

THE CAMBRIDGE GREEK PLAY PRESENTS

ION

by Euripides



PERFORMED IN THE ORIGINAL GREEK
WITH ENGLISH SURTITLES



WED 14 - SAT 17 OCTOBER
BOX OFFICE: 01223 503333
ARTSTHEATRE.CO.UK

Euripides' *Ion*

A Student Reader
to coincide with the
Cambridge Greek Play
(14–17 October, 2026)

There are two ways to learn how to read ancient literary texts well. One, slowly read short bits of text and find all the needed information yourself, with the help of a grammar and a dictionary. Two, read a lot, at much higher speed, with all the needed information already provided in a systematic, easy-to-access way. This Reader aims at letting you do the latter.

It presents the text of Euripides' *Ion* as performed at the 2026 Cambridge Greek Play. The text on each left-hand page is complemented by three elements on the right: a set of **notes** that help with syntactic difficulties and offer stylistic and other relevant background information; a running **vocabulary** which also identifies forms that perhaps are not straightforwardly recognisable; and a **translation** that aims at being literal, not literary, and thus at helping you understand how the original text says what it says.

The best teaching materials are those you know well: so do take a moment to find the **list of abbreviations** and the **reference vocabulary list** (which includes all those words not in the running vocabulary because they are rather frequent – consider memorising those words on the list that you do not know yet).

Should you find any mistakes or have any other feedback on how to improve this Reader, please do send an email to ion.reader.2026@gmail.com. Thank you!

Sincere thanks go to all those who made this project possible by giving significant amounts of their time and expertise to each create the commentary, running vocabulary and translation for a passage of the play:

Anthony Bowen
Patryk Bratuś
James Clackson
Nicholas Denyer
John Gibert
Richard Hunter

Rebecca Lämmle
Krishnan Ram-Prasad
Richard Rawles
George Robertson
Matthew Scarborough
Jo Willmott

Should this Reader have made you want to know more, take a look at the editions of the *Ion* by Gunther Martin (De Gruyter 2018) or John Gibert (Cambridge University Press 2019).

Antonia Ruppel, August 2026

Abbreviations

Acc	accusative case	Masc, m.	masculine gender
Acc of Resp	accusative of respect	Mid	middle voice
AcI	accusative cum/and infinitive (indirect statement)	NB	nota bene (= note)
Act	active voice	Nom	nominative case
adj.	adjective	neg.	negative/negation
adv.	adverb	Ntr, n.	neuter gender
αντ	antistrophe (part of choral ode)	num.	numeral
Aor	aorist tense	Opt	optative mood
Comp	comparative (adj. or adv.)	pcl.	particle
conj.	conjunction	Part Gen	partitive genitive
Dat	dative case	Pass	passive voice
D	Doric form	Perf	perfect tense
Dep	deponent	Pl	plural number
dep. on	depending on	Pluperf	pluperfect
Du	dual number	Poss Dat	possessive dative
e. g.	<i>exempli gratia</i> (for example)	Poss Gen	possessive genitive
excl.	exclamation	Pres	present tense
Fem, f.	feminine gender	pron.	pronoun
Fut	future tense	Ptc	participle
Gen Comp	genitive of comparison	rel.	relative
Gen	genitive case	sb.	somebody
i. e.	<i>id est</i> (that is/means)	Sg	singular number
impers.	impersonal	sth.	something
Impf	imperfect tense	στρ	strophe (part of choral ode)
Impv	imperative mood	Subj	subjunctive mood
Ind	indicative mood	Sup	superlative (adj or adv)
Inf	infinitive	Voc	vocative case
Instr	Instrumental (use of the dative)	w/	with
introd.	introduces	w/o	without

Other works referred to:

LSJ: A Greek-English Lexicon, by H.G. Liddell & R. Scott, with a supplement by H.S. Jones

CGL: The Cambridge Greek Lexicon, Editor-in-Chief James Diggle

In the running vocabulary, instances of **crasis** are marked with the = sign (e. g. **καῶκεῖσε** = καὶ ἐκεῖσε). Compound adjectives (which are **two-termination**, meaning that their feminine forms are identical to the masculine forms) are marked by hyphenation of their members (e. g. ἐπι-χώριος, ον 'local').

Reference Vocabulary: all words omitted from the running commentary

Consider memorising the words on this list that you don't know yet, and/or removing this list from the book to use as a bookmark.

ἀλλά (conj.) but	Ἐρεχθεύς, ἕως (m.) 'Erechtheus' (first king of Athens, father of Creusa)
ἄλλος, η, ον (adj.) other, another	εἰς (prep. + Acc) into
ἀμφί (prep. + Acc.) around	ἐσμέν 1 st Pl, ἐστί(ν), (ἐ/ἔ)στιν 3 rd Sg → εἰμί
ἄν (pcl.) expresses possibility	ἔτι (adv.) yet, still
ἀνά (prep. + DatAcc) up	ἔχω to have, hold
ἀντί, ἀν(τ/θ)' (prep. + Gen) instead of	ἤ (conj.) than; or
ἀπό (prep. + Gen) from	ἤ; ἤ → ὁ, ἡ, τό; ὅς, ἥ, ὅ
ἄρα (pcl.) introduces a question	ἡμεῖς we (cases Gen ἡμῶν, Dat ἡμῖν, Acc ἡμᾶς)
ἄρα (pcl.) there, then	ἦν 1 st /3 rd Sg Impf of → εἰμί
αὕτη → οὗτος, αὕτη, τοῦτο	θεός, οὐ (m./f.) god(dess)
αὐτός, ἡ, ὁ (pron.) him, her, it; oneself; this	ἵνα, ἵν' (conj.) in order that, so that; where
ὁ αὐτός, ἡ, ὁ (pron.) the same	καί (conj.) and; also
γάρ (conj.) for, because	κακός, ἡ, ὄν (adj.) evil
γε, γ' (pcl.) at least	κατά, κα(τ/θ)' (prep. + GenAcc) down, according to
γυνή, αἰκός (f.) woman (γύναι Voc Sg)	κεῖνος, η, ο (pron.) that (= ἐκεῖνος)
δέ, δ' (conj.) but	λαμβάνω to take, catch
δή (pcl.) indeed, certainly, truly	λέγω to say
διά (prep. + GenAcc) because of, through	λόγος, ου (m.) word, speech
δόμος, ου (m., Sg or Pl) 'house, house of god: temple'	Λοξίας, ου (m.) 'Loxias' (another name for Apollo, god of prophecy and father of Creusa's child Ion)
ἐγώ (pron.) I (forms: ἐμοῦ, ἐμοί, ἐμέ, encl. μου, μοι, με)	με, μ' (Acc) → ἐγώ
εἰ (conj.) if	μέν ... δέ (pcl.) on the one hand ... on the other
εἴτα (adv.) then	μετά (prep. + GenAcc) with, after
εἴτε, εἴ(τ/θ)' (conj.) and if ... or if	μή (pcl.) not!; lest
εἴτε ... εἴτε whether ... or	μηδεῖς, μηδεμία, μηδέν; μηδέ; μήτε → οὐ- ... (not in statements)
εἰμί to be	μήτηρ, μητρός (f.) mother
εἰς, ἐς (prep. + Acc) into	μόνος, η, ον 'alone, only'
ἐκ, ἐξ (prep. + Gen) out of, from	μοι (Dat), μου (Gen) → ἐγώ
ἐκεῖνος, η, ο (pron.) that	νῦν, νυν (adv.) now
ἐμέ, ἐμοί → ἐγώ	ξένος, η, ον 'foreign, strange'; ξένος, ου (m.) 'stranger, guest-friend'
ἐμός, ἡ, ὄν my	
ἐμοῦ → ἐγώ	
ἐν (prep. + Dat) in, on	
ἐξ, ἐκ (prep. + Gen) out of, from	
ἐπεί (conj.) since, when, after	
ἐπί, ἐ(π/φ)' (prep. + GenDatAcc) on, over, against	

ὁ, ἡ, τό (def. article) the
ὅδε, ἥδε, τόδε (pron.) this
ὁράω to see
ὅς, ἥ, ὃ (rel. pron.) who, which
ὅτε (conj.) when
ὅταν (conj. = **ὅτε** + **ἄν**) whenever (+ Subj)
οὐ, οὐκ, οὐχ, emph. **οὐχί** not
οὐδέ, οὐδ' (conj.) not even
οὐδεὶς, οὐδεμία, οὐδέν (adj.) no one,
 nothing
οὕν (pcl.) now, thus, so
οὔτε, οὔτ', οὔθ' (conj.) neither ... nor
οὗτος, αὕτη, τοῦτο (pron.) this
παῖς, παιδός (m./f.) child
παντ- → **πᾶς**
παρά (prep. + GenDatAcc) from, near,
 beside
πᾶς, πᾶσα, πᾶν 'all, every'
πατήρ, πατρός (m.) father
περί (prep. + GenDatAcc) around,
 concerning
ποτέ, ποτε (adv.) ever, once, at one time
πρό (prep. + Gen) before, in front of
πρός (prep. + GenDatAcc) toward(s)
πῶς, πως (adv.) how?, somehow
σε, σ' (Acc), **σοι** (Dat), **σοῦ** (Gen) → **σύ**
σός, ἡ, όν (adj.) your
σύ (pron.) you (Sg)
σύν (prep. + Dat) with
τα-, τη-, το-, τω- → **ὁ, ἡ, τό**
τε, τ', θ' (enclitic) and

τε ... καί both ... and
τέκνον, ου (n.) child
τεκοῦσα, ης (f.) who has born (you),
 mother (lit. Nom Sg Fem AorActPtc of
 τίκτω 'to bear, give birth')
τίς, τί (pron.) who? what?
τις, τι (pron.) someone, something
τοδ-, τουδ- → **ὅδε**
τότε (adv.) at that time, then
τουτ-, ταυτ- → **οὗτος**
ύμεῖς you (Pl) (cases: Gen ύμῶν, Dat ύμῖν,
 Acc ύμᾶς)
ύπέρ (prep. + GA) above, about
ύπό, ύ(π/φ) (prep. + GDA) under;
 Pass + Gen by
φέρω to bear, carry
φίλος, η, ον (adj.) dear, beloved, friendly;
φίλος, ου (m.) friend
φίλτατος, α, ον dearest (frequent used as
 a form of address)
Φοῖβος, ου (m.) 'Phoebus' (another name
 for Apollo, god of prophecy and father
 of Creusa's child Ion)
φύω (Pres, Fut, weak Aor Act) produce,
 make grow; beget; (Pres Pass, intrans.
 strong Aor, intrans. Perf) grow, be
 born; (Perf with Pres meaning) be by
 nature
ὦ (pcl.) o (vocative marker)
ώς (conj./adv.) so, like, as, as if, when

Characters

ΙΩΝ Ion, a young servant at Apollo's temple in Delphi
ΚΡΕΟΥΣΑ Creusa, Queen of Athens, mother of Ion by rape through the god Apollo
ΞΟΥΘΟΣ Xuthus, Creusa's husband
ΧΟΡΟΣ The Chorus, Creusa's maidservants
ΚΟΡΥΦΑΙΟΣ Coryphaeus, the Chorus leader
ΠΡΕΣΒΥΤΗΣ An old man, former tutor of Erechtheus (Creusa's father)
ΘΕΡΑΠΩΝ A servant
ΠΡΟΦΗΤΙΣ The Pythia, the prophetess of Apollo
ΑΘΗΝΑ The goddess Athena

1

Structure of the Play

Prologue	p. 2
Parodos (Entry of the Chorus)	p. 10
First Episode	p. 14
First Stasimon (Choral Ode)	p. 30
Second Episode	p. 34
Second Stasimon (Choral Ode)	p. 46
Third Episode	p. 50
Third Stasimon (Choral Ode)	p. 68
Fourth Episode	p. 72
Fourth Stasimon (Choral Ode)	p. 82
Exodus (Final scene, involving the exodus (= leaving) of the Chorus)	p. 84

ἄρματα μὲν τάδε λαμπρὰ τεθρίππων 82

ἥλιος ἤδη λάμπει κατὰ γῆν,
ἄστρα δὲ φεύγει πυρὶ τῷδ' αἰθέρος
ἐς νύχθ' ἱεράν·

85

Παρνασιάδες δ' ἄβατοι κορυφαὶ
καταλαμπόμεναι τὴν ἡμερίαν
ἄψιδα βροτοῖσι δέχονται.

σμύρνης δ' ἀνύδρου καπνὸς εἰς ὀρόφους

2

Φοίβου πέτεται.

90

θάσσει δὲ γυνὴ τρίποδα ζάθεον

Δελφίς, αἰίδουσ' Ἑλλησι βοάς,

ἃς ἂν Ἀπόλλων κελαδήσῃ.

93

ἡμεῖς δέ, πόνους οὓς ἐκ παιδὸς

102

μοχθοῦμεν αἰεὶ, πτόρθοισι δάφνης

στέφεσιν θ' ἱεροῖς ἐσόδους Φοίβου

καθαρὰς θήσομεν ὑγραῖς τε πέδον

105

ῥανίσιν νοτερόν· πτηνῶν τ' ἀγέλας,

NOTES: (82) ἄρματα μὲν τάδε λαμπρά the verb 'to be' has been omitted. (83) Ἥλιος the sun personified as Helios, the sungod. (84) φεύγει the subject is ἄστρα, which as a Ntr Pl takes a Sg verb. πυρὶ τῷδ(ε) Dat is used here to express the cause of the stars' flight. (85) Παρνασιάδες Mount Parnassos, one of the highest mountains in Greece, overlooks Delphi. (87) καταλαμπόμεναι PresPassPtc agreeing with κορυφαί. ἡμερίαν/ἄψίδα referring to the sun. βροτοῖσι Dat of advantage 'for the benefit of mortals'. (89) σμύρνης myrrh was burnt for its incense-like fragrance which drives out bad smells. ἀνύδρου myrrh naturally occurs as a liquid resin which is dried before use. (90) Φοίβου another name for Apollo, god to whom the temple is dedicated. (91) γυνή ... Δελφίς i. e. the Pythia, a priestess who gave the Delphic oracle when sitting on a special three-legged stool known as the tripod. αἰίδουσ(α) Nom Sg Fem PresPtc, agreeing with γυνή. The Pythia emitted a series of cries as part of the oracular delivery. (93) ἃς ἄν introducing an indefinite relative clause with the verb in the Subj; the antecedent of ἃς is βοάς. Ἀπόλλων the utterances of the Pythia were believed to relay the pronouncements of Apollo. (102) ἡμεῖς Ion speaks of himself in the Pl. πόνους Acc Pl which encapsulates the description of work in the rest of the sentence after the relative pronoun. οὓς relative pronoun agreeing with πόνους. (103) μοχθοῦμεν Greek uses the Pres tense to describe actions which have been going on in the past and are still ongoing. πτόρθοισι Instr Dat, referring to the twigs which make up Ion's broom. (104) στέφεσιν Instr Dat referring to the bindings use to hold the twigs together to make the broom. (105) καθαράς predicative adjective describing the state of the entrances after they have been swept. θήσομεν Fut (Ion is still referring to himself in the Pl). ὕγραῖς agreeing with ῥάνισιν in the next line. πέδον the ground is made wet in order to keep down the level of dust.

VOCABULARY: (82) ἄρματα τὸ ἄρμα, ατος 'chariot' λαμπρά λαμπρός, ἄ, ὄν 'bright' τεθρίππων τέθριππον, ου 'four-horse team' (83) Ἥλιος ὁ ἥλιος, ου 'sun(god)' ἤδη (adv.) 'already' λάμπει λάμπω 'to cause to shine, to illuminate' γῆν ἡ γῆ, γῆς 'land, earth' (84) ἄστρα τὸ ἄστρον, ου 'star' φεύγει φεύγω 'flee' πυρὶ τὸ πῦρ, πυρός 'fire' αἰθέρος ὁ αἰθήρ, έρος 'heaven' (85) νύχθ = νύκτα ἡ νύξ, νυκτός 'night' ἱεράν ἱερός, ἄ, ὄν 'holy' (86) Παρνασιάδες Παρνασιάς, ἄδος 'of Parnassus (a mountain range)' ἄβατοι ἄ-βατος, ον 'untrodden' κορυφαί ἡ κορυφή, ἧς 'peak' (87) καταλαμπόμεναι καταλάμπω 'to shine upon' ἡμερίαν ἡμέριος, α, ον 'lasting a day' (88) ἄψίδα ἡ ἄψις, ἴδος 'disc' βροτοῖσι ὁ βροτός, ου 'mortal' δέχονται δέχομαι 'receive' (89) σμύρνης ἡ σμύρνα, ἧς 'myrrh' ἀνύδρου ἄν-υδρος, ον 'unwatered' καπνός ὁ καπνός, οὔ 'smoke' ὀρόφους ὁ ὄροφος, ου 'roof' (90) πέτεται πέτομαι 'to fly' (91) θάσσει θάσσω 'sit' τρίποδα ὁ τρίπους, τρίποδος 'tripod' ζάθεον ζάθεος, ον 'very holy' (92) Δελφίς ἡ Δελφίς, ἴδος 'woman of Delphi' αἰίδουσ(α) αἰίδω 'to sing' (Fem Pres Ptc) Ἑλλησι Ἑλλην, ηνος 'Greek' βοάς βοή, ἧς 'shout, cry' (93) Ἀπόλλων ὁ Ἀπόλλων, ονος 'Apollo' κελαδήση κελαδέω 'make a noise, shout' (Aor Subj) (102) πόνους ὁ πόνος, ου 'labour' παιδός ὁ/ἡ παῖς, παιδός 'child' (103) μοχθοῦμεν μοχθέω 'to toil' αἰί (adv.) 'always' πτόρθοισι ὁ πτόρθος, ου 'sprout, shoot' δάφνης ἡ δάφνη, ἧς 'laurel' (104) στέφεσιν τὸ στέφος, εος 'garland' ἐσόδους ἡ ἐσοδος, ου 'entrance' (105) καθαράς καθαρός, ἄ, ὄν 'clean' θήσομεν τίθημι 'to make' ὕγραῖς ὕγρός, ἄ, ὄν 'wet' πέδον τὸ πέδον, ου 'ground, earth'.

(82–83) These are the splendid chariots of four-horse teams – / Helios is now shining upon the earth, / and the stars flee before this fire of the aether / into the sacred night; / (86–88) and the untrodden peaks of Parnassus, / being lit up, receive for mortals / the day's disc; / (89–90) And the smoke of waterless myrrh flies up to the roofs / of Phoebus. / (91–93) And the Delphic woman sits upon the holy tripod, / singing to the Greeks the cries, / whichever ones Apollo sounds forth. (102–105) But I – the labours which from childhood / I have always toiled at – with shoots of laurel / and with sacred bindings I shall make the approaches to Phoebus' temple / clean, and the ground moist with wet / drops; / (105–108) and the flocks of birds, /

αἷ βλάπτουσιν σέμν' ἀναθήματα
τόξοισιν ἔμοῖς φυγάδας θήσομεν·
ὥς γὰρ ἀμήτωρ ἀπάτωρ τε γεγὼς
τοὺς θρέψαντας
Φοίβου ναοὺς θεραπεύω.

110

ἄγ', ὦ νηθαλὲς ὦ **στρ**
καλλίστας προπόλευμα δάφ-
νας, ἃ τὰν Φοίβου θυμέλαν

4 σαίρεις ὑπὸ ναοῖς,

115

κάπων ἐξ ἀθανάτων,
ἵνα δρόσοι τέγγουσ' ἱεραί,
γᾶθεν ἀέναον

παγὰν ἐκπροΐεῖσαι,

μυρσίνας ἱερὰν φόβαν·

120

ἃ σαίρω δάπεδον θεοῦ
παναμέριος ἅμ' ἀλίου πτέρυγι θοᾷ
λατρεύων τὸ κατ' ἥμαρ.

NOTES: (106) ῥανίσιν Instr Dat. **νοτερόν** predicative adjective agreeing with πέδον. **ἀγέλας** object of the verb θήσομεν in line 108. **(107) αἷ** Fem Nom Pl relative pronoun whose antecedent is ἀγέλας. **(108) τόξοισιν** Instr Dat to be taken with θήσομεν at the end of this line. **φυγάδας** predicative use of the noun in apposition to ἀγέλας. **(110) θρέψαντας** Masc Acc Pl of the Aor Ptc of τρέφω, in agreement with ναοὺς. **(111) νεηθαλές** Voc Sg Ntr, in agreement with προπόλευμα. **CHORAL DORIC** Here in καλλίστας ... δάφνας (112) and throughout the song we find the **Doric dialect** feature of long α where Attic prose would have η (and thus καλλίστης ... δάφνης. Even though tragedies were composed by Athenians for performance in Athens, the sung parts use some Doric forms because they participate in a tradition of sung lyric associated with that dialect (visible to us e. g. in Pindar and Bacchylides). Doric forms with α instead of η are marked with a bold capital D throughout the vocabulary (as well as in the grammar notes, whenever they are further discussed). **(112) καλλίστας ... δάφνας** D Gen Sg Fem. **(113) ἃ** D ἡ Nom Sg Fem of the relative pronoun; its antecedent is logically δάφνας in the previous line, but the whole broom is understood. **(114) τὰν ... θυμέλαν** D Acc Sg Fem. **(115) σαίρεις** 2nd person since the broom has been addressed in the Voc. **(117) ἵνα** with the Ind means ‘where’. **(119) ἐκπροϊέϊσαι** agrees with δρόσοι (l. 117). **(120) φόβαν** D φόβην Acc Sg which follows after the verb τέγγουσ(ι) (l. 117). **(121) ᾧ** D Dat Sg of the relative pronoun, again referring back to δάφνας (l. 112) but understood to mean the whole broom. **(122) παναμέριος**, adj. in agreement with Ion, the subject of the verb. **θοᾷ** D θοῇ, adj. in agreement with πτέρυγι. **(124) τὸ** the definite article stands before the prepositional phrase κατ’ ἡμαρ, with an understood missing noun meaning ‘time’ or ‘period’; the Acc is the Acc of time.

VOCABULARY: (106) ῥανίσιν ἢ ῥανίς, ἴδος ‘drop’ **νοτερόν** νοτερός, ἢ, ὄν ‘damp’ **πτηνῶν** ὁ πτηνός, οὐ ‘bird’ **ἀγέλας** ἢ ἀγέλη, ἡς ‘herd’ **(107) βλάπτουσιν** βλάπτω ‘to harm, to hurt’ **σέμν(α)** σέμνος, ἡ, ὄν ‘sacred’ **ἀναθήματα** τὸ ἀνάθημα, ατος ‘offering’ **(108) τόξοισιν** τὸ τόξον, ου ‘bow’, (in Pl) ‘bow and arrows’ **φυγάδας** ὁ/ἡ φυγάς, ἄδος ‘exile’ **(109) ἀμήτωρ** ἄ-μήτωρ, τορ ‘motherless’ **ἀπάτωρ** ἄ-πάτωρ, τορ ‘fatherless’ **γεγῶς** γίγνομαι ‘become’ (old Nom Sg Masc PerfActPtc) **(110) θρέψαντας** τρέφω ‘to nurture’ **(111) ναοὺς** ὁ ναός, οὐ ‘temple’ **θεραπεύω** ‘to care for’. **(112) ἄγ(ε)** ἄγω ‘to lead’ (Impv) **νεηθαλές** νεη-θαλής, ἑς ‘newly sprouted’ **(113) καλλίστας** D καλός, ἢ, ὄν ‘beautiful’ (Sup) **προπόλευμα** τὸ προπόλευμα, ατος ‘instrument of service, servant’ **δάφνας** D ἡ δάφνη, ἡς ‘laurel’ **(114) τὰν** D τὴν **θυμέλαν** D ἡ θυμέλη, ἡς ‘altar’ **(115) σαίρεις** σαίρω ‘to sweep’ **(116) κάπων** D ὁ κῆπος, ου ‘garden’ **ἀθανάτων** ἄ-θάνατος, ὄν ‘immortal’ **(117) δρόσοι** ἡ δρόσος, ου ‘dew’ **τέγγουσ(ι)** τέγγω ‘to wet’ (Pres Ind) **(118) γᾶθεν** D γῆθεν (adv.) ‘from the ground’ **ἄεναον** ἄε-ναος, ὄν ‘ever-flowing’ **(119) παγὰν** D πηγὴν ἢ πηγὴ, ἡς ‘spring’ **ἐκπροϊέϊσαι** ἐκπροΐημι ‘to send forth’ (Nom Pl Fem PresActPtc) **(120) μυρσίνας** D μυρσίνης ἢ μυρσίνη, ἡς ‘myrtle’ **φόβαν** D ἡ φόβη, ἡς ‘hair’ (of a person), ‘foliage’ (of a plant) **(121) δάπεδον** τὸ δάπεδον, ου ‘floor, precinct (of a temple)’ **(122) παναμέριος** D παν-ημέριος, ὄν ‘all day long’ **ᾗ(α)** (adv.) ‘at the same time as’ (+ Gen.) **άλίου** D ὁ ἥλιος, ου ‘sun’. **πτέρυγι** ἢ πτέρυξ, υγος ‘wing’ **θοᾷ** D θοός, ἢ, ὄν ‘fast’ **(124) λατρεύων** λατρεύω ‘serve’ (+ Dat) **ἡμαρ** τὸ ἡμαρ, ατος ‘day’

5

which harm the sacred dedications, / I shall make fugitives with my arrows; / **(108–110)** for though I am born without mother and without father, / I tend the temples of Phoebus / that nurtured me. **(112–114)** Come now, O fresh-grown / instrument of the fairest laurel, / you which sweep the altar of Phoebus / beneath the temple, / **(115–120)** from the gardens of the immortals, / where holy dews, / pouring forth from the earth / an everlasting spring, make wet / the sacred foliage of myrtle; / **(121–124)** (you) with which I sweep the floor of the god / all day long, together with the swift wing of the sun, / serving the period through the day.

ὦ Παιὰν ὦ Παιάν,

125

εὐαίων εὐαίων

εἴης, ὦ Λατοῦς παῖ.

καλόν γε τὸν πόνον, ὦ **αντ**

Φοῖβε, σοὶ πρὸ δόμων λατρεύ-

ω, τιμῶν μαντεῖον ἔδραν·

130

κλεινὸς δ' ὁ πόνος μοι

θεοῖσιν δούλαν χέρ' ἔχειν,

οὐ θνατοῖς ἀλλ' ἀθανάτοις·

6

εὐφάμους δὲ πόνους

μοχθεῖν οὐκ ἀποκάμνω.

135

Φοῖβός μοι γενέτωρ πατήρ·

τὸν βόσκοντα γὰρ εὐλογῶ,

τὸν δ' ὠφέλημά μοι πατέρος ὄνομα λέγω

Φοῖβον τὸν κατὰ νόον.

140

ὦ Παιὰν ὦ Παιάν,

εὐαίων εὐαίων

εἴης, ὦ Λατοῦς παῖ.

NOTES: (125) **Παιάν D** Voc Sg of a cult epithet of Apollo. (127) **Λατοῦς D** Λητώ, Gen Sg of Λητώ, the name of Apollo's mother. (130) **μαντεῖον** Acc agreeing with ἔδραν since the adjective is two-termination, and does not have a separate Fem form. ἔδραν referring to the Pythia's stool. (131) **κλεινὸς δ' ὁ πόνος** the word ἐστὶ 'is' has been omitted. **μοι** Dat of possession. (132) **δούλαν D** δούλην, used as an adjective in agreement with χέρ(α) (dialectal Acc Sg of χεῖρ). ἔχειν Inf expanding on the word πόνος, explaining what the nature of the work is. (133) **θνατοῖς** and **ἀθανάτοις** datives of benefit. (135) **μοχθεῖν** Inf after the verb ἀποκάμνω. (136) **βόσκοντα** Masc Acc Sg of the PresPtc, referring to Apollo. (139) **τὸν** Masc Acc Sg of the definite article, agreeing with Φοῖβον in the next line. **ὠφέλημά** Ntr Acc Sg, used in apposition to Φοῖβον. **μοι** Dat of benefit after ὠφέλημά. **ὄνομα λέγω** λέγω is followed by two Accs, ὄνομα and Φοῖβον, referring to the person named. (140) **τὸν κατὰ ναόν** the repetition of the definite article limits the prepositional phrase to reference to Apollo 'the one in the temple'. (141-3) These lines repeat lines 124-7. (155) **Παρνασοῦ** dialectal form of Παρνασσοῦ.

VOCABULARY: (125) **Παιάν D** ὁ Παιών, ὦνος 'Paeon' (title of Apollo) (126) **εὐαίων** εὐ-αίων, ονος 'blessed' (127) **Λατοῦς** ἡ Λητώ, οῦς 'Leto' **πόνον** ὁ πόνος, ου 'labour' **εἵης** Pres Opt of εἶμι (130) **τιμῶν** τιμάω 'to honour' (Nom Sg Masc PresPtc) **μαντεῖον** μαντεῖος, ον 'oracular' **ἔδραν** ἡ ἔδρα, ας 'seat' (131) **κλεινὸς** κλεινός, ἡ, ὄν 'famous' **πόνος** ὁ πόνος, ου 'labour' (132) **δούλαν D** δοῦλος, η, ον 'enslaved' **χέρ(α)** ἡ χεῖρ, χε(ι)ρός 'hand' (133) **θνατοῖς D** θνητός, ἄ, ὄν 'mortal' **ἀθανάτοις** ἀ-θάνατος, ον 'immortal' (134) **εὐφάμους D** εὖ-φημος, ον 'of good omen, reverent' **πόνους** ὁ πόνος, ου 'labour' (135) **μοχθεῖν** μοχθέω 'toil' **ἀποκάμνω** ἀποκάμνω 'to cease from doing' (+ Inf) (136) **γενέτωρ** ὁ γενέτωρ, ορος 'parent' (137) **βόσκοντα** βόσκω 'to feed' **εὐλογῶ** εὐλογέω 'to praise' (139) **ὠφέλημά** τὸ ὠφέλημα, ατος 'benefit' **πατέρος D** πατρός Gen Sg of πατήρ **ὄνομα** τὸ ὄνομα, ατος 'name' (140) **ναόν** ὁ ναός, οῦ 'temple'

7

(125-127) O Paeon, O Paeon, / may you be blessed, blessed, / O son of Leto! (128-130) Fine the labour, O Phoebus, / I serve before your house, / honouring the oracular seat; / (131-133) and renowned is this labour for me – / to have a servant's hand for gods, / not for mortals but for immortals; / (134-135) and I do not tire from toiling reverent labours / (136-137) Phoebus is my begetter and father; / for I bless the one who feeds me, / (138-140) and the one who is a benefit to me I call by the name of father – / Phoebus, the one in the temple. (141-143) O Paeon, O Paeon, / may you be blessed, blessed, / O son of Leto!

ἔα ἔα·	153
φοιτῶσ' ἤδη λείπουσιν τε	
πτανοὶ Παρνασοῦ κοίτας.	155
αὐδῶ μὴ κρίμπειν θριγκοῖς	
μηδ' ἐς χρυσήρεις οἴκους.	
μάρψω σ' αὖ τόξοις, ὦ Ζηνὸς	
κᾶρυξ, ὀρνίθων γαμφηλαῖς	
ἰσχὺν νικῶν.	160
ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει	
κύκνος· οὐκ ἄλλα φοινικοφαῖ	
πόδα κινήσεις;	
οὐδέν σ' ἄ φόρμιγξ ἄ Φοίβου	
σύμμολπος τόξων ῥύσαιτ' ἄν .	165
πάραγε πτέρυγας·	
λίμνας ἐπίβα τᾶς Δηλιάδος·	
αἰάξεις, εἰ μὴ πείση,	
τὰς καλλιφθόγγους ὠδὰς.	

NOTES: (155) Παρνασοῦ dialectal form of Παρνασσοῦ. (156) μὴ negative with the Inf following a verb of command. θριγκοῖς Dat of location, saying where the birds will approach. (157) μηδ(έ) the verb χρίμπτειν to be supplied, here followed by a prepositional phrase. (158) σ(ε) Acc Sg of σύ. Ζηνός dialectal form of the Gen Sg of Ζεύς (regular: Διός). (159) κἄρυξ D κήρυξ, Voc Sg here referring to the eagle which was known as the messenger of Zeus. ὀρνίθων Gen to be taken with ἰσχὺν in the next line. γαμφηλαῖς Instr Dat giving the means by which eagles overcome other birds. (160) νικῶν Voc Nom Sg of the PresPtc, agreeing with κἄρυξ and referring to the eagle. (161) ὄδε Masc Nom Sg of the demonstrative pronoun agreeing with κύκνος in the next line. ἐρέσσει in Greek birds can be said to 'row' their wings like oars rather than 'fly'. (162) φοινικοφαῖ Acc Sg Masc adj. agreeing with πόδα. (163) κινήσεις Fut, addressed to the swan. (164) οὐδέν Acc Sg Ntr used adverbially 'not at all' σ(ε) Acc Sg of σύ. ἅ φόρμιγξ ἅ Φοίβου ἅ is the Doric form of the Fem Nom Sg of the definite article, which is repeated before the dependent Gen Φοίβου; Apollo is associated with the lyre as the god of music. (165) σύμμολπος two-termination adjective agreeing with φόρμιγξ. τόξων Gen Pl following the verb to express what is being defended against. ῥύσαιτ(ο) ἄν 3rd Sg Aor Opt with ἄν with potential sense. (166) πάραγε 2nd Sg Pres Impv addressed to the swan. (167) λίμνας ... τᾶς D λίμνης ... τῆς, Gen of location following the verb. ἐπίβα D ἐπίβη 2nd Sg Aor Impv also addressed to the swan. (168) αἰάξεις Fut Ind, used in the apodosis of an if clause referring to threats or warnings. (169) ὦδάς Acc Pl, object of the verb αἰάξεις.

VOCABULARY: (153) ἔα (interjection) 'oh!, ah!, ha!' (154) φοιτῶσ(ι) φοιτάω 'to come and go, to come in a group' (3rd Pl Pres Ind) ἤδη (adv.) 'already' λείπουσιν λείπω 'to leave' (155) πτανοὶ D ὁ πτηνός, οὐ 'winged creature, bird' Παρνασοῦ ὁ Παρνα(σ)σός, οὐ 'Parnassus' (a mountain range) κοίτας ἡ κοίτη, ἡς 'bed, nest, roost' (156) αὐδῶ αὐδάω 'to proclaim' χρίμπτειν χρίμπτω 'to draw near' θριγκοῖς ὁ θριγκός, οὐ 'cornice' (157) χρυσήρεις χρυσήρης, ἐς 'golden, gilded' οἴκους ὁ οἶκος, ου 'house' (158) μάρψω μάρπτω 'to catch, to bring down' (Fut) αὖ (adv.) 'again' τόξοις τὸ τόξον, ου 'bow', (in Pl) 'bow and arrows' Ζηνός ὁ Ζεύς, Διός 'Zeus' (159) κἄρυξ D ὁ κήρυξ, υκος 'messenger' ὀρνίθων ὁ ὄρνις, ιθος 'bird' γαμφηλαῖς αἱ γαμφηλαῖ, ὦν 'jaws, beak' (160) ἰσχὺν ἡ ἰσχὺς, ὕος 'strength' νικῶν νικάω 'to conquer' (161) θυμέλας ἡ θυμελή, ἡς 'altar' ἐρέσσει ἐρέσσω 'row', 'ply the air' (of a bird) (162) κύκνος ὁ κύκνος, ου 'swan' ἄλλα D ἄλλη (adv.) 'elsewhere' φοινικοφαῖ φοινικο-φαῖς, ἐς 'bright crimson' (Acc Sg) (163) πόδα ὁ πούς, ποδός 'foot' κινήσεις κινέω 'to move' (164) φόρμιγξ ἡ φόρμιγξ, ιγγος 'lyre' (165) σύμμολπος σύμ-μολπος, ον 'singing in harmony' τόξων τὸ τόξον, ου 'bow', (in Pl) 'bow and arrows' ῥύσαιτ(ο) ῥύομαι (cf. ἐρύω) 'to protect from' (+ Gen) (166) πάραγε παράγω 'to divert' πτέρυγας ἡ πτέρυξ, υγος 'wing' (167) λίμνας D ἡ λίμνη, ἡς 'pond' ἐπίβα D ἐπίβη ἐπιβαίνω 'alight upon' (+ Gen) (Aor Impv) Δηλιάδος Δηλιάς, ἄδος 'of Delos' (167) αἰάξεις αἰάζω 'to say owl, to cry with pain' πείσῃ πείθω 'to persuade'; (in Pass and Mid) 'to be persuaded, to obey' (2nd Sg Aor Mid Subj) (168) καλλιφθόγγους καλλί-φθογγος, ον 'beautifully spoken' ὦδάς D ἡ ὠδή, ἡς 'song'.

(153–155) Ha! Ha! / The birds are already roaming about and are leaving / their roosts on Parnassus. / (156–157) I command them not to approach the cornices / nor towards the gold-adorned chambers. / (158–160) I shall catch you again with my bow, O herald of Zeus, / (you) who overcome the strength of birds / with your beak! / (161–162) Here another swan is beating its wings toward the altar – / will you not move your crimson-glowing foot elsewhere? / (163–165) Not even the lyre of Phoebus, your fellow singer, / could save you from my arrows. (166–167) Withdraw your wings! / Go to the Delian lake! / (168–169) You will cry out in grief, if you do not obey, / your lovely-voiced songs.

ΧΟΡΟΣ

οὐκ ἐν ταῖς ζαθέαις Ἀθά- **στρ α**

ναις εὐκίονες ἦσαν αὖ-

185

λαὶ θεῶν μόνον οὐδ' ἀγυι-

άτιδες θεραπεῖαι·

ἀλλὰ καὶ παρὰ Λοξία

τῷ Λατοῦς δίδυμον προσώ-

πων καλλιβλεφάρων φῶς.

ἰδού, τᾷδ' ἄθρησον·

190

10

Λερναῖον ὕδραν ἐναίρει

χρυσέαις ἄρπαις ὁ Διὸς παῖς·

φίλα, πρόσιδ' ὅσσοις.

σέ τοι, τὸν παρὰ ναὸν αὖ- **αντ β**

219

δῶ· θέμις γυάλων ὑπερ-

βῆναι λευκῷ ποδί γ' οὐδόν;

NOTES: See note on **CHORAL DORIC** at l. 112. **(186) ἀγυιάτιδες θεραπέϊαι** lit. ‘aguiatid worships’: ‘place of worship/shrine of Apollo’ (Aguieus was a name of Apollo in his function as protector of roads). **(187) παρὰ Λοξία** ‘at (the shrine of) Loxias’ **(188) τῷ** (Dat agreeing with Λοξία) **Λατοῦς D** ‘the (son) of Leto’ **δίδυμον προσώπων** (Part Gen) ... **φῶς** either twin light ‘of facades’ (of the temple) or ‘of eyes’ (of the statues about to be described). **(190) ἰδού** cf. l. 1391 **τᾷδε D** τῇδε here adverbial ‘here, in this place’. **(191-2)** One of the Labours of Hercules (here = ‘the son of Zeus’). **(193) φίλα** Voc Sg Fem. **ὄσσοις** Instr Dat. **(220)** Transl. **θέμις** ‘is it lawful to ...’. **γυάλων** lit. ‘hollows’ used by Euripides to refer to the temple precinct at Delphi, transl. **γ.** ... **οὐδόν** ‘the threshold of the temple’. **λευκῷ ποδί** lit. ‘with white foot’: ‘barefoot’. **(221) οὐ θέμις** again ‘it is not lawful’.

VOCABULARY: **ΧΟΡΟΣ** ὁ χορός, οὐ ‘chorus’ **(184) ζαθέαις** ζάθεος, α, ον ‘very divine, sacred’ **Ἀθάναις D** αἱ Ἀθῆναι, ὧν ‘Athens’ **(185) εὐκίονες** εὐ-κίων, ον ‘with fair pillars’ **ῆσαν** 3rd Pl Impf of εἰμί **αὐλαί** ἡ αὐλή, ἥς ‘court, hall’ **(186) μόνον** (adv.) ‘only, alone’ **ἀγυιάτιδες** ἀγυιάτις, ἰδος ‘of Apollo Agyieus’ **(187) θεραπέϊαι** ἡ θεραπέα, ας ‘service, worship’ **(189) Λατοῦς D** ἡ Λητώ, οὔς ‘Leto’ **δίδυμον** δίδυμος, η, ον ‘double, twin’ **προσώπων** τὸ πρόσωπον, ου ‘face’ **καλλιβλεφάρων** καλλι-βλέφαρος, ον ‘with beautiful eyelids; fair-eyed’ **φῶς** τὸ φάος/φῶς, φάεος ‘light’ **(190) ἰδού** (interj.) ‘look!, see!’ **τᾷδε D** (adv.) ‘here, in this place’ **ἄθρησον** ἀθρέω ‘to behold, look at’ (Aor Impv) **(191) Λερναῖον** Λερναῖος, α, ον ‘Lernaian’ **ὔδραν** ἡ ὕδρα, ας ‘water-snake, Hydra’ **ἐναίρει** ἐναίρω ‘to slay, kill’ **(192) χρυσέαις** χρύσεος, α, ον ‘golden’ **ἄρπαις** ἡ ἄρπη, ἥς ‘sickle’ **Διὸς** ὁ Ζεὺς, Διὸς ‘Zeus’ **(193) πρόσιδ(ε)** προσορῶ ‘to look upon, behold’ (Aor Impv) **ὄσσοις** τὼ ὄσσε (Ntr Du) ‘eyes’ **(219) τοι** (pcl.) ‘indeed, I tell you’ **ναὸν** ὁ ναός, οὐ ‘temple’ **αὐδῶ** αὐδάω ‘to speak, utter’ **(220) θέμις** ἡ θέμις, εως ‘right, law, custom’ **γυάλων** τὰ γύαλα, ων ‘hollows’ **ὑπερβῆναι** ὑπερβαίνω ‘to step over, cross’ (Aor Inf) **(220) λευκῷ** λευκός, ἡ, ὄν ‘white, bright’ **ποδί** ὁ πούς, ποδός ‘foot’ **οὐδόν** ὁ οὐδός, οὐ ‘threshold’ **(221) θέμις** ἡ θέμις, εως ‘right, law’ **ξέναι** ἡ ξένη, ἥς ‘female stranger’

CHO: **(184)** Not alone in holy Athens were there fair-pillared courts of gods, nor aguiatid shrines; **(187)** but also at (the shrine of) Loxias, the (son) of Leto, (there is/shines) a twin light of fair-eyed faces. **(190)** Look – see here: the son of Zeus slays the Lernaian Hydra with golden sickles. **(193)** Friend, look at it with your eyes. **(219)** You there, the one by the temple I mean! **(220)** (Is it) lawful to step over the threshold of the temple with a white foot? **ION:** **(221)** (It is) not lawful, O strangers.

ΙΩΝ οὐ θέμις, ὦ ξέναι.

ΧΟ ἐκ σέθεν τι πυθοίμεθ' ἄν.

ΙΩΝ αὐδα· τί θέλεις;

ΧΟ ἄρ' ὄντως μέσον ὀμφαλὸν

γαῖς Φοίβου κατέχει δόμος;

ΙΩΝ στέμμασί γ' ἔνδυτον, ἀμφὶ δὲ Γόργονες.

ΧΟ οὔτω καὶ φάτις αὐδᾶ.

225

ΙΩΝ εἰ μὲν ἐθύσατε πελανὸν πρὸ δόμων

καί τι πυθέσθαι χρήζετε Φοίβου,

12

πάριτ' ἐς θυμέλας· ἐπὶ δ' ἀσφάκτοις

μήλοισι δόμων μὴ πάριτ' ἐς μυχόν.

ΧΟ ἔχω μαθοῦσα· θεοῦ δὲ νόμον

230

οὐ παραβαίνομεν,

ἃ δ' ἐκτὸς ὄμμα τέρψει.

ΙΩΝ πάντα θεᾶσθ', ὅτι καὶ θέμις, ὄμμασι.

ΧΟ μεθεῖσαν δεσπόται

με θεοῦ γύαλα τάδ' εἰσιδεῖν.

ΙΩΝ δμωαὶ δὲ τίνων κλήζεσθε δόμων;

NOTES: (224) *στέμμασί γ' ἔνδυτον* depictions show it wrapped in cloth bands (cf. note on l. 1338). (226) *ἐθύσατε πελανὸν* originally lit. 'did you offer a (sacrificial) cake', but now presumably 'did you pay the sacrificial fee?'. *πρὸ δόμων* 'before the temple'. (227) *πυθέσθαι ... Φοίβου* 'learn from Apollo'. (228-9) *ἐπὶ δ' ἀσφάκτοις μήλοισι* lit. 'on unslaughtered sheep', transl. 'without slaughtering sheep'. (230) *ἔχω μαθοῦσα* periphrastic 'I have learned, I understand'. (232) *ἃ δ' ἐκτὸς* lit. 'which things (are) outside', transl. 'what(ever) is outside'; Ntr Pl subject w/ Sg verb, *τέρψει*. (233) *μεθεῖσαν δεσπότηι* Unclear why this is Pl, transl. Sg '(my) mistress allowed...' (This Pl continues into l. 235 (*ἐμῶν τυράννων*) and l. 236 (*παρούσας ... τᾷσδ(ε)*). The mistress is Creusa. *γύαλα* Cf. note on l. 220. (235) *Παλλάδι σύνοικα* 'housing (or: sharing a roof) with Athena'.

VOCABULARY: (222) *σέθεν* σύ, σοῦ 'you' (poetic Gen) *πυθοίμεθ(α)* *πυνθάνομαι* 'to inquire, learn' *αὔδα* *αὐδάω* 'to speak, utter' *θέλεις* (ἐ)θέλω 'to wish, want' (223) *ὄντως* (adv.) 'really, truly' *μέσον* μέσος, η, ον 'middle' *ὀμφαλὸν* ὀμφαλός, οὔ 'navel, centre' *γᾶς* *ἡ γῆ, γῆς* 'earth, land' *κατέχει* *κατέχω* 'to hold, contain' (224) *στέμμασί* τὸ στέμμα, ατος 'wreath, garland' *ἔνδυτον* ἔν-δυτος, ον 'clad, covered' *Γόργονες* ἡ Γοργώ, ὄνος 'Gorgon' (225) *οὕτω* (adv.) 'thus, so' *φάτις* ἡ φάτις, εως 'speech, report' *αὐδᾷ* *αὐδάω* 'to speak, utter' (226) *ἐθύσατε* θύω 'to sacrifice, offer as sacrifice' *πελανὸν* ὁ πελανός, οὔ 'sacrificial cake' (227) *πυθέσθαι* *πυνθάνομαι* 'to inquire, learn' (Aor Inf) *χρήζετε* *χρήζω* 'to desire, need' (228) *πάριτ(ε)* *πάρειμι* 'to go past' (Impv) *θυμέλας* ἡ θυμέλη, ης 'altar, orchestra' *ἀσφάκτοις* ἄ-σφάκτος, ον 'unsacrificed' (229) *μήλοισι* τὸ μῆλον, ον 'sheep, goat' *πάριτ(ε)* *πάρειμι* 'to go past' (Impv) *μυχόν* ὁ μυχός, οὔ 'innermost part, recess' (230) *μαθοῦσα* *μανθάνω* 'to learn' *νόμον* ὁ νόμος, ου 'law, custom' (231) *παραβαίνομεν* *παραβαίνω* 'to go beyond, transgress' *ἐκτὸς* (adv.) 'outside' *ὄμμα* τὸ ὄμμα, ατος 'eye' *τέρψει* *τέρπω* 'to delight' (232) *θεᾷσθ(ε)* *θεάομαι* 'to behold, see' *ὅτι* (conj.) 'that, because' *θέμις* ἡ θέμις, εως 'right, law' *ὄμμασι* τὸ ὄμμα, ατος 'eye' (233) *μεθεῖσαν* *μεθίημι* 'to let go, allow' (3rd Pl Aor) *δεσπότηι* ὁ δεσπότης, ου 'master, lord' *γύαλα* τὰ γύαλα, ων 'hollows' *εἰσιδεῖν* *εἰσοράω* 'to look upon, see' (Aor Inf) (234) *δμωαὶ* ἡ δμωή, ἧς 'female slave, slave-woman' *κλήζεσθε* *κλήζω* 'to mention, call'

13

CHO: (222) May we learn something from you? **ION:** Speak – what do you wish? **CHO:** (223) Does the house of Phoebus truly contain the central navel of the earth? **ION:** (224) Wrapped with (cloth) garlands, and around (it are) Gorgons. **CHO:** (225) Thus also the story says. **ION:** (225) If you have offered a cake before the temple and wish to learn something from Phoebus, go to the altar-platform. (228) But with un-slaughtered sheep, do not go into the inner part of the temple. **CHO:** (230) I have learned. We do not transgress the god's law; but what (is) outside will delight (my) eye. **ION:** (232) Look at all things, and what (is) lawful, with your eyes. **CHO:** (233) My mistress allowed me to see this temple of the good. **ION:** (234) And slave women of which household are you called?

ΧΟ	Παλλάδι σύνοικα τρόφιμα μέλα-	235
	θρα τῶν ἐμῶν τυράννων·	
	παρούσας δ' ἄμφι τᾷσδ' ἐρωτᾷς.	
ΙΩΝ	γενναιότητος καὶ τρόπων τεκμήριον	
	τὸ σχῆμ' ἔχεις τόδε, ἥτις εἶ ποτε, ὦ γύναι.	238
	ἔα·	241
	ἀλλ' ἐξέπληξάς με, ὄμμα συγκλήσασα σὸν	
	δακρύοις θ' ὑγράνας' εὐγενῇ παρηίδα,	
	ὥς εἶδες ἀγνὰ Λοξίου χρηστήρια.	
14	τί ποτε μερίμνης ἐς τόδ' ἦλθες, ὦ γύναι;	
	οὐ πάντες ἄλλοι γύαλα λεύσσοντες θεοῦ	245
	χαίρουσιν, ἔνταῦθ' ὄμμα σὸν δακρυρροεῖ;	
ΚΡΕΟΥΣΑ		
	ὦ ξένε, τὸ μὲν σὸν οὐκ ἀπαιδεύτως ἔχει	
	ἐς θαύματ' ἐλθεῖν δακρύων ἐμῶν πέρι·	
	ἐγὼ δ' ἰδοῦσα τούσδ' Ἀπόλλωνος δόμους	
	μνήμην παλαιὰν ἀνεμετρησάμην τινά.	250

NOTES: (243) Transl. χρηστήρια as Sg: 'shrine'. (244) τί ... μερίμνης (Part Gen) lit. 'what of concern', transl. 'what concern'. (245) γύαλα Cf. note on l. 220. (247) τὸ ... σὸν 'your thing', here 'your attitude'. οὐκ ἀπαιδεύτεως ἔχει 'is not rude'. (248) ἐς θαύματ(α) ἔλθεῖν repeat τὸ from previous line for articular Inf: '(your) entering a state of wonder'. δακρύων ἐμῶν πέρι = περὶ ἐμῶν δακρύων by anastrophe, 'concerning my tears'. (249) τούσδ(ε) 'these'.

