

The Antigone of Sophokles. (Brief Notes.)



Figure 1. Antigone. Frederick Leighton, 1882.

References:

The Antigone of Sophocles, R. Jebb, 1906.

The Antigone of Sophocles, J.H. Wells, 1900

Sophocles' Antigone, M.A. Bayfield, 1964 edition.

Sophocles' Antigone, A.H. Allcroft and B.J. Hayes.

Sophocles' Antigone, Mark Griffith 1999.

The Plays of Sophocles: Commentaries III, The Antigone, J.C. Kamerbeek, 1978.

Sophokles.

Sophokles had a long life (496-406) and wrote about 120 plays of which sadly only 7 complete plays survive, and a reasonable portion of the satyr play *The Ichneutai*. He began competing in plays in 468 and was 90 when he staged his last play. He won more prizes than either Aischylos or Euripides. He came from a wealthy family and held public office (as state treasurer) and fought in the battle to put down the revolt on Samos in the time of Perikles.

As a playwright he was very popular and was said to be the first to add the third actor, thereby reducing the role of the chorus and to employ painted stage scenes. His character development is much more than we see in Aischylos and he makes very bold use of language and metaphor – which can make him hard to translate.

Antigone was performed in 442.



Figure 2. Sophokles.

NOTES:

Prologos: Lines 1-99:

Antigone and Ismene enter the stage royally dressed but in mourning. The battle in which their brothers have died occurred the previous day and a new edict has been proclaimed that Polyneikes is not to be given burial.

Sophokles' plays usually begin in this way with a dialogue, rather than a monologue which we see in Eur. and Aisch.

1. ἀὐταδέλφον - 'very sister'.

κοινόν - 'of the same family'.

Ἰσμίνης κάρα-synecdoche

2-3. Lit. 'whatever of the ills (arising) from Oidipous (it is), which Zeus has not fulfilled, while the two of us still live'.

4. Sc. ἔστι.

οὔτ' ἄτης ἄτερ - 'without ruin'. There is a sense problem here, since the phrase should mean the opposite. No accepted emendation has been proposed, but Brunck reads ἀτήριον - 'ruinous', which is kept in Griffith's edition. Perhaps translate, '(nothing) which did not involve ruin'.

6. κακῶν -partitive gen. ('among troubles') with ὅποῖον.

7. θεῖναι -tr. 'enacted'.

8. στρατηγόν - 'commander-in-chief'. Note that Antigone never refers to Kreon as a 'king'.

9. ἔχεις τι; - 'do you know anything?' The idea is 'to mentally grasp'.

10. 'that the evils from our enemies are approaching our friends'. Note that she regards Kreon as one of her enemies. She is very 'black and white'.

14. διπλῆ χερί -tr. 'by each other's hand', lit. 'with a twofold hand'.

17. ἄτωμένη -participle from ἄτάομαι -'being grievous', take with μάλλον.

20. καλχαίνω -'to be darkly troubled', connected with κάλχη -'purple limpet'. Hence the verse has the sense of 'become purple (with worry)'. The word is very rare. Take with ἔπος as int. acc.

21. We have here ἔχω + past participle(s) denoting a periphrastic perfect (the so-called *schema Sophocleum*), while τάφου is genitive of separation after the more remote participle ἀτιμάσας -'refused him the honour of'.

21-22. Tr. 'for of our (νῶν -gen. dual) two brothers (acc. dual) has not Kreon held one in honour and refused the other the honour of burial?'

24. χρησθεῖς δικαία - if retained this must mean 'treating him in accordance with full justice', but the verb is clearly passive. Jebb reads σὺν δίκης χρήσει δικαία καὶ νόμου -'with due observance of justice and custom'.

Griffith, following Schutz, reads σὺν δίκη | χρησθαι δικαίων τῷ νόμῳ and translates 'thinking it right to make right use of custom'.

27. The verb ἐκκηρύσσω normally means 'to banish by proclamation', so the secondary sense may have been 'to banish from the land of the dead'.

30. πρὸς χάριν βορᾶς - 'looking to pleasure in food' so 'with a view to pleasure in feeding'. We might say 'to devour him at their pleasure'.

32. λέγω γὰρ κάμῃ - Antigone is indignant that the command is to be applied to **her**. κάμῃ is attracted back into its usual case.

33. νεῖσθαι -'come', after φασί.

μὴ εἰδόσιν -metrical synizesis here.

34. ἄγειν -tr. 'to regard'. Tr. 'he is not treating the matter as of no importance'.

35. ὡς παρ' οὐδέν -'as though it were nothing'.

36. προκεῖσθαι - 'is prescribed'. A technical term in relation to laws.

δημόλευστον - 'stoned by the people'.

39. εἰ τάδ' ἐν τούτοις - 'if things stand thus ...'

40. προσθείμην πλέον - 'add further, what more could I contribute'.

λύουσ' ἄν ἢ ῥάπτουσα Lit. 'by loosening or tightening', tr. 'by doing or undoing'. Metaphor from weaving. The second verb is from ἐφάπτω.

42b. 'what do you have in mind?, what do you intend?

43. κουφιῆς -lit. 'will raise', tr. 'will take up for burial'. Note that the men usually performed the actual burial.

45. Supply 'I will bury ...'.

48. οὐδέν -adverbial and μέτα = μέτεστι. Tr. 'he has no right'. Lit. 'there is right in respect of nothing for him to keep me from my own'.



51. πρός - 'in consequence of, as a result of', αὐτοφώρων - 'caught in the very act (by himself)', so 'as a result of those sins which he himself discovered'.

51-2. διπλᾶς ὄψεις - 'his two eyes'.

53. διπλοῦν ἔπος - 'two names in one'.

54. πλεκταῖσιν ἀρτάναισι - 'with twisted noose'.

λωβάομαι - 'to do violence to'.

56. αὐτοκτονοῦντε - 'slaying with their own hands'.

57b. Lit. 'with mutual hands'.

58. λελειμμένα - fem. dual nom. Subject of ὀλούμεθα.

σκόπει ὅσῳ - 'look by how much', tr. 'look to what extent'.

59a. 'by how much we will perish most terribly'.

59b. 'in defiance of the law'.

60. ψῆφον ... κρατή - 'decree and powers'.

παρέξειμι - 'to go out beside', so 'transgress'.

61. γυναῖχα - fem. dual.

62. μαχομένα - fut. participle, 'so that we should not fight ...'.

63. οὐνεκα for ὅτι.

64. ἀκούειν - 'to hearken' and hence 'obey' + internal acc. Possibly expegetic inf. after ἀρχόμεσθα - 'we are compelled'.

65. ξύγνοιαν - 'pardon'. Only here.

ἴσχειν - 'to extend', lit. 'to have'.

67. τοῖς ἐν τέλει βεβῶσι - tr. 'the authorities'. Often used merely as εἶναι.

67b-68. 'For overzealous/futile action lacks sense'.

69. ἔτι - 'in the future'.

70. ἐμοῦ ... ἠδέως ... μέτα-lit. 'with satisfaction to me', perhaps 'with my blessing'.

71. 'but be such as you will', i.e. 'do as you please'.

74. ὅσια πανουργήσασ' - 'committing a holy crime'. Oxymoron.

74-5. 'for the time during which I must satisfy those below is more than the time (I must satisfy) those here (τῶν ἐνθάδε)'.

77. Lit. 'hold in dishonour the honourable things (ἐντιμα LSJ has 'ordinances' and cites this passage) of the gods'.

78-9. τὸ δὲ βία πολιτῶν δρᾶν - 'action by force (against) the city (lit. citizens) is not in my nature'. Lit. 'I am by my (female) nature unable to act by compulsion of the citizens'

80. προὔχοιο - 'you hold up (this) as an excuse'.

81. χῶσουσα < χώννυμι - 'to heap up'.

83. ἐξόρθου - 'direct aright'.

84. γε- 'at least'.

85b. 'I will do likewise'. σύν -adverbial, sc. κεύσω.

86. καταύδα - 'denounce it!' (sc. τὸ ἔργον).

88. θερμήν -tr. 'passionate'.

ἐπὶ ψυχροῖσι - 'for/with a view to chilling deeds'.

89. Lit. 'I know myself pleasing that which it is necessary for me most to please'.

Tr. 'I know how to indulge myself in those things that bring me the most pleasure'.

90b. 'but you regard as dear, things which are impossible (to achieve)'.

91. οὐκοῦν -when the last syllable is accented, this word loses its negative sense, tr. 'well then'.

πεπαύσομαι - 'I shall cease', fut. midd.

92. ἀρχήν -adverbial, 'to begin with'.

93. ἐχθαρεῖ - passive.

94. προσκείσει - 'you will be regarded...', used as passive for προστίθημι.

δίκη -adverbial.

