This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
H. S. White,
Grays 46.
THE

ŒDIPUS TYRANNUS

OF

SOPHOCLES;

WITH

ENGLISH NOTES,

FOR THE USE OF STUDENTS IN SCHOOLS AND COLLEGES.

BY

HOWARD CROSBY, D.D.

PROFESSOR OF GREEK LANGUAGE AND LITERATURE IN THE UNIVERSITY OF THE CITY OF NEW YORK.

SEVENTH EDITION.

NEW YORK:

D. APPLETON & COMPANY,
346 & 348 BROADWAY.

1860.
Entered, according to act of Congress, in the year 1862, by

HOWARD CROSBY,

In the Clerk's Office of the District Court of the United States for the Southern District of New-York.
TO

PROFESSOR J. J. OWEN, D. D.,

THIS

LITTLE VOLUME

IS

RESPECTFULLY INSCRIBED.
PREFACE.

The desire, of which this issue is the exponent, is that college-students may have the master-piece of the first of Greek tragic poets in convenient form. I have attempted no criticisms upon the text, but, following chiefly the Tauchnitz edition, have thrown in the way of Notes such aids to the study of the Greek as may assist, not render needless, the efforts of the student. I have, therefore, left all geographical and historical information for the Classical Dictionary. Too much help begets indolence, too little begets despair;—I have striven to present the happy mean,—to furnish a cane, not a carriage.

HOWARD CROSBY.

University of the City of New-York,
May 1, 1852.
ARGUMENT.

LAOS, King of Thebes, had been forewarned by the oracle, that his son should be his murderer, and should become the husband of his wife Jocasta. He, accordingly, determined to destroy whatever male children should be born to him. In pursuance of this resolution, he gave his newly-born son OEdipus* to a servant to be exposed on Mount Cithæron. The babe was, however, rescued and carried to Polybus, King of Corinth, by whom he was nourished. When the child had become a man, he learned from the oracle that he should be the murderer of his father, and the husband of his mother. To avoid such issues he fled from Corinth, supposing thus he was leaving his own parents. This very step prepared the fulfilment of the prophecy. For as he was journeying through Phocis, he met a chariot carrying a man of distinction, who was accompanied by several attendants. Being ordered to remove out of the way by the charioteer, he refused. A contest arose, in which OEdipus slew his opponents, one servant alone escaping. On arriving at Thebes, OEdipus found the people in great grief, by reason of the presence of the Sphynx (a monster, part woman, part lion, and part bird), who had propounded a riddle to the citizens, and was destroying them one by one until they should solve it. As the King Laius was dead, the citizens promised the kingdom and Laius' widow to any one who should solve the riddle, and thus rid the

* OEdipus was not so called by his parents, but by Polybus, as having "swollen feet," by reason of his exposure, thongs having been passed through them.
city of its destroyer. Ædipus, on learning this, solved the riddle, married Jocasta the widow of Laius, and became King of Thebes.

Such is the history antecedent to the period of the tragedy. The play opens with the prevalence of a pestilence in Thebes. The people wait upon Ædipus and beseech him to find some way of relief. He answers that he has sent Creon his brother-in-law to Delphi to consult the oracle on the subject. Creon returns and states that the misery should cease as soon as the murderer of Laius is discovered and punished. The investigation then ensues, when (by the testimony of the old servant of Laius) it is proved that the exposed child of Laius had been reared as the son of Polybus, and it is also proved (by the escaped attendant's testimony), that the man whom Ædipus had slain in Phocis was Laius. Thus Ædipus is recognized as the unwitting murderer of his father and husband of his mother. The oracles are fulfilled;—the tragedy closes with the self-inflicted punishment of the unhappy Ædipus.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΣ.
ΙΕΡΕΤΣ.
ΚΡΕΩΝ.
ΧΟΡΟΣ.

ἐκ γερόντων Ὑβαλου.

ΤΕΙΡΕΖΙΑΣ.
ΙΟΚΑΣΤΗ.
ἈΓΓΕΛΟΣ.
ΘΕΡΑΠΩΝ Δαυ.
ἘΝΑΓΓΕΛΟΣ.

DIVISIONS OF THE TRAGEDY.

FIRST SCENE.—Investigation by the Oracle, 1–150.
Chorus.

SECOND SCENE.—Investigation by the Prophet, 216–462.
Chorus.

THIRD SCENE.—Quarrel with Creon; Aid of Jocasta, 518–862.
Chorus.

FOURTH SCENE.—The partial and the complete Discovery, 911–1185.
(A brief choral ode divides the two discoveries.)
Chorus.

FIFTH SCENE.—The Catastrophe, 1228–1530.

PLACE.—Before the palace at Thebes.

Note.

The πρωταγωνιστής acts the part of θEdipus.
The δευτεραγωνιστής the parts of Creon, Tiresias and Messenger.
The τριταγωνιστής the parts of Priest, Jocasta, Servant and 2nd Messenger.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

'Ω τέκνα, Κάδμου τοῦ πάλαι νέα τροφῆ, τίνας ποι' ἔδρας τάσσε μοι ᾠόξετε, ῥητήριος κλάδοις ἐξεστεμένοι; πόλεως δ' ὁμοῦ μὲν θυμιαμάτων γέμει, ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων ἀ' γὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα, ἄλλων ἀκούειν, αὐτός ὡς ἐλήλυθα, ὁ πάση κλείνος Οἰδίπος καλοῦμενος. ἀλλ', ὁ γεραιὲ, φράξ', ἐπεὶ πρέπον ἔφυ σε ἔκτιν μὲν τῶν φωνεῖν, τίνι τρόπῳ καθέστατε; δεῖσαντες, ἢ στερβίαντες; ὡς ἔλοντος ἄν ἐμοῦ προσαρκεῖν πᾶν. δυσάληγητος γὰρ ἄν εὖν, τοιάνδε μὴ ὦς κατοικτείρων ἔδραν.

ΙΕΡΕΤΣ.

ἄλλ', ὁ κρατύνων Οἰδίπος χώρας ἐμῆς, ὑπὲς μὲν ἠμᾶς, ἡλίκιοι προσήμεδα 15 βωμοῦσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν πτέσθαι στένοντες· οἱ δὲ σῦν γῆρα βαρέως ἱερῆς, ἐγὼ μὲν Ζηνός· οἶδε τ' ἥδεων
Λέκτοι· τὸ δ’ ἄλλο φῦλον ἐξεστεμένον
ἀγοραίσι θαύμα, πρὸς τε Πάλλαδος δυπλοῖς
ναις, ἐπ’ Ἰσμηνοῦ τε μαντεῖα στοδᾶ. 
πόλει γὰρ, ὥστερ καύτος εἰσορᾶς, ἄγιον
ηδῇ σαλευεί, κάνακουφίσαι κάρα
βυθῶν ἐτ’ οὐχ οὐά τε φοινίιν σάλον,
φίλουσα μὲν κάλυξιν ἐγκάρποις χάονος,
φίλουσα δ’ ἀγέλαις βουνόμοις, τόκοιοί τε
ἀγόνοις γυναικών· ἐν δ’ ὁ πυρφόρος θεὸς
σκῆψας ἐλαύνει, λοιμὸς ἔχωσις, πόλιν,
ὑφ’ οὐ κενοῦται δῶμα Καδμείων· Μέλας δ’
Ἀιδής στεναγοῖς καὶ γόοις πλούτιζεται.
θεοίσι μὲν νυν οὐκ ἱσούμενον σ’ ἐγὼ,
οὐδ’ οἴδε παῖδες, ἐξόμεσθ’ ἐφέστοι,
ἀνδρῶν δὲ τρώτουν ἐν τε συμφοραῖς βίου
κρίνοντες, ἐν τε δαιμόνων ἴσωσαι·
ὅς γ’ ἐξέλυσα, ἀστι Καδμείων μολῶν,
σκληρᾶς ἀοίδου δασμῶν, ὅν παρείχομεν,
καὶ ταῦθ’ ὑφ’ ἡμῶν οὐδὲν ἐξείσις πλέον,
οὐδ’ ἐκδιδαχθείς· ἄλλα προς ἤθηκεν θεοῦ
λέγει νομίζει θ’ ἡμῖν ορθῶς βίοιν.
νῦν τ’ ὁ κράτιστου πάσιν Οἰδίποι κάρα,
ἰκετεύομεν σε πάντες οἴδε πρόστροποι,
ἀλκην τιν’ εὑρεῖν ἡμῖν, εἴτε του θεῶν
φήμην ἀκούσας, εἰτ’ ἀπ’ ἄνδρος οἴσθα που’
ῶς τούσιν ἐμπείροισι καὶ τὰς ξυμφοράς
ζώσαι ὑπὸ μάλιστα τῶν βουλευμάτων,
αὐ’ ὁ βροτῶν ἁριστ’, ἀνάρχωσον πόλιν,
αὐ’, εὐλαβῆς’· ὄς σε νῦν μὲν ἤδε γῆ
ςωτῆρα κλῆξε τῆς πάρος προσῳμίας.
ἀρχῆς δὲ τῆς σῆς μηδαμοῦ μεμνήμεθα,
στάντες τ’ ἐς οὐράν, καὶ πεσόντες ὕστερον·
Ως ουδέν ἐστιν οὕτε πῦργος, οὕτε ναῦς, ἔρημος ἀνδρῶν μὴ ξυνοικοῦντων ἔσω.

ΟΙΔΙΠΟΣ.

ὁ παῖδες οἰκτροὶ, γυνώτα κοῦκ ἄγνωτά μοι προσήλθες ἰμείροντες. εῦ γὰρ οἴοι, ὡς νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἔγὼ οὐκ ἔστιν ὑμῶν ὡς ἐξ ἰσον νοσεῖ.

τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἐν ἔρχεται μόνον καὐτὸν, κοῦδέν ἄλλον· ἢ δὲ ἐμὴ ψυχὴ πόλιν τε καμὲ καὶ σα ὅμοι στένει. ὡς τ' οὖν ὑπνῷ γ' εὐδοῦτα μ' ἐξεγεῖρετε, ἀλλ' ἵστε πολλὰ μὲν ἡ δεκρύσαντα δὴ, πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις. ἦν δ' εὖ σκότων ἐμφύσιον ἰασίν μόνην, ταῦτην ἐπραξα. παίδα γὰρ Μένοικεσι ἴποντ," Κρέουτ', ἐμαντοῦ γαμβρῶν, ἐς τὰ Πυθικὰ ἐπεμψα Φοῖζου δόμαθ', ὡς πῦθοι', δ', τ' δρῶν, ἢ τ' φωνῶν, τῆνδε ῥυσαίμην πόλιν.-καὶ μ' ἠμάρ ἢδη ἔμμετροῦμενον χρόνῳ λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα ἀπεστὶ πλεῖο τοῦ καθήκοντος χρόνου. 75

ὅταν δ' ἰκηταί, τηνικαῖτ' ἐγὼ κακὸς μὴ δρῶν ἀν εἰνὶ πάνῳ, ὅσ' ἀν δηλοὶ θεός.

ΙΕΡΕΤΣ.

ἀλλ' εἰς καλὸν σὺ τ' εἴπας, οἴδε τ' ἀρτίως Κρέοντα προστείχοντα σημαίνουσι μοι.
ΟΙΔΙΠΟΤΣ.
80 ὁ Ἄπολλων, εἰ γὰρ ἐν τῷ χρόνῳ τῷ σωτῆρι βαίνῃ, λαμπρὸς ὃσπερ ὄμματι.

ΙΕΡΕΤΣ.
ἐξαίτια μὲν, ἦδυς. οὐ γὰρ ἂν καρά πολυστεφῆς ὃ ἐρήτε παγκάρπτου δάφνης.

ΟΙΔΙΠΟΤΣ.
85 τάχ' εἰσόμεσθα. ξύμμετρος γὰρ, ὡς κλῖειν.
ἀναξί, ἐμὸν κῆδεμα, ταῖ Μενοικέως, τίν' ἦμων ἤκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.
ἐσθλὴν. λέγω γὰρ καὶ τὰ δύσφορ', εἰ τῷ οὐ κατ' ὄρθον ἐξελθόντα, πάντ' ἄν εὔπχειν.

ΟΙΔΙΠΟΤΣ.
90 ἐστιν δὲ ποιῶν τούτως; οὔτε γὰρ ἰμαῦς,
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡΕΩΝ.
εἰ τώνυτε χρήσεις πλησιαζόντων κλῖειν,
ἐτοιμὸς εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙΔΙΠΟΤΣ.
85 εἰ πάντας αὐδα. τώνυτε γὰρ πλεόν φέρω
tο πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς σέρι.

ΚΡΕΩΝ.
90 λέγομι' ἂν, οἳ ἦκουσα τοῦ θεοῦ πάρα.
ἀνωγέν ἡμᾶς Φοῖβος ἐμφανῶς ἀναξί
μίασμα χώρας, ὡς τεθραμμένον θνοῦν
ev τῇ, ἔλαινην, μηδ' ἀνήκεσσθαι τρέφειν.

ΟΙΔΙΠΟΤΣ.
ποίρ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
ΟΙΔΙΠΟΤΣ ΤΙΡΑΝΝΟΣ

ΚΡΕΩΝ.
άνδρηλατούντας, ἢ φόνφο φόννον πάλιν
λύουντας, ὡς τόδ' αἷμα χειμάξου πόλιν.

ΟΙΔΙΠΟΤΣ.
ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡΕΩΝ.
ἡν ἡμῖν, ὥ' ναξ, Δάιος ποθ' ἥγεμὼν
γῆς τῆςδε, πρὶν σε τήνδ' ἀπευθύνειν πόλιν.

ΟΙΔΙΠΟΤΣ.
ἐξοιδ' ἄκοιών· οὐ γὰρ εἰσείδόν γέ πω.

ΚΡΕΩΝ.
τούτου Σανόντος, νῦν ἐπιστέλλει σαφῶς
tους αὐτούντας χειρὶ τιμωρεῖν τινά.

ΟΙΔΙΠΟΤΣ.
oi δ' εἰσὶ πού γῆς; πού τόδ' εὑρεθήσεται
 ἧχος παλαιᾶς δυστέκμαρτον αἰτίας;

ΚΡΕΩΝ.
ἐν τῇδ' ἐφασκε γῇ. τὸ δὲ ζητούμενον
ἀλωτόν· ἐκφεύγει δὲ τὰμελούμενον.

ΟΙΔΙΠΟΤΣ.
πότερα δ' ἐν οἴκοις, ἢ 'ν ἄγροις ὁ Δάιος,
ἡ γῆς ἐπ' ἄλλης τῶδε συμπίπτει φόνη;

ΚΡΕΩΝ.
Ἀεορᾶς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκ ἐὰν 'ίκες', ὡς ἀπεστάλη.

ΟΙΔΙΠΟΤΣ.
oūδ' ἀγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
cateiδ', ὅτου τις ἐκμαθῶν ἐχρήσατ' ἄν;
ΟΙΔΙΠΟΣ ΤΤΡΑΝΝΟΣ.

ΚΡΕΩΝ.
Ανήσκουσι γὰρ, πλὴν εἰς τὶς, δὴ φόβῳ φυγῶν, ὅπως εἴδε, πλὴν ἐν, οὐδὲν εἰχ’ εἰδὼς φράσαι.

ΟΙΔΙΠΟΣ.

120 τὸ ποίον; ἐν γὰρ πόλλ’ ἄν ἐξεύροι μαθεῖν, ἄρχήν βραχείαν εἰ λάβοιμέν ἐλπίδος.

ΚΡΕΩΝ.

ληστὰς ἐφάσκε συντυχὼντας, οὐ μιᾷ ρώμῃ κτανεῖν νυν, ἀλλὰ σὺν πλῆθει χερῶν.

ΟΙΔΙΠΟΣ.

πῶς οὖν ὁ ληστὴς, εἰ τι μὴ ἐξ ἁργῦρφ ἐπράσσετ’ ἐνδεύδ’, ἐς τὸδ’ ἄν τόλμησ’ ἔβη ἦ.

ΚΡΕΩΝ.

δοκούντα ταῦτ’ ἦν· Δαίοι δ’ ὀλωλότοις οὔδεις ἁρωγοὺς ἐν κακοῖς ἐγίγνετο.

ΟΙΔΙΠΟΣ.

κακὸν δὲ ποίον ἐμποδών, τυραννίδος οὔτω πεσοῦσης, εἴργε τοῦτ’ ἔξειδέναι;

ΚΡΕΩΝ.

130 ἡ ποικιλωδὸς Σφίγξ τὰ πρὸς ποσὶ σκοπεῖν μεδέντας ἥμας τάφανη προσήγετο.

ΟΙΔΙΠΟΣ.

ἀλλ’ ἐξ ὑπάρχῃς αὖθις αὐτ’ ἐγὼ φανῶ. ἐπαξίως γὰρ Φοίβος, ἀξίως δὲ σὺ, πρὸ τοῦ θανόντος τῆδ’ ἔθεσθ’ ἐπιστροφήν ὡστ’ ἐνδίκως ὀψεσθε κἀμὲ σύνμαχον,

135 γῇ τῇ δὲ τιμωροῦντα, τῷ θεῷ θα’ ἀμα. ὑπὲρ γὰρ οὔχι τῶν ἀπωτέρῳ φίλων, ἀλλ’ αὐτὸς αὐτοῦ, τοῦτ’ ἀποσκεδῶ μύσος.
ὌΣΤΙΣ ΓΑΡ ᾯΝ ἘΚΕΙΝΟΝ ὁ ΚΤΑΙΝΩΝ, ΤΑΧ’ ἈΝ ΚΑΜ’ ἈΝ ΤΟΙΑΥΤΗ ΧΕΙΡΙ ΤΙΜΩΡΕΙΝ ΘΕΛΟΙ.

ΚΕΙΝΑΙ ΠΡΟΣΑΡΚΩΝ ΟΥΝ ἘΜΑΥΤΩΝ ὩΦΕΛΩ.

ἌΛΛ’ ὩΣ ΤΑΧΙΣΤΑ, ΠΑΙΔΕΣ, ὙΜΕῖΣ ΜΕΝ ΒΑΘΡΩΝ ΙΣΤΑΙΣΕ, ΤΟΥΣ’ ἈΡΑΝΤΕΣ ΙΣΤΗΡΑΣ ΚΛΑΔΟΥΣ.

ἈΛΛΟΣ ΔΕ ΚΑΔΜΟΥ ΛΑΘΝ ὩΔ’ ἈΘΡΟΙΖΕΤΟ, ὩΣ ΠΑΝ ἘΜΟΥ ΔΡΑΣΟΝΤΟς. ᾨ ΓΑΡ ΕΥΤΥΧΕΙΣ

ΞΙΝ ΤΩ ΘΕΩ ΦΑΝΟΙΜΕΙ, Τ’ ΠΕΠΤΑΚΟΤΕΣ.

ΙΕΡΕΤΣ.

ὦ ΠΑΙΔΕΣ, ἩΣΤΟΜΕΟΣΑ. ΤΩΝΔΕ ΓΑΡ ΧΑΡΙΝ

ΚΑΙ ΔΕΥΡ’ ΕΒΗΜΕΝ, ὙΝ ὩΔ’ ἘΞΑΓΓΕΛΛΕΤΑΙ.

ΦΟΙΒΩΣ δ’, ὦ πέμψας τάδε μαντείας, ἀμα

ΣΩΤΗΡ Θ’ ἩΚΟΙΤΟ, ΚΑΙ ΝΟΣΟΝ ΠΑΟΥΣΤΗΡΙΟΣ.

ΧΟΡΟΣ.

ὦ ΔΙΟΣ ἈΔΥΝΕΠΗΣ ΦΑΤΙ, ΤΙΣ ΠΟΤΕ ΤΑΣ ΠΟΛΥΧΡΟΥΣΟΥ ΣΤΡ.

ΠΥΣΩΝΟΣ ἌΓΛΑΙΑΣ ΕΒΑΣ

ΘΗΒΑΣ; ἙΚΤΕΤΑΜΑΙ ΦΟΒΕΡΑΝ ΦΡΕΝΑ, ΔΕΙΜΑΤΙ ΠΑΛΛΩΝ,

(Ἰηέ, Δάλιε, Παιάν,)

ἌΜΦΙ ΣΟΙ ἈΞΟΜΕΝΟΣ, ΤΙ ΜΟΙ ᾦ ΝΕΟΥ,

ἡ περιτελλομέναις ὧραις πάλιν

ἐξανύσεις χρέος.

eιπὲ μοι, ὦ χρυσέας τέκνων Ἐλπίδος, ἀμβροτε Φάμα.

πρωτά σε κεκλυμένῳ, Ὑψατος Διός, ἀμβροτ' Ἀθάνα, ἀντ.

γαλαγούν τ’ ἀδελφείαν

'ΑΡTEMIV, ᾦ ΚΥΚΛΟΩΝ ἈΓΟΡΑΣ ἩΡΟΝΟΝ ΕΥΚΛΕΑ ΘΑΣΙΣΕΙ,

καὶ ΦΟΙΒΩΝ ΕΚΑΒΘΟΛΟΝ, ἮΩ

ΤΡΙΣΟΛΟΙ ἈΛΕΞΙΜΟΡΟΙ ΠΡΟΦΑΝΗΣΤΕ ΜΟΙ.

εἶ ποτε καὶ προτέρας ἄτας ὑπὲρ

ὀρνυμένος πόλει

ἱπώσατ' ἔκτοπλαν φλόγα πτήματος, ἔλθετε καὶ νῦν.
ὦ πότοι, ἀνάριθμα γὰρ
φέρω πτήματα·
νοσεὶ δὲ μοι πρότασις στόλος,
οὐδὲ ἐν φροντίδος ἔγχος,
φ' τις ἀλέξεται, οὔτε γὰρ
ἐκγονα κλυτάς χρόνος
ἀλέξεται, οὔτε τόκοισιν
ἠκόν καμάτων ἀνέχουσί γυναῖκες·

ἀλλον δὲ ἀλλῳ προσίδοις,
ἀπερ εὑπτερον ὄρνων,
κρείσσον ἀμαμακέτον πυρὸς ὄρμενον ἀκταν
πρὸς ἐσπέρου θεοῦ,
ὦν πόλις ἀνάριθμος ὀλλυταί.

μηλέα δὲ γένεθλα
πρὸς πέθῳ Ἀνατηφόρῳ
κεῖται ἀνοίκτοις·
ἐν δ' ἀλοχοϊ, πολιαί τ' ἑπὶ ματέρες,
ἀκταν παρὰ βώμουν

ἀλλοθεν ἄλλαι λυγρῶν πόνων
ἵστηρες ἐπιστοναχούσι.

παιδιν δὲ λάμπτει στονόσσατα τε γῆρις ὄμαυλος·
ὦν ὑπερ, ὃ χρυσέα ἄγατερ Διὸς,
εὑφτα τέμψαν ἀλκάν,

'Αρεά τε τὸν μαλερόν,
δὲ νῦν ἄχαλκος ἀστίδων
φλέγει με περιβόητος ἀντιαξών,
παλισσυτον δράμημα νοτίσαι
πάτρας ἀποφου, εἴτ' ἐς μέγαν

Ἀλαμμὸν Ἀμφυτρίτας,
εἴτ' ἐς τὸν ἀπόξενον ὄρμον
Θρήκιον κλύδωνα·

τέλει γὰρ ἦν τε νῦξ ἀφῇ.
τούτ' ἐπ' ἦμαρ ἔρχεται·
τῶν, ὁ πυρφόρων ἀστραπῶν
κρατή νέμων, ὁ Ζεὺς πάτερ,
ὑπὸ σῷ φθίσον κεραυνῷ.

Δύκει', ἀνάξ, τὰ τε σὰ χρυσοστροφῶν
ἀπ' ἀγκυλῶν βέλεα θέλουμ' ἂν
ἀδάμαστ' ἐνδατείωσα,
ἀρωγὰ προσταθέντα,
τὰς τε πυρφόρων Ἀρτέμιδος
αὐγλας, ξῖν αἰς Δύκει' ὀρεα
dιάσσει· τὸν χρυσομίτραν
tε κυκλήσκω, τάδ' ἐπώνυμον
γᾶς, οἰνῶτα Βάκχου εὐιον,
Μαινάδων ὠμόστολον,
πελασθῆναι, φλέγοντ'
ἀγλαώπτι πεύκας,
ἐπὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

ΟΙΔΙΠΟΣ.

Διτεῖς· ἃ δ' αἰτεῖς, τὰμ' ἐὰν Θέλῃς ἔπι
κλῖνον δέχεσθαι, τῇ νόσῳ Υ' ὑπηρετεῖν,
ἀλκην λάβοις ἂν κάνακοφύσιν κακῶν·
ἀγὼ ξένος µὲν τοῦ λόγου τοῦδ' ἔξερω
ξένος δὲ τοῦ πραξάρµην. οὐ γὰρ ἂν µακρὰν
ξηνευον αὐτὸς, µὴ οὐκ ἔχουν τι σύµβολον.

νῦν δ', ὑστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
ὑμῶν προφανῶ πᾶσι Καµελῶς τάδε.

ὅστις τοῦ οὗ ὑμῶν Λάιον τῶν Δαβδάκου
κάτοικε, ἀνδρὸς ἢκ τίνος δώλετο,
τούτων κελεύω πάντα σηµαινεῖν ἐµοί·
κεῖ µὲν φοβεῖται, τοῦτακεληµ' ὑπεξελῶν
αὐτὸς καὶ' αὐτοῦ· πείσεται γὰρ ἄλλο µὲν

1*
ἀστεργῆς οὐδέν, γῆς δ’ ἀπεισιν ἀβλαβῆς.
230 εἰ δ’ αὖ τις ἄλλον οὐδεν ἔξ ἄλλης χθονὸς
tὸν αὐτόχειρα, μὴ σιωπᾶτω· τὸ γὰρ
κέρδος τελῶ γο, χὴ χάρις προσκείστεται.
eἰ δ’ αὖ σιωπῆσεσθε, καὶ τις ἡ φίλου
deίσας ἀπώσει τοῦτος ἡ χαύτου τόδε,
235 ἂν τῶν δὲ δρᾶσω, ταῦτα χρή κλιεῖν ἐμοῦ.
tὸν ἄνδρ’ ἀπαυγῶ τοῦτον, ὡς ἥτις ἐστὶ, ἡγε
τὴν ὡς, ἢς ἐγὼ κράτη τε καὶ ἴδρονος νέμω,
μήτ’ εἰδέχεσθαι, μήτε προσφωνεῖν τωδ’,
μήτ’ ἐν θεῶν εὐχαίστη μήτε θύμασι
240 κοινῶν ποιεῖσθαι, μήτε χέρυβας νέμειν,
ὁδεῖν δ’ ἀπ’ οἰκον πάντας, ὡς μιᾶσθατος
tοῦ ἡμῶν ὄντος, ὡς τὸ Πυθικὸν θεὸν
μαυτείον ἐξέφηνεν ἀρτίως ἐμοῖ.
ἔγω μὲν οὖν τοίοῦτος τὸ τε δαίμον
245 τὸ τ’ ἄνδρὶ τὸ δ’ θανόντι σύμμαχος πέλω.
κατεύχομαι δὲ τὸν δεδρακότ’, εἶτε τις
εἰς ὃν λεληθεῖν, εἶτε πλειόνον μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρίβασθαι βίον.
ἐπευχόμαι δ’, οἴκοισιν εἰ ἐξενήσεος
250 ἐν τοῖς ἔμοις γένοιτ’ ἐμοὶ ἐξενειδώτος,
παθεῖν, ἀπέρ τοῦδ’ ἄρτιώς ἤρασάμην.
ὑμῖν δὲ ταῦτα πάντ’ ἐπισκίπτω τελεῖν,
ὑπὲρ τ’ ἐμαυτοῦ, τοῦ θεοῦ τε, τῆς δὲ τε
γῆς, δοῦ’ ἀκάρτως κάθεως ἐφθαρμένης.
255 οὖδ’ εἰ γὰρ ἦν τὸ πράγμα μὴ θελατον,
ἀκάρτιον ὡμάς εἰκὸς ἦν οὐτος ἕαν,
ἄνδρος γ’ ἄριστον βασιλεῶς τ’ ὀλοκλότος,
ἀλλ’ ἐξεφευράν· νῦν δὲ γ’ ἐπικυρῶ τ’ ἔγω,
ἐχων μὲν ἀρχὰς, δεὶ ἐκεῖνος εἶχε πρὶν,
260 ἐχων δὲ λέκτρα, καὶ γυναιξὶ’ ὀμόστορον,
κοινῶν τε παίδων κοίν' ἂν, εἰ κείμην γένος
μη 'δυστύχησεν, ἢν ἂν ἐκτεφυκότα.

καὶ ταύτα τοῖς μη δρόσιν εὐχομαι θεοῖς
μήτ' ἀρότον αὐτοὺς γῆς ἀνείναι τῶν,

ὑμῖν δὲ τοῖς ἀλλοις Καδμείοις, ὅσοις
tάδ' ἔστιν ἀρέσκοις, ἢ τε σύμμαχος Δίκη
χοί πάντες εὐ ἐξυνεῖν εἰσαι θεοί.

ὉΡΟΣ.

Ὀσπερ μὴ ἀραίων ἠλαβεῖς, ὅδ', ἀναξ, ἔρω.

Οἶκος ἐκταυνοὶ γάρ, οὔτε τοὺς κτανότι ἔχω
dείξαι, τὸ δὲ ξέτιμα, τοῦ πέμψαντος ἢν

Ῥωμέου τόδ' εἴπειν, ὡστε εἰργασταὶ ποτε.

ὈΙΔΙΠΟΣ.

δίκαι' ἐλεξας. ἀλλ' ἀναγκάζαι θεοὺς

ἀν μη θέλωσιν, οὔδ' ἂν εἰς δύνατ' ἀνήρ.

ὉΡΟΣ.

τὰ δὲ φίλερ' ἐκ τῶν ἂν λέγοιμ', ἀ μοι δοκεῖ.

ὈΙΔΙΠΟΣ.

εἰ καὶ τρίτ' ἔστι, μὴ παρῆς τὸ μή οὔ φράσαι.

ὉΡΟΣ.

ἀνακτ' ἀνακτὶ ταὐθ' ὅρωντ' ἐπισταμαι

μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν

σκοπῶν τάδ', ὡ ναξ, ἐκμάδου σαφέστατα.
OIΔΙΠΟΣ ΤΤΡΑΝΝΟΣ.

290 καὶ μήν τά γ' ἄλλα κωφά καὶ παλαῖ ἔπη.

295 τά ποῖα ταῦτα; πάντα γὰρ σκοπῶν λόγον.

290 Θανεῖν ἐλέξατη πρὸς τινῶν ὅδουπόρων.

295 ἦκουσα κάγω· τὸν δ' ἴδοντ' οὐδεὶς ὀρᾶ.

300 ἄλλο εἰ τι μὲν δὴ δειμάτος γ' ἔχει μέρος,

305 τὰς σὰς ἀκούον οὐ μενεὶ τοιάδ' ἄρας.

300 στι δρόντι τάρβος, οὖν ἐπος φοβεῖ.

305 ἄλλο ὀξελέγετο αὐτὸν ἐστων· οἴδε γὰρ
tὸν ἴδεν ἦδη μάντων ὤδ' ἀγούσιν, ὁ

tάλησε ἐμπέφυκεν ἀνδρότων μόναρ.

310 ὃ πάντα νωμῶν, Τειρέσια, διδακτά τε,

315 ἀρρητά τ', οὐράνια τε, καὶ χοῦνοστιβή,

320 πόλει μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὀμῶς,

325 οίᾳ νόσφερ ἔνεστιν· ἦς σε προστάτη
tοταρά τ', ὃ οὔτε, μοῦνον ἐξευρίσκομεν.

