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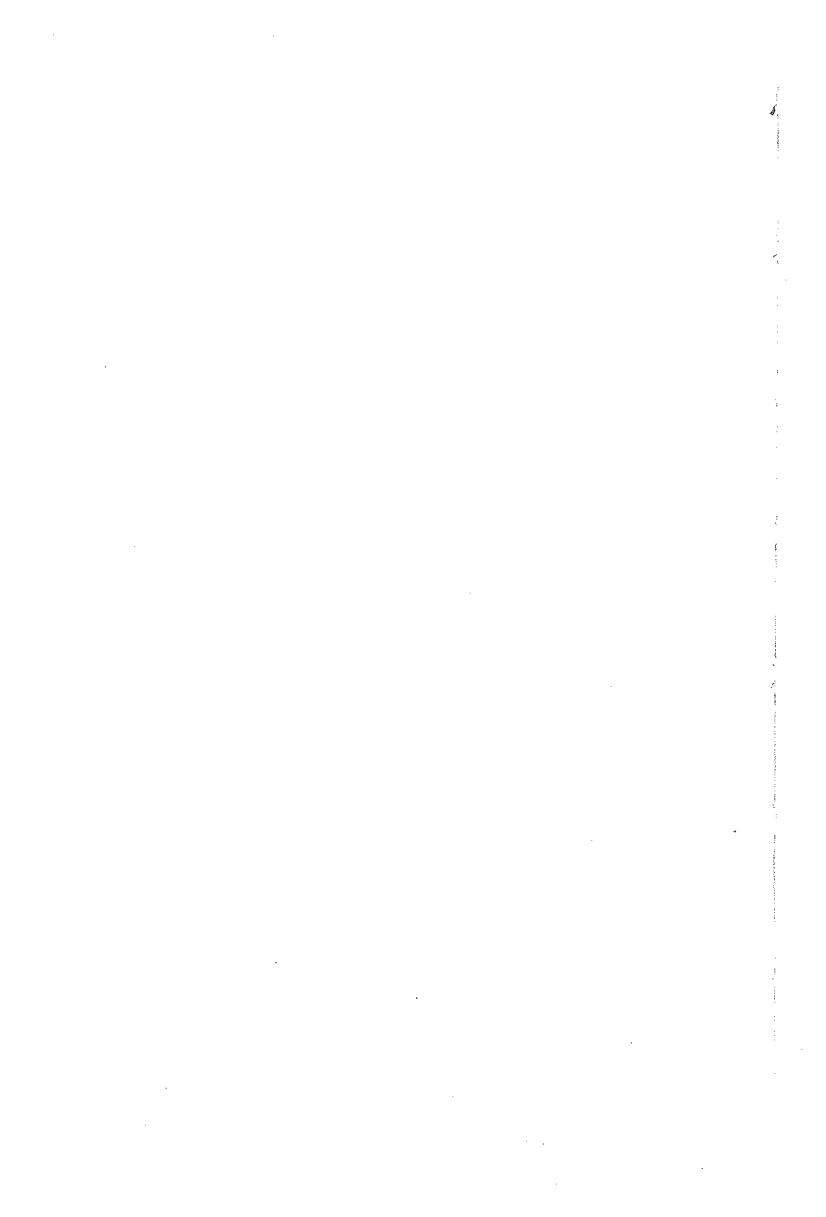
EDITED BY

JEFFREY HENDERSON

SOPHOCLES

II

LCL 21



SOPHOCLES

ANTIGONE • THE WOMEN
OF TRACHIS • PHILOCTETES
OEDIPUS AT COLONUS

EDITED AND TRANSLATED BY

HUGH LLOYD-JONES



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SIGLA

ANTIGONE

- l the common source of L (Laur. 32. 9) A
(Leiden, BPG 60A), and K (Laur. 31.10)
- R Vat. gr. 2291
- a the common source of A (Paris gr. 2712), U
(Marc. gr. 467), and Y (Vindobon. phil. gr. 46)
- S Vat. Urb. gr. 141
- V Marc. gr. 468
- z the common source of Zf (Paris. gr. 2884), Zo
(Vat. Pal. gr. 287)
- t Demetrius Triclinius, whose edition is preserved
in T (Paris. gr. 2711), and Ta (Marc. gr. 470)
- Zc Vat. gr. 1333
- Π 11 P.Oxy. 875 + 3686, saec. iv
- Π 12 P.Mich.inv. 6585a, saec. i a.c.

THE WOMEN OF TRACHIS

- L LAK
- R (lines 1–372)
- a AUΥ
- V (lines 1–18)
- z the common source of Zg (Laur. 32.2), Zo
- t TTa

SIGLA

- Π 13 P.Oxy. 1805 + 3787, saec. ii–iii
 Π 14 P.Oxy. 3688, saec. v–vi
 Π 15 P.Amst. inv. 68, saec. iii

PHILOCTETES

- l LAK
 r the common source of G (Laur. CS 152), Q
 (Paris. supp. gr. 109), and R
 a AUΥ
 S (lines 1–1297)
 V
 z ZgZo
 t TTa
 Π 16 P.Berol. inv. 17058, saec. iv–v

OEDIPUS AT COLONUS

- L LAK
 r QR
 a AUΥ
 V (lines 1338–779)
 z the common source of Zn (Paris. gr. 2787), Zo
 t TTa
 Π 17 P.Mich. 3.1400, saec. ii–iii

- Σ scholium
 lm. lemma
 γρ *γράφεται*
 ac ante correctionem
 pc post correctionem
 s.l. supra lineam
 cett. ceteri

ANTIGONE

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Ἀντιγόνη

Ἴσμήνη

Χορὸς Θηβαίων γερόντων

Κρέων

Φύλαξ

Αἴμων

Τειρεσίας

Ἄγγελος

Εὐρυδίκη

DRAMATIS PERSONAE

Antigone
Ismene
Chorus of Theban Elders
Creon
Guard
Haemon
Tiresias
Messenger
Eurydice

Scene: In front of the palace at Thebes.

Time: Just after the battle in which the Thebans have repulsed the Argive attack, and the brothers Eteocles and Polynices have killed each other.

ΑΝΤΙΓΟΝΗ

ΑΝΤΙΓΟΝΗ

- ᾠ κοινὸν ἀντάδελφον Ἴσμήνης κάρα,
ἄρ' οἶσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν—
ἂ, ποῖον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης γέμον
5 οὔτ' αἰσχρὸν οὔτ' ἀτιμὸν ἔσθ', ὁποῖον οὐ
τῶν σῶν τε κάμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι παιδῆμῳ πόλει
κῆρυγμα θείναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κείσῃκουσας; ἤ σε λαυθαίνει
10 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;

ΙΣΜΗΝΗ

- ἐμοὶ μὲν οὐδεὶς μῦθος, Ἄντιγόνη, φίλων
οὔθ' ἠδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὄτου
δυσοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρα διπλῆ χερί·
15 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχούσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝΤΙΓΟΝΗ

ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν

² ὅτι Hermann: ὅ τι codd.

ANTIGONE

*The stage building represents the royal palace at Thebes.
ANTIGONE and ISMENE enter from the central door.*

ANTIGONE

My own sister Ismene, linked to myself, are you aware that Zeus . . . ah, which of the evils that come from Oedipus is he not accomplishing while we still live? No, there is nothing painful or laden with destruction or shameful or dishonouring among your sorrows and mine that I have not witnessed. And now what is this proclamation that they say the general has lately made to the whole city? Have you any knowledge? Have you heard anything? Or have you failed to notice the evils from our enemies as they come against our friends?

ISMENE

To me, Antigone, no word about our friends has come, either agreeable or painful, since we two were robbed of two brothers, who perished on one day each at the other's hand. Since the Argive army left during this night, I know nothing further, nothing that improves my fortune or brings me nearer to disaster.

ANTIGONE

I knew it well, and I summoned you out of the gates of the

³ ἄ, ποῖον Ll.-J.: ὀποῖον codd.

⁴ ἄτης γέμον Hermann: ἄτης ἄτερ codd.

SOPHOCLES

τοῦδ' οὐνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.

ΙΣΜΗΝΗ

20 τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

ΑΝΤΙΓΟΝΗ

οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
 Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκης
 χρήσει δικαία καὶ νόμῳ, κατὰ χθονὸς
 25 ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς·
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 εἶν δ' ἄκλαντον, ἄταφον, οἰωνοῖς γλυκὺν
 30 θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς.
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ
 κάμοί, λέγω γὰρ κάμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νείσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῆ προκηρύζοντα, καὶ τὸ πρᾶγμ' ἄγειν
 35 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾶ,
 φόνον προκείσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενῆς πέφυκας εἴτ' ἐσθλῶν κακῆ.

ΙΣΜΗΝΗ

τί δ', ὦ ταλαίφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 40 λύουσ' ἂν εἴθ' ἄπτουσα προσθείμην πλέον;

23-24 σὺν δίκης χρήσει G. H. Müller: σὺν δίκη χρησθεῖς
 codd. 40 εἴθ' ἄπτουσα Porson: ἢ θάπτουσα codd.

ANTIGONE

courtyard because I wished you to hear this alone.

ISMENE

But what is it? It is clear that you are brooding over something you are going to say.

ANTIGONE

Why, has not Creon honoured one of our brothers and dishonoured the other in the matter of their burial? Eteocles, they say, in accordance with justice and with custom he has hidden beneath the earth, honoured among the dead below. But as for the unhappy corpse of Polynices, they say it has been proclaimed to the citizens that none shall conceal it in a grave or lament for it, but that they should leave it unwept for, unburied, a rich treasure house for birds as they look out for food. This is the proclamation which they say the good Creon has made to you and to me—yes, I count myself also—and he is coming this way to make the proclamation clear to those who do not know of it. He is not treating the matter as unimportant, but for anyone who does any of these things death in the city is ordained, by stoning at the people's hand. There you have the way things stand, and you will soon show whether your nature is noble or you are the cowardly descendant of valiant ancestors.

ISMENE

But, my poor dear, if this is how things stand, what could I contribute by trying to untie or to tie the knot?

SOPHOCLES

ΑΝΤΙΓΟΝΗ

εἰ ξυμπονήσεις καὶ ξυνεργάσῃ σκόπει.

ΙΣΜΗΝΗ

ποιόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;

ΑΝΤΙΓΟΝΗ

εἰ τὸν νεκρὸν ξὺν τῆδε κουφιεῖς χερί.

ΙΣΜΗΝΗ

ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

ΑΝΤΙΓΟΝΗ

45 τὸν γοῦν ἐμόν, καὶ τὸν σόν, ἦν σὺ μὴ θέλῃς,
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.

ΙΣΜΗΝΗ

ὦ σχετλία, Κρέοντος ἀντειρηκότος;

ΑΝΤΙΓΟΝΗ

ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν <μ'> εἴργειν μέτα.

ΙΣΜΗΝΗ

οἴμοι· φρόνησον, ὦ κασιγνήτη, πατῆρ
50 ὡς νῶν ἀπεχθῆς δυσκλεῆς τ' ἀπόλετο
πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῶ χερί·
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
55 τρίτον δ' ἀδελφῷ δύο μίαν καθ' ἡμέραν
αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον
κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
νῦν δ' αὖ μόνα δὴ νῶ λελειμμένα σκόπει

ANTIGONE

ANTIGONE

Consider whether you will share the pain and the labour!

ISMENE

What dangerous thing is to be done? What have you in mind?

ANTIGONE

Will you bury the dead man, together with this hand of mine?

ISMENE

Are you thinking of burying him, when it has been forbidden to the city?

ANTIGONE

Well, I will bury my brother, and yours, if you will not; I will not be caught betraying him.

ISMENE

Reckless one, when Creon has forbidden it?

ANTIGONE

But he has no right to keep me from my own!

ISMENE

Woe! Think, sister, of how our father perished hated and ill-famed, through the crimes he had himself detected, after striking both his eyes himself, with his own hand! And then his mother and his wife, two names in one, did violence to her life with twisted noose; and, thirdly, our two brothers, on one day killing each other, did themselves both to death at one another's hands. And now consider how much the worse will be the fate of us two, who are left

⁴⁶ spurium apud antiquos habitum esse testatur Didymus

⁴⁸ suppl. Brunck

SOPHOCLES

- ὄσῳ κάκιστ' ὀλούμεθ', εἰ νόμον βία
 60 ψῆφον τυράννων ἢ κράτη παρέξιμεν.
 ἀλλ' ἐννοεῖν χρῆ τοῦτο μὲν γυναιῆχ' ὅτι
 ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·
 ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων
 καὶ ταῦτ' ἀκούειν κᾶτι τῶνδ' ἀλγίονα.
 65 ἐγὼ μὲν οὖν αἰτούσα τοὺς ὑπὸ χθονὸς
 ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ΑΝΤΙΓΟΝΗ

- οὔτ' ἂν κελεύσαιμ' οὔτ' ἄν, εἰ θέλοις ἔτι
 70 πράσσειν, ἐμοῦ γ' ἂν ἠδέως δρώης μέτα.
 ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνον δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσια πανουργήσασ'. ἐπεὶ πλείων χρόνος
 75 ὄν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε·
 ἐκεῖ γὰρ αἰεὶ κείσομαι. σὺ δ' εἰ δοκεῖ
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσασ' ἔχε.

ΙΣΜΗΝΗ

ἐγὼ μὲν οὐκ ἄτιμα ποιούμαι, τὸ δὲ
 βία πολιτῶν δρᾶν ἔφην ἀμήχανος.

ΑΝΤΙΓΟΝΗ

- 80 σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον
 χώσουσ' ἀδελφῶ φίλτάτῳ πορεύσομαι.

ANTIGONE

alone, if in despite of the law we flout the decision of the ruler or his power. Why, we must remember that we are women, who cannot fight against men, and then that we are ruled by those whose power is greater, so that we must consent to this and to other things even more painful! So I shall beg those beneath the earth to be understanding, since I act under constraint, but I shall obey those in authority; for there is no sense in actions that exceed our powers.

ANTIGONE

I would not tell you to do it, and even if you were willing to act after all I would not be content for you to act with me! Do you be the kind of person you have decided to be, but I shall bury him! It is honourable for me to do this and die. I am his own and I shall lie with him who is my own, having committed a crime that is holy, for there will be a longer span of time for me to please those below than there will be to please those here; for there I shall lie forever. As for you, if it is your pleasure, dishonour what the gods honour!

ISMENE

I am not dishonouring them, but I do not have it in me to act against the will of the people of the city.

ANTIGONE

You may offer that excuse; but I shall go to heap up a tomb for my dearest brother!

SOPHOCLES

ΙΣΜΗΝΗ

οἴμοι, ταλαίνης ὡς ὑπερδέδοικά σου.

ΑΝΤΙΓΟΝΗ

μὴ 'μοῦ προτάρβει· τὸν σὸν ἐξόρθου πότμον.

ΙΣΜΗΝΗ

85 ἀλλ' οὖν προμηνύσης γε τοῦτο μηδεὶ
τοῦργον, κρυφῆ δὲ κεύθε, σὺν δ' αὐτῶς ἐγώ.

ΑΝΤΙΓΟΝΗ

οἴμοι, καταύδα· πολλὸν ἐχθίων ἔση
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξης τάδε.

ΙΣΜΗΝΗ

θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝΤΙΓΟΝΗ

ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.

ΙΣΜΗΝΗ

90 εἰ καὶ δυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾶς.

ΑΝΤΙΓΟΝΗ

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣΜΗΝΗ

ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.

ΑΝΤΙΓΟΝΗ

εἰ ταῦτα λέξεις, ἐχθαρῆ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσῃ δίκη.
95 ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὖν
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

ANTIGONE

ISMENE

Alas, how I fear for you, poor creature!

ANTIGONE

Have no fears for me! Make your own course go straight!

ISMENE

Well, tell no one of this act beforehand, but keep it secret, and so shall I.

ANTIGONE

Ah, tell them all! I shall hate you far more if you remain silent, and do not proclaim this to all.

ISMENE

Your heart is fiery in a matter that is chilling.

ANTIGONE

Why, I know that I am giving pleasure to those I must please most!

ISMENE

If you have the strength! But you are in love with the impossible.

ANTIGONE

Then when my strength fails I shall be at rest.

ISMENE

But to begin with it is wrong to hunt for what is impossible.

ANTIGONE

If you say that, you will be hated by me, and you will justly incur the hatred of the dead man. Let me and my rashness suffer this awful thing! I shall suffer nothing so dire that my death will not be one of honour.

SOPHOCLES

ΙΣΜΗΝΗ

ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι
 ἄνους μὲν ἔρχη, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ

- 100 ἀκτὶς ἀελίου, τὸ κάλ-
 λιστον ἑπταπύλω φανέν
 Θήβα τῶν προτέρων φάος,
 ἐφάνθησ ποτ', ὦ χρυσέας
 ἀμέρας βλέφαρον, Διρκαί-
 105 ων ὑπὲρ ῥεέθρων μολοῦσα,
 τὸν †λεύκασπιν Ἀργόθεν
 φῶτα βάντα πανσαγία†
 φυγάδα πρόδρομον ὄξυτόρω
 κινήσασα χαλιῶ·
 110 ὃς ἐφ' ἡμετέρα γῆ Πολυνείκους
 ἀρθεῖς νεικέων ἐξ ἀμφιλόγων
 ὄξέα κλάζων
 αἰετὸς ἐς γῆν ὧς ὑπερέπτα,
 λευκῆς χιόνος πτέρυγι στεγανὸς
 115 πολλῶν μεθ' ὄπλων
 ξύν θ' ἱπποκόμοις κορύθουσιν.
 στας δ' ὑπὲρ μελάθρων φονώ-
 σαισιν ἀμφιχανῶν κύκλω
 λόγχαις ἑπτάπυλον στόμα
 120 ἔβα, πρὶν ποθ' ἀμετέρων
 αἱμάτων γένυσιν πλησθῆ-
 ναί <τε> καὶ στεφάνωμα πύργων
 πευκάειθ' Ἥφαιστον ἐλεῖν.
- στρ. α'
 ἀντ. α'

ANTIGONE

ISMENE

Well, if you wish to, go! But know this much, that in your going you are foolish, but truly dear to those who are your own.

Exeunt ANTIGONE and ISMENE. The CHORUS of elderly men, leading citizens of Thebes, enters the orchestra.

CHORUS

Beam of the sun, fairer than all that have shone before for seven-gated Thebes, finally you shone forth, eye of golden day, coming over the streams of Dirce, you who moved off in headlong flight the man with white shield that came from Argos in his panoply, with a bridle of constraint that pierced him sharply, him that was raised up against our land by the contentious quarrels of Polynices,^a and flew to our country, loudly screaming like an eagle sheathed in snow-white pinion, with many weapons and with helmets with horsehair plumes; he paused above our houses, ringing round the seven gates with spears that longed for blood; but he went, before his jaws had been glutted with our gore and the fire-god's pine-fed flame had taken the walls that crown our city. Such was the din of battle

^a Polynices had persuaded Adrastus, king of Argos, to lead an army against Thebes, where his brother Eteocles had excluded him from power. Each of the seven gates of Thebes had been attacked by one of seven famous warriors; the seventh gate had been attacked by Polynices and defended by his brother.

¹¹⁰ ὄς . . . Πολυνείκους Scaliger: ὄν . . . Πολυνείκης codd. et Π 11

¹¹⁷ φονώσαισιν e schol. Bothe: φοναῖσιν K: φο(ι)νίαισιν cett.

SOPHOCLES

- τοῖος ἀμφὶ νῶτ' ἐτάθη
 125 πάταγος Ἄρεος, ἀντιπάλῳ
 δυσχείρωμα δράκοντος.
 Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
 ὑπερχθαίρει, καὶ σφας ἐσιδῶν
 πολλῷ ρεύματι προσνισομένους,
 130 χρυσοῦ καναχῆς ὑπεροπτείας,
 παλτῷ ρίπτει πυρὶ βαλβίδων
 ἐπ' ἄκρων ἤδη
 νίκην ὀρμῶντ' ἀλαλάξαι·
 ἀντιτύπα δ' ἐπὶ γὰρ πέσε τανταλωθεῖς
 135 πυρφόρος ὃς τότε μαινομένα ξὺν ὀρμῇ
 βακχεύων ἐπέπνει
 ρίπαις ἐχθίστων ἀνέμων.
 εἶχε δ' ἄλλα τάδ'· <ἀλλ' >
 ἀλλ' ἐπ' ἄλλοις ἐπενώ-
 μα στυφελίζων μέγας Ἄ-
 140 ρης δεξιόσειρος.
 ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις
 ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλήν τοῖν στυγεροῖν, ὧ πατρὸς ἐνὸς
 145 μητρός τε μιᾶς φύντε καθ' αὐτοῖν
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινοῦ θανάτου μέρος ἄμφω.
 ἀλλὰ γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα
 τῷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 150 ἐκ μὲν δὴ πολέμων

στρ. β'

ἀντ. β'

ANTIGONE

stretched about his back, hard for the dragon's adversary to vanquish.

For Zeus detests the boasts of a proud tongue, and when he saw them advancing in full flood, with the arrogance of flashing gold, with the fire he hurls he flung down him who was already hastening to shout forth his victory on the topmost ramparts.^a

And he fell upon the hard ground, shaken down, the torchbearer who in the fury of his mad rush breathed upon us with the blast of hateful winds. This indeed went otherwise; and different fates were dispensed to different persons by the mighty war-god who shattered them, a horse that carried our chariot to victory.

For seven captains posted against seven gates, man against man, left behind their brazen weapons for Zeus the god of trophies, except for the unhappy two, who, sprung of one father and one mother, set their strong spears against each other and both shared a common death.

But since Victory whose name is glorious has come, her joy responding to the joy of Thebes with many chariots,

^a Capaneus, one of the Seven Against Thebes.

125 ἀντιπάλῳ] -ου L s.l., a s.l.

126 δράκοντος V et s.l. in a: δράκοντι cett.

130 ὑπεροπτείας Musgrave: -είας K: -ίας cett.

138 <ἀλλ' > ἄλλ' ἐπ' Ll.-J.: ἄλλα δ' ἐπ' t: ἄλλα τὰδ' ἐπ' cett.

SOPHOCLES

- τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννύχοις πάντας ἐπέλ-
 θωμεν, ὁ Θήβας δ' ἐλελί-
 χθων Βάκχιος ἄρχοι.
 155 ἄλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
 †Κρέων ὁ Μενοικέως,† . . . νεοχμὸς
 νεαραῖσι θεῶν ἐπὶ συντυχίαις
 χωρεῖ τίνα δὴ μῆτιν ἐρέσσω,
 ὅτι σύγκλητον τήνδε γερόντων
 160 προὔθετο λέσχην,
 κοινῶ κηρύγματι πέμψας;

ΚΡΕΩΝ

- ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῶ σάλῳ σείσαντες ὄρθωσαν πάλιν
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 165 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαΐου
 σέβοντας εἰδὼς εὖ θρόνων αἰεὶ κράτη,
 τοῦτ' αὖθις, ἠνίκ' Οἰδίπους ὄρθου πόλιν,
 * * * * *
 καπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 170 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν
 καθ' ἡμέραν ὄλοντο παῖσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.

ANTIGONE

after the recent wars let us be forgetful, and let us visit all the temples of the gods with all-night dances, and may the Bacchic god who shakes the land of Thebes be ruler!

But here comes the new king of the land, . . . Creon, under the new conditions given by the gods; what plan is he turning over, that he has proposed this assembly of elders for discussion, summoning them by general proclamation?

Enter CREON.

CREON

Sirs, the gods have shaken the city's fortunes with a heavy shaking, but now they have set them right in safety. And I have summoned you out of all the people by emissaries, knowing well first that you have always revered the power of the throne of Laius, and second that when Oedipus guided the city <with my sister as his wife, you always served them faithfully,> and when he perished, you persisted in loyalty towards their children. So now that they have perished by twofold ruin on a single day, striking and being struck by the polluting violence of one another, I hold the power and the throne by reason of my kinship with the dead.

¹⁵¹ θέσθε laz: θέσθαι RSVt

¹⁶⁷ post hunc versum lacunam statuit Dindorf

SOPHOCLES

- 175 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῆ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 180 ἀλλ' ἐκ φόβου του γλώσσαν ἐγκλήσας ἔχει,
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
 185 οὔτ' ἂν σιωπήσασαιμὶ τὴν ἄτην ὀρώων
 στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
 θείμην ἐμαντῶ, τοῦτο γιγνώσκων ὅτι
 ἢδ' ἐστὶν ἢ σώζουσα καὶ ταύτης ἔπι
 190 πλείοντες ὀρθῆς τοὺς φίλους ποιούμεθα.
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν.
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 195 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δορί,
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἅ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 200 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ
 πρῆσαι κατ' ἄκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,

ANTIGONE

There is no way of getting to know a man's spirit and thought and judgment, until he has been seen to be versed in government and in the laws. Yes, to me anyone who while guiding the whole city fails to set his hand to the best counsels, but keeps his mouth shut by reason of some fear seems now and has always seemed the worst of men; and him who rates a dear one higher than his native land, him I put nowhere. I would never be silent, may Zeus who sees all things for ever know it, when I saw ruin coming upon the citizens instead of safety, nor would I make a friend of the enemy of my country, knowing that this is the ship that preserves us, and that this is the ship on which we sail and only while she prospers can we make our friends.

These are the rules by which I make our city great; and now in consonance with them I have made to the citizens this proclamation touching the sons of Oedipus. Eteocles, who died fighting for this city, having excelled in battle, we shall hide in the tomb and we shall render to him all the rites that come to the noblest of the dead below. But his brother, I mean Polynices, who came back from exile meaning to burn to the ground his native city and the gods of his race, and meaning to drink the people's blood and to enslave its people—him, it is proclaimed to this city, none

SOPHOCLES

- τοῦτον πόλει τῆδ' ἐκκεκήρυκται τάφω
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 205 ἂν δ' ἄθραπτον καὶ πρὸς οἰωνῶν δέμας
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα, κοῦποτ' ἔκ γ' ἐμοῦ
 τιμῇ προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῆδε τῆ πόλει, θανῶν
 210 καὶ ζῶν ὁμοίως ἔκ γ' ἐμοῦ τιμῆσεται.

ΧΟΡΟΣ

σοὶ ταῦτ' ἀρέσκει, παῖ Μενουκέως, ποεῖν
 τὸν τῆδε δύσνον καὶ τὸν εὐμενῆ πόλει·
 νόμῳ δὲ χρῆσθαι παντί, τοῦτ' ἔνεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡΕΩΝ

- 215 ὡς ἂν σκοποὶ νυν ἦτε τῶν εἰρημένων—

ΧΟΡΟΣ

νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ.

ΚΡΕΩΝ

ἀλλ' εἴσ' ἐτοῖμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟΡΟΣ

τί δῆτ' ἂν ἄλλ' ἐκ τοῦδ' ἐπεντέλλοις ἔτι;

ΚΡΕΩΝ

τὸ μὴ πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟΡΟΣ

- 220 οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρά.

ANTIGONE

shall bury or lament, but they shall leave his body unburied for birds and dogs to devour and savage. That is my way of thinking, and never by my will shall bad men exceed good men in honour. No, whoever is loyal to the city in death and life alike shall from me have honour.

CHORUS

It is your pleasure, son of Menoeceus, to do this to the man who is hostile and to the man who is loyal to the city; and you have power to observe every rule with regard to the dead and to us who are alive.

CREON

So that you may see that my orders are observed . . .

CHORUS

Give this burden to some younger man to bear!

CREON

But men are ready who will guard the corpse!

CHORUS

Then what other command have you to give?

CREON

You must not give way to those who disobey in this.

CHORUS

There is no one foolish enough to desire death.

203 ἐκκεκήρυκται τάφῳ Musgrave: -ύχθαι τάφῳ codd.:

-ύχθαι λέγω Nauck

208 τιμῆ Linwood: -ἦν codd.

211 ποιεῖν (sic) K in marg. (coni. Martin): Κρέον vel Κρέων codd.

213 τοῦτ' Platt: πού τ' codd.

218 ἄλλ' ἐκ τοῦδ' Pallis: ἄλλῳ (ἄλλο L s.l.) τοῦτ' codd.

SOPHOCLES

ΚΡΕΩΝ

καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ

- ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο
δύσπνους ἰκάνω κοῦφον ἐξάρας πόδα.
225 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,
ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν·
ψυχὴ γὰρ ἤϊδα πολλά μοι μυθουμένη,
“τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;
τλήμων, μένεις αὖ; κεῖ τὰδ' εἴσεται Κρέων
230 ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνῆ;”
τοιαυτὴ ἐλίσσω ἤνυτον σχολῆ βραδύς,
χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
σοί· κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
235 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος,
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

ΚΡΕΩΝ

τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

ΦΥΛΑΞ

- φράσαι θέλω σοι πρῶτα τὰμαντοῦ· τὸ γὰρ
πρᾶγμ' οὔτ' ἔδρασ' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν,
240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

ΚΡΕΩΝ

εὖ γε στοχάζῃ κάποφάργυνσαι κύκλω
τὸ πρᾶγμα. δηλοῖς δ' ὡς τί σημαίνων νέον.

ANTIGONE

CREON

Well, that is the reward; but hope has often caused the love of gain to ruin men.

Enter GUARD.

GUARD

King, I will not say that I come breathless with running, having plied a nimble foot! I had many worries that held me up, turning this way and that in my journey as I thought of going back. Yes, my mind spoke many words to me: "Wretch, why are you going to a place where you will pay the penalty? Poor fellow, are you staying behind, then? And if Creon learns this from another man, how shall you escape affliction?" As I pondered on such thoughts I made my way slowly, with delays, and so a short journey became a long one. But in the end the thought that prevailed was that of coming here to you; and even if what I say amounts to nothing, still I will tell you; for I come clutching at the hope that I cannot suffer anything but what is fated.

CREON

But what is it that so troubles you?

GUARD

First I want to tell you about myself; I did not do the deed, nor did I see who did, and I could not with justice come to any harm.

CREON

You are skilfully setting fences and palisades around the matter, and it is clear that you have some news to tell us.

²²⁹ μέveis Kac: μεvéis cett.

SOPHOCLES

ΦΤΛΑΞ

τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.

ΚΡΕΩΝ

οὔκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;

ΦΤΛΑΞ

245 καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως
θάψας βέβηκε καπὶ χρωτὶ δυψίαν
κόνιν παλύνας κάφαγιστεύσας ἅ χροί.

ΚΡΕΩΝ

τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΤΛΑΞ

250 οὐκ οἶδ'. ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
πλήγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ
καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκοπὸς
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.

255 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὔ,
λεπτὴ δ' ἄγος φεύγοντος ὡς ἐπῆν κόνις.
σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.

260 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
εἷς γὰρ τις ἦν ἕκαστος οὔξειργασμένος,
κοῦδεὶς ἐναργής, ἀλλ' ἔφευγε μὴ εἰδέναί.

ANTIGONE

GUARD

Yes, serious matters make one very nervous.

CREON

Will you not out with it, and then take yourself away?

GUARD

Well, I will tell you! Someone has just gone off after burying the body, sprinkling its flesh with thirsty dust and performing the necessary rites.

CREON

What are you saying? What man has dared to do this?

GUARD

I do not know; there was no mark of an axe, no earth turned up by a mattock; the earth was hard and dry, unbroken and with no tracks of wheels; the doer left no mark. And when the first daytime watcher showed us, it was a disagreeable surprise for all. He had vanished, not buried in a tomb, but covered with a light dust, as though put there by someone to avoid pollution; and there were no signs of any wild beast or any dog that had come and torn the body. Hard words were bandied between us, one guard questioning another, and it might have ended with a blow, and no one was there to stop it; for each of us was the doer, but no one manifestly so, but he escaped detection.

259 post hunc versum aliquid forsitan interciderit

SOPHOCLES

- ἤμεν δ' ἐτοῖμοι καὶ μύδρους αἶρειν χεροῖν,
 265 καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν
 τὸ μήτε δράσαι μήτε τῷ ξυνειδέειν
 τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ.
 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
 λέγει τις εἰς ὃ πάντας ἐς πέδον κάρα
 270 νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἶχομεν
 οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
 σοὶ τοῦργον εἶη τοῦτο κοῦχί κρυπτέον.
 καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν δυσδαίμονα
 275 πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν.
 πάρεμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι
 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟΡΟΣ

ἄναξ, ἐμοί τοι μή τι καὶ θεήλατον
 τοῦργον τόδ' ἢ ξύννοια βουλευεῖ πάλαι.

ΚΡΕΩΝ

- 280 παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων,
 μὴ φευρεθῆς ἄνους τε καὶ γέρων ἅμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
 πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὡς εὐεργέτην
 285 ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας
 ναοὺς πυρώσων ἤλθε κἀναθήματα
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾶς θεοῦ;

ANTIGONE

And we were ready to lift lumps of molten lead and to go through fire and to swear by the gods that we had not done the deed and did not know who had planned it or who had done it. And finally, when our search had done us no good, one of us said a thing that made us all bow our heads to the ground in terror; for we could not answer him nor see what action would help us to escape disaster. What he said was that we had to report the matter to you and not conceal it. This view prevailed, and the lot constrained me, poor fellow, to accept this privilege. So here I am, no less unwelcome than unwilling, I know; for no one loves the messenger who brings bad news.

CHORUS

King, my anxious thought has long been advising me that this action may have been prompted by the gods.

CREON

Cease, before your words fill me with rage, so that you may not be found to be not only an old man but a fool! What you say is intolerable, that the gods are concerned for this corpse! Did they conceal it so as to do him great honour as a benefactor, him who came to burn their colonnaded temples and their offerings and to destroy their country and its laws? Do you see the gods honouring evil men? It is not

269 ð Nauck: ôs codd.

- οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 290 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοὶ
 κρυφῆ, κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
- 295 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσυχρὰ πράγμαθ' ἴστασθαι βροτῶν·
- 300 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαρνοῦντες ἤγνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.
 ἀλλ' εἶπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
- 305 εὖ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω,
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἄιδης μῦνος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
- 310 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον
 τὸ λοιπὸν ἀρπάζητε, καὶ μάθηθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσυχρῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωμένους.

ANTIGONE

so! But long since men in the city who find it hard to bear me have been murmuring against me in secret, shaking their heads, unwilling to keep their necks beneath the yoke, as justice demands, so as to put up with me. I know well that these people have been bribed by those men to do this thing. There is no institution so ruinous for men as money; money sacks cities, money drives men from their homes! Money by its teaching perverts men's good minds so that they take to evil actions! Money has shown men how to practise villainy, and taught them impiousness in every action! But those who to earn their fee have contrived to do this thing have ensured that in time they will pay the penalty. Well, if Zeus is still revered through my authority, know this for certain, and I speak to you on oath! If you do not find the author of this burial and reveal him to my eyes, a single Hades shall not suffice for you, before all have been strung up alive to expose this insolence, so that for the future you may know where you can get your profit when you plunder, and learn that you must not grow used to making money out of everything. One sees more people ruined than one has seen preserved by shameful gains.

SOPHOCLES

ΦΤΛΑΞ

315 εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;

ΚΡΕΩΝ

οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;

ΦΤΛΑΞ

ἐν τοῖσιν ὡσὶν ἢ 'πὶ τῇ ψυχῇ δάκνη;

ΚΡΕΩΝ

τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὄπου;

ΦΤΛΑΞ

ὁ δρῶν σ' ἀνιᾶ τὰς φρένας, τὰ δ' ᾧτ' ἐγώ.

ΚΡΕΩΝ

320 οἶμ' ὡς λάλημα, δῆλον, ἐκπεφυκὸς εἶ.

ΦΤΛΑΞ

οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡΕΩΝ

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

ΦΤΛΑΞ

φεῦ·

ἦ δεινόν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.

ΚΡΕΩΝ

325 κόμψευέ νυν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανείτέ μοι τοὺς δρῶντας, ἔξερεῖθ' ὅτι
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΤΛΑΞ

ἀλλ' εὐρεθείη μὲν μάλιστ'· εἰ δὲ τοι
ληφθῆ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,

ANTIGONE

GUARD

Will you let me say something, or must I turn my back and leave like this?

CREON

Do you not know even now how your words pain me?

GUARD

Is it your ears or your mind that feels the pain?

CREON

Why do you try to locate the pain I feel?

GUARD

The doer pains your mind, but I your ears.

CREON

Ah, you are a chatterer by nature, it is clear!

GUARD

But never one who did this thing!

CREON

You did, because you gave away your life for money!

GUARD

Oh! It is dangerous for the believer to believe what is not true.

CREON

Well, you split hairs about belief! But if you do not reveal the doers to me, you shall testify that low desire for profit is the cause of pain!

Exit CREON.

GUARD

Why, let him be found by all means! But whether he is found or not, for that is something that fortune will decide,

SOPHOCLES

οὐκ ἔσθ' ὅπως ὄψῃ σὺ δεῦρ' ἐλθόντα με.
 330 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς
 σωθεῖς ὀφείλω τοῖς θεοῖς πολλήν χάριν.

ΧΟΡΟΣ

πολλὰ τὰ δεινὰ κοῦδὲν ἀν-
 θρώπου δεινότερον πέλει
 τοῦτο καὶ πολιοῦ πέραν
 335 πόντου χειμερίῳ νότῳ
 χωρεῖ, περιβρυχίοισιν
 περῶν ὑπ' οἴδμασιν, θεῶν
 τε τὰν ὑπερτάταν, Γᾶν
 ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 340 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος,
 ἰππείῳ γένει πολεῶν.
 κουφονόων τε φύλον ὀρ-
 νίθων ἀμφιβαλῶν ἄγει
 καὶ θηρῶν ἀγρίων ἔθνη
 345 πόντου τ' εἰναλίαν φύσιν
 σπείραισι δικτυοκλώστοις,
 περιφραδῆς ἀνήρ· κρατεῖ
 δὲ μηχαναῖς ἀγραύλου
 350 θηρὸς ὄρεσσιβάτα, λασιαύχενά θ'
 ἵππον ὀχμάζεται ἀμφὶ λόφον ζυγῶ
 οὔρειόν τ' ἀκμήτα ταῦρον.
 καὶ φθέγμα καὶ ἀνεμόεν
 355 φρόνημα καὶ ἀστυνόμους
 ὄργας ἐδιδάξατο καὶ δυσαύλων

στρ. α'

ἀντ. α'

στρ. β'

ANTIGONE

you will never see me coming here again! Indeed, this time I have got off safely beyond my own hopes and my own judgment, and I am deeply grateful to the gods!

Exit GUARD.

CHORUS

Many things are formidable, and none more formidable than man! He crosses the gray sea beneath the winter wind, passing beneath the surges that surround him; and he wears away the highest of the gods, Earth, immortal and unwearying, as his ploughs go back and forth from year to year, turning the soil with the aid of the breed of horses.

And he captures the tribe of thoughtless birds and the races of wild beasts and the watery brood of the sea, catching them in the woven coils of nets, man the skilful. And he contrives to overcome the beast that roams the mountain, and tames the shaggy-maned horse and the untiring mountain bull, putting a yoke about their necks.

And he has learned speech and wind-swift thought and the temper that rules cities, and how to escape the expo-

³⁵¹ ὀχμάζεται Schöne: ἔξεται l: ἄξεται codd. plerique ἀμφὶ λόφον ζυγῶ Schöne et Franz: ἀμφίλοφον ζυγὸν codd.

SOPHOCLES

- πάγων υπαίθρεια καὶ
 δύσομβρα φεύγειν βέλη
 360 παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται
 τὸ μέλλον· Ἄϊδα μόνον
 φεύξιν οὐκ ἐπάξεται
 νόσων δ' ἀμηχάνων φυγὰς
 ξυμπέφρασται.
- 365 σοφόν τι τὸ μηχανόεν ἀντ. β'
 τέχνας ὑπὲρ ἐλπίδ'
 ἔχων
 τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει.
 νόμους παρείρων χθονὸς
 θεῶν τ' ἔνορκον δίκαν
- 370 ὑψίπολις· ἄπολις ὄτω τὸ μὴ καλὸν
 ξύνεστι τόλμας χάριν.
 μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον φρονῶν
- 375 ὃς τάδ' ἔρδοι.
 εἰ δαιμόνιον τέρας ἀμφινωῶ
 τόδε· πῶς <δ'> εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην;
 ᾧ δύστηνος καὶ δυστήνου
- 380 πατρὸς Οἰδιπόδα,
 τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοις ἀπάγουσι νόμοις
 καὶ ἐν ἀφροσύνη καθελόντες;

ΦΤΛΑΞ

ἦδ' ἔστ' ἐκείνη τοῦργον ἢ ἔχειργασμένη·

ANTIGONE

sure of the inhospitable hills and the sharp arrows of the rain, all-resourceful; he meets nothing in the future without resource; only from Hades shall he apply no means of flight; and he has contrived escape from desperate maladies.

Skilful beyond hope is the contrivance of his art, and he advances sometimes to evil, at other times to good. When he applies the laws of the earth and the justice the gods have sworn to uphold he is high in the city; outcast from the city is he with whom the ignoble consorts because of his recklessness. May he who does such things never sit by my hearth or share my thoughts!

The GUARD leads in ANTIGONE.

I am at a loss; is this a godsent portent? But how shall I deny, since I know it, that this is the young Antigone? Unhappy one and child of an unhappy father, Oedipus, what is this? Surely they do not lead you captive for disobedience to the king's laws, having detected you in folly?

GUARD

This is the one that did the deed! We caught her burying

³⁵⁷ ὑπαίθρεια Boeckh: αἴθρεια codd.

³⁶⁸ παρείρων] γεραίρων Reiske

³⁷⁶ εἰ Reiske: ἐς codd.

SOPHOCLES

385 τήνδ' εἶλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων;

ΧΟΡΟΣ

ὄδ' ἐκ δόμων ἄσφορρος ἐς δέον περᾶ.

ΚΡΕΩΝ

τί δ' ἔστι; ποία ξύμμετρος προὔβην τύχη;

ΦΥΛΑΞ

ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.

ψεύδει γὰρ ἢ 'πίνοια τήν γνώμην· ἐπεὶ

390 σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξήνχουν ἐγὼ

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.

ἀλλ' ἢ γὰρ εὐκτὸς καὶ παρ' ἐλπίδας χαρὰ

ἔοικεν ἄλλη μῆκος οὐδὲν ἠδονῇ,

ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,

395 κόρην ἄγων τήνδ', ἢ καθηρέθη τάφον

κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,

ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.

καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὡς θέλεις, λαβὼν

καὶ κρῖνε κάξ' ἐλεγχ'· ἐγὼ δ' ἐλεύθερος

400 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.

ΚΡΕΩΝ

ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβῶν;

ΦΥΛΑΞ

αὐτὴ τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.

ΚΡΕΩΝ

ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής;

392 εὐκτὸς Bothe: ἐκτὸς codd. 402 αὐτὴ Wilson: αὐτῆ codd.

ANTIGONE

the body! But where is Creon?

CHORUS

He is here, returning from the house just when he is needed.

Enter CREON.

CREON

What is the matter? What is the event that makes my coming opportune?

GUARD

King, there is nothing that mortals can swear is impossible! For second thoughts show one's judgment to be wrong; why, I scarcely would have thought I would come here again because of your threats, which at that time battered me. But since the delight that one has prayed for beyond hope is unlike any other pleasure by a long way, I have come, though I had sworn never to do so, bringing this girl, who was caught adorning the grave. No lots were cast in this case, but the gift of fortune belongs to me and to no other. And now, king, take her yourself and judge her and convict her; but I am free, and have the right to be released from these troubles!

CREON

How did you take her, and from where have you brought her?

GUARD

She herself was burying the man! You know it all!

CREON

Do you understand, and are you saying correctly what you are telling me?

SOPHOCLES

ΦΤΛΑΞ

405 ταύτην γ' ἰδὼν θάπτουσαν ὄν σὺ τὸν νεκρὸν
ἀπείπας. ἄρ' ἔνδηλα καὶ σαφῆ λέγω;

ΚΡΕΩΝ

καὶ πῶς ὁράται κάπιληπτος ἤρέθη;

ΦΤΛΑΞ

τοιούτου ἦν τὸ πράγμ'. ὅπως γὰρ ἤκομεν,
πρὸς σοῦ τὰ δειν' ἐκείν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες ἢ κατεῖχε τὸν
410 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ,
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὄσμῃν ἀπ' αὐτοῦ μὴ βάλῃ πεφευγότες,
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
415 χρόνον τάδ' ἦν τοιοῦτον, ἔστ' ἐν αἰθέρι
μέσῳ κατέστη λαμπρὸς ἡλίον κύκλος
καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
τυφῶς ἀγείρας σκηπτόν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
420 ὕλης πεδιάδος, ἐν δ' ἐμεστῶθη μέγας
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἢ παῖς ὁράται κἀνακωκνεί πικρῶς
ὄρνιθος ὄξυν φθόγγον, ὡς ὅταν κενῆς
425 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος·
οὔτω δὲ χαῦτη, ψιλὸν ὡς ὁρᾷ νέκυν,
γόοισιν ἐξώμωξεν, ἐκ δ' ἀρὰς κακὰς

ANTIGONE

GUARD

Yes, I saw her burying the corpse whose burial you forbade! Is what I say clear and exact?

CREON

And how was she sighted and taken in the act?

GUARD

It was like this! When we went back, after those terrible threats of yours, we swept away all the dust that covered the corpse, carefully stripped the mouldering body, and then sat shielded by the hilltops from the wind, avoiding the smell that might have come to us from it, each man watchfully arousing his neighbour with volleys of abuse, if anyone seemed likely to neglect this task. This lasted until the bright circle of the sun took its place in the sky and the midday heat began to roast us; and then suddenly a whirlwind on the ground raised up a storm, a trouble in the air, and filled the plain, tormenting all the foliage of the woods that covered the ground there; and the vast sky was filled with it, and we shut our eyes and endured the god-sent affliction.

And when after a long time this went away, we saw the girl; she cried out bitterly, with a sound like the piercing note of a bird when she sees her empty nest robbed of her young; just so did she cry out, weeping, when she saw the corpse laid bare and called down curses on those who

⁴¹² post hunc versum lacunam statuit Meineke

⁴¹⁸ ἀγείρας Radermacher: αείρας codd.

⁴²³ πικρῶς Bothe: πικρᾶς codd.

SOPHOCLES

- ἤρᾶτο τοῖσι τοῦργον ἐξειργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
 430 ἔκ τ' εὐκροτήτου χαλκίας ἄρδην πρόχου
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἠλέγχομεν
 435 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο,
 ἅμ' ἠδέως ἔμοιγε κάλγεινῶς ἅμα.
 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἦδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἦσσω λαβεῖν
 440 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

ΚΡΕΩΝ

σὲ δῆ, σὲ τὴν νεύουσαν ἐς πέδον κᾶρα,
 φῆς, ἣ καταρνῆ μὴ δεδρακέναι τάδε;

ΑΝΤΙΓΟΝΗ

καὶ φημὶ δρᾶσαι κοῦκ ἀπαρνούμαι τὸ μῆ.

ΚΡΕΩΝ

- σὺ μὲν κομίζοις ἂν σεαυτὸν ἣ θέλεις
 445 ἔξω βαρείας αἰτίας ἐλεύθερον·
 σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἦδησθα κηρυχθέντα μὴ πρᾶσσειν τάδε;

ΑΝΤΙΓΟΝΗ

ἦδη· τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.

ΚΡΕΩΝ

καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

ANTIGONE

had done the deed. At once she brought in her hands thirsty dust, and from the well-wrought brazen urn that she was carrying she poured over the corpse a threefold libation. When we saw it we made haste and at once seized her, she being in no way surprised, and charged her with her earlier action and with this. She denied none of it, which gave me pleasure and pain at once. For to have escaped oneself from trouble is most pleasant, but to bring friends into danger is painful. But all this matters less to me than my own safety!

CREON

You there, you that are bowing down your head towards the ground, do you admit, or do you deny, that you have done this?

ANTIGONE

I say that I did it and I do not deny it.

CREON

(to *GUARD*) You may take yourself to wherever you please, free from the heavy charge.

Exit GUARD.

(to *ANTIGONE*) But do you tell me, not at length, but briefly: did you know of the proclamation forbidding this?

ANTIGONE

I knew it; of course I knew it. It was known to all.

CREON

And yet you dared to transgress these laws?

SOPHOCLES

ANTIGONII

- 450 οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,
οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη
τοιούσδ' ἐν ἀνθρώποισιν ὠρίσει νόμους,
οὐδὲ σθένειν τοσοῦτον ὤομην τὰ σὰ
κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῆ θεῶν
455 νόμιμα δύνασθαι θνητά γ' ὄνθ' ὑπερδραμεῖν.
οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεὶ ποτε
ζῆ ταῦτα, κοῦδεις οἶδεν ἐξ ὅτου ἴφάνη.
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
460 δώσειν· θανουμένη γὰρ ἐξῆδη, τί δ' οὔ;
κεῖ μὴ σὺ προῦκήρυξας. εἰ δὲ τοῦ χρόνου
πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῆ, πῶς ὄδ' οὐχὶ κατθανὼν κέρδος φέρει;
465 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν
παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
μητρὸς θανόντ' ἄθαπτον <ὄντ' > ἠνεσχόμεν,
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
470 σχεδόν τι μῶρω μωρίαν ὀφλισκάνω.

ΧΟΡΟΣ

δῆλον· τὸ γέννημ' ὠμὸν ἐξ ὠμοῦ πατρὸς
τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡΕΩΝ

ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα

ANTIGONE

ANTIGONE

Yes, for it was not Zeus who made this proclamation, nor was it Justice who lives with the gods below that established such laws among men, nor did I think your proclamations strong enough to have power to overrule, mortal as they were, the unwritten and unfailing ordinances of the gods. For these have life, not simply today and yesterday, but for ever, and no one knows how long ago they were revealed. For this I did not intend to pay the penalty among the gods for fear of any man's pride. I knew that I would die, of course I knew, even if you had made no proclamation. But if I die before my time, I account that gain. For does not whoever lives among many troubles, as I do, gain by death? So it is in no way painful for me to meet with this death; if I had endured that the son of my own mother should die and remain unburied, that would have given me pain, but this gives me none. And if you think my actions foolish, that amounts to a charge of folly by a fool!

CHORUS

It is clear! The nature of the girl is savage, like her father's, and she does not know how to bend before her troubles.

CREON

Why, know that over-stubborn wills are the most apt to fall,

455 *θυητά γ' ὄνθ'* Bruhn: *θυητὸν ὄνθ'* codd.

467 <ὄντ' > *ἤνεσχόμην* Blaydes: *ἤ(ν)σχόμην νέκυν* codd.
plerique: *ἤνεσχόμην νέκυν* Zo

471 *δηλον* Nauck: *δηλοῖ* codd.

- πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 475 σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ
 θραυσθέντα καὶ ραγέντα πλείστ' ἂν εἰσίδοις.
 σμικρῶ χαλιῶ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 480 αὕτη δ' ὑβρίζει μὲν τότε' ἐξηπίστατο,
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,
 τούτοις ἐπανχεῖν καὶ δεδρακυῖαν γελᾶν.
 ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 485 εἰ ταῦτ' ἀνατεῖ τῆδε κείσεται κράτη.
 ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὀμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετο
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 490 ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου.
 καὶ νῦν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἠρῆσθαι κλοπεὺς
 τῶν μηδὲν ὀρθῶς ἐν σκοτῶ τεχνωμένων.
 495 μισῶ γε μέντοι χῶται ἐν κακοῖσί τις
 ἀλοὺς ἔπειτα τοῦτο καλλύνειν θέλη.

ΑΝΤΙΓΟΝΗ

θέλεις τι μείζον ἢ κατακτεῖναί μ' ἐλών;

ΚΡΕΩΝ

ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ANTIGONE

and the toughest iron, baked in the fire till it is hard, is most often, you will see, cracked and shattered! I know that spirited horses are controlled by a small bridle; for pride is impossible for anyone who is another's slave. This girl knew well how to be insolent then, transgressing the established laws; and after her action, this was a second insolence, to exult in this and to laugh at the thought of having done it. Indeed, now I am no man, but she is a man, if she is to enjoy such power as this with impunity. But whether she is my sister's child or closer in affinity than our whole family linked by Zeus of the hearth, she and her sister shall not escape a dreadful death! Yes, I hold her equally guilty of having planned this burial! Call her! I saw her lately in the house raving, having lost control of her wits. The mind is often detected in deceit beforehand, when people are planning nefarious deeds in darkness; but I hate also those who are caught out in evil deeds and then try to gloss them over.

ANTIGONE

Do you wish for anything more than to take me and kill me?

CREON

Not I! When I have that, I have everything.

SOPHOCLES

ΑΝΤΙΓΟΝΗ

- τί δῆτα μέλλεις; ὡς ἔμοι τῶν σῶν λόγων
 500 ἄρεστον οὐδέν, μηδ' ἄρεσθείη ποτέ,
 οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν ἀντάδελφον ἐν τάφῳ
 τιθείῃσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
 505 λέγοιμ' ἄν, εἰ μὴ γλώσσαν ἐγκλήοι φόβος.
 ἀλλ' ἢ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
 κᾶξέστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

ΚΡΕΩΝ

σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρας.

ΑΝΤΙΓΟΝΗ

ὀρώσι χούτοι· σοὶ δ' ὑπίλλουσι στόμα.

ΚΡΕΩΝ

- 510 σὺ δ' οὐκ ἐπαιδῆ, τῶνδε χωρὶς εἰ φρονεῖς;

ΑΝΤΙΓΟΝΗ

οὐδὲν γὰρ αἰσχροὺς τοὺς ὁμοσπλάγχθους σέβειν.

ΚΡΕΩΝ

οὔκουν ὄμαιμος χά καταντίον θανῶν;

ΑΝΤΙΓΟΝΗ

ὄμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡΕΩΝ

πῶς δῆτ' ἐκείνω δυσσεβῆ τιμᾶς χάριν;

505 λέγοιμ' Ll.-J.: λέγοιτ' codd.

ANTIGONE

ANTIGONE

Then why do you delay? There is nothing to please me in your words, and may there never be, and just so my attitude displeases you. Yet how could I have gained greater glory than by placing my own brother in his grave? I would say that all these men would approve this, if it were not that fear shuts their mouths. But kingship is fortunate in many ways, and in particular it has power to do and say what it wishes.

CREON

You alone among these Cadmeans see this.

ANTIGONE

These men too see it; but they curb their tongues to please you.

CREON

Are you not ashamed at thinking differently from them?

ANTIGONE

There is no shame in showing regard for those of one's own stock.

CREON

Was not he who died on the other side also your brother?

ANTIGONE

My brother with the same mother and the same father.

CREON

Then how can you render the other a grace which is impious towards him?

SOPHOCLES

ΑΝΤΙΓΟΝΗ

515 οὐ μαρτυρήσει ταῦθ' ὁ καθθανὼν νέκνς.

ΚΡΕΩΝ

εἴ τοί σφε τιμᾶς ἐξ ἴσον τῷ δυσσεβεῖ.

ΑΝΤΙΓΟΝΗ

οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.

ΚΡΕΩΝ

πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.

ΑΝΤΙΓΟΝΗ

ὅμως ὃ γ' Ἄιδης τοὺς νόμους τούτους ποθεῖ.

ΚΡΕΩΝ

520 ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.

ΑΝΤΙΓΟΝΗ

τίς οἶδεν εἰ κάτω ὅστιν εὐαγῆ τάδε;

ΚΡΕΩΝ

οὔτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ, φίλος.

ΑΝΤΙΓΟΝΗ

οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

ΚΡΕΩΝ

κάτω νυν ἔλθοῦσ', εἰ φιλητέον, φίλει

525 κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

ΧΟΡΟΣ

καὶ μῆν πρὸ πυλῶν ἦδ' Ἰσμήνη,
φιλάδελφα κάτω δάκρυ' εἰβομένη
νεφέλη δ' ὀφρύων ὕπερ αἱματόεν

ANTIGONE

ANTIGONE

The dead body will not bear witness to that.

CREON

Yes, if you honour him equally with the impious one.

ANTIGONE

It was not a slave, but my brother who had died.

CREON

But he was trying to destroy this country, and the other stood against him to protect it.

ANTIGONE

None the less, Hades demands these laws.

CREON

But the noble man has not equal claim to honour with the evil.

ANTIGONE

Who knows if this action is free from blame in the world below?

CREON

An enemy is never a friend, even when he is dead.

ANTIGONE

I have no enemies by birth, but I have friends by birth.

CREON

Then go below and love those friends, if you must love them! But while I live a woman shall not rule!

CHORUS

See, here before the gates is Ismene, dropping tears of love for her sister; and a cloud over her eyes marks her flushed

SOPHOCLES

ῥέθος αἰσχύνει,
530 τέγγουσ' εὐῶπα παρειάν.

ΚΡΕΩΝ

σὺ δ', ἣ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ' ἄτα κάπαναστάσεις θρόνων,
φέρ', εἰπέ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
535 φήσεις μετασχεῖν, ἣ ἔσομῃ τὸ μὴ εἰδέναί;

ΙΣΜΗΝΗ

δέδρακα τοῦργον, εἶπερ ἦδ' ὀμορροθεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ΑΝΤΙΓΟΝΗ

ἀλλ' οὐκ ἑάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὔτ' ἠθέλησας οὔτ' ἐγὼ κοινωσάμην.

ΙΣΜΗΝΗ

540 ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξύμπλουν ἐμαντὴν τοῦ πάθους ποιουμένη.

ΑΝΤΙΓΟΝΗ

ῶν τοῦργον Ἄιδης χοὶ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

ΙΣΜΗΝΗ

μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
545 θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι.

ΑΝΤΙΓΟΝΗ

μὴ μοι θάνης σὺ κοινά, μηδ' ἄ μὴ ἴγιες
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.

ANTIGONE

face, wetting her fair cheeks!

Enter ISMENE.

CREON

You, whom I never noticed as like a viper hiding in the house you sucked my blood—nor did I know that I was rearing up two plagues and two subverters of the throne—come, tell me, do you admit being a party to this burial, or will you swear that you know nothing?

ISMENE

I did the deed, if she agrees, and I take and bear my share of the blame.

ANTIGONE

Why, justice will not allow you this, since you refused and I was not your associate!

ISMENE

But in your time of trouble I am not ashamed to make myself a fellow voyager in your suffering.

ANTIGONE

Hades and those below know to whom the deed belongs! And I do not tolerate a loved one who shows her love only in words.

ISMENE

Sister, do not so dishonour me as not to let me die with you and grant the dead man the proper rites!

ANTIGONE

Do not try to share my death, and do not claim as your own something you never put a hand to! My death will be enough!

SOPHOCLES

ΙΣΜΗΝΗ

καὶ τίς βίου μοι σοῦ λελειμμένη πόθος;

ΑΝΤΙΓΟΝΗ

Κρέοντ' ἐρώτα· τούδε γὰρ σὺ κηδεμών.

ΙΣΜΗΝΗ

550 τί ταῦτ' ἀνιάς μ' οὐδὲν ὠφελουμένη;

ΑΝΤΙΓΟΝΗ

ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ', ἐν σοὶ γελῶ.

ΙΣΜΗΝΗ

τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῦμ' ἐγώ;

ΑΝΤΙΓΟΝΗ

σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.

ΙΣΜΗΝΗ

οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

ΑΝΤΙΓΟΝΗ

555 σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν.

ΙΣΜΗΝΗ

ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.

ΑΝΤΙΓΟΝΗ

καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν.

ΙΣΜΗΝΗ

καὶ μὴν ἴση νῶν ἐστὶν ἡ ἕαμαρτία.

ΑΝΤΙΓΟΝΗ

560 θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανούουσιν ὠφελεῖν.

ANTIGONE

ISMENE

And what desire for life will be mine if you leave me?

ANTIGONE

Ask Creon! You are his champion!

ISMENE

Why do you give me such pain, when it does you no good?

ANTIGONE

It grieves me to mock you, if I do mock you.

ISMENE

What help can I still give you, now that things have come to this?

ANTIGONE

Save yourself! I do not grudge you your escape.

ISMENE

Ah me, am I to miss sharing your death?

ANTIGONE

Yes, you chose life, and I chose death!

ISMENE

But I did not fail to speak out!

ANTIGONE

Some thought you were right, and some thought I was.

ISMENE

Why, our offence is equal!

ANTIGONE

Be comforted! You are alive, but my life has long been dead, so as to help the dead.

⁵⁶⁰ ὠφέλειν] -εῖς Dobree

SOPHOCLES

ΚΡΕΩΝ

τῶ παιδὲ φημι τώδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣΜΗΝΗ

οὐ γὰρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

ΚΡΕΩΝ

565 σοὶ γοῦν, ὄθ' εἴλου σὺν κακοῖς πράσσειν κακά.

ΙΣΜΗΝΗ

τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

ΚΡΕΩΝ

ἀλλ' ἦδε μέντοι—μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.

ΙΣΜΗΝΗ

ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;

ΚΡΕΩΝ

ἀρώσιμοι γὰρ χυτέρων εἰσὶν γυαί.

ΙΣΜΗΝΗ

570 οὐχ ὡς γ' ἐκείνῳ τῆδέ τ' ἦν ἡρμοσμένα.

ΚΡΕΩΝ

κακὰς ἐγὼ γυναῖκας υἰέσι στυγῶ.

ΙΣΜΗΝΗ

ὦ φίλταθ' Αἴμον, ὡς σ' ἀτιμάζει πατήρ.

ΚΡΕΩΝ

ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

⁵⁷² Antigonae tribuit ed. Aldina

ANTIGONE

CREON

I say that one of these girls has only now been revealed as mad, but the other has been so from birth.

ISMENE

Yes, king, those who are miserable lose even such sense as they have; it leaves them.

CREON

It left you, when you chose to do evil with evildoers.

ISMENE

How can I live alone without her?

CREON

Why, she—Do not say it, for she no longer exists!

ISMENE

But will you kill her who is to be your son's bride?

CREON

Yes, for the furrows of others can be ploughed!

ISMENE

It would not be as fitting as for him and for her.

CREON

I hate evil wives for my son!

ISMENE

Dearest Haemon, how your father dishonours you!

CREON

You cause me excessive pain, you and the marriage you talk of!

SOPHOCLES

ΙΣΜΗΝΗ

ἦ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνου;

ΚΡΕΩΝ

575 Ἄιδης ὁ παύσων τούσδε τοὺς γάμους ἐμοί.

ΙΣΜΗΝΗ

δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν.

ΚΡΕΩΝ

καὶ σοί γε κάμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρῆ
γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας.

580 φεύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας
ἦδη τὸν Ἄιδην εἰσορώσι τοῦ βίου.

ΧΟΡΟΣ

εὐδαίμονες οἴσι κακῶν ἄγεστος αἰών. στρ. α'

οἷς γὰρ ἂν σεισθῆ θεόθεν δόμος, ἄτας
585 οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλήθος ἔρπον·
ὥστε ποντίας ἀλὸς

οἶδμα δυσπνόοις ὅταν

Θρησσησιν ἔρεβος ὑφαλον ἐπιδράμη πνοαῖς,

590 κυλίνδει βυσσόθεν

κελαινὰν θίνα καὶ δυσάνεμοι

στόνῳ βρέμουσιν ἀντιπλήγες ἀκταί.

ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι ἀντ. α'

595 πῆματα φθιτῶν ἐπὶ πῆμασι πίπτοντ',
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.

574 choro tribuit Boeckh

ANTIGONE

ISMENE

Will you indeed rob your son of her?

CREON

It is Hades who will prevent this marriage for me.

ISMENE

It is decided, it seems, that she shall die.

CREON

By you and by me! Let there be no delay, but take her in, henchmen! From now on these two must be women, and must not be on the loose. Yes, even those who are bold try to escape, when they see Hades already near to their lives.

ANTIGONE and ISMENE are taken inside.

CHORUS

Fortunate are they whose lifetime never tastes of evil! For those whose house is shaken by the gods, no part of ruin is wanting, as it marches against the whole of the family; like the swell of the deep sea, when darkness runs beneath the water, brought by the dire blast of winds from Thrace, it rolls up from the bottom the black sand and the wind-vexed shores resound before its impact.

From ancient times I see the troubles of the dead of the Labdacid house falling hard upon one another, nor does one generation release another, but some one of the gods shatters them, and they have no means of deliverance. For

576 *Ismenae tribuunt* Kat, choro cett., *Antigonae* Boeckh

586 ante ὥστε add. ὁμοῖον codd., del. Seidler

591 *δυσάνεμοι* Hartung: -ον codd.: -ω Jacobs

592 *βρέμουσιν* Zo (coni. Jacobs): *βρέμονσι δ'* cett.

595 *φθιτῶν* Hermann: *φθιμένων* codd.

SOPHOCLES

- νῦν γὰρ ἐσχάτας ὑπὲρ
 600 ρίζας ἐτέτατο φάος ἐν Οἰδίπου δόμοις·
 κατ' αὖ νιν φοινία
 θεῶν τῶν νερτέρων ἀμᾶ κοπίς,
 λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς.
 τεάν, Ζεῦ, δύνασιν τίς ἀν-
 605 δρῶν ὑπερβασία κατάσχοι;
 τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ †παντογῆρωστ'
 οὐτ' ἀκάματοι θεῶν
 μῆνες, ἀγήρως δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 610 μαρμαρόεσσαν αἴγλαν.
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὄδ' οὐδέν' ἔρπει
 θνατῶν βίωτος πάμπολυς ἐκτὸς ἄτας.
 615 ἀ γὰρ δὴ πολύπλαγκτος ἐλ-
 πὶς πολλοῖς μὲν ὄνησις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
 εἰδοῖτι δ' οὐδὲν ἔρπει,
 πρὶν πυρὶ θερμῷ πόδα τις προσάουση.
 620 σοφία γὰρ ἔκ του
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῶδ' ἔμμεν ὅτῳ φρένας
 θεὸς ἄγει πρὸς ἄταν·
 625 πράσσει δ' ὀλίγος τὸν χρόνον ἐκτὸς ἄτας.
 ὅδε μὴν Αἴμων, παίδων τῶν σῶν
 νέατον γέννημ'· ἄρ' ἀχινύμενος

στρ. β'

ἀντ. β'

ANTIGONE

lately the light spread out above the last root in the house of Oedipus; it too is mown down by the bloody chopper of the infernal gods, folly in speech and the Erinys in the mind.

Zeus, what arrogance of men could restrict your power? Neither sleep the all-conquering nor the unwearying months of the gods defeats it, but as a ruler time cannot age, you occupy the dazzling glare of Olympus. For present, future and past this law shall suffice: to none among mortals shall great wealth come without disaster.

For widely wandering hope brings profit to many men, but to many the deception of thoughtless longings; and a man knows nothing when it comes upon him, until he scalds his foot in blazing fire. For in wisdom someone has revealed the famous saying, that evil seems good to him whose mind the god is driving towards disaster; but the small man fares throughout his time without disaster.

Here is Haemon, the latest born among your sons! Is

599 ὑπὲρ] ὄπερ K s.l., coni. Hermann

600 ἐτέτατο Brunck: τέτατο codd.: <ὄ> τέτατο Hermann

602 κοπίς Jortin: κόνις codd.

606 παντογῆρως] πάντ' ἀγρεύων Jebb: alii alia

607 ἀκάματοι θεῶν] θεῶν ἄκματοι Hermann

613-14 οὐδέν' . . . πάμπολυς Ll.-J. (οὐδέν' iam Aldina, πάμπολυς Musgrave): οὐδέν' ἔρπει θνατῶν βίῳτῳ πάμπολυς codd. ἔρπει] ἔρπει Heath, qui etiam πάμπολύ γ' coniecit

616 ὄνασις Brunck: ὄνησις codd.

618 εἰδοῖτι δ'] εὖ εἰδόσι Wilamowitz, del. ἔρπει

625 ὀλίγος τὸν Ll.-J.: ὀλιγοστὸν codd.: ὀλίγιστον Bergk

SOPHOCLES

[τῆς μελλογάμου νύμφης]
 τάλιδος ἤκει μόρον Ἀντιγόνης,
 630 ἀπάτης λεχέων ὑπεραλγῶν;

ΚΡΕΩΝ

τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλυὼν
 τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
 ἢ σοὶ μὲν ἡμεῖς πανταχῆ δρῶντες φίλοι;

ΑΙΜΩΝ

635 πάτερ, σός εἰμι καὶ σύ με γνώμας ἔχων
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέβομαι.
 ἔμοι γὰρ οὐδεὶς ἀξιώσεται γάμος
 μείζων φέρεσθαι σοῦ καλῶς ἠγουμένου.

ΚΡΕΩΝ

οὕτω γάρ, ὦ παῖ, χρῆ διὰ στέρνων ἔχειν,
 640 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι.
 τούτου γὰρ οὐνεκ' ἄνδρες εὐχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 645 ὅστις δ' ἀνωφέλητα φυτῦει τέκνα,
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
 φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μὴ νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἠδονῆς
 γυναικὸς οὐνεκ' ἐκβάλης, εἰδὼς ὅτι
 650 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
 γυνῆ κακῆ ξύνευνος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός;

ANTIGONE

he angry at the fate of his affianced one, Antigone, grieving at the baffled hope of marriage?

Enter HAEMON.

CREON

We shall soon have better knowledge than prophets could have given us. My son, now that you have heard the valid decision against your destined bride, are you here in rage against your father, or are we dear to you, no matter what we do?

HAEMON

Father, I belong to you, and you keep me straight with your good judgments, which I shall follow. Yes, in my eyes no marriage shall be more highly valued than your right guidance.

CREON

Yes, my son, that is how your mind should be, thinking that all things rank second to your father's judgment. This is why men pray that they may beget and keep in their houses obedient offspring, so that they may requite the enemy with evil and honour the friend as they honour their father. But as for the man who fathers children who give him no help, what can you say that he begets but trouble for himself, and much delight for his enemies? Never let go your good sense, my son, for sake of the pleasure that a woman gives, knowing that this thing is an armful that grows cold, an evil woman sharing your bed in your house. For what

628 om. Zot 635 με Blaydes: μοι Sazt: μου LRV
637 ἀξιώσεται Musgrave: ἄξιος vel ἀξίως (ἔσται) codd.
640 ἐστάναι] ἰστάναι Musgrave
645 φτεύει Livineius: φντεύει codd.

SOPHOCLES

- ἀποπτύσας οὖν ὥστε δυσμενῆ μέθες
 τὴν παιδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί.
 655 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῆ γ' ἑμαυτὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
 ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει
 660 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανείται κὰν πόλει δίκαιος ὢν.
 [ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσι νοεῖ,
 665 οὐκ ἔστ' ἐπαίνου τοῦτου ἐξ ἐμοῦ τυχεῖν.
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τὰναντία.]
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 670 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον
 μένειν δίκαιον κἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις ὄλλυσιν, ἧδ' ἀναστάτους
 οἴκους τίθησιν, ἧδε συμμάχου δορός
 675 τροπὰς καταρρήγνυσι τῶν δ' ὀρθουμένων
 σῶζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμνντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἤσσητέα.
 κρείσσον γάρ, εἶπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
 680 κοῦκ ἂν γυναικῶν ἤσσονες καλοῖμεθ' ἄν.

ANTIGONE

wound could be deeper than a dear one who is evil? So respue this girl as an enemy and allow her to marry someone in Hades! For since I caught her openly disobeying, alone out of all the city, I shall not show myself false to the city, but I shall kill her! In the face of that let her keep invoking the Zeus of kindred! If those of my own family whom I keep are to show no discipline, how much more will those outside my family! The man who acts rightly in family matters will be seen to be righteous in the city also. [But whoever transgresses or does violence to the laws, or is minded to dictate to those in power, that man shall never receive praise from me. One must obey the man whom the city sets up in power in small things and in justice and in its opposite.] This is the man whom I would trust to be a good ruler and a good subject, and when assigned his post in the storm of battle to prove a true and noble comrade in the fight. But there is no worse evil than insubordination! This it is that ruins cities, this it is that destroys houses, this it is that shatters and puts to flight the warriors on its own side! But what saves the lives of most of those that go straight is obedience! In this way we have to protect discipline, and we must never allow a woman to vanquish us. If we must perish, it is better to do so by the hand of a man, and then we cannot be called inferior to women.

653 ἀποπτύσας Blaydes: ἀλλ' ἀποπτύσας KRZc: ἀλλὰ πτύσας cett. οὖν ὥστε Blaydes: ὡσεὶ τε codd.

659 τὰ γ' Erfurdt: τὰδ' a: τὰ τ' cett.

663-67 del. Blaydes: post 671 traiecit Seidler

666-67 del. Dawe

667 σμικρὰ] πικρὰ van Eldik

674 συμμαχου Reiske: συμμαχῆ IR: σὺν μάχῃ cett.

SOPHOCLES

ΧΟΡΟΣ

ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΛΙΜΩΝ

- πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον,
685 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,
οὔτ' ἂν δυναίμην μῆτ' ἐπισταίμην λέγειν·
[γένοιτο μέντ' ἂν χιτῆρα καλῶς ἔχον.]
σὺ δ' οὐ πέφυκας πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
690 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ
λόγοις τοιούτοις οἷς σὺ μὴ τέρψῃ κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
πασῶν γυναικῶν ὡς ἀναξιωτάτῃ
695 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει·
ἦτις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
πεπτῶτ' ἄθραπτον μῆθ' ὑπ' ὤμηστων κυνῶν
εἶασ' ὀλέσθαι μῆθ' ὑπ' οἰωνῶν τινος·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
700 τοιάδ' ἐρεμνὴ σίγ' ὑπέρχεται φάτις.
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλεία τέκνοις
ἄγαλμα μείζον, ἢ τί πρὸς παίδων πατρί;
705 μῆ νυν ἐν ἦθος μῦνον ἐν σταντῷ φόρει,

ANTIGONE

CHORUS

To us, if we are not led astray by our old age, you seem to speak sensibly about the things you speak of.

HAEMON

Father, it is the gods who give men intelligence, the most precious of all possessions, and I could never say, and may I never know how to say, that what you say is wrong. [But a different view might be correct.] But it is not in your nature to foresee people's words or actions or the objects of their censure; for your countenance is alarming to a subject when he speaks words that give you no pleasure. But for me it is possible to hear under cover this, how the city is lamenting for this girl, saying that no woman ever deserved it less, but that she is to perish miserably for actions that are glorious, she who did not allow her own brother who had fallen in the slaughter to remain unburied or to be destroyed by savage dogs or birds. Does not she deserve, they ask, to be honoured with a golden prize? Such is the dark saying that is silently advancing. For me, father, nothing is more precious than your good fortune; for what distinction can be greater for children than a father who flourishes in high repute, or greater for a father than sons who do so? Do not wear the garment of one mood only, thinking that

687 del. Heimreich *χάτέρα* K in linea, coni. Musgrave:
*χάτέρω*s R: *χάτέρω* cett.

688 *σὺ* L^{γρ}Y: *σοῦ* Lp: *σοῖ* L s.l., Ra *οὐ πέφυκας* L^{γρ}: *οὐν πέφυκα* codd.

690 lacunam post hunc versum statuit Dindorf

700 *ὑπέρχεται* Herwerden: *ἐπέρχεται* codd.

703 *εὐκλεία* Greg. Cypr., coni. Johnson: *-ας* codd.

SOPHOCLES

ὡς φῆς σύ, κούδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
 ἢ γλώσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
 οὔτοι διαπτυχθέντες ὠφθησαν κειοί.

710 ἄλλ' ἄνδρα, κεί τις ἢ σοφός, τὸ μανθάνειν
 πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 ὀρᾶς παρὰ ρείθροισι χειμάρροισι ὅσα
 δένδρων ὑπέικει, κλῶνας ὡς ἐκσώζεται,
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.

715 αὐτῶς δὲ ναὸς ὅστις ἐν κράτει πόδα
 τείνας ὑπέικει μηδέν, ὑπίοις κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἶκε θυμοῦ καὶ μετάστασιν δίδου.
 γνώμη γὰρ εἴ τις κάπ' ἐμοῦ νεωτέρου

720 πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολλὸν
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτην ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟΡΟΣ

ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
 725 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῆ.

ΚΡΕΩΝ

οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ
 φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν;

ΑΙΜΩΝ

μηδέν γ' ὁ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
 οὐ τὸν χρόνον χρὴ μάλλον ἢ τὰργα σκοπεῖν.

ANTIGONE

your opinion and no other must be right! For whoever think that they themselves alone have sense, or have a power of speech or an intelligence that no other has, these people when they are laid open are found to be empty. It is not shameful for a man, even if he is wise, often to learn things and not to resist too much. You see how when rivers are swollen in winter those trees that yield to the flood retain their branches, but those that offer resistance perish, trunk and all. Just so whoever in command of a ship keeps the sheet taut, and never slackens it, is overturned and thereafter sails with his oarsmen's benches upside down. No, retreat from your anger and allow yourself to change; for if I too, young as I am, have some judgment, I say that it is best by far if a man is altogether full of knowledge; but that, since things are not accustomed to go that way, it is also good to learn from those who give good counsel.

CHORUS

King, it is proper, if he says anything that is to the point, that you should learn from him, and you, Haemon, from Creon; for true things have been said on both sides.

CREON

So men of my age are to be taught sense by a man of your age?

HAEMON

Nothing but what is right! If I am young, one must not consider my age rather than my merits.

⁷¹⁵ ἐν κράτει Ll.-J.: ἐγκρατεῖ L in linea, R: -ῆ vel -ῆς cett.

⁷²⁸ γ' ὁ Tournier: τὸ codd.

SOPHOCLES

ΚΡΕΩΝ

730 ἔργον γὰρ ἔστι τοὺς ἀκοσμοῦντας σέβειν;

ΑΙΜΩΝ

οὐδ' ἂν κελεύσαιμι εὖσεβεῖν ἐς τοὺς κακοὺς.

ΚΡΕΩΝ

οὐχ ἦδε γὰρ τοιαῦδ' ἐπέιληπται νόσῳ;

ΑΙΜΩΝ

οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.

ΚΡΕΩΝ

πόλις γὰρ ἡμῖν ἀμὲ χρῆ τάσσειν ἐρέι;

ΑΙΜΩΝ

735 ὀρᾶς τόδ' ὡς εἶρηκας ὡς ἄγαν νέος;

ΚΡΕΩΝ

ἄλλω γὰρ ἢ 'μοὶ χρῆ με τῆσδ' ἄρχειν χθονός;

ΑΙΜΩΝ

πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἔσθ' ἑνός.

ΚΡΕΩΝ

οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

ΑΙΜΩΝ

καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

ΚΡΕΩΝ

740 ὄδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ.

ΑΙΜΩΝ

εἴπερ γυνὴ σὺ σοῦ γὰρ οὖν προκῆδομαι.

736 με Dobree: om. K: γε cett.

ANTIGONE

CREON

Is it a merit to show regard for those who cause disorder?

HAEMON

It is not that I would ask you to show regard for evildoers.

CREON

Is not she afflicted with this malady?

HAEMON

This people of Thebes that shares our city does not say so.

CREON

Is the city to tell me what orders I shall give?

HAEMON

Do you notice that what you have said is spoken like a very young man?

CREON

Must I rule this land for another and not for myself?

HAEMON

Yes, there is no city that belongs to a single man!

CREON

Is not the city thought to belong to its ruler?

HAEMON

You would be a fine ruler over a deserted city!

CREON

This man, it seems, is fighting on the woman's side.

HAEMON

If you are a woman; because it is you for whom I feel concern.

SOPHOCLES

ΚΡΕΩΝ

ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί;

ΑΙΜΩΝ

οὐ γὰρ δίκαιά σ' ἐξαμαρτάνουθ' ὀρώ.

ΚΡΕΩΝ

ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;

ΑΙΜΩΝ

745 οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.

ΚΡΕΩΝ

ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.

ΑΙΜΩΝ

οὐ τὰν ἔλοις ἦσσω γε τῶν αἰσχροῶν ἐμέ.

ΚΡΕΩΝ

ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὄδε.

ΑΙΜΩΝ

καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.

ΚΡΕΩΝ

750 ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμείς.

ΑΙΜΩΝ

ἦδ' οὖν θανεῖται καὶ θανούσ' ὀλεῖ τινα.

ΚΡΕΩΝ

ἦ κάπαπειλῶν ὦδ' ἐπεξέρχῃ θρασύς;

747 οὐ τὰν Erfurdt: οὐκ ἂν γ' at: οὐκ ἂν cett.

ANTIGONE

CREON

You villain, by disputing against your father?

HAEMON

Because I see that you are offending against justice!

CREON

Am I offending when I show regard for my own office?

HAEMON

You show no regard when you trample on the honours due to the gods!

CREON

Contemptible character, inferior to a woman!

HAEMON

You will not find me vanquished by what is shameful.

CREON

Well, everything you say is on behalf of her.

HAEMON

And of you and of me, and of the infernal gods!

CREON

You shall never marry this woman while she is alive!

HAEMON

Then she will die and by her death she will destroy another.

CREON

Have you the insolence to come out against me with threats?

SOPHOCLES

ΑΙΜΩΝ

τίς δ' ἔστ' ἀπειλή πρὸς σ' ἐμὰς γνώμας λέγειν;

ΚΡΕΩΝ

κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

ΑΙΜΩΝ

755 εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν.

ΚΡΕΩΝ

γυναικὸς ὧν δούλευμα, μὴ κώτιλλέ με.

ΑΙΜΩΝ

βούλη λέγειν τι καὶ λέγων μηδὲν κλύειν;

ΚΡΕΩΝ

ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι,
χαίρων ἔτι ψόγοισι δεινάσεις ἐμέ.

760 ἄγετε τὸ μῖσος, ὡς κατ' ὄμματ' ἀντίκα
παρόντι θνήσκη πλησία τῷ νυμφίῳ.

ΑΙΜΩΝ

οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
οὔθ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
τοῦμόν προσόψη κρᾶτ' ἐν ὀφθαλμοῖς ὄρων,

765 ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ συνών.

ΧΟΡΟΣ

ἀνήρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἔστι τηλικούτος ἀλγήσας βαρύς.

753 πρὸς σ' ἐμὰς Ll.-J.: πρὸς κενὰς codd.

759 ἔτι Dobree: ἐπὶ codd.

ANTIGONE

HAEMON

What kind of threat is it for me to tell you my decisions?

CREON

You will regret your lecturing of me, when you yourself understand nothing!

HAEMON

If you were not my father, I would say you had no sense.

CREON

Slave of a woman that you are, do not try to cajole me!

HAEMON

Do you wish to speak but not to listen to him you speak to?

CREON

Do you say that? Why, by that Olympus which we see, be sure of it, you shall not continue to abuse me with your reproaches with impunity! Bring the hateful creature, so that she may die at once close at hand, in the sight of her bridegroom!

HAEMON

She shall not die close to me, never imagine it, and you shall never more set eyes upon my face, so that you can rave on in the company of those friends who will endure it!

Exit HAEMON.

CHORUS

King, the man is gone, swiftly, in his rage; and the temper of one of his age is formidable under pain.

SOPHOCLES

ΚΡΕΩΝ

δράτω, φρονεῖτω μείζον ἢ κατ' ἄνδρ' ἰών·
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

ΧΟΡΟΣ

770 ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;

ΚΡΕΩΝ

οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.

ΧΟΡΟΣ

μόρφ δὲ ποίω καὶ σφε βουλευῆ κτανεῖν;

ΚΡΕΩΝ

ἄγων ἐρήμος ἔνθ' ἂν ἧ βροτῶν στίβος
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
775 φορβῆς τοσοῦτον ὅσον ἄγος φεύγειν προθείς,
ὅπως μίασμα πᾶσ' ὑπεκφύγη πόλις.
κάκεϊ τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἢ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
780 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν.

ΧΟΡΟΣ

Ἔρωσ ἀνίκατε μάχαν, στρ. α'
Ἔρωσ, ὃς ἐν κτήμασι πίπτεις,
ὃς ἐν μαλακαῖς παρειαῖς
νεάνιδος ἐννυχεύεις,
785 φοιτᾶς δ' ὑπερπόντιος ἔν τ'
ἀγρονόμοις ἀνλαῖς·
καὶ σ' οὔτ' ἀθανάτων φύξιμος οὐδεὶς
οὔθ' ἀμερίων σέ γ' ἀν-

ANTIGONE

CREON

Let him act so, let him go and show more than a man's pride! But he shall not save those two girls from death!

CHORUS

Then have you a mind to kill both of them?

