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THE

OEDIPUS REX

OF

SOPHOCLES

FROM THE TEXT OF W. DINDORF

WITH NOTES BY

WILLIAM BASIL JONES, M.A.

Archdeacon and Prebendary of York
Formerly Fellow and Tutor of University College.

Oxford

AT THE CLARENDON PRESS

M. DCCCLXVII
ADVERTISEMENT.

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

ΟΙΔΙΠΟΥΣ. ΙΟΚΑΣΤΗ.
ΙΕΡΕΥΣ. ΑΓΓΕΛΟΣ.
ΚΡΕΩΝ. ΘΕΡΑΠΩΝ Δαίων.
ΧΟΡΟΣ γερόντων Θηβαίων. ΕΞΑΓΓΕΛΟΣ.
ΤΕΙΡΕΣΙΑΣ
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΤΣ.

Ω ΤΕΚΝΑ, Κάδμου τού πάλαι νέα τροφῆ, τίνας ποθ' ἔδρας τάσθε μοι θοᾷς εἰκτηρίους κλάδουσιν ἐξεστεμένους; πόλεις δ' ὁμοὶ μὲν θυμαμάτων γέμει, ὁμοὶ δὲ παῖάνων τε καὶ στεναγμάτων' ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα, ἄλλων ἀκούειν αὐτὸς δὲ ἐλήλυθα, ὁ πᾶσι κλευνὸς Οἰδίπος καλούμενος. ἀλλ', ὁ γεραιε, φράζ', ἔπει πρέπων ἔφυς πρὸ τῶνθε φωνεῖν, τίνι τρόπῳ καθέστατε, δείκταις ἡ στέρξαντες; ὡς θέλοντος ἄν ἐμοὶ προσαρκεῖν πᾶν δυσάλγητος γὰρ ἄν εἰπν τοιῶνθε μὴ οὐ κατοικτείρων ἔδραν.

ΙΕΡΕΤΣ.

ἀλλ', ὁ κρατῶν Οἰδίπος χώρας ἐμῆς, ὁρὰς μὲν ἡμᾶς ἡλίκοι προσήμεθα βωμοῖς τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν πτέσθαι ἐσθενοτες, οἱ δὲ σῶν γῆρα βαρεῖς ἱερῆς, ἔγω μὲν Ζηνὸς, οἱ δ' ἐπ' ἱδέων λεκτοί' τὸ δ' ἄλλο φῦλον ἐξεστεμένου
ΣΟΦΟΚΛΕΟΥΣ

ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς
ναοῖς ἐπ᾽ Ἰσμηνοῦ τε μαντελὰ σποδῷ.
πόλις γὰρ, ὡσπερ καυτὸς εἰσορᾶς, ἄγαν
ἡδη σαλεύει κἀκακοφίσαι κάρα
βυθῶν ἐτ᾿ οὐκ οἶα τε φοινίου σάλου,
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονίος,
φθίνουσα δ᾽ ἄγελαις βουνόμοις, τόκοισι τε
ἀγόνοις γυναικῶν ἐν δ᾽ ὁ πυρφόρος θεὸς
σκῆψας ἔλαινε, λομὸς ἔχθιστος, πόλιν,
ὐφ᾽ οὗ κενοῦται δῶμα Καδμεῖον μέλας δ᾽
"Αἰδής στεναγμοῖς καὶ γόοις πλούτιζεται.
θεοίσι μὲν νυν οὐκ ἱσομεθένων σ᾽ ἐγὼ
οὐδ᾽ οίδε παῖδες ἐξόμεσθ᾽ ἐφέστοι,
ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
κρίνοντες ἐν τε δαιμόνων συνάλλαγις·
ὅς γ᾽ ἔξέλυσας ἀστυ Καδμεῖον μολὼν
σκληρᾶς άοιδοῦ δασμὸν δυν παρεῖχομεν,
καὶ ταῦθ᾽ ὑφ᾽ ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ᾽ ἐκδιδαχθεὶς, ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ᾽ ἡμῖν ὀρθῶσαι βίου·
νῦν τ᾽, ὡς κράτιστον πᾶσιν Οἰδίπου κάρα,
ἰκετεύμεν σε πάντες οίδε προστροφοὶ
ἀλκῆν τιν᾽ εὑρέων ἡμῖν, εἰτε τοῦ θεῶν
φήμην ἀκούσας εἴτ᾽ ἀπ᾽ ἀνδρὸς οἰσθά του·
ὥς τοῖσιν ἐμπελοῦσι καὶ τὰς Ἐμφοράς
ζώσαι ὀρᾷ μάλιστα τῶν βουλευμάτων.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

ιθ’, ὃ βροτῶν ἄριστ’, ἀνόρθωσον πόλινι·
ιθ’, εὐλαβήθην’. ὡς σὲ νῦν μὲν ἠδὲ γῆ
σωτῆρα κλήξει τῆς πάρος προθυμίας·
ἀρχῆς ὅ ὅ τῆς σῆς μηδαμῶς μεμνόμεθα
στάντες τ’ ἔσ ὁρθὸν καὶ πεσόντες ὑστερον,
ἀλλ’ ἀσφαλείᾳ τήν’ ἀνόρθωσον πόλιν.
ὅρμηθι γὰρ καὶ τὴν τὸτ’ αἰσθή τόκην
παρέσχες ἡμῖν, καὶ ταῦτα ἵσον γενόν.
ὡς εἴπερ ἀρξεῖς τήσδε γῆς, ὡσπερ κρατεῖς,
ἐὼν ἀνδράσιν κάλλιον ἡ κενῆς κρατεῖν·
ὡς οὐδὲν ἐστὶν οὕτε πύργος οὕτε ναὺς
ἐρημὸς ἀνδρῶν μὴ ἐνοικούντων ἔσω.

ΟΙ. ὃ παῖδες οἰκτροί, γυναῖκα κοῦκ ἄριστα μοι
προσῆλθεθ’ ἰμεροῦντες. εὐ γὰρ οἶδ’ ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ
οὐκ ἐστὶν ύμῶν ὅστις ἔξ ἦσον νοσεῖ.
τὸ μὲν γὰρ ύμῶν ἀλγος εἰς ἑκεῖ ἐρχεται
μόνον καθ’ αὐτόν, κοὐδέν’ ἄλλον, ἡ ὡ’ ἐμῆ
ψυχῆς πόλιν τε κάμὲ καὶ σ’ ὅμοι στένει.
ὡστ’ οὖχ ὑπνῷ γ’ εὑδοντά μ’ ἐξεγειρετε,
ἀλλ’ ἵστα ἄνθρωπος ἡμῶν μὲ ἀκρόςωστα δῆ,
πολλὰς δ’ ὄδυσε ἐλθοῦντα φρουτίδος πλάνων.
ἡν δ’ εὖ σκοπῶν ἄναισκον ἠσιων μόνην,
ταῦτα ἐπραξα’ παῖδα γὰρ Μενοικέως
Κρέον’, ἐμαυτοῦ γαμβρόν, ἐσ τὰ Πυθικά
ἐπεμψα Φοίβου δώμαθ’, ὡς πῦθοιθ’ ὁ τι
δρῶν ἡ τί φωνῶν τήνδε ῥυσαλήν πόλιν.
καὶ μ’ ἵμαρ ἡδὴ ἐξεμπερθοῦμεν χρόνῳ
λυπεῖ τί πράσσει τοῦ γὰρ εἰκότος πέρα
ἀπεστὶ πλεῖῳ τοῦ καθήκουτος χρόνου.
ὀταν δ’ ἵκηται, τηνικαύτ’ ἐγὼ κακὸς
μὴ δρῶν ἂν εἶην πάνθ’ ὅσ’ ἂν δηλοὶ θεός.
IE. ἀλλ’ ἐς καλὸν σὺ τ’ εἰπας οἶδε τ’ ἀρτίως
Κρέοντα προσστελχοῦτα σημαίνοντι μοι.
OI. ὄναξ’ Ἀπολλοῦν, εἰ γὰρ ἐν τύχῃ γέ τῷ
σωτηρί βαίνη λαμπρὸς ὡσπερ ὅμοιοι.
IE. ἀλλ’ εἰκάσαι μὲν, ἦδος’ οὐ γὰρ ἂν κάρα
πολυστεφῆς ὅδ’ εἰρπε παγκάρπου δάφνης.
OI. τάχ’ εἰσόμεθα’ ἐξήμετρος γὰρ ὡς κλύειν.
ἀναξ, ἐμὸν κῆδενμα, παὶ Μενοικέως,
tίν’ ἡμῖν ἥκεις τοῦ θεοῦ φήμην φέρων;
ΚΡΕΩΝ.
ἐσθλήν’ λέγω γὰρ καὶ τὰ δύσφορ’, εἰ τόχοι
καὶ ὅρθον ἑξελθόντα, πάντ’ ἂν εὐπρεῖν.
OI. ἔστιν δὲ ποίον τοῦτο; οὕτε γὰρ θρασὺς
οὕτ’ οὐν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.
ΚΡ. εἰ τῶνδε χρῆκεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἐσώ.
OI. ἐς πάντας οὕδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
ΚΡ. λέγομι’ ἂν οἶ’ ἥκουσα τοῦ θεοῦ πάρα.
ἀνωγεν ἡμᾶς Φοίβος ἐμφανῶς ἄναξ
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

μίασμα χώρας, ὡς τεθραμμένου χθονί
ἐν τῇ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.
ΟΙ. πολ' καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
ΚΡ. ἄνδρηλατούντας, ἡ φόνῳ φόνου πάλιν
λύουτας, ὡς τόδ' αἶμα χειμάζουν πάλιν.
ΟΙ. πολοῦ γὰρ ἄνδρος τήνδε μηνύει τόχην;
ΚΡ. ἢν ἡμῖν, ἄναξ, Λάιός ποθ' ἡγεμῶν
γῆς τήσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πάλιν.
ΟΙ. ἔξωθ' ἀκοῦὼν· οὐ γὰρ εἰσεῖδον γέ πω.
ΚΡ. τούτου θανόντων νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοίνας χειρὶ τιμωρεῖν τινά.
ΟΙ. οἷ ὁ ἐστὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἐχνὸς παλαιὰς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇ' ἐφασκε γῇ. τὸ δὲ ξητούμενον
ἀλωτόν, ἐκφεύγει δὲ ταμελούμενον.
ΟΙ. πότερα ὁ ἐν οἰκοῖς, ἦ'ν ἄγροις ὁ Λάιος,
ἡ γῆς ἐπ' ἄλλης τῳδε συμπλήτει φόνῳ;
ΚΡ. θεορῶς, ὡς ἐφασκεν, ἐκδημᾶν, πάλιν
πρὸς οἰκον οὐκέθ' ἤκεθ', ὡς ἀπεστάλη.
ΟΙ. οὖν ἀγγελός τις οὖν δ' συμπράκτωρ ὁδοῦ
κατεἰδ', ὅτου τις ἐκμαθῶν ἔχρήσατ' ἄν;
ΚΡ. θυσίασκουσι γὰρ, πλὴν εἰς τις, ὡς φόβῳ φυγὼν
ὡς εἰς πλὴν ἐν ὑπεῖν εἰς' εἰδώς φράσαι.
ΟΙ. τὸ ποιῶν; ἐν γὰρ πόλι', ἄν εἴσευροι μαθεῖν,
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. ἀρστᾶς ἐφασκε συντυχόντας οὐ μᾶ.
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ΣΩΦΟΚΛΕΟΥΣ

ἀγοραίσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς
ναοῖς ἐπ’ Ἰσμηνοῦ τε μαυτελά σποδῷ.
πόλις γὰρ, ὡσπερ καύσις εἰσορᾶς, ἂγαν
ηδὴ σαλεύει κάνακουφίσαι κάρα
βυθῶν ἔτ’ οὐχ οίκα τε φοινίου σάλον,
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς,
φθίνουσα δ’ ἀγέλαισ βουνόμοις, τόκοισ’ τε
ἀγόνοις γυναικῶν’ ἐν δ’ ὁ πυρφόρος θεὸς
σκήψας ἔλαυνε, λομὸς ἤχθιστος, πόλιν,
ὑφ’ οὐ κενοῦται δῶμα Καμέειον’ μέλας δ’

"Ἄιδης στεναγμοῖς καὶ γόοις πλούτιζεται.
θεοῖσι μὲν νυν οὐκ ἱσούμενον ο’ ἐγὼ
οὐδ’ οἶδε πάϊδεσ εξόμεσθ’ ἐφέστοι,
ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
κρύοντες ἐν τε δαιμόνων συναλλαγάς
δ’ ς γ’ ἐξέλυσας ἀστυ Καμεῖον μολὼν
σκληρᾶς ἀοιδῆς δασμῶν ὅν παρέχομεν,
καὶ ταῦθ’ υφ’ ἡμῶν οὐδὲν ἐξείδος πλέον
οὐδ’ ἐκδίδαχθελ’ ἀλλὰ προσθήκη θεοῦ
λέγει νομίζει θ’ ἡμῖν ὀρθῶσαι βίον’
νῦν τ’, ὡς κράτιστον πᾶσιν Οἰλίπον κάρα,
ἰκετεύομέν σε πάντες οἴδε πρόστροποι
ἀλκήν τιν’ εὐρεῖν ἡμῖν, εἴη τοῦ θεῶν
φήμην ἀκούσας εἰτ’ ἀπ’ ἀνδρῶς οἰσθά του’
ὡς τούπων ἐμπελάρσοι καὶ τὰς χυμφοράς
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων."
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ιθ', ὁ βροτῶν ἀριστ', ἀνόρθωσον πόλιν'.
ιθ', εὐλαβήθητο'. ὦς σὲ νῦν μὲν ἡδέ'γη
σωτῆρα κλήξει τῆς πάροις προθυμᾶς:
ἀρχής δὲ τὴς σής ἡθάμως μεμνώμεθα
στάντες τ' ἐς ὅρθον καὶ πεσόντες ὑστερον,
ἀλλ' ἀσφαλείᾳ τήν ἀνόρθωσον πόλιν.
ὁρνιθί γὰρ καὶ τὴν τότ' αἰσθής τύχην
παρέσχες ἡμῖν, καὶ ταῦτά ἵνα γενοῦ.
ὡς εἰπερ ἄρεις τῆς δε γῆς, ὥσπερ κρατεῖς,
ἐὰν ἀνδράσων κάλλιον ἥ κενής κρατεῖν;
ὡς οὐδὲν ἔστων ὅτε πύργος οὐτε ναῦς
ἔρημος ἄνδρῶν μὴ ξυνοικούντων ἔσω.

ΟΙ. ὁ παιδες οἰκτροῖ, γυναῖκα κακῆς ἀγνωτᾶ μοι
προσήλθες' ἡμέροιτε. εὖ γὰρ οἷοι ὅτι
νοσεῖτε πᾶντες, καὶ νοσοῦντες, ὡς ἐγὼ
οὐκ ἔστων ὑμῶν ὅστε ἡ ἵνα νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἐν' ἔρχεται
μόνον καθ' αὐτόν, κούδεν' ἄλλοι, ἥ' ἐμῇ
ψυχῇ πόλιν τε κάμε καὶ σ' ὑμῶν στένει.
ἀρτ' οὐχ ὑπνυφ γ' εὐθοῦτα μ' ἐξεγειρέτε.
ἀλλ' ἵστε πολλὰ μὲν με λακρύσατο δη,
pολλὰς δ' ὄδοις ἔλθοντα φροντίδος πλάνοις.
ἡν δ' εὖ σκοπῶν ἤμαρσκον ἱσσου μόνην,
ταύτην ἔπραξα' παιδα γὰρ Μενοκέως
Κρέον', ἐμαυτοῦ γαμβρὸν, ἐς τὰ Πνυκάκ
ἐπεμψα Φοβίου δώμαθ', ὡς πῦθοισ' ὁ τι
δραν ἡ τι φωνῶν τήνδε ῥυσαλίην πόλιν.
καὶ μ’ ἤμαρ ἤδη ἔσμεντομενον χρόνον
λυπεῖ τι πράσσει τοῦ γὰρ εἰκότος πέρα
ἀπεστὶ πλεῖω τοῦ καθήκοντος χρόνου.
ὅταν δ’ ἤκητα, τηνικαῦτ’ ἐγὼ κακὸς
μὴ δραν ἂν εἴην πάνθ’ ὅσ’ ἂν δηλοῖ θεὸς.
IΕ. ἀλλ’ ἐσ καλὸν σὺ τ’ εἶπας οἴδε τ’ ἀρτίως
Κρέουτα προσπελέχουτα σημαίνουσι μοι.
ΟΙ. δῶναξ’ Ἀπολλοῦ, εἰ γὰρ ἐν τούχῃ γέ τῷ
σωτῆρι βαῖν λαμπρὸς ὄσπερ ὄμματι.
IΕ. ἀλλ’ εἰκάσαι μὲν, ἥδως’ οὖ γὰρ ἂν κάρα
πολυστεφης ὄδ’ εἴρπε παγκάρπον δάφνης.
ΟΙ. τάξ’ εἰσόμεσθα’ ἔσμεντος γὰρ ὡς κλύειν.
ἄναξ, ἐμὸν κῆδευμα, παῖ Μενοϊκέως,
τὼν ἥμιν ἥκεις τοῦ θεοῦ φήμην ἄρων;
ΚΡΕΩΝ.
ἔσθλην’ λέγω γὰρ καὶ τὰ δύσφορ’, εἰ τούχοι
κατ’ ὀρθῶν ἔξελθοντα, πάντ’ ἂν εὐτυχεῖν.
ΟΙ. ἕστιν δὲ ποίον τούπος; οὕτε γὰρ θρασὺς
οὕτ’ οὖν προδείκας εἰμὶ τῷ γε νῦν λόγῳ.
ΚΡ.εἰ τῶνδε χρῆκεις πλεισιαζότων κλύειν,
ἔτομοσ εἰπεῖν, εἴτε καὶ στείχεω ἐσοῦ.
ΟΙ. ἐσ πάντας αὕτα. τῶνδε γὰρ πλέουν φέρω
τὸ πένθος ἡ καὶ τῆς ἐμῆς ψυχῆς πέρι.
ΚΡ.λέγομ’ ἂν ο’ ἡκουσά τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

μίασμα χώρας, ὃς τεθραμμένον χθονὶ
ἐν τῇ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.
ΟI. πολῶ καθαρμῷ; τὸς ὁ τρόπος τῆς ξυμφορᾶς;
ΚP. ἀνδρηλατοῦντας, ἡ φόνῳ φόνου πάλιν
λύντας, ὡς τὸν' αἷμα χειμάζον πόλιν.
ΟI. πολοῦ γὰρ ἄνδρος τήνει μηνύει τύχῃ;
ΚP. ἦν ἡμῖν, ὅμαξ, Λαῖός ποθ' ἡγεμῶν
γῆς τήσδε, πρὶν σὲ τῆν' ἀπενθύνειν πόλιν.
ΟI. ἐξοι' ἄκοινω οὐ γὰρ εἰσεἶδόν γέ πώ.
ΚP. τούτου θανόντως νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοῖς τε χειρὶ τιμωρεῖν τινά.
ΟI. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τὸν' εὑρεθήσεται
ἐχνὸς παλαιὰς δυστέκμαρτον υἱὰς;
ΚP. ἐν τῇ' ἔφασκε γῆ. τὸ δὲ ξητούμενον
ἀλωτόν, ἐκφεύγει δὲ ταμελούμενον.
ΟI. πότερα δ' ἐν οἶκοις, ἢ 'ν ἄγροῖς ὁ Λαῖος,
ἢ γῆς ἐπ' ἄλλης τῶδε συμπλάτει φόνῳ;
ΚP. θεωρῶς, ὡς ἔφασκεν, ἐκδημῶν, πάλι
πρὸς οἰκὸν οὐκέθ' ίκεθ', ὡς ἀσπασάμην.
ΟI. οὐδ' ἄγγελός τις οὐδ' εὑρέθημεν ὅδοι
κατεῖδ', ὅτου τοις χιμαθῶν ἐχρήσατ' ἄν;
ΚP. θυήσκουσι γὰρ, πλὴν εἰς τῖς, δὲ φόβῳ φύγῳ
ὅν ἐπέ πλὴν ἐν οὐδὲν εἰς' εἰδ' ἡ νασάμεν.
ΟI. τὸ ποιοῦ; ἐν γὰρ πόλι' ἄν ἐξευροῦ μαθεῖν,
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδοις.
ΚP. ἑρτάσ ἔφασκε συντυχόντας οὐ μῇ.
ρώμη κτανεῖν νιν, ἀλλὰ σὺν πλῆθει χερῶν.
ΟΙ. πῶς οὖν ὁ ληστής, εἰ τι μὴ ἔστω ἄργυρῳ
ἐπράσετε ἐνθέντι, ἐς τὸν ἄν τόλμης ἐβῆ ῃ
ΚΡ. δοκοῦντα ταύτι ἢν Λαυὸν δ' ὀλωλότος
οὕδεσ ἄρωγὸς ἐν κακοῖς ἑγίγνετο.
ΟΙ. κακὸν δὲ ποίων ἐμποδῶν τυραννίδος
οὕτω πεσοῦσις εἰργε τοὐτ' ἐξειδέναι;
ΚΡ. ἡ ποικιλώδος Σφιγξ το πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τάφανη προσήγετο.
ΟΙ. ἀλλ' εὖ ύπαρξῆς αὐθίς αὐτ' ἐγὼ φανῷ
ἐπαξίωσ γὰρ Φοῖβος, ἄξιως δὲ σὺ
πρὸ τοῦ θανόντος τήν ἐθεσθ' ἐπιστροφήν
ὡστ' ἐνδίκως δύεσθε κάμε σύμμαχον.
γὰρ τῇ δε τιμωροῦντα τῷ θεῷ θ' ἐμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὐτοῦ, τούτ' ἀποσκεδῶ μύσος.
οὕτως γὰρ ἢν ἐκείνον ὁ κτανὼν τάχ' ἂν
κάμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλου.
κεῖνῳ προσαρκῶν οὖν ἐμαυτὸν ὅφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ιστασθε, τοῦτο ἄραντες ἱκτήρας κλάδουσ,
ἀλλος δὲ Κάδμου λαὸν ὡς ἀθροίζετο,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς
οὐν τῷ θεῷ φανοῦμεθ', ἢ πεπτωκότες.
ΙΕ. ὡς παῖδες, ἱστάμεθα· τῶν δὲ γὰρ χάριν
καὶ δεῦρ' ἐβημεν ὡς δὲ ἔξαγγέλλεται.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

Φοῖβος δ' ὁ πέμψας τάσδε μαντελας ἀμα
σωτήρ θ' ἵκοιτο καὶ νόσου πανοτήριος.

ΧΟΡΟΣ.

ὡς Δίως ἀδυνατες φάτι, τις ποτε τᾶς πολυχρύσου
Πυθώνος ἀγλαίας ἔβας
Θήβας; ἐκτέταμαι φοβεράν φρένα, δείματι πάλλων,
iηε Δάλιε Παιάν,
ἀμφὶ σοι ἀζόμενος τι μοι ἢ νέον,
ἡ περιτελλομέναις ὄραις πάλιν ἐξανύσεις χρέος.
eἰπὲ μοι, ὡς χρυσέως τεκνον Ἐλπίδος, ἄμβροτε Φάμα.
πρῶτα σε κεκλόμενος, θύγατερ Δίως, ἄμβροτ’ Ἀθάνα, 159
γαίασχόν τ’ ἀδελφεῖν
’Ἀρτεμιν, ὡ κυκλόειν’ ἄγορας θρόνον εὐκλεά θάσσει,
καὶ Φοῖβον ἐκαθόλου, ἵω
τρισομὶ ἀλεξίμωροι προφάνητε μοι,
eἰ ποτε καὶ προτέρας ἄτας ὑπερορνημένας πόλει 165
ἡμύσατ’ ἐκτοπίαν φλόγα πῆματος, ἐλθεῖτε καὶ νῦν.
ὁ πόποι, ἀνάρθημα γὰρ φέρω
[ἔγχος
πῆματ’ νοσεῖ δὲ μοι πρόπας στόλος, σοῦ’ ἐνὶ φροντίδος
φ’ τις ἀλέξεται. ὀστὲ γὰρ ἔκγονα
κλυτὰς χθονὸς αὔζεται ὀστὲ τόκως
ιῆλων καμάτων ἀνέχονυι γυναῖκες’ 171
ἀλλον δ’ ἄν ἄλλῳς προσίδοις ἀπερ εὐπτέρου ὄρμων
κρείσσον ἀμαμακέτου πυρὸς ὄρμενον
ἀκτὰν πρὸς ἐσπέρου θεοῦ.’

151.-158. = 159.-165.       167.-178. = 179.-189.
ΣΩΦΟΚΛΕΟΥΣ

ὅων πόλις ἀνάριθμος ὀλλυται·

τηλέα δὲ γένεθλα πρὸς πέδωθι θαναταφόρα κεῖται ἀνυόλκτως·

ἐν δὲ ἀλοχοί πολιαὶ τρεῖς ματέρες

ἀκτὰν παρὰ βόμιον ἀλλοθεν ἄλλοιν

λυγρῶν πόνων ἱκετῆρες ἐπιστενάχουσιν.

παιῶν δὲ λάμπει στουνόεσσά τε γῆρος ὄμαλός

ὅων ὑπερ, ὁ χρυσέα θύγατερ Δίος,

ἐνώπια πέμψου ἄλκαν·

"Αρεά τε τὸν μαλερὸν, δεῖ νῦν ἀχαλκος ἀσπίδων

φλέγει με περιβόατον, ἀντιάζω

παλασυνον ἰαμημα νωτίσαι πάτρας

ἀπουρον, εἰς ἐς μέγαν

θαλαμον Ἀμφιτρίτας

εἰς ἐς τὸν ἀπόζενον ὄρμων

Θρήκιον κλύδωνα·

τέλει γὰρ εἶ τι νῦς ἀφῇ,

τοῦτ' ἐπὶ ἡμαρ ἔρχεται·

τοῦτον, ὁ τὰν πυρφόρον

ἀστραπῶν κράτη νέμων,

ὁ Ζεὺς πάτερ, ὅποι σὺ φθίσον κεραυνῷ.

Λύκει ἀναξ, τὰ τε σὰ χρυσοστρόφων ἀπὸ ἀγκυλῶν

βέλεα θέλοις ἀν ἄδαματ ἐνδατείσθαι

ἀρωγὰ προσταχθέντα, τὰς τε πυρφόρους

'Αρτέμιδος αἰγλας, ἔων αῖς

Λύκει ὁρεά διάσσει·

190.—202. = 203.—215.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

τὸν χρυσομίτραν τε κικλήσκω,
τᾶσθ' ἐπώνυμον γὰς,
οἰνώπα Βάκχου εὐιον,
Μαινάδων ὀμόστολον
πελασθῆναι φλέγον τ'
ἀγλαώπι — —
πεύκα' π' τὸν ἀπότιμον ἐν θεοῖς θεόν.

ΟΙ. αἰτεῖς· ἂ δ' αἰτεῖς, τὰμ' ἐὰν θέλης ἐπὶ
κλώνιν δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκῆν λάβοις ἄν κανακούφισων κακῶν,
ἀγὼ ξένοις μὲν τοῦ λόγου τοῦτ' ἔξερω,
ξένοις δὲ τοῦ πραξθέντος. οὐ γὰρ ἂν μακρὰν
ΙΧΝΕΝΟΝ ΑὐΤΟ, μὴ οὐκ ΕΧΩΝ ΤΙ ΣΥΜΒΟΛΟΝ.

νῦν δ', ύστερος γὰρ ἀστός εἰς ἀστοὺς τελῶ,
ὅμων προφωνῶ τάσιν Καδμείως τάδε·
ὅστις ποθ' ύμῶν Λάιον τὸν Λαβδάκου
κάτοικον ἄνδρός ἐκ τῶν διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεῖ μὲν φοβείται, τοῦτηκλήμ' ύπεξελῶν
ἀυτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλω μὲν
ἀστεργῆς οὐδὲν, γῆς δ' ἀπεισών ἀσφαλῆς·

εἰ δ' αὖ τις ἄλλοις οἶδεν ἕξ ἄλλης χθονὸς,
τὸν αὐτόχειρα μὴ σιωπᾶτω· τὸ γὰρ
κέρδος τελῶ· γὼ χῇ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἡ φίλου
δείςας ἀπόσει τοῦτος ἡ χάριτος τόδε.
ἀκ τώνδε δράσω, ταῦτα χρὴ κλείειν ἐμοῦ. τὸν ἄνδρα ἀπαντῶ τοῦτον, ὅστις ἐστί, γῆς τῇσδ', ἦς ἐγὼ κράτη τε καὶ θρόνους νέμω, μὴ τ' ἐσπέχεσθαι μὴ τε προσφωνεῖν τινὰ, μὴ τ' ἐν θεῶν εὑχαίσῃ μήτε θύμασιν κοινὸν ποιεῖν οὐ, μήτε χέρνιβας νέμειν ὥθειν ὧ' ἀπ' οἴκων πάντας, ὡς μᾶμμας τοῦ ἡμῖν οὐτως, ὡς τὸ Πυθικὸν θεοῦ μαντείον ἐξέφηνεν ἀρτίως ἐμοὶ.

ἐγὼ μὲν οὖν τοιόσοδε τῷ τε δαίμονι

τῷ τ' ἄνδρι τῷ θανόντι σύμμαχος πέλω·

ὑμῖν δὲ ταῦτα πάντα ἐπισκῆπτω τελείων,

ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδε τε γῆς δο' ἀκάρπως καθέως ἐφθαρμένης.

οὐδ' εἰ γὰρ ἢν τὸ πρᾶγμα μὴ θεῆλατον,

ἀκάθαρτον υμᾶς εἰκὸς ἢν οὕτως εἶν,

ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,

ἀλλ' ἐξερευναν' νῦν δ' ἐπεὶ κυρὼ τ' ἐγὼ

ἐχων μὲν ἄρχας, ὃς ἐκεῖνος ἐίχε πρὶν,

ἐχουν δὲ λέκτρα καὶ γυναίξ' ὀμόσπορον

κοινών τε παἴδων κοίν' ἄν, εἰ κεῖνῃ γένος

μὴ δυστύχησεν, ἦν δὲν ἐκπεφυκότα, 'νῦν δ' ἐς τὸ κεῖνου κρατ' ἐνήλαθ' ἡ τῶχην

ἀνθ' δὲν ἐγὼ τάδ', ἀπερεπει τούμον πατρός,

ὑπερμαχοῦμαι κατὶ πάντ' ἀφίξομαι,

ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
OIDIPOTES TYRANNOS.

τῷ Δαβδακείῳ παιδί Πολυδώρου τε καὶ
toῦ πρόσθε Κάδμου τοῦ πάλαι τ᾽Αγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοῦς
μὴτ᾽ ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
μὴτ᾽ οὖν γυναικῶν παιδας, ἀλλὰ τῷ πότῳ
τῷ νῦν φθερεῖσθαι κατὶ τοῦτ᾽ ἔχθιον·
kateúχomai de toôn dedrakót', eite tis
eis deon leðhthei eite pleeiównou méta,
κακῶς νῦν ἄμορον ἐκτράψαι βίον.
ἐπευχομαι δ', οἶκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένους ἐμοῦ συνειδότος,
padeiν ἀπερ τοίσδ᾽ ἄρτιων ἡρασάμην.
ημῖν de τοῖς ἀλλοσι Καδμείους, δοσις
táδ' ἐστ' ἄρεσκονθ', ἡ te σύμμαχος Δίκη
χολ πάντες εῦξετε εἰς ἵππειν εἰςαει θεοῖ.
ΧΟ.δόςπερ μ' ἀραῖον ἐλαβεῖς, ὁδ', ἀναξ, ἐρῶ.
οὗτ' ἐκτανοῦν γὰρ οὔτε τοῦ κτανοῦν' ἔχω
deiξαι. τὸ de ζήτημα τοῦ πέμψαντος ἦν
Φοῖβου τῶν εἰπεῖν, δοσίς εἴργασταί ποτε.
ΟI. δἰκαὶ ἔλεξας· ἀλλ' ἀναγκάσαι θεοῦς
ἀν μὴ θέλωσιν οὔτ' ἂν εἰς δύνατ' ἄνὴρ.
ΧΟ.τὰ δεύτερ᾽ ἐκ τῶν ἀν λέγωμ' ἄμοι δοκεῖ.
ΟI. εἰ καὶ τριτ' ἐςτὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.
ΧΟ.ἀνακτ' ἀνακτὶ ταῦτ' ὁρῶν' ἐπισταμαι
μάλιστα Φοῖβο Τειρεσίαν, παρ' οὖ τίς ὁ
σκοπῶν τάδ', ἄναξ, ἐκμάθοι σαφέστατα.
ΟΙ. ἀλλ' οὖκ ἐν ἀργοῖς οὐδε τούτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλούσ
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
ΧΟ.καὶ μήν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
ΟΙ. τά ποία ταῦτα; πάντα γὰρ σκοπῶ λόγου.
ΧΟ.θανεῖν ἐλέχθη πρὸς τινῶν ὅδοις ὀπόρων.
ΟΙ. ἠκουσά καγώ· τὸν δὲ δρώντ' οὔθεὶς ὅρᾶς.
ΧΟ.ἀλλ' εἴ τι μὲν δὴ δειμάτων ἔχει μέρος,
τὰς σὰς ἀκούσων οὐ μενεῖ τοιάδον ἄρας.
ΟΙ. δὲ μὴ' στι δρῶντι τάρβος, οὐδ' ἔποις φοβεῖ.
ΧΟ.ἀλλ' οὐξελέγξων αὐτοῦ ἔστιν' οἴδε γὰρ
τὸν θείον ἡδὴ μάντων ὡδ' ἀγούσιν, δὲ
τάληθες ἐμπέφυκεν ἀνθρώπων μόνη.
ΟΙ. ὁ πάντα νομοίν Τειρεσία, διακτά τε
ἀρρητά τ' οὐρανία τε καὶ χθονοστιβῆ,
τόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὁμος
οἷα νόσῳ σώνεστιν· ἢς σε προστάτην
σωτηρά τ', ἡμαξ, μοῦνον ἐξευρίσκομεν.
Φοίβος γὰρ, εἰ τι μὴ κλέεις τῶν ἀγγέλων,
πέμψασιν ἡμῶν ἀντεπεμψαν, ἐκλύσιν
μόνην ἀν ἐλθεῖν τοῦτο τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάιοιν μαθόντες εὗ
κτείναμεν, ἡ γῆς φυγάδας ἐκπεμψαμέθα.
οῦ δ' οὖν φθονήσας μὴ' ἀπ' οἰωνῶν φάτῳ
μή' εἰ τῶν ἄλλων μαυτικῆς ἔχεις ὅδον,
ῥύσαι σεαυτὸν καὶ πόλιν, ῥύσαι δ' ἔμε,
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ρόσαι δὲ πάν μέσαμα τοῦ τεθηκότος.
ἐν σοι γὰρ ἐσμέν' ἄνδρα δ' ὄφελεῖν ἂφ' ὡν ἔχοι τε καὶ δύνατο κάλλιστος πόνος.

ΤΕΙΡΕΣΙΑΣ.

феως φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη λύῃ φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς διώλεσ' ὦ γὰρ ἄν δεῦρ' ἵκόμην.

ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

ΤΕ.ἀφεῖ μ' ἐσεὶκους' ρήσατα γὰρ τὸ σὸν τε σὺ κάγῳ διόλω τούμον, ἢν ἐμοὶ πλῆθη.

ΟΙ. οὕτ' ἐννοοῦ εἴπας ὅτε προσφιλή πόλει τῇδ', ἢ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

ΤΕ.δρῳ γὰρ σοὶ σοὶ τὸ σὸν φώνημ' ἠν πρὸς καιρόν' ὡς σοὶ μηδ' ἐγὼ ταυτὸν πάθω.

