

πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθέ μοι,  
οὐ̄ καιρὸς ἐᾶ ζῆν, τοῦ βίου δὲ λῶνος  
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἄλις ἔν' ἐξήκεις δακρύων· ἀλλ' ἴθι στέγης ἔσω. 1515

OI. πειστέον, κεί μηδὲν ἠδύ. KP. πάντα γὰρ καιρῶ καλά.

OI. οἴσθ' ἐφ' οἷς οὖν εἶμι; KP. λέξεις, καὶ τότε εἴσομαι  
κλύων.

OI. γῆς μ' ὅπως πέμψεις ἄποικον. KP. τοῦ θεοῦ μ' αἰτεῖς  
δόσιν.

**1512** εὐχεσθέ μοι codd. : εὐχεσθ' ἐμοί Wunder. : τοῦθ' ἐν εὐχομαι Blaydes., qui etiam τοῦτ' ἐπέυχομαι, Nauckio probante, coniecit: ἠύχθω μόνον Dindorf.; sed nusquam alibi reperitur imperativus perfecti ἠύγμαι, quanquam Soph. *Trach.* 610 ἠύγμην ('voveram') dixit, et Plato *Phaedr.* 279 C ἠύκται ('facta sunt vota'). **1513** οὐ̄ καιρὸς ἀεὶ ζῆν τοῦ βίου δὲ λῶνος codd. Tres fere corrigendi rationes tentatae sunt. (1) Omisso ζῆν, Elmsleius sic explicat: εὐχεσθε κυρῆσαι τοῦ βίου οὐ̄ καιρὸς ἀεὶ (κυρῆσαι ἔστι), λῶνος δὲ τοῦ φυτ. πατρός. Hermann. autem, ζῆν pariter omittens, εὐχεσθε pro passivo habet: i. e., De vobis id fiat a me votum, quod cuique tempori conveniat.

tenses. Attic speech sometimes extended this distinction to the *second* person also. (Curtius, *Verb* I. 80, Eng. tr. 53.) 1512 ff. Oedipus now turns from Creon to the children. The few words which he addresses to them are spoken rather to the older hearers and to himself. τοῦτ' εὐχεσθέ μοι, 'make this prayer, as I bid you': not, 'pray on my account' (in which sense Wunder reads ἐμοί). In these words Oedipus is thinking solely of his children: he has now passed away from the thought of self (1458). ὑμᾶς in 1514 is no argument for understanding με as subject to ζῆν: rather it is added to mark the contrast with πατρός. 1513 I prefer οὐ̄ καιρὸς ἐᾶ ζῆν, τοῦ βίου κ.τ.λ. to οὐ̄ καιρὸς ἀεὶ ζῆν, βίου κ.τ.λ. on these grounds. 1. τοῦ before βίου, though not required, is commended, by Greek idiom; it also gives a decidedly better rhythm; and it is not likely to have crept into the text, since the occurrence of ἀεὶ with the α long was not so uncommon that it should have suggested the need of supplementing the metre by τοῦ: but, apart from metrical motive, there was no other for *intruding* the article. 2. οὐ̄ καιρός, without any verb, though a possible phrase, is a harsh one. 3. From εαι to αει would be an easy transition. And καιρὸς ἐᾶ is quite a natural expression: cp. Eur. *I. A.* 858 δοῦλος· οὐ̄χ ἄβρύνομαι τῶδ'· ἢ τύχη γὰρ οὐκ ἐᾶ. The foreboding of Oedipus is