CREON

Not the one that did not touch the corpse; you are right!

CHORUS

And by what death do you plan to kill her?

CREON

I shall take her to where there is a path which no man treads, and hide her, still living, in a rocky cavern, putting out enough food to escape pollution,^a so that the whole city may avoid contagion. And there she can pray to Hades, the only one among the gods whom she respects, and perhaps be spared from death; or else she will learn, at that late stage, that it is wasted effort to show regard for things in Hades.

Exit CREON.

CHORUS

Love invincible in battle, Love who falls upon men's property, you who spend the night upon the soft cheeks of a girl, and travel over the sea and through the huts of dwellers in the wild! None among the immortals can escape

^a Creon believes that if he supplies Antigone with a token quantity of food he will escape the pollution caused by his killing a member of his own family.

775 ὄσον Blaydes: ὡς codd. φεύγειν Hartung; μόνον codd.

789 σέ γ' Blaydes: ἐπ' codd.

SOPHOCLES

- 790 θρώπων, ὁ δ' ἔχων μέμνηεν.
 σὺ καὶ δικαίων ἀδίκους ἀντ. α'
 φρένας παρασπᾶς ἐπὶ λώβᾳ·
 σὺ καὶ τόδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταραξᾶς·
- 795 νικᾶ δ' ἐναργῆς βλεφάρων
 ἕμερος εὐλέκτρον
 νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
 θεσμῶν ἄμαχος γὰρ ἐμ-
- 800 παίζει θεὸς Ἀφροδίτα.
 νῦν δ' ἤδη ἔγω καὶ τὸς θεσμῶν
 ἔξω φέρομαι τὰδ' ὀρώων, ἴσχειν δ'
 οὐκέτι πηγᾶς δύναμαι δακρῦων,
 τὸν παγκοίτην ὅθ' ὀρῶ θάλαμον
- 805 τήνδ' Ἀντιγόνην ἀνύτουσαν.

ANTIGONE

- ὀρᾶτέ μ', ὦ γᾶς πατρίας πολῖται στρ. β'
 τὰν νεάταν ὁδὸν
 στείχουσιν, νεάτον δὲ φέγ-
 γος λεύσσουν ἀελίου,
- 810 κοῦπτοτ' αὖθις· ἀλλὰ μ' ὁ παγ-
 κοίτας Ἄιδας ζῶσαν ἄγει
 τὰν Ἀχέροντος
 ἀκτάν, οὗθ' ὑμεναίων
 ἔγκληρον, οὗτ' ἐπὶ νυμ-
- 815 φείοις πῶ μέ τις ὕμνος ὕ-
 μνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ANTIGONE

you, nor any among mortal men, and he who has you is mad.

You wrench just men's minds aside from justice, doing them violence; it is you who have stirred up this quarrel between men of the same blood. Victory goes to the visible desire that comes from the eyes of the beautiful bride,^a desire that has its throne beside those of the mighty laws; for irresistible in her sporting is the goddess Aphrodite.

ANTIGONE is brought in from the palace under guard.

But now I myself am carried beyond the laws at this sight, and I can no longer restrain the stream of tears, when I see Antigone here passing to the bridal chamber where all come to rest.

ANTIGONE

Behold me, citizens of my native land, as I make my last journey, and look on the light of the sun for the last time, and never more; Hades who lulls all to sleep is taking me, still living, to the shore of Acheron, without the bridal that was my due, nor has any song been sung for me at my marriage, but I shall be the bride of Acheron.

^a The early Greeks believed that desire was darted from the eyes of the person who inspired it into those of the person who felt it.

797 *πάρεδρος ἐν] σύνθρονος* Arndt

814 *ἐπὶ νυμφείois* Bergk: *ἐπὶ νυμφίδιος* fere codd.

SOPHOCLES

ΧΟΡΟΣ

- οὔκουν κλεινὴ καὶ ἔπαινον ἔχουσ'
 ἐς τόδ' ἀπέρχῃ κεύθος νεκύων;
 οὔτε φθινάσιν πληγεῖσα νόσοις
 820 οὔτε ξιφέων ἐπίχειρα λαχοῦσ',
 ἀλλ' αὐτόνομος ζῶσα μόνη δὴ
 θνητῶν Ἰλίδην καταβήσῃ.

ΑΝΤΙΓΟΝΗ

- ἤκουσα δὴ λυγροτάταν ὀλέσθαι
 τὰν Φρυγίαν ξέναν ἀντ. β'
 825 Ταυτάλου Σιπύλῳ πρὸς ἄ-
 κρω, τὰν κισσὸς ὡς ἀτενῆς
 πετραία βλάστα δάμασεν,
 καὶ νιν ὄμβροι τακομέναν,
 ὡς φάτις ἀνδρῶν,
 830 χιῶν τ' οὐδαμὰ λείπει,
 τέγγει δ' ὑπ' ὀφρύσι παγ-
 κλαύτοις δειράδας· ἃ με δαί-
 μων ὁμοιοτάταν κατευνάζει.

ΧΟΡΟΣ

- ἀλλὰ θεός τοι καὶ θεογεννῆς,
 835 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.
 καίτοι φθιμένη μέγα κάκουσαι
 τοῖς ἰσοθέοις ἔγκληρα λαχεῖν
 ζῶσαν καὶ ἔπειτα θανοῦσαν.

⁸²⁸ ὄμβροι Musgrave: -ος Zc s.l., conl. Gleditsch: -ω cett.

⁸³⁶ μέγα κάκουσαι Seyffert: μέγ' ἀκούσαι codd.

ANTIGONE

CHORUS

Is it not with glory and with praise that you depart to this cavern of the dead? Not smitten by wasting maladies nor paid the wages of the sword, of your own will you alone of mortals while yet alive descend to Hades.

ANTIGONE

I have heard that the Phrygian stranger, Tantalus' daughter,^a died the saddest death, near lofty Sipylus; her did the growth of the rock, like clinging ivy, subdue, and as she melts away rain, as men say, and snow never leave her, and with her ever-weeping eyes she soaks the mountain ridges; very like her am I, as the god sends me to sleep.

CHORUS

But she was a goddess and the child of gods,^b and we are mortal and the children of mortals; yet it is a great thing for the departed to have the credit of a fate like that of those equal to gods, both in life and later in death.

^a Niobe, who was the subject of plays by both Aeschylus and Sophocles.

^b Niobe's father Tantalus is commonly called a son of Zeus.

SOPHOCLES

ANTIGONH

οἶμοι γελῶμαι.

στρ. γ'

τί με, πρὸς θεῶν πατρώων,

840 οὐκ οἰχομένην ὑβρίζεις,

ἀλλ' ἐπίφαντον;

ὦ πόλις, ὦ πόλεως

πολυκτῆμονες ἄνδρες·

ἰὼ Διρκαῖαι κρήναι Θή-

845 βασ τ' εὐαρμάτου ἄλσος, ἔμ-

πας ξυμμάρτυρας ἕμμ' ἐπικτῶμαι,

οἷα φίλων ἄκλαυτος, οἷοις νόμοις

πρὸς ἔρμα τυμβόχωστον ἔρ-

χομαι τάφου ποταινίου·

850 ἰὼ δύστανος, βροτοῖς

οὔτε <νεκρὸς> νεκροῖσιν

μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟΡΟΣ

προβᾶσ' ἐπ' ἔσχατον θράσους

ὑψηλὸν ἐς Δίκας βάθρον

855 προσέπεσες, ὦ τέκνον, ποδί.

πατρώων δ' ἐκτίνεις τιν' ἄθλον.

ANTIGONH

ἔψαυσας ἀλγει-

νοτάτας ἐμοὶ μερίμνας,

πατρὸς τριπολίστου οἴτου

ἀντ. γ'

860 τοῦ τε πρόπαντος

ἀμετέρον πότμον

κλεινοῖς Λαβδακίδαισιν.

ANTIGONE

ANTIGONE

Ah, I am being mocked! Why, in the name of the gods of my fathers, do you insult me not when I am gone, but while I am still visible? O city, O rich men of the city! Ah, fountains of Dirce and grove of Thebes of the fine chariots, you at least I can call to witness how unwept by friends, under what laws I come to the heaped-up mound of my strange tomb. Ah, unhappy one, living neither among mortals nor as a shade among the shades, neither with the living nor with the dead!

CHORUS

Advancing to the extreme of daring, you stumbled against the lofty altar of Justice, my child! And you are paying for some crime of your fathers.

ANTIGONE

You have touched on a thought most painful for me, the fate of my father, thrice renewed, and the whole of our destiny, that of the famous Labdacids. Ah, the disaster of

840 οἰχομένην Martin: ὀλ(λ)ομένην vel ὀλλυμένην codd.

848 ἔργμα S, sch. L, conl. Hermann: ἔργμα fere codd.

851 οὔτε <νεκρὸς> Gleditsch: οὔτ' ἐν fere codd.

855 ποδί Bruhn: πολύν LSV: πολύ fere cett.

859 τριπολίστου Ll.-J.: -ιστον codd. οἴτου Ll.-J.: οἴτου
Kpc, conl. Brunck: οἴκτον fere codd.

SOPHOCLES

- ἰὼ ματρῶναι λέκτρων ἄ-
 ται κοιμήματά τ' αὐτογέν-
 865 νητ' ἐμῶ πατρὶ δυσμόρου ματρός·
 οἷων ἐγὼ ποθ' ἄ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραῖος ἄγαμος ἄδ'
 ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότμων κασί-
 870 γνητε γάμων κυρήσας,
 θανῶν ἔτ' οὖσαν κατήναρές με.

ΧΟΡΟΣ

- σέβειν μὲν εὐσέβειά τις,
 κράτος δ', ὅτῳ κράτος μέλει,
 παραβατὸν οὐδαμῶ πέλει,
 875 σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.

ΑΝΤΙΓΟΝΗ

- ἄκλαντος, ἄφιλος, ἀνυμέναι-
 880 ος <ἀ> ταλαίφρων ἄγομαι
 τὰν ἐτοίμαν ὁδόν.
 οὐκέτι μοι τόδε λαμπάδος ἱερὸν
 ὄμμα θέμις ὀρᾶν ταλαίνα·
 τὸν δ' ἐμὸν πότμον ἀδάκρυτον
 οὐδεὶς φίλων στενάζει.

ΚΡΕΩΝ

- ἄρ' ἴστ' αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
 ὡς οὐδ' ἂν εἷς παύσαιτ' ἄν, εἰ χρεῖη, χέων;
 885 οὐκ ἄξεθ' ὡς τάχιστα, καὶ κατηρεφεῖ
 τύμβῳ περιπτύξαντες, ὡς εἶρηκ' ἐγώ,

ANTIGONE

marriage with his mother, and my father's incestuous couplings with his ill-fated mother! From what parents was I born, miserable one! To them I go, to live with them, accursed, unmarried! Ah, brother who made a disastrous marriage,^a in your death you have destroyed my life!

CHORUS

The respect you showed is a noble kind of respect; but power, in the hands of him to whom it belongs, is in no way to be flouted, and you were destroyed by your self-willed passion.

ANTIGONE

Unwept, friendless, unwedded, I am conducted, unhappy one, along the way that lies before me! No longer may I, poor creature, look upon the sacred eye of the shining sun; and my fate, unwept for, is lamented by no friend.

Enter CREON.

CREON

Do you not know that no one would cease to pour forth songs and lamentations before death, if need be? Will you not lead her off as soon as possible, and when you have enclosed her in the encompassing tomb, as I have ordered,

^a Adrastus' support for Polynices was the consequence of the latter's marriage with his daughter Argeia.

⁸⁷⁸ ἐτοίμαν] πνμάταν Reiske

⁸⁸⁴ χέων Blaydes: λέγειν codd.: λέγων Vauvilliers

SOPHOCLES

ἄφετε μόνην ἐρήμον, εἴτε χρῆ θανεῖν
 εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγγῃ·
 ἡμεῖς γὰρ ἄγνοοι τοῦπὶ τήνδε τὴν κόρην·
 890 μετοικίας δ' οὖν τῆς ἄνω στερήσεται.

ANTIGONH

ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
 οἴκησις αἰείφρουρος, οἱ πορεύομαι
 πρὸς τοὺς ἐμαντῆς, ὧν ἀριθμὸν ἐν νεκροῖς
 πλείστον δέδεκται Φερσέφασσ' ὀλωλότων·
 895 ὦν λουισθία ἄγῳ καὶ κάκιστα δὴ μακρῶ
 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.
 ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
 φίλη μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,
 μῆτερ, φίλη δὲ σοί, κασίγνητον κἀρα·
 900 ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγῶ
 ἔλουσα κἀκόσμησα κἀπιτυμβίους
 χοᾶς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
 δέμας περιστέλλουσα τοιάδ' ἄρνημαι.
 καίτοι σ' ἐγῶ ἄτιμησα τοῖς φρονούσιν εὖ.
 905 οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκν' ὧν μήτηρ ἔφυν
 οὔτ' εἰ πόσις μοι κατθανῶν ἐτήκετο,
 βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἂν μοι κατθανόντος ἄλλος ᾔην,
 910 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον,
 μητρὸς δ' ἐν Ἄιδου καὶ πατρὸς κεκευθότοι
 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
 τοιῶδε μέντοι σ' ἐκπροτιμήσασ' ἐγῶ

ANTIGONE

leave her alone, isolated, whether she wishes to die or to be entombed living in such a dwelling. For we are guiltless where this girl is concerned; but she shall be deprived of residence with us here above the ground.

ANTIGONE

O tomb, O bridal chamber, O deep-dug home, to be guarded for ever, where I go to join those who are my own, of whom Phersephassa^a has already received a great number, dead, among the shades! Of these I am the last and my descent will be the saddest of all, before the term of my life has come. But when I come there, I am confident that I shall come dear to my father, dear to you, my mother, and dear to you, my own brother; since when you died it was I that with my own hands washed you and adorned you and poured libations on your graves; and now, Polynices, for burying your body I get this reward! Yet in the eyes of the wise I did well to honour you; for never, had children of whom I was the mother or had my husband perished and been mouldering there, would I have taken on myself this task, in defiance of the citizens. In virtue of what law do I say this? If my husband had died, I could have had another, and a child by another man, if I had lost the first, but with my mother and my father in Hades below, I could never have another brother. Such was the law for whose sake I did you special honour, but to

^a Persephone.

904-20 del. Lehrs (905-13 iam A. Jacob): 911-12 citat Aristoteles, *Rhet.* 1417 a 32-33

905 τέκν' ὧν C. Winckelmann: τέκνων codd.

SOPHOCLES

- νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
 915 καὶ δεινὰ τολμᾶν, ᾧ κασίγνητον κᾶρα.
 καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβῶν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ᾧδ' ἐρήμος πρὸς φίλων ἢ δύσμορος
 920 ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς·
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρῆ με τὴν δύστηνον ἐς θεοὺς ἔτι
 βλέπειν; τί ν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
 925 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά,
 παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
 εἰ δ' οἶδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δρῶσι ἐκδίκως ἐμέ.

ΧΟΡΟΣ

- ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
 930 ψυχῆς ῥίπαι τήνδε γ' ἔχουσιν.

ΚΡΕΩΝ

τοιγὰρ τούτων τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.

ΑΝΤΙΓΟΝΗ

οἶμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίκται.

ΚΡΕΩΝ

- 935 θαρσεῖν οὐδὲν παραμνθοῦμαι
 μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

ANTIGONE

Creon I seemed to do wrong and to show shocking recklessness, O my own brother. And now he leads me thus by the hands, without marriage, without bridal, having no share in wedlock or in the rearing of children, but thus deserted by my friends I come living, poor creature, to the caverns of the dead. What justice of the gods have I transgressed? Why must I still look to the gods, unhappy one? Whom can I call on to protect me? For by acting piously I have been convicted of impiety. Well, if this is approved among the gods, I should forgive them for what I have suffered, since I have done wrong; but if they are the wrong-doers, may they not suffer worse evils than those they are unjustly inflicting upon me!

CHORUS

The same blasts of the same winds of the spirit still possess her.

CREON

Therefore there shall be trouble for those conducting her on account of their slowness!

ANTIGONE

Ah me, this saying has come close to death!

CREON

I can give you no hope that the sentence will not be accomplished thus.

927 *πλείω*] *μείω* Vauvilliers

SOPHOCLES

ANTIGONH

ὦ γῆς Θήβης ἄστν πατρῶν
 καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ ἄγὼ κοῦκέτι μέλλω.
 940 λεύσσετε, Θήβης οἱ κοιρανίδαι,
 τὴν βασιλειδῶν μούνην λοιπήν,
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὖσεβίαν σεβίσασα.

ΧΟΡΟΣ

ἔτλα καὶ Δανάας οὐράνιον φῶς στρ. α'
 945 ἀλλάξει δέμας ἐν χαλκοδέτοις αὐλαῖς·
 κρυπτομένα δ' ἐν τυμβή-
 ρει θαλάμῳ κατεζεύχθη·
 καίτοι <καὶ> γενεᾷ τίμιος, ὦ παῖ παῖ,
 950 καὶ Ζητὸς ταμιεύεσκε γονὰς χρυσορύτους.
 ἀλλ' ἄ μοιριδία τις δύνασις δεινά·
 οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης,
 οὐ πύργος, οὐχ ἀλίκτυποι
 κελαιναὶ νᾶες ἐκφύγοιεν.
 955 ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, ἀντ. α'
 Ἥδωνῶν βασιλεύς, κερτομίοις ὀργαῖς
 ἐκ Διονύσου πετρώ-
 δει κατάφαρκτος ἐν δεσμῶ.
 οὔτω τᾶς μανίας δεινὸν ἀποιστάζει
 960 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις
 ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους
 γυναικας εὐϊόν τε πῦρ,
 965 φιλαύλους τ' ἠρέθιζε μούσας.

ANTIGONE

ANTIGONE

Ancestral city of the land of Thebes and gods of my forebears, I am led away and there is delay no longer! Look, rulers of Thebes, upon the last of the royal house, what things I am suffering from what men, for having shown reverence for reverence!

ANTIGONE is led away.

CHORUS

Danae too endured an exchange of heaven's light for the brass-fastened dwelling, and immured in the tomblike chamber she was held prisoner. Yet she came of an honoured house, my daughter, and had the keeping of the seed of Zeus that flowed in gold.^a But the power of fate is strange; neither wealth nor martial valour, nor a wall, nor black ships crashing through the sea can escape it.

Held prisoner, too, was the quickly angered son of Dryas, the king of the Edonians,^b for his mocking fury pent by Dionysus in a rocky prison. Thus the fierce, exuberant force of his madness drained away. He learned too late that he was mad in laying hands on the god, with mocking tongue; for he tried to check the inspired women and the Bacchic fire, and provoked the music of their pipes.

^a Danae, the daughter of Acrisius, king of Argos, was mother of Perseus by Zeus.

^b Lycurgus; see *Iliad* 6, 130 f and the fragments of Aeschylus' tetralogy about him.

941 βασιλειδῶν G. Wolff: βασιλείαν t: βασιλίδα cett.

948 suppl. Hermann

952 ὄλβος Scaliger: ὄμβρος codd.

965 μούσας Ll.-J.: Μούσας vulgo

SOPHOCLES

- παρὰ δὲ κυανέων πελαγέων διδύμας ἀλὸς στρ. β'
 ἀκτῆ Βοσπορίας <τόπος ἦν> ὁ Θρηίκων
 970 Σαλμυδησσός, ἴν' ἀγχίπολις Ἄ-
 ρης δισσοῖσι Φινείδαις
 εἶδεν ἀρατὸν ἔλκος
 τυφλωθὲν ἐξ ἀγρίας δάμαρτος
 ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
 975 ἀραχθέντων ὑφ' αἱματηραῖς
 χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
 κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν ἀντ. β'
 980 κλαῖον, ματρὸς ἔχοντες ἀννμφεύτου γονάν·
 ἅ δὲ σπέρμα μὲν ἀρχαιογόνων
 <ἦν> ἄνασσ' Ἐρεχθεΐδων,
 τηλεπόροις δ' ἐν ἄντροις
 τράφη θυέλλησι ἐν πατρώαις
 985 Βορέας ἄμπεπος ὀρθόποδος ὑπὲρ πάγου
 θεῶν παῖς· ἀλλὰ κάπ' ἐκείνα
 Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ

- Θήβης ἀνακτες, ἦκομεν κοινὴν ὁδὸν
 δύ' ἐξ ἐνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
 990 αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

ΚΡΕΩΝ

τί δ' ἔστιν, ὦ γεραῖε Τειρεσία, νέου;

⁹⁶⁶ post πελαγέων habent codd. πετρῶν, quod del. Brunck

⁹⁶⁹ ἀκτῆ Βοσπορία Ll.-J.: -αὶ -όριαi codd. <τόπος ἦν>
 Ll.-J. Θρηίκων Herkenrath: Θρηκῶν codd.

ANTIGONE

And by the shore of the Bosphorus of the dark waters of the double sea was the Thracian place Salmydessus, where Ares whose city is nearby saw the accursed blinding wound inflicted on the two sons of Phineus^a by his cruel wife, robbing of sight the circles of their eyes that cried for vengeance, torn out by her bloody hands and the sharp points of her distaff.

And as they pined away they sadly wept for their sad affliction, the children of a mother unhappy in her marriage. She by birth was a princess of the ancient house of the sons of Erechtheus; but she was reared in distant caves, among her father's storm winds, a daughter of Boreas riding with the others beyond the steep mountain, a child of the gods. But even upon her the long-lived Fates bore hard, my child.

Enter the blind prophet TIRESIAS, led by a boy.

TIRESIAS

Lords of Thebes, we have come, journeying together, two with one pair of eyes; the blind have this way of travelling with a guide.

CREON

What is the matter, aged Tiresias?

^a The Thracian king Phineus was first married to Cleopatra, a daughter of Boreas, the North Wind, by Oreithyia, a daughter of the Athenian king Erechtheus. Phineus' children by Cleopatra were blinded by his second wife, Eidothea.

975 ἀραχθέντων Seidler: ἀραχθὲν ἐγγέων fere codd.

980 ἀνυμφεύτου Meineke: -εῦτον fere codd.

982 <ῆν> ἄνασσι' anon. ap. Wilamowitz: ἄντασι' codd.

SOPHOCLES

ΤΕΙΡΕΣΙΑΣ

ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡΕΩΝ

οὔκουν πάρος γε σῆς ἀπεστάτου φρενός.

ΤΕΙΡΕΣΙΑΣ

τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν.

ΚΡΕΩΝ

995 ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.

ΤΕΙΡΕΣΙΑΣ

φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

ΚΡΕΩΝ

τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕΙΡΕΣΙΑΣ

γνώση, τέχνης σημεῖα τῆς ἐμῆς κλυών.

ἐς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον

1000 ἴζων, ἴν' ἦν μοι παντὸς, οἰωνοῦ λιμήν,

ἀγνώτ' ἀκούω φθόγγον, ὀρνιθας κακῶ

κλάζοντας οἴστρω καὶ βεβαρβαρωμένῳ

καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς

ἔγνων πετρῶν γὰρ ροῖβδος οὐκ ἄσημος ἦν.

1005 εὐθὺς δὲ δείσας ἐμπύρων ἐγενόμην

βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων

Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ

μυδῶσα κηκὶς μηρίων ἐτήκετο

κᾶτυφε κἀνέπτυε, καὶ μετάρσιοι

1010 χολαὶ διεσπείροντο, καὶ καταρρνεῖς

ANTIGONE

TIRESIAS

I will explain, and do you obey the prophet!

CREON

In the past I have not been used to depart from your counsel.

TIRESIAS

That is why you steered the ship of this city straight.

CREON

I can testify from experience that it was profitable.

TIRESIAS

Think, for you are again upon a razor's edge!

CREON

What is the matter! Your way of speaking frightens me!

TIRESIAS

You shall learn, when you hear the indications of my art! As I took my place on my ancient seat for observing birds, where I can mark every bird of omen, I heard a strange sound among them, since they were screeching with dire, *incoherent frenzy*; and I knew that they were tearing each other with bloody claws, for there was a whirring of wings that made it clear. At once I was alarmed, and attempted burnt sacrifice at the altar where I kindled fire; but the fire god raised no flame from my offerings. Over the ashes a dank slime oozed from the thigh bones, smoked and sputtered; the gall was sprayed high into the air, and the thighs,

1001 ὄρνιθας Blaydes: ὀρνίθων codd.

SOPHOCLES

- μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα. .
 ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
- 1015 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.
 βωμοὶ γὰρ ἡμῖν ἐσχάροι τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.
 κότ' οὐ δέχονται θυστάδας λιτὰς ἔτι
- 1020 θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα,
 οὐδ' ὄρνις εὐσήμεους ἀπορροιβδεῖ βοάς,
 ἀνδροφθόρου βεβρώτες αἵματος λίπος.
 ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν.
- 1025 ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνήρ
 ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν
 πεσῶν ἀκεῖται μηδ' ἀκίνητος πέλει.
 αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
 ἀλλ' εἶκε τῷ θανόντι, μηδ' ὀλωλότα
- 1030 κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡΕΩΝ

- ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
 τοξεύετ' ἀνδρὸς τοῦδε, κοῦδὲ †μαντικῆς
- 1035 ἄτρωτος ὑμῖν εἰμι· τῶν δ' ὑπαὶ γένουστ'
 ἐξημπόλημαι κάκπεφόρτισμαι πάλαι.

ANTIGONE

streaming with liquid, lay bare of the fat that had concealed them. Such was the ruin of the prophetic rites by which I vainly sought a sign, as I learned from this boy; for he guides me, as I guide others. And it is your will that has put this plague upon the city; for our altars and our braziers, one and all, are filled with carrion brought by birds and dogs from the unhappy son of Oedipus who fell. And the gods are no longer accepting the prayers that accompany sacrifice or the flame that consumes the thigh bones, and the cries screamed out by the birds no longer give me signs . . . for they have eaten fat compounded with a dead man's blood.

Think upon this, my son! All men are liable to make mistakes; and when a man does this, he who after getting into trouble tries to repair the damage and does not remain immovable is not foolish or miserable. Obstinacy lays you open to the charge of blundering. Give way to the dead man, and do not continue to stab him as he lies dead! What is the bravery of killing a dead man over again? I am well disposed to you, and my advice is good; and it is a pleasure to learn from a good adviser, if his advice brings profit.

CREON

Aged man, all of you shoot at me like archers aiming at a target, and I am not unscathed by your prophetic art; long since I have been sold and exported by your tribe! Make

1021 del. Reeve, 1021–22 Paley; fortasse lacuna post 1021 statuenda est

1034 *κοῦδ' ἐκ μαντικῆς* Wecklein

1035 *ἄτρωτος* Pallis; *ἄπρακτος* codd.

SOPHOCLES

- κερδαίνεται, ἐμπολάτε τὰπὸ Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἴνδικόν
 χρυσόν· τάφω δ' ἐκείνον οὐχὶ κρύψετε,
 1040 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους·
 οὐδ' ὡς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον· εὖ γὰρ οἶδ' ὅτι
 θεοὺς μαιίνειν οὔτις ἀνθρώπων σθένει.
 1045 πίπτουσι δ', ᾧ γεραιῆ Τειρεσία, βροτῶν
 χοῖ πολλὰ δεινοὶ πτώματ' αἴσχυρ', ὅταν λόγους
 αἰσχυροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙΡΕΣΙΑΣ

φεῦ·
 ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται—

ΚΡΕΩΝ

τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;

ΤΕΙΡΕΣΙΑΣ

- 1050 ὅσῳ κράτιστον κτημάτων εὐβουλία;

ΚΡΕΩΝ

ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

ΤΕΙΡΕΣΙΑΣ

ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.

ΚΡΕΩΝ

οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕΙΡΕΣΙΑΣ

καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων.

ANTIGONE

your profits, import electrum from Sardis if you wish, and gold from India! But you shall not hide him in the grave, even if Zeus' eagles should snatch the body and bear the carrion up to their master's throne! Not even then shall I take fright at this pollution and allow him to be buried; for I well know that no mortals have power to pollute the gods. And even men who are clever at many things fall shamefully, aged Tiresias, when they skilfully speak shameful words in the pursuit of gain!

TIRESIAS

Alack! Does any man know, does any man understand—

CREON

What thing? What is this general statement you are making?

TIRESIAS

How much the best of all possessions is good counsel!

CREON

Just as much, I think, as foolishness is the greatest plague.

TIRESIAS

But that is the malady from which you suffer!

CREON

I do not wish to reply rudely to the prophet.

TIRESIAS

Yet you speak rudely, saying that my prophecies are false.

¹⁰³⁷ τὰ πρὸ Blaydes: τὰ πρὸ L in linea: τὸν πρὸ L s.l., Λα Zo

SOPHOCLES

ΚΡΕΩΝ

1055 τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

ΤΕΙΡΕΣΙΑΣ

τὸ δ' αὖ τυράννων αἰσχροκέρδειαν φιλεῖ.

ΚΡΕΩΝ

ἄρ' οἴσθα ταγούς ὄντας οὓς ψέγεις λέγων;

ΤΕΙΡΕΣΙΑΣ

οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιιν.

ΚΡΕΩΝ

σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

ΤΕΙΡΕΣΙΑΣ

1060 ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι.

ΚΡΕΩΝ

κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

ΤΕΙΡΕΣΙΑΣ

οὔτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.

ΚΡΕΩΝ

ὥς μὴ 'μπολήσωιν ἴσθι τὴν ἐμὴν φρένα.

ΤΕΙΡΕΣΙΑΣ

1065 ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τρόχους ἀμιλλητηήρας ἡλίου τελῶν,
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἕνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσση,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,

ANTIGONE

CREON

Yes, all you prophets are an avaricious race.

TIRESIAS

Rulers, also, are prone to be corrupt.

CREON

Do you know that those whom you rebuke have power?

TIRESIAS

Yes; for it is through me that you saved this city.

CREON

You are a skilful prophet, but given to dishonesty.

TIRESIAS

You will provoke me into telling you things that should not be dug up!

CREON

Do so, only do not speak for the sake of profit!

TIRESIAS

That is what you already think I do.

CREON

Know that you will never be able to trade on my judgment!

TIRESIAS

Then know well that you shall not accomplish many racing courses of the sun, and in that lapse of time you shall give in exchange for corpses the corpse of one from your own loins, in return for having hurled below one of those above,

1056 δ' αὖ Hartung: δ' ἐκ codd.

1057 οὗς Kapsomenos: ἄ SVR: ἄν cett. ψέγεις Wecklein:
λέγεις codd.

1065 ἡλίου τελῶν] ἡλιον τελεῖν C. Winckelmann

SOPHOCLES

- 1070 ψυχὴν γ' ἀτίμως ἐν τάφῳ κατοικίσας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὐθιῶν
 ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὦν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
 τούτων σε λωβητῆρες ὑστεροφθόροι
 1075 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες,
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
 λέγω· φανεῖ γὰρ οὐ μακροῦ χρόνου τριβῇ
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 1080 ἔχθρα δὲ πᾶσαι συνταράσσονται πόλεις

* * * * *

- ὄσων σπαράγματ' ἢ κύνες καθήγγισαν
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων
 ἀνόσιον ὄσμῃν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σοι, λυπεῖς γάρ, ὥστε τοξότης
 1085 ἀφήκα θυμῷ καρδίας τοξεύματα
 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμῆ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῆ,
 καὶ γυνῷ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν
 1090 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ὦν νῦν φέρει.

ΧΟΡΟΣ

ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
 μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

ANTIGONE

blasphemously lodging a living person in a tomb, and you have kept here something belonging to the gods below, a corpse deprived, unburied, unholy. Neither you nor the gods above have any part in this, but you have inflicted it upon them! On account of this there lie in wait for you the doers of outrage who in the end destroy, the Erinyes of Hades and the gods, so that you will be caught up in these same evils. Consider whether I tell you this because I have been bribed! For after no long lapse of time there shall be lamentations of men and women in your house; and all the cities are stirred up by enmity . . . (corpses) of which fragments have been consecrated by dogs or beasts, or some winged bird, carrying the unholy scent to the city with its hearths. These are the arrows which like an archer, since you provoke me, I have shot in anger at your heart, sure arrows, whose sting you will not escape.

Boy, lead me home, so that this man may discharge his anger against younger persons, and may learn to keep his tongue quieter and his mind more sensible than the intelligence he has at present!

Exit TIRESIAS.

CHORUS

The man is gone, king, after uttering a fearful prophecy; and I know that since this hair, once black, now white, has clothed my head, he has never spoken a falsehood to the city.

1069 γ' Dawe: τ' codd. 1080 ἔχθρα Reiske: ἐχθραὶ
 codd. post hunc versum lacunam statuit Ll.-J.: 1080-83 del. A.
 Jacob 1083 πόλις] πόλον Nauck 1084 σοι ZfZc: σου
 cett. 1090 ὦν Brunck: ἦ codd.

SOPHOCLES

ΚΡΕΩΝ

- 1095 ἔγνωκα καὐτὸς καὶ ταραύσσομαι φρένας·
τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
Ἄτης πατάξει θυμὸν ἐν λίνῳ πάρα.

ΧΟΡΟΣ

εὐβουλίας δεῖ, παῖ Μεινοικέως, †λαβεῖν†.

ΚΡΕΩΝ

τί δῆτα χρῆ δρᾶν; φράζε· πείσομαι δ' ἐγώ.

ΧΟΡΟΣ

- 1100 ἔλθων κόρην μὲν ἐκ κατώρυχος στέγης
ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.

ΚΡΕΩΝ

καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖ παρεικαθεῖν;

ΧΟΡΟΣ

ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας Βλάβαι.

ΚΡΕΩΝ

- 1105 οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι
τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟΡΟΣ

δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡΕΩΝ

- ᾧδ' ὡς ἔχω στείχοιμ' ἄν' ἴτ' ἴτ' ὀπάονες,
οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χεροῖν
1110 ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον.

ANTIGONE

CREON

I know it myself, and my mind is disturbed! For to yield would be terrible, but if I resist, my will may run into the fowler's net of disaster.

CHORUS

You have need of good counsel, son of Menoeceus!

CREON

What must I do? Tell me, and I will obey!

CHORUS

Go and release the girl from the subterranean dwelling, and make a tomb for him who lies there!

CREON

Is that what you approve, and do you think I should give way?

CHORUS

As soon as possible, king! Swift avengers from the gods cut off those who think mistakenly.

CREON

Alack! It comes hard, but I renounce my heart's purpose, and shall act! One cannot fight against superior force.

CHORUS

Go, then, and do it, and do not leave it to others!

CREON

I will go, just as I am! Come, come, my servants, present and absent, take picks in your hands and rush to the

¹⁰⁹⁷ Ἄτης . . . λίνω Ll.-J.: Ἄτη . . . δεινῶ codd.

¹⁰⁹⁸ λαβεῖν IV: λαχεῖν Zf: Κρέον SaZot, K in marg.: τὰ νῦν
Rauchenstein ¹¹⁰² δοκεῖ Rauchenstein: δοκεῖς codd.

SOPHOCLES

ἐγὼ δ', ἐπειδὴ δόξα τῆδ' ἐπεστράφη,
 αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι.
 δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
 ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.

ΧΟΡΟΣ

- 1115 πολυώνυμε, Καδμείας
 νύμφας ἄγαλμα
 καὶ Διὸς βαρυβρεμέτα
 γένος, κλυτὰν ὃς ἀμφέπεις
 Ἴταλίαν, μέδεις δὲ
 1120 παγκοίνοις Ἐλευσινίας
 Δηοῦς ἐν κόλποις, ᾧ Βακχεῦ,
 Βακχᾶν ματρόπολιν Θήβαν
 ναιετῶν παρ' ὑγρὸν
 Ἴσμηνοῦ ρέεθρον, ἀγρίου τ'
 1125 ἐπὶ σπορᾷ δράκοντος.
 σὲ δ' ὑπὲρ διλόφου πέτρας
 στέροψ ὅπως
 λιγνύς, ἔνθα Κωρύκiai
 στείχουσι Νύμφαι Βακχίδες
 1130 Κασταλίας τε νᾶμα.
 καὶ σε Νυσαίων ὀρέων
 κισσήρεις ὄχθαι χλωρά τ' ἀ-
 κτὰ πολυστάφυλος πέμπει
 ἀμβρότων ἐπέων
 1135 εὐαζόντων Θηβαίας
 ἐπισκοποῦντ' ἀγνιάς.

στρ. α'

ἀντ. α'

ANTIGONE

ground that you can see! Since my decision has been thus reversed, I who imprisoned her shall myself be present to release her! I am afraid that it is best to end one's life in obedience to the established laws!

Exit CREON.

CHORUS

You who have many names, pride of the Cadmean bride^a and child of Zeus the loud-thunderer, you who rule famous Italy, and lord it in the hollows of Demeter of Eleusis, open to all, Bacchic god, who live in the mother city of the Bacchantes, Thebes, by the watery flow of Ismenus, near to the seed of the savage dragon!

Upon you looks the fiery flame of pitch beyond the rock with double peak, where walk the Corycian Bacchic nymphs, and where is the Castalian spring.^b And the ivy-covered slopes of the hills of Nysa and the green coast with many grapes send you here, while voices divine cry "euhoë," as you visit the streets of Thebes.

^a Semele, daughter of Cadmus, king of Thebes, was the mother of Dionysus.

^b During the winter months, when Apollo was with the Hyperboreans, his brother Dionysus occupied his shrine at Delphi.

1123 *γαιετῶν* Dindorf: *ναίων* codd.

1134 *ἐπέων*] *ἐπετᾶν* Pallis

- τὰν ἐκ πασᾶν τιμᾶς
 ὑπερτάταν πόλεων
 ματρὶ σὺν κεραυνία·
 1140 νῦν δ', ὡς βιαίας ἔχεται
 πάνδαμος πόλις ἐπὶ νόσου,
 μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
 1145 ὑπὲρ κλειτὺν ἢ στονόεντα πορθμόν.
 ἰὼ πῦρ πνεόντων
 χοράγ' ἄστρον, νυχίων
 φθεγμάτων ἐπίσκοπε,
 Ζηνὸς γένεθλον, προφάνηθ',
 1150 ὦναξ, σαῖς ἅμα περιπόλοις
 Θυίασιν, αἶ σε μαινόμεναι πάννηχοι
 χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ

- 1155 Κάδμου πάροικοι καὶ δόμων Ἀμφίονος,
 οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμφαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεί·
 1160 καὶ μάντις οὐδεὶς τῶν καθεστῶτων βροτοῖς.
 Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ,
 σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
 λαβῶν τε χώρας παντελῆ μοναρχίαν
 ἧῦθυνε, θάλλων εὐγενεῖ τέκνων σπορᾶ·

1149 post ἐπίσκοπε add. παῖ codd., del. Schubert Ζηνὸς
 Bothe: Διὸς codd.: Δίον Seyffert προφάνηθ' ὦναξ Bergk:
 προφάνηθι ναξίαις codd.

ANTIGONE

Her do you honour above all cities, together with your mother, victim of the lightning; and now, since the whole city is gripped by the assault of plague, come with cleansing movement over the slope of Parnassus, or the resounding strait!

Hail, leader of the dance of the stars breathing fire, master of the voices heard by night, son of Zeus, appear, king, with your attendant Thyiads,^a who in their frenzy dance all night in honour of their lord Iacchus!^b

Enter MESSENGER

MESSENGER

Neighbours of Cadmus and the house of Amphion,^c there is no state of human life that I would praise or blame as though it had come to a stop; for fortune makes straight and fortune brings down the fortunate or the unfortunate man at all times, and no prophet can tell mortals what is ordained. Why, Creon once was enviable, as it seemed to me; he had saved this Cadmean land from enemies, had acquired the all-powerful kingship of the land, and was guiding it, happy with a noble brood of children. And now

^a Maenads.

^b The name of a deity invoked during the Eleusinian Mysteries, in all probability identical with Dionysus.

^c With his brother Zethus Amphion was the legendary builder of the walls of Thebes.

SOPHOCLES

- 1165 καὶ νῦν ἀφείτῃ πάντα. καὶ γὰρ ἡδοναὶ
 ὅταν προδῶσιν ἀνδρός, οὐ τίθημ' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλη, μέγα,
 καὶ ζῆ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῆ
 1170 τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟΡΟΣ

τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων;

ΑΓΓΕΛΟΣ

τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

ΧΟΡΟΣ

καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.

ΑΓΓΕΛΟΣ

- 1175 Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται.

ΧΟΡΟΣ

πότερα πατρώας, ἢ πρὸς οἰκείας χερός;

ΑΓΓΕΛΟΣ

αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟΡΟΣ

ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἦνυσας.

ΑΓΓΕΛΟΣ

ὡς ὦδ' ἐχόντων τᾶλλα βουλεύειν πάρα.

1165 καὶ γὰρ ἡδοναὶ Seyffert: τὰς γὰρ ἡδονὰς codd.

1166 ἀνδρός] ἀνδρας Zot: ἀνδρα Eustathius

ANTIGONE

all has been let go; for when a man's pleasures have abandoned him, I do not consider him a living being, but an animated corpse. Enjoy great wealth in your house, if you will, and live in royal style; but if you take no delight in these things, I would not purchase all the rest for the shadow of smoke, compared with pleasure.

CHORUS

But what is this new burden for the princes that you come bringing?

MESSENGER

They are dead! And those who are alive are guilty of their deaths!

CHORUS

And who is the murderer? and who lies low? Tell me!

MESSENGER

Haemon is dead; and his own hand has shed his blood.^a

CHORUS

Was it by his father's hand or by his own?

MESSENGER

He died at his own hand, in anger against his father for the murder he committed.

CHORUS

Prophet, how true, then, was your word!

MESSENGER

You may take counsel in the knowledge that this is so.

^a An untranslatable pun; the name Haemon resembles the Greek word for blood.

SOPHOCLES

ΧΟΡΟΣ

- 1180 καὶ μὴν ὄρῳ τάλαιναν Εὐρυδίκην ὁμοῦ
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
ἦτοι κλυοῦσα παιδὸς ἢ τύχη περᾶ.

ΕΤΡΤΔΙΚΗ

- ὦ πάντες ἀστοί, τῶν λόγων ἐπησθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
1185 ὅπως ἰκοίμην εὐγμάτων προσήγορος.
καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
1190 ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε·
κακῶν γὰρ οὐκ ἄπειρος οὔσ' ἀκούσομαι.

ΑΓΓΕΛΟΣ

- ἐγώ, φίλη δέσποινα, καὶ παρῶν ἐρῶ,
κούδεν παρήσω τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
1195 ψεύσται φανούμεθ'; ὀρθὸν ἀλήθει' αἰεὶ.
ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμην πόσει
πεδίου ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
κνυροσπάρακτον σῶμα Πολυνείκους ἔτι
καὶ τὸν μέν, αἰτήσαντες ἐνοδίαν θεὸν
1200 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν,
λούσαντες ἀγνὸν λουτρόν, ἐν νεοσπάσιν
θαλλοῖς ὃ δὴ ἔλειπτο συγκατήθομεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς

ANTIGONE

CHORUS

Now I see the unhappy Eurydice close by, Creon's wife; she is coming from the house, perhaps because she has heard about her son.

Enter EURYDICE.

EURYDICE

All you citizens, I heard the news as I was about to leave the house so as to go to address prayers to the goddess Pallas; and I chanced to be loosening the bolt of the gate to open it when the accent of disaster in the house struck my ears, and in terror I fell back into the arms of my servants, and was struck dumb. But whatever the news was, tell it again! For you will have a listener not without experience of disaster.

MESSENGER

I was there, dear mistress, and will tell you, and I shall suppress no word of the truth. For why should I try to soothe you with words which will later brand me as a liar? Truth is always best. I accompanied your husband on foot to the edge of the plain, where the unpitied corpse of Polynices still lay, torn by the dogs. Praying the goddess of the crossway^a and Pluto to restrain their wrath in mercy, we washed it with purifying water, and among newly uprooted bushes burned what was left. And we heaped up a tall burial mound of our own earth, and after that

^a Hecate.

1182 *περᾶ* Brunck: *πᾶρα* codd.

SOPHOCLES

- 1205 χώσαντες αὖθις πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν.
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 1210 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος
 ἴησι δυσθρήνητον, “ὦ τάλας ἐγώ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδός με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
 1215 ἴτ' ἄσσον ὠκέϊς, καὶ παραστάντες τάφῳ
 ἀθρήσατ', ἀγμὸν χώματος λιθοσπαδῆ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Λῆμονος
 φθόγγον συνίημ', ἢ θεοῖσι κλέπτομαι.”
 τάδ' ἐξ ἀθύμον δεσπότην κελεύμασιν
 1220 ἠθροῦμεν· ἐν δὲ λιοισθίῳ τυμβεύματι
 τὴν μὲν κρεμαστὴν ἀνχένος κατείδομεν,
 βρόχῳ μιτώδει σινδόνης καθημμένην,
 τὸν δ' ἀμφὶ μέσση περιπετῆ προσκείμενον,
 εὐνήης ἀποιμῶζοντα τῆς κάτω φθορὰν
 1225 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος.
 ὁ δ' ὡς ὄρᾳ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ·
 “ὦ τλήμον, οἶον ἔργον εἴργασαι· τίνα
 νοῦν ἔσχες; ἐν τῷ συμφορᾶς διεφθάρης;
 1230 ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι.”
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
 πτύσας προσώπῳ κοῦδὲν ἀντειπῶν, ξίφους

ANTIGONE

approached the maiden's hollow bridal chamber of death with its stony floor. And we heard some way off a voice of loud wailing around the unconsecrated nuptial room, and went to tell our master Creon. As he came nearer, the indistinct sound of a pitiful cry floated about him, and with a groan he uttered a lamenting word, "O my unhappy self, am I a prophet? am I travelling on the saddest path of all the ways I have come in the past? I recognise my son's voice! Come, attendants, swiftly come near, stand by the tomb, and look, entering the gap made by the tearing away of the stones, to see whether I know the voice of Haemon, or the gods deceive me!" At these orders from our master in his desperation we looked upon the scene; and at the bottom of the tomb we saw her hanging by the neck, caught in the woven noose of a piece of linen, and him lying near, his arms about her waist, lamenting for the ruin of his bride in the world below and the actions of his father and his miserable marriage. But when Creon saw him, with a dreadful groan he came inside towards him, and with wailing accents called on him: "Wretch, what a thing you have done! What was in your mind? At what point of disaster did you lose your reason? Come out, my son, I beg you as a suppliant!" But his son glared at him with furious eyes, spat in his face, and returning no answer

1216 ἀγμὸν Ll.-J.: ἀρμὸν codd.

1219 post hunc versum lacunam statuit Hermann

1225 versus forte delendus

SOPHOCLES

- ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένου
 πατρός φυγαῖσιν ἤμπλακ'. εἴθ' ὁ δύσμορος
 1235 αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθείς
 ἤρεισε πλευραῖς μέσσον ἔγχος. ἐς δ' ὑγρὸν
 ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει ῥοήν
 λευκῇ παρειᾷ φοινίου σταλάγματος.
 1240 κείται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
 τέλη λαχὼν δείλαιος ἔν γ' Ἄιδου δόμοις,
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
 ὄσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟΡΟΣ

- τί τοῦτ' ἂν εἰκάσειας; ἢ γυνὴ πάλιν
 1245 φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

ΑΓΓΕΛΟΣ

- καυτὸς τεθάμβηκ'. ἐλπίσιν δὲ βόσκομαι
 ἄχη τέκνου κλυοῦσαν ἐς πόλιν γόου
 οὐκ ἀξιῶσειν, ἀλλ' ὑπὸ στέγης ἔσω
 δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
 1250 γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν.

ΧΟΡΟΣ

οὐκ οἶδ'. ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ
 δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓΓΕΛΟΣ

- ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
 κρυφῇ καλύπτει καρδία θυμουμένη,
 1255 δόμους παραστείχοντες· εὖ γὰρ οὖν λέγεις.

ANTIGONE

drew his two-edged sword. As his father darted back to escape him, he missed him; then the unhappy man, furious with himself, just as he was, pressed himself against the sword and drove it, half its length, into his side. Still living, he clasped the maiden in the bend of his feeble arm, and shooting forth a sharp jet of blood, he stained her white cheek. He lay, a corpse holding a corpse, having achieved his marriage rites, poor fellow, in the house of Hades, having shown by how much the worst evil among mortals is bad counsel.

Exit EURYDICE.

CHORUS

What do you make of this? The lady has departed, before uttering a good or a bad word.

MESSENGER

I too am afraid; but I am sustained by hope that after hearing of the sorrows of her son she will not demand a lamentation in the city, but will order her servants to mourn a private sorrow in the house, indoors; for she is free from the inexperience in judgment that might lead to error.

CHORUS

I do not know; but to me both excessive silence and loud crying to no end seem grievous.

MESSENGER

Well, we shall know, whether indeed she is not hiding some secret purpose in her impassioned heart, by entering

1241 ἔν γ' Heath: εἰν Kat: ἐν cett.

1247 γόου Pearson: γόους codd.

SOPHOCLES

καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.

ΧΟΡΟΣ

καὶ μὴν ὄδ' ἀναξ αὐτὸς ἐφήκει
 μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
 εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
 1260 ἄτην, ἀλλ' αὐτὸς ἀμαρτῶν.

ΚΡΕΩΝ

ἰὼ

στρ. α'

φρενῶν δυσφρόνων ἀμαρτήματα
 στερεὰ θανατόεντ',
 ὦ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίου.
 1265 ὦμοι ἐμῶν ἄνολβα βουλευμάτων.
 ἰὼ παῖ, νέος νέω ξὺν μόρω,
 αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίας.

ΧΟΡΟΣ

1270 οἴμ' ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν.

ΚΡΕΩΝ

οἴμοι,
 ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῶ κᾶρα
 θεὸς τότ' ἄρα τότε με μέγα βάρος ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 1275 οἴμοι λακπάτητον ἀντρέπων χαράν.
 φεῦ φεῦ, ἰὼ πόνοι βροτῶν δύσπονοι.

ANTIGONE

the house. Yes, you are right; excessive silence also has its dangers.

Exit MESSENGER, and from the side enter CREON, carrying the body of HAEMON.

CHORUS

Here comes the king himself, bearing in his arms an all too clear reminder; if we may say so, his ruin came not from others, but from his own error.

CREON

Woe for the errors of my mistaken mind, obstinate and fraught with death! You look on kindred that have done and suffered murder! Alas for the disaster caused by my decisions! Ah, my son, young and newly dead, alas, alas, you died, you were cut off, through my folly, not through your own!

CHORUS

Alas, you seem to have seen justice only late!

CREON

Alas, I have learned, unhappy as I am; then it was, then, that a god bearing a great weight struck my head, and hurled me into ways of cruelty, overthrowing my joy so that it was trodden under foot! Ah, ah, woe for the sad troubles of men!

¹²⁷³ με huc traiecit Meineke: post βάρος praebent codd.

¹²⁷⁵ λακπάτητον] λεωπάτητον a

SOPHOCLES

ΑΓΓΕΛΟΣ

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,
τὰ μὲν πρὸ χειρῶν τάδε φέρεις, τὰ δ' ἐν δόμοις
1280 ἔοικας ἤκειν καὶ τάχ' ὄψεσθαι κακά.

ΚΡΕΩΝ

τί δ' ἔστιν αὖ κάκιον ἐκ κακῶν ἔτι;

ΑΓΓΕΛΟΣ

γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

ΚΡΕΩΝ

ἰώ,

ἀντ. α'

ἰὼ δυσκάθαρος Ἴαιδου λιμῆν,

1285 τί μ' ἄρα τί μ' ὀλέκεις;

ὦ κακάγγελτά μοι

προπέμψας ἄχην, τίνα θροεῖς λόγον;

αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.

τί φῆς, παῖ, τί δ' αὖ λέγεις μοι νέον,

1290 αἰαῖ αἰαῖ,

σφάγιον ἐπ' ὀλέθρῳ,

γυναικείον ἀμφικεῖσθαι μόρον;

ΧΟΡΟΣ

ὄρᾶν πάρεστιν οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡΕΩΝ

οἶμοι,

1295 κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

τίς ἄρα, τίς με πότμος ἔτι περιμένει;

ANTIGONE

Enter MESSENGER

MESSENGER

My lord, you carry this sorrow in your arms with full rights of ownership, and it seems that soon you will enter and see other sorrows in the house.

CREON

What is there that is yet more evil, coming after evils?

MESSENGER

Your wife is dead, own mother of this dead man, unhappy one, through wounds newly inflicted!

CREON

Woe, woe, all-receiving Hades, never to be appeased, why, why do you destroy me? You who convey to me the evil news of sorrow, what story do you tell? Alas, you have killed a dead man a second time! What are you saying, boy? What new message of my wife's death, alas, alas, lies upon me, bringing destruction after death?

CHORUS

You can see it! It is no longer hidden indoors.

CREON

Alas, I see this second disaster, miserable one! What fate, what fate still awaits me? I held only now my son in my

1278 ἔξ' ἄγγελος t: ἄγγελος Zo: οἰκέτης fere codd.

1279 φέρεις Brunck: φέρων codd.

1281 ἐκ Canter: ἦ codd.

1289 τί δ' αὖ Ll.-J.: τίνα codd.

SOPHOCLES

ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον,
 τάλας, τὰν δ' ἔναντα προσβλέπω νεκρόν.
 1300 φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον.

ΑΓΓΕΛΟΣ

† ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ†

* * * * *

λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
 τοῦ πρὶν θανόντος Μεγαρέως κενὸν λέχος,
 αὔθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
 1305 πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.

ΚΡΕΩΝ

αἰαῖ αἰαῖ, στρ. β'
 ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
 ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
 1310 δείλαιος ἐγώ, αἰαῖ,
 δειλαία δὲ συγκέκραμαι δῦα.

ΑΓΓΕΛΟΣ

ὡς αἰτίαν γε τῶνδε κακείνων ἔχων
 πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.

ΚΡΕΩΝ

ποίῳ δὲ κάπελύετ' ἐν φοναῖς τρόπῳ;

ΑΓΓΕΛΟΣ

1315 παίσασ' ὑφ' ἠπαρ αὐτόχειρ αὐτήν, ὅπως
 παιδὸς τόδ' ἦσθετ' ὀξυκώκντον πάθος.

ANTIGONE

arms, ah misery, and now I see her, a corpse, before me.
Ah, ah, unhappy mother, ah, my son!

MESSENGER

Pierced by the sharp sword . . . near the altar, she . . . closed her darkening eyes, after she had lamented the empty marriage bed of Megareus, who died earlier, and again of Haemon, and at the last had called down curses upon you, the killer of your son.

CREON

Alas, alas! My mind leaps up with fear! Why has no one struck me to the heart with a two-edged sword? Miserable am I, alas, and miserable the woe with which I am compounded!

MESSENGER

You were reproached by the dead as guilty of those deaths and these.

CREON

But in what fashion did she meet her bloody end?

MESSENGER

With her own hand she struck herself beneath the liver, so that she experienced the suffering of her son, loudly to be lamented.

1298 τὰν δ' Postgate: τήνδ' R: τὰδ' L: τόνδ' a

1301 ὄξυθήκτω βωμία περι ξίφει Arndt lacunam post
hunc versum statuit Brunck

1303 κενὸν Seyffert: κλεινὸν codd. λέχος] λάχος Bothe

1310 αἰαῖ Erfurdt: φεῦ φεῦ codd.

1313 μόρων KSt: μόρω cett.

1314 κἀπελύετ' Pearson: κἀπελύσατ' codd.

SOPHOCLES

ΚΡΕΩΝ

- ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ', ἐγὼ σ' ἔκανον, ὦ μέλεος,
 1320 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι,
 ἄγετέ μ' ὅτι τάχιστ', ἄγετέ μ' ἐκποδών,
 1325 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.

ΧΟΡΟΣ

κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

ΚΡΕΩΝ

- ἴτω ἴτω, ἀντ. β'
 φανήτω μόρων ὁ κάλλιστ' ἔχων
 1330 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὕπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω.

ΧΟΡΟΣ

- μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ
 1335 πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρῆ μέλειν.

ΚΡΕΩΝ

ἀλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηυξάμην.

ΧΟΡΟΣ

μή νυν προσεύχου μηδέν· ὡς πεπρωμένης
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγῆ.

1322 τάχιστ' Erfurdt: τάχος codd.

1329 ἔχων Pallis: ἐμῶν codd.

ANTIGONE

CREON

Ah me, this can never be transferred to any other mortal, acquitting me! For it was I that killed you, unhappy one, I, I speak the truth! Ah! attendants, lead me off at once, lead me out of the way, me who am no more than nothing!

CHORUS

Your counsel is good, if there is any good among troubles; for when one is face to face with troubles, quickest is best!

CREON

Let it come, let it come! May it appear, the best of deaths for me, bringing my final day, the best fate of all! Let it come, let it come, so that I may never look upon another day!

CHORUS

That lies in the future; but we must attend to present tasks; the future is a care to those responsible.

CREON

What I desire I have already prayed for.

CHORUS

Utter no prayers now! There is no escape from fated calamity for mortals.

SOPHOCLES

ΚΡΕΩΝ

- 1340 ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
 ὅς, ὦ παῖ, σέ τ' οὐχ ἔκων κατέκανον
 σέ τ' αὖ τάνδ', ὦμοι μέλεος, οὐδ' ἔχω
 πρὸς πότερον ἴδω, πᾶ κλιθῶ πάντα γὰρ
 1345 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατί μοι
 πότμος δυσκόμιστος εἰσήλατο.

ΧΟΡΟΣ

- πολλῶ τὸ φρονεῖν εὐδαιμονίας
 πρῶτον ὑπάρχει· χρῆ δὲ τά γ' ἐς θεοὺς
 1350 μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτείσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

1340 κατέκανον W. Schneider: κατέκτανον codd.

1341 σέ Hermann: ὅς σέ codd. αὖ τάνδ' Seidler: αὐτάν codd.

1343 πρὸς Seidler: ὅπα πρὸς codd.

1344 κλιθῶ Musgrave: καὶ θῶ codd.

1345 τὰν Brunck: τὰδ' ἐν codd.

ANTIGONE

CREON

Lead me out of the way, useless man that I am, who killed you, my son, not by my own will, and you here too, ah, miserable one; I do not know which to look on, which way to lean; for all that is in my hands has gone awry, and fate hard to deal with has leapt upon my head.

Exeunt CREON and his attendants.

CHORUS

Good sense is by far the chief part of happiness; and we must not be impious towards the gods. The great words of boasters are always punished with great blows, and as they grow old teach them wisdom.

THE WOMEN OF TRACHIS

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Δηάνειρα

Δούλη τροφός

Ύλλος

Χορός γυναικῶν Τραχινίων

Ἄγγελος

Λίχας

Πρέσβυς

Ἡρακλῆς

DRAMATIS PERSONAE

Deianeira
Nurse
Hyllus
Chorus of Women of Trachis
Messenger
Lichas
Doctor
Heracles

Scene: In front of the house in Trachis where Heracles is living as the guest of Ceyx.

ΤΡΑΧΙΝΙΑΙ

ΔΗΙΑΝΕΙΡΑ

- Λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνη τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τω κακός·
ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἄιδου μολεῖν,
5 ἕξοιδ' ἔχουσα δυστυχή τε καὶ βαρύν,
ἦτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως
ναίουσ' ἔτ' ἐν Πλευρῶνι νυμφείων ὄτλον
ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
μνηστῆρ γὰρ ἦν μοι ποταμός, Ἀχελῶον λέγω,
10 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός,
φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
δράκων ἐλικτός, ἄλλοτ' ἀνδρείω κύτει
βούπρωρος· ἐκ δὲ δασκίου γενειάδος
κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
15 τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη
δύστηνος αἰὲ κατθανεῖν ἐπηυχόμην,
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
χρόνῳ δ' ἐν ὑστέρω μὲν, ἀσμένῃ δέ μοι,

THE WOMEN OF TRACHIS

The stage building represents the house at Trachis where Heracles has been living in exile. Enter DEIANEIRA, followed by the NURSE.

DEIANEIRA

There is an ancient saying among men, once revealed to them, that you cannot understand a man's life before he is dead, so as to know whether he has a good or bad one. But I know well, even before going to Hades, that the one I have is unfortunate and sorrowful. While I still lived in the house of my father Oeneus, in Pleuron, I suffered painful affliction in the matter of my wedding, if any Aetolian woman did. For I had as a wooer a river, I mean Achelous, who came in three shapes to ask my father for me, at some times manifest as a bull, at others as a darting, coiling serpent, and again at others with a man's trunk and a bull's head; and from his shaggy beard there poured streams of water from his springs. Expecting such a suitor as that I was always praying, poor creature, that I might die before ever coming near his bed. But at the last moment, and to

⁷ ἔτ' ἐν Vitus Winshemius: ἐν L: ἐνὶ VRa ὄτλον Lγρ:
ὄκνον fere cett.

¹²⁻¹³ κύτει βούπρωρος Strabo 10,458: τύπω βούκρανος codd.

¹⁷ τῆσδε] τοῦδε Wunder

SOPHOCLES

- ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 20 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείπομι· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν
 θακῶν ἀταρβῆς τῆς θεάς, ὃδ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ
 25 μῆ μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν
 ξυστᾶσ' αἰεί τιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα. νῦξ γὰρ εἰσάγει
 30 καὶ νῦξ ἀπωθεί διαδεδεγμένη πόνον.
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,
 γήτης ὅπως ἄρουραν ἔκτοπον λαβῶν,
 σπείρων μόνον προσεΐδε κάξαμῶν ἀπαξ·
 τοιοῦτος αἰὼν εἰς δόμους τε καὶ δόμων
 35 αἰεί τὸν ἄνδρ' ἔπεμπε λατρεύοντά τω.
 νῦν δ' ἠνίκ' ἄθλων τῶνδ' ὑπερτελής ἔφνυ,
 ἐνταῦθα δὴ μάλιστα ταρβήσασ' ἔχω.
 ἐξ οὗ γὰρ ἕκτα κείνος Ἰφίτου βίαν,
 ἡμεῖς μὲν ἐν Τραχίνι τῆδ' ἀνάστατοι
 40 ξένῳ παρ' ἀνδρὶ ναίομεν, κείνος δ' ὅπου
 βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς
 ὠδύνας αὐτοῦ προσβαλὼν ἀποίχεται.
 σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν·
 χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἤδη δέκα
 45 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.

THE WOMEN OF TRACHIS

my relief, there came the famous son of Zeus and Alcmena, who contended with him in battle and released me. I cannot tell of the manner of his struggle, for I know nothing of it; whoever was sitting there not terrified by the sight, he could tell you. For I was sitting there struck numb with fear that my beauty might end by bringing me pain. But in the end Zeus the god of contests decided well, if it was well; for I clove to Heracles as the bride he had won, and always nourish one fear after another, in my anxiety for him; night brings trouble, and the succeeding night pushes it away. We had, indeed, children, whom he, like a farmer who has taken over a remote piece of ploughland, regards only when he sows and when he reaps. Such is the life that was always sending my husband home or away from home in servitude to a certain man.^a

But now that he has surmounted those ordeals has come the moment of my greatest fear. For since he killed the mighty Iphitus we have been uprooted and have lived here in Trachis with a foreign friend, but where *he* is no one knows; except that when he went away he afflicted me with sharp pains here. And I am almost sure that he is suffering from some trouble, for we have had no news of him for no small lapse of time, but for fifteen months now.

^a Deianeira does not deign to mention the name of the hated enemy Eurystheus, king of Mycenae and Heracles' cousin, under whose orders Heracles performed his labours.

20-21 μάχης et πόνων permutavit Herwerden

42 αὐτοῦ] αὐτοῦ Hermann

43-48 del. Reeve (43 iam Dindorf, 44-48 Wunder)

SOPHOCLES

κάστιν τι δεινὸν πῆμα· τοιαύτην ἔμοι
 δέλτον λιπῶν ἔστειχε· τὴν ἐγὼ θαμὰ
 θεοῖς ἀρώμαι πημονῆς ἄτερ λαβεῖν.

ΤΡΟΦΟΣ

- δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ
 50 κατείδον ἤδη πανδάκρυτ' ὀδύρματα
 τὴν Ἡράκλειον ἔξοδον γοωμένην·
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
 γνώμαισι δούλαις, κάμῃ χρὴ φράσαι τὸ σόν·
 πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
 55 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,
 μάλιστα δ' ὄνπερ εἰκὸς Ἵλλον, εἰ πατρὸς
 νέμοι τιν' ὄραν τοῦ καλῶς πράσσειν δοκεῖν;
 ἐγγὺς δ' ὄδ' αὐτὸς ἀρτίπους θρώσκει δόμοις,
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
 60 πάρεστι χρῆσθαι τάνδρῃ τοῖς τ' ἐμοῖς λόγοις.

ΔΗΙΑΝΕΙΡΑ

ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα
 μῦθοι καλῶς πίπτουσιν· ἦδε γὰρ γυνὴ
 δούλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

ΤΑΛΛΟΣ

ποῖον; δίδαξον, μῆτερ, εἰ διδακτά μοι.

ΔΗΙΑΝΕΙΡΑ

- 65 σὲ πατρὸς οὕτω δαρὸν ἐξενωμένον
 τὸ μὴ πυθέσθαι ποῦ ἔστιν αἰσχύνην φέρειν.

⁵³ τὸ σόν LR: τόσον at

⁵⁵ ἀνδρὸς] τάνδρὸς Wecklein

THE WOMEN OF TRACHIS

And it is some grave trouble; such is the tablet that he left for me when he went; often I pray to the gods that my receiving it did not mean disaster.

NURSE

Deianeira, my mistress, often in the past I have seen you bewail the absence of Heracles with tearful lamentations. But now, if it is right for slaves to instruct free persons with their opinions, I must indicate what you should do. How comes it that you have so many sons, yet you do not send any of them to search for their father, and above all Hyllus, whom it would be natural to send, if he cares at all that we should think his father prospers. And he is here near the house, speeding with nimble feet, so that if you think my speech hits the mark, you can make use of the man and of my words.

Enter HYLLUS.

DEIANEIRA

My child, my son, so even words from those of lowly birth can fall out well; this woman is a slave, but the word she has spoken is that of a free person.

HYLLUS

What word? Explain it to me, mother, if you can!

DEIANEIRA

She says that when your father has been absent for so long it is shameful that you do not inquire as to his whereabouts.

⁵⁷ ὄραν L: ὄραν cett. καλῶς] κακῶς Roscher

⁵⁸ fort. interpungendum post αὐτὸς δόμοις Wakefield:

-ους codd.

⁶⁶ φέρειν Valckenaer: -ει codd.

SOPHOCLES

ΤΛΛΟΣ

ἀλλ' οἶδα, μύθοις γ' εἴ τι πιστεύειν χρεών.

ΔΗΙΑΝΕΙΡΑ

καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός;

ΤΛΛΟΣ

τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
70 Λυδῆ γυναικί φασί νιν λάτριν πονεῖν.

ΔΗΙΑΝΕΙΡΑ

πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΤΛΛΟΣ

ἀλλ' ἐξαφείται τοῦδέ γ', ὡς ἐγὼ κλύω.

ΔΗΙΑΝΕΙΡΑ

ποῦ δῆτα νῦν ζῶν ἢ θανῶν ἀγγέλλεται;

ΤΛΛΟΣ

Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν,
75 ἐπιστρατεύειν αὐτόν, ἢ μέλλειν ἔτι.

ΔΗΙΑΝΕΙΡΑ

ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι
μαντεῖα πιστὰ τῆσδε τῆς χρείας πέρι;

ΤΛΛΟΣ

τὰ ποῖα, μήτερ; τὸν λόγον γὰρ ἀγνοῶ.

ΔΗΙΑΝΕΙΡΑ

ὡς ἢ τελευτῆν τοῦ βίου μέλλει τελεῖν,
80 ἢ τοῦτον ἄρας ἄθλον εἰς τό γ' ὕστερον
τὸν λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,

THE WOMEN OF TRACHIS

HYLLUS

Why, I know, if we can believe what people say!

DEIANEIRA

And where in the world do they say he is situated, my son?

HYLLUS

As for the past year, they say that he was long a slave to a Lydian woman.

DEIANEIRA

Then one might hear anything, if he put up even with that!

HYLLUS

But he is released from that condition, as I hear.

DEIANEIRA

Then where is he reported to be, alive or dead?

HYLLUS

They say he is marching against a place in Euboea, the city of Eurytus, or is about to do so.

DEIANEIRA

Do you know, my son, that he left me prophecies we can trust regarding this hour of need?

HYLLUS

What prophecies, mother? I do not know the story.

DEIANEIRA

That either he is about to come to the end of his life, or he will accomplish this ordeal and for the future live from now on happily. So since he stands at such a crisis, my son, will

⁷⁷ *χρείας* Hense: *χώρας* codd.

⁸⁰ *τό γ'* Reiske: *τὸν* codd.

⁸¹ *τὸν*] *τὸ* Rz

SOPHOCLES

οὐκ εἶ ξυνέρξων, ἥνικ' ἦ σεσώμεθα
 [ἢ πίπτομεν σοῦ πατρὸς ἔξολωλότος]
 85 κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα;

ΤΑΛΟΣ

ἀλλ' εἶμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ
 βάζειν κατήδη τῶνδε, κἂν πάλαι παρῆ.
 ἀλλ' ὁ ξυνήθης πότμος οὐκ εἶα πατρὸς
 ἡμᾶς προταρβεῖν οὐδὲ δειμαίνειν ἄγαν.
 90 νῦν δ' ὡς ξυνήμ', οὐδὲν ἐλλείψω τὸ μῆ
 πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

ΔΗΙΑΝΕΙΡΑ

χώρει νυν, ὦ παῖ· καὶ γὰρ ὑστέρω, τό γ' εὖ
 πράσσειν ἐπεὶ πύθοιτο, κέρδος ἐμπολῶ.

ΧΟΡΟΣ

ὄν αἰόλα νῦξ ἐναριζομένα στρ. α'
 95 τίκτει κατευνάζει τε φλογιζόμενον,
 Ἄλιον Ἄλιον αἰτῶ
 τοῦτο, καρῦξαι τὸν Ἄλκμη-
 νας· πόθι μοι πόθι μοι
 ναίει ποτ', ὦ λαμπρᾶ στεροπᾶ φλεγέθων;
 100 ἦ Ποντίας αὐλῶνας, ἦ
 δισσαῖσιν ἀπίροις κλιθεῖς;
 εἴπ', ὦ κρατιστεύων κατ' ὄμμα.

84 del. Bentley 85 del. Vauvilliers

88-89 del. Hermann, post 91 traiecit Brunck

88 ἀλλ' Brunck: νῦν δ' codd.: πρὶν δ' Wakefield εἶα Vauvil-
 liers: ἐᾶ codd.

THE WOMEN OF TRACHIS

you not go and help him, since either we are saved if he has saved his life or we are gone with him?

HYLLUS

Why, I will go, mother! If I had known the import of these prophecies, I would have been there long since. But his accustomed fate did not allow us to fear for my father or to be too much alarmed. But now that I understand, I will leave nothing undone to learn the whole truth about these matters.

DEIANEIRA

Then go, my son! Even if one is late, one is better off for learning of a success.

Exeunt HYLLUS and NURSE. Enter the CHORUS of women of Trachis.

CHORUS

You whom spangled Night brings forth as she is slaughtered and whom she lulls to sleep as you blaze with fire, Sun, Sun, I beg this of you, that you proclaim a search for the son of Alceme! Where, where does he abide, you who glow with brilliant light? In the channels of the Black Sea? Or leaning against the two continents?^a Tell me, you who are supreme in the kingdom of the eye!

^a "The channels of the Black Sea" means the Bosphorus, the Propontis, and the Hellespont. The Greeks called the Straits of Gibraltar the Pillars of Heracles, so that Sophocles could imagine Heracles as leaning on two pillars, one in Europe and one in Africa.

⁹⁰⁻⁹¹ del. Dindorf

⁹⁸ post alterum *μοι* codd. habent *παῖς*, del. Wunder

¹⁰⁰ Ποντίας Ll.-J.: *ποντίας* L: *-ίους* vel *-ίος* cett.

SOPHOCLES

- ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. α΄
 τὰν ἀμφινεικῇ Δηιάνειραν αἰεί,
 105 οἰά τιν' ἄθλιον ὄρνιν,
 οὔποτ' εὐνάζειν ἀδάκρυ-
 τον βλεφάρων πόθον, ἀλλ'
 εὔμναστον ἀνδρὸς δεῖμα τρέφουσαν ὁδοῦ
 ἐνθυμίῳις εὐναῖς ἀναν-
 110 δρώτοισι τρύχεσθαι, κακὰν
 δύστανον ἐλπίζουσαν αἴσαν.
 πολλὰ γὰρ ὥστ' ἀκόμαντος στρ. β΄
 ἢ νότου ἢ βορέα τις
 κύματ' <ἄν> εὐρέι πόντῳ
 115 βάντ' ἐπιόντα τ' ἴδοι,
 οὔτω δὲ τὸν Καδμογενῆ
 τρέφει, τὸ δ' αὔξει βιότου
 πολύπονον ὥσπερ πέλαγος
 Κρήσιον· ἀλλὰ τις θεῶν
 120 αἰὲν ἀναμπλάκητον Ἄι-
 δα σφε δόμων ἐρύκει.
 ὦν ἐπιμεμφομένας ἀ- ἀντ. β΄
 δεῖα μὲν, ἀντία δ' οἴσω.
 φამὶ γὰρ οὐκ ἀποτρύειν
 125 ἐλπίδα τὰν ἀγαθὰν
 χρῆναί σ'· ἀνάληγτα γὰρ οὐδ'
 ὅ πάντα κραίνων βασιλεὺς
 ἐπέβαλε θνατοῖς Κρονίδας·
 ἀλλ' ἐπὶ πῆμα καὶ χαρὰν

THE WOMEN OF TRACHIS

For I learn that with an ever yearning heart Deianeira, she who was fought over, like some sorrowful bird can never lull to sleep without tears the longing of her eyes, but, nourishing a fear that keeps in mind the absence of her husband, she is worn away on her anxious couch bereft of him, *fearing, poor woman, a miserable fate.*

For just as one may see many waves coming, stirred up by the unwearied south wind or the north wind, and many following in the broad sea, so does a Cretan sea of life that is full of troubles sustain the man born in Thebes and make him great; but some one of the gods always keeps him free of error and far from the halls of Hades.

When you complain of this fortune, I feel with you, but I shall oppose you; for I say that you should not wear away all hopefulness. Not even the son of Kronos, who ordains all things, has given mortals a fate free from pain; but as it

106 ἀδάκρυτον Dawe: ἀδακρύτων codd.

108 τρέφουσαν Casaubon: φέρουσαν codd.

114 <ἀν> Wakefield: <έν> Erfurdt

117 τρέφει] στρέφει Reiske

129 χαρὰν K: χαρὰ vel χαρᾶ cett.

SOPHOCLES

- 130 *πάσι κυκλοῦσιν οἶον Ἄρ-*
κτου στροφάδες κέλευθαι.
μένει γὰρ οὔτ' αἰόλα ἐπ.
νυξ βροτοῖσιν οὔτε κῆ-
ρες οὔτε πλοῦτος, ἀλλ' ἄφαρ
βέβακε, τῷ δ' ἐπέρχεται
- 135 *χαίρειν τε καὶ στέρεσθαι.*
ἂ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ᾧδε
- 140 *τέκνοισι Ζῆν' ἄβουλον εἶδεν;*

ΔΗΙΑΝΕΙΡΑ

- πεπυσμένη μέν, ὡς ἀπεικάσαι, πάρει*
πάθημα τοῦμόν· ὡς δ' ἐγὼ θυμοφθορῷ
μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται
- 145 *χώροισιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ,*
οὔδ' ὄμβρος, οὔδὲ πνευμάτων οὔδὲν κλονεῖ,
ἀλλ' ἠδοναῖς ἄμοχθον ἐξαίρει βίον
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνῆ
κληθῆ, λάβη τ' ἐν νυκτὶ φροντίδων μέρος,
- 150 *ἤτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.*
τότ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
ἐν δ', οἶον οὔπω πρόσθεν, ἀντίκ' ἐξερῶ.
- 155 *ὁδὸν γὰρ ἡμὸς τὴν τελευταίαν ἀναξ*
ῶρμᾶτ' ἀπ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις
λείπει παλαιὰν δέλτον ἐγγεγραμμένην

THE WOMEN OF TRACHIS

were the revolving paths of the Bear^a bring to all suffering and joy in turn.

For neither spangled Night nor spirits of death nor riches abide for mortals, but joy or loss at once is gone, and then comes back. Wherefore I tell you, the queen, always to hold to this in hope; for who has seen Zeus so lacking in counsel for his children?

DEIANEIRA

You are here, it seems, in the knowledge that I suffer; but may you never learn to know through suffering such agony of heart as mine, of which you now have no experience. For such are the places of its own where youth is nourished, and it is afflicted neither by the sun god's heat, nor by rain, nor any winds, but uplifts its life in pleasures, untroubled, till the time when one is called a woman rather than a maiden, and gets during the night one's share of worries, fearing for one's husband or one's children. Then one could see, looking at his own condition, what evils I am burdened with.

So the sufferings I have wept over are many; but there is one which I have never known before of which I shall now tell you. When lord Heracles was starting from home on his last expedition, he left in the house an ancient tablet

^a Cf. *Iliad* 18, 487 f: "The Great Bear . . . wheels round in the same place."

SOPHOCLES

- ξυνθήμαθ', ἀμοὶ πρόσθεν οὐκ ἔτλη ποτέ,
 πολλοὺς ἀγῶνας ἐξιῶν, οὕτω φράσαι,
 160 ἀλλ' ὡς τι δράσων εἶρπε κοῦ θανούμενος.
 νῦν δ' ὡς ἔτ' οὐκ ὦν εἶπε μὲν λέχους ὃ τι
 χρεῖη μ' ἐλέσθαι κτήσιν, εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαίρετον νέμοι,
 χρόνον προτάξας ὡς τρίμηνος ἠνίκ' ἂν
 165 χώρας ἀπείη κἀνιαύσιος βεβῶς,
 τότ' ἦ θανεῖν χρεῖη σφε τῶδε τῶ χρόνῳ,
 ἦ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
 τὸ λοιπὸν ἤδη ζῆν ἀλυπῆτῳ βίῳ.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
 170 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
 ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνον
 τοῦ νῦν παρόντος ὡς τελεσθῆναι χρεῶν·
 175 ὥσθ' ἠδέως εὐδουσαν ἐκπηδᾶν ἐμὲ
 φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρῆ μένειν
 πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΟΡΟΣ

εὐφημίαν νῦν ἴσχυ' ἐπεὶ καταστεφῆ
 στείχονθ' ὀρώ τιν' ἄνδρα πρὸς χάριν λόγων.

159 οὕτω Tournier: οὕπω LRU: οὕπω cett.

164 τρίμηνος Wakefield: -ον codd.

165 κἀνιαύσιος] -ιον Brunck

THE WOMEN OF TRACHIS

with writing. Never in the past, though he went out to many ordeals, had he brought himself to give me such instructions, but he would go as though about to do some deed and not to die. But now, as though he was no more, he told me what I was to take as my dowry, and what share of his ancestral land he was allotting to his children. He fixed a time: when he had been absent for a year and three months he was fated either to die at that moment or to survive that moment of crisis and for the future to live a life free from pain. Such a fate appointed by the gods was to be the end, he said, of the troubles of Heracles, as he had heard the ancient oak at Dodona^a say through the two doves. And the exact moment when this should be fulfilled falls at the time now present; so that while sleeping sweetly I suddenly start with fear, afraid it is my fate to live on robbed of the noblest of all men.

CHORUS

Be silent now, for I see a man wearing a garland coming to bring us news!

Enter MESSENGER

^a In Epirus, the seat of an ancient oracle of Zeus, whose priestesses were called doves.

169-70 del. Bergk

170 del. Wunder

174 ὡς] ᾗ Hense

179 χάριον KR: χαρὰν cett.

SOPHOCLES

ΑΓΓΕΛΟΣ

- 180 δέσποινα Δηάνειρα, πρῶτος ἀγγέλων
ὄκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκου
καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακ μάχης
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

ΔΗΙΑΝΕΙΡΑ

τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;

ΑΓΓΕΛΟΣ

- 185 τάχ' ἐς δόμους σοὺς τὸν πολυζήλον πόσιν
ἦξιεν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗΙΑΝΕΙΡΑ

καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓΓΕΛΟΣ

- ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
Δίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλυὼν
190 ἀπῆξ', ὅπως σοι πρῶτος ἀγγείλας τάδε
πρὸς σοῦ τι κερδάναιμι καὶ κτώμην χάριν.

ΔΗΙΑΝΕΙΡΑ

αὐτὸς δὲ πῶς ἄπεστιν, εἶπερ εὐτυχεῖ;

ΑΓΓΕΛΟΣ

- οὐκ εὐμαρεία χρώμενος πολλῇ, γύναι.
κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς
195 κρίνει περιστάς, οὐδ' ἔχει βῆναι πρόσσω.
†τὸ γὰρ ποθοῦν† ἕκαστος ἐκμαθεῖν θέλων

¹⁸⁸ πρὸς πολλοὺς Hermann: πρόσπολος codd.

¹⁹⁵ περιστάς Paley: παραστάς codd.

THE WOMEN OF TRACHIS

MESSENGER

Queen Deianeira, I before any other messenger shall set you free from fear! Know that the son of Alcmena is alive and victorious, and is bringing the first fruits from the battle to the gods of the land!

DEIANEIRA

What is this news that you have told me, aged man?

MESSENGER

Soon your much envied husband shall come to your home, appearing with victorious might!

DEIANEIRA

And from which citizen or which stranger have you learned the story that you tell me?

MESSENGER

In the meadow where the cows graze in summer the herald Lichas is telling this story to a crowd; I heard it from him and hurried off, so that I might be the first to report it and so gain some reward from you and acquire your favour.

DEIANEIRA

But why is he himself not here, if indeed fortune favours him?

MESSENGER

Things are not easy for him, lady;^a the whole people of Malis is standing around him and questioning him, and he cannot take a step forward, since in his eagerness to learn

^a The Messenger does not realise that Deianeira was thinking not of Lichas but of Heracles.

196 τὸ γὰρ ποθοῦν] fort. πόθῳ γὰρ εἶς

SOPHOCLES

οὐκ ἂν μεθείτο, πρὶν καθ' ἡδονὴν κλύειν.
οὕτως ἐκείνος οὐχ ἐκῶν ἐκουσίους
ξύνεστιν· ὄψη δ' αὐτὸν αὐτίκ' ἐμφανῆ.

ΔΗΙΑΝΕΙΡΑ

- 200 ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις,
ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης
αἱ τ' ἐκτὸς αὐλῆς, ὡς ἄελπτον ὄμμ' ἐμοὶ
φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα.

ΧΟΡΟΣ

- 205 ἀνολολυξάτω δόμος
ἐφεστίοις ἀλαλαγαῖς
ὁ μελλόνυμφος· ἐν δὲ κοινὸς ἀρσένων
ἴτω κλαγγὰ τὸν εὐφάρετραν
Ἄπόλλω προστάταν,
210 ὁμοῦ δὲ παιᾶνα παι-
ᾶν' ἀνάγετ', ὦ παρθένοι,
βοᾶτε τὰν ὁμόσπορον
Ἄρτεμιν Ὀρτυγίαν, ἐλαφαβόλον, ἀμφίπυρον,
215 γείτονάς τε Νύμφας.
αἴρομαι οὐδ' ἀπόσομαι
τὸν αὐλόν, ὦ τύραννε τᾶς ἐμᾶς φρενός.
ἰδοῦ μ' ἀναταράσσει,
εὐοί,
ὁ κισσὸς ἄρτι Βακχίαν
220 ὑποστρέφων ἄμιλλαν.

THE WOMEN OF TRACHIS

what he desires to know each of them will not let him go till he has heard it to his satisfaction. So he is detained, according to their will but contrary to his own; but soon you shall see him face to face.

DEIANEIRA

O Zeus, to whom belongs the meadow of Oeta, never cropped by the scythe, at long last you have granted us delight! Speak out, women, both inside the house and outside the court, since now we are enjoying the dawning, beyond all hope, of this radiant news!

CHORUS

Let the house that is to receive the bridegroom utter a cry of joy, with shouts of triumph at the hearth! And let a song from the men also go up in honour of him of the fine quiver, Apollo the protector, and do you raise up the paeon, the paeon,^a O maidens! Call upon his sister, Artemis of Ortygia, the shooter of deer, the bearer of torches, and her neighbouring nymphs!

