστείχοντες.
Going into the house. Comp. O. T. 1241. παρήλθ' ἔσω θυρῶνος.
Eur. Hipp. 108. παρελθόντες δόμους. εὖ γὰρ οὖν λέγεις. For
indeed you speak well. Comp. 1251. 1256) καὶ τῆς ἄγαν—
βάρος. For indeed there is no doubt in too great silence something
serious. που. Doubtless. 1257) ὅδ'—ἐφίηκει. Is coming hither.
1258) μνημ' ἐπίσημον. A notable evidence of sorrow. διὰ χειρὸς
ἔχων. Carrying in his hand. Comp. 916. 1259) οὐκ ἀλλοτρίαν
ἄτην. Not the consequence of another's crime. 1261) φρενῶν

- στερεὰ θανατόεντ'.
 ὦ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίου.
 ὦμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
 ἰὼ παῖ, νέος νέφ ξὺν μόρφῳ,
 αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.
 Χο. οἴμ' ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. 1270
 Κρ. οἴμοι,
 ἔχω μαθὼν δειλαιος· ἐν δ' ἐμῷ κάρᾳ
 θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 οἴμοι λακπάτητον ἀντρέπων χαράν. 1275
 φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,

δυσφρόνων. Comp. 587. 1262) στερεὰ θανατόεντ'. *Obstinate and fatal.* στερεὰ referring to the inexorable will of Creon. 1263) ὦ—βλέποντες. *O ye who see.* He addresses the Chorus. κτανόντας. Alluding to himself. θανόντας. Antigone and Hæmon. 1265) ὦμοι—βουλευμάτων. *Alas for the unhappy issues of my counsels!* Comp. 1209. 1266) νέφ. *Early.* With νέος νέφ comp. O. T. 479. 1268) ἀπελύθης. *Have been released* sc. from life. Comp. 1314. 1269) δυσβουλίαις. Comp. 1265. 1270) οἴμ' ὡς i.e. οἴμοι ὡς. Comp. 320. τὴν δίκην ἰδεῖν. *To have seen, i.e. perceived, what was just.* 1272) ἔχω μαθὼν. *I know it, having thus learnt it.* ἐν δ' ἐμῷ κάρᾳ—ἔπαισε. *Smote me on my head.* Comp. 1345. εἰσήλατο. 1273) τότε. *At that time, i.e. when I was thus misguided.* ἄρα. *As it now appears.* μέγα βάρος ἔχων. *Pressing upon me with a grievous weight.* 1274) ἐν δ'. *And also.* Comp. O. T. 27. ἔσεισεν ἀγρίαις ὁδοῖς. *Shook me after a cruel manner.* 1275) λακπάτητον ἀντρέπων sc. ὥστε λακπάτητον εἶναι. *Overthrowing and treading under foot.* Comp. 881. ἀντρέπων i.e. ἀνατρέπων. Comp. ἄμβασις O. C. 1070. ἄμμιγα Trach. 838. ἀμπνοὰς Aj. 416. ἀντέλλουσα Æsch. S. c. Th. 535. ἀμπίρας Eur. Rhes. 514. ἀμπτυχὰς Ion, 1445. χαράν i.e. *my former joy.* 1276) φεῦ φεῦ, ὦ πόνοι. With the second φεῦ lengthened with the hiatus comp. Æsch. Ag. 1125. ἂ ἂ ἰδοὺ ἰδοὺ ἄπεχε τῆς βοός. 1277) ὦ δέσποθ'. A messenger from the palace now comes in. ἔχων τε καὶ κεκτημένος. *Having and being possessed of.* A legal term. Comp.

- τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἦκων καὶ τάχ' ὄψεσθαι κακά. 1280
- Κρ. τί δ' ἐστὶν αὖ; κάκιον ἢ κακῶν ἔτι;
- Εξ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
 δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
- Κρ. ἰὼ ἰὼ δυσκάθατος Ἄιδου λιμὴν, ἀντιστροφή α'.
 τί μ' ἄρα τί μ' ὀλέκεις; 1285
 ὦ κακάγγελτά μοι
 προπέμψας ἄχην, τίνα θροεῖς λόγον;
 αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
 τί φῆς, τίνα λέγεις νέον μοι λόγον,
 αἰαῖ αἰαῖ, 1290
 σφάγιον ἐπ' ὀλέθρῳ
 γυναικεῖον ἀμφικεῖσθαι μόρον;
- Εξ. ὁρᾶν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.

