GREEK SERIES · VOLUME 38

Oedipus, Antigone, and the Bacchae

Sophocles · Euripides

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ
ΑΝΤΙΓΟΝΗ
ΒΑΚΧΑΙ

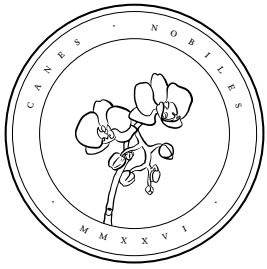
Oedipus, Antigone, and the Bacchae

Oedipus the King, Oedipus at Colonus,
and Antigone, with the Bacchae

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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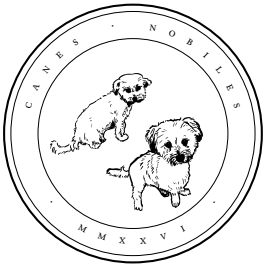

Volume 38 of the Canes Nobiles Greek interlinear texts

The Greek text follows Francis Storr's Loeb Sophocles (1912–13)
and Arthur S. Way's Loeb Euripides (1912)

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
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SOPHOCLES

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ

Oedipus the King

Oedipus comes out to the suppliants at his palace, and the priest of Zeus tells him that Thebes is dying of blight and plague and begs the man who freed the city from the Sphinx to save it again. Oedipus has already sent Creon to Delphi. Creon returns: Apollo commands that the killer of Laius, who lives in the land, be driven out or put to death. Oedipus learns how Laius died on the road, with only one witness escaping, and vows to find the murderer.

ΟΙΔΙΠΟΤΣ ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
O children of-Cadmus — of-old new brood
τίνας ποθ' ἕδρας τάσδε μοι θοάζετε
what ever seats these to-me do-you-press
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;
with-suppliant boughs wreathed
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
the-city and at-once indeed with-incense is-laden
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
at-once and with-paeans both and groans
ἁγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
which-I judging-it-right not from messengers children
ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
others to-hear myself thus have-come
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
the to-all famous Oedipus called
ἀλλ' ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυς
but O old-man tell since fitting you-are
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,
before these to-speak in-what manner are-you-set
δείσαντες ἢ στέρξαντες; ὡς θέλοντος ἂν
having-feared or having-desired since willing —

ἐμοῦ προσαρκεῖν πᾶν· δυσάλγητος γὰρ ἂν
me to-help in-all hard-of-heart for —
εἴην τοιάνδε μὴ οὐ κατοικτίρων ἕδραν.
would-I-be such not — pitying session
ΙΕΡΕΥΣ ἀλλ' ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
but O ruling Oedipus of-land my
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
you-see indeed us of-what-age we-sit-before
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
altars — your the-ones indeed not-yet far
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς,
to-fly having-strength the-others and with age heavy
ἱερῆς, ἐγὼ μὲν Ζηνός, οἵδε τ' ἠθέων
priests I indeed of-Zeus these and of-youths
λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
chosen the and other throng wreathed
ἀγοραῖσι θακεῖ πρός τε Παλλάδος διπλοῖς
in-the-markets sits at both of-Pallas twin
ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.
temples by of-Ismenus and prophetic ash
πόλις γάρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
the-city for as you-yourself see too-much
ἤδη σαλεύει κἀνακουφίσαι κάρα
already tosses and-to-lift-up head
βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου,
from-the-depths still not able — of-bloody surge
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός,
wasting indeed in-buds fruitful of-the-earth
φθίνουσα δ' ἀγέλαις βουνόμοις τόκοισί τε
wasting and in-herds grazing in-births and

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
barren of-women in and the fire-bearing god
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
having-swooped drives plague most-hated the-city
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
by whom is-emptied the-house of-Cadmus black and
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.
Hades with-groans and wailings is-enriched
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ
to-the-gods indeed then not equaling you I
οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι,
nor these children sit at-the-hearth
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
of-men but first in both chances of-life
κρίνοντες ἔν τε δαιμόνων συναλλαγαῖς·
judging in and of-the-gods dealings
ὅς γ' ἐξέλυσας ἄστυ Καδμεῖον μολὼν
who — freed the-town of-Cadmus having-come
σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν,
of-the-harsh singer the-tribute which we-were-paying
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
and this by us nothing knowing more
οὐδ' ἐκδιδαχθείς, ἀλλὰ προσθήκῃ θεοῦ
nor taught but by-the-aid of-a-god
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον·
you-are-said you-are-thought and to-us to-have-set-upright life
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα,
now and O mightiest to-all of-Oedipus head
ἱκετεύομέν σε πάντες οἵδε πρόστροποι
we-beseech you all these suppliants

ἀλκήν τιν᾽ εὑρεῖν ἡμίν, εἴτε του θεῶν
help some to-find for-us whether of-some of-the-gods
φήμην ἀκούσας εἴτ᾽ ἀπ᾽ ἀνδρὸς οἰσθά του·
a-voice having-heard or from a-man you-know some
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
since to-the experienced also the outcomes
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
living I-see most of-the counsels
ἴθ᾽, ὦ βροτῶν ἄριστ᾽, ἀνόρθωσον πόλιν,
come O of-mortals best set-upright the-city
ἴθ᾽, εὐλαβήθηθ᾽· ὡς σὲ νῦν μὲν ἥδε γῆ
come take-heed since you now indeed this land
σωτῆρα κλήζει τῆς πάρος προθυμίας·
savior calls for-the former zeal
ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
of-the-rule and — your by-no-means may-we-remember
στάντες τ᾽ ἐς ὀρθὸν καὶ πεσόντες ὕστερον.
having-stood both to upright and having-fallen afterward
ἀλλ᾽ ἀσφαλείᾳ τήνδ᾽ ἀνόρθωσον πόλιν·
but in-safety this set-upright city
ὄρνιθι γὰρ καὶ τὴν τότ᾽ αἰσίῳ τύχην
with-omen for also the then auspicious fortune
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
you-provided us also now equal be
ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
since if-indeed you-will-rule this land as you-hold-power
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν·
with men better than empty to-rule
ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
since nothing is neither tower nor ship

ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.
empty of-men not dwelling-with within

ΟΙΔΙΠΟΤΣ ὦ παῖδες οἰκτροί, γνωτὰ κοὐκ ἀγνῶτά μοι
O children pitiable known and-not unknown to-me

προσήλθεθ' ἱμείροντες· εὖ γὰρ οἶδ' ὅτι
you-have-come longing well for I-know that

νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ
you-are-sick all and being-sick as I

οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
not is of-you who from equal is-sick

τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἕν' ἔρχεται
the indeed for your pain to one comes

μόνον καθ' αὑτὸν κοὐδέν' ἄλλον, ἡ δ' ἐμὴ
alone by himself and-to-no other the and my

ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει.
soul the-city both and-me and you together laments

ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε,
so-that not in-sleep at-least slumbering me you-rouse

ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δή,
but know many indeed me having-wept indeed

πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις·
many and roads having-gone of-thought in-wanderings

ἣν δ' εὖ σκοπῶν ηὕρισκον ἴασιν μόνην,
which and well searching I-found cure alone

ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
this I-did the-son for of-Menoeceus

Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ
Creon of-myself kinsman to the Pythian

ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
I-sent of-Phoebus halls that he-might-learn what ever

δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
doing or what saying this I-might-save city
καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
and me the-day already being-measured with-time
λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα
troubles what he-does the for reasonable beyond
ἄπεστι πλείω τοῦ καθήκοντος χρόνου.
he-is-away more-than the proper time
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
when but he-comes then I base
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.
not doing — would-be all as-much-as — reveals the-god
ΙΕΡΕΥΣ ἀλλ' εἰς καλὸν σύ τ' εἶπας οἵδε τ' ἀρτίως
but at fair-moment you and spoke these and just-now
Κρέοντα προσστείχοντα σημαίνουσί μοι.
Creon approaching signal to-me
ΟΙΔΙΠΟΥΣ ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ
O-lord Apollo if only in fortune at-least some
σωτῆρι βαίη λαμπρὸς ὥσπερ ὄμματι.
saving he-might-come bright as in-eye
ΙΕΡΕΥΣ ἀλλ' εἰκάσαι μέν, ἡδύς· οὐ γὰρ ἂν κάρα
but to-guess indeed pleasant not for — head
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.
crowned thus would-he-come with-fruitful laurel
ΟΙΔΙΠΟΥΣ τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
soon we-will-know in-range for so-as to-hear
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
lord my kinsman son of-Menoeceus
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;
what to-us do-you-come of-the god word bringing

ΚΡΕΩΝ ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
good I-say for even the hard-to-bear if they-chance
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.
— rightly having-come-out all — to-be-well
ΟΙΔΙΠΟΥΣ ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς
is and what-sort the-word neither for bold
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90
nor then having-feared-before am-I at-the at-least present word
ΚΡΕΩΝ εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
if these you-wish being-near to-hear
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
ready to-speak or also to-go within
ΟΙΔΙΠΟΥΣ ἐς πάντας αὔδα· τῶνδε γὰρ πλέον φέρω
to all speak these for more I-bear
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
the grief than even — my soul for
ΚΡΕΩΝ λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95
I-would-tell — what I-heard the god from
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
bade us Phoebus plainly lord
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
a-pollution of-the-land as reared land
ἐν τῇδ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.
in this to-drive-out nor incurable to-nourish
ΟΙΔΙΠΟΥΣ ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
by-what cleansing what the manner of-the misfortune
ΚΡΕΩΝ ἀνδρηλατοῦντας ἢ φόνῳ φόνον πάλιν 100
banishing or by-murder murder again
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.
paying-back since this blood storming the-city

ΟΙΔΙΠΟΥΣ ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
of-what for man this he-reveals fate

ΚΡΕΩΝ ἦν ἡμίν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
was to-us O-lord Laius once leader

γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
of-land this before you this to-steer city

ΟΙΔΙΠΟΥΣ ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.
I-know hearing not for I-saw at-least ever

ΚΡΕΩΝ τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
of-this-man having-died now he-commands plainly

τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινας.
the slayers with-hand to-punish some

ΟΙΔΙΠΟΥΣ οἳ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
they and are where of-the-earth where this will-be-found

ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
track old hard-to-trace of-guilt

ΚΡΕΩΝ ἐν τῇδ' ἔφασκε γῇ· τὸ δὲ ζητούμενον
in this he-said land the and sought

ἁλωτόν, ἐκφεύγειν δὲ τἀμελούμενον.
caught to-escape but the-neglected

ΟΙΔΙΠΟΥΣ πότερα δ' ἐν οἴκοις ἢ 'ν ἀγροῖς ὁ Λάϊος
whether and in house or in fields — Laius

ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
or land in other this meets murder

ΚΡΕΩΝ θεωρός, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
on-embassy as he-said going-abroad again

πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη.
to home no-longer came as he-was-sent

ΟΙΔΙΠΟΤΣ οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
nor messenger any nor fellow-traveler of-the-road
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
saw of-whom one having-learned would-have-used —
ΚΡΕΩΝ θνῄσκουσι γάρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν
they-die for except one some who in-fear having-fled
ὧν εἶδε πλὴν ἓν οὐδὲν εἶχ' εἰδὼς φράσαι.
of-what he-saw except one nothing had knowing to-tell
ΟΙΔΙΠΟΤΣ τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
— what one for many — might-find to-learn
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
beginning short if we-should-take of-hope
ΚΡΕΩΝ λῃστὰς ἔφασκε συντυχόντας οὐ μιᾷ
robbers he-said having-met not with-one
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
strength to-have-killed him but with multitude of-hands
ΟΙΔΙΠΟΤΣ πῶς οὖν ὁ λῃστής, εἴ τι μὴ ξὺν ἀργύρῳ
how then the robber if something not with silver
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη;
was-worked from-here to this — of-daring would-have-gone
ΚΡΕΩΝ δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
seeming this was Laius and having-perished
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
no-one helper in troubles arose
ΟΙΔΙΠΟΤΣ κακὸν δὲ ποῖον ἐμποδὼν, τυραννίδος
trouble but what in-the-way of-the-kingship
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι;
thus having-fallen prevented this to-find-out

ΚΡΕΩΝ ἡ ποικιλῳδὸς Σφὶγξ τὸ πρὸς ποσὶν σκοπεῖν
the riddling-singer Sphinx the at feet to-look-at
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.
having-let-go us the-unseen drew-on
ΟΙΔΙΠΟΥΣ ἀλλ' ἐξ ὑπαρχῆς αὖθις αὖτ' ἐγὼ φανῶ·
but from the-start again them I will-bring-to-light
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
worthily for Phoebus worthily and you
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·
on-behalf-of the dead this you-set concern
ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον
so-that justly you-will-see me-too ally
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
the-land this avenging the god and at-once
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
on-behalf-of for not the more-remote friends
ἀλλ' αὐτὸς αὑτοῦ τοῦτ' ἀποσκεδῶ μύσος.
but myself for-myself this I-will-scatter pollution
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανών, τάχ' ἂν
whoever for was that-man the having-killed soon —
κἄμ' ἂν τοιαύτῃ χειρὶ τιμωροῦνθ' ἕλοι.
me-too — with-such hand avenging might-take
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
to-him giving-aid then myself I-benefit
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
but as quickly children you indeed from-the-steps
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους,
stand these having-raised suppliant boughs
ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
another and of-Cadmus the-people here let-gather

ὡς πᾶν ἐμοῦ δράσοντος· ἢ γὰρ εὐτυχεῖς
since all me about-to-do either for fortunate
σὺν τῷ θεῷ φανούμεθ' ἢ πεπτωκότες.
with the god we-will-be-shown or fallen
ΙΕΡΕΥΣ ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
O children let-us-stand of-these for for-the-sake
καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
also hither we-came which this-man announces
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
Phoebus and who having-sent these oracles at-once
σωτήρ δ' ἵκοιτο καὶ νόσου παυστήριος.
savior and may-he-come and of-plague ender

II · THE CHORUS CALLS ON THE GODS

The Theban elders ask what Apollo's voice from Pytho portends and call on Athena, Artemis, and Phoebus to drive off the plague as they drove off ruin before. They describe the dying city, the barren fields and women, and the wailing at the altars, and pray that Zeus will blast Ares, the god of the plague, and that Bacchus will come with his torch.

ΧΟΡΟΣ ὦ Διὸς ἁδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου
O of-Zeus sweet-voiced utterance what ever the all-golden
Πυθῶνος ἀγλαὰς ἔβας
from-Pytho to-glorious have-you-come
Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
Thebes I-am-stretched fearful heart with-dread shaking
ἰήιε Δάλιε Παιάν,
ie Delian Paean
ἀμφὶ σοὶ ἁζόμενος τί μοι ἢ νέον
about you awed what for-me either new

ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
or with-revolving seasons again you-will-accomplish debt
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.
tell me O golden child of-Hope immortal Rumor
πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνα
first you calling daughter of-Zeus immortal Athena
γαιάοχόν τ' ἀδελφεὰν
land-holding and sister
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
Artemis who circled of-the-market-place throne glorious sits-on
καὶ Φοῖβον ἑκαβόλον, ἰὼ
and Phoebus far-shooting ah
τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
threefold averters-of-death appear to-me
εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας πόλει
if ever also former ruin over rising on-the-city
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
you-drove-out banished flame of-woe come also now
ὦ πόποι, ἀνάριθμα γὰρ φέρω
O alas countless for I-bear
πήματα· νοσεῖ δέ μοι πρόπας στόλος,
woes is-sick and for-me whole host
οὐδ' ἔνι φροντίδος ἔγχος
nor is-there of-thought weapon
ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
by-which one will-defend neither for the-offspring
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
of-the-glorious earth grow nor with-births
ἰηίων καμάτων ἀνέχουσι γυναῖκες·
wailing from-travails rise-up women

ἄλλον δ' ἂν ἄλλῳ προσίδοις ἅπερ εὔπτερον ὄρνιν
one and — on-another you-might-see like well-winged bird

κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
swifter than-irresistible fire speeding

ἀκτὰν πρὸς ἑσπέρου θεοῦ.
shore toward of-the-western god

ὧν πόλις ἀνάριθμος ὄλλυται·
of-whom the-city countless perishes

νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κεῖται ἀνοίκτως·
pitiless and offspring on ground death-bearing lie unlamented

ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες
in and wives gray-haired and besides mothers

ἀχὰν παραβώμιον ἄλλοθεν ἄλλαν
a-cry at-the-altar from-one-side another

λυγρῶν πόνων ἱκετῆρες ἐπιστενάχουσιν.
of-bitter toils suppliants groan-over

παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος
the-paean and flashes groaning and voice accompanying

ὧν ὕπερ, ὦ χρυσέα θύγατερ Διός,
which on-behalf-of O golden daughter of-Zeus

εὐῶπα πέμψον ἀλκάν.
fair-faced send aid

Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων
Ares and — fierce who now without-bronze of-shields

φλέγει με περιβόατον, ἀντιάζω
burns me with-loud-cries-around I-pray

παλίσσυτον δράμημα νωτίσαι πάτρας
backward-rushing course to-turn-his-back from-the-fatherland

ἔπουρον, εἴτ' ἐς μέγαν θάλαμον Ἀμφιτρίτας
wafted either to great chamber of-Amphitrite

εἴτ᾽ ἐς τὸν ἀπόξενον ὅρμων
or to the inhospitable of-anchorages
Θρῄκιον κλύδωνα·
Thracian wave
τελεῖν γὰρ εἴ τι νὺξ ἀφῇ,
to-finish for if anything night lets-go
τοῦτ᾽ ἐπ᾽ ἦμαρ ἔρχεται·
this upon day comes
τόν, ὦ τᾶν πυρφόρων
him O of-the fire-bearing
ἀστραπᾶν κράτη νέμων,
of-lightnings powers wielding
ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ,
O Zeus father under your destroy thunderbolt
Λύκει᾽ ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ᾽ ἀγκυλᾶν
Lycean lord — and your golden-twisted from bowstrings
βέλεα θέλοιμ᾽ ἂν ἀδάματ᾽ ἐνδατεῖσθαι
shafts I-would-wish — unconquered to-be-scattered
ἀρωγὰ προσταχθέντα τάς τε πυρφόρους
helping set-before the and fire-bearing
Ἀρτέμιδος αἴγλας, ξὺν αἷς Λύκι᾽ ὄρεα διᾴσσει·
of-Artemis gleams with which Lycian mountains she-darts-through
τὸν χρυσομίτραν τε κικλήσκω,
the gold-turbaned and I-call
τᾶσδ᾽ ἐπώνυμον γᾶς,
of-this namesake land
οἰνῶπα Βάκχον εὔιον,
wine-faced Bacchus cried-to
Μαινάδων ὁμόστολον,
of-Maenads fellow-traveler

πελασθῆναι φλέγοντ'
to-draw-near blazing
ἀγλαῶπι ***
with-bright (lacuna)
πεύκᾳ 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215
torch against the dishonored among gods god

III · THE CURSE AND THE PROPHET

Oedipus proclaims that whoever knows the killer must speak, bars the murderer from every rite and home, and curses him, even if he shares his own hearth. At Creon's urging he has summoned Teiresias, who refuses to speak. Angered, Oedipus accuses him of plotting the murder, and the prophet answers that Oedipus is the polluter he seeks. Oedipus charges Creon with a plot, mocks the prophet's failure before the Sphinx, and Teiresias foretells blindness, exile, and the truth about his parents.

ΟΙΔΙΠΟΥΣ αἰτεῖς· ἃ δ' αἰτεῖς, τἄμ' ἐὰν θέλῃς ἔπη
you-pray what and you-pray my if you-will words
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
hearing to-receive the plague and to-serve
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
help you-would-take — and-relief from-troubles
ἁγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
which-I a-stranger indeed to-the tale this will-speak-out
ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220
a-stranger and to-the deed-done not for — far
ἴχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον,
I-would-track alone not — having any clue
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
now but late for a-citizen among citizens I-am-counted

ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·
to-you I-proclaim all Cadmeans this
ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
whoever ever of-you Laius the son-of-Labdacus
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,
knows man by what he-perished
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
him I-bid all to-show to-me
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελεῖν
and-if indeed he-fears the-charge to-take-away
αὐτὸν καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
himself against himself he-will-suffer for other indeed
ἀστεργὲς οὐδέν. γῆς δ' ἄπεισιν ἀσφαλής.
unpleasant nothing from-the-land and he-will-leave safe
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς
if and again someone another knows from other land
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
the slayer not let-him-be-silent the for
κέρδος τελῶ 'γὼ χἠ χάρις προσκείσεται.
gain I-will-pay I and-the thanks will-be-added
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
if but again you-will-keep-silent and someone either for-a-friend
δείσας ἀπώσει τοὔπος ἢ χαὐτοῦ τόδε,
having-feared will-thrust-off the-word or also-for-himself this
ἅκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.
what-from these I-will-do this you-must to-hear from-me
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
the man I-forbid this whoever he-is of-the-land
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
of-this of-which I powers both and thrones hold

μήτ᾽ εἰσδέχεσθαι μήτε προσφωνεῖν τινα,
neither to-receive nor to-address anyone
μήτ᾽ ἐν θεῶν εὐχαῖσι μήτε θύμασιν
nor in of-the-gods prayers nor sacrifices
κοινὸν ποεῖσθαι, μήτε χέρνιβας νέμειν·
partner to-make nor lustral-water to-share
ὠθεῖν δ᾽ ἀπ᾽ οἴκων πάντας, ὡς μιάσματος
to-thrust and from homes all as the-pollution
τοῦδ᾽ ἡμὶν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
this to-us being as the Pythian of-the-god
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
oracle revealed just-now to-me
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
I indeed then such-a-one the both god
τῷ τ᾽ ἀνδρὶ τῷ θανόντι σύμμαχος πέλω·
the and man the dead ally am
κατεύχομαι δὲ τὸν δεδρακότ᾽, εἴτε τις
I-pray and the one-who-did-it whether someone
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
one being has-escaped-notice or more with
κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον·
evil evilly him wretched to-wear-out life
ἐπεύχομαι δ᾽, οἴκοισιν εἰ ξυνέστιος
I-pray and house if a-sharer-of-the-hearth
ἐν τοῖς ἐμοῖς γένοιτ᾽ ἐμοῦ συνειδότος,
in — my he-should-become me knowing
παθεῖν ἅπερ τοῖσδ᾽ ἀρτίως ἠρασάμην.
to-suffer what-very on-these just-now I-called-down
ὑμῖν δὲ ταῦτα πάντ᾽ ἐπισκήπτω τελεῖν,
on-you and these all I-enjoin to-fulfill

ὑπέρ τ᾽ ἐμαυτοῦ τοῦ θεοῦ τε τῆσδέ τε
for both myself the god and this and
γῆς ὧδ᾽ ἀκάρπως καὐθέως ἐφθαρμένης.
land thus fruitlessly and-godlessly ruined
οὐδ᾽ εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
not if for was the matter not god-sent
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
unpurged you fitting it-was so to-leave
ἀνδρός γ᾽ ἀρίστου βασιλέως τ᾽ ὀλωλότος,
a-man at-least best a-king and having-perished
ἀλλ᾽ ἐξερευνᾶν· νῦν δ᾽ ἐπεὶ κυρῶ γ᾽ ἐγὼ
but to-search-out now but since happen at-least I
ἔχων μὲν ἀρχὰς ἃς ἐκεῖνος εἶχε πρίν,
holding indeed the-rule which that-man held before
ἔχων δὲ λέκτρα καὶ γυναῖχ᾽ ὁμόσπορον,
holding and the-bed and the-wife sown-alike
κοινῶν τε παίδων κοίν᾽ ἄν, εἰ κείνῳ γένος
common and of-children common — if for-him the-line
μὴ ᾽δυστύχησεν, ἦν ἂν ἐκπεφυκότα·
not had-been-unlucky would-have-been — born
νῦν δ᾽ ἐς τὸ κείνου κρᾶτ᾽ ἐνήλαθ᾽ ἡ τύχη·
now but on the that-man's head leapt the fortune
ἀνθ᾽ ὧν ἐγὼ τάδ᾽, ὡσπερεὶ τοὐμοῦ πατρός,
in-return-for which I this as-if of-my father
ὑπερμαχοῦμαι κἀπὶ πᾶν ἀφίξομαι,
will-fight-for and-to all will-go
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
seeking the slayer of-the murder to-take
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
for-the of-Labdacus son of-Polydorus both and

τοῦ πρόσθε Κάδμου τοῦ πάλαι τ᾽ Ἀγήνορος.
the before of-Cadmus the of-old and of-Agenor

καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
and this for-those not doing I-pray the-gods

μήτ᾽ ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
neither crop to-them of-the-earth to-send-up any

μήτ᾽ οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
nor then of-women children but by-the doom

τῷ νῦν φθερεῖσθαι κἄτι τοῦδ᾽ ἐχθίονι·
the present to-perish and-still than-this more-hateful

ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
to-you but the other Cadmeans as-many-as

τάδ᾽ ἔστ᾽ ἀρέσκονθ᾽, ἥ τε σύμμαχος Δίκη
this is pleasing the both ally Justice

χοἰ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.
and-the all well may-be-with forever gods

ΧΟΡΟΣ ὥσπερ μ᾽ ἀραῖον ἔλαβες, ὦδ᾽, ἄναξ, ἐρῶ.
as me under-oath you-took so lord I-will-speak

οὔτ᾽ ἔκτανον γὰρ οὔτε τὸν κτανόντ᾽ ἔχω
neither I-killed for nor the killer can-I

δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
show the but search of-the one-who-sent was

Φοίβου τόδ᾽ εἰπεῖν, ὅστις εἴργασταί ποτε.
of-Phoebus this to-say whoever has-done-it ever

ΟΙΔΙΠΟΥΣ δίκαι᾽ ἔλεξας· ἀλλ᾽ ἀναγκάσαι θεοὺς
just you-spoke but to-compel the-gods

ἃν μὴ θέλωσιν οὐδ᾽ ἂν εἷς δύναιτ᾽ ἀνήρ.
what not they-wish not-even — one could man

ΧΟΡΟΣ τὰ δεύτερ᾽ ἐκ τῶνδ᾽ ἂν λέγοιμ᾽ ἁμοὶ δοκεῖ.
the second from these — I-would-say what-to-me seems

ΟΙΔΙΠΟΥΣ εἰ καὶ τρίτ' ἐστί, μὴ παρῇς τὸ μὴ οὐ φράσαι.
if even third is not pass-by the not — to-tell

ΧΟΡΟΣ ἄνακτ' ἄνακτι ταὔθ' ὁρῶντ' ἐπίσταμαι
lord to-lord the-same seeing I-know

μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν
most to-Phoebus Teiresias from whom one —

σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
searching this O-lord might-learn most-clearly

ΟΙΔΙΠΟΥΣ ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
but not among idle-things nor this I-did

ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
I-sent for Creon having-spoken two

πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
escorts long and not being-here it-is-wondered

ΧΟΡΟΣ καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
and indeed the at-least other dull and old words

ΟΙΔΙΠΟΥΣ τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
the what-kind these all for I-examine word

ΧΟΡΟΣ θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
to-have-died it-was-said by some travelers

ΟΙΔΙΠΟΥΣ ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
I-heard and-I the but having-seen no-one sees

ΧΟΡΟΣ ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,
but if any indeed indeed of-fear at-least he-has share

τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.
— your hearing not he-will-stay such curses

ΟΙΔΙΠΟΥΣ ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
whom not is doing fear nor a-word frightens

ΧΟΡΟΣ ἀλλ᾽ οὐξελέγξων αὐτὸν ἔστιν· οἵδε γὰρ
but the-one-to-convict him is these for
τὸν θεῖον ἤδη μάντιν ὧδ᾽ ἄγουσιν, ᾧ
the divine already prophet thus lead in-whom
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.
the-truth is-inborn of-men alone
ΟΙΔΙΠΟΤΣ ὦ πάντα νωμῶν Τειρεσία, διδακτά τε
O all wielding Teiresias things-taught and
ἄρρητά τ᾽, οὐράνιά τε καὶ χθονοστιβῆ,
unspeakable and heavenly both and earth-treading
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ᾽ ὅμως
the-city indeed if even not you-see you-know but nevertheless
οἵᾳ νόσῳ σύνεστιν· ἧς σὲ προστάτην
with-what plague it-is-joined of-which you protector
σωτῆρά τ᾽, ὦναξ, μοῦνον ἐξευρίσκομεν.
savior and O-lord only we-find
Φοῖβος γάρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων,
Phoebus for if somehow not you-hear from-the messengers
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
having-sent to-us sent-back deliverance
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
alone — to-come from-this the sickness
εἰ τοὺς κτανόντας Λάϊον μαθόντες εὖ
if the killers of-Laius having-learned well
κτείναιμεν ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
we-should-kill or of-the-land as-exiles send-out
σύ νυν φθονήσας μήτ᾽ ἀπ᾽ οἰωνῶν φάτιν
you then grudging neither from birds the-voice
μήτ᾽ εἴ τιν᾽ ἄλλην μαντικῆς ἔχεις ὁδόν,
nor if some other of-prophecy you-have road

ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
save yourself and the-city save and me
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
save and all pollution of-the dead
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
in you for we-are a-man and to-help from what
ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.
he-may-have both and can noblest of-labors
ΤΕΙΡΕΣΙΑΣ φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
alas alas to-know how terrible where not profit
λύῃ φρονοῦντι· ταῦτα γὰρ καλῶς ἐγὼ
it-brings to-the-knower this for well I
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.
knowing destroyed not for — here I-would-have-come
ΟΙΔΙΠΟΥΣ τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
what and is how disheartened you-have-come-in
ΤΕΙΡΕΣΙΑΣ ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ
let-go me to home most-easily for — yours both you
κἀγὼ διοίσω τοὐμόν, ἢν ἐμοὶ πίθῃ.
and-I will-bear-through mine if me you-heed
ΟΙΔΙΠΟΥΣ οὔτ' ἔννομ' εἶπας οὔτε προσφιλῆ πόλει
neither lawful you-said nor kind to-the-city
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
this which you reared this withholding utterance
ΤΕΙΡΕΣΙΑΣ ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
I-see for not to-you — your speech going
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταὐτὸν πάθω —
to the-point so-that then not I the-same may-suffer

ΟΙΔΙΠΟΥΣ μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῇς, ἐπεὶ
not by the-gods knowing at-least turn-away since
πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριοι.
all you we-beseech these suppliants
ΤΕΙΡΕΣΙΑΣ πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μή ποτε
all for not know I but not — ever
τἄμ', ὡς ἂν εἴπω μὴ τὰ σ', ἐκφήνω κακά.
my-things so-that — I-tell not the your reveal evils
ΟΙΔΙΠΟΥΣ τί φής; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς 330
what do-you-say knowing not will-you-tell but you-intend
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
us to-betray and to-destroy the-city
ΤΕΙΡΕΣΙΑΣ ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
I neither myself nor you will-pain why this
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
in-vain you-probe not for — you-would-learn from-me
ΟΙΔΙΠΟΥΣ οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
not O of-evil-ones most-evil and for — of-a-stone
φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτε, 335
the-nature you at-least would-anger you-will-speak-out ever
ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;
but thus unmoved and-unfinished will-you-appear
ΤΕΙΡΕΣΙΑΣ ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ
temper you-blamed — my — your but together
ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
dwelling not you-saw but me you-blame
ΟΙΔΙΠΟΥΣ τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
who for such — not — would-be-angered words
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
hearing which now you this dishonor city

ΤΕΙΡΕΣΙΑΣ ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
they-will-come for of-themselves even-if I in-silence cover

ΟΙΔΙΠΟΥΣ οὐκοῦν ἅ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
then what at-least will-come also you must to-tell me

ΤΕΙΡΕΣΙΑΣ οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
not — further I-would-tell to this if you-wish

θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
rage through anger whatever most-savage

ΟΙΔΙΠΟΥΣ καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω,
and indeed I-will-pass-by at-least nothing as in-anger I-am

ἅπερ ξυνίημ'· ἴσθι γὰρ δοκῶν ἐμοὶ
what-very I-understand know for seeming to-me

καὶ ξυμφυτεῦσαι τοὔργον εἰργάσθαι θ', ὅσον
both to-have-helped-plant the-deed to-have-done and as-much

μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
not with-hands killing if but you-happened seeing

καὶ τοὔργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
also the-deed — of-you this I-would-say to-be alone

ΤΕΙΡΕΣΙΑΣ ἀληθες; ἐννέπω σὲ τῷ κηρύγματι
really I-tell you to-the proclamation

ᾧπερ προεῖπας ἐμμένειν, κἀφ' ἡμέρας
which-very you-proclaimed to-abide and-from day

τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμέ,
the present to-address neither these nor me

ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
as being of-land this unholy polluter

ΟΙΔΙΠΟΥΣ οὕτως ἀναιδῶς ἐξεκίνησας τόδε
so shamelessly you-stirred-up this

τὸ ῥῆμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς;
the word and where this to-escape do-you-think

ΤΕΙΡΕΣΙΑΣ πέφευγα· τἀληθὲς γὰρ ἰσχῦον τρέφω.
I-have-escaped the-truth for strong I-nourish

ΟΙΔΙΠΟΥΣ πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.
by whom taught not for from at-least the art

ΤΕΙΡΕΣΙΑΣ πρὸς σοῦ· σὺ γάρ μ' ἄκοντα προυτρέψω λέγειν.
by you you for me unwilling urged to-speak

ΟΙΔΙΠΟΥΣ ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
what-sort word speak again so-that more I-may-learn

ΤΕΙΡΕΣΙΑΣ οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ λέγων; 360
not you-understood before or you-test speaking

ΟΙΔΙΠΟΥΣ οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
not so-that at-least to-say known but again tell

ΤΕΙΡΕΣΙΑΣ φονέα σε φημὶ τἀνδρὸς οὗ ζητεῖς κυρεῖν.
murderer you I-say of-the-man whom you-seek to-be

ΟΙΔΙΠΟΥΣ ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
but not at-all rejoicing twice at-least woes will-you-speak

ΤΕΙΡΕΣΙΑΣ εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;
am-I-to-say something then and-more so-that you-may-rage more

ΟΙΔΙΠΟΥΣ ὅσον γε χρήζεις· ὡς μάτην εἰρήσεται. 365
as-much-as at-least you-wish since in-vain it-will-be-said

ΤΕΙΡΕΣΙΑΣ λελῃθέναι σε φημὶ σὺν τοῖς φιλτάτοις
to-have-been-unaware you I-say with the dearest
αἴσχιστ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἵν' εἶ κακοῦ.
most-shamefully consorting nor to-see where you-are of-evil

ΟΙΔΙΠΟΥΣ ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;
— even rejoicing this always to-say do-you-think

ΤΕΙΡΕΣΙΑΣ εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
if-indeed any at-least is of-the truth strength

ΟΙΔΙΠΟΥΣ ἀλλ᾽ ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ᾽ οὐκ ἔστ᾽, ἐπεὶ
but is except for-you to-you and this not is since
τυφλὸς τά τ᾽ ὦτα τόν τε νοῦν τά τ᾽ ὄμματ᾽ εἶ.
blind in-the both ears in-the and mind in-the and eyes you-are
ΤΕΙΡΕΣΙΑΣ σὺ δ᾽ ἄθλιός γε ταῦτ᾽ ὀνειδίζων, ἃ σοὶ
you and wretched at-least these reproaching which you
οὐδεὶς ὃς οὐχὶ τῶνδ᾽ ὀνειδιεῖ τάχα.
no-one who not of-these will-reproach soon
ΟΙΔΙΠΟΥΣ μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ᾽ ἐμὲ
one you-are-nourished by night so-that neither me
μήτ᾽ ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ᾽ ἄν.
nor another who light sees to-harm ever —
ΤΕΙΡΕΣΙΑΣ οὐ γάρ σε μοῖρα πρός γ᾽ ἐμοῦ πεσεῖν, ἐπεὶ
not for you fate by at-least me to-fall since
ἱκανὸς Ἀπόλλων, ᾧ τάδ᾽ ἐκπρᾶξαι μέλει.
sufficient Apollo to-whom this to-bring-about is-a-care
ΟΙΔΙΠΟΥΣ Κρέοντος ἢ σοῦ ταῦτα τἀξευρήματα;
of-Creon or of-you these the-inventions
ΤΕΙΡΕΣΙΑΣ Κρέων δέ σοι πῆμ᾽ οὐδέν, ἀλλ᾽ αὐτὸς σὺ σοί.
Creon and to-you harm none but yourself you to-yourself
ΟΙΔΙΠΟΥΣ ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης
O wealth and kingship and art over-art
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
surpassing in-the much-envied life
ὅσος παρ᾽ ὑμῖν ὁ φθόνος φυλάσσεται,
how-great with you the envy is-stored
εἰ τῆσδέ γ᾽ ἀρχῆς οὕνεχ᾽, ἣν ἐμοὶ πόλις
if this at-least rule for-the-sake which to-me the-city
δωρητόν, οὐκ αἰτητόν, εἰσεχείρισεν,
a-gift not asked-for entrusted

ταύτης Κρέων ὁ πιστός, οὑξ ἀρχῆς φίλος,
of-this Creon the trusty the-from beginning friend
λάθρᾳ μ᾽ ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
secretly me creeping-under to-cast-out longs
ὑφεὶς μάγον τοιόνδε μηχανορράφον,
having-suborned a-wizard such plot-stitching
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
a-crafty beggar who in the gains
μόνον δέδορκε, τὴν τέχνην δ᾽ ἔφυ τυφλός.
only has-sight in-the art but is blind
ἐπεί, φέρ᾽ εἰπέ, ποῦ σὺ μάντις εἶ σαφής;
since come tell where you prophet are clear
πῶς οὐκ, ὅθ᾽ ἡ ῥαψῳδὸς ἐνθάδ᾽ ἦν κύων,
how not when the rhapsodizing here was bound
ηὔδας τι τοῖσδ᾽ ἀστοῖσιν ἐκλυτήριον;
did-you-speak anything for-these citizens releasing
καίτοι τό γ᾽ αἴνιγμ᾽ οὐχὶ τοὐπιόντος ἦν
and-yet the at-least riddle not of-the-chance-comer was
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
man to-explain but prophecy needed
ἣν οὔτ᾽ ἀπ᾽ οἰωνῶν σὺ προυφάνης ἔχων
which neither from birds you were-shown having
οὔτ᾽ ἐκ θεῶν του γνωτόν· ἀλλ᾽ ἐγὼ μολών,
nor from gods any known but I having-come
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
the nothing knowing Oedipus stopped her
γνώμῃ κυρήσας οὐδ᾽ ἀπ᾽ οἰωνῶν μαθών·
by-wit having-hit nor from birds having-learned
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
whom indeed you try to-cast-out thinking thrones

παραστατήσειν τοῖς Κρεοντείοις πέλας.
to-stand-beside the Creon's near
κλαίων δοκεῖς μοι καὶ σὺ χὠ συνθεὶς τάδε
weeping you-seem to-me both you and-the having-framed this
ἀγηλατήσειν· εἰ δὲ μὴ 'δόκεις γέρων
to-drive-out-the-curse if but not you-seemed an-old-man
εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.
to-be suffering you-would-have-learned — what very you-think

ΧΟΡΟΣ ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
to-us indeed guessing both the this-man's words
ὀργῇ λελέχθαι καὶ τά σ', Οἰδίπους, δοκεῖ,
in-anger to-have-been-spoken and the yours Oedipus seems
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
we-need but not such but how the of-the god
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
oracles best we-will-solve this to-consider

ΤΕΙΡΕΣΙΑΣ εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
if even you-are-king it-must-be-made-equal the at-least
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
equal to-reply of-this for and-I am-master
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ·
not for at-all to-you I-live slave but to-Loxias
ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
so-that not of-Creon as-patron will-I-be-enrolled
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας·
I-say and since also blind me you-taunted
σὺ καὶ δέδορκας κοὐ βλέπεις ἵν' εἶ κακοῦ,
you both have-sight and-not see where you-are of-evil
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
nor where you-dwell nor whom you-live with

ἆρ᾽ οἶσθ᾽ ἀφ᾽ ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν
— you-know from whom you-are and you-are-unaware hateful being
τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
to-the your-own of-yourself below and-on earth above
καί σ᾽ ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς
and you double-striking of-mother both and — your father
ἐλᾷ ποτ᾽ ἐκ γῆς τῆσδε δεινόπους ἀρά,
will-drive ever from land this dread-footed curse
βλέποντα νῦν μὲν ὄρθ᾽, ἔπειτα δὲ σκότον.
seeing now indeed straight thereafter but darkness
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν,
of-the-cry and — your what not will-be harbor
ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
what Cithaeron not echoing soon
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
when you-perceive the wedding-song which in-the-house
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
harborless you-sailed-into fair-voyage having-met
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
of-other but multitude not you-perceive evils
ἃ σ᾽ ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
which you will-level with-yourself both and — your children
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
to this both Creon and my mouth
προπηλάκιζε· σοῦ γὰρ οὐκ ἔστιν βροτῶν
bespatter than-you for not is of-mortals
κάκιον ὅστις ἐκτριβήσεταί ποτε.
more-wretched who will-be-ground-out ever

ΟΙΔΙΠΟΥΣ ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
— this then bearable from this-man to-hear

οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν
not into ruin not faster not again

ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;
backward from-house this turned-away will-you-depart

ΤΕΙΡΕΣΙΑΣ οὐδ' ἱκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.
nor would-have-come I-for-my-part — if you not had-called

ΟΙΔΙΠΟΥΣ οὐ γάρ τί σ' ᾔδη μῶρα φωνήσοντ', ἐπεὶ
not for at-all you I-knew foolish-things about-to-say since

σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.
hardly you — to-house — my would-I-have-summoned

ΤΕΙΡΕΣΙΑΣ ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ,
we such were-born as indeed to-you seems

μῶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.
fools to-the-parents but who you begot wise

ΟΙΔΙΠΟΥΣ ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;
what-parents wait who and me begets of-mortals

ΤΕΙΡΕΣΙΑΣ ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
this day will-beget you and will-destroy

ΟΙΔΙΠΟΥΣ ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις.
how all too riddling and-obscure you-speak

ΤΕΙΡΕΣΙΑΣ οὔκουν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς;
not-then you this best to-find you-were-born

ΟΙΔΙΠΟΥΣ τοιαῦτ' ὀνείδιζ', οἷς ἔμ' εὑρήσεις μέγαν.
such-things reproach in-which me you-will-find great

ΤΕΙΡΕΣΙΑΣ αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
this at-least however you the fortune destroyed

ΟΙΔΙΠΟΥΣ ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
but if the-city this I-saved not to-me is-a-care

ΤΕΙΡΕΣΙΑΣ ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
I-will-go well-then and you boy lead me

ΟΙΔΙΠΟΤΣ κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδὼν 445
let-him-lead then since present you at-least in-the-way

ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύνοις πλέον.
you-annoy gone and — not — would-you-grieve more

ΤΕΙΡΕΣΙΑΣ εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
having-said I-will-go for-what for-the-sake I-came not — your

δείσας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
having-feared face not for is where me you-will-destroy

λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
I-tell and to-you the man this whom long

ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450
you-seek threatening and-proclaiming the-murder

τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
the of-Laius he is here

ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
a-stranger in-word a-sojourner then but native

φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται
he-will-appear Theban nor will-he-be-pleased

τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος
with-the misfortune blind for from seeing

καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι 455
and beggar instead-of rich strange over

σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.
with-a-staff feeling-before land he-will-journey

φανήσεται δὲ παισὶ τοῖς αὑτοῦ ξυνὼν
he-will-appear and to-children the his-own living-with

ἀδελφὸς αὑτὸς καὶ πατήρ, κἀξ ἧς ἔφυ
brother himself and father and-of whom he-was-born

γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
of-woman son and husband and of-the father
ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν
fellow-sower both and murderer and these going
εἴσω λογίζου· κἂν λάβῃς ἐψευσμένον,
within reckon and-if you-find(-me) falsified
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.
to-say me already in-prophecy nothing to-understand

IV · THE CHORUS IN DOUBT

The chorus pictures the unknown killer fleeing through the mountains like a bull, pursued by Apollo's oracle. Teiresias' words trouble them, but they know of no quarrel between the Labdacids and the son of Polybus, and they will not believe the charge against Oedipus until it is proved, since he showed his wisdom against the winged maiden.

ΧΟΡΟΣ τίς ὅντιν' ἀ θεσπιέπεια Δελφὶς εἶπε πέτρα
who whom the oracle-speaking Delphic spoke rock
ἄρρητ' ἀρρήτων τελέσαντα φοινίαισι χερσίν;
unspeakable of-unspeakable-things having-done with-bloody hands
ὥρα νιν ἀελλάδων
time him than-storm-swift
ἵππων σθεναρώτερον
horses more-strongly
φυγᾷ πόδα νωμᾶν.
in-flight foot to-ply
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρῴσκει
armed for upon him leaps
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας,
with-fire and lightnings the of-Zeus son

δειναὶ δ᾽ ἅμ᾽ ἕπονται
dread and together follow
κῆρες ἀναπλάκητοι.
fates unerring
ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα
flashed-forth for from-the snowy just-now appearing
φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ᾽ ἰχνεύειν.
the-voice of-Parnassus the unseen man all to-track
φοιτᾷ γὰρ ὑπ᾽ ἀγρίαν
he-roams for under wild
ὕλαν ἀνά τ᾽ ἄντρα καὶ
wood among and caves and
πέτρας ἰσόταυρος
rocks like-a-bull
μέλεος μελέῳ ποδὶ χηρεύων,
wretched with-wretched foot bereft
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων
the central of-the-earth putting-away-from-himself
μαντεῖα· τὰ δ᾽ ἀεὶ
oracles they but forever
ζῶντα περιποτᾶται.
living flit-around
δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας
dreadfully indeed then dreadfully troubles(-me) the-wise bird-reader
οὔτε δοκοῦντ᾽ οὔτ᾽ ἀποφάσκονθ᾽· ὅ τι λέξω δ᾽ ἀπορῶ.
neither approving nor denying what ever I-shall-say and I-am-at-a-loss
πέτομαι δ᾽ ἐλπίσιν οὔτ᾽ ἐνθάδ᾽ ὁρῶν οὔτ᾽ ὀπίσω.
I-flutter and with-hopes neither here seeing nor behind
τί γὰρ ἢ Λαβδακίδαις
what for either for-Labdacids

ἢ τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροιθέν ποτ' ἔγωγ'
or for-the(-son) of-Polybus quarrel lay neither before ever I-for-my-part
ἔμαθον, πρὸς ὅτου δὴ βασανίζων βασάνῳ
learned from which indeed testing with-a-touchstone
ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα Λαβδακίδαις
against the popular fame I-shall-go of-Oedipus for-Labdacids
ἐπίκουρος ἀδήλων θανάτων.
avenger of-obscure deaths
ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
but — indeed then Zeus — and Apollo wise and the of-mortals
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ 'γὼ φέρεται,
knowing of-men but that a-prophet more than I wins
κρίσις οὐκ ἔστιν ἀλαθής· σοφίᾳ δ' ἂν σοφίαν
judgment not is true in-wisdom but — wisdom
παραμείψειεν ἀνήρ.
might-outstrip a-man
ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος,
but never I-for-my-part — before I-should-see right the-word
μεμφομένων ἂν καταφαίην.
of-the-blamers — would-assent
φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα
plain for against him winged came maiden
ποτέ, καὶ σοφὸς ὤφθη βασάνῳ θ' ἁδύπολις· τῷ ἀπ' ἐμᾶς
once and wise he-was-seen by-the-test and city-pleasing therefore from my
φρενὸς οὔποτ' ὀφλήσει κακίαν.
mind never will-be-incur evil

V · CREON ACCUSED

Creon comes to answer the charge, and Oedipus accuses him of setting up the prophet to seize the throne. Creon admits that he advised sending for Teiresias, who never named Oedipus in his hearing after Laius died. He argues that he already shares power without its fears and would never trade that for kingship, and he urges Oedipus to test the oracle at Pytho. Oedipus wants him dead, not banished. Jocasta rebukes both men for private quarrels, and Creon swears that he is innocent.

ΚΡΕΩΝ ἄνδρες πολῖται, δείν᾽ ἔπη πεπυσμένος
men citizens dread words having-learned
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
to-accuse me the king Oedipus
πάρειμ᾽ ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
I-am-here not-enduring-it if for in the misfortunes
ταῖς νῦν νομίζει πρός γ᾽ ἐμοῦ πεπονθέναι
the present he-thinks from at-least me to-have-suffered
λόγοισιν εἴτ᾽ ἔργοισιν εἰς βλάβην φέρον,
in-words or in-deeds to harm tending
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
not-at-all of-life to-me the long-lasting desire
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
bearing this report not for to simple
ἡ ζημία μοι τοῦ λόγου τούτου φέρει, 520
the penalty to-me of-the word this tends
ἀλλ᾽ ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
but to greatest if base indeed in the-city
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
base and by you and friends I-shall-be-called

ΧΟΡΟΣ ἀλλ᾽ ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ᾽ ἂν
but came indeed indeed this the-reproach perhaps —
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.
by-anger forced rather than by-judgment of-mind
ΚΡΕΩΝ τοὔπος δ᾽ ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
the-word but was-uttered by-the my counsels that
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
persuaded the prophet the words false spoke
ΧΟΡΟΣ ηὐδᾶτο μὲν τάδ᾽, οἶδα δ᾽ οὐ γνώμῃ τίνι.
it-was-said indeed this I-know but not with-judgment what
ΚΡΕΩΝ ἐξ ὀμμάτων δ᾽ ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
from eyes but straight and and-from straight mind
κατηγορεῖτο τοὐπίκλημα τοῦτό μου;
was-brought the-charge this against-me
ΧΟΡΟΣ οὐκ οἶδ᾽· ἃ γὰρ δρῶσ᾽ οἱ κρατοῦντες οὐχ ὁρῶ.
not I-know what for do the rulers not I-see
αὐτὸς δ᾽ ὅδ᾽ ἤδη δωμάτων ἔξω περᾷ.
himself but he-here already of-the-house outside passes
ΟΙΔΙΠΟΥΣ οὗτος σύ, πῶς δεῦρ᾽ ἦλθες; ἢ τοσόνδ᾽ ἔχεις
you-there you how here did-you-come — so-much have-you
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
of-daring face so-that — my roof
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς
you-came murderer being of-this the-man plainly
λῃστής τ᾽ ἐναργὴς τῆς ἐμῆς τυραννίδος;
robber and manifest of-the my kingship
φέρ᾽ εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
come tell by the-gods cowardice or folly
ἰδών τιν᾽ ἔν μοι ταῦτ᾽ ἐβουλεύσω ποεῖν;
having-seen some in me this you-planned to-do

ἢ τοὔργον ὡς οὐ γνωριοῖμί σου τόδε
or the-deed that not I-would-recognize of-you this
δόλῳ προσέρπον ἢ οὐκ ἀλεξοίμην μαθών;
by-guile creeping-on or not I-would-ward-off having-learned
ἆρ᾽ οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου,
— not foolish is the-attempt of-you
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
without both multitude and friends kingship
θηρᾶν, ὃ πλήθει χρήμασίν θ᾽ ἁλίσκεται;
to-hunt which with-multitude money and is-caught
ΚΡΕΩΝ οἶσθ᾽ ὡς πόησον; ἀντὶ τῶν εἰρημένων
you-know how do instead-of the things-spoken
ἴσ᾽ ἀντάκουσον, κᾆτα κρῖν᾽ αὐτὸς μαθών.
equal hear-in-turn and-then judge yourself having-learned
ΟΙΔΙΠΟΥΣ λέγειν σὺ δεινός, μανθάνειν δ᾽ ἐγὼ κακὸς
to-speak you clever to-learn but I bad
σοῦ· δυσμενῆ γὰρ καὶ βαρύν σ᾽ ηὕρηκ᾽ ἐμοί.
from-you hostile for and grievous you I-have-found to-me
ΚΡΕΩΝ τοῦτ᾽ αὐτὸ νῦν μου πρῶτ᾽ ἄκουσον ὡς ἐρῶ.
this very now me first hear as I-will-speak
ΟΙΔΙΠΟΥΣ τοῦτ᾽ αὐτὸ μή μοι φράζ᾽, ὅπως οὐκ εἶ κακός.
this very not to-me tell how not you-are base
ΚΡΕΩΝ εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
if surely you-think a-possession the stubbornness
εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.
to-be anything the sense apart not rightly you-think
ΟΙΔΙΠΟΥΣ εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
if surely you-think a-man a-kinsman wrongly
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
doing not to-undergo the penalty not well you-think

ΚΡΕΩΝ ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
I-agree with-you this just to-have-been-said the but
πάθημ' ὁποῖον φὴς παθεῖν, δίδασκέ με.
suffering what-sort you-say you-suffered teach me
555 ΟΙΔΙΠΟΥΣ ἔπειθες ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ
did-you-persuade or not did-you-persuade that it-was-needful me for
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
the reverend-prophet man to-send someone
ΚΡΕΩΝ καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.
and now still the-same I-am in-the counsel
ΟΙΔΙΠΟΥΣ πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον
how-much some already then — Laius time
ΚΡΕΩΝ δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
has-done what-sort deed not for I-understand
560 ΟΙΔΙΠΟΥΣ ἄφαντος ἔρρει θανασίμῳ χειρώματι;
vanished is-gone by-deadly violence
ΚΡΕΩΝ μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
long ancient and — might-be-measured times
ΟΙΔΙΠΟΥΣ τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
then then the prophet this was in the art
ΚΡΕΩΝ σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
wise at-least equally and-from equal honored
ΟΙΔΙΠΟΥΣ ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
did-he-mention then me at-all the then in time
565 ΚΡΕΩΝ οὔκουν ἐμοῦ γ' ἑστῶτος οὐδαμοῦ πέλας.
not-then me at-least standing anywhere near
ΟΙΔΙΠΟΥΣ ἀλλ' οὐκ ἔρευναν τοῦ κτανόντος ἔσχετε;
but not search of-the killer did-you-have
ΚΡΕΩΝ παρέσχομεν, πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
we-held how but not and-not we-heard

ΟΙΔΙΠΟΥΣ πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
how then then this the wise not did-he-say this

ΚΡΕΩΝ οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
not I-know in what for not I-understand to-be-silent I-love

ΟΙΔΙΠΟΥΣ τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
this-much at-least you-know and would-say — well knowing

ΚΡΕΩΝ ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
what-sort this if for I-know at-least not I-will-deny

ΟΙΔΙΠΟΥΣ ὁθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τάσδ' ἐμὰς
because if not with-you he-had-joined these my

οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.
not — ever would-he-have-said of-Laius deaths

ΚΡΕΩΝ εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δὲ σοῦ
if indeed he-says this yourself you-know I but from-you

μαθεῖν δικαιῶ ταὔθ' ἅπερ κἀμοῦ σὺ νῦν. 575
to-learn claim the-same as also-from-me you now

ΟΙΔΙΠΟΥΣ ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.
learn not for indeed murderer shall-I-be-caught

ΚΡΕΩΝ τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
what then sister — my having-married have-you

ΟΙΔΙΠΟΥΣ ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
denial not is-in of-what you-ask

ΚΡΕΩΝ ἄρχεις δ' ἐκείνῃ ταὐτὰ γῆς ἴσον νέμων;
you-rule and with-her the-same of-land equal sharing

ΟΙΔΙΠΟΥΣ ἃν ᾗ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
what she-may-be wishing all from-me she-gets

ΚΡΕΩΝ οὔκουν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;
not-then am-equal to-you-both I two third

ΟΙΔΙΠΟΥΣ ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
here for indeed also base you-appear friend

ΚΡΕΩΝ οὔκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.
not if you-would-give at-least as I to-yourself account
σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
consider and this first whether anyone — you-think
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον ἢ
to-rule would-choose with fears rather than
ἄτρεστον εὕδοντ', εἰ τά γ' αὐθ' ἕξει κράτη.
fearless sleeping if the at-least same he-will-have powers
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
I indeed then neither myself desiring was-born
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
king to-be rather than kingly-things to-do
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
nor another whoever to-be-prudent knows
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω,
now indeed for from you all without fear I-get
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
if but myself I-ruled many-things even unwilling I-would-do
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
how then to-me kingship sweeter to-have
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
than-rule painless and power was-born
οὔπω τοσοῦτον ἠπατημένος κυρῶ
not-yet so-much deceived am-I
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά.
so-that other-things to-want than the with profit good
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
now to-all I-rejoice now me everyone greets
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με·
now the of-you needing call-out me

τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἔνι.
the for to-succeed for-them all there lies-in
πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφεὶς τάδε;
how then I that — would-I-take having-let-go this
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.
not — would-become a-mind base well thinking
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν
but neither a-lover of-this the counsel was-I-born
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
nor — with another doing — would-I-endure ever
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθώδ' ἰὼν
and of-these proof this indeed to-Pytho going
πεύθου τὰ χρησθέντ' εἰ σαφῶς ἤγγειλά σοι·
inquire-of the oracles whether clearly I-reported to-you
τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς
this other if me with-the seer you-catch
κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
in-common anything having-plotted not me with-single kill
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών·
vote with-double but the both mine and yours having-taken
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
on-suspicion and unclear not me apart accuse
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
not for just neither the bad in-vain
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς.
good to-think nor the good bad
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
a-friend for noble to-cast-out equal I-say
καὶ τὸν παρ' αὑτῷ βίοτον, ὃν πλεῖστον, φιλεῖ.
and the beside himself life which most he-loves

ἀλλ᾽ ἐν χρόνῳ γνώσει τάδ᾽ ἀσφαλῶς, ἐπεὶ
but in time you-will-know this safely since
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
time just man shows alone
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.
the-bad but even in day you-might-know one
ΧΟΡΟΣ καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
well he-spoke for-one-taking-care to-fall
ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
lord to-think for the quick not safe
ΟΙΔΙΠΟΥΣ ὅταν ταχύς τις οὐπιβουλεύων λάθρᾳ
when quick someone the-plotter secretly
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν·
advances quick must me-too to-plan in-turn
εἰ δ᾽ ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
if but keeping-quiet I-await the this-man's indeed
πεπραγμέν᾽ ἔσται, τἀμὰ δ᾽ ἡμαρτημένα.
done will-be my(-things) and missed
ΚΡΕΩΝ τί δῆτα χρῄζεις; ἦ με γῆς ἔξω βαλεῖν;
what then do-you-want — me of-the-land outside to-cast
ΟΙΔΙΠΟΥΣ ἥκιστα· θνήσκειν, οὐ φυγεῖν σε βούλομαι.
least to-die not to-flee you I-want
ὡς ἂν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.
when — you-show what-sort is the to-envy
ΚΡΕΩΝ ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;
since not about-to-yield nor about-to-believe you-speak
ΟΙΔΙΠΟΥΣ ***
(lacuna)
ΚΡΕΩΝ οὐ γὰρ φρονοῦντά σ᾽ εὖ βλέπω. ΟΙΔΙΠΟΥΣ τὸ γοῦν ἐμόν.
not for being-wise you well I-see the at-least mine

ΚΡΕΩΝ ἀλλ᾽ ἐξ ἴσου δεῖ κἀμόν, ΟΙΔΙΠΟΤΣ ἀλλ᾽ ἔφυς κακός.
but from equal must and-mine but you-were-born bad

ΚΡΕΩΝ εἰ δὲ ξυνίης μηδέν; ΟΙΔΙΠΟΤΣ ἀρκτέον γ᾽ ὅμως.
if but you-understand nothing it-must-be-ruled at-least nevertheless

ΚΡΕΩΝ οὔτοι κακῶς γ᾽ ἄρχοντος. ΟΙΔΙΠΟΤΣ ὦ πόλις πόλις.
not-at-all badly at-least ruling O city city

ΚΡΕΩΝ κἀμοὶ πόλεως μέτεστιν, οὐχί σοι μόνῳ. 630
and-I in-the-city have-a-share not you alone

ΧΟΡΟΣ παύσασθ᾽, ἄνακτες· καιρίαν δ᾽ ὑμῖν ὁρῶ
cease lords timely and to-you I-see

τήνδ᾽ ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ᾽ ἧς
this-one from the-house coming Jocasta with whom

τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.
the now present quarrel well to-settle is-right

ΙΟΚΑΣΤΗ τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
why the ill-advised O wretched strife

γλώσσης ἐπήρασθ᾽ οὐδ᾽ ἐπαισχύνεσθε γῆς 635
of-tongue have-you-raised nor are-you-ashamed the-land

οὕτω νοσούσης ἴδια κινοῦντες κακά;
thus being-sick private stirring-up troubles

οὐκ εἶ σύ τ᾽ οἴκους σύ τε, Κρέων, κατὰ στέγας,
not will-go you and to-the-house you and Creon to the-roof

καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ᾽ οἴσετε;
and not the nothing pain into great will-you-bring

ΚΡΕΩΝ ὅμαιμε, δεινά μ᾽ Οἰδίπους ὁ σὸς πόσις
sister dread-things me Oedipus — your husband

δρᾶσαι δικαιοῖ δυοῖν ἀποκρίνας κακοῖν, 640
to-do thinks-fit of-two having-chosen evils

ἢ γῆς ἀπῶσαι πατρίδος ἢ κτεῖναι λαβών.
either from-the-land to-thrust of-the-fatherland or to-kill having-seized

ΟΙΔΙΠΟΥΣ ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
I-agree doing for him O lady evil
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.
I-have-caught my person with art evil
ΚΡΕΩΝ μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
not then may-I-prosper but under-a-curse if you at-all
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν.
have-done may-I-perish of-what you-accuse me to-do
ΙΟΚΑΣΤΗ ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
O by the-gods believe Oedipus this
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
most indeed this oath revering of-the-gods
ἔπειτα κἀμὲ τούσδε θ' οἳ πάρεισί σοι.
next and-me these and who are-present with-you

VI · THE CHORUS PLEADS

The chorus begs Oedipus to respect Creon's oath and not to condemn a friend on an unproved charge. Oedipus yields, though he believes it means his own ruin, and Creon leaves. Jocasta asks what began the quarrel, and the chorus, unwilling to reopen it, assures Oedipus of its loyalty.

ΧΟΡΟΣ πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι.
be-persuaded having-willed having-thought and lord I-beg
ΟΙΔΙΠΟΥΣ τί σοι θέλεις δῆτ' εἰκάθω;
what to-you do-you-wish then I-should-yield
ΧΟΡΟΣ τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὅρκῳ μέγαν καταίδεσαι.
him neither before foolish now and in oath great respect
ΟΙΔΙΠΟΥΣ οἶσθ' οὖν ἃ χρῄζεις;
you-know then what you-ask

ΧΟΡΟΣ οἶδα.
I-know

ΟΙΔΙΠΟΤΣ φράζε δὴ τί φήις.
tell indeed what you-say

ΧΟΡΟΣ τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ
the under-oath friend never in blame

σὺν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν.
with obscure word you dishonored to-cast

ΟΙΔΙΠΟΤΣ εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
well then know this when you-seek for-me

ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
seeking destruction or exile from this land

ΧΟΡΟΣ οὐ τὸν πάντων θεῶν θεὸν πρόμον
no by-the of-all gods god foremost

Ἅλιον· ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον
the-Sun since godless friendless what ever last

ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
may-I-perish thought if this I-have

ἀλλά μοι δυσμόρῳ γᾶ φθινὰς
but me ill-fated the-land wasting

τρύχει ψυχάν, τάδ' εἰ κακοῖς κακὰ
wears soul this if to-evils evils

προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.
it-will-attach to-the old the from you-two

ΟΙΔΙΠΟΤΣ ὁ δ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν
he but then let-him-go and-if must I utterly to-die

ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ.
or from-the-land dishonored this to-be-thrust by-force

τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτίρω στόμα
the for your not the this-man's I-pity mouth

ἐλεινόν· οὗτος δ' ἔνθ' ἂν ᾖ στυγήσεται.
piteous he and where — he-may-be will-be-hated

ΚΡΕΩΝ στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
sullen indeed yielding plain you-are grievous but when

θυμοῦ περάσῃς· αἱ δὲ τοιαῦται φύσεις
of-wrath you-go-far the but such natures

675 αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν.
to-themselves justly are most-painful to-bear

ΟΙΔΙΠΟΤΣ οὔκουν μ' ἐάσεις κἀκτὸς εἶ;
not-then me will-you-let-be and-out go

ΚΡΕΩΝ πορεύσομαι,
I-will-go

σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.
you indeed having-found ignorant among but these equal

ΧΟΡΟΣ γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω;
lady why do-you-delay to-take of-the-house this-man within

680 ΙΟΚΑΣΤΗ μαθοῦσά γ' ἥτις ἡ τύχη.
having-learned at-least what the chance

ΧΟΡΟΣ δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ 'νδικον.
suspicion blind of-words came bites but also the not just

ΙΟΚΑΣΤΗ ἀμφοῖν ἀπ' αὐτοῖν;
both from them

ΧΟΡΟΣ ναίχι.
yes

ΙΟΚΑΣΤΗ καὶ τίς ἦν λόγος;
and what was the-word

685 ΧΟΡΟΣ ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας,
enough to-me enough the-land being-distressed

φαίνεται ἔνθ' ἔληξεν αὐτοῦ μένειν.
it-seems where it-stopped there to-stay

ΟΙΔΙΠΟΥΣ ὁρᾷς ἵν᾽ ἥκεις, ἀγαθὸς ὢν γνώμην ἀνήρ,
you-see where you-have-come good being in-judgment a-man
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ;
my slackening and blunting heart
ΧΟΡΟΣ ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, 690
O-lord I-said indeed not once only
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
know but insane at-a-loss in sense
πεφάνθαι μ᾽ ἄν, εἴ σ᾽ ἐνοσφιζόμαν,
would-have-been-shown me — if you I-should-put-away
ὅς τ᾽ ἐμὰν γᾶν φίλαν ἐν πόνοις
who and my land dear in troubles
ἀλύουσαν κατ᾽ ὀρθὸν οὔρισας, 695
wandering on a-right-course sped
τανῦν τ᾽ εὔπομπος, ἂν γένοιο.
now and good-guide — you-might-become
ΙΟΚΑΣΤΗ πρὸς θεῶν δίδαξον κἄμ᾽, ἄναξ, ὅτου ποτὲ
by the-gods teach me-too lord of-what ever
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.
wrath so-great of-the-matter having-roused you-have

Oedipus says Creon accuses him through a prophet. Jocasta, to calm him, tells how an oracle said Laius would die by his son, yet robbers killed him where three roads meet, and the child was cast out on the mountain. The crossroads alarms Oedipus. He tells of the taunt in Corinth, Apollo's prophecy, and how he killed an old man and his escort at such a crossroads. His one hope is the survivor's word that robbers did it. Jocasta agrees to send for the herdsman.

ΟΙΔΙΠΟΥΣ ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω·
I-will-tell you for than-these to more lady I-revere

Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
of-Creon what-things against-me having-plotted he-has

ΙΟΚΑΣΤΗ λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
speak if clearly the quarrel charging you-will-tell

ΟΙΔΙΠΟΥΣ φονέα με φησὶ Λαΐου καθεστάναι.
murderer me he-says of-Laius to-be

ΙΟΚΑΣΤΗ αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα;
himself knowing or having-learned another from

ΟΙΔΙΠΟΥΣ μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
a-prophet indeed then villainous having-sent-in since

τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
the at-least as-for himself whole he-frees mouth

ΙΟΚΑΣΤΗ σύ νυν ἀφεὶς σεαυτὸν ὧν λέγεις πέρι
you then releasing yourself of-what you-speak about

ἐμοῦ 'πάκουσον καὶ μάθ' οὕνεκ' ἐστί σοι
me hear and learn that is to-you

βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
mortal nothing of-prophetic having art

φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
I-will-show and to-you signs of-these brief

χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
an-oracle for came to-Laius once not I-will-say
Φοίβου γ' ἄπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
of-Phoebus at-least from himself of-the but servants from
ὡς αὐτὸν ἕξοι μοῖρα πρὸς παιδὸς θανεῖν,
that him would-hold fate by child to-die
ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
whoever should-be-born me both and-him from
καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
and him indeed as at-least the report strangers once
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἁμαξιτοῖς·
robbers murder at triple wagon-roads
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
of-the-child but birth not had-passed days
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν
three and him joints he having-yoked of-the-feet
ἔρριψεν ἄλλων χερσὶν ἄβατον εἰς ὄρος.
cast by-others' hands untrodden into mountain
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσεν
and-there Apollo neither him accomplished
φονέα γενέσθαι πατρὸς οὔτε Λάϊον
murderer to-become of-the-father nor Laius
τὸ δεινὸν οὑφοβεῖτο πρὸς παιδὸς θανεῖν.
the dread-thing which-he-feared by child to-die
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
such the-voices prophetic defined
ὧν ἐντρέπου σὺ μηδέν· ὧν γὰρ ἂν θεὸς
of-which regard you nothing what for — the-god
χρείαν ἐρευνᾷ, ῥᾳδίως αὐτὸς φανεῖ.
need searches easily himself will-reveal

ΟΙΔΙΠΟΥΣ οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
what-sort me having-heard just-now holds lady
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
of-soul wandering and-stirring of-mind
ΙΟΚΑΣΤΗ ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;
by-what care this turned-about do-you-say
ΟΙΔΙΠΟΥΣ ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος
I-thought to-hear from-you this that — Laius
730 κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς.
was-slaughtered at triple wagon-roads
ΙΟΚΑΣΤΗ ηὐδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
it-was-said for this nor yet having-ceased it-is
ΟΙΔΙΠΟΥΣ καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὗ τόδ' ἦν πάθος;
and where is the place this where this was suffering
ΙΟΚΑΣΤΗ Φωκὶς μὲν ἡ γῆ κλῄζεται, σχιστὴ δ' ὁδὸς
Phocis indeed the land is-called split and road
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
to the-same from-Delphi and-from Daulia leads
735 ΟΙΔΙΠΟΥΣ καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς;
and what time to-these is that-has-passed
ΙΟΚΑΣΤΗ σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
almost a-little before than you of-this holding land
ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.
rule appeared this was-proclaimed to-the-city
ΟΙΔΙΠΟΥΣ ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
O Zeus what me to-do have-you-planned about
ΙΟΚΑΣΤΗ τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
what and is to-you this Oedipus on-your-mind

ΟΙΔΙΠΟΥΣ μήπω μ᾽ ἐρώτα· τὸν δὲ Λάϊον φύσιν
not-yet me ask — but Laius nature
τίν᾽ ἦλθε φράζε, τίνα δ᾽ ἀκμὴν ἥβης ἔχων.
what(-form) did-he-come tell what and peak of-youth having
ΙΟΚΑΣΤΗ μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
tall growing-downy newly whitened head
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
of-form and — your not was-distant much
ΟΙΔΙΠΟΥΣ οἴμοι τάλας· ἔοικ᾽ ἐμαυτὸν εἰς ἀρὰς
ah-me wretched I-seem myself into curses
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.
dread laying-before just-now not to-know
ΙΟΚΑΣΤΗ πῶς φῄς; ὀκνῶ τοι πρός σ᾽ ἀποσκοποῦσ᾽, ἄναξ.
how do-you-say I-shrink surely toward you looking lord
ΟΙΔΙΠΟΥΣ δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ·
dreadfully I-despair lest seeing the prophet be
δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.
you-will-show but more if one you-tell still
ΙΟΚΑΣΤΗ καὶ μὴν ὀκνῶ μέν, ἃ δ᾽ ἂν ἔρῃ μαθοῦσ᾽ ἐρῶ.
and indeed I-shrink indeed what but — you-ask having-learned I-will-tell
ΟΙΔΙΠΟΥΣ πότερον ἐχώρει βαιὸς ἢ πολλοὺς ἔχων
whether he-went small or many having
ἄνδρας λοχίτας, οἵ᾽ ἀνὴρ ἀρχηγέτης;
men as-guards as a-man a-leader
ΙΟΚΑΣΤΗ πέντ᾽ ἦσαν οἱ ξύμπαντες, ἐν δ᾽ αὐτοῖσιν ἦν
five were the all-together among and them was
κῆρυξ· ἀπήνη δ᾽ ἦγε Λάϊον μία.
a-herald a-wagon and carried Laius one

ΟΙΔΙΠΟΥΣ αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτε
alas this already clear-through who was ever
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;
the-one these having-spoken the words to-you lady
ΙΟΚΑΣΤΗ οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
a-household-servant some who came having-escaped alone
ΟΙΔΙΠΟΥΣ ἦ κἀν δόμοισι τυγχάνει τανῦν παρών;
— and-in the-house he-happens now being-present
ΙΟΚΑΣΤΗ οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
not then from when for there he-came and power
σέ τ' εἶδ' ἔχοντα Λάϊόν τ' ὀλωλότα,
you and he-saw having Laius and having-perished
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν
he-implored — my hand touching
ἀγρούς σφε πέμψαι καὶπὶ ποιμνίων νομάς,
to-fields him to-send and-to of-the-flocks pastures
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως.
so-that farthest he-might-be from-this out-of-sight town
κἄπεμψ' ἐγώ νιν· ἄξιος γὰρ οἷ' ἀνὴρ
and-sent I him worthy for as a-man
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
slave to-bear he-was of-this even greater favor
ΟΙΔΙΠΟΥΣ πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;
how — might-he-come then to-us in quickness again
ΙΟΚΑΣΤΗ πάρεστιν· ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
he-is-here but for what this do-you-desire
ΟΙΔΙΠΟΥΣ δέδοικ' ἐμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν
I-fear myself O lady lest many-things too
εἰρημέν' ᾖ μοι δι' ἅ νιν εἰσιδεῖν θέλω.
spoken be by-me for which him to-see I-want

ΙΟΚΑΣΤΗ ἀλλ᾽ ἵξεται μέν· ἀξία δέ που μαθεῖν
but he-will-come indeed worthy and somehow to-learn
κἀγὼ τά γ᾽ ἐν σοὶ δυσφόρως ἔχοντ᾽, ἄναξ.
and-I the at-least in you hard-to-bear being lord
ΟΙΔΙΠΟΥΣ κοὐ μὴ στερηθῇς γ᾽, ἐς τοσοῦτον ἐλπίδων
and-not not you-shall-be-deprived at-least to such-a-point of-hopes
ἐμοῦ βεβῶτος· τῷ γὰρ ἂν καὶ μείζονι
me having-come to-whom for — even greater
λέξαιμ᾽ ἂν ἢ σοί, διὰ τύχης τοιᾶσδ᾽ ἰών;
would-I-speak — than to-you through fortune such going
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
to-me father indeed Polybus was Corinthian
μήτηρ δὲ Μερόπη Δωρίς. ἠγόμην δ᾽ ἀνὴρ
mother and Merope Dorian I-was-held and man
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
of-the-citizens greatest the there until to-me chance
τοιάδ᾽ ἐπέστη, θαυμάσαι μὲν ἀξία,
such befell to-wonder indeed worthy
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
of-zeal at-least however — my not worthy
ἀνὴρ γὰρ ἐν δείπνοις μ᾽ ὑπερπλησθεὶς μέθῃ
a-man for at feasts me overfull with-drink
καλεῖ παρ᾽ οἴνῳ, πλαστὸς ὡς εἴην πατρί.
calls over wine suppositious that I-was to-my-father
κἀγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν
and-I weighed-down the indeed being day
μόλις κατέσχον, θἀτέρᾳ δ᾽ ἰὼν πέλας
hardly restrained on-the-other and going near
μητρὸς πατρός τ᾽ ἤλεγχον· οἱ δὲ δυσφόρως
mother father and questioned they and hard-to-bear

τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
the-reproach bore against-the one-who-let-loose the word
785 κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ'
and-I in-the indeed by-them was-gladdened nevertheless but
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
chafed me always this crept-on for much
λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι
secretly and of-mother and of-father I-go
Πυθώδε, καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
to-Pytho and me — Phoebus of-what indeed I-came
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
dishonored sent-off other but wretched
790 καὶ δεινὰ καὶ δύστηνα προύφηνεν λέγων,
both dread-things and wretched-things foretold saying
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
that with-my-mother indeed it-was-needful me to-be-joined a-race and
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν,
unbearable to-men I-would-show to-look-on
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
murderer and I-would-be of-the having-begotten father
κἀγὼ 'πακούσας ταῦτα τὴν Κορινθίαν,
and-I having-heard this the Corinthian
795 ἄστροις τὸ λοιπὸν ἐκμετρούμενος, χθόνα
by-the-stars the rest measuring-out land
ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
fled where never I-should-see of-evil
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
oracles the-shames — my fulfilled
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους, ἐν οἷς
going and I-come-to these the places in which

σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
you the king this to-perish you-say
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς
and to-you lady the-truth I-will-speak-out triple
ὅτ' ἦ κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
when I-was road of-this traveling near
ἐνταῦθά μοι κῆρύξ τε κἀπὶ πωλικῆς
there me a-herald both and-on colt-drawn
ἀνὴρ ἀπήνης ἐμβεβώς, οἷον σὺ φῄς,
a-man wagon mounted such-as you say
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὅ θ' ἡγεμὼν
met and-from the-road me the and leader
αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην.
himself and the old-man by force tried-to-drive
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
and-I the one-turning-aside the wheel-driver
παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὁρᾷ,
strike in anger and me the old-man as he-sees
ὄχου, παραστείχοντα τηρήσας, μέσον
from-the-carriage passing-by having-watched middle
κάρα διπλοῖς κέντροισί μου καθίκετο.
on-the-head with-double goads me came-down
οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως
not indeed equal at-least he-paid but swiftly
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς ὕπτιος
with-staff struck from this hand on-his-back
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
middle from-the-wagon straightway rolls-out
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
I-kill and the all if but the stranger

τούτῳ προσήκει Λαΐου τι συγγενές,
this is-related to-Laius any kinship
τίς τοῦδέ γ' ἀνδρὸς ἐστιν ἀθλιώτερος;
who than-this at-least man is more-wretched
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνήρ;
what hated-of-the-gods more — could-become man
ὃν μὴ ξένων ἔξεστι μηδ' ἀστῶν τινι
whom not of-strangers it-is-allowed nor of-citizens anyone
δόμοις δέχεσθαι μηδὲ προσφωνεῖν τινα,
in-the-house to-receive nor to-address anyone
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν
to-thrust but from homes and this no-one other was
ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.
than I on myself these curses the one-laying
λέχη δὲ τοῦ θανόντος ἐκ χεροῖν ἐμαῖν
the-bed and of-the dead with hands my
χραίνω, δι' ὧνπερ ὤλετ'· ἆρ' ἔφυν κακός;
I-defile by which-very he-perished — was-I-born base
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
— not wholly unholy if me it-must to-flee
καί μοι φυγόντι μὴστι τοὺς ἐμοὺς ἰδεῖν
and to-me fleeing not-is-it-possible — my(-people) to-see
μηδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ
nor to-set-foot-on the-fatherland or in-marriage me must
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
with-mother to-be-yoked and father to-slay
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
Polybus who begot and-reared me
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
— not from cruel these(-things) a-god someone —

κρίνων ἐπ᾽ ἀνδρὶ τῷδ᾽ ἂν ὀρθοίη λόγον;
judging on man this — would-speak-rightly word

μὴ δῆτα, μὴ δῆτ᾽, ὦ θεῶν ἁγνὸν σέβας, 830
not then not then O of-the-gods holy majesty

ἴδοιμι ταύτην ἡμέραν, ἀλλ᾽ ἐκ βροτῶν
may-I-see this day but from mortals

βαίην ἄφαντος πρόσθεν ἢ τοιάνδ᾽ ἰδεῖν
may-I-go vanished before than such to-see

κηλῖδ᾽ ἐμαυτῷ συμφορᾶς ἀφιγμένην.
stain on-myself of-misfortune come

ΧΟΡΟΣ ἡμῖν μέν, ὦναξ, ταῦτ᾽ ὀκνήρ᾽· ἕως δ᾽ ἂν οὗν
to-us indeed O-lord this dreadful until but — then

πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ᾽ ἐλπίδα. 835
from the one-present you-learn have hope

ΟΙΔΙΠΟΥΣ καὶ μὴν τοσοῦτόν γ᾽ ἐστί μοι τῆς ἐλπίδος,
and indeed so-much at-least is to-me of-the hope

τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
the man the herdsman to-await only

ΙΟΚΑΣΤΗ πεφασμένου δὲ τίς ποθ᾽ ἡ προθυμία;
him-appearing and what ever the eagerness

ΟΙΔΙΠΟΥΣ ἐγὼ διδάξω σ᾽· ἦν γὰρ εὑρεθῇ λέγων
I will-teach you if for he-is-found saying

σοὶ ταὔτ᾽, ἔγωγ᾽ ἂν ἐκπεφευγοίην πάθος. 840
with-you the-same I-for-my-part — would-have-escaped suffering

ΙΟΚΑΣΤΗ ποῖον δέ μου περισσὸν ἤκουσας λόγον;
what and from-me remarkable did-you-hear word

ΟΙΔΙΠΟΥΣ λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
robbers you-said him men to-tell

ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
that him they-killed if indeed then still

λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ 'κτανον·
he-will-say the same number not I killed(-him)
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος·
not for could-be — one at-least to-the many equal
εἰ δ' ἄνδρ' ἕν' οἰόζωνον αὐδήσει, σαφῶς
if but man one lone-girt he-will-name clearly
τοῦτ' ἐστὶν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.
this is already the-deed to me inclining
ΙΟΚΑΣΤΗ ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο,
but as shown at-least the-word thus know
κοὐκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν·
and-not is-it-possible for-him this at-least to-cast-off again
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
the-city for heard not I alone this
εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
if but then at-all and-he-should-turn-aside from-the former word
οὔτοι ποτ', ὦναξ, σόν γε Λαΐου φόνον
not-surely ever O-lord your at-least of-Laius murder
φανεῖ δικαίως ὀρθόν, ὅν γε Λοξίας
will-be-show justly right whom at-least Loxias
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
declared must by-the-child from me to-die
καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε
and-yet him not that at-least the wretched ever
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
killed but himself before perished
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
so-that not of-prophecy at-least — neither this-way I
βλέψαιμ' ἂν εἵνεκ' οὔτε τῇδ' ἂν ὕστερον.
would-look — for-the-sake nor this-way — afterward

ΟΙΔΙΠΟΥΣ καλῶς νομίζεις· ἀλλ' ὅμως τὸν ἐργάτην
well you-think but nevertheless the laborer
πέμψον τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῇς.
send someone to-fetch nor this neglect
ΙΟΚΑΣΤΗ πέμψω ταχύνασ'· ἀλλ' ἴωμεν ἐς δόμους·
I-will-send hastening but let-us-go into the-house
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.
nothing for — would-I-do — of-what not to-you dear

VIII · THE CHORUS ON REVERENCE

The chorus prays to keep the purity of word and deed that the eternal laws demand. Insolence breeds a tyrant and climbs to a fall; the man who scorns justice and the gods deserves an evil fate. If such deeds are honored, why should the chorus dance? They will visit no oracle unless its prophecies come true for all to see; they call on Zeus to mark it, since the old oracles about Laius are being set aside and Apollo is nowhere honored.