I rise up, nor shall I reject the pipe, you who are the ruler of my mind! See, the ivy excites me—Euoi! —whirl-

^a This word is both a title of Apollo and the name of a kind of song addressed to him or to his sister Artemis.

198 *έκουσίους* Nauck: *έκούσι δέ* codd.

205 *άνολολυξάτω* Burges: *άνολολύξετε* LRa: *-ξατε* KZg
δόμος Burges: *-οις* codd.

206 *άλαλαγαις* z: *άλαλαίς* LR, quo recepto *έφεστίοισιν*
Blaydes

207 *ό] ά* Erfurdt

209 *Άπόλλω* Dindorf: *-ωνα* codd.

212 *τάν <θ'>* Musgrave

216 *αΐρομαι* LL.-J.: *αείρομ'* codd.

SOPHOCLES

ἰὼ ἰὼ Παιάν·
 ἴδε ἴδ', ὦ φίλα γύναι·
 τάδ' ἀντίπρωρα δὴ σοι
 βλέπειν πάρεστ' ἐναργῆ.

ΔΗΙΑΝΕΙΡΑ

225 ὀρώ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος
 φρουρὰν παρήλθε, τόνδε μὴ λεύσειεν στόλον·
 χαίρειν δὲ τὸν κήρυκα προῦννέπω, χρόνῳ
 πολλῶ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ

230 ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,
 γύναι, κατ' ἔργου κτήσιν· ἄνδρα γὰρ καλῶς
 πράσσουντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗΙΑΝΕΙΡΑ

ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι
 δίδαξον, εἰ ζῶνθ' Ἡρακλῆ προσδέξομαι.

ΛΙΧΑΣ

235 ἔγωγέ τοί σφ' ἔλειπον ἰσχύοντά τε
 καὶ ζῶντα καὶ θάλλοντα κοῦ νόσφ' βαρύν.

ΔΗΙΑΝΕΙΡΑ

ποῦ γῆς; πατρώας, εἴτε βαρβάρου, λέγε.

ΛΙΧΑΣ

ἀκτὴ τις ἔστ' Εὐβοίς ἐνθ' ὀρίζεται
 βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Δί.

²²⁶ φρουρὰν Musgrave: -à codd.

THE WOMEN OF TRACHIS

ing me around in the Bacchic rush! Oh, oh, Paeon! See, see, dear lady! You can look on this before your eyes, in all clarity.

Enter LICHAS with a group of female captives, including IOLE.

DEIANEIRA

I see, dear women, nor does the sight of this procession escape my watchful eye; and I welcome you the herald, who have now at last appeared, if indeed your news is welcome.

LICHAS

I am happy in my coming and happy in your salutation, lady, which fits what the action has achieved; when a man enjoys success, he must profit by the speaking of favourable words!

DEIANEIRA

Dearest of men, tell me first what I wish for first, whether I shall receive Heracles alive!

LICHAS

I left him strong, alive, and flourishing, and not afflicted by any sickness.

DEIANEIRA

In what country? His own, or a foreign land? Tell me!

LICHAS

There is a cape in Euboea where he is marking off altars and offering due first fruits to Zeus of Mount Ceneaeum.

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

εὐκταῖα φαίνων, ἧ ἔπο μαντείας τινός;

ΛΙΧΑΣ

240 εὐχαῖς, ὅθ' ἦρει τῶνδ' ἀνάστατον δορὶ
χώραν γυναικῶν ὧν ὄρας ἐν ὄμμασιν.

ΔΗΙΑΝΕΙΡΑ

αὐται δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτραὶ γάρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.

ΛΙΧΑΣ

245 ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν
ἐξείλεθ' αὐτῷ κτήμα καὶ θεοῖς κριτόν.

ΔΗΙΑΝΕΙΡΑ

ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον
χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον;

ΛΙΧΑΣ

οὔκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον
κατείχεθ', ὡς φησ' αὐτός, οὐκ ἐλεύθερος,
250 ἀλλ' ἐμποληθεῖς. τῷ λόγῳ δ' οὐ χρὴ φθόνον,
γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῆ.
κείνος δὲ πραθεὶς Ὀμφάλῃ τῇ βαρβάρῳ
ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει,
χοῦτως ἐδήχθη τοῦτο τοῦνειδος λαβῶν
255 ὥσθ' ὄρκον αὐτῷ προσβαλὼν διώμοισεν,
ἧ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους
ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.
κοῦχ ἠλίωσε τοῦπος, ἀλλ' ὅθ' ἀγνὸς ἦν,
στρατὸν λαβῶν ἐπακτὸν ἔρχεται πόλιν

THE WOMEN OF TRACHIS

DEIANEIRA

Revealing his fulfilment of a vow, or because of some prophet's words?

LICHAS

Because of a vow, since he had conquered and devastated the land of these women whom you see with your own eyes.

DEIANEIRA

And they, pray tell me, whom do they belong to and who are they? They deserve pity, if their calamity does not deceive me.

LICHAS

He picked them out, after he had sacked the city of Eurytus, as a choice prize for himself and for the gods.

DEIANEIRA

Was it to attack this city that he was gone for that unspeakable length of time, whose days were countless?

LICHAS

No, for most of the time he was detained among the Lydians, as he says himself; he was not free, but had been sold. No resentment should attach to the story, lady, since Zeus is known to be responsible. Heracles was sold to the barbarian Omphale and served out a year, as he himself tells me. And he was so much stung at having this shame set upon him that he put himself on oath and swore that in all truth he would yet enslave the man who had brought about this affliction together with his child and wife. And he did not fail to keep his word, but once he had been purified he raised a mercenary army and went against the city of

²⁵⁰ τῶ λόγῳ Margoliouth: τοῦ λόγου codd.

- 260 τὴν Εὐρυτεΐαν. τόνδε γὰρ μεταίτιον
μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·
ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγους
ἐπερρόθησε, πολλὰ δ' ἀτηρᾶ φρενί,
265 λέγων χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη
τῶν ὦν τέκνων λείποιο πρὸς τόξου κρίσιν,
†φώνει δέ, δούλος ἀνδρὸς ὡς ἐλευθέρου,
ραΐοιτο·† δείπνοις δ' ἠνίκ' ἦν ὠνωμένος,
ἔρραψεν ἐκτὸς αὐτόν. ὦν ἔχων χόλον,
270 ὡς ἵκετ' αὐθις Ἴφιτος Τιρυνθίαν
πρὸς κλειτύν, ἵππους νομάδας ἐξιχνοσκοπῶν,
τότ' ἄλλοσ' αὐτὸν ὄμμα, θῆτέρα δὲ νοῦν
ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.
ἔργου δ' ἕκατι τοῦδε μηνίσας ἀναξ,
275 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος,
πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
ὀθούνεκ' αὐτὸν μῦνον ἀνθρώπων δόλω
ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἠμύνατο,
Ζεὺς τὰν συνέγνω ξὺν δίκη χειρουμένῳ.
280 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.
κείμενοι δ' ὑπερχλίοντες ἐκ γλώσσης κακῆς
αὐτοὶ μὲν Ἄιδου πάντες εἰς οἰκήτορες,
πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσοραῆς
ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον
285 χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς
ἐφέιτ', ἐγὼ δέ, πιστὸς ὦν κείνῳ, τελῶ.
αὐτὸν δ' ἐκείνον, εὐτ' ἂν ἀγνὰ θύματα

THE WOMEN OF TRACHIS

Eurytus; for he it was whom he held responsible, alone among mortals, for what he had suffered. When Heracles had come to his house and was at his hearth, being an old friend, Eurytus had reviled him greatly with insults coming from a baneful mind, saying that, though he held in his hands arrows that could not be escaped, he was inferior to Eurytus' own sons when matched in archery, and [that he was a slave who was crushed by the mere voice of a free man.^a] And at dinner when he was full of wine he threw him out. Angry at this, when Iphitus^b came later to the ridge of Tiryns, on the track of wandering horses, as he had his eye in one place and his mind in another Heracles hurled him from the high platform of the fortress. It was on account of this deed that the lord, Olympian Zeus, the father of all, sent him to be sold. He did not tolerate it, because this was the only man he had killed by treachery; if he had fought him openly, Zeus would have pardoned him, since he had worsted his enemy in just fashion, for the gods also do not put up with violent crime. They in the arrogance fed by their evil speech now all inhabit Hades, and their city is enslaved; and these women whom you see come to you, having exchanged their good fortune for an unenviable life. These were your husband's orders, which I execute in loyalty to him. And as for himself, think of him

^a The text is wholly uncertain here.

^b Son of Eurytus.

²⁶⁷ φώνει] φωνεῖ Zo: φωνῆι Conradt

²⁶⁸ ὠνωμένος Porson: οἰν- codd.

²⁷⁴⁻⁷⁵ an ἄναξ et πατήρ permutanda?

SOPHOCLES

ρέξη πατρώω Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὡς ἤξοντα· τοῦτο γὰρ λόγου
 290 πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν.

ΧΟΡΟΣ

ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,
 τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.

ΔΗΙΑΝΕΙΡΑ

πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν, ἀνδρὸς εὖτυχῆ
 κλύουσα πρᾶξιν τῆνδε, πανδίκῳ φρενί;
 295 πολλή 'στ' ἀνάγκη τῆδε τοῦτο συντρέχειν.
 ὄμως δ' ἔνεστι τοῖσιν εὖ σκοποῦμένοις
 ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῆ ποτε.
 ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
 ταύτας ὀρώσῃ δυσπότημους ἐπὶ ξένης
 300 χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας,
 αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
 ἀνδρῶν, τανῦν δὲ δούλον ἴσχυουσιν βίον.
 ὦ Ζεῦ τροπαῖε, μὴ ποτ' εἰσίδοιμί σε
 πρὸς τοῦμόν οὔτω σπέρμα χωρήσαντά ποι,
 305 μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι.
 οὔτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.
 ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων;
 ἄνανδρος, ἢ τεκνοῦσσα; πρὸς μὲν γὰρ φύσιν
 πάντων ἄπειρος τῶνδε, γενναία δέ τις.
 310 Λίχα, τίνος ποτ' ἐστὶν ἢ ξένη βροτῶν;
 τίς ἢ τεκοῦσα, τίς δ' ὁ φυτύσας πατήρ;
 ἔξιπ'· ἐπεὶ νιν τῶνδε πλείστον ὤκτισα

THE WOMEN OF TRACHIS

as about to come, once he has rendered holy sacrifice to Zeus his father in return for the city's capture; in the long story happily recounted, this is the most delightful thing to hear.

CHORUS

Queen, now your delight is manifest; part of your pleasure is before your eyes, and the rest you have heard described.

DEIANEIRA

And how should I not rejoice at hearing of my husband's successful action, with every right? Without fail, my joy must match his triumph. But none the less it is the way of those who consider things with care to fear for the man who is fortunate, in case he may one day come to grief. Yes, a strange pity comes upon me, dear women, when I see these unhappy ones homeless and fatherless, astray in a foreign land; perhaps they were formerly the children of free men, but now their life is one of slavery.

Zeus, god of trophies, may I never see you go against my offspring in this fashion; if you do so, may it not be while I still live! Such is my fear as I look upon these women.

Unhappy one, who among all young girls are you? Have you no husband, or are you a mother? You look as though you know nothing of all these things, but you are some noble person. Lichas, who among human beings is the stranger? Who is her mother, and who is the father that gave her life? Tell me, because I pitied her most when I

292 τὰ Scaliger: τῶν codd.

λόγῳ La: -ων cett.

308 τεκνοῦσσα Brunck: τεκνοῦσα v.l. in L et a; τεκοῦσα codd.

SOPHOCLES

βλέπουσ', ὅσπερ καὶ φρονεῖν οἶδεν μόνη.

ΛΙΧΑΣ

τί δ' οἶδ' ἐγώ; τί δ' ἄν με καὶ κρίνεις; ἴσως
315 γέννημα τῶν ἐκεῖθεν οὐκ ἐν ὑστάτοις.

ΔΗΙΑΝΕΙΡΑ

μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;

ΛΙΧΑΣ

οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

ΔΗΙΑΝΕΙΡΑ

οὐδ' ὄνομα πρὸς του τῶν ξυνεμπόρων ἔχεις;

ΛΙΧΑΣ

ἥκιστα· σιγῇ τοῦμὸν ἔργον ἦντων.

ΔΗΙΑΝΕΙΡΑ

320 εἶπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπέι
καὶ ξυμφορά τοι μὴ εἰδέναί σε γ' ἦτις εἶ.

ΛΙΧΑΣ

οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
χρόνῳ διήσει γλώσσαν, ἦτις οὐδαμὰ
προῦφηνεν οὔτε μείζον' οὔτ' ἐλάσσονα,
325 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βᾶρος
δακρυρροεὶ δύστηνος, ἐξ ὅτου πάτραν
διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.

ΔΗΙΑΝΕΙΡΑ

ἡ δ' οὖν ἐάσθω, καὶ πορευέσθω στέγας
330 οὔτως ὅπως ἦδιστα, μηδὲ πρὸς κακοῖς

THE WOMEN OF TRACHIS

saw her, in as much as she alone can feel and understand.

LICHAS

How do I know? Why should you question me? Perhaps she is the child of people not among the lowest over there.

DEIANEIRA

Is she of the royal house? Had Eurytus any children?

LICHAS

I do not know; you see, I did not ask many questions.

DEIANEIRA

Have you not learned her name from one of her fellow travellers?

LICHAS

No, indeed! I did my work in silence.

DEIANEIRA

Tell me, poor girl, yourself! It is a pity for me not to know who you are.

LICHAS

If she gives tongue, it will not be like the past, for she has *come out with nothing great or small, but has always wept*, poor creature, in grievous travail, ever since she left her windswept native land; her fortune in itself is bad, but it deserves understanding.

DEIANEIRA

Well, let her be, and let her go into the house just as she wishes, and receive no new pain from me on top of the

³²³ *διήσσει* Wakefield: *διώσσει* codd.

³²⁸ *ἀντή* KZg: *ἀντη* Zo: *ἀντῆ* cett.

SOPHOCLES

τοῖς οὔσιν ἄλλην πρὸς γ' ἐμοῦ λύπην λάβη·
 ἄλις γὰρ ἢ παροῦσα. πρὸς δὲ δώματα
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἶ θέλεις
 σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῆ τιθῶ.

ΑΓΓΕΛΟΣ

335 αὐτοῦ γε πρῶτον βαιὸν ἀμμίνας', ὅπως
 μάθης, ἄνευ τῶνδ', οὔστινάς γ' ἄγεις ἔσω
 ὦν τ' οὐδὲν εἰσήκουσας ἐκμάθης ἂ δεῖ.
 τούτων—ἔχω γὰρ πάντ'—ἐπιστήμων ἐγώ.

ΔΗΙΑΝΕΙΡΑ

τί δ' ἔστι; τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓΓΕΛΟΣ

340 σταθείς' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
 μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ.

ΔΗΙΑΝΕΙΡΑ

πότερον ἐκείνους δῆτα δεῦρ' αὐθις πάλιν
 καλῶμεν, ἢ ἴμοι ταῖσδέ τ' ἐξειπεῖν θέλεις;

ΑΓΓΕΛΟΣ

σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.

ΔΗΙΑΝΕΙΡΑ

345 καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεται.

ΑΓΓΕΛΟΣ

ἀνὴρ ὃδ' οὐδὲν ὦν ἔλεξεν ἀρτίως
 φωνεῖ δίκης ἐς ὀρθόν, ἀλλ' ἢ νῦν κακός,
 ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρήν.

THE WOMEN OF TRACHIS

troubles that she has; the pain she has at present is enough. And now let us all go into the house, so that you may hasten to wherever you wish to go and I may make preparations inside.

Exeunt LICHAS and the prisoners. Enter MESSENGER.

MESSENGER

Wait here first for a little, so that you may learn without their being present who it is that you are taking in and learn fully things of which you have heard nothing! About these I am informed, for I know all!

DEIANEIRA

What is it? Why are you halting my departure?

MESSENGER

Stand here and listen! What I said before was worth your hearing, and I think this will be too.

DEIANEIRA

Shall we call them back here, or do you wish to speak to me and to these women?

MESSENGER

To you and to these I may speak freely, but let the others be!

DEIANEIRA

Well, they are gone, so let your story be told!

MESSENGER

None of what this man has just told you is the truth, but either he is a liar now, or he gave a false report before.

331 ἄλλην Ζο: λύπην LRa λάβη Blaydes: -οι codd.

338 ἐπιστήμων Jackson, qui v. sic interpunxit: ἐπιστήμην codd.

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

τί φής; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·
 350 ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει.

ΑΓΓΕΛΟΣ

τούτου λέγοντος τὰνδρὸς εἰσήκουσ' ἐγώ,
 πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
 ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι
 τήν θ' ὑψίπυργον Οἰχαλίαν, Ἔρωσ δέ νιν
 355 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε,
 οὐ τὰπὶ Λυδοῖς οὐδ' ὑπ' Ὀμφάλη πόνων
 λατρεύματ', οὐδ' ὁ ριπτὸς Ἰφίτου μόρος·
 ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
 ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον
 360 τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος,
 ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας
 ἐπιστρατεύει πατρίδα [τὴν ταύτης, ἐν ᾗ
 τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων,
 κτείνει τ' ἄνακτα πατέρα] τῆσδε καὶ πόλιν
 365 ἔπερσε. καὶ νῦν, ὡς ὄρᾳς, ἦκει δόμους
 ἐς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,
 οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε
 οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθῳ.
 ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,
 370 δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.
 καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων
 ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοί,
 ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
 οὐχ ἦδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.

THE WOMEN OF TRACHIS

DEIANEIRA

What are you saying? Tell me truly all that is in your mind!
For as to the subject of your speech, I am all ignorance.

MESSENGER

I heard this man saying, before many witnesses, that it was on account of this girl that Heracles brought down Eurytus and the high towers of Oechalia, and that it was Eros alone among the gods that bewitched him into this deed of arms, not the doings among the Lydians or his servitude under Omphale or Iphitus, hurled to his death. And now he pushes this story aside and tells a different one!

No, when he failed to persuade her father to give him his daughter, to have as his secret love, he trumped up a petty accusation and a pretext, and marched against her country [in which he said this Eurytus was king, killed the king her father,] and sacked the city. And now, as you see, he has come back, sending her not without forethought, lady, or as a slave; do not expect that, nor is it likely, if indeed he is inflamed with desire.

I thought, then, that I should tell you all, my lady, that I had heard from him; and many of the men of Trachis heard this in the centre of the market place, just as I did, so that you can question them; and if what I say is not agreeable, I take no pleasure in it, but none the less I have told the truth.

356 ὑπ' Herwerden: ἐπ' vel ἀπ' codd.

362-64 τῆν . . . πατέρα del. Dobree

366 ἐς Brunck: ὡς codd.: πρὸς Schneidewin

372 post hunc v. deficit R

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

- 375 οἴμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγατος;
 τίν' ἐσδέδεγμαί πημονήν ὑπόστεγον
 λαθραῖον; ὦ δύστηνος· ἄρ' ἀνώνυμος
 πέφυκεν, ὥσπερ οὐπάγων διώμνυτο,
 ἢ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν;

ΑΓΓΕΛΟΣ

- 380 πατρὸς μὲν οὔσα γένεσιν Εὐρύτου †ποτετ
 Ἴόλη ἑκαλεῖτο, τῆς ἐκείνος οὐδαμὰ
 βλάστας ἐφώνει δῆθεν οὐδὲν ἱστορῶν.

ΧΟΡΟΣ

ὄλουντο μὴ τι πάντες οἱ κακοί, τὰ δὲ
 λαθραῖ' ὅς ἀσκέῖ μὴ πρέπονθ' αὐτῷ κακά.

ΔΗΙΑΝΕΙΡΑ

- 385 τί χρὴ ποεῖν, γυναῖκες; ὡς ἐγὼ λόγοις
 τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟΡΟΣ

πεύθου μολοῦσα τάνδρός, ὡς τάχ' ἂν σαφῆ
 λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗΙΑΝΕΙΡΑ

ἀλλ' εἴμι· καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις.

ΑΓΓΕΛΟΣ

- 390 ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποεῖν;

³⁷⁹ hunc v. nuntio tribuit a ἢ κάρτα Heath: ἢ καὶ τὰ codd.: ἢ
 κάρτα Canter: ἢν κάρτα Wilamowitz ὄμμα] ὄνομα Fröhlich

THE WOMEN OF TRACHIS

DEIANEIRA

Ah me, what is my situation? What disaster have I taken into my house, unknowingly? Has she no name, as he who brought her swore, she who is dazzling in her looks and in her person?

MESSENGER

She is the daughter of Eurytus and was called Iole, she of whose origin he said nothing, since of course he had not asked!

CHORUS

A curse not on all evildoers, but on him who practises in secret evil that ill suits one in his place!

DEIANEIRA

What must I do, women? The story we have heard leaves me struck dumb.

CHORUS

Go and question the man, since perhaps he will tell the truth, if you are willing to force him to give answer.

DEIANEIRA

Why, I will go! Your advice is wise.

MESSENGER

And are we to wait here? Or what must we do?

³⁸⁰ ποτὲ] σπορὰ Blaydes post hunc v. lacunam statuit Radermacher

³⁹⁰ nuntio tribuit Hermann, Deianeirae a: choro cett.

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

μίμν', ὡς ὄδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΛΙΧΑΣ

τί χρή, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὡς ἔρποντος, εἰσορᾶς, ἐμοῦ.

ΔΗΙΑΝΕΙΡΑ

395 ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν
ἄσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.

ΛΙΧΑΣ

ἀλλ' εἴ τι χρήζεις ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗΙΑΝΕΙΡΑ

ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νεμεῖς;

ΛΙΧΑΣ

ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.

ΔΗΙΑΝΕΙΡΑ

400 τίς ἢ γυνὴ δῆτ' ἐστὶν ἣν ἦκεῖς ἄγων;

ΛΙΧΑΣ

Εὐβοίς· ὦν δ' ἔβλασταν οὐκ ἔχω λέγειν.

ΑΓΓΕΛΟΣ

οὗτος, βλέφ' ὦδε. πρὸς τίν' ἐννέπειν δοκεῖς;

ΛΙΧΑΣ

σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις;

ΑΓΓΕΛΟΣ

τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.

³⁹⁶ κἀννεώσασθαι Hermann: καὶ νεώσασθαι codd.:
ἀνανεώσασθαι Eustathius, novit sch. ³⁹⁷⁻⁴³³ personarum vices
in codd. varie turbatas restituit Tyrwhitt

THE WOMEN OF TRACHIS

DEIANEIRA

Wait, since of his own volition, without my having sent any message, this man is coming out of the house!

Enter LICHAS.

LICHAS

Lady, what am I to go and say to Heracles? Tell me, since I am leaving, as you see.

DEIANEIRA

How quickly you are rushing away, you who came so slowly, before I can renew our talk!

LICHAS

Why, if you wish to ask any questions, here I am!

DEIANEIRA

Will you tell the truth, so that I can believe you?

LICHAS

Let mighty Zeus know it, I shall tell all I know!

DEIANEIRA

Who is the woman whom you brought?

LICHAS

One from Euboea; and who her parents were I cannot tell.

MESSENGER

You there, look this way! To whom do you think that you are speaking?

LICHAS

But why have you asked me that question?

MESSENGER

If you are wise you will bring yourself to answer the question that I ask!

SOPHOCLES

ΛΙΧΑΣ

405 πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως
κόρην, δάμαρτά θ' Ἡρακλέους, εἰ μὴ κυρῶ
λεύσσων μάταια, δεσπότην τε τὴν ἐμήν.

ΑΓΓΕΛΟΣ

τοῦτ' αὐτ' ἔχρηξον, τοῦτό σου μαθεῖν. λέγεις
δέσποιναν εἶναι τήνδε σήν;

ΛΙΧΑΣ

δίκαια γάρ.

ΑΓΓΕΛΟΣ

410 τί δῆτα; ποίαν ἀξιοῖς δοῦναι δίκην,
ἦν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν;

ΛΙΧΑΣ

πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;

ΑΓΓΕΛΟΣ

οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.

ΛΙΧΑΣ

ἄπειμι. μῶρος δ' ἦ πάλαι κλύων σέθεν.

ΑΓΓΕΛΟΣ

415 οὐ, πρὶν γ' ἂν εἴπῃς ἱστορούμενος βραχύ.

ΛΙΧΑΣ

λέγ' εἴ τι χρήζεις· καὶ γὰρ οὐ σιγηλὸς εἶ.

ΑΓΓΕΛΟΣ

τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
κάτοισθα δῆπον;

THE WOMEN OF TRACHIS

LICHAS

To the lady Deianeira, the daughter of Oeneus and wife of Heracles, if I can believe my eyes, and my mistress.

MESSENGER

That is what I wanted you to say, just that! You say that she is your mistress?

LICHAS

Yes, she is!

MESSENGER

What then? What penalty do you think that you should pay if you are caught being disloyal to her?

LICHAS

How do you mean, "disloyal"? What is this dark saying?

MESSENGER

There is none! But that is certainly what you are doing!

LICHAS

I shall be off; I was a fool to listen to you for so long.

MESSENGER

No, not before you have answered a brief question!

LICHAS

Speak, if you wish to! You are not a silent man!

MESSENGER

The prisoner whom you escorted to the house—you know about her?

SOPHOCLES

ΛΙΧΑΣ

φημί· πρὸς τί δ' ἱστορεῖς;

ΑΓΓΕΛΟΣ

οὔκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,
420 Ἴόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν;

ΛΙΧΑΣ

ποίοις ἐν ἀνθρώποισι; τίς πόθεν μολὼν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλυεῖν παρών;

ΑΓΓΕΛΟΣ

πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίῳν
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.

ΛΙΧΑΣ

ναί·

425 κλυεῖν γ' ἔφασκον. ταῦτ' οὐχὶ γίγνεται
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.

ΑΓΓΕΛΟΣ

ποίαν δόκησιν; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν;

ΛΙΧΑΣ

ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη
430 δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος.

ΑΓΓΕΛΟΣ

ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθῳ
πόλις δαμείη πᾶσα, κοῦχ ἡ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρωσ φανείς.

THE WOMEN OF TRACHIS

LICHAS

Yes; why do you ask me?

MESSENGER

Did you not say that this girl that you were bringing, whom you look on as though you did not know her, was Iole, daughter of Eurytus?

LICHAS

Among what people? Who, from where, can bear you witness that he heard me say this?

MESSENGER

Among many of the citizens! In the middle of the market place of the men of Trachis a crowd heard you say this.

LICHAS

Yes . . . I said that I had heard it; but it is not the same thing to say what you think is true and to give a definite account.

MESSENGER

What do you mean by "think"? Did you not swear on oath that you were bringing her as wife to Heracles?

LICHAS

As wife? I beg you, dear mistress, tell me who this stranger is!

MESSENGER

A man who was there to hear you say that it was because of his desire for this girl that the whole city was conquered, and that it was not the Lydian woman that was its ruin, but the manifestation of his love for her.

SOPHOCLES

ΛΙΧΑΣ

ἄνθρωπος, ὦ δέσποιν', ἀποστῆτω· τὸ γὰρ
435 νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος.

ΔΗΙΑΝΕΙΡΑ

μή, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτουτος, ἐκκλέψης λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῆ,
οὐδ' ἦτις οὐ κάτοιδε τὰνθρώπων, ὅτι
440 χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεῖ.
Ἔρωτι μὲν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμου γε πῶς δ' οὐ χιτέρας οἴας γ' ἐμοῦ;
445 ὥστ' εἴ τι τῶμῳ γ' ἀνδρὶ τῆδε τῆ νόσω
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
ἢ τῆδε τῆ γυναικί, τῆ μεταίτια
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
450 ψεύδη, μάθησιν οὐ καλὴν ἐκμανθάνεις·
εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις, ὅταν
θέλης λέγεσθαι χρηστός, ὀφθήσῃ κακός.
ἀλλ' εἰπέ πᾶν τ' ἀληθές· ὡς ἐλευθέρῳ
ψευδεῖ καλεῖσθαι κῆρ πρόσεστιν οὐ καλή.
455 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται·
πολλοὶ γὰρ οἷς εἶρηκας, οἳ φράσουσ' ἐμοί.
κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·

THE WOMEN OF TRACHIS

LICHAS

Mistress, let the fellow go away! To talk nonsense to a man who is sick is not the behaviour of a rational person.

DEIANEIRA

By Zeus whose lightning strikes the lofty glades of Oeta, do not conceal your story! The woman you will be telling it to is not evil, nor is she ignorant of the ways of men, that they do not always take pleasure in the same things. Whoever stands up to Eros like a boxer is a fool; for he rules even the gods just as he pleases, and he rules me; how should he not rule another woman like me? So that if I blame my husband for being taken by this sickness, I am surely mad, or if I blame this woman, who has caused no shame or trouble for me. It cannot be! But if it is on his instructions that you are lying, you are learning no honourable lesson; and if you have schooled yourself in this fashion, when you wish to be called honest, you will be seen as criminal. Come, tell the whole truth! For a free man, it is a discreditable affliction to be called a liar. Nor is it possible for you to escape detection; for there are many people to whom you spoke, and they will tell me.

And if you are afraid, your fear does you no credit, since not learning, that is what would distress me. But why is it

445 γ' ἀνδρὶ Schaefer: τὰνδρὶ codd.

452 λέγεσθαι Ll.-J.: γενέσθαι codd.

SOPHOCLES

- τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χιτῆρας
 460 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ;
 κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
 ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ
 κάρτ' ἐντακείη τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ὄκτιρα δὴ μάλιστα προσβλέψασ', ὅτι
 465 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
 καὶ γῆν πατρῶαν οὐχ ἑκούσα δῦσμορος
 ἔπερσε κάδουλωσεν. ἀλλὰ ταῦτα μὲν
 ῥείτω κατ' οὔρον σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν ἀεὶ.

ΧΟΡΟΣ

- 470 πείθου λεγούσῃ χρηστά, κοῦ μέμψη χρόνῳ
 γυναικὶ τῆδε, κάπ' ἐμοῦ κτήσῃ χάριν.

ΛΙΧΑΣ

- ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
 θνητὴν φρονούσαν θνητὰ κοῦκ ἀγνώμονα,
 πᾶν σοὶ φράσω τάληθές οὐδὲ κρύψομαι.
 475 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει.
 ταύτης ὁ δεινὸς ἕμερός ποθ' Ἡρακλῆ
 διήλθε, καὶ τῆσδ' οὐνεχ' ἠ πολυφθορος
 καθηρέθη πατρῶος Οἰχαλία δορί.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 480 οὔτ' εἶπε κρύπτειν οὔτ' ἀπηρνήθη ποτέ,
 ἀλλ' αὐτός, ὦ δέσποινα, δειμαίνων τὸ σὸν
 μὴ στέρνον ἀλγύννομι τοῖσδε τοῖς λόγοις,
 ἡμαρτον, εἴ τι τῶνδ' ἀμαρτίαν νέμεις.

THE WOMEN OF TRACHIS

so terrible to know? Has not one man, Heracles, lain with many women? And never yet has any of them incurred evil speech or a reproach from *me*; and this one never would, even if he should become absorbed in his passion for her, since I pitied her most of all when my eyes lit on her, because her beauty had destroyed her life, and by no fault of hers, poor creature, she had brought her native land to ruin and to slavery. But let all this stream in the wind! I tell you to be devious to another, but to me always to tell the truth!

CHORUS

Obey, for what she says is right, and you will never have cause to blame this lady, and will win my gratitude!

LICHAS

Well, dear mistress, since I can see that you, being mortal, think like a mortal and not unreasonably, I will tell you the whole truth, and will not conceal it. Yes, it is just as this man says; a fearsome passion for this girl one day came over Heracles, and it was for her sake that her unfortunate native city of Oechalia was conquered with the spear. And—for I must give him too his due—he did not tell me to conceal this or deny it, but I myself, mistress, afraid I might wound your heart by telling you this story, did wrong, if you count any of this as wrong.

483 τᾶνδ' Dawe: τήνδ' codd.

SOPHOCLES

485 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἕξ ἴσου κοινὴν χάριν
 καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.
 ὡς τᾶλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν
 τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσων ἔφθ.

ΔΗΙΑΝΕΙΡΑ

490 ἄλλ' ὦδε καὶ φρονούμεν ὥστε ταῦτα δρᾶν,
 κοῦτοι νόσον γ' ἐπακτὸν ἔξαρούμεθα,
 θεοῖσι δυσμαχοῦντες. ἄλλ' εἴσω στέγης
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,
 ἃ τ' ἀντὶ δώρων δῶρα χρῆ προσαρμόσαι,
 495 καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δικάιά σε
 χωρεῖν προσελθόνθ' ὦδε σὺν πολλῶ στόλῳ.

ΧΟΡΟΣ

μέγα τι σθένος ἂ Κύπρις· ἐκφέρεται νίκας
 αἰεί. στρ.
 καὶ τὰ μὲν θεῶν
 500 παρέβαν, καὶ ὅπως Κρονίδαυ ἀπάτασεν οὐ λέγω
 οὐδὲ τὸν ἔννυχον Ἄιδαν,
 ἢ Ποσειδάωνα τινάκτορα γαίας·
 ἄλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν
 <τίνες> ἀμφίγνοι κατέβαν πρὸ γάμων,
 505 τίνες πάμπληκτα παγκόνιτά τ' ἐξ-
 ἦλθον ἄεθλ' ἀγώνων;
 ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω
 τετραόρου ἀντ.
 φάσμα ταύρου,

THE WOMEN OF TRACHIS

But since you know the whole story, both for his sake and your own show kindness to the woman, and wish the things you said regarding her not to have been said in vain. For he who in all other matters has excelled in might has been altogether vanquished by his passion for this girl.

DEIANEIRA

Why, I am indeed minded to do this, and I shall not take on myself a sickness that is foreign to me, in a vain struggle against the gods. But let us go into the house, so that you may take away the message that I charge you with, and may also carry gifts in exchange for gifts that I must attach. It would not be right for you to go empty-handed after having come here with so large a train.

All three enter the house.

CHORUS

A mighty power is the Cyprian!^a Always she carries off victories. The stories of the gods I pass over, nor do I relate how she tricked the son of Kronos, or Hades shrouded in darkness, or Poseidon the shaker of earth. But to win this bride what mighty antagonists entered the lists for the sake of the marriage? Who set out for the ordeal of the contest amid many blows and much dust?

One was a mighty river, appearing as a bull, long-

^a Aphrodite.

⁵⁰⁴ suppl. Hermann

SOPHOCLES

- 510 Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχίας ἄπο
 ἦλθε παλίντονα Θήβας
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,
 παῖς Διός· οἱ τὸτ' ἀολλεῖς
 ἴσαν ἐς μέσον ἰέμενοι λεχέων·
- 515 μόνα δ' εὐλεκτρος ἐν μέσῳ Κύπρις
 ῥαβδονόμει ξυνοῦσα.
 τὸτ' ἦν χερός, ἦν δὲ τό-
 ξων πάταγος, ἐπ.
 ταυρείων τ' ἀνάμιγδα κεράτων·
- 520 ἦν δ' ἀμφίπλεκτοι κλίμακες, ἦν δὲ μετώ-
 πων ὀλόεντα
 πλήγματα καὶ στόνος ἀμφοῖν.
 ἀ δ' εὐῶπις ἀβρὰ
 τηλανγεί παρ' ὄχθῳ
- 525 ἦστο τὸν ὄν προσμένονσ' ἀκοίταν.
 †ἐγὼ δὲ μάτηρ μὲν οἶα φράζω·†
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας
 ἔλεινὸν ἀμμένει <τέλος>
 κατὰ ματρὸς ἄφαρ βέβαχ',
- 530 ὥστε πόρτις ἐρήμα.

ΔΗΙΑΝΕΙΡΑ

ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
 ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
 τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,
 τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,

THE WOMEN OF TRACHIS

horned, four-legged, Achelous from Oeniadae; and the other came from Bacchic Thebes, brandishing his springing bow, his spears, and his club, the son of Zeus. They then met together in the middle, longing for her bed; and alone in the centre the beautiful Cyprian was there to umpire in the contest.

Then there was a clatter of fists and of the quiver, and of the bull's horns, all together; and legs were wound around waists, and deadly blows struck foreheads, and groans came from both. But she in her delicate beauty sat by a distant hill, awaiting her bridegroom. [I tell the tale as though I had been there],^a but the face of the bride who is the object of their strife waits there piteously. And suddenly she is gone from her mother, like a calf that has wandered.

Enter DEIANEIRA.

DEIANEIRA

Dear women, while the stranger is speaking to the captive girls, on the point of leaving, I have come out of doors to you without his noticing, partly to tell you what I have been

^a The text is uncertain here.

⁵²⁶ μάττηρ] θατήρ Zielinski

⁵²⁸ suppl. Gleditsch

- 535 τὰ δ' οἶα πάσχω συγκατοικτιομένη.
 κόρην γάρ, οἶμαι δ' οὐκέτ', ἀλλ' ἔξευγμένην,
 παρεσδέδεγμαι, φόρτον ὥστε ναυτίλος,
 λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
 καὶ νῦν δὺ' οὔσαι μίμνομεν μιᾶς ὑπὸ
- 540 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,
 ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος,
 οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
 ἐγὼ δὲ θυμουσθαι μὲν οὐκ ἐπίσταμαι
 νοσοῦντι κείνῳ πολλὰ τῆδε τῆ νόσῳ,
- 545 τὸ δ' αὖ ξυνοικεῖν τῆδ' ὁμοῦ τίς ἂν γυνὴ
 δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;
 ὀρῶ γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω,
 τὴν δὲ φθίνουσαν· ὦν <δ'> ἀφαρπάξειν φιλεῖ
 ὀφθαλμὸς ἄνθος, τῶνδ' ὑπεκτρέπει πόδα.
- 550 ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς
 ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ.
 ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
 γυναῖκα νοῦν ἔχουσαν· ἧ δ' ἔχω, φίλαι,
 λυτήριον λύπημα, τῆδ' ὑμῖν φράσω.
- 555 ἦν μοι παλαιὸν δῶρον ἀρχαῖον ποτὲ
 θηρός, λέβητι χαλκῆφ κεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φονῶν ἀνειλόμην,
 ὃς τὸν βαθύρρον ποταμὸν Εὐῆνον βροτοῦς
- 560 μισθοῦ ἴπόμενε χερσίν, οὔτε πομπίμοις
 κώπαις ἐρέσσων οὔτε λαίφεσιν νεῶς.
 ὃς κἀμέ, τὸν πατρῶον ἡνίκα στόλου

THE WOMEN OF TRACHIS

doing, and partly to get comfort from you for my suffering. For I have taken in the maiden—but I think she is no maiden, but taken by him—as a captain takes on a cargo, a merchandise that does outrage to my feelings. And now the two of us remain beneath one blanket for him to embrace; such is the reward that Heracles, he who is called true and noble, has sent me for having kept the house so long. I do not know how to be angry with my husband now that he is suffering severely from this malady; yet what woman could live together with this girl, sharing a marriage with the same man? For I see her youth advancing, and mine perishing; and the desiring eye turns away from those whose bloom it snatches. This is why I am afraid that Heracles may be called my husband, but the younger woman's man. But as I said it is not honourable for a woman of sense to be angry; and I shall tell you what means I have of remedying pain.

I had an ancient gift from a monster long ago, hidden in a brazen pot, a thing I received as a girl from the blood of Nessus of the shaggy chest at his death, him who for a fee used to carry people across the broad flow of the river Evenus, not by plying oars to transport them nor by a ship with sails, but in his arms. While he was carrying me upon

⁵⁴⁸ suppl. Zippmann

⁵⁴⁹ τῶνδ' Zippmann: τῶν δ' codd.

- ξὺν Ἡρακλεί τὸ πρῶτον εὖνις ἐσπόμην,
 φέρων ἐπ' ὤμοις, ἠνίκ' ἦ ἔν μέρω πόρω,
 565 ψαύει ματαίαις χερσίν· ἐκ δ' ἦυσ' ἐγώ,
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν
 ἦκεν κομήτην ἰόν· ἐς δὲ πλεύμονας
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· “παῖ γέροντος Οἰνέως,
 570 τοσόνδ' ὀνήσῃ τῶν ἐμῶν, εἰάν πίθῃ,
 πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·
 εἰάν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν
 σφαγῶν ἐνέγκῃ χερσίν, ἧ μελάγχολος
 ἔβαψεν ἰὸς θρέμμα Λερναίας ὕδρας,
 575 ἔσται φρενός σοι τοῦτο κλητήριον
 τῆς < Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον.”
 τοῦτ' ἐνόησας, ὦ φίλαι, δόμοις γὰρ ἦν
 κείνου θανόντος ἐγκεκλημένον καλῶς,
 580 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα
 ζῶν κείνος εἶπε· καὶ πεπέιρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.
 φίλτροις δ' εἰάν πως τήνδ' ὑπερβαλώμεθα
 585 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεί,
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι.

ΧΟΡΟΣ

ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

THE WOMEN OF TRACHIS

his shoulders, when I was first accompanying Heracles as bride, after my father had sent me off, while I was in mid-stream he laid lustful hands upon me, and I called out. At once the son of Zeus turned and let fly a feathered arrow, and it went whizzing through his chest into his lungs. As he expired the monster said so much: "Child of aged Oeneus, you shall get this benefit from being carried by me, if you will follow my instructions, because you were the last of my passengers. If you take away in your hands the clotted blood from my wound, where the poison's black gall, the creation of the hydra of Lerna, dyed it, it shall be a charm for the mind of Heracles, so that he shall never more see and love another woman instead of you." I remembered this, my dears, for when he was dead I had carefully locked it up at home, and dyed this tunic, adding all the things he while he still lived had told me; and this has been accomplished.

Of rash crimes may I never know or learn anything, and I detest women who perform them. But in the hope that I may somehow overcome this girl with spells and charms working on Heracles, the deed has been contrived . . . unless you think that what I am doing is foolish! If so, I shall abandon it.

CHORUS

Why, if one can have any faith in the performance, we think you have not been ill-advised.

573-74 *μελάγχολος* . . . *ἰὸς* Dobree: *-ους* . . . *ἰὸνς* codd.

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

590 οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν
ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.

ΧΟΡΟΣ

ἀλλ' εἰδέναι χρὴ δρῶσαν· ὡς οὐδ' εἰ δοκεῖς
ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.

ΔΗΙΑΝΕΙΡΑ

ἀλλ' αὐτίκ' εἰσόμεσθα· τόνδε γὰρ βλέπω
595 θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται.
μόνον παρ' ὑμῶν εὖ στεγοίμεθ'· ὡς σκότῳ
κἂν αἰσχυρὰ πράσσης, οὔ ποτ' αἰσχύνη πεσῆ.

ΛΙΧΑΣ

τί χρὴ ποεῖν; σήμαινε, τέκνον Οἰνέως·
ὡς ἐσμέν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗΙΑΝΕΙΡΑ

600 ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα,
ἕως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,
ὅπως φέρῃς μοι τόνδε ταναῦφῆ πέπλον,
δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.
διδούς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν
605 κείνου πάροιθεν ἀμφιδύσεται χροῖ,
μηδ' ὄψεται νιν μήτε φέγγος ἡλίου
μήτ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας,
πρὶν κείνος αὐτὸν φανερὸς ἐμφανῶς σταθεῖς
δείξῃ θεοῖσιν ἡμέρα ταυροσφάγα.
610 οὕτω γὰρ ἠὔγμην, εἴ ποτ' αὐτὸν ἐς δόμους

THE WOMEN OF TRACHIS

DEIANEIRA

My faith extends so far, that I can believe it, but I have never put it to the test.

CHORUS

Well, you must know when you take action, since even if you think you have one, you have no way of testing it unless you try it.

DEIANEIRA

Well, we shall soon know, for I see this man already at the door, and he will soon be here. Only do you cover my tracks loyally, for in darkness even if what you do is shameful you will never be put to shame.

Enter LICHAS.

LICHAS

What am I to do? Tell me, child of Oeneus, for we are already late by a long stretch of time.

DEIANEIRA

But this is the very thing I have been seeing to, Lichas, while you were speaking with the foreign women inside the house, so that you may take for me this fine-woven robe, a gift for that man from my hand. And when you give it to him, take care that no other person puts it on but he, and that neither the light of the sun nor the sacred precinct nor the blaze at the altar light upon it before he, standing there conspicuous in the sight of all, shall show it to the gods on the day when oxen shall be slaughtered. For this was my vow, that if ever I saw or heard of his safe return

⁶⁰² ταναῦφῆ Wunder: γ' εὐφῆ codd.

SOPHOCLES

ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
 στελεεῖν χιτῶνι τῶδε, καὶ φανεῖν θεοῖς
 θυτῆρα καινῶ καινὸν ἐν πεπλώματι.
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς
 615 σφραγίδος ἔρκει τῶδ' ἐπὸν μαθήσεται.
 ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
 τὸ μὴ 'πιθνμεῖν πομπὸς ὧν περισσὰ δρᾶν
 ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
 κάμου ξυνελθούσ' ἐξ ἀπλῆς διπλῆ φανῆ.

ΛΙΧΑΣ

620 ἀλλ' εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην
 βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,
 τὸ μὴ οὐ τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,
 λόγων τε πίστιν ὧν λέγεις ἐφαρμόσαι.

ΔΗΙΑΝΕΙΡΑ

625 στείχοις ἂν ἤδη, καὶ γὰρ ἐξεπίστασαι
 τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει.

ΛΙΧΑΣ

ἐπίσταμαί τε καὶ φράσω σεσωμένα.

ΔΗΙΑΝΕΙΡΑ

ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
 προσδέγματ' αὐτός, ὡς σφ' ἐδεξάμην φίλως.

ΛΙΧΑΣ

ὥστ' ἐκπλαγῆναι τοῦμὸν ἠδονῆ κέαρ.

611 sunt qui post πανδίκως interpungant

615 ἐπὸν μαθήσεται Billerbeck: ἐπ' ὄμμα θήσεται codd.

THE WOMEN OF TRACHIS

home, I would duly clothe him in this tunic, and reveal to the gods a new sacrificer wearing a new robe. And you shall carry with you a token, which he shall easily recognise because it is upon the circle of my seal.

But go, and first of all observe the rule that a messenger must not be distracted from his message, and also make sure that his gratitude and mine shall be combined, so that you get double thanks.

LICHAS

Why, if I exercise reliably this art that belongs to Hermes, I shall never fail when I do so for you, so that I shall bring this vessel and show it just as it is, and add the assurance given by the words that you have spoken.

DEIANEIRA

Depart at once, for you know well how things stand in the house!

LICHAS

I know, and I shall explain that all is well.

DEIANEIRA

Well, you know as an eyewitness about the welcome of the foreign girl, how kindly I received her.

LICHAS

So that my heart felt a delightful surprise!

⁶²³ λέγεις Wunder: ἔχεις codd.

⁶²⁸ αὐτός Bergk: αὐτήν codd. ὡς σφ' Dawe: ὡς θ' lzt: ὡς a

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

630 τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ
μὴ πρὸ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τὰ κείμενα εἰ ποθούμεθα.

ΧΟΡΟΣ

ὦ ναύλοχα καὶ πετραῖα θερμὰ λουτρὰ καὶ
πάγους

στρ. α'

635 Οἷτας παραναιετάοντες, οἳ τε μέσσαν

Μηλίδα πὰρ λίμναν

χρυσυλακάτου τ' ἀκτὰν κόρας,

ἔνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται,

640 ὁ καλλιβόας τάχ' ὑμῖν αὐλὸς οὐκ ἀναρσίαν ἀντ. α'

ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας

ἀντίλυρον μούσας.

ὁ γὰρ Διὸς Ἀλκμήνας κόρος

645 σοῦται πάσας ἀρετὰς λάφυρ' ἔχων ἐπ' οἴκους·

ὄν ἀπόπολις εἶχομεν πάντα

στρ. β'

δυοκαϊδεκάμηνον ἀμμένουσαι

χρόνον, πελάγιον, ἴδριες οὐ-

650 δέν· ἂ δέ οἱ φίλα δάμαρ τάλαιναν

δυστάλαινα καρδίαν

πάγκλαντος αἰὲν ὄλλυτο·

νῦν δ' Ἄρης οἰστρηθεῖς

ἐξέλυσ' ἐπιπόνων ἀμερᾶν.

655 ἀφίκοιτ' ἀφίκοιτο· μὴ σταίη

ἀντ. β'

πολύκωπον ὄχημα ναὸς αὐτῶ,

πρὶν τάνδε πρὸς πόλιν ἀνύσει-

ε, νασιῶτιν ἐστίαν ἀμείψας,

THE WOMEN OF TRACHIS

DEIANEIRA

What else could you say to him? For I am afraid you might be premature in saying how I long for him, before knowing if I am longed for there.

Exit LICHAS and DEIANEIRA.

CHORUS

Dwellers by the harbour and the hot springs by the rocks and Oeta's heights and by the gulf of Malis in the centre and the coast belonging to the maiden of the golden distaff,^a where lie the famous places of assembly of the Greeks at the Gates, soon shall the beautiful sound of the pipe rise up for you again, in no hateful strain of sorrows, but responding to the Muse divine! For Alcmena's son by Zeus is hastening home, bearing the trophies of all valour, he who was altogether absent from our city while we waited for twelve months in ignorance, across the sea; and his dear wife was ever perishing in misery in her sad heart. But now the war god goaded to fury has released him from days of toil.

May he come, may he come! May the many oars of the ship that bears him make no stop before he makes his way to this city, leaving the altar on the island where we are told

^a Artemis; the place meant is Thermopylae.

639 κλέονται Musgrave: καλέονται codd.

642 ἀχῶν Elmsley: ἰάχων codd.

645 σοῦται Elmsley: σεῦται codd.

650 τάλαιναν Dindorf; τάλαινα codd.

654 ἐπιπόνων ἀμερᾶν Erfurdt: -ον -αν codd.

SOPHOCLES

ἔνθα κλήζεται θνητήρ·
 660 ὅθεν μόλοι ἱπανάμερος,
 τᾶς Πειθοῦς παγχρίστῳ
 συγκραθεὶς ἐπὶ προφάσει θηρός†.

ΔΗΙΑΝΕΙΡΑ

γυναῖκες, ὡς δέδοικα μὴ περαιτέρω
 πεπραγμέν' ἧ̃ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟΡΟΣ

665 τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως;

ΔΗΙΑΝΕΙΡΑ

οὐκ οἶδ'· ἀθυμῶ δ' εἰ φανήσομαι τάχα
 κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς.

ΧΟΡΟΣ

οὐ δῆ τι τῶν σῶν Ἑρακλεῖ δωρημάτων;

ΔΗΙΑΝΕΙΡΑ

670 μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
 ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

ΧΟΡΟΣ

δίδαξον, εἰ διδακτόν, ἐξ ὅτου φοβῆ.

ΔΗΙΑΝΕΙΡΑ

675 τοιοῦτον ἐκβέβηκεν, οἶον, ἦν φράσω,
 γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον βαλεῖν.
 ᾧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως
 ἔχριον, ἀργῆς οἶος εὐείρω πόκῳ,
 τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς
 τῶν ἐκτός, ἀλλ' ἔδεστον ἐξ αὐτοῦ φθίνει,

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that he is sacrificing! May he come from there, deeply desired, united in love through the monster's beguilement of persuasion.

Enter DEIANEIRA.

DEIANEIRA

Women, I am afraid that in all I lately did I went too far!

CHORUS

What is the matter, Deianeira, child of Oeneus?

DEIANEIRA

I do not know; but I am in despair at the thought that I may soon be shown to have done great harm in the expectation of good.

CHORUS

Surely not in the matter of your gift to Heracles?

DEIANEIRA

Indeed, so that I shall never advise anyone to show eager haste in any business that he does not understand.

CHORUS

Explain to me, if you can, the cause of your fear!

DEIANEIRA

Such a thing has happened, women, that if I tell you of it it will make you desperately wonder! The thing with which I lately rubbed the robe he was to put on, the woolly fleece of a white sheep, has vanished, eaten away by nothing in the house, but consumed by itself, and it is crumbling

⁶⁶⁰ πανάμερος] πανίμερος Mudge ⁶⁶² συντακείς
Paley, quo recepto θηρὸς ὑπο παρφάσει Pearson ⁶⁷³ βαλεῖν
Ll.-J.: λαβεῖν codd. ⁶⁷⁵ ἀργῆς Bergk: ἀργῆτ' codd.
⁶⁷⁷ ἐκτός Herwerden: ἔνδον codd.

- καὶ ψῆ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἅπαν,
 ἦ τοῦτ' ἐπράχθη, μείζον' ἐκτενω λόγον.
- 680 ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, πονῶν
 πλευρὰν πικρᾶ γλωχίνι, προῦδιδάξατο
 παρήκα θεσμῶν οὐδέεν, ἀλλ' ἐσφζόμην,
 χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν
 [καὶ μοι τάδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων.]
- 685 τὸ φάρμακον τοῦτ' ἄπυρον ἀκτίνος τ' αἰεὶ
 θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,
 ἕως ἂν ἀρτίχριστον ἀρμόσαιμί πον.
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,
 ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῆ
- 690 μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην,
 κᾶθηκα συμπτύξασ' ἀλαμπὲς ἡλίου
 κοίλῳ ζυγᾶστρω δῶρον, ὥσπερ εἶδετε.
 ἔξω δ' ἀποστείχουσα δέρκομαι φάτιν
 ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
- 695 τὸ γὰρ κάταγμα τυγχάνω ρίψασά πως
 [τῆς οἰός, ᾧ προῦχριον, ἐς μέσην φλόγα.]
 ἀκτίν' ἐς ἡλιῶτιν· ὡς δ' ἐθάλπето,
 ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,
 μορφῆ μάλιστ' εἰκαστὸν ὥστε πρίονος
- 700 ἐκβρώμαθ' ἂν βλέψειας ἐν τομῆ ξύλου.
 τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
 προῦκειτ', ἀναζέουσι θρομβώδεις ἀφροί,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ
 χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου.
- 705 ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω·

THE WOMEN OF TRACHIS

down from the top of a stone slab. But so that you can know the whole story of how this was done, I shall speak at greater length.

I neglected none of the instructions which the monster gave me, his side pained by the cruel arrow's point, but observed them, like writing hard to wash away from a bronze tablet. [These were his orders, and these I carried out.] I was to keep in a secret place the unguent, far from the fire and never warmed by the sun's ray, until I should apply it, newly rubbed, on something; and that is what I did. Now, when it was time to act, I rubbed it in secret, in a room inside the house, with a fleece of wool, a tuft pulled from a sheep belonging to our flock, folded it, and placed the gift, which the sun had never touched, in a container, as you saw.

And when I was going out I saw a thing too strange for words, beyond human understanding. I happened to have thrown the piece of sheep's wool [with which I had rubbed in the ointment right onto the hot floor] into the sun's ray; and when it grew warm, it melted away into nothing and crumbled on the ground, looking most like the sawdust you see when somebody cuts wood. So there it lay, where it had fallen; and from the ground where it was lying clotted foam boiled up, as when the rich liquid from the blue-green fruit is poured upon the ground from the vine of Bacchus.

So I do not know, in my trouble, what decision to come

684 del. Wunder

693 ἔξω Ll.-J.: εἶσω codd.

696 del. Dobree

700 ἐκβρόμαθ' ἂν βλέψειας Tyrrell: -ατ' ἂν βλέψειας a: -ατ' ἐκβλέψειας Lt

SOPHOCLES

- ὀρώ δέ μ' ἔργου δεινὸν ἐξεργασμένην.
 πόθεν γὰρ ἄν ποτ', ἀντὶ τοῦ θνήσκων ὁ θῆρ
 ἐμοὶ παρέσχ' εὖνοϊαν, ἧς ἔθνησχ' ὕπερ;
 οὐκ ἔστιν, ἀλλὰ τὸν βαλόντ' ἀποφθίσεια
 710 χρήζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον,
 ὅτ' οὐκέτ' ἀρκεί, τὴν μάθησιν ἄρνημαι.
 μόνη γὰρ αὐτόν, εἴ τι μὴ ψευσθήσομαι
 γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ·
 τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν
 715 Χείρωνα πημήναντα, χῶνπερ ἄν θίγη,
 φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὄδε
 σφαγῶν διελθὼν ἰὸς αἵματος μέλας
 πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῆ.
 καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,
 720 ταυτῆ σὺν ὀρμῇ κάμῃ συνθανεῖν ἅμα.
 ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετόν,
 ἧτις προτιμᾶ μὴ κακῇ πεφυκένας.

ΧΟΡΟΣ

ταρβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει,
 τὴν δ' ἐλπίδ' οὐ χρεὴ τῆς τύχης κρίνειν πάρος.

ΔΗΤΙΑΝΕΙΡΑ

- 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν
 οὐδ' ἐλπίς, ἧτις καὶ θράσος τι προξενεῖ.

ΧΟΡΟΣ

ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ ἔξ ἐκουσίας
 ὀργῇ πέπειρα, τῆς σε τυγχάνειν πρέπει.

THE WOMEN OF TRACHIS

to; and I see that I have done a terrible thing. For why, in return for what, could the monster have done a kindness to me, the cause of his death? It cannot be; but he cajoled me, wishing to destroy the man who had shot him; this I learn too late, when the knowledge cannot serve me. For if I am not to prove mistaken in my judgment, I alone, miserable one, shall be his ruin; I know that the arrow that struck him tormented even Chiron, who was immortal, and it destroys all the beasts whom it touches. How shall the black poison of the blood, coming from the fatal wound, not destroy my husband also? That is my belief. Well, I have determined, if he comes to grief, that with the same movement I too shall die with him. For a woman whose care is to be good cannot bear to live and to enjoy evil repute.

CHORUS

Dreadful actions must needs inspire fear; but one should not expect the worst before the thing has happened.

DEIANEIRA

When one has proved ill-advised, there is no hope that can furnish any confidence.

CHORUS

But when people come to grief through no fault of their own, anger is softened, and you should benefit from this.

⁷¹⁵ χῶνπερ Wakefield: χῶσπερ La

⁷¹⁷ αἵματος] αἵματοῦς Wunder

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

730 τοιαῦτά τ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ᾧ μηδὲν ἔστ' οἴκοι βαρύν.

ΧΟΡΟΣ

σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μή τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστῆρ πατρὸς ὃς πρὶν ᾤχετο.

ΥΛΛΟΣ

735 ᾧ μήτηρ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἢ μηκέτ' εἶναι ζῶσαν, ἢ σεσωμένην
ἄλλου κεκλήσθαι μητέρ', ἢ λώους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.

ΔΗΙΑΝΕΙΡΑ

τί δ' ἔστιν, ᾧ παῖ, πρὸς γ' ἐμοῦ στυγούμενον;

ΥΛΛΟΣ

740 τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνασα τῆδ' ἐν ἡμέρᾳ.

ΔΗΙΑΝΕΙΡΑ

οἴμοι, τίς ἐξήνεγκας, ᾧ τέκνον, λόγον;

ΥΛΛΟΣ

ὄν οὐχ οἶόν τε μὴ τελεσθῆναι· τὸ γὰρ
φανθὲν τίς ἂν δύναιτ' <ἂν> ἀγένητον ποεῖν;

729 τ' ἂν Blaydes: δ' ἂν codd.

730 οἴκοι Wakefield: -οις codd.

743 suppl. anon.

THE WOMEN OF TRACHIS

DEIANEIRA

That is the kind of thing that a person who has no trouble of his own would say, but not the one to whom the evil belongs.

CHORUS

As to the rest of the story you should be silent, unless you are going to say something to your son; for he who had gone to look for his father is now present.

Enter HYLLUS.

HYLLUS

Mother, I would choose one of three things, that you should no longer be alive, or that you should survive but be called someone else's mother, or that you should somehow acquire a better heart than the one you have!

DEIANEIRA

And what is it I have done, my son, that is so hateful?

HYLLUS

Know that on this day you have killed your husband—yes, my father!

DEIANEIRA

Ah me, what words have you brought out, my son?

HYLLUS

Words that cannot fail to be accomplished; for when one has seen a thing, how can one cause it never to have happened?

SOPHOCLES

ΔΗΙΑΝΕΙΡΑ

745 πῶς εἶπας, ᾧ παῖ; τοῦ παρ' ἀνθρώπων μαθῶν
 ἄζηλον οὕτως ἔργον εἰργάσθαι με φής;

ΤΑΛΛΟΣ

αὐτὸς βαρείαν ξυμφορὰν ἐν ὄμμασιν
 πατρὸς δεδορκῶς κοῦ κατὰ γλῶσσαν κλυῶν.

ΔΗΙΑΝΕΙΡΑ

ποῦ δ' ἐμπελάζεις τὰνδρὶ καὶ παρίστασαι;

ΤΑΛΛΟΣ

750 εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.
 ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν,
 νίκης ἄγων τροπαῖα κάκροθίνια,
 ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον
 Κήναιόν ἐστιν, ἔνθα πατρώφ Διὶ
 βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·
 755 οὐ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθῳ.
 μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
 κῆρυξ ἀπ' οἴκων ἵκετ' οἰκείος Λίχας,
 τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·
 ὃν κείνος ἐνδύς, ὡς σὺ προὔξεφίεσο,
 760 ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων
 λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
 ἑκατὸν προσῆγε συμμιγῇ βοσκήματα.
 καὶ πρῶτα μὲν δαίλαιος ἴλεω φρενὶ
 κόσμῳ τε χαίρων καὶ στολῇ κατηύχετο·
 765 ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο
 φλόξ αἵματηρὰ καπὸ πιείρας δρυός,

THE WOMEN OF TRACHIS

DEIANEIRA

What have you said, my son? On whose warrant do you say that I have done a deed so much to be deplored?

HYLLUS

I saw with my own eyes my father's dire calamity; I did not hear tell of it.

DEIANEIRA

Where did you approach him and stand by?

HYLLUS

If you must hear the story, I must tell you all. When he returned from sacking the city of Eurytus, bringing the trophies of victory and the first fruits—there is a sea-swept cape in Euboea, Mount Ceneæum, where he was marking off altars and a sacred grove for Zeus his father. That is where I first saw him, much relieved, for I had missed him. And as he was about to slaughter the many beasts for sacrifice, there came from home his own herald, Lichas, bringing your gift, the robe of death. He put it on, as you had instructed, and slew twelve bulls without a blemish, as the first fruits of the spoils; but in all he was bringing up a hundred cattle of all kinds. At first, poor man, he spoke the prayer cheerfully, rejoicing in the fine attire. But when the bloodshot flame from the sacred offerings and from the resinous pine blazed up, the sweat came up upon his body,

760 ἔχων] ἐλὼν?

SOPHOCLES

- ἰδρῶς ἀνήγει χρωτί, καὶ προσπτύσσεται
 πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος
 χιτών, ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων
 770 ὀδαγμὸς ἀντίσπαστος· εἶτα φοίνιος
 ἐχθρᾶς ἐχίδνης ἰὸς ὧς ἐδαίνυτο.
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
 ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·
 775 ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης
 δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.
 κἀκεῖνος ὡς ἤκουσε καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πλευμόνων ἀνθήψατο,
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 780 ῥίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν·
 κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου
 κρατὸς διασπαρέντος αἵματός θ' ὀμοῦ.
 ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεῶς,
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·
 785 κούδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν.
 ἐσπάτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,
 Λοκρῶν τ' ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
 ἐπεὶ δ' ἀπέειπε, πολλὰ μὲν τάλας χθονὶ
 790 ῥίπτων ἑαυτόν, πολλὰ δ' οἰμωγῇ βοῶν,
 τὸ δυσπάρεννον λέκτρον ἐνδατούμενος
 σοῦ τῆς ταλαίνης καὶ τὸν Οἰνέως γάμον
 οἶον κατακτήσαιο λυμαντὴν βίου,
 τότε ἐκ προσέδρου λιγνύος διάστροφον

THE WOMEN OF TRACHIS

and the thing clung closely to his sides, as a carpenter's tunic might, at every joint; and a biting pain came, tearing at his bones; then a bloody poison like that of a hateful serpent fed upon him.

Next he shouted at the unhappy Lichas, who was in no way guilty of your crime, asking him through what scheme he had brought the robe. And Lichas, who knew nothing, poor fellow, told him that was your gift alone, as he had been instructed. When Heracles heard it, and an agonising convulsion laid hold of his lungs, he seized him by the foot, where the ankle plays in the socket, and hurled him onto the seaswept rock; and the white brains poured out from his hair, as his head was shattered. And the whole people broke the silence with a cry at the sickness of the one and the undoing of the other; but no one dared to come near the man. For the pain dragged him downwards and upwards, shouting and screaming; and the rocks around resounded, the mountain promontories of Locri and the Euboean peaks. But when he gave over, hurling himself often to the ground and uttering many loud cries, dwelling upon his disastrous marriage with you, wretched one, and on how the alliance he had made with Oeneus had ruined his life, then he lifted up his rolling eye above

⁷⁶⁷ προσπύσεται Musgrave: -ετο codd.

⁷⁷⁰ φοίνιος Pierson: -ίας codd.

⁷⁸³ ἀνηυφήμησεν Dindorf: ἀνευ- Π 13, sch. E. Tro. 573:
ἀνευφώνησεν fere cett.

⁷⁸⁸ prius τ' Diog. Laert. 10, 137: om. codd.

SOPHOCLES

- 795 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ·
 “ὦ παῖ, πρόσσελθε, μὴ φύγῃς τοῦμὸν κακόν,
 μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἕξω, καὶ μάλιστα μὲν με θές
- 800 ἐνταῦθ' ὅπου με μή τις ὄψεται βροτῶν·
 εἰ δ' οἴκτον ἴσχεις, ἀλλά μ' ἔκ γε τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.”
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλευσάμεν μόλις
- 805 βρυχώμενον σπασμοῖσι. καὶ νιν αὐτίκα
 ἢ ζῶντ' ἐσόψεσθ' ἢ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μῆτερ, πατρὶ βουλεύσασ' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὧν σε ποίνιμος Δίκη
 τεύσαιτ' Ἐρινύς τ'. εἰ θέμις δ', ἐπέύχομαι·
- 810 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες,
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 κτείνας', ὅποῖον ἄλλον οὐκ ὄψη ποτέ.

ΧΟΡΟΣ

τί σίγ' ἀφέρπεις; οὐ κάτοιισθ' ὀθούνεκα
 ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ;

ΤΑΛΟΣ

- 815 ἐὰτ' ἀφέρπεις. οὐρος ὀφθαλμῶν ἐμῶν
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλός.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
 μητρῶν, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;
 ἀλλ' ἐρπέτω χαίρουσα τὴν δὲ τέρψιν ἦν
- 820 τῶμῳ δίδωσι πατρί, τήνδ' αὐτῇ λάβοι.

THE WOMEN OF TRACHIS

the smoke that clung about him and saw me weeping in the middle of the throng. And when he had sighted me he called me, saying, "Boy, come here, do not run away from my trouble, not even if you have to share my death! Lift me and take me out of this, and, if you can, place me where no man can look upon me! But if you pity me, transport me at least out of this country; let me not die here!" When he had given this command, we put him right into a boat, and with much trouble brought him to this land, bellowing as the spasms seized him. In a moment you will see him, either alive or lately dead.

These are the plot and the action, mother, of which you are convicted, for which may avenging Justice and the Erinys punish you! And if right permits it, I utter a curse on you! And right does permit it, since you have made it right for me, killing the noblest man upon the earth, one such as you shall never see again!

Exit DEIANEIRA.

CHORUS

Why do you depart in silence? Do you not know that your silence seconds the accuser?

HYLLUS

Let her depart! May a fair wind carry her far from my sight! For why should one vainly honour the dignity of the name of mother, when none of her actions are a mother's? Let her go; farewell to her; and may she have for her own the joy she gave my father!

Exit HYLLUS.

806 ἐσώμεσθ'] ἔτ' ὀψέσθ' Meineke

THE WOMEN OF TRACHIS

CHORUS

See, maidens, how swiftly there has come upon us the oracular saying of the ancient prophecy, which declared that when the twelfth ploughing should accomplish its tale of months, it should bring relief from his labours for the true son of Zeus! And now those words are wafted surely to fulfilment; for how could one who sees no longer maintain still, still in death his toilsome servitude?

For if the cunning constraint of the Centaur with its deadly snare stings his sides, as the poison soaks in whose mother was the darting snake and whose begetter was Death, how could he look upon tomorrow's sun, being glued to an apparition deadlier than the Hydra? And he suffers every torture from the deadly sting caused by the cunning words of the black-haired one as it boils up.

Of this the poor woman had no foreboding when she saw the great disaster of the new marriage speeding

836 δεινότερω Ll.-J.: -τάτω codd.

838 post αἰκίζει add. Νέσ(σ)ου θ' codd., del. Erfurdt

839 ὑπόφωνα Hermann: ὑπο φόινια Laz

841 ἄοκνος Musgrave: ἄοκνον codd.

843 αἰσσουσαν Nauck: αἰσσόντων codd. αὐτὰ Blaydes: οὐ
τι codd.

SOPHOCLES

- προσέβαλεν, τὰ δ' ἀπ' ἀλλόθρου
 845 γνόμας μολόντ' ὀλεθρίαῖσι συναλλαγαῖς
 ἧ̃ που ὀλοὰ στένει,
 ἧ̃ που ἀδινῶν χλωρὰν
 τέγγει δακρύων ἄχραν.
 ἂ δ' ἐρχομένα μοῖρα προφαίνει δολίαν
 850 καὶ μεγάλαν ἄταν.
 ἔρρωγεν παγὰ δακρύων,
 κέχυται νόσος, ᾧ πόποι, οἶον
 ἀναρσίων <ὔπ' > οὔπω
 <τοῦδε σῶμ' > ἀγακλειτὸν
 855 ἐπέμολεν πάθος οἰκτίσαι.
 ἰὼ κελαινὰ λόγχα προμάχου δορός,
 ἂ τότε θοὰν νύμφαν
 ἄγαγες ἀπ' αἰπεινᾶς
 τάνδ' Οἰχαλίας αἰχμᾶ·
 860 ἂ δ' ἀμφίπολος Κύπρις ἄναυδος φανερὰ
 τῶνδ' ἐφάνη πράκτωρ.

ἀντ. β'

<ΤΡΟΦΟΣ

ἰὼ μοι.>

ΧΟΡΟΣ

- πότερον ἐγὼ μάταιος, ἧ̃ κλύω τινὸς
 οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου;
 865 τί φημι;
 ἧ̃χέι τις οὐκ ἄσημον, ἀλλὰ δυστυχῆ
 κωκυτὸν εἴσω, καί τι καινίζει στέγη.

THE WOMEN OF TRACHIS

towards the house; part of the deed she herself supplied, but part came from another's will, at a fatal meeting. Much, I think, does she in her ruin lament it; thickly fall the tears whose pale dew she sheds. And Fate as it approaches foreshadows a treacherous and a great disaster.

The flood of tears has burst forth; the plague streams over him, alas; so piteous an affliction have his enemies never brought upon his glorious form. Alas for the black point of the defending spear, which then brought the swiftly running bride from lofty Oechalia by its might! And the Cyprian, silent in attendance, is revealed as the doer of these things.

Enter the NURSE.

<NURSE

Ah me!>

CHORUS

Am I deluded, or do I hear a lamentation just arising in the house? What am I saying? Someone is uttering no muted cry, but one of sorrow, and there is new trouble in the

⁸⁴⁴ ἀλλόθρον Erfurdt: ἀλλοθρόον codd.

⁸⁵⁴ suppl. Jebb post ἀγακλειτὸν add. Ἡρακλέους codd., del. Dindorf

⁸⁶² suppl. Meineke

SOPHOCLES

ξύνες δὲ
 τήνδ' ὡς ἀγηθῆς καὶ συνωφρυνμένη
 870 χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι.

ΤΡΟΦΟΣ

ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
 ἤρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.

ΧΟΡΟΣ

τί δ', ὦ γεραία, καινοποιηθὲν λέγεις;

ΤΡΟΦΟΣ

βέβηκε Δηάνειρα τὴν πανυστάτην
 875 ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.

ΧΟΡΟΣ

οὐ δὴ ποθ' ὡς θανοῦσα;

ΤΡΟΦΟΣ

πάντ' ἀκήκοας.

ΧΟΡΟΣ

τέθνηκεν ἡ τάλαινα;

ΤΡΟΦΟΣ

δεύτερον κλύεις.

ΧΟΡΟΣ

τάλαιν' ὀλέθρου τίνι τρόπῳ θανεῖν σφε φής;

ΤΡΟΦΟΣ

σχετλίω τὰ πρὸς γε πράξιν.

ΧΟΡΟΣ

εἰπέ, τῷ μόρφ,

880 γύναι, ξυντρέχει;

THE WOMEN OF TRACHIS

house. Notice how sadly, and with what a cloud upon her eyes, the old woman is approaching us to tell us something.

NURSE

Children, the gift that was sent to Heracles has proved to be the start of no small evils!

CHORUS

What is the new event, aged woman, of which you speak?

NURSE

Without movement of her foot Deianeira has gone on the last of all journeys!

CHORUS

Surely not in death?

NURSE

You have heard it all.

CHORUS

Is the poor lady dead?

NURSE

You are hearing it a second time.

CHORUS

Poor lady! By what manner of death do you say she perished?

NURSE

A grim death, as regards the doing of it.

CHORUS

Tell us, woman, how she met her end!

869 ἀγηθῆς M. Schmidt: ἀήθης codd.

878 ὀλέθρου Blaydes: ὀλεθρία codd.

879 σχετλίω τὰ Hermann: σχετλιώτατα codd.

SOPHOCLES

ΤΡΟΦΟΣ

ταύτην διήϊστωσεν <ἄμφηκες ξίφος>.

ΧΟΡΟΣ

τίς θυμός, ἢ τίνες νόσοι,
 τάνδ' αἰχμᾶ βέλεος κακοῦ
 ξυνεῖλε; πῶς ἐμήσατο
 885 πρὸς θανάτῳ θάνατον
 ἀνύσασα μόνα στονόεντος
 ἐν τομᾶ σιδάρου;
 ἐπέιδες—ὦ μάταια—τάνδε <τὰν> ὕβριν;

ΤΡΟΦΟΣ

ἐπέιδον, ὡς δὴ πλησία παραστάτις.

ΧΟΡΟΣ

890 τίς ἦεν; φέρ' εἰπέ.

ΤΡΟΦΟΣ

αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

ΧΟΡΟΣ

τί φωνεῖς;

ΤΡΟΦΟΣ

σαφηνῆ.

ΧΟΡΟΣ

ἔτεκ' ἔτεκε μεγάλην
 ἀνέορτος ἄδε νύμφα
 895 δόμοισι τοῖσδ' Ἐρινύν.

THE WOMEN OF TRACHIS

NURSE

She was pierced <by a two-edged sword>.

CHORUS

What passion, or what affliction, took her off with the point of its cruel dart? How did she contrive it, achieving alone death after a death, by the stroke of the cruel iron? Did you—ah, the futility!—see this violent deed?

NURSE

I saw it, as one standing nearby!

CHORUS

Who did the deed? Come, tell us!

NURSE

She struck herself with her own hand!

CHORUS

What are you saying?

NURSE

The truth!

CHORUS

The offspring, the offspring of the bride without a wedding in the house is a mighty Erinys!

881 *ταύτην* Ll.-J.: *αὐτήν* codd. suppl. Ll.-J. (*ἀμφήκει*
ξίφει iam Henderson)

883 *αἰχμῆ* Hermann: -ὰ t: -ὰν cett.

886-87 *στονόεντος* . . . *σιδάρον* choro tribuit Maas, nutrice
codd. 888 *ὠ μάταια* Dawe: *ὦ ματαῖα* L: *ὦ ματαία* cett. suppl.
Blaydes

890 *τίς ἦεν*; Wunder: *τίς ἦν*; *πῶς*; codd.

SOPHOCLES

ΤΡΟΦΟΣ

ἄγαν γε μάλλον δ' εἰ παροῦσα πλησία
ἔλευσες οἷ' ἔδρασε, κάρτ' ἂν ᾤκτισας.

ΧΟΡΟΣ

καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι;

ΤΡΟΦΟΣ

- δεινῶς γε πύση δ', ὥστε μαρτυρεῖν ἐμοί.
900 ἐπεὶ παρήλθε δωμάτων εἴσω μόνη,
καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
στορνύνθ', ὅπως ἄψορρον ἀντῶη πατρί,
κρύψασ' ἑαυτὴν ἔνθα μή τις εἰσίδοι,
βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
905 γένοιτ' ἐρήμοι, κλαῖε δ' ὀργάνων ὄτου
ψάσειεν οἷς ἐχρήτο δειλαία πάρος·
ἄλλη δὲ κἄλλη δωμάτων στρωφωμένη,
εἷ του φίλων βλέπειεν οἰκετῶν δέμας,
ἔκλαιεν ἢ δύστηνος εἰσορωμένη,
910 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη.
[καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.]
ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρῶ
τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.
κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη
915 φρούρου· ὀρῶ δὲ τὴν γυναικα δεμνίοις
τοῖς Ἡρακλείοις στρωτὰ βάλλουσιν φάρη.
ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
καθέζετ' ἐν μέσοισιν εὐνατηρίοις,
καὶ δακρύνων ῥήξασα θερμὰ νάματα

THE WOMEN OF TRACHIS

NURSE

That is all too true! and if you had been close at hand to see the nature of her action, you would indeed have pitied her.

CHORUS

And did a woman bring herself to do this with her own hand?

NURSE

In awful fashion; and you shall learn it, so that you can bear me witness. When she had gone into the house alone, and had seen her son in the courtyard preparing a litter, so that he could go back and meet his father, she hid herself where nobody could see her; falling upon the altars, she cried out that they would become desolate, and she wept whenever she touched any of the things she, poor woman, had used in the past. She moved this way and that way in the house, and if she saw the face of any of her dear attendants, she wept as she looked upon them, herself lamenting for her fate [and for her childless existence in the future].

And when she had ceased from that, suddenly I saw her burst into the marriage chamber of Heracles, and watched her, hiding my face; and I saw the woman casting blankets on the bed of Heracles. When she had finished that, she leapt up and took her place in the middle of the bed. Hot streams of tears burst from her eyes, and she said, "O my

905 γένουτ' ἐρήμοι Nauck: γένουτ' ἐρήμη codd.

911 del. L. Dindorf

918 εὐνατηρίους Dindorf: εὐναστ- codd.

SOPHOCLES

- 920 ἔλεξεν, “ὦ λέχη τε καὶ νυμφεῖ’ ἐμά,
 τὸ λοιπὸν ἤδη χαίρεθ’, ὡς ἔμ’ οὔποτε
 δέξεσθ’ ἔτ’ ἐν κοίταισι ταῖσδ’ εὐνάτριαν.”
 τοσαῦτα φωνήσασα συντόνω χερὶ
 λύει τὸν αὐτῆς πέπλον, οὗ χρυσήλατος
- 925 προὔκειτο μαστῶν περονίς, ἐκ δ’ ἐλώπισεν
 πλευρὰν ἅπασαν ὠλένην τ’ εὐώνυμον.
 καὶ γὰρ δρομαία βᾶσ’, ὅσον περ ἔσθενον,
 τῷ παιδί φράζω τῆς τεχνωμένης τάδε.
 κὰν ᾧ τὸ κείσε δεῦρό τ’ ἐξορμώμεθα,
- 930 ὁρῶμεν αὐτὴν ἀμφιπλήγι φασγάνῳ
 πλευρὰν ὑφ’ ἠπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ’ ὁ παῖς ᾤμωξεν· ἔγνω γὰρ τάλας
 τοῦργον κατ’ ὀργὴν ὡς ἐφάψειεν τόδε,
 ὅψ’ ἐκδιδαχθεὶς τῶν κατ’ οἶκον οὔνεκα
- 935 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.
 κὰνταῦθ’ ὁ παῖς δύστηνος οὔτ’ ὀδυρμάτων
 ἐλείπετ’ οὐδέν, ἀμφὶ νιν γοώμενος,
 οὔτ’ ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
 πλευρὰν παρὲς ἔκειτο πόλλ’ ἀναστένων,
- 940 ὡς νιν ματαίως αἰτία βάλοι κακῆ,
 κλαίων ὀθούνεχ’ εἰς δυοῖν ἔσοιθ’ ἅμα,
 πατρός τ’ ἐκείνης τ’, ὄρφανισμένος βίον.
 τοιαῦτα τὰνθάδ’ ἐστίν. ὥστ’ εἴ τις δύο
 ἢ καπὶ πλείους ἡμέρας λογίζεται,
- 945 μάταιος ἐστίν· οὐ γὰρ ἔσθ’ ἢ γ’ αὔριον
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

THE WOMEN OF TRACHIS

bridal bed, farewell now for ever, since you will never again receive me to lie upon this couch." Having said so much, with a sweeping hand she loosed her robe, where a gold pin lay above her breasts, and bared all her side and her left arm. And I ran with all my strength, and warned her son of what she was about. And in the time in which I was running there and back, we saw that she had struck herself with a two-edged sword in the side below the liver and the seat of life. When he saw, her son cried out; for he realised, poor man, that he had charged her with the crime in anger, having learned too late from those in the house that that monster had got her to do this act in innocence.

Then her unhappy son never ceased to lament, weeping over her, nor to cover her with kisses, but lying side by side with her he uttered many a groan, saying that he had charged her falsely with the crime, and weeping because now he would be bereft of both, his father and her also. That is how things stand here; so that if anyone reckons on two days or more, he is acting foolishly, for there is no tomorrow till one has got through today in happiness.

Exit NURSE.

924 οὐ Schaefer: φ̄ codd.

941 εἰς Nauck: ἐκ codd.

942 βίον Wakefield: βίον codd.

944 καὶπὶ West: καὶ codd.: κάτι Herwerden

SOPHOCLES

ΧΟΡΟΣ

- πότερα πρότερον ἐπιστένω, στρ. α'
 πότερα μέλεα περαιτέρω,
 δύσκριτ' ἔμοιγε δυστάνω.
 950 τάδε μὲν ἔχομεν ὄραν δόμοις, ἀντ. α'
 τάδε δὲ μένομεν ἐν ἐλπίσιν·
 κοινὰ δ' ἔχειν τε καὶ μέλλειν.
 εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις
 αὔρα, στρ. β'
 955 ἦτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως
 τὸν Ζηνὸς ἀλκιμον γόνον
 μὴ ταρβαλέα θάνοιμι
 μῦνον εἰσιδοῦσ' ἄφαρ·
 ἐπεὶ ἐν δυσπαλλάκτοις ὀδύνας
 960 χωρεῖν πρὸ δόμων λέγονσιν,
 ἄσπετον θέαμα.
 ἀγχοῦ δ' ἄρα κοῦ μακρὰν προὔκλαιον,
 ὀξύφωνος ὡς ἀηδῶν. ἀντ. β'
 ξένων γὰρ ἐξόμιλος ἄδε τις στάσις.
 965 πᾶ δ' αὖ φορεῖ νιν; ὡς φίλου
 προκηδομένα βαρεῖαν
 ἄψοφον φέρει βάσιν.
 αἰαί· ὄδ' ἀναύδατος φέρεται.
 τί χρῆ, φθίμενόν νιν, ἦ καθ'
 970 ὕπνον ὄντα κρῖναι;

⁹⁴⁸ μέλεα Musgrave: τέλεα fere codd.

⁹⁵¹ μένομεν Erfurdt: μέλλομεν codd. ἐν Blydes: ἐπ' codd.

THE WOMEN OF TRACHIS

CHORUS

Which case shall I lament for first? Which is the sadder? It is hard for me, poor creature, to decide.

The one we can see in the house, the other we await in expectation; seeing and waiting to see are just the same.

I wish a breath of wind would come to the house to waft me from this place, to save me from dying at once with fear at the mere sight of the mighty son of Zeus; for they say that he is approaching before the house in agony that cannot be got rid of, a sight unspeakable.

So when I lamented like the shrill-voiced nightingale, it was for what was near, not what was far! For here is a party of strangers, come from far away. Where, now, are they carrying him? As though caring for one dear to them they are planting silently their heavy tread. Alas, he is speechless as he is borne along. Must I judge him to be dead, or sleeping?

Enter men carrying HERACLES in a litter, HYLLUS, and the DOCTOR.

956 Ζηνὸς t: Διὸς cett.: Δῖον Nauck

961 θέαμα C. Schenkl: τι θαῦμα codd.