VOCABULARY: (235) Παλλάδι ἢ Παλλάς, ἄδος 'Pallas (Athena)' σύνοικα σύν-οικος, ον 'dwelling with' (+ Dat) τρόφιμα τρόφιμος, η, ον 'nurturing' μέλαθρα τὸ μέλαθρον, ου (Sg and Pl) 'roof, house' (236) τυράννων ὁ τύραννος, ου 'prince, king (in trag. v. seldom tyrant)' παρούσας πάρειμι 'to be present' (Acc Pl Fem PresActPtc) ἐρωτᾷς ἐρωτάω 'to ask' (237) γενναιότητος ἢ γενναιότης, ητος 'nobility' τρόπων ὁ τρόπος, ου in (Pl) 'ways, character' τεκμήριον τὸ τεκμήριον, ου 'proof, token' (238) σχῆμ(α) τὸ σχῆμα, ατος 'form, shape' ἥτις ὅστις, ἥτις, ὅ τι 'who, which' εἶ 2nd Sg of εἶμι (241) ἔα (interj.) 'ah!' ἐξέπληξάς ἐκπλήσσω 'to astonish, startle' (2nd Sg Aor) ὄμμα τὸ ὄμμα, ατος 'eye' συγκλήσασα συγκλείω 'to shut together' (Fem Aor Ptc) (242) δακρύοις τὸ δάκρυ, υος 'tear' ὑγράνας(α) ὑγραίνω 'to moisten, wet' (Fem Aor Ptc) εὐγενῇ εὐ-γενής, ἐς 'well-born, noble' παρηίδα ἢ παρηίς, ίδος 'cheek' (243) εἶδες 2nd Sg Aor of ὁράω ἄγνᾶ ἄγνός, ἢ, ὄν 'pure, holy' χρηστήρια τὸ χρηστήριον, ου 'oracle' (244) μερίμνης ἢ μέριμνα, ης 'care, worry, concern' ἦλθες ἔρχομαι 'to come, go' (Aor) (245) οὔ (adv.) 'where' γύαλα τὰ γύαλα, ων 'hollows' λεύσσοντες λεύσσω 'to see, look' (246) χαίρουσιν χαίρω 'to rejoice' ἐνταῦθα(α) (adv.) 'there, then' ὄμμα τὸ ὄμμα, ατος 'eye' δακρυρροεῖ δακρυρροέω 'to shed tears' (247) ΚΡΕΟΥΣΑ ἢ Κρέουσα, ας 'Creusa' ἀπαιδεύτως (adv.) 'uneducatedly, rudely' (248) θαύματ(α) τὸ θαῦμα, ατος 'wonder, marvel' ἔλθεῖν ἔρχομαι 'to come, go' (Aor Inf) δακρύων τὸ δάκρυ, υος 'tear' (249) ἰδοῦσα Nom Sg Fem Aor Act Ptc of ὁράω Ἀπόλλωνος ὁ Ἀπόλλων, ωνος 'Apollo' (250) μνήμην ἢ μνήμη, ης 'memory, remembrance' παλαιὰν παλαιός, ἄ, ὄν 'old, ancient' ἀνεμετρησάμην ἀναμετρέομαι 'to measure back, recall' (Aor)

15

CHO: (235) The nurturing halls of my mistress (are) sharing a roof with Athena: You ask about her who is present here. **ION:** (237) You have this appearance (as) an indication of noble birth and ways, whoever you are, woman. (241) Aha! But you have startled me, having closed your eye and having wetted your noble cheek with tears, when you saw the pure shrine of Loxias. (244) What concern has brought you to this, woman? (245) Where all others, looking at the god's temple, rejoice – there your eye sheds tears. **CRE:** (247) Stranger, your reaction is not rude, wondering about my tears. (249) But when I saw these halls of Apollo, I measured out an old memory.

	ΙΩΝ τί χρῆμ' ἀνερμήνευτα δυσθυμῇ, γύναι;	255
	ΚΡ οὐδέν· μεθῆκα τόξα· τὰπὶ τῷδε δὲ ἐγὼ τε σιγῶ καὶ σὺ μὴ φρόντιζ' ἔτι.	
	ΙΩΝ τίς δ' εἶ; πόθεν γῆς ἦλθες; ἐκ ποίας πάτρας πέφυκας; ὄνομα τί σε καλεῖν ἡμᾶς χρεών;	
	ΚΡ Κρέουσα μὲν μοι τοὔνομα, ἐκ δ' Ἐρεχθέως πέφυκα, πατρὶς γῆ δ' Ἀθηναίων πόλις.	260
	ΙΩΝ Μακραὶ δὲ χῶρός ἐστ' ἐκεῖ κεκλημένος;	283
	ΚΡ τί δ' ἱστορεῖς τόδε; ὥς μ' ἀνέμνησάς τινος.	
16	ΙΩΝ τιμᾶ σφε Φοῖβος ἀστραπαί τε Πύθιαι.	285
	ΚΡ τιμᾶ; τί τιμᾶ; μήποτ' ὠφελόν σφ' ἰδεῖν.	
	ΙΩΝ τί δέ; στυγεῖς σὺ τοῦ θεοῦ τὰ φίλτατα;	
	ΚΡ οὐδέν· ξύνοιδ' ἄντροισιν αἰσχύνην τινά.	
	ΙΩΝ πόσις δὲ τίς σ' ἔγημ' Ἀθηναίων, γύναι;	
	ΚΡ οὐκ ἀστὸς ἀλλ' ἐπακτὸς ἐξ ἄλλης χθονός.	290
	ΙΩΝ τίς; εὐγενῇ νιν δεῖ πεφυκέναι τινά.	
	ΚΡ Ξοῦθος, πεφυκὼς Αἰόλου Διὸς τ' ἄπο.	
	ΙΩΝ σὺν ἀνδρὶ δ' ἦκεις ἢ μόνη χρηστήρια;	299

NOTES: (255) **χρῆμ(α)** ‘thing’. **δυσθυμῇ** 2nd Sg Pres Mid **δυσθυμέω** ‘you are disheartened’ + Acc of Resp. (256) **τόξα** Pl for Sg, ‘bow’. **τὰπὶ τῷδε** = τὰ (ἐ)πὶ τῷδε ‘(words) concerning this (matter)’. (257) **μὴ φρόντιζ(ε) ἔτι** ‘do not worry about ... any further’. (258) **πόθεν γῆς** ‘from which land’. (259) **πέφυκας** 2nd Sg Perf (translate as Pres) **φύω** ‘are you’. **ὄνομα τί** ‘(by) what name’. **ἡμᾶς** Pl for Sg, translate as ‘I’. **χρεών** ‘it is necessary’. (260) **μοι** Poss Dat, ‘my’. **τοῦνομα** = τ(ὸ) (ὄ)νομα. (261) **πέφυκα** 1st Sg Perf (translate as Pres) **φύω** ‘I am’. **πατρίς γῆ** ‘native land’. (283) **κεκλημένος** Perf Mid Ptc **καλέω** ‘called’. (284) **τί** here ‘why?’. **τόδε** ‘this’. **ὥς μ’ ἀνέμνησάς τινος** = ὥς μ(ὲ) ἀνέμνησάς τινος: ὥς here excl. ‘How...!’, **ἀνέμνησάς** 2nd Sg Aor ἀναμνήσκω + (Gen.) ‘you reminded me of ...’. (285) **σφε** ‘it’ (referring to the place). (286) **ὤφελόν** 1st Sg Aor ὀφείλω here ‘I wish ...’. **σφε** (ε) ‘it’ (referring to the place). **ἰδεῖν** Aor Inf of ὁράω, understood here with past reference, ‘I wish never to have seen ...’. (287) **τὰ φίλτατα** Pl for Sg, ‘the thing most dear to...’ + Gen. (288) **οὐδέν** here ‘not at all’. **ξυνοῖδ(α)** ‘I have knowledge about’. **ἄντροισιν** Dat Pl for Dat Sg, supply ἐν, ‘in the cave’. (289) **Ἀθηναίων** Part Gen. (291) **νιν** ‘him’ Acc. **δεῖ** ‘it is necessary’ with Acc + Inf. **πεφυκέναι** Perf Inf (with present sense) **φύω**. Thus **νιν δεῖ πεφυκέναι** ‘he must be ...’ (epistemic modality). (292) **πεφυκώς** Perf Ptc **φύω**, here ‘begotten’. **Αἰόλου Διός τε** ἄπο = ἀπὸ Αἰόλου Διός τε ‘from Aeolus and Zeus’. (299) **χρηστήρια**, Acc Pl for Acc Sg, supply εἰς, ‘to the oracle’.

VOCABULARY: (255) **χρῆμ(α)** τὸ χρῆμα, ατος ‘thing, matter’ **ἀνερμήνευτα** ἀν-ερμήνευτος, ον ‘inexplicable’ **δυσθυμῇ** δυσθυμέω ‘to be disheartened’ (256) **μεθῆκα** μεθήμι ‘to let go, dismiss’ (1st Sg Aor) **τόξα** τὸ τόξον, ου ‘bow’ (257) **σιγῶ** σιγάω ‘to be silent’ **φρόντιζ(ε)** φροντίζω ‘to think, consider’ (258) **εἶ** 2nd Sg of εἰμί **πόθεν** (adv.) ‘from where?’ **γῆς** ἡ γῆ, γῆς ‘earth, land’ **ἦλθες** ἔρχομαι ‘to come, go’ (Aor) **ποίας** ποῖος, α, ον ‘of what kind? which?’ **πάτρας** ἡ πάτρα, ας ‘fatherland’ (259) **ὄνομα** τὸ ὄνομα, ατος ‘name’ **καλεῖν** καλέω ‘to call’ **χρεών** (impers.) ‘necessity; it is necessary’ (260) **Κρέουσα** ἡ Κρέουσα, ας ‘Creusa’ **τοῦνομα** = τὸ ὄνομα τὸ ὄνομα, ατος ‘name’ (261) **πατρίς** ἡ πατρίς, ἰδος ‘fatherland’ **γῆ** ἡ γῆ, γῆς ‘earth, land’ **Ἀθηναίων** οἱ Ἀθηναῖοι, ων ‘Athenians’ **πόλις** ἡ πόλις, εως ‘city’ (283) **Μακραὶ** αἱ Μακραὶ, ὦν ‘Macrae’ (the Long Rocks: place name) **χῶρός** ὁ χῶρος, ου ‘place, region’ **ἐκεῖ** (adv.) ‘there’ **κεκλημένος** καλέω ‘to call’ (284) **ἱστορεῖς** ἱστορέω ‘to inquire, ask’ **ἀνέμνησάς** ἀναμνήσκω ‘to remind’ (285) **τιμᾶ** τιμάω ‘to honour’ **σφε** σφε (pron.) ‘him, her, it, them’ **ἀστραπαί** ἡ ἀστραπή, ἥς ‘lightning’ **Πύθια** Πύθιος, α, ον ‘Pythian’ (286) **τιμᾶ** τιμάω ‘to honour’ (3rd Sg Pres) **μήποτ(ε)** (adv.) ‘never, ever’ **ὤφελόν** ὀφείλω ‘to owe, ought’ (in past tense of wish: ‘would that’) **σφε** σφε (pron.) ‘him, her, it, them’ **ἰδεῖν** Aor Inf of ὁράω (287) **στυγεῖς** στυγέω ‘to hate, abhor’ **φίλτατα** Sup of φίλος (288) **ξυνοῖδ(α)** σύννοδα ‘to know with, share knowledge’ **ἄντροισιν** τὸ ἄντρον, ου ‘cave’ **αἰσχύνην** ἡ αἰσχύνη, ἥς ‘shame, disgrace’ (289) **πόσις** ὁ πόσις, εως ‘husband’ **ἔγην(ε)** γαμέω ‘to marry’ (3rd Sg Aor) **Ἀθηναίων** οἱ Ἀθηναῖοι, ων ‘Athenians’ (290) **ἀστός** ὁ ἀστός, οὔ ‘citizen’ **ἐπακτός** ἐπακτός, ἡ, ὄν ‘brought in, imported’ **χθονός** ἡ χθών, χθονός ‘earth, land’ (291) **εὐγενῇ** εὐ-γενής, ἐς ‘well-born, noble’ **νιν** (pron.) ‘him, her, it, them’ (Acc) **δεῖ** (impers.) ‘it is necessary’ (292) **Ξοῦθος** ὁ Ξοῦθος, ου ‘Xuthus’ **Αἰόλου** ὁ Αἴολος, ου ‘Aeolus’ **Διός** ὁ Ζεύς, Διός ‘Zeus’ (299) **ἀνδρὶ** ὁ ἀνὴρ, ἀνδρός ‘man’ **ἦκεις** ἦκω ‘to have come, be present’ **χρηστήρια** τὸ χρηστήριον, ου ‘oracle’

ION: (255) What unutterable thing makes you sad, woman? **CRE:** (256) Nothing. I have let go my bow. On this matter, I say nothing, and you should think no more of it. **ION:** (258) Who are you? From what land have you come? What country do you come from? What name must I call you? **CRE:** (260) My name is Creusa, and I am born from Erechtheus; my native land is the city of Athens. **ION:** (283) Is there a place there called the Long Rocks? **CRE:** (284) Why do you ask that? You have reminded me of something. **ION:** (285) Phoebus and the Pythian thunderbolts honour it. **CRE:** (286) Honour it? What does he honour it? I wish I had never seen it. **ION:** (287) What? Do you hate what the god holds most dear? **CRE:** (288) No. I know of some shame in that cave. **ION:** (289) And what Athenian man married you, woman? **CRE:** (290) Not a citizen, but one brought in from another land. **ION:** (291) Who? He must be of noble birth. **CRE:** (292) Xuthus, born of Aeolus and of Zeus. **ION:** (299) Have you come with your husband, or alone to the oracle?

KP σὺν ἀνδρί· σηκοῖς δ' ὕστερεϊ Τροφωνίου.

ΙΩΝ πότερα θεατῆς ἢ χάριν μαντευμάτων;

KP κείνου τε Φοῖβου θ' ἐν θέλων μαθεῖν ἔπος.

ΙΩΝ καρποῦ δ' ὑπὲρ γῆς ἤκετε, ἢ παίδων πέρι;

KP ἄπαιδές ἐσμεν, χρόνι' ἔχοντ' εὐνήματα.

ΙΩΝ οὐδ' ἔτεκες οὐδὲν πώποτε, ἀλλ' ἄτεκνος εἶ; 305

KP ὁ Φοῖβος οἶδε τὴν ἐμὴν ἀπαιδίαν.

ΙΩΝ ὦ τλῆμον, ὥς τ' ἄλλ' εὐτυχοῦς' οὐκ εὐτυχεῖς.

KP σὺ δ' εἶ τίς; ὥς σου τὴν τεκοῦσαν ὠλβισα.

18 ΙΩΝ τοῦ θεοῦ καλοῦμαι δοῦλος, εἰμί τε, ὦ γύναι.

KP ἀνάθημα πόλεως, ἢ τινος πραθεὶς ὕπο; 310

ΙΩΝ οὐκ οἶδα πλὴν ἑν· Λοξίου κεκλήμεθα.

KP ἡμεῖς σ' ἄρ' αὖθις, ὦ ξένε, ἀντοικτίρομεν.

ΙΩΝ ὥς μὴ εἰδόθ' ἦτις μ' ἔτεκεν ἐξ ὅτου τ' ἔφυν.

KP ναοῖσι δ' οἰκεῖς τοισίδε, ἢ κατὰ στέγας;

ΙΩΝ ἅπαν θεοῦ μοι δῶμα, ἴν' ἂν λάβῃ μ' ὕπνος. 315

KP παῖς δ' ὢν ἀφίκου ναὸν ἢ νεανίας;

NOTES: (300) **σηκοῖς** supply *ἐν* 'in the precincts ...'. (301) **πότερα** introduces binary question, leave untranslated. (303) **καρποῦ ὑπὲρ γῆς** '(concerning) the fruit over the land'. **παίδων πέρι** The move of the accent (περί to πέρι) occurs when a preposition is used as a postposition: περί παίδων, but παίδων πέρι. This is called anastrophe. It does not affect the meaning (here both 'about children'). (304) **χρόνι(α) ἔχοντ(α) εὐνήματα** Accusative Absolute, literally 'There being a long-lived marriage-bed' (**εὐνήματα** Pl for Sg). Thus 'although we have been married a long time'. (307) **ὥς** + Ptc here 'though ...'. **τ(ὰ) ἄλλα** Acc of Resp 'concerning other things', 'in other ways'. (308) **ὥς** = ὥς excl. 'How...!'. **σου** Gen σύ, lit. 'of you', thus 'your'. (310) **ἀνάθημα πόλεως** 'as a votive offering of the city...'. **πραθείς** Aor Pass Ptc πιπράσκω 'having been sold'. **τινος ... ὑπο** = **ὑπό τινος** by anastrophe (cf. l. 303) **ἄνδ** hyperbaton, 'by someone'. (311) **κεκλήμεθα** 1st Pl Perf καλέω with 1st Sg Pres sense, 'I am called'. (312) **ἡμεῖς ... ἀντοικτρίρομεν** Pl for Sg, translate as 'I pity'. (313) **ὥς** + Ptc 'since'. **εἰδότ(α)** Perf Ptc οἶδα with present sense, 'knowing': Acc describing the speaker Ion himself, as the object of ἀντοικτρίρομεν in line 312, thus 'since I do not know ...'. **ὅτου** = οὗτινος 'of whom'. **ἔφυν** Aor 1st Sg φύω, here 'I was begotten'. (314) **ναοῖσι ... τοισίδε** Dat Pl for Dat Sg ναός, supply *ἐν*, 'in this temple'. **κατά** + Acc here 'in'. **στέγας** Acc Pl for Acc Sg στέγη 'house'. (315) **μοι** Poss Dative, supply *ἐστι*, thus '... is mine'. **ἔν(α) ἅν** + Subj 'wherever ...'. (316) **εἰδέναι** Perf Inf with present sense, οἶδα, 'to know'. **οἱ δοκοῦντες εἰδέναι** 'those who seem to know'.

VOCABULARY: (300) **ἀνδρί** ὁ ἀνήρ, ἀνδρός 'man' **σηκοῖς** ὁ σηκός, οὐ 'enclosure, shrine' **ὑστερεῖ** ὑστερέω 'to be late, fall short' **Τροφωνίου** ὁ Τροφώνιος, ου 'Trophonius' (the legendary builder of the first temple of Apollo at Delphi) **πότερα** (301) **θεατῆς** ὁ θεατής, οὐ 'spectator, beholder' **χάριν** ἡ χάρις, ιτος 'favour, grace' (acc. as prep. 'for the sake of' + Gen) **μαντευμάτων** τὸ μάντευμα, ατος 'oracle, prophecy' (302) **ἐν** εἷς, μία, ἓν 'one' **θέλων** (ἐ)θέλω 'to wish, want' **μαθεῖν** μανθάνω 'to learn' (Aor Inf) **ἔπος** τὸ ἔπος, εος 'word, saying' (303) **καρποῦ** ὁ καρπός, οὐ 'fruit' **γῆς** ἡ γῆ, γῆς 'earth, land' **ἦκετε** ἦκω 'to have come, be present' (304) **ἄπαιδές** ἄ-παις, dos 'childless' **ἐσμεν** 1st Pl of εἰμί **χρόνι(α)** χρόνιος, α, ον 'long-lasting, late' **εὐνήματα** τὸ εὐνήμα, ατος 'bed, marriage' (305) **ἔτεκες** τίκτω 'to bear, give birth' (Aor) **πώποτε** (adv.) 'ever yet' **ἄτεκνος** ἄ-τεκνος, ον 'childless' **εἶ** 2nd Sg of εἰμί (306) **οἶδε** οἶδα 'to know' **ἀπαιδίαν** ἡ ἀπαιδία, ας 'childlessness' (307) **τλήμων** τλήμων, ον 'suffering, wretched' **τᾶλλ'** = τὰ ἄλλα **εὐτυχοῦς(α)** εὐτυχέω 'to be fortunate' **εὐτυχεῖς** εὐ-τυχής, ἐς 'fortunate, prosperous' (308) **εἶ** 2nd Sg of εἰμί **ὠλβισα** ὀλβίζω 'to think happy, bless' (309) **καλοῦμαι** καλέω 'to call' **δοῦλος** ὁ δοῦλος, ου 'slave' (310) **ἀνάθημα** τὸ ἀνάθημα, ατος 'votive offering' **πόλεως** ἡ πόλις, εως 'city' (Gen Sg) **πραθείς** πιπράσκω 'to sell' (311) **οἶδα** οἶδα 'to know' **πλὴν** (prep. + Gen) 'except' **ἐν** εἷς, μία, ἓν 'one' **κεκλήμεθα** καλέω 'to call' (312) **αὖθις** (adv.) 'again, back' **ἀντοικτρίρομεν** ἀντοικτρίρω 'to pity in return' (313) **εἰδό(τα)** οἶδα 'to know' **ἦτις** ὅστις, ἦτις, ὅ τι 'who, which' **ἔτεκεν** τίκτω 'to bear, give birth' (Aor) **ὅτου** ὅστις, ἦτις, ὅ τι 'who, which' (314) **ναοῖσι** ὁ ναός, οὐ 'temple' **οἰκεῖς** οἰκέω 'to dwell, inhabit' **στέγας** ἡ στέγη, ης 'roof, house' (315) **ἅπαν** ἅπας, ἅπασα, ἅπαν 'all, every' **δῶμα** τὸ δῶμα, ατος 'house' **λάβη** Aor Subj of λαμβάνω **ὑπνος** ὁ ὕπνος, ου 'sleep' (316) **ὦν** Nom Sg Masc PresActPtc of εἰμί **ἀφίκου** ἀφικνέομαι 'to arrive' (2nd Sg Aor) **ναὸν** ὁ ναός, οὐ 'temple' **νεανίας** ὁ νεανίας, ου 'young man'

CRE: (300) With my husband. He is behind, at the precinct of Trophonius. **ION:** (301) As a sightseer, or to obtain oracles? **CRE:** (302) He wishes to learn one word – from him and from Phoebus. **ION:** (303) Have you come about the fruit of the earth, or about children? **CRE:** (304) We are childless, having long kept our marriage bed. **ION:** (305) Have you never borne any child? Are you without child? **CRE:** (306) Phoebus knows my childlessness. **ION:** (307) O wretched one – though fortunate in other things, you are not fortunate. **CRE:** (308) And who are you? I call your mother fortunate. **ION:** (309) I am called the god's slave, and I am so, O woman. **CRE:** (310) A dedication of the city, or sold by someone? **ION:** (311) I do not know, except one thing: I am called Loxias's. **CRE:** (312) Then I pity you in return, stranger. **ION:** (313) As one who does not know who bore me nor from whom I sprang. **CRE:** (314) Do you live in this temple, or in a house? **ION:** (315) The whole house of the god is mine, wherever sleep takes me. **CRE:** (316) Did you come to the temple as a child, or as a young man?

	ΙΩΝ βρέφος λέγουσιν οἱ δοκοῦντες εἰδέναι.	
	ΚΡ καὶ τίς γάλακτί σ' ἐξέθρεψε Δελφίδων;	
	ΙΩΝ οὐπόποτ' ἔγνων μαστόν· ἥ δ' ἔθρεψέ με...	
	ΚΡ τίς, ὦ ταλαίπωρε; ὡς νοσοῦσ' ἠὔρον νόσους.	320
	ΙΩΝ Φοίβου προφῆτις, μητέρ' ὡς νομίζομεν.	
	ΚΡ ἐς δ' ἄνδρ' ἀφίκου τίνα τροφήν κεκτημένος;	
	ΙΩΝ βωμοί μ' ἔφερβον οὐπιών τ' ἀεὶ ξένος.	
	ΚΡ ἔχεις δὲ βίοτον· εὖ γὰρ ἥσκησαι πέπλοις.	326
	ΙΩΝ τοῖς τοῦ θεοῦ κοσμούμεθ' ὧ δουλεύομεν.	327
20	ΚΡ οὐδ' ἦξας εἰς ἔρευναν ἐξευρεῖν γονάς;	328
	ΙΩΝ ἔχω γὰρ οὐδέν, ὦ γύναι, τεκμήριον.	329
	ΚΡ τάλαινά σ' ἡ τεκοῦσ' ἄρα, ἥτις ἦν ποτε.	324
	ΙΩΝ ἀδίκημά του γυναικὸς ἐγενόμην ἴσως.	325
	ΚΡ φεῦ·	
	πέπονθέ τις σῇ μητρὶ ταῦτ' ἄλλη γυνή.	330
	ΙΩΝ τίς; εἰ πόνου μοι ξυλλάβοι, χαίροιμεν ἄν.	331
	ΚΡ Φοίβω μιγῆναί φησί τις φίλων ἐμῶν.	338
	ΙΩΝ Φοίβω γυνὴ γεγῶσα; μὴ λέγε, ὦ ξένη.	339

NOTES: (317) γάλακτι Instr Dat ‘with milk’. τίς ... Δελφίδων Part Gen ‘which of the Delphian women ...’. (319) ἥ rel. Nom Sg Fem, supple αὕτη, ‘she who ...’. (320) νοοῦσ(α) Circumstantial Ptc Nom Sg Fem, agreeing with the subject of ἡῦρον (1st Sg) Aor of εὔρισκω with Pres sense, thus ‘I while sick (myself) find ...’. (321) μητέρ(α) Acc Sg μήτηρ ‘mother’. ὥς ‘so’. νομίζομεν 1st Pl for 1st Sg. ὥς νομίζομεν ‘so I call (her)’. (322) ἐξ ἄνδρ(α) literally ‘to a man’, here with the sense of ‘to manhood’. κεκτημένος Nom Sg Masc Perf Ptc agreeing with subject of ἀφίκου, ‘after you had received ...’. (323) ἔφερβον 3rd Pl Aor. οὔπιων = ὁ ἐπίων Pres Ptc of ἔπειμι (< ἐπι + εἶμι ‘I approach’, ‘I go to’), describes ξένος, thus lit. ‘the stranger who approaches’. ξένος Nom Sg for Nom Pl. (326) ἥσκησαι 2nd Sg Perf Mid with Pres sense, ‘you are dressed’. πέπλοις Inst Dat ‘with robes’. (327) τοῖς supply πέπλοις again, Ins Dat ‘with the clothes ...’. κοσμούμεθ(α) 1st Pl for 1st Sg ‘I am adorned’. ᾧ rel Dat Sg Masc, describing θεοῦ. δουέομεν (+ Dat) 1st Sg for 1st Pl. (324) τάλαινα supply ἐστί. σ(ε) object of ἡ τεκοῦσ(α) ‘the one who bore you’. (329) του Gen Sg agreeing with γυναικός. (330) σὴ μητρὶ Dat of comparison, ‘as your mother’. ταῦτ’ = τὰ αὐτά Acc Pl Ntr for Acc Sg ‘the same (thing)’. (331) πόνου Gen Sg, object of ξυλλάβοι. χαίρομεν 1st Pl Opt for 1st Sg. εἰ ξυλλάβοι ... χαίρομεν ἄν Fut Less Vivid Conditional, ‘If she were to share ... I would be happy’. (338) μιγῆναι Aor Inf Pass with Act sense. φησί 2nd Sg Pres, introduces AcI (indirect statement). φίλων ἐμῶν Part Gen.

VOCABULARY: (317) βρέφος τὸ βρέφος, εὖς ‘infant, baby’ δοκοῦντες δοκέω ‘to think, seem’ εἰδέναι οἶδα ‘to know’ (318) γάλακτί τὸ γάλα, γάλακτος ‘milk’ ἐξέθρεψε ἐκτρέφω ‘to nourish, raise’ Δελφίδων ἡ Δελφίς, ἰδος ‘Delphic woman’ (319) οὐπώποτ(ε) (adv.) ‘never yet’ ἔγνω γινώσκω ‘to know, perceive’ (1st Sg Aor) μαστόν ὁ μαστός, οὔ ‘breast’ ἔθρεψε τρέφω ‘to nourish, raise’ (320) ταλαίπωρε ταλαί-πωρος, ον ‘wretched, miserable’ νοσοῦσ(α) νοσέω ‘to be ill, suffer’ ἡῦρον εὔρισκω ‘to find’ νόσους ἡ νόσος, ου ‘disease, sickness’ (321) προφήτις ἡ προφήτις, ἰδος ‘prophetess’ νομίζομεν νομίζω ‘to believe, consider’ (322) ἄνδρ(α) ὁ ἀνήρ, ἀνδρός ‘man’ ἀφίκου ἀφικνέομαι ‘to arrive’ (2nd Sg Aor) τροφήν ἡ τροφή, ἥς ‘nourishment, upbringing’ κεκτημένος κτάομαι ‘to acquire, possess’ (323) βωμοί ὁ βωμός, οὔ ‘altar’ ἔφερβον φέρβω ‘to feed, nourish’ οὔπιων = ὁ ἐπίων, ὄντος ‘the one coming’ ἀεὶ (adv.) ‘always’ (326) βίοτον ὁ βίος, ου ‘life, livelihood’ εὖ (adv.) ‘well’ ἥσκησαι ἀσκέω ‘to practice, train’ πέπλοις ὁ πέπλος, ου ‘robe, garment’ (327) κοσμούμεθ(α) κοσμέω ‘to order, adorn’ δουεόμεν δουεύω ‘to be a slave, serve’ (328) ἥξας αἶσσω ‘to dart, rush’ (2nd Sg Aor) ἔρευναν ἡ ἔρευνα, ἥς ‘search, inquiry’ ἐξευρεῖν ἐξευρίσκω ‘to find out, discover’ (Aor Inf) γονάς ἡ γονή, ἥς ‘birth, race’ (329) τεκμήριον τὸ τεκμήριον, ου ‘proof, token’ (324) τάλαινά τάλας, τάλαινα, τάλαν (adj.) ‘wretched, miserable’ ἥτις ὅστις, ἥτις, ὅ τι ‘who, which’ (325) ἀδίκημά τὸ ἀδίκημα, ατος ‘wrongdoing, injury’ του τις, τι ‘someone, anyone’ ἐγενόμην γίγνομαι ‘to become, be born’ (Aor) ἴσως (adv.) ‘perhaps’ (330) φεῦ (interj.) ‘alas!’ πέπονθέ πάσχω ‘to suffer, experience’ (3rd Sg Perf) (331) πόνου ὁ πόνος, ου ‘toil, labour’ ξυλλάβοι συλλαμβάνω ‘to take together, help’ (Aor Opt) χαίρομεν χαίρω ‘to rejoice’ (338) μιγῆναί μείγνυμι ‘to mix, unite’ (Aor Pass Inf) φησί φημί ‘to say’ (339) γεγῶσα γίγνομαι ‘to become, be born’ (Nom Sg Fem Perf Ptc)

ION: (317) As an infant, say those who seem to know. **CRE:** (318) And which Delphian woman fed you with milk? **ION:** (319) I never knew a breast. But she who raised me – **CRE:** (320) Who, poor man? I find sickness while sick myself. **ION:** (321) The prophetess of Phoebus – we regard her as a mother. **CRE:** (322) And how did you come to manhood? What rearing did you have? **ION:** (323) The altars fed me, and strangers who came by. **CRE:** (326) But you have a living – for you are well dressed in your robes. **ION:** (327) I am adorned with the god’s things, whom I serve. **CRE:** (328) Did you never try to search out and find your parents? **ION:** (329) I have no evidence at all, O woman. **CRE:** (324) Then your mother, whoever she was, is wretched. **ION:** (325) I was perhaps some woman’s wrong. **CRE:** (330) Alas – some other woman has suffered the same as your mother. **ION:** (331) Who? If she would share my suffering, I would be glad. **CRE:** (338) One of my friends says she lay with Phoebus. **ION:** (339) A woman with Phoebus? Do not say that, stranger.

KP	καὶ παιδά γ' ἔτεκε τῷ θεῷ λάθρα πατρός.	340
IΩN	οὐκ ἔστιν· ἀνδρὸς ἀδικίαν αἰσχύνεται.	
KP	οὐ φησιν αὐτή· καὶ πέπονθεν ἄθλια.	
IΩN	τί χρῆμα δράσασα, εἰ θεῷ συνεζύγη;	
KP	τὸν παῖδ' ὃν ἔτεκεν ἐξέθηκε δωμάτων.	
IΩN	ὁ δ' ἐκτεθείς παῖς ποῦ ἔστιν; εἰσορᾷ φάος;	345
KP	οὐκ οἶδεν οὐδεὶς· ταῦτα καὶ μαντεύομαι.	
IΩN	εἰ δ' οὐκέτ' ἔστι, τίνι τρόπῳ διεφθάρη;	
KP	θῆράς σφε τὸν δύστηνον ἐλπίζει κτανεῖν.	
22 IΩN	ποιῶ τόδ' ἔγνω χρωμένη τεκμηρίῳ;	
KP	ἐλθοῦς ἴν' αὐτὸν ἐξέθηκ' οὐκ ἡῦρ' ἔτι.	350
IΩN	ἦν δὲ σταλαγμὸς ἐν στίβῳ τις αἵματος;	351
KP	οὐ φησι· καίτοι πόλλ' ἐπεστράφη πέδον.	352
IΩN	χρόνος δὲ τίς τῷ παιδὶ διαπεπραγμένῳ;	353
KP	σοὶ ταῦτὸν ἤβης, εἶπερ ἦν, εἶχ' ἄν μέτρον.	354
IΩN	τί δ' εἰ λάθρα νιν Φοῖβος ἐκτρέφει λαβών;	357
KP	τὰ κοινὰ χαίρων οὐ δίκαια δρᾷ μόνος.	358

NOTES: (340) **λάθρα** + Gen 'in secret from ...' (341) **αἰσχύνεται** + Acc 'She is ashamed about...'. (344) **δωμάτων** Gen Pl for Sg, supply **ἐκ**. (345) **᾽στιν** = (ἐ)στιν. **φάος** Acc Sg **εἰσορᾷ φάος** lit. 'does he see the light?', i. e. is he alive. (346) **οἶδεν** 3rd Sg Perf with Pres sense. **οὐκ ... οὐδέεις** negative concord, thus simply 'no one knows'. **καί** here as intensifier, 'just this'. (348) **σφε** Acc Sg 'him', agreeing with τὸν δύστηνον. **ἐλπίζει** 3rd Sg Pres, here 'she expects' rather than 'hopes'; introduces AcI (indirect statement). (349) **ποιῶ** Dat Sg Ntr, agrees with **τεκμηρίῳ**. **ἔγνω** 3rd Sg Aor with Pres sense. **χρωμένη** Pres Ptc Nom Sg Fem, + Dat, here 'consulting ...'. (350) **ἐλθοῦς(α)** Aor Ptc Nom Sg Fem ἔρχομαι 'to go'. **ἵν(α)** 'to where'. **οὐκ ... ἔτι** 'no longer'. (351) **ἦν** 3rd Sg Impf εἰμί 'I am', existential 'Was there...?'. (352) **πόλλ(α)** Acc Pl Ntr, adverbial 'muchly', 'thoroughly'. **ἐπεστράφη** 3rd Sg Aor Pass with Act sense, 'She turn her attention towards', 'She examined'. (353) **χρόνος τίς** supply γεγένηται vel sim., 'What (length of time) time has passed ...'. **δαπεπραγμένῳ** Perf Mid Ptc Dat Sg Masc 'to whom (this) was done'. (354) **ἥβης** Gen Sg, with μέτρον 'The same measure of age...'. **εἶχ(ε)** 3rd Sg Impf ἔχω 'have', here 'be'. **εἴπερ ἦν ... εἶχ(ε) ἄν** Pres contrary-to-fact condition, 'If he were alive (which he is not), he would be ...'. (357) **νιν** Acc Sg 'him'. (358) **τὰ κοινά** Acc of Resp with χαίρων. **μόνος** 'alone' take with χαίρων.

VOCABULARY: (340) **ἔτεκε** τίκτω 'to bear, give birth' (Aor) **λάθρα** (adv.) 'secretly' (341) **ἀνδρὸς ὁ ἀνὴρ**, ἀνδρὸς 'man, husband' **ἀδικίαν ἢ ἀδικία**, ας 'injustice' **αἰσχύνεται** αἰσχύνομαι 'to be ashamed' (342) **φησιν** φημί 'to say' (3rd Sg) **πέπονθεν** πάσχω 'to suffer, experience' (3rd Sg Perf) **ἄθλια** ἄθλιος, α, ον 'wretched, miserable' (343) **χρῆμα** τὸ χρῆμα, ατος 'thing, matter' **δράσασα** δράω 'to do, act' (Nom Sg Fem Aor Ptc) **συνεζύγη** συζεύγνυμι 'to yoke together, unite' (3rd Sg Aor Pass) (344) **ἔτεκεν** τίκτω 'to bear, give birth' (Aor) **ἐξέθηκε** ἐκτίθημι 'to expose (a child)' (Aor) **δωμάτων** τὸ δῶμα, ατος 'house' (345) **ἐκτεθεῖς** ἐκτίθημι 'to expose' (Nom Sg Masc Aor Ptc) **ποῦ** (adv.) 'where?' **εἰσορᾷ** εἰσοράω 'to look upon, see' (3rd Sg Pres) **φάος** τὸ φάος/φῶς, φάεος 'light' (346) **οἶδεν** οἶδα 'to know' **μαντεύομαι** μαντεύομαι 'to prophesy' (347) **οὐκέτι(ι)** (adv.) 'no longer' **τρόπῳ** ὁ τρόπος, ου 'way, manner' **διεφθάρη** διαφθείρω 'to destroy, kill' (3rd Sg Aor Pass) (348) **θῆρᾶς ὁ θῆρ**, θηρὸς 'wild beast' **σφε** σφε (pron.) 'him, her, it, them' **δύστηνον** δύσ-τηνος, ον 'unhappy, wretched' **ἐλπίζει** ἐλπίζω 'to hope' **κτανεῖν** κτείνω 'to kill' (Aor Inf) (349) **ποιῶ** ποῖος, α, ον 'of what kind?' **ἔγνω** γινώσκω 'to know, perceive' **χρωμένη** χράομαι 'to use, employ' **τεκμηρίῳ** τὸ τεκμήριον, ου 'proof, token' (350) **ἐλθοῦς(α)** ἔρχομαι 'to come, go' (Nom Sg Fem Aor Ptc) **ἐξέθηκ(ε)** ἐκτίθημι 'to expose' (Aor) **ἠὕρ(ε)** εὕρισκω 'to find' (Aor) (351) **σταλαγμὸς ὁ σταλαγμός**, οὔ 'drop, dripping' **στίβῳ** ὁ στίβος, ου 'track, path' **αἵματος** τὸ αἷμα, ατος 'blood' (352) **φησι** φημί 'to say' (3rd Sg) **καίτοι** (conj.) 'and yet, although' **πόλλα** (adv.) 'muchly, greatly' **ἐπεστράφη** ἐπιστρέφω 'to turn around, examine' **πέδον** τὸ πέδον, ου 'ground, earth' (353) **χρόνος** ὁ χρόνος, ου 'time' **διαπεπραγμένῳ** διαπράσσω 'to accomplish, settle' (354) **ταῦτόν** ταυτόν = τὸ αὐτόν **ἥβης ἢ ἡβη**, ης 'youth, puberty' **εἴπερ** (conj.) 'if indeed' **ἦν** 3rd Sg Impf εἰμί 'I was' **μέτρον** τὸ μέτρον, ου 'measure' (357) **λάθρα** (adv.) 'secretly' **νιν** (pron.) 'him, her, it, them' (Acc) **ἐκτρέφει** ἐκτρέφω 'to nourish, raise' **λαβών** Aor Ptc of λαμβάνω. (358) **κοινὰ** κοινός, ή, όν 'common, shared' **χαίρων** χαίρω 'to rejoice' (Pres Ptc) **δίκαια** δίκαιος, α, ον 'just, righteous' **δρᾷ** δράω 'to do, act'

CRE: (340) And she bore a child to the god, in secret from her father. ION: (341) That is not true. She is ashamed of a man's wrongdoing. CRE: (342) She herself denies it – and she suffers terribly. ION: (343) What did she do, if she was joined with a god? CRE: (344) She exposed the child she bore, out of the house. ION: (345) And the exposed child – where is he? Does he see the light? CRE: (346) No one knows. That is what I am asking the oracle. ION: (347) If he no longer lives, how did he perish? CRE: (348) She supposes that wild beasts killed the poor child. ION: (349) By what evidence did she know that? CRE: (350) She went where she had exposed him, and found him no longer. ION: (351) Was there any stain of blood on the ground? CRE: (352) She says not – though she searched the ground thoroughly. ION: (353) How long ago was this done to the child? CRE: (354) He would be the same age as you, if he lived. ION: (357) What if Phoebus took him and is raising him in secret? CRE: (358) He commits an injustice, rejoicing alone (what should be) shared.

	ΙΩΝ ἀδικεῖ νιν ὁ θεός, ἡ τεκοῦσα δ' ἀθλία.	355
	ΚΡ οὐκ οὖν ἔτ' ἄλλον γ' ὕστερον τίκτει γόνον.	356
	ΙΩΝ οἴμοι· προσφδὸς ἡ τύχη τῶμῳ πάθει.	359
	ΚΡ καὶ σέ, ὦ ξένε, οἴμαι μητέρ' ἀθλίαν ποθεῖν.	360
	ΙΩΝ ἄ μή μ' ἐπ' οἶκτον ἔξαγ' οὐ λελήσμεθα.	
	ΚΡ σιγῷ· πέραινεν δ' ὧν σ' ἀνιστορῷ πέρι.	
	ΙΩΝ οἷσθ' οὖν ὃ κάμνει τοῦ λόγου μάλιστά σοι;	
	ΚΡ τί δ' οὐκ ἐκείνη τῇ ταλαιπώρῳ νοσεῖ;	
	ΙΩΝ πῶς ὁ θεὸς ὃ λαθεῖν βούλεται μαντεύσεται;	365
24	ΚΡ ἀλλ' ὦ ξένε, εἰσορῷ γὰρ εὐγενὴ πόσιν, Εοῦθον πέλας δὴ τόνδε, τὰς Τροφωνίου λιπόντα θαλάμας, τοὺς λελεγμένους λόγους σίγα πρὸς ἄνδρα, μή τιν' αἰσχύνῃ λάβω διακονοῦσα κρυπτά, καὶ προβῇ λόγος οὐκ ἥπερ ἡμεῖς αὐτὸν ἐξειλίσσομεν.	392
	ΕΟΥΘΟΣ	
	πρῶτον μὲν ὁ θεὸς τῶν ἐμῶν προσφθεγμάτων	401
	λαβὼν ἀπαρχὰς χαιρέτω, σύ τε, ὦ γύναι. μῶν χρόνιος ἐλθὼν σ' ἐξέπληξ' ὀρρωδία;	

NOTES: (355) **νιν** Acc Sg ‘him’. **ἄθλία** Nom Sg Fem, supply ἔστι. (359) **προσῳδος** supply ἔστι. **τῶμῳ** = τῷ ἐμῷ, Dat of Comparison. (360) **οἶμαι** = οἶομαι ‘I think’, introduces Acc + Inf (indirect statement). **μητέρ(α)** Acc Sg μήτηρ ‘mother’. (361). **οὐ** rel Gen Sg Ntr, object of (ἐ)λελήσμεθα. (ἐ)λελήσμεθα 3rd Sg Pluperf, here ‘I had forgotten’. (362) **ῶν** rel Gen Sg, supply τοῦς λόγους vel. sim. ‘the things about which...’. **ῶν ... πέρι** = περὶ ῶν by anastrophe (and hyperbaton...). (363) **οἶσθ(α)** 2nd Sg Perf with Pres sense, ‘Do you know ...’. **τοῦ λόγου** Part Gen with ὅ ‘what part of your story ...’. **σοι** Poss Dat ‘your’. (393) **τάς** agrees with θαλάμας (l. 394). (394) **λελεγμένους** Acc Pl Masc PerfMidPtc of λέγω, Pass sense ‘having been spoken’. (395) **μή** + Subj introduces negative purpose clause, ‘So that ... not’. (396) **κρυπτά** substantive, ‘secret things’. **ἥπερ** ‘how’, ‘in which way’. **ἡμεῖς** Sg for Pl.

VOCABULARY: (356) **οὐκουν** (pcl.) ‘therefore not, not at all’ **ὕστερον** (adv.) ‘later, afterwards’ **τίκτει** τίκτω ‘to bear, give birth’ **γόνον** ὁ γόνος, ου ‘offspring, child’ (359) **οἶμοι** (interj.) ‘alas!’ **προσῳδός** προσ-ῳδός, ὄν ‘singing in response, accompanying’ **τύχη** ἡ τύχη, ης ‘fortune, chance’ **πάθει** τὸ πάθος, εος ‘suffering, experience’ (360) **οἶμαι** οἶομαι ‘to think, suppose’ **ἄθλιαν** ἄθλιος, α, ον ‘wretched, miserable’ **ποθεῖν** ποθέω ‘to long for, miss’ (Pres Inf) (361) **ᾶ** (interj.) ‘ah!’ **οἶκτον** ὁ οἶκτος, ου ‘pity, compassion’ **ἔξαγ(ε)** ἐξάγω ‘to lead out’ (2nd Sg Impv) (ἐ)λελήσμεθα λανθάνω ‘to escape notice’, (Pass) ‘be forgotten’ (362) **σιγῶ** σιγάω ‘to be silent’ **πέραινε** περαίνω ‘to bring to an end, accomplish’ **ἀνιστορῶ** ἀνιστορέω ‘to inquire, ask’ (363) **οἶσθ(α)** οἶδα ‘to know’ **κάμνει** κάμνω ‘to toil, be weary’ **μάλιστά** (adv.) ‘most of all’ (364) **ταλαιπώρω** ταλαί-πωρος, ον ‘wretched, miserable’ **νοσεῖ** νοσέω ‘to be ill, suffer’ (365) **λαθεῖν** λανθάνω ‘to escape notice’ (Aor Inf) **βούλεται** βούλομαι ‘to wish, want’ **μαντεύσεται** μαντεύομαι ‘to prophesy’ (392) **εἰσορῶ** εἰσοράω ‘to look upon, see’ **εὐγενή** εὐ-γενής, ἐς ‘well-born, noble’ (Acc Sg Masc) **πόσιν** ὁ πόσις, εως ‘husband’ (393) **Ξοῦθον** ὁ Ξοῦθος, ου ‘Xuthus’ **πέλας** (adv.) ‘near’ **Τροφωνίου** ὁ Τροφώνιος, ου ‘Trophonius’ (cf. l. 300) (394) **λιπόντα** λείπω ‘to leave’ (Aor Ptc) **θαλάμας** ὁ θάλαμος, ου ‘chamber, room’ (395) **σίγα** σιγάω ‘to be silent’ (2nd Sg Impv) **ἄνδρα** ὁ ἀνὴρ, ἀνδρός ‘man’ **αἰσχύνην** ἡ αἰσχύνη, ης ‘shame, disgrace’ **λάβω** 1st Sg Aor Subj of λαμβάνω (396) **διακονοῦσα** διακονέω ‘to serve, attend’ (Nom Sg Fem PresPtc) **κρυπτά** κρυπτός, ἡ, ὄν ‘hidden, secret’ **προβῇ** προβαίνω ‘to step forward, proceed’ (3rd Sg Aor Subj) (397) **ἥπερ** ὅσπερ, ἥπερ, ὅπερ ‘who, which’ (emphatic) **ἐξειλίσσομεν** ἐξειλίσσω ‘to unroll, unfold’ (401) **πρῶτον** (adv.) ‘first’ **προσφθεγμάτων** τὸ προσφθέγμα, ατος ‘greeting, address’ (402) **λαβὼν** Aor Ptc of λαμβάνω **ἀπαρχὰς** ἡ ἀπαρχή, ἥς ‘first-fruits, offering’ **χαίρετω** χαίρω ‘to rejoice’ (3rd Sg Impv) (403) **μῶν** (for μὴ οὐν) ‘possibly’ (as a question) **χρόνιος** χρόνιος, α, ον ‘long-lasting, late’ **έλθῶν** ἔρχομαι ‘to come, go’ (Aor Ptc) **ἐξέπληξ(α)** ἐκπλήσσω ‘to strike out, astonish’ **ὀρρωδία** ἡ ὀρρωδία, ας ‘fear, dread’

25

CRE: (356) She has borne no other child afterwards. **ION:** (359) Alas – that fate is like my own suffering. **CRE:** (360) And you, stranger – I think you long for a wretched mother. **ION:** (361) Do not lead me into grief I have forgotten. **CRE:** (362) I am silent. But finish what I am asking you about. **ION:** (363) Do you know what most troubles your story? **CRE:** (364) What is not sick for that wretched woman? **ION:** (365) How will the god prophesy what he wishes to hide? **CRE:** (392) But, stranger – for I see my noble husband, Xuthus here nearby, leaving the chambers of Trophonius – keep silent before my husband the words we have spoken, lest I am shamed as I go about my secret errands, and the story go not the way I am unfolding it. **XU:** (401) First, let the god, having received the first-fruits of my greeting, be glad, and you too, o woman. (403) Have I, having arrived late, not alarmed you with anxiety?

KP οὐδέν γε· ἀφίγμην δ' ἐς μέριμναν. ἀλλά μοι
λέξον, τί θέσπισμ' ἐκ Τροφωνίου φέρεις, 405
παίδων ὅπως νῶν σπέρμα συγκραθήσεται;

ΕΟ οὐκ ἠξίωσε τοῦ θεοῦ προλαμβάνειν
μαντεύματα· ἔν δ' οὖν εἶπεν· οὐκ ἄπαιδά με
πρὸς οἶκον ἤξειν οὐδὲ σ' ἐκ χρηστηρίων.

KP ὦ πότνια Φοίβου μήτερ, εἰ γὰρ αἰσίως 410
ἔλθοιμεν, ἃ τε νῶν συμβόλαια πρόσθεν ἦν
ἐς παῖδα τὸν σὸν μεταπέσοι βελτίονα.

ΕΟ ἔσται τάδε· ἀλλὰ τίς προφητεύει θεοῦ;

26 ΙΩΝ ἡμεῖς τά γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει,
οἳ πλήσιον θάσσουσι τρίποδος, ὦ ξένε, 415
Δελφῶν ἀριστῆς, οὓς ἐκλήρωσεν πάλος.

ΕΟ καλῶς· ἔχω δὴ πάνθ' ὅσων ἐχρήζομεν.
στείχοιμ' ἄν εἴσω· καὶ γάρ, ὥς ἐγὼ κλύω,
χρηστήριον πέπτωκε τοῖς ἐπήλυσιν
κοινὸν πρὸ ναοῦ· βούλομαι δ' ἐν ἡμέρᾳ 420
τῇδε (αἰσία γάρ) θεοῦ λαβεῖν μαντεύματα.
σὺ δ' ἀμφὶ βωμοῦς, ὦ γύναι, δαφνηφόρους
λαβοῦσα κλῶνας, εὐτέκνους εὐχου θεοῖς
χρησμούς μ' ἐνεγκεῖν ἐξ Ἀπόλλωνος δόμων.

