

Sophocles: Oedipus the King.

(Brief Notes.)

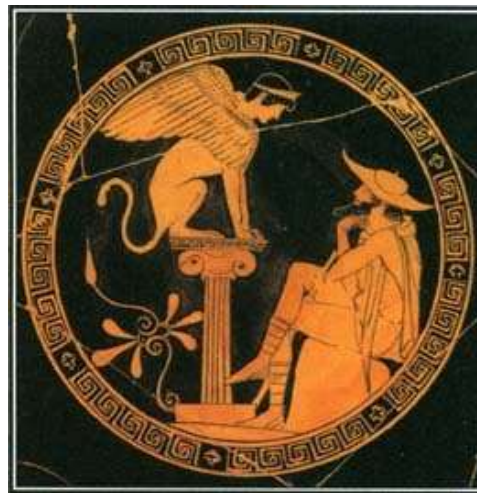


Figure 1. Oedipus and the Sphinx.

References:

Oedipus the King, R. Jebb, 1902.

The Oedipus Tyrannus of Sophocles, J.T. Sheppard, 1920.

Oedipus Rex, R.D. Dawe, 1982.

Oedipus Tyrannus, M.L. Earle.

Sophocles' Oedipus Tyrannus, G. Steadman, 2015.

Sophocles Oedipus Tyrannus, L. Campbell and E. Abbott, 1954 edition of the original 1992 text.

Sophocles Oidipous Tyrannos, J. Rusten, 1990, Bryn Mawr.

(For MALS read lines 1-150, 300-462, 698-862, 924-1085, 1110-1185, 1223-1296, 1369- end ? 951 lines.)

Sophocles.

Sophocles had a long life (496-406) and wrote about 120 plays of which sadly only 7 complete plays survive, and a reasonable portion of the satyr play *The Ichneutes*. He began competing in plays in 468 and was 90 when he staged his last play. He won more prizes than either Aischylos or Euripides. He came from a wealthy family and held public office (as state treasurer) and fought in the battle to put down the revolt on Samos in the time of Perikles.

As a playwright he was very popular and was said to be the first to add the third actor, thereby reducing the role of the chorus and to employ painted stage scenes. His character development is much more than we see in Aischylos and he makes very bold use of language and metaphor - which can make him hard to translate.

Oedipus the King was performed in 429 and is one of the so-called Theban Plays, based on events in Thebes.



Figure 2. Sophocles.

NOTES:**Prologos: Lines 1-150:**

Iambic metre.

1. νέα τροφή - 'latest born'.
2. τίνας ἔδρας θοάζετε - 'why do you take these seats?' The latter verb may be periphrasis for θάσσετε.
9. πρέπων ἔφυσ -tr. 'it is appropriate for you'.
- 10b. 'in what frame of mind are you here'?
11. στέργω - 'I entreat'. The usual meaning is 'to feel affection'. Some take it here to mean 'having desired (something)', Dawe translates 'in loyal affection'.
ὥς -sc. 'know'.
12. προσαρκεῖν - 'to assist'.
δυσάλγητος - 'unfeeling, hard-hearted'.
13. Note the double negative after a negative main verb.
ἔδραν -tr. 'supplication'.
15. ἡλίκοι - 'of what ages (we are)'.
18. ἡθέων - 'unmarried youth'. Tr. 'chosen (λεκτοί) from the youth'.
19. τὸ δ' ἄλλο φύλον -balances the μὲν ἡμᾶς.
- 20-1. The twin temples of Athena Onka and the other possibly of Athena Kadmeia.
21. 'the oracular ashes of Ismenos'. Reference to divination by burnt offerings.
- 23-4. καὶ ἀνακουφίσαι -tr. 'and is no longer able to raise/lift up her head above the depths of the blood red wave (σάλου)'. Note οἷα τε (ἔστί). The metaphor here may be that of a drowning man.

25. 'A blight has fallen on the fruitful blossoms of the land', lit. 'wasting away in respect of the fruitful blossoms of the land'.

26. βουνόμοις - 'grazing'.

26b.-27a. Oxymoron, 'barren births of women'.

27. πυρφόρος - 'fever-bringing', rather than 'fire-bearing'.

28. σκήπτω - 'fall heavily upon'.

31. 'deeming you equal to a god'.

33b. 'in the common experiences of life'.

34. δαιμόνων συναλλαγᾶις - 'dealings with the gods'. The word can also mean 'reconciliations'.

36. δασμόν - 'tribute'.

παρέχω - 'provide'.

38. προσθήκη - 'aid, assistance'.

39. 'you are said and thought (2nd p. passive) to have put our lives back into order'.

41. πρόστροπος - 'suppliant'.

44-45. Difficult lines and there may be a missing line in between. Tr. 'Since I see the outcomes of counsels for men of experience being effective', or 'I see (that) for the most experienced the outcome of their plans have come to life/being effective (ζώσας)'.

ζώσας < ζάω - 'alive', hence 'effective'.

47. εὐλαβέομαι - 'take care'.

48b. 'for/because of your former zeal'.

49-50. 'in no way let us remember your reign as having placed us aright and afterwards we fell'.

52. ὄρνιθι ... αἰσίω - 'with a good omen'.

53b. 'do the same now'.

55. κάλλιον sc. ἐστί

60f. Translate νοσέω by 'suffer ill'.

62. εἰς ... ἔρχεται-tr. 'affects'.

67b. 'with much wandering of thought'.

68. sc. ἴασιν - 'cure' from later in the line.

73. Lit. 'the day, when measured by the time, grieves (me) as to what he is doing'.



Figure 3. The suppliants of Oedipus.

80bff. 'would that he might come bring in respect of some saving good fortune, like the cheerfulness in his eye (λαμπρὸς ὡσπερ ὄμματι).

82-3. 'At a guess he looks pleased, for otherwise he would not come so garlanded with laurel (*gen. of material*) rich in fruit'.

84. ξύμμετρος - 'within range, within distance', i.e. 'within earshot'.

88. κατ' ὀρθὸν ἐξελθόντα - 'come out right in the end'.

90. προδείσας εἰμί - 'am I frightened', *schema Sophocleum*.

97. ὡς τεθραμμένον - 'since it has been nourished'.

98. ἀνήκεστον - 'that which cannot be healed'.

100-1. 'Undoing the ill by either by banishing or paying back bloodshed with bloodshed, since it is blood that causes distress to the city'. Note the acc. absolute.

104. ἀπευθύνειν -tr. 'governed'.

106. The subject of the verb is Apollo.

107. χειρί - tr. 'by force'. Others take it with αὐτοέντας - 'killers'. There may be textual problems here, see Dawe ad loc. Tr. 'to get revenge on certain men (*note the plural*) who committed the murder'.

