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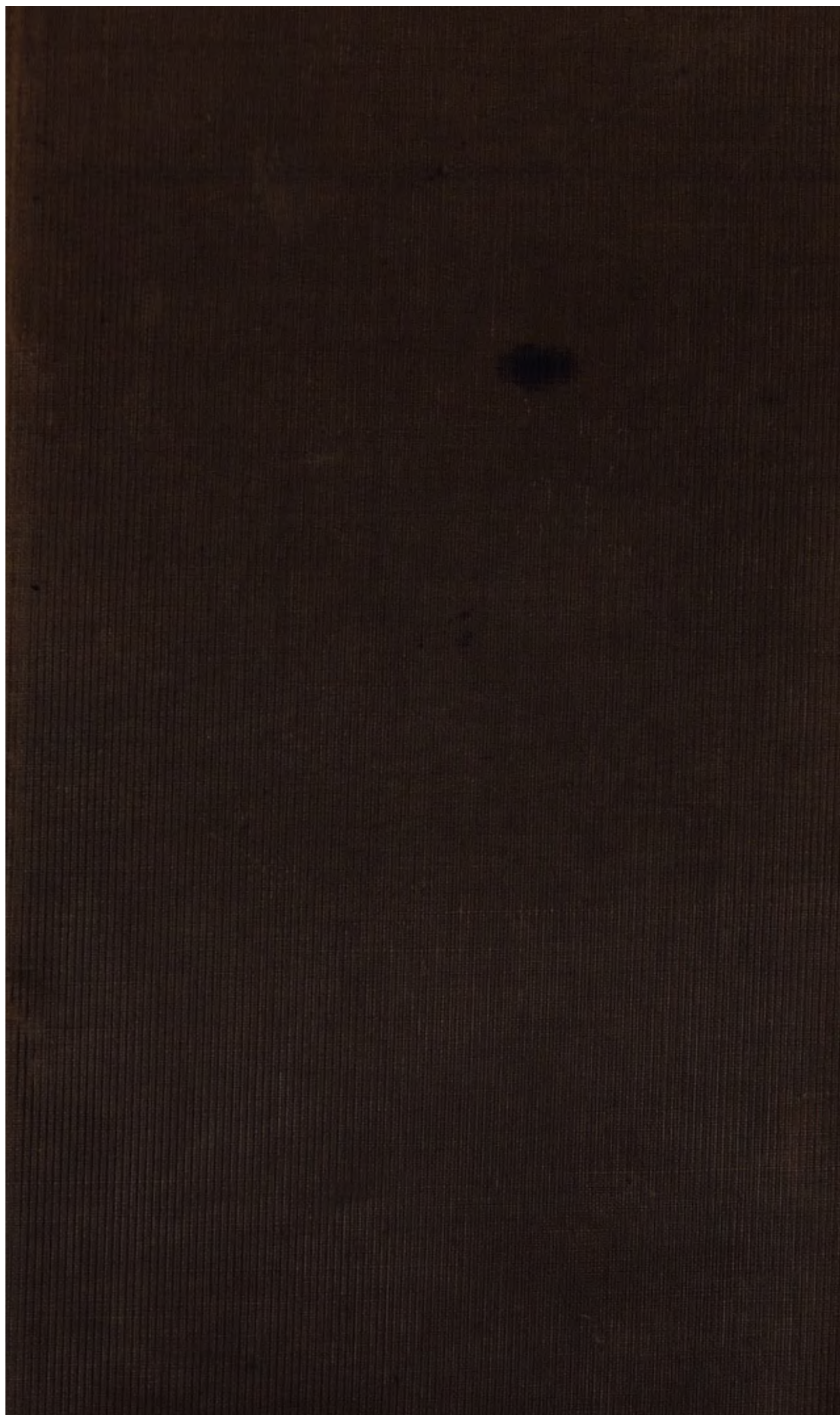
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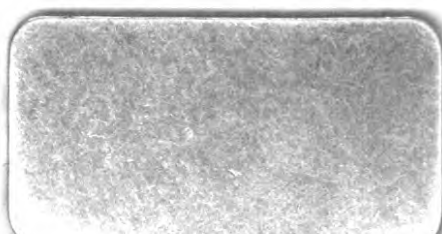
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44. 950.





THE
TRAGEDIES
OF
SOPHOCLES,

IN ENGLISH PROSE,

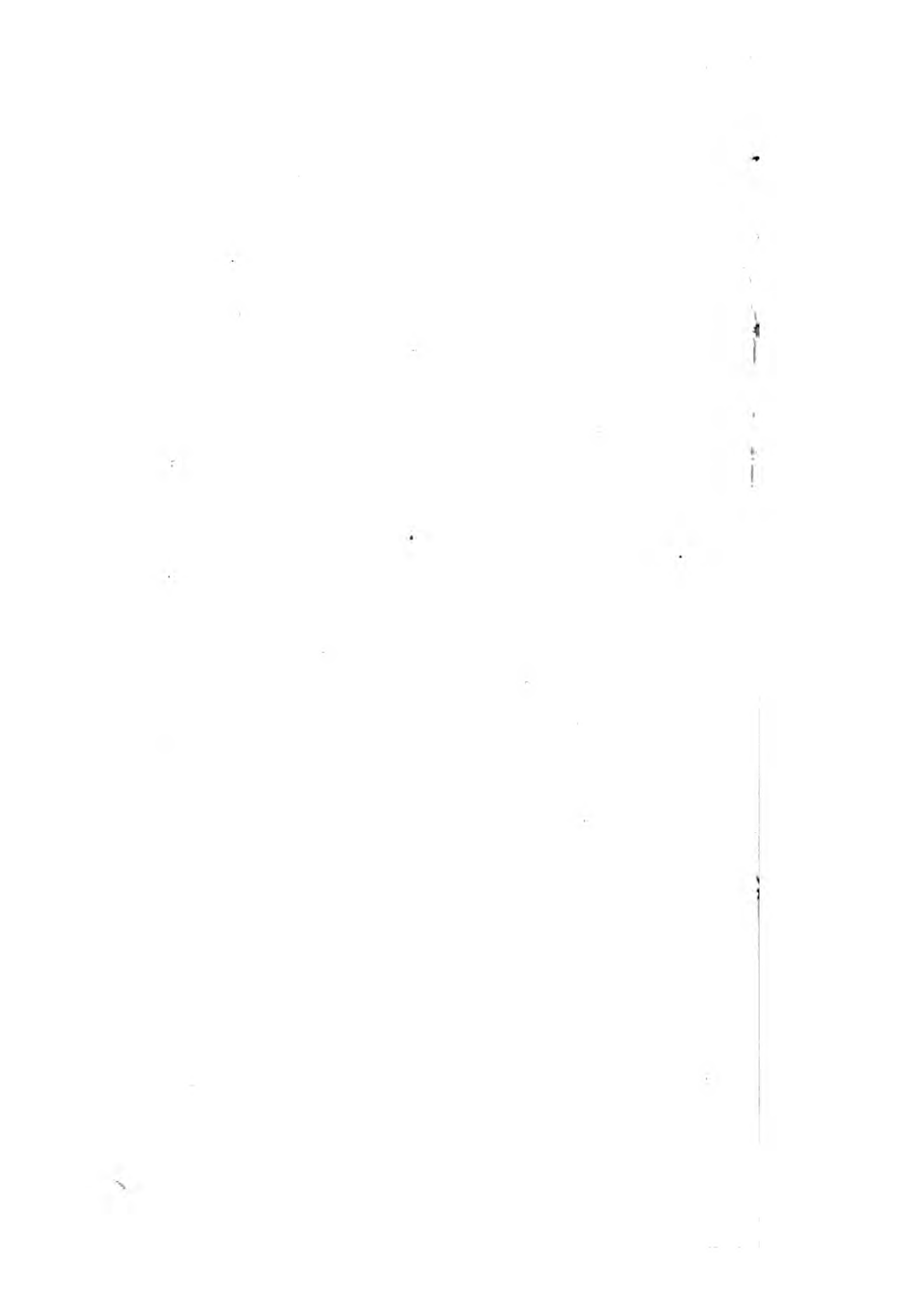
A NEW LITERAL TRANSLATION,

WITH COPIOUS NOTES.



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ADVERTISEMENT.

THE object of the following Translation has been to give an English Version of Sophocles, chiefly from the text of Wunder, *as Literal* as the difference of idiom in the two languages will allow it to be. Wherever the Notes that have been subjoined are not original, the source from whence they have been taken is acknowledged at the foot of each note.

LONDON, *April* 1844.

THE ARGUMENT,

BY ARISTOPHANES THE GRAMMARIAN.

ŒDIPUS¹ having left Corinth, being reproached by all as a foreigner, and a supposititious child of his father, went to consult the Pythian oracle, enquiring who he was and who was his father, and unhappily meeting Laius his father in a narrow carriage road, he unintentionally slew him; and having solved the fatal song of the terrible Sphinx he polluted the bed of his mother who knew him not, and a plague and long disease destroyed Thebes. And Creon being sent to the shrine of Delphi to ask a remedy for the evil, was told by a prophetic voice from the God that the murder of Laius must be avenged. From which the miserable Œdipus learning who he was, put out his eyes with two clasps, and his mother died by her own hands by hanging.

The play was called *Οἰδίπους ὁ τύραννος* to distinguish it from the Œdipus Coloneus. Some writers called it *Οἰδίπους ὁ πρότερος*—it must have been one of the latest plays of Sophocles, as is apparent from the Chorus 845, which is supposed to refer to Alcibiades.

1. Homer calls the mother of Œdipus, Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην
ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσσι νόοιο
γῆμαμένη ὦ νιεῖ· ὁ δ' ὄν πατέρ' ἐξεναρίζας
γῆμεν.—*Od.* xi. 271.

DRAMATIS PERSONÆ.

ŒDIPUS.

A PRIEST.

CREON.

THE CHORUS (OF OLD MEN OF THEBES.)

TIRESIAS.

JOCASTA

A MESSENGER.

A SERVANT OF LAIUS.

ANOTHER MESSENGER.

ŒDIPUS THE KING.

ŒDIPUS. My children, modern generation of the ancient Cadmus, what is this sitting¹ of yours that ye sit, as I see, arrayed with suppliant branches,² and the city is full at the same time of incense burning, and at the same time of pæans³ and lamentations? which I not choosing to hear from other messengers, my children, have come hither myself. But, O old man, say, since you are fit to speak for this company, why are ye here? fearing something or seeking⁴ something?

1. *θοάζετε*. *θοάζω* according to Buttman (Lexil. in voc. *θαάσσω*) is another form of *θαάσσω* or *θάσσω*, still to be recognized in the word *θῶκος* derived from it—it is never used in any other sense by Æschylus or Sophocles. Euripides Phœn. 794. Bacc. 219, has given it the sense of motion as if it were derived from *θοός*.

2. *κλάδοι ἱκτῆριοι* were branches of olive wrapped in wool, which suppliants bore to the altars: and took away if what they asked was granted to them, but left behind if they failed in their petitions. Cf. Eur. Sup. 258. the Scholiast explains *ἐξεστεμμένοι* by *κεκοσμημένοι*.

3. *παιάνων*. "The Pæan was a hymn or song which was originally sung in honour of Apollo, and seems to be as old as the worship of this deity, the etymology of the word is doubtful. It was always of a joyous nature, and its time and sounds expressed hope and confidence, (see Iliad, xxii. 391. i. 473.) from which passages it is clear that the pæan was a song of thanksgiving when danger was passed, and also a hymn to propitiate the god. It was also sung as a battle song. But there are strong reasons for believing that the pæan as a battle song, was in later times not particularly connected with the worship of Apollo. (Xen. Hell. iv. 7. §. 4., Anab. iii. 2. §. 9.), in still later times pæans were sung in honour of mortals."—*Smith's Dict. of Antiquities*, 9. v. See also line 154.

4. *στέργαντες*. Hermann translates this, *acquiescing in*, i. e. having suffered. I have given the sense adopted by Wunder and Ellendt, which last says "the transition from loving" (the first sense of *στέργω*) "to wishing is easy," and thence to *asking*.

as I am willing to aid you in every thing, for I should be hard-hearted if I did not pity such a supplication.

PRIEST. But, O Œdipus, you who rule my country ; you see us, of what ages we sit at the altars before your doors, some not yet able to fly far, and some, priests heavy with old age, I indeed the priest of Jupiter ; and some the chosen flower of the young men ; and the rest of the people sits in the market-place arrayed with branches, both at the double altar of Minerva¹ and at the prophetic fire of Ismenus.² For the city, as you yourself also see, is now too much agitated, and is no longer able to raise its head from the depths of the bloody surge ; perishing in the fruitful blossoms of the earth ; and perishing in the herds of cattle, and in the barren travail of women, and the fever-bearing god, a hateful plague, darting down harasses the city, by whom the house of Cadmus is made desolate, and black hell is enriched with wailing and lamentation. We therefore and these children sit now at your hearth, not as though you were considered equal to the gods, but judging you the first of men both in the accidents of life, and under the inflictions of the deities : you, who coming, released the city of Cadmus from the tribute to the hated minstrel which we were paying ; and this too, knowing and being taught nothing by us ; but by the aid of God you are said and thought to have re-established life among us. Now also, O head of Œdipus, by all considered most excellent, all of us here as suppliants beseech you to find some relief for us, whether you do so, hearing the voice of some one of the gods, or whether you know it at all by human means ; as I see the results of their counsels flourish most to the wise. Go, O best of men, re-establish the city ; go, be wise, as now this land calls you its saviour for your former wisdom ; and let us not at all remember your government, as having stood up-

1. We learn from the Scholiast that Minerva had two temples at Thebes, one under the name of Minerva Onca, one as Minerva Ismenia.

2. Ismenus. *i. e.* Apollo Ismenius.

right, and afterwards fallen. But do you re-establish this city in safety. For with a happy omen you brought the fortune of that time to us, so now also be equal to yourself, since, if you continue to govern this land as you now rule it, it is better to rule a state full of men than an empty one, since neither town nor ship is anything when deprived of men who dwell not in it.

ŒD. O unhappy children, you have come wishing for things known and not unknown to me, for I well know that ye are all in distress,¹ and though in distress there is not one of you that is in equal distress with me, for your pain comes to one point, his own alone to each, and to no one else, but my soul grieves both for the city, and for myself, and for you, at the same time. So that you do not awake me, slumbering in repose ; but know that I have already been weeping much, and going over many ways in the wanderings of care. But the only remedy which, well considering, I found, that I adopted ; for I sent the son of Menæceus Creon, my own brother-in-law, to the Pythian shrine of Phœbus that he might learn by doing what or saying what I might deliver this city ; and now the day being commensurate with the time (*when he might have been expected back*) makes me anxious as to what he is doing, for beyond probability he is absent more than the necessary time. But when he comes, then I should be wicked if I did not do everything which the god directs.

PR. You have spoken well ; but these men now tell me that Creon is approaching.

1. εἷν is Elmsley's emendation for εἴν', which was the old reading. Compare, though the sense is not quite the same—

To each his sufferings, all are seen
 Condemn'd alike to groan
 The feeling for another's pain
 Th' unfeeling for his own.

Gray's Ode on Eton Coll.

ŒD. O king Apollo, may he come with some saving fortune,¹ as he is glad in his countenance.²

PR. And as one may conjecture he is the bearer of good news, for otherwise he would not have come crowned as to his head with the flourishing bay-tree.³

ŒD. We shall soon know; for he is within distance that we may hear. O prince, my connection, son of Menæceus, what oracle of the god do you come bringing us?

CREON. A good one. For I say that even things hard to be borne, if they chance to end well, may be all fortunate.

ŒD. But what is the oracle? For I am neither encouraged nor alarmed, at least by what you now say?

CR. If you wish to hear while these are present, I am ready to tell it, or to go in-doors.

ŒD. Speak to all. For I feel my anxiety more on account of them, than for my own life.

CR. I will say what I heard from the god. Phœbus the king distinctly orders us to drive away the pollution of the land, since it is nourished in this country, and not to keep it among us, being inexpiable.

ŒD. With what purification shall we drive it away, what is the manner of the evil?

CR. Driving the man away, or expiating in return death by death; since this blood is pernicious as winter to the city.

ŒD. But of what man does he indicate this fortune?

1. Brunck following Markland (in Eurip. Sup. 1145.) reads τῶς to answer to ὥσπερ comparing Ajax 840.—

ὥσπερ εἰσορῶσ' ἐμὲ
αὐτοσφαγῇ πίπτοντα, τῶς, κ. τ. λ.

2. The Scholiast says "Sophocles here shews us with what appearance the actor came on the stage."

3. Those who had been to consult the oracle, wore chaplets on their return, if they had secured a favourable answer, otherwise, they laid them aside. So Theseus says

τί δῆτα τοῖσδ' ἀνέστεμμαι κάχρα

πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν.—Eur. Hip. 813. Compare also Soph. El. 43. Trach. 175. The same custom prevailed among the Romans. Liv. xxiii. 11.

CR. Laius was to us formerly, O king, ruler of this land before you governed this city.

ÆD. I know it from hearsay, for I never saw him.

CR. He being dead, Phœbus now plainly orders some one to punish his murderers with death.

ÆD. But where are they? where can this track of ancient crime, now difficult to discover, be found?

CR. He said, in this land. But what is sought is found, what is neglected escapes.

ÆD. Did Laius fall into this death in his house, or in the fields, or in another land?

CR. Travelling to consult the god, as he said, he never again came back to his home, as he went from it.

ÆD. And did no messenger nor companion of his journey see it, of whom one might have made use to learn the truth?

CR. No; for they were all slain but one, who flying for fear, could tell for certain nothing of what he saw save one circumstance.

ÆD. What was that? For one circumstance might enable us to learn many things,¹ if we could take hold of a small beginning of hope.

CR. He said that robbers meeting with him slew him, not by the strength of one man, but with a multitude of hands.

ÆD. How then could the robber have come to such a pitch of audacity, unless he had been worked upon by money from hence.

CR. That seemed probable; but Laius being dead, there was no assistant to us in our distress.

ÆD. But what evil being in the way, when the monarchy had thus fallen, prevented you from ascertaining this?

CR. The Sphinx with her treacherous songs compelled us, leaving what was obscure, to consider the evil that was at hand.

ÆD. But I will again make it manifest from the beginning,

1. ἐξεύροι. ἀντὶ τοῦ μηχανὴν δοίη.—Gl.

for rightly has Phœbus, and rightly have you imposed on me this care for the dead, so that you shall justly see me aiding as an ally both this land and the god at the same time. For it is not on behalf of distant friends, but for my own sake that I shall scatter abroad this pollution. For whoever it was who slew him, may probably wish to slay¹ me also, with like violence. Coming therefore to his aid, I profit myself. But as quickly as possible, my children, rise from your seats taking up these suppliant boughs, and let some one collect the people of Cadmus hither, as I will do everything, for either we will appear fortunate by the aid of the god, or undone.

PR. My children, let us rise. For it was for the sake of these things which this man relates to us that we came hither, and may Phœbus, who sent these prophecies, come to us both as a saviour and healer of our disease.

CHORUS. O sweet-voiced oracle of Jove, with what meaning have you come from the golden Pytho to the illustrious Thebes? I am kept on the stretch as to my fearful mind, vibrating with fear, O healing God,² God of Delos, Pæan, being anxious about you what you will accomplish with respect to me, either at once, or in the seasons again revolving. Tell me, O child of golden hope, immortal oracle. First invoking you, O daughter of Jove, immortal Minerva, and your sister Diana, protectress of this land, who sits on the circular glorious

1. Wunder says, that except in this passage, he has never met with *τιμωρέω* followed by an accusative, in any other sense than that of punishing or avenging.

2. *ἰητε*. This is the usual interpretation given to the word here. Hesychius says Apollo is called *ἰητος* in a harsh sense from his shooting (*ἰήμι* mitto), and in a mild sense from healing (*ἀπὸ τῆς ἰάσεως*). Eustathius gives a third meaning, explaining *ἰητος βοή* by *θρηνώδης* from *ἰή* or *ἰώ*. Sophocles twice uses the word as a name of Apollo; twice in the sense of lamentable, *inf. v. 172.*, and in a fragment of the *Troilus*, the Scholiast, on *Arist. Ranæ. 1307.*, derives the exclamation *ἰή* also from *ἰημι*, as if Apollo shooting the serpent Pytho exclaimed *ἰή ἰη βέλους*. "The sound of *ἰή* appears to have been invariably connected with the pæan."—*Smith's Dict. Ant.*

ὅπποτ' ἰή παίαν ἰή παίαν ἀκούσει.—*Callim.*

throne of the market-place ;¹ and the far-shooting Phœbus ; ye three guardians appear to me, if ever when former destruction rushed upon the city ye have driven to a distance the flame of injury, come ye now also, O ye gods, for I bear innumerable calamities, and the whole people is in distress ; nor is there in any one acuteness of wisdom, by which he shall ward it off, for neither do the fruits of the illustrious earth grow, nor do the women in labour² bear up against their lamentable pains. And you may see one after another like winged birds, rushing more swiftly than invincible fire to the shore of the dark god ; and abounding in these deaths, the city is perishing ; and the dead generations of men lie unpitied on the plain, and at the same time³ wives and grey-headed matrons on the steps of the altar here and there lament⁴ their sad griefs, entreating aid. (And the pæan is loud, and the cry of wailing in concert with it.) On their behalf, O golden daughter of Jove, send beautiful assistance, and send furious Mars, who now without his brazen shield rushing on with shouts burns me, to turn his back in retrograde flight away from my country, whether it be to the vast chamber of Amphitrite, or to the inhospitable harbour the Thracian sea.⁵

1. *εὐκλέα*. Some have considered this as a proper name of Diana, and there was an *Ἄρτεμις Εὐκλεία* worshipped at Thebes. Ellendt calls this the epic form of the accusative case for *εὐκλεᾶ*, which would violate the metre,—*κυκλοέντ'*, Ellendt says this epithet refers to the form of the market-places in which Diana was worshipped by the Bœotians.

2. *καμάτων ἀνέχουσι*. The meaning of the passage is plain, and Wunder has no doubt that this is the construction, though he cannot understand *ἀνέχουσι* being followed by a genitive case, and thinks it a corrupt reading. Ellendt translates *ἀνέχουσι* emerge from, as equivalent to *ἀνατέλλουσι*, and used here by a metaphor drawn from the sun and stars. Maltby translates it "do not bear ;" *i. e.* "do not experience, &c."

3. See *Electra* 700, where Wunder remarks that *ἐν* is often used adverbially with reference to time.

4. The genitive after *ἐπιστενάχω* is rare ; it is used often after *στένω* and *στενάχω*. Eur. *Phœn.* 1434. *Iph. A.* 370. *Soph. El.* 1075.

5. The Black sea is called Thracian here as washing the shores of Thrace.

For altogether if night leaves anything, day comes upon it. Him do you who sway the might of foreboding lightnings, O father Jupiter, slay with your thunderbolt. And, O Lycian king, I wish you would hurl upon him¹ from your golden string your invincible arrows appointed to be our assistants; and the fiery torches of Diana with which she runs over the Lycian mountains; and I call the god with the golden mitre, who presides over this land, Bacchus crowned with vine leaves,² Evius, the comrade of the Mænades, to come burning with his bright torch against the god who is infamous among the gods.

ŒD. You pray, but as to what you pray for, if you are willing to receive my words obediently, and to assist me against this evil, you may probably obtain a remedy for, and an alleviation of, your misfortunes; words which I will speak being ignorant of this story, and ignorant of the deed; for otherwise I should not be long tracing it out³ without finding some clue. But, as it is, for I myself am among the latest reckoned among the citizens, I proclaim these things to all ye Cadmeans. Whoever of you knows by what man Laius the son of Labdacus died, I enjoin him to tell everything to me, and if he fears to do so, avoiding⁴ himself being his own accuser, *let him fly*, for he shall suffer nothing else severe, but shall depart from the land unhurt. And if again any one knows another who slew him, either with his own hand, or by

1. ἐνδαρτῆσθαι. I have given Brunck's and Wunder's interpretation, in which they follow the Scholiast. Elmsley and Hermann translate the passage "I could wish to celebrate, &c."

2. οἶνωπα. Brunck and others translate it "dark-complexioned, the colour of the grape." I have followed Ellendt.

3. This is Wunder's interpretation; the old one adopted by Brunck and others is, "for I shall not be able to trace it far by myself, if I have not some clue given to me," *sc.* by you who were in Thebes at the time—and this is the interpretation of the Scholiast.

4. This is Wunder's interpretation following Hermann. Hermann has also given another on Soph. El. 1410. where he says "ὑπεξαίρειν is to bring to light hidden things," see Œd. R. 222. Eur. Hip. 633. Elmsley translates the word "atoning for his crime by confessing it." Ellendt renders ὑπεξαίρειν "to take away privily," and says "if any one on account of crime leaves the city, the crime is taken away (*tollitur*) from the city together with the criminal."

the agency of others,¹ let him not be silent. For I will give him gain, and he will have besides the gratitude of the citizens. But if ye will not speak, and if any one fearing either for his friend or for himself neglects these my words, you must hear from me what I will do in such a case. I forbid any one to receive this man, whoever he may be, in this land, of which I have the power and the throne, or to speak to him, or to make him a partaker in prayers or sacrifices to the gods, or to give him water to wash his hands, but all must drive him from their houses, being this pollution to us, as the Pythian oracle of the god has just shewn to me; in this manner do I aid both the deity and the man who is dead. And I imprecate on him who did this deed, whether he has escaped conviction being only one person, or with many accomplices, that he being evil may evilly drag on a wretched life. And I pray besides, if he is a dweller in my house with my knowledge, that I may suffer what I lately imprecated on others. And I command you to do all these things on behalf both of myself, and of the god, and of this land, which is destroyed in this manner by barrenness and the hate of the gods. For even if this were not enjoined us by the gods, it would not be right for you to leave the matter thus unatoned, your chief man your king being slain; but you should search it out. But now, since I have both the government that he formerly had, and also his marriage bed and the same wife, and since my children would be kindred² with his, if his offspring had not been unfortunate; (but now bad fortune has leapt upon his head). For these reasons, I fight in this manner for him as for my own father, and I will go through everything, seeking to discover the author of this murder of the son of Labdacus, and of Polydorus, and of Cadmus, who was before him,

1. Brunck reads ἐξ ἄλλης χθονός from a foreign country—but compare v. 124, 125. Compare also Eur. Iph. A.

αὐτὸς κτανῶν, οὐκ ἄλλος, οὐδ' ἄλλη χερί.—1164.

2. Compare ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα.—Soph. Ant. 1.

and of the ancient Agenor. And to those who do not do these things, I pray the gods to give neither any fruit from their land, nor children from their wives, but that they may die by the present plague, or by one still more hateful than this. But to all ye other Cadmeans whom these things please, may both justice be as an ally, and all the gods propitiously and for ever.

CHO. As you have connected me with your imprecation, O king, thus I will speak, for I neither slew him, nor can I shew who did, but the investigation belonged to Phœbus, who sent us this injunction, so that he should have said who did it.

ŒD. You speak rightly, but no one can compel the gods if they are not willing.

CHO. In that case I have a second suggestion to make, which seems good to me.

ŒD. Even if it is a third do not omit to utter it.

CHO. I consider Tiresias the king to see most nearly the same things with Phœbus¹ the king, and any one O king enquiring of him may learn these things most accurately.

ŒD. But neither have I done this thing indolently, for even while Creon was speaking, I sent two men to conduct him hither, and I have been some time wondering that he is not arrived.

CHO. And in truth the other reports are vague and worthless.

ŒD. What reports? For I wish to know every rumour.

CHO. He was said to have been slain by some travellers.

ŒD. That I also heard; but no one knows who saw it.

CHO. But now, if he has any fear at all in his nature, he will not endure such imprecations as yours when he hears them.

ŒD. He who has no fear of doing such a thing, neither will a word frighten him.

CHO. But there is one who will convict him, for these

1. The Scholiast says the Chorus gives Tiresias here the same title as Phœbus, as being almost equally honoured for prophetic skill.

men are now leading hither the divine prophet, in whom alone of men truth is implanted.

ŒD. O Tiresias, who knowest all things, both things that may be taught, and things unspoken, and things in heaven, and things on earth ; even though you see not, still you know the city, in what distress it is ; in which, O king, we find you our only defender and saviour. For, if you have not heard it from the messengers, Phœbus, when we sent to him, sent us back a reply that the only remedy for this plague would be, if, having ascertained surely who they were, we slew the murderers of Laius, or drove them as exiles from the land. You then, grudging us neither an oracle from birds, nor any other mode of prophecy which you have, deliver yourself and the city, and deliver me, and deliver all things which labour under the pollution of the murdered man, for on you do we depend ; and for a man to assist others as far as he knows how and is able, is the most glorious of labours.

TIRESIAS. Alas, alas, how sad it is to be wise,¹ when it is not advantageous to him who is so, yet I knowing this well had forgotten it ;² else I had not come hither.

ŒD. But what is the cause that you come hither sad.

TI. Dismiss me to my house. For both you will bear your fate easier, and I mine, if you take my advice.

ŒD. You say things neither lawful, nor kind to this city, which nourished you, depriving it of your advice.

TI. For I see that what you say is not advantageous for you ; may I therefore not suffer the same.

CHO. Do not, by the gods, I entreat you, reject us, you who understand the matter, since we all here suppliantly entreat you.

1. Compare Gray's Ode to Eton College,—

Yet, ah, why should they know their fate,
Since sorrow never comes too late,
And happiness too swiftly flies.
No more—where ignorance is bliss
'Tis folly to be wise.

2. δῶλеса. I had forgotten. So excido, to be forgotten.

Nescio an exciderint mecum loca.—*Ov. Ep. Med. Jas.* v. 71.

TI. For you are all unwise, but I will never divulge what I know, that I may not tell of your misfortunes.

ŒD. What do you say? will you though knowing the truth, not tell it, but do you think to betray us, and to destroy the city?

TI. I will neither grieve myself nor you. Why do you search into these things to no purpose, for you shall not learn them from me.

ŒD. O worst of bad men, for you would anger even the nature of a stone, will you never speak, but will you shew yourself thus pityless and unmoveable?

TI. You have blamed my provoking¹ you, but you do not see that you also irritate me, but you reproach me.

ŒD. For who would not be enraged hearing such words as these with which you now dishonour this city?

TI. For they will come out, even if I conceal them in silence.

ŒD. Then what will come out you ought to tell me.

TI. I will say no more, therefore, if you will, rage against me with the most savage passion.

ŒD. And in truth, being angry, I will omit nothing which I perceive, for know you that you appear to me both to have conceived this deed, and to have done it, except that you did not slay him with your own hands; but if you had your sight, I should say it had been the deed of yourself alone.

TI. Indeed. I charge you to abide by the proclamation which you have issued, and from this day forth to address neither these men nor me, you being the impious polluter of this land.

ŒD. Do you utter these words thus shamelessly? and how do you think you will escape for this?

1. The Scholiast explains *ὀργήν τήν ἐμήν*, the anger to which I move others; the rest of the speech Eustathius considers equivocally said, so that Œdipus should understand *τήν σήν ὁμοῦ ναίουσαν* to agree with *ὀργήν*, while Tiresias had in his own mind *τήν σήν ἄλοχον*, you do not know her who lives with you, that she is your mother.

TR. I am safe, for I have truth on my side, which will prevail.

ŒD. Having learnt it from whom? surely not from your art.

TR. From you, for you compelled me to speak against my will.

ŒD. To say what? say it again, that I may the better understand you.

TR. Did you not understand me before, or do you tempt me to speak?

ŒD. I did not understand, so that I can call it known to me; but say it again.

TR. I say that you are the murderer of the man, whose murderer you seek.

ŒD. But you shall not twice utter insults with impunity.

TR. Shall I then say other things also, that you may be enraged more.

ŒD. As much as you please, as they will be spoken in vain.

TR. I say that you are ignorant, that you are living most infamously with your dearest relations, and that you do not see in what evil you are placed.

ŒD. Do you think you will always say these things with impunity.

TR. Yes, if at least there is any power in truth.

ŒD. But there is, except in your case, but there is not with you, since you are blind, both as to ears and mind and eyes.

TR. But you are wretched uttering these reproaches, which soon, there is no one who will not heap upon you.

ŒD. You live in unchanging night, so that you can never hurt me nor any one else who sees the light.

TR. No, for it is not your fate to fall by my means, since Apollo is sufficient, to whom it belongs to accomplish this.

ŒD. Is this the device of Creon, or your own.

TI. Creon is no injury to you, but you are to yourself.

ŒD. O wealth, and monarchy and wisdom excelling wisdom in this life full of emulation, how much envy is laid up by you; since for the sake of this government, which the city put in my hands, given willingly, not asked for, the faithful Creon, he who is wholly my friend, seeks privily tripping me up, to drive me away, suborning this juggling sorcerer, this cunning impostor, who has eyes for gain alone, but is blind as to his art. Since, come tell me this, in what are you an accurate prophet? how was it, when the dog-poet¹ was here, that you did not utter some deliverance to the citizens? and yet the enigma was not one for any passer by to solve, but needed prophetic art, which you could not make known, learning either from birds or from any god, but I coming, I Œdipus who know nothing, put an end to it, discovering it by wisdom, not learning by auguries. I whom you now seek to banish, thinking then to stand near the throne of Creon. I think both you and he, who contrived this, will purify the city to your cost, and, if you did not seem to be old, you should know by suffering what your wisdom is worth.

CHO. As I conjecture, both his words appear to have been spoken in anger, and yours O Œdipus—but we have no need of such, but rather we must consider how we may best discharge the prophetic commands of the God.

TI. Even though you are king, yet I ought to have this right equally with you, to reply to you in equal language; for that power I have. For I do not live a servant to you, but to Apollo, so that I will not be set down as under the patronage of Creon. But I say, since you reproach me with being blind, you have your eyesight, and do not see the evil in which you

1. *κύων*. This was a very usual name for the Greeks to give monsters. Euripides *Herc. F.* 1277, calls the hydra *κύνα*. Apollonius calls the harpies *κύνες*, ii. 289. Sophocles calls the furies *κύνες* El. 1387, and Æschylus *Choeph.* 1051. Æschylus too calls the Sphinx *κύνα*, *Frag. Sph.*, and Aristophanes *Ranæ* 1287 says, *σφίγγα δυσαμερίαν, πρύτανιν κύνα*.

are, nor where you dwell, nor with whom you are living. Do you know from whom you are sprung? you are ignorant that you are hateful to your relations both below and above the earth. And the double curse both of your mother and of your father, with terrible steps, shall drive you from this land, now indeed seeing well, but then seeing darkness.¹ What place will not then be the receptacle of your lamentations; what Cithæron will not resound with them, when you know the marriage which in your own house you have sailed into unpropitious, meeting with an apparently prosperous voyage, and you do not see the multitude of other evils, which will make you equal to your children.² Now then insult Creon and my mouth, for there is no mortal who will be crushed more miserably than you.

ŒD. Are these things tolerable to hear from him? to destruction with you—and quickly—will you not turning away from this house depart?

TI. I should not have come, if you had not summoned me.

ŒD. For I knew not that you would say foolish things, since in that case, it would have been long before I sent for you to my house.

TI. I indeed am, as it seems to you, foolish, but to your parents I seemed wise.

ŒD. To what parents? Stay. What mortal begot me?

TI. This day shall beget you and undo you.

ŒD. How you say everything most enigmatical and unintelligible.

1. Wunder supports his interpretation of this line by *σκότον δεδορκώς*. Eur. Phœn. 319. *εἰσορᾷ κνέφας*. Eur. Bac. 510. The more usual interpretation, and one at least equally good, is "darkness, i. e. dark, i. e. blind."

2. This is Wunder's construction, meaning he says, "by which your children will be equally afflicted with you yourself." But, if the construction be right, perhaps *ἐξισώσει* may mean, "will shew you to be equal to—i. e. the brother of." Erdfurd and Hermann construe it—"ἐξισώσει σέ σοι it will shew what you really are, parricidal, incestuous, and the brother (*ἴσος*) of your children."

TR. And are not you the best person to discover such things ?

ŒD. You may reproach me with this, in which you will find me great.

TR. Surely this fortune has destroyed you.

ŒD. But if I have saved this city, I care not.

TR. I will depart then, and you, O boy, conduct me.

ŒD. Let him conduct you ; since while you are present you annoy and hinder me ; but when you are gone, you will no longer grieve me.

TR. I will depart, having said the things on account of which I came, not fearing your face, for you cannot destroy me. But I say to you, the man whom you have now been some time seeking, uttering threats and making proclamations about the murder of Laius, he is here ; in word, a foreign sojourner,¹ but in time he will appear to be a native Theban ; and he will not rejoice at the result, for blind instead of seeing, and a beggar instead of rich, feeling his way with a staff, he will travel to a foreign country ; and he will be proved to be living among his own children at once their brother and their father, and the son and husband of the woman from whom he sprung ; and to have polluted his father's bed, and slain him. Now going in doors, think of these things ; and if you convict me of speaking falsely, you may say at once that I have no skill in prophecy.

1. The μέτοικοι were the resident aliens in a city, not such strangers as made only a transitory stay. However long they had resided in the state, they were always regarded as strangers, whence they are sometimes called ξένοι ; they were not allowed to acquire landed property in the state they had chosen for their residence, and each μέτοικος was obliged to select a citizen for his patron, who was not only the mediator between him and the state, through whom alone he could transact any legal business, but who was at the same time answerable to the state for the conduct of his client. Every family of aliens had to pay an annual tax (at Athens it was twelve drachmæ) called μετοίκιον, if they neglected to pay it, they were liable to be sold as slaves ; they were also taxed higher than citizens of the same census.—*Smith's Dict. Class. Ant.*

CHO. Who is it whom the prophetic Delphian stone has spoken of as having done unspeakable horrors with bloody hands? it is time that he should move in flight a foot more impetuous than horses swift as the wind, for the son of Jove is springing on him armed with fire and thunderbolts, and at the same time the terrible inevitable Fates pursue him. For now an oracle has shone forth from the snowy Parnassus commanding by all means to hunt out the concealed criminal, for he is skulking under the wild wood, and among caves and rocks like a bull, miserable, flying from men with miserable foot, shirking the oracles in the centre of the earth; but they hover round him ever living. Terribly therefore, terribly does the wise soothsayer agitate me, saying things neither altogether probable nor improbable, but what I shall say I doubt; and I am in suspense with hope, understanding neither the present nor the future; for what strife there was between the Labdacidæ and the son of Polybus, I neither have heard at all before, nor now do I know, on account of which, using¹ it as a touchstone, I need oppose the popular opinion about Œdipus, becoming an avenger to the Labdacidæ of this hidden murder. But Jupiter and Apollo are wise, and know the affairs of mortals; but that of men a soothsayer should bear off more credit than I, is an unsound judgment. But one man may surpass another's wisdom with his wisdom, but until I see his (Tiresias's) words come true, I will never agree with those who blame *Œdipus*. For in the sight of all the winged virgin formerly came upon him, and by that touchstone he was proved wise and useful to the city; wherefore he shall never have crime imputed to him in my mind.

CREON. O men and citizens, hearing that Œdipus the king accuses me with terrible words, I come, indignant at it.

1. I have translated this line with the help of Brunck's conjecture *χρησάμενος*, which however Wunder rightly abstains from introducing into the text; there is evidently something wanting both to the metre and to the construction.

For if, in the present calamities he thinks he has suffered at my hand anything either in word or deed tending to his injury, no longer have I any desire for long life, bearing such an imputation, for the injury of this accusation leads not to a slight evil, but to the greatest, if I am to be called wicked in the city, and wicked by you and by my friends.

CHO. But probably this reproach was uttered prompted rather by passion than by deliberate opinion.

CR. But from what did it appear that the prophet being persuaded by my devices spoke false words?

CHO. Such things indeed were said, but I know not with what meaning.

CR. But was this accusation launched against me with direct eyes¹ and sound mind?

CHO. I know not; for what rulers do, I do not see; but he himself is now coming hither from out of the house.

ŒD. O you, how have you come hither; have you such a face of boldness that you have come to my house, being evidently (in intention) my murderer, and an evident plotter to rob me of my kingdom? Tell me, in God's name, from seeing what cowardice or folly in me did you devise this line of conduct? Did you think that I should not discover this work of yours creeping against me by stealth, or that having detected it I should not repel it? Is not your attempt foolish without a multitude of friends to aim at sovereignty, which is only gained by numbers of friends and by riches.

CR. Do you know what you have to do?² in return for what you have said, listen to similar things, and when you have learnt, judge yourself.

ŒD. You are good at speaking, but I am unwilling to

1. So ὀρθαῖς κόραις, Eur. Hec. 958. where Porson quotes

Qui potuere pati radios, et lumine recto

Sustinuere diem.—*Lucan.* ix. 904.

2. Pors. Eur. Hec. 225. quotes the Scholiast as saying that the Attic writers frequently use the imperative mood for the indicative—ποιήσον therefore here is equivalent to ποιήσεις.

learn from you, for I have found you hostile and to be feared by me.

CR. First, now hear this very thing from me, as I will say it.

ŒD. Say not this to me that you are not ill-disposed.

CR. If you think obstinacy without wisdom any advantage, you do not think rightly.

ŒD. If you think that injuring a near relation you shall not suffer punishment, you do not think well.

CR. I agree with you that these things are said justly ; but tell me what injury you say you have suffered.

ŒD. Did you persuade me, or did you not, that it was right to send some man for the venerable prophet ?

CR. Yes, and I still abide by that advice.

ŒD. How long ago then did Laius——

CR. Do what ? for I do not understand you,

ŒD. Disappear from sight by a fatal blow ?

CR. A long and ancient time may be measured.

ŒD. Was this prophet at that time in the practice of his art ?

CR. Yes, equally wise and equally honoured.

ŒD. Did he make any mention of me at that time ?

CR. Never, at least not while I was near.

ŒD. But did ye make no investigation into the murder of the dead man ?

CR. We did ? how should we do otherwise ? and we heard nothing.

ŒD. Why then did not this wise man say this at that time ?

CR. I know not ; and about things which I do not understand I prefer to be silent.

ŒD. But you know thus much, and would say if you were wise.

CR. What ? for if I know, I will not deny it.

ŒD. That, unless he had met with you, he would never have said the slaughter of Laius was my work.

CR. You know whether he says this, but I wish to learn in the same way from you, as you have just learnt from me.

ŒD. Learn, for I shall not be convicted of being a murderer.

CR. Well then, have you married my sister?

ŒD. I cannot deny what you say.

CR. And you have the same government with her, having an equal share of the kingdom?

ŒD. Whatever she wishes she receives from me.

CR. Am not I also reckoned the third in honour after you two?

ŒD. And it is in this point you are shown to be such a worthless friend.

CR. Not so, if you will reflect with yourself as I do; but consider this first, whether you think any one would choose to reign with fear rather than to sleep securely where he has the same power, neither therefore do I myself naturally wish to be a king, rather than to have the influence of a king, nor any one else who knows how to be wise. For at present I obtain everything from you without fear. But if I myself were king I should be forced to do many things even against my will. How then can sovereignty be more pleasant to me to have, than influence and power free from annoyance. I am not so far misled as to wish for anything else in preference to honour joined with advantage. Now I am pleased with every one, now every one salutes me; now those who want anything from you court me,¹ for it depends on me whether they obtain all they wish. Why then should I, giving up these things, snatch at those? a right-thinking mind cannot become evil. But neither have I been a favourer of this opinion, nor would I ever endure it if another were to be the agent, and as a proof of this, in the first place, going

1. Wunder has introduced *αἰκάλλουσι* with the text on Dindorf's conjecture; the reading of all the MSS. is *ἐκκαλοῦσι*, invoke my assistance.

to Pytho, ask if I have accurately related to you the oracle given me, and in the next, if you find that I have been at all plotting in common with the soothsayer, take me and put me to death, not by one vote, but by two, both mine and your own, but do not blame me on random suspicion without hearing my defence. For it is not just, hastily to think either the bad good, or the good bad, for, I consider banishing a good friend equal to throwing away one's own life which a man loves most. But in time you will know these things certainly; since time alone shews a just man; but you may know a bad man even in one day.

CHO. O king, he has spoken things worth the attention of a man who would take care not to err. For those who are hasty in performing opinions are not safe.

ŒD. When he who plots against me privily proceeds rapidly, it is necessary for me to plan quickly in retaliation, but if I rest quiet his business will be accomplished, and mine will fail.

CR. What then do you wish? to banish me from the land?

ŒD. Far from it, I wish you to die, not to be banished.

CR. When you have first shewn me what my dislike to you can be.

ŒD. Do you speak as not about to depart nor to obey me?

CR. Yes for I see that you are not wise.

ŒD. I am wise at least for my own interest.

CR. But you ought to be equally so for mine.

ŒD. But you are by nature bad.

CR. But if you do not understand?

ŒD. Still you must be ruled.¹

1. Wunder is inclined to follow Hermann's conjecture of ἀρκτέος, but while ἀρκτέον is retained, it seems plain from Creon's reply, that Schæfer is right in saying it must be construed in a passive sense, as καταπληκτέον is used Dinar. c. Dem. p. 176. 108. Bekk. and as ἡσσητέος is often used, though verbal adjectives of this sort have oftener an active signification, and the Scholiast explains ἀρκτέον here by χρηὴ βασιλεύειν.

CR. Not when you rule ill.

ŒD. O city, city? ¹

CR. I too have a claim upon the city, not you alone.

CHO. Cease O princes, and in good time for you both, I see Jocasta at hand coming from the palace, by whose mediation ye ought to make up your present quarrel.

JOCASTA. Why, O miserable men, have ye raised this foolish quarrel of tongues; and are not ye ashamed, while the country is in such distress, to stir up private evils? will you not go into the palace, and you too, Creon, to your house, and not inflame an annoyance of no consequence so as to become important?

CR. My sister, Œdipus your husband determines to use me ill, selecting one of two evils, either to drive me from my native land, or to take and kill me.

ŒD. I admit it, for O wife, I have detected him in working wickedly against my life with wicked art.

CR. May I not be saved,² but perish accursed, if I have done anything to you of these things, which you accuse me of doing.

JOC. O, by the gods I entreat you, Œdipus believe this, in the first place indeed respecting this oath that he swears by the gods; and then me, and these men who are present before you.

CHO. Be persuaded willingly and wisely, O king, I entreat you.

ŒD. In what do you wish that I should yield to you?

CHO. So as to respect him who was not even formerly unwise, and who is now mighty because of his oath.

ŒD. Do you know then what you ask?

CHO. I do know.

1. Wunder says Œdipus here calls upon the city to listen to the way Creon is insulting him, and to avenge him; Creon in return claims a right to be protected by the city from the threats of Œdipus.

2. Ellendt says *μη δναιμην* was a formula of imprecation among the Greeks, answering to the Latin "ita velim salvus esse."

ŒD. Say then what you mean.

CHO. I entreat you not now to judge guilty¹ and dishonoured on uncertain proof your friend, who has made oath of his innocence.

ŒD. Be aware, that when you ask this, you are asking for me death or banishment from this land.

CHO. Not so, by the chief god of all gods, the sun, since may I perish hated by the gods, friendless in whatever manner is most miserable, if I have this thought, but my perishing country tortures my unhappy mind, if it is to have added to its previous evils misfortunes at your hands.

ŒD. Let him then depart, even if I must perish entirely, or be driven dishonoured from this land by force, for I commiserate your pitiable speech, not his; and he will be hated wherever he is.

CR. Even when yielding, you shew yourself to be cruel; but when you have passed from your anger you will be sad; for such natures are justly most grievous to bear to themselves.

ŒD. Will you then not leave me and depart.

CR. I will go; meeting with you indeed who know me not, but considered just by these men.

CHO. O lady, why do you delay to conduct this man indoors?

JOC. I will, when I have learnt what has chanced.

CHO. A suspicion on no certain grounds has arisen, and suspicion, even when unjust, annoys.

JOC. Does the quarrel proceed from both?

CHO. Yes.

JOC. And what was said?

CHO. It seems sufficient to me, when the land is in distress, that where it has stopped, there it should remain.

1. Wunder follows Musgrave in taking *ἐν αἰτίᾳ βαλεῖν* together in the sense of "convicting, or judging guilty," and comparing *ἀφανεῖ λόγῳ* to *γνώμῃ ἀδήλῳ*, v. 589.

ŒD. Do you see to what point you come, though good in disposition, giving up my side, and hardening your heart against me?¹

CHO. O king, I have said it not once only, know that I should seem mad, and unfit for all wisdom, if I were to desert you, who steered with a favourable gale my dear country, when it was tossed about with troubles; and may you now be a good pilot to us if you can.

Joc. In the name of the gods, tell me, O king, on what account you are so much in anger.

ŒD. I will tell you (for I honour you more, O wife, than I do these men,) about Creon, what he has plotted against me.

Joc. Tell me, if you will explain truly the accusation you make against him.

ŒD. He says that I am the murderer of Laius.

Joc. Does he say this of his own knowledge, or having learnt it from another?

ŒD. Having sent a wicked soothsayer, for as to himself he keeps clear of saying anything on the subject.

Joc. Do you now, releasing yourself from all care about what you are speaking of, listen to me, and learn that there is no mortal thing possessed of prophetic art,² and I will shew you a concise proof of this, for an oracle came formerly to Laius, I will not say from Phœbus himself, but from his ministers, that it was fated that he should die by the hand of the child who should be born to me and him, and, as at least it is reported, some foreign robbers slew him where three roads meet; but three days did not delay the child³ till he fasten-

1. Because the Chorus, v. 660, advises that the matter shall be let drop, and refuses to tell Jocasta what had been said.

2. Hermann and Ellendt translate this "that nothing of human affairs depends on prophetic skill," which Ellendt calls a solitary instance of such a use of ἔχω. Stallbaum (Plat. Phæd. p. 244.) explains ἔχον "a partaking in."

3. This is Matthiæ's interpretation, approved by Wunder. Brunck considers βλάστας the accusative absolute.

ing together the joints of his feet exposed him, by the agency of others, on an unfrequented mountain, and in that instance Apollo did not accomplish either that he should be the murderer of his father, or that Laius should suffer the evil which he feared at his son's hand. Yet such things the prophetic oracles decreed; but care not thou for them, for the things which the god seeks as necessary, he himself will easily make manifest.

ŒD. While I now listen to you, O wife, what an uncertainty and agitation of mind comes over me.

Joc. Turning to what care do you say this?

ŒD. I thought I heard this from you, that Laius was slain where three roads meet.

Joc. Yes; for this was said, and does not cease to be said.

ŒD. And where is the place where this misfortune happened?

Joc. The country is called Phocis, and the road being divided leads to the same place from Delphi and from Daulia.

ŒD. And what time has passed since this happened?

Joc. It was announced to the city just before you obtained the government of this land.

ŒD. O Jupiter, what have you decreed to do to me?

Joc. What is this that agitates your mind, O Œdipus?

ŒD. Do not ask me, but tell me what appearance Laius bore, and what age he was.

Joc. He was tall, just beginning to be white as to his downy head, and he was not much unlike your form.

ŒD. Alas me, I seem without being aware of it, to have just involved myself in terrible curses.

Joc. What do you mean? I am alarmed while I look at you, O king.

ŒD. I am terribly afraid lest the prophet be one who sees; but you will prove it more, if you will tell me yet one thing.

Joc. And in truth I dread too ; but what you ask, if I know I will tell you.

ŒD. Did he go with a small retinue, or having many spearmen as a man who is a king ?

Joc. There were five in all, and among them was a herald, and one carriage in which Laius was borne.

ŒD. Alas me, these things are now plain. Who was it who related these circumstances to you O wife ?

Joc. A servant who escaped being the only one saved.

ŒD. Does he happen to be at present in the house ?

Joc. No in truth for ever since he came from thence, and saw you having the government, and Laius dead, touching my hand he entreated me to dismiss him to the country, and to the pastures of the flocks, that he might be as much as possible out of sight of this city, and I dismissed him ; for he was well worthy, considering he was a slave, to obtain even a greater favour than this.

ŒD. I wish that returning he would come quickly to me.

Joc. That is easy, but why do you wish this.

ŒD. I fear for myself O wife lest too much has been said by me, on which account I wish to see him.

Joc. But he shall come ; but I also am worthy to learn, O king, the things which in your opinion are unfortunate.

ŒD. And you shall not be refused, since I am in such expectation, for to whom could I tell even greater ¹ evils rather than to you, now that I am in such difficulty ? My father was Polybus of Corinth, my mother Merope of Doris ; and I was considered the most important man of the citizens of that city, until the chance I am going to relate,² came upon me worthy

1. *μείζονα*. This is Wunder's conjecture, inserted in the text without, I think, much reason. All MSS. give *μείζονι*, which makes very good sense, except that perhaps *καί* is rather awkward with it ; but that is hardly a sufficient excuse for opposing the unanimous consent of all the MSS. and all previous editions.

2 *τοιαύδε* is here used as Thucydides uses it ; who never employs it except when he is going to give the circumstance or speech to which it refers at full length.

indeed to be marvelled at, and yet not worthy of the importance I attached to it. For a man overfull of drink, calls me in his wine as if I were a suppositious son of my father. And I being indignant scarcely restrained myself during that day, but in the next going near my mother and father I asked them, and they angrily heaped reproach on him who had uttered the word. And I was well pleased indeed with them ; but still this always pricked me, for it sunk deep into my mind ; So without the knowledge of my mother and father I go to Pytho, and Phœbus sent me back without the honour of answer about the busines for which I had come ; but he fore-shewed me other miserable and terrible and lamentable things, saying, that it was fated that I should marry my mother, and shew to men a progeny intolerable to see ; and that I should be the murderer of the father who begot me,—and I having heard these things, for the future only conjecturing by the stars where the land of Corinth was, fled to a country where I might never see the reproaches of my ¹ ill-omened oracles accomplished, and proceeding onwards I came to the very place in which you say that this king died, and I will tell you, O wife, the truth, when I was travelling near the triple road, then a herald and a man mounted on a chariot drawn by horses just as you describe met me ; and the driver and the old man himself drove me by force out of the road ; and I in anger struck him who turned me out of the road, namely the charioteer, and when the old man saw me, watching me as I was passing by, he struck the middle of my head from the chariot with his double whip. He did not suffer a punishment equal to the offence, but quickly being smitten by my hand with my staff he fell on the back of his head from the middle of the chariot. And I slay them all ; but if there was any relationship between this stranger and Laius, who is more wretched than I, what man can be more hated by the gods than I ?

1. χρησμῶν τῶν ἐμῶν—i. e. "given to me;" so 878. θεῶφαρα Λαίου, "oracles given to Laius."

whom neither any foreigner nor any citizen may receive in his house, nor address ; but must drive from his door, and it was no one else but I who imprecated these curses on myself, and I pollute the bed of the dead man with my hands by which he fell ; am I not wicked, am I not wholly impure, if I must become an exile, and becoming one must neither see my relations, nor set foot in my country, or else be joined in marriage to my mother, and slay my father Polybus who begot me and brought me up ? Would not any one who should judge that these things were heaped upon me by a cruel deity, say rightly ? May I not, may I not, O pure majesty of the gods, see that day, but may I disappear from among men before I see such a stain of calamity come upon me.

CHO. To me indeed, O king, these things are full of fear, but still have hope until you ascertain the truth from him who was present.

ŒD. And indeed I have that hope only left, namely, to wait for the man, the shepherd.

JOC. But when he appears what is your intention ?

ŒD. I will tell you ; if he should be found to say the same that you do, I shall escape this calamity.

JOC. But what did you hear from me so particularly remarkable ?

ŒD. You said that he stated that robbers slew him ; if, therefore, he still states the same number, I did not slay him, for one man cannot be the same as many, but if he says one man walking by himself,¹ then clearly this deed inclines to me.

JOC. But know you that this was certainly said, and he cannot retract it again ; for the whole city heard it, not I alone. If then, he now changes anything of his former ac-

1. οἰόζωνον—"Hesychius explains this word by μονόστολον, referring to this passage, and rightly, for ζώννυσθαι is peculiarly applied to travellers, so that it means not "alone," but "journeying alone."—*Ellendt in voc.*

count, he will not, O king, rightly assert¹ the murder of Laius to be your deed, who Loxias said was fated to die by the hand of my son. And yet he, unhappy that he was, never slew him, but died himself first. So that, because of prophecy at least, I will never for the future turn my eyes either this way or that way.

ŒD. You judge rightly, but still send some one to fetch this husbandman, and do not omit it.

Joc. I will make haste and send, but let us go in doors, for I would not do anything unpleasant to you.

CHO. May fate be to me to have a venerable integrity in all my words and deeds, about which divine laws are established; laws brought forth in the heavenly air, of which Olympus is the only father; nor did the mortal nature of men produce them, nor shall oblivion ever bury them. A great God is in them, and he grows not old. Insolence begets a passion for tyranny;² insolence if it is filled madly, with many things which are neither seasonable nor suitable,

1. *φανείν*. *φαίνω* is frequently used by the Attic poets in the sense of to utter. See above 506. *τοῦ πρὸς δ' ἐφάνθη*. Trach. 1. *λόγος—φανείς*.

2. Wunder following Musgrave, says the Chorus here does not repeat the action of the play, but, leaving Œdipus for a while, speaks of the public affairs and men of its own time, and that Alcibiades' insolence, and desire of the supreme power, (*ὑβρις φυτεύει τύραννον*) is particularly pointed at—he compares *ὑπερπλήσθη πολλῶν ἃ μὴ κ. τ. λ.* to Homer's *ἀναπλήσας κακὰ πολλὰ*, and understands it to mean “if it has committed many crimes.” *ἀπότομον* he considers as agreeing, not with *ἀνάγκα*, but with some substantive which has been lost out of the text, and that is rendered probable by the consideration that the antistrophe *ἀπότομόν* does not quite agree with the strophe *δὲ αἰθέρα τέκ—οὐ ποδὶ χ. χ. ἰ. ε.* cannot extricate itself. *πάλαισμα* is the contest on behalf of divine laws, which the good carry on against the bad—865. there is no doubt this passage is corrupt. Hermann, with whom Ellendt coincides, reads *θεῶν* for *θυμῶ*, which both makes good sense, and corresponds to the antistrophe *θεῶν βῆλη—θεσφατ' ἐξ*, it also agrees with the Scholiast's interpretation of the passage, which Wunder cites with approbation, *τίς ἂν ἀπελάσειεν αὐτοῦ τὴν τιμωρίαν—χορεύειν*. Compare Horace's description of the duties of the Chorus,

“Ille tegat commissa, Deosque precetur et oret

Ut redeat miseris, abeat fortuna superbis.”—A. P. 200.

having ascended to the highest precipice falls into misfortune, where it cannot use its feet to any purpose. But I entreat the god never to put an end to a contest advantageous for the city, that god whom I will never cease to have as my patron. But if any one by deed or word proceeds insolently, having no fear of justice, and not respecting the seats of the gods, may evil fate take him on account of his wicked luxury; if he will not gain his gain justly, and abstain from impious things, but being mad touches what is holy; in such circumstances what man can ever ward off from himself punishment, for if such actions are honourable, why should I dance in honour of the gods. I will not go again to the inviolable centre of the earth worshipping, nor to the temple at Abæ, nor to the Olympic shrine of Jupiter, unless these sentiments of mine are established in a way evident to all mortals. But O Jupiter, you who govern, if you are rightly so called, you who rule every thing, let them not escape you, and your ever immortal government. For they are now destroying the credit of the ancient oracles of Laius; and Apollo is nowhere conspicuous in honour, but respect for divine things is disappearing.

Joc. O chiefs of the country, an idea has occurred to me, to go to the shrine of the gods, taking in my hands these branches and this incense, for Œdipus is very much¹ agitating his mind with all sorts of anxiety, nor like a sensible man does he form his opinion of present things by the past, but is swayed by the last speaker if he only says terrible things. Since, therefore, I do no good by advising him, I come to you, O Lycean Apollo, for you are nearest,² as a suppliant with these first fruits,³ that you may give us some acquitting⁴

1. *ὑποῦ αἶρει*—Compare *ὑποῦ δὲ χόλῳ φρένες ἠερέθοντο*.—*Ap. Rhod.* III. 368.

2. *ἀγχιςτος*—Apollo was nearest, having an altar before the door.

3. All the MSS. read *κατεύγμασιν*. *κατάργμασιν* is Wunder's alteration because he thinks the sense requires it.

4. *εὐαγῆ*.—Wunder quotes Jacob's explanation, who understands *λύσιν εὐαγῆ* a relief, arising from Œdipus being found guiltless of

relief, since we are now all bewildered, seeing him who is the pilot of the ship alarmed.

MESSENGER. May I learn from you, O strangers, where is the house of Œdipus the king? and above all tell me where he himself is if you know.

CHO. This is his house, and he is within, O stranger, and this lady here is the mother of his children.

MES. But may she be always happy, and with those who are happy, being his legitimate wife.¹

JOC. May you also be happy, O stranger, for you deserve it for your well-omened speech, but tell me wishing what and desiring to tell what you have come?

MES. Good news to your house and husband, O lady.

JOC. Of what sort, and from whom do you come?

MES. From Corinth, and the word which I shall say you may probably be pleased at, how should you not? but perhaps you may be grieved.

JOC. But what is it, what double force does it thus bear?

MES. The natives of the Isthmian land will elect him king, as it was reported there.

JOC. But why, is not the aged Polybus still in power?

MES. No truly, since death holds him in the tomb.

JOC. What do you say, is Polybus dead, O old man?

MES. If I do not speak the truth I am willing to die.

JOC. O damsel, will you not going as quickly as possible tell this to your master. O ye oracles of the gods, where are ye? Œdipus long ago fearing lest he should kill this man went into banishment, and now he has died by the common lot of men, and not by his hand.

ŒD. O dearest head of my wife Jocasta, why have you summoned me hither out of the palace?

the crime (ἄγος) which he feared. Hermann translates it simply "prosperous."

1. παντελής—τέλος ὁ γάμος ἐκαλεῖτο καὶ τέλειοι οἱ γεγαμηκότες.—*Pollux* III. 38. quoted by Elms. Ellendt translates the word "joined in lawful wedlock," and remarks that in *Ant.* 1003, it is used as synonymous with παῖς.

Joc. Hear this man, and hearing consider what becomes of the holy prophecies of the gods.

ŒD. But who is this man, and what does he say to me?

Joc. He comes from Corinth to tell you that your father Polybus no longer exists but is dead.

ŒD. What say you, O stranger? do you yourself tell me.

MES. If I must distinctly say this first, be thou well-assured that he is dead.

ŒD. By treachery, or by the intervention of disease?

MES. A slight attack sends to rest aged bodies.

ŒD. The poor man then died of disease, I suppose?

MES. Yes, and having measured out his life in long time.

ŒD. Alas, alas! Why then, O wife, should any one consider the prophetic hearth of Pytho, or birds that cry above us? according to whom I was fated to kill my father; but he lies dead under the earth, and I am here present guiltless of having touched weapon, unless he died from regret for me; and so he may have died by my means. Polybus then is dead, taking with him the existing oracles as things of no value.

Joc. Did not I long since foretell these things to you.

ŒD. You did so, but I through fear was led astray.

Joc. Do not then any longer admit any of them into your thoughts.

ŒD. And how can I avoid dreading my mother's bed?

Joc. But what need man fear, in whose care fortune is all-powerful, and there is no certain fore-knowledge of any thing? it is best to live without care as one can, and fear not thou with respect to marrying thy mother; for before now many mortals have done so in dreams, but he who cares nothing about these things, bears life most easily.

ŒD. All this would have been well said by you if my mother were not alive, but now since she is living, I must, speak you ever so wisely, be in dread.

Joc. And yet at least your father's death is a great comfort.

✓ ŒD. A great one I allow, but still I fear her who lives.

MES. And about what woman have you fear.

ŒD. Merope, O old man, with whom Polybus lived.

MES. And what in her case can tend to cause you fear?

ŒD. A divine prophecy of awful import, O stranger.

MES. May it be spoken, or is it not lawful for any one else to know it?

ŒD. Certainly, for Apollo said that I must hereafter be married to my own mother, and take the life of my father with my hands; wherefore Corinth has been long since left at a distance by me, prosperously indeed, but still it is most sweet to see the eyes of one's parents.

MES. Was it indeed fearing this that you became an exile?

ŒD. Wishing not to be the murderer of my father, O old man.

MES. Why then have not I released you from this fear, O king, since I have come well disposed towards you.

ŒD. And, if you did, you should receive a worthy reward from me.

MES. And indeed, on this account I chiefly came, that when you came to your palace I might gain some advantage.

ŒD. But I will never go into the same house with my parents.

MES. -O my son, it is very plain that you know not what you do.

ŒD. How so, O old man? For God's sake tell me.

MES. If on this account you fear to come to your palace.

ŒD. Fearing, at least, lest Phœbus turn out true to me.

MES. Do you mean lest you should incur pollution with regard to your parents?

ŒD. That very thing, old man; that always alarms me.

MES. Do you not¹ know then that you do not at all fear justly.

1. $\tilde{\alpha}\rho'$ is used here for $\tilde{\alpha}\rho'$ οὐκ, as before
 $\tilde{\alpha}\rho'$ ἔφυν κακὸς
 $\tilde{\alpha}\rho'$ οὐχὶ πᾶς ἀναγνος—796.

ŒD. How so, if at least I was the son of these parents ?

MES. Because Polybus was no relation to you.

ŒD. What sayest thou ; did not Polybus beget me ?

MES. No more than I, but just the same.

ŒD. But how is my father the same as one who is not so ?

MES. But neither did he beget you, nor I.

ŒD. But why then did he call me his son ?

MES. Know that he did so, having received you as a gift from my hands.

ŒD. And did he then love me so having received me from another hand ?

MES. Yes, for his former childlessness persuaded him.

ŒD. And did you give me to him, having bought me, or meeting with me by chance ?

MES. Having found you in the woody defiles of Cithæron.

ŒD. And why were you travelling in these places ?

MES. I was there tending the flocks on the mountains.

ŒD. Were you then a shepherd, and a wanderer for wages ?

MES. But at least, my son, I was your saviour at that time.

ŒD. But with what evil pain did you find me afflicted ?

MES. The joints of your feet may bear witness.

ŒD. Alas me, why do you speak of this ancient evil ?

MES. I released you, having the extremities of your feet pierced through.

ŒD. Surely I received tokens of great shame.¹

1. *σπάργανα*, properly speaking, means swaddling clothes ; " clothes in which children are wrapped in their cradles, and from thence anything reminding them of the age of infancy, toys, tokens." —Ellendt. Donatus (quoted by Wunder) says in a note on Ter. Eun. iv. 6. 15. " Monumenta are what the Greeks call *σπάργανα*, *γνώρισματά*," as if the two words were synonymous. Ernest in Clav. Cic. says " *Crepundia παίγνια* which are given to children to amuse themselves with, for instance, necklaces, chains, rings, rattles, and the like ; by these means children who had been exposed, or stolen by robbers, used to be recognised, whence they were called

MES. Aye, so that you were named as you are from this fortune.

ŒD. Tell me, in god's name, was this done by my mother or my father.

MES. I know not, but he who gave you to me knows this better than I do.

ŒD. Did you then receive me from some one else, not having met with me yourself?

MES. I did not find you, but another shepherd gave you to me.