964 στάσις Meineke: βάσις codd.

968 ἀναύδατος Erfurdt: ἄναυδος codd.

969 φθίμενον Hermann: θανόντα codd.

SOPHOCLES

ΤΑΛΛΟΣ

οἴμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος,
τί πάθω; τί δὲ μήσομαι; οἴμοι.

ΠΡΕΣΒΥΤΣ

σίγα, τέκνον, μὴ κινήσης
975 ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος.
ζῆ γὰρ προπετής. ἀλλ' ἴσχε δακῶν
στόμα σόν.

ΤΑΛΛΟΣ

πῶς φής, γέρον; ἦ ζῆ;

ΠΡΕΣΒΥΤΣ

οὐ μὴ ἔξεγερεῖς τὸν ὕπνω κάτοχον
κάκκινήσεις κάναστήσεις
980 φοιτάδα δεινήν
νόσον, ὦ τέκνον.

ΤΑΛΛΟΣ

ἀλλ' ἐπί μοι μελέω
βάρος ἄπλετον ἐμμέμονεν φρήν.

ΗΡΑΚΛΗΣ

ὦ Ζεῦ,
ποῖ γὰς ἦκω; παρὰ τοῖσι βροτῶν
985 κείμαι πεπονημένος ἀλλήκτοις
ὀδύναις; οἴμοι <μοι> ἐγὼ τλάμων·
ἀ δ' αὖ μιὰ βρύκει. φεῦ.

978 ἔξεγερεῖς Dawes: ἔξεγείρεις L: ἔξεγείρης L s.l., cett.

986 suppl. Brunck

THE WOMEN OF TRACHIS

HYLLUS

Alas for you, father! Unhappy am I! What will become of me? What shall I do? Alas!

DOCTOR

Quiet, my son, do not arouse the savage pain of your stern father! He lives, though he is prostrate. Bite your lips and control yourself!

HYLLUS

What do you say, aged man? Is he alive?

DOCTOR

You must not wake him from the sleep that holds him, nor stir and rouse up the awful malady that comes and goes, my son!

HYLLUS

But an awful weight of misery rests upon me! My mind is insane!

HERACLES

O Zeus, where in the world have I come? Among what mortals do I lie, racked by unceasing pains? Alas for me in my misery! Again this cursed plague consumes me! Ah!

SOPHOCLES

ΠΡΕΣΒΥΣ

ἄρ' ἐξήδη σ' ὅσον ἦν κέρδος
 σιγῇ κεύθειν καὶ μὴ σκεδάσαι
 990 τῷδ' ἀπὸ κρατὸς
 βλεφάρων θ' ὕπνου;

ΤΑΛΟΣ

οὐ γὰρ ἔχω πῶς ἂν
 στέρξαιμι κακὸν τόδε λεύσσω.

ΗΡΑΚΛΗΣ

ὦ Κηναία κρηπὶς βωμῶν,
 997 ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας
 998a/994a ἄφελον ὄσσοις, ἱερῶν οἶαν
 994b οὔων ἐπὶ μοι
 995 μελέφ' χάριν ἠνύσω, ὦ Ζεῦ·
 οἶαν μ' ἄρ' ἔθου λώβαν, οἶαν,
 998b τόδ' ἀκήλητον
 μανίας ἄνθος καταδερχθῆναι.
 1000 τίς γὰρ ἀοιδός, τίς ὁ χειροτέχνας
 ἱατορίας, ὃς τάνδ' ἄταν
 χωρὶς Ζηνὸς κατακηλήσει;
 θαῦμ' ἂν πόρρωθεν ἰδοίμαν.
 ἐέ,

στρ.

<---υ--->

ἐᾶτέ μ' ἐᾶτέ με
 1005 δύσμορον εὐνᾶσθαι,
 ἐᾶτέ με δύστανον.
 πᾶ <πᾶ> μου ψεύεις; ποῖ κλίνεις;
 ἀπολείς μ', ἀπολείς.

THE WOMEN OF TRACHIS

DOCTOR

Did I not know how useful it would be to keep quiet, and not to banish sleep from his head and eyes?

HYLLUS

Yes, but I do not know how I can bear to look upon this agony!

HERACLES

Rock of Cenaeum where the altars stand, I wish I had never set eyes on you, wretch that I am, such is the thanks you have rendered me for such sacrifices, O Zeus! What outrage have you done upon me, what outrage, so that I see this ever-growing madness, not to be appeased! Who is the charmer, who the surgeon that shall lull to sleep this plague, other than Zeus? Even from far off I should wonder at such a one.

Ah . . . Let me sleep, let me sleep, unhappy one, let me sleep in my misery! Where are you touching me? Where are you laying me? You will kill me, you will kill me! You

994a-96 post 998 ὄσσοις traiecit Wunder

994b οἴων J. F. Martin: ἀνθ' ὧν θυμάτων codd.

1004 lacunam indicavit Coxon

1005 εὐνᾶσθαι Ellendt: εὐνάσαι vel εὐνᾶσαι codd.

1007 suppl. Seidler

SOPHOCLES

ἀνατέτροφας ὅ τι καὶ μύσῃ.

1010 ἦπταί μου, τοτοτοί, ἄδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ
Ἕλληνας πάντων ἀδικώτατοι ἀνέρες, οἷς δὴ
πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαίρων,
ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐ ποτε τρέψει;
έέ,

1015 οὐδ' ἀπαράξαι <μου> κρᾶτα βίου θέλει
< -ου- > μολῶν τοῦ στυγεροῦ; φεῦ φεῦ.

ΠΡΕΣΒΥΣ

ὦ παῖ τοῦδ' ἀνδρός, τοῦργον τόδε μείζον ἀνήκει
ἢ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. †σοί τε γὰρ
ὄμμα

1020 ἔμπλεον ἢ δι' ἐμοῦ† σφῆζειν.

ΤΑΛΟΣ

ψαύω μὲν ἔγωγε,
λαθίπονον δ' ὀδύναν οὐτ' ἐνδοθεν οὔτε θύραθεν
ἔστι μοι ἐξανύσαι βιότου· τοιαῦτα νέμει Ζεὺς.

ΗΡΑΚΛΗΣ

<ἔ ἔ.>

ἀντ.

ὦ παῖ, ποῦ ποτ' εἶ;

τᾶδέ με τᾶδέ με

1025 πρόσλαβε κουφίστας.

ἔ ἔ, ἰὼ δαιῖμον.

θρόσκει δ' αὖ, θρόσκει δειλαία

διολοῦσ' ἡμᾶς

1030 ἀποτίβατος ἀγρία νόσος.

ἰὼ ἰὼ Παλλάς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ,

THE WOMEN OF TRACHIS

have roused up every part that had been lulled to rest!

It has hold of me, ah, ah, here it comes again! What are your origins, Greeks, most unrighteous of all men, for whom I destroyed myself, ridding you of pests, many in the sea and in all the forests, and now in my agony will no one bring fire or a weapon that can help me?

Ah, ah! Will no one come and lop off my head, ending the misery of my life? Ah, ah!

DOCTOR

Son of this man, this work is too hard for my strength! Help me, [for you have more power than I to preserve him].

HYLLUS

I am putting my hand to him; but neither from inside nor from outside can I manage to achieve a surgery that would cause him to forget his trouble! Such is the lot that Zeus assigns him.

HERACLES

Ah, ah! My son, where are you? Here, here raise me, take hold of me! Ah, ah, O god! It leaps up again, the evil thing, it leaps up to destroy me, the cruel plague, irresistible!

Ah, ah, Pallas,^a again it does me outrage! Ah, my son,

^a He calls upon Athena, who has always protected him.

1011 Ἑλλανες πάντων Koechly: πάντων Ἑλλάνων codd. οἷς Wakefield: οὗς codd.

1014 οὐ ποτε τρέψει Ll.-J.: οὐκ ἀποτρέψει la

1015 suppl. Blaydes

1017 <πανσίπυρος> vel <λυσίπυρος> ex. gr. Ll.-J.

1019-20 fort. σοί γε τὸ σῶμα ἐς πλέον ἤβῃ ἐμοῦ (H.-C. Günther: γε Ll.-J.: ἐς πλέον J. F. Martin) ¹⁰²³ suppl. Dain

SOPHOCLES

- 1035 τὸν φύτορ' οἰκτίρας, ἀνεπίφθονον εἴρυσον ἔγχος,
παῖσον ἐμᾶς ὑπὸ κληδός· ἀκού δ' ἄχος, ᾧ μ'
ἐχόλωσεν
σὰ μάτηρ ἄθεος, τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν
1040 αὐτως, ᾧδ' αὐτως, ὡς μ' ὤλεσεν. ᾧ γλυκὺς
Ἄιδας,
<ἔ ἔ.>
ᾧ Διὸς αὐθαίμων,
εὐνασον εὐνασόν μ'
ὠκνέτα μόρω τὸν μέλεον φθίσας.

ΧΟΡΟΣ

- 1045 κλύουσ' ἔφριξα τάσδε συμφοράς, φίλαι,
ἄνακτος, οἷαις οἶος ὦν ἐλαύνεται.

ΗΡΑΚΛΗΣ

- ᾧ πολλὰ δὴ καὶ θερμά, καὶ λόγῳ κακά,
καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ·
κοῦπω τοιοῦτον οὔτ' ἄκοιτις ἢ Διὸς
προὔθηκεν οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ
1050 οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη
καθῆψεν ὥμοις τοῖς ἐμοῖς Ἐρινύων
ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
βέβρωκε σάρκας, πλεύμονός τ' ἀρτηρίας
1055 ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου
πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
τὸ πᾶν, ἀφράστῳ τῆδε χειρωθεὶς πέδῃ.
κοῦ ταῦτα λόγῃ πεδιάς, οὔθ' ὁ γηγενῆς
στρατὸς Γιγάντων, οὔτε θήρειος βία,

THE WOMEN OF TRACHIS

take pity on your father, draw a sword that none can blame and strike beneath my collar-bone! Heal the agony with which your godless mother has enraged me! May I see her fall in the same way, the very same, in which she has destroyed me! O delightful Hades!

Ah, ah! O brother of Zeus, put me to sleep, put me to sleep, with a swift death killing the miserable one!

CHORUS

I shuddered as I heard of this disaster of our lord, my dears; such is he and such the plagues that harry him!

HERACLES

Many and savage, evil even to relate, have been the labours of my arms and my back! And never yet has the wife of Zeus or hateful Eurystheus set such a thing upon me as the woven covering of the Erinyes which the daughter of Oeneus with beguiling face has put upon my shoulders, by which I am perishing! It has clung to my sides and eaten away my inmost flesh, and lives with me to devour the channels of my lungs. Already it has drunk my fresh blood, and my whole body is ruined, now that I am mastered by this unspeakable bondage. The spearmen of the plain never did such a thing, nor the earth-born army of the Giants, nor the violence of the monsters, nor Greece, nor

1034 *φύτορ* Dindorf: *φύσαντ* codd.

1037 *τὰν* Seidler: *ἄν* codd.

1040 *ὦ γλυκὺς Ἄιδας* huc traiecit Seidler: post 1041 *αὐθαίμων* praebent codd.

1041 suppl. Dain

1042 *μ'* huc traiecit Erfurdt: post prius *εὐνασον* praebent Laz

1046 "dictu gravia" Cicero, *Tusc. Disp.* 2.20

SOPHOCLES

- 1060 οὐθ' Ἑλλάς, οὐτ' ἄγλωσσος, οὐθ' ὄσσην ἐγὼ
γαίαν καθαίρων ἰκόμην, ἔδρασέ πω
γυνή δέ, θῆλυς οὔσα κἄνανδρος φύσιν,
μόνη με δὴ καθεῖλε φασγάνου δίχα.
ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
- 1065 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον.
δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβῶν
ἐς χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα
εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης ὀρῶν
λωβητὸν εἶδος ἐν δίκη κακούμενου.
- 1070 ἴθ', ὦ τέκνον, τόλμησον· οἴκτιρόν τέ με
πολλοῖσιν οἴκτρον, ὅστις ὥστε παρθένος
βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἰς ποτε
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
ἀλλ' ἀστένακτος αἰὲν εἰχόμεν κακοῖς.
- 1075 νῦν δ' ἐκ τοιούτου θῆλυς ηὔρημαι τάλας.
καὶ νῦν προσελθὼν στῆθι πλησίον πατρός,
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.
ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,
- 1080 ὁρᾶτε τὸν δύστηνον, ὡς οἴκτρῶς ἔχω.
αἰαί, ὦ τάλας,
αἰαί.
ἔθαλψέ μ' ἄτης σπασμὸς ἀρτίως ὄδ' αἰ,
διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἔαν
ἔοικεν ἢ τάλαινα διάβορος νόσος.
- 1085 ὦναξ Ἀἴδη, δέξαι μ',
ὦ Διὸς ἀκτίς, παῖσον.

THE WOMEN OF TRACHIS

the barbarian lands, nor every country that I came to in my purifying work. But a woman, a female and unmanly in her nature, alone has brought me down, without a sword.

My son, become my true-born son, and do not honour the name of your mother more! Take your mother from the house with your own hands and give her into mine, so that I may know for certain whether you suffer more at seeing my body tortured than at seeing hers justly maltreated! Come, my son, bring yourself to do it! Pity me, pitiable in many ways, I who am crying out, weeping like a girl, and no one can say he saw this man do such a thing before, but though racked with torments I never would lament! But now such a thing has shown me as a womanish creature.

And now draw near and stand close to your father, and see what a calamity has done this to me; for I will show it to you without a veil. Look, gaze, all of you, on my miserable body, see the unhappy one, his pitiable state! Alas, unhappy one, alas! Again a spasm of torture has burned me, it has darted through my sides, and the ruthless devouring malady seems never to leave me without torment. O lord Hades, receive me! O lightning of Zeus,

1062 *κάνανδρος* Tournier: *κοῦκ ἀνδρὸς* codd.

1074 *εἰχόμην* Meineke: *ἐσπόμην* codd.: *εἰπόμην* sch. ad Aj. 318

1082 *ἔθαλψέ μ'* K, conl. Hermann: *ἔθαλψεν* cett.

SOPHOCLES

- ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,
 πάτερ, κεραυνοῦ. δαίννται γὰρ αὖ πάλιν,
 ἦνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
 1090 ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες,
 ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
 λέοντ', ἄπλατον θρέμμα κάπροσήγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν,
 1095 διφυᾶ τ' ἄμεικτον ἵπποβάμονα στρατὸν
 θηρῶν, ὑβριστήν, ἄνομον, ὑπέροχον βίαν,
 Ἐρυμάνθιον τε θῆρα, τόν θ' ὑπὸ χθονὸς
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσεῶν
 1100 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις.
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κοῦδεῖς τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ὦδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας,
 1105 ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος,
 ὁ τοῦ κατ' ἄστρα Ζηνὸς ἀνδρηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴστε, κἂν τὸ μηδὲν ὦ,
 κἂν μηδὲν ἔρπω, τήν γε δράσασαν τάδε
 χειρώσομαι κακ τῶνδε. προσμόλοι μόνου,
 1110 ἴν' ἐκδιδαχθῆ πᾶσιν ἀγγέλλειν ὅτι
 καὶ ζῶν κακοῦς γε καὶ θανῶν ἐτεισάμην.

ΧΟΡΟΣ

ὦ τλήμον Ἑλλάς, πένθος οἶον εἰσορῶ <σ' >
 ἐξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφραλεῖσ' ἔση.

THE WOMEN OF TRACHIS

strike me! Hurl down your thunderbolt, lord, cast it upon me, father! For again it is feasting on me, it has blossomed, it is launched! O hands, hands, O back and shoulders, O dear arms, are you they that once by force subdued the dweller in Nemea, the scourge of herdsmen, the lion, a creature none could approach and none confront, and the Lernaean Hydra, and the fierce army of the monsters, with two natures and with horses' feet, insolent, lawless, overwhelming in their might,^a and the beast of Erymanthus, and the three-headed dog of Hades below the earth, a portent irresistible, the nursling of dread Echidna, and the serpent that guarded the golden apples in its place remote? And I sampled many thousand other labours, and none yet has raised a trophy for victory against my might! But now with joints unhinged and torn to rags I am miserably conquered by blind ruin, I, called the child of the noblest of mothers, I, saluted as the son of Zeus among the stars! But know this for certain, even if I amount to nothing and I cannot move, I shall chastise her who has done this, even in this condition! Let her only come near, so that she may be taught to proclaim to all that both in life and death I have punished evildoers!

CHORUS

Unhappy Greece, what mourning I see will be yours, if you are deprived of this man!

^a The Centaurs.

¹¹¹² suppl. Ll.-J.

¹¹¹³ σφαλεῖσ' ἔσθῃ Meineke: σφαλήσεται codd.

SOPHOCLES

ΤΑΛΛΟΣ

- 1115 ἐπεὶ παρέσχεσ ἀντιφωνῆσαι, πάτερ,
 σιγῆν παρασχὼν κλυθί μου νοσῶν ὄμως.
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.
 δός μοι σεαυτόν, μὴ τοιοῦτον ὡς δάκνη
 θυμῷ δύσσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς
 χαίρειν προθυμῇ κὰν ὅτοις ἀλγείς μάτην.

ΗΡΑΚΛΗΣ

- 1120 εἰπὼν ὃ χρήζεις λήξον· ὡς ἐγὼ νοσῶν
 οὐδὲν ξυνίημ' ὦν σὺ ποικίλλεις πάλαι.

ΤΑΛΛΟΣ

τῆς μητρὸς ἦκω τῆς ἐμῆς φράσεων ἐν οἷς
 νῦν ἔστ' ἐν οἷς θ' ἤμαρτεν οὐχ ἔκουσία.

ΗΡΑΚΛΗΣ

- 1125 ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
 τῆς πατροφόντου μητρός, ὡς κλύειν ἐμέ;

ΤΑΛΛΟΣ

ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.

ΗΡΑΚΛΗΣ

οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.

ΤΑΛΛΟΣ

ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρείς.

1117 τοιοῦτον Mudge: τοσοῦτον codd.

1123 ἔστ' ἐν Harleianus 5743 (coni. Blaydes): ἔστιν cett.

THE WOMEN OF TRACHIS

HYLLUS

Since you have given me leave to answer you, father, be silent and hear me, sick though you are, for I shall make a request which in justice should be granted. Lend yourself to me, not in such a mood that you are out of temper and are stung to anger; else you could not learn how mistaken is your desire for satisfaction and how mistaken your resentment.

HERACLES

Say what you wish and then leave off! For I am sick, and understand none of the subtleties you have long been talking.

HYLLUS

I have come to tell you about my mother, how it now stands with her and how she did wrong by accident.

HERACLES

You utter villain, have you again made mention of the mother who has killed your father, in my hearing?

HYLLUS

Yes, for things stand so with her that silence would be wrong.

HERACLES

Indeed no, when you think of the wrong she did before!

HYLLUS

Not when you consider what she has done this day as well!

SOPHOCLES

ΗΡΑΚΛΗΣ

λέγ', εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς.

ΤΑΛΛΟΣ

1130 λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς.

ΗΡΑΚΛΗΣ

πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

ΤΑΛΛΟΣ

αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.

ΗΡΑΚΛΗΣ

οἶμοι· πρὶν ὡς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερός;

ΤΑΛΛΟΣ

κἂν σοῦ στραφεῖν θυμός, εἰ τὸ πᾶν μάθοις.

ΗΡΑΚΛΗΣ

1135 δεινοῦ λόγου κατῆρξας· εἶπέ δ' ἦ νοεῖς.

ΤΑΛΛΟΣ

ἅπαν τὸ χρῆμ' ἤμαρτε χρηστὰ μωμένη.

ΗΡΑΚΛΗΣ

χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ;

ΤΑΛΛΟΣ

στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν
ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.

ΗΡΑΚΛΗΣ

1140 καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων;

¹¹³⁶ μωμένη Π 13, K: μνωμένη cett.

THE WOMEN OF TRACHIS

HERACLES

Speak, but take care that you are not revealed to be a traitor!

HYLLUS

I will speak; she is dead, newly slain!

HERACLES

At whose hand? A miracle, told by a prophet who speaks evil!

HYLLUS

By her own hand, not that of any other.

HERACLES

Ah me! Before she could die at my hand, as she should have done?

HYLLUS

Even your mind would be altered, if you were to learn all.

HERACLES

What you have begun to say is dire; but tell me what you have a mind to tell!

HYLLUS

She did altogether wrong, but her intent was good.

HERACLES

Was it a good action, villain, to kill your father?

HYLLUS

Why, she went wrong thinking that she was applying a philtre, having seen the bride who is in the house!

HERACLES

And who among the men of Trachis is so great a sorcerer?

SOPHOCLES

ΤΑΛΟΣ

Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
τοιῶδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.

ΗΡΑΚΛΗΣ

ιοῦ ἰοῦ δύστηνος, οἴχομαι τάλας.

ὄλωλ' ὄλωλα, φέγγος οὐκέτ' ἔστι μοι.

1145 οἴμοι, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν.

ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκέτ' ἔστι σοι
κάλει τὸ πᾶν μοι σπέρμα σῶν ὀμαιμόνων,
κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ

1150 φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ.

ΤΑΛΟΣ

ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία

Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν·

παίδων τε τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,

τοὺς δ' ἂν τὸ Θήβης ἄστνυ ναίοντας μάθοις·

1155 ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρῆ, πάτερ,
πράσσειν, κλυόντες ἐξυπηρετήσομεν.

ΗΡΑΚΛΗΣ

σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα

φανείς ὁποῖος ὢν ἀνὴρ ἐμὸς καλῆ.

ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,

1160 πρὸς τῶν πνεόντων μηδεὸς θανεῖν ποτε,

ἀλλ' ὅστις Ἴαιδου φθίμενος οἰκήτωρ πέλοι.

ὄδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θεῖον ἦν

πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.

φανῶ δ' ἐγὼ τούτοισι συμβαίνοντι ἴσα

THE WOMEN OF TRACHIS

HYLLUS

Nessus the Centaur long ago persuaded her to inflame your passion with such a love charm.

HERACLES

Ah, ah, misery, I am done for! I am dead, I am dead, there is no longer light for me! Ah me, I know now in what a calamity I stand! Go, my son—your father is no more—summon the whole brood of your siblings, and summon the unhappy Alcmena, in vain the bedfellow of Zeus, so that you may learn the last message of the oracles I know!

HYLLUS

But your mother is not here; she has come to terms with Tiryns by the shore so as to reside there; some of your children she has taken with her, and others you may learn are living in the town of Thebes. But we who are present, father, will obey you and will render any service that we must perform.

HERACLES

Well, hear what must be done! You have come to a point where you will show what sort of a man you are, you that are said to be my son. It was predicted to me by my father long ago that I should never die at the hand of any of the living, but at that of one who was dead and lived in Hades. So this monster the Centaur, as the divine prophecy had foretold, has killed me, I being alive and he dead. And I shall reveal new prophecies that fit with these, saying the

1160 ποτε Musgrave: ὑπο codd.

SOPHOCLES

- 1165 *μαντείᾳ καινᾷ, τοῖς πάλαι ξυνήγορα,
ἅ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθῶν ἄλσος ἔξεγραψάμην
πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός,
ἧ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν*
- 1170 *ἔφασκε μόχθων τῶν ἐφεστῶτων ἐμοὶ
λύσιν τελείσθαι· κἀδόκουν πράξειν καλῶς.
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ·
τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.
ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,*
- 1175 *δεῖ σ' αὖ γενέσθαι τῷδε τάνδρι σύμμαχον,
καὶ μὴ ἴπιμῆναι τοῦμόν ὀξύναι στόμα,
ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἔξευρόντα, πειθαρχεῖν πατρί.*

ΤΑΛΛΟΣ

- 1180 *ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν
τοιάνδ' ἐπελθῶν, πείσομαι δ' ἅ σοι δοκεῖ.*

ΗΡΑΚΛΗΣ

ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.

ΤΑΛΛΟΣ

ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡΑΚΛΗΣ

οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί;

ΤΑΛΛΟΣ

ἰδοῦ, προτείνω, κούδεν ἀντειρήσεται.

¹¹⁶⁷ ἔξεγραψάμην Elmsley et Dobree: εἰσ- codd.

THE WOMEN OF TRACHIS

same as the prophecies of old, that when I entered the grove of the Selli^a who live in the mountains and sleep upon the ground I wrote down at the dictation of the ancestral oak with many voices. It said that at the time that is now alive and present my release from the labours that stood over me should be accomplished; and I thought I should be happy. But it meant no more than that I should die; for the dead do not have to labour. So now that this is clearly being fulfilled, my son, you must fight at my side, and not wait until my words grow sharp, but comply and work with me, finding that it is the noblest of laws that bids a man obey his father.

HYLLUS

Father, I am afraid at coming in our talk to such a point, but I will obey your decisions.

HERACLES

First place your right hand in mine!

HYLLUS

For what purpose do you demand this pledge, more strongly than you need to?

HERACLES

Will you not give me your hand at once and not disobey me?

HYLLUS

See, here it is, and your command shall not be gainsaid!

^a They were the priests of the ancient oracle of Zeus at Dodona.

SOPHOCLES

ΗΡΑΚΛΗΣ

1185 ὄμνυ Διός νυν τοῦ με φύσαντος κάρα.

ΤΑΛΟΣ

ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειπεῖν σε δεῖ.

ΗΡΑΚΛΗΣ

ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΤΑΛΟΣ

ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡΑΚΛΗΣ

εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὐχου λαβεῖν.

ΤΑΛΟΣ

1190 οὐ μὴ λάβω· δράσω γάρ· εὐχομαι δ' ὅμως.

ΗΡΑΚΛΗΣ

οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψίστου πάγον;

ΤΑΛΟΣ

οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

ΗΡΑΚΛΗΣ

ἐνταῦθά νυν χρῆ τοῦμὸν ἐξάραντά σε
σῶμ' αὐτόχειρα καὶ ξὺν οἷς χρήζεις φίλων,

1195 πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς
κείρανα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
ἄγριον ἔλαιον, σῶμα τοῦμὸν ἐμβαλεῖν,
καὶ πευκίνης λαβόντα λαμπάδος σέλας
πρῆσαι. γούου δὲ μηδὲν εἰσίδω δάκρυ,

¹¹⁸⁶ ἐξειπεῖν σε δεῖ Heimsoeth: ἐχειρήσεται codd.

¹¹⁹¹ ὑψίστου Wakefield: ὑψιστον codd.

THE WOMEN OF TRACHIS

HERACLES

Now swear by the head of Zeus who was my father!

HYLLUS

What must I swear to do? You must tell me that also!

HERACLES

You must swear to perform the action that I speak of!

HYLLUS

I swear, calling Zeus to witness!

HERACLES

Pray, too, that you may incur penalties if you depart from this!

HYLLUS

I shall not incur them, for I shall do it; but none the less I pray for this!

HERACLES

Then do you know the mountain of Oeta, which belongs to highest Zeus?

HYLLUS

I know it, having often stood up there to sacrifice.

HERACLES

You must lift my body and carry it there with your own hands and with those of your friends you choose. When you have cut down much timber from the deeply rooted trees and many branches of the tough wild olive, throw my body onto the wood; then take a burning torch of pine-wood and set fire to it. And let me see no tear of lamenta-

¹¹⁹⁹ *εἰσίδω* Jackson: *εἰσῖτω* codd.

SOPHOCLES

1200 ἄλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ
 τοῦδ' ἀνδρός, ἔρξον· εἰ δὲ μή, μενῶ σ' ἐγὼ
 καὶ νέρθεν ὦν ἀραῖος εἰσαεὶ βαρύς.

ΤΛΛΟΣ

οἴμοι, πάτερ, τί εἶπας; οἶά μ' ἔργασαι.

ΗΡΑΚΛΗΣ

1205 ὅποια δραστὲ' ἐστίν· εἰ δὲ μή, πατρὸς
 ἄλλου γενοῦ του μηδ' ἐμὸς κληθῆς ἔτι.

ΤΛΛΟΣ

οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλῆ, πάτερ,
 φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡΑΚΛΗΣ

οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιώνιον
 καὶ μῦνον ἰατῆρα τῶν ἐμῶν κακῶν.

ΤΛΛΟΣ

1210 καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν;

ΗΡΑΚΛΗΣ

ἄλλ' εἰ φοβῆ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.

ΤΛΛΟΣ

φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡΑΚΛΗΣ

ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΤΛΛΟΣ

1215 ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν
 τὰ δ' ἄλλα πράξω κού καμῆ τοῦμὸν μέρος.

THE WOMEN OF TRACHIS

tion, but do the work without mourning and without weeping, if you are this man's son! If you do not, I shall remain as a grievous curse upon you even below the earth!

HYLLUS

Alas, father, what have you said? What are you doing to me?

HERACLES

What must be done! And if not, become the son of some other father and be called mine no more!

HYLLUS

Alas once more, what a demand you are making of me, father, to have the guilt of your murder on my hands!

HERACLES

Not I, but to be the healer and the only curer of the ills from which I suffer!

HYLLUS

And how could I heal your body by setting light to it?

HERACLES

Well, if you are afraid of that, do at least the rest!

HYLLUS

I shall not grudge the act of carrying you there.

HERACLES

And also that of piling up the pyre?

HYLLUS

Except that I shall not put my own hands to it.^a But the rest I shall do and I shall not fail you.

^a The usual story was that the pyre was lit by Philoctetes.

SOPHOCLES

ΗΡΑΚΛΗΣ

ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.

ΤΑΛΟΣ

εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.

ΗΡΑΚΛΗΣ

τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;

ΤΑΛΟΣ

1220 Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ.

ΗΡΑΚΛΗΣ

ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκήπτω, τέκνον·
ταύτην, ἐμοῦ θανόντος, εἶπερ εὐσεβεῖν
βούλη, πατρώων ὀρκίων μεμνημένος,
προσθοῦ δάμαρτα, μηδ' ἀπιστήσης πατρί·
1225 μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβη ποτέ,
ἀλλ' αὐτός, ὦ παῖ, τοῦτο κήδευσον λέχος.
πέιθον· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.

ΤΑΛΟΣ

1230 οἴμοι. τὸ μὲν νοσοῦντι θνυμοῦσθαι κακόν,
τὸ δ' ὦδ' ὀράν φρονούντα τίς ποτ' ἂν φέροι;

ΗΡΑΚΛΗΣ

ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.

1220 ὥς γ' Schaefer: ὥστ' codd.

THE WOMEN OF TRACHIS

HERACLES

That much will suffice; but grant me in addition a small favour, over and above great things!

HYLLUS

Even if it is a great one, it shall surely be done.

HERACLES

You know, surely, the daughter of Eurytus?

HYLLUS

You mean Iole, as I guess.

HERACLES

You are right! This is the charge I lay on you, my son: when I am dead, if you wish to show loyalty, remembering the oath you swore your father, make her your wife, and do not disobey me; and let no other man but you take her, who has lain by my side, but make this marriage yourself! Obey, for to fail me in small things when you have complied with me in great ones annihilates your earlier kindness.

HYLLUS

Alas! To be angry with a sick man is wrong; but who could bear to see you thinking as you are?

HERACLES

You speak as though you intend to do none of the things I ask.

SOPHOCLES

ΤΑΛΛΟΣ

τίς γάρ ποθ', ἧ μοι μητρὶ μὲν θανεῖν μόνη
 μεταίτιος, σοὶ δ' αὖθις ὡς ἔχεις ἔχειν,
 1235 τίς ταῦτ' ἄν, ὅστις μὴ ἕξ ἀλαστόρων νοσοῖ,
 ἔλοιτο; κρείσσον καμὲ γ', ὦ πάτερ, θανεῖν
 ἢ τοῖσιν ἐχθίστοισι συνναίειν ὄμου.

ΗΡΑΚΛΗΣ

ἀνὴρ ὄδ' ὡς ἔοικεν οὐ νεμεῖν ἐμοὶ
 φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρὰ
 1240 μενεί σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις.

ΤΑΛΛΟΣ

οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φανεῖς.

ΗΡΑΚΛΗΣ

σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.

ΤΑΛΛΟΣ

δέιλαιος, ὡς ἐς πολλὰ τὰ πορεῖν ἔχω.

ΗΡΑΚΛΗΣ

οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

ΤΑΛΛΟΣ

1245 ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ;

ΗΡΑΚΛΗΣ

οὐ δυσσέβεια, τοῦ μὲν εἰ τέρψεις κέαρ.

ΤΑΛΛΟΣ

πράσσειν ἄνωγας οὖν με πανδίκως τάδε;

1241 φανεῖς Axt: φράσεις codd.

THE WOMEN OF TRACHIS

HYLLUS

Why, when she is the sole cause of my mother's death, and of your being in the state you are, who could make this choice, who that has not been made sick by avenging deities? It would be better, father, for me too to die than to live together with my greatest enemy.

HERACLES

It seems that this man will not accord me, who am dying, what is my due! But a curse from the gods shall await you if you disobey my orders!

HYLLUS

Alas, you will soon show, it seems, how sick you are!

HERACLES

Yes, for you have stirred me up again after my pain had been lulled to sleep.

HYLLUS

Unhappy as I am, how many perplexities confront me!

HERACLES

Yes, because you refuse to obey your father!

HYLLUS

But am I then to learn to be disloyal, father?

HERACLES

It is not disloyalty, if you rejoice my heart!

HYLLUS

Then do you order me in all solemnity to do this?

SOPHOCLES

ΗΡΑΚΛΗΣ

ἔγωγε· τούτων μάρτυρας καλῶ θεούς.

ΤΛΛΟΣ

1250 τοιγὰρ ποιήσω, κούκ ἀπόσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἄν ποτε
κακὸς φανείην σοί γε πιστεύσας, πάτερ.

ΗΡΑΚΛΗΣ

1255 καλῶς τελευτᾶς, κἀπὶ τοῖσδε τὴν χάριν
ταχείαν, ὦ παῖ, πρόσθε, ὡς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον ἐς πυράν με θῆς.
ἄγ' ἐγκονεῖτ', αἴρεσθε. παῦλά τοι κακῶν
αὔτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.

ΤΛΛΟΣ

ἀλλ' οὐδὲν εἴργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κᾶξαναγκάζεις, πάτερ.

ΗΡΑΚΛΗΣ

1260 ἄγε νυν, πρὶν τήνδ' ἀνακινήσῃαι
νόσον, ὦ ψυχὴ σκληρά, χάλυβος
λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπαυε βοήν, ὡς ἐπίχαρτον
τελεοῦσ' ἀκούσιον ἔργον.

ΤΛΛΟΣ

1265 αἶρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ
τούτων θέμενοι συγγνωμοσύνην,
μεγάλην δὲ θεῶν ἀγνωμοσύνην
εἰδότες ἔργων τῶν πρασσομένων,

THE WOMEN OF TRACHIS

HERACLES

Yes! I call the gods to witness it!

HYLLUS

Then I will do it, and shall not refuse, showing the action to the gods as yours! For I could never be shown up as a traitor if I obeyed you, father.

HERACLES

You make a good end, and on top of this swiftly grant me this favour, to place me on the pyre before another attack comes to tear me or to sting me! Come, make haste, lift me up! This is my rest from labour, the final end of this man.

HYLLUS

Why, there is nothing to prevent these things from being accomplished, since you command and you compel me, father.

Enter HYLLUS' companions, who lift up the stretcher.

HERACLES

Come now, before you stir up again this malady, stubborn soul, apply a bit set with stones and let no cry escape me, accomplishing this unwelcome task as though it were a pleasure!

HYLLUS

Lift him, companions, showing great sympathy with me in what has happened, and knowing of the great unkindness of the gods displayed in these events, gods who beget us

1259-78 del. Hartung

1263 τελεούσ' L. Dindorf: τελέως codd.

SOPHOCLES

- οἱ φύσαντες καὶ κληζόμενοι
 πατέρες τοιαῦτ' ἐφορῶσι πάθη.
 1270 τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾶ,
 τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
 αἰσχροῖα δ' ἐκείνοις,
 χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
 τῷ τήνδ' ἄτην ὑπέχοντι.
 1275 λείπου μηδὲ σύ, παρθέν', ἐπ' οἴκων,
 μεγάλους μὲν ἰδοῦσα νέους θανάτους,
 πολλὰ δὲ πῆματα <καὶ> καινοπαθῆ,
 κούδεν τούτων ὅ τι μὴ Ζεὺς.

1270-78 choro tribuit Bergk

1275-78 Hyllo continuant ZgT, choro tribuunt Π 14, KTa,
 partim choro partim Hyllo cett.

1275 ἐπ' Lγρ et sch., t: ἀπ' Laz

1277 suppl. Bentley

THE WOMEN OF TRACHIS

and are called our fathers but who look on such sufferings as these! The future none can see, and the present is pitiful for us and shameful for them, and harder than on any other man upon him who is enduring this calamity.

Do not be left behind in the house, maiden;^a you have lately seen terrible deaths, and many sufferings unprecedented, and none of these things is not Zeus.

^a These words are addressed to the leader of the Chorus.

PHILOCTETES

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Ὀδυσσεύς
Νεοπτόλεμος
Χορός
Φιλοκτήτης
Ἐμπορος
Ἡρακλῆς

DRAMATIS PERSONAE

Odysseus
Neoptolemus
Chorus of Neoptolemus' Sailors
Philoctetes
Merchant
Heracles

Scene: The deserted island of Lemnos.

Time: A little before the end of the Trojan War.

ΦΙΛΟΚΤΗΤΗΣ

ΟΔΥΣΣΕΥΣ

- Ἄκτῃ μὲν ἦδε τῆς περιρρύτου χθονὸς
Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,
ἔνθ', ὧ κρατίστου πατρὸς Ἑλλήνων τραφεῖς
Ἄχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιᾷ
- 5 Ποίαυτος υἱὸν ἐξέθηκ' ἐγὼ ποτε—
ταχθεὶς τόδ' ἔρδειν τῶν ἀνασπόντων ὕπο—
νόσω καταστάζοντα διαβόρω πόδα·
ὄτ' οὔτε λουιβῆς ἡμῖν οὔτε θυμάτων
παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγρίαῖς
- 10 κατεῖχ' αἰὲ πᾶν στρατόπεδον δυσφημίαις,
βοῶν, ἰύζων. ἀλλὰ ταῦτα μὲν τί δεῖ
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,
μὴ καὶ μάθη μ' ἤκουτα κάκχέω τὸ πᾶν
σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
- 15 ἀλλ' ἔργον ἦδη σὸν τὰ λοίφ' ὑπηρετεῖν,
σκοπεῖν θ' ὄπου 'στ' ἐνταῦθα δίοτομος πέτρα
τοιᾶδ', ἔν' ἐν ψύχει μὲν ἡλίου διπλῇ
πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνου
δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.
- 20 βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἂν
ἴδοις ποτὸν κρηναῖον, εἶπερ ἐστὶ σῶν.

PHILOCTETES

Scene: the uninhabited island of Lemnos. Enter ODYSSEUS and NEOPTOLEMUS, with a scout.

ODYSSEUS

This is the shore of the seagirt land of Lemnos, untrodden by mortals, not inhabited. Here it was, you who were reared as the son of the noblest father among the Greeks, son of Achilles, Neoptolemus, that I once put ashore the Malian, the son of Poeas—on the orders of those in command—whose foot was dripping from a malady that was eating it away; since we could not pour libations or sacrifice in peace, but he filled the entire camp with savage and ill-omened cries, shouting and screaming. But why must I talk of that? It is not the moment for long conversation, for fear he should learn that I have come, and I should spill out the whole scheme by which I plan at once to take him. But from now on your task is to help me, and to see where in this place there is a cave with two mouths, such that when it is cold there is a double seat in the sun, and in summer a breeze wafts sleep through the cavern with its opening at both ends. A little below it, on the left, you may see a spring with drinking water, if it is still there. Go

¹¹ ἰύζων γ: στενάζων cett.

SOPHOCLES

ἄ μοι προσελθὼν σίγα †σήμαιν'† εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδ' ἔτ', εἴτ' ἄλλη κυρεῖ,
 ὡς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 25 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴη.

ΝΕΟΠΤΟΛΕΜΟΣ

ἄναξ Ὀδυσσεύ, τοῦργον οὐ μακρὰν λέγεις·
 δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔΥΣΣΕΥΣ

ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐνωῶ.

ΝΕΟΠΤΟΛΕΜΟΣ

τόδ' ἐξύπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔΥΣΣΕΥΣ

30 ὄρα καθ' ὕπνον μὴ κατανλισθεῖς κυρῆ.

ΝΕΟΠΤΟΛΕΜΟΣ

ὀρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.

ΟΔΥΣΣΕΥΣ

οὐδ' ἔνδον οἰκοποιός ἐστὶ τις τροφή;

ΝΕΟΠΤΟΛΕΜΟΣ

στιπτὴ γε φυλλὰς ὡς ἐναυλίζοντί τω.

ΟΔΥΣΣΕΥΣ

τὰ δ' ἄλλ' ἐρῆμα, κούδέν ἐσθ' ὑπόστεγον;

ΝΕΟΠΤΟΛΕΜΟΣ

35 αὐτόξυλόν γ' ἔκπωμα, φλαουρουργοῦ τινος

²² σήμαιν'] μάθαν' Dawe

²³ πρὸς αὐτὸν codd.: τὸν αὐτὸν Blaydes τόνδ' ἔτ' Elmsley:
 τόνδε γ' a: τόνδ' fere cett.

PHILOCTETES

forward quietly, and tell me whether he still keeps to the same place or he is somewhere else; so that for the rest of our discussion you may listen and I explain, and each may make his contribution.

NEOPTOLEMUS

Lord Odysseus, the task you speak of does not lie far off; for I think I see a cave such as you have told me of.

ODYSSEUS

Above or below? I do not understand.

NEOPTOLEMUS

This is above; and I hear no sound of a footstep.

ODYSSEUS

Take care he is not bivouacked there asleep!

NEOPTOLEMUS

I see an empty dwelling with no man there.

ODYSSEUS

And are there none of the things that make a home in there?

NEOPTOLEMUS

Yes, a bed of leaves pressed down, as though for someone who camps there.

ODYSSEUS

But is the rest bare, and is there nothing there beneath the roof?

NEOPTOLEMUS

Yes, a cup made from a single piece of wood, the work of a

SOPHOCLES

τεχνήματ' ἀνδρός, καὶ πυρεῖ' ὁμοῦ τάδε.

ΟΔΤΣΣΕΤΣ

κείνου τὸ θησαύρισμα σημαίνεις τόδε.

ΝΕΟΠΤΟΛΕΜΟΣ

ιοὺν ἰού· καὶ ταῦτά γ' ἄλλα θάλπεται
 ῥάκη, βαρείας του νοσηλείας πλέα.

ΟΔΤΣΣΕΤΣ

- 40 ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς,
 κᾶστ' οὐχ ἑκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ
 κῶλον παλαιᾶ κηρὶ προστείχοι μακράν;
 ἀλλ' ἢ 'πὶ φορβῆς μαστὺν ἐξελήλυθεν,
 ἢ φύλλον εἴ τι νώδυνον κάτοιδέ που.
- 45 τὸν οὖν παρόντα πέμψον ἐς κατασκοπήν,
 μὴ καὶ λάθῃ με προσπεσών· ὡς μᾶλλον ἂν
 ἔλοιτ' ἔμ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἔρχεται τε καὶ φυλάξεται στίβος.
 σὺ δ' εἴ τι χρήζεις, φράζε δευτέρῳ λόγῳ.

ΟΔΤΣΣΕΤΣ

- 50 Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
 ἀλλ' ἦν τι καινόν, ὧν πρὶν οὐκ ἀκήκοας,
 κλύης, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

ΝΕΟΠΤΟΛΕΜΟΣ

τί δῆτ' ἀνωγας;

PHILOCTETES

poor craftsman, and with it stones for making fire.

ODYSSEUS

The treasures that you are describing must be his.

NEOPTOLEMUS

Ah, ah! Here is something else, rags drying in the sun, stained with matter from some grievous sore!

ODYSSEUS

Clearly this is the place where the man lives, and he must be not far off; for how could a man whose leg is stricken with an ancient affliction travel far? But either he has gone off to look for food, or perhaps he knows some healing herb. So send the man you have with you to look out, in case he should suddenly fall upon me. How much rather he would take me than all the other Argives!

NEOPTOLEMUS

The man is going, and the path shall be guarded. If there is anything you want, speak again and tell me!

ODYSSEUS

Son of Achilles, the mission you have come on demands that you show your nobility; not only with your body, but if you are told something new, such as you have not heard earlier, you must give your help, since you are here to help me.

NEOPTOLEMUS

What are your orders?

⁴² προστείχοι Herwerden: προσβαίη codd.

⁴³ μαστὸν Toup: νόστον codd.

SOPHOCLES

ΟΔΥΣΣΕΥΣ

τὴν Φιλοκτῆτου σε δεῖ

- 55 ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων,
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
 στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
- 60 οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν,
 μόνην γ' ἔχοντες τήνδ' ἄλωσιν Ἴλιου,
 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
 ἀλλ' αὐτ' Ὀδυσσεὶ παρέδωσαν· λέγων ὅσ' ἂν
- 65 θέλης καθ' ἡμῶν ἔσχατ' ἔσχάτων κακά.
 τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσῃ
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
- 70 ὡς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμιλία
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας οὔτ' ἔνορκος οὐδενὶ
 οὔτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
- 75 ὥστ' εἴ με τόξων ἐγκρατῆς αἰσθήσεται,
 ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνῶν.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικῆτων ὅπλων.
 ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα
- 80 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά·

PHILOCTETES

ODYSSEUS

You must beguile the mind of Philoctetes by your words. When he asks you who you are and what is your family, say "the son of Achilles"; that you need not conceal. And you are sailing for home, having left the fleet of the Achaeans after conceiving a great hatred for them, who after sending to implore you to come from home, this being their only hope of taking Ilium, when you had come refused to give you the arms of Achilles, when you asked for them with full rights, but had handed them over to Odysseus. And you may add as many of the most extreme insults against me as you please, for by that you will give me no pain, but if you fail to do it, you will give grief to all the Argives. For if this man's bow is not captured, it is impossible for you to conquer the land of Dardanus.

Now learn why it is possible for you, but not for me, to talk with this man without distrust or danger! When you sailed, you had sworn no oath to anyone, you were not compelled, and you were not part of the first expedition; but I can deny none of these charges. So if he catches sight of me while he is master of his bow, I am dead, and I shall cause the death of you, my companion, also. This is the thing that we must scheme for, for you to steal the invincible weapon! I know, my son, that by nature you are not the sort of man to speak such words or to plot to harm others.

55 *λόγοισιν*] *δόλοισιν* Gedike

61 *γ'* Seyffert: *δ'* Lr: om. a

66 *τούτω* Buttman: *τούτων* codd.

79 *παῖ* Erfurd: *καὶ* codd.

SOPHOCLES

ἀλλ' ἤδὺ γάρ τι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὔθις ἐκφανοῦμεθα.
 νῦν δ' εἰς ἀναιδῆς ἡμέρας μέρος βραχὺ
 δός μοι σεαυτόν, κᾶτα τὸν λοιπὸν χρόνον
 85 κέκλησο πάντων εὐσεβέστατος βροτῶν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
 Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ·
 ἔφην γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
 οὔτ' αὐτὸς οὔθ', ὡς φασιν, οὐκφύσας ἐμέ.
 90 ἀλλ' εἴμ' ἐτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
 ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.
 πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
 προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς
 95 δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

ΟΔΤΣΣΕΤΣ

ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὢν νέος ποτὲ
 γλώσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν·
 νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς
 τὴν γλώσσαν, οὐχὶ τάργα, πάνθ' ἠγουμένην.

ΝΕΟΠΤΟΛΕΜΟΣ

100 τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν;

ΟΔΤΣΣΕΤΣ

λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν.

83 ἀναιδῆς] ὄνειδος Housman

PHILOCTETES

But—it is a pleasure to acquire a possession by a victory—bring yourself to do it, and in due course we shall be shown to have been in the right. Now give yourself to me for a few hours of shamelessness, and later for the rest of time be called the most dutiful of mortals!

NEOPTOLEMUS

Son of Laertius,^a things which it distresses me to hear spoken of are things which I hate to do! It is my nature to do nothing by treacherous plotting; that is my nature, and it was also my father's nature. But I am ready to take the man by force and not by cunning; with only one foot he will not get the better of us who are so many. I was sent to help you, but I am unwilling to be called a traitor; I had rather come to grief, my lord, while acting honestly than triumph by treachery.

ODYSSEUS

Son of a noble father, I too when I was young had a tongue that was inactive but an arm that was active; but when I come to put it to the proof I see that it is the tongue, not actions, that rules in all things for mortals.

NEOPTOLEMUS

Then what are you telling me to say except lies?

ODYSSEUS

I am telling you to take Philoctetes by a trick.

^a The father of Odysseus is sometimes called Laertes, sometimes Laertius, and sometimes Lartius.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

τί δ' ἐν δόλω δεῖ μάλλον ἢ πείσαντ' ἄγειν;

ΟΔΤΣΣΕΤΣ

οὐ μὴ πίθηται πρὸς βίαν δ' οὐκ ἂν λάβοις.

ΝΕΟΠΤΟΛΕΜΟΣ

οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;

ΟΔΤΣΣΕΤΣ

105 *ιούς <γ> ἀφύκτους καὶ προπέμποντας φόνον.*

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ ἄρ' ἐκείνω γ' οὐδὲ προσμεῖξαι θρασύ;

ΟΔΤΣΣΕΤΣ

οὐ, μὴ δόλω λαβόντα γ', ὡς ἐγὼ λέγω.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ αἰσχροὺς ἠγγῆ δῆτα τὸ ψευδῆ λέγειν;

ΟΔΤΣΣΕΤΣ

οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.

ΝΕΟΠΤΟΛΕΜΟΣ

110 *πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν;*

ΟΔΤΣΣΕΤΣ

ὅταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.

ΝΕΟΠΤΟΛΕΜΟΣ

κέρδος δ' ἐμοὶ τί τούτον ἐς Τροίαν μολεῖν;

105 suppl. Dobree

108 δῆτα τὸ Vauvilliers: δῆ τάδε IV: δῆτα τὰ cett.

110 λακεῖν L: λαλεῖν cett.

PHILOCTETES

NEOPTOLEMUS

But why must I take him by a trick rather than by persuasion?

ODYSSEUS

He will never be persuaded, and you could not take him by force.

NEOPTOLEMUS

Has he such wondrous confidence in strength?

ODYSSEUS

Yes, inescapable arrows that convey death.

NEOPTOLEMUS

Then can one not dare even to approach him?

ODYSSEUS

No, unless you take him by a trick, as I am telling you to do.

NEOPTOLEMUS

Do you not think it disgraceful to tell lies?

ODYSSEUS

Not if the lie brings us salvation!

NEOPTOLEMUS

With what kind of a face will one be able to utter such words?

ODYSSEUS

When you are doing something to gain advantage, it is wrong to hesitate.

NEOPTOLEMUS

But what advantage is it for me if he should come to Troy?

SOPHOCLES

ΟΔΤΣΣΕΤΣ

αίρεί τὰ τόξα ταῦτα τὴν Ἰτροίαν μόνα.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἴμ' ἐγώ;

ΟΔΤΣΣΕΤΣ

115 οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ.

ΝΕΟΠΤΟΛΕΜΟΣ

θηρατέ <ἂν> γίγνοιτ' ἂν, εἴπερ ᾧδ' ἔχει.

ΟΔΤΣΣΕΤΣ

ὡς τοῦτό γ' ἔρξας δύο φέρῃ δωρήματα.

ΝΕΟΠΤΟΛΕΜΟΣ

ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

ΟΔΤΣΣΕΤΣ

σοφός τ' ἂν αὐτὸς κάγαθὸς κεκλήῃ ἅμα.

ΝΕΟΠΤΟΛΕΜΟΣ

120 ἴτω· πώσω, πᾶσαν αἰσχύνην ἀφείς.

ΟΔΤΣΣΕΤΣ

ἦ μνημονεύεις οὖν ἅ σοι παρήνεσα;

ΝΕΟΠΤΟΛΕΜΟΣ

σάφ' ἴσθ', ἐπίπερ εἰσάπαξ συνήνεσα.

ΟΔΤΣΣΕΤΣ

σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου,
ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρών,

125 καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν.

καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῆτέ τι

PHILOCTETES

ODYSSEUS

This bow is the one thing that takes Troy.

NEOPTOLEMUS

Then am I not the one who is to capture it, as you said?

ODYSSEUS

You cannot capture it without the bow, nor the bow without you.

NEOPTOLEMUS

It would be worth trying to get it, if that is the case.

ODYSSEUS

Yes, since if you do that you win two prizes.

NEOPTOLEMUS

What prizes? If you tell me, I shall not refuse to act.

ODYSSEUS

You would be called clever, and at the same time valiant.

NEOPTOLEMUS

Let it be! I will do it, casting off all shame!

ODYSSEUS

Then do you remember my instruction?

NEOPTOLEMUS

Be sure I do, now that I have once consented.

ODYSSEUS

Do you stay here now and wait for him; I will be off, so as not to be seen by him, and shall send the scout back to the ship. And if you seem to me to be taking too long, I will

¹¹⁶ suppl. Elmsley

SOPHOCLES

- κατασχολάζειν, αὔθις ἐκπέμψω πάλιν
 τούτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
 μορφήν δολώσας, ὡς ἂν ἀγνοία προσῆ·
 130 οὗ δῆτα, τέκνον, ποικίλως αὐδωμένον
 δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.
 ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρῆς τάδε·
 Ἑρμῆς δ' ὁ πέμπων δόλιος ἠγήσαιο νῦν
 Νίκη τ' Ἀθάνα Πολιάς, ἣ σώζει μ' αἰεὶ.

ΧΟΡΟΣ

- 135 τί χρῆ τί χρῆ με, δέσποτ', ἐν ξένα ξένον στρ. α'
 στέγειν, ἣ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;
 φράζε μοι.
 τέχνα γὰρ τέχνας ἐτέρας
 προὔχει καὶ γνώμα παρ' ὅτῳ τὸ θεῖον
 140 Διὸς σκῆπτρον ἀνάσσεται.
 σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
 πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε
 τί σοι χρεῶν ὑπουργεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

- νῦν μέν, ἴσως γὰρ τόπον ἐσχατιαῖς
 145 προσιδεῖν ἐθέλεις ὄντινα κεῖται,
 δέρκον θαρσῶν ὀπόταν δὲ μόλλη
 δεινὸς ὀδίτης τῶνδ' οὐκ μελάθρων,
 πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
 πειρῶ τὸ παρὸν θεραπεύειν.

147 οὐκ Linwood: ἐκ codd.

PHILOCTETES

send back that same man, disguising him as a sea captain, so that he will not be known. As he tells a cunning tale, my son, do you get what advantage you can from whatever words are spoken. I will go to the ship, leaving this to you; and may Hermes the escorter lead us with his guile, and Athena of the City, who is Victory, always my protectress.

Exit ODYSSEUS with the scout, and enter the CHORUS, consisting of NEOPTOLEMUS' sailors.

CHORUS

A stranger in a strange land, what am I to hide, my lord, and what am I to say to a suspicious man? Tell me; for his skill and judgment are better than another's, his in whose hands the divine sceptre of Zeus is wielded. And to you, my son, has come all this ancient power; wherefore, tell me what I must do to help you!

NEOPTOLEMUS

Now—for you may wish to see the place out in the wilds where he reposes—you can look with confidence! And when the dread traveller from this domain returns, advance as I signal to you from time to time, and try to render the aid the present time requires!

SOPHOCLES

ΧΟΡΟΣ

- 150 μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, ἀντ. α΄
 φρουρεῖν ὄμμ' ἐπὶ σῶ μάλιστα καιρῶ·
 νῦν δέ μοι
 λέγ' ἀυλὰς ποίας ἔνεδρος
 ναίει καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι
 155 μαθεῖν οὐκ ἀποκαίριον,
 μὴ προσπεσῶν με λάθῃ ποθέν·
 τίς τόπος, ἢ τίς ἔδρα; τίν' ἔχει στίβον,
 ἔναυλον ἢ θυραῖον;

ΝΕΟΠΤΟΛΕΜΟΣ

- οἶκον μὲν ὄρας τόνδ' ἀμφίθυρον
 160 πετρίνης κοίτης.

ΧΟΡΟΣ

ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

ΝΕΟΠΤΟΛΕΜΟΣ

- δῆλον ἔμοιγ' ὡς φορβῆς χρεία
 στίβον ὀγμεύει τῆδε πέλας που.
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
 165 λόγος ἐστὶ φύσιν, θηροβολοῦντα
 πτηνοῖς ἰοῖς σμυγερόν σμυγερώς,
 οὐδέ τιν' αὐτῶ
 παιῶνα κακῶν ἐπινωμᾶν.

ΧΟΡΟΣ

- οἰκτίρω νιν ἔγωγ', ὅπως, στρ. β΄
 170 μὴ του κηδομένου βροτῶν
 μηδὲ σύντροφον ὄμμ' ἔχων,

PHILOCTETES

CHORUS

The care that you assign me has long been in my thoughts, my lord, that my eye should ever be vigilant for what you most need. But now tell me what bivouacs he inhabits and what place he has; for it is needful that I know this, for fear he should suddenly fall upon me from somewhere. What is his place? Where does he rest? Where is he walking, at home or abroad?

NEOPTOLEMUS

You see here his home, with its two openings, where he reposes on the rock.

CHORUS

Yes; where has the sufferer gone away to?

NEOPTOLEMUS

It is clear to me that it is the need for food that makes him trail his painful step somewhere near here. For that is the kind of life that he is said to lead, shooting beasts with his winged arrows, painfully in his pain, and none, they say, draws near him to heal his afflictions.

CHORUS

I pity him, in that with none among mortals to care for him and with no companion he can look on, miserable, always

150 *ἀναξ* Vt: *ἀναξ τὸ σὸν* Lraz: *τὸ σὸν* Benedict

156 *προσπεσῶν* huc traiecit Hermann: post *λάθη* habent codd.

163 *τῆδε* Blaydes: *τήνδε* r: *τόνδε* cett.

166 *σφυγερόν σφυγερώς* Brunck: *στ- στ-* codd.

SOPHOCLES

- δύστανος, μόνος αἰεί,
 νοσεῖ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντί τῳ
 175 χρείας ἰσταμένῳ. πῶς ποτε πῶς δύσμορος
 ἀντέχει;
 ὦ παλάμαι θεῶν,
 ὦ δύστανα γένη βροτῶν,
 οἷς μὴ μέτριος αἰών.
 180 οὔτος πρωτογόνων ἴσως
 οἴκων οὐδενὸς ὕστερος,
 πάντων ἄμμορος ἐν βίῳ
 κείται μόνος ἀπ' ἄλλων
 στικτῶν ἢ λασίων μετὰ
 185 θηρῶν, ἔν τ' ὀδύνας ὁμοῦ
 λιμῶ τ' οἰκτρὸς ἀνήκεστ' ἀμερίμνητά τ' ἔχων
 βάρη.
 ἀ δ' ἀθυρόστομος
 Ἄχὼ τηλεφανῆς πικραῖς
 190 οἰμωγαῖς ὑπακούει.

ΝΕΟΠΤΟΛΕΜΟΣ

- οὐδὲν τούτων θαυμαστὸν ἐμοί·
 θεῖα γάρ, εἶπερ καὶ γώ τι φρονῶ,
 καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
 τῆς ἀμόφρονος Χρύσης ἐπέβη,
 195 καὶ νῦν ἂ πονεῖ δίχα κηδεμόνων,
 οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτη
 τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ

PHILOCTETES

alone, he suffers from a cruel sickness and is bewildered by each need as it arises. How, how does the unhappy man hold out? O contrivances of the gods! O unhappy race of mortals to whom life is unkind!

This man, inferior, perhaps, to none of the houses of the first rank, lies without a share of anything in life, far from all others, with beasts dappled or hairy, and pitiable in his pain and hunger he endures afflictions incurable and uncared for. And she whose mouth has no bar, Echo, appearing far off responds to his bitter cries of lamentation.

NEOPTOLEMUS

None of these things is a surprise to me. For it was by the will of the gods, if I have any understanding, that those sufferings came upon him from cruel Chryse, and his present troubles without companions must be the work of the gods, so that he cannot direct against Troy his irresist-

177 *θεῶν* Lachmann: *θηητῶν* codd.

187 *ἀμερίμνητά τ'* Page: *μεριμνήματ'* codd.

187-88 *βάρη. ἄ δ'* Hermann: *βαρέϊα δ'* codd.

189-90 *πικραῖς οἰμωγαῖς* Ast: *-ᾶς -ᾷς* codd.

190 *ὑπακούει* Auratus: *ὑπόκειται* codd.

196 *ἔσθ' ὡς* Porson: *ἔσθ' vel ἔστιν ὅπως* codd.

SOPHOCLES

τεῖναι τὰ θεῶν ἀμάχητα βέλη,
 πρὶν ὄδ' ἐξήκοι χρόνος, ᾧ λέγεται
 200 χρήναί σφ' ὑπὸ τῶνδε δαμῆναι.

ΧΟΡΟΣ

εὔστομ' ἔχε, παῖ.

ΝΕΟΠΤΟΛΕΜΟΣ

τί τόδε;

ΧΟΡΟΣ

προῦφάνη κτύπος, στρ. γ'
 φωτὸς σύντροφος ὡς τειρομένου <του>,
 ἢ που τᾶδ' ἢ τᾶδε τόπων.
 205 βάλλει βάλλει μ' ἐτύμα
 φθογὰ του στίβον κατ' ἀνάγκαν
 ἔρποντος, οὐδέ με λά-
 θει βαρέϊα τηλόθεν αὐ-
 δὰ τρυσάνωρ· διάσημα θρηνεῖ.
 210 ἀλλ' ἔχε, τέκνον—

ΝΕΟΠΤΟΛΕΜΟΣ

λέγ' ὅ τι.

ΧΟΡΟΣ

φροντίδας νέας· ἀντ. γ'
 ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,
 οὐ μολπὰν σύριγγος ἔχων,
 ὡς ποιμὴν ἀγροβάτας,
 215 ἀλλ' ἢ που πταίων ὑπ' ἀνάγκας
 βοᾷ τηλωπὸν ἰω-

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ible weapons until the time has arrived when it is fated to be conquered by them.

CHORUS

Be silent, my son!

NEOPTOLEMUS

What is this?

CHORUS

A sound rang out, such as might haunt the lips of a man in agony, this way, I think, or that. It strikes me, it strikes me, the true voice of one who treads his path under constraint; I do not mistake from far off the grievous cry of a man in distress; the lament he utters rings out clearly!

But take, my son . . .

NEOPTOLEMUS

Tell me what!

CHORUS

New counsels! For the man is not far from home, but he is in this place; he is not playing the music of the pipe, like a shepherd living in the wild, but because he stumbles, I think, under constraint he utters a far-sounding shout,

²⁰³ suppl. Porson

²⁰⁴ choro tribuit Hermann, Neoptolemo codd.

²⁰⁹ *θρηνεί* Ll.-J. (*γὰρ θρηνεί* iam Dindorf): *γὰρ θροεί* codd.
plerique

SOPHOCLES

άν, ἧ ναὸς ἄξενον αὐ-
γάζων ὄρμον· προβοᾶ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ

ἰὼ ξένοι·

- 220 τίνες ποτ' ἐς γῆν τήνδε ναυτίλω πλάτη
κατέσχετ' οὔτ' εὖορμον οὔτ' οἰκουμένην;
ποίας πάτρας ὑμᾶς ἂν ἧ γένους ποτὲ
τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·
225 φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὄκνω
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
ἐρῆμον ὧδε κᾶφίλον κακούμενον,
φωνήσατ', εἶπερ ὡς φίλοι προσήκετε.
230 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὔτ' ἐμὲ
ὑμῶν ἀμαρτεῖν τοῦτό γ' οὔθ' ὑμᾶς ἐμοῦ.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὔνεκα
Ἑλληνές ἐσμεν· τοῦτο γὰρ βούλη μαθεῖν.

ΦΙΛΟΚΤΗΤΗΣ

- ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν
235 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.
τίς σ', ὦ τέκνον, κατέσχε, τίς προσήγαγεν
χρεία; τίς ὄρμη; τίς ἀνέμων ὁ φίλτατος;
γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

PHILOCTETES

or because he describes the ship in her inhospitable anchorage. His cry is fearsome!

Enter PHILOCTETES.

PHILOCTETES

Hail, strangers! Who are you that with the seaman's oar have put in to this land that lacks anchorages and inhabitants? Of what country and race would I be right in saying you were? The manner of your dress is that of Greece, most dear to me. But I would like to hear a voice! Do not shrink from me in fear and be repelled at my wild state, but take pity on an unhappy man, alone, afflicted like this without a companion or a friend, and speak, if indeed you have come as friends! But answer me! It is not right that I should miss this from you or you from me.

NEOPTOLEMUS

Why, stranger, first know this, that we are Greeks! That is what you wish to learn.

PHILOCTETES

O dearest of sounds! Ah, what it is to be addressed by such a man after so long! What need, my son, made you put in, what need brought you here? What was your impulse? Which was the dearest of winds? Tell me all this, so that I may know who you are!

218 *τι* Hartung: *γάρ τι* codd.

220 *ναυτίλω πλάτη* *Σηρ*, *αζο*, novit sch. ap. K, *κακ ποίας πάτρας* cett.

222 del. Radermacher

228 *κακούμενον* Brunck: *καλούμενον* codd.

236 *κατέσχε* LL.-J.: *προσέσχε* codd.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

- 240 ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον· ἀνδῶμαι δὲ παῖς
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθ' ἤδη τὸ πᾶν.

ΦΙΛΟΚΤΗΤΗΣ

ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίτι
 στόλω προσέσχες τήνδε γῆν; πόθεν πλέων;

ΝΕΟΠΤΟΛΕΜΟΣ

- 245 ἐξ Ἰλίου τοι δὴ ταυῶν γε ναυστολῶ.

ΦΙΛΟΚΤΗΤΗΣ

πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

ΝΕΟΠΤΟΛΕΜΟΣ

ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου;

ΦΙΛΟΚΤΗΤΗΣ

ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσοραῖς;

ΝΕΟΠΤΟΛΕΜΟΣ

- 250 πῶς γὰρ κάτοιδ' ὄν γ' εἶδον οὐδεπώποτε;

ΦΙΛΟΚΤΗΤΗΣ

οὐδ' ὄνομ' <ἄρ'> οὐδὲ τῶν ἐμῶν κακῶν κλέος
 ἦσθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;

ΝΕΟΠΤΟΛΕΜΟΣ

ὡς μηδὲν εἰδότη' ἴσθι μ' ὦν ἀνιστορεῖς.

PHILOCTETES

NEOPTOLEMUS

By birth I belong to seagirt Skyros; I am sailing home; and I am called the son of Achilles, Neoptolemus. Now you know it all!

PHILOCTETES

Son of the dearest of fathers, of a dear land, nursling of aged Lycomedes,^a on what errand have you put in to this land? From where are you sailing?

NEOPTOLEMUS

At present it is from Ilium that I am voyaging.

PHILOCTETES

How do you say? Surely you were not our shipmate at the beginning of the voyage to Ilium!

NEOPTOLEMUS

Did you also take part in that labour?

PHILOCTETES

My son, do you not know who it is that you are looking at?

NEOPTOLEMUS

How can I know a man I have never seen before?

PHILOCTETES

Then have you never heard my name or the story of my misfortunes, which have been my torment?

NEOPTOLEMUS

Know that I am ignorant of what you are asking me about!

^a Lycomedes, king of Skyros, was the father of Neoptolemus' mother, Deidameia.

²⁴⁵ δῆ τανῦν anon. (1810): δῆτα νῦν codd.

²⁵¹ suppl. Erfurdt

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

- ὦ πόλλ' ἐγὼ μοχθηρός ὦ πικρὸς θεοῖς,
 255 οὔ μῆδ' κληδὼν ὦδ' ἔχοντος οἴκαδε
 μῆδ' Ἑλλάδος γῆς μηδαμοῦ διηλθέ που.
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
 γελῶσι σίγ' ἔχοντες, ἢ δ' ἐμῆ νόσος
 αἰεὶ τέθηλε κἀπὶ μείζον ἔρχεται.
 260 ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως,
 ὄδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,
 ὁ τοῦ Ποίαντος παῖς Φιλοκτῆτης, ὃν οἱ
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
 265 ἔρραψαν αἰσχροῦς ὦδ' ἐρήμον, ἀγρία
 νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι
 ξὺν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε
 ᾤχοντ' ἐρήμον, ἠνίκ' ἐκ τῆς ποντίας
 270 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ.
 τότε ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
 εὔδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρᾳ,
 λιπόντες ᾤχονθ', οἷα φωτὶ δυσμόρῳ
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
 275 ἐπωφέλημα σμικρόν, οἷ' αὐτοῖς τύχοι.
 οὐδ' ἤ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβώτων ἐξ ὕπνου στῆναι τότε;
 ποῖ ἐκδακρῦσαι, ποῖ ἀποιμῶξαι κακά;
 ὀρῶντα μὲν ναῦς, ἅς ἔχων ἐναυστόλουν,
 280 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον,

PHILOCTETES

PHILOCTETES

Miserable indeed am I, and hateful to the gods, since no news of my plight has made its way home or to any part of Greece! But those who threw me out in unholy fashion quietly mock me, and my sickness is always flourishing and is gaining strength. My son, son whose father was Achilles, I am he whom you have heard to be the master of the weapons of Heracles, the son of Poeas, Philoctetes, whom the two generals and the lord of the Cephallenians^a despicably threw out into this desolation, perishing from a cruel malady, struck by the cruel sting of the man-slaying serpent. In company with that, my son, they left me here desolate when they went off, after they had put in here from Chryse with their fleet. Gladly then they saw me sleeping on the shore in a rocky cavern after much tossing from the waves, and went off, leaving me, having put out for me, as for a poor wretch, a few rags and a little sustenance in the way of food; may they get such themselves! What sort of an awakening from sleep do you think was mine, my son, when they were gone? What tears do you imagine I shed, what sorrows I lamented? I who could see that all the ships with which I had sailed were departed, and there was no man in the place, no one to support me,

^a Odysseus was king of Ithaca, and the inhabitants of Ithaca and other neighbouring islands were often called Cephallenians.

276 οὐ Kvícala: σὺ codd.

- οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
 ἠῦρισκον οὐδὲν πλὴν ἀνιάσθαι παρόν,
 τούτου δὲ πολλὴν εὐμάρειαν, ᾧ τέκνον.
- 285 ὁ μὲν χρόνος νῦν διὰ χρόνου προὔβαινέ μοι,
 κᾶδει τι βαιῶ τῆδ' ὑπὸ στέγη μόνον
 διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
- 290 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας
 εἰλυόμεν, δύστηνον ἐξέλκων πόδα,
 πρὸς τοῦτ' ἂν εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
 καί που πάγου χυθέντος, οἷα χεῖματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
- 295 ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν,
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεί.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
- 300 φέρ', ᾧ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης.
 ταύτῃ πελάζει ναυβάτης οὐδεὶς ἐκῶν·
 οὐ γάρ τις ὄρμος ἔστιν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἧ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.
- 305 τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ·
 οὐτοί μ', ὅταν μόλωσιν, ᾧ τέκνον, λόγοις
 ἐλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος

PHILOCTETES

or to assist me when I was suffering from my malady! When I looked all around me, I could find nothing present but my pain, and of that I had full sufficiency, my son.

So one period of time after another went by for me, and I had to provide for myself alone under this poor roof. My stomach's needs this bow found for me, shooting doves on the wing; and up to what the shaft sped by the bowstring shot for me, alone in my misery I would crawl, dragging my wretched foot, right up to that. And if I had to get some drink also, or perhaps to cut some wood, when ice was on the ground, as it is in winter, I would struggle along in misery and manage it; and then there would be no fire! But by rubbing one stone painfully against another I made the hidden spark flash out, the thing that has always been my preservation. So, you see, the dwelling I live in, together with fire, provides everything, except a cure for my disease.

Listen, my son, now you must learn about the island! No sailor comes near here if he can help it; for there is no harbour, or anywhere where one can sail and trade, or get hospitality. This is not a place for men of sense to sail to. Suppose someone is forced to put in, for many such things can happen in the long history of mankind; these people when they come show pity in what they say, and sometimes they have been sorry for me and have given me a little

285 *vvv* Wecklein: δὴ a: οὔν cett.

291 δούστηνον Canter: -ος codd.

SOPHOCLES

- προσέδοσαν οϊκτίραντες, ἢ τινα στολήν·
 310 ἐκεῖνο δ' οὐδέϊς, ἠνίκ' ἄν μνησθῶ, θέλει,
 σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας
 ἔτος τόδ' ἤδη δέκατον ἐν λιμῶ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
 τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,
 315 ᾧ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ
 δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

ΧΟΡΟΣ

ἔοικα κὰγὼ τοῖς ἀφιγμένοις ἴσα
 ξένοις ἐποικτίρειν σε, Ποίαντος τέκνον.

ΝΕΟΠΤΟΛΕΜΟΣ

- ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
 320 ὡς εἶσ' ἀληθεῖς οἶδα, σὺν τυχῶν κακῶν
 ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.

ΦΙΛΟΚΤΗΤΗΣ

ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;

ΝΕΟΠΤΟΛΕΜΟΣ

- θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
 325 ἵν' αἰ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι
 χῆ Σκῦρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν.

ΦΙΛΟΚΤΗΤΗΣ

εἶ γ', ᾧ τέκνον· τίνος γὰρ ᾧδε τὸν μέγαν
 χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

324 θυμὸν . . . χειρὶ Lambinus: θυμῶ . . . χεῖρα codd.

PHILOCTETES

food, or some clothing; but one thing nobody will do, when I make mention of it, and that is to take me home. No, I have been miserably perishing now for nine years, in hunger and distress, feeding the insatiable disease. That is what the sons of Atreus and the mighty Odysseus have done to me, my son; may the Olympian gods grant that in requital they suffer such things themselves!

CHORUS

I think that I too, like the strangers who came here, feel pity for you, son of Poeas!

NEOPTOLEMUS

And I myself can corroborate your words, knowing that they are true, having like you found that the sons of Atreus and Odysseus are evil men!

PHILOCTETES

Have you also a complaint against the accursed sons of Atreus, so that you are angry at your treatment?

NEOPTOLEMUS

I wish it may be granted to me to satisfy my rage by violence, so that Mycenae and Sparta may know that Skyros also is a mother of valiant men!

PHILOCTETES

Well said, my son! What is the cause of the great anger that leads you to accuse them?

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

- 330 ὦ παῖ Ποίαντος, ἔξερῶ, μόλις δ' ἔρῶ,
 ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν.
 ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν—

ΦΙΛΟΚΤΗΤΗΣ

οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
 πρῶτον τόδ'· ἧ τέθνηχ' ὁ Πηλέως γόνος;

ΝΕΟΠΤΟΛΕΜΟΣ

- 335 τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
 τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς.

ΦΙΛΟΚΤΗΤΗΣ

ἀλλ' εὐγενῆς μὲν ὁ κτανῶν τε χῶ θανῶν.
 ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
 πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.

ΝΕΟΠΤΟΛΕΜΟΣ

- 340 οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν.

ΦΙΛΟΚΤΗΤΗΣ

ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
 αὐθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.

ΝΕΟΠΤΟΛΕΜΟΣ

- 345 ἦλθόν με νηὶ ποικιλοστόλῳ μέτα
 δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρός,
 λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην,
 ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
 πατὴρ ἐμός, τὰ πέργαμ' ἄλλον ἢ 'μ' ἐλεῖν.
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολλὴν

PHILOCTETES

NEOPTOLEMUS

Son of Poëas, I will tell you, much as it costs me to tell, the outrage I suffered at their hands when I went there. For when fate caused Achilles to die . . .

PHILOCTETES

Alas! Tell me no more, before I learn this first: is the son of Peleus dead?

NEOPTOLEMUS

He is dead, at the hand of no man, but of a god, shot dead, they say, by Phoebus.

PHILOCTETES

Noble are both the slayer and the slain! But I do not know, my son, whether to ask first about your wrongs or to lament for him.

NEOPTOLEMUS

I think that for you your own griefs are sufficient, poor man, so that you do not need to lament for those of others.

PHILOCTETES

You are right! So tell me again about the matter in which they treated you with insolence!

NEOPTOLEMUS

They came for me in a ship decked with garlands, noble Odysseus and my father's tutor, saying, whether it was true or after all a fiction, that the justice of the gods did not allow, now that my father was dead, that any other except me should take the towers of Troy. Telling this story in this

SOPHOCLES

- χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ,
 350 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρω,
 ὅπως ἴδοιμ' ἄθραπτον· οὐ γὰρ εἰδόμην
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,
 εἰ τὰπὶ Τροία πέργαμ' αἰρήσοιμ' ἰών.
 ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,
 355 κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ
 κατηγόμην· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἠσπάζετ', ὀμνύντες βλέπειν
 τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κείνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,
 360 ἐπεὶ δ' ἄκρυστα κείνον, οὐ μακρῶ χρόνῳ
 ἐλθὼν Ἀτρείδας προσφιλῶς, ὡς εἰκὸς ἦν,
 τά θ' ὄπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 "ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 365 πατρῶ' ἐλέσθαι, τῶν δ' ὄπλων κείνων ἀνήρ
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος."
 κἀγὼ κδακρύσας εὐθὺς ἐξανίσταμαι
 ὀργῇ βαρεῖα, καὶ καταλγήσας λέγω,
 "ὦ σχέτλι', ἧ' τολμήσατ' ἀντ' ἐμοῦ τινα
 370 δοῦναι τὸ τεύχη τὰμά, πρὶν μαθεῖν ἐμοῦ;"
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κυρεῖ,
 "ναί, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε·
 ἐγὼ γὰρ αὐτ' ἔσωσα κἀκείνον παρών."
 κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
 375 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος,
 εἰ τὰμὰ κείνος ὄπλ' ἀφαιρήσοιτό με.

PHILOCTETES

way, they did nothing to restrain me from sailing soon, most of all because of my longing for the dead man, so that I might see him while yet unburied, for I had never looked on him. But also there was the splendid promise that if I went I would take the towers of Troy. It was already the second day of my voyage, and oars and wind brought me to hateful Sigeum. At once the whole army surrounded me, when I landed, and greeted me, swearing that they saw Achilles, who was no more, alive again. But he lay there; and I, poor fellow, after I had wept for him, soon came to the sons of Atreus in friendly fashion, as was natural, and asked for my father's arms and the other things that had been his. But they spoke, alas, miserable words, "Seed of Achilles, you may take your father's other possessions, but those arms have another master now, the son of Laertes." Bursting into tears, I at once rose up in grievous anger, and in bitterness said, "Wretch, have you dared to give my weapons to anyone but me, before asking me?" And Odysseus, who was standing by, said, "Yes, boy, they gave them to me justly; for I had been there and saved them and him." And I in anger at once assailed him with every kind of insult, leaving nothing out, at the thought that he was to deprive me of my arms. And he, brought to that point—for

³⁶¹ προσφιλῶς R (coni. Bothe): πρὸς φίλους fere cett.

³⁶⁷ ἑδακρύσας Zn: δακρύσας cett.

SOPHOCLES

- ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσσοργος ὤν,
 δηχθεὶς πρὸς ἀξήκουσεν ᾧδ' ἠμεύσατο
 "οὐκ ἦσθ' ἔν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἔν' οὐ σ' ἔδει.
 380 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν,
 οὐ μὴ ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων."
 τοιαῦτ' ἀκούσας κάξονειδισθεὶς κακὰ
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητώμενος
 πρὸς τοῦ κακίστου κακ κακῶν Ὀδυσσέως.
 385 [κοῦκ αἰτιῶμαι κείνον ὡς τοὺς ἐν τέλει
 πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίγνονται κακοί.]
 λόγος λέλεκται πᾶς· ὁ δ' Ἀτρεΐδας στυγῶν
 390 ἐμοί θ' ὁμοίως καὶ θεοῖς εἶη φίλος.

ΧΟΡΟΣ

- ὄρεστέρα παμβῶτι Γᾶ, στρ.
 μᾶτερ αὐτοῦ Διός,
 ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,
 395 σὲ κακεῖ, μᾶτερ πότνι', ἐπηυδάμαν,
 ὅτ' ἐς τόνδ' Ἀτρειδᾶν
 ὕβρις πᾶσ' ἐχώρει,
 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
 400 ἰὼ μάκαιρα ταυροκτόνων
 λεόντων ἔφεδρε, τῷ Λαρτίου,
 σέβας ὑπέρτατον.

385-88 del. Barrett

PHILOCTETES

though not easily angered he had been stung by what he had heard—gave me this answer, “You were not where we were, but you were away where you should not have been; and now that you are speaking with a reckless tongue, you shall never sail to Skyros with these arms.”

When I heard myself reviled with such insults, I sailed for home, cheated of what was mine by the most evil Odysseus, sprung from evil ancestors. [And I do not blame him so much as the commanders; for the whole city and the entire army belong to the rulers; and it is through the words of those that instruct them that men who lack discipline become evil.]

That is all I have to say; and may he who loathes the sons of Atreus be dear alike to me and to the gods!

CHORUS

Goddess of the mountains, Earth that feeds all, mother of Zeus himself,^a you who rule the great Pactolus^b rich in gold, there also, lady mother, I called upon you, when all the insolence of the sons of Atreus was coming against him, when they handed over his father's weapons—ah, blessed one that sits behind bull-slaughtering lions!—an object of reverence sublime, to the son of Lartius!

^a Cybele, the Phrygian mother of the gods, was often identified with Rhea, mother of Zeus, and with the Earth Goddess.

^b A river in Lydia, from whose waters gold dust was extracted.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

- ἔχοντες, ὡς ἔοικε, σύμβολον σαφές
 λύπης πρὸς ἡμᾶς, ὦ ξένοι, πεπλεύκατε,
 405 καὶ μοι προσάδεθ' ὥστε γιγνώσκειν ὅτι
 ταυτ' ἐξ Ἀτρείδων ἔργα καὶξ Ὀδυσσέως.
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
 μηδὲν δίκαιον ἐς τέλος μέλλοι ποεῖν.
 410 ἀλλ' οὐ τι τοῦτο θαυμ' ἔμοιγ', ἀλλ' εἰ παρῶν
 Αἴας ὁ μείζων ταυθ' ὀρώων ἠνείχετο.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ ἦν ἔτι ζῶν, ὦ ξέν'. οὐ γὰρ ἂν ποτε
 ζῶντός γ' ἐκείνου ταυτ' ἐσυλήθηεν ἐγώ.

ΦΙΛΟΚΤΗΤΗΣ

πῶς εἶπας; ἀλλ' ἦ χούτος οἶχεται θανών;

ΝΕΟΠΤΟΛΕΜΟΣ

- 415 ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει.

ΦΙΛΟΚΤΗΤΗΣ

οἶμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
 οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,
 οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.

ΝΕΟΠΤΟΛΕΜΟΣ

- οὐ δῆτ'. ἐπίστω τοῦτό γ'. ἀλλὰ καὶ μέγα
 420 θάλλουτές εἰσι νῦν ἐν Ἀργείων στρατῶ.

PHILOCTETES

PHILOCTETES

You have sailed here, strangers, with a pain that commends you to me, and you are in harmony with me, so that I recognise that these are the actions of the sons of Atreus and Odysseus! For I know that he lends his tongue to every evil speech and every villainy that can help him compass a dishonest end. But it is not so much this that surprises me, as that the greater Ajax can have been there and have put up with this.

NEOPTOLEMUS

He was no longer living, stranger; if he had been alive, I should never have been robbed of the arms.

PHILOCTETES

What are you saying? Is he also dead and gone?

NEOPTOLEMUS

Think of him as no longer in the world of light!

PHILOCTETES

Alas for me! But the son of Tydeus,^a and he who was palmed off on Laertius by Sisyphus,^b they will never die! For they ought not to be alive!

NEOPTOLEMUS

No, you can be sure of that! But they are now with the Argive army, flourishing.

^a Diomedes, son of Tydeus, was associated with Odysseus in several of his enterprises.

^b There was a story that Odysseus was not really the son of Laertes, but that the cunning king of Corinth, Sisyphus, was his real father, having seduced his mother Anticleia.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

<φεῦ·> τί δ' ὁ παλαιὸς κάγαθος φίλος τ' ἐμός,
 Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τάχ' ἂν
 κείνων κάκ' ἐξήρυκε, βουλευῶν σοφά.