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ πάντες σε προσκυνοῦμεν οὐδ' ἱκτήριοι.

ΤΕ.πάντες γὰρ σοὶ φρονεῖτ' ἐγὼ δ' σοὶ μὴ ποτὲ ταῦτ' ὡς ἂν εἴπω, μὴ τὰ σε' ἐκφήνω κακά.

ΟΙ. τὶ φῆς; ἔννειδὼς οὐ φράσεις, ἄλλ' ἐννοεῖς ἥμας προδοῦναι καὶ καταφθεῖραι πόλων;

ΤΕ.ἐγὼ οὕτ' ἐμαυτὸν ὅστε σ' ἄλγων. τὶ ταῦτ' ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πόθοι μου.

ΟΙ. οὐκ, δ' κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου φύσιν σὺ γ' ὄργανειας, ἐξερείς ποτὲ,

ΤΕ.δρῇ ἐμέμψω τὴν ἐμήν, τὴν σοι δ' ὀμοῦ
ναλουσαν ου κατειδες, άλλ' έμε ψεγεις.  
OI. τις γαρ τοιαυτ' αν ουκ αν όργην' έπη 
κλών, ά νυν ου την' ατιμάζεις πόλιν;  
TE. ήξει γαρ αυτα, καν έγώ συγη στέγω.  
OI. ουκούν ά γ' ήξει, καλ σε χρη λέγειν έμοι.  
TE. ουκ αν πέρα φράσαμι. προς τάδ', ει θέλεις, 
θυμοι δι' οργής ήτις αγριωτάτη.  
OI. καλ μην παρήσω χ' ουδέν, άς οργής έχω, 
απερ ξυνήμ'. ίσθι γαρ δοκών έμοι 
καλ ημιφυτεύοις τούργουν, ειργάσθαι θ', οισον 
μη χερι οι ψων' ει δ' ετύγχανες βλέπων, 
καλ τούργουν αν σοι τούτ' έφην είναι μόνου.  
TE. Άλθες; ευνέπω σε τώ κηρύγματι  
απερ προείπας εμμένειν, καφ' ήμερας 
τής νυν προσανδάν μήτε τούσδε μήτ' έμε, 
ώς ουτι γής τησ' ἀνοσίω μάστορι.  
OI. ουτως άναλάως εξεκλήψας τόδε 
τό ρήμα; καλ που τούτο φεύγεσθαι δοκείς;  
TE. πέφευγα; τάληθες γαρ λοχίων τρέφω.  
OI. προς του διδαχθείς; ου γαρ έκ γε τής τέχνης.  
TE. προς σοι' ου γαρ μ' άκουτα προοτρέψω λέγειν.  
OI. ποίον λόγου; λέγ' αδθις, άς μάλλον μάθω.  
TE. ουχι ξυνήκας πρόσθεν; ή κτειρα λέγειν;  
OI. ουχ άστε γ' ειπειν γνωτόν' άλλ' αδθις φράσον.  
TE. φονεά σε φημι τάνδρος ου ζητεις κυρείν.  
OI. άλλ' ου τι χαλων δίσ γε πημονάς έρείς.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

ΤΕ. εἶπο τί ὑτα κάλλ', ἵν' ὄργυη πλέον;
ΟΙ. δοσὺν γε χρήζεις· ὃς μάτην εἰρήσεται.
ΤΕ. λεηθέναι σε φημὶ σὺν τοῖς φυλτάτοις
    αἰσχισθ' ὁμλούντ', οὐδ' ὁρᾶν ἵν' εἰ κακοῦ.
ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δόκεις;
ΤΕ. εἴπερ τι γ' ἕστι τῆς ἀληθείας σθένος.
ΟΙ. ἀλλ' ἔστι, πλὴν σοὶ· σοὶ δέ τοὺτ' οὐκ ἔστ', ἐπεὶ
    τυφλὸς τά τ' ὅτα τόν τε νοῦν τά τ' ὅμματ' εἰ.
ΤΕ. σὺ δ' ἀθλιός γε ταῦτ' δυνεῖται, ὅ σοι
    οὐδεὶς ὃς οὐχὶ τῶν δ' δυνεῖτι τάχα.
ΟΙ. μᾶς τρέφει πρὸς νυκτὸς, δότε μῆτ' ἐμὲ
    μῆτ' ἄλλον, δοσὺς φῶς ὀρᾷ, βλάψαι ποι' ἄν.
ΤΕ. σὺ γὰρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
    ἰκανὸς Ἀπόλλων, δ' τάδ' ἐκπράξει μέλει.
ΟΙ. Κρέοντος, ἦ σοῦ ταῦτα τάξενρήματα;
ΤΕ. Κρέων δέ σοι πήμ' οὐδὲν, ἀλλ' αὐτὸς σὺ σοι.
ΟΙ. ὃ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης
    ὑπερφέρουσα τῷ πολυχήλῳ βίῳ,
    δῶςος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
    εἰ τῆσδε γ' ἄρχῃς οἷνει, ἢν ἐμοὶ πόλις
    δωρητῶν, ὃν αἰτητῶν, εἰςεχελίστεν,
    ταῦτας Κρέων ὁ πιστὸς, οὐξ ἄρχῃς φίλος,
    λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἴμελρεται,
    ὑφείς μᾶγον τοιόντε μηχανορράφων,
    δόλιον ἀγωρίην, δοσίς ἐν τοῖς κέρδεσιν
    μόνον δόδορκε, τῆν τέχνην δ' ἐφυ τυφλός.
ἐπεί, φέρ' εἰπὲ, ποῦ σὺ μάντις εἰ σαφῆς;
πῶς σὺν, ὅθεν ἡ βραψθῶς ἐνθάδε ἤν κύων,
ηῦδας τι τοιοῦτ' ἀστοῖσιν ἐκλυτήριον;
καλτοὶ τό γ' αἰνιγμ' οὗξί τοῦπιοντος ἤν
ἀνδρῶς διείπειν, ἀλλὰ μαντελας ἔδει
ἤν οὖτ' ἀπ' οἰωνῶν ὑπὸ προκόφης ἔχων
οὖτ' ἐκ θεῶν τοῦ γυνώτων' ἀλλ' ἐγὼ μολὼν,
ὁ μηδεν εἰδὼς Οἰδίπος, ἔπαυσά νυν,
γνώμη κυρήσας οὐδ' ἄπ' οἰωνῶν μαθών
ὅν οὐ σὺ περὶξ ἐκβάλειν, δοκῶν θρόνοις
παραστατήσεως τοῖς Κρεουντείοις πέλας.
κλάων δοκεῖς μοι καὶ σὺ χω συνθεῖς τάδε
ἀγγλατήσεως' εἰ δὲ μὴ 'ὁδεῖς γέρων
εἶναι, παθών ἔγνως ἄν οἶα περ φρονεῖς.
ΧΟ. ἤμων μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
όργη λελέχθαι καὶ τὰ σ', Οἰδίπος, δοκεῖ.
δεῖ δ' οὐ τοιοῦτων, ἀλλ' ὡς τὰ τοῦ θεοῦ
μαντεῖ' ἀριστα λύσομεν, τόδε σκοπεῖν.
ΤΕ. εἰ καὶ τυραννεῖς, εξίσωσέν το γοῦν
τῷ ἀντιλέξατ' τοῦτε γὰρ κάγῳ κρατῶ.
οὐ γάρ τι σοι ἥ ς δούλος, ἀλλὰ Λοξία'
ὁστ' οὐ Κρέοντος προστάτου γεγράφομαι.
λέγω δ', ἐπειδὴ καὶ τυφλῶν μ' ὀνεώσας.
οὐ καὶ θέφορας καὶ βλέπεις ἵν' εἰ κακοῦ,
οὐδ' ἐνθα ναλεῖς, οὐδ' οὗτον οἰκεῖς μέτα.
ἀρ' οἰοθ' ἀφ' ὅν εἰ; καὶ λέληθας ἐχθρὸς ὅν

ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

τοίς σοῖς υψώ αὐτοῦ νέρθε κατ’ γῆς ἄνω,
καὶ σ’ ἀμφιπλῆς μητρὸς τὲ καὶ τοῦ σοῦ πατρὸς
ἐλὰ ποτ’ ἐκ γῆς τῆς δειμόπους ἀρὰ,
βλέποντα νῦν μὲν ὁρθ’, ἔπειτα δὲ σκότουν.
βοής δὲ τῆς σῆς ποῖοι οὐκ ἔσται λιμὴν,
ποῖος Κιθαιρῶν οὐχὶ σώμφωνος τάχα,
ὅταν καταλῆσῃ τὸν ὑμέναιον, ὅν δόμοις
ἀνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;
ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,
ἀ σ’ ἔξισώσει σοι τε καὶ τοῖς σοῖς τέκνοις
πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιαν δοτις ἐκτριβήσεσται ποτε.

ΟI. ἦ ταῦτα δή τ’ ἀνεκτὰ πρὸς τούτοις κλάειν;
οὐκ εἰς ὁλεθροῦν; οὐκ’ θάσσον; οὐ πάλιν
ἀψυρρος οἶκων τῶν’ ἀποστραφεῖς ἀπεί;
ΤΕ.οὐδ’ ἱκόμην ἔγωγ’ ἄν, εἰ σὺ μὴ’ κάλεις.
ΟI. οὐ γὰρ τί σ’ ἤδη μῶρα φωνήσουτ’, ἔπει
σχολῆ σ’ ἀν οἴκους τοὺς ἐμοὺς ἐστειλάμην.
ΤΕ.ἡμεῖς τοιοῦτ’ ἐφύμεν, ὡς μὲν σοι δοκεῖ,
μόροι, γονεῖσι δ’, οἶ τ’ ἐφυσάν, ἐμφρονεῖς.
ΟI. ποίοι; μεῖν. τίς δὲ μ’ ἐκφύει βροτῶν;
ΤΕ.ἡμ’ ἡμέρα φύσει σε καὶ διαφθεῖρει.
ΟI. ἦς πᾶντ’ ἄγαν αἰνικτὰ κάσαφη λέγεις.
ΤΕ.οὐκοῦν σοῦ ταῦτ’ ἄριστοι εὐρόλακεως ἐφύς;
ΟI. τοιαύτ’ ὅνειδις’, οἶ γα’ εὐρήσεις μέγαν.
ΤΕ. αὐτὴ γε μέντοι σ’ ἡ τύχη διώλεσεν.
ΟΙ. ἀλλ’ εἰ πόλιν τὴν τέξέσθω, οὐ μοι μέλει.
ΤΕ. ἀπεμι τούνν’ καὶ οὐ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δήθεν· ὡς παρὼν σὺ γ’ ἐμποδῶν
όχλεις, συνθές τ’ ἄν οὐκ ἂν ἀλγύναις πλέον.
ΤΕ. εἰπὼν ἀπεμι’ δῶν οὖνεκ’ ἥλθον, οὐ τὸ σὸν
deiσας πρόσωπον’ οὐ γὰρ ἐσθ’ ὅπου μ’ ὀλεῖς.
λέγω δὲ σοι· τὸν ἄνδρα τοῦτον, δυν πάλαι
ζητεῖς ἀπειλῶν κανακηρύσσων φόνον
τὸν Δαίειον, οὕτος ἔστιν ἐνθάδε,
ξένως λόγω μέτοικος, εἰτα δ’ ἐγγενής
φανήσεται Θηβαῖος, οὐδ’ ἡσθήσεται
τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπὶ
σκήπτρῳ προδεικνύει γαῖαν ἐμπορεύεσθαι.
φανήσεται δὲ παῖσι τοῖς αὐτοῖς ξυνῶν
ἀδελφὸς αὐτὸς καὶ πατὴρ, καξ ὂς ἔφυ
γνωσκὸς ὤδος καὶ πόσις, καὶ τοῦ πατρὸς
ὀμόσπορος τε καὶ φονεύς. καὶ ταῦτ’ ὅων
εἰσοὶ λογίζουν· κἂν λάβῃς ἐψευσμένουν,
φάσκειν ἔμ’ ἧδη μαντικὴ μηδὲν φρονεῖν.
ΧΟ. τίς δυντ’ ἢ θεσπιέπεια Δελφὸς εἴπε πέτρα
ἀρρη’ ἀρρήτων τελέσαντα φοινικοῦ χερσίν;
ὡρα νῦν Ἀελλάδων
Ἰππων σθεναρότερον

463–472. = 473–482.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ. 21

φυγῇ πόδα νωμᾶν.
ένυπλος γὰρ ἐπ’ αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαίς ὁ Δίος γενέτας,
δευναὶ δ’ ἄμ’ ἐπονται
Κήρες ἀναπλάκητοι.
ἐλαμψὲ γὰρ τοῦ νυφόετος ἀρτίως φανεῖσα
φάμα Παρνασσοῦ τὸν ἄδηλον ἄνδρα πάντ᾽ ἱχνεύειν.
φοιτᾷ γὰρ ὑπ’ ἄγριαν
ἔλαιν ἀνὰ τ’ ἄντρα καὶ
πέτρας ἀτε ταιρός,
μέλεος μελέφ ποῦλ χηρεῦων,
tὰ μεσόμφαλα γὰς ἀπονοσφίξων
μαντείας τὰ δ’ ἀεὶ
ξῖντα περιποτάται.
δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας,
οὔτε δοκοῦντ’ οὔτ’ ἀποφάσκονθ’ ὁ τι λέξω δ’ ἀπορῶ. 485
πέτομαι δ’ ἐλπίσων οὔτ’ ἐνθάδ’ ὅρων οὔτ’ ὀπίσω.
τὶ γὰρ ἦ Λαβδακίδαις
ταῦτα πω ἦ τῷ Πολύβου νεὸς ἔκειν’ οὔτε πάροιδεν ποτ’ ἔγωγ’ οὔτε
ἔμαθον, πρὸς οὗτον δὴ βασάνῳ
ἐπὶ τὰν ἐπίθαμον φάτων εἰμ’ Οἰδιπόδα Λαβδακίδαις
ἐπίκουρος ἀδήλων θανάτων.
ἀλλ’ ὁ μὲν οὖν Ζεὺς ὁ τ’ Ἀπόλλων ἔννεπτοι καὶ τὰ βροτῶν
εἰδότες’ ἄνδρῶν δ’ ὅτι μάντις πλέον ἦ γὰρ φέρεται,
κρίσις οὖκ ἔστω ἀληθὴς; σοφίᾳ δ’ ἀν σοφίαν

483.–497. = 498.–512.
ΣΟΦΟΚΛΕΟΥΣ

παραμείψειεν ἀνήρ.
ἀλλ’ οὖσιν ἔγωγ’ ἀν, πρὶν ἵδουμ’ ὄρθων ἔποσ, μεμφορένων
φανερὰ πτερόεσσ’ ἢλθε κόρα

[ἀν καταφαίην.

ποτὲ, καὶ σοφὸς ὁφθη βασάνῳ θ’ ἀδύπολος’ τῷ ἀπ’ ἐμαῖς
φρενὸς οὖσιν ὁφλήσει κακλαν.

ΚΡ.ἀνδρεὶς πολίται, δειν’ ἔπη πεπυσμένος
καθγορεῖν μου τὸν τύραννον Οἰδίπον
πάρεις ἀπλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
taῖς νῦν νομίζει πρὸς τί μου πεπονθέναι
λόγοισιν εἴτ´ ἔργοισιν ἐς βλάβην φέρον,
οὕτω βλένω μοι τοῦ μακραίων πόδος,
φέροντι τήνδε βάΣιν. οὐ γὰρ εἰς ἀπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
ἀλλ’ ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλησομαί.

ΧΟ.ἀλλ’ ἦλθε μὲν δὴ τοῦτο τοῦ νείδος τάχ’ ἄν
ὸργῇ βιασθὲν μᾶλλον ἡ γνώμη φρενῶν.

ΚΡ.τοῦ πρὸς δ’ ἐφάνη ταῖς ἐμαῖς γνώμαις ὅτι
πεισθῆς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι.;
ΧΟ.ηὐδάτο μὲν τάδ’, οἶδα δ’ οὐ γνώμη τίνι.

ΚΡ.ἐς ὀμμάτων δ’ ὀρθῶν τε καὶ ὁρθὴς φρενῶς
καθγορεῖτο τοῦπλεκῆμα τοῦτο μου;
ΧΟ.οὐκ οἶδ’ ἃ γὰρ ὀρθῶν οἱ κρατοῦντες οὐχ ὀρθ.

καῦτος δ’ ὃδ’ ἤδη ὑπωμάτων ἔσω περὶ.

Ο.οὖς σὺν, πῶς δεῦρ ήλθες; ἢ τοσοῦν ἔχεις
τόλμης πρὸσωπον ἄστε τὰς ἐμᾶς στέγασ
OIDIPOΣ TYRANNOS.

Ικου, φωνεύς ὧν τούθε τάνδρος ἐμφανῶς
ληστής τ’ ἐναρχῆς τῆς ἐμῆς τυραννίδος;
φέρ’ εἰπὲ πρὸς θεῶν, δειλιάν ἢ μωριάν
ἰδὼν τιν’ ἐν μοι ταῦτ’ ἐβουλεύσω ποιεῖν;
ἡ τούργον ὡς οὐ γυμνοῖς σου τόδε
δόλῳ προσέρπου κοῦκ ἀλεξοῖμην μαθῶν;
ἀρ’ οὐχὶ μωρόν ἐστι τούγχειρημα σου,
ἀνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλῆθει χρήμασιν θ’ ἀλίσκεται;
ΚΡ.οἶσθ’ ὡς πολῆσον; ἀντὶ τῶν εἰρημένων
ἰο’ ἀντάκουσον, κατὰ κρῶν’ αὐτὸς μαθὼν.
ΟΙ.λέγειν οὐ δείκνυ, μανθάνειν δ’ ἔγω κακῶς
σοῦ’ δυσμενῆ γὰρ καὶ βαρῶν σ’ ἡμῆρῃ ἐμοῖ.
ΚΡ.τοῦτ’ αὐτὸ νῦν μοι πρῶτ’ ἀκοὺσον ὡς ἔρω.
ΟΙ.τοῦτ’ αὐτὸ μή μοι φράζ’, διὸς οὐκ εἰ κακός.
ΚΡ.εἰ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.
ΟΙ.εἰ τοι νομίζεις ἄνδρα συγγενῆς κακῶς
δρῶν οὐχ ὑφέξεω τῆν δίκην, οὐκ εὐ φρονεῖς.
ΚΡ.ἐξαιρὴσθαι οὐ ταῦτ’ ἐνδικ’ εἰρήσθαι’ τὸ δὲ
πάθημ’ ὁποῖον φῆς παθεῖν διὰσκεῖ με.
ΟΙ.ἐπείθες, ἢ οὐκ ἐπείθες, ὡς χρείη μ’ ἐπὶ
tὸν σεμνόμαντιν ἄνδρα πέμψασθαι τινα;
ΚΡ.καὶ νῦν ἔθ’ αὐτὸς εἰμι τῷ βουλεύματι.
ΟΙ.πόσον τιν’ ἔδη δὴθ’ ὁ Δάιος χρόνον
ΚΡ.δέδρακε τοῖον ἔργον; οὐ γὰρ ἐννοοῦ.
ΣΟΦΟΚΛΕΟΥΣ

ΟΙ. ἄφαντος ἔρρει θανασίμως χειρόματι;
KR. μακρόλ παλαιός τ' ἄν μετρηθείεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
KR. σοφός γ' ὁμοίως κάξ ίσον τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
KR. οὐκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.
ΟΙ. ἄλλ' οὖν ἔρευνας τοῦ θανόντως ἔσχετε;
KR. παρέσχομεν, πῶς δ' οὐχί; κοῦκ ἢκουσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφός οὖκ ἠθά τάδε;
KR. οὐκ οὖν ἐφ' οἷς γὰρ μὴ φρονώ σιγάν φιλῶ.
ΟΙ. τὸ σὸν δὲ γ' οἶσθα καὶ λέγοις ἄν εὖ φρονῶν.
KR. ποῖον τόθ'; εἰ γὰρ οἶδα γ', οὐκ ἁρνήσομαι.
ΟΙ. θανόντες, εἰ μὴ σοὶ εὐνήλθε, τάσο' ἐμὰς
οὖκ ἄν ποτ' εἴπε Λαῖον διαφθοράς.
KR. εἰ μὲν λέγει τάθ', αὐτὸς οἰσθ' ἐγὼ δὲ σου
μαθεῖν δικαίως ταῦθ' ἀπερ κάμοι σοῦ νῦν.
ΟΙ. ἐκμάνθαν' οὖ γὰρ δὴ φονίως ἀλώσομαι.
KR. τ' ἰηθ'; ἀδελφὴν τὴν ἐμὴν γῆμας ἔχεις;
ΟΙ. ἄρνησης οὐκ ἔνεστιν δὲ ἄνυστορεῖς.
KR. ἄρχεις δ' ἐκεῖνη ταῦτα γῆς ίσον νέμων;
ΟΙ. ἄν ἦ θέλονσα πάντ' ἐμοὶ κοιμότηται.
KR. οὐκουν ίσοίμαι σφῶν ἐγὼ δυνώς τρίτος;
ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
KR. οὖκ, εἰ διδόῃς γ' ὅς ἐγὼ σαυτῷ λόγον.
σκέψαι δὲ τούτο πρῶτον, εἰ τιν' ἄν δοκεῖς
ἀρχεῖν ἐλέσθαι ἐὼν φόβοισι μᾶλλον ἦ
_OIDIPROS TYRANNOS._

ἀτρεστον εἴδοντι, εἰ τά γ' αὐθ' ἔξει κράτη.
ἐγὼ μὲν οὖν οὔτ' ἀυτὸς ἰμελρων ἔφυν
τύραννος εἰναι μᾶλλον ἡ τύραννα δρᾶν,
οὔτ' ἄλλος δοτις σωφρονεὶν ἐπισταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἀνευ φόβου φέρω,
εἰ δ' αὐτὸς ἠρχων, πολλὰ καὶ ἀκών ἔδρων.
πῶς δητ' ἐμοὶ τυραννίς ᾧλων ἔχειν
ἀρχῆς ἀλύσων καὶ δυναστεῖας ἔφυ;
οὔπω τοσοῦτον Ἡπατημένος κυρῶ
ὡστ' ἄλλα χρήκειν ἢ τὰ σὺν κέρδει καλά.

νῦν πάσι χαρῶ, νῦν με τάς ἀσπαζεῖται,
νῦν οἱ σέθεν χρήζοντες αἰκαλλουσὶ με,
τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἐνι.

πῶς δητ' ἐγὼ κεῖν' ἄν λάβομι' ἀφεῖσ τάδε;
ούκ ἄν γένοιτο νοῦς κακὸς καλῶς φρονέων.

ἀλλ' οὔτ' ἐραστὴς τῆς ἡ γνώμης ἔφυν
οὔτ' ἄν μετ' ἄλλων δρῶντος ἄν τλαῖνν ποτὲ.
καὶ τῶν ἢλεγχου τούτο μὲν Πυθῶδ' ὅων
πέδου τὰ χρησθέντ', εἰ σαφῶς ἥγγειλά σοι;

τοῦτ' ἄλλ', εὰν με τῷ τερασκόπῳ λάβῃσ
κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνης
ψῆφῳ, διπλῇ δὲ, τῇ τ' ἔμη καὶ σῆ, λαβὼν,
γνώμη δ' ἀδήλῳ μή με χωρίς αἰτίῳ.

οὐ γὰρ ὀλκαίον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς.

φίλοιν γὰρ ἐσθλὸν ἐκβαλεῖν ἰσον λέγω
καὶ τὸν παρ’ αὐτῷ βίοτον, ὅιν πλείονον φιλεῖ.
ἀλλ’ ἐν χρόνῳ γυώσει τάδ’ ἀσφαλῶς, ἐπεὶ
χρόνος δίκαιον ἀνδρά ἐδίκησεν μόνος,
κακὸν δὲ κἀν ἐν ἡμέρᾳ γνώησις μιᾷ.
615
ΧΟ. καλῶς ἔλεξεν εὐλαβομένῳ πεσεῖς,
ἀναξία. φρονεῖς γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
ΟI. οὖν ταχύς τίς μοῦτρας τοῦβαλεύσας λάθρα
χωρῆ, ταχύν δεὶ καμὲ βουλεύεις πάλιν.
εἰ δ’ ἡσυχαζών προσμενὸ, τὰ τοῦτε μὲν
πεπραγμέν’ ἔσται, τὰμὰ δ’ ἡμαρτημένα.
620
ΚΡ. τι δήτα χρήζεις; ἢ μὲ γῆς ἔξω βαλεῖς;
ΔI. ἡκίστα: θυνήσκειν, οὐ φυγεῖν σε βούλομαι.
ΚΡ. οὖν προδέξῃς οἶνον ἔστι τὸ φθόνειν.
ΟI. ὡς οὖν ὑπεξεῖνον οὕδε χατεύσαις λέγεις;
625
ΚΡ. οὐ γὰρ φρονοῦσά τα’ εὖ βλέπω. ΟI. τὸ γοῶν ἐμὸν.
ΚΡ. ἄλλ’ εξ ἴσου δεὶ καμὸν. ΟI. ἄλλ’ ἐφυς κακὸς.
ΚΡ. εἰ δ’ ἠτύχησι μὴδέν; ΟI. ἀρκτέου γ’ ὅμως.
ΚΡ. οὗτοι κακῶς γ’ ἄρχουσιν. ΟI. οὕ πόλεως πόλις.
ΚΡ. καμὸι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.
630
ΧΟ. παύσασθ’, ἄνακτε’ καρπίαν ο’ ὡμῶν ὅρῳ
τὴν’ ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ’ ἦς
τὸ νῦν παρεστῶς νεῖκος εὖ θέσθαι χρεῖν.
ΙΟΚΑΣΤΗ.
τι τὴν ἀβουλοῦν, ὡς ταλαίπωροι, στάσις
γλώσσῃς ἐπήρασθ’ οὖν’ ἐπαινοχύνεσθε γῆς
635
οὗτῳ νοσούσις ὧδι κινοῦντες κακά;
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

οῦκ εἶ σὺ τῷ οίκους σὺ τε, Κρέον, κατὰ στέγας,
καὶ μη τὸ μηδὲν ἄλγος ἐς μέγ’ οὐσετε;

ΚΡ. ὅμως, δεινὰ μ’ Οἰδίπους ὁ σὸς πόσις
dρᾶσαι δικαίον, θάτερον δυὸν κακῶν,
ἡ γῆς ἀπώσατα πατρίδος, ἥ κτεῖναι λαβῶν.

ΟΙ. ἡμφημ’ ἄρων γάρ νῦν, ὃ γύναι, κακῶς
eἰληφα τοῦμον σῶμα σὺν τέχνη κακή.

ΚΡ. μὴ νῦν ὄναμην, ἀλλ’ ἅραιος, εἰ σὲ τι
dέδρακ’, ὀλοίμην, ὃν ἑπαιτίᾳ με δράν.

ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τὸν οἶρον αἰδευθῆς θεῶν,
ἐπειτα κὰμε τούσδε θ’ ὁ πάρειστ’ σοι.

ΧΟ. πιθοῦ θελῆσας φρονήσας τ’, ἀναξ, λύσομαι.

ΟΙ. τί σοι θέλεις δὴν εἰκάθω;

ΧΟ. τὸν οὐτε πρὶς νῆπιον νῦν τ’ ἐν ορκῳ μέγαν καταλθεσαι.

ΟΙ. οἴς’ οὗν ἡ χρήξεις; ΧΟ. οἶδα. ΟΙ. φράξε δὴ τί φῆς.

ΧΟ. τὸν ἐναγῇ φίλον μῆτον’ ἐν αἰτίᾳ

σὺν ἀφανεὶ λόγῳ σ’ ἄτιμον βαλεῖν.

ΟΙ. εὐ νῦν ἐπίστω, ταῦθ’ ὅταν ζητής, ἐμοὶ

ζητῶν ὀλεθρον ἢ φυγήν ἐκ τῆς ὅλεθρος γῆς.

ΧΟ. οὐ τὸν πάντων θεῶν θεῶν πρόμον

"Ἀλλαν’ ἐπεί ἄθεος ἄφιλος δ’ τὶ πάματον

ὁλοίμαν, φρονησίν εἰ τάνθ’ ἐξω.

ἀλλὰ μοι δυσμόρφῳ γὰρ φθινὸς

τρίχει ψυχᾶν, τάδ’ εἰ κακοῖς κακά."
προσάψει τοῖς πάλαι τὰ πρὸς σφών.

OI. ὁ δ’ οὖν ἵσω, κεῖ χρῆ με παντελῶς θανεῖν,

ἡ γῆς ἄτιμον τήσον ἀπωσθῆναι βλα.

τὸ γὰρ σὸν, ὡς τὸ τοῦτ', ἐποικτεῖρω στόμα

ἔλειψών ὁτὸς δ’ ἐνθ' ἄν ἡ στυγησταί.

ΚΡ. στυγησμὸς μὲν εἰκὼν δῆλος εἴ, βαρὺς δ’, ὅταν

θυμὸν περάσῃ. αἰ δὲ τουαίται φύσεις

αὐταῖς δικαίως εἰσὶν ἀλησταί φέρειν.

OI. οὐκον μ’ εάσεις κάκτος εἴ;  ΚΡ. πορεύσομαι,

συν μὲν τυχῶν ἄγνωτος, ἐν δὲ τοῖσ’ ἱσοις.

ΧΟ. γόναι, τὶ μέλλεις κομίζειν δόμων τὸν’ ἔσω;

10. μαθοῦσα γ’ ἦτις ἡ τόχη.

ΧΟ. δόκησις ἄγνωσ λόγων ἡλθε, δάπτει δὲ καὶ τὸ μὴ’ νόθον.

10. ἄμφοιν ἄπ’ αὐτοῖς;  ΧΟ. ναϊκ. 10. καὶ τὸς ἤν λόγοι;

ΧΟ. ἄλις ἐμοι’ ἁλις, γὰς προπονοούμενας,

φαίνεται ἐνθ’ ἐληξεν, αὐτό τοῦ ἰενεν.

OI. ὅριζ ἴν’ ἤκεις; ἀγάθος ὁν γνώμην ἀνὴρ

τούμον παρίς καὶ καταμβλύνεις κέαρ.

ΧΟ. δίναξ, εἰπὼν μὲν οὐχ ἄπαξ μόνον,

θεία δὲ παραφρόνιμον, ἀπορούν ἐπὶ φρόνιμα

πεφάνθαι μ’ ἄν, εἰ σε νοσφίζομαι,

ὁς τ’ ἐμὰν γὰν φίλαν ἐν πόνοις

ἀλώουσαν κατ’ ὀρθῶν οὐρισας,

ταῦταν τ’ εὐπομποὺς εἶ γένουσι

10. πρὸς θεῶν διδαξον κάμ’, ἀναξ, ὅταν ποτὲ

μὴν τοσότερο πράγματος στήσας ἔχεις.
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ἔρω· σὲ γὰρ τῶν ἐς πλέον, γύναι, σέβω·

Κρέοντος, οἶδα μοι βεβουλευκῶς ἔχει.
10. λέγ', εἴ σαφῶς τὸ νεῖκος ἐγκαλῶν ἔρεις.
ΟΙ. φονέα.με φησὶ Λαῖν καθεστάναι.
10. αὐτὸς ξυνείδως, ἢ μαθὼν ἄλλου πάρα;
ΟΙ. μάντιν μὲν ὅνιν κακοῦργον ἐσπέμψας, ἐπεὶ
tὸ γ' εἰς ἑαυτὸν πᾶν ἔλευθερος στόμα.
10. σὺ νῦν ἀφεῖς σεαυτὸν δὲν λέγεις πέρι
ἐμοὶ 'πάκονσον καὶ μᾶθ' οὐνεκ' ἑστὶ σοι
βρότειον οὔθεν μαντικὴς ἔχου τέχνης.

φανῶ δὲ σοι σημεία τῶνδε σύντομα.

χρησμὸς γὰρ ἦλθε Λαῖν ποτ', οὐκ ἔρω
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἀπο,
ὡς αὐτὸν ἦξοι μοῖρα πρὸς παιδὸς θανεῖν,

ὅστις γένοιτ' ἐμοὶ τε κακείουν πάρα.
καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λησταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς.
pαιδὸς δὲ βλάστας οὗ διέσχον ἤμέραι

τρεῖς, καὶ νῦν ἄρδρα κεῖνος ἐνέχειξασ ποδῶν
ἐρρίψεν ἄλλων χερσίν ἄβατον εἰς ὄρος.

καῦταΰθ' Ἀπόλλων οὕτ' ἔκεισθαι ἤσσεν

φονέα γενέσθαι πατρὸς οὕτε Λαῖν

τὸ δεινὸν σύμβολον πρὸς παιδὸς παθεῖν.
tοιαῦτα φήμι εἰς μαντικής διώρισιν,

ὡς ἐντρέπον σὺ μηδέν: δὲν γὰρ ἄν θεὸς
χρείαν ἐρευνᾷ ἡμῖν αὐτὸς φανεῖ.
ΟΙ. οἶνον μ’ ἀκούσαντ’ ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κάνακλυνησις φρενῶν.
10. πολάς μερίμνης τοῦθ’ ὑπὸ στραφεὶς λέγεις;
ΟΙ. ἔδοξ’ ἀκοῦσαι σοῦ τοῦθ’, ὡς ο Λᾶος
κατασφαγείη πρὸς τριπλαῖς ἀμαξίτοις.
10. νῦνάτο γὰρ ταύτ’ οὐδὲ ποι λήξαντ’ ἔχει.
ΟΙ. καὶ ποῦ ’σθ’ ὁ χῶρος οὗτος οὗ τὸδ’ ἦν πάθος;
10. Ἐφώκας μὲν ἡ γῆ κλήσεται, σχιστῇ δ’ ὀδὸς
ἐς ταῦτα Δελφῶν κάπον Δαιλῆς ἁγει.
ΟΙ. καὶ τίς χρόνος τοῦθ’ ἐστιν ὑξεληλυθὼς;
10. σχεδοῦν τι πρόσθεν ἢ σοὶ τὴν ἐχών χθονὸς
 ἄρχην ἐφαίνου τοῦθ’ ἐκηρύχθη πόλει.
ΟΙ. ὡ Ζεὺς, τί μοι δράσαι βεβούλευσαι πέρι;
10. τί δ’ ἐστὶ σοι τοῦτ’, Οἰδίπους, ἐνθύμομοι;
ΟΙ. μῆπω μ’ ἑρώτας’ τὸν δὲ Λᾶον φύσιν
τίν’ ἦλθε φράζε, τίνα δ’ ἀκμὴν ἔβης ἔχων.
10. μέγας, χρυσάζου ἄρτι λευκανθεῖς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἶμοι τάλας’ ἐοικ’ ἐμαυτὸν εἰς ἄφρας
δεινὰς προβάλλων ἀρτίως οὐκ εἶδεναι.
10. πῶς φῆς; ὅκνῳ τοι πρὸς σ’ ἀποσκοποῦσ’, ἀναξ.
ΟΙ. δεινῶς ἄθυμῳ μὴ βλέπων ὦ μάντις ἢ.
δείξεις δὲ μᾶλλον, ἢν ἐν ἐξείπης ἔτι.
10. καὶ μὴν ὅκνῳ μὲν, ἂν ὦ’ ἐρή μαθοῦσ’ ἔρω.
ΟΙ. ποτέρων ἐχώροι βαῖος, ἡ πολλοῦς ἐχών
ἀνδρας λοχίτας, οὗ τὸ ἀνήρ ἀρχηγέτης;
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

10. πέντε ἤσαν οἱ ξύμπαντες, ἐν δὲ αὐτοῖς ἦν κήρυκε· ἀπήνη δὲ ἦγε Λάιον μιλ.