109. δυστέκμαρτον - 'hard to track down'.

αἰτία -tr. 'crime, guilt'.

110b-11. 'That which is sought can be caught, but that which is neglected escapes'.

114. θεωρός - 'on a visit to the oracle'.

ἐκδημέω - 'to travel abroad'.

117. 'from whom one might extract useful information?'

119. εἶχ' ... φράσαι - 'he was able to speak'.

120. 'for one thing could find out how to learn many of them'.

124. εἴ τι μὴ ξὺν ἀργύρῳ ἐπράσσετο ἐνθένδε - 'unless it were effected by a bribe of gold from here'.

126a. 'these things were what was thought'.

127. ἄρωγός - 'helper'.

130. ποικιλῶδός - 'riddling'.

τὸ πρὸς ποσίν - 'the matters before us', lit. 'at our feet'.

131. 'compelled us to look at the matters before us, letting go of what was mysterious (τὰ ἀφανῆ)'.

134. 'have devoted all this attention on behalf of the dead man'.

137-8a. 'for not on behalf of some far-off friend, but on my own cause, ...'.

141. προσαρκῶν - 'assisting'.



Figure 4. The Sphinx

Figure 3. Oedipus solves the riddle.



142. βάθρων - 'altar steps'.

145a. 'since I plan to do everything'.

146. πεπτωκότες - 'come to ruin'.

148. ἐξαγγέλλεται - 'proclaims from himself', 'promises unasked'.

Parodos Lines 151-215:

Strophe a:

Oh sweet-speaking voice from Zeus, what are you that have come to shining Thebes from all golden Pytho? My mind is tense with fear, shaking in terror. Ah! O Delian Healer! What thing (taking χρέος = χρῆμα) do you bring about

for me, either new or again as the seasons roll around? Tell me, O son of golden hope, divine Utterance.

Antistrophe a:

Firstly I call upon you, daughter of Zeus, divine Athena and your sister Artemis, guardian of our land, who sits upon her famous round throne of the market place, and far-shooting Phoibos, O appear to me, three-fold protector from doom, if ever when a previous ruin was moving over the city (G.A.) you made (ἠνύσατο -rare meaning of this verb) distant (ἐκτοπίαν) the flame of suffering, come now also.

Strophe b:

Woe is me. Countless are the woes I bear; our whole host is suffering, nor is there any weapon in my mind with which someone might assist. The produce of our famous land does not increase, nor do women arise from the pains of childbirth with children. You can see soul upon soul, like (ἄπερ = ὤσπερ) a well-winged bird, swifter than restless/irresistible (*Homeric epithet*) fire, moving to that shore of the western god.

Antistrophe b:

The city perishes, whose (deaths) are without number. Pitiless generations lie on the plain bringing death without pity. Meanwhile young mothers and grey-haired women as well (ἐπί), suppliants all, one here one there at the edge of the altar (reading ἀκτάν for ἀχάν), they raise a lament because of their terrible suffering. The groaning paeon and the shrill cry in unison shine forth, in response to which, O golden daughter of Zeus, send us fair-eyed strength.

Strophe c:

And grant that furious/raging Ares, who now meeting me head on with a great shout and without his bronze shields consumes me with fire, may turn his back in speedy fair winded flight from our land, either to the great chamber of Amphitrite, or to the Thracian sea inhospitable to anchorage. For if night gives up on some matter, day comes after to bring it to completion. O you who wield the power of lightening which brings fire, O father Zeus, destroy him (Ares) with your thunderbolt.

Antistrophe c:

King of Lykia, I wish that your untamed missiles would be showered from your bowstrings of woven gold, sent before us as helpers, and the fire-bearing torches of Artemis, wherewith she darts across the Lykian hills. And I call on him, whose locks are bound with gold, who takes his name from this land, wine-eyed Bacchos, invoked by the call euoi, attendant of the Mainads to draw near burning with your blazing pine against the god (Ares) who is unhonoured by the gods.

First Episode. Lines 216-462:

There are several features in this section corresponding to Athenian practice in the investigation of homicides.

216. ἃ δ' αἰτεῖς - 'as for what you pray for'.

217. On the sense see Dawe ad loc. 'to do that which the disease requires (for its cure)'.

218. ἀλκήν - 'defense'.

ἀνακούφισις - 'relief'.

219b. 'a stranger of this account'. tr. 'even though I am unacquainted with the story'.

220bff. 'for I would not be far down the track if I did not have some piece of evidence/clue (σύμβολον), but now, after the event, I am classed/enrolled as a citizen among citizens ...'

227b-8. lit. '(I order him) to bring out of concealment the charge (τὸ ἐπίκλημα) against himself, for he will suffer no other unpleasant thing except to safely depart from this land.'

232. 'for I will pay a reward and gratitude will be laid to his credit'.

236. ἀπαυδῶ - 'I will forbid'.

240b. 'nor to give him a share in the lustral water'.

246. κατεύχομαι - 'curse'.

248. ἄμορος - 'unlucky, wretched'.

251. 'to suffer the curses I have just now uttered'.

254. κᾶθέως = καὶ ἀθέως - 'impiously'.

255. θεήλατον - 'urged on by the god'.

257. G.A. 'when a man who is of highest rank and a king perishes'.

260. ὁμόσπορον-lit. 'fellow-sower', tr. 'who bore him children'.

261. κοίνα - 'common interests', i.e. children born to the same mother.

261ff. 'shared children would have been born, if that man's family had not been unfortunate, and if he had escaped. But now fate has swooped (ἐνάλλομαι) upon his head and I, as if for my own father, will fight on behalf of these matters (τάδε *internal accusative*) and I will go to all lengths, seeking to get hold of the one who carried out this murder, for the son of Labdakos and of Polydoros, and of Kadmos before him and ancient Agenor'.

270. ἄροτον - 'harvest, crop'.

271bff. 'but to be destroyed (φθερῆσθαι fut. pass. inf.) by this current misfortune and by one even worse than this'.

276. ἀραῖον - 'under the power of your curse'.

278-9. 'this was Phoibos' job, who sent the inquiry/investigation (ζήτημα), to tell us who did the deed'.

282a. 'the next best'.

284. ἄνακτι ... ταῦθ' Φοίβω - 'the same things as our Lord Phoibos'.

287. 'not even this have I failed as if sluggishly (ἐν ἀργοῖς) to accomplish'.

290. 'indeed the other rumours are obscure and old'.

295. οὐ μὲνῆ - 'he will not hang around'.