NOTES: (408-9) οὐκ ... χρηστηρίων AcI dep. on εἶπεν in l. 408. (410) εἰ + Opt expressing a wish: 'may we...' (411) ἄ ... συμβόλαια Ntr Pl subject w/ Sg verb (ἦν, μεταπέσοι in 412). (412) μεταπέσοι βελτίονα lit. 'fall after the better': transl. 'turn towards the better/become better'. (413) τάδε Ntr subject Pl w/ Sg verb. (414) ἡμεῖς Ion refers to himself in the Pl. τά ἔξω ... τῶν ἔσω 'the things/matters outside ... of the matters inside'. (418) στείχοιμ(ι) Opt here with Fut meaning. (419) χρηστήριον πέπτωκε lit. 'a sacrifice has fallen': 'a sacrificial animal has been slaughtered'. (420) πρό ναοῦ 'in front of the temple'. (422) δαφνηφόρους has been read as going with both either βωμοὺς or κλώνας. (423-4) εὐτέκνους ... χρησμούς lit. 'well-childrened oracles', in the sense of 'oracles that bode well for our desire to have children'. (424) μ(ε) ἐνεγκεῖν AcI dep. on εὔχου (423): 'pray that I may bring...'

VOCABULARY: (404) ἀφίγημην ἀφικνέομαι 'to arrive' (1st Sg Aor) μέριμναν ἢ μέριμνα, ης 'care, worry, concern' (405) λέξον 2nd Sg Aor Act Impv of λέγω θέσπισμ(α) τὸ θέσπισμα, ατος 'oracle, divine response' Τροφωνίου ὁ Τροφώνιος, ου 'Trophonius' (cf. l. 300) (406) ὅπως (conj.) 'so that, how' νῶν ἐγώ (pron.) I (Gen Du) σπέρμα τὸ σπέρμα, ατος 'seed' συγκραθήσεται συγκεράννυμι 'to mix together' (Fut Pass) (407) ἡξίωσε ἀξιόω 'to think worthy, think right' προλαμβάνειν προλαμβάνω 'to take before, anticipate' (408) μαντεύματα τὸ μάντευμα, ατος 'oracle, prophecy' ἐν εἷς, μία, ἐν 'one' εἶπεν 3rd Sg Aor of λέγω ἄπαιδά ἄ-παις, δος 'childless' (409) οἶκον ὁ οἶκος, ου 'house' ἥξειν ἦκω 'to have come, be present' (Fut Inf) χρηστηρίων τὸ χρηστήριον, ου 'oracle' (410) πότνια ἢ πότνια 'mistress, lady'; as adj. 'revered, august' αἰσίως (adv.) 'auspiciously' (411) ἔλθοιμεν ἔρχομαι 'to come, go' (Aor Opt) νῶν ἐγώ (pron.) I (Gen Du) συμβόλαια τὸ συμβόλαιον, ου 'agreement, compact' (legal term) πρόσθεν (adv.) 'before, formerly' (412) μεταπέσοι μεταπίπτω 'to fall differently, change' (Aor Opt) βελτίονα βελτίων, ον 'better' (Comp) (413) ἔσται 3rd Sg Fut of εἰμί προφητεύει προφητεύω 'to be an interpreter' (of: + Gen) (414) ἔξω (adv.) 'outside' ἔσω (adv.) 'inside' μέλει (impers.) 'it is a care' (what = Gen, to whom = Dat) (415) πλησίον (adv.) 'near' (+ Gen) θάσσουσι θάσσω 'to sit' τρίποδος ὁ τρίπους, ποδος 'tripod' (416) Δελφῶν οἱ Δελφοί, ὦν 'Delphi' ἀριστῆς ὁ ἀριστεύς, ἑως 'best man' ἐκλήρωσεν κληρώω 'to appoint by lot' πάλος ὁ πάλος, ου 'lot, casting of lots' (417) καλῶς (adv.) 'well' ὅσων ὅσος, η, ον 'as much/many as' ἐχρήζομεν χρήζω 'to desire, need' (+ Gen) (418) στείχοιμ(ι) στείχω 'to go, march' εἴσω (adv.) 'inside, within' κλύω κλύω 'to hear' (419) χρηστήριον τὸ χρηστήριον, ου 'oracle, shrine'; here: 'sacrificial animal' πέπτωκε πίπτω 'to fall' (Perf) ἐπήλυσιν ὁ/ἡ ἔπηλυς, υδος 'newcomer, visitor' (Dat Pl) (420) κοινὸν κοινός, ἢ, ὄν 'common, shared' ναοῦ ὁ ναός, οὔ 'temple' βούλομαι βούλομαι 'to wish, want' ἡμέρα ἢ ἡμέρα, ας 'day' (421) αἰσία αἰσιος, α, ον 'auspicious, favourable' λαβεῖν Aor Inf of λαμβάνω μαντεύματα τὸ μάντευμα, ατος 'oracle, prophecy' (422) βωμοὺς ὁ βωμός, οὔ 'altar' δαφνηφόρους δαφνη-φόρος, ον 'laurel-bearing' (423) λαβοῦσα Nom Sg Fem Aor Ptc of λαμβάνω κλώνας ὁ κλών, κλωνός 'branch, twig' εὐτέκνους εὔ-τεκνος, ον 'with good children' εὔχου εὔχομαι 'to pray, vow' (2nd Sg Mid Impv) (424) χρησμούς ὁ χρησμός, οὔ 'oracle, response' ἐνεγκεῖν Aor Inf of φέρω Ἀπόλλωνος ὁ Ἀπόλλων, ωνος 'Apollo'

CRE: (404) Not at all. But I have come to worry. (404) Yet tell me, what prophecy do you bring from Trophonius, how the seed of children may be joined for us? **XU:** (407) He did not think it right to anticipate the god's oracles. (408) But he said one thing: that I would not return home childless, nor you either, from the oracle. **CRE:** (410) O revered mother of Phoebus, may we come auspiciously, and may which compacts there were between us formerly regarding your child turn to something better. **XU:** (413) That will be. But who is the interpreter of the god? **ION:** (414) I (attend to) what is outside; what is inside is a care for others, who sit near the tripod, o stranger, the best of the Delphians, whom the lot chose. **XU:** (417) Good. I have now all that I wished for. May I go inside. (418) For, as I hear, a sacrificial animal has been slaughtered, common for all visitors before the temple. (420) I wish on this day (for it is auspicious) to receive the oracles of the god. (422) And you, o woman, having taken laurel-bearing twigs around the altars, pray to the gods that I may bring back oracles good for (having) children from Apollo's temple.

ΚΡ ἔσται τάδε, ἔσται. Λοξίας δέ, ἔαν θέλῃ 425
 νῦν ἀλλὰ τὰς πρὶν ἀναλαβεῖν ἀμαρτίας,
 ἅπας μὲν οὐ γένοιτ' ἄν εἰς ἡμᾶς φίλος,
 ὅσον δὲ χρήζει (θεὸς γάρ ἐστι) δέξομαι.

ΙΩΝ τί ποτε λόγοισιν ἢ ξένη πρὸς τὸν θεὸν
 κρυπτοῖσιν αἰεὶ λοιδороῦσ' αἰνίσσεται; 430
 ἦτοι φιλοῦσά γ' ἥς ὕπερ μαντεύεται,
 ἦ καί τι σιγῶσ' ὦν σιωπᾶσθαι χρεών;
 ἀτὰρ θυγατρὸς τῆς Ἑρεχθέως τί μοι
 28 μέλει; προσήκει γ' οὐδέν. ἀλλὰ χρυσέαις
 πρόχοισιν ἐλθὼν εἰς ἀπορραντήρια 435
 δρόσον καθήσω. νουθετητέος δέ μοι
 Φοῖβος· τί πάσχει; παρθένους βία γαμῶν
 προδίδωσι; παῖδας ἐκτεκνούμενος λάθρα
 θνήσκοντας ἀμελεῖ; μὴ σύ γε· ἀλλ' ἐπεὶ κρατεῖς,
 ἀρετὰς δίωκε. καὶ γὰρ ὅστις ἄν βροτῶν 440
 κακὸς πεφύκη, ζημιοῦσιν οἱ θεοί.

NOTES: (425) *τάδε* Ntr Pl subject w/ Sg verb. (426) *νῦν ἀλλὰ* 'now at least'. *τὰς πρὶν ... ἁμαρτίας* '(his) earlier failings'. (427) *ἅπας ... φίλος* 'altogether a friend'. *εἰς ἡμᾶς* she speaks about herself in the Pl. (428) *ὅσον* Acc of Resp 'concerning/in as much as'. (431-2) *φιλοῦσά, σιγῶσ(α)* participles going with the verbs 429-30: 'either (she is doing these things) ...'. (434) *προσῆκει γ' οὐδέν* (adverbial 'not at all') is a play on words: impersonal *προσῆκει* means 'it is a care/concern', but *προσ-ήκω* lit. 'come close to' also means 'be related to'. So: 'This does not concern (me)/She is not related (to me) at all'. (436) *νουθετητέος μοι* lit. 'to me (he is) having-to-be-admonished': 'I must admonish him'. (437) *τί πάσχει*; lit. 'What is he experiencing?': 'What is wrong/happening with him?'. (439) *θνήσκοντας ἀμελεῖ* lit. 'does he neglect dying children': 'does he leave them to die?' (441) *ἂν ... πεφύκη* lit. 'may have been born': 'may naturally be'.

VOCABULARY: (425) *ἔσται* 3rd Sg Fut of *εἰμί* *ἐάν* (conj.) 'if' *θέλη* (ἐ)θέλω 'to wish, want' (426) *πρὶν* (conj. or adv.) 'before' *ἀναλαβεῖν* ἀναλαμβάνω 'to retrieve, make good' (Aor Inf) *ἁμαρτίας* ἡ ἁμαρτία, ας 'sin, error' (427) *ἅπας* ἅπας, ἅπασα, ἅπαν 'all, every' *γένοιτ(ο)* γίγνομαι 'to become, be born' (Aor Opt) (428) *ὅσον* ὅσος, η, ον 'as much as' *χρήζει* χρήζω 'to desire, need' *δέξομαι* δέχομαι 'to receive, accept' (430) *κρυπτοῖσιν* κρυπτός, ή, όν 'hidden, secret' *αἰεῖ* (adv.) 'always' *λοιδοροῦσ(α)* λοιδορέω 'to revile, abuse' *αἰνίσσεται* αἰνίσσομαι 'to speak in riddles, hint' (431) *ἥτοι ... ἢ* (pcl.) 'either ... or' *φιλοῦσά* φιλέω 'to love' (Fem Pres Ptc) *μαντεύεται* μαντεύομαι 'consult an oracle, seek divinations' (432) *σιγῶσ(α)* σιγάω 'to be silent' (Fem Pres Ptc) *σιωπᾶσθαι* σιωπάω 'to be silent' *χρεών* (impers.) 'necessity; it is necessary' (433) *ἀτάρ* (conj.) 'but, yet' *θυγατρός* ἡ θυγάτηρ, τρός 'daughter' (434) *μέλει* (impers.) 'it is a care, concerns' (what = Gen, to whom = Dat) *προσῆκει* (impers.) 'it concerns' *χρυσέαις* χρύσεος, α, ον 'golden' (435) *πρόχοισιν* ἡ πρόχους, ου 'pitcher, ewer' *έλθων* ἔρχομαι 'to come, go' (Aor Ptc) *ἀπορραντήρια* τὸ ἀπορραντήριον, ου 'a vessel for sprinkling with holy water' (436) *δρόσον* ἡ δρόσος, ου 'dew' *καθήσω* καθίημι 'to let/send down, pour out' (Fut) *νουθετητέος* νουθετητέος, α, ον 'to be admonished' (437) *πάσχει* πάσχω 'to suffer, experience' *παρθένους* ἡ παρθένος, ου 'young girl, maiden' *βία* ἡ βία, ας 'force, violence' *γαμῶν* γαμέω 'to wed, marry' (438) *προδίδωσι* προδίδωμι 'to betray, give up' *ἐκτεκνούμενος* ἐκτεκνόομαι 'to beget children' *λάθρα* (adv.) 'secretly' (439) *θνήσκοντας* θνήσκω 'to die' *ἀμελεῖ* ἀμελέω 'to neglect, care nothing for' *κρατεῖς* κρατέω 'to rule, conquer' (440) *ἀρετὰς* ἡ ἀρετή, ἥς 'excellence, virtue' *δίωκε* διώκω 'to pursue' *ὅστις* ὅστις, ἥτις, ὅ τι 'whoever, anyone who' *βροτῶν* ὁ βροτός, οὔ 'mortal man' (441) *πεφύκη* 3rd Sg Perf Subj of *φύω* *ζημιοῦσιν* ζημιόω 'to punish, fine'

CRE: (425) This will happen, it will happen. And Loxias, if he now at least wished to make good his past failings, he would not become altogether a friend to me, but as much as he wishes (for he is a god) I will accept. **ION:** (429) Why ever does the foreign woman, reviling, always speak in riddles towards the god? (431) Either (it is) loving her for whose sake she consults the oracle, or (it is) being silent about something about/of which it is necessary to be silent. (433) But why is the daughter of Erechtheus a concern to me? She is of no concern/relation at all. (434) But having gone with golden pitchers to the sprinkling vessels I will pour out the dew. (436) But Phoebus is to be admonished to (= by) me: what is wrong with him? (437) Does he betray young girls, having forcibly wed them? (438) Does he neglect children, having been begotten in secret, to die? (439) Not you! But since you are powerful, pursue virtues. (440) For whoever of mortals may be bad, the gods punish (him).

ΧΟΡΟΣ

σέ τὰν ὠδίνων λοχιᾶν **στρ** 452

ἀνειλείθυιαν, ἐμὰν

Ἄθάναν, ἱκετεύω,

Προμηθεῖ Τιτᾶνι λοχευ- 455

θεῖσαν κατ' ἀκροτάτας

κορυφᾶς Διός, ὧ μόλε Νίκα,

μόλε Πύθιον οἶκον, Οὐ-

λύμπου χρυσέων θαλάμων

πταμένα πρὸς ἀγυιάς, 460

Φοιβήιος ἔνθα γᾶς

μεσόμφαλος ἐστία

παρὰ χορευομένῳ τρίποδι

μαντεύματα κραίνει,

σὺ καὶ παῖς ἅ Λατογενής, 465

δύο θεαὶ δύο παρθένοι,

κασίγνηται σεμνόταται.

ἱκετεύσατε δ', ὧ κόραι,

τὸ παλαιὸν Ἑρεχθέως

γένος εὐτεκνίας χρονίου καθαροῖς 470

μαντεύμασι κῦρσαι.

NOTES: See note on **CHORAL DORIC** at l. 112. **(452-3) Εἰλείθυια** is the goddess who helps women in childbirth, so the virgin Athena is ‘without Eileithuia’ i. e. one who has not called upon her. The singers are aware of the irony of asking childless goddesses, Athena and Artemis, for help with procreation. **λοχιᾶν:** Doric; Attic would have λοχιῶν (different contractions of ἄων). **(455) Προμηθεῖ:** Dat of agent (in prose we would expect ὑπό + Gen). **(457)** The manuscripts read ὦ μάκαιρα (which is unmetrical). ὦ μόλε, with the verb repeated in the following line, is a possible correction. Νίκη as a name/title of Athena is also found in Sophocles (*Philoctetes* 134). **(458) οἶκον:** prose would have a preposition rather than plain accusative, and would use a definite article (e. g. εἰς τὸν Πύθιον οἶκον). Cf. plain Gen for ‘from the golden chambers of Olympus’ immediately following (again prose would use a preposition). Pythian: ‘Delphic’ (Pytho was the monster slain by Apollo there); i. e., the house is the temple of Apollo at Delphi. **(461) Φοιβήιος** = Φοίβειος (two-termination adjective, i. e. with feminine forms the same as masculine: here it agrees with ἐστία). **(462) μεσόμφαλος** again two-termination, agreeing with ἐστία. Delphi was conceived of as the centre (lit. ‘navel’) of the world, and the sacrificial hearth is the symbolic centre of the sanctuary. **(463) χορευομένῳ** Dat Sg Masc PresPassPtc ‘beside the danced tripod’, i. e. ‘beside the tripod around which dancing takes place’. **(465) Leto** was mother of both Apollo and Artemis, but the article (ἃ for ἡ) tells us which one is meant here. **(467) σεμνόταται** Fem Voc Pl Sup. Though not usually called such, they *are* (half-)sisters, both fathered by Zeus. **(470) χρόνιος:** here, unusually but not uniquely, treated as another two-termination adjective (cf. on 461 above): χρόνιου agrees with εὐτεκνίας (Gen Sg Fem). *In the omitted antistrophe section of this song, the chorus sings of the joys and pleasures of having children.*

VOCABULARY: **ΧΟΡΟΣ** ὁ χορός, οὗ ‘chorus’ **(452) τὰν D** τὴν ὠδίνων ἡ ὠδὶς, ἵνος ‘birth-pang’ **λοχιᾶν** λόχιος, α, ον (adj.) ‘of childbirth’ **(453) ἀνειλείθυιαν** ἀν-ειλείθυια (fem. adj.) ‘without Eileithyia (goddess of childbirth)’ **ἐμὰν D** ἐμήν **(454) Ἀθάναν D** ἡ Ἀθηνᾶ, ἃς ‘Athena’ **ἰκετεύω** ἰκετεύω ‘to beseech, supplicate’ **(455) Προμηθεῖ** ὁ Προμηθεύς, ἕως ‘Prometheus’ **Τιτᾶνι** ὁ Τιτάν, ἄνος ‘Titan’ **λοχευθεῖσαν** λοχεύω ‘to assist in childbirth’ **(456) ἀκροτάτας** ἀκρός, α, ον ‘highest, topmost’ (Sup) **(457) κορυφᾶς** ἡ κορυφή, ἧς ‘head’ **Διός** ὁ Ζεὺς, Διός ‘Zeus’ **(458) μόλε** βλώσκω ‘to come, go’ **Νίκα D** ἡ Νίκη, ἧς ‘Nike (Victory)’ **μόλε** βλώσκω ‘to come, go’ (2nd Sg Aor Impv) **Πύθιον** Πύθιος, α, ον ‘Pythian’ **οἶκον** ὁ οἶκος, ου ‘house’ **Οὐλύμπου** = Ὀλύμπου ὁ Ὀλυμπος, ου ‘Olympus’ **(459) χρυσέων** χρύσεος, α, ον ‘golden’ **θαλάμων** ὁ θάλαμος, ου ‘chamber, room’ **(460) πατάμενα D** πατάμενη πέτομαι ‘to fly’ (Nom Sg Fem AorMidPtc) **ἀγυιάς** ἡ ἀγυιά, ἃς ‘street, way’ **(461) Φοιβήιος** Φοιβήιος, ον ‘Phoebus’s’ (Phoebus is another name for Apollo) **ἐνθα** (adv.) ‘where, there’ **γᾶς D** ἡ γῆ, γῆς ‘earth, land’ **(462) μεσόμφαλος** μεσ-όμφαλος, ον ‘central, in the middle of the navel’ **ἐστία** ἡ ἐστία, ας ‘hearth’ **χορευομένῳ** χορεύω ‘to dance’ **τρίποδι** ὁ τρίπους, ποδος ‘tripod’ **μαντεύματα** τὸ μάντευμα, ατος ‘oracle, prophecy’ **κραίνει** κραίνω ‘to fulfil, accomplish’ **ἃ D** ἡ **Λατογενής** Λατογενής, ἐς ‘born of Leto’ **(466) δύο** (num.) ‘two’ **θεαὶ** ἡ θεά, ἃς ‘goddess’ **δύο** (num.) ‘two’ **παρθένοι** ἡ παρθένος, ου ‘virgin, maiden’ **(467) κασίγνηται** ἡ κασίγνητη, ἧς ‘sister’ **σεμνόταται** σεμνός, ἡ, ὄν ‘holy, revered’ (Sup) **(468) ἰκετεύσατε** ἰκετεύω ‘to beseech, supplicate’ (2nd Sg Aor Impv) **κόραι** ἡ κόρη, ἧς ‘maiden, girl’ **(469) παλαιὸν** παλαιός, ἃ, ὄν ‘old, ancient’ **(470) γένος** τὸ γένος, εος ‘race, family’ **εὐτεκνίας** ἡ εὐτεκνία, ας ‘good offspring, blessing of children’ **χρονίου** χρόνιος, ον ‘long-lasting; late’ **καθαροῖς** καθαρός, ἃ, ὄν ‘clean, pure’ **(471) μαντεύμασι** τὸ μάντευμα, ατος ‘oracle, prophecy’ **κῦρσαι** κυρέω ‘to meet with, obtain’ (+ Gen) (Aor Inf)

CHO: **(452)** You who have no part in the pains of childbirth, Athena, my goddess, I beseech you – you who were delivered by the Titan Prometheus from the most exalted head of Zeus, **(457)** come, O Victory, come to the Pythian house, flying from the golden chambers of Olympus to the streets – where the hearth of Phoebus, the navel of the earth, beside the tripod surrounded by dancing, brings oracles to pass; come, you and the daughter of Leto – two goddesses, two maidens, most holy sisters. **(468)** Beseech, O maidens, that the ancient race of Erechtheus may obtain from the pure oracles long-delayed good childbearing.

ὦ Πανὸς θακῆματα καὶ ἐπῳδός

492

παραυλίζουσα πέτρα

μυχώδεσι Μακραῖς,

ἵνα χοροὺς στείβουσι ποδοῖν

Ἀγλαύρου κόραι τρίγονοι

στάδια χλοερὰ πρὸ Παλλάδος

ναοῦ συρίγγων θ'

ὑπ' αἰόλας ἰαχᾶς

ὑμνοῦς' ὅτ' ἀναλίοις

500

32

συρίζεις, ὦ Πάν,

τοῖς σοῖσιν ἐν ἄντροις,

ἵνα τεκοῦσά τις

παρθένος μελέα βρέφος

Φοίβῳ πτανοῖς ἐξόρισεν

θοῖναν θηρσί τε φοινίαν

505

δαῖτα, πικρῶν γάμων ὕβριν.

οὔτ' ἐπὶ κερκίσιν οὔτε λόγων φάτιν

ἄιον εὐτυχίας μετέχειν θεόθεν τέκνα θνατοῖς.

NOTES: (493) παραυλίζω is from αὐλή, ‘courtyard, house’: the rocky crag is ‘next-door’ to the Makrai, the Long (Rocks). These are mentioned first at 11-13 of this play (but in no other literary text): apparently cliffs on the north side of the Acropolis. **(493-5)** ἵνα in local sense ‘where’. If the text is correct, στείβουσι is construed with two accusatives, χορούς and στάδια: they both ‘tread dances’ and ‘tread the grassy area’ (στάδια seems to have a very vague sense here). ποδοῖν: Dat dual (they have two feet *each!*). Aglauros was the wife of Cecrops, another early Athenian king. **(499)** ὑπό + Gen. of accompanying music (LSJ II.5 sv. ὑπό): ‘accompanied by the quickly-changing cries of the pipes’ **(500)** ἀνάλιος D ἀν-ήλιος ‘sunless’: ἀναλίους with ἄντροις (Dat Pl Ntr). **(503)** ἵνα again local (cf. above on 493-5). παρθένος: Creousa is a *parthenos* ‘unmarried young woman’ but no longer a *parthenos* ‘virgin’. — The exposure of the baby recalls the fate of the warriors who died at Troy, whose bodies became food for dogs and birds (*Iliad* 1.4-5). **(506)** ὕβρις combines the notion of violence with that of outrage. Creousa’s terrible act is the result of painful ‘marriage’, i. e. her rape by the god. **(507-9)** θεόθεν: ‘from a god’ (the Homeric suffix -θε(ν) conveys the idea ‘from’). ἄϊον 1st Sg Impf (Impf might not seem the most natural tense to use here, but αἶω is found only in Pres and Impf), governing Acc (τέκνα) and Inf (μετέχειν) construction. μετέχειν Pres Inf Act, construed with Gen (εὐτυχίας). These lines are tricky and probably contain textual corruption (the switch between Dat κερκίσιν and Acc φάτιν is strange, and since κερκίσιν must, I think, refer to conversation while weaving it does not really contrast with λόγων φάτιν satisfactorily), but this must be approximately the right sense: ‘neither in (the kind of conversation that accompanies) weaving nor in songs (?) have I heard that children born to mortals from a god have a share in good fortune’ (this assumes that λόγων φάτιν is corrupt, but perhaps more has gone wrong; the general idea, in any case, is that the consequences of divine impregnation of a mortal are unlikely to be good).

VOCABULARY: (492) Πανὸς ὁ Πάν, Πανός ‘Pan’ θακήματα τὸ θάκημα, ατος ‘seat, sitting place’ ἐπωδός ἡ ἐπωδός, οὐ ‘epode’ (part of the metrical structure of the song) **(493)** παραυλίζουσα παραυλίζω ‘to lie near’ (Nom Sg Fem PresActPtc) πέτρα ἡ πέτρα, ας ‘rock’ **(494)** μυχώδεσι μυχώδης, ες ‘cavernous’ Μακραῖς αἱ Μακραί, ὦν ‘Macrae’ (the Long Rocks: place name) **(495)** χορούς ὁ χορός, οὐ ‘chorus, dance’ στείβουσι στείβω ‘to tread, step on’ ποδοῖν ὁ πούς, ποδός ‘foot’ **(496)** Ἀγλαύρου ἡ Ἀγλαυρος, ου ‘Aglauros’ κόραι ἡ κόρη, ης ‘maiden, girl’ τρίγονοι τρί-γονος, ον ‘thrice-born, third-generation; but in plural simply three’ **(497)** στάδια τὸ στάδιον, ου ‘stade (race-course), here little more than area’ χλοερὰ χλοερός, ἄ, ὄν ‘green, fresh’ Παλλάδος ἡ Παλλάς, ἄδος ‘Pallas (Athena)’ **(498)** ναοῦ ὁ ναός, οὐ ‘temple’ συρίγγων ἡ σῦριγξ, ιγγος ‘pan-pipe, syrinx’ **(499)** αἰόλας αἰόλος, η, ον ‘shining, quick-moving, changing rapidly’ ἰαχᾶς ἡ ἰαχή, ἥς ‘shout, cry’ **(500)** ὕμνοῦσ(ι) ὕμνέω ‘to sing, hymn’ (3rd Pl Pres) ἀναλίους ἀν-άλιος, ον ‘without sun, sunless’ **(501)** συρίζεις συρίζω ‘to play the pipe’ Πάν ὁ Πάν, Πανός ‘Pan’ **(502)** ἄντροις τὸ ἄντρον, ου ‘cave’ **(504)** παρθένος ἡ παρθένος, ου ‘virgin, maiden’ μελέα μέλεος, α, ον ‘wretched, miserable’ βρέφος τὸ βρέφος, εος ‘infant, baby’ πτανοῖς πτηνός, ἡ, ὄν ‘winged’ ἐξόρισεν ἐξορίζω ‘to banish, expose’ **(505)** θοίναν ἡ θοίνη, ης ‘feast, banquet’ θηρσί ὁ θήρ, θηρός ‘wild beast’ φοινίαν φοίνιος, α, ον ‘bloody, red’ **(506)** δαῖτα ἡ δαίς, δαιτός ‘feast, banquet’ πικρῶν πικρός, ἄ, ὄν ‘bitter’ γάμων ὁ γάμος, ου ‘marriage’ ὕβριν ἡ ὕβρις, εως ‘hubris, outrage’ **(507)** κερκίσιν ἡ κερκίς, ἴδος ‘shuttle (of a loom)’ (Dat Pl) φάτιν ἡ φάτις, εως ‘speech, report’ **(508)** ἄϊον D αἶω ‘to hear’ (1st Sg Impf) εὐτυχίας ἡ εὐτυχία, ας ‘good fortune, success’ μετέχειν μετέχω ‘to partake of, share’ θεόθεν (adv.) ‘from god’ θνατοῖς D θνητός, ἡ, ὄν ‘mortal’

(492) O seats of Pan, and the crag that is neighbour to the cavernous Long Rocks, where the three daughters of Aglauros tread dances with their feet on the grassy area before the temple of Pallas, and sing to the sound of the variegated pipes, **(500)** when you, O Pan, in your sunless caves, pipe your tunes – where a certain unhappy maid, having borne a child to Phoebus, cast it out as a feast for winged creatures and a bloody banquet for wild beasts, the violent consequence of bitter marriage. **(507)** I have not heard either at the loom or in ?the report of words? that children born to mortals from a god have a share in good fortune.

ΙΩΝ πρόσπολοι γυναῖκες, αἵ τῶνδ' ἀμφὶ κρηπῖδας δόμων 510

θυοδόκων φρούρημ' ἔχουσαι δεσπότην φυλάσσετε,

ἐκλέλοιπ' ἤδη τὸν ἱερὸν τρίποδα καὶ χρηστήριον

Εοῦθος ἢ μίμνει κατ' οἶκον ἱστορῶν ἀπαιδίαν;

ΚΟ ἐν δόμοις ἔτ', ὦ ξένε· οὐπω δῶμ' ὑπερβαίνει τόδε.

ὥς δ' ἐπ' ἐξόδοισιν ὄντος, τῶνδ' ἀκούομεν πυλῶν 515

δοῦπον, ἐξιόντα τ' ἤδη δεσπότην ὄρᾱν πάρα.

ΕΟ ὦ τέκνον, χαῖρε· ἡ γὰρ ἀρχὴ τοῦ λόγου πρέπουσά μοι.

34 ΙΩΝ χαίρομεν· σὺ δ' εὖ φρόνει γε, καὶ δύ' ὄντ' εὖ πράζομεν.

ΕΟ δὸς χερὸς φίλημά μοι σῆς σώματος τ' ἀμφιπτυχάς.

ΙΩΝ εὖ φρονεῖς μέν; ἢ σ' ἔμηνεν θεοῦ τις, ὦ ξένε, βλαβή; 520

ΕΟ οὐ φρονῶ, τὰ φίλταθ' εὐρῶν εἰ φιλεῖν ἐφίεμαι;

ΙΩΝ παῦε, μὴ ψάυσας τὰ τοῦ θεοῦ στέμματα ῥήξης χερί.

ΕΟ ἄψομαι· κού ῥυσιάζω, τὰμὰ δ' εὐρίσκω φίλα.

ΙΩΝ οὐκ ἀπαλλάξῃ, πρὶν εἴσω τόξα πλευμόνων λαβεῖν;

ΕΟ ὥς τί δὴ φεύγεις με σαυτοῦ γνωρίσαι τὰ φίλτατα; 525

NOTES: (510) κρηπίδας in Pl ‘steps’ (at the base of the temple). (511) φρούρημ(α) ἔχουσαι (Nom Pl Fem PresActPtc) ‘keeping watch’. (513) κατ(ὰ) οἶκον ‘in the building’ (here = the temple). (514) δῶμ(α) ὑπερβαίνει lit. ‘to go beyond the house/temple’: ‘to cross the threshold’. (515) ὥς ... ὄντος either Gen Absolute ‘as though (he) is...’ or Gen dependent on δοῦπον ‘(a sound) as though of him ...’ (516) πάρα = πάρεστι ‘it is possible’ (+ Inf). (517) χαῖρε lit. is an Impv ‘rejoice! be/fare well!’, but used as the standard greeting: ‘hello!’. χαίρομεν in 518 ‘we are faring well’ reacts to this on a literal level. With ἀρχή, supply ‘is’. (518) χαίρομεν Ion refers to himself in the Pl. (520) θεοῦ ‘from a god’. (521) τὰ φίλτατ(α) ... φιλεῖν play on words: φίλος is ‘dear’ (φίλτατος Sup ‘dearest’), and φιλεῖν is ‘to like, hold dear’, but can also mean ‘to show affection, touch, kiss’. (521) τὰμὰ ... φίλα lit. ‘my own dear things’, i. e. ‘what is dear to me’. (524) πρὶν here + Inf. For τόξα ... λαβεῖν, compare ‘take a bullet’. (525) σαυτοῦ goes w/ φίλτατα lit. ‘dearest of you’, i. e. ‘your dearest’.

VOCABULARY: (510) πρόσπολοι ὁ πρόσπολος, ου ‘attendant, servant’ κρηπίδας ἡ κρηπίς, ἴδος ‘foundation, basement’ (511) θυοδόκων θυο-δόκος, ον ‘full of burnt offerings, fragrant’ φρούρημ(α) τὸ φρούρημα, ατος ‘guard, watch’ δεσπότιν ἡ δεσπότις, Acc iv ‘lady, mistress’ φυλάσσετε φυλάσσω ‘to guard, protect’ (512) ἐκλέλοιπ(ε) ἐκλείπω ‘to leave, abandon’ (Perf) ἤδη (adv.) ‘already’ ἱερὸν ἱερός, ἅ, ὄν ‘holy, sacred’ τρίποδα ὁ τρίπους, ποδος ‘tripod’ χρηστήριον τὸ χρηστήριον, ου ‘oracle’ (513) Εὐθύθως ὁ Εὐθύθος, ου ‘Xuthus’ μῖμνει μῖμνω ‘to remain, stay’ οἶκον ὁ οἶκος, ου ‘house’ ἱστορῶν ἱστορέω ‘to inquire, ask’ ἀπαιδίαν ἡ ἀπαιδία, ας ‘childlessness’ (514) οὐπω (adv.) ‘not yet’ δῶμα τὸ δῶμα, ατος (Sg or Pl) ‘house(hold)’ ὑπερβαίνει ὑπερβαίνω ‘to step over, cross’ (515) ἐξόδοισιν ἡ ἐξοδος, ου ‘exit, departure’ (Pl for Sg) ὄντος PresActPtc of εἰμί ἀκούομεν ἀκούω ‘to hear’ πυλῶν ἡ πύλη, ης ‘gate’ (516) δοῦπον ὁ δοῦπος, ου ‘thud, dull sound’ ἐξιόντα ἐξέρχομαι ‘to go out’ (Pres Ptc) ἤδη (adv.) ‘already’ δεσπότην ὁ δεσπότης, ου ‘master, lord’ ὁρᾶν Pres Inf of ὁράω (517) χαῖρε ‘greetings!’ (lit. Impv ‘be/fare well!’) ἀρχή ἡ ἀρχή, ης ‘beginning’ πρέπουσά πρέπω ‘to be fitting, suitable’ (Fem Pres Ptc) (518) χαίρομεν χαίρω ‘to rejoice’ εὖ (adv.) ‘well’ φρόνει φρονέω ‘to think, be minded’ (2nd Sg Impv) δύο (num.) ‘two’ ὄντ(ε) Du PresActPtc of εἰμί εὖ (adv.) ‘well’ πράζομεν πράσσω ‘to do, fare’ (519) δὸς δίδωμι ‘to give’ (2nd Sg Aor Impv) χερὸς ἡ χεῖρ, χε(ι)ρός ‘hand’ φίλημά τὸ φίλημα, ατος ‘kiss’ σώματος τὸ σῶμα, ατος ‘body’ ἀμφιπτυχάς ἡ ἀμφίπτυξ, υχος ‘embrace’ (520) εὖ (adv.) ‘well’ φρονεῖς φρονέω ‘to think, be minded’ ἔμηνεν μαίνομαι ‘to rage, be mad’; in Act: ‘madden, make mad’ (Aor) βλαβή ἡ βλάβη, ης ‘harm, injury’ (521) φρονῶ φρονέω ‘to think, be wise, prudent’ φίλτα(τε) Sup of φίλος εὐρῶν εὐρίσκω ‘to find’ (Aor Ptc) φιλεῖν φιλέω ‘to hold dear, love’, here ‘show sign of affection, kiss’ ἐφίεμαι ἐφίημι ‘to urge, allow’; Mid ‘to aim at, long for’ (1st Sg Mid) (522) παῦε παύω ‘to stop, cease’ ψαύσας ψαύω ‘to touch’ (Aor Ptc) στέμματα τὸ στέμμα, ατος ‘wreath, garland’ ῥήξης ῥήγνυμι ‘to break, burst’ (Aor Subj) χερί ἡ χεῖρ, χε(ι)ρός ‘hand’ (523) ἄψομαι ἄπτομαι ‘to touch’ κοῦ = καὶ οὐ ῥυσιάζω ῥυσιάζω ‘to seize what is not one’s own’ τὰμὰ = τὰ ἐμά εὐρίσκω εὐρίσκω ‘to find’ (524) ἀπαλλάξῃ ἀπαλλάσσομαι ‘remove oneself, leave’ (Fut) πρὶν (conj. or adv.) ‘before’ (+ Inf.) εἴσω (adv.) ‘inside, into’ (+ Gen) τόξα τὸ τόξον, ου ‘bow’ (Pl for Sg) πλευμόνων ὁ πλευμών, ονος ‘lung’ λαβεῖν Aor Inf of λαμβάνω (525) φεύγεις φεύγω ‘to flee’, here ‘avoid’ σαυτοῦ σ(ε)αυτοῦ, σ(ε)αυτῆς ‘yourself’ γνωρίσαι γνωρίζω ‘to make known, recognise’ (Aor Inf) φίλτατα Sup of φίλος

ION: (510) Attendant women, who, keeping watch around the steps of this fragrant temple, guard (your) mistress, has Xuthus already left the sacred tripod and oracle, or does he remain in the building inquiring about (his) childlessness? **COR:** (514) (He is) still in the temple, stranger: he has not yet crossed this threshold. (515) But as though of (him) being at the exit, we hear the sound of these gates, and we can see the master already coming out. **XU:** (517) O child, greetings/fare well! For that beginning of speech (is) fitting for me. **ION:** (518) I am faring well: but you, think well!, and, being two, we will do well. **XU:** (519) Give (= allow) me a kiss of your hand and embraces of (your) body. **ION:** (520) Are you thinking well? Or has some harm from a god maddened you, stranger? **XU:** (521) Am I not being wise if, having found (my) dearest, I long to hold (it) dear? **ION:** (522) Stop! Don’t, having touched the god’s garlands, break them with your hand. **XU:** (523) I will touch them. I am not seizing (what’s not my own), I am finding my dear things. **ION:** (524) Won’t you leave, before taking (my) bow (in)to (your) lungs? **XU:** (525) Why do you flee (= avoid, refuse) to recognise me, as (what is) dearest of you?

ΙΩΝ οὐ φιλῶ φρενοῦν ἀμούσους καὶ μεμηνότας ξένους.

ΞΟ κτεῖνε καὶ πίμπρη· πατρός γάρ, ἦν κτάνης, ἔση φονεύς.

ΙΩΝ ποῦ δέ μοι πατήρ σύ; ταῦτ' οὖν οὐ γέλως κλύειν ἐμοί;

ΞΟ οὔ· τρέχων ὁ μῦθος ἄν σοι τὰμὰ σημῆνειεν ἄν.

ΙΩΝ καὶ τί μοι λέξεις; ΞΟ πατήρ σός εἰμι καὶ σὺ παῖς ἐμός. 530

ΙΩΝ τίς λέγει τάδε; ΞΟ ὅς σ' ἔθρεψεν ὄντα Λοξίας ἐμόν.

ΙΩΝ μαρτυρεῖς σαυτῷ. ΞΟ τὰ τοῦ θεοῦ γ' ἐκμαθὼν χρηστήρια.

ΙΩΝ ἐσφάλης αἴνιγμ' ἀκούσας. ΞΟ οὐκ ἄρ' ὄρθ' ἀκούομεν.

36 ΙΩΝ ὁ δὲ λόγος τίς ἐστι Φοίβου; ΞΟ τὸν συναντήσαντά μοι...

ΙΩΝ τίνα συνάντησιν; ΞΟ δόμων τῶνδ' ἐξιόντι τοῦ θεοῦ... 535

ΙΩΝ συμφορᾶς τίνος κυρῆσαι; ΞΟ παῖδ' ἐμόν πεφυκέναι.

ΙΩΝ σὸν γεγῶτα, ἦ δῶρον ἄλλων; ΞΟ δῶρον, ὄντα δ' ἐξ ἐμοῦ.

ΙΩΝ πρῶτα δῆτ' ἐμοὶ ξυνάπτεις πόδα σόν; ΞΟ οὐκ ἄλλω, τέκνον.

ΙΩΝ ἡ τύχη πόθεν ποθ' ἤκει; ΞΟ δύο μίαν θαυμάζομεν.

ΙΩΝ ἐκ τίνος δέ σοι πέφυκα μητρός; ΞΟ οὐκ ἔχω φράσαι. 540

ΙΩΝ οὐδὲ Φοῖβος εἶπε; ΞΟ τερφθεὶς τοῦτο, κεῖν' οὐκ ἠρόμην.

ΙΩΝ γῆς ἄρ' ἐκπέφυκα μητρός; ΞΟ οὐ πέδον τίκτει τέκνα.

NOTES: (528) γέλως lit. 'laughter', here 'reason to laugh'. (529) σημίνειεν ἄν Opt with Fut force 'it will make clear'. (530–562) consists of antilabe, the splitting of one verse line onto several speakers. Like (but more strongly than) stichomythia, it creates a quick succession of statements that enlivens speech, but may have (unintended?) comic effect. (532) Here and later: Greek does not have one word for 'yes' or 'no', but often implies the sentiment; in an English translation, one may thus want to insert these explicitly. (533) ὀρθ(α) as often, a Ntr Acc can be read as a direct object ('right things') or understood adverbially ('rightly'). ἀκούομεν Pl: cf. l. 518. (534–6) Xuthus' half-lines form one sentence, an Acl dependent statement after an implied 'λόγος ἔστι/ the story is that...' (cf. Ion's half-line in 534). (535) ἐξιώντι agrees with μοι in 534. (537) σὸν γεγῶτα Acc to agree w/ παῖδ(α) ἐμὸν (in 536), the Acc subject of the Inf. (538) ξυνάπτεις πόδα lit. 'touch/set your foot (on: + Dat)': 'approach'. ἄλλω Dat agreeing with ἐμοὶ (object of ξυνάπτεις). (539) μίαν 'one (and the same)' (Fem Sg to refer to τύχη). (540) ἔχω + Inf 'be able to'. (541) τοῦτο Acc of Resp, transl. '(delighted) with this'. κεῖν(o) = ἐκεῖνο. (542) γῆς ... μητρός 'of/from the earth as (my) mother'.

VOCABULARY: (526) φιλῶ φιλέω 'to love' φρενοῦν φρενώ 'to instruct, make sane' ἀμούσους ἄ-μουσος, ον 'unmusical, uncultured' μεμηνότας μαίνομαι 'to be mad, rage' (PerfActPtc) (527) κτείνει κτείνω 'to kill' (2nd Sg Impv) πύμπρη πύμπρημι 'to burn' (2nd Sg Impv) ἥν = ἔάν (conj.) 'if' (+ Subj) κτάνης κτείνω 'to kill' (Aor Subj) ἔση 2nd Sg Fut of εἶμι (< *ἔσεσαι) φονεύς ὁ φονεύς, ἕως 'murderer' (528) ποῦ (adv.) 'where?; in what way, how?' γέλως ὁ γέλως, ωτος 'laughter; occasion for laughter' κλύειν κλύω 'to hear' (529) τρέχων τρέχω 'to run' μῦθος ὁ μῦθος, ου 'speech, story' τὰμὰ = τὰ ἐμά σημίνειεν σημαίνω 'to signify, show' (3rd Sg Aor Opt) (530) λέξεις Fut of λέγω (531) ἔθρεψεν τρέφω 'to nourish, raise' (Aor) ὄντα PresActPtc of εἶμι (532) μαρτυρεῖς μαρτυρέω 'to bear witness' σαυτῷ σ(ε)αυτοῦ, σ(ε)αυτῆς 'yourself' ἐκμαθὼν ἐκμανθάνω 'to learn thoroughly' (AorPtc) χρηστήρια τὸ χρηστήριον, ου 'oracle' (533) ἐσφάλης σφάλλω 'to make to fall, to trip' (2nd Sg Aor Pass) αἰνιγμ(α) τὸ αἰνιγμα, ατος 'riddle' ἀκούσας ἀκούω 'to hear' (AorPtc) ὀρθ(α) (= ὀρθά) ὀρθός, ἡ, ὄν 'straight, correct' (Acc Pl Ntr, used adverbially) ἀκούομεν ἀκούω 'to hear' (534) συναντήσαντά συναντάω 'to meet' (AorPtc) (535) συνάντησιν ἡ συνάντησις, εως 'meeting' ἐξιώντι ἔξειμι 'to go out' (PresPtc) (536) συμφορᾶς ἡ συμφορά, ἄς 'fate, (mis)fortune' κυρῆσαι κυρέω 'to meet with, obtain' (+ Gen) (Aor Inf) πεφυκέναι Perf Inf of φύω (537) γεγῶτα γίγνομαι 'to become, be born' (Acc Sg Masc PerfActPtc) δῶρον τὸ δῶρον, ου 'gift' ὄντα PresActPtc of εἶμι (538) πρῶτα πρῶτος, η, ον 'first' (here adv. 'first thing') δῆτ(α) (pcl.) 'then, indeed' ξυνάπτεις συνάπτω 'to touch, join together' πόδα ὁ πούς, ποδός 'foot' (539) τύχη ἡ τύχη, ης 'fortune, chance' πόθεν (adv.) 'from where?' ἦκει ἦκω 'to have come, be present' δύο (num.) 'two' μίαν εἷς, μία, ἓν 'one' θαυμάζομεν θαυμάζω 'to wonder at, admire' (540) φράσαι φράζω 'to tell, explain' (Aor Inf) (541) εἶπε 3rd Sg Aor of λέγω τερφθεῖς τέρπω 'to delight' (AorPassPtc) ἠρόμην ἔρομαι 'to ask' (Impf) (542) γῆς ἡ γῆ, γῆς 'earth, land' ἐκπέφυκα ἐκφύω 'to spring from, be born from' (Perf) πέδον τὸ πέδον, ου 'ground, earth' τίκτει τίκτω 'to bear, give birth'

ION: (526) I do not like to make sane uncultured and mad strangers. **XU:** (527) Kill and burn (me) – for your father's, if you were to kill (me), murderer you will be. **ION:** (528) How? My father- you? Isn't hearing these things an occasion to laugh for me? **XU:** (529) No. As it runs, (my) story will make my matters clear to you. **ION:** (530) And what will you tell me? **XU:** I am your father and you are my child. **ION:** (531) Who says this? **XU:** Who raised you, being mine – Loxias. **ION:** (532) You bear witness for yourself. **XU:** (Yes,) having learned the oracles of the god. **ION:** (533) You were misled hearing a riddle. **XU:** So do we (= I) not hear correct things/correctly. **ION:** (534) What is the word of Phoebus? **XU:** That the one who met me – **ION:** (535) What meeting? **XU:** – as I was leaving this temple of the god – **ION:** (536) To meet with what fate? **XU:** – is (lit. has been born as) my son. **ION:** (537) Born yours, or a gift from others? **XU:** A gift, but being from me. **ION:** (538) Then do you approach me first? **XU:** None other, child. **ION:** (539) This fortune, wherever has it come from? **XU:** We two marvel at one thing. **ION:** (540) From what mother was I born to you? **XU:** I cannot say. **ION:** (541) Nor did Phoebus tell (you)? **XU:** Delighted with this, I did not ask that. **ION:** (542) Was I born from the earth as mother? **XU:** The ground does not bear children.

ΙΩΝ πῶς ἂν οὖν εἶην σός; Εὐ οὐκ οἶδα, ἀναφέρω δ' ἐς τὸν θεόν.

ΙΩΝ φέρε, λόγων ἀψώμεθ' ἄλλων. Εὐ τοῦτ' ἄμεινον, ὦ τέκνον.

ΙΩΝ ἦλθες ἐς νόθον τι λέκτρον; Εὐ μωρία γε τοῦ νέου. 545

ΙΩΝ πρὶν κόρην λαβεῖν Ἐρεχθέως; Εὐ οὐ γὰρ ὕστερόν γε πω.

ΙΩΝ ἄρα δῆτ' ἐκεῖ μ' ἔφυσας; Εὐ τῷ χρόνῳ γε συντρέχει.

ΙΩΝ κᾶτα πῶς ἀφικόμεσθα δεῦρο... Εὐ τοῦτ' ἀμηχανῶ.

ΙΩΝ διὰ μακρᾶς ἐλθὼν κελεύθου; Εὐ τοῦτο κᾶμ' ἀπαιολᾶ.

38 ΙΩΝ Πυθίαν δ' ἦλθες πέτραν πρίν; Εὐ ἐς φανᾶς γε Βακχίου. 550

ΙΩΝ προξένων δ' ἔν του κατέσχες; Εὐ ὅς με Δελφίσιν κόραις...

ΙΩΝ ἐθιάσευσε, ἦ πῶς τάδ' αὐδᾶς; Εὐ Μαινάσιν γε Βακχίου.

ΙΩΝ ἔμφρον' ἦ κάτοινον ὄντα; Εὐ Βακχίου πρὸς ἡδοναῖς.

ΙΩΝ τοῦτ' ἐκεῖνο· ἴν' ἐσπάρημεν... Εὐ ὁ πότμος ἐξηῦρεν, τέκνον.

ΙΩΝ πῶς δ' ἀφικόμεσθα ναούς; Εὐ ἔκβολον κόρης ἴσως. 555

ΙΩΝ ἐκπεφεύγαμεν τὸ δοῦλον. Εὐ πατέρα νυν δέχου, τέκνον.

ΙΩΝ τῷ θεῷ γοῦν οὐκ ἀπιστεῖν εἰκός. Εὐ εὖ φρονεῖς ἄρα.

NOTES: (543) ἀναφέρω ... θεόν 'I leave that up to the god'. (545) μωρία Instr Dat 'through/in the folly'. (546) πρὶν here conj. + Inf. 'before taking'. (547) ἔφυσας φύω in weak Aor 'create', here in sense of 'conceive'. συντρέχει impersonal 'it/that fits with ...'. (548) ἀφικόμεσθα Pl: cf. l. 518. τοῦτ(ο) Acc of Resp 'at/about this'. (549) διὰ here 'on ...'. (550) Πυθίαν ... πέτρων Acc of direction. ἐς φανάς lit. 'to the torches': 'to the festival' (which would have involved a procession featuring torches). (551) προξένων δ' ἔν (+ Gen 'at the place of') του 'at the place of one (του) of the public hosts' με direct object; in English, this always follows after the verb, hence it is impossible to include in this incomplete sentence. Likewise do the semantics of Δελφίσις κόραις as comitative datives ('with...') also become clear after the verb is given in the following line. (553) ἔμφρον' ἢ κάτοιινον ὄντα Acc's agreeing with με/the object of ἐθιάσεν. (554) τοῦτ(ο) ἐκεῖνο 'that(s) it!'. ἵν(α) here 'where' ἐσπάρημεν Pl: cf. l. 518. (555) ναούς 'to the temple' (Pl for Sg). (556) ἐκπεφεύγαμεν Pl: cf. l. 518. (557) οὐκ goes with εἰκός.