95. δυσβουλίαν - 'folly'.

96b-7. 'I shall suffer nothing so terrible to prevent me dying a noble death'.

μη̄ οὐ̄ instead of μη̄ is usual after a negated main verb.

99. ὀρθῶς - 'truly, rightly'.

Antigone and Ismene leave the stage, probably in different directions. Ismene will go back into the palace.

Parodos: Lines 100-161.

The chorus of 15 old men at Thebes enters the orchestra from the actor's left. They greet the morning sun, rejoice over the defeat of the Argives and surmise for what reason they have been summoned to the palace.

Metre: See Griffith ad loc.

Chorus

Strophe a:

O ray of the sun, the fairest light among all previous ones that has appeared for seven-gated Thebes. You have appeared at last, O golden eye (lit. eyebrow) of day, having come over the streams of Dirke; with more eager rein (lit. sharper

bridle), the man with white shield stepping forth from Argos in full armour (πανσαγία), you set (him) in motion in headlong (πρόδρομον) flight.

Who, having set forth (ἀρθεῖς) against our land as a result of contentious quarrels, screaming like an eagle he swooped into our land covered (lit. wrapped in στεγανός) with white snow on his wing, with many weapons and with his horse-haired helmet.

Antistrophe a.

Standing/halting above our halls, with spears thirsty for blood, he gaped about the seven gated entrance – he went, before ever he sated his jaws with our blood or the flame (lit. Hephaistos) of pine wood torches took our crown of towers. Such was the din of war that was intensified (ἐτάθη) about his back/rear, a sore trial (δυσχείρωμα lit. hard to worst) for the adversary of the dragon.

For Zeus hates exceedingly the boasts of a great tongue, and seeing them rushing onwards with a mighty flood, in the battle pride of the clang of gold, he hurls (him down) with his brandished fire just as he is hastening to the topmost summit of the battlements (βαλβίδων) to raise the victory cry.

Strophe b.

Torch in hand having been swung down (τανταλωθείς Griffith says sent flying), he fell on the hard (lit. that beats back) ground, he who raging (βαχεύων) with maddened onset breathed against us with the blasts of most hateful winds. But those things ended up otherwise and mighty Ares, our trusty ally (δεξιόσειρος lit. our right-hand race horse) smiting heavily (στυφελίζων) directed some (doom) to some and other (doom) to others.

For seven captains assigned to the seven gates, like to like, left tributes of bronze to Zeus of the rout, except for these two wretches, the two born from one father and one mother, after placing their double conquering lances in each other's (bodies) they both held a share in a common death.

Antistrophe b.

But since high-named Victory, smiling responsively, came to Thebes of the many chariots, bring (*jussive infinitive*) now forgetfulness from these wars, let us go to all the shrines of the gods with all-night dances, and let Bacchos lead us causing Thebes to tremble.

But here indeed comes Kreon, son of Menoikeus, king of this land. This new man approaches with some new fortunes from the gods, what counsel does he turn over that he has made this select conference of elders, having sent by common proclamation.

First Episode: Lines 162-331.

Kreon enters from the palace (the two central doors) with two attendants. His long introductory speech would not at this stage have gone down badly with the audience.

164. πομποῖσιν-`by means of messengers', δίχῃ adverbial with ἰκέσθαι. Tr. `I have sent for you to come, apart from the others, by means of messengers'. Picks up the reference in line 162.

166. σέβοντας -tr. `showing due reverence for', `respecting'.

τὰ ... κράτη-`power', plur. < κράτος.

167. ὥρθου -`was directing'.

169. ἀμφὶ ... μένοντας - `standing by ...', sc. ὑμᾶς, ἐμπέδοις φρονήμασιν - `with steadfast loyalty', dative of manner.

172. `with pollution by a brother's hand'.

174. `nearness of kinship', lit. `by virtue of proximity to' + gen.

175a. `it is impossible'.

176. Griffith says -`character, mentality and judgement'.

177. μὴν ἐντριβής - 'engaged in', better 'tested (in rules and law-giving)'. Others translate 'experienced in'.

178. ἐμοί- dependent on δοκεῖ in line 181.

179. ἄπτεται -tr. 'pursue'.

180. ἐγκλησας ἔχει -tr. 'has kept in check'. Schema Sophocleum.

183b. 'I say this man is of no regard'.

186. θείμην -tr. 'would I deem/regard'.

189-90. 'that this (city) is what keeps us safe and only when sailing on her properly, can we make for ourselves friends'.

190. ὀρθῆς -lit. 'straight', tr. 'properly'.

191. αὐξάνω - 'to make great', lit. 'increase'.

192. ἀδελφὰ τῶνδε - 'in accord with them', 'related to these things', lit. 'things sisterly to these'. A deliberate double meaning.

195. ἀριστεύσας - 'having shown himself the bravest'.

196. τὰ πάντ' ἐφαγνίσαι - 'to perform over him all proper rites'.

201. κατ' ἄκρας- 'from the citadel down', tr. 'from top to bottom'.

202. κοινοῦ -tr. 'kindred'.

πάσασθαι < πατέομαι - 'to feed upon, consume'.

202b. 'to lead off the others enslaved'.

203. Modern editors read ἐκκεκήρακται for the manuscript reading ἐκκεκηρῦχθαι.

203-204. τάφῳ ... κτερίζειν - 'to honour with a tomb'. The verb means 'to honour with funerary gifts'.

206. αἰκισθέντα -lit. 'outraged', tr. 'mutilated'.

207. ἐκ γ' ἐμοῦ - 'by deed of mine'.

208. `will they surpass (προέξουσι) the just in honour'.

211. Note the emphatic σοι. This may be the first hint that Kreon's decision is undemocratic.

Jebb reads Κρέον Griffith reads ποεῖν

212. δύσνους - 'disaffected with'.

For Jebb's κάς read καί.

215. sc. `see that'. The chorus misunderstand the command to refer to the actual burial of Polyneikes.

216. νεωτέρῳ τῷ - 'for some younger man'.

βαστάζειν -epexegetic infinitive.

219. ἐπιχωρεῖν - 'collaborate, side with'.

221. μισθός - 'wage', sarcastic.

ὑπ' ἐλπίδων ... τὸ κέρδος - 'the prospect of gain'.

222. Gnostic aorist.

Unannounced the Guard/Messenger enters. He is rather more colourful than the usual messenger.

224. δύσπνους - 'breathless'.

κοῦφον-tr. 'nimble'.

225. φροντίδων ἐπιστάσεις - 'pauses for thought'.

The Guard enters approaching tentatively.

226. `and I wheeled around on the road to go back again'.

231. ἔλισσων - 'turning it over (in my mind)'.

- ἤνυτον ...-`I made my way slowly with much leisure’.
233. ἐνίκησεν-`it prevailed’, impersonal.
235. δράσσομαι -`to grasp’.
236. μόρσιμον-`fated’.
237. ἀθυμίαν -`anxiety’.
- 240b. Tr. `come to any harm’.
241. `Yes, you aim well and seek to fence yourself off against the charge’.
στοχάζει can also mean to `guess’ at someone’s intentions. Griffith says `you are doing a good job of figuring me out’. ἀποφράγνυσαι ~ ἀποφράγνυμι is a poetic form from ἀποφράσσω.
243. ὄκνον -`delay’.
244. ἀπαλλαχθείς -`having taken yourself off’.
247. κάφαγιστεύσας -`having made due offerings’.
249. γενήϊς -`pick-axe’ (for making the grave). Only here.
250. πλήγμα-`blow’.
- 250a. `nor soil up-tilled (lit. output) from a mattock’.
250. στύφλος -`hard’.
251. ἐπημαξευμένη -`traversed by a carriage’, tr. `furrowed (by wheels)’.
252. ἄσημος -`untraceable’.
254. δυσχερές -lit. `hard to take in hand’.
255. `The dead man was not visible, not shut within a tomb’

256. ἄγος ... ὥς - 'as by the hand of one fleeing a curse/avoiding pollution'. A passerby might think he is polluted if he passes by a corpse and does not offer some form of burial.

258. σπάσαντος - 'have torn at him'.

259. ῥοθέω - 'to make a rushing noise', tr. 'flew fast'.

261. τελευτῶσ' - adverbial, 'at last'.

262. 'for each man was deemed as being the one who did the deed'

263. ἐναργής - 'the obvious culprit/convicted'.

ἔφευγε - this is an extension of the meaning 'to be a defendant', so 'pleaded in defense that he knew nothing'.

264. μύδρους - 'a mass of red hot metal', so 'the red hot iron'. Used to torture slaves to make them tell the 'truth'.

265. διέρπω - 'to pass (lit. creep) through'.

266. ξυνειδέναί - 'to be in league with'.