296. 'the one for whom there is no fear in doing the deed, nor will he fear a word'.
- 297a. 'but there is one to convict him'.
299. ἀμπέφυκεν - 'there is by nature'.
300. νωμῶν- tr. 'observing', lit. 'dealing with'.
301. χθονοστιβῆ - 'things which tread the earth'.
- 302b. 'you understand nevertheless'.
303. σύνεστιν - 'keeps company with'.
310. φθονήσας μήτε- 'begrudging neither'.
- 314b. 'it is noblest (κάλλιστος) that a man should render help'.
- 316f. 'How terrible to have wisdom where it does not pay benefits to the one who is wise.' τέλη λύη for λυσιτελή.
318. διώλεσα - 'I let it slip my mind', 'I forgot'.
319. ἄθυμος - 'faint-hearted. despondent'.
- 320b-321. 'for if you obey me, you will bear your situation more easily and I mine'.
322. ἔννομα - 'customary'.
324. ἰὸν πρὸς καιρόν - 'coming at an opportune moment'. Tr. 'what you have said turning out well'.
- 325b. 'therefore so that I might not suffer the same thing ...'. He means to add 'I will not speak' but cuts it short.
326. φρονῶν γε - 'if you indeed understand the situation'.
- 328a. 'none of you understand'.
- 328b-9. 'I will not reveal my troubles so that I don't also reveal yours'.
333. ἄλλως - 'in vain' (otherwise than what is right).

335. ὀργαίνω -`enrage'.

336. ἄτεγκτος κάτελεύτητος -`hard-hearted (untouched), bring nothing to completion'.

337. ὀργή -tr. `temper'.

341. αὐτά -`by themselves', i.e. of their own accord.

στέγω- `I shroud'.

344. θυμόομαι -`be angry'.

344b. `in anger which is most fierce'.

345-6. παρήσω γ' οὐδέν ... ἅπερ ξυνίημι - lit. `I will let go of nothing of those things which I comprehend', i.e. `I will leave unsaid nothing in regard to my understanding of the matter'.

345b. `in accordance with my anger'. Partitive gen., tr. `since I am so angry'.

347. ξυμφυτεῦσαι -`assisted, contrived'.

348. καίνω -`murder'.

350ff. `Truly? I say that you abide by (ἐμμένειν) the decree which you said before, and from this day, speak neither to them nor to me, since you are the unholy polluter of this land'(Note the change of case, σε to ὄντι.) Although Teiresias spells it out fairly clearly, Oidipous is now so angry that he does not really take in what T. is saying.

354-5. ἐξεκίνησας τόδε τὸ ῥήμα -tr. `you have trotted out this insult'. The verb is used of an opening move in a game.

355. ποῦ -`on what ground'.

356. ἰσχύον is a participle. Tr. `in my truth is my strength'.

357b. `for it was not indeed by your own skill'.

358. προτρέπω -`urge on, compel'.

360. `did you not understand before, or are you speaking to tempt me?'

361. `Not to the extent that I could say it was clearly understood. Come tell me again'.

362. οὐ̂ - `whose (murderer)'.

κυρεῖν - `to meet with'.

363. χάρων - `with impunity'.

πημονάς -tr. `dire words, slanders'.

368. γεγηθώς -tr. `with impunity'.

371. Note the alliteration, as well as the accusatives of respect.

372bff. `in respect to which things (there is) no one of these men who will not soon reproach you'.

374. τρέφει - 2nd p. passive.

376. οὐ̂ ... μοῖρα - `it is not fated that'.

380b-1. `skill surpassing skill in a life of rivalry'.

382. Lit. `How great an envy is guarded by your side'.

387. ὑφαίς - `having secretly sent'.

μηχανορράφον - `crafty-dealer/contriver',

388. ἀγύρτης - `vagabond priest'.

388b. Tr. `when profit is involved'.

389b. `but is by nature blind in his art'.

392. ἐκλυτήριον - `expiatory'.

393. αἴνιγμα - `riddle'.

393-4. τοῦπιόντος ἀνδρός - `for the first comer'.

394. διειπεῖν - `to clearly explain'.

398. γνώμη κυρήσας - `having obtained it by my wit'.

401. $\chi\acute{\omega}\varsigma$ συνθείς τάδε - 'the one plotting these things'. The sense is 'if you think you and the one plotting these things can drive me out you will be sorry'.

402. ἀγλατήσειν - 'to drive out the polluter'.

403. οἶά περ φρονεῖς - 'how boastful are your thoughts'.

404. εἰκάζουσι - 'inferring'. Tr. 'to our way of thinking'. (Dat. pl.)

407. λύσομεν - 'discharge', perhaps 'solve' since the prophecy is not clear.

408. ἐξιστωτέος - Verbal adjective 'to be made equal'. Tr. 'one must equally grant'.

409a. 'to give equal reply'.

409b. 'for I have control of this (right)', 'for this is within my power'.

411. See commentaries ad loc. Every metic at Athens was required to be registered with a citizen patron. Tr. 'so that I will not be registered as champion of Kreon'.

416a, 'your very own kin'.

417. ἀμφιπληξ ... δεινόπους ἀρά - 'double-edged curse with dreadful haste'.

420b. 'what place will not be harbour'.



Figure 4. Oedipus threatening Tiresias.

421. See Dawe ad loc. on possible punctuation. Tr. 'what part of Kithairon will not soon sound in unison?'.

422. ὑμέναιον - 'the nuptial song'. Tr. 'when you perceive the marriage (lit. marriage song) which was no safe harbour, which you sailed into after a fair voyage'.

425. ἐξισώσει - 'will make equal'.

σοι - 'your true self'.

426. προπηλακίζω - 'sling mud, abuse'.

στόμα -tr. 'speech'.

427. σοῦ with κάκιον.

434. 'otherwise I would have not been in a hurry to send for you to my house'.

437. ἐκφύει - 'begat', historic present.

438. φύσει -lit. 'will give birth to you', tr. 'will show your birth'.

445. ἐμποδῶν ὀχλῆϊς - 'you are an irksome hindrance'.

446. συθείς - 'if you hurry away', conditional.

447ff. The end of this scene has been criticized on the grounds that you would expect Oidipous to have the last word. But perhaps it is O. that slowly leaves the stage first as Teiresias gives his final speech.

447. 'I will go after saying what I came for'.

448b. Lit. 'there is no place where', i.e. 'it is impossible that ...'.

452a. 'foreign sojourner by reputation'.

455. ξένην - 'strange (land)' not apparently to be taken with γαίαν.

456. σκήπτρω προδεικνύς γαίαν - lit. 'pointing to the earth with a staff', tr. 'feeling his way with a staff'.