VOCABULARY: (543) εἶην 1st Sg Opt of εἰμί οἶδα οἶδα 'to know' ἀναφέρω ἀναφέρω 'to refer, ascribe' (544) φέρε (pcl.) 'come, go on!' (lit. Impv) ἀψώμεθ(α) ἄπτομαι 'to touch' (+ Gen) (Aor Subj) ἄμεινον ἀμείνων, ον 'better' (Comp) (545) ἦλθες ἔρχομαι 'to come, go' (Aor) νόθον νόθος, η, ον 'bastard, illegitimate' λέκτρον τὸ λέκτρον, ου 'bed, marriage' μωρία ἢ μωρία, ας 'folly' νέου νέος, α, ον 'young; new'; here τὸ νέον, ου 'youth' (546) πρὶν (conj. or adv.) 'before' κόρην ἢ κόρη, ης 'girl; daughter' λαβεῖν Aor Inf of λαμβάνω ὕστερόν (adv.) 'later, afterwards' πω (pcl.) 'yet', (with neg.) 'ever' (547) δῆτ(α) (pcl.) 'then, indeed' ἐκεῖ (adv.) 'there' χρόνῳ ὁ χρόνος, ου 'time' συντρέχει συντρέχω 'to run together; agree' (548) κᾶτα = καὶ εἴτα ἀφικόμεσθα (= -μεθα) ἀφικνέομαι 'to arrive' (Aor) δεῦρο (adv.) 'hither, here' ἀμηχανῶ ἀμηχανέω 'to be at a loss' (549) μακρᾶς μακρός, ἄ, ὄν 'long, great' ἐλθὼν ἔρχομαι 'to come, go' (Aor Ptc) κελεύθου ἢ (!) κέλευθος, ου 'path, road' κᾶμ = καὶ ἐμέ ἀπαιολᾶ ἀπαιολλάω 'to perplex, confound' (3rd Sg) (550) Πυθίαν Πύθιος, α, ον 'Pythian' ἦλθες ἔρχομαι 'to come, go' (Aor) πέτρων ἢ πέτρα, ας 'rock' πρὶν (conj. or adv.) 'before' φανάς ἢ φανή, ης 'torch, light' Βακχίου ὁ Βάκχιος, ου 'Bacchic one' (Dionysus) (551) προξένων ὁ πρόξενος, ου 'guest or friend of the state', here of 'someone extending public hospitality', του τις, τι 'someone, anyone' (= τινος) κατέσχες κατέχω 'to hold fast; (here) to stay, lodge' (2nd Sg Aor) Δελφίσις Δελφίς, ἴδος 'Delphic' κόραις ἢ κόρη, ης 'girl' (552) ἐθιάσεν ἐθιάσεν 'to initiate (into the θίασος, Bacchic revel)' αὐδᾶς αὐδάω, 'to utter sounds, speak' Μαινάσιν ἢ μαινάς, ἄδος 'maenad, raving woman' Βακχίου ὁ Βάκχιος, ου 'Bacchic one' (Dionysus) (553) ἔμφρον(α) ἔμφρων, ον 'sensible, in one's right mind' κάτοιινον κάτ-οινος, ον 'drunk, given to wine' ὄντα PresActPtc of εἰμί Βακχίου ὁ Βάκχιος, ου 'Bacchic one' (Dionysus) ἡδοναῖς ἢ ἡδονή, ης 'pleasure, delight' (554) ἐσπάρημεν σπείρω 'to sow, beget' (Aor Pass) πότμος ὁ πότμος, ου 'fate, destiny' ἐξηῦρεν ἐξευρίσκω 'to find out, discover' (Aor) (555) ἀφικόμεσθα (= -μεθα) ἀφικνέομαι 'to come to, arrive at' (Aor) ναούς ὁ ναός, οὔ 'temple' ἔκβολον τὸ ἔκβολος, ου 'outcast' κόρης ἢ κόρη, ης 'girl' ἴσως (adv.) 'perhaps' (556) ἐκπεφεύγαμεν ἐκφεύγω 'to flee from, escape' (Perf) δοῦλον τὸ δοῦλον, ου 'slavery, a slavish life' δέχου δέχομαι 'to receive, accept' (2nd Sg Mid Impv) (557) γοῦν (pcl.) 'at least, then' ἀπιστεῖν ἀπιστέω 'to disbelieve, distrust' εἰκός εἰκός (ἐστι) 'it is reasonable, proper' εὖ (adv.) 'well' φρονεῖς φρονέω 'to think, be minded'

ION: (543) How then could I be yours? XU: I do not know. I refer (the matter) to the god. ION: (544) Come, let us touch upon other arguments. XU: That is better, child. ION: (545) Did you enter some illegitimate bed? XU: In the folly of youth. ION: (546) Before taking the daughter of Erechtheus? XU: (Yes,) indeed not ever after. ION: (547) So you begot me there? XU: That fits with the tim(e/ing). ION: (548) And how did I come here? XU: About that I am at a loss. ION: (549) Having come on a long journey? XU: That also baffles me. ION: (550) Have you come to the Pythian rock before? XU: (Yes,) to the festival of Bacchus. ION: (551) At some host's did you stay? XU: Who with Delphic girls – ION: (552) Did he initiate you? Or how do you say this? XU: With the Maenads of Bacchus. ION: (553) Being in your senses or drunk? XU: For the pleasures of Bacchus. ION: (554) That(s) it!: where I was sown... XU: ... fate found it out, child. ION: (555) And how did we come to the temple? XU: Perhaps (as) an outcast of a girl. ION: (556) We have escaped slavery. XU: Now accept your father, child. ION: (557) It is not fitting, at any rate, to disbelieve the god. XU: You think well, then.

ΙΩΝ καὶ τί βουλόμεσθά γ' ἄλλο; ΕΟ νῦν ὀρᾷς ἄ χρεῖ σ' ὀρᾷν.

ΙΩΝ ἢ Διὸς παιδὸς γενέσθαι παῖς; ΕΟ ὃ σοί γε γίγνεται.

ΙΩΝ ἢ θίγω δῆθ' ὅς μ' ἔφυσας; ΕΟ πιθόμενός γε τῷ θεῷ. 560

ΙΩΝ χαῖρέ μοι, πάτερ... ΕΟ φίλον γε φθέγμ' ἔδεξάμην τόδε.

ΙΩΝ ἡμέρα θ' ἢ νυν παροῦσα. ΕΟ μακάριόν γ' ἔθηκέ με.

ΙΩΝ ὦ φίλη μητέρα, πότ' ἄρα καὶ σὸν ὄψομαι δέμας;

νῦν ποθῶ σε μᾶλλον ἢ πρίν, ἥτις εἴ ποτ' εἰσιδεῖν.

ἀλλ' ἴσως τέθνηκας, ἡμεῖς δ' οὐδ' ὄναρ δυναίμεθ' ἄν. 565

40 ΚΟ κοινὰ μὲν ἡμῖν δωμαίων εὐπραξίαι·

ὅμως δὲ καὶ δέσποιναν ἐς τέκν' εὐτυχεῖν

ἐβουλόμην ἂν τοὺς τ' Ἐρεχθέως δόμους.

ΕΟ ὦ τέκνον, ἐς μὲν σὴν ἀνεύρεσιν θεὸς

ὀρθῶς ἔκρανε, καὶ συνῆψ' ἐμοί τε σὲ 570

σύ τ' αὖ τὰ φίλταθ' ἠῦρες οὐκ εἰδὼς πάρος.

οἱ δ' ἦξας ὀρθῶς, τοῦτο κᾶμ' ἔχει πόθος,

ὅπως σύ τ', ὦ παῖ, μητέρ' εὐρήσεις σέθεν

ἐγὼ θ' ὁποίας μοι γυναικὸς ἐξέφυς.

χρόνῳ δὲ δόντες ταῦτ' ἴσως εὐροιμεν ἄν. 575

NOTES: (558) βουλόμεσθά Pl: cf. l. 518. (560) θίγω ‘touch’ here ‘embrace’. (562) ἔθηκέ + double Acc ‘make sb. sth’. (565) τέθνηκας Perf = past action (‘you have died’) with Pres result (‘you are dead’). ἡμεῖς Pl: cf. l. 518. (566) κοιναὶ ... ἡμῖν ‘common to’ in sense of ‘shared by’. (567) ἐς τέκν(α) ‘concerning children, in having children’. (568) ἐβουλόμην ἄν ‘I would wish’ + AcI. (571) τὰ φίλτατ(α) lit. ‘(what is) dearest’: Xuthus presumably means himself (cf. also ll. 521, 525). (572) τοῦτο Acc of Resp ‘concerning this’. (573, 4) Read εὐρήσεις in both, meaning ‘find’ in 573 and ‘find out’ in 574. (575) χρόνῳ ... δόντες lit. ‘giving it to time’: ‘if we give it time’.

VOCABULARY: (558) βουλόμεσθά (= -μέθα) βούλομαι ‘to wish, want’ χρή χρή (impers.) ‘it is necessary’ ὄρᾱν Pres Inf of ὁράω (559) Διὸς ὁ Ζεύς, Διὸς ‘Zeus’ γενέσθαι (Aor Inf), γίγνεται γίγνομαι ‘to become, be born’ (560) ἦ (conj. or particle) ‘truly, indeed’ θίγω θιγγάνω ‘to touch’ (Aor Subj) δῆ(τα) (pcl.) ‘then, indeed’ πιθόμενός πείθομαι ‘to obey, be persuaded’ (Aor Mid Ptc) (561) χαῖρέ (pcl.) ‘greetings!’ (lit. Impv ‘be/fare well!’) φθέγγμ(α) τὸ φθέγμα, ατος ‘voice, utterance’ ἐδεξάμην δέχομαι ‘to receive, accept’ (562) ἡμέρα ἡ ἡμέρα, ας ‘day’ παροῦσα πάρεμι ‘to be present’ μακάριόν μακάριος, α, ον ‘blessed, happy’ ἔθηκέ τίθημι ‘to put, place’ (Aor) (563) ὄψομαι Fut of ὁράω δέμας τὸ δέμας (Nom Sg only) ‘body’ (564) ποθῶ ποθέω ‘to long for, long to’ μάλλον (adv.) ‘more, rather’ (Comp) πρὶν (conj. or adv.) ‘before’ ἥτις ὅστις, ἥτις, ὅ τι ‘who, which’ εἶ 2nd Sg of εἰμί εἰσιδεῖν εἰσοράω ‘to look upon, see’ (Aor) (565) ἴσως (adv.) ‘perhaps’ τέθνηκας θνήσκω ‘to die’ (Perf) ὄναρ here (adv.) ‘in a dream’ δυναίμεθ(α) δύναμαι ‘to be able’ (566) κοιναὶ κοινός, ἡ, ὄν ‘common, shared’ δωμάτων τὸ δῶμα, ατος (Sg or Pl) ‘house(hold)’ εὐπραξίαι ἡ εὐπραξία, ας (Sg or Pl) ‘doing well, well-being, success’ (567) ὅμως (adv.) ‘nevertheless’ δέσποιναν ἡ δέσποινα, ης ‘lady, mistress’ εὐτυχεῖν εὐτυχέω ‘to be fortunate’ (568) ἐβουλόμην βούλομαι ‘to wish, want’ (569) ἀνεύρεσιν ἡ ἀνεύρεσις, εως ‘finding, discovery’ (570) ὀρθῶς (adv.) ‘correctly’ ἔκρανε κραίνω ‘to accomplish; to ordain’ (Aor) συνῆψ(ε) συνάπτω ‘to join together’ (Aor) (571) αὖ (adv.) ‘again, in turn’ φίλτα(τε) Sup of φίλος ἠῦρες εὐρίσκω ‘to find’ (Aor) εἰδὼς οἶδα ‘to know’ (Nom Sg Masc Perf Act Ptc) πάρος (adv.) ‘before, formerly’ (572) οἷ (adv.) ‘whither, whereto’ ἦξας αἴσσω ‘to turn to eagerly, be after’ (Aor) ὀρθῶς (adv.) ‘correctly’ κάμ’ = καὶ ἐμέ πόθος ὁ πόθος, ου ‘longing, desire’ (573) ὅπως (conj.) ‘so that’ εὐρήσεις εὐρίσκω ‘to find’ (Fut) σέθεν σύ, σοῦ ‘you’ (poetic Gen) (574) ὁποίας ὁποῖος, α, ον ‘of what sort’ ἐξέφυς ἐκφύω ‘to spring from, be born from’ (2nd Sg Aor) (575) χρόνῳ ὁ χρόνος, ου ‘time’ δόντες δίδωμι ‘to give’ (Aor Ptc) ἴσως (adv.) ‘perhaps’ εὔροιμεν εὐρίσκω ‘to find’ (Aor Opt)

41

ION: (558) And what else do I wish... **XU:** Now you see what is necessary for you to see. **ION:** (559) ... than to become the son of the son of Zeus? **XU:** That indeed happens to you. **ION:** (560) Should I then embrace who begat me? **XU:** Obeying the god. **ION:** (561) Greetings to you, father... **XU:** I have received a dear word. **ION:** (562) And (to) this present day. **XU:** It has made me blessed. **ION:** (563) O dear mother, when will I see also your body? (564) Now I long more than before to see you, whoever you are. (565) But perhaps you are dead, and I could not even in a dream. **COR:** (566) Common to our household is success. (567) Nevertheless, I would wish for (our) mistress also to be fortunate as regards (having) children, and the house of Erechtheus. **XU:** (569) O child, towards your discovery, the god has ordained (things) rightly, and joined you to me, and you in turn have found what is dearest, not knowing (it) before. (572) But what you rightly turned to – concerning this, desire also holds me: that you, o child, will find your mother, and I (will find out) from what woman you were born to me. (575) Giving it to time, perhaps, we might find this out.

ἀλλ' ἐκλιπὼν θεοῦ δάπεδ' ἀλητείαν τε σὴν
ἐς τὰς Ἀθήνας στεῖχε κοινόφρων πατρί.

σιγᾶς; τί πρὸς γῆν ὄμμα σὸν βαλὼν ἔχεις 582

ἐς φροντίδας τ' ἀπῆλθες, ἐκ δὲ χαρμονῆς
πάλιν μεταστὰς δεῖμα προσβάλλεις πατρί;

ΙΩΝ οὐ ταῦτ' οὖν εἶδος φαίνεται τῶν πραγμάτων 585

πρόσωθεν ὄντων ἐγγύθεν θ' ὀρωμένων.

ἄλλως τε τὴν σὴν ἄλοχον οἰκτίρω, πάτερ 618

ἄπαιδα γηράσκουσιν· οὐ γὰρ ἀξία

42 πατέρων ἅπ' ἐσθλῶν οὔσ' ἀπαιδίᾳ νοσεῖν.

ἃ δ' ἐνθάδ' εἶχον ἀγάθ' ἄκουσόν μου, πάτερ· 633

τὴν φιλτάτην μοι πρῶτον ἀνθρώποις σχολὴν

ὄχλον τε μέτριον, οὐδέ μ' ἐξέπληξ' ὁδοῦ 635

πονηρὸς οὐδεὶς· κεῖνο δ' οὐκ ἀνασχετόν,

εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοισιν.

θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν

ὑπηρετῶν χαίρουσιν, οὐ γοωμένοις.

καὶ τοὺς μὲν ἐξέπεμπον, οἳ δ' ἤκον ξένοι, 640

ὥσθ' ἡδὺς αἰεὶ καινὸς ἐν καινοῖσιν ἦ.

NOTES: (576) θεοῦ δάπεδ(α) lit. 'the god's floors': 'the temple'. (583) δεῖμα προσβάλλεις 'instil fear' (in: + Dat). (620) οὖσ(α) + Gen 'being (born) of...'. (633) ἄκουσόν (2nd Sg Aor Impv) μου 'listen to me, hear from me'. (637) εἵκειν ὁδοῦ 'give way, yield the right of way' χαλῶντα Acc subject of the Inf εἵκειν. (638-9) ἦ (1st Sg Impf) ... ὑπηρετῶν 'I was serving'. (638) θεῶν, βροτῶν 'to ...'. λόγοις 'words to' here perhaps better 'conversations with'. (639) χαίρουσιν Dat Pl PresActPtc. (640) With τοὺς μὲν read ξένους.

VOCABULARY: (576) ἐκλιπὼν ἐκλείπω 'to leave, abandon' δάπεδ(α) τὸ δάπεδον, ου 'surface, floor' ἀλγείαν ἡ ἀλγεία, ας 'wandering, vagrancy' (577) Ἀθήνας αἱ Ἀθῆναι, ὦν 'Athens' στεῖχε στείχω 'to go, march' κοινόφρων κοινό-φρων, ον 'of like mind' (with: + Dat) (582) σιγᾶς σιγάω 'to be silent' γῆν ἡ γῆ, γῆς 'earth, land' ὄμμα τὸ ὄμμα, ατος 'eye' βαλὼν βάλλω 'to throw' (Aor Ptc) (583) φροντίδας ἡ φροντίς, ἰδος 'thought, care' ἀπῆλθες ἀπέρχομαι 'to go away' (Aor) χαρμονῆς ἡ χαρμονή, ῆς 'joy, delight' (584) πάλιν (adv.) 'back, again' μεταστὰς μεθίστημι 'to change, depart' (Nom Sg Masc Aor Act Ptc) δεῖμα τὸ δεῖμα, ατος 'fear, terror' προσβάλλεις προσβάλλω 'to throw against, attack' (585) ταῦτόν = τὸ αὐτόν εἶδος τὸ εἶδος, εος 'form, appearance' φαίνεται φαίνω 'to show, appear' πραγμάτων τὸ πρᾶγμα, ατος 'deed, matter' (586) πρόσωθεν (adv.) 'from afar' ὄντων Gen Pl PresActPtc of εἶμι ἐγγύθεν (adv.) 'from nearby' ὀρωμένων Pres Mid Ptc of ὀράω (618) ἄλλως (adv.) 'otherwise, besides' ἄλοχον ἡ ἄλοχος, ου 'wife' οἰκτίρω οἰκτίρω 'to pity' (619) ἄπαιδα ἄ-παις, δος 'childless' γηράσκουσιν γηράσκω 'to grow old' (Fem Pres Ptc) ἀξία ἄξιος, α, ον 'worthy' (620) πατέρων ὁ πατήρ, πατρός 'father' ἐσθλῶν ἐσθλός, ἡ, ὄν 'good, noble' οὖσ(α) Nom Sg Fem PresActPtc of εἶμι ἀπαιδία ἡ ἀπαιδία, ας 'childlessness' νοσεῖν νοσέω 'to be ill, suffer' (633) ἐνθάδε(ε) (adv.) 'here, hither' εἶχον 1st Sg Impf of ἔχω ἀγάθ' ἀγαθὰ ἀγαθός, ἡ, ὄν 'good' ἄκουσόν ἀκούω 'to hear' (634) φιλότιμον Sup of φίλος πρῶτον (adv.) 'first' ἀνθρώποις ὁ ἄνθρωπος, ου 'man, human' σχολὴν ἡ σχολή, ῆς 'leisure; (time used for) freely chosen activity' (635) ὄχλον ὁ ὄχλος, ου 'crowd, mob; annoyance, trouble' μέτριον μέτριος, α, ον 'moderate, reasonable' ἐξέπληξ(ε) ἐκπλήσσω 'to strike out, shove off' (+ Gen) ὁδοῦ ἡ ὁδός, οὔ 'road, way' (636) πονηρὸς πονηρός, ἄ, ὄν 'wicked, worthless' ἀνασχετόν ἀνα-σχετός, ὄν 'bearable, endurable' (637) εἵκειν εἵκω 'to yield' ὁδοῦ ἡ ὁδός, οὔ 'road, way' χαλῶντα χαλάω 'to slacken, give way' (Pres Ptc) κακίους κακίων, ον 'worse' (Comp) (638) εὐχαῖς ἡ εὐχή, ῆς 'prayer, vow' βροτῶν ὁ βροτός, οὔ 'mortal man' (639) ὑπηρετῶν ὑπηρετέω 'to serve, be a servant' χαίρουσιν χαίρω 'to rejoice' (Dat Pl PresActPtc) γοωμένοις γοάω 'to lament, bewail' (640) ἐξέπεμπον ἐκπέμπω 'to send out/away' ἦκον ἦκω 'to have come, be present' (641) ὥστε(ε) (conj.) 'so that' ἡδὺς ἡδύς, εἶα, ὕ 'sweet, pleasant' αἰεὶ (adv.) 'always' καινὸς, καινοῖσιν καινός, ἡ, ὄν 'new' ἦ 1st Sg Impf of εἶμι

43

(576) But having left the god's grounds and your wandering, go to Athens in common purpose with your father. (582) You are silent? Why, having thrown/fixed (your) eye to the ground have you gone off into thoughts, and from joy changed back again are bringing fear to your father? **ION:** (585) The appearance of things is (lit. 'appears') not the same when they are far off as when seen from near. (618) Besides, I pity your wife, father, growing old childless. (619) For she (is) not worthy, being (born) of noble fathers, to suffer through childlessness. (633) And hear from me what good things I had here, father. (634) First, dearest to men, leisure and moderate trouble, nor has any wicked man shoved me off the path. (636) That (is) not bearable, for someone giving way to worse (people) to yield the road. (638) And in prayers to gods or words to/conversation with mortals, I was serving those who rejoiced, not those who lamented. (640) Some (strangers) I sent off, other strangers arrived, so that I was always pleasant, new among new (people).

ὃ δ' εὐκτὸν ἀνθρώποισι, κὰν ἄκουσιν ἦ,

δίκαιον εἶναί μ' ὁ νόμος ἢ φύσις θ' ἅμα

παρεῖχε τῷ θεῷ. ταῦτα συννοούμενος

κρείσσω νομίζω τάνθάδ' ἢ τὰ κεῖ, πάτερ.

645

ἕα δέ μ' αὐτοῦ ζῆν· ἴση γὰρ ἡ χάρις

μεγάλοισι χαίρειν σμικρὰ θ' ἡδέως ἔχειν.

ΚΟ καλῶς ἔλεξας, εἶπερ οὓς ἐγὼ φιλῶ

ἐν τοῖσι σοῖσιν εὐτυχήσουσιν φίλοις.

ΞΟ παῦσαι λόγων τῶνδε, εὐτυχεῖν δ' ἐπίστασο·

650

44

θέλω γὰρ οὐπὲρ σ' ἡὔρον ἄρξασθαι, τέκνον,

κοινῆς τραπέζης, δαῖτα πρὸς κοινὴν πεσών,

θῦσαί θ' ἃ σου πρὶν γενέθλι' οὐκ ἐθύσαμεν.

καὶ νῦν μὲν ὥς δὴ ξένον ἄγων σ' ἐφέστιον

δείπνοισι τέρψω, τῆς δ' Ἀθηναίων χθονὸς

655

ἄξω θεατὴν δῆθεν, οὐκ ὥς ὄντ' ἐμόν.

καὶ γὰρ γυναῖκα τὴν ἐμὴν οὐ βούλομαι

λιπεῖν ἄτεκνον οὔσαν αὐτὸς εὐτυχῶν.

χρόνῳ δὲ καιρὸν λαμβάνων προσάξομαι

δάμαρτ' ἔαν σε σκῆπτρα τὰ μ' ἔχειν χθονός.

660

NOTES: (642) ὃ ‘concerning that which ...’ ἀνθρώποισι, ἄκουσιν Instr Dat ‘by ...’ (644) Read τῷ θεῷ w/ δίκαιον (643) ‘just in the eyes of the god’. (646) αὐτοῦ here adv. ‘in this place’. (647) ἡδέως ἔχειν (ἔχω + Adv) ‘be glad’. (650) παῦσαι λόγων τῶνδε ‘give (us) a rest from these words’. (651-2) ἄρξασθαι ... κοινῆς τραπέζης ‘begin with a shared table’. (652) πεσών lit. ‘having fallen’, here ‘having reclined, sat down’. (656) οὐκ ὥς ὄντ’ ἐμόν ‘not as being mine (= my son)’ (i. e. ‘not revealing that...’). (660) σκῆπτρα τᾶμ(α)... χθονός lit. ‘my sceptres of the land’: ‘my rule over the land’.

VOCABULARY: (642) εὐκτὸν εὐκτός, ή, όν ‘(to be) wished for’ ἀνθρώποισι ό άνθρωπος, ου ‘man, human’ κᾶν = καί έάν ἄκουσιν ἄκων, ουσα, ον ‘unwilling’ (Dat Pl) ἦ 3rd Sg Subj of εἰμί (643) δίκαιον δίκαιος, α, ον ‘just, righteous’ εἶναί Inf of εἰμί νόμος ό νόμος, ου ‘law, custom’ φύσις ή φύσις, εως ‘nature’ ἅμα (adv.) ‘at the same time’ (644) παρεῖχε παρέχω ‘to provide, make possible’ συννοούμενος συννοέω ‘to think together, consider in sum’ (645) κρείσσω κρείσσων, ον ‘stronger, better’ (Comp, Acc Pl Ntr < *κρείσσοσ-α). νομίζω νομίζω ‘to believe, consider’ τάνθάδε = τὰ ένθάδε ένθάδε (adv.) ‘here’ τᾶκεῖ = τὰ έκεῖ έκεῖ (adv.) ‘there’ (646) ἔα έάω ‘to allow, let’ (2nd Sg Impv) ζῆν ζάω ‘to live’ ἴση ἴσος, η, ον ‘equal’ χάρις ή χάρις, ιτος ‘favour, grace, joy’ (647) μεγάλοισι μέγας, μεγάλη, μέγα ‘great, large’ χαίρειν χαίρω ‘to rejoice’ σμικρὰ μικρός, ά, όν ‘small, little’ ἡδέως (adv.) ‘pleasantly, gladly’ (648) καλῶς (adv.) ‘well’ ἔλεξας 2nd Sg Aor of λέγω εἶπερ (conj.) ‘if indeed’ φιλῶ φιλέω ‘to love’ (649) εὐτυχήσουσιν εὐτυχέω ‘to be fortunate’ (650) παῦσαι παύω ‘to stop, cease’ (2nd Sg Impv Aor Mid) εὐτυχεῖν εὐτυχέω ‘to be fortunate/happy’ ἐπίστασο ἐπίσταμαι ‘to understand, know’ (2nd Sg Impv Pres Mid) (651) θέλω (έ)θέλω ‘to wish, want’ οὐπέρ (adv.) ‘where indeed’ ἦϋρον εὐρίσκω ‘to find’ (Aor) ἄρξασθαι ἄρχω ‘to begin’ (Aor Mid Inf) (652) κοινῆς κοινός, ή, όν ‘common, shared’ τραπέζης ή τράπεζα, ης ‘table’ δαῖτα ή δαῖς, δαιτός ‘feast, banquet’ κοινῆν κοινός, ή, όν ‘common, shared’ πεσών πίπτω ‘to fall’ (Aor Ptc) (653) θῦσαί θύω ‘to sacrifice’ (Aor Inf) πρὶν (conj. or adv.) ‘before’ γενέθλι(α) τὰ γενέθλια, ων ‘birthday festival’ ἐθύσαμεν θύω ‘to sacrifice’ (654) ἄγων ἄγω ‘to lead’ ἐφέστιον έφ-έστιος, ον ‘at the hearth, belonging to the house’ (655) δείπνοισι τὸ δείπνον, ου ‘dinner, meal’ τέρψω τέρω ‘to delight’ Ἀθηναίων οἱ Ἀθηναῖοι, ων ‘Athenians’ χθονός ή χθών, χθονός ‘earth, land’ (656) ἄξω ἄγω ‘to lead’ θεατήν ό θεατής, οὔ ‘spectator, beholder’ δῆθεν (pcl.) ‘really, indeed’ ὄντ(α) Acc Sg PresActPtc of εἰμί (657) βούλομαι βούλομαι ‘to wish, want’ (658) λιπεῖν λείπω ‘to leave’ ἄτεκνον ἄ-τεκνος, ον ‘childless’ οὔσαν Acc Sg Fem PresActPtc of εἰμί εὐτυχῶν εὐτυχέω ‘to be fortunate’ (659) χρόνῳ here (adv.) ‘in time, at the right time’ καιρὸν ό καιρός, οὔ ‘right time, opportunity’ λαμβάνων Pres Act Ptc of λαμβάνω προσάξομαι προσάγω ‘to lead to, bring’ (Mid) (660) δάμαρτ(α) ή δάμαρ, αρτος ‘wife’ ἔᾶν έάω ‘to allow, let’ σκῆπτρα τὸ σκῆπτρον, ου ‘sceptre’ τᾶμ = τὰ έμά χθονός ή χθών, χθονός ‘earth, land’

45

(642) Concerning what is prayed for by men, even if it is by them unwilling, law and (my) nature together made me be just in the eyes of the god. (644) Taking these together, I consider the things here better than those there, father. (646) Let me live here. For the joy is equal: to rejoice in great things and to be glad with the small. COR: (648) You spoke well, if indeed those I love will be fortunate among your loved ones. XU: (650) Stop these words, and learn to be fortunate. (651) For where I found you I want to begin, child, with a shared table, reclined towards a shared feast, and to sacrifice which birth sacrifices of you I did not sacrifice before. (654) And now, leading you as a guest to (lit. belonging to) my hearth I will delight you with dinners, and I will lead you to the land of the Athenians as a sightseer, not as my own (son). (657) For I do not wish to leave my wife being childless, (while) I myself am fortunate. (659) In time, seizing the right moment, I will persuade my wife to let you hold my sceptre of the land.

	ΧΟ	ὄρῳ δάκρυα καὶ πενθίμους	στρ	676
		ἀλαλαλὰς στεναγμάτων τ' ἐσβολάς, ὅταν ἐμὰ τύραννος εὐπαιδίαν πόσιν ἔχοντ' εἰδῇ, αὐτὴ δ' ἄπαις ἦ καὶ λελειμμένη τέκνων.		680
		τίν', ὦ παῖ πρόμαντι Λατοῦς, ἔχρησας ὕμνωδίαν; πόθεν ὁ παῖς ὅδ' ἀμφὶ ναοὺς σέθεν τρόφιμος ἐξέβα; γυναικῶν τίνος; οὐ γάρ με σαίνει θέσφατα μή τιν' ἔχη δόλον.		685
46		δειμαίνω συμφοράν, ἐφ' ὅτι ποτὲ βάσεται. ἄτοπος ἄτοπα γὰρ παραδίδωσί μοι τάδε θεοῦ φήμα. πλέκει δόλον τέχνην θ' ὁ παῖς ἄλλων τραφεῖς ἐξ αἱμάτων. τίς οὐ τάδε ξυνοίσεται; φίλοι, πότερ' ἐμᾶ δεσποίνα	αντ	695
		τάδε τορῶς ἐς οὔς γεγωνήσομεν πόσιν ἐν ᾧ τὰ πάντ' ἔχουσ' ἐλπίδων μέτοχος ἦν τολμᾶν; νῦν δ' ἡ μὲν ἔρρει συμφοραῖς, ὁ δ' εὐτυχεῖ, πολιὸν ἐσπεσοῦσα γῆρας, πόσις δ' ἀτίετος φίλων.		700

NOTES: See note on **CHORAL DORIC** at l. 112. **(676)** πενθίμους Acc Pl (two-termination adj.) with ἀλαλαλὰς. **(678)** ὅταν (= ὅτε ἄν) ‘when’ (in the Fut) with Subj. **(680)** λελειμμένη Nom Sg Fem PerfPassPtc ‘left behind without’, + Gen. **(684)** τίνος ‘from which’ (Fem Gen of τίς). **(685)** οὐ γάρ με σαίνει θέσφατα ‘the oracles do not calm my worry that ...’ μή introduces clause of fear with Subj. ἔχῃ 3rd Sg Subj of ἔχω, subject is θέσφατα. **(690)** ἄτοπος with φήμα (D φήμη). **(697-8)** πόσιν ... τολμᾶν AcI (‘indirect speech’). ᾧ Masc Dat ‘whom’.

VOCABULARY: **(676)** δάκρυα τὸ δάκρυ, υος ‘tear’ πενθίμους πένθιμος, ον ‘mournful, of grief’ **(677)** ἀλαλαλὰς ἢ ἀλαλαλή, ἥς ‘cry, shout’ στεναγμάτων τὰ στενάγματα, ων ‘groans’ ἐσβολὰς ἢ ἐσβολή, ἥς ‘entrance, onset’ **(678)** ἐμὰ D ἐμή τύραννος ὁ or ἡ τύραννος, ου ‘prince, king (in trag. v. seldom tyrant)’ εὐπαιδῖαν ἢ εὐπαιδία, ας ‘blessing of children’ **(679)** πόσιν ὁ πόσις, εως ‘husband’ ἔχοντ(α) Masc Acc Sg Ptc of ἔχω εἰδῆ οἶδα ‘to know’ (3rd Sg Subj) **(680)** ἄπαις ἄ-παις, δος ‘childless’ ἧ 3rd Sg Subj of εἰμί λελειμμένη λείπω ‘to leave’ **(681)** πρόμαντι πρό-μαντις, εως ‘prophetic’ (Voc) Λατοῦς D ἡ Λητώ, οὗς ‘Leto’ ἔχρησας χράω ‘to give an oracle, prophesy’ (2nd Sg Aor) **(682)** ὕμνωδιαν ἢ ὕμνωδία, ας ‘song, sung oracle’ **(683)** πόθεν (adv.) ‘from where?’ ναοὺς ὁ ναός, οὔ ‘temple’ σέθεν σύ, σοῦ ‘you’ (poetic Gen) **(684)** τρόφιμος τρόφιμος, η, ον ‘nurturing, reared in’ ἐξέβα D ἐξέβη ἐκβαίνω ‘to go out, emerge’ (3rd Sg Aor) **(685)** σαίνει σαίνω ‘to wag the tail, flatter’ θέσφατα τὸ θέσφατον, ου ‘divine oracle’ δόλον ὁ δόλος, ου ‘trick, deceit’ **(686)** δειμαίνω δειμαίνω ‘to fear, dread’ συμφοράν ἢ συμφορά, ἄς ‘misfortune, event’ **(687)** ὅτι (neut.) ‘whatever’ βάσεται D βήσεται βαίνω ‘to go, walk’ (3rd Sg Mid Fut) **(690)** ἄτοπος, ἄτοπα ἄ-τοπος, ον ‘out of place, strange’ παραδίδωσί παραδίδωμι ‘to hand over, give up’ **(691)** φήμα D ἡ φήμη, ἥς ‘voice, prophecy’ **(692)** πλέκει πλέκω ‘to weave, plot’ δόλον ὁ δόλος, ου ‘trick, deceit’ τέχναν D ἡ τέχνη, ἥς ‘art, craft’ **(693)** τραφεῖς τρέφω ‘to nourish, raise’ (Masc Nom AorPassPtc) αἱμάτων τὸ αἷμα, ατος ‘blood, lineage’ **(694)** ξυνοίσεται συμφέρω ‘to bring together, agree’ (3rd Sg Mid Fut) **(695)** πότερ(α) (pcl.) ‘which of two?, whether’ (introduces question) ἐμᾶ D ἐμή δεσποῖνα D ἡ δέσποινα, ἥς ‘lady, mistress’ **(696)** τορῶς (adv.) ‘clearly, distinctly’ οὕς τὸ οὕς, ὡτός ‘ear’ γεγωνήσομεν γεγωνέω ‘to speak loudly, proclaim’ (Fut) **(697)** πόσιν ὁ πόσις, εως ‘husband’ ἔχουσ(α) Nom Sg Fem PresPtc of ἔχω ἐλπίδων ἢ ἐλπίς, ίδος ‘hope’ **(698)** μέτοχος μέτ-οχος, ον ‘sharing in, partaking of’ (+ Gen) τολμᾶν τολμάω ‘to dare’ **(699)** ἔρρει ἔρρω ‘to go away, perish’ συμφοραῖς ἢ συμφορά, ἄς ‘misfortune, event’ εὐτυχεῖ εὐτυχέω ‘to be fortunate’ **(700)** πολιόν πολιός, ά, όν ‘grey, white-haired’ ἐσπεσοῦσα εἰσπίπτω ‘to fall into’ (Nom Sg Fem AorPtc) γῆρας τὸ γῆρας, γήραος/γῆρως ‘old age’ πόσις ὁ πόσις, εως ‘husband’

47

CHO: **(676)** I see tears and shouts of lamentation and the onset of groans, when my queen knows that her husband has good children, while she herself is childless and bereft of offspring. **(681)** O prophetic son of Leto, what oracular song did you utter? From where did this child, reared amidst your shrines, emerge? From what woman? **(685)** For the oracles do not reassure me that there may not be some deceit. I fear the outcome – whatever it may lead to. **(690)** Strange is the god’s message and strange the report it gives me. **(692)** The boy, reared from another’s blood, weaves deceit and scheming. **(694)** Who would not agree with this? **(695)** Friends, shall I speak these things plainly into my mistress’s ears – that her husband, who was everything to her and with whom she shared her hopes, has dared this? **(699)** Now she is destroyed by misfortunes, fallen into grey old age, while her husband enjoys good fortune and shows no honour to his loved ones.

μέλεος, ὃς θυραῖος ἐλθὼν δόμους

μέγαν ἐς ὄλβον οὐκ ἴσωσεν τύχας.

ὅλοιτ' ὅλοιτο πότνιαν ἑξαπαφῶν ἐμάν,

705

καὶ θεοῖσιν μὴ τύχοι

καλλίφλογα πελανὸν ἐπὶ

πυρὶ καθαγνίσας· τὸ δ' ἐμὸν εἴσεται

τάχ' ὅσον ἀρχαίας

ἔφυν τυραννίδος φίλα.

710

ἤδη πέλας δεινῶν κυρεῖ

παῖς καὶ πατήρ νέος νέου.

48

ἰὼ δειράδες Παρνασοῦ πέτρας

ἐπωδός

ἔχουσαι σκόπελον οὐράνιον θ' ἔδραν,

715

ἵνα Βάκχιος ἀμφιπύρους ἀνέχων πεύκας

λαιψηρὰ πηδᾶ νυκτιπόλοις ἅμα σὺν Βάκχαις.

μή τί ποτ' εἰς ἐμάν πόλιν ἵκοιθ' ὁ παῖς,

νέαν δ' ἀμέραν ἀπολιπὼν θάνοι.

720

στεγομένα γὰρ ἂν πόλις ἔχοι σκῆψιν

ξενικὸν ἐσβολὰν· ἀλεύσας γὰρ οὖν

πίτυλον ἀλλόθρουν ὀθνείου δορὸς

πόλιν ἔσωσεν ὁ πάρος ἀρχαγὸς ὢν

Ἐρεχθεὺς ἄναξ.

NOTES: (701) φίλων Objective Gen after ἀτίετος. (702) δόμους Acc of motion towards. (709) τὸ δ' ἐμὸν 'my situation'. (710) ἔφυν 'was born', i. e. 'am by nature'. (715) οὐράνιον with ἔδραν (as though two-termination adj.). (716) ἀμφιπύρους with πεύκας (two-termination adj.). (717) λαιψηρὰ adverbial Ntr Pl. (718) νυκτιπόλοις with Βάκχαις (two-termination adj.). (719) μή ... ἴκοιτ(ο) negative wish. (722) ξενικὸν with ἐσβολὰν (as though two-termination adj.). (723) ἀλλόθρουν contracted Acc Sg Masc adj. (= ἀλλόθροον). δορὸς 'spear', i. e. 'army'.

VOCABULARY: (701) ἀτίετος ἀ-τίετος, ον 'dishonoured, dishonouring (+ Gen)' (702) μέλεος μέλεος, α, ον 'wretched, miserable' θυραῖος θυραῖος, α, ον 'outside, external' ἐλθὼν ἔρχομαι 'to come, go' (Nom Sg Masc Nom AorPtc.) (703) μέγαν μέγας, μεγάλη, μέγα 'great, large' ὄλβον ὁ ὄλβος, ου 'happiness, prosperity' ἴσωσεν ἰσώω 'to make equal' (3rd Sg Aor) τύχας ἡ τύχη, ης 'fortune, chance' (705) ὄλοιτο ὄλλυμι 'destroy, kill; lose; (mid. and intrans. Aor and Perf) perish, die' (Aor Opt) πότνιαν πότνιος, α, ον 'revered, lady' ἐξαπαφὼν ἐξαπαφάω 'to deceive, cheat' (Nom Masc Sg AorPtc) ἐμάν D ἐμήν. (706) τύχοι τυγχάνω 'to happen, obtain' (3rd Sg Aor Opt) (707) καλλίφλογα καλλίφλοζ, -ογος 'with beautiful flame' πελανὸν ὁ πελανός, οὔ 'sacrificial cake' πυρὶ τὸ πῦρ, πυρός 'fire' (708) καθαγνίσας καθαγνίζω 'to consecrate, burn as offering' (Nom Sg Masc AorPtc) εἴσεται οἶδα 'to know' (Mid Fut) (709) τάχ(α) (adv.) 'quickly, soon' (709) ὅσον ὅσος, η, ον 'as much as, as great as' ἀρχαίας ἀρχαῖος, α, ον 'ancient, old' (710) ἔφυν 1st Sg Aor of φύω τυραννίδος ἡ τυραννίς, ἴδος 'tyranny, kingship' φίλα D φίλη (711) ἤδη (adv.) 'already' πέλας 'near' (adv. or adj. + Gen) δεινὼν δεινός, ἡ, ὄν 'terrible, fearful' κυρεῖ κυρέω 'to meet with, happen (to be)' (+ Gen) (712) νέος, νέου νέος, α, ον 'new, young' (714) ἰὼ (interj.) 'o!' δειράδες ἡ δειράς, ἄδος 'ridge, crag' Παρνασοῦ ὁ Παρνασός, οὔ 'Parnassus' (a mountain range) πέτρας ἡ πέτρα, ας 'rock, cliff' (715) ἔχουσαι Nom Sg Fem PresPtc of ἔχω. σκόπελον ὁ σκόπελος, ου 'lookout, peak' οὐράνιον οὐράνιος, α, ον 'heavenly' ἔδραν ἡ ἔδρα, ας 'seat, abode' (716) Βάκχιος ὁ Βάκχιος, ου 'Bacchic one' (Dionysus) ἀμφιπύρους ἀμφί-πυρος, ον 'with twin fires' ἀνέχων ἀνέχω 'to hold up, raise' πεύκας ἡ πεύκη, ης 'pine-tree, torch' (717) λαιψηρὰ λαιψηρός, ἄ, ὄν 'swift, rapid' πηδᾶ πηδάω 'to leap, spring' νυκτιπόλοις νυκτι-πόλος, ον 'night-wandering' ἅμα (prep. + Dat) 'together with', (adv.) 'at the same time' Βάκχαις ἡ Βάκχη, ης 'Bacchant, maenad' (719) ἐμάν D ἐμήν πόλιν ἡ πόλις, εως 'city' ἴκοιτ(ο) ἰκνέομαι 'to come, arrive' (Aor Mid Opt) (720) νέαν νέος, α, ον 'new, young' ἀμέραν D ἡ ἡμέρα, ας 'day' ἀπολιπὼν ἀπολείπω 'to leave behind, abandon' (Nom Sg Masc Aor Ptc) θάνοι θνήσκω 'to die' (3rd Sg Aor Opt) (721) στεγομένα D στέγω 'to protect, ward off, withstand' (Nom Sg Fem PresPtc) πόλις ἡ πόλις, εως 'city' ἔχοι 3rd Sg Opt of ἔχω σκῆψιν ἡ σκῆψις, εως 'pretext, plea' (722) ξενικὸν ξενικός, ἡ, ὄν 'foreign, strange' ἐσβολὰν ἡ ἐσβολή, ης 'entrance, inroad' ἀλεύσας ἀλεύω 'to avoid, ward off' (Nom Sg Masc AorPtc) (723) πίτυλον ὁ πίτυλος, ου 'onset, onslaught' ἀλλόθρουν ἀλλό-θροος, ον 'of strange speech' ὀθνεῖου ὀθνεῖος, α, ον 'foreign, strange' δορὸς τὸ δόρυ, δορός, δόρατος 'spear' (724) πόλιν ἡ πόλις, εως 'city' ἔσωσεν σῶζω 'to save' (3rd Sg Aor) πάρος (adv.) 'before, formerly' ἀρχαγὸς D ὁ ἀρχηγός, οὔ 'chief, leader' ὦν Nom Sg Masc PresActPtc of εἰμί ἄναξ ὁ ἄναξ, ἄνακτος 'lord, king'

(701) Wretched, he came from outside to the house and into its great prosperity, but did not make its fortune equal to his own. (705) May he perish, perish for deceiving my mistress – and may he not succeed in offering to the gods in sacrifice the bright-flaming batter upon the fire. (708) As for me, he will soon know how loyal I am to the ancient royal house. (711) Already the boy and the new father of a new son stand near to dreadful things. (714) O crags of the Parnassian rock, with your peak and heavenly seat, where the Bacchic one, lifting his twin fiery torches, leaps swiftly with the night-wandering Bacchantes – may that boy never come to my city, and may he die, leaving his young life behind. (721) For the city would have good reason to ward off a foreign invasion. (722) For by keeping away the alien-tongued onslaught of a foreign army, King Erechtheus, our former leader, saved the city.

KP	ὦ πρέσβυ παιδαγωγ' Ἐρεχθέως πατρός	725
	τοῦμοῦ ποτ' ὦν τοθ' ἡνίκ' ἦν ἔτ' ἐν φάει,	
	ἔπαιρε σαυτὸν πρὸς θεοῦ χρηστήρια,	
	ὥς μοι συνησθῆς, εἴ τι Λοξίας ἄναξ	
	θέσπισμα παίδων ἐς γονὰς ἐφθέγγατο.	
	σὺν τοῖς φίλοις γὰρ ἡδὺ μὲν πράσσειν καλῶς·	730
	ὃ μὴ γένοιτο δέ, εἴ τι τυγχάνοι κακόν,	
	ἐς ὄμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύ.	
	ἐγὼ δέ σε, ὥσπερ καὶ σὺ πατέρ' ἐμόν ποτε,	
50	δέσποιν' ὅμως οὔσ' ἀντικηδεύω πατρός.	
	ΠΡΕΣΒΥΤΗΣ	
	ἔλχ' ἔλκε πρὸς μέλαθρα καὶ κόμιζέ με.	738
	αἰπεινά μοι μαντεῖα· τοῦ γήρωος δέ μοι	
	συνεκπονοῦσα κῶλον ἱατρὸς γενοῦ.	740
KP	γυναῖκες, ἱστῶν τῶν ἐμῶν καὶ κερκίδος	747
	δούλευμα πιστόν, τίνα τύχην λαβὼν πόσις	
	βέβηκε παίδων, ὧνπερ οὔνεχ' ἤκομεν;	
	σημήνατε; εἰ γὰρ ἀγαθὰ μοι μηνύσετε,	750
	οὐκ εἰς ἀπίστους δεσπότας βαλεῖς χάριν.	

NOTES: (726) ὦν Pres Ptc, ἦν 3rd Sg Impf of εἰμί to be, 'who was tutor to my father when he was still alive'. (730) Supply the verb 'to be'. (731) ὃ referring forward to τι κακόν. μὴ γένοιτο Opt of negative wish. τυγχάνοι Opt in Fut unreal conditional. (732) Supply the verb 'to be'. (739) Supply the verb 'to be'. μοι 'for me'. (747) γυναῖκες in apposition with δούλευμα πιστόν. ὥνπερ οὖνεκ(α) 'for the reason of which things, referring to παίδων. (750) εἰ + Fut Ind μηνύσετε 'if you are going to tell me good news (as it seems)'.

VOCABULARY: (725) πρέσβυ ὁ πρέσβυς, εως 'old man, elder' παιδαγωγ(ε) ὁ παιδαγωγός, οὗ 'tutor, attendant' (726) τοῦμοῦ = τοῦ ἐμοῦ ἡνίκ(α) (conj.) 'when' φάει τὸ φάος/φῶς, φάεος 'light' (727) ἔπαιρε ἐπαίρω 'to lift up, raise' (2nd Sg Pres Impv) σαυτὸν σ(ε)αυτοῦ, σ(ε)αυτῆς 'yourself' χρηστήρια τὸ χρηστήριον, ου 'oracle' (728) συνησθῆς συνηδόμεαι 'to rejoice with' (2nd Sg Aor Subj) ἄναξ ὁ ἄναξ, ἄνακτος 'lord, king' (729) θέσπισμα τὸ θέσπισμα, ατος 'oracle, divine response' γονὰς ἡ γονή, ἥς 'birth, race' ἐφθέγγατο φθέγγομαι 'to speak, utter' (3rd Sg Aor Ind Mid) (730) ἡδὺ ἡδύς, εἶα, ὕ 'sweet, pleasant' πράσσειν πράσσω 'to do, fare' καλῶς (adv.) 'well' (731) γένοιτο γίγνομαι 'to become, be born' (Aor Opt) τυγχάνοι τυγχάνω 'to happen, obtain' (732) ὄμματ(α) τὸ ὄμμα, ατος 'eye' εὖνου εὖνους, ουν 'well-disposed, kindly' φωτός ὁ φῶς, φωτός 'man, mortal' ἐμβλέψαι ἐμβλέπω 'to look at, gaze upon' (Aor Inf) γλυκύ γλυκύς, εἶα, ὕ 'sweet' (733) ὥσπερ (adv./conj.) 'just as, like' (734) δέσποιν(α) ἡ δέσποινα, ἥς 'lady, mistress' ὅμως (adv.) 'nevertheless' οὔσα Nom Sg Fem PresActPtc of εἰμί ἀντικηδεύω ἀντικηδεύω 'to care for in turn' ΠΡΕΣΒΥΤΗΣ ὁ πρεσβύτες, ου 'old man' (738) ἔλχ' = ἔλκε ἔλκε ἔλκω 'to drag, pull' μέλαθρα τὸ μέλαθρον, ου 'roof, house' κόμιζέ κομίζω 'to take care of, carry' (739) αἰπεινά αἰπεινός, ἡ, ὄν 'steep, lofty' μαντεῖα τὸ μαντεῖον, ου 'oracle' γήρως τὸ γῆρας, γήραος/γήρως 'old age' (Gen Sg) (740) συνεκπονοῦσα συνεκπονέω 'to labour together' (Fem Pres Ptc) κῶλον τὸ κῶλον, ου 'limb' ἱατρὸς ὁ ἱατρός, οὗ 'physician' γενοῦ γίγνομαι 'to become, be born' (2nd Sg Impv) (747) ἰστῶν ὁ ἰστός, οὗ 'loom, mast' κερκίδος ἡ κερκίς, ίδος 'shuttle (of a loom)' (748) δούλευμα τὸ δούλευμα, ατος 'slave's work, servitude' πιστόν πιστός, ἡ, ὄν 'faithful, trustworthy' τύχην ἡ τύχη, ἥς 'fortune, chance' λαβὼν Aor Act Ptc of λαμβάνω πόσις ὁ πόσις, εως 'husband' (749) βέβηκε βαίνω 'to go, walk' (Perf) ὥνπερ ὅσπερ, ἥπερ, ὅπερ 'who, which' (emphatic) οὖνε(κα) (conj.) 'because' ἤκομεν ἤκω 'to have come, be present' (750) σημῆναιτε σημαίνω 'to signify, show' (Aor Impv) ἀγαθὰ ἀγαθός, ἡ, ὄν 'good' μηνύετε μηνύω 'to reveal, disclose' (Aor Impv) (751) ἀπίστους ἄ-πιστος, ον 'unfaithful, incredible' δεσπότης ὁ δεσπότης, ου 'master, lord' βαλεῖς βάλλω 'to throw' (Fut) χάριν ἡ χάρις, ιτος 'favour, grace' (acc. as prep. 'for the sake of' + Gen)

51

CRE: (725) O old man, tutor of Erechtheus, my father, at the time when he was still in the light, lift yourself toward the oracles of the god, so that you may rejoice with me, if Lord Loxias has sounded a prophecy about the begetting of children. (730) For amongst friends it is pleasant to fare well; may it not happen, but if something bad *should* happen it is sweet to look into the eyes of a well-disposed person. (733) And I, as you did my father, as your mistress similarly tend you in return as a father. **OLD:** (738) Drag me, drag me toward the temple and bring me. (739) The oracle is steep for me: to my aged limb, helping me with the labour, become a doctor. **CRE:** (747) Women, faithful servants of my loom and shuttle, what fortune has my husband met regarding the children for whose sake we came? (750) Tell me. For if you report good news to me, you will not be throwing your favour to untrustworthy masters.