Ο. αλαῖ, τάδ’ ἦδη διαφανῆ. τίς ἦν ποτὲ

οἱ τούσδε λέγας τοὺς λόγους ὑμῖν, γύναι;

10. οἰκεύσ τις, δισπερ ὑκετ’ ἐκσωθεὶς μονός.

Ο. ἢ καν δόμωσι τυγχάνει ταῦτα παρὼν;

10. οὗ δὴ ἄφ’ οὐ γὰρ κείθεν ἦλθε καὶ κράτη

σὲ τ’ εἰδ’ ἔχοντα Λάιον τ’ ὀλωλότα,

ἐξικέτευε τῆς ἐμῆς χειρὸς θυγων

ἀγροῦς σφε σέμψαι καλὶ ποιμνῶν νομᾶς,

ὦς πλεῖστον εἰ ὁ τοῦτ’ ἁποπτος ἀστεως.

κάπεμψ’ ἕγω μν’ ἄξιος γὰρ οἰ’ ἀνήρ

δούλος φέρειν ἢν τήσει καὶ μελῶ χάριν.

Ο. πῶς ἀν μόλοι δὴθ’ ἡμῖν ἐν τάχει πάλιν;

10. πάρεστιν. ἄλλα πρὸς τί τοῦτ’ ἐφίεσαι;

Ο. δέδου εἰμαιτών, ὡ γύναι, μὴ πάλλ’ ἄγαν

εἰρημέν’ ἢ μοι δ’ ἢ νῦν εἰσεῖδειν θέλω.

10. ἀλλ’ ἤσται μὲν’ ἄξια δὲ ποῦ μαθεῖν

καὶ γω τά γ’ ἐν σοὶ δυσφόρως ἔχουν’, ἀναζ.

Ο. κοῦ μὴ στερηθής γ’ ἐς τοসοῦτον ἐλπίδων

ἐμοῦ βεβάτως. τῷ γὰρ ἄν καὶ μείζον

λέξαμ’ ἂν ἢ σοι διὰ τάχης τοῦσδ’ ἰὼν;

ἐμοὶ παθήρ μὲν Πόλυφως ἢν Κορίνθιος,

μὴτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ’ ἁνήρ

ἀστῶν μέγιστος τῶν ἐκεί, πρίν μοι τάχη
tοιάδ’ ἐπέστη, θαυμάσαι μὲν ἄξια,
σοφοκλέους γε μέντοι τῆς ἐμῆς οὐκ ἄξια.
ἀνήρ γάρ ἐν δείπνοις μ’ ὑπερπλησθεὶς μέθη
καλεῖ παρ’ οἴνῳ πλαστὸς ὡς εἶναι πατρι.
κἀγὼ βαρυφθεὶς τὴν μὲν οὖσαν ὑμέραν
μόλις κατέσχον, θάτερα δ’ ἵων πέλας
μητρὸς πατρός τ’ ἦλεγχον. οἱ δὲ δυσφόρως
tοῦνεος ἤγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνων ἐτερόμην, ὅμως δ’
ἐκνυχὲς μ’ ἀεὶ τοῦθ’ ύφειρπε γάρ πολύ.
λάθρα δὲ μητρὸς καὶ πατρός πορεύομαι
Πιθώδε, καὶ μ’ ὁ Φοίβος ἄν μὲν ἰκόμην
ἄτιμον ἐξέπεμψεν, ἀλλὰ δ’ ἄθλια
καὶ δεινὰ καὶ δύστημα προφάνη λέγων,
ὡς μητρὶ μὲν χρείη με μιχθήναι, γένος δ’
ἀπλητὸν ἀνθρώπωι δηλώσοι’ ὧρὰν,
φονεὺς δ’ ἐσοΐμην τοῦ φυτεύσαντος πατρός.
κἀγὼ ’πακούσας ταῦτα τὴν Κορινθίαν
ἀστροῖς τὸ λοιπὸν ἐκμετροῦμενος χθόνα
ἐφευγον, ἐνθα μῆπος’ ὑψώμην κακῶν
χρησμῶν ὑμείς τῶν ἐμῶν τελοῦμενα.
στείχων δ’ ἱκνοῦμαι τοὺς τοὺς χώρους ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὀλυσθαι λέγεις.
καὶ σοι, γύναι, τάλθετε ἐξερῶ. τριπλῆς
ὅτ’ ἤ κελεύθου τῆς’ δδοιπορῶν πέλας,
ἐνταῦθα μοι κήρυξ τε κάπλ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβὼς, οἶον ὑπ’ φῆς,
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ξυνητιαξον κας οδοῦ μ' ὁ θ' ἡγεμῶν
αὐτὸς θ' ὁ πρέσβυς πρὸς βλαν ἡλαυνέτην.
κάγῳ τὸν ἐκτρέποντα τὸν τροχηλάτην,
παῖω δ' ὀργῆς καὶ μ' ὁ πρέσβυς ὡς ὀρῇ,
ὄχινς παραστέλλοντα τηρήσας μέσον
κάρα διπλῶς κέντρουσι μου καθέκτο.
οὐ μὴν ἔσην γ' ἔτισεν, ἀλλὰ συντόμως
σκήπτρῳ τυπεῖς ἐκ τῆςδε χειρὸς ὑππιος
μέσης ἀπήνησ εὐθὺς ἐκκυλλωδεῖα
κτεῖνῳ δὲ τοὺς ἐκμαντάς. εἰ δὲ τῷ ξένῳ
τοῦτῳ προσήκει Δαίων τι συγγενεῖς,
tίς ἐξορδαλῶν μᾶλλον ἀλ γένοιτ' ἀνήρ;
ὅν μή ξένων ξέστι μηδ' ἀστῶν τωι
δόμοις δέχεσθαι, μηδ' προσφωνεῖν τινά,
ὦθεῖν δ' ἀπ' ὀίκουν. καὶ τάδ' οὕτως ἄλλος ἦν
ἡ 'γω' π' ἐμαυτῷ τάσδ' ἀράς ὁ προστεθεῖς.
λέχῃ δὲ τοῦ θανόντος ἐν χερῶι ἐμαῖν
χραίων, δι' ὄντεπ ψελτ'. ἄρ' ἐφοιν κακός;
ἄρ' συχλ πᾶς ἀναγνω; εἰ με χρήν φυγείν,
καὶ μοι φυγόντι μήστι τοὺς ἐμοὺς ἰδεῖν
μηδ' ἐμβατεύειν πατρίδος, ἦ γάμοις με δεὶ
μητρὸς ξυγήναι καὶ πατέρα κατακτανεῖν
[Πόλυνδρον, δε ἐξέφυσε καζέθρεψε με].
ἀρ' ὧν ἂν ἀπ' ὁμοῦ ταῦτα δαίμονός τις ἀν
κρίνων ἐπ' ἀνδρὶ τῷ ἄν ὀρθοὶ λόγον;
μὴ δήτα μὴ δητ', ὡς θεῶν ἄγνων σέβας,
ΣΟΦΟΚΛΕΟΣ

όδοιμε ταύτην ἡμέραν, ἀλλ’ ἐκ βροτῶν
βασιν ἀφαντὸς πρόσθεν ἡ τοιάν’ ιδεὶν
κηλίδ’ ἐμαυτῷ συμφορᾶς ἀφιγμένην.
ΧΩ. ἡμῖν μὲν, ἄναξ, ταῦτ᾿ ὁκνήρ’ ἔσω δ’ ἄν οὖν
πρὸς τοῦ παρόντος ἐκμάθης, ἔχ’ ἐλπίδα.
ΟΙ. καὶ μὴν τοσοῦτόν γ’ ἔστι μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτὴρα προσμεῖναι μόνον.
10. πεφασμένου δὲ τίς ποθ’ ἡ προθυμία;
ΟΙ. ἐγὼ διδάξω σ᾽ ἡν γὰρ εὐρεθῇ λέγων
σοι ταῦτ’, ἐγὼγ’ ἄν ἐκπεφευγολὴν πάθος.
10. ποιοῦν δὲ μοι περισσὸν ἥκουσας λόγου;
ΟΙ. ληστᾶς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὡς νυν κατακτεῖνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἄριθμον, οὐκ ἐγὼ ἱκανον
οὐ γὰρ γένοιτ’ ὃν εἰς γας πολλοῦς ἱσος;
εἰ δ’ ἄνδρ’ ἐν’ ὀλὰρμον αὐξήσει, σαφῶς
τοῦτ’ ἔστιν ἥδη τοργον εἰς ἐμὲ βέπου.
10. ἀλλ’ ὁς φανέν γε τοῦπος ὡθ’ ἐπιστασο,
κοῦκ ἔστιν αὐτῷ τοῦτο γ’ ἐκβαλειν πάλιν
πόλισ γὰρ ἥκουσ’, οὐκ ἐγὼ μόνη, τάδε.
εἰ δ’ οὖν τι κάκτρεποιτο τοῦ πρόσθεν λόγου,
οὔτοι ποτ’ ἄναξ, σὸν γε Λαϊον φόνου
φανεὶ δικαίως ὅρθον, δυ γε Λοῖδας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καλτοι νῦν οὐ κεῖνος γ’ ὁ δύστηρος ποτε
κατέκταν’, ἀλλ’ αὐτὸς πάροιθεν ἀλετο.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

αςτ' ουχὶ μαντελας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαμι' ἂν οὕνεκ' οὔτε τῇδ' ἂν ύστερον.

ΟI. καλὸς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψω τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῆς.

IO. πέμψω ταχύναο' ἀλλ' ἰωμεν ἐς δόμους.
οὖνὲν γὰρ ἂν πράξαιμ' ἂν ἄν ὦν σοὶ φίλου.

ΧO. εἰ μοι ἐπιφέροντι
μοῦρα τὰν εὐσεπτὸν ἄγνελαυ λόγων
ἐργῶν τε πάντων, δὲν νόμοι πρόκειται
ὑψίποδες, οὐρανίαν
δὲ αἴθερα τεκνωθέντες, δὲν ὁλυμπὸς
πατὴρ μόνος, οὖδὲ νῦν
θνατὰ φύσις ἀνέρων
ἐτικτεν, οὖδὲ μῆποτε λάθα κατακομάσῃ
μέγας ἐν τούτοις θεὸς, οὖδὲ γηράσκει.

溃疡 σὺνει τύραννουν

溃疡, εἰ πολλῶν ὑπερπλησθῇ μάταιν,
δὲ μη' πίκαιρα μηδὲ συμφέροντα,

ἀκρότατον εἰσαναβάο
ἀῖτου ἀπότομον ἁρουσεν εἰς ἀνάγκαν,
ἐνθ' οὐ ποδὶ χρησίμου
χρήται. τὸ καλὸς δ' ἔχουν
πόλει πάλαισμα μῆποτε λύσαι θεὸν αἰτοῦμαι.

θεὸν οὐ λήξω ποτὲ προστάταιν ἵχων.
ei δὲ τις ὑπέροπτα χερσίν ἡ λόγῳ πορεύεται,
Δίκας ἄφόβητος, οὐδὲ
δαμόνων ἔδη σέβον,
kaká νου ἔλοιπο μοῖρα,
δυσπότου χάριν χλιδᾶς,
ei μὴ τὸ κέρδος κερδανεὶ δικαλως
καὶ τῶν ἀσέπτων ἔρξεται,
ἡ τῶν ἄθικτων ἔρξεται ματάξων.
tís èti pot' ἐν τοῦθ' ἄνηρ θυμοὶ βέλη
εὐξεταί ψυχᾶς ἀμόνειν;
ei γὰρ αἱ τοιαλὲ πράξεις τήμαι,
ti δεὶ με χορεύειν;
ουκέτι τὸν ἄθικτον εἰμι γὰς ἐπ' ὅμφαλον σέβον,
οὐδ' ἐς τὸν 'Αβαίας ναὸν,
οὐδὲ τὰν Ὁλυμπίαν,
ei μὴ τάδε χειροδέικτα
πᾶσιν ἀρμόσει βροτοῖς.
ἀλλ' ὡς κρατούν, εἰπέρ ὅρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσων, μὴ λάβοι
σὲ τὰν τε σὰν ἀθάνατον αἰὲν ἄρχαν.
φθινοντα γὰρ — ὁ — Λατοῦ
θεόφατ' ἔξαιρούσιν ἦδη,
κοῦδαμοι τίμαις Ἀπόλλων ἐμφανής:
ἐρρει δὲ τὰ θεία.

10. χώρας ἀνακτεῖ, δόξα μοι παρεστάθη
ναὸς ἰκέσθαι δαμόνων, τάδ' ἐν χεροῖν
στέφη λαβοῦσῃ καπηθυμάματα.
OIDIPOUS TYRANNOS.

υψιθ γὰρ αἰρεῖ θυμὸν Οἰδίπους ἀγαν
λύπασι παντολαιων' οὐδ' ὑποὶ ἀνήρ
ἐννοοῦς τὰ καϊνά τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγουτος, εἰ φόβους λέγοι.
ὅτ' οὖν παραϊνοῦν' οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Δίκαιον Ἀπόλλων, ἄγιεστας γὰρ εἰ,
ἰκέτες ἀφιγμαί τοῖς ὑμῖν κατάργησασιν,
ὅπως λύσων τιν' ἡμῖν εὐαγγὴ πόρης·
ὡς νῦν ὅκνοιμεν πάντες ἐκπεπληγμένου
κεῖνου βλέπουτε ὡς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μᾶθομεν ὅπου
τὰ τοῦ τυράννου δόματ' ἐστὶν Οἰδίπους;
μᾶλλον δ' αὐτὸν εἴπατ', εἰ κάτι σθ' ὅποι.
ΧΩ.στέγαι μὲν αἴθε, καῦτος ἐνδοῦν, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κεῖνου τέκνων.
ΑΓ.ἄλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὐσα παντελῆς δόμαρ.
ΙΟ.αὐτῶς δὲ καὶ σύ γ', ὦ ξένε· ἄξιος γὰρ εἰ
tῆς εὐεπελασ οὖνεκ'. ἄλλα φράξ' ὅτοι
χρῆξ αἱρέει χῶ τι σημῆναι θέλων.
ΑΓ.ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ.τὰ ποία τάτα; παρὰ τίνος δ' ἀφιγμένος;
ΑΓ.ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξέρῳ τάχ' ἂν
 Categoria:documentos
ΑΓ. τύραννον αὐτὸν οὐπιχώριον χθονὸς
tῆς Ἰσθμίας στήσουσιν, ὡς ἑδὰτ' ἐκεῖ. 940
ΙΩ. τί δ'; οὐχ ὃ πρέσβυς Πόλυβος ἐγκρατὴς ἔτει;
ΑΓ. οὐ δητ', ἐπεὶ νῦν θάνατος ἐν τάφοις ἔχει.
ΙΩ. πῶς εἶπας; ἦ τέθυηκε Πόλυβος, ὃ γέρον;
ΑΓ. εἰ μὴ λέγω τάληθες, ἄξιωθα θανεῖν.
ΙΩ. ὁ πρόσπολ', οὐχὶ δεσπότης τάδ' ὡς τάχος
μολὼνα λέξεις; ὃ θεῶν μαντεύματα,
ἴν' ἐστε' τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὅδε
πρὸς τῆς τύχης ὀλωλευν οὐδὲ τοῦτ' ὑπο.
ΟΙ. ὁ φλυτατον γνωαικὸς Ἰοκάστης κάρα,
τι μ' ἐξεπέμψα δεύρο τῶν δωμάτων;
ΙΩ. ἄκουε τάυδρος τούθε, καὶ σκόπει κλύων
τὰ σέμνα ἵν' ἤκει τοῦ θεοῦ μαντεύματα.
ΟΙ. οὗτος δὲ τὸς ποτ' ἐστὶ καὶ τι μοι λέγει;
ΙΩ. ἐκ τῆς Κορίνθου, πατέρα τοῦ σὸν ἀγγέλων
ὡς οὐκέτ' ὦντα Πόλυβον, ἄλλ' ὀλωλότα.
ΟΙ. τὶ φῆς, ἔν'; αὐτὸς μοι σὸν σημήνα, γενοῦ.
ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγείλαι σαφῶς,
eὐ έσθ' ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. πῶτερα δόλοισιν, ἢ νόσου ξυναλλαγῇ;
ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάξηι ῥοπή.
ΟΙ. νόσοις ὃ πλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τι δῆτ' ἄν, ὃ γύναι, σκοποῖτό τις
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.  

την Πυθόμαντων ἐστιν, ἥ τοὺς ἄνω
κλάζοντας δρνς, δὲν υφηγητῶν εγὼ
κτενεὶν ἐμελλὼν πατέρα τὸν ἐμὸν; ὁ δὲ θανῶν
κεῦθει κατὰ δὴ γῆς' ἐγὼ δ' ὅδ' ἐνθάδε
ἀψαυστὸς ἔγχοις, εἰ τι μὴ τῷκ ἀφὶναι
κατέφθισεν· οὕτω δ' ἂν θανῶν εἰθ' ἕξ ἔμοι.
τὰ δ' ὅπως παρὼντα συλλαβῶν θεσπίζοματα
κεῖται παρ' Αἰδη. Πόλυβος ἄξιοι οὐδενὸς.

IO. οὖκον ἐγὼ σοι ταῦτα προδέλεγον πάλαι;
OI. ἡδος· ἐγὼ δὲ τῷ φόβῳ παρηγόμην
IO. μὴ νῦν ἐτ' αὐτῶν μηδὲν ἐς θυμόν βάλησ.
OI. καὶ πάς τὸ μητρὸς ὁυκ ὅκειν λέχος μὲ δεῖ;
 IO. τι δ' ἂν φοβοῦτ' ἀνθρωπὸς ὢ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς;
εἰκὴ κράτιστον τινι, ὅπως δύνατο τις
σὺ δ' ες τὰ μητρὸς μὴ φοβοῦ νυμφεύματα:
πολλοὶ γὰρ ἤδη κἀν ὅνειρασιν βροτῶν
μητρὶ ἐνυπνασθήσαν. ἀλλὰ ταῦθ' ὅτι
παρ' οὐδέν ἔστι, ὁμοτά ὅτι βίον φέρει.

OI. καλῶς ἀπαντᾷ ταῦτ' ἂν ἐξελήρητο σοι,
εἰ μὴ 'κ哭ει ζῶσα' ἢ τεκούσα· νῦν δ' ἐπει
ζῆ, πάσον άνάγκη, κεῖ καλῶς λέγεις, ὅκειν.
IO. καὶ μὴν μέγας γ' ἀφθαλμὸς οἱ πατρὸς τάφοι.
OI. μέγας, εὐνύμη'· ἀλλὰ τῆς ζωῆς φόβους.
Α. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπὲρ;
OI. Μερόπης, γεραίε, Πόλυβος ἂν ὃκει μέγα.
ΑΓ. τί δ' ἐστ' ἐκείνης ὑμᾶν ἐς φόβον φέρον; ὙΙ. θεόλογον μάντευμα δεινόν, ὃ ξένε. 
ΑΓ. ἢ ρητόν; ἢ οὕχι θεμιτὸν ἄλλον εἰδέναι; ὙΙ. μάλιστα γ' εἶπε γάρ με Δοξίας ποτὲ 
χρήσαι μεγάλην μητρὶ τῆματος, τὸ τε 
pατρὸν αἷμα χερσὶ ταῖς ἐμαῖς ἔλειν. 
ὦν οὖν ὁ Κόρινθος ἐξ ἔμοι πάλαι 
μακρὰν ἀπροκείτ' εὐτυχῶς μὲν, ἂλλ' ὅμως 
tὰ τῶν τεκόντων ὅμαθ' ἡδίστοι βλέπειν. 
ΑΓ. ἢ γάρ τάδ' οὐκὼν κείθεν ἤσθ' ἀπόπτολις; 
ὙΙ. πατρός τε χρῆσων μὴ φονεύς εἶναι, γέρον. 
ΑΓ. τί δήτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ, 
ἐπείπερ εὖνους ἠλθοῦν, ἐξελυσάμην; 
ὙΙ. καὶ μὴν χάριν γ' ἄν ἄξιαν λάβοις ἐμοῦ. 
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 
σοῦ πρὸς ὅμοιος ἐλθόντος εὖ πράζασίμι τι. 
ὙΙ. ἀλλ' οὕτως εἴμι τοῖς φυτεύσασίν γ' ὅμοι. 
ΑΓ.ῶ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τι δρᾶς. 
ὙΙ. πῶς, ὃ γεραι; πρὸς θεῶν διδασκέ με. 
ΑΓ.εἰ τῶνδε φεύγεις οὖνεκ' εἰς οἶκοις μολεῖν. 
ὙΙ. ταρβῶν γε μὴ μοι Φοῖβος ἐξέλθῃ σαφῆς. 
ΑΓ.ἡ μὴ μᾶσμα τῶν φυτεύσαντων λάβης; 
ὙΙ. τοῦτ' αὐτό, πρέσβυ, τούτο μ' εἰσαι φοβεῖ. 
ΑΓ.ἀρ' οὖσα δὴ τὰ πρὸς δίκης οὐδὲν τρέμων; 
ὙΙ. πῶς δ' οὖχι, παῖς γ' εἰ τῶνδε γεννητῶν ἐφυν; 
ΑΓ.οὐδούνεκ' ἢν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ. 41

ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσε με;
ΑΓ. οὐ μᾶλλον οὐδὲν τούδε ταῦτα, ἀλλὰ ἵσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἵσον τῷ μηδενὶ;
ΑΓ. ἀλλ’ οὗ σὲ ἐγείνατ’ οὔτ’ ἐκεῖνος οὔτ’ ἔγω.
ΟΙ. ἀλλ’ ἀντὶ τοῦ δὴ παῖδα μ’ ὀνομάζετο;
ΑΓ. δῶρῳ πορ’ ἵσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. καθ’ ὁδ’ ἀπ’ ἄλλης χειρὸς ἐστερέζευ μέγα;
ΑΓ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισ’ ἀπαιδία.
ΟΙ. οὐ δ’ ἐμπολήσας, ἡ τυχῶν μ’ αὐτῷ δίδως;
ΑΓ. εὐρῶν ναπαίαι ἐν Κιθαιρώνοις πτυχαῖς.
ΟΙ. ὅδοιπόρεις δὲ πρὸς τί τούσδε τούς τόπους;
ΑΓ. ἐνταῦθ’ ὅρελος ποιμνίοις ἐπεστάτων.
ΟΙ. ποιμὴν γὰρ ἴσθα κατὶ θητελα πλάνης;
ΑΓ. σοῦ δ’, ὁ τέκνον, σωτήρ γε τῷ τότ’ ἐν χρόνῳ.
ΟΙ. τί δ’ ἄλγος ἵσχου’ ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἄν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἱμοι, τὶ τοῦτ’ ἀρχαῖον ἐννέπεις κακῶν;
ΑΓ. λώ’ σ’ ἔχοντα διατόρους ποδοῦν ἄκμας.
ΟΙ. δεινῶν γ’ ονειδὼς σπαργάνων ἀνειλόμην.
ΑΓ. ὅστ’ ὀνομάσθης ἐκ τύχης ταῦτας ὅς εἰ.
ΟΙ. ὁ πρὸς θεῶν, πρὸς μητρός, ἡ πατρός, φράσον.
ΑΓ. οὐκ οἶδ’ ὁ δοὺς δὲ ταῦτ’ ἐμοῦ λόφον φρονεῖ.
ΟΙ. ἡ γὰρ παρ’ ἄλλου μ’ ἔλαβες οὖθ’ αὐτὸς τυχῶν;
ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσι μοι.
ΟΙ. τίς οὔτος; ἡ κἀτοιχθα δηλώσαι λόγῳ;
ΑΓ. τῶν Λαῖου δῆπον τις ἀνομάζετο.
ΟΙ. ἢ τοῦ τυράννου τήσει γῆς πάλαι ποτὲ;
ΑΓ. μάλιστα: τούτων τάνδρος οὗτος ἦν βοτήρ.
ΟΙ. ἢ καὶ τ' ἐτι ζῶν οὗτος, ὡστ' ἰδεῖν ἐμέ;
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἄν οὐπιχώριοι.
ΟΙ. ἔστω τ' ὃμοι τῶν παρεστώτων πέλας,
ὅτως κάτωδε τῶν βοτήρ', ὅν ἐννέπει,
εἰτ' οὖν ἐπ' ἀγρῶν εἴτε κάνθαρ' εἰσιδὼν;
σημήναθ', ὡς ὁ καιρὸς ηὐρήσει τάδε.
ΧΟ. οἶμαι μὲν οὐδὲν ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὅτι καμάτευες πρόσθεν εἰσιδεῖν' ἀτὰρ
ἐδ' ἄν τάδ' οὐ χ' ἢκιστ' ἀν ἱοκάστη λέγω.
ΟΙ. γόναι, νοεῖς ἐκεῖνον, ὅτι των ἄρτως
μολεῖν ἐφιέμεσθα τόν θ' οὗτος λέγει:
ΤΟ. τ' ὅτι ὅτι ἐιπτε; μηδὲν ἐντραπής. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνησθαι μάτην.
ΟΙ. οὔκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεία τοιαύτα, οὐ φανὼ τούμον γένον.
ΤΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαντοῦ βίου
κήδει, ματέουρη τοῦθ' ἀλλι' νοσοῦσα' ἐγώ.
ΟΙ. θάρσει: οὐ μὲν γὰρ οὖδ' εὰν τρίτης ἐγὼ
μὴτρὸς φανὼ τρίδουλος, ἐκφανεί κακή.
ΤΟ. οἵμως πιθοῦ μοι, λίσσομαι: μὴ δρά τάδε.
ΟΙ. οὔκ ἂν πιθομὴν μὴ οὔ τάδ' ἐκμαθεῖν σαφῶς.
ΤΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λύστα σοι λέγω.
ΟΙ. τὰ λύστα τοιών ταῦτα μ' ἀλγούνει πάλαι.
ΤΟ. ὡ δύσποτμ', εἴθε μήποτε γνώνης ὑδε ἐι.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ἄξει τις ἔλθων δεύρο τὸν βοτήρα μοι;
ταῦτην δ' ἔατε πλουσίῳ χαίρειν γένει. 1070
ΙΟ. Ιοῦ Ιοῦ, δύστηνε τοῦτο γὰρ σ' ἔχω
μόνον προσεπεῖν, ἀλλο δ' οὔποθ' υστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ἀξίας λύπης ἢ γυνῆ; δέδοιξ' ὅπως
μὴ κ τῆς σιωπῆς τῆς δ' ἀναρρήξει κακά. 1075
ΟΙ. ὅποια χρήξει βιγνύτων τοῦμον δ' ἐγώ,
κεῖ σμικρὸν ἔστι, σπέρμ' ἰδεῖν βουλήσομαι.
ἀυτὴ δ' ἰσως, φρονεῖ γὰρ ἔσ γυνῇ μέγα,
τὴν ὑστεράχειαν τὴν ἐμὴν αἰσχύνειν.
ἐγώ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέων
τῆς εὐ διδούσης οὐκ ἄτιμασθήσομαι. 1080
. τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μὴνες με μικρὸν καὶ μέγαν διώρισαν.
τοιόσον δ' ἐκφύς οὐκ ἂν ἐξέλθομι ἐτί
ποτ' ἀλλος, ὀστε μὴ' κμαθεῖν τοῦμον γένος. 1085
ΧΟ. εἴπερ ἐγὼ μάντις εἰμι καὶ κατὰ γνῶμαν ἱδρις,
οῦ τοῦ Ὀλυμποῦ ἀπείρων,
. οὐ Κιθαρίῳν, οὐκέτι τὸν ἐτέραν
πανσέληνου, μὴ οὐ σὲ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ ματέρ' αὖξείν, [τυράννως.
καὶ χορεύσοις πρὸς ἡμῶν, ὅσ ἐπιθαρ φέρουτα τοῖς ἐμοῖς
ήπει Φοῖβε, σοι δὲ ταῦτ' ἀρέστ' εἰη.
. τῖς σε, τέκνου, τῖς σ' ἐτικτε τῶν μακραῖων ἄρα 1098
1086.-1097. = 1098.-1109.
Νύμφα όρεσσιβάτα που
Παι θλαθείον; ἦ σὺ γε καὶ γενέταις
Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαιν.
eἰῶ τῷ Κυλλάνας ἀνάσσων,
eἰῶ τῷ Βακχείον θεῶ ναίνυν ἐπὶ ἀκρων ὁρῶν σ᾽ ἑυρήμα δέξατ'
Νυμφαῖν Ἔλικωνίδων, αἰς πλείστα συμπαίζει. [ἐκ τοῦ
OI. εἶ χρή τι κἀκε μὴ συναλλάξαντά ποω,
πρέσβεις, σταθμᾶσθαι, τὸν βοτήρ᾽ ὅραν δοκῶ,
ὅπερ πάλαι ξητούμεν. ἐν τε γὰρ μακρῷ
γῆρᾳ εὐνάξει τῷδε τάνδρὶ σύμμετρος,
ἀλλως τε τοὺς ἁγοντας ὁσπέρ οἰκέτας
ἐγνωκ᾽ ἐμαντοῦ· τῇ δ᾽ ἐπιστήμῃ σὺ μου
προθχοις τὰν ἂν που, τὸν βοτήρ᾽ ἰδὼν πάροι.
XO.ἐγνωκα γὰρ, σάφ᾽ ἵσθι· Λαῖον γὰρ ἤν
ἐπερ τις ἄλλοις πιστὸς ὡς νομεὺς ἀνήρ.
OI. σὺ πρῶτ᾽ ἐρωτῶ, τὸν Κορίνθιον ἕνον,
ἡ τόνδε φραζείς; Ἄρ. τοὐτον, ὅπερ ἐισορξῆς.
OI. οὕτως σὺν, πρέσβυν, δεύρῳ μοι φάνει βλέπων
ὅσ᾽ ἂν σ᾽ ἐρωτῶ. Λαῖον ποτ᾽ ἡσθα σὺ;
ΘΕΡΑΠΩΝ.
ἡ δοῦλος σὺν ὄντος, ἀλλ᾽ οἶκοι τραφέας.
OI.ἐργον μεριμνῶν ποιον ἦ βίοι τίνα;
ΘΕ.πολύναις τὰ πλείστα τοῦ βίου συνείπόμην.
OI.χάροις μάλιστα πρὸς τίσι ξύναυλος ὅν;
ΘΕ.ἡν μὲν Κυθαιρῶν, ἦν δὲ προσχωρος τόπος.
OI.τὸν ἄνδρα τόνδ᾽ ὁμοιό σὺν οὐσθα τῷδε που μαθῶν;
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΘΕ. τί χρήμα δρόντα; ποῖον ἄνδρα καὶ λέγεις;
OI. τόνδ' ὁς πάρεστιν' ἢ εὐναλλάξας τί πως;
ΘΕ. οὖν ὡστε γ' εἴπειν ἐν τάχει μνήμης ὑπο.
ΑΓ. κούθεν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνώτ' ἀναμνήσω νυν. εὑ γὰρ οὐδ' ὅτι
κατοικεῖν ἦμος τὸν Κιθαιρώνος τόπον
ο μὲν διπλούσι πομνύοις, ἐγὼ δ' ἔνι
ἐπησαζών τῷ δε τάνδρι τρεῖς ὄλους
ἐξ ἡρω εἰς ἀρκτούρον ἐκμήνους χρόνους·
χειμῶνα δ' ἤδη τὰμά τ' εἰς ἐπαυλ' ἐγὼ
ἠλαυνον οὕτος τ' ἐς τὰ Δαλον σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;
ΘΕ. λέγεις ἄληθῆ, καλπερ ἐκ μακροῦ χρόνου.
ΑΓ. φέρ' εἰπὲ νῦν, τὸτ' οἶσθα παῖδά μοι τινα
δοὺς, ὡς ἐμαυτῷ δρέμμα δρεψαίμην ἐγὼ;
ΘΕ. τί δ' ἐστι πρὸς τί τούτο τοὺποι ἑστοιρεῖς;
ΑΓ. δ' ἐστίν, ὥ τὰν, κεῖνος ὃς τὸτ' ἦν νέος.
ΘΕ. οὖν εἰς δλεθρόν; οὐ σωπήσασι ἐσεί;
OI. ἃ, μὴ κόλαξε, πρέσβυς, τόνδ', ἐπεὶ τὰ σὰ
dειταί κολαστοῦ μᾶλλον ἡ τὰ τοῦ ἐπη.
ΘΕ. τί δ', ὃ φέριστε δεσποτῶν, ἀμαρτάνω;
OI. οὖκ ἐννέπων τὸν παῖδ' ὅν οὕτοι ἑστοιρει.
ΘΕ. λέγεις γὰρ εἰδὼς οὐδὲν, ἀλλ' ἀλλως πονεῖ.
OI. σὺ πρὸς χάριν μὲν οὖκ ἑρεῖς, κλάων δ' ἑρεῖς.
ΘΕ. μὴ δήτα, πρὸς θεῶν, τὸν γέροντά μ' αἰλίση.
OI. οὖχ ὡς τάχος τῆς τοὐν' ἀποστρέψει χέρας;
ΘΕ. δύστηνοι, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 
ΟΙ. τὸν παῖδ’ ἔδωκας τῷ δὲ οὗτος ἱστορεῖ; 
ΘΕ. ἔδωκ’, ἀλέσθαι δ’ ὀφελον τῇ δ’ ἡμέρᾳ. 
ΟΙ. ἀλλ’ ἐσ τῷ ἥξεις μὴ λέγων γε τοῦνδικον. 
ΘΕ. πολλῷ γε μᾶλλον, ἥν φράζω, διόλλυμαι. 
ΟΙ. ἀνὴρ δ’, ὡς ἔσκειτ, ἐς τριβᾶς ἐλ. 
ΘΕ. οὐ δήτ’ ἔγωγ’, ἀλλ’ εἴπον ὡς δολὴν πάλαι. 
ΟΙ. πόθεν λαβῶν; οἰκεῖον, ἥ’, ἄλλον τινὸς; 
ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ’, ἐδεξάμην δὲ τοῦ. 
ΟΙ. τίνος πολιτῶν τῶνδε κὰκ πολας στέγης; 
ΘΕ. μή πρὸς θεῶν, μή, δέσποθ’, ἰστόρει πλέον. 
ΟΙ. ὀλωλας, εἰ σε ταῦτ’ ἐρήσομαι πάλιν. 
ΘΕ. τῶν Λατοῦ τολῶν τις ἂν γεννημάτων. 
ΟΙ. ἡ δοῦλος, ἡ κεῖνον τίς ἐγενήθης γεγός; 
ΘΕ. οἶμοι, πρὸς αὐτῷ γ’ εἰμὶ τῷ δεινῷ λέγειν. 
ΟΙ. κάγωγ’ ἀκούειν. ἀλλ’ διμὸς ἀκονιστέον. 
ΘΕ. κείσου γε τοι δὴ παῖς ἐκλήζεθ’ ἡ δ’ ἔσω 
κάλλιστ’ ἂν εἴποι σῇ γυνῇ τῶ ὡς ἔσει. 
ΟΙ. ἡ γὰρ ὀδωσῶν ἦδε σοι; ἘΕ. μάλιστ’, ἀναξ. 
ΟΙ. ὡς πρὸς τὶ χρησάς; ἘΕ. ὡς ἀναλώσαμι νῦ. 
ΟΙ. τεκόουσα τλῆμον; ἘΕ. θεσφάτων γ’ ὅκυρ κακῶν. 
ΟI. πολῶν; ἘΕ. κτενεῖν νῦν τοὺς τεκόντας ἂν λόγος. 
ΟΙ. πᾶς δῆτ’ ἄφηκας τῷ γέρουτι τῷ δὲ σύ; 
ΘΕ. κατοικίσας, ὡς δέσποθ’, ὡς ἄλλην χθόναι 
δοκῶν ἀπολισεώς, αὐτὸς ἐνθεὶ ἂν ὁ δὲ 
κάκ’ ἔστι μέγιστ’ ἔσωσεν. εἰ γὰρ οὗτος εἰ
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

δυ φησιν οὔτος, ὦθι δύσποτμος γεγώς.
Οἰ. ἦν ἦν· τὰ πάντ' ἄν ἔξεκοι σαφῆ.
       ὦ φῶς, τελευταίον σε προσβλέψαιμι νῦν,
       ὡστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρὴν, ἦνν οἷς τ'
       οὐ χρὴν ὄμιλῶν, οὐσ τέ μ' οὐκ ἐδει κτανών. 1185
ΧΩ. ἦ γενεᾶ βροτῶν,
       ὡς ὑμᾶς ἵσα καὶ τὸ μηδὲν ἥσας ἐναριθμῶ.
       τίς γὰρ, τίς ἀνὴρ πλέον
       τᾶς εὐδαιμονίας φέρει 1190
       ἡ τοσοῦτον ὅσον δοκεῖν
       καὶ δόξαν' ἀποκλίναι;
       τὸν σὸν τοι παράδειγμ' ἔχων,
       τὸν σὸν δαίμονα, τὸν σὸν, ὃ τλᾶμον Οἰδιπόδα, βροτῶν 1195
       οὐδὲν μακαρίζων.
       ὡστις καθ' ὑπερβολῶν
       τοξεύσας ἐκράτησε τοῖ τὸν πάντ' εὐδαιμονος ὄλβουν,
       ὁ Ζεὺς, κατὰ μὲν φθίσας 1200
       τῶν γαμψώνχα παρθένου
       χρησμωθὲν, θανάτων δ' ἐμᾶ
       χώρα πύργος ἀνέστατον
       ἐξ οὐ καὶ βασιλεῖς καλεῖ
       ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθησι, ταῖς μεγάλαισιν ἐν
       Θήβαισιν ἀνάσσων.
       ταῦτα δ' ἀκούεις τίς ἄθλιωτερος; 1204
       τίς ἄγεις ἄγριαις, τίς ἐν πόνοις

1186.-1195. = 1196.-1203.    1204.-1212. = 1213.-1222.
ζόνωκος ἀλλαγ̓α βίου;
Ἰῶ κλεινόν Ὀλίττον κάρα,
ὅ μέγας λιμῆν
αὐτὸς ἠρκεσεν
παιδί καὶ πατρὶ
θαλαμηπόλῳ πεσεῖν,
πῶς ποτὲ πῶς ποθ' ἀι πατρῷαί σ' ἄλοκες φέρειν, τάλας,
σῆν ἔδυνάθησαν ἐς τοσόνδε;
ἐφηδρὲ σ' ἄκονθ' ὁ πάνθ' ὤραν χρόνος,
δικάζει τ' ἄγαμον γάμον πάλαι
tεκνοῦτα καὶ τεκνοῦμενον.
Ἰῶ Λατείου τέκνον,
εἰθε σ' εἰθε σε
μήποτ' εἰδόμαι.
ὑρομαι γὰρ ὡς
περιαλλ' ἱακχίων
ἐκ στομάτων. τὸ δ' ὀρθὸν εἶπεῖν, ἀνέπνευσά τ' ἐκ σέθεν
καὶ κατεκοίμησα τοῦμὸν ὄμμα.