Plat. Cratyl. 393. B. κέκτηται καὶ ἔχει αὐτό. Andocid. de Myst. p. 10. τὴν δὲ οὐσίαν ἔσχον καὶ ἐκέκτηντο. The construction commences as if he were going to say τὰ μὲν φέρων, τὰ δ' ἐν δόμοις ὀψόμενος ἦκεις, for which is then substituted the clause ἔοικας ἦκων ὄψεσθαι. Comp. 1162. With πρὸ χειρῶν comp. Eur. Troad. 1207. καὶ μὴν πρὸ χειρῶν φέρουσι. Electr. 1115. πρόχειρον ἄχθος. 1278) τὰ μὲν τάδε. Pointing to the dead body of Hæmon. τὰ δ'. And other woes. Comp. O. T. 1229. τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακά. 1281) τί δ' ἐστὶν αὖ; What else is there? κάκιον ἢ κακῶν ἔτι; Is there anything yet worse than the evils we have already? Comp. Æsch. Ag. 864. κακοῦ κάκιον ἄλλο πῆμα. 1282) παμμήτωρ. In every sense a mother, sc. as not only having borne him, but as having also died with him. 1283) ἄρτι νεοτόμοισι. Newly inflicted. Comp. Aj. 898. Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς κείται. 1284) ἰὼ δυσκάθατος—λιμὴν. O haven of death, hard to be cleared, i.e. always filled by the death first of one and then another. Ἄιδου λιμὴν. A harbour or receptacle where the dead are received. 1285) τί μ' ἄρα τί μ' ὀλέκεις; These and the following words are addressed to the messenger. 1287) προπέμψας. Having brought. Comp. Electr. 1155. φήμας λάθρα προῦπεμπες. 1288) ἐπεξεργάσω. You have slain afresh one who is already dead. Comp. 1029. μηδ' ὀλωλότα κέντει· τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν; 1292) σφάγιον—μόρον. That the death of my wife, γυναικεῖον μόρον, is added as a fresh murder to murder, sc. to murder already committed. With ἐπ' ὀλέθρῳ comp. Eur. Iph. T. 197. Orest. 1579. Andr. 396. 475. 1293) οὐ γὰρ ἐν μυχοῖς ἔτι. The palace doors are now thrown open, and the dead body of Eurydice is exhibited to the spectators.

- Κρ. οἴμοι,
κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας· 1295
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χεῖρεσσιν ἄρτίως τέκνον,
τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ φεῦ μάτερ ἄθλια, φεῦ τέκνον. 1300
- Εξ. ἡ δ' ὀξύθηκτος ἦδε βωμία πέριξ
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος,
αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ. 1305
- Κρ. αἰαῖ, αἰαῖ, 1300
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δειλαιοσ ἐγώ, αἰαῖ, 1310
δειλαία δὲ συγκέκραμαι δῦα.