ΝΕΟΠΤΟΛΕΜΟΣ

κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανῶν
 425 Ἀντίλοχος αὐτῷ φροῦδος ὃς παρῆν γόνος.

ΦΙΛΟΚΤΗΤΗΣ

οἶμοι, δύ' αὖ τῶδ' ἄνδρ' ἔλεξας, οἷν ἐγὼ
 ἦκιστ' ἂν ἠθέλησ' ὀλωλότοι κλύειν.
 φεῦ φεῦ τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθνᾶσ', Ὀδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ' ἵνα
 430 χρῆν ἀντὶ τούτων αὐτὸν αὐδαῖσθαι νεκρόν;

ΝΕΟΠΤΟΛΕΜΟΣ

σοφὸς παλαιστῆς κείνος, ἀλλὰ χαῖ σοφαὶ
 γνώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

ΦΙΛΟΚΤΗΤΗΣ

φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι
 Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα;

ΝΕΟΠΤΟΛΕΜΟΣ

435 χροῦτος τεθνηκῶς ἦν· λόγῳ δέ σ' <έν> βραχεῖ
 τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἄνδρ' ἐκὼν
 αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς ἀεὶ.

⁴²¹ suppl. Page

⁴²² τάχ' ἂν Hermann: τάχα GR: τά γε cett.

⁴²⁵ ὃς παρῆν Hermann: ὅσπερ ἦν codd.

PHILOCTETES

PHILOCTETES

Alas! But is my old and noble friend Nestor of Pylos alive? He perhaps might have checked their evildoing by his wise counsel.

NEOPTOLEMUS

He is now in trouble, since he lost by death Antilochus, the son who was with him.

PHILOCTETES

Alas, again you have spoken of two men who I should least have wished to learn were dead! Ah, ah! Where must one look, when they are dead, and Odysseus is alive, even when he ought to be pronounced dead instead of them?

NEOPTOLEMUS

He is a cunning wrestler; but even clever plans are sometimes thwarted, Philoctetes.

PHILOCTETES

Come, pray tell me, where was Patroclus, who was the dearest of all to your father?

NEOPTOLEMUS

He too was dead; in one word I will tell you this: war never willingly destroys a villain, but always noble men.

⁴²⁶ *αὐτὸ τῶδ' ἄνδρ' ἔλεξας* Blaydes, Jebb: *αὐτῶς δειν' ἔλεξας* codd.

⁴³⁴ *σοῦ* Hemsterhuys: *σοι* codd.

⁴³⁵ suppl. Erfurdt

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

- ξυμμαρτυρῶ σοι καὶ κατ' αὐτὸ τοῦτό γε
 ἀναξίου μὲν φωτὸς ἐξερήσομαι,
 440 γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ.

ΝΕΟΠΤΟΛΕΜΟΣ

ποίου δὲ τούτου πλήν γ' Ὀδυσσέως ἐρείς;

ΦΙΛΟΚΤΗΤΗΣ

οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
 ὃς οὐκ ἂν εἶλετ' εἰσάπαξ εἰπεῖν, ὅπου
 μηδεὶς ἐώη· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

ΝΕΟΠΤΟΛΕΜΟΣ

- 445 οὐκ εἶδον αὐτός, ἤσθόμην δ' ἔτ' ὄντα νιν.

ΦΙΛΟΚΤΗΤΗΣ

- ἔμελλ'. ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
 καὶ πως τὰ μὲν πανούργα καὶ παλιτριβῆ
 χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ
 450 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεὶ.
 ποῦ χρῆ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
 τὰ θεῶν ἐπαθρῶν τοὺς θεοὺς εὖρω κακοῦς;

ΝΕΟΠΤΟΛΕΜΟΣ

- ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρός,
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
 455 καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι
 ὅπου δ' ὁ χείρων τὰ γαθοῦ μείζον σθένει

445 αὐτός Burges: -όν codd.

452 ἐπαθρῶν Postgate: ἐπαιῶν codd.

PHILOCTETES

PHILOCTETES

I bear you witness; and under that very head I will ask about the fortunes of a man who is unworthy, but cunning and skilled in speech.

NEOPTOLEMUS

About whom will you ask other than Odysseus?

PHILOCTETES

I did not mean him, but there was one Thersites, who was never content to speak once and for all, even when no one wished to let him talk; do you know if he is living?

NEOPTOLEMUS

I did not see him, but I heard that he was still alive.^a

PHILOCTETES

He would be! Why, nothing evil has ever perished, but the gods carefully protect it, and somehow they delight in turning back from Hades cunning and villainy, while righteousness and valour they are for ever sending away. How can we account for this, and how can we approve it, when if we survey the actions of the gods we find that the gods are evil?

NEOPTOLEMUS

For my part, son of an Oetaean father, for the future I shall look from far off on Ilium and the sons of Atreus and be wary of them. Where the worse man has more power than

^a According to the usual story Thersites was dead, having been killed by Achilles when he mocked him for his grief over the Amazon Penthesileia, whom he (Achilles) had killed in battle.

SOPHOCLES

- κάποφθίνει τὰ χρηστὰ χῶ δειλὸς κρατεῖ,
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·
 ἀλλ' ἢ πετραία Σκύρος ἔξαρκουσά μοι
 460 ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ.
 νῦν δ' εἶμι πρὸς ναῦν. καὶ σύ, Ποίαντος τέκνον,
 χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
 νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
 ἡμεῖς δ' ἴωμεν, ὡς ὀπηνίκ' ἂν θεὸς
 465 πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα.

ΦΙΛΟΚΤΗΤΗΣ

ἤδη, τέκνον, στέλλεσθε;

ΝΕΟΠΤΟΛΕΜΟΣ

καιρὸς γὰρ καλεῖ
 πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἄγγυθεν σκοπεῖν.

ΦΙΛΟΚΤΗΤΗΣ

- πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
 470 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὕτω μόνον,
 ἐρήμον ἐν κακοῖσι τοῖσδ' οἷσις ὄρα·
 ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·
 ἀλλ' ἐν παρέργῳ θεοῦ με. δυσχέρεια μὲν,
 ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος·
 475 ὅμως δὲ τλήθι τοῖσι γενναίοισί τοι
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.
 σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,
 εἰαν μόλω γὰρ ζῶν πρὸς Οἰτῆαιαν χθόνα.

PHILOCTETES

the better, what is good perishes, and the coward is in power, the men in that place I will never tolerate. No, rocky Skyros shall be sufficient for me for the future, so that I shall be content with home. But now I shall go to the ship; and you, son of Poeas, farewell, heartily farewell! And may the gods relieve you of your sickness, just as you wish yourself. But let us go, so that whenever the god allows good sailing, we may set off!

PHILOCTETES

Are you departing already, my son?

NEOPTOLEMUS

Yes, to seize our opportunity we must watch out for the chance to sail from near at hand, not from where we cannot see.

PHILOCTETES

Now by your father and your mother, my son, and by anything you have at home that is dear to you, I implore you as a suppliant, do not leave me alone like this, isolated amid such troubles as you see and all others that you have heard I live among! Make me a lesser concern; I know well the discomfort that arises if you take me. But none the less put up with it! For noble men meanness is detestable and generosity brings fame! And if you neglect this duty, a reproach that brings discredit attaches to you, but if you do it, my son, a great reward in increase in your fame, if I reach the land of Oeta still alive. Come! The trouble will

457 *δειλὸς* Brunck: *δεινὸς* codd.

- 480 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὄλης μίᾱς.
 τόλμησον, ἐμβαλοῦ μ' ὅποι θέλεις ἄγων,
 ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμναντ', ὅπου
 ἤκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζηγνὸς ἱκεσίου, τέκνον,
- 485 πείσθητι, προσπίτνω σε γόνασι, καίπερ ὦν
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς
 ἐρήμον οὕτω χωρὶς ἀνθρώπων στίβου,
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκῳδοντος Εὐβοίας σταθμά·
- 490 κἀκεῖθεν οὐ μοι μακρὸς εἰς Οἴτην στόλος
 Τραχινίαν τε δεράδα καὶ τὸν εὐροο
 Σπερχειὸν ἔσται, πατρί μ' ὡς δεΐξῃς φίλω,
 ὃν δὴ παλαιὸν ἐξότου δέδοικ' ἐγὼ
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένους
- 495 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτάς,
 αὐτόστολον πλεύσαντά μ' ἐκσῶσαι δόμους.
 ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,
 ὡς εἰκός, οἶμαι, τοῦμὸν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἠπειγον στόλον.
- 500 νῦν δ', ἐς σὲ γὰρ πομπὸν τε καὺτὸν ἄγγελον
 ἤκω, σὺ σῶσον, σὺ μ' ἐλέησον, εἰσορῶν
 ὡς πάντ' ἄδηλα κἀπικινδύνως βροτοῖς
 κείται παθεῖν μὲν εὔ, παθεῖν δὲ θᾶτερα.
 [Χρῆ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὄρᾶν,
- 505 χῶταν τις εὔ ζῆ, τηνικαῦτα τὸν βίον
 σκοπεῖν μάλιστα μὴ διαφθαρεῖς λάθῃ.]

PHILOCTETES

last less than one whole day. Bring yourself to do it, take me and put me where you will, in the bilge, on the prow, in the stern, wherever I am least likely to cause pain to my companions. Consent! In the name of Zeus the god of suppliants himself, be persuaded! I fall on my knees before you, although I am helpless in my misery, lame! But do not leave me thus deserted, far from the tread of men, but take me either to your home or to the Euboean dwelling of Chalcodon—from there I have a short voyage to Oeta and the ridge of Trachis and the broad stream of Spercheius—so that you can show me to my father. Long since I have been afraid that he is gone; for I sent many messages by those who came, conveying the entreaties of a suppliant that he should sail in person to fetch me home. But either he is dead or the messengers, paying small heed to me, as was natural, hurried home.

But now, since I come to you as one who can bring my message and myself, save me, take pity on me, seeing that for mortals all things are full of fear and of the danger that after good fortune may come evil. [While free from trouble one must look on what is to be feared, and while prosperous, then most of all one must look to one's life in case ruin should come upon one unawares.]

481-82 fort. ἄγων . . . πρύμναν delenda sunt: μ' post πρύμναν suppl. Bergk

496 πλεύσαντά ΣΥΡ (coni. Blaydes): πέμψαντά codd.

502 πάντ' ἄδηλα Wakefield: πάντα δεινὰ codd.

504-6 del. Reeve

SOPHOCLES

ΧΟΡΟΣ

- οἴκτιρ', ἄναξ· πολλῶν ἔλε- ἀντ.
 ξεν δυσοίστων πόνων
 ἀθλ', οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
 510 εἰ δὲ πικρούς, ἄναξ, ἔχθεις Ἀτρείδας,
 ἐγὼ μὲν, τὸ κείνων
 κακὸν τῷδε κέρδος
 515 μέγα τιθέμενος, ἔνθαπερ ἐπιμέμονεν,
 ἐπ' εὐστόλου ταχείας νεῶς
 πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
 νέμεσιν ἐκφυγῶν.

ΝΕΟΠΤΟΛΕΜΟΣ

- ὄρα σὺ μὴ νῦν μὲν τις εὐχερῆς παρήης,
 520 ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία,
 τότε οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

ΧΟΡΟΣ

ἤκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
 τοῦνειδος ἔξεις ἐνδίκως ὀνειδίσαι.

ΝΕΟΠΤΟΛΕΜΟΣ

- ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
 525 ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.
 ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς·
 χῆ ναῦς γὰρ ἄξει κοῦκ ἀπαρνηθήσεται.
 μόνον θεοὶ σφύζοιεν ἔκ τε τῆσδε γῆς
 ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

⁵⁰⁹ οἷα Porson: ὄσ(σ)α codd.

⁵¹⁷ post τὰν add. ἐκ codd., del. Hermann

PHILOCTETES

CHORUS

Take pity on him, my lord! He has spoken of the ordeal of many troubles, hard to bear; may such attend none of my friends! And if you hate the odious sons of Atreus, my lord, I would make their evil actions a great benefit for him, and would convey him home, where he longs to go, upon the well-appointed swift ship, escaping the righteous anger of the gods.

NEOPTOLEMUS

Take care that for all the indulgence you show now you do not appear a different person when you have had enough of contact with the sickness!

CHORUS

By no means! You will never be able to level this reproach at me with justice.

NEOPTOLEMUS

Well, it is shameful for me to seem to the stranger less ready than you are to work to serve his need. If you are agreeable, let us sail, let him set off in haste; the ship will carry him and will not refuse! Only may the gods convey us safely out of this land to wherever we may desire to sail!

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

- 530 ὦ φίλτατον μὲν ἡμᾶρ, ἥδιστος δ' ἀνὴρ,
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς
 ἔργῳ γεινοίμην, ὥς μ' ἔθεσθε προσφιλεῖ.
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
 αἰκὸν ἐξοίκησιν, ὥς με καὶ μάθης
 535 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνον θεῶν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.

ΧΟΡΟΣ

- ἐπίσχετον, σταθῶμεν· ἄνδρε γὰρ δύο,
 540 ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,
 χωρεῖτον, ὧν μαθόντες αὐθις εἴσιτον.

ΕΜΠΟΡΟΣ

- Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ,
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
 545 ἐπεὶ περ ἀντέκυσσα, δοξάζων μὲν οὔ,
 τύχῃ δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδου.
 πλέω γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρν
 Πεπάρηθον, ὡς <δ'> ἤκουσα τοὺς ναύτας ὅτι
 550 σοὶ πάντες εἶεν συννεναυστοληκότες,
 ἔδοξέ μοι μὴ σίγα, πρὶν φράσαιμί σοι,

PHILOCTETES

PHILOCTETES

O dearest of days, and most agreeable of men, O dear sailors, how could I show you by an action what friendship you have made me feel for you! Let us go, my son, when we have saluted the home that is not a home inside, so that you may learn how I contrived to live, and what courage I displayed! I think that no other but me who had even set eyes on it could have endured this; but of necessity I gradually learned to put up with hardships.

CHORUS

Halt, let us stand still! Two men are coming, one a sailor from your ship, the other a foreigner; hear what they can tell us and go in later!

Enter MERCHANT, accompanied by a Sailor.

MERCHANT^a

Son of Achilles, I told my companion here, who with two others was guarding your ship, to tell me where you were, since I had met them, not expecting to, but having happened to anchor in the same place. For I am a sea-captain, sailing with a small party from Ilium to Peparethus,^b rich in grapes, and when I heard that all the sailors were members of your crew, I thought that I should not complete my

^a See lines 125 f.

^b A small island northeast of Skyros, now called Skopelos.

534 ἔξοίκησιν Frederking: εἰσοίκησιν fere codd.

536 μόνον Blaydes: μόνην codd.

539 σταθῶμεν Hense: μάθωμεν codd.

546 πέδου Maguinness: πέδον codd.

547 πλέω Reiske: πλέων codd. ⁵⁴⁹ suppl. Reiske

550 συννεναυστοληκότες Dobree: οἱ νεναν- codd.

SOPHOCLES

τὸν πλοῦν ποείσθαι, προστυχόντι τῶν ἴσων.

οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,

ἂ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα

- 555 βουλευμάτων ἐστὶ, κοῦ μόνον βουλευματα,
ἀλλ' ἔργα δρώμεν', οὐκέτ' ἐξαργούμενα.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἢ χάρις μὲν τῆς προμηθείας, ξένε,

εἰ μὴ κακὸς πέφυκα, προσφιλῆς μενεῖ·

φράσον δὲ τάργ' ἄλεξας, ὡς μάθω τί μοι

- 560 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις.

ΕΜΠΟΡΟΣ

φροῦδοι διώκοντές σε ναυτικῶ στόλῳ

Φοῖνίξ θ' ὁ πρέσβυς οἷ τε Θησέως κόροι.

ΝΕΟΠΤΟΛΕΜΟΣ

ὡς ἐκ βίας μ' ἄξοντες ἢ λόγοις πάλιν;

ΕΜΠΟΡΟΣ

οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρεμί σοι.

ΝΕΟΠΤΟΛΕΜΟΣ

- 565 ἦ ταῦτα δὴ Φοῖνίξ τε χοῖ ξυνναυβάται

οὕτω καθ' ὄρμην δρώσιν Ἀτρείδων χάριν;

ΕΜΠΟΡΟΣ

ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.

ΝΕΟΠΤΟΛΕΜΟΣ

πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος

πλεῖν ἦν ἐτοιμὸς; ἦ φόβος τις εἶργέ νιν;

⁵⁵⁴ σοῦ νέα Auratus: σοῦ νεκα fere codd. ⁵⁵⁷ προμηθείας] πρυθυμίας Greg. Cyr. (coni. Dawe) ⁵⁵⁹ τάργ' Dale: ἄπερ γ' a: ἄπερ cett. ἄλεξας Dale: ἔλεξας codd.

PHILOCTETES

voyage without speaking, but that I should warn you, for proper recompense. You are ignorant, I think, of what concerns yourself, of the new plans that the Argives have concerning you, and not only plans, but actions which are no longer being put off, but are in hand.

NEOPTOLEMUS

Stranger, if I am an honest man, the kindness shown by your forethought shall be remembered gratefully. But tell me of the actions you have spoken of, so that I may learn what new plan proceeding from the Argives you know of!

MERCHANT

They have sailed in pursuit of you—the aged Phoenix^a and the sons of Theseus!

NEOPTOLEMUS

To bring me back by force or by argument?

MERCHANT

I do not know; but I heard it, and am here to report.

NEOPTOLEMUS

Are Phoenix and his companions doing this with so much eagerness to please the sons of Atreus?

MERCHANT

Know that these things are in process, and are no longer in the future.

NEOPTOLEMUS

Then why was Odysseus not ready to sail and be his own messenger? Did some fear restrain him?

^a He had been Achilles' tutor; see Homer, *Iliad* 9.

SOPHOCLES

ΕΜΠΟΡΟΣ

570 κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς
ἔστελλον, ἠνίκ' ἐξανηγόμην ἐγώ.

ΝΕΟΠΤΟΛΕΜΟΣ

πρὸς ποῖον αὖ τόνδ' αὐτὸς Οὐδυσσεὺς ἔπλει;

ΕΜΠΟΡΟΣ

ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον
τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.

ΝΕΟΠΤΟΛΕΜΟΣ

575 ὄδ' ἔσθ' ὁ κλεινός σοι Φιλοκτῆτης, ξένε.

ΕΜΠΟΡΟΣ

μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

ΦΙΛΟΚΤΗΤΗΣ

τί φησιν, ὦ παῖ; τί δὲ κατὰ σκοτόν ποτὲ
διεμπολᾶ λόγοισι πρὸς σ' ὁ ναυβάτης;

ΝΕΟΠΤΟΛΕΜΟΣ

580 οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν
ἐς φῶς ὃ λέξει, πρὸς σὲ κάμει τούσδε τε.

ΕΜΠΟΡΟΣ

ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῶ
λέγονθ' ἅ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὑπο
δρῶν ἀντιπᾶσχω χρηστά θ', οἷ' ἀνὴρ πένης.

572 αὖ Dobree: ἂν codd.

578 δὲ Seyffert: με codd.

584 θ' Dobree: γ' fere codd.

PHILOCTETES

MERCHANT

He and the son of Tydeus were on the track of another man when I put out.

NEOPTOLEMUS

Who was this man after whom Odysseus was sailing?

MERCHANT

It was a certain . . . but first tell me who this man is! And in telling me do not speak loud!

NEOPTOLEMUS

This is the renowned Philoctetes, stranger!

MERCHANT

Ask me no more questions, but as soon as possible sail and take yourself away from this land!

PHILOCTETES

What is he saying, my son? What is this transaction that the seaman is carrying on with you in secret?

NEOPTOLEMUS

I do not yet know what he is saying; but he must say what he is going to say openly, to you and me and these men.

MERCHANT

Child of Achilles, do not denounce me to the army for telling what I should not tell! I do many things for them and am rewarded, poor man that I am.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

585 ἐγὼ μὲν αὐτοῖς δυσμενής· οὗτος δέ μοι
 φίλος μέγιστος, οὔνεκ' Ἀτρείδας στυγεῖ.
 δεῖ δὴ σ', ἔμοιγ' ἐλθόντα προσφιλή, λόγων
 κρύψαι πρὸς ἡμᾶς μηδὲν ὦν ἀκήκοας.

ΕΜΠΟΡΟΣ

ὄρα τί ποιεῖς, παῖ.

ΝΕΟΠΤΟΛΕΜΟΣ

σκοπῶ καὶ γὰρ πάλαι.

ΕΜΠΟΡΟΣ

590 σὲ θήσομαι τῶνδ' αἴτιον.

ΝΕΟΠΤΟΛΕΜΟΣ

ποιοῦ λέγων.

ΕΜΠΟΡΟΣ

λέγω, ἔπι τοῦτον ἄνδρε τῶδ' ὥπερ κλύεις,
 ὁ Τυδέως παῖς ἢ τ' Ὀδυσσέως βία,
 διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ
 πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.
 595 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς
 Ὀδυσσέως λέγοντος· οὔτος γὰρ πλέον
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.

ΝΕΟΠΤΟΛΕΜΟΣ

τίνος δ' Ἀτρείδαι τοῦδ' ἄγαν οὔτω χρόνῳ
 τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,
 600 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;
 τίς ὁ πόθος αὐτοὺς ἵκετ'; ἢ θεῶν βία

PHILOCTETES

NEOPTOLEMUS

I am their enemy; and this man is my great friend, because he hates the sons of Atreus. Since you have come as a friend to me, you ought to conceal from us none of the things that you have heard.

MERCHANT

Be careful what you are doing, my son!

NEOPTOLEMUS

I have been careful all the time.

MERCHANT

I shall hold you responsible for this!

NEOPTOLEMUS

Do so, but speak!

MERCHANT

I will speak! It is for him that the two men I spoke of, the son of Tydeus and the mighty Odysseus, are sailing, having sworn to bring him back, either by persuasion or by brute force. And all the Achaeans heard Odysseus saying this clearly; for he had more confidence than the other that he would accomplish this.

NEOPTOLEMUS

But why have the sons of Atreus after so long a time taken so much trouble to secure one whom long ago they had thrown out? What reason for wanting him has come to

⁵⁸⁵ *αὐτοῖς* Blaydes: *Ἀτρείδαις* codd.

⁵⁸⁷ *λόγων* Burges: *λόγον* codd.

SOPHOCLES

καὶ νέμεσις, αἴπερ ἔργ' ἀμύνουσιν κακά;

ΕΜΠΙΟΡΟΣ

- ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
 605 Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο
 Ἔλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη
 δόλοισ' Ὀδυσσεὺς εἶλε δέσμιόν τ' ἄγων
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
 610 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὡς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἄγοιντο νήσον τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
 615 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἷοιτο μὲν μάλισθ' ἐκούσιον λαβών,
 εἰ μὴ θέλοι δ', ἄκοντα καὶ τούτων κᾶρα
 τέμνειν ἐφείτο τῷ θέλοντι μὴ τυχών.
 620 ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι
 καὐτῷ παραινῶ κεί τινος κήδη πέρι.

ΦΙΛΟΚΤΗΤΗΣ

- οἶμοι τάλας. ἦ κείνος, ἦ πᾶσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;
 πεισθήσομαι γὰρ ὧδε κάξ' Ἄιδου θανῶν
 625 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ.

PHILOCTETES

them? Is it the power and the just anger of the gods, who punish wicked deeds?

MERCHANT

I shall explain all this to you, since perhaps you have not heard it! There was a noble prophet, a son of Priam, called Helenus; that man went out alone at night—he of whom shameful and outrageous things are said, Odysseus—and ambushed him, and brought him as a prisoner into the middle of the Achaeans, a splendid prize. He prophesied all other events to them, and told them that they would never take the towers of Troy, unless they persuaded Philoctetes and brought him from the island where he is now living. And when the son of Laertes heard that the prophet had said this, at once he promised the Achaeans that he would bring him and display him to them. He thought he would take him of his own free will, but if he refused, he would capture him against it, and if he failed, he would allow anyone who wished to cut off his head. You have heard it all, my son; and I advise you and anyone you care about to make haste!

PHILOCTETES

Alas for me! Did that man, that utter plague, swear that he would bring me to the Achaeans? I shall as soon be persuaded to return from Hades to the world of light after my death, like his father!^a

^a See note on line 417; Sisyphus died and escaped from Hades by a trick, only to die again later and remain there.

602 *αἴπερ* Pallis: *οἴπερ* fere codd.

608 *δόλοισ* Housman: *δόλιος* codd.

SOPHOCLES

ΕΜΠΟΡΟΣ

οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἶμ' ἐπὶ
ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.

ΦΙΛΟΚΤΗΤΗΣ

οὔκουν τάδ', ὦ παῖ, δεινά, τὸν Λαερτίου
ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
630 δείξαι νεὸς ἄγοντ' ἐν Ἀργείοις μέσοις;
οὔ· θᾶσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ
κλύοιμ' ἐχίδνης, ἣ μ' ἔθηκεν ὦδ' ἄπουν.
ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ
τολμητά· καὶ νῦν οἶδ' ὀθούνεχ' ἴζεται.
635 ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ
πέλαγος ὀρίζῃ τῆς Ὀδυσσέως νεώς.
ἴωμεν· ἣ τοι καίριος σπουδῇ πόνου
λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πρόρας ἀνῆ,
640 τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.

ΦΙΛΟΚΤΗΤΗΣ

ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.

ΝΕΟΠΤΟΛΕΜΟΣ

οἶδ'· ἀλλὰ κακείνοισι ταῦτ' ἐναντία.

ΦΙΛΟΚΤΗΤΗΣ

οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
ὅταν παρῆ κλέψαι τε χάρπασαι βία.

639 ἀνῆ Lambinus: ἄη lrt

PHILOCTETES

MERCHANT

I know nothing of this; but I will go to the ship, and may the god help you as best he may!

Exit MERCHANT.

PHILOCTETES

Is this not shocking, my son, that the son of Laertius should hope by his cajoling words to bring me and display me in the middle of the Argives? No! I would sooner listen to the thing I hate most of all, the serpent that made my foot thus useless! But he will say anything and dare anything; and now I know that he will come! My son, let us go, so that a great expanse of sea may separate us from Odysseus' ship! Let us go! Make haste when need calls, and you shall have sleep and rest when the work is over!

NEOPTOLEMUS

Then when the breeze from the prow lets up, we will set out; for at present it is against us.

PHILOCTETES

It is always good sailing weather when one is escaping from trouble.

NEOPTOLEMUS

I know; but the wind is against them too.

PHILOCTETES

There is no such thing as an adverse wind for pirates, when they have a chance to rob and kidnap.

642 οἶδ' ἀλλὰ Doederlein: οὔκ' ἀλλὰ codd.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

645 ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβῶν
 ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.

ΦΙΛΟΚΤΗΤΗΣ

ἀλλ' ἔστιν ὦν δεῖ, καίπερ οὐ πολλῶν ἄπο.

ΝΕΟΠΤΟΛΕΜΟΣ

τί τοῦθ' ὁ μὴ νεῶς γε τῆς ἐμῆς ἔπι;

ΦΙΛΟΚΤΗΤΗΣ

650 φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' ἀεὶ
 κοιμῶ τόδ' ἔλκος, ὥστε πραῦνευ πάντα.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἔκφερ' αὐτό· τί γὰρ ἔτ' ἄλλ' ἐρᾶς λαβεῖν;

ΦΙΛΟΚΤΗΤΗΣ

εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
 παρερρήκεν, ὡς λίπω μὴ τῷ λαβεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;

ΦΙΛΟΚΤΗΤΗΣ

655 ταῦτ', οὐ γὰρ ἄλλ' ἔστ', ἀλλ' ἃ βαστάζω χεροῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἄρ' ἔστιν ὥστε καγγύθεν θέαν λαβεῖν,
 καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;

645 λαβῶν] λαβεῖν Page

648 ἔπι Auratus: ἐνι codd.

655 ἄλλ' ἔστ', ἀλλ' Seyffert: ἄλλ' ἔσθ', ἀλλ' GR: ἄλλα γ' ἔσθ' a: ἄλλ' ἔσθ' Itz

PHILOCTETES

NEOPTOLEMUS

Well, if you wish, let us go, when you have taken from inside whatever you most need and most desire!

PHILOCTETES

There are things which I need, though my resources are not great.

NEOPTOLEMUS

What thing do you mean that does not exist upon my ship?

PHILOCTETES

I have a herb which I use chiefly every time to lull this wound, so as to make the pain much less.

NEOPTOLEMUS

Why, bring it out! What else do you desire to take?

PHILOCTETES

Any of these arrows that has been carelessly dropped, so that I do not leave it for anyone to pick up.

NEOPTOLEMUS

Is that the famous bow that you are holding?

PHILOCTETES

Yes, I have no other; it is the one I am carrying in my hands.

NEOPTOLEMUS

Is it possible for me to look at it from close, and to hold it and kiss it as though it were a god?

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

σοί γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν
ὁποῖον ἂν σοι ξυμφέρη γενήσεται.

ΝΕΟΠΤΟΛΕΜΟΣ

660 καὶ μὴν ἐρῶ γε· τὸν δ' ἐρωθ' οὔτως ἔχω·
εἴ μοι θέμις, θέλωμ' ἂν· εἰ δὲ μή, πάρες.

ΦΙΛΟΚΤΗΤΗΣ

ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν,
665 ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν
ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.
θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνειν
καὶ δόντι δοῦναι κάξεπεύξασθαι βροτῶν
ἀρετῆς ἕκατι τῶνδ' ἐπιφανῆσαι μόνω·
670 εὐεργετῶν γὰρ καλτὸς αὐτ' ἐκτησάμην.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ ἄχθομαί σ' ἰδῶν τε καὶ λαβὼν φίλον.
ὅστις γὰρ εὖ δρᾶν εὖ παθῶν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείστων φίλος.
χωροῖς ἂν εἴσω.

ΦΙΛΟΚΤΗΤΗΣ

καὶ σέ γ' εἰσάξω· τὸ γὰρ
675 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

ΧΟΡΟΣ

λόγῳ μὲν ἐξήκουσ', ὄπωπα δ' οὐ μάλα, στρ. α'
τὸν πελάταν

PHILOCTETES

PHILOCTETES

For *you*, my son, this and any other privilege in my gift shall be granted.

NEOPTOLEMUS

Well, I desire it, but this is the nature of my desire; if it is right for me, I would like it; but if it is not, let it go!

PHILOCTETES

Your words are innocent, and it is right, my son; you alone have given me the power to see the light of the sun, to see the land of Oeta, and my aged father, and my friends, and when I lay at the feet of my enemies you raised me up beyond their reach. Be assured, it shall be granted you to handle it, and to return it to the giver, and to boast that because of your nobility you alone among mortals have laid hands on it; for it was by doing a kindness that I myself acquired it.

NEOPTOLEMUS

I am not sorry to have met you and got you as a friend; for whoever knows how to return a kindness is a friend more precious than any possession. Go inside!

PHILOCTETES

I will bring you too in; for my sickness requires me to get you to stand by me.

CHORUS

I have heard, though I have never seen, how he who drew near to the god's own marriage bed^a was bound and

^a Ixion.

669 *μόνον* Nauck: *μόνον* codd.

671-73 Neoptolemo tribuit Doederlein, Philoctetae codd.

SOPHOCLES

- λέκτρων <σφετέρων> ποτὲ
 κατ' ἄμπυκα δὴ δρομάδ' <Ἰδίου>
 δέσμιον ὡς ἔλαβεν
 παγκρατῆς Κρόνου παῖς·
 680 ἄλλον δ' οὐτιν' ἔγωγ' οἶδα κλυῶν οὐδ' ἐσιδῶν μοῖρα
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
 ὃς οὔτε τι ρέξας τιν', οὔτε νοσφίσας,
 ἀλλ' ἴσος ἐν ἴσοις ἀνῆρ,
 685 ὄλλυθ' ᾧδ' ἀναξίως.
 τόδε <μὰν> θαῦμά μ' ἔχει,
 πῶς ποτε πῶς ποτ' ἀμφιπλήκτων
 ῥοθίων μόνος κλύων, πῶς
 ἄρα πανδάκρυτον οὕτω
 690 βιοτὰν κατέσχευ·
 ἴν' αὐτὸς ἦν, πρόσουρον οὐκ ἔχων βάσιω, ἀντ. α'
 οὐδέ τιν' ἐγ-
 χῶρων, κακογείτονα,
 παρ' ᾧ στόνον ἀντίτυπον <νό-
 σον> βαρυβρῶτ' ἀποκλαύ-
 695 σειεν αἱματηρόν·
 οὐδ' ὃς θερμοτάταν αἱμάδα κηκιομένην ἐλκέων
 ἐνθήρον ποδὸς ἠπίοισι φύλλοις
 κατευνάσειε, <σπασμὸς> εἴ τις ἐμπέσοι,
 700 φορβάδος τι γὰς ἐλών·
 εἶρπε δ' ἄλλοτ' ἀλλ<αχ>ᾶ
 τότε ἂν εἰλνόμενος,
 παῖς ἄτερ ὡς φίλας τιθήνας,
 ὅθεν εὐμάρει' ὑπάρχου

PHILOCTETES

placed upon a deadly revolving wheel by the all-mighty son of Kronos. But there is none other among mortals whom I have heard of or have looked upon who has met with a more hateful destiny than this man, who having done nothing to anyone, done no murder, but being a just man among just men, was perishing thus undeservedly. But at this I wonder, how, how did he listen alone to the waves that beat the shore around him, and endure a life so full of tears?

Where he was alone, having no one walking near him, nor any inhabitant, a neighbour in his troubles, beside whom he could have lamented the sickness that cruelly devoured him, with groans inviting a response; nor any to lull to sleep with healing herbs the burning flux oozing from the ulcers of his louse-ridden foot, if a spasm should come over him, taking something from the nurturing earth. And he moved this way or that, crawling, like a child without a loving nurse, searching for his need to be sup-

677 <σφετέρων> suppl. Ll.-J. post ποτὲ add. Διὸς Ἰξίονα
codd.: Διὸς del. Stinton, Ἰξίονα iam. Erfurdt

678 <Ἰδου> ex. gr. suppl. Ll.-J. ἔλαβεν Vater: ἔλαβ' ὁ
codd.

683 οὔτε τι ῥέξας Eustathius: οὔτ' ἔρξας codd.

686 suppl. Ll.-J. μ' ἔχει Hermann: ἔχει με codd.

691 πρόσουρον Bothe: -ος codd.

694 suppl. Ll.-J.

696 post ὅς add. τὰν codd., del. Erfurdt

699 suppl. Dawe

700 τι Stinton: ἔκ τε codd. ἐλών Turnebus: ἐλέιν codd.

701 εἶρπε Bothe: ἔρπει codd. δ' Hermann: γὰρ codd.

ἀλλαχᾶ Campbell: ἄλλα codd.

SOPHOCLES

- 705 πόρου, ἀνίκ' ἔξανείη
 δακέθνμος ἄτα·
 οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων στρ. β'
 αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί,
 710 πλὴν ἔξ ὠκυβόλων εἴ ποτε τόξων
 πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν.
 ᾧ μελέα ψυχά,
 715 ὃς μηδ' οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ,
 λεύσσων δ' ὅπου γνοιή στατὸν εἰς ὕδωρ,
 αἰεὶ προσενώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας ἀντ. β'
 720 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων·
 ὅς νιν ποντοπόρῳ δούρατι, πλήθει
 πολλῶν μηνῶν, πατρίαν ἄγει πρὸς αὐλὰν
 725 Μηλιάδων νυμφᾶν,
 Σπερχειοῦ τε παρ' ὄχθας, ἵν' ὁ χάλκασπις ἀνήρ
 θεοῖς
 πλάθῃ θεὸς θείῳ πυρὶ παμφαῆς,
 Οἴτας ὑπὲρ ὄχθων.

ΝΕΟΠΤΟΛΕΜΟΣ

- 730 ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς
 λόγου σιωπᾶς κἀπόπληκτος ᾧδ' ἔχη;

ΦΙΛΟΚΤΗΤΗΣ

ᾠ ᾠ ᾠ ᾠ.

ΝΕΟΠΤΟΛΕΜΟΣ

τί ἔστιν;

PHILOCTETES

plied, when the plague that devoured his mind abated.

He never gathered food from the sowing of the sacred earth, never the other things that we men who earn our living dispose of, except when with the winged arrows from his swift-shooting bow he could acquire the food he needed. Poor soul, who for ten whole years lacked even the pleasure of the wine cup, and would ever look to find a stagnant pool and make his way to it!

But now he has met the son of noble men, and will attain happiness and greatness through them; and he is bringing him in a ship travelling over the sea, after many months, to the haunts of the nymphs of Malis, native to him, and to the banks of Spercheius, where the man with the brazen shield^a joined the gods as a god, blazing with fire divine, beyond the hills of Oeta.

NEOPTOLEMUS

Come, pray! Why are you silent like this, although nothing has been said, and stand as though struck dumb?

PHILOCTETES

Ah, ah, ah, ah!

NEOPTOLEMUS

What is the matter?

^a Heracles.

705 πόρον Wakefield: -ον l: -ων cett. ἔξανείη Hermann:
ἔξανίησι codd.

711 πτανοῖς ἰοῖς Erfurd: πτανῶν πτανοῖς codd.

724 πατρίαν Porson: πατρώαν codd.

726 ὄχθας Hermann: ὄχθαις codd.

728 θεὸς Hermann: πᾶσι codd.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.

ΝΕΟΠΤΟΛΕΜΟΣ

μῶν ἄλγος ἴσχεις σῆς παρεστώσης νόσου;

ΦΙΛΟΚΤΗΤΗΣ

735 οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ.
ὦ θεοί.

ΝΕΟΠΤΟΛΕΜΟΣ

τί τοὺς θεοὺς ὦδ' ἀναστένων καλεῖς;

ΦΙΛΟΚΤΗΤΗΣ

σωτῆρας αὐτοὺς ἠπίους θ' ἡμῖν μολεῖν.
ᾶ ᾶ ᾶ ᾶ.

ΝΕΟΠΤΟΛΕΜΟΣ

740 τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὦδ' ἔση
σιγηλός; ἐν κακῷ δέ τῳ φαίνη κυρῶν.

ΦΙΛΟΚΤΗΤΗΣ

ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
κρύψαι παρ' ὑμῖν, ἀτταταί· διέρχεται,
διέρχεται. δύστηνος, ὦ τάλας ἐγώ.

745 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαί,
ἀπαππαπαί, παπᾶ παπᾶ παπᾶ παπαί.
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.

750 ἴθ', ὦ παί.

PHILOCTETES

PHILOCTETES

Nothing grave. Come, my son!

NEOPTOLEMUS

Are you in pain because your sickness is with you?

PHILOCTETES

No, I think I am just getting better. O gods!

NEOPTOLEMUS

Why do you thus groan and call upon the gods?

PHILOCTETES

I am calling on them to come as preservers and be kind to us. Ah, ah, ah, ah!

NEOPTOLEMUS

What is the matter with you? Will you not tell me, but remain silent as you are? You seem to be in some trouble.

PHILOCTETES

I am lost, my son, I shall not be able to conceal my pain in your company. Ah! It goes through me, it goes through me! O misery, unhappy as I am! I am lost, my son! I am devoured, my son! A-a-a-a-h! I beg you, if you have a sword handy, strike at my heel! Lop it off quickly! Do not spare my life! Come, my son!

⁷³⁴ σῆς West: τῆς codd.

⁷³⁷ ᾧ θεοί Zg (coni. anon. 1810): ἰὼ θεοί cett. ᾧδ' anon. (1810): οὐτως aZot: om. cett.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
τοσῆνδ' ἰνγὴν καὶ στόνον σαντοῦ ποῆ;

ΦΙΛΟΚΤΗΤΗΣ

οἶσθ', ὦ τέκνον.

ΝΕΟΠΤΟΛΕΜΟΣ

τί ἔστιν;

ΦΙΛΟΚΤΗΤΗΣ

οἶσθ', ὦ παῖ.

ΝΕΟΠΤΟΛΕΜΟΣ

τί σοί;

οὐκ οἶδα.

ΦΙΛΟΚΤΗΤΗΣ

πῶς οὐκ οἶσθα; παππαπαππαπαῖ.

ΝΕΟΠΤΟΛΕΜΟΣ

755 δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος.

ΦΙΛΟΚΤΗΤΗΣ

δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτιρέ με.

ΝΕΟΠΤΟΛΕΜΟΣ

τί δῆτα δράσω;

ΦΙΛΟΚΤΗΤΗΣ

μή με ταρβήσας προδῶς·
ἦκει γὰρ αὐτῇ διὰ χρόνου, πλάνης ἴσως
ὡς ἐξεπλήσθη, νόσος.

⁷⁵² ποῆ Jebb: ποεῖς codd.

⁷⁵⁸ αὐτῇ F. W. Schmidt: αὐτη codd. plerique

PHILOCTETES

NEOPTOLEMUS

What is this sudden new thing that makes you cry out and groan so much?

PHILOCTETES

You know, my son!

NEOPTOLEMUS

What is it?

PHILOCTETES

You know, my boy!

NEOPTOLEMUS

What is the matter with you? I do not know.

PHILOCTETES

How can you not know? A-a-a-a-h!

NEOPTOLEMUS

The burden of the sickness is grievous!

PHILOCTETES

Grievous indeed, and indescribable! Come, take pity on me!

NEOPTOLEMUS

What shall I do?

PHILOCTETES

Do not take fright and betray me! It has come in person after a time, perhaps because it is weary of wandering, the sickness.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

ἰὼ δύστηνε σύ,

- 760 δύστηνε δῆτα διὰ πόνων πάντων φανείς.
βούλη λάβωμαι δῆτα καὶ θίγω τί σου;

ΦΙΛΟΚΤΗΤΗΣ

- μηδὲ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἔλων
τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ
765 τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν,
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξίη τόδε·
κοῦκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεῶν
ἔκηλον εὔδειν. ἦν δὲ τῶδε τῶ χρόνῳ
770 μόλωσ' ἐκείνοι, πρὸς θεῶν, ἐφίεμαι
ἐκόντα μήτ' ἄκοντα μήτε τῷ τέχνῃ
κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἅμα
κᾶμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη.

ΝΕΟΠΤΟΛΕΜΟΣ

- θάρσει προνοίας οὔνεκ'. οὐ δοθήσεται
775 πλην σοί τε κάμοί· ξὺν τύχῃ δὲ πρόσφερε.

ΦΙΛΟΚΤΗΤΗΣ

ἰδοῦ, δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,
μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως
ἔμοί τε καὶ τῶ πρόσθ' ἐμοῦ κεκτημένῳ.

ΝΕΟΠΤΟΛΕΜΟΣ

- ᾧ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δὲ
780 πλοῦς οὔριός τε κεύσταλης ὅποι ποτὲ
θεὸς δικαιοῖ χῶ στόλος πορσύνεται.

PHILOCTETES

NEOPTOLEMUS

Ah, unlucky one! Unlucky you are found to be in every kind of trouble! Do you wish me to take hold of you and hold you?

PHILOCTETES

No, not that! But take my bow here, as you asked me for it earlier, and guard it and keep it, until the pain of the sickness that is now upon me shall abate; for sleep takes me, whenever this trouble is departing, and it cannot stop till then. You must leave me to sleep peacefully; and if meanwhile those people come, I beg you not to let them have it, willingly or unwillingly or in any way, in case you cause the death both of yourself and me, who am your suppliant.

NEOPTOLEMUS

Be assured as regards the care that I shall take! It shall be given to no one except you and me; hand it to me, and may good luck come of it!

PHILOCTETES

There, take it, boy; and kiss it to avert a curse, in case it should bring trouble upon you, as things were with me and with him who had it before me.

NEOPTOLEMUS

O gods, grant this to us! And may our voyage be prosperous and rapid to wherever the god thinks right and our mission lies!

⁷⁵⁹ νόσος. ἰὼ Robertson: ἰὼ ἰὼ codd. plerique

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

ᾶ ᾶ ᾶ ᾶ.

δέδοικα <δ'>, ὦ παῖ, μὴ ἀτελῆς εὐχὴ <τύχη>
σπάξει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκίον αἶμα, καί τι προσδοκῶ νέον.

785 παπαῖ, φεῦ.

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσῃ κακά.
προσέρπει,
προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.

790 ἀτταταῖ.

ὦ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερὲς
στέρνων ἴκοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ.
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
[Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ]

795 τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον.
ὦμοι μοι.

ὦ θάνατε θάνατε, πῶς αἰεὶ καλούμενος
οὔτω κατ' ἡμαρ οὐ δύνη μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν

800 τῷ Δημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ
ἔμπρησον, ὦ γενναῖε· καγὼ τοί ποτε
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὄπλων,
ἂ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φῆς, παῖ;

805 τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς;

ΝΕΟΗΤΟΛΕΜΟΣ

ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

PHILOCTETES

PHILOCTETES

Ah, ah, ah, ah! I am afraid, boy, that your prayer may be unfulfilled! For again this oozing dark blood is dripping from the depths, and I am expecting some new trouble. Ah me, alas! Ah me indeed, my foot, what pains you are causing me! It is coming, it is advancing closer! Alas for me, poor wretch! You know what is the matter! Do not run away, I beg you! A-a-a-a-h! Cephallenian stranger, I wish this pain would go right through your chest! Ah, ah, alas! Alas once more! O you two generals, [Agamemnon, O Menelaus, if only instead of me] may you feed this sickness for an equal time! Ah me! O death, death, why can you never come, though I do not cease to call you thus each day? O my son, O my noble son, take me and burn me with this fire that is invoked as Lemnian, noble one! I also once consented to do this to the son of Zeus in return for those weapons which you now are guarding! What do you say, boy? What do you say? Why are you silent? Where are you, my son?

NEOPTOLEMUS

I have been in pain long since, lamenting for your woes.

⁷⁸² $\hat{\alpha}$ quater Philp: ἀλλὰ codd. plerique suppl. Wunder

⁷⁹² ἴκοιτ' Wakefield: ἔχοιτ' codd.

⁷⁹⁴ del. E. Philipp

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχυ' ὡς ἦδε μοι
ὀξεία φοιτᾷ καὶ ταχεί' ἀπέρχεται.
ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.

ΝΕΟΠΤΟΛΕΜΟΣ

810 θάρσει, μενούμεν.

ΦΙΛΟΚΤΗΤΗΣ

ἦ μενεΐς;

ΝΕΟΠΤΟΛΕΜΟΣ

σαφῶς φρόνει.

ΦΙΛΟΚΤΗΤΗΣ

οὐ μὴν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.

ΝΕΟΠΤΟΛΕΜΟΣ

ὡς οὐ θέμις γ' ἐμοῦσσι σοῦ μολεῖν ἄτερ.

ΦΙΛΟΚΤΗΤΗΣ

ἔμβαλλε χειρὸς πίστιν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἐμβάλλω μενεΐν.

ΦΙΛΟΚΤΗΤΗΣ

ἐκείσε νῦν μ', ἐκείσε—

ΝΕΟΠΤΟΛΕΜΟΣ

ποῖ λέγεις;

ΦΙΛΟΚΤΗΤΗΣ

ἄνω—

PHILOCTETES

PHILOCTETES

But take courage, my son! This sickness of mine returns fiercely and swiftly departs; but, I implore you, do not leave me here alone!

NEOPTOLEMUS

Be assured, we will stay!

PHILOCTETES

Will you indeed stay?

NEOPTOLEMUS

Know it for certain!

PHILOCTETES

Indeed I do not think it right to make you swear an oath, my son.

NEOPTOLEMUS

No, it is not right for me to go without you.

PHILOCTETES

Give me your hand as a pledge!

NEOPTOLEMUS

I pledge myself to stay!

PHILOCTETES

Up there, up there . . .

NEOPTOLEMUS

Where do you mean?

PHILOCTETES

Above . . .

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

815 τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;

ΦΙΛΟΚΤΗΤΗΣ

μέθες μέθες με.

ΝΕΟΠΤΟΛΕΜΟΣ

ποῖ μεθῶ;

ΦΙΛΟΚΤΗΤΗΣ

μέθες ποτέ.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐ φημ' εἶσαι.

ΦΙΛΟΚΤΗΤΗΣ

ἀπό μ' ὀλεῖς, ἦν προσθίγης.

ΝΕΟΠΤΟΛΕΜΟΣ

καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.

ΦΙΛΟΚΤΗΤΗΣ

820 ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω
τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἔῃ.

ΝΕΟΠΤΟΛΕΜΟΣ

τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
ἔξειν· κἄρα γὰρ ὑπτιάζεται τόδε·
ιδρώς γέ τοί νιν πᾶν καταστάζει δέμας,
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
825 αἰμορραγῆς φλέψ. ἀλλ' εἴσωμεν, φίλοι,
ἔκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

818 εἴ τι δὴ Hermann: τί δὲ δὴ α: τί δὴ cett.

PHILOCTETES

NEOPTOLEMUS

Why are you delirious once more? Why do you gaze at the sky above?

PHILOCTETES

Let me go, let me go!

NEOPTOLEMUS

Let you go where?

PHILOCTETES

Only let me go!

NEOPTOLEMUS

I say I will not!

PHILOCTETES

You will kill me if you touch me!

NEOPTOLEMUS

Well, I will let you go, since you are now saner!

PHILOCTETES

O Earth, receive me in death, just as I am! This trouble no longer lets me stand upright.

He sinks to the ground.

NEOPTOLEMUS

It seems that sleep will hold him before long; see, his head is falling backwards. Yes, a sweat is pouring over his whole body, and a vein of dark blood has burst out from his heel. Come, let us leave him in peace, my friends, so that he may fall asleep!

SOPHOCLES

ΧΟΡΟΣ

- Ὕπν' ὀδύνας ἀδαῆς, Ὕπνε δ' ἀλγέων, στρ.
 εὐαῆς ἡμῖν ἔλθοις, εὐαίων,
 830 εὐαίων, ὦναξ· ὄμμασι δ' ἀντίσχοις
 τάνδ' αἶγλαν, ἃ τέταται τανῦν.
 ἴθι ἴθι μοι, Παιών.
 ὦ τέκνον, ὄρα ποῦ στάση,
 ποῖ δὲ βάσση,
 πῶς δέ σοι τάντεῦθεν
 835 φροντίδος. ὀρᾶς ἤδη.
 πρὸς τί μένομεν πρᾶσσειν;
 καιρός τοι πάντων γνῶμαν ἴσχω
 <πολύ τι> πολὺ παρὰ πόδα κράτος ἄρνυται.

ΝΕΟΠΤΟΛΕΜΟΣ

- 840 ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὀρώ οὐνεκα θήραν
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.
 κομπεῖν δ' ἔργ' ἀτελῆ σὺν ψεύδεσιν αἰσχροὺν
 ὄνειδος.

ΧΟΡΟΣ

- ἀλλά, τέκνον, τάδε μὲν θεὸς ὄψεται ἀντ.
 ὦν δ' ἂν καμείβῃ μ' αὔθις βαιάν μοι,
 845 βαιάν, ὦ τέκνον,
 πέμπε λόγων φήμαν·

830 ἀντίσχοις Musgrave: ἀντέχοις codd.

834 σοι Blaydes: μοι codd.

835 ἤδη] εὔδει Herwerden

836 μένομεν Erfurd: μενούμεν codd.

PHILOCTETES

CHORUS

Sleep, ignorant of anguish, ignorant of pains, come to us with gentle breath, come bringing felicity, bringing felicity, lord! Over his eyes hold this brightness that now extends before them! Come, come, Healer!

My son, take care where you stand, take care where you go, and take care regarding your next thinking. You see already . . .! Why do we delay to act? The choice of the right moment, which decides all things, wins a great victory, one great indeed, by a prompt stroke!

NEOPTOLEMUS

Why, he can hear nothing, but I see that we capture the bow in vain if we sail without him! It is he who wins the garland, he whom the god told us to bring; and to boast of actions incomplete while uttering falsehoods is a shameful disgrace!

CHORUS

But that, my son, the god will see to. Convey to me briefly, briefly, my son, a message in reply! The unsleeping sleep of

838 suppl. Hermann

842 *εργ'* Blaydes: *εστ'* codd.

844 *καμείβη* Hermann: *ἀμείβη* codd.

SOPHOCLES

- ὡς πάντων ἐν νόσῳ εὐδρακῆς
 ὕπνος ἄπνος λεύσσειν.
 ἀλλ' ὅ τι δύνα μάκιστον,
 κείνο <δῆ> μοι,
 850 κείνό <μοι> λαθραίως
 ἐξιδού ὅπως πράξεις.
 οἶσθα γὰρ ὄν αὐδῶμαι·
 εἰ ταῦτᾶ τούτῳ γνώμαν ἴσχεις,
 μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.
 855 οὔρος τοι, τέκνον, οὔρος· ἄ-
 νῆρ δ' ἀνόμματος, οὐδ' ἔχων ἀρωγάν,
 ἐκτέταται νύχιος—
 ἀδεῆς ὕπνος ἐσθλός—
 860 οὐ χερός, οὐ ποδός, οὔτινος ἄρχων,
 ἀλλὰ τις ὡς Λίδα πάρα κείμενος.
 ὄρα, βλέπ' εἰ καίρια
 φθέγγῃ· τὸ δ' ἀλώσιμον
 ἐμᾶ φροντίδι, παῖ, πόνος
 ὃ μὴ φοβῶν κράτιστος.

ΝΕΟΠΤΟΛΕΜΟΣ

- 865 σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν.
 κινεῖ γὰρ ἀνὴρ ὄμμα κανάγει κᾶρα.

ΦΙΛΟΚΤΗΤΗΣ

- ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων
 ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
 οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξήχησ' ἐγώ,
 870 τλήναί σ' ἐλεινώς ὧδε τὰμὰ πῆματα

PHILOCTETES

all men who are sick is quick to see! But the thing you can do that counts for most, that thing, that thing, see to it that in secret you accomplish undetected! You know of whom I speak; if your judgment is the same as his, there are dangers to see in this perplexing even to the subtle.

There is a wind, my son, a wind! The man can see nothing, and has none to help him, as he lies stretched out in darkness—good sleep has no fears—with no control over hand or foot or anything, but like one who lies in Hades. Look, see if your speech suits the moment! The thing my mind can grasp, my son, is that the work attended by no fear is best!

NEOPTOLEMUS

I tell you to be silent, and not to lose your wits! For the man is beginning to see and is raising his head!

PHILOCTETES

O light that succeeds sleep, and watch kept by these strangers that my hopes could not believe in! Never, my son, would I have thought that you would have endured to

849 suppl. Hermann

850 suppl. Kuiper *λαθραίως* Campbell: *λάθρα* codd.

853 *ταύτῃ* Dobree: *ταυτὰν* (sic) codd. plerique

859 *ἀδεῆς* Reiske: *ἀλεῆς* codd.

861 *τις ὧς* Wunder: *ὧς τις* codd. plerique

SOPHOCLES

μέναι παρόντα καὶ ξυνωφελουῦντά μοι.
 οὐκουν Ἀτρείδαι τοῦτ' ἔτλησαν εὐφόρως
 οὕτως ἐνεγκέιν, ἀγαθοὶ στρατηλάται.
 ἀλλ' εὐγενῆς γὰρ ἡ φύσις καὶ εὐγενῶν,
 875 ὦ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερεῖ
 ἔθου, βοῆς τε καὶ δυσσοσμίας γέμων.
 καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
 λήθη τις εἶναι κἀνάπαντα δή, τέκνον,
 σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνον,
 880 ἴν', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ,
 ὀρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἤδομαι μέν σ' εἰσιδὼν παρ' ἐλπίδα
 ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι
 ὡς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σου
 885 πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο.
 νῦν δ' αἶρε σαυτόν· εἰ δέ σοι μᾶλλον φίλον,
 οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
 ἐπέειπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.

ΦΙΛΟΚΤΗΤΗΣ

αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
 890 τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ
 ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
 ἄλις πόνος τούτοισι συνναίειν ἐμοί.

ΝΕΟΠΤΟΛΕΜΟΣ

ἔσται τάδ'· ἀλλ' ἴστω τε καὐτὸς ἀντέχου.

PHILOCTETES

wait with pity throughout my suffering and to help me! The sons of Atreus did not endure to tolerate this easily, the noble generals! But since your nature is noble and sprung from noble ancestors, my son, you made light of this, though afflicted by my cries and by my evil smell. But now that this plague seems to forget itself and give me respite, my son, do you yourself lift me up, do you help me to stand, so that whenever weariness departs from me we may start for the ship and not delay our voyage!

NEOPTOLEMUS

I rejoice to see you, beyond all hope, still living and breathing without pain; because in view of the troubles that attend you your symptoms seemed to show that you were no more. But now raise yourself up! Or if you prefer these men will carry you; we do not shrink from labour, since you and I have determined on this action.

PHILOCTETES

I thank you, my son; raise me up, as you intend! But let them be, for fear they are irked by the evil smell before the time; living with me on the ship will be trouble enough for them!

NEOPTOLEMUS

It shall be so! Stand up, and hold on to me!

872 *εὐφόρως* Brunck: *εὐπόρως* codd.

878 *τέκνον: οὐ με, ?*

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

θάρσει τό τοι σύνιηθες ὀρθώσει μ' ἔθος.

ΝΕΟΠΤΟΛΕΜΟΣ

895 παπαῖ τί δῆτ' <ἄν> δρῶμ' ἐγὼ τοῦνθένδε γε;

ΦΙΛΟΚΤΗΤΗΣ

τί δ' ἔστιν, ᾧ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ οἶδ' ὅπη χρῆ τάπορον τρέπειν ἔπος.

ΦΙΛΟΚΤΗΤΗΣ

ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ᾧ τέκνον, τάδε.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

ΦΙΛΟΚΤΗΤΗΣ

900 οὐ δῆ σε δυσχέρεια τοῦ νοσήματος
ἔπαισειν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;

ΝΕΟΠΤΟΛΕΜΟΣ

ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεικότα.

ΦΙΛΟΚΤΗΤΗΣ

905 ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.

ΝΕΟΠΤΟΛΕΜΟΣ

αἰσχρὸς φανούμαι τοῦτ' ἀνιῶμαι πάλαι.

ΦΙΛΟΚΤΗΤΗΣ

οὔκουν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς ὀκνῶ.

895 suppl. Schaefer

PHILOCTETES

PHILOCTETES

Do not worry! The force of habit will raise me up.

NEOPTOLEMUS

Ah! What am I to do next?

PHILOCTETES

What is the matter, boy? Where has your talk strayed to?

NEOPTOLEMUS

I do not know where to turn my words in my perplexity!

PHILOCTETES

But what perplexes you? Do not say these things, my son!

NEOPTOLEMUS

But that is the point I have now come to in my trouble!

PHILOCTETES

Surely the thought of how distasteful my sickness is has not come home to you, so that you are no longer taking me on board?

NEOPTOLEMUS

Everything is distasteful, when a man has abandoned his own nature and is doing what is unlike him!

PHILOCTETES

But you are not doing or saying anything unlike your father, in helping a noble man!

NEOPTOLEMUS

I shall be seen to be a traitor; that is what has long been paining me.

PHILOCTETES

Not on account of your actions; but your words frighten me!

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἴσχιστ' ἐπῶν;

ΦΙΛΟΚΤΗΤΗΣ

910 ἀνὴρ ὄδ', εἰ μὴ ἴγῳ κακὸς γνώμην ἔφυν,
προδοῦς μ' ἔοικε κάκλιπὸν τὸν πλοῦν στελεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

λιπὸν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
πέμπω σε μάλλον, τοῦτ' ἀνιῶμαι πάλαι.

ΦΙΛΟΚΤΗΤΗΣ

τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μανθάνω.

ΝΕΟΠΤΟΛΕΜΟΣ

915 οὐδέν σε κρύψω· δεῖ γὰρ ἔς Τροίαν σε πλεῖν
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.

ΦΙΛΟΚΤΗΤΗΣ

οἴμοι, τί εἶπας;

ΝΕΟΠΤΟΛΕΜΟΣ

μὴ στέναζε, πρὶν μάθης.

ΦΙΛΟΚΤΗΤΗΣ

ποῖον μάθημα; τί με νοεῖς δράσαι ποτε;

ΝΕΟΠΤΟΛΕΜΟΣ

920 σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών.

ΦΙΛΟΚΤΗΤΗΣ

καὶ ταῦτ' ἀληθῶς δρᾶν νοεῖς;

PHILOCTETES

NEOPTOLEMUS

O Zeus, what am I to do? Am I to be doubly convicted as a villain, by wrongful silence and by shameful speech?

PHILOCTETES

If my judgment is not misguided, this man is likely to sail away, betraying and deserting me!

NEOPTOLEMUS

It is not the thought that I will desert you, but rather the thought that I will take you on a journey that will cause you grief, that has long pained me.

PHILOCTETES

What are you saying, my son? I do not understand.

NEOPTOLEMUS

I shall hide nothing from you! You must sail to Troy, to the Achaeans and the expedition of the sons of Atreus.

PHILOCTETES

Alas, what have you said?

NEOPTOLEMUS

Do not lament before you have learned all!

PHILOCTETES

Learned what? What do you mean to do to me?

NEOPTOLEMUS

First to save you from this trouble, and then to go with you and conquer the land of Troy.

PHILOCTETES

And is that really what you intend?

⁹²¹ ἀληθῶς Blaydes: -ῆ codd.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

πολλή κρατεῖ

τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.

ΦΙΛΟΚΤΗΤΗΣ

ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.

ΝΕΟΠΤΟΛΕΜΟΣ

925 ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει κλύειν
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποεῖ.

ΦΙΛΟΚΤΗΤΗΣ

ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἶά μ' εἰργάσω,
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνη μ' ὀρώων
930 τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε;
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἰκνούμαί σ', ἀπόδος, ἰκετεύω, τέκνον.
πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφέλη.
ᾧμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
935 ἀλλ' ὡς μεθήσων μήποθ', ὦδ' ὀρᾶ πάλιν.

ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι
θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω,
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
940 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·
ὀμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει
προσθεῖς τε χεῖρα δεξιάν, τὰ τόξα μου
ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,

PHILOCTETES

NEOPTOLEMUS

A powerful necessity determines this; do not be angry when you hear it!

PHILOCTETES

I am lost, poor man! I am betrayed! What have you done to me, stranger? Give back my bow at once!

NEOPTOLEMUS

Why, I cannot! Justice and policy cause me to obey those in command.

PHILOCTETES

You fire, you total horror, you hateful masterpiece of dire villainy, what things you have done to me, how you have deceived me! Are you not even ashamed to look upon the suppliant who turned to you, you wretch? By taking my bow you have deprived me of my life! Give it back, I beg you, give it back, I beseech you, my son! By the gods of your fathers, do not take away my life! Alas for me! But he does not even speak to me any longer, but looks away like this, as though he will never let it go.

O harbours, O promontories, O society of mountain beasts, O jagged rocks, to you, for I know no other I can speak to, to my accustomed companions I address my lament at the things the son of Achilles has done to me! Having sworn to take me home, he is taking me to Troy; and having given his right hand as pledge, he has taken and is keeping my sacred bow of Heracles the son of Zeus; and

⁹³³ με μὴ ἀφέλῃ Elmsley: μὴ μου 'φέλῃς α: μὴ μ' ἀφέλῃς cett.

SOPHOCLES

- καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.
 945 ὡς ἄνδρ' ἐλὼν δ' ἰσχυρὸν ἐκ βίας μ' ἄγει.
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἢ καπνοῦ σκιάν,
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'· ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλω.
 νῦν δ' ἠπάτημαι δύσμορος. τί χρῆ με δρᾶν;
 950 <ἀλλ' > ἀπόδος ἀλλὰ νῦν ἔτ' ἐν σαυτοῦ γενοῦ.
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.
 ᾧ σχῆμα πέτρας δίπυλον, αὔθις αὖ πάλιν
 εἴσειμι πρὸς σὲ ψιλός, οὐκ ἔχων τροφήν·
 ἀλλ' ἀνανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,
 955 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 θανῶν παρέξω δαίτ' ἀφ' ὧν ἐφερβόμην,
 καὶ μ' οὐς ἐθήρων πρόσθε θηράσουσι νῦν·
 φόνον φόνου δὲ ρύσιον τείσω τάλας
 960 πρὸς τοῦ δοκοῦντος οὐδὲν εἶδέναι κακόν.
 ὄλοιο—μή πω, πρὶν μάθοιμ', εἰ καὶ πάλιν
 γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

ΧΟΡΟΣ

τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,
 ἤδη ὅστι καὶ τοῖς τούδε προσχωρεῖν λόγοις.

ΝΕΟΗΤΟΛΕΜΟΣ

- 965 ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

945 δ' Dindorf: μ' fere codd.

950 suppl. Turnebus

PHILOCTETES

he says he will display me to the Argives, as though he were bringing a strong man whom he had taken by force, and does not know that he is killing a corpse, the shadow of smoke, a mere phantom! Yes, he would never have taken me had I had my strength! Why, he would not have done so even in this condition, except by treachery! But now in my misery I have been deceived. What must I do? Give it back! Even now it is not too late, come to yourself! What do you say? You are silent! I am nothing, miserable one!

O rock with double entrance, once again I shall enter you stripped, without the means of living; but I shall wither away alone in this bivouac, never killing a winged bird or a mountain beast with this bow, but I myself shall die and provide food for those off whom I used to live, and those I used to hunt will now hunt me! And I shall pay for blood with blood, poor fellow, through the act of one who seemed innocent of evil. May you perish—but not yet, before I learn whether you will once more change your decision! If you do not, may you die miserably!

CHORUS

What are we to do? It rests with you, my lord, whether we sail at once or accede to this man's words.

NEOPTOLEMUS

As for me, a strange pity for this man has fallen upon me, not now for the first time, but since long ago.

⁹⁵⁷ ἀφ' Wunder: ὕφ' codd.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
σαντὸν βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.

ΝΕΟΠΤΟΛΕΜΟΣ

οἴμοι, τί δράσω; μὴ ποτ' ὄφελον λιπεῖν
970 τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι.

ΦΙΛΟΚΤΗΤΗΣ

οὐκ εἶ κακὸς σὺ· πρὸς κακῶν δ' ἀνδρῶν μαθῶν
ἔοικας ἤκειν αἰσχρά. νῦν δ' ἄλλοισι δοὺς
ὄσ' εἰκὸς ἔκπλει, τᾶμ' ἐμοὶ μεθεῖς ὄπλα.

ΝΕΟΠΤΟΛΕΜΟΣ

τί δρῶμεν, ἄνδρες;

ΟΔΥΣΣΕΥΣ

ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;
975 οὐκ εἶ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν;

ΦΙΛΟΚΤΗΤΗΣ

οἴμοι, τίς ἀνήρ; ἄρ' Ὀδυσσέως κλύω;

ΟΔΥΣΣΕΥΣ

Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.

ΦΙΛΟΚΤΗΤΗΣ

οἴμοι· πέπραμαι κάπολωλ'· ὄδ' ἦν ἄρα
ὁ ξυλλαβῶν με κάπονοσφίσας ὄπλων.

ΟΔΥΣΣΕΥΣ

980 ἐγώ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε.

972 ἄλλοισι] ἄλλοις σε Wakefield 973 ὄσ' Wilson: οἷς
codd.: οἶ' Dindorf τᾶμ' ἐμοὶ Platt: τὰμά μοι codd.

PHILOCTETES

PHILOCTETES

Have pity on me, boy, I beg you, and do not let yourself become the object of reproach to men by having deceived me!

NEOPTOLEMUS

Alas, what am I to do? I ought never to have left Skyros; such is the grief the situation causes me!

PHILOCTETES

You are not a villain, but you have come here after learning shameful things from men who are. But now give to others what is their due, and sail away, after giving back to me my weapons.

NEOPTOLEMUS

What are we to do, my men?

Enter suddenly ODYSSEUS.

ODYSSEUS

You utter scoundrel, what are you about? Will you not get back, and resign the bow to me!

PHILOCTETES

Alas, what man is this? Do I hear Odysseus?

ODYSSEUS

Odysseus, be sure, me whom you see!

PHILOCTETES

Alas! I am sold and I am ruined! So it was he who captured me and deprived me of my weapons!

ODYSSEUS

I, be sure, and no other! I admit this.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔΤΣΣΕΤΣ

τοῦτο μὲν,

οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ
στείχειν ἄμ' αὐτοῖς, ἣ βία στελοῦσί σε.

ΦΙΛΟΚΤΗΤΗΣ

985 ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οἷδ' ἐκ βίας ἄξουσιν;

ΟΔΤΣΣΕΤΣ

ἦν μὴ ἔρπησ ἐκῶν.

ΦΙΛΟΚΤΗΤΗΣ

ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας
Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,
εἴ μ' οὔτος ἐκ τῶν σῶν ἀπάξεται βία;

ΟΔΤΣΣΕΤΣ

990 Ζεὺς ἐσθ', ἴν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν,
Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρητῶ δ' ἐγώ.

ΦΙΛΟΚΤΗΤΗΣ

ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.

ΟΔΤΣΣΕΤΣ

οὔκ, ἀλλ' ἀληθεῖς. ἣ δ' ὁδὸς πορευτέα.

ΦΙΛΟΚΤΗΤΗΣ

οὔ φημ'.

PHILOCTETES

PHILOCTETES

Give it back! Boy, let me have my bow!

ODYSSEUS

That he shall never do, even if he wants to; but you too must come with it, or they will bring you by force.

PHILOCTETES

Shall they bring me by force, greatest and most impudent of villains?

ODYSSEUS

If you do not come of your own will!

PHILOCTETES

Land of Lemnos and almighty fire made by Hephaestus,^a can this be tolerated, that he shall take me away from your land by force?

ODYSSEUS

It is Zeus, let me tell you, Zeus, the ruler of this land, Zeus who has decided this; and I execute his will!

PHILOCTETES

Hateful creature, what things you find to say! By sheltering behind gods you make the gods liars!

ODYSSEUS

No, truth-tellers! And the journey must be made!

PHILOCTETES

I say No!

^a The fire god and craftsman god, Hephaestus, was thought to have his workshop on Lemnos.

⁹⁹² τίθης Auratus: τιθείς vel τιθείς codd.

SOPHOCLES

ΟΔΥΣΣΕΥΣ

ἐγὼ δέ φημι. πειστέον τάδε.

ΦΙΛΟΚΤΗΤΗΣ

995 οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς
πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.

ΟΔΥΣΣΕΥΣ

οὐκ, ἀλλ' ὁμοίους τοῖς ἀριστεῦσιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.

ΦΙΛΟΚΤΗΤΗΣ

οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,
1000 ἕως γ' ἂν ἦ μοι γῆς τόδ' αἰπεινὸν βάθρον.

ΟΔΥΣΣΕΥΣ

τί δ' ἐργασείεις;

ΦΙΛΟΚΤΗΤΗΣ

κράτ' ἐμὸν τόδ' αὐτίκα
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.

ΟΔΥΣΣΕΥΣ

ξυλλάβετον αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.

ΦΙΛΟΚΤΗΤΗΣ

ὦ χεῖρες, οἶα πάσχειτ' ἐν χρεία φίλης
1005 νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.
ὦ μηδὲν ὑγιᾶς μηδ' ἐλεύθερον φρονῶν,
οἷ' αὖ μ' ὑπήλθες, ὡς μ' ἐθηράσω, λαβῶν
πρόβλημα σαντοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,

994 οὐ φημι. Ὀδ. ἐγὼ δὲ Gernhard: οὐ φημι ἔγωγε codd.

1003 ξυλλάβετον Bernhardy: ξυλλάβειτ' codd. plerique:
ξυλλάβετέ γ' a

PHILOCTETES

ODYSSEUS

But I say Yes! You must obey!

PHILOCTETES

Alas for me! Clearly my father gave me life as a slave, not as a free man!

ODYSSEUS

No, as a peer of the chieftains with whom you are to take Troy and destroy it!

PHILOCTETES

Never! Not even if I must suffer every evil, so long as I have this high pinnacle of the land!

PHILOCTETES makes a move towards the edge of the cliff.

ODYSSEUS

What do you mean to do?

PHILOCTETES

At once I shall throw myself from the rock and make my head bloody upon the rock below.

ODYSSEUS

Seize him! Let this not be in his power!

Two of the sailors seize PHILOCTETES.

PHILOCTETES

My arms, what things you suffer in the lack of my dear bow, forced together by this man's order! You who have no wholesome or generous thought, how you have crept up on me, how you have trapped me, taking as your screen this boy whom I did not know, too good for you, good enough

¹⁰⁰⁷ οἶ^ν αὖ^ν Hermann: οἶόν Zg, v.l. in a, con. Blaydes: οἶα fere codd.

SOPHOCLES

- ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 1010 ὃς οὐδὲν ἤδει πλὴν τὸ προσταχθὲν ποεῖν,
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ ἴπαθον.
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφνᾶ τ' ὄντα κοῦ θέλουθ' ὅμως
 1015 εὖ προῦδίδαξεν ἐν κακοῖς εἶναι σοφόν.
 καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἧ μὲ προῦβάλου
 ἀφιλον ἐρήμον ἀπολιν ἐν ζῶσι νεκρόν.
 φεῦ.
 ὄλοιο· καίτοι πολλάκις τόδ' ἠϋξάμην.
 1020 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἠδύ μοι,
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
 τοῦτ' αὖθ' ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.
 1025 καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς
 ἔπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
 ἐκόντα πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὡς σὺ φῆς, κείνοι δὲ σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
 1030 ὃς οὐδὲν εἶμι καὶ τέθνηχ' ὑμῖν πάλαι.
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
 χωλός, δυσώδης; πῶς θεοῖς ἔξεσθ', ὁμοῦ
 πλεύσαντος, αἰθεῖν ἱερά; πῶς σπένδειν ἔτι;
 [αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.]
 1035 κακῶς ὄλοισθ'· ὀλεῖσθε δ' ἠδδικηκότες

PHILOCTETES

for me, who knew nothing but that he should obey his orders! And you can see now how he is pained by his crime and by my suffering! But your evil mind looking out from its recesses skilfully taught him, inept pupil and unwilling as he was, how to be cunning in doing evil. And now, you wretch, you mean to tie me up and carry me away from this shore, on which you threw me out, friendless, deserted, citiless, a corpse among the living! Alas! May you perish! Yet I have often prayed for this; but since the gods never grant me any pleasure, you are alive and happy, and I feel pain at the very thought that I am alive with many troubles, mocked by you and by the two generals, sons of Atreus, whom you are serving in this matter. Yet you sailed with them after being kidnapped and compelled, and I, the unfortunate one, had sailed of my own free will with seven ships before they, as you say, but as they say you, threw me out, dishonoured.

And now why are you taking me? Why are you carrying me off? For what reason?—me who am nothing to you and have been dead for you long since. Why, you whom the gods loathe, am I not for you lame, evil-smelling? How, if I sail with you, can you make burnt offerings? How can you still pour libations? [For that was your pretext for throwing me out.] May you perish miserably! And you will perish,

1019 *καίτοι* Wakefield: *καί σοι* vel *καί σὺ* codd.

1032 *ἔξεσθ'* Pierson: *εὔξεσθ'* codd. *ὀμοῦ* Grp: *ἐμοῦ* codd.

1034 del. Mollweide

1035 *ὀλεῖσθε* Brunck: *ὄλοισθε* codd.

SOPHOCLES

τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὐπότ' ἂν στόλον
 ἐπλεύσαιτ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου—
 εἰ μή τι κέντρον θείον ἦγ' ὑμᾶς—ἐμοῦ.

- 1040 ἄλλ', ὦ πατρώα γῆ θεοί τ' ἐπόψιοι,
 τείσασθε τείσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
 ξύμπαντας αὐτούς, εἴ τι κάμ' οἰκτίρετε.
 ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφηνέναι.

ΧΟΡΟΣ

- 1045 βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν
 τήνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπέικουσαν κακοῖς.

ΟΔΤΣΣΕΤΣ

πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῶ λόγον.
 οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·
 1050 χῶπον δικαίων κάγαθῶν ἀνδρῶν κρίσις,
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην,
 πλὴν ἐς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.

ἄφετε γὰρ αὐτόν, μηδὲ προσιψαύσητ' ἔτι.

- 1055 ἔατε μίμνειν. οὐδὲ σοῦ προσχρήζομεν,
 τά γ' ὄπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
 Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
 ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδέν' ἂν
 τούτων κρατύνων τῆδ' ἐπιθύνειν χερί.
 1060 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Δημόνον πατῶν.

PHILOCTETES

for the wrong you did this man, if the gods care for justice. And I know that they do care, for otherwise you would never have sailed on this voyage for the sake of a miserable man like me, unless some prompting from the gods had led you to.

O native land and gods that look upon it, punish them, punish all of them, late but surely, if you feel any pity for me! For my life is pitiable; but if I were to see them ruined, I would seem to have escaped my sickness!

CHORUS

Bitter is the stranger and bitter his speech, Odysseus, and one that does not give way before his troubles!

ODYSSEUS

I could say much in answer to his words, if I had time; but as things are I can say one thing only. Where there is need of men like this, I am such a man; but where there is a test for just and noble men, you will find no one more scrupulous than I. But it is my nature always to desire victory . . . except over you! Now I will willingly give way to you!

Yes, let him go, take your hands off him! Let him remain! We have no need of you, now that we have these weapons; for we have with us Teucer, who possesses this skill, and me too; I think I would be no worse a master of these than you, and no worse a hand at aiming arrows. Why do we need you? Walk about Lemnos and fare well!

¹⁰⁵⁹ κρατύνων τῆδ' Pflugk: εἰν μῆδ' codd.

SOPHOCLES

ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
τιμὴν ἐμοὶ νεύμειεν, ἣν σὲ χρῆν ἔχειν.

ΦΙΛΟΚΤΗΤΗΣ

οἷμοι τί δράσω δύσμορος σὺ τοῖς ἐμοῖς
ὄπλοισι κοσμηθεὶς ἐν Ἀργείοις φανῆ;

ΟΔΥΣΣΕΥΣ

1065 μὴ μ' ἀντιφώνει μηδέν, ὡς στείχοντα δή.

ΦΙΛΟΚΤΗΤΗΣ

ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;

ΟΔΥΣΣΕΥΣ

χώρει σύ μὴ πρόσλευσσε, γενναῖός περ ὢν,
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙΛΟΚΤΗΤΗΣ

1070 ἦ καὶ πρὸς ὑμῶν ὦδ' ἐρήμος, ὦ ξένοι,
λειφθήσομαι δὴ κοῦκ ἐπιοικτερεῖτέ με;

ΧΟΡΟΣ

ὄδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς. ὅσ' ἂν
οὔτος λέγη σοι, ταῦτά σοι χῆμέϊς φαμεν.

ΝΕΟΠΤΟΛΕΜΟΣ

1075 ἀκούσομαι μὲν ὡς ἔφην οἴκτου πλέως
πρὸς τοῦδ' ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,
χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεῶς
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.

1080 χούτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
λόφω τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθον,
ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς.

PHILOCTETES

But let us go; and perhaps they will assign to me as a prize
your treasured possession, which you should have kept.

PHILOCTETES

Alas! What am I to do, unhappy man? Shall you appear
among the Argives flaunting my weapons?

ODYSSEUS

Answer me no longer, as I am departing!

PHILOCTETES

Seed of Achilles, shall I no longer be addressed by you, but
shall you go away like this?

ODYSSEUS

You come with me! Do not look at him, noble as you are,
so that you do not destroy our luck!

PHILOCTETES

Shall I be left here desolate by you also, strangers, and
shall you have no pity for me?

CHORUS

This boy is our captain; what he says to you, we also say to
you.

NEOPTOLEMUS

This man will say that I am too full of pity; but none the less
remain, if he approves, long enough for the sailors to make
preparations on the ship and for us to pray to the gods!
And meanwhile perhaps this man will come to a better way
of thinking with regard to us. So let us set off, and do you
be quick to set off also when we call you!

1071 λειφθήσομαι δὴ Wakefield: λειφθήσομ' ἤδη codd.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

- ὦ κοίλας πέτρας γύαλον στρ. α'
 θερμὸν καὶ παγετώδες, ὥς
 σ' οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέποτ', ἀλλὰ μοι
 1085 καὶ θνήσκοντι συνείση.
 ὦμοι μοί μοι.
 ὦ πληρέστατον αὔλιον
 λύπας τὰς ἀπ' ἐμοῦ τάλαν,
 τίπτ' αὖ μοι τὸ κατ' ἡμαρ ἔσται;
 1090 τοῦ ποτε τεύξομαι
 σιτονόμου μέλεος πόθεν ἐλπίδος;
 ἴθ' αἰ πρόσθ' ἄνω
 πτωκάδες ὄξυτόνου διὰ πνεύματος
 ἄλωσιν οὐκέτ' ἴσχω.

ΧΟΡΟΣ

- 1095 σύ τοι κατηξίωσας, ὦ βαρύποτμε, κοῦκ
 ἄλλοθεν ἂ τύχα ἄδ' ἀπὸ μείζονος
 εὐτέ γε παρὸν φρονῆσαι
 1100 λωίονος δαίμονος εἴλου τὸ κάκιον αἰνεῖν.

ΦΙΛΟΚΤΗΤΗΣ

- ὦ τλάμων τλάμων ἄρ' ἐγὼ ἀντ. α'
 καὶ μόχθῳ λωβατός, ὃς ἤ-
 δη μετ' οὐδενὸς ὕστερον
 ἀνδρῶν εἰσοπίσω τάλας

PHILOCTETES

Exeunt ODYSSEUS and NEOPTOLEMUS.

PHILOCTETES

O hollow of the cavernous rock, hot and icy by turns, so I was not after all destined, poor fellow, to leave you ever, but you will be with me even at my death! Alas, alas! O bivouac permeated by my pain, what shall be my daily portion? What hope of obtaining food shall come to me, and from where, unhappy man? Come, you timorous creatures in the sky that once feared me, through the piercing breeze! No longer do I have the power to catch you.

CHORUS

It is you, man whose fate is grievous, who have chosen this; this fortune has not come to you from one more powerful; for when it was possible to show good sense, you chose to approve the worse, rather than the better fate.

PHILOCTETES

Wretched, wretched am I and shattered by my suffering, I who from now on shall live with no companion and shall

1065 *συνείση* Reiske: *συννοίση* codd.

1089 *τίπτ'* Musgrave: *τί ποτ'* codd.

1092 *ἴθ' αἰ πρόσθ'* Hermann: *εἴθ' αἰθέρος* codd.

1094 *ἄλωσιν* Jeep: *ἔλωσί μ'* codd. *οὐκέτ' ἴσχω* Dissen: *οὐ γὰρ ἔτ' ἴσχύω* codd.

1097 *ἀ τύχα ἄδ'* Dindorf: *ἔχη τύχα τᾶδ'* codd.

1100 *λωίονος* Bothe: *τοῦ λώονος* codd. *αἰνεῖν* Hermann: *ἐλεῖν* codd.

SOPHOCLES

- 1105 ναίων ἐνθάδ' ὀλοῦμαι,
 αἰαὶ αἰαὶ,
 οὐ φορβὰν ἔτι προσφέρων,
 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων
- 1110 κραταιαῖς μετὰ χερσὶν ἴσχων
 ἀλλά μοι ἄσκοπα
 κρυπτά τ' ἔπη δολερᾶς ὑπέδν φρενός
 ἰδοίμαν δέ νιν,
 τὸν τάδε μησάμενοι, τὸν ἴσον χρόνον
- 1115 ἐμὰς λαχόντ' ἀνίας.

ΧΟΡΟΣ

- πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος
 ἔσχ' ὑπὸ χειρὸς ἐμᾶς στυγεράν ἔχε
- 1120 δύσποτμον ἀρὰν ἐπ' ἄλλοις.
 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότητ' ἀπώσῃ.

ΦΙΛΟΚΤΗΤΗΣ

- οἴμοι μοι, καὶ που πολιᾶς στρ. β'
 πόντου θινὸς ἐφήμενος,
- 1125 γελᾶ μου, χερὶ πάλλων
 τὰν ἐμὰν μελέου τροφάν,
 τὰν οὐδεῖς ποτ' ἐβάστασεν.
 ᾧ τόξον φίλου, ᾧ φίλων
 χειρῶν ἐκβεβιασμένον,
- 1130 ἧ που ἐλεινὸν ὄρᾶς, φρένας εἴ τινας
 ἔχεις, τὸν Ἡράκλειον
 ἄθλιον ᾧδέ σοι
 οὐκέτι χρησόμενον τὸ μεθύστερον,

PHILOCTETES

perish here, alas, alas, no longer bringing home food, no longer getting it through my winged weapons in my powerful hands. But the unsuspected and deceitful words of a cunning mind beguiled me! And may I see him, him who contrived this scheme, for the same extent of time doomed to my agony!