ΕΞΑΙΓΓΕΛΟΣ.
ὡ γῆς μέγιστα τῆςθ' ἀεὶ τιμῶμενοι,
οἷ' ἔργ' ἄκούσεσθ', οἷα δ' εἰσόψεσθ', διὸν δ' ἀρέσθεν τένθος, εἰπὲρ ἐγγενῶς ἔτι
τῶν Δαβδακείων ἐντρέπεσθε δωμάτων.
οἷμαι γὰρ οὐτ' ἀν Ἰστρόν οὕτε Φάσιν ἀν
νύψει καθαρμῷ τήνδε τὴν στέγην, ὅσα
κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακὰ
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ἐκόντα κοῦκ ἄκοντα. τῶν δὲ πημονῶν
μάλιστα λυποῦν' αἰ φανῶσ' ανθαλαρτοί.
ΧΩ. λέειε ὑμ᾽ οὐδ᾽ ἡ πρόσθεν ἦδεμεν τὸ μῆ ὑν
βαρύστον' εἶναι. πρὸς δ᾽ ἐκείνων τὸ φῆς;
ΕΞ. δ μὲν τάχιστοι τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τεθυκε θείου Ἰοκάστης κάρα.
ΧΩ. ὡ δυστάλαινα, πρὸς τίνος ποτ᾽ αἰτιάς;
ΕΞ. αὐτῇ πρὸς αὐτής. τῶν δὲ πραξθέντων τα μὲν
ἄλγιστ᾽ ἀπεστίν' ἡ γὰρ ὡφν ὅπω πάρα.
ὁμος δ᾽, οὐν γε κάν ἐμοί μνήμης ἐνι,
πεύσει τὰ κεινὰ ἀθλίας παθήματα.
ὅπως γὰρ ὀργῇ χρωμένη παρὴλθ᾽ ἐσώ
θυρώνοι, λευτέ ἐνυφ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ᾽ ἀμφίθελοις ἀκμαῖοι,
πύλαις δ᾽, ὅπως εἰσῆλθ᾽, ἐπιρράξασ᾽ ἐσώ,
καλεὶ τὸν ἢδη Λάϊον πᾶλαι νεκρὸν,
μνήμην παλαιῶν σπερμάτων ἔχουσ᾽, ψφ᾽ ἄν
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λέπο
τὸς οὕτω αὐτοῦ δύστεκνον παιδουργίαν.
γοάτῳ δ᾽ εὐνᾶς, εὐθὰ δύστηνος διπλοῦς
ἐξ ἄνδρος ἄνδρα καὶ τέκν᾽ ἐκ τέκνων τέκνοι.
χῶπως μὲν ἐκ τῶν ὁυκέτ᾽ ὡθ᾽ ἀπόλλυται
βοῶν γἀρ εἰσέπαισεν Οἰδίπους, ὃφ᾽ ὦ
οὐκ ἦν τὸ κεῖνης ἐκθεάσασθαι κακῶν,
ἀλλ᾽ εἰς ἐκεῖνον περιπολοῦντ᾽ ἐλεύσομεν.
φοιτᾷ γὰρ ἡμᾶς ἐγχος ἐξαιτῶν πορείν,
γυναῖκα τ’ οὐ γυναῖκα, μητρὸν δ’ ὅποιν κῆκε: διπλῆν ἄρουραν οὐ τε καὶ τέκνων.
λυσαύντι δ’ αὐτῷ δαμόνων δείκνυσι τις οὐδεὶς γὰρ ἀνδρῶν, οὐ παρῆμεν ἐγγύθεν.
δεινὸν δ’ ἄδεσα ὡς ὑφηγητοῦ τινὸς πόλεως διπλᾶς ἐνήλιατ’, ἐκ δὲ πυθμένων ἐκλίνε κοίλα κλήθρα κάμπτιτει στέγη.
οὐ δὴ κρεμαστὴν τὴν γυναῖκ’ εἰςείδομεν, πλεκταῖς ἑώρας ἐμπεπλεγμένην. ὦ δὲ ὅπως ὅρφι νῦν, δεινὰ βρυχθεῖσας τάλας,
χαλῆ κρεμαστὴν ἀρτάνην. ἔπει δὲ γῇ ἐκείτο τῆμων, δεινὰ δ’ ἦν τανθένθ’ ὅραν.
ἀποσπάσας γὰρ εἴματων χρυσηλάτους περόνας ἀπ’ αὐτῆς, αἴσθη ἐξεστέλλετο,
ἄρας ἐπαισεν ἄρθρα τῶν αὐτοῦ κύκλων,
αὐθὸν τοιαῦτ’, ὅθονεκ’ οὕκ ὅψοντό νῦν
οὐ οὐ’ ἐπασχεν ὁὐθ’ ὅποι’ ἔδρα κακὰ,
ἀλλ’ ἐν σκότῳ τὸ λοιπὸν οὗς μὲν οὐκ ἔδει ὅψολαθ’, οὐς δ’ ἔρχησεν οὗ γυνωσιατο.
τοιαύτ’ ἐφυμὼν πολλάκις τε κοιχὶ ἀπαξ ἡρασο’ ἐπαλρων βλέφαρα. φοίνιαν δ’ ὅμοι
γληνιαῖ γένει’ ἔτεγγον, οὐθ’ ἀνέσαν
φόνου μυδώσας σταγώνας, ἀλλ’ ὅμοι μέλας ὁμβρος χάλαζά θ’ αἰματούσο’ ἔτεγγετο.
ὁ πρὶν ταλαίδος ὅ’ ὄλβοις ἦν πάροιθε μὲν ὄλβοις δικαίως, νῦν δὲ τῇδε θῆμερα.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

στεναγμός, ἀτη, βάνατος, αἰσχύνη, κακῶν
d' ἐστι πάντων ὑνόματ', οὐδέν ἐστ' ἄπων.

ΧΩ.νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

ΕΞ.βοῦ διογγεῖν κλῆθρα καὶ δηλοῦν τινὰ
tοὺς πᾶσι Κακμελοὺς τὸν πατροκλόνον,
τὸν μητρὶς, αὐθῶν ἀνόσι' οὐδὲ ῥητὰ μοι,
 Blockly code does not apply here.

1285

ρόμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.

1290

dεῖξε δὲ καὶ σοι. κλῆθρα γὰρ πυλῶν τάδε
dιογγεῖαι. θέαμα δ' εἰσόψει τάχα
τοιοῦτον οἶον καὶ στυγυντ' ἐποικίσαι.

ΧΩ.δ' δεινῶν ἱδεῖν πάθος ἀνθρώποις,
 Blockly code does not apply here.

1295

1300

1305

1310

 Blond code does not apply here.

Ε 2
ΠΟΦΟΚΛΕΩΤΣ

ἵω δαίμον, ἵν' ἔξηλλον.

ΧΟ. ἐσ δεινὸν, οὐδ' ἀκοινοτόν, οὐδ' ἐπόψιμον.

ΟΙ. ἵω σκότουν

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,

ἀδάματόν τε καὶ δυσούριστον ὄν.

οἶμοι,

οἶμοι μᾶλ' αὖθις' οἶον εἰσέδυ μ' ἀμα

κέντρων τε τῶν' οὐστρημα καὶ μνήμη κακῶν.

ΧΟ. καὶ θαυμά γ' οὐδὲν ἐν τοσοίως τήμασιν

dιπλὰ σε πενθείν καὶ διπλὰ φορεῖν κακά.

ΟΙ. ἵω φίλος,

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος· ἔτι γὰρ

ὑπομένεις με τὸν τυφλὸν κηδεόνων.

φεῦ φεῦ.

οὐ γὰρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,

καλτερ σκοτεινὸς, τὴν γε σὴν αὖθιν ὀμώς.

ΧΟ. ἃ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς

ὅψεις μαρὰναι; τὸς σο' ἐπήρε δαμόνων;

ΟΙ. Ἀπόλλων τάδ' ἢν, Ἀπόλλων, φίλοι,

ὅ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.

ἐπαισε δ' αὐτόχειρ μιν οὕτις, ἀλλ' ἐγὼ τλάμων.

τὶ γὰρ ἔδει μ' ὁρᾶν,

ὅτῳ γ' ὀρῶντι μηδὲν ἢν ἱδεῖν γλυκύ;

ΧΟ. ἢν τάδ' ὀπωσπερ καὶ σὺ φήσ.

ΟΙ. τὶ δηρ' ἐμοὶ βλεπτόν, ἢ

1329.—1348. = 1349.—1368. 1313.—1320. = 1321.—1328.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ. 53

στερκτὸν, ἣ προσήγορον
ἐτ’ ἐστ’ ἀκόουειν ἀδουῖς, φίλοι;
ἀπάγετ’ ἐκτόπιον διὶ τἄχιστὰ με,
ἀπάγετ’, ὡ φίλοι, τὸν ὀλεθρόν μέγαν,
τὸν καταρατοτατοῦ, ἐτ’ δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν.

ΧΩ.δείλαε τοῦ νοῦ τῆς τε συμφορᾶς ἱσον,
ὡς ἰδέλησα μηδὲ σ’ ἀν γυώναι ποτε.

ΟI. ὧλοιθ’ ὅστις ἦν δι’ ἁγρίας πέδας
νομάθ’ ἐπιποδίας ἔλαβε μ’ ἀπὸ τε φόνον
ἐρυτὸ κανέσωσεν, οὐδὲν ἐς χάριν πράσσον.
τότε γὰρ ἂν θανὼν
οὐκ ἢ φίλοισιν οὐδ’ ἐμοὶ τοσάντ’ ἁχος.

ΧΩ.θελοντι κάμολ τοῦτ’ ἂν ἦν.

ΟI. οὖκοιν πατρός γ’ ἂν φωνεῖς
ἐχλὼν, οὐδὲ νυμφὸς
βροτοῖς ἐκλήθην δι’ ἐφυν ἀπο.
νῦν δ’ ἄθεος μὲν εἰμ’, ἀνοσιῶν δὲ παῖς,
ὁμολεχὴς δ’ ἄφ’ ἂν αὐτὸς ἐφυν τάλας.
εἰ δὲ τι πρεσβύτερον ἐτ’ κακοῦ κακῶν,
τοῦτ’ ἐλαχ’ Οἰδίπους.

ΧΩ.οὐκ οὔδ’ ὅπως σε φῶ βεβούλευσθαι καλῶς.
κρεσσονων γὰρ ἥσοθα μηκέτ’ ἂν ἢ ζῶν τυφλός.

ΟI. ὡς μὲν τάδ’ οὖχ ὧδ’ ἔστ’ ἀριστ’ εἰργασμένα,
μὴ μ’ ἐκδίδασκε, μηδὲ συμβούλευ’ ἐτί.
ἐγὼ γὰρ οὖκ οὔδ’ ὁμμασιν ποίοις βλέπων

1340
1345
1350
1355
1360
1365
1370
πατέρα ποτ’ ἄν προσεῖδον εἰς Ἀιδοὺς μολὼν, 
οὐδ’ αὐ ἀλαίναν μητέρ’, οἶν ἐμὸν δυοῖν
ἐργ’ ἐστὶ κρείσσου’ ἀγχόνης εἴργασμένα.
ἀλλ’ ἡ τεκνων δή τ’ ὃψιν ἂν ἐφίμερος,
βλαστοῦσ’ ὡπως ἔβλαστε, προσλέψσειν ἐμόι;
οὐ δήτα τοὺς γ’ ἐμοῖσιν ὅφθαλμοῖς ποτέ
οὐδ’ ἄστυ γ’, οὐδε πύργος, οὐδε δαμόνων
ἀγάλμαθ’ ἱδ’ τῶν ὁ παντλήμων ἐγὼ
κάλλιστ’ ἀνήρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς
ἀπεστέρην’ ἐμαυτὸν, αὐτὸς ἐννέπων
ὡθεῖν ἀπαντᾷ τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ’ ἀναγγεῖλον καὶ γένους τοῦ Λαοῦ,
τοιάνδ’ ἐγὼ κηλίδα μηνύσας ἐμὴν
ὅρθοις ἐμελλὼν δῆμασιν τούτους ὄραν;
ἡκιστά γ’ ἀλλ’ εἰ τῆς ἀκουστῆς ἔτ’ ἄν
πηγής δι’ ὅτ’ πρῶτον φραγμός, οὐκ ἄν ἐσχόμην
τὸ μάποκλήσαι τοῦμον ἄθλιον δέμας,
ὡ’ ή τυφλὸς τε καὶ κλώον μηδέν’ το γὰρ
τὸν φροντίδ’ ἔσω τῶν κακῶν οἰκεῖν γλυκὸ.
ἰδ’ Κιθαιρών, τί μ’ ἐδέξατ; τί μ’, οὐ λαβόν
ἐκτείνας εὐθὺς, ὡς ἐδείξα μήποτε
ἐμαυτόν ἀνθρώποισιν ἐνθεῖν ἂ γεγώς;
ὁ Πόλυβε καὶ Κόρισθε καὶ τὰ πάτρια
λόγοι παλαίδο δόμαθ’, οἶον ἄρα με
κάλλος κακῶν ὑπολούν ἐξεθρέψατε.

νῦν γὰρ κακὸς τ’ ὃν κὰκ κακῶν εὐρίσκομαι.
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ο' τρεῖς κέλευθοι καὶ κεκρυμένη νάπη
δρυμὸς τε καὶ στενωπὸς ἐν τριπλαῖς ὀδοῖς,
αἱ τοῦμον αἴμα τῶν ἐμὸν χειρῶν ἀπὸ
ἐπιτετα πατρὸς, ἄρα μου μέμνησθ᾽ ὦτι
οῖ: ἐργα δράσας ύμῖν εἰτὰ δεῦρ’ ἰδὼ
ὅποι' ἔπρασον αὖθις; ὃ γάμοι γάμοι,
ἐφύσαθ' ἡμὰς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταυτὸν σπέρμα, κἀπεδείξατε
πατέρας, ἀδελφοὺς, παίδας, αἴμα ἐμφύλιον,
νῦνφαι γυναῖκας μητέρας τε, χώρος
αἰσχυντ' ἐν ἀνθρώπους ἔργα γλυκεῖαι.
ἀλλ' οὗ γὰρ αὐξαν ἔσοθ' ἀ μηδὲ δράν καλὸν,
ὅπως τάχιστα πρὸς θεῶν ἔξω μὲ πον
καλύψατ', ἢ φονεύσατ', ἢ θάλασσιον
ἐκρύψατ', ἐνθα μῆπος εἰσόψεσθ' ἐτι.
τι', ἀξιωσατ' ἀνδρὸς ἁθλίου θυγεῖν.
πλωσθε, μὴ δελοήτε. τὰμὰ γὰρ κακὰ
ουδεὶς οὗς τε πλὴν ἐμοῦ φέρειν βροτῶν.

ΧΩ.ἀλλ' δὲν ἐπαίτεις ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν, ἐπεὶ
χῶρας λέειπται μοῦνος ἀυτὶ σοῦ φύλαξ.
ΟΙ. οὗμοι, τὶ δήτα λέξομεν πρὸς τοῦδ' ἐποὺ;
tίς μοι φανεῖται πλοῖν ἐνδίκος; τὰ γὰρ
πάροι πρὸς αὐτὸν πάντ' ἐφήσπημαι κακὸς.

ΚΡ.οὖχ ὅσ γελασῇς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὃς ὅνειδών τι τῶν πάροι κακῶν.
ἀλλ' εἰ τὰ θυντᾶτον μὴ καταισχύνεσθε ἐτι γένεθλα, τὴν γοῦν πάντα βάσκουσαν φλόγα ἀλείσθε: ἀνακτος Ἡλίου, τοιῶν δ' ἄγων ἀκάλυπτον οὕτω δεικνύναι, τὸ μὴτε γῇ μῆτ' ὁμβρός ἐρὸς μὴτε φῶς προσδέξεται. ἀλλ' ὡς τάχιστ' εἰς οἶκον ἐσκόμμετε· τοῖς ἐν γένει γὰρ τάγγενη μάλιστ' ὅραν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας, ἀριστος ἐλθὼν πρὸς κάκιστον ἀνδρ' ἐμέ, πιθοῦ τι μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῖ, φράσω.

ΚΡ. καὶ τοῦ με χρελας δδε λπαρείς τυχεὶν:
ΟΙ. ῥυσὼν με γῆσ ἐκ τῆσθ' δοσον τάχισθ' διον θυντῶν φανοῦμαι μηδενὶς προσήγορος.

ΚΡ. ἔδραρ' ἄν εὐ τοῦτ' ἱσθ' ἄν, εἰ μὴ τοῦ θεοῦ πρώτιστ' ἔχρηκον ἐκμαθεῖν τι πρακτέον.

ΟΙ. ἀλλ' ἂ γ' ἐκείνου πάο' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλόναι.

ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως ὦ· ἵν' ἔσταμεν χρελας ἀμεινον ἐκμαθεῖν τι δραστέον.

ΟΙ. οὕτως ἄρ' ἄνδρος ἄθλιον πεύσεσθ' ὑπερ;
ΚΡ. καὶ γὰρ σοῦ νῦν τὰν τῷ θεῷ πιστων φέροις.

ΟΙ. καὶ σοι γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἶκους αὐτὸς δὴθελεις τάφον 
θοῦ· καὶ γὰρ ὅρθως τὰν γε σῶν τελεῖς ὑπερ' 
ἔμοι δὲ μὴποτ' ἀξιωθῆτω τὸδε
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

πατρίφοιν ἄστυ ἑωτὸς οἰκήτου τυχεῖν,
ἀλλ' ἔα με ναλεῖν ὅρεσιν, ἐνθα κληίζεται
οὐμὸς Κιθαιρών οὔτος, δύν μὴ τέ μοι
πατήρ τ' ἐθέσθην ἄνυτι κύριον τάφον,
ὡς ἐκείνων, οἱ μ' ἀπωλλυτήν, θάνω.

καλτοί τοσοῦτον γ' οἶδα, μήτε μ' ἂν νόσον
μὴ' ἄλλο πέρσαι μηδέν' οὐ γὰρ ἂν ποτε
θυρσόκων ἐσάθην, μὴ 'πὶ τῷ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποις εἴο', ἵπποι
παιδών δὲ τῶν μὲν ἀρσενών μὴ μοι, Κρέον,
προβῇ μέριμναν' ἄνδρες εἰσίν, ὡστε μὴ
σπάνων ποτὲ σχέσιν, ἐνθ' ἂν ὅσι, τοῦ βλου
ταῖν δ' ἄθλανοι οἰκτραίν τε παρθένους ἐμαίν,
ἀλν οὐποθ' ἡμὴ χωρίς ἑστάθη βορᾶς
τράπεζ' ἄνευ τοῦ' ἄνδρος, ἀλλ' ὅσων ἐγώ
ψαύσωμ, πάντων τῶν' ἀεὶ μετείχετην
ἀλν μοι μέλεσθαι καὶ μάλιστα μὲν χεροῖν
ψάϊσαν μ' ἔσον καποκλαύσασθαι κακά.

ὅ' ἀναίη,

ὅ' ὡ γονή γενναίε. χερσὶ τῶν θιγῶν
δοκοὶμ' ἑχεῖν σφᾶς, ὥσπερ ἴνικ' ἔβλεπον.
τί φημι;

οὔ δὴ κλών που πρὸς θεῶν τῶν μοι φίλων
δακρυρρούντων, καὶ μ' ἐποικτείρας Κρέων
ἐπεμψὲ μοι τὰ φίλτατ' ἐκγόνου ἐμοῖν;

λέγω τί;

F
ΚΡ. λέγεις· ἐγώ γὰρ ἐμὶ ὁ πορούσας τάδε,

γνώρι τὴν παρόδον τέρψιν, ἢ σ᾽ εἴχεν πάλαι.

ΟΙ. ἀλλ᾽ εὐνούχης, καὶ σε τῇδε τῇς ὀδοὺ

δαίμων ἀμείνων ἢ μὲ φρονήσας τύχοι.

أسباب, ποῦ ποτ᾽ ἑστή; δεῦρ᾽ ἢ, ἔλθετε

ὡς τὰς ἀδελφὰς τάδε τὰς ἐμὰς χέρας,

αἱ τοῦ φυτουργοῦ πατρὸς ὤμῶν ὧδ᾽ ὄραν

tὰ πρόσθε ταλμπά προβέβηκαν ὅμοματα·

ὅσ ὤμῶν, ὡ τέκν᾽, σοῦ ὤραν σοῦ ὁστοὺν

πατὴρ ἐφάνην ἔσβην αὐτὸς ἡράθην.

καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω

νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίου,

οἷν μιωάτι πφὸ πρὸς ἀνθρώπους χρεῶν.

πολαῖς γὰρ ἀστῶν ἦς εἰσ ὀμίλιας,

πολαὶς ὃ ἐστὶν, ἔσβην σοῦ κεκλαμέναι

πρὸς οἰκον ἵπτεσθ᾽ αὐτὶ τῆς θεωρίας;

ἀλλ᾽ ἡμῖν ἂν δὴ πρὸς γάμων ἡκῆν ἀκαμάς,

tis οὔτος ἐσται, τῆς παραρρήσιει, τέκνα,

τοιαύτ᾽ ὀνείδη λαμβάνων, ὃ τοῖς ἐμοῖς

γονεύσαι ἐσταί σφῶν θ᾽ ὀμούς δηλήματα;

τί γὰρ κακῶν ἀπεστὶ; τὸν πατέρα πατὴρ

ὑμῶν ἐπεφυε τὴν τεκοῦσαν ἱροσεν,

οὖν περ αὐτὸς ἐσπάρῃ, κὰκ τῶν ἰσων

ἐκτῆσαι θ᾽ ὑμᾶς, δι᾽ αὐτὸς ἐξέφυον.

τοιαύτ᾽ ὀνείδεισθε. κατὰ τὰς γαμεῖ;

οὐκ ἐστὶν οὐδείς, ὡ τέκν᾽, ἀλλὰ δηλαδὴ
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

χέρσους φθαρήναι κάγαμους ὑμᾶς χρεών. 1505
α' παί Μενοικέως, ἀλλ' ἐπεὶ μόνον πατήρ
tαύταιν λέειναι, νῦ γὰρ, ὃ 'φυτεύσαμεν,
ὁλώλαμεν δο' ὅντε, μὴ σφε περιβῆς
πτωχᾶς ἀνάνδρους ἐκγενεῖς ἀλωμένας,
μηδ' ἔξισώσῃς τάσσε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισών σφας, ὅδε τηλικάδον ὤρων
πάντων ἔρημους, πλὴν ὅσοι τὸ σὸν μέρος.
ξύννεσον, ὃ γενναίε, σῇ ψαύσας χεῖρ.
σφῶν δ', ὃ τέκν', εἰ μὲν εἰρήτην ἠδὴ φρένας,
pόλλα' ἀν παρήμουν' νῦν δὲ τοῦτ' ήφιθω μόνον,
oὐ καίρος ἐὰν ζῆν, τοῦ βλου δὲ λόφους
ὑμᾶς κυρήσαι τοῦ φυτεύσαυτος πατρός.

ΚΡ. ἀλίς ἐν' ἔξικεῖς δακρύων' ἀλλ' ἠθι στέγης ἔσω. 1515
ΟΙ. πειστέον, κεῖ μηδὲν ἠδό.  ΚΡ. πάντα γὰρ καὶ ὁμός καλά.
ΟΙ. οὐσθ' ἐφ' οἷς οὖν εἶμι;  ΚΡ. λέξεις, καὶ τὸν ἐξομια λίφων.
ΟΙ. γῆς μ' ὅπως πέμψεις ἀποκον.  ΚΡ. τοῦ θεοῦ μ' αἴτεσθι δόσιν.
ΟΙ. ἀλλὰ θεοῖς γ' ἔξιστος ἡκώ.  ΚΡ. τοιγαροῦρ τεῦξει τάχα.
ΟΙ. φής τάδ' οὖν;  ΚΡ. δ' μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.
ΟΙ. ἀπαγέ νῦν μ' ἐνευθέν ἤδη.  ΚΡ. στείχει νῦν, τέκνων δ' ἀφοῦ.
ΟΙ. μηδαμῶς ταύτας γ' ἐλη μοῦ.  ΚΡ. πάντα μὴ βουλου κρατεῖν'
καὶ γὰρ ἀκράτησας οὗ σοι τὸ βῶ φιλεύσπετο.
ΧΟ. ο' πάτρας Θήβης ἐνοικοί, λέοντεστ', Οἰδίπος οδε,
ὅς τὰ κλεῖν' αὐλίγματ' ἵδη καὶ κράτιστος ἦν ἀνήρ, 1525
ὅστις οὖ γῆλῳ πολιτῶν καὶ τοιχῖσις ἐπιβλέπων,
εἰς ὅσον κλῦδωνα δεινῆς συμφορᾶς ἔληλυθεν.  
ὡστε θυητὸν ὦν ἐκεῖνη τὴν τελευταίαν ἰδεῖν  
ἡμέραν ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἀν  
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγείων παθῶν.  

1530
ARGUMENT AND ANALYSIS.

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

"Εστι δικος ἐν γῆς καὶ τετράκων, οὐ μὲν φωνῆ,
καὶ τρίκων ἀλλὰςει δὲ φυή μόνον δις ἐστὶ γαϊὰν
ἐρωτά κινεῖται ἄνω τ᾽ αἴδεα καὶ κατὰ πότιν.
ἀλλ᾽ ὅπως πλεύσων ὑπερθέμνουν ὑπερθέμνον ποὶ βαίνῃ,
καθα τάχος γνῶσις ἀφαντᾶτον πέλει αὐτῆ.

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

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

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

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

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

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

Creon has heard of the suspicions of Oedipus, and comes forward to defend himself (513). Angry words pass between them, and Jocasta comes out of the palace to appease them (534). In order to calm Oedipus, she assures him that the predictions of Tiresias are worthless, and as an illustration, tells him the story of the oracle given to Laius, the exposure of the child, and the murder of Laius by a stranger (707-725). Oedipus is struck by the description of the scene of the murder, and after making further inquiries of Jocasta, recites his own history (771-833). He was the son of Polybus king of Corinth and his wife Merope. A chance expression, however, dropped by a companion, had
ARGUMENT AND ANALYSIS.

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

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

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

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

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

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

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

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

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

1. PROTAGONISTES ...... Ædipus.

2. DEUTERAGONISTES | The Priest, Jocasta, Herdsman, and Second Messenger.

3. TRITAGONISTES ...... Creon, Tiresias, and Messengers.

There is no direct evidence of the date of the play.
NOTES, &c.

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

2. θοδ[η]στε] Either (1) = θαδοσστε, Schol. &c., ἢθας being an acc. cogn.: or (2) = σκεδαστε, Hermann.

3. ἱκετριος κλάδοιον ἔσσωμενοι] = ἱκετριος κλάδοιος στέμματι ἔσσωμενοι κατέχομενε, Schol. Cf. Æsch. Eum. 43, ἥχασι ἐλάς διηγένωτον κλάδον λήμνατι μεγάλου σωφρόνοις ἔσσωμενοι. The dative is used (as infr. 25, φθινουσα μὲν κάλυξιν: Ant. 121, γένους πληθνην) where the acc. (of remote reference) is usual. For the pass. ἔσσωμενοι, cf. Hor. Sat. I. vi. 74, "Lexo suspensæ loculos tabulamque lacerto."

4. τοίς δ']—στεναγμένων] The question is virtually, though not in form, extended over these two lines. ὁμω μὲν κ. τ. λ.] The repetition of a word at the beginning of two clauses of a sentence, introduced by μὲν and δὲ respectively, gives it a peculiar emphasis. Cf. 25 infr., φθινουσα μὲν κάλυξιν....φθινουσα δ' ἄγελας κ. τ. λ.: 521, εἰ κακῶς μὲν ἐν τόλμῃ, κακῶς δὲ πρὸς σοῦ: Demosth. de Cor. p. 248, περιέργασμαι μὲν ἐγὼ περὶ τούτων εἰπών, περιέργασαι δ' ἡ τοίς ἡ πεισθεῖσα ἐμοὶ.

6. &] "These matters," i. e. the reason of them. ἄγγελων ἄλλων] = ἄλλων, ἄγγελων δεινων: cf. Eur. Or. 531. τι μαρτύρων ἄλλων ἄκοιμω δεί;
7. aitóς] Opp. to ἄλλων.

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

11. διεσαντες ἡ στέρχαντες ;] Exegetosis of τινι τρόπῳ καθόστατε ; = τῶς ἔχετε ; στέρχαντες, either (1) "in supplication," (as ßEd. C. 1094, στέργει διπλάς ἁρμονίας μολείν,) Wunder, Dindorf, &c.; or (2) "acquis- escing." Herm.: or, in the latter sense, as an euphemism for ἔκειν πα- θόντες, opp. to διεσαντες, Schneidewin: στέρχαντες is also read in the last meaning. ὁς θελοντός ἄν] ὁς with gen. absol. = "considering that," ἄν gives to the participle a potential force.

13. μὴ ὁβ κατουκτελομ] μὴ ὁβ is used with an infinitive, or, less commonly, with a participle, where the principal clause is actually or virtually negative; as here, where it may be accounted for by the negative implied in δυσάλγητος. μὴ ὁβ κατουκτελομ, either (1) = ἐὰν μὴ κατουκ- τελομεί: or (2) as explained by Dr. Kennedy in the Journal of Classical and Sacred Philology, No. III. p. 310, an exegetosis of δυσάλγητος (vid. ad 221 infra.), supplying, as a protasis to δυσάλγητος γὰρ εἶναι, (vid. ad 82 infra.) ἐὰν μὴ θέλομη προσαρκεῖν πάν. To 2 it may be objected, that μὴ ὁβ—ἐδραν would be a weak exegetosis of δυσάλγη.—ἐῖναι: to 1 it is objected by Dr. Kennedy and others, that μὴ ὁβ is not found with a part. used conditionally. But it is so found in Herodot. ii. 110, ὅθουν δικαιοὶ ἔλεγα λατάναι ἔμπροσθε τῶν ἐκεῖνον ἀναθημάτων μὴ οὖν ὑπερβαλ- λόμανον τῶι ἔργοι, and in what is virtually a participial clause im- plying condition, in Dem. De Fals. Leg. p. 379, ἀλλει πολλαὶ καὶ χα- λεπτα τάξεις μὴ οὖν χρόνῳ καὶ πολυμορφία. Dr. Kennedy further quotes Schneidewin as suggesting μὴ κατουκτελομ. The suggestion does not find place in the posthumous edition of 1856.


16. τοῖς σοίς] I. e. those before the palace; opp. to ἁγοραῖοι κ. τ. λ., 30.


18. ἐπιπή] Exegetosis of αἰ—βαρεῖς. ἕγα μὲν Ζήνος] Parenthetic, and opp. to αἰ ὃς τῶν ἄλλων θεῶν, which is easily supplied.  αἰ 8'
OEDIPUS TYRANNUS.

de' ὀθέων λεκτο[λ] Either de' (1) used adverbially, (as infr. 181, ἐν δὲ ἀλοχοὶ πολιαὶ τῷ ἐπὶ μάτερες: Ἐσχ. Cho. 257, εἰς δὲ θηρίων γραφήν): or (2) ἐν ὀθέων, as Ant. 787, ἀμερλαν ἐν' ἀνδράσιν, Dind.: or (3) by tmesis for ἐπιλεκτο[λ]. οἴδε τ', Herm. οἴδε δ', Schneidewin.

19. ἐξετημένον] Supr. 3.
20. διπλώ] Two temples of Athene at Thebes, dedicated to her under the respective titles of Ὥγκα (cf. Ἐσχ. Sept. 164) and Ἱσμηνία, or, according to others, of Ἀλλακομπήνα and Καμπέλα, Schol.
25. φλάνουσα μὲν κάλυξιν] Vid. ad 3, 4, suppl.
26. τόκοι τε ἀγνοίσι] Ozymoron. For the association of these divine judgments, cf. infr. 171, 270; Ἐσχ. Eum. 784–787, 907–909; Herodot. iii. 65; Ἐσχ. in Ctes. § 111; Deut. xxviii. 18.
27. ἐν] Either (1) Adverbially—ἐν τοίνυς, Dind. &c.; cf. infr. 181, ἐν δὲ ἀλοχοὶ πολιαὶ τῷ ἐπὶ μάτερες; Οἰδ. C. 55, ἐν δὲ τὸ πυρρόφορος θεὸς Τίταν Προμηθέας: or (2) separated by tmesis from σκῆς, Wund., Schneidewin; which is less probable. πυρρόφορος θεὸς] I. e. the plague.
29. μέλας δ'] Observe the elision at the end of the verse, and cf. 334 infr.: Οἰδ. C. 1164, ἐθείω μολόντ'.
33. συφορά] Used here in its primary and indifferent sense, "events." Its secondary and more usual signification, "calamities," is originally an euphemism.
38. ἄλλα] An irregular construction: the conjunction contrasts the finite verbs λέγει νομίσει τ' with the participles ἔξηκε. ἐκδικ.: vid. ad 42 infr. προσβήκῃθεν θεού] Emphatic, and opp. to ὅφ' ἡμῶν.
40. τ''] Connects their expectations (implied in ἐκεῖθεν κ. τ. λ.) with their previous experience, (ὅς γ' ἔλευθας κ. τ. λ.) ; “and now too.” ταύτων] Masculine, the ethical dat. (“omnia judicio”) depd. on κράτιστοιν; vid. ad 436 infr.