ŒD. Who was he? can you tell?

MES. He was said in truth to be one of the servants of Laius.

ŒD. Of him who was formerly the king of this land?

MES. Exactly, he was his shepherd.

ŒD. Is he still living, so that I can see him?

MES. Ye who live here would know that best.

ŒD. Is there any one of ye standers by who knows this shepherd whom he speaks of, having seen him either in the fields, or here? tell me, since it is time that these things should be found out.

CHO. I think that he is no other than the man from the fields, whom you before were enquiring for, to see, but Jocasta who is here can tell this as well as any one.

ŒD. O wife, do you remember¹ the man whom we were just now wishing to come, and of whom this man speaks?

JOC. That who speaks of? Do not attend to it, nor even wish to remember things spoken at random.

ŒD. It can never be that I having obtained these proofs will not discover my birth.

γνωρίσματα," so that here *σπαργανα* means tokens by which I might be recognised as proofs of my parentage.

1. I have given Ellendt's interpretation of *νοεῖς*. Brunck translates the speech, "Do you think that he whom we sent for is the same man that this man speaks of?"

Joc. Do not, for god's sake, if you at all care for your own life enquire into this ; it is enough that I am undone.¹

ŒD. Be of good cheer, for not even if I should appear to be thrice over a slave for three² generations, will you be made out base.

Joc. Still be persuaded by me I entreat you, do not do this.

ŒD. I cannot be persuaded not to learn this thoroughly.

Joc. And yet I being wise give you the best advice.

ŒD. This best advice of yours has been vexatious to me for some time.

Joc. O wretched man, may you never know who you are.

ŒD. Will some one go and bring hither the shepherd to me, but let this woman rejoice in her noble birth.

Joc. Alas, O wretched man ; for this only can I call you, and I shall never again call you anything else.

CHO. Why, O Œdipus, has the lady gone rushing forth in savage grief? I fear lest evils will break out from this silence.

ŒD. Let what she pleases break out, but I will choose to know my birth, even though it be ignoble ; but she perhaps, for she, being a woman, is proud, is ashamed of my low origin, but I, considering myself the child of fortune, who gives me prosperity, shall not be dishonoured, for I am born of her as my mother ; and the months that were born with³ me made me little and great, and being born such, I will never turn out any other, so as to shun learning my birth.

1. Jocasta by this time suspects who Œdipus will turn out to be, and says this (*νοσοῦσα*, signifying here "perishing,") because she purposes killing herself before the case is fully proved ; this is the explanation of the Scholiast, adopted by Wunder, who refers to Elec. 1053. Œdipus thinks Jocasta's grief only arises from a suspicion that he is the son of a shepherd.

2. The Scholiast interprets this, thrice sold, "wrongly," says Elmsley. Eustathius (quoted by Ellendt) explains *τρίδουλος* with reference to this passage, *τὸν ἐκ προγόνων δούλον*.

3. *συγγενεῖς μῆνες*, i. e. says Wunder "the months of my life, the course and whole duration of my life."

CHO. If I am a prophet and wise in my mind you will not, by the vast Olympus I swear, O Cithæron, you will not be tomorrow at full moon,¹ so that we shall not honour you as the country-man and nurse and mother of Œdipus; and so that you shall not be celebrated in dances by us as giving pleasure to my masters. But O Phœbus healer, may these things be pleasing to you. Who, my child, who of the immortals was your parent? was it some nymph who approached Pan; or Apollo? For to him all the wild defiles are dear,² or did he who rules over Cyllene, or the god Bacchus who dwells on the lofty mountains receive you as a thing formed from any of the Heliconian nymphs with whom he plays most?

ŒD. If at all I, who never met him any where, may conjecture, O old men, I think I see the shepherd whom I have been sometime asking for, for in his long old age he corresponds to this man here, and besides that I recognise those who are conducting him as my own servants, but very likely you may exceed me in knowledge having seen the shepherd before.

CHO. Yes, for I know him, be assured; for he was, if any other man was, a faithful servant to Laius as far as a shepherd has opportunity to be.

ŒD. First I ask you the stranger from Corinth, do you speak of this man?

MES. Of this very man whom you see.

ŒD. You, O old man, come hither and looking me in the face³ tell me what I ask you, where you ever the servant of Laius?

1. The *Διονύσια τὰ ἐν ἄστει* were celebrated in the middle of the month Elaphebolion, *i.e.* about the time of full moon. Wunder considers the whole passage as hopelessly corrupt, and proved to be such not only by the metre, but by the sense; when that is the case, we must be content to make out the meaning as well as we can, without aiming at accuracy of construction,—the antistrophe, 1071, is equally corrupt.

2. *ἐπίηρα*. Buttmann says the analogy of *χάριν φέρειν* favours the idea of *ἐπίηρα* being the accusative singular of a substantive; in no word compounded with *ἐπι* do we find an adjective on separating the syllables. *e.g.* *ἐρικύδης ἐρίτιμος, κ. τ. λ.*

3. Cf. Soph. Trach. 399. *οὗτος βλέφ' ὦδε*, where Wunder says

SERVANT. Truly I was his servant,¹ not bought, but bred up in his house.

ŒD. Busied in what employment, or what means of living.

SER. For the most part of my life I attended to the flocks.

ŒD. Chiefly frequenting what places?

SER. Sometimes Cithæron, sometimes the adjacent neighbourhood.

ŒD. Do you know that you by any means became acquainted there with this man?

SER. Doing what? and what man do you mean?

ŒD. This man who is present; have you ever met him any where.

SER. Not so that I can speak at once from memory.

MES. And indeed it is no wonder O master; but I will bring it distinctly to his recollection though now he is ignorant, for I am assured he knows when, (he with two flocks and I with one,) I frequented the spot of Cithæron with him for eighteen entire months² from spring to Arcturus and in the winter I immediately drove my flock to the fold, and he his to the stables of Laius: Do I say something true, or do I not say what took place?

the expression means, not so much "be attentive," as "look at me;" "for such is the power of conscience, that wicked men usually betray themselves by their countenances when they begin to tell lies."

1. "The majority of slaves was purchased, few comparatively were born in the family of the master, partly because the number of female slaves was very small in comparison to the males, and partly because the cohabitation of slaves was discouraged, as it was considered cheaper to purchase than to breed slaves. A slave born in the house of a master was called *οἰκότριψ*, in contradistinction to one purchased, who was called *οἰκέτης*."—*Smith's Dict. of Ant. in voc. Servus (Greek)*, the Romans called a slave born in the house, *verna*.

2. *ἐκμήνους*. Three periods of six months each; this is Schæfer's correction for *ἐμμήνους* which would mean three months in the first place from spring to the rising of Arcturus, near the autumnal equinox is six months and not three; in the second, between spring and autumn there is no winter which did overtake these shepherds in the time here spoken of,—the time intended therefore is from one spring to the autumn twelvemonth.

SER. You speak the truth though it is a long time ago.

MES. Come tell me now, do you recollect at that time giving me a child, that I might bring it up as a child of my own?

SER. But what is the matter, why do you ask this question?

MES. This man, my friend, is he who was then an infant.

SER. Away with you, will you not be silent?

ŒD. Ah; do not rebuke him, O old man, since your words need a reprover more than his?

SER. But O best of masters in what do I err?

ŒD. In not speaking of the child about whom he asks.

SER. For he speaks without understanding, but labours in vain.

ŒD. You will not speak by fair¹ means, but you shall be made to speak by punishment.

SER. Do not for God's sake, ill treat me who am old.

ŒD. Will not some one quickly bind his hands behind him?

SER. Why? wretched that I am, wishing to learn what?

ŒD. Did you give the child about whom he is asking, to this man?

SER. I did. I wish I had died that same day.

ŒD. But you will come to that if you do not tell the truth.

SER. I am much more undone if I do.

ŒD. This man as it seems is driving at delay.

SER. Not I in truth; I said some time ago that I gave it.

ŒD. Having got it from whence, was it your own, or did you receive it from some one else?

SER. I gave not my own child, but I received it from some one.

ŒD. From whom of these citizens, and from what house?

SER. Do not, for God's sake, O master do not ask more.

1. This is Ellendt's interpretation, who draws a distinction between "by fair means," (*comitate adhibitâ*) and "willing;" which I do not perceive—he says that Sophocles used *πρὸς χάριν* for *ἐκὼν*, Æth. 1. 1. *πρὸς χάριν τε κούβιτα*.

ŒD. You are undone if I ask you again.

SER. It was then one of the family of Laius.

ŒD. Was it a slave, or was it any relation of his?

SER. Alas, I am at the very point that is terrible to say.

ŒD. And I at what is terrible to hear, but still it must be heard.

SER. It was said in truth to be his own child, but your wife who is within can best tell you how this was.

ŒD. Why, did she give it to you?

SER. Just so, O king.

ŒD. As for what purpose?

SER. That I might kill it.

ŒD. She herself having borne it unhappy that she was.

SER. Yes, from fear of evils told her by the gods.

ŒD. What evils?

SER. It was said that he should kill his parents.

ŒD. How then did you commit it to this old man?

SER. Pitying it, O master and thinking that he would bear it away to another land from whence he himself came, but he preserved it for the greatest misfortunes, for if you are he, whom this man says, know that you are most miserable.

ŒD. Alas, alas! All things will turn out true; O light may I see you now for the last time, I who am proved to be born of those of whom I should not have been, and to have lived with those I ought not; and to have slain those whom it behoved me not to slay.

CHO. Alas, O generations of mortals, how I consider you while you live the same as nothing, for who, for what man has more prosperity than just enough to seem happy, and having seemed so, to fall off? Having your example, your fate before my eyes, yours, I say, O wretched Œdipus, I call no mortal happy, you who with excess of good fortune aimed at and hit the mark of all prosperous happiness, O Jupiter, destroying the prophetic virgin with crooked talons, and rose up a tower of defence from death to my country, from which you are called

my king, and you have been most greatly honoured, ruling in mighty Thebes. And now, as I hear, who is more miserable? who by the chances of life is more connected with cruel calamities and distresses? Alas O illustrious Œdipus, to whom the same great harbour sufficed for him to lie in as an infant and a wedded husband. How ever, how ever, could your father's furrows, bear you in silence, O wretched man, so long a time? Time that sees all things detected you unwilling, and avenges the marriage that should never have been contracted of a man both begetting and begotten in the same wedlock. Alas O child of Laius, I wish I wish I had never seen you, for I lament excessively, bewailing¹ with my mouth but to speak the truth it was by your means that I revived, and closed my eyes in repose.

2ND. MESSENGER. O ye who are always chiefly honoured in this land, what deeds will ye hear of, and see, and what grief you will feel if like men connected² with it you still have a regard for the family of Labdacus, for I think that neither the Ister nor the Phasis can wash this house with purification from the evils which it partly conceals³ and will soon bring in part to light, voluntary and not involuntary; and of calamities those are the most grievous which seem self-imposed.

1. *λαχέων*. Ellendt considers this word a substantive, doubting whether there is such a verb as *λαχέω*, and thinking that if there had been, Sophocles would not have used the uncontracted form. Erdfurt and Hermann read *λακχίων* "lamentable."

2. Erdfurt translates *ἐγγενῶς* "as might be expected from natives of the country," which Wunder approves, but prefers the interpretation I have given; and refers to the first line of the play, which represents Œdipus as on particularly affectionate terms with his subjects.

3. "The evil it now conceals being the death of Jocasta; what is to follow being the blinding of Œdipus," is the usual interpretation given to this passage. Wunder denies that this can be the proper meaning of the poet; or that *ὅσα κεύθει* can be applied to a single event like the death of Jocasta—he therefore says the text as it at present stands must be faulty, and proposes to read *ὅσα κεύθει θ', ἃ δ'.*—κ. τ. λ. Applying the first part to the crimes of the Labdacidæ, the second to the death of Jocasta and the blinding of Œdipus with the sense which I have given in the translation. And he quotes Soph. Trach. 140. Soph. El. 1077., and other passages for *τε* being answered by *δε*.

CHO. What we knew before is nowise deficient in being lamentable ; but what news do you bring in addition ?

2ND. MES. The shortest statement for me to make and for you to hear is, the noble Jocasta has perished.

CHO. O unhappy woman, by what means ?

2ND. MES. Herself by her own hand, but you escape the worst of the business ; for the sight of it is not present to you, but still, as far at least as I have recollection, you shall hear the sufferings of her, unhappy ! for when excited by madness, she entered the hall, immediately she went towards her marriage bed, tearing her hair with both her hands ; and when she had gone in, closing the doors from within, she called on Laius, who is long since dead, having a recollection of their ancient offspring, by whose hands he was dead, having her, who had brought it forth, an unhappy parent by her own children. And she lamented the bed, on which unhappy she had borne a husband by her husband, and children by her children.¹ And how after this she died I know not yet ; for Œdipus burst in shrieking ; and we could no longer observe her distress for him ; but we looked on him rushing about. For he rushed about,² desiring us to give him a sword, and asking where he might find the wife who was no wife, the double maternal field bearing both him and his children. And some god must have shown her to him mad as he was, for it was no man of us who were near, but shouting terribly, as if some one had guided him, he leaped on the double doors, and tore the hollow doorposts from their hinges, and burst into the room ; where at length we see the woman hanging ; entwined in a

1. Wunder remarks that διπλοῦς is an adjective agreeing with Jocasta. Ellendt. interprets the word "cum brevilloquia, alterum ex altero, primum ex secundo."

2. So also the Phrygian women blinded Polymestor. (Eur. Hec. 1170. and the Athenian women having first blinded a man, then despatched him.) Cf. also Hom. Il. v. 426. For the same reason περονάω meant to pierce as with a clasp. Hom. Il. vii. 145. xiii. 397. Smith, Dict. of Ant. voc. fibula.

twisted halter ; but he, when he saw her ; wretched, terribly screaming, loosened the suspending rope ; but when she miserable lay on the earth, then there were terrible things to see ; for tearing from her garments the golden clasps, with which she was adorned, raising them he struck the orbs of his eyes, saying things like this, “ because they did not see him, neither what evils he was suffering, nor what he did, but they for the future should see in darkness,¹ those whom they ought² not, and should not recognise those whom he wished ” crying out these things often, and not once only, raising the clasps did he tear his eye-lids, and at the same time the bloody pupils bedewed his cheeks, and poured forth not wet drops of blood, but a black bloody hailstorm was poured forth ; and these evils broke out from two people, not from one, but mingled evils of husband and wife. And their former happiness was not really happiness ; but now on this day, lamentation, destruction, death, disgrace, as many as the names are of all evils, not one is absent.

CHO. But in what interval of evil is the wretched man now ?

2ND. MES. He is crying to people to open the doors, and to show the parricide to all the Cadmeans. His mother’s saying things impious and not to be spoken by me—as about to banish himself from the land, and no longer to remain in the palace liable to the curses which he imprecated. He wants indeed strength and some guide ; for his affliction is too great to bear, and he will shew it to you also ; for these bars of the doors are being opened and you will soon see such a sight, as even one who hates him may pity.

CHO. O calamity terrible for men to see, most terrible of all which I have hitherto met with ; what madness O wretched man came over you ; who is the deity who leapt a leap longer

1. *i. e.* not see at all.

2. οὓς μὲν εἶδει, means his children. οὓς δ’ ἐχρηζεν his parents. Wunder see vv. 1337—1343.

than the longest, adding to your miserable fate? but I cannot look upon you, though wishing to ask many things, to learn many things and to understand many things, such fear do you cause me.

ŒD. Alas, alas, wretched am I, whither am I miserable borne, whither does my voice go borne around? Alas, O fate, whither hast thou leapt.

CHO. To an evil, neither to be heard nor seen.

ŒD. Alas, for my cloud of darkness coming upon me, abominable, unspeakable, invincible and incurable.¹ Alas me, alas me, again; how the barb of this sting and the recollection of my misfortunes pierce me together.

CHO. And it is no wonder in such miseries, that you should lament doubly, and suffer double evils.

ŒD. Alas my friend, you are my servant still, for still you endure to take care of me blind. Alas; Alas! for you do not escape me, but still, although in darkness, I clearly recognise at least your voice.

CHO. O you who have done terrible things; how could you endure so to destroy your eyes; what god excited you?

ŒD. It was Apollo, Apollo, my friends who accomplished these evils, these calamities of mine; and no one else inflicted them on me with his hand,² but I myself being wretched, for why should I see, I to whom, if I did see, there was nothing pleasant to see.

CHO. It was as you say.

ŒD. For what, my friends, can be seen by me, or loved by me, or who can I hear with pleasure addressing me? lead me away to a distance as quickly as possible; lead me away my friends, me who am a great destruction, most accursed and the most hated of mortals by the gods.

1. Hermann translates *δυσούριστον* "cruelly brought upon me by a favourable gale." Wunder follows Brunck.

2. Wunder says *παίειν* is not to be understood with *ὄψεις* as most people think, but with *πάθεα*.

CHO. O man equally miserable in your calamity and your sense of it, how I wish that I had never known you.

ŒD. May he perish who ever he was, who took me exposed in the pastures, from the cruel chain binding my feet, and saved and delivered me from death; doing me no good, for if I had then died, I should not have been so great a grief to my friends nor to myself.

CHO. It would have happened with my good will also.

ŒD. At least I should not have turned out the murderer of my father, nor should I have been called by mortals, the bridegroom of those of whom I was born; but now I am hated by the gods, the son of impious¹ persons, and begetting children of those, of whom I myself was born, miserable that I am—and if there is one evil worse than another, that has fallen to the lot of Œdipus.

CHO. I know not how I can say, that you have determined wisely, for you would be better off, no longer existing, than living blind.

ŒD. Do not tell me, nor any longer admonish me, that these things² are not thus done most wisely, for I know not looking with what eyes, I could ever have beheld my father, when I descended to hell, or my miserable mother, against both of whom, the deeds done by me are too bad for hanging. But, I suppose, the sight of my children was a pleasant one to me to see, born³ as they were; it never could have been pleasant to my eyes, nor could the city, nor the tower, nor the sacred images of the gods, of which I all miserable, I who was most nobly born of any one in Thebes, have deprived myself, (myself⁴ charging all men to drive me

1. ἀνοσίων. *i.e.* Jocasta as being the wife of her son.

2. τὰδε. *i.e.* his blinding himself.

3. βλάσπουσ'. I have translated this, as Brunck and Ellendt do, but I should much prefer taking βλαστανω, for to grow, as it is used. Œd. Col. 695. Soph. El. 415., so as to make the sense here, "I suppose it would be a desirable sight for me, to see how my children grew."

4. This is Wunder's construction; by which the difficulty is

away) impious, shown by the gods to be impure and of the race of Laius. Could I, having discovered such a stain in myself, look on these men with unabashed eyes? By no means, but if there had been besides, any way of shutting up the fountain of hearing in my ears, I would not have hesitated to block up my miserable body, so that I might be both blind and hearing nothing, for it is pleasant for the mind to be out of the reach of evils. Alas, O Cithæron, why did you receive me; why did you not, having taken me, slay me at once, so that I might never have shown to mortals, of whom I was born? O Polybus and O Corinth, and O ye ancient palaces, belonging to him who was in name my father; what a piece of prosperity with an ulcer of evil underneath, did ye bring me up. For now I am discovered to be wicked, and born of wicked parents. O ye three ways, and you O secret defile, and O you thicket, and you narrow place in the three roads, which drank from my hands the blood of my father, do you remember me, what works having done in you then, coming hither what I did again? O marriage, marriage, you produced me, and having produced me, again sent forth the same seed, and shewed fathers, brothers, children,¹ in one person, and also brides, wives, and mothers, and whatever among men is reckoned most shameful. But, for it is not right to speak what is not right also to do, as quickly as possible, by the gods I pray you, hide me somewhere out of the city, or slay me, or throw me into the sea, where you will never again see me. Go ye, condescend to touch a miserable man, obey me, fear not, for no one of mortals but myself is able to bear my evils.

avoided of understanding Œdipus to say, that he had proclaimed that the citizens should drive away any one of the race of Laius; which he had not. Hermann translates it, "charging men to drive me away, the wicked man, who have been since proved by the gods to be impure and of the race of Laius."

1. Wunder says αἵμ' ἐμφύλιον refers to each line, explaining it that Œdipus was the brother of his children, and the son of his wife; and that Jocasta having been a wife and mother, afterwards became the bride of Œdipus. Ellendt translates it merely "an incestuous mixture of blood."

CHO. But here is Creon in good time, to do and to advise what you ask, since he is left the only guardian of the country instead of you.

ŒD. Alas me, what word now shall I say to him? what just credit will be given to me; for formerly, I was found in every respect injurious to him.

CR. I have not come, O Œdipus, as a scoffer, nor to reproach you for any of your former ill-treatment, but if ye do not any longer respect the race of men, at all events reverence the all-nourishing flame of the royal sun, so as not to show such a pollution unconcealed in this way, which neither earth, nor sacred rain, nor light will receive, but as quickly as possible conduct him in-doors, for it is most becoming that those of their own kindred should alone, for the most part, see and hear the misfortunes of their relations.

ŒD. By the gods I pray you, since you have deceived me in my expectation, you a most excellent man coming to me who am most wicked, obey me in one thing, for I will speak for your advantage, not for my own.

CR. And what do you thus ask me so eagerly that you may obtain?

ŒD. Cast me out of the land as quickly as possible, to a place where I shall converse with no mortal.

CR. Be well assured I would do this, unless I first wished to learn from the god what is to be done.

ŒD. But his advice has been entirely shewn, to kill me the parricide, the impious.

CR. So his orders were, but still in the circumstances in which we are placed it is better to learn what is to be done.

ŒD. Will you then consult the oracle about a miserable man?

CR. Yes, for even you may now give credit to the god.

ŒD. And I charge¹ and entreat you, do you yourself

1. Wunder thinks there is some great corruption here, and that several verses have been lost, coming perhaps between the first and last halves of this line.

arrange the burial of her who lies in the house as you wish, for rightly you will have the direction concerning your own relations, but let this, my native city, never wish to have me as a living inhabitant; but allow me to dwell in the mountains, where my Cithæron is, which both my mother and father appointed as a suitable tomb¹ for me living, that I may die according to their will who wished to destroy me. And yet this much at least I know, that neither disease nor any other common thing will put an end to me, for I should never have been saved when exposed to die, if it had not been for some terrible evil. But let my own fate go as it will, and do not mention to me, O Creon, any care for my male children—they are men, so that, wherever they are, they will never have a want of subsistence; but for my unfortunate and miserable virgins, for whom the table of food was never set apart from me; but they always partook of all things whatever I touched:—Of them, I beseech you, be careful; and above all things let me touch their hands, and bewail my evils with them. Come, O king, come O you of noble birth, suffer this, touching them with my hands, I shall seem to embrace them, as when I saw. Do I say rightly? Do I not hear somewhere, tell me for god's sake, my darlings weeping, and has not Creon pitying me sent to me the dearest of my offspring? Do I say rightly?

CR. You do, for it is I who provided this for you, knowing your present wish which vehemently² possesses you.

ŒD. But may you be prosperous, and may fate guard you better than he has me for sending them this way, O my chil-

1. *κύριον*, "appointed for him by their will, which Œdipus now wishes to be accomplished."—*Ellendt*.

2. *πάλαι* is often used to express not so much the length of time the desire has lasted, as that the person who desires is affected with a *certain vehemence* of desire.—W. "*πάλαι* does not occur in Sophocles with reference to any thing very lately done; its chief use in his writings is with reference to states of thought and feeling, to which we appear by continually recurring to them to have become accustomed."—*Ellendt*.

dren where are ye? come hither, come to these my hands which are those of your brother, which have caused the formerly bright eyes of your father to see thus, of me who neither seeing nor knowing, my children, have been a father to you there whence I myself was produced. And I weep for you; for I cannot see you; considering the remainder of your bitter life, what a life you must live among men, for to what assemblies of citizens will ye come, and to what feasts from which ye will not return home weeping¹ instead of having enjoyed the spectacle? and when you come to the age of marriage, who will the man be,² O my children, who will dare to take upon himself such reproach as will be injuriously cast upon both my parents and yours? for what evil is absent from you? your father slew his father; married his mother, of whom he himself was born, and had you for his children from the same source from whence he himself came. You will be reproached in this manner; and then who will marry you? there is no one, my children; but evidently you must die barren and unmarried. But, O son of Menæceus, since you are left as their only father; for we who are their parents, have perished, both of us, do not you endure to see them your relations wandering, beggars, unmarried; and do not make them equal to my misfortunes; but pity them, seeing them so young³ wanting every thing, except as far as you are concerned. Consent, O noble man, touching me with your hand; and O children, if you had now sense to understand me, I would give you much advice; but now pray⁴ this for me, that I may live where it is suitable for

1. *κεκλαυμένος* signifies one on whose face marks of weeping are perceivable.—*Ellendt*.

2. The Greeks, in order to make the sentence more forcible, often used the interrogative pronoun *twice*, where we use the interrogative and the relative.

3. *τηλικόσδε*, generally used of *very young* people, or *very old*.—*Ellendt*.

4. Brunck and Hermann understand *εὔχεσθε* in a passive sense; "receive this prayer from me, that you may live, &c." Wunder follows Dindorf in referring *οὗ καιρὸς ἐγὼ ζῆν* to Œdipus himself; and Ellendt denies that *εὔχομαι* can be used in a passive sense. If it

me ; and that you yourselves may have a more prosperous life than your father who begot you.

CR. You have gone far enough in lamentation ; but go in-doors.

ŒD. I must obey, though it is not pleasant.

CR. Yes it is, for all things in due season are good.

ŒD. Do you know on what condition I go ?

CR. Tell me and then when I hear I shall know.

ŒD. That you will send me out of the country.

CR. You ask me a gift which depends on the god.

ŒD. But I am most hateful to the gods.

CR. Therefore you shall soon obtain it.

ŒD. Do you say then that it shall be so ?

CR. Yes for I am not used to say falsely what I do not think.

ŒD. Lead me away now from hence.

CR. Go now, and leave your children.

ŒD. Do not at least take them from me.

CR. Do not wish to obtain every thing, for what you have obtained hitherto has not been advantageous to you in life.

CHO. O ye inhabitants of our native Thebes, behold, this man here Œdipus, who understood the celebrated riddle, and was a most excellent man never envying¹ the prosperity of the citizens, into what a stormy wave of terrible calamity he has fallen. So that it is right to examine and see the last day of life, and to call no one who is a mortal happy, before he has passed the end of his life without suffering any thing grievous.

could, for which however I know no authority, I should prefer Brunck's interpretation. *ἐᾶ* is to be taken here as a monosyllable.

1. Wunder considers this passage corrupt.

ŒDIPUS COLONEUS.

DRAMATIS PERSONÆ.

ŒDIPUS.

ANTIGONE.

A STRANGER.

THE CHORUS (OF OLD ATHENIANS.)

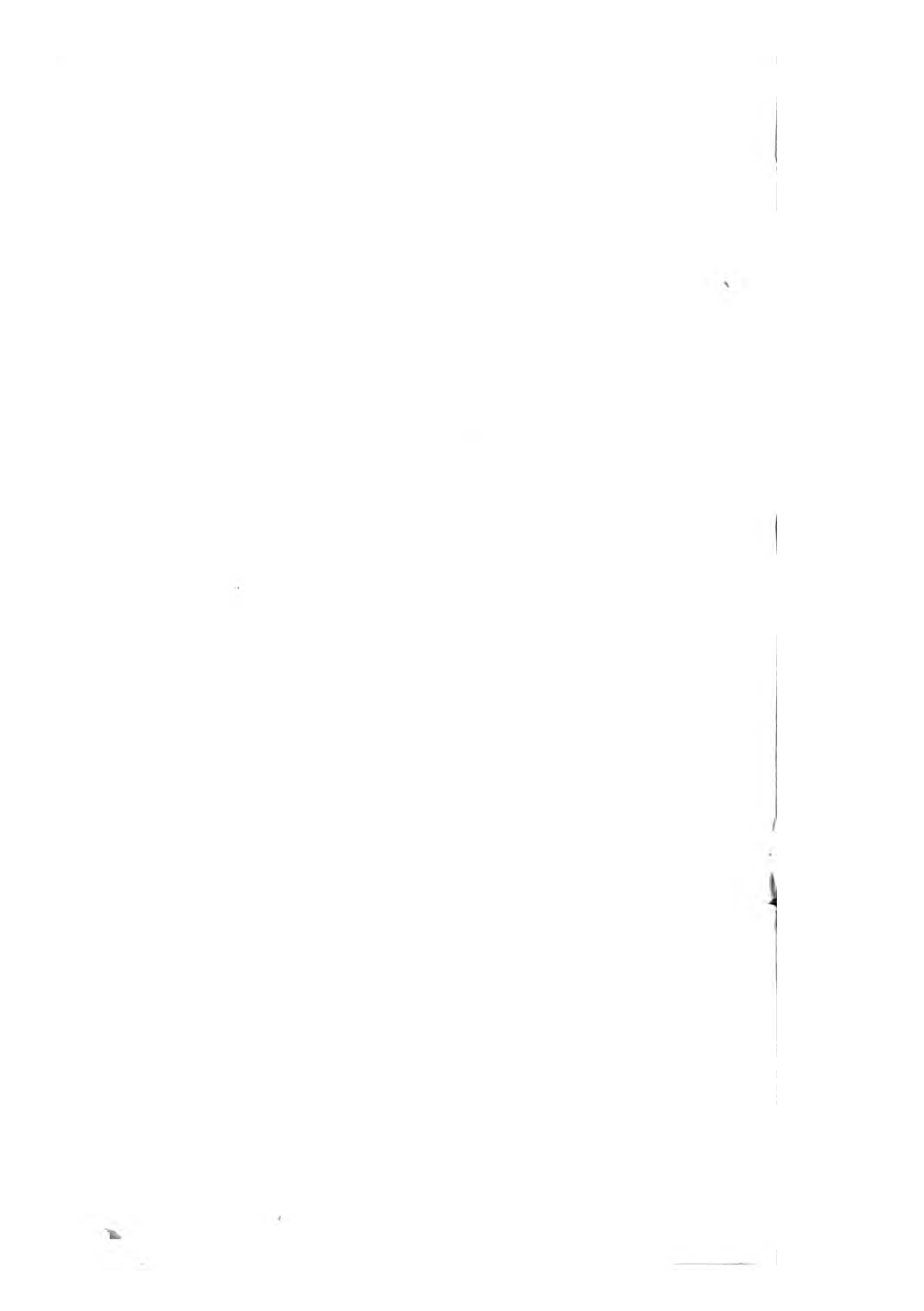
ISMENE.

THESEUS.

CREON.

POLYNICES.

MESSENGER.



THE ARGUMENT.

THE ŒDIPUS COLONEUS is connected in a manner with the Œdipus Rex, for Œdipus being banished from Thebes, being now old, comes to Athens, being guided by his daughter Antigone; for his daughters were more affectionate to their father than his sons; and he comes to Athens according, as he himself says, to an oracle that has been given to him, that he should end his days near the goddesses called venerable.¹ At first then some old men of the country, (of whom the Chorus consists) come together making enquiries of him and conversing with him; and then Ismene coming, relates the circumstances of the quarrel of his sons, and that Creon is coming to him; who coming to lead him back, returns unsuccessful. And he relating the oracle to Theseus, thus ends his life near the goddesses.

But the play is an admirable one, which Sophocles composed when he was now old, to please not only his country, but also his own borough,² for he was of Colonos; so that he made his borough illus-

1. *σεμναὶ θεαὶ*. *i. e.* the furies so called per euphemismum.

2. *δῆμος*. This word originally meant a country district, and as such it is used by Hesiod in contrast to *πόλις*; afterwards, it naturally came to mean the inhabitants of the country district. When Clisthenes broke up the four tribes of Athens into ten, he subdivided each *φυλὴ* into ten *δῆμοι*, and in some one of these *δῆμοι* were enrolled all the Athenian citizens in Attica, except perhaps the natives of Athens itself. The *δῆμοι* were therefore originally one hundred, but in the time of Strabo one hundred and seventy-four, though we do not know what caused this increase of numbers. They were independent corporations, had their own magistrates, landed and other property, and a common treasury. They, (like the *ναυκράριαι* of the four tribes) were required to furnish to the state a certain proportion of money and troops, when necessary. Each *δῆμος* had its peculiar temples and religious worship. The names of the different *δῆμοι* were taken, either from the chief towns, as Marathon, Eleusis, Acharnæ, &c., or from the names of houses, *e. g.* the Dædalidæ, Boutadæ, &c. — *Smith's Dict. Class. Ant.*

THE ARGUMENT.

trious, and gratified the Athenians in the most important points, by the passages in which Œdipus foretells that they shall be invincible, and that they shall conquer their enemies; and that they shall hereafter have a quarrel with the Thebans, and conquer them, according to oracles, in consequence of his tomb being in their country.

The scene of the play lies in Attica in Colonos,¹ near the temple of the Furies, and the Chorus consists of Athenians; and Œdipus opens the play.

1. ἐν τῷ ἱππείῳ. Colonos was commonly called Κόλωνος ἱππῖος; and here ἱππῖος by itself. It was an Attic borough in the tribe of Antiochis.

ŒDIPUS COLONEUS.

ŒDIPUS. O Antigone, child of the blind old man, to what country have we come, or to the city of what men? Who will receive the wanderer Œdipus with the gifts needed for this present day? asking but little, and receiving still less than that little, and even that sufficient for me. For my calamities, and my old age, and in the third place, my noble disposition teach me to be content; but my child if you see any seat, either in unconsecrated places, or in the groves of the gods, stop me and place me there, that we may enquire where we are, for we being strangers are come to learn from citizens, and to do what we hear.

ANTIGONE. O my miserable father Œdipus, the towers indeed which crown the city, are, as I conjecture by the eye, far off. But this is a sacred place, as one may surely guess, full of bay-tree, and olive, and vine, and many nightingales sing sweetly in it, where bend you your limbs on this unpolished stone, for you have gone a long journey for an old man.

ŒD. Set me down now and guard me who am blind.

ANT. From the time I have been with you I need not learn this.

ŒD. Can you tell me then where we are?

ANT. I know at all events that it is Athens, but the exact spot I know not.

ŒD. Yes, for every one of the passers by told us this.

ANT. But shall I go somewhere and learn what this place is?

ŒD. Yes, my child, if at least it is inhabited.

ANT. But it is ; but I think there is no need, for I see a man approaching close to us.

ŒD. Coming hither and hastening ?

ANT. And indeed now present, and what is seasonable for you to say, speak, as the man is here.

ŒD. O stranger, hearing from this maiden who sees both for me and for herself, that you come a seasonable guide to us in matters whereof we are uncertain.

STRANGER. Before you ask any more, at once depart from this seat, for you are on a place that it is impious to tread upon.

ŒD. And what is the place ? to which of the gods does it belong ?

STR. It may not be touched, nor inhabited, for the terrible goddesses, the daughters of Earth and Darkness possess it.

ŒD. Whose venerable name shall I pray to, having heard it ?

STR. The people here call them the all-seeing Eumenides, but other names are suited to them in other places.

ŒD. But may they receive their suppliant propitiously, since I shall not again depart from my settlement in their land.

STR. What do you mean ?

ŒD. It is the law of my fate.¹

STR. But I have not courage to remove you from the city, until I consult some one as to what I am to do.

ŒD. I entreat you by the gods, O stranger, do not dishonour me, a wanderer in this condition, in the matters which I beg you to explain to me.

1. This is Seidler's interpretation, approved by Wunder, who says "this is the meaning of what Œdipus says 'I do not rise, because this is my fate appointed for me,' or predicted by the god, that I should end my life here." Ellendt prefers Brunck's interpretation of ξύνθημα as a *sign*, and says the sense is "from this my prayer you may form a conjecture as to my condition."

STR. Explain them, and you shall not be dishonoured by me.

ŒD. What then is this place in which we are ?

STR. As far as I myself know, you shall hear and know. All this place is sacred, and the venerable Neptune possesses it, and in it dwells the fire-bearing god, the Titan Prometheus, but the spot you are standing on is called the brazen threshold¹ of this land, the bulwark of Athens. And the neighbouring lands boast that the horseman Colonus, whose statue is here, was the founder of their colony. And all here bear his name in common, being called by it. Such are these places, O stranger, honoured not in mere words, but rather by a throng of worshippers.

ŒD. Does then any one inhabit these places ?

STR. Doubtless, at least those called after this god.

ŒD. Is any one governor over them, or is the rule in the hands of the multitude ?

STR. The place is governed by the king in the city.

ŒD. And who is this who rules by wisdom and power ?

STR. His name is Theseus, the son of Ægeus the former king.

ŒD. Could any one of you go to him to bring him hither ?

STR. To bid him, or persuade² him to come, for what purpose ?

ŒD. That by doing me a small service he may gain greatly.

STR. And what advantage can he get from a man who does not see ?

ŒD. Whatever we say, we will say full of light.

STR. Do you know, O stranger, what to do, so as not to

1. χαλκόπους ὁδός, the Scholiast says that this was the name of a particular spot in the sacred precincts, and that according to Apollodorus there was there a passage down to hell. The rocks mentioned in v. 1590 are others of the same name.

2. καταπύσων, this is Wunder's interpretation of the word. Ellendt translates it *to send for*, (arcessere.)

err? since you are a noble man to look at, except in your fortune. Remain there, where you were seen, until I going tell these things to the men of the place, to the men of the borough, not the citizens, for they shall judge for you, whether you may remain, or whether you must go on again.

ŒD. Oh my child, has the stranger gone from us?

ANT. He has gone, so that you may say everything at ease, O father, since I alone am near.

ŒD. Oh venerable goddesses of awful aspect, since I have bent my limbs on your seats first in this land, be ye not adverse both to Phœbus and to me, who when he prophesied to me those many evils, told me of this relief after a long time, that, coming to a country as the end of my journey where I should occupy the seat and sanctuary of the venerable goddesses, there I should end my miserable life, dwelling an advantage to those who received me, and a calamity to those who sent me away whither they have sent me; and he promised that there should come signs to me of these things, either an earthquake, or some thunder, or lightning from Jupiter. I know therefore that a faithful omen from you undoubtedly led me this way to this grove, for otherwise I should never in my travels have fallen in with you first; I abstaining from wine with you who avoid it, and I should not have sat on this sacred unpolished seat. But, O goddesses, give me now according to the voice of Apollo a place to end and finish my life, unless I appear too vile, always being a slave to the greatest calamities of mortals. Come, O sweet daughters of ancient darkness. Come, O Athens, called after mighty Pallas, O most honourable city of all, pity this miserable spectre of Œdipus, for this is no longer his ancient body.

ANT. Be silent, for hither come some old men to examine into your sitting here.

ŒD. I will both be silent, and do you too guide me away and conceal me in the grove, until I learn what words they say, for in learning this, there is cautious safety of action.

CHO. Look, who is he—where is he? whither has he rushed out of the way, the most imprudent man? Seek about, see, look everywhere. He is some aged wanderer, not a native of the country, for otherwise he would never have come to this grove, which may not be approached of the invincible virgins, whom we fear to speak of, and pass by with averted countenance, mutely and noiselessly, uttering the sound of well-omened¹ care: but now there is a report that some one has come, not reverencing them, whom I not seeing in the whole sacred spot cannot tell where he is.

ŒD. Here am I, for, as the proverb is, I see by my voice.²

CHO. Alas, alas, he is terrible to see, and terrible to hear.

ŒD. Do not, I entreat you, look on me as impious.

CHO. O Jupiter, averter of evils, whoever is this old man?

ŒD. Not one of prosperous fortune for you to call happy; O ye who govern this land, and I show it, for otherwise I should not have come here thus with another person's eyes, nor should I being large be anchored on a small support.

CHO. Alas, were you then born with blind eyes? you have been unfortunate for a long time, as one may conjecture, but, as far as depends on me, you shall not add these curses³ to your former evils, for you are going too far, you are trespassing; but beware that you enter not the silent grassy grove, where the watery goblet is mingled with the flow of honeyed draughts;⁴ beware of that, O unhappy stranger, change your place, depart; a long way separates you from us; do you hear, O unhappy wanderer? If you will say

1. *εὐφήμου στόμα φρόντιδος*. Wunder says this means "uttering their prayers with suppressed voice." Ellendt considers it to mean "*keeping absolute silence*."

2. This is Brunck's, Hermann, and Wunder's interpretation, who say *φωνῇ ὁρῶ* was a proverbial expression to denote blindness. Ellendt denies it, and construes it without a comma, "*I perceive by your voices the meaning of what you say*."

3. i. e. *you shall not add to your former evils the curses which would descend on you from the Furies if you enter their grove*.

4. Honey and water was the peculiar libation offered to the Furies.—*Schol. Cf. 477.*

any thing to our company, having departed from the holy place, to a place where all may come, then speak ; but till then, forbear.

ŒD. O daughter, to what thought may a man come ?

ANT. O Father it is best to agree with the citizens yielding and obeying in what is right.

ŒD. Give me your hand then.

ANT. I am touching you now.

ŒD. O strangers, let me not suffer injury obeying you, and leaving this place.

CHO. No one O old man, shall ever lead you against your will from these seats.

ŒD. Shall I go on ?

CHO. Advance farther.

ŒD. Farther still ?

CHO. Lead him farther O damsel, for you understand.

ANT. Follow me, follow me, with blind foot, O father, whither I lead you.

CHO. Endure, O foreigner in a foreign land, to hate whatever the city considers hateful, and to respect what it holds dear.

ŒD. Lead me then, O my child, where, with due regard to piety, we may both speak and be spoken to, and let us not war against necessity.

CHO. There : do not move your foot beyond this stone threshold.

ŒD. Thus ?

CHO. That is enough, as you hear.

ŒD. Shall I stop ?

CHO. Sitting low on the edge of the stone at your side.

ANT. Oh father, this is my business ; quietly move step after step.

ŒD. Alas me.

ANT. Leaning your aged body on my friendly hand.

ŒD. Alas for my sad calamity.

CHO. O unhappy man, since you now yield to me, speak, who of mortals are you who are oppressed by many troubles, what country shall I learn is yours?

ŒD. O strangers, I have no country, but do not—

CHO. What is this that you deprecate, O old man?

ŒD. Do not, do not ask me who I am, and do not enquire, seeking too far.

CHO. What do you mean?

ŒD. My birth is miserable.

CHO. Speak.

ŒD. My child, alas, what shall I say?

CHO. O stranger, say of what race are you by the father's side?

ŒD. Alas, what shall I do, my child?

ANT. Tell them, since you are reduced to extremities.

ŒD. I will tell them; since I cannot conceal it.

CHO. You delay a long time; but make haste.

ŒD. Have you heard of a man called Laius?

CHO. Alas, alas;

ŒD. And the race of the Labdacidæ?

CHO. O Jupiter.

ŒD. The miserable Œdipus?

CHO. Are you he?

ŒD. Fear not what I say.

CHO. Alas, Oh! Oh.

ŒD. Wretched am I.

CHO. Oh, Oh?

ŒD. O daughter what will happen now?

CHO. Go forth out of the country.

ŒD. But how will you accomplish what you have promised?

CHO. Punishment from fate does not come upon any one for avenging what he has previously suffered; and one deceit paying¹ back another deceit, pays back distress and not kind-

1. *παραβαλλομένα*, literally, "compared with." *ἀντισουμένη*.
—*Schol.*

ness, but do you departing again from these seats, hasten again from my country, lest beyond¹ what you have already done, you cause trouble to my city.

ANT. O strangers kindhearted as ye are still, since ye have not endured hearing from my aged father here the story of his involuntary deeds, still, I beseech you, O stranger, pity me miserable, who entreat you on behalf of my desolate father, I entreat you, looking on your eyes with my eyes which are not blind, as one of your² own blood, that this miserable man may meet with pity; on you, as on a god, do we unhappy depend; but come, grant this unexpected favour. I entreat you by whatever is dear to you, either child of yours, or wife, or if any tie is binding to you or any god; for you can see no man who can escape when God drags him on.

CHO. But know, O child of Œdipus, we equally pity you and this man for your calamity. But fearing the gods, we cannot say more than the things just said to you.

ŒD. What then is the advantage of glory, or of good reputation arising in vain? If they say that Athens is the most pious of cities, and is alone able to save an injured stranger, and alone is able to assist him, where is all this in my case, when having moved me from these seats, ye banish me, fearing my name alone, for I suppose at least you do not fear my person or my actions, since my actions at least are things suffered³ rather than things done, *as you would see* if I might tell you the history of my conduct with respect to my mother and father on account of which you dread me, this I well know; And yet how am I evil in my nature, who, having been illtreated retaliated,

1. *πέρα*. *i.e.* beyond entering the sacred grove as you have.

2. For otherwise the Greeks would have thought it indecent for a maiden to look men in the face.

νόμος
Τυναῖκας ἀνδρῶν μὴ βλέπειν ἐνάντιον.—*Eur.*

3. *πεπονθότ'*. *i.e.* it has been my fate rather to suffer injury than to do injury to any one else. Wunder compares

γάμον τεκνοῦντα καὶ τεκνούμενον.—*Œd. R. 1190.*

so that if I had acted so on purpose, not even then should I have been wicked? But now ignorantly I came whither I came, but as to these at whose hands I suffered, I was exposed to death with their knowledge. Wherefore I entreat you by the gods O strangers, as ye have now moved me, save me.¹ And do not, honouring the gods yet make the gods of no account, but consider that they regard the righteous man, and that they regard the unrighteous, and that there is by no means any escape for the impious man; Do not you then, understanding this, becoming a slave to impious acts, disgrace glorious Athens. But as you received me suppliant trusting in your promise, deliver and protect me, and do not beholding my disfigured head dishonour me; for I come sacred and pious² and bringing advantage to these citizens; And when any powerful man comes, whoever your ruler is, then hearing he shall know everything, but in the mean time do not you be wicked.

CHO. I must, O old man, by all means fear your arguments; for they have not been spoken in few words; but it is enough for me that the kings of this land should know the matter.

ŒD. And where is he who rules this land, O strangers?

CHO. He is in his paternal city in this country, but the messenger, who also sent me hither, is gone to fetch him?

ŒD. Do you think he will have any regard or care for the blind man, so as himself to come near him?

CHO. Doubtless when he hears your name.

ŒD. And who is it, who will tell him this.³

CHO. The way is long, and many sayings of travellers are

1. *ἀνεστήσατε*. This is Musgrave's interpretation, who says *ἀνίστημι* here and *ἐξάιρω*, v. 260. are both used in the same sense, of "bidding the suppliant to rise, as if about to assist him." Bothe renders *ἀνεστήσατε* by "you have comforted."

2. *ἱερὸς εὐσεβής τε*. Sacred, as a suppliant, pious, as coming in obedience to the oracle.

3. Œdipus says this, because he had not declared his name before the man who went for Theseus.

wont to be bruited about, which he hearing, will come, believe me, for very much, O old man, your name has reached all men; so that even if he goes slowly in general, yet hearing of you he will come hither with speed.

ŒD. But may he come prosperously both for his own city and for me, for what good man is not a friend to himself?

ANT. O Jupiter, what shall I say, what thoughts can I have O father?

ŒD. What is it, my child Antigone?

ANT. I see a woman coming near to us, riding on an Ætnean¹ horse; and on her head a Thessalian hat keeping off the sun surrounds her face. What shall I say? is it, or is not? or does my mind deceive me? I both say it is, and deny it; and know not what to say. I am miserable, it is no one else, and with her eyes as she comes, she makes glad² signs to me, and shews that she evidently is Ismene alone.

ŒD. What do you say O child?

ANT. That I see your daughter and my sister; and you may know it in a moment by her voice.

ISMENE. O ye³ two addresses of my father and my sister, most sweet to me, how having scarcely found you, I now can scarcely see you for grief.

ŒD. Oh my child are you come?

Is. Oh my father, wretched to look at.

ŒD. Oh my child are you present to me?

Is. Yes, but not without trouble to myself.

ŒD. Touch me O child.

Is. I touch you both together.

ŒD. Oh my child of the same blood as myself.

Is. Oh unhappy life.⁴

ŒD. Of her and me?

1. *Αἰτναίας πώλου*. The Scholiast on Aristophanes, Pax. 73, says the horses from Mount Ætna were particularly fast.

2. *σαίνει*. Brings me to a knowledge of her. *Schol.*

3. *ἡδιστα προσφωνήμαθ'*, sweet addresses; i.e. says Wunder, "how sweet it is to me to address you both."

4. Brunck translates *τροφῆ* birth.

Is. Aye and of me too in the third place.

ŒD. But why my child have you come ?

Is. From care for you my father.

ŒD. From love for me ?

Is. And also because of news that I might myself be a messenger to you, I came with the only faithful servant I had.

ŒD. And whither are the young men, your brothers, gone to labour ?¹

Is. They are where they are, but their circumstances now are very dangerous.

ŒD. O² they in every respect like the customs of Egypt, in their nature and ways of life ; for there the men sit in the house working the loom, but the women always provide the out of doors nourishment of life. And now, O children, your brothers, who ought to take this labour, keep the house like maidens, and you, instead of them, labour in the misfortunes of me miserable ; one of you ever since she has ceased from infancy and grown strong in her body, always has been the guide of me in my old age, suffering and wandering with me, travelling much through the wild wood, hungry and barefoot ; and unhappy that she is, suffering from much rain and from the heat of the sun, thinks the comforts of living at home of no consequence, if her father can get support. And you too, O my child, before now have come, bringing to your father, without the knowledge of the Cadmeans, all the oracles which were uttered about this body ; and you were a faithful guardian to me when I was banished from the country. And now again, O Ismene, what news do you come bringing to your father ? what expedition has drawn you from home ? for you

1. *πονείν* is governed by *εἰς* understood "*whither are they gone to labour?*" *i. e.* where are they who ought to bear these labours? So Eur. Or. 1472.

ποῦ δὲ τ' ἀμύνειν οἱ κατὰ στέγας φρύγες ;
 "*where are the Phrygians who ought to assist?*" Wunder.

2. Œdipus misunderstanding what Ismene says, thinks they are wasting their time in indolence. Herodotus says of the Egyptians, "the women attend the markets and exercise trades, and the men staying in-doors, weave." *Herod. Eut. 35.*

do not come empty-handed, I well know, without bringing me some cause of fear.

Is. As for the evils which I have suffered, O father, seeking for your habitation,¹ where you might be dwelling, passing them by I will omit them, for I do not wish to suffer twice, first enduring them, and then again speaking of them; but the evils which are now around your two unhappy sons, those I came to tell you of. For at first they wished to give up the throne to Creon, and not to pollute the city, considering² the old calamity of their birth, how great it fell upon your unhappy house, but now prompted by some one of the gods, and by their own wicked minds, an evil quarrel has arisen among them thrice miserable, about taking the government and the kingly power. And the younger one, he who is inferior in age deprives Polynices³ who was born before him, of the throne, and has banished him from the country. But he, as the prevailing report among us is, going as an exile to the hollow Argos,⁴ takes to himself a new⁵ connexion and warriors for allies, Argos being about immediately either to subdue the plain of the Cadmeans with honour, or else raise it to heaven.⁶ These, O father, are not mere words, but terrible deeds, and to what haven⁷ the gods, pitying your labours, will lead you, I cannot learn.

1. Wunder remarks that τροφή is 'no where else used in this sense.

2. λόγος is the consideration which a man gives to a matter in his own mind. *Ellendt*.

3. The more general account, which is adopted by Æschylus and Euripides makes Eteocles the elder.

4. Musgrave says any place is called κοιλος, which is surrounded by mountains. Homer says κοίλην Λακεδαιμόνα.

5. Doederlin says that καινός implies a reproof of Polynices, for marrying the daughter of Adrastus, though there was no right of intermarriage (connectium) between the Thebans and Argives.

6. *Ellendt* says τιμή is the glory of victory; and that the sentence means, that the Argives will either gain glory by conquering Thebes, or be the cause of glory to the Thebans, by being conquered by them. So Horace says,

palmaque nobilis

Terrarum dominos evehit ad Deos.—*Od.* i. l. 6.

7. Some interpret ὅποι "how." *Reisig*. "To what extent." I have given Hermann's interpretation.

ŒD. Why had you any hope, that the gods would have any regard for me, so that I should ever be saved?

Is. I had, O father, trusting to the prophecies now given.

ŒD. What are they? what is prophesied my child?

Is. That you both dead and alive shall be sought by the men there for the sake of safety.

ŒD. And who could derive advantage from such a man as me?

Is. They say that their power depends on you.

ŒD. Am I now a man, when I no longer exist?

Is. Yes. For now the gods set you up, but before they undid you.

ŒD. But it is no good to set up an old man, who has fallen as a young one.

Is. And know indeed that on this account, Creon is coming to you in a short and not a long time.

ŒD. That he may do what O daughter? tell me.

Is. That they may establish you near the Cadmean land, so that they may have power over you, but that you may not enter the confines of their land.

ŒD. And what will be the advantage of my lying at their doors?

Is. If your tomb is unfortunate,¹ it will be disastrous to them.

ŒD. Any one might know this by his own sense, without the aid of a god.

Is. On this account therefore they wish to place you near their country, and not let you dispose of yourself.

ŒD. And will they cover me with Theban dust.

Is. The blood of your kindred on your hands, does not suffer them, O father.

ŒD. Then they shall never have power over me.

Is. Then that will be a disaster to the Thebans.

1. *i. e. if your tomb is made in a foreign country.*

ŒD. By the intervention¹ of what god, O child?

Is. By your anger, when they stand on your tomb.

ŒD. But from whom having heard do you say, what you say, O my child?

Is. From men who went to consult the God, on their return from the Delphic shrine.

ŒD. And does Phœbus say this about me?

Is. Yes, as those who come to the plain of Thebes say.

ŒD. Did then either of my sons hear this?

Is. Both equally, and they know it well.

ŒD. Then did they most wicked, having heard these things, prefer the kingdom to their affection for me?

Is. I grieve hearing these things, but still I tell you so.

ŒD. But may the gods neither extinguish the contest destined for them, and may the end of this contest which they are now preparing and taking up arms for, depend on me, so that neither he who now has the sceptre and throne may remain; nor he who has been banished may ever come again; they who neither hindered me, who begot them, from being thus disgracefully driven from my country, and did not defend me. But I was dismissed and proclaimed as a banished man with their consent. You may say perhaps that the city granted me this banishment, as a gift with my own consent. Not so, since on that very day, when my rage was boiling over, and it would have been most pleasant to me to die, and even to be stoned with stones, no one appeared to gratify me in this wish; but in time when now all my grief was weakened, and when I perceived that my rage bursting forth was an avenger greater than my sins called for, then after this long time, the city for its part drove me by force from the country, and they, my children, though they were able to aid their father, would not; but for want of a small word from them I wan-

1. Ellendt's interpretation of *ξυναλλαγή* here is merely, "*what happens*" though he says, Œd. R. 34. *ξυναλλαγαί* "*are unusual evils sent by the gods.*"

dered forth an exile and a beggar. But by means of these who are but girls as far as their sex goes, I both have support for my life, and safety of habitation, and the aid due to me from my relations. But they have chosen thrones rather than their father, and to sway sceptres, and to be kings of the land. But they shall never have me as an ally, nor shall there ever come good to them from this kingdom of Cadmus, that I know, both hearing oracles from this maiden, and considering those given long ago about me, which Phœbus formerly brought to their accomplishment in my case, wherefore let them send Creon to search for me, and any one else who is powerful in the city, for if you, O stranger, are willing¹ together with the venerable goddesses worshipped² in this city to defend me, you will receive a great saviour to this city, and a trouble to my enemies.

CHO. You are worthy indeed, O Œdipus, that we should pity you; both you and these damsels, but, since you thus put yourself forth as the saviour of this land, I wish to advise you what is expedient.

ŒD. O my friend, give now your advice to me as to one who will entirely follow it.

CHO. Appoint now a purifying sacrifice to these deities to whom you first came, and approach their ground³ with suppliant gifts.

ŒD. In what manner? O strangers teach me.

CHO. First, taking them up in holy hands bring sacred libations from an ever-running fountain.

ŒD. And when I have taken this pure libation?

1. Wunder wishes to read *θέλητέ μοι*, saying that if *ἀλκὴν ποιῆσθαι μοι* is Greek at all, which may be doubted, it must rather mean to defend from me.

2. Brunck translates *δημούχοις*, who preside over, and the word is certainly used in that sense v. 1343, where it is applied to Theseus.

3. *κατάσπεψον*, this is a reading mentioned with disapproval by the Scholiast; but adopted by Wunder instead of the usual one of *κατέσπειψας*, *on whose ground you trod*, which he says is not even Greek.

CHO. There are urns the work of a skilful man, whose heads and both handles you should crown.

ŒD. With branches or woollen threads, or in what manner ?

CHO. With the freshly shorn fleece of a young sheep.

ŒD. So be it, but after that what must I do ?

CHO. Standing towards the early east you must pour libations.

ŒD. And to make these libations with these goblets which you speak of ?

CHO. Yes, three libations,¹ and the last entire.

ŒD. With what am I to fill this goblet ? teach me this also.

CHO. With water, with honey, and do not add wine.

ŒD. And when the shady earth receives it ?

CHO. Laying down with both hands thrice nine branches on the ground, offer over them these prayers.

ŒD. I wish to hear them ; for that is of great importance.

CHO. Do you yourself, or some one for you, entreat them whom we call Eumenides to receive with kind heart you their suppliant in safety ; speaking inaudibly and not making a noise to be heard afar, and then depart without looking back. And if you do this I will boldly stand by you ; but otherwise I should fear for you O stranger.

ŒD. Oh my children, do ye hear these strangers of this country ?

ANT. We have heard, do you order us what we ought to do.

ŒD. This journey is not for me ; for I am unequal to it by reason of my weakness and blindness, two evils, but let one of you going do this. For I think one person is as good as ten thousand to make this atonement, if he be well intentioned,

1. Wunder following Bothe says the two first libations were to be of pure water, the last, which was to be poured out entirely, was of honey, or of honeyed water.

but do it quickly, and do not leave me alone ; for my body cannot go on by itself, nor without a guide.

Is. But I will go to perform these things, but as to the place which I must¹ find, this I wish to learn.

Cho. At the other end of this grove, O stranger, and if you want any thing, there is a man living near who will tell you.

Is. I will go to this business, but you O Antigone remaining here take care of our father here ; for not even if any one takes trouble for their parents ought they to remember the trouble.

Cho. It is a bad thing O stranger to awaken an evil which has been long at rest ; and yet I wish to ask :

ŒD. What ?

Cho. About the miserable irremediable grief in which you are involved.

ŒD. Do not, I entreat you by your hospitality, O kind² man, they are terrible deeds.

Cho. I wish O stranger, to hear the story which is much spoken of and never ceases to be so, correctly.

ŒD. Alas me.

Cho. Acquiesce, I beg you.

ŒD. Alas, alas.

Cho. Be persuaded, for I too, do whatever you ask.

ŒD. I caused terrible evils, O strangers, of my own act indeed, but God knows I did none of them intentionally.

Cho. But how can that be ?

ŒD. The city bound me nothing knowing, in a wicked bed by an injurious marriage.

1. *χρη̃σται*—The Scholiast says this is by synalæpha for *χρεία ἔσται*. Ellendt makes a substantive *χρη̃*. Brunck reads *τὰ χρει̃ ἐφεύρω*. Schæfer *ἴν' ἃ χρη̃ ἔσται μ' ἐφευρεῖν*. Doederlin *ἔσταιμ' ἐφευρεῖα*. Elmsley *χρη̃ στεμμ' ἐφευρεῖν*. The Scholiast says *χρεία ἔσται* is equivalent to *δεήσει*. Hermann says what she wants to know is, in what part of the grove these urns were.

2. *πέπον* is a conjecture of Bothe's for *πέπονθ'*, the usual reading.

CHO. Did you, as I hear, make your bed infamous by means of your mother?

ŒD. Alas me, it is death to hear these things, O stranger, but these two.

CHO. What do you mean?

ŒD. Children of mine, two curses. . . .

CHO. O Jupiter.

ŒD. Sprang from the labour of our common mother.

CHO. What, are they your children?

ŒD. Sisters of their father, of the same blood.

CHO. Alas.

ŒD. Alas, for the recurrence ¹ of innumerable evils.

CHO. You have suffered.

ŒD. I have suffered unspeakable evils.

CHO. You have done. . . .

ŒD. I have not done. . . .

CHO. How so?

ŒD. I received a gift, which miserable that I am, I never deserved to have received from the city.

CHO. O truly miserable man did you slay. . . .

ŒD. What is this, what you do want to know?

CHO. Your father?

ŒD. Alas, you strike wound after wound.

CHO. Did you slay. . . .

ŒD. I did, but I have. . . .

CHO. What?

ŒD. Some justification.

CHO. What?

ŒD. I will tell you, for I certainly slew and killed him, but justly ² in law, and ignorantly I did this.

1. ἐπιστροφαι. The Scholiast explains this word by "*collection, multitude.*" Musgrave renders it "*whirlpools.*" Doederlin, "*attack.*" Ellendt says it properly means *turning*, and is here used to express "*going away and again returning.*"

2. Justly in law, because Laius provoked him, and ignorantly, as not knowing that he was his father.

CHO. And indeed here comes our king the son of Ægeus, Theseus, according to your invitation for the purpose for which he was sent for.

THESEUS. Hearing from many in past times of the bloody destruction of your eyes, I recognised you O son of Laius, and now hearing things on my way here, I know you still more, for both your dress and your mutilated head, show to me who you are, and pitying you I wish to ask, O unhappy Œdipus, what petition to the city or to me you come bringing, both you and your unhappy companion. Tell me, for it must be a serious thing you mention, if I stand off from it. As I know,¹ both how I myself also was brought up in a stranger's house, like you, and that in a foreign land I incurred as many dangers in my own person as any man, so that I never would turn away so as not to save any stranger as you now are ; since I know that I also am a man, and that I have no more property in to-morrow than you have.

ŒD. O Theseus, your noble nature by your short speech has left little which I must say. For you have said who I am, and born of what father, and from what land I come, so that nothing else is left to me but to say what I wish, and my speech will be ended.

THE. This very thing tell me now that I may know.

ŒD. I come to give my miserable body to you as a gift, not seemly to look at, but the advantage from it will be more important than beauty.

THE. But what advantage do you claim to bring us ?

ŒD. You will learn in time though not yet at present.

THE. For when will the advantage we are to derive from you be shewn ?

1. Brunck compares Dido's speech ;

Me quoque per multos similis fortuna labores
Jactatam hâc demum voluit consistere terrâ ;
Haud ignara mali miseris succurrere disco.

Virg. Æn. i. 628.

ŒD. When I am dead, and you have been my burier.

THE. Your petition then is about the end of your life, but what is in the mean time you either forget, or consider of no importance.

ŒD. For in¹ that those things are comprised.

THE. But you ask this favour of me in a trifling matter.

ŒD. Be careful about it however ; this matter is not easy, it is not.

THE. Are you² referring to your own children, or to me ?

ŒD. They will seek to compel you to conduct me thither.

THE. But it is not right for you to fly from them if they are willing to receive you.

ŒD. But when I myself was willing, they would not permit me to remain.

THE. Oh foolish man, passion is not expedient in misfortunes.

ŒD. When you have heard me, admonish me, but at present desist.

THE. Tell me the circumstances, for I must not speak without knowledge.

ŒD. O Theseus, I have suffered terrible evils on evils.

THE. Do you speak of the ancient calamity of your birth ?³

ŒD. No, since all the Greeks speak of that.

THE. With what other misfortune greater than a man can bear are you afflicted ?

ŒD. This is my case, I have been banished from my country by my own children, and I can never return, as being a parricide.

1. i. e. the happiness of the remainder of my life. τὰ ἐν μέσῳ depends wholly on your promising to grant my request about my burial.

2. Œdipus says "do not think it so trifling and easy, what I ask will not be granted without difficulty and danger." On which Theseus asks whether he expects the difficulty to arise from him, or from his own sons.—Doederlin.

3. i. e. which was foretold at your birth. Namely, your parricide and incest.

THE. How then can they send for you, so that you are to live apart from them?

ŒD. The voice of the god will compel them.

THE. Fearing what evil foretold by the oracles?

ŒD. That they must be defeated by this country.

THE. And why should I and they become hostile?

ŒD. O dearest son of Ægeus, to the gods alone old age is not, nor ever to die, but omnipotent Time confuses all other things. The power of a country perishes, and strength of body, and faith dies, and perfidy springs up. And the same spirit does not always exist among friends, nor between city and city, for to some early, and to others after a long time friends become hostile and again friendly. And if matters are now on a friendly footing between Thebes and you, still long time is the parent of innumerable nights and days as it passes; in which for slight causes they will scatter present friendship with the spear, where my corpse resting in its hiding-place, though cold shall drink their warm blood, if Jupiter is still Jupiter, and if Apollo son of Jupiter is true. But, for it is not pleasant to say what should not be said, let me end where I have begun, you preserving your faith to me; and you shall never say that you received Œdipus as a useless inhabitant of this place, if the gods do not make me a liar.

CHO. O king, this man has been for some time promising to do these and such things for this land.

THE. Who would cast out the friendship of such a man, to whom first there is the connection of hospitality¹ with me; and besides coming as a suppliant of the gods, he brings no small advantage to this land and to me; which things I having respect for, I will never throw away his favour, but I will

1. *δοσιξενος*. Hermann rightly observes that Theseus says, that hospitality was always ready for Œdipus at his hand, on account of some connexion of the sort either between themselves, or their ancestors. *Wund.* On the other hand Ellendt says, that *δοσιξενος* *εἰς τὴν πόλιν* means *public* hospitality, in contradistinction to *ιδιόξενος* *private*.

establish him as a dweller in the country. But if it is pleasant to the stranger to remain here, I will appoint you to take care of him ; or if you like to go with me, I offer you O Œdipus to choose which of these plans to adopt, for in this way I will assist you.

ŒD. O Jupiter, may you give good fortune to such men.

THE. What then do you wish ? to go to my house ?

ŒD. If it were lawful for me ; but this is the place.

THE. Where you will do what ? for I will not oppose you.

ŒD. In which I will get the better of those who have banished me.

THE. You speak of a great advantage to us from your remaining among us.

ŒD. I do, if you abide by what you promise me, accomplishing it for me.

THE. Be confident as far as I am concerned. I will not desert you.

ŒD. I will not bind you by an oath, as a bad man.

THE. You would gain no more by it, than by my bare word.

ŒD. What then will you do ?

THE. What do you fear most ?

ŒD. Men will come.

THE. But that is their business.

ŒD. Beware, leaving me. . . .

THE. Do not teach me what to do.

ŒD. One who fears must.

THE. My heart does not fear.

ŒD. You know not the threats.

THE. I know that no man shall drag you from hence in spite of me, but many threats threaten in their rage many things at random, but when the mind comes to itself¹ the

1. Elmsley reads *αὐτοῦ* with the sense of "when they consider of it."

threats disappear. And even if they have been bold to say fierce things about dragging you away, the sea hither, will appear to them, I well know, long, and not navigable. I therefore bid you be of good courage, even without my good will, since Phœbus sent you. And even when I am not present, I know that my name will protect you from being ill-treated.