268. ἐρευνῶσιν - dat. pl. sc. ἡμῖν.

269-270. 'someone said something that impelled us to turn our heads to the ground in fear'.

270. προὔτρεψεν - 'impelled'.

270bff. 'we were not able (did not have any way) to contradict him nor how by doing (what he said) we might fare well'.

272. ἀνοιστέον - 'must be referred'.

275. καθαιρεῖ - 'condemns', a law term.

τάγαθὸν λαβεῖν - 'to take up this noble task', sarcastic.

278. θεήλατον - 'sent by the gods', 'heaven sent'. The use of πάλαι in the next line suggests that the chorus of old men had misgivings before about the King's edict.

279. ἡ ξύννοια βουλεύει -Lit. 'the thought has been suggesting' (lit. 'advises').
Tr. 'it occurred to me'.

281. Singular since addressed to the coryphaeus.

283. πρόνοιαν-'concern for', here rather than 'forethought'.

285. ἀμφικίονας - 'pillared'.

289-290. Lit. 'were bearing these things with difficulty', tr. 'troubled by my edict'.

290. ἐρρόθουν - 'muttered (against me)'.

292. λόφον-'the back of the neck'.

292b. 'so as to bear with me contentedly'.

294. παρηγμένους - 'incited, induced'.

295. 'for no currency ever sprang among men more evil than silver'.

297. ἐξάνιστησιν -tr. 'drives away/out'.

298. παραλάσσει - 'perverts'.

299. ἴστασθαι - 'to address themselves to/to attend to'.

300. πανουργίας ... ἔχειν - 'to practice villainy'.

300. εἰδέναι -tr. 'to become familiar with'.

302-3. 'as many as achieved these things for hire/by taking bribes, they have brought it about that eventually (ὥς = ὥστε) they will pay the price.'

304. ἴσχει - 'holds'.

310. οἰστέον (sc. ἔστι) - 'it should be won', so 'knowing in future, you would steal money from where it ought to be stolen'. Lit. 'knowing profit, you might in future snatch it from where it ought to be taken'.

312. ἐξ ἅπαντος - 'from every source'.

313. λημμάτων - 'profit, gain'.

313-314. 'you would see the majority brought to ruin (ἀτάομαι - 'to be ruined') rather than prosperity as a result of wicked gain'.

316. ἀνιαρώς - 'vexatiously'.

317. 'does it annoy you in your heart of in your soul'.

318. ῥυθμίξεις - 'you define', metaphor from music, 'bring into rhythm'.

320. λάλημα - 'babbling'.

321. οὐκουν τόγ' - 'I am not at any rate ...'.

322. καὶ ταῦτα - 'and moreover'.

323. 'How terrible that he who is making up his mind, makes it up falsely'. There is a pun here on δοκεῖν - 'to decide' and 'to opine'.

324. 'Play/quibble on "harbor suspicions" as you will'.

326. 'worthless gain works misery'.

Kreon at this stage may be leaving the stage, **before** the Guard speaks the final stanza and then departs himself.

First Stasimon: Lines 332-375.

On the various interpretations of this ode, see Griffith ad loc. Much rests of the subtle meaning(s) of δεινά in the first line.

Chorus

Strophe a.

There are many wonders, but nothing more wondrous than man. This wonder advances across the grey sea with a stormy Southwind crossing under the swell which roars around. He wears away the Earth, eldest of the god, incorruptible and unwearied, turning it up (πολευών) (the soil) year by year as the ploughs turn to and fro (ἰλλομένων) using the offspring of horses

Antistrophe a.

Casting around them with coils of woven nets he leads the tribe of light-hearted birds and the nations of wild beasts and the sea-born creatures of ocean -skilful is a man. By his tricks he controls the beasts of the field who walks in the mountains (ὄρεσιβάτα -doric gen. <ὄρεσιβάτης), he leads (variant readings here: Jebb ὀχμάζεατι 'bind fast'; OCT ὑπαξέμεν -'lead'; Griffith ὑπαγάγετ' -'to lead') the maned/shaggy necked horse, placing his yoke around its neck, and the untiring mountain bull.

Strophe b.

Both speech and windswift thought and impulses which govern a city, these he has taught himself, and to escape from the stormy missiles of inhospitable frosts under the open sky. All resourceful, he comes to the future in no way without resource. From Hades alone he will not procure (ἐπάξετα) an escape, but he has devised escape from incurable illnesses

Antistrophe b.

Having a certain resourcefulness of skill beyond hope, at one time he approaches evil and at another he approaches good, honouring the laws of the land and the justice of the gods, bound by oath, (he is) citizen of a lofty city. Without a city is he with whom, for the sake of rashness, that which is not noble associates. May

the one who does these things never share my hearth nor be one who has similar thoughts.

Second Episode: Lines 376-582.

At this point the guard enters leading Antigone.

Chorus

I am bewildered at this heaven sent portent. How recognising her am I to deny that this child is Antigone. O unfortunate one, child of unfortunate Oidipous, whatever is it? Surely they are not bringing you having disobeyed the royal decrees and having caught you in an act of folly?

Kreon enters at line 386.

386. ἄψορρος - 'back again'.

ἐς δέον - 'at our need'.

387. ξύμμετρος - 'commensurate with'.

388. 'there is nothing that mortals should swear would never happen'.

ἀπώμοτον - 'declared by oath to be impossible'.

389. ἐπίνοια - 'afterthought'. Tr. 'for afterthought makes false their intention'.

390. 'I would have vowed that I should not have been here so soon'.

σχοληῖ - 'not at all' (LSJ), lit. 'at my leisure'.

391. ἐχειμάσθην - '(with which) I was lashed' (tr. 'distressed') (metaphor from storms).

392. ἐκτός -sc. ἐλπίδος.

393. μῆκος - 'in size, magnitude'. Tr. 'in size/extent is like to no other pleasure'.

396. `this time (ἐνθάδε) no lot was cast'. Last time he came was because a lot was cast as to who would go.

397. ἔρμαιον -`good luck'.

399. κάξέλεγχε -`and examine her', `put her on trial'.

406. ἐπίληπτος -`seized in the act'.

409. σήραντες < σαίρω.

410. μυδάω -`to ooze with damp, be clammy'. Neuter participle.

410b. `laid the dank body bare well'.

411. ὑπήνεμοι -`windward'.

413. ἐγερτί -(adv.) `eagerly, busily, makefully'.

ἐπιρρόθοις κακοῖσι -`with torrents of threats'.

414. ἀκηδέω -`to be heedless, careless'.

κινῶν -`stirring'.

415. ἕστε -`until'.

417a. `and the heat began to burn'.

417b-418. Lit. `a sudden whirlwind, raising from the ground a pillar of dust, a sky-high trouble filled the plain.'

418. τυφῶς -`whirlwind'.

σκηπτόν - gusty storm'. (Usual meaning is `thunderbolt'.)

419. αἰκίζων - `befouling, marring'.

φόβην -`foliage'.

420a. `of the level woods'.

420b. Lit. 'the wide air was full (of it)/choked', ἐν-`adverbial -`therein'.

421. μύσαντες-`having closed our eyes'.

421b. `we bore the plague from the gods'.

423. πικρᾶς -tr.`embittered'.

424-5. `with her sleeping place/bed empty (sc. οὐσῆς) she looks upon the empty nest'.

426. ψιλόν -tr.`stripped bare'.

429. διψίαν-`thirsty'.

430. εὐκροτήτου -`well-wrought/well-hammered'.

430b. `high-raised pitcher'. πρόχοος-is feminine, hence the adjective.

431. τρίσπονδος -`thrice-poured'.

433. ἐκπεπληγμένην -`terrified, dismayed'.

434. ἠλέγχομεν -`we interrogated'.

435. πράξεις-acc. pl. `actions'.

ἄπαρνος -`denying'.

437. αὐτόν -tr.`oneself'.

439-440. `all these things are less (important) for me to pursue (λαβεῖν) than my own safety'.

444. Addressed to the guard.

445. αἰτίας -tr. `charge'. He was previously accused of having done the deed himself.

553. σθένειν τοσοῦτον -tr.`compelling to such an extent'.

455. ὑπερτρέχω -lit. 'out run', but perhaps tr. 'overrun', 'run roughshod over', 'prevail over'. This is the first written reference to 'unwritten laws'.

457b. Lit. 'when they were made to appear'.

459. φρόνημα -possible tr. 'mentality'. The word can have a negative sense of pride.

464. κέρδος φέρει-tr. 'count it as gain'.

466. παρ' οὐδέν - 'to no extent, of no account'.

467. ἦνσχύμην - an odd form for ἦνεσχύμην. 'If I had let (him lie) ...'.

468. 'I would feel pain at these things (*i.e. leaving the corpse unburied*), but by these actions I am not grieved'.