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

44. ἐμπελροῦσιν] This word is marked out by its position, as the most important in the sentence, “men of experience,” i.e. such men as Oedipus himself, which was their reason for seeking succour at his hands. καὶ] Renders τὰς ἐμφοράς emphatic, and opposes it to ἐμπελρία, implied in ἐμπελροῦσιν. ἐμφοράς] = ἀποβάσεις, Schol.: for this meaning of the word Dind. compares Thuc. i. 140, καί τερε έιδάς ταῖς ἄνθρωποι—πρὸς τὰς ἐμφοράς καὶ τὰς γνώμας τρεπομένους. Dr. Kennedy, l. c., says that ἐμφοράς is used here “in the rarer but certainly admissible sense ‘comparison,’” (sc. of counsels.) It does not appear that it ever bears that sense, though συμφέρων does: cf. Αἰσχ. Pers. 530, as quoted by the writer, πιστῶι πιστὰ συμφέρων βουλεύματα.

45. ζώσας] = οὐκ ἀπολλυμέναι, Schol. βουλευμάτων] Depd. on ἐμφοράς. The gist of the whole passage is, that ‘experience is the best counsellor (Schneidewin, and therefore we come to you as an experienced man.’

47. ὅτι] Causal, and properly referring only to the clause νῦν μέν—προθυμιά. νῦν μεν κ. τ. λ.—ἀρχῆς δέ κ. τ. λ.] For this comparison between the experience of the speaker, cf. supr. 40 sq.

48. προθυμιά] The genitive follows συνήρα κλῆς i on the same principle on which it is found after θαυμάζεων, ἐπαινεῖν, &c. Dind.

49. μεμυκέμεθα] Conjunctions hortatus.


51. ἀφαλείπ] Prolepsia.

52. οἰνοί οὐ κ. τ. λ.] Hyperbaton: = οἰνοί γαρ ἄλωφ, καὶ τὴν τότε τῆς νυκτὸς κ. τ. λ. καὶ—καλ] “As—so,” &c. For this use of copulative con-
junctures in comparison, cf. Æsch. Agam. 322, δίς τ' ἀλειφα τ' ἐγχέας
tαλὼν κτέει, διχοστατούντων γὰρ μὴ φιλων προσενεκοισι, καὶ τὰν ἀλόντων καὶ
κρατησάτων δίξα φθογγάς ἀκόυεις ἔστι: Hor. Carm. iii. 5, 27, "Necque
amissos colores Lana refert medicata fuco, Neo vera virtus, cum semel
excidit, Curat reponi deterioribus."

55. ἐξιν ἀνθρώπων] To be taken with γῆς, opp. to κεφῆς. For the
sentiment, cf. Ant. 739. καλῶς ἀρχης γ' ἀν οὐ γῆς ἄρχεις μόνον.

56. εἴδον] Predicate: cf. Æsch. Eum. 38, διέσασα γὰρ γράφεις δύναν-
ἀντίπασις μὲν οὖν.

57. ἔρμος—ἐσω] For a similar pleonasm, see Ed. C. 258, τί κληδο-
νος καλῶς μάτην βεβοῦς ἐφέλημα γλυκεται.

58. γνώτα κοικὶ ἐφερτα] Cf. 1230 infr., ἐκοιντα κοικὶ ἐκοιντά.

60. νοσοῦτες] Constructio ad sensum: ὅσ ἐγώ—νοσεῖ = οὐ νοσεῖτε
ἐξ ἵνα ἐσ ἡγεῖ.


62. ἐν'] Elmel. and Wund. read ἐν, which quite spoils the sentence.

63. κοκλάν ἄλλον] Opp. to ἐν.

64. καλ σ'] Wund. reads καλ σ', erroneously. For the elision of στ
empatic, cf. 332 infr.

65. εἴδοντα] Infr. 586, ἐξίν φόβωσι μᾶλλον ὡς ἀρτετον εἴδοντ'.

67. φροντίδα] Depd. on πλάνοι. Cf. Ant. 225, πολλὰς γὰρ ἐκοιν
φροντίδων ἐπιστάταις, ἤδοις κυκλῶν ἐμαυτῆς εἰς ἀναστροφὴν.

68. ταῦτα] Alludes to νοσεῖτε, 60.

73. ὰραν—φοινών] Gerundial. θυσαλίματ] Linwood conjectures
πυρολίμα, which seems to be required by the context.

74. λυπέῃ τι πρόσετε] Condensed construction; as infr. 155, ἀμφι
σωλ ἄξιοντες τι μοι—ἐβινόσα ταιρο: Aj. 794, δοτε μ' ἐδίναν τι
φῆς. ἐκάλος πέρα] Refers to the entire clause, and not only to
ἔστιν, to which the words πλεῖον κ. τ. λ. especially belong.

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

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

77. ἐπι] Conjunctive.

78. εἰς κάλον] = εἰς καρφί: it refers, as appears from the position of
τ', both to εἰςας and to προστείχουτα.
80. σωτήρι] For the more common feminine σωτήρια: cf. Phil. 1471, Νύμφας ἀλλασεν ἐπευξεῖται νόστου σωτήριας ικέταια.
82. εἰκάσαι] Used as ὡς εἰκάσαι. ἤδος] “With good tidings:” cf. Trach. 122, ἀδελφὰ μὲν, ἀντὶλα ὑπολογ. ὡς γὰρ ἄν] So. εἰ μὴ ἤδος ἢ, a common ellipse.
84. ἔμμετρος κ. τ. λ.] Μέτρον ἵκων τοῦ ἀκοῦσαν διὰ τὸ πλησίον γενέσθαι, Schol. Creon enters from the right hand, or country side.
86. φήμην] Vid. ad 40 supr.
87. ἐσθλήν] An indirect answer, as if CEd. had asked, not τίμα; but πολιν; Creon hesitates to deliver his message in public (infr. 91), and therefore evades the question, and wraps up his reply in vague generalities (λέγω γὰρ κ. τ. λ.).
89. οὕτε γὰρ κ. τ. λ.] There is something like a rebuke in this: ‘I can make nothing of what you have told me as yet.’
90. οὕτ' ὁδὲ] Οὖν is frequently subjoined to οὐτε and οὕτε, most commonly in the latter, but sometimes in the former, of two alternative clauses. In these cases it may be considered to retain its proper inferential force: as, ‘εἴτε α, οὕτ' οὖν β,’ i. e. ‘either A, or (if not A, then) B; ‘οὕτε α, οὕτ' οὖν β,’ i. e. ‘Neither A, nor (consequently) B.’ Accordingly, οὖν is very often, although not always, used to introduce the less probable alternative, or that which is most strongly denied. Perhaps this may be the case here. τό γε νῦν λόγον Causal dative: cf. Ant. 691, τὸ σοῦ γὰρ ἐμμα δεινὸν ἀνδρὶ δημότῃ λόγους τοιούτως οἷς σὺ μὴ τέρψῃ κλάων.
92. εἴτε κ. τ. λ.]=εἴτε στειχεῖν ἔσω χρήσεις, ητοιμάσ εἴμι καὶ στειχεῖν ἔσω, Dind.
93. ἐς πάντας αὐθά] The high spirit of CEdipus does not brook concealment, (cf Ant. 86, οἴμοι· καταύθα,) and the confident tone in which he speaks, arising from the entire absence of any suspicion that he is himself the person pointed out by the oracle, renders the catastrophe the more affecting. τῶνδε] Depd. on περὶ. A preposition is often expressed with the second only of two nouns, to both of which it applies equally; as inf. 734, ἐς ταύτῃ Δαλφῶν κατὰ Δαυλας ἀγει: 761, ἐγροῦς σφε πέμψαι καὶ τομωλέν νομίζ: Pind. Pyth. iv. 16; Nem. x. 71. πλέον νέως] “Make more of.”
94. τὸ πένθος] I. e. "the grief which I feel." This may be called an "assumptive" article, as assuming the existence of that which its noun denotes: accordingly τῶν θεῶν πέρι is the virtual predicate of the sentence: cf. 526 infr., ταῖς ῥώμαις γυναικαίς οὐ πενθεῖς ὃς μάτις τοῦ Λύκου ψευδεῖς λέγοι: Ant. 189, ταῦτος ἐπι πλάνης ὁδὴς τοῦς φίλους ποιοῦμεθα.

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

99. καθαρμῷ] Instrumental dative, depd. on ἐλάβετοι.

100. ἀνδρηλατοῦντας—λέγοντας] Gerundial, to be taken with ἐλάβετοι, in answer to τοῖς καθαρμῶι; τάλιν] "In turn."


102. τῆςδὲ—τόξης] Refers to φῶνον, 100, and αλὰ, 101.

105. ἀκόντων] Emphatic, opp. to εἴσετον.

106. τοῦτοι] Not gen. absol., but depd. on αὐτοῖντας.

107. αὐτοῖντας] As in El. 272, ἀνθίντας. The word is used, like αὐτόχερως, for a suicide, for the murderer of a kinsman, and for a murderer generally. Probably it merely means a perpetrator, and is therefore an euphemism. τιμωρεῖν] Vid. ad 140 infr. τινὰ] So Dind., Wund., after Schäfer: vulg. τινὰ. The common reading is perhaps to be preferred, τιμωρεῖν being in that case used impersonally after ἐπιστέλλει, as is often the case after κελευθ. &c., and τινὰ being added to τοῖς αὐτοῖντας, to shew that the murderers were unknown, "the murderers, whoever they may be." For this use of an indef. pron. with a noun preceded by the article, cf. ÓEd. C. 288, ἄταν δ' ὁ κύριος παρῇ τις.

110. τὸ δὲ—τάμελομένων] Proverbial.

112. πώτερα δ' κ. τ. ἀ.] The events prior to the commencement of the action, which Euripides would have narrated in a set prologue, are thus elicited from Creon by the questions of ÓEdipus for the benefit of the spectators. The ignorance of the previous history of Thebes, here displayed by ÓEdipus, is accounted for inf. 130. See also infr. 754-764.
113. συμπιεστε] Cf. Trach. 876, τῷ μόρῳ—εὐπρέπεια;
114. ὅσ ἐφασκε] Sc. Lais; referring to θεωρᾶς.
117. οὗ] Depd. on ἐκμαθὼν. For κατείχ' οὗ Dind. suggests κατείχ', ἢ τον, the relative depending on ἐχρῆσαι', and having the object of κατείχ' for its antecedent. ἐκμαθὼν ἐχρῆσαι' ἢν]=εἰ ἐξεμαθέν, ἐχρῆσαι' ἢν.
118. οὐχικοι[σι] Historic present. γὰρ] “Why”—“No, for”—
gὰρ after the first word of a speech, shews the existence of an ellipsis of some kind, and frequently implies a negative answer.
120. ἢν] Alluding to πάν ὡν, 119. πάλλ'] Opp. to ὡν. πάλλ' ἤν εἰς ἑαυτόν] An unconscious prediction, the fulfilment of which is declared in similar terms, inf. 1182, ἵνα λού τὰ πάντα ἄν ἐξεμαθάν τελοῦσα. μαθεῖν] Epexegeesis.
123. σὸν πλῆθος] Opp. to μᾶ ἡμ. This point serves, in the conduct of the play, to conceal from Ὀδίπους his identity with the murderer of Lais; and it is upon this that Ὀδίπους retests his hopes, infr. 845, ὅτι γὰρ γένοιν' ἄν εἰς γε τοὺς πελανίς τοὺς. Wund. supposes this part of the story to have been fabricated by the surviving attendant, like Falstaff’s eleven men in buckram, to excuse his own defection.
124. ὁ ληστὴς] I. e. the principal robber: cf. 246 infr., τὸν διὰρακότ', εἰτε τίς εἰς ἄν λαμψαν εἰτε πλεύνων μέτα. But Ὀδ. is here made to designate himself unconsciously; and, as we have just seen, the question of identity is ultimately made to turn upon the number of the robbers.
125. ἐρόντων'] Either (1) “was practised on,” i. e. “bribed,” (a very doubtful signification of ἐρόντων), ληστῆς being the subj., Schol., Wund., in which case εἰ τι μὴ=“nisi forte.” or (2) making τι the subj., “there was some practice,” Linwood.; cf. Thuc. iv. 121, καὶ τι αἴτη ἢι ἐρονοντων ἢς τὰς πόλεις ἐρόντων περί: id. iv. 89; v. 83. Ὀδ. probably suspects Creon: cf. 378-389, 555-573 infr.
126. λατόν—ἀστράγαλον] Cf. 495 infr., ἀσπάζοντες ἐπικουρον ἀσθάλων βασιλέων.
127. ἐν κακοῖς] “In our misfortunes,” i. e. the Sphinx.
128. κακοῖς] Referring to κακοῖς, 127. τοῖς] τοῖς frequently marks an indignant or ironical question: the tone of the question here
* OEDIPUS TYRANNUS.

is accounted for by τυράννοις συνεως πεσόντος, as OEd. is speaking from a king's point of view. ἐμπρός] To be taken closely with εἴργω.

131. τὰφανῇ] Opp. to τὸ πρὸς τοὺς.

132. αὐτῷ] So. τὰφανῇ, to which φανῇ is opposed. OEd. here again pledges himself to the enquiry which is to prove fatal: cf. 76 supr.

134. πρὸ] = ἀπέρ.

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

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

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


141. κείσθ] So. Δάεφ. ἐμαυτὸν ὑφελῶ] τὰ ἐναυτὰ ἀποθησεται, Schol.

142. ὅμεισ µέν] Opp. to ἄλλος δέ κ. τ. λ. βδήρων] The gen., without a prep., expressing motion from a place, as in Ph. 63ο, δείχαι νέος ἐγεν' ἐν 'Αργείους µέσοις.

143. ὶστασθ] = ἰστασθε, Schol., as infr. 147, ἰστάμεθα. ἱστήρας κλάσσειν] Supr. 3.

146. σὺν τῷ θαυβ] To be taken closely with ἀντιχώροις. φανομεθ' A pregnant expression: in using the 1st pers. pl. he intends to include the whole city; but the words are applicable to his own case. OEd. and Creon here quit the stage, the former by the centre door.
148. καὶ Ἰππίου ἦσσεν το ιστόμεσθα. έγγυλλεται] Middle verb in active sense, common in Sophocles; as ἀγγέλλομαι, Aj. 1376, Linwood.

151. The Priest and suppliants leave the scene on the left hand, while the Chorus, representing Theban elders, enter the orchestra from the same side, singing the following Parodos. 'Utterance of Zeus, issuing from the oracle of Phoebus, how am I to interpret thee? My spirit is racked with anxiety. I invoke Athene, Artemis, and the far-darting Apollo, to avert woe. Countless are the calamities which we endure in the place. The earth fails to give her increase, and our women are childless. One falls after another, and the unburied corpses spread contagion. The matrons crowd the temples as suppliants. Help us, daughter of Zeus, and drive the Pestilence away to west or east: for what escapes by night, perishes by day. Let Zeus destroy it with his thunderbolt, or Apollo with his beams, or Artemis with her torches, or Bacchus with his blazing pine-brand.'

Δίς—φάντασμα The response of the Delphic oracle, so called as being originally inspired by Zeus, although delivered by the agency of Apollo: cf. Ἀεισχ. Ευμ. 19, Δίς προφθήσεις ἐν ἐστι Λεοπάδ τεράς. ήδεις? Cf. 83 supr., ἀλλ' ἐιδών μὲν ἥννα. τοιχώμον] Cf. Hom. II. i x. 904; Herod. i. 50, 51.

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

153. φανερόν] In an active sense. ήδεις] depd. on ἐκπέμπται (πάλλων being here intransitive), not, as Schneidewin, on πάλλων taken actively.

154. δέιξαι Ἀεισχ. Αγαμ. 146, δέιξαι δὲ καλῶς Παιάνα.


157. τέκνων Ἐλπίδοι] ταρ' δοὺν ἐν ἐλπίδι των γενομένων οἱ ἄνθρωποι—χρησιμοῦς αἰτιῶν ἀπὸ τεῦχον, Schol. - The remark of the Scholiast is illustrated by the first words of the Chorus, Ἐδύς ἄνθρωπε φάτε, τίς κ. τ. λ. φάμαι] Vid. ad 40 supr.

159. κεκλημένοι] Nominative pendent: it may be regarded as agreeing with the subj. of λίσσομαι φανήσατε προφάνητο μοι, 164.

160. γακαδίχοι] =πολιοίχοι Schol.

161. κυκλῶντα] Either (1) from the form of the ἀγορά; or (2) because
Artemis was worshipped by κυκλοει χώριοι. ἀγοράς] We are informed by Plutarch (Aristid. 20), that there were in every ἀγορᾶ among the Boeotians and Locrians an altar and a statue in honour of Ἑυκλεία, supposed to be Artemis; there may be an allusion to this name in the epithet Ἑυκλεία applied to Θρόνων.

164. ἀλεξίμοροι] Proleptic, with προφανήτε.  
165. ὑπερομνήμασι] With προτέρας ἄτας, gen. absol. This compound does not occur elsewhere, and is a conj. for ὑπερ ὑπομνήμασι. With the use of ὑπέρ in the common reading we may compare infr. 187, ἐν ὑπέρ—ἐπὶ πέμψον ἅλκαν.

166. ἡμετα' ἐκτοσθαί = ἐκτοσθατε, ὑπερόρων ἐποχθατε, Schol. The adj. is proleptic. καὶ νῦν] Opp. to καὶ προτέρας.

167. γαρ] Connects the sentence ἀνθρώμα π. τ. ἦμ. with ἐθέτε καὶ νῦν.


169. φρονίδος ἤχος] Cf. Pind. Ol. i. 150, τολάλ μοι ὅτε ἄγκων ἄκα βάλη ἔκοι ἐν τῇ φαρέτρᾳ ἑσυκτεσι συνετῶν. The metaphor derives its force from the following verb ἀλέξεται.

171. ἀλέξεται] The context compels us to regard this as fut. med. from ἀλέκω, as infr. 539, where ἀλέξεμην is coupled with γνωριμία. The fut. is used nearly in a potential sense—φίλων ἀλέκωτ' ἔν. ὅτε γαρ κ. τ. λ.] Explains and exemplifies νοσκει—πρότασ στόλος. Cf. 26 supr.

172. τόκουςι] A temporal dative, not instrumental, as Wund. Its strict meaning is limited by the words ὅτε—ἵνα κυριατίνας ἀνέσχουσιν εἰς τόκουςι τε ἄγκων γυναικῶν.

174. ἰὴνι] ἄρρητατι Schol. ἀνέσχουσι] Intransitive "rise from," as Ἀesch. Agam. 93, ὀδρανομῆνης λαμμάς ἀνίσχει. The meaning of the whole passage is, apparently, not that they do not recover after childbirth, but that they bear no children.


177. ἀκτῶν] Alluding probably to the rivers of Hades, as Ant. 812. Ἀχέρουςτος ἄκτον. πρὸς] After its case, as infr. 525, τοι ἐφεσίς ἐπὶ φάνθη. ἐπιπέρον θεῶ] I. e., of course, Death; not "the god of the west," (as Dind., Schneidewin, who compare Hom. Od. xii. 81, which has nothing to do with it;) but "the evening god." cf. Æd. C. 1559, ἐνυχλίων ἀναξ Ἀδανεύ: Ἀesch. Cho. 728, χθόνιον ἐρίμην καὶ τὸν νόχον
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tōvō dé phōbeutai xiphidiēthosin ἀγώνιν (cf. Athenaeus viii. § 26 (p. 341), ἔτει δὲ Τιμοθέου Χάρων σχολήζειν σῶν ὡς, — καλεὶ δὲ μοῖρα νόχων.

178. ὧν] Depd. on ἀνάριθμος: cf. Aj. 604, μηνῶν ἀνάριθμοι: Trach. 247, ἡμερῶν ἀνάριθμοι. ἀνάριθμος] The word echoes ἀνάριθμοι in the strophe, 167; Schneidewin. For similar assonances compare Ant. 360, 370, παντόσορος ἄνορος ἐν’ οὐδὲν ἐρχεται—ὑψίπολος ἀκολος, ὅτε τὸ μῆ καλὸν—


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

181. ἐν δὲ—ἐπὶ] Vid. ad 27 supr.


183. ἄλλοθεν ἄλλα] So Dind. for ἄλλοθεν ἄλλα, "neque enim ad unam omnes aram mulieres illæ congregantur;" hardly a sufficient reason for altering the text. With the vulg. cf. Æsch. Agam. 92, ἄλλα δ’ ἄλλοθεν οὐρανομῆθα λαμπάς ἄλοχει.

185. τόνων] Depd. on ἵκτηρες.


187. ὑπὲρ] Cf. 167 supr., προτέρας ὅτας ὑπὲρ δ.” On account of these calamities."


189. “Ἀρεά] Ares, who repeatedly appears in the Tragedians as the personification, not simply of war, but of every kind of violence (cf. Æsch. Eum. 355, δωμάτων γὰρ εἰλόμεν ἄνατροπὰς, ὅταν “Ἀρης τιθαυξὶ· ἐν φιλον ἐλη) is here the spirit of the pestilence, distinguished by being called ‘an unarmed Ares’ (ἄχαλκος ἀστιδῶν) by a sort of oxymoron. With the expression ἄχ. ἄστ. cf. El. 36, ἄσκενον ἄστιδων.


193. δράμημα] Cogn. acc. νωτίσαι] Either (1) depd. on ἄντιάζω, or
(2) if ἀνυδέξεων be read, the precatory use of the infin.; cf. Ἀesch. Cho. 307, ἢλ' ἀ μεγάλαι Μόρφοι, Δίδυμα τῇς τελευταίς, ἵ τῷ δίκαιον μεταβαίνει. 195. μεγαν θάλαμον Ἀμφιτρήτας] Probably either the Ocean or Mediterranean, as Ἐρρήκου κλάδων is the Euxine: i.e. 'let him depart to west or east.' 196. ἀπόδεξεων] Alluding to Ἀξιανος, afterwards called Ἐξιανος. δρ- 197. μον] Depd. ἀπόδεξεων; cf. 189 supr. ἄχαλκος ἀσπιλειν.

198. τέλεν] Sc. ἐξ τῷ διωτῆς, Schol.; "abitu suo," Linwood. Dind. suggests τελεῖ, "ei quid malorum perficiendum reliquerit." Schneidewin reads τελεῖ γὰρ: ei τι κ.τ.λ., where the asyndeton is scarcely tolerable. ei—ἀφφ] Relative pronouns and conditional, local, temporal or final particles, when their signification is general and indefinite, are followed by the conjunctive. In such cases δι may be, and frequently is subjoined to the pronoun or particle (or, in some cases, coalesces with the latter), but this is not invariably the case: cf. 874 infr., ὅπειροι, δι ταλλών ὑπερπαληθηδέ μᾶται: 1062, ἐς τρίτης ἐγὼ μητρὸς φαντά τρίδουλος.

199. τοῦτο] Depd. on εὖ', or ἐπερχέται. εὖ'] Probably separated by tnesia from ἐπερχέται.


204. Ἀυκει'] An epithet of Apollo, probably connected with λέβωσιον, λόχνος, "lux," "lighi," &c. See Liddell and Scott's Lex. sub voc. λύκη. The legendary connection of Apollo and Artemis with Lycia (infr. 208) is probably an etymological myth. For a different etymology, however, see El. 6, 7, τοῦ λυκοκτόνου θεοῦ ἄγωρα Δίκαιος: Ἀesch. Sept. 145, καὶ σβ, Δίκαιεν ἀνάξ, Δίκαιου γενοῦ στρατῷ δαφ.

205. ἄδαμαντ] To be taken closely with ἐνδαπείδαθαι, almost adverbi ally. ἐνδαπείδαθαι] καταμεριζομέναι Schol. Not usual in pass.: neither can we understand so as the subj. (as suggested by Linwood), as this would not apply to the following clause τὰς τε—ἀγγειας. Herm. renders ἐνδαπείδαθαι "celebrari."

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

207. ἀγγειας] Artemis is represented in works of art with a torch in either hand: cf. Aristoph. Ran. 1406, διπόρους ἀνέχονται λαμπάθας. As
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σεισάδαισιν is not strictly applicable to ἀγιας in this sense, we must suppose a sort of zeugma.

210. ταῦτα ἐπώνυμον γὰς] I. e. τὸν Ὑπαίων, Schol.

212. Μαντάδων δυστολω] Cf. Ant. 1150, προφάνηθη Ναξεάς σαίς ἄμα περιπλολοις θεών. To be taken closely with τελασθήσαι.


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

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


220. οὔ γάρ ἂν—αἵτι] Dind. (after the Schol.) finds the protasis in the clause μὴ οὐκ ἔχων τι σύμβολον = εἰ μὴ ἔχων τι σύμβολον, comparing 12 suppl., δισάλγητος γάρ ἂν εἴη τοιάδε μὴ οὐ κατοικτέρων ἔδραν, referring σύμβολον to the oracle. Schneiderin reads (with the majority of MSS.) αἵτις, and omits μὴ; he understands εἰ μὴ ἔχειν (from ἐξερῆ, 219) as the protasis to οὔ γάρ ἂν κ.τ.λ. (for the ellipsis cf. 82 suppl.), and makes ἔχειν causal, and αἵτις emphatic (“by myself”). Probably the protasis to οὔ γάρ ἂν—ἔχειν is εἰ μὴ ἔχεις ἤν (understood from 219, 220), the gist of the sentence lies in μακράν, and μὴ οὐκ ἔχων κ.τ.λ. is not conditional (as suppl. 12), but epexegetical, as οἴδημ. Col. 360, ήκεισ γάρ οὐ κανῇ γε, τούτ' ἐγώ σαφῶς ἔξωδα, μὴ οὖχι δείξῃ ἐμοί φήσουσα τι. “For, had it not been so, I should not have been long tracing it out without coming to some token.” Οὐ is subjoined to μὴ on account of the negative in the principal clause.

222. νῦν δ'] I. e. “As matters now stand.” ὅτερος—τελῶ] An epexegetic of νῦν, which seems to prove that εἰ μὴ ἔχεις ἶ� is to be under-
stood as the protasis to γαρ—τιχνευον. ἀστρὸς εἰς ἀστοῖς] Like the common idioms αὐτὸς αὐτῷ, κακὶ κακῶς, &c. Here Wund. reads αὐτὸς, which is weak. τελῶ] Properly "to pay," i.e. taxes, and hence "to be classed among," for the payment of taxes, and generally "to rank among."

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

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

226. κεὶ μὲν—ἀσφαλῆς] A confusion between the following constructions:—(1) κεὶ μὲν φοβεῖται κ. τ. λ., ἢλο μὲν ἀστεργής οδὴν πελεστα, γῆς δὲ ἄκειεν ἀσφαλῆς, and (2) κεὶ κ. τ. λ., (πελεστα γὰρ ἢλο ἀστεργῆς οδήν) γῆς ἄκειεν ἀσφ. Thus the apod. to κεὶ μὲν κ. τ. λ. is γῆς—ἀσφαλῆς, and πελεστα—οδήν is properly parenthetic: but γῆς ἄκειεν (being a form of punishment) is also opp. to ἢλο ἀστεργῆς by the use of μὲν and δὲ. φοβεῖται.] The subj. must be understood out of ἐκ τίνος διάλεκτο, and is determined by αὐτὸς καθ’ αὐτοῦ. ὑπεξελαίων] The main difficulty of the passage lies in this word. (1) Its most obvious meaning is "having secretly withdrawn," or "having taken out of the way," (cf. Plat. Rep. p. 567 B, ὑπεξαλεῖν δὲ τοῦτος πάντας δεί τὸν τίττανον, εἰ μέλλει ἐρωτι: Thuc. iv. 83, ὁ Χαλκιδεύς πρόσβας ἡμωράντες ἐδίδακεν αὐτὸν μὴ ὑπεξελαίη τῇ Περσίκκῃ τὰ δειν): the part. would thus be causal, and attach itself to φοβεῖται: "If he is afraid (to confess) inasmuch as he has secretly withdrawn the charge against himself." But it is doubtful whether a man could be said in this sense τοπικής ὑπεξελαίων αὐτῶς καθ’ αὐτοῦ: the use of this formula would appear to require from ὑπεξελαίων (2) the sense of "bring forth," "produce," i.e. "confess:" in this sign. the part. will be taken with ἄκεισιν, in a temporal sense, and the apod. will begin at τοπικῆς. But this use of the word is very questionable (Eur. Hipp. 633, quoted by Linwood, and El. 1420, by Schneidewin, are irrelevant). Perhaps i presents less difficulty.
230. ἀλλὰς—χθονὶς] Since Laius was slain beyond the Boeotian frontier. For the form of expr., cf. 222 supr., ἀπὸς εἰς ἄποιης τελῶ.
232. φιλοῦ, χαῖτοῦ] The gen. is used here with δῆλος (where it would have been more usual to prefix περὶ or ἀμφὶ) as with μέλεις, κήδεσθαι, προουτίζων, and the like. Φιλ. refers to 224–226, χαῖτ to 227–229.
236. τὸν ἀνδρὶ ἀπαυδῶ κ. τ. λ.] With the entire passage, cf. infr. 817 sqq., φ μὴ λέπων ἢπειτά µὴ ἀπὸ τινι δόμοις δέξεσθαι, μηδὲ προσφωνεῖν τινα, ὡθεὶς δ' αὖ σικών: Ἀείχσ. Cho. 290 sqq., καὶ τοῖς τοιούτοις ὡς κρατήρος µέρος ἐσται μετασχέω, οὐ διαφοράνθην λίθος, βαμέν ἀπ' ἀπείρων ὑπὸ δραμεῖν πατρὸς µὴν, δέξεσθαι δ' ὡς συλλάξαι τελ. γὰρ] Depd. either (1) on ἀπαυδῶ, or (2) on ἐνδέχεσθαι (as Eur. Phoen. 454, εἰςδεξέω τεχέων) Herm., Dind.; or (3) on τελῶ, 238, with which Wund. compares Aj. 1175, εἰ δὲ τὰ στρατοῦ βίον στρατουσάει τοῦτε τοῦ μεκροῦ. Of these interpr. 1 involves a certain confusion between ἀπαυδῶ γὰρ and ἀπαυδῶ µὴν εἰςδέχεσθαι κ. τ. λ., and 2 is wide of the mark, as the murderer was supposed to be in the land already.
240. κοινὸν τοιεύων] Cf. Aj. 267, κοινὸς ἐν κοινοῖι λυπώσθαι ἵππων.
242. ὅτες] Read ὅτος.
244. ὅν] Inferential; to be taken separately from µὲν. τοιόσοις] To be taken closely with σύμμαχος: refers to 224–243. 
253. τῷ µαταιόσχητοι: infr. 253, τοῦ θεοῦ τε.
246–251. Dind. (after Otto Ribbeck) places these five lines after 272. Thus the speech follows the natural order of ideas; ὅµιν δὲ, 252, answers to ἐγὼ µὲν, 244; and the words παθεὶς ἀπερ τοιόθ' ἄρτιῶν ἡρασάμην, 251, which are otherwise hardly intelligible, refer to 269–272, καὶ ταῦτα τοῖς µὴ δρῶσιν κ. τ. λ., and 248, κακῶν κακῶς νῦν ἰμορον ἑκτρύναι βλον. The error of MSS. (if it be one) is due to the similar beginnings of 252 ὅµιν δὲ ταῦτα and 273 ὅµιν δὲ τοῖς.
246. δὲ] According to the arrangement of Dind., opposes τὸν δεδρακότα to ταῦτα τοῖς µὴ δρῶσιν, 269.
247. έις κ. τ. λ.] Vid. ad 124, supr.
248. νυν] Repeated, after the intervening clause, from τὸν δεδρακόντ':
cf. Trach. 287, αὐτὸν δ' ἐκεῖνον εἰσ' ἀν αὐ' θόματα βείρῃ πατρόφιη ζηνὶ τῆς ἀλάσεως, φρόνει νν. ἀν ἄγνωρα.
249. ἐκεῖχομαι δ'—ἱππαῖμον] This unconscious imprecation of woe upon his own head forms an appropriate climax to the series of denunciations, and gives additional probability to the arrangement of Dind. Observe the threefold formula, ἐκεῖχομαι (269), κατεκεῖχομαι (246), and ἐκεῖχομαι.
250. γένοιτι'] The optative in the conditional clause, followed by the indic. (or infin. without ἐν) in apodosi, implies that although the condition is uncertain, the consequence (given the condition) is inevitable:
cf. infr. 917, ἀλλ' ἔστι τοῦ λέγεις ὡς φόβους λέγω.
251. παθεῖ] So. ἐμε. τοῖσ' See 269 and 246.
252. ταῦτα πάντα'] Supr. 224—243.
253. ὑπὲρ τ' ἐμαυτοῖ] Cf. 137—141 supr. τοῦ θεοῦ τε] Supr. 244.
255. τὸ πρᾶγμα] I. e. the enquiry concerning the murder of Laius.
256. ἀκαθόριστο] So. the murder, understood out of τὸ πρᾶγμα.
257. 'γ'] “Especially.”
258. ὠρεβεύρω] So. εἰδος ἤ ν. νῦν δ'] Vid. ad 222, supr.
259. ἕξων μὲν—ἔχων δέ] Vid. ad 4, supr.
260. ἐμφαστορεῖ] So. εἰς ἐν ἑπείρομεν καὶ ἐκεῖνος καὶ ἑγὼ. The word is used Trach. 212, (τὸν δύνατόν τον ἀρτέμιν ὧρταν γείην) for “sister,” and infr. 460 (τοῦ πατήρος δύνατον τοι καὶ φονεύς) in an active sense.
261. κοινῶν τε κ. τ. λ.] Opp. to κυρῆ τ', 258. κοιν'] For the neut. pl., cf. Ἀρχο. Ευμ. 487, κρίνασα δ' ἄστων τῶν ἐμῶν τα θελτατα κατ' ἑξω. ἐι—ἐνθυγχήσειν] I. e. had there not been a failure of issue. But the words would also apply to the exposure of the child, (infr. 717—719), of which, however, OEd. is as yet ignorant.
262. νῦν δ'] Opp. to εἰ—μὴ ἐνθυγχήσειν. κρῆτ'—τόχη] Cf. Ant. 1345, εἶ δὲ κρᾶτι μοι κόμης δυσκόμοιτο δνῆλατο.
263. ἄνθ' ἄν'] Sums up the protasis. ταῦ'] Cogn. acc. Cf. Aj.
1346, οὖ ταῦτ' ὁ δὲ πατέρας οὐκ ἔμοι; ἀντεπελ τοῦ μου. But Ed. had stepped into his place (258–260). But Ed. tells the truth without knowing it.


266–268. Vid. ad 223 supr.

266. τε] Connects Πολυδάρων with Λαμβδάνου implied in Λαμβδακέφ.


272. ὡμὼ δὲ τοὺς ἄλλους] Opp. to τοῖς μὴ ὑπάρου (269), τὸν δεικνύοντα (246), and ἐμοῦ (250).


278. τημεία] Obj. of εἰλεῖν, and expl. by ἐς τημεία τοῦ ποτέ.

280. δικαίος] The virtual predicate. δικαίος] Interlocutors, in referring to the words of the last speaker, use the aor. where in English the pres. would be used. δικαίος] Emphatic.