ΧΟ ἰὼ δαῖμον.

ΚΡ τὸ φροῖμιον μὲν τῶν λόγων οὐκ εὐτυχές.

ΧΟ ἰὼ τλᾶμον.

ΚΡ ἀλλ' ἦ τι θεσφάτοισι δεσποτῶν νοσεῖ; 755

ΚΟ αἰαῖ, τί δρῶμεν θάνατος ὧν κεῖται πέρι;

ΚΡ τίς ἦδε μοῦσα χῶ φόβος τίνων πέρι;

ΚΟ εἵπωμεν ἢ σιγῶμεν ἢ τί δράσομεν;

ΚΡ εἰπέ· ὥς ἔχεις γε συμφορὰν τιν' εἰς ἐμέ.

ΚΟ εἰρήσεταιί τοι, κεῖ θανεῖν μέλλω διπλῇ. 760

οὐκ ἔστι σοι, δέσποινα, ἐπ' ἀγκάλας λαβεῖν

52 τέκνα οὐδὲ μαστῶ σῶ προσαρμόσαι ποτέ.

ΚΡ ὦμοι θάνοιμι. ΠΡ θύγατερ... ΚΡ ὦ τάλαιν' ἐγώ,

ἔλαβον ἔπαθον ἄχος ἀβίοτον, φίλαι.

διοιχόμεσθα. ΠΡ τέκνον... ΚΡ αἰαῖ αἰαῖ·

διανταῖος ἔτυπεν ὀδύνα με πλευμόνων τῶνδ' ἔσω.

ΠΡ μήπω στενάξης... ΚΡ ἀλλὰ πάρεισι γόοι.

ΠΡ πρὶν ἂν μάθωμεν... ΚΡ ἀγγελίαν τίνα μοι; 770

ΠΡ εἰ ταῦτ' ἀπράσπων δεσπότης τῆς συμφορᾶς

κοινωνός ἐστίν ἢ μόνη σὺ δυστυχεῖς.

ΚΟ κείνῳ μὲν, ὦ γεραιέ, παῖδα Λοξίας

ἔδωκεν, ἰδίᾳ δ' εὐτυχεῖ ταύτης δίχα. 775

NOTES: (753) Supply verb 'to be'. (756) ὧν relative pronoun referring to 'us', in Gen governed by πέρι. (757) περί postposition, cf. note on l. 303. (758) εἴπωμεν, σιγῶμεν deliberative Subj. (763) θάνοιμι Aor Opt of wish. (768) διανταῖος here two-termination, agreeing with ὀδύνα. πλευμόνων in the genitive, governed by ἔσω. (769) στενάξης Aor Subj in prohibition after μή. (770) πρὶν ἂν μάθωμεν following from the prohibition, πρὶν taking Subj and ἂν. (771) εἰ ταῦτά πράσσω ... following from the πρὶν clause. (772) κοινωνός governing the genitive τῆς συμφορᾶς. (774) κείνῳ Dat indirect object of ἔδωκεν. (775) ἰδίᾳ 'by himself'. δίχα a postposition governing ταύτης.

VOCABULARY: (752) ἰὼ (interj.) 'ο!' δαῖμον ὁ δαίμων, ονος 'god, divine power' (753) φροῖμιον τὸ φροῖμιον, ου 'prelude, beginning' εὐτυχές εὐ-τυχής, ἐς 'fortunate, prosperous' (754) ἰὼ (interj.) 'ο!' τλᾶμον τλήμων, ον 'suffering, wretched' (755) ἦ (conj. or particle) 'truly, indeed' θεσφάτοισι τὸ θέσφατον, ου 'divine oracle' δεσποτῶν ὁ δεσπότης, ου 'master, lord' νοσεῖ νοσέω 'to be ill, suffer' (756) αἰαῖ (interj.) 'alas!' δρῶμεν δράω 'to do, act' (Pres Subj) θάνατος ὁ θάνατος, ου 'death' κεῖται κεῖμαι 'to lie, be placed, be ordained' (757) μουσα ἡ μουσα, ης 'Muse' χῶ = καὶ ὁ φόβος ὁ φόβος, ου 'fear' (758) εἴπωμεν 1st Pl Aor Subj of λέγω σιγῶμεν σιγάω 'to be silent' (Subj) δράσομεν δράω 'to do, act' (Fut) (759) εἰπέ 2nd Sg Aor Impv of λέγω συμφορὰν ἡ συμφορά, ἄς 'misfortune, event' ἐμέ ἐγώ, ἐμοῦ 'I' (760) εἰρήσεται 3rd Sg Fut Pass of λέγω τοι (pcl.) 'indeed, I tell you' κεί = καὶ εἰ θανεῖν θνήσκω 'to die' (Aor Inf) μέλλω μέλλω 'to be about to' διπλῇ διπλός, η, ον 'double' (761) δέσποινα ἡ δέσποινα, ης 'lady, mistress' ἀγκάλαις ἡ ἀγκάλη, ης 'arm, embrace' λαβεῖν Aor Inf of λαμβάνω (762) μαστῶ ὁ μαστός, οῦ 'breast' προσαρμόσαι προσαρμόζω 'to fit to, attach' (Aor Inf) (763) ὦμοι (interj.) 'alas!' θάνοιμι θνήσκω 'to die' (Aor Opt) θύγατερ ἡ θυγάτηρ, τρός 'daughter' τάλαιν(α) τάλας, τάλαινα, τάλαν (adj.) 'wretched, miserable' (764) ἔλαβον 1st Sg Aor of λαμβάνω ἔπαθον πάσχω 'to suffer, experience' (Aor) ἄχος τὸ ἄχος, εος 'grief, pain' ἀβίωτον ἀβίωτος, ον 'unlivable, wretched' (766) διοιχόμεσθα (= -μεθα) διοίχομαι 'to perish, be gone' αἰαῖ αἰαῖ (interj.) 'alas! ah!' (767) διανταῖος δι-ανταῖος, ον 'piercing, going through' ἔτυπεν τύπτω 'to strike, beat' (Aor Act) ὀδύνα ἡ ὀδύνη, ης 'pain, sorrow' πλευμόνων ὁ πλευμών, ονος 'lung' ἔσω (adv.) 'inside, within' (768) μήπω (adv.) 'not yet' στενάξης στενάζω 'to groan, lament' (Aor Subj) πάρεισι πάρειμι 'to be present' γόοι ὁ γόος, ου 'lament, wailing' (770) πρὶν (conj. or adv.) 'before' μάθωμεν μανθάνω 'to learn' (Aor Subj) ἀγγελίαν ἡ ἀγγελία, ας 'message, news' (772) ταῦτά = τὰ αὐτά πράσσω πράσσω 'to do, fare' δεσπότης ὁ δεσπότης, ου 'master, lord' συμφορᾶς ἡ συμφορά, ἄς 'misfortune, event' (773) κοινωνός κοινωνός, ὄν 'sharing, partaking' δυστυχεῖς δυσ-τυχής, ἐς 'unfortunate, miserable' (774) γεραίε γεραίός, ἄ, ὄν 'old, aged' (775) ἔδωκεν δίδωμι 'to give' (Aor) ἰδίᾳ ἴδιος, α, ον 'one's own, private' εὐτυχεῖ εὐτυχέω 'to be fortunate' δίχα (prep. + gen.) 'apart from, without'

53

CHO: (752) O fate! **CRE:** (753) The prelude of your words is not fortunate. **CHO:** (754) O wretched one! **CRE:** (755) Is there some problem with the oracles of my master? **COR:** (756) Alas, what should we do – for whom death is ordained? **CRE:** (757) What is this song and what is this fear about? **COR:** (758) Should we speak, or keep silent, or what shall we do? **CRE:** (759) Speak – for you are holding some misfortune for me. **COR:** (760) I will speak, even if I am to die twice over. (761) It is not for you, mistress, to take children in your arms nor ever fit them to your breast. **CRE:** (763) Oh me, may I die. **OLD:** Daughter — **CRE:** O wretched me, I have received, I have suffered an unlivable grief, my friends. (766) We are undone. **OLD:** Child — **CRE:** (766) Alas, alas – a piercing pain has struck me within these lungs. **OLD:** (768) Do not lament yet — **CRE:** But lamentations are here. **OLD:** (770) Before we learn — **CRE:** What news for me? **OLD:** (772) Whether your husband shares the same fortune in this calamity, or you alone are ill-fated. **COR:** (774) To him, old man, Loxias has given a son, and he is fortunate privately, apart from her.

	ΚΡ	τόδ' ἐπὶ τῷδε κακὸν ἄκρον ἔλακες ἔλακες ἄχος ἐμοὶ στένειν.	
	ΠΡ	πότερα δὲ φῦναι δεῖ γυναικὸς ἔκ τινος τὸν παῖδ' ὃν εἶπας ἢ γεγῶτ' ἐθέσπισεν;	
	ΚΟ	ἤδη πεφυκὸτ' ἐκτελῇ νεανίαν δίδωσιν αὐτῷ Λοξίας· παρῇ δ' ἐγώ.	780
	ΚΡ	πῶς φῆς; ἄφατον ἄφραστον ἀναύδητον λόγον ἐμοὶ θροεῖς.	
	ΠΡ	κᾶμοιγε. πῶς δ' ὁ χρησμὸς ἐκπεραίνεται σαφέστερόν μοι φράζε, χῶστις ἔσθ' ὁ παῖς.	785
54	ΚΟ	ὅτῳ ξυναντήσειεν ἐκ θεοῦ συθεῖς πρώτῳ πόσις σός, παῖδ' ἔδωκ' αὐτῷ θεός.	
	ΚΡ	ὅτοτοτοῖ· τὸν ἐμὸν ἄτεκνον ἄτεκνον ἔλα- κεν ἄρα βίον, ἐρημία δ' ὀρφανούς δόμους οἰκήσω.	790
	ΠΡ	τίς οὖν ἐχρήσθη; τῷ συνῆψ' ἵχνος ποδὸς πόσις ταλαίνης; πῶς δὲ ποῦ νιν εἰσιδών;	
	ΚΟ	οἷσθ' ὦ φίλη δέσποινα, τὸν νεανίαν ὃς τόνδ' ἔσαιρε ναόν; οὔτος ἔσθ' ὁ παῖς. μητρὸς δ' ὁποίας ἐστὶν οὐκ ἔχω φράσαι.	795 803

NOTES: (777) **στένειν** Inf ‘for me to lament’. (778) **πότερα** introducing a question with 2 options (the 2 options linked with ἤ). **γυναικὸς** agreeing with **τινος**. (779) **ὃν** relative pronoun referring back to **τὸν παῖδα**. **γεγῶτ(α)**: Perf Act Ptc, accusative masculine singular, object of **ἐθέσπισεν**. (780) **πεφυκός(α)**: Perf Act Ptc, accusative masculine singular object of **δίδωσιν**. **ἐκτελῇ** Acc Sg Masc agreeing with **νεανίαν**. (782) **ἄφατον ἄφραστον ἀναύδητον** all with same -τον ~ ‘-able’ suffix. (787) **ὅτῳ** (=ὅτῳτινι) relative pronoun introducing preposed relative clause describing who the god had given him in the Dat governed by **ξυναντήσκειν**. (803) **ἔχω** + Inf ‘to be able to’.

VOCABULARY: (776) **ἄκρον** ἄκρος, α, ον ‘topmost, extreme’ **ἔλακες** λάσκω ‘to ring, shout’ (Aor) (777) **ἄχος** τὸ ἄχος, εὐς ‘grief, pain’ **στένειν** στένω ‘to groan, lament’ (778) **πότερα** πότερος, α, ον ‘which of two?’ **φῦναι** Aor Inf of φύω **δεῖ** (impers.) ‘it is necessary’ (779) **εἶπας** 2nd Sg Aor of λέγω **γεγῶτ(α)** γίγνομαι ‘to become, be born’ (Perf Act Ptc) **ἐθέσπισεν** θεσπίζω ‘to prophesy’ (780) **ἤδη** (adv.) ‘already’ **πεφυκός(α)** Perf Act Ptc of φύω **ἐκτελῇ** ἐκ-τελής, ἐς ‘complete, full-grown’ **νεανίαν** ὁ νεανίας, ου ‘young man’ (781) **δίδωσιν** δίδωμι ‘to give’ **παρῇ** πάρειμι ‘to be present’ (1st Sg Impf) (782) **φῆς** φημί ‘to say’ **ἄφατον** ἄ-φατος, ον ‘unspeakable, unutterable’ **ἄφραστον** ἄ-φραστος, ον ‘unutterable, strange’ **ἀναύδητον** ἀν-αύδητος, ον ‘speechless, silent’ **θροεῖς** θροέω ‘to cry out, speak’ (785) **κάμοιγε** = καὶ ἐμοίγε **χρησμός** ὁ χρησμός, οὔ ‘oracle, response’ **ἐκπεραίνεται** ἐκπεραίνω ‘to accomplish, bring to an end’ (786) **σαφέστερόν** Comp of σαφής, ἐς ‘clear, distinct’ **φράζε** φράζω ‘to tell, explain’ **χῶστις** = καὶ ὅστις ὅστις, ἥτις, ὅτι ‘who-/whatever’ (787) **ὅτῳ** ὅστις, ἥτις, ὅτι ‘who-/whatever’ (Dat Sg) **ξυναντήσκειν** συναντάω ‘to meet’ **συθεῖς** σεύω ‘to rush, dart’ (Aor Pass Ptc) (788) **πρώτῳ** πρώτος, η, ον ‘first’ **πόσις** ὁ πόσις, εὐς ‘husband’ **ἔδωκ(ε)** δίδωμι ‘to give’ (Aor) (790) **ὁτοτοτοῖ** (interj.) (cry of lament) **ἄτεκνον** ἄ-τεκνος, ον ‘childless’ **ἔλακεν** λάσκω ‘to ring, shout’ (Aor) (791) **βίον** ὁ βίος, ου ‘life, living’ **ἐρημία** ἡ ἐρημία, ας ‘loneliness, desolation’ **ὀρφανούς** ὀρφανός, ή, ὄν ‘orphaned, bereaved’ **οἰκήσω** οἰκέω ‘to dwell, inhabit’ (792) **ἐχρήσθη** χράω ‘to give an oracle, to prophesy’ (3rd Sg Aor Pass) **συνῆψ(ε)** συνάπτω ‘to join together’ (+ Dat) (Aor) **ἵχνος** τὸ ἵχνος, εὐς ‘track, footprint’ **ποδός** ὁ πούς, ποδός ‘foot’ (793) **πόσις** ὁ πόσις, εὐς ‘husband’ **ταλαίνης** τάλας, τάλαινα, τάλαν (adj.) ‘wretched, miserable’ **ποῦ** (adv.) ‘where?’ **νιν** (pron.) ‘him, her, it, them’ (Acc) **εἰσιδών** εἰσράω ‘to look upon, see’ (794) **οἶσθ(α)** οἶδα ‘to know’ **δέσποινα** ἡ δέσποινα, ης ‘lady, mistress’ **νεανίαν** ὁ νεανίας, ου ‘young man’ (795) **ἔσαιρε** σαίρω ‘to sweep’ **ναόν** ὁ ναός, οὔ ‘temple’ (803) **ὁποίας** ὁποῖος, α, ον ‘of what sort’ **φράσαι** φράζω ‘to tell, explain’ (Aor Inf)

CRE: (776) This – on top of this – the utmost evil you have uttered, you have uttered, a grief for me to lament. **OLD: (778)** Is the son you spoke of to be born from some woman, or did the god prophesy him as already born? **COR: (780)** Already existing, a full-grown young man, Loxias gives him to him. I was present. **CRE: (782)** What do you say? An unspeakable, unutterable, unsayable word you utter to me. **OLD: (785)** To me as well. Tell me more clearly how the oracle is fulfilled, and who the boy is. **COR: (787)** Whomever your husband encountered first, rushing forth from the god – the god gave that one to him as a son. **CRE: (790)** Alas – he has declared my life childless, childless, and I shall inhabit my bereft house in loneliness. **OLD: (792)** Who then was prophesied? To whom did the path of the foot of my wretched mistress’s husband lead? How and where did he see him? **COR: (794)** Do you know, dear mistress, the young man who used to sweep this temple? That is the son. **(803)** From what mother he is, I cannot say.

	φρουδὸς δέ, ἴν' εἰδῆς πάντα τὰπ' ἐμοῦ, γέρον,	
	παιδὸς προθύσων ξένια καὶ γενέθλια.	805
ΠΡ	δέσποινα, προδεδόμεσθα (σὺν γὰρ σοὶ νοσῶ)	808
	τοῦ σοῦ πρὸς ἀνδρὸς καὶ μεμηχανημένως	
	ὑβρίζόμεσθα δωμάτων τ' Ἐρεχθέως	810
	ἐκβαλλόμεσθα. καὶ σὸν οὐ στυγῶν πόσιν	
	λέγω, σὲ μέντοι μᾶλλον ἢ κεῖνον φιλῶν·	
	ὅστις σε γήμας ξένος ἐπείσελθὼν πόλιν	
	καὶ δῶμα καὶ σὴν παραλαβὼν παγκληρίαν	
56	ἄλλης γυναικὸς παῖδας ἐκκαρπούμενος	815
	λάθρα πέφηνεν· ὡς λάθρα δ' ἐγὼ φράσω.	
	ἐπεὶ σ' ἄτεκνον ἦσθετο, οὐκ ἔστεργέ σοι	
	ὅμοιος εἶναι τῆς τύχης τ' ἴσον φέρειν,	
	λαβὼν δὲ δοῦλα λέκτρα νυμφεύσας λάθρα	
	τὸν παῖδ' ἔφυσεν, ἐξενωμένον δέ τω	820
	Δελφῶν δίδωσιν ἐκτρέφειν. ὁ δ' ἐν θεοῦ	
	δόμοισιν ἄφετος, ὡς λάθοι, παιδεύεται.	
	νεανίαν δ' ὡς ἦσθετ' ἐκτεθραμμένον,	
	ἐλθεῖν σ' ἔπεισε δεῦρ' ἀπαιδίας χάριν.	
	κᾶθ' ὁ θεὸς οὐκ ἐψεύσατο, ὅδε δ' ἐψεύσατο.	825

NOTES: (804) ἵν(α) introducing purpose clause with εἰδῆς. πάντα τὰπ' (= τὰ ἀπό) ἐμοῦ 'all the things from me', transl. 'everything I know'. (805) προθύσων Fut Ptc expressing purpose. (809) μεμηχανημένως Perf Pass Ptc 'intentionally'. (811) στυγῶν, φιλῶν circumstantial Ptc with λέγω. (813) ὅστις clause the content of his claim 'the man who'. (817) ἔστεργέ taking the Infς εἶναι and φέρειν. (820) ἐξενωμένον Perf Pass Ptc 'having been made an outsider'. (822) λάθοι Opt in purpose clause in secondary sequence. παιδεύεται 3rd Sg Pass historic Pres 'was trained'. (823) ἦσθετ(ο) Xuthus is the unexpressed subject. ἐκτεθραμμένον Perf Ptc agreeing with νεανίαν. (824) χάριν postpositive governing ἀπαιδίας. (825) ὅδε = Xuthus.

VOCABULARY: (804) φροῦδός φροῦδος, η, ον 'gone, departed' εἰδῆς οἶδα 'to know' (Aor Subj) γέρον ὁ γέρων, οντος 'old man' (805) προθύσων προθύω 'to sacrifice before' (Fut Ptc) ξένια τὰ ξένια, ων 'guest-gifts' γενέθλια τὰ γενέθλια, ων 'birthday festival' (808) δέσποινα ἡ δέσποινα, ης 'lady, mistress' προδεδόμεσθα (= -μεθα) προδίδωμι 'to betray, give up' (1st Pl Perf Pass) νοσῶ νοσέω 'to be ill, suffer' (809) ἀνδρὸς ὁ ἀνὴρ, ἀνδρός 'man, husband' μεμηχανημένως (adv.) 'cunningly, artfully' (810) ὑβρίζόμεσθα (= -μεθα) ὑβρίζω 'to outrage, insult' δωμάτων τὸ δῶμα, ατος 'house' (811) ἐκβαλλόμεσθα (= -μεθα) ἐκβάλλω 'to throw out, banish' στυγῶν στυγέω 'to hate, abhor' πόσιν ὁ πόσις, εως 'husband' (812) μέντοι (pcl.) 'however, indeed' μᾶλλον (adv.) 'more, rather' φιλῶν φιλέω 'to love' ὅστις ὅστις, ἥτις, ὅ τι 'whoever, anyone who' (813) γήμας γαμέω 'to marry' (Aor Ptc) ἐπείσελθῶν ἐπείσερχομαι 'to come in besides, enter' (Aor Ptc) πόλιν ἡ πόλις, εως 'city' (814) δῶμα τὸ δῶμα, ατος 'house' παραλαβῶν παραλαμβάνω 'to take over, receive' (Aor Ptc) παγκληρίαν ἡ παγκληρία, ας 'entire inheritance' (815) ἐκκαρπούμενος ἐκκαρπύομαι 'to reap the fruit of' (816) λάθρᾳ (adv.) 'secretly' πέφηνεν φαίνω 'to show, appear' (Perf) λάθρᾳ (adv.) 'secretly' φράσω φράζω 'to tell, explain' (Fut) (817) ἄτεκνον ἄ-τεκνος, ον 'childless' ἦσθετο αἰσθάνομαι 'to perceive, notice' (Impf) ἔστεργέ στέργω 'to love, be content with' (818) ὅμοιος ὅμοιος, α, ον 'similar, like' τύχης ἡ τύχη, ης 'fortune, chance' ἴσον ἴσος, η, ον 'equal' (819) λαβῶν Aor Ptc of λαμβάνω δοῦλα δοῦλος, η, ον 'slave' λέκτρα τὸ λέκτρον, ου (Sg or Pl) 'bed, marriage' νυμφεύσας νυμφεύω 'to marry, give in marriage' (Aor Ptc) λάθρᾳ (adv.) 'secretly' (820) ἐξενωμένον ἐξενόομαι 'to be made a stranger, alienated' τῷ τις, τι 'someone, anyone' (821) Δελφῶν οἱ Δελφοί, ὦν 'Delphi' δίδωσιν δίδωμι 'to give' ἐκτρέφειν ἐκτρέφω 'to nourish, raise' (822) ἄφετος ἄφ-ετος, ον 'let loose, released' λάθοι λανθάνω 'to escape notice' (Aor Opt) παιδεύεται παιδεύω 'to educate, train' (823) νεανίαν ὁ νεανίας, ου 'young man' ἦσθετ(ο) αἰσθάνομαι 'to perceive, notice' (Aor) ἐκτεθραμμένον ἐκτρέφω 'to nourish, raise' (Perf Pass Ptc) (824) ἐλθεῖν ἔρχομαι 'to come, go' (Aor Inf) ἔπεισε πείθω 'to persuade' (Aor) δεῦρο (adv.) 'hither, here' ἀπαιδίας ἡ ἀπαιδία, ας 'childlessness' χάριν χάριν (acc. as prep. 'for the sake of' + Gen) (825) κᾶθ' = καὶ εἴτα ἐψεύσατο ψεύδω 'to lie, deceive'

(804) He has gone – so that you may know everything from me, old man – to sacrifice the welcoming rites and birth-offerings for the son. **OLD:** (808) Mistress, we have been betrayed – for I suffer with you – by your husband, and we are deliberately insulted, and we are being thrown out of the house of Erechtheus. (811) I speak not hating your husband, but loving you rather than him. (813) He, having married you, came into the city and house as a foreigner and took your full inheritance, and has been revealed as secretly reaping the fruit of children from another woman. (816) And I will tell you how he did this in secret. (817) When he realised you were childless, he did not accept being like you and bearing an equal share of fate; but he took a slave woman to bed, married her in secret, begot this son, and gave him to someone from Delphi to raise as an outsider. (821) And the boy, let loose in the god's temple, has been brought up so as to go unnoticed. (823) When [Xuthus] realised the boy had been brought up to youth, he persuaded you to come here on account of childlessness. (825) Then the god did not lie, but your husband did.

καὶ τῶνδ' ἀπάντων ἔσχατον πείσῃ κακόν· 836

ἀμήτορα, ἀναρίθμητον, ἐκ δούλης τινὸς

γυναικὸς ἐς σὸν δῶμα δεσπότην ἄγει. 838

ἐκ τῶνδε δεῖ σέ δὴ γυναικεῖόν τι δρᾶν. 843

KP ὦ ψυχά, πῶς σιγάσω; 859

πῶς δὲ σκοτίας ἀναφήνω

εὐνάς, αἰδοῦς δ' ἀπολειφθῶ;

ὦ τᾶς ἐπταφθόγγου μέλπων 881

58

κιθάρας ἐνοπάν, ἅτ' ἀγραύλοισ

κεράεσσιν ἐν ἀψύχοις ἀχεῖ

μουσᾶν ὕμνους εὐαχήτους,

σοὶ μομφάν, ὦ Λατοῦς παῖ, 885

πρὸς τάνδ' αὐγὰν αὐδάσω.

ἦλθές μοι χρυσῷ χαίταν

μαρμαίρων, εὖτ' ἐς κόλπους

κρόκεα πέταλα φάρεσιν ἔδρεπον

ἀνθιζομένα χρυσανταυγῇ· 890

NOTES: (843) ἐκ τῶνδε ~ ‘in response to this’. See note on CHORAL DORIC at l. 112. (883) κεράεσσιν Epic/Aeolic Dat Pl -εσσι + moveable -ν. (884) μουσᾶν D Gen Pl (= μουσῶν < *μουσάων). (887) χαίταν D Acc Sg (Acc of Resp). (889) πέταλα here *petals* (of flowers).

VOCABULARY: (836) ἀπάντων ἅπας, ἅπασα, ἅπαν ‘all, every’ ἔσχατον ἔσχατος, η, ον ‘last, extreme’ πείσῃ πείθω ‘to persuade, obey’ (2nd Sg Fut Mid) (837) ἀμήτορα ἀ-μήτωρ, τορ ‘motherless’ ἀναρίθμητον ἀν-αρίθμητος, ον ‘immeasurable, innumerable’, here ‘unregarded’ δούλης ἡ δούλη, ης ‘slave (fem.)’ (838) δῶμα τὸ δῶμα, ατος ‘house’ δεσπότην ὁ δεσπότης, ου ‘master, lord’ ἄγει ἄγω ‘to lead’ (843) δεῖ (impers.) ‘it is necessary’ γυναικεῖόν γυναικεῖος, α, ον ‘of women, womanly’ δρᾶν δράω ‘to do, act’ (859) ψυχὰ D ἡ ψυχὴ ‘soul, spirit’ σιγάσω D σιγάω ‘to be silent’ (Fut). (860) σκοτίας σκότιος, η, ον ‘dark, in secret’ ἀναφήνω ἀναφαίνω ‘to show forth, reveal’ (1st Sg Aor Subj). (861) εὐνὰς ἡ εὐνή, ἥς ‘bed, marriage’ (Acc Pl) αἰδοῦς ἡ αἰδώς, οὔς ‘shame, modesty, reverence’ ἀπολειφθῶ ἀπολείπω ‘to leave behind, abandon’ (1st Sg Aor Subj Pass). (881) τᾶς D τῆς. ἑπταφθόγγου ἑπτὰ-φθογγοῦ, ον ‘seven-toned’ μέλπων μέλπω ‘celebrate with song and dance, sing’ (Nom Sg PresActPtc). (882) κιθάρας ἡ κιθάρα, ας ‘lyre, cithara’ ἐνοπᾶν D ἡ ἐνοπή, ἥς ‘shout, cry; voice, sound’ ἅτ(ε) ὅστε, ἥτε, ὅτε ‘who, which’ (ὅ rel. pron. + τε ‘and’) ἀγραύλοισι ἀγρ-αῦλος, ον ‘dwelling in the field, rustic’. (883) κεράεσσιν τὸ κέρας, ατος ‘horn’ ἀψύχοις ἄ-ψυχος, ον ‘lifeless, inanimate’ ἀχεῖ D ἡχέω ‘to sound, resound’ (3rd Sg Pres). (884) μουσᾶν D ἡ μουσα, ης ‘Muse’ (Gen Pl) ὕμνους ὁ ὕμνος, ου ‘hymn’ εὐαχίτους D εὐ-ήχητος, ον ‘loud-sounding’. (885) μομφάν D ἡ μομφή, ἥς ‘blame, censure’ Λατοῦς D ἡ Λητώ, οὔς ‘Leto’ (mother of Apollo and Artemis) (Gen Sg). (886) τάνδ(ε) D τήνδε αὐγὰν D ἡ αὐγή, ἥς ‘light, ray’ αὐδάσω D αὐδάω ‘to speak, utter’. (887) ἦλθές ἔρχομαι ‘to come, go’ χρυσῶ ὁ χρυσός, οὔ ‘gold’ χαίταν D ἡ χαίτη, ης ‘loose, flowing hair; mane’. (888) μαρμαίρων μαρμαίρω ‘to shine, sparkle’ εὗτ(ε) (conj.) ‘when’ κόλπους ὁ κόλπος, ου ‘bosom, lap; fold of a garment’. (889) κρόκεα κρόκεος, α, ον ‘saffron-coloured’, πέταλα τὸ πέταλον, ου ‘leaf’, φάρεσιν τὸ φάρος, εος ‘robe, garment’, ἔδρεπον δρέπω ‘to pluck, cull’. (890) ἀνθιζομένα D ἀνθίζω ‘to adorn with flowers; (Mid) gather flowers’ (Nom Sg Fem PresMidPtc) χρυσανταυγῇ χρυσ-ανταυγής, ἐς ‘reflecting golden light’ (Acc Pl Ntr).

59

(836) And as the utmost of all these woes, you will suffer this: (837) a motherless, unregarded boy, from some slave woman, he brings as master into your house. (843) From this, you must do something womanly. (859) CRE: O soul, how will I be silent? (860) How will I reveal the secret bed and be freed from shame? (...) (881) O you, who singing to the sound of the seven-voiced lyre which on its rustic (883) horns of lifeless wood, echoes (884) the widely-resounding hymns of the Muses, (885) to you, O son of Leto, I will utter my reproach towards this light. (887) You came to me, your hair gleaming with gold (888) when I was gathering flowers, plucking saffron-petals reflecting golden light into the folds of my robe.

λευκοῖς δ' ἔμφυς καρποῖσιν
χειρῶν εἰς ἄντρου κοίτας
κραυγὰν ὦ μῆτέρ μ' αὐδῶσαν
θεὸς ὁμεινέτας
ἄγες ἀναιδεία

895

Κύπριδι χάριν πράσσω.
τίκτω δ' ἅ δύστανός σοι
κοῦρον, τὸν φρίκα ματρὸς
βάλλω τὰν σὰν εἰς εὐνάν,
ἵνα μ' ἐν λέχεσιν μελέαν μελέοις
ἐξεύξω τὰν δύστανον.

900

60 οἵμοι· καὶ νῦν ἔρρει πτανοῖς
ἄρπασθεις θοίνα παῖς μοι
καὶ σός, τλᾶμον, σὺ δὲ καὶ κιθάρα
κλάζεις παιᾶνας μέλπων.
ὦή, τὸν Λατοῦς αὐδῶ,
ὅστ' ὁμφὰν κληροῖς πρὸς χρυσέους
θνατοῖς ἐγχρίπτουσιν θάκους
καὶ γαίας μεσσήρεις ἔδρας.
ἐς φῶς αὐδὰν καρύξω·
Ἴὼ ἰὼ κακὸς εὐνάτωρ,
ὃς τῷ μὲν ἐμῷ νυμφεύτῃ
χάριν οὐ προλαβὼν
παῖδ' εἰς οἴκους οἰκίζεις·

905

910

915

NOTES: (891) καρποῖσιν Dat Pl Masc ‘wrists’, cf. LSJ s. v. καρπός (B), not to be confused with LSJ καρπός (A) ‘fruit’. (897) τίκτω Historical Present. (898) κοῦρον (Doric) (< *κόρφο- with Third Compensatory Lengthening found in Epic, Ionic and certain Doric. Cf. Att. κόρος ‘boy, lad’). (899) τὰν σὰν εὐνάν D Acc Sg Fem. (903) τᾶμον D Voc Sg Masc referring to Apollo. (907) Λατοῦς D Gen Sg Fem. Read here τὸν Λατοῦς (υἰὸν) ‘the son of Leto’. (908) κληροῖς w/ Acc ὀμφάν ‘deliver an oracle’ (cf. LSJ s.v. II.2).

VOCABULARY: (891) λευκοῖς λευκός, ή, όν ‘white, bright’ ἐμφύς ἐμφύω ‘to cling to, fasten’ (+ Dat.) (Nom Sg AorActPtc) καρποῖσιν ό καρπός, οὔ ‘wrist’. (892) χειρῶν ή χείρ, χειρός ‘hand, arm’ ἄντρον τὸ ἄντρον, ου ‘cave’ κοίτας ή κοίτη, ης ‘bedstead, marriage-bed’ (Acc Pl). (893) κραυγὰν D ή κραυγή, ης ‘cry, shout’ αὐδῶσαν αὐδάω ‘to speak, utter’ (Acc Sg Fem PresActPtc). (894) ὀμευνέτας D ό ὀμευνέτης, ου ‘bedfellow, husband’. (895) ἄγες D ἄγω ‘to lead’ (2nd Sg Aor ἤγες) ἀναιδεία ή ἀναιδεια, ας ‘shamelessness’. (896) Κύπριδι ή Κύπρις, ιδος ‘Cypris (epithet of Aphrodite)’ χάριν ή χάρις, ιτος ‘favour, grace’ πράσσων πράσσω ‘to do, fare’ (Nom Sg Masc PresActPtc). (897) τίκτω τίκτω ‘to bear, give birth’ ἅ D ή δύστανός D δύσ-τηνος, ον ‘unhappy, wretched’. (898) κοῦρον ό κοῦρος, ου ‘youth, boy’ φρίκα D ή φρίκη, ης ‘shuddering, fear’ ματρός D μητρός. (899) βάλλω βάλλω ‘to throw’ εὐνάν D ή εὐνή, ης ‘bed, marriage’. (900) λέχεσιν τὸ λέχος, εος ‘bed, marriage’ μελέαν μέλεος, α, ον ‘unhappy, miserable’ μελέοις μέλεος, α, ον ‘unhappy, miserable’ (901) ἐξεύξω ζεύγνυμι ‘to yoke, join’ (2nd Sg Aor Mid Ind < *ἐξεύξασο) τὰν D τὴν δύστανον D δύσ-τηνος, ον ‘unhappy, wretched’. (902) οἴμοι (interj.) ‘alas!’ ἔρρει ἔρρω ‘to go away, perish’ (3rd Sg Pres) πτανοῖς D πτηνός, ή, όν ‘winged’. (903) ἀρπασθεῖς ἀρπάζω ‘to seize, snatch’ (Nom Sg Masc AorPassPtc) θοίνα D ή θοίνη, ης ‘feast, banquet’ τᾶμον D τλήμων, ον ‘suffering, wretched’ κιθάρα ή κιθάρα, ας ‘lyre, cithara’. (906) κλάζεις κλάζω ‘to make a sharp piercing sound; shout, scream; ring forth’ παιᾶνας ό παιάν, ἄνος ‘paeon, hymn’ μέλπων μέλπω ‘to sing, celebrate’. (907) ὦή (interj.) (cry of lament) Λατοῦς D ή Λητώ, οὔς ‘Leto’ (mother of Apollo and Artemis) αὐδῶ αὐδάω ‘to speak, utter’. (908) ὅστ(ε) = ὅς, ή, ὅ ‘who, which’ + τε ‘and’ ὀμφάν D ή ὀμφή, ης ‘voice, oracle’ κληροῖς κληρώ ‘appoint by lot’ (2nd Sg Pres) χρυσέους χρύσεος, α, ον ‘golden’. (909) θνατοῖς D θνητός, ή, όν ‘mortal’ ἐγχρίπτουσιν ἐγχρίπτω ‘to touch, come near’ θάκους ό θάκος, ου ‘seat, bench’. (910) γαίας ή γαῖα, ας ‘earth, land’ μεσσήρεις με(σ)σήρης, ες ‘sitting in the middle’ ἔδρας ή ἔδρα, ας ‘seat, chair’. (911) φῶς τὸ φάος/φῶς, φάεος ‘light’ αὐδάν D ή αὐδή, ης ‘voice, sound’ καρύξω D κηρύσσω ‘to proclaim, announce’ (Aor Subj). (912) Ἰὼ ἰὼ (interj.) ‘ο! ο!’ εὐνάτωρ D ό εὐνήτωρ, ορος ‘bedfellow, husband’ νυμφεύτα D ό νυμφευτής, οὔ ‘groomsman; bridegroom, husband’. (913) χάριν ή χάρις, ιτος ‘favour, grace’ προλαβὼν προλαμβάνω ‘to take before, anticipate’. (915) οἴκους ό οἶκος, ου ‘house’ οἰκίζεις οἰκίζω ‘to found, settle’.

61

(891) And grasping my hands’ white wrists, you, a bedfellow god, led me away into the bed of a cave, as I was shouting a shriek “O Mother!” while you were doing favour to Cypris. (897) And I, wretched, bore to you a boy. In fear of my mother I cast him upon your bed (900) where you yoked yourself to wretched miserable me in a miserable marriage-bed. (902) Woe is me! And now he is gone, (903) snatched off like a feast for the birds (904), my child – and yours – you wretch! (905) But you screech on the lyre and (906) sing your paeans. (907) Aaah! I address the son of Leto, (908) who delivers oracles to (909) mortals who come near to his golden seats and the middlemost chairs of the earth. (911) Into the light I shall proclaim my speech. (912) Woe! Woe! Evil bedfellow, who, showing not favour to my bridegroom (915) you settle a child in his household.

ὁ δ' ἐμὸς γενέτας καὶ σὸς ἀπευθής

οἰωνοῖς ἔρρει συλαθείς,

σπάργανα ματέρος ἐξαλλάξας.

μισεῖ σ' ἅ Δᾶλος καὶ δάφνας

ἔρνεα φοίνικα παρ' ἀβροκόμαν, 920

ἔνθα λοχεύματα σέμν' ἐλοχεύσατο

Λατὼ Δίοισί σε κάποις.

ΚΟ οἴμοι, μέγας θησαυρὸς ὡς ἀνοίγνυται

62 κακῶν, ἐφ' οἷσι πᾶς ἂν ἐκβάλῃ δάκρυ.

ΠΡ ὦ θύγατερ, οἴκτου σὸν βλέπων ἐμπίμπλαμαι 925

πρόσωπον, ἔξω δ' ἐγενόμην γνώμης ἐμῆς.

τί φῆς; τίνα λόγον Λοξίου κατηγορεῖς; 931

ποῖον τεκεῖν φῆς παῖδα; ποῦ 'κθεῖναι πόλεως

θηρσὶν φίλον τύμβευμα; ἄνελθέ μοι πάλιν.

ΚΡ αἰσχύνομαι μέν σε, ὦ γέρον, λέξω δ' ὅμως.

ΠΡ ὡς συστενάζειν γ' οἶδα γενναίως φίλοις. 935

ΚΡ ἄκουε τοίνυν· οἶσθα Κεκροπίας πέτρας; 936

ΠΡ οἶδα, ἔνθα Πανὸς ἄδυτα καὶ βωμοὶ πέλας. 938

ΚΡ ἐνταῦθ' ἀγῶνα δεινὸν ἠγωνίσμεθα.

NOTES: (916) **γενέτας** D Nom Sg. Usually this word means ‘father, begetter’, but here it means ‘offspring’. (918) **σπάργανα** ‘swaddling-clothes’; in tragedy and comedy σπάργανα are typically the objects left with an exposed child and later used as a device to later identify true parentage. (920) **φοίνικα** here in adjectival use ‘purple, crimson’ after φοῖνιξ ‘(Phoenician) purple, crimson (dye)’. (922) **Δίοισι** Adj Dat Pl Masc ‘Zeus’s, belonging to Zeus’ (w/ secondary accent from following enclitic pronoun). (924) **ἐφ’ οἷσι** ἐπὶ οἷσι. (932) **τεκεῖν**, (ἐ)κθεῖναι both Aor Act Inf, indirect speech with φῆς. (936) **Κεκροπίας πέτρας** Cecrops founded and was the first king of the city of Athens. The Cecropian rocks were on the north slope of the Acropolis.

VOCABULARY: (916) **γενέτας** D ὁ γενέτης, ου ‘begetter, father’ (Nom Sg) **ἄπευθής** ἄ-πευθής, ἐς ‘unknown, not inquired after’. (917) **οἰωνοῖς** ὁ οἰωνός, οὐ ‘bird of omen’ **ἔρρει** ἔρρω ‘to go away, perish’ (3rd Sg Pres) **συλαθείς** συλάω ‘to strip away, pillage, plunder’ (Nom Sg AorPassPtc). (918) **σπάργανα** τὸ σπάργανον ‘band for swathing infants; (in pl.) swaddling-clothes’ **ματέρος** D ἡ μήτηρ, μητρός ‘mother’ (Gen Sg) **ἐξαλλάξας** ἐξαλλάσσω ‘to change, remove’. (919) **μισεῖ** μισέω ‘to hate’ **Ἄ** D ἡ **Δᾶλος** D ἡ Δῆλος, ου ‘Delos (island in the Cyclades, birthplace of Apollo and Artemis)’ **δάφνας** D ἡ δάφνη, ης ‘laurel’ (Gen Sg). (920) **ἔρνεα** τὸ ἔρνος, εος ‘young shoot, sprout’ **φοίνικα** ὁ φοῖνιξ, ἴσσα, ἴκον ‘purple, crimson’ **ἀβροκόμαν** D ἀβρό-κομος, ον ‘with delicate hair; with luxuriant foliage (of plants)’. (921) **ἔνθα** (adv.) ‘where, there’ **λοχεύματα** τὸ λόχευμα, ατος ‘that which is born, a child; (in pl.) childbirth’ **σέμνα** σεμνός, ἡ, ὄν ‘revered, august, holy’ **ἐλοχεύσατο** λοχεύω ‘to give birth, assist in childbirth’ (Aor Mid Ind) (922) **Λατῶ** D ἡ Λητώ, οὐς ‘Leto (mother of Apollo and Artemis)’ **Δίοισι** Δίος, α, ον ‘divine, of Zeus’ **κάποις** D ὁ κῆπος, ου ‘garden’. (923) **οἶμοι** (interj.) ‘alas!’ **μέγας** μέγας, μεγάλη, μέγα ‘great, large’ **θησαυρός** ὁ θησαυρός, οὐ ‘treasure’ **ἀνοίγνυται** ἀνοίγνυμι ‘to open’ (3rd Sg Pres Pass). (924) **ἐκβάλοι** ἐκβάλλω ‘to throw out, banish’ (3rd Sg Aor Opt) **δάκρυ** τὸ δάκρυ, υος ‘tear’. (925) **θύγατερ** ἡ θυγάτηρ, τρός ‘daughter’ **οἴκτου** ὁ οἶκτος, ου ‘pity, compassion’ **βλέπων** βλέπω ‘to look, see’ **ἐμπίμπλαμαι** ἐμπίμπλημι ‘to fill’. (926) **πρόσωπον** τὸ πρόσωπον, ου ‘face’ **ἔξω** (adv.) ‘outside’ **ἐγενόμην** γίγνομαι ‘to come to be’ **γνώμης** ἡ γνώμη, ης ‘mind, judgment’. (931) **φῆς** φημί ‘to say’ **κατηγορεῖς** κατηγορέω ‘to accuse’. (932) **ποῖον** ποῖος, α, ον ‘of what kind? which?’ **τεκεῖν** τίκτω ‘to bear, give birth’ (Aor Inf) **φῆς** φημί ‘to say’ **ποῦ** (adv.) ‘where?’ **ἐκθεῖναι** ἐκτίθημι ‘to expose (a child)’ (Aor Inf) **πόλεως** ἡ πόλις, εως ‘city’. (933) **θηρσὶν** ὁ θῆρ, θηρός ‘wild beast’ **τύμβευμα** τὸ τύμβευμα, ατος ‘thing to be buried’ **ἄνελθέ** ἀνέρχομαι ‘to go up, come up’ (2nd Sg Impv Aor) **πάλιν** (adv.) ‘back, again’. (934) **αἰσχύνομαι** αἰσχύνομαι + Acc ‘to feel shame in front of’ **γέρον** ὁ γέρων, οντος ‘old man’ (Voc) **λέξω** Fut of λέγω **ὅμως** (adv.) ‘nevertheless’. (935) **συστενάζειν** συστενάζω with Dat ‘to groan together with’ **οἶδα** οἶδα ‘to know’ **γενναίως** (adv.) ‘nobly, bravely’. (936) **ἄκουε** ἀκούω ‘to hear’ (Impv) **τοίνυν** (pcl.) ‘therefore, then’ **οἶστα** οἶδα ‘to know’ **πέτρας** ἡ πέτρα, ας ‘rock’. (938) **οἶδα** οἶδα ‘to know’ **ἔνθα** (adv.) ‘where, there’ **Πανός** ὁ Πάν, Πανός ‘Pan’ **ἄδυτα** τὸ ἄδυτον, ου ‘inner shrine’ **βωμοὶ** ὁ βωμός, οὐ ‘altar’ **πέλας** (adv.) ‘near’. (939) **ἐνταῦθα** (adv.) ‘there, then’ **ἀγῶνα** ὁ ἀγών, ὦνος ‘contest, struggle’ **δεινὸν** δεινός, ἡ, ὄν ‘terrible, fearful’ **ἠγωνίσμεθα** ἀγωνίζομαι ‘to contend, struggle’ (Aor).

63

(916) But my offspring – and yours – has perished unknown, stripped away by birds (918) leaving behind his mother’s swaddling-clothes (919–920) Delos hates you and also the crimson shoots of your laurel by the fine foliage (921–922) where Leto gave you revered childbirth in Zeus’s gardens. **COR:** (923) Alas, how great a storehouse is opened (924) of troubles at which anyone would shed a tear. **Old Man:** (925) O daughter, I am filled with pity, looking at your (926) face, and I am out of my wits. (931) What are you saying? What charge do you bring against Loxias? (932) What child do you say you bore? Where in the city did you expose him, (933) to be entombed inside wild beasts, as they like? Tell me again from the beginning. **CRE:** (934) I feel shy before you, old man, but I will speak nevertheless. **Old Man:** (935) That’s because I know how to share nobly the groans of my friends. **CRE:** (936) Listen then. Do you know the Cecropian rock? **Old Man:** (938) I know it; where the shrine and altar of Pan are nearby. **CRE:** (939) There we fought a dreadful fight.

	ΠΡ	τίν’; ὥς ἀπαντᾷ δάκρυά μοι τοῖς σοῖς λόγοις.	940
	ΚΡ	Φοίβῳ ξυνῆψ’ ἄκουσα δύστηνον γάμον.	
	ΠΡ	ὦ θύγατερ, ἄρ’ ἦν ταῦθ’ ἃ γ’ ἡσθόμην ἐγώ;	
	ΚΡ	οὐκ οἶδα· ἀληθῇ δ’ εἰ λέγεις φαίημεν ἄν.	
	ΠΡ	νόσον κρυφαίαν ἠνίκ’ ἔστενες λάθρα.	
	ΚΡ	τότ’ ἦν ἃ νῦν σοι φανερά σημαίνω κακά.	945
	ΠΡ	κᾶτ’ ἐξέκλεψας πῶς Ἀπόλλωνος γάμους;	
	ΚΡ	ἔτεκον· ἀνάσχου ταῦτ’ ἐμοῦ κλύων, γέρον.	
	ΠΡ	ποῦ; τίς λοχεύει σε; ἢ μόνη μοχθεῖς τάδε;	
	ΚΡ	μόνη κατ’ ἄντρον οὔπερ ἐζεύχθην γάμοις.	
64	ΠΡ	ὁ παῖς δὲ ποῦ ’στιν, ἵνα σὺ μηκέτ’ ἦς ἄπαις;	950
	ΚΡ	τέθνηκεν, ὦ γεραιέ, θηρσὶν ἐκτεθείς.	
	ΠΡ	τέθνηκε; Ἀπόλλων δ’ ὁ κακὸς οὐδὲν ἥρκεσεν;	
	ΚΡ	οὐκ ἥρκεσ’· Ἄιδου δ’ ἐν δόμοις παιδεύεται.	
	ΠΡ	τίς γάρ νιν ἐξέθηκεν; οὐ γὰρ δὴ σύ γε;	
	ΚΡ	ἡμεῖς, ἐν ὄρφνῃ σπαργανώσαντες πέπλοις.	955
	ΠΡ	οὐδὲ ξυνήδει σοί τις ἔκθεσιν τέκνου;	
	ΚΡ	αἰ συμφοραί γε καὶ τὸ λανθάνειν μόνον.	
	ΠΡ	καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης;	
	ΚΡ	πῶς; οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ’ ἔπη.	
	ΠΡ	φεῦ·	
		τλήμων σὺ τόλμης, ὁ δὲ θεὸς μᾶλλον σέθεν.	960

NOTES: (946) **καῖτ'** = καὶ εἴτα, lit. 'and then', idiomatically expresses surprise or indignation. (950) **'στιν** ἔστιν. **ἵνα** conjunction to indicate purpose with **ἦς** (Subj 2nd Sg Pres of εἶμι). The thought is 'I ask you to tell me where your child is, so that I might help you to be reunited with him, and so no longer childless.' (953) **Ἅιδου** Hades was god of the Underworld, and king of the dead.

