

of such a rule, intrinsically slight, is further lessened by the *περίαλλα* of the Euripidean anapaest: (4) one *reason* why *περί* before a vowel should be usually avoided is evident: a compound with *ἀμφί* would in most cases express the same notion, without resolving the foot: e.g. *ἀμπέχω*, *ἀμφίστημι* dispensed with need for *περιέχω*, *περίστημι*. A single example like our passage goes far to break down the assumed universality of the exclusion.

NOTE XVII.

Verse 1526.

οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν.

Lucian once uses the verb *ἐπιβλέπω* with a dative, *Astrol.* 20 (where he is imitating an Ionic style) *καί σφισι γιγνομένοισι τῷ μὲν ἢ Ἀφροδίτῃ τῷ δὲ ὁ Ζεὺς τῷ δὲ ὁ Ἄρης ἐπέβλεψαν* (looked favourably upon). Plutarch (*Caes.* 2) has *τοῖς χρήμασιν ἐποφθαλμιῶντος*, 'eyeing the money' (covetously), but that proves nothing for *ἐπιβλέπω*. *ἐπιβλέπω* usually takes either (a) an accus. with preposition of an object towards whom one looks,—*εἰς ἡμᾶς* Plato *Phaedr.* 63 A, *ἐπὶ τὴν Θηβαίων πόλιν* Deinarch. or. 1 § 72: or (b) a simple acc. of a thing which one mentally considers: as *λόγους* Plat. *Legg.* 811 D, *ἀτυχίας*, *συμφορᾶς* Isocr. or. 1 §§ 21, 35. Are we warranted, then, in rendering, 'not looking jealously on the prosperity (*ζήλω*, or as Prof. Kennedy translates it, the aspiring hopes) and fortunes of the citizens'?

I take *ζήλω* as a dative of manner with *ἐπέβλεπεν*. Thebans viewed Oedipus, not with jealousy, but with *ζῆλος*, i.e. with a sense that he was the type of perfect good fortune, the highest model for aspiring effort. *ζῆλος* is felt by one who is impelled to lift himself towards the level of a superior; *φθόνος*, by one who would depress that superior to his own; when they are mentioned together, it is because baffled *ζῆλος* often breeds *φθόνος*: Plat. *Menex.* 242 A *πρῶτον μὲν ζῆλος*, *ἀπὸ δὲ ζήλου φθόνος*. Cp. Eur. *Suppl.* 176 ff. *σοφὸν δὲ πενίαν τ' εἰσορᾶν τὸν ὄλβιον*, | *πένητά τ' ἐς τοὺς πλουσίους ἀποβλέπειν* | *ζηλοῦνθ', ἔν' αὐτὸν χρημάτων ἔρωσ ἔχη*, i.e. that his *ζῆλος* of the prosperous man may spur him to honourable exertion. The chief reason for preferring *οὐ...ταῖς τύχαις* to Musgrave's *ὄν...τῆς τύχης* is that the latter is so much further from the MSS.: the usage of *ἐπιβλέπειν* also favours the former. The reading of the MSS., *ὅστις...καὶ τύχαις ἐπιβλέπων*, is nonsense. We cannot *suprply* *ἦν* with the participle.