286. σκότων] Conditional.

287. ἐν ἀργοῖς] ἀργώς, Schol.: cf. Aj. 971, ἐν ἄρα (ὑμ. ματαιός, Schol.)


289. μὴ παράν] Causal. Dr. Kennedy, however, (l. a.) resolves it into εἰ μὴ πάρεστι, the regular constr. with θαμάζω.


293. ηκουσα] Supr. 123. δὲ δροίτη] For διδόντε, the reading of MSS. If we retain the vulg., τὸν διδόντε is opp. to ηκουσα, (Schneiderin): cf. 118 supr., θυσικοὶ γαρ, κ. τ. λ. If we read δροίτη, for the confusion between the sing. δροίτη and pl. ἄδουρος, 292, vid. ad 124 supr. The emendation, though not necessary, is rendered probable by 294, 295, where δροῖν is the subj. of εξεσεῖ and μενεῖ.

294. δειμάτων] The conj. of Hartung for δειμάτος τ᾽.

295. μενεῖ] Either (1) intrans., sc. ‘in the country,’ Dind. (cf. 229 supr.): or (2) trans. = ὑπομενεῖ, as Phil. 871, τλῆθα σοὶ ὑπερέας διδὲ τάμα τήματα μελέα: in this case ἄρας depd. on both ἀκοβῶν and μενεῖ; cf. 1323 infr., ἐρ γαρ ὑπομένει με τὸν τυφλὸν κηθεύνων.

296. ἐκοί] Opp. to δροίτη, and implied in ἄρας.


300. Tiresias enters from the left hand, led by a servant, (cf. 444 infr., καὶ σὺ, ταῖ, κόμιζε με: Ant. 989, ἡκομεν δε' εκ ἐνδ βλέποντε, 1087, δ ταῖ, σὺ δ' ἐκει), and perhaps by one or both of the messengers of θεόν (ὡ φυλοῦς φορμής, supr. 289).


302. πόλιν] Depd. on both βλέπεις and φρεσκῆς, emphatic by its
position; "as to the city." ei kal] Concessive, but implying that the case is so, (vid. ad 669 infr.): cf. 408 infr., el kal τυπανεῖς, έξεσσαίων το γοῦν το' αντιλέξαι: and contrast Ant. 710, ἀλλ' ἀνδρα, κελ τις ἥ σοφός, τὸ μανθάνων πάλλ' αλεξχων οδηγ. φρονεῖς δ'] As if he had said, βλέπεις μὲν οί: cf. Ant. 234, κελ το μὴ δὲν ἐξερω, φρακη δ' διμω. 303. στ] Schneidewin (better) reads στ. The language of ΟEd. here contrasts strongly with infr. 334 sqq.

305. ei τι μή] For ei kal μή, an unnecessary emendation: cf. 959 infr., ei τι μή τομοῖο πόθεν κατέφθειον, "αيها fortis. With the vulg. cf. 283 supr., ei kal τρίτ' ἑστιν: [Since the foregoing note was written, I have observed that Dr. Kennedy l. c. has anticipated me in defending the vulg., and in citing the parallel 283. The parallel, moreover, renders necessary his supposition that the words "may be regarded as a Sophoclean hyperbaton—ei kal τῶν ἄγγέλων μὴ κλέεις."] κλέεις] Historic pres.

308. ei κ. τ. λ.] Explains ἐκλευσιν μόνην.

309. κτελναμεν—ἐκπεμφαμεθα] Supr. 100.

310. συ δ' οὖν] "So then"—, "well then"—: cf. El. 891, συ δ' οὖν λέγει, ei σου τῷ λόγῳ τις ἢδοιρ: Trach. 1157, συ δ' οὖν άκουε τοβργυν: Aj. 114, συ δ' οὖν, ἐπειδὴ τέρψη ἤδε σου τὸ δράν, χρω χειρ.

311. ἐληπτι—μδν] See Ant. 1005-1011.

312. ροσαι κ. τ. λ.] Cf. 4 supr. σεαυτην—πόλιν—ἐμα] Cf. 64 supr., ή δ' ἐμὴ ψυχή πόλιν τε κάμε καὶ σ' ὅμοι στένει.

313. ροσαι—μαλαμα] A kind of zeugma, as ροσαι is not strictly applicable to μαλαμα, Dind. Or it may be regarded as a pregnant expression, like ἔξελοσας—σκληράς ἀιδοῦ δασμον, 35 supr., Schneidewin. πῶν μαλαμα] i.e. every result of the pollution.


315. ἕχωι—δύναται] ἄνηρ (understood from ἀνδρα) is the subj. For the opt., vid. ad 250 supr., where what is said of conditional must be extended to relative sentences: cf. Ant. 665, ἀλλ' ἐν πόλει οτίσιν, τούδε χρῆ κλέειν.

316. φρονεῖς] Alludes to φρονεῖς, supr. 302. τέλα λόη] λυσι- τελη, Schol. Δυπει, the reading of many MSS., is more pointed in its
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application. For the constr., cf. Plat. Alcib. i. p. 113, πολλὸς δὲ ὡμοστείλησον ἀδικήσασθαι μεγάλα ἀδικήματα, Schneidewin. The tone of Tiresias is sententious and oracular throughout: hence the vagueness and obscurity of his language.


318. διάλεκτον’ = ἐκείνηθημον. ὅσ γάρ ἐκ’ So. εἶ μὴ διάλεκτον’ : for the constr., vid. ad 82 supr.

319. τὶς θετοι; ὅς κ. τ. λ.] Cf. Ant. 997, τὶς θετοι; ὅς εἰς ἐγὼ τὸ σοῖν φρίσσω στόμα.


321. ποτηρ] Refers to ἄρσ.


324. γάρ] Elliptical: vid. ad 118, supr. ὅσσ’] Opposes σοι τὸ σοῦ φῶνημα sharply to τὴν’ [τήν] φαίνω, as μὴδ’ (325) opposes ἐγὼ to σοι. ὅσσ’—μὴδ’] Cf. 165 supr., εἶ ποτε καὶ προτέρας ἔτας ὑπεραρμυνότοι οἶκοι ἐκεῖνην φίλον πῆματος, ἔλθετε καὶ νῦν, Schneidewin.

325. ὅσ—πᾶθο] We must suppose an apophasis here; subaud. σιγῆσωμαι. This is agreeable to the brief and oracular style of the speaker. ταῦτα] So. σοι.

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

327. οὕτ’] Cf. 297 supr.

328. τῶντες] Alludes to τῶντες σε προσκυνοῦμεν. γάρ] I. e. τῶντες προσκυνοῦτε, πῶντες γάρ οὐ φρονεῖτ’. φρονεῖτ’] Alludes to φρονῶν γ’, 326. ἐγὼ δ’—κακὰ] Either (1) ἐγὼ δ’ οὐ μὴποτε τὰμ’ ἐκφθών κακὰ (i. e. ‘the evils I have to tell of’), ὡς ἂν εἶκεν μὴ τὰ σο, so. κακὰ (i. e. ‘lest in doing so I make known yours’): in this case we must place a comma at τὰμ’, and another at τὰ σ’, Schol., Wund., (for the collocation ὡς ἂν μὴ, cf. Fragm. 779, ii, μοιχητέον, ὡς παῖες, ὡς ἂν μὴτ’ ἀπαθιέων βροτῶν δοκῶμεν εἶναι): or (2) ἐγὼ οὐ μὴποτε—μὴ (re-
peated from μῆπερ, cf. Ant. 3-6) τα' έκφήνῳ κακὰ, τάμι' ἐς ἄν εἰσώ (i.e. 'in order to have the satisfaction of telling my story'). Either is very complicated. Herm. (followed by Linwood) supposes an apostrophe at μῆπερ, understanding λέξω, or the like, (cf. 320 supr.), and corrects εἰσών. Schneidewin corrects δάνγας for τάμι' ἐς ἄν, which is rather too bold.

332. obr' ἐμαρτοῦν obr' o'] Sc. τάμιa (= τα' οδ) ἐκφάινουν κακά, alluding to 329 supr. Cf. 320 supr. τα' o'] Cogn. acc.


336. ἀτελεύτητοσ] = ἀπακτος.

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

δαμέωσι] Supr. 336: vid. ad 280, supr. τὴν σολ δ'—κατείνεσ] Intentionally ambiguous, and referring primarily to δργήν, but capable also of being interpreted of Jocasta. * σήν] Vulg. sol.

339. The involved collocation seems to mark the haste and indignation of the speaker. For the double ἄν, cf. 446 infr., ουδές τ' ἄν οὖχ ἄν ἀλγόναις πλεον.

340. δ'] Cogn. acc.


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

352. προσωπικὸν κ.τ.λ.] Supr. 238, μὴ εἰσδέχεσθαι μήτε προσφωνεῖν τινα: infr. 818.

353. δικίον—μισθοποίο] As if σει had been written instead of σε, 350: the dat. is used to avoid ambiguity, on account of the acc. ἐμὲ, 353. For an opposite change, see Ἀειν. Cho. 410, καταλήψατε δὲ αὐτό μοι φίλον κερα τόθε κλόουσαν οἰκῶν.

355. καὶ ποὺ] Vulg. καὶ ποῦ. τοῦτο] Sc. τὸ βῆμα, i.e. the vengeance due for it. The Greeks frequently speak of a penalty by the name of the offence to which it is annexed: El. 6:6, θράσεως τοῦτο δοκεῖ ἄλλης: Ἀειν. Αγαμ. 537, δίκαιον δ' ἐπισαμνίχαι διάμαρτημα.

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

357. διάκρις] Sc. τάληνθε τρέφεις. The Schol. sees in διακρίς an allusion to Creon, by whom Οἰδ. supposes Tir. to have been subdued.

358. λέγει] Sc. τάληνθες, referring to 353 supr.


360. ξυφῆκας] Alludes to ὡς μᾶλλον μᾶθω, 359. ἐκπειράζει λέγειν.; I. e. ἐκπειράζε τοι θετε λέγειν, a condensed form of expression: ‘tentas me, sperans fore ut plura dicendo me ipse coarguam,’ Dind.


362. φονέα] Predicate after κυρείν. οὐ [ἐπεί] Sc. τὸν φονέα. Tir. speaks plainly, but awakens no suspicion of the truth in the mind of Οἰδ., partly because of the supposed number of the murderers (supr. 123), partly because he is blinded by rage.

363. χαλαρόν] Idiomatic; cf. Ant. 759, ἀλλ' οὖ, τόν τ' Ὀλυμπον, ὥστε χαλαρόν ἄπλε γυναικεῖον δεννάν εἰμί: Phil. 1299, ἀλλ' οὖ τ' χαλαρόν, ἥν τόθ χρώμα βέλει. So infr. 368, ἣ καὶ γεγυμναίᾳ ταύτῃ δει λέγειν δοκεῖς: 401, κλάων δοκεῖς μοι καὶ οὐ χῶ συνθέλει τάδε ἀγηλατάρσειν. 


366. λειπέναι] Idiomatic use of λειπόνειν: the gist of the sentence lies in the part., the force of the finite verb being adverbal. τοίς φιλάρχοις] "Thy next of kin," a frequent use of φιλος: cf. Ἀesch. Eum. 100, παθός θ' οὖν δειξα πρὸς τῶν φιλάρχων, 356, δι' αργ' τι-θαναῖς ἄν φιλον ἄρη. The pl. generalizes the expression, as infr. 1007, ἀλλ' οὔποτ' εἰμι τοῖς φιλάρχοις γ' ὄμοι: 1184, εἶν τοῖς τ' ὃν χρήν ὁμιλῶν, οὕτως μ' οὖν ἔδει κτανόν.

367. οὔδ' ὅραν κ. τ. λ.] Exegetes of λειπέναι.

368. γεγενθάσι] Cf. 363 supr.


370. ἀλλ'—οὖν ἔτερ''] So. τί ἄνθρωποι σθένοι: cf. Phil. 1053, νυκῶν γε μέντοι πανταχόν χρήζων ἔφυς, πλὴν ἐλι' σε' νῦν δὲ σοί γ' ἐκαν᾽ ἐκστάθομαι, Schneiderewin.

371. τυφλὸς] Applicable to ὅτα only by a zeugma, and to νοῦν by a metaphor. Ἄδ. says, infr. 747, δεινός ἄθυμῳ μὴ βλέπων δὲ μάτις γ'. Here, besides alluding to the actual blindness of Tir., he probably re- torts oὐδ' ὅραν ἐν' εἰ κακοῦ.


373. οὐδεὶς οὐ οὐχ[.] Without ἐστι, like the more common formula οὐδεὶς ἡστιν οὐ. ταῦτ'] δεικτικός: probably the spectators, including the Chorus: vid. ad 216 supr. We have here a hint of the catastrophe, which is further developed infr. 412-423.


377. Ἀπόλλων—μέλει] Infr. 1329, Ἀπόλλων ταῦτ' ἐστὶ, Ἀπόλλων, φίλοι, δὲ κακὰ κακὰ τελόν ταῦτ' ἐματάβαι.

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379. τῆμα] Cf. 1355 infr., οδική φίλουσιν οδυς ὑμνεῖ τοῦ νόοις ἴχθους, Schneid. 380. τέχνη τέχνης ὑπερφέρουσα] Cf. 502 infr., σοφία δ' ἐν σοφίαν παραμείπουσαν ἄνθρωπον: Phil. 138, τέχνην γὰρ τέχνας ἡ πρῶτα προτέχνει. Although the expression is general, there seems to be an allusion to his own skill in outwitting the Sphinx.

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

382. παρ' ὅμως] παρ' ὅμως vulg. ὁ φθόνος] Alluding to πολυφήλῳ. The assumptive article (vid. ad 94 supr.) shows δόου to be the virtual predicate. 


386. λάθρα μ' ὑπελθών] Cf. Ant. 531, σῷ δ', ἢ κακοὶ οἴκους ὡς ἐχθρόν ὑπερμένη λάθουσα μ' ἐκείνης.


389. δίδορκη—τῷ φθόνοι] Cf. 370 supr.

390. ἐπεὶ] Introduces an argument in the form of a question to which a negative answer is generally expected, as Trach. 139, ἐπεὶ τίς ὁ δ' ὁ τέκνοις Ζήν' ἀβουλόν ἐλεύν; Aristoph. Nub. 688, ὀδηγᾶσ᾽ ἐπεὶ τῶς ἀν καλέσαις ἐνυγγοῦν Ἀμφίην. Similarly, El. 352, ἐπεὶ διδάξον, ὁ μᾶθ' ἐξ ὑμοῦ, τί μοι κέρδος γένοντ' ἀν τῶν ἄνθρωπων γενῶν. οὖ] Cf. Aj. 1100, ότο δ' ὁ στρατηγικός τοῦ διὰ τοῦ διὰ τοῦτο λέγεται ἀνδροεῖν ἀν ὕπερ ἰδεῖν' ἢ ἰδοκεῖν.


393. τοῦτοις] τοῦτοις: cf. Æd. C. 752, τοῦτοις ἀρπάζαι.


396. μολῶν] Cf. 35 supr.
397. ἐν δὲ ἐπὶ τὸν ἐκθετὸν στὸν ἑλέους. Supr. 37, ὀδήν ἐχειδός πίλον.

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

401. κλάσαν] Emphatic by its position; = ὁ καθερν, supr. 363. δο-κεῖτ] ὘Ed. plays upon the word δεκὼν, 399, here and 402, εἶ δὲ μὴ δεκὼν. kal en Ἐκ. κ. τ. λ.] Supr. 378.

402. ἡγημαχήσων] Supr. 100, 309.

403. παθῶν] Emphatic by its position. ὀδ. παρ] Either (1) agrees with the obj. of παθῶν, Schneidewin: or (2) more probably depd. on ἔγνως ἢν, equivalent to Ὑποῖα.


409. κρατῶ] Alluding to τυραννιᾶς, 408.

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


413. καὶ κ. τ. λ.] The repeated καὶ has something of an adversative force, nearly = μὴ—δὲ, “while you see, you see not,” &c.: cf. Ant. 1112, ἐγὼ δὲ—αὐτὸς τι ἐθέσαν καὶ παρὼν ἐκλόγησει. For the expression cf. Æsch. P. V. 417, ἐλέοντες θλεσμένοι μάτης, κλώστες ὑμῖν θουον.

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

415. καὶ λείπεισ] Opp. to καὶ στ. κ. τ. λ. 417. But Schneidewin con-
nests it with the foregoing question, treating it as a σογμα, ἀπ' ὑλοθ' ἀφ' ἐν διό λέγης κ.τ.λ.

416. ἀντοῖς] Agrees with the gen. implied in σοις.

417. ἀμφιβάλης] Cf. Trach. 930, ἀμφιβάλης φανεράμ. μητρός—

πατρός] Expl. ἀμφιβάλης.

419. νῦν μὲν ἔρθει] Supr. 413. σκάτων] Cf. 374 supr., μιᾶς τρέφει

πρὸς θυκόν: inf. 1273 sq.

420. βοής] Depd. on σομφωνος.

421. ποῖς Κιθάρων] Instead of ποίον ὅρα, with an allusion to the exposure of the infant Οἰδ., and (perhaps) to the route which he should take on quitting Thebes.

422. καταδίση] The prep. strengthens the verb, as in κάτωθι, καθορό, &c. δόμοις] Depd. on ἄφορον.

423. ἄφορον εἰσελπέσατος, εὑρόλος] The metaphor is apparently suggested by ζυγφ, 420.

425. σ' εἰσώσει οὖλ] I. e. δοσίς εἴ δειξει σε, Schol. σ' εἰσώσει τοῖς τέκνοις] “place thee on the same level with thy children.” It may be objected that εἰσώσει is used in different senses: but this accords with the enigmatical style of Τίρ.: vide. ad 316 supr.


430. οὖκ εἰς διάθρον] Cf. 146 infr. οδ πάλιν—ἄπειρ] For a similar pleonasm see 193 supr., παλαστούντων δράμημα νωτόσων πάτρας ἀπουρον.

432. ἢκαμπ] Emphatic, after ὄδε.

433. ὡς γάρ] I. e. ἐκάλουν, ὡς γάρ κ.τ.λ.: vide. ad 82, supr.

434. σχήμα σὲ ἐν, κ.τ.λ.] Sch. εἰ σὲ σχῆ μέρα φωνήσατα.


436. μέρος] Alluding to μέρα φων., 433. γονέως: ὦ] Opp. to ὡς μὲν σοι δοκεῖ: “in the opinion of your parents;” for the ethical dat. cf. 40 supr.: infr. 616, καλῶς θλεῖεν ἐσπαθωμένος πεσόν: Οἰδ. C. 146, ἀνέξας γάρ πᾶσιν ὡς εὐεργείωσι: Ant. 904, καίτοι σὲ ἄγω 'τίμησα τοῖς φρονοθη-

σών σοι. οὐ σὲ ἐφοσάμ] I. e. ‘your real parents;’ vide. ad 793, infr.

437. παλαιός] Sch. γονέως: vide. ad 128 supr. μείων:] Οἰδ. sud.
denly thinks he has a clue to the solution of the question which took him to Delphi: infr. 779-789.

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


442. τόχη] Tir. attributes to τόχη, what ΟΕδ. had ascribed to τέχνη, supr. 380, Schneidewin.

443. ἔξεσω'] Opp. to διάλεσον, 442.

444. παῖ] Vid. ad 300, supr.


446. καθῆι] Conditional. The first ἄν is an anticipation of the second.

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


451. οὕτως] Repeated from τὸν ἄνδρα τούτον, 449, as supr. 383-386, εἰ τίθησθαι ἔρχεσθαι ὦντε]—ταύτης Κρέαν—λάθρα μ' ὀπλιθίων ἐξέμεταν ημερησίως.

452. εἰςοι—Θηβαῖος] Here εἰςοι is opp. to ἔγγενης, μέτοικος to Θη- βαῖος, λόγῳ to ἔγγενος implied in εἰςα—Θηβαῖος. εἰςα is temporal (φαντασταται fut.), with a slightly adversative force, as infr. 1402, ἐκ ἔγγενε σπάσας ὑμῖν εἰςα δεῦρ' λέων ὅποι' ἐξάσσον αὖθις. For the anacoluthon after εἰςοι κ. τ. λ. (sc. ἄν) εἰςα δ'—φαντασταται Θηβαῖοι, vid. ad 42 supr.

454. διτμφερ] In its indifferent sense (vid. ad 33 supr.), with the sense of 'calamity' implied, but not expressed. τυφλός] Supr. 372, 419. ἐκ] Cf. Trach. 284, ἐξ ἀλβίων ἄξηλον εὐφρονεῖσα βιον.

458. ἄντός] A needless correction: with ἄντός (the reading of MSS.) Linwood compares Phil. 119, σοφός τ' ἄν αὐτός κάγαθος κεκλη' ἄμα. Or ἄντός may refer to τοῦτο αὐτόν, 457, as supr. 138.

460. ὑμάτερος] Vid. ad 260 supr.
461. ἔσω] I. e. into his house, and behind the scenes, as supr. 92.
462. φάσκει] Infin. for imperative: cf. El. 9. φάσκειν ἔκτισσα τὰς
tολυχρόσους δρᾶν. Ἡδη] "Tum demum," i. e. when you have
casticted me of falsehood. Supr. 390 sq.
463. Tir. and ÕEd. leave the stage, the former towards the city, and
the latter by the central door of the palace.
464. The reflections of the Chorus are suggested by the foregoing
speech of Tiresias. 'Who is the murderer denounced by the oracle? It
is time that he flee, as Apollo and the Fates assail him: for the decree
has come forth from the shrine of Apollo that will trace him out. But
he wanders alone, the while, through woods and caves and rocks, shun-
ning the oracular response, which cannot be eluded. Tiresias has greatly
troubled me by his answer to the question. I know not what to think
of it. There was no old feud between ÕEdipus and the house of
Laius, to make me believe that the former was the murderer. At all
events, though Zeus and Apollo are all-knowing, there is no reason for
giving more credit to the opinion of a human prophet than to my own,
however much one man may surpass another in natural judgment.
Until I have better evidence, I will not join in the accusation against
Ôedipus. His service to the city in delivering it from the Sphinx for-
bids me to do so.'

465. ἀρπητ' ἀρπητῶν] A virtual superlative; cf. El. 349, διαλαλα δια-
λαλῶν: ÕEd. C. 1238, κακὰ κακῶν.
467. στραβώτερον] Used of speed, Hom. II. ix. 501, ἐὺ ἃν ἀθέ-
ναρθ' τε καὶ ἀρτίποι.
469. ὕποπλος] Emphatic by its position, and therefore closely con-
nected by γὰρ with ἄρα μην κ. τ. λ.
470. τυχι καὶ στραβῶν] Hendiadys: the dative either (1) with ὕπο-
πλος, or (2) with the verb, nearly in an instrumental sense, as βασίλε
infr. 494. γενέται] Generally "father;" here "son" (cf. Eur. Ion 916,
ἀ ἀ ἢς γενέται καὶ σός γ''), so. Apollo, as having delivered the
oracle.
473. ἔλαμψε] Used of sound, as supr. 186.
475. τάσθ'] Either (1) = παραστα, taking τὸν ἄθ. ἄρα as obj., Schol.,
who seems to have taken τάσθ' for τάσθα: or (2) = παράστασι, Wund.,
who takes τὸν ἄθ. ἄρα similarly: or (3) = τάσας, as subj. of ἐλεέσθαν, Dind,
who takes τὸν Ἀηδ. similarly: or (4) with ἄνθρακα as subj., Herm., Schneidewin, who take τὸν ἄθρακαν as obj. Not 1, or 2: probably 4.

476. φωτισθεῖς γὰρ κ.τ.λ.] The image is suggested by the use of the word ὑψεῖαν, 475.

480. ἄνοσοφος[κὼς] = φιλόσω, Schol.; cf. 998 infr., ἢ Κόρινθος—μακρὰν ἀνακείμενον.

481. ἐν [ὅπωρα] Cf. supr. 45: Ant. 456, ἐν τοῖς Ἱπταμένοι.

482. δεῦμα] Either (1) cogn. acc. used adverbially, understanding με after τακάσω, to agree with δοκοῦντι and ἄποθέ. or (2) depd. on τακάσω, taking ὀφεῖ—ἀνοσοφοςκωθεὶς ὀφεῖ πιστὰ ὀφεῖ ἀντικτο, as Schol. For the neuter use of active part. ἀνοσοφοσκωθεὶς, cf. Οἰ. C. 1604, παντὸς ἐνέχει βρῶντος ὑποτιθ. Ὀι. τι δ', κ.τ.λ. (485), regarded as exepexesis of ὀφεῖ—ἀπουθ., makes (1) more probable.

486. ὑπερ' “Hereafter,” opp. to ἔνθελ'.

487. ἢ Ἀδικίδαις ἢ τῷ Π. I. e. ἢ τῷ Δαιφ πρὸς τὸν τοῦ Πολυβίου . . . ἢ τῷ Ὀδίποις πρὸς τὸν Δαιόν, Schol.

493. πρὸς τούτων “From which,” as a starting point. [Βασιλεὺς]

As infr. 471, a sort of instrumental dat., used almost adverbially.


497. ἄλλον—οὖν] These particles are to be taken together, in their usual sense when combined ("any how," "however," ...) and refer primarily to the second clause, ἄνθρακαν κ.τ.λ. Ζεὺς δ' τ' Ἀττάλων] Named, the former as aspiring the oracles, and the latter as Δαιφ προφῆται: see ad 151 supr.

499. ἄνθρακαν δ'] Opp. to δ' μεν Ζεὺς δ' τ' Ἀττ., and rendered emphatic by its position; nearly = ἄνθρακαν: cf. supr. 43, ἄρτε τοῦ θεῶν φήμην ἄνθρακα καθὶς ἀν' ἄνθρακα οὐκέθαν τοῦ.

500. πλέον φησιναι Cf. Herodot. viii. 29, πλέον οἷοι κοτε ὑμέαν ἐφερέμεθα.

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


509. φάνερα [γὰρ ἐν' αὐτῷ vulgo] περίδεος κ.τ.λ.] If γὰρ be not read, a causal connexion must be supposed, as σοφὸς εἰς τιθ. κ. τ. λ.
expresses the ground of confidence of the Chorus.  

ἀνηκῶν = μὴ φέρων, Schol.  
[γυμφεραῖς] In its indifferent sense: vid. ad 33 supr.  

516. πρὸς τῇ μοῦ] Vulgo πρὸς γὐ ἐμοῖ. The correction involves a hyperbaton like that which occurs 52 supr.  
517. φέρων] "Leading," "tending:" the metaphor is taken from a road, as infr. 520.  
519. ἀπαλῶν—μέγιστον] An imperfect antithesis: ὡς—els ἀπαλῶν is expl. by el—κεκλίθαιςαι, 521 sq.  
521. κακῶς μὲν—κακῶς δέ] Vid. ad 4 supr.  
523. τῷ καὶ] ἄν to be taken neither with the verb nor with the participle (as Herm., &c.), but with τῷ καὶ, with which it coalesces, so as to form virtually a single word. The ἄν may originally be referred to an easily understood opt., e. g. ἄρε, ἢθοι: cf. Οἰδ. C. 965, θεῖος γὰρ ἦν φίλον τάξιν ἄν τι μηνάσαν κ. τ. λ.  
525. τοῦ πρὸς] For the position of πρὸς, cf. 178 supr.  
ταῖς ἐμαῖς γνώμαις] Emphatic both by its position and by reason of the assumptive article τοῦς λόγους 526 : vid. ad 94 supr.  
ψευδεῖς] Tertiary predicate.  
527. ἡμᾶς] Passive.  
530. οἱ πρατοῦντες] Pl. generalizing: vid. ad 364 supr.  
531. ἕκαστο] Vid. ad 297 supr.  
532. ὀδός σὺ] As infr. 1121, ὀδῶς σὺ, πρόσβυ.  
534. φονεῖς, λυπῶσι] I. e. in intention.  
τοῦτος τῶν βρῶς] I. e. himself: cf. 815 infr., τοῦτος τῶν βρῶς ἐστιν ἀθλιότερος: 1018, ὦ μᾶλ- 
λον ὁδοῖς τοῦτος τῶν βρῶς, ἀλλ' ἑμοῖ.  
536. πρὸς θεῶν] Formula of adjuration.  
537. ἢμοὶ] Causal, and the important word. "Have you beheld cowardice or folly of any kind in me that you" &c.  
ἐν μοῖ] Herm. for ἐν ἑμοί.  
538. ἡς οὗ γνωριοῦσι] Depd. on ὑπολαβὼν, or some such word, understood from ἡς. γνωριοῦσι refers to μορίαν, ἀλεξομήν τοῦ δειλίαν, 535.  
540. μάρτυρ] Alluding to μορίαν, 536.
541. ἀνευ τε πλήθους} Hyperbaton.
543. οἰσθ' ὁς ποίησον;] This formula probably = ποίησον, οἰσθ' ὁς; cf. ÒEd. C. 75, οἰσθ' ὁς ζεῖν', ὡς νῦν μὴ σφαλῆς; Eur. Hec. 229, οἰσθ' οὖν θ' ἄριστον; It answers nearly to our colloquial phrase, "I'll tell you what."
544. το' ἀντάκουσον] Cf. 409 supr.
545. μανθάνειν] Opp. to λέγειν.
546. σοῖ] Emphatic by its position.
547. τοῦτ' αὖτό] Obj. of ἀκουστ', sc. τὸ δυσμενὴ καὶ βαρὺν μὴ εὐρηκέναι. ὡς ἐρῶ] Sc. ὡς οὖν εἴμι.
548. τοῦτ' αὖτό] ÒEd. echoes the words of Creon as infr. 551, 552, εἶ τοι νομίζεις, οὐκ εὖ φρονεῖς.
549. τοῖ] Commonly used to introduce a general sentiment, such as κτίμα—χρωσί.
550. τὴν διεν] For the use of the art., cf. 231 supr., τὸ γὰρ κέρδος τειλῶ 'γάρ, ξῆ χάρις προκεισται.
551. ταύτ'] Sc. τὸ μὴ εὖ φρονεῖν, εἶ νομίζεις κ. τ. λ. Creon admits the general statement of ÒEd. (that it is general is shown by τοῖ; vid. ad 549), but denies the application.
552. ἤσθε] "Advised." The imperfect denotes an act, in relation to the agent, and not necessarily as an accomplished fact: the latter is expressed by the aor.: ἤσεις ("persuaded") would have been equally true in this place, but irrelevant, as the question at issue is not the result, but the conduct of Creon. Supr. 288.
553. σεμνωματι] Contemptuous; as infr. 953, σεμνοὶ κλάων τὰ σέμν' ἢ ο悝ι τοῦ θεοῦ μαντεύματα: Æsch. Eum. 373, δόξαι τ' ἀνδρῶν καὶ μάλ' ὡς αἴθιοι σεμνοὶ τακόμεναι κατὰ γὰρ μυθουσιν κρίμαι: Aristoph. Ran. 178, ὡς σεμνοὶ δ' κατάρατος οὐκ ὀλοκληται;
554. εἶ αὖτό κ. τ. λ.] Cf. Phil. 521, τὸν οὐκέθ' αὖτό τοῖς λόγοις τούτοις φαινέι.
555. πόσον—χρόνον] The sentence is interrupted and continued 560. The acc. is used because ἵππει has here a perf. force.
557. γ'] Affirmative.
567. τῶς δ' ὃθ[;] Parenthetical. κοβκ] Adversative, as supr. 413, σὸν καὶ δέχοντας καὶ ἑκέτεις ἐπ' εἷς κακοῦ.
568. οὖν] Contumacious, as supr. 562. ὅ σοφος] An ironical allusion to 563, σοφὸς γ' ὁμοίως κ. τ. λ. For the art., vid. ad 385 supr.
569. ἐφ' οἷς—φιλῷ] Cf. 1520 infr., ἡ μη ἄρνω γὰρ οὐ φιλῶ λέγειν μάτην.
570. ἐ] Opposes the statement of OEd. to that of Creon, as supr. 379. γε] Emphasizes τὸ σῶν. ὀλίσκα, φοροῦν] OEd. echoes the words of Creon, ὀλίσκα, φοροῦ. 569. So Creon repeats ὀλίσκα, 571.
572. τὰς ὧμας] Vulgo τὰς ὧμας. According to the latter reading, τὰς ὧμας Λατοῦ διαφθόρας is virtually a double gen., ὧμας (= ὤμοι) being gen. of the subj., Λατός that of the obj.: cf. 852 infr., ὑπὸ γὰρ Λατοῦ φόνον: Ἀθην. Eum. 974, μηκ' δ' ἄγαθον ἔρις ἤμετρα διὰ παῦσιν.: for the art., cf. 634 infr., τι τὸν ἀξιολογοῦν—στάσω γλώσσης ἐκθραυσθ.; With τὰς ὧμας, ὧμας is secondary pred. after εἴπη.
573. τὰς θ' Vulgo τὰς: cogn. acc.
576. ἐκμάθατο] Strengthened by the prep.: confident and defiant, cf. 441 supr., τοιαύτ' ἀνθέλει. οὐ γὰρ κ. τ. λ.] The ground of confidence.
578. ἄρνησις κ. τ. λ.] Slightly ironical: for the expr., cf. El. 527, τῶν' ἄρνησις οὐκ ἐνετόκ μοι.
579. δ'] Connects ἄρχεις κ. τ. λ. with ἀδελφή—ἐχεις: Creon proceeds as if not noticing the interruption. ἄρχεις κ. τ. λ.] Here ἄρχεις depd. on ταῦτα, and either (1) ταῦτα obj. of ἄρχεις, ὡς depd. on θόν, (Wund., Linwood): or (2) ὡς depd. on ἄρχεις, ταῦτα cogn. acc. after ἄρχεις. (cf. 575 supr.), and θὸν νόμον εἰκόνασε ἑκέτεις—γῆς, Dind., Schneidewin. As I would represent the territory as divided between OEd. and Joc., 2 is decidedly preferable.
582. γὰρ] Elliptic: vid. ad 84 supr. The suspicions of OEd. are confirmed by the last question of Creon.
583. οὖ] Sc. ἐν φανόμην κ. φ. Creon explains his words. θιδολῆς—ἀγεν] Cf. Herodot. i. 34, ὅ δ' ἐπει τε ἐξεγέρθη, καὶ ἑντυθέ λόγον ἢν: i. 299, ἐπει δὲ ἐξεγέρθη δ' ἔσθος ἐπέθετο λόγον ἑντυθέ τερὶ τῆς ἔψις: also iii. 25; iv. 102; vi. 138. The phrase is so common in Η-
rodot. that its occurrence here may perhaps be reckoned among his points of contact with Sophocles: vid. ad 981, infr. ἐς ἴγα] Sc. λόγον δίδωμι ἡμαντ. (=λογίσμα), not σοι, as Dind., Schneidewin, &c.

584. πρῶτον] Belongs not to τοῦτο, but to σκέψαι τοῦτο: opp. to καὶ τῶν ἔλεγχων, infr. 603. ἂν] Belongs to ἔλεσθαι.

586. εἰδον'] Cf. 65 supr.; 1222 infr.: Aesch. Eum. 705, εἶδόντων ὑπὲρ ἀγρυπνόποις προφήμα τῆς καθίσταμαι.


588. τίπανα] Used as an adj., as Ant. i 169, τίπανον σχήμα.


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


599. κεῖν'] Sc. τὸ αὖτος ἰχνον, τὰ δὲ being the present state of things.

600. νοῦς κακός] "An evil intention," (as in the phrase τίς δ' νοῦς, Aristoph. Ran. 47), i. e. such as was attributed to him by OEd.

καλέως φρονῶν] "Judging rightly," as Ant. 557, καλέω σὺ μὲν τοῖς, τοῖς δ' ἴγα ὅκον φρονεῖν.

601. γνάμης] =νοῦς κακός, 600.

602. σπάνη] Sc. δράνει.