330 Φοῖβος γὰρ, εἰ καὶ μὴ κλάεις τὸν ἄγγελον,

335 πέμψασιν ἡμῖν ἀντέπεμψεν, ἐκλογὸν

340 μόνῃ ἀν ἔλαεῖν τοῦδ' τοῦ νοσήματος,
εἰ τοὺς κτανόντας Δάνηοι, μαθόντες εὗ, κτείνασιν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα. σὺ δ’ οὖν, φθορήσας μὴ ἄτρ’ ὅλων φάτων, μὴ εἰ τὼν ἁλλην μαντικῆς ἔχεις ὅδον, ρύσαι σεαυτὸν καὶ πόλιν, ρύσαι δ’ ἐμὲ, ρύσαι δὲ πάν μίασμα τοῦ τεθνηκότος. ἐν σοὶ γὰρ ἔσμεν· ἀνδραὶ δ’ ἀφελεῖν ἀφ’ ὅν ἔχοι τε καὶ δύνατο, κάλλιστος πόνων. 315

ΤΕΙΡΕΣΙΑΣ.

φεῦ, φεῦ· φρονεῖν ὡς δεινόν, ἐνδιὰ μὴ τέλη· λύη φρονοῦντι. ταῦτα γὰρ καλός ἐγὼ εἰδὼς διώλεσ’· οὐ γὰρ ἀν δεῦρ’ ἱκόμην.

ΟΙΔΙΠΟΣ.

τι δ’ ἔστων; ὡς ᾧμμος εἰσελήλυθας.

ΤΕΙΡΕΣΙΑΣ.

ἀφες μ’ ἐς οἶκους· ῥώστα γὰρ τὸ σύν τε σὺ, κἀγὼ διοίσω τοῦμν, ἢν ἐμοὶ πίθη.

ΟΙΔΙΠΟΣ.

οὔτ’ ἐννοοῦ’ εἴπας, οὔτε προσφίλες πόλει τῇ’, ἢ σ’ ἔσχεψε, τήνδ’ ἀποστερῶν φάτων.

ΤΕΙΡΕΣΙΑΣ.

ὅρω γὰρ οὕδε σοι τὸ σύν φώνημ’ ἵνα πρὸς καὶ καιρόν· ὡς οὖν μηδ’ ἐγὼ ταύτων πάθω. 325

ΧΟΡΟΣ.

μὴ, πρὸς θεῶν, φρονῶν γ’ ἀποστραφῆς, ἐπεὶ πάντες σὲ προσκυνούμεν οἶδ’ ἱκτήριοι.

ΤΕΙΡΕΣΙΑΣ.

πάντες γὰρ οὐ φρονεῖτ’· ἐγὼ δ’ οὐ μὴ ποτε τὰμ’ ὡς ἂν εἴπω, μὴ τὰ σ’ ἐκφήνω κακά.
ΟΙΔΙΠΟΤΗΣ.

διὸς οὐ φράσεις, ἄλλ' ἐννοεῖς
καὶ καταφθέιραι πόλιν;

ΤΕΙΡΕΣΙΑΣ.

τότεν, οὐ τί ἁλγυνὼ. τί ταῦτ'
οὐ γὰρ ἄν πῦθοι χιόν.

ΟΙΔΙΠΟΤΗΣ.

κάκιστη, καὶ γὰρ ἄν πέτρον
γενότοις, ἐξερεῖς ποτέ;

κατοκελεύτητος φανὲι;

ΤΕΙΡΕΣΙΑΣ.

τὴν ἐμὴν· τὴν σήν δ' ὅμοι
πεῖδες, ἄλλ' ἐμὲ ψέγεις.

ΟΙΔΙΠΟΤΗΣ.

δ' ἂν οὐκ ἂν ὀργίζωσι' ἐπη
ὑ τὴνδ' ἀτιμάξεις πόλιν;

ΤΕΙΡΕΣΙΑΣ.

καὶ ἔγω συγῇ στέγω.

ΟΙΔΙΠΟΤΗΣ.

εἰ καὶ σὲ ἁρὴ λέγεις ἐμοί.

ΤΕΙΡΕΣΙΑΣ.

οὔσαιμι. πρὸς τάδ', εἰ άλειψ.

εἰς, ἢτις ἄγρωτάτη.

ΟΙΔΙΠΟΤΗΣ.

ὡ γ' οὔδέν, ὡς ὀργὴς ἔχω,
ἔσθι γὰρ δοκῶν ἐμοὶ
μην τούργον, εἰργάζομαι θ', ὁμοι
ἐν εἰ ἐτύγχανες βλέπων,

καὶ σοῦ τοῦτ' ἐφην εἶναι μόνου.
TEIPREZIAS.

ἀληθὲς; ἐννέπτω σὲ τῷ κηρύγματι,
ὁπερ προείπας, ἐμμένειν, κἀφ᾽ ἠμέρας
τῆς νῦν προσανάψαν μὴτε τούσδε, μῆτ᾽ ἐμὲ,
ὡς ὁμί τῆς τῆςδ᾽ ἀνοσίᾳ μιᾶστορι.

OIADIPOTE.

οὕτως ἀναίδως ἔξεκίνησας τόδε
τὸ ρήμα; καὶ που τοῦτο φεύξεσθαι δοκεῖς; 355

TEIPREZIAS.

πέφυγα· τὰληθὲς γὰρ ἵσχύον τρέφω.

OIADIPOTE.

πρὸς τοῦ διδαχθεῖς; ο objectMapper έκ γε τῆς τέχνης.

TEIPREZIAS.

πρὸς σου. οὐ γὰρ μ᾽ ἄκουσα προοντρέψω λέγειν.

OIADIPOTE.

ποίου λόγου; λέγ᾽ αὐθίς, ὡς μᾶλλον μάθω.

TEIPREZIAS.

οὐχὶ ξυνήκας πρόσθεν, ἢ κτειρὰ λέγειν; 360

OIADIPOTE.

οὐχὶ ὡστε γ᾽ εἰπεῖν γνωστόν· ἀλλ᾽ αὐθίς φράσον.

TEIPREZIAS.

φονέα σε φημὶ τάνδρος, οὐ ζητεῖς κυρεῖν.

OIADIPOTE.

ἀλλ᾽ οὐ τὶ χαίρων δίς γε πτημονᾶς ἔρεις.

TEIPREZIAS.

εἶπω τὶ δήτα κάλλ᾽, ἵν᾽ ὀργίζῃ πλέον; 365

OIADIPOTE.

δόσου γε χρῆξεις· ὡς μάτην εἰρήσεται.
ΤΕΙΡΕΞΙΑΣ.

λεληδέναι σε φημι σών τοῖς φιλτάτοις
αἰσχυνθ' ὀμιλοῦντ', οὖδ' ὃρμη, ἵν' εἰ κακοῦ.

ΟΙΔΙΠΟΤΣ.

ἡ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;

ΤΕΙΡΕΞΙΑΣ.

εὕτερ τί γ' ἐστὶ τῆς ἀληθείας σὺδένος.

ΟΙΔΙΠΟΤΣ.

370 ἀλλ' ἐστι, πλὴν σοι. σοι δὲ ταῦτ' οὐκ ἔστ', ἐπεὶ
tυφλὸς τὰ τ' ὁτα, τόν τε νοῦν, τά τ' ὁματ' εἰ.

ΤΕΙΡΕΞΙΑΣ.

σὺ δ' Ἀθλιός γε ταῦτ' ὀνειδίζων, & σοὶ
οὐδείς δι' οὐχὶ τῶν τ' ὀνειδιέ τάχα.

ΟΙΔΙΠΟΤΣ.

μᾶς τρέφει πρὸς νυκτός, ὡστε μήτ' ἐμὲ,
375 μήτ' ἄλλου, ὡστὶς φῶς ὧρα, βλάψαι ποτ' ἂν

ΤΕΙΡΕΞΙΑΣ.

οὐ γάρ σὲ μοίρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἵκανὸς Ἀπόλλων, ὃ τάδ' ἐκπράξαι μέλει.

ΟΙΔΙΠΟΤΣ.

Κρέοντος, ἢ σοι ταῦτα τὰξευρήματα;

ΤΕΙΡΕΞΙΑΣ.

Κρέων δὲ σοι τὴν' οὐδέν· ἀλλ' αὐτὸς σοῦ σοι.

ΟΙΔΙΠΟΤΣ.

380 ὃ πλοῦτε, καὶ τυραννὶ, καὶ τέχνη τέχνης
ὑπερφέρονσα τῷ πολυζήλῳ βίο,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
eἰ τῆς γ' ἀρχῆς οὖν, ἵν' ἐμοὶ πόλις
dωρητόν, οὐκ αὐτητόν, εἰσεχεῖρισε,

385 ταῦτης Κρέων ὃ πιστός, ὃς ὁ ἀρχῆς φίλος,
ΟΙΔΙΠΟΥΣ ΤΙΡΑΝΝΟΣ.

λάθρα μ' υπελθῶν ἐκβαλεῖν ἵμείρεται,
ὑφεῖς μάγον τοιούταδε μηχανορράφον,
δόλων, ἀγύρτην, ὡστε ἐν τοῖς κερδεῖν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπει, φερ' εἰπὲ, ποῦ σὺ μάντις εἰ σαφής;
πῶς ούχ, ὥς ἡ ραψφόδος εὐθάδι ήν κύου,
ηὐδὲς τι τοιώδ' ἀστοίσων ἐκλυτήριον;
καὶ τοι τὸ γ' αἰνυγμ' οὐχὶ τοῦ 'πιόντος Ἦν
ἀνδρός διειπέων, ἀλλ' μαντείας ἐδει.
ἡν οὖτ' ἄπ' οἰωνῶν σὺ προὐφάνης ἔχων,
οὔτ' ἐκ Θεῶν τοῦ γνωτόν. ἀλλ' ἐγώ μολὼν,
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά μιν,
γνώμη κυρήσας, οὕτ' ἄπ' οἰωνῶν μαλῶν.
ὅν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν Ἰφρόνοις
παραστατήσειν τοῖς Κρεοτείοις πέλας.
κλαίων δοκεῖς μοι καὶ σὺ, χῶ χυνθεῖς τάδε,
ἀγηλατήσειν. εἰ δὲ μὴ δόκεις γέρων
εἶναι, παθῶν ἔγνως ἅν οἶα περ φρονεῖς.

ΧΟΡΟΣ.

ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦ δ' ἔπη
ὑργὴ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ.
δεῖ δ' οὐ τοιοῦτοι, ἀλλ' ὅτις τὰ τοῦ θεοῦ
μαντεί' ἀρίστα λύσομεν, τόδε σκοπεῖν.

ΤΕΙΡΕΣΙΑΣ.

εἰ καὶ τυραννεῖς, ἔξωστεόν τὸ γοῦν
ἵστ' ἀντιλέξαι. τοῦδε γὰρ κῶτον κρατῶ.
οὗ γάρ τι σοὶ ξώ δούλος, ἀλλὰ Δοξία.
οὔτ' οὐ Κρέωντος προστάτου γεγάρμοιμαι.
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ἀνείδισας,
τι, καὶ δεδερκῶς, οὐ βλέπεις, ἵν' εἰ κακοῦ,
οὔτ' ἔνθα ναλεῖς, οὖδ' ὅτων οἰκεῖς μέτα.
415 ἀρ' οὐδ' ἂν ἔτι; καὶ λέληθας ἐξερήσω δὴν τοὺς σοὶ ἀυτοῦ νέριτε, κατὰ γῆς ἄνω.
καὶ σ' ἀμφιβάλξει μητρὸς τε καὶ τοῦ σοῦ πατρὸς ἐλά ποτ' ἐκ γῆς τῆς δεινότους ἀμὰ, ἐπείτα δὲ σκότουν.
420 βοήσε δὲ τῆς σῆς ποιος οὐκ ἔσται λιμῆς, ποῖος Κλαρίταν οὔχι σύμφωνος τάχα, ὅταν καταλύῃ τὸν ὑμέναιον, δὴν δόμου ἀναρμον εἰσέπλευσας, εὐπλοῖας τυχῶν; ἀλλων δὲ πλῆθος οὐκ ἐπαισάνει κακῶν,
425 ἀ σ' εξεσώσει σοι τε καὶ τοὺς σοῖς τέκνοις. πρὸς ταῦτα καὶ Κρέοτα καὶ τοῦμὸν στόμα προπηλάκιζε, σοῦ γὰρ οὐκ ἔστι βροτῶν κάκιον ὅτις ἐκτριβήσεται ποτε.

ΟΙΔΙΠΟΤΣ.

ἡ ταῦτα δὴν' ἀνεκτὰ πρὸς τοῦτον κλέων;
430 οὐκ εἰς διέθρων; οὐχὶ δᾶσσον; οὐ πάλιν ἀψοφόρος οἰκών τῶν' ἀποστραφεῖς ἀπει;

ΤΕΙΡΕΣΙΑΣ.

οὐδ' ἱκόμην ἔγον' ἄν, εἰ σὺ μὴ 'κάλεσ.

ΟΙΔΙΠΟΤΣ.

αὖ γὰρ τί σ' ἰδῇ, μῷρα φωνήσωτ', ἐπεὶ σχολὴ γ' ἄν οἰκοῦς τοὺς ἐμοὺς ἐστειλάμην.

ΤΕΙΡΕΣΙΑΣ.

135 ἡμεῖσι τοιοῦτ' ἔχουμεν, ὡς μὲν σοι δοκεῖ, μῶροι γονείς δ', οἳ σ' ἔφυσαν, ἐμφρονες.

ΟΙΔΙΠΟΤΣ.

πολοισί; μεῖνον. τὶς δὲ μ' ἐκφύει βροτῶν:

ΤΕΙΡΕΣΙΑΣ.

ἡδ' ἡμέρα φῦσει σε καὶ διαφθείρει.
ΟΙΔΙΠΟΣ ΤΙΡΑΝΝΟΣ

ΟΙΔΙΠΟΣ.

ως πάντ᾽ ἄγαν αἰμικτὰ κάσαφή λέγεις.

ΤΕΙΡΕΣΙΑΣ.

οὔκουν σὺ ταῦτ᾽ ἄριστος εὐρίσκειν ἔφυς ;

ΟΙΔΙΠΟΣ.

τοιαῦτ᾽ ὀνείδις', οἷς ἐμ᾽ εὐρήσεις μέγαν.

ΤΕΙΡΕΣΙΑΣ.

αὕτη γε μέντοι σ᾽ ἡ τύχη διώλεσεν.

ΟΙΔΙΠΟΣ.

ἀλλ᾽ εἰ πόλιν τήνδ᾽ ἔξεσω', οὐ μοι μέλει.

ΤΕΙΡΕΣΙΑΣ.

ἀπειμι τοῖνυν καὶ σὺ, παί, κόμιζε με.

ΟΙΔΙΠΟΣ.

κομιζέτω δὴς: ὡς παρῶν τὰ γ᾽ ἐμποδῶν ὁχλεῖς, συνεῖς τ᾽ ἀν οὐκ ἀν ἀλγύναις πλέον.

ΤΕΙΡΕΣΙΑΣ.

εἶπὼν ἀπειμ', ὡν οὐνεκ' ἤλθον, οὐ τὸ σοῦ δεῖσας πρόσωπον. οὐ γὰρ ἐσ᾽ ὃποιος μ᾽ ὀλεῖς. λέγω δὲ σοι τὸν ἄνδρα τούτουν, δυν πάλαι ἔτεις ἀπειλῶν, κανακρυψάονν φόνον τὸν Δαίειον, οὐτός ἐστιν εὐθάδε, ἠένος λόγῳ μέτοικος, εἶτα δ᾽ ἐγγενὴς φανήσεται Θηβαῖος· οὐδ᾽ ἡσθήσεται τῇ ἦμμαρᾷ. τυφλὸς γὰρ ἐκ δεδορκώτος, καὶ πτωχὸς ἄντι πλουσίου, έξεις ἔπι, σκήπτρῳ προδεικνύς, γαίαν ἐμπορεύσεται. φανήσεται δὲ πασί τοῖς αὐτοῦ ξυνῶν ἀδελφὸς αὐτὸς καὶ πατήρ, κάρ᾽ ἐς ἔφυ γυναικῶς, νῦσ καὶ πόνος, καὶ τοῦ πατρὸς ὁμόσπορος τε καὶ φονεύς. καὶ ταύτ᾽, ἰὼν
Ξέω, λογίζου· καν λάβης μ' ἐψευσμένου, 
φάσκειν ἔμ' ἥδη μαντική μηδὲν φρανεῖν,

ΧΟΡΟΣ.

Τίς, ὄστις τ' ἅ ἅσπιτισεια 
Δελφὸς εἴπε πέτρα

465 ἄρρητ' ἄρρητων τελέσαντα 
φοινίασι χερσίν;

ἀρα νῦν ἀελλάδων ῥπτον 
σὖναρωτερον φυγαὶ πόδα νωμᾶν.

470 ένοπλος γὰρ ἐπ' αὐτὸν ἐπενδρώσκει 
πυρὶ καὶ στεροταῖς ὁ Δίὸς γενέται·

dειναλ δ' ἄμ' ἐπονται 
Κῆρες ἀπλάκητοι.

ἔλαμψε γὰρ τοῦ νυφέντος 
ἀρτίως φανεῖα

475 φάμαι Παρνασσοῦ, τὸν ἄδηλον 
ἀνδρα πάντ' ἵχνευεν.

φοιτά γὰρ ὑπ' ἀγρίων ὑλῶν 
ἀνά τ' ἀντρα καὶ πέτρας, ὡς ταῦρος, 
μέλεος μελέω ποδὶ χηρεύων,

480 τὰ μεσόμφαλα γὰς ἀπονοσφίζων 
μαντεία· τὰ δ' αἰεὶ 
ξύστα περιποτάται.

dεινα μὲν οὖν δεινὰ ταράσσει 

σοφὸς οἰωνοδέτας,

485 οὕτε δοκοῦντ', οὕτ' ἀποφάσκονθ'.

ὁ, το λέξω δ' ἀπορῶ.

πέτομαι δ' ἐλπίσων,

οὐτ' ἐνθάδ' ὀρῶν, οὐτ' ὀπίσω.

τί γὰρ ἡ Δαβδακίδαις, ἡ τῷ

490 Πολύβου νεῖκος ἔκειτ'.
ΟΙΔΙΠΟΣ ΤΙΡΑΝΝΟΣ.

οὔτε πάροικόν ποτ' ἐγωγ' ὠὔτε ταῦτα πω ἐμαθον, πρὸς ὅτου
[χρησάμενος] δὴ βασάνω, ἐπὶ ταῦ ἐπίδαμουν.
φάτιν εἰμ' Οἰδιπόδα,
Δαμδακίδας ἐπίκουρος
ἀδήλων θανάτων.

ἀλλ' ὁ μὲν οὖν Ζεὺς, ὁ τ' Ἀπόλλων ἀντ. β.
ἐννετόλ, καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις
πλέον ἣ γὼ φέρεται,
κρίσις οὖν ἔστιν ἀ-
ληθῆς· σοφία δ' ἄν σοφίαν
παραμείψειειν ἀνήρ. ἀλλ' οὖ
ποτ' ἐγωγ' ἄν, πρὶν ἱδοιμ'
ὅρδον ἔπος, μεμφομένων
ἀν καταφαίην. φανερὰ γὰρ ἐπ' αὐ-
τῷ πτερόσεσ' ἣλθε κόρα
ποτὲ, καὶ σοφὸς ὁφθη,
βασάνῳ θ' ἡδύπολοις.

τῷ ἄπ' ἐμᾶς φρενὸς οὔποτ' ὀφλήσει κακίαν.

ΚΡΕΩΝ.

"Ανδρεὶς πολίται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπον,
πάρεια, ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
ταῖς νῦν νομίζει πρὸς γ' ἔμοι πεπονθέναι
λόγους εἰτ' ἐργοσύνει εἰς βλάβην φέρουν,
οὗ τοι βιοῦ μοι τοῦ μακραίων πόδος,
φέροντι τῆνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
OIDIPOΣ TYPANNOS.

ἀλλ᾽ ἐς μέγιστον, εἴ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟΡΟΣ.

ἀλλ᾽ ἡλθε μὲν δὴ τούτῳ τοῦνεῶδας τάχ᾽ ἀν
ὄργῃ βιασθὲν μᾶλλον, ἢ γνώμη φρενῶν.

ΚΡΕΩΝ.

525 πρὸς τοῦ δ᾽ ἐφάνη, ταῖς ἐμαῖς γνώμαις ὅτι
πεισθείς ὁ μάντις τοὺς λόγους ψευδείς λέγει;

ΧΟΡΟΣ.

ηὐδάτο μὲν τάδ᾽· οἶδα δ᾽ ὅ χ νωμή τίνι.

ΚΡΕΩΝ.

ἐξ ὀμμάτων δ᾽ ὀρθῶν τε κάς ὀρθῆς φρενῶς
κατηγορεῖτο τοῦπίκλημα τούτῳ μου;

ΧΟΡΟΣ.

530 οὐκ ὀδ᾽· δὴ γὰρ ὅρως οἱ κρατοῦντες, οὐχ ὅρως,
αὐτὸς δ᾽ ὁδ᾽ ἤδη δωμάτων ἔξω περὶ.

ΟΙΔΙΠΟΤΣ.

οὕτος σὺ, πῶς δεύρ᾽ ἡλθες; ἢ τοσόνδ᾽ ἔχε·ς
τόλμησ πρόσωπων, ὡστε τάς ἐμᾶς στέγας
ἐκου, φονεὺς ὅν τούδε τάνδρος ἐμφανῶς,

535 ληστῆς τ᾽ ἐναργῆς τῆς ἐμῆς τυραννίδος;
φέρ᾽ εἰπὲ πρὸς θεῶν, δείλιαν ἢ μωρίαν
ἰδῶν τιν᾽ ἐν ἐμοῖ, ταῦτ᾽ ἐβουλεύσω ποιεῖν,
ἡ τούργον ὡς οὐ γνωρίσομι σου τόδε
ἀληθῶς προσέρχον, κοῦκ ἀλεξοῖμη μαθῶν;

540 ἀρ᾽ οὐχὶ μᾶρον ἔστι τοῦγχείρημα σου,
ἀνευ τε πλήθους καὶ φίλων τυραννίδα
ηπρᾶν, ὃ πλήθει χρήμασίν ὁ ἀλίσκεται;

ΚΡΕΩΝ.

οὐσ᾽ ὡς ποίησον; ἀντὶ τῶν εἰρημενων
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

ζω' ἀντάκουσον, κατὰ κρῶν' αὐτὸς μαθῶν.

ΟΙΔΙΠΟΤΣ.

λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς
σοῦ. δυσμενὴ γὰρ. καὶ βαρύν σε ἐυρήκε· ἐμοὶ.

ΚΡΕΩΝ.

tούτ' αὐτὸ νῦν μοι πρῶτ' ἀκουσον ὡς ἔρω.

ΟΙΔΙΠΟΤΣ.

tούτ' αὐτὸ μή μοι φράξ', ὡπως οὐκ εἶ κακὸς.

ΚΡΕΩΝ.

eἰ τοι νομίζεις κτῆμα τὴν αὐθαίρεταν
eίναι τῇ τοῦ νοῦ χρώις, οὐκ ὀρθῶς φρονείς.

ΟΙΔΙΠΟΤΣ.

eἰ τοι νομίζεις ἁνδρα συγγενὴ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὐ φρονείς.

ΚΡΕΩΝ.

ξύμφημι σοι ταῦτ' ἔνδικ' εἰρήσθαι· το ὅδὲ
πάθημ', ὅποιον φής παθεῖν, δίδασκε με.

ΟΙΔΙΠΟΤΣ.

ἐπείδες, ὃ οὐκ ἐπείδες, ὡς χρείη μ' ἐπὶ
τὸν σεμνόμαντιν ἁνδρα πέμψασθαι τινα·

ΚΡΕΩΝ.

καὶ νῦν εἰς' αὐτὸς εἰμι τῷ βουλεύματι.

ΟΙΔΙΠΟΤΣ.

πόσον τιν' ἥδη δῆσ' ὁ Δαίος χρόνον—

ΚΡΕΩΝ.

dεδρακε ποίον ἔργον; οὐ γὰρ ἐννοῶ.

ΟΙΔΙΠΟΤΣ.

ἀφαντος ἔρρει θανασίμιο χειρόματι;

ΚΡΕΩΝ.

μακροὶ παλαιοὶ τ' ἀν μετρηθέειν χρόνοι.
ОИΔΙΠΟΤΣ ΤΥΡΑΝΝΟΙ.

ОИΔΙΠΟΤΣ.
tότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
ΚΡΕΩΝ.

σοφός γ' ὁμοίως, καὶ ἵσου τιμώμενος.
ОΙΔΙΠΟΤΣ.

ἐμνήσατ' οὖν ἔμοι τι τῷ τότ' ἐν χρόνῳ;
ΚΡΕΩΝ.

565 οὔκοιν, ἔμοι γ' ἐστῶτος οὖδαμοι πέλας.
ОИΔΙΠΟΤΣ.

ἀλλ' οὖκ ἔρευναν τοῦ Θανόντος ἔσχετε;
ΚΡΕΩΝ.

παρέσχομεν, (πῶς δ' οὐχί;) κοίκησαμεν.
ОΙΔΙΠΟΤΣ.

πῶς οὖν τῷ οὗτος ὁ σοφός οὐκ ἡμᾶς τάδε;
ΚΡΕΩΝ.

οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ, συγὰν φίλῶ.
ОИΔΙΠΟΤΣ.

570 τὸ σον δὲ γ' οἶς ἦν, καὶ λέγοις ἂν εὗ φρονῶν.
ΚΡΕΩΝ.

ποίον τοῦ; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ОΙΔΙΠΟΤΣ.

ὅτ' οὖνε', εἰ μὴ σοὶ ἔσπερα, τὰς ἐμὰς
οὐκ ἂν ποτ' εἶπε Δαιὸν διαφθορᾶς.
ΚΡΕΩΝ.

εἰ μὲν λέγῃς τάδ', αὐτὸς οἰς θ' ἐγὼ δὲ σοῦ
575 μάθειν δικαίω ταῦτ' ἀπέρ κάμοι σὺ νῦν.
ΟΙΔΙΠΟΤΣ.

ἐκμαίναν'. οὐ γὰρ δὴ φονεύς ἀλώσομαι.
ΚΡΕΩΝ.

τὶ δήτ', ἀδελφὴν τὴν ἐμὴν γῆμας ἕνεικ:
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΣ.

άρνησις οὐκ ἐνεστώς ὅν ἀνιστορεῖς.

ΚΡΕΩΝ.

ἀρχεὶς δ’ ἔκεινη ταῦτα, γῆς ἵσον νέμων;

ΟΙΔΙΠΟΣ.

δὲν ἢ ἦδονσα, πάντ’ ἐμοῦ κομίζεται. 584

ΚΡΕΩΝ.

οὐκον ἵσονται σφῶν ἔγο χνοὶν τρίτος;

ΟΙΔΙΠΟΣ.

ἐνταῦθα γὰρ ἰδὶ καὶ κακὸς φαίνει φίλος.

ΚΡΕΩΝ.

οὐκ, εἰ διδοῖς γ’, ὡς ἔγω, σαυτῷ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἰ τιν’ ἂν δοκεῖς

ἀρχεῖν ἔλεσθαι ἐξὶν φόβουσι μᾶλλον, ἢ

ἀπεστῶν εὐδοκτ’, εἰ τὰ γ’ αὖθι’ ἔξει κράτη.

ἔγω μὲν οὖν οὔτ’ αὐτὸς ἴμειρων ἔφυν

τύραννος εἶναι μᾶλλον, ἢ τύραννα δρᾶν,

οὔτ’ ἄλλος, ὡστ’ σωφρονεῖν ἐπιστάταται.

νῦν μὲν γὰρ ἐκ οὐ πάντ’ ἀνευ φόβου φέρω· 590

εἰ δ’ αὐτὸς ἦρχοι, πολλὰ καὶ ἄκων ἔδρων.

πῶς δὴτ’ ἐμοὶ τυραννίς ἠδίων ἔχειν

ἀρχής ἀλῶτον καὶ δυναστείας ἔφυ;

οὔτω τοσούτων ἐπαθημένοις κυρώ,

ὦστ’ ἄλλα χρήζειν, ἢ τὰ σὺν κέρδει καλά. 595

νῦν πᾶσι χαίρω, νῦν μὲ πᾶς ἀσπάζεται

νῦν οἰ σέδεν χρήζωτε ἐκκαλοῦσί με.

τὸ γὰρ τυχεῖν αὐτοῖς ἀπαντ’ ἐνταῦθ’ ἔνι.

πῶς δὴτ’ ἔγο χεῖν’ ἂν λάβοιμ’, ἀφεῖς τάδε;

οὔκ ἂν γένοιτο νοὺς κακὸς καλῶς φρονῶν. 600

ἄλλ. οὔτ’ ἔραστίς τῆς τῆς γνώμης ἔφυν,

οὔτ’ ἂν μετ’ ἄλλοι δρῶντος ἂν τλαίην ποτὲ.
καὶ τὸν ἔλεγχον, τούτῳ μὲν, Πυθών' ἰὼν πείδου, τὰ χρησάμεν' εἰ σαφῶς ἔγγειλα σοι·

καὶ τὸν ἁλλ' ἐὰν με τῷ τερασκότῳ λάβῃς κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνης ψήφῳ, δυπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβών. γνώμῃ δ' ἀδήλῳ μη ἡ χωρίς αἰτίῳ. οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην

χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς κακοὺς. φιλον γὰρ ἑσθλὸν ἐκβαλεῖν, ἵσον λέγω, καὶ τὸν παρ' αὐτῷ βίοτον, ὅτι πλείστον φιλεῖ. ἂλλ' ἐν χρόνῳ γνώσει τὰδ' ἀσφαλῶς· ἐπεὶ χρόνον δίκαιον ἄνδρα δείκνυσιν μόνος·

κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μη·

ΧΟΡΟΣ.

καλῶς ἔλεξεν εὐλαβομένῳ πεσεῖν,
ἀναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖσ.

ΟΙΔΙΠΟΣ.

ὅταν ταχὺς τις ὑπτιβουλεύων λάθρα χρωῇ, ταχὺν δὲ κἀκεῖ βουλεύεις τάλιν.

εἰ δ' ἥσυχαξον προσμενὼ, τὰ τούδε μὲν πεπραγμέν' ἔσται, τἀμα δ' ἢμαρτημένα.

ΚΡΕΩΝ.

tί δὴτα χρήξεις; ἢ με γῆς ἔξω βαλεῖν;

ΟΙΔΙΠΟΣ.

ἡκιστα· θυνήσκειν, οὐ φυγεῖν σε βούλομαι.

ΚΡΕΩΝ.

ὅταν προδέξης, οἰὼν ἐστὶ τὸ φθονεῖν.

ΟΙΔΙΠΟΣ.

ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;

ΚΡΕΩΝ.

οὐ γὰρ φρονοῦντα σ' εὖ βλέπω.
OIDIPOTΣ

τὸ γοῦν ἐμόν.

ΚΡΕΩΝ.

ἀλλ' ἔξι ἵσου δεῖ καμόν.

OIDIPOTΣ.

ἀλλ' ἐφὺς κακός.

ΚΡΕΩΝ.

eἰ δὲ ξυνής μηδέν:

OIDIPOTΣ.

ἀρκτέον γ' ὁμοι.

ΚΡΕΩΝ.

οὐ τοι κακῶς γ' ἀρχοντος.

OIDIPOTΣ.

ὁ πόλεις, πόλεις.

ΚΡΕΩΝ.

καμοὶ πόλεως μέτεστιν, οὐχί σοι μόνη.

ΧΟΡΟΣ.

παύσασθ' ἀνακτέος· καιρίλαν δ' ὑμῖν ὅρῳ

τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἢς

τὸ νῦν παρεστῶς νεῖκος εἰδής ἐδέσθαι χρεῶν.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὁ ταλαίπωροι, στάσιν

γλώσσης ἐπήρατ', οὐδ' ἐπαισχύνεσθε, γῆς

οὐτώ νοσοῦσας, ἓδαι κινοῦσας κακά;

οὐκ εἰ σὺ τ' ὄμοι. σὺ τε, Κρέων, κατὰ στέγας,

καὶ μὴ τὸ μηδέν ἀλγος εἰς μέγ' οἴσετε;

ΚΡΕΩΝ.