CHO. O stranger you have come to the most excellent district of this country, famous for horses, the white-soiled¹ Colonos, where many a tuneful nightingale laments frequenting the green vallies, dwelling in the dark ivy², and the grove of the god, which may not be approached, bearing innumerable fruits, protected from the sun and safe from the wind of every storm, where Dionysus the reveller ever wanders attending his divine nurses. And ever day by day the beautifully blossoming narcissus flourishes under the dew of heaven, the ancient garland of the mighty goddesses, and the golden crocus, nor do the eternal springs of Cephissus, wandering through the fields fail; but ever by day it rushes over the fields swift to fertilize them with its limpid stream over the bosom of the earth; nor does the choir of the muses hate it; nor Venus with the golden reins. But there is such as I do not hear ever grew in Asia, nor in the great Dorian island of Pelops, a tree planted³ by no hand, self-sown, a terror to the spears⁴ of the enemy, which flourishes exceed-

1. ἀργῆτα. Wunder quotes Columella for saying that the best soil for olives is that with a great mixture of chalk in it—and he understands Homer to call Lycastus ἀργινόεντα Λύκαστον (Il. B. 647) in the same sense. Olives as we all know, were one of the chief productions of Attica.

2. Wunder has adopted Dindorf's conjecture of νέμουσα instead of the common reading ἀνεχουσα honouring—by Φύλλαδα Elmsley understands the baytree, which Sophocles calls (Œd. R. 83.) πάγκαρπον, but if θεοῦ means Bacchus, may it not be merely an amplification of οἰνωπα κίσσον which (and not the baytree) was sacred to Bacchus.

3. ἀχείρωτον. Dindorf denies that this can mean anything but *invincible*, and proposes ἀχείρητον which is the reading of one MS.

4. The Scholiast quotes Androtion for the statement that the Peloponnesians and Bœotians having invaded Attica with one hundred thousand men, under Archidamus the king of the Lacedæ-

ingly in this land, the leaf of the blue olive nourishing¹ children; which no commander neither young² nor old will kill, destroying it with his hand, for the ever-watchful eye of Jupiter Morius³ beholds it, and the blue-eyed Minerva. And another most excellent praise to this metropolis, a gift of the great god, I have to speak of; a great boast, that it is skilful in taming and breeding horses; and mighty on the sea. O son of Saturn; for you have brought it to this boast, O king Neptune, having made the bridle which tames horses in these streets first, and the well-rowed boat⁴ flying along the sea swiftly springs along by the hands of the rowers, the companion of the swift Nereids.⁵

ANT. O land, very much extolled with praises, now you must ratify these glorious words.

ŒD. But what is there new, my child?

ANT. Creon is coming near us, not without guards, my father.

ŒD. Oh, dearest old men, from you now may the goal of safety appear to me.

monians, spared the olive plantations, and offered sacrifice to Minerva.

1. *παιδότηρον*. Hesychius says it was the custom of the Athenians when a male child was born, to place a garland of olive before the doors.

2. *νέωρος*. Means Xerxes, who Herodotus says, (viii. 55.) having burnt the sacred olive of Minerva, ordered the Athenians to sacrifice to the goddess the next day. When they had gone up to the temple, they saw that a branch a cubit long, had grown afresh out of the burnt trunk of the tree. The old commander means Archidamus. See the note p. 81 (4).

3. The sacred olives were called *μόριαι*. Because Halirratius, the son of Neptune, endeavouring to cut down the olive which Minerva had produced in her contest with his father, missed his blow and killed himself with the axe, so the trees were called *μόριαι*, from *μόρος*, and Jupiter who protected them was called *μόριος Ζεύς*.

4. *πλάτα*, properly an oar, used here for the whole ship, as *κώπη* is, Eur. Hec. 666. Andr. 866.

5. *ἐκατομ-πόδων*. Doederlin says this means moving swiftly, as if they had a hundred feet. Ovid says there were a hundred nereids. Panope centumque sorores Fast. ii. 499. Hesiod and Euripides say fifty.

CHO. Be of good cheer, it shall appear; for, even if I am old, the might of this country has not grown old.

CREON. Oh men, noble inhabitants of this land, I see that you have conceived some new fear¹ of the eyes at my arrival; but do not ye fear me,² and do not utter evil words; for I am not come as intending to do any thing by force, since I indeed am an old man, and I know that I have come to a city of as great power as any in Greece. But I have been sent to persuade this man, now so old,³ to follow me to the land of the Cadmeans; not sent by one man, but being urged by all, because it belongs to me from my relationship to lament his sufferings more than any one in the city. But, O unhappy Œdipus, listening to me come home. All the people of the Cadmeans, as they ought to, invite you, and I most of all, in proportion as, unless I am the worst of men, I am most grieved at your distresses, O old man, seeing you miserable, a stranger here, and always a wanderer, and travelling in want with one servant, whom I, wretched that I am, never thought would have descended into such a low condition as she unhappy has fallen into, always supporting you and your life with a beggar's food; she being of the age she is, unmarried, liable to be carried off by any one who comes up. Have I not, wretched that I am, uttered a miserable reproach against you, and myself, and our whole race? But, for it is impossible to hide what is plain, do you now, I entreat you by the gods of our fathers,⁴ O Œdipus, being persuaded by me,

1. Wunder says that *ὀμμάτων* is to be taken in connection with *φόβον*, because the eyes betray a mind agitated with fear, and compares Soph. Ajax, 139.

*μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὡς ὄμμα πελείας.*

Brunck translates it "I see by your eyes."

2. *ὄν* is generally understood to agree with *ἐμὲ*, understood in *ἐμῆς*, but I should much prefer making it agree with *φόβον*, "which fear fear ye no longer."

3. *τηλικόνδε*, "so old as to require the care of his own relations." Wunder, Brunck, Hermann, and Ellendt read *τηλικόσδε*.

4. *πατρῶων*. *πατρῶος*, and *πάτριος* are used indifferently by the tragedians according to Porson, (Eur. Hec. 80.) Ellendt quali-

conceal them, being willing to return to the city and to your paternal home, addressing this city in a friendly manner,¹ for it is worthy that you should, but the city at home should justly be honoured more by you, being your ancient nurse.

ŒD. Oh, you who dare all things, and who can produce from any thing a cunning appearance of just reasoning, why do you attempt these things, and try to take me a second time in a snare, when caught in which I should greatly grieve ; for formerly, when afflicted with domestic evils I wished to banish myself from the country, you would not do me this favour though I wished it. But when at length I was satiated with passion, and it was pleasant to me to live in my house, then you drove me out, and banished me ; nor was this relationship at all dear to you then. But now again, when you see both this city protecting me with benevolence, and the whole people, you attempt to draw me away, saying cruel things in a soothing manner. And yet, what pleasure is this to love people against their will ? as if any one were to give nothing, nor were willing to aid you, when you entreated that you might obtain something ; but when you had your mind satisfied with what you wished, were then to give when the favour was no favour, would not this be a worthless pleasure

fies this assertion, and contends that *πάτριος*, which is the word of wider signification, is used for *πατρῶος*, but not *πατρῶος* for *πάτριος*. *πατρῶος* means properly "*what has been or still is belonging to the father ; hereditary*," and is applied to gods, temples, &c., by a sort of metaphor. *πάτριος* is *what is received among the citizens as a national custom by ancestral tradition*. Ammonius says *πατρῶα τὰ ἐκ πατέρων εἰς υἱοὺς χωροῦντα*. *πάτρια δὲ τὰ τῆς πόλεως*. Photius and Suidas say *χρήματα, κτήματα, τόποι* are *πατρῶα*. *ἔθνη, νόμιμα μυστήρια εὶρται* are *πατρία*, therefore, *πάτριος* is used for a man's native land, as *common to all the citizens*. *πατρικός* is more properly confined to *persons* (*πατρικοὶ ἢ φίλοι ἢ ξένοι*, Amin.) and is applied to that *which in the time of one's father or forefathers had a connection with them, which has been transmitted to the son by a sort of inheritance*. And by an easy transition it is applied to *φιλία, εὐνοία, &c.* Euripides (Ion) has applied it to *οὐσία* in the sense of *πατρῶος*.

1. *φίλως εἰπὼν* ; Creon dissembles his real meaning of *χαίρειν εἰπὼν*.

which you would obtain? And such indeed you now offer to me, good indeed in word, but in deed evil. And I will tell these men, that I may prove you to be wicked. You come to take me away, not in order to lead me home, but to settle me near it, and that your city may escape uninjured by this land. That shall not be to you; but this is your fate, namely, my avenging spirit always dwelling there. And it is the lot of my children to have just such a portion of my country as to die in it. Do not I know the affairs in Thebes better than you? much better, inasmuch as I listen to truer informants, both Phœbus and Jupiter himself, who is his father. But your false mouth has come hither having much subtlety of discourse, but by your talking you will get more harm than advantage. But, for I know that I cannot persuade you of this, depart, and suffer us to live here, for we shall not live badly even in this state, if we choose to live here.

CRE. Do you think in what you say now, that I am unfortunate as regards your affairs, or yourself rather with respect to your own affairs?

ŒD. It is most pleasing to me if you are neither able to persuade me, nor these who are present.

CRE. Oh, unhappy man, will you not even in long time appear to have got wisdom, but do you nourish folly in your old age?

ŒD. You are clever in speaking, but I know no just man who speaks speciously in all cases.

CRE. Speaking much and speaking seasonably are different things.

ŒD. As if you said but little, and that seasonably.

CRE. Perhaps not in the opinion of one whose judgement is like yours.

ŒD. Depart, for I speak on behalf of these men also, and do not watch me prescribing to me where I ought to live.

CRE. I call¹ these men to witness, not you—but for the answers you give your friends, if ever I take you. . . .

ŒD. And who will take me away in spite of these allies?

CRE. Truly, even without that you will be grieved.

ŒD. Planning what deed do you threaten this?

CRE. Having just seized one of your two daughters I have sent her away, and I will soon drag away the other.

ŒD. Alas me!

CRE. You shall soon have cause to lament more.

ŒD. Have you my daughter?

CRE. And I will have this one here soon.

ŒD. Alas, O strangers, what will ye do? will ye desert me? And will ye not drive the impious man from this land?

CHO. Depart, O old man, quickly, for neither is what you are now doing just, nor what you did before.

CRE. (*speaking to his attendants.*) It must be your business to drag her away by force, if she will not go willingly.

ANT. Alas me wretched, whither can I fly? what aid can I obtain from gods or men?

CHO. What are you doing, O stranger?

CRE. I will not touch this man, but this woman who belongs to me.

ŒD. Oh, ye princes of the land.

CHO. O stranger, you are doing unjust things.

CRE. No, just things.

CHO. How just?

CRE. I am leading away my own relations.

ŒD. O city!

CHO. What are you doing, O stranger, will you not let her go? you will soon come to a contest of force.

1. Hermann understands this "I call these men to witness how injuriously you treat me;" and after *ἐλὼ ποτε* he understands Creon to say to himself, "I will chastise you." Dindorf rejects the idea of an aposiopesis here, and suspects either that a line is lost, or that is there some corruption in what we have.

CRE. Keep off.

CHO. Not from you, at least, not while you attempt these things.

CRE. For you will war with the city if you at all injure me.

ŒD. Did not I say this?

CHO. Quickly release the maiden from your hands.

CRE. Do not order what you cannot enforce.

CHO. I bid you release her.

CRE. And I bid you leave me alone.

CHO. Come hither, come, come, O neighbours; the city, my city is plundered by force; come hither to me.

ANT. I unhappy, am dragged away, O strangers, strangers.

ŒD. Where my child are you?

ANT. I go by force.

ŒD. Stretch out your hands to me my child.

ANT. But I cannot.

CRE. Will ye not drag her away.

ŒD. Oh, wretched, wretched am I.

CRE. You will never again walk with these staves,¹ but since you choose to conquer both your country and your friends, by whom I being ordered do these things, even though I am a king, prevail; for I well know, you will know in time, that you are neither now benefitting yourself, nor were you formerly, when in spite of your friends, indulging your rage, which always injures you.

CHO. Stay here, O stranger.

CRE. I tell you not to touch me.

CHO. I will not let you go, at least while I am deprived of these maidens.

CRE. You will soon pay a greater ransom to my city, for I will lay hands not on these alone.

CHO. But to what will you turn?

CRE. I will take this man and lead him away.

1. σκήπτροιν, i. e. his daughters, by whom he was supported as by a staff.

CHO. You say a terrible thing.

CRE. Be sure that it will be performed, unless the king of this land forbids me.

ŒD. Oh, shameless voice, will you then touch me?

CRE. I bid you be silent.

ŒD. May these deities not make me silent without imprecating this curse on you, O most wicked man, who have carried off by force this defenceless eye,¹ in addition to the loss of my former eyes; therefore, may the sun, that God who sees all things, give to you and your race to grow old with a life such as mine.

CRE. Do you see these things, O ye natives of this land?

ŒD. They see both me and you, and think that having suffered injuries in deed, I revenge myself on you by words.

CRE. I will not restrain my anger, but I will drag him away by force, even though I be alone, and slow through old age.

ŒD. Alas, wretched me.

CHO. What audacity you came here having, O stranger, if you think to accomplish this.

CRE. I do think to.

CHO. Then I will no longer think this a city.

CRE. In a just cause even an unimportant man conquers a great man.

ŒD. Hear ye what he says?

CHO. He shall not accomplish it.

CRE. Jupiter may know this, but not you.

CHO. Are not these things insults?

CRE. They are insults, but they must be borne.

CHO. Oh, all the people, O ye princes of the land, come quickly, come; since these men are going beyond bounds.

1. *ψιλόν* is translated by Brunck *only*; by Hermann *worthless*. *ψιλά* being often said of those things which are in want of whatever is most necessary. Ellendt understands it to mean *weak, not suited to defence*, from the use of *ψιλόζ*, a light-armed soldier.

THE. What is this cry? what is being done? from fear of what did you stop me as I was sacrificing oxen at the altar to the sea god, the patron of this Colonus? Tell me that I may know every thing, on account of which I came hither faster than consisted with ease of foot.

ŒD. O dearest man, for I recognise your address, I have just suffered terrible things at this man's hand.

THE. Of what sort? who has injured you? tell me.

ŒD. Creon here, whom you see, has torn from me the only pair of my children.

THE. What do you say?

ŒD. You hear what I have suffered.

THE. Will not then one of my servants, going quickly to these altars, compel all the people both without horses and mounted to hasten from the sacrifices with a loose rein,¹ to where the two roads for travellers chiefly meet, so that the maidens may not pass, and that I may not be an object of ridicule to this stranger, being worsted by force. Go, as I have ordered, quickly. But if I were in such rage as he deserves, I would not let this man unhurt out of my hand; but now, the laws which he came here having, by them he shall be judged, and by no other. For you shall not go out of this land, before bringing them back hither, you place those girls evidently before me; since you have acted in a manner worthy neither of me, nor of those of whom you yourself were born, nor of your country, who coming to a city practising justice, and doing nothing without law, neglecting the laws of this land, invading us in this way, carry off² whom you please, and make them your slaves by force, and you

1. *ρῦτῆρος*—the Scholiast explains it, *in the condition each is at the moment*; the meaning evidently is *with all haste*.

2. *ἄγω* is particularly applied to carrying off living booty, as *φέρω* is to inanimate plunder; and *ἔλκω*.—924, *παρίστασαι*, the Scholiast explains by *καταδουλοῖς καὶ ὑποχείριον ποιεῖς*, which Ellendt says is right, only that he ought to have added *σοί, you enslave to yourself*.

thought that my city was void of men or slavish, and that I was of no account. And yet Thebes did not breed you wicked, for it is not wont to cherish unjust men ; nor would it praise you, if it heard that you plundered my property, and in spite of the gods carried off the supplications of miserable men.¹ I would not, going into your land, not if I had the justest cause of all, without at least the permission of the ruler whoever he was, bear or lead off anything from the land. But I should know how a stranger ought to live among citizens. But you disgrace a city which does not deserve it, you your own city, and long time has made you at the same time old, and void of sense. I have both said before, and now I order some one as quickly as possible to bring hither the maidens, unless you wish to become a sojourner in this country, by force and against your will ; and this I tell you of my positive purpose as well as with my tongue.

CHO. You see how you are placed, O stranger, since, as to those you are descended from, you appear respectable, but you are proved to be doing wicked things.

CRE. I, neither considering this city void of men, O son of Ægeus, nor of sense, as you say, have done this deed ; but being persuaded that no love for my relations could affect them, so as to induce them to support them against my will. And I thought too, that they would not receive a man who was both a parricide and polluted, nor one who was found to have contracted the unholy marriage of a child with his parent. I thought that there was such a wise Areopagus proper to this land, as would not suffer wanderers such as these to dwell in this city ; trusting in which belief I seized this booty. And I would not have done this if he had not imprecated bitter curses both on me myself and my race. In requital of which, having suffered, I thought it right to retaliate in this manner. For there is no old age² to passion

1. *ἱκτῆρῖα*—that is to say *miserable men who are my suppliants*.

2. *γῆρας*, *i. e.* decay, diminution of strength.

except death, and no grief can reach the dead. Now then do what you please; since my solitary position here, even though I say just things, makes me powerless; but still, even at my age, I will try to requite your deeds.

ŒD. Oh shameless boldness; whom do you think you bring into discredit by this, me the old man, or yourself? you who run through with your mouth against me, murders and marriages and calamities, which I unhappy have borne against my will, for thus it pleased the gods, who probably had some ancient grudge against my race, since as far as I am concerned you can find no reproach of guilt attaching to me in respect of those crimes which I committed against myself and my relations; since tell me, if any prophecy came to my father by means of oracles that he should die by his children's hand, how can you justly reproach me with this, who had not yet any parental source of father nor mother, but was at that time not born. And if again appearing unhappy, as I appeared, I came to a contest with my father and slew him, not understanding what I did, against whom I did it, how can you justly blame an unintentional action? And, O wretch, you are not ashamed compelling me to speak of the marriage of my mother though she is your sister, which I will soon mention, for I will not be silent, when you have come to this impiety of speech. For she bore me, she, alas me for my misfortunes, ignorantly bore me ignorant; and having brought me forth, she bore children to me, her own disgrace, but I know one thing, that you deliberately vilify me and her with this reproach; but I unintentionally married her, and unwillingly say these things, but neither in this marriage shall I be blamed, nor in the murder of my father, which you always bring up against me reproaching me bitterly. For, answer me one thing only of what I ask you; if any one here on the spot standing by, were to attempt to slay you excellent man that you are, would you ask whether the slayer was your father, or would you avenge yourself straightway? I think, if you love life, you would chastise the guilty;

and not consider justice. Such evils I myself indeed incurred, the gods leading me on ; as to which I think not even the soul of my father if it were alive could contradict me. But you, for you are not a just man, but one who thinks it right to say everything, both words that should and should not be spoken, you reproach me in this way before these men, and it seems good to you to flatter the name of Theseus, and Athens, saying how well it is administered. And while thus lavish in your praises you forget this, that if any land knows how to worship the gods with honour, this country excels in that from which trying to steal me the aged suppliant you both ill-treated me, and took away my daughters. In return for which I now calling on these goddesses, entreat them, and beseech them with prayers to come as assistants and allies to me, that you may learn by what men this city is guarded.

CHO. The stranger, O king, is a good man ; but his calamities are numerous, and deserving of our aid.

THE. Enough said, since they who have carried¹ off their prey with them are making haste, but we who have suffered injury are standing still.

CRE. What then do you bid a powerless man like me to do ?

THE. To lead the way thither, and I will go as your companion, that if indeed you have our damsels in these places, you yourself may shew them to me, but if they who have got them escape, we need not trouble ourselves, for there are others hastening after them, for having escaped from whom they will never thank the gods of this land. But lead on, but know that you taking are taken, and fortune has caught you the hunter ; for acquisitions made by unjust gain are not preserved, and you shall have no one to help you in retaining

1. ἐξηρασμένοι. Wunder follows the Scholiast in understanding this word in a middle sense, and used in antithesis to οἱ πάθοντες. Elmsley and Hermann apply it to the daughters of Œdipus, to which Doederlin objects that those who are carried off cannot be said σπείδειν. Ellendt agrees with Wunder.

them; since I know you are not defenceless, and have not come, without being prepared to support such insolence, to your present pitch of audacity, but there is something which you relying in have done this, which I must examine, and not make this city weaker than one man. Do you understand this; or does both what is said now to you, and what was said when you were doing these things, appear to you to be said in vain?

CRE. While you are here you can say nothing to me which I can find fault with; but at home I also shall know what I ought to do.

THE. Departing you may threaten now, but do you O Œdipus, remain here quietly with us, confident that, unless I die first, I will not cease until I make you master of your daughters.

ŒD. May you be happy O Theseus, both for your noble nature, and for your just wisdom towards us.

CHO. Would that I were where soon the quick turnings¹ of hostile men will mingle war with brazen shouts, or at the Pythian² temple; or on the lamp-lit³ shore, where the venerable⁴ goddesses administer solemn mysteries to mortals;

1. ἐπιστροφή is the wheeling of an army to meet its enemy. Some understand it of the shiftings that each combatant makes to inflict his own blows, and avoid those of the enemy.

2. πυθίαις. Apollo Pythias had a temple at Œnoe; both Œnoe and Eleusis were on the road from Athens to Thebes, and in one of those spots the Chorus expects Theseus to overtake the satellites of Creon with the daughters of Œdipus.

3. λάμπασιν ἀκταῖς. i.e. Eleusis so called, because, as the Scholiast says, lamps and torches were used in the Eleusinian mysteries; the fifth day of which was called ἡ τῶν λαμπάδων ἡμέρα when the mystæ (i.e. those who had been initiated in the lesser Eleusinia) led by the δαδούχος went in the evening with torches to the temple of Ceres at Eleusis.—*Smith's Dict. Class. Antiq.*

4. πότνιαι. Ceres and Proserpine. The most ancient account of the origin of the Eleusinian mysteries is, that Ceres wandering in search of Proserpine, came to Attica in the reign of Erectheus, supplied the inhabitants with corn, and instituted these mysteries at Eleusis. Originally, initiation into them was confined to natives of Attica; but afterwards they were open to all the Greeks, (Her. viii. 65.); they were celebrated every year in the month Boedromion, and lasted nine days. The lesser Eleusinia were held at Agræ on the

about which the golden key of the Eumolpidæ¹ the ministers is on men's tongues, there I think the warlike Theseus and the two unmarried sisters will soon meet in successful² battle in those places, or perhaps they will pass by the western point of the snowy rock³ in the district of Œe,⁴ flying with horses or the swift race of chariots. He will be taken, the Mars of our countrymen is terrible, and terrible is the might of the people of Theseus, for every bridle glitters, and every horseman⁵ rushes on with all the speed of the rein, who worships equestrian Minerva, and the dear son of Rhea the god of the sea, who surrounds the earth; are they in action, or are they delaying? How my mind predicts to me that the sufferings of the maidens who have suffered terrible things, and found terrible afflictions at the hands of their relations will soon cease. Jupiter will accomplish something this day. I am a prophet of fortunate contests; would that becoming a swift dove with the speed of the storm raising my eye on high I might see this contest from an airy cloud, O king of the gods

Ilissus. In the reign of Theseus there was a temple called Eleusinium at Athens; and it was at Athens that the first day of the great mysteries was celebrated.—*Smith's Dict. Class. Antiq.*

1. εὐμολπιδᾶν. The Eumolpidæ were said to be the descendants of the Thracian bard Eumolpus, who had been the general of the Eleusinians in their war against Erechtheus; and who, according to some legends, introduced the Eleusinian mysteries into Attica—they were a priestly family devoted to the service of Ceres at Athens, and Eleusis. Her high-priest, who conducted the celebration of her mysteries (ιεροφάντης or μυσταγωγός) was always one of the Eumolpidæ. His office was for life; he was forced to remain unmarried; the Eumolpidæ had also judicial power in cases where religion was violated.—*Smith.*

2. ἀνταρκεί. "Sufficient for the purpose," i. e. brave, successful.—*Ellendt.*

3. νιφαδος πέτρας. Mount Œgialeus, so called as retaining its wintry snow later than the other mountains in Attica. Instead of going by the via sacra to Œnoe, they might go on the road towards Acharnæ, having turned off from which in the direction of Œnoe, they would pass the western part of Œgialeus; these two roads joined in the Niasian plain. See v. 900.

4. οἰάτιδος. Οἰή was a borough of the tribe Æneis.

5. ἄμβασις οἱ. ἄμβασις here having the sense of ἀμβαίνοντες. οἱ agrees with what is meant rather than with what is expressed.

all-seeing Jupiter may you grant to the leaders of this land, with victorious strength to accomplish an ambush which shall catch their prey, do you grant it too O holy daughter of Jove Pallas Minerva, and I entreat the huntsman Apollo, and his sister the follower of the many spotted swift footed deer to come a double aid to this land and to the citizens, O wandering stranger you shall not say to me your sentinel that I am a false prophet for I see your daughters again close at hand accompanied by attendants.

ŒD. Where, where? how do you mean? what do you say?

ANT. O my father, my father; O that one of the gods would grant to you to see this excellent man who has conducted us hither to you.

ŒD. Oh my child, are ye present?

ANT. Yes, for these hands of Theseus and his dear attendants saved us.

ŒD. Come, O my child to your father, and allow him to embrace the body never expected to return.

ANT. You ask what you shall obtain; with longing is this favour granted you.

ŒD. Where then, where are ye?

ANT. We are both approaching you together.

ŒD. O dearest branches.

ANT. Every thing is dear to a parent.

ŒD. Oh my staffs;

ANT. The unhappy support of an unhappy man.

ŒD. I have what is dearest to me. Nor can I any longer be entirely miserable, even dying, while ye are present to me. Support, my children, both my sides, each of you clinging to your father; and desist¹ from your former desolate miserable

1. ἀναπαύσαστον. Musgrave and Doederlin consider this word used here in the passive sense, applying πλάνος to the wanderings of the daughters when carried off from their father. Wunder seems to agree with them. Brunck, Heath, Reisig and Ellendt take it more naturally as active, and understand πλάνος of the wanderings of Œdipus.

wandering ; and tell me what has happened as briefly as possible, since a short speech becomes such youthful maidens.

ANT. This is he who saved us ; you must hear him, O my father, and this business will be short both to you and me.

ŒD. O stranger marvel not if I have much to say of my children appearing beyond my hopes : for I know that this pleasure which I have from their return, comes from no other than you, for you preserved them : no one else of mortals. And may the gods give you all I wish, both to you, yourself, and to this land ; since I have found piety and justice and truth among you, alone of men—and knowing that, I repay these virtues of yours with these words, for I have what I have by your means and by no other mortal's. And O king stretch out to me your right hand, that I may touch it, and kiss your hand, as is lawful. And yet what do I say ? How can I being miserable, wish to touch you, a man with whom no stain of evil is connected ; I will not touch you ; nor in truth will I suffer you to touch me. For only those of mortals who are experienced in them can bear a part of these griefs, but standing where you are receive my salute, and have a just care for me, for the future, as you have had this day.

THE. Not even if you had made a greater length of speech being delighted at these children, should I have wondered. Nor if you had preferred speaking to them, before speaking to me ; for no annoyance from such circumstances affects me. For I seek not to render my life illustrious by speeches rather than by actions. And I prove it—for, of what I swore, I deceived you in nothing, O old man, for I am present bringing you these damsels alive, unhurt by what was threatened. And how the contest was brought to a happy conclusion, why should I boast foolishly of what you will hear also from these girls now you are together ? but do you consider about a report, which just reached me as I was coming hither, since it is brief indeed to tell, but worthy to marvel at ; but a man ought to neglect nothing.

ŒD. But what is it, O son of Ægeus? tell me, knowing nothing myself of what you mention.¹

THE. They say that some man, not indeed a fellow citizen of yours, but a relation, has sat down as a suppliant at the altar of Neptune, at which I was sacrificing, while I was away.

ŒD. From what country? aiming at what by this supplication?

THE. I know not, save one thing, for as they tell me he asks for a short conference with you, of no trouble to you.

ŒD. Of what sort? for occupying the altar thus is not a trifling affair.

THE. They say that he asks to approach and come to speech of you, and to depart safely by the way he came.

ŒD. Who then can he be occupying such a seat?

THE. Consider if you have any relation in Argos, who may wish to obtain this from you.

ŒD. Oh my friend, stay where you are.

THE. What is the matter with you?

ŒD. Ask me not.

THE. About what? tell me.

ŒD. Hearing this I know who the suppliant is.

THE. And who is it, whom I should blame at all?

ŒD. My hated son, O king, whose voice I should most unwillingly hear of all mens.

THE. But why? is it not in your power to hear, and yet not do what you do not wish? why is it painful to you to hear him?

ŒD. This voice comes, O king, most hateful to his father; and do not expose me to the necessity of yielding in this matter.

THE. But, if his sitting at the altar compels you to

1. *πυνθάνει*. Brunck translates this word "*you have heard*." Ellendt "*you ask*." I have rendered it "*you mention*," which must be understood to comprehend Brunck's interpretation.

hear him, consider whether the will of the god must not be respected.

ANT. O my father, be advised by me, though I am young who advise you, let this man gratify both his own mind, and the god as he wishes, and grant to us that our brother may come; for, be sure, what shall be said unsuited to you, will not draw you away by force from your opinion, but what harm can it be to hear his words? in truth ill-devised deeds are betrayed by words. You are his father; so that not even if he did the most impious of all wicked things to you, O father, is it right for you at least to treat him ill in return; but suffer him. Others also have bad sons, and keen anger, but being admonished by the soothing words of friends, they are softened in their nature. But do you consider¹ now with reference to your father's and mother's calamities, what you suffered; and if you consider them, I feel sure, you will perceive the end of evil passion, what an additional evil it is; for you have no small proofs of this, being deprived of your eyes now sightless; but yield thou to us, for it is not right for those who ask just things to be forced to persist in asking; nor for one who is well treated, being so not to know how to requite it.

ŒD. My child, by speaking you extort from me a pleasure, grievous to me; but let it be as it is pleasing to you. Only, O stranger since he is coming hither, let no one put any restraint at all on me.

THE. I like to hear such things once not twice, O old man. I do not wish to boast; but be you sure that you are safe, if any one of the gods saves me also.

CHO. Whoever wishes to live a long time, neglecting moderation, in my judgment he is manifest cherishing folly;

1. *μοι* is Hermann's conjecture for *μη*—which Ellendt says only arose from misunderstanding the passage—he understands it, "*guide your consideration not by the present calamities, but by those of your father and mother.*"

since long life brings many things akin to woe, but for pleasant things you cannot see where they are, when any one¹ falls into immoderate wishes on this subject, and knows no satiety, when the common fate of Pluto death, where there is neither marriage, nor lyre, nor dancing appears at the end. Not to be born surpasses everything, but when a man has been born, to return to whence he came as soon as possible is by far the next best thing, since when youth is present bringing light folly, who escapes being full of troubles? what labour is absent from him? Murders, seditions, quarrel, battles and envy, and last on the top of all comes detestable, powerless, unsociable, friendless old age, where all evils co-exist together, in which this wretched man (not I alone) being, as some northern wave-battered stormy coast is agitated from all quarters, so also terrible calamities like vast seas ever with him overwhelmingly agitate him; some coming from the setting of the sun, some from the east, some from the mid-day south, and some from the sunless Rhipæ.²

ANT. And indeed here comes to us, as it seems, the stranger, unaccompanied by men, O father, pouring forth tears abundantly from his eyes.

ŒD. Who is he?

ANT. He whom we long since thought, Polynices is present here.

POLYNICES. Alas me, what shall I do? shall I first lament my own misfortunes, O maidens, or those of my aged father seeing them? whom I have found cast out here with you in a strange land, with such clothing as this, the unpleasant old dirt of which sticks to the old man, polluting his sides; and on his sightless head his uncombed hair is tossed about by the breeze, and he has the food for his miserable stomach corresponding to these circumstances. Which I most wretched learn too late, and I swear that I am the most wicked of men

1. πλέον τοῦ θέλοντος. Elmsley understands this, "*when any one reaches the old age he wishes for.*"

2. Ριπᾶν. The Rhipæan mountains, i. e. the North.

in having neglected your support, do not hear my business from others; for Pity sits together with Jupiter on his throne in all actions, and, O father, may she be present to you. For of my errors remedies are possible, but increase is no longer so. Why are you silent? say something, O father, do not turn away from me; will you not answer me anything? but without speaking, send me away dishonouring me, and not saying wherefore you are enraged? O ye seed of this man, my sisters; strive ye to move the intractable and sullen mouth of my father, that he may not thus at least send me away who am a suppliant of the god without answering me a word.

ANT. O unhappy brother, say yourself for want of what you are here, for long speeches either by giving some pleasure, or by offending, or by exciting to pity somehow, give some voice to the silent.

POL. But I will speak, for you give me good advice; first claiming the god himself as my ally, from whose altar the king of this land removed me to come hither, granting to me both to speak and to hear with a safe departure. And, O strangers, I wish to obtain this from you, and from these my sisters, and from my father. But wherefore I have come, I now wish to tell you O father, I have been driven as an exile from my paternal land, because I claimed, being born of the elder birth, to sit on your all-ruling throne. On which account Eteocles being younger by birth has driven me from the land; neither prevailing by argument, nor coming to any trial of hand or deed, but having persuaded the city: of which first of all I judge that your Erynnis is the cause, and secondly I say so hearing the same from soothsayers. For when I came to the Dorian Argos, having taken Adrastus for my father-in-law I made myself allies, as many as are called chiefs of the land of Apia,¹ and are honoured with the spear. That having

1. 'Απίας. This name is also given to the Peloponnesus by Æschylus (Sup. 784.), as derived from a physician called Apis. Plutarch

collected an expedition of seven armies against Thebes, I might either die justly, or drive from the land those who had done these things. So much for this, why am I now come hither, bearing supplicatory prayers to you O my father, both myself on my own behalf and for my allies, who now with seven battalions, and seven battle arrays surround the whole plain of Thebe. Such as Amphiaraus impetuous with the spear; the first in power with the spear, and the first in the ways of augury. And the second is the Ætolian son of Æneus, Tydeus; and the third Eteocles, an Argive born. His father Talaus has sent Hippomedon as the fourth. And as the fifth Capaneus boasts that he will destroy the city of Thebe with razing to the ground by fire. As the sixth the Arcadian Parthenopæus rushes on, having his name as brought forth by his mother previously long a virgin, the faithful son of Atalanta. And I, your son, and, if not yours, but begotten by evil fate, at least called yours, lead on the fearless army of Argos to Thebes, who now, by these damsels and your own life, O father, all of us supplicate you, entreating you to abandon your bitter wrath against me, hastening to avenge myself on my brother, who has driven me out and despoiled me of my country. For if there is anything of oracles to be relied on, it has said that theirs is the victory to whose side you add yourself; now by the fountains, by the gods of our race, I entreat you to be persuaded and to yield; since we indeed are poor and strangers, and you are a stranger, and both you and I live by conciliating others, having received the same fate, but the king who is in the palace, O wretched that I am, laughing at both of us in common, lives luxuriously; whom, if you will stand by my counsels, I will scatter with little trouble and time; so that leading you back, I shall be able to

derives the name from ἄπιος a pear-tree. Apis, according to the Sicyonian tradition recorded by Pausanias was king of Peloponnesus, the same word is used in the Homeric sense of a *distant land*. v. 1668 of this play. The Tragœdians make the first syllable long. Homer uses it short—ἐξ ἀπίης γαίης.

establish you in my palace, and I shall establish myself, having driven him out by force. And these boasts I may make if you only co-operate with me, but without you I cannot even be preserved safe.

CHO. Saying to this man whatever is suitable for the sake of him who sent him, O Œdipus, dismiss him again.

ŒD. But if, O men, Theseus the sovereign of this land had not sent him hither to me, thinking it right that he should receive an answer from me, he should not hear my voice. But now he shall depart, having been thought worthy of that, and having heard from me such things as shall never gladden his life. You who, O most wicked man, having the sceptre and throne which now your brother has in Thebes, yourself drove away this your own father; and deprived him of a city, and made him wear this dress, which now beholding you weep, when being in the same distress with me you have misfortunes. But these things are not to be wept for, but to be borne as long as I live, remembering you my murderer, for you exposed me to live in this trouble, you drove me out, it is by your means that as a wanderer I beg from others my daily sustenance, but if I had not begotten these maidens here to be my supporters, truly I should not now be living as far as depends on you. But they now preserve me, these my nurses; these who are men not women in the work of aid; but ye are born of some one else, not of me. Therefore the deity is looking on you,¹ not yet indeed as he soon will, if these armies are being moved against the city of Thebe, for it is not fated that you shall overthrow that city, but first you shall fall stained with blood, and your brother in like manner. Such curses as these I have both before now hurled against you, and now also I invoke them to come as allies to me, that ye may learn to think it right to honour your parents, and not think it of no consequence, if being the sons of a

1. τοιγάρ σ', &c. *i.e.* the deity will soon see you in a different condition from that in which he sees you now—*i.e.* he will see you dead.

blind father you turn out such as you do : for these maidens have not done this. Therefore my curses occupy your seat of supplication, and your throne ; if, as she is reported of old to do, justice sits by the ancient laws of Jupiter. But go thou rejected by me, and fatherless as far as I am concerned, O worst of bad men, bearing with you these curses, which I invoke on you ; that you may neither gain your native land by the spear, nor ever return to the hollow Argos, but that you may die by a kindred hand, and that you may kill him by whom you have been driven out. Such things I imprecate on you, and I invoke the hated darkness of Tartarus where my father dwells, to bear you from hence ; and I invoke these goddesses here,¹ and I invoke Mars, who inspired you with this terrible hatred. And having heard this, depart, and departing, tell both to all the Cadmeans, and at the same time to your faithful allies, that Œdipus gave such rewards to his sons.

CHO. O Polynices, I do not sympathise² with you in the journey you have taken ; and now go back again as quickly as possible.

POL. Alas me, for the evil success of my journey, and alas for my companions, for what a result to our march have we started from Argos, (Oh, miserable me,) for such an one as I may neither tell any of my companions, nor can I turn back again, but silently I must meet this fate. But, O maidens, my sisters, do not ye, since ye hear my father here cursing me cruelly, do not ye, I entreat ye by the gods, when the curses of my father are accomplished, and when a return home is granted to you, at least do not ye dishonour me, but lay me in the tomb and give me funeral rites ; and your present praise, which ye obtain from this man by what ye do for

1. *τάσδε δαίμονας* the Furies—*Ἄρη* Mars was considered the author of all calamity and death.—See Œd. R. 185. Wund.

2. *συνήδομαι* is here used for *συμπενθῶ*. Hermann compares
οὐδὲ συνήδομαι ὧ γύναι ἄλγεσι
δώματος.—*Eur. Med.* 136.

him, shall be joined to another, and that not inferior for your good offices towards me.

ANT. O Polynices, I entreat you to be persuaded in something by me.

POL. Oh my dearest Antigone, in what? say.

ANT. Turn back the army to Argos as quickly as possible, and do not destroy both yourself and the city.

POL. But that is impossible; for if I once yielded to fear, how could I ever again lead the same army?

ANT. But why, O boy, need you be again enraged, what advantage is it to you to destroy your country?

POL. It is disgraceful to be banished, and that I who am the elder should thus be mocked by my brother.

ANT. You see then how this man's prophecies tend to their accomplishment, who speaks of death to you at the hands of one another.

POL. Aye, for he wishes it, but we must not yield.

ANT. Alas, wretched am I, and who will dare to follow you hearing the predictions of this man, what he prophesied?

POL. I will not tell them bad news, since it is the part of a good general to report what is good, not what is deficient.

ANT. Are these things then thus determined by you, O boy?

POL. Yes, and do not delay me, but this journey shall be a care to me, though unfortunate and disastrous on account of this my father, and the Furies whom he has invoked against me. But may Jupiter give happiness to you both, if you perform these rites over me when dead; since you will not again have me alive; but now let me go, and fare ye well. For ye shall not again see me living.

ANT. Oh, wretched am I.

POL. Do not lament me.

ANT. And who would not lament you, O brother, going to a foreseen death?

POL. If it is my fate I shall die.

ANT. Do not do this, but be persuaded by me.

POL. Do not advise me what is not right.

ANT. Miserable indeed am I, if I am deprived of you.

POL. These things are in the power of fate to be either in this way or in that. But for you, I entreat the gods that you may never meet with misfortunes, for on all accounts ye do not deserve to be unfortunate.

CHO. Come newly,¹ these new heavy misfortunes are coming upon me, arising from a blind stranger, unless fate comes upon him, for I cannot call any thing done by decree of the gods of no importance. Time always sees these things, bringing adversity to-day, and on the next day again prosperity; the air has thundered, O Jupiter.

ŒD. Oh, my children, my children, if there is any man in the place who can bring the excellent Theseus hither?

ANT. But, oh father, what is your wish for which you summon him?

ŒD. This winged thunder of Jupiter will instantly lead me to Hades. But send for him as quickly as possible.

CHO. See a very great unspeakable noise falls, sent by Jupiter; and fear comes upon the highest hair of my head; I crouch as to my mind, for the heavenly lightning shines

1. Brunck translates this passage thus, "a strange and wondrous thing it is, if fate does not accomplish the misfortunes, predicted by the blind stranger. For I know no divine decree which I can say has been uttered in vain, time is continually beholding these things since the misfortunes, formerly destined for this man are daily increased by—O Jupiter, it thunders." The Scholiast explains *εἰ τι μοῖρα*, κ. τ. λ. "if I do not suffer this according to fate, I should say that these evils have come on me on account of Polynices." Hermann and Ellendt understand *ἠϋξῆσε* after *ἔρεπα*, v. 1446. Wunder says that the Chorus being alarmed at the storm which is now beginning, fears lest it may be an omen of the wrath of the gods, either at the severity of Œdipus to his sons, or for some other cause, remembering also, that it may be only a sign of the impending death of Œdipus, see v. 95.; he considers v. 1446. corrupt, and particularly *ἐπεὶ*, which, unless it has been foisted in by the copyists in mistake, is used here, he says, in a most unusual manner, in the sense in which *ὥς* is often found with the participles—*ἀζίωμα δαιμόνων*. Reisig and Ellendt refer to the oracles, that the reception of Œdipus would be sometime or other advantageous to Athens.

again ; what end will it portend ? I fear, for it never flashes in vain, nor without some calamity. O vast sky, O Jupiter.

ŒD. Oh, my children, the predicted end of life is coming upon me, and there is no longer any means of averting it.

ANT. How do you know ? and by what have you conjectured this ?

ŒD. I know it well, but let some one, going as quickly as possible for me, bring hither the king of this land.

CHO. Alas, see the penetrating noise again surrounds me. Be propitious,¹ O deity, be propitious, if you are bringing darkness on my mother land. May I have met with a pious man, but if he be a wicked one whom I have seen, may I not receive a reward of disaster. O Jupiter king, I speak to you.

ŒD. Is the man near ? will he find me, O children, still alive and right as to my mind ?

ANT. But what secret do you wish implanted in his mind.²

ŒD. I wish to repay him a gratitude showing itself in results, for the benefits which I have received, as I promised I would if I received them.

CHO. Oh, my son, come, come even if you are at the most distant part of the plain, sanctifying an altar with sacrifice of oxen to the marine Neptunian god, for the stranger wishes to give to you and to the city and to his friends, a just gratitude for the kindness he has received—Hasten, be swift, O king.

THE. What is this universal noise which arises among ye ? clearly coming from ye and clearly from the stranger ? Has any thunderbolt of Jove ; or any storm of hail bursting down caused it ? for when god sends forth such a storm, one may conjecture all things.

1. *i. e.* says Wunder, let not the darkness of this storm be ominous of evil.

2. Ellendt objects to Reisig and Wunder's interpretation of this line, which I have given, and renders it "what is the subject on which you wish a belief instilled into his mind."

ŒD. O king you have appeared to one who has been wishing for you. And some one of the gods has sent you the good fortune of coming hither.

THE. But what new thing is there again, O son of Laius?

ŒD. The end of my life, and I wish to die without falsifying what I promised to you and to this city.

THE. But what cause have you to expect death?

ŒD. The gods themselves as heralds announce it to me, not at all deceiving me by the tokens set before me.

THE. How do you say, O old man, that these things are manifested?

ŒD. The many continual thunderings, and the many darts shining from the invincible hand of Jove shew them.

THE. You convince me, for I see you predict many things, and those not false; and now tell me what I must do.

ŒD. I will teach you, O son Ægeus, what will be lastingly advantageous to you and to your city. I myself will immediately untouched by a guide, lead you to the place, where I must die, and do not you ever tell to any man, either where my body is concealed, or in what place it lies, since it will always bring aid to you worth many shields and spears of allies, against your neighbours; but what it is impious to speak of, and what may not be broached in discourse, you must learn by yourself, when you come thither alone, as I will neither say any of these things to any one of the citizens, nor to my children, although loving them, but do you always keep them secret, and when you come to the end of life, tell them to your eldest son alone, and let him tell it from time to time to his successor. And thus you will inhabit this city, being unravaged by the earth-sown¹ men. But many cities, even if any one rules them well, naturally incline to insolence; for the gods behold surely, though late, when any one neglecting divine things turns to madness. Do not you, O son

1. Σπαρτῶν—Θηβαίων. Because sprung from the dragon's teeth which Cadmus sowed.

of Ægeus, suffer this. Thus much therefore I teach one who knows it—but now, for the sign present to me from the god warns me to hasten, let us go to the place; and do not let us turn aside. O my children, follow this way; for I in my turn am an unexpected guide to you, as you have been to your father. Go on, and touch me not, but suffer me by myself to discover the holy tomb, where it is fated for me to be buried in this land, this way; hither; go this way; for this way, Mercury the conductor of the dead leads me and the infernal goddess. O light which I cannot see, formerly you were once mine; but now my body feels you for the last time; for now I am going to hide in Hades my life being finished, but O, dearest of strangers, may both you yourself, and this land, and your people be prosperous; and in your prosperity being always fortunate, remember me who am dead.

CHO. If it is lawful for me to worship the unseen goddess with prayers, and you O king of the dead, O Pluto, Pluto; I entreat you that by no painful nor miserable death the stranger may reach the region of the dead, under the earth that conceals all things, and your Stygian palace; for when many misfortunes have fallen upon a man, and these undeservedly, a just deity may in turn make him fortunate—O infernal goddesses, and thou O body of the invisible beast, who they say watches at the polished gates, and report is constant that you howl from your cave an unconquered guardian in the palace of Pluto, you O son of Earth and Tartarus, I entreat to step aside and not molest the stranger coming to the lower regions of the dead; I invoke you, O God¹ of everlasting sleep.

1. *αἰέν-υπνον*. This is Wunder's reading taken from the Scholiast, who says men usually invoked all the infernal deities, namely, Pluto, Proserpine, Cerberus, and Death. So Death is invoked, Soph. Phil. 797. Ag. 854. The common reading is *αἰέν ἄϋπνον* applied to Cerberus.

MESSENGER. O men and citizens, I may say most briefly that Œdipus is dead; but neither can a story tell concisely what has happened, nor the actions which took place there.

CHO. Is then the unhappy man dead?

MES. Know that he has left life for ever.

CHO. How did he die? did he unhappy die by some divine and painless fate?

MES. This is natural now to wonder at, for how he went from hence, you also who were present know, no one of his friends being his guide, but he himself showing the way to all of us, but when he came to the way rooted in the earth with brazen steps, he stood on one of the many roads, near the hollow basin where the ever-faithful pledges¹ of friendship of Theseus and Pirithus lie; and placing himself half-way between this and the Thracian rock, and the hollow wild pear, and the stone tomb, he sat down, then he loosened his sordid garments, and then shouting out he bade his children bring him from some quarter running water for washing, and libations; but they going to the temple of the flowery Ceres which was in sight, brought to their father what he had commanded in a short time; and adorned him with washing and a robe, as is the custom. And when he was pleased, everything being done, and there was no longer anything which he commanded, left undone, the terrible Jupiter² thundered, and the maidens shuddered when they heard it; and falling on the knees of their father, they wept, and ceased not the beatings of their breasts, nor their loud lamentations; but he as soon as heard their bitter voices, folding his arms around them said; O my children, this day you have no longer a father; for everything of mine is dead; and you shall no longer have

1. ξυνθήματα. Undoubtedly, says Ellendt, they had buried a victim at the spot.

2. χθόνιος is not an epithet of Jupiter, but a part of the predicate—it means often nothing more than *terrible*. So Aristophanes uses it—*Aves* 1743. The Scholiast on Eur. *Phoen.* 817. says “the ancients called all terrible things χθόνια.”

your laborious care of me ; I know that it has been painful, my children ; but one consideration relieves all this trouble ; for there is no man from whom you have had more love than from me ; deprived of whom you will now live the remainder of your lives. In this way lying on one another they all wept with sobs ; and when they came to the end of their wailings, and no longer did any noise arise, there was silence ; and suddenly the voice of some one called him, so that all instantly feared, and their hair stood on end with dread. For the god frequently summoned him in various terms—" Oh you, oh you, Œdipus, why do we delay to depart ? there has been delay for some time by your means." And he, when he perceived that he was summoned by the god, called for Theseus the king of the country to come to him, and when he came he said ; O dear man, give in my sight the firm¹ pledge of your right hand to my children (and do ye too the same, O my daughters to him) and promise never voluntarily to desert them ; but kindly to do for them everything you do which may from time to time be expedient for them ; and he, as a noble man without any lamentations, promised the stranger with an oath to do these things ; and when he had done this, immediately Œdipus embracing his children with his blind hands, says ; O my children, it behoves you, bearing that by bearing which your nobleness of mind is shown, to depart from this place ; and not to wish to see what is not lawful, nor to hear of it from narrators ; but go ye as quickly as possible ; but let Theseus who is concerned remain to see what happens. We all heard him saying this ; and lamenting with the maidens with floods of tears, we followed them ; and when we had departed, turning round in a little time, we saw the man himself indeed no longer present, but the king himself holding his hand before his face shading his eyes ; as if some terrible sight of fear had been seen, and one intoler-

1. Hermann explains ἀρχαίαν as "*firm which will hereafter become ancient*," and compares—ἀρχαῖον γένος.—Æsch. Ag. 587.

able to see, then indeed quickly, and not after a long time, we see him adoring at once both the earth and the Olympus of the gods in one prayer, but by what fate he died, no one of mortals can tell except Theseus. For neither did any firebearing thunderbolt of the god destroy him, nor any storm of the sea excited at that time; but either some conductor from the gods, or some kind dark gulf of the infernal regions opening for him. For the man has been dismissed without suffering, nor with any pain from disease, but, if any mortal ever was so, in a way to be admired; and if I appear to speak unwisely, I will not yield to those to whom I appear unwise.

CHO. But where are both his daughters, and his friends who accompanied him?

MES. His daughters are not far off; for their voices not free from signs of lamentation show that they are approaching hither.

ANT. Alas, it belongs now to us unhappy,¹ entirely to bewail the unhappy blood of our father implanted in us; for whom we formerly endured much continual trouble, and now at the last we shall reckon² in addition inconceivable evils beyond what we have seen and suffered.

CHO. But what is the matter?

ANT. You may conjecture, O my friends.

CHO. Is he gone?

ANT. Aye, as you would depart if you departed as you most wished to—for how it should be otherwise in his case, whom neither war nor sea met with, but the earth in an unseen manner seized upon, bearing him off by some invisible fate. Miserable am I; destructive night descends upon my

1. οὐ τὸ μὲν, ἄλλο δὲ μὴ, *entirely*. *i. e.* not so as partly to bewail, and partly not. Brunck translates it, not as if we had to bewail this alone, and nothing else.

2. παροίσομεν. Hermann renders this word simply *we shall say*, and quotes παραφέρουσ' οἰκτροὺς λόγους, he translates the two lines thus, *and at the last we shall say*, Eur. Iph. A. 981, *that we have seen and experienced inconceivable evils*. But Wunder denies that παραφέρειν means, *to say*, unless λόγους be joined with it.

eyes, for how, wandering either to some distant land, or to some wave of the sea, shall we obtain support for life difficult to procure.

IS. I know not: would that bloody Hades would destroy me wretched, so that I might die with my aged father; since the life which is in prospect for me is not liveable.

CHO. O ye two excellent children, do not ye be too indignant at what comes well sent by God, you are not in a state which you need complain of.

ANT. There was even some pleasure in my labours, for that which would nowise have been pleasant, was pleasant while we had him in our hands. Oh my father, oh my dear father, who hast put on the everlasting darkness which is under the earth; for you shall never be without the love of me or my sister here.

CHO. Has he fared . .

ANT. He has fared as he wished to.

CHO. In what respect?

ANT. He has died in the foreign land in which he wished to; and he has for ever a well shaded bed under the earth; and he has not left behind him a tearless¹ grief. For this eye of mine laments you weeping O father; nor do I know, how I miserable can bear² so great a grief. Alas, I wish³ you had not died in a foreign land; but you have died here deserted.

IS. O wretched that I am, what fate awaits me and you too, O dear sister thus deprived of our father.

CHO. But since he has happily passed the end at least of life, cease my dear maidens, this grief, for no one is free from evils.

1. πένθος ἄκλιντον. That is to say, he has not died without causing to his friends a grief shown by tears.

2. ἀφάνισαι, to bear. This is Ellendt's explanation of the word, who says "because by bearing it, it is removed from any one."

3. ἔχρηζες. The Scholiast says this word is used for ὠφέλες which Wunder denies; and with Dindorf considers the passage entirely corrupt, and the present reading brought down from 1689. ἄς ἔχρηζε κ. τ. λ.

ANT. Let us, my sister again depart.

IS. So as to do what?

ANT. A desire possesses me.

IS. What?

ANT. To see the underground tomb.¹

IS. Of whom?

ANT. Of my father unhappy that I am.

IS. But how is that lawful? do you not see that . . .

ANT. What do you object?

IS. And this too that . . .

ANT. What is this again?

IS. He has died unburied, and separated from everything.

ANT. Lead me there, and then slay me.

IS. Alas, alas, unhappy that I am, whither going again thus desolate and helpless shall I pass my miserable life.

CHO. Dear maidens, fear nothing.

ANT. But whither shall I fly?

CHO. It has escaped before. . . .

ANT. What?

CHO. Your affairs have escaped turning out ill.

ANT. I think . .

CHO. What do you think beyond what you ought?

ANT. I know not how I shall go home.

CHO. Do not seek to.

ANT. I am in trouble.

CHO. And you were before.

ANT. Affairs are at one time perplexing, and at another exceedingly so.

CHO. You have indeed fallen in with a great sea of troubles.

ANT. Alas whither shall we go, O Jupiter, for to what hope does the deity now bring me?

THE. Cease your lamentation, O children; for in circum-

1. *ἑστίαν*. Wunder agrees with Reiske who translates this word tomb, and says "for a tomb is an altar made in the ground." Ellendt understands it, *the altar, at which Œdipus fell like a victim*.

stances in which there is happiness under the earth¹ to the dead, we must not lament; for that causes indignation.

ANT. O son of Ægeus, we entreat you.

THE. That you may receive what necessary thing, O children?

ANT. We wish to see the tomb of our father.

THE. But that is not lawful.

ANT. How say you, O king, sovereign of Athens?

THE. O children, he charged me that no mortal should approach this place, nor address the sacred tomb which he occupies, and he said that I, if I did this, should prosperously possess this country always unmolested; and these things our deity heard, and the oath² of Jupiter which hears all things.

ANT. But if these things are according to his will, that is sufficient; but do you conduct us to the ancient Thebes, in hopes that by some means we may hinder the death coming on our brothers.

THE. I will do this also; and everything which I can do advantageous both to you and to him who is under the earth, who has lately died, so as to please you, I ought not to neglect.

CHO. But cease ye, and do not any more stir up lamentation, for these things are entirely settled.

1. χάρις ἡχθονία. Wunder has adopted Reisig's reading though not quite his interpretation of it, for he understands by χάρις the regard the city has for Œdipus. The Scholiast says the meaning is plain—it is wrong to lament those whose death has been fortunate.

2. ὄρκος. He is the minister of Ζεὺς ὀρκιος.

TRACHINIÆ.

DRAMATIS PERSONÆ.

DEIANIRA.

A MAID SERVANT.

HYLLUS.

CHORUS OF TRACHINIAN VIRGINS.

A MESSENGER.

LICHAS.

A NURSE.

AN OLD MAN.

HERCULES.

TRACHINIÆ.

DEIANIRA. There is an ancient saying well-known among men, that you cannot form a judgment of the life of mortals, before a man is dead, whether it has been happy or unhappy to any one. But as for my own life, even before I descend to hell, I know that I pass an unfortunate and grievous life ; I, who while still dwelling at Pleuron,¹ in the house of my father CENEUS, had the most grievous dread of marriage of any Ætolian woman, for my suitor was a river, I mean Achelous, who appearing in three forms demanded me of my father, coming as a bull all over ; another time as a variegated coiled up serpent, and again with a bull's head and the body of a man ; and from his shaggy beard streams of spring-water flowed down. Having received such a suitor, I miserable was always praying to die rather than ever to approach his bed ; but afterwards indeed, but to my great joy came the illustrious son of Jupiter and Alcmena, who joining with him in a contest of battle, releases me ; and the manner indeed of their struggles I cannot describe, for I know not, but whoever sat by unterrified by the sight, he may relate it. For I sat bewildered by fear, lest my beauty should bring grief upon me. But Jupiter the god of battle accomplished the end well, if indeed it was well ; for since I have been connected with Hercules in chosen marriage, I always have fear after fear, being anxious for him ; for night brings him, and the same

1. Πλευρώνι. Pleuron was a city of Ætolia. *ἔτι* is a conjecture of Wunder's for *ἐνι*. Many instead of *ὄκνον* read *ὄτλον*, trouble.

night dismisses him¹ in a constant succession of labours. And we have had children whom he sometime or other has seen, as a farmer² having a distant farm, sees its crop but once at sowing and reaping time. Such an existence ever used to send my husband both to his home and from his home, serving some one. But now, since he has finished these labours, I am most alarmed of all, for ever since he slew the mighty Iphitus, we being banished have been dwelling in Trachis here with a stranger, and where he is gone no one knows; but he is gone causing me bitter grief on his account. And I am almost sure that he has met with some misfortune,³ [for he has been away no little time, but now ten months he has been among strangers without sending any message. And there must be some terrible calamity, such a writing did he leave me when he departed, which I often pray to the gods I may have received without misfortune.]

SERVANT. O mistress Deianira, I have before now seen you bewailing with many tearful lamentations for the departure of Hercules, but now, if it is right to admonish the free with the counsels of a slave, I also must say this much, how is it that you abound in so many children, but do not send some one of them in quest of your husband, and particularly Hyllus, whom it is natural to send, if he has any care for his father whether he is in prosperity? And here he comes to the house, near, in good time, so that if I seem to you to say

1. *νύξ γὰρ εἰσάγει*—the Scholiast and Wunder understand *αὐτὸν* after *εἰσάγει*, and the meaning of the passage to be, that *if Hercules returns any night, he departs the same night on a fresh undertaking*. Brunck considers *πόνον* as governed by *εἰσάγει* and *ἀπωθεῖ*, and applies the sentence to Deianira, *night brings and night removes my grief, only changing one for another*.

2. *γῆτης*. Wunder explains this "that as a farmer only sees his crop once a year after he has sown it, namely, when he reaps it, so Hercules only sees his children once a year." *ἅπαξ* meaning that he only sees them *once* a year, and *πορὲ* that it is uncertain when that *once* may be."

3. Wunder thinks that these lines enclosed in brackets were introduced by actors when the play was acted, as the other play of Sophocles, and Æschylus, and Euripides were, after his death.

any thing seasonably, you can avail yourself of the man, and of my words.

DEI. O my child, my son, even from the ignoble words proceed to good purpose, for this woman is a slave indeed, but she hath uttered advice becoming a free woman.

HYLLUS. Of what sort? tell me, O mother, if it may be told.

DEI. That for you, when your father has been so long in foreign lands, not to seek where he is, is shameful.

HYL. But I know, if at least we may believe reports.

DEI. And in what land, my son, do you hear that he is?

HYL. They say that the last year he has been for a length of time serving a Lydian woman.

DEI. One may hear every thing of him if he has endured this also.

HYL. But he is freed, from this at least, as I hear.

DEI. Where is he said to be now living or dead?

HYL. They say that he is making war against the land of Eubœa, the city of Eurytus, or just about to do so.

DEI. Do you know, my son, that he left¹ me certain oracles about this land?

HYL. Of what sort mother? for I am ignorant of the report.

DEI. That either he is about to accomplish the end of his life, or having overcome this labour, to have [the rest of his life, for the future] prosperous, will you not therefore my son go to aid him placed in such a crisis; since we are either preserved *with him*, or perish if your father perishes.²

1. ἔλειπε—Seidler (quoted by Wunder) says that the imperfect is here used for the aorist, because it contains the sense of *causing to remain*.

2. This verse which Wunder has enclosed in brackets as spurious, and which cannot be construed in the order in which it now stands, Brunck merely places before v. 84. and reads the passage

ἢ σεώσμεθα
κείνου βίον σώσαντος ἢ οἰχόμεσθ' ἅμα
καὶ πίπτομεν, κ. τ. λ.

HYL. But I will go, O mother, but if I had known the words of these oracles, I would have gone some time ago, but now that I do know them, I will not at all fail so as not to inquire all the truth of these things. But the customary fortune of my father does not suffer us to fear beforehand, nor to be much alarmed.

DEI. Go now, my son, for even to you who are late his prosperity when you hear of it, brings gain.

CHORUS. You, whom starry night¹ when put an end to brings forth, and lulls to sleep again, you I invoke, the sun, the burning sun, to announce this to me as to the son of Alcmena, where, where he is dwelling, O you who burn with your shining light, whether he is in any insular vallies,² or on either of the two continents; tell me, O you who are surpassing in sight, for I hear that Deianira, the subject of contention to many suitors, with troubled mind like some miserable bird, never lulls to rest the desire of her eyes, so that they become tearless, but cherishing a mindful fear on account of the journey of her husband, is wasted away in a widowed anxious bed, miserably expecting a miserable fate, for as when either the south or north wind rage fiercely, any one sees many waves in the wide sea departing and coming on, so the troubles of life, like a Cretan sea, rear the descendant of Cadmus and make him grow,³ but some one of the gods protects him ever successful from the house of Pluto, wherefore I blaming you will allege things respectful indeed,⁴

1. Brunck translates αἶόλα swift, like κορυθαίολος "Εκτωρ, Hom. Butmann however compares σαρκὸς αἰόλας.—Soph. Phil. 1134.

2. αὐλῶνας, some understand this of the sea, which is agitated by the wind so as to give an appearance of hills and dales. The two continents are Europe and Asia.

3. τρέφει τὸ δ' αὖξει. Wunder says, this means merely, *attend him throughout the whole of his life*. Hercules is called Καδμογενής as being a Theban, as Homer says

Ἡματι τῷ, ὅτ' ἔμελλε βίην Ἡρακλεΐην
Ἀλκμήνῃ τέξεσθαι εὖστεφάνῳ ἐνὶ Θήβῃ.

4. αἰδοῖα. All former editions have ἀδεία, which Hermann translates "*willing*," a sense which Wunder denies the word can bear, any more than "*with friendly intention*," which some render it.

but still in opposition to your conduct ; for I say you ought not to cast away good hope, for the king, the son of Saturn, who accomplishes all things gives not a life without grief to mortals, but distress and joy revolving come to all, like the revolving movements of the bear. For neither does starry night remain to mortals, nor evil fate, nor riches ; but soon they depart from one, and to rejoice and to be deprived of joy comes on some other ; and¹ these things I bid you my queen always to cherish in hope ; since who has seen Jupiter inconsiderate towards his children as you fear ?

DER. You come, having heard, as I may well conjecture, of my distress, but how I am overwhelmed in spirit, may you never learn by your own suffering, and at present you have no experience, for youth is fed in such situations where there is not the heat of the withering² god, nor rain, nor does any breeze disturb it, but amid pleasures it advances its life free from troubles, until one is called a woman instead of a girl, and in the nuptial night receives a share of care, [fearing forsooth, for her husband, or her children.] Then any one may see, by considering his own condition, the evils by which I am oppressed. I have indeed lamented many of my anxieties, but one, such as never happened before, I will now relate, for when Hercules the king started from his home on the last journey, then he leaves in his house an old tablet inscribed with signs, which formerly he never endured, when going forth on his many contests, to utter to me, but he used to go as about to perform some exploit, and not as one about to die, but now, as one no longer existing, he said what I ought to take as my nuptial possessions, and he said what share of their paternal land he allotted to his children, to be distributed among them ; fixing a period beforehand, that when he had been absent having been gone a period of a

1. *ἄ.* Brunck translates *ἄ* *wherefore*.

2. *ἀναινοντος*. This is Wunder's conjecture for *ἴν' αὐτοῦ, καὶ νιν*, *where it is its own master and &c.*

year and three months, then it was fated for him either to be dead by that time, or, if he escaped beyond the end of that time, to live for the future an unharassed life. Such things he said were fated by the gods, [to be the end of the labours of Hercules,] as he said that the ancient oak at Dodona had predicted by the mouth of two doves.¹ And the truth of these things coincides with the present time, that it ought to be accomplished ; so that I while sweetly sleeping, jump up, my friends alarmed with fear that I am fated to remain bereft of the best of all husbands.

CHO. Now be silent, since I see some man coming hither, crowned on account of his joyful news.

MESSENGER. O mistress Deianira, I being the first messenger will release you from fear, for know thou that the son of Alcmena is both living, and victorious, and is bringing the first fruits of battle to his country's gods.

DEI. What is this news that you bring me, O old man ?

MES. That your much loved husband will soon come to your house, appearing with victorious might.

DEI. And from whom citizens or strangers having learnt, do you say this ?

MES. Lichas the herald is proclaiming these things to many in an ox-feeding meadow, and I, hearing from him, hastened away, that I being the first to report them, might gain something from you, and lay up for myself gratitude from you.

DEI. But how is it that he himself is absent, if things are fortunate ?

MES. From not having much facility of advance, O lady ; for all the Melian people standing by in a ring is questioning him, nor is he able to proceed, for each individual wishing to

1. *πελειάδων*. Herodotus says of the fable that the doves gave the oracles at Dodona. "But the women appear to me to have been called doves by the Dodonæans, because, being barbarians they seemed to speak like birds." *Euterpe* 57.

learn, will not give up his desire, before he hears as he wishes. So that he is among them, not willing himself, but among those who are so, but you will immediately see him before you.

DEI. O Jupiter, you who have the uncut meadow of Æta, you have given us joy, though after long delay. Shout, ye women, both ye within the house, and ye out of the palace, since we now enjoy this rising light of news, unhopèd for by me.

CHO. The family of maidens shall shout¹ with cries at the sacrifice, and at the same time let the voice of men proceed in common with them, to the quiver-bearing Apollo the protector. And at the same time, O maidens, raise the pæan, the pæan, shout ye to his sister the Ortygian² Diana, the deer-shooter, bearing a torch in both her hands, and to her companion nymphs. I leap up in the dance, nor will I reject the flute, O thou sovereign of my mind, behold, Evøe!³ Evøe! the ivy moving me in the dance excites me to the contest in honour of Bacchus, Io, Io, pæan, pæan. Behold, behold, O dear lady, you may see these things now plain before your face.