603. ἔλεγχον] In appos. with the following sentence: cf. Ant. 44, ἢ γὰρ νοεῖς θάντες σφ', ἀπορρητὸν τολμεῖ: Aesch. Agam. 233, ἔτελα δ' οὖν ὥσπερ γενέσθαι θυγατρός, γυναικοπολεῖν πολίμων ἄρωγόν καὶ προτέλαιον ναῶν. τοῦτο μὲν] Opp. to τοῦτο ἀλλ' (605)=τοῦτο δ' αὐτ.: cf. El. 601, δ' ἀλλ' ἰχνος—ἀλήμων Ὀρέστες δυστυχή τρίβεις βλέν. Πυθῶδ' ἱλῶν πείδου] Paronomasia, as supr. 70, ἢς τὰ Πυθῶδ᾽ ἔπεμψα Φοίβου δάμαθ', ὡς πυθώδ' ἐς τι, κ.τ.λ.
604. ei] "Whether," expecting an affirmative answer.
607. λαβεῖς] Alludes to λαβεῖς, 605.
608. χερσὶ] "By yourself," i.e. 'without reference to me, and on your own judgment.'
609. μόνην] The most important word.
612. τῶν βίοτῶν] So. ἐκβαλεῖν. The expression τῶν παρ' αὐτῷ is used for τῶν αὐτοῦ, on account of the comparison with φίλον, to which it is more appropriate.
614. δικαίων] Referring to χρηστοῖς 610, and ἔσθιλν 611.
616. εὐλαβομένης πεισίν] "In the judgment of one who is careful not to fail." For the use of the dat., vid. ad 436 supr.
617. φρονεῖν] Depd. on both ταχέος and ὄσφαλείς, both of which refer to εὐλαβομένης.
618. ταχέος, ταχέων] Allude to ταχέος 617, and opp. to ἱσχυάζων.
619. μονοβουλεών = μοι ἐπιβουλεόν, as μονοτι &c.: the correction of Dind. for οὐκιβουλεών. In the vulg. ταχέως (as ταχέων 619) is used adverbially, and is qualified by τις, (as quidam after an adj. in Latin): cf. Aj. 1266, φεύ. του θανόντος ἐς ταχεία τις βροτοίς χάρις διαρρεῖ.
621. πεπραγμένη εἰσται] "Will have been accomplished."
622. τί—ἡ κ.τ.λ.] Cf. OEd. C. 643, τί δήνα χρήσεις; ἡ δόμου στείχειν ἐκόμιος;
624. οὗ τοῦ κ. τ. λ.] So. θανούμαι. τὸ φθορείν] Either (1) = δ ἐμισ χρῶν τοῦ φθόνος, Brunck., Wund., Dind., Schneidewin; cf. 382 supr., οὗς παρ' ὑμῖν δ φθόνος φυλάσσεται: or (2) "quid sit quo indignere." Herm.
626. οὗ γὰρ κ. τ. λ.] So. λέγω: οὗ belongs to ἐβ. τὸ γοῦν ἐμὸν] So. εὖ φρενεῖ.
627. δεῖ κάμιν] So. εὖ φρενεῖν.
628. εἰ δὲ] "But what if—," as OEd. C. 590, ἀλλ' εἰ ἠλέους γ' ὄβδε σοι φθάγειν καλὸν; μηδὲν] So. εἰν ἐτραυεῖσ, Schol., referring to ἐφ' ἔκεις. ἀρτηρεῖν] Either (1) passive, referring to Creon, as Ellendt., Wund., Dind., Schneidewin: or (2) active, referring to OEd., as Schol., Linwood. To 1 it is objected that this verbal is not so used: to 2 that the gen. absol. κακῶς γ' ἀρχηγός is not well referred to the virtual subj. of the sentence.
629. ἐ τῶλε] Alluding to the charge of Creon, κακῶς γ' ἄρχοντος.
630. μετεστών] The verb is not so properly applicable to σοι μόνοις as to καμολ, except in so far as the whole includes a part: cf. the use of μετετέναι, Trach. 260, τάνδε γὰρ μετετέναι μόνον βροτῶν ἡφθηκε τοῖς εἰλικρ. πάθους. For the sentiment, cf. Ant. 737, πόλις γὰρ ὁκεὶ ἐστὶ κακώς ἔστι ἐστὶν.

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

632. τὴν] Vid. ad 297 supr.
634. τὴν—στάσιν] "Your tumult." For the art., cf. Phil. 327, τίνας γὰρ ὅτι τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλοῦν ἀλήλους;
636. ὅπα] Opp. to γῆς.
637. οὐκ εἰ—οἰστετε] οὐ with fut., interrogative in form, is a virtual imperative, as οὐ μή with fut. denotes a prohibition. The formulæ are here united, as Ap. 75, οὐ σε' ἄνεξε, μηδὲ δειλιν ἄρεις;
639. ἀλγος] Depd. on οἴστετε εἰς.
640. θάτερον δυοὺ κακοῦ] The conj. of Dind. for δυοὺ ἀποκρίνασ κακοῦ. The synizesis δυοὺ, and the long antepenult in ἀποκρίνας, are unusual, as is the signification given to ἀποκρίνας by the Schol., εν τῶν δύο ποιήσας.

641. ἢ γῆς κ.τ.λ.] Cf. supr. 622, 623.
645. δι'] Depd. on τι.
656. ἐναγῇ] =ἐν ὅρκῳ μέγαν, referring to ἀραῖος—ὁλομνηθεὶς 644. φή-
650] Vid. ad 366 supr.
657. σὺν ἀφανεί παν] As γράφει ὅθηλερ, supr. 608. σ'] Inserted by Herm. to avoid the hiatus.
659. ἀλεθον κ.τ.λ.] Cf. 641 supr.
660. οἴ] Sc. ζητῶ δέθρων κ. τ. λ.  οὖ τὸν κ. τ. λ. = οὐ μὴ τὸν κ. τ. λ., as infr. ιο88, οὖ τὸν "Ολυμπον, ἀπείρων, δὲ Κιθαρῶν, οὐκ ἔσει: Ἀντ. 758, ἀλλ' οὖ τὸν" "Ολυμπον ἵστι δ' κ. τ. λ.  θεῶν θεῶν πρὸμον] 
Cf. 215 supr., τι τὸν ἀυτὸν ἐν θεοῖς θεῶν.

661. θεῶς] Probably alludes to θεῶν, θεῶν, 660.


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

κε] "Even if:" καὶ εἰ makes a supposition, saying nothing as to its probability: εἰ καὶ assumes the truth of the supposition which it makes; vid. ad 302 supr. παντελῶς—βία] Cf. 641, 659, supr.


673. στυγνός] Alludes to στυγνόσεται, 672.

674. θυμοῦ περάσῃ] = εἰ τὰ πέρας κλῆρος τῆς δραγῆς, Schol. The gen. follows περάσῃ, as it = πέραν ἕστ. οἰκουν μὲ ἑδεσίας] Vid. ad 637 supr.

677. τυχάν] Cf. 1449 infr., ἐμὸν δὲ μὴν τοιοῦτο τὸν πατρὸν ἄρτυ αὐτὸς οἰκοίς εὐχαίρειν. ἀγνωστος] Active. τοιοῦτο] Sc. the Chorus, and possibly the spectators; vid. ad 216, 373, supr. ἔσος] Either (1) = δίκαιος: or (2) = τυχάν τῆς ὁμολογίας γένες ἢν καὶ πρῶτον εἶχαν περὶ ἐμοὶ, Schol. Creon leaves the stage.

679. τὸν] Sc. Οἰδίπος.

680. μαθοῦσα] Sc. κακοῖς αὐτῶν, which is implied in γε.

681. ἀγνῶς] Used actively, as supr. 677. ἀγνῶν] Depd. on ἀδικοῖς, (not on ἀγνῶς, as Wund.), with which it coalesces, so as to form virtually a single phrase: cf. Αἰσχ. Agam. 990, τὸν δὲ ἄνευ λόρας ἄμως ἄμωδειν θρήνον Ερευνώς.  ἂλθε] Cf. 523 supr., ἀλλ' ἂλθε μὲν δ' τοῦτο τούτων ἀκατάκτης κ. τ. λ.

685. γὰρ προτοσπονομένης] Cf. 665 supr.

686. ἐλευθερ] Sc. δ' λόγος.
688. τοῦμον] "My interest," as supr. 624. παρὶς καὶ καταμβλύνεις] Vulgo παρεὶς καὶ καταμβλύνων. κεφ.] Sc. τὸ σὸν: depd. on καταμβ. But Dr. Kennedy, l.c., takes τοῦμον with κεφ., which he regards as depd. on both participles, and expl. 'indifferent to and disposed to suppress ...... the feelings of my heart,'—i.e. 'my just resentment.'


691. πεφάνθω] Pluperfect: the direct and accurate constr. would have been ἔπεφάνθην ἦν εἰ σ' ἐνοσοιζώμην.

692. δὸ τ' ἐμὴν] Hyperbaton: cf. 541 supr. For the connection of a categorical proposition with the expression of a wish, cf. 52 supr., δριθῇ γὰρ καὶ τὴν τὸν ἄλογον τόχον παρέκαμεν ἡμῖν, καὶ ταῦτα ἰσος γενοῦ.

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

698. δοὺ] Cf. Phil. 327, πῖνος γὰρ ἐδὲ τὸν μέγαν χόλον καὶ αὐτῶν ἐγκαλῶν ἐλημοῦσας;

700. τῶν] Depd. on πλέον.

701. Κρέοντος] The answer to δοὺ, 698. οἷα—ἐγκα] Epexegeisis of Κρέοντος μὴν στῆσας ἐκω.

702. ἐγκαλῶν] Vid. ad 698 supr.

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

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


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

708. σοι] The dat. is nearly pleonastic: cf. ΟEd. C. 82, δὲ τέκνοι, ἡ βίβληκαν ἡμῖν δὲ εἶνα.
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709. ἠχον τέχνης] The constr. with ἠχον is as if either (1) μετέχον had been used, (Wund.), or (2) as if it had been ἠχομένον. Neither expl. is quite satisfactory, but either is more so than that of Schneidewin, who regards μαντ. τέχν. as a gen. partitive.


713. ἢςι] Vid. ad 341 supr. With ἢςι, the probable conj. of Wund., cf. Phil. 331, ἐκεῖ γὰρ ἦσι μόρφ' Ἀχιλλέα θάνειν.


716. ἄριστα] Supr. 122: added to expl. ἔτην.

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


719. ἰδατον εἰς βρος] Certainly more rhythmical than the vulg. εἰς ἰδατον βρος: but the latter is supported by such instances as infr. 1496, τὸ γὰρ κακῶν ἀπεστύ: τὸν πάτερα πατήρ—: Aj. 459, ἔχει δὲ Τροία πᾶσα καὶ θέλῃ τάξει.

720. ἡνουεγ] Cf. 156 supr.

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

724. διὶ—ἐρευνη] =ἀ γὰρ ὅ θεὸς ζητή, προσκοντα κρίνας κτεῖσθαι, Schol. The sentiment is verified by the catastrophe.

725. ἄριστα] I. e. ἄκου μαντελέων.

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

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

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

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


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

739. ἐνθύμιοι] Cf. Trach. 110, ἐνθύμιαι εὖναίς ἀνακράφτοις τρόχεσθαι.

740. φόνου] = φυνήν.

741. ἵχου] Sc. ἵν.


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

744. ἄρας] Supr. 236 sqq.

745. οἷν εἰλεῖναι] Throws the main force of the sentence on the part, like λαυθάνειν: vid. ad 366 supr.


749. δεκα μέν] Repeated from 746. ἄν 8'] Vulgo ἄν 9).

750. Βαδέα] I. e. ‘with few comparisons;’ like the use of frequens in Latin.

758. κράτη σέ τ'] Hyperbaton. The anxiety of the Herdsman to be sent away (ὡς πλείστων εἴη τοῦ δέκατος δητεροί) must be supposed to be owing to his recognition of OEd.

761. ἄγραφος—νομίδ] Vid. ad 93 supr.

763. σὲ'] The correction of Herm. for δὲ' = ὅσ (as supr. 751): “for a slave;” cf. infr. 1118, πιστος ὡς νομίς ἀνήρ: Phil. 584, χρηστά γ', σὲ ἀνήρ πέλαγος.

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

769. ποὺ] ὁποῖοι.


772. μείζων] ἀξίου μᾶλλον, Schol. The conj. of Wund. is μείζων, which does not mend the matter.

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

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


782. κατάχων] So ἐμαυτῶν.

783. δυσφόρως—ὕγων] Cf. Ant. 34, τὸ πράγμα ἄγων ὡς παρ' ὁδὸν.

784. τῷ μεθοίν] Depd. on δυσφόρως ἤγον = δυσφόρους. The supposed parents of Oed. seem to have evaded the question, and to have left him still under the belief (τὰ μὲν καίνων ἐπιτρφόμενη) that he was their son; cf. 794–798, 827, infr.


790. πρόφανη [προβήριν (the correction of Herm.) is probable: cf. Trach. 1163, ὅς τῷ θείῳ ἢ πρόφαντον.

791. μητρὶ μεν] Opp. to φονεῖς δὲ—πατρίδος, 793: cf. 414, 457—460, supr. χρειάν] "I was doomed."


794. τῆν Κορινθίαν—χάνω] I. e. 'conjecturing the position of Corinth by observing the stars.'

796. ἔνθα] I. e. ἐκεῖνε ἔνθα.

797. τῶν ἐμῶν ["Uttered concerning me."

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

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

801. τῆν δ'] Refers to τοῦσσε τοὺς χέρους, 798.

802. κῆρυξ] Cf. 753 supr.


804. ἡγεμόνι] τριπλάθης, 806.

805. πράσσει] Because he was olov σὲ φης, 803. ἡλαμβανεῖν [" Tried to drive;" so ἐμπέθητα, 806: vid. ad 555 supr.


808. δχους] Depd. on παραστε[χοντα: for the pl. cf. El. 727, μέτωπα συμπαλαονει Βορραίης δχους. With the vulg. δχου ("from the chariot"), cf. Phil. 630, θείας νεως ἐγχοντι ἐν 'Αργείωι μέσοις: El. 78, καὶ μὴν νυπάτων ἕνεκεν προστίλλων τῶν υποτελουσιν ἐνδόν αληθεοσί, τέκνων.

810. ἧπ] So. τιμωρλαι.

813. κτεινός—ξομαντας] Cf. 118 supr., θνήκουσι γαρ, πλῆν εἰς τις. el
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56—τι συγγενέσις] OEd. means, ‘if this stranger was Laius,’ but he seems afraid to look on the supposition in the face: cf. 1167 infr.

814. Δαίμον] Vulg. Δαιμ. The sequence of dative makes the sentence ambiguous. After this line Dind. has omitted τις τουτός γ' ἀνδρὸς νῦν ἐν τῷ [δ'] ἀληθεῖς: Schneidewin, who retains the line, compares the repeated question with infr. 822 sq.

816. δι] Causal, and therefore followed by μή. The MSS. have φ, τινά. 817. δόμοις—προσφωνεῖν] Supr. 238, μήτ' εἰς ἔκχεσθαι μήτε προσφωνεῖν τινά. τινά] Acc. before προσφωνεῖν repeated from τινά, 816.

818. ἔθειν δ' κ. τ. λ.] Sc. χρῆ πάντας, understood out of μή ἔπειτ' τινά: cf. 241 supr., ἔθειν δ' ἀλλ' οἰκον πάντας.


820. ἐν' ἐμαυτῷ] To be taken closely with ἐφ' ἔτειοι] Ep-exegesis of τάδ'.

822. ἄρα] Expects an affirmative answer, as well as ἄρ' ἀλχ', 823.

823. εἰ] Nearly = εἴπερ.


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

828. δομοῖ] The important word. ταῦταν ἡμᾶς] Sc. ἐν ὑ ἔτει γά-

835. πάροντες] δὲ παρῆν, supr. 756.

836. τῆς Ἀναθῆς] Refers to ἵλαροι, 835.

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


841. περισσότε] “Remarkable.”

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


844. ἔγερ] Emphatic.

845. τοῦτον τολμάτω] I. e. ‘the many of whom you spoke.'
846. ἀδικῶν] Like the phrase common in Herodotus, ἐκδίκων ἄνηρ.
847. ἂν] "Now:" i. e. 'when he shall have said so.'

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

852. σῶν] Secondary predicate: δικάιεις ὄρθως (for which Linwood conj. δίκης ἔσται) ὄρθως: cf. Tracch. 347) being used adverbially. Schneider-win, who retains the vulg. τῶν, translates, "he will not shew that the murder of Laius has turned out as it ought," i. e. 'in accordance with the oracle.'

853. διὰ γε] Causal.

855. καὶ τοῦ κ. τ. λ.] Cf. 720 sqq.

857. μαρτιλέοι] Depd. on olver', like the phrase ἔμαθε γ' ἐνεκα. The contempt for the oracles which Joc. displays now appears in a more undisguised form: vid. ad 707, 711, supra.


863. Od. and Jocasta retire into the palace. The tone of Joc. in reference to the oracles excites the alarm of the Chorus, who are nevertheless afraid or unwilling to censure it openly. Accordingly, beginning with an expression of pious sentiments in the most general terms, they descend by degrees to the special duty of shewing reverence towards the divine oracles. 'May I maintain piety and holiness in word and deed, in obedience to the eternal laws of heaven. Impious violence engenders the tyrant, and when it has climbed the highest peak, gets into precipitous places, where it cannot use its foot to any purpose. If a man walks proudly in deed and word, regarding neither justice nor the gods, may evil overtake him! What man indeed so acting could expect to escape it? For if impiety is to flourish, there is an end to all religion. Never again will I regard the oracles, if there do not happen some signal example of the truth of my words. Almighty Zeus, I beseech thee not to overlook these things. Men are beginning to mock at the predictions concerning Laius: the oracles are no longer in honour; and religion is coming to an end.'
863. "Utinam." φέροντι] "Assist me in maintaining," Linwood. The participle is, strictly speaking, temporal. But it also implies the result, as though φέρων had been used.
864. μοῖρα] Not "good fortune," as Schol., but in the indifferent sense of the word: "may it be my lot," &c.
866. ὑψώθεις] Expl. by ὑπάρχως—τεχνώθεις.
871. θάνατον] "Nuncem." θέλει δόναμι, Schol.
872. δῆμος] Opp. to ἐβοηθότων ἄργειων, here means every thing which is most contrary to it.
874. ὑπερβασισθῆ] κόρος, implied in the verb, and δῆμος are associated by Ἀσκ. Ag. 763; Pind. Ol. xiii. 10; Herodot. vii. 77; Theogn. 153; Schneidewin. μάταιν] Cf. 890 infr., ματίζον; Ἀσκ. Cho. 82, ματαίων δεισετέαν τήν εἰ. Eum. 336, θεατῶν ταύτων αὐτοβουλαί ξυμπτόσων μάταιοι.
876. ἀκρώτατον] Conj. for ἀκρωτάτων.
878. χρησίμων] Proleptic. οὐ χρησίμω as taken in connection with χρη- 
    ταί involves a kind of oxymoron.
880. ταλαίπωμα] The investigation of the murder of Laius.
884. οὐ] Opposes what follows to εἰ μοι ἵππει κ. τ. λ., 863. ὑπέρ- 
    στατά] Neut. pl. used adverbially; cf. Aj. 197, ἀλάρβητα δρμάται. χρή- 
    σίν αὐτῷ λόγῳ] Contrasted with λόγων ἵππων τε, 865. πορεβεταί] "Walks."
885. οὐδὲ] Not μοῖρα, as the conditional force of εἰ extends only to τι.
886. ἅμα] Alluding especially to the disparagement of the oracles.
887. κατα—μοῖρα] Alludes to μοῖρα, 864.
888. χαλάσει] The temper implied in ὑπερβασισθῆ—πορεβεταί.
889. εἰ μὴ—ματίζον] Epexegesis of εἰ—πορεβεταί, 884. μὴ negatives both κερδανεί and ἵππει (these verbs being connected by κατα), but not ἵππει, which follows the disjunctive ἅ. τὲ] Assumptive article (vid. ad 94 supr.); throws the emphasis on δικαίωσ.

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

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

902. τάδε] Here retrospective, as τοῦτο, 892; τοιαύτης, 895. χειροδεικτα] Proleptic.


903. ἄλοι—ἀκοίς] "If thou art rightly named," i. e. either (1) Ζεὺς (cf. Æsch. Ag. 160, Ζεῦς, ἄσιος ποτ᾽ ἐστιν, εἰ τάδ᾽ αὐτῆς φίλον κεκλημένην), or (2) better, as Brunck, θραύσων and πάντες ἀνδρῶν. πάντες] Used adverbially, and not depd. directly on ἄνδρον, which would require πάντων: cf. Trach. 338, τούτων ἐκεί γὰρ πάντες ἐπιστήμην ἔγνω.

904. ἄλλοι] Sc. τάδέ.

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

907. ήμωρον]—ἀραν[σου] Schol. The plural is used to avoid the appearance of a too special reference to Jocasta.

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

914. ὑπὸ γὰρ κ.τ.λ.] metewp[сетα τὴν ψυχήν καὶ διπερβαλλόντως χειρο-


919. Δόκει] Vid. ad 203, supr. ἄγχιστος] The statue and altar of Apollo evidently stood before the palace (cf. 16 supr., and the Schol., who says, πρὸ τῶν ὑπαρν λάρ τοῦ γού), therefore she says ἄφγμα.
920. κατάγκμα] Wunder's conj. for καταγκμα, which does not occur elsewhere in this sense.
921. δὼγη] Because the ἄγκπλα of Oed. would be the result of such a λύμα.
922. άν] In the present condition of things, opp. to the change for which she prays.
923. ὡς κυβερνήτην νέας] So. άκνοσαν ἐκπληγμένον βλέποντες.
924. Μεσσεγγι] Enters from the right hand or country side.
926. ἀφτόν] Emphatic before the verb: opp. to δήματ', as αὐρός is opp. to στόχα in the following line.
928. γυνὴ δὲ μητηρ ἠδὲ] These words seem designed by the poet to catch the ears of the audience, and to convey to them, before the sentence is complete, an intimation of the true position of Jocasta. Vid. ad 164, supr.
930. παντελῆς] "Uxor summa dignitate fruens," Herm.: cf. ἀνδρὰς τελειον, Αesch. Agam. 972: δέμας ἡμετελῆς. κ. ii. 701: προτῖλεια. The epithet serves to heighten the contrast between the supposed and the real position of the person to whom it is applied.
934. ἀγάθ] The second question only is answered. The promise is directly contradicted by the event.
935. τοῖς] The word seems to mark surprise, with a slight degree of incredulity: vid. ad 128 supr. ταρδ] Vulg. τρόσ.
936. ὅ] Inserted by Brunck.
937. ἀσχάλλοις] The ἀν must be taken with this verb as well as with ἠδιοι: cf. Αesch. Agam. 1049, τελθοι ὑπετάλοι: ἀπειθοῖς δ' ἴπτωσ.
942. ἱη] Opp. to ἄγγης: 'death is his master now.'
943. τοῖς ἠλθα] Jocasta scarcely believes her ears for joy, and desires
the Messenger to speak plainly, and without circumlocution: cf. 957 infr.: Ἀesch. Agam. 268, πῶς φῆς; πέφευγε τοὺς οἵες ἀπευσίας; For the aor. vid. ad 280 supr. γέρων] The age of the messenger tallies with the narrative.

945. ὥσ τάχος] Cf. 1154 infr., ὡσ ὥσ τάχος τις τοῦθεν ἀνοστρέψει χέρας; 946. θεῶν μαρτυρία] The impiety of Jocasta here reaches its climax, and contrasts strongly with her original cautiousness, supr. 711, 712. Here, as infr. 953, she does not scruple to throw contempt upon a prediction which she acknowledges to be divine.

947. ἦν] Cf. 953 infr.
949. τέχη] Used like εἰμαρµένη, or παραµένη, of natural death.
950. τά σέμω] Ironical: vid. ad 556 supr.
951. ὡς—ἀλεπότα] Vid. ad 848 supr.
953. πρότερ] I. e. before he speaks of the election of Οἰ. to the kingdom of Corinth.
954. εὐαλλαγῇ] Cf. 34 supr.
955. γα] Gives an affirmative answer to the question implied in the words of Οἰ., while καὶ κ. τ. λ. assigns an additional cause. συµ-µετροῦµαι] Causal: the Messenger says this by way of consolation.
956. φεῖ φεῖ—οἴδαι] Vid. ad 946, supr.
958. κεφαλ] Intransitive: cf. Aj. 634, κρῆσθων τορ “Ἄδη κεφάλων ὁ νοσῶν μάγων.”
959. εἰ τι—δοµοῖ] The thought suddenly strikes him that the prediction may have been exhausted by a fulfilment short of its obvious meaning. Compare the story of the dream of Hippias, referred to ad 981 infr.
960. εἰ δὲ] “But at all events;” “however this may be.” These particles clear away all previous questions; cf. Οἰ. C. 1205: Ἀesch. Agam. 34, 217.
961. ἕξι oίδαι] Proleptic.
962. oὐ δεικνύω λέχος] The conj. of Dind. for the reading of MSS., λέχος oὐ δεικνύω, commonly corrected λέκτρον oὐ δεικνύω. Another suggestion of Dind. seems preferable,—καὶ πῶς τὸ μυτῆς oὐ δεικνύω με
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δεὶ λέγεις; The attention of OEd. is suddenly arrested by a new subject of fear. The anxiety which he shews to remove it is the means of manifesting its reality.

977. ἐν Dat. commodi: "with whom," as with the whole human race.

978. τόχης] Not "good fortune" (as the Schol.), but "chance."

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

980. εἰς] Cf. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινοῦ τοῖς.

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

982. ταῦτα] Dreams, auguries, and the like.

983. παρ' οὖδέν] Cf. Ant. 34, καὶ τὸ πράγμα ἠγείρει όχι διὰ παρ' οὖδέν.

985. καὶ καλῶς λέγεις] καὶ concedes here, for the sake of argument (vid. ad 669 supr.) OEd. does not admit that he καλῶς λέγει: supr. 984.


987. τῆς [φωνῆς] Strongly contrasted with παρὸς τάφως, 987.


990. τῆς μαντεί—ταίς ἑμαῖς] Emphatic.

991. ἢ Ἐκριθο—Ἀπφρεῖν] I. e. ἀπφίκου μακρὰ ἡς Ἐκριθοῦ.

992. ἐνικεῖς] Alluding to his marriage, and election to the sovereignty of Thebes.

1000. τὸ ἐν] Sc. τὸ μεγίστη μυτρῖ, which has been the subject of the conversation 976–999.

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

1003. ἔκλειψάμεν] I. e. at once.

1004. ἐν—ἀδραῖοι] Sc. ἔκλειψάμενοι.

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1006. ἐς πρὸς σου τῷ] Cf. Trach. 190, ἀπῆκε, ἵνα τοι πρῶτος ἄγγελλαι τάδε πρὸς σου τῷ καρδιάσαιμ.

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

1008. ἐς ταῖ] Vid. ad 943, supr.; and cf. γεραμέ, 1009. καλέστ] =πάν, Schneidewin.

1011. ταπεῖν] Vulg. ταπεῖν. ἐξάλπη] Vulg. ἐξάλπη, which might be justified by regarding φηγαίνω as a historic present. But λάβεις (1012) requires ἐξάλπη, of which it is an exegesis. Schneidewin, however, retains the vulg. ταπεῖν and ἐξάλπη, placing a colon at γς, so as to sever the connection between the verbs. With ἐς. σαφὴς, cf. 1182 infr.

1012. φυτευοῦσαν] Vid. ad 1007, supr.


1015. ἐν γένει] Cf. infr. 1430, τοῖς ἐν γένει γὰρ τἀγγελὶν μελετῶ θράν.

1019. τῷ μηδέν] =τῷ μηδαμῶς φόβου.

1021. ἑνομάζεσον] =ἑνομάζεσθαι τὰ παῖδα, Brunck.

1022. λάβεις] Causal, in answer to ἀντὶ τοῦ;

1023. καθ'—χειρὶ] Sc. λάβεις. ἑλθα after an aor. part. expressed (or, as here, implied) marks a sharp antithesis between the part. and the following verb.

1024. γὰρ] Vid. ad 118 supr.

1025. σφ' κ. τ. λ.] The real gist of the question lies in the particulars, and the answer is given by ἐφ' ἐν the next line.

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

1031. κακοῖς] Vulg. κακοῖς. The word ἔστηρ implies the existence of κακός of some sort.

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

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

1036. ὡς εἰ] I. e. Οὐδένως.

1037. πρὸς—πατρός] Depd. on ἄνωμαθας. Parents ordinarily give the names to their children; and the reference to his name suggests to Od.
the thought of his parents. He hopes to find a clue to this mystery. His excitement is marked by ἀ πρὸς θεῶν.

1039. ταχῶν] Cf. 1025, supr.
1040. οὖν] The answer refers only to ἀπὸ αὑτῶν ταχῶν.
1051. ἀλλα] So. ἐνεκέρα οὕτων, Schneidewin.
1052. καὶ δεῖ νεοὺς πρὸςη] Supr. 765. With marvellous art the same person is represented as having witnessed the exposure of Οἰ. and the death of Λαίος.


1064. ὠδ' ἐν] The conj. of Ηρμ. for ὀδ' ἐν ἐκ. Subsequently Herm. edited ὀδ' ἐν ἐλ or ὀδ' ἐν ἐλ 'κ, referring the Ἐ to some opt. understood, as in the combinations κέν, and τάχ' ἐν: vid. ad 523, supr.

1067. τὰ λαφτα] Ironical: echoing the words of Ιοκαστα. The temper of Οἰ. cannot brook opposition. Cf. supr. 334 sqq.
1069. Οἰ. turns away from Ἰοκ. in indignation, and without replying.
1072. Ἰοκ. abandons the controversy in despair, and retires hastily (ἔξος, 1074) into the palace. Cf. Ant. 766, 1244; Trach. 813; and compare the comments of the Chorus in the scenes referred to.

1076. ὃποια χρήσει] "What will." Vid. ad 1059, supr.
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1083. καὶ] Disjunctive.
1084. τοιοῦτο] So. παῖς τῆς Τύχης, κ. τ. λ.
1085. ἄλλος] Opp. to τοιοῦτο, i. e. other than a παῖς Τύχης. ἀπὸ μὴ] “that I should not,” i. e. ‘so as to have a motive for refusing to discover my descent.’ This expl. is due to Dr. Kennedy l. c.
1086. A short choral ode in a joyous strain, introduced immediately before the catastrophe, in order to heighten its effect. Schnideowicz compares Aj. 693, Ant. 1115, Trach. 633 sqq. The Chorus is as far as Oed. from guessing the truth, and imagines him to be the progeny of a god. εἰπερ—τοῖς] Cf. 502—504, supr. ἐγώ] Emphatic: opp. to the Delphic oracle, Tiresias, &c. μῦτης] Metaphorical: its sense is limited by κατὰ γνώμαν ἑρισ.
1087. κατὰ γνώμαν ἑρισ] Either (1) ξυσπερας κατὰ τὴν γνώμην δ ἐστι συνεργός, Schol. (vid. ad 398, supr.): or (2) “ex animi sententia, i. e. quantum cupio, intelligens” (Herm.), which is more in accordance with usage: cf. Eur. Andr. 737, ἢ ἂν δὲ τάσει θῶ κατὰ γνώμην ἐμὴν, ἢξω.
1088. σὲ τῶν] Vid. ad 660, supr.
1097. ἔτη] Cf. 154, supr. Apollo is here invoked, as being the god of the oracles.
1098. μακραιῶν] Depd. on τῆς: the Nymphs. With the common reading, however, = ἄθανατων, depd. on θυγάτηρ, 1102.
1100. Νέμφα—Δασίου] The conj. of Dind. for the reading of MSS., Πάντες ὑπεραξιαὶ προσπελασθεῖν ἢ σὲ γε θυγάτηρ Δασίου; where Elmal. added τίς before θυγάτηρ. In the vulg. Δασίου depd. on προσπελασθεία.
1104. ὁ Κυλλάδας] Hermes.
1111. πρόσβες] Addressing the χέρσας γερόντων: vulg. πρόσβας.

1115. σῷ] The Chorus, or rather the Corypheus.

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

1118. πιστὸς] Strengthened by εἰπερ τις ἄλλος, but limited by ὡς νοµεῖες ἀνήρ: cf. 763, supr., διὸς γὰρ ὁ ἀνήρ δοῦλος φέρειν ἢν κ.τ.λ.

1119. σὲ—ξένων] Cf. Ant. 441, σὲ δέ, σὲ τὴν νεόσωσαν ἐς πέθων κάρα.


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

1125. τὰ πλείοντα τοῦ βλου] In reply to βλοῦ τίνα; 1124.

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

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

1130. οὐχ ἔντει κ.τ.λ.] Cf. 361, οὐκ ἔντει γ᾽ εἰσεῖν γνωστόν.

1134. κατῴθεν ἤμοι] Cf. A]. 1273, οὐ μνημονεύεις οὐκ' οδηγήν, ἢνικὰ ἐργάζων τε' ὑμᾶς οὗτος ἐγκεκλημένος .... ἔρροοτάτω; τὸν Κιθαρίζον ἑνὸς] Depd. on κατεχομεν or some such verb, for which ἐπησίαζον κ.τ.λ. is substituted.

1135. δὲ μὲν] So. ἐπησίαζον ἐμοί.

1137. ἀρκτέύον] Soon after the beginning of September.


1140. λέγον τι τοῦτων] Cf. 1475, infr., λέγον τί; The phrase is directly opp. to οδῆν λέγειν: cf. 1151, infr.

1141. τί δ᾽ ἐστι πρὸς τί κ.τ.λ.] Vulg. τί δ᾽ ἐστι; πρὸς τί κ.τ.λ.: with which Schneidewin compares supr. 938: Trach. 339, τί δ᾽ ἐστι; τοῦ μὲ τῆν δ ὑφίστασα βάσιν; Phil. 896: El. 921. Dind. (ed.Oxon.1836) says, "Delevi signum interrogandi quod post ἐστι legebatur. Nam τὶ idem
est quod δ τι." This, however, is never the case except in a dependent question; and the passages adduced by Dind. in support of this view are either of that kind (as El. 316, ἄν τῶν ἀποντως ἱστόρας τι σοι φιλον), or may be resolved into double questions, as Trach. 339: El. 1176, τι δ' ἔσχεις ἵλγεις[;] πρὸς τί τῶν εἰκεῖν κυρεῆς; Accordingly the note of interrogation should be restored after ἵστη.

1146. οὐκ εἰς διήθρον;) Cf. 430, supr. σιωπῆςας ἵστη;) Cf. 957, supr.
1151. λέγει—οὖδέν] Vid. ad 1140, supr.
1152. πρὸς χάριν] Cf. Soph. Fragm. 25, πρὸς χάριν τε καὶ βλε. Schneidewin. καὶ[α]ν] Similar to, but not identical with the idiomatic use of the word supr. 401. There it represents the consequence, and here rather the cause, of the action. The temper of Οἰδ. rises with every opposition: cf. 334, 532, 1070, supr.
1155. προσεχής] Sc. ἀποστρέφεις.
1159. διὰλλαμα] The pres. expressing certainty.
1161. πάλαι] To be taken with εἰκον. εἰκον] Supr. 1157.
1162. λαβὼν] Sc. ἔθεις.
1163. ἀπείς μὲν οὖκ ἑγώγε] The pronouns are emphatic, and express the horror which the Herdsman feels at the supposition implied in ὁκεῖον.
1166. διώκας] Vid. ad 1159, supr.
1167. τίς—γέννηματων] Constructio ad sensum. The Herdsman answers with intentional ambiguity, as τῶν may either depd. on γέννηματων or agree with it. Dind. however (after Döderlein) takes τῶν with γέννηματων, and supposes that the Herdsman concedes the paternity of Laius, so that the only question remaining is "utrum ex ancilla (δοῦλος) an ex uxore (ἐγγενής) partum sit illud γεννημά." This view assigns to ἐγγενής the sense of ἐγγενής (which does not belong to it), ignores the κελεῦν in 1168, and is inconsistent with κελεύῃ τί τω Κ. Τ. Λ., 1171.
1169. λέγει] Exegesis of τῷ δεῖν.
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1171. ὁλίγης[α] The Herdsman endeavours to the last to find an escape for Oed., and will not assert directly that he is the son of Laius.


1176. τὸν τεκόνσαν] Vid. ad 1007, supr.


1183. ὃ φῶς—προσβλέψαιμι] Cf. Ant. 808, νίκον δὲ φέγγος λείψασθαιν ἀνθρώπου. Oed. prays for death, but his prayer is fulfilled literally, though not according to his intention: Schneidewin.

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

1186. The Cho. takes occasion by this sudden reverse in the fortunes of Oed. to moralize on the uncertainty and mutability of man's state. The tone of this choral ode contrasts strongly with the last, 1086-1109.

'O generations of men, ye are as nothing: mortal happiness is but a shadow. Oedipus achieved the most complete success, and was a tower of strength to his adopted country: so that he won great honour as sovereign of mighty Thebea. Who is more pitiable now? He is the husband of his father's wife! All-seeing Time has found thee out at last. O son of Laius, would I had never set eyes on thee. For I mourn over thee in bitter grief: yet wert thou my refuge and protection.' [497] Adverbal, to be taken with θάνατος, which is the secondary predicate.

1189. ἀνήπτηρ] Vid. ad 499, supr.

1190. φησι] Vid. ad 500, supr.

1194. τὸν Vulg. τὸν Introductory to the γράμμη, βροτῶν
οἴδεῖν μακάριον: vid. ad 549, supr. παράθειμα] Secondary predicate.
1196. οἴδειν] The conj. of Herm. for οἴδειν.
1197. δοσι] Causal. ἐκράτησεν] Herm. for ἐκφράσσας. The change
from the 2nd to the 3rd pers. may be accounted for by the pers. by the
Zeus which is interposed. πάντ] Vid. ad 924, supr.
1198. καλὰ μὲν φθινᾶς] Tmesis.
1199. τὰν—χρησμαφθὼν] Supr. 35, 130, 391 sqq.
1200. θανάτων] Gen. obj. Cf. 497, supr., ἔπικουρος ἄδηλων θανά-
των. ἐμὲ χώρα] Because ΟΕδ. came to the country of the Cho. in
the character of a stranger.
1201. ἄνεστα] Vulg. ἄνεστας. For the change from the part. (κατα-
φθινᾶς) to the finite verb, vid. ad 42 supr.
1204. ἐκουσεν] Epexesis: cf. ΟΕδ. C. 141, διους μὲν δρᾶν, διους δὲ
κλέων.
1205. ἐν] Belongs to ἔται as well as to πάνως, though it is expressed
with the latter only: vid. ad 93 supr. With ἐν πάνως ἤνωκος (ἐν
πάνως ἄν καὶ ἤνωκος ἀντοῖς), cf. 17 supr., σὺν γηρᾶ βαρεῖς: ΟΕδ. C. 933.
With ἤνωκος we must supply μᾶλλον from the compar. ἀθλιότερος.
1206. ἄλληγρ] Instrumental dative.
1209. αὐτός] The conj. of Brunck, for αὐτός. παῖδι] Either (1)
separated from ἡ, with which it is in appos., and brought near to παρῖ
for the sake of the antithesis, θαλαμητόλοφ being proleptic, and in appos.
with both παιδί and παρῖ: or (2) παιδί and παρῖ both proleptic and in
appos. with ἡ, θαλαμητόλοφ being taken closely with παρῖ. I would mean
that ΟΕδ. had the same wife as his father, 2 that he was the husband of
his mother. Both expl. are given by the Schol.
1210. θαλαμητόλοφ] To be taken closely with τεσσείν. τεσσείν]
1211. ἄλοκες] Cf. 460, supr.: 1257, 1497, infr.: Ant. 569.
1215. τεκνοῦτα καὶ τεκνοῦμενον] That is said of the γάμος which is
literally true of ΟΕδ.: cf. 1404, infr.: ΟΕδ. C. 266, τὰ γὰ ἔργα μου τε-
πουθῆτε ἐστι μᾶλλον ἡ δεδρακότα.
1219. ὡς] To be taken with περιπάλλ', which has a superlative force:
cf. El. 1439, ὡς ἡπώς.
1220. ἱακτέω] The conj. of Herm. for ἱακέων.

1223. Another Messenger enters from the palace by one of its side-doors.


1228. καθαρμῷ] With the dat. cf. 492, supr., πρὸς ἃτον δὴ βασάνῳ εἰπὶ τὰν ἐκιδαμον φῶνεν εἴμι κ.τ.λ. διὰ—φανεῖ] = ἃτα τὰ μὲν κεῖθει (i.e. the incestuous marriage) τὰ δ’ (the suicide of Joc. and the self-inflicted blindness of Ἐδ.) ἀπίστα φανεῖ.

1230. ἐκόντα κοῦκ ἄκοντα] = ἐκόνωσα κοῦκ ἄκονωσια: cf. Ἐδ. Col. 240, ἔργον ἔκόντων ἄκουσε αὐτής, 266, 977. The calamities which the messenger has to report are thus distinguished from those which had already befallen Ἐδ.


1232. μὴ ὁτ] Because the privative verb λέγει is negativized by οὖν.

1234. ὃ μὲν τάξιμος τῶν λόγων] I. e. ὅτι έστι, sc. τέδηκε κ.τ.λ.: vid. ad 412, 449, supr.

1238. δόσι] I. e. of her death: cf. El. 762.

1240. ὀργῇ χρωμένη] Supr. 1073, ὅτι ἀγράφας ἔκασα λόγης ἢ γυνῆς.


1245. ἱδη] To be taken with τάλαι νεκρῶν.

1246. ὃς τώ] The act of Ἐδ. is attributed to the στέρματα: cf. 1215, supr. With the constr. ὃς τώ—λίθω: Schneidewin compares the zeugma Ἐδ. Col. 424, ής τῶν ἔχοντα κακάναιροντας δόρον. But the passage before us scarcely seems to require such support, as λίθω refers to the same act as θανότω, so that ὃς τώ may be referred to both grammatically: cf. 1252, infr., ὃς οὖν οὐκ ἂν κ.τ.λ.

1247. τήν] Because a τίκτωσα is implied in στέρματα.

1248. τοῖς ὁλοίν] Vid. ad 1007 supr. παῖσοργίαν Abstract for concrete.

1249. διαλύουσι] Not fem. nom. referring to Joc., as Wund., but masc. acc. pl., "duplex genus," Herm.: expl. by the following line.


1251. χάκως—ἀπάλλυτα] Hyperbaton. ἐκ τῶν'] Cf. 235 supr., ἀκ τῶν δὲ ὅτι ταῦτα κηρύκειν ἐμοῦ.
1253. ἐκβαδισάσθαι] "See out."
Cf. 1249, supr. ἄρουραν'] Vid. ad 1211, supr.
1259. ἄνθρωπον] Vid. ad 500, supr.
1260. ὄψησθι] Cf. 966, supr.
1261. ἐκ τῆς—κλῆσθαι] Wund. translates πυθμένων "cardines," and κλήρα "postes," without any authority. Schneidewin takes κλῆσθαι of the doors themselves (cf. 1287, διότι γενεν κλῆσθαι, 1295, infr.), and πυθμένων of the door-posts, regarding κολά as proleptic. κλῆσθαι are properly the bolts (pl. because the doors were double), which slid into sockets (πυθμένων) in the threshold. If we may take κολά to mean "bending," the difficulty vanishes.
1263. οὗ δὲ κ. τ. λ.] Cf. Ant. 1220, sqq.
1271. δόσην] So. τὸ κόλπον. Dind. explains το' ἐπαυγεῖ, "quom materm inscius uxorum duceret," and ὅτι ώθα, "quom patrem inscius occideret," an interpretation which is irreconcilable with his reading δόσην. For this Wunder, Schneidewin, Linwood, and others adopt δόσην, the conj. of Herm. But the form is a very rare one, although supported by Pind. Fragm. lviii. 11, ἐνθα τεκοῦ' εἴδολομ' ἐπώματο γένοιν: S. Luke xiii. 28, ἔτοι δόσηθα Ἀβραὰμ καὶ Ἰσαὰκ κ. τ. λ. Certainly the context seems to require a past tense, so as to make οὗκ—κακὰ the ground of what follows. Taken thus, οὗ τῇ and ὅτι ώθα are probably as expl. by Dind. With ἐπαυγεῖ Schneidewin compares Ed. C. 525, κακὰ μ' εἴναι πόλις οὖν ὅρων γάμων ἐνθησεὼν ἑτὲ. The two clauses οὗκ—κακὰ and ἐν σκότῳ—γνωσολατο are thus grammatically coordinate, although logically the former is subordinate to the latter.
1273. ἐν σκότῳ] I. e. not at all: cf. 419, supr., βλέποντα νῦν μὲν ὄρθ', ἐπειτα δὲ σκότου. οὖς μὲν—γνωσολατο] Just what they had done before, viz. looked upon children whom they ought never to have seen (with οὗκ ἔδει cf. 1184, supr., φῶς τ' ἄφ' ἐν οὐ χρήν), and failed to re-
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Ocognise those whom they ought, i.e. Laius and Jocasta. This, says OEd. with bitter irony, they shall do henceforth in the dark, if at all.

1274. ὧν] To be taken closely with γνωσόλατο.
1275. πολλάκις—ἐπαξ] Belongs to ἡρασό, Wund.
1278. σταγόνας] The important word: the blood did not flow guttatim.
1279. χάλαζα ὁ—ἀλματοῦνον] The conj. of Porson for χαλάζης ἀλματός.
Herm. reads χαλάζης αλμάτων: Wund. χαλάζης ἀλματός: Linwood χα-
λάζης ἀλματός τ', which he expl. by a hendiadys (cf. 470, supr., τωρ καλ
στερπωά). and which has the merit of involving the least violent change.

1280. Dind. has ejected two verses as spurious:


tάδ' ἐκ δυσῶν ἔφρωγεν οὐ μόνον κακά,
ἀλλ' ἀνδρὶ καλ ὑπωκελλ' συμμετηκ' κακά.

Porson reads οὐχ ἐνός μόνου: Schneidewin οὐ μόνον κακά: Elmsley ejects

1281. Hermann strikes out οὐ μόνον—ὑπωκελλ', leaving a single line:

tάδ' ἐκ δυσῶν ἔφρωγε συμμετηκ' κακά.

Some such summary of the foregoing narrative is needed before 1282.

1282. Θ'] Hyperbaton.
1286. τινι] =πολ, Dind., Schneidewin. Elmsley, Linwood, and others
have τινι.

1287. καληθρα] Vid. ad 1261, supr.
1289. τὸν μητρός] Αροιάποις.
1294. δείξει] Either (1) with OEd. as the subj.; or (2) impersonally,
cf. Aristoph. Ranæ 1261, δείξει δὴ τάχα. -Probably the former. καλ
σο!] Opp. to ἤμοι.

1295. οἶνον—ἐποκ-ίσων] Cf. Aj. 923, ὠλος ἄν ὠλος ἔχεις, ὡς καὶ παρ'
ἐχεοῖς ἔξιος ἔρημον τύχειν, Schneidewin.

1297. The central doors of the palace are thrown open, and OEd.
comes on the stage.

1299. προσέκουρ']] With the acc.: elsewhere with dat.
1300. τύς ὡς ηθήσας] Sc. ἐστι. μελετα] Sc. ηθήματα. Cf. 263,
supr., νῦν ὡς ἔτος κεῖνον κρατή ἐνήλιατ' ἡ τόχη: 1311, infr.
1303. Dind. has struck out the words φιέφι φεῖ, δύστανος (for which
dύσταν is commonly read) before ἀλλ' ὀμ' ἐσιδεῖν.
1304. ἀφατον] Emphasizes ἐσθείν.
1310. φθογγοί] ὙEd., unaccustomed to his situation, is startled at the sound of his own voice borne into space. διακέρταται] This word is probably corrupt, and is accordingly omitted by Ἑρμ. and others.
1312. ἐς δεῦνιν κ.τ.λ.] In reply to ὡς ἤξηλλον;
1313. ἰὲ—ἐμοῦ] Cf. Aj. 394, ἰὸς σκότος, ἐμὸν φῶς. Throughout the following Commos the lamentations of ὙEd. have nearly the character of a soliloquy. It is not until 1321 that he manifests any consciousness of the presence of the Chorus, and only at 1329 that he directly answers them. From 1369 his tone becomes more calm, and the metre changes accordingly.
1314. ἀφατον] To be taken closely with ἐπιπλόμενον.
1318. κέντρων] Supr. 1269.
1320. διπλά σε πενθεῖν] Referring to 1316, 1317. διπλά—κακά] Referring to 1318. φέρειν] Dind. and others suggest φέρειν.
1323. τὸν τυφλὸν] For the use of the art., cf. ὙEd. C. 21, καθίζῃ νῦν με καὶ φάλαιε ς τὸν τυφλὸν. κηδεμῶν] Linwood, on metrical grounds, conjectures κηδεμῶν: in that case με δεπ. on ὑπομένεις, cf. ὙEd. C. 239.
1326. γε] Emphasizes τὴν καθ.
1328. τοιαῦτα] Cogn. acc.
1329. Ἀπάλλων κ.τ.λ.] For the first time ὙEd. directly answers the Chorus. The words of Tiresias (supr. 377) rise to his recollection.
1331. δ] Opposes the αὐτόχειρ to Ἀπάλλων, the ultimate cause of his misfortunes. αὐτόχειρ] Vid. ad 107 supra. ὁδίσ] I. e. ἄλλος.
1335. ὅτι] Causal; therefore μεγᾶς. The sentiment is expanded in the next speech of ὙEd., 1369 sqq.
1337. τί δὴ—ὁδιοκά] A kind of zeugma, as ἄκοινην ἄδοκα (= μή ἄδοκα) is properly an epexegesis of προσήγγερον alone: something similar should be supplied with βλέπτων and στερκτῶν. τί δὴ ἐμοὶ βλέπτον ἐσ
virtually a repetition of ὅποι—γλυκά, 1335; "Ay, what indeed?" τι is acc., depending on the verbal adjectives.

1340. ἐκτόπιον] Cf. 166 supr. While the horror of the discovery, and the remembrance of his own imprecations, (supr. 234 sqq.), are still fresh in his mind, Ὅδ. desires to be driven from the country: cf. 1409—1414 infr. Ὅδ. C. 766 sqq., ὅτι ἐν μοι τέρψις ἐκκενωῦν χθόνος.

1343. ὄλεθρον] So Turnebus: all the MSS. have ὄλεθρον, and some have μέγα: hence Erfurdt conjectured τὸν μέγα ὄλεθρον, and is followed by Schneidewin. τὸν ὄλεθρον μέγαν, the conj. of Elmsley is adopted by Herm., Dind., and Linwood, of whom the first two defend the peculiar collocation, by explaining the words as—τὸν ὄλεθρον μέγαν ἑστα, ὁ λ. μέγα. being taken as the pred. of ἑστα: cf. Aristoph. Thesm. 394, τὸς μέγαν ἄνθρακιν κακὸν, an example which is due to Mr. Blayds.

1347. τὸν ναὸν = τῆς συνέσεως, Schol.: alluding to the victory of Ὅδ. over the Sphinx, (cf. 380 supr.), which was the occasion of his misfortunes.


1350. νομάδων] The conj. of Elmsley for νομάδως, ("eating," according to Linw.): νομάδως is expl. by Herm., Dind., Wund., Schneidewin, &c. 'exposed in νομαθεῖας τῶπων' (from a gloss): cf. 1026 supr.

1351. ἐποτο] Epic form, = ἐπρόσωπο.


1359. θύ] Vid. ad 1007 supr.: cf. 1361.

1360. θεοῖ] The conj. of Elmsley for ἄθλοις.

1361. ὅμολεχεῖς] The conj. of Meineke for ὅμολεχεῖς. Linwood, who retains the vulg., explains it after Herm., as ὅμολεχεῖς, 460 supr.


1367. κρέασιν] For the constr., cf. Aj. 635, κρέασιν ταύ "Αἰδή καθόν ὁ νοσοῦν μάτην. With the imperf. ἧθα without ἕν, compare the use of χρῆν.

1369. ὡς μὲν κ. τ. ἃ.] A direct reply to the objection of the Cho.;
but the entire speech is an expansion of thoughts already vented in the Commoes: cf. Aj. 430 sqq.

1371. ἔθμαων πολεύς] Cf. 1385 infr.

1374. κρείσσον] Cf. Æsch. Agam. 1376, ὅψος κρείσσον ἐκκενδήματος. ἄγχόνης] Cf. Eur. Heracl. 246, καὶ τῷ ἄγχόνης πέλας: Aristoph. Ach. 125, ταῦτα δὴν οὐκ ἄγχον; εἰργασμένα] In the pass. sign., as supr. 1369. Notanda rarioi hujus verbi structura cum dativo pro accusativo, ut apud Arist. Vesp. 1350, πολλοὶς γὰρ ἦδη χάτεροι ἄντρα εἰργάσω: Dind. It is true that εἰργάσομαι in the act. sign. frequently takes a dupl. acc. (especially in the sense of doing one a mischief), and, on the analogy of other verbs which require a dupl. acc. with the act., might be expected to take an acc. with the pass. But the acc. with pass. in such cases is always the acc. rei; whereas in this place οὖν (which is simply the dat. incommodi) expresses the persons.

1375. ἄλλα'] Introducing an objection to be answered. δὴν'] Slightly ironical.

1376. βλαστῶν] ὅτως ἔβλαστε] A kind of euphemism: cf. Æd. C. 273, ἰσχύμην εἰς ἰσχύμην: 336, εἰς οὖν ἐπέρ εἰσι. For βλαστῶν we should have expected βλαστόντων: vid. ad 1215, supr.

1377. τοῖς—ἄφθαλμοις] Instrumental.

1379. τῶν] Vid. ad 200 supr.

1380. ἄνὴρ εἰς] Strengthens the superlative κάλλιστα τραφείς, cf. Aj.

1384. ἰνὲς ἄνθρωποι ἄριστον Ἀργεῖον.

1381. οἰκτὶς—ἄμαντας] Parenthetic: supr. 236 sqq.

1382. τῶν ἀρσείων, τῶν κ. τ. λ.] In app. with ἐμαυτόν.

1383. καὶ—Δαυδ] A climax.

1385. ὄρθοις—ὁμμ.] Cf. 528 supr. τοῦτος] The people of Thebes, represented by the spectators: vid. ad 216 supr.

1386. ἐρ'] I. e. in addition to the deprivation of sight.

1389. ἦν ...] The particles ὅσ, ὅπως, ἦν, ἄρα, are found without ἦν, with the hist. tenses of the indic., to express the consequences which would have happened from some hypothetical action, which has not taken place: "so should I have been:" cf. 1392 infr.: Æsch. Prom. V. 152, εἰ γὰρ μὲν ἐγὼ γῆν... εἰς ἄπερανταν ἁρπαγμόν ἰκεῖν... ὃς μὴν θεᾶς μὴν τις ἀλλα τοίῳ ἐπεγέρθη: 753, τι δὴν ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν ταχεῖ ἐρρηπ' ἐμαυτήν κ. τ. λ. ... ὅπως ... τῶν πάνων πάνων ἀπηλλάγην.
1391. ἵω Κιθαιρῶν κ. τ. λ.] Óed. mourns over his whole life, divided into four periods, each being introduced by an apostrophe: his exposure on Citharon (ἵω Κιθαιρῶν); his bringing up at Corinth (ὁ Πάλμβε κ. τ. λ. 1394); his conflict with Laius (ὁ τρεῖς κ. τ. λ. 1398); and his marriage (ὁ γάμοι γάμοι, 1403).

1392. ὡς ἔδειξα] Vid. ad 1389.

1393. λέγω] To be taken with πάτρια.


1397. κακῶς—κακῶν] Explains κάλλος κακῶν θύουλον. ἐκ κακῶν (cf. 1360 supr., ἄνωθεν δὲ παῖς) refers chiefly to Joc., who shared his involuntary guilt. But κακῶς τῇ κακῷ κακῶν (opp. to εὐγενῆς κάξ εὐγενῶν, Phil. 874) may also refer to the fears ascribed by Óed. to Joc., supr. 1079 sq.: cf. Aristoph. Eq. 185, ἐκ πονηρῶν: 218, γέγονε κακῶς.

1398. ὧ τρεῖς—δύοι] Supr. 716.

1400. τοῦμον] Not for τοῦμον, as Dind., but because his father's blood was his own: τοῦμον αἷμα is brought forward, and sharply contrasted with τῶν ἐμ. χί., and then πατρὸς is added for expl.

1401. δῆ] Pleonastic: cf. Ant. 2, ἄρ' οἷς οὗτος ὅτι Ζεὺς τῶν ἄν' Οἰδίπου κακῶν ὕποτον οὐχι... τελεῖ;

1402. οὗ—ἀδικεῖς] Cf. El. 751, οὗ ἐργα δρᾶσις οἷα λαγχάνει κακά: Aj. 537, οἷος οὗ οἰου ὑπάφης. δρᾶσις] The murder of Laius, opp. to ἔπρασσον, his marriage: cf. 1272 supr. δήμη] Dat. incommodi, as 1373 supr. δρᾶν generally takes a dupl. acc.; but the τρεῖς κέλευθοι κ. τ. λ. were not the immediate objects of his act.

1403. ὧ γάμοι] Explains ὧτοι' ἔπρασσον.


1405. θαυτῶν] Schneidewin reads τοὺμον: weak.

1406. πᾶτερας κ. τ. λ.] For the accumulation, cf. 1284 supr. The pl. generalizes, as usual (366 supr.) as none but Óed. and Joc. are spoken of.

1412. μὴν τοῦτο] With the fut., on account of the foregoing imperatives: cf. 1427, 1437 infr.
1413. διώσατ'—θηγεὶν] Misfortune was thought to be contagious: cf. ΟΕδ. Col. 1131, πῶς οὗ ἄθλιος γεγώς θηγεῖν θελήσαμι' ἄρδρος, δὲ τὸς οὐκ ἐνὶ κηλῖς κακῶν ἔννοιας; ΟΕδ. assures the Cho. that his calamity is too great to be communicable.
1417. τὰ—βουλεύειν] Epexegesis of ἐστί δεῖν.
1418. μοῦνοι] The sons of ΟΕδ., Eteocles and Polynices, being still minors.
1420. τὰ γὰρ πάροι] Supr. 532—677. The conscience of ΟΕδ. reproaches him.
1422. οὐχ—κακῶν] In relation to the last words of ΟΕδ., Creon assures him that past disputes are forgotten.
1424. ἀλλ’ εἰ κ. τ. λ.] Addressed to the Chorus.
1426. ἀδειόθε] The verb takes an acc. of that towards which reverence is felt, or an inf. of the act from which it deters: the constructions are here combined.
1427. μὴν] Vid. ad 1412., supr.
1431. μόνοι τ' ἀδειόθε] Hyperbaton, = ἀδειόθεν τε μόνοις.
1422. ἐλπίδος] In the indifferent sense: "expectation." cf. 771 supr.: Αρ. 606, κακῶν ἐλπίδε, ἔχων: 1381, πάντ' ἔχω σ' ἐπαινέσοι λόγοις, καὶ μ' ἐφευρος ἐλπίδος πολύ.
1433. κάκωστο] Cf. 1397 supr.
1434. πρὸς σοῦ] The emphatic words.
1438. ῥῶσον κ. τ. λ.] Cf. supr. 1410 sqq.
1437. μηδένοις προσθέρομε] Cf. 238 supr.
1438. ἐδραστ’—γς'] Dind. and others expl. ἐδραστ' ἄν (ἐδ τούτ' ἂν'), ἐδραστ' ἄν—: rather perhaps ἐδραστ' ἄν,—ἐδ τούτ' ἄνθι μ. ἄν δράσαντα, making τοῦτ' depd., not on ἄγος', but on δράσαντα.
1440. φατις] Supr. 100.
1442. ἡ—χρεια[σ]— Cf. Trach. 1145, ὁμοι, φρονῶ δὴ ἡμιφοράς ἐν ἐσταμεν.
1444. ἀνθρῶς ἀδικη[σ]— Οἰδ. is now thoroughly humbled: cf. 1421, 1433, supr.
1445. κα[ν]— “Even you, now:” alluding to the previous incredulity of OEd. (supr. 964 sqq.) It is not a reproach, (cf. 1423 supr.), but an expression of religious feeling.
1446. κα[ν]— Opposes σοι to the σοῦ of the last verse. Wund, however, suspects the verse. γ'] Concedit OEdipus Creonti deo fidem esse habendam: Dind.
1447. τῆς μὲν] Opp. to ὅμως, 1449. The substance of the ἐπισκέπτετα τε καὶ προτρ. is introduced without any connective particle: cf. 412, 449, 1235, supr. Οἰδ. will not utter the name of Jocasta.
1448. τῶν γε σῶν] Generalizing: vid. ad 366, supr. Τελεῖς]
Future.
1452. Κιθάρων] The mention of Cith. recalls the words of Tir., supr. 421.
1454. ἔ—θάνω] Depd. on άναειν. Οἰδ. desires to fulfill his parents’ wish.
1457. θῆσον] “At the point of death,” (cf. Ἀεισχ. Agam. 803, ἔρθης ἀκονθίων ἄνθρωπον θησονούν κομι(σε): i. e. at the time of his exposure.
1458. ὅτι μὴ] Cf. 1376 supr.
1459. παλαῖν δὲ] Opp. to ἡ μὲν ἡμῶν μ., and divided into τῶν μὲν ἀρσ., and τῶν ὅ—ἐμαῖν, 1463.
1462. τὰν ὅ—ἐμαῖν] Depd. on either (1) προσθῆ μέριμναν, understood out of 1460, (Elmsley, Wund., Linw., Schneidewin); or (2) on
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μέλεσθαι, 1466, (inf. for imperative), αὖ before μέλ. being a mere repetition, after the long parenthesis, Dind. The latter is probably right.

1463. αὖ[ Dativus commodi. βορᾶς] Depd. either (1) on χωρίς (Dind.), which is scarcely consistent with ἄνευ—ἀνδρός, or (2) on τράπεζας (Schneidewin compares τῆλης πρόσωπον, 533 supr.) χωρίς being used absolutely, and expl. by ἄνευ—ἀνδρός: 2 is decidedly preferable.

1466. μάλιστα μέν] Generally opp. to εἰ δὲ μη, so that it means here, "if possible."

1469. θρών] Conditional.

1471. τῷ φημὶ;] Antigone and Ismene are brought from the palace by a side door. They are here represented as mere children, (cf. 1511 infr.), so that we must conceive of a considerable interval as elapsing between the close of this play and the opening of CEd. Col.

1472. τοῦ—φιλοῦμ] The dual masc. is often used for the fem.: cf. Col. 1576, ἡδόνα καὶ παθοῦσα: Ant. 561, τῷ παίδε φημὶ τῶδε, τὴν μέν κ. τ. λ.

1475. λέγω τι;] Vid. ad 1140 supr.

1477. ἢ σὲ ἐξῆς πάλαι] "Which (i.e. a similar pleasure to which) used to possess thee formerly," (Dind., Efr., Linw.) The var. lect. ἢν ἐξῆς would come to the same thing. Wund. reads ἢ σὲ ἐξῆς πάλαι, "the pleasure which has long had possession of thee," i.e. in the form of hope. Herm. approves of this reading, but takes πάλαι with γνωσι, which involves an awkward hyperbaton.

1478. ἄλλοι εὐτυχοῖς Cf. Ἀθη. Cho. 1063, ἄλλοι εὐτυχοῖς, καὶ σὲ ἐποτεῖναν πρόφορον θεὸς φυλάσσων καιρίους συμφορᾶς. ὅσο[ I. e. the coming of Ant. and Iam. For the gen., cf. CEd. C. 1505, καὶ σοι θεῶν τόχην τίς ἐσθηλὴν τῆς θῆκε τῆς ὅσο.

1481. ἦς] With acc. = εἰς or πρὸς, (a sign. arising from the use of ἦς with a prep. to mark purpose), but generally where the terminus a quo is a person. This is only an apparent exception, ἦς τὰς ἄδε. χέρας virtually = ἐμὲ: cf. Trach. 365, ἦμεν ἄνωθεν ἵνα τούσθε, i.e. ἦς ἐμὲς. τὰς ἐμές] Epexegeesis of τὰς ἄδε. τούσθε.

1482. αἰ—διματα] προέβενῳ is to supply, minister, (cf. CEd. Col. 466, ἦς νὺν πᾶν τελοῦντι προέβενἠ: Trach. 726, ἐνιαῖ, ἡς καὶ θάρσος τι προέβενἠ), and so, here, to bring it about for one (=εἰργάσωτο, αἰτοι ἐγένοντο, Schol. rec.): ὅμιν, then, in any case, depends upon προέβεν., and
is not a mere dat. incommodi. The subj. of ἰρῶν is either (1) ἵματ, ἴματα being the obj., and δὲ (sc. δέτα) the secondary predicate, "as they are," (Schneidevin, Dind.): or (2) ἴματα, δὲ ἰρῶν, being ironical, (= τυφλωττειν, Schol. rec.), cf. 1273 supr.; Phil. 856 sqq., ἀνὴρ ὤ δινόμματος... ἐκτέταται νύχες,... ἀλλ' ὡς τίς α' Ἀθηναῖς παρακελευον ἰρῶν: 80 Linw. The ὅθ' ἰρῶν of the next line makes 2 preferable.

1483. δὲ] Refers to ἐγὼ implied, not in ἵματ 1481, (as Dind., Schneidevin), but in τοῦ φυτ. πατρός, which is echoed by πατὴρ ἐφανήην, as δὲ ἰρῶν is by ὅθ' ἰρῶν.

1484. ἰρῶν] Alludes to δὲ δρῶι, but is figurative, (cf. 413 supr., σὲ καὶ διόρκεσα κοῦχ ἰρῶς ἐν ε̣λ κακοῦ κ.τ.λ.: ὅθ' ἰστορῶν is added in order to limit its signification.


1489. πολας] I. e. οὕτως.

1491. τῆς] Because ὅτως is implied in ἵστασ.

1493. τίς—ἐσταί] Sc. δεῖτις λήψεται, but the constr. is interrupted. παραρρύησ] Generally with acc. rei; here intrans.


1496. τί]—εἴρη] Expl. of ἰδεῖν.

1497. ἥρως—ἐστώρη] Vid. ad 1211 supr.


1500. ἰδεῖσθαι] Fut. med. in pass. sign. κατ' Adversative.


1506. ἐγγενεῖς] The conj. of Wund. for ἐγγενεῖς (=προσκυνούσα σοι κατὰ γένος, Schol. rec.: cf. 1165 supr.), which seems out of place between πτωχ. ἀνδρ., and the part. ἀλαλάναι, with which they are closely connected. But Erfurdt defends the collocation by Eur. Heracl. 224 sqq., σοι γὰρ τὸς αὐσχρόν... ἐκτέταται ἐλήτας, συγγενεῖς (οἷοι κακῶν: βλέψον πρὸς αὐτούς, βλέψον,) ἤλκεσθαι βία. ἐγγενεῖς does not occur else-
where: as to the sign., Dind. says, "ἐγκενεῖς ἀλφεῖνα autem puellæ dicuntur quæ pergerina in terræ oberrant cognitorum presédio destituant, quæs Anglice unprotected females dicimus"(!). He comperes Trach. 299, τάυτα ὑπὸ ὑποτήμου ἐπὶ ἔνης χώρας ἀνδρῶν ἀπάτηρα ἀλφεῖνα. The alteration seems needless. ἀλφεῖνα] περισσῶν is followed by a part., on the analogy of ὅρτον.

1507. ἢσιῶρς] Cf. 425 supr.
1510. ἔρως—χερι] Cf. Οδ. C. 1632, δόσ μοι χερσί σῆς πίστιν ἄρχαλαν.
1513. ἡ] Dind. for αῖ: ἡ is a monosyllable, as ἡ, 1451 supr.
1518. γῆς κ. τ. λ.] Supr. 1340 sqq., 1410 sqq., 1436 sq.
1519. ἀλλ' θείως κ. τ. λ.] Creon had referred to the gods: Οἰδ. replies that the gods hate him, and would therefore sanction his banishment.
1520. ά—μάτην] Cf. 569 supr., ἔφ' οἷς γὰρ μὴ φρονῶ στηγῶν φιλῶ.
1524. οἱ πάτρας κ. τ. λ.] The Cho. addresses the spectators in their character as Theban citizens: vid. ad 216 supr. The verses are assigned to Οἰδ. by the Schol.
1526. δοτις—ἐνιβλήτων] If the reading of MSS. is to be retained, we must conceive that after the relative clause δο—ἀνήρ, the poet repeated the subj. of ἐληλυθεν, writing δοτίς, as if Οἰδίπουν τόδε had proceeded. So apparently Dind., who seems to take ζῆλον πολιτῶν (ζῆλον instrumental dat., and πολιτῶν gen. obj.), and τόχαι οἰνιβλήτων as co-
ordinate clauses connected by καὶ. Erfurdt explains ζήλω (cf. Aj. 503, ἀλατρίας ἀνθρώπου ζήλου τρέφει) καὶ τύχαις by hendiadys, = ζηλωταῖς τύχαις, both depd. on ἐπιβλέπων. Various emend. have been proposed, as ἐν τῷ ἔυθεν ἐπιβλέπων καὶ τύχαις ἐπιβλέπων; (Herm.) ἐν τῷ ὦ ζήλω πολιτῶν τῆς τυχῆς ἐπιβλέπειν; (Musgrave) ἐν τῷ ὦ ζήλω πολιτῶν ταῖς τύχαις ἐπιβλέπειν; (Hartung).

1528. ὁστὲ—ολβίζειν] With the vulg., ἐπισκόπουνται ἱδεῖν ("expectantem ut videas," Erfurdt) is in appos. with ηὐθὺν ὄντι, ἔκεινην τὴν τελ. ἡμέραν depd. on ἱδεῖν,—and ὁστὲ ολβίζειν depd. either on λέοσετ' ἵπτερ' 1524, or ἐλθὼν. But it is doubtful whether ἐπισκ. can bear the meaning assigned to it. For ἱδεῖν, ἱδεῖ has been suggested, as a smaller change than χρέων, and idiomatic. In this case, ἔκεινην τὴν τελ. ἡμ. will depd. on ἐπισκόπουντα, and ἐπισκ. will agree with the subj. of ὁλβίζειν, and the force of ἱδεῖ will virtually extend to ἐπισκ. (= ἱδεῖ ἐκ. τ. τ. ἡμ. ἐπισκοπεῖν καὶ μηδέν ολβ. θυ. ἐντα). The sentiment is common. Cf. Trach. 1 sqq., λόγος μὲν ἐκ' ἄρχαιοι ἀνθρώπων φανέλ, ὅσ oὐκ ἐν αὐῳ ἐκμαθοῖς βρηκὼν πρὸς ἐν τινι τις: the λόγος ἄρχαιος is probably that of Solon, recorded by Herodotus (whose influence upon Soph. has been elsewhere noticed: vid. ad 981 supr.) i. 32, σκοπεῖν χρή παντὸς πράγματος τὴν τελευτὴν καὶ ἀποθέσεσαι. The σκοπεῖν τὴν τελευτὴν of the historian may have suggested the ἐπισκόπουντα τὴν τελευταίαν ἡμέραν of the poet. Cf. Eur. Androm. 202: Arist. Eth. Nic. I. 11.

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