διμαιμε, δεινᾶ μ'. Οἶδίπους ὁ σὸς πόσος

δρᾶσαι δικαίοι, δυοῖν ἀποκρίνας κακοῖν,

ἡ γῆς ἀπώσαι πατρίδος, ἦ κτείναι λαβών.
ΟΙΔΙΠΟΣ.  
ξύμφημη· δρόντα γάρ νυν, ὃ γύναι, κακῶς  
εἰληφα τούμων σῶμα σὺν τέχνῃ κακῇ.

ΚΡΕΩΝ.  
μὴ νῦν ὀνάλημην, ἀλλ᾿ ἀραῖος, εἴ σε τι  
δέδρακ᾿, ὅλοιμην, δὲν ἐπαυτία με δράν.

ΙΟΚΑΣΤΗ.  
ὦ πρὸς Ἑσὼν πιστευσον, Ὀιδίπος, τάδε,  
μάλιστα μὲν τόνδ᾿ ὦρκον αἴδεσθεὶς Ἑσὼν.  
ἔπειτα κάμε, τούσδε ἢ, οὗ πάρεισι σοι.

ΧΟΡΟΣ.  
πείθοι Ἑλήσας φρονήσας τ’, ἀναξ, λίσσομαι.  

ΟΙΔΙΠΟΣ.  
τί σοι Ἑλείσ δήτ’ εἰκάδω;

ΧΟΡΟΣ.  
τὸν οὕτε πρὶν νήπιον,  
νῦν τ’ ἐν ὥρκῳ μέγαν  
kαταίδεσαι.

ΟΙΔΙΠΟΣ.  
οἶδ’ οὖν ἡ χρήζεις;

ΧΟΡΟΣ.  
oίδα.

ΟΙΔΙΠΟΣ.  
φράξε δὴ τι φής.  

ΧΟΡΟΣ.  
τὸν ἐναγῇ φίλον μὴ ποτ’ ἐν αἰτίᾳ  
σὺν ἄφανεὶ λόγῳ ἀτιμον βαλεῖν.
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΣ.
εὗ νῦν ἐπίστατο, ταῦτα ὅταν ζητήσῃ, ἐμοὶ ζητῶν ὀλεθρον ἢ φυγῆν ἐκ τῆςδε γῆς.

ΧΟΡΟΣ.
oυ τὰν πάντων Ἁδὼν . στρ. β'. 66ε
Ἀδὼν πρόμον Ἄλιον· ἔπει ἄθεος, ἄφιλος,
ο, τι πῦματον ὀλοίμαν,
φρόνησιν εἰ τάνδ' ἔξω.
ἀλλά μοι δυσμόρφ
gὰ φθίνουσα τρύχει ψυ-χάν, καὶ τάδ' εἰ κακοὶς
κακὰ προσάψει τοῖς πάλαι. τὰ πρὸς σφόν.

ΟΙΔΙΠΟΣ.
δ' εὖν ἵτω, κεῖ χρή με παντελῶς Ἀδάνων,
ἡ γῆς ἀτιμον τῆςδ' ἀπωσθήναι βία.
τὸ γὰρ σὸν, οὐ τὸ τοῦδ' ἐποικτείρω στόμα
ἐλεών· οὔτος δ', ἐνη' ἄν ἥ, στυγησεται.

ΚΡΕΩΝ.
στυγνὸς μὲν εἰκὼν δήλος εἰ· βαρὸς δ', δὴν
Ἀυμοῦ περάσῃς. αἱ δὲ τοιαύται φύσεις
ἀυταῖς δικαίως εἰσὶν ἀλγισταί φέρειν.

ΟΙΔΙΠΟΣ.
οὐκοῦν μ' ἐάσεις, κάκτος εἰ;

ΚΡΕΩΝ.
πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνώτοσ, ἐν δὲ τοῖδ' ἵσοσ.

ΧΟΡΟΣ.
γύναι, τι μέλλεις κομίζειν ἀντ. α'.
δόμων τόνδ' ἔσω ;
ΙΟΚΑΣΤΗ.

680 μαθοῦσά γ', ἢτις ἡ τύχη.
ΧΟΡΟΣ.
δόκησις ἀγνῶς λόγον
ἡλικε, δὰπτει δὲ καὶ
tὸ μὴ ἕνδικον.
ΙΟΚΑΣΤΗ.

ἀμφοῖν ἀπ' αὐτοῖν;
ΧΟΡΟΣ.

ναίχι.
ΙΟΚΑΣΤΗ.

καὶ τὸς ἦν λόγος;
ΧΟΡΟΣ.

685 ἀλις ἐμοι', ἀλις, γὰς προπονουμένας,
φαίνετ', ἐν' ἐληξεν, αὐτοῦ μένεων.
ΟΙΔΙΠΟΤΣ.

ὁρᾶς, ἵν' ἥκεις, ἀγαθὸς δὲν γνώμην ἀνήρ,
tοῦμόν παρεῖς καὶ καταμβλύνων κέαρ;
ΧΟΡΟΣ.

ἀναξ, εἰπον μὲν οὖχ

690 ἀπαξ μόνον, ἵοδι δὲ
ταραφρόνιμον, ἀπορον
ἐπὶ φρόνιμα πεφάνθαι μ'
ἀν, εἰ σε νοσφίζομαι,
δὲ τ' ἐμὰν γὰν φίλαν

695 ἐν τόνοις ἀλύουσαν
κατ' ὀρθὸν αὐρισας·
tανύν τε πομπὸς, εἰ δύναο, γῆγινο.
ΙΟΚΑΣΤΗ.

προς θεών διδαξον κἄμ', ἀναξ, ὅτου ποτὲ
μῆνιν τοσῆνδε πράγματος στήσας ἔχεις.
ΟΙΔΙΠΟΤΣ ΤΙΡΑΝΝΩΣ.

ΟΙΔΙΠΟΤΣ.
ερω· σὲ γαρ τῶν, ἐς πλέον, γύναι, σέβω·
Κρέαστος, οία μοι βεβουλευκώς ἔχει.

ΙΟΚΑΣΘΗ.
λέγε, εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

ΟΙΔΙΠΟΤΣ.
φωνέα με φησὶ Λαῖον καθεστάναι.

ΙΟΚΑΣΘΗ.
αὐτὸς ἔννευδὼς, ἢ μαθὼν ἄλλον πάρα;

ΟΙΔΙΠΟΤΣ.
μάντην μὲν οὖν κακούργος εἰσπέμψας, ἔπει,
τὸ γ᾽ εἰς ἑαυτὸν, πάν ἐλευθεροὶ στόμα.

ΙΟΚΑΣΘΗ.
σὺ νῦν ἄφες σεαυτὸν, ὥν λέγεις πέρι,
ἐμοῖν πάκουσον, καὶ μάς', οὐνεκ' ἐστὶ σοι
βρότειν οὖδὲν μαντικῆς ἔχου τέχνης.
φανὼ δὲ σοι σημεῖα τῶνδε σύντομα.

χρησμὸς γὰρ ἥλε Λαῖο ροτ', (οὐκ ἔρω
Φοῖβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἀπο,) (710)
ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς Θανείν,
ὅτις γένοιτ' ἐμοῖ τε κακείνου πάρα.
καὶ τὸν μὲν, ὡσπερ γ' ἢ φάτις, ξένοι ποτὲ
λησταλ φονεύουσα' ἐν τριπλαῖς ἀμαξουτοῖς.
(715)
παιδὸς δὲ βλάστας, οὐ διέσχουν ἦμεραι
τρεῖς,' καὶ νὰ ἁρξαν κεῖνος ἐνεκέφας ποδῶν,
ἐφυγεν ἄλλοι περαν εἰς ἀβατον ἄρος.
κανταδ' Ἀπόλλων οὔτ' ἔκεινον ἡμυσὲ
φωνέα γενέσαι πατρὸς, οὔτε Λαῖον.
(720)
τὸ δεινὸν οὐφοβεῖτο· πρὸς παιδὸς παῖςεῖν.
τοιαῦτα φήμαι μαντικαλ διώρισον.
ΟΙΔΙΠΟΣ ΤΙΡΑΝΝΟΣ

διν ἐντρέπου σὺ μηδέν. διν γὰρ ἂν θεὸς
725 χρεῖαν ἐρευνᾷ, ἤδιώς αὐτὸς φανεῖ.

ΟΙΔΙΠΟΣ.

οἶν μ᾽ ἀκούσαντ' ἄρτιως ἔχει, γύναι,
ψυχής πλάνημα, κάνακίνησις φρενῶν.

ΙΟΚΑΣΤΗ.

πολὰς μερίμνης τοῦδ᾽ ὑποστραφεῖς λέγεις;

ΟΙΔΙΠΟΣ.

ἐδοξ᾽ ἀκούσαι σοῦ τόδ', ὡς ὦ Δαίος
730 κατασφαγείν πρὸς τριπλαῖς ἀμαξιτοῖς.

ΙΟΚΑΣΤΗ.

ηδᾶτο γὰρ ταῦτ', οὔδε πῶ λήξαντ' ἔχει.

ΟΙΔΙΠΟΣ.

καὶ ποῦ 'σθ᾽ ὁ χῶρος οὗτος, οὐ τόδ᾽ ἡν πᾶθος;

ΙΟΚΑΣΤΗ.

Φωκᾶς μὲν ἡ γῆ κληρέται· σχιστή δ᾽ ὄδὸς
ἐς ταῦτα Δελφῶν κἀπὸ Δαυλίας ἁγεί.

ΟΙΔΙΠΟΣ.

735 καὶ τῶς χρόνος τοῦδ᾽ ἐστὶν ὀμφαληλυθῶς;

ΙΟΚΑΣΤΗ.

σχέδου τι πρὸσθεν, ὡ σὺ τῆςδ᾽ ἔχων χϑονὸς
ἀρχὴν ἐφαίνου, ταὐτ' ἐκηρύχθη πόλει.

ΟΙΔΙΠΟΣ.

ὁ Ζεῦ, τί μον δράσαι βεβούλευσαι πέρι;

ΙΟΚΑΣΤΗ.

τί δ᾽ ἐστι σοι ταῦτα, Οἴδιπος, ἐνδύμων;

ΟΙΔΙΠΟΣ.

740 μὴ πώ μ' ἐρώτα. τοὺς δὲ Δαίου, φύσιν
τῶν εἶχε, φράζε, τίνα δ᾽ ἀκμήν ἡβης ἔχον.
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ

ΙΟΚΑΣΤΗ.
μέγας, χρυσάχων ἄρτι λευκάνθες κάρα,
μορφής δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.

ΟΙΔΙΠΟΣ.
οίμοι τάλας· έσωκ' ἐμαυτόν εἰς ἀρᾶς
δείνας προβάλλων ἀρτίως οὐκ εἰδεναι.

ΙΟΚΑΣΤΗ.
πῶς φής; ὅκνῳ τοι πρός σ' ἀποσκοποῦσ', ἀναξ.

ΟΙΔΙΠΟΣ.
δείνως ἄνυμω, μῆ βλέπων ο μάντις ἦ.
δείξεις δὲ μάλλον, ἢν ἐν ἔξελπης ἔτι.

ΙΟΚΑΣΤΗ.
καὶ μὴν ὅκνῳ μέν· ἀν' δ' ἔρη, μαδουό' ἔρω.

ΟΙΔΙΠΟΣ.
πότερον ἔχωρει βαιός, ἡ πολλοῖς ἔχων
ἀνδρας λοχίτας, οἴ' ἀνήρ ἀρχηγήτης;

ΙΟΚΑΣΤΗ.
πέντ' ἦσαν οἱ ἐξομπαντες, ἐν δ' αὐτοίσιν ἦν
κήρυξ· ἀπήνη δ' ἦγε Δάιον μία.

ΟΙΔΙΠΟΣ.
αἱ αἱ· τάδ' ἦδη διαφανή. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ύμῖν, γύναι;

ΙΟΚΑΣΤΗ.
οἰκεύς τις, ὅσπερ ἱκετ' ἐκσωθεὶς μόνος.

ΟΙΔΙΠΟΣ.
ἡ κἂν δόμοισι τυγχάνει ταῖνυν παρῶν;

ΙΟΚΑΣΤΗ.
οὗ δὴν. ἀφ' οὗ γὰρ κεῖτεν ἢλιδε, καὶ κράτη
σὺ τ' εἰδ' ἔχοντα, Δάιον τ' ὀλωλότα,
160 ἐξεκέτευσε, τῆς ἐμῆς χειρὸς Υέγων, ἀγροὺς σφε πέμψαι κατὶ πουμνίων νομᾶς, ὡς πλείστον εἰὴ τοῦτ' ἀποπτῶν ἀστεος, κάπεμψ' ἐγὼ νῦν. ἄξιος γὰρ ὅδε γ' ἀνήρ δοῦλος φέρειν ἥν τῆςδ' καὶ μεῖξῳ χάρων.

705 πῶς ἂν μὸλοι δῆς' ἡμῖν ἐν τάχει πάλιν;

ΙΟΚΑΣΤΗ.

πάρεστιν. ἀλλὰ πρὸς τί τούτ' ἐφίεσαί;

ΟΙΔΙΠΟΤΣ.

δέδου' ἐμαυτὸν, ὁ γύναι, μὴ πόλλ' ἄγαν εἰρημέν' ἡ μοι, δι' ἂ νυν εἰσίδειν Θέλω.

ΙΟΚΑΣΤΗ.

ἀλλ' ἴξεται μὲν· ἄξια δέ του μαθείν

770 κάγῳ τά γ' ἐν σοι δυσφόρως ἔχοντ', ἀναξ.

ΟΙΔΙΠΟΤΣ.

κόν μὴ στερηῇς γ', ἐσ τοσοῦτον ἐλπίδων ἐμοῦ βεβώτος. τῷ γὰρ ὅν καὶ μείξων λέξαιμ' ἂν ἡ σοι, διὰ τύχης τοιᾶδ' ἰῶν;

'Εμοὶ πατήρ μὲν Πολύβος ἡν Κορίνθιος,

775 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνήρ ἁστών μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη τοιᾶδ' ἐπέστη, θαυμάζαι μὲν ἄξια, σπουδῆς γ' ἐν συντομίαν τῆς ἐμῆς οὐκ ἄξια.

ἀνήρ γὰρ ἐν δείπνιοις μ' ὑπερπλησθείς μεθ' ἵησ

780 καλεί παρ' οὕψ', πλαστὸς ὡς εἶχην πατρι. κάγῳ βαρυποθεῖς, τήν μὲν οὐσαν ἡμέραν μόλις κατέσχον· δατέρα δ' ἰῶν τέλος μῆτρος πατρός τ', ἢλεγχον. οἰ δὲ δυσφόρως τούνειδος ἤγον τῷ μεθέντι τῶν λόγον.
κάγω τά μὲν κείνων ἐτερπόμην, ὅμως δ' ἐκνευζεῖ μ' άιεί τούτ' ὑφέρπε γάρ πολύ.
λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι Πυθώδε.
καὶ μ' ὁ Φοῖβος δὲν μὲν ἰκόμην ἀτιμοὺν ἔξεπεμψεν· ἄλλα δ' ἀθλία καὶ δεινὰ καὶ δύστηνα προύφανη λέγων,
ὸς μητρὶ μὲν χρείᾳ μὲ μιχθήναι, γένος δ' ἀτλητοῦ ἀνθρώπωσι δηλώσομ' ὀρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρὸς.
κάγω ἡπακούσας ταῦτα, τὴν Κορινθίαν ἀστροὺς τὸ λοιπὸν ἐκμετρούμενος χόνα,
ἐφευγον, ἐνθα μήποτ' ἐφοίμην κακῶν χρησμῶν οὐνέλθη τῶν ἐμῶν τελούμενα.
στείχων δ' ἰκνοῦμαι τούσδε τοὺς χόρους, εὖ οἷς σὺ τὸν τύραννον τοῦτον ἀλλυσθεὶ λέγεις.
καὶ σοι, γυναῖ, τάληθ' ἐξερω. τριπλῆς
ὅτ' ἦν κελευθοῦ τήσδ' ὀδοτορῶν πέλας,
ἐνταύθα μοι κήρυξ τε, κατί πωλικῆς ἀνήρ ἀπήνης ἐμβεβώς, ὅσον σὺ φῆς,
ξυνητιάζου· καξ ὀδοὺ μ' θ' ἔγεμουν
αὐτὸς θ' ὁ πρέσβυς πρὸς βιάν ἡλαύνετην.
κάγω τὸν ἐκτρέποντα, τὸν τροχηλάτην,
παῖο δι' ἀργῆς· καὶ μ' ὁ πρέσβυς, ὡς ὀρᾶ
ὄχου παραστέχοντα, τηρήσας, μέσον
κάρα διπλῶς κέντροσί μοι καθίκετο.
οὐ μὴν ἐσιν γ' ἑτίσειν· ἄλλα συντόμως
σκήπτρο τυπεῖς ἐκ τῆς δα χειρός, ὑπτίος
μέσος ἀπήνης εὑθὺς ἐκκυλίνθεται.
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ἐπορ
τούτῳ προςήκει Δαίῳ τι συγγενεῖ.
τίς τούτος γ' ἀνδρὸς ἐστιν ἄθλιωτερος;
τίς ἐκ θραυσάμου μάλλον ἄν γένοιτ' ἀνήρ.
οι μη ξεινον ἔξεστι μήτ' ἀστών τινά δόμως δέχεσθαι, μηδὲ προσφωνεῖν τινά, ὀδείν δ' ἀπ' οἰκων. καὶ τάδ' οὐ τις ἄλλος ἦν ἥ γων π' ἐμαυτῷ τάσδ' ἄρας ὁ προστιθεῖς. λέχη δὲ τοῦ Ἰανόντος ἐν χερόιν ἐμαῖν χραίνω, δι' ὀντερ ὀλετ'. ἂρ' ἐφιν κακός; ἂρ' οὐχὶ πῶς ἀναγνος; εἰ μὲ χρῆ φυγεῖν, καὶ μοι φυγόντι μή 'στι τοὺς ἐμοὺς ἰδεῖν, μήτ' ἐμβατένευν πατρίδος; ἡ γάμοις με δεῖ μητρὸς ξυγήναι, καὶ πατέρα κατακατανεῖν Πόλυβον, ὃς ἐξέβρεψε καζέφυσε με. ἂρ' οὐκ ἀπ' ἀμοῦ ταύτα δαιμόνος τις ἃν κρίνων ἐπ' ἄνδρι τὰδ' ἄνορδοι λόγον; μὴ δήτα, μὴ δήτ', ὃ θεών ἁγνον σέβας, ἱδομεν ταύτην ἡμέραν· ἂλλ' ἐκ βροτών βαίνω ἄφαντος πρόοδευ, ἡ τοιάν' ἰδεῖν κηλίδι ἐμαυτῷ ξυμφορᾶς ἀφυγμένην.

ΧΟΡΟΣ.

ἡμῖν μὲν, ὃ 'ναξ, ταύτ' ὁκνηρ'· ἔως δ' ἄν σώ

πρὸς τοῦ παρόντος ἐκμάθης, ἕχ' ἐλπίδα.

ΟΙΔΙΠΟΤΣ.

καὶ μὴν τοσοῦτον γ' ἐστὶ μοι τῆς ἐλπίδος, τὸν ἄνδρα, τὸν βοτήρα προσμεῖναι μόνον.

ΙΟΚΑΣΘΗ.

πεφασμένου δὲ, τίς ποι' ἡ προθυμία;

ΟΙΔΙΠΟΤΣ.

ἔγω διδάξω σ'. ἦν γὰρ εὐρεχθ' λέγων σοι ταύτ', ἔγωγ' ἄν ἐκπεφυγοίην πάδος.

ΙΟΚΑΣΘΗ.

ποιον δὲ μου περισσὸν ἦκουσας λόγον;
OIDIPOΣ

ληστας ἔφασκες αὐτὸν ἀνδρας ἐννέπειν,
ὅς νυν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριστοῦν, οὐκ ἐγὼ 'κτανον·
οὐ γὰρ γένοιτ' ἂν εἰς γε τὸ ὀπὸς πολλοῖς ἰσος. 845
εἰ δ' ἀνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστιν ἦδη τούργον εἰς ἐμὲ ῥέτον.

IOKASTH.
ἀλλ' ὡς φανέν γε τούτοις ὅδ' ἐπίστασο,
κοῦκ ἐστιν αὐτῷ τοῦτο γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἥκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγου,
οὐ τοί ποτ', ὃ 'ναξ, τὸν γε Δαίον φόνον
φανεῖ δικαίως ὄρθον, ὃν γε Δοξίας
διεῖπε χρὴναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νυν οὖ κείσος γ' ὁ δύστηνος ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιδεν ὅλετο.
ὡς τ' οὐχὶ μαντεῖαι γ' ἂν οὔτε τῆδ' ἐγὼ
βλέψαμι' ἂν οὔνεκ', οὔτε τῆδ' ἂν ὑστερον.

OIDIPOΣ.
καλὼς νομίζεις. ἀλλ' ὁμος τὸν ἐργάτην
πέμψων τινὰ στελοῦντα, μηδὲ τοῦτ' ἄφης. 860

IOKASTH.
πέμψω ταχύνασ' ἀλλ' ἱωμεν ἡς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν, ὅν οὐ σοι φίλων.

XOROS.
Εἴ μου ξυνεὶθ φέρουτι στρ. α'.
μοῖρα ταῦν εὐσεπτὸν ἀγνείαν λόγων
ἐργῶν τε πάντων, ὃν νόμοι πρόκεινται 865
ὑψίποδες, ὕμαραιν δι' αἴδερα
teknoθéntes, òn Ἄθλιος
πατὴρ μόνος, οὖδὲ νῦν Ἀνατὰ
φύσις ἀνέρων ἔτικτεν, οὖδὲ
870 μὴν ποτὲ λάθα κατακοιμάσει,
μέγας ἐν τούτοις θεὸς,
οὖδὲ γηράσκει.

"Τῆρις φυτεύει τύραννον" άντ. α.

"Τῆρις, ὥν πολλῶν ὑπερπληθύνη μάταν.
875 ἀ μὴ 'πίκαira μηδὲ συμφέροντα,
ἀκροτάται εἰσαναβὰσ' ἀπότομον
δρουσέν νῦν εἰς ἀνάγκαν,
ἐνθ' οὐ ποδὶ χρησίμῳ χρῆται.
τὸ καλὸς δ' ἔχον πόλει πάλαισμα
890 μὴ ποτὲ λύσαι θεὸν αἰτοῦμαι.

θεὸν οὐ λήξω ποτὲ
προστάταν ἵσχων.
ei δὲ τις ὑπέροπτα χερσὶν
ὥ λόγῳ πορεύεται,
885 Δίκας ἄφόβητος, οὐδὲ
δαιμόνων ἔδη σέβων,
κακὰ νῦν ἐλοιτο μοῖρα,
δυστύτων χάριν χλιδᾶς,
ei μὴ τὸ κέρδος κερδανεὶ δικαῖος,
890 καὶ τῶν ἀσέπτων ἔρξεται,

ἡ τῶν Ἀδικτῶν ἔξεται ματάξων.
τις ἔτι ποτ' ἐν τοῖς ἀνήρ
ἂνμὴ βέλη ἔχει
ψυχᾶς ἀμύνειν; ei γὰρ αἴ
τοιαίδε πράξεις τίμαι,
895 τί δὲι με χορεύειν;
οὐκ ἔτι τὸν Ἀδικτὸν εἴμι
γάς ἐπ’ ὀμφαλὸν σέβων,
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ

ουδ’ ἐσ τὸν Ἀβασίη ναὸν,
ουδὲ τὰν Ὀλυμπίαν,
εἰ μὴ τάδε χειρόδεικτα
πᾶσιν ἀρμόσει βροτοῖς.

ἀλλ’ ὃ κρατύνων, εἴτερ ὁρᾷ ἀκούεις,
Ζεῦ, πάντ’ ἀνάσσων, μὴ λάθῃ
σὲ, τὰν τε σὰν ἀθάνατον αἰέν ἀρχάν.

φθίνοντα γὰρ Δαίω
παλαιὰ νεαρφάτ’ ἐξ-
αιροῦσιν ἡδη, κοῦδαμοῦ
tιμαῖς Ὀπόλλων ἐμφανῆς·
ἔρρει δὲ τὰ θεῖα.

ΙΟΚΛΑΣΙΗ.

Χάρας ἀνακτεῖς, δόξα μοι παρεστάθη
ναοὺς ἰκέσθαι δαίμονων, τάδ’ ἐν χερῶν
στέφη λαμβούσῃ κατατυμμέματα.

ὑψοῦ γὰρ αἴρει ἰμμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν οὐδ’, ὅποι’ ἀνήρ
ἐννοεῖ, τὰ καὶνά τοῖς πάλαι τεκμαίρεται,
ἀλλ’ ἐστὶ τοῦ λέγοντος, ἦν φόβοις λέγη.

ὅτ’ οὖν παραμονὸς οὐδἐν ἐς πλέον ποιῶ,
πρός σ’, ὃ Δύκει Ἄπολλον, ἀγχιστὸς γὰρ εἰ,
ἰκέτις ἀφίγομεν τοῖς σὺν κατεύγμασιν,

ὁπως λύσων τιν’ ἡμὴν εὐαγὴ τόρης·
ὡς νῦν ὅκυνομεν πάντες, ἐκτεπιθηγμένου
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

ΑΙΓΓΕΛΟΣ.

ἀρ’ ἀν παρ’ ὑμῶν, ὃ ξένῳ, μάθοιμ’; ὅπου
τὰ τοῦ τυράννου δῶματ’ ἐστὶν Οἰδίπου;

μάλιστα δ’ αὐτὸν εἰπατ’, εἰ κάτισθ’, ὅπου.
ΧΟΡΟΣ.
στέγαι μὲν αἰδεὶ καυτὸς ἐνδοῦ, ὦ ξένε·
γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

ΑΓΓΕΛΟΣ.
ἀλλ' ὀλβία τε, καὶ ἐὼν ὀλβίου ἀεὶ
γένοιτ', ἐκείνου γ' οὔσα παντελῆς δάμαρ.

ΙΟΚΑΣΘ.
αὕτως δὲ καὶ σύ γ', ὦ ξέν', ἄξιος γαρ εἰ
tῆς εὐσεβείας οὐνεκ', ἀλλὰ φράζ', ὅτιν
χρήζων ἄφιξαι, χό, τι σημίναι θέλων.

ΑΓΓΕΛΟΣ.
ἀγαθὰ δομοὺς τε καὶ πόσει τῷ σῶ, γύναι.

ΙΟΚΑΣΘ.
935 ὅ τα ποιά ταῦτα; παρὰ τίνος δ' ἀφυγμένος;

ΑΓΓΕΛΟΣ.
ἐκ τῆς Κορίνθου. τὸ δ' ἔτοσ, ὀξεῖρῳ, τάχ' ἀν
ηδοῖο μὲν, (πῶς δ' οὐκ ἄν;) ἀσχάλλοις δ' ἱσως.

ΙΟΚΑΣΘ.
τί δ' ἔστι; πολλὰ δύναμιν ὃδ' ἔχει διπλῆν;

ΑΓΓΕΛΟΣ.
τύραννον αὐτὸν οἱ πισχώροις χοῦνος
940 τῆς Ἰσθμίας στήσουσιν, ὡς ηύδατ' ἔκει.

ΙΟΚΑΣΘ.
τί δ' ; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατής ἔτι;

ΑΓΓΕΛΟΣ.
οὔ δῆτ', ἐπεὶ νῦν θάνατος ἐν τάφους ἔχει.

ΙΟΚΑΣΘ.
πῶς εἶπας; ἡ τέθνηκε Πόλυβος;

ΑΓΓΕΛΟΣ.
ei de μη
λέγω γ' ἐγὼ τάληνθες, ἄξιω ἰανεῖν.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ

ΙΟΚΑΣΤΗ.

ὡς πρόστολ', οὐχὶ δεσπότη τάδ' ὡς τάχος μολοῦσα λέξεις; ὡς ἡεῖν μαντεύματα, ἵν' ἐστέ; τούτον Οἰδίπους πάλαι τρέμων τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε πρὸς τῆς τύχης ὅλωλεν, οὐδὲ τοῦδ' ὑπο.

ΟΙΔΙΠΟΤΣ.

ὡς φίλτατον γυναικὸς 'Ιοκάστης κάρα, τί μ' ἔξετέμψω δεύρῳ τῶνδε δωμάτων;

ΙΟΚΑΣΤΗ.

ἀκονε τάνδρος τοῦδε, καὶ σκόπει κλύων, τὰ σέμνο ἵν' ἦκει τοῦ θεοῦ μαντεύματα.

ΟΙΔΙΠΟΤΣ.

οὗτος δὲ τίς ποτ' ἔστι, καὶ τί μοι λέγει;

ΙΟΚΑΣΤΗ.

ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα Πόλυβου, ἀλλ' ὅλωλότα.

ΟΙΔΙΠΟΤΣ.

τί φῆς, ξέν'; αὐτὸς μοι σὺ σημάντωρ γενοῦ.

ΑΓΓΕΛΟΣ.

εἰ τούτῳ πρῶτον δεῖ μ' ἀπαγγείλαι, σαφὸς εὐ ἴση̄ ἐκεῖνον ἀνάσιμον βεβηκότα.

ΟΙΔΙΠΟΤΣ.

πῶτερα δόλοισιν, ἢ νόσου γυναλλαγῆ; 

ΑΓΓΕΛΟΣ.

σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπῆ.

ΟΙΔΙΠΟΤΣ.

νόσοις ὁ τλῆμων, ὡς ἐοικεν, ἐφ' ὑπτο.

ΑΓΓΕΛΟΣ.

καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙΔΙΠΟΣ ΤΙΡΑΝΝΟΣ.

ΟΙΔΙΠΟΣ.

φεύ, φεύ· τί δήτ' ἄν, ὦ γυναι, σκοποῖτό τις
tὴν Πυδόμαντιν ἑστίαν, ἥ τοὺς ἀνω
κλαύζοντας ὄρνις, ὅν ύφηγητῶν ἐγὼ
κτανεῖν ἐμελλὼν πατέρα τὸν ἐμὸν; ὁ δὲ θανὸν
κεφεί κάτω δὴ γῆς· ἐγὼ δ’ ὃδ’ ἐνδάδε
ἀφαντος ἐγχος, εἰ τι μὴ τῷ μῷ πόθῳ
κατέφησι’· οὕτω δ’ ἀν θανὸν εἴη ’ξ ἐμοῦ.
tὰ δ’ οὖν παρόντα εὐπλαβῶν ἑπτάσιμα,
κεῖται παρ’ Ἀἰδὴ Πόλυβος, ἀξίς οὐδενὸς.

ΙΟΚΑΣΘ.

οὐκοῦν ἐγὼ σοι τὰῦτα προῦλεγον πάλαι;

ΟΙΔΙΠΟΣ.

ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγάμην.

ΙΟΚΑΣΘ.

μὴ νῦν ἔτ’ αὐτῶν μηδὲν ἐς θυμὸν βάλης.

ΟΙΔΙΠΟΣ.

καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὅκνεῖν με δεῖ;

ΙΟΚΑΣΘ.

τί δ’ ἄν φοβοῖτ’ ἀνθρωπος, φ’ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ’ ἐστὶν οὐδενὸς σαφῆς;
eἰκῇ κράτιστον ζῆν, ὅπως δύνατό τις.

800

σὺ δ’ ἐστὶ τὸ μητρὸς μὴ φοβοῦ νυμφεύματα.

πολλοὶ γὰρ ἢδη κἂν ὀνείρασι βροτῶν
μητρὶ ξυνεννάσχησαν. ἀλλὰ ταῦθ’ ὅτ’

οὐδὲν ἐστι, ὑστά τὸν βίον φέρει.

ΟΙΔΙΠΟΣ.