DEI. I see, O dear women, nor has it escaped the watchfulness of my eye, so that I should not see this band. And I bid the herald hail, though appearing after a long delay, if, O herald, you bring any joyful news.

LICHAS. But we have come with good fortune, and with good fortune are we addressed, O lady, as becomes our success, for it is right that a successful man should meet with favorable words.

1. ἀνολολύζεται—ὀλολύζω is peculiarly used for women uttering joyful exclamations.—Wunder.

2. Ortygia was an old name of Delos. See Virgil

Linquimus Ortygiæ portus. *Æn.* III. 124.

derived either from ὄρνυξ a quail, or from Ortygia in Ætolia, from which some say it was a colony. ἀμφίπυρον. Compare *Œd. R.* πυρφόρους Ἀρτέμιδος αἰγλάς, 201.

3. Φρουράν. This is Musgrave's conjecture, inserted in the text by Wunder, instead of Φρουρά.

DEI. O dearest of men, tell me first what I most anxiously wish to know, whether I shall receive Hercules alive.

LI. I in truth left him both vigorous and living, and flourishing, and not afflicted with disease.

DEI. In what land, in his own or in a foreign land, tell me?

LI. There is a shore of Eubœa, where he is raising altars and performing sacrifices of fruit to Cenæan¹ Jupiter.

DEI. Does he this in performance of a vow, or in obedience to some oracle?

LI. In performance of a vow, which he made, when he took with the spear and laid waste the country of these women, whom you see before your eyes.

DEI. And they, in God's name, whose are they, and who? for they are to be pitied unless I am deceived about their calamities.

LI. He having destroyed the city of Eurytus selected them as a chosen property² for himself and the gods.

DEI. Is it against this city, that he has been gone this incalculable and excessive number of days?

LI. No, but most of the time he has been detained among the Lydians, as he says himself, not as a free man, but having been sold; and O lady, there should be no envy at the account of a matter of which Jupiter is the doer [but he being sold to the foreign Omphale, completed a year, as he says himself.] And he was so annoyed at having incurred this disgrace, that he swore, imposing an oath on himself, that he would certainly hereafter enslave the promoter of this injury with his son and his wife; and he did not utter a vain word; but when he was purified,³ having taken an army of allies he comes to the

1. Κηναίω. Cenæum was a promontory of Eubœa.

2. αὐτῷ καὶ θεοῖς. *Some for himself and some for the gods.*—Schol. *He chose them for himself that he might devote them to the gods*—Nenias.

3. ἀγνός.—*i. e.* purified from the murder of Iphitus as a punishment for which being *ξενοκτονία* he had been condemned by Jupiter

city of Eurytus, for he said that he alone of mortals was the cause of this calamity; who, when he came to his house as a guest, being bound to him of old in ties of hospitality, insulted him much indeed with words, and much with malicious mind, saying that he though having inevitable arrows in his hand, was inferior to his own sons in a contest with the bow, and that he as a slave instead¹ of a free man, was worn out with toil, and when at supper he was drunk, he cast him out of doors; on which account being angry, when, in his turn, Iphitus came to the Tirynthian hill tracking his mares at grass, then he hurled him having his eyes one way and his mind another from a lofty tower-like hill. And the king Jupiter the Olympian father of all, being wroth on account of this deed, sent him forth being sold, and endured it not, because he had slain him alone of men by treachery, for if he had avenged himself openly, Jupiter would have pardoned him subduing him justly, for neither do the gods love insolence. And they being over haughty with evil tongues are all inhabitants of hell, and their city is enslaved, and these women, whom you see, having met with a miserable life after a happy one, come to you, for this both your husband entrusted to me, and I, being faithful to him, perform, and as for himself, as soon as he has performed to the Jupiter of his fathers a perfect sacrifice for the capture, consider that he will be here; for this is

to be sold to Omphale, which he was by Mercury, for three talents. Herodotus says he was her slave three years. Homer says Eurytus was killed by Apollo for venturing to contend with him in archery.

*τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
ἵκετ' ἐνὶ μεγάροισι, χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οὐνεκα μιν προκαλίζετο τοξάζεσθαι.—Od. Θ. 226.*

He also says that Iphitus was slain by Hercules, having come to Messene in quest of some mares and mules which he had lost,

*Αἱ δὲ οἱ καὶ ἔπειτα φόνοσ καὶ μοῖρα γέγοντο
Ἐπεὶ δὲ Διὸς υἱὸν ἀφίκετο καρτερόθυμον
Φῶθ' Ἡρακλῆα, μεγάλων ἐπίστορα ἔργων
Ὅς μιν ξείνον ἔοντα κατέκτανεν ᾧ ἐνὶ οἴκῳ.—Od. Φ. 24.*

1. *ἀντ'* is Wunder's conjecture instead of *ως*. Hermann makes *ἀνδρὸς ἐλευθέρου* to be governed by *ῥαίσιτο*.

the most pleasing part to hear of my long speech though announcing success.

CHO. O queen now joy is manifest to you, these things being present and hearing of the rest by report.

DEI. How should I not rejoice with my whole heart hearing of the fortunate condition of my husband? It is inevitable that these things should tend to this point. And yet it is possible, for those who well consider matters to fear for him who is prosperous, lest he should some time or other fall, for a terrible pity has come over me, my friends, seeing these unfortunate women in a foreign land wandering houseless and fatherless, who formerly were perhaps born of free men, but now they have a life of slavery. O Jupiter averter¹ of evil, may I never behold you coming thus upon my offspring, or if you will do so, may you not do it while I am still alive. Thus greatly do I fear while I behold these women. O unhappy girl, what damsel are you? are you unmarried or have you children? from your appearance indeed you must be inexperienced in that; but you are some one of noble blood. Lichas, of whom of mortals is the stranger the daughter? who is her mother? and who is the father who begot her? Tell me, since most of all these do I pity her beholding her, in proportion as she alone knows how to feel properly.

LI. But what do I know? and besides why do you ask me? perhaps she is not among the lowest of those of that country.

DEI. Is she of the race of their kings? is she any seed of Eurytus?

LI. I know not, for I did not push my enquiries far.

1. *τροπαῖε*. I have given the translation sanctioned by the Scholiast and Ellendt. Wunder rather hints that he prefers understanding the word as it is used in *Ant.* 143. *Ζηνὶ τροπαίῳ*, giver of victory. Brunck takes the word in its common sense *causer of defeat*, which I think agrees much better with the next line, *you have caused the defeat (τροπή, flight) of these maidens, may you spare my children a similar fate*.

DEI. Have you not even heard her name from any of her fellow travellers?

LI. No, I did my duty in silence.

DEI. But do you yourself¹ tell me O unhappy woman, since it is an evil not to know you, who you are.

LI. In the same manner as before she will not at all utter any word, having spoken not at all, neither more nor less; but ever suffering under the weight of her calamity, she unhappy weeps, ever since she left her desolated² country, this grief of hers is indeed injurious to herself, but still it may be pardoned.

DEI. Let her then do as she will, and go into the house as is most pleasing to her, nor shall she in addition to her existing misfortunes, receive any fresh grief from me, for her present grief is sufficient; but now let us all go into the house, that both you may hasten whither you wish, and that I may arrange things indoors properly.

MES. First wait here a little that you may learn, in these people's absence whom you are conducting in-doors, and may learn what you ought of what you have heard nothing, for of these things I have knowledge in every respect.

DEI. But why, on what account do you stop³ my progress?

1. ἐκ στυγῆς. Brunck and Hermann translate these words—*of your own accord*.

2. διήνεμον. Brunck follows the Scholiast in translating this word *lofty*, in which sense Homer uses ἡνεμοεῖς. Ἴλιον ἡνεμοέσσαν. Il. T. 305. In the line of Homer which the Scholiast quotes, the word does not occur in any single edition.—Il. B. 730.

Οἱ τ' ἔχον Οἰχαλίην πόλιν Εὐρυτου Οἰχαλιῆος.
Instead of the last word of which Brunck says he must have read ἡνεμοέσσαν—which reading, Brunck, strangely enough, prefers. Compare ὑφίπυργον Οἰχαλίαν, v. 351.

3. ἀντὶ τοῦ. ἀντὶ is a conjecture of Wunder's. The old reading was τί δ' ἐστὶ, τοῦ με, κ. τ. λ.; which Porson, who found τοῦ κε in the first edition of the Scholia, corrected τί δ' ἐστὶ; τοῦ καὶ τήνδ' ἐφίστασαι βάσιν; (see his note on Eur. Phœn. 1373.) Wunder and Brunck follow the Scholiast in his interpretation of the line, but Ellendt agrees with Lobeck, who says it means, *why do you approach me in this manner?* Hermann is half inclined to conjecture ἐπέστησας to be the right reading.

MES. Standing still listen, for neither was my former report, which you heard, false, nor do I think my present one is.

DEI. Shall I then call them back again hither, or do you wish to tell it to me and to these maidens.

MES. There is no hindrance to my telling you and these here, but let those go.

DEI. Well they are gone, and let your report shew itself.

MES. This man says with correct truth nothing of what he has just said; but either he is false now, or else he was not before a true messenger.

DEI. What do you say? tell me clearly every thing which you know, but as to what you have said I cannot understand it.

MES. I heard this man saying, while many witnesses were present, that on account of this damsel he destroyed both Eurytus and the lofty towered Æchalia, and that Love alone of the gods had induced him to wage this war, [not his service of labour among the Lydians, nor with Omphale, nor the death of Iphitus hurled from the height;] whom¹ he now rejecting contradicts his former speeches, but when he could not persuade her father to give him his child that he might have her as a secret concubine, having prepared a slight ground of quarrel with, and accusation against him [he makes an expedition against her country in which he said that Eurytus was possessor of the throne,] and he slays the king her father, and destroyed his city, and now as you see he is come conducting her to this house, nor inattentively, O Lady, nor as a slave, do not expect it, nor is it likely, since he is inflamed with love. So it seemed good to me to show the whole matter to you, O mistress, which I have learnt from this man; and many in the middle of the market-place of the Trachinians heard these things as well as I did, so that you may convict him, but if I do not say what is pleasant, I am grieved at it, but still I have spoken the truth.

1. ὅν—sc. Ἐρωτα.

DEI. Alas me miserable, in what a condition am I ; what a secret calamity have I received under my roof. O miserable am I, she is not then a nameless person, or as he who brought her persevered in swearing.

MES. Surely she is very eminent as in appearance so in birth, being as to her birth sprung from Eurytus who is her father. She was called Iole, whose parents he did not mention, not having asked as he said.

CHO. May the wicked perish, not indeed all men, but whoever plans secret wickedness which does not become him.

DEI. What ought I to do, O women, since I am bewildered with this present news ?

CHO. Going, ask the man, since perhaps he may tell the truth if you choose to examine him by force.

DEI. But I will go, for you do not speak unwisely.

CHO. And shall we wait here, or what shall we do ?

DEI. Wait here, since here comes the man out of the houses, not because of my messengers, but of his own accord.

LI. What, O lady, must I going tell Hercules ? Tell me, as I am setting out, as you see.

DEI. How quickly you depart having come slowly, before I have meditated on your news.

LI. But if you wish to ask any thing, here I am.

DEI. Will you pledge yourself to the truth of what you say ?

LI. May great Jove be my witness, in whatever I know.

DEI. Who then is the woman whom you are come bringing ?

LI. A Eubœan, but from whom she is sprung I cannot say.

MES. You now, look here, to whom do you think you are speaking ?

LI. But why do you ask me this ?

MES. Dare to answer, if you are wise, what I ask you.

LI. To the queen Deianira, the daughter of Æneus, and wife of Hercules, unless I see falsely, and my mistress.

MES. This, this I wished to learn from you, you say that she is your mistress?

LI. Yes for I say true.

MES. Well then; what punishment do you think you ought to suffer if you are convicted of being false towards her?

LI. How false? what is this you have devised?

MES. Nothing, you indeed are busy plotting.

LI. I will depart, I have been foolish to listen to you so long.

MES. You shall not till you have answered being questioned for a short time.

LI. Speak, if you want anything, for you are not a silent person.

MES. Do you know at all the captive whom you have conducted to this house?

LI. I say I do, but why do you ask?

MES. Did you not then say that she, whom you were conducting, whom you look at with this pretended ignorance, was Iole the daughter of Eurytus?

LI. Among what men did I say so? who coming from whence will bear witness to you that he being present heard this from me?

MES. You said it to many of the citizens, in the middle of the market-place of the Trachinians, a great multitude heard this from you.

LI. Yes, I said I had heard so, but it is not the same thing to utter an opinion, and to affirm a thing positively.

MES. What opinion? Did you not say with an oath that you were conducting her as a wife for Hercules?

LI. I say wife? In God's name tell me, my dear mistress, who is this stranger.

MES. One who being present heard from you that for love of her the whole city was conquered, and that it was not Lydia that destroyed it, but open love of her.

LI. Let the man, O mistress, depart, for it is not the part of a wise man to trifle with a crazy person.

DEI. Do not, I entreat you by Jupiter, who sends down his lightnings along the lofty grove of Æta, do not conceal the truth from me ; for you will not tell your news to an evil-minded woman, nor to one who does not know men, that it is not their nature always to take pleasure in the same things. Whoever then like a wrestler withstands love hand to hand, is not wise ; for he rules even the gods, as he pleases, [and he rules me ; and why not another also such as me,] so that, if I am at all disposed to blame my husband when taken with this disease, I am very foolish, or this woman, an accomplice in nothing disgraceful, or disadvantageous to me. It is not so, but if having learnt from him, you speak falsely, you learn a discreditable lesson, but if you yourself instruct yourself thus, when you wish to be a useful friend, you will be seen to be a worthless one, but tell the whole truth ; since it is a discreditable fate for a free man to be called a liar. And that you shall escape undetected cannot be ; for there are many to whom you have spoken, who will tell me. And if you fear, you do not fear with reason, since not to know would grieve me, but to know the truth, what is there terrible in it ; has not Hercules already married the greatest number of women that any one man ever did ? And no one of them has ever borne hard words nor reproaches from me ; nor should this woman, even if he were exceedingly filled with love, since very much do I pity her, looking upon her, because her beauty has destroyed her life, and she unhappy without intending it has destroyed and enslaved her father's land, but let these things go down the wind ; but I tell you to be false to others, but towards me to be ever sincere.

CHO. Obey her, speaking wisely, and you shall not hereafter blame this lady, and you shall have gratitude from me.

LI. But, O my dear mistress, since I perceive that you as you are a mortal, have thoughts becoming a mortal, and not implacable ones, I will tell you all the truth, and I will not conceal it. For it as this man says, a violent love for

this woman came upon Hercules, and for her sake her paternal Æchalia was destroyed by the spear, so as to be full of slaughter. And this, for I must also say what is in his favour, he neither told me to conceal, nor did he forbid me to speak of it, but I myself, O mistress, fearing lest I might grieve your heart with this news, committed the error, if at all you think it an error. Since now you know the whole affair, for his sake, and at the same time equally for your own, do you both endure this woman, and be willing that the words that you have spoken about her shall be the lasting truth, since he who in all other respects is superior in might is altogether subdued by his love for her.

DEI. But so do I also think, so as to do thus; and I will not incur a distress, brought on by myself by contending against the gods; but let us go indoors, that you may bear him a message of words, and that you may also take what gifts I ought to add in return for his gifts, for it is not right for you to depart empty handed, having come hither with a great company.

CHO. Venus ever bears off the mighty power of victory. And I pass by the affairs of the gods, and how she deceived the son of Saturn I do not mention, and the dark Pluto, and Neptune the shaker of the earth. But before her marriage, for this woman as a wife some rivals¹ descended into the arena. Some laboured through the contest of battle full of blows and full of dust, the one was a mighty river, the lofty-horned appearance of a four-legged bull, Achelous from the Cœniadæ;² but the other came from Thebes, sacred to Bacchus, shaking his bent bow, and his spears, and his club, the son of Jupiter; who then came both together into the arena desiring the

1. ἀμφίγυοι—Hermann translates this word *with doubtful arms*. Ellendt, *most practised*. Bothe, *strong*. Wunder says he does not understand the word. I have followed the Scholiast who explains it by ἀντίπαλοι.

2. οἰνιαδᾶν. Cœniæ was a city of Acarnania through which the Achelous flows.

marriage ; but the beautiful¹ Venus being present is alone the umpire between them, then was a crash of hands, and of bows, and of the heads of bulls mingled together ; and there were entwinings of them with one another like ladders,² and terrible firmness of standing, and groans of both. But she beautiful and delicate sat on a hill commanding an extensive prospect, awaiting her husband.³ [But I speak as her mother did, and the eye of the maiden, the object of contention remains melancholy, and immediately keeps aloof from its mother like a desolate heifer.]

DEI. While my friends, the stranger indoors is speaking to the captive maidens, as being about to depart, in the meantime I have privily come out of doors to you, partly to tell you what I have contrived with my hands, and partly to lament with you over what I suffer. For I have unhappily received the maiden, but I think her no longer to be so, but a wedded woman, as a sailor receives a freight, an injurious reward for my affection. And now we being two await his embrace under one counterpane ; such rewards for my house-keeping for so long a time has Hercules, he who is called by us faithful and good, sent to me, but I know not indeed how to be angry with him who is greatly affected with this disease. But dwell together with this woman, what woman could, partaking in the same marriage ? for I see youth on one side advancing, and on the other decaying ; of the first of which⁴

1. εὐλεκτρος—Hermann translates this word *giver of happy marriage*.

2. κλίμακες. The Scholiast says this means simply, *that* they were both twisted about one above the other in the contest ; but Hermann says it refers to a sort of wrestling in which one turned his adversary away from him and got on his back, as on a ladder ; quoting Ovid.

Impulsumque manu, (certum mihi vera fateri)

Protinus avertit tergoque onerosus inhæsit.—*Met.* ix. 53.

πλίγματα, which is a conjecture of Wunder's for πλήγματα, means keeping the feet apart to stand more firmly, as Tyrtæsis says

"Οστις ἀνὴρ διαβάς ἐν προμάχοισι μένει.

3. Wunder thinks these lines not only spurious but also corrupt.

4. ὧν, *of the first of which*, i. e. of youth advancing to its prime.

the eye loves to gather the flower, but withdraws its step from the other. I fear this therefore lest Hercules will be called my husband indeed,¹ but the lover of her who is younger; but, for as I said, it is not well for a woman having sense to be angry, the way in which my friends, I have a remedy² for my grief I will tell you. I had an ancient gift from the old Centaur³ kept in a brazen urn, which while I was yet a child I received from Nessus dying of his wounds, who used to bear mortals in his arms over the deep-flowing river Evenus for hire, not rowing with conducting oars, nor using the sails of a ship; who bearing me also on his shoulders (when first I followed Hercules as his bride as I was sent by my father,) when he was in the middle of the ford, attacked me with rash hands, and I cried out, and instantly the son of Jupiter turning round sent forth with his hands a winged arrow, and whizzing it penetrated through his breast into his lungs, and the Centaur dying said this much: O child of the aged Ceneus, thus much, if you will be guided by me, shall you be benefitted by my ferrying, because I have conducted you the last of all; for if you bear in your hands the coagulated blood, where the poison of the livid arrow⁴ from the Lernæan hydra has sunk in, this will be to you a charm to soothe the mind of Hercules, so that he shall never love any woman, when he sees her, more than you. Considering this my friends, for since his death it has been carefully shut up

τῶν, *from the other, i. e. from youth in its decay, from those who are growing old.*

1. πόσις—πόσις conjux est connubio junctus, ἀνὴρ is quo uxor fruitur.—*Hermann.*

2. λυτήριον λύπημα. Wunder agrees with Schæfer who thinks λυτήριον governs λύπημα. Musgrave takes λυτήριον to mean *remediable*. Ellendt agrees with Hermann in construing it *a grief to Iole which will be a deliverance to me.*

3. ἀρχαίου—ἀρχαῖος is *that which no longer exists.*—*Ellendt.*

4. ἰού. All preceding editions read ἰούς μελαγχόλους, *where the poison of the Lernæan hydra has stained the livid arrow.* Wunder has introduced ἰοῦ μελαγχόλου in his own conjecture.

in my house, I have dipped this tunic in it, adding everything which he while living told me, and this has been done. But may I never know evil machinations, nor may I learn them, and I hate those who so dare. But in order that by philters I may overcome this [maiden, and with the charms I employ upon Hercules] is the deed contrived, if I do not seem to you to be doing any thing wrong, but otherwise I will desist.

CHO. But, if there is any confidence to be placed in its doing so, you seem to us to have planned not unwisely.

DEI. I have indeed confidence, so that I do think it will, but I have not yet made experiment of it.

CHO. But you must know by doing so, since, even if you think you have, you would not have knowledge of it, without making experiment.

DEI. But we shall know immediately ; for I see him at hand coming out of doors, and he will go speedily ; only let my plan be carefully concealed by you, since, even if you do shameful things in darkness, you will not fall into disgrace.

LI. Tell me what I am to do, O daughter of Æneus, since we are already late by long delay.

DEI. But this very thing I have been preparing to do to you, O Lichas, while you have been talking to the strangers indoors, that you may bear this finely-woven garment as a present from my hand to that man. And giving it tell him, that no man must put on his body before he does, and that neither the light of the sun may behold it, nor the sacred altars, nor the fire of his domestic hearth, before he standing in the sight of all shows it visibly to the gods on a day of sacrifice. For thus I vowed, if ever I saw him, or heard on sure grounds of his coming safe home, that I would clothe him in this tunic, and shew him to the gods a new sacrificer in a new garment. And you shall bear him a token of these things, which he will know being easily recognised as being on this ring of the seal. But go, and observe in the first place the law, not to desire, being a messenger, to do things too

high for you; and secondly, so act that both his gratitude and mine meeting in you may appear double instead of single.¹

LI. But if this office of Mercury's which I discharge is trust worthy, you may be sure that I shall not offend in your² business, so as not bearing him this box to show to him as it is, and faithfully to add the words which you speak.

DEI. Now depart, for you know the affairs in the house in what condition they are.

LI. I both know and will report that they are flourishing.

DEI. But you also know the condition of the stranger, seeing with what a friendly reception I received her.

LI. Aye, so that my heart was amazed with joy.

DEI. What besides need you say? for I fear lest you should first report my affection for him, before I know whether I am loved by him.

CHO. O ye who dwell around the warm springs,³ between the sea and the rocks, and the hills of Æta, and near the Melian gulf in the middle of the coast, and the shore of the virgin with the golden arrows,⁴ where the Pylæan assembly⁵

1. διπλῇ, *i. e.* so that we may both feel obliged to you rather than only one of us.

2. γ' ἐν σοί—Wunder says these words are undoubtedly corrupt, but he has no alteration to propose; he says the same of v. 614.

3. θερμὰ λουτρα. The Scholiast accuses Hercules of an anachronism here, saying that Minerva caused these warm springs to rise from the ground to relieve Hercules from the fever caused by the tunic Deianira gave him. Herodotus mentions that they were sacred to Hercules, and that he had an altar there.—VII. 176.

4. χρυσαλακάτου, this epithet is also applied to Diana by Homer. ἐν χόρῳ Ἀρτέμιδος χρυσηλακάτον,—II. II. 183.

The Scholiast here explains it "with a golden bow." I have given the interpretation of Damm and Ellendt, the shore sacred to Diana is Artemisium, but Wunder remarks that the opposite Messalian coast is meant here, which Apollonius Rhodius mentions as also under her protection.

5. πνλατιδες—the Amphictyonic council is meant. The great Amphictyonic league had two places of meeting—at the temple of Ceres, at Anthela, near Thermopylæ, in autumn, and at the temple of Apollo, at Delphi, in spring. The origin of this league it is impossible to discover. It was originally composed of twelve tribes, the Thessalians, Bœotians, Dorians, Ionians, Perrhabians, Magnes, Locrians, Ceteans or Cœnians, Phthiotes, Malians, Phocians, and

of the Greeks is summoned. Soon shall the sweetly-sounding flute return to you, pouring forth no melancholy note, but one equal to the divine hymn of joy ; for the son of Jupiter and Alcmena is hastening home, having spoils gained by the greatest valour, whom being far away over the seas we have

Dolopes, which last were afterwards supplanted by the Delphians ; and B. C. 346, the two votes of the Phocians were given to Philip of Macedon. The fact of the Dorians being only on an equality with the Malians proves the institution to be older than the Dorian conquest, as by that the Dorians were divided into several states, more powerful, and therefore more likely to have sent their respective deputies than some of the tribes above mentioned. Each tribe had two votes in the congress, and as Eretria and Priene were on a par (*ισόψηφοι*) with Athens, and Dorium and Cytinium with Lacedæmon, it seems probable that the vote of the tribe was determined by the majority of votes of the different states of the tribe. And this supposition explains the fact of there being a larger and smaller assembly, (*βουλή* and *ἐκκλησία*) at some of the congresses. We know that there was at Athens an annual election of deputies. The council itself was composed of two classes of deputies, *hieromnemones*, and *pylagoræ*, the former was the superior in rank, and the more permanent officer, if indeed he was not elected for life. At Athens they elected three *pylagoræ* and one *hieromnemon*, who was also called *ιερογραμματεὺς*. The *hieromnemones* seem to have formed a sort of executive, or standing committee, and probably did not vote in the *βουλή* ; for a decree, quoted by Demosthenes, says "it was resolved by the *Pylagori* and their assessors (*σύνεδροι*)" (De. Cor. 196. Bek.) without any mention of the *hieromnemones*. "They call that the *ἐκκλησία* when they convoke not only the *pylagori* and *hieromnemones*, but also those who joined in the sacrifice and were consulting the god."—(Æsch. c. Ctes. p. 71. 124. Bek.) Their main duty was the preservation of the rights and dignity of the temple at Delphi ; and their oath was to the effect "that they would destroy no city of the Amphictyons, and prevent any one else from so doing, and that they would take vengeance on any one who pillaged the property of Apollo, or plotted against his temple at Delphi." When the temple was burnt down, B. C. 548. they contracted with the Alcæonidæ to rebuild it. B. C. 337. they declared war against Persia as if acting on behalf of all Greece, as they had done after Thermopylæ, when they set a price on the head of Ephialtes. It was still in existence in the time of Pausanias, but it had lost much of its influence even in the time of Demosthenes. The name is probably derived from *ἀμφικτίονες*, *neighbours*—it is probable that originally the congress met only at Thermopylæ, and was not put under the protection of Apollo by its meeting at Delphi till after the Dorian conquests. Some have accounted for there being two places of meeting by the supposition that there were originally two confederacies, which were afterwards united.—*Smith's Dict. Class. Ant.*

now being expecting a whole twelvemonth, knowing nothing ; and his dear wife miserable has been continually wasting her miserable heart with perpetual weeping, but now Mars being appeased, has delivered her from laborious days. May he come, may he come, may the many-oared conveyance of his ship not stop before he comes to this city, having left the insular altar where he is said to be sacrificing, from whence may he come this very day, imbued with the anointing of persuasion, according to the prediction of the Centaur.

DEI. O women, how I fear lest all things which I have done lately have been carried too far by me.

CHO. But what is the matter, O Deianira, child of Æneus.

DEI. I know not, but I am sadly afraid that I shall soon appear to have done a great evil by my good hope.

CHO. Surely not at all by your presents to Hercules ?

DEI. Yes indeed, so that I would never recommend to any one to have eagerness on uncertain grounds about any action.

CHO. Tell me, if it may be told, on what grounds you are alarmed.

DEI. Such a thing has happened that I may tell you, O women, of a wonder that you could never have expected to hear of, for the thing with which I just now anointed the magnificent garment, a piece of the white wool of a fleecy sheep, this has disappeared, destroyed by none of those indoors, but it has decayed being devoured by itself, and melts away on the gravel ; but that you may know every thing how this was done I will give you a more extended account. For I neglected no part of the injunctions which the monster Centaur when wounded as to his side with a bitter dart, laid on me, but I observed them like an ineffaceable writing on a brazen tablet. [And these things were enjoined me, and such I did] that I was always to keep this medicine away from the fire, and untouched by the warm ray of the sun in some recess, until I applied it fresh to something. And such things

I did, but now when the deed was to be done, I secretly indoors in the house anointed it [with a piece of wool, having pulied the fleece off a sheep of my own] and having folded it up, I placed the gift hidden from the light of the sun in a hollow chest, as ye saw, but going indoors I see what I am¹ speaking of in a condition unspeakable, not to be conjectured by man. For somehow or other I happened to throw the scrap of wool [of the sheep, with which I annointed the garment, into the middle of the heat] exposed to the ray of the sun; and when it became warm it all melted away out of sight and was changed to dust on the ground, in appearance most to be compared to the fragments you may see from a saw in cutting wood; in such a condition it lay on the ground, and from the ground where it was lying a thick foam boils up, as when the rich juice of the purple grape is spilt on the ground from the vine sacred to Bacchus, so that I unhappy know not what to think, but I see that I have done a terrible deed. For on what account in the world, in return for what would the dying monster have shewn good-will to me on whose account he was dying? it cannot be, but wishing to destroy him who had shot him, he deceived me, of which things, when it is no longer of use, I arrive at the understanding. For, unless I am deceived in my opinion, I alone miserable shall destroy him, for I know that the arrow that hit him slew even the hero Chiron,² and that it destroys all

1. *φάρν*—I have given Wunder's interpretation of the word, who blames the Scholiast for considering it here equivalent to *φαντασμα*. Ellendt says it means here *a thing which may be related to others*.

2. Chiron was a Centaur and the tutor of Achilles; as he was handling one of the arrows of Hercules he let it fall on his foot, and the wound being incurable died.

Dumque senex tractat squalentia tela venenis
Excidit, et lævo fixa sagitta pede est.

* * * *

Virus edax superabat opem; penitusque recepta
Ossibus, et toto corpore pestis erat.

Sanguine Centauri Lernææ sanguis Echidnæ
Mixtus ad auxilium tempora nulla dabat.

* * * *

animals which it touches, and how can it be that this black poison mingled with blood having penetrated through the wounds of Nessus, will not kill Hercules? at all events, in my opinion it will. Although I am determined, if he is unfortunate, that at that same time I also will die together with him, for to live with evil fame is not to be borne by one who values above all things the not being wicked.

CHO. It is unavoidable indeed to fear terrible deeds, but it is not right to decide about hope *so as to give it up* before the event.

DEI. In evil counsels there is not even hope, which affords any confidence.

CHO. But against those who have erred unintentionally anger is softened, and this allowance you ought to meet with.

DEI. A person may say so who is not affected by the error, but who has no distress at home.

CHO. It would become you to desist from further speech, unless you will say anything to your son, since he is present, who went before as a searcher for his father.

HYL. O mother, how I should have chosen for you, one thing out of three, either to be no longer living, or if alive, to be called the mother of some other man, or to receive from some quarter, a better mind in exchange for your present one.

DEI. But what, my son, has been done by me worthy of hatred?

HYL. Know that you have slain this day your husband, and I speak of my own father.

DEI. Alas me, what a report have you brought, O my son.

HYL. One which cannot help being the case, for who¹ can make undone what has appeared?

Nona dies aderat; cum tu, justissime Chiron,
Bis septem stellis corpora cinctus eras.

Ov. Fast. V. 397—414,

He was changed at his death into the constellation Sagittarius.

1. ἀγέννητον ποιῆν. Compare Horace

Cras vel atrâ

Nube polum pater occupato ;

DEI. How say you my son? having learnt from whom of men, do you say that I have done so miserable a deed?

HYL. I myself having seen with my own eyes the heavy calamity of my father, and not hearing it from any tongue.

DEI. But where did you come near to and stand by him?

HYL. If you deserve to know, I must tell you everything. When having destroyed the illustrious city of Eurytus, he was going leading with him the trophies and first-fruits of victory, there is a part of the shore of Eubœa, washed on both sides by the sea, the Cenæan promontory, where he erects altars, and dedicated a sacred spot in a grove to his father Jupiter, where I first saw him with joy on account of my desire; and as he was about to perform a slaughter of much sacrifice, his own private herald Lichas came to him from his home, bearing your gift, the fatal garment; which he having put on as you charged him, taking twelve spotless bulls, the first-fruits of the booty, he slays them, but he brought together in all a hundred cattle of all sorts. And first of all, unhappy man! he prayed with cheerful mind, rejoicing both in his ornaments and in his dress; but when the bloody flame blazed up from the holy sacrifices, and from the fat wood,¹ a sweat burst forth on his skin, and the garment wraps itself up round his sides, sticking to every limb, as if well glued on by a good workman; and then came a convulsive biting pain in the bones; then when the poison² of the bloody hostile viper was feeding on him, then he called on the unhappy Lichas, who was not at all to blame for the evil you had done, asking by what

Vel sole puro; non tamen irritum
Quodcunque retro est efficiet, neque
Diffinget, infectumque reddet
Quod fugiens semel hora vexit.—*Od.* III. 29. 43.

1. *δρυός*. *δρυς* means pine here. *πίερα* because full of turpentine and oil. "They call every tree *δρυς*."—*Schol.*

2. *ὠς ὡς*. Hermann reads *ὦς*—as if it were the poison of some viper; saying that Hyllus does not yet know that it really is the poison of the hydra. Wunder answers that as those to whom Hyllus was speaking knew it, so Hyllus might know it too.

fraud¹ he had brought this garment; but he, unhappy, knowing nothing, said that it was the gift of you alone, as he had been ordered to; and he when he heard it, and when the piercing convulsive spasm touched his lungs, having seized him by the foot where the ankle is jointed, he hurls him against a rock jutting out of the sea, washed on all sides, and he dashed out the white brain through his hair, the centre of his skull being scattered about, and his blood also. And all the people cried out with lamentation for the one man being diseased, and the other destroyed. And no one dared to go in the way of the man, for he was writhing about on the ground, and upright, crying out and roaring, and the rocks around echoed his groans, both the mountain promontories of the Locrians and the foreland of Eubœa. And when he was worn out, miserable, dashing himself frequently on the ground, and frequently roaring out with lamentation, uttering in repeated reproaches against his unhappy marriage with you miserable, and saying what an injurer of his life the connection which he had formed with Æneus was; then raising his distorted eyes from the smoke² which encircled him, he saw me weeping among a crowd of the people, and having beheld me he calls me; "O my son approach, do not flee from my disaster, not even if you were to die with me dying, but raise me and take me away, and I could wish you to put me down again then where no mortal will see me; but if you have compassion for me, at least as quickly as possible convey me out of this land, and let me not die here." He having given me this charge, having placed him in the middle of a boat, we with difficulty have brought him to this land roaring with convulsions; and you will immediately see him either alive or but just dead. Such things, O mother, you have been found to have planned and

1. *μηχαναῖς*. *i. e.* says Wunder, "what fraud he had committed in bringing this garment, what he had done to the garment as he was bringing it."

2. *λιγνύος*. Hermann following the Scholiast translates *λιγνύος* "the burning disease."

done to my father, for which may retribution, justice, and the Fury punish you if I pray for lawful things; but it is lawful, since you have provoked me to this contest,¹ having slain the best man of all those on earth, such as you will never see any other.

CHO. Why do you depart in silence, do you not know that by being silent you join the accuser in his accusation?

HYL. Suffer her to depart; may there be a favorable gale to her departing from my sight. For why should she have to no purpose the honour of the name of my mother, she who does nothing as a mother, but let her go unpunished, and may she herself receive the same pleasure which she is causing my father.

CHO.² Behold, my children, how soon the oracular word

1. *ἔριν*. This is Wunder's conjecture. All the MSS. have *τὴν θέμιν* which the Scholiast interprets *since you have thrown away all regard for justice*, which expression Wunder says no Greek could ever have used in such a sense. Hermann understands *μοι τὴν θέμιν* *συπρούβαλες* to mean *you have accused me of impiety*, referring to v. 65. where Deianira says *σὲ πατρός...*

τὸ μὴ πύθεσθαι πούστιν αἰσχύνην φέροι.

Wunder supports his conjecture by Homer

*ἔνθα μάλιστα
ἱππῆες πεζοὶ τε, κακὴν ἔριδα προβαλόντες
ἀλλήλους ὀλέκουσι.*—Il. A. 529.

2. Wunder pronounces the whole of this Chorus, as it stood in all former editions, to be full of corruption. V. 820. is in other editions *ἔτι ποτ' ἔτ' ἐπίπονον ἔχει θανῶν λατρείαν*; v. 825. the common reading is *ἔτεκε* instead of *ἔτρεφε*. v. 828. *φάσματι* instead of *νάματι*, and v. 830 is in other editions *Νέσσου θ' ὑπὸ φοῖνια δολόμυθα κέντρ' ἐπιζέσαντα*. Hermann changes *ὑπὸ φοῖνια* into *ὑποφόνια*, and translates it, *and at the same time he is tormented with the stings of the treacherous devices of the Centaur avenging his slaughter*. *ὑποφόνια* being a fine paid by one who had killed a man to the relations of his victim. 831. The old reading was *αἰκνον*, which was interpreted *swift*, and v. 835 *προσέβαλε*. Herman translates the passage thus—*Which treacherous speech of Nessus, she unhappy (seeing that a great calamity was rapidly coming on the house, this new marriage impending,) partly did not understand, and partly having learnt it from other quarters by fatal reconciliation, she either much grieves for it, or pours forth many tears*. Wunder explains *συναλλαγαῖς* “that which Nessus gave Deianira because she was the last person whom he ever ferried over the Evenus, in a word, the medication of which Hercules died.”—836. Wunder has substituted *οὐλίαισι* for *ὀλεθρίασι*.—Verses 842, 843, are commonly read *οὐπω ἀγακλειτὸν Ἡρακλέα ἐπέμολε πάθος οἰκτίσαι*.

of anciently spoken wisdom has received its accomplishment in our case, which said when the twelfth complete year was ended, it should put an end to the undertaking of labours by the son of Jove; and it brings these things to their haven being accurately established. For how can he who no longer sees the light have any longer any slavery of labours? for if the treacherous destruction of the poison clinging to him pierces his side, with the bloody cloud¹ of the Centaur, the poison which Death begot, and the spotted dragon bore, how can he any longer behold another day after the present one, to whom is sticking the most terrible liquid poison of the hydra, and the destructive burning tortures of the black haired monster are at the same time afflicting him; of which she unhappy suspecting nothing, seeing a mighty calamity impending over her house, from the new marriage which was approaching, she did not endure it, but now surely she bitterly laments, surely she pours forth a heavy dew of interminable tears for the evil which came by the counsels of a stranger with a fatal medicament; but coming fate shows a treacherous and great calamity. The fountain of my tears has burst forth, a disease is spread over him such as never came over the illustrious son of Jupiter from his enemies so as to afflict him. Alas thou glittering point of the spear that was ever the foremost in battle; which then leddest this destructive nymph taken in war from the lofty Æchalia, but Venus the silent assistant appeared to be the manifest accomplisher of these things.

CHO.² Am I deceived, or do I hear some voice of pity just arisen in the house? What shall I say?

CHO. Some one is uttering within a lamentation not indistinct, but full of misery, and the house is producing something strange.

1. *νεφέλη* also means a net used in hunting: and some interpret it in this passage *a net*, to which the poisoned tunic is compared.

2. ΧΟΡΟΣ. Brunck attributes these speeches following to the Semichori. Wunder, (Emend. p. 95.) says "one of the persons of the Chorus says this."

CHO. But observe this old woman how in mourning garment and contracted as to her eyebrows, she comes towards us evidently about to tell us something.

NURSE. O my children, how the gift which was sent to Hercules has been to us the beginning of no small evils.

CHO. But, O old woman, what thing that has newly happened do you announce?

NUR. Deianira has gone the last of all journeys without moving her feet.

CHO. Surely not as one dead?

NUR. You have heard everything.

CHO. Is the unhappy woman dead?

NUR. You hear it a second time.

CHO. O wretched woman, in what way do you say she died.

NUR. In a way miserable for any one to perceive.¹

CHO. Say by what fate [O woman, did she fall].

NUR. Calamity² destroyed her.

CHO. Did her own despair kill her, or disease?

NUR. The point of the cruel sword killed her.³

CHO. How could she do so by herself, adding death to death?

1. *ἄλαστα* is Wunder's conjecture for *σχετλιώτατα*. *πρός γε πράξιν* he considers undoubtedly corrupt; but agrees that the sense intended is that given by the Scholiast.

2. *ἄτη*. All former editions have *αὐτὴν διήστωσε*, which Wunder says can only mean *She slew herself*, i. e. *she did not slay any one else*; he conjectures therefore *ἄτη νιν ἡίστωσε*, "so that *ἄτη* may be taken either way to mean either error of mind such as despair, or an evil such as disease." And as the Chorus asks *θυμὸς ἢ νόσοι*, *did she die a violent death, or by disease?*

3. This line Wunder abandons all attempt to make intelligible. Brunck reads *αἶχμά*, and translates it—*the point of the cruel sword killed her*. The Scholiast says "*αἶχμά β. κ.* it is a periphrasis for *βέλος*, but he says *βέλος* because Deianira killed herself *τρόπον βέλους*, or because she *ὥς βέλος* caused great evil to Hercules." Wunder "*timidly conjectures*" that the meaning is *Iole taken by the spear was the cause of her death*: the next speech of the Chorus he also pronounces incurably corrupt. I have followed Brunck in my translation.

NUR. By a wound with the grievous steel.

CHO. Did you, O unhappy woman, behold this violence ?

NUR. I saw it being in truth standing by near.

CHO. Who performed the deed,¹ come tell me.

NUR. She herself by her own hand accomplished this.

CHO. What do you say ? do you say what is certain ?

[CHO. This newly arrived bride brought forth this great fury on the house.]

NUR. Too certain, but if you being present close at hand had seen what she did, you would have much more pitied her.

CHO. And did a woman's hand endure to do this ?

NUR. Yes, most shockingly, and you shall hear the circumstances, so that you will agree with me ; for when she came by herself into the house, and saw her son in the hall preparing the deep² bed that he might go back to meet his father, having concealed herself where no one might see her, she cried out falling on the altars, because she was now desolate, and she wept touching any instrument which she unhappy had used³ before. And wandering about in different parts of the house, if she saw the person of any one of her

1. All editions before Wunder read *τίς ἦν* ; which Wakefield translates "*in what state of mind was she?*" Others refer *τίς* to *ὑβρις*. Wunder says the answer of the nurse proves it ought to be *τίς ἦεν*—that it was the custom for those who died of their own accord to bid some servant or faithful friend strike them ; so when (Aj. 888.) Tecmessa finds Ajax dead, the Chorus asks her by whose hand he died. See Shakspeare's *Julius Cæsar*, last scene, where Brutus asks Volumnius—

"For that our love of old I pray thee

Hold thou my sword hilts, whilst I run upon it.

And Strato does so.

Messala. How died thy master Strato ?

Strato. I held the sword, and he did run on it.

2. *κοῖλα*. Musgrave reads *κοινά*, *common to Hercules and Deianira*. Wunder considers the word, and the whole of the next line to be corrupt, and that the sense required is, *preparing a bed on which Hercules returning might be laid*.

3. *ἐχρήτο*. Musgrave conjectures *οἷς κέκρεκτο δειλαία φάρος*—*with which she had woven the fatal garment*. Wunder rather thinks that a verse bearing that sense has fallen out.

dear children, she unhappy wept beholding him, imputing to herself her misfortunes, and her bed¹ for the future deprived of child-bearing; but when she desisted from this, on a sudden I see her rushing into the chamber² of Hercules, and I, keeping in the shade my secret eye, watched her; and I behold the lady casting on the bed of Hercules clothes for coverlets, and when she had finished this, jumping up she sat down in the middle of the bed, and pouring forth warm streams of tears she spoke; “O my couch and bridal chamber, farewell now for the future, since you will never again receive me sleeping in this bed.” Having said this, with rapid hand she unlooses her garment, where the golden clasp was fastened before her bosom, and she uncovered all her side and her left arm. And I, running as fast as I could, tell her son of these deeds which she is doing. And in the interval while we were going there and returning to her, we see that she has been smitten with a two-edged sword in the side under the liver and midriff. And her son seeing her, lamented, for he unhappy knew that he by his anger³ had inflamed her to this deed; he having

1. οὐσίας. I have followed the Scholiast. Musgrave interprets οὐσίας *life*, but conjectures ἀπανδεῖς *cut off from the conversation of every one*, because of her crime in having caused the death of Hercules. Erdfurdt translates οὐσίας *home, domestic circumstances*. Hermann conjectures διπαιδας—meaning *that the inheritance of Hercules will be divided between the two families of children, those of Iole, and her own*. Wunder considers the passage corrupt, but that the sense intended is, *and the miserable fate for the future of her orphan children*. Ellendt translates it—*her house deprived of its just heir*, as Deianira fears that her children will be supplanted by those of Iole. V. 896. αὐτῇ—ἐγκαλουμένη is a conjecture of Wunder's, the old reading is αὐτῇ—ἀνακαλουμένη.

2. Brunck compares,

Interiora domus irrumpit limina, et altos
Conscendit furibunda rogos, ...
Hic, postquam Iliacas vestes notumque cubile
Conspexit, paulum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba;
Dulces exuviæ, dum fata deusque sinebat,
Accipite hanc animam, meque his exsolvite curis.

Virg. Æn. iv. 645.

3. ὀργὴν. It refers to his reproaching her for causing his father's death, v. 734. 820.

learnt too late from those in the house that she had done this unintentionally by the advice of the monster. And then the unhappy boy neither omitted any lamentation, [bemoaning over her body,) nor falling on her mouth, but putting his side by her side he lay groaning frequently, because he had attacked her with evil accusation on false grounds; weeping that he was now become an orphan as to his life by the loss of two at once, both his father and her. Such are affairs here, so that if any one reckons on two or more days of life for himself, he is foolish; for to-morrow is not until one has happily passed the present day.

CHO. Which evil shall I lament first? which things exceedingly miserable¹? it is difficult for me unhappy to decide. The one we can see in the house, and the other we are waiting² for with expectation, and it is the same thing to suffer evil and to expect it. Would that some favorable breeze of wind would arise here, which would transport me away from this place that I might not be frightened to death the moment I see the illustrious son of Jupiter alone,³ since they say that he afflicted with irremediable agony is coming home, a wonder terrible to behold; and I was weeping near him, and not far off, like a shrill-voiced nightingale, for hither

1. μέλεα. This is Musgrave's conjecture adopted by Wunder for τέλεα,—*which shall I lament first, which afterwards shall I lament in the second place?*

2. μένομεν. The MSS. read μέλλομεν for which Hermann conjectures μελόμεν'.

3. μοῦνον. Wunder pronounces this word corrupt, having been introduced instead of some word signifying *at the point of death*. He compares ταρβαλέα θάνοιμι to

ἀτὰρ μνηστῆρες ἀγαυοὶ
χεῖρας ἀνασχόμενοι γέλω ἔκθανον.—Hom. Od. Σ. 100.

and to ὁ Γάδατας πάλαι ἀπολώλει τῷ φόβῳ.—Xen. Cyr. vi. 1, 2. Suvern proposes θανόντα μοῦνον εἰσίδοιμι, which he pronounces to be "a thought having more truth and being more Sophoclean than the exaggerated idea which is contained in the old reading." δόμονδε is Wunder's conjecture for πρὸ δόμων.

comes an unusual approach¹ of strangers; but where are they bearing him? as if caring anxiously for a friend, they move a slow noiseless step. Alas he is being brought hither speechless, what must I judge, that he is dead or asleep?

HYL. Alas for thee, O father, woe is me, miserable that I am on your account; what shall I do? what shall I think?

OLD MAN. Be silent my son, do not awaken the bitter pain of your father who is made savage by his agony, for he is alive though lying prostrate, but restrain your mouth.

HYL. How say you, old man? is he alive?

OLD M. Do not awake him overwhelmed with sleep, and stir up and rouse again his terrible fanatic disease, my son.

HYL. But my mind is angry with myself with intolerable violence.

HERCULES. O Jupiter, to what land am I come? among what men am I lying afflicted with unceasing agonies? Alas me wretched, the accursed disease is again devouring me; Alas.

OLD M. Do you not see what advantage it would have been to have been silent, and not to have driven sleep from his head and eyes.

HYL. I spoke for I cannot endure to behold this evil.

HER.² O Cenæan promontory, foundation of the altars

1. Wunder considers all this corrupt. Suvern objects to βάσις ξένων—φέρει βάσιν, and pronouncing the fault to be in βάσις proposes στάσις (comparing Æsch. Ag. 1109.) and to put a colon instead of a note of interrogation after νιν, and to take away the stop after στάσις.

2. Wunder has greatly altered this speech of Hercules from what it was in former editions; it formerly was printed—

Ω κηναία κρηπὶς βωμῶν
 ἱερῶν, οἶαν ἀνθ' οἶων
 θυμάτων ἐπὶ μοι
 μελέψ' χάριν ἡνύσω ὦ Ζεῦ.
 οἶαν μ' ἄρ' ἔθου λώβαν, οἶαν,
 ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ὦφελον ὅσσοις τόδ' ἀκήλητον
 μανίας ἄνθος καταδερχθῆναι,

and after ἄρην were inserted the words χωρὶς Ζηνός. Brunck altered

which I have erected, which I unhappy wish that I had never beheld with my eyes, what a requital, O Jupiter, have you inflicted on me miserable in return for what sacrifices, what injuries have you done to me, what injuries! For what charmer, what professor of healing is there, who can soothe this affliction? Would that I might see such a wonder at a distance. Alas, alas; suffer me miserable to sleep my last sleep, where are you touching me, where are you laying me? you will kill me, you will kill me, you have stirred up the pain which was slumbering. It has touched me. Oh, it is coming on again—where are ye, O most ungrateful men of all men, while labouring for whom much in the sea and clearing all the woods, I miserable have met my death? And now no one will turn² against me who am sick either fire or friendly sword. Alas, alas, nor is any one willing coming to take away my head from hated life. Alas, alas.

OLD M. O son of this man, this work is becoming greater than my strength can bear, but do you assist me, for you ought to take a firm hold³ of him rather than preserve him by my means.

HYL. I do take hold of him, but neither in-doors nor out of doors can I make his life forgetful of anguish, such fate does Jupiter give us.

HER. O my son where ever are you? take me here, here, lifting me. Alas, O my fate, it is leaping on me again. The

ἡνύσω into ἡνυσας. Wunder says that “*χάριν ἀνύειν ἐπὶ τινι* is only used when what is given in requital for a benefit is not pleasant and desirable, but calamitous.”

1. Wunder considers this line corrupt.

2. ἀπότρεψι. Wunder considers this word corrupt, but does not know what to propose, in v. 1002. he conjectures that we ought to read ἀπαράξας, and instead of θέλει some word which connected with βίου τοῦ στυγέρον may signify *will deliver me from*, or, *will end my hated life*. This clearly seems to be the sense wanted; though the text as it is at present will not bear that nor any other.

3. ἄμμα ἔμπεδον. This is a conjecture of Wunder in ὄμμα ἔμπλεον *your eye is sharper than mine so as to support your father safely*.

miserable, cruel, unapproachable disease is leaping on me destroying me. O Minerva, Minerva, this thing is again torturing me, alas my son, pitying your father draw a blameless sword, strike under my collar bone, and heal the pain with which your impious mother has made me furious, may I see her perishing thus in the same manner, thus in the very same manner as she has destroyed me; O dear Pluto, O you own brother of Jupiter, lull me, lull me to sleep with rapid fate, destroying me miserable.

CHO. My friends I have shuddered, hearing these calamities of the king, being what a man, by what afflictions he is tormented.

HER. Alas for me, I who have endured both with hands and back many violent evils, too great¹ to speak of, never yet did either the wife of Jupiter, or the hated Eurystheus impose on me such an evil, as this woven net of the furies which the treacherous daughter of Æneus has put upon my shoulders, by which I am being destroyed, for being plastered against my sides, it has eaten off my inmost flesh, and dwelling in me it is absorbing the arteries of my lungs, and it has already drank up my vigorous blood, and I am destroyed as to my whole body being entirely subdued by this horrible chain,² and it was not a spear hurled across the plain, nor the earth-born army of Giants, nor the might of the Centaurs, nor any Grecian, nor any barbarian violence, nor any nation which I ever came to purifying it of monsters that did this; but a woman, one feminine and not of a man's disposition by herself slew me without a sword. O boy, be thou in truth my son, and do not rather honor the name of your mother, bringing

1. λόγων πέρα. This is a conjecture of Wunder's for λόγῳ κακῷ which would have given a meaning exactly contrary to what is required, so that Bothe conjectured κοῖ λόγῳ κακῷ—not terrible in word only. Wunder justifies his conjecture by Cicero's translation of the line. Tusc. Quæst. II. 8.

O multa dictu gravia, perpessu aspera.

2. πέδῳ. He means the tunic which was round his body like a chain.

your mother with your hands from the house, give her into my hand, that I may know clearly whether you pity, my fate most or hers, when you see her body insulted and justly ill treated. Go my son, be bold, and pity me who am to be pitied by many, me who like a girl have roared with weeping; and no man would ever have said before that he should see me doing this, but I have always borne my evils without a groan, but now from having been such, I miserable¹ have been found to play the woman. And now approaching stand near thy father, and consider by what calamity I suffer these things; for I will shew you these things stripped of their covering, see, behold all of you my wretched body, behold me unhappy how miserable I am; Alas, wretched me, alas; this spasm of agony has now again inflamed me, it has gone through my sides, nor is the miserable devouring disease likely to leave me untormented. O king Pluto receive me, O lightening of Jupiter strike me, brandish against me, O king, hurl upon me the dart, O father, of your thunderbolt, for again it is devouring me, it is vigorous, it is very violent; O my hands, my hands, O my back and breast, O my dear arms; are ye those which formerly subdued by force the inhabitant of Nemea,² the destroyer of the shepherds, the lion, that

1. ἐκ τοιούτου. Brunck translates this *under the pressure of such a calamity*. Compare Wolsey's speech—

I did not think to shed a tear
In all my miseries, but thou hast forced me
Out of thine honest heart to play the woman.

Hen. VIII. Act III. Sc. 2.

2. Ovid mentions these exploits of Hercules thus
 Nempe sub his animam pestis Nemææa lacertis
 Edidit: unde humerus tegmina lævus habet.
 * * * * *
 Ut Tegeæus aper cupressifero Erymantho
 Incubet, et vasto pondere lædat humum.
 * * * * *
 Inque canes totidem trunco digestus ab uno
 Cerberus, implicitis angue minante comis,
 Quæque redundabat fœcundo vulnere serpens
 Fertilis, et damnis dives ab ipsa suis,

unapproachable and terrible beast, and the Lernæan hydra, and the invincible horse-riding army of monsters of a double nature, insolent, lawless, overpowering in might, and the beast of Erymanthus, and under the earth the three-headed dog of hell, an irresistible prodigy, the offspring of the terrible Echidna, and the dragon the guardian of the golden apples at the extremity of the earth? And innumerable other labours have I tasted, and no one has ever erected a trophy for victory over my hands. But now being thus sinewless and lacerated I am miserably destroyed by an invisible calamity, I who am called the son of a most excellent mother, I who am said to be the offspring of Jove who reigns among the stars. But know ye this well, that although I am now nothing and unable to move, still even in this condition I will punish her who has done this; only let her approach, in order that she may be taught by experience to announce to all, that both living and dying I at least chastised the wicked.

CHO. Alas for unhappy Greece, what a calamity I perceive that it will feel, if it is deprived of this man.

HYL. If it is permitted to me to reply to you, O father, being silent listen to me, although you are afflicted; for I will ask of you what it is just that I should obtain; give yourself up to me, but not like one who is devoured by passion, for else you will not understand what sort of pleasure¹ you in vain are eager to rejoice with, and the circumstances for which you in vain grieve.

HER. Having said what you wish, then desist, since I

Et male confisum pedibus formaque bimembri
Pulsum Thessalicis agmen equestre jugis.

Heroid. Deian. Herc. 61—100.

Diodorus relates that some report that the treasure of the Hesperides (μηλα) were sheep of great beauty, not apples.

1. ἐν οἷς, &c. "that is" says the Scholiast "you will not understand if blinded by passion, that you are unjust in wishing to kill her, and that you grieve on wrong grounds, being angry with her who has committed no crime." This is a correct interpretation, except that the grief of Hercules which he felt from fancying himself overcome by a woman, seems rather to be intended.—*Wunder*.

through my agony understand nothing of the circumlocution you have been sometime uttering.

HYL. I come to tell you concerning my mother, the calamities in which she now is, and how she erred unintentionally.

HER. Oh, most base man, and have you again mentioned your mother who has slain your father, so as for me to hear?

HYL. Yes, for the case is so that I ought not to be silent.

HER. Not so, because of her former crimes.

HYL. But you will not say so of what she has done to-day.

HER. Tell me, but beware lest you be seen to be wicked.

HYL. I do tell you, she is dead, lately slain.

HER. By whose means? you speak of what is marvellous though it is bad news.

HYL. Herself by her own hand, by no stranger.

HER. Alas me, before she died by my hand as she ought to have done.

HYL. Even your anger would be turned if you were to learn everything.

HER. You have begun a terrible story, but tell me what you think.

HYL. If you were to know the whole, with the best intentions she failed in her object.

HER. O wretch, does she do the best deeds killing your father?

HYL. For thinking that she should cast upon you a love for her, she failed, when she saw the bride indoors.

HER. And who of the Trachinians is so great a master of charms?

HYL. Nessus the Centaur long ago persuaded her that she could excite your love for her by such a philtre.

HER. Alas, alas, unfortunate that I am, I miserable am undone, I am undone, I die, light no longer is to me. Alas me, now I perceive the calamity in which I stand. Go my son, for you no longer have a father; call for me all the race

of your brothers, and call the unhappy Alcmena, the wife of Jupiter with no advantage to herself, that ye may hear the word of the oracles about my death, as far as I know it.

HYL. But neither is your mother here, but she happens to be dwelling at Tiryns on the sea-shore ; and having taken some of her children with her she supports them herself, and some you may learn are inhabiting the citadel of Thebes ; but we, as many as are present, if it is necessary to do any thing, O father, when we hear it, will obey you.

HER. Do you then hear the business, and you are come to an age when you may show being what sort of man you are called my son, for it was long since foreshewn to me by my father, that I should never die by the hand of any breathing thing ; but by that of some one who being dead was an inhabitant of hell : therefore this monster Centaur, as the divine oracle said, thus being dead has slain me living. And I will shew you¹ new prophecies coinciding with these, agreeing with those formerly delivered, which when I entered the grove of the mountainous Selli² who sleep on the ground I wrote down delivered by the loquacious oak, sacred to my father, which told me that at the present³ existing time I should accomplish myself a release from the labours imposed upon me ; and I thought that I should be prosperous, but it meant in truth nothing else than that I should die, for to the

1. σοὶ is Wunder's conjecture for ἴσα, which he considers was a gloss to explain συμβαίνοντα—he also says τῷ ζῶντι, v. 1149, is corrupt.

2. Σελλῶν—the Selli were the priests at Dodona ; see Homer, where Achilles says

Ζεῦ ἄνα Δωδωναῖε, Πελασγικέ, τήλοθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.

Il. π. 233.

3. τῷ ζῶντι—Wunder asserts these words to be corrupt, and that the Scholiast is mistaken in saying that they can be applied to *time* and are equivalent to τῷ ἐφεστῶτι. He formerly conjectured

ἢ μοι χρόνῳ μέλλοντι, τῷ παρόντι νῦν.

But he now abandons that and prefers to leave the line imperfect with the marks of an hiatus.

dead there is no additional labour. Since then these things are evidently accomplished, my son, you must in your turn be an ally to me, and you must not delay so as to irritate my speech, but yielding willingly you must co-operate with me, understanding that to be the best law, to obey your father.

HYL. But, O father, I fear, having arrived at such a condition of speech from you, but I will obey in what you wish.

HER. First give me your right hand.

HYL. For what purpose do you over anxiously seek this pledge?

HER. Will you not give it quickly, and not disobey me?

HYL. Behold I extend it to you, and it shall not at all be denied.

HER. Swear then by the head of Jupiter who begot me.

HYL. That I will do what, and I will say the words?

HER. That you will surely do the deed mentioned by me.

HYL. I swear, having Jupiter as a surety for my oath.

HER. And, if you depart from it, pray that you may receive injury.

HYL. I shall not receive it; for I will do it—but still I pray so.

HER. Do you know then the high hill of Æta sacred to Jupiter?

HYL. I know it, as having often stood upon it as a sacrificer.

HER. There then it behoves you, having taken up my body with your own hands and those of any friends whom you wish, [having cut much timber of deeply-rooted oak, and having cut at the same time much male wild olive, to cast my body upon it, and having taken the light of a pitchy torch] to burn it, and let no tear of grief burst forth, but do this without a groan, and without a tear, if you are a son of mine, but if not, I will await you even under the earth for ever terrible to you with curses.

HYL. Alas, my father, what have you said, what have you done to me?

HER. What you must do ; but if you do not, be the son of some other father, and be no longer called mine.

HYL. Alas me, again, what do you compel me to, O father, to be your murderer and executioner ?

HER. Not I in truth, but to be the alleviator and only healer of what I feel, of my misfortunes.

HYL. And how can I heal your body by putting fire under it ?

HER. But if you are alarmed with respect to this, at least do the rest.

HYL. At all events there shall be no unwillingness to carry you.

HER. And also to heap up the pile I have spoken of ?

HYL. As far as I can without touching¹ it with my hands ; but the other things I will do, and my part shall not be wanting.

HER. But this shall suffice, and add besides a small favour giving it to me in addition to the other important ones.

HYL. Even if it is a very important one it shall be done.

HER. You know forsooth the damsel the daughter of Eurytus ?

HYL. You speak of Iole, as I conjecture.

HER. You are right, thus much do I charge thee, O son, when I am dead if you wish to be pious remembering your oath to your father, take her to you for your wife, and do not disobey your father ; nor let any other man instead of you ever take her who has lain by my side, but do you yourself, O son, contract this marriage ; be persuaded ; for when you have obeyed me in great matters, to disobey me in small destroys the gratitude for the former.

HYL. Woe is me ; it is bad² for a sick man to be angry, but who would endure that I in my senses should do thus ?

1. προσψάύων. Brunck translates this *setting fire to it*.

2. τὸ μὲν νοσοῦντι. I have given Wunder's interpretation of these two lines ; who doubts not but that ὀρᾶν is a corruption for

HER. You speak as one inclined to do nothing of what I say.

HYL. For whoever, who would take her, who has been the sole cause of death to my mother, and of you also being in the state in which you are, who would take her, who was not made mad by some hostile deity? it were better for me, O father, to die, than to dwell with my worst enemies.

HER. This man, as it seems, does not give me who am dying the honour due to me, but the curse of the gods will attend you if you disobey my words.

HYL. Alas me, soon, as it seems, you will say that you are mad.

HER. For you are arousing me from a state in which my pain was lulled.

HYL. Miserable am I, how I am perplexed about many things.

HER. Yes, for you do not choose to obey your father.

HYL. But should I be taught forsooth to be impious, O father?

HER. It is not impiety, if you delight my heart.

HYL. Do you justly bid me to do these things?

HER. I do; I call the gods as witnesses of these things.

HYL. Then I will do it, and I will not refuse, showing to the gods that it is your deeds; for I can never appear wicked by obeying you, O father.

HER. You end well, and, O my son, add to this promptness in the service you promise me, so as to place me on the funeral pile before any convulsion or paroxysm comes upon me. Come, hasten, raise me, my death¹ is the cessation from my misfortunes.

ἐργᾶν. Brunck translates them—*it is not right to be angry with a sick man, but can endure to see him with these thoughts?* Hermann translates the first line—*it is bad to be angry with a man of diseased mind*, the second line as Wunder does.

1. τελευτῇ ὑστάτῃ. Wakefield proposes τελευτᾷ,—*the rest promised me results in this end*. Hermann puts a stop after αὐτῇ

HYL. But nothing delays these things from being done for you, my father, since you order me and compel me to do them.

HER. Come now, before you arouse this disease, O my hard¹ soul putting on me a hard steel bit, restrain me from crying out, as accomplishing a joyful though unwelcome² work.

HYL. Raise him, O servants, giving me great pardon for these things ; and imputing to the gods the great iniquity of the deeds that are being done, who having begotten him and being called his fathers, behold such misfortunes. What is future indeed no one sees, but what is present is miserable for us, and disgraceful for them, and of all men it is most bitter to him who endures this calamity. And do not you, O damsel, be left in the house, having seen a great and terrible death, and many and unheard of calamities, and not one of them which Jupiter has not caused.

construing it *to die is the only deliverance from my evils*. Wunder, who says that *τελευτὴ ὑστάτη* is never used for death, proposes to read *ἵσταται*.

1. *σκληρά* Ellendt translates *σκληρά*—*having suffered hard things*, and says *παρέχουσα* is equivalent to *παρέχουσα σεαυτῇ* id est *δακῶσα τὰ στόμια*—*champing the bit*. *χάλυβος* and *λιθόκολλητον* merely signify *hardness*.

2. *ἀεκοῦσιον*. "Because loss of life is grievous to all." Compare *ἐκὼν ἀέκοντί γε θυμῷ*.—Schol.

A J A X.

DRAMATIS PERSONÆ.

MINERVA.

ULYSSES.

AJAX.

CHORUS OF SALAMINIANS.

TECMESSA.

A MESSENGER.

TEUCER.

MENELAUS.

AGAMEMNON.

THE ARGUMENT.

THE play relates to the Trojan expedition, as *the Antenoridæ*, and *the Captive Women*, and *the Rape of Helen*, and *Memnon* do. For Achilles having been slain in battle, Ajax and Ulysses seemed to have behaved very gallantly in bearing off his body,¹ and when they contended for his arms, Ulysses prevailed; on which account Ajax, not having gained the decision, was distracted and lost his senses, so that attacking the flocks he thought that he was slaying the Greeks. And some of the beasts he slew, and having bound others he led them to his tent, among which there was also a remarkable ram, which he thought was Ulysses, and having bound him he flogged him, whence also ὁ Μαστιγόφορος, *the whip-bearer*, is added to the title of the play to distinguish it also from ο Λοκρὸς, *the Locrian Ajax*. But Dicæarchus entitles it *the Death of Ajax*, but in the catalogue of plays it is simply inscribed as THE AJAX. Ajax then does these things, but Minerva finds Ulysses spying at his tent to see what Ajax is doing, and shews him what has been done; and she summons into the open air Ajax who is still mad, and boasting, on the idea that his enemies are slain, and he comes forth to flog Ulysses. And the chorus of Salaminian sailors is at hand, knowing what had happened, namely that the Grecian flocks were slain, but not knowing who had done it. And Tecmessa comes forth, the captive concubine of Ajax, knowing indeed that Ajax is the slaughterer of the flocks, but not knowing whose they were, so each

1. Sophocles says nothing in the *Ajax* about either Ajax or Ulysses saving Achilles's body. In the *Philoctetes* he makes Ulysses ascribe all the merit of it to himself, v. 371, where see my note. Homer also makes him mention his having been in danger while fighting for the corpse of Achilles.—*Od.* E. 308.

learning what he knew not from the other, namely, the Chorus from Tecmessa that Ajax did it, and Tecmessa from the Chorus that the slain flocks belong to the Greeks, they lament, and chiefly the Chorus. On which Ajax coming forth, having come to his senses, laments himself, and Tecmessa entreats him to desist from his anger, and he pretending to have desisted goes forth on pretence of washing himself, and slays himself. And at the end of the play there are some speeches of Teucer to Menelaus, and Agamemnon who forbid him to bury the corpse. But at the end Teucer having buried him laments, and the progress of the tragedy shews that from passion and contentiousness men come to such afflictions, as Ajax having expected to obtain the arms, and loosing them determined to slay himself. And such contests are not advantageous, not even to those who seem to have gained the victory; for see what there is in Homer about the defeat of Ajax very concisely and pathetically said, (Od. λ. 542.) "But the soul of Ajax the son of Telamon stood off alone far from me, enraged on account of the arms." And hear too the conqueror himself, "How I wish I had not conquered in such a contest." His victory forsooth did not profit him, since such a man as Ajax died because of his defeat. The scene of the drama is at the naval station,¹ by the tent of Ajax. And Sophocles introduces in a manner befitting the deity² Minerva opening the play, for it was not likely that Ajax coming forward would speak of what he had done, as convicting himself, nor did any one else know, Ajax having done it in secret and by night. So it belonged to a God to make these things manifest, particularly as Minerva always took care of Ulysses, wherefore she says "I have been sometime on your path an eager watcher of your hunt."