CHORUS

This is fate sent by the gods; it was not treachery to which I lent a hand that came upon you; direct the hatred of your baneful curse at others! For I am concerned that you shall not reject my friendship.

PHILOCTETES

Alas for me, somewhere by the shore of the gray sea he sits and mocks me, brandishing that which was my livelihood, miserable one, that which no other had held. O beloved bow, bow that was forced out of my loving hands, you look with pity, I think, if you have any feeling, upon the unhappy friend of Heracles who shall never use you any

SOPHOCLES

- ἀλλ' ἐν μεταλλαγᾷ <χεροῖν>
 1135 πολυμηχάνου ἀνδρὸς ἐρέσση,
 ὀρῶν μὲν αἰσχροῦς ἀπάτας,
 στυγνόν τε φῶτ' ἐχθοδοπόν,
 μυρὶ ἀπ' αἰσχροῦν ἀνατέλ-
 λουθ' ὃς ἐφ' ἡμῖν κάκ' ἐμήσατ' ἔργων.

ΧΟΡΟΣ

- 1140 ἀνδρός τοι τὸ μὲν ὄν δίκαιον εἰπεῖν,
 εἰπόντος δὲ μὴ φθονεράν
 ἐξῶσαι γλώσσας ὀδύνας.
 κείνος δ' εἰς ἀπὸ πολλῶν
 ταχθεὶς τοῦδ' ἐφημοσύνα
 1145 κοινὰν ἤνυσεν ἐς φίλους ἀρωγάν.

ΦΙΛΟΚΤΗΤΗΣ

- ὦ πταναὶ θῆραι χαροπῶν τ' ἀντ. β'
 ἔθνη θηρῶν, οὓς ὄδ' ἔχει
 χῶρος οὐρεσιβώτας,
 φυγᾷ μηκέτ' ἀπ' αὐλίων
 1150 ἐλάτ' οὐ γὰρ ἔχω χεροῖν
 τὰν πρόσθεν βελέων ἀλκάν,
 ὦ δύστανος ἐγὼ τανῦν.
 ἀλλ' ἀνέδην—ὄδε χωλὸς ἐρύκομαι,
 οὐκέτι φοβητὸς ὑμῖν—
 1155 ἔρπετε, νῦν καλὸν
 ἀντίφονον κορέσαι στόμα πρὸς χάριν
 ἐμᾶς <γε> σαρκὸς αἰόλας.
 ἀπὸ γὰρ βίον αὐτίκα λείψω

PHILOCTETES

more, but you are plied instead in the grasp of a cunning man, looking on his shameful deceptions and on the loathsome enemy, who contrived against me innumerable evils that arise from shameful deeds!

CHORUS

It is the part of a man to argue his own case, and when he has spoken not to thrust out a hateful tongue and to give pain! This man was one among many who was ordered by the other to render a service that helped all their friends.

PHILOCTETES

O my winged prey and tribes of bright-eyed beasts whom the mountain pastures of this place contain, no longer shall you rush in flight from your lairs, for my hands no longer hold the arrows that were once my protection! Unhappy am I now! But come as you please—I am lame, and you need no longer fear me—now it is easy to sate your mouths in revenge upon my quivering flesh! At once I shall

1134 suppl. Stinton

1139 ἔργων Blaydes: Ὀδυσσεύς codd.

1140 ὄν Kells: εὖ codd.: οἶ Axt

1149 μηκέτ' Auratus: μ' οὐκέτ' codd.

1150 ἐλάτ' Canter: πελάτ' codd.

1153 χωλὸς Porson: χῶρος codd.

ἐρύκομαι Blaydes:

ἐρύκεται codd.

1157 suppl. Ll.-J.

SOPHOCLES

- πόθεν γὰρ ἔσται βιοτά;
 1160 τίς ὦδ' ἐν αὔραις τρέφεται,
 μηκέτι μηδενὸς κρατύ-
 νων ὅσα πέμπει βιόδωρος αἶα;

ΧΟΡΟΣ

- πρὸς θεῶν, εἴ τι σέβῃ ξένον, πέλασσον,
 εὐνοία πάσα πελάταν
 1165 ἀλλὰ γνῶθ', εἶ γνῶθ' ἐπὶ σοὶ
 κῆρα τάνδ' ἀποφεύγειν.
 οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'
 ὀχεῖν μυρίον ἄχθος ᾧ ξυνοικεῖ.

ΦΙΛΟΚΤΗΤΗΣ

- πάλιν πάλιν παλαιὸν ἄλ-
 1170 γημ' ὑπέμνασας, ὦ
 λῶσθε τῶν πρὶν ἐντόπων.
 τί μ' ὄλεσας τί μ' εἴργασαι;

ἐπ.

ΧΟΡΟΣ

τί τοῦτ' ἔλεξας;

ΦΙΛΟΚΤΗΤΗΣ

- εἰ σὺ τὰν ἐμοὶ
 1175 στυγερὰν Τρωάδα γὰν μ' ἤλπισας ἄξειν.

ΧΟΡΟΣ

τόδε γὰρ νοῶ κράτιστον.

ΦΙΛΟΚΤΗΤΗΣ

ἀπό νῦν με λείπετ' ἤδη.

PHILOCTETES

abandon life; for where shall my living come from? Who can feed like this upon the winds, when he no longer has power over any of the things that the life-giving earth supplies?

CHORUS

I beg you, if you have any regard for your friend, draw near to him; he draws near in all loyalty to you. Come, know it, know it well! It is in your power to escape this deadly fate. For it feeds upon you cruelly, and he who lives with it cannot learn to sustain the countless pains it brings.

PHILOCTETES

Again, again you have reminded me of my ancient pain, O best of those who have been here! Why have you destroyed me? What have you done to me?

CHORUS

Why do you say this?

PHILOCTETES

If you hoped to take me to the detested land of Troy!

CHORUS

This is what I think is best.

PHILOCTETES

Leave me at once!

1165 ἐπὶ σοὶ Seyffert: ὄτι σοὶ codd.

1168 ὀχέειν Zg, novit sch. L: ἔχειν cett.

SOPHOCLES

ΧΟΡΟΣ

φίλα μοι, φίλα ταῦτα παρήγγει-
 λας ἐκόντι τε πράσσειν.

ἴωμεν ἴωμεν

1180 ναὸς ἴν' ἡμῖν τέτακται.

ΦΙΛΟΚΤΗΤΗΣ

μή, πρὸς ἀραίου Διός, ἔλ-
 θης, ἰκετεύω.

ΧΟΡΟΣ

μετρίαζ'.

ΦΙΛΟΚΤΗΤΗΣ

ὦ ξένοι,

1185 μείνατε, πρὸς θεῶν.

ΧΟΡΟΣ

τί θροεῖς;

ΦΙΛΟΚΤΗΤΗΣ

αἰαῖ αἰαῖ,

δαίμων δαίμων ἀπόλωλ' ὁ τάλας

ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπιν, τάλας

1190 ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις.

ΧΟΡΟΣ

τί ρέζοντες ἀλλόκοτος

γνώμα τῶν πάρος ἂν προφαίνεις.

¹¹⁹¹⁻⁹² ἀλλόκοτος γνώμα . . . ἂν Page: -κότω -α . . . ὦν codd.

¹¹⁹² προφαίνεις Pearson: προῦφαινες Srzt: προῦφανες

PHILOCTETES

CHORUS

Welcome, welcome is the order you give me; gladly will I do it! Let us go, let us go to our posts on the ship!

PHILOCTETES

Do not go, by Zeus who is invoked in curses, I implore you!

CHORUS

Be reasonable!

PHILOCTETES

Strangers, remain, I beg you!

CHORUS

Why are you calling us?

PHILOCTETES

Alas, alas, my fate, my fate! I am lost, poor man! O foot, foot, what shall I do with you in my remaining life, poor wretch? Strangers, return to be with me once more!

CHORUS

What are we to do? The purpose you put forward is different from your former one.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

οὔτοι νεμεσητὸν
 ἀλύοντα χειμερίῳ
 1195 λύπα καὶ παρὰ νοῦν θροεῖν.

ΧΟΡΟΣ

βᾶθι νυν, ὦ τάλαν, ὥς σε κευόμεν.

ΦΙΛΟΚΤΗΤΗΣ

οὐδέποτ' οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
 οὐδ' εἰ πυρφόρος ἀστεροπητῆς
 βροντᾶς αὐγαῖς μ' εἴσι φλογίζων.
 1200 ἐρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνω
 πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς
 ἄρθρον ἀπῶσαι.
 ὦ ξένοι, ἐν γέ μοι εὐχὸς ὀρέξατε.

ΧΟΡΟΣ

ποῖον ἐρεῖς τόδ' ἔπος

ΦΙΛΟΚΤΗΤΗΣ

ξίφος, εἴ ποθεν,
 1205 ἢ γέιννυ, ἢ βελέων τι, προπέμψατε.

ΧΟΡΟΣ

ὡς τίνα <δὴ> ῥέξης παλάμαν ποτέ;

ΦΙΛΟΚΤΗΤΗΣ

κράτα καὶ ἄρθρ' ἀπὸ πάντα τέμω χερὶ
 φονᾶ φονᾶ νόος ἦδη.

ΧΟΡΟΣ

1210 τί ποτε;

PHILOCTETES

PHILOCTETES

You cannot resent it if a man distraught by storms of pain
speaks some words that are insane.

CHORUS

Come now, unhappy man, as we direct you!

PHILOCTETES

Never, never, know that for certain, not if the fire-bearing
lord of the lightning comes to consume me in the blaze of
his thunder! May Ilium perish, and all those beneath it
who had the heart to reject my tortured foot! Strangers,
grant me one prayer!

CHORUS

What is it you are going to say?

PHILOCTETES

Hand me a sword, if you have one, or an axe, or an arrow!

CHORUS

So that you can do what deed?

PHILOCTETES

So that I can cut off my head and every limb! To kill, to kill
is now my wish!

CHORUS

Why?

1193 -τόν <μ'> Page

1199 βροντᾶς ἀνγαῖς sch.: βρονταῖς ἀνταῖς codd.

1203 ante ᾧ praebent ἀλλ' codd.: del. Erfurdt

1206 suppl. Hermann

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

πατέρα ματεύων.

ΧΟΡΟΣ

ποῖ γὰς;

ΦΙΛΟΚΤΗΤΗΣ

ἐς Ἴδιον.

οὐ γὰρ ἐν φάει γ' ἔτι.

ὦ πόλις πόλις πατρία,

πῶς ἂν εἰσίδοιμ'

ἄθλιός σ' ἀνήρ,

1215 ὅς γε σὰν λιπῶν ἱερὰν

λιβάδ' ἐχθροῖς ἔβαν Δαναοῖς

ἄρωγός ἔτ' οὐδέεν εἶμι.

[ΧΟΡΟΣ

ἐγὼ μὲν ἤδη καὶ πάλαι νεῶς ὁμοῦ

στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας

1220 Ἵδουσσέα στείχοντα τόν τ' Ἀχιλλέως

γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.]

ΟΔΥΣΣΕΥΣ

οὐκ ἂν φράσειας ἦντιν' αὖ παλίντροπος

κέλευθον ἔρπεις ὦδε σὺν σπουδῇ ταχύς;

ΝΕΟΠΤΟΛΕΜΟΣ

λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.

ΟΔΥΣΣΕΥΣ

1225 δεινόν γε φωνεῖς ἢ δ' ἄμαρτία τίς ἦν;

PHILOCTETES

PHILOCTETES

To look for my father!

CHORUS

Where?

PHILOCTETES

In Hades! For he is no longer in the world of light. O my city, O my native city, if only I could see you, wretched man that I am, I who left your sacred stream and went to help the Greeks! I am nothing anymore!

[CHORUS

I should have been on my way together with my ship long since, were it not that I see Odysseus coming and Achilles' son approaching us.]

Exit PHILOCTETES into the cave. Enter ODYSSEUS and NEOPTOLEMUS.

ODYSSEUS

Will you not tell me why you are hurrying back in such hot haste?

NEOPTOLEMUS

To put right the wrong I did before!

ODYSSEUS

What you say is dreadful! What did you do wrong?

1212 ἔστ' (post γάρ) del. Hermann

1213 alterum πόλις suppl. Gleditsch

1214 εἰσίδοιμ' ἄθλιός σ' Dindorf: εἰσίδοιμί σ' ἄθλιός γ' codd.

1218-21 del. Mekler

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ—

ΟΔΤΣΣΕΤΣ

ἔπραξας ἔργον ποῖον ὦν οὐ σοι πρόπον;

ΝΕΟΠΤΟΛΕΜΟΣ

ἀπάταισιν αἰσχροαῖς ἄνδρα καὶ δόλους ἐλών.

ΟΔΤΣΣΕΤΣ

τὸν ποῖον; ὦμοι μῶν τι βουλεύη νέον;

ΝΕΟΠΤΟΛΕΜΟΣ

1230 νέον μὲν οὐδέν, τῷ δὲ Ποιάντος τόκῳ—

ΟΔΤΣΣΕΤΣ

τί χρήμα δράσεις; ὡς μ' ὑπήλθ' ἔτις φόβος.

ΝΕΟΠΤΟΛΕΜΟΣ

παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν—

ΟΔΤΣΣΕΤΣ

ὦ Ζεῦ, τί λέξεις; οὐ τί πον δοῦναι νοεῖς;

ΝΕΟΠΤΟΛΕΜΟΣ

αἰσχροῦς γὰρ αὐτὰ κοῦ δίκη λαβῶν ἔχω.

ΟΔΤΣΣΕΤΣ

1235 πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε;

ΝΕΟΠΤΟΛΕΜΟΣ

εἰ κερτόμησίς ἐστι τάληθῆ λέγειν.

1235 δὴ a: om. cett.: σὺ Hermann

1236 <γ'> ἐστὶ Herwerden

PHILOCTETES

NEOPTOLEMUS

Obeys you and the entire army

ODYSSEUS

You did what thing that was not proper for you?

NEOPTOLEMUS

I overcame a man with shameful trickery and deceit.

ODYSSEUS

What man? Alas! Can you be planning some new surprise?

NEOPTOLEMUS

No surprise, but to the son of Peas—

ODYSSEUS

What are you going to do? A fear steal over me!

NEOPTOLEMUS

From whom I took this bow, once again—

ODYSSEUS

O Zeus, what are you about to say? Surely you do not mean to give it back?

NEOPTOLEMUS

Yes, because I acquired it shamefully and not justly!

ODYSSEUS

I beg you, are you saying this to tease me?

NEOPTOLEMUS

If it is teasing to tell the truth!

SOPHOCLES

ΟΔΤΣΣΕΤΣ

τί φής, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγον;

ΝΕΟΠΤΟΛΕΜΟΣ

δὶς ταῦτ' ἀβούλη καὶ τρὶς ἀναπολεῖν μ' ἔπη

ΟΔΤΣΣΕΤΣ

ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.

ΝΕΟΠΤΟΛΕΜΟΣ

1240 εὖ νῦν ἐπίστω πάντ' ἀκηκοὺς λόγον.

ΟΔΤΣΣΕΤΣ

ἔστιν τις ἔστιν ὅς σε κωλύσει τὸ δρᾶν.

ΝΕΟΠΤΟΛΕΜΟΣ

τί φής; τίς ἔσται μ' οὐπικωλύσων τάδε;

ΟΔΤΣΣΕΤΣ

ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.

ΝΕΟΠΤΟΛΕΜΟΣ

σοφὸς πεφυκῶς οὐδὲν ἐξαυδᾶς σοφόν.

ΟΔΤΣΣΕΤΣ

1245 σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.

ΟΔΤΣΣΕΤΣ

καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
πάλιν μεθεῖναι ταῦτα;

¹²⁴⁵ σοφά Brunck: σοφόν codd.

PHILOCTETES

ODYSSEUS

What are you saying, son of Achilles? What word have you pronounced?

NEOPTOLEMUS

Do you wish me to repeat the same words twice and three times over?

ODYSSEUS

I should rather not have heard it at all, not even once!

NEOPTOLEMUS

Be certain now that you have heard all I have to say!

ODYSSEUS

There is, there is one who shall prevent this action!

NEOPTOLEMUS

What do you mean? Who is there that shall prevent my doing this?

ODYSSEUS

The whole people of the Achaeans, and among them I!

NEOPTOLEMUS

Clever as you are, what you are saying is not clever!

ODYSSEUS

Neither your words nor your intentions are clever!

NEOPTOLEMUS

But if they are right, that is better than being clever!

ODYSSEUS

And how is it right to let go again what you got through my planning?

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

τὴν ἄμαρτίαν

αἰσχρὰν ἄμαρτῶν ἀναλαβεῖν πειράσομαι.

ΟΔΥΣΣΕΥΣ

1250 στρατὸν δ' Ἀχαιῶν οὐ φοβῆ, πράσσων τάδε;

ΝΕΟΠΤΟΛΕΜΟΣ

ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ <στρατόν.

ΟΔΥΣΣΕΥΣ

x - u - x - u - x - - > φόβον.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' οὐδέ τοι σῆ χειρὶ πείθομαι τὸ δρᾶν.

ΟΔΥΣΣΕΥΣ

οὔ τ' ἄρα Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα.

ΝΕΟΠΤΟΛΕΜΟΣ

ἔστω τὸ μέλλον.

ΟΔΥΣΣΕΥΣ

χεῖρα δεξιὰν ὀρᾶς

1255 κόπης ἐπιψάουσαν;

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλὰ κάμέ τοι

ταῦτόν τόδ' ὄψη δρῶντα κοῦ μέλλοντ' ἔτι.

ΟΔΥΣΣΕΥΣ

καίτοι σ' ἑάσω τῷ δὲ σύμπαντι στρατῷ
λέξω τάδ' ἔλθῶν, ὅς σε τιμωρήσεται.

PHILOCTETES

NEOPTOLEMUS

The wrong I did was disgraceful, and I shall try to undo it!

ODYSSEUS

And are you not afraid of the army of the Achaeans when you mean to do this?

NEOPTOLEMUS

With right on my side I am not afraid of your army!

ODYSSEUS

..... fear.

NEOPTOLEMUS

I shall disobey you even when you threaten force!

ODYSSEUS

Then we shall fight not with the Trojans, but with you!

NEOPTOLEMUS

Let what will come come!

ODYSSEUS

Do you see my right hand clasping my sword-hilt?

NEOPTOLEMUS

But you will see me doing the same thing and not delaying!

ODYSSEUS

Well, I will let you be! But I shall go and tell this story to the whole army, which will punish you.

¹²⁵¹ στρατόν Hermann, qui lacunam indicavit: φόβον codd., quod in finem v. 1251 b traiecit Jackson

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

- 1260 ἔσωφρόνησας κὰν τὰ λóιφ' οὕτω φρουήης,
 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα.
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

ΦΙΛΟΚΤΗΤΗΣ

- 1265 τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;
 τί μ' ἐκκαλεῖσθε τοῦ κεχρημένοι, ξένοι;
 ὦμοι κακὸν τὸ χρῆμα. μῶν τί μοι μέγα
 πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

ΝΕΟΠΤΟΛΕΜΟΣ

θάρσει λόγους δ' ἄκουσον οὓς ἤκω φέρων.

ΦΙΛΟΚΤΗΤΗΣ

δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεῖς λόγοις.

ΝΕΟΠΤΟΛΕΜΟΣ

- 1270 οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν;

ΦΙΛΟΚΤΗΤΗΣ

τοιούτος ἦσθα τοῖς λόγοισι χῶτε μου
 τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα.

ΝΕΟΠΤΟΛΕΜΟΣ

- 1275 ἀλλ' οὐ τι μὴν νῦν βούλομαι δέ σου κλύειν,
 πότερα δέδοκται σοι μένοντι καρτερεῖν,
 ἢ πλεῖν μεθ' ἡμῶν.

PHILOCTETES

NEOPTOLEMUS

Very wise of you! If in future you show as much sense, perhaps you will keep your foot out of trouble.

Exit ODYSSEUS.

But you, son of Poeas, I mean Philoctetes, come out, leaving this rocky dwelling!

Enter PHILOCTETES.

PHILOCTETES

What is this new clamour of shouting by the cave? Why do you call me out? What do you need, strangers? Alas! It is something bad! Are you here to bring me some great evil in addition to my others!

NEOPTOLEMUS

Do not be afraid, but listen to the message that I come with!

PHILOCTETES

I am afraid; before also I met with misfortune through your fair words, when they persuaded me.

NEOPTOLEMUS

Is it not possible to change my mind once more?

PHILOCTETES

That is how you were in your words when you stole my bow, persuasive, but in secret deadly.

NEOPTOLEMUS

But not now! But I wish to hear from you whether you have decided to stay here and endure, or to sail with us.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

παῦε, μὴ λέξης πέρα.
μάτην γὰρ ἂν εἴπῃς γε πάντ' εἰρήσεται.

ΝΕΟΠΤΟΛΕΜΟΣ

οὕτω δέδοκται;

ΦΙΛΟΚΤΗΤΗΣ

καὶ πέρα γ' ἴσθ' ἢ λέγω.

ΝΕΟΠΤΟΛΕΜΟΣ

1280 ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι λόγοις
ἐμοῖσιν εἰ δὲ μή τι πρὸς καιρὸν λέγων
κυρῶ, πέπαυμαι.

ΦΙΛΟΚΤΗΤΗΣ

1285 πάντα γὰρ φράσεις μάτην
οὐ γάρ ποτ' εὖνον τὴν ἐμὴν κτήσῃ φρένα,
ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβῶν
ἀπεστέρηκας κᾶτα νουθετεῖς ἐμὲ
ἐλθῶν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
ὄλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ
ὁ Λαρτίου παῖς, καὶ σύ.

ΝΕΟΠΤΟΛΕΜΟΣ

μὴ 'πεύξῃ πέρα
δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙΛΟΚΤΗΤΗΣ

πῶς εἶπας ἄρα δεύτερον δολούμεθα;

ΝΕΟΠΤΟΛΕΜΟΣ

ἀπώμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.

PHILOCTETES

PHILOCTETES

Stop, say no more! For anything you may say will be said in vain.

NEOPTOLEMUS

Is that your decision?

PHILOCTETES

Even more decidedly than I have said it.

NEOPTOLEMUS

Well, I wish you had been persuaded by my words; but if what I am saying is not apposite, I am silent.

PHILOCTETES

All that you say will be in vain; for you will never get me to lend a friendly ear, you who by cunning took and deprived me of my livelihood. And after that you come and lecture me, hateful son of a most noble father! A plague upon you all, most of all upon the sons of Atreus, then upon the son of Lartius, and upon yourself!

NEOPTOLEMUS

Utter no more prayers, but receive from my hand this weapon!

PHILOCTETES

What did you say? Am I being tricked again?

NEOPTOLEMUS

I swear by the sacred majesty of highest Zeus!

¹²⁸⁸ ante ἀρα add. οὐκ codd., del. Porson

¹²⁸⁹ ἀγνὸν Wakefield: -οῦ codd. ὑψίστου VTa, con.
Wakefield: -ιστον cett.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

1290 ᾧ φίλτατ' εἰπών, εἰ λέγεις ἐτήτυμα.

ΝΕΟΠΤΟΛΕΜΟΣ

τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.

ΟΔΤΣΣΕΥΣ

ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.

ΦΙΛΟΚΤΗΤΗΣ

1295 τέκνον, τίνας φώνημα, μῶν Ὀδυσσέως,
ἐπησθόμην;

ΟΔΤΣΣΕΥΣ

σάφ' ἴσθι καὶ πέλας γ' ὄρας,
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.

ΦΙΛΟΚΤΗΤΗΣ

ἀλλ' οὔ τι χαίρων, ἦν τόδ' ὀρθωθῆ βέλος.

ΝΕΟΠΤΟΛΕΜΟΣ

1300 ᾧ, μηδαμῶς, μή, πρὸς θεῶν, μὴ ἴφῃς βέλος.

ΦΙΛΟΚΤΗΤΗΣ

μέθεσ με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ ἂν μεθείην.

1300 μὴ ἴφῃς Meineke: μεθῆς codd.

PHILOCTETES

PHILOCTETES

O speaker of welcome words—if your words are true!

NEOPTOLEMUS

The act shall make it clear! Come, put out your right hand
and be master of your weapon!

Enter suddenly ODYSSEUS.

ODYSSEUS

But I forbid it, as the gods are my witnesses, in the name of
the sons of Atreus and the whole army!

PHILOCTETES

My son, whose voice is that? Did I hear Odysseus?

ODYSSEUS

Be sure of it! And you see me near, me who will carry you to
the land of Troy by force, whether Achilles' son wishes it or
not!

PHILOCTETES

*(who with the speed of the great archer puts an arrow to his
bow and levels it at ODYSSEUS)*

But not so easily, if this arrow goes straight!

NEOPTOLEMUS

Ah, do not, I beg you, shoot the arrow!

PHILOCTETES

Let go my hand, let go, my dearest boy!

NEOPTOLEMUS

I will not let go!

Exit ODYSSEUS.

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

φεῦ τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;

ΝΕΟΠΤΟΛΕΜΟΣ

ἄλλ' οὔτ' ἐμοὶ καλὸν τόδ' ἐστὶν οὔτε σοί.

ΦΙΛΟΚΤΗΤΗΣ

1305 ἄλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμῆν, ἐν δὲ τοῖς λόγοις θρασεῖς.

ΝΕΟΠΤΟΛΕΜΟΣ

εἰέν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὅτου
ὀργῆν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙΛΟΚΤΗΤΗΣ

1310 ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον,
ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων ὄτ' ἦν
ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕΟΠΤΟΛΕΜΟΣ

ἦσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε
1315 αὐτόν τ' ἐμ' ὦν δέ σου τυχεῖν ἐφίεμαι
ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν
ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν
1320 δίκαιόν ἐστιν οὔτ' ἐποικτίρειν τινά.
σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχη,

1308 ὅτου Turnebus: ὅπου codd.

PHILOCTETES

PHILOCTETES

Alas! Why did you prevent me from killing a hated enemy with my bow?

NEOPTOLEMUS

But that would not be honourable for me or for you.

PHILOCTETES

Well, know this much, that the leaders of the army, the false heralds of the Achaeans, are brave with words, but cowardly in battle!

NEOPTOLEMUS

So! You have the bow, and you have no reason to be angry with me or to blame me.

PHILOCTETES

I agree! You showed the nature, my son, of the stock you come from, having not Sisyphus for father, but Achilles, who had the greatest fame while he was among the living and has it now among the dead.

NEOPTOLEMUS

I am glad to hear you praise my father and myself; but hear of the favour which I am asking of you! The fortunes given them by the gods men are obliged to bear; but those who are the prey of damage that is self-inflicted it is wrong that any should be sorry for or pity! You have become savage,

SOPHOCLES

- εἰάν τε νουθετῆ τις εὐνοία λέγων,
 στρυγεῖς, πολέμιον δυσμενῆ θ' ἠγοούμενος.
 ὁμως δὲ λέξω Ζῆνα δ' ὄρκιον καλῶ
 1325 καὶ ταῦτ' ἐπίστω, καὶ γράφον φρενῶν ἔσω.
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ
 σηκὸν φυλάσσει κρύβιος οἰκουρῶν ὄφισ
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἂν τυχεῖν
 1330 νόσου βαρείας, ἕως ἂν αὐτὸς ἥλιος
 ταύτη μὲν αἴρη, τῆδε δ' αὖ δύνη πάλιν,
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν
 νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα
 1335 ξὺν τοῖσδε τόξοις ξὺν τ' ἐμοὶ πέρσας φανῆς.
 ὡς δ' οἶδα ταῦτα τῆδ' ἔχοντ' ἐγὼ φράσω.
 ἀνὴρ παρ' ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,
 Ἐλενος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὡς δεῖ γενέσθαι ταῦτα καὶ πρὸς τοῖσδ' ἔτι,
 1340 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους
 Τροίαν ἀλῶναι πᾶσαν ἢ δίδωσ' ἐκὼν
 κτείνειν ἑαυτόν, ἣν τάδε ψευσθῆ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.
 καλὴ γὰρ ἢ ἰπίκτησις, Ἑλλήνων ἓνα
 1345 κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας
 ἐς χεῖρας ἐλθεῖν, εἶτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

1329 ἂν τυχεῖν Porson: ἐντυχεῖν codd.

1337 παρ' Elmsley: γὰρ codd.

PHILOCTETES

and will not accept a counsellor, and if anyone tries to teach you, speaking with good will, you turn your back on him, thinking him an enemy and an ill-wisher. But all the same I will speak, and I call on Zeus the guarantor of oaths! Know this, and write it down inside your mind! You acquired this painful sickness through an event caused by the gods, when you came near to the guardian of Chryse, who protects the roofless sanctuary, the snake that keeps watch unseen. And know that you will never have respite from grievous sickness, so long as the sun rises in one quarter and sets again in another, before you come of your own will to the land of Troy, and meeting the sons of Asclepius that are with us you are relieved of this malady, and with this bow and with me you are revealed as the conqueror of the towers. I will tell you how I know that this is so! There is a man with us who was taken prisoner from Troy, Helenus, the noble prophet, who tells us beyond doubt that this is bound to happen; and in addition, that it is fated that Troy be entirely taken during the present summer; and if he is found to be telling lies, he gives us permission to kill him. Then since you know this, give your willing consent! It is a glorious addition to be reckoned the noblest of all the Greeks, and first to come to healing hands, and second to take Troy, the cause of so much mourning, and win the highest fame!

SOPHOCLES

ΦΙΑΟΚΤΗΤΗΣ

- ὦ στυγνὸς αἰὼν, τί μ' ἔτι δῆτ' ἔχεις ἄνω
 βλέποντα, κοῦκ ἀφήκας εἰς Ἄιδου μολεῖν;
 1350 οἴμοι, τί δράσω πῶς ἀπιστήσω λόγοις
 τοῖς τοῦδ', ὃς εὔνους ὦν ἐμοὶ παρήνευσεν;
 ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δῦσμορος
 ἐς φῶς τάδ' ἔρξας εἶμι; τῷ προσήγορος;
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοὶκύκλοι,
 1355 ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἄτρεῶς
 ἐμέ ξυνόντα παισίν, οἳ μ' ἀπώλεσαν;
 πῶς τῷ πανώλει παιδί τῷ Λαερτίου;
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει,
 ἀλλ' οἴα χρῆ παθεῖν με πρὸς τούτων ἔτι
 1360 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν
 μῆτηρ γένηται, κᾶλλα φιτεύει κακά.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.
 χρῆν γάρ σε μῆτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν οἶδε σου καθύβρισαν,
 1365 πατρὸς γέρας συλῶντες. εἶτα τοῖσδε σὺ
 εἶ ξυμμαχήσων, κᾶμ' ἀναγκάζεις τόδε;
 μὴ δῆτα, τέκνον ἀλλ' ἄ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους καυτὸς ἐν Σκύρῳ μένων
 ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς.
 1370 χούτω διπλῆν μὲν ἐξ ἐμοῦ κτήση χάριν,
 διπλῆν δὲ πατρός κοῦ κακοῦς ἐπωφελῶν
 δόξεις ὁμοίως τοῖς κακοῖς πεφυκέναι.

1361 κᾶλλα Cavallin: τᾶλλα codd.: πάντα Reiske
 φιτεύει Ll.-J.: παιδεύει codd.

PHILOCTETES

PHILOCTETES

O hateful life, why do you still keep me alive above the ground, and have not let me depart to Hades? Alas, what am I to do? How am I to disbelieve the words of this man, who gave me advice for my own good? But am I to give in? Then how can I come into men's sight, unhappy one, after doing this? Who will speak to me? How can you, eyes that have witnessed all that has taken place around me, put up with this, my being with the sons of Atreus, who were my ruin? How can I be with the accursed son of Laertius? It is not the pain of the past that stings me, but the sufferings still in store for me at their hands that I seem to foresee; for when men's mind has once become the mother of evil deeds, it begets yet more evil. And I wonder at this in you; for you ought not to go to Troy yourself, and you ought to keep me away from it. These men insulted you when they robbed you of your father's treasure; after that will you go and fight on their side, and compel me to do the same? Never, my son! But as you swore to do, take me home, and remain yourself in Skyros and allow these miserable men to perish miserably. In this way you will win double gratitude from me, and double gratitude from my father; and you will not through helping evildoers seem to have a nature such as theirs.

1364 οἷδε Ll.-J.: οἷ τε codd.

1365 inter *συλῶντες* et *εἶτα* add. οἱ τὸν ἄθλιον | Αἴανθ' ὅπλων σου πατρὸς ὕστερον δίκη | Ὀδυσσέως ἔκριναν codd., del. Brunck

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

- λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι
θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
1375 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.

ΦΙΛΟΚΤΗΤΗΣ

ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;

ΝΕΟΠΤΟΛΕΜΟΣ

πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπνου βάσιν
παύσοντας ἄλγους κάποσώσοντας νόσου.

ΦΙΛΟΚΤΗΤΗΣ

- 1380 ᾧ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε

ΝΕΟΠΤΟΛΕΜΟΣ

ἅ σοί τε κάμοι λῶσθ' ὀρῶ τελούμενα.

ΦΙΛΟΚΤΗΤΗΣ

καὶ ταῦτα λέξας οὐ καταισχύνη θεούς;

ΝΕΟΠΤΟΛΕΜΟΣ

πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελῶν φίλους;

ΦΙΛΟΚΤΗΤΗΣ

λέγεις δ' Ἀτρείδαις ὄφελος, ἦ 'π' ἐμοὶ τόδε;

ΝΕΟΠΤΟΛΕΜΟΣ

- 1385 σοί που φίλος γ' ὦν χῶ λόγος τοιόσδε μου.

ΦΙΛΟΚΤΗΤΗΣ

πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;

¹³⁷⁹ κάποσώσοντας Heath: -σώζοντας codd.

¹³⁸¹ λῶσθ' Dindorf: κάλ' a: καλῶς cett.

PHILOCTETES

NEOPTOLEMUS

What you say is sensible, but none the less I wish you to put your trust in the gods and in my words, and sail from this land together with me your friend.

PHILOCTETES

To the land of Troy and to the hateful son of Atreus with this miserable foot?

NEOPTOLEMUS

No, to those who will rescue you and this suppurating foot from pain and save you from your sickness!

PHILOCTETES

What are you saying, you who give terrible advice?

NEOPTOLEMUS

What I see is best for you and me if it is accomplished.

PHILOCTETES

And when you say that, have you no shame before the gods?

NEOPTOLEMUS

Why should one be ashamed at helping one's friends?

PHILOCTETES

Do you say this to help the sons of Atreus, or is this for me?

NEOPTOLEMUS

For you, of course, since I am your friend; and that is what I say.

PHILOCTETES

How so, if you wish to hand me over to my enemies?

¹³⁸³ ὠφελῶν φίλου Buttman: ὠφελούμενος codd.

¹³⁸⁶ ἐχθροῖσί μ' Valckenaer: ἐχθροῖσιν codd.

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.

ΦΙΛΟΚΤΗΤΗΣ

ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκουν ἔγωγε φημὶ δ' οὐ σε μανθάνειν.

ΦΙΛΟΚΤΗΤΗΣ

1390 ἐγὼ οὐκ Ἀτρείδας ἐκβαλόντας οἶδά με;

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.

ΦΙΛΟΚΤΗΤΗΣ

οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

ΝΕΟΠΤΟΛΕΜΟΣ

τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
πείσειν δυνησόμεσθα μηδὲν ὦν λέγω;

1395 ὦρα 'στ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ
ζῆν, ὥσπερ ἤδη ζῆς, ἄνευ σωτηρίας.

ΦΙΛΟΚΤΗΤΗΣ

ἔα με πάσχειν ταῦθ' ἄπερ παθεῖν με δεῖ
ἂ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,
πέμπειν πρὸς οἴκους, ταῦτά μοι πράξουν, τέκνον,
1400 καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι
Τροίας ἄλις γάρ μοι τεθρύληται λόγος.

1390 ἐγὼ Hermann: ἔγωγ' codd.

1395 ὦρα 'στ' ἐμοὶ Bergk: ὡς ὦρα ἔστ(α)ι 'μοι z: ὡς ῥᾶστ'
ἐμοὶ cett.

PHILOCTETES

NEOPTOLEMUS

Sir, learn not to be arrogant in your misfortunes!

PHILOCTETES

You will be my ruin, I know it, with this talk!

NEOPTOLEMUS

Not I! But I say you do not understand!

PHILOCTETES

Do I not know it was the sons of Atreus who threw me out?

NEOPTOLEMUS

Well, see if, having thrown you out, they will not now save you!

PHILOCTETES

Never, if I must of my own will look upon Troy!

NEOPTOLEMUS

What am I to do, if nothing I can say will persuade you? It is time for me to stop talking, and for you to go on living, as you are living, without deliverance.

PHILOCTETES

Allow me to suffer what it is my fate to suffer! But do for me what you swore, clasping my right hand, that you would do: escort me home! And do not delay or make further mention of Troy; for me, enough words have been spoken.

¹⁴⁰¹ τεθρύληται Aristobulus Apostolides, con. Hermann:
τεθρήνηται cett. λόγος Ka: λόγοις LVRzt: γόοις γρ in LraT

SOPHOCLES

ΝΕΟΠΤΟΛΕΜΟΣ

εἰ δοκεῖ, στείχωμεν.

ΦΙΛΟΚΤΗΤΗΣ

ὦ γενναῖον εἰρηκῶς ἔπος.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀντέρειδέ νυν βάσιν σήν.

ΦΙΛΟΚΤΗΤΗΣ

εἰς ὅσον γ' ἐγὼ σθένω.

ΝΕΟΠΤΟΛΕΜΟΣ

αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι

ΦΙΛΟΚΤΗΤΗΣ

μὴ φροντίσης.

ΝΕΟΠΤΟΛΕΜΟΣ

1405 τί γάρ, εἰ πορθῶσι χώραν τὴν ἐμήν;

ΦΙΛΟΚΤΗΤΗΣ

ἐγὼ παρὼν—

ΝΕΟΠΤΟΛΕΜΟΣ Ν

τίνα προσωφέλησιν ἔρξεις;

ΦΙΛΟΚΤΗΤΗΣ

βέλεσι τοῖς Ἡρακλείοις—

ΝΕΟΠΤΟΛΕΜΟΣ

πῶς λέγεις;

1402-3 del. Dawe

1402 εἰ δοκεῖ del. Porson

1406 Ἡρακλείοις Wackernagel: -εἰοῖς codd.: -έους Brunck

PHILOCTETES

NEOPTOLEMUS

If you wish, let us depart!

PHILOCTETES

O speaker of a noble word!

NEOPTOLEMUS

Plant your steps firmly after mine!

PHILOCTETES

To the best of my strength!

NEOPTOLEMUS

But how shall I escape blame from the Achaeans?

PHILOCTETES

Do not think about it!

NEOPTOLEMUS

What if they ravage my country?

PHILOCTETES

I will be there—

NEOPTOLEMUS

What will you do to help?

PHILOCTETES

And with the arrows of Heracles—

NEOPTOLEMUS

What do you mean?

SOPHOCLES

ΦΙΛΟΚΤΗΤΗΣ

εἶρξω πελάζειν [σῆς πάτρας].

ΝΕΟΠΤΟΛΕΜΟΣ

[ἀλλ' εἰ <υ—

—υ> δρᾶς ταῦθ' ὥσπερ αὐδᾶς,] στείχε προσκύσας
χθόνα.

ΗΡΑΚΛΗΣ

- μήπω γε, πρὶν ἂν τῶν ἡμετέρων
1410 αἴης μύθων, παῖ Ποίαντος
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
τὴν σὴν δ' ἦκω χάριν οὐρανίας
ἔδρας προλιπών,
1415 τὰ Διός τε φράσεων βουλευμάτα σοι,
κατερητύσων θ' ὁδὸν ἣν στέλλη
σὺ δ' ἐμῶν μύθων ἐπάκουσον.
καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,
ὄσους πονήσας καὶ διεξελθὼν πόνους
1420 ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὀράν.
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα πρῶτον μὲν νόσου παύσῃ λυγρᾶς,
1425 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος,
Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,

1407-8 σῆς . . . αὐδᾶς del. Dindorf ἀλλ' <εἰ δοκεῖ ταῦτα>
δρᾶν ὅπωςπερ αὐδᾶς Porson

PHILOCTETES

PHILOCTETES

I will prevent them from coming near [your country].

NEOPTOLEMUS

[But if you do this as you say you will] Come, when you have kissed the ground!

HERACLES appears on the top of the stage building.

HERACLES

Not yet, before you have listened to my words, son of Poeas; and say that your ears hear and your eyes view the form of Heracles. For your sake I have come, leaving my home in heaven, to tell you of the plans of Zeus, and to restrain you from the voyage on which you are embarking. Do you listen to my words!

And first I will tell you of my fortunes, of how many labours I endured to go through to win eternal glory, as you can see. For you too, know it for sure, destiny is the same, after these sufferings to make your life glorious. You shall go with this man to the city of Troy and first be cured of your grim sickness. And you shall be judged first of the army in valour, depriving of life Paris, who was the cause of

SOPHOCLES

- τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου,
 πέρσεις τε Τροίαν, σκῦλά τ' ἐς μέλαθρα σὰ
 πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
 1430 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα.
 ἂ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
 παρήνεο' οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις
 1435 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὔτος σέθεν
 ἄλλ' ὡς λέοντε συννόμω φυλάσσετον
 οὔτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεῶν
 1440 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖθ', ὅταν
 πορθήτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεοῦς
 ὡς τᾶλλα πάντα δεύτερ' ἡγείται πατήρ
 Ζεὺς. οὐ γὰρ ἠϋσέβεια συνθνήσκει βροτοῖς
 κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙΛΟΚΤΗΤΗΣ

- 1445 ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας,
 χρόνιός τε φανείς,
 οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕΟΠΤΟΛΕΜΟΣ

κάγῳ γνώμην ταύτῃ τίθεμαι.

1440 ἐννοεῖθ' Elmsley: ἐννοεῖς VΓa: ἐννοεῖσθ' cett.

1443 οὐ Gataker: ἡ codd. ἠϋσέβεια Dawes: εὐ- codd.

1448 γνώμην Lambinus: -ἡ codd.

PHILOCTETES

these troubles, and taking Troy, and bringing the spoils to your abode, after receiving the greatest prize of the army, for your father Poeas to the topmost plain of Oeta, your native place. The spoils you receive from this expedition you must bring to my pyre as a memorial of my bow. And to you I give the same counsel, son of Achilles; for you have not the strength to conquer the land of Troy without him, neither has he without you; but guard each other like two companion lions! And I will send Asclepius to Ilium to put an end to your disease. For it is fated to be taken once again by the aid of this bow. But remember when you conquer the land to show reverence to the gods; for all things come after this in the mind of Zeus my father. For reverence for the gods does not die along with mortals; whether they live or die, it never perishes.

PHILOCTETES

O you who have brought to me a voice I longed for, you who have appeared at last, I will not disobey your orders!

NEOPTOLEMUS

I too make the same decision!

SOPHOCLES

ΗΡΑΚΛΗΣ

- μή νυν χρόνιοι μέλλετε πράσσειν.
 1450 ὄδ' ἐπέγει γὰρ
 καιρὸς καὶ πλοῦς κατὰ πρύμναν.

ΦΙΛΟΚΤΗΤΗΣ

- φέρε νῦν στείχων χώραν καλέσω.
 χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 1455 καὶ κτύπος ἄρσην πόντου προβολῆς,
 οὗ πολλάκι δὴ τοῦμὸν ἐτέγχθη
 κρᾶτ' ἐνδόμυχον πληγῆσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
 1460 στόνον ἀντίτυπον χειμαζομένῳ.
 νῦν δ', ὦ κρῆναι Λύκιόν τε ποτόν,
 λείπομεν ὑμᾶς, λείπομεν ἤδη,
 δόξης οὐ ποτε τῆσδ' ἐπιβάντες.
 χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,
 1465 καὶ μ' εὐπλοία πέμψον ἀμέμπτως,
 ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
 γνώμη τε φίλων χῶ πανδαμάτωρ
 δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΧΟΡΟΣ

- χωρῶμεν δὴ πάντες ἀολλεῖς,
 1470 Νύμφαις ἀλίσαισι ἐπευξάμενοι
 νόστου σωτήρας ἰκέσθαι.

PHILOCTETES

HERACLES

Then do not delay action for long! For the moment for sailing is hurrying you on, with the wind at the stern.

PHILOCTETES

Come now, as I depart I will call upon the land! Farewell, home that shared my watches, and water nymphs of the meadows, and strong sound of sea beating on the promontory, where often my head was drenched inside my cave by the battering of the wind, and often the mountain of Hermes brought back to me a groan answering my voice as the storm assailed me! But now, springs and Lycian well, we are leaving you, we are leaving now, though we had never dared to trust this hope. Farewell, seagirt land of Lemnos, and waft me on a peaceful voyage that I cannot complain of, to where mighty Fate is taking me, and the will of my friends and the all-subduing god who has decreed this!

CHORUS

Let us depart all together, with a prayer to the sea nymphs that they may come to bring us safely home.

1450-51 ὄδ' ἐπείγει γὰρ huc traiecit Burges: post πλοῦς habent codd.

1455 προβολῆς Hermann: προβολῆς Zo: προβλής cett.

OEDIPUS AT COLONUS

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

Οιδίπους

Ἀντιγόνη

Ξένος

Χορὸς Ἀττικῶν γερόντων

Ἴσμήνη

Θησεύς

Κρέων

Πολυνείκης

Ἄγγελος

DRAMATIS PERSONAE

Oedipus
Antigone
Peasant
Chorus of Elders of Colonus
Ismene
Theseus
Creon
Polynices
Messenger

Scene: The deme of Colonus, in the country, near Athens.

ΟΙΔΙΠΟΤΣ ΕΠΙ ΚΟΛΩΝΩΙ

ΟΙΔΙΠΟΤΣ

- Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ' ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπου καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν,
5 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;
στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
10 ἢ πρὸς βεβήλοισ ἢ πρὸς ἄλσεσιν θεῶν,
στήσόν με καξίδρυσον, ὡς πυθούμεθα
ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἤκομεν
ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.

⁹ θάκησιν Zacharias Callierges, coni. Seidler: θάκοισιν cett.

¹⁰ prius ἢ πρὸς] χώροις Hartung

OEDIPUS AT COLONUS

The scene is a rural setting, near the sacred grove of the Eumenides at Colonus, northwest of Athens. Somewhere in the middle of the stage a rock, which can be used as a seat, is visible; the grove is bounded by a low ridge of rock, and one could sit upon its edge. On the stage can be seen the statue of the hero Colonus. Enter OEDIPUS and ANTIGONE.

OEDIPUS

Child of a blind old man, Antigone, to what regions, or to what men's city have we come? Who on this day shall receive Oedipus the wanderer with scanty gifts? I ask for little, and I get even less, but for me that is sufficient; for my sufferings, and the time that has long been my companion, and thirdly my nobility teach me to be content with it. But come, my child, if you see any seat, either near ground unconsecrated or near the precincts of the gods, stop me and let me sit there, so that we may find out where we are; for we have come as strangers, and must learn from the citizens and do as they tell us.

¹¹ πνθοίμεθα: -ώμεθα Brunck

SOPHOCLES

ΑΝΤΙΓΟΝΗ

- 15 πάτερ ταλαίπωρ' Οιδίπους, πύργοι μὲν οἱ
 πόλιν στέφουσιν, ὡς ἀπ' ὀμμάτων, πρόσω·
 χῶρος δ' ὄδ' ἱερός, ὡς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλων· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστον πέτρον·
 20 μακρὰν γὰρ ὡς γέροντι προῦστάλης ὁδόν.

ΟΙΔΙΠΟΣ

κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝΤΙΓΟΝΗ

χρόνου μὲν οὔνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙΔΙΠΟΣ

ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν;

ΑΝΤΙΓΟΝΗ

τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.

ΟΙΔΙΠΟΣ

- 25 πᾶς γὰρ τις ἤνδα τοῦτό γ' ἡμῖν ἐμπόρων.

ΑΝΤΙΓΟΝΗ

ἀλλ' ὅστις ὁ τόπος ἧ μάθω μολοῦσά ποι;

ΟΙΔΙΠΟΣ

ναί, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος.

ΑΝΤΙΓΟΝΗ

ἀλλ' ἐστὶ μὴν οἰκητός· οἶομαι δὲ δεῖν
 οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.

OEDIPUS AT COLONUS

ANTIGONE

Unhappy father, Oedipus, the walls that surround the city look to be far off; and this place is sacred, one can easily guess, with the bay, the olive, and the vine growing everywhere; and inside it many feathered nightingales make their music. Relax your limbs here on this unhewn rock; for you have gone a long way for an aged man.

OEDIPUS

Then seat me here and guard me, blind as I am!

ANTIGONE

After so long, you do not need to tell me that!

She seats OEDIPUS upon the rock in the middle of the stage.

OEDIPUS

Can you explain to me where it is we are?

ANTIGONE

I know that it is Athens, but I do not know what place.

OEDIPUS

Yes, all the people on the road told us that much.

ANTIGONE

But shall I go and discover what place it is?

OEDIPUS

Yes, my child, if indeed it can be lived in.

ANTIGONE

Why, it is lived in! But I think there is no need to go, for I see a man here near us.

¹⁵ *στέφουσι* Wakefield: *στέγουσι* codd.

²⁵ *τοῦτό γ'* Aristobulus Apostolides: *τοῦτον* cett.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

30 ἦ δεῦρο προστείχοντα κάξωρμημένον;

ΑΝΤΙΓΟΝΗ

καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἀνῆρ ὄδε.

ΟΙΔΙΠΟΤΣ

ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμού
αὐτῆς θ' ὀρώσης οὐνεχ' ἡμῖν αἴσιος
35 σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι—

ΞΕΝΟΣ

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.

ΟΙΔΙΠΟΤΣ

τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕΝΟΣ

ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
40 θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

ΟΙΔΙΠΟΤΣ

τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλυών;

ΞΕΝΟΣ

τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.

30 κάξωρμημένον J. F. Davies: κάξορμώμενον codd.

35 ὦν Elmsley: τῶν codd.

42 ἂν Vauvilliers: ὦν codd.

OEDIPUS AT COLONUS

OEDIPUS

Is he advancing in this direction?

Enter PEASANT.

ANTIGONE

No, he is already here! Say whatever the moment calls for, since the man is present!

OEDIPUS

Stranger, hearing from this girl, who sees for me as well as for herself, that you have come to inquire at the right moment to resolve our doubts . . .

PEASANT

Before you ask me any more questions, leave this seat! The ground you occupy cannot be trodden without pollution!

OEDIPUS

But what is the place? To which of the gods is it thought to belong?

PEASANT

It is inviolable, and not inhabited; for it belongs to the dread goddesses, daughters of Earth and Darkness.

OEDIPUS

Who are they to whom I shall pray when I have heard their awful name?

PEASANT

The people here call them the all-seeing Eumenides; but different names are right in different places.^a

^a The Erinyes were also called the Eumenides (= The Kindly Ones) and the Semnai Theai (= The Dread Goddesses).

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·
45 ὡς οὐχ ἔδρας γε τῆσδ' ἂν ἐξέλθοιμ' ἔτι.

ΞΕΝΟΣ

τί δ' ἐστὶ τοῦτο;

ΟΙΔΙΠΟΤΣ

ξυμφορᾶς ξύνθημ' ἐμῆς.

ΞΕΝΟΣ

ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρᾶς.

ΟΙΔΙΠΟΤΣ

πρός νυν θεῶν, ᾧ ξεῖνε, μή μ' ἀτιμάσης,
50 τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.

ΞΕΝΟΣ

σήμαινε, κούκ ἄτιμος ἔκ γ' ἐμοῦ φανῆ.

ΟΙΔΙΠΟΤΣ

τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;

ΞΕΝΟΣ

ὄσ' οἶδα κάγῳ πάντ' ἐπιστήσῃ κλυών.
χῶρος μὲν ἱερὸς πᾶς ὄδ' ἔστ'· ἔχει δέ νιν
55 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,

44 τὸν ed. Londiniensis a. 1747: τόνδ' codd.

45 ὡς Vauvilliers: ὡστ' codd. γε Musgrave: γῆς codd.

47 ἐμοί τοι Seidler: ἐμόν τοι IR: μέντοι a

OEDIPUS AT COLONUS

OEDIPUS

May they receive a suppliant graciously, for I shall never again leave this seat!

PEASANT

But what does this mean?

OEDIPUS

It is the token of my destiny!

PEASANT

Well, I cannot even dare to turn you out without orders from the city, before I report what you are doing.

OEDIPUS

I pray you, stranger, do not refuse me, though I am such a vagrant as you see, the knowledge which I beg of you!

PEASANT

Tell me what it is, and no refusal shall come from me!

OEDIPUS

What is this place which we have entered?

PEASANT

You shall hear and learn all that I know! All of this place is sacred, and it belongs to the dread Poseidon; and the fire-bearing god, the Titan Prometheus, too is here; and the spot where you are treading is called the Brazen-footed

SOPHOCLES

ἔρεισμ' Ἀθηνῶν οἱ δὲ πλησίοι γυῖαι
 τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν
 60 ἄρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
 τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἐστίν, ᾧ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙΔΙΠΟΣ

ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

ΞΕΝΟΣ

65 καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

ΟΙΔΙΠΟΣ

ἄρχει τις αὐτῶν, ἣ ἔπι τῷ πλήθει λόγος;

ΞΕΝΟΣ

ἐκ τοῦ κατ' ἄστρῳ βασιλέως τὰδ' ἄρχεται.

ΟΙΔΙΠΟΣ

οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕΝΟΣ

Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙΔΙΠΟΣ

70 ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

ΞΕΝΟΣ

ὡς πρὸς τί; λέξων ἢ καταρτύσων τί σοι;

ΟΙΔΙΠΟΣ

ὡς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.

71 τί σοι Ll.-J.: μόλοι lzt

OEDIPUS AT COLONUS

Threshold of this land, the bulwark of Athens; and the neighbouring acres boast that their founder is the horseman Colonus here,^a whose name is borne by their community. That is the story, stranger; it has no honour in legend, but rather in the minds of us who live with it.

OEDIPUS

So are there people that live in these places?

PEASANT

Indeed there are, those that take their name from this god!

OEDIPUS

Have they a ruler, or does the people have the say?

PEASANT

This place is ruled by the king in the city.

OEDIPUS

And who has power by his speech and by his strength?

PEASANT

He is called Theseus, son of the old king Aegeus.

OEDIPUS

Could an envoy go from you to him?

PEASANT

For what purpose? With a message, or to arrange something for you?

OEDIPUS

So that by doing a small service he may make a great gain.

^a He points to the statue.

SOPHOCLES

ΞΕΝΟΣ

καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙΔΙΠΟΤΣ

ὄσ' ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.

ΞΕΝΟΣ

75 οἷσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπεὶπερ εἶ
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν', οὐπὲρ κάφάνης, ἕως ἐγὼ
τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδ' ἐλθών. οἶδε γὰρ κρινούσιν σοι
80 εἰ χρὴ σε μίμνειν, ἢ πορεύεσθαι πάλιν.

ΟΙΔΙΠΟΤΣ

ὦ τέκνον, ἦ βέβηκεν ἡμῖν ὁ ξένος;

ΑΝΤΙΓΟΝΗ

βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,
ἔξεστί φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

ΟΙΔΙΠΟΤΣ

ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
85 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
Φοίβω τε κάμοι μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὄτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
90 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκῆσαντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν

OEDIPUS AT COLONUS

PEASANT

And what help can be given by a man who cannot see?

OEDIPUS

All the words I utter shall have sight!

PEASANT

You know, stranger, so that you do not come to harm—for you are noble, judging by your looks, leaving aside your fortune—stay here, in the place where you first appeared, till I go and speak of this to the men of the deme here, not those in the city; for they will decide whether you are to stay here, or must set off again.

Exit PEASANT.

OEDIPUS

My child, has the stranger left?

ANTIGONE

He has, so that you can say everything in peace, father, since I alone am near.

OEDIPUS

(in prayer to the Eumenides) Ladies of dread aspect, since the first place I have drawn near to in this country is your seat, show sympathy for Phoebus and for me! For he told me, when he predicted all that evil, that this should be my respite after long years, when I came to the land that was my final bourne, where I should find a seat of the dread goddesses and a shelter, I should there reach the goal of my long-suffering life, bringing advantage by my settlement to those who had received me, and ruin to those who

⁷⁸ τοῖς Turnebus: τοῖσδ' codd.

SOPHOCLES

- σημεία δ' ἤξειν τῶνδέ μοι παρηγγύα,
 95 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας.
 ἔγνωκα μὲν νυν ὡς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν
 ἐξήγαγ' ἐς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρῶταισιν ὑμῖν ἀντέκυσ' ὁδοιπορῶν,
 100 νήφων αἰόνοις, καπὶ σεμνὸν ἐζόμην
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰεὶ
 105 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτίρατ' ἀνδρὸς Οἰδίου τόδ' ἄθλιον
 110 εἶδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.

ΑΝΤΙΓΟΝΗ

σίγα. πορεύονται γὰρ οἶδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

ΟΙΔΙΠΟΣ

- σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ ἔκποδῶν
 κρύψιον κατ' ἄλσος, τῶνδ' ἔως ἂν ἐκμάθω
 115 τίνας λόγους ἐρουῖσιν. ἐν γὰρ τῷ μαθεῖν
 ἔνεστιν ἠυλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ

ὄρα. τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων,

στρ. α'

OEDIPUS AT COLONUS

had sent me, who had driven me away. And he promised that signs of this would come, an earthquake or thunder or the lightning of Zeus. I knew that surely it was a trustworthy omen sent by you that brought me to this grove, for never otherwise would you have been the first that I encountered in my travel, coming sober to you who drink no wine, nor would I have taken my seat upon this venerable unhewn pedestal. Come, goddesses, in accordance with Apollo's sacred word, grant to me a passage and a conclusion of my life, if I do not seem too low, being ever a slave to the worst sufferings of any man! Come, delightful daughters of ancient Darkness! Come, Athens, called the city of greatest Pallas, city most honoured of them all! Take pity on this miserable ghost of the man Oedipus, for this is not the form that once was mine!

ANTIGONE

Be silent! For here come some men advanced in age, to spy out your seat!

OEDIPUS

I will be silent, and do you hide me in the grove, away from the road, until I know what words they will utter; for if we are to act cautiously we must find out!

Enter the CHORUS of old men of Colonus.

CHORUS

Look! Who was he, then? Where is he? Where has he rushed to out of the way, the man most impudent of all, of

113 ἐξ ὁδοῦ ἑκποδῶν Tournier: ἐξ ὁδοῦ πόδα codd.

SOPHOCLES

- 120 ὁ πάντων ἀκορέστατος;
 προσδέρκου, προσφθέγγου,
 προσπεύθου πανταχᾶ. πλανάτας,
 πλανάτας τις ὁ πρέσβυς, οὐδ'
 125 ἔγχωρος· προσέβα γὰρ οὐκ
 ἄν ποτ' ἀστιβῆς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ἄς τρέμομεν λέγειν,
 130 καὶ παραμειβόμεσθ' ἀδέρκτως,
 ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες· τὰ δὲ νῦν τιν' ἤκειν
 λόγος οὐδὲν ἄζονθ',
 135 ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω
 δύναμαι τέμενος
 γνῶναι ποῦ μοί ποτε ναίει.

ΟΙΔΙΠΟΣ

ὄδ' ἐκείνος ἐγώ· φωνῆ γὰρ ὀρώ,
 τὸ φατιζόμενον.

ΧΟΡΟΣ

- 140 ἰὼ ἰὼ,
 δεινὸς μὲν ὀρᾶν, δεινὸς δὲ κλύειν.

ΟΙΔΙΠΟΣ

μή μ', ἱκετεύω, προσίδητ' ἄνομον.

ΧΟΡΟΣ

Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;

OEDIPUS AT COLONUS

all? Look, speak out, enquire everywhere! The old man is a wanderer, a wanderer, not a native! Else he would never have come to the inviolable grove of these awful maidens, whom we are afraid to name, and whom we pass without looking, without sound, without speech, moving our lips in respectful silence. But now they say that one has come who shows no reverence; but as I look about the whole precinct I cannot yet see where he may be!

OEDIPUS

I who am here am he; for I see with my voice, as they say!

CHORUS

Ah, ah! He is terrible to see and terrible to hear!

OEDIPUS

Do not look on me, I beg you, as a lawless one!

CHORUS

Zeus our protector, who is the old man?

¹²¹ ante προσδέρκου add. λείσ(σ)ατ' (λείσσετ' zt) codd., del. Dawe

¹²⁵ ἔγχωρος Bothe: -ιος codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

- οὐ πᾶν μοίρας εὐδαιμονίῃσαι
 145 πρώτης, ὦ τῆσδ' ἔφοροι χώρας.
 δηλῶ δ'· οὐ γὰρ ἂν ὦδ' ἀλλοτρίοις
 ὄμμασιν εἶρπον
 κατὰ μικροῖς μέγας ὄρμονν.

ΧΟΡΟΣ

- 150 ἐγὼ ἀλαῶν ὀμμάτων ἀντ. α'
 ἄρα καὶ ἦσθα φυτάλμιος; δυσαίῳν
 μακραίῳν θ', ὅσ' ἐπεικάσαι.
 ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
 155 προσθήσεις τάσδ' ἀράς. περᾶς γάρ,
 περᾶς· ἀλλ' ἵνα τῶδ' ἐν ἀ-
 φθέγκτῳ μὴ προπέσης νάπει
 ποιάεντι, κάθυδρος οὐ
 κρατῆρ μελιχίῳν ποτῶν
 160 ρεύματι συντρέχει,
 τῶν, ξένε πάμμορ'—εὐ φύλαξαι—
 μετάσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἐρατύοι
 165 κλύεις, ὦ πολύμοχθ' ἀλάται;
 λόγον εἴ τιν' οἴσεις
 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
 ἵνα πᾶσι νόμος
 φώνει πρόσθεν δ' ἀπερύκου.

ΟΙΔΙΠΟΤΣ

- 170 θύγατερ, ποῖ τις φροντίδος ἔλθη;

OEDIPUS AT COLONUS

OEDIPUS

Not one with a fortune you can envy him, guardians of this land! And I will prove it; for else I should not be moving with another's eyes and be anchored, great as I am, upon a small person.

CHORUS

Ah! Were you even blind from birth? Yours has been a sad life and a long one, it would seem! But you shall not bring down these curses upon me! For you go too far, too far! But so that you do not burst into this grassy glade, where no word must be spoken, where the bowl of water runs together with the stream of liquid honey . . . from there, hapless stranger—take care!—stand away, depart! Let a great distance separate you! Do you hear me, long-suffering wanderer? If you have any word to say in converse with me, stand away from the forbidden ground and speak where it is lawful for all! But till then, refrain!

OEDIPUS

Daughter, which way should our thoughts go?

152 θ' , $\delta\sigma'$ Bothe: θ' $\acute{\omega}\varsigma$ r: $\tau\acute{\epsilon}$ θ' $\acute{\omega}\varsigma$ La

157 $\pi\rho\omicron\pi\acute{\epsilon}\sigma\eta\varsigma$ Hermann: $\pi\rho\omicron\sigma\pi\acute{\epsilon}\sigma\eta\varsigma$ codd.

164 $\acute{\epsilon}\rho\alpha\tau\acute{\upsilon}\omicron\iota$ Musgrave: $-ει$ codd.

SOPHOCLES

ΑΝΤΙΓΟΝΗ

ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἴκοντας ἂ δεῖ κακούνοντας.

ΟΙΔΙΠΟΣ

πρόσθιγέ νῦν μου.

ΑΝΤΙΓΟΝΗ

ψαύω καὶ δῆ.

ΟΙΔΙΠΟΣ

ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ,
175 σοὶ πιστεύσας, μεταναστάς.

ΧΟΡΟΣ

οὔ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, ὦ γέρον,
ἄκοντά τις ἄξει. στρ. β'

ΟΙΔΙΠΟΣ

ἔτ' οὖν;

ΧΟΡΟΣ

ἔτι βαῖνε πόρσω.

ΟΙΔΙΠΟΣ

180 ἔτι;

ΧΟΡΟΣ

προβίβαζε, κούρα,
πόρσω σὺ γὰρ αἰεὶς.

ΑΝΤΙΓΟΝΗ

ἔπεο μάν, ἔπέ' ὦδ' ἀμαν-
ρῶ κῶλω, πάτερ, ἧ σ' ἄγω.

OEDIPUS AT COLONUS

ANTIGONE

Father, we should share the concerns of the citizens, giving way and obeying when we must.

OEDIPUS

Take hold of me, then!

ANTIGONE

See, I am touching you!

OEDIPUS

Strangers, let me suffer no wrong, if I move, having trust in you!

CHORUS

Never shall anyone take you from this place of rest, old man, against your will!

OEDIPUS

Further, then?

CHORUS

Come further forward!

OEDIPUS

Further?

CHORUS

Lead him forward, maiden, for you can understand!

ANTIGONE

Follow, follow me this way with your unseeing steps, father, where I lead you!

¹⁷² *κακούοντας* Musgrave: *κοῦκ ἀκούοντας* Lra

¹⁷⁵ ante *μεταναστάς* add. *καὶ* codd., del. Hermann

¹⁷⁸ post *ἔτ' οὖν*; add. *ἔτι προβῶ*; codd., del. Bothe

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ΑΝΤΙΓΟΝΗ

- ο ο - ο -

- ο ο - ο -

ΟΙΔΙΠΟΤΣ

- ο ο - ο - >

ΧΟΡΟΣ

185 τόλμα ξείνος ἐπὶ ξένας,
ὦ τλάμων, ὅ τι καὶ πόλις
τέτροφεν ἄφιλον ἀποστρυγείν
καὶ τὸ φίλον σέβεσθαι.

ΟΙΔΙΠΟΤΣ

190 ἄγε νυν σύ με, παῖς,
ἴν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν,
καὶ μὴ χρεία πολεμῶμεν.

ΧΟΡΟΣ

αὐτοῦ· μηκέτι τοῦδ' αὐτοπέτρον βήματος ἔξω
πόδα κλίνης. ἀντ. β'

ΟΙΔΙΠΟΤΣ

οὔτως;

ΧΟΡΟΣ

ἄλις, ὡς ἀκούεις.

ΟΙΔΙΠΟΤΣ

195 ἦ ἐσθῶ;

OEDIPUS AT COLONUS

One line of OEDIPUS, two lines of ANTIGONE, and again one line of OEDIPUS are lost.

CHORUS

You are a stranger, poor man, in a strange land; bring yourself to loathe what the city is accustomed to dislike and to respect what it holds dear!

OEDIPUS

Lead me, then, daughter, so that we may tread where piety dictates, speaking and listening to others, and may not be at war with necessity!

ANTIGONE slowly leads OEDIPUS to the ledge of rock that bounds the grove.

CHORUS

Here! Do not incline your steps beyond this ledge of native rock!

OEDIPUS

Like this?

CHORUS

Enough, as I tell you!

OEDIPUS

Shall I sit down?

¹⁸³ post hunc v. lacunam statuit Hermann, ante 182 et post 183 Jebb

¹⁸⁸ *παῖς* Musgrave: *παῖ* codd.

¹⁹² *αὐτοπέτρον* Musgrave: *ἀντιπέτρον* codd.

SOPHOCLES

ΧΟΡΟΣ

λέχριός γ' ἐπ' ἄκρου
λάου βραχὺς ὀκλάσας.

ΑΝΤΙΓΟΝΗ

199 πάτερ, ἐμὸν τόδ' ἐν ἡσυχαί-
α βάσει βάσιν ἄρμοσαι—

ΟΙΔΙΠΟΣ

198 ἰώ μοί μοι.

ΑΝΤΙΓΟΝΗ

200 γεραὸν ἐς χέρα σῶμα σὸν
προκλίνας φιλίαν ἐμάν.

ΟΙΔΙΠΟΣ

ῶμοι δύσφρονος ἄτας.

ΧΟΡΟΣ

205 ὦ τλάμων, ὅτε νῦν χαλᾶς,
αὔδασον, τίς ἔφυσ βροτῶν;
τίς ὁ πολύπονος ἄγη; τίν' ἂν
σοῦ πατρίδ' ἐκπυθοίμαν;

ΟΙΔΙΠΟΣ

ὦ ξένοι, ἀπόπολις· ἀλλὰ μή—

ἐπ.

ΧΟΡΟΣ

τί τόδ' ἀπεννέπεις, γέρον;

ΟΙΔΙΠΟΣ

210 μὴ μὴ μ' ἀνέργη τίς εἰ-
μι, μῆδ' ἐξετάσης πέρα ματεύων.

OEDIPUS AT COLONUS

CHORUS

Yes, move sideways and crouch low down on the edge of
the rock!

ANTIGONE

Father, this is for me to do! Peacefully follow step with step
...

OEDIPUS

Ah me!

ANTIGONE

... leaning your aged body upon my loving arm!

OEDIPUS

Alas for my ruinous affliction.

OEDIPUS takes his seat upon the ledge.

CHORUS

Unhappy one, since now you are at ease, tell us who among
men you are? Who is conducted in so much pain? What
country can we learn to be your fatherland?

OEDIPUS

Strangers, I am an exile; but do not ...

CHORUS

What are you forbidding us to say, old man?

OEDIPUS

Do not, do not ask me who I am! Do not question me,
enquiring further!

198-9 trsp. Hermann

205 τίν' ἄν Vauvilliers: τίνα codd.

208 ἀπόπολις Ebeling: ἀπόπολις codd.

SOPHOCLES

ΧΟΡΟΣ

τί δέ;

ΟΙΔΙΠΟΣ

δεινὰ φύσις.

ΧΟΡΟΣ

αὔδα.

ΟΙΔΙΠΟΣ

τέκνον, ὦμοι, τί γεγώνω;

ΧΟΡΟΣ

τίνος εἶ σπέρματος, <ὦ>

215 ξένε, φώνει, πατρόθεν;

ΟΙΔΙΠΟΣ

ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν;

ΧΟΡΟΣ

λέγ', ἐπίπερ ἐπ' ἔσχατα βαίνεις.

ΟΙΔΙΠΟΣ

ἄλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.

ΧΟΡΟΣ

μακρὰ μέλλεται· ἀλλὰ τάχυνε.

ΟΙΔΙΠΟΣ

220 Λαΐου ἴστε τιν'—

ΧΟΡΟΣ

ὦ· ἰὸν ἰού.

²¹² τί δέ; Elmsley; τί τόδε; codd.

²¹⁴ suppl. Heath

OEDIPUS AT COLONUS

CHORUS

Why?

OEDIPUS

Terrible was my birth!

CHORUS

Speak!

OEDIPUS

My child, alas, what am I to say?

CHORUS

Tell us from what seed you come, stranger, on your father's side!

OEDIPUS

Alack, what is to become of me, my child?

CHORUS

Tell us, seeing that you are driven to the brink!

OEDIPUS

Well, I will speak; for I have no means of hiding it!

CHORUS

The delay is long; make haste!

OEDIPUS

Do you know of a son of Laius . . . ?

CHORUS

Oh! Ah, ah!

²¹⁷ choro tribuit R. Meridor, Antigonae codd.

²¹⁹ μέλλεται Ll.-J.: μέλλετ' Laz

²²⁰ post τω' add. ἀπόγονον codd., del. Reisig

SOPHOCLES

ΟΙΔΙΠΟΤΣ

τό τε Λαβδακιδᾶν γένος;

ΧΟΡΟΣ

ὦ Ζεῦ.

ΟΙΔΙΠΟΤΣ

ἄθλιον Οἰδιπόδαν;

ΧΟΡΟΣ

σὺ γὰρ ὄδ' εἶ;

ΟΙΔΙΠΟΤΣ

δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.

ΧΟΡΟΣ

ὠ ᾧ ᾧ.

ΟΙΔΙΠΟΤΣ

δύσμορος.

ΧΟΡΟΣ

ὦ ᾧ.

ΟΙΔΙΠΟΤΣ

225 θύγατερ, τί ποτ' αὐτίκα κύρσει;

ΧΟΡΟΣ

ἔξω πόρσω βαίνετε χώρας.

ΟΙΔΙΠΟΤΣ

ἅ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟΡΟΣ

οὐδενὶ μοιριδίᾳ τίσις ἔρχεται

230 ᾧν προπάθη τὸ τίνειν ἀπάτα δ' ἀπά-

OEDIPUS AT COLONUS

OEDIPUS

. . . and of the race of the Labdacids?

CHORUS

O Zeus!

OEDIPUS

. . . the unhappy Oedipus?

CHORUS

Why, are you he?

OEDIPUS

Have no fear at any of my words!

CHORUS

Ah! Oh, oh!

OEDIPUS

Miserable am I!

CHORUS GRAPH OH, OH!

OEDIPUS

Daughter, what will happen now?

CHORUS

Go far away, out of the country!

OEDIPUS

But your promises . . . how will you redeem them?

CHORUS

Fate punishes no man who is avenging what he has first suffered, and deception that matches other deceptions

SOPHOCLES

ταις ἐτέραις ἐτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
 χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος
 αἴθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
 235 μὴ τι πέρα χρέος
 ἐμᾶ πόλει προσάψης.

ANTIGONH

ὦ ξένοι αἰδόφρονες,
 ἀλλ' ἐπεὶ γεραὸν πατέρα
 τόνδ' ἐμὸν οὐκ ἀνέτλατ' ἔργων
 240 ἀκόντων αἰόντες αὐδάν,
 ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
 ὦ ξένοι, οἰκτίραθ', ἂ
 πατρὸς ὑπὲρ τοῦ τλάμονος ἄντομαι,
 ἄντομαι οὐκ ἀλαοῖς προσορωμένα
 245 ὄμμα σὸν ὄμμασιν, ὡς τις ἀφ' αἵματος
 ὑμετέρου προφανεῖσα, τὸν ἄθλιον
 αἰδοῦς κῦρσαι· ἐν ὑμῖν ὡς θεῶ
 κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε
 τὰν ἀδόκητον χάριν,
 250 πρὸς σ' ὅ τι σοι φίλον οἴκοθεν ἄντομαι,
 ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.
 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν ὅστις ἂν,
 εἰ θεὸς ἄγοι,
 ἐκφυγεῖν δύναιτο.

237-57 a quibusdam deleri testatur sch.

243 τοῦ τλάμονος Hense: τοῦ μόνου La: τοῦμοῦ rzt

OEDIPUS AT COLONUS

gives in return not gratitude, but pain; and do you leave this seat and hasten away from my country, for fear you may fasten some heavier burden on my city!

ANTIGONE

Strangers of respectful mind, since you have not borne with my aged father here, having heard of the things he did unwittingly, yet pity my unhappy self, I beseech you, strangers, when I appeal to you on behalf of my poor father. I appeal to you, looking upon your eyes with eyes that are not blind, appearing as though I came from your own blood, that the miserable man may meet with respect! We are in your hands, as though you were a god. Come, grant the unhopèd-for favour, I beseech you by whatever you hold dear, be it a child or a wife or a possession or a god! For however hard you look, you will not discern a mortal who, when a god drives him, can escape!

²⁴⁷ post *ὑμῖν* add. *γὰρ* codd., del. Brunck

²⁵⁰ *οἴκοθεν* Elmsley: *ἐκ σέθεν* Lrat

²⁵¹ *λέχος* Reiske: *λόγος* codd.

²⁵³ post *ἄγοι* add. *<σφ'>* Dawe

SOPHOCLES

ΧΟΡΟΣ

255 ἄλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτίρομεν καὶ τόνδε συμφορᾶς χάριν
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἄν
φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙΔΙΠΟΣ

τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
μάτην ρεούσης ὠφέλημα γίγνεται,
260 εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν;
κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάρῳ
ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
265 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
σῶμ' οὐδὲ τάργα τᾶμ'. ἐπεὶ τά γ' ἔργα με
πεπονθότ' ἴσθι μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν,
ὧν οὔνεκ' ἐκφοβῆ με· τοῦτ' ἐγὼ καλῶς
270 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν,
ὅστις παθῶν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
ἔπρασσον, οὐδ' ἂν ὦδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἴν' ἰκόμην,
ὑφ' ὧν δ' ἔπασχον, εἰδότες ἀπωλλύμην.
275 ἀνθ' ὧν ἰκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
ὥσπερ με κἀνεστήσαθ' ὦδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
ποιεῖσθ' ἀμαυροὺς μηδαμῶς· ἡγείσθε δὲ

OEDIPUS AT COLONUS

CHORUS

Why, know, child of Oedipus, that we pity you and him equally for your fortune; but for fear of what may come from the gods we could not find the strength to say more than has now been said to you.

OEDIPUS

What help comes from fame, or from a fine reputation that flows away in vain, seeing that Athens, they say, has most reverence for the gods, and alone can protect the afflicted stranger, and alone can give him aid? How is this the case with me, when you have made me rise up from these ledges and are driving me away, simply from fear of my name? For it is not my person or my actions that you fear; why, know that my actions consisted in suffering rather than in doing, if I must speak of the matter of my mother and my father, on account of which you are afraid of me! This I know for sure! Yet in my nature how am I evil, I who struck back when I had been struck, so that if I had acted knowingly, not even then would I have been evil? But as it is I got to where I came to in all ignorance; but those who have ill used me knowingly destroyed me.

Because of this I implore you by the gods, strangers; just as you raised me up, even so preserve me, and in no wise honour the gods, but then consign them to darkness!

260 γ' Janus Lascaris: τ' codd.

266-67 με . . . ἴσθι Hertel: μου . . . ἐστὶ codd.

278 ποιέισθ' ἀμυροῦς Fraenkel: μώρους ποιέισθε KR:
μωροῦς π. Q: μοίραις π. La

SOPHOCLES

- βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 280 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγῆν δέ του
 μήπω γενέσθαι φωτὸς ἀνοσίου ποτέ.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 285 ῥύου με κάκφύλασσε· μηδέ μου κἀρα
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὐσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῆ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
 290 τὸτ' εἰσακούων πάντ' ἐπιστήσῃ· τὰ δὲ
 μεταξὺν τούτου μηδαμῶς γίγνου κακός.

ΧΟΡΟΣ

- ταρβεῖν μὲν, ᾧ γεραῖέ, τὰνθυμήματα
 πολλή· στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ
 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
 295 ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

ΟΙΔΙΠΟΤΣ

καὶ ποῦ 'σθ' ὁ κραινῶν τῆσδε τῆς χώρας, ξένοι;

ΧΟΡΟΣ

πατρῶον ἄστν γῆς ἔχει· σκοπὸς δέ νιν,
 ὃς κἀμὲ δεῦρ' ἔπεμψεν, οἴχεται στελῶν.

ΟΙΔΙΠΟΤΣ

- ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν
 300 ἦ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας;

OEDIPUS AT COLONUS

But believe that they look upon the mortal who shows reverence, and look upon the impious, and that no unholy fellow has ever yet escaped! With their aid do not cloud the fame of fortunate Athens by lending aid to unholy actions; but as you received the suppliant under a pledge, so protect and guard me, and do not dishonour me when you behold my unsightly face! For I come sacred and reverent, and I bring advantage to the citizens here; and when the man with power comes, whoever is your leader, then he shall hear and know all; but until then do you by no means be cruel!

CHORUS

There is every necessity, aged man, to regard with awe the thoughts that come from you, for they have been expressed in no light words; and I am content that the rulers of this land should decide this matter.

OEDIPUS

And where is the ruler of this land, strangers?

CHORUS

He is in the city of the fathers of the land, and a messenger, the same that brought me here, has gone to fetch him.

OEDIPUS

Do you truly think that he will show any thought or any regard for the blind man, so as to come near in person?

²⁸¹ ποτέ Tournier et Desrousseaux: βροτῶν codd.

³⁰⁰ αὐτὸν ὥστ' Porson: ἀπόνως τ' Lat: ἀπόντ' τ

SOPHOCLES

ΧΟΡΟΣ

καὶ κάρθ', ὅταν περ τοῦνομ' αἴσθηται τὸ σόν.

ΟΙΔΙΠΟΣ

τίς δ' ἔσθ' ὁ κείνω τοῦτο τοῦπος ἀγγελῶν;

ΧΟΡΟΣ

μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη

φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰών,

305 θάρσει, παρέσται. πολὺ γάρ, ᾧ γέρον, τὸ σὸν
ὄνομα διήκει πάντας, ὥστε κεί βραδὺς
εὔδει, κλυῶν σου δεῦρ' ἀφίξεται ταχύς.

ΟΙΔΙΠΟΣ

ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει

ἐμοί τε· τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;

ΑΝΤΙΓΟΝΗ

310 ᾧ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;

ΟΙΔΙΠΟΣ

τί δ' ἔστι, τέκνον Ἀντιγόνη;

ΑΝΤΙΓΟΝΗ

γυναῖχ' ὀρώ

στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ

πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς

κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

315 τί φωνῶ;

ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἦ γνώμη πλανᾶ;

καὶ φημὶ κάπόφημι κοῦκ ἔχω τί φῶ.

τάλαινα,

OEDIPUS AT COLONUS

CHORUS

Indeed he will, when he hears your name!

OEDIPUS

And who shall bring that message to him?

CHORUS

The distance is great; but much talk of travellers circulates; and when he has heard it, be assured, he will be here. For your name, aged man, has spread greatly to all, so that even if he sleeps and moves slowly, when he hears of you he will be quick to arrive.

OEDIPUS

May his coming be fortunate for his city and for me! For what noble man is not a friend to himself?

ANTIGONE

O Zeus, what am I to say? What am I to think, father?

OEDIPUS

What is the matter, Antigone my child?

ANTIGONE

I see a woman coming near to us, mounted upon an Etnean colt; and a Thessalian sunhat on her head hides her face. What am I to say? Is it, or is it not? Are my thoughts wandering? I say yes and I say no, and I do not know what

³¹⁵ φωνῶ Meineke: φῶ codd.

SOPHOCLES

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
 320 σαίνει με προστείχουσα· σημαίνει δ' ὅτι
 μόνης τόδ' ἐστί, δῆλον, Ἰσμήνης κάρα.

ΟΙΔΙΠΟΣ

πῶς εἶπας, ὦ παῖ;

ΑΝΤΙΓΟΝΗ

παῖδα σὴν, ἐμὴν δ' ὄρᾶν
 ὄμαιμον· αὐδῆ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ

ὦ διισὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
 325 ἤδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις
 εὐρούσα λύπη δεύτερον μόλις βλέπω.

ΟΙΔΙΠΟΣ

ὦ τέκνον, ἦκεις;

ΙΣΜΗΝΗ

ὦ πάτερ δύσμορφ' ὄρᾶν.

ΟΙΔΙΠΟΣ

τέκνον, πέφηνας;

ΙΣΜΗΝΗ

οὐκ ἄνευ μόχθου γ' ἐμοῦ.

ΟΙΔΙΠΟΣ

πρόσψασσον, ὦ παῖ.

ΙΣΜΗΝΗ

θιγγάνω δυοῖν ὀμοῦ.

327 δύσμορφ' Bücheler: δύσμοιρ' a: δύσμορ' cett.

328 γ' ἐμοῦ K: γέ μοι cett.

OEDIPUS AT COLONUS

to say! Poor creature, it is no other! Yes, as she approaches she greets me with a smile, and indicates, it is clear, that this can only be Ismene!

OEDIPUS

What did you say, my child?

ANTIGONE

That I see your daughter and my sister; and now we can know her by her voice!

Enter ISMENE accompanied by a servant.

ISMENE

Father and sister, two persons most delightful to address, how hard it has been to find you and how hard it is to look at you, such is my pain!

OEDIPUS

Child, have you come?

ISMENE

O father, a sorry sight to see!

OEDIPUS

Child, have you appeared?

ISMENE

Not without trouble for me!

OEDIPUS

Touch me, my daughter!

ISMENE

I touch you both together!

SOPHOCLES

ΟΙΔΙΠΟΤΣ

330 ὦ σπέρμ' ὄμαιμον.

ΙΣΜΗΝΗ

ὦ δυσάθλια τροφαί.

ΟΙΔΙΠΟΤΣ

ἦ τῆσδε κάμου;

ΙΣΜΗΝΗ

δυσμόρου τ' ἐμοῦ τρίτης.