καλῶς ἀπαντὰ ταῦτ’ ἄν ἐξειρητό σοι,

885

εἰ μὴ ’κύρει Ξωσ’ ἢ τεκοῦντα· νῦν δ’, ἐπεὶ
ζῆ, πᾶσ’ ἀνάγκη, κεῖ καλῶς λέγεις, ὅκνεῖν.
ΙΟΚΑΣΤΗ.
καὶ μὴν μέγας ὦ ἀδόλυμπος οἱ πατρὸς τάφοι.
ΟΙΔΙΠΟΣ.
μέγας, εὐνύχη· ἀλλὰ τῆς ζωῆς φόβος.
ΑΓΓΕΛΟΣ.
πολὺς δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπὲρ;
ΟΙΔΙΠΟΣ.
Μερόπης, γεραιὲ, Πόλυβος ἦς ὁ κεῖς μέτα.
ΑΓΓΕΛΟΣ.
τί δ' ἦστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;
ΟΙΔΙΠΟΣ.
Ἀπείλατον μάντευμα δεινὸν, ὦ ἐένε.
ΑΓΓΕΛΟΣ.
ἡ ῥῆτον; ἡ οὖχ Ἑμίτον ἄλλον εἰδέναι;
ΟΙΔΙΠΟΣ.
μάλιστα ὦ· εἰπε γὰρ με Δοξίας ποτὲ
χρῆμα μοιγῆμι μητρί τῇ 'μαντοῦ, τὸ τε
πατρίδοιν αἷμα χερσί ταῖς ἐμαῖς ἔλειν.
ἀν οὖν εὔχ' ἢ Κόρινθος εξ ἐμοῦ πάλαι
μακρὰν ἀπροκεῖτ'· εὔτυχῶς μὲν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμοις ἥδιστοι βλέπειν.
ΑΓΓΕΛΟΣ.
ἡ γὰρ τάδ' ὄκνων, κεῖθεν ἡδ' ἀπόπτολις;
ΟΙΔΙΠΟΣ.
πατρός τε χρῆζων μὴ φονεῖς εἴναι, γέρων.
ΑΓΓΕΛΟΣ.
τί δὴ τ' ἐγὼν' οὐ τούδε τοῦ φόβου σ', ἀναξ,
ἐπείπερ εὖνοις ἡλικίων, ἔξελυσάμην;
ΟΙΔΙΠΟΣ.
καὶ μὴν χάριν γ' ἄν ἄξιον λάβοις ἐμοῦ.
καὶ μὴν μᾶλλον τὸν ἀφικόμην, ὅπως, σοῦ πρὸς δόμους ἐλθόντος, εὐ πράξαμι τι.

οἶδιποτέ.

ἀλλ᾽ οὗ ποτ᾽ εἴμι τοῖς φυτεύσασιν γ᾽ ὁμοῦ.

ἀγγέλος.

ὁ παι, καλῶς εἶ δήλος οὐκ εἰδὼς, τί δρᾶς,

οἶδιποτέ.

πῶς, ὡ γεραιέ; πρὸς θεῶν, δίδασκε με.

ἀγγέλος.

εἰ τώνδε φεύγεις οὖνεκ᾽ εἰς οἰκους μολεῖν.

οἶδιποτέ.

ταρβῶ θε, μή μοι Φοῖβος ἔξελθῃ σαφῆς.

ἀγγέλος.

ἡ μή μίασμα τῶν φυτευσάντων λάβης;

οἶδιποτέ.

τοῦτ’ αὐτὸ, πρέσβυ, τοῦτό μ’ εἰσαι φοβεῖ.

ἀγγέλος.

ἀρ’ οὔσα δὴντα πρὸς δίκης οὐδὲν τρέμων;

οἶδιποτέ.

πῶς δ’ οὖχι, παῖς γ’ εἰ τώνδε γεννητῶν ἔφυν;

ἀγγέλος.

ἄν οὖνεκ’ ἢν σοι Πόλυβος οὖδὲν ἐν γένει.

οἶδιποτέ.

πῶς εἴπας; οὐ γὰρ Πόλυβος ἔξεφυσε με;

ἀγγέλος.

οὐ μᾶλλον οὖδὲν τοῦτε τώνδρος, ἀλλ’ ἵσον.

οἶδιποτέ.

καὶ πῶς ὁ φύσας ἐξ ἵσου τῷ μηδενί;
ΑΙΓΕΛΟΣ.
ἀλλ’ οὗ σ’ ἐγείνατ’ οὐτ’ ἐκεῖνος, οὔτ’ ἐγώ. 1020

ΟΙΑΙΠΟΤΣ.
ἀλλ’ ἀντὶ τοῦ δὴ παῖδά μ’ ὄνομάξετο;

ΑΙΓΕΛΟΣ.
δῶρον ποτ’, ἵσσε, τῶν ἔμων χειρῶν λαβῶν.

ΟΙΑΙΠΟΤΣ.
καθ’ ὀδ’ ἀπ’ ἄλλης χειρὸς ἐστερέξει μέγα;

ΑΙΓΕΛΟΣ.
ἡ γὰρ πρὶν αὐτῶν ἐξέπεισ’ ἀπαιδία.

ΟΙΑΙΠΟΤΣ.
σὺ δ’ ἐμπολῆσας, ἢ τεκὼν μ’ αὐτῷ δίδως; 1025

ΑΙΓΕΛΟΣ.
eυρῶν ναπαίας ἐν Κυθαιρώνος πτυχαῖς.

ΟΙΑΙΠΟΤΣ.
ὦδουπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;

ΑΙΓΕΛΟΣ.
ἐνταῦθα’ ὀρεῖος ποιμνίου ἐπεστάτων.

ΟΙΑΙΠΟΤΣ.
ποιμὴν γὰρ Ἡσύα, κατ’ Αἰητεία πλάνης;

ΑΙΓΕΛΟΣ.
σοῦ γ’, ὦ τέκνον, σωτήρ γε τῶ τότ’ ἐν χρόνῳ. 1030

ΟΙΑΙΠΟΤΣ.
τί δ’ ἄλγος ἵσχουτ’ ἐν κακοῖς με λαμβάνεις;

ΑΙΓΕΛΟΣ.
pοδῶν ἄν ἄρηρα μαρτυρήσειν τὰ σά.

ΟΙΑΙΠΟΤΣ.
οἶμοι· τί τούτ’ ἄρχαιον ἐννέπεις κακόν;
OIDIPOTES TIRANNOS.

AGTELLOS.
lòw s' éxonta diatórous podòiwn àkrás.

OIDIPOTES.

deunòn γ' òneidos s'paraqánon àneilómênu.

AGTELLOS.

òst' ènuomàsètis èk tûchês taútis, òs eî.

OIDIPOTES.

ò pròs ësèw, pròs màtròs, ñ' pàtròs; ñràoun.

AGTELLOS.

òuk oûd' è dòus ñ' òaút' èmou lòfon ñrònei.

OIDIPOTES.

h' gár par' àllloun µ' èlabènes, ouð' ñútòs tûchôw;

AGTELLOS.

1040. ouk, àllla poimèn àlllos èkèdioúsoi mou.

OIDIPOTES.

tis ñúton; h' kàtòusìa dèlôsai lògô;

AGTELLOS.

tòwn Daíoun dèpout tis ènuomàçeto.

OIDIPOTES.

h' tòu tìrânnon tìsè ñèís pálai pòte;

AGTELLOS.

mállsta. tòutòu tàndrôs ñúton h' ñbòthr.

OIDIPOTES.

1045 h' kàst' èti ñwòn ñúton, ñóst' ñdèwn èmè;

AGTELLOS.

ùmeis γ' àristòt' eîdei't ìw ou' tìxòrhoi.

OIDIPOTES.

èstiv tìs èmôn, tòwn paraqéstwów tèlai, dèstis kàtòide ñòv ñbòthr', ñvn ènýnèpei,
εἰτ' οὖν ἐπ' ἄγρων, εἰτε κἀκεῖδ' εἰσιδῶν; σημήναδ', ὡς ὁ καιρὸς εὐρηγῆςαί τάδε. 1050

ΧΟΡΟΣ.
οἴμαι μὲν οὐδέν' ἀλλον ἢ τὸν ἐξ ἄγρων,
ἐν κάματευες πρόοδον εἰσιδεῖν· ἀτάρ
 hindi ἀν τάδ' οὐχ' ἤκιστ' ἀν Ἰοκάστῃ λέγοι.

ΟΙΔΙΠΟΣ.
γύναι, νοεῖς ἔκεινον, ὅτι ἄρτιος
μολεῖν ἐφιέμεσθα, τὸν δ' οὔτος λέγει; 1055

ΙΟΚΑΣΤΗ.
γες δ', ὅτιν' εἴπε; μηδὲν ἐντραπῆς. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνησθαί μάτην.

ΟΙΔΙΠΟΣ.
οὐκ ἀν γένοιτο τούδ', ὅπως ἐγὼ λαβῶν
σημεῖα τοιαῦτ', οὗ φανὼ τοῦμόν γένος.

ΙΟΚΑΣΤΗ.
μὴ πρὸς θεῶν, εἰπέρ τι τοῦ σαντοῦ βίου
κῆδει, ματεύσῃς τοῦδ'· ἄλις νοσοῦσ' ἐγώ. 1060

ΟΙΔΙΠΟΣ.
δάρσει. σὺ μὲν γὰρ, οὐδ' ἀν ἐκ τρίτης ἐγὼ
μητρὸς φανὼ τρίδουλος, ἐκφανεί κακῆ.

ΙΟΚΑΣΤΗ.
ὅμως πείλοι μοι, λίσσομαι· μὴ δρά τάδε.

ΟΙΔΙΠΟΣ.
οὐκ ἀν πείλομεν μὴ οὗ τάδ' ἐκμαθεῖν σαφῶς. 1065

ΙΟΚΑΣΤΗ.
καὶ μὴν φρονοῦσά γ' εὖ, τὰ λοῦστα σοι λέγω.

ΟΙΔΙΠΟΣ.
τὰ λῦστα τοῖνυν ταῦτα μ' ἀλλίνει πάλαι.
ΙΟΚΑΣΘΗ.
δω δύσποτμ’, εϊτε μύποτε γνώθης, δε ει.
ΟΙΔΙΠΟΤΣ.
άξει τις ἐλαθων δεύρο τὸν βοτήρα μοι;
1070 ταύτην δ’ εἴατε πλουσίων χαλείν γένει.

ΙΟΚΑΣΘΗ.
ιοῦ, ιοῦ, δύστηνε· τούτο γάρ σ’ ἔχω
μόνον προσεπείν, ἄλλο δ’ οὖ ποθ’ ύστερον.
ΧΟΡΟΣ.
τι ποτε βέβηκεν, Οἰδίπους, ἕπ’ ἄγριας
άξασα λύπης ἡ γυνῆ· δέδοιχ’ ὁτος
1075 μὴ ’κ τῆς σιωπῆς τῆςδ’ ἀναρρήξει κακά.
ΟΙΔΙΠΟΤΣ.
όποια χρήζει, ῥηγνύτω· τούμον δ’ έγω,
κεί συμκρόν ἑστὶ, στέρμ’ ἰδείω βουλήσομαι.
αὐτὴ δ’ ἵσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἔμην αἰσχύνεται.
1080 ἐγὼ δ’ ἐμαυτὸν παίδα τῆς Τύχης νέμων
τῆς εὖ διδούσης, οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δ’ συγγενεῖς
μὴνες με μικρόν καὶ μέγαν διώρισαν.
τούσδε δ’ ἐκφύς, οὐκ ἂν ἐξέλθομι’ ἔτι
1085 ποτ’ ἄλλος, ὡστε μὴ ’κμαζεῖν τούμον γένοις.
ΧΟΡΟΣ.
Εἰτερ ἐγὼ μάντις εἰμὶ στρ.
καὶ κατὰ γνώμην ἱδρις,
οὐ τὸν Ὀλυμπον, ἀπείρων,
ὡς Κιλίαιρων, οὐκ ἔσει
1090 τὰν αὐριον πανέληνον,
μὴ οὖ σὲ γε καὶ πατριώταταν Οἰδίπου
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

καὶ τροφὰν καὶ μητέρ’ αἴξειν, καὶ χορεύεσθαι πρὸς ἧμῶν, ὡς ἐπίθηρα φέροντα τοῖς ἐμοῖς τυράννοις. 1095

'Ἰηέ Φοίβε, σολ
dὲ ταῦτ’ ἄρεστ’ εἶη.
tῖς σε, τέκνου, τῖς σ’ ἐπεκτε ἄντ.
tῶν μακραιῶνοι; ἄρα

Πανὸς ὀρεσσίβαται του 1100
προσπελασθείσα, ἵ σε γε
tῖς Ἀγάτηρ Δοξίου; τῷ
gὰρ πλάκες ἀγρονόμου πᾶσαι φίλαι·
eἰς’ ὁ Κυλλάνας ἀνάσσον,
eἰς’ ὁ Βακχέος θεὸς ναι-

ων ἐπ’ ἄκρων ὅρεων,
eὐρημα δέξατ’ ἐκ του

Νυμφᾶν 'Ελικώνιδων,

αἷς πλείστα συμπαιξεί.

ΟΙΔΙΠΟΤΣ.

Εἰ χρή τι κἀμὲ, μὴ ξυναλλάξαντά τω, 1110
πρέσβυ, σταδιμάσθαι, τῶν βοτήρ’ ὄραν δοκῶ, ἀντερ πάλαι ζητοῦμεν. ἐν τε γὰρ μακρὸ

γῆρα ξυνάδει, τόδε τάνδρι ξύμμετρος· ἄλλως τε τοὺς ἄγοντας ὀστερ ὀικέτας ἐγνωκ’ ἐμαυτοῦ· τῇ δ’ ἐπιστήμησ’ σύ μου

προβοίχοις τάχ’ ἂν ποιν τὸν βοτήρ’ ἴδων πάροι.

ΧΟΡΟΣ.

ἐγνωκα γὰρ, σαφ’ ἵστι. Διὸν γὰρ ἦν,

εἴπερ τις ἄλλος, πιστὸς, ὡς νομεύς ἀνήρ.
ΟΙΔΙΠΟΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΣ.

σὲ πρῶτ’ ἐρωτῶ, τὸν Κορίνθιον ξένον,

1120 ἦ τόνδε φράζεις; εἰς:

ΑΓΓΕΛΟΣ.

tούτον, ἀντερ εἰσορᾶς.

ΟΙΔΙΠΟΣ.

ουτὸς σὺ πρέσβυ, δεύρο μοι φώνει βλέπων,

δο’ ἂν σ’ ἐρωτῶ. Λατένιο ποτ’ Ἰσθιὰ σύ;

ΘΕΡΑΠΩΝ.

ἡν δούλος, ὥσκ ὄντος, ἀλλ’ οἴκοι τραφεῖς.

ΟΙΔΙΠΟΣ.

ἐργον μεριμνῶν ποιον, ἢ βίον τίνα;

ΘΕΡΑΠΩΝ.

1125 ποίμναις τὰ πλείστα τοῦ βίου ξυνεπόμην.

ΟΙΔΙΠΟΣ.

χώροις μάλιστα πρὸς τίνι ξύναιλος ἂν;

ΘΕΡΑΠΩΝ.

ἡν μὲν Κίθαιρῶν, ἦν δὲ πρόσχωρος τόπος.

ΟΙΔΙΠΟΣ.

tὸν ἀνδρὰ τόνδε οὖν οἶσθα τῇδε ποι ὑμῶν;

ΘΕΡΑΠΩΝ.

ἐν χρήμα δράντα; ποίον ἀνδρὰ καὶ λέγεις;

ΟΙΔΙΠΟΣ.

1130 τόνδ’, δος πάρεστιν. ἢ ξυναλλάξας τί πῶ;

ΘΕΡΑΠΩΝ.

οὐχ ὡστε γ’ εἰπτέων ἐν τάχει μνήμης ὑπ’.

ΑΓΓΕΛΟΣ.

κοῦδὲν γε θαῦμα, δέσποτ’, ἀλλ’ ἐγὼ σαφῶς

ἀγρῶτ’ ἀναμνήσων νῦν. εὖ γὰρ οἶδ’, ὅτι
κάτοικεν, ἦμος τὸν Καίσαραν τὸπον, ὡς μὲν διπλοῦσι ποιμνίοις, ἐγὼ δ' ἐνι, ἐπλησίαζεν τῶδε τἀνδρὶ τρεῖς δῶν
ἐξ ἡρος εἰς ἀρκτοῦρον ἐκμῖνους χρόνους·
χειμῶνι δ' ἡδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ. ἤ
ἔλαινον, οὔτος τ' ἔσ τὰ Δαιόν σταδίμαι.
λέγω τι τούτων, ἤ οὐ λέγω πεπραγμένον;

ΘΕΡΑΠΩΝ.

λέγεις ἄληθῆ, καίτερ ἐκ μακροῦ χρόνου.

ΑΙΓΕΛΟΣ.

φέρ' εἰπτε νῦν, τότ' οἷσθα παῖδά μοι τίνα
dούς, ός ἐμαντῷ θρέμμα θρεψάμην ἐγώ;

ΘΕΡΑΠΩΝ.

τί δ' ἔστι; πρὸς τὶ τούτο τούτος ἱστορεῖς;

ΑΙΓΕΛΟΣ.

δ' ἔστιν, ὡ τὰν, κείνος, ὃς τότ' ἦν νέος.

ΘΕΡΑΠΩΝ.

οὐκ εἰς ὀλεθρόν; οὐ σωπτήσας ἔσει;

ΟΙΑΙΠΟΤΣ.

ά, μὴ κόλαξε, πρέσβυν, τόνδ', ἐπεὶ τὰ σὰ
dεῖται κολαστοῦ μᾶλλον, ἢ τὰ τοῦδ' ἔπη.

ΘΕΡΑΠΩΝ.

τί δ', ὡ φέριστε δεσποτῶν, ἀμαρτάνων;

ΟΙΑΙΠΟΤΣ.

οὐκ ἐννέπων τὸν παιδ', δὴν οὔτος ἱστορεῖ.

ΘΕΡΑΠΩΝ.

λέγει γὰρ εἰδὼς οὐδὲν, ἄλλ' ἄλλως πονεῖ.

ΟΙΑΙΠΟΤΣ.

σὺ πρὸς χάριν μὲν οὐκ ἔρεις, κλαίων δ' ἔρεις.
ΟΙΔΙΠΟΤΣ ΤΙΡΑΝΝΟΣ.

ΘΕΡΑΠΩΝ.
μὴ δῆτα, πρὸς θεῶν, τὸν γέρουτά μ᾽ αἰκίσῃ.
ΟΙΔΙΠΟΤΣ.
οὐκ ὁς τάχος τις τοῦ δ' ἀποστρέψει χέρας;
ΘΕΡΑΠΩΝ.

1155 δύστηνος, ἀντὶ τοῦ; τί προσχρῆσον μαθεῖν;
ΟΙΔΙΠΟΤΣ.
tὸν παῖδ' ἔδωκας τῷ δ', ὃν οὕτος ἱστορεῖ;
ΘΕΡΑΠΩΝ.
ἔδωκ' ὁλέσθαι δ' ὠφελον τῷ δ' ἡμέρᾳ.
ΟΙΔΙΠΟΤΣ.
ἀλλ' εἰς τῷ δ' ἥξεις, μὴ λέγων γε τοῦνδικον.
ΘΕΡΑΠΩΝ.
πολλῷ γε μᾶλλον, ἵνα φράσω, διώλλυμαι.
ΟΙΔΙΠΟΤΣ.

1160 ἀνὴρ δδ', ὃς ἔοικεν, ἐς τριβᾶς ἐλὰ.
ΘΕΡΑΠΩΝ.
oὐ δὴτ' ἔγωγ'· ἀλλ' εἴπον, ὃς δοίην, πάλαι.
ΟΙΔΙΠΟΤΣ.
pόθεν λαβῶν; οἰκεῖον, ἢ ἔξ ἄλλου τινός;
ΘΕΡΑΠΩΝ.
ἐμοῦ μὲν οὐκ ἔγωγ'· ἐδεξάμην δὲ τοῦ.
ΟΙΔΙΠΟΤΣ.
tίνος πολιτῶν τῶνδε, κἀκε πολας στέγης;
ΘΕΡΑΠΩΝ.

1165 μὴ, πρὸς θεῶν, μὴ, δέσποτ', ἱστόρει πλέον.
ΟΙΔΙΠΟΤΣ.
διώλλας, εἴ σε ταῦτ' ἔρησομαι πάλιν.
ΘΕΡΑΠΩΝ.
tῶν Δαιοῦ τοίνυν τις ἢν γεννημάτων.
ΟΙΔΙΠΟΤΣ ΤΙΡΑΝΝΟΣ

ΟΙΔΙΠΟΤΣ.
ή δούλος, ή κείνου τις ἐγγενής γεγονός;
ΘΕΡΑΠΩΝ.
οἶμοι πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
ΟΙΔΙΠΟΤΣ.
καγώγ' ἀκούειν. ἀλλ' ὄμως ἀκούστεον. 1170
ΘΕΡΑΠΩΝ.
κείνου γέ τοι δὴ παῖς ἑκλήξετ'· δ' ἐσσω
κάλλιστ' ἀν εἴποι σῇ γυνῇ τάδ', ὡς ἔχει.
ΟΙΔΙΠΟΤΣ.
η γὰρ δίδωσιν ήδε σοι;
ΘΕΡΑΠΩΝ.
μάλιστ', ἀναξ.
ΟΙΔΙΠΟΤΣ.
ὡς πρὸς τῇ χρείας;
ΘΕΡΑΠΩΝ.
ὡς ἀναλώσαμι νῦν.
ΟΙΔΙΠΟΤΣ.
τεκόουσα τλῆμων; 1175
ΘΕΡΑΠΩΝ.
Τεσσάρων κακῶν ὁκνή.
ΟΙΔΙΠΟΤΣ.
πολῶν;
ΘΕΡΑΠΩΝ.
κτενεῖν νῦν τοὺς τεκόντας ἦν λόγος.
ΟΙΔΙΠΟΤΣ.
πῶς δὴν ἀφήκας τῷ γέροντι τῷ δέ σύ;
ΘΕΡΑΠΩΝ.
κατοικτίσας, ὡς δέσποτ', ὡς ἄλλην χείλα
δοκῶν ἀπολῆσειν, αὐτὸς ἐνθεν ἦν· ὁ δὲ
κακὸς εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ,
ὁν φησιν οὗτος, ἠκοί δύσποτομος γεγώς.

ΟΙΔΙΠΟΣ.

ἰοῦ, ἵοῦ· τὰ πάντ᾽ ἄν ἔξικοι σαφῆ.
ὁ φῶς, τελευταίου σε προσβλέψωμε νῦν,
διότι πέφασμαι φύς τ᾽ ἄφ᾽ ὅν οὐ χρῆν, ξίνω οἷς ἐν
οὐ χρῆν μ᾽ ὁμήλων, οὐς τέ μ᾽ οὐκ ἔδει κτανών

ΧΟΡΟΣ.

'Ἰδὲ γενεὰλ βρωτῶν,
ὡς ὑμᾶς ἱσα καὶ τὸ μηδὲν
ξώσας ἐναρίθμω.
τίς γὰρ, τίς ἀνὴρ πλέον

τὰς εἰδαμονίας φέρει,
ἡ τοσοῦτον ὅσον δοκεῖν,
καὶ δοξαντ᾽ ἀποκλίναι;
τὸ σὸν τοι παράδειγμα ἐχὼν
τὸν σὸν δαίμονα, τὸν σὸν, ὁ τλᾶμον

Οἴδιπόδα, βρωτῶν οὐδένα μακαρίζω.
διότι καὶ ὑπερβολῶν τοξεύσας,
ἐκράτησας τοῦ πάντ᾽ εἰδαμονίου δῆλου
ὁ Ζεὺς, κατὰ μὲν φθίσας τὰν γαμψώνυχα
παριζένων χρησμοῦν·

Θανάτων δ᾽ ἐμὰ χώρᾳ πύργος ἀνέστας·
ἐξ οὐ καὶ βασιλεὺς καλεῖ ἐμὸς,
καὶ τὰ μέγιστ᾽ ἐτυμάδης,
ταῖς μεγαλαισιν ἐν Θῆβαις ἀνάσσων.
ταῦτ᾽ ἄκούειν τὸ ἀθλιότερος;

τίς ἐν πόνοις, τίς ἴαται ἄγριας
ξύνοικος ἄλλαγά βίου;

Ἰω κλεινὸν Οἰδίπον κάρα,
φίλοι μεγάς λιμήν ἀυτὸς ἔρκεσε
παιδὶ καὶ πατρὶ θαλαμητόλφιν πεσείν,
πῶς ποτὲ, πῶς ποῦ, αἰ πατρφαί σεν.

άλοκες φέρειν, τάλας,
σὺν ἐνυδάθησαν ἐς τοσόνδε;
ἐφεύρε σε ἀκούσφι ὁ πάνας ὅρῶν χρόνος:
δικάζει τὸν ἀγαμὸν γάμον πάλαι
τεκνοῦντα καὶ τεκνούμενον.

ιδ’ Δαιεῖον τέκνον,
εἴδε σε εἴδε μῆτρον ἰδόμαιν.
οδύρομαι γὰρ ὡς περίαλλα
ἰαγαλῶν ἐκ στομάτων.

τὸ δ’ ὅρθὸν εἴπειν,
ἀνέπνευσά τ’ ἐκ σεθεν, καὶ
κατεκοίμισα τούμον ὅμα.

ΕΞΑΙΓΓΕΛΟΣ.

"Ω γῆς μέγιστα τῆς" ἄει τιμῶμενοι,
οἶ ἐργὰ ἀκούσσει, οἶα δ’ εἰσόψεσθ’ ὅσον δ’
ἀρείῳα πένθος, εἴπερ ἐγγενῶς ἔτι
τῶν Λαβδακείων ἐντρέπονθ’ ὑμάτων.

οἶμαι γὰρ οὔτ’ ἄν Ἰστρον, οὔτε Φᾶσιν ἄν
νίψαι καθαρμὸ τήνδε τὴν στέγην, ὡς
κεῦθεν τὰ δ’ αὐτίκ’ ἐς τὸ φῶς φανεὶ κακὰ
ἐκόντα, κοῦκ ἄκοντα. τῶν δὲ πημοῦὸν

μάλιστα λυποῦσ’ αὖ φανώσ’ αὖ θαίρετοι.

ΧΟΡΟΣ.

λεῖτε μὲν οὖν ὃ ἄρδειαν, ἵδειμεν, τὸ μη σὺν
βαρύστον’ εἶναι, πρὸς δ’ ἐκεῖνοισιν τί φῆς;

ΕΞΑΙΓΓΕΛΟΣ.

ὅ μὲν ταχύστος τῶν λόγων εἶπεῖν τε καὶ
μαθεῖν, τεῦνηκε θείον Ἰωκάστης κάρα.
ΧΟΡΟΣ.

δ' δυστάλαιναι πρὸς τίνος ποτ' αἰτιὰς;

ΕΞΑΓΓΕΛΟΣ.

αὐτὴ πρὸς αὐτής. τῶν δὲ πραξάοντων τὰ μὲν ἀλγοῦτ' ἀπεστιν' ἡ γὰρ ὄψις οὐ πάρα·

όμως δ', ὅσον γε κἂν ἐμοὶ μνήμης ἦν,

πεύωσι τὰ κεῖνης ἀδύλιας παλημάτα.

ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἐσώ·

Ἀυρωπός, ἵτε' εὐθὺ πρὸς τὰ νυμφικὰ

λέγη, κόμην σπῶσ' ἀμφιδέξιος ἀκμαῖς·

πύλας δ' ὅπως εἰσῆλθ', ἐπιφρήξας' ἐσώ

κάλει τὸν ἦδη Δάιον πάλαι νεκρον,

μνήμην παλαιῶν σπερμάτων ἔχουσ', ὡφ' ὄν

Δάιοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι

τὼς οἷοι αὐτοῦ δύστεκνων παιδουργίαν·

ἐγώατε δ' εὑνάς, ἐνδα δύστημος δυσλώς,

ἐξ ἀνθρός ἀνδρα, καὶ τέκν', ἐκ τέκνων τέκνοι.

χάστως μὲν ἐκ τῶν' οὐκ ἐτ' ὡδ' ἀπόλλυται.

Βοῶν γὰρ εἰσέπασεν Οἰδίποις, ὡφ' οὐ

οὐκ ἦν τὸ κεῖνης ἔξειρασάσθαι κακὸν·

ἀλλ' εἰς ἐκείνου περιπολοῦντ' ἐλεύσομεν.

φοιτᾷ γὰρ, ἡμᾶς ἐγχος ἐξαιτῶν πορεῖν,

γυναῖκα τ' οὐ γυναῖκα, μητρφαῖ δ' ὅτου

κίχοι διπλῆν ἄρουραν οὐ τε καὶ τέκνων.

λυσώντι δ' αὐτῷ δαμέων δεικνυότα τῆς

οὐδεὶς γὰρ ἀνδρῶν, οὐ παρῆμεν ἐγγύθην.

δεινῶ δ' ἄθεσις, ὡς ύφηγητοι τινὸς,

πύλαις διπλαῖς ἐνῆλατ· ἐκ δὲ πυθμένων

ἐκλυνε κοίλα κλῆδρα, καμπύλευε στέγη,

οὐ δὴ κρεμαστὴν τὴν γυναίκ' ἐσείδομεν,

πλεκταῖς ἑώρας ἐμπτελεγμένην. ὦ δὲ

ὅπως ὁρᾶ νῦν, δεινὰ βρυχθεῖσ' τάλας,
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΟΣ.

χαλά κρεμαστὴν ἀρτάνην. ἔπει δὲ γῇ ἔκειτο τλῆμων, δεινὰ γ’ ἦν τἀνδεῶδ’ ὀρᾶν, ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους περόνας ἀπ’ αὐτῆς, αἰσιν ἐξεστέλλετο, ἀρας ἐπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, ἀιδὼν τοιαῦτα, ἦς οὐνεκ’ οὐκ ἄφοιντό νυν, οὐδ’ οἱ ἐπασ̄χεν, οὐθ’ ὅποι’ ἔδρα κακά, ἀλλ’ ἐν σκότῳ τὸ λυστὸν οὐς μὲν οὐκ ἐδει ὅψιάθ’, οὐς δ’ ἐξηρηζεν οὐ γνωσοίατο.

τοιαυτ’ ἐφυμῶν, πολλάκις τε κούχ ἀπαξ ἵππασ’ ἐπαίρων βλέφαρα. φοίνικ’ δ’ ὁμοῦ γηθήκαι γένει’ ἐτεγγον’ οὐδ’ ἄνεσαν φόνου μυθός ἐπαγόνας. ἀλλ’ ὁμοῦ μέλας ὁμβρος χαλάζῃς ἀἰματός τ’ ἐτέγγητο. τάδ’ ἐκ δεμὼν ἐρήμωγεν, οὐ μόνου, κακά. ἀλλ’ ἀνδρὶ καὶ γυναικὶ συμμυχή κακά.

ὁ πρὶν ταλαιὸς δ’ ὅλβος ἦν πάροιδε μὲν ἁλβος δικαίως. νῦν δὲ τήδε Ημέρα στεναγμός, ἅτη, ἁματος, αἰσχύνη κακῶν ὅσ’ ἐστὶ πάντων ὁνόματ’ οὐδὲν ἐστ’ ἀπόν. ΧΟΡΟΣ.

νῦν δ’ ἐςθ’ ὁ τλῆμων ἐν τίνι σχολῇ κακοῦ;

ΕΞΑΙΤΕΛΟΣ.