First Stasimon. Lines 463-512:

Strophe a:

Who is he whom the prophetic/oracular Delphian rock says has fulfilled by his red-stained hands the most unspeakable of unspeakable things? It is time that he direct in flight his foot with greater strength than storm-swift horses. For the offspring of Zeus (*i.e. Apollo*), in arms, leaps against him with fire and lightning; and the terrible unfailing Fates come following after.

Antistrophe a:

For the message has just now appeared, flashing forth from snowy Parnassos, for everyone to hunt down the unknown man. For he is roaming under the wild wood amid caves and rocks, like to a bull, a wretched one, walking in wretched solitude (*lit. walking in solitude with wretched foot*), avoiding the prophecies from the naval of the earth (*Delphi*), which always alive flit around him.

Strophe b:

Terribly then, does the wise interpreter of birds trouble me terribly, me neither approving nor denying; I am in doubt as to what I should say. I am soaring with hope, seeing neither the present nor the future. For what strife lay either for descendants of Labdakos and those of Polybos - I never yet heard of any either then or now, that I, prompted by this, on the basis of what proof (*lit. testing at the touchstone of what*) I will come against the popular fame of Oedipus, as an avenger for the undiscovered death for the Labdakai.

Antistrophe b:

But Zeus then indeed and Apollo are shrewd and know these matters. But among mankind, it is true that a seer is ranked higher/wins more than I am, but there is no true means of deciding/judgement, though one man may surpass wisdom with (greater) wisdom. But I, until I see the accusation supported, I would never agree with those finding fault with him. For the winged maiden came openly against him once and wisdom which was

beneficial to the city was seen in the trial. Therefore, to my mind he will never incur the charge of wrongdoing.

Second Episode. Lines 513-648:

Oidipous accuses Kreon of treason. Jokasta enters and tries to calm him down.

515. ἀτλητῶν-`being unable to endure them'. The verb ἀτλητέω only here.

517. ἐς βλάβην φέρον -`leading to harm'.

518. `if I must bear (φέρωντι) this speech, I have no desire or a long span of life'.

519. ἐς ἀπλοῦν -`a simple matter'.

520. `the loss/damage caused by this word relates (φέρει) to no simple matter'.

524. ὀργῇ βιασθέν -`forced on my anger'.

525. ταῖς ἐμαῖς γνώμασις -`by my intention'.

527. γνώμη -`resolve, attitude'.

528. ὀρθός -`focused/steady'.

532-3. Lit. `so great a face of boldness', tr. `so bold-faced'.

535. ἐναργής -`visible, clear'.

536b. `cowardice or folly'.

539. δόλω προσέρπον -`creeping on my by stealth'.

540. ἐγχείρημα -`enterprise'.

543a. `You know what you should do/how you should act'. The construction is odd but occurs in comedy. We have an aorist imperative in place of a future.

546. βαρύς-`grievous'.

549-50a. `if you believe that stubbornness without sense is a good possession, ...'.

552. οὐχ ὑφέξειν τὴν δίκην -`and not to suffer/undergo the penalty`.

557. αὐτός -`the same`. `And now I still hold the same opinion`.

558. As often in stichomythia the thought is interrupted.

560b. `in deadly violence`.



Figure 5. Kreon and Oedipus.

561. ἄν μετρηθεῖεν -`would be measured`.

562. ἐν τῇ τέχνῃ -tr. `practicing his craft`.

564a. `did he make any mention of me`.

565. i.e. `not in my hearing`.

569. `I don't know. In situations where I lack knowledge, I am wont to be silent`.

570. `Whatever you do know, you would be very wise to speak it!`

572. ξυνηλθε -tr. `conspired`.

572b-3. Tr. `he would never have made mention of me as the murderer or Laios`.

575. δικαίω -tr. `I (rightly) claim`.

579. `Do you govern the land on the same terms as her, giving her an equal share/wielding the equal power?`

580. 'Anything she wants, she gets it all from me'. (Note the periphrastic subjunctive). ἐμοῦ for παρ' ἐμοῦ.
582. φαίνει -2nd p.
583. λόγος -'account'.
585. 'would choose to rule in this terrible state of affairs'.
- 586b. 'if he will have the same powers'.
- 587b. 'rather than to do what a tyrant does'.
590. 'for now I get everything from you without worrying'.
593. ἔφθ -'was'.
596. πᾶσι χάρω -i.e. 'χαίρει is said by all', tr. 'I am wished well by everyone'.
- 597a. 'Those wanting something from you'.
598. 'For their attainment lies completely in this' (i.e. in speaking to me first).
600. A rather pointless comment which may have been added later to the text.
603. τοῦτο μὲν -'on the one hand', balanced by τοῦτο ἄλλα.
605. τερασκόπων -'sooth-sayer'.
608. ἀτιώ = ἀτιασ(σ)ο 2nd p. middle imperative. 'but do not accuse me with an unproven conjecture without evidence (χωρίς - lit. apart)'.
609. μάτην -tr. 'without reason'.
- 611b. 'I say it is the same thing, when ...
- 612a. 'his own life'.
615. 'but you could perceive a crook in one day'.
- 616b. 'for one taking care not to fall'.
619. πάλιν -tr. 'in return'.
623. Dawe posits lost lines after line 623 and after 625.

624. τὸ φθονεῖν - 'envy'.

626b. 'I do (think well) in regard to my own interests'.

628b. ἀρκτέον - 'you must be ruled'. Passive.

632. εὖ θέσθαι - 'to properly settle'.

635. ἐπαίρω - 'to stir up'.

637. εἶ - 'will go'. Addressed to Oidipous.

638. '(see that) you do not bring this trifling matter into a great trouble'.

639-40. δεῖνά με ... δικαιοῖ - 'deems it right to do terrible things to me'.

640b. 'making a choice between two evils'.

643. τοῦμὸν σῶμα - 'against my person'.

644. 'may I obtain no benefit, rather be cursed'.

648. 'for my sake and for theirs who stand before you'.

Kommos. Lines 649-697:

Metre: iambic and dochmiac.

Strophe a:

Chorus:

Consent, forbear and think carefully, I beseech you master.

Oedipus:

In what respect then do you wish me to yield to you?

Chorus:

Show respect to him who was previously not a fool and has now made a great oath.

Oedipus:

Do you know then what you are wanting?

Chorus:

I know.

Oedipus:

Tell me then what you mean.

Chorus:

I mean you should never cast out as dishonoured a friend who has sworn an oath (ἐναργῆ) on a charge with an unreliable account.

Oedipus:

Know this well, that when you seek these things, you are seeking either my destruction or my exile from this land.