ΧΟΡΟΣ εἴ μοι ξυνείη φέροντι
O-that for-me may-be-with bearing
μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων
fate the reverent purity of-words
ἔργων τε πάντων, ὧν νόμοι πρόκεινται
of-deeds and all for-which laws are-set-forth
ὑψίποδες, οὐρανίαν
high-footed heavenly
δι' αἰθέρα τεκνωθέντες, ὧν Ὄλυμπος
through the-upper-air begotten of-which Olympus
πατὴρ μόνος, οὐδέ νιν
father alone nor them

θνατὰ φύσις ἀνέρων
mortal nature of-men
ἔτικτεν οὐδὲ μή ποτε λάθα κατακοιμάσῃ·
begot nor not ever forgetfulness will-lull-to-sleep
μέγας ἐν τούτοις θεὸς οὐδὲ γηράσκει.
great in these a-god nor grows-old
ὕβρις φυτεύει τύραννον·
insolence begets a-tyrant
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
insolence if with-many-things is-overfilled in-vain
ἃ μὴ ᾽πίκαιρα μηδὲ συμφέροντα,
which not timely nor profitable
ἀκρότατον εἰσαναβᾶσ᾽
the-topmost having-climbed
αἶπος ἀπότομον ὤρουσεν εἰς ἀνάγκαν,
height sheer rushed into necessity
ἔνθ᾽ οὐ ποδὶ χρησίμῳ
where not with-foot useful
χρῆται. τὸ καλῶς δ᾽ ἔχον
it-uses the well but holding
πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι.
for-the-city struggle never to-loosen the-god I-ask
θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.
the-god not will-I-cease ever as-protector holding
εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται,
if but someone haughtily with-hands or with-word goes
δίκας ἀφόβητος οὐδὲ δαιμόνων ἕδη σέβων,
of-Justice unafraid nor of-the-gods shrines revering
κακά νιν ἕλοιτο μοῖρα,
evil him may-seize fate

δυσπότμου χάριν χλιδᾶς,
ill-starred for-the-sake of-luxury
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
if not the gain he-will-gain justly
καὶ τῶν ἀσέπτων ἔρξεται
and from-the unholy-things will-keep-away
ἢ τῶν ἀθίκτων θίξεται ματᾴζων.
or the untouchable will-touch in-folly
τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θεῶν βέλη
what still ever in these-things man of-the-gods shafts
εὔξεται ψυχᾶς ἀμύνειν;
will-boast from-his-soul to-ward-off
εἰ γὰρ αἱ τοιαίδε πράξεις τίμιαι,
if for the such deeds are-honored
τί δεῖ με χορεύειν;
why must I to-dance
οὐκέτι τὸν ἄθικτον εἶμι γᾶς ἐπ' ὀμφαλὸν σέβων
no-longer the untouchable I-shall-go of-the-earth to navel revering
οὐδ' ἐς τὸν Ἀβαῖσι ναὸν οὐδὲ τὰν Ὀλυμπίαν,
nor to the at-Abae temple nor — Olympia
εἰ μὴ τάδε χειρόδεικτα
if not these pointed-at-by-the-hand
πᾶσιν ἁρμόσει βροτοῖς.
to-all will-fit mortals
ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,
but O ruling if-indeed rightly you-are-called
Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
Zeus all ruling not may-it-escape
σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.
you the and your deathless forever rule

φθίνοντα γὰρ Λαΐου παλαίφατα
fading for of-Laius old-spoken
θέσφατ' ἐξαιροῦσιν ἤδη,
oracles they-set-aside already
κοὐδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
and-nowhere in-honors Apollo manifest
ἔρρει δὲ τὰ θεῖα.
is-gone and the divine

IX · THE MESSENGER FROM CORINTH

Jocasta brings offerings to Apollo. A messenger from Corinth announces that Polybus is dead. Oedipus rejoices that the prophecy has failed, but still fears his mother's bed. To ease him the messenger reveals that Polybus was not his father: he received the infant, its ankles pierced, from one of Laius' herdsmen. Jocasta begs Oedipus to stop and rushes inside. He thinks she is ashamed of his low birth, calls himself the child of Fortune, and vows to learn who he is.

ΙΟΚΑΣΤΗ χώρας ἄνακτες, δόξα μοι παρεστάθη
of-the-land lords a-thought to-me came
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
the-temples to-come-to of-the-gods these in hands
στέφη λαβοῦσῃ κἀπιθυμιάματα.
wreaths having-taken and-incense
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
high for lifts his-heart Oedipus too-much
λύπαισι παντοίαισιν· οὐδ' ὁποῖ' ἀνὴρ
with-griefs of-all-kinds nor as a-man
ἔννους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
sensible the new-things by-the old judges

ἀλλ᾽ ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.
but he-is of-the one-speaking if fears he-speaks
ὅτ᾽ οὖν παραινοῦσ᾽ οὐδὲν ἐς πλέον ποιῶ,
since then advising nothing to more I-do
πρὸς σ᾽, ὦ Λύκει᾽ Ἄπολλον, ἄγχιστος γὰρ εἶ,
to you O Lycean Apollo nearest for you-are
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν, 920
a-suppliant I-have-come these with prayers
ὅπως λύσιν τιν᾽ ἡμὶν εὐαγῆ πόρῃς·
that release some for-us clean you-may-grant
ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
since now we-shrink all stricken
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.
him seeing as the-helmsman of-the-ship
ΑΓΓΕΛΟΣ ἆρ᾽ ἂν παρ᾽ ὑμῶν, ὦ ξένοι, μάθοιμ᾽ ὅπου
— — from you O strangers might-I-learn where
τὰ τοῦ τυράννου δώματ᾽ ἐστὶν Οἰδίπου; 925
the of-the king halls are of-Oedipus
μάλιστα δ᾽ αὐτὸν εἴπατ᾽, εἰ κάτισθ᾽ ὅπου.
most and himself tell if you-know where
ΧΟΡΟΣ στέγαι μὲν αἵδε, καὐτὸς ἔνδον, ὦ ξένε·
the-house indeed these and-himself within O stranger
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.
the-woman and mother this of-the his children
ΑΓΓΕΛΟΣ ἀλλ᾽ ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
but blessed both and with the-blessed always
γένοιτ᾽, ἐκείνου γ᾽ οὖσα παντελὴς δάμαρ. 930
may-she-be of-him at-least being complete wife

ΙΟΚΑΣΤΗ αὖτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
likewise and also you at-least O stranger worthy for you-are
τῆς εὐεπείας εἵνεκ'· ἀλλὰ φράζ' ὅτου
of-the fair-speech for-the-sake but tell what
χρῄζων ἀφῖξαι χὤ τι σημῆναι θέλων.
needing you-have-come and-what ever to-show wishing

ΑΓΓΕΛΟΣ ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
good-things for-the-house both and husband — your lady

935 ΙΟΚΑΣΤΗ τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
the what-sort these from whom and having-come

ΑΓΓΕΛΟΣ ἐκ τῆς Κορίνθου· τὸ δ' ἔπος οὑξερῶ τάχα,
from — Corinth the and word which-I-will-speak soon
ἥδοιο μέν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσως.
you-would-be-glad indeed how and not — you-would-grieve but perhaps

ΙΟΚΑΣΤΗ τί δ' ἔστι; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
what and is what-sort power thus has double

ΑΓΓΕΛΟΣ τύραννον αὐτὸν οὐπιχώριοι χθονὸς
king him the-dwellers of-the-land

940 τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ.
of-the Isthmian will-set as was-said there

ΙΟΚΑΣΤΗ τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
what and not the old Polybus in-power still

ΑΓΓΕΛΟΣ οὐ δῆτ', ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
not then since him death in the-tomb holds

ΙΟΚΑΣΤΗ πῶς εἶπας; ἦ τέθνηκε Πόλυβος, ὦ γέρον;
how did-you-say — is-dead Polybus O old-man

ΑΓΓΕΛΟΣ εἰ μὴ λέγω τἀληθές, ἀξιῶ θανεῖν.
if not I-tell the-truth I-deserve to-die

ΙΟΚΑΣΤΗ ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος
O handmaid not to-the-master this as speed
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
going will-you-tell O of-the-gods oracles
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
where are-you this-man Oedipus long fearing
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὅδε
the man fled lest he-should-kill and now he
πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.
by — chance has-perished nor this-man by
ΟΙΔΙΠΟΥΣ ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,
O dearest of-wife of-Jocasta head
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
why me did-you-send-for here from-these halls
ΙΟΚΑΣΤΗ ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων
hear the-man this and consider hearing
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.
the solemn where they-have-come of-the god oracles
ΟΙΔΙΠΟΥΣ οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
he and who ever is and what to-me says
ΙΟΚΑΣΤΗ ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
from — Corinth father — your announcing
ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
that no-longer being Polybus but having-perished
ΟΙΔΙΠΟΥΣ τί φῄς, ξέν'; αὐτός μοι σὺ σημάντωρ γενοῦ.
what do-you-say stranger yourself to-me you announcer be
ΑΓΓΕΛΟΣ εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
if this first must I report clearly
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
well know he deadly having-gone

960 ΟΙΔΙΠΟΥΣ πότερα δόλοισιν ἢ νόσου ξυναλλαγῇ;
whether by-treachery or of-sickness by-visitation

ΑΓΓΕΛΟΣ σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
small old bodies lays-to-rest a-turn-of-the-scale

ΟΙΔΙΠΟΥΣ νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
by-sicknesses the wretched as it-seems perished

ΑΓΓΕΛΟΣ καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
and the long at-least measured time

ΟΙΔΙΠΟΥΣ φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
alas alas why then — O lady should-look-to someone

965 τὴν Πυθόμαντιν ἑστίαν ἢ τοὺς ἄνω
the Pythian-prophetic hearth or the above

κλάζοντας ὄρνεις, ὧν ὑφηγητῶν ἐγὼ
screaming birds by-whose guidance I

κτενεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
to-kill was-to father — my he but dead

κεύθει κάτω δὴ γῆς. ἐγὼ δ' ὅδ' ἐνθάδε
lies-hidden below indeed the-earth I and this-one here

ἄψαυστος ἔγχους· εἴ τι μὴ τῷμῷ πόθῳ
unhandling of-the-spear if somehow not by-my longing

970 κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
he-perished thus and — dead he-would-be from me

τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
the but then present having-taken-up oracles

κεῖται παρ' Ἅιδῃ Πόλυβος ἄξι' οὐδενός.
lies with Hades Polybus worth nothing

ΙΟΚΑΣΤΗ οὔκουν ἐγώ σοι ταῦτα προύλεγον πάλαι;
not-then I to-you these foretold long-ago

ΟΙΔΙΠΟΥΣ ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
you-said I but by-the fear was-led-astray

ΙΟΚΑΣΤΗ μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς.
not now still of-them nothing into heart cast

ΟΙΔΙΠΟΤΣ καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν λέχος με δεῖ;
and how the of-my-mother not to-shrink-from bed me must

ΙΟΚΑΣΤΗ τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης
what and — should-fear a-man for-whom the of-the fortune

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
rules foresight but is of-nothing clear

εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
at-random best to-live as could one

σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα·
you but as-for the of-the-mother not fear marriage

πολλοὶ γὰρ ἤδη καὶν ὀνείρασιν βροτῶν
many for already and-in dreams of-mortals

μητρὶ ξυνηυνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
with-mother lay but these to-whom

παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.
for nothing are most-easily the life bears

ΟΙΔΙΠΟΤΣ καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
well all this — would-have-been-said by-you

εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ
if not happened living the mother now but since

ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.
she-lives all necessity even-if well you-speak to-shrink

ΙΟΚΑΣΤΗ καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.
and indeed great at-least eye the father's tomb

ΟΙΔΙΠΟΤΣ μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.
great I-understand but of-the living fear

ΑΓΓΕΛΟΣ ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;
what-sort and also woman do-you-fear for

ΟΙΔΙΠΟΥΣ Μερόπης, γεραιέ, Πόλυβος ἧς ᾥκει μέτα.
Merope old-man Polybus whom he-lived with

ΑΓΓΕΛΟΣ τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον;
what and is of-her to-you to fear tending

ΟΙΔΙΠΟΥΣ θεήλατον μάντευμα δεινόν, ὦ ξένε.
a-god-sent oracle dread O stranger

ΑΓΓΕΛΟΣ ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
— sayable or not lawful another to-know

ΟΙΔΙΠΟΥΣ μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
indeed at-least said for me Loxias once

χρῆναι μιγῆναι μητρὶ τἠμαυτοῦ τό τε
must to-mingle with-the-mother my-own the and

πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
paternal blood with-hands — my to-take

ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
which for-the-sake — Corinth from me long

μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μέν, ἀλλ' ὅμως
far was-lived-away fortunately indeed but nevertheless

τὰ τῶν τεκόντων ὄμματ' ἥδιστον βλέπειν.
the of-the parents eyes sweetest to-see

ΑΓΓΕΛΟΣ ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις;
— for this fearing from-there were-you exiled

ΟΙΔΙΠΟΥΣ πατρός τε χρῄζων μὴ φονεὺς εἶναι, γέρον.
of-the-father and wishing not murderer to-be old-man

ΑΓΓΕΛΟΣ τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
why then I not from-this the fear you lord

ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
since-indeed well-disposed I-came released

ΟΙΔΙΠΟΥΣ καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
and indeed thanks at-least — worthy you-would-receive from-me

ΑΓΓΕΛΟΣ καὶ μὴν μάλιστα τοῦτ᾽ ἀφικόμην, ὅπως
and indeed most-of-all this I-came that
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
you to the-house having-come well I-might-fare somehow
ΟΙΔΙΠΟΥΣ ἀλλ᾽ οὔποτ᾽ εἶμι τοῖς φυτεύσασίν γ᾽ ὁμοῦ.
but never I-shall-go to-those having-begotten at-least near
ΑΓΓΕΛΟΣ ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
O child well you-are plain not knowing what you-do
ΟΙΔΙΠΟΥΣ πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
how O old-man by the-gods teach me
ΑΓΓΕΛΟΣ εἰ τῶνδε φεύγεις οὕνεκ᾽ εἰς οἴκους μολεῖν.
if of-these you-flee for-the-sake to home to-go
ΟΙΔΙΠΟΥΣ ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
fearing at-least lest for-me Phoebus come-out true
ΑΓΓΕΛΟΣ ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
— lest pollution from-the parents you-take
ΟΙΔΙΠΟΥΣ τοῦτ᾽ αὐτό, πρέσβυ, τοῦτό μ᾽ εἰσαεὶ φοβεῖ.
this very old-man this me forever frightens
ΑΓΓΕΛΟΣ ἆρ᾽ οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
— know-you then in justice nothing fearing
ΟΙΔΙΠΟΥΣ πῶς δ᾽ οὐχί, παῖς γ᾽ εἰ τῶνδε γεννητῶν ἔφυν;
how and not son at-least if of-these parents I-was-born
ΑΓΓΕΛΟΣ ὁθούνεκ᾽ ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
because was to-you Polybus nothing in kin
ΟΙΔΙΠΟΥΣ πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
how did-you-say not for Polybus begot me
ΑΓΓΕΛΟΣ οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρός, ἀλλ᾽ ἴσον.
not more nothing than-this the-man but equal
ΟΙΔΙΠΟΥΣ καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
and how the begetter from equal to-the nobody

ΑΓΓΕΛΟΣ ἀλλ᾽ οὔ σ᾽ ἐγείνατ᾽ οὔτ᾽ ἐκεῖνος οὔτ᾽ ἐγώ.
but not you begot neither he nor I

ΟΙΔΙΠΟΥΣ ἀλλ᾽ ἀντὶ τοῦ δὴ παῖδά μ᾽ ὠνομάζετο;
but instead-of what indeed son me did-he-call

ΑΓΓΕΛΟΣ δῶρόν ποτ᾽, ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
gift once know from-the my hands having-received

ΟΙΔΙΠΟΥΣ κᾆθ᾽ ὧδ᾽ ἀπ᾽ ἄλλης χειρὸς ἔστερξεν μέγα;
and-then thus from another's hand loved greatly

ΑΓΓΕΛΟΣ ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ᾽ ἀπαιδία.
the for former him persuaded childlessness

ΟΙΔΙΠΟΥΣ σὺ δ᾽ ἐμπολήσας ἢ τυχών μ᾽ αὐτῷ δίδως;
you and having-bought or having-found me to-him give

ΑΓΓΕΛΟΣ εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
having-found wooded in of-Cithaeron glens

ΟΙΔΙΠΟΥΣ ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
were-you-traveling and for what these the places

ΑΓΓΕΛΟΣ ἐνταῦθ᾽ ὀρείοις ποιμνίοις ἐπεστάτουν.
there mountain flocks I-tended

ΟΙΔΙΠΟΥΣ ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης;
herdsman for you-were and-on wage-labor wandering

ΑΓΓΕΛΟΣ σοῦ τ᾽, ὦ τέκνον, σωτήρ γε τῷ τότ᾽ ἐν χρόνῳ.
of-you and O child savior at-least the then in time

ΟΙΔΙΠΟΥΣ τί δ᾽ ἄλγος ἴσχοντ᾽ ἀγκάλαις με λαμβάνεις;
what and pain having in-arms me do-you-take

ΑΓΓΕΛΟΣ ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
of-the-feet — the-joints might-bear-witness — your

ΟΙΔΙΠΟΥΣ οἴμοι, τί τοῦτ᾽ ἀρχαῖον ἐννέπεις κακόν;
ah-me why this ancient do-you-tell evil

ΑΓΓΕΛΟΣ λύω σ᾽ ἔχοντα διατόρους ποδοῖν ἀκμάς.
I-loose you having pierced of-the-feet points

ΟΙΔΙΠΟΥΣ δεινόν γ᾽ ὄνειδος σπαργάνων ἀνειλόμην.
dread at-least reproach of-swaddling-clothes I-took-up

ΑΓΓΕΛΟΣ ὥστ᾽ ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
so-that you-were-named from fortune this who you-are

ΟΙΔΙΠΟΥΣ ὦ πρὸς θεῶν, πρὸς μητρὸς ἢ πατρός; φράσον.
O by the-gods from mother or father tell

ΑΓΓΕΛΟΣ οὐκ οἶδ᾽· ὁ δοὺς δὲ ταῦτ᾽ ἐμοῦ λῷον φρονεῖ.
not I-know the-one having-given but this than-me better knows

ΟΙΔΙΠΟΥΣ ἦ γὰρ παρ᾽ ἄλλου μ᾽ ἔλαβες οὐδ᾽ αὐτὸς τυχών;
— for from another me you-received nor yourself finding

ΑΓΓΕΛΟΣ οὔκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
no but herdsman another gives-out to-me

ΟΙΔΙΠΟΥΣ τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;
who this — do-you-know to-show in-word

ΑΓΓΕΛΟΣ τῶν Λαΐου δήπου τις ὠνομάζετο.
of-the of-Laius surely someone he-was-called

ΟΙΔΙΠΟΥΣ ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
— of-the king of-this land long ever

ΑΓΓΕΛΟΣ μάλιστα· τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
indeed of-this the-man he was herdsman

ΟΙΔΙΠΟΥΣ ἦ κἄστ᾽ ἔτι ζῶν οὗτος, ὥστ᾽ ἰδεῖν ἐμέ;
— and-is still living he so-that to-see me

ΑΓΓΕΛΟΣ ὑμεῖς γ᾽ ἄριστ᾽ εἰδεῖτ᾽ ἂν οὐπιχώριοι.
you at-least best would-know — the-natives

ΟΙΔΙΠΟΥΣ ἔστιν τις ὑμῶν τῶν παρεστώτων πέλας,
is someone of-you the standing-by near

ὅστις κάτοιδε τὸν βοτῆρ᾽ ὃν ἐννέπει,
who knows the herdsman whom he-speaks-of

εἴτ᾽ οὖν ἐπ᾽ ἀγρῶν εἴτε κἀνθάδ᾽ εἰσιδών;
whether then in the-fields or also-here having-seen

σημήναθ', ὡς ὁ καιρὸς ηὑρῆσθαι τάδε.
show since the time to-have-been-found this

ΧΟΡΟΣ οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
I-think indeed no-one other than the from the-fields

ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
whom also-you-sought before to-see but

ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
she — this not least — Jocasta might-tell

ΟΙΔΙΠΟΥΣ γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως
lady do-you-know him whom just-now

μολεῖν ἐφιέμεσθα; τόνδ' οὗτος λέγει;
to-come we-sent-for this-man he speaks-of

ΙΟΚΑΣΤΗ τί δ' ὅντιν' εἶπε; μηδὲν ἐντραπῇς· τὰ δὲ
what and whom he-spoke-of nothing regard the but

ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
things-spoken wish nor to-remember in-vain

ΟΙΔΙΠΟΥΣ οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ λαβὼν
not — could-be this that I having-taken

σημεῖα τοιαῦτ' οὐ φανῶ τοὐμὸν γένος.
signs such not shall-reveal my birth

ΙΟΚΑΣΤΗ μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
not by the-gods if-indeed at-all of-the your-own life

κήδει, ματεύσῃς τοῦθ'· ἅλις νοσοῦσ' ἐγώ.
you-care seek this enough sick I

ΟΙΔΙΠΟΥΣ θάρσει· σὺ μὲν γὰρ οὐδ' ἐὰν τρίτης ἐγὼ
take-heart you indeed for not if from-the-third I

μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
mother be-shown thrice-slave will-be-shown base

ΙΟΚΑΣΤΗ ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
nevertheless obey me I-beg not do this

ΟΙΔΙΠΟΥΣ οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065
not — I-would-obey not — this to-learn clearly

ΙΟΚΑΣΤΗ καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.
and indeed thinking at-least well the best to-you I-speak

ΟΙΔΙΠΟΥΣ τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
the best well-then these me pain long

ΙΟΚΑΣΤΗ ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
O ill-fated would never may-you-know who you-are

ΟΙΔΙΠΟΥΣ ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
will-bring someone going here the herdsman to-me

ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει. 1070
her and let in-rich to-rejoice birth

ΙΟΚΑΣΤΗ ἰοὺ ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
oh oh wretched this for you I-have

μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
only to-call other but never afterward

ΧΟΡΟΣ τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
why ever has-gone Oedipus under savage

ἄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
having-rushed grief the woman I-fear lest

μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
not from the silence this will-break-out evils

ΟΙΔΙΠΟΥΣ ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγώ,
what-sort it-wishes let-break my and I

κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
even-if small is the-seed to-see shall-wish

αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
she but perhaps she-thinks for as a-woman great

τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
the low-birth — my is-ashamed-of

ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
I but myself child — of-Chance reckoning
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
of-the well giving not shall-be-dishonored
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
of-her for I-was-born mother the and kindred
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
months me small and great marked
τοιόσδε δ' ἐκφὺς οὐκ ἂν ἐξέλθοιμ' ἔτι
such but born not — I-would-turn-out still
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὐμὸν γένος.
ever other so-that not to-learn my birth

X · THE CHORUS HAILS CITHAERON

The chorus imagines that tomorrow Cithaeron will be honored as Oedipus' countryman, nurse, and mother, and wonders who bore him and to which god: Pan, Loxias, Hermes, or Bacchus, who received him as a foundling from one of the nymphs of Helicon.

ΧΟΡΟΣ εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις,
if-indeed I a-prophet am and in judgment skilled
οὐ τὸν Ὄλυμπον ἀπείρων, ὦ Κιθαιρών,
not by-the Olympus boundless O Cithaeron
οὐκ ἔσει τὰν αὔριον
not will-you-be the tomorrow
πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπουν
full-moon not — you at-least both fellow-countryman of-Oedipus
καὶ τροφὸν καὶ ματέρ' αὔξειν,
and nurse and mother to-exalt

καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπὶ ἥρα
and to-be-danced-in-honor by us as on pleasant-things
φέροντα τοῖς ἐμοῖς τυράννοις.
bringing to-the my kings
ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
ie Phoebus to-you and this pleasing may-be
τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα
who you child who you bore of-the long-lived then
Πανὸς ὀρεσσιβάτα πατρὸς πελασθεῖσ';
of-Pan mountain-roaming father having-drawn-near
ἢ σέ γ' εὐνάτειρά τις
or you at-least bedfellow some
Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
of-Loxias to-whom for plains pasture all dear
εἴθ' ὁ Κυλλάνας ἀνάσσων,
or the of-Cyllene ruling
εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων
or the Bacchic god dwelling upon the-tops of-mountains
σ' εὕρημα δέξατ' ἔκ του
you as-a-find received from some
Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίζει.
of-the-Nymphs Heliconian with-whom most he-plays

The old herdsman arrives and is recognized as Laius' man. The Corinthian reminds him of their seasons on Cithaeron and of the child he gave him there. The herdsman tries to silence him, and Oedipus threatens him with torture. He admits the child was called Laius' son, and that Jocasta gave it to him to kill, fearing an oracle that it would kill its parents. He pitied it and gave it away. Oedipus cries that he is born, wedded, and a killer where he should not be.

ΟΙΔΙΠΟΤΣ εἰ χρή τι κἀμὲ μὴ συναλλάξαντά πω,
if it-is-right at-all me-too not having-met ever
πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,
elders to-guess the herdsman to-see I-think
ὅνπερ πάλαι ζητοῦμεν· ἔν τε γὰρ μακρῷ
whom-very long we-seek in both for long
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος,
age he-accords with-this the-man in-measure
ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
otherwise and the ones-leading as servants
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
I-know my-own in-the but knowledge you me
προύχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.
might-surpass perhaps — I-suppose the herdsman having-seen before
ΧΟΡΟΣ ἔγνωκα γάρ, σάφ' ἴσθι· Λαΐου γὰρ ἦν
I-know-him for clearly know of-Laius for he-was
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.
if-indeed anyone other trusty as herdsman man
ΟΙΔΙΠΟΤΣ σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
you first I-ask the Corinthian stranger
ἦ τόνδε φράζεις; ΑΓΓΕΛΟΣ τοῦτον, ὅνπερ εἰσορᾷς.
— this-one you-mean this-one whom-very you-see

ΟΙΔΙΠΟΥΣ οὗτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων
you-there you old-man here to-me speak looking
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;
what-ever — you I-ask of-Laius once were you
ΘΕΡΑΠΩΝ ἦ δοῦλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς.
I-was slave not bought but at-home reared
ΟΙΔΙΠΟΥΣ ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
work caring-for what-sort or life what
ΘΕΡΑΠΩΝ ποίμναις τὰ πλεῖστα τοῦ βίου συνειπόμην.
with-flocks the most of-the life I-followed
ΟΙΔΙΠΟΥΣ χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
in-places most at which camping being
ΘΕΡΑΠΩΝ ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
it-was indeed Cithaeron it-was and neighboring place
ΟΙΔΙΠΟΥΣ τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
the man this then do-you-know here somehow having-learned
ΘΕΡΑΠΩΝ τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
what thing doing what-sort man also do-you-speak-of
ΟΙΔΙΠΟΥΣ τόνδ' ὃς πάρεστιν· ἢ ξυναλλάξας τί πω;
this-one who is-present or having-met at-all ever
ΘΕΡΑΠΩΝ οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ἄπο.
not so-that at-least to-say in quickness memory from
ΑΓΓΕΛΟΣ κοὐδέν γε θαῦμα, δέσποτ'· ἀλλ' ἐγὼ σαφῶς
and-nothing at-least wonder master but I clearly
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
not-knowing I-will-remind him well for I-know that
κάτοιδεν, ἥμος τῷ Κιθαιρῶνος τόπῳ,
he-knows when in-the of-Cithaeron place
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνί,
he indeed with-double flocks I and with-one

ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
was-near this the-man three whole
ἐξ ἦρος εἰς ἀρκτοῦρον ἑκμήνους χρόνους·
from spring to Arcturus six-month periods
χειμῶνα δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
in-winter and then my and to the-fold I
ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
drove he and to the of-Laius steadings
λέγω τι τούτων ἢ οὐ λέγω πεπραγμένον;
I-speak anything of-these or not I-speak done
ΘΕΡΑΠΩΝ λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
you-speak true-things although from long time
ΑΓΓΕΛΟΣ φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
come tell now then you-know child to-me some
δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
having-given that for-myself nursling I-might-rear I
ΘΕΡΑΠΩΝ τί δ' ἔστι; πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
what and is for what this the-word do-you-ask
ΑΓΓΕΛΟΣ ὅδ' ἐστίν, ὦ τᾶν, κεῖνος ὃς τότ' ἦν νέος.
this-one is O my-friend that-one who then was young
ΘΕΡΑΠΩΝ οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
not to ruin not having-been-silent will-you-be
ΟΙΔΙΠΟΥΣ ἆ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
ah not chastise old-man him since — your
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
needs a-chastiser more than the this-man's words
ΘΕΡΑΠΩΝ τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
what and O best of-masters do-I-fail
ΟΙΔΙΠΟΥΣ οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ.
not telling the child whom this-man asks-of

ΘΕΡΑΠΩΝ λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
he-speaks for knowing nothing but in-vain toils

ΟΙΔΙΠΟΤΣ σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
you for favor indeed not will-speak weeping but you-will-speak

ΘΕΡΑΠΩΝ μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
not then by the-gods the old-man me torture

ΟΙΔΙΠΟΤΣ οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
not with speed someone of-this-man will-twist-back the-hands

ΘΕΡΑΠΩΝ δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν; 1155
wretched in-return-for what what needing to-learn

ΟΙΔΙΠΟΤΣ τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
the child did-you-give to-this-man whom he asks-of

ΘΕΡΑΠΩΝ ἔδωκ'· ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ.
I-gave to-have-perished and I-ought this day

ΟΙΔΙΠΟΤΣ ἀλλ' εἰς τόδ' ἥξεις μὴ λέγων γε τοὔνδικον.
but to this you-will-come not saying at-least the-just

ΘΕΡΑΠΩΝ πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.
much at-least more if I-speak I-perish

ΟΙΔΙΠΟΤΣ ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160
the-man this as it-seems to delays will-drive

ΘΕΡΑΠΩΝ οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον, ὡς δοίην, πάλαι.
not then I-for-my-part but I-said that I-gave long-ago

ΟΙΔΙΠΟΤΣ πόθεν λαβών; οἰκεῖον ἢ 'ξ ἄλλου τινός;
whence having-got of-your-own or from another someone

ΘΕΡΑΠΩΝ ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
mine indeed not I-for-my-part I-received but from-someone

ΟΙΔΙΠΟΤΣ τίνος πολιτῶν τῶνδε κἀκ ποίας στέγης;
which of-the-citizens of-these and-from what roof

ΘΕΡΑΠΩΝ μὴ πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165
not by the-gods not master ask more

ΟΙΔΙΠΟΥΣ ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
you-are-dead if you this I-shall-ask again

ΘΕΡΑΠΩΝ τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
of-the of-Laius well-then one was offspring

ΟΙΔΙΠΟΥΣ ἢ δοῦλος ἢ κείνου τις ἐγγενὴς γεγώς;
— a-slave or of-him one kin born

ΘΕΡΑΠΩΝ οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
ah-me at itself at-least I-am the dread-thing to-speak

ΟΙΔΙΠΟΥΣ κἄγωγ' ἀκούειν· ἀλλ' ὅμως ἀκουστέον.
and-I-at-least to-hear but nevertheless it-must-be-heard

ΘΕΡΑΠΩΝ κείνου γέ τοι δὴ παῖς ἐκλήζεθ'· ἡ δ' ἔσω
of-him at-least surely indeed child he-was-called the but within

κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
best — would-tell your wife this how it-is

ΟΙΔΙΠΟΥΣ ἦ γὰρ δίδωσιν ἥδε σοι; ΘΕΡΑΠΩΝ μάλιστ', ἄναξ.
— for gives she to-you most-of-all lord

ΟΙΔΙΠΟΥΣ ὡς πρὸς τί χρείας; ΘΕΡΑΠΩΝ ὡς ἀναλώσαιμί νιν.
so-that for what of-need so-that I-might-destroy him

ΟΙΔΙΠΟΥΣ τεκοῦσα τλήμων; ΘΕΡΑΠΩΝ θεσφάτων γ' ὄκνῳ κακῶν.
mother wretched of-oracles at-least dread evil

ΟΙΔΙΠΟΥΣ ποίων; ΘΕΡΑΠΩΝ κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
what-sort to-kill him the parents was the-word

ΟΙΔΙΠΟΥΣ πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
how then did-you-give-up to-the old-man this you

ΘΕΡΑΠΩΝ κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
having-pitied O master since to-another land

δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
thinking he-would-carry-off himself from-where he-was he but

κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ
evils to greatest saved if for this you-are

ὅν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
whom says this-man know ill-fated born

ΟΙΔΙΠΟΤΣ ἰοὺ ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.
alas alas the all — would-come-out clear

ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
O light for-the-last-time you may-I-look-upon now

ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
who have-been-shown born and from whom not it-was-right with whom and

οὐ χρῆν ὁμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανών. 1185
not it-was-right consorting whom and me not it-was-needful having-killed

XII · THE CHORUS ON THE GENERATIONS OF MEN

The chorus counts the lives of men as nothing: Oedipus, whose fortune was the pattern of happiness, who killed the Sphinx and was honored as king of great Thebes, is now the most wretched of men, the son and husband in one bed, found out by all-seeing time. They wish they had never seen him, though through him they once breathed again.

ΧΟΡΟΣ ἰὼ γενεαὶ βροτῶν,
ah generations of-mortals

ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
how you equal even to-the nothing living I-count

τίς γάρ, τίς ἀνὴρ πλέον
who for who man more

τᾶς εὐδαιμονίας φέρει 1190
of-the happiness wins

ἢ τοσοῦτον ὅσον δοκεῖν
than so-much as to-seem

καὶ δόξαντ' ἀποκλῖναι;
and having-seemed to-decline

τὸν σόν τοι παράδειγμ᾽ ἔχων,
— your surely example having
τὸν σὸν δαίμονα, τὸν σόν, ὦ τλᾶμον Οἰδιπόδα, βροτῶν
— your fate — your O wretched Oedipus of-mortals
οὐδὲν μακαρίζω·
nothing I-call-blessed
ὅστις καθ᾽ ὑπερβολὰν
who beyond excess
τοξεύσας ἐκράτησε τοῦ πάντ᾽ εὐδαίμονος ὄλβου,
having-shot won the in-all happy wealth
ὦ Ζεῦ, κατὰ μὲν φθίσας
O Zeus — indeed having-destroyed
τὰν γαμψώνυχα παρθένον
the crook-taloned maiden
χρησμῳδόν, θανάτων δ᾽ ἐμᾷ
oracle-singing against-deaths and for-my
χώρᾳ πύργος ἀνέστα·
land a-tower arose
ἐξ οὗ καὶ βασιλεὺς καλεῖ
from which also king you-are-called
ἐμὸς καὶ τὰ μέγιστ᾽ ἐτιμάθης, ταῖς μεγάλαισιν ἐν
my and the greatest you-were-honored the great in
Θήβαισιν ἀνάσσων.
Thebes ruling
τανῦν δ᾽ ἀκούειν τίς ἀθλιώτερος;
now but to-hear who more-wretched
τίς ἄταις ἀγρίαις, τίς ἐν πόνοις
who in-ruin savage who in toils
ξύνοικος ἀλλαγᾷ βίου;
dwelling-with by-the-change of-life

ἰὼ κλεινὸν Οἰδίπου κάρα,
ah famous of-Oedipus head
ἦ στέγας λιμὴν
— of-the-roof harbor
αὐτὸς ἤρκεσεν
the-same sufficed
παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν;
for-the-son and the-father as-bridegroom to-fall-into
πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν, τάλας, 1210
how ever how ever — paternal you furrows to-bear wretched
σῖγ' ἐδυνάθησαν ἐς τοσόνδε;
in-silence could to such-a-point
ἐφηῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος,
found-out you unwilling the all seeing time
δικάζει τ' ἄγαμον γάμον πάλαι
judges and unmarried marriage long
τεκνοῦντα καὶ τεκνούμενον. 1215
begetting and begotten
ἰώ, Λαΐειον ὦ τέκνον,
ah of-Laius O child
εἴθε σ' εἴθε σε
would you would you
μήποτ' εἰδόμαν.
never had-I-seen
δύρομαι γὰρ ὥσπερ ἰάλεμον χέων
I-lament for as a-dirge pouring
ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν
from lips the but truth to-say I-breathed-again and from you
καὶ κατεκοίμασα τοὐμὸν ὄμμα.
and lulled-to-sleep my eye

A servant comes out to tell what was done within: Jocasta has hanged herself, cursing the bed where she bore husband from husband and children from child. Oedipus burst in, seeking a sword and his wife, found her hanging, and tore the brooches from her robe to strike his eyes again and again. Now he asks to be shown to all Thebes as the father-killer and means to leave the land. The doors open, the chorus cannot bear to look, and Oedipus cries out in his darkness.

ΕΞΑΓΓΕΛΟΣ ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
O of-the-land most this always honored
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
what deeds will-you-hear what and will-you-see how-much and
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι
will-you-take-up grief if-indeed as-kin still
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
for-the of-Labdacus you-care house
οἶμαι γὰρ οὔτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
I-think for neither — Ister nor Phasis —
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα
could-wash in-cleansing this the roof as-many
κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
it-hides the and at-once into the light will-show evils
ἑκόντα κοὐκ ἄκοντα. τῶν δὲ πημονῶν
willed and-not unwilled of-the but sorrows
μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι.
most grieve which are-shown self-chosen
ΧΟΡΟΣ λείπει μὲν οὐδ' ἃ πρόσθεν εἴδομεν τὸ μὴ οὐ
lack indeed not what before we-knew the not —
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῄς;
grievous to-be to and those what do-you-say

ΕΞΑΓΓΕΛΟΣ ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
the indeed quickest of-the words to-say both and
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα.
to-learn is-dead divine of-Jocasta head
ΧΟΡΟΣ ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;
O most-wretched from what ever cause
ΕΞΑΓΓΕΛΟΣ αὐτὴ πρὸς αὑτῆς. τῶν δὲ πραχθέντων τὰ μὲν
she by herself of-the but things-done the indeed
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
most-painful are-absent the for sight not is-present
ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
nevertheless but as-much-as at-least also-in me of-memory is
πεύσει τὰ κείνης ἀθλίας παθήματα.
you-will-learn the of-her unhappy sufferings
ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
when for in-anger dealing she-passed within
θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
the-porch she-rushed straight toward the bridal
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς.
bed hair tearing with-both-hands' fingertips
πύλας δ', ὅπως εἰσῆλθ', ἐπιρράξασ' ἔσω
the-doors and as she-went-in having-dashed within
καλεῖ τὸν ἤδη Λάϊον πάλαι νεκρόν,
calls the already Laius long dead
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
memory of-old seed having by which
θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
he-should-die indeed himself the and mother leave
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
to-the own of-his ill-childed child-rearing

γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
she-wailed and the-bed where wretched double
ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι.
from husband husband and children from children she-bore
χὤπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται·
and-how indeed from these no-longer I-know she-perishes
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
crying for burst-in Oedipus by whom
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν,
not was-it-possible the her to-watch-to-the-end evil
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
but on him going-around we-looked
φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,
he-roams for us a-sword asking to-provide
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
the-wife and not wife mother's but where
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
he-might-find double field of-whom both and of-children
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
raving but to-him of-the-gods shows some
οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
no-one for of-men who were-present near
δεινὸν δ' ἀύσας ὡς ὑφηγητοῦ τινος
dreadfully but having-shouted as from-a-guide some
πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων
at-the-doors double he-leapt from and the-sockets
ἔκλινε κοῖλα κλῆθρα κἀμπίπτει στέγῃ.
he-bent hollow bolts and-falls-into the-room
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
where indeed hanging the woman we-saw

πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην.
in-twisted swinging-cords entangled

ὁ δ' ὡς ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας
he and when sees her dreadfully bellowing wretched

χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
loosens hanging noose when and on-the-ground

ἔκειτο τλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν.
lay wretched dreadful and were the-things-after to-see

ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
having-torn-off for from-the-robes gold-wrought

περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
brooches from her with-which she-was-arrayed

ἄρας ἔπαισεν ἄρθρα τῶν αὑτοῦ κύκλων,
having-raised he-struck the-joints of-the his-own orbs

αὐδῶν τοιαῦθ', ὁθούνεκ' οὐκ ὄψοιντό νιν
saying such-things that not they-should-see him

οὔθ' οἷ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κακά,
neither what he-suffered nor what he-did evils

ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
but in darkness the rest whom indeed not it-was-right

ὀψοίαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.
they-should-see whom but he-desired not should-know

τοιαῦτ' ἐφυμνῶν πολλάκις τε κοὐχ ἅπαξ
such-things chanting many-times and and-not once

ἤρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
he-struck raising the-eyelids bloody and at-once

γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν
eyeballs the-beard wetted nor let-go

φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
of-gore oozing drops but at-once black

ὄμβρος χαλάζης αἱματοῦς ἐτέγγετο.
shower of-hail bloody was-wetted

τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κάτα,
these from two broke-out not of-one upon

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.
but for-husband and wife mingled evils

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
the former ancient and happiness was before indeed

ὄλβος δικαίως· νῦν δὲ τῇδε θἠμέρᾳ
happiness justly now but on-this the-day

στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
groaning ruin death shame of-evils

ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν.
as-many-as are of-all names none is absent

ΧΟΡΟΣ νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;
now and is the wretched in what respite of-evil

ΕΞΑΓΓΕΛΟΣ βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινα
he-shouts to-open the-bolts and to-show someone

τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
to-the all Cadmeans the father-killer

τὸν μητέρ' — αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
the mother's saying unholy nor sayable by-me

ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν οὐδ' ἔτι
as from the-land to-hurl himself nor still

μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
to-remain in-the-house cursed as he-cursed

ῥώμης γε μέντοι καὶ προηγητοῦ τινος
strength at-least however and guide some

δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
he-needs the for sickness greater than to-bear

δείξει δὲ καὶ σοί· κλῇθρα γὰρ πυλῶν τάδε
he-will-show and also to-you the-bolts for of-the-gates these
διοίγεται· θέαμα δ' εἰσόψει τάχα
are-opened a-sight and you-will-see soon
τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι.
such as even one-hating to-pity
ΧΟΡΟΣ ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
O dreadful to-see suffering for-men
ὦ δεινότατον πάντων ὅσ' ἐγὼ
O most-dreadful of-all which I
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,
have-met ever what you O wretched
προσέβη μανία; τίς ὁ πηδήσας
came-upon madness what the having-leapt
μείζονα δαίμων τῶν μακίστων
greater god than-the longest
πρὸς σῇ δυσδαίμονι μοίρᾳ;
upon your ill-starred fate
φεῦ φεῦ, δύσταν'·
alas alas unhappy
ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σε, θέλων
but not to-look-on can-I you wishing
πόλλ' ἀνερέσθαι, πολλὰ πυθέσθαι,
much to-ask much to-learn
πολλὰ δ' ἀθρῆσαι·
much and to-gaze-at
τοίαν φρίκην παρέχεις μοι.
such shuddering you-give me

ΟΙΔΙΠΟΥΣ αἰαῖ αἰαῖ, δύστανος ἐγώ,
ah ah unhappy I
ποῖ γᾶς φέρομαι τλάμων; πᾷ μοι
where of-the-earth am-I-borne wretched where for-me
φθογγὰ διαπωτᾶται φοράδην;
the-voice flies-abroad in-flight
ἰὼ δαῖμον, ἵν' ἐξήλλου.
ah god where you-have-leapt
ΧΟΡΟΣ ἐς δεινὸν οὐδ' ἀκουστὸν οὐδ' ἐπόψιμον.
to dread not to-be-heard nor to-be-seen

XIV · THE BLINDED KING

Oedipus, blind, cries out in pain and lament with the chorus, blaming Apollo for his sufferings but his own hand for the blow. He asks why he should see when nothing was sweet to see, and begs to be led out of the land. He curses the man who freed his fettered feet, and calls himself the most god-hated of men, the son of the unholy and the husband of his mother.

ΟΙΔΙΠΟΥΣ ἰὼ σκότου
ah of-darkness
νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
cloud my abhorrent coming-on unspeakable
ἀδάματόν τε καὶ δυσούριστον ὄν.
unconquered both and ill-wafted being
οἴμοι,
ah-me
οἴμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
ah-me yet again how pierced me at-once
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.
of-the-goads both of-these the-sting and memory of-evils

ΧΟΡΟΣ καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασιν
and wonder at-least nothing in so-many woes
διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά.
double you to-mourn and double to-bear evils
ΟΙΔΙΠΟΥΣ ἰὼ φίλος,
ah friend
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος· ἔτι γὰρ
you indeed my attendant still steadfast still for
ὑπομένεις με τὸν τυφλὸν κηδεύων.
you-remain me the blind caring-for
φεῦ φεῦ.
alas alas
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
not for me you-escape but I-know clearly
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.
although darkened the at-least your voice nevertheless
ΧΟΡΟΣ ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
O dread-things having-done how did-you-dare such your
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;
eyes to-quench what you urged-on of-the-gods
ΟΙΔΙΠΟΥΣ Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,
Apollo this was Apollo friends
ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.
the evil evil accomplishing my these my sufferings
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
struck but self-handed them no-one but I wretched
τί γὰρ ἔδει μ' ὁρᾶν,
why for was-it-needful me to-see
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ;
to-whom at-least seeing nothing was to-see sweet

ΧΟΡΟΣ ἦν τᾷδ' ὅπωσπερ καὶ σὺ φῄς.
it-was this-way just-as also you say

ΟΙΔΙΠΟΤΣ τί δῆτ' ἐμοὶ βλεπτὸν ἢ
what then for-me to-be-seen or

στερκτὸν ἢ προσήγορον
loved or to-addressed

ἔτ' ἔστ' ἀκούειν ἡδονᾷ, φίλοι;
still is-it to-hear with-pleasure friends

ἀπάγετ' ἐκτόπιον ὅ τι τάχιστά με,
lead-away out-of-the-land what ever quickest me

ἀπάγετ', ὦ φίλοι, τὸν μέγ' ὀλέθριον
lead-away O friends the greatly destroying

τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς
the most-accursed still and also to-the-gods

ἐχθρότατον βροτῶν.
most-hateful of-mortals

ΧΟΡΟΣ δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
wretched in-the mind in-the and misfortune equally

ὡς σ' ἠθέλησα μηδέ γ' ἂν γνῶναί ποτε.
how you I-would-wish not-even at-least — to-have-known ever

ΟΙΔΙΠΟΤΣ ὄλοιθ' ὅστις ἦν, ὃς ἀγρίας πέδας
may-be-perish whoever was who from-savage fetters

μονάδ' ἐπιποδίας ἔλυσ' μ' ἀπό τε φόνου
lonely on-the-feet loosed me from both murder

ἔρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πράσσων.
rescued and-saved nothing for favor doing

τότε γὰρ ἂν θανὼν
then for — having-died

οὐκ ἦ φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.
not would-I-have-been to-friends nor to-me so-great grief

ΧΟΡΟΣ θέλοντι κἀμοὶ τοῦτ' ἂν ἦν.
wishing to-me-too this — would-be

ΟΙΔΙΠΟΤΣ οὔκουν πατρός γ' ἂν φονεὺς
not-then of-the-father at-least — murderer
ἦλθον οὐδὲ νυμφίος
would-I-have-come nor bridegroom
βροτοῖς ἐκλήθην ὢν ἔφυν ἄπο.
by-mortals would-I-have-been-called of-whom I-was-born from
νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
now but godless indeed I-am of-the-unholy and son
ὁμολεχὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
sharing-the-bed and from whom myself I-was-born wretched
εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν, 1365
if but anything older still than-evil evil
τοῦτ' ἔλαχ' Οἰδίπους.
this has-got-for-his-lot Oedipus

XV · CREON AND THE DAUGHTERS

Oedipus defends his blinding: he could not have looked on his parents in Hades or on his children and city. He begs to be hidden, killed, or cast out. Creon, now ruler, comes not to mock him but to have him taken within, and will ask the god before exiling him. Oedipus asks him to bury his wife and care for his daughters, and embraces the two girls. Creon parts them from him, and the chorus warns that no mortal should be called happy before his death.

ΧΟΡΟΣ οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς·
not I-know how you I-may-say to-have-counseled well
κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.
better for you-were no-longer being than living blind

ΟΙΔΙΠΟΥΣ ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
that indeed this not thus is best done
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
not me teach nor counsel still
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
I for not know with-eyes what-sort seeing
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν
father ever — I-could-have-looked-upon into Hades having-gone
οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν
nor again wretched mother to-whom by-me both
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
deeds are greater-than hanging done
ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
but the of-children then sight was desirable
βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;
sprung as they-sprang to-look-at for-me
οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε·
not then — at-least my with-eyes ever
οὐδ' ἄστυ γ' οὐδὲ πύργος οὐδὲ δαιμόνων
nor town at-least nor tower nor of-the-gods
ἀγάλματ' ἱερά, τῶν ὁ παντλήμων ἐγὼ
images holy of-which the all-wretched I
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς
most-nobly man one in at-least — Thebes reared
ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
deprived myself myself proclaiming
ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
to-thrust-out all the impious the from the-gods
φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.
shown unclean and of-the-race — of-Laius

τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
such I stain having-revealed my
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν;
with-straight was-I-to eyes these to-see
ἥκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
least at-least but if of-the hearing still there-was
πηγῆς δι' ὤτων φραγμός, οὐκ ἂν ἐσχόμην
spring through the-ears a-blocking not — would-I-have-held-back
τὸ μὴ ἀποκλῆσαι τοὐμὸν ἄθλιον δέμας,
the not to-shut-up my wretched body
ἵν' ἦ τυφλός τε καὶ κλύων μηδέν· τὸ γὰρ
that I-might-be blind both and hearing nothing the for
τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ.
the thought outside of-the evils to-dwell sweet
ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ah Cithaeron why me did-you-receive why me not having-taken
ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε
did-you-kill at-once so-that I-would-have-shown never
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦ γεγώς;
myself to-men from-where I-was born
ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
O Polybus and Corinth and the ancestral
λόγῳ παλαιὰ δώμαθ', οἷον ἆρά με
in-word old halls what then me
κάλλος κακῶν ὕπουλον ἐξεθρέψατε·
a-beauty of-evils festering you-reared
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
now for evil both being and-from evil-ones I-am-found
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
O three roads and hidden glen

δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
thicket both and narrow-pass at triple ways
αἳ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο
which my blood of-the my hands from
ἐπίετε πατρός, ἆρά μου μέμνησθ' ἔτι
drank of-my-father — me do-you-remember still
οἷ' ἔργα δράσας ὑμὶν εἶτα δεῦρ' ἰὼν
what deeds having-done for-you then here going
ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,
what I-did again O marriage marriage
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
you-begot us and having-begotten again
ἀνεῖτε ταὐτοῦ σπέρμα, κἀπεδείξατε
sent-up the-same seed and-showed
πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,
fathers brothers children blood of-kin
νύμφας, γυναῖκας μητέρας τε, χὠπόσα
brides wives mothers and and-whatever
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
most-shameful among men deeds come-to-be
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν,
but not for to-speak is-it what not-even to-do fine
ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που
as most-quickly by the-gods outside me somewhere
καλύψατ' ἢ φονεύσατ' ἢ θαλάσσιον
hide or kill or into-the-sea
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
cast-out where never you-will-see still
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
come deign a-man wretched to-touch

πίθεσθε, μὴ δείσητε· τἀμὰ γὰρ κακὰ
obey not fear my for evils
οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν.
no-one able — except me to-bear of-mortals
ΧΟΡΟΣ ἀλλ' ὧν ἐπαιτεῖς εἰς δέον πάρεσθ' ὅδε
but for-what you-ask to need is-here he
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν, ἐπεὶ
Creon the to-act and the to-counsel since
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
of-the-land is-left only in-place-of you guardian
ΟΙΔΙΠΟΤΣ οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
ah-me what then shall-we-say to this word
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
what for-me will-appear trust just the for
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
before toward him all I-have-been-found base
ΚΡΕΩΝ οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
not as a-mocker Oedipus have-I-come
οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
nor as about-to-reproach any of-the former evils
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
but if the of-mortals not you-feel-shame-before still
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
offspring the at-least all feeding flame
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
revere of-the-lord Sun such pollution
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
uncovered thus to-show the-thing-which neither earth
μήτ' ὄμβρος ἱερὸς μήτε φῶς προσδέξεται.
nor rain holy nor light will-welcome

ἀλλ᾽ ὡς τάχιστ᾽ ἐς οἶκον ἐσκομίζετε·
but as most-quickly into the-house bring(-him)-in

τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ᾽ ὁρᾶν
for-those in kin for the-kindred most to-see

μόνοις τ᾽ ἀκούειν εὐσεβῶς ἔχει κακά.
alone and to-hear piously holds evils

ΟΙΔΙΠΟΥΣ πρὸς θεῶν, ἐπείπερ ἐλπίδος μ᾽ ἀπέσπασας,
by the-gods since-indeed from-hope me you-have-torn

ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ᾽ ἐμέ,
best having-come to most-base man me

πιθοῦ τί μοι· πρὸς σοῦ γὰρ οὐδ᾽ ἐμοῦ φράσω.
obey something for-me for you for not me I-will-speak

ΚΡΕΩΝ καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν;
and of-what me need thus do-you-beg to-obtain

ΟΙΔΙΠΟΥΣ ῥῖψόν με γῆς ἐκ τῆσδ᾽ ὅσον τάχισθ᾽, ὅπου
cast me the-land from this as most-quickly where

θνητῶν φανοῦμαι μηδενὸς προσήγορος.
of-mortals I-shall-be-seen by-no-one addressed

ΚΡΕΩΝ ἔδρασ᾽ ἂν εὖ τοῦτ᾽ ἴσθ᾽ ἄν, εἰ μὴ τοῦ θεοῦ
I-would-have-done — well this know — if not from-the god

πρώτιστ᾽ ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
first I-wished to-learn what to-be-done

ΟΙΔΙΠΟΥΣ ἀλλ᾽ ἥ γ᾽ ἐκείνου πᾶσ᾽ ἐδηλώθη φάτις,
but the at-least his all was-made-clear word

τὸν πατροφόντην, τὸν ἀσεβῆ μ᾽ ἀπολλύναι.
the father-killer the impious me to-destroy

ΚΡΕΩΝ οὕτως ἐλέχθη ταῦθ᾽· ὅμως δ᾽ ἵν᾽ ἔσταμεν
thus it-was-said this nevertheless but where we-stand

χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
of-need better to-learn what must-be-done

ΟΙΔΙΠΟΥΣ οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
thus then a-man wretched will-you-inquire for

ΚΡΕΩΝ καὶ γὰρ σὺ νῦν τἂν τῷ θεῷ πίστιν φέροις.
and for you now surely(-would) the to-god belief would-bring

ΟΙΔΙΠΟΥΣ καὶ σοί γ' ἐπισκήπτω τε καὶ προστρέψομαι,
and on-you at-least I-charge both and will-entreat

τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
of-her indeed in house yourself which you-wish burial

θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ·
make and for rightly of-the at-least your-own you-will-perform for

ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
of-me but never let-it-be-deemed-worthy this

πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν,
paternal town living as-dweller to-have

ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
but let me to-dwell in-the-mountains where is-called

οὐμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τέ μοι
my Cithaeron this which mother both for-me

πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,
father and appointed living own tomb

ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
so-that from those who me tried-to-destroy I-may-die

καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον
and-yet this-much at-least I-know neither me — sickness

μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
nor other to-destroy nothing not for — ever

θνῄσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
dying was-I-saved not for some dread evil

ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἴτω·
but the indeed our fate wherever it-goes let-it-go

παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέων,
of-children and the indeed male not for-me Creon
προσθῇ μέριμναν· ἄνδρες εἰσίν, ὥστε μὴ
add care men they-are so-that not
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
lack ever to-have where — they-may-be of-the living
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
the but wretched pitiable and maidens my
αἷν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
from-whom never my apart was-set of-food
τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
table without this man but whatever I
ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην·
touched all these always shared
αἷν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
them for-me care-for and most indeed with-hands
ψαῦσαί μ' ἔασον κἀποκλαύσασθαι κακά.
to-touch me let and-to-bewail evils
ἴθ' ὦναξ,
come O-lord
ἴθ' ὦ γονῇ γενναῖε· χερσί τἂν θιγὼν
come O in-birth noble with-hands surely(-would) touching
δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.
I-would-seem to-have them as when I-saw
τί φημί;
what do-I-say
οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιν
not indeed do-I-hear somehow by the-gods the to-me dear
δακρυρροούντοιν, καί μ' ἐποικτίρας Κρέων
weeping and me having-pitied Creon

ἔπεμψέ μοι τὰ φίλτατ᾽ ἐκγόνοιν ἐμοῖν;
sent to-me the dearest of-offspring my
λέγω τι; 1475
do-I-speak something
ΚΡΕΩΝ λέγεις· ἐγὼ γάρ εἰμ᾽ ὁ πορσύνας τάδε,
you-speak I for am the-one having-provided this
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ᾽ εἶχεν πάλαι.
knowing the present delight which you held long-ago
ΟΙΔΙΠΟΤΣ ἀλλ᾽ εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ
but may-you-prosper and you for-this the journey
δαίμων ἄμεινον ἢ ᾽μὲ φρουρήσας τύχοι.
a-god better than me guarding may-chance
ὦ τέκνα, ποῦ ποτ᾽ ἐστέ; δεῦρ᾽ ἴτ᾽, ἔλθετε 1480
O children where ever are-you here come come
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
to the sister these — my hands
αἳ τοῦ φυτουργοῦ πατρὸς ὑμὶν ὧδ᾽ ὁρᾶν
which of-the begetting father for-you thus to-see
τὰ πρόσθε λαμπρὰ προυξένησαν ὄμματα·
the before bright procured eyes
ὃς ὑμίν, ὦ τέκν᾽, οὔθ᾽ ὁρῶν οὔθ᾽ ἱστορῶν
who for-you O children neither seeing nor knowing
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην. 1485
father was-shown from-where myself I-was-plowed
καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
and you-two I-weep-for to-look-upon for not I-have-strength
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
thinking-of the rest of-the bitter life
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
what to-live you-two from men must

ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας,
what-sort for of-the-citizens will-you-come to gatherings
ποίας δ' ἑορτάς, ἔνθεν οὐ κεκλαυμέναι
what-sort and festivals from-which not in-tears
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
to home you-will-come instead-of the spectacle
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμάς,
but when — indeed to of-marriage you-come prime
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
who this will-be who will-risk children
τοιαῦτ' ὀνείδη λαμβάνων, ἃ ταῖς ἐμαῖς
such reproaches taking which to-the my
γοναῖσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα;
offspring will-be of-you-two and at-once banes
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
what for of-evils is-lacking the father father
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
your killed the mother sowed
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
whence very himself was-sown and-from the same
ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
he-got you from-which-very himself was-born
τοιαῦτ' ὀνειδιεῖσθε· κᾆτα τίς γαμεῖ;
such-things you-will-be-reproached and-then who will-marry
οὐκ ἔστιν οὐδείς, ὦ τέκν', ἀλλὰ δηλαδὴ
not is no-one O children but plainly
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
barren to-wither and-unmarried you must
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
O son of-Menoeceus but since alone father

ταύταιν λέλειψαι, νὼ γάρ, ὦ ’φυτεύσαμεν,
for-these you-are-left we for who we-begot
ὀλώλαμεν δύ’ ὄντε, μή σφε περιίδῃς 1505
are-perished two being not them overlook
πτωχὰς ἀνάνδρους ἐκγενεῖς ἀλωμένας,
beggarly husbandless kinsfolk wandering
μηδ’ ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
nor make-equal these to-the my evils
ἀλλ’ οἴκτισόν σφας, ὧδε τηλικάσδ’ ὁρῶν
but pity them thus of-such-an-age seeing
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
of-all bereft except as-far-as — your part
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί. 1510
nod-assent O noble your touching with-hand
σφῷν δ’, ὦ τέκν’, εἰ μὲν εἰχέτην ἤδη φρένας,
to-you-two and O children if indeed you-had already minds
πόλλ’ ἂν παρῄνουν· νῦν δὲ τοῦτ’ εὔχεσθέ μοι,
much — I-would-advise now but this pray for-me
οὗ καιρὸς ἐᾷ ζῆν, τοῦ βίου δὲ λώονος
where the-time allows to-live the life and better
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.
you to-obtain than-the having-begotten father
ΚΡΕΩΝ ἄλις ἵν’ ἐξήκεις δακρύων· ἀλλ’ ἴθι στέγης ἔσω. 1515
enough where you-have-come of-tears but go of-the-house within
ΟΙΔΙΠΟΥΣ πειστέον, κεἰ μηδὲν ἡδύ.
obey though naught sweet
ΚΡΕΩΝ πάντα γὰρ καιρῷ καλά.
all for timely fine

ΟΙΔΙΠΟΥΣ οἶσθ' ἐφ' οἷς οὖν εἶμι; ΚΡΕΩΝ λέξεις,
know-you on what-terms then I-will-go you-will-say
καὶ τότ' εἴσομαι κλύων.
and then I-shall-know hearing
ΟΙΔΙΠΟΥΣ γῆς μ' ὅπως πέμψεις ἄποικον.
from-the-land me that you-will-send exiled
ΚΡΕΩΝ τοῦ θεοῦ μ' αἰτεῖς δόσιν.
from-the god me you-ask the-gift
ΟΙΔΙΠΟΥΣ ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω.
but to-the-gods at-least most-hateful I-have-come
ΚΡΕΩΝ τοιγαροῦν τεύξει τάχα.
therefore you-will-get-it soon
ΟΙΔΙΠΟΥΣ φῂς τάδ' οὖν; ΚΡΕΩΝ ἃ μὴ φρονῶ γὰρ
you-say this then what not I-think for
οὐ φιλῶ λέγειν μάτην.
not I-love to-say in-vain
ΟΙΔΙΠΟΥΣ ἄπαγέ νύν μ' ἐντεῦθεν ἤδη. ΚΡΕΩΝ στείχέ νυν,
lead-away now me from-here now go now
τέκνων δ' ἀφοῦ.
the-children but let-go
ΟΙΔΙΠΟΥΣ μηδαμῶς ταύτας γ' ἕλῃ μου.
in-no-way these at-least take from-me
ΚΡΕΩΝ πάντα μὴ βούλου κρατεῖν·
all not wish to-rule
καὶ γὰρ ἀκράτησας οὔ σοι τῷ βίῳ ξυνέσπετο.
and for what-you-ruled not to-you for-the life followed
ΧΟΡΟΣ ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
O of-the-fatherland Thebes dwellers behold Oedipus here
ὃς τὰ κλεί' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνήρ,
who the famous riddles knew and mightiest was man

οὗ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
on-whose who not with-envy of-the-citizens was fortunes looking
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
into how-great a-wave of-dread misfortune he-has-come
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
so-that mortal being that the last to-see
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
day looking-to no-one to-call-blessed before —
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. 1530
the-end of-the life he-passes nothing painful having-suffered

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SOPHOCLES

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

Oedipus at Colonus

I · THE GROVE OF THE KINDLY ONES

Blind Oedipus, led by Antigone, reaches a grove near Athens and sits on a rock. A stranger tells him he sits in ground sacred to the Kindly Ones, at Colonus, in the land ruled by Theseus. Oedipus, recognizing the resting place Apollo foretold, will not leave and asks that Theseus be sent for. Alone, he prays to the goddesses to grant him the end of his life, and hides in the grove as the elders of Colonus approach.

ΟΙΔΙΠΟΤΣ Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας
Child of-blind old-man Antigone to-what
χώρους ἀφίγμεθ' ἢ τίνων ἀνδρῶν πόλιν;
places have-we-come or of-what men the-city
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
who the wanderer Oedipus throughout the-day
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν;
the present with-scanty will-receive gifts
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
little indeed asking-for than-the little and still
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί·
less getting and this sufficing for-me
στέργειν γὰρ αἱ πάθαι με χὠ χρόνος ξυνὼν
to-be-content for the sufferings me and-the time being-with-me
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
long teaches and the nobility third
ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
but O child seat if any you-see
ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν, 10
either by profane-ground or by groves of-the-gods
στῆσόν με κἀξίδρυσον, ὡς πυθώμεθα
set me and-seat-me so-that we-may-inquire

ὅπου ποτ᾽ ἐσμέν· μανθάνειν γὰρ ἥκομεν
where ever we-are to-learn for we-have-come
ξένοι πρὸς ἀστῶν, ἂν δ᾽ ἀκούσωμεν τελεῖν.
strangers from citizens what and we-hear to-perform
ΑΝΤΙΓΟΝΗ πάτερ ταλαίπωρ᾽ Οἰδίπους, πύργοι μέν, οἳ
father wretched Oedipus towers indeed which
πόλιν στέγουσιν, ὡς ἀπ᾽ ὀμμάτων, πρόσω·
the-city crown as from the-eyes far
χῶρος δ᾽ ὅδ᾽ ἱερός, ὡς ἀπεικάσαι, βρύων
the-place and this holy as to-guess teeming
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ᾽
with-laurel olive vine thick-feathered and
εἴσω κατ᾽ αὐτὸν εὐστομοῦσ᾽ ἀηδόνες·
within throughout it sing-sweetly nightingales
οὗ κῶλα κάμψον τοῦδ᾽ ἐπ᾽ ἀξέστου πέτρου·
where limbs bend this on unhewn stone
μακρὰν γὰρ ὡς γέροντι προυστάλης ὁδόν.
long for as for-an-old-man you-have-traveled road
ΟΙΔΙΠΟΥΣ κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.
seat now me and guard the blind-man
ΑΝΤΙΓΟΝΗ χρόνου μὲν οὕνεκ᾽ οὐ μαθεῖν με δεῖ τόδε.
of-time indeed for-the-sake not to-learn me must this
ΟΙΔΙΠΟΥΣ ἔχεις διδάξαι δή μ᾽ ὅποι καθέσταμεν;
can-you to-teach indeed me where we-are-set
ΑΝΤΙΓΟΝΗ τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.
— at-least Athens I-know the but place not
ΟΙΔΙΠΟΥΣ πᾶς γάρ τις ηὔδα τοῦτό γ᾽ ἡμὶν ἐμπόρων.
every for one told this at-least to-us of-the-travelers
ΑΝΤΙΓΟΝΗ ἀλλ᾽ ὅστις ὁ τόπος ἦ μάθω μολοῦσά ποι;
but what the place — shall-I-learn going somewhere

ΟΙΔΙΠΟΥΣ ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
yes child if-indeed it-is at-least habitable
ΑΝΤΙΓΟΝΗ ἀλλ' ἐστὶ μὴν οἰκητός· οἶομαι δὲ δεῖν
but it-is indeed inhabited I-think but it-needs
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
nothing near for man this to-us I-see
ΟΙΔΙΠΟΥΣ ἦ δεῦρο προσστείχοντα κἀξορμώμενον;
— hither approaching and-setting-out
ΑΝΤΙΓΟΝΗ καὶ δὴ μὲν οὖν παρόντα· χὥ τί σοι λέγειν
and indeed indeed then present and-what ever to-you to-say
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
timely is speak since the-man here
ΟΙΔΙΠΟΥΣ ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
O stranger hearing from-this the for and me
αὐτῆς θ' ὁρώσης, οὕνεχ' ἡμὶν αἴσιος
herself and seeing that to-us opportune
σκοπὸς προσήκεις ὧν ἀδηλοῦμεν φράσαι —
scout you-have-come of-what we-are-unsure to-tell
ΞΕΝΟΣ πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
before now the more to-ask from this seat
ἔξελθ'· ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.
come-out you-have for a-place not holy to-tread
ΟΙΔΙΠΟΥΣ τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
what and is the place of-what of-the-gods is-held
ΞΕΝΟΣ ἄθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι
untouchable nor inhabited the for fearful
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.
goddesses it hold of-Earth both and of-Darkness daughters
ΟΙΔΙΠΟΥΣ τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
of-whom the holy name — would-I-pray hearing

ΞΕΝΟΣ τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ἂν
the all seeing Kindly-Ones the at-least here —
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
would-call people them other but elsewhere fair
ΟΙΔΙΠΟΤΣ ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο·
but gracious indeed the suppliant may-they-receive
ὡς οὐχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.
since not from-the-seat of-the-land this — would-I-go still
ΞΕΝΟΣ τί δ' ἐστὶ τοῦτο; ΟΙΔΙΠΟΤΣ ξυμφορᾶς ξύνθημ' ἐμῆς.
what and is this of-misfortune token my
ΞΕΝΟΣ ἀλλ' οὐδ' ἐμοί τοι τοὐξανιστάναι πόλεως
but not-even for-me surely the-expelling(-you) the-city
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.
apart is daring before at-least — I-show what I-do
ΟΙΔΙΠΟΤΣ πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
by now the-gods O stranger not me dishonor
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.
such a-wanderer of-what you I-beg to-tell
ΞΕΝΟΣ σήμαινε, κοὐκ' ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
show and-not dishonored from at-least me will-you-appear
ΟΙΔΙΠΟΤΣ τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν;
what is the place then in which we-have-come
ΞΕΝΟΣ ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων·
as-much-as I-know and-I all you-will-learn hearing
χῶρος μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
the-place indeed holy all this is holds and it
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
holy Poseidon in and the fire-bearing god
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον,
Titan Prometheus which and you-tread place

χθονὸς καλεῖται τῆσδε χαλκόπους ὀδός,
of-the-land is-called this bronze-footed threshold
ἔρεισμ᾽ Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
stay of-Athens the and near fields
τόνδ᾽ ἱππότην Κολωνὸν εὔχονται σφίσιν
this horseman Colonus boast to-them
ἀρχηγὸν εἶναι καὶ φέρουσι τοὔνομα
founder to-be and bear the-name
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
the his common all named
τοιαῦτά σοι ταῦτ᾽ ἐστίν, ὦ ξέν᾽, οὐ λόγοις
such to-you these are O stranger not by-words
τιμώμεν᾽, ἀλλὰ τῇ ξυνουσίᾳ πλέον.
honored but by-the living-with more
ΟΙΔΙΠΟΥΣ ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
— for some dwell-in these the places
ΞΕΝΟΣ καὶ κάρτα, τοῦδε τοῦ θεοῦ γ᾽ ἐπώνυμοι.
and very of-this the god at-least named-after
ΟΙΔΙΠΟΥΣ ἄρχει τις αὐτῶν ἢ ᾽πὶ τῷ πλήθει λόγος;
rules someone them or with the multitude the-word
ΞΕΝΟΣ ἐκ τοῦ κατ᾽ ἄστυ βασιλέως τάδ᾽ ἄρχεται.
from the in town king this is-ruled
ΟΙΔΙΠΟΥΣ οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
he and who in-word both and in-strength holds-power
ΞΕΝΟΣ Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
Theseus is-called of-the former of-Aegeus offspring
ΟΙΔΙΠΟΥΣ ἆρ᾽ ἄν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;
— — some to-him a-messenger from you would-go
ΞΕΝΟΣ ὡς πρὸς τί λέξων ἢ καταρτύσων μολεῖν;
so-as for what to-tell or to-arrange to-come

ΟΙΔΙΠΟΥΣ ὡς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.
so-that — by-helping small he-may-gain great

ΞΕΝΟΣ καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
and what from a-man not seeing help

ΟΙΔΙΠΟΥΣ ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.
as-much-as — we-speak all seeing we-will-speak

ΞΕΝΟΣ οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; ἐπείπερ εἰ
know-you O stranger how now not you-may-stumble since-indeed you-are

γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,
noble as to-the-one-seeing except for-the fate

αὐτοῦ μέν', οὗπερ καὐφάνης, ἕως ἐγὼ
here stay where-very and-you-appeared until I

τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
to-those here on-the-spot not in town demesmen

λέξω τάδ' ἐλθών· οἵδε γὰρ κρινοῦσί σοι
will-tell this going these for will-judge for-you

εἰ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν.
whether it-must you to-stay or to-journey back

ΟΙΔΙΠΟΥΣ ὦ τέκνον, ἦ βέβηκεν ἡμὶν ὁ ξένος;
O child — has-gone from-us the stranger

ΑΝΤΙΓΟΝΗ βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
he-has-gone so-that all in quiet father

ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
it-is-possible to-speak as me alone near

ΟΙΔΙΠΟΥΣ ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας
O queens dread-eyed since now seat

πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
first among you of-this land I-bent I

Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
to-Phoebus both and-to-me not be unkind

ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
who to-me the many those when he-prophesied evils
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
this said rest in time long
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
coming to-a-land final where of-goddesses
σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν,
holy seat I-might-take and hospitality
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
there to-round-the-turn the wretched life
κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
gains indeed having-dwelt for-those who-received-me
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·
ruin and for-those who-sent who me drove-away
σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα,
signs and would-come of-these to-me he-promised
ἢ σεισμὸν ἢ βροντήν τιν' ἢ Διὸς σέλας,
either earthquake or thunder some or of-Zeus lightning
ἔγνωκα μέν νυν ὡς με τήνδε τὴν ὁδὸν
I-know indeed now that me this the road
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
not is-it-possible that not trusty from you omen
ἐξήγαγ' εἰς τόδ' ἄλσος· οὐ γὰρ ἄν ποτε
led to this grove not for — ever
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
first you I-would-have-met traveling
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην
sober wineless and-on holy sat
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
seat this unhewn but to-me goddesses

βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος δότε
of-life according-to the-voices the of-Apollo grant
πέρασιν ἤδη καὶ καταστροφήν τινα,
an-end at-last and an-ending some
εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ
if not I-seem somewhat too-little to-have always
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
toils serving the highest of-mortals
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
come O sweet daughters of-ancient Darkness
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
come O of-greatest Pallas called
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
of-all Athens most-honored city
οἰκτίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
pity of-a-man of-Oedipus this wretched
εἴδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας.
phantom not for indeed this the-old body
ΑΝΤΙΓΟΝΗ σίγα· πορεύονται γὰρ οἵδε δή τινες
be-silent are-coming for these indeed some
χρόνῳ παλαιοί, σῆς ἕδρας ἐπίσκοποι.
in-time old of-your seat overseers
ΟΙΔΙΠΟΥΣ σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
I-will-be-silent both and you me from the-road foot
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
hide in the-grove of-these until — I-learn
τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ μαθεῖν
what words they-will-say in for the learning
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.
is-in the-caution of-the things-done

II · THE ELDERS FIND OEDIPUS

The chorus searches for the trespasser and finds him. Pitying the blind old man, they persuade him to come out of the holy ground and seat him at its edge. They ask who he is; when he admits he is Oedipus, of the line of Laius, they cry out in horror and order him to leave the land. Antigone pleads with them to pity her father.