βοᾳ διοίγευν κλῆδρα, καὶ ὅλων τίνα τοὺς πάσι Καμείοισι τὸν πατροκτόνον, τὸν μητρὸς . . . . . αἰδὼν ἀνόσι’ οὐδὲ ἤπτα μοι, ὡς ἐκ χόνον δέον’ ἐαυτὸν, οὐδ’ ἐτ’ ἐκ μενῶν δόμοις ἁραιοῖς, ὡς ἡράσατο. θρύμης γε μέντοι καὶ προῃρητοὶ τίνος δείται τὸ γὰρ νόστημα μεῖζον ἢ φέρειν. δείξει δὲ καὶ σοι. κλῆδρα γὰρ πυλῶν τάδε.
1295 διουγεται· θέαμα δ' εἰσόψει τάχα
tοιοῦτον, ὅλον καὶ στυγαίν' ἐποικτίσαι.

ΧΟΡΟΣ.

ω δεινὸν ἵδιν πάθος ἀνδρώπους,
ὦ δεινότατον τάντων, ὃς' ἐγὼ
προσέκευσ' ἡδη. τίς σ', ὦ τλῆμον,

1300 προσέβη μανία; τίς ὁ πτηδήσας
μείξονα δαίμον τῶν μακίστων
πρὸς σῇ δυσδαίμον μοίρα;

φεῦ, φεῦ· δῦσταν'. ἀλλ' οὔδ' ἐσιδεῖν
δύναι σ', ἔθελον πόλλα ἀνερέσται,

1305 πολλὰ πνεύσατε, πολλὰ δ' ἄθρησκοι·
τοίαν φρίκην παρέχεις μοι.

ΟΙΔΙΠΟΣ.

αἳ αἳ αἳ αἳ,

φεῦ, φεῦ· δῦστανος ἐγώ. ποὶ γάς

1310 φέρομαι τλάμων;

πᾶ μοι φθογγὰ πέτεται φοράδην;

ιῶ δαίμον, ἵν' ἕξηλον;

ΧΟΡΟΣ.

ἐς δεινὸν, οὔδ' ἀκουστὸν, οὔδ' ἐπόψιμον.

ΟΙΔΙΠΟΣ.

1315 ἰῶ σκότου νέφος ἐμὸν ἀπότροπον, στρ. α'.

ἐπιπλόμενον ἄφατον,

καὶ δυσοῦριστον. οἶμοι,

1320 οἶμοι μάλ' αὖθις· οἶλον εἰσέδυν μ' ἀμα
κέντρων τε τῶν οὐστρημα, καὶ μνήμη κακῶν.

ΧΟΡΟΣ.

καὶ ἡμιμά γ' οὐδὲν ἐν τοσοὶς δε πήμασθι.

1320 διπλὰ σε πενθείν, καὶ διπλὰ φορεῖν κακά.
ΟΙΔΙΠΟΤΣ

ιῶ φίλος, σὺ μὲν ἐμὸς ἐπίπολος ἀντ. α’.
ἐτι μόνιμος. ἐτι γὰρ
ὑπομένεις ἐμὲ
tὸν τυφλὸν κηδεῖων. φεῦ.
οὐ γὰρ μὲ λήξεις, ἄλλα γιγνώσκω σαφῶς,
καλπέρ σκοτεινὸς, τὴν γε σὴν αὐθὴν ὁμοὶ.

ΧΟΡΟΣ.

ὁ δεινὰ δράσας, πῶς ἔτλης τουαῦτα σάς
ὅψεις μαραναί; τὸς σ’es Ἐηηρε δαιμόνων;

ΟΙΔΙΠΟΤΣ.

'Απόλλων τάδ’ ἦν, 'Απόλλων, ὃ φίλοι, στρ. β’.
ὁ κακὰ τελῶν ἕμα,
κακὰ τάδ’ ἐμὰ πᾶθεα.
ἐπαισε δ’ αὐτόχειρ υνν
οὔτες, ἄλλα ἐγὼ τλάμων.
τὶ γὰρ ἔδει μ’ ὑρᾶν,
ὁτθ γ’ ὄρωντι μηδὲν ἦν ἰδεῖν γλυκύ;

ΧΟΡΟΣ.

ἥν ταῦτ’, ὁποσπερ καὶ σὺ φῆς.

ΟΙΔΙΠΟΤΣ.

τὶ δὴ ποτ’ ἐμοι βλεπτὸν, ἦ
στερκτὸν, ἦ προσῆγορον
ἐτ’ ἐστ’ ἀκούειν ἥδονα, φίλοι;
ἀπάγετ’ ἐκτόπιον
ὅτι τάχιστά με,
ἀπάγετ’, ὃ φίλοι,
tὸν ὀλέθρου μέγαν,
tὸν καταρατότατον,
ἐτὶ δὲ καὶ θεοὺς
ἐχθρότατον βροτῶν.
ΧΟΡΟΣ.

dείλαμε τού νοῦ τῆς τε συμφορᾶς ἵσου, ὁς σ' ἥξελησα μὴ ἀναγνώναι ποτ' ἄν.

ΟΙΔΙΠΟΤΣ.

οἴκις ὤτις ἦν, ὃς ἀπ' ἀγρίας πέδας ἀντ. β.

1350 νομάδος ἐπιποδίας ἔλυσέ μ', ἀπὸ τε φόνου ἔρρυπο κάνέσωσεν,

οὐδὲν εἰς χάριν πράσσων,

tóte γὰρ ἄν Ἱανών

1355 οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.

ΧΟΡΟΣ.

ἐλουτὶ κάμοι τοῦτ' ἄν ἦν.

ΟΙΔΙΠΟΤΣ.

οὐκοῦν πατρός γ' ἄν φονεῖς ἦλισον, οὐδὲ νυμφίος

βροτοῖς ἐκλήθην ὃν ἔφυν ἀπο.

1360 νῦν δ' Ἀθλίος μὲν εἰμ', ἀνοσίων δὲ παῖς,

ὁμογενῆς δ' ἀφ' δὲν αὐτὸς ἐφυν τάλας.

εἰ δὲ τι πρεσβύτερον

1365 ἔφυ κακοῦ κακῶν,

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟΡΟΣ.

οὐκ οἶδ' ὅπως σε φῶ βεβούλευσας καλῶς.

κρείσσων γὰρ ἦσθα μηκέτ' ὧν, ἢ Zeus τυφλός.

ΟΙΔΙΠΟΤΣ.

ὡς μὲν τάδ' οὖν ὧδ' ἔστ' ἀριστ' εἰργασμένα,

1370 μή μ' ἐκδιδάσκε, μηδέ συμβούλευ' ἔτι.

ἔγὼ γὰρ οὐκ οἶδ', ὃμμασιν πολοὺς βλέπων
πατέρα ποτ' αυ τροείδου εϊς Αίδου μολὼν, οὐδ' αὐ τάλαιναν μητέρ', οϊν ἐμοὶ δυνών ἔργ' ἐστὶ κρείσσουν ἀγχόνες εἰργασμένα. ἀλλ' ἡ τέκνων δὴτ' υψίς ἢν εἴφιμερος, βλαστοῦσ' ὅπως ἐβλαστεί, προσελύσσειν ἐμοί; οὗ δήτα τοῖς γ' ἐμοίσιν ὄψαλμοις ποτέ- οὐδ' ἀστυ γ', οὐδὲ πῦργος, οὐδὲ δαιμόνων ἀγάλματ' ἱερὰ, τῶν ὁ παντλήμων ἐγὼ κάλλιστ' ἀνήρ εἰς ἐν γε ταῖς Θήβαις τραφεὶς ἀπεστέρησ' ἐμαυτῶν, αὐτὸς ἐνέπτων ὥθειν ἀπαυτὰς τὸν ἁσβήθη, τῶν ἐκ θεῶν φανεντ' ἀναγγυν, καὶ γένοις τοῦ Δαίον. τοιάνδ' ἐγὼ κηλιδὰ μηνύσας ἐμὴν ὀρθῶς ἐμελλὼν ὀμμασιν τοῦτοις ὅραν; ἥκιστα γ' ἀλλ' εἰ τῆς ἀκουούσης ἐτ' ἦν πηγής δι' οἴτων φραγμός, οὐκ ἂν ἐσχόμην τὸ μή' ποκλεῖσαι τοῦμον ἄξιον δέμας, ἢ' ἢν τυφλὸς τε καὶ κλύων μηδέν. τὸ γὰρ τὴν φροντίδ' ἐξω τῶν κακῶν οἰκεῖν, γλυκύ. ἦδο Κεδαιρῶν, τί μ' εἴδέχου; τί μ' οὐ λαβὼν ἔκπεινας εὔθες, ὡς ἔδειξα μήποτε ἐμαυτὸν ἀνθρώποισιν ἐνθεν ἢ' γεγούς; ὁ Πόλυβε καὶ Κόρινθε, καὶ τὰ πάτρια λόγοι παλαιά δώματ' οἶνον ἄρα με κάλλος κακῶν ὑπολοῦν ἐξεθρέψατε. νῦν γὰρ κακός τ' ὅν κάκ κακῶν εὑρίσκομαι. ὁ τρεῖς κέλευσοί καὶ κεκρυμμένη νάπη, δρυμός τε, καὶ στενῶτος ἐν τριπλαῖς ὀδοῖς, αἰ τοῦμον αἰμα, τῶν ἐμῶν χειρῶν ἀπο, ἐπίετε πατρός, ἀρά μου μέμνησι' ἔτε, οἰ' ἔργα δράσας ύμίν, εἴτα δεῦρ' ἰών ὅποι' ἐπρασσόν αὕτης; ὁ γάμοι, γάμοι,
1405 ἐφύσας ἦμᾶς, καὶ φυτεύσαντες, πάλιν
ἀνείτε ταύτων σπέρμα, καπέδειξατε
πατέρας, ἀδελφοὺς, παῖδας, ἀλλ’ ἐμφύλιον,
νύμφας, γυναικάς, μητέρας τε, χωπόσα
αἰσχυστ’ ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ’, οὗ γὰρ αὐτὰν ἔσδ’, ἢ μηδὲ δρᾶν καλὸν.
1410 ὁπως τάχιστα, πρὸς θεῶν, ἔξω μὲ πουν
καλύψατ’, ἢ φονεύσατ’, ἢ Ἡσαλάσσιον
ἐκρύψατ’, ἐνδὰ μήτοτ’ εἰσάγεσθ’ ἐτί.
ιτ’, ἀξιώσατ’ ἀνδρὸς Ἀθηνὸς Ἥγειν.
πεθέσθε, μὴ δεῖσθε. τάμα γὰρ κακὰ
1415 οὐδεὶς οἷς τε πλὴν γ’ ἐμοὶ φέρειν βροτῶν.

ΧΟΡΟΣ.
ἀλλ’ ὅσον ἔπαινεις ἐς δεόν πάρεσθ’ ὀδε
Κρέων, τὸ πράσσειν και τὸ βουλεύειν ἐπεὶ
χώρας λείπεται μοῦνος ἀντὶ σοῦ φύλαξ.

ΟΙΔΙΠΟΣ.
οἷοι· τί δήτα λέξομεν πρὸς τόνδ’ ἔπος;
1420 τίς μοι φανεῖται πίστις ἐνδικός; τὰ γὰρ
πάροι πρὸς αὐτὸν πάντ’ ἐφεύρημαι κακὸς.

ΚΡΕΩΝ.
οὐχ οὕστις γελαστής, Οἰδίπος, ἐλήλυθα,
οῦδ’ ὡς ὀνειδίων τι τῶν πάροι κακῶν.
ἀλλ’ εἰ τὰ θυτῶν μὴ κατασχύνεσθ’ ἔτι
1425 γένεθλα, τὴν γοῦν πάντα βοσκοῦσαν φλόγα
ἀδείωσθ’ ἀνακτος Ἡλίου, τοιοῦτ’ ἅγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ,
μήτ’ ὀμβρος ἑρός, μήτε φῶς προσδέξεται.
ἀλλ’ ὡς τάχιστ’ ἐς οἰκον ἐκσκομίζετε.
1430 τοῖς ἐν γένει γὰρ τάγγενη μάλιστ’ ὄραν,
μόνοις τ’ ἀκούειν εὐσεβῶς ἔχει κακά.
ΟΙΔΙΠΟΣ ΤΤΡΑΝΝΟΣ

ΟΙΔΙΠΟΣ.
πρὸς Ἡεών, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἀριστος ἤλων πρὸς κάκιστον ἀνδρ' ἐμὲ,
πιθοὶ τι μοι. πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσσω.

ΚΡΕΩΝ.
καὶ τοῦ με χρείας ὀδε λιπαρεῖς τυχεῖν ;

ΟΙΔΙΠΟΣ.
ρίψον με γῆς ἐκ τῆς δ' ὅσον τάχισθ', ὅπου
Ἀνήτων φανοῦμαι μηδενὸς προσήγορος.

ΚΡΕΩΝ.
ἐδρασ' ἂν, εὖ τούτ' ἵσθ' ἂν, εἰ μὴ τοῦ Ἡεών
πρώτιστ' ἱρήζον ἐκμαθεῖν, τί πρακτέον.

ΟΙΔΙΠΟΣ.
ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τῶν πατροφόντιν, τῶν ἁσεβὴ μ' ἀπολλύναι.

ΚΡΕΩΝ.
οὕτως ἐλέχθη ταῦτ' ὅμως δ', ἵν' ἔσταμεν
χρείας, ἁμείνον ἐκμαθεῖν, τί δραστέον.

ΟΙΔΙΠΟΣ.
οὕτως ἂρ' ἀνδρός Ἀδλίου πεύσεσθ' ὑπερ;

ΚΡΕΩΝ.
καὶ γὰρ σὺ νῦν τ' ἂν τῷ Ἡεώ πάστιν φέροις.

ΟΙΔΙΠΟΣ.
καὶ σοὶ γ' ἐπισκήπτω τε, καὶ προτρέψομαι,
τῆς μὲν κατ' οἶκους αὐτὸς ὃν Σέλεις τάφον
Σου· καὶ γὰρ ὁρῶς τῶν γε σῶν τελεία υπερ.
ἔμοι δὲ μήποτ' ἄξιωθήτω τὸδε
πατρὸν ἅμιν ξώντος οἰκητοῦ τυχεῖν.

ἀλλ' ἔα με ναίειν ὅρεσιν, ἔνθα κληρεῖται
ὅμως Κιλσίρων οὕτως, δὴ μήτηρ τέ μοι
πάτηρ τ' ἔδεοσθην ζῶντι κύριον τάφον,
ἵν' ἔξε ἐκείνον, οἷ' μ' ἀπωλλύσην, Ἰάνω.
1455 καίτοι τοσοῦτον γ' οἶδα, μήτε μ' ἄν νόσον,
μήτ' ἄλλο πέρσας μηδέν; οὐ γὰρ ἂν ποτὲ
Ἀνησκων ἐσώθην, μὴ 'πί τῷ δεινῷ κακῷ.
ἀλλ' ἢ μὲν ἥμων μοῦρ', ὅππιπερ εἰς', ἓτω.
παῖδων δὲ, τῶν μὲν ἄρσενον μὴ μοι, Κρέων.
1460 πρὸς Ἔνη μέριμναι· ἄνδρες εἰσίν, ὡστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνδ' ἂν δῷς, τοῦ βίου.
ταῖν δ' ἄμαίαν οἰκτραίν τε παρθένων ἐμαίν
ἀλ' ὃ νοῦν ἡ μὴ χωρίς ἑστάθη βορᾶς
τράπεξ' ἂνευ τούτῳ ἄνδρος, ἀλλ' ὅσων ἔγω
1465 ψαύσαμι, πάντων τῶν ἄνδρον ἄει μετειχέτην·
tαιν μοι μέλεσθαι καὶ μάλιστα μὲν χερωί
ψαύσαι μ' ἑαυσόν, κάποικλαιίσθαι κακά.
ἔνδ', ὁ 'ναξ',
ἔνδ', ὁ γονὴ γενναίε. χερσί δ' ἂν Ἰννών
1470 δοκοῦμ' ἔχειν σφάς, ὅππερ ἡμῖκ' ἐβλεπον.
τι φημί;
οὐ δὴ κλὼν ποιν, πρὸς θεῶν, τοῖν μοι φίλοιν
δακρυρροούντοιν; καὶ μ' ἐπουκτείραις Κρέων
ἐπεμψε μοι τὰ φιλτατ' ἐκγόνων ἐμοῖν;
1475 λέγω τι;

ΚΡΕΩΝ.

λέγεις. ἐγὼ γὰρ εἰμι· ὁ πορσύνας τάδε,
γνως τὴν παρούσαν τέρψιν, ἢ σ' εἰχεν πάλαι.

ΟΙΔΙΠΟΣ.

ἀλλ' εὖτυχοῖς, καὶ σε τῆς τῆς ὁδοῦ
dαίμον ἀμείναιν ἢ με φορνήσας τύχου.
1480 ὁ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἤτε, ἐξητε
ὡς τὰς ἄδελφας τάδε τὰς ἐμᾶς χέρας,
αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὅδ' ὅραν
γὰ πρόσεχε λαμπρὰ προφέραμεν ὄμματα:
δὲ ὑμῖν, ὃ τέκν', οὕτ' ὀρῶν, οὕτ' ἵστορῶν,
pατήρ ἐφαύλησεν ἐν' δεν αὐτὸς ἠρώθην.  1485
καὶ σφῶν δακρύων, (προσβλέπειν γὰρ οὐ σέβεσθε
νοούμενος τὰ λοιπὰ τοῦ τικροῦ βίου,
οίον βιώναι σφῶν πρὸς ἀνθρώπων χρεών.
ποιας γὰρ ἀστῶν ἦξετ' εἰς ὄμιλιας;
ποιας δ' ἔορτας, ἐνδειν οὐ κεκλαμέναι  1490
πρὸς οἰκον ἐξευθέντ' ἀντί τῆς ἰερωτίας,
ἀλλ' Ἰνία' ἄν δὴ πρὸς γάμων ἠκούσεν' ἄκμας,
tὸς ὁδὸς ἔσται; τὸς παραβρέψει, τέκνα,
tοιαῦτ' ὀνείδη λαμβάνων, ὃ τοῖς ἐμοῖς
γονεῖσιν ἔσται σφῶν θ' ὄμοι δηλήματα;
1495
τῷ γὰρ κακῶν ἀπεστι' τὸν πατέρα πατήρ
ὑμῶν ἐπεφυγεν' τὴν τεκνοῦσαν ἡροσεν,
ἐθεν περ αὐτὸς ἐσπέρη, κὰκ τῶν ἰσων
ἐκτήσασι' ὑμᾶς, ὄντερ αὐτὸς ἔζευμαι.
tοιαῦτ' ὀνείδεισες. κάτα τὰς γαμεὶ;
1500
οὐκ ἔστιν οὐδεὶς, ὃ τέκν' ἀλλὰ δηλάδη
χέρσους ψευδών κάγαμος ὑμᾶς χρέων.
ὁ παῖ Μνευκέως, ἀλλ' ἐπεὶ μόνοι πατήρ
ταύτηιν λέεισαι, (νῦ γὰρ, ὃ 'φυτεύσαμεν,
ὁλωλαμένοι δύ' οὔτε) μὴ σφε περιδης
πτωχός, ἀνάνδρους, ἐγγενεΐς ἀλωμένας,
μηδ' ἐξισώσῃς τάγδε τοὺς ἐμοίς κακοῖς.
ἀλλ' οὐκετίσον σφῆς, ὅδε τηλικαῖδ' ὄρῳν,
pάντων ἐρήμους, πλὴν οὐσον τὸ σώμ μέρος.
ξύννευσον, ὃ γενναίε, σῆς ψαύσας χερί.
1505
σφῶν δ', ὃ τέκν', εἰ μὲν εἴχετον γ' ἢδη φρένασ,
pολλ' ἄν παρῆλθοι νῦν ὃτι τοῦτ' εὐχεσθέ μοι,
οὐ καίρος αἰεὶ ἔζην, βίον δὲ λύφος
ὑμᾶς κυρῆσαι τοῦ φυτεύσατος πατρός.
ΟΙΔΙΠΟΤΣ ΤΥΡΑΝΝΩΣ.

ΚΡΕΩΝ.

1515 ἂλις. ἐν ἐξήκεις δακρύσων; ἀλλ' ἴνι στέγης ἔσω.

ΟΙΔΙΠΟΤΣ.

πειστευν, κεί μηδὲν ἥδυ.

ΚΡΕΩΝ.

πάντα γὰρ καὶρφο καλά.

ΟΙΔΙΠΟΤΣ.

οἴδας ἐφ' οἷς σὺν εἰμὶ;

ΚΡΕΩΝ.

λέξεις, καὶ τῶτ' εἰσομαι κλύων.

ΟΙΔΙΠΟΤΣ.

γῆς μ' ὅπως πέμψεις ἀποικον.

ΚΡΕΩΝ.

τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙΔΙΠΟΤΣ.

ἀλλὰ θεοῖς γ' ἔχωσας ἥκω.

ΚΡΕΩΝ.

τουγαροῦν τεύξει τάχα.

ΟΙΔΙΠΟΤΣ.

1520 φης τάδ' οὖν;

ΚΡΕΩΝ.

ἀ μὴ φρονώ γὰρ, οὐ φιλῶ λεγεῖν μάθην.

ΟΙΔΙΠΟΤΣ.

ἀπαγέ νῦν μ' ἐντεῦθεν ἥδη.

ΚΡΕΩΝ.

στείχε νυν, τέκνων δ' ἀφοῦ.

ΟΙΔΙΠΟΤΣ.

μηδαμῶς ταῦτας γ' ἔλη μου.
ΟΙΔΙΠΟΥΣ ΤΙΡΑΝΝΟΣ

ΚΡΕΩΝ.
πάντα μὴ βούλου κρατεῖν.
kαὶ γὰρ ἂ ἱερᾶς, οὐ σοι τῷ βίῳ ἐκεῖστετο.

ΧΟΡΟΣ.
ἀν πάτρας Ὁλίμης ἐνοικοί, λεύσσετ', Οἰδίποὺς ὁδε, ὃς τὰ κλεῖν' αἰνίγματ' ἔδη, καὶ κράτιστος ἦν ἄνὴρ, 1525
ὁστὶς ὑπὸ ἔκληρον πολιτῶν καὶ τύχαις ἐπιβλέπων,
eἰς ὅσον κλύδωνα δεινῆς ξυμφορᾶς ἔληλυθεν.
ἀοτρεῖν ἡμῖν ὅτι, ἐκεῖνη τὴν τελευταίαν ἑδοῖν
ἡμέραν ἐπισκοποῦντα, μηδέν' ὁλίζειν, πρὶν ἀν
ἐρμα τῶν βίου περάσῃ, μηδέν ἀληθοῦν παθών. 1530
NOTES.
NOTES.

1.—τροφή poetically used for παῖδες. As Cadmus was the founder of Thebes, the Thebans are called his children.

2.—τί νας πόθεν ἔδρας—σοιάξετε, Pray, what supplications are these that you hurry before me? From the seats at the foot of the throne where suppliants were wont to sit, the term ἔδρα is applied to the supplications themselves. Musgrave and others are inclined to make ἵοαξω in this place the same as ἱαόσω, but their reasoning is slender.

3.—κλάδουσιν ἔξεστεμένου, Furnished with boughs. Supplicants bore in their hands boughs of olive wrapped in wool. These boughs were called στέμματα (see Homer's Iliad, book I, line 14).

5.—παιάνων. The Pæan was a hymn addressed to Apollo, and took its name from his title of "Pæan" (saviour or soother).

6.—δικαίων, Thinking proper.

9.—πρέπων ἔφος, Thou art a suitable person, i. e., by reason of thy age and priesthood.

10.—τίνι τρόπῳ, For what purpose. (See Eur. Sup. 151.)

12.—κατὰ understood before πᾶν. — ὅμως understood after προσαρκεῖν.

13.—ἔδραν. See note on 2.
16.—βωμοῖοι τοὺς σοῖς, Thy altars. The altars are termed his, because near his palace. It was the custom to have altars in that locality.

20.—ἀγοραῖοι. The images of the gods were generally placed in the forum. — Παλλάδος διπλοῖς ναοῖς. There were two temples of Minerva at Thebes.

21.—Ἅσμηνοῦ μαντεία σποδᾷ, The Ismenus, a little rivulet or brook very near Thebes. It was sacred to Apollo, and on its banks stood a temple dedicated to that god. Hence Ἅσμηνοῦ for Ἀπόλλωνος. — μαντεία, same as μαντική.

22.—The student is supposed to be familiar with the contraction of καὶ as seen in καίγεσ and κάνακουφίσαι. The metaphor of a violent storm and flood is here introduced: The city is violently agitated and cannot raise its head above the depths of the bloody surge.

27.—ἐν δ’, adverbially, Besides. Or the ἐν may be considered as separated by tmesis from σκῆψα. — Πυρ-φόρος, Fever-bearing. By “fever-bearing god,” is meant the plague with which the city was visited.

29.—δόμα Καδμείων, i. e., the city. See note on line 1.

33, 34.—ἐν συμφοραῖς βίων ἐν τε δαιμόνων ἐναλλαγαῖς, In the events of life and in the interventions of divinities, i. e., in the ordinary circumstances of life and in those extraordinary circumstances where gods directly interfere. The effect of the tragedy is greatly enhanced by this lofty reputation of Οἰδίπος.

36.—σκληρᾶς δοιδοῦ δασμῶν, The tribute to the cruel poetess. By “poetess,” is meant the Sphynx, whose riddle was given in verse, thus:

ἔστι δίπουν ἐπὶ γῆς καὶ τέρπατον, οὗ μία φωνῇ, καὶ τρίτον. ἀλλάσσει δὲ φωνὴν μόνον, ὅσος ἐπὶ γαῖαν ἔρπετα κανείται, ἀνὰ τ’ αἰθέρα καὶ κατὰ πύντον. ἄλλ’ ὅποταν πλεῖστοι καὶ ἐπειγόμενον τοσὶ βαλγῇ, ἐν χα χά γα νυίουσιν ἀφανρότατον πέλει αὐτοῦ.
The "tribute" given was one citizen every year. See Class. Dictionary, articles "Sphynx," "Œdipus," etc.

40.—κρατιστον πᾶσιν, First in all virtues. Οἰδίπου κάρα, a circumlocution for "Œdipus" simply. See Antig. 1

42.—του for τοῦ.

44, 45.—As I see that especially the events of experienced counsel are alive. By this they mean, That experienced counsellors are not apt to be mistaken.

46.—ἰϑ for ἵϑ, imperative of ἐἴμι, as from ἵμι.

48.—τῆς πάρος προδρομίας, By reason of your former zeal, i. e., in interpreting the riddle of the Sphynx. They then go on to say that they do not want to be reminded of his government as of one that began under fair auspices, but was at length overrun with calamity. They thus provoke him to zeal for the honour of his good name.

52.—ὁρνιθι αἰωρ, With good omen. As omens were principally derived from birds, the word ὁρνιθι became used for "omen."

56.—οὐτε πύργος, οὐτε ναῦς, Neither the fortresses of the army nor the bulwarks of the navy are worth aught when devoid of men.

58.—γνωρά, κοῦκ ἄγγωρά, a tautology frequent in the poets. Compare Soph. Elect. ἡδίς, οἴδε δυσχερῆς, and Λέος 289, ἄκλητος, οὐτε κλῆτε ἰς. An example is also seen in the New Testament—John xx. 27, μη γίνου ἄπιστος, ἄλλα πιστά.

60, 61.—ὡς ἐγὼ — ἦς ἵμω, As much as I.

63.—μόνον καὶ τον, κοῦκ ἄλλον. For this mode of expression, see above, note on line 58.

67.—πλάνος (masc.) for the more common πλάναι (fem.). See Phil. 759, and ÒEd. Col. 1114. These mental exercises had probably been undergone in seeking the causes of the calamity.

70.—γαμβρόν. This word, derived from γάμος, signifies
any one connected by marriage. Ἡνίκα Φοῖβος δῶμα, that is, The temple at Delphi. The epithet "Pythian," is given to Apollo (and to his temples) because he slew the serpent Python near Delphi.

73, 74.—Literally, The day measured with the time grieves me, as to what is the matter. That is, I am troubled (when I see that he has been absent the full time allotted for the duty,) lest some mishap may have occurred.

74, 75.—He is absent more than the suitable time, beyond what is natural. That is, He is absent longer than is necessary to go and return; and, even allowing some time for stoppages, he has remained away more time than is attributable to such a cause.

78.—eis καλὸν, that is, καλῶς.—οἶδε, These, i. e., the youth near him.

80.—τῷ. Some would emend by writing τῶς, but it seems with a desire more to make an elegant construction than to preserve the more genuine text. τῷ is used as τυ. See Ἁισχ. S. Th. 474.—εἶ γὰρ, the same as εἰδὲ δὴ, Would that.

82.—εἰκάσω. ἐστὶ is understood.—ἡδὸς.—ἐστὶ is here also understood, viz., He is pleasing, i. e., he brings pleasing news.

83.—It was the custom for those, who returned from the oracle with a favorable answer, to wear garlands of laurel on their head. Comp. Aristoph. Pl. 21. The laurel was sacred to Apollo (Class. Dict., article "Daphne").

84.—ξύμετρος κ.τ.λ., For he is near enough to hear us. Literally, For he is measured (from us) so as to hear.

85.—κήδεμα and γαμβρὸς are synonyms. (Comp. line 70.) Creon is termed ἄναξ, not "king," but "chieftain."
87, 88.—Good news. For I declare that even regarding difficult circumstances if they find a right issue, all would be well. This sentence is obscure purposely as Creon did not wish to disclose the whole truth at once.

90.—τῷ γε νῦν λόγῳ. With your words just uttered. Oedipus says that Creon's words were so obscure, the neither encouraged nor discouraged him.

97.—μίασμα, Polluted person; the abstract for the concrete.

101.—ός αἷμα χειμάζων, accusative absolute. The accusative absolute has a pronominal subject generally. Preceded by ὡς, however, a substantive subject is common in the Attic writers.

105.—εἰσεῖδον γέ. The γέ renders εἰσεῖδον emphatic as antithetical to ἄκοινων.

108.—ποῦ γῆς; Where in the world?

110.—The sought is seized, but the neglected escapes; a metaphor taken from the chase.

114.—ὤκωσις is the term used for a consulter of an oracle; literally, "a spectator."

115.—ἀνετάλη, used in the middle sense, He went.

116.—συμπράκτωρ, Companion.

117.—ἐχρήσατ' αὐ, Might have used, as testimony.

119.—οὖδὲν εἶχ', Was not able.

120.—τὸ ποίον, not What, but What kind of a circumstance is this he remembers.

121.—ἄρχην βραχεῖαν ἐλπίδος, A small beginning of hope, i. e., a small beginning which shall excite hope of more.

122.—οὐ μᾶλ γῆς, Not with one strength, i. e., not with the strength of one. There were many robbers, not a single man. Notice here how true to nature is the exaggeration of this cowardly attendant, who magnifies the solitary Oedipus to a band of robbers.
NOTES.

125.—ἐνθέδε, Hence; i. e., from this city (Thebes). — κύριως τόλμησι, To this pitch of audacity. Οἰδίπος hints at Creon himself, who might have slain Laius to obtain the crown, being apparently the next claimant.

130.—ποικιλωθώς, Riddle-singing. — τὰ πρὸς τοι, Things present. — τάφανῆ, Things absent, i. e., matters touching the death of Laius.

134.—ἐπιστροφήν, Care.

136.—τιμωροῦντα κ.τ.λ. The land needed avenging for the death of its king, and the god (Apollo) needed avenging, because the death of Laius was an insult to him, Laius having been on his road to Apollo’s shrine when he met his death.

137.—τῶν ἀπωτέρω φίλων; the citizens in general.

138.—ἀποσκέδω, an Attic form of the future ἀποσκέδασω.

143.—ισταοςθε, as ἀνίσταοςθε, Arise.

144.—Κάδμοι λαὸν, elegantly for “the inhabitants of Thebes.” See note on line 1.

145.—ὡς τῶν ἔμοι δρᾶσοντος, For I shall do all in my power.

146.—The ἐὰν τῶ σκο, By God’s help, belongs only to the εἰκουσία, not to the πεπτωκότες. Comp. Eur. Med. 625. 798. Οἰδίπος here leaves the stage for the time.

147.—ιστάμεσθα. The form in εἰσθα is common with the poets.