VOCABULARY: (940) **ἀπαντᾷ** ἀπαντάω 'to meet' (3rd Sg Pres) **δάκρυά** τὸ δάκρυ, υος 'tear'. (941) **ξυνῆψ(α)** συνάπτω 'to join together' (1st Sg Aor) **ἄκουσα** ἄκων, ουσά, ον 'unwilling' **δύστηνον** δύστηνος, ον 'unhappy, wretched' **γάμον** ὁ γάμος, ου 'marriage'. (942) **θύγατερ** ἡ θυγάτηρ, τρός 'daughter' **ἡσθόμην** αἰσθάνομαι 'to perceive, notice' (Aor). (943) **οἶδα** οἶδα 'to know' **ἀληθῆ** ἀληθής, ἐς 'true' **φαίμεν** φημί 'to say'. (944) **νόσον** ἡ νόσος, ου 'disease, sickness' **κρυφαίαν** κρυφαῖος, α, ον 'hidden, secret' **ἡνίκ(α)** (conj.) 'when' **ἔστενες** στένω 'to groan, lament' **λάθρα** (adv.) 'secretly'. (945) **φανερὰ** φανερός, ά, όν 'visible, clear' **σημαίνω** σημαίνω 'to signify, show'. (946) **ἐκκλέψας** ἐκκλέπτω 'to steal away, conceal' (2nd Sg Aor) **γάμους** ὁ γάμος, ου 'marriage'. (947) **ἔτεκον** τίκτω 'to bear, give birth' **ἀνάσχου** ἀνέχομαι 'to hold up, endure' (2nd Sg Aor Impv) **κλύων** κλύω 'to hear' **γέρον** ὁ γέρων, οντος 'old man'. (948) **ποῦ** 'where?' **λοχεύει** λοχεύω 'to assist in childbirth' **μοχθεῖς** μοχθέω 'to toil, labour'. (949) **ἄντρον** τὸ ἄντρον, ου 'cave' **οὔπερ** οὔπερ 'where exactly' **ἐζεύχθην** ζεύγνυμι 'to yoke, join' (1st Sg Aor Pass) **γάμοις** ὁ γάμος, ου 'marriage'. (950) **ποῦ** (adv.) 'where?' **μηκέτι** (adv.) 'no longer' **ἄπαις** ἄ-παις, δος 'childless'. (951) **τέθνηκεν** θνήσκω 'to die' (3rd Sg Perf) **γεραίε** γεραίος, ά, όν 'old, aged' **θηρσὶν** ὁ θήρ, θηρός 'wild beast' **ἐκτεθεῖς** ἐκτίθην 'to expose (a child)' (Masc Nom Sing AorPassPtc). (952) **τέθνηκεν** θνήσκω 'to die' (3rd Sg Perf) **ἤρκεσεν** ἀρκέω 'to suffice, ward off' (3rd Sg Aor). (953) **ἤρκεσε** ἀρκέω 'to suffice, ward off' (3rd Sg Aor) **Ἅιδου** ὁ Ἅιδης, ου 'Hades' **παιδεύεται** παιδεύω 'to educate, train'. (954) **νιν** (pron.) 'him, her, it, them' (Acc) **ἐξέθηκεν** ἐκτίθην 'to expose' (3rd Sg Aor). (955) **ὄρφνη** ἡ ὄρφνη, ης 'darkness, night' **σπαργανώσαντες** σπαργανώω 'to wrap in swaddling clothes' **πέπλοις** ὁ πέπλος, ου 'robe, garment'. (956) **ξυνήδει** σύννοιδα 'to know with, share knowledge' (3rd Sg Impf) **ἔκθεσιν** ἡ ἐκθεσις, εως 'exposure' (Acc Sg). (957) **συμφοραί** ἡ συμφορά, ἄς 'misfortune, event' **λανθάνειν** λανθάνω 'to escape notice'. (958) **ἄντρω** τὸ ἄντρον, ου 'cave' **λιπεῖν** λείπω 'to leave' **ἔτλης** τλάω 'to endure, dare' (2nd Sg Impf). (959) **οἰκτρὰ** οἰκτρός, ά, όν 'pitiable, wretched' **πολλὰ** πολὺς, πολλή, πολύ 'much, many' **στόματος** τὸ στόμα, ατος 'mouth' **ἐκβαλοῦσ(α)** ἐκβάλλω 'to throw out' (Nom Fem Sing AorPtcAct) **ἔπη** τὸ ἔπος, εος 'word, saying'. (960) **φεῦ** (interj.) 'alas!' **τλήμων** τλήμων, ον 'suffering, wretched' **τόλμης** ἡ τόλμη, ης 'courage, daring' **μᾶλλον** (adv.) 'more, rather' **σέθεν** σύ, σοῦ 'you' (poetic Gen).

65

Old Man: (940) What fight? How tears come to me at your words. **CRE:** (941) With Phoebus I joined, against my will, an unhappy marriage. **Old Man:** (942) O daughter, is that what I noticed – **CRE:** (943) I do not know; but I could say whether you're telling the truth. **Old Man:** (944) – when you were lamenting a hidden ailment by yourself? **CRE:** (945) At that time occurred the troubles that I now indicate to you openly. **Old Man:** (946) So how did you conceal the marriage to Apollo? **CRE:** (947) I gave birth. When hearing this from me, old man, be strong. **Old Man:** (948) Where? Who was your midwife? Or did you go through these labour pains all by yourself? **CRE:** (949) All by myself, in the cave where I was yoked in marriage. **Old Man:** (950) And the child – so that you may be childless no longer – where is he? **CRE:** (951) He is dead, old man; he was exposed to wild beasts. **Old Man:** (952) He is dead? And cowardly Apollo gave no help? **CRE:** (953) He gave no help. The child is being raised in Hades' house. **Old Man:** (954) Who exposed him? For surely it was not you? **CRE:** (955) It was me, after wrapping him in swaddling clothes in the darkness. **Old Man:** (956) Was there none to witness with you the exposure of the child? **CRE:** (957) Only Misfortune and Secrecy. **Old Man:** (958) And how could you bear to leave your child in the cave? **CRE:** (959) How? Uttering many piteous words from my mouth. **Old Man:** Alas! (960) You are hard-hearted in your resolution, the god more so than you.

KP	εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι.	
ΠΡ	μαστὸν διώκοντα ἢ πρὸς ἀγκάλαις πεσεῖν;	
KP	ἐνταῦθ' ἴν' οὐκ ὦν ἄδικ' ἔπασχεν ἐξ ἐμοῦ.	
ΠΡ	σοὶ δ' ἐς τί δόξ' ἐσῆλθεν ἐκβαλεῖν τέκνον;	
KP	ὥς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον.	965
ΠΡ	οἴμοι, δόμων σῶν ὄλβος ὥς χειμάζεται.	
KP	τί κρᾶτα κρύψας, ὦ γέρον, δακρυρροεῖς;	
ΠΡ	σὲ καὶ πατέρα σὸν δυστυχοῦντας εἰσορῶν.	
KP	τὰ θνητὰ τοιαῦτα· οὐδὲν ἐν ταύτῳ μένει.	
ΠΡ	μή νυν ἔτ' οἴκτων, θύγατερ, ἀντεχώμεθα.	970
KP	τί γάρ με χρή δρᾶν; ἀπορία τὸ δυστυχεῖν.	
66 ΠΡ	τὸν πρῶτον ἀδικήσαντά σ' ἀποτίνου θεόν.	
KP	καὶ πῶς τὰ κρείσσω θνητὸς οὔσ' ὑπερδράμω;	
ΠΡ	πίμπρη τὰ σεμνὰ Λοξίου χρηστήρια.	
KP	δέδοικα· καὶ νῦν πημάτων ἄδην ἔχω.	975
ΠΡ	τὰ δύνατά νυν τόλμησον, ἄνδρα σὸν κτανεῖν.	
KP	αἰδούμεθ' εὐνάς τὰς τόθ' ἡνίκ' ἐσθλὸς ἦν.	
ΠΡ	νῦν δ' ἀλλὰ παῖδα τὸν ἐπὶ σοὶ πεφηνότα.	
KP	πῶς; εἰ γὰρ εἴη δύνατον· ὥς θέλοιμί γ' ἄν.	
ΠΡ	ξιφηφόρους σοὺς ὀπλίσασ' ὀπάονας.	980
KP	ἐπίσημον ὁ φόνος καὶ τὸ δοῦλον ἀσθενές.	983
ΠΡ	ῶμοι, κακίζῃ· φέρε, σύ νυν βούλευέ τι.	
KP	καὶ μὴν ἔχω γε δόλια καὶ δραστήρια.	985

NOTES: (963) ἐνταῦθ' ἵν' ἐνταῦθα 'in this place', i. e. her bosom, ἵνα 'where', rel. with ἔπασχεν 3rd Sing Impf of πάσχω. **(970)** ἔτ(ι). **(977)** τότε(ε) ἡνίκ(α).

VOCABULARY: (961) εἶδες 2nd Sg Aor Act Ind of ὁράω χειρας ἢ χεῖρ, χε(ι)ρός 'hand' ἐκτείνοντά ἐκτείνω 'to stretch out'. **(962)** μαστόν ὁ μαστός, οὔ 'breast' διώκοντα διώκω 'to pursue'. **(963)** ἀγκάλαις ἢ ἀγκάλη, ἡς 'arm, embrace' πεσεῖν πίπτω 'to fall' ἐνταῦθα (adv.) 'here' ἄδικ(α) ἄ-δικος, ὦν 'unjust' ὦν Nom Sg Masc PresActPtc of εἰμί ἔπασχεν πάσχω 'to suffer, experience'. **(964)** δόξ(α) ἢ δόξα, ἡς 'opinion, belief' (Nom Sg) ἐσῆλθεν εἰσέρχομαι 'to go in, enter' (3rd Sg Aor) ἐκβάλλειν ἐκβάλλω 'to throw out, banish' (Aor Inf). **(965)** σώσοντα σώζω 'to save' αὐτοῦ ἑαυτοῦ, ἧς 'him-/her-/itself' γόνον ὁ γόνος, ου 'offspring, child'. **(966)** οἶμοι (interj.) 'alas!' ὄλβος ὁ ὄλβος, ου 'happiness, prosperity' χειμάζεται χειμάζω 'to storm, toss'. **(967)** κῤῥατα ὁ κῤῥᾶς ἄτος 'head' κρύψας κρύπτω 'to hide' (Masc Nom Sg AorActPtc) γέρον ὁ γέρων, οντος 'old man' δακρυρροεῖς δακρυρροέω 'to shed tears'. **(968)** δυστυχοῦντας δυστυχέω 'to be unfortunate' εἰσορῶν εἰσοράω 'to look upon, see'. **(969)** θνητὰ θνητός, ἢ, ὦν 'mortal' τοιαῦτα τοιοῦτος, τοιαύτη, τοιοῦτο 'such' ταῦτῳ = τῷ αὐτῷ μένει μένω 'to remain'. **(970)** οἴκτων ὁ οἴκτος, ου 'pity, compassion' θύγατερ ἢ θυγάτηρ, τρός 'daughter' ἀντεχώμεθα ἀντέχομαι 'to hold out against, endure'. **(971)** χρή χρή (impers.) 'it is necessary' δρᾶν δράω 'to do, act' ἀπορία ἢ ἀπορία, ας 'difficulty, perplexity' δυστυχεῖν δυστυχέω 'to be unfortunate'. **(972)** πρῶτον (adv.) 'first' ἀδικήσαντά ἀδικέω 'to do wrong, injure' ἀποτίνου ἀποτίνω 'take vengeance'. **(973)** κρείσσω κρείσσω, ὦν 'stronger, better' θνητός θνητός, ἢ, ὦν 'mortal' οὔσα Nom Sg Fem PresActPtc of εἰμί ὑπερδράμω ὑπερτρέχω 'to run beyond, surpass' (1st Sg Aor Subj). **(974)** πῖμπρη πῖμπρημι 'to burn' (2nd Sing Impv) σεμνὰ σεμνός, ἢ, ὦν 'holy, revered' χρηστήρια τὸ χρηστήριον, ου 'oracle'. **(975)** δέδοικα δέδοικα 'to fear' πημάτων τὸ πῆμα, ατος 'misery, ruin' ἄδην (adv.) 'enough, to satiety'. **(976)** δυνατά δυνατός, ἢ, ὦν 'possible' τόλμησον τολμάω 'to dare' (Aor Inf) ἄνδρα ὁ ἀνὴρ, ἀνδρός 'man' κτανεῖν κτείνω 'to kill' (Aor Inf). **(977)** αἰδούμεθα αἰδέομαι 'to feel shame, respect' εὐνὰς ἢ εὐνή, ἧς 'bed, marriage' ἡνίκ(α) (conj.) 'when' ἐσθλὸς ἐσθλός, ἢ, ὦν 'good, noble'. **(978)** πεφηνότα φαίνω 'to show, appear' (Masc Acc Sing Perf Ptc). **(979)** εἴη 3rd Sg Opt of εἰμί δύνατον δυνατός, ἢ, ὦν 'possible' θέλοιμί (ἐ)θέλω 'to wish, want'. **(980)** ξιφηφόρους ξιφη-φόρος, ὦν 'sword-bearing' ὀπλίσας(α) ὀπλίζω 'to arm' (Fem Nom Sg AorPtc) ὀπάνας ὁ ὀπάων, ονος 'attendant, follower'. **(983)** ἐπίσημον ἐπίσημος, ὦν 'conspicuous, notable' φόνος ὁ φόνος, ου 'murder, slaughter' δοῦλον δοῦλος, η, ὦν 'characteristic of slaves' ἀσθενές ἀ-σθενής, ἐς 'weak, feeble'. **(984)** ὦμοι (interj.) 'alas!' κακίζη κακίζω 'to revile, declare cowardly' βούλευέ βουλεύω 'to plan'. **(985)** μὴν (pcl.) 'truly, indeed' δόλια δόλιος, α, ὦν 'deceitful, cunning' δραστήρια δραστήριος, ὦν 'effective, active'.

67

CRE: (961) If you had seen the child stretching out his hands to me – **Old Man: (962)** Seeking the breast or to fall into your arms? **CRE: (963)** – here; and in his not being here he was done an injustice by me. **Old Man: (964)** With what intent did the thought came to you to expose the child? **CRE: (965)** That the god would save his own offspring. **Old Man: (966)** Alas, how the prosperity of your house is storm-tossed! **CRE: (967)** Why having hidden your head do you weep, old man? **Old Man: (968)** Seeing you and your father suffering misfortune. **CRE: (969)** Such is mortal life. Nothing stays in the same place. **Old Man: (970)** Let us not hold back from tears any longer, daughter. **CRE: (971)** What must I do? Misfortune is helplessness. **Old Man: (972)** Take vengeance on the god who wronged you first. **CRE: (973)** How am I, being mortal, to overcome what is stronger? **Old Man: (974)** Set fire to the sacred oracular shrine of Loxias. **CRE: (975)** I am afraid to, and I already have enough of troubles. **Old Man: (976)** Then steel yourself to do what is within your power: kill your husband. **CRE: (977)** I respect the marriage bed of the time when he was honourable. **Old Man: (978)** Then at least kill the son who has come to govern you. **CRE: (979)** How? If it were possible, how I'd wish to. **Old Man: (980)** Arming your attendants with swords. **CRE: (983)** The murder would be conspicuous, and the slaves are weak. **Old Man: (984)** Alas, you're being cowardly. Come then, you devise something. **CRE: (985)** I do have a cunning and effective plan.

οἷσθ' οὖν ὃ δρᾶσον· χειρὸς ἐξ ἐμῆς λαβὼν 1029
 χρύσωμ' Ἀθάνας τόδε, παλαιὸν ὄργανον,
 ἐλθὼν ἴν' ἡμῖν βουθυτεῖ λάθρα πόσις,
 δείπνων ὅταν λήγωσι καὶ σπονδὰς θεοῖς
 μέλλωσι λείβειν, ἐν πέπλοις ἔχων τόδε
 κάθες βαλὼν ἐς πῶμα τῷ νεανίᾳ
 ἰδίᾳ γε, μή τι πᾶσι, χωρίσας ποτόν, 1035
 τῷ τῶν ἐμῶν μέλλοντι δεσπάζειν δόμων.
 κᾶνπερ διέλθη λαιμόν, οὔποθ' ἴξεται
 κλεινὰς Ἀθήνας, κατθανὼν δ' αὐτοῦ μενεῖ.

68 ΧΟ αἰσχύνομαι τὸν πολὺν- **στρ β**

μνον θεόν, εἰ παρὰ Καλλιχόροισι παγαῖς 1075
 λαμπάδα θεωρὸς εἰκάδων
 ἐννύχιον ἄυπνος ὄψεται,
 ὅτε καὶ Διὸς ἀστερωπὸς
 ἀνεχόρευσεν αἰθήρ,
 χορεύει δὲ σελά- 1080
 να καὶ πεντήκοντα κόραι
 Νηρέος αἱ κατὰ πόντον
 ἀενάων ποταμῶν τε
 δίνας χορευόμεναι
 τὰν χρυσόστεφανον κόραν 1085

NOTES: (1031) ἵν(α) ‘where’, rel. with βουθυτεῖ Ind. (1035) ἰδίᾳ Fem Dat Sg of the adjective, used adverbially. (1037) κᾶνπερ = καὶ εἰ ἄν περ. – See note on **CHORAL DORIC** at l. 112. (1074-5) τὸν πολύυμνον θεὸν Iacchus (often identified with Dionysus), whose name is derived from the ritual cry in his honour, lending additional point to ‘much-hymned’. Καλλιχόροισι lit. ‘of beautiful dances’, also ‘belonging to Callichorus (or -um)’, a sacred well or spring near Eleusis. (1076) λαμπάδα ‘torch(-lit procession)’. θεωρὸς often describes a participant in ritual, but as Ion is presumably not (yet) initiated into the Eleusinian Mysteries, here in root sense ‘observer’. εἰκάδων Gen Pl (for Sg) Fem, referring to 20 Boedromion, the day and night of the procession from Athens to Eleusis. (1079) ἀνεχόρευσεν the Aor here describes a typical situation and may be translated as Pres. (1082) Νηρέος sea-god, Poetic Gen Sg (Attic Prose Νηρέως). (1084) χορευόμεναι Nom Pl Fem PresMidPtc; Mid here same as Act, + Acc object (‘in honour of’). (1085) τὰν ... κόραν Persephone/Kore (D τὴν ... κόρην).

VOCABULARY: (1029) οἶσθα οἶδα ‘to know’ δρᾶσον δράω ‘to do, act’ (2nd Sg Aor Act Impv) χειρὸς ἡ χεῖρ, χε(ι)ρός ‘hand’ λαβὼν AorPtc of λαμβάνω. (1030) χρύσωμ(α) τὸ χρύσωμα, ατος ‘thing made of gold’ Ἀθάνας name of Athena in the Dorian dialect παλαιὸν παλαιός, ἄ, ὄν ‘old, ancient’ ὄργανον τὸ ὄργανον, ου ‘instrument, tool’. (1031) ἐλθὼν ἔρχομαι ‘to come, go’ βουθυτεῖ βουθυτέω ‘to sacrifice oxen’ λάθρα (adv.) ‘secretly’ πόσις ὁ πόσις, εως ‘husband’. (1032) δεῖπνων τὸ δεῖπνον, ου ‘dinner, meal’ λήγωσι λήγω with Gen ‘to cease from’ σπονδὰς ἡ σπονδή, ἥς ‘libation’. (1033) μέλλωσι μέλλω ‘to be about to’ λείβειν λείβω ‘to pour, make libation’ πέπλοις ὁ πέπλος, ου ‘robe, garment’ κάθες καθίημι ‘to let down’ (2nd Sing Aor Impv). (1034) βαλὼν βάλλω ‘to throw’ (Aor Ptc) πῶμα τὸ πῶμα, ατος ‘lid, cover’ νεανίᾳ ὁ νεανίας, ου ‘young man’. (1035) ἰδίᾳ ἴδιος, α, ὄν ‘one’s own, private’ πᾶσι Dat Pl of πᾶς χωρίσας χωρίζω ‘to separate, divide’ ποτόν ποτός, ἡ, ὄν ‘drinkable’. (1036) μέλλοντι μέλλω ‘to be about to’ δεσπόζειν δεσπάζω ‘to be master, rule’. (1037) διέλθῃ διέρχομαι ‘to go through, pass through’ (3rd Sg Aor Sub) λαιμόν ὁ λαιμός, οὔ ‘throat’ οὔποτε ‘never’ ἴξεται ἰκνέομαι ‘to come, arrive’ (Fut). (1038) κλεινὰς κλεινός, ἡ, ὄν ‘famous, glorious’ (acc. fem.) Ἀθήνας αἱ Ἀθῆναι, ὧν ‘Athens’ καταθάνων καταθνήσκω ‘to die’ (Nom Sg Masc Aor Ptc) μενεῖ μένω ‘to remain’ (3rd Sg Fut < *μενέει). (1074) αἰσχύνομαι αἰσχύνομαι ‘to be ashamed (before)’ + Acc πολύυμνον πολύ-υμνος, ὄν ‘much-hymned, celebrated’ (1075) Καλλιχόροισι Καλλί-χορος, ὄν (adj.) ‘of beautiful dances’ παγαῖς D ἡ παγή, ἥς ‘spring, fountain’ (1076) λαμπάδα ἡ λαμπάς, ἄδος ‘torch’ θεωρὸς ὁ θεωρός, οὔ ‘spectator, (ritual) envoy’ εἰκάδων αἱ εἰκάδες, ὡν ‘twentieth day’ (Pl for Sg) (1077) ἐννύχιον ἐν-νύχιος, ὄν ‘nocturnal, by night’ ἄυπνος ἄ-υπνος, ὄν ‘sleepless’ ὄψεται Fut of ὀράω (1078) Διὸς ὁ Ζεὺς, Διός ‘Zeus’ ἄστερωπὸς ἄστερ-ωπός, ὄν ‘star-eyed, flashing like stars’ (1079) ἀνεχόρευσεν ἀναχορεύω ‘to dance, strike up a dance’ αἰθήρ ὁ αἰθήρ, ἔρος ‘aether, sky’ (1080) χορεύει χορεύω ‘to dance’ σελάνα D σελήνη ἡ σελήνη, ἥς ‘moon’ (1081) πεντήκοντα (numeral) ‘fifty’ κόραι ἡ κόρη, ἥς ‘maiden, girl’ (1082) Νηρέος ὁ Νηρέυς, ἔως ‘Nereus’ πόντον ὁ πόντος, ου ‘sea’ (1083) ἀενάων ἀέ-ναος, ὄν ‘ever-flowing’ ποταμῶν ὁ ποταμός, οὔ ‘river’ (1084) δίνας ἡ δίνη, ἥς ‘whirlpool, eddy’ χορευόμεναι χορεύω ‘to dance (in honour of)’ + Acc τὰν D τήν (1085) χρυσόστεφανον χρυσο-στέφανος, ὄν ‘gold-crowned’ κόραν D ἡ κόρη, ἥς ‘maiden, girl’

69

(1029) Know then what you are to do. Having taken from my hand (1030) this golden vial, antique workmanship of Athena, (1031) and having gone to where my husband is secretly sacrificing an ox for us, then (1032) when they are finishing the meal and their libations to the gods (1033) they are about to pour, hiding this in your robes (1034) let it fall, dropped into the cup of the young man (1035) – into his alone, not into everyone’s, making a separate drink (1036) for the one who is to become master of my house. (1037) And if it passes through his throat, he will never come to (1038) glorious Athens, but will die here and stay. – **CHO:** (1074) I am ashamed before the much-hymned god, if beside the springs of Callichorus a sleepless observer will see the nocturnal, torch-lit procession on the twentieth day, (1078) when the starry sky of Zeus dances too, and the moon dances, and the fifty daughters of Nereus, the ones dancing in the sea and the eddies of ever-flowing rivers in honour of the gold-crowned maiden

καὶ ματέρα σεμνάν·
ἴν' ἐλπίζει βασιλεύ-
σειν ἄλλων πόνον ἐσπεσών
ὁ Φοίβειος ἀλάτας.

ὄρᾱθ', ὅσοι δυσκελάδοι- **αντ β**

σιν κατὰ μοῦσαν ἰόντες αἰείδεθ' ὕμνοις 1091

ἀμέτερα λέχεα καὶ γάμους

Κύπριδος ἀθέμιτος ἀνοσίους,

ὅσον εὐσεβία κρατοῦμεν

70 ἄδικον ἄροτον ἀνδρῶν. 1095

παλίμφαμος ἄοι-

δὰ καὶ μοῦσ' εἰς ἄνδρας ἵτω

δυσκέλαδος περὶ λέκτρων.

δείκνυσι γὰρ οὐκ Διὸς

παίδων ἀμναμοσύναν, 1100

οὐ κοινὰν τεκέων τύχαν

οἴκοισι φυτεύσας

δεσποίνα· πρὸς δ' Ἀφροδί-

ταν ἄλλαν θέμενος χάριν

νόθου παιδὸς ἔκυρσεν. 1105

NOTES: (1086) **ματέρα σεμνάν** Demeter (D μητέρα σεμνήν). (1087) **ἴν(α)** ‘where’. (1088) **ἄλλων πόνον** ‘the fruit of the toil of others’. **ἔσπεσών** Nom Sg Masc AorActPtc: ‘having fallen into/upon, invaded’. (1092) **λέχεα** Pl ‘beds’ implying, as often, ‘couplings’. (1093) **Κύπριδος** Cypris (Aphrodite), here almost = ‘sex’. **ἄθέμιτος** 3rd-declension Gen Sg Fem, with Κύπριδος. (1095) **ἄροτον** both ‘crop’ and, here to the fore, ‘ploughing, sowing’ (a common metaphor for the male role in sex). (1096-7) **παλίμφαμος** (D *παλίμφημος) implying an aggressive rebuttal. (1097) **εἰς** here ‘against’ (CGL E2). (1099-1100) **οὐκ** = ὁ ἐκ ‘the (one descended) from’; in *Ion*, Xuthus is son of Aeolus, son of Zeus (cf. 63-4). **Διὸς παίδων** allusive Pl, referring to Aeolus alone. (1103) **Ἀφροδίταν** the goddess’ name here signifies an erotic partner. (1104) **θέμενος** Nom Sg Masc AorMidPtc; τίθεμαι χάριν means ‘to establish mutual favour/obligation’.

VOCABULARY: (1086) **ματέρα** D ἡ μήτηρ, μητρός ‘mother’ **σεμνάν** D σεμνός, ἡ, ὄν ‘holy, revered’ (1087) **ἐλπίζει** ἐλπίζω ‘to hope’ **βασιλεύσειν** βασιλεύω ‘to be king, rule’ (1088) **πόνον** ὁ πόνος, ου ‘toil, labour’ **ἔσπεσών** εἰσπίπτω (ἐσ-) ‘to fall into, invade’ (1089) **Φοίβειος** Φοίβειος, α, ον ‘Phoebus’s’ **ἀλάτας** D ὁ ἀλήτης, ου ‘wanderer, vagabond’ (1090) **ὄρᾱ(τε)** Impv of ὁράω ὅσοι ὅσος, η, ον ‘as many as, all who’ **δυσκελάδοισιν** δυσ-κέλαδος, ον ‘ill-sounding, harsh’ (1091) **μοῦσαν** ἡ μοῦσα, ης ‘Muse, song’ **ἰόντες** εἶμι ‘to go’ **αἰδέτ(ε)** αἰίδω ‘to sing’ **ὕμνοις** ὁ ὕμνος, ου ‘hymn, song’ (1092) **ἀμέτερα** D ἡμέτερος, α, ον ‘our’ **λέχεα** τὸ λέχος, εος ‘bed’ **γάμους** ὁ γάμος, ου ‘marriage, union’ (1093) **Κύπριδος** ἡ Κύπρις, ιδος ‘Cypris’ (Aphrodite) **ἄθέμιτος** ἄ-θεμις, ἄθεμι (stem ἀθεμιτ-) ‘lawless, forbidden’ **ἀνοσίους** ἀν-όσιος, ον ‘impious, unholy’ (1094) **ὅσον** (adv.) ‘how much’ **εὐσεβία** ἡ εὐσεβία, ας ‘piety’ **κρατοῦμεν** κρατέω ‘to rule, conquer, prevail over’ (1095) **ἄδικον** ἄ-δικος, ον ‘unjust’ **ἄροτον** ὁ ἄροτος, ου ‘crop, ploughing’ **ἀνδρῶν** ὁ ἀνὴρ, ἀνδρός ‘man’ (1096) **παλίμφαμος** D *παλίμ-φημος, ον ‘spoken back, repeated’ **ᾠοιδά** D ἡ ᾠοιδή, ης ‘song’ (Attic ᾠοιδή/ᾠδή) (1097) **μοῦσ(α)** ἡ μοῦσα, ης ‘Muse, song’ **ἄνδρας** ὁ ἀνὴρ, ἀνδρός ‘man’ **ἵτω** εἶμι ‘to go’ (3rd Sg Impv) (1098) **δυσκέλαδος** δυσ-κέλαδος, ον ‘ill-sounding, harsh’ **λέκτρων** τὸ λέκτρον, ου ‘bed, marriage’ (1099) **δείκνυσι** δείκνυμι ‘to show’ **Διὸς** ὁ Ζεύς, Διός ‘Zeus’ (1100) **ἀμναμοσύναν** D ἡ ἀμνημοσύνη, ης ‘forgetfulness, unmindfulness’ (1101) **κοινὰν** D κοινός, ἡ, ὄν ‘common, shared’ **τεκέων** τὸ τέκος, εος ‘young, child’ **τύχαν** D ἡ τύχη, ης ‘fortune, chance’ (1102) **οἴκοισι** ὁ οἶκος, ου ‘house’ **φυτεύσας** φυτεύω ‘to plant, beget’ (1103) **δεσποίνα** D ἡ δέσποινα, ης ‘lady, mistress’ **Ἀφροδίταν** D ἡ Ἀφροδίτη, ης ‘Aphrodite’ (1104) **ἄλλαν** D ἄλλος, η, ο ‘other’ **θέμενος** τίθημι ‘to put, place’ (Nom Sg Masc AorMidPtc) **χάριν** ἡ χάρις, ιτος ‘favour, grace’ (1105) **νόθου** νόθος, η, ον ‘bastard, illegitimate’ **ἔκυρσεν** κυρέω ‘to meet with, obtain’

and her holy mother, (1087) where the wanderer of Phoebus, having fallen into the labour of others, hopes to be king. (1090) See, all you who, engaging in song, sing in ill-sounding songs of our beds and unholy unions of unlawful Cypris, how much we prevail in piety over the unjust ploughing of men. (1096) Let a back-speaking song and a harsh-sounding muse go against men concerning beds. (1099) For the descendant of Zeus’s offspring shows unmindfulness, begetting for the house a fortune consisting of children not shared with our mistress. (1103) But bestowing his favour on another love, he has obtained a bastard son.

ΘΕΡΑΠΩΝ

φίλαι γυναῖκες, ποῦ κόρην Ἐρεχθέως
δέσποιναν εὖρω; πανταχῇ γὰρ ἄστεως
κάκεῖσε καὶ τὸ δεῦρο καμπίμους δρόμους
ζητῶν νιν ἐξέπλησα κοῦκ ἔχω λαβεῖν.

ΚΟ τί δ' ἔστιν, ὦ ξύνδουλε; τίς προθυμία
ποδῶν ἔχει σε καὶ λόγους τίνας φέρεις; 1110

ΘΕ θηρώμεθα· ἀρχαὶ δ' ἀπιχώριοι χθονὸς
ζητοῦσιν αὐτὴν ὡς θάνη πετρουμένη.

ΚΟ οἴμοι, τί λέξεις; οὐ τί που λελήμμεθα

72 κρυφαῖον ἐς παῖδ' ἐκπορίζουσαι φόνον;

ΘΕ ἔγνων· μεθέξεις δ' οὐκ ἐν ὑστάτοις κακοῦ. 1115

ΚΟ ὥφθη δὲ πῶς τὰ κρυπτὰ μηχανήματα; 1116

ΘΕ ἐπεὶ θεοῦ μαντεῖον ὥχετ' ἐκλιπὼν 1122

πόσις Κρεούσης παῖδα τὸν καινὸν λαβὼν, 1123

Ξοῦθος μὲν ὥχετ' ἔνθα πῦρ πηδᾷ θεοῦ 1125

βακχεῖον, ὡς σφαγαῖσι Διονύσου πέτρας

δεύσειε δισσὰς παιδὸς ἀντ' ὀπτηρίων,

λέξας· Σὺ μὲν νυν, τέκνον, ἀμφήρεις μένων

σκηναὺς ἀνίστη τεκτόνων μοχθήμασιν.

θύσας δὲ γενέταις θεοῖσιν ἦν μακρὸν χρόνον 1130

μείνω, παροῦσι δαῖτες ἔστωσαν φίλοις.

NOTES: (1106) φίλοι: φίλος is often used within a household. The servant (NB ξύνδουλε at 1109) is a member of Creusa's household just as the Chorus are. He is in the play as the Messenger, a role common to many plays. **(1108)** This line, constructed *exempli gratia* by James Diggle, covers a gap in the surviving text. **(1111) ἀρχαί:** see 1222. **(1113) πετρουμένη:** in a stoning no one knows who threw the stone that kills. Thus no individual can be charged with murder. **(1115)** The servant assumes the complicity of the Chorus in Creusa's plot. **(1125) Ξοῦθος** is best translated earlier. Euripides has delayed it for the sake of the contrast, Ξοῦθος μὲν and ὁ δὲ νεανίας. **(1127) δισσὰς πέτρας:** Parnassus famously has twin peaks, one dedicated to Dionysus and the other to Apollo. **(1131) ἔστωσαν:** a surprise replacement at this date for the more usual ὄντων.

VOCABULARY: ΘΕΡΑΠΩΝ ὁ θεράπων, ποντος 'servant' **(1105) ποῦ** (adv.) 'where?' **κόρη** ἡ κόρη, ἡς 'girl' **(1106) δέσποιναν** ἡ δέσποινα, ἡς 'mistress' **εὔρω** εὐρίσκω 'to find' (Aor Subj) **πανταχῇ** (adv.) 'everywhere' **ἄστεως** τὸ ἄστυ, εως 'town' **(1107) κάκεῖσε** = καὶ ἐκεῖσε **ἐκεῖσε** (adv.) 'thither, in that direction' **δεῦρο** (adv.) 'hither, in this direction' **καμπίμους** κάμπιμος, ἡ, ον 'turning' **δρόμους** ὁ δρόμος, ου 'course, path' **(1108) ζητῶν** ζητέω 'to seek, look for' **νιν** (pron.) 'him, her, it, them' (Acc) **ἐξέπλησα** ἐκπίμπλημι 'to fill out, complete' (Aor) **κούκ** = καὶ οὐκ **λαβεῖν** Aor Inf of λαμβάνω **(1109) ξύνδουλε** ὁ σύν-δουλος, ου 'fellow-slave' (Voc) **προθυμία** ἡ προ-θυμία, ας 'eagerness' **(1110) ποδῶν** ὁ πούς, ποδός 'foot' **(1111) θηρώμεθ(α)** θηράω 'to hunt, pursue' **ἀρχαί** ἀρχή, ἡς 'rule, authority' **ἀπιχώριοι** = αἱ ἐπιχώριοι ἐπι-χώριος, ον 'local' **χθονός** ἡ χθών, χθονός 'earth, land' **(1112) ζητοῦσιν** ζητέω 'seek, look for' **θάνη** θνήσκω 'to die, be killed' (Aor Subj) **πετρουμένη** πετρόω 'to stone' **(1113) οἶμοι** (interj.) 'alas' **λέξεις** Fut of λέγω **που** (adv.) 'possibly' **λελήμμεθα** Perf Pass of λαμβάνω **(1114) κρυφαῖον** κρυφαῖος, α, ον 'hidden, secret' **ἐκπορίζουσαι** ἐκπορίζειν 'to procure, provide' **φόνον** ὁ φόνος, ου 'murder' **(1115) ἔγνων** γιγνώσκω 'to learn, know' (2nd Sg Aor) **μεθέξεις** μετέχω 'to share' (Fut) **ὕστατοις** ὕστατος, ἡ, ον 'last, final' **(1116) ὥφθη** Aor Pass of ὁράω **κρυπτά** κρυπτός, ἡ, ὄν 'secret, hidden' **μηχανήματα** τὸ μηχανήμα, ματος 'device, scheme' **(1122) μαντεῖον** τὸ μαντεῖον, ου 'oracle' **ᾤχετ(ο)** οἶχομαι 'to be gone' (Impf) **ἐκλιπὼν** ἐκλείπειν 'to leave' (Aor Ptc) **(1123) πόσις** ὁ πόσις (no gen.) 'husband' **Κρεούσης** ἡ Κρέουσα, ἡς 'Creusa' **καινὸν** καινός, ἡ, ὄν 'new' **λαβὼν** Aor Ptc of λαμβάνω **(1125) Ξοῦθος** ὁ Ξούθος, ου 'Xuthus' **ᾤχετ(ο)** οἶχομαι 'to be gone' **ἐνθα** (adv.) 'then, there', (conj.) 'when, where' **πῦρ** τὸ πῦρ, πυρός 'fire' **πηδᾷ** πηδάω 'to leap, jump' (3rd Sg) **(1126) βακχεῖον** βακχεῖος, α, ον 'bacchic, of Bacchus' **σφαγαῖσι** ἡ σφαγή, ἡς 'slaughter, sacrifice' **Διονύσου** ὁ Διόνυσος, ου 'Dionysus' (= Bacchus) **πέτρας** ἡ πέτρα, ας 'rock' **(1127) δεύσειε** δεύω 'to wet, bedew' (Aor Opt) **δισσὰς** δισσοί, αἱ, ἄ 'double, twin' **ἀντ(ί)** (prep.) 'in return for' (+ Gen) **ὀπτηρίων** τὰ ὀπτήρια, ων '(gifts upon) seeing someone' **(1128) λέξας** Aor Ptc of λέγω **ἀμφήρεις** ἀμφ-ήρης, ες 'fixed on both sides' **μένων** μένω 'to remain, stay' (Pres Ptc) **(1129) σκηνὰς** ἡ σκηνή, ἡς 'tent' **ἀνίστη** ἀνίστημι 'to set up' (Impv) **τεκτόνων** ὁ τέκτων, τονος 'carpenter, builder' **μοχθήμασιν** τὸ μόχθημα, ματος 'labour, toil' **(1130) θύσας** θύω 'to sacrifice' **γενέταις** ὁ γενέτης, ου 'father, parent' (here adjectival) **ἤν** = ἐάν 'if' (+ Subj) **μακρὸν** μακρός, ἄ, ὄν 'long' **χρόνον** ὁ χρόνος, ου 'time' **(1131) μείνω** μένω 'to remain, stay' (Aor Subj) **παροῦσι** πάρεμι 'to be present' (Dat Pl PresPtc) **δαῖτες** ἡ δαίς, τός 'feast' **ἔστωσαν** 3rd Pl Impv of εἶμι

73

Servant: (1106) Dear women, where am I to find our mistress, the daughter of Erechtheus? I have filled up paths turning hither and thither looking for her, and I can't get hold of her. **COR: (1109)** What is it, fellow-slave? What eagerness of feet grips you and what words do you bring? **Servant: (1111)** We are being hunted! The local authorities of the land are looking for her so that she may die by being stoned! **COR: (1113)** Alas, what will you say? Surely we have not been caught while preparing secret murder for the son? **Servant: (1115)** You've understood, and you will not be among the last to share in the disaster. **COR: (1116)** But how did the secret plans get seen? **Servant: (1122)** When Creusa's husband Xuthus went off, leaving the god's oracle after obtaining his new son, **(1125)** he went where the god's bacchic fire leaps up in order to wet the twin rocks of Dionysus with sacrifice in return for the sighting of his son, saying, **(1128)** "You stay, my son, and set up tents secured on both sides using the labours of craftsmen. If I wait a long time after sacrificing to the gods of birthing, let there be feasts for our friends who are here," and taking some calves he went.

λαβὼν δὲ μόσχους ὥχετο· ὁ δὲ νεανίας
 σεμνῶς ἀτοίχους περιβολὰς σκηνωμάτων
 ὀρθοστάταις ἰδρύετο, ἡλίου βολὰς
 καλῶς φυλάξας, οὔτε πρὸς μέσας φλογὸς 1135
 ἀκτῖνας οὔτ' αὖ πρὸς τελευτώσας βίον,
 πλέθρου σταθμήσας μῆκος εἰς εὐγωνίαν,
 μέτρημ' ἔχουσιν τοῦν μέσῳ γε μυρίων
 ποδῶν ἀριθμόν, ὡς λέγουσιν οἱ σοφοί,
 ὡς πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν. 1140
 λαβὼν δ' ὑφάσμαθ' ἱερὰ θησαυρῶν πάρα
 κατεσκίαζε, θαύματ' ἀνθρώποις ὄραν.
 κῆρυξ δ' ἀνεῖπε τὸν θέλοντ' ἐγχωρίων 1167
 ἐς δαῖτα χωρεῖν. ὡς δ' ἐπληρώθη στέγη,
 στεφάνοισι κοσμηθέντες εὐόχθου βορᾶς
 ψυχὴν ἐπλήρουν. ὡς δ' ἀνεῖσαν ἡδονὴν 1170
 σκηνῆς παρελθὼν πρέσβυς ἐς μέσον πέδον
 ἔστη, γέλων δ' ἔθηκε συνδείπνοις πολὺν
 πρόθυμα πράσων· ἔκ τε γὰρ κρωσσῶν ὕδωρ
 χεροῖν ἔπεμπε νίπτρα κάξεθυμία
 σμύρνης ἰδρῶτα χρυσέων τ' ἐκπωμάτων 1175
 ἦρχε, αὐτὸς αὐτῷ τόνδε προστάξας πόνον.

NOTES: (1139) ὡς λέγουσιν οἱ σοφοί: ‘as experts direct’ is a good suggestion of A. S. Owen. οἱ generalises. **(1143-66)** contain details of the scenes depicted on the tapestries, of particular interest to the original audience. **(1171) πρέσβυς:** the audience as well as the Chorus will recognise the old man of the scene before this. **(1174) νίπτρα** is in apposition to ὕδωρ.

VOCABULARY: **(1132) λαβών** Aor Ptc of λαμβάνω **μόσχους** ὁ μόσχος, ου ‘calf’ **ᾤχε(το) οἶχομαι** ‘to be gone’ **νεανίας** ὁ νεανίας, ου ‘young man’ **(1133) σεμνῶς** (adv.) ‘solemnly, reverently, proudly’ **ἀτοίχους** ἄ-τοιχος, ον ‘unwalled’ **περιβολὰς** ἡ περι-βολή, ἥς ‘enclosure, precinct’ **σκηνωμάτων** τὸ σκηνῶμα, ματος ‘tentage’ **(1134) ὀρθοστάταις** ὁ ὀρθο-στάτης, ου ‘(one who stands) upright’ **ιδρύε(το) ιδρύειν** ‘to set up’ **ἡλίου** ὁ ἥλιος, ου ‘sun’ **βολὰς** ἡ βολή, ἥς ‘stroke, ray’ **(1135) καλῶς** (adv.) ‘well, successfully’ **φυλάξας** φυλάσσω ‘to guard, protect’ (Aor Ptc) **μέσας μέσος, η, ον** ‘middle’ **φλογὸς** ἡ φλόξ, φλογός ‘flame’ **(1136) ἀκτῖνας** ἡ ἀκτίς, τίνος ‘ray’ **αὖ** (adv.) ‘again, in turn’ **τελευτώσας** τελευτάω ‘to end, finish’ (Aor Ptc) **βίον** ὁ βίος, ου ‘life’ **(1137) πλέθρου** τὸ πλέθρον, ου ‘plethron’ (measure of length or square measure, of 100 ft (c. 30 m.) or 10,000 sq. ft. (c. 900 sq. m.)) **σταθμήσας** σταθμάω ‘to measure’ (Aor Ptc) **μῆκος** τὸ μῆκος, εος ‘length’ **εὐγωνίαν** ἡ εὐ-γωνία, ας ‘well-angledness, rectangularity’ **(1138) μέτρημα(α)** τὸ μέτρομα, ματος ‘measurement’ **τοῦν** = τὸ ἐν μέσῳ μέσος, η, ον ‘middle’ **μυρίων** μυριοί, αι, α ‘very many’ **(1139) ποδῶν** ὁ πούς, ποδός ‘foot’ **ἀριθμόν** ὁ ἀριθμός, οὔ ‘number’ **σοφοί** σοφός, ἡ, ὄν ‘wise, clever’ **(1140) Δελφῶν** οἱ Δελφοί, ὦν ‘Delphi; Delphians’ **λαὸν** ὁ λαός, οὔ ‘people’ **θοίνην** ἡ θοίνη, ἥς ‘feast, banquet’ **καλῶν** καλέω ‘to call, summon’ (Fut Ptc) **(1141) λαβών** Aor Ptc of λαμβάνω **ὑφάσμα(τα)** τὸ ὕφασμα, ματος ‘fabric, tapestry’ **ιερά** ἱερός, ἅ, ὄν ‘sacred, holy’ **θησαυρῶν** ὁ θησαυρός, οὔ ‘treasure, treasury’ **(1142) κατεσκίαζε** κατασκιάζω ‘to put under shadow, shelter’ **θαύματ(α)** τὸ θαῦμα, ματος ‘wonder’ **ἀνθρώποις** ὁ/ἡ ἄνθρωπος, ου ‘human being, person’ **ὄραν** Inf of ὁράω **(1167) κῆρυξ** ὁ κῆρυξ, υκος ‘herald’ **ἀνεῖπε** ἀναγορεύω ‘to declare’ (Aor) **θέλοντ(α)** (ἐ)θέλω ‘to wish, want’ **ἐγχωρίων** ἐγχώριος, α, ον ‘local’ **(1168) δαῖτα** ἡ δαίς, δαιτός ‘feast’ **χωρεῖν** χωρέω ‘to come/go’ **ἐπληρώθη** πληρώω ‘to fill’ (Aor Pass) **στέγη** ἡ στεγή, ἥς ‘roof, roofed building’ **(1169) στεφάνοισι** ὁ στέφανος, ου ‘wreath, garland’ **κοσμηθέντες** κοσμέω ‘to equip, adorn’ (Aor Pass Ptc) **εὐόχθου** εὖ-οχθος, ον ‘well-banked’ **βορᾶς** ἡ βορά, ἅς ‘food’ **(1170) ψυχὴν** ἡ ψυχή, ἥς ‘soul, spirit’ **ἐπλήρουν** πληρώω ‘to fill’ **ἀνεῖσαν** ἀνίημι ‘to let up, relax’ (3rd Pl Aor Act) **ἡδονὴν** ἡ ἡδονή, ἥς ‘pleasure, delight’ **(1171) σκηνῆς** ἡ σκηνή, ἥς ‘tent’ **παρελθὼν** παρέρχομαι ‘to come/go from’ **πρέσβυς** ὁ πρέσβυς, εως ‘old man’ **μέσον** μέσος, η, ον ‘middle’ **πέδον** τὸ πέδον, ου ‘ground, area’ **(1172) ἔστη** ἵστημι ‘to stand’ (3rd Sg Aor) **γέλων** ὁ γέλως, ωτος ‘laughter’ (Acc Sg) **ἔθηκε** τίθημι ‘to put, cause’ (Aor) **συνδείπνοισ** ὁ/ἡ σύν-δειπνος, ου ‘fellow-diner’ **πολὺν** πολὺς, πολλή, πολὺ ‘much, many’ **(1173) πρόθυμα** πρό-θυμος, η, ον ‘eager’ **πράσσω** πράσσω ‘to do’ **κρωσσῶν** ὁ κρωσσός, οὔ ‘pitcher’ **ὕδωρ** τὸ ὕδωρ, ὕδατος ‘water’ **(1174) χεροῖν** ἡ χεῖρ, χε(ι)ρός ‘hand’ (Du) **ἔπεμπε** πέμπω ‘to send, escort’ **νίπτρα** τὸ νίπτρον ‘water for washing’ **κάξεθυμία** = καὶ ἐξεθυμία **ἐξεθυμία** ἐκθυμιάω ‘burn as incense’ **(1175) σμύρνης** ἡ σμύρνα, ἥς ‘myrrh’ **ιδρώτα** ὁ ιδρώς, ὦτος ‘sweat’ **χρυσέων** χρυσέος, α, ον ‘made of gold’ **ἐκπωμάτων** τὸ ἐκ-πωμα, ματος ‘cup’ **(1176) ἤρχ(ε)** ἄρχω ‘to start, rule, control’ **αὐτῷ** ἑαυτοῦ, ἥς ‘him-/her-/itself’ **προστάξας** προστάσσω ‘appoint, fix’ **πόνον** ὁ πόνος, ου ‘toil, labour’

75

(1132) The young man solemnly began establishing with uprights a perimeter of tent without walls, well regarding the rays of the sun, **(1135)** neither to face the fire’s midday rays nor again to face the rays as they end their lives, having measured a plethron’s length for well-angledness, **(1138)** which had as its measure, in the middle at least, the figure of ten thousand square feet, as the experts direct, in order to invite all the people of Delphi to the feast; **(1141)** taking sacred tapestries from treasure chests he shaded it over. They were a wonder for people to behold. **(1167)** A herald declared that he who wished of the locals should proceed to the feast, and when the shelter was full, decked with garlands they filled their hearts with well-banked food. **(1170)** When they had let their pleasure run an old man coming forward stood in the central area of the tent and caused much laughter for the feasters by doing eager things: **(1173)** from pitchers he kept bringing washing water for their hands and burning sweat of myrrh as incense and taking charge of gold cups, having himself appointed this task for himself.

ἐπεὶ δ' ἐς αὐλοὺς ἦκον ἐς κρατῆρά τε
κοινόν, γέρων ἔλεξε· Ἀφαρπάζειν χρεὼν
οἴνηρὰ τεύχη σμικρά, μεγάλα δ' ἐσφέρειν,
ὥς θᾶσσον ἔλθωσ' οἷδ' ἐς ἡδονὰς φρενῶν. 1180

ἦν δὴ φερόντων μόχθος ἀργυρηλάτους
χρυσέας τε φιάλας· ὁ δὲ λαβὼν ἐξαίρετον,
ὥς τῷ νέῳ δὴ δεσπότη χάριν φέρων,
ἔδωκε πλήρες τεῦχος, εἰς οἶνον βαλὼν

76

ὃ φασὶ δοῦναι φάρμακον δραστήριον 1185
δέσποιναν, ὥς παῖς ὁ νέος ἐκλίποι φάος.

κούδεις τάδ' ἦδιν· ἐν χεροῖν ἔχοντι δὲ
βλασφημίαν τις οἰκετῶν ἐφθέγγατο. 1189

ὁ δέ, ὥς ἐν ἱερῷ μάντεσιν τ' ἐσθλοῖς τραφεῖς,
οἰωνὸν ἔθετο κάκелеυσ' ἄλλον νέον
κρατῆρα πληροῦν· τὰς δὲ πρὶν σπονδὰς θεοῦ
δίδωσι γαῖα πᾶσί τ' ἐκσπένδειν λέγει.

σιγὴ δ' ὑπῆλθεν· ἐκ δ' ἐπίπλαμεν δρόσου
κρατῆρας ἱεροῦς Βιβλίνου τε πώματος. 1195

NOTES: (1177) αὐλοῦς: not to be translated flutes; an aulos was more like an oboe. See M. L. West, *Ancient Greek Music* ch. 4 (Oxford 1992). **(1186) ἐκλίποι φάος:** euphemistic. **(1187) δέ** is notably delayed, but Menander would not have jibbed. **(1193) λέγει:** this verb usually creates indirect statements with ὅτι or ὥς, but (especially in the aorist) may set up indirect command, as here. **(1194) ἐκ δ' ἐπίμπλαμεν** is for ἐξεπίμπλαμεν δέ. The arrangement is (mistakenly) called tmesis, implying a separation of prefix and verb, but it goes back to a time when words such as ἐκ were adverbs, before their reduction to preposition and prefix and fixed position. It is a feature of Homeric Greek, and grateful to later poets. See also 1204.

