

will hearken to our rulers; for 'tis witless to be over-busy.

AN. I will not urge thee,—no, nor, if thou yet shouldst have the mind, wouldst thou be welcome as a worker with *me*. Nay, be what thou wilt; but I will bury him: well for me to die in doing that. I shall rest, a loved one with him whom I have loved, sinless in my crime; for I owe a longer allegiance to the dead than to the living: in that world I shall abide for ever. But if *thou* wilt,

πείθεσθαι τοῖς τυράννοις ἢ τοιαύτη γενοῦ ὅποια βούλει. 76 αἰεὶ L, as in iambs O. C. 1530, 1532, Tr. 16, El. 305 (but made from αἰεὶ), 650, 917: in anapaests Ph. 148. But L has αἰεὶ (ā) in iambs O. T. 786, 1513, O. C. 1584, in anapaests El. 218, in lyrics six times (El. 1242, Ph. 172, 717, O. T. 481, O. C. 682, Ai. 599).—σοὶ δ' σὺ δ' Elms., Dindorf, Hartung.

νειν: O. T. 435 ἡμεῖς τοιοῖδ' ἐφυμεν.—ὅποια σοὶ δοκεῖ = (τοιαύτη) ὅποια (or ὅποίαν) εἶναι δοκεῖ σοι, the relative being attracted into the case of the suppressed antecedent. This was the more natural since ὅποια σοὶ δοκεῖ, 'of any kind you please,' was felt as almost one word, ὅποιαδῆποτε; just so ὅς βούλει (*quivis*), instead of οὗτος ὃν βούλει, Plat. Gorg. 517 Α μήποτε τις τῶν νῦν ἔργα τοιαῦτα ἐργάσεται οἷα τούτων ὅς βούλει εἰργασταί: Crat. 432 Α ὥσπερ αὐτὰ τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.—Those who read ἴσθ' (from οἶδα) ὅποια σοὶ δοκεῖ compare El. 1055 ἄλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι | φρονεῖν, φρόνει τοιαῦτα. But εἰδέναι is not φρονεῖν. In Attic, ἴσθ' ὅποια σοὶ δοκεῖ could mean nothing but 'know such things as seem good to thee.' It could not mean (a) 'Have such sentiments as seem good to thee': nor (b) 'Be wise in thine own wisdom.' The Homeric phrases, πεπνυμένα εἰδώς ('wise of heart'), ἀθεμιστία εἰδώς, ἦπια οἶδε ('he has kindly feelings,' Od. 13. 405), etc., have no counterpart in the Attic usage of εἰδέναι. In 301 δυσσέβειαν εἰδέναι, and in Ph. 960 δοκοῦντος οὐδὲν εἰδέναι κακόν, the verb means simply 'to know.'

72 f. θάψω, emphatic by place and pause: see on 46 ἀδελφόν.—φίλη...φίλου, loved by him, as he is loved by me: Ai. 267 κοινὸς ἐν κοινοῖσι: ἰβ. 620 ἀφιλα παρ' ἀφίλοις.—μετ' αὐτοῦ κείσομαι, i.e. in the same world of the dead (76). The repetition of μετὰ serves to bring out the reciprocity of love more strongly: φίλη μετ' αὐτοῦ κείσομαι, μετὰ φίλου (κειμένη),—instead of the simpler φίλη μετὰ φίλου κείσομαι.

74 f. ὅσια πανουργήσασ': having

broken a human law in a manner which the gods permit,—viz., in order to observe a divine law. Creon uses the word πανουργίας below, 300. ὅσια is peculiarly appropriate since the word was familiar where duty to heaven was distinguished from duty to man: cp. Polyb. 23. 10 παραβῆναι καὶ τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. The phrase is an ὀξύμωρον (a paradox with a point), like 'splendide mendax'; i.e. the qualification (ὅσια) seems contrary to the essence of the thing qualified. Cp. Milton (*Tetrachordon*), 'Men of the most renowned virtue have sometimes by transgressing most truly kept the law'; which is not an oxymoron, because the words, 'most truly,' suggest an explanation by showing that 'kept' is not used in its ordinary sense.—ἐπεὶ κ.τ.λ.: (I will obey gods rather than men), for the other world is more to me than this.—τῶν ἐνθάδε = ἡ τοῖς ἐνθάδε: O. C. 567 τῆς ἐς αὔριον | οὐδὲν πλέον μοι σοῦ (= ἡ σοὶ) μέτεστιν ἡμέρας (n.).

76 f. κείσομαι, though we have had the word in 73. For other examples of such repetition, see n. on O. C. 554, and cp. below 163 ὠρθωσαν, 167 ὠρθου: 207 ἔκ γ' ἐμοῦ, 210 ἐξ ἐμοῦ.—σοὶ δ' is better than Elmsley's σὺ δ', since the primary contrast is between their points of view: 'if it seems right to thee, dishonour the dead,' rather than, 'do thou, if it seems right, dishonour the dead.' Remark, too, that the simple εἰ δοκεῖ (without dat. of pron.) is usually a polite formula, 'if it is pleasing to you (as well as to me)': Ph. 526 ἄλλ' εἰ δοκεῖ, πλέωμεν: ἰβ. 645 ἄλλ' εἰ δοκεῖ, χωρῶμεν: ἰβ. 1402 εἰ δοκεῖ, στείχωμεν.—τὰ τῶν θεῶν ἔντιμα, the honoured things of the gods; the laws