148.—ἐξαγγέλλεται, for ἐξαγγέλλει. See Soph. Elec. 993.

150.—The καὶ introduces not a distinct but an explanatory epithet, viz., our saviour as a stopper of the plague.

151.—The Chorus is composed of Theban elders assembled by order of Οἰδίπος. See line 144.

άδυτης—τας—εἶβας, Doric forms for

ηδυτης—της—εἶβης. The tragic writers use the Doric dialect in the Chorus.
152.—τὰς πολυχρόσους Πυθῶνος ἄγλαδας Ἑβας Θῆβας; Hast thou come from golden Delphi to illustrious Thebes? Delphi is called golden from the quantity of valuable offerings there deposited. For Πυθῶνος, see note on line 70. The Chorus know an oracle has arrived, but do not know its purport. Hence their question, τὰ ποτε κ.τ.λ. The oracle is called Jove’s, because even Apollo’s prophetic power was said to be derived from Jove.

153.—ἐκτέραμα, perf. pass. of ἔκτεινω, I am anxious; or literally, I am on the stretch.—φοβερὰν for περίφοβον. So in English we use “fearful” in both senses, subjective and objective, as “I am fearful of that monster,” and “I shrink from that fearful monster.”

154.—Apollo was called Ἰηὼς from ιάμαι (to heal), Δηλως from Δήλος (the island), and Παιάν from παῖω (to calm, i. e., diseases).

155.—ἀξόμενος, τὰ understood with ἄμφι σοί, Revering thine affairs.—νέον, adverbially, Now.

156.—πάλιν, Hereafter.

158.—The oracular response is styled the “child of Hope,” because it is with hope of its favorable character that the oracle is sought.

159.—κεκλομένω agrees with μοι in line 163.

161, 162.—"Ἄρτεμις and Φοῖβος with their adjectives are in the accusative, because Αθήνα is the only deity as yet directly addressed. Understand, therefore, τὴν σῆν with "Ἄρτεμις, thus, Invoking thee, O Minerva, etc. etc., and thy earth-encircling sister Diana, etc. etc., and the far-darting Apollo. Then προφαντεί appears in the 2d person plural, all three being addressed.

161.—ὁκλεια is supposed by some to be a nominative for ὁκλεια, (as Diana was called by the Bœotians).
would prefer considering it the accusative, agreeing with Ἰρώνων.

164.—προτέρας ἄρας ὀρνυμένας. Genitive absolute (which I would consider a genitive governed by a suppressed preposition). — ἵππος for ἵππος, the adverb.

165.—πόλει, that is, In the city.

166.—ἤμυνσαν ἣκτηπιαν κ.τ.λ., Ye achieved [this, viz., the making] the flame of woe banished. This is the literal method of filling out the expression, which is the same as, Ye banished the flame of woe. Reference is had to the Sphynx.

167.—πόροι, an exclamation derived from an old nominative πόρως, "a god." Hence ἐ πόροι, O gods!

169.—ἐμοὶ πρόπασ στόλος, My whole people. The ἐμοὶ is a possessive dative, as if ἐμοῦ. — στόλος, from στέλλω (to equip), is, 1st. Equipment; 2d. Army; 3d. Multitude or People.

170.—ἐν for ἐνεστὶ. — προντίδος ἐγχος, (lit.) Spear of thought, i. e., "strength of mind."

172.—ἐγγονα, Fruits.

173, 174.—Nor do women in childbirth rise from their woeful pains, i. e., they do not survive their labour. The method of explaining ἀνάχωνει with the genitive is to supply ἀνασάς ἐς, thus, "they do not raise themselves from," etc.

176.—ᾲπερ, neut. plural of ἄσπερ, used adverbially, Just as.

177.—κρείσσων, More fiercely.

178.—τοπέρου Ἰεώ, The evening god, i. e., the god of darkness or gloom, Pluto.

180.—μηλέα generally bears an active signification, Un pitying; here it has the passive sense, Unpitied.

181.—The ground is called θανατηφόρος, as if the pestilence was caused by noxious vapours arising from the ground.
NOTES.

183.—ιδέ'. See note on line 27. — ἐπὶ—αὕτας understood.

184.—ἀκτὰν παρὰ βῶμον. Some would emend this reading with Brunck thus, ἀυτὰν παραβῶμον. I would rather follow those who retain the old reading and translate it, By the altar's beach. The altar is a refuge to the Thebans, as the beach to a shipwrecked mariner.

187.—The Pæan was a solemnly-chanted prayer for deliverance. (See line 5.) The tones of the Pæan are here intermingled (ὅμανλος) with the groans of the sufferers. — οὕμνοι is from οὐ̂μος (united), and αὐλὸς (a flute).

188.—ὁ θύγατερ Δίως, i. e., Ἀθηνα, before addressed. See line 159.

189.—εὐόπα is the accusative from εὐόψι, and agrees with ἀλκάν. Help is personified and styled "fair-eyed," as being greatly desired.

193.—Turn on a backward course. κατὰ is understood before the accus. δράμημα, and δῶς before the infinitive νοσίσαι.

194.—πάτρας ἄποιρον, From the boundaries of my land.

195.—Ἀλαμυν Ἀμφιτρήτας, i. e., the sea. See Classical Dictionary for "Amphitrite."

197.—κλύδωνα, Boisterous sea. The Black Sea is referred to; Thrace bounded it on the southwest.

198.—τέλει, At its close.

200.—τὸν for τοῦτον, referring to Ἄρεα μαλερὸν. Line 190. ἀστραπῶν, Doric for ἀστραπῶν.

201.—κράτη νέμων, Wielding the power.

203.—Δύκει ἄναξ. Apollo (say some) is called the Lycian king, because worshipped with peculiar honours in Lycia.

206.—προσταθέντα, from προστήμι. 

208.—αὐγλας, Splendours; poetically for "darts."
210.—τὰὸς ἐπώνυμον γὰς, Surnamed from this land. He was called Ἐθῆρας.

211.—εὖον; a title of Bacchus, given him by Jupiter, who, when aided by him in the war with the giants, cried out εὖ νῖς (well done, son!). Others derive it from the Bacchanalian cry, Ἑὖοῖ.

215.—ἐπὶ, Against. — Ἡγὸν; see note on line 200.

216.—Ὀδίπους now re-enters, having heard the last words of the Chorus. — αὖ δ' αἰτεῖς κ.τ.λ., And what things thou askest (if, etc. etc.) thou mightest receive, namely, aid and relief.

219, 220.—ξένος τοῦ λόγου—ξένοις τοῦ πραξικήτου, i. e., I now have heard this story for the first time, and I was not living here when the murder was committed (referring to Laius).

221.—σύμβολον here signifies, "a guiding fact," to assist the search.

222.—εἰς ἀστοίς τελῶ, I am enrolled among the citizens. τελῶ has this signification in Eurip. Bach. 822.

223.—Καδμείως. See note on line 1.

227.—κεῖ μὲν φοβᾶται κ.τ.λ., Even if he fear, secretly removing the accusation against himself, i. e., even though, through fear of punishment, he would strive to remove from himself, by stealth, the guilt which is really his.

229.—ἀστεργεῖς, Severe. The student will notice that this πείσται is from πάσχω, not from πείθω.

231.—ἀὖ implies a contrary case.

232.—τελῶ for τελέω, I shall give; literally, "I shall accomplish."

234.—ἀπόστει γνῶσος, Shall restrain his speech. — ἤ χ' αὐτοῦ,—δείσας understood.

235.—ἐκ τῶνδε, After these things; a common expression of Sophocles for μετὰ τὰῦτα.
236.—γῆς τῆςδε is to be joined in translation with τωδε in the 238th line.

240.—χέρνιβας. Χέρνιψ is from χείρ (hand), and νίππω (to wash), and signifies, "the lustral water," used to wash the hands at sacrifices. —— The student will notice νέμω in its two senses, in lines 237 and 240. One sense arises from the other.

241.—ωθεΐν depends, as do νέμεων, ποιείσθαι, etc., on ἱπαν-δο, line 236. —— μισοματος. See lines 11 and 145, for the same method of construction. Of course, μίσομα refers to the guilty person.

242.—τὸ Πυθικὸν Θεοῦ μαντείον, an uncommon form for τὸ τοῦ Πυθικὸν Θεοῦ μαντείον.

244.—δαιμονι, i. e., Apollo.—— ἄνδρι Σανόντι, i. e., Laius.
248.—The order is, νν̣ ν̣μορον κακως ἐκτρίψαι κακων βίων. νν̣ refers to τὸν δεδρακότα; νμορον means, "without sharing in the usual customs of life."

250.—ἐμοῦ ἐνεισιάτος. This reading is altered by Brunck and others with strong protests against the version we have adopted.——Οἰδίπος had denounced fierce curses on the murderer; if he had desired to add, that he wished him cursed even though he should be found in his (Οἰδίπος') house, και would have appeared before ἐν τοῖς ἐμοῖς οἰκούσι. Moreover αἰτον would have been expressed with παθείν. Evidently, Οἰδίπος, after cursing the murderer, calls for a curse on himself if he had screened the guilty; he does this to show clearly to the people his honesty of purpose. With these considerations we would conservatively hold fast to the common reading.

253.—τοῦ Θεοῦ, i. e., Apollo.

254.—ἀκάρπως καθέως, Without fruit and without God. The land was oppressed with famine, and showed no signs of divine protection.
255.—For, though the matter were not commanded by heaven, τὸ πρῶγμα, i. e., the expiation of the murder of Laius.

261.—κοινός here (as in Soph. Antig. line 1,) is used for ἄδελφος. The meaning here is, “brothers of brothers would they have been to my offspring, had his line been prosperous,” i. e., if he had had any children to survive him. For Jocasta, the widow of Laius, was now the wife of Οἰδίπος.

263.—κείνον, though it may refer to Laius himself, (see Οἰδ. Col. 1760–1763 for such a construction,) yet more probably refers to the progeny of Laius; which progeny, as Οἰδίπος thought, had not survived. This speech forcibly presents the ignorance of Οἰδίπος regarding his own origin, and prepares the audience for greater surprise at the discovery that Οἰδίπος is the son of the slain Laius. — ἐνήλασ', Has leaped violently. For other examples of this metaphor, see line 1300, and Soph. Ant., line 1347.

264.—ἀν' ὅν, Therefore, i. e., because I am, as it were, his heir, having his wife, his kingdom, etc. etc. The student will note how well-managed all this speech of Οἰδίπος is to move an audience. He speaks of Laius so tenderly, and likens him to a father, little aware that the dead monarch was his father, and that this very fact formed his own fierce accusation.

265.—καὶ τὰν ἀφίκομαι, literally, I will come to all things, i. e., “I will try all methods.”

267.—τῷ Δαβδάκεις ταύτης, Πολυδωρον τε κ.τ.λ., a peculiar construction for τῷ Δαβδάκου ταύτης, Πολυδωρον κ.τ.λ., τῷ ταύτης for τοῦ ταύτης, “Seeking to seize the perpetrator of the murder of the son of Labdacus, and Polydorus,” etc. Labdacus was the father, Polydorus the grandfather, etc. etc. of Laius.

269.—ταύτα, the same referred to in line 252. that is,
all acts of assistance in the search for the murderer.

271.—ἀνέστης is to be repeated before παῖδας, or rather some kindred verb applicable to παῖδας is to be substituted; as, for instance, αὐξέων.

272.—ἐχνίον, More deadly.

276.—δότηρ μ᾽ ἀραῖον ἔλαβες, As you have laid me under curse (if I disobey).

278, 279.—But this question, “Who committed the deed?” was for Apollo, who sent (the oracular order) to answer.

282.—τὰ δεύτερα, The next method.—τῶνδε refers to the plan of seeking a solution from Apollo. The whole line is, “I would suggest what appears to me the next method (of procedure) after this (plan of asking Apollo, which you say is impracticable).

284.—ἄνακτα is applied to Tiresias, as a title of respect due his prophetical character. See Classical Dictionary. The occurrence of ἄνακτα three times in this short speech of the Chorus is certainly a defect.

287.—ἐν ἄργοις, same as ἄργος. —οἰδή, Not even.

288.—εἰπότος, Suggesting. —διπλούς, poetically for δύο.

289.—ἐννυμάζεται, Is wondered at.

290.—κωφά, Confused. He refers to the common reports of the death of Laius. Some translate κωφά, “senseless,” or “silly,” but there was nothing either senseless or silly in those reports; they were conflicting and thus “confused,” and the transition of meaning in κωφά from “stopped up,” (its original sense,) to “confused,” is readily seen.

293.—τῶν δὲ ἐδόντ' οὐδεὶς ὑπέρ, But no one sees the man who beheld (the attack).

294.—ἐξίματος—μέρος, A particle of fear (in his nature). The nominative to ἐχέω here must be ὁ δρῶν, under-
stood in the mind of the speaker, because Œdipus in answer says, ἡ δρώντι κ.τ.λ., evidently referring to the words of the Chorus.

299.—εἰμπέφυκεν, Is innate.
306.—ἀντέπεμψεν, Sent back as answer.
308.—μαθώντες εἰ, Ascertaining correctly.
310.—φθονήσασ, Withholding.
311.—The full expression would be μὴ ἡ ἄλλην ὁδὸν μαντικῆς, εἰ τιν’ ἄλλην μαντικῆς ἔχεις ὁδόν.

312.—ῥόσαι. The first and second occurrences of ῥόσαι have a different signification from the third. In the former, it is applied to the sufferers, in the latter to the plague. In the former it is “deliver,” in the latter “remove.” This may be explained by considering “to draw” the original meaning of the verb. Then in the first two instances we have “draw thyself,” and “draw me,” from the evil; and in the latter instance we have “draw the plague” from us.

313.—τεκνηκότος, i. e., Laius.
314.—ἐν σοὶ γὰρ ἐσμὲν, For we are in thee, i. e., our hopes of deliverance are placed in thee. Acts 17: 28. Eur. Alc. 279.

316.—τέλη λύει, literally, Pays expenses, i. e., produce a profitable result—for λυσιτέλη.
318.—διώλεσα, Have forgotten.
321.—διώσω, I will bear my (burden).
323.—τῶν δ’ ἄποστερῶν φάτω, Depriving the city of this oracle. It is by such a translation that the use of ἄποστερῶν with the accusative of the object withheld may be explained; τῶν πόλω understood.

325.—ὅσ τιν κ.τ.λ., “In order, then, that I may not do the same, I am silent.” The verb πάσχοι signifies, “to be in a condition”; as here the “condition” of Œdipus referred to, was that of speaking inopportune;
we translate πᾶςω fitly by "do," a verb-representative. Œdipus had spoken rather harshly to Tiresias (322), and here Tiresias answers rather abruptly. The Chorus then interposes with an humble and soothing petition.

329.—τάμιον for τά εμά, and refers to the oracular words of Tiresias, the κακά only belonging to τά σα.

331.—καταφθείρα τόλμη, by the continuance of the plague, which can only be stopped by banishing the murderer of Laius, and only through thee (Tiresias) can he be discovered.

333.—Δλλως, Rashly. — oū ἃν πιθοῦ, You will not learn.

336.—ἀγεγκτόσ κάτελεύγης, Harsh and unyielding. — φανέρ, Attic for φανῇ.

337.—τίνι σὴν εἴ τι δργήν. Some suppose τίνι σὴν refers to ἀλοχον understood, that is, to Jocasta; but this interpretation is too harsh.

341.—The γὰρ refers to a sentence understood; thus, "There is no need of my saying these things, for" etc. etc. — αὑτά, as if αὐτῶμαρα, Of its own accord.

342.—σώκον. This word comes to mean "therefore," in an assertion from being "(is it) not therefore" in interrogation, where the interrogation is one that enhances the affirmation. For example, "Is it not, therefore, a fact that Caesar conquered Gaul?" is equivalent to "It is, therefore, a fact that Caesar conquered Gaul." Here the "therefore" may be thus explained in its reference, "Since these things would (as you say) come out of themselves, therefore," etc. etc.

344.—ςυμού, imperative of θυμού.

345.—δα δργῆς ἔχω, literally, Thus of anger I have, i. e., "so much anger I have," or, "I am so angry."
346.—ἰσθι γὰρ δοκῶν, For know thou appearing; idiomatic for "know that thou appearest."
347.—δοσων, As much as (thou couldst).
348.—εἰ δ' ἐπὶ γόνας βλέπων, And if thou hadst happened to have thy sight.
350.—νληθες; a sarcastic question or exclamation.
351.—φερ, by attraction in the same case as κηρύγμαι.
355.—ποι, an enclitic, Perhaps. —— φεύξεσθαι, To fly;
      i. e., from punishment for this shameless speech.
356.—τάληθες γὰρ ἱσχύον τρέφω. A noble saying.—For I have truth (as my) fortress.
359.—ποιον λόγον, What speech (did I command you to utter)?
360.—"Did you not understand me at first, or do you tempt me to speak (more at large)?" I have retained the old reading λέγει, instead of altering it (with Brunck) to λόγον.
361.—Οἰδίπος answers the former question of Tiresias. Tiresias says, "Did you not understand me at first?" OŒdipus replies, "I did not understand you so that I can say that the remark was perfectly intelligible."
362.—οὗ refers to φονέα, and is governed by κυρεῖν. κυρεῖν governs the genitive often, probably because its original signification is "to happen," and therefore a μετὰ is required with the genitive, which μετὰ at length was dropped.
363.—οὗ χαίρων, sarcastically.
365.—δοσων γε χρῆσες, (Speak) as much as you wish. The adverb μάτην is undoubtedly the accusative of μάτη, (a failure,) with its κατὰ understood.
366.—λεληθέναι ὀμολογητα. For the construction of λαν-θάνω and a participle, see the Grammars. —— φιλτάτος, Nearest relatives. The plural is here used for the singular, the mother of OŒdipus being alone meant. We
see this idiom in English. We may say to a friend, "I see you travel in steamboats," when we only are aware of his having been in one. Perhaps there is, in this manner of speech, the expression of our conviction that, though only one be known, it is very probable there are many of the objects, whatever they may be.

367.—ίν’ εἶ κακοῦ, literally, Where of evil you are, i.e., in what a state of misery you are.

368.—Let the student remark here how certain Oedipus must have felt that Tiresias was uttering falsehood, and therefore how natural in his violent language toward the old prophet.

369.—εἴπερ, (I do think so) if, etc.

372.—ταῦτα refers to blindness, physical and mental.

373.—τῶνδε belongs to οὖνδεις.

374.—τρέφει, τρέφω, as in line 356 for ἐχω. — νυκτὸς; by this is meant his blindness. — ἐμὲ and ἀλλον are accusatives after ἑλάψει. — σε understood is the accusative before. — μᾶς is Continual.

377.—ἐκπράξαι, To punish.

380.—τέχνη τέχνης ὑπερφέρουσα, Art excelling (any other) art. He probably refers to "the art of governing," though some would prefer referring it to "skill in interpretation," as shown in the matter of the Sphinx.

382.—ὅσος, How much. — φυλάσσεται, Is stored.

385.—ὁ πιστὸς, διότι ἀρχὴς φίλος. This is not said in irony, because Oedipus had actually believed him such.

386.—ὑπελαθὼν, a term taken from the games, where it was applied to the wrestler when he stole under his adversary to overthrow him.

387.—μάγον, Sorcerer; a disparaging word. In later times, and among Orientals, it was an honorable term. See Matthew ii. 1. The word is Persian.
NOTES.

388.—ἀγυρτην, Crowd-collector, i. e., juggler or mountebank.
389.—δεδορκε. The same idiom is seen in English, "He only looks to his own interest."
390.—ἐπει, For.
391.—ῥαψωδος. By this is meant the Sphynx, any monster being called κών as a generic name.
393.—επιόντος ἀνδρός, Any man happening to be at hand. ἰὸ μέρος is understood.
395.—προφάνης ἔχων γνωτόν, Appeared to know.
397.—μήδεν εἰδώς, that is, Not pretending to be like thee, a prophet, but a plain man, ignorant of all such matters.
398.—γνώμη, subjective reasoning, as opposed to ἀπ’ οἰνών μαθών, objectively acquired knowledge.
402.—ἄγγελος ἱσσων governs ἐμὲ understood.
403.—ἐγνως ἢν οὐ περ φρονεῖ, Thou shouldst have a vivid sense of the folly of thy thoughts; literally, Of what thou thinkest.
404.—εἰκάζοντι, Comparing (your speech).
406.—τοιοούν, Such angry words. — τὸ δὲ σκοπεῖν is the antithetical clause.
407.—λόγομεν. The oracular response was, as it were, bound, until its practical effect had resulted. To bring about this result was to loosen the oracle's reply.
408.—ἐξσωτέον, To be equalled, i. e., To be equally permitted (to me). This is the predicate; the rest of the sentence is the subject, ἵστη being understood.
409.—κρατῶ, respecting Tiresias, is opposed to τυραννεῖς, respecting Οἰδипος.
410.—οὐ τι has the force of "not at all," τι being, probably, the accusative governed by κατὰ.
411.—πρωτάτου. The πρωτάτης was the patron of foreigners resident in a Grecian city. Tiresias here says,
that, as he was Apollo’s servant, he would not enrol himself as one of Creon’s clients. He had higher help.

413.—ἐν κακοῦ. See line 367.

414.—He means that Ὄδιπος does not know the relation of his dwelling-place and household to himself.

415.—The ἀρ’ implies that Ὄδιπος had treated his last assertion with scorn. He then says, “Do you know, then, (if you think I’m false) from whom,” etc.

416.—αὐτοῦ νέρθε refers to Laius. — καὶ γῆς ἄνω refers to Jocasta and the other members of the family.

417.—ἀμφιπλῆκ αρὰ, A curse of double stroke.

418.—ἐλαίνω, Attic future of ἐλαίνω.

419.—βλέποντα σκότον, the same as βλέποντα οὐδὲν, i. e., blind.

420.—ποίος λυμὴν and ποίος κυδαρόν equally take ἐσται σύμφωνος. The latter expression may be translated “shall echo.”

421.—Κυδαρῶν. Cithæron, being the mountain on which Ὄδιπος had, as a child, been exposed, is here, in allusion to that fact, mentioned as the name for mountains in general wherever again the cry of Ὄδιπος should be heard.

422.—Ὑμένας, “That which pertains to Hymen,” here Marriage.

423.—The metaphor of a ship at sea. His marriage is styled ἀνομοῦ (harbourless), as bringing no rest. In ἤπλοιᾶς the interpretation of the Sphynx’s riddle is intended. Ὄδιπος had in that begun his voyage well, but in his marriage had entered a stormy, harbourless sea.

425.—ἀ σ’ ἔσωσυ σοι, Which will make thee like thyself and like thy children. “Like thyself,” because it will reveal to thee that thou art really Jocasta’s son.
“like thy children,” because it will show thee that they and thyself are children of the same parent.

429.—These words of OEdipus are spoken with great vehemence. The interrogations are not interrogations of inquiry, but of assertion and command.

433.—γάρ, (I called thee), because.

434.—σωλη, Slowly, for οίδαμος, By no means. So in English we say, “I would be rather slow in assisting a villain,” where we mean, “I would not at all assist a villain.”

438.—ηδή ήμέρα φόνες σε, This day will beget thee and destroy thee, i. e., This day will make manifest thine origin, and by so doing begin thy ruin.

440.—Said in derision, alluding to the skill of OEdipus in solving the Sphinx’s riddle.

441.—εὑρίσκεσι, future, Thou shalt find (if thou searchest).

442.—τιχνη, that is, the discovery of the Sphinx’s meaning; for had OEdipus not discovered this, he would not have brought these disasters upon himself; for he would not then have become an inhabitant of Thebes.

443.—οὐ μοι μέλει, I don’t care (for this destruction thou speakest of).

444.—κώμιζε, Guide away.

446.—συνήεσ, first aorist pass. part. of σεω. It is here opposed to παρὼν.

448.—οὐ γάρ ἐνδοῦν, For it is not possible that; literally, “For there is not where,” that is, There is not an opportunity, where etc.

449.—τοι ἄνδρα τοῦτον, accusative absolute, to be thus explained, “I tell thee that this man, whom etc. etc.—he (I say) is here.” The accusative would demand the infinitive εῖναι ἐνδήκε, but as a long parenthesis had intervened, the subject is repeated in the nominative, which
of course takes ἐστίν, the accusative before being, as it were, forgotten.

452.—λόγῳ, By report, but not in reality. Oedipus would first find out that he was the murderer—he, a supposed foreigner; then he would discover that instead of a foreigner, he was a native of Thebes. By the first discovery, he is found to be the murderer of Laius; by the second, the husband of his mother.

453.—ἠεθήσεται, first fut. pass. of ἠδομαί.

456.—προδεικνύεις,—ὁδόν is understood, Feeling his way. ἐμπρόεισται, Shall travel; προείσται means simply. "shall go."

460.—ἰὼν ἵων, Going into the house.

462.—φάσκειν. Grammars say, "infinitive for imperative;" common sense says, "infinitive after an implied verb;" thus here, You are free to say. — ἢδη, Any longer.

463.—The student will remember the remark before made, that the Doric dialect is used in the Tragic Chorus.

464.—Δελφὸς πέτρα. By this is meant, say some, Mount Parnassus. I would prefer referring it to the rock, from whose cleft the vapor rose in the temple. See Classical Dictionary.

465.—ἀφήνῃ ἀφηγοῦν; literally, "Unmentionable of unmentionables;" that is, Things above all others unmentionable.

470.—γενέτης. This generally means, "Father," but here and in Eurip. Ion. 929 it signifies "Son."

473.—Δαμίσε. For this metaphorical use of the word, see line 187.

476.—πάντι, accus. masc. before ἰχνεύειν.—τὰν ἄθηλον ἄνδρα, accus. after the same.—Παρνασσοῦ. Delphi was situated on Parnassus.

480.—μεσομφαλα. It was the ancient belief that Delphi stood exactly in the centre of the earth.
481.—τὰ ζώντα refers to μαντεία, and is nominative τὸ περιπττόταυ, neut. plur. with verb singular.

483.—The repetition of δεινὰ gives vehemence to the sentence.

484.—οἰωνοθέτας, Doric for οἰωνοθέτης. It literally is “bird-reckoner.” Prophets were so called, as basing their calculations on the flight of birds.

485.—δοκοῦντα and ἀποφαίλεται agree with δεινὰ, and may be translated “seeming good,” and “contradicting.” Thus, the Chorus declares that the terrible things which Tiresias had said, neither pleased them nor yet contradicted their knowledge.

497.—And I fly in hopes, not looking here nor behind; that is, “My spirit soars amid the future, (hoping for some deliverance from this evil,) and does not consider the fearful present (of Tiresias’ warning), nor the fearful past (of OEdipus’ sins).”

498.—This is a difficult sentence—I give a more easy order for the student: ὦ τε γὰρ πάροιδεν πόρι, ὦ τε ταῦτα πω ἐγὼ ἔμαθον τί νεῖκος ἐκεῖν ἦ Λαβδακίδαις ἦ τῷ Πολύβου, πρὸς δόνον (i. e., νείκεος) χρησάμενος δὴ βασάνῳ εἶμι ἐπὶ τὰν ἐπίδαμον φάτιν Οἰδιπόδα, ἐπίκουρος Λαβδακίδαις ἀδήλων ἔπανων. The χρησάμενος is an excellent suggestion of Brunck. Οἰδιπόδα is a Doric genitive of Οἰδιπόδης. The passage would be “For neither before nor yet now have I learned any hostility existed with either the Labdacidae or the son of Polybus, whereby using a test I shall attack the popular fame of ΟEdipus, I as assistant of the Lab. in this mysterious death.— ή Λαβδακίδαις ή τῷ Πολύβου, Between the descendants of Labdacus (referring particularly to Laius), and the son of Polybus. Polybus was the reputed father of ΟEdipus.

496.—ἐπίκουρος κ.τ.λ., An assistant to the descendants of Labdacus (in the matter) of (their) unrevealed deaths
The plural is here used for the singular; see note on line 366.

500.—άνδρῶν μάντις, A prophet among men, opposed to Ζεὺς and Ἀπόλλων.

504.—ἄλλα σὺ κ.τ.λ. Tate thus freely renders this sentence: but till I see, till I have sensible evidence in the case, never will I affirm that they are in the right who accuse the king.

508.—πτερόεσσα κόρα, i. e., the Sphynx.

510.—βασάνῳ, By actual trial.

511.—ζεὺς ἐμᾶς φρενὸς, In my opinion.—τῷ, Wherefore.

514.—ὑπεραναί, with its τῶν, is the accus. before κατηγορεῖν, and δὲν ἐγὼ the accus. after.—μοῦ is governed by κατὰ in κατηγορεῖν.

517.—εἰς βλάβην φέρον. This is to be construed after πεπονθέναι, and τι must be understood. Some, instead of πρὸς γ’ ἐμοῦ in line 516, write πρὸς τ’ ἐμοῖ, and call the τ’ an elided τι; but this would be a harsh and unaccustomed elision. It is better to understand the τι.—εἰς βλάβην φέρον. This idiom is like our “tending to harm.”

518.—πόθος, έτωτι understood.

519.—φέροντι agrees with μοι in line 518.—εἰς ἀπλοῖν, To a slight (issue). For this and εἰς μέγιστον (521) with φέρει, see note on line 517.—Creon, having heard how Oedipus had accused him of conspiracy with Tyre-sias against the crown, here declares to his fellow-citizens, that if Oedipus has such harsh opinion of him, he does not wish to live, for his reputation would not remain stained only in the mind of Oedipus, but would also be ruined in the minds of the public and of his intimate friends.

