

past I have been found wholly false to him.

CREON.

I have not come in mockery, Oedipus, nor to reproach thee with any bygone fault.—(*To the Attendants.*) But ye, if ye respect the children of men no more, revere at least the all-nurturing flame of our lord the Sun,—spare to show thus nakedly a pollution such as this,—one which neither earth can welcome, nor the holy rain, nor the light. Nay, take him into the house as quickly as ye may; for it best accords with piety

quia simplicius, dicitur οὐχ...οὐδ'. 1424—1431 ἀλλ' εἰ τὰ θνητῶν.....ἔχει κακά. Versus hos octo post v. 1415 inserens Oedipo tribuit Nauck.; cur tamen loco moveantur nihil esse causae monstravimus in annot. 1428 ἱερὸς codd. et edd. plerique: ἱρὸς Dindorf., Campbell.; vide supra, v. 1379. 1430 seq. μάλισθ' ὄρᾶν | μόνοις τ' ἀκούειν codd. Coniecit μόνοις θ' ὄρᾶν | μόνοις τ' ἀκούειν Meinekius: μόνοις ὄρᾶν | μόνοις τ' ἀκούειν Dobraeus: μόνοις ὄρᾶν | μόνοις δ' ἀκούειν Blaydes.

and for men forbade us to betray him.' τὸ (= ὄ, see on 1379) μήτε, not οὔτε, since τοιόνδ' ἄγος indicates a *class* of ἄγη: not merely 'which,' but 'such as,' earth will not welcome (*quod Terra non admissura sit*): cp. 817, *El.* 654 ὄσων ἐμοὶ | δύσνοια μὴ πρόσσεστιν. γῆ—ὄμβρος—φῶς. The pollution (ἄγος) of Oedipus is such that the pure elemental powers—represented by *earth*, the *rain* from heaven, the *light*—cannot suffer it to remain in their presence (προσδέξεται): it must be hidden from them. Cp. Aesch. *Eum.* 904 f., where the Erinyes, as Chthonian powers, invoke blessings on Attica, γῆθεν—ἔκ τε ποντίας δρόσου—ἐξ οὐρανοῦ τε. ὄμβρος here is not a *synonym* but a *symbol* of water generally, as with Empedocles 282 ὡς τότ' ἔπειτ' ἐδίγηε Κύπρις χθόνα δηρὸν ἐν ὄμβρῳ, | εἶδεα καὶ ποιούσα θεῶ πυρὶ δῶκε κρατῦναι: cp. *Lucr.* 1. 714 f. *quattuor ex rebus posse omnia ventur Ex igni terra atque anima procrecere et imbri.* In *Ant.* 1073 the exposure of the unburied corpse is spoken of as a *violence* to οἱ ἄνω θεοί (βιάζονται). It was a common form of oath to pray that, if a man swore falsely, neither earth, nor sea, nor air, might tolerate the presence of his corpse (*Eur. Or.* 1085, *Hipp.* 1030). 1428 The original sense of ἱερὸς, 'strong' (*Curt. Etym.* § 614), suits a few phrases, such as ἱερὸς ἰχθύς (*Il.* 16. 407). But in such as ἱερὸν ἦμαρ, κνέφας, ὄμβρος, ποταμοί etc. it is more likely that the poet had no consciousness of any other sense than 'sacred.' 1430 The objection to taking μάλιστα