ΟΙΔΙΠΟΤΣ

τέκνον, τί δ' ἦλθες;

ΙΣΜΗΝΗ

σῆ, πάτερ, προμηθία.

ΟΙΔΙΠΟΤΣ

πότερα πόθοισι;

ΙΣΜΗΝΗ

καὶ λόγων γ' ἀντάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.

ΟΙΔΙΠΟΤΣ

335 οἱ δ' ἀνθόμαιμοι ποῦ νεανίαι πονεῖν;

ΙΣΜΗΝΗ

εἶσ' οὐπὲρ εἰσι· δεινὰ τὰν κείνοις τανῦν.

ΟΙΔΙΠΟΤΣ

ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις
φύσιν κατεικασθέντε καὶ βίου τροφάς·

³³⁰ post 327 habent codd., corr. Musgrave

OEDIPUS AT COLONUS

OEDIPUS

Ah, children, sisters!

ISMENE

Ah, unhappy state!

OEDIPUS

Do you mean hers and mine?

ISMENE

Yes, and my own, unhappy as I am!

OEDIPUS

Child, why have you come?

ISMENE

Out of concern for you, father!

OEDIPUS

Was it that you missed me?

ISMENE

Yes, and I have news to bring you, together with the only faithful servant that I had!

OEDIPUS

But where are the young men, your brothers, to take their share of trouble?

ISMENE

They are where they are; things are now grim for them.

OEDIPUS

Those two conform altogether to the customs that prevail in Egypt in their nature and the nurture of their lives! For

331 τ' Markland: δ' codd.

336 τὰν κείνους Schaefer e sch.L: δ' ἐν κείνους Lp^cKra:
τὰ κείνους zt

SOPHOCLES

- ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 340 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι
 τᾶξω βίου τροφεία πορσύνουσ' αἰεί.
 σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνοιον τὰμὰ δυστήνου κακὰ
 345 ὑπερπονεῖτον. ἦ μὲν ἐξ ὄτου νέας
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰὲ μεθ' ἡμῶν δύσμορος πλανωμένη,
 γερουταγωγεῖ. πολλὰ μὲν κατ' ἀγρίαν
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 350 πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι
 μοχθοῦσα τλήμων δεύτερ' ἡγείται τὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
 σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 355 ἂ τοῦδ' ἐχρήσθη σώματος, φύλαξ δέ μοι
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαννόμην·
 νῦν δ' αὖ τίς ἤκεις μῦθον, Ἴσμῆνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 ἦκεις γὰρ οὐ κεινὴ γε, τοῦτ' ἐγὼ σαφῶς
 360 ἔξοιδα· μή που δεῖμ' ἐμοὶ φέρουσά τι;

ΙΣΜΗΝΗ

ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν ποῦ κατοικίης τροφὴν,
 παρείσ' ἑάσω. δις γὰρ οὐχὶ βούλομαι
 πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.

OEDIPUS AT COLONUS

there the males sit in their houses working at the loom, and their consorts provide the necessities of life out of doors. And in your case, my children, those who ought to perform this labour sit at home and keep the house like maidens, and you two in their place bear the burdens of your unhappy father's sorrows. The one has wandered, poor creature, with me, ever since she ceased to be cared for as a child and attained her strength, guiding an aged man. Straying often through the wild jungle without food or footwear, and vexed often by the rain and by the scorching sun, the unhappy one gives second place to her home comforts, if her father can be cared for. And you, my child, came earlier, unbeknown to the Cadmeans, bringing to your father all the prophecies that had been uttered with regard to this person, and you were my faithful guardian when I was driven from the land. And now what news have you come bringing to your father, Ismene? What mission has sent you forth from home? For you have not come empty-handed, that much I know for certain; can you be bringing me some cause for fear?

ISMENE

The sufferings I endured, father, while I looked for the place where you had settled to maintain yourself I shall pass over and let go; for I do not wish to endure the double pain of suffering them and then going over them once

342 σφῶν: νῦν?

355 μοι Jebb: μου codd.

360 μή που Housman: μή οὐχὶ codd.

SOPHOCLES

- 365 ἂ δ' ἀμφὶ τοῖν σοῖν δυσμόρου παιδῶν κακὰ
 νῦν ἐστὶ, ταῦτα σημανοῦσ' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἤρεσεν Κρέοντί τε
 θρόνους ἔασθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 370 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον·
 νῦν δ' ἐκ θεῶν τοῦ καὶ ἀλειτηροῦ φρενὸς
 εἰσηλθε τοῖν τρὶς ἀθλίῳν ἕρις κακῆ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς
 375 τὸν πρόσθε γεννηθέντα Πολυνεΐκη θρόνων
 ἀποστερίσκει καὶ ἐλήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἐστ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βᾶς φυγᾶς, προσλαμβάνει
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 380 ὡς αὐτίκ' αὐτὸς ἢ τὸ Καδμείων πέδον
 τιμῇ καθέξων, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὄπη θεοὶ
 πόρους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙΔΙΠΟΤΣ

- 385 ἦδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς
 ὄραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;

ΙΣΜΗΝΗ

ἔγωγε τοῖς νῦν, ὦ πάτερ, μαντεύμασιν.

ΟΙΔΙΠΟΤΣ

ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;

OEDIPUS AT COLONUS

more. But I have come to tell you of the evils that now afflict your two unhappy sons. At first they agreed that the throne should be left to Creon and pollution of the city avoided, considering the nature of the ancient ruin of the family that oppressed your miserable house. But now by the action of one of the gods and of their own accursed minds there has come upon the thrice-unhappy ones an evil rivalry to grasp at dominion and at royal power. The younger son, inferior in age, is depriving the first-born, Polynices, of the throne and has chased him from his country; and he, according to the story that prevails, has gone in exile to low-lying Argos and has acquired a new marriage and friends who will bear arms with him, resolved either to occupy the Cadmean earth in honour or to mount up to heaven. This is not a mere heap of words, father, but terrible actions; and when the gods will take pity on your sorrows I cannot discover.

OEDIPUS

Have you then attained the hope that the gods would pay some heed to me, so that I might some day be saved?

ISMENE

Yes, father, from the latest prophecies.

OEDIPUS

What are these? What have the oracles pronounced, my child?

³⁶⁷ ἤρσεσεν Bergk: ἤν' ἔρις codd.

³⁸⁰ αὐτὸς Nauck: "Ἀργος codd.

SOPHOCLES

ΙΣΜΗΝΗ

σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
390 θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν.

ΟΙΔΙΠΟΣ

τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;

ΙΣΜΗΝΗ

ἐν σοὶ τὰ κείνων φασι γίγνεσθαι κράτη.

ΟΙΔΙΠΟΣ

ὄτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἴμ' ἀνήρ;

ΙΣΜΗΝΗ

νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὄλλυσαν.

ΟΙΔΙΠΟΣ

395 γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ.

ΙΣΜΗΝΗ

καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἤξοντα βαιοῦ κούχι μυρίου χρόνου.

ΟΙΔΙΠΟΣ

ὅπως τί δράσῃ, θύγατερ; ἐρμήνευέ μοι.

ΙΣΜΗΝΗ

ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
400 κρατῶσι μὲν σοῦ, γῆς δὲ μὴ ἔμβαίνῃς ὄρων.

ΟΙΔΙΠΟΣ

ἢ δ' ὠφέλησις τίς θύρασι κειμένου;

383 ὄπη: ὑπου Greg. Cyr. (coni. Elmsley)

390 εὐσοίας Suda s.v., sch. L: εὐνοίας codd.

401 θύρασι Elmsley: θύραισι codd.

OEDIPUS AT COLONUS

ISMENE

That you shall one day be sought by the people there in death and in life for their preservation's sake.

OEDIPUS

And who could obtain success through such a man?

ISMENE

They say that their power will depend on you.

OEDIPUS

When I no longer exist, am I then a man?

ISMENE

Yes, for now the gods are lifting you up, though earlier they destroyed you.

OEDIPUS

But it is a poor thing to uplift when he is old a man who has fallen when he was young!

ISMENE

Yet know that because of this Creon will come to you not after a long time, but soon.

OEDIPUS

To do what, my daughter? Explain to me!

ISMENE

So that they can establish you near the Cadmean land, where they can control you without your entering its bounds.

OEDIPUS

But what help do they get from my being outside their country?

SOPHOCLES

ΙΣΜΗΝΗ

κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

ΟΙΔΙΠΟΤΣ

κᾶνευ θεοῦ τις τοῦτό γ' ἂν γνώμη μάθου.

ΙΣΜΗΝΗ

405 τούτου χάριν τοίνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἴν' ἂν σταντοῦ κρατοῖς.

ΟΙΔΙΠΟΤΣ

ἦ καὶ κατασκιῶσι Θηβαία κόνει;

ΙΣΜΗΝΗ

ἀλλ' οὐκ ἔᾶ τοῦμφυλον αἰμά γ', ὦ πάτερ.

ΟΙΔΙΠΟΤΣ

οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτε.

ΙΣΜΗΝΗ

ἔσται ποτ' ἄρα τοῦτο Καδμείους βάρος.

ΟΙΔΙΠΟΤΣ

410 ποίας φανείσης, ὦ τέκνον, συναλλαγῆς;

ΙΣΜΗΝΗ

τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅτ' ἀντῶσιν τάφοις.

ΟΙΔΙΠΟΤΣ

ἂ δ' ἐννέπεις, κλυοῦσα τοῦ λέγεις, τέκνον;

⁴⁰⁵ κρατοῖς Brunck: κρατῆς codd.

⁴⁰⁷ γ' Blaydes: σ' codd.

⁴¹¹ ὅτ' ἀντῶσιν Ll.-J.: ὅταν στῶσιν codd.

OEDIPUS AT COLONUS

ISMENE

If things go wrong with it, your tomb will cause them trouble.

OEDIPUS

Even without a god to tell one, one might know that by guessing.

ISMENE

Then that is why they wish to place you near them, and not where you would be your own master.

OEDIPUS

Will they even shroud my body in Theban soil?

ISMENE

But the shedding of kindred blood does not allow it, father!

OEDIPUS

Then they shall never gain power over me!

ISMENE

Then that will weigh heavily on the Cadmeans!

OEDIPUS

When what conjunction of events has appeared, my child?

ISMENE

Through your anger, when they come up against your tomb!

OEDIPUS

But from whom did you learn what you are telling me, my child?

SOPHOCLES

ΙΣΜΗΝΗ

ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.

ΟΙΔΙΠΟΤΣ

καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;

ΙΣΜΗΝΗ

415 ὡς φασιν οἱ μολόντες ἐς Θήβης πέδον.

ΟΙΔΙΠΟΤΣ

παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;

ΙΣΜΗΝΗ

ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.

ΟΙΔΙΠΟΤΣ

κᾶθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;

ΙΣΜΗΝΗ

420 ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως.

ΟΙΔΙΠΟΤΣ

ἀλλ' οἱ θεοὶ σφιν μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἧς νῦν ἔχονται κάπαναίρονται δόρῳ

425 ὡς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει
μείνειεν, οὔτ' ἂν οὐξεληλυθῶς πάλιν
ἔλθοι ποτ' αὔθις· οἷ γε τὸν φύσαντ' ἐμὲ
οὔτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
430 αὐτοῖν ἐπέμφθην κάξεκρηρύχθην φυγᾶς.

OEDIPUS AT COLONUS

ISMENE

From men who had gone as envoys, from the Pythian hearth.^a

OEDIPUS

And did Phoebus really say this regarding me?

ISMENE

So say those who returned to the land of Thebes.

OEDIPUS

Then did either of my sons hear this?

ISMENE

Yes, both alike, and they are well aware of it.

OEDIPUS

And then after they had heard this did the villains put the kingship before the wish to be with me?

ISMENE

I feel pain at hearing this, but still I must endure it.

OEDIPUS

Well may the gods not extinguish their destined quarrel, and may the decision be granted to me in respect of this battle on which they are now set, lifting their spears, so that he who now holds the sceptre and the throne may not remain, and he who has gone away may never return, seeing that when I their father was so shamefully extruded from the land they did not prevent it or defend me, but I was uprooted and sent away by them and was proclaimed

^a The Delphic oracle.

⁴²⁴ *καὶ παναίρονται* Hermann: *-οὔνται* codd.

SOPHOCLES

- εἵποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνεσεν;
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν ἀντίχ' ἡμέραν,
 ὀπηνικ' ἔξει θυμός, ἥδιστον δέ μοι
 435 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,
 οὐδεὶς ἔρωτ' ἐς τόνδ' ἐφαίνετ' ὠφελῶν·
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 440 τὸ τηνικ' ἤδη τοῦτο μὲν πόλις βία
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην αἰεῖ·
 445 ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσον φύσις
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνουσ'
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 450 ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου,
 οὐδέ σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἦξει τοῦτ' ἐγῶδα, τῆσδέ τε
 μαντεῖ' ἀκούων, συννοῶν τε θέσφατα
 παλαίφαθ' ἀμοὶ Φοῖβος ἦνυσέν ποτε.
 455 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ
 μαστῆρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητ' ἐμοὶ
 σὺν ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς

OEDIPUS AT COLONUS

an exile! Would you say that the city granted this gift to me properly, according to my wish? No, since on that very day, when my passion was still blazing, and it was my dearest wish to be stoned to death with rocks, no one came forward to help me realise that desire; but after a time, when my suffering had grown milder, and I had come to realise that my anger had gone too far in punishing my former errors, at that time the city drove me out by force, after many years, and my sons, who could have helped their father, refused to act, but for the want of a brief word I went off into exile, wandering for ever. And it is from these two, who are maidens, that so far as their nature allows I have sustenance and a safe place to live and help from my family. But those two chose instead of their father to wield the sceptre and to be monarchs of the land! But they shall get nothing from me as an ally, neither shall they ever have benefit from this Cadmean kingship; that I know, from hearing this girl's prophecies, and from interpreting the ancient oracles which Phoebus has at last fulfilled.

In the face of that let them send Creon to look for me, and any other who is powerful in the city! For if you, strangers, are willing with the aid of these awesome

436 ἔρωτ' ἐς τόνδ' Blaydes: ἔρωτος τουδ' fere codd.

451 οὐδέ Hermann: οὔτε fere codd.

453 τε θέσφατα Heimsoeth: τά τ' ἐξ ἐμοῦ codd.

458 σὺν ταῖσδε Canter: πρὸς ταῖσι L: σὺν ταῖσι L. s. l., razt

SOPHOCLES

ἀλκὴν ποείσθαι, τῆδε μὲν πόλει μέγαν
460 σωτήρ' ἀρείσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους.

ΧΟΡΟΣ

ἐπάξιος μὲν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἰδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτήρα σαντὸν τῶδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙΔΙΠΟΣ

465 ᾧ φίλταθ', ὡς νῦν πᾶν τελοῦντι προξένει.

ΧΟΡΟΣ

θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρῶτον ἵκου καὶ κατέστευψας πέδον.

ΟΙΔΙΠΟΣ

τρόποισι ποίοις; ᾧ ξένοι, διδάσκετε.

ΧΟΡΟΣ

πρῶτον μὲν ἱεράς ἐξ ἀειρύτου χοὰς
470 κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν.

ΟΙΔΙΠΟΣ

ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟΡΟΣ

κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
ᾧν κρατ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙΔΙΠΟΣ

θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;

OEDIPUS AT COLONUS

goddesses of your deme to give me protection, you will acquire a great preserver for this city, and cause trouble for my enemies!

CHORUS

You deserve pity, Oedipus, both yourself and these your daughters; and since by this speech you offer yourself as a protector for this land, I wish to give you advice that will benefit you.

OEDIPUS

Dearest sir, speak out as host, for I will do all that you demand!

CHORUS

Perform now a purification for these deities, to whom you first came and whose ground you have trodden!

OEDIPUS

In what fashion, strangers? Explain to me!

CHORUS

First bring sacred libations from an ever-flowing stream, touching them with hands that are pure!

OEDIPUS

And when I have obtained this untainted liquid?

CHORUS

There are basins, the work of a skilled artist; crown their tops and the handles on both sides!

OEDIPUS

With branches, or with woollen cloths, or in what fashion?

SOPHOCLES

ΧΟΡΟΣ

475 οἶδς νεώρους νεοπόκῳ μαλλῶ λαβών.

ΟΙΔΙΠΟΤΣ

εἶέν· τὸ δ' ἔνθεν ποῖ τελευτήσαι με χρή;

ΧΟΡΟΣ

χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

ΟΙΔΙΠΟΤΣ

ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;

ΧΟΡΟΣ

τρισάσ γε πηγάς· τὸν τελευταῖον δ' ὄλον—

ΟΙΔΙΠΟΤΣ

480 τοῦ τόνδε πλήσας; προσδίδασκε καὶ τόδε.

ΧΟΡΟΣ

ὔδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.

ΟΙΔΙΠΟΤΣ

ὅταν δὲ τούτων γῆ μελάμφυλλος τύχη;

ΧΟΡΟΣ

τρὶς ἐννέ' αὐτῇ κλῶνας ἔξ ἀμφοῖν χεροῖν
τιθεῖς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς—

ΟΙΔΙΠΟΤΣ

485 τούτων ἀκοῦσαι βούλομαι μέγιστα γάρ.

⁴⁷⁵ νεώρους Musgrave: νεαρῶς codd.: γε νεαρῶς Heath
νεοπόκῳ Canter: οἰνεοτόκῳ Ir: οἰοπόκῳ l s.l., zt

⁴⁸⁰ προσδίδασκε Ll.-J.: θῶ; δίδασκε Lra

OEDIPUS AT COLONUS

CHORUS

With the newly sheared fleece of a young lamb that you must take.

OEDIPUS

So be it! And then how must I make an end?

CHORUS

You must pour a libation, taking your stand facing the first morning light.

OEDIPUS

Must I pour it with these buckets that you speak of?

CHORUS

Yes, three streams; and the last one altogether . . .

OEDIPUS

What must I fill it with? Tell me that too!

CHORUS

Water, and honey; but do not add wine!

OEDIPUS

And when the land black with leaves has received this?

CHORUS

Place there three times nine twigs of olive wood and utter these prayers . . .

OEDIPUS

This I wish to hear, for it is most important!

SOPHOCLES

ΧΟΡΟΣ

ὡς σφας καλοῦμεν Εὐμενίδας, ἔξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἰκέτην σωτηρίου
αἰτοῦ σύ τ' αὐτὸς κεί τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.

- 490 ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.

ΟΙΔΙΠΟΣ

ὦ παῖδε, κλύετον τῶνδε προσχῶρων ξένων;

ΙΣΜΗΝΗ

ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.

ΟΙΔΙΠΟΣ

- 495 ἐμοὶ μὲν οὐχ ὀδωτά· λείπομαι γὰρ ἐν
τῷ μὴ δύνασθαι μηδ' ὀρᾶν, δυοῖν κακοῖν·
σφῶν δ' ἡτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τὰδ' ἐκτίνουσαν, ἣν εὖνους παρηῆ.
500 ἀλλ' ἐν τάχει τι πράσσειτον· μόνον δέ με
μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμόν δέμας
ἐρήμον ἔρπειν οὐδ' ὑφηγητοῦ δίχα.

ΙΣΜΗΝΗ

ἀλλ' εἴμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρηῆται μ' ὑπουργεῖν τοῦτο, βούλομαι μαθεῖν.

ΧΟΡΟΣ

- 505 τοῦκείθεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του
σπάνιν τι' ἴσχυς, ἔστ' ἔποικος, ὅς φράσει.

OEDIPUS AT COLONUS

CHORUS

That as we call them the Kindly Ones, they may receive the suppliant with kindly hearts, protecting him; do you ask this yourself and any other on your behalf, speaking low and not crying out aloud. Then depart without turning round; and if you do this, I would stand beside you with confidence; but if not, stranger, I would be afraid for you!

OEDIPUS

Daughters, do you hear the words of these strangers who are natives?

ISMENE

We have listened, and do you instruct us as to what to do!

OEDIPUS

I cannot go, for I fall short for lack of strength and of vision, two afflictions; but let one of you go and perform these actions, for I believe that one living creature can suffice to make this payment even for countless numbers, coming to the shrine in sincerity. Come, take action quickly! But do not leave me alone; for my body has not the strength to move unaccompanied or without a guide.

ISMENE

I will go and will carry out the rite! But I wish to be told where I must perform the duty.

CHORUS

On the other side of the grove, stranger; and if there is anything you need, there is a man who lives there who will instruct you.

487 *σωτηρίους* Bake: *-ιον* codd.

502 *δίχα* Hermann: *δ' ἄνευ* *Lra*

504 *ὑπουργεῖν* Reiske: *ἔφενρεῖν* codd.

SOPHOCLES

ΙΣΜΗΝΗ

χωροῖμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
 φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
 οὐδ' εἰ πονῆ τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟΡΟΣ

510 δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ᾧ
 ξεῖν', ἐπεγείρειν·
 ὅμως δ' ἔραμαι πυθέσθαι—

στρ. α'

ΟΙΔΙΠΟΤΣ

τί τοῦτο;

ΧΟΡΟΣ

τᾶς δειλαίας ἀπόρου φανείσας
 ἀλγηδόνοσ, ᾗ ξυνέστας.

ΟΙΔΙΠΟΤΣ

515 μὴ πρὸς ξενίας ἀνοίξεῖς
 τᾶς σᾶς ἃ πέπονθ' ἀναιδῶς.

ΧΟΡΟΣ

τό τοι πολὺ καὶ μηδαμὰ λήγον
 χρήζω, ξεῖν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.

ΟΙΔΙΠΟΤΣ

ᾧμοι.

ΧΟΡΟΣ

στέρξον, ἱκετεύω.

ΟΙΔΙΠΟΤΣ

φεῦ φεῦ.

OEDIPUS AT COLONUS

ISMENE

I will go and do it! Antigone, stay here and guard our father; when one takes trouble for a parent, one must not remember that it is trouble!

Exit ISMENE.

CHORUS

It is dreadful, stranger, to reawaken evil long laid to rest; but none the less I long to learn . . .

OEDIPUS

What is this?

CHORUS

Of that grievous pain, appearing irresistibly, with which you came to grips.

OEDIPUS

In the name of hospitality, do not ruthlessly lay bare my sufferings!

CHORUS

The story is spread widely and never ceases; and I wish, stranger, to hear it truly told.

OEDIPUS

Alas!

CHORUS

Bear with me, I beg you!

OEDIPUS

Woe, woe!

⁵¹⁶ ἂ πέπονθ' Reisch: πέπονθ' ἔργ' codd. ἀναιδῶς Ll.-J.: ἀναιδῆ codd.

⁵¹⁸ ξείν' Reisch: ξέν' codd.

SOPHOCLES

ΧΟΡΟΣ

520 πείθον· κάγῳ γὰρ ὅσον σὺ προσχρήσεις.

ΟΙΔΙΠΟΤΣ

ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον ἐκὼν μὲν,
 θεὸς ἴστω· ἀντ. α'
 τούτων δ' αὐθαίρετον οὐδέν.

ΧΟΡΟΣ

ἀλλ' ἐς τί;

ΟΙΔΙΠΟΤΣ

525 κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν
 γάμων ἐνέδησεν ἄτα.

ΧΟΡΟΣ

ἦ μητρόθεν, ὡς ἀκούω,
 δυσώνυμα λέκτρ' ἐπλήσω;

ΟΙΔΙΠΟΤΣ

530 ὦμοι, θάνατος μὲν τάδ' ἀκούειν,
 ὦ ξεῖν'· αὐταὶ δὲ δὺ' ἐξ ἐμοῦ <μὲν>—

ΧΟΡΟΣ

πῶς φής;

ΟΙΔΙΠΟΤΣ

παῖδε, δύο δ' ἄτα—

ΧΟΡΟΣ

ὦ Ζεῦ.

521 ἐκὼν Bothe: ἄκων codd.

525 ἴδριν Mudge: -ις codd.

OEDIPUS AT COLONUS

CHORUS

Be persuaded, for I grant all that you desire!

OEDIPUS

I endured evil, strangers, I endured it, by my own will, let the god be witness! But none of these things was my own choice!

CHORUS

But for what purpose?

OEDIPUS

By an evil wedlock the city bound me, in all ignorance, to the ruin caused by my marriage.

CHORUS

Was it your mother, as I am told, who shared your ill-famed bed?

OEDIPUS

Alas, it is death to hear this, stranger! But these two girls, sprung from me . . .

CHORUS

How do you say?

OEDIPUS

. . . two curses . . .

CHORUS

O Zeus!

⁵³⁰ suppl. Elmsley

⁵³¹ $\pi\alpha\acute{\iota}\delta\epsilon$ Elmsley: $-\epsilon\varsigma$ codd.

SOPHOCLES

ΟΙΔΙΠΟΣ

ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

ΧΟΡΟΣ

σοί γ' ἄρ' ἀπόγονοί τ' εἰσὶ καὶ—

στρ. β'

ΟΙΔΙΠΟΣ

535 κοιναί γε πατρὸς ἀδελφεαί.

ΧΟΡΟΣ

ἰώ.

ΟΙΔΙΠΟΣ

ἰὼ δῆτα μν-
ρίων γ' ἐπιστροφᾶι κακῶν.

ΧΟΡΟΣ

ἔπαθες—

ΟΙΔΙΠΟΣ

ἔπαθον ἄλαστ' ἔχειν.

ΧΟΡΟΣ

ἔρεξας—

ΟΙΔΙΠΟΣ

οὐκ ἔρεξα.

ΧΟΡΟΣ

τί γάρ;

ΟΙΔΙΠΟΣ

ἔδεξάμην

540 δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
ἐπωφελήσας ὄφελον ἐξελέσθαι.

OEDIPUS AT COLONUS

OEDIPUS

. . . were born from the labour of my mother!

CHORUS

So to you they are daughters and also . . .

OEDIPUS

Yes, sisters to their father!

CHORUS

Ah!

OEDIPUS

Ah, evils innumerable come back upon me!

CHORUS

You suffered . . .

OEDIPUS

I suffered woes unforgettable!

CHORUS

You did . . .

OEDIPUS

I never did . . .

CHORUS

How so?

OEDIPUS

I received a special gift after the service I had rendered that I, miserable one, should never have accepted!

⁵³⁴ σοί γ' ἄρ' Ll.-J.: σοί τ' ἄρ' K: σαί τ' ἄρ' Lra ἀπόγονοί
τ' εἰσὶ Bothe: εἰσὶν ἀπόγονοι Lrzt: εἶσ' ἀπόγονοι Ka

⁵⁴¹ ἐπωφελήσας Meineke: -έλησα codd. ὄφελον
Rauchenstein: πόλεως codd.

SOPHOCLES

ΧΟΡΟΣ

δύστανε, τί γάρ; ἔθον φόνον—

ἀντ. β'

ΟΙΔΙΠΟΣ

τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟΡΟΣ

πατρός;

ΟΙΔΙΠΟΣ

παπαί, δευτέραν

ἔπαισας, ἐπὶ νόσῳ νόσον.

ΧΟΡΟΣ

545 ἔκανες—

ΟΙΔΙΠΟΣ

ἔκανον. ἔχει δέ μοι—

ΧΟΡΟΣ

τί τοῦτο;

ΟΙΔΙΠΟΣ

πρὸς δίκας τι.

ΧΟΡΟΣ

τί γάρ;

ΟΙΔΙΠΟΣ

ἐγὼ φράσω·

ἄτα ἀλοὺς ἐφόνευσ' ἀπό τ' ὤλεσα,

νόμῳ δὲ καθαρὸς· αἰδρις ἐς τόδ' ἦλθον.

⁵⁴⁷ ἄτα Ll.-J.: καὶ γὰρ codd. ἀλοὺς Hermann: ἄλλους
codd. ἀπό τ' ὤλεσα Platt: καὶ ἀπώλεσα codd.

OEDIPUS AT COLONUS

CHORUS

Unhappy one, what then? You murdered . . .

OEDIPUS

What is this? What do you wish to learn?

CHORUS

. . . your father?

OEDIPUS

Woe! You have struck me a second blow, anguish upon anguish!

CHORUS

You killed . . .

OEDIPUS

I killed, but I have . . .

CHORUS

What is this?

OEDIPUS

. . . a plea in my defence!

CHORUS

What plea?

OEDIPUS

I will explain! I murdered and slaughtered as the victim of the power that sent me mad, but according to the law I am clean! It was in ignorance that I came to this!

⁵⁴⁸ νόμῳ] νόῳ Karsten

SOPHOCLES

ΧΟΡΟΣ

καὶ μὴν ἀναξ ὄδ' ἡμῖν Αἰγέως γόνος
 550 Θησεὺς κατ' ὀμφὴν σὴν ἀποσταλεῖς πάρα.

ΘΗΣΕΥΣ

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
 τὰς αἵματηρὰς ὀμμάτων διαφθορὰς
 ἔγνωκά σ', ὦ παῖ Δαΐου, τανῦν θ' ὀδοῖς
 ἐν ταῖσδε λεύσσω μᾶλλον ἐξεπίσταμαι.
 555 σκενὴ τε γάρ σε καὶ τὸ δύστηνον κᾶρα
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἶ, καὶ σ' οἰκτίσας
 θέλω ὑπερέσθαι, δύσμορ' Οἰδίπους, τίνα
 πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
 αὐτός τε χῆ σὴ δύσμορος παραστάτις.
 560 δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
 λέξας ὁποίας ἐξαφισταίμην ἐγώ·
 ὅς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
 ὥσπερ σὺ, χῶς εἰς πλείστ' ἀνὴρ ἐπὶ ξένης
 ἤθλησα κινδυνεύματ' ἐν τῶμῳ κᾶρα,
 565 ὥστε ξένου γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὃν χῶτι τῆς εἰς αὔριον
 οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙΔΙΠΟΣ

Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 570 παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι.
 σὺ γάρ μ' ὅς εἰμι κάφ' ὅτου πατρὸς γεγῶς
 καὶ γῆς ὁποίας ἤλθον, εἰρηκῶς κυρεῖς·

OEDIPUS AT COLONUS

CHORUS

See, here is our king, the son of Aegeus, Theseus, who was summoned according to your words!

Enter THESEUS.

THESEUS

Having heard from many in time past of your bloody destruction of your eyes, I have recognised you, son of Laius, and now that I see you after this journey I am yet more certain; for your clothing and your stricken face make it clear to me that you are who you are; and in pity for you, Oedipus, I wish to ask you what request of the city and of me you have come to make, you and your unfortunate companion. Tell me! For you would need to speak of a terrible fortune indeed for me to turn away from it! I have not forgotten that I myself was brought up in exile, as you were, and that in my exile I struggled against such dangers to my life as no other man has met with; so that I would never turn aside from helping to rescue any exile such as you, since I know that I am a man, and that I have no greater share in tomorrow than you have.

OEDIPUS

Theseus, your nobility has in a short speech left but little for me to say! For you have said rightly who I am and who was my father and what land I have come from; so that

550 ἀποσταλεις Turnebus: ἀπεστάλη codd.

554 λείσσω Nauck: ἀκούων codd.

557 'περέσθαι Reisig: σ' ἐρέσθαι zt: τι ἔρεσθαι LacKra

563 χῶς εἰς Blomfield: χῶστις codd.

565 γ' ἄν Vauvilliers: γὰρ codd.

SOPHOCLES

ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἅ χηρῆζω, χῶ λόγος διοίχεται.

ΘΗΣΕΥΣ

575 τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω.

ΟΙΔΙΠΟΥΣ

δώσων ἰκάνω τοῦμὸν ἄθλιον δέμας
σοί, δῶρον οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.

ΘΗΣΕΥΣ

ποῖον δὲ κέρδος ἀξιοῖς ἤκειν φέρων;

ΟΙΔΙΠΟΥΣ

580 χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που.

ΘΗΣΕΥΣ

ποίῳ γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙΔΙΠΟΥΣ

ὅταν θάνω ἄγὼ καὶ σύ μου ταφεὺς γένη.

ΘΗΣΕΥΣ

τὰ λοισθί' αἰτῇ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστω ἴσχεις ἢ δι' οὐδενὸς ποῆ.

ΟΙΔΙΠΟΥΣ

585 ἐνταῦθα γάρ μοι κείνα συγκομίζεται.

ΘΗΣΕΥΣ

ἄλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτῇ χάριν.

ΟΙΔΙΠΟΥΣ

ὄρα γε μήν· οὐ σμικρός, οὐχ, ἀγὼν ὄδε.

OEDIPUS AT COLONUS

there is nothing left for me but to say what I desire, and the words are at an end.

THESEUS

Explain that very thing, so that I can learn it all!

OEDIPUS

I come to offer you the gift of my miserable body, not much to look at, but the benefits that will come from it are better than good looks.

THESEUS

And what is the benefit that you claim that you have come bringing?

OEDIPUS

You will learn in time, but not, I think, at present.

THESEUS

At what time, then, will your offering be revealed?

OEDIPUS

When I die and you give me burial.

THESEUS

Your request touches the last things in life, and what comes in between you have forgotten or you count as nothing.

OEDIPUS

Yes, because these other things are comprised in that.

THESEUS

Why, the favour that you ask of me is in brief compass!

OEDIPUS

But take care! This is no small conflict, no!

SOPHOCLES

ΘΗΣΕΥΣ

πότερα τὰ τῶν σῶν ἐγγόνων ἢ τοῦ λέγεις;

ΟΙΔΙΠΟΤΣ

κείνοι βαδίζειν κείσ' ἀναγκάσουσί με.

ΘΗΣΕΥΣ

590 ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν.

ΟΙΔΙΠΟΤΣ

ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.

ΘΗΣΕΥΣ

ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

ΟΙΔΙΠΟΤΣ

ὅταν μάθης μου, νουθέτει, τανῦν δ' ἔα.

ΘΗΣΕΥΣ

δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ ψέγειν.

ΟΙΔΙΠΟΤΣ

595 πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.

ΘΗΣΕΥΣ

ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;

ΟΙΔΙΠΟΤΣ

οὐ δῆτ' ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.

ΘΗΣΕΥΣ

τί γὰρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς;

588 ἢ τοῦ Bake: ἢ 'μοῦ codd.

589 βαδίζειν Maehly: κομίζειν codd.

594 ψέγειν Bergk: λέγειν codd.

OEDIPUS AT COLONUS

THESEUS

Do your words concern your sons, or whom?

OEDIPUS

They will try to compel me to go there.

THESEUS

But if they wish you to go willingly, it is not right for you to remain in exile.

OEDIPUS

But they did not allow me to remain when I myself wished to do so!

THESEUS

Foolish man, anger brings no advantage when one is in trouble!

OEDIPUS

When I have told you all, reprove me, but now refrain!

THESEUS

Instruct me, for I ought not to rebuke you without having judged the matter!

OEDIPUS

I have suffered, Theseus, cruel wrong upon wrong!

THESEUS

Will you speak of the ancient misfortune of your family?

OEDIPUS

No, for every Greek talks of that!

THESEUS

Then what is the affliction greater than man can bear from which you suffer?

SOPHOCLES

ΟΙΔΙΠΟΣ

οὕτως ἔχει μοι γῆς ἐμῆς ἀπηλάθην
 600 πρὸς τῶν ἐμαντοῦ σπερμάτων· ἔστιν δέ μοι
 πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνω.

ΘΗΣΕΥΣ

πῶς δῆτά σ' ἂν πεμφαίαθ', ὥστ' οἰκεῖν δίχα;

ΟΙΔΙΠΟΣ

τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.

ΘΗΣΕΥΣ

ποῖον πάθος δείσαντας ἐκ χρηστηρίων;

ΟΙΔΙΠΟΣ

605 ὅτι σφ' ἀνάγκη τῆδε πληγῆναι χθονί.

ΘΗΣΕΥΣ

καὶ πῶς γένοιτ' ἂν τὰμὰ κακ κείνων πικρά;

ΟΙΔΙΠΟΣ

ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ καθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατῆς χρόνος.
 610 φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος,
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
 καὶ πνεῦμα ταῦτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν
 φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
 615 τὰ τερπνὰ πικρὰ γίγνεται καὶθις φίλα.
 καὶ ταῖσι Θήβαις εἰ τανῦν εὐήμερεῖ
 καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίας

OEDIPUS AT COLONUS

OEDIPUS

This is how it is with me: I was driven from my country by my own offspring, and I can never return, because I killed my father.

THESEUS

How then can they bring you there, if you must live apart from them?

OEDIPUS

The voice of the god will compel them to it.

THESEUS

What disaster will the oracles cause them to fear?

OEDIPUS

Because it is fated that they are to be struck down in this land.

THESEUS

And how can they also cause bitterness for me?

OEDIPUS

Dearest son of Aegeus, for the gods alone there is no old age and no death ever, but all other things are submerged by all-powerful time! The strength of the country perishes, so does the strength of the body, loyalty dies and disloyalty comes into being, and the same spirit never remains between friends or between cities, since for some people now and for others in the future happy relations turn bitter, and again friendship is restored. And if now all is sunny weather between Thebes and you, time as it passes

⁶⁰⁶ τὰ μὰ κακὸν κείνων Ll.-J.: τὰ μὰ κακείνων codd.

⁶¹⁷ τὰ ed. Londin. a. 1722: τε codd.

SOPHOCLES

χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 620 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου
 ἴν' οὐμὸς εὐδων καὶ κεκρυμμένος νέκυσ
 ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής.

ἀλλ' οὐ γὰρ αὐδᾶν ἠδὺ τὰκίνητ' ἔπη,
 625 ἔα μ' ἐν οἴσιν ἠρξάμην, τὸ σὸν μόνον
 πιστὸν φυλάσσω· κούποτ' Οἰδίπουν ἐρείς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύδουσί με.

ΧΟΡΟΣ

ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
 630 γῆ τῆδ' ὄδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.

ΘΗΣΕΥΣ

τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
 τοιοῦδ', ὅτῳ πρῶτον μὲν ἢ δορυξένος
 κοινῇ παρ' ἡμῖν αἰέν' ἐστιν ἐστία;
 ἔπειτα δ' ἰκέτης δαιμόνων ἀφυγμένος
 635 γῆ τῆδε κάμοι δασμὸν οὐ σμικρὸν τίνει.
 ἀγὼ σέβας θεῖς οὔποτ' ἐκβαλῶ χάριν
 τὴν τοῦδε, χώρα δ' ἔμπολιν κατοικιῶ.

εἰ δ' ἐνθάδ' ἠδὺ τῷ ξένῳ μίμνεις, σέ νυ
 τάξω φυλάσσειν, εἴτ' ἐμοῦ στείχειν μέτα.
 640 τί δ' ἠδὺ τούτων, Οἰδίπου, δίδωμί σοι
 κρίναντι χρῆσθαι· τῆδε γὰρ ξυνοίσομαι.

OEDIPUS AT COLONUS

brings forth countless nights and days in which they shall shatter with the spear the present harmonious pledges for a petty reason. Then shall my dead body, sleeping and buried, cold as it is, drink their warm blood, if Zeus is still Zeus and his son Phoebus speaks the truth! But since there is no pleasure in speaking words that should not be touched on, leave me in the course I have begun, but only keep your word, and you shall never say that Oedipus whom you received into these regions was a useless inmate, if the gods do not deceive me!

CHORUS

Lord, from the first it has been clear that this man would discharge this promise and other such promises for this country.

THESEUS

Who could reject the good will of such a man? First, the hearth of an ally is always open to him, by natural right, with us; and, second, he has come as a suppliant of the gods, and is paying no small reward to this country and to me. For these things I have respect, and I shall never reject his kindness, but shall settle him in the country as a dweller in the city. If it is the stranger's pleasure to remain here, I shall appoint you to guard him; or he could go with me. Oedipus, I offer you the choice of whichever course pleases you; for I shall abide by it.

636 *σέβας* *θείς* Mekler: *σὲ βιασθείς* K: *σεβισθείς* Lra:
σεβασθείς zt

637 *ἔμπολι* Musgrave: *ἔμπαλι* codd.

640 *τί δ'* Fraenkel: *τόδ'* codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

ΘΗΣΕΥΣ

τί δῆτα χρήζεις; ἢ δόμους στείχειν ἐμούς;

ΟΙΔΙΠΟΤΣ

εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε—

ΘΗΣΕΥΣ

645 ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.

ΟΙΔΙΠΟΤΣ

ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.

ΘΗΣΕΥΣ

μέγ' ἂν λέγοις δώρημα τῆς ξυνουσίας.

ΟΙΔΙΠΟΤΣ

εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

ΘΗΣΕΥΣ

θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.

ΟΙΔΙΠΟΤΣ

650 οὔτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι.

ΘΗΣΕΥΣ

οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

ΟΙΔΙΠΟΤΣ

πῶς οὖν ποήσεις;

ΘΗΣΕΥΣ

τοῦ μάλιστ' ὄκνος σ' ἔχει;

OEDIPUS AT COLONUS

OEDIPUS

O Zeus, give good fortune to such men as this!

THESEUS

What is your wish? To go to my palace?

OEDIPUS

If it were right for me to do so; but this is the place . . .

THESEUS

Where you shall do what? I shall not oppose it!

OEDIPUS

In which I shall overcome those who threw me out.

THESEUS

The gift of your presence that you speak of is a great one.

OEDIPUS

Yes, if you abide by your pledge and you discharge it for me.

THESEUS

Have no fears regarding me! I shall never betray you.

OEDIPUS

I shall not bind you with an oath; as though you were dishonest.

THESEUS

You would receive nothing more than by my word.

OEDIPUS

How then will you act?

THESEUS

What are you most afraid of?

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ἤξουσιν ἄνδρες—

ΘΗΣΕΤΣ

ἀλλὰ τοῖσδ' ἔσται μέλον.

ΟΙΔΙΠΟΤΣ

ὄρα με λείπων—

ΘΗΣΕΤΣ

μὴ δίδασχ' ἅ χρῆ με δρᾶν.

ΟΙΔΙΠΟΤΣ

655 ὀκνοῦντ' ἀνάγκη—

ΘΗΣΕΤΣ

τοῦμόν οὐκ ὀκνεῖ κέαρ.

ΟΙΔΙΠΟΤΣ

οὐκ οἶσθ' ἀπειλὰς—

ΘΗΣΕΤΣ

οἶδ' ἐγὼ σε μὴ τινα

ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.

[πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη

θυμῷ κατηπέιλησαν· ἀλλ' ὁ νοῦς ὅταν

660 αὐτοῦ γένηται, φροῦδα τὰπειλήματα.]

κείνοις δ' ἴσως κεῖ δεῖν' ἐπερρώσθη λέγειν

τῆς σῆς ἀγωγῆς, οἶδ' ἐγὼ, φανήσεται

μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.

θαρσεῖν μὲν οἶν ἔγωγε κᾶνευ τῆς ἐμῆς

665 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμφέ σε·

ὅμως δὲ κάμου μὴ παρόντος οἶδ' ὅτι

τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

OEDIPUS AT COLONUS

OEDIPUS

Men will come . . .

THESEUS

But these men will attend to them.

OEDIPUS

Take care that when you leave me . . .

THESEUS

Do not teach me what I ought to do!

OEDIPUS

I must feel anxious . . .

THESEUS

My heart feels no anxiety.

OEDIPUS

You do not know of the threats . . .

THESEUS

I know that no man shall carry you away from here against my will! [Many threats have taken the form of many angry words; but when the mind is in control of itself, threats vanish.] And even if these men have spoken with much confidence of taking you away, the sea they would have to cross will appear wide, I know, and hard to sail over. So I would advise you to be confident, even apart from my decision, if it was Phoebus who sent you; and none the less I know that even when I am absent my name will guard you from ill-treatment.

Exit THESEUS.

SOPHOCLES

ΧΟΡΟΣ

- εὐίππου, ξένε, τᾶσδε χώ- στρ. α'
 ρας ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
 670 τὸν ἀργῆτα Κολωνόν, ἔνθ'
 ἅ λίγεια μινύρεται
 θαμίζουσα μάλιστ' ἀη-
 δῶν χλωραῖς ὑπὸ βασσαίς,
 τὸν οἰνωπὸν ἔχουσα κισ-
 675 σὸν καὶ τὰν ἄβατον θεοῦ
 φυλλάδα μυριόκαρπον ἀνήλιον
 ἀνήνεμόν τε πάντων
 χειμώνων· ἴν' ὁ βακχιώ-
 τας ἀεὶ Διόνυσος ἐμβατεύει
 680 θείαις ἀμφιπολῶν τιθήναις.
 θάλλει δ' οὐρανίας ὑπ' ἄ- ἀντ. α'
 χνας ὁ καλλίβοτρυς κατ' ἡμαρ αἰεὶ
 νάρκισσος, μεγάλαιν θεαῖν
 ἀρχαῖον στεφάνωμ', ὃ τε
 685 χρυσαυγῆς κρόκος· οὐδ' ἄν-
 πνοι κρῆναι μινύθουσιν
 Κηφισοῦ νομάδες ῥέε-
 θρων, ἀλλ' αἰὲν ἐπ' ἡματι
 ἠκνυτόκος πεδίων ἐπινίσσεται
 690 ἀκηράτῳ ξὺν ὄμβρῳ
 στερνούχου χθονός· οὐδὲ Μου-
 σᾶν χοροὶ νιν ἀπεστύγησαν, οὐδ' αὐθ'
 ἅ χρυσάνιος Ἀφροδίτα.

OEDIPUS AT COLONUS

CHORUS

In this country of fine horses, stranger, you have come to the choicest rural dwellings, to white Colonus, where the melodious nightingale most likes to stay and sing her song beneath the green glades, living amid the wine-dark ivy and the inviolable leafage of the goddess, rich in fruit, never vexed by the sun or by the wind of many winters, where the reveller Dionysus ever treads the ground, in company with his divine nurses.^a

And there flourishes ever day by day, fed by dew from heaven, the narcissus with its lovely clusters, the ancient crown of the two great goddesses,^b and the crocus that gleams with gold; nor are the sleepless streams that flow from the waters of Cephisus diminished, but ever each day the river, quick to bring crops to birth, flows over the plains of the broad-breasted earth with moisture free from stain. Nor is this place rejected by the choruses of the Muses, nor by Aphrodite of the golden reins.

^a The Maenads.

^b Demeter and Persephone.

⁶⁷⁴ οἰνωπὸν ἔχουσα Erfurdt: οἴνωπ' ἀνέχουσα vel sim. codd.

⁶⁹²⁻⁹³ οὐδ' αὐθ' ἄ Ll.-J.: οὐδ' αὐ ἄ t: οὐδ' αὐ L: οὐδ' ἄ rz: οὐδὲ ἄ Wilamowitz

SOPHOCLES

- 695 ἔστιν δ' οἶον ἐγὼ γὰς Ἀσίας οὐκ
 ἐπακούω, στρ. β'
 οὐδ' ἐν τῇ μεγάλῃ Δωρίδι νάσῳ Πέλοπος
 πώποτε βλαστὸν
 φύτευμ' ἀχείρωτον αὐτοποιόν,
 ἐγχείων φόβημα δαΐων,
- 700 ὃ τᾶδε θάλλει μέγιστα χώρα,
 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.
 τὸ μὲν τις οὐ νεαρὸς οὐδὲ γῆρα
 συνναίων ἀλιώσει χερὶ πέρσας·
 ὃ δ' αἰὲν ὄρων κύκλος
- 705 λεύσσει νιν Μορίου Διὸς
 χά γλαυκῶπις Ἀθάνα.
 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε
 κράτιστον, ἀντ. β'
- 710 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, <χθονὸς>
 αὔχημα μέγιστον,
 εὐῖππον, εὐπωλον, εὐθάλασσον.
 ὦ παῖ Κρόνου, σὺ γάρ νιν ἐς
 τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,
 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
- 715 πρώταισι ταῖσδε κτίσας ἀγνιαῖς.
 ἃ δ' εὐήρετμος ἔκπαγλα χοροῖσιν
 παραπετομένα πλάτα
 θρώσκει τᾶν ἑκατομπόδων
 Νηρηΐδων ἀκόλουθος.

OEDIPUS AT COLONUS

And there is something I have not heard to have grown ever in the land of Asia, or in the great Dorian island of Pelops, a tree not planted by men's hands, but self-created, a terror to the spears of enemies, that flourishes most greatly in this land, the leaf of the gray-green nurturer of children, the olive. This shall no young man nor any that dwells with old age destroy and bring to nothing; for it is looked upon by the ever-seeing eye of Zeus Morios and by gray-eyed Athena.

And I can utter another great word of praise for this my mother city, a gift of the great god, a pride of the land supreme, the might of horses, the might of colts, the might of the sea. Son of Kronos, it was you who enthroned the city in this pride, lord Poseidon, creating first in these roads the bridle that tames horses. And the skilfully plied oar flies splendidly along, racing after the dances of the Nereids' hundred feet.

702 οὐ Porson: οὔτε Lrat οὐδὲ Jebb: οὔτε codd.

703 συνναίων Blaydes: σημαίων codd.

704 δ' Ritschl: γὰρ codd. αἰὲν ὀρώων Hermann: εἰς

αἰὲν ὀρώων Lr: εἰσορώων a

710 suppl. Porson

716 ἔκπαγλα χοροῖσιν Ll.-J.: ἔκπαγλ' ἀλία χερσὶ codd.

717 παραπετομένα Ll.-J.: παραπτομένα Lraz

718 τᾶν Platt: τῶν codd.

SOPHOCLES

ΑΝΤΙΓΟΝΗ

720 ὦ πλείστ' ἐπαίνοις εὐλογούμενον πέδον,
 νῦν σοὶ τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.

ΟΙΔΙΠΟΤΣ

τί δ' ἔστιν, ὦ παῖ, καινόν

ΑΝΤΙΓΟΝΗ

ἄσσοις ἔρχεται

Κρέων ὄδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙΔΙΠΟΤΣ

725 ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
 φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας.

ΧΟΡΟΣ

θάρσει, παρέσται καὶ γὰρ εἰ γέρων ἐγώ,
 τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὀρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
 730 φόβον νεώρη τῆς ἐμῆς ἐπεισόδου
 ὄν μήτ' ὀκνεῖτε μήτ' ἀφήτ' ἔπος κακόν.
 ἤκω γὰρ οὐχ ὡς δρᾶν τι βουλευθεῖς, ἐπεὶ
 γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσαν ἤκων, εἴ τιν' Ἑλλάδος, μέγα.
 735 ἄλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀστῶν ὑπὸ
 πάντων κελευσθεῖς, οὔνεχ' ἠκέ μοι γένοι
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.

OEDIPUS AT COLONUS

ANTIGONE

O land most of all others eulogised with praise, now you must show that these shining words are true!

OEDIPUS

What new thing is this, my daughter?

ANTIGONE

Creon is drawing near to us, not without an escort, father!

OEDIPUS

Dearest elders, now may you show to me the final bourne of safety!

CHORUS

Do not be afraid, it shall be there! For even if I am old, the strength of this land has not grown aged.

Enter CREON, with his escort.

CREON

Men who are the noble dwellers in this land, I see in your eyes a fear newly caused by my arrival! But do not be alarmed by it, nor let fall a hostile word! For I have not come intending any action, since I am old, and I know that I have come to a city that has great power, if any has in Greece. But I set out, old as I am, to persuade this man to accompany me to the land of the Cadmeans; it is not one man only who has sent me, but all the citizens who commanded me, because family ties caused me to mourn his sorrows most in all the city.

SOPHOCLES

- 740 ἄλλ', ὦ ταλαίπωρ' Οἰδίπους, κλυὼν ἐμοῦ
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγὼ
 ὄσφυερ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 745 ὀρῶν σε τὸν δύστηνον ὄντα μὲν ξένον,
 αἰὲ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 750 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κᾶρα
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγὼ,
 ὠνείδισ' ἐς σὲ κἀμὲ καὶ τὸ πᾶν γένος;
 755 ἀλλ' οὐ γὰρ ἔστι τὰμφανῆ κρύπτειν, σὺ νῦν
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ
 †κρύψοντ' θελήσας ἄστνυ καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως
 εἰπών· ἐπαξία γάρ· ἢ δ' οἴκοι πλέον
 760 δίκη σέβουτ' ἄν, οὔσα σὴ πάλαι τροφός.

ΟΙΔΙΠΟΤΣ

- ὦ πάντα τολμῶν κἀπὸ παντὸς ἄν φέρων
 λόγου δικαίου μηχάνημα ποικίλον,
 τί ταῦτα πειρᾶ κἀμὲ δεύτερον θέλεις
 ἐλεῖν, ἐν οἷς μάλιστ' ἄν ἀλγοίην ἀλούς;
 765 πρόσθεν τε γάρ με τοῖσιν οἰκείους κακοῖς

OEDIPUS AT COLONUS

Come, long-suffering Oedipus, listen to me and come home! The whole people of Cadmus summons you, with good reason, and I most of all inasmuch as, if I am not the very worst of men, I grieve at your sorrows, aged man, seeing that in your misery you are an exile, and ever wander in indigence with but one attendant. Never would I have thought that this poor girl could fall to such a depth of misery as that to which she has fallen, always caring for you and for your person, living like a beggar, at her age, ignorant of wedlock, but at the mercy of a chance comer!

Is not the reproach bitter that I have levelled, woe is me, at you and at myself and at all our family? But since one cannot hide what is manifest, do you now, Oedipus, in the name of the gods of your fathers let me persuade you and yield, consenting to return to the town and to the home of your fathers, saying a kind farewell to this city, for she deserves it; but your home city should in justice be revered more, since she reared you long ago.

OEDIPUS

You who would stop at nothing and would extract a cunning scheme from any just plea, why do you make this attempt? Why do you try once more to catch me in the trap that would most pain me if you caught me? In time

⁷⁴³ del. Nauck

⁷⁴⁴ *κάκιστος* Lra: *μάλιστα* δ' t

⁷⁵⁷ *κρύψον* Lra: *κύψον* zt: *κάμψον* Hermann, alii alia

- νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἠνίκ' ἤδη μεστὸς ἦ θυμούμενος,
 καὶ τοὺν δόμοισιν ἦν διαιτάσθαι γλυκύ,
 770 τὸτ' ἐξεώθεις κάξέβαλλες, οὐδέ σοι
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τὸτ' ἦν φίλον·
 νῦν τ' αὖθις, ἠνίκ' εἰσορᾶς πόλιν τέ μοι
 ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾶ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 775 καὶ τίς τοσαύτη τέρψις, ἄκοντας φιλεῖν;
 ὥσπερ τις εἶ σοι λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζους, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέρου
 780 ἄρ' ἂν ματαίου τῆσδ' ἂν ἠδονῆς τύχοις;
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἴν' ἐς δόμους ἄγῃς,
 785 ἀλλ' ὡς πάραυτον οἰκίσης, πόλις δέ σοι
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῆ χθονός.
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεὶ·
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
 790 χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῶ γ', ὅσῳ περ κακὰ σαφεστέρων κλύω,
 Φοίβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίικται δεῦρ' ὑπόβλητον στόμα,

OEDIPUS AT COLONUS

past when I was suffering from my private griefs, and it was my desire to be sent out of the land, you refused to grant me the favour I desired, but when I had had enough of my passion, and it was my wish to live at home, then you pushed me out and drove me into exile, caring not at all at that time for the kinship you now talk of! And now once more, when you see this city and all its people kindly to me as a resident, you try to tear me away, saying hard things in soft words. Why is it so delightful to be kind to men against their will? It is as though someone gave you nothing and refused his aid when you were imploring him to give, and when you had your fill of what you wished for gave to you, at a time when his kindness brought no kindness. Would not your pleasure then be useless? But that is the nature of what you offer me, sounding good, but in essence bad. And I shall explain it to these men also, so that I can prove you are a villain! You have come to fetch me, not so as to take me home, but so that you can settle me near the country, and that your city can escape the harm that threatens it from this land. You shall not have that, but you shall have this, my vengeful spirit ever dwelling here; and my sons can inherit this much only of my country, enough to die in!

Do I not understand better than you do what is afoot in Thebes? Far better, insomuch as I have learned from truer informants, from Phoebus and from Zeus himself who is his father. Your untruthful mouth has come here

⁷⁶⁹ post hunc v. iterant v. 438 codd., del. Valckenaer

⁷⁷⁵ καὶ τίς τοσαύτη Blaydes: καίτοι τοσαύτη Ira: καίτοι τίς αὐτή Kzt

⁷⁸⁶ τῆσδ' Scaliger: τῶνδ' codd.

⁷⁹² κακ Doederlein: καὶ ra: ἐκ Izt

SOPHOCLES

795 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἕα ζῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς
 οὐδ' ὦδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

ΚΡΕΩΝ

800 πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά,
 ἢ σ' ἐς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

ΟΙΔΙΠΟΤΣ

ἐμοὶ μὲν ἐσθ' ἠδιστον, εἰ σὺ μήτ' ἐμέ
 πείθειν οἶός τ' εἶ μήτε τούσδε τοὺς πέλας.

ΚΡΕΩΝ

805 ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανῆ
 φρένας ποτ', ἀλλὰ λῦμα τῷ γήρῃ τρέφῃ;

ΟΙΔΙΠΟΤΣ

γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
 δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.

ΚΡΕΩΝ

χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὸ καίρια.

ΟΙΔΙΠΟΤΣ

ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

ΚΡΕΩΝ

810 οὐ δῆθ' ὅτω γε νοῦς ἴσος καὶ σοὶ πάρα.

ΟΙΔΙΠΟΤΣ

ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
 φύλασσο' ἐφορμῶν ἔνθα χρῆ ναίειν ἐμέ.

OEDIPUS AT COLONUS

with much mouthing, but by your speeches you will get more of harm than of protection! But I know that I cannot convince you; go, and leave me to live here; for I shall not live badly, even as I am, if I am contented with my life.

CREON

Do you believe I suffer more through your actions, or that you suffer more by your own in this discussion?

OEDIPUS

I am best pleased if you fail to persuade either me or these men here.

CREON

Unhappy man, shall you never be seen to have acquired sense with years, but does your old age sustain you as a blight?

OEDIPUS

You are clever with your tongue; but I know no righteous man who speaks well in every cause.

CREON

Speaking much is not the same as speaking rightly!

OEDIPUS

So you speak briefly but to the point!

CREON

Not for one who has a mind like yours!

OEDIPUS

Go—I will speak for these men as well as for myself—and do not stay here watching over me in the place where I must live!

SOPHOCLES

ΚΡΕΩΝ

μαρτύρομαι τούσδ', οὐ σέ, πρὸς δὲ τοὺς φίλους
οἷ' ἀνταμείβη ρήματ' ἦν δ' ἔλω ποτέ—

ΟΙΔΙΠΟΤΣ

815 τίς δ' ἄν με τῶνδε συμμαχῶν ἔλοι βία;

ΚΡΕΩΝ

ἦ μὴν σὺ κάνευ τοῦδε λυπηθεῖς ἔση.

ΟΙΔΙΠΟΤΣ

ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

ΚΡΕΩΝ

παῖδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.

ΟΙΔΙΠΟΤΣ

820 οἴμοι.

ΚΡΕΩΝ

τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε.

ΟΙΔΙΠΟΤΣ

τὴν παῖδ' ἔχεις;

ΚΡΕΩΝ

καὶ τήνδε γ' οὐ μακροῦ χρόνου.

ΟΙΔΙΠΟΤΣ

ὠὖ ξένοι. τί δράσετε; ἦ προδώσετε,
κούκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;

814 δ' Musgrave: σ' codd.

816 τοῦδε Musgrave: τῶνδε codd.

821 Κρ. καὶ τήνδε Jebb: μου; Κρ. τήνδε codd.

OEDIPUS AT COLONUS

CREON

I call on these men, not on you, and also on my friends here, to be witnesses of your answers; and if I ever catch you . . .

OEDIPUS

But who could catch me against the will of these allies?

CREON

I swear that even without that happening you shall suffer pain!

OEDIPUS

What action is implied by the threat that you have uttered?

CREON

One of your two daughters I have already captured and sent away, and I shall soon take away the other!

OEDIPUS

Alas!

CREON

You shall soon have greater cause to say Alas!

OEDIPUS

Do you hold my daughter?

CREON

Yes, and I shall soon hold this one also!

OEDIPUS

Ah, my guest-friends! What shall you do? Shall you betray me, and not drive the impious man from this land?

SOPHOCLES

ΧΟΡΟΣ

825 *χώρει, ξέν', ἔξω θάσσον· οὔτε γὰρ τανῦν
δίκαια πράσσεις οὔτε πρόσθεν εἴργασαι.*

ΚΡΕΩΝ

*ὕμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.*

ΑΝΤΙΓΟΝΗ

*οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξι ἢ βροτῶν;*

ΧΟΡΟΣ

τί δρᾶς, ξένε;

ΚΡΕΩΝ

830 *οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.*

ΟΙΔΙΠΟΤΣ

ὦ γῆς ἄνακτες.

ΧΟΡΟΣ

ὦ ξέν', οὐ δίκαια δρᾶς.

ΚΡΕΩΝ

δίκαια.

ΧΟΡΟΣ

πῶς δίκαια;

ΚΡΕΩΝ

τοὺς ἐμοὺς ἄγω.

ΟΙΔΙΠΟΤΣ

ἰὼ πόλις.

στρ.

OEDIPUS AT COLONUS

CHORUS

Go away at once, stranger! Neither your present nor your past actions have been righteous!

CREON

(*to his escort*) It is the moment for you to take this girl away, if she will not go willingly!

ANTIGONE

Ah me, where can I escape to? What help can I get from gods or men?

CHORUS

What are you doing, stranger?

CREON

I shall not touch this man, but only her, who belongs to me!

OEDIPUS

O lords of the land!

CHORUS

Stranger, what you are doing is wrong!

CREON

It is right!

CHORUS

How can it be right?

CREON

I am taking those who are mine!

OEDIPUS

I call on the city!

825 οὔτε Koen: οὔθ' ἄ codd.

833 Oedipodi tribuit Wunder, Antigonaē codd.

SOPHOCLES

ΧΟΡΟΣ

835 τί δράς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' ἐς βάσανον
εἶ χερῶν.

ΚΡΕΩΝ

εἴργου.

ΧΟΡΟΣ

σοῦ μὲν οὔ, τάδε γε μωμένον.

ΚΡΕΩΝ

πόλει μαχῆ γάρ, εἴ τι πημανεῖς ἐμέ.

ΟΙΔΙΠΟΤΣ

οὐκ ἠγόρευον ταῦτ' ἐγώ;

ΧΟΡΟΣ

μέθες χερῶν

τὴν παῖδα θᾶσσον.

ΚΡΕΩΝ

μὴ 'πίτασσ' ἅ μὴ κρατεῖς.

ΧΟΡΟΣ

840 χαλᾶν λέγω σοι.

ΚΡΕΩΝ

σοὶ δ' ἔγωγ' ὀδοιπορεῖν.

ΧΟΡΟΣ

προβᾶθ' ὦδε, βᾶτε βᾶτ', ἔντοποι.

πόλις ἐναίρεται, πόλις ἐμά, σθένει.

προβᾶθ' ὦδέ μοι.

ΑΝΤΙΓΟΝΗ

ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.

OEDIPUS AT COLONUS

CHORUS

What are you doing, stranger? Will you not let her go?
Soon you will come to a trial of strength.

CREON

Stand back!

CHORUS

Not from you, when this is your plan!

CREON

Yes, you will be fighting with my city, if you do me any
harm!

OEDIPUS

Did I not say it would be so?

CHORUS

Let go the girl at once!

CREON

Do not give orders where you have no power!

CHORUS

I tell you to let go!

CREON

And I tell you to be off!

CHORUS

Forward this way, forward, forward, men of the place! The
city, my city, is being destroyed by violence! Forward this
way, I beg!

ANTIGONE

I am being dragged away, poor creature, hosts, my hosts!

⁸³⁷ Creonti tribuit Reisig, Oedipodi codd. *μαχῆ* . . .
πημανεῖς Porson: *μάχη* . . . *πημαίνεις* codd.
⁸⁴² *ἐναίρεται*] fort. *ἐπαίρεται*

SOPHOCLES

ΟΙΔΙΠΟΤΣ

845 ποῦ, τέκνον, εἶ μοι;

ΑΝΤΙΓΟΝΗ

πρὸς βίαν πορεύομαι.

ΟΙΔΙΠΟΤΣ

ὄρεξον, ὦ παῖ, χεῖρας.

ΑΝΤΙΓΟΝΗ

ἀλλ' οὐδὲν σθένω.

ΚΡΕΩΝ

οὐκ ἄξεθ' ὑμεῖς;

ΟΙΔΙΠΟΤΣ

ὦ τάλας ἐγώ, τάλας.

ΚΡΕΩΝ

οὔκουν ποτ' ἐκ τούτοιον γε μὴ σκήπτρου ἐτι
 ὁδοιπορήσης· ἀλλ' ἐπεὶ νικᾶν θέλεις
 850 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὦν ὅμως,
 νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσῃ τάδε,
 ὀθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς οὔτε πρόσθεν εἰργάσω, βία φίλων
 855 ὀργῇ χάριν δούς, ἥ σ' αἰὲ λυμαίνεται.

ΧΟΡΟΣ

ἐπίσχεσ ἀυτοῦ, ξεῖνε.

ΚΡΕΩΝ

μὴ ψεύειν λέγω.

OEDIPUS AT COLONUS

OEDIPUS

My child, where are you?

ANTIGONE

I am forced away!

OEDIPUS

Stretch out your hands, my daughter!

ANTIGONE

But I have not the strength!

CREON

(*to his retainers*) Will you not take her away?

OEDIPUS

Wretched, wretched am I!

CREON

Then you shall never more walk with the aid of these two props! But since you wish for victory over your country and your friends, at whose order I am doing this, king though I am, win your victory! For in time, I know it, you shall realise this, that neither what you are doing now nor what you did before was right, since you yielded to your anger, which has always been your ruin.

CHORUS

Stop where you are, stranger!

CREON

I tell you, do not touch me!

SOPHOCLES

ΧΟΡΟΣ

οὔτοι σ' ἀφήσω, τῶνδέ γ' ἔστερημένος.

ΚΡΕΩΝ

καὶ μείζον ἄρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.

ΧΟΡΟΣ

860 ἀλλ' ἐς τί τρέψῃ;

ΚΡΕΩΝ

τόνδ' ἀπάξομαι λαβών.

ΧΟΡΟΣ

δεινὸν λέγεις.

ΚΡΕΩΝ

καὶ τοῦτο νῦν πεπράξεται,
ἦν μή μ' ὁ κραινῶν τῆσδε γῆς ἀπειργάθη.

ΟΙΔΙΠΟΣ

ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡΕΩΝ

αὐδῶ σιωπᾶν.

ΟΙΔΙΠΟΣ

μὴ γὰρ αἶδε δαίμονες
865 θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
ὅς γ', ὦ κάκιστε, φίλιον ὄμμ' ἀποσπάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχη βία.
τοιγὰρ σὲ καὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
870 τοιοῦτον οἶον καμὲ γηράναί ποτε.

OEDIPUS AT COLONUS

CHORUS

I shall not let you go, since you have robbed me of these two!

CREON

Then you shall soon pay a greater price to the city; for I shall not lay hands on these two only!

CHORUS

Why, to what will you resort?

CREON

I shall seize this man and take him off!

CHORUS

What you say is shocking!

CREON

This too shall be done, unless the king of this country prevents me!^a

OEDIPUS

O shameless voice, will you indeed lay hands on me?

CREON

I tell you to be silent!

OEDIPUS

No, may the goddesses here no longer check the curse that is on my lips, on you, you villain, who have snatched from me by violence the beloved eye I had, gone like the eyes I had already lost! Therefore may the all-seeing Sun grant that your old age is like mine!

^a Creon speaks ironically; not surprisingly, he assumes that the king is nowhere near.

865 τῆς ed. Lond. a. 1747: γῆς codd.

866 γ' Blydes: μ' codd. φίλιον Meineke: ψιλὸν codd.

SOPHOCLES

ΚΡΕΩΝ

ὄρατε ταῦτα, τῆσδε γῆς ἐγχώριοι;

ΟΙΔΙΠΟΤΣ

ὄρῶσι καμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθῶς ῥήμασίν σ' ἀμύνομαι.

ΚΡΕΩΝ

οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βία
875 κεί μουνός εἰμι τόνδε κεί χρόνῳ βραδύς.

ΟΙΔΙΠΟΤΣ

ἰὼ τάλας.

ἀντ.

ΧΟΡΟΣ

ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς
τελεῖν.

ΚΡΕΩΝ

δοκῶ.

ΧΟΡΟΣ

τάνδ' ἄρ' οὐκέτι νέμω πόλιν.

ΚΡΕΩΝ

880 τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.

ΟΙΔΙΠΟΤΣ

ἀκούεθ' οἶα φθέγγεται;

ΧΟΡΟΣ

τά γ' οὐ τελεί,

<Ζεὺς μοι ξυνίστω.>

ΚΡΕΩΝ

Ζεὺς γ' ἂν εἰδείη, σὺ δ' οὔ.

OEDIPUS AT COLONUS

CREON

Do you see this, natives of this land?

OEDIPUS

They see me and you, and they are aware that I have suffered in actions and defend myself against you only in words.

CREON

I shall no longer restrain my anger, but shall carry this man away, even if I am alone and am made slow by age!

OEDIPUS

Ah, misery!

CHORUS

What insolence you have come here with, stranger, if you think you will accomplish this!

CREON

I think I shall!

CHORUS

Then I no longer consider this a city!

CREON

With the aid of justice even the small man vanquishes the great man!

OEDIPUS

Hear the words he utters!

CHORUS

He shall not accomplish this, Zeus be my witness!

CREON

Zeus would know, but you do not!

⁸⁷⁵ alterum κει Page: καλ codd.
γ' Hartung: ταυτ' codd.

⁸⁸² suppl. Jebb

SOPHOCLES

ΧΟΡΟΣ

ἄρ' οὐχ ὕβρις τάδ'·

ΚΡΕΩΝ

ὕβρις, ἀλλ' ἀνεκτέα.

ΧΟΡΟΣ

885 ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,
 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
 περῶσ' <οἶδε> δῆ.

ΘΗΣΕΥΣ

τίς ποθ' ἦ βοή; τί τοῦργον; ἐκ τίνος φόβου
 ποτὲ
 βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίω θεῶ
 τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ
 τὸ πᾶν,
 890 οὐ χάριν δεῦρ' ἤξα θάσσον ἢ καθ' ἡδονὴν ποδός.

ΟΙΔΙΠΟΣ

ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
 πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗΣΕΥΣ

τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

ΟΙΔΙΠΟΣ

895 Κρέων ὄδ', ὃν δέδορκα, οἷχεται τέκνων
 ἀποσπάσας μου τὴν μόνην ξυνωρίδα.

ΘΗΣΕΥΣ

πῶς εἶπας;

OEDIPUS AT COLONUS

CHORUS

Is this not outrage?

CREON

Outrage, but you must put up with it!

CHORUS

I call on all the people, I call on the chieftains of the land!
Come swiftly, come! For these men are going too far!

Enter, suddenly, THESEUS, followed by retainers.

THESEUS

What is this cry for help? What is the matter? What were you afraid of when you stopped me sacrificing oxen at the altar to the god of the sea, the protector of Colonus here? Tell me, so that I know all, why I have rushed here faster than was easy for my feet!

OEDIPUS

My dear friend, for I recognise your voice, I have just suffered awful treatment from this man.

THESEUS

What was that? Who has given you pain? Tell me!

OEDIPUS

Creon here, whom you see, has taken from me my only pair of children.

THESEUS

What are you saying?

⁸⁸⁶ suppl. Elmsley

SOPHOCLES

ΟΙΔΙΠΟΤΣ

οἶα καὶ πέπονθ' ἀκήκοας.

ΘΗΣΕΤΣ

- οὔκουν τις ὡς τάχιστα προσπόλων μολῶν
 πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεῶν
 ἄνιππον ἱππότην τε θυμάτων ἄπο
- 900 σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι
 μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
 ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
 ξένῳ γένωμαι τῷδε, χειρωθεὶς βία;
 ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
- 905 εἰ μὲν δι' ὀργῆς ἤκον, ἧς ὄδ' ἄξιος,
 ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός·
 νῦν δ' οὔσπερ αὐτὸς τοὺς νόμους εἰσηήλθ' ἔχων,
 τούτοισι κοῦκ ἄλλοισιν ἀρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
- 910 κείνας ἐναργεῖς δευρό μοι στήσης ἄγων·
 ἐπεὶ δέδρακας οὔτ' ἐμοῦ κατάξια
 οὔθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονός,
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσαν οὐδέν, εἴτ' ἀφείς
- 915 τὰ τῆσδε τῆς γῆς κύρι' ὦδ' ἐπεσπεσῶν
 ἄγεις θ' ἂ χρεῖζεις καὶ παρίστασαι βία·
 καὶ μοι πόλιν κένανδρον ἢ δούλην τινὰ
 ἔδοξας εἶναι, κάμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
- 920 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,

OEDIPUS AT COLONUS

OEDIPUS

You have heard what I have suffered!

THESEUS

Will not one of my attendants go with all speed to these altars and compel all the people, on foot and on horse, to leave the sacrifices and make haste with slack rein just to the point where the two highways come together, so that the girls do not pass through first, and I am made to look foolish by this stranger, being worsted by violence? Go, as I bid you, quickly! As for this man, if I were as angry with him as he deserves, I would not have let him go unwounded by my hand; but as it is he shall be disciplined according to the laws he himself has brought with him, and to no others. For you shall never depart from this country, until you have brought these girls and set them here in my sight; for your actions are a disgrace to me, and to your own nature, and to your country, seeing that you came to a city that abides by justice and decides everything according to the law and then flouted this land's authorities when you made your incursion to take away all that you wished and subjugate it by force. You thought my city had no men or was enslaved, and I counted for nothing!

Yet it is not Theban training that made you evil; it is not their way to breed unrighteous men, nor would they praise

896 καὶ Jebb: *περ* codd.

907 οὐσπερ Reiske: *ᾧσπερ* codd.

911 κατάξια Elmsley: *-ίως* codd.

SOPHOCLES

οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
 συλῶντα τὰ μὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἰκτήρια.

- οὐκ οὐκ ἔγωγ' ἄν σῆς ἐπεμβαίνων χθονός,
 925 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
 ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
 οὔθ' εἶλκον οὔτ' ἄν ἦγον, ἀλλ' ἠπιστάμην
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῶν.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύρεις πόλιν
 930 τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύνων χρόνος
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

- εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
 935 εἶναι βία τε κοῦχ ἑκῶν· καὶ ταῦτά σοι
 τοῦ νοῦ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟΡΟΣ

ὄρας ἴν' ἦκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
 φαίνη δίκαιος, δρῶν δ' ἐφευρίσκη κακά.

ΚΡΕΩΝ

- ἐγὼ οὔτ' ἀνανδρον τήνδε τὴν πόλιν λέγω,
 940 ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῆς,
 τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
 οὐδεὶς ποτ' αὐτοῖς τῶν ἐμῶν ἄν ἐμπέσοι
 ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
 ἤδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
 945 κἀναγνον οὐ δεξοίατ', οὐδ' ὄτω γάμου
 ξυνόнт' ἐφηυρέθησαν ἀνοσίου τέκνα.

OEDIPUS AT COLONUS

you if they knew that you were plundering my property and that of the gods, carrying off by force unhappy people who are suppliants. I would never have entered your country, even in the justest of all causes, without the consent of the ruler of the land, whoever he was, and have dragged people off; I would have known how a stranger must conduct himself in relations with the citizens. But you are disgracing your own city, which does not deserve it, and advancing years as they make you old are also depriving you of sense.

I said earlier and I say now that someone must at once bring the girls here, unless you wish to become a resident here by force and against your will; and what I say to you comes from my mind as well as from my tongue!

CHORUS

You see where you have come to, stranger? Your ancestry makes you seem honest, but you are caught out doing wrong!

CREON

I do not say your city has no men, son of Aegeus, nor was my action rash, as you say, but I knew that no desire for my relations would so fall upon your people that they would keep them here against my will. I knew, too, that they would not receive a parricide and a man impure, nor one in whose company were found the children of an unholy

931 fort. κενῶ

936 τοῦ νοῦ Meineke: τῶ νῶ codd. plerique

945-46 γάμον ξυνόντ' ἐφηυρέθησαν ἀνοσίου τέκνα Ll.-J.:
γάμοι ξυνόντες ἠυρέθησαν ἀνόσιοι τέκνων fere codd.

946 ἀνοσιώτατοι Kr: ἀνόσιοι τέκνων cett.

SOPHOCLES

- τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
 τοιούσδ' ἀλήτας τῆδ' ὁμοῦ ναίειν πόλει·
 950 ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν.
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῶμῳ γένει·
 ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
 [θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
 955 θανείν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται.]
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι πρὸς δὲ τὰς πράξεις ἔτι,
 καὶ τηλικόσδ' ὧν, ἀντιδρᾶν πειράσομαι.

ΟΙΔΙΠΟΤΣ

- 960 ᾧ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
 ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
 965 τάχ' ἂν τι μηνίουσιν ἐς γένος πάλαι.
 ἐπεὶ κατ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμὲ
 ἀμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
 τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἠμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 970 χρησιμοῖσιν ἰκνεῖθ' ὥστε πρὸς παίδων θανείν,
 πῶς ἂν δικαίως τοῦτ' ὄνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίου πατρός,

OEDIPUS AT COLONUS

marriage. Such is the wisdom of the council of the hill of Ares, which I knew was in their land, one which does not permit such wanderers to live together with this city. In this knowledge I put my trust when I secured this prey; and I would not have done so, had not he called down bitter curses on me and on my family. For this treatment I thought it right to make this return. [For anger knows no old age, till death; and no pain afflicts the dead.]

In the face of that you may do what you will, since even if my plea is just, I am alone and powerless; but in response to what you do, old as I am, I shall one day attempt to act.

OEDIPUS

O shameless insolence, do you think you are doing outrage against my old age, or your own, you who have prated of killings and marriages and disasters which I endured unwittingly, for it was the pleasure of the gods, who perhaps had long felt anger against my family. For in myself you could not find any fault to reproach me with, on account of which I committed these crimes against myself and against my own. Why, tell me, if a prophecy came to my father from an oracle that he should die at his children's hands, how could you justly make that a reproach to me, whom no father had begotten, no mother conceived

948 *χρόνιον*] *χρόνιον* Bergk

954-55 del. Blaydes

958 *ἔτι* Ll.-J.: *ἄμως* codd.

966 *κατ' αὐτόν* . . . *ἐμὲ* Wecklein: *καθ' αὐτόν* . . . *ἐμοὶ* codd.

SOPHOCLES

- οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὡς ἐγὼ φάνην,
 975 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον,
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις;
 μητρὸς δέ, τλήμων, οὐκ ἐπαισχύνῃ γάμουσ
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
 980 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι,
 σοῦ γ' ἐς τόδ' ἐξελθόντος, ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὦμοι μοι κακῶν,
 οὐκ εἰδότη οὐκ εἰδυῖα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 985 ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σέ μὲν ἐκόντ' ἐμὲ
 κείνην τε ταῦτα δυσστομεῖν· ἐγὼ δέ νιν
 ἄκων τ' ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν οὔθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
 990 φόνους πατρώους ἐξονειδίζων πικρῶς.
 ἐν γάρ μ' ἄμειψαι μόνον ὦν σ' ἀνιστορῶ·
 εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτεῖνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;
 995 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
 τίνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
 θεῶν ἀγόντων· ὥστ' ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 1000 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν

OEDIPUS AT COLONUS

but who was still unborn? And if after I unhappily came to being, as I did, I came to blows with my father and killed him, altogether ignorant of what I was doing and to whom I was doing it, how can you reasonably find fault with an action done unwittingly? And are you not ashamed, you wretch, of forcing me to speak of my marriage with my mother, seeing that she was your sister, when it was such as I shall now describe; for I shall not keep silent, now that you have gone so far, unholy mouth! Yes, she bore me, she bore me, alas for my sorrows, and neither of us knew it, and after she had borne me she brought forth children for me to my shame! But one thing I know for certain, that your abuse of her and me is uttered deliberately; but my marriage with her and my present words about it were not willed by me. No, neither this marriage nor the killing of my father, which you never cease to cast in my teeth with bitter reproaches, shall prove me to be evil. Of all my questions, answer me just one! If here and now a man stood near you, the righteous one, and tried to kill you, would you ask if the would-be killer was your father, or would you strike back at once? I think that if you value life you would strike back at the guilty one, and would not consider whether it was just or no. But these were the sorrows into which I entered, led by the gods, so that I do not think that even my father's spirit, if it came to life, could contradict me. But you, since you are not a righteous man, but think it proper to say anything, speak-

⁹⁷⁷ post πῶς add. γ' codd., del. Elmsley

⁹⁹⁸ ὄστ' Blaydes: οἷς codd.

SOPHOCLES

λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὄνειδίσεις με τῶνδ' ἐναντίον.

- καί σοι τὸ Θησέως ὄμμα θωπεύσαι φίλον,
καὶ τὰς Ἀθήνας, ὡς κατώκηνται καλῶς·
1005 κᾶθ' ᾧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνη,
ὀθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἦδε τῶδ' ὑπερφέρει,
ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμέ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχη λαβῶν.
1010 ἀνθ' ᾧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἰκνούμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀρωγούς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἶων ὑπ' ἀνδρῶν ἦδε φρουρεῖται πόλις.

ΧΟΡΟΣ

- ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
1015 αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν.

ΘΗΣΕΥΣ

ἄλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡΕΩΝ

τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποεῖν;

ΘΗΣΕΥΣ

- 1019 ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμέ
1028 κοῦκ ἄλλον ἕξεις ἐς τόδ'· ὡς ἕξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
1030 ἦκοντα τόλμης τῆς παρεστῶσης ταινῦν,
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ᾧν ἔδρας τάδε.

OEDIPUS AT COLONUS

able and unspeakable alike, reproach me with such things in these men's presence!

And you are glad to flatter Theseus to his face, and to flatter Athens and its government; and then amid all these praises you forget this, that if any country knows how to reverence the gods with honours, this one excels in that respect; and it is from that country that you snatch me, an aged man, a suppliant, and have maltreated me and carried off my daughters! On account of this I now call on these goddesses in supplication and charge them with prayers to come as my helpers and allies, so that you may learn the nature of the men who guard this city!

CHORUS

My lord, the stranger is a good man! His fortune has been ruinous, but is such that we should defend him.

THESEUS

Enough of talk! The abductors are making haste, and we the victims are standing still!

CREON

What order have you for a helpless man?

THESEUS

You must show the way there, and you shall have me and no other escort in that, for I know that you would not have ventured on such insolence as your present daring reveals if you had lacked men and weapons, but you trusted in something when you began such an action. I must look to

1003 ὄμμα K: ὄνομα cett. φίλον Tournier: καλόν codd.

1007 τιμαῖς Turnebus: τιμὰς codd.

1028-33 post 1019 traiecit Housman

SOPHOCLES

- ἄ δεῖ μ' ἀθρήσαι, μηδὲ τήνδε τὴν πόλιν
 1033 ἐνὸς ποῆσαι φωτὸς ἀσθενεστέραν,
 1020 χωρεῖν δ' ἔν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
 τὰς παῖδας ἡμῖν, αὐτὸς ἐκδείξις ἐμοί·
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
 ἄλλοι γὰρ οἱ σπεύσοντες, οὓς οὐ μὴ ποτε
 χώρας φυγόντες τῆσδ' ἐπεύξονται θεοῖς.
 1025 ἀλλ' ἐξυφηγοῦ· γνώθι δ' ὡς ἔχωρ ἔχη
 καί σ' εἶλε θηρώνθ' ἢ τύχη· τὰ γὰρ δόλω
 1027 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῶζεται.
 1034 νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
 1035 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ;

ΚΡΕΩΝ

οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂ χρῆ ποεῖν.

ΘΗΣΕΥΣ

- χωρῶν ἀπέλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκηλος αὐτοῦ μίμνε, πιστωθεῖς ὅτι,
 1040 ἦν μὴ θάνω ἄγὼ πρόσθεν, οὐχὶ παύσομαι
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙΔΙΠΟΤΣ

ὄναιο, Θεσεῦ, τοῦ τε γενναίου χάριν
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

ΧΟΡΟΣ

- εἶην ὅθι δαΐων στρ. α'
 1045 ἀνδρῶν τάχ' ἐπιστροφαὶ
 τὸν χαλκοβόαν Ἄρη

OEDIPUS AT COLONUS

this, and not render this city weaker than a single man, but come to the place where, if you have the girls in this region, you yourself may show them to me! But if your men are escaping with them in their power, we have no trouble; for there are others who will make haste, whom you shall never escape to thank the gods in prayer. Come, show the way! Know that the captor is captured and in the event the hunter has become the prey, for what is gained by unrighteous cunning is not kept. Have you any understanding of this, or have these words and those that were uttered when you hatched this plot been spoken in vain?