523.—The Chorus, in its usual conservative manner, strives to pacify Creon, by apologizing for Oedipus.—τάχ’
āv, Probably. τάχα from “readily,” receives the meaning of “of course,” “no doubt,” etc. etc.
525.—τού, in the sense of τίνος.
527.—ηὐδάρο, such was the report. See line 731.—γνώμη, Advice. The Chorus do not give Creon a direct answer. Creon then continues questioning.
528.—ἐξ ὀμμάτων ὀρθῶν, With right eyes, i.e., eyes in their natural steadiness, for a lunatic’s eyes wander.
530.—A fine specimen of non-committalism.
532.—Οἰδίπους, having left the stage after his conversation with Tiresias, now returns.
534.—τοῦτο τάνδρος, a circumlocution for ἐμοῦ, i.e., Οἰδίπος. In line 815, the same expression occurs.
536.—φέρε is used like the English “come,” in an invitation to answer a question.
538.—ὡς οὐ γνωρίσουμι σοι τόδε depends on the ἵδων of the preceding line. The 538th and 539th lines are merely repetitions more at length of lines 536 and 537. Thus μωρίαν is repeated in οὐ γνωρίσουμι, and δειλίαν in οὐκ ἀλεξοίμην.
539.—προσέρθον, pres. part. neut. accus. sing.
542.—The πλήθει of this line corresponds to the πλήθος of the preceding, and the χρήμασιν with the φίλον, the friends being important as monied helps.—ἀλίσκεται, Is (generally) obtained.—Though πυρανίδα is feminine, yet the neuter ὅ is used as its relative, referring more to the idea than the actual form of the antecedent.
543.—οἰς ὅς ποίησον; Dost thou know what thou dost? This form of expression is explained thus: ποίησον, oἰς ὅς, “Do, dost thou know what?”
545.—δεινός, Skilful.—κακός, Ill-disposed.
547.—τοῦτ’ αὐτὸ refers to Οἰδίπος’ accusation of δυσμενῆ and βαρῶν.
548.—This τοῦτ’ αὐτό, spoken to imitate the speech of Creon, is defined by ὅπως κ.τ.λ., which may be called in apposition with τοῦτ’ αὐτό.
550.—ἐναί τι, Is of any value.
551.—Ἄνδρα συγγενῆ is governed by δρῶν.
552.—ὑφεξεν,—σὲ is the understood accus. before.
555.—χρείη, optative impersonal of χρημα.
558.—This and the 560th line are directly connected, Creon's words (δἐδρακε ποιον κ.τ.λ.) being an interruption.
559.—οὗ γὰρ ἐννοῶ, For I do not understand (your meaning).
560.—Σανασίμψ χειρώματι, By a deadly blow.—χειρώμα is literally "handiwork."
561.—Long and ancient times might be measured (from his death). Those "times" were "long" in their duration, and "ancient" in their commencement.
562.—ην ἐν τῇ τέχνη; Was he practising his art? like our "Was he in the trade?"
563.—ὅμως and ἐς ἵσον, "In like manner," and "equal-ly" then as now.
564.—τι, with κατὰ understood, In any thing, i. e., "at all."
565.—γε gives ἐμοῦ an emphasis and may be translated "at least."—ἐστώτως and πέλας are to be taken together.
566.—ἐρευνᾶν τοῦ Σανόντος, An investigation regarding the deceased.
567.—πῶς δ’ οὖχι can be translated by "of course;" the negative interrogation only strengthening the positive assertion.
568.—τὰδε, These things, which he now says, viz., that I am the murderer of Laius, etc.
569.—γὰρ refers to some such understood sentence as this, "I make no surmises on this point, for."
570.—τὸ σὸν, ἔργον understood; referring, (as he after-
wards shows,) to the alleged conspiracy of Creon with
Tiresias.
572.—ὁθ' οὖνεκα is a tautological expression for οὖνεκα.
Comp. Soph. Ajax, 123. Some write it ὁθοὖνεκα as one word, compounded of ὅτοι and ἄνεκα, and thus
being equal to οὖνεκα.
575.—ταῦθ', ἀπερ, In the same manner as, i. e., κατὰ τὰ
ἀντά, ἀπερ. Or, In those very matters, regarding
which, viz., the matters respecting Laius' death.
577.—γῆμας ἵχες, an Attic form of writing for γῆμας.
579.—ταῦθα. See note on line 575. In the same manner,
i. e., with the same power.—ὁσον agrees with μέρος
understood.
580.—ἀ'ν ἵ Ἡλεονος for ἀτινα δν Ἡλη. — κομίζεται,
middle, having Ἰοκάστη understood as subject.
581.—Creon seems here to have a double meaning; 1st.
Shall I not, as third in importance, be considered as
your equal in friendship? 2d. Shall I not, though
third in rank, be, ere long, in the same office as your-
selves? This latter sense Ἡεδίπος, of course, would
not perceive.
582.—This γὰρ may have this understood antecedent,
"Indeed such is the case I know, for," etc.—ἐν-
tαῦθα, In this view of the matter.
583.—οίκ, (Thou wouldst) not (say so), etc.
586.—ἀπεστον εἴδοντα,—repeat ἀρχειν.
587.—I am not one of those who prefer the name of king
to kingly power, nor would any other man in his
senses show such preference. Creon argues that, as he
had always had the power of a king without any of the
kingly burdens, he would be a fool to wish to add the
title of king to his condition, and thus acquire those
burdens.
590.—φέρω, like λαμβάνω, I obtain.
NOTES

591.—αὐτὸς, i.e., γὰρ αὐτὸς.
593.—ἐφι. The 2d aorist of φῦμι is often so used as to be rendered by the present of the substantive verb. Thus here, “How, pray, is a royal name,” etc.
596.—πᾶσιν, In every body.
598.—ἐσται ἐν, Is situated here, i.e., in me.
599.—καίνα. That is, Those troubles which kings have.
600.—A mind (thus) reasoning well would not be evil-disposed (toward thee).
602.—τλαίνει governs τὴν τὴν γνώμην understood. Creon declares he was no lover of such a rebellious design, (i. e., he never had planned such,) nor would he endure such a plan, though another were the actor.
603.—ὁλεγχοῦ, accusative, governed by εἰς; For a proof of these assertions.—τὸῦτο μὲν is in opposition to τοῦτ' ἀλλ' in line 605, and may be here freely rendered, In the first place. Of course ἵστη is understood, and the sentence Πνῦσι διὰ ἦν—σοῦ, is the explanation of τοῦτο. So with τοῦτ' ἀλλ' afterwards ἵστη is understood, and the sentence ἵστα μὲν—λαβὼν is the explanation of τοῦτ'.—τοῦτ' ἀλλ' may be rendered, In the second place.
605.—καίν λάβης, If you find.
606.—κοινῇ, In common.
607.—ψῆφος originally signifies a small stone; and as such were used in balloting, the word is naturally used for the “vote,” of which the ψῆφος was the symbol.
608.—χωρίς, Behind my back; literally “apart.”—αἰ-τῶ, pres. imperative 2d person sing. contracted of αἰτῶμαι.
609.—μάτην, Recklessly. Compare in Scripture, Isaiah v. 20, with lines 609, 610.
611.—ίσον—καλ, like the Latin aequus ac, in Eng. “equal with.” Before τὸν βίον, ἄβαλαίν is to be repeated.
616.—*He has given good counsel to any one who shuns a fall.* The Chorus declare their opinion that Creon is right in advising more deliberate judgment on the part of OEdipus; that any one who had regard for the stability of his position, would be profited by following this advice.

617.—Compare in Scripture, Prov. xxi. 5, and xxix. 20.
618.—OEdipus defends his haste, in the necessity (δεί) caused by the haste of the conspiracy (ταχύς ἐπιβουλεύων).

620.—τοῦθε refers to Creon.
621.—περιπατέω, Done, i. e., as he desires.
624.—οἳν προδέξας, (Thou mayst slay me) when thou showest how reasonable is thy jealousy.

625.—Thou speakest as not yielding (to my authority), nor believing (my assertions). The future participles convey the idea of continuance in this rebellion and unbelief.

626.—Translate the oū with φρονούντα, not with βλέπω. Translate the εὐ in like manner. τὸ γοῦν ἐμὼν. Supply εὐ φρονῶ and συμφέρον.

627.—Supply with ἀλλ' εἶ ἵσου δεί καμόν, as above, φρονεῖν συμφέρον.

628.—εἴ δὲ ξυνίῃ; μηδὲν. In English phraseology, Suppose you don't know anything of the matter.—ἀρκτέων γ' ὁμος, Know or not, I must rule; literally, "nevertheless, it must be ruled," i. e., by me.

629.—οὐ τοι κακῶς γ' ἁρχοντος, Not when one rules wickedly, (ἀρκτέων understood,) is he to govern.

531.—ἀνακτεῖ. See line 284. ἀναξ in its original significance only means, "a man of high rank."

632.—μεθ᾿ ἰς, With whom, i. e., by whose assistance.

633.—χρεών, ἐτὶ understood.

637.—εἰ, 2 pers. sing. pres. ind. of εἶναι, "to go." Soma-
what of a future signification is to be here applied to it. ὕκον, as the loftier term, is used towards Ὑλίς, and στέγας, as the inferior, to Creon.

640.—δυνοῖν ἄποκρίνας κακοῖς, Selecting from two evils.
643.—τοῦμον σῶμα, a poetical expression for μέ. See Eurip. Alcest. 647. It is governed by ἐπὶ understood.
644.—ὅναίμην, Enjoy (life). — σὲ is governed as τοῦμον σῶμα in line 643.
645.—ἐπαιτίᾳ, 2 pers. sing. pres. ind. mid. — δἐν is governed by περὶ understood. — μέ is accus. before δρὰν, and ταῦτα is understood after it. Thus the full sentence would be, δεδρακα τι τοῦτον, περὶ δἐν ἔπαιτιᾳ με δρὰν ταῦτα.
647.—τόνδε ὅρκον ἰεών, This oath of the gods, i. e., witnessed by them.
648.—ἐμὲ and τόνδε are governed (like τόνδε ὅρκον) by αἰδεσθείς, or perhaps more properly we should say, they all are governed by κατὰ understood, αἰδεσθείς signifying a state of mind, and therefore not governing any thing. — τοῦδε refers to the Chorus.
652.—Reverence this one who before was no child, and is now mighty in his oath.
655.—φράζε τί φῆς, Tell me what thou sayest, i. e., what thou meanest.
656.—ἰναβῇ, Who is under oath (innocent).
658.—ἐπίστω ζητῶν, Be aware (that thou art) seeking.
660.—Some such word as μαρτύρομαι is to be supplied before τὸν ἰεών πρόμον Ἄλιον.
663.—τῇ πύματον ὁλοίμαν. The full sentence would be, καὶ τῇ ἐστὶ πύματον. — ὁλοίμαν Doric for ὁλοῖμαι.
665.—μου used as μοῦ, and δυσμόρφ as δυσμόρον.
667.—καὶ τάδε, like the usual phrase καὶ ταῦτα, And that too, i. e., particularly so.
671.—στόμα for λόγον.
672.—ςτρ’ δν, Wherever.
673.—οτσθνός μὲν εἰκών δήλος ἐλ, Thou art evidently yielding with sorrow, i. e., Thou givest up to Jocasta reluctantly. — βαρύς, Harsh, or, “severe.”
674.—περάσης θυμόν, τὸ τέρμα understood.
677.—Having found thee ignorant of my case, but being myself of good reputation (ἰός) among these, i. e., Jocasta and the Chorus. Creon here leaves the stage.
679.—τόνδε, Οἰδίπος.
680.—μέλλω μαθοῦσά γ’ ἢτις ἐστὶ ἢ τίχη is the sentence less elliptical. — ἢ τίχη refers to the quarrel between Οἰδίπος and Creon.
681.—The Chorus explains the quarrel rather obscurely, in its desire to please both sides. These three lines may be translated: An uncertain verbal rumour came (regarding Οἰδίπος from Tiresias), and that which is an unjust (accusation) distresses Creon.
684.—ἀμφοῖν ἀπ’ αὐτῶν; ην ἢ τίχη is to be supplied. — δ ὁ λόγος refers to the λόγον in line 681. Jocasta, in her desire to know all, first asks about the first-mentioned cause, viz., the report of Tiresias against Οἰδίπος.
685.—ἄλος φαίνεται, It appears sufficient.
686.—Ἀτίξεν, ἢ ἢρος understood.
687.—Οἰδίπος blames the Chorus for blunting his spirit by ceasing further explanation of his supposed injuries yet he acknowledges that their intentions (γνώμην) were good.
689.—ἐπον, that is, I have spoken regarding my affection for thee.
691.—ἀπορών ἐπὶ φρόνημα, freely, Incapable of recovering my senses Literally, “impassable to sensible things.”
696.— Guiding prosperously in a steady course.
697.—πομποδος, της γης ἕμοι understood.
699.—στήσας ἔχεις, same as ἐστήσας. — πράγματος goes with ὅτον.
700.—τῶνδ’ ἐσ πλέον, More than these. Oedipus says, in parenthesis, that he honors Jocasta more than the Chorus do, for they ceased telling her the particulars of the occurrences, but he would supply their deficiency.
701.—Κρέωντος is governed by ἐνεκα understood, as is ὅτον πράγματος in line 698. — οἶδα, Such things. An exclamatory sentence. — βεβολενκως ἔχει. See note on line 699.
702.—τῷ νείκος, The contest, for “the cause of the contest.”
706.—τὸ γ’ εἰς έαντόν for κατὰ τὸ μέρος ἰκόν εἰς ἔαντον. Eng., For his part. — πᾶν ἐλενθεροὶ στόμα, He lets out every word. — στόμα for λόγον.
708.—ἐμοῦ ἱπάκουσον. Verbs of hearing sometimes govern the genitive, and sometimes the accusative. Here perhaps λόγου is understood. — σοι is here styled by grammarians redundant. It is really a reference to the person addressed, as in English the phrase, “you know,” is often used. It may be used to call up the attention of the person addressed from flagging. It may be grammatically explained by supplying λέγω τοῦτο, “I say this to thee.” — ἔσι ἔχει, same as ἔχει.
712.—Φοίβου γ’ ἀπ’ αὐτοῦ. Supply from the preceding clause χρησμόν ἐλαθεῖν. The οὐκ only accompanies this part of the parenthetical sentence, the last clause being an affirmation.
713.—ἡξει. The indicative future is used in Greek where in English we use the verb with “would;” The Greek, as it were, throws itself back into the past time,
and then the future indicative becomes the natural tense.

715.—καὶ τῶν μὲν, And in the first place, as regards him, i. e., Laius.

716.—φονεύοντο. The note on line 713 will explain this present. All languages have this idiom, viz., present for past.

717.—παῖδος δὲ βλαστᾶς, In the second place, as regard the birth of the child; κατὰ is to be supplied. —— οὖ διεσχον ἡμέρα τρεῖς καὶ νῦν ἄρθρα καίνος κ.τ.λ., Not three days intervened, and he having bound him by the joints of his feet (i. e., his ankles). This use of “and” for “when,” is to be noticed. —— κατὰ is to be supplied before ἄρθρα.

720.—ἀνταῦθα, Here, i. e., in this case.

725.—χρείαν ἐρευνᾷ, Seeks the use.

726.—οὖν agrees with πλήρημα.

728.—ὑποστραφεῖς, Influenced.

729.—ἀκούσαi has με understood as the accus. before it.

730.—κατασφαγείη. Here in English we would use the indicative.

731.—λήξαντ’ ἔχει. This use of ἔχει with the participle, has been noticed before (see lines 699, 701). It is here equivalent to the 1st aor. ind. 3 pers. sing. of the participle’s parent-verb.

732.—πάθος refers to the death of Laius.

734.—Δελφῶν. Supply ἀπὸ before.

735.—ἐξελήλυθος, Elapsed. Literally, “gone forth.”

736.—σχεδόν τι, Just. Literally, “something near.”

738.—Οἰδίπος, full of the circumstance of the murder, and with a conviction of the truth flashing across his mind, exclaims, (as if forgetful that Jocasta as yet knew nothing of the fact,) “What hast thou determined to do for me?”—or it may be addressed to Jupiter. Compare line 1198.
740.—μή πω μ’ ἐρώτα, Do not ask me yet. Œdipus hopes that his surmises may be wrong—that he may have made too hasty a conclusion that the murder he committed was the murder of Laius, and therefore asks for further particulars, before he condemns himself.—φώς, Appearance of body.

742.—χνωάζων ἄρτι λευκανθές κάρα, literally, Blooming as to his lately-whitened head.

745.—προβάλλων οὐκ εἰδέναι. Translate as if the verbs interchanged their words; thus, "To have unwittingly exposed," etc.

747.—βλέπων like ἀληθῆς, for what is true sees, as what is false is blind.

750.—βαῦς, With a small company.

757.—ταῖν, formed from τά and νῦν, and requiring a preposition to be supplied, becomes, as here, simply an adverb, "now."

761.—ἀγροῦς, that is, ἐπὶ ἀγροῦς.

764.—πῆσε καὶ μεῖξο χάριν, Even a greater favour than this.

766.—πάρεστοι, he is present, i. e., he is near enough to be brought before you soon.—ἐφίσω, Dost thou desire.

767.—δέδοικ' ἐμαυτόν, simply, I fear.

769.—ἐξέτα, governed by ὁ δοῦλος understood.

770.—δυσφόρος ἔχομα, as if δυσφόρα ἕντα.

771.—στεφάνθης. Supply τοῦ μαθείν from the preceding sentence. The hopes (ἐλπίδων) of Œdipus had reference to the information, that the servant (who had been sent for) would bring.—ἐς τοσοῦτον ἐλπίδων To such a degree of expectation.

776.—ἐκεῖ, There, in Corinth.—τίχη, Event. This refers to the suspicions against his birth. See what follows.

778.—σπουδῆς, Anxiety.
780.—τιρ’ οὖν is not superfluous, but refers to the exact time of καλέ, viz., In his cups.

781.—τὴν μὲν οὖν ἡμέραν ἡμέραν, For that day. We, in English, have the similar phrase, “For the time being,” e. g., “That was a good method for the time being, but,” etc.

782.—κατέσχων. Supply ἵμαντόν. — Ἑστέρα. Supply ἡμέρα, The other day, in the sense of “the next day.”

784.—τούνεδος ἤγον κ.τ.λ., They bore ill the reproach from him who let loose the rumour.

785.—τὰ μὲν κείνον = κατὰ τὰ μὲν κείνον. The κείνον of course refers to μητρὸς πατρὸς τε.

786.—ὑφείπτε γὰρ πολύ, For it (τούνεδος) crept stealthily (into my soul) with great force.

788.—ἐκ. Supply πρι.

790.—προφάνη, governed by Φοίβος.

791.—χρεία. See note on line 555.

792.—γένος ἄληθον ὀρέον, A race intolerable to behold.

795.—ἐκμετρούμενος, poetically used for Traversing. — τὸ λουτρόν. Supply κατὰ. — ἀστρον, By star-light.

801.—ἦν ὀδοπορῶν, an imperfect formed like the English imperfect by the substantive verb and the participle.

804.—ἡγεμών, Charioteer, called in line 806, τραχυλάτην.

806.—τὸν ἐκτρέποντα. Supply μέ for an object.

808.—διόν is governed by the πάρα in παραστείχοντα, or rather by another παρά understood. So in English, “he de-parted this life,” for “he de-parted from this life.” — τηρήσας. Supply μέ. — μέσον κάρα, governed by κατὰ understood, for καθίστα (as grammars say) governs the genitive μου. Rather καθίστα is intransitive, “he came,” “he arrived,” “he reached,” and μου is governed by an understood preposition.

809.—διπλοῖς κέντρουσι, literally, “With double staves;”
NOTES.

a Greek idiomatic expression for "With two blows of his staff."

810.—οὐ ἵσην = μείζων. τιμωριαν is understood.

814.—If any relationship subsists between this stranger and Laius.

815.—τούθε ἀνδρός = ἐμοῦ.

817.—στρ, Wherefore.

822.—δρ' ἄφον κακὸς. This question has no negative. The next has. I would paraphrase it thus: "Am I then a sinful mortal? Nay, rather, am I not in every respect impure?"

823.—The εἰ μὲ χρῆ refers to Οἰδίπος considered as a Corinthian; the η γάμος μὲ δεῖ in line 825, refers to him in the alternative of returning to Corinth.

828.—ἀπ' ὠμον ταῦτα δαίμονος. Supply εἶναι in construction after ταῦτα.——τις κρίνων governs ἀνορθοῖ.——ἀνδρὶ τοῦ. See note on line 815.

833.—τοιάνδε κηλίδα ξυμφορᾶς. We have the same form in English, viz., Such a disgrace of a calamity. More evident in this instance, "Such a monster of a man," for "Such a disgraceful calamity," and "Such a monstrous man."

835.—πρὸς τοῦ παρόντος, From him present, i. e., the servant who had been summoned.

836.—τοσοῦτον τῆς ἐλπίδος. In such constructions supply μέρος.——The whole of line 837 is in apposition with τοσοῦτον.

838.—πεφασμένου. Supply βοτήρος;——and with προθυμία supply σου.

841.—περισσόν, Particular = more noticeable than the rest.

842.—αὐτὸν is accus. before ἐννέπευ, and refers to βοτὴρα.——ληστὰς ἄνδρας is governed by περὶ understood, while οὕτω, as referring to ληστὰς, must be supplied.
as nom. to κατακτείνειαν. For a similar form, see Eurip. Hec. 976, εἰπέ μοι τὸν Πολύδωρον εἰ ζη.

844.—Supply Δαῖον after ἐκτανοῦ.

845.—For one could not be equal (in his sight) to the many (who thou sayest, and he would have said, were with the murderer.)

847.—ἐστιν ἰέπειν, as if ἰέπειν. It may be here rendered Belongs.

848.—φανέν τοῖς. Supply ἰναί as a connective between these words. See last note.

853.—ὀρθῶν, Right, = in accordance with the oracle.

855.—νῦν refers to Laius, κεῖνος δώστηνος to his son (supposed by Jocasta to be dead).

857.—μαρτείας, governed by οὐνεκα, which is poet. used for οὐνεκα. — τῆδε here, and τῆδε in line 858, refer to the two reports,—1st. That his son slew Laius. 2d. That Oedipus slew him. She could not believe the former, because the son died (she thought) before the father; she could not believe the latter, because the oracle had said his son should. She was thus thrown into doubt.

859.—τὸν marks a particular person (viz., the servant referred to); τῶνα means "some one" indefinitely.

862.—ἐν, in the gen. by attraction to the understood τοῖς.

863.—Εἴ, Would that. The conjunction εἴ is the 3d pers. sing. subj. pres. of εἰμι, usually written ἐί. This explains its different renderings, as εἴ (ἐν) τυπτη, "If he strike," i. e., "Be it he strikes;"—and εἴ μοι ἐνειή μοιρα, "Would that prosperity might be to me," i. e., "Be it prosperity might be to me." So in English. "If;" (anciently "gif,"") is the imperative of "gifan," the Anglo-Saxon verb "to give," so that it is correct to say, "If I may be happy," without understanding,
"I shall be glad," or any other apodosis; the expression being merely a wish or prayer, viz., "Give (grant) I may be happy."

864.—μοῖρα. This sentence, which literally is, "Would that the lot might be to me bearing a reverential sanctity," may more freely be rendered, "Would that mine were the lot to bear," etc. This is preferable to rendering μοῖρα by "good fortune," as some do.

865.—πρόκειναι, simply "Are"—διε refers to λόγων ἔργων τε.

867.—διε here refers to νόμου.

868.—νυ is here for αἰτῶς, (laws). We see νυ thus used for αἰτα in the Electra, line 624, and for αἰτῶς in Pind. Nem. 4, 5.

870.—λαδία, Doric for λήδη.

873.—τυραννον seems to have a worse meaning than "monarch." It means "tyrant," as we use the term.

874.—Insolence, if it be foolishly filled with many things, which are neither appropriate nor beneficial, having mounted the topmost precipice, rushes to ruin, where it may not use a useful foot (i. e., whence it may not extricate itself).

879.—πάλαμμα, The endeavour, i. e., to find out the murderer of Laius. The Chorus seems to think Jocasta wished to stop inquiry and therefore inveighs against her, though in an indirect way.

883.—ὑέρπωτα, neut. plur. of ὑέρπωτος, used adverbiailly.

887.—ἐλοιτο κ.τ.λ., May misfortune seize him.

888.—χαῖρω is called a preposition. It is really the unaltered accus. of χαίρε, and governed by προς, which is sometimes expressed, as for instance Soph. Antig. line 30, προς χαῖρω βορᾶς, "For the sake of (i. e., love of) prey."

889.—εἴ μη. μὴ goes with κεφανέ and ἐξεταῖ, but is
separated from ἔται by ἧ. It should not, therefore, be joined in translation with εἰ, viz., “unless,” but left separate, viz., “if—not.”

891.—ἔται ματάξων, Will foolishly grasp.
892.—What man ever yet amid such scenes would refrain in his indignation from repelling these attacks of the soul? I render this sentence very differently from other commentators. The order I have observed, appears more natural to my thinking, than the varied renderings of Triclinius, Brunck, etc. The Chorus, in this way, defends its conduct in blaming Jocasta. It says that no one could help venting indignation. The Chorus calls this high-handed impiety βέλη ψυχᾶς, “soul-darts;” or, as I have above rendered it, “attacks of the soul;” for they were purely onsets of the soul against things divine.

896.—χορέων, Dance as a chorus.
897.—ἰμη, used like a future.
898.—γὰς ὀμφαλῶν, that is, Delphi, which was considered the earth’s centre.
899.—Ἀβαστί. Abæ was a place in Phocis where Apollo had a temple, older than that at Delphi.
901.—χαρόδεικτα, the events designated by the oracle.
902.—ἀρμόσει, Shall fit the prophecy, i. e., result in accordance with it.
906.—φθονοῦτα, Decayed in public estimation.
908.—ἐξάρποντι, They set aside.
911.—δοξά μοι παρεστάθη, as if ἐδοξεῖ μοι.
913.—ἐπὶ ἱμαμάτα, same as ἱμαμάτα.
914.—ὑψοῦ αἴρει ἡμῶν, Lifts his mind on high, i. e., is mentally bewildered.
915.—πανοίασων refers to the death of Laius, the unfortunate marriage, the anticipated banishment, etc., all which oppressed his mind.
NOTES

916.—οδὴ τὰ καυνὰ τοῖς πάλαι τεκμαίρεται. Οἰδίπους could
not reconcile the old oracular declaration of Apollo,
viso. That the son of Laius should slay his father,
with the later declaration of Tiresias, that he (Οἰδι-
pus) committed the murder.

917.—ἐστι τοῦ λέγοντος, He is the dupe of any speaker.

918.—οὐδὲν ἐστὶ πλέον τοιῶ, I do no good; more literally,
"I do nothing to advantage." Some noun like χρήμα
is to be supplied with πλέον.

919.—Δύκη Απολλων. See note on line 203.

923.—The meaning is, "We are like those at sea who find
that their pilot is frightened."

924.—Here enters a messenger from Corinth, about to
announce the death of Polybus, and the election of
Οἰδίπους in his stead as king. This messenger happens
to be the same man who had brought up the infant
Οἰδίπους, and had given him to Polybus.

926.—ἐπον οὐ. ἐστὶ referring to Οἰδίπους himself, inferred
from αὐτόν.

927.—στεγαῖ = δόματα of line 925. The omissions of the
substantive verb will be here noticed.

928.—μὴ γηρ ὁ. This is purposely introduced to bring
vividly before the minds of the audience the fact of
the incest, the speaker of course not being supposed to
know aught of that.

929.—παντελης. There is likewise an ambiguity in this
word. The messenger means "complete wife," as
having borne children to Οἰδίπους, but the audience
will take the word in the sense of "lawful," knowing
she is not such lawful wife.

931.—οί. Supply ὅλης γένους. — ἄξιος εἶ, Thou art
worthy (of being happy).

935.—ταύτα, i. e., the ἀγαθα of the previous line. —
τίνος. Supply τόπον.
936.—τὸ δ' ἑπός. Supply κατὰ before.
937.—ἥδου—ἀσχάλλοις. She would be pleased to hear of the promotion of Ὀδίπους to the throne of Corinth, but she would be grieved to hear of the death of Polybus.
938.—ἐκεῖ, Has it, i. e., the message.
939.—αὐτὸν = Ὀδίπους. — χήθως τῆς Ἴσιμιᾶς = Corinth. situated on the Isthmus.
940.—ὡς ἢδόστε ἐκεῖ, As report goes there.
941.—ἐγκρατῆς, In power.
942.—οὖ δὴγα. Supply ἐστὶ.
945.—The phrase ὡς τάχος (quickly), can be considered as an ellipsis for ὡς ἐστὶ κατὰ τάχος.
947.—ἐν' ἐστί; Where are ye? This is said triumphantly by Ἱοκαστα, who, hearing that Polybus the supposed father of Ὀδίπους was dead, considered the oracle (that Ὀδίπους should slay his father) as proved false. — τοῦτον τὸν ἀνδρὰ refers to Polybus, and is governed by κτάνου.
949.—πρὸς τῆς τύχης, By fortune, i. e., according to the ordinary course of nature.
951.—τῶνδε δωμάτων. Supply ἐκ.
953.—σέμνα μανθεύματα. This is said ironically.
956.—I cannot avoid believing that a play on the name of Polybus is here intended. Polybus I take to be another form of Polybius (Πολύβιος, "having full vigour of life"). Jocasta says, "He comes from Corinth, proclaiming that thy father is no longer Polybus (i. e., in full life) but dead." The audience would recognize this play of words, and moreover have in mind that which Jocasta did not intend, viz., that his father was not (ever) Polybus.
958.—πρῶτον, i. e., before I tell you the good part of my message, viz., your election.
959.—Ιανάσιμων. Supply δόν, and then understand it as
governed by a κατὰ suppressed.
960.—ξυναλλαγή. See note on line 34.
961.—A proverbial phrase, "A small weight will prostrate
aged bodies."
963.—Literally, "Being commensurate with a long time;"
i. e., Having reached an advanced age.
964.—I take δῆρα to be a corruption of δεῖσσω. Hence
the circumflex. The best English rendering is the
similarly derived "pray," e. g., "Why, pray, O wife,
should," etc.
966.—ὁρνις, accus. plural for ὁρνιας, and that for ὁρνιας
from ὁρνις (originally ὁρνι). — ἐν ύφηγητῶν. Sup-
ply ὑπὸ as governing prep.
968.—κεκόμενα. This and all transitive verbs, when used
(as here) intransitively, must be considered as really
governing a suppressed Ιαντηνών.
969.—I would preserve the passive meaning of ἄψαυντος,
viz., I am untouched by the sword, as a poetical ex-
pression for "I touched not the sword." After this
clause, supply "Nor did I slay him," an expression
implied, indeed, in the expressed clause. — Supply
δῶ before ἔγχυσος.
970.—ἀν Ἰανών εἰ, He might be considered as slain by me.
971.—ξυλλαβὼν, Taking with him, ἃξι οὐδενός, as worth-
less, etc. etc. The death of Polybus is spoken of as
also the death of the oracle which was proven false
thereby.
977.—ἀνδρωπός does not refer to OEdipus specifically, but
to mankind generally. — τὰ τῆς τύχης, a fuller form
for ἡ τύχη.
979.—εἰκη, Carelessly.
980.—ἐσ—μη φοβοῦ, Be not frightened at.
982.—ἀλλὰ κ.τ.λ. The easier order is ἀλλὰ (ἐκεῖνος)
φέρει ῥάστα τὸν βίον, ὅτω (relative of ἐκεῖνος) ταῦτα παρ' οἶδέν ἐστι.

986.—πᾶσ' ἀνάγκη ὄκνεῖν. Supply ἐστι and με, thus: There is every necessity for me to fear.

987.—δόφολμος. “Eye,” is here used for “light. Thy father’s burial is a great light (in this matter, by showing thee that the oracle is of no importance).

988.—μέγας. Supply δόφολμος ἐστι.—τῆς ζώσης φόβος. Œdipus is about to say ταράσσει με or some such completion of the sentence, when the curiosity of the Corinthian messenger prompts him to interrupt and inquire who this woman was to whom Œdipus alluded.

991.—The order (in English) is δὲ τί ἐστι υἱὸν φέρον ἐς φόβον ἐκεῖνς. Render φέρον, Tending (i. e. carrying itself).

993.—Θεμυτῶν is nominative, ἄλλον is accusative before εἰδέναι.

994.—μάλιστα answers the first question ἡ ἱπτόν.

998.—εὐπυχός, Prosperously indeed (was my exiled life passed).

1000.—κείθεν, i. e., from Corinth.

1001.—χρῆζων μὴ φονεύς εἶναι, Wishing not to be the slayer.

1005.—τοῦτο for διὰ τοῦτο.

1006.—ἐν πράξαμι τι, I may receive some benefit; as we say, “I may do well,” for “I may be well.” This is a blunt confession of the messenger. A more refined spirit would have avoided this declaration.—πρὸς δόμων, i. e., to Corinth.

1007.—φυτεύσασίν, plural for the singular. As all his trouble was to arise from his “parents,” he speaks of one as if both were referred to, the two being closely associated in his mind as sources of evil.—εἶμι ὅμω, Go to the same place with.
1008.—καλὸς εἰ δῆλος οὐκ εἰδῶς, a Greek idiomatic expression for, Very evidently thou dost not know.—κα-λὸς δῆλος, "very evident," is literally, "beautifully evident." So in English for "very great," we hear sometimes "terribly great." The substitutions are like in principle, though of course the latter is more vulgar.

1010.—This line must be joined to line 1008, the intervening line being merely an interruption of ÒEdipus. —οὐκείους μολέν, Thou avoidest coming.

1011.—Φοῖβος, i. e., ὁ χρησμὸς τοῦ Φοῖβου.

1014.—πρὸς δῖκης, Rightly. —τρέμων οἷδε, supply εἰ and κατὰ.

1015.—γεννητῶν, same as γεννητόρων, Parents.

1016.—οὔ ὁ νεκα is merely a strengthened ὂν, and may be rendered "For this very cause." See note on l. 572.

1018.—οὐ μᾶλλον οἴδεν τοῦτο τὰνδρὸς, ἀλλ' ἕσων, Not a whit more than I did, but equally so. —τοῦτο τὰνδρὸς. See note on line 534.

1019.—ÓEdipus says, "And how is my father on an equality with a nobody?" He terms the poor messenger, as of low estate, "a nobody." See ÒEd. Col. 918.