ΧΟΡΟΣ ὅρα. τίς ἄρ' ἦν; ποῦ ναίει;
look who then was-he where does-he-dwell
ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων
where is-he out-of-place having-rushed the of-all
ὁ πάντων ἀκορέστατος;
the of-all most-insatiate
προσδέρκου, λεῦσσέ νιν,
look-for look-at him
προσπεύθου πανταχῇ.
inquire everywhere
πλανάτας πλανάτας τις ὁ πρέσβυς οὐδ'
a-wanderer a-wanderer some the old-man not
ἔγχωρος· προσέβα γὰρ οὐκ
native would-he-have-entered for not
ἄν ποτ' ἀστιβὲς ἄλσος ἐς
— ever untrodden grove into
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
of-these irresistible maidens
ἃς τρέμομεν λέγειν
whom we-tremble to-name
καὶ παραμειβόμεσθ' ἀδέρκτως,
and we-pass-by without-looking
ἀφώνως, ἀλόγως τὸ τᾶς
voicelessly wordlessly the of-the

εὐφάμου στόμα φροντίδος
reverent mouth of-thought
ἱέντες, τὰ δὲ νῦν τιν' ἥκειν
sending the but now someone to-have-come
λόγος οὐδὲν ἄζονθ',
the-word nothing revering
135 ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω
whom I looking around all not-yet
δύναμαι τέμενος
can the-precinct
γνῶναι ποῦ μοί ποτε ναίει.
to-know where for-me ever he-dwells
ΟΙΔΙΠΟΥΣ ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ,
here that-one I by-voice for I-see
τὸ φατιζόμενον.
the as-it-is-said
140 ΧΟΡΟΣ ἰὼ ἰώ,
ah ah
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
dread indeed to-see dread and to-hear
ΟΙΔΙΠΟΥΣ μή μ', ἱκετεύω, προσίδητ' ἄνομον.
not me I-beg look-on as-lawless
ΧΟΡΟΣ Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;
Zeus defender who ever the old-man
ΟΙΔΙΠΟΥΣ οὐ πάνυ μοίρας εὐδαιμονίσαι
not at-all of-fate to-be-called-happy
145 πρώτης, ὦ τῆσδ' ἔφοροι χώρας.
first O of-this guardians land
δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
I-show and not for — thus with-others'

ὄμμασιν εἶρπον
eyes would-I-creep
κἀπὶ σμικροῖς μέγας ὤρμουν.
and-on small great would-I-ride
ΧΟΡΟΣ ἐή, ἀλαῶν ὀμμάτων
alas of-blind eyes
ἆρα καὶ ἦσθα φυτάλμιος; δυσαίων
— also were-you from-birth ill-fated
μακραίων γ', ὅσ' ἐπεικάσαι.
long-lived at-least as-far-as to-guess
ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
but not indeed in at-least me
προσθήσει τάσδ' ἀράς.
will-you-add these curses
περᾷς γάρ, περᾷς· ἀλλ' ἵνα τῷδ' ἐν ἀ-
you-pass for you-pass but so-that this in unvoiced
φθέγκτῳ μὴ προπέσῃς νάπει
— not you-may-fall-into glen
ποιάεντι, κάθυδρος οὗ
grassy water-filled where
κρατὴρ μειλιχίων ποτῶν
bowl of-soothing drinks
ῥεύματι συντρέχει,
with-the-stream runs-together
τόν, ξένε πάμμορ', εὖ φύλαξαι;
this stranger all-ill-fated well guard
μετάσταθ', ἀπόβαθι. πολ-
move-away go-away much
λὰ κέλευθος ἐρατύει·
— the-way keeps-off

κλύεις, ὦ πολύμοχθ' ἀλâτα;
hear-you O much-toiling wanderer
λόγον εἴ τιν' οἴσεις
word if any you-will-bring
πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
to my converse from-untrodden-places stepping
ἵνα πâσι νόμος,
where for-all custom
φώνει· πρόσθεν δ' ἀπερύκου.
speak before but keep-off

ΟΙΔΙΠΟΥΣ θύγατερ, ποῖ τις φροντίδος ἔλθῃ;
daughter where one of-thought should-go
ΑΝΤΙΓΟΝΗ ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετâν,
O father with-the-citizens equal must to-practice
εἴκοντας ἃ δεῖ κἀκούοντας.
yielding what is-needful and-hearing
ΟΙΔΙΠΟΥΣ πρόσθιγέ νύν μου. ΑΝΤΙΓΟΝΗ ψαύω καὶ δή.
touch now me I-touch and indeed
ΟΙΔΙΠΟΥΣ ὦ ξένε, μὴ δῆτ' ἀδικηθῶ σοὶ
O stranger not then may-I-be-wronged you
πιστεύσας καὶ μεταναστάς.
having-trusted and having-moved
ΧΟΡΟΣ οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων,
not surely never you from these seats
ὦ γέρον, ἄκοντά τις ἄξει.
O old-man unwilling one will-lead
ΟΙΔΙΠΟΥΣ ἔτ' οὖν; ΧΟΡΟΣ ἔτι βαῖνε πόρσω.
still then still step further
ΟΙΔΙΠΟΥΣ ἔτι;
still

ΧΟΡΟΣ προβίβαζε, κούρα,
lead-on maiden
πόρσω· σὺ γὰρ ἀΐεις.
further you for hear
ΑΝΤΙΓΟΝΗ ***
(lacuna)
ΟΙΔΙΠΟΥΣ ***
(lacuna)
ΑΝΤΙΓΟΝΗ ***
(lacuna)
ἕπεο μάν, ἕπε᾽ ὧδ᾽ ἀμαυρῷ
follow indeed follow thus with-dim
κώλῳ, πάτερ, ᾗ σ᾽ ἄγω.
limb father where you I-lead
ΟΙΔΙΠΟΥΣ ***
(lacuna)
ΧΟΡΟΣ τόλμα ξεῖνος ἐπὶ ξένης,
endure a-stranger in strange-land
ὦ τλάμων, ὅ τι καὶ πόλις
O wretched what ever also the-city
τέτροφεν ἄφιλον ἀποστυγεῖν
has-held unfriendly to-loathe
καὶ τὸ φίλον σέβεσθαι.
and the friendly to-revere
ΟΙΔΙΠΟΥΣ ἄγε νυν σύ με, παῖ,
lead now you me child
ἵν᾽ ἂν εὐσεβίας ἐπιβαίνοντες
where — of-piety stepping-on
τὸ μὲν εἴποιμεν, τὸ δ᾽ ἀκούσαιμεν,
the-one indeed we-might-speak the-other but we-might-hear

καὶ μὴ χρείᾳ πολεμῶμεν.
and not with-need let-us-war

ΧΟΡΟΣ αὐτοῦ· μηκέτι τοῦδ' αὐτοπέτρου
here no-longer this native-rock

βήματος ἔξω πόδα κλίνῃς.
step outside foot bend

ΟΙΔΙΠΟΤΣ οὕτως; ΧΟΡΟΣ ἄλις, ὡς ἀκούεις.
thus enough as you-hear

ΟΙΔΙΠΟΤΣ ἦ ἑσθῶ; ΧΟΡΟΣ λέχριός γ' ἐπ' ἄκρου
— shall-I-sit aslant at-least on edge

λᾶος βραχὺς ὀκλάσας.
of-rock low crouching

ΑΝΤΙΓΟΝΗ πάτερ, ἐμὸν τόδ'· ἐν ἀσυχαίᾳ
father my this in quiet

ΟΙΔΙΠΟΤΣ ἰώ μοί μοι.
ah me me

ΑΝΤΙΓΟΝΗ βάσει βάσιν ἅρμοσαι,
with-step step fit

γεραὸν ἐς χέρα σῶμα σὸν
aged into hand body your

προκλίνας φιλίαν ἐμάν.
leaning friendly mine

ΟΙΔΙΠΟΤΣ ὤμοι δύσφρονος ἄτας.
ah-me of-wretched ruin

ΧΟΡΟΣ ὦ τλάμων, ὅτε νῦν χαλᾷς,
O wretched since now you-relax

αὔδασον, τίς ἔφυς βροτῶν;
speak who were-you-born of-mortals

τίς ὁ πολύπονος ἄγει; τίν' ἂν
who the much-suffering are-you-led what —

σοῦ πατρίδ' ἐκπυθοίμαν;
your fatherland might-I-learn

ΟΙΔΙΠΟΤΣ ὦ ξένοι,
O strangers

ἀπόπτολις· ἀλλὰ μὴ
exiled but not

ΧΟΡΟΣ τί τόδ' ἀπεννέπεις, γέρον;
what this do-you-forbid old-man

ΟΙΔΙΠΟΤΣ μὴ μὴ μή μ' ἀνέρῃ τίς εἰμι, 210
not not not me ask who I-am

μηδ' ἐξετάσῃς πέρα ματεύων.
nor examine further searching

ΧΟΡΟΣ τί τόδ'; ΟΙΔΙΠΟΤΣ αἰνὰ φύσις. ΧΟΡΟΣ αὔδα.
what this dread nature speak

ΟΙΔΙΠΟΤΣ τέκνον, ὤμοι, τί γεγώνω;
child ah-me what shall-I-utter

ΧΟΡΟΣ τίνος εἶ σπέρματος, ὦ ξένε, φώνει, πατρόθεν.
of-what are-you seed O stranger speak on-the-father's-side

ΟΙΔΙΠΟΤΣ ὤμοι ἐγώ, τί πάθω, τέκνον ἐμόν; 215
ah-me I what shall-I-suffer child my

ΑΝΤΙΓΟΝΗ λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
speak since-indeed to the-extremes you-come

ΟΙΔΙΠΟΤΣ ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
but I-will-speak not for I-have concealment

ΧΟΡΟΣ μακρὰ μέλλετον, ἀλλὰ τάχυνε.
long you-two-delay but hasten

ΟΙΔΙΠΟΤΣ Λαΐου ἴστε τιν'; ΧΟΡΟΣ ὤ ἰοὺ ἰού. 220
of-Laius you-know some oh alas alas

ΟΙΔΙΠΟΤΣ τό τε Λαβδακιδᾶν γένος; ΧΟΡΟΣ ὦ Ζεῦ.
the and of-Labdacids race O Zeus

ΟΙΔΙΠΟΥΣ ἄθλιον Οἰδιπόδαν; ΧΟΡΟΣ σὺ γὰρ ὅδ' εἶ;
wretched Oedipus you for he are
ΟΙΔΙΠΟΥΣ δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
fear have nothing as-much-as I-say
ΧΟΡΟΣ ἰὼ ὦ ὤ. ΟΙΔΙΠΟΥΣ δύσμορος. ΧΟΡΟΣ ὦ ὤ.
ah oh oh ill-fated oh oh
ΟΙΔΙΠΟΥΣ θύγατερ, τί ποτ' αὐτίκα κύρσει;
daughter what ever at-once will-happen
ΧΟΡΟΣ ἔξω πόρσω βαίνετε χώρας.
out further go the-land
ΟΙΔΙΠΟΥΣ ἃ δ' ὑπέσχεο ποῖ καταθήσεις;
what and you-promised where will-you-lay-it
ΧΟΡΟΣ οὐδενὶ μοιριδία τίσις ἔρχεται
to-no-one fated retribution comes
ἂν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
for-what he-suffers-first the to-repay deceit but with-deceits
ταις ἑτέραις ἑτέρα παραβαλλομέ-
— other other matched
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
— toil not thanks gives-in-return to-have
χειν. σὺ δὲ τῶνδ' ἑδράνων πάλιν ἔκτοπος
— you and from-these seats back out-of-place
αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
again starting-away of-my land leap-out
μή τι πέρα χρέος
lest any further debt
ἐμᾷ πόλει προσάψῃς.
to-my city you-fasten

ΑΝΤΙΓΟΝΗ ὦ ξένοι
O strangers
αἰδόφρονες, ἀλλ' ἐπεὶ
reverent-minded but since
γεραὸν πατέρα τόνδ' ἐμὸν
aged father this my
οὐκ ἀνέτλατ', ἔργων
not did-you-endure of-deeds
ἀκόντων ἀΐοντες αὐδάν,
unwilled hearing the-voice
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτίραθ', ἃ
but me the wretched we-beseech O strangers pity who
πατρὸς ὑπὲρ τοὐμοῦ μόνου
father for my alone
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
I-entreat not with-blind looking
ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος
eye your with-eyes as someone from blood
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
your appearing the wretched
αἰδοῦς κῦρσαι· ἐν ὔμμι γὰρ ὡς θεῷ
of-reverence to-obtain in you for as a-god
κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν·
we-lie wretched but come nod-assent the unhoped-for favor
πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι,
by you what ever to-you dear from yourself I-entreat
ἢ τέκνον ἢ λέχος ἢ χρέος ἢ θεός·
either child or bed or debt or god
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν ὅστις ἄν,
not for you-could-see — looking-closely a-mortal who —

εἰ θεὸς ἄγοι,
if a-god should-lead
ἐκφυγεῖν δύναιτο.
to-escape could

III · ISMENE'S NEWS

Oedipus appeals to Athens' name for piety and promises a benefit to the city; the chorus agrees to wait for the king. Ismene arrives with news: the younger son has driven Polyneices out, and Polyneices is gathering an army at Argos. New oracles say the Thebans' power lies with Oedipus, and Creon is coming to settle him at the border. Oedipus curses his sons, who preferred the throne to him, and the chorus teaches him the rites to appease the goddesses; Ismene goes to perform them.

ΧΟΡΟΣ ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
but know child of-Oedipus you and from equal
οἰκτίρομεν καὶ τόνδε συμφορᾶς χάριν·
we-pity and him of-misfortune for-the-sake
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
the but from the-gods fearing not could-we —
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
to-speak beyond the to you now spoken
ΟΙΔΙΠΟΥΣ τί δῆτα δόξης ἢ τί κληδόνος καλῆς
what then of-repute or what of-fame fair
μάτην ῥεούσης ὠφέλημα γίγνεται,
in-vain flowing benefit comes
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
if — at-least Athens they-say most-god-fearing
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
to-be alone and the ill-treated stranger

σῴζειν οἵας τε καὶ μόνας ἀρκεῖν ἔχειν;
to-save able both and alone to-help to-be-able
κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
and-for-me where these(-things) is who seats
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
from these me having-raised then you-drive-out
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
the-name alone fearing not for indeed the at-least
σῶμ' οὐδὲ τἄργα τἄμ'· ἐπεὶ τά γ' ἔργα μου
body nor the-deeds my since the at-least deeds of-me
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
suffered are rather than done
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
if to-you the of-mother and of-father it-were-needful to-tell
ὧν οὕνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς
which for-the-sake you-fear me this I well
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν,
know and-yet how I evil in-nature
ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
who having-suffered indeed I-retaliated so-that if knowing
ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
I-had-acted not-even — thus would-I-be evil
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην,
now but nothing knowing I-came where I-came
ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
by whom but I-suffered knowing I-was-ruined
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
for which I-beseech by the-gods you strangers
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
just-as me also-you-raised thus save

καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
and not the-gods honoring then the gods
μοίρας ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
portion make in-no-way consider but
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
look indeed they toward the pious of-mortals
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του
look and toward the impious escape and of-some
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
never-yet to-have-been of-man unholy of-mortals
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
with whom you not hide — happy
ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν,
by-deeds Athens unholy serving
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
but as you-took the suppliant pledged
ῥύου με κἀκφύλασσε· μηδέ μου κάρα
rescue me and-guard nor my head
τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσῃς,
the hard-to-look-on beholding dishonor
ἥκω γὰρ ἱερὸς εὐσεβής τε καὶ φέρων
I-come for holy pious both and bringing
ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
benefit for-citizens these when and the lord
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
is-present some of-you who is leader
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ
then hearing all you-will-know the but
μεταξὺ τούτου μηδαμῶς γίγνου κακός.
between this in-no-way be base

ΧΟΡΟΣ ταρβεῖν μέν, ὦ γεραιέ, τἀνθυμήματα
to-fear indeed O old-man the-thoughts
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ
great is necessity the-things-from you in-words for
οὐκ ὠνόμασται βραχέσι· τοὺς δὲ τῆσδε γῆς
not they-are-named slight the but of-this land
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295
lords suffices these for-me to-decide
ΟΙΔΙΠΟΥΣ καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;
and where is the ruler of-this the land strangers
ΧΟΡΟΣ πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
paternal town of-the-land he-holds the-watcher and him
ὃς κἀμὲ δεῦρ' ἔπεμψεν, οἴχεται στελῶν.
who also-me here sent is-gone to-fetch
ΟΙΔΙΠΟΥΣ ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
— and do-you-think of-the blind some regard
ἢ φροντίδ' ἕξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
or thought to-have him so-as to-come near
ΧΟΡΟΣ καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν.
and very when indeed the-name he-perceives — your
ΟΙΔΙΠΟΥΣ τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;
who and is the to-him this the-word to-announce
ΧΟΡΟΣ μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
long the-road many and of-travelers words
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἆΐων,
tend to-wander which he hearing
θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν 305
take-heart he-will-come much for O old-man — your
ὄνομα διήκει πάντας, ὥστε κεἰ βραδὺς
name has-reached all so-that even-if slow

εὕδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
he-sleeps hearing of-you here he-will-come swift

ΟΙΔΙΠΟΤΣ ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει
but fortunate may-he-come for-the and his-own city

ἐμοί τε· τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;
for-me and who for noble not to-himself friend

310 ΑΝΤΙΓΟΝΗ ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;
O Zeus what shall-I-say where of-thought shall-I-go father

ΟΙΔΙΠΟΤΣ τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝΤΙΓΟΝΗ γυναῖχ' ὁρῶ
what and is-it child Antigone a-woman I-see

στείχουσαν ἡμῶν ἆσσον, Αἰτναίας ἐπὶ
coming us nearer Etnaean upon

πώλου βεβῶσαν· κρατὶ δ' ἡλιοστεγὴς
colt mounted on-her-head and sun-shading

κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.
hat the-face Thessalian her covers

315 τί φῶ;
what am-I-to-say

ἆρ' ἔστιν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
— is-it — not is-it or judgment wanders

καὶ φημὶ κἀπόφημι κοὐκ ἔχω τί φῶ.
both I-affirm and-deny and-not I-have what I-should-say

τάλαινα.
wretched

οὐκ ἔστιν ἄλλη· φαιδρὰ γοῦν ἀπ' ὀμμάτων
not is-it other bright at-least from eyes

320 σαίνει με προσστείχουσα· σημαίνει δ' ὅτι
she-greets me approaching she-signifies and that

μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.
alone this is plain of-Ismene head

ΟΙΔΙΠΟΥΣ πῶς εἶπας, ὦ παῖ; ΑΝΤΙΓΟΝΗ παῖδα σήν, ἐμὴν δ' ὁρᾶν
how did-you-say O child child your my and to-see
ὅμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.
sister by-voice and at-once it-is-possible to-learn
ΙΣΜΗΝΗ ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
O two of-father and of-sister to-me
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις
sweetest addresses how you hardly
εὑροῦσα λύπῃ δεύτερον μόλις βλέπω.
having-found by-grief second hardly I-see
ΟΙΔΙΠΟΥΣ ὦ τέκνον, ἥκεις; ΙΣΜΗΝΗ ὦ πάτερ δύσμοιρ' ὁρᾶν.
O child you-have-come O father ill-fated to-see
ΟΙΔΙΠΟΥΣ τέκνον, πέφηνας; ΙΣΜΗΝΗ οὐκ ἄνευ μόχθου γέ μοι.
child you-have-appeared not without toil at-least to-me
ΟΙΔΙΠΟΥΣ πρόσψαυσον, ὦ παῖ. ΙΣΜΗΝΗ θιγγάνω δυοῖν ὁμοῦ.
touch-me O child I-touch two together
ΟΙΔΙΠΟΥΣ ὦ σπέρμ' ὅμαιμον. ΙΣΜΗΝΗ ὦ δυσάθλιαι τροφαί.
O seed of-one-blood O most-wretched nurture
ΟΙΔΙΠΟΥΣ ἦ τῆσδε κἀμοῦ; ΙΣΜΗΝΗ δυσμόρου τ' ἐμοῦ τρίτης.
— of-her and-of-me ill-fated and my third
ΟΙΔΙΠΟΥΣ τέκνον, τί δ' ἦλθες; ΙΣΜΗΝΗ σῇ, πάτερ, προμηθίᾳ.
child why and did-you-come in-your father care
ΟΙΔΙΠΟΥΣ πότερα πόθοισι; ΙΣΜΗΝΗ καὶ λόγων γ' αὐτάγγελος,
whether with-longings and of-news at-least self-messenger
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
with whom-very I-had of-servants faithful alone
ΟΙΔΙΠΟΥΣ οἱ δ' αὐθόμαιμοι ποῦ νεανίαι πονεῖν;
the and own-brothers where young-men to-toil
ΙΣΜΗΝΗ εἴσ' οὖπέρ εἰσι· δεινὰ τἀν κείνοις τανῦν.
are where-very they-are dreadful-things the-things-among them now

ΟΙΔΙΠΟΥΣ ὦ πάντ᾽ ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις
O all those the in Egypt customs
φύσιν κατεικασθέντε καὶ βίου τροφάς·
in-nature conforming and of-life ways
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
there for the indeed males within houses
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι
sit weaving the but partners
τἄξω βίου τροφεῖα πορσύνουσ᾽ ἀεί.
the-things-outside of-life sustenance provide always
σφῷν δ᾽, ὦ τέκν᾽, οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
of-you-two and O children whom indeed fitting it-was to-toil this
κατ᾽ οἶκον οἰκουροῦσιν ὥστε παρθένοι,
in house keep-house like maidens
σφὼ δ᾽ ἀντ᾽ ἐκείνων τἀμὰ δυστήνου κακὰ
you-two and instead-of them my wretched troubles
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας
toil-over the-one indeed from when young
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
nurture she-ceased and grew-strong in-body
ἀεὶ μεθ᾽ ἡμῶν δύσμορος πλανωμένη
always with us ill-fated wandering
γερονταγωγεῖ, πολλὰ μὲν κατ᾽ ἀγρίαν
leads-the-old-man often indeed through wild
ὕλην ἄσιτος νηλίπους τ᾽ ἀλωμένη,
woodland foodless barefoot and roaming
πολλοῖσι δ᾽ ὄμβροις ἡλίου τε καύμασιν
many and by-rains of-sun and by-heats
μοχθοῦσα τλήμων δεύτερ᾽ ἡγεῖται τὰ τῆς
toiling wretched second she-counts the the

οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
at-home of-living if father nurture might-have
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
you and O child before indeed you-came to-father
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρᾳ,
oracles bringing all of-Cadmeans secretly
ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ τέ μου
which about-this were-uttered body guardian and of-me
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
faithful you-stood the-land when I-was-being-driven-out
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ
now but again what do-you-come tale Ismene to-father
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
bearing what you raised from-home journey
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
you-come for not empty at-least this I clearly
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.
know not — fear to-me bringing some
ΙΣΜΗΝΗ ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
I the indeed sufferings which-I-suffered father
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφήν,
seeking — your where you-dwelt living
παρεῖσ' ἐάσω· δὶς γὰρ οὐχὶ βούλομαι
passing-over will-let-be twice for not I-wish
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
toiling and to-grieve and telling again again
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ
what but about the your ill-fated sons evils
νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
now are this to-tell I-have-come

πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε
before indeed for to-them was desire to-Creon and
θρόνους ἐᾶσθαι μηδὲ χραίνεσθαι πόλιν,
the-throne to-be-left nor to-be-defiled the-city
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
by-reason considering the long-ago of-the-race ruin
οἵα κατέσχε τὸν σὸν ἄθλιον δόμον·
such-as held — your wretched house
νῦν δ' ἐκ θεῶν του κἀλιτηρίου φρενὸς
now but from gods some and-sinful mind
εἰσῆλθε τοῖν τρὶς ἀθλίοιν ἔρις κακή,
entered the-two thrice wretched strife evil
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
the-rule to-seize and power kingly
χὠ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
and-the indeed younger and in-time less born
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
the before born Polyneices of-the-throne
ἀποστερίσκει, κἀξελήλακεν πάτρας.
deprives and-has-driven-out from-the-fatherland
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
he and as among us is the prevailing word
τὸ κοῖλον Ἄργος βὰς φυγὰς προσλαμβάνει
to-the hollow Argos having-gone in-exile takes-on
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους
marriage-alliance both new and fellow-shield-bearers friends
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον
as at-once Argos either the of-the-Cadmeans plain
τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν.
in-honor will-hold or to heaven raise

ταῦτ᾽ οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
this not a-number is O father of-words
ἀλλ᾽ ἔργα δεινά· τοὺς δὲ σοὺς ὅπου θεοὶ
but deeds dread the but your where the-gods
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
toils will-pity not I-can learn
ΟΙΔΙΠΟΥΣ ἤδη γὰρ ἔσχες ἐλπίδ᾽ ὡς ἐμοῦ θεοὺς
already for had-you hope that for-me the-gods
ὥραν τιν᾽ ἕξειν, ὥστε σωθῆναί ποτε;
regard some to-have so-that to-be-saved ever
ΙΣΜΗΝΗ ἔγωγε τοῖς νῦν γ᾽, ὦ πάτερ, μαντεύμασιν.
I-for-my-part by-the present at-least O father oracles
ΟΙΔΙΠΟΥΣ ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
what-sort these what and has-been-prophesied child
ΙΣΜΗΝΗ σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
you by-the there to-be-sought men ever
θανόντ᾽ ἔσεσθαι ζῶντά τ᾽ εὐσοίας χάριν.
dead to-be living and of-welfare for-the-sake
ΟΙΔΙΠΟΥΣ τίς δ᾽ ἂν τοιοῦδ᾽ ὑπ᾽ ἀνδρὸς εὖ πράξειεν ἄν;
who and — such by man well might-fare —
ΙΣΜΗΝΗ ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
in you the their they-say to-come-to-be power
ΟΙΔΙΠΟΥΣ ὅτ᾽ οὐκέτ᾽ εἰμί, τηνικαῦτ᾽ ἄρ᾽ εἴμ᾽ ἀνήρ;
when no-longer I-am then then am-I a-man
ΙΣΜΗΝΗ νῦν γὰρ θεοί σ᾽ ὀρθοῦσι, πρόσθε δ᾽ ὤλλυσαν.
now for the-gods you raise-up before but they-ruined
ΟΙΔΙΠΟΥΣ γέροντα δ᾽ ὀρθοῦν φλαῦρον ὃς νέος πέσῃ.
an-old-man but to-raise-up paltry who young fell

ΙΣΜΗΝΗ καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
and indeed Creon at-least know to-you of-this for-the-sake
ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.
coming of-a-short and-not of-a-countless time
ΟΙΔΙΠΟΥΣ ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
that what he-may-do daughter explain to-me
ΙΣΜΗΝΗ ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
that you near the-land they-may-set Cadmean so-that
κρατῶσι μὲν σοῦ, γῆς δὲ μὴ 'μβαίνῃς ὅρων.
they-may-have-power indeed over-you of-the-land but not you-set-foot borders
ΟΙΔΙΠΟΥΣ ἡ δ' ὠφέλησις τίς θύρασι κειμένου;
the and benefit what at-the-doors lying
ΙΣΜΗΝΗ κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
to-them the tomb faring-ill — your heavy
ΟΙΔΙΠΟΥΣ κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
and-without a-god one this at-least — by-wit might-learn
ΙΣΜΗΝΗ τούτου χάριν τοίνυν σε προσθέσθαι πέλας
of-this for-the-sake well-then you to-add near
χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατοῖς.
the-land they-wish nor where — of-yourself you-might-be-master
ΟΙΔΙΠΟΥΣ ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;
— and will-they-shroud with-Theban dust
ΙΣΜΗΝΗ ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
but not allows the-kindred blood you O father
ΟΙΔΙΠΟΥΣ οὐκ ἆρ' ἐμοῦ γε μὴ κρατήσωσίν ποτε.
not then of-me at-least not shall-they-be-masters ever
ΙΣΜΗΝΗ ἔσται ποτ' ἆρα τοῦτο Καδμείοις βάρος.
will-be ever then this for-Cadmeans a-burden
ΟΙΔΙΠΟΥΣ ποίας φανείσης, ὦ τέκνον, συναλλαγῆς;
what-sort appearing O child of-conjuncture

ΙΣΜΗΝΗ τῆς σῆς ὑπ᾽ ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
— your by anger your when they-stand at-the-tomb

ΟΙΔΙΠΟΤΣ ἃ δ᾽ ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
what and you-say hearing from-whom do-you-say child

ΙΣΜΗΝΗ ἀνδρῶν θεωρῶν Δελφικῆς ἀφ᾽ ἑστίας.
men envoys Delphic from hearth

ΟΙΔΙΠΟΤΣ καὶ ταῦτ᾽ ἐφ᾽ ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
and this concerning us Phoebus having-said is

ΙΣΜΗΝΗ ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
as say the having-come to of-Thebes plain

ΟΙΔΙΠΟΤΣ παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
of-the-sons any then heard of-the my this

ΙΣΜΗΝΗ ἄμφω γ᾽ ὁμοίως, κἀξεπίστασθον καλῶς.
both at-least alike and-know well

ΟΙΔΙΠΟΤΣ κᾆθ᾽ οἱ κάκιστοι τῶνδ᾽ ἀκούσαντες, πάρος
and-then the most-base this having-heard before

τοὐμοῦ πόθου προύθεντο τὴν τυραννίδα;
my longing preferred the kingship

ΙΣΜΗΝΗ ἀλγῶ κλύουσα ταῦτ᾽ ἐγώ, φέρω δ᾽ ὅμως. 420
I-grieve hearing this I I-bear but nevertheless

ΟΙΔΙΠΟΤΣ ἀλλ᾽ οἱ θεοί σφιν μήτε τὴν πεπρωμένην
but the gods for-them neither the fated

ἔριν κατασβέσειαν, ἔν τ᾽ ἐμοὶ τέλος
strife may-quench in and me the-end

αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
for-the-two may-come of-this the battle about

ἧς νῦν ἔχονται κἀπαναίρονται δόρυ·
which now they-are-engaged-in and-raise-up spear

ὡς οὔτ᾽ ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
so-that neither — he-who now scepter and throne holds

μείνειεν οὔτ' ἂν οὐξεληλυθὼς πάλιν
would-remain nor — he-who-has-gone-out again
ἔλθοι ποτ' αὖθις· οἵ γε τὸν φύσαντ' ἐμὲ
would-come ever back who at-least the begetter me
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
thus dishonorably from-the-fatherland thrust-out
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
not stopped nor defended but uprooted
αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς.
by-them I-was-sent and-was-proclaimed exile
εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
you-might-say — that wishing this for-me then
πόλις τὸ δῶρον εἰκότως κατῄνεσεν.
the-city the gift fittingly granted
οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
not then since surely the indeed at-once day
ὁπηνίκ' ἔζει θυμός, ἥδιστον δέ μοι
when seethed the-heart sweetest and to-me
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,
the to-die was and the to-be-stoned with-stones
οὐδεὶς ἔρωτ' ἐς τόνδ' ἐφαίνετ' ὠφελῶν·
no-one desire to this appeared helping
χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
in-time but when already all the trouble was ripened
κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
and-I-learned the heart having-run-out for-me
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
greater punisher of-the before errors
τὸ τηνίκ' ἤδη τοῦτο μὲν πόλις βίᾳ
the then already this indeed the-city by-force

ἤλαυνέ μ᾽ ἐκ γῆς χρόνιον, οἱ δ᾽ ἐπωφελεῖν,
drove me from the-land late they but to-help
οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
the of-the father to-the father able the to-act
οὐκ ἠθέλησαν, ἀλλ᾽ ἔπους σμικροῦ χάριν
not were-willing but of-a-word little for-the-sake
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἀεί.
an-exile by-them outside a-beggar I-wandered always
ἐκ ταῖνδε δ᾽, οὔσαιν παρθένοιν, ὅσον φύσις
from these but being maidens as-much-as nature
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
gives them both sustenance I-have of-life
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
and of-land security and of-kin support
τὼ δ᾽ ἀντὶ τοῦ φύσαντος εἱλέσθην θρόνους
they-two and instead-of the begetter chose throne
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
and scepter to-wield and to-be-tyrant of-the-land
ἀλλ᾽ οὔ τι μὴ λάχωσι τοῦδε συμμάχου,
but not at-all not shall-they-win this ally
οὐδέ σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
nor to-them of-rule this Cadmean ever
ὄνησις ἥξει· τοῦτ᾽ ἐγῷδα, τῆσδέ τε
profit will-come this I-know of-this-one and
μαντεῖ᾽ ἀκούων συννοῶν τε τἀξ ἐμοῦ
oracles hearing considering and the-from me
παλαίφαθ᾽ ἁμοὶ Φοῖβος ἤνυσέν ποτε.
old-spoken which-for-me Phoebus fulfilled ever
πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ
to this both Creon let-them-send for-me

μαστῆρα, κεἴ τις ἄλλος ἐν πόλει σθένει.
as-searcher and-if any other in the-city has-power
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέληθ' ὁμοῦ
if for you O strangers are-willing together
προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς
with-the-protectors the holy land-holding goddesses
ἀλκὴν ποεῖσθαι, τῇδε τῇ πόλει μέγαν
defense to-make for-this the city great
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους.
savior you-will-gain for-the and my enemies toils

ΧΟΡΟΣ ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
worthy indeed Oedipus to-pity
αὐτός τε παῖδές θ' αἵδ'· ἐπεὶ δὲ τῆσδε γῆς
himself and children and these since and of-this land
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
savior yourself to-this you-add word
παραινέσαι σοι βούλομαι τὰ σύμφορα.
to-advise you I-wish the beneficial

ΟΙΔΙΠΟΥΣ ὦ φίλταθ', ὡς νῦν πᾶν τελοῦντι προξένει.
O dearest as now all doing act-as-friend

ΧΟΡΟΣ θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
make now a-purification to-these goddesses to whom
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
the first you-came and trod ground

ΟΙΔΙΠΟΥΣ τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
in-ways what-sort O strangers teach

ΧΟΡΟΣ πρῶτον μὲν ἱερὰς ἐξ ἀειρύτου χοὰς
first indeed holy from ever-flowing libations
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών.
spring fetch through pure hands touching

ΟΙΔΙΠΟΤΣ ὅταν δὲ τοῦτο χεῦμ᾽ ἀκήρατον λάβω;
when and this stream pure I-take

ΧΟΡΟΣ κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
bowls there-are of-a-man skillful-handed work

ὧν κρᾶτ᾽ ἔρεψον καὶ λαβὰς ἀμφιστόμους.
whose rim crown and handles double-mouthed

ΟΙΔΙΠΟΤΣ θαλλοῖσιν ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
with-shoots or with-wool or in-what manner

ΧΟΡΟΣ οἰός γε νεαρᾶς νεοπόκῳ μαλλῷ λαβών. 475
of-a-ewe at-least young newly-shorn fleece taking

ΟΙΔΙΠΟΤΣ εἶεν· τὸ δ᾽ ἔνθεν ποῖ τελευτῆσαί με χρή;
well the and thereafter where to-finish me must

ΧΟΡΟΣ χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.
libations to-pour standing toward first dawn

ΟΙΔΙΠΟΤΣ ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
— with-these urns which you-speak-of shall-I-pour this

ΧΟΡΟΣ τρισσάς γε πηγάς· τὸν τελευταῖον δ᾽ ὅλον.
three at-least streams the last but whole

ΟΙΔΙΠΟΤΣ τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
of-what this filling shall-I-set teach also this

ΧΟΡΟΣ ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
of-water of-honey nor to-add wine

ΟΙΔΙΠΟΤΣ ὅταν δὲ τούτων γῆ μελάμφυλλος τύχῃ;
when and of-these the-earth dark-leaved receives

ΧΟΡΟΣ τρὶς ἐννέ᾽ αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
thrice nine on-it sprigs from both hands

τιθεὶς ἐλαίας τάσδ᾽ ἐπεύχεσθαι λιτάς.
placing of-olive these to-pray prayers

ΟΙΔΙΠΟΤΣ τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
these to-hear I-wish greatest for

ΧΟΡΟΣ ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
that them we-call Kindly-Ones from kindly
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
breasts to-receive the suppliant saving
αἰτοῦ σύ τ' αὐτὸς κεἴ τις ἄλλος ἀντὶ σοῦ,
ask you both yourself and-if some other instead-of you
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν·
unheard speaking nor lengthening the-cry
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι
then to-creep-away not-turning and this for-you
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ·
having-done boldly — would-stand-by I
ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.
otherwise but would-I-fear — O stranger about you
ΟΙΔΙΠΟΥΣ ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
O two-children do-you-two-hear these neighbors strangers
ΑΝΤΙΓΟΝΗ ἠκούσαμέν τε χὤ τι δεῖ πρόστασσε δρᾶν.
we-heard both and-what ever must command to-do
ΟΙΔΙΠΟΥΣ ἐμοὶ μὲν οὐχ ὁδωτά· λείπομαι γὰρ ἐν
for-me indeed not to-be-traveled I-am-left-behind for in
τῷ μὴ δύνασθαι μήδ' ὁρᾶν, δυοῖν κακοῖν·
the not to-be-able nor to-see two evils
σφῷν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
of-you-two and the-one going let-her-do this
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
to-suffice for I-think even-for countless one
ψυχὴν τάδ' ἐκτίνουσαν, ἢν εὔνους παρῇ.
soul this paying if well-disposed she-be-present
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με
but in haste something do alone but me

μὴ λείπετ'· οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας
not leave not for — could-be-strong my body
ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ δίχα.
lonely to-creep nor guide without
ΙΣΜΗΝΗ ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
but will-go I doing-it the place but where
χρῄσταί μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
it-will-be-needful me to-find this I-wish to-learn
ΧΟΡΟΣ τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'· ἦν δέ του 505
on-the-far-side of-the-grove O stranger this if and of-some
σπάνιν τιν' ἴσχῃς, ἔστ' ἔποικος ὃς φράσει.
lack any you-have there-is a-dweller who will-tell
ΙΣΜΗΝΗ χωροῖμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
I-would-go — to this Antigone you and here
φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
guard father this for-the parents for
οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.
not if toils one must of-toil memory to-have

The chorus presses Oedipus to tell his old misfortunes. He admits he married his mother unknowing and that his daughters are his sisters. The marriage was a gift the city gave him for helping it. He also killed his father, but the man would have killed him, and he did it in ignorance, so he is clean before the law.

510 ΧΟΡΟΣ δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν',
dread indeed the long-ago lying already evil O stranger
ἐπεγείρειν·
to-reawaken
ὅμως δ' ἔραμαι πυθέσθαι
nevertheless but I-long to-learn
ΟΙΔΙΠΟΥΣ τί τοῦτο;
what this
ΧΟΡΟΣ τᾶς δειλαίας ἀπόρου φανείσας
the wretched hopeless appearing
ἀλγηδόνος, ᾇ ξυνέστας.
anguish with-which you-have-lived
515 ΟΙΔΙΠΟΥΣ μὴ πρὸς ξενίας ἀνοίξῃς
not by hospitality open
τᾶς σᾶς ἃ πέπονθ' ἀναιδῆ.
— your what I-have-suffered shameful(-things)
ΧΟΡΟΣ τό τοι πολὺ καὶ μηδαμὰ λῆγον
the surely much and never ceasing
χρῄζω, ξεῖν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.
I-want stranger correct report to-hear
ΟΙΔΙΠΟΥΣ ὤμοι.
ah-me
ΧΟΡΟΣ στέρξον, ἱκετεύω.
be-content I-beseech

ΟΙΔΙΠΟΥΣ φεῦ φεῦ.
alas alas

ΧΟΡΟΣ πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρήζεις.
obey and-I for as-much-as you need

ΟΙΔΙΠΟΥΣ ἤνεγκ' οὖν κακότατ', ὦ ξένοι, ἤνεγκ' ἀέκων μέν,
I-bore then evil O strangers I-bore unwilling indeed
θεὸς ἴστω,
god let-know
τούτων δ' αὐθαίρετον οὐδέν.
of-these but self-chosen nothing

ΧΟΡΟΣ ἀλλ' ἐς τί;
but to what

ΟΙΔΙΠΟΥΣ κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδριν
in-evil me in-bed the-city nothing knowing
γάμων ἐνέδησεν ἄτᾳ.
of-marriage bound in-ruin

ΧΟΡΟΣ ἦ ματρόθεν, ὡς ἀκούω,
— from-the-mother as I-hear
δυσώνυμα λέκτρ' ἐπλήσω;
ill-named bed you-filled

ΟΙΔΙΠΟΥΣ ὤμοι, θάνατος μὲν τάδ' ἀκούειν,
ah-me death indeed this to-hear
ὦ ξεῖν'· αὗται δὲ δύ' ἐξ ἐμοῦ μὲν
O stranger these and two from me indeed

ΧΟΡΟΣ πῶς φῄς;
how do-you-say

ΟΙΔΙΠΟΥΣ παῖδε, δύο δ' ἄτα
children two and ruins

ΧΟΡΟΣ ὦ Ζεῦ.
O Zeus

ΟΙΔΙΠΟΥΣ ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.
of-the-mother common sprang-from of-travail

ΧΟΡΟΣ σαί τ' εἶσ' ἄρ' ἀπόγονοί τε καὶ
yours and they-are then offspring both and

ΟΙΔΙΠΟΥΣ κοιναί γε πατρὸς ἀδελφεαί.
common at-least of-the-father sisters

ΧΟΡΟΣ ἰώ. ΟΙΔΙΠΟΥΣ ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
ah ah then of-countless at-least returns of-evils

ΧΟΡΟΣ ἔπαθες ΟΙΔΙΠΟΥΣ ἔπαθον ἄλαστ' ἔχειν.
you-suffered I-suffered unforgettable to-bear

ΧΟΡΟΣ ἔρεξας ΟΙΔΙΠΟΥΣ οὐκ ἔρεξα. ΧΟΡΟΣ τί γάρ; ΟΙΔΙΠΟΥΣ ἐδεξάμην
you-did not I-did what for I-received

δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
a-gift which never I heart-broken

ἐπωφέλησας πόλεος ἐξελέσθαι.
having-helped from-the-city to-have-won

ΧΟΡΟΣ δύστανε, τί γάρ; ἔθου φόνον
wretched what for did-you-do murder

ΟΙΔΙΠΟΥΣ τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
what this what and do-you-wish to-learn

ΧΟΡΟΣ πατρός; ΟΙΔΙΠΟΥΣ παπαῖ, δευτέραν ἔπαισας,
of-the-father alas a-second you-struck

ἐπὶ νόσῳ νόσον,
upon sickness sickness

ΧΟΡΟΣ ἔκανες ΟΙΔΙΠΟΥΣ ἔκανον. ἔχει δέ μοι
you-killed I-killed it-has but for-me

ΧΟΡΟΣ τί τοῦτο; ΟΙΔΙΠΟΤΣ πρὸς δίκας τι. ΧΟΡΟΣ τί γάρ;
what this toward justice something what for

ΟΙΔΙΠΟΤΣ ἐγὼ φράσω.
I shall-tell

καὶ γὰρ ἄν, οὓς ἐφόνευσ', ἔμ' ἀπώλεσαν·
and for — those-whom I-killed me would-have-destroyed

νόμῳ δὲ καθαρός, ἄϊδρις εἰς τόδ' ἦλθον.
by-law but clean unknowing to this I-came

V · THESEUS ARRIVES

Theseus comes, pities Oedipus, and asks what he wants, remembering that he too was reared in a strange land. Oedipus offers his body as a gift whose value will appear at his burial. His sons, who drove him out, now want him back, but one day Thebes will strike at Athens, and his buried corpse will drink their blood. Theseus makes him a citizen and lets him choose where to stay. Oedipus chooses Colonus, and Theseus promises that no one will carry him off.

ΧΟΡΟΣ καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
and indeed lord this to-us of-Aegeus offspring

Θησεὺς κατ' ὀμφὴν σὴν ἐφ' ἁστάλη πάρα. 550
Theseus at bidding your for which-he-was-sent is-here

ΘΗΣΕΤΣ πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
of-many hearing in both the former time

τὰς αἱματηρὰς ὀμμάτων διαφθορὰς
the bloody of-the-eyes destruction

ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς
I-know you O son of-Laius now and roads

ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
in these hearing more I-understand

σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα
dress both for you and the wretched head
δηλοῦτον ἡμῖν ὅνθ' ὃς εἶ, καί σ' οἰκτίσας
show to-us being who you-are and you having-pitied
θέλω 'περέσθαι, δύσμορ' Οἰδίπους, τίνα
I-wish to-ask ill-fated Oedipus what
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
of-the-city you-stand-here supplication of-me and having
αὐτός τε χἠ σὴ δύσμορος παραστάτις.
yourself both and-the your ill-fated attendant
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
teach dread for some — deed you-would-happen
λέξας ὁποίας ἐξαφισταίμην ἐγώ,
telling from-which I-would-stand-aloof I
ὃς οἶδα καὐτὸς ὡς ἐπαιδεύθην ξένος,
who know myself-too how I-was-reared a-stranger
ὥσπερ σύ, χὡς εἷς πλεῖστ' ἀνὴρ ἐπὶ ξένης
as you and-as one most a-man in strange-land
ἤθλησα κινδυνεύματ' ἐν τωὐμῷ κάρᾳ·
I-struggled-with perils on my head
ὥστε ξένου γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
so-that a-stranger at-least — no-one being as you now
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
I-would-turn-from not — to-help-save since
ἔξοιδ' ἀνὴρ ὢν χὥτι τῆς εἰς αὔριον
I-know a-man being and-that of-the for tomorrow
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.
nothing more to-me than-you shares of-the-day

ΟΙΔΙΠΟΥΣ Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
Theseus — your nobility in short word
παρῆκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι.
has-allowed so-that little for-me to-need to-say
σὺ γάρ μ᾽ ὅς εἰμι κἀφ᾽ ὅτου πατρὸς γεγὼς
you for me who I-am and-from what father born
καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖς·
and land what I-came having-said happen
ὥστ᾽ ἐστί μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
so-that is for-me the rest nothing else except
εἰπεῖν ἃ χρῄζω, χὠ λόγος διοίχεται.
to-say what I-wish and-the word is-gone
ΘΗΣΕΥΣ τοῦτ᾽ αὐτὸ νῦν δίδασχ᾽, ὅπως ἂν ἐκμάθω.
this very now teach that — I-may-learn
ΟΙΔΙΠΟΥΣ δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας
to-give I-come my wretched body
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
to-you a-gift not goodly to sight the but
κέρδη παρ᾽ αὐτοῦ κρείσσον᾽ ἢ μορφὴ καλή.
gains from it better than form fair
ΘΗΣΕΥΣ ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
what-sort and gain do-you-claim to-come bringing
ΟΙΔΙΠΟΥΣ χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που.
in-time you-may-learn — not in-the present perhaps
ΘΗΣΕΥΣ ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
in-what for — your gift will-be-shown
ΟΙΔΙΠΟΥΣ ὅταν θάνω ᾽γὼ καὶ σύ μου ταφεὺς γένῃ.
when I-die I and you my burier become

ΘΗΣΕΥΣ τὰ λοίσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
the last-things you-ask of-the life the and in between
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποεῖ.
either forgetfulness you-have or through nothing you-make
ΟΙΔΙΠΟΥΣ ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται.
there for for-me those are-gathered
ΘΗΣΕΥΣ ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
but in short indeed this me you-ask favor
ΟΙΔΙΠΟΥΣ ὅρα γε μήν· οὐ σμικρός, οὔχ, ἁγὼν ὅδε.
look at-least indeed not small not the-contest this
ΘΗΣΕΥΣ πότερα τὰ τῶν σῶν ἐκγόνων κἀμοῦ λέγεις; —
whether the of-the your offspring and-me do-you-mean
ΟΙΔΙΠΟΥΣ κεῖνοι κομίζειν κεῖσ' ἄναξ, χρῄζουσί με.
they to-bring there lord want me
ΘΗΣΕΥΣ ἀλλ' εἰ θέλοντά γ' οὐδὲ σοὶ φεύγειν καλόν.
but if willing at-least not for-you to-flee fine
ΟΙΔΙΠΟΥΣ ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
but not when myself I-was-willing they-allowed
ΘΗΣΕΥΣ ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
O fool anger but in troubles not fitting
ΟΙΔΙΠΟΥΣ ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
when you-learn from-me admonish now but let-be
ΘΗΣΕΥΣ δίδασκ'· ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.
teach without knowledge for not me must to-speak
ΟΙΔΙΠΟΥΣ πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
I-have-suffered Theseus dread upon evils evils
ΘΗΣΕΥΣ ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
— the ancient misfortune of-the-race will-you-tell
ΟΙΔΙΠΟΥΣ οὐ δῆτ', ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
not then since every this at-least of-the-Greeks voices

ΘΗΣΕΥΣ τί γὰρ τὸ μεῖζον ἢ κατ᾽ ἄνθρωπον νοσεῖς;
what for the greater than beyond human do-you-ail

ΟΙΔΙΠΟΥΣ οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
thus it-is with-me from-land my I-was-driven-out

πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
by the my-own offspring it-is and for-me

πάλιν κατελθεῖν μήποθ᾽, ὡς πατροκτόνῳ.
again to-return never as father-killer

ΘΗΣΕΥΣ πῶς δῆτα σ᾽ ἂν πεμψαίαθ᾽, ὥστ᾽ οἰκεῖν δίχα;
how then you — would-they-send-for so-as to-dwell apart

ΟΙΔΙΠΟΥΣ τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
the divine them will-compel mouth

ΘΗΣΕΥΣ ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
what-sort suffering fearing from oracles

ΟΙΔΙΠΟΥΣ ὅτι σφ᾽ ἀνάγκη τῇδε πληγῆναι χθονί.
that them it-is-necessity in-this to-be-struck land

ΘΗΣΕΥΣ καὶ πῶς γένοιτ᾽ ἂν τἀμὰ κἀκείνων πικρά;
and how would-become — my and-their bitter

ΟΙΔΙΠΟΥΣ ὦ φίλτατ᾽ Αἰγέως παῖ, μόνοις οὐ γίγνεται
O dearest of-Aegeus son alone not comes-to-be

θεοῖσι γῆρας οὐδὲ καθανεῖν ποτε.
for-the-gods old-age nor to-die ever

τὰ δ᾽ ἄλλα συγχεῖ πάνθ᾽ ὁ παγκρατὴς χρόνος.
the but other confounds all the all-powerful time

φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
wastes indeed strength of-earth wastes and of-body

θνήσκει δὲ πίστις, βλαστάνει δ᾽ ἀπιστία,
dies and faith grows and faithlessness

καὶ πνεῦμα ταὐτὸν οὔποτ᾽ οὔτ᾽ ἐν ἀνδράσιν
and spirit the-same never neither among men

φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
friends stands nor toward city to-city
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
for-the indeed for already for-the but in later time
τὰ τερπνὰ πικρὰ γίγνεται καὖθις φίλα.
the sweet-things bitter become and-again friendly
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
and — with-Thebes if now is-fair-weather
καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
well the toward you countless the countless
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
time begets nights days and going
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
in which the now concordant pledges
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου·
with-the-spear they-will-scatter from small word
ἵν' οὐμὸς εὕδων καὶ κεκρυμμένος νέκυς
where my sleeping and hidden corpse
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
cold ever their warm blood shall-drink
εἰ Ζεὺς ἔτι Ζεὺς χὠ Διὸς Φοῖβος σαφής.
if Zeus still Zeus and-the of-Zeus Phoebus true
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τἀκίνητ' ἔπη,
but not for to-speak sweet the-unmoved words
ἔα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον
let me in what I-began — your alone
πιστὸν φυλάσσων, κοὔποτ' Οἰδίπουν ἐρεῖς
faithful keeping and-never Oedipus you-will-say
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
useless dweller to-have-received of-the-places

τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
of-the here if-indeed not the-gods will-deceive me

ΧΟΡΟΣ ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
lord long-ago both these and such words

γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
to-land this this the-man as fulfilling appeared

ΘΗΣΕΥΣ τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
who then — of-a-man kindness would-cast-out

τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
of-such to-whom first indeed the of-allies

κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;
common with us always is hearth

ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
next and suppliant of-the-gods having-come

γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει. 635
to-land this and-to-me tribute not small pays

ἁγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν
which-I revering never shall-reject favor

τὴν τοῦδε, χώρᾳ δ' ἔμπολιν κατοικιῶ.
the his to-the-land and citizen I-will-settle

εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
if and here pleasant for-the stranger to-remain you him

τάξω φυλάσσειν, εἴτ' ἐμοῦ στείχειν μέτα,
I-will-appoint to-guard or me to-go with

τόδ' ἡδύ, τούτων, Οἰδίπους, δίδωμί σοι 640
this pleasant of-these Oedipus I-give you

κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι.
choosing to-use this-way for I-will-agree

ΟΙΔΙΠΟΤΣ ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
O Zeus may-you-grant to-the such well

ΘΗΣΕΥΣ τί δῆτα χρήζεις; ἢ δόμους στείχειν ἐμούς;
what then do-you-want — to-the-house to-go my

ΟΙΔΙΠΟΥΣ εἴ μοι θέμις γ' ἦν· ἀλλ' ὁ χώρος ἐσθ' ὅδε,
if for-me lawful at-least it-were but the place is this

ΘΗΣΕΥΣ ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.
in which what will-you-do not for I-will-oppose

ΟΙΔΙΠΟΥΣ ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
in which I-shall-prevail-over those me having-cast-out

ΘΗΣΕΥΣ μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
great — you-would-speak gift of-the being-with

ΟΙΔΙΠΟΥΣ εἰ σοί γ' ἅπερ φῂς ἐμμενεῖ τελοῦντί μοι.
if for-you at-least what you-say will-abide performing for-me

ΘΗΣΕΥΣ θάρσει τὸ τοῦδέ γ' ἀνδρός· οὔ σε μὴ προδῶ.
take-heart the of-this at-least man not you not I-shall-betray

ΟΙΔΙΠΟΥΣ οὔτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι.
not-surely you under oath at-least as a-base-man I-shall-bind

ΘΗΣΕΥΣ οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
not-then further at-least — nothing than by-word you-would-get

ΟΙΔΙΠΟΥΣ πῶς οὖν ποήσεις; ΘΗΣΕΥΣ τοῦ μάλιστ' ὄκνος σ' ἔχει;
how then will-you-do what most fear you holds

ΟΙΔΙΠΟΥΣ ἥξουσιν ἄνδρες ΘΗΣΕΥΣ ἀλλὰ τοῖσδ' ἔσται μέλον.
will-come men but for-these will-be a-care

ΟΙΔΙΠΟΥΣ ὅρα με λείπων ΘΗΣΕΥΣ μὴ δίδασχ' ἃ χρή με δρᾶν.
look me leaving not teach what must I do

ΟΙΔΙΠΟΥΣ ὀκνοῦντ' ἀνάγκη. ΘΗΣΕΥΣ τοὐμὸν οὐκ ὀκνεῖ κέαρ.
fearing necessity my not fears heart

ΟΙΔΙΠΟΥΣ οὐκ οἶσθ' ἀπειλὰς ΘΗΣΕΥΣ οἶδ' ἐγώ σε μή τινα
not you-know threats I-know I you not any

ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
from-here to-lead-away man by force of-me

πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
many and threats many indeed in-vain words
θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
in-anger have-threatened but the mind when
αὑτοῦ γένηται, φροῦδα τἀπειλήματα.
itself becomes gone the-threats
κείνοις δ' ἴσως κεἰ δείν' ἐπερρώσθη λέγειν
to-them and perhaps even-if dread-things they-took-courage to-say
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
of-the your carrying-off I-know I will-appear
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
long the hither sea nor navigable
θαρσεῖν μὲν οὖν ἔγωγε κἂν ἐμῆς ἄνευ
to-take-heart indeed then I-for-my-part even my without
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε·
judgment I-advise Phoebus if sent-forward you
ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
nevertheless and even-me not being-present I-know that
τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
my will-guard you name not to-suffer ill

The chorus praises Colonus: its horses, its nightingales in the green glades, the ivy of Dionysus, the narcissus and crocus, the unfailing Cephisus, and the gray olive, which no enemy can destroy and which Zeus and gray-eyed Athena watch over. Above all it praises the gift of Poseidon, the bridle for the horse and the oar on the sea.

ΧΟΡΟΣ εὐίππου, ξένε, τᾶσδε χώρας
of-fine-horses stranger of-this land
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
you-have-come-to the best of-the-earth homes
τὸν ἀργῆτα Κολωνόν, ἔνθ'
the gleaming Colonus where
ἁ λίγεια μινύρεται
the clear-voiced warbles
θαμίζουσα μάλιστ' ἀηδὼν
haunting most nightingale
χλωραῖς ὑπὸ βάσσαις,
green under glades
τὸν οἰνωπὸν ἔχουσα κισσὸν
the wine-dark holding ivy
καὶ τὰν ἄβατον θεοῦ
and the untrodden of-the-god
φυλλάδα μυριόκαρπον ἀνήλιον
foliage of-countless-fruit sunless
ἀνήνεμόν τε πάντων
windless and of-all
χειμώνων· ἵν' ὁ βακχιώτας
storms where the reveling
ἀεὶ Διόνυσος ἐμβατεύει
always Dionysus walks

θεαῖς ἀμφιπολῶν τιθήναις.
the-goddesses attending nurses
θάλλει δ' οὐρανίας ὑπ' ἄχνας
blooms and heavenly under dew
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
the fair-clustered by day always
νάρκισσος, μεγάλαιν θεαῖν
narcissus of-the-two-great goddesses
ἀρχαῖον στεφάνωμ', ὅ τε
ancient crown the and
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι
golden-gleaming crocus nor sleepless
κρῆναι μινύθουσιν
springs dwindle
Κηφισοῦ νομάδες ῥεέθρων,
of-Cephisus wandering of-streams
ἀλλ' αἰὲν ἐπ' ἤματι
but always on day
ὠκυτόκος πεδίων ἐπινίσσεται
quick-birthing over-the-plains he-goes
ἀκηράτῳ σὺν ὄμβρῳ
pure with rain
στερνούχου χθονός· οὐδὲ Μουσᾶν
of-the-broad-breasted land nor of-the-Muses
χοροί νιν ἀπεστύγησαν οὐδ' ἁ
the-choirs it have-loathed nor the
χρυσάνιος Ἀφροδίτα.
gold-reined Aphrodite
ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω
there-is and such-as I of-land of-Asia not hear

οὐδ᾽ ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε βλαστὸν
nor in the great Dorian island of-Pelops ever grown
φύτευμ᾽ ἀχείρωτον αὐτόποιον,
a-plant unconquered self-renewing
ἐγχέων φόβημα δαΐων,
of-spears terror of-enemies
ὃ τᾷδε θάλλει μέγιστα χώρᾳ,
which in-this flourishes most land
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
of-gray child-nurturing leaf olive
τὸ μέν τις οὐ νεαρὸς οὐδὲ γήρᾳ
this indeed any not young nor in-age
συνναίων ἁλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὁρῶν κύκλος
dwelling-with will-ravage with-hand having-sacked the for always seeing eye
λεύσσει νιν μορίου Διὸς
looks-on it of-the-olive-guarding Zeus
χἀ γλαυκῶπις Ἀθάνα.
and-the gray-eyed Athena
ἄλλον δ᾽ αἶνον ἔχω ματροπόλει τᾷδε κράτιστον,
other and praise I-have for-mother-city this greatest
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν,
gift of-the great god to-tell
χθονὸς αὔχημα μέγιστον,
of-the-land boast greatest
εὔιππον, εὔπωλον, εὐθάλασσον.
of-good-horses of-good-colts of-the-good-sea
ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
O son of-Cronus you for her into
τόδ᾽ εἶσας αὔχημ᾽, ἄναξ Ποσειδάν,
this set boast lord Poseidon

ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
for-horses the curing bit
πρώταισι ταῖσδε κτίσας ἀγυιαῖς.
first in-these founding roads
ἁ δ' εὐήρετμος ἔκπαγλ' ἁλία χερσὶ παραπτομένα πλάτα
the and well-rowed wondrously sea in-hands plied oar
θρῴσκει, τῶν ἑκατομπόδων
leaps of-the hundred-footed
Νηρῄδων ἀκόλουθος.
Nereids following

VII · CREON'S VIOLENCE

Creon arrives and with fair words urges Oedipus to come home. Oedipus sees through him and refuses. Creon reveals that he has already seized Ismene, and his men drag Antigone away. Oedipus curses him, and when Creon threatens to take Oedipus himself, Theseus arrives from his sacrifice. Theseus sends riders after the girls and rebukes Creon for violating a lawful city. Creon pleads Oedipus' crimes, and Oedipus answers that he did them unknowing. Theseus makes Creon lead him to the daughters.

ΑΝΤΙΓΟΝΗ ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον,
O most with-praises extolled plain
νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.
now yours the bright these indeed to-make-shine words
ΟΙΔΙΠΟΥΣ τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝΤΙΓΟΝΗ ἆσσον ἔρχεται
what and is-it O child new nearer comes
Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
Creon here to-us not without escorts father

ΟΙΔΙΠΟΥΣ ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
O dearest old-men from you to-me
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας.
may-appear — now the-end of-the safety
ΧΟΡΟΣ θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
take-heart it-will-be-there and for if old I
τὸ τῆσδε χώρας οὐ γεγήρακεν σθένος.
the of-this land not has-grown-old strength
ΚΡΕΩΝ ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
men of-land this noble dwellers
ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
I-see some you from-the-eyes having-caught
φόβον νεώρη τῆς ἐμῆς ἐπεισόδου,
fear fresh at-the my coming
ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
whom neither fear nor let-loose word evil
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς, ἐπεὶ
I-come for not as to-do anything having-willed since
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
old indeed I-am to a-city but I-know
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
strong having-come if any of-Greece great
ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην
but man this so-old I-was-sent
πείσων ἕπεσθαι πρὸς τὸ Καδμείων πέδον,
to-persuade to-follow to the of-the-Cadmeans plain
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπὸ
not from one having-sent but men by
πάντων κελευσθείς, οὕνεχ' ἥκέ μοι γένει
all bidden because it-fell to-me by-kin

τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
the his to-mourn woes to most of-the-city
ἀλλ' ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ
but O wretched Oedipus hearing me
ἵκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
come to home all you of-Cadmeans people
καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,
calls justly from and them most I
ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
as-much-as if not most of-men I-was-born
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
most-base I-grieve at-the your troubles old-man
ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον,
seeing you the wretched being indeed a-stranger
ἀεὶ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς
always and a-wanderer and-on attendant one
βιοστερῆ χωροῦντα· τὴν ἐγὼ τάλας
lacking-livelihood going whom I wretched
οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
not — ever to so-great of-outrage to-fall
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
thought as-much-as has-fallen she ill-fated
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα
always you tending and — your head
πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
with-beggarly living of-such-an-age not of-marriage
ἔμπειρος, ἀλλὰ τοὐπιόντος ἁρπάσαι.
experienced but for-the-chance-comer to-seize
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγώ,
— wretched the-reproach O wretched I

ὠνείδισ᾽ εἰς σὲ κἀμὲ καὶ τὸ πᾶν γένος;
have-I-cast against you and-me and the whole race

ἀλλ᾽ οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν, σύ νιν
but not for it-is-possible the-open to-hide you it

πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ
by the-gods paternal Oedipus persuaded by-me

κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
hide having-consented to-the-town and home to-come

τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
— your ancestral this the city kindly

εἰπών· ἐπαξία γάρ· ἡ δ᾽ οἴκοι πλέον
having-addressed worthy for she but at-home more

δίκῃ σέβοιτ᾽ ἄν, οὖσα σὴ πάλαι τροφός.
justly would-be-revered — being your long-ago nurse

ΟΙΔΙΠΟΥΣ ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων
O all daring and-from every — bringing

λόγου δικαίου μηχάνημα ποικίλον,
argument just contrivance cunning

τί ταῦτα πειρᾷ κἀμὲ δεύτερον θέλεις
why this do-you-try and-me second do-you-wish

ἑλεῖν ἐν οἷς μάλιστ᾽ ἂν ἀλγοίην ἁλούς;
to-take in what most — I-would-grieve taken

πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
before both for me by-the own troubles

νοσοῦνθ᾽, ὅτ᾽ ἦν μοι τέρψις ἐκπεσεῖν χθονός,
being-sick when was for-me delight to-be-cast-out of-the-land

οὐκ ἤθελες θέλοντι προσθέσθαι χάριν·
not you-were-willing to-me-willing to-grant the-favor

ἀλλ᾽ ἡνίκ᾽ ἤδη μεστὸς ἦ θυμούμενος
but when already sated I-was raging

καὶ τοὐν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
and the-in the-house was to-live sweet
τότ' ἐξεώθεις κἀξέβαλλες, οὐδέ σοι
then you-thrust-out and-cast-out nor to-you
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
the kinship this in-no-way then was dear
νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
now and again when you-see the-city and me
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
being-with kindly this and race the whole
πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
you-try to-drag-away harsh-things softly saying
καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν;
and-yet what this delight unwilling to-love
ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
as someone if to-you begging indeed to-obtain
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
nothing should-give nor to-help would-wish
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
full but having heart of-what you-wanted then
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
should-give when nothing the favor favor would-bring
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;
— — empty of-this — pleasure would-you-get
τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
such however also you offer me
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
in-word indeed good-things in-the but deeds evil
φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
I-will-tell and also to-these that you I-may-show base

ἥκεις ἔμ᾽ ἄξων, οὐχ᾽ ἵν᾽ ἐς δόμους ἄγῃς,
you-come me to-take not that to home you-may-lead
ἀλλ᾽ ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι
but that on-the-border you-may-settle the-city and for-you
κακῶν ἄνατος τῆσδ᾽ ἀπαλλαχθῇ χθονός.
of-evils unharmed of-this may-be-rid land
οὐκ ἔστι σοι ταῦτ᾽, ἀλλά σοι τάδ᾽ ἔστ᾽, ἐκεῖ
not is for-you this but for-you this is there
χώρας ἀλάστωρ οὑμὸς ἐνναίων ἀεί·
of-the-land avenging-spirit my dwelling always
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
there-is and for-sons the my of-the my
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
land to-get so-much to-die-in only
ἆρ᾽ οὐκ ἄμεινον ἢ σὺ τἀν Θήβαις φρονῶ;
— not better than you the-in Thebes do-I-know
πολλῷ γ᾽, ὅσῳπερ κἀκ σαφεστέρων κλύω,
much at-least as-much-as also-from clearer I-hear
Φοίβου τε καὐτοῦ Ζηνός, ὃς κείνου πατήρ.
Phoebus both and-himself Zeus who his father
τὸ σὸν δ᾽ ἀφῖκται δεῦρ᾽ ὑπόβλητον στόμα,
— your and has-come here suborned mouth
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν
much having sharpness in but the speaking
κάκ᾽ ἂν λάβοις τὰ πλείον᾽ ἢ σωτήρια.
evils — you-would-get the more than saving-things
ἀλλ᾽ οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
but I-know for you this not persuading go
ἡμᾶς δ᾽ ἔα ζῆν ἐνθάδ᾽· οὐ γὰρ ἂν κακῶς
us but let to-live here not for — badly

οὐδ' ὧδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα.
not-even thus being would-we-live if we-were-content

ΚΡΕΩΝ πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά, 800
whether do-you-think to-be-unfortunate me as-to — your

ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον, ἐν τῷ νῦν λόγῳ;
or you as-to the your-own more in the present word

ΟΙΔΙΠΟΤΣ ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
for-me indeed it-is most-pleasant if you neither me

πείθειν οἷός τ' εἶ μήτε τούσδε τοὺς πέλας.
to-persuade able — you-are nor these the near

ΚΡΕΩΝ ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
O ill-fated not-even with-the time having-grown will-you-show

φρένας ποτ' ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
sense ever but a-disgrace to-the old-age you-nourish

ΟΙΔΙΠΟΤΣ γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
with-tongue you clever a-man but no-one know I

δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
just who from every-cause well speaks

ΚΡΕΩΝ χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
apart the and to-say much and the timely-things

ΟΙΔΙΠΟΤΣ ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
as indeed you briefly these but in season speak

ΚΡΕΩΝ οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810
not then to-whom at-least mind equal as to-you is-present

ΟΙΔΙΠΟΤΣ ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
go-away I-will-speak for also for these nor me

φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
watch blockading where must to-dwell I

ΚΡΕΩΝ μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους
I-call-to-witness these not you to and the friends
οἳ' ἀνταμείβει ῥήματ', ἤν σ' ἔλω ποτέ
what you-answer words if you I-take ever
815 ΟΙΔΙΠΟΤΣ τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ;
who and — me from-these allies would-take by-force
ΚΡΕΩΝ ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει.
truly indeed you even-without this grieved will-be
ΟΙΔΙΠΟΤΣ ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
what-sort with deed this having-threatened do-you-hold
ΚΡΕΩΝ παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
of-daughters two to-you the-one indeed just-now I
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
having-seized sent the-other and I-will-lead soon
820 ΟΙΔΙΠΟΤΣ οἴμοι. ΚΡΕΩΝ τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε.
ah-me soon you-will-have more to-lament this
ΟΙΔΙΠΟΤΣ τὴν παῖδ' ἔχεις μου; ΚΡΕΩΝ τήνδε τ' οὐ μακροῦ χρόνου.
the girl have my her and not long time
ΟΙΔΙΠΟΤΣ ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
ah strangers what will-you-do truly will-you-betray
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
and-not will-you-drive-out the impious from-this land
ΧΟΡΟΣ χώρει, ξέν', ἔξω θᾶσσον. οὔτε γὰρ τὰ νῦν
go stranger out quicker neither for the now
825 δίκαια πράσσεις οὔθ' ἃ πρόσθεν εἴργασαι.
just you-do nor what before you-have-done
ΚΡΕΩΝ ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
for-you — it-would-be her time to-lead-off
ἄκουσαν, εἰ θέλουσα μὴ πορεύεται.
unwilling if willing not she-goes

ΑΝΤΙΓΟΝΗ οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
ah-me wretched where shall-I-flee what-sort shall-I-take
θεῶν ἄρηξιν ἢ βροτῶν; ΧΟΡΟΣ τί δρᾷς, ξένε;
of-gods help or of-mortals what do-you-do stranger
ΚΡΕΩΝ οὐχ ἅψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
not I-shall-touch this man but — my
ΟΙΔΙΠΟΥΣ ὦ γῆς ἄνακτες. ΧΟΡΟΣ ὦ ξέν', οὐ δίκαια δρᾷς.
O of-land lords O stranger not just you-do
ΚΡΕΩΝ δίκαια. ΧΟΡΟΣ πῶς δίκαια; ΚΡΕΩΝ τοὺς ἐμοὺς ἄγω.
just how just — my I-lead
ΟΙΔΙΠΟΥΣ ἰὼ πόλις.
ah city
ΧΟΡΟΣ τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις;
what do O stranger not free
τάχ' εἰς βάσανον εἶ χερῶν.
soon to test go hands
ΚΡΕΩΝ εἴργου. ΧΟΡΟΣ σοῦ μὲν οὔ, τάδε γε μωμένου. 835
keep-off you indeed not this at-least intending
ΚΡΕΩΝ πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
the-city you-will-fight for if at-all you-will-harm me
ΟΙΔΙΠΟΥΣ οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟΡΟΣ μέθες χεροῖν
not did-I-say this I let-go with-hands
τὴν παῖδα θᾶσσον. ΚΡΕΩΝ μὴ 'πίτασσ' ἃ μὴ κρατεῖς.
the girl quicker not command what not you-rule
ΧΟΡΟΣ χαλᾶν λέγω σοι. ΚΡΕΩΝ σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
let-go I-say to-you to-you and I to-take-the-road
ΧΟΡΟΣ πρόβαθ' ὧδε, βᾶτε βᾶτ', ἔντοποι·
come-forward here come come natives
πόλις ἐναίρεται, πόλις ἐμά, σθένει· πρόβαθ' ὧδέ μοι.
the-city is-being-slain city my by-force come-forward here for-me

ΑΝΤΙΓΟΝΗ ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
I-am-dragged-off wretched O strangers strangers

ΟΙΔΙΠΟΤΣ ποῦ, τέκνον, εἶ μοι; ΑΝΤΙΓΟΝΗ πρὸς βίαν πορεύομαι.
where child are-you for-me by force I-go

ΟΙΔΙΠΟΤΣ ὄρεξον, ὦ παῖ, χεῖρας. ΑΝΤΙΓΟΝΗ ἀλλ᾽ οὐδὲν σθένω.
stretch-out O child the-hands but nothing I-can

ΚΡΕΩΝ οὐκ ἄξεθ᾽ ὑμεῖς; ΟΙΔΙΠΟΤΣ ὦ τάλας ἐγώ, τάλας.
not will-you-take-her you O wretched I wretched

ΚΡΕΩΝ οὔκουν ποτ᾽ ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι
not-then ever on these at-least not staves still

ὁδοιπορήσῃς· ἀλλ᾽ ἐπεὶ νικᾶν θέλεις
you-will-travel but since to-conquer you-wish

πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ᾽ ὧν ἐγὼ
fatherland both — your and friends by whom I

ταχθεὶς τάδ᾽ ἔρδω, καὶ τύραννος ὢν ὅμως,
ordered this I-do and king being nevertheless

νίκα. χρόνῳ γάρ, οἶδ᾽ ἐγώ, γνώσει τάδε,
conquer in-time for I-know I you-will-know this

ὁθούνεκ᾽ αὐτὸς αὑτὸν οὔτε νῦν καλὰ
that yourself yourself neither now fine-things

δρᾷς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
you-do nor before you-did in-spite-of friends

ὀργῇ χάριν δούς, ἥ σ᾽ ἀεὶ λυμαίνεται.
to-anger favor giving which you always ruins