470. Lit. 'it is almost (the case that) I incur the charge of foolishness from a fool', 'it is almost (the case that) I am charged with folly by a fool'. Heavily sarcastic line.

471. 'the savage breeding of the daughter shows that she is from a savage father'.

474ff. Note that Kreon speaks to the chorus leader and only refers to Antigone in the third person.

474. Note inf. after verb of knowing.

475. ὀπτὸν ... περισκελῆ - 'tempered to hardness'. περισκελής - 'very hard'.

476. θραυσθέντα - 'shattered in pieces'.

478. καταρτυθέντας - 'regulated, brought to heel'.

478b-479. For it is not allowed (οὐ ἐκπέλει *impersonal, a rare equivalent to ἕξειστι*) to someone who is slave to one's neighbour to be arrogant'.

483. δεδρακυῖαν < δράω.

485. ἀνατί - 'without punishment'.

κράτη - 'power', tr. 'victory', perhaps, 'the upper hand'.

486. ἀδελθῆς - '(the child sc. θυγάτηρ) of my sister'.

ὄμαιμονεστέρα - 'a relation closer in blood'.

487. Tr. `closer in blood ties than my whole household (lit. all the altar/courtyard of Zeus)'.

488. ἀλύξετον - 'future dual. He is including Ismene here.

489. κείνην - refers to Ismene.

490. ἐπατιῶμαι - 'I bring a charge against'.

490b. Epexegetic, `for this plotting in regard to the burial'.

492. ἐπήβολον -tr. `mistress of, in possession of', LSJ gives *compos mentis*. The corresponding verb can mean `to turn (one's mind) to'.

493-494. Lit. `the heart tends to have been caught out first (as) the secret criminal, when (people) are contriving (gen. abs.) no good in the darkness'.

496. καλλύνειν - `to glorify'.

500b. `may they never be pleasing!'.

501. τᾶμα - `my words'.

ἀφανδάνω - `displease'.

502. κλέος ... εὐκλέεστερον - `more glorious fame'.

503. κατέσχον - `would I possess'.

504. `It would be said (prob. impersonal) that this was pleasing to all of them'. It is unclear in the play exactly what the true opinion of the chorus was.

505. ἐγκλήϊοι - `locks, shuts in'. Present optative (ionic form) < ἐγκλείω, ἐγκλήϊω.

506b. `is blessed in so many other ways', sarcastic.

508. `You are the only one of the Kadmeians who takes this view'.

509. ὑπίλλω - 'to curl up', hence 'restrain'.

510. ἐπαιδέομαι - 'to be ashamed'.

τῶνδε χωρίς -tr. 'different from them', 'independent of them'.

511. ὁμοπλάγχνους - 'from the same womb (lit. belly)', very rare.

512. 'and was he not a brother who died confronting (adverb) (him)

514. 'why do you offer a favour that is impious towards him?'.

516. εἴ τοι-tr. 'surely'. Lit. it picks up the verb from the previous line, 'he would give witness against this ...'.

517. ἀδελφός-tr. '(his) brother'. She is refuting his previous claim.

518b. 'but he stood against (him) on behalf of it (the city)'.

520. sc. 'desire', from the previous line. Griffith has a different reading. Tr. 'For the good man is not equal to the base in obtaining (these rites)'.

521. εὐαγής - 'guiltless, blameless, pious'.

523. συνέχθειν - 'to join in hating'. This and the other compound are found nowhere else in Greek. Ant. is contrasting her feeling with the enmity between the two brothers.



526ff. Short choral comment while Ismene comes from the house with two attendants.

527. εἶβω - 'to drop'.

528. αἵματόεν- 'suffused with blood'.

529. ῥέθος = πρόσωπον. Lit. 'limb', but in the singular can mean 'face, countenance'.

αἰσχύνει -tr. 'disfigures'.

530. εὐώψ - 'fair'.

Ismene enters the stage.

531. ὑφειμένη - 'lying low, lurking'. The basic verb means 'to let down' (a sail)' or 'let under (a breast)' etc. Here the prefix has the sense of 'secretly'.

532. ἐξέπινες-tr. 'you were draining me dry'. The verb is often used of snakes.

533. ἄττα -LSJ gives 'pests' here. Fem. dual from ἄτη.

ἀπαναστάσεις - 'rebellions'.

535. ἐξομεῖ -fut. middle < ἐξόμνυμι.

536. ὁμοροθεῖ - 'concur'.

537. συμμετίσχω = συμμετέχω - 'to share in, take part together in'.

539. κοινόω -middle, 'to make a common cause in'. Tr. 'share the task (with you)'.

541. 'a fellow voyager (ξύμπλουν) in the calamity'.

542. 'Hades and those below are acquainted with whose work this was'.

543. 'I do not care for a loved one who loves only in words/A friend in words is not a friend that I care for'.

545. σὺν ... ἀγνίσαι (tmesis) - 'to join in sanctifying'.

546-7. lit. 'do not die with me, nor regard (ποιουῦ) as your own (σεαυτῆς) shared things (κοινά, but could just be an adverb) which you have not touched'.

549. κηδεμών - usually 'guardian, protector', here 'the one you care for'. Tr. 'since it is for him you care'.

550-553. Griffith paraphrases, 'Is. Why hurt me if it doesn't benefit you? Ant. Indeed it doesn't benefit me but hurts me if my mockery is also at your expense. Is. Well then, what benefit can I still do you? Ant. You can save yourself.'

554. ἀμπλάκω - 'to miss'.

556. 'but not in fact without my words having been spoken'. That is, I explained to you before why we should not act thus.

557. 'Your words showed wisdom in some eyes, but mine in others'. Lit. 'you seemed to some (*i.e. to Kreon*) to think well (sc. ἐδόκεις φρονεῖν), but I to others (*i.e. the dead*)'.

561-2. Lit. 'I address the two girls, of whom one just now has shown herself stupid and the other from the time since she was born'. There has obviously been some long-standing enmity between Kreon and Antigone.

563-4. 'O king, when trouble comes, even the wisdom that has grown with us abides not but stands aloof'. Lit. 'reason (νοῦς), whatever develops (βλάστη) (from birth), does not remain the same for those who fare badly, but (rather) it stands aside/is displaced'

565. σὺν κακοῖς - *i.e.* with Antigone, despite the masc.

569. ἀρώσιμοι - 'to be ploughed'. χάτερων = καὶ αἱ ἑτέρων.

570. ἤρμοσμένα - 'suited', lit. fitting'.

571. 'I do not care for my sons to have bad wives'.

573. λέχος - tr. 'marriage'.

577ff. Spoken to the two attendants.

578. ἐκ δὲ τοῦδε-`from this time`.

579. ἀνειμένως-`being at large, let loose`.

580. οἱ θρασεῖς -`those who are daring`, generalising masculine.

581. πέλας ... τοῦ βίου-`closing in on their life`.

Second Stasimon: Lines 583-625.

Strophe a:

Happy are those whose life has no experience (lit. tasted) of ill. For those whose house has been shaken by the god no aspect of ruin is lacking as it extends over the multitude of their race. Just as when the flood/swell driven by the ill-blowing Thracian sea winds courses over the darkness of the deep, and (the swell) rolls up from the depth the black sand (θίνα) and the wind-troubled headlands roar repelling the shock.

Antistrophe a:

I see that the ancient sufferings of the house of the Labdakids falling on the sorrows of the dead, nor does (one) generation set free its lineage, but one of the gods dashes it down, and it has no release. For now the light (of hope) has been spread over the last offspring in the house of Oidipous (*variant readings here*), moreover, bloodstained dust of the gods below and by mindlessness of word and thought mow it down.

Strophe b:

What human transgression can restrain your power, O Zeus. Neither sleep, which hunts down all things, nor the untiring months of the gods take control of it, but you, as ruler (δυναστίας -nom) unaged y time, possess/hold fast the gleaming radiance of Olympus. This precept prevails over the following time, the future and the pas time, for not vast thing in fact comes to the life of mortals without a curse.

Antistrophe b:

For indeed far-wandering hope is a boon to many among men, but to many it is the deceit of fickle desires. It comes to one who knows nothing until he burns (προσαύω) his foot in the hot fire. For by wisdom the famous saying was made manifest by someone: That evil seems good to him sometimes. he for whom the god is leading to ruin, and he fares for the briefest time without disaster.

Chorus

But here is Haemon, the last of your offspring. Does he come grieving for the doom of Antigone, his promised bride, and bitter for the deceived hope of their marriage?

Third Episode: Lines 631-780.

Kreon has entered the stage at the end of the choral ode and Haimon enters thereafter.



Figure 3. Haimon and Kreon.

631. εἰσόμεσθα future of οἶδα.

ὑπέρτερον-`better than`.

632. τελείαν ψήφον - 'irrevocable judgement'.

ἄρα μή- 'can it be that'.

634. πανταχῆ δρῶντες - 'however I may act'. Lit. 'acting in every way'.

636. ἀπορθόω - 'set out straight'.

637-8. ἀξιώσεται ... μείζων φέρεσθαι - 'will be esteemed more worthy to win'.

639. διὰ στέρνων -tr. 'in your heart/breast'.

641. γονάς - 'offspring'.

642. κατηκούς - 'obedient'.

643. 'they might pay back their enemies with harm'.

644b. Tr. 'honour their friend, just as their father does'.

645. ἀνωφέλητα - 'unprofitable'.

648-9. τὰς φρένας ... ἐκβάλλης - 'casts away his senses'.

650. παρακάλισμα - 'something to be clasped'. Lit. 'this proves to be a cold thing to be clasped/cold object of embrace when a man has an evil woman in the house as bedfellow'.

652. ἔλκος - 'wound, sore'.

653. πτύσας ... - 'spurned, as if an enemy', lit. 'having spat'.

654. νυμφεύειν - 'to marry'.

656. ἀπιστήσασαν < ἀπιστέω - 'to disobey'. Lit. 'her alone having from those in the city, having disobeyed'.

658b-659a. 'in the face of this/wherefore, let her chant away about her blood connection with Zeus'. See line 487. Note also the pun on the name Haimon.

659. τὰ γ' ἐγγενῆ φύσει -tr. 'my own family', lit. 'those related by begetting'.

660. ἄκοσμα - '(to be) unruly', then supply 'I must allow ... to be unruly'. The idea is that if he cannot control his own children, then he cannot control the state. Tr. 'I most certainly (κάρτα) (will raise) those outside of my family (to be unruly).'

661. ἐν τοῖς οἰκείοισιν - 'in relation to his own household'.

663b. 'does violence to the laws'.

664. τὸ ἐπιτάσσειν - 'the giving of orders'.

666. στήσειε - 'appoints'.

668. θαρσοίην - 'I would trust, have confidence in'.

660ff. Griffith has changed the order of lines. See his text ad loc.

670-671. 'to stand his ground in the storm of spears as ordered and to be a just and good comrade'.

673. ἀναστάτους - 'desolate, ruined, laid waste'.

675. τροπὰς καταρρήγνυσι - lit. 'breaks up routs', i.e. 'breaks up armies into routs'. Tr. 'this makes allies spears break into routs'. Lit. 'causes routs of the allied spear to break out'.

τῶν δ' ὀρθουμένων - 'of those who have a prosperous course', 'those whose journey is fair'.

676. πειθαρχία - 'obedience to the rule of law'.

677. 'thus one must defend the proper order of things'.

678. οὐδαμῶς ἡσσητέα - 'one must never be worsted by/made inferior to'.

679. 'it is better to fall, if it must be, by the hand of a man'.

681. κεκλέμμεθα - 'deceived', from κλέπτω.

684. Lit. 'the highest of all possessions as many as exist'.

685-6. Lit. 'I would neither be able nor know how to say that you do not speak these things correctly'.

687. 'and yet another man too might have some useful thought'. sc. τι, lit. 'there may be however in another man, something (τι) which is good (καλῶς ἔχον)'.

688. πέφυκα -tr. 'I am desposed/am of a nature to'.

σοῦ ...προσκοπεῖν - 'to keep an eye out on your behalf'.

689b. 'or someone might be able to find fault (i.e. with you)'.

690. 'for your eye is fearsome to ...'.

693. οἶ' -how'.

695. κάκιστ' -superlative adverb, 'most terribly'.

695b. 'as a result of most glorious deeds'.

696. ἐν φοναίῃς - 'in the slaughter', 'in his own blood'.

699. 'is she not worthy to meet with a golden honour?' Some take the infinitive as epexegetic.

700. ἔρεμνός - 'dark, murky'.

702. κτήμα τιμιώτερον - 'more treasured possession'.

703. 'than the good reputation of a father who is prospering'.

705. ἐν ἡθῷ μόνον - 'one mentality alone', perhaps, 'one way of looking at things'.

φύρει -imperative.

706. 'that the only thing that is correct is what you say and nothing else'.

707. φρονεῖν -tr. 'to be wise'.

708. ὁρ to have eloquence (lit. a tongue), which no-one else has, or to have a soul'

709. διαπτυχθέντες - 'when laid open'. The basic meaning is 'disclose'.

ὠφθησαν -gnomic aorist.

710b-711. 'there is no shame in learning many things and not to strain overly much/not to be excessively unbending'.

712. χειμάροισι - 'torrents'.

713b. 'to keep safe the branches'.

714. αὐτόπρεμνα - 'root and branch'.

715. ἐγκρατής - 'governing'. Tr. 'the rigging (πόδα) that controls the ship'.

716. ὑπτίοισι - 'overturned'.

717. σέλμα - 'bench'. Lit. 'he overturns (the ship) and sails the rest (of the voyage) underneath with upside down rowing benches (ὑπτίοισι ... σέλμασιν)'.

718. μετάστασις - 'change'.

720. πρόσεστι - 'is at hand'.

πρεσβεύειν πολὺ -lit. 'it ranks first by far'.

721. 'for a man to be by nature in every way full of wisdom'.

722-3. ῥέπειν - 'incline'. 'for it is wont not to turn out that way, it is good to learn from those who are speaking well'.

725. διπλᾶ - 'on both sides'.

727. τὴν φύσιν - 'in respect of age/character', probably with both parts of the sentence.

730. ἀκοσμοῦντας - 'the disorderly, the offenders'.

732. ἐπείληπται < ἐπιλάμβανω - 'seized, tainted'.

733. οὐ φησι -tr. 'do not agree'.

ὁμόπολις - 'the whole community'.

734. Lit. 'will the city tell me (lit. us) in respect of what things it is necessary for me (singular) to govern?', tr. 'will the city tell me how I should govern?'

735. 'do you see how very much like a youth you have spoken?'

736. 'is it necessary to rule this land for someone else rather than for me?' (Datives of interest).

737b. 'belongs to one man'.

741. προκήδομαι - 'to care for, take thought for'.

742. διὰ δίκης ἰών - '(do you show your care by) disputing with'.

744. ἀρχὰς σέβων- tr. 'exercising my own authority'.

746. ὕστερον - 'inferior to' +gen.

747. ἥσσω γε τῶν αἰσχροῶν - 'you would never catch me yielding/giving way to baseness/base actions'.

748. The sense is that your support for her is base. 'Every word of yours here is on her account'.

752. ἐπεξέρχει - 'do you go to the extent of', 'will you come out against'.

754a. Tr. 'you give instruction at your peril'. φρενόω - 'to instruct'.

755b. 'you are not in your right mind'

756. κώτιλλε- 'wheedle, cajole', it denotes deceptive, almost seductive speech.

759. χαίρων - 'and live to enjoy it', 'happily', 'with impunity'.

ἐπὶ ψόγοισι- 'in addition to your censure/taunts'.

δεννάζω - 'revile'.

763. ἔμοιγε picks up παρόντι

765. Lit. 'so that you may rave, keeping company with those of your friends who are willing (to put up with you)'.

Haimon now leaves the stage.

767. 'for the mind of one of such an age, when it is grieved, becomes harsh/resentful'.

768b. Tr. 'and going let him have ideas above his station'.

769. τῶ κόρα- 'the two girls'.

774. κατῶρυξ - 'vault'.

775. 'only so much food as by way of expiation'.

ὡς ἄγος - 'by way of the expiation'. The exact meaning of the word is disputed. The usual meaning is 'pollution' and here it appears to have the opposite meaning. See Griffith ad loc.

777. σέβει- 'she worships'.

779. τηνικαῦθ' - 'at last, then'.

780. πόνος περισσός - lit. 'a labour beyond measure', tr. 'a pointless waste of effort'.

Kreon leaves the stage.

Third Stasimon: Lines 781-800, anapaests 801-805.

Strophe:

Love, the unconquered in battle, Love, who attacks riches and who keeps watch by night over the solve cheeks of a maiden. You roam over the sea and in dwellings in wild places. And no-one can escape neither among the immortals nor men who last for a day. He who has you is driven crazy.

Antistrophe:

To their detriment (ἐπὶ λώβᾳ) you pull astray even the minds of just men (to be) unjust. You are the one who has stirred up this strife of kinsmen; the bright desire of the eyes of a happily wedded bride prevails, sitting in power/office beside the great laws. For the invincible goddess Aphrodite plays her sport.

Fourth Episode: Lines 801-943 (With kommos 801-882).

Chorus

But now I myself know, when I see these things, that I am carried beyond the proper bounds. I am no longer able to hold back the streams of tears (internal acc.; others read δακρύων) when I see Antigone reaching the bridal chamber where all must sleep.

Antigone

Citizens of my fatherland, behold me proceeding setting out on my final journey, looking at my last sunlight, and never again. But, Hades where all must sleep leads me living to Acheron's shore, neither (having) my due portion of the wedding song, nor has any hymn bridal hymn made celebration in song. Rather I will be given in marriage to Acheron.

Chorus

Then renowned and having praise you depart to this chamber of the dead, neither smitten with wasting sickness, nor having met with the wages of the sword. But, observing your own law (αὐτόνομος), alone of mortals you descend to Hades.

Antigone

I have indeed heard how our Phrygian guest, the daughter of Tantalus (*Niobe*), perished most mournfully on the peak of Sipylus, whom a rocky overgrowth (lit. stony growth) subdued her like clinging ivy. And the rains, as men tell, do not leave her melting form, nor does the snow, but beneath her all-weeping lids, she makes damp the mountain ridge. Just like her, the god puts me to rest.

Chorus

Indeed she was a goddess and divinely born, while we are mortals and mortal-born. Nevertheless, it is a great thing for a woman who has died to have it said of her that she shared the lot with those equal to the gods while living, and afterwards, in death.

Antigone

Alas I am being mocked! In the name of our ancestral gods, why do you not abuse me after I am dead, rather than when I am in plain view? O city, and you, O wealthy men of the city! Ah, spring of Dirce, and grove of Thebes with its fair chariots, you, at least, I possess as my fellow witnesses how unwept for I am by loved ones, and by what laws I proceed to the piled up burial prison of this unheard-of tomb! Ah, I am unfortunate! I who dwell neither with mortals nor with the lifeless, neither with the living nor the dead.

Chorus

You have advanced to the furthest limits of daring. You have fallen greatly, my child, into the high throne of Dike. But you are paying out for some paternal torment/conflict.

Antigone

You have touched on my most painful cares, the repeated (lit. thrice mentioned) compassion for my father and for our entire doom, we the famous descendants of Labdakos. Oh, the horrors of our mother's bed and the incestuous bedding of an ill-fated mother with (my father)! From what kind of parents am I sprung, miserable that I am! It is to them that I am going like this (ᾄδ'), accursed and unwed, to share their home (*lit. as a resident*). Alas for my brother, who has met

with an ill-fated marriage. By your death you have killed (κατενάρωμαί) me still alive!

Chorus

There is a certain piety in your showing reverence, but to the one whose concern is power, power is in no way to be defied. Your self-willed temperament (ὀργά) has destroyed you.

Antigone

Unwept, unfriended, without marriage-song, poor me, I am led on my final journey. No longer is no longer allowed for me, unhappy girl, to look at this sacred eye of the sun. But none of my dear ones laments my unwept fate.

Fourth Episode (after the Kommos). Lines 883-943:

It is unclear whether Kreon now re-enters the stage or whether he has been standing in the background all the time and now steps forward. Lines 883-4 would imply that he has at least heard some of the earlier laments.

884. `it there was any use in uttering them, no-one would ever cease`.

886. προσπτύσσω - `to enfold`.

887. ἔρημον -two termination.

χράω - `she might wish to`.

888. τυμβεύω - `dwell imbedded`, tr. `entombed`. Rare intransitive usage.

889. `we are undefiled as far as this maiden is concerned`, τοῦπι = τὸ ἐπί.

890. στερήσομαι - future middle used in passive sense.

μετοικίας -tr. `sojourn`.

891. κατασκαφής - `deep dug`. The word can also mean `destructive`. Tr. `ever-watching deep dug/destructive abode`.

893-4. Lit. 'to my own family, of whom dead, Persephone has received the greatest number among the corpses'.

895. λοισθία - 'last of all'.

895b. 'and most wretched indeed by far'.

897. ἐν ἐλπίσιν τρέφω = ἐλπίζω.

903b. 'I win such (recompense)'.

904. τοῖς φρονούσιν εὖ - 'in the eyes of the wise'.

905-920 are possibly a later addition (Griffith says not), adapted from Herodotos Book 3, 119ff. See Griffith ad loc.

906. ἐτήκετο - 'lay mouldering', lit. 'was dissolving'.

907. βία πολιτῶν - 'by violence against/in defiance of the citizens'.

ἂν ἤρόμην - 'would I have taken upon myself'.

908. 'with deference to what law'.

909. sc. ἀνδρός for the G.A.

910. ἀμπλάκω - 'be bereft of' + gen.

913. ἐκπροτιμήσασα - 'having held you first in honour'.

916. διὰ χερῶν ... λαβῶν - 'laying hands on me'.

917a. 'without a bridal bed, without a marriage song'.

918. sc. μέρος.

919. πρὸς φίλων - 'by friends'.

920. κατασκαφάς - 'vaults'.

921. παρεξελθοῦσα - 'have I transgressed'.

924. 'I acquired (the name) of impiety'.

926. 'by suffering I would come to my error', tr. 'by suffering I will come to realise my error'. Pl. for sing. Thus in 927, οἶδ' refers to Kreon.

929-30. 'Still do the same rush of winds indeed take hold of her soul'.

931-932. 'then there will be pains for those who are leading her because of their slowness'.

936-7. κατακυρώω - 'to make sure, to ratify'. Tr. 'I give you no encouragement that these things are not to be ratified in this regard'.

937ff. Antigone is left **alone** on the stage for a final short lament.

941. βασιλειδᾶν - 'the descendants of the king'.

943. 'showing due respect for piety'.

Antigone is led away. Griffith thinks that Kreon remains on stage during the choral ode. Others think that he has left before her last lament and returns after the ode.

Fourth Stasimon: Lines 944-987.

The ode consists of three examples of incarceration. Danae by her father, Lykourgos by Dionysos, and Kleopatra by Phineas. On the latter see Griffith ad loc.

Chorus

Strophe a:

The body of Danae also endured to exchange the heavenly light for brass-bound walls, and hidden in that buried chamber, she was confined. And yet she was of esteemed lineage, O child, O child, and was stewardess of the golden flowing seed of Zeus. (*Zeus came to her as a shower of gold*). But fate is certain dreadful power, and neither wealth nor war nor a tower nor the dark sea-beating ships can escape it.



Figure 4. Imprisonment of Danae.

Antistrophe a:

And the son of Dryas's (Lykourgos), the short-tempered king of the Edonians, was bound in a rocky prison because of his abusive anger, by Dionysos. There the terrible and flowering passion of his madness ebbs away. That man recognised in his madness that he was in contact with the god in his taunting speech. For he was trying to stop the god-inspired women and the Bacchic fire, and he had angered the flute-loving Muses.

Strophe b:

And beside the dark ocean rocks of the double sea (*the Hellespont and the Black Sea*), there are the shores of the Bosphoros and the Thracian city Salmydessos, where Ares, neighbour of that city, saw the accursed, inflicting a blinding wound on the two sons of Phineus at the hands of his savage wife (*Kleopatra*) – (a wound) that blinded the vengeful orbs of their eye struck (ὀμμάτων ... ἀραχθέντων - gen.abs.) by her bloodstained hands and the point of her weaving shuttle.

Antistrophe b:

The wretched ones wasting away wept over in their wretched suffering, having their ill-wed birth from their mother stripped. (*Other translations are possible here*). But she boasted (*reading αὐχῆσ' or ἐξαιχασ' for the odd manuscript*

reading ἄντασ') her descent (lit. seed) from the ancient race of the Erechtheidai, and in far-distant caves she was raised amidst her father's gusts (Her father was the North Wind). She was the child of Boreas, a daughter of the the gods, swift as a steed over the steep hills. Yet the long-lived Fates attacked (ἐπὶ ... ἔσχον) even her, my child.

Fifth Episode: Lines 988-1114.

Teiresias enters, led by a boy. Kreon has either been present during the ode or comes onto the stage just before Teiresias.



989. ἐξ-`at the hands of', `by means of'.

990. ἐκ προηγητοῦ -`by a guide's help'.

993. ἀποστατέω -`to stand aloof from, disbelieve.

994. δι' ὀρθῆς -`on a straight path'.

ναυκληρέω -`to pilot'.

995. `I am able (ἔχω) by experience to testify to your assistance.'

996. φρόνει-imperative.

ξυρόν -`razor's edge'. The expression, here slightly modified, occurs also in Iliad 10.173 and Eur. Her. Furens 630.

997. στόμα -tr.`speech'.

999. ὀρνιθοσκόπον -`seat of augury'.

1000. λιμήν -tr.`gathering place', `haven', lit. `harbour'.

1001. ἀγνώτ' -`unintelligible'.

1002. οἴστρος -`rage, frenzy', lit. `the sting of the gad-fly'.

