

εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
 ὄρα^ς μὲν ἡμᾶς ἡλίκοι προσήμεθα
 βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
 πτέσθαι σθένοντες, οἱ δὲ σὺν γήρα βαρεῖς,
 ἱερῆς, ἐγὼ μὲν Ζηνός, οἶδε τ' ἡθέων
 λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς

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παθόντες, ὑπομείναντες in στέρξαντες quadrarent. 13 μὴ κατοικτείρων Par. 2712 (A), B. 18 ἱερεῖς codd.: edd. plerique cum Brunck. ἱερῆς. Gratiorsane post βαρεῖς formae Atticae veterioris sonus. Bentleium frustra ἱερεὺς scribentem secutus est Nauck., qui ἐγὼ μὲν in ἐγωγε mutavit. οἱ δὲ τ' ἡθέων, L, A. In L accessit signum elisionis (') post rasuram; litterae π tamen, ex qua

(you may be sure) I will not lay hands on you, teach me.' 13 μὴ οὐ κατοικτείρων. An infinitive or participle, which for any reason would regularly take μὴ, usually takes μὴ οὐ if the principal verb of the sentence is negative. Here, δυσάλητος = οὐκ εὐάλητος: Dem. *Fals. Legat.* § 123 (πόλεις) χαλεπαὶ λαβεῖν...μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (sc. λαμβάνοντι), where χαλεπαί = οὐ ράδιαι: 'cities not easy to take, unless by a protracted siege.' The participial clause, μὴ οὐ κατοικτείρων, is equivalent to a protasis, εἰ μὴ κατοικτείρομι. Prof. Kennedy holds that the protasis is εἰ μὴ θέλομι understood, and that μὴ οὐ κατοικτείρων is epexegetic of it:—'Yes (γάρ) I should be unfeeling, if I did not wish (to help you): that is, if I refused to pity such a supplication as this.' But the double negative μὴ οὐ could not be explained by a negative in the protasis (εἰ μὴ θέλομι): it implies a negative in the apodosis (δυσάλητος ἂν εἶην). Since, then, the resolution into οὐκ εὐάλητος ἂν εἶην is necessary, nothing seems to be gained by supposing a suppressed protasis, εἰ μὴ θέλομι. 16 βωμοῖσι τοῖς σοῖς. The altars of the προστατήριοι θεοί in front of the palace, including that of Apollo Λύκειος (919). μακρὰν πτέσθαι. So Andromache to her child—νεοσσὸς ὡσεὶ πτέρυγας ἐσπίτνων ἐμάς Eur. *Tro.* 746. The proper Attic form for the aor. of πέτομαι was ἐπτόμην, which alone was used in prose and Comedy. Though forms from ἐπτάμην sometimes occur in Tragedy, as in the Homeric poems, Elms. had no cause to wish for πτάσθαι here.