ΧΟΡΟΣ ἐπίσχες αὐτοῦ, ξεῖνε. ΚΡΕΩΝ μὴ ψαύειν λέγω.
hold there stranger not to-touch I-say

ΧΟΡΟΣ οὔτοι σ᾽ ἀφήσω, τῶνδέ γ᾽ ἐστερημένος.
not-surely you I-will-let-go these at-least deprived

ΚΡΕΩΝ καὶ μεῖζον ἆρα ῥύσιον πόλει τάχα
and greater then pledge for-the-city soon
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
you-will-set I-will-lay-hands-on for not these alone
ΧΟΡΟΣ ἀλλ' ἐς τί τρέψει; ΚΡΕΩΝ τόνδ' ἀπάξομαι λαβών.
but to what will-you-turn him I-will-take-away seizing
ΧΟΡΟΣ δεινὸν λέγοις ἄν. ΚΡΕΩΝ τοῦτο νῦν πεπράξεται.
dread-thing you-would-say — this now will-be-done
ΧΟΡΟΣ ἢν μή σ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
if-ever not you the ruler of-this land prevents
ΟΙΔΙΠΟΤΣ ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
O voice shameless — you for will-touch me
ΚΡΕΩΝ αὐδῶ σιωπᾶν. ΟΙΔΙΠΟΤΣ μὴ γὰρ αἵδε δαίμονες
I-bid-you to-be-silent not for these goddesses
θείεν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
may-make me voiceless of-this the curse still
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
who me O vilest bare eye having-torn-away
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
in-addition-to eyes the former are-gone by-force
τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
therefore you both yourself and race — your of-the-gods
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
the all seeing Sun may-he-give life
τοιοῦτον οἷον κἀμὲ γηρᾶναί ποτε.
such as also-me to-grow-old some-day
ΚΡΕΩΝ ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
see-you this of-this land natives

ΟΙΔΙΠΟΥΣ ὁρῶσι κἀμὲ καὶ σέ, καὶ φρονοῦσ᾽ ὅτι
they-see me-too and you and they-know that
ἔργοις πεπονθὼς ῥήμασίν σ᾽ ἀμύνομαι.
in-deeds having-suffered with-words you I-requite
ΚΡΕΩΝ οὔτοι καθέξω θυμόν, ἀλλ᾽ ἄξω βίᾳ
not-surely I-shall-restrain wrath but I-will-lead by-force
κεἰ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς.
even-if alone I-am this and with-time slow
ΟΙΔΙΠΟΥΣ ἰὼ τάλας.
ah wretched
ΧΟΡΟΣ ὅσον λῆμ᾽ ἔχων ἀφίκου, ξέν᾽, εἰ τάδε δοκεῖς τελεῖν.
how-great spirit having you-came stranger if this you-think to-accomplish
ΚΡΕΩΝ δοκῶ.
I-think
ΧΟΡΟΣ τάνδ᾽ ἄρ᾽ οὐκέτι νεμῶ πόλιν.
this then no-longer I-shall-count city
ΚΡΕΩΝ τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν.
in-the surely just-causes even-the small conquers great
ΟΙΔΙΠΟΥΣ ἀκούεθ᾽ οἷα φθέγγεται; ΧΟΡΟΣ τά γ᾽ οὐ τελεῖ.
do-you-hear what he-utters what at-least not he-will-accomplish
[ἴστω μέγας Ζεύς.] ΚΡΕΩΝ Ζεύς γ᾽ ἂν εἰδείη, σὺ δ᾽ οὔ.
let-know great Zeus Zeus at-least — would-know you but not
ΧΟΡΟΣ ἆρ᾽ οὐχ ὕβρις τάδ᾽; ΚΡΕΩΝ ὕβρις, ἀλλ᾽ ἀνεκτέα.
— not insolence this insolence but to-be-borne
ΧΟΡΟΣ ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,
ah all people ah of-the-land chiefs
μόλετε σὺν τάχει, μόλετ᾽, ἐπεὶ πέραν περῶσ᾽ οἵδε δή.
come with speed come since across pass these indeed

ΘΗΣΕΥΣ τίς ποθ' ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ
what ever the cry what the-deed from what fear ever
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
sacrificing-oxen me around the-altar you-stopped to-the-sea god
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
of-this guardian of-Colonus tell that I-may-know the whole
οὗ χάριν δεῦρ' ᾖξα θᾶσσον ἢ καθ' ἡδονὴν ποδός.
of-which for-the-sake here I-rushed quicker than with ease of-foot
ΟΙΔΙΠΟΥΣ ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
O dearest I-knew for the voice of-you
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
I-have-suffered dread-things this by man just-now
ΘΗΣΕΥΣ τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.
the what-sort these who and the one-harming tell
ΟΙΔΙΠΟΥΣ Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
Creon this whom you-see is-gone of-children
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.
having-torn-away my the only pair
ΘΗΣΕΥΣ πῶς εἶπας; ΟΙΔΙΠΟΥΣ οἷά περ πέπονθ' ἀκήκοας.
how did-you-say what very I-have-suffered you-have-heard
ΘΗΣΕΥΣ οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
not-then someone as quickly-as-possible of-the-servants going
πρὸς τούσδε βωμούς, πάντ' ἀναγκάσει λεὼν
to these altars all will-compel the-people
ἄνιππον ἱππότην τε θυμάτων ἄπο
on-foot on-horse and sacrifices from
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι
to-hurry with loose-rein where double
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
most meet of-travelers roads

ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
that not they-may-pass the maidens a-laughingstock and I
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ.
to-the-stranger may-become this overpowered by-force
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
go as I-bid with speed him but I
905 εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὅδ' ἄξιος,
if indeed through anger I-came which he deserves
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός.
unwounded not would-have-let-go — from my hand
νῦν δ' οὕσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
now but which-very himself the laws he-came-in having
τούτοισι κοὐκ ἄλλοισιν ἁρμοσθήσεται.
by-these and-not by-others he-will-be-regulated
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
not for ever you-will-leave of-this the land before —
910 κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων·
those clearly here to-me you-set leading
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως
since you-have-done neither me worthily
οὔθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός·
nor of-whom you-were-born yourself nor your land
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
who just practicing having-entered a-city
κἄνευ νόμου κραίνουσαν οὐδέν, εἶτ' ἀφεὶς
and-without law deciding nothing then letting-go
915 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν
the of-this the land authorities thus falling-in
ἄγεις θ' ἃ χρῄζεις καὶ παρίστασαι βίᾳ,
you-lead and what you-want and subdue by-force

καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
and to-me a-city empty-of-men or slave some
ἔδοξας εἶναι κἄμ' ἴσον τῷ μηδενί.
you-thought to-be and-me equal to-the nothing
καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
and-yet you Thebes at-least not reared base
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,
not for they-love men lawless to-rear
οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
nor — you would-praise if they-learned
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ
despoiling my and the of-the gods by-force
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
leading of-men wretched suppliants
οὔκουν ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
not-then I-for-my-part — your setting-foot-on land
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
not-even if the of-all I-had most-just
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
without at-least the ruler whoever was of-the-land
οὔθ' εἷλκον οὔτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
neither dragged nor — led but I-knew
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
a-stranger among citizens how to-live is-right
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
you but worthy not being shame city
τὴν αὐτὸς αὑτοῦ, καί σ' ὁ πληθύων χρόνος
the yourself your-own and you the multiplying time
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
old at-once makes and of-the sense empty

εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
I-said indeed then also before I-say and now
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
the girls as quickly-as-possible here to-lead someone
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
if not a-sojourner of-this the land you-wish
935 εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι
to-be by-force both and-not willing and this to-you
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.
with-the mind and alike and-from the tongue I-say
ΧΟΡΟΣ ὁρᾷς ἵν' ἥκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
you-see where you-have-come O stranger since from what indeed you-are
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
you-appear just doing but you-are-found evil
ΚΡΕΩΝ ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν νέμων,
I neither unmanned this the city counting
940 ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῄς,
O son of-Aegeus nor ill-advised as you say
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
the-deed this did knowing but that
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
no-one ever them of-the my — would-fall-upon
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
zeal for-kinsmen so-that me to-keep by-force
ᾔδη δ' ὁθούνεκ' ἄνδρα καὶ πατροκτόνον
I-knew and that a-man and parricide
945 κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι
and-unholy not they-would-receive nor with-whom marriages
ξυνόντες ηὑρέθησαν ἀνόσιοι τέκνων.
being-with were-found unholy of-children

τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
such for-them of-Ares wise hill
ἐγὼ ξυνήδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
I knew of-the-land being which not allows
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
such wanderers in-this together to-dwell city
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν.
in-which faith having this I-took prey
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
and this — not I-would-have-done if not on-me bitter
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει·
himself and curses he-called and on-my race
ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
for which having-suffered I-thought-fit this to-requite
θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
of-anger for none old-age is other except
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται.
to-die of-the-dead and no grief touches
πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
to this you-will-do what — you-wish since
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
loneliness me even-if just-things nevertheless I-say
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
small makes against but the deeds nevertheless
καὶ τηλικόσδ' ὤν, ἀντιδρᾶν πειράσομαι.
even of-such-an-age being to-requite I-will-try
ΟΙΔΙΠΟΤΣ ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,
O spirit shameless whom to-insult do-you-think
πότερον ἐμοῦ γέροντος ἢ σαυτοῦ, τόδε;
whether me old or yourself this

ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
who murders to-me and marriages and misfortunes
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
from-the your let-loose mouth which I wretched
ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
bore unwilling to-the-gods for it-was thus dear
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι.
perhaps — something angered against the-race of-old
ἐπεὶ καθ' αὑτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
since in myself at-least not — you-could-find in-me
ἁμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτου
of-sin reproach any in-return-for which
τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
these against myself — my and I-sinned
ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
since teach if any oracle to-the-father
χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν,
by-oracles came so-that by children to-die
πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
how — justly this would-you-reproach me
ὃς οὔτε βλάστας πω γενεθλίους πατρός,
who neither seed yet of-birth from-father
οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
not from-mother had but unborn then I-was
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
if but again appearing wretched as I appeared
ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον,
to blows came with-the-father and killed-him
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
nothing understanding of-what I-did to whom and I-did

πῶς ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;
how — the at-least unwilling act — fairly would-you-blame
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
of-mother and wretch not are-you-ashamed the-marriage
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,
being kin your me compelling to-tell
οἵους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι,
such-as I-will-tell soon not for then I-shall-be-silent
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
you at-least to this having-gone unholy mouth
ἔτικτε γάρ μ' ἔτικτεν, ὤμοι μοι κακῶν,
she-bore for me she-bore ah-me me of-evils
οὐκ εἰδότ' οὐκ εἰδυῖα, καὶ τεκοῦσά με,
not knowing not knowing and having-borne me
αὑτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
her-own reproach children bore to-me
ἀλλ' ἓν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ' ἐμὲ
but one-thing for then I-know you indeed willingly me
κείνην τε ταῦτα δυσστομεῖν· ἐγὼ δέ νιν
her and this to-revile I but her
ἄκων ἔγημα φθέγγομαί τ' ἄκων τάδε.
unwilling married I-speak and unwilling this
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἁλώσομαι κακὸς
but not for neither in these I-shall-be-caught base
γάμοισιν οὔθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
marriages nor which always you-heap-on you me
φόνους πατρῴους ἐξονειδίζων πικρῶς.
murders paternal reproaching bitterly
ἓν γάρ μ' ἄμειψαι μοῦνον ὧν σ' ἀνιστορῶ.
one for me answer only of-what you I-ask

εἴ τις σὲ τὸν δίκαιον αὐτίκ᾽ ἐνθάδε
if one you the just at-once here
κτείνοι παραστάς, πότερα πυνθάνοι᾽ ἂν εἰ
should-kill standing-by whether would-you-ask — if
πατήρ σ᾽ ὁ καίνων ἢ τίνοι᾽ ἂν εὐθέως;
father you the killer or would-you-punish — at-once
995 δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
I-think indeed if-indeed to-live you-love the cause
τίνοι᾽ ἂν οὐδὲ τοὔνδικον περιβλέποις.
you-would-punish — nor the-justice you-would-look-around-for
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
such however myself-too entered evils
θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
the-gods leading against-whom I not-even the of-the-father
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
soul — I-think living would-gainsay me
1000 σὺ δ᾽, εἶ γὰρ οὐ δίκαιος, ἀλλ᾽ ἅπαν καλὸν
you but you-are for not just but everything fair
λέγειν νομίζων ῥητὸν ἄρρητόν τ᾽ ἔπος,
to-say thinking sayable unsayable and word
τοιαῦτ᾽ ὀνειδίζεις με τῶνδ᾽ ἐναντίον.
such you-reproach me these before
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
and to-you the of-Theseus name to-flatter fine
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς·
and — Athens as are-governed well
1005 κᾆθ᾽ ὧδ᾽ ἐπαινῶν πολλὰ τοῦδ᾽ ἐκλανθάνει,
and-then thus praising much this you-forget
ὁθούνεκ᾽ εἴ τις γῆ θεοὺς ἐπίσταται
that if any land the-gods knows

τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει·
with-honors to-revere this in-this excels
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
from which you having-stolen the suppliant old-man me
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχει λαβών.
myself and you-seized the girls and are-gone having-taken
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
for which I now these the goddesses for-me
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
calling I-beseech and adjure with-prayers
ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ἵν' ἐκμάθῃς
to-come as-helpers allies and that you-may-learn
οἵων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.
what by men this is-guarded city
ΧΟΡΟΣ ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
the stranger O-lord good the but misfortunes
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν.
his utter worthy and to-be-avenged
ΘΗΣΕΥΣ ἅλις λόγων, ὡς οἱ μὲν ἐξειργασμένοι
enough of-words since the indeed having-done-it
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἕσταμεν.
hurry we and the having-suffered stand
ΚΡΕΩΝ τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποεῖν;
what then to-a-dim man do-you-command to-do
ΘΗΣΕΥΣ ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
of-the-road to-lead the there escort and me
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
to-go so-that if indeed in places these you-have
τὰς παῖδας ἡμῖν αὐτὸς ἐκδείξῃς ἐμοί·
the girls for-us yourself you-may-show me

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
if but those-in-power flee nothing need to-toil
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
others for the hurrying whom not — ever
χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
of-the-land having-fled this shall-thank the-gods
ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει
but lead-the-way know and that holding you-are-held
καί σ' εἶλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
and you seized hunting the fortune the for by-guile
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῴζεται.
by-the not just possessions not are-kept
κοὐκ ἄλλον ἕξεις εἰς τάδ'· ὡς ἔξοιδά σε
and-not another you-will-have to this since I-know you
οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσήνδ' ὕβριν
not bare nor unequipped to such insolence
ἥκοντα τόλμης τῆς παρεστώσης τανῦν,
having-come of-daring the present now
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
but there-is one-whom you trusting being did this
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
which must I to-consider nor this the city
ἑνὸς ποῆσαι φωτὸς ἀσθενεστέραν.
than-one to-make man weaker
νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
do-you-understand any of-these or in-vain the now and to-you
δοκεῖ λελέχθαι χὥτε ταῦτ' ἐμηχανῶ;
seem to-have-been-said and-when this you-contrived

ΚΡΕΩΝ οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
nothing you blameworthy here being will-say to-me
οἴκοι δὲ χἠμεῖς εἰσόμεσθ' ἃ χρὴ ποεῖν.
at-home but and-we will-know what must to-do
ΘΗΣΕΥΣ χωρῶν ἀπείλει νῦν· σὺ δ' ἡμίν, Οἰδίπους,
going threaten now you but for-us Oedipus
ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
quiet here stay assured that
ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι
if not die I first not I-shall-cease
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.
before — you of-the your master I-set children
ΟΙΔΙΠΟΥΣ ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
may-you-be-blessed Theseus the and noble for-the-sake
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.
and of-the toward us just forethought

VIII · THE CHORUS IMAGINES THE BATTLE

The chorus wishes it could see the fight between Theseus' horsemen and Creon's men, on the shore of Eleusis or beyond the snowy rock, and foretells victory, praying to Zeus, Athena, Apollo, and Artemis to help the land. Then it sees the girls returning under escort.

ΧΟΡΟΣ εἴην ὅθι δαΐων
would-I-were where of-hostile
ἀνδρῶν τάχ' ἐπιστροφαὶ
men soon wheelings
τὸν χαλκοβόαν Ἄρη
the bronze-shouting Ares

μείξουσιν, ἢ πρὸς Πυθίαις
will-join either at Pythian
ἢ λαμπάσιν ἀκταῖς,
or torch-lit shores
οὗ πότνιαι σεμνὰ τιθηνοῦνται τέλη
where queens holy tend rites
θνατοῖσιν, ὧν καὶ χρυσέα
for-mortals of-whom also golden
κλῃὶς ἐπὶ γλώσσᾳ βέβακε
key on tongue has-come
προσπόλων Εὐμολπιδᾶν·
of-the-ministrants Eumolpids
ἔνθ' οἶμαι τὸν ἐγρεμάχαν
there I-think the battle-rousing
Θησέα καὶ τὰς διστόλους
Theseus and the two-journeying
ἀδμῆτας ἀδελφὰς
virgin sisters
αὐτάρκει τάχ' ἐμμίξειν βοᾷ
in-self-sufficing soon to-mingle cry
τούσδ' ἀνὰ χώρους·
these through places
ἤ που τὸν ἑφεσπέρου
or somewhere the westward
πέτρας νιφάδος πελῶσ'
of-the-rock snowy they-will-approach
Οἰάτιδος εἰς νομόν,
Oeatian to pasture
πώλοισιν ἢ ῥιμφαρμάτοις
with-colts or swift-chariot

φεύγοντες ἁμίλλαις.
fleeing contests
ἁλώσεται· δεινὸς ὁ προσχώρων Ἄρης,
he-will-be-taken dread the of-the-neighbors Ares
δεινὰ δὲ Θησειδᾶν ἀκμά.
dread and of-the-sons-of-Theseus strength
πᾶς γὰρ ἀστράπτει χαλινός,
every for flashes bridle
πᾶσα δ' ὁρμᾶται καθεῖσ'
every and rushes having-let-loose
ἀμπυκτήρια στομίων
the-headgear of-the-bits
ἄμβασις, οἳ τὰν ἱππίαν
mounted-host who the horse-goddess
τιμῶσιν Ἀθάναν
honor Athena
καὶ τὸν πόντιον γαιάοχον
and the of-the-sea earth-holder
Ῥέας φίλον υἱόν.
of-Rhea dear son
ἔρδουσ' ἢ μέλλουσιν; ὡς
they-do or are-about since
προμνᾶταί τί μοι
foretells something to-me
γνώμα τάχ' ἀντάσειν
judgment soon to-meet-again
τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὑρουσᾶν πρὸς αὐθαίμων πάθη.
of-those dread enduring dread and finding from kindred woes
τελεῖ τελεῖ Ζεύς τι κατ' ἆμαρ·
will-accomplish will-accomplish Zeus something on day

μάντις εἶμ᾽ ἐσθλῶν ἀγώνων.
prophet I-am of-good contests
εἴθ᾽ ἀελλαία ταχύρρωστος πελειὰς
would storm-swift strong-flying dove
αἰθερίας νεφέλας κύρσαιμ᾽ ἄνωθ᾽ ἀγώνων
of-the-upper-air cloud may-I-reach above the-contests
αἰωρήσασα τοὐμὸν ὄμμα.
having-lifted my eye
ἰὼ θεῶν πάνταρχε, παντ-
ah of-the-gods all-ruler all-seeing
όπτα Ζεῦ, πόροις
— Zeus grant
γᾶς τᾶσδε δαμούχοις
of-land this to-the-guardians
σθένει ᾽πινικείῳ τὸν εὔαγρον τελειῶσαι λόχον,
with-strength victorious the well-catching to-accomplish ambush
σεμνά τε παῖς Παλλὰς Ἀθάνα.
holy and child Pallas Athena
καὶ τὸν ἀγρευτὰν Ἀπόλλω
and the hunter Apollo
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
and sister of-the-dappled follower
ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς
of-swift-footed deer I-love double help
μολεῖν γᾷ τᾷδε καὶ πολίταις.
to-come to-land this and to-citizens
ὦ ξεῖν᾽ ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
O stranger wanderer the watcher indeed not you-will-say
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
that false-prophet the girls for I-see

τάσδ᾽ ἆσσον αὖθις ὧδε προσπολουμένας.
these nearer again thus being-escorted

IX · THE DAUGHTERS RESTORED

Theseus returns with Antigone and Ismene. Oedipus embraces them and thanks Theseus and Athens for the piety he found nowhere else, but he draws back from touching Theseus, stained as he is. Theseus reports that a suppliant kinsman sits at Poseidon's altar asking to speak with Oedipus. Oedipus guesses it is his hated son and refuses, but Theseus and Antigone persuade him to listen. Theseus promises him safety.

ΟΙΔΙΠΟΥΣ ποῦ ποῦ; τί φήις; πῶς εἶπας;
where where what do-you-say how did-you-say
ΑΝΤΙΓΟΝΗ ὦ πάτερ πάτερ,
O father father
τίς ἂν θεῶν σοι τόνδ᾽ ἄριστον ἄνδρ᾽ ἰδεῖν
who — of-the-gods to-you this best man to-see
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
might-grant the-one us here having-sent-forward to-you
ΟΙΔΙΠΟΥΣ ὦ τέκνον, ἦ πάρεστον; ΑΝΤΙΓΟΝΗ αἵδε γὰρ χέρες
O child — are-you-two-here these for hands
Θησέως ἔσωσαν φιλτάτων τ᾽ ὀπαόνων.
of-Theseus saved of-dearest and attendants
ΟΙΔΙΠΟΥΣ προσέλθετ᾽, ὦ παῖ, πατρὶ καὶ τὸ μηδαμὰ
come O child to-the-father and the never
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε.
hoped to-come body to-embrace give
ΑΝΤΙΓΟΝΗ αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
you-ask what you-will-get with longing for the favor

ΟΙΔΙΠΟΥΣ ποῦ δῆτα, ποῦ ’στόν; ΑΝΤΙΓΟΝΗ αἵδ’ ὁμοῦ πελάζομεν.
where then where are-they-two these together we-draw-near

ΟΙΔΙΠΟΥΣ ὦ φίλτατ’ ἔρνη. ΑΝΤΙΓΟΝΗ τῷ τεκόντι πᾶν φίλον.
O dearest offshoots to-the parent all dear

ΟΙΔΙΠΟΥΣ ὦ σκῆπτρα φωτός· ΑΝΤΙΓΟΝΗ δυσμόρου γε δύσμορα.
O staffs of-a-man ill-fated at-least ill-fated

ΟΙΔΙΠΟΥΣ ἔχω τὰ φίλτατ’, οὐδ’ ἔτ’ ἂν πανάθλιος
I-have the dearest not still — all-wretched

θανὼν ἂν εἴην σφῷν παρεστώσαιν ἐμοί.
dead — would-I-be you-two standing-by me

ἐρείσατ’, ὦ παῖ, πλευρὸν ἀμφιδέξιον
lean O child side on-both-sides

ἐμφύντε τῷ φύσαντι, κἀναπαύσατον
clinging to-the begetter and-give-rest

τοῦ πρόσθ’ ἐρήμου τοῦδε δυστήνου πλάνου.
from-the former lonely this wretched wandering

καί μοι τὰ πραχθέντ’ εἴπαθ’ ὡς βράχιστ’, ἐπεὶ
and to-me the things-done tell as briefly since

ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.
for-the of-such-age small suffices word

ΑΝΤΙΓΟΝΗ ὅδ’ ἔσθ’ ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
this is the one-who-saved of-this-one must to-hear father

οὗ κἄστι τοὔργον· τοὐμὸν ὧδ’ ἔσται βραχύ.
whose also-is the-deed my thus will-be brief

ΟΙΔΙΠΟΥΣ ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
O stranger not wonder at the persistence

τέκν’ εἰ φανέντ’ ἄελπτα μηκύνω λόγον.
children if appearing unhoped I-lengthen word

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
I-know for this the toward these for-me

τέρψιν παρ᾽ ἄλλου μηδενὸς πεφασμένην·
delight from other none appeared
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
you for them saved not another of-mortals
καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
and to-you the-gods may-grant as I wish
αὐτῷ τε καὶ γῇ τῇδ᾽, ἐπεὶ τό γ᾽ εὐσεβὲς 1125
yourself both and land to-this since the at-least piety
μόνοις παρ᾽ ὑμῖν ηὗρον ἀνθρώπων ἐγὼ
alone among you I-found of-men I
καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
and the-fairness and the not to-speak-falsely
εἰδὼς δ᾽ ἀμύνω τοῖσδε τοῖς λόγοις τάδε·
knowing and I-requite with-these the words this
ἔχω γὰρ ἅχω διὰ σὲ κοὐκ ἄλλον βροτῶν·
I-have for what-I-have through you and-not another of-mortals
καί μοι χέρ᾽, ὦναξ, δεξιὰν ὄρεξον, ὡς 1130
and to-me hand O-lord right stretch-out that
ψαύσω φιλήσω τ᾽, εἰ θέμις, τὸ σὸν κάρα.
I-may-touch kiss and if lawful — your head
καίτοι τί φωνῶ; πῶς σ᾽ ἂν ἄθλιος γεγὼς
and-yet what do-I-say how you — wretched born
θιγεῖν θελήσαιμ᾽ ἀνδρός, ᾧ τίς οὐκ ἔνι
to-touch would-I-wish a-man in-whom what not is
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
stain of-evils dwelling-with not I-for-my-part you
οὐδ᾽ οὖν ἐάσω· τοῖς γὰρ ἐμπείροις βροτῶν 1135
not then will-I-let to-the for experienced of-mortals
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
alone possible — to-share-the-suffering this

σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου
you and from-there to-me farewell and the rest of-me
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.
care-for justly as up-to this of-day
ΘΗΣΕΥΣ οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
neither if any length of-the words you-made more
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
in-children delighting these wondering I-am
οὔτ' εἰ πρὸ τοὐμοῦ προύλαβες τὰ τῶνδ' ἔπη.
nor if before mine you-took-up the of-these words
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
burden for us none from these holds
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
not for in-words the life we-are-eager
λαμπρὸν ποεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
bright to-make rather than in-the deeds
δείκνυμι δ'· ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην
I-show and in-what for I-swore not I-lied
οὐδέν σε, πρέσβυ· τάσδε γὰρ πάρειμ' ἄγων
nothing to-you old-man these for I-am-here leading
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
alive unharmed of-the things-threatened
χὤπως μὲν ἀγὼν ἠρέθη, τί δεῖ μάτην
and-how indeed the-fight was-won why need in-vain
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
to-boast what at-least you-will-know yourself from these being-with
λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ
a-word but which has-fallen-on just-now me
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
coming here consider judgment since

σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι·
small indeed to-tell worthy but to-wonder-at
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
a-matter but to-disregard no man must
ΟΙΔΙΠΟΥΣ τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με
what and is-it child of-Aegeus teach me
ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὢν σὺ πυνθάνει.
as not knowing myself nothing of-what you ask
ΘΗΣΕΥΣ φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
they-say some to-us man to-you indeed fellow-citizen
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
not being kinsman but having-come somehow
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
at-the-altar to-sit the of-Poseidon at which
θύων ἔκυρον, ἡνίχ' ὡρμώμην ἐγώ.
sacrificing I-was when I-set-out I
ΟΙΔΙΠΟΥΣ ποδαπόν; τί προσχρῄζοντα τῷ θακήματι;
from-where what needing by-the session
ΘΗΣΕΥΣ οὐκ οἶδα πλὴν ἕν· σοῦ γάρ, ὡς λέγουσί μοι,
not I-know except one-thing of-you for as they-tell me
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
short some he-asks word not of-weight full
ΟΙΔΙΠΟΥΣ ποῖόν τιν'; οὐ γὰρ ἥδ' ἕδρα σμικροῦ λόγου.
what-sort some not for this session of-small word
ΘΗΣΕΥΣ σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μόνον
with-you they-say him into words to-come only
αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.
to-ask to-go-away and safely of-the hither road
ΟΙΔΙΠΟΥΣ τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακὼν ἕδραν;
who then — would-be this the one-sitting-at seat

ΘΗΣΕΥΣ ὅρα κατ᾽ Ἄργος εἴ τις ὑμὶν ἐγγενὴς
see in Argos if any to-you kinsman
ἔσθ᾽, ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
is who — of-you this would-ask to-obtain
ΟΙΔΙΠΟΥΣ ὦ φίλτατε, σχὲς οὗπερ εἶ. ΘΗΣΕΥΣ τί δ᾽ ἔστι σοι;
O dearest stop where-very you-are what and is with-you
ΟΙΔΙΠΟΥΣ μή μου δεηθῇς. ΘΗΣΕΥΣ πράγματος ποίου; λέγε.
not me ask-for matter what-sort tell
ΟΙΔΙΠΟΥΣ ἔξοιδ᾽ ἀκούων τῶνδ᾽ ὅς ἐσθ᾽ ὁ προστάτης.
I-know hearing of-these who is the suppliant
ΘΗΣΕΥΣ καὶ τίς ποτ᾽ ἐστὶν ὅν γ᾽ ἐγὼ ψέξαιμί τι;
and who ever is whom at-least I would-blame anything
ΟΙΔΙΠΟΥΣ παῖς οὑμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
son my O-lord hateful whose words I
ἄλγιστ᾽ ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
most-painfully — of-men would-endure hearing
ΘΗΣΕΥΣ τί δ᾽; οὐκ ἀκούειν ἔστι καὶ μὴ δρᾶν ἃ μὴ
what and not to-hear is-it-possible and not to-do what not
χρῄζεις; τί σοι τοῦτ᾽ ἐστὶ λυπηρὸν κλύειν;
you-want why to-you this is grievous to-hear
ΟΙΔΙΠΟΥΣ ἔχθιστον, ὦναξ, φθέγμα τοῦθ᾽ ἥκει πατρί·
most-hateful O-lord voice this comes to-the-father
καὶ μή μ᾽ ἀνάγκῃ προσβάλῃς τάδ᾽ εἰκαθεῖν.
and not me by-compulsion put this to-yield
ΘΗΣΕΥΣ ἀλλ᾽ εἰ τὸ θάκημ᾽ ἐξαναγκάζει, σκόπει
but if the session compels consider
μή σοι πρόνοι᾽ ᾖ τοῦ θεοῦ φυλακτέα.
lest for-you regard be of-the god to-be-guarded

ΑΝΤΙΓΟΝΗ πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
father obey me even-if young I-advise
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὑτοῦ φρενὶ
the man let this for-the and his-own mind
χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,
favor to-provide to-the god and what he-wishes
καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν. 1185
and us yield the brother to-come
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
not for you take-heart by force will-he-tear-away
γνώμης, ἃ μή σοι συμφέροντα λέξεται.
from-judgment what not to-you profitable will-be-said
λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι κακῶς
words but to-hear what harm the surely badly
ηὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
devised deeds by-the word are-revealed
ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε 1190
you-begot him so-that not-even doing you
τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ,
the of-the most-base most-impious O father
θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.
right you at-least to-be him to-repay evilly
ἀλλ' ἔασον· εἰσὶ χἀτέροις γοναὶ κακαὶ
but let-be there-are and-for-others offspring bad
καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
and temper sharp but admonished
φίλων ἐπῳδαῖς ἐξεπάδονται φύσιν. 1195
of-friends by-the-charms are-charmed-out-of nature
σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει
you but to those not the present look

πατρῷα καὶ μητρῷα πήμαθ' ἅπαθες·
paternal and maternal woes which-you-suffered
κἂν κεῖνα λεύσσῃς, οἶδ' ἐγώ, γνώσει κακοῦ
and-if those you-see I-know I you-will-know of-evil
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
temper the-end how evil it-comes-to
ἔχεις γὰρ οὐχὶ βαιὰ τἀνθυμήματα,
you-have for not slight the-reasons
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.
of-the your sightless eyes deprived
ἀλλ' ἡμὶν εἶκε· λιπαρεῖν γὰρ οὐ καλὸν
but to-us yield to-beg for not fine
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
just-things for-those-asking nor himself indeed well
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
to-be-treated having-been-treated but not to-know to-repay
ΟΙΔΙΠΟΤΣ τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
child heavy pleasure you-win-over me
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
saying let-it-be but then as to-you dear
μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
only stranger if-indeed he thus will-come
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτε.
let-no-one have-power-over — my life ever
ΘΗΣΕΤΣ ἅπαξ τὰ τοιαῦτ', οὐχὶ δὶς χρῄζω κλύειν,
once — such-things not twice I-want to-hear
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ' ὢν
O old-man to-boast but not I-wish you but being
σῶς ἴσθ', ἐάν περ κἀμέ τις σῴζῃ θεῶν.
safe know if indeed me-too one save of-the-gods

X · THE CHORUS ON OLD AGE

The chorus sings that whoever craves more than a modest span of life is a fool, since long days bring griefs and death comes at last to all. Best is never to be born, and next to return quickly whence one came. Youth brings strife and envy, and friendless old age gathers every evil. Oedipus, like a northern headland beaten by storms from every quarter, is battered by ruin.

ΧΟΡΟΣ ὅστις τοῦ πλέονος μέρους χρῄζει τοῦ μετρίου παρεὶς
whoever of-the greater part desires the moderate having-passed-by
ζώειν, σκαιοσύναν φυλάσσων
to-live folly guarding
ἐν ἐμοὶ κατάδηλος ἔσται.
in me plain will-be
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ
since many-things indeed the long days lay-up indeed
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
griefs nearer the delights but not — you-could-see where
ὅταν τις ἐς πλέον πέσῃ
when one into more falls
τοῦ δέοντος· ὁ δ' ἐπίκουρος ἰσοτέλεστος,
than-the needful the but helper equal-for-all
Ἅιδος ὅτε μοῖρ' ἀνυμέναιος
of-Hades when fate without-wedding-song
ἄλυρος ἄχορος ἀναπέφηνε,
without-lyre without-dance has-appeared
θάνατος ἐς τελευτάν.
death at-the end
μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,
not to-be-born the all surpasses account the but when one-appears

βῆναι κεῖθεν ὅθεν περ ἥκει,
to-go thither whence very he-came
πολὺ δεύτερον, ὡς τάχιστα.
far second as quickly-as-possible
ὡς εὖτ' ἂν τὸ νέον παρῇ κούφας ἀφροσύνας φέρον,
since when — the youth is-present light follies bringing
τίς πλαγὰ πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
what blow much-toiling outside what not of-troubles is-in
φθόνος, στάσεις, ἔρις, μάχαι
envy factions strife battles
καὶ φόνοι· τό τε κατάμεμπτον ἐπιλέλογχε
and murders the and blameworthy has-for-its-lot
πύματον ἀκρατὲς ἀπροσόμιλον
last powerless unsociable
γῆρας ἄφιλον, ἵνα πρόπαντα
old-age friendless where all
κακὰ κακῶν ξυνοικεῖ.
evils of-evils dwell-with
ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος,
in which wretched this not I alone
πάντοθεν βόρειος ὥς τις
from-all-sides northern as some
ἀκτὰ κυματοπλὴξ χειμερία κλονεῖται,
shore wave-struck wintry is-tossed
ὧς καὶ τόνδε κατ' ἄκρας
thus also this-man from the-top
δειναὶ κυματοαγεῖς
dread wave-breaking
ἆται κλονέουσιν ἀεὶ ξυνοῦσαι,
ruins toss always being-with-him

αἱ μὲν ἀπ' ἀελίου δυσμᾶν, 1245
the-ones indeed from of-the-sun settings
αἱ δ' ἀνατέλλοντος·
the-others and rising
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
the-others and through midday ray
αἱ δ' ἐννυχιᾶν ἀπὸ Ῥιπᾶν.
the-others and nightly from Rhipae

XI · POLYNEICES AND THE CURSE

Polyneices arrives, weeping at his father's state, and asks to be heard. He tells how Eteocles drove him out, how he has gathered seven champions at Argos, and asks Oedipus to join him, since the oracles promise victory to the side he favors. Oedipus, silent at first, curses him: both sons will die by each other's hand. Antigone begs Polyneices to turn the army back, but he refuses. He asks his sisters to bury him and departs for the war.

ΑΝΤΙΓΟΝΗ καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος
and indeed this to-us as it-seems the stranger
ἀνδρῶν γε μοῦνος, ὦ πάτερ, δι' ὄμματος 1250
of-men at-least alone O father through eye
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.
in-floods shedding tears thus journeys
ΟΙΔΙΠΟΥΣ τίς οὗτος; ΑΝΤΙΓΟΝΗ ὅνπερ καὶ πάλαι κατείχομεν
who this-one whom-very also long-ago we-held
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.
in-mind is-here hither Polyneices this

ΠΟΛΥΝΕΙΚΗΣ οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
ah-me what shall-I-do whether my-own evils
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν
first shall-I-weep children or the this-man's seeing
πατρὸς γέροντος; ὃς ξένης ἐπὶ χθονὸς
father's old who strange in land
σὺν σφῷν ἐφηύρηκ' ἐνθάδ' ἐκβεβλημένον
with you-two I-have-found here cast-out
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς
clothing with such of-which the unlovely
γέρων γέροντι συγκατῴκηκεν πίνος
old with-old has-settled filth
πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ
side wasting on-the-head and eyeless
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
hair in-the breeze uncombed flutters
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
akin and as it-seems to-these he-carries
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
the of-the wretched belly sustenance
ἁγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
which-I all-ruined too-late too-well learn
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
and I-bear-witness basest of-men in-the-nurture
ταῖς σαῖσιν ἥκειν· τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
— your to-have-come my(-things) not from others learn
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
but is for also with-Zeus sharer of-the-throne
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
Mercy over deeds all and by you father

παρασταθήτω· τῶν γὰρ ἡμαρτημένων
let-her-stand of-the for errors
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι.
cures indeed there-are adding but not is any-longer
τί σιγᾷς;
why are-you-silent
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.
speak O father something not me turn-from
οὐδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας
not-even you-answer me anything but dishonoring
πέμψεις ἄναυδος, οὐδ' ἃ μηνίεις φράσας;
you-will-send(-me) voiceless nor what you-are-angry-at telling
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες,
O offspring of-man this my and sisters
πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
try but you at-least to-move of-the-father
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
the hard-to-approach and-unaddressable mouth
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
that not me dishonored of-the god at-least suppliant
οὕτως ἀφῇ με μηδὲν ἀντειπὼν ἔπος.
thus he-may-let-go me nothing answering word
ΑΝΤΙΓΟΝΗ λέγ', ὦ ταλαίπωρ', αὐτὸς ὢν χρείᾳ πάρει·
speak O wretched yourself of-what in-need you-are-here
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
the many for surely words either delighting somehow
ἢ δυσχεράναντ' ἢ κατοικτίσαντά πως,
or vexing or pitying somehow
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
gave voice to-the voiceless some

ΠΟΛΥΝΕΙΚΗΣ ἀλλ᾽ ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
but I-will-speak-out well for you-guide you me

πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
first indeed himself the god making

ἀρωγόν, ἔνθεν μ᾽ ὧδ᾽ ἀνέστησεν μολεῖν
helper whence me thus raised to-come

ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
the of-this the land ruler granting me

λέξαι τ᾽ ἀκοῦσαί τ᾽ ἀσφαλεῖ σὺν ἐξόδῳ.
to-speak and to-hear and safe with departure

καὶ ταῦτ᾽ ἀφ᾽ ὑμῶν, ὦ ξένοι, βουλήσομαι
and this from you O strangers I-shall-wish

καὶ ταῖνδ᾽ ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί.
and these sisters and father to-obtain for-me

ἃ δ᾽ ἦλθον, ἤδη σοι θέλω λέξαι, πάτερ.
what but I-came now to-you I-wish to-tell father

γῆς ἐκ πατρῴας ἐξελήλαμαι φυγάς,
land from paternal I-have-been-driven exile

τοῖς σοῖς πανάρχοις οὕνεκ᾽ ἐνθακεῖν θρόνοις
on-the your sovereign because to-sit throne

γονῇ πεφυκὼς ἠξίουν γεραίτερος.
by-birth being I-claimed elder

ἀνθ᾽ ὧν μ᾽ Ἐτεοκλῆς, ὢν φύσει νεώτερος,
for which me Eteocles being in-nature younger

γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
from-the-land thrust-out neither having-won in-argument

οὔτ᾽ εἰς ἔλεγχον χειρὸς οὐδ᾽ ἔργου μολών,
nor to test of-hand nor of-deed coming

πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
the-city but persuading of-which I most indeed

τὴν σὴν ἐρινὺν αἰτίαν εἶναι λέγω.
— your Fury cause to-be I-say
ἔπειτα κἀπὸ μάντεων ταύτῃ κλύω.
then and-from prophets this-way I-hear
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
since for I-came Argos to the Dorian
λαβὼν Ἄδραστον πενθερόν, ξυνωμότας
taking Adrastus as-father-in-law sworn-allies
ἔστησ᾽ ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
I-set for-myself of-the-land as-many-as of-Apia
πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
first are-called and honored in-the-spear
ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον
that the seven-speared against Thebes host
ξὺν τοῖσδ᾽ ἀγείρας ἢ θάνοιμι πανδίκως
with these gathering either I-might-die most-justly
ἢ τοὺς τάδ᾽ ἐκπράξαντας ἐκβάλοιμι γῆς.
or the this having-done I-might-cast-out from-the-land
εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
well what then now having-come am-I
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
to-you suppliant O father prayers having
αὐτός τ᾽ ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν,
myself and of-myself of-allies and — my
οἳ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτά τε
who now with seven ranks with seven and
λόγχαις τὸ Θήβης πέδιον ἀμφεστᾶσι πᾶν·
spears the of-Thebes plain surround all
οἷος δορυσσοὺς Ἀμφιάρεως, τὰ πρῶτα μὲν
such-as spear-hurling Amphiaraus the first indeed

δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
in-the-spear prevailing first and of-birds in-the-paths
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
the second and Aetolian of-Oeneus offspring
Τυδεύς. τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
Tydeus third and Eteoclus Argive born
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
fourth Hippomedon sent father
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Talaus the fifth and vows with-destruction
Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρί·
Capaneus the of-Thebes town to-ravage with-fire
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,
sixth and Parthenopaeus Arcadian rushes
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
named-after the formerly unwed in-time
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
mother born trusty of-Atalanta offspring
ἐγὼ δὲ σός, κεἰ μὴ σός, ἀλλὰ τοῦ κακοῦ
I and yours even-if not yours but of-the evil
πότμου φυτευθείς, σός γέ τοι καλούμενος,
fate begotten yours at-least surely called
ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν.
I-lead the of-Argos fearless against Thebes army
οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
who you by children these and life father
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
beseech all begging
μῆνιν βαρεῖαν εἰκαθεῖν ὁρμωμένῳ
wrath heavy to-yield setting-out

τῷδ᾽ ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
to-this man of-my against brother vengeance
ὅς μ᾽ ἐξέωσε κἀπεσύλησεν πάτρας. 1330
who me thrust-out and-robbed of-the-fatherland
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
if for anything trustworthy is from oracles
οἷς ἂν σὺ προσθῇ, τοῖσδ᾽ ἔφασκ᾽ εἶναι κράτος.
to-whom — you join these he-said to-be power
πρός νύν σε κρηνῶν καὶ θεῶν ὁμογνίων
by now you springs and gods of-the-kindred
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
I-ask to-obey and to-yield since
πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ. 1335
beggars indeed we and strangers a-stranger and you
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
others and flattering we-dwell you and
κἀγώ, τὸν αὐτὸν δαίμον᾽ ἐξειληχότες.
and-I the same fate having-got-as-lot
ὁ δ᾽ ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
the and in the-house king O wretched I
κοινῇ καθ᾽ ἡμῶν ἐγγελῶν ἁβρύνεται·
in-common at us laughing is-wanton
ὅν, εἰ σὺ τἠμῇ ξυμπαραστήσει φρενί, 1340
whom if you my will-stand-by in-mind
βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
small with effort and time I-will-scatter
ὥστ᾽ ἐν δόμοισι τοῖσι σοῖς στήσω σ᾽ ἄγων,
so-that in the-house — your I-will-set you leading
στήσω δ᾽ ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.
I-will-set and myself him having-cast-out by-force

καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
and this you indeed consenting it-is-possible for-me
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.
to-boast without you but not-even to-be-saved can-I
ΧΟΡΟΣ τὸν ἄνδρα τοῦ πέμψαντος οὕνεκ', Οἰδίπους,
the man of-the one-who-sent for-the-sake Oedipus
εἰπὼν ὁποῖα ξύμφορ' ἔκπεμψαι πάλιν.
saying what-things profitable send-away again
ΟΙΔΙΠΟΤΣ ἀλλ' εἰ μέν, ἄνδρες, τῆσδε δημοῦχοι χθονός
but if indeed men of-this guardians of-the-land
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
not had-happened him here to-have-sent to-me
Θησεύς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους,
Theseus thinking-it-right that me to-hear words
οὔ τἄν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·
not surely ever of-voice — my would-be-have-perceived
νῦν δ' ἀξιωθεὶς εἶσι κἀκούσας γ' ἐμοῦ
now and deemed-worthy he-will-go and-having-heard at-least from-me
τοιαῦθ' ἃ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον·
such-things as the of-this-one not ever will-gladden life
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
who at-least O vilest scepter and throne holding
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,
which now — your brother in Thebes holds
τὸν αὐτὸς αὑτοῦ πατέρα τόνδ' ἀπήλασας
the yourself your-own father this drove-out
κἄθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
and-made cityless and robes these to-wear
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
which now you-weep seeing when in trouble

ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
the-same having-come you-happen of-evils with-me
οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα
not to-be-wept and are but by-me indeed to-be-borne
τάδ', ἕωσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος·
these as-long-as — I-live of-you a-murderer remembering
σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
you for me in-toil this made to-be-nurtured
σύ μ' ἐξέωσας, ἐκ σέθεν δ' ἀλώμενος
you me thrust-out from you and wandering
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
others I-beg the by day livelihood
εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς
if and I-had-begotten these not for-myself nurses
τὰς παῖδας, ἦ τἂν οὐκ ἂν ἦ, τὸ σὸν μέρος·
the daughters truly surely not — would-I-be — your part
νῦν δ' αἵδε μ' ἐκσῴζουσιν, αἵδ' ἐμαὶ τροφοί,
now but these me preserve these my nurses
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
these men not women for the sharing-toil
ὑμεῖς δ' ἀπ' ἄλλου κοὐκ ἐμοῦ πεφύκατον.
you but from another and-not me are-born
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί πω
therefore you the god looks-on indeed not at-all yet
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
as at-once if-indeed these move companies
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
toward the-town of-Thebes not for is-it-possible that city
κείνην ἐρείψεις, ἀλλὰ πρόσθεν αἵματι
that you-will-overthrow but before with-blood

πεσεῖ μιανθεὶς χὠ σύναιμος ἐξ ἴσου.
you-will-fall stained and-the brother from equal
τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ
such curses on-you-two before both sent-forth I
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
now and I-call-up as-allies to-come for-me
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν
that you-two-may-think-fit the parents to-revere
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
and not dishonor if of-a-blind father
τοιώδ' ἐφύτην· αἵδε γὰρ τάδ' οὐκ ἔδρων.
such were-born these for this not did
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους
therefore — your session and — your throne
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
they-possess if-indeed is the old-spoken
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
Justice sitting-with of-Zeus by-ancient laws
σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
you but begone spat-upon and fatherless by-me
κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
of-evil-ones vilest these taking curses
ἅς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
which on-you I-call neither of-land kindred
δόρει κρατῆσαι μήτε νοστῆσαί ποτε
with-spear to-conquer nor to-return ever
τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
to-the hollow Argos but by-kindred hand
θανεῖν κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
to-die to-kill and by whom-very you-have-been-driven-out

τοιαῦτ᾽ ἀρῶμαι καὶ καλῶ τὸ Ταρτάρου
such-things I-curse and I-call the of-Tartarus
στυγνὸν πατρῷον ἔρεβος, ὥς σ᾽ ἀποικίσῃ,
hateful paternal darkness that you it-may-remove-to-another-home
καλῶ δὲ τάσδε δαίμονας, καλῶ δ᾽ Ἄρη
I-call and these goddesses I-call and Ares
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
the on-you-two the dread hatred having-thrown
καὶ ταῦτ᾽ ἀκούσας στεῖχε, κἀξάγγελλ᾽ ἰὼν
and this having-heard go and-announce going
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ᾽ ἅμα
both to-all Cadmeans to-the your-own and at-once
πιστοῖσι συμμάχοισιν, οὕνεκ᾽ Οἰδίπους
trusty allies that Oedipus
τοιαῦτ᾽ ἔνειμε παισὶ τοῖς αὑτοῦ γέρα.
such dealt to-children — his-own prizes
ΧΟΡΟΣ Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
Polyneices neither in-the past journeys
ξυνήδομαί σοι, νῦν τ᾽ ἴθ᾽ ὡς τάχος πάλιν.
I-rejoice-with you now and go with speed back
ΠΟΛΥΝΕΙΚΗΣ οἴμοι κελεύθου τῆς τ᾽ ἐμῆς δυσπραξίας,
ah-me of-the-journey of-the and my ill-success
οἴμοι δ᾽ ἑταίρων· οἷον ἆρ᾽ ὁδοῦ τέλος
ah-me and of-comrades what then of-road end
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
from-Argos we-set-out O wretched I
τοιοῦτον οἷον οὐδὲ φωνῆσαί τινι
such as not-even to-tell to-any
ἔξεσθ᾽ ἑταίρων, οὐδ᾽ ἀποστρέψαι πάλιν,
is-it-possible of-comrades nor to-turn back

ἀλλ᾽ ὄντ᾽ ἄναυδον τῇδε συγκῦρσαι τύχῃ.
but being silent this to-meet fate

ὦ τοῦδ᾽ ὅμαιμοι παῖδες, ἀλλ᾽ ὑμεῖς, ἐπεὶ
O of-this-man kindred children but you since

τὰ σκληρὰ πατρὸς κλύετε ταῦτ᾽ ἀρωμένου,
the harsh of-father you-hear these cursing

μή τοί με πρὸς θεῶν σφώ γ᾽, ἐὰν αἱ τοῦδ᾽ ἀραὶ
not surely me by the-gods you-two at-least if — of-this-man curses

πατρὸς τελῶνται καί τις ὑμῖν ἐς δόμους
of-father are-fulfilled and some to-you to the-house

νόστος γένηται, μή μ᾽ ἀτιμάσητέ γε,
return come-to-be not me dishonor at-least

ἀλλ᾽ ἐν τάφοισι θέσθε κἀν κτερίσμασιν.
but in tombs place and-in funeral-rites

καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
and of-you-two the present praise which you-win

τοῦδ᾽ ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
from-this man for-what you-toil not less

ἔτ᾽ ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.
still other will-bring of-the my service

ΑΝΤΙΓΟΝΗ Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.
Polyneices I-beseech you to-be-persuaded something by-me

ΠΟΛΥΝΕΙΚΗΣ ὦ φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε.
O dearest the what Antigone tell

ΑΝΤΙΓΟΝΗ στρέψαι στράτευμ᾽ ἐς Ἄργος ὡς τάχιστά γε,
to-turn the-army to Argos as quickly-as-possible at-least

καὶ μὴ σέ τ᾽ αὐτὸν καὶ πόλιν διεργάσῃ.
and not you both yourself and the-city destroy

ΠΟΛΥΝΕΙΚΗΣ ἀλλ᾽ οὐχ οἷόν τε· πῶς γὰρ αὖθις ἂν πάλιν
but not possible — how for again — again
στράτευμ᾽ ἄγοιμι ταὐτόν, εἰσάπαξ τρέσας;
an-army could-I-lead the-same once-for-all having-trembled
ΑΝΤΙΓΟΝΗ τί δ᾽ αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
what and again O child must you to-rage what to-you
πάτραν κατασκάψαντι κέρδος ἔρχεται;
fatherland having-razed gain comes
ΠΟΛΥΝΕΙΚΗΣ αἰσχρὸν τὸ φεύγειν καὶ τὸ πρεσβεύοντ᾽ ἐμὲ
shameful the to-flee and the being-elder me
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
thus to-be-laughed-at the brother by
ΑΝΤΙΓΟΝΗ ὁρᾷς τὰ τοῦδ᾽ οὖν ὡς ἐς ὀρθὸν ἐκφέρει
you-see the of-this-one then how to straight carries-out
μαντεύμαθ᾽, ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
prophecies who on-you-two death from both proclaims
ΠΟΛΥΝΕΙΚΗΣ χρῄζει γάρ· ἡμῖν δ᾽ οὐχὶ συγχωρητέα.
he-desires-it for by-us but not to-be-conceded
ΑΝΤΙΓΟΝΗ οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
ah-me wretched who and will-dare hearing
τὰ τοῦδ᾽ ἕπεσθαι τἀνδρός, οἳ᾽ ἐθέσπισεν;
the this-man's to-follow the-man what he-has-prophesied
ΠΟΛΥΝΕΙΚΗΣ οὐκ ἀγγελοῦμεν φλαῦρ᾽· ἐπεὶ στρατηλάτου
not we-shall-announce bad-tidings since of-a-general
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν. 1430
good the better-things nor the-lacking to-tell
ΑΝΤΙΓΟΝΗ οὕτως ἄρ᾽, ὦ παῖ, ταῦτά σοι δεδογμένα;
thus then O child this to-you resolved

ΠΟΛΥΝΕΙΚΗΣ καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
and not me hold-back at-least but by-me indeed this road
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
will-be a-care ill-fated both and evil
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' ἐρινύων·
from this father of-the and this-man's Furies
σφῷν δ' εὖ διδοίη Ζεύς, τάδ' εἰ θανόντι μοι
to-you-two and well may-give Zeus this if dead for-me
τελεῖτ', ἐπεὶ οὔ μοι ζῶντί γ' αὖθις ἔξετον.
you-perform since not to-me living at-least again you-will-have
μέθεσθε δ' ἤδη χαίρετόν τ'· οὐ γάρ μ' ἔτι
let-go and now farewell and not for me still
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝΤΙΓΟΝΗ ὦ τάλαιν' ἐγώ.
seeing will-you-see again O wretched I
ΠΟΛΥΝΕΙΚΗΣ μή τοί μ' ὀδύρου. ΑΝΤΙΓΟΝΗ καὶ τίς ἄν σ' ὁρμώμενον
not surely me lament and who — you rushing
εἰς προῦπτον Ἅιδην οὐ καταστένοι, κάσι;
to foreseen Hades not would-bewail brother
ΠΟΛΥΝΕΙΚΗΣ εἰ χρή, θανοῦμαι. ΑΝΤΙΓΟΝΗ μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
if must die not you — but me obey
ΠΟΛΥΝΕΙΚΗΣ μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝΤΙΓΟΝΗ δυστάλαινά τἄρ' ἐγώ,
not persuade what not is-right wretched then I
εἴ σου στερηθῶ. ΠΟΛΥΝΕΙΚΗΣ ταῦτα δ' ἐν τῷ δαίμονι
if of-you I-am-deprived this but in the fate
καὶ τῇδε φῦναι χἀτέρᾳ. σφὼ δ' οὖν ἐγὼ
both this-way to-turn-out and-the-other-way you-two but then I
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν·
to-the-gods pray not ever to-meet evils
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.
unworthy for to-all you-are to-be-unfortunate

As the chorus laments the new woes, thunder crashes and lightning flashes. Oedipus knows his end has come and asks that Theseus be summoned at once, to receive the gift Oedipus promised him.

ΧΟΡΟΣ νέα τάδε νεόθεν ἦλθέ μοι
new these from-a-new-source came to-me
κακὰ βαρύποτμα παρ᾽ ἀλαοῦ ξένου,
evils heavy-fated from blind stranger
εἴ τι μοῖρα μὴ κιγχάνει.
if somehow fate not overtakes
μάταν γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
in-vain for no decree of-the-gods I-can say
ὁρᾷ ὁρᾷ ταῦτ᾽ ἀεὶ χρόνος, στρέφων μὲν ἕτερα,
sees sees this always time turning indeed other-things
τὰ δὲ παρ᾽ ἦμαρ αὖθις αὔξων ἄνω.
others and next day again increasing up
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.
crashed the-sky O Zeus
ΟΙΔΙΠΟΥΣ ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
O children children how — if anyone native
τὸν πάντ᾽ ἄριστον δεῦρο Θησέα πόροι;
the in-all best hither Theseus might-bring
ΑΝΤΙΓΟΝΗ πάτερ, τί δ᾽ ἐστὶ τἀξίωμ᾽ ἐφ᾽ ᾧ καλεῖς;
father what and is the-claim for which you-call
ΟΙΔΙΠΟΥΣ Διὸς πτερωτὸς ἥδε μ᾽ αὐτίκ᾽ ἄξεται
of-Zeus winged this me at-once will-lead
βροντὴ πρὸς Ἅιδην· ἀλλὰ πέμψαθ᾽ ὡς τάχος.
thunder to Hades but send with speed

ΧΟΡΟΣ μέγας, ἴδε, μάλ' ὅδ' ἐρείπεται
great look indeed this is-hurled
κτύπος ἄφατος διόβολος· ἐς δ' ἄκραν
crash unspeakable Zeus-hurled into and the-tip
δεῖμ' ὑπῆλθε κρατὸς φόβαν.
dread has-crept of-my-head hair
ἔπτηξα θυμόν· οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
I-cowered in-heart heavenly for lightning blazes again
τί μὰν ἀφήσει τέλος; δέδοικα δ'· οὐ γὰρ ἄλιον
what indeed will-it-send-forth the-end I-fear and not for in-vain
ἀφορμᾷ ποτ', οὐκ ἄνευ ξυμφορᾶς.
it-rushes ever not without misfortune
ὦ μέγας αἰθήρ, ὦ Ζεῦ.
O great sky O Zeus
ΟΙΔΙΠΟΤΣ ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
O children has-come this upon man destined
βίου τελευτὴ κοὐκέτ' ἔστ' ἀποστροφή.
of-life end and-no-longer is turning-back
ΑΝΤΙΓΟΝΗ πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
how do-you-know by-what and this having-inferred do-you-hold
ΟΙΔΙΠΟΤΣ καλῶς κἀτοιδ'· ἀλλ' ὡς τάχιστά μοι μολὼν
well I-know but as quickly-as-possible to-me going
ἄνακτα χώρας τῆσδέ τις πορευσάτω.
the-lord of-land this someone let-bring
ΧΟΡΟΣ ἔα ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ὄτοβος.
ah ah look indeed again surrounds piercing din
ἵλαος, ὦ δαίμων, ἵλαος εἴ τι γᾷ
gracious O god gracious if somehow to-the-land
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
mother you-happen dark bringing

ἐναισίου δὲ σοῦ τύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
propitious and you may-I-find nor unspeakable man having-seen
ἀκερδῆ χάριν μετάσχοιμί πως. Ζεῦ ἄνα, σοὶ φωνῶ.
unprofitable favor may-I-share somehow Zeus lord to-you I-call
ΟΙΔΙΠΟΥΣ ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,
— near the-man — still living children
κιχήσεταί μου καὶ κατορθοῦντος φρένα;
will-he-find me and directing in-mind
ΑΝΤΙΓΟΝΗ τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
what and — would-you-wish the pledge to-implant in-his-mind
ΟΙΔΙΠΟΥΣ ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν
in-return-for which I-was-treated well fulfilled favor
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην.
to-give them which-very obtaining I-promised
ΧΟΡΟΣ ἰὼ ἰὼ παῖ, βᾶθι βᾶθ', εἶτ' ἄκρα.
ah ah boy come come whether at-the-height
περὶ γύαλ' ἐναλίῳ Ποσειδωνίῳ θεῷ τυγχάνεις
about the-glen to-the-marine Poseidonian god you-happen
βούθυτον ἑστίαν ἁγίζων, ἱκοῦ.
ox-sacrificing hearth hallowing come
ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
the for stranger you and city and friends thinks-fit
δικαίαν χάριν παρασχεῖν παθών.
just favor to-give having-been-treated
[σπεῦσον] ἄϊσσ', ὦναξ.
hasten rush O-lord

Theseus comes. Oedipus tells him the thunder is the sign of his death, and he will lead him to the place where he must die. Theseus must tell no one where it lies but his successor, so that Athens stays safe from Thebes. Then the blind man, guided by Hermes and the goddess below, leads the way to his holy tomb. He bids farewell to the light and blesses Theseus and his land.

ΘΗΣΕΤΣ τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος,
what again from you common is-sounded din
σαφὴς μὲν ἀστῶν, ἐμφανὴς δὲ τοῦ ξένου;
clear indeed of-the-citizens manifest and of-the stranger
μή τις Διὸς κεραυνὸς ἤ τις ὀμβρία
not some of-Zeus thunderbolt or some rainy
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
hail having-dashed-down all for of-the-god
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
such storming to-guess is-possible

ΟΙΔΙΠΟΥΣ ἄναξ, ποθοῦντι προυφάνης, καί σοι θεῶν
lord to-me-longing you-have-appeared and for-you of-the-gods
τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.
fortune one good this set of-the journey

ΘΗΣΕΤΣ τί δ' ἐστίν, ὦ παῖ Λαΐου, νέορτον αὖ;
what and is O son of-Laius new again

ΟΙΔΙΠΟΥΣ ῥοπὴ βίου μοι· καί σ' ἅπερ ξυνήνεσα
turning-point of-life for-me and you what-very I-agreed
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
I-wish city and this not having-deceived to-die

ΘΗΣΕΤΣ τῷ δ' ἐκπέπεισαι τοῦ μόρου τεκμηρίῳ;
by-what and are-you-convinced of-the doom by-sign

ΟΙΔΙΠΟΥΣ αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
themselves the-gods heralds announce to-me
ψεύδοντες οὐδὲν σῆμα τῶν προκειμένων.
belying nothing sign of-the appointed
ΘΗΣΕΥΣ πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;
how did-you-say O old-man to-be-shown this
ΟΙΔΙΠΟΥΣ αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
the many thunders continuous the many and
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.
having-flashed of-the-hand the unconquered shafts
ΘΗΣΕΥΣ πείθεις με· πολλά γάρ σε θεσπίζονθ' ὁρῶ
you-persuade me many-things for you prophesying I-see
κοὐ ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.
and-not false and-what ever must to-do tell
ΟΙΔΙΠΟΥΣ ἐγὼ διδάξω τέκνον Αἰγέως, ἃ σοι
I will-teach child of-Aegeus what for-you
γήρως ἄλυπα τῇδε κείσεται πόλει.
from-age painless for-this will-lie city
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,
the-place indeed myself at-once will-show
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
untouched by-guide where me must to-die
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
this but tell not ever of-men to-anyone
μήθ' οὗ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
neither where it-hides nor in what lies places
ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
that for-you instead-of many shields defense this
δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῇ.
of-spear and imported of-neighbors always may-make

ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ,
what but accursed nor is-moved in-word
αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς μόνος·
yourself will-learn there when you-go alone
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
since neither — of-citizens of-these — would-I-speak-out to-anyone
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
nor — to-children — my loving-them though
ἀλλ' αὐτὸς αἰεὶ σῴζε, χὤταν εἰς τέλος
but yourself always guard and-when to the-end
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
of-the life you-come to-the foremost alone
σήμαιν', ὁ δ' αἰεὶ τὠπιόντι δεικνύτω.
reveal he but always to-the-successor let-show
χοὔτως ἀδῄον τήνδ' ἐνοικήσεις πόλιν
and-thus unravaged this will-you-inhabit city
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
sown from men the but countless cities
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν.
even-if well one governs easily turn-insolent
θεοὶ γὰρ εὖ μέν, ὀψὲ δ' εἰσορῶσ', ὅταν
the-gods for well indeed late but see when
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
the divine letting-go one to the madness turns
ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
which not you child of-Aegeus wish to-suffer
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
the indeed such then to-one-knowing we-teach
χῶρον δ', ἐπείγει γάρ με τοὐκ θεοῦ παρόν,
the-place and urges for me the-from god presence

στείχωμεν ἤδη μηδ' ἔτ' ἐντρεπώμεθα.
let-us-go now nor still let-us-hesitate
ὦ παῖδες, ὧδ' ἕπεσθ'· ἐγὼ γὰρ ἡγεμὼν
O children thus follow I for guide
σφῷν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
of-you-two in-turn am-shown new as you-two for-the-father
χωρεῖτε καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
go and not touch but let me
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα
myself the holy tomb to-find where
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
fate for-man this in-this to-be-hidden land
τῇδ' ὧδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
this-way thus this-way go this-way for me leads
Ἑρμῆς ὁ πομπὸς ἥ τε νερτέρα θεός.
Hermes the guide — and nether goddess
ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
O light lightless before somewhere ever you-were mine
νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας.
now but for-the-last-time you my touches body
ἤδη γὰρ ἕρπω τὸν τελευταῖον βίον
already for I-creep the last life
κρύψων παρ' Ἅιδην. ἀλλά, φίλτατε ξένων,
to-hide to Hades but dearest of-strangers
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
yourself and land and this attendants and your
εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ
happy may-you-be and-in prosperity
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί.
remember me dead fortunate always

The chorus prays to the unseen goddess, to Aidoneus, to the goddesses below, and to the ever-sleeping child of Earth and Tartarus to grant the stranger a painless passage to the plain of the dead.

ΧΟΡΟΣ εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν
if lawful it-is for-me the unseen goddess
καὶ σὲ λιταῖς σεβίζειν,
and you with-prayers to-revere
ἐννυχίων ἄναξ,
of-the-nightly-ones lord
Αἰδωνεῦ Αἰδωνεῦ, λίσσωμαι
Aidoneus Aidoneus I-pray
ἄπονα μήτ' ἐπὶ βαρυαχεῖ
painlessly not with heavy-groaning
ξένον ἐξανύσαι
the-stranger to-accomplish
μόρῳ τὰν παγκευθῆ κάτω
doom the all-hiding below
νεκρῶν πλάκα καὶ Στύγιον δόμον.
of-the-dead plain and Stygian house
πολλῶν γὰρ ἂν καὶ μάταν
many for — even in-vain
πημάτων ἱκνουμένων
woes coming
πάλιν σφε δαίμων δίκαιος αὔξοι.
again him a-god just would-exalt
ὦ χθόνιαι θεαὶ σῶμά τ' ἀμαιμάκου
O nether goddesses body and of-the-invincible

θηρός, ὃν ἐν πύλαισι
beast which in gates
ταῖσι πολυξένοις
the much-visited
εὐνᾶσθαι κνυζεῖσθαί τ' ἐξ ἄντρων
to-lie to-snarl and from caves
ἀδάματον φύλακα παρ' Ἀΐδᾳ
untamed guardian beside Hades
λόγος αἰὲν ἔχει·
the-tale always holds
τόν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
him O of-Earth child and of-Tartarus
κατεύχομαι ἐν καθαρῷ βῆναι
I-pray in clear to-go
ὁρμωμένῳ νερτέρας
for-the-one-setting-out to-the-nether
τῷ ξένῳ νεκρῶν πλάκας·
for-the stranger of-the-dead plains
σέ τοι κικλήσκω τὸν αἰένυπνον.
you surely I-call the ever-sleeping

A messenger reports Oedipus' end. He led them to the steep threshold, was washed and dressed by his daughters, and comforted them; a god's voice called him. He made Theseus swear to protect the girls and sent all but Theseus away. When they turned back he was gone, and Theseus was shading his eyes as if from some terrible sight. No mortal but Theseus knows how he died; it was painless and wondrous.

ΑΓΓΕΛΟΣ ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
men citizens most-briefly indeed —
τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
I-might-succeed saying Oedipus has-perished
ἃ δ' ἦν τὰ πραχθέντ', οὔθ' ὁ μῦθος ἐν βραχεῖ
what but was the things-done neither the tale in brief
φράσαι πάρεστιν οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
to-tell is-possible nor the-deeds as-many-as were there
ΧΟΡΟΣ ὄλωλε γὰρ δύστηνος; ΑΓΓΕΛΟΣ ὡς λελοιπότα
he-has-perished for wretched as having-left
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.
that the everlasting life know
ΧΟΡΟΣ πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ;
how — by-divine and-painless wretched fate
ΑΓΓΕΛΟΣ ταῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
this is now and-to-wonder fitting
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
how indeed for from-here he-crept also you somewhere being-present
ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
know by-guide none of-friends
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
but himself for-us all leading-the-way

ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὀδὸν
when and he-came-to the steep threshold
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
with-bronze steps from-the-earth rooted
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
he-stood of-paths in many-branching one
κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
hollow near basin where the of-Theseus
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα.
of-Peirithous and lie faithful always pacts
ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου
from which midway standing of-the and Thorician rock
κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου,
hollow and of-the-pear-tree and-from stone tomb
καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς.
he-sat then loosed filthy robes
κἄπειτ' ἀύσας παῖδας ἠνώγει ῥυτῶν
and-then calling the-daughters bade of-flowing
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
waters to-bring washings and libations from-somewhere
τὼ δ' εὐχλόου Δήμητρος εἰς προσόψιον
they and of-green-shooting Demeter to in-view
πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
hill going these commands for-the-father
ταχεῖ 'πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
quick brought with time with-washings and him
ἐσθῆτί τ' ἐξήσκησαν ᾗ νομίζεται.
with-dress and adorned as is-customary
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
when and of-all he-had doing pleasure

κοὐκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο,
and-not was still nothing undone of-what he-wished
κτύπησε μὲν Ζεὺς χθόνιος αἱ δὲ παρθένοι
thundered indeed Zeus nether the and maidens
ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
shuddered as they-heard to and the-knees
πατρὸς πεσοῦσαι 'κλαιον οὐδ' ἀνίεσαν
of-the-father falling wept nor ceased
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
of-breast beatings nor long-drawn wailings
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν,
he and as he-hears sound suddenly bitter
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
folding upon them hands said O children
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
not is still for-you this in day father
ὄλωλε γὰρ δὴ πάντα τἀμά, κοὐκέτι
has-perished for indeed all my(-things) and-no-longer
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
the toilsome will-you-have about me tending
σκληρὰν μέν, οἶδα, παῖδες· ἀλλ' ἓν γὰρ μόνον
hard indeed I-know children but one for alone
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
the all loosens this word toils
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
the for love not is from whom more
ἢ τοῦδε τἀνδρὸς ἔσχεθ', οὗ τητώμεναι
than from-this the-man you-had of-whom bereft
τὸ λοιπὸν ἤδη τὸν βίον διάζετον.
the rest now the life you-will-pass

τοιαῦτ᾽ ἐπ᾽ ἀλλήλοισιν ἀμφικείμενοι
such over one-another embracing

λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
with-sobs wept all when but to end

γόων ἀφίκοντ᾽ οὐδ᾽ ἔτ᾽ ὠρώρει βοή,
of-wailings they-came nor still arose cry

ἦν μὲν σιωπή· φθέγμα δ᾽ ἐξαίφνης τινὸς
was indeed silence a-voice but suddenly of-someone

θώϋξεν αὐτόν, ὥστε πάντας ὀρθίας
cried-to him so-that all upright

στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας
to-stand in-fear having-feared suddenly hair

καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
calls for him much in-many-ways the-god

ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
O you you Oedipus why do-we-delay

χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.
to-go long indeed the-part-from you is-delayed

ὁ δ᾽ ὡς ἐπῄσθετ᾽ ἐκ θεοῦ καλούμενος,
he and when he-perceived by the-god being-called

αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα.
bids to-come to-him of-the-land lord Theseus

κἀπεὶ προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
and-when he-came-near he-said O dear head

δός μοι χερὸς σῆς πίστιν ὁρκίαν τέκνοις,
give me of-hand your pledge sworn to-children

ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
you and children to-this-one also agree

μήποτε προδώσειν τάσδ᾽ ἑκών, τελεῖν δ᾽ ὅσ᾽ ἂν
never to-betray these willingly to-do but as-much-as —

μέλλῃς φρονῶν εὖ ξυμφέροντ' αὐταῖς ἀεί.
you-may-intend thinking well advantageous to-them always

ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
he and as man noble not lament with

κατῄνεσεν τάδ' ὅρκιος δράσειν ξένῳ.
agreed this on-oath to-do for-the-stranger

ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
as and this he-did at-once Oedipus

ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει·
touching with-blind hands his-own children says

ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ
O children having-endured must the nobility in-mind

χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἃ μὴ θέμις
to-go places from these nor what not lawful

λεύσσειν δικαιοῦν μηδὲ φωνούντων κλύειν,
to-see think-right nor speaking to-hear

ἀλλ' ἕρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
but go as quickly-as-possible except the lord

Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
Theseus let-be-present learning the things-done

τοσαῦτα φωνήσαντος εἰσηκούσαμεν
so-much having-spoken we-heard

ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
all with-streaming-tears and with the maidens

στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
groaning we-followed when but we-went-away

χρόνῳ βραχεῖ στραφέντες ἐξαπείδομεν
in-time short turning we-looked-back

τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
the man him indeed nowhere present still

ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον
the-lord but himself the-eyes shading
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
hand holding-up of-the-head as of-dread some
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
fear appearing nor endurable to-look-on
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
then however shortly nor with time
ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
we-see him the-earth both worshiping at-once
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ.
and the of-the-gods Olympus in the-same word
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ', οὐδ' ἂν εἷς
by-doom but what-sort he perished not — one
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.
of-mortals could-tell except the of-Theseus head
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
not for any him neither fire-bearing of-the-god
κεραυνὸς ἐξέπραξεν οὔτε ποντία
thunderbolt destroyed nor sea
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,
storm stirred the then in time
ἀλλ' ἤ τις ἐκ θεῶν πομπὸς ἢ τὸ νερτέρων
but either some from the-gods escort or the of-the-nether-ones
εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
kindly opening of-the-earth painless foundation
ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
the-man for not lamentable nor with sicknesses
ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
painful was-sent but if any of-mortals

θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
wondrous if and not I-seem sanely to-speak
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
not — would-I-entreat from-those-to-whom not I-seem to-be-sane
ΧΟΡΟΣ ποῦ δ' αἵ τε παῖδες χοὶ προπέμψαντες φίλων;
where and the both daughters and-the having-escorted of-friends
ΑΓΓΕΛΟΣ αἵδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
these not far of-wails for not unmeaning
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
sounds them show hither hastening

XVI · THE DAUGHTERS LAMENT

Antigone and Ismene lament their father, who died in a strange land without a tomb they may see. The chorus consoles them, since his end was blessed. Antigone longs to see his grave; Ismene asks what will become of them now.

ΑΝΤΙΓΟΝΗ αἰαῖ, φεῦ, ἔστιν ἔστι νῷν δὴ
alas alas it-is it-is for-us-two indeed
οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον
not the indeed other and not of-the-father inborn
ἄλαστον αἷμα δυσμόροιν στενάζειν,
accursed blood ill-fated to-lament
ᾧτινι τὸν πολὺν
for-whom the much
ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
at-other-times indeed toil constant we-had
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
at the-last and unreasonable-things we-shall-tell

ἰδόντε καὶ παθόντε.
having-seen and having-suffered

ΧΟΡΟΣ τί δ' ἔστιν; ΑΝΤΙΓΟΝΗ ἔστιν μὲν εἰκάσαι, φίλοι.
what and is-it it-is indeed to-guess friends

ΧΟΡΟΣ βέβηκεν; ΑΝΤΙΓΟΝΗ ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.
he-is-gone as most — in longing you-could-take

τί γάρ, ὅτῳ μήτ' Ἄρης
what for on-whom neither Ares

μήτε πόντος ἀντέκυρσεν,
nor sea met

ἄσκοποι δὲ πλάκες ἔμαρψαν
unseen but plains seized

ἐν ἀφανεῖ τινι μόρῳ φερόμενον.
in unseen some doom being-borne

τάλαινα· νῷν δ' ὀλεθρία
wretched for-us-two but deadly

νὺξ ἐπ' ὄμμασιν βέβακε.
night upon eyes has-come

πῶς γὰρ ἤ τιν' ἀπίαν
how for or some distant

γᾶν ἢ πόντιον κλύδων' ἀλώμεναι,
land or sea wave wandering

βίου δύσοιστον ἕξομεν τροφάν;
of-life hard-to-bear shall-we-have nurture

ΙΣΜΗΝΗ οὐ κάτοιδα. κατά με φόνιος
not I-know down me deadly

Ἅϊδας ἕλοι πατρὶ ξυνθανεῖν γεραιῷ
Hades may-seize the-father to-die-with old

τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
wretched as for-me-at-least the coming life not livable

ΧΟΡΟΣ ὦ διδύμα τέκνων ἀρίστα,
O twin of-children best
τὸ φέρον ἐκ θεοῦ φέρειν,
the bringing from the-god to-bear
μηδὲν ἄγαν φλέγεσθον· οὔ τοι κατάμεμπτ' ἔβητον.
nothing too-much be-inflamed not surely blameworthy have-you-gone
ΑΝΤΙΓΟΝΗ πόθος τοι καὶ κακῶν ἄρ' ἦν τις.
longing surely even of-evils then was some
καὶ γὰρ ὦ μηδαμὰ δὴ φίλον ἦν φίλον,
and for what never indeed dear was dear
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
when at-least also him in arms I-held
ὦ πάτερ, ὦ φίλος,
O father O dear
ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος·
O the forever beneath earth darkness clothed
οὐδέ γ' ἔνερθ' ἀφίλητος ἐμοί ποτε
not-even at-least below unloved by-me ever
καὶ τᾷδε μὴ κυρήσῃς.
and by-this-one not shall-you-be
ΧΟΡΟΣ ἔπραξεν; ΑΝΤΙΓΟΝΗ ἔπραξεν οἷον ἤθελεν.
he-fared he-fared as he-wished
ΧΟΡΟΣ τὸ ποῖον; ΑΝΤΙΓΟΝΗ ἃς ἔχρῃζε γᾶς ἐπὶ ξένας
the what-sort of-which he-desired land in strange
ἔθανε· κοίταν δ' ἔχει
he-died bed and he-has
νέρθεν εὐσκίαστον αἰέν,
below well-shaded forever
οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
nor grief left unwept

ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
up for eye you this O father my
στένει δακρῦον, οὐδ' ἔχω
groans weeping nor have-I
πῶς με χρὴ τὸ σὸν τάλαιναν
how me must — your wretched
ἀφανίσαι τοσόνδ' ἄχος.
to-blot-out so-great grief
ὤμοι, γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες ἀλλ'
ah-me land in strange to-die you-desired but
ἔρημος ἔθανες ὧδέ μοι.
lonely you-died thus for-me
ΙΣΜΗΝΗ ὦ τάλαινα, τίς ἄρα με πότμος αὖθις ὧδ'
O wretched what then me fate again thus

***
(lacuna)

***
(lacuna)

ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὧδ' ἐρήμας;
awaits you and O dear the of-the-father thus bereft
ΧΟΡΟΣ ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν
but since happily at-least he-loosed
τὸ τέλος, ὦ φίλαι, βίου,
the end O friends of-life
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδείς.
cease this grief of-evils for hard-to-catch no-one
ΑΝΤΙΓΟΝΗ πάλιν, φίλα, συθῶμεν. ΙΣΜΗΝΗ ὡς τί ῥέξομεν;
back dear let-us-hasten to what shall-we-do
ΑΝΤΙΓΟΝΗ ἵμερος ἔχει με. ΙΣΜΗΝΗ τίς;
longing holds me what

ΑΝΤΙΓΟΝΗ τὰν χθόνιον ἑστίαν ἰδεῖν
the nether hearth to-see

ΙΣΜΗΝΗ τίνος; ΑΝΤΙΓΟΝΗ πατρός, τάλαιν' ἐγώ.
of-whom of-the-father wretched I

ΙΣΜΗΝΗ θέμις δὲ πῶς τάδ' ἐστί; μῶν
lawful but how this is surely

οὐχ ὁρᾷς;
not do-you-see

ΑΝΤΙΓΟΝΗ τί τόδ' ἐπέπληξας;
why this did-you-rebuke

ΙΣΜΗΝΗ καὶ τόδ', ὡς ΑΝΤΙΓΟΝΗ τί τόδε μάλ' αὖθις;
and this as why this indeed again

ΙΣΜΗΝΗ ἄταφος ἔπιτνε δίχα τε παντός.
unburied he-fell apart and from-all

ΑΝΤΙΓΟΝΗ ἄγε με, καὶ τότ' ἐπενάριξον.
lead me and then slay

ΙΣΜΗΝΗ αἰαῖ, δυστάλαινα, ποῦ δῆτ'
alas most-wretched where then

αὖθις ὧδ' ἔρημος ἄπορος
again thus lonely helpless

αἰῶνα τλάμον' ἕξω;
life wretched shall-I-have

ΧΟΡΟΣ φίλαι, τρέσητε μηδέν. ΑΝΤΙΓΟΝΗ ἀλλὰ ποῖ φύγω;
friends fear nothing but where shall-I-flee

ΧΟΡΟΣ καὶ πάρος ἀπέφυγε ΑΝΤΙΓΟΝΗ τί;
and before escaped what

ΧΟΡΟΣ τὰ σφῷν τὸ μὴ πίτνειν κακῶς.
the of-you-two the not to-fall badly

ΑΝΤΙΓΟΝΗ φρονῶ. ΧΟΡΟΣ τί δῆθ' ὅπερ νοεῖς;
I-think what then what-very you-intend

ΑΝΤΙΓΟΝΗ ὅπως μολούμεθ' ἐς δόμους,
how we-shall-go to the-house
οὐκ ἔχω. ΧΟΡΟΣ μηδέ γε μάτευε.
not I-know not at-least seek
ΑΝΤΙΓΟΝΗ μόγος ἔχει. ΧΟΡΟΣ καὶ πάρος ἐπεῖχε. ΑΝΤΙΓΟΝΗ τοτὲ
trouble holds and before held now
μὲν ἄπορα, τοτὲ δ' ὕπερθεν.
indeed helpless now and beyond
ΧΟΡΟΣ μέγ' ἄρα πέλαγος ἐλάχετόν τι.
great then sea you-two-have-gotten-as-lot somewhat
ΑΝΤΙΓΟΝΗ ναὶ ναί. ΧΟΡΟΣ ξύμφημι καὐτός.
yes yes I-agree and-myself
ΑΝΤΙΓΟΝΗ αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ;
alas where shall-we-go O Zeus
ἐλπίδων γὰρ ἐς τίν' ἔτι με
of-hopes for to what still me
δαίμων τανῦν γ' ἐλαύνει; 1750
the-god now at-least drives

Theseus bids the daughters cease their mourning. They ask to see their father's tomb, but he tells them Oedipus forbade anyone to approach it, and keeping that charge keeps the land free from harm. At Antigone's request he promises to send them to Thebes to try to prevent their brothers' deaths.

ΘΗΣΕΥΣ παύετε θρήνων, παῖδες· ἐν οἷς γὰρ
cease from-laments children in which for
χάρις ἡ χθονία ξύν' ἀπόκειται,
grace the nether common is-laid-up
πενθεῖν οὐ χρή· νέμεσις γάρ.
to-mourn not is-right nemesis for
ΑΝΤΙΓΟΝΗ ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
O child of-Aegeus we-fall-before you
ΘΗΣΕΥΣ τίνος, ὦ παῖδες, χρείας ἀνύσαι;
of-what O children need to-accomplish
ΑΝΤΙΓΟΝΗ τύμβον θέλομεν προσιδεῖν αὐταὶ
the-tomb we-wish to-look-on ourselves
πατρὸς ἡμετέρου.
of-father our
ΘΗΣΕΥΣ ἀλλ' οὐ θεμιτόν.
but not lawful
ΑΝΤΙΓΟΝΗ πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
how did-you-say lord ruler of-Athens
ΘΗΣΕΥΣ ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος
O children forbade me he
μήτε πελάζειν ἐς τούσδε τόπους
neither to-approach to these places
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
nor to-call-on no-one of-mortals

θήκην ἱεράν, ἣν κεῖνος ἔχει.
resting-place holy which he holds
καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
and this me he-said doing well
χώραν ἕξειν αἰὲν ἄλυπον.
the-land to-have always painless
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
this then heard the-god our
χὠ πάντ' ἀΐων Διὸς Ὅρκος.
and-the all hearing of-Zeus Oath
ΑΝΤΙΓΟΝΗ ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
but if this is according-to mind for-him
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
this — would-suffice to-Thebes but us
τὰς ὠγυγίους πέμψον, ἐάν πως
the ancient send if somehow
διακωλύσωμεν ἰόντα φόνον
we-may-prevent coming murder
τοῖσιν ὁμαίμοις.
for-the brothers
ΘΗΣΕΥΣ δράσω καὶ τάδε καὶ πάνθ' ὁπόσ' ἂν
I-will-do both this and all whatever —
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
I-am-about to-do helpful and to-you
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
and for-the under earth who newly is-gone
πρὸς χάριν· οὐ δεῖ μ' ἀποκάμνειν.
for favor not must I to-grow-weary

χορος ἀλλ᾽ ἀποπαύετε μηδ᾽ ἐπὶ πλείω
but cease nor to more
θρῆνον ἐγείρετε·
lament rouse
πάντως γὰρ ἔχει τάδε κῦρος.
in-every-way for holds this authority

SOPHOCLES

ΑΝΤΙΓΟΝΗ

Antigone

Antigone tells Ismene of Creon's decree: he has buried Eteocles with honor, but Polyneices must lie unburied and unwept, and whoever buries him will be stoned. She will bury their brother and asks Ismene's help. Ismene, remembering their family's ruin and that they are women and subjects, refuses. Antigone scorns her and goes alone.

ΑΝΤΙΓΟΝΗ Ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα,
O common own-sisterly of-Ismene head
ἆρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
— know-you what ever Zeus of-the from Oedipus evils
ὁποῖον οὐχὶ νῷν ἔτι ζώσαιν τελεῖ;
what-sort not for-us-two still living fulfills
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης ἄτερ
nothing for neither painful nor ruin without
οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ
nor shameful nor dishonorable is what-sort not
τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.
among-the your both and-my not have-seen I evils
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
and now what this again they-say to-the-whole city
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
proclamation to-have-made the general just-now
ἔχεις τι κεἰσήκουσας; ἤ σε λανθάνει
have-you anything and-heard or you escapes
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;
toward the friends coming of-the enemies evils

ΙΣΜΗΝΗ ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
to-me indeed no word Antigone of-friends
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
neither sweet nor painful came from when
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
of-two brothers we-were-bereft two
μιᾷ θανόντοιν ἡμέρᾳ διπλῇ χερί·
on-one dying day by-double hand
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
since and gone is of-the-Argives army
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
in night the present nothing I-know more
οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.
neither faring-well more nor being-ruined
ΑΝΤΙΓΟΝΗ ᾔδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
I-knew-it well and you outside of-the-court gates
τοῦδ' οὕνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.
of-this for-the-sake I-was-bringing-out that alone you-might-hear
ΙΣΜΗΝΗ τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.
what and is-it you-show for some brooding-over word
ΑΝΤΙΓΟΝΗ οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων
not for of-tomb for-us-two the brothers Creon
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
the-one indeed having-honored the-other but having-dishonored holds
Ἐτεοκλέα μέν, ὡς λέγουσι, σὺν δίκης
Eteocles indeed as they-say with of-justice
χρήσει δικαίᾳ καὶ νόμου κατὰ χθονὸς
use just and of-law under earth
ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς·
he-hid for-the below honored dead

τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
the but wretchedly dead of-Polyneices corpse
ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
to-the-citizens they-say it-has-been-proclaimed the not
τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
in-tomb to-hide nor to-wail anyone
ἐᾶν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
to-leave but unwept unburied for-birds sweet
θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς. 30
treasure looking toward pleasure of-food
τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
such they-say the good Creon to-you
κἀμοί, λέγω γὰρ κἀμέ, κηρύξαντ' ἔχειν,
and-to-me I-say for even-me having-proclaimed to-have
καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
and hither to-come this to-those not knowing
σαφῆ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
clearly to-proclaim and the matter to-hold
οὐχ ὡς παρ' οὐδέν, ἀλλ' ὃς ἂν τούτων τι δρᾷ, 35
not as for nothing but who-ever — of-these anything does
φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
death to-be-set-before by-public-stoning in the-city
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
thus is for-you this and you-will-show soon
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακή.
whether noble you-were-born or of-good-ones base
ΙΣΜΗΝΗ τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
what and O wretched if this in these I
λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον; 40
loosing — or fastening could-add more

ΑΝΤΙΓΟΝΗ εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
whether you-will-share-the-toil and you-will-work-with(-me) consider

ΙΣΜΗΝΗ ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
what-sort some venture where of-judgment ever are-you

ΑΝΤΙΓΟΝΗ εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
whether the corpse with this you-will-lift hand

ΙΣΜΗΝΗ ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
— for you-intend to-bury him forbidden to-the-city

ΑΝΤΙΓΟΝΗ τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς,
the at-least my and — your if you not wish

ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἁλώσομαι.
brother not for indeed betraying I-shall-be-caught

ΙΣΜΗΝΗ ὦ σχετλία, Κρέοντος ἀντειρηκότος;
O stubborn Creon having-forbidden

ΑΝΤΙΓΟΝΗ ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.
but nothing for-him from-the my me to-keep (is)-share

ΙΣΜΗΝΗ οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
ah-me consider O sister father

ὡς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο,
how for-us-two hated infamous and perished

πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
from self-detected sins double

ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί.
eyes having-struck himself with-self-working hand

ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
then mother and wife double word

πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
with-twisted nooses maltreats life

τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν
third and brothers two one on day

αὐτοκτονοῦντε τὼ ταλαιπώρω μόρον
slaying-each-other the wretched-pair doom
κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
common worked-out with-each-other's hands
νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα σκόπει
now but again alone indeed we-two left consider
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ
by-how-much most-wretchedly we-shall-perish if of-law in-defiance
ψῆφον τυράννων ἢ κράτη παρέξιμεν.
the-decree of-the-rulers or the-powers we-shall-transgress
ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
but to-bear-in-mind must this indeed women that
ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·
we-were-born as against men not about-to-fight
ἔπειτα δ' οὕνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
then and since we-are-ruled by stronger
καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
also this to-hear and-still than-this more-painful
ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
I indeed then asking those under earth
ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,
pardon to-have since I-am-forced this
τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ
the in office having-gone will-obey the for
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
excessive-things to-do not has sense any
ΑΝΤΙΓΟΝΗ οὔτ' ἂν κελεύσαιμ' οὔτ' ἄν, εἰ θέλοις ἔτι
neither — would-I-bid nor — if you-should-wish still
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα.
to-act me at-least — gladly would-you-act with

ἀλλ᾽ ἴσθ᾽ ὁποῖά σοι δοκεῖ, κεῖνον δ᾽ ἐγὼ
but be what-sort to-you seems him and I
θάψω. καλόν μοι τοῦτο ποιούσῃ θανεῖν.
will-bury fine for-me this doing to-die
φίλη μετ᾽ αὐτοῦ κείσομαι, φίλου μέτα,
dear with him I-shall-lie dear with
ὅσια πανουργήσασ᾽· ἐπεὶ πλείων χρόνος
holy-things having-dared-crime since longer time
ὃν δεῖ μ᾽ ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
which must me to-please those below than-those here
ἐκεῖ γὰρ αἰεὶ κείσομαι· σὺ δ᾽, εἰ δοκεῖ,
there for always I-shall-lie you but if it-seems
τὰ τῶν θεῶν ἔντιμ᾽ ἀτιμάσασ᾽ ἔχε.
the of-the gods honored dishonoring hold

ΙΣΜΗΝΗ ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
I indeed not dishonor make the but
βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος.
in-defiance of-the-citizens to-act I-was-born helpless

ΑΝΤΙΓΟΝΗ σὺ μὲν τάδ᾽ ἂν προῦχοι᾽· ἐγὼ δὲ δὴ τάφον
you indeed this — might-put-forward I but indeed a-tomb
χώσουσ᾽ ἀδελφῷ φιλτάτῳ πορεύσομαι.
to-heap for-brother dearest will-go

ΙΣΜΗΝΗ οἴμοι ταλαίνης, ὡς ὑπερδέδοικά σου.
ah-me wretched how I-fear-greatly for-you

ΑΝΤΙΓΟΝΗ μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.
not for-me fear-before — your straighten fate

ΙΣΜΗΝΗ ἀλλ᾽ οὖν προμηνύσῃς γε τοῦτο μηδενὶ
but then reveal-beforehand at-least this to-no-one
τοὔργον, κρυφῇ δὲ κεῦθε, σὺν δ᾽ αὔτως ἐγώ.
the-deed secretly and hide with and likewise I

ΑΝΤΙΓΟΝΗ οἴμοι, καταύδα· πολλὸν ἐχθίων ἔσει
ah-me denounce-it much more-hateful you-will-be
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε.
being-silent if not to-all you-proclaim this
ΙΣΜΗΝΗ θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
warm over cold-things heart you-have
ΑΝΤΙΓΟΝΗ ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἁδεῖν με χρή.
but I-know pleasing those-whom most to-please me must
ΙΣΜΗΝΗ εἰ καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς. 90
if even you-will-be-able at-least but impossible-things you-love
ΑΝΤΙΓΟΝΗ οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
well-then when indeed not I-have-strength I-shall-cease
ΙΣΜΗΝΗ ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.
at-the-start but to-hunt not is-fitting the-impossible
ΑΝΤΙΓΟΝΗ εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
if this you-will-say you-will-be-hated indeed by me
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκῃ.
hateful and to-the dead you-will-lie-next justly
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
but let me also the from me ill-counsel
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
to-suffer the dread this I-shall-suffer for not
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
so-great nothing so-that not — nobly to-die
ΙΣΜΗΝΗ ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ' ὅτι
but if it-seems to-you go this but know that
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.
senseless indeed you-go to-the friends but rightly dear

The Theban elders greet the sunrise that saw the Argive army flee. Roused by Polyneices' quarrel, the army swooped on the seven gates like a screaming eagle. Zeus, who hates a boasting tongue, struck down with fire the man already shouting victory on the walls, and the two brothers killed each other. The elders call for dances of thanksgiving and see the new king, Creon, coming to the council he has summoned.

ΧΟΡΟΣ ἀκτὶς ἀελίου, τὸ κάλλιστον ἑπταπύλῳ φανὲν
beam of-the-sun the fairest to-seven-gated shown
Θήβᾳ τῶν προτέρων φάος,
Thebes of-the former light
ἐφάνθης ποτ', ὦ χρυσέας
you-were-shown at-last O golden
ἀμέρας βλέφαρον,
day's eye
Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα,
of-Dirce over streams having-come
τὸν λεύκασπιν Ἀργόθεν ἐκβάντα φῶτα πανσαγίᾳ
the white-shielded from-Argos having-come man in-full-armor
φυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῷ·
fugitive headlong with-sharper having-moved bit
ὃς ἐφ' ἡμετέρᾳ γῇ Πολυνείκους
who against our land by-Polyneices
ἀρθεὶς νεικέων ἐξ ἀμφιλόγων
raised quarrels from doubtful
ὀξέα κλάζων
sharply screaming
ἀετὸς εἰς γῆν ὡς ὑπερέπτα,
eagle onto the-land as flew-over

λευκῆς χιόνος πτέρυγι στεγανός,
of-white snow with-wing covered
πολλῶν μεθ' ὅπλων
many with arms
ξύν θ' ἱπποκόμοις κορύθεσσιν.
with and horse-tailed helmets
στὰς δ' ὑπὲρ μελάθρων φονώσαισιν ἀμφιχανὼν κύκλῳ
having-stood and over the-houses with-murderous gaping-around round
λόγχαις ἑπτάπυλον στόμα
with-spears seven-gated mouth
ἔβα, πρίν ποθ' ἁμετέρων
went before ever of-our
αἱμάτων γένυσιν πλησθῆναί τε καὶ στεφάνωμα πύργων
blood his-jaws to-be-glutted both and the-crown of-towers
πευκάενθ' Ἥφαιστον ἑλεῖν· τοῖος ἀμφὶ νῶτ' ἐτάθη
piny Hephaestus to-take such around back was-stretched
πάταγος Ἄρεος, ἀντιπάλου δυσχείρωμα δράκοντος.
din of-Ares of-the-rival hard-to-conquer of-the-dragon
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
Zeus for of-great tongue boasts
ὑπερεχθαίρει, καὶ σφας ἐσιδὼν
hates-exceedingly and them seeing
πολλῷ ῥεύματι προσνισσομένους
in-great stream advancing
χρυσοῦ καναχῆς ὑπεροπλίαις,
of-gold of-clanging in-arrogance
παλτῷ ῥιπτεῖ πυρὶ βαλβίδων
with-brandished hurls fire of-the-goal
ἐπ' ἄκρων ἤδη
on top already

νίκην ὁρμῶντ᾽ ἀλαλάξαι.
victory rushing to-shout
ἀντιτύπᾳ δ᾽ ἐπὶ γᾷ πέσε τανταλωθεὶς
hard and on earth fell swung-down
πυρφόρος, ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ
fire-bearing who then frenzied with rush
βακχεύων ἐπέπνει
raving breathed
ῥιπαῖς ἐχθίστων ἀνέμων.
with-blasts of-hateful winds
εἶχε δ᾽ ἄλλᾳ τὰ μέν,
went and otherwise the indeed
ἄλλα δ᾽ ἐπ᾽ ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
other-things and on others dealt shattering great Ares
δεξιόσειρος.
right-hand-trace-horse
ἑπτὰ λοχαγοὶ γὰρ ἐφ᾽ ἑπτὰ πύλαις
seven captains for at seven gates
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
ranked equal against equal left
Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
to-Zeus of-the-rout all-bronze tribute
πλὴν τοῖν στυγεροῖν, ὧ πατρὸς ἑνὸς
except the two-wretched who of-father one
μητρός τε μιᾶς φύντε καθ᾽ αὑτοῖν
mother and one born against each-other
δικρατεῖς λόγχας στήσαντ᾽ ἔχετον
double-conquering spears having-set have
κοινοῦ θανάτου μέρος ἄμφω.
of-common death share both

ἀλλὰ γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα
but for the great-named came Victory
τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβᾳ,
to-the many-chariot rejoicing-in-return Thebes
ἐκ μὲν δὴ πολέμων
from indeed indeed the-wars
τῶν νῦν θέσθαι λησμοσύναν,
the now to-make forgetfulness
θεῶν δὲ ναοὺς χοροῖς
of-the-gods and temples with-dances
παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων
all-night all let-us-visit the of-Thebes and shaker
Βάκχιος ἄρχοι.
Bacchus may-he-lead
ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
but this for indeed king of-the-land
Κρέων ὁ Μενοικέως [ἄρχων] νεοχμὸς
Creon the of-Menoeceus ruler new
νεαραῖσι θεῶν ἐπὶ συντυχίαις
new of-the-gods upon fortunes
χωρεῖ, τίνα δὴ μῆτιν ἐρέσσων,
comes what indeed counsel plying
ὅτι σύγκλητον τήνδε γερόντων
that summoned this of-elders
προὔθετο λέσχην,
proposed conference
κοινῷ κηρύγματι πέμψας;
by-common proclamation having-sent

Creon sets out his principles: the city comes before any friend, and he will never befriend its enemy. He repeats his decree. A frightened guard reports that someone has sprinkled dust on the corpse, performed the rites, and left no trace. The chorus wonders if the gods did it. Creon furiously blames men bribed by his enemies and threatens the guards with death unless they find the culprit. The guard leaves, swearing never to come back.

ΚΡΕΩΝ ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
men the indeed indeed of-the-city safely the-gods
πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν·
with-much surge having-shaken set-upright again
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
you but I by-messengers from all apart
ἔστειλ' ἱκέσθαι, τοῦτο μὲν τὰ Λαΐου
sent to-come this indeed the of-Laius
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
revering knowing well of-the-throne always power
τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθου πόλιν,
this again when Oedipus set-upright the-city
κἀπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
and-when he-perished around the their still
παῖδας μένοντας ἐμπέδοις φρονήμασιν.
children remaining with-steadfast thoughts
ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν
when then they by double fate one
καθ' ἡμέραν ὤλοντο παίσαντές τε καὶ
on day perished striking both and
πληγέντες αὐτόχειρι σὺν μιάσματι,
struck self-handed with pollution

ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
I power indeed all and throne hold
γένους κατ᾽ ἀγχιστεῖα τῶν ὀλωλότων.
of-the-race by nearness of-the dead
ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
impossible but of-every man to-learn
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
soul both and spirit and judgment before —
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.
in-office both and in-laws practiced be-be-shown
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
to-me for who all directing city
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
not the best clings-to counsels
ἀλλ᾽ ἐκ φόβου του γλῶσσαν ἐγκλῄσας ἔχει,
but from fear some tongue shut has
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
most-base to-be now both and long-ago seems
καὶ μεῖζον ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
and greater who than the his-own fatherland
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
a-friend thinks him nowhere I-reckon
ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ᾽ ὁρῶν ἀεί,
I for let-know Zeus the all seeing always
οὔτ᾽ ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν
neither — would-I-be-silent the ruin seeing
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
coming to-the-citizens instead-of the safety
οὔτ᾽ ἂν φίλον ποτ᾽ ἄνδρα δυσμενῆ χθονὸς
nor — a-friend ever man hostile to-the-land

θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
would-I-make for-myself this knowing that
ἥδ' ἐστὶν ἡ σῴζουσα καὶ ταύτης ἔπι
this is the preserving and this on
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.
sailing upright the friends we-make
τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν,
by-such I laws this increase city
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
and now kindred to-these having-proclaimed I-have
ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
to-the-citizens of-the-children of-the from Oedipus about
Ἐτεοκλέα μέν, ὃς πόλεως ὑπερμαχῶν
Eteocles indeed who of-the-city fighting-for
ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει,
has-perished this all excelling with-the-spear
τάφῳ τε κρύψαι καὶ τὰ πάντ' ἀφαγνίσαι
in-tomb both to-hide and the all to-perform
ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
which to-the best go below dead
τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
the but again kin of-this-one Polyneices I-say
ὃς γῆν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
who land paternal and gods the native
φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ
an-exile returning wished indeed with-fire
πρῆσαι κατ' ἄκρας, ἠθέλησε δ' αἵματος
to-burn from the-top wished and of-blood
κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
kindred to-taste them and having-enslaved to-lead

τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
him to-city this it-has-been-proclaimed with-tomb
μήτε κτερίζειν μήτε κωκῦσαί τινα,
neither to-honor nor to-wail anyone
ἐᾶν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας
to-leave but unburied and by birds body
καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
and by dogs to-be-eaten mangled and to-see
τοιόνδ' ἐμὸν φρόνημα, κοὔποτ' ἔκ γ' ἐμοῦ
such my spirit and-never from at-least me
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων·
honor will-hold-before the bad of-the just
ἀλλ' ὅστις εὔνους τῇδε τῇ πόλει, θανὼν
but whoever well-disposed to-this the city dead
καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται.
and living alike from me will-be-honored

ΧΟΡΟΣ σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
to-you this pleases son of-Menoeceus Creon
τὸν τῇδε δύσνουν κἀς τὸν εὐμενῆ πόλει·
the to-this ill-disposed and-to the well-disposed to-the-city
νόμῳ δὲ χρῆσθαι παντί που πάρεστί σοι
law and to-use any surely is-possible for-you
καὶ τῶν θανόντων χὠπόσοι ζῶμεν πέρι.
both the dead and-as-many-as we-live about

ΚΡΕΩΝ ὡς ἂν σκοποί νυν εἶτε τῶν εἰρημένων.
that — watchers now you-may-be of-the things-spoken

ΧΟΡΟΣ νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες.
to-a-younger some this to-bear set-forth

ΚΡΕΩΝ ἀλλ' εἴσ' ἕτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.
but there-are ready of-the corpse at-least overseers

ΧΟΡΟΣ τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἔτι;
what then — other this would-you-enjoin still

ΚΡΕΩΝ τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.
the not to-yield to-the disobeying this

ΧΟΡΟΣ οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.
not is so foolish who to-die loves

ΚΡΕΩΝ καὶ μὴν ὁ μισθός γ' οὗτος· ἀλλ' ὑπ' ἐλπίδων
and indeed the wage at-least this but by hopes

ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.
men the gain often has-ruined

ΦΥΛΑΞ ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο
lord I-will-say indeed not how speed by

δύσπνους ἱκάνω κοῦφον ἐξάρας πόδα.
breathless I-come light having-lifted foot

πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,
many for I-had of-thoughts haltings

ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν·
on-the-roads wheeling myself to turning-back

ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη·
the-soul for spoke much to-me telling

τάλας, τί χωρεῖς οἷ μολὼν δώσεις δίκην;
wretch why go-you where going you-will-give penalty

τλήμων, μένεις αὖ; κεἰ τάδ' εἴσεται Κρέων
wretch are-you-staying again and-if this will-know Creon

ἄλλου παρ' ἀνδρός; πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;
another from man how you then not will-suffer

τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς,
such winding I-hurried slowly slow

χοὔτως ὁδὸς βραχεῖα γίγνεται μακρά.
and-thus a-road short becomes long

τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
at-last at-least however hither prevailed to-come
σοί· κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως·
to-you even-if the nothing I-will-tell-out I-will-speak but nevertheless
τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος,
of-the hope for I-come having-grasped
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.
the not to-suffer — other except the fated
ΚΡΕΩΝ τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;
what and is-it for which this you-have despondency
ΦΥΛΑΞ φράσαι θέλω σοι πρῶτα τἀμαυτοῦ· τὸ γὰρ
to-tell I-wish you first my-own the for
πρᾶγμ' οὔτ' ἔδρασ' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν,
deed neither I-did nor saw who was the doer
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.
nor — justly into evil should-I-fall any
ΚΡΕΩΝ εὖ γε στοχάζει κἀποφάργνυσαι κύκλῳ
well at-least you-aim and-fence-off round
τὸ πρᾶγμα· δηλοῖς δ' ὡς τι σημανῶν νέον.
the matter you-show and that some will-tell new
ΦΥΛΑΞ τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.
the dread-things for surely add hesitation much
ΚΡΕΩΝ οὔκουν ἐρεῖς ποτ', εἶτ' ἀπαλλαχθεὶς ἄπει;
not-then will-you-tell ever then released will-you-go
ΦΥΛΑΞ καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως
and indeed I-tell you the corpse some just-now
θάψας βέβηκε κἀπὶ χρωτὶ διψίαν
having-buried is-gone and-on skin thirsty
κόνιν παλύνας κἀφαγιστεύσας ἃ χρή·
dust having-sprinkled and-having-performed what is-needful

ΚΡΕΩΝ τί φής; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;
what do-you-say who of-men was the having-dared this

ΦΥΛΑΞ οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
not I-know there for neither of-any mattock was

πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ
stroke nor of-pick throw hard and the-earth

καὶ χέρσος, ἀρρὼξ οὐδ' ἐπημαξευμένη
and dry unbroken nor rutted

τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
by-wheels but traceless the-worker some was

ὅπως δ' ὁ πρῶτος ἡμὶν ἡμεροσκόπος
when and the first for-us day-watcher

δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
shows to-all wonder grievous was-present

ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὔ,
he indeed for had-vanished entombed indeed not

λεπτὴ δ', ἄγος φεύγοντος ὥς, ἐπῆν κόνις·
light but pollution fleeing as was-on dust

σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
signs and neither of-beast nor of-any of-dogs

ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
having-come not having-torn appeared

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
words and among one-another rang-out evil

φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο
guard accusing guard and-would have-become

πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
a-blow at-last nor the one-to-prevent was-present

εἷς γάρ τις ἦν ἕκαστος οὐξειργασμένος,
one for some was each the-doer

κοὐδεὶς ἐναργής, ἀλλ᾽ ἔφευγε μὴ εἰδέναι.
and-no-one clear but fled not to-know
ἦμεν δ᾽ ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν
we-were and ready both lumps-of-iron to-lift with-hands
καὶ πῦρ διέρπειν καὶ θεοὺς ὁρκωμοτεῖν,
and fire to-go-through and the-gods to-swear
τὸ μήτε δρᾶσαι μήτε τῳ ξυνειδέναι
the neither to-have-done nor with-anyone to-have-known
τὸ πρᾶγμα βουλεύσαντι μηδ᾽ εἰργασμένῳ.
the matter having-planned nor having-done
τέλος δ᾽ ὅτ᾽ οὐδὲν ἦν ἐρευνῶσιν πλέον,
at-last but when nothing was for-searchers more
λέγει τις εἶς, ὃ πάντας ἐς πέδον κάρα
says some one which all to the-ground head
νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἴχομεν
to-nod in-fear urged not for we-had
οὔτ᾽ ἀντιφωνεῖν οὔθ᾽ ὅπως δρῶντες καλῶς
neither to-answer nor how doing well
πράξαιμεν. ἦν δ᾽ ὁ μῦθος ὡς ἀνοιστέον
we-might-fare was and the word that it-must-be-reported
σοὶ τοὔργον εἴη τοῦτο κοὐχὶ κρυπτέον.
to-you the-deed it-was this and-not to-be-hidden
καὶ ταῦτ᾽ ἐνίκα, κἀμὲ τὸν δυσδαίμονα
and this prevailed and-me the ill-starred
πάλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν.
lot condemns this the-good-thing to-take
πάρειμι δ᾽ ἄκων οὐχ ἑκοῦσιν, οἶδ᾽ ὅτι·
I-am-here and unwilling not to-the-willing I-know that
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.
loves for no-one messenger of-evil words

ΧΟΡΟΣ ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον
lord to-me surely lest somehow even god-sent
τοὔργον τόδ', ἡ ξύννοια βουλεύει πάλαι.
the-deed this the thought counsels long
ΚΡΕΩΝ παῦσαι, πρὶν ὀργῆς καί με μεστῶσαι λέγων,
cease before with-anger also me to-fill speaking
μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα.
lest you-be-found senseless both and old at-once
λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
you-say for not bearable gods saying
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
forethought to-have this the corpse about
πότερον ὑπερτιμῶντες ὡς εὐεργέτην
whether honoring-highly as benefactor
ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας
they-hid him who pillared
ναοὺς πυρώσων ἦλθε κἀναθήματα
temples to-burn came and-offerings
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
and land their and laws to-scatter
ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεούς;
or the bad honoring do-you-see the-gods
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
not is-it but these also long-ago of-the-city
ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί,
men hardly bearing murmured against-me
κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ
secretly head shaking nor under yoke
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
neck justly held so-as to-love me

ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
by these them I-know well
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
led-astray by-bribes to-have-done this
οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος
nothing for among-men such-as silver
κακὸν νόμισμ᾽ ἔβλαστε. τοῦτο καὶ πόλεις
evil currency grew this both cities
πορθεῖ, τόδ᾽ ἄνδρας ἐξανίστησιν δόμων·
sacks this men drives-out from-homes
τόδ᾽ ἐκδιδάσκει καὶ παραλλάσσει φρένας
this teaches-thoroughly and perverts minds
χρηστὰς πρὸς αἰσχρὰ πράγματ᾽ ἵστασθαι βροτῶν·
good to shameful deeds to-set of-mortals
πανουργίας δ᾽ ἔδειξεν ἀνθρώποις ἔχειν
villainies and showed to-men to-practice
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
and of-every deed impiety to-know
ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
as-many-as and working-for-hire accomplished this
χρόνῳ ποτ᾽ ἐξέπραξαν ὡς δοῦναι δίκην.
in-time ever brought-it-about so-as to-pay penalty
ἀλλ᾽ εἴπερ ἴσχει Ζεὺς ἔτ᾽ ἐξ ἐμοῦ σέβας,
but if-indeed holds Zeus still from me reverence
εὖ τοῦτ᾽ ἐπίστασ᾽, ὅρκιος δέ σοι λέγω·
well this know on-oath and to-you I-say
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
if not the self-handed of-this the burial
εὑρόντες ἐκφανεῖτ᾽ ἐς ὀφθαλμοὺς ἐμούς,
having-found you-show to eyes my

οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἂν
not to-you Hades alone will-suffice before —
ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,
alive hung-up this you-reveal insolence
ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον
that knowing the gain whence to-be-got
τὸ λοιπὸν ἁρπάζητε, καὶ μάθηθ' ὅτι
the rest you-may-snatch and may-learn that
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
not from every-source must the gaining to-love
ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας
from the for shameful takings the more
ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
ruined you-would-see — than saved

ΦΥΛΑΞ εἰπεῖν τι δώσεις ἢ στραφεὶς οὕτως ἴω;
to-say anything will-you-allow or turned thus shall-I-go

ΚΡΕΩΝ οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;
not you-know even now how annoyingly you-speak

ΦΥΛΑΞ ἐν τοῖσιν ὠσὶν ἢ 'πὶ τῇ ψυχῇ δάκνει;
in the ears or on the soul does-it-bite

ΚΡΕΩΝ τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
why and do-you-define — my grief where

ΦΥΛΑΞ ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.
the doer you vexes the mind the but ears I

ΚΡΕΩΝ οἴμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ.
ah-me how a-chatterer plain born you-are

ΦΥΛΑΞ οὔκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ.
not-then the at-least deed this having-done ever

ΚΡΕΩΝ καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.
and this for silver at-least the soul having-betrayed

ΦΥΛΑΞ φεῦ·
alas

ἦ δεινὸν ᾧ δοκῇ γε καὶ ψευδῆ δοκεῖν.
truly dread for-whom it-seems at-least also false-things to-seem

ΚΡΕΩΝ κόμψευέ νυν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
refine now the opinion if but this not

φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι
you-show me the doers you-will-declare that

τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
the cowardly gains woes work

ΦΥΛΑΞ ἀλλ' εὑρεθείη μὲν μάλιστ'· ἐὰν δέ τοι
but may-he-be-found indeed most if but surely

ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
he-be-caught both and not this for fortune will-decide

οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με·
not is-it how you-will-see you hither coming me

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς
and now for beyond hope judgment and my

σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.
saved I-owe to-the gods much thanks

The chorus sings of man, the most wondrous of things: he sails the sea, plows the earth, snares birds and beasts, tames horses, and has learned speech, thought, and the ways of cities; only death he cannot escape. His skill leads him to good or to evil: the man who honors the laws is high in his city, and the reckless man is cityless. The chorus is astonished to see Antigone led in.

ΧΟΡΟΣ πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει·
many the wonders and-nothing than-man more-wondrous is
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ
this also of-the-gray across sea with-wintry south-wind
χωρεῖ, περιβρυχίοισιν
goes amid-roaring
περῶν ὑπ' οἴδμασιν·
passing under swells
θεῶν τε τὰν ὑπερτάταν, Γᾶν
of-the-gods and the highest Earth
ἄφθιτον, ἀκαμάταν, ἀποτρύεται
imperishable untiring wears-away
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος
turning plows year to year
ἱππείῳ γένει πολεύων.
with-horse breed turning-the-soil
κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει
of-light-minded and tribe of-birds snaring leads
καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν φύσιν
and of-beasts wild nations of-the-sea and marine nature
σπείραισι δικτυοκλώστοις,
in-coils net-woven

περιφραδὴς ἀνήρ·
skillful man

κρατεῖ δὲ μηχαναῖς ἀγραύλου
masters and by-devices of-the-field-dwelling

θηρὸς ὀρεσσιβάτα, λασιαύχενά θ’
beast mountain-roaming shaggy-necked and

ἵππον ὀχμάζεται ἀμφὶ λόφον ζυγῶν
horse he-tames around the-neck yoking

οὔρειόν τ’ ἀκμῆτα ταῦρον.
mountain and untiring bull

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους
and speech and windy thought and city-ruling

ὀργὰς ἐδιδάξατο καὶ δυσαύλων
temper he-taught-himself and of-inhospitable

πάγων ὑπαίθρεια καὶ δύσομβρα φεύγειν βέλη,
frosts open-air and stormy to-flee shafts

παντοπόρος· ἄπορος ἐπ’ οὐδὲν ἔρχεται
all-resourceful resourceless to nothing he-comes

τὸ μέλλον· Ἅιδα μόνον φεῦξιν οὐκ ἐπάξεται·
the future of-Hades alone escape not he-will-procure

νόσων δ’ ἀμηχάνων φυγὰς ξυμπέφρασται.
from-sicknesses but helpless escapes he-has-devised

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ’ ἔχων
wise something the inventive of-art beyond hope having

τοτὲ μὲν κακόν, ἄλλοτ’ ἐπ’ ἐσθλὸν ἕρπει,
at-one-time indeed to-evil at-another to good he-creeps

νόμους γεραίρων χθονὸς θεῶν τ’ ἔνορκον δίκαν,
the-laws honoring of-the-land of-the-gods and sworn justice

ὑψίπολις· ἄπολις ὅτῳ τὸ μὴ καλὸν
high-in-the-city cityless to-whom the not good

ξύνεστι τόλμας χάριν. μήτ' ἐμοὶ παρέστιος
is-with daring for-the-sake-of neither to-me sharing-the-hearth
γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει.
may-he-be nor equal thinking who this does
ἐς δαιμόνιον τέρας ἀμφινοῶ
at divine portent I-am-in-doubt
τόδε· πῶς εἰδὼς ἀντιλογήσω
this how knowing shall-I-deny
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
this not to-be the-child Antigone
ὦ δύστηνος
O unhappy
καὶ δυστήνου πατρὸς Οἰδιπόδα,
and of-unhappy father of-Oedipus
τί ποτ'; οὐ δή που σέ γ' ἀπιστοῦσαν
what ever not indeed surely you at-least disobeying
τοῖς βασιλείοισιν ἄγουσι νόμοις
to-the royal they-lead laws
καὶ ἐν ἀφροσύνῃ καθελόντες;
and in folly having-caught

The guard tells how they caught Antigone performing the rites at the corpse in a dust storm. Antigone admits the deed and defends it: Creon's decree cannot override the unwritten laws of the gods. Creon condemns her and Ismene too, insisting that an enemy is never a friend, even in death. Ismene now claims a share in the deed, but Antigone refuses her. Ismene reminds Creon that Antigone is betrothed to his son, and Creon orders both sisters taken inside.

ΦΥΛΑΞ ἥδ' ἔστ' ἐκείνη τοὔργον ἡ 'ξειργασμένη·
she is that-one the-deed the having-done
τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385
her we-caught burying but where Creon
ΧΟΡΟΣ ὅδ' ἐκ δόμων ἄψορρος εἰς δέον περᾷ.
he from the-house back in time comes
ΚΡΕΩΝ τί δ' ἔστι; ποίᾳ ξύμμετρος προὔβην τύχῃ;
what and is-it with-what timely did-I-come-out fortune
ΦΥΛΑΞ ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
lord for-mortals nothing is to-be-sworn-off
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην· ἐπεὶ
belies for the afterthought the judgment since
σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
hardly ever to-come here — I-would-have-vowed I
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε,
by-the your threats by-which I-was-storm-tossed then
ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
but the for outside and beyond hopes joy
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
is-like other in-extent none pleasure
ἥκω, δι' ὅρκων καίπερ ὢν ἀπώμοτος,
I-come through oaths although being sworn-against

κόρην ἄγων τήνδ', ἣ καθῃρέθη τάφον
girl leading this who was-caught the-tomb
κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
adorning lot here not was-shaken
ἀλλ' ἔστ' ἐμὸν θοὔρμαιον, οὐκ ἄλλου, τόδε.
but is mine the-windfall not of-another this
καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὡς θέλεις, λαβὼν
and now lord her yourself as you-wish taking
καὶ κρῖνε καὐξέλεγχ'· ἐγὼ δ' ἐλεύθερος
both judge and-examine I but free
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.
just am from-these to-be-rid evils

ΚΡΕΩΝ ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
you-lead and her in-what manner from-where taking

ΦΥΛΑΞ αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
she the man was-burying all you-know

ΚΡΕΩΝ ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῄς;
— both do-you-understand and say rightly what you-say

ΦΥΛΑΞ ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
her at-least having-seen burying whom you the corpse
ἀπεῖπας. ἆρ' ἔνδηλα καὶ σαφῆ λέγω;
forbade — clear and plain do-I-speak

ΚΡΕΩΝ καὶ πῶς ὁρᾶται κἀπίληπτος ἡρέθη;
and how is-she-seen and-in-the-act was-she-caught

ΦΥΛΑΞ τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἥκομεν,
such was the matter when for we-came
πρὸς σοῦ τὰ δείν' ἐκεῖν' ἐπηπειλημένοι,
by you the dread those threatened
πᾶσαν κόνιν σήραντες, ἣ κατεῖχε τὸν
all dust having-swept-off which covered the

νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ,
corpse rotting and body having-stripped well
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
we-sat topmost from hills to-windward
ὀσμὴν ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
smell from him not it-might-strike fleeing
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
wakefully stirring man man with-noisy
κακοῖσιν, εἴ τις τοῦδ' ἀκηδήσοι πόνου.
reproaches if any this should-neglect toil
χρόνον τάδ' ἦν τοσοῦτον, ἔστ' ἐν αἰθέρι
for-a-time this was so-long until in sky
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
mid stood bright of-the-sun circle
καὶ καῦμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς
and heat warmed and then suddenly from-the-earth
τυφὼς ἀείρας σκηπτόν, οὐράνιον ἄχος,
whirlwind having-raised a-squall heavenly distress
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
fills the-plain all tormenting foliage
ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας
of-the-wood of-the-plain in and was-filled great
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
sky closing-our-eyes and we-had god-sent plague
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
and this being-gone in time long
ἡ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς
the girl is-seen and-cries-out of-bitter
ὄρνιθος ὀξὺν φθόγγον, ὡς ὅταν κενῆς
bird sharp voice as when of-empty

εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος·
nest of-nestlings bereft she-sees bed
οὕτω δὲ χαὔτη, ψιλὸν ὡς ὁρᾷ νέκυν,
thus and she-too bare as she-sees the-corpse
γόοισιν ἐξώμωξεν, ἐκ δ' ἀρὰς κακὰς
with-wails wailed-aloud out and curses evil
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.
called-down on-those the-deed having-done
καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
and with-hands at-once thirsty brings dust
ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου
from and well-wrought bronze aloft pitcher
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
with-libations threefold the corpse crowns
χἠμεῖς ἰδόντες ἱέμεσθα, σὺν δέ νιν
and-we seeing rush with and her
θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
hunt-down at-once nothing dismayed
καὶ τάς τε πρόσθεν τάς τε νῦν ἠλέγχομεν
and the both former the both present we-charged
πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο,
deeds denying and nothing she-stood
ἅμ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα.
at-once pleasantly to-me-at-least and-painfully at-once
τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
the indeed for oneself from evils to-have-escaped
ἥδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
most-pleasant into evil but the friends to-lead
ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
painful but all these less to-take

ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.
for-me is-natural than-the my safety

ΚΡΕΩΝ σὲ δή, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
you indeed you the bending to ground head

φὴς ἢ καταρνεῖ μὴ δεδρακέναι τάδε;
do-you-say or deny not to-have-done this

ΑΝΤΙΓΟΝΗ καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή.
both I-say I-did and-not deny the not

ΚΡΕΩΝ σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις
you indeed might-take — yourself where you-will

ἔξω βαρείας αἰτίας ἐλεύθερον·
outside heavy charge free

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
you but tell me not length but briefly

ᾔδησθα κηρυχθέντα μὴ πράσσειν τάδε;
did-you-know proclaimed not to-do this

ΑΝΤΙΓΟΝΗ ᾔδη· τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.
I-knew why and not was-I-to plain for it-was

ΚΡΕΩΝ καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;
and then you-dared these to-transgress laws

ΑΝΤΙΓΟΝΗ οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,
not for at-all to-me Zeus was the having-proclaimed this

οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη
nor the dwelling-with of-the below gods Justice

τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
such among men defined laws

οὐδὲ σθένειν τοσοῦτον ᾠόμην τὰ σὰ
nor to-have-strength so-much did-I-think — your

κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῆ θεῶν
proclamations that unwritten and-unfailing of-the-gods

νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.
ordinances to-be-able mortal being to-override
οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' ἀεί ποτε
not for at-all now at-least and-yesterday but always ever
ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.
live these and-no-one knows from when they-appeared
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
for-these I not was-I-to of-man any
φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
spirit fearing among the-gods the penalty
δώσειν· θανουμένη γὰρ ἐξῄδη, τί δ' οὔ;
to-pay going-to-die for I-knew-well why and not
κεἰ μὴ σὺ προὐκήρυξας· εἰ δὲ τοῦ χρόνου
even-if not you had-proclaimed if but the time
πρόσθεν θανοῦμαι, κέρδος αὔτ' ἐγὼ λέγω.
before I-shall-die gain it I say
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
whoever for in many as I evils
ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
lives how he not dying gain wins
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν
thus to-me-at-least this the doom to-meet
παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
for nothing pain but — if the from my
μητρὸς θανόντ' ἄθαπτον ἠνσχόμην νέκυν,
mother dead unburied I-had-endured corpse
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
at-that — I-would-grieve at-this but not I-am-pained
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
to-you and if I-seem now foolish-things doing to-be

σχεδόν τι μώρῳ μωρίαν ὀφλισκάνω.
almost somewhat by-a-fool folly I-incur

ΧΟΡΟΣ δηλοῖ τὸ γέννημ᾽ ὠμὸν ἐξ ὠμοῦ πατρὸς
shows the offspring fierce from fierce father

τῆς παιδός· εἴκειν δ᾽ οὐκ ἐπίσταται κακοῖς.
of-the girl to-yield but not she-knows to-evils

ΚΡΕΩΝ ἀλλ᾽ ἴσθι τοι τὰ σκλήρ᾽ ἄγαν φρονήματα
but know surely the stubborn too-much spirits

πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
fall most and the strongest

σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ
iron baked from fire hard

θραυσθέντα καὶ ῥαγέντα πλεῖστ᾽ ἂν εἰσίδοις·
shattered and broken most-often — you-would-see

σμικρῷ χαλινῷ δ᾽ οἶδα τοὺς θυμουμένους
with-small bit and I-know the raging

ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
horses disciplined not for is-it-possible

φρονεῖν μέγ᾽ ὅστις δοῦλός ἐστι τῶν πέλας.
to-think big whoever slave is of-the neighbors

αὕτη δ᾽ ὑβρίζειν μὲν τότ᾽ ἐξηπίστατο,
she but to-be-insolent indeed then knew

νόμους ὑπερβαίνουσα τοὺς προκειμένους·
laws transgressing the set-forth

ὕβρις δ᾽, ἐπεὶ δέδρακεν, ἥδε δευτέρα,
insolence and when she-has-done this second

τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
in-these to-boast and having-done to-laugh

ἦ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ᾽ ἀνήρ,
truly now I indeed not a-man she but a-man

εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη.
if this with-impunity to-her will-lie power
ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα
but whether of-sister or nearer-in-blood
τοῦ παντὸς ἡμῖν Ζηνὸς ἑρκείου κυρεῖ,
than-the whole to-us of-Zeus of-the-hearth she-is
αὐτή τε χὴ ξύναιμος οὐκ ἀλύξετον
she both and-the sister not will-escape
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
doom most-evil and for then her equally
ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου.
I-charge of-this to-have-planned burial
καί νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
and her call within for I-saw just-now
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
raving her nor in-command of-her-wits
φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεὺς
tends and the spirit before to-be-caught a-thief
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων·
of-those nothing rightly in darkness devising
μισῶ γε μέντοι χὥταν ἐν κακοῖσί τις
I-hate at-least however and-when in evils one
ἁλοὺς ἔπειτα τοῦτο καλλύνειν θέλῃ.
caught then this to-glorify wishes

ΑΝΤΙΓΟΝΗ θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἑλών;
do-you-wish something more than to-kill me having-taken

ΚΡΕΩΝ ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
I indeed nothing this having all I-have

ΑΝΤΙΓΟΝΗ τί δῆτα μέλλεις; ὡς ἐμοὶ τῶν σῶν λόγων
why then do-you-delay since to-me of-the your words
ἀρεστὸν οὐδὲν μηδ' ἀρεσθείη ποτέ·
pleasing nothing nor may-be-pleasing ever
οὕτω δὲ καὶ σοὶ τἄμ' ἀφανδάνοντ' ἔφυ.
thus and also to-you my displeasing are-by-nature
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
and-yet from-where glory at-least — more-glorious
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
could-I-have-won than the own-brother in tomb
τιθεῖσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
placing these this to-all to-please
λέγοιτ' ἄν, εἰ μὴ γλῶσσαν ἐγκλῄοι φόβος.
would-be-said — if not the-tongue shut fear
ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
but the kingship in-many-things and other is-blessed
κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.
and-it-is-allowed to-it to-do to-say and what it-wishes
ΚΡΕΩΝ σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς.
you this alone of-these Cadmeans see
ΑΝΤΙΓΟΝΗ ὁρῶσι χοὗτοι, σοὶ δ' ὑπίλλουσιν στόμα.
they-see and-these to-you but curb mouth
ΚΡΕΩΝ σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς;
you and not are-ashamed from-these apart if you-think
ΑΝΤΙΓΟΝΗ οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.
nothing for shameful the of-the-same-womb to-revere
ΚΡΕΩΝ οὔκουν ὅμαιμος χὠ καταντίον θανών;
not-then of-one-blood and-the opposite dead
ΑΝΤΙΓΟΝΗ ὅμαιμος ἐκ μιᾶς τε καὶ ταὐτοῦ πατρός.
of-one-blood from one both and the-same father

ΚΡΕΩΝ πῶς δῆτ᾽ ἐκείνῳ δυσσεβῆ τιμᾷς χάριν;
how then to-that-one impious do-you-honor favor

ΑΝΤΙΓΟΝΗ οὐ μαρτυρήσει ταῦθ᾽ ὁ κατθανὼν νέκυς.
not will-bear-witness this the dead corpse

ΚΡΕΩΝ εἴ τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.
if surely him you-honor from equal with-the impious

ΑΝΤΙΓΟΝΗ οὐ γάρ τι δοῦλος, ἀλλ᾽ ἀδελφὸς ὤλετο.
not for at-all slave but brother perished

ΚΡΕΩΝ πορθῶν δὲ τήνδε γῆν· ὁ δ᾽ ἀντιστὰς ὕπερ.
ravaging and this land the but standing-against for

ΑΝΤΙΓΟΝΗ ὁμῶς ὅ γ᾽ Ἅιδης τοὺς νόμους τούτους ποθεῖ.
equally — at-least Hades the laws these desires

ΚΡΕΩΝ ἀλλ᾽ οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.
but not the good to-the bad to-get equal

ΑΝΤΙΓΟΝΗ τίς οἶδεν εἰ κάτωθεν εὐαγῆ τάδε;
who knows if below holy this

ΚΡΕΩΝ οὔτοι ποθ᾽ οὑχθρός, οὐδ᾽ ὅταν θάνῃ, φίλος.
not-surely ever the-enemy not-even when he-dies a-friend

ΑΝΤΙΓΟΝΗ οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.
not-surely to-join-in-hating but to-join-in-loving I-was-born

ΚΡΕΩΝ κάτω νυν ἐλθοῦσ᾽, εἰ φιλητέον, φίλει
below now going if one-must-love love

κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.
them me but living not shall-rule a-woman

ΧΟΡΟΣ καὶ μὴν πρὸ πυλῶν ἥδ᾽ Ἰσμήνη,
and indeed before the-gates this Ismene

φιλάδελφα κάτω δάκρυ᾽ εἰβομένη·
sisterly down tears shedding

νεφέλη δ᾽ ὀφρύων ὕπερ αἱματόεν
a-cloud and brows above bloody

ῥέθος αἰσχύνει,
face disfigures
τέγγουσ' εὐῶπα παρειάν.
wetting fair cheek
ΚΡΕΩΝ σὺ δ', ἢ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
you and who in house like viper lurking
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
unnoticed me were-draining nor did-I-learn
τρέφων δύ' ἄτα κἀπαναστάσεις θρόνων,
rearing two ruins and-risings of-the-throne
φέρ' εἰπὲ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου
come tell indeed me also you of-this the burial
φήσεις μετασχεῖν ἢ 'ξομεῖ τὸ μὴ εἰδέναι;
will-you-say to-have-shared or will-you-swear the not to-know
ΙΣΜΗΝΗ δέδρακα τοὔργον, εἴπερ ἥδ' ὁμορροθεῖ
I-have-done the-deed if-indeed she agrees
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
both I-share and bear of-the guilt
ΑΝΤΙΓΟΝΗ ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
but not will-allow this at-least the justice you since
οὔτ' ἠθέλησας οὔτ' ἐγὼ 'κοινωσάμην.
neither you-wished nor I made-you-partner
ΙΣΜΗΝΗ ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
but in evils the your not I-am-ashamed
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.
fellow-voyager myself of-the suffering making
ΑΝΤΙΓΟΝΗ ὧν τοὔργον, Ἅιδης χοἱ κάτω ξυνίστορες·
of-whose the-deed Hades and-the below (are)-witnesses
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
in-words but I loving not I-love as-friend

ΙΣΜΗΝΗ μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ
not-surely sister me dishonor the not —
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι.
to-die both with you the dead and to-hallow
ΑΝΤΙΓΟΝΗ μή μοι θάνῃς σὺ κοινὰ μηδ' ἃ μὴ 'θιγες
not for-me die you common nor what not you-touched
ποιοῦ σεαυτῆς· ἀρκέσω θνῄσκουσ' ἐγώ.
make your-own I-will-suffice dying I
ΙΣΜΗΝΗ καὶ τίς βίος μοι σοῦ λελειμμένῃ φίλος;
and what life to-me of-you bereft dear
ΑΝΤΙΓΟΝΗ Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.
Creon ask of-this for you protector
ΙΣΜΗΝΗ τί ταῦτ' ἀνιᾷς μ', οὐδὲν ὠφελουμένη;
why this do-you-grieve me nothing being-helped
ΑΝΤΙΓΟΝΗ ἀλγοῦσα μὲν δῆτ' εἰ γελῶ γ' ἔν σοι γελῶ.
grieving indeed then if I-laugh at-least at you I-laugh
ΙΣΜΗΝΗ τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;
what then — but now you still might-help I
ΑΝΤΙΓΟΝΗ σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.
save yourself not I-begrudge you to-escape
ΙΣΜΗΝΗ οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου;
ah-me wretched and-am-I-to-miss — your doom
ΑΝΤΙΓΟΝΗ σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν.
you indeed for chose to-live I but to-die
ΙΣΜΗΝΗ ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
but not with unspoken at-least — my words
ΑΝΤΙΓΟΝΗ καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
well you indeed to-some to-others but I seemed to-be-wise
ΙΣΜΗΝΗ καὶ μὴν ἴση νῷν ἐστιν ἡ 'ξαμαρτία.
and indeed equal for-us-two is the error

ΑΝΤΙΓΟΝΗ θάρσει· σὺ μὲν ζῇς, ἡ δ' ἐμὴ ψυχὴ πάλαι
take-heart you indeed live the but my soul long
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.
is-dead so-that the dead to-help

ΚΡΕΩΝ τὼ παῖδε φημὶ τώδε τὴν μὲν ἀρτίως
the girls I-say these the-one indeed just-now
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.
senseless to-have-appeared the-other but from when the first she-was-born

ΙΣΜΗΝΗ οὐ γάρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάστῃ μένει
not for ever O-lord not-even which — grows remains
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
mind for-those badly faring but departs

ΚΡΕΩΝ σοὶ γοῦν, ὅθ' εἵλου σὺν κακοῖς πράσσειν κακά.
for-you at-least when you-chose with evil-ones to-do evil-things

ΙΣΜΗΝΗ τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον;
what for alone to-me of-her without livable

ΚΡΕΩΝ ἀλλ' ἥδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
but she however not speak-of not for is any-longer

ΙΣΜΗΝΗ ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
but will-you-kill the-bride of-the your-own son

ΚΡΕΩΝ ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι.
plowable for also-of-others are fields

ΙΣΜΗΝΗ οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα.
not as at-least for-him for-her and was fitted

ΚΡΕΩΝ κακὰς ἐγὼ γυναῖκας υἱέσιν στυγῶ.
evil I wives for-sons hate

ΑΝΤΙΓΟΝΗ ὦ φίλταθ' Αἷμον, ὡς σ' ἀτιμάζει πατήρ.
O dearest Haemon how you dishonors father

ΚΡΕΩΝ ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
too-much at-least you-vex both you and — your marriage

ΧΟΡΟΣ ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
— for will-you-deprive of-her the your-own son

ΚΡΕΩΝ Ἅιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ.
Hades the one-to-stop these the marriages was-born

ΧΟΡΟΣ δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν.
decided as it-seems her to-die

ΚΡΕΩΝ καὶ σοί γε κἀμοί. μὴ τριβὰς ἔτ', ἀλλά νιν
both for-you at-least and-for-me not delays still but them

κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
take within servants from and this must

γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας.
women to-be these nor let-loose

φεύγουσι γάρ τοι χοἰ θρασεῖς, ὅταν πέλας
flee for surely even-the bold when near

ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου.
already — Hades they-see of-the life

VI · THE ODE ON THE HOUSE OF LABDACUS

The chorus sings that when a house is shaken by the gods, ruin falls on generation after generation, as on the Labdacids now. Zeus' power is ageless, and no human transgression can check it; hope deceives many, and evil seems good to the man whom a god leads to ruin. Haemon approaches.

ΧΟΡΟΣ εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
happy for-whom of-evils untasting life

οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
whose for — is-shaken by-the-gods house of-ruin

οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἕρπον·
nothing is-lacking of-the-race over the-multitude creeping

ὅμοιον ὥστε ποντίαις οἶδμα δυσπνόοις ὅταν
like as with-sea swell by-ill-blowing when
Θρῄσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
Thracian darkness undersea runs-over winds
κυλίνδει βυσσόθεν κελαινὰν θῖνα καὶ
it-rolls from-the-deep black sand and
δυσάνεμοι, στόνῳ βρέμουσι δ' ἀντιπλῆγες ἀκταί.
wind-vexed with-groan roar and struck headlands
ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὁρῶμαι
ancient the of-the-Labdacids houses I-see
πήματα φθιτῶν ἐπὶ πήμασι πίπτοντ',
woes of-the-dead upon woes falling
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
nor frees generation race but casts-down
θεῶν τις, οὐδ' ἔχει λύσιν. νῦν γὰρ ἐσχάτας ὑπὲρ
of-the-gods some nor has release now for last over
ῥίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις,
root which was-stretched light in of-Oedipus house
κατ' αὖ νιν φοινία θεῶν τῶν νερτέρων
down again it bloody of-the-gods the nether
ἀμᾷ κοπὶς λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς.
mows chopper of-word and folly and of-mind fury
τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι;
your Zeus power what of-men transgression could-restrain
τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ πάντ' ἀγρεύων,
which neither sleep seizes ever the all ensnaring
οὔτε θεῶν ἄκματοι μῆνες, ἀγήρῳ δὲ χρόνῳ
nor of-the-gods untiring months ageless and in-time
δυνάστας κατέχεις Ὀλύμπου μαρμαρόεσσαν αἴγλαν.
ruler you-hold of-Olympus the-marble-gleaming radiance

τό τ' ἔπειτα καὶ τὸ μέλλον
the and next and the future
καὶ τὸ πρὶν ἐπαρκέσει
and the before will-suffice
νόμος ὅδ', οὐδὲν ἕρπει
law this nothing comes
θνατῶν βιότῳ πάμπολύ γ' ἐκτὸς ἄτας.
of-mortals to-the-life very-great at-least outside ruin
615 ἁ γὰρ δὴ πολύπλαγκτος ἐλπὶς πολλοῖς μὲν ὄνασις ἀνδρῶν,
the for indeed far-roaming hope to-many indeed benefit of-men
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
to-many but deceit of-light-minded desires
εἰδότι δ' οὐδὲν ἕρπει, πρὶν πυρὶ θερμῷ πόδα τις
to-the-knowing and nothing comes before with-fire hot foot one
620 προσαύσῃ. σοφίᾳ γὰρ ἔκ του κλεινὸν ἔπος πέφανται,
burns with-wisdom for from someone famous word has-appeared
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
the evil to-seem ever good
τῷδ' ἔμμεν ὅτῳ φρένας
to-him to-be whose mind
θεὸς ἄγει πρὸς ἄταν·
a-god leads to ruin
625 πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας.
he-fares and the-briefest time outside ruin
ὅδε μὴν Αἵμων, παίδων τῶν σῶν
this indeed Haemon of-children — your
νέατον γέννημ'· ἆρ' ἀχνύμενος
youngest offspring — grieving
τάλιδος ἥκει μόρον Ἀντιγόνης,
of-the-bride comes-he the-doom of-Antigone

ἀπάτης λεχέων ὑπεραλγῶν; 630
of-the-deceit of-marriage grieving-exceedingly

VII · HAEMON AND CREON

Creon tells Haemon that obedience is the first virtue in a city and a son. Haemon replies tactfully that the city mourns Antigone and praises her deed, and urges his father to yield as trees bend to a torrent. The argument turns bitter; Creon threatens to kill Antigone before his son's eyes, and Haemon leaves, saying he will never see him again. Creon spares Ismene and decides to entomb Antigone alive.

ΚΡΕΩΝ τάχ᾽ εἰσόμεσθα μάντεων ὑπέρτερον.
soon we-shall-know than-prophets better
ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων
O son final decree — not hearing
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
of-the bride-to-be with-the-father raging are-you-here
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;
or to-you indeed we everywhere doing friends
ΑΙΜΩΝ πάτερ, σός εἰμι, καὶ σύ μοι γνώμας ἔχων 635
father yours I-am and you for-me judgments having
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ᾽ ἐφέψομαι.
good you-set-straight which I-for-my-part will-follow
ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος
by-me for no will-be-thought-worthy marriage
μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.
greater to-be-won than-you well leading
ΚΡΕΩΝ οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,
thus for O son must in breast to-hold
γνώμης πατρῴας πάντ᾽ ὄπισθεν ἑστάναι. 640
of-judgment paternal all behind to-stand

τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς
of-this for for-the-sake men pray offspring
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
obedient having-begotten in the-house to-have
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς
that both the enemy they-may-requite with-evils
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
and the friend may-honor from equal to-the-father
ὅστις δ' ἀνωφέλητα φιτύει τέκνα,
whoever but unprofitable begets children
τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὑτῷ πόνους
what of-him — would-you-say other than for-himself troubles
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
to-have-begotten much and for-the enemies laughter
μή νύν ποτ', ὦ παῖ, τὰς φρένας ὑφ' ἡδονῆς
not now ever O son the mind under pleasure
γυναικὸς οὕνεκ' ἐκβάλῃς, εἰδὼς ὅτι
of-a-woman for-the-sake you-cast-away knowing that
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
cold embrace this becomes
γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
a-woman evil bedfellow in the-house what for
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;
could-be — wound greater than friend evil
ἀλλὰ πτύσας ὡσεί τε δυσμενῆ μέθες
but spitting as-if and an-enemy let-go
τὴν παῖδ' ἐν Ἅιδου τήνδε νυμφεύειν τινί.
the girl in Hades this to-marry someone
ἐπεὶ γὰρ αὐτὴν εἷλον ἐμφανῶς ἐγὼ
since for her I-caught openly I

πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
of-the-city disobeying from all alone
ψευδῆ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
false at-least myself not will-I-make to-the-city
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
but I-will-kill to this let-her-sing-to Zeus
ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει
of-kindred if for indeed the at-least kindred by-nature
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους·
disorderly I-shall-rear very those outside of-the-race
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
in the for own-household whoever is a-man
χρηστός, φανεῖται κἀν πόλει δίκαιος ὤν.
good will-appear and-in the-city just being
ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται
whoever but transgressing either the-laws violates
ἢ τοὐπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
or the-commanding to-the rulers intends
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν.
not is-it-possible of-praise him from me to-obtain
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
but whom the-city should-set of-him must to-hear
καὶ σμικρὰ καὶ δίκαια καὶ τἀναντία.
both small-things and just-things and the-opposite
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
and this — the man would-trust I
καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
well indeed to-rule well and — to-be-ruled to-wish
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον
of-spear and — in storm stationed

μένειν δίκαιον κἀγαθὸν παραστάτην.
to-stand-fast a-just and-good comrade
ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
than-anarchy but greater not is evil
αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
this cities destroys this uprooted
οἴκους τίθησιν, ἥδε συμμάχου δορὸς
houses makes this of-allied spear
675 τροπὰς καταρρήγνυσι· τῶν δ' ὀρθουμένων
routs breaks-down of-the but righted
σῴζει τὰ πολλὰ σώματ' ἡ πειθαρχία.
saves the many bodies the obedience
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
so must-be-defended is the ordered(-things)
κοὔτοι γυναικὸς οὐδαμῶς ἡσσητέα.
and-not-surely by-a-woman in-no-way to-be-worsted
κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
better for if-indeed it-must by man to-fall
680 κοὐκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν.
and-not — than-women weaker would-we-be-called —
ΧΟΡΟΣ ἡμῖν μέν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
to-us indeed if not by-the time we-have-been-robbed
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
to-speak sensibly of-what you-speak you-seem about
ΑΙΜΩΝ πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
father the-gods implant in-men minds
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
of-all as-many-as are possessions highest
685 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,
I but how you not say rightly this

οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
neither — could-I nor would-I-know to-say
γένοιτο μέντἂν χἀτέρῳ καλῶς ἔχον.
might-be however and-for-another well being
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
yours and then I-was-born all to-watch as-much-as
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
says one or does one or to-blame has
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ
the for your eye dread to-man commoner
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
in-words such in-which you not will-delight hearing
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
for-me but to-hear it-is-possible under darkness this
τὴν παῖδα ταύτην οἵ' ὀδύρεται πόλις,
the girl this how mourns the-city
πασῶν γυναικῶν ὡς ἀναξιωτάτη
of-all women as most-undeserving
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει·
most-basely from deeds most-glorious perishes
ἥτις τὸν αὑτῆς αὐτάδελφον ἐν φοναῖς
who the her-own own-brother in slaughter
πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
fallen unburied neither by raw-eating dogs
εἴασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινος·
allowed to-perish nor by birds any
οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;
not she of-golden worthy honor to-get
τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.
such dark in-silence spreads report

ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
to-me and you faring prosperously father
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
not is any possession more-precious
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
what for than-father flourishing glory for-children
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
ornament greater or what from children for-a-father
μή νυν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει,
not now one mood alone in yourself bear
ὡς φὴς σύ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
as say you and-nothing other this rightly to-be
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
whoever for himself either to-be-wise alone thinks
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
or tongue which not another or soul to-have
οὗτοι διαπτυχθέντες ὤφθησαν κενοί.
these laid-open were-seen empty
ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν
but a-man even-if one be wise the learning
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
much shameful nothing and the not to-strain too-much
ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
you-see beside streams torrent-fed how-many
δένδρων ὑπείκει, κλῶνας ὡς ἐκσῴζεται,
of-trees yield the-boughs how save
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
the but resisting root-and-branch perish
αὕτως δὲ ναὸς ὅστις ἐγκρατῆ πόδα
likewise and of-a-ship who firm sheet

τείνας ὑπείκει μηδέν, ὑπτίοις κάτω
having-stretched yields nothing upturned below
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
turning the rest with-thwarts sails
ἀλλ᾽ εἶκε καὶ θυμῷ μετάστασιν δίδου.
but yield and to-anger change give
γνώμη γὰρ εἴ τις κἀπ᾽ ἐμοῦ νεωτέρου
judgment for if any even-from me younger
πρόσεστι, φήμ᾽ ἔγωγε πρεσβεύειν πολὺ
is-present I-say I-for-my-part to-be-best by-far
φῦναι τὸν ἄνδρα πάντ᾽ ἐπιστήμης πλέων·
to-be-born the man all of-knowledge full
εἰ δ᾽ οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
if but then it-is-wont for this not this-way to-incline
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.
and from-those speaking well good the learning
ΧΟΡΟΣ ἄναξ, σέ τ᾽ εἰκός, εἴ τι καίριον λέγει,
lord you both fitting if something timely he-says
μαθεῖν, σέ τ᾽ αὖ τοῦδ᾽· εὖ γὰρ εἴρηται διπλῇ.
to-learn you and in-turn from-him well for it-has-been-said on-both-sides
ΚΡΕΩΝ οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ
we of-such-age and shall-we-be-taught indeed
φρονεῖν ὑπ᾽ ἀνδρὸς τηλικοῦδε τὴν φύσιν;
to-be-wise by a-man of-such-age the nature
ΑΙΜΩΝ μηδὲν τὸ μὴ δίκαιον· εἰ δ᾽ ἐγὼ νέος,
nothing the not just if but I young
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.
not the time must rather than the-deeds to-consider
ΚΡΕΩΝ ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν;
deed for is-it the unruly to-revere

ΑΙΜΩΝ οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακούς.
not-even — would-I-bid to-show-reverence to the bad

ΚΡΕΩΝ οὐχ ἥδε γὰρ τοιᾷδ' ἐπείληπται νόσῳ;
not she for with-such is-seized sickness

ΑΙΜΩΝ οὔ φησι Θήβης τῆσδ' ὁμόπτολις λεώς.
not says of-Thebes this fellow-citizen people

ΚΡΕΩΝ πόλις γὰρ ἡμῖν ἁμὲ χρὴ τάσσειν ἐρεῖ;
the-city for to-us what-me must to-order will-tell

735 ΑΙΜΩΝ ὁρᾷς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος;
do-you-see this how you-have-spoken as too young

ΚΡΕΩΝ ἄλλῳ γὰρ ἢ 'μοὶ χρή με τῆσδ' ἄρχειν χθονός;
another for than me must I this to-rule land

ΑΙΜΩΝ πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἑνός.
city for not is which of-a-man is one

ΚΡΕΩΝ οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;
not of-the ruler the city is-thought

ΑΙΜΩΝ καλῶς γ' ἐρήμης ἂν σὺ γῆς ἄρχοις μόνος.
well at-least of-desert — you land would-rule alone

740 ΚΡΕΩΝ ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ.
he as it-seems with-the woman fights

ΑΙΜΩΝ εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι.
if-indeed a-woman you of-you for then I-care

ΚΡΕΩΝ ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί;
O utterly-vile through dispute going with-father

ΑΙΜΩΝ οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὁρῶ.
not for just-things you erring I-see

ΚΡΕΩΝ ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
do-I-err for — my rule revering

745 ΑΙΜΩΝ οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.
not for you-revere honors at-least those of-the-gods trampling

ΚΡΕΩΝ ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.
O foul character and than-a-woman inferior

ΑΙΜΩΝ οὔ τἂν ἕλοις ἥσσω γε τῶν αἰσχρῶν ἐμέ.
not surely would-you-catch weaker at-least than-the shameful me

ΚΡΕΩΝ ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
the at-least word to-you all for her this

ΑΙΜΩΝ καὶ σοῦ γε κἀμοῦ, καὶ θεῶν τῶν νερτέρων.
and you at-least and-me and of-the-gods the nether

ΚΡΕΩΝ ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. 750
her ever not is-it how still living you-will-marry

ΑΙΜΩΝ ἡ δ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινα.
she but then will-die and dying will-destroy someone

ΚΡΕΩΝ ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;
— even-threatening thus do-you-come-out bold

ΑΙΜΩΝ τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;
what and is threat against empty judgments to-speak

ΚΡΕΩΝ κλαίων φρενώσεις, ὢν φρενῶν αὐτὸς κενός.
weeping you-will-teach-wisdom being of-wisdom yourself empty

ΑΙΜΩΝ εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
if not father you-were I-would-have-said — you not well to-think

ΚΡΕΩΝ γυναικὸς ὢν δούλευμα μὴ κώτιλλέ με.
of-a-woman being slave not wheedle me

ΑΙΜΩΝ βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;
do-you-wish to-say something and saying nothing to-hear

ΚΡΕΩΝ ἄληθες; ἀλλ' οὐ τόνδ' Ὄλυμπον, ἴσθ' ὅτι,
really but not this Olympus know that

χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ.
rejoicing with censures you-will-revile me

ἄγαγε τὸ μῖσος, ὡς κατ' ὄμματ' αὐτίκα 760
bring the hated-thing that before eyes at-once

παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.
present she-may-die near to-the bridegroom

ΑΙΜΩΝ οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξῃς ποτέ,
not then for-me this not think ever

οὔθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
neither she will-perish near you and in-no-way

τοὐμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν,
my will-you-see head in eyes seeing

765 ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ συνών.
that to-those wishing of-the friends you-may-rave being-with

ΧΟΡΟΣ ἀνήρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
the-man lord has-gone from anger swift

νοῦς δ' ἐστὶ τηλικοῦτος ἀλγήσας βαρύς.
mind and is of-such-age grieved heavy

ΚΡΕΩΝ δράτω· φρονείτω μεῖζον ἢ κατ' ἄνδρ' ἰών·
let-him-do let-him-think greater than as-befits man going

τὼ δ' οὖν κόρα τώδ' οὐκ ἀπαλλάξει μόρου.
the-two but then girls these not shall-be-free from-doom

770 ΧΟΡΟΣ ἄμφω γὰρ αὐτὼ καὶ κατακτεῖναι νοεῖς;
both for them also to-kill do-you-intend

ΚΡΕΩΝ οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
not her at-least not having-touched well for then you-say

ΧΟΡΟΣ μόρῳ δὲ ποίῳ καί σφε βουλεύει κτανεῖν;
by-doom and what-sort and her do-you-plan to-kill

ΚΡΕΩΝ ἄγων ἔρημος ἔνθ' ἂν ᾖ βροτῶν στίβος
leading desert where — may-be of-mortals the-track

κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
I-will-hide in-rocky living in vault

775 φορβῆς τοσοῦτον ὡς ἄγος μόνον προθείς,
of-food so-much as expiation only setting-before

ὅπως μίασμα πᾶσ᾽ ὑπεκφύγῃ πόλις.
that pollution all may-escape the-city
κἀκεῖ τὸν Ἅιδην, ὃν μόνον σέβει θεῶν,
and-there the Hades whom alone she-reveres of-gods
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
asking perhaps she-will-obtain the not to-die
ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ᾽ ὅτι
or she-will-learn at-least but then that
πόνος περισσός ἐστι τἀν Ἅιδου σέβειν. 780
toil wasted is the-things-in Hades to-revere

VIII · THE ODE TO LOVE

The chorus sings of Love, unconquered, who masters gods and men and drives the just to injustice, as he has stirred this strife between kinsmen. Seeing Antigone led to her chamber of death, they cannot hold back their tears.

ΧΟΡΟΣ Ἔρως ἀνίκατε μάχαν, Ἔρως, ὃς ἐν κτήμασι πίπτεις,
Love unconquered in-battle Love who on possessions you-fall
ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις,
who on soft cheeks of-a-maiden you-keep-vigil
φοιτᾷς δ᾽ ὑπερπόντιος ἔν τ᾽ ἀγρονόμοις αὐλαῖς· 785
you-roam and over-the-sea in and rustic dwellings
καί σ᾽ οὔτ᾽ ἀθανάτων φύξιμος οὐδεὶς
and you neither of-immortals able-to-escape no-one
οὔθ᾽ ἁμερίων σέ γ᾽ ἀνθρώπων· ὁ δ᾽ ἔχων μέμηνεν. 790
nor of-ephemeral you at-least men the but having is-mad
σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾷς ἐπὶ λώβᾳ,
you also of-just unjust minds wrench-aside to ruin

σὺ καὶ τόδε νεῖκος ἀνδρῶν ξύναιμον ἔχεις ταράξας·
you also this strife of-men of-kin have having-stirred
νικᾷ δ' ἐναργὴς βλεφάρων ἵμερος εὐλέκτρου
conquers and manifest of-the-eyelids desire of-the-fair-bedded
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
bride of-the great enthroned-beside in rule
θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα.
of-laws invincible for sports goddess Aphrodite
νῦν δ' ἤδη 'γὼ καὐτὸς θεσμῶν
now but already I myself-too of-laws
ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
outside am-borne this seeing to-restrain and
οὐκέτι πηγὰς δύναμαι δακρύων,
no-longer the-springs can-I of-tears
τὸν παγκοίτην ὅθ' ὁρῶ θάλαμον
the all-sleeping when I-see chamber
τήνδ' Ἀντιγόνην ἀνύτουσαν.
this Antigone reaching

IX · ANTIGONE'S LAMENT

Antigone laments that she goes living and unwed to Hades, like the daughter of Tantalus wasting into rock on Sipylus. The chorus answers that she goes famous and by her own law, and she feels mocked. They say her daring has struck the throne of Justice and that she pays for her father's sin. She mourns her parents' incestuous bed and her brother's fatal marriage. The chorus blames her self-willed temper; she goes unwept and friendless.

ΑΝΤΙΓΟΝΗ ὁρᾶτ' ἔμ', ὦ γᾶς πατρίας πολῖται, τὰν νεάταν ὁδὸν
see me O of-land paternal citizens the last road
στείχουσαν, νέατον δὲ φέγγος λεύσσουσαν ἀελίου,
going last and light seeing of-the-sun
κοὔποτ' αὖθις· ἀλλά μ' ὁ παγκοίτας Ἅιδας ζῶσαν ἄγει
and-never again but me the all-sleeping Hades living leads
τὰν Ἀχέροντος
to-the of-Acheron
ἀκτάν, οὔθ' ὑμεναίων ἔγκληρον, οὔτ' ἐπινύμφειός
shore neither of-wedding-songs having-share nor bridal
πώ μέ τις ὕμνος ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.
yet me any hymn hymned but to-Acheron I-shall-be-bride

ΧΟΡΟΣ οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
well-then famous and praise having
ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
to this you-depart hiding-place of-the-dead
οὔτε φθινάσιν πληγεῖσα νόσοις
neither by-wasting struck sicknesses
οὔτε ξιφέων ἐπίχειρα λαχοῦσ',
nor of-swords wages having-gotten
ἀλλ' αὐτόνομος ζῶσα μόνη δὴ
but by-your-own-law living alone indeed

θνητῶν Ἅιδην καταβήσει.
of-mortals to-Hades will-go-down

ΑΝΤΙΓΟΝΗ ἤκουσα δὴ λυγροτάταν ὀλέσθαι τὰν Φρυγίαν ξέναν
I-heard indeed saddest perished the Phrygian stranger

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, τὰν κισσὸς ὡς ἀτενὴς
of-Tantalus on-Sipylus at top whom ivy as clinging

πετραία βλάστα δάμασεν, καί νιν ὄμβροι τακομέναν,
rocky growth subdued and her rains wasting

ὡς φάτις ἀνδρῶν,
as the-tale of-men

χιών τ' οὐδαμὰ λείπει, τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις
snow and never leaves wets and under brows all-weeping

δειράδας· ᾧ με δαίμων ὁμοιοτάταν κατευνάζει.
ridges like-whom me the-god most-like puts-to-bed

ΧΟΡΟΣ ἀλλὰ θεός τοι καὶ θεογεννής,
but a-god surely and god-born

ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.
we but mortals and mortal-born

καίτοι φθιμένῃ μέγα κἀκοῦσαι
and-yet for-one-dead great even-to-hear

τοῖς ἰσοθέοις σύγκληρα λαχεῖν.
with-the godlike shared-lot to-get

ζῶσαν καὶ ἔπειτα θανοῦσαν.
living and then dead

ΑΝΤΙΓΟΝΗ οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρῴων,
ah-me I-am-mocked why me by gods paternal

οὐκ οἰχομέναν ὑβρίζεις, ἀλλ' ἐπίφαντον;
not gone do-you-insult but in-sight

ὦ πόλις, ὦ πόλεως πολυκτήμονες ἄνδρες·
O city O of-the-city wealthy men

ἰὼ Διρκαῖαι κρῆναι
ah Dircaean springs
Θήβας τ᾽ εὐαρμάτου ἄλσος,
of-Thebes and of-fine-chariots grove
ἔμπας ξυμμάρτυρας ὔμμ᾽ ἐπικτῶμαι,
nevertheless as-fellow-witnesses you I-acquire
οἷα φίλων ἄκλαυτος, οἵοις νόμοις
how by-friends unwept by-what laws
πρὸς ἔργμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
to enclosure tomb-heaped I-go of-tomb new
ἰὼ δύστανος, βροτοῖς οὔτε νεκροῖς κυροῦσα
ah wretched among-mortals nor among-the-dead having-a-place
μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.
sojourner not with-the-living not with-the-dead
ΧΟΡΟΣ προβᾶσ᾽ ἐπ᾽ ἔσχατον θράσους
having-advanced to the-extreme of-daring
ὕψηλὸν ἐς Δίκας βάθρον
high against of-Justice pedestal
προσέπεσες, ὦ τέκνον, πολύ·
you-fell O child much
πατρῷον δ᾽ ἐκτίνεις τιν᾽ ἆθλον.
paternal and you-pay-off some ordeal
ΑΝΤΙΓΟΝΗ ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
you-touched most-painful for-me cares
πατρὸς τριπόλιστον οἶκτον τοῦ τε πρόπαντος
of-father thrice-turned lament of-the and whole
ἁμετέρου πότμου κλεινοῖς Λαβδακίδαισιν.
our fate of-famous Labdacids
ἰὼ ματρῷαι λέκτρων
ah maternal of-the-bed

ἆται κοιμήματά τ᾽ αὐτογέννητ᾽ ἐμῷ πατρὶ δυσμόρου ματρός,
ruins couchings and self-born my father ill-fated mother
οἵων ἐγώ ποθ᾽ ἁ ταλαίφρων ἔφυν·
from-what I once the wretched was-born
πρὸς οὓς ἀραῖος ἄγαμος ἅδ᾽ ἐγὼ μέτοικος ἔρχομαι.
to whom accursed unwed this I sojourner go
ἰὼ δυσπότμων κασίγνητε γάμων κυρήσας,
ah of-ill-fated brother marriage having-met
θανὼν ἔτ᾽ οὖσαν κατήναρές με.
dying still living killed me
ΧΟΡΟΣ σέβειν μὲν εὐσέβειά τις,
to-revere indeed piety some
κράτος δ᾽ ὅτῳ κράτος μέλει
power but to-whom power is-a-care
παραβατὸν οὐδαμᾷ πέλει·
to-be-transgressed in-no-way is
σὲ δ᾽ αὐτόγνωτος ὤλεσ᾽ ὀργά.
you and self-willed destroyed temper
ΑΝΤΙΓΟΝΗ ἄκλαυτος, ἄφιλος, ἀνυμέναιος ταλαίφρων ἄγομαι
unwept friendless unwedded wretched I-am-led
τὰν πυμάταν ὁδόν· οὐκέτι μοι τόδε
the last road no-longer for-me this
λαμπάδος ἱερὸν ὄμμα
of-the-torch holy eye
θέμις ὁρᾶν ταλαίνᾳ·
is-it-lawful to-see wretched
τὸν δ᾽ ἐμὸν πότμον ἀδάκρυτον
the but my fate untearful
οὐδεὶς φίλων στενάζει.
no-one of-friends laments

Creon orders Antigone walled up in the tomb at once. Antigone hopes her parents and brother will welcome her below. She would not have defied the city for a husband or a child, who could be replaced, but only for a brother. Unwed and childless, she asks what justice of the gods she has transgressed. If her judges are the ones who err, may they suffer no more than they inflict. Creon threatens the slow guards, and she is led off, calling on the lords of Thebes to see.

ΚΡΕΩΝ ἆρ' ἴστ', ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
— know-you songs and laments before the dying
ὡς οὐδ' ἂν εἷς παύσαιτ' ἄν, εἰ χρείη λέγειν;
that not-even — one would-cease — if it-were-useful to-speak
οὐκ ἄξεθ' ὡς τάχιστα; καὶ κατηρεφεῖ 885
not will-you-lead as quickly-as-possible and in-the-covered
τύμβῳ περιπτύξαντες, ὡς εἴρηκ' ἐγώ,
tomb having-enfolded as have-said I
ἄφετε μόνην ἔρημον, εἴτε χρῄ θανεῖν
leave alone lonely whether she-wishes die
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγῃ·
or in such living to-be-entombed roof
ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδε τὴν κόρην·
we for pure as-for this the girl
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890
of-dwelling but then the above she-will-be-deprived
ΑΝΤΙΓΟΝΗ ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφὴς
O tomb O bridal-chamber O dug-out
οἴκησις ἀείφρουρος, οἷ πορεύομαι
dwelling ever-guarded where I-go
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
to the my-own of-whom number among the-dead

πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
greatest has-received Persephone perished
ὧν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ
of-whom last I and most-wretchedly indeed by-far
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
I-go-down before to-me the-portion to-run-out of-life
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
going however much in hopes I-nourish
φίλη μὲν ἥξειν πατρί, προσφιλὴς δὲ σοί,
dear indeed to-come to-father dear and to-you
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα·
mother dear and to-you brother head
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
since dead with-my-own-hand you I
ἔλουσα κἀκόσμησα κἀπιτυμβίους
washed and-adorned and-at-the-grave
χοὰς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
libations gave now and Polyneices — your
δέμας περιστέλλουσα τοιάδ' ἄρνυμαι.
body tending such I-win
καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.
and-yet you I honored in-the-eyes-of-the thinking well
οὐ γάρ ποτ' οὔτ' ἄν, εἰ τέκνων μήτηρ ἔφυν,
not for ever neither — if of-children mother I-had-been
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
nor if husband to-me dead had-wasted
βίᾳ πολιτῶν τόνδ' ἂν ᾑρόμην πόνον.
in-defiance-of the-citizens this — would-I-have-taken-up toil
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
of-what law indeed this for the-sake do-I-say

πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν,
husband indeed — for-me dead another would-have-been
καὶ παῖς ἀπ᾽ ἄλλου φωτός, εἰ τοῦδ᾽ ἤμπλακον, 910
and child from another man if this-one I-had-lost
μητρὸς δ᾽ ἐν Ἅιδου καὶ πατρὸς κεκευθότοιν
of-mother but in Hades and of-father lying-hidden
οὐκ ἔστ᾽ ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
not is-it-possible brother who — might-grow ever
τοιῷδε μέντοι σ᾽ ἐκπροτιμήσασ᾽ ἐγὼ
by-such however you having-preferred I
νόμῳ Κρέοντι ταῦτ᾽ ἔδοξ᾽ ἁμαρτάνειν
law to-Creon this seemed to-err
καὶ δεινὰ τολμᾶν, ὦ κασίγνητον κάρα. 915
and dread-things to-dare O brother head
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν
and now he-leads me through hands thus having-seized
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
unbedded without-bridal-song nor any of-marriage
μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
share having-gotten nor of-child nurture
ἀλλ᾽ ὧδ᾽ ἔρημος πρὸς φίλων ἡ δύσμορος
but thus lonely by friends the ill-fated
ζῶσ᾽ εἰς θανόντων ἔρχομαι κατασκαφάς· 920
living into of-the-dead I-go graves
ποίαν παρεξελθοῦσα δαιμόνων δίκην;
what-sort transgressing of-the-gods justice
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
why must I the wretched to the-gods still
βλέπειν; τίν᾽ αὐδᾶν ξυμμάχων; ἐπεί γε δὴ
to-look what to-call of-allies since at-least indeed

τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
the impiety by-being-pious I-have-gained

925 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά,
but if indeed then these are among the-gods fine

παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
having-suffered — we-would-acknowledge having-erred

εἰ δ' οἵδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
if but these err not more evils

πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.
may-they-suffer than also they-do unjustly to-me

ΧΟΡΟΣ ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
still of-the same winds the-same

930 ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.
of-soul gusts her at-least hold

ΚΡΕΩΝ τοιγὰρ τούτων τοῖσιν ἄγουσιν
therefore of-these for-those leading

κλαύμαθ' ὑπάρξει βραδυτῆτος ὕπερ.
tears there-will-be of-slowness for

ΑΝΤΙΓΟΝΗ οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
ah-me of-death this nearest

τοὔπος ἀφῖκται.
the-word has-come

935 ΧΟΡΟΣ θαρσεῖν οὐδὲν παραμυθοῦμαι
to-take-heart nothing I-advise

μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.
not — these this-way to-be-fulfilled

ΑΝΤΙΓΟΝΗ ὦ γῆς Θήβης ἄστυ πατρῷον
O of-land of-Thebes town paternal

καὶ θεοὶ προγενεῖς,
and gods ancestral

ἄγομαι δὴ κοὐκέτι μέλλω.
I-am-led indeed and-no-longer delay
λεύσσετε, Θήβης οἱ κοιρανίδαι
see of-Thebes the lords
τὴν βασιλειδᾶν μούνην λοιπήν,
the of-the-royal-house only remaining
οἷα πρὸς οἵων ἀνδρῶν πάσχω,
what-things by what-sort men I-suffer
τὴν εὐσεβίαν σεβίσασα.
the piety having-revered

XI · THE ODE OF THE ENTOMBED

The chorus recalls others who suffered like her, since no wealth, war, tower, or ship escapes the power of fate. Danae was shut in a bronze-bound chamber, and Lycurgus, son of Dryas, was walled in rock by Dionysus for mocking the god. The two sons of Phineus were blinded by their father's savage wife, and their mother, the daughter of Boreas, was also pressed by the Fates.

ΧΟΡΟΣ ἔτλα καὶ Δανάας οὐράνιον φῶς
endured also of-Danae heavenly light
ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς·
to-exchange her-body in bronze-bound halls
κρυπτομένα δ' ἐν τυμβήρει θαλάμῳ κατεζεύχθη·
hidden and in tomb-like chamber she-was-yoked
καίτοι καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,
and-yet also in-race honored O child child
καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους.
and of-Zeus she-kept seed golden-flowing
ἀλλ' ἁ μοιριδία τις δύνασις δεινά·
but the fated some power dread

οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ ἁλίκτυποι
neither — her wealth nor Ares not tower not sea-beaten
κελαιναὶ νᾶες ἐκφύγοιεν.
black ships could-escape
ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος,
was-yoked and quick-tempered son the of-Dryas
Ἠδωνῶν βασιλεύς, κερτομίοις ὀργαῖς
of-Edonians king for-mocking angers
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
by Dionysus in-rocky shut-up in bond
οὕτω τᾶς μανίας δεινὸν ἀποστάζει
thus of-the madness dread trickles-away
ἀνθηρόν τε μένος. κεῖνος ἐπέγνω μανίαις
blossoming and strength he came-to-know in-madness
ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
touching the god with mocking tongue
παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὔιόν τε πῦρ,
he-would-stop indeed for inspired women Bacchic and fire
φιλαύλους τ' ἠρέθιζε Μούσας.
flute-loving and provoked Muses
παρὰ δὲ Κυανεᾶν πελάγει διδύμας ἁλὸς
by and of-the-Dark-Rocks the-sea of-the-double sea
ἀκταὶ Βοσπόριαι ἠδ' ὁ Θρηκῶν ἄξενος
shores Bosporian and the of-the-Thracians inhospitable
Σαλμυδησσός, ἵν' ἀγχίπτολις Ἄρης
Salmydessus where neighbor-of-the-city Ares
δισσοῖσι Φινεΐδαις
for-the-two Phineus's-sons
εἶδεν ἀρατὸν ἕλκος
saw accursed wound

τυφλωθὲν ἐξ ἀγρίας δάμαρτος
blinding from savage wife
ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
blind to-avenging of-eyes orbs
ἀραχθέντων, ὑφ᾽ αἱματηραῖς
having-been-struck by bloody
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
hands and of-shuttles with-points
κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν
down and wasting wretched wretched suffering
κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν·
they-wept of-mother having unhappily-wedded birth
ἁ δὲ σπέρμα μὲν ἀρχαιογόνων
she and in-seed indeed of-the-ancient-born
ἄντασ᾽ Ἐρεχθειδᾶν,
met Erechtheids
τηλεπόροις δ᾽ ἐν ἄντροις
in-far-traveling and in caves
τράφη θυέλλαισιν ἐν πατρῴαις
she-was-reared in-storms in paternal
Βορεὰς ἄμιππος ὀρθόποδος ὑπὲρ πάγου
daughter-of-Boreas swift-as-horses steep over hill
θεῶν παῖς· ἀλλὰ καὶπ᾽ ἐκείνᾳ
of-the-gods child but even-on her
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.
the-Fates long-lived pressed-on O child

The blind prophet Teiresias warns Creon that the birds and the sacrifices have failed because the altars are fouled by the corpse of Polyneices, and he urges him to yield. Creon accuses him of being bribed. Teiresias then prophesies that Creon will pay with a corpse of his own blood for burying the living and keeping the dead from the gods below. Shaken, Creon asks the chorus what to do. On its advice he hurries off to free Antigone and bury the corpse himself.

ΤΕΙΡΕΣΙΑΣ Θήβης ἄνακτες, ἥκομεν κοινὴν ὁδὸν
of-Thebes lords we-have-come common way
δύ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
two from one seeing for-the blind for
990 αὕτη κέλευθος ἐκ προηγητοῦ πέλει.
this journey from guide is
ΚΡΕΩΝ τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον;
what and is-it O old Teiresias new
ΤΕΙΡΕΣΙΑΣ ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.
I will-teach and you the prophet obey
ΚΡΕΩΝ οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.
not-then before at-least from-your I-departed mind
ΤΕΙΡΕΣΙΑΣ τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν.
therefore through straight this you-steered city
995 ΚΡΕΩΝ ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.
I-can having-experienced bear-witness benefits
ΤΕΙΡΕΣΙΑΣ φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης.
think standing again now on razor of-fortune
ΚΡΕΩΝ τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.
what and is-it how I — your shudder-at mouth

ΤΕΙΡΕΣΙΑΣ γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.
you-will-know of-art the-signs — my hearing
εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
into for ancient seat bird-observing
ἵζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμήν,
sitting where was for-me of-every bird harbor
ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ
unknown I-hear voice of-birds with-evil
κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ·
screaming frenzy and barbarous
καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
and tearing with talons each-other murderously
ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
I-knew of-wings for whirring not unmeaning was
εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην
at-once and fearing of-burnt-offerings I-tasted
βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
on-altars all-blazing from but the-offerings
Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
Hephaestus not shone but on ash
μυδῶσα κηκὶς μηρίων ἐτήκετο
oozing moisture of-thigh-bones melted
κἄτυφε κἀνέπτυε, καὶ μετάρσιοι
and-smoked and-sputtered and aloft
χολαὶ διεσπείροντο, καὶ καταρρυεῖς
the-galls were-scattered and streaming
μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
thighs of-covering lay-bare fat
τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα,
such of-boy this I-learned from

φθίνοντ᾽ ἀσήμων ὀργίων μαντεύματα·
failing of-signless rites prophecies
ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ᾽ ἐγώ.
to-me for this-one guide to-others and I
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.
and this — your from mind sickens the-city
βωμοὶ γὰρ ἡμῖν ἐσχάραι τε παντελεῖς
altars for our hearths and all
πλήρεις ὑπ᾽ οἰωνῶν τε καὶ κυνῶν βορᾶς
full by birds both and dogs of-food
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.
of-the ill-fated fallen of-Oedipus son
κᾆτ᾽ οὐ δέχονται θυστάδας λιτὰς ἔτι
and-then not receive sacrificial prayers still
θεοὶ παρ᾽ ἡμῶν οὐδὲ μηρίων φλόγα,
the-gods from us nor of-thighs flame
οὐδ᾽ ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
nor bird clear whirs-forth cries
ἀνδροφθόρου βεβρῶτες αἵματος λίπος.
of-man-slaying having-eaten of-blood fat
ταῦτ᾽ οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
this then child consider to-men for
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
to-the all common is the-erring
ἐπεὶ δ᾽ ἁμάρτῃ, κεῖνος οὐκέτ᾽ ἔστ᾽ ἀνὴρ
when but he-errs that-one no-longer is a-man
ἄβουλος οὐδ᾽ ἄνολβος, ὅστις ἐς κακὸν
ill-counseled nor unblessed who into evil
πεσὼν ἀκῆται μηδ᾽ ἀκίνητος πέλῃ.
having-fallen heals nor unmoved is

αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
stubbornness surely folly incurs
ἀλλ' εἶκε τῷ θανόντι μηδ' ὀλωλότα
but yield to-the dead nor the-perished
κέντει· τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;
goad what valor the dead to-kill-again
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
well for-you having-thought well I-say the learning and
ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.
sweetest well from-one-speaking if gain he-speaks
ΚΡΕΩΝ ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
O old-man all like archers at-a-mark
τοξεύετ' ἀνδρὸς τοῦδε, κοὐδὲ μαντικῆς
you-shoot at-man this and-not-even of-prophecy
ἄπρακτος ὑμῖν εἰμι· τῶν δ' ὑπαὶ γένους
untried by-you am-I of-those but by tribe
ἐξημπόλημαι κἀμπεφόρτισμαι πάλαι.
I-have-been-sold and-made-merchandise long
κερδαίνετ', ἐμπολᾶτε τἀπὸ Σάρδεων
gain trade the-from Sardis
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
electrum if you-wish and the Indian
χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε,
gold in-tomb but him not will-you-hide
οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν
not-even if wish the of-Zeus eagles as-food
φέρειν νιν ἁρπάζοντες ἐς Διὸς θρόνους,
to-carry him snatching to of-Zeus throne
οὐδ' ὡς μίασμα τοῦτο μὴ τρέσας ἐγὼ
not-even thus pollution this not fearing I

θάπτειν παρήσω κεῖνον· εὖ γὰρ οἶδ' ὅτι
to-bury will-allow him well for I-know that
θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.
the-gods to-pollute no-one of-men has-power
πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν
fall and O old Teiresias of-mortals
χοἱ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
and-the much clever falls shameful when words
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.
shameful finely they-speak of-the gain for-the-sake
ΤΕΙΡΕΣΙΑΣ φεῦ·
alas
ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται,
— knows of-men any — considers
ΚΡΕΩΝ τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;
what thing what-sort this all-common do-you-say
ΤΕΙΡΕΣΙΑΣ ὅσῳ κράτιστον κτημάτων εὐβουλία;
by-how-much best of-possessions good-counsel
ΚΡΕΩΝ ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
by-as-much-as I-think not to-be-wise greatest harm
ΤΕΙΡΕΣΙΑΣ ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
of-this you however the sickness full were-born
ΚΡΕΩΝ οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
not I-wish the prophet to-revile evilly
ΤΕΙΡΕΣΙΑΣ καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων.
and indeed you-say false me to-prophesy saying
ΚΡΕΩΝ τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.
the prophetic for all money-loving race
ΤΕΙΡΕΣΙΑΣ τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.
the but from tyrants base-gain loves

ΚΡΕΩΝ ἆρ᾽ οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;
— *know-you rulers being whatever you-say saying*

ΤΕΙΡΕΣΙΑΣ οἶδ᾽· ἐξ ἐμοῦ γὰρ τήνδ᾽ ἔχεις σώσας πόλιν.
I-know from me for this you-have having-saved city

ΚΡΕΩΝ σοφὸς σὺ μάντις, ἀλλὰ τἀδικεῖν φιλῶν.
wise you prophet but the-wrong loving

ΤΕΙΡΕΣΙΑΣ ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. 1060
you-will-rouse me the-unmoved through mind to-tell

ΚΡΕΩΝ κίνει, μόνον δὲ μὴ ᾽πὶ κέρδεσιν λέγων
move only but not for gains speaking

ΤΕΙΡΕΣΙΑΣ οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.
thus for already also I-think — your part

ΚΡΕΩΝ ὡς μὴ ᾽μπολήσων ἴσθι τὴν ἐμὴν φρένα.
that not to-make-merchandise know — my mind

ΤΕΙΡΕΣΙΑΣ ἀλλ᾽ εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
but well at-least surely know not many still

τρόχους ἁμιλλητῆρας ἡλίου τελεῖν, 1065
courses racing of-the-sun to-accomplish

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
in which — your yourself from loins one

νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,
corpse for-corpses in-exchange giving-back you-will-be

ἀνθ᾽ ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω
for which you-have indeed of-those above casting below

ψυχήν τ᾽ ἀτίμως ἐν τάφῳ κατῴκισας,
a-soul and dishonorably in tomb you-housed

ἔχεις δὲ τῶν κάτωθεν ἐνθάδ᾽ αὖ θεῶν 1070
you-have and of-the below here in-turn gods

ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
portionless unburied unhallowed corpse

ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
in-which neither you have-share nor the above
θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
gods but by you are-forced this
τούτων σε λωβητῆρες ὑστεροφθόροι
for-these you destroyers late-destroying
λοχῶσιν Ἅιδου καὶ θεῶν Ἐρινύες,
lie-in-wait of-Hades and of-the-gods Furies
ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
in the same these to-be-caught evils
καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
and this consider whether silvered
λέγω· φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
I-say will-show for not long of-time delay
ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
of-men of-women in-your house wailings
ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις,
hostile and all are-stirred cities
ὅσων σπαράγματ' ἢ κύνες καθήγνισαν
of-as-many-as mangled-remains either dogs hallowed
ἢ θῆρες ἤ τις πτηνὸς οἰωνός, φέρων
or beasts or some winged bird bringing
ἀνόσιον ὀσμὴν ἑστιοῦχον ἐς πόλιν.
unholy smell hearth-holding to city
τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης
such at-you you-vex for as archer
ἀφῆκα θυμῷ καρδίας τοξεύματα
I-let-fly in-anger of-the-heart arrows
βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.
sure whose you heat not will-run-from

ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
O boy you and us lead to home that
τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
the anger he at younger may-let-loose
καὶ γνῷ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν
and may-learn to-keep the tongue quieter
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει.
the mind and better of-the wits than now he-bears
ΧΟΡΟΣ ἀνήρ, ἄναξ, βέβηκε δεινὰ θεσπίσας·
the-man lord has-gone dread-things having-prophesied
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
we-know and from when white I
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
this from black put-on hair
μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.
not yet ever him a-lie to the-city to-have-uttered
ΚΡΕΩΝ ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας·
I-know myself-too and am-troubled in-mind
τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
the both to-yield for dread resisting but
ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.
by-ruin to-strike heart in dread is-possible
ΧΟΡΟΣ εὐβουλίας δεῖ, παῖ Μενοικέως, λαβεῖν.
of-good-counsel there-is-need son of-Menoeceus to-take
ΚΡΕΩΝ τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.
what then must I-do tell I-will-obey and I
ΧΟΡΟΣ ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης
going the-girl indeed from the-underground chamber
ἄνες, κτίσον δὲ τῷ προκειμένῳ, τάφον.
let-go build and for-the lying-out tomb

ΚΡΕΩΝ καὶ ταῦτ᾽ ἐπαινεῖς καὶ δοκεῖ παρεικαθεῖν;
and this you-advise and it-seems to-yield

ΧΟΡΟΣ ὅσον γ᾽, ἄναξ, τάχιστα· συντέμνουσι γὰρ
as-much at-least lord as-quickly-as-possible cut-short for
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι
of-the-gods swift-footed the evil-minded harms

ΚΡΕΩΝ οἴμοι· μόλις μέν, καρδίας δ᾽ ἐξίσταμαι
ah-me hardly indeed from-heart and I-stand-aside
τὸ δρᾶν· ἀνάγκῃ δ᾽ οὐχὶ δυσμαχητέον.
the doing to-necessity but not must-war

ΧΟΡΟΣ δρᾶ νυν τάδ᾽ ἐλθὼν μηδ᾽ ἐπ᾽ ἄλλοισιν τρέπε.
do now this going nor to others turn

ΚΡΕΩΝ ὧδ᾽ ὡς ἔχω στείχοιμ᾽ ἄν· ἴτ᾽ ἴτ᾽ ὀπάονες,
thus as I-am I-would-go — go go attendants
οἵ τ᾽ ὄντες οἵ τ᾽ ἀπόντες, ἀξίνας χεροῖν
those both being-here those and absent axes in-hands
ὁρμᾶσθ᾽ ἑλόντες εἰς ἐπόψιον τόπον.
hasten having-taken to in-view place
ἐγὼ δ᾽, ἐπειδὴ δόξα τῇδ᾽ ἐπεστράφη,
I and since the-judgment this-way was-turned
αὐτός τ᾽ ἔδησα καὶ παρὼν ἐκλύσομαι.
myself both bound and being-present will-release
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
I-fear for lest the established laws
ἄριστον ᾖ σῴζοντα τὸν βίον τελεῖν.
best be keeping the life to-end

The chorus calls on Dionysus, many-named son of Zeus and Semele, lord of Eleusis and Thebes, to come with cleansing steps to heal his sick city.

χορος πολυώνυμε, Καδμείας νύμφας ἄγαλμα
many-named of-Cadmean bride glory
καὶ Διὸς βαρυβρεμέτα
and of-Zeus deep-thundering
γένος, κλυτὰν ὃς ἀμφέπεις
offspring famous who tend
Ἰταλίαν, μέδεις δὲ
Italy rule and
παγκοίνοις, Ἐλευσινίας
in-the-all-welcoming of-Eleusinian
Δηοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
Deo in glens Bacchus of-Bacchants
ὁ ματρόπολιν Θήβαν
who mother-city Thebes
ναιετῶν παρ' ὑγρῶν
dwelling-in by watery
Ἰσμηνοῦ ῥείθρων ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος·
of-Ismenus streams of-the-savage and over sowing of-the-dragon
σὲ δ' ὑπὲρ διλόφου πέτρας στέροψ ὄπωπε
you and above double-crested rock flaming has-seen
λιγνύς, ἔνθα Κωρύκιαι
smoke where Corycian
στείχουσι νύμφαι Βακχίδες,
go nymphs Bacchic

Κασταλίας τε νᾶμα·
of-Castalia and stream
καί σε Νυσαίων ὀρέων
and you of-Nysaean mountains
κισσήρεις ὄχθαι χλωρά τ' ἀκτὰ
ivy-clad slopes green and shore
πολυστάφυλος πέμπει,
of-many-grapes sends
ἀμβρότων ἐπέων
of-immortal words
εὐαζόντων Θηβαΐας ἐπισκοποῦντ' ἀγυιάς·
crying-euoi Theban watching-over streets
τὰν ἐκ πασᾶι τιμᾷς ὑπερτάταν πόλεων
whom above all you-honor highest of-cities
ματρὶ σὺν κεραυνίᾳ·
mother with thunderstruck
καὶ νῦν, ὡς βιαίας ἔχεται
and now since by-violent is-held
πάνδαμος πόλις ἐπὶ νόσου,
whole-people city on sickness
μολεῖν καθαρσίῳ ποδὶ Παρνασίαν ὑπὲρ κλιτὺν
come with-cleansing foot Parnassian over slope
ἢ στονόεντα πορθμόν.
or groaning strait
ἰὼ πῦρ πνειόντων χοράγ' ἄστρων, νυχίων
ah fire breathing chorus-leader of-stars of-the-night
φθεγμάτων ἐπίσκοπε,
of-voices overseer
παῖ Διὸς γένεθλον, προφάνηθ',
child of-Zeus offspring appear

ὦναξ, σαῖς ἅμα περιπόλοις
O-lord your with attendants
Θυίαισιν, αἵ σε μαινόμεναι πάννυχοι χορεύουσι
Thyiads who you raving all-night dance
τὸν ταμίαν Ἴακχον.
the steward Iacchus

XIV · THE MESSENGER'S REPORT

A messenger reflects that fortune raises and casts down every man: Creon, once enviable, has lost all. Haemon is dead by his own hand. Eurydice, Creon's wife, overhears and asks for the whole account. They buried Polyneices first, then went to the tomb and found Antigone hanged and Haemon clinging to her. He spat at his father, lunged at him with his sword and missed, and turned the sword on himself. Eurydice goes silently into the palace, and Creon returns carrying his son's body.

ΑΓΓΕΛΟΣ Κάδμου πάροικοι καὶ δόμων Ἀμφίονος,
of-Cadmus neighbors and of-the-house of-Amphion
οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
not is what-sort standing — of-man life
οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
neither would-I-praise — nor would-I-blame ever
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
fortune for raises and fortune casts-down
τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' ἀεί·
the fortunate the and unfortunate always
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς.
and prophet no-one of-the established for-mortals
Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ,
Creon for was enviable as to-me once

σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα
having-saved indeed from-enemies this Cadmean land
λαβών τε χώρας παντελῆ μοναρχίαν
having-taken and of-the-land complete monarchy
ηὔθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
he-steered flourishing in-noble of-children seed
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς
and now is-lost all the for pleasures
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
when they-betray men not count I
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
to-live this-man but a-living I-consider corpse
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα
be-rich and for in house if you-wish greatly
καὶ ζῇ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
and live kingly state having if but be-absent
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς
from-these the joy the-rest I of-smoke for-a-shadow
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
not — would-buy for-a-man in-comparison-with the pleasure

ΧΟΡΟΣ τί δ' αὖ τόδ' ἄχθος βασιλέων ἥκεις φέρων;
what and again this grief of-the-royal-house do-you-come bearing

ΑΓΓΕΛΟΣ τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.
they-are-dead the and living guilty to-have-died

ΧΟΡΟΣ καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
and who murders who and the lying-dead tell

ΑΓΓΕΛΟΣ Αἵμων ὄλωλεν· αὐτόχειρ δ' αἱμάσσεται.
Haemon has-perished by-his-own-hand and is-bloodied

ΧΟΡΟΣ πότερα πατρῴας ἢ πρὸς οἰκείας χερός;
whether the-father's or by own hand

ΑΓΓΕΛΟΣ αὐτὸς πρὸς αὑτοῦ, πατρὶ μηνίσας φόνου.
himself by himself with-the-father angered for-the-murder

ΧΟΡΟΣ ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.
O prophet the-word how then rightly you-accomplished

ΑΓΓΕΛΟΣ ὡς ὧδ' ἐχόντων τἄλλα βουλεύειν πάρα.
since thus these-being the-rest to-consider is-possible

ΧΟΡΟΣ καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
and indeed I-see wretched Eurydice at-hand

δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
wife the of-Creon from and the-house

ἤτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.
either hearing of-the-son or by-chance is-here

ΕΥΡΥΔΙΚΗ ὦ πάντες ἀστοί, τῶν λόγων ἐπῃσθόμην
O all citizens of-the words I-perceived

πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
to the-going-out going of-Pallas goddess

ὅπως ἱκοίμην εὐγμάτων προσήγορος. 1185
that I-might-come with-prayers addressing

καὶ τυγχάνω τε κλῇθρ' ἀνασπαστοῦ πύλης
and I-happen both the-bolts of-the-drawn-back gate

χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
loosening and me sound of-household evil

βάλλει δι' ὤτων· ὑπτία δὲ κλίνομαι
strikes through ears backward and I-fall

δείσασα πρὸς δμωαῖσι κἀποπλήσσομαι.
fearing upon handmaids and-faint

ἀλλ' ὅστις ἦν ὁ μῦθος αὖθις εἴπατε· 1190
but whatever was the tale again tell

κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.
of-evils for not inexperienced being I-will-hear

ΑΓΓΕΛΟΣ ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ
I dear mistress also being-present will-tell
κοὐδὲν παρήσω τῆς ἀληθείας ἔπος.
and-nothing will-I-pass-over of-the truth word
τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐς ὕστερον
why for you should-I-soften — of-what to later
ψεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' ἀεί.
liars we-shall-appear right the-truth always
ἐγὼ δὲ σῷ ποδαγὸς ἑσπόμην πόσει
I and to-your as-guide followed husband
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὴς
plain to the-top where lay pitiless
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
dog-torn body of-Polyneices still
καὶ τὸν μέν, αἰτήσαντες ἐνοδίαν θεὸν
and him indeed having-asked of-the-roads goddess
Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν
Pluto and anger kindly to-restrain
λούσαντες ἁγνὸν λουτρόν, ἐν νεοσπάσιν
having-washed holy washing in fresh-plucked
θαλλοῖς ὃ δὴ 'λέλειπτο συγκατήθομεν,
branches what indeed was-left we-burned-together
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
and tomb high-headed of-native earth
χώσαντες αὖθις πρὸς λιθόστρωτον κόρης
having-heaped again to stone-paved of-the-girl
νυμφεῖον Ἅιδου κοῖλον εἰσεβαίνομεν.
bridal-chamber of-Hades hollow we-went
φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
of-voice and from-afar of-shrill wailings

κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
hears someone unhallowed around chamber
καὶ δεσπότῃ Κρέοντι σημαίνει μολών·
and to-the-master Creon signals coming
τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
him but of-wretched indistinct(-sounds) comes-around cry
ἕρποντι μᾶλλον ἆσσον, οἰμώξας δ' ἔπος
creeping more nearer having-groaned and a-word
ἵησι δυσθρήνητον· ὦ τάλας ἐγώ,
sends-forth lamentable O wretched I
ἆρ' εἰμὶ μάντις; ἆρα δυστυχεστάτην
— am-I a-prophet — most-unfortunate
κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;
road do-I-creep of-the past roads
παιδός με σαίνει φθόγγος. ἀλλὰ πρόσπολοι,
of-the-son me greets voice but attendants
ἴτ' ἆσσον ὠκεῖς καὶ παραστάντες τάφῳ
go nearer quick and standing-by the-tomb
ἀθρήσαθ', ἁρμὸν χώματος λιθοσπαδῆ
look-at the-joint of-the-mound stone-torn
δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος
having-entered to very mouth if the of-Haemon
φθόγγον συνίημ' ἢ θεοῖσι κλέπτομαι.
voice I-recognize or by-the-gods am-deceived
τάδ' ἐξ ἀθύμου δεσπότου κελευσμάτων
this by disheartened master's commands
ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι
we-looked in and the-farthest tomb
τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
her indeed hanging by-the-neck we-saw

βρόχῳ μιτώδει σινδόνος καθημμένην,
by-noose threadlike of-linen fastened
τὸν δ' ἀμφὶ μέσῃ περιπετῆ προσκείμενον,
him and around middle embracing lying-by
εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
of-the-bride bewailing of-the below ruin
καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος.
and of-father deeds and the ill-fated bed
ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας ἔσω
he and when sees him hatefully having-groaned within
χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ·
goes to him and-crying-aloud calls
ὦ τλῆμον, οἷον ἔργον εἴργασαι· τίνα
O wretched what deed have-you-done what
νοῦν ἔσχες; ἐν τῷ συμφορᾶς διεφθάρης;
mind did-you-have in what of-misfortune were-you-ruined
ἔξελθε, τέκνον, ἱκέσιός σε λίσσομαι.
come-out child as-suppliant you I-beg
τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
him but with-savage eyes having-glared the son
πτύσας προσώπῳ κοὐδὲν ἀντειπών, ξίφους
having-spat in-his-face and-nothing answering of-the-sword
ἕλκει διπλοῦς κνώδοντας· ἐκ δ' ὁρμωμένου
draws double hilt out and rushing
πατρὸς φυγαῖσιν ἤμπλακ'· εἶθ' ὁ δύσμορος
father in-flight he-missed then the ill-fated
αὑτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς
at-himself angered as he-was having-strained
ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
drove into-the-side half the-sword into and moist

ἀγκὼν᾽ ἔτ᾽ ἔμφρων παρθένῳ προσπτύσσεται·
arm still conscious to-the-maiden clasps
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει ῥοὴν
and panting sharp casts-out stream
λευκῇ παρειᾷ φοινίου σταλάγματος.
on-white cheek of-bloody drop
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
lies and corpse around corpse the bridal
τέλη λαχὼν δείλαιος εἰν Ἅιδου δόμοις,
rites having-won wretched in of-Hades house
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
having-shown among men the ill-counsel
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
how greatest for-man is-attached evil
ΧΟΡΟΣ τί τοῦτ᾽ ἂν εἰκάσειας; ἡ γυνὴ πάλιν
what this — would-you-guess the woman again
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.
is-gone before to-say good or bad word
ΑΓΓΕΛΟΣ καὐτὸς τεθάμβηκ᾽· ἐλπίσιν δὲ βόσκομαι
I-too am-astonished with-hopes but am-fed
ἄχη τέκνου κλύουσαν ἐς πόλιν γόους
griefs of-son hearing to city laments
οὐκ ἀξιώσειν, ἀλλ᾽ ὑπὸ στέγης ἔσω
not to-think-fit but under the-roof within
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
to-handmaids to-set-forth grief household to-lament
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ᾽ ἁμαρτάνειν
of-judgment for not inexperienced so-as to-err

ΧΟΡΟΣ οὐκ οἶδ'· ἐμοὶ δ' οὖν ἥ τ' ἄγαν σιγὴ βαρὺ
not I-know to-me but then the and too-much silence heavy
δοκεῖ προσεῖναι χὴ μάτην πολλὴ βοή.
seems to-be-present and-the in-vain much cry
ΑΓΓΕΛΟΣ ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
but we-shall-know lest something also held-down
κρυφῇ καλύπτει καρδίᾳ θυμουμένῃ,
secretly she-hides in-heart angered
δόμους παραστείχοντες· εὖ γὰρ οὖν λέγεις.
the-house entering well for then you-say
καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.
and of-the too-much for is somehow of-silence weight
ΧΟΡΟΣ καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
and indeed this lord himself has-come
μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,
memorial manifest in hand having
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
if lawful to-say not another's
ἄτην, ἀλλ' αὐτὸς ἁμαρτών.
ruin but himself having-erred

Creon enters lamenting his son and the deadly errors of his own mind. A messenger reports that Eurydice too is dead, and her body is brought into view. At the altar she stabbed herself after mourning Megareus and Haemon and cursing Creon as a child-slayer. Creon confesses that he killed them both and asks to be led away, a man who is nothing. He prays for death, and the chorus answers that mortals have no release from destined misfortune.

ΚΡΕΩΝ ἰὼ
ah
φρενῶν δυσφρόνων ἁμαρτήματα
of-mind ill-minded errors
στερεὰ θανατόεντ',
stubborn deadly
ὦ κτανόντας τε καὶ
O killing both and
θανόντας βλέποντες ἐμφυλίους.
dead seeing kindred
ὤμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
ah-me of-my unblessed counsels
ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ
ah son young young with doom
αἰαῖ αἰαῖ,
alas alas
ἔθανες, ἀπελύθης
you-died you-were-released
ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις,
by-my not by-your ill-counsels
ΧΟΡΟΣ οἴμ' ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. 1270
ah how you-seem late the justice to-see

ΚΡΕΩΝ οἴμοι,
ah-me

ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ
I-have-it having-learned wretched in and my head

θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
a-god then it-seems then great weight me holding

ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
struck in and shook in-savage ways

οἴμοι, λακπάτητον ἀντρέπων χαράν.
ah-me trampled overturning joy

φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.
alas alas O toils of-mortals toilsome

ΕΞΑΓΓΕΛΟΣ ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,
O master how having both and possessing

τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
the-one indeed before hands this bearing the-other and in the-house

ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά.
you-seem to-have-come and soon to-see evils

ΚΡΕΩΝ τί δ' ἔστιν αὖ κάκιον ἐκ κακῶν ἔτι;
what and is again worse from evils still

ΕΞΑΓΓΕΛΟΣ γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
the-wife is-dead of-this all-mother corpse

δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
wretched just-now by-fresh-cut blows

ΚΡΕΩΝ ἰώ.
ah

ἰὼ δυσκάθαρτος Ἅιδου λιμήν,
ah hard-to-cleanse of-Hades harbor

τί μ' ἄρα τί μ' ὀλέκεις;
why me then why me do-you-destroy

ὦ κακάγγελτά μοι
O of-evil-tidings for-me
προπέμψας ἄχη, τίνα θροεῖς λόγον;
having-sent griefs what do-you-utter word
αἰαῖ, ὀλωλότ᾽ ἄνδρ᾽ ἐπεξειργάσω.
alas a-perished man you-have-slain-again
τί φήις, παῖ; τίν᾽ αὖ λέγεις μοι νέον,
what do-you-say boy what again do-you-say to-me new
αἰαῖ αἰαῖ, 1290
alas alas
σφάγιον ἐπ᾽ ὀλέθρῳ
slaughtered upon destruction
γυναικεῖον ἀμφικεῖσθαι μόρον;
the-woman's to-lie-about doom
ΧΟΡΟΣ ὁρᾶν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.
to-see is-possible not for in recesses still
ΚΡΕΩΝ οἴμοι,
ah-me
κακὸν τόδ᾽ ἄλλο δεύτερον βλέπω τάλας. 1295
evil this other second I-see wretched
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
who then who me fate still awaits
ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον,
I-have indeed in hands just-now the-child
τάλας, τὸν δ᾽ ἔναντα προσβλέπω νεκρόν.
wretched the and opposite I-look-upon corpse
φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300
alas alas mother wretched alas child

ΕΞΑΓΓΕΛΟΣ ἡ δ' ὀξυθήκτῳ βωμία περὶ ξίφει
she and with-sharp-edged at-the-altar about sword
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
looses dark eyelids having-wailed indeed
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
of-the former dead Megareus famous lot
αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
again and of-this-one last and on-you evil
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.
fortunes having-invoked the child-slayer
ΚΡΕΩΝ αἰαῖ αἰαῖ,
alas alas
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
I-flutter in-fear why me not frontal
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
struck someone with-two-edged sword
δείλαιος ἐγώ, αἰαῖ,
wretched I alas
δειλαίᾳ δὲ συγκέκραμαι δύᾳ.
wretched and I-am-mingled with-woe
ΕΞΑΓΓΕΛΟΣ ὡς αἰτίαν γε τῶνδε κἀκείνων ἔχων
as the-cause at-least of-these and-of-those having
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
by the dead this you-were-charged of-the-deaths
ΚΡΕΩΝ ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
in-what and also-released-herself in slaughter manner
ΕΞΑΓΓΕΛΟΣ παίσασ' ὑφ' ἧπαρ αὐτόχειρ αὑτήν, ὅπως
having-struck under liver by-her-own-hand herself when
παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.
of-the-son this she-perceived shrill-lamented suffering

ΚΡΕΩΝ ὤμοι μοι, τάδ᾽ οὐκ ἐπ᾽ ἄλλον βροτῶν
ah-me me this not on another of-mortals
ἐμᾶς ἁρμόσει ποτ᾽ ἐξ αἰτίας.
my will-fit ever from guilt
ἐγὼ γάρ σ᾽ ἐγὼ ἔκανον, ὦ μέλεος,
I for you I killed oh wretched
ἐγώ, φάμ᾽ ἔτυμον. ἰὼ πρόσπολοι,
I I-say true ah attendants
ἄγετέ μ᾽ ὅ τι τάχιστ᾽, ἄγετέ μ᾽ ἐκποδών,
lead me what ever quickest lead me out-of-the-way
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.
the not being more than nobody
ΧΟΡΟΣ κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
gains you-advise if any gain in evils
βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.
shortest for best the-things-in feet evils
ΚΡΕΩΝ ἴτω ἴτω,
let-it-come let-it-come
φανήτω μόρων ὁ κάλλιστ᾽ ἔχων
let-it-appear of-dooms the fairest having
ἐμοὶ τερμίαν ἄγων ἁμέραν
to-me final bringing day
ὕπατος· ἴτω ἴτω,
highest let-it-come let-it-come
ὅπως μηκέτ᾽ ἆμαρ ἄλλ᾽ εἰσίδω.
that no-longer day other I-may-see
ΧΟΡΟΣ μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
future this of-the present something must
πράσσειν· μέλει γὰρ τῶνδ᾽ ὅτοισι χρὴ μέλειν.
to-do it-is-a-care for of-these to-whom must to-care

ΚΡΕΩΝ ἀλλ᾽ ὧν ἐρῶ, τοιαῦτα συγκατηυξάμην.
but what I-desire such I-prayed

ΧΟΡΟΣ μή νυν προσεύχου μηδέν· ὡς πεπρωμένης
not then pray nothing since from-destined

οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.
not is for-mortals misfortune release

ΚΡΕΩΝ ἄγοιτ᾽ ἂν μάταιον ἄνδρ᾽ ἐκποδών,
you-might-lead — vain man out-of-the-way

ὅς, ὦ παῖ, σέ τ᾽ οὐχ ἑκὼν κάκτανον
who O son you and not willingly killed

σέ τ᾽ αὖ τάνδ᾽, ὤμοι μέλεος, οὐδ᾽ ἔχω
you and again her ah-me wretched nor have-I

ὅπᾳ πρὸς πότερα κλιθῶ· πάντα γὰρ
where to which am-I-to-lean all for

λέχρια τἀν χεροῖν, τὰ δ᾽ ἐπὶ κρατί μοι
crooked the-things-in hands the and upon head for-me

πότμος δυσκόμιστος εἰσήλατο.
fate hard-to-bear has-leapt

XVI · THE LAST WORD

The chorus closes: wisdom is the chief part of happiness, and reverence toward the gods must not fail; the great words of the proud are paid with great blows, and in old age they teach wisdom.

ΧΟΡΟΣ πολλῷ τὸ φρονεῖν εὐδαιμονίας
by-far the being-wise of-happiness

πρῶτον ὑπάρχει· χρὴ δὲ τά γ᾽ εἰς θεοὺς
first is must and the at-least toward gods

μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350
nothing to-be-impious great and words
μεγάλας πληγὰς τῶν ὑπεραύχων
great blows of-the over-boastful
ἀποτίσαντες
having-paid-back
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.
in-old-age the being-wise have-taught

EURIPIDES

BAKXAI

The Bacchae

I · THE GOD COMES HOME

Dionysus, son of Zeus and Semele, arrives at Thebes in mortal form beside his mother's smoldering tomb. After Asia, Thebes is the first Greek city he rouses. Because his mother's sisters denied that Zeus was his father, he has driven all its women mad to Cithaeron. King Pentheus fights the god, who will prove his godhead to all Thebes and lead his maenads against any armed attack. He sends his Lydian women to drum about the palace and goes to join the dances.

ΔΙΟΝΥΣΟΣ Ἥκω Διὸς παῖς τήνδε Θηβαίων χθόνα
I-have-come of-Zeus son this of-Thebans land
Διόνυσος, ὃν τίκτει ποθ' ἡ Κάδμου κόρη
Dionysus whom bore once the of-Cadmus daughter
Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρί·
Semele brought-to-bed by-lightning-bearing fire
μορφὴν δ' ἀμείψας ἐκ θεοῦ βροτησίαν
form and having-changed from god mortal
πάρειμι Δίρκης νάματ' Ἰσμηνοῦ θ' ὕδωρ.
I-am-here of-Dirce streams of-Ismenus and water
ὁρῶ δὲ μητρὸς μνῆμα τῆς κεραυνίας
I-see and of-mother tomb the thunder-struck
τόδ' ἐγγὺς οἴκων καὶ δόμων ἐρείπια
this near the-house and of-the-palace ruins
τυφόμενα Δίου πυρὸς ἔτι ζῶσαν φλόγα,
smoldering of-Zeus fire still living flame
ἀθάνατον Ἥρας μητέρ' εἰς ἐμὴν ὕβριν.
undying of-Hera mother against my outrage
αἰνῶ δὲ Κάδμον, ἄβατον ὃς πέδον τόδε
I-praise and Cadmus untrodden who ground this
τίθησι, θυγατρὸς σηκόν· ἀμπέλου δέ νιν
makes of-daughter precinct of-vine and it

πέριξ ἐγὼ 'κάλυψα βοτρυώδει χλόῃ.
around I covered with-clustering green
λιπὼν δὲ Λυδῶν τοὺς πολυχρύσους γύας
having-left and of-Lydians the gold-rich fields
Φρυγῶν τε, Περσῶν θ' ἡλιοβλήτους πλάκας
of-Phrygians and of-Persians and sun-smitten plains
Βάκτριά τε τείχη τήν τε δύσχιμον χθόνα
Bactrian and walls the and wintry land
Μήδων ἐπελθὼν Ἀραβίαν τ' εὐδαίμονα
of-Medes having-traversed Arabia and blest
Ἀσίαν τε πᾶσαν, ἣ παρ' ἁλμυρὰν ἅλα
Asia and all which by salt sea
κεῖται μιγάσιν Ἕλλησι βαρβάροις θ' ὁμοῦ
lies with-mixed Greeks barbarians and together
πλήρεις ἔχουσα καλλιπυργώτους πόλεις,
full having fair-towered cities
εἰς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν,
to this first I-came of-Greeks city
τἀκεῖ χορεύσας καὶ καταστήσας ἐμὰς
there having-danced and having-established my
τελετάς, ἵν' εἴην ἐμφανὴς δαίμων βροτοῖς.
rites that I-might-be manifest god to-mortals
πρώτας δὲ Θήβας τῆσδε γῆς Ἑλληνίδος
first and Thebes of-this land Greek
ἀνωλόλυξα, νεβρίδ' ἐξάψας χροὸς
I-roused-to-shrieks fawnskin having-fastened of-the-skin
θύρσον τε δοὺς εἰς χεῖρα, κίσσινον βέλος·
thyrsus and having-given into hand ivy-wood shaft
ἐπεί μ' ἀδελφαὶ μητρός, ἃς ἥκιστ' ἐχρῆν,
since me sisters of-mother who least ought

Διόνυσον οὐκ ἔφασκον ἐκφῦναι Διός,
Dionysus not said to-have-been-born of-Zeus
Σεμέλην δὲ νυμφευθεῖσαν ἐκ θνητοῦ τινος
Semele and having-been-wedded by mortal some
εἰς Ζῆν' ἀναφέρειν τὴν ἁμαρτίαν λέχους,
to Zeus to-impute the fault of-the-bed
Κάδμου σοφίσμαθ', ὧν νιν εἵνεκα κτανεῖν
of-Cadmus contrivances for-which her for-the-sake to-have-killed
Ζῆν' ἐξεκαυχῶνθ', ὅτι γάμους ἐψεύσατο.
Zeus they-boasted because marriage she-lied-about
τοιγάρ νιν αὐτὰς ἐκ δόμων ᾤστρησ' ἐγὼ
therefore them themselves from homes I-stung-to-frenzy I
μανίαις· ὄρος δ' οἰκοῦσι παράκοποι φρενῶν·
with-madness mountain and they-dwell crazed in-wits
σκευήν τ' ἔχειν ἠνάγκασ' ὀργίων ἐμῶν,
garb and to-wear I-compelled of-rites my
καὶ πᾶν τὸ θῆλυ σπέρμα Καδμείων ὅσαι
and all the female seed of-Cadmeans as-many-as
γυναῖκες ἦσαν ἐξέμηνα δωμάτων·
women were I-maddened from-the-houses
ὁμοῦ δὲ Κάδμου παισὶν ἀναμεμιγμέναι
together and of-Cadmus with-daughters mingled
χλωραῖς ὑπ' ἐλάταις ἀνορόφοις ἧνται πέτραις.
green under firs roofless they-sit on-rocks
δεῖ γὰρ πόλιν τήνδ' ἐκμαθεῖν, κεἰ μὴ θέλει,
must for city this to-learn-thoroughly and-if not it-wishes
ἀτέλεστον οὖσαν τῶν ἐμῶν βακχευμάτων,
uninitiated being in-the my bacchic-rites
Σεμέλης τε μητρὸς ἀπολογήσασθαί μ' ὕπερ
of-Semele and mother to-make-defense me for

φανέντα θνητοῖς δαίμον', ὃν τίκτει Διί.
having-appeared to-mortals as-a-god whom she-bore to-Zeus
Κάδμος μὲν οὖν γέρας τε καὶ τυραννίδα
Cadmus indeed then honor both and sovereignty
Πενθεῖ δίδωσι θυγατρὸς ἐκπεφυκότι,
to-Pentheus gives from-daughter born
ὃς θεομαχεῖ τὰ κατ' ἐμὲ καὶ σπονδῶν ἄπο
who fights-god in-the(-things) toward me and libations from
ὠθεῖ μ', ἐν εὐχαῖς τ' οὐδαμοῦ μνείαν ἔχει.
thrusts me in prayers and nowhere mention has
ὧν εἵνεκ' αὐτῷ θεὸς γεγὼς ἐνδείξομαι
for-which for-the-sake to-him god being I-shall-show
πᾶσίν τε Θηβαίοισιν. εἰς δ' ἄλλην χθόνα,
all and Thebans to and other land
τἀνθένδε θέμενος εὖ, μεταστήσω πόδα,
the(-things)-here having-set well I-shall-move foot
δεικνὺς ἐμαυτόν· ἢν δὲ Θηβαίων πόλις
showing myself if and of-Thebans city
ὀργῇ σὺν ὅπλοις ἐξ ὄρους Βάκχας ἄγειν
in-anger with arms from mountain Bacchants to-bring
ζητῇ, συνάψω μαινάσι στρατηλατῶν.
seeks I-shall-join with-maenads leading-the-host
ὧν εἵνεκ' εἶδος θνητὸν ἀλλάξας ἔχω
for-which for-the-sake form mortal having-taken-instead I-have
μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν.
shape and my I-changed into of-man nature
ἀλλ', ὦ λιποῦσαι Τμῶλον ἔρυμα Λυδίας,
but O having-left Tmolus bulwark of-Lydia
θίασος ἐμός, γυναῖκες, ἃς ἐκ βαρβάρων
company my women whom from barbarians

ἐκόμισα παρέδρους καὶ ξυνεμπόρους ἐμοί,
I-brought assessors and fellow-travelers with-me
αἴρεσθε τἀπιχώρι᾽ ἐν πόλει Φρυγῶν
take-up the-native in city of-Phrygians
τύμπανα, Ῥέας τε μητρὸς ἐμά θ᾽ εὑρήματα,
drums of-Rhea and mother my and inventions
βασίλειά τ᾽ ἀμφὶ δώματ᾽ ἐλθοῦσαι τάδε
royal and around halls having-gone these
κτυπεῖτε Πενθέως, ὡς ὁρᾷ Κάδμου πόλις.
beat of-Pentheus so-that may-see of-Cadmus city
ἐγὼ δὲ Βάκχαις, εἰς Κιθαιρῶνος πτυχὰς
I and with-Bacchants to of-Cithaeron glens
ἐλθών, ἵν᾽ εἰσί, συμμετασχήσω χορῶν.
having-gone where they-are I-shall-share-in dances

II · THE CHORUS OF ASIAN WOMEN

The Asian Bacchants who followed the god from Tmolus sing his praise: blessed is the one who knows the rites and joins the company on the mountains. They tell how he was cast from his mother's womb by the lightning and hidden in Zeus' thigh. They call Thebes to crown itself with ivy and recall the drum the Corybants found in Crete. The god leads the revel, the ground flows with milk, wine, and honey, and each Bacchant leaps like a filly beside its mother.

ΧΟΡΟΣ Ἀσίας ἀπὸ γαίας
of-Asia from land
ἱερὸν Τμῶλον ἀμείψασα θοάζω
holy Tmolus having-left I-hasten
Βρομίῳ πόνον ἡδὺν κάματόν τ᾽ εὐ-
for-Bromius toil sweet weariness and easily-borne

κάματον, Βάκχιον εὐαζομένα.
— *Bacchic crying-euoi*
τίς ὁδῷ τίς ὁδῷ; τίς
who in-the-road who in-the-road who
μελάθροις; ἔκτοπος ἔστω, στόμα τ᾽ εὔφη-
in-the-halls out-of-the-way let-him-be mouth and reverent
μον ἅπας ἐξοσιούσθω· τὰ νομισθέν-
— *every let-him-keep-holy the customary(-things)*
τα γὰρ ἀεὶ Διόνυσον ὑμνήσω.
— *for always Dionysus I-shall-hymn*
ὦ μάκαρ, ὅστις εὐδαίμων
O blessed whoever happy
τελετὰς θεῶν εἰδὼς
rites of-gods knowing
βιοτὰν ἁγιστεύει
life hallows
καὶ θιασεύεται ψυχάν,
and joins-the-company-in soul
ἐν ὄρεσσι βακχεύων
in mountains reveling
ὁσίοις καθαρμοῖσιν·
with-holy purifications
τά τε ματρὸς μεγάλας ὄρ-
the and of-mother great rites
για Κυβέλας θεμιτεύων
— *of-Cybele observing*
ἀνὰ θύρσον τε τινάσσων
up thyrsus and shaking
κισσῷ τε στεφανωθεὶς
with-ivy and crowned

Διόνυσον θεραπεύει.
Dionysus serves
ἴτε Βάκχαι, ἴτε Βάκχαι,
go Bacchants go Bacchants
Βρόμιον παῖδα θεὸν θεοῦ
Bromius child god of-god
Διόνυσον κατάγουσαι
Dionysus bringing-home
Φρυγίων ἐξ ὀρέων Ἑλλάδος εἰς
Phrygian from mountains of-Greece into
εὐρυχόρους ἀγυιάς, τὸν Βρόμιον·
broad-wayed streets — Bromius
ὅν ποτ᾽ ἔχουσ᾽ ἐν ὠδίνων
whom once carrying in of-pangs
λοχίαις ἀνάγκαισι
childbirth's compulsions
πταμένας Διὸς βροντᾶς
flying of-Zeus thunder
νηδύος ἔκβολον μάτηρ
from-the-womb cast-forth mother
ἔτεκεν, λιποῦσ᾽ αἰῶ-
bore leaving life
να κεραυνίᾳ πλαγᾷ·
— by-lightning stroke
λοχίοις δ᾽ αὐτίκα νιν δέ-
in-birth and at-once him received
ξατο θαλάμοις Κρονίδας Ζεύς·
— chambers son-of-Cronus Zeus
κατὰ μηρῷ δὲ καλύψας
in thigh and having-hidden

χρυσέαισιν συνερείδει
with-golden fastens
περόναις κρυπτὸν ἀφ' Ἥρας.
pins hidden from Hera
ἔτεκεν δ', ἀνίκα Μοῖραι
he-bore and when Fates
τέλεσαν, ταυρόκερων θεὸν
completed bull-horned god
στεφάνωσέν τε δρακόντων
crowned and of-snakes
στεφάνοις, ἔνθεν ἄγραν θυρσοφόροι
with-crowns whence prey thyrsus-bearing
Μαινάδες ἀμφιβάλλονται πλοκάμοις.
Maenads fling-round in-tresses
ὦ Σεμέλας τροφοὶ Θῆ-
O of-Semele nurses Thebes
βαι στεφανοῦσθε κισσῷ·
— be-crowned with-ivy
βρύετε βρύετε χλοήρει
teem teem with-green
μίλακι καλλικάρπῳ
bryony fair-fruited
καὶ καταβακχιοῦσθε
and become-bacchants
δρυὸς ἢ ἐλάτας κλάδοισι,
of-oak or of-fir with-boughs
στικτῶν τ' ἐνδυτὰ νεβρίδων
dappled and garments of-fawnskins
στέφετε λευκοτρίχων πλοκάμων
crown of-white-haired tresses

μαλλοῖς· ἀμφὶ δὲ νάρθηκας ὑβριστὰς
with-tufts around and fennel-wands violent
ὁσιοῦσθ'· αὐτίκα γᾶ πᾶσα χορεύσει,
hallow at-once land all will-dance
Βρόμιος εἶτ' ἂν ἄγῃ θιάσους
Bromius whenever — leads companies
εἰς ὄρος εἰς ὄρος, ἔνθα μένει
to mountain to mountain where waits
θηλυγενὴς ὄχλος
womanly throng
ἀφ' ἱστῶν παρὰ κερκίδων τ'
from looms from shuttles and
οἰστρηθεὶς Διονύσῳ.
stung by-Dionysus
ὦ θαλάμευμα Κουρή-
O chamber of-Curetes
των ζάθεοί τε Κρήτας
— most-holy and of-Crete
Διογενέτορες ἔναυλοι,
Zeus-begetting haunts
ἔνθα τρικόρυθες ἄντροις
where triple-helmeted in-caves
βυρσότονον κύκλωμα
hide-stretched circle
τόδε μοι Κορύβαντες ηὗρον·
this for-me Corybants found
ἀνὰ δὲ βάκχια συντόνῳ
up and Bacchic with-intense
κέρασαν ἁδυβόᾳ Φρυγίων
they-mixed sweet-crying of-Phrygian

αὐλῶν πνεύματι, ματρός τε Ῥέας εἰς
pipes with-breath of-mother and Rhea into
χέρα θῆκαν, κτύπον εὐάσμασι Βακχᾶν·
hand they-put beat for-the-cries of-Bacchants
παρὰ δὲ μαινόμενοι Σάτυροι
from and raving Satyrs
ματέρος ἐξανύσαντο θεᾶς,
of-mother obtained of-the-goddess
εἰς δὲ χορεύματα
to and dances
συνῆψαν τριετηρίδων,
they-joined of-the-biennial-festivals
αἷς χαίρει Διόνυσος.
in-which rejoices Dionysus
ἡδὺς ἐν οὔρεσιν, εὖτ' ἂν
sweet in mountains whenever —
ἐκ θιάσων δρομαίων
from companies running
πέσῃ πεδόσε, νεβρίδος ἔχων
he-falls to-the-ground fawnskin's having
ἱερὸν ἐνδυτόν, ἀγρεύων
holy garment hunting
αἷμα τραγοκτόνον, ὠμοφάγον χάριν,
blood goat-slain raw-eaten delight
ἰέμενος εἰς ὄρεα Φρύγια, Λύδια,
rushing to mountains Phrygian Lydian
ὁ δ' ἔξαρχος Βρόμιος, εὐοῖ.
— and leader Bromius euoi
ῥεῖ δὲ γάλακτι πέδον, ῥεῖ δ' οἴνῳ, ῥεῖ δὲ μελισσᾶν
flows and with-milk ground flows and with-wine flows and of-bees

νέκταρι, Συρίας δ' ὡς λιβάνου καπνός·
with-nectar of-Syrian and as of-frankincense smoke
ὁ Βακχεὺς δ' ἔχων
the Bacchic-one and holding
πυρσώδη φλόγα πεύκας
torch-like flame of-pine
ἐκ νάρθηκος ἀίσσει
from fennel-wand darts
δρόμῳ καὶ χοροῖς ἐρεθίζων πλανάτας
with-running and with-dances rousing wanderers
ἰαχαῖς τ' ἀναπάλλων,
with-cries and leaping
τρυφερὸν πλόκαμον εἰς αἰθέρα ῥίπτων.
delicate tress into air flinging
ἅμα δ' ἐπ' εὐάσμασιν ἐπιβρέμει
at-once and amid cries-of-euoi he-roars
τοιάδ'· ὦ ἴτε Βάκχαι,
such O go Bacchants
ὦ ἴτε Βάκχαι,
O go Bacchants
Τμώλου χρυσορόου χλιδά,
of-Tmolus gold-flowing pride
μέλπετε τὸν Διόνυσον
sing-of — Dionysus
βαρυβρόμων ὑπὸ τυμπάνων,
deep-roaring beneath drums
εὔια τὸν εὔιον ἀγαλλόμεναι θεὸν
euoi-crying the euoi-god glorying-in god
ἐν Φρυγίαισι βοαῖς ἐνοπαῖσί τε,
in Phrygian shouts cries and

160 λωτὸς ὅταν εὐκέλαδος
pipe when sweet-sounding
ἱερὸς ἱερὰ παίγματα
holy holy sports
165 βρέμῃ, σύνοχα φοιτάσιν
roars accompanying for-the-wanderers
εἰς ὄρος εἰς ὄρος· ἡδομένα δ' ἄρα,
to mountain to mountain gladdened and then
πῶλος ὅπως ἅμα ματέρι φορβάδι,
filly like with mother grazing
κῶλον ἄγει ταχύπουν σκιρτήμασι Βάκχα.
limb leads swift-footed in-leaps Bacchant

III · TEIRESIAS, CADMUS, AND PENTHEUS

Teiresias and Cadmus, dressed as Bacchants, set out to dance for the god. Pentheus returns, enraged at the women's revels and the Lydian stranger, and mocks the two old men. Teiresias answers that Demeter and Dionysus are mortals' two great gifts, explains the thigh story as a misnamed hostage, and urges him to receive the god; Cadmus urges him to honor Dionysus for the family's sake. Pentheus orders the seer's seat wrecked and the stranger hunted down, and Teiresias leads Cadmus off to pray.

170 ΤΕΙΡΕΣΙΑΣ τίς ἐν πύλαισι; Κάδμον ἐκκάλει δόμων
who at the-gates Cadmus call-out from-the-house
Ἀγήνορος παῖδ', ὃς πόλιν Σιδωνίαν
of-Agenor son who city Sidonian
λιπὼν ἐπύργωσ' ἄστυ Θηβαίων τόδε.
having-left fortified town of-Thebans this
ἴτω τις, εἰσάγγελλε Τειρεσίας ὅτι
let-go someone announce Teiresias that

ζητεῖ νιν· οἶδε δ' αὐτὸς ὢν ἥκω πέρι,
seeks him he-knows and himself for-what I-come about
ἅ τε ξυνεθέμην πρέσβυς ὢν γεραιτέρῳ,
the(-things) and I-agreed old being with-one-older
θύρσους ἀνάπτειν καὶ νεβρῶν δορὰς ἔχειν
thyrsi to-deck and of-fawns skins to-have
στεφανοῦν τε κρᾶτα κισσίνοις βλαστήμασιν.
to-crown and heads with-ivy shoots
ΚΑΔΜΟΣ ὦ φίλταθ', ὡς σὴν γῆρυν ᾐσθόμην κλύων
O dearest how your voice I-perceived hearing
σοφὴν σοφοῦ παρ' ἀνδρός, ἐν δόμοισιν ὤν·
wise of-wise from man in the-house being
ἥκω δ' ἕτοιμος τήνδ' ἔχων σκευὴν θεοῦ.
I-come and ready this having garb of-the-god
δεῖ γάρ νιν ὄντα παῖδα θυγατρὸς ἐξ ἐμῆς,
must for him being child of-daughter from my
Διόνυσον ὃς πέφηνεν ἀνθρώποις θεός,
Dionysus who has-appeared to-men as-god
ὅσον καθ' ἡμᾶς δυνατὸν αὔξεσθαι μέγαν.
as-much-as in us possible to-be-exalted great
ποῖ δεῖ χορεύειν, ποῖ καθιστάναι πόδα
where must to-dance where to-set foot
καὶ κρᾶτα σείσαι πολιόν; ἐξηγοῦ σύ μοι
and head to-shake gray guide you me
γέρων γέροντι, Τειρεσία· σὺ γὰρ σοφός.
old-man old-man Teiresias you for wise
ὡς οὐ κάμοιμ' ἂν οὔτε νύκτ' οὔθ' ἡμέραν
for not would-tire — neither night nor day
θύρσῳ κροτῶν γῆν· ἐπιλελήσμεθ' ἡδέως
with-thyrsus striking earth we-have-forgotten gladly

γέροντες ὄντες. ΤΕΙΡΕΣΙΑΣ ταὔτ' ἐμοὶ πάσχεις ἄρα·
old-men being the-same-as me you-feel then

190 κἀγὼ γὰρ ἡβῶ κἀπιχειρήσω χοροῖς.
and-I for am-young and-I-shall-attempt dances

ΚΑΔΜΟΣ οὐκοῦν ὄχοισιν εἰς ὄρος περάσομεν;
then with-carriages to mountain shall-we-cross

ΤΕΙΡΕΣΙΑΣ ἀλλ' οὐχ ὁμοίως ἂν ὁ θεὸς τιμὴν ἔχοι.
but not equally — the god honor would-have

ΚΑΔΜΟΣ γέρων γέροντα παιδαγωγήσω σ' ἐγώ.
old-man old-man shall-guide you I

ΤΕΙΡΕΣΙΑΣ ὁ θεὸς ἀμοχθὶ κεῖσε νῷν ἡγήσεται.
the god without-toil there for-us-two will-lead

195 ΚΑΔΜΟΣ μόνοι δὲ πόλεως Βακχίῳ χορεύσομεν;
alone and of-the-city for-Bacchius we-shall-dance

ΤΕΙΡΕΣΙΑΣ μόνοι γὰρ εὖ φρονοῦμεν, οἱ δ' ἄλλοι κακῶς.
alone for well we-think the and others badly

ΚΑΔΜΟΣ μακρὸν τὸ μέλλειν· ἀλλ' ἐμῆς ἔχου χερός.
long the delaying but my take-hold-of hand

ΤΕΙΡΕΣΙΑΣ ἰδού, ξύναπτε καὶ ξυνωρίζου χέρα.
see join and pair hand

ΚΑΔΜΟΣ οὐ καταφρονῶ 'γὼ τῶν θεῶν θνητὸς γεγώς.
not I-despise I the gods mortal being

200 ΤΕΙΡΕΣΙΑΣ οὐδὲν σοφιζόμεσθα τοῖσι δαίμοσι.
nothing we-reason-subtly with-the gods

πατρίους παραδοχὰς ἅς θ' ὁμήλικας χρόνῳ
ancestral traditions which and coeval with-time

κεκτήμεθ', οὐδεὶς αὐτὰ καταβαλεῖ λόγος,
we-possess no-one them will-overthrow argument

οὐδ' εἰ δι' ἄκρων τὸ σοφὸν ηὕρηται φρενῶν.
not-even if through highest the wisdom has-been-found of-wits

ἐρεῖ τις ὡς τὸ γῆρας οὐκ αἰσχύνομαι,
will-say someone that the old-age not I-am-ashamed
μέλλων χορεύειν κρᾶτα κισσώσας ἐμόν;
intending to-dance head having-ivied my
οὐ γὰρ διῄρηχ' ὁ θεὸς εἴτε τὸν νέον
not for has-distinguished the god whether the young
ἐχρῆν χορεύειν εἴτε τὸν γεραίτερον,
ought to-dance or the older
ἀλλ' ἐξ ἁπάντων βούλεται τιμὰς ἔχειν
but from all he-wishes honors to-have
κοινάς, δι' ἀριθμῶν δ' οὐδὲν αὔξεσθαι θέλει.
common through numbers and nothing to-be-exalted he-wishes
ΚΑΔΜΟΣ ἐπεὶ σὺ φέγγος, Τειρεσία, τόδ' οὐχ ὁρᾷς,
since you light Teiresias this not see
ἐγὼ προφήτης σοι λόγων γενήσομαι.
I interpreter for-you of-words shall-become
Πενθεὺς πρὸς οἴκους ὅδε διὰ σπουδῆς περᾷ,
Pentheus toward the-house here in haste crosses
Ἐχίονος παῖς, ᾧ κράτος δίδωμι γῆς.
of-Echion son to-whom power I-give of-the-land
ὡς ἐπτόηται· τί ποτ' ἐρεῖ νεώτερον;
how excited-he-is what ever will-he-say new
ΠΕΝΘΕΥΣ ἔκδημος ὢν μὲν τῆσδ' ἐτύγχανον χθονός,
abroad being indeed this I-happened-to-be land
κλύω δὲ νεοχμὰ τήνδ' ἀνὰ πτόλιν κακά,
I-hear and new-fangled this through city evils
γυναῖκας ἡμῖν δώματ' ἐκλελοιπέναι
women our homes to-have-left
πλασταῖσι βακχείαισιν, ἐν δὲ δασκίοις
in-sham bacchic-revels in and shady

ὄρεσι θοάζειν, τὸν νεωστὶ δαίμονα
mountains to-rush-about the newly-come god
Διόνυσον, ὅστις ἔστι, τιμώσας χοροῖς·
Dionysus whoever he-is honoring with-dances
πλήρεις δὲ θιάσοις ἐν μέσοισιν ἑστάναι
full and among-companies in midst to-stand
κρατῆρας, ἄλλην δ' ἄλλοσ' εἰς ἐρημίαν
mixing-bowls one and another-way into solitude
πτώσσουσαν εὐναῖς ἀρσένων ὑπηρετεῖν,
cowering for-beds of-males to-serve
πρόφασιν μὲν ὡς δὴ Μαινάδας θυοσκόους,
pretext indeed as indeed Maenads sacrificing
τὴν δ' Ἀφροδίτην πρόσθ' ἄγειν τοῦ Βακχίου.
the and Aphrodite before to-put of-the Bacchic-god
ὅσας μὲν οὖν εἴληφα, δεσμίους χέρας
as-many indeed then I-have-caught bound in-hands
σῴζουσι πανδήμοισι πρόσπολοι στέγαις·
keep in-public attendants in-houses
ὅσαι δ' ἄπεισιν, ἐξ ὄρους θηράσομαι,
as-many-as and are-away from mountain I-shall-hunt
Ἰνώ τ' Ἀγαύην θ' ἥ μ' ἔτικτ' Ἐχίονι,
Ino and Agave and who me bore to-Echion
Ἀκταίονός τε μητέρ', Αὐτονόην λέγω.
of-Actaeon and mother Autonoe I-mean
καὶ σφᾶς σιδηραῖς ἁρμόσας ἐν ἄρκυσι
and them in-iron having-fitted in nets
παύσω κακούργου τῆσδε βακχείας τάχα.
I-shall-stop of-mischievous this bacchic-revel quickly
λέγουσι δ' ὥς τις εἰσελήλυθε ξένος
they-say and that a-certain has-come stranger

γόης ἐπῳδὸς Λυδίας ἀπὸ χθονός,
wizard enchanter of-Lydian from land
ξανθοῖσι βοστρύχοισιν εὐοσμῶν κομῶν,
with-golden curls fragrant of-locks
οἰνωπός, ὄσσοις χάριτας Ἀφροδίτης ἔχων,
wine-faced in-eyes charms of-Aphrodite having
ὃς ἡμέρας τε κεὐφρόνας συγγίγνεται
who days both and-nights consorts
τελετὰς προτείνων εὐίους νεάνισιν.
rites holding-out of-euoi to-young-women
εἰ δ' αὐτὸν εἴσω τῆσδε λήψομαι στέγης,
if and him within this I-shall-catch house
παύσω κτυποῦντα θύρσον ἀνασείοντά τε
I-shall-stop beating thyrsus tossing and
κόμας, τράχηλον σώματος χωρὶς τεμών.
hair neck from-body apart having-cut
ἐκεῖνος εἶναί φησι Διόνυσον θεόν,
he to-be says Dionysus god
ἐκεῖνος ἐν μηρῷ ποτ' ἐρράφθαι Διός,
he in thigh once to-have-been-stitched of-Zeus
ὃς ἐκπυροῦται λαμπάσιν κεραυνίαις
who is-burned-up by-flames of-lightning
σὺν μητρί, Δίους ὅτι γάμους ἐψεύσατο.
with mother Zeus's because marriage she-lied-about
ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια,
these not of-dreadful hanging worthy
ὕβρεις ὑβρίζειν, ὅστις ἔστιν ὁ ξένος;
outrages to-commit whoever is the stranger
ἀτὰρ τόδ' ἄλλο θαῦμα, τὸν τερασκόπον
but this other marvel the seer-of-portents

ἐν ποικίλαισι νεβρίσι Τειρεσίαν ὁρῶ
in dappled fawnskins Teiresias I-see

πατέρα τε μητρὸς τῆς ἐμῆς, πολὺν γέλων,
father and of-mother — my much laughter

νάρθηκι βακχεύοντ'· ἀναίνομαι, πάτερ,
with-fennel-wand reveling I-refuse father

τὸ γῆρας ὑμῶν εἰσορῶν νοῦν οὐκ ἔχον.
the old-age your beholding sense not having

οὐκ ἀποτινάξεις κισσόν; οὐκ ἐλευθέραν
not will-you-shake-off ivy not free

θύρσου μεθήσεις χεῖρ', ἐμῆς μητρὸς πάτερ;
of-thyrsus will-you-let-go hand of-my mother father

σὺ ταῦτ' ἔπεισας, Τειρεσία· τόνδ' αὖ θέλεις
you these persuaded Teiresias this again you-wish

τὸν δαίμον' ἀνθρώποισιν εἰσφέρων νέον
the god to-men introducing new

σκοπεῖν πτερωτοὺς καὐπύρων μισθοὺς φέρειν·
to-watch winged and-of-burnt-offerings fees to-bring

εἰ μή σε γῆρας πολιὸν ἐξερρύετο,
if not you old-age gray rescued

καθῆσ' ἂν ἐν Βάκχαισι δέσμιος μέσαις,
you-would-sit — among Bacchants bound in-the-midst

τελετὰς πονηρὰς εἰσάγων· γυναιξὶ γὰρ
rites wicked introducing to-women for

ὅπου βότρυος ἐν δαιτὶ γίγνεται γάνος,
where of-the-grape at feast becomes gleam

οὐχ ὑγιὲς οὐδὲν ἔτι λέγω τῶν ὀργίων.
not healthy nothing any-more I-say of-the orgies

ΧΟΡΟΣ τῆς δυσσεβείας. ὦ ξέν', οὐκ αἰδεῖ θεοὺς
the impiety O stranger not do-you-revere gods
Κάδμον τε τὸν σπείραντα γηγενῆ στάχυν;
Cadmus and the(-one) having-sown earth-born crop
Ἐχίονος δ' ὢν παῖς καταισχύνεις γένος;
of-Echion and being son you-shame family
ΤΕΙΡΕΣΙΑΣ ὅταν λάβῃ τις τῶν λόγων ἀνὴρ σοφὸς
whenever takes someone of-the arguments man wise
καλὰς ἀφορμάς, οὐ μέγ' ἔργον εὖ λέγειν·
fair starting-points not great task well to-speak
σὺ δ' εὔτροχον μὲν γλῶσσαν ὡς φρονῶν ἔχεις,
you and well-running indeed tongue as being-wise have
ἐν τοῖς λόγοισι δ' οὐκ ἔνεισί σοι φρένες.
in the words and not are-in you wits
θρασὺς δέ, δυνατὸς καὶ λέγειν οἷός τ' ἀνήρ,
bold and powerful and to-speak able — man
κακὸς πολίτης γίγνεται νοῦν οὐκ ἔχων.
bad citizen becomes sense not having
οὗτος δ' ὁ δαίμων ὁ νέος ὃν σὺ διαγελᾷς,
this and the god the new whom you mock
οὐκ ἂν δυναίμην μέγεθος ἐξειπεῖν ὅσος
not — I-could greatness tell-out how-great
καθ' Ἑλλάδ' ἔσται. δύο γάρ, ὦ νεανία,
throughout Greece he-will-be two for O young-man
τὰ πρῶτ' ἐν ἀνθρώποισι· Δημήτηρ θεά·
the first among men Demeter goddess
γῆ δ' ἐστίν, ὄνομα δ' ὁπότερον βούλει κάλει·
earth and she-is by-name and whichever you-wish call
αὕτη μὲν ἐν ξηροῖσιν ἐκτρέφει βροτούς·
she indeed with dry(-foods) nourishes mortals

ὃς δ' ἦλθ' ἔπειτ', ἀντίπαλον ὁ Σεμέλης γόνος
who and came after counterpart the of-Semele offspring
βότρυος ὑγρὸν πῶμ' ηὗρε κεἰσηνέγκατο
of-the-grape liquid drink found and-introduced
θνητοῖς, ὃ παύει τοὺς ταλαιπώρους βροτοὺς
to-mortals which stops the wretched mortals
λύπης, ὅταν πλησθῶσιν ἀμπέλου ῥοῆς,
from-grief whenever they-are-filled of-the-vine stream
ὕπνον τε λήθην τῶν καθ' ἡμέραν κακῶν
sleep and forgetfulness of-the by day evils
δίδωσιν, οὐδ' ἔστ' ἄλλο φάρμακον πόνων.
gives nor is other remedy of-toils
οὗτος θεοῖσι σπένδεται θεὸς γεγώς,
he to-the-gods is-poured-out god being
ὥστε διὰ τοῦτον τἀγάθ' ἀνθρώπους ἔχειν.
so-that through him the-good-things men have
καὶ καταγελᾷς νιν, ὡς ἐνερράφη Διὸς
and you-laugh-at him that he-was-stitched-in of-Zeus
μηρῷ; διδάξω σ' ὡς καλῶς ἔχει τόδε.
thigh I-shall-teach you how well holds this
ἐπεί νιν ἥρπασ' ἐκ πυρὸς κεραυνίου
when him snatched from fire of-lightning
Ζεύς, εἰς δ' Ὄλυμπον βρέφος ἀνήγαγεν, θεὸν
Zeus to and Olympus babe brought-up as-god
Ἥρα νιν ἤθελ' ἐκβαλεῖν ἀπ' οὐρανοῦ·
Hera him wished to-cast-out from heaven
Ζεὺς δ' ἀντεμηχανήσαθ' οἷα δὴ θεός.
Zeus but devised-against-her such-as indeed a-god
ῥήξας μέρος τι τοῦ χθόν' ἐγκυκλουμένου
having-broken part some of-the earth encircling

αἰθέρος, ἔθηκε τόνδ' ὅμηρον, ἐκδιδοὺς
air made this(-one) as-hostage giving-out
Διόνυσον Ἥρας νεικέων· χρόνῳ δέ νιν
Dionysus of-Hera from-quarrels in-time and him
βροτοὶ τραφῆναί φασιν ἐν μηρῷ Διός,
mortals to-have-been-nursed say in thigh of-Zeus
ὄνομα μεταστήσαντες, ὅτι θεᾷ θεὸς
name having-changed because to-goddess god
Ἥρᾳ ποθ' ὡμήρευσε, συνθέντες λόγον.
to-Hera once was-hostage having-composed story
μάντις δ' ὁ δαίμων ὅδε· τὸ γὰρ βακχεύσιμον
prophet and the god this the for bacchic
καὶ τὸ μανιῶδες μαντικὴν πολλὴν ἔχει·
and the madness prophecy much has
ὅταν γὰρ ὁ θεὸς εἰς τὸ σῶμ' ἔλθῃ πολύς,
when for the god into the body comes in-strength
λέγειν τὸ μέλλον τοὺς μεμηνότας ποιεῖ.
to-tell the future the maddened he-makes
Ἄρεώς τε μοῖραν μεταλαβὼν ἔχει τινά·
of-Ares and share having-received he-has some
στρατὸν γὰρ ἐν ὅπλοις ὄντα καὶπὶ τάξεσι
army for in arms being and-at ranks
φόβος διεπτόησε πρὶν λόγχης θιγεῖν·
panic scatters before spear to-touch
μανία δὲ καὶ τοῦτ' ἐστὶ Διονύσου πάρα.
madness and also this is of-Dionysus from
ἔτ' αὐτὸν ὄψει καὶπὶ Δελφίσιν πέτραις
yet him you-will-see and-on Delphian rocks
πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα,
leaping with pine-torches two-peaked plateau

πάλλοντα καὶ σείοντα Βακχεῖον κλάδον,
brandishing and shaking Bacchic bough
μέγαν τ' ἀν' Ἑλλάδ'. ἀλλ' ἐμοί, Πενθεῦ, πιθοῦ·
great and through Greece but me Pentheus obey
μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν,
not the power boast sway over-men to-have
μηδ', ἢν δοκῇς μέν, ἡ δὲ δόξα σου νοσῇ,
nor if you-think indeed the and thought your is-sick
φρονεῖν δόκει τι· τὸν θεὸν δ' εἰς γῆν δέχου
to-be-wise think anything the god and into land receive
καὶ σπένδε καὶ βάκχευε καὶ στέφου κάρα.
and pour-libations and revel and crown head
οὐχ ὁ Διόνυσος σωφρονεῖν ἀναγκάσει
not — Dionysus to-be-chaste will-compel
γυναῖκας εἰς τὴν Κύπριν, ἀλλ' ἐν τῇ φύσει
women in-regard-to — Cypris but in the nature
τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί.
the chastity is-present in the(-things) all always
τοῦτο σκοπεῖν χρή· καὶ γὰρ ἐν βακχεύμασιν
this to-consider must also for in bacchic-revels
οὖσ' ἥ γε σώφρων οὐ διαφθαρήσεται.
being she at-least chaste not will-be-corrupted
ὁρᾷς, σὺ χαίρεις, ὅταν ἐφεστῶσιν πύλαις
you-see you rejoice when stand-at gates
πολλοί, τὸ Πενθέως δ' ὄνομα μεγαλύνῃ πόλις·
many the of-Pentheus and name magnifies city
κἀκεῖνος, οἶμαι, τέρπεται τιμώμενος.
and-he I-think delights being-honored
ἐγὼ μὲν οὖν καὶ Κάδμος, ὃν σὺ διαγελᾷς,
I indeed then and Cadmus whom you mock

κισσῷ τ᾽ ἐρεψόμεσθα καὶ χορεύσομεν,
with-ivy and shall-crown-ourselves and shall-dance
πολιὰ ξυνωρίς, ἀλλ᾽ ὅμως χορευτέον,
gray pair but still must-dance
κοὐ θεομαχήσω σῶν λόγων πεισθεὶς ὕπο.
and-not I-shall-fight-god your words persuaded by
μαίνει γὰρ ὡς ἄλγιστα, κοὔτε φαρμάκοις
you-are-mad for most painfully and-neither with-drugs
ἄκη λάβοις ἄν, οὔτ᾽ ἄνευ τούτων νοσεῖς.
cure could-you-take — nor without them you-are-sick
ΧΟΡΟΣ ὦ πρέσβυ, Φοῖβόν τ᾽ οὐ καταισχύνεις λόγοις,
O old-man Phoebus and not you-shame with-words
τιμῶν τε Βρόμιον σωφρονεῖς μέγαν θεόν.
honoring and Bromius you-are-wise great god
ΚΑΔΜΟΣ ὦ παῖ, καλῶς σοι Τειρεσίας παρῄνεσεν·
O son well you Teiresias advised
οἴκει μεθ᾽ ἡμῶν, μὴ θύραζε τῶν νόμων.
dwell with us not outside the laws
νῦν γὰρ πέτει τε καὶ φρονῶν οὐδὲν φρονεῖς.
now for you-flutter both and thinking nothing you-think
κεἰ μὴ γὰρ ἔστιν ὁ θεὸς οὗτος, ὡς σὺ φῄς,
and-if not for is the god this as you say
παρὰ σοὶ λεγέσθω· καὶ καταψεύδου καλῶς
by you let-it-be-said and lie-about-it well
ὡς ἔστι, Σεμέλη θ᾽ ἵνα δοκῇ θεὸν τεκεῖν,
that he-is Semele and so-that she-may-seem a-god to-have-borne
ἡμῖν τε τιμὴ παντὶ τῷ γένει προσῇ.
for-us and honor all the family may-come
ὁρᾷς τὸν Ἀκταίωνος ἄθλιον μόρον,
you-see the of-Actaeon wretched fate

ὃν ὠμόσιτοι σκύλακες ἃς ἐθρέψατο
whom raw-eating hounds which he-had-reared
διεσπάσαντο, κρείσσον' ἐν κυναγίαις
tore-apart better in hunts
Ἀρτέμιδος εἶναι κομπάσαντ', ἐν ὀργάσιν.
than-Artemis to-be having-boasted in meadows
ὃ μὴ πάθῃς σύ, δεῦρό σου στέψω κάρα
which not may-suffer you here your I-shall-crown head
κισσῷ· μεθ' ἡμῶν τῷ θεῷ τιμὴν δίδου.
with-ivy with us the god honor give
ΠΕΝΘΕΥΣ οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,
not — will-you-lay-on hand will-revel and going
μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί;
nor wipe-off folly — your on-me
τῆς σῆς δ' ἀνοίας τόνδε τὸν διδάσκαλον
— your and folly this the teacher
δίκην μέτειμι. στειχέτω τις ὡς τάχος,
justice I-shall-pursue let-go someone with speed
ἐλθὼν δὲ θάκους τοῦδ' ἵν' οἰωνοσκοπεῖ
having-gone and seats of-this-one where he-takes-auguries
μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν,
with-levers heave and-overturn back
ἄνω κάτω τὰ πάντα συγχέας ὁμοῦ,
upside down the(-things) all having-confounded together
καὶ στέμματ' ἀνέμοις καὶ θυέλλαισιν μέθες.
and fillets to-winds and storms let-go
μάλιστα γάρ νιν δήξομαι δράσας τάδε.
most for him I-shall-sting having-done these(-things)
οἱ δ' ἀνὰ πόλιν στείχοντες ἐξιχνεύσατε
you and through city going track-down

τὸν θηλύμορφον ξένον, ὃς εἰσφέρει νόσον
the woman-formed stranger who introduces disease
καινὴν γυναιξὶ καὶ λέχη λυμαίνεται.
new to-women and beds defiles
κἄνπερ λάβητε, δέσμιον πορεύσατε
and-if-indeed you-take bound bring
δεῦρ' αὐτόν, ὡς ἂν λευσίμου δίκης τυχὼν
here him so-that — of-stoning justice meeting
θάνῃ πικρὰν βάκχευσιν ἐν Θήβαις ἰδών.
he-may-die bitter reveling in Thebes having-seen
ΤΕΙΡΕΣΙΑΣ ὦ σχέτλι', ὡς οὐκ οἶσθα ποῦ ποτ' εἶ λόγων.
O wretch how not you-know where ever you-are of-words
μέμηνας ἤδη, καὶ πρὶν ἐξέστης φρενῶν.
you-are-mad already and before you-were-out of-wits
στείχωμεν ἡμεῖς, Κάδμε, κἀξαιτώμεθα
let-go we Cadmus and-let-us-pray
ὑπέρ τε τούτου καίπερ ὄντος ἀγρίου
for both him although being savage
ὑπέρ τε πόλεως, τὸν θεὸν μηδὲν νέον
for and the-city the god nothing new
δρᾶν. ἀλλ' ἕπου μοι κισσίνου βάκτρου μέτα·
to-do but follow me ivy staff with
πειρῶ δ' ἀνορθοῦν σῶμ' ἐμόν, κἀγὼ τὸ σόν·
try and to-hold-up body my and-I — yours
γέροντε δ' αἰσχρὸν δύο πεσεῖν· ἴτω δ' ὅμως·
two-old-men and shameful two to-fall let-it-go but still
τῷ Βακχίῳ γὰρ τῷ Διὸς δουλευτέον.
the Bacchic-god for the of-Zeus must-be-served
Πενθεὺς δ' ὅπως μὴ πένθος εἰσοίσει δόμοις
Pentheus and see-that not grief bring-into house

τοῖς σοῖσι, Κάδμε· μαντικῇ μὲν οὐ λέγω,
— your Cadmus by-prophecy indeed not I-speak
τοῖς πράγμασιν δέ· μῶρα γὰρ μῶρος λέγει.
by-the facts but foolish(-things) for fool speaks

IV · HOLINESS

The chorus calls on Holiness to hear Pentheus' outrage against Bromius, the god of the feast who frees from care. An unbridled tongue ends in misfortune, while a quiet life holds a house together; cleverness is not wisdom, and life is short. They long for Cyprus and Pieria, where the god may be worshiped, for he loves Peace and gives wine's painless joy to rich and poor alike, and they will accept what the common people believe.

370 ΧΟΡΟΣ Ὁσία πότνα θεῶν,
Holiness queen of-gods
Ὁσία δ' ἃ κατὰ γᾶν
Holiness and who over earth
χρυσέαν πτέρυγα φέρεις,
golden wing bear
τάδε Πενθέως ἀίεις;
these(-words) of-Pentheus do-you-hear
ἀίεις οὐχ ὁσίαν
do-you-hear not holy
375 ὕβριν εἰς τὸν Βρόμιον,
insolence against — Bromius
τὸν Σεμέλας, τὸν παρὰ καλλιστεφάνοις
the of-Semele the at fair-crowned
εὐφροσύναις δαίμονα πρῶ-
festivities god first

τον μακάρων; ὃς τάδ' ἔχει,
— *of-the-blessed who these(-things) holds*
θιασεύειν τε χοροῖς
to-join-the-dance and in-dances
μετά τ' αὐλοῦ γελάσαι
with and the-pipe to-laugh
ἀποπαῦσαί τε μερίμνας,
to-end and cares
ὁπόταν βότρυος ἔλθῃ
whenever of-the-grape comes
γάνος ἐν δαιτὶ θεῶν,
gleam at feast of-gods
κισσοφόροις δ' ἐν θαλίαις
ivy-bearing and at festivals
ἀνδράσι κρατὴρ ὕπνον ἀμφιβάλλῃ.
on-men the-bowl sleep casts
ἀχαλίνων στομάτων
of-unbridled mouths
ἀνόμου τ' ἀφροσύνας
lawless and of-folly
τὸ τέλος δυστυχία·
the end misfortune
ὁ δὲ τᾶς ἡσυχίας
the but of-the quiet
βίοτος καὶ τὸ φρονεῖν
life and the being-wise
ἀσάλευτόν τε μένει
unshaken both remains
καὶ συνέχει δώματα· πόρσω γὰρ ὅμως
and holds-together houses far for still

αἰθέρα ναίοντες ὁρῶ-
the-air dwelling see
σιν τὰ βροτῶν οὐρανίδαι.
— the(-things) of-mortals the-heavenly-ones
τὸ σοφὸν δ' οὐ σοφία
the cleverness and not wisdom
τό τε μὴ θνητὰ φρονεῖν
the and not mortal(-things) to-think
βραχὺς αἰών· ἐπὶ τούτῳ
short life on this
δέ τις ἂν μεγάλα διώκων
and anyone — great(-things) pursuing
τὰ παρόντ' οὐχὶ φέροι.
the present(-things) not would-bear
μαινομένων δ' οἵδε τρόποι
of-mad and these ways
καὶ κακοβούλων παρ' ἔμοιγε φωτῶν.
and ill-counseled with me-at-least of-men
ἱκοίμαν ποτὶ Κύπρον,
may-I-come to Cyprus
νᾶσον τᾶς Ἀφροδίτας,
island — of-Aphrodite
ἐν ᾗ θελξίφρονες νέμον-
in which charming-the-mind dwell
ται θνατοῖσιν Ἔρωτες,
— for-mortals Loves
χθόνα θ' ἃν ἑκατόστομοι
land and which hundred-mouthed
βαρβάρου ποταμοῦ ῥοαὶ
of-barbarian river streams

καρπίζουσιν ἄνομβρον.
make-fruitful rainless
ποῦ δ' ἁ καλλιστευομένα
where and the fairest
Πιερία μούσειος ἕδρα,
Pieria of-the-Muses seat
σεμνὰ κλιτὺς Ὀλύμπου;
holy slope of-Olympus
ἐκεῖσ' ἄγε με, Βρόμιε Βρόμιε,
thither lead me Bromius Bromius
πρόβακχ' εὔιε δαῖμον.
leader-of-Bacchants euoi-god god
ἐκεῖ Χάριτες, ἐκεῖ δὲ Πόθος·
there Graces there and Desire
ἐκεῖ δὲ Βάκχαις θέμις ὀργιάζειν.
there and for-Bacchants right to-celebrate-rites
ὁ δαίμων ὁ Διὸς παῖς
the god the of-Zeus son
χαίρει μὲν θαλίαισιν,
rejoices indeed in-festivities
φιλεῖ δ' ὀλβοδότειραν Εἰ-
loves and wealth-giving Peace
ρήναν, κουροτρόφον θεάν.
— nurse-of-youths goddess
ἴσα δ' εἴς τε τὸν ὄλβιον
equal and to both the rich
τόν τε χείρονα δῶκ' ἔχειν
the and poorer gave to-have
οἴνου τέρψιν ἄλυπον·
of-wine delight painless

μισεῖ δ' ᾧ μὴ ταῦτα μέλει,
hates and whom not these(-things) concern
κατὰ φάος νύκτας τε φίλας
by light nights and dear
εὐαίωνα διαζῆν·
in-bliss to-live-through
σοφὸν δ' ἀπέχειν παραπίδα φρένα τε
wise and to-keep-away mind heart and
περισσῶν παρὰ φωτῶν.
from-excessive from men
τὸ πλῆθος ὅ τι τὸ φαυλότερον
the multitude what ever the plainer
ἐνόμισε χρῆταί τε, τόδ' ἂν δεχοίμαν.
has-believed uses and this — I-would-accept

V · THE STRANGER BEFORE THE KING

A servant brings the stranger, who let himself be bound and laughed; the imprisoned Bacchants have gone free, their fetters loosed by no human hand. Pentheus mocks the stranger's beauty and questions him about his country, his god, and the rites, which he will not disclose to the uninitiated. Pentheus threatens to cut his curl, demands his thyrsus, and orders him shut in the stables. The stranger warns that Dionysus will pursue him for the outrage.

ΘΕΡΑΠΩΝ Πενθεῦ, πάρεσμεν τήνδ' ἄγραν ἠγρευκότες
Pentheus we-are-here this prey having-caught
ἐφ' ἣν ἔπεμψας, οὐδ' ἄκρανθ' ὡρμήσαμεν.
after which you-sent nor in-vain we-set-out
ὁ θὴρ δ' ὅδ' ἡμῖν πρᾶος οὐδ' ὑπέσπασε
the beast and this to-us tame nor withdrew

φυγῇ πόδ', ἀλλ' ἔδωκεν οὐκ ἄκων χέρας,
in-flight foot but gave not unwilling hands
οὐδ' ὠχρός, οὐδ' ἤλλαξεν οἰνωπὸν γένυν,
nor pale nor changed wine-dark cheek
γελῶν δὲ καὶ δεῖν κἀπάγειν ἐφίετο
laughing and both to-bind and-to-lead-off bade
ἔμενέ τε, τοὐμὸν εὐπετὲς ποιούμενος.
waited and my easy making
κἀγὼ δι' αἰδοῦς εἶπον· ὦ ξέν', οὐχ ἑκὼν
and-I through respect said O stranger not willingly
ἄγω σε, Πενθέως δ' ὅς μ' ἔπεμψ' ἐπιστολαῖς.
I-lead you of-Pentheus but who me sent by-orders
ἃς δ' αὖ σὺ Βάκχας εἶρξας, ἃς συνήρπασας
whom and in-turn you Bacchants shut-up whom you-seized
κἄδησας ἐν δεσμοῖσι πανδήμου στέγης,
and-bound in bonds of-the-public house
φροῦδαί γ' ἐκεῖναι λελυμέναι πρὸς ὀργάδας
gone at-least they loosed to meadows
σκιρτῶσι Βρόμιον ἀνακαλούμεναι θεόν·
leap Bromius invoking god
αὐτόματα δ' αὐταῖς δεσμὰ διελύθη πεδῶν,
of-themselves and for-them bonds were-loosed of-fetters
κλῇδές τ' ἀνῆκαν θύρετρ' ἄνευ θνητῆς χερός.
bolts and opened doors without mortal hand
πολλῶν δ' ὅδ' ἀνὴρ θαυμάτων ἥκει πλέως
of-many and this man marvels comes full
εἰς τάσδε Θήβας. σοὶ δὲ τἄλλα χρὴ μέλειν.
to this Thebes to-you and the-rest must to-be-a-care

ΠΕΝΘΕΥΣ μαίνεσθε· χειρῶν τοῦδ' ἐν ἄρκυσιν γὰρ ὢν
you-are-mad of-hands his in nets for being
οὐκ ἔστιν οὕτως ὠκὺς ὥστε μ' ἐκφυγεῖν.
not he-is so swift as me to-escape
ἀτὰρ τὸ μὲν σῶμ' οὐκ ἄμορφος εἶ, ξένε,
but the indeed body not shapeless you-are stranger
ὡς εἰς γυναῖκας, ἐφ' ὅπερ εἰς Θήβας πάρει·
as for women for which-very-thing to Thebes you-are-here
πλόκαμός τε γάρ σου ταναός, οὐ πάλης ὕπο,
tress and for your long not of-wrestling by
γένυν παρ' αὐτὴν κεχυμένος, πόθου πλέως·
cheek by itself poured-down of-desire full
λευκὴν δὲ χροιὰν ἐκ παρασκευῆς ἔχεις,
white and complexion from design you-have
οὐχ ἡλίου βολαῖσιν, ἀλλ' ὑπὸ σκιᾶς,
not of-sun by-rays but under shade
τὴν Ἀφροδίτην καλλονῇ θηρώμενος.
— *Aphrodite by-beauty hunting*
πρῶτον μὲν οὖν μοι λέξον ὅστις εἶ γένος.
first indeed then to-me tell who you-are by-race
ΔΙΟΝΥΣΟΣ οὐ κόμπος οὐδείς· ῥᾴδιον δ' εἰπεῖν τόδε.
not boast none easy and to-say this
τὸν ἀνθεμώδη Τμῶλον οἶσθά που κλύων.
the flowery Tmolus you-know I-suppose by-hearing
ΠΕΝΘΕΥΣ οἶδ', ὃς τὸ Σάρδεων ἄστυ περιβάλλει κύκλῳ.
I-know which the of-Sardis town surrounds in-circle
ΔΙΟΝΥΣΟΣ ἐντεῦθέν εἰμι, Λυδία δέ μοι πατρίς.
thence I-am Lydia and to-me fatherland
ΠΕΝΘΕΥΣ πόθεν δὲ τελετὰς τάσδ' ἄγεις ἐς Ἑλλάδα;
whence and rites these do-you-bring to Greece

ΔΙΟΝΥΣΟΣ Διόνυσος ἡμᾶς εἰσέβησ', ὁ τοῦ Διός.
Dionysus us initiated the of-the Zeus

ΠΕΝΘΕΥΣ Ζεὺς δ' ἔστ' ἐκεῖ τις, ὃς νέους τίκτει θεούς;
Zeus and is there some who new begets gods

ΔΙΟΝΥΣΟΣ οὔκ, ἀλλ' ὁ Σεμέλην ἐνθάδε ζεύξας γάμοις.
no but the(-one) Semele here having-yoked in-marriage

ΠΕΝΘΕΥΣ πότερα δὲ νύκτωρ σ' ἢ κατ' ὄμμ' ἠνάγκασεν;
whether and by-night you or to face compelled

ΔΙΟΝΥΣΟΣ ὁρῶν ὁρῶντα, καὶ δίδωσιν ὄργια. 470
seeing seeing and he-gives rites

ΠΕΝΘΕΥΣ τὰ δ' ὄργι' ἐστὶ τίν' ἰδέαν ἔχοντά σοι;
the and rites are what form having to-you

ΔΙΟΝΥΣΟΣ ἄρρητ' ἀβακχεύτοισιν εἰδέναι βροτῶν.
not-to-be-spoken to-uninitiated to-know of-mortals

ΠΕΝΘΕΥΣ ἔχει δ' ὄνησιν τοῖσι θύουσιν τίνα;
has and profit to-those sacrificing what

ΔΙΟΝΥΣΟΣ οὐ θέμις ἀκοῦσαί σ', ἔστι δ' ἄξι' εἰδέναι.
not right to-hear you is but worth to-know

ΠΕΝΘΕΥΣ εὖ τοῦτ' ἐκιβδήλευσας, ἵν' ἀκοῦσαι θέλω. 475
well this you-counterfeited so-that to-hear I-may-wish

ΔΙΟΝΥΣΟΣ ἀσέβειαν ἀσκοῦντ' ὄργι' ἐχθαίρει θεοῦ.
impiety practicing rites hate of-the-god

ΠΕΝΘΕΥΣ τὸν θεὸν ὁρᾶν γὰρ φὴς σαφῶς, ποῖός τις ἦν;
the god to-see for you-say clearly what-like some he-was

ΔΙΟΝΥΣΟΣ ὁποῖος ἤθελ'· οὐκ ἐγὼ 'τασσον τόδε.
whatever-like he-wished not I ordered this

ΠΕΝΘΕΥΣ τοῦτ' αὖ παρωχέτευσας εὖ κοὐδὲν λέγων.
this again you-diverted well and-nothing saying

ΔΙΟΝΥΣΟΣ δόξει τις ἀμαθεῖ σοφὰ λέγων οὐκ εὖ φρονεῖν. 480
will-seem one to-the-ignorant wise(-things) saying not well to-think

ΠΕΝΘΕΥΣ ἦλθες δὲ πρῶτα δεῦρ' ἄγων τὸν δαίμονα;
you-came and first here bringing the god

ΔΙΟΝΥΣΟΣ πᾶς ἀναχορεύει βαρβάρων τάδ' ὄργια.
every-one dances of-barbarians these rites

ΠΕΝΘΕΥΣ φρονοῦσι γὰρ κάκιον Ἑλλήνων πολύ.
they-think for worse than-Greeks much

ΔΙΟΝΥΣΟΣ τάδ' εὖ γε μᾶλλον· οἱ νόμοι δὲ διάφοροι.
these(-things) well at-least rather the customs but different

ΠΕΝΘΕΥΣ τά δ' ἱερὰ νύκτωρ ἢ μεθ' ἡμέραν τελεῖς;
the and rites by-night or by day do-you-perform

ΔΙΟΝΥΣΟΣ νύκτωρ τὰ πολλά· σεμνότητ' ἔχει σκότος.
by-night the most solemnity has darkness

ΠΕΝΘΕΥΣ τοῦτ' εἰς γυναῖκας δόλιόν ἐστι καὶ σαθρόν.
this toward women treacherous is and rotten

ΔΙΟΝΥΣΟΣ κἀν ἡμέρᾳ τό γ' αἰσχρὸν ἐξεύροι τις ἄν.
and-in day the at-least shameful could-find anyone —

ΠΕΝΘΕΥΣ δίκην σε δοῦναι δεῖ σοφισμάτων κακῶν.
justice you to-pay must for-sophistries evil

ΔΙΟΝΥΣΟΣ σὲ δ' ἀμαθίας γε κἀσεβοῦντ' εἰς τὸν θεόν.
you and for-ignorance at-least and-impious toward the god

ΠΕΝΘΕΥΣ ὡς θρασὺς ὁ Βάκχος κοὐκ ἀγύμναστος λόγων.
how bold the Bacchant and-not untrained in-words

ΔΙΟΝΥΣΟΣ εἶφ' ὅ τι παθεῖν δεῖ· τί με τὸ δεινὸν ἐργάσει;
say what ever to-suffer I-must what me the dreadful will-you-do

ΠΕΝΘΕΥΣ πρῶτον μὲν ἁβρὸν βόστρυχον τεμῶ σέθεν.
first indeed delicate curl I-shall-cut your

ΔΙΟΝΥΣΟΣ ἱερὸς ὁ πλόκαμος· τῷ θεῷ δ' αὐτὸν τρέφω.
holy the tress to-the god and it I-grow

ΠΕΝΘΕΥΣ ἔπειτα θύρσον τόνδε παράδος ἐκ χεροῖν.
then thyrsus this hand-over from hands

ΔΙΟΝΥΣΟΣ αὐτός μ᾽ ἀφαιροῦ· τόνδε Διονύσου φορῶ.
yourself me take-away this of-Dionysus I-carry

ΠΕΝΘΕΥΣ εἱρκταῖσί τ᾽ ἔνδον σῶμα σὸν φυλάξομεν.
in-prisons and inside body your we-shall-guard

ΔΙΟΝΥΣΟΣ λύσει μ᾽ ὁ δαίμων αὐτός, ὅταν ἐγὼ θέλω.
will-free me the god himself whenever I wish

ΠΕΝΘΕΥΣ ὅταν γε καλέσῃς αὐτὸν ἐν Βάκχαις σταθείς.
when at-least you-call him among Bacchants standing

ΔΙΟΝΥΣΟΣ καὶ νῦν ἃ πάσχω πλησίον παρὼν ὁρᾷ. 500
and now what I-suffer near being he-sees

ΠΕΝΘΕΥΣ καὶ ποῦ ᾽στιν; οὐ γὰρ φανερὸς ὄμμασίν γ᾽ ἐμοῖς.
and where is-he not for visible to-eyes at-least my

ΔΙΟΝΥΣΟΣ παρ᾽ ἐμοί· σὺ δ᾽ ἀσεβὴς αὐτὸς ὢν οὐκ εἰσορᾷς.
by me you but impious yourself being not see

ΠΕΝΘΕΥΣ λάζυσθε· καταφρονεῖ με καὶ Θήβας ὅδε.
seize he-scorns me and Thebes this(-man)

ΔΙΟΝΥΣΟΣ αὐδῶ με μὴ δεῖν σωφρονῶν οὐ σώφροσιν.
I-say me not to-bind being-wise not to-the-wise

ΠΕΝΘΕΥΣ ἐγὼ δὲ δεῖν γε κυριώτερος σέθεν. 505
I but to-bind at-least more-powerful than-you

ΔΙΟΝΥΣΟΣ οὐκ οἶσθ᾽ ὅ τι ζῇς, οὐδ᾽ ὃ δρᾷς, οὐδ᾽ ὅστις εἶ.
not you-know what ever you-live nor what you-do nor who you-are

ΠΕΝΘΕΥΣ Πενθεὺς Ἀγαύης παῖς, πατρὸς δ᾽ Ἐχίονος.
Pentheus of-Agave son of-father and Echion

ΔΙΟΝΥΣΟΣ ἐνδυστυχῆσαι τοὔνομ᾽ ἐπιτήδειος εἶ.
to-be-unlucky-in the-name fit you-are

ΠΕΝΘΕΥΣ χώρει· καθείρξατ᾽ αὐτὸν ἱππικαῖς πέλας
go shut-up him equine near

φάτναισιν, ὡς ἂν σκότιον εἰσορᾷ κνέφας. 510
mangers so-that — dark may-behold gloom

ἐκεῖ χόρευε· τάσδε δ' ἃς ἄγων πάρει
there dance these and whom leading you-are-here
κακῶν συνεργοὺς ἢ διεμπολήσομεν
of-evils accomplices either we-shall-sell
ἢ χεῖρα δούπου τοῦδε καὶ βύρσης κτύπου
or hand from-noise this and of-hide beating
παύσας, ἐφ' ἱστοῖς δμωίδας κεκτήσομαι.
having-stopped at looms as-slaves I-shall-possess
ΔΙΟΝΥΣΟΣ στείχοιμ' ἄν· ὅ τι γὰρ μὴ χρεών, οὔτοι χρεὼν
I-would-go — what ever for not fated surely-not fated
παθεῖν. ἀτάρ τοι τῶνδ' ἄποιν' ὑβρισμάτων
to-suffer but surely for-these requital insults
μέτεισι Διόνυσός σ', ὃν οὐκ εἶναι λέγεις·
will-pursue Dionysus you whom not to-be you-say
ἡμᾶς γὰρ ἀδικῶν κεῖνον εἰς δεσμοὺς ἄγεις.
us for wronging him into bonds you-lead

VI · DIRCE

The chorus asks why Dirce, the spring that bathed the newborn god, now rejects his worshipers. They denounce Pentheus, the earth-born son of Echion, a monstrous giant fighting the gods, who has the god's companion in prison, and call on Dionysus to come down from Olympus. They wonder where he is leading his revels, on Nysa, the Corycian peaks, or Olympus where Orpheus led the trees, and promise that he will cross the Axius and come to Pieria.

ΧΟΡΟΣ Ἀχελῴου θύγατερ,
of-Achelous daughter
πότνι' εὐπάρθενε Δίρκα,
queen fair-maiden Dirce

σὺ γὰρ ἐν σαῖς ποτε παγαῖς
you for in your once springs
τὸ Διὸς βρέφος ἔλαβες,
the of-Zeus babe received
ὅτε μηρῷ πυρὸς ἐξ ἀ-
when in-thigh from fire immortal
θανάτου Ζεὺς ὁ τεκὼν ἥρ-
— *Zeus the begetter snatched*
πασέ νιν, τάδ' ἀναβοάσας·
— *him these(-words) crying-out*
ἴθι, Διθύραμβ', ἐμὰν ἄρ-
come Dithyrambus my male
σενα τάνδε βᾶθι νηδύν·
— *this enter womb*
ἀναφαίνω σε τόδ', ὦ Βάκ-
I-proclaim you this O Bacchic-one
χιε, Θήβαις ὀνομάζειν.
— *to-Thebes to-name*
σὺ δέ μ', ὦ μάκαιρα Δίρκα,
you but me O blessed Dirce
στεφανηφόρους ἀπωθεῖ
crown-wearing you-thrust-away
θιάσους ἔχουσαν ἐν σοί.
companies having by you
τί μ' ἀναίνει; τί με φεύγεις;
why me do-you-reject why me do-you-flee
ἔτι ναὶ τὰν βοτρυώδη
yet yes by-the clustering
Διονύσου χάριν οἴνας,
of-Dionysus grace of-the-vine

ἔτι σοι τοῦ Βρομίου μελήσει.
yet to-you for-the Bromius will-be-a-care
[οἵαν οἵαν ὀργὰν]
what what anger
ἀναφαίνει χθόνιον
reveals earthborn
γένος ἐκφύς τε δράκοντός
race sprung and of-snake
ποτε Πενθεύς, ὃν Ἐχίων
once Pentheus whom Echion
ἐφύτευσε χθόνιος,
begot earthborn
ἀγριωπὸν τέρας, οὐ φῶ-
fierce-faced monster not man
τα βρότειον, φόνιον δ' ὥσ-
— *mortal murderous and like*
τε γίγαντ' ἀντίπαλον θεοῖς·
— *giant matched-against gods*
ὃς ἐμὲ βρόχοισι τὰν τοῦ
who me with-nooses the(-one) —
Βρομίου τάχα ξυνάψει,
of-Bromius soon will-bind
τὸν ἐμὸν δ' ἐντὸς ἔχει δώ-
— *my and within holds of-the-house*
ματος ἤδη θιασώταν
— *already companion*
σκοτίαισι κρυπτὸν ἐν εἱρκταῖς.
in-dark hidden in prisons
ἐσορᾷς τάδ', ὦ Διὸς παῖ
do-you-see these(-things) O of-Zeus son

Διόνυσε, σοὺς προφήτας
Dionysus your spokesmen
ἐν ἁμίλλαισιν ἀνάγκας;
in struggles of-constraint
μόλε, χρυσῶπα τινάσσων,
come golden-faced brandishing
ἄνα, θύρσον κατ' Ὄλυμπον,
up thyrsus down Olympus
φονίου δ' ἀνδρὸς ὕβριν κατάσχες.
murderous and of-man insolence check
πόθι Νύσας ἄρα τᾶς θη-
where of-Nysa then the beast-nurturing
ροτρόφου θυρσοφορεῖς
— do-you-lead-with-thyrsus
θιάσους, ὦ Διόνυσ', ἢ
companies O Dionysus or
κορυφαῖς Κωρυκίαις;
on-peaks Corycian
τάχα δ' ἐν τοῖς πολυδένδρεσ-
perhaps and in the many-treed
σιν Ὀλύμπου θαλάμαις, ἔν-
— of-Olympus chambers where
θα ποτ' Ὀρφεὺς κιθαρίζων
— once Orpheus playing-the-lyre
σύναγεν δένδρεα μούσαις,
gathered trees with-songs
σύναγεν θῆρας ἀγρώτας.
gathered beasts wild
μάκαρ ὦ Πιερία,
blessed O Pieria

σέβεταί σ᾽ Εὔιος, ἥξει
reveres you the-Euoi-god will-come
τε χορεύσων ἅμα βακχεύ-
and to-dance-for-you together-with revels
μασι, τόν τ᾽ ὠκυρόαν
— the and swift-flowing
διαβὰς Ἀξιὸν εἰλισ-
having-crossed Axius whirling
σομένας Μαινάδας ἄξει,
— Maenads he-will-lead
Λυδίαν τε, τὸν εὐδαιμονίας
Lydias and the of-prosperity
βροτοῖς ὀλβοδόταν
to-mortals giver-of-wealth
πατέρα τε, τὸν ἔκλυον
father and who I-heard
εὔιππον χώραν ὕδασιν
of-fine-horses land with-waters
καλλίστοισι λιπαίνειν.
fairest to-enrich

The god's voice shakes the palace, fire leaps on Semele's tomb, and the stranger comes out free: Pentheus, he says, bound a bull and stabbed a phantom. A herdsman reports the Bacchants on Cithaeron working wonders until the herdsmen tried to seize Agave; then they tore cattle apart, raided villages, and routed armed men. Pentheus calls out his army, but the stranger lures him to spy on the women dressed as one, asks Dionysus to madden him, and foretells his death at his mother's hands.

ΔΙΟΝΥΣΟΣ ἰώ,

io

κλύετ᾽ ἐμᾶς κλύετ᾽ αὐδᾶς,

hear my hear voice

ἰὼ Βάκχαι, ἰὼ Βάκχαι.

io Bacchants io Bacchants

ΧΟΡΟΣ τίς ὅδε, τίς πόθεν ὁ κέλαδος ἀνά μ᾽ ἐκάλεσεν Εὐίου;

who this who whence the cry up me called of-the-Euoi-god

ΔΙΟΝΥΣΟΣ ἰὼ ἰώ, πάλιν αὐδῶ, 580

io io again I-call

ὁ Σεμέλας, ὁ Διὸς παῖς.

the of-Semele the of-Zeus son

ΧΟΡΟΣ ἰὼ ἰὼ δέσποτα δέσποτα,

io io master master

μόλε νυν ἡμέτερον εἰς

come now our to

θίασον, ὦ Βρόμιε Βρόμιε.

company O Bromius Bromius

ΔΙΟΝΥΣΟΣ σεῖε πέδον χθονὸς ἔνοσι πότνια. 585

shake floor of-earth earthquake queen

ΧΟΡΟΣ ἆ ἆ,
ah ah
τάχα τὰ Πενθέως
soon the of-Pentheus
μέλαθρα διατινάξεται πεσήμασιν.
halls will-be-shaken-apart in-fallings
ὁ Διόνυσος ἀνὰ μέλαθρα·
— Dionysus in the-halls
σέβετέ νιν.
revere him
590 ΧΟΡΟΣ σέβομεν ὦ.
we-revere oh
ἴδετε λάινα κίοσιν ἔμβολα
see stone on-pillars lintels
διάδρομα τάδε·
parting these
Βρόμιος ἀλαλάζεται στέγας ἔσω.
Bromius raises-the-war-cry roof within
ΔΙΟΝΥΣΟΣ ἅπτε κεραύνιον αἴθοπα λαμπάδα·
kindle lightning blazing torch
595 σύμφλεγε σύμφλεγε δώματα Πενθέος.
burn burn house of-Pentheus
ΧΟΡΟΣ ἆ ἆ,
ah ah
πῦρ οὐ λεύσσεις οὐδ' αὐγάζει
fire not do-you-see nor perceive
Σεμέλας ἱερὸν ἀμφὶ τάφον, ἅν
of-Semele holy around tomb which
ποτε κεραυνόβολος ἔλιπε φλόγα
once lightning-hurled left flame

Δίου βροντᾶς;
of-Zeus thunder
δίκετε πεδόσε δίκετε τρομερὰ
fling to-the-ground fling trembling
σώματα, Μαινάδες·
bodies Maenads
ὁ γὰρ ἄναξ ἄνω κάτω τιθεὶς ἔπεισι
the for lord upside down setting attacks
μέλαθρα τάδε Διὸς γόνος.
halls these of-Zeus offspring
ΔΙΟΝΤΣΟΣ βάρβαροι γυναῖκες, οὕτως ἐκπεπληγμέναι φόβῳ
barbarian women so struck with-fear
πρὸς πέδῳ πεπτώκατ'; ᾔσθησθ', ὡς ἔοικε, Βακχίου
to the-ground you-have-fallen you-perceived as it-seems the-Bacchic-god
διατινάξαντος τὰ Πενθέως δώματ'· ἀλλ' ἀνίστατε
shaking-apart the of-Pentheus house but raise
σῶμα καὶ θαρσεῖτε σαρκὸς ἐξαμείψασαι τρόμον.
body and take-heart of-flesh having-cast-off trembling
ΧΟΡΟΣ ὦ φάος μέγιστον ἡμῖν εὐίου βακχεύματος,
O light greatest to-us of-euoi reveling
ὡς ἐσεῖδον ἀσμένη σε, μονάδ' ἔχουσ' ἐρημίαν.
how I-looked-on gladly you lonely having desolation
ΔΙΟΝΤΣΟΣ εἰς ἀθυμίαν ἀφίκεσθ', ἡνίκ' εἰσεπεμπόμην,
into despair you-came when I-was-sent-in
Πενθέως ὡς εἰς σκοτεινὰς ὁρκάνας πεσούμενος;
of-Pentheus as into dark enclosures about-to-fall
ΧΟΡΟΣ πῶς γὰρ οὔ; τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις;
how for not who to-me guardian was if you misfortune should-meet
ἀλλὰ πῶς ἠλευθερώθης ἀνδρὸς ἀνοσίου τυχών;
but how were-you-freed of-man unholy having-met

ΔΙΟΝΥΣΟΣ αὐτὸς ἐξέσωσ' ἐμαυτὸν ῥᾳδίως ἄνευ πόνου.
myself I-saved myself easily without toil

615 ΧΟΡΟΣ οὐδέ σου συνῆψε χεῖρε δεσμίοισιν ἐν βρόχοις;
not-even your bound hands in bound nooses

ΔΙΟΝΥΣΟΣ ταῦτα καὶ καθύβρισ' αὐτόν, ὅτι με δεσμεύειν δοκῶν
these(-things) also I-outraged him that me to-bind thinking
οὔτ' ἔθιγεν οὔθ' ἥψαθ' ἡμῶν, ἐλπίσιν δ' ἐβόσκετο.
neither touched nor handled us on-hopes and fed
πρὸς φάτναις δὲ ταῦρον εὑρών, οὗ καθεῖρξ' ἡμᾶς ἄγων,
at mangers and bull finding where he-shut-up us leading
τῷδε περὶ βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν,
on-this about nooses he-cast knees and hoofs of-feet
620 θυμὸν ἐκπνέων, ἱδρῶτα σώματος στάζων ἄπο,
fury breathing-out sweat body dripping from
χείλεσιν διδοὺς ὀδόντας· πλησίον δ' ἐγὼ παρὼν
with-lips setting teeth near and I being
ἥσυχος θάσσων ἔλευσσον. ἐν δὲ τῷδε τῷ χρόνῳ
quiet sitting watched in and this the time
ἀνετίναξ' ἐλθὼν ὁ Βάκχος δῶμα, καὶ μητρὸς τάφῳ
shook-up having-come the Bacchic-one house and of-mother on-tomb
πῦρ ἀνῆψ'· ὁ δ' ὡς ἐσεῖδε, δώματ' αἴθεσθαι δοκῶν
fire kindled he and as he-saw house to-burn thinking
625 ᾔσσ' ἐκεῖσε κᾆτ' ἐκεῖσε, δμωσὶν Ἀχελῷον φέρειν
rushed thither and-then thither to-slaves Achelous to-bring
ἐννέπων, ἅπας δ' ἐν ἔργῳ δοῦλος ἦν, μάτην πονῶν.
bidding every and at work slave was in-vain toiling
διαμεθεὶς δὲ τόνδε μόχθον, ὡς ἐμοῦ πεφευγότος,
having-let-go and this toil as me having-fled
ἵεται ξίφος κελαινὸν ἁρπάσας δόμων ἔσω.
rushes sword dark having-seized house within

κᾆθ' ὁ Βρόμιος, ὡς ἔμοιγε φαίνεται, δόξαν λέγω,
and-then — Bromius as to-me-at-least appears opinion I-speak
φάσμ' ἐποίησεν κατ' αὐλήν· ὁ δ' ἐπὶ τοῦθ' ὡρμημένος
phantom made in court he and at this having-rushed
ἦσσε κἀκέντει φαεννὸν αἰθέρ', ὡς σφάζων ἐμέ.
rushed and-stabbed shining air as slaying me
πρὸς δὲ τοῖσδ' αὐτῷ τάδ' ἄλλα Βάκχιος λυμαίνεται·
besides and these to-him these other(-things) the-Bacchic-god outrages
δώματ' ἔρρηξεν χαμᾶζε· συντεθράνωται δ' ἅπαν
house he-dashed to-the-ground it-is-shattered and all
πικροτάτους ἰδόντι δεσμοὺς τοὺς ἐμούς· κόπου δ' ὕπο
most-bitter having-seen bonds — my from-weariness and by
διαμεθεὶς ξίφος παρεῖται. πρὸς θεὸν γὰρ ὢν ἀνὴρ
having-let-go sword he-is-spent against god for being man
εἰς μάχην ἐλθεῖν ἐτόλμησ'· ἥσυχος δ' ἐκβὰς ἐγὼ
to battle to-come he-dared quietly and having-gone-out I
δωμάτων ἥκω πρὸς ὑμᾶς, Πενθέως οὐ φροντίσας.
from-the-house I-come to you of-Pentheus not having-cared
ὡς δέ μοι δοκεῖ, ψοφεῖ γοῦν ἀρβύλη δόμων ἔσω,
as and to-me it-seems sounds at-least boot house within
εἰς προνώπι' αὐτίχ' ἥξει. τί ποτ' ἄρ' ἐκ τούτων ἐρεῖ;
to the-front at-once he-will-come what ever then from these will-he-say
ῥᾳδίως γὰρ αὐτὸν οἴσω, κἂν πνέων ἔλθῃ μέγα.
easily for him I-shall-bear even-if breathing he-come mightily
πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σώφρον' εὐοργησίαν.
from-a wise for man to-practice prudent good-temper
ΠΕΝΘΕΥΣ πέπονθα δεινά· διαπέφευγέ μ' ὁ ξένος,
I-have-suffered terrible(-things) has-escaped me the stranger
ὃς ἄρτι δεσμοῖς ἦν κατηναγκασμένος.
who just-now in-bonds was constrained

ἔα ἔα·
ha ha

645 ὅδ' ἐστὶν ἀνήρ· τί τάδε; πῶς προνώπιος
this is the-man what this how in-front
φαίνει πρὸς οἴκοις τοῖς ἐμοῖς, ἔξω βεβώς;
do-you-appear at house — my outside having-gone

ΔΙΟΝΤΣΟΣ στῆσον πόδ', ὀργῇ δ' ὑπόθες ἥσυχον πόδα.
stop foot to-anger and set-under quiet foot

ΠΕΝΘΕΤΣ πόθεν σὺ δεσμὰ διαφυγὼν ἔξω περᾷς;
whence you bonds having-escaped outside do-you-pass

ΔΙΟΝΤΣΟΣ οὐκ εἶπον — ἢ οὐκ ἤκουσας — ὅτι λύσει μέ τις;
not did-I-say or not did-you-hear that will-free me someone

650 ΠΕΝΘΕΤΣ τίς; τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀεί.
who the words for you-bring-in new always

ΔΙΟΝΤΣΟΣ ὃς τὴν πολύβοτρυν ἄμπελον φύει βροτοῖς.
who the many-clustered vine grows for-mortals

ΠΕΝΘΕΤΣ ***
(lacuna)

ΔΙΟΝΤΣΟΣ ὠνείδισας δὴ τοῦτο Διονύσῳ καλόν.
you-reproached indeed this to-Dionysus fair

ΠΕΝΘΕΤΣ κλῄειν κελεύω πάντα πύργον ἐν κύκλῳ.
to-shut I-order every tower in circle

ΔΙΟΝΤΣΟΣ τί δ'; οὐχ ὑπερβαίνουσι καὶ τείχη θεοί;
why and not overpass even walls gods

655 ΠΕΝΘΕΤΣ σοφὸς σοφὸς σύ, πλὴν ἃ δεῖ σ' εἶναι σοφόν.
wise wise you except in-what must you to-be wise

ΔΙΟΝΤΣΟΣ ἃ δεῖ μάλιστα, ταῦτ' ἔγωγ' ἔφυν σοφός.
in-what must most these I-at-least am wise

κείνου δ' ἀκούσας πρῶτα τοὺς λόγους μάθε,
of-him and having-heard first the words learn

ὃς ἐξ ὄρους πάρεστιν ἀγγελῶν τί σοι·
who from mountain is-here about-to-report something to-you
ἡμεῖς δέ σοι μενοῦμεν, οὐ φευξούμεθα.
we and for-you will-stay not shall-flee
ΑΓΓΕΛΟΣ Πενθεῦ κρατύνων τῆσδε Θηβαίας χθονός,
Pentheus ruling of-this Theban land
ἥκω Κιθαιρῶν' ἐκλιπών, ἵν' οὔποτε
I-come Cithaeron having-left where never
λευκῆς ἀνεῖσαν χιόνος εὐαγεῖς βολαί.
white loosed of-snow bright shafts
ΠΕΝΘΕΥΣ ἥκεις δὲ ποίαν προστιθεὶς σπουδὴν λόγου;
you-come and what adding urgency of-speech
ΑΓΓΕΛΟΣ Βάκχας ποτνιάδας εἰσιδών, αἳ τῆσδε γῆς
Bacchants frenzied having-seen who of-this land
οἴστροισι λευκὸν κῶλον ἐξηκόντισαν,
with-goads white limb shot-forth
ἥκω φράσαι σοὶ καὶ πόλει χρῄζων, ἄναξ,
I-come to-tell you and city wanting lord
ὡς δεινὰ δρῶσι θαυμάτων τε κρείσσονα.
how terrible(-things) they-do marvels and greater-than
θέλω δ' ἀκοῦσαι, πότερά σοι παρρησίᾳ
I-wish and to-hear whether to-you with-free-speech
φράσω τὰ κεῖθεν ἢ λόγον στειλώμεθα·
I-should-tell the(-things) thence or speech we-should-trim
τὸ γὰρ τάχος σου τῶν φρενῶν δέδοικ', ἄναξ,
the for quickness your of-the wits I-fear lord
καὶ τοὐξύθυμον καὶ τὸ βασιλικὸν λίαν.
and the-quick-temper and the kingly too-much

ΠΕΝΘΕΥΣ λέγ', ὡς ἀθῷος ἐξ ἐμοῦ πάντως ἔσει·
speak since guiltless from me wholly you-will-be
τοῖς γὰρ δικαίοις οὐχὶ θυμοῦσθαι χρεών.
with-the for just not to-be-angry is-right
ὅσῳ δ' ἂν εἴπῃς δεινότερα Βακχῶν πέρι,
by-as-much and — you-tell more-terrible(-things) Bacchants about
675 τοσῷδε μᾶλλον τὸν ὑποθέντα τὰς τέχνας
by-so-much more the(-one) having-suggested the arts
γυναιξὶ τόνδε τῇ δίκῃ προσθήσομεν.
to-women this(-man) to-the punishment we-shall-add
ΑΓΓΕΛΟΣ ἀγελαῖα μὲν βοσκήματ' ἄρτι πρὸς λέπας
herding indeed cattle just-now toward crag
μόσχων ὑπεξήκριζον, ἡνίχ' ἥλιος
of-calves I-was-driving-up when sun
ἀκτῖνας ἐξίησι θερμαίνων χθόνα.
rays sends-forth warming earth
680 ὁρῶ δὲ θιάσους τρεῖς γυναικείων χορῶν,
I-see and companies three of-women's choirs
ὧν ἦρχ' ἑνὸς μὲν Αὐτονόη, τοῦ δευτέρου
of-which led of-one indeed Autonoe of-the second
μήτηρ Ἀγαύη σή, τρίτου δ' Ἰνὼ χοροῦ.
mother Agave your of-the-third and Ino choir
ηὗδον δὲ πᾶσαι σώμασιν παρειμέναι,
slept and all in-bodies relaxed
αἱ μὲν πρὸς ἐλάτης νῶτ' ἐρείσασαι φόβην,
some indeed against fir's back leaning foliage
685 αἱ δ' ἐν δρυὸς φύλλοισι πρὸς πέδῳ κάρα
others and on oak's leaves on ground head
εἰκῇ βαλοῦσαι σωφρόνως, οὐχ ὡς σὺ φῂς
at-random having-thrown modestly not as you say

ᾠνωμένας κρατῆρι καὶ λωτοῦ ψόφῳ
drunk with-the-bowl and of-pipe by-sound
θηρᾶν καθ' ὕλην Κύπριν ἠρημωμένας.
to-hunt through wood Cypris made-lonely
ἡ σὴ δὲ μήτηρ ὠλόλυξεν ἐν μέσαις
— your and mother raised-the-cry in midst
σταθεῖσα Βάκχαις, ἐξ ὕπνου κινεῖν δέμας,
having-stood Bacchants from sleep to-stir body
μυκήμαθ' ὡς ἤκουσε κεροφόρων βοῶν.
lowings when she-heard of-horned cattle
αἱ δ' ἀποβαλοῦσαι θαλερὸν ὀμμάτων ὕπνον
they and having-cast-off blooming from-eyes sleep
ἀνῇξαν ὀρθαί, θαῦμ' ἰδεῖν εὐκοσμίας,
sprang-up upright marvel to-see of-good-order
νέαι παλαιαὶ παρθένοι τ' ἔτ' ἄζυγες.
young old maidens and still unwed
καὶ πρῶτα μὲν καθεῖσαν εἰς ὤμους κόμας
and first indeed they-let-down onto shoulders hair
νεβρίδας τ' ἀνεστείλανθ' ὅσαισιν ἀμμάτων
fawnskins and tucked-up as-many-as of-knots
σύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς
fastenings had-come-loose and dappled skins
ὄφεσι κατεζώσαντο λιχμῶσιν γένυν.
with-snakes girded licking cheek
αἱ δ' ἀγκάλαισι δορκάδ' ἢ σκύμνους λύκων
others and in-arms gazelle or whelps of-wolves
ἀγρίους ἔχουσαι λευκὸν ἐδίδοσαν γάλα,
wild holding white gave milk
ὅσαις νεοτόκοις μαστὸς ἦν σπαργῶν ἔτι
as-many-as newly-delivered breast was swelling still

βρέφη λιπούσαις· ἐπὶ δ' ἔθεντο κισσίνους
babes having-left on and put ivy
στεφάνους δρυός τε μίλακός τ' ἀνθεσφόρου.
crowns of-oak and of-bryony and flowering
θύρσον δέ τις λαβοῦσ' ἔπαισεν εἰς πέτραν,
thyrsus and one having-taken struck on rock
ὅθεν δροσώδης ὕδατος ἐκπηδᾷ νοτίς·
whence dewy of-water leaps-out moisture
ἄλλη δὲ νάρθηκ' εἰς πέδον καθῆκε γῆς,
another and fennel-wand to ground let-down of-earth
καὶ τῇδε κρήνην ἐξανῆκ' οἴνου θεός·
and for-her spring sent-up of-wine the-god
ὅσαις δὲ λευκοῦ πώματος πόθος παρῆν,
as-many-as and of-white drink desire was-present
ἄκροισι δακτύλοισι διαμῶσαι χθόνα
with-tips fingers scraping earth
γάλακτος ἑσμοὺς εἶχον· ἐκ δὲ κισσίνων
of-milk swarms had from and ivy
θύρσων γλυκεῖαι μέλιτος ἔσταζον ῥοαί.
thyrsi sweet of-honey dripped streams
ὥστ', εἰ παρῆσθα, τὸν θεὸν τὸν νῦν ψέγεις
so-that if you-had-been-there the god whom now you-blame
εὐχαῖσιν ἂν μετῆλθες εἰσιδὼν τάδε.
with-prayers — you-would-have-approached having-seen these(-things)
ξυνήλθομεν δὲ βουκόλοι καὶ ποιμένες,
came-together and cowherds and shepherds
κοινῶν λόγων δώσοντες ἀλλήλοις ἔριν
of-common words to-give to-one-another contest
ὡς δεινὰ δρῶσι θαυμάτων τ' ἐπάξια·
how terrible(-things) they-do of-marvels and worthy

καί τις πλάνης κατ᾽ ἄστυ καὶ τρίβων λόγων
and someone wanderer about town and practiced in-words
ἔλεξεν εἰς ἅπαντας· ὦ σεμνὰς πλάκας
said to all O holy plateaus
ναίοντες ὀρέων, θέλετε θηρασώμεθα
dwelling of-mountains do-you-wish shall-we-hunt
Πενθέως Ἀγαύην μητέρ᾽ ἐκ βακχευμάτων
of-Pentheus Agave mother from bacchic-revels
χάριν τ᾽ ἄνακτι θώμεθ᾽; εὖ δ᾽ ἡμῖν λέγειν
favor and for-the-lord let-us-do well and to-us to-speak
ἔδοξε, θάμνων δ᾽ ἐλλοχίζομεν φόβαις
he-seemed of-thickets and we-lie-in-ambush in-foliage
κρύψαντες αὐτούς· αἱ δὲ τὴν τεταγμένην
having-hidden ourselves they and the appointed
ὥραν ἐκίνουν θύρσον εἰς βακχεύματα,
hour moved thyrsus to bacchic-revels
Ἴακχον ἀθρόῳ στόματι τὸν Διὸς γόνον
Iacchus with-united mouth the of-Zeus offspring
Βρόμιον καλοῦσαι· πᾶν δὲ συνεβάκχευ᾽ ὄρος
Bromius calling all and joined-the-revel mountain
καὶ θῆρες, οὐδὲν δ᾽ ἦν ἀκίνητον δρόμῳ.
and beasts nothing and was unmoved by-running
κυρεῖ δ᾽ Ἀγαύη πλησίον θρῴσκουσά μου·
happens and Agave near leaping me
κἀγὼ ᾽ξεπήδησ᾽ ὡς συναρπάσαι θέλων,
and-I leapt-out as to-seize wishing
λόχμην κενώσας ἔνθ᾽ ἐκρυπτόμην δέμας.
thicket having-emptied where I-was-hiding body
ἡ δ᾽ ἀνεβόησεν· ὦ δρομάδες ἐμαὶ κύνες,
she and cried-out O running my hounds

θηρώμεθ' ἀνδρῶν τῶνδ' ὕπ'· ἀλλ' ἕπεσθέ μοι,
we-are-hunted men these by but follow me
ἕπεσθε θύρσοις διὰ χερῶν ὡπλισμέναι.
follow with-thyrsi through hands armed
ἡμεῖς μὲν οὖν φεύγοντες ἐξηλύξαμεν
we indeed then fleeing escaped
Βακχῶν σπαραγμόν, αἱ δὲ νεμομέναις χλόην
of-Bacchants rending they and on-grazing grass
μόσχοις ἐπῆλθον χειρὸς ἀσιδήρου μέτα.
calves came hand ironless with
καὶ τὴν μὲν ἂν προσεῖδες εὔθηλον πόριν
and one indeed — you-would-have-seen full-uddered heifer
μυκωμένην ἕλκουσαν ἐν χεροῖν δίχα,
lowing dragging in hands asunder
ἄλλαι δὲ δαμάλας διεφόρουν σπαράγμασιν.
others and heifers tore-apart in-rendings
εἶδες δ' ἂν ἢ πλεύρ' ἢ δίχηλον ἔμβασιν
you-would-have-seen and — either ribs or cloven hoof
ῥιπτόμεν' ἄνω τε καὶ κάτω· κρεμαστὰ δὲ
hurled up both and down hanging and
ἔσταζ' ὑπ' ἐλάταις ἀναπεφυρμέν' αἵματι.
dripped under firs smeared with-blood
ταῦροι δ' ὑβρισταὶ κεἰς κέρας θυμούμενοι
bulls and insolent and-into horn raging
τὸ πρόσθεν ἐσφάλλοντο πρὸς γαῖαν δέμας,
— before were-tripped to earth body
μυριάσι χειρῶν ἀγόμενοι νεανίδων.
by-myriads of-hands being-dragged of-young-women
θᾶσσον δὲ διεφοροῦντο σαρκὸς ἐνδυτὰ
quicker and were-torn-apart of-flesh coverings

ἢ σὲ ξυνάψαι βλέφαρα βασιλείοις κόραις.
than you to-close lids royal over-eyes
χωροῦσι δ' ὥστ' ὄρνιθες ἀρθεῖσαι δρόμῳ
they-go and like birds raised in-flight
πεδίων ὑποτάσεις, αἳ παρ' Ἀσωποῦ ῥοαῖς
of-plains stretches which by of-Asopus streams
εὔκαρπον ἐκβάλλουσι Θηβαίων στάχυν·
fruitful put-forth of-Thebans crop
Ὑσιάς τ' Ἐρυθράς θ', αἳ Κιθαιρῶνος λέπας
Hysiae and Erythrae and which of-Cithaeron crag
νέρθεν κατῳκήκασιν, ὥστε πολέμιοι
below dwell like enemies
ἐπεισπεσοῦσαι πάντ' ἄνω τε καὶ κάτω
having-fallen-upon all up both and down
διέφερον· ἥρπαζον μὲν ἐκ δόμων τέκνα·
they-tore-apart they-snatched indeed from homes children
ὁπόσα δ' ἐπ' ὤμοις ἔθεσαν, οὐ δεσμῶν ὕπο
as-many-as and on shoulders they-set not bonds by
προσείχετ' οὐδ' ἔπιπτεν εἰς μέλαν πέδον,
clung nor fell to black ground
οὐ χαλκός, οὐ σίδηρος· ἐπὶ δὲ βοστρύχοις
not bronze not iron on and curls
πῦρ ἔφερον, οὐδ' ἔκαιεν. οἱ δ' ὀργῆς ὕπο
fire they-carried nor it-burned they and of-anger by
εἰς ὅπλ' ἐχώρουν φερόμενοι Βακχῶν ὕπο·
to arms went being-plundered of-Bacchants by
οὗπερ τὸ δεινὸν ἦν θέαμ' ἰδεῖν, ἄναξ.
where the terrible was sight to-see lord
τοῖς μὲν γὰρ οὐχ ἥμασσε λογχωτὸν βέλος,
them indeed for not bloodied pointed missile

κεῖναι δὲ θύρσους ἐξανιεῖσαι χερῶν
they but thyrsi hurling from-hands
ἐτραυμάτιζον κἀπενώτιζον φυγῇ
were-wounding and-were-turning-back in-flight
γυναῖκες ἄνδρας, οὐκ ἄνευ θεῶν τινος.
women men not without of-gods some
πάλιν δ' ἐχώρουν ὅθεν ἐκίνησαν πόδα,
back and they-went whence they-had-moved foot
κρήνας ἐπ' αὐτὰς ἃς ἀνῆκ' αὐταῖς θεός.
springs to themselves which sent-up for-them the-god
νίψαντο δ' αἷμα, σταγόνα δ' ἐκ παρηίδων
washed and blood drops and from cheeks
γλώσσῃ δράκοντες ἐξεφαίδρυνον χροός.
with-tongue snakes licked-clean of-skin
τὸν δαίμον' οὖν τόνδ' ὅστις ἔστ', ὦ δέσποτα,
the god then this whoever he-is O master
δέχου πόλει τῇδ'· ὡς τά τ' ἄλλ' ἐστὶν μέγας,
receive into-city this since in-the and other(-things) he-is great
κἀκεῖνό φασιν αὐτόν, ὡς ἐγὼ κλύω,
and-that they-say of-him as I hear
τὴν παυσίλυπον ἄμπελον δοῦναι βροτοῖς.
the grief-ending vine to-have-given to-mortals
οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις
of-wine and no-longer being not is Cypris
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.
nor other delightful nothing to-men any-more
ΧΟΡΟΣ ταρβῶ μὲν εἰπεῖν τοὺς λόγους ἐλευθέρους
I-fear indeed to-speak the words free
εἰς τὸν τύραννον, ἀλλ' ὅμως εἰρήσεται·
to the tyrant but still it-shall-be-spoken

Διόνυσος ἥσσων οὐδενὸς θεῶν ἔφυ.
Dionysus inferior to-none of-gods was-born
ΠΕΝΘΕΥΣ ἤδη τόδ' ἐγγὺς ὥστε πῦρ ὑφάπτεται
already this near like fire is-kindled
ὕβρισμα Βακχῶν, ψόγος ἐς Ἕλληνας μέγας.
outrage of-Bacchants reproach to Greeks great
ἀλλ' οὐκ ὀκνεῖν δεῖ· στεῖχ' ἐπ' Ἠλέκτρας ἰὼν
but not to-hesitate must go to of-Electra going
πύλας· κέλευε πάντας ἀσπιδηφόρους
gates order all shield-bearing
ἵππων τ' ἀπαντᾶν ταχυπόδων ἐπεμβάτας
of-horses and to-meet swift-footed riders
πέλτας θ' ὅσοι πάλλουσι καὶ τόξων χερὶ
targes and as-many-as shake and of-bows with-hand
ψάλλουσι νευράς, ὡς ἐπιστρατεύσομεν
twang strings since we-shall-march-against
Βάκχαισιν· οὐ γὰρ ἀλλ' ὑπερβάλλει τάδε,
the-Bacchants not for but exceeds this
εἰ πρὸς γυναικῶν πεισόμεσθ' ἃ πάσχομεν.
if at-hands of-women we-shall-suffer what we-suffer
ΔΙΟΝΥΣΟΣ πείθει μὲν οὐδέν, τῶν ἐμῶν λόγων κλύων,
you-obey indeed not-at-all — my words hearing
Πενθεῦ· κακῶς δὲ πρὸς σέθεν πάσχων ὅμως
Pentheus ill and at your-hands suffering still
οὔ φημι χρῆναί σ' ὅπλ' ἐπαίρεσθαι θεῷ,
not I-say to-be-right you arms to-raise against-a-god
ἀλλ' ἡσυχάζειν· Βρόμιος οὐκ ἀνέξεται
but to-keep-quiet Bromius not will-endure
κινοῦντα Βάκχας εὐίων ὀρῶν ἄπο.
moving Bacchants of-euoi mountains from

ΠΕΝΘΕΥΣ οὐ μὴ φρενώσεις μ', ἀλλὰ δέσμιος φυγὼν
not — will-you-instruct me but bound having-escaped
σώσει τόδ'; ἢ σοὶ πάλιν ἀναστρέψω δίκην.
will-you-keep this or on-you again I-shall-turn punishment
ΔΙΟΝΥΣΟΣ θύοιμ' ἂν αὐτῷ μᾶλλον ἢ θυμούμενος
I-would-sacrifice — to-him rather than raging
πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ.
against goads kick mortal being against-a-god
ΠΕΝΘΕΥΣ θύσω, φόνον γε θῆλυν, ὥσπερ ἄξιαι,
I-shall-sacrifice slaughter at-least female just-as they-deserve
πολὺν ταράξας ἐν Κιθαιρῶνος πτυχαῖς.
much having-stirred in of-Cithaeron glens
ΔΙΟΝΥΣΟΣ φεύξεσθε πάντες· καὶ τόδ' αἰσχρόν, ἀσπίδας
you-will-flee all and this shameful shields
θύρσοισι Βακχῶν ἐκτρέπειν χαλκηλάτους.
from-thyrsi of-Bacchants to-turn bronze-beaten
ΠΕΝΘΕΥΣ ἀπόρῳ γε τῷδε συμπεπλέγμεθα ξένῳ,
helpless at-least with-this we-are-entangled stranger
ὃς οὔτε πάσχων οὔτε δρῶν σιγήσεται.
who neither suffering nor doing will-be-silent
ΔΙΟΝΥΣΟΣ ὦ τᾶν, ἔτ' ἔστιν εὖ καταστῆσαι τάδε.
O friend still it-is well to-settle these(-things)
ΠΕΝΘΕΥΣ τί δρῶντα; δουλεύοντα δουλείαις ἐμαῖς;
what doing serving slaveries my
ΔΙΟΝΥΣΟΣ ἐγὼ γυναῖκας δεῦρ' ὅπλων ἄξω δίχα.
I women here of-arms will-bring without
ΠΕΝΘΕΥΣ οἴμοι· τόδ' ἤδη δόλιον εἶς με μηχανᾷ.
ah-me this already cunning against me you-devise
ΔΙΟΝΥΣΟΣ ποῖόν τι, σῶσαί σ' εἰ θέλω τέχναις ἐμαῖς;
what-sort-of something to-save you if I-wish by-arts my

ΠΕΝΘΕΥΣ ξυνέθεσθε κοινῇ τάδ', ἵνα βακχεύητ' ἀεί.
you-agreed in-common these(-things) that you-may-revel always

ΔΙΟΝΥΣΟΣ καὶ μὴν ξυνεθέμην τοῦτό γ', ἴσθι, τῷ θεῷ.
and indeed I-agreed this at-least know with-the god

ΠΕΝΘΕΥΣ ἐκφέρετέ μοι δεῦρ' ὅπλα· σὺ δὲ παῦσαι λέγων.
bring-out me here arms you and stop speaking

ΔΙΟΝΥΣΟΣ ἆ· 810
ah

βούλει σφ' ἐν ὄρεσι συγκαθημένας ἰδεῖν;
do-you-wish them in mountains sitting-together to-see

ΠΕΝΘΕΥΣ μάλιστα, μυρίον γε δοὺς χρυσοῦ σταθμόν.
most countless at-least giving of-gold weight

ΔΙΟΝΥΣΟΣ τί δ' εἰς ἔρωτα τοῦδε πέπτωκας μέγαν;
why and into desire for-this you-have-fallen great

ΠΕΝΘΕΥΣ λυπρῶς νιν εἰσίδοιμ' ἂν ἐξῳνωμένας.
painfully them I-would-see — drunken

ΔΙΟΝΥΣΟΣ ὅμως δ' ἴδοις ἂν ἡδέως ἅ σοι πικρά; 815
still and you-would-see — gladly what to-you bitter

ΠΕΝΘΕΥΣ σάφ' ἴσθι, σιγῇ γ' ὑπ' ἐλάταις καθήμενος.
clearly know in-silence at-least under firs sitting

ΔΙΟΝΥΣΟΣ ἀλλ' ἐξιχνεύσουσίν σε, κἂν ἔλθῃς λάθρᾳ.
but they-will-track-down you even-if you-go secretly

ΠΕΝΘΕΥΣ ἀλλ' ἐμφανῶς· καλῶς γὰρ ἐξεῖπας τάδε.
but openly well for you-said this

ΔΙΟΝΥΣΟΣ ἄγωμεν οὖν σε κἀπιχειρήσεις ὁδῷ;
let-us-lead then you and-you-will-attempt the-way

ΠΕΝΘΕΥΣ ἄγ' ὡς τάχιστα, τοῦ χρόνου δέ σοι φθονῶ. 820
lead with all-speed the time and you I-begrudge

ΔΙΟΝΥΣΟΣ στεῖλαί νυν ἀμφὶ χρωτὶ βυσσίνους πέπλους.
dress now about skin linen robes

ΠΕΝΘΕΥΣ τί δὴ τόδ'; εἰς γυναῖκας ἐξ ἀνδρὸς τελῶ;
why indeed this to women from man do-I-pass

ΔΙΟΝΥΣΟΣ μή σε κτάνωσιν, ἢν ἀνὴρ ὀφθῇς ἐκεῖ.
lest you they-kill if man you-are-seen there

ΠΕΝΘΕΥΣ εὖ γ' εἶπας αὐτό, καί τις εἶ πάλαι σοφός.
well at-least you-said it and someone you-are of-old wise

ΔΙΟΝΥΣΟΣ Διόνυσος ἡμᾶς ἐξεμούσωσεν τάδε.
Dionysus us instructed this

ΠΕΝΘΕΥΣ πῶς οὖν γένοιτ' ἂν ἃ σύ με νουθετεῖς καλῶς;
how then would-be — what you me advise well

ΔΙΟΝΥΣΟΣ ἐγὼ στελῶ σε δωμάτων εἴσω μολών.
I shall-dress you of-the-house inside having-gone

ΠΕΝΘΕΥΣ τίνα στολήν; ἢ θῆλυν; ἀλλ' αἰδώς μ' ἔχει.
what dress the female but shame me holds

ΔΙΟΝΥΣΟΣ οὐκέτι θεατὴς Μαινάδων πρόθυμος εἶ;
no-longer spectator of-Maenads eager you-are

ΠΕΝΘΕΥΣ στολὴν δὲ τίνα φῂς ἀμφὶ χρῶτ' ἐμὸν βαλεῖν;
dress and what do-you-say about skin my to-put

ΔΙΟΝΥΣΟΣ κόμην μὲν ἐπὶ σῷ κρατὶ ταναὸν ἐκτενῶ.
hair indeed on your head long I-shall-stretch-out

ΠΕΝΘΕΥΣ τὸ δεύτερον δὲ σχῆμα τοῦ κόσμου τί μοι;
the second and form of-the attire what to-me

ΔΙΟΝΥΣΟΣ πέπλοι ποδήρεις· ἐπὶ κάρᾳ δ' ἔσται μίτρα.
robes reaching-the-feet on head and will-be headband

ΠΕΝΘΕΥΣ ἦ καί τι πρὸς τοῖσδ' ἄλλο προσθήσεις ἐμοί;
— and anything besides these other will-you-add to-me

ΔΙΟΝΥΣΟΣ θύρσον γε χειρὶ καὶ νεβροῦ στικτὸν δέρας.
thyrsus at-least in-hand and of-fawn dappled skin

ΠΕΝΘΕΥΣ οὐκ ἂν δυναίμην θῆλυν ἐνδῦναι στολήν.
not — I-could female to-put-on dress

ΔΙΟΝΥΣΟΣ ἀλλ᾽ αἷμα θήσεις συμβαλὼν Βάκχαις μάχην.
but blood you-will-shed joining with-Bacchants battle

ΠΕΝΘΕΥΣ ὀρθῶς· μολεῖν χρὴ πρῶτον εἰς κατασκοπήν.
rightly to-go must first to spying

ΔΙΟΝΥΣΟΣ σοφώτερον γοῦν ἢ κακοῖς θηρᾶν κακά.
wiser at-least than with-evils to-hunt evils

ΠΕΝΘΕΥΣ καὶ πῶς δι᾽ ἄστεως εἶμι Καδμείους λαθών; 840
and how through the-town shall-I-go Cadmeans escaping

ΔΙΟΝΥΣΟΣ ὁδοὺς ἐρήμους ἴμεν· ἐγὼ δ᾽ ἡγήσομαι.
roads deserted we-shall-go I and shall-lead

ΠΕΝΘΕΥΣ πᾶν κρεῖσσον ὥστε μὴ ᾽γγελᾶν Βάκχας ἐμοί.
all better so-that not to-mock Bacchants at-me

ἐλθόντ᾽ ἐς οἴκους ἂν δοκῇ βουλεύσομεν.
having-gone into the-house what may-seem we-shall-plan

ΔΙΟΝΥΣΟΣ ἔξεστι· πάντῃ τό γ᾽ ἐμὸν εὐτρεπὲς πάρα.
it-is-possible every-way the at-least mine ready is-at-hand

ΠΕΝΘΕΥΣ στείχοιμ᾽ ἄν· ἢ γὰρ ὅπλ᾽ ἔχων πορεύσομαι 845
I-would-go — either for arms having I-shall-proceed

ἢ τοῖσι σοῖσι πείθομαι βουλεύμασιν.
or — your I-shall-obey counsels

ΔΙΟΝΥΣΟΣ γυναῖκες, ἀνὴρ εἰς βόλον καθίσταται·
women the-man into net is-set

ἥξει δὲ Βάκχας, οὗ θανὼν δώσει δίκην.
he-will-come and to-Bacchants where dying he-will-pay justice

Διόνυσε, νῦν σὸν ἔργον, οὐ γὰρ εἶ πρόσω·
Dionysus now your work not for you-are far

τισώμεθ᾽ αὐτόν. πρῶτα δ᾽ ἔκστησον φρενῶν, 850
let-us-punish him first and drive-out from-wits

ἐνεὶς ἐλαφρὰν λύσσαν· ὡς φρονῶν μὲν οὔ
having-sent-in light frenzy since thinking indeed well

οὐ μὴ θελήσῃ θῆλυν ἐνδῦναι στολήν,
not — he-will-be-willing female to-put-on dress
ἔξω δ' ἐλαύνων τοῦ φρονεῖν ἐνδύσεται.
outside and driving of-the being-sane he-will-put-it-on
χρῄζω δέ νιν γέλωτα Θηβαίοις ὀφλεῖν
I-want and him laughter to-Thebans to-incur
γυναικόμορφον ἀγόμενον δι' ἄστεως
woman-shaped led through the-town
ἐκ τῶν ἀπειλῶν τῶν πρίν, αἶσι δεινὸς ἦν.
after the threats the former in-which terrible he-was
ἀλλ' εἶμι κόσμον ὅνπερ εἰς Ἅιδου λαβὼν
but I-go adornment which-very to of-Hades taking
ἄπεισι, μητρὸς ἐκ χεροῖν κατασφαγείς,
he-will-depart of-mother from hands slaughtered
Πενθεῖ προσάψων· γνώσεται δὲ τὸν Διὸς
to-Pentheus to-fit he-will-know and the of-Zeus
Διόνυσον, ὃς πέφυκεν ἐν τέλει θεὸς
Dionysus who is in fulfillment a-god
δεινότατος, ἀνθρώποισι δ' ἠπιώτατος.
most-terrible to-men and most-gentle

VIII · THE FAWN ESCAPED

The chorus longs to dance all night in the open air like a fawn escaped from the hunt. It asks what gift is finer than a stronger hand held over an enemy's head, for what is fair is always dear. The gods' strength moves slowly but surely and punishes those who honor folly; no one should think or act above the laws, and believing in the divine costs little. Happy is he who escapes the storm, but happiest the one who is blessed from day to day.

ΧΟΡΟΣ ἆρ᾽ ἐν παννυχίοις χοροῖς
— in all-night dances

θήσω ποτὲ λευκὸν
shall-I-set ever white

πόδ᾽ ἀναβακχεύουσα, δέραν
foot reveling neck

εἰς αἰθέρα δροσερὸν
to air dewy

ῥίπτουσ᾽, ὡς νεβρὸς χλοεραῖς
flinging like fawn in-green

ἐμπαίζουσα λείμακος ἡδοναῖς,
sporting of-meadow in-delights

ἡνίκ᾽ ἂν φοβερὰν φύγῃ
when — fearful it-escapes

θήραν ἔξω φυλακᾶς
hunt outside the-watch

εὐπλέκτων ὑπὲρ ἀρκύων,
well-woven over nets

θωΰσσων δὲ κυναγέτας
calling-out and huntsman

συντείνῃ δρόμημα κυνῶν·
urges course of-hounds

μόχθοις τ᾽ ὠκυδρόμοις τ᾽ ἀέλ-
with-efforts and swift-running and with-gusts
λαις θρῴσκει πεδίον
— it-leaps plain
παραποτάμιον, ἡδομένα
by-the-river delighting
βροτῶν ἐρημίαις
of-mortals in-solitudes
σκιαροκόμου τ᾽ ἐν ἔρνεσιν ὕλας.
shadowy-leaved and in shoots of-wood
τί τὸ σοφὸν ἢ τί τὸ κάλλιον
what the wise or what the fairer
παρὰ θεῶν γέρας ἐν βροτοῖς
from gods gift among mortals
ἢ χεῖρ᾽ ὑπὲρ κορυφᾶς
than hand over head
τῶν ἐχθρῶν κρείσσω κατέχειν;
of-the enemies stronger to-hold
ὅ τι καλὸν φίλον ἀεί.
what ever fair dear always
ὁρμᾶται μόλις, ἀλλ᾽ ὅμως
moves slowly but still
πιστόν τι τὸ θεῖον
sure something the divine
σθένος· ἀπευθύνει δὲ βροτῶν
strength corrects and of-mortals
τούς τ᾽ ἀγνωμοσύναν
those and folly
τιμῶντας καὶ μὴ τὰ θεῶν
honoring and not the(-things) of-gods

αὔξοντας σὺν μαινομένᾳ δόξᾳ.
exalting with mad opinion
κρυπτεύουσι δὲ ποικίλως
they-hide and cunningly
δαρὸν χρόνου πόδα καὶ
long of-time foot and
θηρῶσιν τὸν ἄσεπτον· οὐ
hunt the impious not
γὰρ κρεῖσσόν ποτε τῶν νόμων
for better ever than-the laws
γιγνώσκειν χρὴ καὶ μελετᾶν.
to-know must and to-practice
κούφα γὰρ δαπάνα νομί-
light for cost to-believe
ζειν ἰσχὺν τόδ' ἔχειν,
— strength this to-have
ὅ τι ποτ' ἄρα τὸ δαιμόνιον,
what — ever then the divine
τό τ' ἐν χρόνῳ μακρῷ
the and in time long
νόμιμον ἀεὶ φύσει τε πεφυκός.
lawful always by-nature and grown
τί τὸ σοφὸν ἢ τί τὸ κάλλιον
what the wise or what the fairer
παρὰ θεῶν γέρας ἐν βροτοῖς
from gods gift among mortals
ἢ χεῖρ' ὑπὲρ κορυφᾶς
than hand over head
τῶν ἐχθρῶν κρείσσω κατέχειν;
of-the enemies stronger to-hold

ὅ τι καλὸν φίλον ἀεί.
what ever fair dear always
εὐδαίμων μὲν ὃς ἐκ θαλάσσας
happy indeed who from sea
ἔφυγε χεῖμα, λιμένα δ' ἔκιχεν·
escaped storm harbor and reached
εὐδαίμων δ' ὃς ὕπερθε μόχθων
happy and who above toils
905 ἐγένεθ'· ἕτερα δ' ἕτερος ἕτερον
became in-other(-ways) and one another
ὄλβῳ καὶ δυνάμει παρῆλθεν.
in-wealth and in-power surpassed
μυρίαι δὲ μυρίοισιν
countless and for-countless
ἔτ' εἴσ' ἐλπίδες· αἱ μὲν
still are hopes some indeed
τελευτῶσιν ἐν ὄλβῳ
end in wealth
βροτοῖς, αἱ δ' ἀπέβησαν·
for-mortals others and come-to-nothing
910 τὸ δὲ κατ' ἦμαρ ὅτῳ βίοτος
the but by day for-whom life
εὐδαίμων, μακαρίζω.
happy I-call-blessed

Dionysus calls Pentheus out in woman's dress. Pentheus sees two suns and the stranger as a bull, and asks whether he looks like Ino or Agave. The god tidies his hair and robes and shows him how to hold the thyrsus. Pentheus imagines lifting the mountain on his shoulders, but agrees to hide among the firs and spy on the women. Dionysus promises he will return carried in his mother's arms, with a fame reaching heaven, and leads him off to the great contest.

ΔΙΟΝΥΣΟΣ σὲ τὸν πρόθυμον ὄνθ' ἃ μὴ χρεὼν ὁρᾶν
you the eager being what not right to-see
σπεύδοντά τ' ἀσπούδαστα, Πενθέα λέγω,
hastening and unhastened(-things) Pentheus I-mean
ἔξιθι πάροιθε δωμάτων, ὄφθητί μοι
come-out before the-house be-seen by-me
σκευὴν γυναικὸς μαινάδος Βάκχης ἔχων, 915
garb of-woman of-maenad of-Bacchant having
μητρός τε τῆς σῆς καὶ λόχου κατάσκοπος·
of-mother and — your and company spy
πρέπεις δὲ Κάδμου θυγατέρων μορφὴν μιᾷ.
you-look and of-Cadmus daughters in-shape like-one
ΠΕΝΘΕΥΣ καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ,
and indeed to-see to-me two indeed suns I-seem
διπλᾶς δὲ Θήβας καὶ πόλισμ' ἑπτάστομον·
double and Thebes and city seven-gated
καὶ ταῦρος ἡμῖν πρόσθεν ἡγεῖσθαι δοκεῖς 920
and bull to-us before to-lead you-seem
καὶ σῷ κέρατα κρατὶ προσπεφυκέναι.
and on-your horns head to-have-grown
ἀλλ' ἦ ποτ' ἦσθα θήρ; τεταύρωσαι γὰρ οὖν.
but — once were-you beast you-have-become-a-bull for indeed

ΔΙΟΝΤΣΟΣ ὁ θεὸς ὁμαρτεῖ, πρόσθεν ὢν οὐκ εὐμενής,
the god accompanies before being not kindly
ἔνσπονδος ἡμῖν· νῦν δ' ὁρᾷς ἃ χρή σ' ὁρᾶν.
in-truce with-us now and you-see what must you see
ΠΕΝΘΕΤΣ τί φαίνομαι δῆτ'; οὐχὶ τὴν Ἰνοῦς στάσιν
how do-I-appear then not the of-Ino stance
ἢ τὴν Ἀγαύης ἑστάναι μητρός γ' ἐμῆς;
or the of-Agave to-stand of-mother — my
ΔΙΟΝΤΣΟΣ αὐτὰς ἐκείνας εἰσορᾶν δοκῶ σ' ὁρῶν.
those very-ones to-behold I-seem you seeing
ἀλλ' ἐξ ἕδρας σοι πλόκαμος ἐξέστηχ' ὅδε,
but from place to-you tress has-stood-out this
οὐχ ὡς ἐγώ νιν ὑπὸ μίτρᾳ καθήρμοσα.
not as I it under headband fitted
ΠΕΝΘΕΤΣ ἔνδον προσείων αὐτὸν ἀνασείων τ' ἐγὼ
inside tossing-forward it tossing-back and I
καὶ βακχιάζων ἐξ ἕδρας μεθώρμισα.
and reveling from place I-moved
ΔΙΟΝΤΣΟΣ ἀλλ' αὐτὸν ἡμεῖς, οἷς σε θεραπεύειν μέλει,
but it we to-whom you to-tend is-a-care
πάλιν καταστελοῦμεν· ἀλλ' ὄρθου κάρα.
again shall-arrange but straighten head
ΠΕΝΘΕΤΣ ἰδού, σὺ κόσμει· σοὶ γὰρ ἀνακείμεσθα δή.
see you adorn to-you for we-are-devoted indeed
ΔΙΟΝΤΣΟΣ ζῶναί τέ σοι χαλῶσι κοὐχ ἑξῆς πέπλων
girdles and your slacken and-not in-order of-robes
στολίδες ὑπὸ σφυροῖσι τείνουσιν σέθεν.
folds under ankles stretch your

ΠΕΝΘΕΥΣ κἀμοὶ δοκοῦσι παρά γε δεξιὸν πόδα·
and-to-me they-seem by at-least right foot
τἀνθένδε δ' ὀρθῶς παρὰ τένοντ' ἔχει πέπλος.
the(-part)-here and rightly by tendon has robe
ΔΙΟΝΥΣΟΣ ἦ πού με τῶν σῶν πρῶτον ἡγήσει φίλων,
truly surely me of-the your first you-will-count friends
ὅταν παρὰ λόγον σώφρονας Βάκχας ἴδῃς.
when beyond expectation chaste Bacchants you-see
ΠΕΝΘΕΥΣ πότερα δὲ θύρσον δεξιᾷ λαβὼν χερὶ
whether and thyrsus in-right having-taken hand
ἢ τῇδε, Βάκχῃ μᾶλλον εἰκασθήσομαι;
or in-this Bacchant rather shall-I-be-likened
ΔΙΟΝΥΣΟΣ ἐν δεξιᾷ χρὴ χἄμα δεξιῷ ποδὶ
in right must and-together-with right foot
αἴρειν νιν· αἰνῶ δ' ὅτι μεθέστηκας φρενῶν.
to-raise it I-praise and that you-have-changed from-wits
ΠΕΝΘΕΥΣ ἆρ' ἂν δυναίμην τὰς Κιθαιρῶνος πτυχὰς
— — could-I the of-Cithaeron glens
αὐταῖσι Βάκχαις τοῖς ἐμοῖς ὤμοις φέρειν;
with-the-very Bacchants on-the my shoulders carry
ΔΙΟΝΥΣΟΣ δύναι' ἄν, εἰ βούλοιο· τὰς δὲ πρὶν φρένας
you-could — if you-should-wish the but former wits
οὐκ εἶχες ὑγιεῖς, νῦν δ' ἔχεις οἵας σε δεῖ.
not you-had healthy now and you-have such-as you must
ΠΕΝΘΕΥΣ μοχλοὺς φέρωμεν; ἢ χεροῖν ἀνασπάσω
levers shall-we-bring or with-hands shall-I-tear-up
κορυφαῖς ὑποβαλὼν ὦμον ἢ βραχίονα;
to-peaks putting-under shoulder or arm

ΔΙΟΝΥΣΟΣ μὴ σύ γε τὰ Νυμφῶν διολέσῃς ἱδρύματα
not you at-least the of-Nymphs destroy seats
καὶ Πανὸς ἕδρας, ἔνθ' ἔχει συρίγματα.
and of-Pan places where he-has pipings
ΠΕΝΘΕΥΣ καλῶς ἔλεξας· οὐ σθένει νικητέον
well you-said not by-strength must-be-conquered
γυναῖκας, ἐλάταισιν δ' ἐμὸν κρύψω δέμας.
women among-firs and my I-shall-hide body
ΔΙΟΝΥΣΟΣ κρύψει σὺ κρύψιν ἥν σε κρυφθῆναι χρεὼν
you-will-hide you hiding which you to-be-hidden is-fated
ἐλθόντα δόλιον Μαινάδων κατάσκοπον.
having-come crafty of-Maenads spy
ΠΕΝΘΕΥΣ καὶ μὴν δοκῶ σφᾶς ἐν λόχμαις ὄρνιθας ὡς
and indeed I-think them in thickets birds like
λέκτρων ἔχεσθαι φιλτάτοις ἐν ἔρκεσιν.
of-beds to-be-held in-dearest in toils
ΔΙΟΝΥΣΟΣ οὐκοῦν ἐπ' αὐτὸ τοῦτ' ἀποστέλλει φύλαξ·
then for it this you-are-sent watcher
λήψει δ' ἴσως σφᾶς, ἢν σὺ μὴ ληφθῇς πάρος.
you-will-catch and perhaps them if you not are-caught first
ΠΕΝΘΕΥΣ κόμιζε διὰ μέσης με Θηβαίας πόλεως·
escort through middle me Theban city
μόνος γάρ εἰμ' αὐτῶν ἀνὴρ τολμῶν τόδε.
alone for I-am of-them man daring this
ΔΙΟΝΥΣΟΣ μόνος σὺ πόλεως τῆσδ' ὑπερκάμνεις, μόνος·
alone you for-city this toil alone
τοιγάρ σ' ἀγῶνες ἀναμένουσιν οὓς ἐχρῆν.
therefore you contests await which ought
ἕπου δέ· πομπὸς δ' εἶμ' ἐγὼ σωτήριος,
follow and escort and I-am I saving

κεἰθεν δ᾽ ἀπάξει σ᾽ ἄλλος, — ΠΕΝΘΕΤΣ ἡ τεκοῦσά γε.
thence and will-lead-away you another she having-borne at-least
ΔΙΟΝΤΣΟΣ ἐπίσημον ὄντα πᾶσιν — ΠΕΝΘΕΤΣ ἐπὶ τόδ᾽ ἔρχομαι.
conspicuous being to-all for this I-go
ΔΙΟΝΤΣΟΣ φερόμενος ἥξεις — ΠΕΝΘΕΤΣ ἁβρότητ᾽ ἐμὴν λέγεις.
being-carried you-will-come delicacy my you-mean
ΔΙΟΝΤΣΟΣ ἐν χερσὶ μητρός. ΠΕΝΘΕΤΣ καὶ τρυφᾶν μ᾽ ἀναγκάσεις.
in arms of-mother and to-luxuriate me you-will-compel
ΔΙΟΝΤΣΟΣ τρυφάς γε τοιάσδ᾽ — ΠΕΝΘΕΤΣ ἀξίων μὲν ἅπτομαι. 970
luxuries at-least such deserving indeed I-touch
ΔΙΟΝΤΣΟΣ δεινὸς σὺ δεινὸς κἀπὶ δεί᾽ ἔρχει πάθη,
terrible you terrible and-to terrible you-go sufferings
ὥστ᾽ οὐρανῷ στηρίζον εὑρήσεις κλέος.
so-that to-heaven towering you-will-find fame
ἔκτειν᾽, Ἀγαύη, χεῖρας αἵ θ᾽ ὁμόσποροι
stretch-out Agave hands you-who and sown-with-her
Κάδμου θυγατέρες· τὸν νεανίαν ἄγω
of-Cadmus daughters the young-man I-lead
τόνδ᾽ εἰς ἀγῶνα μέγαν, ὁ νικήσων δ᾽ ἐγὼ 975
this to contest great the(-one) to-win and I
καὶ Βρόμιος ἔσται. τἄλλα δ᾽ αὐτὸ σημανεῖ.
and Bromius will-be the-rest and itself will-show

The chorus summons the hounds of Madness to drive Cadmus' daughters against the spy in a woman's dress. His mother will see him first and cry that a lioness or a Gorgon bore him. The chorus calls for sword-bearing justice on the godless son of Echion, who fights the god's rites with an unjust mind. Wisdom is to honor the gods. They call on Dionysus to appear as a bull, a serpent, or a lion and cast his noose on him.

ΧΟΡΟΣ ἴτε θοαὶ Λύσσας κύνες ἴτ' εἰς ὄρος,
go swift of-Madness hounds go to mountain
θίασον ἔνθ' ἔχουσι Κάδμου κόραι,
company where hold of-Cadmus daughters
ἀνοιστρήσατέ νιν
sting-to-frenzy them
ἐπὶ τὸν ἐν γυναικομίμῳ στολᾷ
against the in woman-mimicking dress
λυσσώδη κατάσκοπον Μαινάδων.
raving spy of-Maenads
μάτηρ πρῶτά νιν λευρᾶς ἀπὸ πέτρας
mother first him smooth from rock
ἢ σκόλοπος ὄψεται
or stake will-see
δοκεύοντα, Μαινάσιν δ' ἀπύσει·
watching to-Maenads and will-shout
τίς ὅδε Καδμείων
who this of-Cadmeans
μαστὴρ ὀρειδρόμων
seeker of-mountain-runners
ἐς ὄρος ἐς ὄρος ἔμολεν, ὦ Βάκχαι;
to mountain to mountain has-come O Bacchants

τίς ἄρα νιν ἔτεκεν;
who then him bore
οὐ γὰρ ἐξ αἵματος γυναικῶν ἔφυ,
not for from blood of-women he-was-born
λεαίνας δέ τινος ὅδ' ἢ Γοργόνων
of-lioness but some this(-one) or of-Gorgons
Λιβυσσᾶν γένος.
Libyan offspring
ἴτω δίκα φανερός, ἴτω ξιφηφόρος
let-go justice manifest let-go sword-bearing
φονεύουσα λαιμῶν διαμπὰξ
slaying of-throat through
τὸν ἄθεον ἄνομον ἄδικον Ἐχίονος
the godless lawless unjust of-Echion
τόκον γηγενῆ.
offspring earth-born
ὃς ἀδίκῳ γνώμᾳ παρανόμῳ τ' ὀργᾷ
who with-unjust mind lawless and anger
περὶ σά, Βάκχι', ὄργια ματρός τε σᾶς
about your Bacchius rites of-mother and your
μανείσᾳ παραπίδι
with-maddened heart
παρακόπῳ τε λήματι στέλλεται,
crazed and spirit sets-out
τἀνίκατον ὡς κρατήσων βίᾳ,
the-unconquerable as to-master by-force
γνώμαν σώφρον', ἃ θνατοῖς ἀπροφάσιστος
mind sound which to-mortals unquestioning
εἰς τὰ θεῶν ἔφυ,
toward the(-things) of-gods is

βροτείαν τ᾽ ἔχειν, ἄλυπος βίος.
mortal and to-have painless life

τὸ σοφὸν οὐ φθόνῳ
the cleverness not with-envy

χαίρω θηρεύουσα,
I-rejoice hunting

τὰ δ᾽ ἕτερα μεγάλα φανερά τ᾽ ὄντ᾽ ἀεί,
the and other(-things) great manifest and being always

ἐπὶ τὰ καλὰ βίον
toward the fair(-things) life

ἦμαρ εἰς νύκτα τ᾽ εὐαγοῦντ᾽ εὐσεβεῖν,
day to night and pure to-be-pious

τὰ δ᾽ ἔξω νόμιμα δίκας ἐκβαλόν-
the and outside lawful of-justice casting-out

τα τιμᾶν θεούς.
— to-honor gods

ἴτω δίκα φανερός, ἴτω ξιφηφόρος
let-go justice manifest let-go sword-bearing

φονεύουσα λαιμῶν διαμπὰξ
slaying of-throat through

τὸν ἄθεον ἄνομον ἄδικον Ἐχίονος
the godless lawless unjust of-Echion

τόκον γηγενῆ.
offspring earth-born

φάνηθι ταῦρος ἢ πολύκρανος ἰδεῖν
appear bull or many-headed to-see

δράκων ἢ πυριφλέγων
serpent or fire-blazing

ὁρᾶσθαι λέων.
to-be-seen lion

ἴθ', ὦ Βάκχε, θηραγρευτᾷ Βακχᾶν 1020
go O Bacchus hunter of-Bacchants
γελῶντι προσώπῳ περίβαλε
with-laughing face cast-round
βρόχον ἐπὶ θανάσιμον
noose upon deadly
ἀγέλαν πεσόντι τὰν Μαινάδων.
herd having-fallen-on the of-Maenads

XI · THE DEATH OF PENTHEUS

A servant announces Pentheus' death and rebukes the chorus for rejoicing. He tells how the stranger bends a fir to the ground, sets the king in its top, and lets it rise. A voice from the sky calls on the women to punish the mocker. The Bacchants pelt him and tear the tree up by the roots. Pentheus falls and begs his mother for pity, but Agave, possessed, tears off his arm, and the others rend him apart. She is bringing his head, fixed on her thyrsus as a lion's.

ΑΓΓΕΛΟΣ ὦ δῶμ' ὃ πρίν ποτ' ηὐτύχεις ἀν' Ἑλλάδα,
O house which before once you-prospered through Greece
Σιδωνίου γέροντος, ὃς τὸ γηγενὲς 1025
of-the-Sidonian old-man who the earth-born
δράκοντος ἔσπειρ' ὄφεος ἐν γαίᾳ θέρος,
of-snake sowed serpent in earth harvest
ὥς σε στενάζω, δοῦλος ὢν μέν, ἀλλ' ὅμως
how you I-lament slave being indeed but still
χρηστοῖσι δούλοις συμφορὰ τὰ δεσποτῶν.
to-good slaves misfortune the(-fortunes) of-masters
ΧΟΡΟΣ τί δ' ἔστιν; ἐκ Βακχῶν τι μηνύεις νέον;
what and is-it from Bacchants any-news you-report new

ΑΓΓΕΛΟΣ Πενθεὺς ὄλωλε, παῖς Ἐχίονος πατρός.
Pentheus has-perished son of-Echion father

ΧΟΡΟΣ ὦναξ Βρόμιε· θεὸς φαίνει μέγας.
O-lord Bromius god you-appear great

ΑΓΓΕΛΟΣ πῶς φής; τί τοῦτ' ἔλεξας; ἦ 'πὶ τοῖς ἐμοῖς
how do-you-say what this did-you-say — at — my

χαίρεις κακῶς πράσσουσι δεσπόταις, γύναι;
do-you-rejoice ill faring masters woman

ΧΟΡΟΣ εὐάζω ξένα μέλεσι βαρβάροις·
I-cry-euoi foreign with-songs barbarian

οὐκέτι γὰρ δεσμῶν ὑπὸ φόβῳ πτήσσω.
no-longer for of-bonds under fear I-cower

ΑΓΓΕΛΟΣ Θήβας δ' ἀνάνδρους ὧδ' ἄγεις ***
Thebes and unmanned thus you-think (lacuna)

***;
(lacuna)

ΧΟΡΟΣ ὁ Διόνυσος ὁ Διόνυσος, οὐ Θῆβαι
— Dionysus — Dionysus not Thebes

κράτος ἔχουσ' ἐμόν.
power has over-me

ΑΓΓΕΛΟΣ συγγνωστὰ μέν σοι, πλὴν ἐπ' ἐξειργασμένοις
pardonable indeed for-you but at accomplished

κακοῖσι χαίρειν, ὦ γυναῖκες, οὐ καλόν.
evils to-rejoice O women not fair

ΧΟΡΟΣ ἔννεπέ μοι, φράσον, τίνι μόρῳ θνήσκει
tell me declare by-what fate he-dies

ἄδικος ἀδικά τ' ἐκπορίζων ἀνήρ;
unjust unjust(-things) and contriving man

ΑΓΓΕΛΟΣ ἐπεὶ θεράπνας τῆσδε Θηβαίας χθονὸς
when the-dwellings of-this Theban land
λιπόντες ἐξέβημεν Ἀσωποῦ ῥοάς,
having-left we-went-out of-Asopus streams
λέπας Κιθαιρώνειον εἰσεβάλλομεν
crag of-Cithaeron we-entered
Πενθεύς τε κἀγώ, δεσπότῃ γὰρ εἱπόμην,
Pentheus and and-I master for I-followed
ξένος θ' ὃς ἡμῖν πομπὸς ἦν θεωρίας.
stranger and who for-us guide was of-the-viewing
πρῶτον μὲν οὖν ποιηρὸν ἵζομεν νάπος,
first indeed then grassy we-sit-in glade
τά τ' ἐκ ποδῶν σιγηλὰ καὶ γλώσσης ἄπο
the(-sounds) and from feet silent and tongue from
σῴζοντες, ὡς ὁρῷμεν οὐχ ὁρώμενοι.
keeping so-that we-might-see not being-seen
ἦν δ' ἄγκος ἀμφίκρημνον, ὕδασι διάβροχον,
was and glen sheer-sided with-waters drenched
πεύκαισι συσκιάζον, ἔνθα Μαινάδες
with-pines shading where Maenads
καθῆντ' ἔχουσαι χεῖρας ἐν τερπνοῖς πόνοις.
were-sitting having hands in pleasant toils
αἱ μὲν γὰρ αὐτῶν θύρσον ἐκλελοιπότα
some indeed for of-them thyrsus having-lost-its-leaves
κισσῷ κομήτην αὖθις ἐξανέστεφον,
with-ivy tressed again were-recrowning
αἱ δ' ἐκλιποῦσαι ποικίλ' ὡς πῶλοι ζυγὰ
others and having-left dappled like fillies yokes
βακχεῖον ἀντέκλαζον ἀλλήλαις μέλος.
Bacchic answered-in-turn to-one-another song

Πενθεὺς δ' ὁ τλήμων θῆλυν οὐχ ὁρῶν ὄχλον
Pentheus and the wretch female not seeing throng
ἔλεξε τοιάδ'· ὦ ξέν', οὗ μὲν ἕσταμεν,
said such(-things) O stranger where indeed we-stand
οὐκ ἐξικνοῦμαι Μαινάδων ὄσσοις νόθων·
not I-reach of-Maenads with-eyes counterfeit
ὄχθον δ' ἐπεμβὰς ἢ ἐλάτην ὑψαύχενα
mound and having-climbed or fir high-necked
ἴδοιμ' ἂν ὀρθῶς Μαινάδων αἰσχρουργίαν.
I-would-see — rightly of-Maenads shamelessness
τοὐντεῦθεν ἤδη τοῦ ξένου τι θαῦμ' ὁρῶ·
thereupon now of-the stranger a marvel I-see
λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον
having-taken for of-fir heavenly topmost bough
κατῆγεν, ἦγεν, ἦγεν εἰς μέλαν πέδον·
he-drew-down drew drew to black ground
κυκλοῦτο δ' ὥστε τόξον ἢ κυρτὸς τροχὸς
it-was-curved and like bow or rounded wheel
τόρνῳ γραφόμενος περιφορὰν ἕλκει δρόμον·
by-compass being-traced circuit drags course
ὡς κλῶν' ὄρειον ὁ ξένος χεροῖν ἄγων
so shoot of-mountain the stranger with-hands drawing
ἔκαμπτεν εἰς γῆν, ἔργματ' οὐχὶ θνητὰ δρῶν.
bent to earth deeds not mortal doing
Πενθέα δ' ἱδρύσας ἐλατίνων ὄζων ἔπι,
Pentheus and having-seated of-fir branches on
ὀρθὸν μεθίει διὰ χερῶν βλάστημ' ἄνω
upright he-let-go through hands shoot up
ἀτρέμα, φυλάσσων μὴ ἀναχαιτίσειέ νιν.
gently guarding lest should-throw him

ὀρθὴ δ' ἐς ὀρθὸν αἰθέρ' ἐστηρίζετο
upright and to upright air it-towered
ἔχουσα νώτοις δεσπότην ἐφήμενον.
having on-its-back master seated
ὤφθη δὲ μᾶλλον ἢ κατεῖδε Μαινάδας·
he-was-seen and rather than saw Maenads
ὅσον γὰρ οὔπω δῆλος ἦν θάσσων ἄνω,
as-far-as for not-yet visible was sitting aloft
καὶ τὸν ξένον μὲν οὐκέτ' εἰσορᾶν παρῆν,
and the stranger indeed no-longer to-see was-possible
ἐκ δ' αἰθέρος φωνή τις, ὡς μὲν εἰκάσαι
from and air voice some as indeed to-guess
Διόνυσος, ἀνεβόησεν· ὦ νεάνιδες,
Dionysus cried-out O young-women
ἄγω τὸν ὑμᾶς κἀμὲ τἀμά τ' ὄργια
I-bring the(-one) you and-me my and rites
γέλων τιθέμενον· ἀλλὰ τιμωρεῖσθέ νιν.
mockery making but take-vengeance-on him
καὶ ταῦθ' ἅμ' ἠγόρευε καὶ πρὸς οὐρανὸν
and these(-things) at-once he-spoke and to heaven
καὶ γαῖαν ἐστήριζε φῶς σεμνοῦ πυρός.
and earth set-up light of-holy fire
σίγησε δ' αἰθήρ, σῖγα δ' ὕλιμος νάπη
was-silent and air silent and wooded glen
φύλλ' εἶχε, θηρῶν δ' οὐκ ἂν ἤκουσας βοήν.
leaves held of-beasts and not — you-would-have-heard cry
αἱ δ' ὠσὶν ἠχὴν οὐ σαφῶς δεδεγμέναι
they and with-ears sound not clearly having-received
ἔστησαν ὀρθαὶ καὶ διήνεγκαν κόρας.
stood upright and rolled eyes

ὁ δ' αὖθις ἐπεκέλευσεν· ὡς δ' ἐγνώρισαν
he and again commanded when and they-recognized
σαφῆ κελευσμὸν Βακχίου Κάδμου κόραι,
clear command of-the-Bacchic-god of-Cadmus daughters
ἦξαν πελείας ὠκύτητ' οὐχ ἥσσονες
they-darted of-dove in-swiftness not inferior
ποδῶν ἔχουσαι συντόνοις δρομήμασι,
of-feet having intense in-runnings
μήτηρ Ἀγαύη σύγγονοί θ' ὁμόσποροι
mother Agave sisters and of-one-seed
πᾶσαί τε Βάκχαι· διὰ δὲ χειμάρρου νάπης
all and Bacchants through and of-torrent glen
ἀγμῶν τ' ἐπήδων θεοῦ πνοαῖσιν ἐμμανεῖς.
crags and they-leapt of-the-god by-breaths maddened
ὡς δ' εἶδον ἐλάτῃ δεσπότην ἐφήμενον,
when and they-saw on-fir master seated
πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους
first indeed at-him stones hurled-hard
ἔρριπτον, ἀντίπυργον ἐπιβᾶσαι πέτραν,
they-threw towering having-climbed rock
ὄζοισί τ' ἐλατίνοισιν ἠκοντίζετο·
with-branches and of-fir he-was-pelted
ἄλλαι δὲ θύρσους ἵεσαν δι' αἰθέρος
others and thyrsi hurled through air
Πενθέως, στόχον δύστηνον· ἀλλ' οὐκ ἤνυτον.
of-Pentheus target wretched but not they-succeeded
κρεῖσσον γὰρ ὕψος τῆς προθυμίας ἔχων
greater for height than-the eagerness having
καθῆστο τλήμων, ἀπορίᾳ λελημμένος.
sat the-wretch by-helplessness caught

τέλος δὲ δρυΐνους συγκεραυνοῦσαι κλάδους,
at-last and oaken thundering-together branches
ῥίζας ἀνεσπάρασσον ἀσιδήροις μοχλοῖς.
roots tore-up with-ironless levers
ἐπεὶ δὲ μόχθων τέρματ᾽ οὐκ ἐξήνυτον,
when and of-toils ends not they-achieved
ἔλεξ᾽ Ἀγαύη· φέρε, περιστᾶσαι κύκλῳ
said Agave come standing-round in-circle
πτόρθου λάβεσθε, Μαινάδες, τὸν ἀμβάτην
of-the-trunk take-hold Maenads the climbing
θῆρ᾽ ὡς ἕλωμεν, μηδ᾽ ἀπαγγείλῃ θεοῦ
beast that we-may-catch nor may-report of-the-god
χοροὺς κρυφαίους. αἱ δὲ μυρίαν χέρα
dances secret they and countless hand
προσέθεσαν ἐλάτῃ κἀξανέσπασαν χθονός·
put to-the-fir and-tore-up from-the-earth
ὑψοῦ δὲ θάσσων ὑψόθεν χαμαιπετὴς
on-high and sitting from-on-high falling-to-the-ground
πίπτει πρὸς οὖδας μυρίοις οἰμώγμασι
falls to the-ground with-countless wailings
Πενθεύς· κακοῦ γὰρ ἐγγὺς ὢν ἐμάνθανε.
Pentheus of-evil for near being he-learned
πρώτη δὲ μήτηρ ἦρξεν ἱερία φόνου
first and mother began priestess of-the-slaughter
καὶ προσπίτνει νιν· ὁ δὲ μίτραν κόμης ἄπο
and falls-upon him he and headband hair from
ἔρριψεν, ὥς νιν γνωρίσασα μὴ κτάνοι
threw so-that him recognizing not she-might-kill
τλήμων Ἀγαύη, καὶ λέγει, παρηίδος
wretched Agave and says cheek

ψαύων· ἐγώ τοι, μῆτερ, εἰμὶ παῖς σέθεν
touching I surely mother am son your
Πενθεύς, ὃν ἔτεκες ἐν δόμοις Ἐχίονος·
Pentheus whom you-bore in house of-Echion
οἴκτειρε δ' ὦ μῆτέρ με, μηδὲ ταῖς ἐμαῖς
pity and O mother me nor — for-my
ἁμαρτίαισι παῖδα σὸν κατακτάνῃς.
errors son your kill
ἡ δ' ἀφρὸν ἐξιεῖσα καὶ διαστρόφους
she and foam letting-out and distorted
κόρας ἑλίσσουσ', οὐ φρονοῦσ' ἃ χρὴ φρονεῖν,
eyes rolling not thinking what must to-think
ἐκ Βακχίου κατείχετ', οὐδ' ἔπειθέ νιν.
from the-Bacchic-god was-possessed nor persuaded him
λαβοῦσα δ' ὠλέναις ἀριστερὰν χέρα,
having-taken and in-arms left arm
πλευραῖσιν ἀντιβᾶσα τοῦ δυσδαίμονος
against-the-ribs planting-her-foot of-the ill-fated
ἀπεσπάραξεν ὦμον, οὐχ ὑπὸ σθένους,
tore-off shoulder not by strength
ἀλλ' ὁ θεὸς εὐμάρειαν ἐπεδίδου χεροῖν.
but the god ease gave to-hands
Ἰνὼ δὲ τἀπὶ θάτερ' ἐξειργάζετο
Ino and the(-part)-on the-other-side wrought
ῥηγνῦσα σάρκας, Αὐτονόη τ' ὄχλος τε πᾶς
tearing flesh Autonoe and throng and all
ἐπεῖχε Βακχῶν· ἦν δὲ πᾶσ' ὁμοῦ βοή,
pressed-on of-Bacchants was and all together cry
ὁ μὲν στενάζων ὅσον ἐτύγχανεν πνέων,
he indeed groaning as-much-as he-happened breathing

αἱ δ' ἠλάλαζον. ἔφερε δ' ἡ μὲν ὠλένην,
they and raised-the-cry carried and one indeed forearm
ἡ δ' ἴχνος αὐταῖς ἀρβύλαις· γυμνοῦντο δὲ
another and foot with-the-very boots were-stripped and
πλευραὶ σπαραγμοῖς· πᾶσα δ' ἡματωμένη
ribs by-rendings all and bloodied
χεῖρας διεσφαίριζε σάρκα Πενθέως.
with-hands tossed-like-a-ball flesh of-Pentheus
κεῖται δὲ χωρὶς σῶμα, τὸ μὲν ὑπὸ στύφλοις
lies and apart body the(-one) indeed under rugged
πέτραις, τὸ δ' ὕλης ἐν βαθυξύλῳ φόβῃ,
rocks the and of-wood in deep-forested foliage
οὐ ῥᾴδιον ζήτημα· κρᾶτα δ' ἄθλιον,
not easy search head and wretched
ὅπερ λαβοῦσα τυγχάνει μήτηρ χεροῖν,
which having-taken happens mother in-hands
πήξασ' ἐπ' ἄκρον θύρσον ὡς ὀρεστέρου
having-fixed on top-of thyrsus as of-mountain
φέρει λέοντος διὰ Κιθαιρῶνος μέσου,
carries lion through Cithaeron middle
λιποῦσ' ἀδελφὰς ἐν χοροῖσι Μαινάδων.
having-left sisters in dances of-Maenads
χωρεῖ δὲ θήρᾳ δυσπότμῳ γαυρουμένη
goes and in-prey ill-fated exulting
τειχέων ἔσω τῶνδ', ἀνακαλοῦσα Βάκχιον
walls within these calling-on the-Bacchic-god
τὸν ξυγκυναγόν, τὸν ξυνεργάτην ἄγρας
the fellow-hunter the fellow-worker of-the-chase
τὸν καλλίνικον, ᾗ δάκρυα νικηφορεῖ.
the glorious-victor by-whom tears she-wins-as-prize

ἐγὼ μὲν οὖν τῇδ' ἐκποδὼν τῇ ξυμφορᾷ
I indeed then this out-of-the-way the misfortune
ἄπειμ', Ἀγαύην πρὶν μολεῖν πρὸς δώματα.
go-away Agave before to-come to house
τὸ σωφρονεῖν δὲ καὶ σέβειν τὰ τῶν θεῶν
the being-wise and also to-revere the(-things) of-the gods
κάλλιστον· οἶμαι δ' αὐτὸ καὶ σοφώτατον
fairest I-think and it and wisest
θνητοῖσιν εἶναι κτῆμα τοῖσι χρωμένοις.
for-mortals to-be possession for-those using(-it)

XII · AGAVE RETURNS

The chorus dances for the doom of Pentheus, a famous victory won for lament and tears. Agave arrives with the head, calling it a young lion she caught without nooses, and exults in the hunt, claiming the first stroke. She invites the chorus to share the feast and expects that Pentheus and the city will praise her.

ΧΟΡΟΣ ἀναχορεύσωμεν Βάκχιον,
let-us-dance Bacchius
ἀναβοάσωμεν ξυμφορὰν
let-us-shout-aloud fate
τὰν τοῦ δράκοντος ἐκγενέτα Πενθέως,
the of-the snake of-descendant of-Pentheus
ὃς τὰν θηλυγενῆ στολὰν
who the female dress
νάρθηκά τε πιστὸν Ἄιδαν
fennel-wand and sure Hades
ἔλαβεν εὔθυρσον,
took fair-thyrsed

ταῦρον προηγητῆρα συμφορᾶς ἔχων.
bull leader of-doom having

Βάκχαι Καδμεῖαι,
Bacchants Cadmean

τὸν καλλίνικον κλεινὸν ἐξεπράξατε
the glorious-victory famous you-have-won

εἰς γόον, εἰς δάκρυα.
to lament to tears

καλὸς ἀγών, ἐν αἵματι στάζουσαν
fair contest in blood dripping

χέρα περιβαλεῖν τέκνου.
hand to-cast-round of-child

ἀλλ' εἰσορῶ γὰρ εἰς δόμους ὁρμωμένην
but I-see for into house rushing

Πενθέως Ἀγαύην μητέρ' ἐν διαστρόφοις
of-Pentheus Agave mother in distorted

ὄσσοις, δέχεσθε κῶμον εὐίου θεοῦ.
eyes receive the-revel of-the-euoi god

ΑΓΑΤΗ Ἀσιάδες Βάκχαι. ΧΟΡΟΣ τί μ' ὀροθύνεις, ὦ;
Asian Bacchants why me do-you-rouse oh

ΑΓΑΤΗ φέρομεν ἐξ ὀρέων
we-bring from mountains

ἔλικα νεότομον ἐπὶ μέλαθρα,
tendril new-cut to the-halls

μακάριον θήραν.
blessed prey

ΧΟΡΟΣ ὁρῶ καί σε δέξομαι σύγκωμον.
I-see and you I-shall-receive fellow-reveler

ΑΓΑΤΗ ἔμαρψα τόνδ' ἄνευ βρόχων
I-caught this without nooses
[λέοντος ἀγροτέρου] νέον ἶνιν,
of-lion wild young whelp
ὡς ὁρᾶν πάρα.
as to-see is-possible
ΧΟΡΟΣ πόθεν ἐρημίας;
whence from-the-wilderness
ΑΓΑΤΗ Κιθαιρὼν — ΧΟΡΟΣ τί Κιθαιρών;
Cithaeron what Cithaeron
ΑΓΑΤΗ κατεφόνευσέν νιν.
slew him
ΧΟΡΟΣ τίς ἁ βαλοῦσα πρώτα; ΑΓΑΤΗ ἐμὸν τὸ γέρας.
who the(-one) having-struck first mine the honor
μάκαιρ' Ἀγαύη κληζόμεθ' ἐν θιάσοις.
blessed Agave I-am-called in companies
ΧΟΡΟΣ τίς ἄλλα; ΑΓΑΤΗ τὰ Κάδμου — ΧΟΡΟΣ τί Κάδμου;
who other the of-Cadmus what of-Cadmus
ΑΓΑΤΗ γένεθλα
offspring
μετ' ἐμὲ μετ' ἐμὲ τοῦδ'
after me after me this
ἔθιγε θηρός. εὐτυχής γ' ἆδ' ἄγρα.
touched beast lucky at-least this prey
ΑΓΑΤΗ μέτεχέ νυν θοίνας. ΧΟΡΟΣ τί μετέχω τλάμων;
share now in-the-feast what do-I-share wretched
ΑΓΑΤΗ νέος ὁ μόσχος ἄρ-
young the calf just-now
τι γένυν ὑπὸ κόρυθ' ἁπαλότριχα
— *cheek under crest soft-haired*

κατάκομον θάλλει.
thick-haired blooms

ΧΟΡΟΣ πρέπει γ' ὥστε θὴρ ἄγραυλος φόβῃ.
he-looks at-least like beast of-the-field in-mane

ΑΓΑΤΗ ὁ Βάκχιος κυναγέτας
the Bacchic-one hunter

σοφὸς σοφῶς ἀνέπηλεν ἐπὶ θήρᾳ 1190
wise wisely set-on to the-hunt

τοῦδε Μαινάδας.
of-this-one Maenads

ΧΟΡΟΣ ὁ γὰρ ἄναξ ἀγρεύς.
the for lord hunter

ΑΓΑΤΗ ἐπαινεῖς; ΧΟΡΟΣ τί δ'; ἐπαινῶ.
do-you-praise what and I-praise

ΑΓΑΤΗ τάχα δὲ Καδμεῖοι —
soon and Cadmeans

ΧΟΡΟΣ καὶ παῖς γε Πενθεὺς — ΑΓΑΤΗ ματέρ' ἐπαινέσεται, 1195
and son at-least Pentheus mother will-praise

λαβοῦσαν ἄγραν τάνδε λεοντοφυῆ.
having-taken prey this lion-born

ΧΟΡΟΣ περισσάν. ΑΓΑΤΗ περισσῶς. ΧΟΡΟΣ ἀγάλλει; ΑΓΑΤΗ γέγηθα
extraordinary extraordinarily you-exult I-rejoice

μεγάλα μεγάλα καὶ
great great and

φανερὰ τῇδ' ἄγρᾳ κατειργασμένα.
manifest by-this prey accomplished

Agave calls the city to see her prey and asks for Cadmus and Pentheus. Cadmus brings back the scattered remains; leading her out of her madness, he makes her look at what she holds, and she recognizes her son's head. Cadmus laments the ruin of the house. Dionysus appears and pronounces their punishment: Cadmus and Harmonia will become serpents and lead a barbarian army, and the family goes into exile. Agave and Cadmus part, and the chorus closes: the gods bring the unexpected to pass.

ΧΟΡΟΣ δεῖξόν νυν, ὦ τάλαινα, σὴν νικηφόρον
show now O wretched your victorious
ἀστοῖσιν ἄγραν ἣν φέρουσ' ἐλήλυθας.
to-the-citizens prey which bearing you-have-come
ΑΓΑΤΗ ὦ καλλίπυργον ἄστυ Θηβαίας χθονὸς
O fair-towered town of-Theban land
ναίοντες, ἔλθεθ' ὡς ἴδητε τήνδ' ἄγραν,
dwelling come so-that you-may-see this prey
Κάδμου θυγατέρες θηρὸς ἣν ἠγρεύσαμεν
of-Cadmus daughters of-beast which we-hunted
οὐκ ἀγκυλητοῖς Θεσσαλῶν στοχάσμασιν,
not with-thonged of-Thessalians javelins
οὐ δικτύοισιν, ἀλλὰ λευκοπήχεσι
not with-nets but with-white-armed
χειρῶν ἀκμαῖσι. κᾆτα κομπάζειν χρεὼν
of-hands with-points and-then to-boast is-right
καὶ λογχοποιῶν ὄργανα κτᾶσθαι μάτην;
and of-spear-makers tools to-get in-vain
ἡμεῖς δέ γ' αὐτῇ χειρὶ τόνδε θ' εἵλομεν
we and at-least with-very hand this and caught

χωρίς τε θηρὸς ἄρθρα διεφορήσαμεν.
apart and of-the-beast limbs tore-asunder

ποῦ μοι πατὴρ ὁ πρέσβυς; ἐλθέτω πέλας.
where to-me father the old let-him-come near

Πενθεύς τ' ἐμὸς παῖς ποῦ 'στιν; αἰρέσθω λαβὼν
Pentheus and my son where is-he let-him-raise having-taken

πηκτῶν πρὸς οἴκους κλιμάκων προσαμβάσεις,
fitted against house of-ladders steps

ὡς πασσαλεύσῃ κρᾶτα τριγλύφοις τόδε
so-that he-may-nail head to-the-triglyphs this

λέοντος ὃν πάρειμι θηράσας' ἐγώ.
of-lion which I-am-here having-hunted I

ΚΑΔΜΟΣ ἕπεσθέ μοι, φέροντες ἄθλιον βάρος
follow me carrying wretched burden

Πενθέως, ἕπεσθε, πρόσπολοι, δόμων πάρος,
of-Pentheus follow servants house before

οὗ σῶμα μοχθῶν μυρίοις ζητήμασι
whose body toiling with-countless searchings

φέρω τόδ', εὑρὼν ἐν Κιθαιρῶνος πτυχαῖς
I-bring this having-found in of-Cithaeron glens

διασπαρακτόν, κοὐδὲν ἐν ταὐτῷ πέδῳ
torn-apart and-nothing in the-same ground

λαβών, ἐν ὕλῃ κείμενον δυσευρέτῳ.
having-taken in wood lying hard-to-search

ἤκουσα γάρ του θυγατέρων τολμήματα,
I-heard for from-someone of-daughters audacities

ἤδη κατ' ἄστυ τειχέων ἔσω βεβὼς
already through town walls within having-come

σὺν τῷ γέροντι Τειρεσίᾳ Βακχῶν πάρα·
with the old Teiresias Bacchants from

πάλιν δὲ κάμψας εἰς ὄρος κομίζομαι
back and having-turned to mountain I-bring
τὸν κατθανόντα παῖδα Μαινάδων ὕπο.
the dead son Maenads by
καὶ τὴν μὲν Ἀκταίων᾽ Ἀρισταίῳ ποτὲ
and the(-one) indeed Actaeon to-Aristaeus once
τεκοῦσαν εἶδον Αὐτονόην Ἰνώ θ᾽ ἅμα
having-borne I-saw Autonoe Ino and together
ἔτ᾽ ἀμφὶ δρυμοῖς οἰστροπλῆγας ἀθλίας,
still among thickets frenzy-struck wretched
τὴν δ᾽ εἶπέ τίς μοι δεῦρο βακχείῳ ποδὶ
the(-other) and said someone to-me hither with-bacchic foot
στείχειν Ἀγαύην, οὐδ᾽ ἄκραντ᾽ ἠκούσαμεν·
to-come Agave nor in-vain we-heard
λεύσσω γὰρ αὐτήν, ὄψιν οὐκ εὐδαίμονα.
I-see for her sight not happy
ΑΓΑΤΗ πάτερ, μέγιστον κομπάσαι πάρεστι σοι,
father greatest to-boast is-possible for-you
πάντων ἀρίστας θυγατέρας σπεῖραι μακρῷ
of-all best daughters to-have-begotten by-far
θνητῶν· ἁπάσας εἶπον, ἐξόχως δ᾽ ἐμέ,
of-mortals all I-say exceedingly and me
ἥ τὰς παρ᾽ ἱστοῖς ἐκλιποῦσα κερκίδας
who the by looms having-left shuttles
εἰς μεῖζον ἦκω, θήρας ἀγρεύειν χεροῖν·
to greater I-have-come beasts to-hunt with-hands
φέρω δ᾽ ἐν ὠλέναισιν, ὡς ὁρᾷς, τάδε
I-carry and in arms as you-see these(-spoils)
λαβοῦσα τἀριστεῖα, σοῖσι πρὸς δόμοις
having-taken the-prizes your on house

ὡς ἀγκρεμασθῇ· σὺ δέ, πάτερ, δέξαι χεροῖν·
that they-may-be-hung-up you and father receive with-hands
γαυρούμενος δὲ τοῖς ἐμοῖς ἀγρεύμασι
exulting and in-the my huntings
κάλει φίλους εἰς δαῖτα· μακάριος γὰρ εἶ,
call friends to feast blessed for you-are
μακάριος, ἡμῶν τοιάδ' ἐξειργασμένων.
blessed we such(-things) having-accomplished
ΚΑΔΜΟΣ ὦ πένθος οὐ μετρητὸν οὐδ' οἷόν τ' ἰδεῖν,
O grief not measurable nor possible — to-see
φόνον ταλαίναις χερσὶν ἐξειργασμένων.
murder with-wretched hands having-accomplished
καλὸν τὸ θῦμα καταβαλοῦσα δαίμοσιν
fair the victim having-struck-down to-the-gods
ἐπὶ δαῖτα Θήβας τάσδε κἀμὲ παρακαλεῖς.
to feast Thebes this and-me you-invite
οἴμοι κακῶν μὲν πρῶτα σῶν, ἔπειτ' ἐμῶν·
ah-me for-evils indeed first yours then mine
ὡς ὁ θεὸς ἡμᾶς ἐνδίκως μέν, ἀλλ' ἄγαν
how the god us justly indeed but too-much
Βρόμιος ἄναξ ἀπώλεσ' οἰκεῖος γεγώς.
Bromius lord destroyed kinsman being
ΑΓΑΤΗ ὡς δύσκολον τὸ γῆρας ἀνθρώποις ἔφυ
how peevish the old-age to-men is
ἔν τ' ὄμμασι σκυθρωπόν. εἴθε παῖς ἐμὸς
in and eyes scowling would-that son my
εὔθηρος εἴη, μητρὸς εἰκασθεὶς τρόποις,
good-at-hunting might-be of-mother likened to-the-ways
ὅτ' ἐν νεανίαισι Θηβαίοις ἅμα
when among young-men Theban together

θηρῶν ὀριγνῷτ'. ἀλλὰ θεομαχεῖν μόνον
beasts he-reaches-after but to-fight-god only
οἷός τ' ἐκεῖνος. νουθετητέος, πάτερ,
able — he must-be-admonished father
σοὐστίν. τίς αὐτὸν δεῦρ' ἂν ὄψιν εἰς ἐμὴν
yours-it-is who him here — sight into my
καλέσειεν, ὡς ἴδῃ με τὴν εὐδαίμονα;
would-call so-that he-may-see me the happy
ΚΑΔΜΟΣ φεῦ φεῦ· φρονήσασαι μὲν οἷ' ἐδράσατε,
alas alas having-understood indeed what you-did
ἀλγήσετ' ἄλγος δεινόν· εἰ δὲ διὰ τέλους
you-will-grieve grief terrible if but to the-end
ἐν τῷδ' ἀεὶ μενεῖτ' ἐν ᾧ καθέστατε,
in this always you-will-remain in which you-stand
οὐκ εὐτυχοῦσαι δόξετ' οὐχὶ δυστυχεῖν.
not being-fortunate you-will-seem not to-be-unfortunate
ΑΓΑΤΗ τί δ' οὐ καλῶς τῶνδ', ἢ τί λυπηρῶς ἔχει;
what and not well of-these or what painfully is
ΚΑΔΜΟΣ πρῶτον μὲν εἰς τόνδ' αἰθέρ' ὄμμα σὸν μέθες.
first indeed to this air eye your send
ΑΓΑΤΗ ἰδού· τί μοι τόνδ' ἐξυπεῖπας εἰσορᾶν;
see why to-me this did-you-suggest to-look-at
ΚΑΔΜΟΣ ἔθ' αὐτὸς ἢ σοι μεταβολὰς ἔχειν δοκεῖ;
still the-same or to-you changes to-have it-seems
ΑΓΑΤΗ λαμπρότερος ἢ πρὶν καὶ διπετέστερος.
brighter than before and more-translucent
ΚΑΔΜΟΣ τὸ δὲ πτοηθὲν τόδ' ἔτι σῇ ψυχῇ πάρα;
the and fluttering this still with-your soul is-present

ΑΓΑΥΗ οὐκ οἶδα τοὔπος τοῦτο, γίγνομαι δέ πως
not I-know the-word this I-become but somehow
ἔννους, μετασταθεῖσα τῶν πάρος φρενῶν.
sane having-been-changed from-the former wits
ΚΑΔΜΟΣ κλύοις ἂν οὖν τι κἀποκρίναι' ἂν σαφῶς;
would-you-hear — then anything and-answer — clearly
ΑΓΑΥΗ ὡς ἐκλέλησμαί γ' ἃ πάρος εἴπομεν, πάτερ.
since I-have-forgotten at-least what before we-said father
ΚΑΔΜΟΣ εἰς ποῖον ἦλθες οἶκον ὑμεναίων μέτα;
to what did-you-come house with marriage-songs
ΑΓΑΥΗ σπαρτῷ μ' ἔδωκας, ὡς λέγουσ', Ἐχίονι.
to-the-sown-man me you-gave as they-say Echion
ΚΑΔΜΟΣ τίς οὖν ἐν οἴκοις παῖς ἐγένετο σῷ πόσει;
who then in house son was-born to-your husband
ΑΓΑΥΗ Πενθεύς, ἐμῇ τε καὶ πατρὸς κοινωνίᾳ.
Pentheus by-my both and father's union
ΚΑΔΜΟΣ τίνος πρόσωπον δῆτ' ἐν ἀγκάλαις ἔχεις;
whose face then in arms do-you-have
ΑΓΑΥΗ λέοντος, ὥς γ' ἔφασκον αἱ θηρώμεναι.
of-lion as at-least said those hunting
ΚΑΔΜΟΣ σκέψαι νυν ὀρθῶς, βραχὺς ὁ μόχθος εἰσιδεῖν.
look now rightly short the toil to-look-at
ΑΓΑΥΗ ἔα, τί λεύσσω; τί φέρομαι τόδ' ἐν χεροῖν;
ha what do-I-see what do-I-carry this in hands
ΚΑΔΜΟΣ ἄθρησον αὐτὸ καὶ σαφέστερον μάθε.
look-at it and more-clearly learn
ΑΓΑΥΗ ὁρῶ μέγιστον ἄλγος ἡ τάλαιν' ἐγώ.
I-see greatest grief — wretched I
ΚΑΔΜΟΣ μῶν σοι λέοντι φαίνεται προσεικέναι;
not to-you to-a-lion does-it-appear to-be-like

ΑΓΑΤΗ οὔκ· ἀλλὰ Πενθέως ἥ τάλαιν' ἔχω κάρα.
no but of-Pentheus — wretched I-hold head

ΚΑΔΜΟΣ ὠμωγμένον γε πρόσθεν ἢ σὲ γνωρίσαι.
lamented at-least before than you to-recognize

ΑΓΑΤΗ τίς ἔκτανέν νιν; πῶς ἐμὰς ἦλθεν χέρας;
who killed him how my came-he-into hands

ΚΑΔΜΟΣ δύστην' ἀλήθει', ὡς ἐν οὐ καιρῷ πάρει.
wretched truth how at not right-time you-are-present

ΑΓΑΤΗ λέγ', ὡς τὸ μέλλον καρδία πήδημ' ἔχει.
speak since the coming heart leaping has

ΚΑΔΜΟΣ σύ νιν κατέκτας καὶ κασίγνηται σέθεν.
you him killed and sisters your

ΑΓΑΤΗ ποῦ δ' ὤλετ'; ἦ κατ' οἶκον; ἢ ποίοις τόποις;
where and did-he-perish — in house or in-what places

ΚΑΔΜΟΣ οὗπερ πρὶν Ἀκταίωνα διέλαχον κύνες.
where-very before Actaeon divided hounds

ΑΓΑΤΗ τί δ' εἰς Κιθαιρῶν' ἦλθε δυσδαίμων ὅδε;
why and to Cithaeron went ill-fated this(-man)

ΚΑΔΜΟΣ ἐκερτόμει θεὸν σὰς τε βακχείας μολών.
he-mocked god your and bacchic-rites having-gone

ΑΓΑΤΗ ἡμεῖς δ' ἐκεῖσε τίνι τρόπῳ κατήραμεν;
we and thither in-what way did-we-put-in

ΚΑΔΜΟΣ ἐμάνητε, πᾶσά τ' ἐξεβακχεύθη πόλις.
you-were-mad all and was-maddened city

ΑΓΑΤΗ Διόνυσος ἡμᾶς ὤλεσ', ἄρτι μανθάνω.
Dionysus us destroyed now I-learn

ΚΑΔΜΟΣ ὕβριν γ' ὑβρισθείς· θεὸν γὰρ οὐχ ἡγεῖσθέ νιν.
outrage at-least being-outraged god for not you-thought him

ΑΓΑΤΗ τὸ φίλτατον δὲ σῶμα ποῦ παιδός, πάτερ;
the dearest and body where of-son father

ΚΑΔΜΟΣ ἐγὼ μόλις τόδ' ἐξερευνήσας φέρω.
I with-difficulty this having-searched-out bring

ΑΓΑΥΗ ἦ πᾶν ἐν ἄρθροις συγκεκλῃμένον καλῶς; 1300
— all in limbs fitted-together well

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(lacuna)

ΑΓΑΥΗ Πενθεῖ δὲ τί μέρος ἀφροσύνης προσῆκ' ἐμῆς;
to-Pentheus and what share of-folly belonged my

ΚΑΔΜΟΣ ὑμῖν ἐγένεθ' ὅμοιος, οὐ σέβων θεόν.
to-you he-became like not revering god

τοιγὰρ συνῆψε πάντας εἰς μίαν βλάβην,
therefore he-joined all into one ruin

ὑμᾶς τε τόνδε θ', ὥστε διολέσαι δόμους
you and this(-one) and so-as to-destroy house

κἄμ', ὅστις ἄτεκνος ἀρσένων παίδων γεγὼς 1305
and-me who childless of-male children being

τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος
of-the your this shoot O wretched of-womb

αἴσχιστα καὶ κάκιστα κατθανόνθ' ὁρῶ,
most-shamefully and most-wretchedly dead I-see

ᾧ δῶμ' ἀνέβλεφ', ὃς συνεῖχες, ὦ τέκνον,
through-whom house saw-again who held-together O child

τοὐμὸν μέλαθρον, παιδὸς ἐξ ἐμῆς γεγώς,
my house of-daughter from my born

πόλει τε τάρβος ἦσθα· τὸν γέροντα δὲ 1310
to-city and dread you-were the old-man and

οὐδεὶς ὑβρίζειν ἤθελ' εἰσορῶν τὸ σὸν
no-one to-insult wished seeing — your

κάρα· δίκην γὰρ ἀξίαν ἐλάμβανες.
head penalty for worthy you-took

νῦν δ' ἐκ δόμων ἄτιμος ἐκβεβλήσομαι
now and from house dishonored I-shall-be-cast-out
ὁ Κάδμος ὁ μέγας, ὃς τὸ Θηβαίων γένος
— Cadmus the great who the of-Thebans race
ἔσπειρα κἀξήμησα κάλλιστον θέρος.
sowed and-reaped fairest harvest
ὦ φίλτατ' ἀνδρῶν, καὶ γὰρ οὐκέτ' ὢν ὅμως
O dearest of-men and for no-longer being still
τῶν φιλτάτων ἔμοιγ' ἀριθμήσει, τέκνον,
among-the dearest me-at-least you-will-be-counted child
οὐκέτι γενείου τοῦδε θιγγάνων χερί,
no-longer chin this touching with-hand
τὸν μητρὸς αὐδῶν πατέρα προσπτύξει, τέκνον,
the of-mother naming father you-will-embrace child
λέγων· τίς ἀδικεῖ, τίς σ' ἀτιμάζει, γέρον;
saying who wrongs who you dishonors old-man
τίς σὴν ταράσσει καρδίαν λυπηρὸς ὤν;
who your troubles heart grievous being
λέγ', ὡς κολάζω τὸν ἀδικοῦντά σ', ὦ πάτερ.
speak so-that I-may-punish the(-one) wronging you O father
νῦν δ' ἄθλιος μέν εἰμ' ἐγώ, τλήμων δὲ σύ,
now and wretched indeed am I miserable and you
οἰκτρὰ δὲ μήτηρ, τλήμονες δὲ σύγγονοι.
pitiable and mother miserable and sisters
εἰ δ' ἔστιν ὅστις δαιμόνων ὑπερφρονεῖ,
if and is anyone of-gods despises
εἰς τοῦδ' ἀθρήσας θάνατον ἡγείσθω θεούς.
on this having-looked death let-him-believe-in gods

ΧΟΡΟΣ τὸ μὲν σὸν ἀλγῶ, Κάδμε· σὸς δ' ἔχει δίκην
the indeed yours I-grieve-for Cadmus your and has justice
παῖς παιδὸς ἀξίαν μέν, ἀλγεινὴν δὲ σοί.
son of-daughter deserved indeed painful and to-you
ΑΓΑΤΗ ὦ πάτερ, ὁρᾷς γὰρ τἄμ' ὅσῳ μετεστράφη
O father you-see for my(-state) how-much has-been-reversed

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(lacuna)

ΔΙΟΝΥΣΟΣ ***

(lacuna)

δράκων γενήσει μεταβαλών, δάμαρ τε σὴ 1330
serpent you-will-become having-changed wife and your
ἐκθηριωθεῖσ' ὄφεος ἀλλάξει τύπον,
made-wild of-snake will-change form
ἣν Ἄρεος ἔσχες Ἁρμονίαν θνητὸς γεγώς.
whom of-Ares you-had Harmonia mortal being
ὄχον δὲ μόσχων, χρησμὸς ὡς λέγει Διός,
car and of-calves oracle as says of-Zeus
ἐλᾷς μετ' ἀλόχου, βαρβάρων ἡγούμενος.
you-will-drive with wife of-barbarians leading
πολλὰς δὲ πέρσεις ἀναρίθμῳ στρατεύματι 1335
many and you-will-sack with-countless army
πόλεις· ὅταν δὲ Λοξίου χρηστήριον
cities when but of-Loxias oracle
διαρπάσωσι, νόστον ἄθλιον πάλιν
they-plunder return wretched back
στήσουσι· σὲ δ' Ἄρης Ἁρμονίαν τε ῥύσεται
they-will-set you but Ares Harmonia and will-rescue
μακάρων τ' ἐς αἶαν σὸν καθιδρύσει βίον.
of-the-blessed and into land your will-settle life

ταῦτ' οὐχὶ θνητοῦ πατρὸς ἐκγεγὼς λέγω
these(-things) not of-mortal father born I-say
Διόνυσος, ἀλλὰ Ζηνός· εἰ δὲ σωφρονεῖν
Dionysus but of-Zeus if but to-be-wise
ἔγνωθ', ὅτ' οὐκ ἠθέλετε, τὸν Διὸς γόνον
you-had-known when not you-wished the of-Zeus offspring
ηὐδαιμονεῖτ' ἂν σύμμαχον κεκτημένοι.
you-would-be-happy — ally having-gained

ΑΓΑΤΗ Διόνυσε, λισσόμεσθά σ', ἠδικήκαμεν.
Dionysus we-beseech you we-have-done-wrong

ΔΙΟΝΤΣΟΣ ὄψ' ἐμάθεθ' ἡμᾶς, ὅτε δ' ἐχρῆν, οὐκ ἤδετε.
late you-learned us when and it-was-right not you-knew

ΑΓΑΤΗ ἐγνώκαμεν ταῦτ'· ἀλλ' ἐπεξέρχει λίαν.
we-have-recognized these(-things) but you-pursue too-much

ΔΙΟΝΤΣΟΣ καὶ γὰρ πρὸς ὑμῶν θεὸς γεγὼς ὑβριζόμην.
and for by you god being I-was-outraged

ΑΓΑΤΗ ὀργὰς πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.
in-tempers it-befits gods not to-be-like mortals

ΔΙΟΝΤΣΟΣ πάλαι τάδε Ζεὺς οὑμὸς ἐπένευσεν πατήρ.
long-ago these(-things) Zeus my nodded father

ΑΓΑΤΗ αἰαῖ, δέδοκται, πρέσβυ, τλήμονες φυγαί.
alas it-is-decreed old-man miserable exiles

ΔΙΟΝΤΣΟΣ τί δῆτα μέλλεθ' ἅπερ ἀναγκαίως ἔχει;
why then do-you-delay what-very necessarily is

ΚΑΔΜΟΣ ὦ τέκνον, ὡς εἰς δεινὸν ἤλθομεν κακόν,
O child how into terrible we-have-come evil
[πάντες], σύ θ' ἡ τάλαινα σύγγονοί τε σαί,
all you and the wretched sisters and your
ἐγώ θ' ὁ τλήμων βαρβάρους ἀφίξομαι
I and the miserable to-barbarians shall-come

γέρων μέτοικος· ἔτι δέ μοι τὸ θέσφατον
old settler-in-a-foreign-land still and for-me the oracle
εἰς Ἑλλάδ' ἀγαγεῖν μιγάδα βάρβαρον στρατόν.
to Greece to-lead mixed barbarian army
καὶ τὴν Ἄρεως παῖδ' Ἁρμονίαν, δάμαρτ' ἐμήν,
and the of-Ares daughter Harmonia wife my
δράκων δρακαίνης φύσιν ἔχουσαν ἀγρίαν
serpent of-she-serpent nature having savage
ἄξω 'πὶ βωμοὺς καὶ τάφους Ἑλληνικούς,
I-shall-lead against altars and tombs Greek
ἡγούμενος λόγχαισιν· οὐδὲ παύσομαι
leading with-spears nor shall-I-cease
κακῶν ὁ τλήμων, οὐδὲ τὸν καταιβάτην
from-evils the miserable nor the descending
Ἀχέροντα πλεύσας ἥσυχος γενήσομαι.
Acheron having-sailed quiet shall-I-become
ΑΓΑΤΗ ὦ πάτερ, ἐγὼ δὲ σοῦ στερεῖσα φεύξομαι.
O father I and of-you bereft shall-go-into-exile
ΚΑΔΜΟΣ τί μ' ἀμφιβάλλεις χερσίν, ὦ τάλαινα παῖ,
why me do-you-embrace with-arms O wretched child
ὄρνιν ὅπως κηφῆνα πολιόχρως κύκνος;
bird like drone white-haired swan
ΑΓΑΤΗ ποῖ γὰρ τράπωμαι πατρίδος ἐκβεβλημένη;
where for may-I-turn from-fatherland cast-out
ΚΑΔΜΟΣ οὐκ οἶδα, τέκνον· μικρὸς ἐπίκουρος πατήρ.
not I-know child small helper father
ΑΓΑΤΗ χαῖρ', ὦ μέλαθρον, χαῖρ', ὦ πατρία
farewell O house farewell O ancestral
πόλις· ἐκλείπω σ' ἐπὶ δυστυχίᾳ
city I-leave you for misfortune

φυγὰς ἐκ θαλάμων.
exile from chambers

ΚΑΔΜΟΣ στεῖχέ νυν, ὦ παῖ, τὸν Ἀρισταίου
go now O child to-the of-Aristaeus

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(lacuna)

ΑΓΑΤΗ στένομαί σε, πάτερ. ΚΑΔΜΟΣ κἀγὼ σέ, τέκνον,
I-lament you father and-I you child

καὶ σὰς ἐδάκρυσα κασιγνήτας.
and your I-wept sisters

ΑΓΑΤΗ δεινῶς γὰρ τάνδ' αἰκίαν
terribly for this outrage

Διόνυσος ἄναξ
Dionysus lord

τοὺς σοὺς εἰς οἴκους ἔφερεν.
— your into house brought

ΚΑΔΜΟΣ καὶ γὰρ ἔπασχεν δεινὰ πρὸς ὑμῶν,
and for he-suffered terrible(-things) at your-hands

ἀγέραστον ἔχων ὄνομ' ἐν Θήβαις.
unhonored having name in Thebes

ΑΓΑΤΗ χαῖρε, πάτερ, μοι. ΚΑΔΜΟΣ χαῖρ', ὦ μελέα
farewell father to-me farewell O wretched

θύγατερ. χαλεπῶς εἰς τόδ' ἂν ἥκοις.
daughter hardly to this — you-could-come

ΑΓΑΤΗ ἄγετ' ὦ πομποί με, κασιγνήτας
lead O escorts me sisters

ἵνα συμφυγάδας ληψόμεθ' οἰκτράς.
where fellow-exiles we-shall-take pitiable

ἔλθοιμι δ' ὅπου
may-I-go and where

μήτε Κιθαιρὼν μιαρός μ᾽ ἐσίδοι,
neither Cithaeron foul me may-see
μήτε Κιθαιρῶν᾽ ὄσσοισιν ἐγώ, 1385
nor Cithaeron with-eyes I
μήθ᾽ ὅθι θύρσου μνῆμ᾽ ἀνάκειται·
nor where of-thyrsus memorial is-dedicated
Βάκχαις δ᾽ ἄλλαισι μέλοιεν.
to-Bacchants and other may-they-be-a-care
ΧΟΡΟΣ πολλαὶ μορφαὶ τῶν δαιμονίων,
many forms of-the divine
πολλὰ δ᾽ ἀέλπτως κραίνουσι θεοί·
many(-things) and unexpectedly accomplish gods
καὶ τὰ δοκηθέντ᾽ οὐκ ἐτελέσθη, 1390
and the expected not was-fulfilled
τῶν δ᾽ ἀδοκήτων πόρον ηὗρε θεός.
of-the and unexpected way found god
τοιόνδ᾽ ἀπέβη τόδε πρᾶγμα.
such ended this matter