1021.—Rather than admit the inconsistency of using this ὄνομάζετο actively, and that in line 1042 passively, I would render this line, "But wherefore, then, is it said that I am his son? Supply εἰναὶ ἵκεινον.

1022.—δῶρον ποτὲ λαβῶν, Having received (you as) a gift once.

1023.—ἀπ' ἀλλὴς χειρὸς. Supply με εἰλημμένον.

1024.—ἐξέπευσεν. Supply στέργειν σε after αὐτόν, thus Persuaded him to love thee.

1025.—δίδωσ as ἐδίδωσ.

1027.—πρὸς τι, For what purpose.
1031.—αμβάνεις. See note on line 1025. So λυώ in line 1034.
1036.—όνομασθης—ος ε, i.e., Οἰδέπον from οἴδεω and ποῖς, meaning "swollen-footed."
1037.—πρὸς μητρός ἡ πατρός, By my mother or my father (was I thus wounded). The context shows that ὄνομασθης is not the verb to be repeated.
1038.—ταύτα, i. e., "Who wounded thee."
1040.—οὐκ refers to the latter clause of the previous question, i.e., οὐκ αὐτὸς τυχόν.
1042.—τῶν Λαίου, i. e., τῶν οἰκετῶν Λαίου.
1043.—What! of that Laius who was formerly ruler of this land?
1044.—μάλιστα is the ordinary term in modern Greek for "Ye."
1045.—ἐμε is accus. before ἔσει, and ἔκεινον is to be supplied after it.
1046.—εἴδεις, an Attic contraction for εἴδειπτε, the optative of εἶδο. — ἀριστα, adverbially.
1052.—καμάτενες for καὶ ἐμάτενες.
1053.—οὐχ ἢκιστα. A denial of the least is but a strong implied assertion of the greatest. Thus οὐχ ἢκιστα is here the same as μάλιστα. Jocasta was, of course, the best authority in informing of the servant deputed to expose her child.
1054.—ἔκεινον—τῶν ἢς ὁτος λέγει—fully thus, ἔκεινον εἶναι τοῦτον, τῶν (or ὅν) ἢς ὁτος λέγει.
1056.—Jocasta evidently knows now the whole truth, but puts off its publication.
1057.—μεμνημον μάχην. To foolishly remember. It is a forced rendering to join μάχην with ἰηθάντα.
1060.—ἐπερ κ.τ.λ., If thou hast any regard for thy life — κῆδει is the 2d pers. sing. of κηδομαι.
1062.—The oude goes with ἐκφανεῖ, and ἄν marks the con-
ditional clause; thus, Thou wilt not appear base, though I appear trebly a slave, a slave from the third generation (ἐκ τρίτης μητρός). — Oedipus thinks that Jocasta's repugnance to carry the search farther arises from fear of exposing his ignoble birth.

1067.—tà λέοτα τοίνυν ταύτα κ.τ.λ., They are these very best things (which thou speakest of), i. e., silence regarding the discovery of his birth, that have been my trouble.

1070.—ταύτην, a slurring manner of referring to Jocasta.
1071.—τοῦτο μόνον refers to the word δύοτην. Argument and entreaty were useless. She could only call him "wretched."

1073.—ἄγριας, wild, i. e., uncontrollable. — Oidipous is here used for ὡ Oidipou. Indeed the vocative may be considered a shortened nominative, and here it resumes, (for the verse's sake,) its original length.

1075.—ἐκ τῆς σωπῆς τῆς, i. e., the silence caused upon Jocasta's departure, for she had left after her last address to Oedipus.

1076.—δῶποια χρήζει βργγνώ, Let turn out what will.
1077.—απέραμα, Birth. — βουλήσουμαι, not (as some say) for βολήσουμαι. The future meaning is thus seen, "I have wished and will still continue to wish."

1078.—φρονεῖ, like our "she feels."

1082.—τῆς, as ταύτης. — συγγενείς. Supply τῆς τόχης. The "months" (by which is meant "time") are called the kindred of Fortune, from their uncertainty.

1084.—ἐξέλθουμαι, Come out, i. e., "show myself to be" another than Fortune's son.

1086.—The Chorus interpose their belief that Oedipus will be found to be a son of some nymph of Mount Cithæron.

1088.—τὸν Ὄλυμπον, as μὰ τὸν Ὄλυμπον.
1090.—τὰν αὐριον πανσέληνον, On the full-mooned morrow 
Supply κατὰ.

1091.—μὴ σοὶ σε αὔξεν, So as not to boast thyself. The 
whole sentence may be thus rendered: “By Olympus, 
thou, O Cithæron, shall not be in ignorance (on the 
full-mooned morrow), so as not to boast thyself the 
compatriot, both nurse and mother of Ædipus, and to 
be honoured by us as bringing pleasant tidings to our 
rulers.”

1096.—ἲπιε. See note on line 154.

1099.—μακραώνων. Supply ἤεων or ἤεωνων.

1101.—σε. Repeat ἔτυκε from above.

1102.—Ὑγάτηρ should be rendered not “daughter,” but 
“nymph” or “damsel.” —τῷ, i. e., Λοξίφ. Παιὸς 
and Λοξίνου governed by προστικλασσεῖς.

1104.—ὁ Κυλλάνας ἄνδρους, He that presides over Cyllene, 
i. e., Mercury. Cyllene was an Arcadian mountain, 
the birthplace of Mercury.

1105.—ὁ Βακχείος ἤεός, The Bacchaean god, i. e., the god 
whose votaries ἱαχοῦσι, i. e., Bacchus.

1107.—εὐρημα. Supply σε.

1110.—ei χρή, If it is proper. —ξυναλλάξαντά, Supply 
tῷ βοσῆροι.

1111.—πρέσβευ. This is addressed to the Chorus, who, 
though many, are yet generally addressed (in the 
poets) in the singular. See lines 658, 687, etc. etc.

1113.—ξυνάδει. Supply, “With this messenger’s descript. 
—ξύμμετρος. Supply κατὰ τὴν ἡλικίαν.— 
tῷ ἄνδρεί refers to the messenger.

1118.—ὁς must be joined with ἢν, not with πωτός, thus: 
For he was, as a shepherd of Laius, faithful, if any 
one was faithful. “Faithful as a shepherd is,” would 
appear either a forced praise or an undeserved slur or 
that class of men.
NOTES.

1120.—η τόνδε φράζεις; Is it this one thou meanest?
1121.—βλέπων, "looking," i. e., paying attention.
1123.—οἶκοι is an old dative of οἶκος.
1124.—βίων τίνα, What mode of life.
1125.—τὰ πλεῖστα. Supply, for construction, κατὰ and μέρη.
1128.—τὸν ἀνδρα τόνδε, i. e., the messenger. — τιθέντοι τοι μαθῶν, Having perhaps formed his acquaintance there.
1129.—τί χρήμα δρώντα; In what business was he engaged? and what man is it thou mentionest?
1130.—ἐναλλάξας. Supply τιθέντο and ὁδεγα from line 1128.
1131.—μνήμης ὑπὸ, Trusting to my memory alone; literally, "under (my) memory."
1134.—κατόδεν, He remembers, i. e., "looks down" upon the time, etc.
1135.—Supply the substantive verb with each clause of this line, and place the entire line in parenthesis.
1136.—τρεῖς δὲνος ἐκμήνους χρόνους. Supply κατὰ.
1137.—ἐξ ἦρος εἰς ἀρκτοῦρον, From spring to autumn.
That would make (say some) three seasons, τρεῖς χρόνους, viz., spring, summer, and autumn. Is it not better to consider the "seasons" as each comprising a period from spring to autumn? And thus the two shepherds had spent the pasture-time of three years together. The former interpretation requires ἐμμήνους the latter ἐκμήνους.
1141.—ἐκ μακροῦ χρόνου, From a distant time, i. e., "Beginning your story from a distant time."
1144.—The good old servant, knowing, not that Oedipus was the exposed child, but that the exposed child was Jocasta's own son, now for Jocasta's sake wishes nothing said on that subject. He therefore rebuffs the messenger in his questioning. In the full dis-
covery the servant therefore testifies that the exposed child was Laius' son, and the messenger testifies that the exposed child and OEdipus are the same. These two testimonies complete the proof that OEdipus had fulfilled the oracle by slaying his father and marrying his mother.

1145.—ὁ τὰν, abbreviated form of ὁ ἔταν, ἔταν being the vocative of ἐτης (companion), with ν affixed.

1146.—οὐκ εἰς ὅλεθρον; supply ἄπει.

1147.—τὰ σὰ, i. e., τὰ σὰ ἐπη.

1150.—(Thou doest wrong, because) thou dost not say, etc.

1151.—ἀλλως πονεῖ, He labours otherwise (than he supposes), i. e., he labours in vain.

1152.—πρὸς χάριν, With good will.—κλαῖων δ' ἐρεῖς implies that OEdipus would use force in order to make the servant give his testimony.

1153.—This line is spoken deprecatingly.

1154.—ἀποστρέψα, Bond back, in order to bind them.

1155.—δύστηνος, ἀντὶ τοῦ. Supply κολάζομαι. — δύστηνος is the epithet he applies to himself, not to OEdipus. — τοῦ for τῖνος. — τί προσχρῆζων. Supply εἰ.

1158.—εἰς τόδε, i. e., εἰς τὸ ὄλευθα. — μὴ λέγων, If thou dost not speak. — τοῦνδικον = τὸ ἐνδικον, The truth.

1159.—Much rather (say) I perish, if I do speak (the truth).

1160.—ἔλιξ, Forces (the matter).

1162.—οἴκεῖων. Supply τέκνον ἦν.

1163.—ἐγὼγε. Supply λέγω and τὸ τέκνον εἶναι, I assure thee the child was not mine. — τοῦ, i. e., παρὰ τῖνος.

1166.—ὀλοκλήρως. The past sense is used as the future in English also, as “You're a dead man if you stir.”

1169.—πρὸς αὐτῷ κ.τ.λ., I am now where I have to say the very worst.
1170.—καὶ ἀκούειν. Supply πρὸς αὐτῷ γ’ εἰμὶ τῷ δεινῷ ἀκοουστέον, sc. τὸ δεινόν.
1171.—This is an answer to the question of Οἰδίπος in line 1168. — κείνον, i. e., Λαίος.
1172.—κάλλωσία should be considered as qualifying εἰποι, and not ἡ γυνή, viz., θυ πότε within could tell best how these things are.
1173.—Understand τὸ τέκνον after δίδωσιν.
1174.—ὡς πρὸς τί χρεῖα, literally, “As for what of use,” i. e., With what design did she do so.
1175.—τεκόσσα τλήμων; What! the wretched mother did so?
1176.—νῦν is accus. before, and τοὺς τεκόσσας accus. after κτενεῖν. His “parents” (plural) are spoken of, though only one was actually slain by Οἰδίπος. The mother suffered, however, and hence is included. Others say it is the figure, syllepsis.
1177.—The Scholiast here remarks, “It must be remembered that Οἰδίπος had sent for the old man to ask him concerning the murder of Λαίος, but when a more important question presented itself, he (Οἰδίπος) the rather investigated that.”
1178.—κατουκτίσας. Supply τὸ τέκνον. — δὲς = εἰς.
1180.—κάκ’ εἰς μέγιστα, For the greatest woes. — oírós here and oírós in the next line refer to different persons, the former to “the child,” the latter to “the messenger.” Perhaps we might call this a fault in Sophocles.
1181.—τοῦ γεγόνος, = τοῦ γεγακώς = τοῦ ὑπάρχων, a Greek idiomatic expression for Know that thou art.
1182.—This line expresses a wish, not a fact. Hence the optative.
1183.—Οἰδίπος, as about to blind himself, makes this affecting address to the light.
1186.—The Chorus, contrasting the height of the glory of Oedipus with his present woe, declares its contempt for all things human.

1187.—The order is, ὃς έναριζμῷ ὑμᾶς ξώρας καὶ τὰ μηδὲν ἵσα. Literally, “How I reckon you living men and nothing equal things!” i. e., How completely vanity ye mortals are!

1190.—πλέον τὰς εἰδαμονίας, More happiness.
1191.—Than so much as to appear (something).
1194.—δαιμόνια, Fortune.
1196.—A beautiful figure. Having sped thine arrow: o the loftiest flight.

1197.—Possessed the all of happiness.
1198.—γαμψώνια. This refers to the Sphynx, who had the head of a girl, the body of a dog, the wings of a bird, the voice of a man, and the claws of a lion.
1200.—πύργος, A tower of safety. —— Ῥανάτων = ἀντὶ Ῥανάτων.
1201.—εἰ σῦ. Supply χρόνον.
1202.—τὰ μέγιστα, sc. κατὰ, i. e., With the highest honours.
1204.—ἀθλωτέρος ἀκούειν. The same sort of construction with the Latin “mirabile dictu.”
1205.—“Who, in toils and wild misfortunes, has equal share with you in life’s vicissitude?”
1208.—The order is, ὃ, παιδὶ καὶ πατρὶ Ῥαλαμητόλῳ, πεσεῖν ὀφθὼς μέγας λιμὴν ἔρκεσε. By μέγας λιμὴν is meant Jocasta.
1211.—άλοξες, though plural, has the singular signification of “marriage-bed.”
1212.—εἰ ταυόνδε, sc. χρόνον.
1214.—δικαζεῖ, “judges,” i. e., Condemns. —— ἀγαμὸν γάμον, Marriage which is no marriage, to wit, the mother and the offspring.
NOTES.

1220.— These last three lines are a recognition of OEdipus' services in solving the riddle, etc.

1223.— The "exangelus," or "extraordinary messenger," enters here to relate the death of Jocasta and the self blinding of OEdipus, events that could better be told than be enacted on the stage. — μέγιστα and τιμώμενοι are to be rendered together.

1225.— ἐγγενῶς, As relatives.

1227.— The Ister is now the Danube, and the Phasis is the Fasch-Rione. Both enter the Black Sea, one on the western side and the other on the eastern.

1228.— ὅσα is accus. after κεύθει, and ἡ στέγη is the nominative understood. Supply κατὰ before ὅσα.

1230.— ἐκόντα, κοῦκ ἀκόντα. An assertion of the positive accompanied by a denial of the negative, in order to strengthen the expression. This is often found in the Greeks poets. The evils were ἐκόντα, as both Jocasta and OEdipus acted voluntarily.

1231.— The order is, δὲ (ἐκεῖναι) τῶν πτημονῶν, αἱ ἀν φανὼσι αὐθαίρετοι, μάλιστα λυπούσι.

1232.— There is nothing wanting in the woes we have already experienced, whereby they may be deplorable. Literally, "There is not wanting in what we before knew, (any thing) as to the not being deplorable." — Read οὐδὲ as οὐδὲν, and supply κατὰ before τὸ μῆς οὐ βαρύστον· εἶναι.

1235.— τάχιστος, sc. λόγος. Before εἰπεῖν understand ἐμὲ, and before μαθεῖν understand ὑμᾶς. As the verb of τάχιστος supply ἔστι. Thus τέθνηκε Ἰκών Ἰοκάστης κάρα is the predicate.

1237.— αὐτῇ, sc. τέθνηκε.

1238.— ἀπεστα, Are wanting (to my story). Jocasta had killed herself in private, and therefore the messenger states that the most agonizing scenes could not be
described, as they were unwitnessed. — ἡ γὰρ ὅψιν ὥς πάρα is poetical for οὐδεὶς πάρεστι. The present tense is here used for the past, as often in graphic descriptions.

1239.—Join ὅσον with μνήμης.

1241.—δραγή originally signifies a violent emotion of mind, and is generally expressive of the emotion of rage. Here, however, it refers to the emotion of grief.

1242.—εἰδῶ, Directly.

1243.—ἀμφιβεξίως. Sophocles uses this word differently from other Greek writers. With them it means, “Having both hands equal to right hands;” with him it means, “On both sides,” as here, “The hands on both sides,” i. e., “both hands.” — ἀκμαῖς originally signifies extremities, hence the “hands” as extremities of the body.

1244.—ἐπιθρόξα, Having slammed to the door, after she had gone within.

1246.—παλαιῶν σπερμάτων, i. e., Οδίπος.

1247.—ἡν τίκτουσαν is in apposition with δυστ. τική.

1248.—τοῖς οἶον αὐτοῦ, To his own (offspring), i. e., Οδίπος. Plural for singular.

1249.—ἐγοῖνο ὅ εἰναί, She bewailed the nuptials. δύστυχος διπλοῖς. Two facts should be noticed in διπλοῖς. In the first place it is an adjective, where in English we would have an adverb, and in the second place it is masculine, although referring to a female. Compare τεκνοῦτα in line 1215.

1250.—ἀνδρὸς and ἀνδρὰ should be rendered by “husband” and not “man.” — τέκνων. Plural for singular. We have the same substitution in English.

1251.—χρόως = καὶ ὅπως. — ἐκ τῶν δὲ = Afterward, i. e., after the lamentation recorded.

1252.—ὑφ’ ὅ, by reason of whom.
NOTES.

1253.—οὐκ ἦν, It was not (possible). Supply ἡμᾶς before ἐκθέομαι.

1256.—Repeat ἐξαιτῶν before ὅπον κύχοι γυναῖκα κ.τ.λ.

1259.—οὐδεῖς; sc. δείκνυσι.

1260.—ός ὑφηγητοῦ τῶν, sc. ὁ ἡγούμενος.

1270.—ἀρα, 1 aor. part. of αἰρω, Having lifted up (his eyes). — ἀφρα, The fittings of his eyes, i. e., the parts of the eyes where the eyelids fitted, i. e., the balls.

1272.—ἀφρα, 3d pers. sing. imperf. of ἀφέω for ἀφρα. — ἀφ' οὖνεκα, same as ὁ τι.

1273.—The order is, ἀλλὰ τὸ λοιπὸν ὑφοιατό ἐν σκότῳ (εἰς) οὐς μὲν οὐκ ἔδει. Τὸ λοιπὸν, i. e., κατὰ τὸ λοιπὸν μέρος τοῦ χρόνου. Ὑφοιατό and γνωσοῖατο for ὑφοιατό and γνώσοιατο, “To see in darkness,” is “not to see at all.”

1277.—ἀνέεσαν has its nominative in γλήναι repeated. — μυθώσας is the accus. plur. fem. pres. part. of μυθῶ, and agrees with σταγώνας.

1280.—ἐκ δυνῶν (i. e., δυνῶν) refers to Οἰδίπος and Jocasta.

1282.—παλαιὸς, not “ancient,” (for that idea is conveyed in πρὶν,) but like πολυχρόνιος, Long-continuing.

1286.—σχολή, Respite.

1287.—The order is, βοᾷ των διοίγειν κλήρα καὶ κηλοῦν (αὐτῶν) τῶν πατροκτόνων κ.τ.λ.

1289.—He was about to say, τὸν μητρὸς μαύστορα, but shame stops his speech.

1290.—ὁς ῥύπων κ.τ.λ. This comes in after βοᾷ, the matter between being parenthetical, touching the subject of his cry.

1294.—δεῖξε, sc. τὸ νόσημα.

1300.—τὰς δὲ πρᾶξες μείζων κ.τ.λ., i. e., τὰς δαίμον ἐστὶ δὲ πρᾶξες κατὰ μείζονα παθήματα τῶν μακάστων πρῶς κ.τ.λ., What divinity has leaped forth (in greater than the
greatest woes) upon thy wretched destiny? — μακί-
στων, Dorian for μέγιστων.
1310.—φοράδην, In passage, i.e., as borne through the air.
1311.—ιν' ἡλίου, Where art thou sprung forth? This
is a term used in the public games of wrestling. Com-
pare ἤθομας above in line 1300.
1313.—νέφος ἐμὸν κ.τ.λ. These may be considered either
as nominatives, thus, "This is my cloud," etc.; or as
simply vocatives, "O my cloud," etc.; or as accusa-
tives, "(I mourn) my cloud," etc. I prefer the second
explanation.
1318.—He means that with his present woes, the recol-
clection of past woe was mingled, as would specially be
the case with a blind man having no object of vision
to take off his attention from himself.
1325.—ὁμός, "I know equally thy voice though I am
blind." Tate, (in Dalzel's Collectanea Graeca Majora,)
has the following excellent observations on ὁμός:
"Oμός is commonly rendered by the conjunction
nevertheless." For when of two methods, whereby a
thing can occur, one is more favorable to the event
than the other, and when we (though the latter method
is taken) nevertheless affirm the event will take place
equally as if the former method had been taken, in
that case we render ὁμός as 'nevertheless;' thus,
'The weather is cloudy, nevertheless he'll come;' (ὁμός
—- ἐλεύθερον),—'He will come equally as if the
weather were fair,' which in common language may be
thus said, 'The weather is cloudy, but he'll come all
the same (as if it were clear).'
1329.—Ἀπολλών τάδ' ἦν. The neuter is put here in appo-
sition with the masculine. A German commentator
mentions as a parallel the German expression, "Apollo
war das."
1332.—νῦν is here plural “them;” i. e., “my eyes.” He blames Apollo as the source of his woes, though he himself was the immediate cause of his blindness.

1337.—βλεπτὼν and these other neut. nominatives must be rendered with ἐστι, and after ἄκοινων we must supply τοῦτο; before ἄκοινων supply με,—thus, What sight (for me to see it), or pleasure (for me to enjoy it), or voice is there yet (for me) to hear (it) with delight, O friends?

1347.—τοῦ νοῦ and τῆς συμφορᾶς both require ἐνεκά; take ἵσον adverbially.

1349.—ἄγρας, Cruel.

1350.—ἐπιποδίας is Dor. form of ἐπιποδίης, and agrees with πέδας (Dor. form of πέδης), or is an adverbial form. νομάδος also agrees with πέδας. The use of νομάδος is highly figurative, The cruel chain that pastured on my feet.

1352.—Supply ἑμὲ.

1353.—εἰς χάριν (sc. ἑμοῦ), For my gratitude.

1356.—ἐστι is here understood, making the same sense as Ἰῶ με γω.

1359.—Repeat the ἃν with ἐκλήθην. — βροτοῖς ἀπὸ ἃν is another instance of the plural for the singular, before alluded to. The mother, Jocasta, is, of course, here intended.

1362.—δυσαγαθής, Co-parent.

1364.—πρωσβύτερον, More inveterate.

1367.—βιβούλευσα καλὼς, “In making thyself blind.”

1368.—ἄνθᾳ = ἂν ἄνθᾳ.

1369.—ὁς depends on ἐκδίδασθε and συμβουλευ. — τάδε refers to the blinding of Οἰδίπου.

1373.—ἄν δυοῖν, sc. κατά, i. e., Laius and Jocasta.

1374.—κρέσσονα ἄγγελῆς, Greater than hanging, i. e., of a worse character than those which deserve hanging as a punishment.
1376.—βλαστοῦν ὡς ἔβλαστε, Originating as it did.
1377.—Repeat ὡς ἦν ἐφύμερος.
1378.—ἀστυ—πύργος—ἀγάλματα. These are nominatives to some such sentence as ἦσαν ἐφύμερα ὑψοθαυ.
1379.—Some would join ὃ with τραφεῖς. It is more natural to join it with παντλήμων ἔγω, i. e., the wretched I or, “I the wretched.”
1380.—κάλλιστα qualifies τραφεῖς. —ἀνήρ ἐσ. Brunck says “solus virorum.”
1385.—τούτος. This refers to ἄστυ, πύργος, etc.
1387.—οὐκ ἂν ἔσχόμην, I would not refrain, literally, “I would not hold myself.”
1390.—τὸ γὰρ τὴν φροντίδα οἰκέων. Here we have an accusative before an infinitive, and both together forming a nominative noun, having the article before it. It is to be explained thus: οἰκέων is really a noun (as are all infinitives), το οἰκέων is therefore a proper subject to ἄστι γλυκό, i. e., “the dwelling is sweet.” But what dwelling is sweet? The dwelling of the mind, (τὸ κατὰ τὴν φροντίδα οἰκέων).
1392.—ὡς ἔδειξα. It seems at first that ἂν should be here inserted, or another mode used; but many other similar constructions show us the correctness of the present reading. Perhaps, by way of analysis, we may read the sentence thus, “Why didst thou not, taking me, slay me straightway—thus I had shown myself,” etc., where also in English use the indicative.
1395.—λόγῳ, i. e., supposed to be such, though they were not. —ὁδὸν κάλλος κακῶν ὑπολογ. what a fairness, ulcerated under with evils.
1398.—κεκρυμμένη νάπη, Retired dell.
1400.—αἰ, ἑκ. ὅδοι. —τοῖμον αἷμα πατρός, and idiom for τὸ ἁμα τοῦ ἐμοῦ πατρός.
1401.—ἐμοῦ μέμνησθε, όρα ἔργα δράσας,—another idiomatic
NOTES.

expression. "Do you remember me, what works having done," i.e., "Do you remember what works I did." — ἵμιν, ἀπεύθυνες, "with you," "in your locality." — οезультат signifies Laius' death; ὅποια αἰθὶς δέθηκεν ἰὸν to the incestuous marriage of Oedipus and Jocasta.

1405.—ἀνείρετα, 2 pers. plur. 2 aor. for ἀνείρε from ἀνίμην. 1409.—This γὰρ refers to some such words as "I say no more;" thus, "But (I say no more, for it is, etc. etc.) as quickly as possible conceal me."

1410.—ὅπως τάχιστα, As quickly as possible; in Latin, "quam citissime."

1412.—After εἰσέπεσεν supply με. 1413.—καίγει does not govern ἄνδρος ἄνθηκεν but μέρος, or some such word understood. We have among some in English the same idiom, "Don't you touch of me (i.e., any part of me)."

1415.—This is the reason why they should not fear to touch him, namely, because his evils were not contagious,—he alone was doomed to bear them.

1416.—ἐσ δέον, i.e., ἐσ τὸ δέον τοῦ χρόνου, At the nick of time.

1417.—τὸ πρόσευς καὶ τὸ βουλέυειν. These are accusatives governed by an understood preposition; thus, As regards the doing and counselling those things for which you sought.

1418.—ἀντὶ, instead of.

1419.—ἐπος goes with τί. — τὸνδὲ refers to Creon.

1420.—τὰ γὰρ πάρος refers to the contention that had before occurred between Creon and Oedipus, where Creon had been greatly abused. See line 532, etc.

1422.—The general signification of this passage (to the line 1431) is this: "Though I do not come to upbraid thee,
Oedipus, but rather to soothe thee, yet, ye Thebans, (though ye may no longer respect mankind,) regard the impropriety of making this matter so public and remove Oedipus into the house; for it is proper only for the family to have cognizance of domestic afflictions.”

1432.—Διπόσο μ’ ἀπίστως. This refers to the former opinion Oedipus had of Creon: Thou hast drawn me away from my expectation, that thou shouldst suffer as guilty; — or, that thou wouldst meet me angrily.

1434.—προς σοι, "For thy interest.”

1435.—The order is, καὶ τοῦ (i. e., τυνὸς) χρείας ἐδέ λυπαρείς με (σὲ) τυχεῖν;

1436.—ὅσον τάχυστα, like ὅπως τάχυστα in line 1410. If analyzed, it would be κατὰ τόσον χρόνον ὅσον λέγωμεν τάχυστα (i. e., τάχυστον).

1437.—προσήγορος. See line 1338.

1438.—δραστ' ἄν, sc. τὸ τότο, referring to ἡμῖν, &c.

1440.—ἐκάνον, i. e., τοῦ θεοῦ.

1441.—This line is the exposition of φάτις in the line preceding.

1442.—ζηταμεν, by syncope for ἐστήκαμεν. — Ἰνα χρείας, Where of need, i. e., in respect of the circumstances in which we stand. He refers to Oedipus as king. It was easy to see that Laius' murderer was to be banished, but as Laius' murderer happened himself to be a king, it was proper to consider well the matter.

1444.—πεῖσε θεο, sc. ἀπὸ τοῦ θεοῦ.

1445.—νῦν is emphatic.

1447.—κατ' οἴκους qualifies τῆς and not τάφον.

1449.—ἄξωθήτω τοῦτο ἄστυ, Let this city never be considered as doing right to possess me, etc.

1452.—ὁμος κληρον, Is called mine. — ὅν has reference to the ἐμὸν in ἐμὸς.
1453—ἐδέσῃ, 3 pers. dual. 2 aor. middle. — κύριον, Proper, as if from κυρίω.
1454.—ἐξ ἐκείνων, According to their will. — ἀπωλλύτην
as far as their design and belief went.
1455.—ἐμὲ is accus. after πέρσαν.
1458.—These words show the stoicism of despair. —
"Then let my sorrow come, be what it may;" or more
literally, "But let my fate lead on, whithersoever it
may."
1463.—αὐτῷ, For whom. — χωρίς, Apart. — ἄνευ τοῦ ἀνδρός is explanatory of χωρίς. — For τοῦ ἀνδρός,
see line 534, etc. — Lines 1463, 1464, and 1465 are
parenthetical. As the parenthesis is long, the ταῦτα of
line 1462 is repeated in line 1466.
1466.—μάλησθαι is infinitive for imperative, i. e., an infinitive
governed by a suppressed indicative, which is
equal to a simple imperative softened. — χεῖρῶν,
With (my) hands.
1467.—Supply αὐτῶν after ψαῦσαι.
1472.—φίλων δακρυφωσμοῦ is neuter, equivalent to the
feminine ἡγατέρων δακρυφωσμών. The use of the
neuter for the feminine in expressions of endearment
is seen in the Latin neuter proper nouns, diminutives
of female names, and in our own "dear thing." Some,
however, consider these words as masculine
Thus the Scholiast, who calls it an Atticism, and re-
fers the use of τῶ χεῖρε to the same principle.
1474.—τὰ φιλταρ' ἐκείνων ἵμων, The dearest of my off
spring. The use of the neuter is common.
1481.—ός = εἰς.
1482.—ὑμῖν = ἵμων.
1483.—προσέγγισαν = εἰργαζόμενο.
1486.—The γὰρ may be thus explained: “I weep for you, (not because I see you unhappy, for I cannot look upon you, but) because I foreknow your future wretchedness,” etc.

1490.—κεκλαμεναί ἀντὶ τῆς Ἑωρίας. By this is meant that the persons present would lament over their (the daughters’) misfortunes more than over the tragedy

1492.—ἀκμᾶς γάμων, The proper time of marriage.

1493.—παραβρύψει, Will cast away (fear), i. e., in marrying you.

1496.—τὸν πατέρα, sc. ἑαυτοῦ.

1498.—τῶν ἰσων—connect with ἓντερ.

1502.—χρεών. As in line 1498, supply ἐστὶ. ——φθαρὴν does not mean “to perish,” but “to waste life.”

1508.—πηλικάσθε, i. e., “young.”

1509.—πλὴν ὅσον τὸ σὸν μέρος. In full, thus: πλὴν κατὰ τὸ σῶν ὅσον τὸ σὸν μέρος διδᾶ.

1510.—σὺς ψαύσας χερί, as a token of his protection. Supply αὐτῶν.

1511.—σφόν must be read with αὐν παρήνων πόλλα.

1513.—ὁ καίρος, (sc. ἐστὶ), Where it is expedient.

1514.—ἐμᾶς before ἔρν and κυρῆσαι. ——τοῦ φυτεύσαντος πατρός (sc. τοῦ βίου).

1517.—ἔφ’ ὦς, On what conditions.

1518.—γῆς κ.τ.λ., connect with ἔφ’ ὦς ἐμι in sense. ——δόσων τοῦ θεοῦ, A favour that only a god can grant.

1519.—τείξει, Will acquire (thy banishment).

1526.—Who regarded not the favour or fortunes of the citizens.

1528.—The order is, ὡστε, ἐπισκοποῦντα ἱδεῖν ἐκείνην τὴν τελευταίαν ἡμέραν, ἀλβίζειν μηδένα ὄντα ἰστήν, πρὶν πα- ἴσων μηδὲν ἀλγεινὸν ἄν περάσῃ τέρμα τοῦ βίου.

THE END.
This book should be returned to the Library on or before the last date stamped below.
A fine of five cents a day is incurred by retaining it beyond the specified time.
Please return promptly.