

δαίμων ἄμεινον ἢ ἄμὲ φρουρήσας τύχοι.
 ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἶ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὦδ' ὄραν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα·
 ὃς ὑμῖν, ὦ τέκν', οὔθ' ὄρων οὔθ' ἱστορῶν
 πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην. 1485
 καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἶον βιώσαι σφὼ πρὸς ἀνθρώπων χρεῶν.
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὀμιλίας,

1481 ὡς codd.: εἰς Elmsleius, Wunder., Hartung.: ἐς Blaydes. 1487
 Habent codd. aliquot (in quibus sunt B, E, L², V⁴) τὰ πικρὰ τοῦ λοιποῦ βίου, quod
 recepit Blaydes.; eo usque enim aetatis Oedipi filiolas non acerbe degisse. Qua ipsa

Eur. *Or.* 1407 ἔρροι τὰς ἀσύχου προνοίας. 1479 ἢ ἄμὲ is required here, since
 with ἢ με the stress would fall wholly on φρουρήσας. On the other hand
 in 1478 καὶ σε is right, because, after εὐτυχοίης, the *person* does not need
 to be at once emphasised again. This is not, however, like *Il.* 23. 724
 ἢ μ' ἀνάειρ' ἢ ἐγὼ σέ, where με suffices because the sense is, 'slay, or be
 slain.' In *El.* 383, 1213 με and σοι are justified by the stress on ὕστερον
 and προσήκει respectively. 1481 ὡς τὰς...χέρας. As the sense is so plainly
 equivalent to ὡς ἐμέ, we are scarcely justified in changing ὡς to εἰς (with
 Elmsley), or ἐς (with Blaydes). *Tr.* 366 δόμους | ὡς τούσδε is a slightly
 stronger case for such change, yet not a conclusive one. ἐς is now
 read for ὡς in *Ar. Ach.* 242 (ὡς τὸ πρόσθεν) and in *Thuc.* 8. 36 (ὡς τὴν
 Μίλητον), 103 (ὡς τὴν Ἄβυδον). *Soph.* has ὡς ὑμᾶς *Tr.* 366. 1482 f.
 Construe: αἶ προὔξενησαν ὑμῖν who *have effected* for you τὰ πρόσθε λαμπρὰ
 τοῦ φυτ. πατρὸς ὄμματα ὦδε ὄραν that the once bright eyes of your sire
 should see thus, *i.e.* should be sightless: cp. his own phrase quoted in
 1273 ἐν σκότῳ τὸ λοιπὸν...ὀψοίατο. *Ph.* 862 ὡς Ἀΐδα παρακείμενος ὄρα,
 he sees as the dead, *i.e.* not at all. Cp. *Xen. Apol. Socr.* § 7 ὁ θεὸς δι'
 εὐμένειαν προξενεῖ μοι οὐ μόνον τὸ ἐν καιρῷ τῆς ἡλικίας καταλῦσαι τὸν βίον,
 ἀλλὰ καὶ τὸ ἢ ῥᾶστα, the god's kindly offices grant to me that I should
 close my life etc. προξενεῖν = (1) to be a πρόξενος: then (2) fig., to lend
 one's good offices: either (a) absol., as *O. C.* 465 προξενεῖ, stand my
 friend: or (b) with dat. and acc., or acc. and infin., to *effect* a thing,