VOCABULARY: (1777) αὐλοῦς ὁ αὐλός, ου 'pipe' ἦκον ἦκω 'to have come, be present' **κρατῆρά** ὁ κρατήρ, ἦρος 'mixing bowl' **(1778) κοινόν** κοινός, ή, ὄν 'common, shared' **γέρων** ὁ γέρων, οντος 'old man' **ἔλεξε** Aor of λέγω **Ἀφαρπάζειν** ἀφαρπάζω 'to snatch away' **χρεών** (impers.) 'necessity; it is necessary' **(1779) οἴνηρά** οἴνηρός, ά, ὄν 'to do with wine' **τεῦχη** τὸ τεῦχος, εος 'vessel' **σμικρά** (σ)μικρός, ά, ὄν 'small, little' **μεγάλα** μέγας, μεγάλη, μέγα 'big, great' **ἐσφέρειν** εἰσφέρειν 'to bring in' **(1180) θάσσον** (Comp adv.) 'more quickly' **ἔλθωσ(ι)** ἔρχομαι 'to come/go' (Aor Subj) **ἡδονάς** ή ἡδονή, ης 'pleasure' **φρενῶν** ή φρήν, φρενός 'mind, brains, wits' **(1181) φερόντων** Gen Pl Pres Ptc of φέρω **μόχθος** ὁ μόχθος, ου 'toil, labour' **ἀργυρηλάτους** ἀργυρ-ήλατος, ον 'of wrought silver' **(1182) χρυσέας** χρυσεός, α, ον 'made of gold' **φιάλας** ή φιάλη, ης 'shallow cup' **λαβῶν** Aor Ptc of λαμβάνω **ἐξαίρετον** ἐξ-αίρετος, ον 'chosen, select' **(1183) νέω** νέος, α, ον 'new' **δεσπότη** ὁ δεσπότης, ου 'master' **χάριν** ή χάρις, χάριτος 'favour' (Acc Sg) **(1184) ἔδωκε** δίδωμι 'give' (Aor) **πλῆρες** πλήρης, ες 'full' **τεῦχος** τὸ τεῦχος, εος 'vessel' **οἶνον** ὁ οἶνος, ου 'wine' **βαλῶν** βάλλω 'to throw, hit' (Aor Ptc) **(1885) φασι** φημί 'to say' (3rd Pl) **δοῦναι** δίδωμι 'give' (Aor Inf) **φάρμακον** τὸ φάρμακον, ου 'drug, poison' **δραστήριον** δραστήριος, α, ον 'effective' **(1186) δέσποιναν** ή δέσποινα, ης 'mistress' **νέος** νέος, α, ον 'new' **ἐκλίποι** ἐκλείπειν 'to leave' (Aor Opt) **φάος** τὸ φάος/φῶς, φάεος 'light' **(1187) κοῦδεῖς** = καὶ οὐδεῖς ἦδεν οἶδα 'to know' (3rd Sg Impf) **χεροῖν** ή χεῖρ, χε(ι)ρός 'hand' (Du) **ἔχοντι** Dat Sg PresActPtc of ἔχω **(1189) βλασφημίαν** ή βλασ-φημία, ας 'profane utterance' **οἰκετῶν** ὁ οἰκέτης, ου 'household slave' **ἐφθέγγατο** φθέγγομαι 'to utter' **(1190) ἱερῷ** ἱερός, ά, ὄν 'sacred, holy' **μάντεσιν** ὁ μάντις, εως 'seer, prophet' **ἐσθλοῖς** ἐσθλός, ή, ὄν 'good' **τραφεῖς** τρέφω 'to bring up, rear' (Nom Sg Masc Aor Pass Ptc) **(1191) οἶωνόν** ὁ οἶωνός, οὔ 'bird, omen' **ἔθετο** τίθημι 'to put, account for' (Aor Mid) **κάκέλευσ(ε)** = καὶ ἐκέλευσε **ἐκέλευσε** κελεύω 'to tell, instruct' **νέον** νέος, α, ον 'new' **(1192) κρατῆρα** ὁ κρατήρ, ἦρος 'mixing bowl' **πληροῦν** πληρώω 'to fill' (Pres Ptc) **πρὶν** here adv. used adjectivally: 'previous' **σπονδὰς** ή σπονδή, ης 'libation' **(1193) δίδωσι** δίδωμι 'give' **γαῖα** ή γαῖα, ας 'earth, land' **πᾶσί** Dat Pl of πᾶς **ἐκσπένδειν** ἐκσπένδω 'to pour out' **(1194) σιγή** ή σιγή, ης 'silence' **ὑπῆλθεν** ὑπέρχομαι 'to arise' (Aor) **ἐκ δ' ἐπίμπλαμεν** = ἐξεπίμπλαμεν **δέ** ἐκπίμπλημι 'fill full' (of: + Gen) **δρόσου** ή δρόσος, ου 'dew, liquid' **(1195) κρατῆρας** ὁ κρατήρ, ἦρος 'mixing bowl' **ἱερούς** ἱερός, ά, ὄν 'sacred, holy' **Βιβλίνου** Βίβλινος, η, ον 'Bibline, of Biblis' (a town in Thrace famous for its wine) **πώματος** τὸ πῶμα, ματος 'drink'

(1177) When they had come to the pipes and the shared mixing bowl, the old man said, "We must take away the small winecups and bring in big ones, so that these people may come more quickly to their pleasures of mind." **(1181)** There was then a stir of people bringing silver and gold bowls; he, taking a chosen cup, as if bearing a favour to his new master, gave him a full vessel, having put into the wine the powerful poison which they say his mistress had provided, so that her new son should leave the light; **(1188)** and nobody knew this. But as he held it in his hands, one of the servants uttered a profanity. **(1190)** Because he had been brought up in a temple and among good seers, he treated it as an omen, and ordered them to fill another new mixing-bowl; **(1192)** the previous libations to the god he gives to the earth and tells them all to pour out theirs. **(1194)** A silence arose. We fill the sacred cups with water and with Bibline wine,

κάν τῷδε μόχθῳ πτηνὸς ἐσπίπτει δόμους

κῶμος πελειῶν (Λοξίου γὰρ ἐν δόμοις

ἄτρεστα ναίουσι), ὥς δ' ἀπέσπεισαν μέθυ

ἐς αὐτὸ χεῖλη πώματος κεχρημέναι

καθῆκαν, εἴλκον δ' εὐπτέρους ἐς αὐχένας.

1200

καὶ ταῖς μὲν ἄλλαις ἄνοσος ἦν λοιβὴ θεοῦ·

ἥ δ' ἔζετ' ἔνθ' ὁ καινὸς ἔσπεισεν γόνος

ποτοῦ δ' ἐγεύσατο, εὐθὺς εὐπτερον δέμας

78 ἔσεισε κάβάκχευσεν, ἐκ δ' ἔκλαγξ' ὅπα

ἀξύνετον αἰάζουσα· ἐθάμβησεν δὲ πᾶς

1205

θοινατόρων ὄμιλος ὄρνιθος πόνους.

θνήσκει δ' ἀπασπαίρουσα, φοινικοσκελεῖς

χηλὰς παρεῖσα. γυμνὰ δ' ἐκ πέπλων μέλη

ὑπὲρ τραπέζης ἦχ' ὁ μαντευτὸς γόνος,

βοᾷ δέ· Τίς μ' ἔμελλεν ἀνθρώπων κτανεῖν;

1210

σήμαινε, πρέσβυ· σὴ γὰρ ἡ προθυμία

καὶ πῶμα χειρὸς σῆς ἐδεξάμην πάρα.

NOTES: (1196) **ἐσπίπτει** is for εἰσπίπτει: ἐς is old Attic for εἰς. (1198) **ἀπέσπεισαν**: the subject is Ion and his friends; in the main sentence the subject resumes as the pigeons. (1204) **ἐκ δ' ἔκλαγξ(ε)** 'tmesis' (see l. 1194). (1208) **χηλὰς παρεῖσα**: lying on its back, that is.

VOCABULARY: (1196) **κἄν** = καὶ ἐν τῷδε μόχθῳ ὁ μόχθος, ου 'toil, labour' **πτηνὸς** πτηνός, ή, ὄν 'winged' **ἐσπίπτει** εἰσπίπτω 'to fall upon' (1197) **κῶμος** ὁ κῶμος, ου 'revel, group of revellers' **πελειῶν** ή πέλεια, ας 'dove, pigeon' **Λοξίου** ὁ Λοξίας, ου 'Loxias' (Apollo) (1198) **ἄτρεστα** (adv.) 'unafraid, fearlessly' **ναίουσι** ναίειν 'to dwell' **ἀπέσπεισαν** ἀποσπένδω 'to pour away a libation' (Aor) **μέθυ** τὸ μέθυ, υος 'wine' (1199) **χείλη** τὸ χεῖλος, εος 'lip' **πώματος** τὸ πῶμα, ματος 'drink' **κεχρημέναι** χράομαι 'to be eager for' (+ Gen) (Perf Mid Ptc) (1200) **καθῆκαν** καθίημι 'to let down' (3rd Pl Aor) **εἴλκων** ἔλκω 'draw, drain, drag' **εὐπτέρους** εὖ-πτερος, ον 'well-feathered' **αὐχένας** ὁ αὐχὴν, ενός 'neck' (1201) **ἄνοσος** ἄν-οσος, ον 'without causing sickness' ή λοιβή, ης 'libation' (1202) **ἔζετ(ο)** ἔζομαι 'to sit' (Impf) **ἐνθ(α)** (adv.) 'then, there', (conj.) 'when, where' **καινὸς** καινός, ή, ὄν 'new' **ἔσπεισεν** σπένδω 'to make a libation' (Aor) **γόνος** ὁ γόνος, ου 'child, son' (1203) **ποτοῦ** τὸ ποτόν, οῦ 'drink' **ἐγεύσατ(ο)** γεύομαι 'to taste' **εὐθύς** (adv.) 'at once' **εὐπτερον** εὖ-πτερος, ον 'well-feathered' **δέμας** τὸ δέμας (Nom Sg only) 'body' (1204) **ἔσεισε** σείω 'to shake' **κάβάκχευσεν** = καὶ ἐβάκχευσεν **ἐβάκχευσεν** βακχεύω 'to behave like a bacchant, rave' **ἐκ δ' ἔκλαγξ(ε)** = **ἐξέκλαγξε** **δέ** ἐκκλάζω 'shriek out' (Aor) **ὄπα** ή ὄψ, ὀπός 'voice, noise' (1205) **ἄξύνετον** ἄ-ξύνετος, ον 'unintelligible' **αἰάζουσα** αἰάζω 'wail, lament' (Pres Ptc) **ἐθάμβησεν** θαμβέω 'to be amazed' (1206) **θοινατόρων** ὁ θοινάτωρ, τορος 'banqueter' **ὄμιλος** ὁ ὄμιλος, ου 'throng' **ὄρνιθος** ὁ ὄρνις, νιθος 'bird' **πόνους** ὁ πόνος, ου 'toil, labour' (1207) **θνήσκει** θνήσκω 'to die, get killed' **ἀπασπαίρουσα** ἀπασπαίρω 'to gasp' (Pres Ptc) **φοινικοσκελεῖς** φοινικο-σκελής, ἐς 'red-legged' (1208) **χηλὰς** ή χηλή, ης 'claw' **παρεῖσα** παρίημι 'to let go, relax' (Nom Sg Fem Aor Act Ptc) **γυμνὰ** γυμνός, ή, ὄν 'bare, naked' **πέπλων** ὁ πέπλος, ου 'mantle, outer clothes' **μέλη** τὸ μέλος, εος 'limb' (also 'song') (1209) **τραπέζης** ή τράπεζα, ης 'table' **ἦχ'** = ἦκε ἦμι 'to let go, send' (3rd Sg Aor) **μαντευτὸς** μαντευτός, ὄν 'foretold, prophesied' **γόνος** ὁ γόνος, ου 'child, son' (1210) **βοᾷ** βοάω 'to shout' **ἔμελλεν** μέλλω 'to intend' **ἀνθρώπων** ὁ/ή ἄνθρωπος, ου 'human being, person' **κτανεῖν** κτείνω 'kill' (Aor Inf) (1211) **σήμαινε** σημαίνω 'to indicate' **πρέσβυ** ὁ πρέσβυς, εως 'old man' **προθυμία** ή προ-θυμία, ας 'eagerness' (1212) **πῶμα** τὸ πῶμα, ματος 'cup, drink' **χειρὸς** ή χεῖρ, χε(ι)ρος 'hand' **ἐδεξάμην** δέχομαι 'receive'

(1196) and in the stir a winged party of pigeons flies in (they dwell without fear in the home of Loxias) and because people had poured away their wine the birds let their beaks down into it, eager for the drink, and began drawing it into their finely-feathered throats. (1201) The god's libation was harmless for all the others, (1202) but the one which settled where the new son had made his libation and tasted that drink immediately shook her well-feathered body and went into a bacchic frenzy and shrieked out, wailing an unintelligible noise, (1205) and the whole throng of feasters was amazed at the bird's troubles. (1207) She dies gasping, relaxing her red-legged claws. (1208) Out of his tunic over the table the oracled offspring shot his bare arms, and cries, "Who of men was intending to kill me? (1211) Reveal him, old man! The eagerness was yours, and I received the drink from your hand."

εὐθύς δ' ἔρευνᾷ γραῖαν ὠλένην λαβών,

ἐπ' αὐτοφώρῳ φάρμαχ' ὥς ἔχονθ' ἔλοι·

ῥφθη δὲ καὶ κατεῖπ' ἀναγκασθεὶς μόλις

1215

τόλμας Κρεούσης πώματός τε μηχανάς.

θεῖ δ' εὐθύς ἔξω συλλαβὼν θοινάτορας

ὁ πυθόχρηστος Λοξίου νεανίας,

κάν κοιράνοισι Πυθικοῖς σταθεὶς λέγει·

ᾧ γαῖα σεμνή, τῆς Ἑρεχθέως ὕπο,

1220

ξένης γυναικός, φαρμάκοισι θνήσκομεν.

80

Δελφῶν δ' ἄνακτες ὥρισαν πετρορριφῇ

θανεῖν ἐμὴν δέσποιναν οὐ ψήφῳ μία,

τὸν ἱερὸν ὥς κτείνουσαν ἐν τ' ἀνακτόροις

φόνον τιθεῖσαν, πᾶσα δὲ ζητεῖ πόλις

1225

τὴν ἀθλίως σπεύσασαν ἀθλίαν ὁδόν·

παίδων γὰρ ἐλθοῦς' εἰς ἔρον Φοίβου πάρα

τὸ σῶμα κοινῇ τοῖς τέκνοις ἀπώλεσεν.

NOTES: (1214) **φάρμαχ' ὥς ἔχονθ' ἔλοι:** the container of the poison, that is; see 1029-30. (1218) **ὁ πυθόχρηστος λοξίου νεανίας:** the most lengthy of all the servant's ways of not saying Ion. (1223) **οὐ ψηφῶ μία:** not 13 to 12 as it might be, but 25 to nil. (1224-5) **τιθεῖσαν** and **κτείνουσας** draw attention as pres. participles to Creusa's failure to achieve her purpose. (1227) **ἔρος** and **ἔρον** were alternatives convenient to poets for **ἔρως** and **ἔρωτα**. (1228) **Φοίβου πάρα:** postposition, cf. note on l. 303. — In this last couplet Euripides tries to find, as he often does in messenger speeches, something summary to say, but the plot has some way yet to go and here we have ambiguity: Creusa had had a child by Apollo, as she said at 951, but presumed it dead. The servant exits at once.

VOCABULARY: (1213) **εὐθύς** (adv.) 'at once' **ἐρευνᾷ** ἐρευνάω 'to search' **γραῖαν** γραῖα 'old' (fem. only) **ὠλένην** ἢ ὠλένη, ἡς 'forearm' **λαβών** Aor Ptc of λαμβάνω (1214) **ἐπ' αὐτοφώρῳ** 'in the act, red-handed' **φάρμα(κα)** τὸ φάρμακον 'drug, poison' **ἔλοι** αἰρέω 'to seize, take' (Aor Opt) (1215) **ᾧφθη** Aor Pass of ὁράω **κατεῖπ(ε)** καταλέγω 'to recount' **ἀναγκασθεὶς** ἀναγκάζω 'to compel' (Aor Pass Ptc) **μόλις** (adv.) 'with difficulty' (1216) **τόλμας** ἢ τόλμα, ἡς 'act of daring, outrage' **Κρεούσης** ἢ Κρέουσα, ἡς 'Creusa' **πώματός** τὸ πῶμα, ματος 'drink, cup' **μηχανάς** ἢ μηχανή, ἡς 'device, scheme' (1217) **θεῖ** θέω 'to run' **εὐθύς** (adv.) 'at once' **ἔξω** (adv.) 'outside' **συλλαβών** συλλαμβάνω 'to take with one' (Aor Ptc) **θοινάτορας** ὁ θοινάτωρ, τορος 'banqueter' (1218) **πυθόχρηστος** πυθό-χρηστος, ον 'declared by the Pythia' **Λοξίου** ὁ Λοξίας, ου 'Loxias' (Apollo) **νεανίας** ὁ νεανίας, ου 'young man' (1219) **κᾶν** = καὶ ἐν **κοιράνοισι** ὁ κοίρανος, ου 'leader, king' **Πυθικοῖς** Πυθικός, ἡ, ὄν 'Pythian' **σταθεὶς** ἴστημι 'to stand' (Aor Pass Ptc) (1220) **γαῖα** ἢ γαῖα, ας 'earth, land' **σεμνή** σεμνός, ἡ, ὄν 'holy, revered' (1221) **ξένης** ξένος, η, ον 'foreign' **φαρμάκοισι** τὸ φάρμακον, ου 'drug, poison' **θνήσκομεν** θνήσκω 'to die, get killed' (1222) **Δελφῶν** οἱ Δελφοί, ὦν 'Delphi; Delphians' **ἄνακτες** ὁ ἄναξ, ακτος 'lord, leader' **ᾠρίσαν** ὀρίζω 'to define, adjudge' **πετρορριφῇ** πετρο-ρριφής, ἐς 'stone-thrown' (1223) **θανεῖν** θνήσκω 'to die, get killed' (Aor Inf) **δέσποιναν** ἢ δέσποινα, ἡς 'mistress' **ψήφῳ** ἢ ψηφός, οὔ 'pebble, vote' **μία** εἷς, μία, ἕν 'one, single' (1224) **ἱερὸν** ἱερός, ἅ, ὄν 'sacred, holy' **κτείνουσας** κτείνω 'to kill' (Acc Sg Fem Pres Act Ptc) **ἀνακτόροις** τὸ ἀνάκτορον, ου 'palace, shrine' (1225) **φόνον** ὁ φόνο, ου 'murder' **τιθεῖσαν** τίθημι 'to put, cause' (Pres Ptc) **ζητεῖ** ζητέω 'to seek, look for' **πόλις** ἢ πόλις, εως 'city, community' (1226) **ἄθλίως** (adv.) 'wretchedly, miserably' **σπεύσασαν** σπεύδω 'to hasten, press' (Acc Sg Fem Aor Ptc) **ἄθλιαν** ἄθλιος, α, ον 'wretched, miserable' **ὁδόν** ἢ ὁδός, οὔ 'path, journey' (1227) **ἐλθοῦσ(α)** ἔρχομαι 'to come/go' (Aor Ptc) **ἔρον** ὁ ἔρος, ου 'passion' (1228) **σῶμα** τὸ σῶμα, ματος 'body' **κοινῇ** (adv.) 'in common' **ἀπώλεσεν** ἀπόλλυμι 'to destroy' (Aor)

81

(1213) At once he grabbed the ancient forearm and searches, so as to catch him in the act having the poison. (1215) He was exposed and having been compelled with difficulty he revealed the recklessness and drink-scheming of Creusa. (1217) At once, taking the feasters he runs outside, Loxias' oracularly declared youth, and standing among the Pythian leaders he says, (1220) "O reverend earth, we are being killed with poisons by the daughter of Erechtheus, the foreign woman!" (1222) The lords of Delphi judged, not by one vote only, that our mistress should die stone-struck for trying to kill the sacred one and for trying to do murder within the shrine, and the whole city is looking for the woman who miserably pursued a miserable path. (1227) For having come to a desire for children from Phoebus, she has destroyed her own body in common with the children.

ΧΟ φανερά θύματα νερτέρων,

1235

συμφοραὶ μὲν ἐμῷ βίῳ,

λεύσιμοι δὲ καταφθοραὶ δεσποίνα.

τίνα φυγὰν πτερόεσσαν ἦ

χθονὸς ὑπὸ σκοτίους μυχοὺς πορευθῶ,

θανάτου λεύσιμον ἄταν

1240

ἀποφεύγουσα, τεθρίππων

ὠκιστᾶν χαλᾶν ἐπιβᾶσ'

82 ἦ πρύμνας ἔπι ναῶν;

οὐκ ἔστι λαθεῖν ὅτε μὴ χρήζων

θεὸς ἐκκλέπτει.

1245

τί ποτ', ὦ μελέα δέσποινα, μένει

ψυχῇ σε παθεῖν; ἄρα θέλουσαι

δρᾶσαί τι κακὸν τοὺς πέλας αὐταὶ

πεισόμεθ' ὥσπερ τὸ δίκαιον;

NOTES: See note on **CHORAL DORIC** at l. 112. **(1235) νεπτέρων** Gen Pl adjective used as a noun ‘the dead below’. **(1236) ἐμῷ βίῳ** ‘misfortunes to my life’. **(1237) δεσποίνᾳ** ‘destruction to my mistress’. **(1238) φυγὰν** Doric spelling for Attic φυγῇν. **(1239) πορευθῶ** 1st Sg Aor Dep deliberative Subj (‘am I to travel/go’). **(1242) ὠκιστᾶν D** ὠκιστῶν (superlative). **(1243) ἔπι** postposition, cf. note on l. 303. **ναῶν D** νεῶν Gen Pl. **(1247) ψυχῇ** Dative of reference (‘in your soul’). **παθεῖν** AorActInf, part of an AcI with σε (‘awaits for you to suffer’). **(1248) τοὺς πέλας** Adverb used as a noun ‘those near, neighbors’. **(1249) τὸ δίκαιον** Adjective used as a noun ‘what is just’.

VOCABULARY: **(1235) φανερά** φανερός, ἄ, ὄν ‘apparent, clear’ **θύματα** τὸ θῦμα, ατος ‘sacrifice, sacrificial victim’ **νεπτέρων** νεπτέρος, α, ον ‘of the underworld, the dead below’. **(1236) συμφοραὶ** ἡ συμφορά, ἄς ‘misfortune’ **βίῳ** ὁ βίος, ου ‘life’. **(1237) λεύσιμοι** λεύσιμος, ον ‘fit for stoning’ **καταφθοραὶ** ἡ καταφθορά, ἄς ‘destruction’ **δεσποίνᾳ** ἡ δέσποινα, ης ‘mistress’. **(1238) φυγὰν** ἡ φυγή, ἥς ‘flight’ **πετρόεσσαν** πετρόεις, εσσα, εν ‘winged’. **(1239) χθονὸς** ἡ χθών, χθονός ‘earth’ (Gen Sg) **σκοτίους** σκοτίας, α, ον ‘dark’ **μυχούς** ὁ μυχός, οῦ ‘innermost part’ **πορευθῶ** πορεύω ‘to travel’ (Aor Dep Subj). **(1240) θανάτου** ὁ θάνατος, ου ‘death’ **λεύσιμον** λεύσιμος, ον ‘stoning’ **ἄταν D** ἡ ἄτη, ης ‘ruin’. **(1241) ἀποφεύγουσα** ἀποφεύγω ‘to flee from’ (Nom Sg Fem PresActPtc) **τεθρίππων** τὸ τέθριππον, ου ‘four-horse chariot’. **(1242) ὠκιστᾶν D** ὠκύς, εἶα, ὑ ‘swift’ (Sup, Gen Pl) **χαλᾶν D** ἡ χηλή, ἥς ‘hoof’ **ἐπιβᾶσ(α)** ἐπιβαίνω ‘to step upon, mount’ (Nom Sg Fem AorActPtc) (+ Gen). **(1243) πρύμνας** ἡ πρύμνα, ης ‘stern of a ship’ **ναῶν** ἡ ναῦς, νεώς ‘ship’. **(1244) λαθεῖν** λανθάνω ‘to escape notice’ (AorInf) **χρήζων** χρήζω ‘to desire, need’ (Nom Sg Masc PresActPtc). **(1245) ἐκκλέπτει** ἐκκλέπτω ‘to steal away’. **(1246) μελέα** μέλεος, α, ον ‘wretched’ **δέσποινα** ἡ δέσποινα, ης ‘mistress’ **μένει** μένω ‘to remain, await’. **(1247) ψυχῇ** ἡ ψυχή, ἥς ‘soul’ **παθεῖν** πάσχω ‘to suffer’ (AorInf) **θέλουσαι** (ἐ)θέλω ‘to wish’ (Nom Pl Fem PresActPtc). **(1248) δρᾶσαι** δράω ‘to do’ (AorInf) **πέλας** (adv.) ‘near’. **(1249) πεισόμεθ(α)** πάσχω ‘to suffer’ (Fut Mid) **ὥσπερ** (adv./conj.) ‘just as’ **δίκαιον** δίκαιος, α, ον ‘just’.

CHO: **(1235)** Apparent are the sacrifices for the dead below; **(1236)** misfortunes for my life, **(1237)** and death by stoning for my mistress. **(1238)** What winged flight or **(1239)** dark recesses of the earth shall I travel, **(1240)** escaping the doom of stoning death – **(1241)** mounting on four-horse chariots **(1242)** of the swiftest hooves **(1243)** or on the sterns of ships? **(1244)** There is no hiding unless a god is willing **(1245)** to steal you away. **(1246)** What, O wretched mistress, awaits you **(1247)** to suffer in your soul? Do we, who wish **(1248)** to do some evil to those near us, **(1249)** shall suffer, as justice demands?

- KP πρόσπολοι, διωκόμεσθα θανασίμους ἐπὶ σφαγάς, 1250
- Πυθία ψήφω κρατηθεῖσα, ἔκδοτος δὲ γίγνομαι.
- KO ἴσμεν, ὦ τάλαινα, τὰς σὰς συμφοράς, ἴν' εἴ τύχης.
- KP ποῖ φύγω δῆτα; ἐκ γὰρ οἴκων προύλαβον μόλις πόδα
μὴ θανεῖν, κλοπῇ δ' ἀφῆγμαι διαφυγοῦσα πολεμίους.
- KO ποῖ δ' ἂν ἄλλος' ἢ 'πὶ βωμόν; KP καὶ τί μοι πλέον τόδε; 1255
- KO ἰκέτιν οὐ θέμις φονεύειν. KP τῷ νόμῳ δέ γ' ὄλλυμαι.
- KO χειρία γ' ἄλοῦσα. KP καὶ μὴν οἶδ' ἀγωνιστὰὶ πικροὶ
84 δεῦρ' ἐπείγονται ξιφήρεις. KO ἴξε νυν πυρᾶς ἔπι.
κἂν θάνῃς γὰρ ἐνθάδ' οὔσα, τοῖς ἀποκτεínaσί σε
προστρόπαιον αἶμα θήσεις· οἰστέον δὲ τὴν τύχην. 1260
- IΩN ἴδεσθε τὴν πανοῦργον, ἐκ τέχνης τέχνην 1279
- οἶαν ἔπλεξε· βωμόν ἔπτηξεν θεοῦ
ὥς οὐ δίκην δώσουσα τῶν εἰργασμένων.
- KP ἀπεννέπω σε μὴ κατακτανεῖν ἐμὲ
ὑπέρ τ' ἐμαυτῆς τοῦ θεοῦ θ' ἴν' ἔσταμεν.
- IΩN τί δ' ἐστὶ Φοίβου σοί τε κοινὸν ἐν μέσῳ;
- KP ἱερὸν τὸ σῶμα τῷ θεῷ δίδωμ' ἔχειν. 1285

NOTES: (1252) ἴν(α) ... τύχης Part Gen with relative adverb ἵνα ('where of fortune'). (1253) φύγω 1st Sg Aor deliberative Subj. (1254) μὴ θανεῖν Negative and AorActInf expressing purpose or result ('so as not to die'). διαφυγοῦσα Nom Sg Fem AorActPtc. (1255) ἄν supply an optative verb like φύγοις ('where else would you [flee]?'). 'πὶ elided from ἐπὶ following a vowel. (1256) ὄλλυμαι 1st Sg Pres Pass Ind 'I am being destroyed'. (1257) ἄλοῦσα Nom Sg Fem AorActPtc (intransitive with Pass sense). οἶδ(ε) Nom Pl Masc demonstrative pronoun. (1258) ἔπι postposition, cf. note on l. 303. (1281) τῶν εἰργασμένων Gen Pl Neut Perf Pass Ptc 'the things having been done/her deeds'. (1282) κατακτανεῖν AorActInf (verbs of preventing/forbidding often take a redundant μὴ). (1283) ἔσταμεν 1st Pl PerfActInd (intransitive 'we stand'). (1284) σοί Dat expressing possession ('the common of you and Apollo'). (1285) ἔχειν PresActInf (Inf expressing purpose 'give ... to hold/keep').

VOCABULARY: (1250) πρόσπολοι ὁ πρόσπολος, ου 'attendant' διωκόμεσθα (= -μεθα) διώκω 'to pursue' (1st Pl Pres Pass) θανασίμους θανάσιμος, ον 'deadly' σφαγὰς ἡ σφαγή, ἥς 'slaughter'. (1251) Πυθίᾱ Πύθιος, α, ον 'Pythian' ψήφῳ ἡ ψήφος, ου 'vote' κρατηθεῖσα κρατέω 'to conquer' (Nom Sg Fem AorPassPtc) ἔκδοτος ἔκ-δοτος, ον 'given up' γίγνομαι γίγνομαι 'to become, be'. (1252) ἴσμεν οἶδα 'to know' (1st Pl Pres) τάλαινα τάλας, τάλαινα, τάλαν 'wretched' συμφορὰς ἡ συμφορά, ἥς 'misfortune' εἶ 2nd Sg of εἶμι 'to be' τύχης ἡ τύχη, ἥς 'fortune'. (1253) ποῖ (adv.) 'whither?, whereto?' φύγω φεύγω 'to flee' δῆτα (pcl.) 'then' οἴκων ὁ οἶκος, ου 'house' προύλαβον (< πρὸ-ἔλαβον) προλαμβάνω 'to anticipate, take before' (1st Sg Aor) μόλις (adv.) 'with difficulty' πόδα ὁ πούς, ποδός 'foot'. (1254) θανεῖν θνήσκω 'to die' (Aor Inf) κλοπῇ ἡ κλοπή, ἥς 'stealth' ἀφίγμαι ἀφικνέομαι 'to arrive' (ἀφίγμαι 1st Sg Perf) διαφυγοῦσα διαφεύγω 'to escape' (Nom Sg Fem AorActPtc) πολέμιους πολέμιος, α, ον 'hostile'. (1255) ἄλλοσ(ε) (adv.) 'elsewhere' βωμόν ὁ βωμός, οὔ 'altar' πλέον πλέων, ον 'more' (Comp of πολύς). (1256) ἡ ἱκέτιν ἱκέτις, ἰδος 'suppliant' (Acc Sg) θέμις ἡ θέμις, εως 'law, custom' φονεύειν φονεύω 'to murder' νόμῳ ὁ νόμος, ου 'law' ὄλοιτο ὄλλυμι 'destroy, kill; lose; (mid. and intrans. Aor and Perf) perish, die'. (1257) χειρίᾱ χεῖριος, α, ον 'captive' ἄλοῦσα ἀλίσκομαι 'to be captured' (Nom Sg Fem Aor Ptc) μὴν (pcl.) 'truly' ἀγωνισταὶ ὁ ἀγωνιστής, οὔ 'adversary' πικροὶ πικρός, ἄ, ὄν 'bitter'. (1258) δεῦρ(ο) (adv.) 'hither' ἐπείγονται ἐπείγομαι 'to hasten' ξιφῆρεις ξιφῆρης, ες 'sword-bearing' ἴζε ἴζω 'to sit' (2nd Sg Impv) πυρᾶς ἡ πυρά, ἥς 'funeral pyre'. (1259) κἂν = καὶ ἂν θάνης θνήσκω 'to die' (2nd Sg Aor Subj) ἐνθάδ(ε) (adv.) 'here' οὔσα Nom Sg Fem PresActPtc of εἶμι ἀποκτεínaσῃ ἀποκτείνω 'to kill' (Dat Pl Masc AorActPtc). (1260) προστρόπαιον προσ-τρόπαιος, ον 'bringing a curse' αἶμα τὸ αἷμα, ατος 'blood' θήσεις τίθημι 'to place' (Fut) οἰστέον (verb. adj.) 'to be endured' τύχην ἡ τύχη, ἥς 'fortune'. (1279) ἴδεσθε 2nd Pl AorMidImpv of ὁράω πανοῦργον παν-οῦργος, ον 'crafty' τέχνης ἡ τέχνη, ἥς 'craft'. (1280) οἶαν οἶος, α, ον 'of what sort' (adverbial and exclamatory) ἔπλεξε πλέκω 'to weave, plot' (Aor) βωμόν ὁ βωμός, οὔ 'altar' ἔπτηξεν πτήσσω 'to cower' (Aor). (1281) δίκην ἡ δίκη, ἥς 'justice, punishment' δώσουσα δίδωμι 'to give' (Nom Sg Fem FutActPtc) εἰργασμένων ἐργάζομαι 'to work, do'. (1282) ἀπεννέπω ἀπεννέπω 'to forbid' κατακτανεῖν κατακτείνω 'to kill'. (1283) ἐμαυτῆς ἐμαυτοῦ, ἥς 'of myself' ἔσταμεν ἵστημι 'to stand'. (1284) κοινὸν κοινός, ἡ, ὄν 'common' μέσῳ μέσος, ἡ, ον 'middle'. (1285) ἱερὸν ἱερός, ἄ, ὄν 'holy' σῶμα τὸ σῶμα, ατος 'body' δίδωμ(ι) δίδωμι 'to give'.

85

CRE: (1250) Servants, we are being pursued for deadly slaughter, (1251) overcome by the Pythian vote, and I am given up. **COR:** (1252) We know, O wretched one, where you are in your misfortunes. **CRE:** (1253) Where then shall I flee? For I have barely escaped from the house, so as not (1254) to die, but I have come by stealth, fleeing enemies. **COR:** (1255) Where else but to the altar? **CRE:** And what advantage is that for me? **COR:** (1256) It is not lawful to kill a suppliant. **CRE:** But it is by law I am being destroyed. **COR:** (1257) If you are caught by their hand. **CRE:** Look – these bitter pursuers are hastening here (1258) with swords. **COR:** Sit then upon the hearth. (1259) For even if you die being here, you will place your blood as a curse upon your killers. (1260) You must endure your fate. **ION:** (1279) Look at the scheming woman – what a craft from craft (1280) she has woven! She has cowered at the god's altar, (1281) as if she will not pay the penalty for her deeds. **CRE:** (1282) I forbid you to kill me – (1283) both for my own sake and for the god's, at whose altar I stand. **ION:** (1284) What is there in common between Phoebus and you? **CRE:** (1285) I give my body to the god to hold as sacred.

ΙΩΝ κάπειτ' ἔκαινες φαρμάκοις τὸν τοῦ θεοῦ;

ΚΡ ἀλλ' οὐκέτ' ἦσθα Λοξίου, πατρὸς δὲ σοῦ.

ΙΩΝ ἔκλειπε βωμὸν καὶ θεηλάτους ἔδρας. 1306

ΚΡ τὴν σὴν ὅπου σοι μητέρ' ἐστὶ νουθέτει.

ΙΩΝ σὺ δ' οὐκ ὑφέξεις ζημίαν κτείνουσ' ἐμέ;

ΚΡ ἦν γ' ἐντὸς ἀδύτων τῶνδ' ἐμε σφάζαι θέλης.

ΙΩΝ τίς ἡδονὴ σοι θεοῦ θανεῖν ἐν στέμμασιν; 1310

ΚΡ λυπήσομέν τιν' ὦν λελυπήμεσθ' ὑπο.

ΠΡΟΦΗΤΙΣ

86

ἐπίσχες, ὦ παῖ· τρίποδα γὰρ χρηστήριον 1320

λιποῦσα θρίγκους τούσδ' ὑπερβάλλω ποδὶ

Φοίβου προφήτις, τρίποδος ἀρχαῖον νόμον

σώζουσα, πασῶν Δελφίδων ἐξαίρετος.

ΙΩΝ χαῖρε, ὦ φίλη μοι μήτερ, οὐ τεκοῦσά περ.

ΠΥ ἀλλ' οὖν λεγόμεθά γε· ἡ φάτις δ' οὐ μοι πικρά. 1325

ΙΩΝ ἤκουσας ὥς ἔκτεινεν ἡδε μηχαναῖς;

ΠΥ ἤκουσα· καὶ σὺ δ' ὠμὸς ὢν ἀμαρτάνεις.

ΙΩΝ οὐ χρή με τοὺς κτείνοντας ἀνταπολλύναι;

NOTES: (1286) ἔκαινες Impf expressing an attempted action ‘tried to kill’. (1287) Λοξίου Poss Gen (‘belonging to Loxias’). (1307) ὅπου Relative adverb. (1308) κτείνουσ(α) Nom Sg Fem PresActPtc expressing an attempted action: ‘trying to kill’. (1311) ὧν Gen, taking the case of its unexpressed antecedent τούτων. (1320) παῖ: παῖς ‘child’ can be used to address any younger person, but here it introduces a pattern by which both Ion and the priestess speak as if he were her son (though realising, as Ion makes explicit in 1324, that this is not in fact the case). (1321) θρίγκος denotes a row of stones on top of something; here they appear to act as a fence or boundary around the tripod. (1324-1354) A passage of *stichomythia*: a very common form of dialogue in tragedy where the speakers each speak in single complete metrical lines. For some distinctive features of how this plays out see nn. on 1332, 1347-8, 1348, 1349. (1324) περ adds force to the word before; in this case ‘though you did not *actually* give birth to me’ or similar might convey the force. (1325) Here as often in verse Pl and Sg are oddly interchangeable: the priestess first uses a plural verb of herself, but then singular μοι. λεγόμεθα (Pass) γε concessive ‘But all the same we are *called* that [sc. even though it is not the case]’. (1326) ὥς *here* ‘how’. ἦδε: the actor probably points at her. (1328) κτείνοντας Acc Pl Masc Pres Act Ptc (both gender and number convey generalising force, even though it is the singular and feminine Creousa he has in mind).

VOCABULARY: (1286) κάπειτ(α) = καὶ ἔπειτα ἔπειτα (adv.) ‘then’ ἔκαινες καίνω/κτείνω ‘to kill’ φαρμάκοις τὸ φάρμακον, οὐ ‘poison’. (1287) ἦσθα 2nd Sg Impf of εἰμί οὐκέτι (adv.) ‘no longer’. (1306) ἐκλείπε ἐκλείπω ‘to abandon’ (2nd Sg Impv) βωμόν ὁ βωμός, οὗ ‘altar’ θεηλάτους θε-ήλατος, ὃν ‘driven by god, built for the god’ ἔδρας ἡ ἔδρα, ας ‘seat’. (1307) ὅπου (adv.) ‘wherever’ νουθέτει νουθετέω ‘to admonish’ (< *νουθέτε-ε, 2nd Sg PresActImpv.). (1308) ὑφέξεις ὑπέχω ‘to undergo, suffer’ (Fut) ζημίαν ἡ ζημία, ας ‘punishment’ κτείνουσ(α) κτείνω ‘to kill’ (Nom Sg Fem PresActPtc). (1309) ἦν < εἰ ἄν (conj.) ‘if’ (+ Subj) ἐντὸς (prep. + Gen) ‘inside’ ἀδύτων τὸ ἄδυτον, οὐ ‘inner shrine’ σφάξαι σφάζω ‘to sacrifice, slay’ (Aor Inf) θέλης (ἐ)θέλω ‘to wish’ (2nd Sg Pres Subj). (1310) ἡδονή ἡ ἡδονή, ἥς ‘pleasure’ θανεῖν θνήσκω ‘to die’ (Aor Inf) στέμμασιν τὸ στέμμα, ατος ‘garland’. (1311) λυπήσομέν, λελυπήμεσθα (= -μεθα) λυπέω ‘to grieve, vex’ (Fut, Perf Pass) (1320) ΠΡΟΦΗΤΙΣ ἡ προφήτις, ἰδος ‘prophetess’ ἐπίσχες ἐπέχω ‘to hold back, check, stop’ (2nd Sg Aor Impv) τρίποδα ὁ τρίπους, ποδος ‘tripod’ χρηστήριον χρηστήριος, α, ὃν ‘prophetic, oracular’ (1321) λιποῦσα λείπω ‘to leave’ (Nom Sg Fem Aor Act Ptc) θρίγκους ὁ θριγκός, οὗ ‘cornice, coping; Pl *h.* threshold’ ὑπερβάλλω ὑπερβάλλω ‘to go beyond, throw over, exceed’ ποδὶ ὁ πούς, ποδός ‘foot’ (1322) προφήτις ἡ προφήτις, ἰδος ‘prophetess’ τρίποδος ὁ τρίπους, ποδος ‘tripod’ ἀρχαῖον ἀρχαῖος, α, ὃν ‘ancient, old’ νόμον ὁ νόμος, οὐ ‘law, custom’ (1323) σώζουσα σώζω ‘to save’ (Nom Sg Fem Pres Ptc) πασῶν Gen Pl Fem of πᾶς Δελφίδων ἡ Δελφίς, ἰδος ‘Delphic woman’ ἐξαίρετος ἐξ-αίρετος, ὃν ‘chosen, set apart’ (1324) χαῖρ(ε) (pcl.) ‘greetings!’ (lit. Impv ‘be/fare well!’) περ (pcl.) ‘even, indeed’ (1325) φάτις ἡ φάτις, εως ‘speech, report’ πικρά πικρός, ἃ, ὃν ‘bitter’ (1326) ἦκουσας ἀκούω ‘to hear’ (2nd Sg Aor Ind Act) ἔκτεινεν κτείνω ‘to kill’ μηχαναῖς ἡ μηχανή, ἥς ‘device, contrivance’ (1327) ἦκουσα ἀκούω ‘to hear’ (1st Sg Aor Ind Act) ὤμους ὤμός, ἡ, ὃν ‘raw, cruel’ ὧν Nom Sg Masc PresActPtc of εἰμί ἀμαρτάνεις ἀμαρτάνω ‘to miss, make a mistake’ (1328) χρή χρή (impers.) ‘it is necessary’ κτείνοντας κτείνω ‘to kill’ ἀνταπολλύναι ἀνταπόλλυμι ‘to destroy in return’ (Pres Inf Act)

87

ION: (1286) And yet you tried to kill the god’s son with poison? **CRE:** (1287) But you were no longer of Loxias – you were your father’s. **ION:** (1306) Leave the altar and the god-driven seat. **CRE:** (1307) Admonish your own mother, wherever she is. **ION:** (1308) Will you not suffer penalty, having tried to kill me? **CRE:** (1309) Yes, if you are willing to kill me within this sanctuary. **ION:** (1310) What pleasure do you get from dying in the god’s garlands? **CRE:** (1311) I shall cause grief to someone by whom I have been grieved. **PROPH:** (1320) Stop, my son. Leaving the oracular tripod, I step over these cornices with my foot – I, the prophetess of Phoebus, keeping the ancient custom of the tripod, chosen from all the Delphian women. **ION:** (1324) Greetings, my dear mother – though you did not bear me. **PROPH:** (1325) Yet I am *called* so. That name is not bitter to me. **ION:** (1326) Have you heard that this woman tried to kill me by guile? **PROPH:** (1327) I have heard. And you, being harsh, are making a mistake. **ION:** (1328) Should I not kill in return those killing me?

ΠΥ προγόνοις δάμαρτες δυσμενεῖς αἰεί ποτε.

ΙΩΝ ἡμεῖς δὲ μητρυαῖς γε πάσχοντες κακῶς. 1330

ΠΥ μὴ ταῦτα· λείπων ἱερὰ καὶ στείχων πάτρην...

ΙΩΝ τί δή με δρᾶσαι νουθετούμενον χρεών;

ΠΥ καθαρὸς Ἀθήνας ἔλθ' ὑπ' οἰωνῶν καλῶν.

ΙΩΝ καθαρὸς ἅπας τοι πολεμίους ὃς ἂν κτάνῃ.

ΠΥ μὴ σύ γε· παρ' ἡμῶν δ' ἔκλαβ' οὓς ἔχω λόγους. 1335

ΙΩΝ λέγοις ἄν· εὖνους δ' οὔσ' ἐρεῖς ὅς ἂν λέγῃς.

88 ΠΥ ὁρᾷς τόδ' ἄγγος χερὸς ὑπ' ἀγκάλαις ἐμαῖς;

ΙΩΝ ὁρῶ παλαιὰν ἀντίπηγ' ἐν στέμμασιν.

ΠΥ ἐν τῇδὲ σ' ἔλαβον νεόγονον βρέφος ποτέ.

ΙΩΝ τί φῆς; ὁ μῦθος εἰσενήνεκται νέος. 1340

ΠΥ σιγῇ γὰρ εἶχον αὐτά· νῦν δὲ δείκνυμεν.

NOTES: (1329) Understand εἰσὶν (wives are ...). **ποτε** indefinite ‘at any time’, i. e. reinforces αἰεί. **(1330)** Again we have to supply the verb ‘to be’: ‘and we too are hostile ...’. We can read this as poetic pl. for sing., or as more generalisation (with the first pl. subject being ‘people in my situation’). **γε** seems to modify the whole of the latter part of the line. **(1331)** πάτρην plain acc.; in prose we would expect a preposition, e. g. εἰς or πρὸς. **(1332)** Ion interrupts. **νουθετούμενον** Acc Sg Pres Pass Ptc; the Ptc conveys the force of a condition ‘Well then, what must I do if I take your advice?’ **(1333)** Again plain Acc for motion towards (cf. on 1331 above). **οἰωνός** is a bird of omen; ‘under fair birds of omen’ is a way of conveying ‘with good omens’. **(1334)** Understand ἐστί: ‘Everybody is pure, whoever ...’. With ἄν to make an indefinite clause: ‘whoever kills’ (i. e. ‘whenever somebody kills ...’). The sentiment is less surprising to a classical audience, for whom it is a commonplace that one should ‘help friends and harm enemies,’ than it may seem to us. **(1335)** γε again concessive: ‘Well, don’t you do this (even if it would be generally right)’. For the word order, compare English ‘what words I have’ for ‘the words which I have’. **(1336)** λέγοις 2nd Sg Pres Opt Act of λέγω, making potential optative with ἄν lit. ‘you might speak’: perhaps more polite than Impv (which would be reinforced by what follows: Ion assures her that he believes in her good will). **εὖνους** two-termination adj.: refers to ‘you’, i. e. the prophetess. **ἐρεῖς** 2nd Sg Fut Ind Act of λέγω. **λέγῃς** 2nd Sg Pres Subj Act of λέγω: indefinite clause (with ἄν). **(1337-8)** With props etc. in general the words in tragedy will tell the spectators what they are looking at. **(1338)** στέμμασιν: the Greeks would decorate sacred objects (e. g. sacrificial victims) with ‘fillets’ (bands/ ribbons) of wool. The word also commonly means ‘wreath’ or ‘garland’. **(1339)** ἔλαβον 1st Sg Aor Ind Act of λαμβάνω. **(1340)** φῆς 2nd Sg Pres Ind Act; the question expresses surprise rather than incomprehension or deafness. εἰσενήνεκται 3rd Sg Perf Ind Pass. Literally ‘The thing you said has been introduced as new’, i. e. that is how Ion experienced it. **(1341)** εἶχον 1st Sg Impf Ind Act of ἔχω. On the singular/plural switch, cf. on 1325 above.

VOCABULARY: (1329) προγόνοις ὁ πρόγονος, ου ‘one born before, often ancestor, but here of children born before the marriage’ δάμαρτες ἡ δάμαρ, αρτος ‘wife’ **δυσμενεῖς** δυσ-μενής, ἐς ‘hostile’ αἰεί (adv.) ‘always’ **(1330)** μητρυιᾷς ἡ μητρυιά, ἄς ‘stepmother’ **πάσχοντες** πάσχω ‘to suffer, experience’ (Nom Pl Pres Act Ptc) **κακῶς** (adv.) ‘badly, ill’ **(1331)** λείπων λείπω ‘to leave’ (Nom Sg Pres Act Ptc) **ἱερὰ** ἱερός, ἅ, ὄν ‘holy, sacred’ **στείχων** στείχω ‘to go, march’ (Nom Sg Pres Act Ptc) **πάτρην** ἡ πάτρα, ας ‘fatherland’ **(1332)** δῆ (pcl.) ‘indeed, surely’ **δράσθαι** δράω ‘to do, act’ (Aor Inf Act) **νουθετούμενον** νουθετέω ‘to admonish, warn, advise’ (Pres Pass Ptc) **χρεών** (impers.) ‘necessity; it is necessary’ **(1333)** καθαρὸς καθάρως, ἅ, ὄν ‘clean, pure’ **Ἀθήνας** αἱ Ἀθῆναι, ὧν ‘Athens’ **ἔλθε** ἔρχομαι ‘to come, go’ (2nd Sg Aor Impv Act) **οἰωνῶν** ὁ οἰωνός, οὗ ‘bird of omen’ **καλῶν** καλός, ἡ, ὄν ‘beautiful, noble’ **(1334)** καθαρὸς καθάρως, ἅ, ὄν ‘clean, pure’ **ἅπας** ἅπας, ἅπασα, ἅπαν ‘all, every’ **τοι** (pcl.) ‘indeed, I tell you’ **πολεμίους** πολέμιος, α, ὄν ‘hostile, enemy’ **κτάνη** κτείνω ‘to kill’ (Aor Subj) **(1335)** ἔκλαβ(ε) ἐκλαμβάνω ‘to take out, receive’ (2nd Sg Aor Impv) **(1336)** εὖνους εὖ-νους, ουν ‘well-disposed, kindly’ **οὔσα** Nom Sg Fem PresActPtc of εἰμί **ἐρεῖς** 2nd Sg Fut of λέγω **ὅσ(α) ὅσος, η, ὄν** ‘as much as, as many as’ **λέγῃς** 2nd Sg Pres Subj of λέγω **(1337)** ἄγγος τὸ ἄγγος, εος ‘vessel, jar’ **χερός** ἡ χεῖρ, χε(ι)ρός ‘hand’ **ἀγκάλαις** ἡ ἀγκάλη, ης ‘arm, embrace’ **(1338)** παλαιὰν παλαιός, ἅ, ὄν ‘old, ancient’ **ἀντίπηγ(α)** ἡ ἀντίπηξ, ηγος ‘cradle’ **στέμμασιν** τὸ στέμμα, ατος ‘wreath, garland, fillet of wool’ **(1339)** ἔλαβον 1st Sg Aor of λαμβάνω **νεόγονον** νεό-γονος, ὄν ‘new-born’ **βρέφος** τὸ βρέφος, εος ‘infant, baby’ **(1340)** φῆς φημί ‘to say’ **μῦθος** ὁ μῦθος, ου ‘speech, story’ **εἰσενήνεκται** εἰσφέρω ‘to carry in, bring in, introduce’ (perf. pass.) **νέος** νέος, α, ὄν ‘new, young’ **(1341)** σιγῇ (adv.) ‘in silence’ **εἶχον** 1st Sg Impf of ἔχω **δείκνυμεν** δείκνυμι ‘to show, point out’ (1st Pl Pres Ind Act)

PROPH: (1329) Wives are always hostile to preexisting children. **ION: (1330)** And we suffer badly from stepmothers. **PROPH: (1331)** Do not do this. Leaving the sanctuary and going to your homeland – **ION: (1332)** What should I do, if I act as advised? **PROPH: (1333)** Go to Athens pure, with good omens. **ION: (1334)** Everyone who kills his enemies is pure. **PROPH: (1335)** Not you. Rather take from me the words I have. **ION: (1336)** Speak then. Whatever you say, you will say with good will. **PROPH: (1337)** Do you see this vessel under my arm? **ION: (1338)** I see an ancient woven basket, covered with woollen bands. **PROPH: (1339)** In this I received you, a newborn infant, once. **ION: (1340)** What do you say? This story is being introduced as a new one. **PROPH: (1341)** I held these things in silence. But now I reveal them.