But people have related the death of Ajax different ways; for some say that having been wounded by Paris he came bleeding to

1. Ajax's tent was at one extremity of the Greek camp, and that of Achilles at the other.

ἤμ' ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο
 ἥδ' ἐπ' Ἀχιλλῆος τοίρ' ἔσχατα νῆας εἴσας
 εἵρυσαν, ἠγορέη πίσυνοι καὶ κάρτεϊ χειρῶν.—Il. θ. 222.

2. Compare Horace's injunction:

Nec Deus intersit, nisi dignus vindice nodus
 Inciderit.—A. P. 191.

the ships ; and some, that advice was given by an oracle to the Trojans to throw mud at him, for he could not be wounded by iron ; and so he dies ; and some say, among whom is Sophocles, that he died by his own hand. And Pindar also says that his side was his only vulnerable part,¹ because his body, which the lion skin of Hercules covered, was invulnerable, but the part which was not covered, which was his side, remained vulnerable.

1. Neither Homer nor Pindar knew any thing of Ajax being invulnerable, on the contrary Homer expressly says the Greeks were afraid on his account in his fight with Diomed.

καὶ τότε δηρὸν Αἴαντι περιδδείσαντες Ἀχαιοὶ
 παυσάμενους ἐκέλευσαν ἀέθλια ἴσ' ἀνέλυσθαι.

Il. ψ. 821.

The Scholiast has entirely mistaken Pindar, who merely says that Hercules prayed to Jupiter to give Telamon a son as strong in body as his own lion's hide which he wore. And that Jupiter sent down an eagle in answer to his prayer, from which (*αἰετὸς*) the child was called Αἴας.—*Nem.* vi. 61—80.

A J A X.

MINERVA. I have always seen you, O son of Laertes seeking to devise means for taking your enemies, and now I see you at the naval tent of Ajax, where he has his station on the extreme flank, having been for some time tracing out and measuring his newly imprinted footsteps, that you may discover whether he is within or not ; and your step rightly conducts you like that of some goodnosed Lacedæmonian¹ dog, for the man is now within, dripping with sweat as to his head and his hands which slay with the sword, and there is no longer any need for you to be looking² around within this gate, but rather you should tell me on what account you have taken this trouble, that you may be instructed by me who know all things.

ULYSSES. O voice of Minerva³ dearest of deities to me ; how easily to be recognised, even though you are invisible, do I hear your voice, and comprehend it in my mind, as of a brazen Tyrrhenian⁴ trumpet ; and now you have rightly

1. Λακείνης, Virgil particularly speaks of
Veloces Spartæ catulos. *Geor.* III. 405.

2. παπταίνειν. Ellendt says that παπταίνω implies a certain trepidation and agitation of mind in him who is looking round.

3. Αθάνας Φιλτάτης. All through the Iliad and Odyssey, Ulysses is represented under the peculiar protection of Minerva.

ἀνὰ δ' ὁ πολίπορθος Ὀδυσσεὺς
Ἔστη σκῆπτρον ἔχων, παρὰ δὲ γλαυκῶπις Ἀθήνη. *Il.* B. 278.

4. Τυρσηνικῆς. Porson remarks on Phœn. 1392. where Euripides speaks of

Τυρσηνικῆς
σάλπιγγος ἤχη, σῆμα φοινίου μάχης,

observed me beating about on the track of a hostile man, the shieldbearing¹ Ajax, for I have been for some time tracking him and no one else; for this night he has done to us an unaccountable deed, if indeed it is he who has done this; for we know nothing certain, but we are in doubt, and I voluntarily have undertaken this labour, for we have just found all the cattle collected by plunder, destroyed and slain by violence, together with the guardians themselves of the flocks; and every one imputes this crime to him. And a spy reports and has declared to me that he saw him by himself bounding over the plain with a newly stained sword; and immediately I hasten on his track, and some traces I can make out, and as to some I am perplexed, and I cannot understand of what they are the signs, but you have come to me in time, for in everything both past and future I am guided by your hand.

MIN. I know it, O Ulysses, and I have been some time on your path as an eager guardian of your hunting.

ULYS. Am I, O dear mistress labouring aright?

MIN. Yes, since these deeds are done by this man, as you conjecture.

ULYS. And for what unaccountable cause has he been thus violent with his hand?

MIN. Being oppressed with anger because of the arms of Achilles.

ULYS. Why then does he make this attack on the flocks?

that the Tragœdians all agree in representing the Tyrrhenian trumpet in great use in the heroic ages, he quotes also Æsch. Eum. 570—and the Rhesus 991.

1. τῷ σακεσφόρῳ. Ajax's enormous shield is constantly spoken of, Αἴας δ' ἐγγυθεν ἦλθε φέρων σάκος ἧῦτε πύργον χάλκεον ἑπταβόειον ὃν οἱ Τύχιος κάμε τεύχων σκυτοτόμων ὃχ' ἄριστος, ὕλῃ ἐνὶ οἴκῳ ναιῶν ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον

Ταύρων ζατρεφών, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν. *Il. H. 219.*

No one man except himself and Achilles was able to wield it, and several attendants followed him to bear it when he was weary. Ovid also calls him

Clypei dominus septemplicis Ajax. *Met. XIII. 2.*

MIN. Thinking that he was staining his hands with blood in your slaughter.

ULYS. Was then this design of his against the Greeks ?

MIN. Aye, and he would have accomplished it if I had not been careful.

ULYS. By what contrivances and boldness of mind ?

MIN. He would have attacked you by night treacherously alone.

ULYS. Was he near us, and did he come towards the end of his march ?

MIN. He was even at the gates of the two generals.

ULYS. And how did he restrain his hand, eager for slaughter ?

MIN. I kept him off from his wicked desire, casting crazy fancies over his eyes, and I diverted his attack upon the flocks and the mingled objects of the herdsman's care, brought in as booty and yet undistributed, which he attacking slew a many horned slaughter, cutting all round him, and at one time he fancied that having hold of the two Atridæ he was killing them with his own hand ; at another time some other of the generals falling on him. But I excited the frantic man with delirious disease, and urged him on to a disgraceful contest ; and then when he had rested from this labour, secondly having bound the oxen that were alive in bonds, he conducts them and all the flocks to his tent like men, not as if he had a horned booty. And now he is insulting them bound in his house. But I will show you this disease of his openly, that you having seen it may tell it to all the Greeks. And do you await the man boldly, and do not expect any misfortune, for I will avert the sight of his eyes, causing it to turn away so that they shall not see your face. You now, I call you to come forth who are restraining the hands of your captives in bonds, I summon you Ajax, come before your house.

ULYS. What are you doing, Minerva ? do not call him out.

MIN. Will you not be silent and not admit fear?

ULYS. Do not for God's sake, but let it suffice that he remains indoors.

MIN. What do you fear?¹ was not he a man formerly?

ULYS. Yes, and most hostile to me, and he sad is so now.

MIN. Is it not then a most sweet laughter to laugh at your enemies?

ULYS. I should be quite satisfied if he remained indoors.

MIN. Do you fear to see a man who is evidently mad?

ULYS. Yes, for if he had been in his senses I should not have avoided him through fear.

MIN. But even now he shall not see that you are near.

ULYS. How so, since he sees with the same eyes, at least as before.

MIN. I will darken his eyes though seeing.

ULYS. Let it all happen, since you who are a god contrive it.

MIN. Be silent now, standing and remain as you are.

ULYS. I will remain, but I could wish I were afar off.

MIN. O you, Ajax, I call you a second time, why do you thus slightly regard your ally?

AJ. Hail, O Minerva, hail, O child of Jupiter; how suitably are you come, and I will crown you with golden spoils because of this booty.

MIN. You say well, but tell me this, have you dipped your sword deep in the Grecian army?

AJ. I may boast that I have, and I do not deny it.

MIN. Have you armed your hand against the Atridæ also.

AJ. So that they will never again dishonour Ajax.

MIN. The men are dead as I understand your words.

AJ. Being dead let them now take away my arms.

MIN. Well, and what of the son of Laertes, in what state is he with regard to you? has he escaped you?

1. τίμη γένηται—the Scholiast explains this by μὴ τί γένηται φοβῶ.

AJ. Do you ask me about that crafty fox, where he is?

MIN. I do, I speak of Ulysses, your rival.

AJ. O mistress, he is sitting indoors, a most welcome prisoner, for I do not wish him to die yet.

MIN. Before you do what, or gain what additional advantage?

AJ. Before, having bound him to the pillar of my domestic habitation.

MIN. What evil will you do to the miserable man?

AJ. He dies, having been first made bloody as to his back with the whip.

MIN. Do not thus insult the unhappy man.

AJ. I wish you, O Minerva, to be pleased in other respects, but he shall suffer this punishment and no other.

MIN. Do you then, since it is your pleasure to do so, use your power, forbear nothing which you have in your mind.

AJ. I go to the work, but I charge you this, always to stand by me such an ally as you now are.

MIN. You see, Ulysses, how great is the power of the gods; what man was, as you know, found either wiser¹ than this man, or better to do what was necessary?

ULYS. I indeed know no one, but I pity him being thoroughly unfortunate, although he is my enemy, because he is involved in evil calamity; not considering his case any more than my own, for I see that we are nothing as many of us as live, except phantoms or a light shadow.

MIN. Having then these thoughts, do thou never utter any boastful word against the gods, and do not conceive any pride if you prevail more than another, either in bodily strength or in abundance of great riches, since time over-

1. Ajax's stupidity seems to have been an invention of Ovid's, who says "quod ut est, hebes esse videtur." Hector praises him for his prudence.

*Αἶαν ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
καὶ πινυτήν.—Il. H. 288.*

throws and raises again all human things, and the gods love the wise and hate the wicked.

CHO. O son of Telamon, possessing the eminence of the insular marine Salamis, I rejoice when you are in prosperity, but when any affliction from Jupiter, or cruel calumniating report among the Greeks attacks you, I have great alarm, and I fear like the eye of a winged dove. As also in the night just passed a loud shouting full of an evil report came upon me, that you going over the horse-feeding meadow had slain the flocks and booty of the Greeks, which was still remaining to them having been taken by the spear, slaying them with the glittering sword. Inventing such clandestine reports Ulysses bears them to the ears of all the Greeks, and very much persuades them; for he now says probable things about you, and whoever hears them rejoices even more than he who tells them, insulting your griefs, for a man shooting at great souls is not likely to miss his mark, but if he said similar things against me he would not convince people, for envy attacks the powerful, and yet low people apart from the great are but an unsafe bulwark to a city; for a mean man by the assistance of the great may be best established, and a great man by the aid of his inferiors, but it is impossible to teach unwise minds this. By such men a tumult is raised against you, and I cannot reply any thing to this without you, O king, but when they have fled from your eye they cry out like flocks of birds, and dreading you the mighty vulture, if you appeared on a sudden, they would quickly crouch down voiceless in silence. Was it the bull-drawn¹ daughter of Jove, Diana, (O terrible report, O mother

1. *Ταυροπόλα*—"either because she is worshipped at Tauri, in Scythia, or because she protects flocks and herds, or because she is the same as the moon and is drawn by bulls, whom they also call bull-faced (*ταυρωπός*); and they attribute the disease of many madmen to the moon, because she rules over nightly visions."—*Scholiast*. Lobeck thinks the epithet refers to her hunting; Hermann to her cruelty.

of my shame) who excited you against the herds of oxen belonging to the people, either angry at not having received any advantage from some victory of yours, or being disappointed because of some renowned spoils, or because of some slaying of stags for which you offered her no gifts, or did Mars with the brazen breastplate having some cause to blame you, because of his and your spears being allied,¹ avenge his insult by prompting you to this nocturnal wrong, for never from the impulse of your own mind, O son of Telamon, would you have proceeded so foolishly, falling on the flocks; a divine affliction must have come upon you; but may Jupiter and Apollo ward off the evil report of the Greeks; but if the mighty sovereigns invent false stories insinuating them against you, or if he of the abandoned race of the Sisyphidæ² does so, do not O king, do not, keeping your eye fixed on your tent by the sea shore, subject yourself to evil report; but rise from your seat, where you are fixed in a long rest from war increasing this calamity³ sent upon you by the gods. But the insolence of your enemies rages then fearlessly, like fire in the windy vallies; all of them chattering bitter reproaches against you with their tongues, and grief is to me.

TECMESSA. O ye assistants of the ship of Ajax, of the race of the earth-born Erechthidæ,⁴ we who care for the house of Telamon afar off have grief; for now the terrible, mighty Ajax, powerful in his⁵ shoulders, lies afflicted with grievous calamity.

CHORUS. And with what evil change from his state during

1. *i. e.* because though assisted by him you have been ungrateful. *Wunder.*

2. Σισυφιδᾶν. Ulysses. See note on Phil. 412.

3. ἄταν.—*i. e.* says Wunder, the evil report spread about you by Ulysses,—the Chorus knows nothing yet of the madness of Ajax.

4. Ἐρεχθιδᾶν—The people of Salamis are so called here, because of their connexion with Athens. Homer represents Ajax's ships (twelve in number) as ranged alongside of the Athenian ships.

5. ὤμοκρατῆς. This was a peculiar distinction of Ajax. Priam asks Helen, *Il.* Γ. 226.

τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιῶς ἀνὴρ ἡὺς τε μέγας τε
ἔξοχος Ἀργείων κεφαλὴν ἡδ' εὐρέας ὤμους;

the day, is this night changed? O daughter of the Phrygian Teleutos, say, since the valiant Ajax loving you has you for his wife taken by the spear, so that you will not answer without knowing.

TEC. How shall I then utter a word which should not be spoken? for you will hear of a distress equal to death, for our illustrious Ajax has been afflicted in the night being seized with madness; such bloody slaughter slain by his hand may you see within the tent, the victims¹ of that man.

CHO. What an account have you given us of the impetuous man, intolerable, and which cannot be avoided, bruited about by the mighty Greeks, which universal report will exaggerate; alas me; I fear the result, the man will die before the eyes of all having slain with frenzied hand with his shining sword, the flocks and the shepherds feeding horses.

TEC. Alas me, from thence, from thence then he came bringing to us a bound flock, some of which he cut the throats of within the tent on the ground, and some he tore in two parts, cutting through their sides. And having taken two white rams, he threw away the head and extremity of the tongue of one, having cut it off, and having bound the other upright against a pillar, having taken a large horsebinding halter, he beats it with a double cracking whip, reproaching it with abusive words, which the deity, and no man taught him.

CHO. It is time for some one now having covered his head with a veil to adopt a withdrawal of his feet, or sitting on a swift seat of rowing to set sail in a ship passing over the sea, such threats do the Atridæ in joint power utter against us I fear to suffer a death by stoning, being struck together with him whom irresistible fate overwhelms.

TEC. He no longer rages, for he desists like the shrill south wind which has rushed forth without bright lightning.

1. *χρηστήρια*. "The destroyed flocks, from *διαχρησασθαι* to kill them." *Schol.*

And now being in his senses he has a fresh grief, for to behold his own evils, no one else having done evil, causes great grief to him.

CHO. But if he is delivered from his madness, I think it very fortunate, for there is less importance in an evil which is already passed.

TEC. Which, if any one gave you a choice, would you choose, grieving your friends to have pleasure yourself, or being a partaker with them, to be afflicted with evils in common?

CHO. The double evil, O lady is the greater.

TEC. We then, not being ourselves afflicted, are now in grief.

CHO. What is this that you say? I do not understand how you mean.

TEC. That man, when he was under the influence of his disease, was pleased himself with the evils by which he was possessed, but being with us he grieved us who were in our senses; but now since he has ceased and revived from his disease, he is entirely agitated with evil grief, and so are we also no less than before. Are not these evils twice as great after having been but one evil.

CHO. I agree with you, and I fear lest some blow be come upon him from god, for how can it be otherwise, if being released from it he is no more pleased than when he was sick?

TEC. You must know that these matters are in this state.

CHO. For what even was the sudden rise of the beginning of the evil? relate the circumstances to us who sympathise with you.

TEC. You shall know the whole business, being a partaker in it, for he at midnight, when the evening torches were no longer burning, taking a double-edged sword, sought to go forth an unreasonable journey; and I am amazed, and say, "what are you doing, O Ajax? why unsummoned, and

not called by messengers, and not hearing any trumpet, do you set out on this undertaking? but now all the army is sleeping." But he answered me in a few words, such as are constantly said, "O woman, silence is an ornament to women;" and I, having heard this, desisted, and he rushed out by himself, and what happened there I cannot say; but he came in leading bulls bound together, and the dogs who watched the folds, and a booty of horned animals; and some he cut the heads off, from, and turning some on their backs, he cut their throats and their spines, and some being bound he insulted, as if they were men, raging among the flocks. And at last rushing through the doors, he poured forth boastings to some shadow, partly against the Atridæ and partly against Ulysses, adding much laughter, saying what insults he had heaped upon them in retribution, attacking them. And then hastening back again to his tent, he scarcely after a long time comes to his senses, and when he sees the tent full of injury,¹ beating his head he cried out, and sat down, falling on the carcasses of the victims of his slaughter of sheep, taking his hair firmly in his hand by the nails; and he sat speechless for a long time; afterwards he uttered terrible threats to me, if I did not tell him all the misfortune which had happened, and he asked me in what circumstances he was. And I, my friends, fearing, related to him all that had been done, as much as I knew, but he straightway uttered sad lamentations, which I never heard from him before; for he always used to say that to lament in such a manner, was the part of a base and abject-minded man; but without uttering any noise of shrill lamentation, he used to groan roaring like a bull, but now being in such evil fortune, he sits down quietly eating nothing and drinking nothing in the middle of the flocks slain by his sword. And it is evident that he is planning some evil; for he is both speaking and lamenting in such a way. But, my

1. ἄτης. i. e. which Ajax by the instigation of the gods had brought on himself by that slaughter of the cattle.—*Wunder*.

friends, for on this account have I come, coming in assist me if you are able at all, for such friends are prevailed upon by friends.

CHO. O Tecmessa, daughter of Teleutas, you tell us terrible things, that the man is gone mad through his injuries.

AJ. Alas me.

TEC. He will soon as it seems be more so; did ye not hear, Ajax, what a noise this is which he shouts forth?

AJ. Alas me.

CHO. The man appears either to be under the influence of disease now, or to be grieved because of the disease with which he was lately affected.

AJ. O my son, my son.

TEC. Alas me unhappy; O'Eurysaces, he is crying out for you, what is he desiring? where are you? Miserable am I.

AJ. I call Teucer; where is Teucer? will he be always plundering? but I am perishing.

CHO. The man seems to be in his senses; but open the door; perhaps looking upon me he may admit some moderation.

TEC. Behold, I open it; and you may see his deeds, and in what condition he himself is.

AJ. Alas; my dear sailors, ye alone of my friends, alone still remaining with upright faith with me, behold what a wave of bloody surge has lately come round me surrounding me.

CHO. Alas me, how you seem to report too truly, but the case shows how mad he is.

AJ. O you race assisting in the naval art who embarked revolving the marine oar, I see you, you alone prepared to ward off disgrace from me; but do you slay me.

CHO. Say not such ill-omened words, do not make the calamity greater applying an evil remedy to the evil.

AJ. You see me the bold, the high-spirited, the man fearless in hostile battle, become terrible in my might to beasts

who should have had no cause for fear ; alas me for the ridicule with which I am insultingly covered.

TEC. Do not, O master, O Ajax, say these things I pray you.

AJ. Will you not begone ? will you not withdraw your foot retiring ? Alas, alas.

CHO. O for God's sake yield and be wise.

AJ. O unhappy am I, who let my enemies escape from my hand, but falling on the crooked horned oxen and the illustrious flocks of goats, I poured forth their dark blood.

CHO. Why now should you grieve for what is done, for these things cannot now be undone.

AJ. Oh you who see everything, and are always the instrument of all evil, O son of Laertes, you filthiest¹ cheat in the army, I suppose you are giving way to much laughter with pleasure.

CHO. Every one both laughs and laments as the god pleases.

AJ. Would I could see him, even in distress as I am. Alas me.

CHO. Say nothing too bold, do you not see in what misfortunes you are ?

AJ. O Jupiter, ancestor of my ancestors, would that having destroyed that most crafty hated rogue, and the two kings of joint power, I might after die myself also.

TEC. When you pray this, pray for me also to die at the same time, for why should I live you being dead ?

AJ. O darkness, which is my light, O darkness of hell most bright in my opinion, take, take me as an inhabitant,

1. *κακοπινέστατον ἄλημα*. Ellendt thinks this refers to Ulysses entering Troy in the disguise of a beggar, as related by Helen.

*Αὐτόν μιν πληγῇσιν ἀεικέλῃσι δαμάσσας
σπείρα κάκ' ἀμφ' ὤμοισι βαλὼν οἰκῇ' εἰοικῶς
ἀνδρῶν δυσμενέων ὑπέδν πόλιν εὐρύαγυιαν
Ἄλλω δ' αὐτὸν φῶτι κατακρύπτων ἤϊσκε
Δέκτρῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν
τῷ ἱκελὸς κατέδν Τρώων πόλιν.—Od. Δ. 244.*

take me, for neither am I worthy to look towards the race of the gods, nor for any aid from mortal men; but the valiant goddess daughter of Jove insults me so that I may perish.¹ Whither then can any one fly? whither going can I remain? since my hope of revenge is lost by the slaying of these flocks,² and I have been busied in a foolish hunt, and may all the army being well armed slay me with violence.

TEC. O unhappy am I, that a brave man should say such things, which previously he would never have dared to.

AJ. O ye waves of the sea, and caves by the sea, and you grove on the sea shore, ye have detained me a great long time around Troy, but you shall no longer, no longer detain me having life; let every one who is wise know this. O ye neighbouring waters of the Scamander, pleasing to the Greeks, you shall no longer see me, I speak a proud word, such a man as Troy never saw in our army coming from the Grecian land, and now I lie dishonoured thus.

CHO. I know not how to check you, nor how to suffer you to speak, being involved in such calamities.

AJ. Alas, whoever would have thought that my name would thus coincide with and be a namesake to my misfortunes, for now I have cause to say ai, ai, both twice and three times over. For in such disasters am I involved, I whose father came home having the greatest glory, having gained the first prize of valour of the whole army from this same Idæan land.³ But I, his son, coming to the same country of Troy, with strength not inferior to his, and having displayed deeds of my hand not inferior to his, am thus destroyed by the Greeks being dishonoured. And yet so

1. *ὀλέθριον*. The Scholiast explains this, "till my death," a translation which I prefer to Wunder's, which I have given however in the text.

2. I have followed Brunck's explanation of this; as Wunder abandons the passage as hopelessly corrupt.

3. *πατήρ*—Telamon aided Hercules in his attack on Troy, and received from Hercules Hesione, the daughter of Laomedon, as a reward for having been the first man to enter the city.

much at least I think I know, if Achilles being alive were concerning his own arms to adjudge them to any one as a prize of pre-eminent valour, no one else would have received them instead of me. But now the Atridæ have allotted them to a man shameless as to his mind, having dishonoured my strength. And if my eye and mind being perverted had not departed from my intention, they would never have come to such a decision against any one else. But now the fierce-looking invincible daughter of Jupiter has deceived me, when I was already arming my hand against them, casting on me the disease of madness, so that I made my hands bloody in cattle like these. And they mocked me, having escaped though with no good will of mine; but if any one of the gods injures him, even a coward may escape a man better than himself. And now what must I do? I who am manifestly hated by the gods; and the army of the Greeks hates me, and all Troy and these plains hate me. Shall I cross the *Ægean* sea to my home, leaving this station by the sea side, and leaving the Atridæ to themselves? but what appearance shall I appearing exhibit to my father Telamon? how will he ever endure to see me appearing unhonoured without the prize of valour, of which he himself had the great and glorious crown? it cannot be endured. Shall I then going against the fortification of the Trojans, falling alone on them alone and doing some glorious deed then at last die? But thus I should to some extent please the Atridæ—it cannot be; some expedient must be sought, such that by it I may show my aged father that I am not spiritless in nature at least, being his son, for it is disgraceful for a man to wish for long life, who as to misfortunes is in no respect changed; for how can day delight a man each day exposing him to delivering him from death? I would not buy a man at any price who is warmed with empty hopes, but it behoves the nobly born either to live gloriously or to die gloriously; you have heard my whole opinion.

CHO. No one will ever say, O Ajax, that you have spoken a made up speech, but rather one prompted by your own disposition, yet desist, and putting aside these cares allow your friends to sway your opinion.

TEC. O Ajax, my master, there is no greater evil to men than the loss of liberty,¹ but I was born indeed of a free father, powerful in wealth if any one of the Phrygians was so, but now I am a slave, for thus it seemed good to the gods, and above all to your hand. Moreover, since I have come to your bed I have studied your interests, and I entreat you by Jupiter who presides over your domestic hearth, and by your bed by which you have been joined with me, do not permit me to suffer grievous reproaches from your enemies, abandoning me to the power of any of them; for on the day on which you die, and dying desert me, think that I also on that very day am carried off by the Greeks by force together with your child, to have the life of a slave. And some one of my masters will address to me a bitter speech attacking me with words "behold the concubine of Ajax, who had the greatest strength in the army, what slavery she endures instead of what prosperity." Such things some one will say, and slavery will torment me; but these sayings will be disgraceful to you and to your race; but have a regard for your father whom you are deserting in sad old age, and have a regard for your mother who has passed many years of life, who often prays to the gods that you may come home alive. And, O king, pity your son, considering if being deprived of care at your hand during his youth, he is to dwell² alone among unfriendly guardians, what an evil this is which you will cause both to him and to me when you die, for I have no longer anything to which I can look, save you, for you have destroyed my

1. ἀναγκαίης τύχης—Wunder says that these words always mean some unavoidable misfortune or other, but what the particular misfortune is must be decided by the context.

2. διοίσεται. Hermann translates this "to be tossed about."

country with the spear, and another fate destroyed my mother and him who begot me, so that they should be dead inhabitants of hell. What then can be a country to me instead of you? what can be wealth to me? In you is all my safety. But do you also have a recollection of me; it is right for a man to have recollection, if any where he receives any pleasure; for kindness ever begets kindness; but he with whom recollection of a benefit is lost,¹ that man can no longer be thought a noble man.

CHO. O Ajax, I wish you would have pity in your mind, as I also have; for then you would acquiesce in what she says.

AJ. And certainly she shall have praise from me, if only she rightly dares to do what I enjoin her.

TEC. But, O dear Ajax, I will obey you in everything.

AJ. Bring to me now my son that I may see him.

TEC. And indeed through fear I delivered him.

AJ. When I was in that affliction, or what do you mean?

TEC. Lest unhappy meeting at all with you he should die.

AJ. This would have been a work well suited to the deity who afflicts me.

TEC. But I therefore took care to ward off this.

AJ. I praise your act, and the prudence which you used.

TEC. In what then, as this is the case, can I benefit you?

AJ. Let me address him and see him before me.

TEC. And indeed he is taken care of close at hand by servants.

AJ. Why then does he delay so as not to be present.

TEC. O child, your father calls you, you servant who are leading him by the hand bring him hither.

AJ. Do you speak to one coming, or to one who hears not your words?

1. The old reading, that of Brunck is
οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενὴς ἀνὴρ,
 for which Porson Præf. ad Hec. corrected
οὐποτε γένοιτ' ἂν οὗτος, κ. τ. λ.

TEC. And indeed here comes one of the servants bringing him near.

AJ. Bring him, bring him hither, for he will not be afraid beholding this newly committed slaughter, if he really is my son on the father's side, but it is right to rear him when young in the stern disposition of his father, and that he should be made like him in his nature. O my son may you be more fortunate than your father, but in other respects like him; and you will not be a bad man.¹ And yet I may envy you in this, that you feel nothing of these misfortunes, for the happiest life consists in knowing nothing, until you learn joy and affliction; but when you arrive at that age you must shew yourself among your enemies what a son of what a father you are, but meantime feed on light breezes, cherishing your tender life, a joy to this your mother; none of the Greeks, I know will insult you with hateful injuries, even though deprived of me, such an unremitting protector of your education wholly fearless shall I leave around you, namely Teucer, even if he is far off at present, hunting his enemies. But O ye men bearing shields, you people born in my own island, I enjoin you all in common to do me this service, tell ye him my command that, leading this child here to my home, he shew him to Telamon and to my mother, I mean Eriboea, that he may be to them always a nurse of their old age; And neither let any instituters of contests, nor him who is my destroyer set my arms as a prize for the Greeks, but do you, my son, Eurysaces, taking that from which you obtained your name, my impenetrable shield of seven bulls hides, keep it, turning it by the many twisted handle, but my other arms shall be buried together with me; but as quickly as possible take this boy now, and shut up the house, and weep not with lamentations before my tent, woman is very fond of wailing. Shut up the house quickly; it is not the part of a wise physician to

1. *κακός*. Brunck translates *κακός* *unhappy*

lament with songs of grief over an affliction that requires to be cut out.

CHO. I am alarmed, hearing of this inclination, for your excited language does not please me.

TEC. O my master Ajax, what are you planning in your mind?

AJ. Ask not, enquire not; it is good to be prudent.

TEC. Alas, how I despair. I entreat you both in the name of your child, and in that of God, do not desert us.

AJ. You pain me too much. Do you not know that I am not a debtor to the gods so as to be bound to ward off anything from you.

TEC. Say not ill-omened words.

AJ. Speak to those who listen to you.

TEC. But will not you be guided?

AJ. You have already said too much.

TEC. For I am alarmed, O king.

AJ. Will ye not shut her in as quickly as possible?

TEC. For God's sake, be softened.

AJ. You seem to me to think foolishly, if you think now to alter my disposition by your lessons.

CHO. O illustrious Salamis, you are inhabited happy, beaten by the sea, always conspicuous to all; but it is a long time since I unhappy have been remaining in the Idæan grassy meadows of sheep, ever¹ tortured in my long life divided by the four seasons, having a miserable hope that I shall some time or other arrive at detestable destructive² hell. And the

1. This passage is given up by universal consent as incurably corrupt.

2. *αἰδηλον*. Buttmann considers the meaning of this word doubtful, whether it should be rendered *dark*, or *destructive*. Apollonius Rhodius always uses it for *invisible*. Homer always applies it with reference to *destruction*. Buttmann is inclined to think *invisible* the primary meaning, then *making invisible*, i. e. *destroying*. Deriving it from *α*. and *ιδεῖν*—he compares it to *αἰστρος*, meaning first *destroyed*, afterwards *destructive*. Damm prefers deriving it from *Ἀἰδης*.

incurable Ajax is an additional adversary¹ to me, afflicted by madness sent by the gods, whom you sent forth formerly mighty in impetuous wars, but now being out of his mind he is found to be a great affliction to his friends. And the former exploits of his hands of the greatest valour have fallen unthanked among unthankful people, have fallen among the wretched Atridæ. Surely when his mother nourished in ancient days, and of white old age, hears of him afflicted madly, she will sing *Ælinon*, *Ælinon*,² nor will she unhappy utter the wailing of the pitiable bird the nightingale, but she will lament with a shrill sounding song, and noises smitten by the hand will fall upon the breast, and tearing off her hoary hair. For he who is incurably diseased is better lying in hell, who being the best of the laborious Greeks, as coming from his father's family, is no longer steady in his natural disposition, but is removed from it. O unhappy father, what a calamity of your son are you fated to hear, difficult to be borne, which no age has ever produced to the *Æacidæ*, except this one.

AJ. Long and infinite time brings forth all hidden things, and conceals those in sight; and there is nothing which may not be expected, but even the terrible oath is overcome, and obstinate minds. For I also, who formerly bore up against terrible things, have been softened as to my mouth by this woman, as iron is by being dipped in oil; and I feel pity at leaving her widowed among my enemies, and my orphan child, but I will go to the bath and to the meadows on the shore, that having purified myself from my stains of blood, I may avoid the heavy anger of the goddess; and going to

1. *ἑφεδρος* is the man who in the contests of wrestling sat by, preparing to contend with the victor in the struggle then taking place.

2. *Αἴλινον*. Alas Linus, was the lamentation of Apollo on the death of Linus.

Ælinon in silvis idem pater, Ælinon altis

Dicitur invita concinuisse lyrâ.—Ovid. Am. III. 9. 23.

where I may find an untrodden spot, I will hide this my sword, most hateful of weapons, burying it in the ground where no one shall see it, but let night and hell keep it below, for I ever since I received it my hand a most hateful gift from Hector, have never had any honour from the Greeks. But the proverb among mortals is true, the gifts of enemies are giftless and not profitable, therefore for the future we shall know how to yield to the gods, and we shall learn to pay respect to the Atridæ; they are rulers, so that we must yield to them; why not? for even terrible and very powerful things yield to dignity; first of all snowy winters yield to fruitful summer, and the dark circle of night makes way for day drawn by white horses to shine, and the breath of terrible¹ winds lulls the roaring sea; and also all-powerful sleep having bound a man releases him, and when it has taken him does not hold him for ever, and how shall not we too learn to be moderate? for I have lately learnt that an enemy is only to be so much hated, as one who may again become a friend, and towards my friend I shall wish in future in assisting him to that extent to benefit him, as if he would not always remain so; for to most mortals the harbour of friendship is treacherous. But in these matters all shall be well; but do you, O woman, going indoors pray to the gods that these things may be for ever accomplished which my heart wishes for. And do ye, O companions, for honour's sake do the same things for me that she does, and tell Teucer, if he comes, to have a care for me, and at the same time to be friendly to you. For I am going thither whither I must go, and do ye do what I say, and soon perhaps you may hear of me in safety, although I am now unfortunate.

CHO. I shudder with eagerness, and I flutter with ex-

1. As when the storm ceases the sea is calmed, so the storm is here said by a violent figure to calm the sea, in the same manner as Mars (v. 688.) because he is the author of the affliction, is said, when it is relieved to be the remover of it.

ceeding joy. O Pan, Pan, O Pan, you who wander over the sea, appear from the rocky ridge of the snowy Cyllene, O king, who ledest the dances of the gods, that being with me you may join hands in the Nysian Gnessian self-taught dances,¹ for now I wish to dance, and coming over the Icarian sea, O king Apollo, god of Delos, may you come to us visibly, and be with us propitious for ever. Mars² has removed a terrible grief from my eyes, oh, oh! now again, now, O Jupiter, the bright light of genial day is present to us so that we may approach the swift ships passing rapidly over the sea; since Ajax has become again forgetful of his troubles, and has begun to perform the sacrificial rites belonging to the gods, honouring them with the greatest piety. Long time extinguishes every thing, and I should say that nothing was impossible, since unexpectedly Ajax has repented of his anger and bitter quarrel with the Atridæ.

MESSENGER. O friendly men, first I wish to announce Teucer is present, just come from the Mysian mountains, and coming to the middle of the camp he is insulted by all the Greeks at once; for hearing that he was coming from a distance they stood round him in a circle, then they all attacked him on all sides with reproaches, calling him the brother of him who was mad and had plotted against the army, and saying that he should not be able to defend himself so as not to die all crushed with stones. So that they came to such a pitch that their swords being drawn out of their sheaths were brandished in their hands; and the strife having advanced to extremities is put a stop to by the conciliatory

1. The Nysian dance is that which the nurses of Bacchus danced, called also Berecynthian, for Nysias is the same as Berecynthus; the Gnessian dance was that practised by the Curetes to hide the infantine cries of Jupiter.

2. The madness of Ajax is here imputed to Mars, as the plague is, *Œd. R.* 185.—See note on v. 655. The Chorus thinks that Ajax's madness is gone, and that he has abandoned all idea of killing himself.

words of old men, but where is Ajax that I may tell him this for it is right to tell every tale to one's masters.

CHO. He is not within, but he has just gone out, having adapted new counsels to his new disposition.

MES. Alas, alas, then he who sent me on this journey sent me too slowly, or I myself have been slow.

CHO. But what has been insufficiently done in this business?

MES. Teucer charged him not to come to him from within the house, before he himself arrived here.

CHO. But he is gone in truth being turned to the most advantageous counsel, that he may be reconciled with the Gods laying aside his anger.

MES. These words are full of much folly, if Calchas at all prophesies with right wisdom.

CHO. What? and knowing what about this business?

MES. Thus much I know and I was present, Calchas coming from the deliberating circle of kings, standing alone apart from the Atridæ, putting his right hand friendly into the hand of Teucer, told him and charged him by every means to keep Ajax, during this day now shining, in his tent, and not to let him quit it, if he wished ever to see him alive, for on this day alone the anger of divine Minerva will agitate him, as he said declaring it. For the prophet said that haughty and impious men were involved in heavy misfortunes by the gods, if any one being of a man's nature then had thoughts not becoming a man. But he the moment that he started from his home was found to be foolish though his father gave him good advice, for he addressed him, "O my son, be willing indeed to be powerful with the spear, but always to be powerful with the favour of God," but he answered boastfully and foolishly, "O father, with the aid of the gods even one who is nothing may acquire power, but I, even without them, am confident that I shall obtain this glory." Such boastful words he uttered; then a second time,

when divine Minerva addressed him exciting him to turn his slaughtering hand against the enemy, he then replied to her with terrible and impious words. "O queen stand near others of the Greeks, but the battle shall never break through against me." With such words he brought on himself the implacable anger of the goddess; nourishing thoughts unbecoming a man; but if he is alive this day, perhaps by the favour of the god we may be his preservers. Such things the prophet said, and Teucer immediately sent me from the council, to bear these commands to you, for you to keep them; but if we are too late, the man no longer exists, if Calchas is wise.

CHO. O unhappy Tecmessa, unhappy woman, coming behold this man, what words he speaks; for this cuts to the quick, so that no one can rejoice.

TEC. Why have you roused me from my seat, when I am only just delivered from inexhaustible evils?

CHO. Listen to this man, how he is come announcing to us the fate of Ajax, at which I am grieved.

TEC. Alas me, what do you say O man? are we undone?

MES. I know not anything of your fate; but I have no confidence about that of Ajax, if he is out of doors.

TEC. And indeed he is out of doors, so that I am troubled at what you say.

MES. Teucer charges you to keep him under the covering of his tent, and not to let him go forth alone.

TEC. But where is Teucer? and for what purpose does he say this?

MES. He is just arrived, and he says that he apprehends that this going forth of Ajax may be fatal.

TEC. Alas me wretched, having heard so from what man?

MES. From the prophet the son of Nestor; who announces to him death or life as depending on this present day.

TEC. Alas me, my friends, defend me from this cruel fate; and hasten, some of you to bring Teucer quickly, and some of

you to the western, and some to the eastern districts, seek to trace out the unfortunate path of my husband. For I know that I have been deceived by the man, and cast out from his ancient kindness; alas, what shall I do, my child? I must not stand still; but I also will go wherever I am able; let us go, let us hasten, this is not a crisis for sitting still, for any one who wishes to save a man who is anxious to die.

CHO. I am ready to go, and I will shew it not in word only, for promptitude of my actions and feet shall attend upon my words.

AJ. The sword is standing in the way in which it may be most effective, if one has leisure to consider such a point, the gift of the man Hector, the most hated and hostile of friends² to me to behold. And it is fixed in the hostile land of the Troas, newly sharpened on an iron-eating whetstone; and I myself fixed it, having well arranged it so as to be most friendly to me so that I may die quickly. So far we are well prepared; and after this, do you first, O Jupiter, assist me, for it is right you should, and I shall not ask to receive any great gift from you. Send for me some messenger to bear evil report to Teucer, that he first may bury me when I have

1. This is spoken far back in a wood, at the back of the stage, so that the semi-chorus 846 returning does not see Ajax, but Tecmessa who comes on again through the scenes farthest back, does perceive the body of Ajax on her entrance.—*Wunder*.

2. *ξένων*. Having no word in our language at all equivalent to this, from the custom having fallen into disuse, I have always translated *ξένοι* "friends." After the battle between Hector and Ajax, II. H., they exchanged gifts according to Hector's proposal.

Δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,

ὅφρα τις ὧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε

ἧ μὲν ἐμαρνάσθην ἔριδος περὶ θυμοβόροιο

ἧ δ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.

Ὡς ἄρα φώνησας, δῶκε ξίφος ἀργυρόηλον

Σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι,

Αἶας δὲ ζωστήρα δίδου φοίνικι φαεινόν. II. H. 299.

ξένων therefore here refers to these gifts, *ξεινήτα*, which passed between them, for *Wunder* remarks that Ajax and Hector are particularly opposed to one another all through the Iliad. See this Play v. 1001.

fallen on this sword, which will then be newly stained with my blood; and let me not being first beheld by any of my enemies, be cast out thrown as a prey to dogs and birds. Such things O Jupiter, I entreat from you; and I invoke at the same time the infernal Mercury conductor of the dead, to lull me to rest¹ favorably, when I have pierced through my side with this sword by an unconvulsive and swift leap,² and I invoke as assistants, those who both are always virgins, and who always behold the calamities which happen among mortals, the venerable far-striding Furies, to contemplate me, how I unhappy am destroyed by the Atridæ. Go forth O swift and avenging Furies, taste and spare not the entire army. And you, O thou who drivest through the lofty heaven, O sun, when you behold my paternal land checking your gold-bedecked, reins relate my misfortunes and my fate to my aged father and to my unhappy mother. Surely she unhappy when she hears this announcement, will utter a loud lamentation through the whole city, but there is no need fruitlessly to lament for these things, but the business must be speedily begun. O death, death, now coming behold me, and yet there also I shall address you being with you. And you O present light of shining day I address, and the chariot-borne sun, now for the last time, and never again henceforward. O light, O sacred plain of my native land Salamis, O paternal habitation³ of my home, and O illustrious Athens, and you O kindred nation, and O fountains and these rivers, and I

1. *κοιμίσαι*. This is attributed to the Caduceus of Mercury by Homer.

Εἵλετο δὲ ῥάβδον τῇ τ' ἀνδρῶν ὄμματα θέλγει
ᾧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει. *Od. E. 47.*
 Virgil too says,

Dat somnos adimitque. *Æn. iv. 242.*

2. *πηδήματι*. Ellendt reads *πρῶματι*.

3. *βάθρον*. Ellendt explains *βάθρον* the place in which any one stands, the seat or house. In *Antiq. 847.* he renders it by *ὄροι* or *νόμιμα*—here he says, “I consider *ἐστίας βάθρον* an amplification of the preceding *πέδον Σαλαμῖνος*, though it may also be said of his paternal home.”

address also the Trojan plains, farewell my nursery,¹ Ajax addresses this last word to you, but the rest I will speak in hell to those under the earth.

SEMI-CHORUS 1. Labour heaps labour upon labour, for where, where, where have I not gone; and no place is able to inform² me; see, again I hear some noise.

SEMI-CHORUS 2. You hear the crew of our ship, our fellow sailors.

SEMI-CHO. 1. What then?

SEMI-CHO. 2. I have gone over all the western side of the naval camp.

SEMI-CHO. 1. Have you gained anything?

SEMI-CHO. 2. Plenty of trouble, but no sight of what we sought.

SEMI-CHO. 1. And neither does the man appearing to me on the path leading towards the rise of the sun shew himself.

CHO. Who then, who of the laborious fishermen having nightly labour for their prey, or which of the Olympian³ goddesses, or of the running rivers that flow into the Bosphorus, will point out to me if it has seen any where this stern-minded man wandering? for it is cruel that I a wanderer with long toil should not proceed with a favourable

1. τροφή. "He means all the beforementioned spots, with which he had been intimate as it were while he was alive, though *τρέφειν* is not a word very well suited to all of them."—Ellendt. Salamis and his father's house might be called his nursery.

2. *συνμαθεῖν*. Wunder says he cannot explain this. I have followed Lobeck and Hermann. Elmsley considers *συνμαθεῖν με* to be equivalent to *ὥστε με συνμαθεῖν*. Jacobs explains it—*No place knows that I have learnt anything in it*. Ellendt agrees with Hermann; but proposes the following construction. "*No place knows that I partake in its knowledge, i. e. no place, though it knows itself, has me as a partaker in its knowledge.*" *ἐπίσταται* is to be referred not to the place where Ajax is, but to its knowledge of the knowledge or ignorance of the Chorus which is seeking him." Brunck quotes Eustathius as saying that as Homer uses *δέδασεν* for *learnt* instead of *taught*, so the writers subsequent to Homer sometimes used *μανθάνω* for *to teach* instead of *to learn*.

3. Ὀλυμπιάδων. The Oreades and Dryads are here meant.

course, but should not see where this man weakened¹ with disease is.

TEC. Alas me.

CHO. Whose cry was that near, which came from the grove?

TEC. Alas me wretched.

CHO. I see the unhappy nymph taken with the spear, Tecmessa, connected with this lamentation.

TEC. I am undone, I am lost, I am destroyed, my friends.

CHO. But what is the matter?

TEC. Here lies Ajax before me, just now newly slain; wrapped round his sword which is hidden in his body.

CHO. Alas for my return, alas me you have slain me, O king, me your fellow sailor, O unhappy am I; O unhappy woman.

TEC. You may lament for him being in this condition.

CHO. By whose hand did the unhappy man accomplish this?

TEC. Himself, by his own hand—it is plain; for this sword stuck for him in the ground on which he fell proves it.

CHO. Alas for my calamity, you then being alone have been slain, unguarded by your friends, but I, wholly foolish, wholly ignorant have neglected you, where, where does he of perverse disposition, of ill-omened name lie, namely Ajax?

TEC. He may not be seen, but I will cover him entirely with this cloak thrown round him, since no one, who is also a friend of his, could endure to see him, breathing upwards towards his nostrils and from his bloody wound the black blood flowing from his self-inflicted stroke. Alas me, what shall I do? what friends will bury you? where is Teucer? if he were to come now, in what good time would he come to

1. ἀμνηστὸν. I have given Hermann's translation of this word, which Ellendt approves. The authors of the Etym. M. explain it *flying*, from *a* and μένειν. Homer, applying it to ghosts and dreams, uses it for—*shadowy, impalpable, untangible*. May it not here mean—*keeping himself out of sight*?

aid me in laying out this his dead brother, O unhappy Ajax, being what a man how do you fare, so as to be worthy to receive pity even from your enemies.

CHO. You were fated, O unhappy man, you were fated, being obstinate, in time to accomplish an evil fate of infinite troubles; such hostile threats against the Atridæ did you savage groan out to me by night and day with bitterly grieved mind. Surely that time was a mighty beginner of calamities, when the contest of valiant men was appointed for arms.

TEC. Alas me.

CHO. Violent grief penetrates to her heart, I know.

TEC. Alas me.

CHO. I do not wonder, O lady, at your bewailing even twice, being lately deprived of such a friend.

TEC. You only think these things; but I feel them too truly.

CHO. I agree with you.

TEC. Alas, O child, to what a yoke of slavery are we going, what spies are set over us.

CHO. Alas, in this calamity you have spoken of the impious deed of the two pitiless Atridæ; but may God avert it.

TEC. These things would not have happened this way except by the will of the gods.

CHO. They have wrought too severe an affliction.

TEC. The terrible goddess Pallas, daughter of Jove, causes us such a woe for the sake of Ulysses.

CHO. In truth the much enduring man insults us with dark mind, and he laughs exceeding laughter over our afflictions caused by madness. Alas, alas, and together with him the two kings, the Atridæ hearing of it, laugh.

TEC. Let them then laugh and rejoice at the misfortunes of this man; perhaps, even if they loved him not when alive, they may lament him being dead when they have need of his spear, for evil-minded men know not what is good when they have it in their hands, until they lose it. He has died

bitterly for me, rather than pleasantly for them; but pleasantly for himself, for what he was eager to obtain he has acquired for himself, namely death, which he wished. How then can they insult over him? He has died by means of the gods, not of them. No. Therefore let Ulysses insult him with empty insult; for Ajax is no longer among them, but he is dead, having left grief and lamentation to me.

TEUCER. Alas me.

CHO. Be silent, for I think I hear the voice of Teucer, crying out with a song suited to this misery.

TEU. O dearest Ajax, O my brother, have you then perished,¹ as report prevails?

CHO. The man is dead, O Teucer, know this.

TEU. Then alas me for my cruel fortune.

CHO. Since things are thus.

TEU. Alas me wretched, wretched.

CHO. We must lament.

TEU. O exceeding calamity.

CHO. Too much so, O Teucer.

TEU. Alas me wretched; but what of his son? where in the Trojan land can I find him?

CHO. He is by himself in the tent.

TEU. Will you not bring him hither as soon as possible, lest any one of our enemies should seize him as the whelp of a widowed lioness? Go, make haste, aid him. All men forsooth love to insult those lying dead.

CHO. And indeed while yet alive, O Teucer, that man charged you to have a care of him, as indeed you have.

TEU. O most grievous of all sights to me, which I have ever beheld with my eyes. And O journey which I have now gone, most of all journeys having grieved my heart, O dearest Ajax, how I heard of your fate, pursuing you, and tracing your

1. ἡμπόληκας. Matthiæ translates this word, *have you gained*, sc. *that which you wished*, i. e. *death*? Hermann: *have you done it*? Ellendt: *have you betrayed your life*? I think this last is the true explanation of the word.

steps ; for a swift report about you, as if sent by some god, went through all the Greeks, that you were dead. Which I unhappy hearing, when I was at a distance indeed, groaned, but now seeing it I am undone. Alas me. Go, uncover him, that I may see the whole evil ; O sight not to be seen and full of bitter daring, what grief having caused me do you die, for whither can I go, to what mortals, having not at all come to your aid in your troubles ? I suppose Telamon, your father and also mine will receive me with an equally kind countenance and favourably, when I return without you ; for why should not he ? whose habit it is not even when he is fortunate to laugh sweetly. What will he forbear to say ? with what abuse will he not reproach his bastard son born of a slave taken by his spear in battle, me who by cowardice and unmanliness have betrayed you, O dearest Ajax, or else by treachery, in order that I might possess the power of you being dead, and your palaces. Such things the man of severe nature, and passionate through old age will say, being angry so as to quarrel without grounds ; and at last being driven from the land I shall be cast out, appearing by his reproaches to be a slave instead of a free man. Such things will happen to me at home, but in Troy I have many enemies and few things to profit me ; and all this I have got by your death. Alas what shall I do ? how can I draw you away from this bitter shining sword, O miserable man, by which as your murderer you have expired. Did you understand how Hector was fated in time even though dead to destroy you ? Consider ye, for God's sake the fortune of two mortals ; Hector with the belt¹ with which he was presented by this man, being bound to

1. ζωστήρι. Homer merely says that Achilles having slain Hector bound him to his chariot.

Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας
 ἐκ δίφροιο δ' ἔδησε.—Il. X. 296.

An Epigram in the Anthology agrees with Teucer's speech here—

Ἐκτωρ Αἴαντι ξίφος ὥπασεν, Ἐκτορι δ' Αἴας
 ζωστήρ'· ἀμφοτέρων ἡ χάρις εἰς θάνατον.

the horse-drawn chariot was continually lacerated until he breathed forth his life ; and Ajax having this present from him, died by means of it, by a fatal fall. Did not the Fury forge this sword, and did not Hell a maker of deadly things make that belt ? I indeed should say that the gods always contrive these things, and all things in the case of men ; and let him, to these things are not agreeable in opinion, cherish his own thoughts and I will cherish these.

CHO. Do not make a long speech, but consider how you may bury the man in a tomb, and what you will say soon ; for I see a hostile man, and perhaps he may come laughing at our distresses, like a wicked man.

TEU. But what man of the army is it whom you see ;

CHO. Menelaus, for whom we set sail on this expedition.

TEU. I see him ; for being near he is not difficult to recognise.

MENELAUS. You man, I order you not to remove this dead man with your hands, but to let him remain as he is.

TEU. Why have you wasted so many words ?

MEN. They seemed good to me, and to him who rules the army.

TEU. Will you not say then, alleging what accusation against him you give this order ?

MEN. Because, having hoped that we were taking him from his home to be both an ally and a friend to the Greeks, we have found him by experience to be more our enemy than the Phrygians ; who having designed slaughter to the whole army, by night sallied out against it, that he might destroy it with the spear ; and unless some one of the gods had extinguished this attempt, we dying by most disgraceful fate should have fallen by the same fortune which has fallen to his lot, but he would have lived. But now God has caused a change so that his insolence should fall on sheep and flocks, wherefore there is no man so powerful as to be able to bury

his body in a tomb, but being cast out upon the yellow sand, he shall be food to the sea-birds. Therefore do not raise up terrible anger, for if we were not able to rule him when alive, at all events at least we will rule him now that he is dead, even if you are not willing, by our power compelling him to obey us; for when alive he was never willing to obey my words. And yet it is the part of a bad man, if he being a subject never thinks fit to obey those set over him; for neither can laws ever be well administered in a city where fear is not established, nor again, can an army be ruled wisely if it has no restraint of fear nor of shame. But it is right for a man, though he may have a great body, to expect to fall by even a small evil, for he to whom fear is present and at the same time shame, know that he has safety. But where there is insolence and the doing what one chooses, think thou that that city some time or other, in the lapse of time after a favourable course running on is wont to fall into an abyss. But let these be to me both a suitable fear, and let me not think that doing whatever I choose I shall not again suffer a retribution in what I am grieved. These things proceed in vicissitudes; this man formerly was an impetuous insulter, but now I in my turn am proud; and I charge you not to bury him; lest burying him you yourself fall into a grave.

CHO. Menelaus, having suggested wise counsels do not after that yourself be an insulter in the matter of the dead.

TEU. O men, I should never hereafter wonder at a man who being nothing in family acts wrongly, when those who seem to have been nobly born utter such evil sayings in their discourse. Come, tell me again from the beginning. Do you say that having obtained this man, you led him hither as an ally to the Greeks? Did he not sail of his own accord as his own master? In what respect are you his general? and in what respect is it lawful for you to rule the people whom he led from his home? You came being king of Sparta, not ruling us, there was no law of government for you to rule him any

more than for him to rule you. You sailed hither under the command of others, not as the commander of the whole, so as ever to command Ajax. But rule over those whose ruler you are, and uttering haughty words punish them, but whether you forbid it, or the other general, I shall rightly lay this man in the tomb, not fearing your mouth, for he did not join in this expedition because of your wife, as these men full of much¹ toil do, but because of his oaths by which he was bound, and not at all for your sake, for he did not esteem base men. Now then bringing many heralds hither and the commander-in-chief, come, but I will not turn for your noise, as long as you are such as you are.

CHO. Nor again do I approve of such language in misfortunes, for hard words, even though they be quite justified, annoy.

MEN. The archer² appears to think far from humbly.

TEU. For this art which I have acquired is not vulgar.

MEN. You would boast with great words if you were to receive a shield.

TEU. Even if I were naked I should suffice against you, if you were armed.

MEN. What a bold spirit your tongue cherishes.

TEU. Aye, for it is lawful to be bold on the side of justice.

MEN. Was it just that he should be prosperous having killed me?

TEU. Having killed you? you say a strange thing if having been slain, you are alive.

1. οἱ πόνου πλέφ. The Scholiast explains this to mean mercenary soldiers.

2. τοξότης. The idea of the archer being inferior to the heavy-armed soldier, belongs rather to the time of Sophocles, than to that of the Trojan war: see the glory ascribed to the deeds of Teucer, Il. Θ. 266., and above all Ulysses's discovery of himself by bending his bow. Od. Φ. 393.

MEN. For God preserves me, but in his intention I am dead.

TEU. Do not then dishonour the gods having been preserved by the gods.

MEN. Shall I despise the laws of the gods?

TEU. You will, if being present you do not suffer me to bury the dead.

MEN. I forbid you to bury my own enemies for it is not right.

TEU. Did Ajax ever stand against you as an enemy?

MEN. He hated me who hated him; and you know this.

TEU. He did, for you were found to be a stealer of votes from him.

MEN. He met this disappointment at the hands of the judges, not at mine.

TEU. You were able fraudulently to commit many evils against him secretly.

MEN. This speech is tending to grief for somebody.

TEU. Not more, as it seems, than we shall annoy you.

MEN. One thing I will say to you, you must not bury this man.

TEU. And you shall hear this in return, that he shall be buried.

MEN. Before now I have seen a man bold in speech, exciting the sailors to sail in a storm, in whom you would not have found a voice when he himself was overtaken in the evil of the storm, but being buried under his cloak, he would have suffered any of the sailors who chose to trample on him. And thus also any storm of a small cloud blowing sharply, would soon extinguish you and your impudent mouth as to its great noise.

TEU. And I have seen a man full of folly, who was insolent in the misfortunes of his neighbours, and then some one like me, and similar to me in disposition, seeing him said such words as these: "O man, do not injure the dead, for,

if you do so, know that you will bring evil on yourself." With such words some one who was present admonished the wretched man ; but I see him, and he is, as it seems to me, no other than you, have I spoken riddles ?

MEN. I will depart, for it is disgraceful, if any one hears of it, for a man to punish with words who is able to use compulsion.

TEU. Depart then, for it is disgraceful also for me to hear a foolish man speaking vain words.

CHO. There will be a contest of mighty quarrel, but, O Teucer, hastening as quickly as you can, be diligent to find a hollow trench for him, where he shall have a dark¹ tomb of eternal renown among mortals.

TEU. And indeed, in the very nick of time here come both the child and wife of this man to adorn the tomb of the unhappy dead. O child, come hither, and, standing near as a suppliant, touch your father who begot you, and sit as a suppliant, holding in your hands my hair and that of this woman, and of yourself as the third, a store proper for a suppliant ; and, if any one of the army would by force tear you from this corpse, may he miserable be miserably cast out from the land unburied, being mowed off as to the root of all his race thus as I cut this lock of hair ; take it, O child, and keep it, and let no one move you, but falling at the knees of the corpse cling to them. And do not ye stand by as women instead of men, but assist him until I return, having provided for the burial of this corpse, even if every one forbids it.

CHO. What number of ever-revolving years being the last will ever cease, and when from continually bringing on me the never-ending distress of toil caused by rushing with the spear about wide Troy, the miserable reproach of the Greeks ?

1. *εὐρώεντα*. The Scholiast interprets this word *mouldering full of worms*. Ellendt agrees with Hermann that it is derived not from *εὐρώς* but from *εὐρύς*, and means *vast*, quoting Tzetzes who interprets it *πλατύς*. Ellendt says " it refers not so much to Ajax's tomb as to his dwelling place in the shades below."

I wish that man had first entered the vast sky, or hell common to all mortals, who showed to the Greeks the common plague of hated arms. (Alas for labours bringing on labours) for he has destroyed men, he has neither given to me to be accustomed to the deep delight of garlands, nor of wine cups, nor to the sweet noise of flutes, wretch that he was, nor to enjoy nightly rest, and he put an end to loves, to loves. Alas, but I lie thus neglected, ever wetted as to my hair with frequent dews, a memorial of grievous Troy. And formerly indeed the intrepid Ajax was a bulwark to me against nightly dread and the weapons of the enemy; but now he is devoted to the hateful god Pluto; what joy, what pleasure will be to me for the future? Would that I were under the high promontory of Sunium, where the woody foreland washed by the sea is, that I might salute the sacred Athens.

ΤΕΥ. And indeed I have hastened, having seen the general Agamemnon, coming hither to us, and he is evidently about to utter words adverse to me.

ΑΓΑΜΕΜΝΟΝ. They tell me that you have dared here to open your mouth in wicked speeches against us with impunity; you I speak to, you the son of the female slave. Of a truth if you had been bred up of a high-born mother you would have spoken proudly and walked loftily, since being nothing you withstand us on behalf of one who is nothing, and have sworn that we came not as commanders either by land or sea of the Greeks nor of you, but Ajax as you say sailed with an independent command. Is it not a great evil to be spoken to thus by slaves? About what man do you say such proud things, about one having gone whither,¹ or stood where, where I was not? Are there no men among the Greeks, except him? we seem to have proclaimed

1. πού βάντος κ. τ. λ. Wunder rightly compares Phil. 833. πού στάσει, ποῖ δὲ βάσει, and says the meaning is "*what did Ajax undertake or perform without the directions of Agamemnon?*"

to the Greeks an unfortunate contest for the arms of Achilles, if according to Teucer we are every where to be pronounced worthless, and if it will never satisfy you, even when defeated to yield to what pleased the majority of the judges, but if you will either always attack us with reproaches, or being disappointed wound us by treachery. Forsooth, with such habits of mind as these, there can never be an establishment of any law, if we cast down from their place those who prevail justly, and bring those who are behind into the foreground ; but these things must be checked, for it is not the athletic nor the broad shouldered men who are the safest, but those who are wise prevail every where ; and an ox with huge sides still is kept straight in his road by a little whip ; and I see this remedy rapidly coming on you, if you do not acquire some sense ; you who on behalf of a man who is nothing, but now a mere shadow, being bold are insolent and talk unrestrainedly. Will you not, learning who you are by nature, bring us hither some other man who is free who may make us these speeches of yours instead of you ? for I will no longer listen to your speaking for I cannot understand your barbarous language.¹

CHO. Would that there were to both of you sense to be moderate, for I have nothing better to say for both your interests than this.

TEU. Alas ! how quick any gratitude towards the dead disappears among mortals, and is found to desert him ; if this man, O Ajax, does not even in the smallest word shew any recollection of you ; for whom you have often laboured, exposing your own life to the spear, but all these things are forgotten being cast aside. O you who have spoken many and foolish words, do you no longer remember any thing when this man coming alone delivered you who were shut

1. *βάρβαρον*. This is meant as a reproach to Teucer for being the son of Hesione, the daughter of Laomedon.

up in your fortifications, already undone, and flying from the spear; when the fire¹ was already blazing on the top of the benches of the ships, and Hector was impetuously springing over the trenches to the naval ships? Who repelled this? was not he who did so he whom you say never met the enemy foot to foot? Did he not truly do this in your opinion? And when again he having obtained² the lot and not because he was bidden went to engage Hector in single combat, not placing a skulking lot in the middle, a lump of wet dirt, but one which was likely first to leap with light spring out of the well-crested helmet? He it was who did this, and with him I was present, I the slave, the man born of a barbarian mother; O wretched man, which way can you look when you say those things? do you not know him who was the father of your father, the ancient Pelops that he was a Phrygian barbarian? and that Atreus who again begot you was most impious, having set before his brother a feast made of his own child. And you yourself were born of a Cretan mother, with whom your father who begot you detecting a man in adultery, cast her away to be destroyed by the mute fishes. Do you, being such, reproach such as I am with my family? I who am born of Telamon for my father, who had my mother for his concubine, having gained the first prize of valour of the army, who was by birth indeed a princess, the daughter of Laomedon, and the son of Alcmena gave her to him as a selected gift. Shall I then being most noble and born of two princes, disgrace those of my blood? whom you now, when they are lying in such

1. Ajax's defence of the ships is related in the last half of the fifteenth book of the Iliad:

ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο,
 σὺν πυρὶ κηλείῃ χάριν Ἑκτορος ἱπποδάμοιο
 τόνδ' Αἴας οὐτάσκε, δεδεγμένος ὀξείῃ δουρὶ
 δώδεκα δὲ προπάρειθε νέων αὐτοσχεδὸν οὔτα.—Il. O. 743.

2. λαχών.

Ὡς ἄρ' ἔφην· πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ
 ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοὶ
 Αἴαντος.—Il. H. 182.

Where see the whole description of the combat.

misfortunes as these, cast forth unburied, and are not ashamed to say so? know then this well, if you at all cast him out, you will also cast out us three lying dead with him; since I say it is glorious for me labouring on his behalf, to die in the sight of all, rather than for your¹ wife or your brother. Therefore consider not what concerns me but yourself; since if you injure me, you will hereafter wish to have been timid rather than bold against me.

CHO. O king Ulysses, know that you are come in good time, if you are coming not to involve the matter, but to disentangle it.

ULYS. But what is the matter, O men? for from a distance I heard the loud voices of the Atridæ over this valiant corpse.

AG. For, O king Ulysses, have we not just been abused in most shameful terms by this man?

ULYS. In what terms? for I make allowance for a man, if he is reproached vilely, answering in abusive words.

AG. He was reproached vilely, for he did vile things towards me.

ULYS. What then did he do to you so as to injure you?

AG. He says he will not leave this dead body without burial, but will bury him in spite of me.

ULYS. May then your friend, if he speaks the truth, agree with you no less than formerly?

AG. Speak, for surely otherwise I should not be in my senses, since I consider you my greatest friend of all the Greeks.

ULYS. Listen then. Do not, I entreat you by the gods, endure thus ruthlessly to cast out this man unburied, and let not your power by any means prevail with you to hate him

1. τῆς σῆς γυναικός. Wunder compares Œd. Col. 1017., where Theseus calls the daughters of Œdipus τὰς παῖδας ἡμῶν, and explains the passage here to mean "the woman for whose sake you are fighting."

so much as to trample justice underfoot. For to me also this man was formerly the most hateful of the whole army, ever since I obtained the arms of Achilles, but still I would not dishonour him though being such to me, so as not to say that I beheld the one man who was the most valiant of all the Greeks, as many of us as come to Troy, except Achilles.¹ So that he would not justly be dishonoured by you, for you would not at all injure him, but the laws of the gods, and it is not just to injure a valiant man, if he is dead, not even if you hate him.

AG. Do you O Ulysses strive in this way on his behalf against me?

ULYS. I do, but I hated him when it was fair to hate him.

AG. But ought you not to trample on the dead?

ULYS. Do not, O Atrides, rejoice in advantages which are not honourable.

AG. It is not easy for a king to be pious.

ULYS. But it is easy to pay respect to his friends when they give him good advice.

AG. It behoves a good man to obey those in power.

ULYS. Desist, you are powerful when prevailed on by your friends.

AG. Remember to what a man you are doing a favour.

ULYS. He is a man who is my enemy; but he was once noble.

AG. What then will you do? do you thus respect a dead enemy?

ULYS. For with me his valour prevails over my enmity.

AG. Such men in truth are inconstant mortals.

ULYS. Truly many men are now friends who afterwards become enemies.

1. This agrees with Homer's account of him.

Ἀνδρῶν δ' αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας
Ὀφρ' Ἀχιλεὺς μῆνιεν, ὃ γὰρ πολὺ φέρτατος ἦεν
ἵπποιθ' οἱ φορέεσκον ἀμύμονα Πηλεΐωνα.—Il. B. 768.

AG. And do you think it an advantage to acquire such friends?

ULYS. I am not wont to praise an obstinate soul.

AG. You will cause us to be cowards this day.

ULYS. To be just men in the opinion of all the Greeks.

AG. Do you bid me then allow him to bury the corpse?

ULYS. I do, for I myself will attend him to the tomb.

AG. Surely¹ every man does every thing like himself.

ULYS. For whom is it natural for me to labour rather than for myself?

AG. It shall then be called your deed, not mine.

ULYS. However you do it you will be by all means good.

AG. But be thou well assured of this that I would grant you even a greater favour than this, but he whether there or here, will still be most hateful to me; but you have my permission to do what you wish.

CHO. Whoever, O Ulysses, does not say that, you, being such as you are, are a man wise in mind, is a foolish man.

ULYS. And from this day forth, I announce to Teucer that, in proportion as I was before his enemy, so am I now his friend; and I wish to aid him in burying this dead man, and to co-operate with him, and to fail in nothing which mortals ought to do to most valiant men.

TEU. O most excellent Ulysses, I have in all things to praise you for what you say. And you have very much deceived my expectation, for being of the Greeks the greatest enemy to this man, you alone have stood by him with your power, and have not endured being present alive haughtily to insult this dead man, as the commander-in-chief, the mad man, coming both he and his brother did wish to cast him out

1. ἡ πάνθ'. The Scholiast says that Agamemnon here accuses Ulysses of being selfish, and studying only his own credit in aiding in the burial of Ajax. Brunck explains it, "How every one labours that gratitude should attend upon his actions," Though I don't know how he can find that sense in the words. Wunder says he has no idea what is Sophocles' meaning.

insulted without a funeral, therefore may the father who is honoured in Olympus, and the mindful Fury, and all-avenging Justice wretchedly destroy them being wretched, as they wished unworthily to cast out this man with injury, but I hesitate, O son of the old Laertes your father, to permit you to have a hand in this burial, lest what I do should be displeasing to the dead ; but in other respects co-operate with me, and if you wish to bring any one else from the army, I shall have no objection ; but I will provide every thing else ; and know you that you are a good man towards us.

ULYS. But I should have wished to, indeed, but if it is not pleasing to you that I should do so, I acquiesce in what you say.

TEU. It is enough, for already much time has been protracted, but do some of you make quickly a hollow trench with your hands, and some place on the fire a lofty tripod suited to the occasion, full of holy water for purification ; and let one troop of men from the tent bear his armour worn under the shield ; And O boy, do you, as far as you have strength, touching these sides of your father affectionately, lift them together with me ; for still the warm veins are bursting up black blood ; but come, let every one who says he is present as a friend, hasten, and come, labouring for this man who was excellent in all things, and that whom no mortal was more illustrious.

CHO. Surely it belongs to mortals when they have seen many things, to know them ; but before they see them no one is a prophet of the future to say how it will turn out.

ANTIGONE.

DRAMATIS PERSONÆ.

ANTIGONE.

ISMENE.

CHORUS (OF THEBAN OLD MEN.)

CREON.

WATCHMAN AT THE TOMB.

HÆMON.

TIRESIAS.

MESSENGER.

EURYDICE.

SECOND MESSENGER.

THE ARGUMENT.

CREON having cast out Polynices (after he had been slain in the single combat with his brother) unburied, makes proclamation that no one may bury him, threatening them with death as the punishment. Antigone, his sister, endeavours to bury him, and having escaped the notice of the guards, throws earth over him. Creon threatens them with death unless they find out who has done this—they having cleared away the earth that had been thrown over the body continued to keep watch, but Antigone coming, and finding the corpse uncovered, making lamentation discovers herself. Creon condemns her when she is delivered to him by the guards, and buries her alive in a tomb. At this Hæmon, the son of Creon, who sought her in marriage, being indignant, slays himself on the maiden who had killed herself by hanging, Tiresias having predicted this. At which Eurydice, the wife of Creon, being grieved slays herself, and at the end Creon laments for the death of his son and his wife.

ANTIGONE.

ANTIGONE. O kindred sisterly head of Ismene, knowest thou at all what evils of those entailed by Œdipus on his race Jupiter is not accomplishing while we are yet alive. For there is nothing, either painful or detestable, or disgraceful or ignominious which I have not seen in your and my calamities, and now what again is this proclamation which they say the governor¹ has laid just now on the whole city. Do you know it, and have you heard it, or do the evils proceeding from your enemies against your friends escape your notice.

ISMENE. No news of my friends, O Antigone, has come to me either pleasant, or painful since we two were deprived of our two brothers, dying in one day by one another's hand, but since the Grecian army has departed this night, I know nothing further, whether I am benefitted by it, or injured.

ANT. I know it well, and therefore I sent for you out of the gates of the palace, that you alone might hear it.

IS. But what is it, for you show that you are disturbed in your mind about something that has been said.

ANT. Aye, for, as to our brothers, has not Creon honoured the one with a tomb, and dishonoured the other? Eteocles indeed, as they say, in accordance with justice and law he has buried under-ground, an object of honour to the dead

1. *σπαρηγόν*, Antigone speaks in a less respectful manner of Creon than the Chorus, who calls him king. v. 155—*Ellendt*.

below ; but they say that it has been proclaimed to the citizens that no one shall cover with a tomb nor bewail the corpse of Polynices that died miserably, but that they shall leave it unwept, unburied, a sweet treasure to birds rushing to it as a feast. Such things they say that the good Creon has proclaimed to you and to me, aye, to me ; and that he is on his way hither to proclaim these things distinctly to those who know them not ; and that he treats the matter not as one of no consequence, but, that whoever does any of these things, to him is appointed death by public stoning in the city. This is the state of affairs for you, and you will soon show whether you are noble-minded, or a base daughter of noble parents.

Is. And if, O unhappy sister, things are in this state, what shall I gain by interposing and doing any thing.

ANT. Consider whether you will aid and co-operate with me.

Is. In what danger ? what is your intention ?

ANT. Whether together with this hand of mine you will bury the corpse.

Is. Do you then think to bury him, it being forbidden to the city ?

ANT. At all events to bury my brother and your own if you will not ; for I will not be convicted of betraying him.

Is. O unhappy woman, when Creon has forbidden it ?

ANT. But he has no right to keep me from my friends.

Is. Alas, consider O sister how our father died hated and dishonoured, having himself with his own hand torn out both his eyes for his crimes which he himself detected ; then his mother and wife, one person under two names, destroys her life with a twisted halter, and thirdly, our two brothers in one

1. λύουσ' ἄν. Wunder adopts Boeckh's explanation, that λύειν ἢ ἐφάπτειν is a proverbial expression, λύειν signifying *to solve the difficulties of any matter by interposing*, and ἐφάπτειν *to do, or to be an accomplice in doing anything*. Brunck translates it *loosening or tightening (i.e. breaking or keeping) the law*. Hermann reads θάπτουσα. Compare εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει.

Soph. Aj. 1317.

day suicidal, miserable, have met a common fate by one another's hands, and now we two being left alone, consider how much the worst of all we shall perish if in spite of the law we violate the command and power of princes. But we must consider this, that we are women not fit to contend with men, and, since we are commanded by those more powerful, we must receive both these commands, and others still more painful than these. I therefore, entreating those under the earth to pardon me, as I am compelled to this line of conduct, shall obey these in power; for to do headstrong¹ things has no wisdom in it.

ANT. I would neither bid you to, nor if you were still willing, should you do so with me by my consent. But be thou such as you choose; but I will bury him, it is glorious for me doing this to die, I shall lie with him, dear to him who is dear to me, having acted religiously, since the time is longer for which I ought to please those below, than that for which I am bound to obey those here. For there I shall lie for ever, but, if it seems good to you, continue to dishonour the honoured rites of the gods.

IS. I do not dishonour them, but I am not of a temper to act in spite of the citizens.

ANT. You may make these excuses, but I will go to heap up a tomb to my dearest brother.

IS. Alas, unhappy sister, how exceedingly I fear for you.

ANT. Fear not for me, make your own fate safe.

IS. But at least do not mention this deed to any one, but conceal it in secret, and I will do so too.

ANT. Alas me, tell it out. You will be more hateful to me being silent; if you do not proclaim these things to all.

IS. You have a warm heart in cold circumstances.

ANT. But I know that I please those whom I chiefly ought to please.

1. *περισσός* Is said not of the action, but of the intention.—*Ellendt in Elect.* 152.

Is. You will, if you are able to effect your purpose, but you desire what is impossible.

ANT. Then when I am unable to proceed I will stop.

Is. But it is not right at all to aim at impossibilities.

ANT. If you say these things you will be hated by me, and you will be justly hateful to him who is dead ; but allow me and my folly to endure this evil, for I can suffer nothing so great as not to die honourably.

Is. But, if you are determined, go ; but know this, that you go foolish indeed, but rightly affectionate to your friends.

CHORUS. O ray of the sun, appearing more beautiful than all former lights to the seven-gated Thebes, you have appeared at length, O thou eye of the golden day, coming over the streams of Dirce, moving the white shielded army that marched in complete armour from Argos, to fly rapidly with eager rein, which excited against our land on account of the quarrel of Polynices, doubtful in its issue, shrilly screaming stooped on our land like an eagle covered with a wing of white snow, with many arms and with horse-hair crested helmets, and hovering over our palaces, yawning round the mouths of our seven gates with bloody spears, it has departed before it was satiated as to its jaws with our blood, and before the pitchy fire had destroyed the crown of our towers. Such a crash of war was spread around his back that he was conquered¹ though with difficulty by his adversary the dragon. For Jupiter exceedingly hates the boasting of a haughty tongue, and seeing them coming on in a great torrent, with

1. τοῖος ἀμφὶ νῶτ' κ. τ. λ. the dragon is the Theban people, sprung from the dragon's teeth ; and the Scholiast remarks that the eagle and dragon are naturally at enmity. He explains it ; *the crash of war was spread round the back of the eagle, that is, it made him turn his back, being raised by his adversary the dragon, which crash made the dragon δυσχερῶς χειρωθῆναι*. Wunder says the sense is, *such an attack was made on the Argives by the Thebans that it could not be overcome, but that the Argives were forced to turn their backs*. Hermann and Ellendt translate ἀντιπάλῳ δ. δ. *not to be overcome on account of his adversary the dragon*.

a pride greater¹ than that which belongs to the rattle of gold, he strikes with his hurled fire the man already rushing to raise the shout of victory at the extreme goal, and being smitten he, who bearing fire with furious impetuosity raging breathed with the ardor of most hostile spirit, fell on the ground rebounding, but mighty Mars turned these things another way, and brought other evils on others disturbing them, being propitious to us.² For seven generals at the seven gates, equal numbers arrayed against equal numbers, left their brazen offerings to Jupiter Tropæus,³ except the hated brothers,⁴ who born of one father and one mother raising their two spears against one another both had the fate of a common death. But, since glorious victory has come, requiting with equal love, Thebes with many chariots, forget ye now the present wars, and let us approach all the shrines of the gods with dances lasting all night. And let the Theban Bacchus lead us shaking the ground, but enough of this, for here comes the king of the country, Creon the son of Menæceus, revolving some counsel on this new crisis sent by the gods, wherefore he has summoned this convened meeting of old men, sending for them by a simultaneous invitation.

1. *ὑπεροπτίας* is evidently corrupt. Wunder conjectures from the Scholiast that it should be the comparative of some word derived from *ὑπεροράω*, or *ὑπερόπτομαι*; such as *ὑπεροπτοτέρους*, at all events that is the sense required, and warranted by the Scholiast's interpretation, *exceeding the pride of gold with their own pride*.

2. *δεξιόσσιρος*. Ellendt translates this word *a mighty ally*, agreeing with the Scholiast, who says, *the strong horses are yoked to the right hand rope of the chariot*; on the other hand Smith (Dict. Class. Ant. V. *Curru*), says "the two *strongest* horses were placed under the yoke, and *the others* fastened on each side by ropes," so that it seems better to understand it here as merely equivalent to *δέξιος*, as Boeckh and Wunder do.

3. *Τροπαίῳ*—i. e. left their arms as a spoil to Jupiter *who put them to flight*, from *τροπή*, flight. *τέλη* is peculiarly used for offerings to the gods.

4. *πλήν*—Triclinius says the brothers are excepted, because as they were both killed, the victory between them was not decided, and therefore Jupiter Tropæus cannot be said to have the arms of either of them.

CREON. O men, the gods, having tossed about the affairs of the city in a heavy storm, have again established them safely. But I have sent for you by messengers to come hither apart from all the multitude, partly knowing well that you reverence the power of the throne of Laius, and also, since Œdipus saved the city and then died, that you still remain in firm mind about his children, since then they died by a double fate in one day, both striking and being stricken by a mutual pollution, I have occupied all the power and throne, according to my nearness of relationship to the dead ; but it is impossible to know the soul, and thoughts, and mind of any man, until he is proved by being practised in government, and the administration of the laws. For to me whoever governing any city does not adopt the best counsels, but from some fear closes his mouth, he seems to me both now and he has long since done so to be most vile. And whoever considers his friend of importance in preference to his country, I consider him good for nothing. For I, let Jove who always sees all things know it, would neither be silent seeing calamity coming on the citizens instead of safety, nor would I ever make a man hostile to the city a friend to myself, knowing this, that it is she who saves us all, and that we sailing in her while she is sound make ourselves friends ; led by these considerations I will promote the welfare of this city ; and now I have issued to the citizens proclamations akin to them about the sons of Œdipus ; as to Eteocles indeed, who died fighting for this city, behaving gallantly with the spear, that they should both bury him in a tomb, and perform over him all the usual sacrifices which penetrate to the valiant dead below ; but as for his brother, I mean Polynices, who returning as an exile wished utterly to destroy with fire his father's land and the gods of his family, and wished to taste the blood of his relations, and to lead them away in slavery, it is forbidden to this city for any one either to pay him funeral honours with a tomb, or to lament him, but all are to

leave him unburied and polluted as to his body devoured both by birds and dogs. Such is my mind, and never shall the base receive, at least not from me, the honour of the just ; but whoever is well-disposed to this city shall be honoured by me equally, whether he be dead or alive.

CHO. These things seem good to you, O Creon, son of Menæceus, as to the friend and enemy of this city, but it belongs to you to lay down all laws both about the dead and about all of us who are alive.

CRE. Be ye then observers of what has been said.

CHO. Entreat some younger man to do this.

CRE. Oh there are men provided as guardians of the dead.

CHO. Why then do you order others besides to do this ?

CRE. I only order you not to permit any to disobey these commands.

CHO. No one is so foolish as to wish to die.

CRE. And in truth that is the reward, but gain often ruins men by hope.

WATCHMAN. O king, I will not indeed say that I come out of breath with speed, having moved a quick foot ; for I had many delays from anxiety, turning round in the road to return ; for my mind spoke much, saying to me, “ O wretched man, why do you go whither when you have gone you will be punished ? O unhappy man, will you remain ? And if Creon shall know this from some one else, how will you then escape pain ? revolving these things in my mind I came with a slow speed, and thus a short way becomes long ; but at last it seemed best to come hither to you ; and if I say nothing pleasing, still I will tell it, for I come firmly persuaded that I shall suffer nothing except what is fated.

CRE. What is the matter on account of which you have this despondency ?

WATCH. First, I wish to speak to you about myself, for I neither did the deed nor do I know who did it, nor shall I justly fall into any misfortune.

CRE. You take good care at least, and guard yourself all round from the business ; but it is plain you have something strange to tell.

WATCH. Aye, for terrible things cause much hesitation.

CRE. Will you not then speak, and then depart being dismissed ?

WATCH. Well, I will tell you. Some one has lately buried the dead, and departed having thrown dry dust on the body, and performed the purifications which are right.

CRE. How say you ? What man was it who dared this ?

WATCH. I know not, for there there was neither stroke of axe, nor turning up of ground by the spade ; but the earth was hard and the soil unbroken, not marked by the wheels of carts, but the workman was undiscoverable who he was ; but when the first day-watcher shewed us the matter, a terrible wondering fell on all, for the corpse had disappeared, not indeed buried in a tomb, but a thin dust was over him, as if thrown by some one avoiding pollution, and there were no signs apparent of any wild beast, or any dog having come and torn the body, and evil words were bandied among one another, watchman accusing watchman, and there would have been blows at the end, nor was any one present to hinder it ; for every one was he who had done it, and no one was manifest, but every one was unconvicted, and we were ready both to take up hot irons in our hand, and to go through fire, and to swear by the gods that we had neither done it, nor been accomplices with him who had planned or perpetrated the deed. And at last when we gained nothing by enquiring into it, one spoke, who made us all stoop our heads to the ground with fear ; for we could neither contradict him nor see how, if we took his advice, we should fare well ; but his advice was that this matter must be laid before you and not concealed, and this opinion prevailed, and the lot condemned me unhappy that I am to receive this advantage and I know that I unwilling come to unwilling hearers, for no one loves the messenger of evil news.

CHO. O king, my mind has been for some time deliberating whether this deed is not some heaven-sent occurrence.

CRE. Cease before you also fill me with rage by what you say, lest you be found to be both foolish and old at the same time. For you say intolerable things, saying that the gods have forethought about this dead man; Did they bury him honouring him exceedingly as a benefactor, who came to destroy with fire the neighbouring temples, and their offerings, and to destroy their land and laws? or do you look on the gods as honouring the wicked? Not so, but for some time the people being indignant at this have been murmuring against me tossing their heads in secret, and have not kept their crests under the yoke as they ought, so as to be loyal to me. From this I well know, that these men being led away by bribes have done these things; for there is no such evil institution among men as money, this destroys cities, this banishes men from their homes; this teaches and perverts good dispositions of men to turn to evil actions; and it teaches men to adopt cunning, and to know wickedness of all sorts, but whoever being bribed has done this, they have acted so that they shall in time suffer punishment; but if Jupiter has still honour from me, know this well, and I speak under an oath to you, if ye do not, discovering him who has performed this burial, reveal him to my eyes. Death alone shall not be sufficient for you, rather than that being hung up alive you shall be made to denounce the author of this insolence; so that knowing at length whence advantage is to be derived, you may for the future gain it, and learn that it is not right to love gain from all quarters, for by disgraceful acquisitions you may see more men injured than preserved.

WATCH. Will you allow me to say something, or shall I go departing?

CRE. Do you not see that you now also speak grievously to me?

WATCH. Are you grieved in your ears or in your mind?

CRE. Why do you enquire where my grief is?

WATCH. He who did this grieves your mind, but I grieve your ears.

CRE. Alas, how plainly you are a cunning quibbler.

WATCH. But for all that I did not do this deed.

CRE. You did, betraying your life for money.

WATCH. Alas, it is truly a bad thing that one who suspects should suspect falsely.

CRE. Now you may talk big about suspicion; but if you do not show me who has done this you shall say that evil gain works evil.

WATCH. But may it be found out, but whether it be or not, (for fortune will decide this) you shall not see me coming hither, and now being preserved beyond my hope and expectation, I owe much gratitude to the gods.

CHO. There are both many awful things, and there is also nothing more awful than man, he goes borne on the wintry blast over the foaming sea, passing over the roaring waves; and he breaks up the highest of the gods, the everlasting invincible earth, his ploughs moving backwards and forwards year after year, working with the race of horses, and he, crafty man, inclosing the race of lightly flying birds takes them, and the races of wild beasts and the marine race of the sea with his nets of ropes, and by contrivances he tames every beast that lives in the fields and roves in the mountains, and he brings the shaggy necked horse under the yoke that surrounds his neck, and the unwearied mountain bull—and he has learnt eloquence, and sublime wisdom, and the skill of governing states, and how to escape the stormy darts of cold in the open air bitter to pass the night in, having expedients of all sorts, and he is unprovided against nothing that can happen; only he can bring no escape from death, yet he has devised means of escape from cruel diseases, having some cunning contrivance of art beyond what could be expected, sometimes he goes to what is good, sometimes to what is bad;

reverencing¹ the laws of the land and the justice of the gods confirmed by oaths he is of high character in the city; but he to whom wickedness is a companion from indulgence to his audacity is unworthy a city. May he who does this never be in a house with me, nor of the same opinion, I am in doubt about this incredible prodigy, how since I know it I can deny that it is the maiden Antigone; O unhappy girl and born of an unhappy father Œdipus. What is this? Are they bringing you hither disobedient to the king's laws, having taken you in a foolish action.

WATCH. This is she who did the deed, we caught her burying him, but where is Creon?

CHO. Here he is coming returning out of his house in time.

CRE. What is it? seasonably for what chance have I come?

WATCH. O king, nothing should be denied with an oath by mortals; for consideration refutes the first opinion; since I said that I should be slow to come hither at any time on account of your threats with which I was then harassed, but, for that joy which is beyond expectation is in greatness not like other pleasure, I am come, although having sworn not to, bringing this damsel who was found adorning the tomb; a lot was not cast to bring me hither, but this is my gain and belongs to no one else. And now O king taking her yourself, judge and examine her as you will, but I have a right to be acquitted of these evils.

CRE. But from whence do you bring her, having taken her in what manner?

WATCH. Was she burying the man, you know the whole.

CRE. Do you understand and say truly what you say?

CHO. Yes, having seen her burying the dead man whom

1. *παραίρων*. This word is undoubtedly corrupt, all agree that the sense is what I have given. Ellendt says *ἐνορκον δίκαν* is *sacrum fas*.

you forbad to be buried, do I not speak plain and clear things?

CRE. And how was she seen and taken in the fact?

WATCH. The thing was done thus—for when we came having been threatened with those dreadful punishments by you, having wiped away all the dust which covered the corpse, and having completely stripped the mouldering body, we sat down on the top of the hill to leeward, avoiding the stench from it, that it might not affect us, each man exciting the other with reproachful abuse, if any one was neglecting this trouble. This lasted such a time, until the bright orb of the sun stood in mid-heaven, and the heat was burning; and then on a sudden, a whirlwind raising from the earth a storm, a heaven-sent calamity fills the plain; scattering every leaf of the wood about the plain, and the vast air was filled with dust; and closing our eyes we endured the heaven-sent affliction. And after a long time this having ceased this damsel is seen, and bewails with the shrill voice of a sad¹ bird when it sees the bed of its empty nest deprived of her young. And thus, she also, when she sees the corpse uncovered, lamented with wailing, and imprecated evil curses on those who had done the deed. And instantly she brings in her hand dry dust, and raising it up she honours the dead with a triple libation from the well hammered brazen pitcher. And we seeing this rushed on and instantly caught her not at all alarmed. And we accused her of the former and this present action, and she denied nothing, but answered pleasantly and at the same time grievously for me; for myself to escape from evils is pleasant, but to bring my friends into evil is grievous; but all this is to me of inferior consequence to my own safety.

CRE. You now, you who are bowing your head to the earth, do you confess or deny that you have done this?

ANT. I both say that I did it, and I deny it not.

1. *πικρᾶς* sad. This is a most unusual sense of *πικρὸς* Erfurdt compares *ἡδεὶς* glad. CEd. R. 82. and *τερπνός*. Æsch. Ag. 147.

CRE. You indeed, watchman, may carry yourself whither you will being free from this grave crime; but do you tell me not at length but briefly did you know the proclamation that no one should do this?

ANT. I knew it; how could I not? for it was notorious.

CRE. And still you dared to transgress this law.

ANT. Aye: for it was not Jupiter who proclaimed this to me, nor that justice who is the companion¹ of the gods below, who have established these laws among mortals. Nor did I think that your proclamation were so important that you being a mortal could prevail over the unwritten immoveable laws of the gods. For they have been in existence, not to day and yesterday, but for ever, and no one knows when they were promulgated; it was not good for me, fearing the determination of any man to be punished by the gods for transgressing them; for I knew that I must die, (how should I not?) even if you had not previously proclaimed it. And if I die before my time, I consider that gain, for whoever lives, as I do, in much trouble, how does he not gain if he dies? So it is a grief of no consequence to me to meet with this fate, but if I had endured that he born of my own mother should perish an unburied corpse, that I should have grieved at, but at this I am not grieved. And if I now seem to you to act foolishly, it is by a fool I suppose² that I am considered foolish.

CHO. The fierce nature of the child derived from a fierce father shows itself; and she knows not how to yield to evils.

CRE. But know thou that minds too obstinate have the

1. Δίκη. That Justice is meant who particularly is concerned about the rights of the dead. Compare Aj. 361. *Wunder*.

2. σχεδόν τι. Compare Soph. El. 609.

σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν
where σχεδόν τι is used with the same bitterness and wrong that it is here. *Wunder*.

greatest falls; and you may see the strongest iron, having been wrought in the fire to be hard, the most broken and torn to pieces. And I know that fierce horses have been managed with a slight bridle; for it is not fit for one to think haughtily who is a slave of his neighbours. But she then indeed knew how to be insolent, transgressing the laws appointed, and since she has done it, this is a second insolence to boast of these things and having done them to laugh. Truly I now am not a man, but she is a man, if these acts of daring are done by her with impunity, but whether she is born of my sister, or of any one more akin to me than my whole¹ family, both she and her sister shall not avoid evil fate; for I blame her also equally for this burial as having counselled it, and summon ye her, for I saw her just now within, raging and not mistress of her senses; and the mind which is the secret doer of what is wrongly done in the dark is wont to betray itself first. Truly I am indignant, when any one being detected in wickedness, then seeks to justify it.

ANT. Do you intend anything more than to kill me having taken me?

CRE. Nothing more, when I have this I have everything.

ANT. Why then do you delay? since nothing of your speech is pleasing to me, and never will be; and so also my words are displeasing to you; and yet whence could I have had a more noble glory than by burying my own brother in the tomb? this would be said to please all these here, if fear did not close their mouths. But monarchy is happy both in many other things, and also it may do and say what it chooses.

CRE. You alone of these Cadmeans think this.

1. Ζηνὸς Ἐρκειου. Properly the Jupiter who protects the family altar. (ἕκρος being properly the sacred ground round the altar, and sometimes the altar itself) here, the family protected by the god.

ANT. These too think it, but they subject¹ their mouths to you.

CRE. But are not you ashamed, if you think differently from these men.

ANT. No, for it is no disgrace to honour one's relations.

CRE. Is not then he also who died in opposition to him, your brother?

ANT. My own brother by one mother and the same father.

CRE. Why then do you pay the other an honour which is disrespectful to him?

ANT. He who is dead will not say this.

CRE. He will, if you honour him only equally with the impious one.

ANT. No, for he is not a slave but my brother who is dead.

CRE. But he died wishing to destroy this land; lest the other opposing him for its defence.

ANT. But still Pluto² loves equal honours.

CRE. But the good man is not on a par with the wicked one so as to receive them equally.

ANT. Who knows if these things are acceptable below?

CRE. An enemy is never, not even when he dies, a friend.

ANT. It is not my nature to sympathise in hate, but in love.

CRE. Love them then going below if you must love them; but while I live a woman shall not rule.

1. ὑπὸ ἰλλουσι. Hermann understands this, *they made their words agree with yours*; Buttmann more correctly; *they are silent through fear and suppressing their feelings, seem to agree with you*. He adds the proper meaning is to drop the tail as a dog; there can be nothing in ὑπειλεῖν but subicere. (εἰλέω and ἰλλω are only different forms of the same word.

2. ἴσους νόμους. i. e. Pluto requires that all the dead should equally receive the honours of sepulture. Wunder.

CHO. And indeed here comes Ismene before the doors pouring down tears of affection for her sister, and the cloud of her eyebrows being spread over it disfigures her fresh coloured face, bedewing her beautiful cheek.

CRE. You, who in the house door, like a viper, being unwatched,¹ escaping my notice have drank my blood, (and I knew not that I was nourishing two destroyers and overturners of my throne,) come, tell me now, will you also assert that you had a share in this burial, or will you exculpate yourself by oath that you knew it not?

IS. I did the deed, if she agrees with me, and I share and bear my part of the blame.

ANT. But at all events justice will not permit this, since neither were you willing; nor did I share the deed with you.

IS. But in your evils I am not ashamed to make myself a companion of your calamity.

ANT. Whose deed it was, Pluto and those below are conscious, but I love not a friend who is a friend in words only.

IS. Do not, O sister, dishonour me so as not to allow me to die with you and to show respect to the dead.

ANT. Do not you die with me, nor claim for yourself what you have not touched; I shall suffice dying.

IS. And what life will be pleasant to me bereft of you?

ANT. Ask Creon, for you are careful about him.

IS. Why do you thus pain me, since you are not advantaged by it?

ANT. If I laugh at you, I laugh being pained.

IS. But in what now can I any longer profit you?

ANT. Save yourself. I do not grudge that you should escape.

1. *ὑφειμένη*. I have given the Scholiast's interpretation cited by Wunder. Ellendt renders it *creeping privily into*. Brunck reads *ὑφημένη*, a word for which there is scarcely any authority.

Is. Alas me miserable, am I to be denied being your companion in death?

ANT. Aye; for you have chosen to live; but I to die.

Is. But you did not so choose without my speaking words of warning.

ANT. You thought you were wise in what you said, and I in what I said.

Is. And in truth our crime is equal.

ANT. Be of good cheer, you indeed live, but my soul has been long dead, so that I am¹ useful only to the dead.

CRE. As to these damsels, I consider that one has lately become foolish, and the other ever since she was born.

Is. For, O king, to those in misfortune the mind which was implanted in them at first never remains, but wanders.

CRE. It did in your case, when you chose to do wicked deeds with the wicked.

Is. For what is there pleasant to me in life, alone without this my sister?

CRE. Do not say "this" for she no longer exists.

Is. But will you slay the bride of your own son?

CRE. Aye; for there are fields of others which can be ploughed.

Is. None so suitable as in his and her case.

CRE. I hate bad wives for my sons.

ANT. O dearest Hæmon, how your father dishonours you.

CRE. You and your marriage annoy me too much.

CHO. Will you deprive your own son of her?

CRE. Pluto will put an end to this marriage.

CHO. It is decreed, as it seems, that she shall die.

CRE. I agree with you. No delay any more, but conduct

1. ὠφελεῖν. *I am useful to the dead. i. e. I am no longer useful to the living.* This is Wunder's interpretation. The Scholiast renders it, *I have long thrown away my life being willing to assist the dead, i. e. I have long since considered my life as of no consequence in comparison of paying proper honours to the dead.*

her in-doors, O servants ; but from this time forth they must be as women ought to be, and not at large, for even the bold shun it, when they see Pluto now near their life.

CHO. Happy are they whose life has no taste of evils ; for to those whose house is shaken by the gods no calamity is wanting, reaching even the last generation like as when the foaming wave stirred up by the marine violent Thracian gales runs over the darkness of the sea, and rolls up from the bottom the black and stormy shingle, and the resounding shores rage with roaring. From the first origin of the family of the Labdacidæ, I see evils of the dead succeeding evils ; nor does one generation release¹ another, but some one of the gods overthrows them, and there is no remedy. For now as to the light which was extended over the last root² in the house of Œdipus, the bloody sword of the infernal gods mows it down in its turn, and the rashness of its speech and the fury of its mind, O Jupiter what man by his boldness can restrain thy power, which neither sleep which weakens all things destroys, nor the invincible months³ of the gods. But you as a monarch not growing old by time possess the shining splendour of Olympus. But this law will obtain for the present and the future and the past, nothing⁴ passes in the life of mortals wholly free from calamity. For vague hope is indeed an advantage to many men, but to many it is a deceit of light minded desires, and comes on a man who knows it not, before he approaches his foot to the hot fire, for a cel-

1. ἀπαλλάσσει releases, *i. e.* as Brunck explains it, by exhausting all the evils destined for the family.

2. ἐσχάτης ρίζας *i. e.* Antigone ; who was the last root of the house of the Labdacidæ from whom any light, *i. e.* any hope of a more fortunate offspring, remained.

3. μῆνες, *i. e.* Time.

4. Wunder pronounces the text incurably corrupt here. Ellendt proposes to read οὐδὲν ἔρπειν θνατῶν βίοντων πάνπολιν *ε. α.* and taking οὐδὲν for οὐδαμοῦ to construe it *that the entire life of no sort of men passes free from calamity.* Ellendt says ἐπαρκέσει signifies *to prevail* and *be certain* which Wunder says it never can mean.

ebreated saying has been promulgated in wisdom by some one, that evil sometimes appears good to that man whose mind God is leading to destruction, and he passes a short time free from calamity. Here comes Hæmon the youngest offspring of your sons, does he come grieved for the fate of Antigone who was to be his bride, grieving exceedingly for his disappointment in marriage ?

CRE. We shall know better than we could from a prophet, O my son, have you come raging against your father from hearing the irreversible decree about her who was to have been your wife, or are we dear to you whatever we do ?

HÆMON. O father, I am yours, and you govern me having a wise mind which I will obey. For no marriage is deservedly of more importance to me to receive, than that you should govern me well.

CRE. You say well ; for thus O child you ought to feel in your heart, that every thing is inferior to your father's will. For therefore men boast, having begotten obedient children to have them in the house ; that they may retaliate on their enemies with evils, and that they may honour his friends equally with their father. But whoever begets unprofitable children, what can you say that he does, except beget troubles for himself, and much laughter for his enemies ? Never then, O my son, being led away by pleasure, abandon your good sense because of a woman ; knowing that this is but a cold embrace, namely a bad wife dwelling with you and your house ; for what can be a greater sore than a bad friend ? But rejecting her as hostile dismiss this maiden to marry some one in hell. For since I have openly convicted her of being the only one of the whole city who has disobeyed me, I will not make myself a liar to the city ; but I will put her to death. Now then let her invoke Jupiter the guardian of relationship ; for if I have my relations in blood disorderly, very much shall I have those so who are no relations ; for whoever is a good man in his domestic affairs, he will be seen

ANT. O tomb, O bridal chamber, O habitation dug deep in the ground, an eternal guardian, whither I am going to my own relations, of whom having perished Proserpine has received the greatest number among the dead; of whom I am perishing the last, and by far the most miserably before my natural end of life is come; but departing indeed I have great hopes that I shall arrive among them, dear to my father, and dear to you O mother, and dear to you O my brother, since with my own hands I have washed and adorned ye when dead, and I have given you funeral libations; but now O Polynices, for adorning your body I receive this reward; and yet I paid you proper honour in the opinion of the wise, for never, if I had been either a mother of children, or if I had had a husband who being dead was mouldering, should I have undertaken this labour in spite of the citizens; in obedience to what law do I say this? If my husband had died I might have had another, and a child from another husband, if I lost him also; but since both my mother and father lie in hell it is impossible that any brother should arise to me. Led by this consideration, O brother, to honour you above all, I have seemed to Creon to offend in this, and to dare atrocious things. And now having taken me he is thus leading me away by force, unwedded, having heard no marriage song, having neither enjoyed the lot of marriage, or of nourishing children. But here, deserted by my friends, unhappy, I go alive to the graves of the dead, having transgressed what law of the gods? What advantage is it to me unhappy still to look towards the gods, which of them shall I invoke as an ally, since having acted piously I have incurred the accusation of impiety? But if indeed these things are pleasing¹ to the gods I will confess that I suffer having

1. καλά, pleasing. Antigone means, says Wunder, if it is pleasing to the gods that men should suffer on account of their piety, as if it were a sin to be pious, then I will agree that I have so far offended as to deserve to suffer since I have been pious.

offended. But if these men here do wrongly, may they not suffer more evils than they unjustly inflict on me.

CHO. Still the same gales of the same winds of the soul possess this damsel.

CRE. Therefore because of these lamentations of hers there shall be weeping to those who lead her for their slowness.

ANT. Alas me, this word comes near death.

CHO. I cannot at all comfort you leading you to hope that these things will not happen this way.

ANT. O my paternal citadel of the land of Thebes, and O ye gods of my ancestors, I am led away now and I no longer delay. Behold O ye sovereigns¹ of Thebes me the only remaining princess, what I suffer at the hands of what men for having honoured piety.

CHO. Danae also endured to be deprived of the light of heaven, in a brazen prison, and she was bound concealed in a sepulchral chamber; and yet O my child she was noble by birth, and brought on herself pregnancy from the golden shower of Jupiter. But the power of fate is terrible, neither can air, nor war, nor tower, nor dark ships beaten by the sea escape it. And the furious son of Dryas the king of the Edonians, was bound for his reproachful anger being shut up by Bacchus in a rocky prison, thus the terrible and vigorous force of fury is restrained.² He felt the power of the god touching him in his madness with his reproachful tongue—for he stopped the inspired women and the Evian fire, and he insulted the Muses who love the flute. There are, near the

1. *κοίρανοι*. She speaks to those of the Chorus, for the men were accustomed to call not only kings but also the most noble of the citizens by this name.—*Schol.* Tiresias also calls them *ἄνακτες* 969.

2. *ἀποστράζει*. I have given Wunder's translation. Brunck makes *μανίας* to be governed by *ἀποστράζει*, and translates it; *there the terrible and vigorous force of punishment proceeds from* (i. e. is excited by) *fears*. Ellendt translates it *great force proceeds from madness*. The Scholiast renders *ἀποστράζει flows back on those who feel it*.

Cyanean waters of the double¹ sea, the shores of the Bosphorus and the inhospitable Salmydessus of the Thracians, where Mars who dwells among them saw the wound which was imprecated on the two sons of Phineus, blinding them by the hands of their savage step-mother, falling on the miserable orbs of their eyes so as to blind them, which were torn out by bloody hands and by the points of shuttles. And they wasting away miserable, wept for their miserable calamity, being born of an unpropitious marriage of their mother. But she partook of the blood of the ancient Erechthidæ, and in distant caves the daughter of Boreas was bred up among her father's storms swift as the wind on a lofty mountain, a child of the gods, but even on her did the long-lived Fates press O my child.

TIRESIAS. O prince of Thebes, we have come a common road, two men guided by the eyes of one; for to the blind this is the way of travelling, namely with a guide.

CRE. But what strange thing has happened, O aged Tiresias.

TIR. I will tell you, and do you obey the prophet.

CRE. I have not hitherto neglected your wisdom.

TIR. Therefore you govern this city successfully.

CRE. I can bear witness to the advantage I have received from you.

TIR. Think that you are now in great² danger.

CRE. But what is it? How I am alarmed at your words.

TIR. You shall know hearing the signs of my art. For sitting on an ancient seat for watching birds, where I had a receptacle for all birds, I hear an unknown noise of birds, screaming with an evil and fierce³ fury; and I perceived that

1. διδύμη. The mouth of the Euxine sea is so called from being divided in two parts by the Cyanean rocks.

2. ἐπὶ ζυγοῦ τύχης or ἐν ζυγοῦ ἀκμῇ. Literally *on the chance* or *on the edge of a razor*, is a proverb meaning to be in great danger.

3. βεβαρβαρωμένω. *Foreign sounding*, i. e. *unintelligible*, is the explanation of the Scholiast.

they were tearing one another to death with their talons, for the fluttering of their wings was not indistinct. And immediately being alarmed, I tried a fiery sacrifice on the burning altar, and from the victim no fire shone forth, but the melted fat of the thighs ran down upon the ashes, and boiled, and bubbled over, and the galls were scattered on high, and the thighbones lay stripped of the fat which covered them, such I learnt from this boy was the illomened augury of the unpropitious sacrifices. For he is a guide to me, and I to others; and thus does the city suffer from your counsels. For our altars and all our hearths¹ are full of the food scattered over them by birds and dogs, namely the unhappy son of Œdipus who has perished. And therefore the gods no longer receive sacrificial prayers from us, nor flame from victims; nor does any bird utter propitious sounds, having tasted the fat of human blood. Think of this then, my son, for to err is common to all men, but when a man has erred he is no longer foolish or unhappy, if having fallen into misfortune he remedies it, and is not obstinate, obstinacy indeed is blamed as folly, but do thou yield to the dead, and wound not him who has fallen; what valour is it to slay the dead? I speak wisely to you, wishing well to you, but it is best to learn from one who speaks friendly, if he gives good advice.

CRE. O old man, all of you shoot at me, like archers at a mark, and I am not even unattacked with auguries by you; and by that sort of attack² I have been long since betrayed and sold. Seek ye gain, buy Electrum³ from Sardis, if you will, and Indian gold, but you shall not bury him in a tomb; not even if the eagles of Jove tearing him for their food, choose to bear him to the throne of Jupiter, not even then

1. ἐσχάραι. Ellendt says ἔσχαραι are *aræ humiliores*.

2. ὑπαὶ γένους. I have given Brunck's translation. Wunder considers the passage corrupt.

3. ἤλεκτρον. Pliny speaking of gold, says "wherein there is a fifth part of silver in it, it is called *Electrum*." H. N. 33. 23.

· will I, fearing this pollution, permit any one to bury him, for I well know that no man is able to pollute the gods, but even wise men, O aged Tiresias, fall many disgraceful falls when they speciously speak disgraceful words for the sake of gain.

TIR. Alas, does any man know, does any consider ?

CRE. What ? what new thing do you say ?

TIR. How much wisdom is the best of possessions.

CRE. As much I suppose as folly is the greatest injury.

TIR. You indeed are full of this disease.

CRE. I do not wish to retaliate on a prophet with harsh words.

TIR. And yet you do, saying that I prophesy false things.

CRE. For all the race of prophets is covetous.

TIR. And the race of kings love base gain.

CRE. Do you know that what you say you say to your governor ?

TIR. I know it, for by my means you saved this city.

CRE. You are a wise prophet, but one who loves injustice.

TIR. You will excite me to utter what was hidden in my mind.

CRE. Reveal it, as long as you do not speak for bribes.

TIR. Do I appear to have already spoken so, as far as you are concerned ?

CRE. Know that you shall not deceive my mind.

TIR. But know that you shall no longer pass many swift revolutions of the sun, before you shall yourself have paid a corpse from your own loins as a requital for these corpses. Because you have sent a living soul below, and have buried it unhonoured in a tomb, and you keep a dead man deprived of his infernal gods, unburied, polluted. And the power to do this does not belong to you nor to the gods above, but these things are done violently by you. For these things, the destroyers who shall ultimately overwhelm you the Furies of Pluto and the gods lie in wait for you, so that you shall be taken in the same distresses as these are. And consider these things whether, I speak being bribed ; for a passage of no

long time will shew wailings of men and women in your palace. And there is excited against you with hatred, every city of the men whose torn bodies either the dogs have paid funeral honours to, or the beasts, or any winged bird bearing an illomened stench to the altar of the city. Such firm arrows to wound your heart have I like an archer shot against you because of your anger, for you vex me, and their burning you shall not escape. But, O boy, do you lead me home, that this man may vent his rage on younger men, and may learn to keep a quieter tongue, and a better mind in his breast than he has now.

CHO. The man, O king, has gone, having foretold terrible things, but I have known, ever since I have been covered with this white hair instead of black, that he never speaks falsehood to the city.

CRE. I too know that, and am troubled in mind, for both to yield is terrible, and opposing him to smite my mind with destruction is terrible.

CHO. There is need of wisdom, O Creon, son of Menæceus.

CRE. What then must I do, tell me, and I will obey.

CHO. Going release the maiden from her subterraneous habitation, and build a tomb for him who lies dead.

CRE. And do you recommend this, and think it good to yield?

CHO. As quickly as possible, O king. For the swift-footed afflictions of the gods cut short the wicked.

CRE. Alas. Scarcely can I, but I do change my mind so as to do it, but we cannot contend against necessity.

CHO. Going at once do this ; and trust it not to others.

CRE. Thus, as I am, I will go. Go ye, go ye, O attendants, both ye who are here, and ye who are absent, hasten ye bearing axes in your hands to the lofty spot. . . . But I, since my mind has changed in this manner, both bound her myself, and being present I myself will release her, for I fear

that it may be best preserving one's life to keep the existing laws.

CHO. O God with many names, glory of the Cadmean nymph, child of the heavily roaring Jupiter, you who preside over the illustrious Italy, and bear sway in the all-receiving plain of Eleusinian Ceres,¹ O Bacchus, dwelling in Thebes the metropolis of the Bacchæ, near the moist streams of the Ismenus, and the offspring of the fierce dragon. And the bright smoke rising over the two-peaked rock of Parnassus saw you, where the Corycian nymphs the Bacchides rove, and where the fountain of Castalia is; and the ivy-bearing defiles of the Nysian mountains, and the shore of Eubœa green with many branches of grapes conducts you, while the sacred songs sing Evœe, to visit the streets of Thebes, which you with your lightning-smitten mother honour exceedingly above all cities; now also since the whole city is possessed at once with a violent affliction, come with purifying foot over the hill of Parnassus, or across the roaring strait.² Io thou leader³ of the fire-breathing stars, patron of mighty hymns, O son of Jupiter, appear with thy Naxian attendants the Thyades, who struck with frenzy all night dance in honour of you their president Iacchus.

MESSENGER. O inhabitants of the city of Cadmus and Amphion, there is no life of man such as I would either call happy while it stands, or ever despair of when fallen, for Fortune is continually depressing the prosperous and setting

1. Ελευσινίας. See note on Œd. Col. 1045.—“The sixth day (of the *great* Eleusinian mysteries) was the most solemn of all; the statue of Iacchus son of Demeter adorned with a garland of myrtle, and bearing a torch in his hand, was carried along the sacred road.”—*Smith's Dict. Class. Ant.*

2. πορθμὸν. The Euripus, the mountain Nyssa was in Eubœa. There were several other mountains of the same name.

3. χοραγέ. The Scholiast understands this as simply meaning that Bacchus resides in heaven, quoting Eur. Bac. 1076. Hermann understands it to mean that Bacchus leads his dances at night, and that Sophocles here by a beautiful figure represents the stars themselves as forming part of his company.

up the unfortunate, and there is no prophet to mortals of the end of circumstances which now exist. For Creon was formerly to be envied, as he seemed to me, having both saved this land of Cadmus from its enemies, and having received the entire sovereignty of the country he was king flourishing with a noble offspring of children, and now all is lost. For when men lose their pleasures, I do not consider that man living, but I reckon him an animated corpse. For he is both, if you choose, very rich in his house, and he exists having the semblance of a king, but, if joy is absent from these things, I would not buy all the rest for a man for a vapour of smoke in comparison of pleasure.

CHO. But what is this grief of our princes which you come bringing news of?

MES. They are dead—and the living are the causes of their death.

CHO. And who slew them? and who is dead? speak.

MES. Hæmon is dead, and he fell suicidally.¹

CHO. By his father's hand, or by his own?

MES. Himself by his own hand, angry with his father because of the death of Antigone.

CHO. O prophet, how truly correct a word you spoke.

MES. As things are thus, you must deliberate about the rest.

CHO. And I see the miserable Eurydice coming nigh, the wife of Creon, and she comes from the palace, either having heard of her son, or by chance.

EURYDICE. O all ye citizens, as I was coming to the entrance, I heard sayings, that I should go to address with prayers the Goddess Pallas; and as I happen to be opening the bars of the shut gate, a sound of domestic evil strikes on

1. *αὐτόχειρ* is applied to one who does any thing not only by his own hand, but by that of any of his relations or dependants.—*Wunder*. Ellendt however says that the grammarians marked this line with † to show that Sophocles here used *αὐτόχειρ* incorrectly.

my ears, and I being terrified fall on my back into the arms of my maids, and swoon. But tell me again what was it that was said, for I shall hear it not being inexperienced in misfortunes.

MES.. I, O dear mistress, who was present, will tell you, and I will omit no word of truth ; for why should I soften the truth to you in matters in which afterwards I should appear a liar ? truth is always right. But I attended your husband as a guide to the high plain where the unpitied body of Polynices still lay torn by the dogs, and having entreated the Goddess Trivia and Pluto to restrain their anger being propitious to us, and having washed him with a purifying washing we burnt what was left of him in a fire of newly-gathered boughs, and having raised over him a lofty tomb of his native earth, we went in turn to the stone-built hollow chamber of death of the maiden. And one of us hears afar off the voice of shrill lamentation around the unhallowed chamber, and coming tells it to my master Creon. And as he himself comes nearer, ill-omened sounds of misery reach him more, and groaning he utters a speech of lamentation. " O wretched am I ; am I not a prophet ? am I not going the most miserable of all my past journeys ? the voice of my child reaches me faintly, but O attendants, go nearer quickly, and standing at the tomb examine, having penetrated through the stone covering of the mound to the very mouth of the tomb, whether I hear the voice of Hæmon, or am deceived by the Gods." At these commands of our despairing master we examined, and at the end of the tomb we saw her indeed hanging by the neck, suspended by a woven halter of fine linen ; and him lying near, clinging to her by the waist, lamenting the destruction of his bride now in the shades below, and the deeds of his father and his unhappy marriage. And Creon when he sees them, bewailing bitterly goes in to him, and lamenting calls him. " O unhappy son, what deed have you done ? what thoughts had you ? for what calamity are you destroyed ? Come forth, my

son, I entreat you as a suppliant," but his son, glaring on him with savage eyes, with a look of contempt, and answering nothing, draws forth the double edge of a sword; and his father rushing forth in flight, he missed him; then unhappy, enraged with himself, as he was, falling on the sword he forced it midway between his ribs, and being still sensible he throws his fainting arms round the maiden. And gasping he pours forth over his white cheek a sharp breath of bloody drops. And he lies dead embracing the dead; having received, unhappy that he is, his nuptial rites in the palace of Pluto. Showing how much among men folly is the greatest evil to a man.

CHO. What can you conjecture this to mean? the lady is again departed without saying a word either good or bad.

MES. I myself also am alarmed; but I feed on hope that hearing the misfortunes of her son she does not choose to lament before the city, but that within under her own roof she will cause her maids to bewail her domestic affliction; for she is not without wisdom, so as to do wrongly.

CHO. I know not, to me this excessive silence appears to portend something important, and great noise to be of little consequence.

MES. But we shall know whether she secretly conceals any thing deep¹ in her angry heart if we go into the house, for you speak well; and there is something serious in excessive silence.

CHO. And indeed here comes the king himself, bearing an illustrious corpse in his arms, if I may so say, a calamity inflicted on him by no one else, but having erred himself.

CRE. Alas for the cruel deadly errors of my foolish mind. O ye who behold the kindred slayers and slain. Alas me for

1. *κατάσχετον*—the Scholiast renders this furious (*μανιώδες*), understanding it, says Ellendt, to mean *θεῶν κατάσχετος*; an expression, which Hermann says, is applicable only to a man, not to what he does.

my unhappy counsels. Alas my son, you young, alas, alas, have died, have departed by an untimely fate ; by my folly, not by your own.

CHO. Alas, how you seem to see justice too late.

CRE. Alas, I have learnt it miserably, but God has smitten me on the head with a great weight, and he has moved me to cruel ways. Alas me, turning over my joy so as to trample it under foot. Alas, O miserable troubles of mortals.

2nd MESSENGER. O master, as truly having and possessing unhappiness, you bear one grief in your arms, and the evils in your house you seem soon to be likely to see when you come.

CRE. But what is there worse, or what evil yet remains ?

2nd MES. Your wife is dead, the unhappy mother of this dead man, by newly inflicted wounds.

CRE. Alas, alas for the implacable harbour of hell, why now, why do you destroy me ? O you who have brought me grief with evil tidings, what report do you bring ? Alas, you have slain again a dead man ; what do you say, O boy, what new thing do you tell me ? Alas, alas, that the murdered death of my wife is joined to previous death ?

CHO. You may see it, for she is no longer in the recesses of the house.

CRE. Alas me, miserable I see this second evil. What fate now, what fate still awaits me ? I have in my arms my child just dead, and now I see this corpse before my face. Alas, O unhappy mother, alas, O child !

2nd MES. But she mad with grief at the altar is dosing her dark eyelids, having bewailed the illustrious fate of Megareus¹ who died formerly, and then in turn the fate of

1. Μεγαρέως. Megareus (called by Euripides *Menæceus*) was a son of Creon, who devoted himself for his country. Ellendt, Hermann, and Brunck think there is a verse lost after 1280.

this son here ; and lastly, having imprecated evil fate on you the slayer of your child.

CRE. Alas, alas, I am agitated with fear, why does not some one strike me a fatal wound¹ with a double edged sword? Miserable am I, alas, alas, I am connected with miserable calamity.

2nd MES. You were accused by her who is dead as having the guilt of her own and of his death.

CRE. But in what manner did she destroy herself with slaughter?

2nd MES. Striking herself with her own hand under the liver, when she heard of the lamentable calamity of her son.

CRE. Alas me, this guilt of mine will not fit any other mortal. For I, I slew you, O wretched am I, it was I, I say truly. O ye servants, lead me as quickly as possible, lead me away who am no more than one who is nobody.

CHO. You advise what is advantageous, if there is any thing advantageous in calamity ; for present evils are best when they are shortest.

CRE. Let it come, let it come, let the last of my fates appear, bringing most desirably for me my last day, let it come, let it come, so that I shall never again behold another day.

CHO. These things will be hereafter, we must now do what is to be done ; but those who ought care for those matters.

CRE. But what I really wish, that I prayed for.

CHO. Do not then pray for anything, since there is not to mortals any change from destined fate.

CRE. Lead the foolish man away, me who slew you, O my son, unintentionally, and you again, O you who lie

1. ἀνταίαν—sc. πληγάν, a fatal wound, i. e. a wound in the breast. Compare Soph. El. 90.

πολλὰς δ' ἀντὶρήρεις ἦσθου
στέρνων πλαγὰς αἰμασσομένων.

here. Alas me wretched ; nor know I which way to look, for all my present circumstances are ruined, and fate hard to be borne has leapt on my head.

CHO. Wisdom is by far better than prosperity. But as far as concerns the gods it is right to be irreverent in nothing ; but proud words having paid with great afflictions for their haughtiness have at length learnt wisdom.

ELECTRA.

DRAMATIS PERSONÆ.

THE TUTOR OF ORESTES.

ORESTES.

ELECTRA.

THE CHORUS.

CHRYSOthemis.

CLYTÆMNESTRA.

ÆGISTHUS.

THE ARGUMENT.

This is the subject, his Tutor explaining to Orestes the state of Argos, for Electra having removed him being a child, when his father was slain, gave him to the tutor fearing lest they should kill him also, but he conveyed him away privily to Phocis to Strophius and now returning with him to Argos after twenty years he relates to him the state of affairs in Argos.—The scene of the play lies in Argos. And the Chorus consists of Virgins of the country, and the tutor of Orestes opens the play.

ELECTRA.

TUTOR. O thou son of Agamemnon, who was formerly the general against Troy, now being present you can see those things which you have always wished to. For this is the ancient Argos, which you have longed for, the grove of the gadfly driven daughter of Inachus. And this, O Orestes, is the Lycean market-place of the wolf-slaying god;¹ and this one on the left is the renowned temple of Juno; and from the place whither we are coming to, you may say that you see the wealthy Mycenæ, and the palace of the Pelopidæ fruitful in deaths; whence I formerly, after the murder of your father having received you from your own sister, bore you away and saved you, and brought you up to this period of youth, as an avenger to your father of his murder. Now therefore, O Orestes, and you, O Pylades, dearest of friends, we must quickly deliberate what we ought to do. Since already the bright beam of the sun is making audible to us the morning song of the birds; and the dark night of stars has departed. Before then any man comes forth from his house deliberate in counsel, since we are in a situation where it is no longer time to hesitate, but the crisis requires action.

1. *λυκοκτόνον*. Apollo is so called, according to the Scholiast, "because he is a shepherd god, and therefore hostile to the enemies of his flocks; on which account they say that wolves are sacrificed to him in Argos. Some say that the wolf is sacred to him, as the deer is to Diana, on which account they say that a wolf is impressed on the Argive coins, as an owl is on the coins at Athens."

ORESTES. O dearest of attendants, what dear tokens you show to me that you are well-disposed to us. For as a well-bred horse, even though he be old, loses not his courage in dangers, but pricks up his ears, in like manner do you both excite us and yourself attend us among the first. Therefore I will declare what seems good to me, and do you, giving a sharp attention to my words, if at all I miss what is seasonable, set me right. For when I went to the Pythian oracle, that I might learn in what manner I might exact punishment on behalf of my father from his murderers, Phœbus prophesied to me such things as you shall speedily hear; that I myself without any preparation of shields and army, should by craft accomplish a just slaughter with my hand. Since therefore we have received such an oracle, do you, going, when opportunity invites you into this palace, learn the state in which every thing is there, that knowing you may relate every thing clearly to us. For they will not know you through your age and the long time that has elapsed, nor will they suspect you crowned in this manner. And use this story, that you are a stranger of Phocis, coming from a man called Phanoteus,¹ for he is to them the most intimately connected of friends. And tell them, adding an oath, that Orestes is dead by a violent death, having been thrown from a wheeled chariot in the Pythian contests, let the story run thus; but we having first, as the god commanded, crowned the tomb of my father with libations and offerings cut from the head, will then return back again, bearing in our hands a brazen-sided urn, which you also

1. Φανοτέως. Phanoteus was king of Phanoteus or Panopeus, a town of Phocis; Crisus the father of Strophius was king of Crisa, another town of Phocis, and brother of Phanoteus; and the two brothers were in a perpetual state of enmity. Strophius had married Anaxibia, a sister of Agamemnon, and as he was joined in friendship and ξενία with Agamemnon and Orestes, Sophocles represents Phanoteus as his brother and enemy, as the friend of Ægisthus and Clytæmnestra.

know is hidden somewhere in the bushes, that deceiving them with our tale, we may bring them a pleasing report that my body has perished, already being burnt and reduced to ashes ; for why should this grieve me when dying in word I am saved indeed, and gain for myself glory. I think indeed no word, which is accompanied with gain, evil. For before now I have often seen the wise also dying fictitiously in word, then, when they come home again they are the more honoured. So I am confident that I also after this report, living, shall shine upon my enemies like a star. But, O land of my fathers, and O ye gods of the country, receive me, so that I may be prosperous in this expedition, and do thou too, O palace of my fathers, for I come a purifier with justice of you excited by the gods. And send me not away unhonoured from this land, but make me the wealthy master and establisher of my house ; now I have said this, but to¹ you, O old man, let it be a care to go and execute your business, but we two will depart ; for it is time, which is to men the chief director of every action.

ELECTRA. Alas me.

TU. And indeed within the doors I thought that I heard some one of the attendants groaning, my child.

ORES. Is it the unhappy Electra ? Will you that we should remain here and listen to her lamentations ?

TU. By no means ; let us attempt to do nothing before the commands of Apollo ; and let us begin them, pouring the libations¹ due to our father, for this will bring victory to us, and success in our undertakings.

ELEC. O holy light, and thou air of equal extent with the earth ; how ye have heard from me many songs of lamentation, and many blows against my bleeding breast, when dark

1. λουτρά. The Scholiast says the libations are here called λουτρά, as expiatory (καθάρσια) of the pollution Orestes was about to bring on himself by killing Ægisthus and Clytæmnestra.

night is terminated. And my hateful bed in this miserable house knows my nightly lamentations, with which I bewail my unhappy father whom bloody Mars slew¹ not in a foreign land; but my mother and her paramour Ægisthus, as wood-cutters fell an oak, split his head with a murderous axe; and for these things no pity proceeds from any one but me, you, O father, dying thus disgracefully and miserably. | But I will never cease my wailings and bitter lamentations, as long as I see the brilliant lights of the stars, and this light of day; so as not, like a nightingale who has lost her young, to pour forth to all the sound of lamentation before these my paternal doors. O palace of Pluto and Proserpine, O infernal Mercury, and venerable curse, and O ye holy children of the gods, ye Furies, who see those who perish unjustly, come ye, assist, avenge the murder of my father, and send me my brother, for I am no longer able by myself to raise the weight of grief in the opposite scale.

CHO. O Electra, child of a most wretched mother, how unceasingly you are thus ever uttering lamentations for Agamemnon who was long since most impiously taken by treachery by your perfidious mother, and betrayed by her wicked hand. May he who caused this, perish, if I may say this.

ELEC. O offspring of noble parents, ye come as a comfort to my troubles, (I know and understand this, it does not all escape me,) but I do not wish to abandon this habit, so as not to mourn for my miserable father; but O ye who pay to me the affection of entire friendship suffer me thus to grieve, (alas,) I beseech you.

CHO. But not at all either by lamentations or prayers will you raise your father from the all-receiving gulf of Pluto; but proceeding from moderate to unreasonable grief, continually lamenting you destroy yourself. Why do you love

1. ξένισεν. "Slew, for the ξένα of Mars are wounds and death."—Schol.

grief, as I see you do, in which there is no relief from misfortune?

ELEC. He is foolish who forgets his parents, who have perished miserably. But that mournful bird suits my mind who trembling is always lamenting Itys, Itys, the messenger of Jupiter. O miserable Niobe, but I consider you a goddess, thou who in your tomb of stone ever weepst.

CHO. Grief has not appeared to you alone of mortals, O my child, in lamenting which you exceed those who are within, from the same source with whom you are sprung and are akin to them in family, such as Chrysosthemis¹ and Iphianassa, and he who grieves in his hidden youth, Orestes, who shall be happy hereafter when the illustrious land of the well-born Mycenæans receives him coming to this land under the favouring conduct of Jupiter.

ELEC. Whom I unweariedly expecting, ever wander about, childless, miserable, unwedded, wet with tears, having this perpetual fate of calamities. But he forgets both the benefits he has received from me, and the news he has learnt from me; for what false messages do not come to me? For he always (as they say) wishes to come, but though wishing he does not choose to appear.

CHO. Be of good cheer, be of good cheer, my child; there still is in heaven the mighty Jupiter, who sees and governs all things; and do thou, committing to him excessive anger, neither be overwroth with those whom you hate, and yet do not forget them. For time is a god to whom everything is easy. For neither will the son of Agamemnon now

1. *Ιφιάνασσα*. Sophocles here follows Homer in preference to the inventors of the tale of Iphigenia's intended sacrifice, and removal to the Tauric Chersonese. Yet in this very play (517—520) Clytæmnestra speaks of the sacrifice, and alleges it as the excuse for her murder of Agamemnon. Pindar calls her Iphigenia, and Euripides (*Electra* 1023) Iphigone, as well as Iphigenia. Homer calls Electra, Laodice.

inhabiting the ox-feeding land of Crissa fail in his return, nor the god¹ who reigns about Acheron.

ELEC. But a great part of my life has already past without hope, nor am I any longer able to bear it, I who am wasting away, deprived of my parents, on whose behalf no man stands forth as a friend, but, as some stranger, unhonoured I dwell in the chamber of my father thus with unseemly garments, and I sit at empty tables.

CHO. Miserable were the voices at your father's return, and miserable the voices at his couch when the fatal blow of the brazen axe fell upon him. It was treachery that planned it, lust that slew him, terribly generating a terrible form, whether it was a god, or any one of mortals who did this.

ELEC. Alas for that day which came by far the most hateful of all days to me. O night, O fearful woes of that nefarious feast, which my father saw, being the unseemly murder wrought by two hands, which destroyed my life, which was betrayed to my enemies, which annihilated me,—to whom may the great God of Olympus give to suffer retaliating miseries, and may they never enjoy happiness, having done such deeds.

CHO. Beware of saying more. Do you not know from what prosperity you are at present fallen thus miserably into calamities which you have brought on yourself? For you have added much to your distress, ever creating quarrels by your melancholy disposition, but it is not right to quarrel with the powerful so as to provoke them.²

ELEC. I was compelled by terrible evils, by terrible evils; I know my disposition, it escapes me not; but, for I am in fearful circumstances, I will not check these wailings as long

1. Θεός. "Orestes is not never to return nor the infernal god; but they shall be chastised by Orestes, and you may expect that vengeance will be exacted by the infernal gods for him who has been iniquitously slain."—*Schol.*

2. πλάθειν. Hermann reads τάδε, and considers πλάθειν as dependant on τίκτουσα πολέμους (ὥστε) πλάθειν; explaining πλάθειν as synonymous with ἐρίζειν—so as to quarrel with the powerful a quarrel which ought not to be contested.

as life possesses me. For from whom, O friends, from what wise man can I hear an advantageous word? Bear with me, O comforters, permit me to lament, for these lamentations will be unceasing, nor will I ever desist from mourning, being thus infinite in weeping.

CHO. But at least I speak from good will to you, as a faithful mother, bidding you not to add calamity to calamity, but to be moderate in your mourning.

ELEC. And what moderation is there in my misfortunes? come, how can it be honourable to neglect the dead? among what men is this the custom? may I neither be honoured by them, and if I meet any good fortune may I not enjoy it in peace, if I restrain the wings of my shrill lamentation so as not to honour my parents. For if he who is dead being dust and nothing is miserable, and they do not in return suffer punishment being slain in retribution, then let shame disappear and piety from among all mortals.

CHO. I indeed, O damsel, have come, eager at the same time for yours and my own advantage, but if I speak not well, do thou prevail, for I will be guided by you.

ELEC. I am ashamed O women if I seem to you by my many wailings to be too desponding. But, necessity compels me to do this, pardon me, for how can any noble woman not do these things seeing the misfortunes of her father, which I see daily and nightly increasing rather than diminishing? I, to whom, first of all, my mother who bore me is most hostile, secondly, in my own house I dwell with the murderers of my father, and I am governed by them, and at their hands it is my fate equally to receive any thing or to want it. Besides what sort of days do you think I pass when I see Ægisthus sitting on my father's throne, and when I see him wearing the same garments that he did, and offering libations at the hearth where he slew him, and when I see the crowning insult of all, the murderer in my father's bed with my wretched mother, if I may call her a mother who sleeps with

him, but she is so shameless that she cohabits with the polluter, fearing no fury, but as it were triumphing in her deeds having computed the day on which she slew my father by treachery, on that day she establishes dances and offers monthly sacrifices of sheep to the gods her preservers ; but I, seeing this, unhappy bewail in the house, and waste away and lament over the miserable banquet named after my father, myself by myself, for I cannot weep as much as my inclination prompts ; for this, as she is called, noble lady addressing me reproaches me with such abuse as this. "O thou impious object of hatred, have you alone lost a father, and is no other mortal in affliction ? may you perish miserably, and may the infernal gods never release you from your present grief." Thus she insults me, except when she hears from any one that Orestes is coming ; and then becoming frantic, standing by me she yells out "Are not you the cause of this to me ? is not this your deed who having stolen Orestes from my hands privily sent him away ? but be sure you shall suffer deserved punishment." Such speeches she howls out and being present at the same time her illustrious bridegroom excites her to the same course, that thorough coward, that entire evil, he who fights his battles with the aid of women, but I ever expecting Orestes to come to put an end to these things am miserably perishing, for he, being always about to do something, destroys both my present and my past hopes. In such circumstances then as these, my friends, it is not possible to act with due regard either to men or gods, but in calamities, one is much compelled to implicate oneself in errors.

CHO. Come, tell me do you say this to us while Ægisthus is near, or now that he has gone out of the house.

ELEC. Surely ; for think not, if he were near, that I could come out of doors ; but at present he is in the fields.

CHO. I too with more confidence may enter on conversation with you, since this is the case.

ELEC. As he is now absent, ask what you wish.

CHO. And I do ask you then. I wish to know what you affirm about your brother, that he will come quickly, or that he is delaying.

ELEC. He says he will come, but so saying he does nothing which he says.

CHO. For a man undertaking an important action is apt to hesitate.

ELEC. And yet it was not by hesitation that I saved him.

CHO. Be of good cheer, he is of a gallant nature so as to assist his friends.

ELEC. I trust so, since otherwise I should not have lived long.

CHO. I say no more now, since coming out of the house I see your sister born of the same father and mother, Chrysothemis, bearing in her hands funeral offerings, such as are wont to be offered to the dead.

CHRYSOTHEMIS. What speech is this, O sister, that you are uttering at the entrance of the vestibule coming out? and will not you be taught even by long time not to give empty gratification to your vain anger? and yet of this I also am conscious to myself that I am indignant at our present circumstances, so that if I had power I would show what I feel towards them. But now being in the midst of evils I think it best to sail with furled sails, and not to appear indeed to do something, and yet not to injure them. And such things do I wish you also to do, and yet justice indeed is not as I say, but as you judge; still if I wish to live free I must in all things obey my rulers.

ELEC. It is a terrible thing that you being the child of that father whose child you are, forget him and care only for your mother. For all your reproofs of me are taught you by her, and you say nothing of yourself. Therefore choose one of two things, confessing either that you are foolish, or, being prudent, that you have no memory for those dear to you; you

who just now said that if you had power you would shew your hatred of them ; but when I in all things seek to avenge my father, you do not co-operate with me, and you seek to divert me from my attempt, do not these things, besides their wickedness, convict you of timidity ? Since, tell me, or else learn of me, what advantage can there be to me if I cease from this lamentation ? Do I not live ? miserably, I know, but sufficiently for me ; and I grieve them, so as by that means to give honour to the dead, if there is any sense of such things among them, but you, who hate them, as you tell me, hate them indeed in word, but in deed you dwell with the murderers of your father. I in truth would never, (not if any one were to bring me your gifts in which you at present abound,) yield to them ; but let a rich table be spread for you, and let your life be affluent. ~~For~~ let this be my only food, not to grieve myself,¹ but I do not choose to obtain your honours, nor would you if you were rightminded, but now, when it is in your power to be called the child of the most excellent father of all men, be called the child of your mother ; for thus you will appear wicked to most people, deserting your dead father and your friends.

CHO. Do ye nothing in anger, I pray ye by the gods ; since there is advantage in the words of both, if you would learn to adopt her advice, and she on the other hand yours.

CHRY. I indeed, O woman, am to some extent accustomed to her words ; nor should I ever have mentioned the subject, if I had not heard of a great evil coming upon her, which will make her cease her long lamentations.

ELEC. Come tell me then the danger, for even if you tell me of a greater one than these I am surrounded by, I will not forbid you.

CHRY. But I will tell you everything, as far as I know ;

1. "Not to grieve myself," which I should do if I were obsequious to my father's murderers. *Schol.*

for they are about, if you will not cease these lamentations, to send you thither where you will never behold the light of the sun, but living in a dark dwelling, far from this land you will utter your mournful songs; therefore consider, and never hereafter, if you suffer, blame me, for now you have opportunity to be wise.

ELEC. Do they truly think to do this to me?

CHRY. Most certainly, when Ægisthus comes home.

ELEC. But may he for this reason come quickly!

CHRY. O wretched sister what is that this you have imprecated on yourself?

ELEC. That he may come, if he intends to do any of these things.

CHRY. That you may suffer what? what is your intention?

ELEC. That I may fly as far as possible from you.

CHRY. But have you no care for your present life?

ELEC. To be sure my life is splendid, so as for one to admire it.

CHRY. But it would be, if at least you knew how to be wise.

ELEC. Do not teach me to be wicked towards my friends.

CHRY. But I do not teach you to; but to yield to your rulers.

ELEC. Do you flatter in this manner, you speak not of my disposition.

CHRY. Yet it is good not to fall by folly.

ELEC. I will fall, if it must be, avenging my father.

CHRY. But our father, I know well, would pardon us for this.

ELEC. It is the part of the base to praise these words.

CHRY. But will not you be persuaded, and agree with me?

ELEC. No in truth, may I never be so void of sense.

CHRY. I will depart then whither I had set out to go.

ELEC. And whither are you going? to whom bear you these libations?

CHRY. My mother sends me to perform libations at my father's tomb.

ELEC. How sayest thou, at his tomb who is to her the most hated of mortals.

CHRY. Whom she herself slew; for this you mean to say.

ELEC. Persuaded by what friend? to whom has this seemed good?

CHRY. Being wrought on by some nocturnal fear as it seems to me.

ELEC. O ye gods of my fathers assist me now.

CHRY. Do you gain any confidence with respect to this fear?

ELEC. If you were to tell me the vision, I could then tell.

CHRY. But I know it not, except so as to tell a little of it.

ELEC. But tell even that, often even a few words have before now overthrown and set up mortals.

CHRY. There is a report that she saw a return of your and my father coming to life, then that he taking the sceptre which he formerly bore, and which now Ægisthus bears, fixed it in the hearth, and that upward from it shot forth a flourishing branch, with which all the land of the Mycenæans was overshadowed. Such things I heard from one who was present when she related the dream to the sun,¹ and he told it to me. But more than this I know not, except that she sends me because of this fear. I entreat you then by the gods of our country to be guided by me, and not to destroy yourself through folly, for if you reject me, you will hereafter seek me when you are in trouble.

1. *ἡλίῳ*. The ancients used to relate their dreams to the sun in the hope of averting the evil consequences of them.

ELFEC. But, my dear sister, place thou on the tomb nothing of what you have in your hand, for it is not lawful for you nor pious to offer funeral gifts, nor to bring libations to my father from a woman who is his enemy; but either scatter them to the winds, or hide them in the deep-dug dust, whence nothing of them shall ever come to my father's resting-place; but against she dies let these things be kept below as a treasure for her; but altogether, unless she were the most wretched of all women, she would never have honoured with these hated libations him whom she murdered. For consider, if the corpse that lies in the tomb seems to you likely to receive these gifts willingly from her by whom having been slain he was mutilated¹ like a dishonoured enemy, while she for the sake of purification wiped off the stains of his blood on his head; do you think that these things can bring her acquittal from the murder? It cannot be, but put these things aside, and do you having cut the extreme curls of the hair of your head, and of mine, miserable that I am, (these things are small gifts indeed, but still all I have,) give him this unadorned hair, and my girdle not adorned with luxury. And falling on the ground entreat him to come as a friendly assistant to us against our enemies, and that his son Orestes living may victoriously trample with his foot upon his enemies, so that for the future we may adorn him with more wealthy hands than those with which we now offer our gifts. I think indeed, I do think that some care of his has sent her these dreams unpropitious to see, but still O sister, obey me and do these things, beneficial both to you and to me, and to the dearest of all mortals, to us, our common father lying in hell.

1. *ἐμασχαλίσθη*—the Scholiast relates that those who had slain any one in civil war, or by treachery, used to cut off his hands and feet, and put them under his armpits, (*μάσχαλαι*) and wipe the weapon with which he had been slain on his head; by which they thought his power of taking vengeance was blunted, and their own wickedness expiated.

CHO. The maiden speaks piously, but you, if you are wise, O dear damsel, will do this.

CHRY. I will do it, for it is not reasonable for two¹ people to contend about what is just, but rather they should hasten to do it. But, I entreat ye by the gods, my friends, let there be silence on your part about my attempting this deed, since if my mother hears of these things, I think I shall have dared this attempt bitterly for myself.

CHO. Unless I am a foolish prophet, and one bereft of a sound mind, prophetic justice will come,² bearing in her hand just power; she will come³ upon them my child in no long time. Confidence is in my heart hearing of the favourable dreams lately seen; for your father the king of the Greeks never forgets, nor does the brazen double-edged axe⁴ which long since slew him by most disgraceful wickedness; the brazen-footed Erinnys now lurking in terrible ambush, will come with many feet and many hands, for an incestuous unhallowed connection of blood-stained marriage has come upon those to whom it was unlawful. For these crimes, I have confidence that no prodigy will ever ever come upon us which is not terrible to the actors and accomplices in them, or else there are no prophecies conveyed to mortals in awful dreams nor in oracles, unless the vision of the night turns out well. O thou ancient driving of Pelops full of calamities,⁵ how fatal you have been to this land, for ever since Myrtilus

1. *δυοῖν*. I have given the construction of the Scholiast, approved by Wunder. Hermann translates it, "*what is just has no reason in it why I should contend with you two.*"

2. *πρόμαντις*—a Scholiast quoted by Ellendt understands *προμαντις* as meaning, "*who has sent Clytæmnestra a prophecy by means of dreams.*"

3. *μέτεισιν*—Brunck renders this word "*she will exact punishment,*" and Ellendt says "there is in the word a meaning of *pursuing the guilty.*"

4. *γέρυς*—"the axe does not forget, but will itself come as an avenger upon his murderers."—*Schol.*

5. *πολύπονος*—refers to Pelops throwing Myrtilus into the sea.—*Ellendt.*

died being drowned, being thrown headlong from the golden chariot with miserable insult, never has distressful disgrace departed from this house.

CLYTEMNESTRA. Again as it seems being at large you are wandering about; for Ægisthus is not here, who always restrained you so that you should not, going out of doors at least, disgrace your friends; but now since he is absent, you care nothing for me; and you have said much to many people about me, that I am insolent, and that I rule you unjustly, insulting you and yours; but I in truth am not insolent, but I reproach you, being constantly reproached by you, for that your father (you never have any other pretext) died by my hand, I know it well, there is no denial of this in me. For justice slew him, not I alone, justice, whom you ought to aid if you were wise, since this your father, whom you are always mourning, alone of the Greeks endured to sacrifice your sister to the gods, not having felt the same pain when he begot her, as I did when I brought her forth. Well then, tell me, to gratify whom did he sacrifice her? will you say the Greeks? but they had no right to slay my daughter; but suppose he slew her for his brother Menelaus, ought he not to have been punished by me for this? Had not Menelaus two children, who it was reasonable should die rather than her, being born of that father and mother for whom this expedition took place? Or had Pluto any desire to feast on my children rather than on hers? or was all love for my children neglected by their miserable father, while Menelaus did love his? Is not this the deed of a foolish and wickedly minded father? I think so, even if I speak at variance with your opinion; and so would she who is dead say if she could receive the power of speech. I then do not repent of what I did, but if I appear to you to think wrongly when I use sound judgment, blame your own father.

ELEC. At all events you will not now tell me, that, having begun any provocation, I have been thus attacked by

you ; but if you permit me, I would speak reasonably on behalf of him who is dead, and at the same time of my sister.

CLY. And I do permit you, but if you were always to begin your discourse thus, you would not be grievous to hear.

ELEC. Well then, I speak. You say you slew my father ; what saying can ever be more disgraceful than this, whether you did it justly, or not ? but I will tell you that you did not justly slay him, but the persuasion of a wicked man with whom you are now living, dragged you on ; but ask the huntress Diana, as a punishment for what she restrained the many winds at Aulis ? I will tell you, for you cannot learn from her. My father formerly, as I hear sporting in the grove of the goddess roused with his foot a dappled horned deer, boasting of the slaughter of which he uttered some arrogant word. And the daughter of Latona, enraged at this, detained the Greeks that my father might sacrifice his own daughter as an equivalent for the beast. This was the cause of her sacrifice ; for there was no other means of releasing the expedition either to return home, or to proceed to Troy, in atonement for which, being constrained, and through making much opposition, he was with difficulty brought to sacrifice her, not for the sake of Menelaus. But if, for I speak of what concerns you also, he had done this wishing to assist him, was he on this account to die by your hand ? by what law ? beware if you lay down this law to mortals, lest you create injury and repentance to yourself, for if we are to slay one in requital for another, you would be the first to die if you met with justice ; but beware lest you put forth a pretext which is not the real one, for if you will, tell me, in return for what do you now do the most disgraceful deed of all, in sleeping with the assassin, by whose aid you formerly murdered my father ; and breeding children by him, and driving out your former lawful children, born to a lawful husband ? How can I praise this ? will you say of this also that you exact it as a retribution for your daughter ;

You say so to your disgrace if you do say so ; for it is not right to marry your enemies for the sake of your daughter ; but I must not even admonish you, who immediately pour forth every accusation against me, saying that I rail against my mother. And I consider you a mistress rather than a mother to me, who live a miserable life, being ever loaded with many evils by you and your paramour ; and the other who is at a distance, having with difficulty escaped from your power, the unhappy Orestes, leads an unfortunate life ; whom you have often accused me of breeding up as an avenger against you. And this, if I had been able, I would have done, be thou well assured. On this account proclaim me to all wicked if you please, or abusive, or full of impudence, for if I am practised in such conduct, I suppose I do no discredit to your own nature.

CHO. I see her breathing forth rage ; but as to whether she is so with justice I see no longer any concern in her.

CLY. But what sort of care need I have for her, who thus insults her mother, and this too at her age ; does she not appear to you likely to proceed to any action without shame ?

ELEC. Be well assured, that I am ashamed at these things, even if I seem not so to you, but I know that I do things unsuited to my age, and unworthy of me ; but your hostility and your actions compel me to do these things unwillingly. For disgraceful deeds are taught by wicked people.

CLY. O shameless creature ; truly I, and my words, and my deeds compel you to say far too much.

ELEC. It is you that say it, not I, for you do the deed ; but deeds find themselves words.

CLY. But by my mistress Diana, you shall not escape the punishment of this audacity, when Ægisthus comes.

ELEC. Do you not see ? you are hurried into passion, having permitted me to say what I wished, but you cannot bear to hear it.

CLY. Will you not permit me to sacrifice in silence,¹ since I have permitted you to say everything.

ELEC. I do permit you, I bid you to sacrifice, and do not blame my mouth, as I will not say anything more.

CLY. Do you now who are present take up as I tell you all sorts of incense, that I may offer up to this sovereign prayers to release me from the fears which I now have. Hear now, O Phœbus my defender, my disguised entreaty, for my speech is not made in the hearing of friends, nor is it fitting for me to reveal my whole meaning to the light, while this girl is near me, lest with envy and with chattering discourse she should spread false reports about the city. But hear me thus, even thus will I speak; for as to the visions of two dreams which I have seen this night, grant to me, O Lycean king, if they appeared being of good import, that they shall be accomplished; but if they were hostile, hurl them back upon my enemies; and if some are planning by treachery to drive me from my present affluence, do not you permit them, but grant to me ever living here in security to possess the palace of the Atridæ and this sceptre, dwelling in prosperity with those friends with whom I now dwell, and with those of my children in whose breasts there is not hostility towards me and bitter annoyance. Hearing this propitiously, O Lycean Apollo, give to all of us as we entreat you; and the other matters, even though I am silent, I think that you, as you are a god, are acquainted with, for it is natural that the sons of Jupiter should see everything.

TUTOR. O foreign women, how can I know certainly whether this is the palace of the king Ægisthus?

CHO. It is so, O stranger, you yourself have well conjectured.

TU. Am I right conjecturing that this is his wife? For she is noble to behold like a queen.

1. ὑπ' εὐφήμου βοῆς. Literally, *with words of good omen*, i. e. as Brunck explains it, *forbearing words of ill omen*. Compare εὐφήμου στόμα φρόντιδος ἰέντες.—Ed. Col. 131.

CHO. You are most right ; this is she before you.

TU. Hail, O queen, I come bringing news pleasant to you and to Ægisthus from a friend.

CLY. I receive your saying, but first I wish to know from you who of mortals has sent you ?

TU. Phanoteus the Phocian, announcing an important matter.

CLY. Of what sort, O stranger ? tell me, for coming from a man who is a friend, I well know you will tell pleasing news.

TU. Orestes is dead, I tell it in a few words concisely.

ELEC. Alas me miserable, I am undone this day.

CLY. What do you say, what do you say, O stranger ? do not attend to her.

TU. I say now, and I said before, that Orestes is dead.

ELEC. I am undone, wretched that I am ; I am no longer anything.

CLY. Do you attend to your own business ; but do you, O stranger, tell me the truth,—in what way did he die ?

TU. I was both sent for this purpose, and I will tell the whole, for he having come to the illustrious splendour of the contest of Greece for the sake of the Delphian prizes,¹ when

1. Δελφικῶν ἁθλῶν. The Pythian games are meant, originally instituted by Apollo himself ; at first, perhaps, only a religious assembly occasioned by the oracle at Delphi, and limited to a musical contest ; so that the description given of them here is an anachronism, representing them as they were in the time of Sophocles himself. The place of their solemnisation was the Crissæan plain. Boeckh supposes that gymnastic games had been originally practised at the Pythian games, and afterwards fallen into disuse till Ol. 47 or 48, when they were restored, in the third year of Ol. 48. (B. C. 586.) the Amphictyons became the Agonotheῖæ ; the Delphians themselves had been so previously. And some say that at that time they first began to be called *Pythian* games. From this time the Pythiads, (periods answering to Olympiads) began to be dated, and Ol. 48. 3. is the date of the first Pythiad. In the second Pythiad chaplets were established as the reward for the victors, and the τέθριππος or chariot-race for four horses was introduced. Other races and other games were subsequently added at different Pythiads. Previous to Ol. 48. the Pythian games were celebrated at the end of every eighth year,

he heard the loud proclamation of the man proclaiming the race, which is the first contest, came forth splendid, an object of veneration to all there. And having made the end of his running equal to his appearance, he departed having the all-honoured prize of victory. And that, among much that might be said, I may tell you a little, I never saw the exploits or vigour of a man like him. And know one thing, as many contests of the double course¹ as the judges proclaimed, and which are customary, carrying off all the prizes

after that, they, like the Olympic games, were held at the end of every fourth year. They were held in the spring most probably, in the Attic month Munychion. We do not know how many days they lasted. When *the day* of the Pythian games is spoken of, the day is meant on which the musical contest (*κιθαρῳδία*) took place, for that continued to be accounted the most important part of the games. All the states belonging to the Amphictyons of Delphi sent there, called *πυθαῖσται* to the games. They are supposed not to have ceased till the same time as the Olympic games. A. D. 394.

Smith's Dict. Class. Ant.

1. *δρόμων διανύλων πεντάεθλ'*. That this is corrupt no one doubts. Porson proposes to read *ἄθλ' ἄπερ*. Hermann has proposed two or three emendations, but believes rather that the whole line has been foisted in, to which opinion Wunder inclines. Ellendt prefers in compliance with one of Hermann's suggestions, to retain the reading as it is, explaining it by *attraction*, as *τῶν ἁ πεντάεθλα νομίζεται*.

The course in which the runners contended was called the *στάδιον*. At the Pythian games it was one thousand feet long, at the Olympic games six hundred, and enclosed by a straight wall at one end, and semicircular at the other. At or near the centre of the semicircular end was the goal. In the *διανυλος δρόμος* the runners turned round this and came back to the starting-place. The *πένταθλον* was not known in the time of Orestes, (though that would not of itself be sufficient to prove the reading spurious) for the stories of Perseus who is said by Apollodorus to have killed Acrisius in it, and of Peleus, who is said to have invented it, are fabulous. It was not practised till the time when the great national games of Greece began to flourish. It was introduced in the Olympic games Ol. 18. B. C. 708; but in the Pythian games probably not till Ol. 48. B. C. 588. It consisted of five distinct kinds of games: leaping, the foot race, throwing the discus, throwing the spear, and wrestling. The order in which the different games followed each other is not known. The whole *πένταθλον* is sometimes called *ἄλμα*, as the leaping contest was the most prominent part of the whole, it was sometimes abridged to the *τριάγμος*, which consisted only of the leaping and throwing the discus and spear; the persons engaged in it were called *πένταθλοι*.—*Smith's Dict. Class. Ant.*

in them, he was called happy, being proclaimed to be an Argive, Orestes by name, the son of that Agamemnon who formerly collected the renowned army of Greece. And these things happened thus, but when any one of the gods injures a man, not even a strong man is able to escape him. For he, on a following day, when there was the swift-footed contest of horse chariots at sunrise, came forth with many other chariot-eers. One was an Achæan, one from Sparta, two were Libyan drivers¹ of yoked chariots. And he among them the fifth, having Thessalian² horses, the sixth was a man from Cætolia with chesnut horses, the seventh was a man from Magnesia, the eighth was a man with white horses, an Cænian by birth, the ninth came from the god-built Athens, another was from Bœotia, completing the number of ten chariots, and standing where the appointed judges³ cast the lots and appointed their chariots, at the sound of a brazen trumpet they started; and they all at once encouraging their horses with their voice shook the reins with their hands, and the whole course was filled with the noise of the rattling chariots, and the dust was raised to heaven, and at the same time all being mingled together by no means spared the goads, so that some one of them might pass the wheels and pantings of the horses; for at the same time the breath of the horses scattered foam over the backs and revolutions of the wheels of those before them. And he having his chariot at the extreme pillar⁴ kept his

1. ἐπιστάται. Brunck translates this word *skilful in*, as if it were derived from ἐπίσταμαι, to know.

2. θεσσαλάς ἵππους. Not mares, though the adjective is feminine like Eliadum palmas Epirus equarum, Virg. Georg. i. 59. Horses only were allowed in the two-horse chariot race or in the four-horse one; there was a separate race for mares called κάλπη.

3. βραβῆς. The judges (called also ἀγωνοθέται) were at the Pythian games appointed by the Amphictyons (who were the managers of the games,) and called ἐπιμεληταί, answering to the Olympic Hellanodicæ.

4. στήλην. The starting place and the goal were each marked by a square pillar (στήλη) and halfway between these was a third, the chariots turned round both the extreme pillars till they had completed the number of stadia of which the course consisted.—*Smith's Dict. Class. Ant.*

wheel¹ always close to it, and letting loose his right trace² horse, held in the near one, and hitherto all the chariots were upright, but then the hard mouthed horses of the Cœnian run away with him, and turning³ the contrary way, when they were now finishing the sixth or seventh round, dash their heads against the Barcæan⁴ chariot, and on this, from one evil, one fell upon another, and broke it, and the whole Crisæan plain was filled with the wrecks of the horses and chariots. And the skilful charioteer who came from Athens, draws off and stands still, letting the wave of horses storming in the midst pass him by. And Orestes was driving last, keeping his horses last, putting his trust in the end. And the Athenian when he sees him alone left, raising a shrill cheer in their ears follows him with swift horses, and the two having their chariots equal drove on, sometimes the one and sometimes the other putting the head of his horses in the chariots in front. And the unhappy Orestes went all the other rounds in safety, upright in an upright chariot, but at the last turn, slackening the left rein of his horse as he was turning, he saw not that he struck the edge of the pillar, and he broke the middle of the nave⁵ of the axletree, and he was hurled from the

1. *σύριγξ* is properly the hole in the nave of the wheel into which the axletree goes.

2. *σειραῖον ἵππον*. The horses in the *τέθριππος* were all four abreast; the two strongest horses being placed under the yoke, and the two others fastened on each side by means of ropes. They were also called *σειραφόροι*.

3. *ὑποστροφῆς*. Wunder, whose translation I have given, explains this in this manner: the horses of the Cœnian were on the inside, and when they came to the pillar round which they were to turn, the Barcæan horses, who were outside the Cœnian, turned to the left to go round the pillar, but the Cœnian horses who were running away, trying to avoid what was in their way, turned to the right, and so ran right into the chariot of the Cœnian. The race of full-grown horses went twelve times round the course, so that *ἔκτον ἑβδομόντε* means merely when the race was about half over.

4. *βαρκαίοις*. None but candidates of pure Hellenic blood were allowed to contend in these games; but Barca was a town of Cyrene a colony of Thera.

5. *χνόας*. The nave into which the axletree fits.

chariot,¹ and he is entangled in the well cut reins ; and when he had fallen on the plain his horses ran wildly over the middle of the course, and when the assembly saw him fallen from his chariot, it set up a shout of lamentation for the young man, that having done such exploits he should meet with such evils, being dashed at one time against the ground, at another raising his legs towards heaven ; until the grooms, with difficulty stopping the course of the horses, released him all bloody, so that no one of his friends who saw his miserable body could have recognised it ; and appointed men of the Phocians having burnt him on a funeral pile, immediately bear in a small brazen vessel his mighty body of miserable ashes, in order that it may receive a tomb of its native earth. Such are these things as I tell you, even in the report grievous, but to those who saw them as we saw them, the greatest of all misfortunes which I ever saw.

CHO. Alas, alas ! all the race then of my former masters has perished, as it seems, root and branch.

CLY. O Jupiter, what shall I say of these things, shall I call them fortunate, or rather terrible, but still advantageous ? but it is a sad thing if I save my life by my own misfortunes.

TU. Why are you thus cast down, O lady, at my present news ?

CLY. It is a sad thing to bear children, for not even has one who is illtreated hatred towards those she has borne.

TU. Then we, as it seems, have come to no purpose.

CLY. Not to no purpose, for how can you call it to no purpose, if you have come having sure proof that he is dead, who being born of my nature, leaving my bosom and bringing up, became an exile and a stranger, and never saw me since

1. *ἀντύγων*. The *ἄντυξ* was properly the rim in front of the chariot, to which it gave both form and strength. It was often raised so as to serve for a hook to hang the reins on.

μαρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος.—Eur. Hip. 1178.

he left this land; but accusing me of the murder of his father threatened to do terrible things to me, so that neither by night nor day did sweet sleep embrace me, but time as it passed constantly came upon me expecting to die. But now, for this day I am released from fear both with regard to this woman here and to him, (for she has been a greater injury to me dwelling with me, ever thirsting for the pure blood of my life,) now I shall pass my days in peace as far as her threats are concerned.

ELEC. Alas me wretched. For now, O Orestes, I must deplore your calamity that being in this condition you are insulted by this your mother; am I not well off?

CLY. You are not, but he is well off being as he is.

ELEC. Hear her, O thou Nemesis of him who is just dead.

CLY. She has heard what she ought, and has well accomplished it.

ELEC. Insult us, for now you are fortunate.

CLY. Aye, Orestes and you will not put an end to my good fortune.

ELEC. We ourselves are put an end to, we cannot put an end to you.

CLY. You would come, O stranger worthy to receive many rewards, if you could stop this woman's chattering noise.

TU. Then I will depart, if these things are well.

CLY. By no means, since you would not be treated in a way worthy either of me, or of my friend who sent you; but go indoors, and let this woman outside cry out for her own and her friends woes.

ELEC. Does this woman seem to you as one grieving and bewailing bitterly to weep for and lament her son thus slain? no, but she is gone ridiculing him. O miserable am I, my dearest Orestes, how you have undone me by your death; for you are dead, having torn from my mind the only hopes that

still remained to me ; namely that you would sometime or other come as a living avenger of your father, and of me wretched, but now, whither must I go ? For I am desolate, deprived both of you and of my father. Now I must again be a slave among those who are the most hateful of men to me, the murderers of my father. Am I not well off ? but for the rest of my life I will not be a dweller with them, but careless of myself at this gate I friendless will pass my life in hardship. For this, if any of those indoors are indignant, let them kill me. Since it would be a pleasure indeed, if he killed me, but it is a grief if I live, and I have no desire for life.

CHO. Where ever are the thunderbolts of Jupiter, or where is the brilliant sun, if seeing these things they conceal them quietly.

ELEC. Alas !

CHO. My child, why do you weep ?

ELEC. Alas !

CHO. Do not say much.

ELEC. You will kill me.

CHO. How ?

ELEC. If you suggest to me hopes from those who are evidently descended to hell, you will only trample on me the more who am already wasted with misery.

CHO. For I know that the king Amphiaraus was lost to sight because of the golden necklaces¹ of women, yet he now under the earth.

ELEC. Alas !

CHO. Reigns in full possession of his senses.

1. ἔρκεσι. Wunder says that there is in this word the double signification of a necklace, and a net, *i.e.* treachery. Polynices bribed Eriphyle with a golden necklace to betray the hidingplace of Amphiaraus, who knew that if he joined in the expedition he should be killed—*κρυφθέντα* refers to his being swallowed by an earthquake—after his death he was honoured as a god, and had an oracle at the spot where he was swallowed up, which is what is meant by *πάμψυχος ἀνάσσει*.

ELEC. Alas.

CHO. Alas in truth; for his wife who destroyed him.

ELEC. She died?

CHO. Yes.

ELEC. I know it, I know it, for there appeared an avenger to him in his calamity; but to me there is no longer any one; for he who was so, is departed being torn from me.

CHO. You miserable have a miserable fate.

ELEC. And I know it, and know it too well in my life continually full of terrible and hateful griefs.

CHO. We have seen what you deplore.

ELEC. Do not now any longer lead me where there is not...

CHO. What do you mean?

ELEC. Any longer any assistance of kindred well-born hope.¹

CHO. Death is the natural fate of all mortals.

ELEC. Is it their natural fate thus in swift-footed contests, as he unhappy man was, to be entangled in the well-cut reins?

CHO. That was an unexpected misfortune.

ELEC. How should it not be? if in a foreign land, far from my hands...

CHO. Alas!

ELEC. He is put out of sight, neither having received burial nor lamentation at my hands.

CHRY. My dearest sister, I hasten with delight to come to you quickly, without caring about grace of motion, for I bring you delight, and a cessation of the evils which you have formerly suffered and lamented.

ELEC. But whence can you find any relief for my miseries, for which it is impossible to see any remedy?

1. κοινοτόκων ἐλπίδων—i. e. hope from my nobly-born brother. The Scholiast explains παραγάγης by παρηγορήσης, i. e. comfort.

CHRY. Orestes is present to us, know this hearing it from me, as visibly as you see me.

ELEC. But are you mad, O wretched woman, and do you mock at your own and my miseries?

CHRY. No, by the hearth of my father, I do not speak this in insult; but be thou sure that he is really here.

ELEC. Alas me miserable. And having heard this report from whom of mortals do you thus greatly believe it?

CHRY. Trusting to myself and to no one else, having seen certain signs, I believe this report.

ELEC. Having seen what proof, O unhappy sister? looking upon what do you burn with this insane ardour?

CHRY. Hear now, in God's name; that learning from me you may call me for the future either wise or foolish, *according as the affair turns out.*

ELEC. Tell me then if you have any pleasure in telling.

CHRY. And indeed, I tell you all I saw. For when I came to the ancient tomb of my father, I see from the top of the hill newly poured libations of milk, and the tomb of my father crowned all round with all the flowers that are. And, seeing it, I marvelled; and I look around to see whether any mortal is approaching near us, but when I saw the whole place quiet, I crept nearer to the tomb, and on¹ the top of the tomb I see a lock of hair recently cut from the head and placed there; and straightway when I unhappy saw it, a familiar sight occurred to my mind, that this that I saw was a token of the dearest of all mortals, Orestes. And taking it up in my hands, I utter no ill-omened words, but am instantly filled as to my eyes with tears of joy; and still, as I did at first, I feel sure that this ornament does not come from

1. *πυρᾶς* governed by *ὁρῶ* in the same sense as *κολώνης ἐξ ἄκρας*, 877. The Greeks, says Wunder, when they speak of seeing or hearing a thing at a distance, measure the distance, not from the spectator to the thing seen, but from the thing seen or heard to him who sees it.

any one but him ; for to whom does this duty belong except to me and you ? And I did not do it, I am sure of that, nor again did you, for how could you ? you who may not even quit this house to worship the gods with impunity. And neither is the disposition of my mother wont to do such things, nor if she had done it could she have escaped notice ; but these are sepulchral offerings of Orestes. But, O my dear, be of good courage, the same fortune does not always attend the same people, to us it has hitherto been hateful ; but perhaps the present day will be a confirmation of many good things.

ELEC. Alas, how I have been for some time pitying you for your folly.

CHRY. But what is the matter ? are not these things which I say pleasing to you ?

ELEC. You know not where you are, nor what you think.

CHRY. But how do I not know what I clearly saw ?

ELEC. He is dead, O unhappy girl, and all your hopes of safety from him are gone ; look not at all to him.

CHRY. Alas, wretched that I am, from whom of mortals did you hear this ?

ELEC. From one who was near when he died.

CHRY. And where is he ? wonder comes over me.

ELEC. In the house, welcome and not unpleasant to my mother.

CHRY. Alas me wretched, but from what man did proceed the many funeral offerings at my father's tomb ?

ELEC. I greatly think that some one has placed these things there as memorials of the dead Orestes.

CHRY. Oh, unfortunate am I, and I hastened with joy having such news, not knowing indeed in what misfortune we were placed ; but now when I am come I find both the previous evils and other new ones.

ELEC. Thus things are with you, but if you will be guided by me you will alleviate the weight of this present affliction.

CHRY. Can I ever raise the dead ?

ELEC. That is not what I said, for I am not so foolish.

CHRY. What then do you command which I am able to do ?

ELEC. To endure to do what I recommend.

CHRY. But if there is any advantage in it I will not reject it.

ELEC. Consider, nothing succeeds without labour.

CHRY. I do consider ; I will assist you in every thing as far as I have strength.

ELEC. Hear then now in what way I plan to do it. You also know that there is no presence of friends to us, but death taking them has deprived us of them, and we two are left alone ; but I, as long indeed as I heard that my brother was still flourishing in life, had hope that he would come sometime or other to avenge the murder of my father ; but now, when he no longer exists, I look to you, that with me your sister you will not hesitate to slay the perpetrator of my father's murder, Ægisthus ; for I must no longer hide any thing from you, for to what purpose will you remain inactive ? looking to what hope which is still left standing ? you whose fate is to lament the possession of your father's wealth being deprived of it, and to grieve that you are growing old to such an age without marriage and the song of Hymen. And do not indeed any longer hope ever to obtain these things, for Ægisthus is not so foolish a man, as to suffer any family of yours or mine ever to spring up, an evident calamity to himself ; but if you will follow my counsels, in the first place you shall gain the praise of piety from your father, who is below dead, and at the same time from your brother ; and in the second place, you shall be called for the future free, as you were born, and you shall obtain a worthy marriage. For every one is wont to look towards the good, and do not you see what great glory of reputation you will heap upon both yourself and me if you are persuaded by me ; for who of

either citizens or foreigners will at any time when he sees us not salute us with such praises as these? "Behold, my friends, these two sisters, who delivered their father's house; who formerly, neglecting their own lives, led the way in the slaughter of their enemies, prosperous as they were. These sisters one should love, these all men ought to reverence, these both in feasts and in assemblies of the whole people all men ought to honour for their courage." Such things every mortal will say of us living and dead, so that our glory shall suffer no eclipse; but, O my dear sister, be persuaded, aid your father, co-operate with your sister, liberate me from my distresses, and liberate yourself, knowing this, that to live basely is disgraceful to the nobly born.

CHO. In such matters foresight is an ally valuable both to speaker and auditor.

CHRY. Aye, and before she spoke, O woman, if she had not had a foolish mind she would have regarded prudence, as she has not regarded it; for, looking to what do you arm yourself with such audacity, and call me to assist you? Do you not see? you were born a woman, not a man, and you are less powerful in strength than your enemies. And to them fortune is daily prosperous, but to us it decays and comes to nothing. Who then wishing to slay such a man will escape without suffering calamity? Beware, lest we, ill as we now fare, bring greater evils on ourselves, if any one hears these words; for it is no profit nor advantage to us gaining a good reputation to die disgracefully. For it is not to die which is most hateful, but when any one wishing to die then is not able to obtain even this; but I entreat you, before we utterly perish and annihilate our family, restrain your anger, and I will keep what has been said by you secret as if it were unspoken and nothing; but do you gain wisdom at least by lapse of time, so as having no power to yield to the powerful.

CHO. Be persuaded, there is no greater advantage for men to receive than prudence and a wise mind.

ELEC. You have said nothing which I did not expect, but I well knew that you would reject what I recommended; but I must do this with my own hand, and alone; for I will not leave it undone.

CHRY. Alas, I wish you had been such in your mind when my father died for you would have done everything.

ELEC. But I was in my nature at least, but as to my contrivance I was then inferior.

CHRY. Strive to remain such all your life.

ELEC. You admonish me thus as not being about to aid me.

CHRY. No, for it is likely that one attempting ill deeds should also fare ill.

ELEC. I admire you for your prudence, but hate you for your cowardice.

CHRY. I will endure to hear you now, as you will hereafter praise me for it.

ELEC. But you shall never receive praises from me at least.

CHRY. Future time will be long enough to determine this also.

ELEC. Begone; for there is no advantage in you.

CHRY. There is, but there is no willingness to learn in you.

ELEC. Going, tell all this to thy mother.

CHRY. I do not hate you with such a hatred.

ELEC. But know thou at least to what a pitch of infamy you bring me.

CHRY. Not of infamy but of prudence for yourself.

ELEC. Must I then follow your notions of right?

CHRY. Yes; for when you are wise, then you shall guide both of us.

ELEC. Truly it is a sad thing for one who speaks well to act ill.

CHRY. You have well mentioned the evil in which you are.

ELEC. How so? do I not seem to you to say these things justly?

CHRY. But these are cases in which even what is right brings injury.

ELEC. I do not wish to live on such conditions.

CHRY. But if you do these things, you will have reason to commend my advice.

ELEC. And indeed I will do them, not fearing what you say.

CHRY. And is this certain, and will you not reconsider it?

ELEC. No, for there is nothing more hateful than evil counsel.

CHRY. You seem to regard nothing of what I say.

ELEC. These things have been determined long since by me and not lately.

CHRY. I will depart then, for neither do you endure to praise my words, nor I your disposition.

ELEC. But go indoors; I will never follow you, not even if you should greatly wish it; since it is great folly to hunt for what does not exist.¹

CHRY. But, if you seem to yourself to be wise in any matter, be wise in it, for when you are involved in calamities you will commend my advice.

CHO. Why, when we see the wise birds of the air careful to support those from whom they are sprung, and from whom they derive advantage, do not we do these things in the same manner? but by the lightning of Jupiter, and the heavenly Thesius we shall not be long without suffering. O fame, you who can penetrate under the earth to mortals, utter for me a pitiable sound to the Atridæ who are below, announcing to them melancholy ignominy; that before now the affairs of their family have been in disorder, and that as to their

1. *κενά*. Wunder says that Electra means by this, that she considers Chrysothemis as a mere shadow, and of no importance whatever.

children, a quarrel between the two no longer suffers them to meet in friendly intercourse, but Electra betrayed and desolate is tossed about in a sea of woes, unhappy, ever bewailing her father; like the mournful nightingale, neither at all regarding death, and prepared to die if she can first destroy the double fury; who is so dutiful a daughter? No one of noble birth is willing by living miserably to stain his high reputation, becoming as a nameless person; O my child, my child, so you also have chosen rather the miserable fate of death, common to all; so as, opposing¹ disgrace to gain two things by one plan of action, namely, to be called both a wise and a most virtuous maiden. May you live as I hope as much superior to your enemies in power and wealth as you now are in their power; since I have found you involved in evil fate, but, as to the laws which are of most importance, bearing off the greatest credit by your piety towards Jupiter.

ORES. Have we, O ladies, heard rightly and come rightly to the place whither we wish?

CHO. But what do you seek, and wishing what are you here?

ORES. I have been sometime inquiring where Ægisthus dwells.

CHO. But you have come rightly, and he who directed you is blameless.

ORES. Who then of you will announce to those within our common arrival which they have wished for?

CHO. This damsel will, if their nearest connexion ought to announce it.

ORES. Go, O lady, go in and tell them that some Phocian men are seeking Ægisthus.

1. καθοπλίσασα. One Scholiast explains this word *having conquered*; another, *having strengthened yourself against*. Ellendt, *aiming against yourself what is disgraceful, i. e. provoking Ægisthus and Clytæmnestra*.

ELEC. Alas me wretched ; are ye not come bringing manifest proofs of the report which we have heard ?

ORES. I know not the report you speak of, but the aged Strophius has charged me to bring news of Orestes.

ELEC. But what is it, O stranger ? How fear comes upon me.

ORES. Bearing in a little vessel the small remains of him since he is dead, we bring them hither as you see.

ELEC. Alas me wretched, now as it seems I see this misery manifest and close to me.

ORES. If you at all weep for the misfortunes of Orestes, know that this vessel contains his body.

ELEC. O stranger, grant to me now, by the gods I entreat you, if this vessel does contain him, to take it in my hands, that I may weep and lament for myself and my whole race together with these ashes.

ORES. Give it to her, whoever she is, bringing it to her ; for she does not ask this as one in hostility, but either she is some friend, or she is of his blood.

ELEC. O thou remaining memorial of the life of the dearest of all men to me, of Orestes ; how I receive you contrary to my hope, not with the hope in which I sent you forth. For now I bear you in my hands being nothing ; but I sent you forth from the palace in beauty, O child. How I wish I had first left life, before I sent you away to a foreign land, (stealing you from the hands of your enemies here,) and saved you from death, as you would have lain dead on that day receiving a common share of your father's tomb ; but now away from your home, and an exile in a foreign land you have perished miserably far from your sister. And neither have I miserable adorned you with washing with my affectionate hands, nor have¹ I taken from the all-consuming

1. Compare the lamentation of the mother of Euryalus :

Heu terrâ ignota, canibus data præda Latinis
Altibusque jaces, nec te tua funera mater
Produxit, pressive oculos, aut vulnera lavi,
Veste tegens.—*Virg. Æneid*, ix. 485.

flame, as it behoved me, the sad burden of your ashes. But you unhappy, having received funeral rites from foreign hands, come hither, a small burden in a small vessel. Alas me miserable, for my former profitless care which I constantly spent upon you with a pleasing toil; for neither were you ever more dear to your mother than to me, nor were they who were in the house besides, but I only was your nurse, and I was always called sister by you. But now all these things are gone in one day, having perished together with you. For having carried away all things with you, like a storm you have gone by. My father is dead, I am dead, you yourself are departed, being dead, and my enemies laugh, and my mother, who is no mother, is frantic with delight, of whom you have often privily sent me reports that you yourself were coming as a punisher. But this both you and my evil genius has taken away from us, who has sent you to me thus, instead of a most dear form, profitless ashes and shadow. Alas me, O unhappy body. Alas, alas! O you who were sent, (alas me) a most terrible journey, my dearest brother, how you have undone me. You have undone me, O my brother; therefore do thou receive me into this your habitation, me who am nothing into that which is nothing, so that with you I may dwell below for the future. For, also, when you were on the earth, I shared all things equally with you. And now I wish, dying, not to be deprived of my share of your tomb, for the dead alone do I see unhurt by grief.

CHO. Consider, O Electra, you were born of a mortal father, and Orestes was mortal, so grieve not excessively.

ORES. Alas, alas, what shall I say? to what speech, being perplexed, shall I betake myself? For I am no longer able to restrain my tongue.

ELEC. But what grief have you, on what account do you say this?

ORES. Are you the illustrious Electra?

ELEC. I am she, and very unhappy.

ORES. Alas me for this miserable distress.

ELEC. Surely, O stranger, you are never lamenting in this way for me?

ORES. O body disgracefully and impiously ill-treated.

ELEC. You surely are pitying no one else but me, O stranger.

ORES. Alas for your unwedded and unhappy life.

ELEC. Why, O stranger, looking on me thus do you lament?

ORES. How I knew nothing indeed of my afflictions.

ELEC. By what that has been said have you perceived this?

ORES. Seeing you with many evils for your only ornament.¹

ELEC. And yet you see but a few of my afflictions.

ORES. And how can there be still more hateful things to behold than these?

ELEC. That I am living with murderers.

ORES. With whose murderers? Whence was this crime you speak of?

ELEC. With the murderers of my father. Besides, I am a slave to them unwillingly.

ORES. But what mortal involves you in this necessity?

ELEC. She is called a mother, but she does nothing like a mother.

ORES. Doing what? injuring you by violence, or by compelling you to an unworthy mode of living.

ELEC. Both by violence, and by insult, and by all sorts of evils.

1. ἐμπρέπουσαν. Brunck translates this *evidently overwhelmed with*. Others translate it, *appearing more noble because of*. Wunder says that there is in the word a sense beyond that of the Latin *insignis* implying that, instead of the ornaments and elegance of dress with which a royal virgin ought to be decorated, Electra has only afflictions.

ORES. And is there no one at hand to assist you, and to prevent her ?

ELEC. No in truth, for as to him who was so to me, you have given me his ashes.

ORES. O unhappy woman, how since I have seen you I have been for some time pitying you.

ELEC. Know then that you are the only mortal who has ever pitied me.

ORES. For I alone come grieving at your misfortunes.

ELEC. You are not come being a relation to us from any quarter.

ORES. I would tell you, if the disposition of these women here were friendly.

ELEC. But it is friendly, so that you will speak to faithful friends.

ORES. Put down this vessel now, that you may learn everything.

ELEC. Do not, in God's name, do this to me, O stranger.

ORES. Obey me bidding you, and you will never do wrong.

ELEC. Do not, I entreat you by your chin,¹ take from me what is dearest to me.

ORES. I say I will not permit you to keep them.

ELEC. O miserable am I on your account, O Orestes, if I am deprived of your sepulchre.

ORES. Speak words of good omen, for you do not mourn justly.

ELEC. How do I not justly lament my dead brother ?

ORES. It does not become you to utter this word.

ELEC. Am I thus dishonoured by the dead ?

ORES. You are dishonoured by no one, but this does not concern you.

1. *γενείου*. It was a common form of supplication to touch the beard or chin.

ὥς ἡ παῖς εἰποῦσα γενειάδος ἤθελε πατρὸς ἄψασθαι.—Call.

ELEC. It does, if this which I bear is the body of Orestes.

ORES. But it is not the body of Orestes, except that it is so set out in words.

ELEC. But where is the tomb of him unhappy?

ORES. It exists not, for there is no tomb of a living man.

ELEC. How say you, O man?

ORES. There is nothing false which I say.

ELEC. Does the man live?

ORES. Yes, if at least I am alive.

ELEC. Are you then he?

ORES. Looking on this seal of my father's, learn whether I speak truly.

ELEC. O happy day.

ORES. Most happy, I bear witness.

ELEC. O dearest voice, are you come?

ORES. You need ask it no more of any one else.

ELEC. Do I hold you in my arms?

ORES. Yes, as you always may for the future.

ELEC. O dearest women, O my countrywomen, you see Orestes here, dead indeed in pretence, but now saved by that very contrivance.

CHO. We see it, my child, and a tear of joy creeps from my eyes at the occurrence.

ELEC. O you offspring of the body dearest to me, you have come at length, you have found, you have come, you have seen those whom you wished.

ORES. I am present, but wait, keeping silence.

ELEC. But what is the matter?

ORES. It is better to be silent, lest any one within should hear.

ELEC. But by the ever virgin Diana, I will never condescend to fear this useless burden of women which is ever indoors.

ORES. Take care however, since there is courage even in woman; and you well know that, having experienced it.

ELEC. Alas! you have mentioned our manifest misfortunes never to be removed, never to be forgotten how great it was.

ORES. Yes, I know this, but when opportunity shall warn, then it will be right to remember these things.

ELEC. Every occasion, every occasion as it comes will justly suit to say these things; for I scarcely have my mouth free even now,

ORES. I agree with you, therefore preserve this freedom.

ELEC. By doing what?

ORES. Seek not to make a long speech about things which it is not timely to speak of.

ELEC. Who then, now that you have appeared, would worthily take silence in exchange for words? since I now have seen you unexpected and unhoped for.

ORES. You have seen me when the gods excited me to come.

ELEC. You have mentioned a still higher joy than the present one, if God has sent you to our halls. I consider it a heavenly dispensation.

ORES. Partly I hesitate to check you rejoicing, but partly I fear that you are too much overcome with pleasure.

ELEC. O you who thus after a long time having come a most welcome journey, have chosen to appear to me, do not, seeing me thus afflicted.

ORES. What shall I not do?

ELEC. Do not deprive me of the pleasure of beholding your face making me forego it.

ORES. Truly I should be angry with others if I saw them attempt such a thing.

ELEC. Do you consent?

ORES. Why not?

ELEC. O¹ my friends, I have heard the report I could

1. Wunder says this speech of Electra is hopelessly corrupt, so that he may almost say that no sense at all can be extricated from it. *αὐδάν* is the report of the death of Orestes.

never have expected, I kept myself silent miserable that I was, hearing it without crying out, but now I embrace you; and you have appeared having a most dear aspect, which I can never forget even in distress.

ORES. Leave superfluous words, and tell me not that my mother is wicked, nor that Ægisthus swallows up the wealth of my father's house, and dissipates and scatters it at random; for your speech would exclude the opportunity of time¹; but what will be of use to me in the present crisis, tell me, where appearing or where being hidden we may make our enemies cease to laugh by this journey. And act so that my mother may not see you with a joyful face, when we enter the house; but do you lament, as for the calamity which has been falsely reported, for when we have succeeded then you will be able to rejoice and to laugh in freedom.

ELEC. But, O my brother, thus as it is pleasing to you shall my will also be, since I have received this pleasure obtaining it from you and not by my own means. And I should not wish by grieving you even a little myself to gain a great advantage; for thus I should not well obey the present favorable deity. But you know the state of affairs here, for how should you not? hearing that Ægisthus indeed is not in the house, but my mother is in the house, and do not you fear her, lest she should see my face radiant with smiles; for both an old hatred has eaten into me, and besides, since I have seen you, I shall not cease weeping for joy, for how should I cease, I who by means of this journey of yours see you in one day both dead and alive; and you have done things beyond belief for me; so that if my father were to come to me alive, I should no longer think it a prodigy, but should believe that I saw him, since therefore you have come such a journey to us, direct everything as you wish, as, if I

1. χρόνον. It seems clear that the Scholiast read *ἔργον* which would be a far more intelligible meaning, and which Brunck and Reiske wish to adopt.

had been alone I could not have missed both things, for either I should have delivered myself gloriously, or have perished gloriously.

ORES. I bid you be silent, since I hear at the entrance some one of those within coming out.

ELEC. Enter, O strangers, both for other reasons, and because ye bear what no one would either reject from this house, nor yet be glad to receive.

TU. O ye exceedingly foolish and wanting sense; do ye no longer at all care for life or is there no sense innate in you, that you see not that you are, not near, but actually in the very greatest danger? But if I had not been for some time watching at these doors, your plans would have been in the house before your bodies, but now I have taken care of these matters, and now desisting from your long speeches and your uninterrupted noise of joy, go ye in, since delay in such matters is an evil, but the time calls for performance.

ORES. How then shall I find things within when I have entered?

TU. Favorable, for it happens that no one knows you.

ORES. You have announced, I suppose, that I am dead?

TU. Learn that you who are here, are one of those in hell.

ORES. Do they then rejoice at this? or what do they say?

TU. When all is over I will tell you, but as things are now, every thing respecting them is well, even what is¹ not well.

ELEC. Who is this man O brother? for God's sake tell me.

ORES. Do you not know?

ELEC. I cannot even conjecture.

1. That is—even what is disgraceful to them, *i. e.* the wicked joy of Clytæmnestra at your death is favorable to you.

ORES. Do you not know into whose hands you formerly gave me.

ELEC. To whom? what do you say?

ORES. In whose hands I was sent privily away to the plain of the Phocians by your prudence?

ELEC. Is this he whom formerly I found the only one faithful out of many at the time of my father's murder?

ORES. This is he, ask me not with more words.

ELEC. Oh happy day, O you the only saviour of the house of Agamemnon, how have you come? are you he who delivered this my brother and me out of many troubles; O dearest hands, O you who have the most welcome service of feet, how being sometime in company with me have you thus escaped my notice, and not shown yourself but killed me with your words, being in possession of facts most delightful to me? Hail, O father, for I think I see my father, hail, and know that of all men I have most hated and most loved you in one day.

TU. I think that is enough, for, as to telling you what has happened in the interval, many nights and as many days revolve which will show you these things clearly, O Electra, but I tell you who stand by that now is the time to act, now Clytæmnestra is alone, now no man is within, but if you delay, consider that you will have to contend with these and also with others who are wiser, and more in number.

ORES. This work, O Pylades, is by no means one admitting of long speeches, but requiring us to go in as quickly as possible, worshipping the seats of my paternal gods, as many as inhabit these halls.

ELEC. O king Apollo, hear them being propitious to them, and hear me in addition to them, who have brought you many offerings of what I had to offer with unsparing hand, and now O Lycean Apollo, bringing you all I have, I beg you, I fall down before you, I pray you be thou a willing assistant to us in these attempts, and shew to men what rewards of impiety the gods give to men.

CHO. See ye now Mars advances breathing inevitable slaughter, the dogs who cannot be eluded pursuing wicked crimes are now gone into the house, so that the conjecture of my mind will not remain long in suspense, for the avenger of the dead with wily foot is entered into the house, into the palace of his father of ancient wealth, having the newly sharpened weapon of slaughter in his hand, and the son of Maia, Mercury leads them on to the very end concealing their plot in darkness, and he delays no longer.

ELEC. O dearest women, the men will instantly accomplish the deed, but wait in silence.

CHO. How now, what are they now doing?

ELEC. She is decking the urn at the tomb and they are standing near.

CHO. And why have you rushed out?

ELEC. To watch that Ægisthus may not escape our notice coming in.

CLY. Alas,¹ O house empty of friends but full of murderers.

ELEC. Some one is crying out indoors, hear ye not, my friends?

CHO. I miserable heard things that should not be heard, so that I shuddered.

CLY. Alas me wretched, O Ægisthus where are you?

ELEC. See, some one cries out again.

CLY. O my child, my child, pity her who brought you forth.

ELEC. But he was not pitied by you, nor his father who begot him.

CHO. O city, O unhappy generation, now it is your fate this day to perish, to perish.

CLY. O me, I am smitten.

ELEC. Strike, if you can, a double wound.

1. These exclamations of Clytæmnestra are uttered behind the scenes.

CLY. Alas me again.

ELEC. I wish it were alas for Ægisthus also.

CHO. The curse is accomplished. They who lie under the earth live, for they who are long since dead take away the life from their murderers making their blood flow in retribution.

CHO. And indeed here they are and their bloody hand is dripping with the blood of slaughter ; nor can I speak.

ELEC. Orestes, how do matters stand ?

ORES. Indoors indeed well, if Apollo has prophesied well.

ELEC. Is the wretched woman dead ?

ORES. Fear no more, that the boldness of your mother will ever dishonour you.

CHO. Stop ye for I see Ægisthus plainly.

ELEC. O men will ye not retire ?

ORES. Where do ye see the man ?

ELEC. He is coming towards us from the suburbs rejoicing.

CHO. Go ye as quickly as possible into the hall ; now, as you managed the first part of the business well, so do this in turn.

ORES. Be of good cheer, we will do it as you desire.

ELEC. Hasten then.

ORES. I go.

ELEC. What is to be done here shall be my care.

CHO. It will be well to speak a few words to this man gently in his ear, so that he may fall into this contest of vengeance without perceiving it.

ÆGISTHUS. Which of you knows where the Phocian strangers are, who, they say, bring us news that Orestes has left life by a wreck of his chariot ? You, I ask you, you formerly so insolent, as I think it most concerns you, and that you can tell being the best informed.

ELEC. I know ; for how should I not ? else should I be keeping aloof from what happens to my relations, which is the object of the dearest concern to me.

ÆGIS. Where then are the strangers? tell me.

ELEC. Indoors; for they have met with a friendly entertainer.

ÆGIS. Do they report for certain that he is dead?

ELEC. No, but they have shown it, they do not only report it in words.

ÆGIS. Then we may learn it from positive proof.

ELEC. You may in truth, and it is a very unenviable sight.

ÆGIS. Truly you have spoken so that I rejoice much, which is unusual for you.

ELEC. Rejoice then, if this is to you a subject for rejoicing.

ÆGIS. I bid you be silent and open the doors, for all the Myceneans and Argives to see, so that if any one of them has formerly been elevated with empty hopes of this man, now seeing him dead, he may submit to my bridle, and not learn wisdom by force from meeting with me as a punisher.

ELEC. And indeed everything is done on my part; for by long time I have learnt sense, so as to agree with my superiors.

ÆGIS. O Jupiter, I see a sight, fortunate for me if unattended with envy¹; but if Nemesis attends my saying so, I do not say so, remove every covering from my eyes, so that my relation may receive lamentation from me.

ORES. Do you remove it yourself, it is not my business but yours, to see these things and to address them friendly.

ÆGIS. But you say well, and I will obey, but do you call Clytæmnestra, if she is anywhere in the house.

1. *φθόνον*. Wunder remarks that Brunck is wrong in considering *Φθόνος* and *Νέμεσις* as the same. *Φθόνος* is the god who envies human prosperity, and brings men into distress lest they should be too fortunate; *Νέμεσις* is the deity which avenges insolence of word and deed, and prevents its being attended with permanent prosperity. So 792. Electra invokes Nemesis to punish Clytæmnestra for the insolent joy she expresses at Orestes's death. Clytæmnestra's body has just been brought in covered by a cloth, and Ægisthus takes it for the body of Orestes.

ORES. She is near you ; do not look elsewhere.

ÆGIS. Alas, what do I see ?

ORES. Whom do you fear, whom do you not ¹ know ?

ÆGIS. Into the middle of the snares of what men have I wretched fallen ?

ORES. Have you not for sometime perceived that you have been speaking to the living as if they were dead ?

ÆGIS. Alas, I understand your words, it cannot be but that you are Orestes who address me.

ORES. And were you who are so excellent a prophet so long deceived ? ²

ÆGIS. I am undone, miserable that I am, but allow me to speak if it is only a short speech.

ELEC. Do not suffer him to say more, for God's sake, O brother, nor to make a long speech, for why, when men are afflicted with evils, should he who is about to die receive the advantage of delay ? but kill him as quickly as possible, and killing him commit him to the buriers, whose business it is to receive him, out of our sight ; as this can be to me the only remedy for evils I have long suffered.

ORES. Go indoors with speed ; for now it is not a contest of words, but one for your life.

ÆGIS. But why do you lead me into the house ? how, if this deed is right, does it require darkness, and how are you not ready to slay me ?

ORES. Do not direct me ; but go where you slew my father, that you may die in the same place.

ÆGIS. Is it altogether necessary that this house should see both the present and the future evils of the Pelopidæ ?

ORES. At all events it shall see yours. I am a sagacious prophet to you in this matter.

1. *τὴν ἀγνοεῖς*. *i. e.* says, Ellendt, do you not know who I am ?

2. *i. e.* says Wunder. You who now see so clearly did you not foresee that you should certainly sometime or other atone to me for your wickedness ?

ÆGIS. But this art which you boast of, you have not derived from your father.

ORES. You waste time in answering, and your advance is slow, but proceed.

ÆGIS. Do you lead the way.

ORES. You must go first.

ÆGIS. Do you fear lest I should escape you ?

ORES. I fear lest you should die in a way pleasant to you ; it behoves me to provide for this bitterness for you. But it is right that this punishment should immediately be to all whoever wish to do any thing transgressing the laws, that men should kill them, for their wickedness would not be much.

CHO. O offspring of Atreus, how having suffered much, you with difficulty arrived at freedom, consummated by this attack on *Ægisthus*.

PHILOCTETES.

DRAMATIS PERSONÆ.

ULYSSES.

NEOPTOLEMUS.

CHORUS.

PHILOCTETES.

A MERCHANT.

THE GHOST OF HERCULES.

THE ARGUMENT.

THE leading away of Philoctetes from Lemnos to Troy by Neoptolemus and Ulysses, in obedience to the oracular advice of Helenus, who, according to the counsel of Calchas, because he knew oracles bearing on the capture of Troy, being taken in ambush at night by Ulysses was brought as a prisoner to the Greeks. And the scene is in Lemnos, and the Chorus consists of old men who sailed with Neoptolemus. And there is a play on this subject by Æschylus also ;—it was acted in the Archonship of Glaucippus.¹ Sophocles was first.

1. Glaucippus was Archon Ol. XCII. 3. B. C. 110.—*Wunder*. Clinton places the date 409. B. C.

PHILOCTETES.

ULYSSES. This indeed is the shore of the insular land of Lemnos untrodden by mortals, and not inhabited. Where, O Neptolemus, thou son of the bravest father among the Greeks, Achilles, I formerly landed the Melian son of Pæas,¹ being ordered by the sovereigns, to do this to him running at his foot with a devouring disease; when we could neither touch libation nor sacrifice uninterrupted, but he was ever filling the whole camp with bitter cries of evil omen, crying out and groaning; but why should I speak of these things? for this is not a time for long speeches; lest he should learn that I am come, and I should spoil the whole contrivance by which I think I shall immediately take him, but now it is

1. Ποίαντος. Homer calls him Φιλοκτήτην Ποιάντιον ἀγλαὸν νιόν.—Od. Γ. 190. He also speaks of his abandonment in Lemnos:

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον, καὶ Ὀλιζῶνα τρηχεῖαν·
τῶνδ' Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἐπτα νέων· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
ἐμβέβασαν τόξων εὖ εἰδότες Ἴφι μάχεσθαι.
'Αλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατερ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἡγαθέῳ, ὅθι μιν λίπον νῆες Ἀχαιῶν
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἐνθ' ὄγε κεῖτ' ἀχέων τάχα δέ μνήσεσθαι ἔμελλον
'Αργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.—Il. B. 716.

Pindar also speaks of the bringing back of Philoctetes from Lemnos:

φαντὶ δὲ Λάμνοθεν ἔλκει τειρόμενον μεταλλάσσοντας ἐλθεῖν
'Ηρωας ἀντιθέους Ποίαντος νιόν τοξόταν
'Ὅς Πριάμοιο πόλιν πέρσεν, τελεύτασεν δὲ πόνοὺς Δαναοῖς,
'Ασθενεῖ μὲν χρωτὶ βαίνων.—Pyth. I. 100.

Melia as well as Methone were cities of Phthiotis.

your business to serve me in what remains to be done, and to look where there is here a cave with two entrances, such that there is in winter a seat at each end towards the sun, and in summer the breeze sends sleep through the channel open at each end; and a little below on the left hand you may probably see a fountain of clear water, if it remains in existence. And, you going gently to this place tell me whether the cave is in this very spot, or elsewhere; that then you may hear the rest of my words, and that I may speak them, and that the business may proceed by means of both of us in common.

NEOPTOLEMUS. O king Ulysses, the thing you bid me seek is not far off, for I think I see such a cave as you mention.

ULYS. Above, or below? for I do not perceive it.

NEOP. Here above us; and there is no sound of any footstep.¹

ULYS. Beware lest he have lain down to sleep.

NEOP. I see the habitation void of men.

ULYS. And is there not any furniture² within to make it habitable?

NEOP. There is a well-pressed bed of leaves as if for some one who sleeps there.

ULYS. Is every thing else empty, and is there nothing in the place?

NEOP. There is a wooden cup the contrivance of some poor workman, and also materials for lighting a fire here.

ULYS. What you speak of is his furniture.

1. κτύπος. The more usual rendering is τύπος, *no trace of any footsteps*; but it is clear that if this is the cave they are in search of there must be traces of steps. Neoptolemus means that he does not hear him moving in the cave.

2. τροφή. Wunder doubts whether τροφή can mean furniture, and inclines to adopt Welcher's suggestion of τρυφή. Ellendt says it means *anything to make life bearable*, and οἰκοποιός *giving the appearance of a well-furnished house*.

NEOP. Alas, alas, and here besides some rags are drying full of some severe disease.

ULYS. Evidently the man dwells in this place, and is somewhere not far off, for how could a man diseased as to his leg with a fatal disease of long standing go far? but either he has gone out a journey for food, or for some herbal anodyne which he knows of somewhere. So send the man you have with you to watch, that he may not come upon me unperceived, since he would rather catch me than all the Greeks.

NEOP. He goes, and the path shall be watched, but if you wish for anything tell me in the rest¹ of your discourse.

ULYS. O son of Achilles, you must not only, in the matter for which you have come, shew yourself vigorous in body, but if you hear anything strange which you have not heard before, you must assist me, as you are here as my assistant.

NEOP. What then do you bid me do?

ULYS. You must deceive the mind of Philoctetes with words when you speak to him; when he asks you who you are and whence you come, you must say you are the son of Achilles (this must not be concealed,) and that you are sailing home having left the naval armament of the Greeks, hating them with a great hatred, who having induced you by entreaties to come from home, having no other means of taking Troy, did not think you worthy that they should give you the arms of Achilles when you came and demanded them as your right; but on the other hand gave them to Ulysses, uttering whatever you please, the very worst of evil reproaches against me. For by this you will not grieve me, but if you do not do so, you will inflict grief on all the Greeks; for if this man's bow be not taken, it is impossible for you to conquer the plain of Dardanus. But, why I have not but you have a safe and confident liberty of approaching this man, do you learn. You

1. δευτέρῳ refers to what Ulysses has said v. 24. τ' ἀπίλοιπα τῶν λόγων.

sailed indeed neither bound by an oath to any one, nor of necessity, nor belonging to the first expedition; but of these things nothing can be denied by me, so that if he perceives me while he is in possession of his bow, I am lost, and in addition I shall destroy you by being with you. But this very thing must be contrived, namely how you may be the thief of the invincible arms. I know, O youth, that you are not formed by nature to speak or contrive such evils; but, for it is sweet to gain the victory, endure it and hereafter we shall appear just. But at present for a short period of the day, give yourself up to shamelessness, as I bid you; and then for the rest of your life be called the most pious of all mortals.

NEOP. Whatever words indeed I grieve to hear, O son of Laertes, those I also hate to perform; for it is not my nature to do anything by treachery, neither mine, nor, as they say, the nature of him who begot me. But I am ready to bring the man away by force, and not by treachery; for he will not single-handed subdue us by force who are so many. Being sent indeed as an assistant to you, I hesitate to be called a deserter of you, but I wish, O king, rather to fail acting honourably than to prevail by base means.

ULYS. O son of an excellent father, I myself also formerly when I was young had a slow tongue but an active hand; but now, having come to experience, I see the tongue and not deeds prevailing in every thing among mortals.

NEOP. But what else are you bidding me do except tell lies?

ULYS. I bid you take Philoctetes by artifice.

NEOP. But why is it necessary to take him by artifice rather than by persuasion?

ULYS. He can never be persuaded, and you cannot take him by force.

NEOP. What confidence in his strength has he that is so terrible?

ULYS. He has arrows that cannot be avoided and that send death.

NEOP. Is it not safe¹ then even to approach him?

ULYS. No, unless you take him by craft, as I tell you.

NEOP. Do you not in truth think it disgraceful to tell lies?

ULYS. No, if at least the lie brings safety.

NEOP. With what face then can any one dare to utter them?

ULYS. When you do any thing tending to advantage, it is not right to hesitate.

NEOP. But what advantage is it to me for this man to go to Troy?

ULYS. The bow that I spoke of can alone take Troy.

NEOP. Am not I then, as it was said, he who shall take it?

ULYS. Neither you without those arms, nor they without you.

NEOP. Then they² must be taken, if that is the case.

ULYS. Aye; since he who does so gains two advantages.

NEOP. What? for, if I knew, I would not refuse to do it.

ULYS. You would be called at once both wise and valiant.

NEOP. So be it. I will do it, putting aside all shame.

ULYS. Do you remember then what I recommended you?

NEOP. Be sure I do, since I have once promised.

ULYS. Do you then waiting here watch for him, but I will depart, that I may not be seen to be present, and I will send the man whom you have sent to watch back again to the ship, and if ye appear to me to be losing time, I will send again the same man, having disguised his appearance with a sailor's dress, so that he may not be recognised, and when he, my son, tells a complicated story, do you avail yourself of whatever is for your purpose in his whole discourse,³ but I will go

1. *Θρασύ*. Wunder says that as a man in whom confidence is conspicuous is called *Θρασύς*, so a thing is called *Θρασύ* which is done with confidence.

2. *θηραρέα*. Ellendt translates this, *worthy that any one should desire to possess them*.

3. *τῶν δὲ λόγων*. I have given Wunder's interpretation, but I should prefer translating it *whatever is to your purpose in his story*

to the ship, entrusting this to you ; And may Mercury the crafty conductor lead us on, and Victorious Minerva goddess of cities, who always preserves me.

CHORUS. What must I, O master, what must I a stranger in a strange land conceal from or what must I say to the suspicious man ? Tell me, for the skill and wisdom of a man by whom the divine sceptre given by Jupiter is swayed, surpasses other skill ; And to you, O my son, supreme power has descended from of old, wherefore tell me in what I must assist you.

NEOP. Now, for perhaps you wish to see the extreme place where he lies, look boldly, but when the wild looking wanderer comes, ever advancing and keeping¹ close at hand to me, be ready to serve me in whatever is to be done.

CHO. You enjoin me what has long been my care O king, to keep a watchful eye chiefly upon your occasions. But now tell me what caves² he dwells in as their inhabitant, and what place he frequents, for it is not unseasonable for me to know, lest he come upon me from any quarter unperceived, what his haunt is or which is his habitation, what walk he has out of doors or indoors.

NEOP. You see this habitation of a rocky lair open at both ends.

CHO. And where is the unhappy man himself gone.

NEOP. It is plain to me that he is walking³ in some

as he proceeds with it, literally of his words in succession. So Thucydides III. 37. has τῶν δὲ λεγομένων ἐς τὸ κοινὸν what is said in each successive debate.

1. πρὸς ἐμὴν χεῖρα. I have given Wunder's interpretation, the Scholiast translates this, *as I advance* ; and Brunck, (whose interpretation I prefer to Wunder's,) *as I make signs to you*, and this seems to be confirmed by the first two lines of the following speech of the Chorus.

2. αὐλάς. Wunder says αὐλαὶ and ἔδρα are used for the customary habitation of Philoctetes, χωρὸς and τόπος for the places he frequents.

3. ὀγμεύει. ὀγμεύω *is to walk on as straight as possible*, the metaphor is taken from reapers who reap in a straight line.

neighbouring path to procure food, for it is said that he has this habit of life, laborious laboriously shooting beasts with his winged arrows, and that he finds no remedy for his misfortunes.

CHO. I pity him, that, no one of mortals caring for him, and having no eye to cherish him, unhappy, ever solitary, he is sick with a savage disease, and he is in distress about every necessity that arises, however, how can he unhappy hold out? O ye arts¹ of mortals, O unhappy race of men to whom life is immoderate in evils. This man perhaps inferior to none of his former ancestors, deprived of all things in life lies apart from all companions, with the spotted and shaggy wild beasts, pitiable both from pain and hunger, having irremediable causes of anxiety, and the melancholy oft repeated echo of his bitter lamentation is heard afar.²

NEOP. Nothing of this is marvellous to me ; for being sent by the gods, if I have any understanding, both those evils on account of the cruelly minded Chryse³ have come upon him, and also those which he now suffers far from any one to care for him, evidently by some providence of the gods in order that he should not bend against Troy the invincible arms of the

1. *i. e.* Says Erfurdt, how little the arts of men avail to ward off the immoderate evils of life.

2. *ὑπόκειται*. Every one is agreed that this word is corrupt. Wunder retains it because he does not know what to propose, if it is retained it must be taken I suppose as synonymous with *ἔστι*. Brunck reads *ὑπακούει*. *Echo alone hears his lamentation*; the Scholiast says he laments and rouses echo from a distance, explaining *τηλεφανής*, *appearing from the sound to be at a distance*. Hermann reads *ὑπ' ὀχεῖται* *is borne i. e. sounds* which Ellendt approves but Wunder says that if *ἄχῳ* means *echo* then *ὀχεῖσθαι* is inadmissible, if *sound*, then *ὑπὸ πικρᾶς οἰμωγᾶς* is so, as sound cannot be said to be borne from lamentation, I confess I do not see why.

3. *Χρύσης*. It was predicted to the Greeks as they were on their way to Troy, that they could not take Troy unless they found the altar of Chryse in the island of Chryse, and sacrificed on it. Philoctetes discovered the altar to them and was bitten in the foot by the serpent who guarded it, on which account he was abandoned at Lemnos. See, 261. the island Chryse was near Lemnos.

gods before the time comes in which it is its fate to be overcome by them.

CHO. Be silent my son.

NEOP. What is this ?

CHO. A noise was heard natural to one in distress, somewhere about here or there, it reaches me, a distinct sound reaches me of some one coming on with a difficult progress, nor does a lamentable voice wearying its utterer¹ escape my notice in the distance, for he utters loud lamentations.

CHO. But my son admit.

NEOP. Tell me what.

CHO. Fresh deliberation, since the man is not at a distance, but near ; neither having a song of the pipe, as a shepherd living in the fields, but either stumbling somewhere he screams forth a far-heard cry through pain, or else beholding the inhospitable station of the ship, for he utters a fearful cry.

PHILOCTETES. O strangers, who are ye who have come with naval oar to this land, neither abounding in good harbours nor inhabited ? To what country or race should I be right saying that you belonged ? the appearance indeed of your dress is that of the Grecian dress most dear to me, but I wish to hear your voice ; and be not ye amazed with fear dreading me who am become wild in appearance ; but pitying a man miserable, solitary, desolate thus and friendless, surrounded with distress, speak to me, if ye are come as friends. But answer me, for it is not right that either I should fail in obtaining this from you, nor you from me.

NEOP. But, O stranger, know this first, that we are Greeks, for this you wish to learn.

PHIL. O dearest voice, alas, how sweet it is to hear the voice of such a man after a long time. What necessity, my

1. *τρυσάνων*. I have given the Scholiast's interpretation of the word approved by Wunder. Ellendt says it means *grievous to the hearer*.

son, has driven you in here, what has brought you hither? what intention? what dearest of winds? tell me all this, that I may know who you are.

NEOP. I am, as to my race, from the island Scyros, and I am sailing home, and I am called the son of Achilles, Neoptolemus. You know the whole.

PHIL. O son of a most dear father, O nation of a dear land, O descendant of the aged Lycomedes, sailing from whence on what expedition have you come to this land?

NEOP. I am now sailing from Troy.

PHIL. How say you? for you were not a sailor with us at first in the expedition against Troy.

NEOP. Had you also a share in this undertaking?

PHIL. O my son, do you know who I am that you behold?

NEOP. No; for how should I know him whom I never saw.

PHIL. At least have you not even heard my name, nor anything of the fame of my evils, by which I was undone?

NEOP. Know thou that I know nothing of what you ask me.

PHIL. Alas greatly wretched am I and hated by the gods, concerning whom not even a report that I am in this condition has reached my home, or any part of Greece, but they who have unholily cast me forth, laugh keeping silence, and my disease continually increases and becomes greater. O my son, O child of your father Achilles, I that you see here am he whom perhaps you have heard of as the master of the arms of Hercules, the son of Pæas, Philoctetes, whom the two generals and the king of the Cæphallenians¹ cast out disgracefully thus desolate, wasting away with a terrible disease, smitten with the terrible bite of the man-destroying viper, afflicted with which disease, they, my son, having put me out

1. Κεφαλήνων ἀναξ. Ulysses. Homer says,
 Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλήνας μεγαθύμους.—*Il.* B. 631.

here by myself, departed, when they put in here from the insular Chryse with their naval expedition. Then when they gladly saw me sleeping after my long tossing about on the sea, in a hollow rock on the shore, having left me they departed, putting out as for a beggar a few rags and some small aid of food, which I pray may fall to their own lot. My son, what a waking do you think that I woke from sleep then, when they were departed? what evils do you think I wept, what evils did I bewail? seeing the ships which I sailed as master of, all gone, and no man near, neither to bring me food, nor to assist me in my disease afflicted as I was. And considering everything, I found nothing left for me but grief, and for that abundant facility, my son. Period after period advanced, and I was forced in this narrow habitation being alone to minister to myself; this bow indeed provided what was necessary for my stomach, striking down winged pigeons, and whatever my string-sent arrow struck down, and I miserable used to crawl up to it dragging on my unhappy foot. Besides this, if I wanted to obtain any drink, and at any time, ice being scattered over the earth, as in winter, to break up any wood, this too miserable creeping to it I contrived, then fire would not have been to me, but rubbing stone on stone I with difficulty brought forth the hidden light which is my constant preserver, for my house which I inhabit in conjunction with fire supplies everything except freedom from disease. Come, my son, now learn the history of the island itself. No sailor willingly approaches it, for there is no harbour, nor any place whither any one sailing may make profit by traffic or be received in hospitality. Voyages are not made hither by wise mortals, perhaps you will say some one may have come hither unintentionally, for many of these accidents may have happened in the long life of men. These men when they come, my son, pity me indeed in words, and perhaps commiserating me they may have given me some portion of food, or some garment, but no one, when

I mention that, is willing to take me safe home, but miserable I am left to waste away, these now ten years, cherishing this devouring disease in want and misery. Such things the At-ridæ and the power of Ulysses, O my son, have done to me, and such evils may the Olympian gods hereafter give them to suffer in retribution for mine.

CHO. I too, like the strangers who have come here, O son of Pæas, must pity you.

NEOP. I too myself being a witness to this story, know that it is true, having had experience of the wicked Atridæ and the power of Ulysses.

PHIL. Have you also any accusation against the accursed Atridæ, so as to be angry with them having suffered injury at their hands.

NEOP. May it be to me some day to satiate my rage with my arm, so that Mycenæ may know, and Sparta, that Scyros is the mother of valiant men.

PHIL. Well said, my son ; on what account do you come hither accusing them of a great crime which has moved your wrath ?

NEOP. O son of Pæas, I will tell you ; yet I hardly can tell you, the injuries which I have received from them since I arrived among them ; for since fate came upon Achilles that he should die,

PHIL. Alas me, tell me no more before I first learn this ; is the son of Peleus dead ?

NEOP. He is dead, subdued by no man, but by a god, being shot as they say by Phœbus.

PHIL. But both the slayer was noble and the slain, and I doubt, my son, whether I shall first inquire about your own ill-treatment, or lament him.

NEOP. I should think that your own evils were sufficient for you, O unhappy man, so that you need not lament those of your neighbours.

PHIL. You say rightly ; therefore proceed and tell me your own business in which they insulted you.

NEOP. The divine Ulysses and the tutor¹ of my father came after me in a handsomely ornamented² ship, saying, whether truly or not, that it was not fated, since my father was dead that any other than I should take Troy. Saying these things thus, O stranger, they did not detain me long from sailing quickly, chiefly indeed from a love for my dead father that I might see him unburied; for I never had seen him; besides in truth the honourable glory was an additional incitement, if I going was to take the citadel of Troy. And it was now the second day to me sailing, and I came to the hated Sigeum with a favourable voyage, and immediately all the army standing round saluted me as I landed, swearing that they saw Achilles, who no longer existed, again alive. He then lay dead, but I unhappy, when I had mourned for him, after a short time coming to my friends the Atridæ, as was natural, demanded both the arms of my father, and whatever other property he had. And they answered me (alas me) a most impudent speech. "O son of Achilles, you may take indeed the other property of your father, but another man now is master of those arms, the son of Laertes." And I weeping immediately rise up in fierce anger, and indignant I speak. "O wretched man, have ye dared to give my arms to any one instead of me, before you learnt from me?" But Ulysses said, for he was near, "yes, my son, they have justly given me these things, for I saved them³ and him too being

1. ποικιλοστόλῳ. I have given the Scholiast's interpretation quoted by Wunder, but I much prefer Ellendt's, who considers it equivalent to the Homeric epithet of a ship πολυκλήϊς, *with many banks of oars*.

2. τροφεὺς Phœnix. He says to Achilles Il. i. 438.

σοὶ δὲ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς

τοῦνεκά με προέηκε διδασκόμεναι τὰδε πάντα
μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων

σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ
ποιεῦμην—

3. αὐτ' ἔσωσα κάκεῖνον. Compare

His humeris, his inquam humeris ego corpus Achillis,
Et simul armatuli, quæ nunc quoque ferre laboro.

Ovid Met. XIII. 284.

present;" and I enraged immediately abused him with all sorts of reproaches, leaving nothing unsaid, if he took away my arms from me. And he being in these circumstances, although not being quick tempered, yet being stung thus answered what he heard. "You were not where we were, but were away where you should not have been, and since you speak boldly you never shall sail to Scyros having them." Having heard and been abused with such reproaches as these I am sailing home, deprived of my own by that worst of bad men Ulysses, and I blame not him so much as those in power, for the whole of a city belongs to its rulers, and the whole of an army, and disorderly men become bad by the lessons of their teachers. My story is all told; but may he who hates the Atridæ be a friend alike to me and to the gods.

CHO. O mountainous all-nourishing earth,¹ mother of Jupiter himself who frequent the mighty golden Pactolus; there also O venerable mother I addressed you, when the exceeding insolence of the Atridæ came upon this man, when they gave away his father's arms, (O happy rider on the bull-slaying lions,) to be a most high honour to the son of Laertes.

PHIL. O strangers ye have sailed to us bringing, as it seems, a sure token² of grief; and ye are in harmony with

1. Γᾱ, The goddess Cybele or Rhea is here meant who was particularly worshipped in Lemnos, which indeed was named after one of her names, her mysteries were particularly celebrated on the mountains. She was also worshipped in Lydia where the Pactolus flows, and above all in Phrygia which is meant by ἐκεῖ. 391. She is generally represented in a chariot drawn by lions, so Catullus says.

Ibi juncta juga resolvens Cybele leonibus.—LXIII. 76.

2. σύμβολον. When two men in ancient times interchanged vows of ξενία with one another, they interchanged gifts also (ξεινήια, or ξείνια δῶρα) to be κειμήλια as testimonies of their connection for ever, and if a friend of the one were travelling into the neighbourhood of the other, the one whom he left would give him a token (σύμβολον) to show the other to ensure his hospitable reception. So Jason tells Medea that he is ready

ξένοις τε πέμπειν ξύμβολ', οἱ δράσουσί σ' εὔ.—Eur. Med. 613.
σύμβολον therefore is here used metaphorically to express that Neoptolemus is recommended to Philoctetes by his indignation against the Atridæ.

me ; so as to perceive that these deeds are done by the Atridae and by Ulysses. For I know him meddling with his tongue in every evil word and evil deed, by which means lastly he will never do any thing just. But this is by no means strange to me, but that the greater Ajax if he were present endured to see these things.

NEOP. He was no longer alive, O stranger, for I should never have been despoiled of these things if he had been living.

PHIL. How say you, is he too departed dead ?

NEOP. Know that he is no longer in the light of day.

PHIL. Alas me, and will not the son of Tydeus, nor the son of Laertes sold to him by ¹ Sisyphus, will they not die ? for they ought not to live.

NEOP. They are not dead, know this, but they are even greatly flourishing now in the Grecian army.

PHIL. But what has become of my ancient and good friend Nestor the Pylion ? for he used to ward off the evils arising from them, counselling wise things.

NEOP. He now fares ill since Antilochus his son who was with him is dead.

PHIL. Alas me, you have mentioned these two whom I should be least willing to hear of as dead ; alas, alas, whither must we look when these men are dead, but Ulysses on the other hand is there, when we ought to speak of him as dead instead of them.

NEOP. He is a cunning wrestler, but even clever plans, O Philoctetes, are often hindered.

1. Σισύφου. The story of Anticlea having been with child by Sisyphus when she was married to Laertes was unknown to Homer, it is mentioned by all the Tragedians. Compare Ajax's accusation of him

Quid sanguine cretus
Sisyphio, furtisque et fraude simillimus illi
Inserit Æacidis alienæ nomina gentis ?

Ov. Met. XIII. 31.

PHIL. Come tell me, by the gods, where was Patroclus in your need, who was the dearest friend of your father?

NEOP. He too was dead; but I will tell you this in a brief word; war never willingly slays a bad man, but always the good.

PHIL. I bear witness to your words; and in agreement with it, I will ask you about an unworthy man but one to be feared with his tongue and clever, what he now is.

NEOP. Of whom do you speak except of Ulysses?

PHIL. I do not mean him, but there was one Thersites, who would not say a thing once¹ only in a case where no one would allow him to speak, do you know if he is alive?

NEOP. I never saw him, but I have heard that he is still alive.

PHIL. He must be, since nothing bad has ever perished; but the deities will protect them, and somehow they rejoice in saving from hell all wicked and cunning² things, but the just and good they ever dismiss; what must we think of these things, how can we praise them when wishing to praise the actions of the gods I find the gods evil?

NEOP. I indeed, O son of an Ætæan Father, for the future now beholding from a distance both Troy and the Atridæ will guard against them, and where the bad man is more powerful than the good, and the good perishes and the bad rules, those men I will never love, but the rocky Scyros shall be sufficient for me for the future, so as to be satisfied with my own home; but now I will go to my ship; and may you O son of Pæas fare well, as much as possible, fare well. And may the deities give you a release from your disease, as you yourself wish; but let us go; that when the god allows of our sailing we may then start.

1. εἰσάπαξ. *i.e.* Who kept on repeating disagreeable things though every one tried to prevent him.

2. παλιντριβῆ. There is in this word a secret reference to Sisyphus, who cheated the gods and got restored to life by a false pretence of wishing to punish his wife for leaving him unburied, which she had done by his own order; then having got leave to return to earth for this purpose, he would not descend again to hell till he was compelled. see v. 617.

PHIL. O my son do ye now depart ?

NEOP. Yes for time calls us not to look for a wind to sail being at a distance rather than near.

PHIL. I then as a suppliant entreat you by your father and by your mother, my son, and by whatever there is dear to you at home, do not leave me thus desolate, deserted amid these woes in which you see me and in which you have heard that I live, but take me into the bargain ; there will be, I know, much unpleasantness in taking me, but still endure it ; to the noble-minded what is base is hateful, and what is good is glorious. And to you, if you leave me, there will be a reproach which is not creditable ; but if you do this which I ask, O son, there will be the great reward of true glory if I alive reach the Cætæan land. Come, it is not the labour of an entire day, dare this, put me where you please if you will only take me, into the hold, at the head, at the stern, where I shall least annoy my companions. Consent, I entreat you by the Jupiter of suppliants, my son, be persuaded, I fall at your knees, although being a helpless wretch, a cripple ; but leave me not thus desolate, far from the usual track of men. But save me, either leading me to your own home, or to the Eubœan habitations of Chalcedon ; and from thence it will be no long voyage for me to Æta, and the Trachinian promontory and the beautifully flowing Spercheos, that you may show me to my dear father for whom it is now long since I have been fearing lest he be dead, for often I have sent to him by travellers sending him supplicatory entreaties that he coming himself would take me safe home ; but either he is dead, or his servants, as is probable, I think, considering me as of little consequence, have hastened their journey home ; but now, for I come to you as both my conductor and my messenger, do you save me, do you pity me seeing how all things are to be feared and are full of hazard to mortals so that they may either fare well or the contrary. But a man who is not in distress ought to consider dangers,

and when one is prosperous then he ought particularly to consider his life, lest it may become disastrous without his perceiving it.

CHO. Pity him, O king ; he has told you of conflicts with troubles hard to be borne ; such as I pray that none of my friends may meet with. But if, O king you hate the detestable Atridæ, I indeed changing the evils this man has suffered from them, so as to make them advantage to him, would conduct him whither he wishes, to his home in a well equipped swift ship, avoiding the vengeance¹ of the gods.

NEOP. Beware lest at present indeed you seem compliant, but, when you are wearied of his disease by its constant presence then you may no longer appear the same in what you say.

CHO. Not at all, you shall never have cause justly to cast this reproach upon me.

NEOP. But it is shameful in truth for me to appear inferior to you in giving suitable aid to the stranger. But if you please, let us sail, let him start quickly ; for the ship shall take him and he shall not be denied. Only may the gods conduct us safely both from this land and wherever from hence we wish to sail to.

PHIL. O dearest day, and most welcome man, and O dear sailors, how can I ever prove to you by deeds how you have bound me to you ? Let us go, my son, having saluted the miserable habitation within, that you may learn by what means I lived, and what fortitude I had ; for I think that no one else except me if he only got sight of it with his eyes would endure it, but I have learnt by necessity to bear evils patiently.

CHO. Stop ; let us learn ; for two men are advancing, one indeed a sailor of your ship, but the other a foreigner, whom having heard you may again proceed.

1. *νέμεσιν*. The vengeance of the gods might be dreaded by Neoptolemus if he rejected the prayers of his suppliant.—*Wunder*.

MERCHANT. O son of Achilles I bade this companion¹ of yours who with two others was guarding your ship, tell me where you were, since I have fallen in with you, not expecting to, but by some chance having been borne to the same land. For sailing as pilot with no great fleet from Troy home to Peperethus abounding in grapes, when I heard that all these sailors were sailing with you, I thought that I had better not proceed on my voyage in silence, before I told you my news and received a fair reward; you know, I suppose nothing concerning yourself, as to what are the new determinations of the Greeks concerning you, and these no mere determinations, but deeds done and no longer delayed.

NEOP. But, O stranger, a friendly gratitude² for your forethought will remain with me, if I am not ill-disposed, but tell me what you mentioned, that I may know what new determination of the Greeks you bring me news of.

MER. The aged Phœnix and the sons of Theseus are gone in pursuit of you with a naval fleet.

NEOP. Intending to bring me back by force, or by argument?

MER. I know not, but having heard it I come to you announcing it.

NEOP. Do Phœnix and his comrades do this so willingly for the sake of the Atridæ?

MER. Know that these things are done, and not delayed.

1. *ξυνέμπορον*. *ξυνέμπορος* is here used merely as a fellow sailor, as *έμπορος* was originally used for a sailor. So Telemachus says he will go in search of his father *έμπορος*, a passenger on board ship. Nor is the word ever used by Homer for a merchant. Damm says the word is always used in Homer as a passenger in another person's ship. So Laertes asks Ulysses, Od. ω. 299.

ή έμπορος ειλήλουθας Νηός έπ' άλλοτρίης;
Hesiod uses *έμπορίη* for traffic, which is one proof among others of his being a poet of a later age than Homer.

2. *χάρις*. Hermann translates this word *the good deed*. The Scholiast renders it *reward*. I have followed Buttmann who says *χάρις προσφιλής* is a pleonastic expression, as *χάρις* itself is equivalent to *μνεία προσφιλής*.

NEOP. How then was Ulysses not ready to sail for this purpose doing his own business? did any fear restrain him?

MER. He and the son of Tydeus were preparing to go for another man when I set sail.

NEOP. Who can this be for whom Ulysses himself sailed?

MER. It was some one, but first tell me about this man, who is he? and do not speak loudly what you say.

NEOP. This man before you is the illustrious Philoctetes O stranger.

MER. Do not then ask me more. But as quickly as possible sail away, moving yourself from this land.

PHIL. What does he say my son? Why does this sailor betray me secretly in his speech to you?

NEOP. I know not yet what he says; but he must say openly what he says to you, and to me, and to these men.

MER. O son of Achilles, do not accuse me to the army as reporting what I ought not; I doing many things for them, receive in return also good things, for a poor man.

NEOP. I am hostile to the Atridæ; and that man is to me the greatest friend who hates the Atridæ; you must, if you come to me as a friend, conceal no word from us of what you have heard.

MER. Beware what you are doing, my son.

NEOP. I have long since considered it.

MER. I shall make you accountable for this.

NEOP. Do so, as long as you tell me.

MER. I will tell you these whom men I speak of, the son of Tydeus and the mighty Ulysses are sailing for this man bound by an oath that they will verily bring him, either having persuaded him by words or else by force. And all the Greeks clearly heard Ulysses saying this, for he had more confidence than the other that he could do this.

NEOP. And on what account have the Atridæ after so long a time shewn so great an interest for this man, whom they for

a long time cast out? What desire has come upon them, or what compulsion and indignation of the gods, who avenge evil deeds?

MER. I will tell you all this, for perhaps you have not heard. There was a noble prophet, a son of Priam, and he was called Helenus by name; whom this man coming alone by night, he who is called by all disgraceful and injurious terms, the crafty Ulysses took, and bringing as a prisoner showed him in the midst to the Greeks, a splendid booty, who prophesied to them all other things, and also that they should never take the citadel of Troy, unless having persuaded this man by argument, they brought him from this island where he now dwells. And when the son of Laertes heard the prophet saying this, immediately he promised bringing this man to shew him to the Greeks, he thought indeed he could easily bring him with his own consent, but if he would not, he would bring him by force. And if he did not succeed in this he permitted any one who chose to cut off his head. You have heard everything, my son, but I recommend both you yourself to make haste, and any one for whom you care.

PHIL. Alas me, has he, that utter injury, sworn to bring me to the Greeks having persuaded me? For I should as soon be persuaded even if I were dead to return from hell to light, as his father did.

MER. I know nothing about that, but I will go to my ship, but may God be favourable to you in the best manner.

PHIL. Are not these things, my son, terrible, that the son of Laertes should hope that by means of soft words he could ever, bringing me to them in a ship, shew me in the midst of the Argives? than whom I would rather hear the viper most hateful to me, who has made me thus lame. But everything is said by him, and everything dared. And now I know that he will come, but my son, let us depart, that a wide sea may separate us from the ship of Ulysses; but let us go; a timely haste, when the labour is over, is wont to bring sleep and rest.

NEOP. Therefore when this head-wind ceases then we will set sail ; for at present the wind is contrary.

PHIL. It is always a favourable time to sail when you are flying from evils.

NEOP. I know it, but this wind is contrary for them also.

PHIL. There is no wind a contrary wind to robbers when they have the chance of stealing and plundering by force.

NEOP. But, if you please, let us go, you taking from within whatever you have any particular need of or desire for.

PHIL. But I do want something, although from no large store.

NEOP. What is it that you cannot get in my ship ?

PHIL. I have a certain herb, with which above all things I constantly soothe this wound, so as very much to allay the pain.

NEOP. But bring it forth ; is there anything else besides which you wish to take ?

PHIL. Yes, if any of these archery weapons being neglected have dropped, that I may not leave them for any one to pick up.

NEOP. Is this then the illustrious bow and arrow which you now bear ?

PHIL. This which I bear in my hand, and no other.

NEOP. May it be allowed me to behold it near, and to take it in my hand, and to adore it as a god ?

PHIL. To you, my son, this, and anything else of mine which may be desirable shall be granted.

NEOP. And indeed I do desire it, but I have my desire thus, if it be lawful, I should wish it, but if not, let it be.

PHIL. You speak religiously, and it is lawful my son, for you who alone have given to me to behold this light of the sun, and to see the Ætæan land, and my aged father and my friends, you who have raised me above my enemies, from being under them, be of good cheer, it shall be allowed to you both to touch these things, and to give them back to me who

give them to you, and to boast that for your virtue you alone of mortals, have touched them, for I myself acquired them by doing good.¹ [²I am not indignant seeing you and touching you who are a friend ; for whoever having received a benefit knows how to confer one, he is a friend more valuable than any possession.]

NEOP. Go in.

PHIL. Yes, and I will lead you in ; for my disease wishes to get you as an ally against it.

CHO. I have heard indeed by report, but I have not seen how the omnipotent son of Saturn bound Ixion³ the attacker of the bed of Jove to an overrunning wheel, but I know of no one else of mortals, neither by hearing nor seeing who has met with a more cruel fate than that of this man, who neither having done any injury to any one, nor having cheated any one, but being a just man among the just is thus miserably destroyed. And this marvel besides occupies me, however, however solitary hearing the roar of the sea dashing round him, how I say he endured so utterly miserable a life, where he has been his own, only neighbour, being unable to walk,⁴

1. *εὐεργετῶν*. Hercules gave them to Philoctetes for setting fire to his funeral pile.

2. If these three verses enclosed in brackets are not spurious, which however can hardly be doubted, I should prefer Brunck's reading of *ιδεῖν* and *λαβεῖν*, though that would not explain v. 664. as to what benefit Neoptolemus had ever received from Philoctetes.

3. The story of Ixion and his punishment was unknown to Homer, two crimes are imputed to him, that he attempted to ravish Juno, and that he was the first murderer in Greece, having treacherously murdered his father-in-law Deioneus. Pind. Pyth. II. 57.

"*Ἦρως ὅτι τ' ἐμφύλιον αἶμα πρότιστος οὐκ ἄτερ τέχνας ἐπέμιξε θνατοῖς.*"

Damm says that the fable of his attempting to ravish Juno, means that he aimed at sovereignty, "for *Ἦρα* is the royal dignity, and the Greeks call the life of a king *ζωὴ Ἠραία*."

4. Wunder says the text here as well as the text in the strophe is unquestionably corrupt, and certainly Philoctetes was able to walk. But he proposes no emendation. He considers *στόνον ἀντίτυπον* to have been foisted in here from v. 1432, and that some word meaning pain or wound has been supplanted by it.

having no native to be a neighbour of his evils, to whom he might bewail his devouring bloody cause of resounding lamentation, and who might staunch the hot blood trickling from his agonized foot with soothing herbs if it happened that he could get any from the nourishing earth, for he would creep at different times different ways, crawling about like an infant away from its dear nurse, at the time when there was ease of progress to him, when his pain devouring his mind relaxed; not procuring as food the fruit of the sacred earth, nor any other which we inventive men feed on, except that sometimes by means of his swiftly-shooting bow he procured food for his stomach with his winged arrows. O unhappy soul, who has neither for ten years been delighted with the draught of wine, but he ever came to some stagnant water wherever he knew of any gazing¹ on it. But now having met with the son of valiant men he will become happy and great by after these miseries who after many months is leading him in a sea-going ship to his native hall of the Melian nymphs, and to the banks of the Spercheus, where the man with the brazen² shield was brought near to all the gods resplendent in holy fire on the heights of Æta.

NEOP. Proceed if you will, why are you thus silent for no reason, and why are you so distracted?

PHIL. Oh! oh.

NEOP. What is the matter.

PHIL. Nothing of consequence, but proceed, my son.

NEOP. Are you in pain from your present disease?

PHIL. Oh no; but now I think it is easier, O ye gods!

NEOP. Why groaning do you invoke the gods.

1. *στατὸν ὕδωρ*. *i. e.* says Wunder, he was reduced to taking the same pleasure in water that others find in wine. Buttmann remarks that the Chorus knew nothing of the existence of the fountain mentioned by Ulysses v. 21. and addressed by Philoctetes v. 1433.

2. *χάλκασπις*. Hercules. Buttmann thinks this epithet refers to Hesiod's poem of the shield of Hercules. Hermann says it merely means warlike.

PHIL. That they may come as saviours and propitious to me. Oh, oh.

NEOP. What do you suffer? will you not say? but will you be thus silent, but you appear to be in some distress.

PHIL. I am undone my son, and I shall not be able to conceal this evil among you, oh, it pierces me, it pierces me, oh miserable, oh wretched me, I am undone my son, I am in torture my son. Oh! for God's sake my son if you have any sword near at hand strike it on the end of my foot, cut it off as quickly as possible, never mind my life, proceed my son.

NEOP. But what is there thus suddenly strange, on account of which you make so great a wailing and groaning for yourself.

PHIL. Do you know my son?

NEOP. What is it?

PHIL. Do you know my son?

NEOP. What is the matter with you? I know not.

PHIL. How do you not know? Oh, oh.

NEOP. At all events the burden of your disease is terrible.

PHIL. Aye it is terrible, unspeakable, but pity me.

NEOP. What then shall I do.

PHIL. Do not fearing me desert me, for it comes on at equally distant intervals when it has sated itself.

NEOP. Alas, alas unhappy man, plainly miserable with all sorts of woes, do you wish that I should at all take hold of you and touch you?

PHIL. Not so, but taking this bow¹ for me, as you just now asked to, until this present paroxysm of the disease grows milder, preserve them and guard them, for sleep seizes me when this attack is over; and I cannot get rid of it before, but you must suffer me to sleep quietly, but if they come at this time, I charge you in God's name, neither willingly nor

1. τὰ τόξα. I have translated these words *bow*, for the sake of brevity and to avoid confusion, but they mean *bow and arrows*.

unwillingly, nor being wrought upon by any contrivance, to give it up to them, lest you kill at once both yourself and me who am your suppliant.

NEOP. Be of good cheer respecting my prudence, it shall not be given to any one except to you and to me, but give it to me with good fortune.

PHIL. Behold take it, my son, but propitiate envy that it may not be to you the source of many troubles, nor as it was to me and to him who possessed it before me.

NEOP. O ye gods, may this prayer be granted to us, and may we have a favorable and speedy voyage whither the god chooses and the expedition is destined.

PHIL. I fear myself lest your prayer may be unaccomplished, for this bloody gore bursting up from the depth of my wound is again discharging, and I expect some evil. Alas, oh alas my foot what evils you will inflict on me, it is coming on, it is coming near, alas me miserable. You see the whole matter; do not shun me; oh! oh. Oh, Cephalenian¹ stranger I wish this pain were cleaving to you through the breast, alas, oh, alas again, O ye two generals Agamemnon, O Menelaus, I wish that you had this disease instead of me, for an equal time. O death, death, why are you, thus daily invoked, unable to come? O my sons, O noble youth, taking me burn me in this much invoked Lemnian¹ fire, O noble youth, for I formerly, in requital for these arms which you are now preserving, consented to do this same thing to the son of Jupiter. What say you my son? what say you, why are you silent? what is your intention my son?

NEOP. I have been long grieving, lamenting your evils.

PHIL. But, my son, take courage, since this attack comes on me sharply and departs speedily, but I entreat you do not leave me solitary.

1. Κεφαλλήν. Ulysses. See v. 264.

2. Λημνίω. Lemnos was the workshop of Vulcan.

NEOP. Be of good cheer, we will remain.

PHIL. Will you remain?

NEOP. Be sure of it.

PHIL. I do not think it right to bind you with an oath
my son.

NEOP. Know that it is unlawful for me to depart without
you.

PHIL. Give me the pledge of your right hand.

NEOP. I give it to you that I will remain.

PHIL. Lead me there, there.

NEOP. Where do you say?

PHIL. Up.

NEOP. Why are you wandering again? Why do you
look up at the sky?

PHIL. Put me down, put me down.

NEOP. Where shall I set you down?

PHIL. Set me down.

NEOP. I will not let you go.

PHIL. You will destroy me if you touch me.

NEOP. Well, I let you go if you are more in your senses.

PHIL. O earth receive me immediately dying, for this
evil no longer permits me to stand upright.

NEOP. Sleep seems likely to take hold of the man in a
short time, for his head droops, and sweat runs down over
his whole body, and a black vein bursting with blood has
broken out at the extremity of his foot, but, my friends, let
us leave him quiet that he may fall into sleep.

CHO. O sleep, ignorant of pain, and ignorant of grief,
may you come with a favourable gale to us, O king, making
life happy, and hold before his eyes this veil which is
now spread over them. Come, come to me as a healer.
O my son, consider where you are,¹ and whither you will go,

1. *ποῦ στάσει ποῖ δὲ βάσει*. Buttman says this is a proverbial
expression for looking at a case in all its bearings.

and how what remains to me is to be managed. You see now what is to be done ; what do we remain to do ? Opportunity having wisdom in every thing gains great power if you avail yourself of it immediately.

NEOP. But he indeed hears nothing, but I see that in vain have we obtained this bow if we sail without this man ; for his is the glory, the God bad us bring him, and it is a base reproach to boast of things undone, and as far as they are done, done by means of lies.

CHO. But my son, the God will see to this ; but in what you now answer me, utter, my son, a low sound of words ; since the restless sleep of all men in sickness is quicksighted to perceive things ; but, as far as you can, consider this most diligently¹ secretly how you will effect it ; for, you know whom I speak of,² if you are of the same opinion that he is ; calamities will arise very perplexing to the wise. The wind is fair my son, the wind is fair, and the man with closed eyes, having no aid, is stretched out in sleep (sleep in the sun is good) having power over neither hand nor foot, nor any limb, but lying like one in death ; he wakes,³ consider whether you are saying seasonable things ; but as far as I can make out by deliberation, fearless labour, my son, is the best.

NEOP. I bid you be silent, and not to be disturbed in your minds ; for the man is moving his eye and raising his head.

PHIL. O light succeeding sleep, and O thou unhopèd for watching of these strangers ; for never, my son, could I have

1. Wunder says this verse is manifestly corrupt ; and he is not even satisfied what the sense of it ought to be.

2. *ὄν*. Ulysses Schol. *γνώμαν* means the intention of carrying Philoctetes away.

3. *ὄρῳ*. Wunder says this is so hopelessly corrupt that it is useless to attempt to construe it. I have therefore adopted Hermann's reading *βλέπ' εἰ* and his interpretation, approved also by Ellendt. Brunck reads *ὄρῳς . . . φθέγγου*. Wunder suspects that *φθέγγει* ought to be *φεύγει*.

thought this that you would endure thus compassionately to abide my sufferings, being present and assisting me ; the Atridæ did not endure to bear it so easily, those valiant generals, but, for your nature, my son, is noble and derived from noble parents, you have considered all these things trifling, though filled with my cries and evil odour. And now since there appears to be some cessation and rest from this evil, my son, do you yourself raise me ; do you set me up my son, that, when my languor leaves me, we may proceed to the ship and not delay to sail.

NEOP. But I am rejoiced to see you beyond my hope looking¹ and breathing without pain ; for the symptoms you showed, compared with your present calamity, were those of one no longer living ; but now raise yourself, or, if you prefer it, these men shall carry you, for they will not grudge the trouble if thus it seems good both to you and to me to do.

PHIL. I approve of this, my son ; and do you raise me as you intend ; but let these men depart, lest they be oppressed with the foul smell before it is necessary ; for the trouble which they will have in the ship in living with me will be sufficient for them.

NEOP. It shall be so ; but stand up and support yourself.²

PHIL. Be of good cheer ; my usual manner will raise me up.

NEOP. Alas, what can I now do after this ?

PHIL. But what is the matter, my son ? to what point does your speed tend ?

NEOP. I know not which way to turn this difficult explanation.

PHIL. But about what do you doubt ? say not these things, my son.

NEOP. But I am now in this perplexity.

1. Wunder says βλέποντα κ' ἀμπνέοντα are here put to stand for one word ζῶντα.

2. ἀντέχου. Brunck translates this *cling to me*.

PHIL. Surely the troublesomeness of my disease has not persuaded you not to take me as a sailor still?

NEOP. All things become difficult when any one leaving his own disposition does things not becoming.

PHIL. But you at least are neither doing or saying any thing alien to the disposition of your father, when you assist a good man.

NEOP. I shall appear base; this has been for some time a cause of indignation to me.

PHIL. I have no fear that you will for what you do at least, but for what you say.

NEOP. O Jupiter what shall I do? shall I be a second¹ time convicted of being wicked both concealing what I ought not, and saying most disgraceful words?

PHIL. This man, unless I am dull as to my understanding, seems likely to set sail on his voyage having betrayed and deserted me.

NEOP. Not deserting you in truth; but my anxiety has been for some time lest I may rather conduct you grievously for yourself.

PHIL. What do you say my son? as I do not understand.

NEOP. I will conceal nothing from you, for you must sail to Troy to the Greeks and the armament of the Atridæ.

PHIL. Alas me, what have you said?

NEOP. Do not cry out before you learn. . . .

PHIL. What? what do you intend to do to me?

NEOP. First of all to deliver you from this evil, and in the second place going with you to destroy the plains of Troy.

PHIL. And do you really mean to do this?

NEOP. A great necessity orders this; and do not you be angry hearing it.

PHIL. Miserable I am undone, I am betrayed. What

1. *δεύτερον*. First, in telling the falsehoods to Philoctetes in order to procure his weapons from him, and secondly, in concealing from him that he was going to take him to Troy.

have you done to me, O stranger, give me back my weapons as quickly as possible.

NEOP. But it is impossible, for both justice and expediency makes me obey those in power.

PHIL. O thou fire¹ and utter horror and most detestable contrivance of terrible wickedness, what have you done to me, how have you deceived me ; and are you not ashamed beholding me your petitioner, your suppliant, O cruel man ? you have deprived me of life having taken my bow. Give it back I entreat you, give it back I supplicate you, my son. By the gods of your fathers, do not take away my life from me. Alas me wretched ; but he no longer speaks to me, but looks away from me, as if he would never give them up ; O ye harbours, O ye promontories, O thou companionship of the mountain beasts, O ye precipitous rocks, to ye, for I know no one else to whom I can speak, to ye I bewail who are present, who are accustomed to hear me, these deeds which the son of Achilles has done to me ; having sworn to lead me away home, he is leading me to Troy, and having pledged me his right hand, he has taken from me the sacred bow of Hercules the son of Jupiter, and wishes to show it to the Greeks. He is leading me away by force, as if he had taken a strong man, and he knows not that he is killing a dead man, or a vapour of smoke, a mere phantom ; for he would not have taken me if I had had my strength ; since he could not have taken me even as I am, except by treachery. But now I miserable have been deceived. What must I do ? But give them back to me—but still be wise.² What do you say ? Are you silent ? I miserable am of no weight. O you rock with two entrances, again I must enter you naked, having no means of support ; but solitary I shall be withered up in this cave, slaying not any winged bird nor mountain-roving beast with

1. *πῦρ*. The Scholiast says this is a pun upon his name *πύρρος*.

2. *ἐν παντὶ*. I have given Wunder's interpretation, who quotes the Scholiast, who explains this expression by *φρόνιμος*. But I prefer Brunck's version myself, who renders it *obey the dictates of your own natural disposition*.

these weapons, but I myself dying miserably shall afford a banquet to those on whom I used to feed. And they whom I formerly hunted will now hunt me. And I miserable shall pay my death in retribution for their death, by means of one who seemed to know no evil. May you not perish before I know whether you will again change your mind; but if not, may you die miserably.

CHO. What are we to do? it depends now on you, O king, whether we sail, or yield to his words.

NEOP. A terrible pity has indeed fallen on me for this man, not now for the first time, but long since.

PHIL. Pity me, my son, in God's name, and give not yourself up to mortals to be reproached by them for having betrayed me.

NEOP. Alas, what shall I do? I wish I had never left Scyros, so grieved am I at my present circumstances.

PHIL. You are not wicked, but having learnt from wicked men, you seem to have brought yourself to disgraceful practices, but now giving yourself up to others to whom you ought, sail away, giving up to me my arms.

NEOP. What shall we do, O men?

ULYS. O worst of men, what are you doing? will you not go away giving me this bow?

PHIL. Alas me, who is this man? do I hear Ulysses?

ULYS. Ulysses you may be sure you hear, me whom you see.

PHIL. Alas I am sold, I am undone; this then was he who took me and deprived me of my arms.

ULYS. It was I, be sure of this, and no one else. I confess this.

PHIL. Give it back, give me back my bow, my son.

ULYS. This indeed even if he wishes he shall not do, but you also must go with them, or they will conduct you by force.

PHIL. O you worst and most impudent of bad men, will these men conduct me by force?

ULYS. If you do not go willingly.

PHIL. O Lemnian land, and O you all-powerful ray created by Vulcan, are these things to be borne, that this man shall tear me away by force from your territory?

ULYS. It is Jupiter, you must know, Jupiter who rules this land, Jupiter by whom this has been decreed; and I obey him.

PHIL. O detestable man, what things you invent to say, alleging the gods you make the gods liars.

ULYS. No, but true, but the journey must be gone.

PHIL. I say I will not.

ULYS. I say you must—you must obey in this.

PHIL. Alas me, evidently did my father beget me to be a slave, and not free.

ULYS. Not so, but to be equal to the best, with whom it is fated for you to take Troy and overthrow it by force.

PHIL. Never. Not even if I must suffer every evil, as long as this lofty habitation of land exists to me.

ULYS. But what will you do?

PHIL. I will instantly make my head bloody against a rock falling from a rock above.

ULYS. Take ye him; let not this be in his power.

PHIL. Oh my hands what do ye suffer, deprived of your dear bowstring and taken by this man. O you who think no sound or liberal thought, how you have got under¹ me, how you have caught me, using as a screen for yourself this boy who was unknown to me, unworthy of you, but worthy of me, who knew nothing except to perform what was ordered; and even now he is evident being grieved both at the errors he himself has committed, and at what I have suffered, but your wicked soul always looking out of ambush, has well taught him being simple and not willing, still to be cunning in wicked projects. And now, O wretch, you think, when you have bound me, to lead me away from this shore, on which you ex-

1. ὑπὲρ ἄλλοθεν. A metaphor taken from wrestlers. Cf. *Æd. R.* 108. *λάθρα μ' ὑπελθών.*

posed me friendless, desolate, without a city, dead among the living. Alas. May you perish ; and I have often wished this for you ; but, for the gods give me nothing pleasant, you indeed rejoice that you live, but I am grieved at the very same thing, because I live miserable in many misfortunes, being mocked both by you and by the two generals the sons of Atreus, whom you obey in this, and yet you sailed with them being yoked to them by trick and compulsion.¹ But me the unhappy man who sailed with them willingly, a sailor with seven² ships, they cast out dishonoured as you say, but they say you cast me out. And now why lead ye me ? why lead ye me away ? for the sake of what ; me who am nothing, and who am long since dead to you. How, O man most hated by the gods, am I not now lame and stinking in your sight ? how is it lawful for you still to burn sacrifices, to pour libations to the gods, if I sail with you ? for this was your pretext for casting me out. May you perish miserably, and you will perish having unjustly treated me, if the gods have any care for justice. But I know that they have, since ye would never have sailed on this expedition for a miserable man, if some divine stimulus on my account had not urged you. But, O my native land, and ye all-seeing gods, avenge me, avenge me, at least in time hereafter, on all of them, if at all ye pity me, since I live indeed miserably, but if I were to see them undone I should appear to have got rid of my disease.

1. *ἀνάγκη*. Ulysses, to avoid engaging in the Trojan war feigned madness, ploughing the sea shore and sowing it with salt. But Palamedes detected him by placing Telamachus who was an infant in the way of his plough which he turned aside so as not to hurt the child. Ovid. Met. XIII. 34.

An quod in arma prior, nulloque sub indice vini,
Arma neganda mihi ? potiorque videbitur ille,
Ultima qui cepit ; detractavitque furore
Militiam ficto : donec solertior isto,
Sed sibi inutilior, timidi commenta retexit
Naupliades animi, vitataque traxit in arma ?

2. *ἐπὶ τὰ ναυσί*. See note on v. 5.

CHO. The stranger is violent, and this speech which he has uttered is violent, O Ulysses, and not yielding to evils.

ULYS. I might have much to say in reply to his words, if it were right for me. But now I will say one thing;¹ for where there is need of them I am a man of such arts, and where there is a question of just and good men you can find no one more pious than me. My nature is indeed always to wish to prevail, except against you; but now willingly I will yield to you, for let ye him go, and do not touch him any longer, let him remain. Nor do we need you since at least we have these arms, since Teucer indeed is with us who has this science of archery, and I who think that I can manage these things and direct them with my hand, no worse than yourself. What then do we want of you? Fare well and walk about Lemnos, but let us go, and perhaps your reward² may procure me the honour which you were to have received.

PHIL. Alas me, what shall I do? shall you appear among the Greeks arrayed in my arms?

ULYS. Do not answer me anything, as I am now going.

PHIL. O son of Achilles, shall I not be addressed by your voice either, but will you depart thus?

ULYS. Do you depart; do not look at him although you are compassionate, that you may not destroy our fortune.

PHIL. Shall I be left thus deserted by you also, O strangers, and will not ye pity me?

CHO. This youth is the captain of our ship, whatever he says to you that do we also say to you.

NEOP. I shall³ hear indeed from him how full of pity I

1. *καρῶ*. The translation which I have given, is what Wunder says is evidently the sense of the sentence, but how the words have ever come to bear such a sense, no one has ever explained, nor can he. The three next lines he says he cannot understand, and he thinks them corrupt.

2. *γέρας*. i. e. the bow and arrow which Hercules gave Philoctetes as a reward for his attendances.—*Ellendt*.

3. i. e. says the Scholiast, *I shall be condemned by this man (Ulysses) as yielding to pity.*

am ; but still remain, if this man wishes, so long as the sailors are arranging the things in the ship, and until we pray to the Gods. And perhaps he in the meantime may conceive some thoughts which may be better for us. We then will start, and ye when we call you, come quickly.

PHIL. O cave of hollow rock, exposed both to heat and to cold, how I was never destined, miserable that I am, to leave you, but you shall be suitable for me even when dead. Alas me. O miserable cave most full of grief, proceeding from me, what shall be my daily food ? Miserable that I am, whence shall I ever have any hope of nourishment ? Would that the Harpies would carry me aloft through the air on a sharp-sounding breeze ;¹ I can no longer bear up against it.

CHO. You indeed, you have decreed these evils to yourself, O ill-fated man ; this fortune does not come on you from any other quarter, from any one more powerful. When you had the opportunity of being wise, you chose to bring on yourself the worse instead of the better fate.

PHIL. O wretched, wretched am I, and overwhelmed with woe, who miserable dwelling henceforth with no man shall perish here, alas, alas, no longer procuring myself food, having none in my vigorous hands procured by my winged weapons, but crafty hidden words of a treacherous mind beguiled me. And may I see him who contrived these things, receiving my griefs for an equal time.

CHO. It was fate, fate from the gods that did this to you, nor did treachery at my hand overtake you, direct your bitter ill-fated curse upon others, for this is a care to me that you should not reject my friendship.

PHIL. Alas me, and he somewhere sitting on the hoary shore of the sea is mocking me, brandishing in his hand the means of subsistence belonging to me miserable, which no one

1. πνεύματος. I have followed Ellendt. Brunck agrees with the Scholiast in translating ὀξύτρονον πνεύματος a shrill cry. Wunder considers the passage incurably and unintelligibly corrupt.

has ever borne ; O my dear bow, O you forced from my dear hands, surely you look with pity, if you are capable of any sensation, at the miserable companion of Hercules who thus will never again use you hereafter, but by a change of possessors, you are handled by a crafty man, seeing disgraceful deceits, and a hated hostile man extracting innumerable woes¹ for me from the disgraceful evils which he has contrived against me.

CHO. It belongs² to a man to say what is just, and having said it not to put forth an envious annoyance with his tongue ; but he being appointed as one man by many, by their command has accomplished a common assistance for his friends.

PHIL. O my winged prey, and ye tribes of wild beasts with piercing eyes, whom this country contains feeding in the mountains, you will no longer come from your lairs so as to fly from me,³ for I have no longer in my hands my former defence of arrows ; O wretched am I now, but, this place is slightly guarded so as no longer to be an object of fear to you, come on, now it is suitable for you to satiate your mouths retaliating slaughter at your pleasure on my discoloured flesh ; for I shall immediately quit life, for from whence shall I have means of living ? who is supported on air in this manner, having no longer any thing which the earth the giver of life sends forth ?

CHO. For God's sake if you at all respect the stranger who approaches you with all good will, advance, but know thou,

1. *μύρι' sc. κακά.* The evils of privation and famine arising from the loss of his bow. *ἀνατέλλω* is here used actively for *to make to rise.*

2. Wunder has no doubt that there is some corruption in the words *εὖ δίκαιον*, and that Sophocles wrote something bearing this sense—it is the part of a good man freely to say what he thinks unjust, and when he has said so to abstain from severe words full of envy. Certainly the passage is very unintelligible as it stands. Brunck makes *εἰπόντος* agree with *ἄλλον τίνος* understood.

3. *φυγᾶ.* I have given Wunder's interpretation, which he says means—you may come, O beasts, near to me so as to attack me and feed on my flesh, not, as formerly, so as to fly from me.

be thou well assured that it is your fate to escape this disease ; for it is a pitiable one to cherish, nor is he, with whom it dwells, able to sustain the infinite pain.

PHIL. Again, again you have reminded me of my ancient grief, O thou best of all those who have previously approached me ; why have you undone me ? what have you done to me ?

CHO. Why have you said this ?

PHIL. If you have hoped to lead me to the hated Trojan land.

CHO. Yes, for I think that this is best.

PHIL. Leave me then now.

CHO. You have recommended these things agreeable to me who am willing to do them, let us go, let us go to the part of the ship where our stations are.

PHIL. Do not depart, I entreat you by Jupiter who ratifies imprecations.

CHO. Be moderate.

PHIL. O strangers, remain I pray you by the gods.

CHO. Why do you cry out.

PHIL. Alas, alas O my misfortune, my misfortune, I miserable am undone ; O my foot, my foot what shall I do with you hereafter in life, miserable that I am ? O strangers ye have come again returning.

CHO. About to do what in a different mind from what we did before which you directed ?

PHIL. You must not be angry that one distracted with bitter pain should cry out also unreasonably.

CHO. Proceed now, O unhappy man, as we bid you.

PHIL. Never, never, know this positively, not even if the god who hurls the fiery thunderbolts, should come burning me with the beams of lightning ; let Troy perish, and all them who are under its walls, as many as endured to banish this limb of my foot, but O strangers, one thing at least grant me, one prayer at least.

CHO. What is this that you will ask ?

PHIL. Give me a sword if you can get one any where, or an axe, or any weapon.

CHO. That you may do what deed.

PHIL. I will cut off my head, and all my limbs with my hand, my mind is now wishing for slaughter.

CHO. Why?

PHIL. Seeking my father.

CHO. Where?

PHIL. Going down to hell, for he is no longer in life, O my city, O my native city, would that I, a miserable man, might behold you, who leaving your sacred fountain went as an assistant to the hated Greeks, I no longer am any thing.

CHO. I should¹ now and some time ago have been on the way to my ship which is at hand, if I had not seen Ulysses coming near, and the son of Achilles coming hither towards us.

ULYS. Will you not say whither you are going back returning thus quick with haste?

NEOP. To acquit myself of the fault I committed before.

ULYS. You say a strange thing, but what was the fault?

NEOP. Which, obeying you and all the army. . . .

ULYS. What deed did you do which was unbecoming for you?

NEOP. Having deceived the man with base fraud and treachery.

ULYS. Who? oh me, are you planning anything strange?

NEOP. Nothing strange, but to the son of Pæas.

ULYS. What will you do? how a fear comes over me;

NEOP. From whom I received these weapons, I again. . . .

ULYS. O Jupiter, what will you say? surely you do not think to give them to him?

1. σοί. "Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense: a pleonasm which is very common in Latin and English."—*Matth. Gr. Gram.* §. 392.

NEOP. Even so, for I obtained them disgracefully and not by just means.

ULYS. In god's name, do you say these things mocking me?

NEOP. If it is mocking to say the truth.

ULYS. What do you mean, O son of Achilles, what words have you said?

NEOP. Do you wish me to repeat the same words twice or thrice over?

ULYS. I would rather not have heard them at all, not even once.

NEOP. Be well assured that I will give them back, you have heard all I have to say.

ULYS. There is one, there is, who will prevent your doing it.

NEOP. How say you? who is it who will prevent my doing this?

ULYS. All the people of the Greeks, and among them I.

NEOP. Though a wise man you say nothing wise.

ULYS. But you neither say, nor do you intend to do wise things.

NEOP. But if these things are just they are better than wise things;

ULYS. And how is it just, what you have obtained by my counsels again to give back?

NEOP. Having erred with a shameful error, I will attempt to retrieve it.

ULYS. But do you not fear the army of the Greeks if you do these things?

NEOP. With¹ the aid of justice I fear not the terrors you speak of?² nor will I be persuaded by your violence to do it.

1. Compare Shakespere

Thrice is he armed who hath his quarrel just,
And he but naked, though locked up in steel
Whose conscience with injustice is corrupted.

Hen. VI. Pt. II. Act. III. Sc. 2.

2. Wunder is convinced this line is foisted in by some copyist or commentator. Hermann and Brunck attribute it to Ulysses; and

ULYS. I shall not then contend with the Trojans, but with you.

NEOP. Let what must come, come ; do you see my right hand touching the hilt of my sword ?

ULYS. But you shall see me also doing the same thing, and no longer delaying, but I will let you have your own way ; but when I have gone I will tell these things to the whole army, who will chastise you.

NEOP. You have decided prudently, and if you are as wise for the future, perhaps you may keep your foot out of calamity, but do you, O son of Pæas, Philoctetes I mean, come forth quitting this rocky habitation.

PHIL. What is this noise again of shouting at my cave, why do ye call me out ? wanting what, O stranger ? Alas me, what you want is evil, are ye come bringing me some great distress in addition to my distresses ?

NEOP. Be of good cheer, and listen to the news which I come to bring you.

PHIL. I fear, for formerly also I fared miserably through your fine speeches, being persuaded by your words.

NEOP. Is it not possible then for me to change my mind again ?

PHIL. You were like this in your words then also when you stole my bow, plausible but secretly pernicious.

NEOP. But I am not so now ; but I wish to hear from you whether you have determined remaining here to endure misfortunes, or to sail with us ?

PHIL. Stop, say nothing further ; for all you say will be said in vain.

NEOP. Have you thus determined ?

construes it—*I will not yield to your power if you attempt to do so.* Most of the MSS. give it to Neoptolemus, in which case *τὸ δρᾶν* must mean, *so as not to do it ; i. e. so as not to give the arms back*, which the words will hardly bear. Hermann also gives v. 1225 to Neoptolemus ; and the first part of v. 1226, *ἔστω τὸ μέλλον* to Ulysses—while Brunck attributes it to Neoptolemus and the rest of the sentence to Ulysses, and gives the first half of Ulysses's speech to Neoptolemus from *ἀλλὰ* to *ἔτι*.

PHIL. Aye, even more so than I say.

NEOP. But I could have wished that you should have been persuaded by my words ; but if I say nothing seasonable, I have done.

PHIL. *It is best* ; for you will say everything in vain, for you will never have my mind well-disposed towards you, you who having taken my means of support by treachery have deprived me of it, and then coming you admonish me, you most disgraceful son of a most excellent father. May ye perish, first indeed the Atridæ, and in the second place the son of Laertes and you.

NEOP. Do not pray like this any more ; but receive these weapons from my hand.

PHIL. What do you say ? am I to be tricked again ?

NEOP. No, I swear by the pure honour of the supreme Jupiter.

PHIL. O you who say most pleasant things, if you say true things.

NEOP. The fact shall be evident ; but put forth your right hand and take possession of your own arms.

ULYS. But I at least forbid it, as the gods are conscious, on behalf both of the Atridæ, and of all the army.

PHIL. My son, whose voice did I hear, was it that of Ulysses ?

ULYS. Be sure it was ; and you see me near, me, who will take you away by force to the plains of Troy, whether the son of Achilles is willing, or not willing.

PHIL. But you shall not do it with impunity, if this arrow is directed aright.

NEOP. Oh, do not for God's sake ; by no means shoot an arrow.

PHIL. Let go my hand, in God's name, my dearest boy.

NEOP. I will not let go.

PHIL. Alas, why have you delivered from me a man my enemy and hated, so that I should not slay him with my weapons ?

NEOP. But that is neither honourable for you nor for me.

PHIL. But know you this much, that the chiefs of the army, those heralds of lies among the Greeks, are cowardly in battle, but fierce in words.

NEOP. So be it. You however have your bow, and there is nothing for which you can feel anger or utter reproach against me.

PHIL. I confess it, but you have shown the nature, my son, from which you sprung, not from Sisyphus for a father, but from Achilles, who, when he was among the living, had the greatest glory, and has so still now that he is among the dead.

NEOP. I am pleased at your praising my father, and me ; but what I wish to obtain from you, hear now ; it is necessary for men to bear the fortunes given them by the gods ; but as many as are involved in distresses brought on by themselves, as you are, it is not right for any one to have sympathy for them nor to pity them, but you are become savage, and neither admit any counsellor, and if any one admonishes you speaking with goodwill, you hate him thinking him an enemy and hostile to you. But still I will speak, and I invoke Jupiter the god of oaths, and know this, and write it in your mind, for you are suffering under this disease by a heaven sent visitation, having approached the guardian of Chryse, who guards the uncovered altar, a hidden serpent guarding the place, and know that you shall never have relief from this heavy disease, as long as this sun rises on one side, and sets again on the other, until you voluntarily come of your own accord to the plains of Troy, and, meeting with the sons of Æsculapius¹ who are with us, are relieved from this disease, and with these weapons and with me are made illustrious having

1. Ἀσκληπιῶν. Sc. Podalirius and Machaon.

Οἱ δ' εἶχον Τρίκην, καὶ Ἰθώμην κλωμάκοεσσαν

Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος

Τῶν αὖθ' ἡγείσθην Ἀσκληπίου δύο παῖδες

Ἰήτηρ ἀγαθὸς, Ποδालείριος ἡδὲ Μαχάων.—

Hom. Il. B. 729.

destroyed Pergamus, but how I know that this is the case, I will tell you, for there is a man among us, a prisoner from Troy, Helenus a renowned prophet, who plainly says that these things must be, and moreover, besides these things, that it is fated that all Troy shall be taken in this present summer; or that he will willingly give himself up for us to kill him, if he be convicted of falsehood saying these things, since therefore you know these things, come with us willingly, for the gain is great, for a man being judged a chief among the Greeks in the first place to come to healing hands, and in the second, that having taken Troy the cause of much grief, he should receive the highest glory.

PHIL. O hateful life, why do you any longer detain me on earth living, and why have you not dismissed me to go to hell? alas me, what shall I do, how shall I disbelieve this man's words? who being friendly to me has thus advised me? But shall I yield? besides, how shall I miserable go into daylight when I have done this? addressed by whom? How, O ye my eyes who have seen everything that has been done against me, will ye bear these things, namely my being the companion of the sons of Atreus who have undone me? and of the all-accursed son of Laertes? For it is not the grief for what has passed that bites me, but I think I foresee what I must still suffer at their hands, for those, to whom their mind is the mother of evils, she teaches to be evil in other respects. And I marvel at this in you, for you yourself ought never to have gone to Troy, and you ought to keep me away from them who insulted you depriving you of the rewards belonging to you from your father; and yet you go to ally yourself with them, and you seek to compel me to the same course. Do not do so, my son; but as you have sworn to me, conduct me home, and yourself remaining in Scyros let them wretched that they are perish wretchedly. And thus you gain a double gratitude from me, and a double one from your father, and you will not, by assisting the wicked, appear to be like in nature to the wicked.

NEOP. You say what is natural for you, but still I wish you trusting both to the gods and to my words to sail with me who am your friend from this land.

PHIL. To the plains of Troy and the most hated son of Atreus with this unhappy foot?

NEOP. To those in truth who will relieve you and this ulcerous foot from pain, and who will deliver you from disease.

PHIL. O you who recommend a terrible recommendation, what do you say?

NEOP. What I see will end gloriously both for you and me.

PHIL. And saying this have you no shame before the gods?

NEOP. No, for how should any one be ashamed if he is benefitted?

PHIL. But do you speak of this benefit as such for the Atridæ or for me?

NEOP. I being a friend to you, my speech also is such.

PHIL. How are you friendly who wish at least to give me up to my enemies.

NEOP. O my friend, learn not to be obstinate in misfortunes.

PHIL. You will undo me, I know you will, with these your words.

NEOP. Not I, but I say you do not understand.

PHIL. Do I not know that the Atridæ cast me out?

NEOP. But consider if they who cast you out will on the contrary¹ deliver you.

PHIL. Never,² so that I should willingly see Troy.

NEOP. What then can we do, if by words we can persuade

1. *πάλιν*. Ellendt says with reference to this and other similar passages that "*πάλιν* is often used with reference to an action by which something previously done is annulled, or being changed is restored to its former condition."

2. *i. e.* I will never go of my own accord to Troy to be delivered from my disease by the Atridæ.—*Wunder*.

you to nothing that I say? since it is very easy for me indeed to cease speaking, and for you to live as you live at present, without deliverance.

PHIL. Let me suffer that which I must suffer, but what you promised me touching my right hand, namely to conduct me home, do this for me, my son, and do not delay, nor any longer remember Troy, for it has been sufficiently bewailed¹ with lamentation by me.

NEOP. If you will, let us go.

PHIL. O you who have spoken a noble word.

NEOP. Lean² on me as you go.

PHIL. As much as I can.

NEOP. But how shall I escape blame from the Greeks?

PHIL. Do not think of it.

NEOP. But suppose they destroy my country?

PHIL. I being present.

NEOP. What assistance will you work for me.

PHIL. With the arrows of Hercules. . .

NEOP. How say you?

PHIL. I will keep them off from approaching.

NEOP. Proceed, having saluted the land.

HERCULES. Not so, before you hear my words, O son of Pæas, and you may say that you have heard with your hearing the voice of Hercules, and that you see his appearance, but I come for your sake having left the heavenly habitations being about both to tell the counsels of Jove to you, and to hinder the voyage in which you are proceeding, and do you listen to my words. And first I will tell you my own fortunes, what labours having laboured and gone through, I acquired an immortal reward³ of my valour, as you may see, and be well

1. τεθρήνηται γόοις. Hermann and Ellendt read τεθρύληται λόγοις—it has been talked of in repeated conversation.

2. ἀντέρειδε. I have given Wunder's interpretation, though I think Philoctetes' reply makes Brunck's more probable, who translates it,—Proceed with firm step. Compare αὐτὸς ἀντρέχου v. 875.

3. Suidas says ἀρετὴ means glory, Hermann says excellence.

assured it is fated for you to suffer this, namely after these labours to have a glorious life. And going with this man to the Trojan city first of all you shall get rid of your grievous disease, and being chosen by the army as first in valour, with my bow you shall deprive Paris, who was the cause of these evils, of life, and you shall destroy Troy, and send its spoils to your halls (having received the chief reward of the whole army,) to your father Pæas to the region of your country Æta, and what spoils¹ you receive from this army, bear them to my funeral pile as memorials of my bow, and I recommend this to you O son of Achilles, for neither can you take the plain of Troy without him, nor he without you, but as lions feeding together guard ye one another, he you, and you him. And I will send Æsculapius to Troy as a healer of your disease, for it is fated that it shall be a second time taken by my weapons, and mind ye this, when ye lay waste the land, to observe piously the honour due to the gods, as father Jupiter thinks all other things inferior to this; for their praise of piety descends to the grave with mortals.

PHIL. O you who have uttered to me a long wished for voice,² and who have appeared after a long time, I will not disobey your words.

NEOP. And I vote for the same opinion.

HER. Do not then delay long to do so, for it is a favourable opportunity and this wind from the stern urges you.

PHIL. Come now, as I go I will address the country. Farewell O hall long inhabited by me, and ye O nymphs inhabiting the watery meadows; and you powerful roaring of the promontories beaten by the sea, where often my head within my cave has been wetted by the rain beaten in by the wind, and

1. σκῦλα. Philoctetes was to receive two sets of spoils—one, his natural share of the spoils as a leader; these he was to offer at Hercules' tomb; the other, the prize of the most eminent valour, ἀριστεῖα. These he was to send to his father.

2. φθέγμα. Wunder says this word is particularly used for the voice which the gods uttered when they were produced on the stage.

often the Hermæan mountain has sent back to me in my agony the re-echoed groaning of my voice, but now, O ye fountains, and you O Lycian spring, I am leaving you, I am this instant leaving you ; having never had this expectation ; Farewell O insular plain of Lemnos and send me forth prosperously with a favourable voyage to the place whither the mighty Fate conducts me, and the opinion of my friends, and the Almighty Deity who has accomplished these things.

CHO. Let us go now all together, having prayed to the nymphs of the sea to be present to us making our return safe.

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