Strophe b:

Chorus:

No, by Helios, the god who stands foremost among all the gods. May I perish in the most extreme way possible, without the help of god or friend, if I have such an intention. But may the withering land wear out my ill-fated soul, if these current ills join with these ancient ills which come from the two of you.

Oedipus:

Let him go then, even if it is necessary for me to be utterly destroyed or to be forced out by force, dishonoured, from this land. For I will have compassion because of your pitiable words, not his. He, wherever he may be, will be hated.

Kreon:

You are clearly hateful, even in yielding and harsh when you cross the bounds of anger. Such natures are justly most painful for themselves to bear.

Oedipus:

Surely you will go away and leave me be?

Kreon:

I will go. Since I have found you to be ignorant, but, among these men, I am just (ἴσος).

Antistrophe a:

Chorus:

Lady, why do you delay to escort this man into the house?

Jocasta:

I will when I have learned what has happened.

Chorus:

An ignorant verbal accusation/suspicion arose and in turn the injustice gnaws at him.

Jocasta:

From both of them?

Chorus:

Yes.

Jocasta:

And what was the point?

Chorus:

It seems to be sufficient, given that the earth is sorely troubled, for the story to remain where it stopped.

Oedipus:

Do you see where you have come, although a good and well-meaning man, you have weakened and blunted my resolve.

Antistrophe b:**Chorus:**

O King, I have said this not once only, know that I would appear to be deranged and without sensible thought, if I forsook you - you who guided favourably our dear land when it was in trouble and distraught. May you now also be a favourable guide.

Third Episode. Lines 697-862:

698. ὅτου ... πράγματος - 'what reason'.

700. τῶνδ' ἐς πλέον = πλέον ἢ τούσδε, referring to the Chorus.

701a. 'the cause is Kreon'.

702. ἐγκαλῶν - 'casting blame'.

706. Tr. 'since when it came to himself, he kept his nose clean (lit. 'he keeps his mouth free (of accusations)').

707. ἀφεῖς σεαυτόν -tr. 'free yourself'.

708. σοι -ethic dative.

709b. Partitive gen. 'has a share in seercraft'.

710. σύντομα - 'brief'.

717. 'three days had not intervened since the birth of the child'.

723. 'Such things did the seer's report map out (διώρισαν - 'define, mark out').

724. ἐντρέπω - 'pay regard to'.

724-5. 'whatever the god seeks need of, he himself will make it clear'.

726-7. 'Madam, what a distraction in my heart and excitement in my mind took hold of me when I was listening to you just now'. Perhaps two of the most important lines in the whole play!

727. ἀνακίνησις -`excitement`.

728. ὑποστραφείς -lit. `turned around`, tr. `startled`.

731b. i.e. there was no change in the story.

733. σχιστή ὁδός -`branching road`.

734. ἐς ταῦτο ... ἄγει -`leads to the same place`.

735. οὐξεληλυθώς -`having passed (since these things)`.

736. σχεδόν τι πρόσθεν -`just somewhat earlier`.

739. ἐνθύμιον -`weighting on your heart`.

740. φύσιν -`stature`.

741b. `having what level of maturity`.

742. Lit. `just beginning to grow down on a head blossomed with white`.

743. ἀποστατέω -`to be far from`.

746. ἀποσκοπέω -`look away from`.

750. βαιός -`a few, scant`, tr. `without fanfare`.

751. λοχίτης -`armed follower`.

751b. `since he was a chieftain`.

754a. `Alas it is not clear indeed`.



Figure 6. Oedipus and Jocasta.

762. ἄποπτος - 'out of sight'.

763-4. 'for he was a worthy fellow, for a slave, to receive an even better reward'.

766. ἐφίεσαι - 'do you command this' < ἐφίεμαι.

768. εἶρημεν ἦ - 'might have been said'.

771. ἐλπίδων -tr. 'forebodings'.

775. ἠγόμεν - 'I was considered'.

777. ἐπέστη - 'beset me'.

778. σπουδῆς - 'attention'.

780. παρ' οἴνω - 'in his cups'.

πλαστός -tr. 'illegitimate'. Lit. 'fabricated, pretended'.

781. βαρυνθείς - 'weighted down, depressed'.

784. 'were angry with the one who let fly these words'.

785. ἔτερπόμεν - 'was pleased, satisfied, comforted'.

786b. 'it crept about (was talked about) widely'.

790. προύφηεν - 'he revealed'.

795. 'henceforth measuring the location of Korinth by the stars', i.e. to give it a wide birth.

802b-3. 'mounted on a horse-driven carriage'.

804. ξυναντιάζω - 'to meet with'.

806. τὸν ἐκτρέποντα - 'the one who pushed me'.

τροχηλατής - 'the charioteer', 'driver'.

808. 'from the chariot seeing me passing'.

809. καθίκετο - 'came down upon'.



Figure 7. Jocasta.

806. τροχηλατής - 'the charioteer', 'driver'.

808. 'from the chariot seeing (keeping watch) me passing'.

809. καθίκετο - 'came down upon'.

810a. 'he paid an unequal penalty', tr. 'he got more than he bargained for'.

810. συντόμως - 'making short work of it, immediately'.

814. Purposely vague, 'if some kinship is connected to this man and Laios'.

823a. 'am I not utterly unclean?'.

824. μήστι - 'it is not possible'.

τούς ἐμούς - he is referring to those in Korinth, where he thinks he is from.

828ff. 'surely someone would make right reckoning in regard to this man (i.e. him) in regarding (κρίνων) these things to have come from some savage god?'.

829. 'would he not make right reckoning of this man ...?'.

835a. i.e. 'from the witness'.

837. βοτήρα - 'herdsman'.

838. 'when he has appeared, what are you so keen to learn?'

840. πάθος - 'disaster'.

841. περισσόν - 'out of the ordinary, noteworthy'.
846. οἰόζωνος -lit. 'single-girded', tr. 'lonely wayfarer'.
847. ῥέπον - 'leans/tilts in my direction'. Neut. participle.
848. 'know this that the story was widely known'. Lit. 'know that the tale appeared thus'.
849. ἐκβαλεῖν - 'repudiate'.
851. ἐκτρέπω - 'turn aside'.
853. δικαίως ὀρθόν - 'completely correct'.
854. διείπε - 'distinctly said'.
857. Lit. 'I would not look either this way or that as far as prophecy is concerned'.
860. μηδὲ τοῦτ' ἀφῆς - 'do not give up in this matter'.

Second Stasimon. Lines 863-910:

Metre: aeolo-choriambic.