ΙΩΝ πῶς οὖν ἔκρυπτες τότε λαβοῦς' ἡμᾶς πάλαι;

ΠΥ ὁ θεὸς ἐβούλετ' ἐν δόμοις σ' ἔχειν λάτριν.

ΙΩΝ νῦν δ' οὐχὶ χρήζει; τῷ τόδε γνῶναί με χρή;

ΠΥ πατέρα κατειπὼν τῇσδέ σ' ἐκπέμπει χθονός. 1345

ΙΩΝ σὺ δ' ἐκ κελευσμῶν ἢ πόθεν σῶζεις τάδε;

ΠΥ ἐνθύμιόν μοι τότε τίθησι Λοξίας.

90 ΙΩΝ τί χρῆμα δρᾶσαι; λέγε, πέραινε σοὺς λόγους.

ΠΥ σῶσαι τόδ' εὖρημ' ἐς τὸν ὄντα νῦν χρόνον.

ΙΩΝ ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην; 1350

ΠΥ ἐνθάδε κέκρυπται σπάργαν' οἷς ἐνῆσθα σύ.

ΙΩΝ μητρὸς τάδ' ἡμῖν ἐκφέρεις ζητήματα;

ΠΥ ἐπεὶ γ' ὁ δαίμων βούλεται· πάροιθε δ' οὔ.

ΙΩΝ ὦ μακαρία μοι φασμάτων ἡδ' ἡμερα.

NOTES: (1342) λαβοῦσα(α) Nom Sg Fem Aor Act Ptc. Here the aorist is aspectual rather than implying priority to the action of the main verb: it was ‘at the point of’ receiving him that she did the concealing. (1344) τῷ here as an alternative to interrogative τίνι ‘by what?’ (1345) κατεῖπον is used as Aor of καταγορεύω with sense either ‘accuse’ or, when used with Acc object as here, ‘announce, declare’. (1346) πόθεν ‘whence,’ here in sense ‘from what source,’ i. e. ‘for what reason’. τάδε ‘these things,’ i. e. the cradle and its contents. (1347-8) Here the formal requirements of stichomythia become slightly intrusive: Ion interrupts the prophetess only to demand that she continue speaking. But at a tense time there is perhaps also something unsurprising in this. (1347) τίθησι 3rd Sg Pres Ind Act — but despite this present tense she is referring to the past: τότε indicates the time when Ion arrived. (1348) δρᾶσαι Aor Inf Act, depending on the previous line (‘the thought to do what?’). Λέγε and πέραινε both Pres Impv Act (aspectual present: ‘keep going!’). (1349) Still continuous syntax: ‘[the thought] to do what?’ is answered by ‘[the thought] to preserve this discovery ...’. σῶσαι Aor Inf Act (aorist because she has in mind the decision she made at that point in the past rather than the continuous behaviour that followed from it). ὄντα Acc Sg Masc Pres Act Ptc (εἰμί), agrees with χρόνον. lit. ‘to the now being time’ with the participle being used as we would use ‘present’. (1350) εὔρημα is subject, with κέρδος and βλάβην as alternative objects. τί and τίνα both interrogative (the general rule is that parts of τίς/τις are interrogative when accentuated on the first syllable, but there are exceptions where another unaccented word follows). (1351) κέκρυπται 3rd Sg Perf Pass. Singular verb with Ntr Pl subject. σπάργαν(α). οἷς: in prose we might have ἐν οἷς, but the preposition is not needed. (1352) ζήτημα is usually the word for something which is sought; here it may indicate the items *by which* something is sought, i. e. the clues or tokens indicating the identity of the mother. But one might also think that Ion means something like ‘the things of my mother which I have been looking for’.

VOCABULARY: (1342) ἔκρυπτες κρύπτω ‘to hide’ λαβοῦσα Nom Sg Fem Aor Ptc of λαμβάνω πάλαι (adv.) ‘long ago’ (1343) ἐβούλετ(ο) βούλομαι ‘to wish, want’ λάτρην ὁ/ή λάτρις, ιδος ‘servant’ (1344) χρήζει χρήζω ‘to desire, need’ γινῶναι γινώσκω ‘to know, perceive’ (Aor Inf Act) χρή (impers.) ‘it is necessary’ (1345) κατεῖπων καταγορεύω ‘to speak against, denounce, announce, reveal’ (Nom Sg Masc Aor Act Ptc) ἐκπέμπει ἐκπέμπω ‘to send out’ χθονός ἡ χθών, χθονός ‘earth, land’ (1346) κελευσμών ὁ κελευσμός, οὔ ‘command, order’ πόθεν (adv.) ‘from where?’ ‘why?’ σώζεις σώζω ‘to save’ (1347) ἐνθύμιον τὸ ἐνθύμιον, οὐ ‘thought, consideration’ τίθησι τίθημι ‘to put, place’ (1348) χρῆμα τὸ χρῆμα, ατος ‘thing, matter’ δρᾶσαι δράω ‘to do, act’ πέραινε περαίνω ‘to bring to an end, accomplish, finish’ (Impv) (1349) σῶσαι σώζω ‘to save’ εὔρημα(α) τὸ εὔρημα, ατος ‘finding, discovery’ ὄντα PresActPtc of εἰμί χρόνον ὁ χρόνος, οὐ ‘time’ (1350) κέρδος τὸ κέρδος, εος ‘profit, gain’ βλάβην ἡ βλάβη, ης ‘harm, injury’ (1351) ἐνθάδε (adv.) ‘here, hither’ κέκρυπται κρύπτω ‘to hide’ (Perf Pass) σπάργαν(α) τὰ σπάργανα, ων ‘swaddling clothes’ ἐνῆσθα ἔννιμι ‘to be in, be possible’ (2nd Sg Impf) (1352) ἐκφέρεις ἐκφέρω ‘to carry out, produce’ ζητήματα τὸ ζήτημα, ατος ‘thing sought, question, inquiry’ (1353) δαίμων ὁ δαίμων, ονος ‘god, divine power’ βούλεται βούλομαι ‘to wish, want’ πάροιθε (adv.) ‘before, formerly’ (1354) μακαρία μακάριος, α, ον ‘blessed, happy’ φασμάτων τὸ φάσμα, ατος ‘vision, apparition’ ἡμερα ἡ ἡμέρα, ας ‘day’

ION: (1342) How did you then hide it, when you received me long ago? **PROPH:** (1343) The god wanted to keep you as a servant in his house. **ION:** (1344) And now he does not wish it? By what must I know this? **PROPH:** (1345) Having revealed your father, he sends you away from this land. **ION:** (1346) Did you keep these things by his command, or from where? **PROPH:** (1347) Loxias put it into my mind then... **ION:** (1348) ... to do what? Speak, finish your speech. **PROPH:** (1349) To keep this discovery until the present time. **ION:** (1350) What profit or what harm does it hold for me? **PROPH:** (1351) In here are hidden the swaddling clothes in which you were. **ION:** (1352) Are these the tokens of my mother that you bring out for me? **PROPH:** (1353) Since the god wishes it now – but not before. **ION:** (1354) O this is a blessed day of revelations for me! **PROPH:** (1355) Take them now and work out your mother.

ΠΥ λαβών νυν αὐτὰ τὴν τεκοῦσαν ἐκπόνει. 1355

καὶ χαῖρε· ἴσον γάρ σ' ὥς τεκοῦς' ἀσπάζομαι. 1363

ΙΩΝ φεῦ φεῦ· καθ' ὅσων ὥς ὑγρὸν βάλλω δάκρυ, 1369

ἐκεῖσε τὸν νοῦν δοὺς ὅθ' ἡ τεκοῦσά με

κρυφαῖα νυμφευθεῖς' ἀπημπόλα λάθρα

καὶ μαστὸν οὐκ ἐπέσχε· ἀλλ' ἀνώνυμος

92 ἐν θεοῦ μελάθροις εἶχον οἰκέτην βίον.

NOTES: (1363) The discontinuity in line numbers is because the manuscripts contain extra lines which are believed to be interpolated (i. e. not by Euripides but inserted later) and which have been omitted here. **χαῖρε** 2nd Sg Pres Impv Act. 'Be well!' is a common way of saying either 'hello' or 'goodbye'. **ἴσον** the Nom Sg being used adverbially: 'in the same way as if I had given birth to you'. **ἀσπάζομαι** 1st Sg Pres Ind Mid (deponent verb). The verb can mean 'greet' or 'say goodbye to'; but also (as here, surely) 'embrace' or 'kiss' (since these are common actions on greeting or departing). At this point the Prophetess exits: entrances and exits are usually marked, as here, in the words spoken (cf. on 1337-8 above). Creousa is still visible at the altar and speaks again after Ion's long speech, but since she is not addressed and has been silent for so long the speech still feels like a soliloquy. **(1369)** Again interpolated lines have been omitted; cf. on 1363 above. **ᾄσσω** Gen Dual. **βάλλω** 1st Sg Pres Ind Act: the definition 'let fall' is II.3 s. v. in *LSJ*, and it is already used with 'tear' as object in Homer. **(1370)** **ἐκεῖσε** is temporal 'to that time': lit. 'having given my mind to that time when', i. e. 'having thought back to the time when'. **(1371)** **κρυφαῖα** Nom Pl with adverbial force 'secretly'. **νυμφευθεῖς(α)** Nom Sg Fem Aor Pass Ptc. Ion does not know the details of his conception, and expresses himself politely, but even without knowledge one might suspect that, as is the case, a foundling is the result of rape rather than marriage. **ἄπημπόλα** 3rd Sg Impf Ind Act (this verb form combines two features likely to delay identification, i. e. 1) temporal/lengthening augment after a prefix and 2) contraction $\alpha\epsilon > \alpha$: **ἄπημπόλα**). **(1373)** **εἶχον** 1st Sg Impf Ind Act (change of subject not very clearly marked). **οἰκέτης** used adjectivally.

VOCABULARY: (1355) **λαβών** Aor Ptc of λαμβάνω **ἐκπόνει** ἐκπονέω 'to work out, accomplish' (Impv) **(1363)** **χαῖρε** (pcl.) 'greetings!' (lit. Impv 'be/fare well!') **ἴσον** ἴσος, η, ον 'equal; here n. s. as adv.' **ἀσπάζομαι** ἀσπάζομαι 'to embrace, greet' **(1369)** **φεῦ φεῦ** (interj.) 'alas!' **ᾄσσω** ᾄσσει (Du) '(a pair of) eyes' (Gen Du) **ὥς** here exclamatory 'how!' **ὑγρόν** ὑγρός, ἄ, ὄν 'wet, moist' **βάλλω** βάλλω 'to throw' **δάκρυ** τὸ δάκρυ, υος 'tear' **(1370)** **ἐκεῖσε** (adv.) 'thither, there, to the time when' **νοῦν** ὁ νοῦς, νοῦ 'mind' **δοῦς** δίδωμι 'to give' (Nom Sg Aor Act Part) **(1371)** **κρυφαῖα** κρυφαῖος, α, ον n. pl. here with adv. force 'in secret' **νυμφευθεῖς(α)** νυμφεύω 'to marry, give in marriage' (Aor Pass Ptc) **ἄπημπόλα** ἀπεμπωλάω 'to sell' **λάθρα** (adv.) 'secretly' **(1372)** **μαστόν** ὁ μαστός, οὔ 'breast' **ἐπέσχευ** ἐπέχω 'to hold upon, hold out to, present, offer' (3rd Sg Aor) **ἄνώνυμος** ἄν-ώνυμος, ον 'nameless' **(1373)** **μελάθροις** τὸ μέλαθρον, ου 'roof, house' **εἶχον** 1st Sg Impf of ἔχω **οἰκέτην** ὁ οἰκέτης, ου 'household slave, servant' **βίον** ὁ βίος, ου 'life, living'

93

(1363) Farewell – for I embrace you as if I had borne you. **ION: (1369)** Alas, alas – how I shed a wet tear from my eyes, turning my mind to the time when my mother, having been secretly married, exposed me privately and did not offer her breast. **(1372)** Without a name, in the god's house, I had a servant's life.

τὰ τοῦ θεοῦ μὲν χρηστά, τοῦ δὲ δαίμονος

βαρέα· χρόνον γὰρ ὅν μ' ἐχρῆν ἐν ἀγκάλαις 1375

μητρὸς τρυφῆσαι καί τι τερφθῆναι βίου

ἀπεστερήθην φιλτάτης μητρὸς τροφῆς. 1377

καὶ νῦν λαβὼν τήνδ' ἀντίπηγ' οἶσω θεῷ 1380

ἀνάθημα; ἴν' εὖρω μηδὲν ὧν οὐ βούλομαι.

εἰ γὰρ με δούλη τυγχάνει τεκοῦσά τις,

94 εὐρεῖν κάκιον μητέρ' ἢ σιγῶντ' ἔαν.

ὦ Φοῖβε, ναοῖς ἀνατίθηναι τήνδε σοῖς·

καίτοι τί πάσχω; τοῦ θεοῦ προθυμία 1385

πολεμῷ, τὰ μητρὸς σύμβολ' ὃς σέσωκέ μοι;

NOTES: (1374-5) Understand ἦν. **δαίμων** is a vague term and at 1353 above referred to the god, but here it is clearly contrasted with θεός and must mean something like ‘fate’. Ion shows piety in declining to blame the god for his circumstance; but we know (since the prologue: 8-51) that it is in fact the result of Apollo’s rape of Creousa and rescue of the resulting baby. **(1375-7)** The emphasis on sensual pleasure in the life of a baby shows Ion’s keen awareness of what he has lost in a striking example of a male vision of infancy and motherhood. In classical Athens as in other pre-modern societies many will have grown up without a mother, as death of the mother in childbirth was common. **(1375) χρόνον** Acc for duration of time. **(1376) τρυφήσαι** Aor Inf Act: the tense perhaps because he conceives of this time as over and done with, even though we might expect Pres Inf. **τερφθῆναι** Aor Inf Pass with middle force: ‘to have been pleased in some aspect of life’, i. e. ‘to have taken some pleasure in life’. **φιλάτης** (could in principle agree with either μητρός or τροφῆς): φίλος and related words can denote a subjective feeling but also the fact of connection, so that a mother is φίλη even if one has never met her. At *Iliad* 9.555 we read that Meleager was ‘wrathful in heart at his dear (φίλη) mother Althaea’ and in Greek this is less of a paradox than it might sound in English. **(1380)** Again interpolated lines have been omitted; cf. on 1363 above. **(1381)** This line would better be punctuated with comma after ἀνάθημα and question mark after βούλομαι. **ἀνάθημα** Acc Sg, in apposition to ἀντίπηγ(α) ‘as a dedication’. **εὔρω** 1st Sg Aor Subj Act: subjunctive in purpose clause introduced by ἵν(α). **ῶν** Gen Pl: ‘attraction of the relative into the case of the missing antecedent’, i. e. something like μηδὲν ἐκείνων ἃ οὐ βούλομαι ‘none of those things which I do not want’ has been compressed into μηδὲν ῶν οὐ βούλομαι. **(1383)** Understand εἴη ἅν ‘(it would be) worse,’ or plain ἐστί; **κάκιον** is Nom Sg Ntr in agreement with the impersonal subject. **μητέρ(α). σιγῶντ(α)** Acc Sg Masc: understand με. **ἔαν** Pres Inf Act: ‘it would be worse for me to find my mother than by being silent to let her go.’ Although Ion is himself a **λατρίς** (1343 above), he is λατρίς to a god, and his status at the sanctuary is high (cf. 53-6), which perhaps accounts for his attitude here. **(1384) τήνδε** refers to the cradle. **(1385) πάσχω** We would say something like ‘Yet what is happening to me?’ **(1386) σύμβολ(α)** Acc Pl Ntr, object of σέσωκε. **ὅς**: its antecedent is θεοῦ.

95

VOCABULARY: (1374) χρηστά χρηστός, ή, όν ‘useful, good’ **δαίμονος** ό δαίμων, ονος ‘god, divine power, fate’ **(1375) βαρέα** βαρύς, εἶα, ύ ‘heavy, grievous’ **χρόνον** ό χρόνος, ου ‘time’ **ἐχρῆν** χρή (impers.) ‘it was necessary’ **ἀγκάλαις** ή ἀγκάλη, ης ‘arm, embrace’ **(1376) τρυφήσαι** τρυφάω ‘to live luxuriously, enjoy’ **τερφθῆναι** τέρω ‘to delight’ (Aor Pass) **βίου** ό βίος, ου ‘life, living’ **(1377) ἀπεστερήθην** ἀποστερέω ‘to deprive’ (1st Sg Aor Pass) **φιλάτης** Sup of φίλος **τροφῆς** ή τροφή, ης ‘nourishment, upbringing’ **(1380) λαβών** Aor Ptc of λαμβάνω. **ἀντίπηγ(α)** ή αντίπηξ, ηγος ‘cradle’ **οἶσω** 1st Sg Fut of φέρω **(1381) ἀνάθημα** τό ἀνάθημα, ατος ‘votive offering’ **εὔρω** εύρίσκω ‘to find’ **βούλομαι** βούλομαι ‘to wish, want’ **(1382) δούλη** ή δούλη, ης ‘slave (Fem)’ **τυγχάνει** τυγχάνω ‘to happen, obtain’ **(1383) εύρεῖν** εύρίσκω ‘to find’ **κάκιον** κακίων, ον ‘worse’ (Comp) **σιγῶντ(α)** σιγάω ‘to be silent’ **ἔαν** έάω ‘to allow, let, let go’ **1384) ναοῖς** ό ναός, οῦ ‘temple’ **ἀνατίθημι** ἀνατίθημι ‘to dedicate, set up’ **(1385) καίτοι** (conj.) ‘and yet, although’ **πάσχω** πάσχω ‘to suffer, experience’ **προθυμία** ή προθυμία, ας ‘eagerness, zeal, desire, purpose’ **(1386) πολεμῶ** πολεμέω ‘to make war, fight’ **σύμβολ(α)** τό σύμβολον, ου ‘token, sign’ **σέσωκέ** σώζω ‘to save’ (3rd Sg Perf)

(1374) The god’s things were good, but those of fortune were harsh. **(1375)** For the time when I should have lived in luxury in my mother’s arms and taken pleasure in life, I was deprived of the nurture of my dearest mother. **(1380)** And now, having taken this cradle, shall I dedicate it to the god as an offering – so that I find none of the things I do not wish? **(1382)** For if some slave woman happened to bear me, it would be worse to find my mother than to let it be by staying silent. **(1384)** O Phoebus, I dedicate this to your temples. **(1385)** Yet what am I suffering? Am I fighting against the god’s purpose, who has kept these tokens of my mother for me?

ἀνοικτέον τάδ' ἐστὶ καὶ τολμητέον·

τὰ γὰρ πεπρωμέν' οὐκ ὑπερβαίην ποτ' ἄν.

ὦ στέμμαθ' ἱερά, τί ποτέ μοι κεκεύθατε,

καὶ σύνδεθ' οἷσι τᾶμ' ἐφρουρήθη φίλα;

1390

ἰδοὺ περίπτυγμ' ἀντίπηγος εὐκύκλου

ὥς οὐ γεγήρακ' ἔκ τινος θεηλάτου,

96

εὐρώς τ' ἄπεστι πλεγμάτων· ὁ δ' ἐν μέσῳ

χρόνος πολὺς δὴ τοῖσδε θησαυρίσμασιν.

NOTES: (1387) ἀνοικτέον and **τολμητέον** both Nom Sg Ntr where we might expect Pl: with ἐστί this adds up to ‘Ntr Pl subject with Sg verb’: ‘These things must be opened up and dared.’ The two verbal adjectives describe the same action: he must show daring by opening the cradle. **(1388) τὰ πεπρωμέν(α)** Acc Pl Ntr Perf Pass Ptc ‘the fated things’. **ποτ(ε)**. Potential Opt with ἄν. **(1389) στέμματ(α)**: Voc Pl Ntr; for the meaning, see on 1338 above. **(1390) σύνδετ(α)** again Voc Pl Ntr. Perhaps the delay of the mention of the fastenings reflects that he has moved closer to the cradle and can now see more detail. **τᾶμ(α) φίλα**: despite his fears (1382-3 above) the tokens are by definition his φίλα, because of their intimate connection to him; see on 1376 above. **ἐφρουρήθη** 3rd Sg Aor Ind Pass (φίλα is Ntr Pl subject). **(1391) ἰδοῦ** closely related to ἰδοῦ, 2nd Sg Aor Impv Mid < ὀράω, but NB different accentuation, is used as a particle or interjection ‘Look!’ ‘Hey!’ and while ἰδοῦ is singular ἰδοῦ may be addressed to plural listeners (when this word is used in the New Testament the older translations give ‘Lo!’). **εὐκύκλου** with **ἀντίπηγος** (two-termination adj.). **(1392) ἔκ** is ἐκ (the accent is because an enclitic follows), effectively meaning ‘because of’. **(1393) τ(ε)** ‘and’ is most commonly found in Attic prose with this sense when it forms a pair with καί, but it can be found by itself in both prose and verse. **πλεγμάτων** Gen Pl: ἄπειμι in classical authors is usually used absolutely ‘to be absent’, but it can be construed with Gen already in Homer ‘to be absent/away from’. **ἐν μέσῳ** we might say ‘the time in between’ (i. e. between his arrival at Delphi and the point when he is speaking).

VOCABULARY: (1387) ἀνοικτέον ἀνοικτέον (verbal adj.) ‘to be opened’ **τολμητέον** τολμητέον (verbal adj.) ‘to be dared’ **(1388) πεπρωμέν(α)** τὸ πεπρωμένον, ου ‘fate, destiny’ (Perf Pass Ptc from unattested Pres Act *πορέω) **ὑπερβαίην** ὑπερβαίνω ‘to step over, exceed’ (1st Sg Aor Opt) **(1389) στέμματ(α)** τὸ στέμμα, ατος ‘wreath, garland, fillet of wool’ **ιερά** ἱερός, ἅ, ὅν ‘holy, sacred’ **κεκεύθατε** κεύθω ‘to hide, conceal’ (Perf) **(1390) σύνδε(τα)** σύν-δετος, ον ‘bound together, fastened’; σύνδετον, τό *as substantive here* ‘fastening’ **τᾶμ** = τὰ ἐμά **ἐφρουρήθη** φρουρέω ‘to guard, watch’ (Aor Pass) **(1391) ἰδοῦ** (interj.) ‘look!, see!’ **περίπτυγμ(α)** τὸ περίπτυγμα, ατος ‘embrace, covering’ **ἀντίπηγος** ἢ ἀντίπηξ, ηγος ‘cradle’ **εὐκύκλου** εὖ-κυκλος, ον ‘well-rounded, circular’ **(1392) ὥς** *here* ‘how’ **γεγήρακ(ε)** γηράσκω ‘to grow old’ (3rd Sg Perf) **θεηλάτου** θε-ήλατος, ον ‘divinely driven, sent by god’ **(1393) εὐρώς** ὁ εὐρώς, ὦτος ‘mould, mildew’ **ἄπεστι** ἄπειμι ‘to be absent’ (3rd Sg) **πλεγμάτων** τὸ πλέγμα, ατος ‘woven fabric, web’ **μέσῳ** μέσος, η, ον ‘middle’ **(1394) χρόνος** ὁ χρόνος, ου ‘time’ **πολύς** πολὺς, πολλή, πολὺ ‘much, many’ **θησαυρίσμασιν** τὸ θησαύρισμα, ατος ‘treasure, store’

I must open these things and dare it. **(1388)** I would never surpass what is fated. **(1389)** O sacred woollen bands, what do you hide for me? **(1390)** And you fastenings, in which things dear to me were guarded? **(1391)** Look – this wrapping of the well-rounded basket – how it has not aged from something god-driven, and mould is absent from its web. **(1393)** The time between is long for these stored treasures.

KP	τί δῆτα φάσμα τῶν ἀνελπίστων ὀρώ;	1395
IΩN	σίγα σύ· πῆμα καὶ πάροιθεν ἦσθά μοι.	
KP	οὐκ ἐν σιωπῇ τὰμά· μή με νουθέτει.	
	λείψω δὲ βωμόν τόνδε, κεῖ θανεῖν με χρή.	1401
IΩN	λάζυσθε τήνδε· θεομανῆς γὰρ ἦλατο	
	βωμοῦ λιποῦσα ξόανα· δεῖτε δ' ὠλένας.	
KP	σφάζοντες οὐ λήγοιτ' ἄν· ὥς ἀνθέξομαι	
	καὶ τῆσδε καὶ σοῦ τῶν τ' ἔσω κεκρυμμένων.	1405
IΩN	τάδ' οὐχὶ δεινά; ῥυσιάζομαι δόλῳ.	
98 KP	οὔκ, ἀλλὰ σοῖς φίλοισιν εὐρίσκη φίλος.	
IΩN	ἐγὼ φίλος σός; κατὰ μ' ἔκτεινες λάθρα;	
KP	παῖς γε, εἰ τόδ' ἐστὶ τοῖς τεκοῦσι φίλτατον.	
IΩN	παῦσαι πλέκουσα – λήψομαί σ' ἐγώ – πλοκάς.	1410
KP	ἐς τοῦθ' ἰκοίμην, τοῦδε τοξεύω, τέκνον.	
IΩN	κενὸν τόδ' ἄγγος ἢ στέγει πλήρωμά τι;	
KP	σά γ' ἔνδυτα, οἷσί σ' ἐξέθηκ' ἐγώ ποτε.	
IΩN	καὶ τοῦνομ' αὐτῶν ἐξερεῖς πρὶν εἰσιδεῖν;	
KP	κἂν μὴ φράσω γε, κατθανεῖν ὑφίσταμαι.	1415

NOTES: (1397) οὐκ ἐν σιωπῇ τὰμά lit. ‘my affairs are not in silence’, in sense of ‘silence will not help me’. (1404) λήγοιτ’ ἄν (+ Ptc) expressing something like a command ‘don’t stop killing me’ (for all I care). (1405) τῆσδε presumably the basket (l. 1391). (1408) ἔκτεινες The continuous aspect of the Impf here expresses ‘tried to kill’. (1409) παῖς γε replies to φίλος σός lit. ‘your dear one’ in 1408: ‘(dear as) a/my child at least’. (1411) ἐς τοῦ(το) ἰκοίμην lit. ‘may I arrive into this!’ here in sense of ‘may I reach this, may this come to be!’ (1412) τόδ(ε) ἄγγος the basket. (1415) κἂν (= καὶ ἐάν) μὴ φράσω (Aor Subj) ‘and if I (can’t) name (them)’.

VOCABULARY: (1395) δῆτα (pcl.) ‘then, indeed’ φάσμα τὸ φάσμα, ατος ‘vision, apparition’ ἀνελπίστων ἀν-ἐλπιστος, ον ‘unexpected, hopeless’ (1396) σίγα σιγάω ‘to be silent’ (Impv) πῆμα τὸ πῆμα, ατος ‘misery, trouble’ πάροιθεν (adv.) ‘before, formerly’ ἦσθά 2nd Sg Impf of εἰμί (1397) σιωπῇ (adv.) ‘in silence’ τὰμά = τὰ ἐμά νουθέτει νουθετέω ‘to admonish, warn’ (2nd Sg Impv) (1401) λείψω λείπω ‘to leave’ βωμόν ὁ βωμός, οὔ ‘altar’ κεῖ = καὶ εἰ θανεῖν θνήσκω ‘to die’ (Aor Inf) χρή χρή (impers.) ‘it is necessary’ (1402) λάζυσθε λάζομαι/λάζυμαι (Ionic) ‘to take, grasp’ (Impv) θεομανῆς θεο-μανής, ἐς ‘maddened by a god’ ἤλατο ἄλλομαι ‘to leap, spring’ (Aor) (1403) βωμοῦ ὁ βωμός, οὔ ‘altar’ λιποῦσα λείπω ‘to leave’ (Aor Ptc) ξόανα τὸ ξόανον, ου ‘carved images, statues’ δεῖτε δέω ‘to bind, tie’ (2nd Pl Impv) ὠλένας ἢ ὠλένη, ης ‘arm’ (1404) σφάζοντες σφάζω ‘to kill, slaughter’ λήγοιτ(ε) λήγω ‘to cease, stop’ (Opt) ἀντέξομαι ἀντέχομαι in Mid ‘hold on to, cling to’ (+ Gen) (Fut) (1405) ἔσω (adv.) ‘inside, within’ κεκρυμμένων κρύπτω ‘to hide’ (Perf Pass Ptc) (1406) δεινά δεινός, ἢ, ὄν ‘terrible, fearful’ ῥυσιάζομαι ῥυσιάζω ‘to seize as a pledge, rob’ δόλω ὁ δόλος, ου ‘trick, deceit’ (1407) εὐρίσκη εὐρίσκω ‘to find’ (2nd Sg Pass) (1408) κᾶτά = καὶ εἴτα ἔκτεινες κτείνω ‘to kill’ λάθρα (adv.) ‘secretly’ (1409) τεκοῦσι οἱ τέκοντες, ων ‘parents’ (Dat Pl, lit. Aor Ptc of τίκτω ‘beget’) φίλτατον Sup of φίλος (1410) παῦσαι παύω ‘to stop, cease’ (+ Ptc) (2nd Sg Aor Mid Impv) πλέκουσα πλέκω ‘to weave, plot’ (Pres Ptc) λήψομαί Fut Mid of λαμβάνω πλοκάς ἢ πλοκή, ἥς ‘web, plot’ (1411) ἰκοίμην ἰκνέομαι ‘to come, arrive’ (Aor Opt) τοξεύω τοξεύω ‘to shoot with a bow’ (at: + Gen) (1412) κενὸν κενός, ἢ, ὄν ‘empty, vain’ ἄγγος τὸ ἄγγος, εος ‘vessel, jar’ στέγει στέγω ‘to cover, contain’ πλήρωμά τὸ πλήρωμα, ατος ‘filling, content’ (1413) ἔνδυτα τὰ ἔνδυτα, ων ‘clothes, garments’ ἐξέθηκ(α) ἐκτίθημι ‘to expose’ (Aor) τοῦνομα = τὸ ὄνομα (1414) τοῦνομα τὸ ὄνομα, ατος ‘name’ ἐξερεῖς ἐξαγορεύω ‘to tell out, declare’ (Fut) πρὶν (conj. or adv.) ‘before’ εἰσιδεῖν εἰσοράω ‘to look upon, see’ (Aor Inf) (1415) φράσω φράζω ‘to tell, explain’ καταθνήσκω ‘to die’ (Aor Inf) ὑφίσταμαι ὑφίσταμαι ‘to undertake, promise’

CRE: (1395) What vision of unexpected things do I see? **ION:** (1396) Silence, you. You were already a trouble to me before. **CRE:** (1400) My affairs are not for silence. Do not admonish me. I will leave this altar, even if I must die. **ION:** (1402) Seize her. She has left the statues in a frenzy, leaping from the altar. Bind her arms. **CRE:** (1404) You will not stop killing me. For I will hold fast to this – and to you – and to the things hidden inside. **ION:** (1406) Is this not terrible? I am being defrauded by deceit. **CRE:** (1407) No – you are finding a friend in your own loved ones. **ION:** (1408) I am a friend to you? And yet you tried to kill me in secret? **CRE:** (1409) Yes – if that is the dearest thing to parents: (14) a child. **ION:** (1410) Stop weaving your webs. I will catch you. **CRE:** (1411) May I come to that. That is my aim, child. **ION:** (1412) Is this vessel empty, or does it hold something? **CRE:** (1413) Your swaddling clothes – with which I once exposed you. **ION:** (1414) Will you name them before I see them? **CRE:** (1415) Even if I do not tell you, I submit to death.

ΙΩΝ λέγε· ὥς ἔχει τι δεινὸν ἢ γε τόλμα σου.

ΚΡ σκέψασθ' ὃ παῖς ποτ' οὖς ὕφασμ' ὕφην' ἐγώ.

ΙΩΝ ποῖόν τι; πολλὰ παρθένων ὕφασματα.

ΚΡ οὐ τέλεον, οἶον δ' ἐκδίδαγμα κερκίδος.

ΙΩΝ μορφὴν ἔχον τίνα; ὥς με μὴ ταύτη λάβης. 1420

ΚΡ Γοργόνα μὲν ἐν μέσοισιν ἡτρίοις πέπλων.

ΙΩΝ ὦ Ζεῦ, τίς ἡμᾶς ἐκκυνηγετεῖ πότμος;

ΚΡ κεκρασπέδωται δ' ὄφεσιν αἰγίδος τρόπον.

100 ΙΩΝ ἰδού· τόδ' ἔσθ' ὕφασμ' ὃ σῶν εὐρίσκομεν.

ΚΡ ὦ χρόνιον ἰστῶν παρθένευμα τῶν ἐμῶν. 1425

ΙΩΝ ἔστιν τι πρὸς τῷδε, ἢ μόνον τόδ' εὐτυχεῖς;

ΚΡ δράκοντε μαρμαίροντε πάγχρυσον γένυν.

ΙΩΝ τί δρᾶν, τί χρῆσθαι, φράζε μοι, χρυσώματι; 1430

ΚΡ δέραια παιδὶ νεογόνῳ φορεῖν, τέκνον.

ΙΩΝ ἔνεισιν οἶδε· τὸ δὲ τρίτον ποθῶ μαθεῖν.

NOTES: (1419) ἐκδίδαγμα κερκίδος lit. ‘teaching (result) of the shuttle’ (as in: the shuttle used to move the (weft) thread from side to side while weaving), transl. perhaps ‘weaving sampler, student’s weaving work’. (1420) ἔχον Ntr PresActPtc, agreeing with the ἐκδίδαγμα. ὥς ... μὴ ... λάβης (2nd Sg Aor Subj of λαμβάνω) ‘so that you don’t take’, with ‘take’ in sense of ‘catch out, trick’. ταύτῃ Instr Dat. (1421) Γοργόνα Acc dep. on an implied ἔχον. μέσοισιν ἡτρίοις lit. in the middle-fabric’: in ‘the middle of the fabric’. (1422) ἡμᾶς Ion refers to himself in the Pl. (1423) αἰγίδος τρόπον ‘in the manner of the Aegis’ (Athena’s shield, which had the same design as described here). (1424) ἰδοῦ cf. note on l. 1391. ἔσθ’ = ἔστι. ὃ σὼν εὐρίσκομεν (Pl.: cf. l. 1422) ‘which of yours I find’. This line is strongly corrupt, i. e. the way(s) it appears in the manuscripts do not make sense. Often, textual scholars with sufficient skill and experience can suggest clear emendations (= ways of undoing mistakes that have crept into the tradition during the centuries of manuscripts being copied and recopied), yet this particular phrase evades a clear emendation. (1425) ἱστῶν ... τῶν ἐμῶν lit. ‘of my beams’, i. e. of the beams of her loom, and thus of her loom. (1426) μόνον τόδ(ε) Acc of Respect: ‘(are you fortunate) in respect to this only?’. (1427) πάγχρυσον γένυν adverbial Acc ‘(gleaming) with all-golden jaw(s)’. (1430) Read the infinitives as dependent on a λέγει ‘she says’ from l. 1428 (cut in this edition).

VOCABULARY: (1416) δεινὸν δεινός, ἢ, ὄν ‘terrible, fearful’ τόλμα ἢ τόλμη, ης ‘courage, daring’ (1417) σκέψασθ(ε) σκέπτομαι ‘to look at, consider’ οὔσ(α) Nom Sg Fem PresActPtc of εἶμι ὕφασμ(α) τὸ ὕφασμα, ατος ‘woven fabric, tapestry’ ὕφην(α) ὑφαίνω ‘to weave’ (Aor) (1418) ποῖόν ποῖος, α, ὄν ‘of what kind? which?’ πολλὰ πολὺς, πολλή, πολύ ‘much, many’ παρθένων ἢ παρθένος, ου ‘virgin, maiden’ ὑφάσματα τὸ ὕφασμα, ατος ‘woven fabric’ (1419) τέλεον τέλε(ι)ος, α, ὄν ‘perfect, complete’ οἶον οἶος, α, ὄν ‘of what sort’ (adverbial and exclamatory) ἐκδίδαγμα τὸ ἐκδίδαγμα, ατος ‘lesson, example’ κερκίδος ἢ κερκίς, ἰδος ‘shuttle (of a loom)’ (1420) μορφὴν ἢ μορφή, ἧς ‘form, shape’ λάβης 2nd Sg Aor Subj of λαμβάνω (1421) Γοργόνα ἢ Γοργώ, ὄνος ‘Gorgon’ μέσοισιν μέσος, η, ὄν ‘middle’ ἡτρίοις τὸ ἡτριον, ου ‘web, warp’ πέπλων ὁ πέπλος, ου ‘robe, garment’ (1422) Ζεῦ ὁ Ζεύς, Διός ‘Zeus’ ἐκκυνηγετῆ ἢ ἐκκυνηγετέω ‘to hunt out, drive out’ πότμος ὁ πότμος, ου ‘fate, destiny’ (1423) κεκρασπέδωται κρασπεδόω ‘to fringe, border’ (3rd Sg Perf Pass) ὄφειν ὁ ὄφις, εως ‘snake’ αἰγίδος ἢ αἰγίς, ἰδος ‘aegis’ τρόπον (adv.) ‘in the manner of, like’ (+ Gen.) (1424) ἰδοῦ (interj.) ‘look!, see!’ ὕφασμ(α) τὸ ὕφασμα, ατος ‘woven fabric’ εὐρίσκομεν εὐρίσκω ‘to find’ (1425) χρόνιον χρόνιος, α, ὄν ‘long-lasting, late’ ἱστῶν ὁ ἱστός, οὔ ‘loom, mast’ παρθένευμα τὸ παρθένευμα, ατος ‘maiden’s work, weaving’ (1426) εὐτυχεῖς εὐ-τυχής, ἐς ‘fortunate, prosperous’ (1427) δράκοντε ὁ δράκων, ὄντος ‘serpent, dragon’ (Dual) μαρμαίροντε μαρμαίρω ‘to shine, sparkle’ (Dual) πάγχρυσον πάγ-χρυσος, ὄν ‘all-golden’ γένυν ἢ γένυς, υος ‘jaw’ (1430) δρᾶν δράω ‘to do, act’ χρῆσθαι χρᾶομαι ‘to use, employ’ (+ Dat) φράζε φράζω ‘to tell, explain’ (Impv) χρυσώματι τὸ χρύσωμα, ατος ‘gold ornament’ (1431) δέραια τὰ δέραια, ὡν ‘necklace, collar’ νεογόνω νεό-γονος, ὄν ‘new-born’ φορεῖν φορέω ‘to bear, wear’ (1432) ἔνεισιν ἔνειμι ‘to be in/present’ τρίτον τρίτος, η, ὄν ‘third’ ποθῶ ποθέω ‘to long for, miss’ μαθεῖν μανθάνω ‘to learn’

101

ION: (1416) Speak – your daring has something terrible in it. **CRE:** (1417) Look at what I wove as a girl. **ION:** (1418) What sort? Maidens have many weavings. **CRE:** (1419) Not finished – just a sampler of the loom. **ION:** (1420) Having what form? So you do not trick me this way. **CRE:** (1421) A Gorgon in the middle of the woven fabric. **ION:** (1422) O Zeus, what fate is hunting me? **CRE:** (1423) It is bordered with serpents, like the aegis. **ION:** (1424) Look – this is the weaving I find. **CRE:** (1425) O long-preserved maiden-work of my loom! **ION:** (1426) Is there anything besides this, or is this alone your good fortune? **CRE:** (1427) Two serpents gleaming with all-golden jaws. **ION:** (1430) What to do, what to use? Tell me about this gold ornament. **CRE:** (1431) To be worn as a necklace for a newborn child. **ION:** (1432) These are present. I want to learn the third thing.

- KP στέφανον ἐλαίας ἀμφέθηκά σοι τότε,
 ἦν πρῶτ' Ἀθάνας σκόπελος ἐξηνέγκατο,
 ὅς, εἴπερ ἔστιν, οὔ ποτ' ἐκλείπει χλόην, 1435
 θάλλει δέ, ἐλαίας ἐξ ἀκηράτου γεγώς.
- ΙΩΝ ὦ φιλτάτη μοι μήτερ, ἄσμενός σ' ἰδὼν
 πρὸς ἀσμένας πέπτωκα σὰς παρηίδας.
- KP ὦ τέκνον, ὦ φῶς μητρὶ κρεῖσσον ἡλίου
 (συγγνώσεται γὰρ ὁ θεός), ἐν χεροῖν σ' ἔχω, 1440
 ἄελπτον εὖρημα, ὃν κατὰ γᾶς ἐνέρων
 χθονίων μέτα Περσεφόνας τ' ἐδόκουν ναίειν.
- ΙΩΝ ἀλλ' ὦ φίλη μοι μήτερ, ἐν χεροῖν σέθεν
 ὁ κατθανὼν τε κού θανὼν φαντάζομαι.
- KP ἰὼ ἰὼ λαμπρᾶς αἰθέρος ἀμπυχαί, 1445
 τίς αὐδὰν ἀύσω βοάσω; πόθεν μοι
 συνέκυρσ' ἀδόκητος ἡδονά;
 πόθεν ἐλάβομεν χαράν;
- ΙΩΝ ἐμοὶ γενέσθαι πάντα μᾶλλον ἂν ποτε, 1450
 μήτερ, παρέστη τῶνδε, ὅπως σός εἰμ' ἐγώ.

NOTES: (1434) ἦν referring to the ἐλαία, the first olive tree Athena placed at Athens. **(1435)** ὅς referring to the στέφανος. Some editions change the order of lines transmitted in the manuscripts to 1433–1435–1436–1434, putting the ὅς closer to its antecedent. **(1436)** ἁ-κηράτου two-termination adj., here Fem w/ ἐλαίας. **(From 1439 to 1509)** Creusa uses lyric metres to express her joy. Ion sticks to iambic trimeters, to give her the prominence in the dialogue (when iambs respond to lyrics the dialogue is called epirrhematic). **(1440)** **The god will forgive:** but shouldn't he be asking for forgiveness? The role of Apollo is praised by Athena, speaking for him as it seems at 1553, but her praise is thin. **(1441)** **A finding:** Greek distinguishes the active and passive verbal nouns by different suffixes: so πράξις for the doing of something and πρᾶγμα for the thing done. English is often ambiguous: action is active or passive. **(1446-8)** **My ... joy ... our delight:** the difference is carefully marked in the Greek by μοι and ἐλάβομεν, unless the plural verb is like that at 1463. **(1450-1)** Ion's sentence is curiously ugly.

VOCABULARY: (1433) στέφανον ὁ στέφανος, ου 'crown, wreath' ἐλαίας ἡ ἐλαία, ας 'olive tree' ἀμφέθηκά ἀμφιτίθημι 'to put around, place on both sides' **(1434)** πρῶτ(α) (adv.) 'first' Ἀθάνας ἡ Ἀθηνᾶ, ἃς 'Athena' σκόπελος ὁ σκόπελος, ου 'lookout, cliff' ἐξηνέγκατο ἐκφέρω 'to carry out, produce' **(1435)** εἴπερ (conj.) 'if indeed' οὐποτε (adv.) 'never' ἐκλείπει ἐκλείπω 'to leave, abandon' χλόην ἡ χλόη, ης 'young green shoot, grass' **(1436)** θάλλει θάλλω 'to bloom, flourish' ἐλαίας ἡ ἐλαία, ας 'olive tree' ἁκηράτου ἁ-κήρατος, ον 'undefiled, pure' γεγώς γίγνομαι 'to become, be born' **(1437)** φιλάττη Sup of φίλος ἄσμενός ἄσμενος, η, ον 'glad, joyful' ἰδὼν Aor Act Ptc of ὁράω **(1438)** ἀσμένας ἄσμενος, η, ον 'glad' πέπτωκα πίπτω 'to fall' (Perf) παρηίδας ἡ παρηίς, ἰδος 'cheek' **(1439)** φῶς τὸ φάος/φῶς, φάεος 'light' κρεῖσσον κρείσσων, ον 'stronger, better' (Comp) ἡλίου ὁ ἥλιος, ου 'sun' (Gen Comp) **(1440)** συγγνώσεται συγγινώσκω 'to forgive, pardon' (Fut) χεροῖν ἡ χεῖρ, χε(ι)ρός 'hand' (Dat Du) **(1441)** ἄελπτον ἄ-έλπτος, ον 'unexpected, unhopd for' εὔρημα τὸ εὔρημα, ματος 'find, thing found' γᾶς ἡ γῆ, γῆς 'earth, land' ἐνέρων οἱ ἔνεροι, ὧν 'those below, the dead' **(1442)** χθονίων χθόνιος, α, ον 'chthonian, of the underworld' Περσεφόνας ἡ Περσεφόνη, ης 'Persephone' ἐδόκουν δοκέω 'to think, seem' (Impf) ναίειν ναίω 'to dwell' **(1443)** χεροῖν ἡ χεῖρ, χε(ι)ρός 'hand, arm' (Dat Du) σέθεν σύ, σοῦ 'you' (poetic Gen) **(1444)** καταθανὼν = καταθανών καταθνήσκω 'to die' (Aor Ptc) κοῦ = καὶ οὐ θανὼν θνήσκω 'to die' (Aor Ptc) φαντάζομαι φαντάζομαι 'to imagine oneself, appear' **(1445)** ἰὼ ἰὼ (interj.) 'ο! ο!' λαμπρᾶς λαμπρός, ἅ, ὄν 'bright' αἰθέρος ὁ αἰθήρ, θέρος 'upper air, sky' ἀμπυχαί ἡ ἀμπυχή, ἥς 'fold, opening' **(1446)** αὐδὰν = αὐδὴν ἡ αὐδή, ἥς 'speech, utterance' αὐσω αὐδάω 'to speak' (Aor Subj) βοάσω βοάω 'to shout, cry' (Aor Subj) πόθεν (adv.) 'from where?' **(1447)** συνέκυρσ(ε) συγκυρέω 'happen' ἀδόκητος ἄ-δόκητος, ον 'unexpected' ἡδονά = ἡδονή ἡ ἡδονή, ἥς 'joy, pleasure' **(1448)** πόθεν (adv.) 'from where?' ἐλάβομεν Aor of λαμβάνω χαράν ἡ χαρά, ἃς 'delight, joy' **(1450)** γενέσθαι γίγνομαι 'to become, be born' (Aor Inf) μᾶλλον (Comp adv.) 'rather, more' **(1451)** παρέστη παρίστημι 'to present' (intrans. Aor) ὅπως (conj.) 'how, that' φόβω ὁ φόβος, ου 'fear' τρέμω τρέμω 'to tremble'

103

CRE: (1433) I put an olive crown on you then – the olive that the rock of Athena first produced, which, if it exists, never loses its greenness, but flourishes, being from an undefiled olive tree. **ION: (1437)** O dearest mother to me, rejoicing I see you, and I fall upon your rejoicing cheeks. **CRE: (1439)** O child, O light of your mother stronger than the sun (the god will forgive me that), I have you in my arms, a finding I never expected: I thought you dwelt in the underworld with the chthonian powers and Persephone! **ION: (1443)** O my dear mother, I who was dead and not dead see myself in your arms! **CRE: (1445)** Io, io, revelations of bright sky, what words am I to utter and cry? **(1447)** What is the source of my unexpected joy? What is the source of our delight? **ION: (1450)** For me, mother, everything would have been ready to happen differently for ever from my being yours!

KP ἔτι φόβῳ τρέμω.

ΙΩΝ μῶν οὐκ ἔχειν μ' ἔχουσα; KP τὰς γὰρ ἐλπίδας
ἀπέβαλον πρόσω.

ἰὼ ἰὼ γύναι, πόθεν ἔλαβες ἐμὸν βρέφος ἐς ἀγκάλας;

τίν' ἀνὰ χέρα δόμους ἔβα Λοξίου; 1455

ΙΩΝ θεῖον τόδε· ἀλλὰ τὰπίλοιπα τῆς τύχης
εὐδαιμονοῖμεν, ὥς τὰ πρόσθ' ἐδυστύχει.

KP τέκνον, οὐκ ἀδάκρυτος ἐκλοχεύη,
γόοις δὲ ματρὸς ἐκ χερῶν ὀρίζη.

104 νῦν δὲ γενειάσιν πάρα σέθεν πνέω 1460
μακαριωτάτας τυχοῦσ' ἡδονάς.

ΙΩΝ τοῦμὸν λέγουσα καὶ τὸ σὸν κοινῇ λέγεις.

KP ἄπαιδες οὐκέτ' ἐσμὲν οὐδ' ἄτεκνοι·

δῶμ' ἐστιοῦται, γὰρ δ' ἔχει τυράννους,

ἀνηβᾷ δ' ἔρεχθεύς· 1465

ὃ τε γηγενέτας δόμος οὐκέτι νύκτα δέρκεται,

ἀελίου δ' ἀναβλέπει λαμπάσιν.

ΙΩΝ μῆτερ, παρών μοι καὶ πατήρ μετασχέτω

τῆς ἡδονῆς τῆσδ' ἥς ἔδωχ' ὑμῖν ἐγώ.

NOTES: (1453) Woman: Creusa means the priestess. **By what hand:** for the answer, see Athena at 1595ff. **(1456) God's doing:** Ion does not particularise. **(1460) Beside your cheeks:** how was this done on stage? **(1463) Am I childless:** Creusa uses the first person plural, are we, but this use of plural for singular in the first person is a common idiom, and the translation's singular is certainly right, as Ion's objection at 1468 shows. She is preoccupied with her own situation.

VOCABULARY: (1451) παρέστη παρίστημι 'to present' (intrans. Aor) **ὅπως** (conj.) 'how, that' **φόβω** ