

OEDIPUS.

My children, latest-born to Cadmus who was of old, why are ye set before me thus with wreathed branches of suppliants, while the city reeks with incense, rings with prayers for health and cries of woe? I deemed it unmeet, my children, to hear these things at the mouth

from] Cadmus'? It is by the word τέκνα that Oedipus expresses his own fatherly care. 2 ἔδρας. The word ἔδρα = 'posture,' here, as usu., *sitting*: when *kneeling* is meant, some qualification is added, as Eur. *Ph.* 293 γονυπετεῖς ἔδρας προσπίτνω σ', 'I supplicate thee on my knees.' The suppliants are sitting on the steps (βάθρα) of the altars, on which they have laid the κλάδοι: see 142: cp. 15 προσήμεθα, 20 θακεῖ: Aesch. *Eum.* 40 (Orestes a suppliant in the Delphian temple) ἐπ' ὀμφαλῶ (on the omphalos) ἔδραν ἔχοντα προστρόπαιον . . . ἐλαίας θ' ὑψιγέννητον κλάδον. θαάζετε prob. = θάσσετε, 'sit,' ἔδρας being cognate acc. In Eur. θαάζω (θαός) always = 'to hasten' (transitive or intrans.). But Empedocles and Aesch. clearly use θαάζω as = θάσσω, the sound and form perh. suggesting the epic θαάσσω, θόωκος. See Appendix, Note 2. 3 ἰκτηρίοις κλάδοισιν. The suppliant carried a branch of olive or laurel (ἰκετηρία), round which were twined festoons of wool (στέφη, στέμματα,—which words can stand for the ἰκετηρία itself, *infra* 913, *II.* 1. 14): Plut. *Thes.* 18 ἦν δὲ [ἡ ἰκετηρία] κλάδος ἀπὸ τῆς ἱερᾶς ἐλαίας, ἐρίῳ λευκῶ κατεστεμμένος. He laid his branch on the altar (Eur. *Her.* 124 βωμὸν καταστέψαντες), and left it there, if unsuccessful in his petition (Eur. *Suppl.* 259); if successful, he took it away (*ib.* 359, *infra* 143). ἰκτ. κλ. ἐξεστεμμένοι = ἰκτηρίους κλάδους ἐξεστεμμένους ἔχοντες: Xen. *Anab.* 4. 3. 28 διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας, 'the javelin-throwers *with* javelins *grasped* by the thong (ἀγκύλη), and the archers *with* arrows *fitted* to the string.' So 18 ἐξεστεμμένον absol., = provided with στέφη (*i. e.* with ἰκετηρίαί: see last note). Triclinius supposes that the suppliants, besides carrying boughs, wore garlands (ἑστεφανωμένοι), and the *priests* may have done so: but ἐξεστεμμ. does not refer to this. 4 ὁμοῦ μὲν . . . ὁμοῦ δὲ. The verbal contrast is