Strophe a:

Would that destiny might accompany me winning reverent purity in all my words and actions, whose lofty laws are prescribed, brought to life through the heavenly air, whose only father is Olympos. The moral nature of men does not give birth to them (νιν), nor will forgetfulness ever put them to sleep; in them is the god powerful nor does he grow old.

Antistrophe a:

Insolence breeds the tyrant. Insolence, if it be vainly overfilled with many things which are not timely nor expedient, ascending to the greatest height (*lit. 'most high cornices', neut. pl*) storms ahead to abrupt anguish, where even sure footing is of no use. But I ask the god never to dissolve the competition

which is good for the city and I will never cease holding the god who is the protector.

Strophe b:

If someone disdainfully proceeds either in actions or words without fear of justice, showing no reverence for the seats of the gods, may an evil fate overtake him because of his ill-fated pride, if he does not gain his advantage justly, and bars himself from unholy deeds, or speaking folly he touches what must not be touched. In such affairs, what man will boast that he can ward off the attacks of the gods on his life? If such deeds are honoured, why should I dance?

Antistrophe b:

No longer will I go in reverence to the holy navel of the earth, nor to the temple at Abai and nor to Olympia, if these prophecies do not fit together in such a way that all men can point to them. Come O Ruler, if rightly you are called Zeus and rule all things, may this not escape your notice and your everlasting immortal rule. For the prophecies spoken of old regarding the demise of Laios they now reject, and nowhere is Apollo glorified with honours. Religious observance is waning.

Fourth Episode. Lines 911-1085:

911b. `a thought was set before me'.

913. ἐπιθυμιάματα-`gifts of incense'.

914. αἴρει -`excites'.

915b-17 `nor, like a sensible man, he judges new things by the old, and is under the power of the speaker if he says things that are frightening'.

918b. `I can do nothing further'.

920. κατεύγμασιν -`symbols of prayer'.

921. εὐαγῆ -`free from pollution'.

923. ὡς - `just as (those who see fear in) ...`.
926. `or even better, tell me, if you know, where he himself is`.
928. A devastating line.
930. παντελής - `lit. `complete`, tr. `blessed (with children)`.
932. εὐεπείας - `eloquence`.
933. χῶ τι = καὶ ὅ τι.
- 936b. `I can't say it fast enough`.
937. ἀσχάλλοις - `you may be upset`.
939. οἱ ἐπιχώριοι - `the inhabitants`.
- 940b. `so it was said there`.
959. Tr. `know that he is dead and gone`.
960. ξυναλλαγῆ - `by dealings with`, `by contact with`.
961. σμικρὰ ... ῥοπή - `a small tipping of the scales`.
εὐνάζω - `lay to rest`.
964. σκοποῖτο τι - `why would one consider at all ...`.
966. ὧν ὑφηγητῶν - `with them (lit. whom) as guides` (G.A.)
- 969a. `not putting my hand to the spear`.
976. ὀκνεῖν - `to shrink in fear`.
- 977-8. `why should a man fear, a man for whom luck is in the ascendent and there is accurate prior knowledge of nothing`.
979. εἰκῆ - `at random`.
- 982b-983. `the one to whom these things mean nothing, bears his life most easily`.
987. `Your father's tomb gives us great sight/comfort/advantage`.

991. `why are you afraid of her?', lit. `what things of hers leads to fear for you?'

997-8. Lit. `Korinth was live away from by a long way long ago by me'. Tr. `For along time I have kept my distance from Korinth'.

1003. εὖνους - `with kindly intent'.

1006b. `I would fare well in some way', i.e. he wants a reward.

1008. `you obviously don't know well what you are doing'.

1010. φεύγεις - `you avoid'.

1011b. `turn out to be correct'. σαφής - `truthfully', as in line 106.

1014. πρὸς δίκης οὐδέν- tr. `all in vain'.

1016b. `not at all related'.

1018. `No more than he who speaks to you now, and just as much so'.

1019b. `be equal to a nobody'.

1023. `and yet he loved me greatly even though from the hand of another'.

1025. τυχῶν - `having found me by chance'.

1026. `in the wooded folds'.

1028. ἐπιστατέω - `to be in charge of'.

1029. ἐπὶ θητεία - `in hired service'.

1031. `what pain did I have when you took me in your arms?'. This follows from claim of `saviour' in the previous line.

1032. `The ankles of your feet would bear witness'.

1034. διατόρους - `pinned together'. Lit. `pierced ends of your two feet'.

1035. ὄνειδος - `mark of shame'.

1037. Ambiguous. Either `did I get this name from my mother or father' or `were my feet bound by the mother or father'.

1038. λῶρον - 'better'.
1039. τυχῶν - 'chance upon me'.
1050. ηὐρήσθαι - 'be found out'.
1052. κάματευες = καὶ ἐμάτευες.
1053. οὐχ ἥκιστα -lit. 'not the least', litotes.
1055. ἐφίεμεσθα - 'we commanded'.
- 1055b. 'is this the man he is talking about?'
- 1056a. 'why ask whom he spoke to'.
1056. ἐντραπήῃς - 'pay regard to'.
- 1061b. 'my suffering is enough'.
- 1062-3. 'a third generation slave from my great-grandmother'.
- 1063b. 'you will not appear low-born (κακῆ)'.
1067. ἀλγύνει πάλαι - 'have been disturbing/annoying me for some time'.
- 1070b. 'to enjoy her wealthy heritage'.
- 1071-2. 'This is the only word (ἰού) I am able to say to you, you will never hear another in future'.
1077. σπέρμα -tr. 'family heritage'.
- 1078b. 'for like a woman she is high-minded'.
1080. νέμων - 'considering'.
- 1081a. 'who gives good fortune'.
- 1082a. Refers to Τύχη.
- 1083ff. 'And my kinsmen, the months, have marked me out sometimes little sometimes great. Begotten in such a way, I could not turn out (ἐξέλθοιμι) anything else, so as not to discover my true lineage.'

Third Stasimon. Lines 1086-1109:

Metre: dactylo-epitrite

Strophe:

If I am a seer or am wise in my opinions, nor by Mount Olympos, you shall not fail O Kithairon, you shall not - to know at the full moon tomorrow that Oedipus honours you, as a fellow countryman, and nurse and mother, and honoured by us in the dance, since you are well-pleasing to our king. Ah Phoibos may these things be pleasing to you.

Antistrophe:

Who was it? Who among the long-lived gave birth to you having slept with your father mountain-roaming Pan, or was it some bride of Loxias that bore you? For all the wild plains are dear to him. Was it the ruler of Kyllene and the god of the Bacchants, who lives in the high mountains, who received you as a foundling from the Helikonian Nymphs, with whom he plays most of all.