βεβαρβαρωμένω -`and having become unintelligible'.

1003. σπῶντας -`rending, tearing at'.

1004. ροῖβδος -`whirring'.

ἄσημος -`without significance'.

1005. ἐμπύρων ἐγευόμην -`I made trial of the burnt offerings'.

1007. The god is equated with his attribute. `The fire did not light up'.

Note that each of lines 1008-1011 is a 4 word line.

1007b-1011. `Instead juice/ooze (κηκίς) dripping from the thighs trickled out onto the embers and smoked (καὶ ἔτυφε) and sputtered (ἀναπτύω); the gall was scattered high up in the air; and the streaming/dripping (καταρρυεῖς) thighs lay bared of the fat that had been wrapped around them.'

μυδάω -`to be dank'.

κηκίς -`a humour, moisture'.

τύφω -`to smoke'.

ἀναπτύω -`to splutter'.

καταρρυεῖς -`running down'.

ἔκκειμαι - 'to lie apart'.

πιμελή - 'fat'. Elsewhere only in prose.

1013. 'that the prophecy from this meaningless/unintelligible sacrifice was ruined.'

1016b. 'and our hearths/fireplaces one and all'.

1017. πλήρεις - 'filled up (by birds with carrion)', hence 'defiled by'.

βοράς - 'with carrion'. Poss. gen abs. βοράς ...πεπτῶτος.

1019. θυστάς - 'sacrificial'.

1020b. 'nor the flame of meat-offerings'.

1021. ἀπορροιβδέω - 'to utter loudly'. Only here and in Nonnus.

1022. 'having tasted of the fatness of the dead man's blood'.

1026a. 'witless/unwise or unblest'.

1027. ἀκέομαι - 'to heal'. Tr. 'seems a remedy nor is he stubborn (ἀκίνητος)'.

1028. σκαιότης - 'folly', (lit. 'left-handedness'.)

1030. ἐπικτείνω - 'to kill besides, in addition, anew', only here and in Plutarch.

1032b. sc. σοι.

1033. 'You are all shooting at me (lit. this man) like (ὥστε = ὡς) archers at the target'.

1035. ἄπρακτος - 'unassailed/unattacked', the meaning may be something like 'not plotted against'.

τῶν δ' ὑπὰ γένους - lit. 'by the tribes of those men', i.e. seers.

1036. ἐξεμπολάω - 'to barter'.

ἀναφορτίζω-`to sell'. Note the three word line. Others take it from ἐμφορτίζω -`to sell off, betray'.

1037. ἐμπολάω -`to get by barter'. We have two imperatives: `get your gain, barter your silver/gold from Sardis'.

1042. `not even then, if I should fear lest this be defilment, ...'.

1044. σθένει -`has the power to'.

1046. χοῖ πολλὰ δεινοί-`even the extremely clever'.

1049. πάγκοινον -`universal truth', lit. `something common to all'.

1050. (follows from 1048) `to what degree is good counsel the greatest of possessions'.

1051. `and to what degree is folly the cause of greatest harm'.

1056. sc. γένος.

αἰσχροκέρδεια -`shameful profit, sordid love of profit'. Rare and only here in Soph.

1057. Lit. `Do you not know in respect of what you are saying, you are speaking to (your) master(s)?'

1060. `that which should remain undisturbed in my heart'. ὄρσεις -future from ὄρνυμι.

1061. κίνει-`disturb them!'

1062. Difficult line. Tr. `I do not think it will now be to your profit as far as you are concerned'. Griffith takes this as a question, `Do I seem (to have spoken) up until now in regard to your (profit)?'

1063. `rest assured you will not trade on my resolve', i.e. to make profit from it by persuading me to surrender'.

1064-5. `Know well that you shall not complete many more racing (ἀμιλλητηῆρας) circuits of the sun’.

1066-7. `in which (time) you yourself, from your own loins will have given up one corpse in exchange for corpses’. Note the future perfect ἀντιδούς ἔσει.

1068. ἀνθ’ ὧν - `in return for the fact that’. Note also the periphrastic perfect. `You have hurled below one of those from above’.

1069b. `having settled in a tomb’.

1070. ἔχεις ... ἐνθαδ’ - `you hold here’.

τῶν κάτωθεν ... θεῶν - `one who belongs to the gods below’.

1071a. `without his share, without funeral rites’.

1072. μέτεστιν i.e. `have any business’.

1073. `but these things are being violated by you’.

1074-5. Lit. `from these things late-avenging destroyers (lit. late-destroying foul slanderers (λωβητηῆρες Homeric, but rare)) lie in ambush for you, the Erinyes of Hades and the (upper) gods’.

1076. sc. σε

1077. ἄθρησον - `look closely’.

κατηγυρωμένος - `corrupted by silver’.

1078. τριβή- `delay’.

1079. κωκύματα - `lamentations, wailings’.

1080. ἐχθράι -predicative with πόλεις. Tr. `in a state of hostility’.

1081-3. `whose mangled corpses, either dogs or wild beasts have sanctified, or some winged bird, bringing an unholy stench to the city having hearths’.

1084b-1086. Lit. 'such steadfast arrows have I let loose against your heart in my anger, like an archer (ὥστε for ὡς), since you have provoked me, whose burning pain (θάλπος-lit. 'warmth') you will not outrun'.

1089. 'that he might learn to keep a more temperate tongue'. An odd but retained spelling for the comparative.

1090. For ἦ read ὦν. The sense is then 'to have a mind more gentle than the thoughts he now displays'.

Teiresias is led off stage by the boy.

1092. ἐξ ὅτου - 'from which time'.

1093. ἐκ μελαίνης -tr. 'once black'.

ἀμφιβάλλομαι - 'put on', so 'wear, sport'.

1094. λάσκω - 'to utter'.

1096. εἰκάθειν - 'to yield'.

1096b-7. 'but having resisted to strike my soul with calamity, is a terrible thing'. (Lit. in present in terribleness'). The sense is 'there is a terrible chance that my opposition may smite my soul with calamity'.

1100. κατώρυχος στέγης - 'rocky chamber'.

1101. τῷ προκειμένῳ -tr. 'he who lies exposed'.

1102. παρεικαθεῖν lengthened aor.< προείκω - 'to yield'

1103. συντέμνουσι - 'cuts short (the folly of men/thoughtless)'.

1105. καρδίας δ' ἐξίσταμαι - 'retract my cherished resolve'. Lit. 'I do with difficulty retract my hearts' (resolve) in respect of this action'.

1106. οὐχὶ δυσμαχητέον - 'one must not fight a losing battle'.

1107. ἐπ' ἄλλοισιν - 'entrust it to others'.

1109a. Idiomatic for 'everyone'.

1110. ἐπόψιον - 'in sight', 'yonder', lit. 'conspicuous'. Tr. 'the place you can see over there'.

1111. 'since my opinion has been turned in this way'

1113-4. 'I suspect that it might be (ἦ *subjunctive*) best to complete one's life preserving the established laws'.

Kreon leaves the stage.

Hyporchema (Fifth Staimon): Lines 1115-1154.

Chorus

Strophe a:

God of many names (*Dionysos*), adornment of the bride (*Semele*) of Kadmus and race of loud-thundering Zeus, you who watch over famous Italy (*probably refers to Magna Graecia, southern Italy and Sicily*), and you reign over/protect the all-receiving vales of Eleusinian Deo (*Demeter*), O Bacchos, dwelling (ναιετῶν) in Thebes the mother city of Bacchantes, beside the wet streams of Ismenos, and at the planting (place) of the savage serpent.

Antistrophe a:

The smoky flashing (of torches) has looked upon you above the double-peaked rock, where the Korykian Bacchic nymphs walk and the stream Kastalia. The ivy-clad banks of the mountains of Nyssa and the green shore rich in grape clusters send you forth as you make a visitation to the Theban fields, as the immortal strains are raising the cry Euoi (gen abs.)

Strophe b:

With your lightning-stricken mother, you honour this highest of all cities, and now since the entire city is held by this violent trouble, come (*inf. for imper.*) with purifying foot over the Parnassian mountainside or over the moaning strait.

Antistrophe b:

O Chorus leader of the stars breathing fire, overseer of the nightly utterances, offspring son of Zeus, O Lord appear along with your attendant Thyiads (*Bacchantes*), who dance all night in a maddened state for their master Iakchos.

Sixth Episode: Lines 1155-1256.

The Messenger enters.

1156. ὅποιον στάντ' ἄν - 'in whatever state the life of a man might be'.

1158. καταρρέπω - 'overthrow' (lit. 'bend down').

1160. τῶν καθεστῶτων - 'present circumstances', 'in connection with their present state', 'the things that are established'.

1161. ζηλωτός - 'enviable'.

sc. ἔδοξε.

1163. πάντελῃ μοναρχίαν - 'sole dominion'.

1165. ἀφείται - perfect passive.

1166. προδῶσιν -tr. 'adandon'.

τίθημι -tr. 'regard'.

1168. πλούτει, ζῆ -hypothetical imperatives.

1169. σχῆμα - 'array'.

1170. τὸ χαίρειν -tr. 'gladness'.

1171. οὐκ ἂν πριάιμην - 'I would not buy from a man ...'

πρὸς τὴν ἡδονήν - 'in return for that pleasure', 'compared with happiness'.
Tr. 'Compared with happiness, I would not buy all else from that man even for the shadow of smoke'.

1173. θανεῖν = τοῦ θανεῖν - 'for their death'.

1175. αὐτόχειρ - could mean 'by his own hand', or 'by a kinsman's hand'.

1176b. 'by his own hand'.

1178. 'You have fulfilled your prophecy correctly'.

1179. 'when such things have taken place, one must consider what to do next'.

1180. ὁμοῦ = ἐγγύς.

1182b. 'is she present by chance'.

Eurydike enters.

1185. Lit. 'so that I might come as an addresser of prayers ...'.

προσήγορος - 'addresser'.

1186. κληῖθρα - 'bolts'.

ἀνασπαστοῦ - 'opened'. Tr. 'for the opening of the gate'.

1187. οἰκείου κακοῦ - 'household woe'.

1188. 'I fell/lay face up in fear towards (tr. into the arms of) my servants'.

1189. ἀποπλήσσομαι - (pass.) 'swoon, faint'. Very rare. It occurs only once elsewhere in the middle with the sense of 'push off from oneself'.

1194. μαλθάσσω - 'to soothe'.

1195b. 'truth (is) always the straight (course)'.

1196. ποδαγός - 'guide'.

1197. Note that Kreon reverses the order he had previously planned and goes first to Polyneikes.

1199. ἐνοδίαν θεόν - 'the goddess of the road'.

1200. ὀργὰς ... κατασχεθεῖν - 'to restrain their wrath in a kindly way'.

1201. 'having bathed (it with)', internal acc.

νεοσπάσιν - 'freshly plucked'.

1202. ὃ δὴ λείπειτο - 'that which indeed was left (of the corpse)', since it had been attacked by dogs and birds.

συγκατήθομεν - 'we collected and burned', lit. 'we burnt together'

< συγκαταίθω

1203. ὀρθόκρανον - 'of lofty crown'.

οἰκείας χθονός - 'native land'.

1204. λιθόστρωτον ... νυμφεῖον - lit. 'rocky (paved with stones) marriage-chamber'.

1205. Ἄιδου κοῖλον - 'the hollow (bridal chamber) of Hades'.

1206. ὀρθίων - 'loud'.

1207. ἀκτέριστον ... παστάδα - 'unconsecrated (*unhallowed by funeral rites, only here and in Lycophron*) chamber'. The latter word also used of a 'porch' or a 'colonnade'.

1209. ἄσημα - 'indecipherable (sc. sound)'.

1211. δυσθρήνητον - 'most mournful'.

1213b. 'of those paths I have travelled'.

1214. σαίνει - 'greet'.

1216. ἀθρέω - 'to see'.

ἄρμον χώματος - 'opening of the mound'.

λιθοσπαδῆ - 'with the stones torn away'.

1218. συνίημι -tr. `recognise`.

up to 1219

1219. `as a result of our despairing master's orders`.

1220. λιοισθίω - `the furthest part (of the burial chamber)`.

1222. `strung up by the threaded halter of fine linen`. μιτώδης - `of threads`.

1223. `he, falling around her waist, pressing up against her`.

1224. `bemoaning the loss of his bride below`. εὐνή is literally `marriage bed`. but this idea is repeated in the next line.

1229b. `by what manner of misfortune has your mind been corrupted?`

1233. κνώδων - `hilt`. The expression here means either `double hilted, cross hilted`, or perhaps `double edged`. The word refers to the projecting cross pieces at the point where the hilt meets the blade.

1233b-1234a. `but as his father rushed forward in flight, Haimon missed him (with his sword)`.

1235. ὥσπερ εἶχε -i.e. `immediately`.

ἐπενταθείς -lit. `tensed himself over the sword`, `stretched himself over the sword`.

1236. ἐρείδω - `thrust`.

1236b-7a. ἐς δ' ὑγρὸν ἀγκῶν - `to his faint/placid embrace` (?)

1237. ἔμφρων - `sensible`, `in his right mind`.

1238-9. `and panting, he spurted a quick stream of bloody drops onto her white cheek`.

1240. τὰ νυμφικὰ τέλη - `nuptial rites`.

1242-3. 'having shown to mankind that lack of good counsel lies close to a man as by far the greatest evil'.

Eurydike leaves the stage at this point.

1246b. 'I am nourished by hopes that ...'.

1247b-8. 'she does not approve of grief in public (lit. in the city)'.

1249. 'to assign the family grief to her servants to bewail'.

1250. Eurydike is the subject of the sentence. 'For she does not lack good sense'.

1251. βαρύ - 'ominous'.

1253. εἰσόμεσθα - 'we will know'.

κατάσχετον - 'repressed'.

Kommos and Exodos: Lines 1257-1353.

1258. μνημ' ἐπίσημον - 'conspicuous monument'. (i.e. the corpse of Haimon).

Kreon

Ah, the blunders of an unthinking mind, blunders of rigidity, yielding death! Oh, you witnesses of the killers and the killed, both of one family! What misery arises from my reasonings! Haimon, you have died after a young life, youngest and last of my sons! O God! You have departed not by your foolishness, but by my own!

Chorus

Ah, how late you seem to see the right!

Kreon

God, I have mastered the bitter lesson! But then, then, I think, some god struck me on my head with a crushing weight, and drove me into savage paths, ah!—and overthrew my joy to be trampled on! Ah, the labours men must toil through!

Messenger

My master, you have come, I think, like one whose hands are not empty, but who has a ready store: first, you carry that burden visible in your arms; second, you will soon look upon further sufferings inside your house.

Creon

What worse suffering is still to follow upon these sufferings?

Messenger

Your wife is dead, true mother of that corpse, poor lady, by wounds newly cut.

1283. νεοτόμοισε πλήγμασιν-`by blows newly dealt’.

Kreon

O harbour of Hades, hard to purify! Why, why do you ruin me? Herald of evil, of grief, what word do you say? Ah, you have done in a dead man anew! What are you saying, boy? What is this you report to me God no! - what new slaughter, my wife's doom, is heaped upon this ruin?

Chorus

The sight is at hand. It is no longer hidden inside.

1293. The doors are opened to reveal the corpse of Eurydike.

Kreon

Ah, misery! There I see a new, a second evil! What destiny, ah, what, can still await me? I have just now taken my son in my arms, and now I see another corpse before me! Oh, tormented mother! Oh, my son!

Messenger

By the altar, with a sharp-whetted sword, she struck until her eyes went slack and dark. Before that she bewailed the noble fate of Megareus who died earlier, and then the fate of this boy, and also, with her last breath, she called down evil fortune upon you, the slayer of her sons.

Kreon

Ah, no! I tremble with fear. Why does no one strike me full on my chest with a two-edged sword? I am miserable—ah—and bathed in miserable anguish!

Messenger

Yes, because you were accused of responsibility for both this son's death, and the other's, by her whose corpse you see.

Kreon

What was the manner of the violent deed by which she departed?

Messenger

Her own hand struck her to the heart upon learning her son's sharply-lamented fate.

Kreon

Ah this guilt can never be fastened onto any other mortal so as to remove my own! It was I, yes, I, who killed you, I the wretch. I admit the truth. Lead me away, my servants, lead me from here with all haste, who am no more than a dead man!

Chorus

The course you recommend is to your gain, if there can be gain amidst evil. What is briefest is best, when trouble lies at your feet.

Kreon

Let it come, let it appear, that fairest of fates for me, that brings my final day, the fate supreme! Oh, let it come, so that I may never see tomorrow's light!

Chorus

These things are in the future. We must see to present affairs. Fulfillment of these things rests in the hands where it should rest.

Kreon

All that I crave was summed in that prayer.

Chorus

Then pray no more; for mortals have no release from destined misfortune.

Kreon

Lead me away, I beg you, a rash, useless man. I have murdered you, son, unwittingly, and you, too, my wife—the misery! I do not know which way I should

look, or where I should seek support. All is amiss that is in my hands, and, again, a crushing fate has leapt upon my head.

Chorus

Wisdom is provided as the chief part of happiness, and our dealings with the gods must be in no way unholy. The great words of arrogant men have to make repayment with great blows, and in old age teach wisdom.