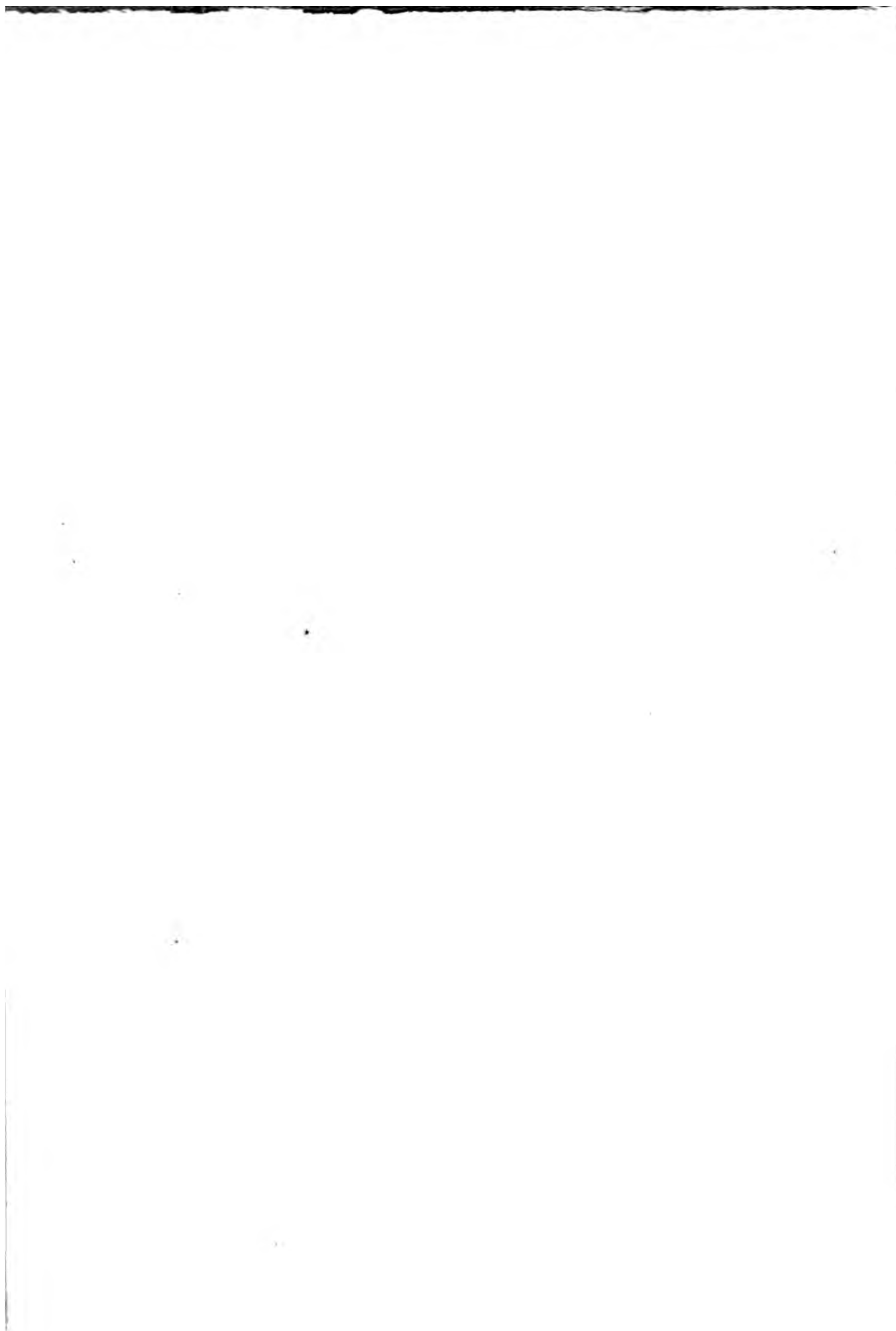
1295) τόδ'—βλέπω. *Here I see.* 1297) χεῖρεσσι. With this form of the dative comp. 976. Eur. Alc. 756. ποτήρα δ' ἐν χεῖρεσσιν κίσσινον λαβών. 1299) τὸν δ'. *And another.* Comp. O. T. 1229. νεκρόν sc. of Eurydice. 1301) ἡ δ' ὀξύθηκτος *And she being goaded by passion.* With ὀξύθηκτος comp. Eur. Hipp. 689. Aesch. S. c. Th. 715. ἦδε. Comp. σέ τ' αὖ τάνδ' 1340. βωμία πέριξ. *At the altar, clasping it around.* By the altar is here meant the domestic altar within the house, whither Eurydice had rushed when she heard the messenger's report. 1302) λύει κελαινὰ βλέφαρα. *Relaxes, i.e. in death, her darkening eyelids:* sc. darkening in death. With λύει comp. Aesch. Pers. 913. 1303) τοῦ πρὶν θανόντος Μεγαρέως. Of Megareus, her son, who had devoted himself to death, at the suggestion of Teiresias, for the safety of his country, as recorded by Eur. Phoen. 913. seqq. This son is called by Euripides Menoœceus. Aeschylus speaks of Megareus, a son of Creon, Sept. c. Th. 474. Μεγαρέως Κρέοντος σπέρμα, τοῦ σπαρτῶν γένους. κλεινὸν λέχος. The bed which he, being of noble descent, left that he might be an offering for his country's good. κλεινὸν refers to the noble descent of Megareus, who might, if he had lived, have had royal offspring. 1304) αὐθις δέ. *And next.* Comp. 1204. τοῦδε sc. τὸ λέχος. Comp. 1225. 1305) ἐφυμνήσασα. *Imprecating upon.* 1307) ἀνέπταν φόβῳ. With ἀνέπταν, used to express any strong emotion, comp. Aj. 693. περιχαρὲς δ' ἀνεπτάμαν. Eur. Suppl. 89. φόβος μ' ἀναπτεροῖ. ἀνταίαν sc. πληγὴν. *Aimed direct.* Comp. El. 196. ὅτε οἱ παγχάλκων ἀνταία γενύων ὠρμάθη πλαγά. Eur. Andr. 844. With the accusative after ἔπαισεν comp. El. 1415. παῖσον εἰ σθένεις διπλῆν. Aesch. Ag. 1343. πέπληγμαι καιρίαν πληγὴν. Ib. 1345. δευτέραν πεπληγμένος. 1311) συγκέκραμαι. *Am involved in.* Comp.