Fifth Episode. Lines 1110-1185:

1110. συναλλάξαντα -`having met with him`.

1111. σταθμάσθαι -`to guess`.

1112-3. Lit. `he is harmonious with this man, equal to him in his advanced age`.

1113. ξυνάδει -`is in harmony, tallies with`.

1114b. `as my servants`.

1116. προύχοις -`surpass`.

1117. Λαΐου-`in the service of Laios`.

1125. συνέπομαι-`to tend to`.

1126. ξύναυλος -`dweller`.

1127. πρόσχωρος-`neighbouring`.

1128. τῆδε που - 'somewhere there'.
- 1130b. sc. οἶσθα.
1133. ἀναμνήσω - 'I will remind'.
- 1134-5. A main verb is missing here and some have suggested a line is missing. Tr. 1134 as 'when (we were shepherding on) ...'.
1136. ἐπλησίαζον -tr. 'kept company'.
1137. ἑκμήνους - 'six months'. Tr. 'for three full six-month periods from spring to Arkturos (Autumn)'.
1138. ἔπαυλα - 'barns'.
1138. σταθμά - 'farmsteads'.
1140. 'am I relating the facts or am I not?'
1143. θρέμμα -tr. 'foster-child', 'nursling'.
1147. κόλαζε - 'chide'.
1151. ἄλλως - 'in vain'. Tr. 'he labours to no purpose'.
1152. 'if you will not speak freely then you will speak howling in pain'.
1154. ἀποστρέψει - 'twist back'.
1155. προσχρηζων - 'wanting in addition'.
- 1160b. Either lit. 'will push the matter to delays', i.e. 'will drag the matter out', or 'will drive me to use torture'.
1162. οἰκεῖον - 'your own house'.
1167. 'He was then one of the children of the household of Laios'.
1169. Tr. 'I am on the verge of saying something terrible'. Lit. 'I am right next to the very thing that is horrible to say'.
1174. ἀναλόω - 'kill'.
1179. αὐτὸς ἔνθεν ἦν - 'from whence he himself had come'.

1182b. `Everything would turn out to be true`.

1184. πέφασμαι -`am shown to be`.

φύς -`born`.

Fourth Stasimon. Lines 1186-1222:

Metre: aeolo-choriambic.

Strophe a:

Alas, generations of mortals, how I number you as equal with those who have never lived. What man, what man wins a greater portion of happiness than what he thinks he does, and when he thinks he has it, it falls away? O wretched Oedipus, I have you as an example, you and your miserable fate. I offer blessings to none of mortals.

Antistrophe a:

For he, O Zeus, having taken aim gained mastery surpassing happy prosperity in all respects. He destroyed the maiden with crooked talons and chanting oracles, and he stood in my land as a tower against death. As a result he was called my king and was honoured to the greatest extent, ruling in great Thebes.

Strophe b:

But who now is more wretched to hear of? Who live with a more savage ruin, and who by a reversal of fortune lives with such troubles? Also, famous Oedipus, for whom a great harbour, that same both as father and son sufficed as a bridegroom. How, oh how have the furrows ploughed by your father, alas, been able to bear you in silence for so long?

Antistrophe b:

Against your will has all-seeing time found you out. He judges long ago your marriage which was no marriage, where begetter and begotten are the same. Alas, child of Laios, would that I had never seen you. I lament for you as one

pouring forth a dirge from my mouth. To speak directly, I drew breath again from you and from you I put to sleep my eyes.

Sixth Episode. Lines 1223-1296:

1225. ἀρείσθε -tr. 'you will shoulder'.

ἐγγενῶς - 'true to your race'.

1226. ἐντρέπεσθε - 'care for'.

1231. αὐθαίρετοι - 'self-chosen'.

1232-3. Lit. 'what we knew before does not fall short of being lamentable either'.

1235. θεῖον -tr. 'royal'. Epic word used of kings and chiefs.

1238. πάρα = πάρεστι.

1239. Lit. 'however much of memory is in me'.

1241. ὀργῇ χρωμένη - 'panic-stricken'.

1242. θυρών - 'anti-chamber'.

1243b. 'the fingers of both hands'.

1244. ἐπιρράξασα < ἐπιρράσσω - 'shut'.

1246. 'recalling the child conceived long ago'.

1247-8. 'he would leave her as mother to beget accursed offspring for his very own children'.

1249ff. 'where wretched she had borne twofold (offspring) a husband by her husband and children by her child'.

1250. ἄνδρα - 'husband'.

1251. Lit. 'how she perished after these events I no longer know'.

1252. εἰσπαίω - 'burst in'.

1252b -3. `lit. `because of whom it was not possible to see that woman's misfortune'.

1254. περιπολέω - `wander around'.

1256. ὅπου after ἐξαιτῶν.

1257. ἄρουραν - lit. `plow land', i.e. `womb', in apposition to γυναῖκα.

1260b. `as though from someone beckoning him'.

1261. ἐνήλατο - `he sprang'.

1261b. `from their sockets'.

1262a. `bent the hollow doors from their foundations'.

1262b. `he rushed into the room'.

1264. αἰώρα - `swinging rope'. Tr. `entwined with twisted swinging cords'.

1266. ἀρτάνην - `noose'.

1270. ἄρθρα - here `sockets'.

1273-4. `But in future they will behold in darkness those whom he ought not to see and those whom he wished to recognize they will not.'

ὀψοίαθ' - ionic form.



Figure 8. The Blinding of Oedipus.

1275. ἐφυμνῶν - `chanting'.

1276a. 'he kept striking his eyes, lifting up (his hands)'.

1277. γλήνη - 'eyeball'.

γένεια - 'chin'.

1278. μυδάω - 'drip'.

σταγόνες - 'drops'.

1278b-9. 'not oozing drops but a black shower of bloody hail descended/fell (ἐτέγγετο)'.

1280b. 'not over one person (i.e. himself) alone'.

1285b. 'nothing is missing'.

1286. σχολή - 'respite'.

1289. An anacolouthon. Tr. 'his mother's -, but I speak unhappy things which I must not say.'

1291. ἀραῖος - 'curse'.

1296b. 'even though you hate him you must pity'.

Second Kommos and Exodos. Lines 1297-1530:

Kommos: Lines 1297-1368.

Chorus:

O terrible misfortune for men to behold. The most dreadful of all things that I have ever come across. What madness, wretched man, came upon you? What god has leapt a leap beyond all others to your ill-starred fate? Alas poor man, I cannot look at you, although I want to make enquiries, learn everything and glare at you at length, you bring to me much terror.

Oedipus:

Alas, Alas, wretched am I. Where, poor wretch, on the earth shall I be taken? Where is my voice flitting aloft to and fro? O my fate, how far have you sprung/leapt?