CREON

While you are here nothing that you say to me can be faulted; but at home we too shall know what we must do!

THESEUS

Utter your threats, but now go! But do you, Oedipus, remain here in peace, in the assurance that, if I do not die first, I shall not rest till I have placed your children in your hands!

OEDIPUS

May you be blessed, Theseus, for your nobility and for the righteous concern that you have shown for us!

Exeunt THESEUS and retainers, taking CREON.

CHORUS

I wish I were where the enemy will soon wheel about and join the brazen din of battle, either by the shore dear to

1021 ἡμῖν Elmsley: ἡμῶν codd.

1023 σπεύσοντες Meineke: σπεύδοντες codd.

SOPHOCLES

- μείξουσιν, ἧ πρὸς Πυθίαις
 ἧ λαμπάσιν ἀκταῖς,
 1050 οὐ πότνια σεμνὰ τιθηνοῦνται τέλη
 θνατοῖσιν, ὧν καὶ χρυσέα
 κλῆς ἐπὶ γλώσσα βέβα-
 κε προσπόλων Εὐμολπιδᾶν·
 ἔνθ' οἶμαι τὸν ἐγρεμάχαν
 1055 Θησέα καὶ τὰς διστόλους
 ἀδμηήτας ἀδελφὰς
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ
 τούσδ' ἀνὰ χώρους·
 ἧ που τὸν ἐφέεσπερον ἀντ. α'
 1060 πέτρας νιφάδος πελώσ'
 Οἰάτιδος ἐκ νομοῦ
 πώλοισιν ἧ ῥιμφαρμάτοις
 φεύγοντες ἀμίλλαις.
 1065 ἀλώσεται δεινὸς ὁ προσχώρων Ἄρης,
 δεινὰ δὲ Θησειδᾶν ἀκμά.
 πᾶς γὰρ ἀστράπτει χαλι-
 νός, πᾶσα δ' ὀρμάται †κατ'
 ἀμπυκτήρια φάλαρα πώλων†
 1070 ἄμβασις, οἱ τὰν ἱππίαν
 τιμῶσιν Ἀθάναν
 καὶ τὸν πόντιον γαιάοχον
 Ἴρέας φίλον υἷόν.
 ἔρδουσιν ἧ μέλλουσιν; ὡς στρ. β'
 1075 προμνᾶταί τί μοι
 γνώμα τάχ' ἀνδώσειν

OEDIPUS AT COLONUS

Apollo^a or by the torch-lit shore where the divine ladies nurse the august rites for mortals on whose tongues rests the golden key of the attendant sons of Eumolpus!^b Here, I think, Theseus the arouser of battle shall grant to the virgin sisters also all-sufficient aid within these regions!

They are drawing near, I think, to the place west of the snow-white rock,^c from the pastures of the deme of Oea, fleeing on horses or in swiftly racing chariots. He shall be taken! Powerful is the strength in battle of the natives, terrible the might of Theseus' men! For every bridle is flashing, and every mounted follower makes haste with his rein loose, all they who honour Athena, lady of horses, and him of the sea,^d the girdler of earth, Rhea's dear son!

Are they in action, or do they delay? My mind prophesies to me that the sufferings of the girls who have

^a Daphnae, where there was a temple of Apollo.

^b Eleusis; the Eumolpids were an Athenian family that held a hereditary priesthood there.

^c Probably Mount Aigaleos.

^d Poseidon.

1050 *σεμνὰ* Valckenaer: *-αὶ* codd.

1068 *κατ'] καθεῖσ'* Schneidewin: *χαλωσ'* Hermann

1069 *ἀμπυκτῆρι' ἀντιπάλων* Pearson

1076 *ἀνδώσειν] ἐνδώσειν* interpretatio ap. sch. L

SOPHOCLES

- τὰν δεινὰ τλασᾶν, δεινὰ δ' εὐ-
 ρουσᾶν πρὸς αὐθαίμων πάθη.
 τελεῖ τελεῖ Ζεὺς τι κατ' ἡμαρ.
 1080 μάντις εἴμ' ἐσθλῶν ἀγώνων.
 εἴθ' ἀελλαία ταχύρρωστος πελειὰς
 αἰθερίας νεφέλας κύρσαιμ' ἄνωθ' ἀγώνων
 αἰωρήσασα τοῦμόν ὄμμα.
 1085 ἰὼ θεῶν πάνταρχε παντ-
 ὄπτα Ζεῦ, πόροις
 γᾶς τᾶσδε δαμούχοις
 σθένει ἴνικεῖω τὸν εὖ-
 αγρον τελειῶσαι λόχον,
 1090 σεμνά τε παῖς Παλλὰς Ἀθήνα,
 καὶ τὸν ἀγρευτὰν Ἀπόλλω
 καὶ κασιγνήταν πυκνοστίκτων ὄπαδὸν
 ὠκυπόδων ἐλάφω στέργω διπλᾶς ἀρωγὰς
 1095 μολεῖν γᾶ τᾶδε καὶ πολίταις.
 ὦ ξεῖν' ἀλήτα, τὸν σκοπὸν μὲν οὐκ ἐρεῖς
 ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τᾶσδ' ἄσσον ἀνθις ὦδε προσπολουμένας.
 ΟΙΔΙΠΟΤΣ
 ποῦ ποῦ; τί φῆς; πῶς εἶπας;
 ΑΝΤΙΓΟΝΗ
 ὦ πάτερ πάτερ,
 1100 τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
 δοίη, τὸν ἡμᾶς δεῦρο προσπέμφαντά σοι;

OEDIPUS AT COLONUS

endured grievous things, and have had grievous treatment from their kindred, will soon abate. This day, this day Zeus will fulfil some purpose! I predict a victory in the struggle! I wish I were a wind-swift strong-winged dove, gazing from a lofty cloud upon the contest!

Ah, lord supreme of the gods, all-seeing Zeus, grant to the guardians of this land's people in their ambush to seize the prey with victorious might, you and your august daughter Pallas Athene! And I call upon the hunter Apollo and his sister, follower of dappled swift-footed deer, to come giving the aid of both to this land and to its citizens!

Wandering stranger, you shall not say that your guardian proved a false prophet! For I see these girls being escorted back this way by their attendants!

OEDIPUS

Where, where? What are you saying?

Enter ANTIGONE and ISMENE with THESEUS.

ANTIGONE

O father, father, which of the gods could grant that you could see this noblest of men, who has brought us here to you?

1077-78 τᾶν . . . τλασᾶν . . . εὔρουσᾶν sch.: τὰν . . . τλᾶσαν . . . εὔρουσαν codd.

1078 πρὸς ἀνθαίμων Bothe: πρὸς ἀνθομαίμων codd.

1083 ἄνωθ' Hermann: αὐτῶν δ' codd.

1084 αἰωρήσασα Dindorf: θεωρήσασα codd.

1085-86 ἰὼ . . . πόροις Jebb: ἰὼ Ζεῦ πάνταρχε θεῶν παντόπτα πόροις codd.

1088 σθένει huc revocavit Hermann: ante τὸν codd.

1096 τὸν σκοπὸν Elmsley: τῶ σκοπῶ codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ὦ τέκνον, ἦ πάρεστον;

ΑΝΤΙΓΟΝΗ

αἶδε γὰρ χέρες

Θησέως ἔσωσαν φιλτάτων τ' ὀπαύων.

ΟΙΔΙΠΟΤΣ

1105 προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε.

ΑΝΤΙΓΟΝΗ

αἰτεῖς ἂ τεύξῃ· σὺν πόθῳ γὰρ ἦ χάρις.

ΟΙΔΙΠΟΤΣ

ποῦ δῆτα, ποῦ ἔστων;

ΑΝΤΙΓΟΝΗ

αἶδ' ὁμοῦ πελάζομεν.

ΟΙΔΙΠΟΤΣ

ὦ φίλτατ' ἔρνη.

ΑΝΤΙΓΟΝΗ

τῷ τεκόντι πᾶν φίλον.

ΟΙΔΙΠΟΤΣ

ὦ σκῆπτρα φωτός—

ΑΝΤΙΓΟΝΗ

δυσμόρου γε δύσμορα.

ΟΙΔΙΠΟΤΣ

1110 ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος
θανὼν ἂν εἶην σφῶν παρέστώσαιν ἐμοί.

OEDIPUS AT COLONUS

OEDIPUS

My child, are you both here?

ANTIGONE

Yes, these hands of Theseus and his dearest attendants
have saved us!

OEDIPUS

Come near to your father, daughter, and allow me to hold
the body that I never dared to hope would return!

ANTIGONE

You ask for a thing that will be granted you; the favour that
you ask is what we long for!

OEDIPUS

Where, where are you?

ANTIGONE

We are coming near to you together!

OEDIPUS

My dearest offspring!

ANTIGONE

To a parent every child is dear!

OEDIPUS

Staves that support a man . . .

ANTIGONE

Sad staves of a sad man!

OEDIPUS

I have what is dearest to me, and now I should not be
entirely miserable if I died while you two stand by me!

¹¹⁰⁹ γε ed. Lond. a. 1747: τε codd.

SOPHOCLES

- ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
 ἐμφύντε τῷ φύσαντι, κάναπαύσατον
 τὸν πρόσθ' ἐρήμον τοῦδε δυστήνου πλάνου.
 1115 καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ
 ταῖς τηλικαῖσδε σμικρὸς ἔξαρκεῖ λόγος.

ΑΝΤΙΓΟΝΗ

οὐδ' ἔσθ' ὁ σώσας· τοῦδε χρῆ κλύειν, πάτερ,
 οὐδ' ἄσπι τοῦργον· τοῦμὸν <ὦδ' > ἔσται βραχύ.

ΟΙΑΙΠΟΤΣ

- ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
 1120 τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.
 ἐπίσταμαι γὰρ τήνδε τήν ἐς τάσδε μοι
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
 σὺ γὰρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
 καὶ σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
 1125 αὐτῷ τε καὶ γῆ τῆδ'· ἐπεὶ τό γ' εὐσεβὲς
 μόνοις παρ' ὑμῖν ἠῦρον ἀνθρώπων ἐγὼ
 καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
 ἔχω γὰρ ἄχω διὰ σὲ κοῦκ ἄλλον βροτῶν.
 1130 καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὡς
 ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κἄρα.
 καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγῶς
 θιγεῖν θελήσαιμ' ἀνδρὸς ᾧ τίς οὐκ ἔνι
 κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
 1135 οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν
 μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
 σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου

OEDIPUS AT COLONUS

Grow one with your father, daughter, each of you pressing to a side of me, and give repose to one who was made desolate by that unhappy wandering! Tell me what was done as briefly as you can, since for girls of your age few words suffice!

ANTIGONE

Here is the one who saved us! You must hear him, father, to whom the deed belongs! What I say shall be as brief as that!

OEDIPUS

Stranger, do not be surprised at my speaking at length, insistently, to my children who have appeared beyond all hope! For I know that the delight I feel in these has come to me from none other than you; for it is you that saved them, no other among mortals. And may the gods grant you what I desire, for yourself and for this country, since I have found in you alone among mankind piety and fairness and the absence of lying speech! With knowledge I repay these things with these words, for I have what I have through you and through no other mortal. Stretch out your right hand to me, king, so that I may touch it and may kiss your face, if it is permitted!

Yet what am I saying? How could I, who was born to misery, wish you to touch a man in whom every taint of evils dwells? I cannot wish it, neither can I allow you to do it! Only those mortals who have experienced these things can share this misery! Receive my salutation where you

1113 ἐμφύντε Mudge: ἐμφύτε a: ἐμφύσα fere cett.

1114 τὸν πρόσθ' ἐρήμιον Sehrwald: τοῦ πρόσθ' ἐρήμιον codd.

1118 οὐδ' κάστω Wex: καί σοί τε codd. suppl. Livineius

1121 τήν Musgrave: σήν codd. 1132 σ' Hermann: δ' codd.

SOPHOCLES

μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗΣΕΥΣ

- οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
 1140 τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω,
 οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
 βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
 οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
 λαμπρὸν ποεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
 1145 δείκνυμι δ' ὦν γὰρ ὤμοσ' οὐκ ἐψενσάμην
 οὐδὲν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
 ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
 χῶπως μὲν ἄγων ἡρέθη τί δεῖ μάτην
 κομπεῖν, ἃ γ' εἶση καυτὸς ἐκ ταύταιν ξυνών;
 1150 λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ
 στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
 πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

ΟΙΔΙΠΟΣ

- τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
 1155 ὡς μὴ εἰδὸτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνη.

ΘΗΣΕΥΣ

φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιον
 οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
 βωμῶ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον ἡνίχ' ὠρμώμην ἐγώ.

ΟΙΔΙΠΟΣ

- 1160 ποδαπόν; τί προσχρήζοντα τῷ θακήματι;

OEDIPUS AT COLONUS

stand, and for the future take care of me with justice, as you have up to this time!

THESEUS

I am not surprised that you have spoken at some length, in your delight over your daughters, nor that you spoke to them before you spoke to me; for this causes no pain to me, since I strive to give my life lustre not through words but through actions. And I can prove it, for I have failed to keep none of the oaths I swore to you, aged man; I am here bringing these girls alive, unscathed after the threats against them. And as to how the fight was won, why should I vainly boast of what you will hear yourself from them, being in their company?

But contribute your opinion regarding a request that has lately come to my ears on my way here, a thing one can relate briefly, but one that occasions surprise; a human being should take no matter lightly.

OEDIPUS

What is it, son of Aegeus? Explain it to me, since I know nothing of what you ask about.

THESEUS

They tell me that a man, not an inhabitant of your city, but a relation, has come as a suppliant and is sitting by the altar of Poseidon, at which I was sacrificing when I set off.

OEDIPUS

Where did he come from? What desire provoked his supplication?

¹¹⁴⁸ ἀγὼν Heath: ἀγὼν οὐτος codd.: ἄγων Nauck μάτην
del. Livineius ¹¹⁵³ ἄνθρωπον Markland: -φ r: -ων cett.

SOPHOCLES

ΘΗΣΕΥΣ

οὐκ οἶδα πλὴν ἔν σοῦ γάρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

ΟΙΔΙΠΟΤΣ

ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.

ΘΗΣΕΥΣ

1165 σοὶ φασὶν αὐτὸν ἐς λόγους μολεῖν μόνον
αἰτεῖν ἀπελθεῖν <τ' > ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.

ΟΙΔΙΠΟΤΣ

τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

ΘΗΣΕΥΣ

ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενῆς
ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.

ΟΙΔΙΠΟΤΣ

ὦ φίλτατε, σχεὲς οὐπὲρ εἶ.

ΘΗΣΕΥΣ

τί δ' ἔστι σοι;

ΟΙΔΙΠΟΤΣ

1170 μὴ μου δεηθῆς—

ΘΗΣΕΥΣ

πράγματος ποίου; λέγε.

ΟΙΔΙΠΟΤΣ

ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.

¹¹⁶⁴ μολεῖν μόνον Ll.-J. post Heimsoeth: ἐλθεῖν μολόντ'
codd.: ἐλθεῖν μόνον Vauvilliers

OEDIPUS AT COLONUS

THESEUS

I only know one thing; he is asking for a brief word with you, they tell me, of no special moment.

OEDIPUS

What kind of word? To sit in supplication is a matter of much weight.

THESEUS

They say he wishes only to speak with you and to return unharmed from his journey here.

OEDIPUS

Who can he be, the man who sits making this supplication?

THESEUS

Consider whether you have any relative in Argos, who might ask this favour of you!

OEDIPUS

Dear friend, stay where you are!

THESEUS

What is the matter with you?

OEDIPUS

Do not ask of me . . .

THESEUS

What thing? Tell me!

OEDIPUS

I know well, from hearing it from these, who the suppliant is.

¹¹⁶⁵ suppl. Heath

¹¹⁶⁹ σχῆς Heath: ἴσχυες Ltz: ἐπίσχυες a

SOPHOCLES

ΘΗΣΕΤΣ

καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι;

ΟΙΔΙΠΟΤΣ

παῖς οὐμός, ὦναξ, στυγνός, οὐ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗΣΕΤΣ

1175 τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ
χρήζεις; τί σοι τοῦδ' ἐστὶ λυπηρὸν κλύειν;

ΟΙΔΙΠΟΤΣ

ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἤκει πατρί-
καὶ μὴ μ' ἀνάγκη προσβάλης τάδ' εἰκαθεῖν.

ΘΗΣΕΤΣ

1180 ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει σκόπει
μὴ σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα.

ΑΝΤΙΓΟΝΗ

πάτερ, πιθοῦ μοι, κεῖ νέα παραιέσω.
τὸν ἄνδρ' ἔασον τόνδε τῆ θ' αὐτοῦ φρενὶ
χάριν παρασχεῖν τῷ θεῷ θ' ἂ βούλεται,
καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.

1185 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
γνώμης ἂ μὴ σοι συμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι κακῶς
ἠύρημέν' ἔργα τῷ λόγῳ μηνύεται.

ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
1190 τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ,
θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
αἰδοῦ νιν. εἰσὶ χιτῆροις γοναὶ κακαὶ

OEDIPUS AT COLONUS

THESEUS

And who is the man with whom I should find fault?

OEDIPUS

My hateful son, king, whose speech would be more painful for me to hear than any man's!

THESEUS

Why, is it not possible to listen, but not to do what you do not wish to do? Why is it painful for you to give this man a hearing?

OEDIPUS

This man's voice, king, is most hateful to his father; do not constrain me to grant this concession!

THESEUS

But consider whether his suppliant posture does not oblige you; perhaps you ought to maintain respect towards the god.

ANTIGONE

Father, let me persuade you, even though I am young to give advice! Allow this man to give this satisfaction to his own mind and to give the god his wish, and yield to us in letting our brother come! For words to your disadvantage that he speaks will not, be assured, force you from your judgment. And what harm is there in listening to what he says? Actions evilly devised are exposed by words! You are his father, so that even if he had committed against you the most impious crimes of any villain, it would not be right for you to return evil for evil. Show him mercy! Other men

1176 τούδ' Elmsley: τούτ' codd.

1187 κακῶς Hermann: καλῶς Lrat 1189 μηδὲ Dawes: μήτε
codd. 1190 δυσσεβέστατ' ὦ Dawes: -εστάτων codd.

1192 αἰδοῦ νιν Jebb: ἀλλ' αὐτὸν vel αὐτὸν codd.

SOPHOCLES

- καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι
 φίλων ἐπρωδαῖς ἐξεπάδονται φύσιν.
 1195 σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει
 πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες,
 κὰν κείνα λεύσσης, οἶδ' ἐγώ, γνώση κακοῦ
 θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,
 1200 τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.
 ἀλλ' ἡμῖν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙΔΙΠΟΤΣ

- τέκνον, βαρεῖαν ἠδονὴν νικᾷτέ με
 1205 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
 μόνον, ξέν', εἶπερ κείνος ᾧδ' ἐλεύσεται,
 μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτε.

ΘΗΣΕΥΣ

- ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλυεῖν,
 ᾧ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι σὺ δ' ᾧ
 1210 σῶς ἴσθ', ἐάν περ κάμει τις σῶζῃ θεῶν.

ΧΟΡΟΣ

- ὅστις τοῦ πλέονος μέρους
 χρήζει τοῦ μετρίου παρεῖς
 ζῶειν, σκαιοσύναν φυλάσ-
 σων ἐν ἐμοὶ κατάδηλος ἔσται.
 1215 ἐπεὶ πολλὰ μὲν αἱ μακρὰι
 ἀμέραι κατέθεντο δὴ
 λύπας ἐγγυτέρω, τὰ τέρ-

στρ.

OEDIPUS AT COLONUS

also have evil children and a swift temper, but they let themselves be charmed by the admonitions of their friends. Think not of the present, but of the past, of the sufferings you endured because of your father and your mother, and if you look on them, I know, you will realise how evil is the result of evil passion! For you have no trivial reminders, being deprived of the sight of your eyes! Come, yield to us! It is not right that those whose wish is good should have to implore, nor to fail to make return for the kindnesses one has received.

OEDIPUS

My child, your words overcome me, giving a pleasure that costs me dear! But let it be as you wish! Only, stranger, if that man comes here, let no one ever get control over my life!

THESEUS

I wish to hear such words only once, aged man, and not twice! I do not wish to boast, but know that you are safe, if one of the gods keeps me safe!

Exit THESEUS.

CHORUS

Whoever desires a greater share of life, not content with a moderate portion, is guarding, it is clear to me, a mistaken view. For the long days lay up, you can see, many things closer to pain, and you cannot see where pleasure lies,

1197 *λεύσσης* Pierson: *λύσσης* codd.

1199 *βαιὰ* Musgrave: *βίαια* codd.

1209 *σὺ δ' ὦν* Dindorf: *σὺ δὲ* codd.

1210 *σῶς* Scaliger: *σῶν* codd.

1212 *παρεῖς]* *πέρα* Schneidewin

SOPHOCLES

- ποντα δ' οὐκ ἂν ἴδοις ὄπον,
 ὅταν τις ἐς πλέον πέσῃ
- 1220 τοῦ δέοντος· ὁ δ' ἐπίκουρος ἰσοτέλεστος,
 Ἄϊδος ὅτε μοῖρ' ἀνυμέναιος
 ἄλυρος ἄχορος ἀναπέφηνε,
 θάνατος ἐς τελευτάν.
 μὴ φῦναι τὸν ἅπαντα νι- ἀντ.
- 1225 κᾶ λόγον· τὸ δ', ἐπεὶ φανῆ,
 βῆναι κεῖθεν ὅθεν περ ἤ-
 κει πολὺ δεύτερον ὡς τάχιστα.
 ὡς εἴτ' ἂν τὸ νέον παρῆ
- 1230 κούφας ἀφροσύνας φέρον,
 τίς πλαγὰ πολύμοχθος ἔ-
 ξω; τίς οὐ καμάτων ἐνι;
 φόνοι, στάσεις, ἔρις, μάχαι
- 1235 καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε
 πύματον ἀκρατὲς ἀπροσόμιλον
 γῆρας ἄφιλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.
- ἐν ᾧ τλάμων ὄδ'—οὐκ ἐγὼ μόνος— ἐπ.
- 1240 πάντοθεν βόρειος ὡς τις ἀκτὰ
 κυματοπλήξ χειμερία κλονεῖται,
 ὡς καὶ τόνδε κατ' ἄκρας
 δειναὶ κυματοαγεῖς
 ἄται κλονέουσιν αἰεὶ ξυνοῦσαι,
- 1245 αἰ μὲν ἀπ' αελίου δυσμᾶν,
 αἰ δ' ἀνατέλλοντος,
 αἰ δ' ἀνὰ μέσσαν ἀκτῖν',
 αἰ δ' ἐννυχιᾶν ἀπὸ Ῥιπᾶν.

OEDIPUS AT COLONUS

when anyone falls into more of life than he needs; but the deliverer brings an end for all alike, when the doom of Hades, with no wedding song, no lyre, no dances, is revealed, death at the last.

Not to be born comes first by every reckoning; and once one has appeared, to go back to where one came from as soon as possible is the next best thing. For while youth is with one, carrying with it light-headed thoughtlessnesses, what painful blow is far away? What hardship is not near? Murders, civil strife, quarrels, battles, and resentment! And the next place, at the end, belongs to much-dispraised old age, powerless, unsociable, friendless, where all evils of evils are our neighbours.

In this the unhappy man here—not I alone—is battered from all sides, like a cape facing north, in storms buffeted by the winds. Even so is this man also battered over the head by grim waves of ruin breaking over him that never leave him, some from where the sun goes down, some from where it rises, some from the region of the noontide ray, and others from the mountains of the north, shrouded in night.

1220 δέοντος Reiske: θέλοντος codd. ὁ δ' Hermann: οὐδ' codd.

1226 fort. κείσέ γ' ὄθεν: κεύθε' ὄθεν Dawe

1231 πλαγὰ Herwerden; πλάγχθη fere codd.

1234-35 φόνοι et φθόνος traiecit Faehse

1242 ὦς] ὠς Brunck

SOPHOCLES

ΑΝΤΙΓΟΝΗ

- καὶ μὴν ὄδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος·
 1250 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὄμματος
 ἀστακτὶ λείβων δάκρυον ὦδ' ὀδοιπορεῖ.

ΟΙΔΙΠΟΣ

τίς οὗτος;

ΑΝΤΙΓΟΝΗ

ὄνπερ καὶ πάλαι κατείχομεν
 γνώμη, πάρεστι δεύρο Πολυνείκης ὄδε.

ΠΟΛΥΝΕΙΚΗΣ

- οἴμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ
 1255 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων
 πατρὸς γέροντος; ὄν ξένης ἐπὶ χθονὸς
 σὺν σφῶν ἐφηύρηκ' ἐνθάδ' ἐκβεβλημένον
 ἐσθήτη σὺν τοιᾶδε, τῆς ὁ δυσφιλής
 γέρων γέροντι συγκατώκηκεν πίνος
 1260 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ
 κόμη δι' αὔρας ἀκτένιστος ἄσσεται·
 ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
 ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω
 1265 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
 ταῖς σαῖσιν ἦκειν· τὰμὰ μὴ ἔξ ἄλλων πύθη.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
 παρασταθήτω. τῶν γὰρ ἡμαρτημένων
 1270 ἄκη μὲν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι.

OEDIPUS AT COLONUS

ANTIGONE

Why, here, it seems, is the stranger! Without companions, father, he is coming this way, with tears streaming from his eyes.

OEDIPUS

Who is this?

ANTIGONE

The man who for some time has occupied our thoughts, Polynices has come here!

Enter POLYNICES.

POLYNICES

Alas, what am I to do? Shall I first weep for my own sorrows, girls, or for those of my aged father which are before my eyes? I have found him here in a foreign land with you, cast out, dressed in this fashion; its distasteful dirt, ancient itself, has settled on the ancient man, rotting his flesh, and on his sightless head the uncombed hair flutters in the breeze; and these things are matched by the food he carries to fill his miserable stomach. Wretch that I am, I am learning this too late! And I admit that I am the worst of men in regard to your support; do not ask others, but hear this from me! But since Mercy shares the throne of Zeus with regard to all his actions, let her stand by you also, father! For my crimes can be atoned for, but cannot be augmented.

1259 *πίνος* Scaliger: *πόνος* codd.

1266 *τάμὰ* Reiske: *τάλλα* codd.

SOPHOCLES

τί σιγᾶς;

φώνησον, ὦ πάτερ, τι μή μ' ἀποστραφῆς.
οὐδ' ἀνταμείβῃ μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἄναυδος, οὐδ' ἄ μὴνίεις φράσας;

- 1275 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἔμαϊ δ' ὁμαίμονες,
πειράσαστ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
τὸ δυσπρόσοιστον κάπροσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῆ με μηδὲν ἀντειπὼν ἔπος.

ΑΝΤΙΓΟΝΗ

- 1280 λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεία πάρει.
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟΛΥΝΕΙΚΗΣ

- 1285 ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγῆ σύ μοι
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἀρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
1290 καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί.
ἄ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ·
γῆς ἐκ πατρώας ἐξελέλαμαι φηγάς,
τοῖς σοῖς πάναρχος οὔνεκ' ἐνθακεῖν θρόνοις
γονῆ πεφυκῶς ἠξίουν γεραιτέρα.

OEDIPUS AT COLONUS

Why are you silent? Say some word, father! Do not turn away from me! Do you not even return me any answer, but will you send me away in dishonour without a word, not even explaining why you are angry? Children of this man and sisters of mine, do you at least try to move my father's lips, hard to approach and to address, so that he may not send off without honour me who am protected by the god, without speaking any word in answer!

ANTIGONE

Tell him yourself, poor brother, what it is you need! For abundance of words, bringing either delight or annoyance, or arousing pity, can sometimes lend a voice to those who are speechless.

POLYNICES

Well, I will speak, for your advice is good, first making the god himself my helper, the god from whose altar the king of this land raised me up to come here, granting me the right to converse and a safe-conduct back. And I hope to receive these things from you, strangers, and from these my sisters and from my father.

But now I wish to tell you why I came here, father! I have been driven from my native land and into exile, because I claimed that by the right of the first-born I should sit upon the throne and exercise full power. For this

1279 ἀφῆ̃ μ̃ε Dindorf: μ' ἀφῆ̃ γε Lazt: ἀφῆ̃ γε r

1291 θέλω] θέλων West, puncto post πάτερ deleto?

1293 πάναρχος Fraenkel: πανάρχους codd.

SOPHOCLES

- 1295 ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος,
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω.
- 1300 [ἔπειτα κατὰ μάντεων ταύτη κλύω.]
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἄδραστον πενθερόν, ξυνωμότας
 ἔστησ' ἑμαυτῷ γῆς ὅσοιπερ Ἀπίας
 πρῶτοι καλοῦνται καὶ τετίμηνται δορί,
- 1305 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἰέν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
- 1310 αὐτὸς τ' ἑμαντοῦ ξυμμάχων τε τῶν ἐμῶν,
 οἳ νῦν σὺν ἐπτὰ τάξεσιν σὺν ἐπτὰ τε
 λόγχαις τὸ Θήβης πεδίου ἀμφεστᾶσι πάν·
 οἶος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
- 1315 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
 Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατῆρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῆ
 Καπανεὺς τὸ Θήβης ἄστρῳ δηώσειν τάχα.
- 1320 ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,

OEDIPUS AT COLONUS

Eteocles, who is younger, expelled me from the land; he did not vanquish me in argument or come to the test of strength and action, but persuaded the city. Of this I think that the chief cause was your Erinys[;^a also I have heard this kind of thing from prophets]. For after I had come to Dorian Argos, I got Adrastus^b as my father-in-law, and established as sworn allies all who are called the first in the Apian land^c and are honoured for their valour, so that with their aid I could muster the expedition against Thebes with seven spears and either die in a just cause or expel from the land those who had done this.

So be it! Why have I now come here? I have come to entreat you as a suppliant, father, on behalf of myself and my allies, who now with seven companies and seven spears surround all the land of Thebes. They are men such as the spear-brandishing Amphiaraus,^d first in martial valour and first in interpreting the ways of birds. The second is the Aetolian Tydeus, the son of Oeneus; the third is Eteoclus, Argive by birth; the fourth is Hippomedon, sent by his father Talaus; the fifth is Capaneus,^e who boasts that he will soon destroy the city of Thebes, burning it to the ground; the sixth is Parthenopaeus, rushing forth, [the

^a The Erinys brought upon him by his father's curse.

^b King of Argos.

^c The Peloponnese.

^d See *Electra* 837 f.

^e See *Antigone* 131 f.

1297 οὐδ' Hermann: οὐτ' codd.

1300 del. Reeve

1310 τ' Reiske: γ' codd.

SOPHOCLES

- ἐπάνυμος τῆς πρόσθεν ἀδμήτης [χρόνω
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης] γόνος·
ἐγὼ δ' ὁ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
1325 ἄγω τὸν Ἄργου ἀφοβὸν ἐς Θήβας στρατόν.
οἷ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἵκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
1330 ὅς μ' ἐξέωσε κάπεσύλησεν πάτρας.
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῆ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
1335 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σὺ·
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σὺ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
1340 ὄν, εἰ σὺ τῆμῃ ξυμπαραστήσῃ φρενί,
βραχεῖ σὺν ὄγκῳ καὶ πόνῳ διασκεδῶ.
ᾧστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν, κείνον ἐκβαλὼν βία.
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
1345 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.

ΧΟΡΟΣ

τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
εἰπὼν ὅποια ξύμφορ' ἐκπεμφθῆαι πάλιν.

OEDIPUS AT COLONUS

trusty] son of her who was formerly virgin, who takes his name from her [, Atalanta who in the end gave birth]. And I, your son, who even if I am not your son, but the child of evil destiny, am at least called yours, lead the fearless army of Argos to Thebes.

We all now beseech you in supplication, by your daughters and by your life, father, to renounce your grievous anger in favour of myself, as I set out to take vengeance on my brother, who drove me out and robbed me of my country. For if any credit can be given to oracles, they said that whichever side you joined would prevail. Now in the name of the fountains and the gods of our race I beg you to be persuaded and to give way, father, for we are beggars and strangers, and you are a stranger. You and I both live on the charity of others, since we have a fate that is the same; and the tyrant at home, woe is me, delights in mocking us both together. If you will stand by my purpose, with small trouble and toil I will destroy him, so that I shall bring you and set you up in your own house, and shall set up myself, expelling him by force. If you will the same as I, these things are mine to boast of; but without you I have not the strength even to come off safely.

CHORUS

For the sake of him that sent him, Oedipus, say whatever is expedient and send the man away again!

1321-22 χρόνω . . . Ἀταλάντης om. r, del. Grattwick

1323 δ' ὁ Brunck: δὲ codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

- ἀλλ' εἰ μὲν, ἄνδρες τῆσδε δημοῦχοι χθονός,
 μῆ 'τύγχαν' αὐτὸν δεῦρο προσπέμφιας ἐμοὶ
 1350 Θησεύς, δικαίων ὥστ' ἐμοῦ κλυεῖν λόγους,
 οὐ τὰν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθητο·
 νῦν δ' ἀξιοθεῖς εἴσι κακούσας γ' ἐμοῦ
 τοιαῦθ' ἂ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον·
 ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 1355 ἂ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 κάθηκας ἄπολι καὶ στολὰς ταύτας φορεῖν,
 ἄς νῦν δακρῦεις εἰσορῶν, ὅτ' ἐν κλόνῳ
 ταυτῷ βεβηκῶς τυγχάνεις κακῶν ἐμοί.
 1360 οὐ κλαυτὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα
 τάδ' ἔωσπερ ἂν ζῶ, σοῦ φονέως μεμνημένῳ·
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας, ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
 1365 εἰ δ' ἐξέφυσα τάσδε μῆ 'μαυτῷ τροφούς
 τὰς παῖδας, ἧ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, ἐς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κούκ ἐμοῦ πεφύκατον.
 1370 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω
 ὡς αὐτίκ', εἶπερ οἶδε κινοῦνται λόγοι
 πρὸς ἄστν Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην ἐρεύψεις, ἀλλὰ πρόσθεν αἵματι
 πεσῆ μιανθεῖς χῶ ξύναιμος ἐξ ἴσου.

OEDIPUS AT COLONUS

OEDIPUS

Men who are guardians of the people of this land, if it were not Theseus who had sent him here to me, judging it right for him to hear me speak, he would never have heard my voice; but now he shall depart having had this privilege, and having heard from me things that shall in no way gladden his life! You are the one, villain, who when you held the sceptre and the throne that are now held by your brother in Thebes, drove away your own father here, and made him cityless, wearing such clothes as these, which now you weep when you behold, now that you stand in the same turmoil of troubles as I. There is no cause for tears, but I must bear this while I live, remembering you as my murderer; for it was you who put me on this diet of misery, you who thrust me out, you who caused me to wander begging others for my daily sustenance! And if I had not begotten these daughters to attend me, I would not be living, for all you did for me. But as it is they preserve me, they are my nurses, they are men, not women, when it comes to working for me; but you are sons of some other, and no sons of mine.

Therefore does the god look upon you, not yet as he soon shall, if these squadrons move towards the city of Thebes; for you shall never destroy the city, but first you shall fall, polluted by bloodshed, and your brother also.

1358 κλόνω Martin: πόνω codd.

1361 μεμνημένω Blaydes: -ένου A: -ένος cett.

1373 ἐρέψεις Turnebus: ἐρεῖ τις codd.

SOPHOCLES

- 1375 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ἕατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἔφυτον. αἶδε γὰρ τάδ' οὐκ ἔδρων.
- 1380 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους
 κρατοῦσιν, εἶπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτρῳ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
- 1385 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὔπερ ἐξελέηλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
- 1390 στυγνὸν πατρῶον ἔρεβος, ὡς σ' ἀποικίση,
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, καξάγγελλ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἄμα
- 1395 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟΡΟΣ

Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνηδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

1389 τὸ Hermann: τοῦ codd. plerique

OEDIPUS AT COLONUS

Such are the curses which I pronounced upon you in the past and which I now call to come and fight beside me, so that you two may learn respect for your begetters, and not dishonour them, even if the father that begot such men is blind; for these girls did not do this! Therefore these curses overcome your supplication and your thrones, if Justice sits of old beside the throne of Zeus according to the ancient laws.

Be off, spat upon by me who am no more your father, villain of villains, taking with you these curses which I call down upon you, so that you shall never conquer in war your native land nor ever return to low-lying Argos, but shall perish by your brother's hand and kill him who drove you out! Such is my curse, and I call upon the hateful paternal darkness of Tartarus to give you a new home, and I call upon these goddesses, and upon the war god, who injected this grim hatred into your minds! Now that you have heard this, depart, and go tell all the Cadmeans and your own trusty allies too that such are the prizes which Oedipus has bestowed upon his sons!

CHORUS

Polynices, I take no pleasure in your former journeys, and now return with all speed!

SOPHOCLES

ΠΟΛΥΤΝΕΙΚΗΣ

- οἷμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας
 1400 οἷμοι δ' ἑταίρων οἶον ἄρ' ὁδοῦ τέλος
 Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
 τοιοῦτον οἶον οὐδὲ φωνῆσαί τι
 ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀναυδον τῆδε συγκύρσαι τύχη.
 1405 ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
 τὰ σκληρὰ πατρὸς κλύετε ταῦτ' ἀρωμένον,
 μή τοί με πρὸς θεῶν σφῶ γ', εἰάν αἱ τοῦδ' ἀραὶ
 πατρὸς τελῶνται καὶ τις ὑμῖν ἐς δόμους
 νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,
 1410 ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν.
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετο
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἷσει τῆς ἐμῆς ὑπουργίας.

ΑΝΤΙΓΟΝΗ

Πολύνεικες, ἰκετεύω σε πεισθῆναί τί μοι.

ΠΟΛΥΤΝΕΙΚΗΣ

- 1415 ὦ φιλάτῃ, τὸ ποῖον, Ἄντιγόνη; λέγε.

ΑΝΤΙΓΟΝΗ

στρέψας στρατεύμ' ἐς Ἄργος ὡς τάχιστα ἄγε,
 καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟΛΥΤΝΕΙΚΗΣ

ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὐθις αὖ πάλιν
 στρατεύμ' ἄγοιμ' <ἄν> ταῦτ' εἰσάπαξ τρέσας;

1402 *τινι* ed. Lond. a. 1747: *τινα* codd.

OEDIPUS AT COLONUS

POLYNICES

Alas for my coming and for my disaster, and alas for my companions! What an end has come of our march from Argos—wretched am I—such an end as I cannot even speak of to any of my companions, nor can I turn back, but in silence I must meet with this fate! My sisters, daughters of this man, since you hear my father pronounce this cruel curse, do not you at least, I beg you, if my father's curses are fulfilled and you somehow return home, do not you dishonour me, but place me in my tomb with funeral rites. And to the praise you have already earned, which you are acquiring by your labours for this man, shall be added further and no lesser praise because of the service you shall render me.

ANTIGONE

Polynices, I beg you to let me persuade you in a certain matter!

POLYNICES

Dearest Antigone, what is it? Tell me!

ANTIGONE

Turn back your army at once to Argos, and do not destroy yourself and the city!

POLYNICES

Why, that cannot be! For how could I bring back the army again, when I had once shown cowardice?

¹⁴⁰⁶ τὰυτ' Sehrwald: τοῦδ' codd. ¹⁴⁰⁷ σφῶ γ' ἐὰν Elmsley: σφῶν γ' ἂν fere codd. ¹⁴¹⁶ στρέψας A. Y. Campbell: στρέψαι codd. τὰχιστ' ἄγε Badham et Blaydes: τὰχιστὰ γε codd.

¹⁴¹⁷ σέ τ' αὐτὸν Brunck: σεαυτὸν r: σέ γ' αὐτὸν cett.

¹⁴¹⁹ suppl. Toup

SOPHOCLES

ΑΝΤΙΓΟΝΗ

1420 τί δ' αὔθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;

ΠΟΛΤΝΕΙΚΗΣ

αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὔτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ΑΝΤΙΓΟΝΗ

1425 ὄρας τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρεις
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;

ΠΟΛΤΝΕΙΚΗΣ

χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα;

ΑΝΤΙΓΟΝΗ

οἴμοι τάλαινα· τίς δὲ τολμήσει κλυὼν
τὰ τοῦδ' ἔπεσθαι τάνδρος, οἷ' ἐθέσπισεν;

ΠΟΛΤΝΕΙΚΗΣ

1430 οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τάνδεᾶ λέγειν.

ΑΝΤΙΓΟΝΗ

οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟΛΤΝΕΙΚΗΣ

καὶ μή μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακῇ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.
1435 σφῶν δ' εὖ διδοίη Ζεὺς, τάδ' εἰ τελεῖτέ μοι.

OEDIPUS AT COLONUS

ANTIGONE

Why must you be angry once more, brother? What profit do you gain by the ruin of your country?

POLYNICES

To run away is shameful, and it is shameful for me, the senior, to be mocked like this by my brother!

ANTIGONE

Then do you see how you are fulfilling the prophecies of this man, who declared that you should die at one another's hands?

POLYNICES

Yes, that is his wish; and must we not comply?

ANTIGONE

Ah me, unhappy one! And who shall dare to follow, when he has heard the prophecies this man has uttered?

POLYNICES

We shall not even report bad news; for it is the duty of a good commander to tell the better news, and not that which falls short.

ANTIGONE

Then is your mind made up after this fashion, brother?

POLYNICES

Yes, and do not delay me! My work shall be to see to this march, ill-fated and evil as it has been made by my father here and his Erinyes. But to you may Zeus give good fortune, if you discharge the duties I have asked for me [in

1424 ἐκφέρεις Tyrwhitt: ἐκφέρει codd.

1426 interrogationis notam posuit Ferrari

1435 εὖ διδοίη Burges: εὐδοίη codd.

SOPHOCLES

[θανόντ' ἐπεὶ οὐ μοι ζῶντί γ' αὔθις ἔξετον.]
 μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὔθις.

ΑΝΤΙΓΟΝΗ

ὦ τάλαιν' ἐγώ.

ΠΟΛΤΝΕΙΚΗΣ

μή τοί μ' ὀδύρου.

ΑΝΤΙΓΟΝΗ

καὶ τίς ἄν σ' ὀρμώμενον

1440 ἐς προὔπτου Ἄιδην οὐ καταστένοι, κάσι;

ΠΟΛΤΝΕΙΚΗΣ

εἰ χρή, θανοῦμαι.

ΑΝΤΙΓΟΝΗ

μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟΛΤΝΕΙΚΗΣ

μὴ πείθ' ἂ μὴ δεῖ.

ΑΝΤΙΓΟΝΗ

δυστάλαινά τάρ' ἐγώ,

εἴ σου στερηθῶ.

ΠΟΛΤΝΕΙΚΗΣ

ταῦτα δ' ἐν τῷ δαίμονι

καὶ τῆδε φῦναι χιᾶτέρα. σφῶν δ' οἶν ἐγὼ

1445 θεοῖς ἀρῶμαι μὴ ποτ' ἀντήσαι κακῶν·

ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟΡΟΣ

νέα τάδε νεόθεν ἦλθέ μοι

στρ. α'

<νέα> βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,

OEDIPUS AT COLONUS

death, since you will not be able to in life]. But now let go of me, and farewell! For you will never again see me living!

ANTIGONE

Miserable am I!

POLYNICES

Do not lament for me!

ANTIGONE

And who would not weep for you, brother, seeing you setting out for certain death?

POLYNICES

I shall die if I must!

ANTIGONE

Never, but do as I wish!

POLYNICES

Do not try to persuade me when you must not!

ANTIGONE

Then woe is me indeed, if I am to be deprived of you!

POLYNICES

These things depend on fate, to go one way or the other. Well, I pray to the gods that you two may never meet with evil; for all men know that you do not deserve misfortune.

Exit POLYNICES.

CHORUS

New evils have come from a new source, bringing a grievous fate, from the blind stranger, unless destiny is

1436 del. Burges et Dindorf

SOPHOCLES

- 1450 εἴ τι μοῖρα μὴ κινχάνει.
 ματᾶν γὰρ οὐδέν ἀξίω-
 μα δαιμόνων ἔχω φράσαι.
 ὄρᾳ δ' ὄρᾳ πάντ' αἰὲν
 χρόνος, στρέφω μὲν ἕτερα,
 1455 τὰ δὲ παρ' ἡμᾶρ ἀνθις αὖξων ἄνω.
 ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

ΟΙΔΙΠΟΣ

ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησέα πόρου;

ΑΝΤΙΓΟΝΗ

πάτερ, τί δ' ἐστὶ τάξιωμ' ἐφ' ᾧ καλεῖς;

ΟΙΔΙΠΟΣ

- 1460 Διὸς περωτὸς ἦδε μ' αὐτίκ' ἄξεται
 βροντῇ πρὸς Ἄιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

ΧΟΡΟΣ

- ἴδε μάλα· μέγας ἐρείπεται ἀντ. α'
 κτύπος ἄφατος ὄδε διόβολος, ἐς δ' ἄκραν
 1465 δεῖμ' ὑπήλθε κρατὸς φόβαν.
 ἔπταξα θυμόν· οὐρανὸν
 γὰρ ἀστραπαὶ φλέγει πάλιν.
 τί μάν; ἀφήσει βέλος;
 δέδια τόδ'· οὐ γὰρ ἄλιον
 1470 ἀφορμᾶ ποτ', οὐδ' ἄνευ ξυμφορᾶς,
 ὦ μέγας αἰθήρ, ὦ Ζεῦ.

OEDIPUS AT COLONUS

finding its goal. For I cannot say that any purpose of the gods is vain. Time sees, sees always all things, overthrowing some and causing others in turn to rise up next day. The sky has sounded forth! O Zeus!

OEDIPUS

Children, children, if anyone is here, could he bring here Theseus, in all ways best of men?

ANTIGONE

Father, what is the purpose that leads you to summon him?

OEDIPUS

This is the winged thunder of Zeus, that will soon carry me to Hades; come, bring him here at once!

CHORUS

Look now! Hear, a great crash, unspeakable, sent by Zeus, resounds, and terror spreads to the very ends of the hairs of my head! My spirit cowers, for again lightning blazes in the sky! What can this be? Will he cast his bolt? I dread this; for it never shoots forth for nothing, nor without catastrophe. O vast sky! O Zeus!

1449 suppl. Hermann

1451 *ματᾶν* Heimsoeth: *μάτην* codd.

1453 δ' post prius *ὀρᾶ* inseruit Bergk *πάντ'* Dindorf: *ταῦτ'* codd.

1454 *στρέφων* Hartung: *ἐπεὶ* codd. 1455 *τὰ δὲ παρ' ἡμαρ* Canter e sch.: *τάδε πήματ'* codd. plerique

1466 *οὐρανὸν* Meineke: *οὐρανία* codd.: *οὐλία* Maas

1468 *βέλος* Abresch: *τέλος* codd.

1470 *οὐδ'* Heath: *οὐκ* codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

ὦ παῖδες, ἤκει τῶδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κούκέτ' ἔστ' ἀποστροφή.

ΑΝΤΙΓΟΝΗ

πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙΔΙΠΟΤΣ

1475 καλῶς κάτοιδ'· ἀλλ' ὡς τάχιστα μοι μολῶν
ἀνακτα χώρας τῆσδέ τις πορευσάτω.

ΧΟΡΟΣ

ἔα ἔα, ἰδὸν μάλ' αὖ-

στρ. β'

θις· ἀμφίσταται διαπρύσιος ὄτοβος.

1480 ἴλαος, ὦ δαίμων, ἴλαος, εἴ τι γὰ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.

ἐναισίου δὲ σοῦ τύχοι-

μι, μῆδ' ἄλαστον ἀνδρ' ἰδὼν

ἀκερδῆ χάριν μετάσχοιμί πως.

1485 Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙΔΙΠΟΤΣ

ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμφύχου, τέκνα,

κιχήσεται μου καὶ κατορθοῦντος φρένα;

ΑΝΤΙΓΟΝΗ

τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;

ΟΙΔΙΠΟΤΣ

ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν

1490 δοῦναί σφιν, ἦνπερ τυγχάνων ὑπεσχόμεν.

OEDIPUS AT COLONUS

OEDIPUS

Children, the end of life that was prophesied has come upon this man, and there is no way of putting it off!

ANTIGONE

How do you know? What leads you to this knowledge?

OEDIPUS

I know it well; but let someone go as quickly as he can and bring here the monarch of the land!

CHORUS

Ah, ah! See once more! A din resounds all around us! Kindly, O god, kindly be your coming, if you are bringing something wrapped in darkness to the earth our mother! May I encounter you in auspicious mood, and may my seeing of an accursed man not bring me a return that is no gain! Lord Zeus, it is to you I speak!

OEDIPUS

Is the man near? Will he find me still living, and of sound mind, my children?

ANTIGONE

Why are you wishing for your mind to be trustworthy?

OEDIPUS

In return for my kind treatment I wish to make him the requital that I promised when I received them.

1474 *Antigonae tribuit Turnebus, choro codd.*

1482 *σοῦ τύχοιμι* Cobet: *συντύχοιμι* codd.

1488 *Antigonae tribuit Turnebus, choro codd.*

SOPHOCLES

ΧΟΡΟΣ

ἰὼ ἰώ, παῖ, βᾶθι βᾶθ',

ἀντ. β'

τεῖτ' ἄκραν ἐπιτ' γύαλον ἐναλίω

Ποσειδανίω θεῷ τυγχάνεις

1495 βούθυτον ἐστίαν ἀγίζων, ἰκοῦ.

ὁ γὰρ ξένος σε καὶ πόλι-

σμα καὶ φίλους ἐπαξιοῖ

δικαίαν χάριν παρασχέιν παθῶν.

<σπεῦσον>, ἄισσ', ὦναξ.

ΘΗΣΕΤΣ

1500 τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος,
σαφῆς μὲν αὐτῶν, ἐμφανῆς δὲ τοῦ ξένου;

μή τις Διὸς κεραυνός, ἢ τις ὄμβρία

χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙΔΙΠΟΤΣ

1505 ἄναξ, ποθοῦντι προῦφάνης, καί σοι θεῶν
τύχην τις ἐσθλήν τῆσδ' ἔθηκε τῆς ὁδοῦ.

ΘΗΣΕΤΣ

τί δ' ἐστίν, ὦ παῖ Λαΐου, νέορτον αὖ;

ΟΙΔΙΠΟΤΣ

ροπή βίου μοι καί σ' ἄπερ ξυνήνεσα

θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

ΘΗΣΕΤΣ

1510 ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίω;

OEDIPUS AT COLONUS

CHORUS

Oh! Oh! My son, come, come! Leave the recess among the high rocks where you are hallowing with sacrifice of oxen the altar for the god Poseidon, come! For the stranger makes demand of you and of the city and of his friends, wishing to give a fair requital for his treatment. Make haste, come rushing, king!

Enter THESEUS.

THESEUS

What is this din that resounds from all of you together, clearly from yourselves, manifestly from the stranger? Is it some thunder from Zeus, or a shower of rain clattering down? For when the god sends such stormy weather, one may make any guess!

OEDIPUS

King, your appearance is welcome, and some one of the gods has made good fortune for you in this coming!

THESEUS

What has happened now, son of Laius?

OEDIPUS

The scale of my life is turning, and I do not wish to die leaving my promises to you and to the city unfulfilled.

THESEUS

But what sign of your demise has come to you?

1492-93 fort. ἴθ' ἀκρᾶν πετρᾶν λίπε γύαλον ἐν ᾧ

1494 Ποσειδανίῳ Seidler: Ποσειδαωνίῳ codd. plerique

1498 παθῶν r: ὧν εἶ πάθοι K: παθῶν cett.

1499 <σπεῦσον> t: om. cett.

1506 τῆσδ' ἔθηκε Heath: θῆκε τῆσδε codd.

SOPHOCLES

ΟΙΔΙΠΟΤΣ

αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσίν μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.

ΘΗΣΕΤΣ

πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;

ΟΙΔΙΠΟΤΣ

1515 διαί τε βρονταὶ διατελεῖς τὰ πολλά τε
στράψαντα χεῖρὸς τῆς ἀνικῆτου βέλη.

ΘΗΣΕΤΣ

πέθεις με· πολλὰ γάρ σε θεσπίζουθ' ὀρώ
κοῦ ψευδόφημα· χῶ τι χρῆ ποεῖν λέγε.

ΟΙΔΙΠΟΤΣ

1520 ἐγὼ διδάξω, τέκνον Αἰγέως, ἅ σοι
γῆρως ἄλυπα τῆδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,
ἄθικτος ἠγηγῆρος, οὗ με χρῆ θανεῖν.
τούτου δὲ φράζε μήποτ' ἀνθρώπων τινί,
μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις·
1525 ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδε
δορός τ' ἐπακτοῦ γειτονῶν αἰεὶ τιθῆ.
ἅ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ
αὐτὸς μαθήσῃ, κείσ' ὅταν μόλῃς μόνος·
ὡς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὄμως.
1530 ἀλλ' αὐτὸς αἰεὶ σῶζε, χῶταν ἐς τέλος
τοῦ ζῆν ἀφικνῆ, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὃ δ' αἰεὶ τῶπιόντι δεικνύτα.

OEDIPUS AT COLONUS

OEDIPUS

The gods themselves are the heralds who announce it to me, not failing to give any of the signs appointed.

THESEUS

How do you say this is being made clear, aged man?

OEDIPUS

The continuous thunderings of Zeus and the many bolts that have flashed from the unconquerable hand!

THESEUS

You convince me; for I have seen you utter many prophecies, and they have not been false. Tell me what I must do!

OEDIPUS

I will explain, son of Aegeus, what things are laid up for your city, invulnerable to passing time! I myself, with no guide to lay a hand on me, shall now show you the place where I must die. Do not ever reveal to any human being either where it is concealed or the region in which it lies; for its perpetual nearness renders to you a protection stronger than many shields or spears brought in from outside! But the things that are taboo and that speech must not disturb you yourself shall learn, when you go there alone; for I would not reveal them to any of these citizens, nor to my children, much though I love them. But do you always guard them, and when you come to the end of life, indicate them only to him who is foremost, and let that man reveal them each time to his successor! In this way the

1514 *δίαι τε* Housman: *αἱ πολλὰ* azt: *αἱ πολλαὶ* IrV

1515 *στράψαντα* Pierson: idem K, nisi quod *ἀ-* in fine v. 1514 habet: *στρέψαντα* cett.

SOPHOCLES

- χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν αἱ δὲ μυρίαὶ πόλεις,
 1535 κὰν εὖ τις οἰκῆ, ῥαδίως καθύβρισαν.
 θεοὶ γὰρ εὖ μὲν, ὀψέ δ' εἰσορώσω, ὅταν
 τὰ θεῖ' ἀφείς τις ἐς τὸ μαίνεσθαι τραπῆ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδότε' ἐκδιδάσκομεν.
 1540 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν,
 στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.
 ὦ παῖδες, ὦδ' ἔπεσθ'. ἐγὼ γὰρ ἠγεμῶν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἑάτέ με
 1545 αὐτὸν τὸν ἱερόν τύμβον ἐξευρεῖν, ἵνα
 μοῖρ' ἀνδρὶ τῶδε τῆδε κρυφθῆναι χθονί.
 τῆδ', ὦδε, τῆδε βᾶτε· τῆδε γάρ μ' ἄγει
 Ἐρμῆς ὁ πομπὸς ἢ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 1550 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας.
 ἤδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Αἰδην. ἀλλά, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἦδε πρόσπολοί τε σοὶ
 εὐδαίμονες γένοισθε, κὰπ' εὐπραξίᾳ
 1555 μέμνησθέ μου θανόντος εὐτυχεῖς αἰεί.

ΧΟΡΟΣ

εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν
 καὶ σὲ λιταῖς σεβίζειν,
 ἐννουχίων ἄναξ, Αἰδωνεῦ

στρ.

OEDIPUS AT COLONUS

city you live in shall never be ravaged by the men sprung from the sowing.^a For countless cities, even though well governed, easily slip into insolence. For the gods see it clearly, though late, when anyone lets go religion and turns to madness. Do you, son of Aegeus, never wish to suffer that!

These things that I am teaching you you know already. But let us go now to the place, for the power of the god is present, hurrying me on, and let us no longer hesitate! Daughters, follow me this way! For I am now revealed to you as guide, as formerly you used to guide your father. Come, and do not touch me, but let me myself find out the sacred tomb where it is fated for this man to be hidden in this earth! This way, thus, this way! For it is this way that I am led by the escorting Hermes and by the goddess below. O light without a glimmer, formerly you were mine, but now my body feels you for the final time! For now I am setting off to conceal in Hades the finish of my life. Come, dearest of strangers, may you have good fortune, yourself and this land and your attendants, and in prosperity remember me when I am dead for your success for ever!

Exeunt OEDIPUS, his daughters, and THESEUS.

CHORUS

If it is right for me to reverence with prayers the goddess in darkness and yourself, lord of those who dwell in night,

^a Some, at least, of the Thebans were thought to be descended from the giants who sprang from the dragon's teeth sowed by the founder of the city, Cadmus.

1541 $\mu\eta\delta'$ $\epsilon\tau'$ Reisig: $\mu\eta\delta\acute{\epsilon}$ γ' fere codd.

SOPHOCLES

- 1560 Αἰδωνεῦ, λίσσομαι
 ἐπιπόνως μήτ' ἐπὶ βαρναχεῖ
 ξένον ἐξανύσαι
 μόρω τὰν παγκευθῆ κάτω νεκρῶν πλάκα
 καὶ Στύγιον δόμον.
- 1565 πολλῶν γὰρ ἂν καὶ μάταν
 πημάτων ἰκνουμένων
 πάλιν σφε δαίμων δίκαιος αὔξει.
 ὦ χθόνιαί θεαί, σῶμά τ' ἀνικάτου
 θηρός, ὃν ἐν πύλαισι
 ἀντ.
- 1570 ταῖσι πολυξένοις εὐνάσθαι
 κινυζέισθαί τ' ἐξ ἄντρων
 ἀδάματον φύλακα παρ' Ἀίδα
 λόγος αἰὲν ἔχει.
 τόν, ὦ Γᾶς παῖ καὶ Ταρτάρου, κατεύχομαι
- 1575 ἐν καθαρῷ βῆναι
 ὀρμωμένῳ νεπτέρας
 τῷ ξένῳ νεκρῶν πλάκας·
 σέ τοι κικλήσκω τὸν αἰὲν ὕπνον.

ΑΓΓΕΛΟΣ

- 1580 ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
 τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
 ἃ δ' ἦν τὰ πραχθέντ' οὔθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

1561 ἐπιπόνως Ll.-]. post Jebb: μήτ' ἐπίπονα raz: μήτ' ἐπιπόνω LV

1562 ἐξανύσαι Vauvilliers (κατανύσαι sch.): ἐκτανύσαι codd.

1563 νεκρῶν t: νεκύων cett.

OEDIPUS AT COLONUS

Aidoneus, Aidoneus,^a I pray that the stranger may arrive at the plain of the dead that holds all below and at the house of Styx without pain and with no grievous fate! For after many futile troubles have beset him, once more a just god would be exalting him.

O goddesses of earth,^b and you, form of the invincible beast which, fame ever tells us, have your bed and growl from your cave in the gates passed through by many strangers, a guardian not to be subdued in Hades!^c I pray, child of Earth and Tartarus,^d that he may walk clear when the stranger comes to the plains of the dead below. On you I call, who are eternal sleep!

Enter MESSENGER

MESSENGER

Men of the city, the briefest way to tell my news would be to say that Oedipus is dead! But to tell in few words what happened neither the words nor the actions that took place there permit.

^a A name for Hades; the names of Hades and Persephone, and other chthonic powers, were not often spoken.

^b Demeter and Persephone were the chief goddesses of earth, but other powers, such as the Erinyes, might also be in mind.

^c Cerberus.

^d Death.

1567 σφε Reiske: σε codd.

1570 τάλσι Bergk: φασί codd. πολυξένοις Musgrave:
πολυξέστοις codd. 1572 ἀδάματον Brunck: -αστον fere
codd. 1574 τόν Hermann: ὄν codd.

1578 αἰέν ὕπνον Ll.-J.: αἰένυπνον codd.

SOPHOCLES

ΧΟΡΟΣ

ὄλωλε γὰρ δύστηνος;

ΑΓΓΕΛΟΣ

ὡς λελοιπότα

κείνον τὸν αἰὲ βίοτου ἐξεπίστασο.

ΧΟΡΟΣ

1585 πῶς; ἄρα θεία κάπῶνω τάλας τύχη;

ΑΓΓΕΛΟΣ

τοῦτ' ἐστὶν ἤδη κάποθαυμάσαι πρέπον.

ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρῶν

ἔξοισθ', ὑφ' ἡγητῆρος οὐδενὸς φίλων,

ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·

1590 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν

χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,

ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,

κοίλου πέλας κρατῆρος, οὗ τὰ Θεσέως

Περίθου τε κείται πίστ' αἰὲ ξυνηήματα·

1595 ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου

κοίλης τ' ἀχέρδου καπὶ λαΐνου τάφου

καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς.

κάπειτ' ἄυσας παῖδας ἠνώγει ρύτῶν

ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·

1600 τῷ δ' εὐχλόου Δήμητρος εἰς προσόψιον

πάγον μολούσα τάσδ' ἐπιστολάς πατρὶ

ταχεῖ ἴππευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν

ἐσθήτῃ τ' ἐξήσκησαν ἧ νομίζεται.

ἐπεὶ δὲ πᾶσαν ἔσχε δρῶντος ἠδονῆν

OEDIPUS AT COLONUS

CHORUS

Is the poor man dead indeed?

MESSENGER

Be assured that that man has left our ordinary life!

CHORUS

How did it happen? Did the poor man die in a godsent and painless fashion?

MESSENGER

The matter now is something we may wonder at! For how he left here you know well, since you were present, with none of his friends to guide him, but himself giving directions to us all. But when he came to the threshold that plunges down, rooted in the earth with brazen steps,^a he stopped in one of many branching paths, near to the hollow basin, where lies the covenant of Perithus^b and Theseus, ever to be trusted. Between this and the Thorician^c rock he took his stand, and sat down by the hollow pear tree and the tomb of stone; then he undid his filthy garments. Next he called upon his daughters, telling them to bring water for washing and libation from a running stream somewhere. And they went to the hill of verdant Demeter that was in view and discharged these duties swiftly for their father, and gave him the bath and the raiment that is cus-

^a See lines 56 f above.

^b The friend of Theseus, usually called Peirithous.

^c Thoricus was a town in Attica, thought to be called after a hero of the same name.

1592 πολυσχίστων Heath: -ίστω codd.

1595 ἀφ' οὗ Brunck: ἐφ' οὗ codd. μέσος Brunck: μέσου
codd. 1596 καπὶ K, conl. Canter: καπὸ codd.

SOPHOCLES

- 1605 *κούκ ἦν ἔτ' οὐδὲν ἀργὸν ὦν ἐφίετο,*
κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ρίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι ἔκλαιον οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
- 1610 *ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν,*
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, “ὦ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῖν τῆδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τὰμά, κούκετι
τὴν δυσπόνητον ἕξειτ' ἀμφ' ἐμοὶ τροφήν·
- 1615 *σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνου*
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὄτου πλέον
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητώμεναι
τὸ λοιπὸν ἤδη τὸν βίον διάξετον.”
- 1620 *τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι*
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
ἦν μὲν σιωπῆ, φθέγμα δ' ἐξαίφνης τινὸς
θώνξεν αὐτόν, ὥστε πάντας ὀρθίας
- 1625 *στήσαι φόβῳ δείσαντας εὐθέως τρίχας·*
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῆ θεός·
“ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.”
ὁ δ' ὡς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
- 1630 *αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα.*
κάπεὶ προσήλθεν, εἶπεν, “ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,

OEDIPUS AT COLONUS

tomary. But when he had got all the pleasure belonging to a doer, and none of his commands had been left unfulfilled, Zeus of the earth thundered, and the maidens shuddered when they heard it. Falling by their father's knees, they wept, and did not cease to beat their breasts and to cry out at length. But when he heard the sudden bitter sound, he opened his arms to them, and said, "My children, on this day your father is no more! For everything is at an end for me, and no longer shall you have the irksome task of caring for me. It was hard, I know, my daughters; but a single word dissolves all these hardships. For from none did you have love more than from this man, without whom you will now spend the remainder of your lives."

Thus, clinging closely to each other, all of them sobbed; but when they came to the end of their lamenting, and no sound still rose up, there was silence, and suddenly the voice of someone hailed him, so that the hair of all stood upright suddenly in terror. For the god called him often and from many places: "You there, Oedipus, why do we wait to go? You have delayed too long!" But when he realised that the god was calling him, he told the king of the country, Theseus, to come to him. And when he had approached, he said, "My dear friend, pray give the ancient

¹⁶⁰⁴ *πάσαν ἔσχε* Ll.-J.: *παντὸς εἶχε* codd.

¹⁶¹⁹ *τὸν βίον* Elmsley: *βίον* codd. plerique

¹⁶²⁵ *εὐθέως* Dindorf: *ἐξάιφνης* codd.

SOPHOCLES

- ὑμεῖς τε, παῖδες, τῶδε καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκὼν, τελείν δ' ὅσ' ἂν
 1635 μέλλης φρονῶν εὖ ξυμφέρουτ' αὐταῖς αἰεί.”
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τάδ' ὄρκιος δράσειν ξένῳ.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους
 ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
 1640 “ὦ παῖδε, τλάσας χρῆ ἴτὸ γενναῖον φέρειν†
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἄ μὴ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνειν τὰ δρώμενα.”
 1645 τοσαῦτα φωνήσαντος εἰσηκούσαμεν
 ξύμπαντες· ἀστακτεῖ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
 χρόνῳ βραχεῖ στραφέντες, ἐξαπίδομεν
 τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 1650 ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον
 χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν οὐδὲ σὺν λόγῳ
 ὀρῶμεν αὐτὸν γῆν τε προσκνυοῦνθ' ἅμα
 1655 καὶ τὸν θεῶν Ὀλυμπον ἐν ταυτῶ χρόνῳ.
 μόρῳ δ' ὁποίῳ κείνος ὤλετ' οὐδ' ἂν εἰς
 θνητῶν φράσειε πλὴν τὸ Θησεῶς κάρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία

OEDIPUS AT COLONUS

pledge of a handclasp to my children, and do you, daughters, give the same to him! And promise that you will never willingly betray them, and that you will always accomplish kindly all that will do them good."

And he like a noble man, without lamenting promised upon oath that he would do this for the stranger. And when he had done this, at once Oedipus laid his feeble hands upon his children and said, "Daughters, you must bear this with a noble mind and depart from these regions, and not claim to look upon what may not be seen, or to hear such speech. Come, go with all speed! Only let him who is responsible, Theseus, be here to learn what is being done!"

We all heard him speak these words; and we accompanied the maidens, with floods of tears. And when we had departed, after a short time we turned around, and could see that the man was no longer there, and the king was holding his hand before his face to shade his eyes, as though some terrifying sight, which he could not bear to look on, had been presented. But then after a moment, with no word spoken, we saw him salute the earth and the sky, home of the gods, at the same moment. But by what death that man perished none among mortals could tell but Theseus. For no fiery thunderbolt of the god made

1640 τὸ γενναῖον suspectum: τόδ' ἐγγενεῖ φρενί Maehly

1644 μανθάνειν Reiske: -ων codd.

1653 λόγῳ Wilson: χρόνῳ codd.

1655 χρόνῳ Blaydes: λόγῳ codd.

SOPHOCLES

- 1660 θύελλα κινηθείσα τῷ τότ' ἐν χρόνῳ,
 ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
 εὐνοῦν διαστὰν γῆς ἀλάμπητον βάθρον.
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
- 1665 θανμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
 οὐκ ἂν παρείμην οἴσι μὴ δοκῶ φρονεῖν.

ΧΟΡΟΣ

ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;

ΑΓΓΕΛΟΣ

αἶδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

ΑΝΤΙΓΟΝΗ

- 1670 αἰαῖ, φεῦ· ἔστιν, ἔστι νῶν δὴ· στρ. α'
 οὐ τὸ μέν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
 ἄλαστον αἶμα δυσμόροι στενάζειν,
 ᾧτινι τὸν πολὺν
 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
- 1675 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν,
 ἰδόντε καὶ παθούσα.

ΧΟΡΟΣ

τί δ' ἔστιν;

ΑΝΤΙΓΟΝΗ

ἔστιν μὲν εἰκάσαι, φίλοι.

ΧΟΡΟΣ

βέβηκεν;

OEDIPUS AT COLONUS

away with him, nor any whirlwind rising up from the sea at that time; but either some escort come from the gods or the unlighted foundation of the earth that belongs to those below, opening in kindness. For the man was taken away with no lamentations, and by no painful disease, but, if any among mortals, by a miracle. And if anyone thinks I speak foolishly, I would not beg for the credence of those who think I am a fool.

CHORUS

And where are the girls and those friends who escorted them?

MESSENGER

They are not far off; for audible sounds of lamentation show that they are coming this way.

Enter ANTIGONE and ISMENE.

ANTIGONE

Alas, alack! It is for us, it is for us to lament in all fullness for the accursed blood from our father that is in us, unhappy pair; our father for whom we endured continual pain, and at the last we shall carry away from him things beyond reason that we have seen and suffered.

CHORUS

What is it?

ANTIGONE

We can but guess, my friends!

CHORUS

He is gone?

1676 παθούσα] παθόντε Brunck

SOPHOCLES

ANTIGONH

ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.

- τί γάρ; ὅτῳ μήτ' Ἄρης
 1680 μήτε πόντος ἀντέκρυσεν,
 ἄσκοποι δὲ πλάκες ἔμαρψαν
 ἐν ἀφανεῖ τιμὴ μόρῳ φερόμενον.
 τάλαινα, νῶν δ' ὀλεθρία
 νῦξ ἐπ' ὄμμασιν βέβακε·
 1685 πῶς γὰρ ἦ τιν' ἀπίαν
 γᾶν ἢ πόντιον
 κλύδων' ἀλώμεναι βίου
 δύσοιστον ἔξομεν τροφάν;

ΙΣΜΗΝΗ

- οὐ κάτοιδα. κατὰ με φόνιος
 1690 Ἄϊδας ἔλοι πατρὶ
 ξυνθανεῖν γεραιῶ
 τάλαιναν, ὡς ἔμοιγ' ὁ μέλ-
 λων βίος οὐ βιωτός.

ΧΟΡΟΣ

- ὦ διδύμα τέκνων ἀρί-
 στα, τὸ θεοῦ καλῶς φέρειν,
 1695 μηδ' ἔτ' ἄγαν φλέγεσθον· οὔ-
 τοι κατὰμεμπτ' ἔβητον.

ANTIGONH

πόθος <τοι> καὶ κακῶν ἄρ' ἦν τις. ἀντ. α'
 καὶ γὰρ ὁ μῆδαμὰ δὴ φίλον ἦν φίλον,
 ὅποτε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

OEDIPUS AT COLONUS

ANTIGONE

Just as one might desire! Yes, indeed, for neither the war god nor the sea came against him, but the immeasurable plains took him, carried away in a mysterious end. But a deadly night lies upon our eyes, poor sister; for how shall we sustain our hard life, wandering over some distant land or over the billows of the sea?

ISMENE

I do not know! May murderous Hades take me, so that I share, poor creature, my aged father's death, for my future life for me is not worth living!

CHORUS

O two best of daughters, you must bear bravely what the god sends, and not burn in excess with passion! Your path cannot be found fault with!

ANTIGONE

So one may regret the loss even of sorrows! For what was never dear was dear, when I had him in my arms! O father,

¹⁶⁷⁸ ἐν Canter: εἰ codd.

¹⁶⁸² φερόμενον Kunhardt: φερόμεναι t, conl. Hermann: φαινόμεναι fere cett.

¹⁶⁸⁹⁻⁹² Ismenae tribuit Turnebus, Antigonae codd.

¹⁶⁹⁴ τὸ θεοῦ καλῶς φέρειν Ll.-J. post Bergk et Wilamowitz: τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρῆ codd.

¹⁶⁹⁵ μηδ' ἔτ' Bellermand: μηδ' codd. post ἄγαν add. οὔτω codd., del. Burton

¹⁶⁹⁷ suppl. Hartung

¹⁶⁹⁸ μηδαμὰ . . . ἦν Brunck: μηδαμῆ δὴ τὸ φίλον codd.

SOPHOCLES

- 1700 ὦ πάτερ, ὦ φίλος,
 ὦ τὸν αἰὶ κατὰ γᾶς σκότον εἰμένος·
 οὐδ' ἐκεῖ ὦν ἀφίλητος ἐμοί ποτε
 καὶ τᾶδε μὴ κυρήσης.

ΧΟΡΟΣ

ἔπραξεν—

ΑΝΤΙΓΟΝΗ

ἔπραξεν οἶον ἤθελεν.

ΧΟΡΟΣ

- 1705 τὸ ποῖον;

ΑΝΤΙΓΟΝΗ

- ἄς ἔχρηζε γᾶς ἐπὶ ξένας
 ἔθανε· κοίταν δ' ἔχει
 νέρθεν εὐσκίαστον αἶεν,
 οὐδὲ πένθος ἔλιπ' ἄκλαιτον.
 ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 1710 στένει δακρῦον, οὐδ' ἔχω
 πῶς με χρῆ τὸ σὸν τάλαιναν
 ἀφανίσαι τόσον ἄχος.
 ὦμοι, γᾶς ἐπὶ
 ξένας θανεῖν ἔχρηζες, ἀλλ'
 ἐρήμος ἔθανες ὦδέ μοι.

1702 ἐκεῖ ὦν Jebb: γέρων codd.

1709 ἀνὰ Hermann: αἰεὶ vel αἰεὶ codd.

1713 ὦμοι Wecklein: ἰὼ μὴ fere codd.

OEDIPUS AT COLONUS

O dear one, O you who are clothed in the eternal darkness of the earth, not even there shall you be without my love and hers!

CHORUS

He fared . . .

ANTIGONE

He fared just as he wished!

CHORUS

How?

ANTIGONE

He died in the foreign land as he desired; and he occupies a bed shady for ever, nor did he fail to leave behind mourning with tears. For this eye of mine, father, laments for you with weeping, nor do I know how I can make away with such great grief, unhappy one! Alas, you wished to die in a foreign land, but you died thus, far from me!

SOPHOCLES

ΙΣΜΗΝΗ

- 1715 ὦ τάλαινα, τίς ἄρα με πότμος
 ἐπιμένει σέ τ', ὦ φίλα,
 πατρὸς ὧδ' ἐρήμας;
 < x - υ - x - υ -
 - υ υ - υ - - >

ΧΟΡΟΣ

- 1720 ἀλλ' ἐπεὶ ὀλβίως ἔλυσεν
 τέλος, ὦ φίλαι, βίου,
 λήγετε τοῦδ' ἄχους· κακῶν
 γὰρ δυσάλωτος οὐδεὶς.

ΑΝΤΙΓΟΝΗ

πάλιν, φίλα, συθῶμεν.

ΙΣΜΗΝΗ

ὡς τί ρέξομεν;

στρ. β'

ΑΝΤΙΓΟΝΗ

- 1725 ἴμερος ἔχει μέ τις—

ΙΣΜΗΝΗ

< τίς οὖν; >

ΑΝΤΙΓΟΝΗ

τὰν χθόνιον ἐστίαν ἰδεῖν—

ΙΣΜΗΝΗ

τίνος;

ΑΝΤΙΓΟΝΗ

πατρός, τάλαιν' ἐγώ.

OEDIPUS AT COLONUS

ISMENE

Poor sister, what fate awaits me and you, my dear one, far
as we are from our father?

Two lines of ISMENE are missing.

CHORUS

But since he resolved the end of life in happiness, my
friends, leave off this grieving! For none is proof against
misfortune.

ANTIGONE

My dear one, let us hasten back!

ISMENE

For what purpose?

ANTIGONE

A longing possesses me . . .

ISMENE

What longing?

ANTIGONE

To see the home beneath the earth . . .

ISMENE

Whose home?

ANTIGONE

Our father's, unhappy one that I am!

1715 post *πότμος* add. *αὐθις ὧδ' ἔρημος ἄπορος* (e v. 1735)
codd., del. Reisig lacunam hic statuit Lachmann

1717 post hunc v. lacunam statuit Masqueray

1721 ante *τέλος* add. *τὸ* codd., del. Bergk

1725 suppl. Gleditsch

SOPHOCLES

ΙΣΜΗΝΗ

1730 θέμις δὲ πῶς τάδ' ἐστὶ νῶν;
οὐχ ὀρᾶς;

ΑΝΤΙΓΟΝΗ

τί τόδ' ἐπέπληξας;

ΙΣΜΗΝΗ

καὶ τόδ', ὡς—

ΑΝΤΙΓΟΝΗ

τί τόδε μάλ' αἴθις;

ΙΣΜΗΝΗ

ἄταφος ἔπιτνε δίχα τε παντός.

ΑΝΤΙΓΟΝΗ

ἄγε με, καὶ τότ' ἐπενάριξον.

< ΙΣΜΗΝΗ

--

ΑΝΤΙΓΟΝΗ

-- ∪ -- >

ΙΣΜΗΝΗ

1735 αἰαί, δυστάλαινα,
πῆ δῆτ' αἴθις ᾧδ' ἐρήμος ἄπορος
αἰῶνα τλάμον' ἔξω;

ΧΟΡΟΣ

φίλοι, τρέσητε μηδέν.

ΑΝΤΙΓΟΝΗ

ἀλλὰ ποῖ φύγω;

ἀντ. β'

OEDIPUS AT COLONUS

ISMENE

But how is that right for us? Do you not see . . .

ANTIGONE

Why do you rebuke me thus?

ISMENE

. . . this also, that . . .

ANTIGONE

Why do you do this again?

ISMENE

He descended with no burial, apart from all!

ANTIGONE

Take me there, and then kill me also!

One line, divided between the two sisters, is missing.

ISMENE

Alas, wretched am I! Where in the future, bereft and helpless, shall I maintain my miserable life?

CHORUS

My friends, fear nothing!

ANTIGONE

But where shall I take refuge?

1729 ἐστὶ νῶν Ll.-J.: ἐστὶ; μῶν codd.

1733 ἐπενάριξον Elmsley: ἐξεν- K: ἐνάριξον cett. post
hunc v. lacunam statuit Meineke

SOPHOCLES

ΧΟΡΟΣ

καὶ πάρος ἀπεφύγετον—

ΑΝΤΙΓΟΝΗ

<τὸ τί;>

ΧΟΡΟΣ

1740 <τὰ> σφῶν τὸ μὴ πίτνειν κακῶς.

ΑΝΤΙΓΟΝΗ

φρονῶ—

ΧΟΡΟΣ

τί δῆθ' ὄπερ νοεῖς;

ΑΝΤΙΓΟΝΗ

ὅπως μολούμεθ' ἐς δόμους
οὐκ ἔχω.

ΧΟΡΟΣ

μηδέ γε μάτευε.

ΑΝΤΙΓΟΝΗ

μόγος ἔχει.

ΧΟΡΟΣ

καὶ πάρος ἐπεῖ<χε>.

ΑΝΤΙΓΟΝΗ

1745 τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθεν.

ΧΟΡΟΣ

μέγ' ἄρα πέλαγος ἐλάχετόν τι.

1739 suppl. Bergk

1740 suppl. Hermann

OEDIPUS AT COLONUS

CHORUS

Even before this you had escaped . . .

ANTIGONE

What?

CHORUS

. . . an ill turn in your fortunes.

ANTIGONE

I am minded . . .

CHORUS

What is in your mind?

ANTIGONE

I do not know how we shall return home.

CHORUS

Do not even try to!

ANTIGONE

Trouble holds us!

CHORUS

Even earlier it held you!

ANTIGONE

Then we were helpless, now things are worse!

CHORUS

So a great sea of trouble has been your lot!

1741 ὄπερ νοεῖς Graser: ὑπερνοεῖς codd.

1744 suppl. Wunder

1745 ἄπορα Wunder: πατέρα γ: πέρα cett.

SOPHOCLES

ΑΝΤΙΓΟΝΗ

ναὶ ναί.

ΧΟΡΟΣ

ξύμφημι καὐτός.

ΑΝΤΙΓΟΝΗ

φεῦ, φεῦ· ποῖ μὀλωμεν, ὦ Ζεῦ;
ἐλπίδων γὰρ ἐς τίκ' ἔτι> με
1750 δαίμων ταινῦν γ' ἐλαῦνει;

ΘΗΣΕΤΣ

παύετε θρηῆνον, παῖδες· ἐν οἷς γὰρ
χάρις ἢ χθονία νῦξ ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.

ΑΝΤΙΓΟΝΗ

ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗΣΕΤΣ

1755 τίνος, ὦ παῖδες, χρείας ἀνύσαι;

ΑΝΤΙΓΟΝΗ

τύμβον θέλομεν
προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.

ΘΗΣΕΤΣ

ἀλλ' οὐ θεμιτὸν κεῖσ' <ἐστὶ> μολεῖν.

ΑΝΤΙΓΟΝΗ

πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;

1749 ἐς τίκ' ἔτι Hermann: ἐς τί codd.

1751-53 Theseo tribuit Heath, choro codd.

1752 νῦξ ἀπόκειται Martin: ξυναπόκειται vel συγ- codd.

OEDIPUS AT COLONUS

ANTIGONE

Yes, yes!

CHORUS

I too say so!

ANTIGONE

Alas, alas! Where are we to go to, O Zeus? To what expectations is the god now driving me?

Enter THESEUS.

THESEUS

Cease your lamentation, girls! One should not mourn for those for whom the darkness below the earth is a treasure graciously bestowed; the gods would resent it!

ANTIGONE

Son of Aegeus, we supplicate you!

THESEUS

What is the request you wish me to grant?

ANTIGONE

We wish to see with our own eyes our father's tomb!

THESEUS

But it is not permitted that you should go there!

ANTIGONE

What do you mean, lord of Athens?

1758 suppl. Brunck

SOPHOCLES

ΘΗΣΕΥΣ

- 1760 ὦ παῖδες, ἀπέειπεν ἐμοὶ κείνος
 μήτε πελάζειν ἐς τούσδε τόπους
 μήτ' ἐπιφωνεῖν μηδένα θνητῶν
 θήκην ἱεράν, ἣν κείνος ἔχει.
 καὶ ταῦτά μ' ἔφη πράσσοντα κακῶν
- 1765 χώραν ἔξειν αἰὲν ἄλυτον.
 ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
 χῶ πάντ' αἴων Διὸς Ὀρκος.

ΑΝΤΙΓΟΝΗ

- ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνω,
 ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
- 1770 τὰς ὠγυγίους πέμψον, ἐάν πως
 διακωλύσωμεν ἰόντα φόνον
 τοῖσιν ὀμαίμοις.

ΘΗΣΕΥΣ

- δράσω καὶ τάδε καὶ πάνθ' ὀπόσ' ἂν
 μέλλω πράσσειν πρόσφορά θ' ὑμῖν
- 1775 καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
 πρὸς χάριν οὐ δεῖ μ' ἀποκάμνειν.

ΧΟΡΟΣ

ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείω
 θρηῆνον ἐγείρετε·
 πάντως γὰρ ἔχει τάδε κῦρος.

1764 κακῶν Hermann: καλῶς codd.

1773 ὀπόσ' Porson: ὄσ' vel ὄσα codd.

1776 post οὐ add. γὰρ codd., del. Hermann

1777 μηδ' Elmsley: μήτ' codd.

OEDIPUS AT COLONUS

THESEUS

Girls, that man instructed me never to go near to those regions and not to tell any among mortals of the sacred tomb that holds him. And he said that if I did this I would keep my country always free from pain. So the god heard me promise this, and the lord of oaths, the son of Zeus, who hears all words.

ANTIGONE

Well, if this accords with his wish, that is sufficient! But send us to ancient Thebes, in the hope that we may prevent the slaughter that is coming to our brothers!

THESEUS

I will do that, and anything in my power that will be helpful to you and agreeable to the one below the earth, who is lately departed; I must not relax my efforts!

CHORUS

Come, cease your lament and do not arouse it more! For in all ways these things stand fast.