- 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.
- Κρ. ὦμοι, μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν 1320
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1325
 ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδῶν,
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.
- Χο. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.
- Κρ. ἴτω ἴτω, 1330
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν
 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὕπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω.
- Χο. μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ

Aj. 895. οἷκτω τῷδε συγκεκραμένην. 1312) τῶνδε κακείνων. *Of this murder and of that*, sc. both that of Hæmon and of Megareus, as just related. 1313) ἐπεσκήπτου. *You were accused.* 1314) ποίῳ δὲ καπελύσατ'; *Well, and in what manner?* ἀπελύσατο. *Put an end to her life.* Comp. 1268. ἐν φοναῖς. *Murderously.* Comp. 1003. 1315) αὐτόχειρ. *With her own hand.* Comp. 1175. ὅπως. *When.* 1317) ἐπ' ἄλλον βροτῶν ἀρμόσει. *Will apply to another*, i.e. will be applicable to another. Comp. O. T. 902. El. 1293. ἐξ ἐμᾶς αἰτίας. *Instead of my being blamed.* With ἐξ comp. 1093. 1320) φάμ' ἔτυμον. *I say the truth.* 1321) ὅτι τάχος. *As quickly as possible.* Comp. ὅτι τάχιστα O. T. 1340. 1325) οὐκ ὄντα μᾶλλον ἢ μηδένα. *No more existing than nobody*, i.e. utterly undone. Comp. O. T. 1019. O. C. 918. 1326) κέρδη παραινεῖς. *You advise what is good.* 1327) βράχιστα—κακά. *Present evils are best when they are shortest*, i.e. the sooner they are ended the better. Comp. O. T. 1368. κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός. Aj. 634. κρείσσων γὰρ Αἰδᾶ κεύθων ὁ νοσῶν μάταν. τὰν ποσὶ. Comp. O. T. 130. 1328) ἴτω, ἴτω, φανήτω ὁ ὕπατος μόρων ἐμῶν κάλλιστα ἄγων ἐμοὶ τερμίαν ἀμέραν. *Let the end of my destiny come, bringing to me most happily the final day* sc. of my life. 1334) μέλλοντα sc. ἐστί. *This is of the future.* τῶν προκειμένων τι. *That which is present*, sc. the necessity of burying

- πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335
- Κρ. ἀλλ' ὦν ἐρώμεν, ταῦτα συγκατευξάμην.
- Χο. μὴ νῦν προσεύχου μηδέν· ὥς πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ.
- Κρ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών, ἀντιστροφή γ'.
ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κάκτανον, 1340
σέ τ' αὖ τάνδ'. ὦμοι μέλεος, οὐδ' ἔχω
ὅπα πρὸς πότερον ἴδω· πάντα γὰρ
λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
ποτμος δυσκόμιστος εἰσήλατο.
- Χο. πολλῶ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γῆρα τὸ φρονεῖν ἐδίδαξαν.

the bodies of Hæmon and Eurydice. 1335) τῶνδ' sc. τῶν
μελλόντων. ὅτοισι, i.e. τούτοις οἷς, sc. the gods. Comp. Æsch.
Choeph. 780. μέλει θεοῖσιν ὥνπερ ἂν μέλη πέρι. 1336) ὦν
ἐρώμεν—συγκατευξάμην. *That which I desire I have at the
same time prayed for.* With the change from the plural to
the singular comp. 1194. τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
ψεῦσται φανούμεθ'; 1339) ἄγοιτ' ἄν. In an imperative
sense. μάταιον ἄνδρα. *Misguided* i.e. *himself*. 1341) σέ
τ' αὖ τάνδ'. *And you too whom I see here*, sc. Eurydice. Comp.
1301. 1342) ὅπα πρὸς πότερον ἴδω. *To which of the two
to look*, i.e. whether to look at Hæmon or Eurydice. 1344)
πάντα τὰν χεροῖν. *All that I have about me.* λέχρια. *Is fallen*.
1345) τὰ δ'. *And besides.* Comp. O. T. 1229. ἐπὶ κρατὶ μοι—
εἰσήλατο. *A heavy fate has fallen on my head.* Comp. O. T. 263.
νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη.





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