Chorus:

To a dread place, where one may not hear nor see.

Strophe a:Oedipus:

Also, my horrible cloud of darkness, unspeakable in its onslaught, untamed and driven by an ill-wind. Also, I say again alas. How the sting of these goads pierces into me and the memory of evil deeds.

Chorus:

It is not surprising that in such misfortune you suffer twice over and bear a twofold grief.

Antistrophe a:Oedipus:

Ah, as a friend you are still steadfast as my companion. For you remain beside me, showing care for this blind man. Alas, Alas, for you have not escaped my notice, but, although in darkness, nevertheless I know well the sound of your voice.

Chorus:

You who have done terrible things, how did you dare to put out (μαραίνω - 'extinguish') your eyes? Which divinity pushed you to it?

Strophe b:Oedipus:

Apollo, it was Apollo dear friends that brought to pass these terrible, terrible sufferings upon me. But no-one struck these eyes with their own hand except for me, poor wretch. Why should I see, I for whom, even if I did see, there is nothing sweet to behold?

Chorus:

These things are exactly as you say.

Oedipus:

What then is there for me to see, to love, or what greeting is there for me to hear with pleasure, dear friends? As quickly as possible, lead me out of this place, O friends, lead me away, I who am totally destroyed, the most cursed and even yet the most hated by the gods among all mortals.

Chorus:

Wretched alike in your mind and your misfortune, so that I wish I had never known you.

Antistrophe b:Oedipus:

May he perish that man whoever he was who released me from the cruel fetters, on the pasture lands (*Text uncertain here; see Dawe ad loc.*). He rescued me from death and saved me, doing me no favour. For if I had died then I would not be such a burden to my friends nor to myself.

Chorus:

I also would wish it were thus.

Oedipus:

Then I would not have come as the murderer of my father, nor would I be called among men the bridegroom of her from whom I was born. But now I am forsaken by the gods and child of all that is unholy. I, alas, sharing the bed from which I myself was sprung. If there is any ill worse than the worse, that is the lot of Oedipus.

Chorus:

I do not know how I could say that you were well-advised (to blind yourself), for you would have been better off dead than to live and be blind.

Remainder of the Exodos: (1369ff.)

1373-4. 'those two to whom I have done things deserving of worse punishment than hanging'.

1375-6. `(Do you think that) the sight of children then, being born (*formally in opposition to ὄψις but referring to the children*) as they were born, was a thing of desire for me to look at?'

1377. sc. ἐφίμερος.

1379. τῶν -`from these things', take with ἀπεστέρησα ἑμαυτόν.

1380. Possible interpolation since Oidipous was brought up in Korinth not Thebes.

1384. κηλῖδα -`defilement'.

μηγύω -`reveal, disclose'.

1386-7. Lit. `a blockage of the hearing spring through the ears', tr. `a way to stop the passage of sound through the ears'.

1387b-8. `I would not have held back from shutting off (completely) my wretched body (i.e. from any stimulus)'.

1393b. `that I had been born here' or `from where I was born'.

1395a. `and that which was in name my ancient paternal house'

1395b-6. `how you reared me, a beauty that was festering beneath with evils'.

1396. κακῶν ὑπούλον -`festering beneath with evils'.

1399. δρυμός -`thicket, copse'.

1400. τοῦμόν -`the blood of my father which was (in fact) my own'.

1402. ὅμιν -ethic dative. Tr. `such deeds I did and then going further what sort of deeds I was doing once again'.

1404a. `you gave me birth'.

1405a. `you sent forth once again the same seed'.

1405bff. `you revealed fathers to be brothers, children who shed kindred blood, brides to be wives and mothers ...'.

1409. `For it is unfit to speak of what is unfit to do'.

1413. ἀξιώσατε-`deign`.

θιγείν -tr. `lay your hands on`

1416. ἐς δέον -`at the right time`.

1420. `what just show of loyalty is there for me to display?`

1424. Addressed to the chorus, `if you no longer feel respect for the generations of men ...`.

1428. προσδέξεται -`will welcome`.

1430. τὰ ἐγγενῆ ... κακά -`the kinsman's woes`. Tr. `it is pious only for those of his race and his kinsmen to see his woes`.

1432. ἀποσπάω -`wrench`.

1434b. `for your sake, not mine`.

1435. λιπαρέω -`entreat`.

1437. προσήγορος - `one able to be addressed`.

1442b. Lit. `where of need we stand`, tr. `what we stand in need of`.

1444. `Will you make enquiry on behalf of a wretch such as me?`

1445b. `would have faith`.

1446. `I will lay this charge upon you and I will implore you`.

1448. `For rightly you will perform the rites on behalf of your own`.

1453. κύριον -`appointed`.

1454. `where I might die, at the hands of those who sought to kill me`.

1457b. `except to suffer some terrible doom`.

1464. Lit. `for whom my table of food was never set apart`. Tr. `who always dined with me` (*lit. this man*)`.

1467b. `and to lament my woes`.

1475. `do I speak some (true) thing?'

1476. πορσύνας -`having brought about/having provided'.

1478b. `for bringing them here', lit. `for this journey'.

1481-2. `as if to my brotherly hands, hands which have made these eyes of the father who begot you which were previously bright to be thus as you see them'.

1483. προῦξένησαν < προξενέω -tr. `to arrange'.

1485. `became the father from whence I myself was conceived (lit. ploughed)'.

1491b. `instead of enjoying the spectacle'.

1492b. `years ripe for marriage'.

1493. παραρρίψει -`will run the risk'. Used of a wager.

1494b-5. `which will be baneful to my offspring and you two.'

δηλήμα-`bane, misery'.

1498-9. Lit. `and acquired you from the same ones as from which he himself was born'.

1502. χέρσος -`barren'.

1504b. `we two, who bore them'.

1507. `do not assimilate them to my misery'.

1508. τηλικόσδε -`at such an age'.

1509. `except as far as you are involved'.

1511b. `if your minds had sense', i.e. `if you were old enough'.

1513 `to live as the occasion allows and that you meet with a better life than the father who begot you'.

1515a. Lit. `it is enough, here you have come in tears', tr. `you have wept enough'.

1517. ἐφ' οἷς - 'on what conditions'.

1519b. 'you will soon attain (this request)'.

1523a. 'for that which was in your power'.

1526. 'upon whose fortunes what citizen did not gaze with envy?'

1528. 'call no-one mortal happy while he looks to see that final day'.

1529. μηδέν' ὀλβίζειν - 'deem no-one happy'.



Figure 9. Oedipus is lead away.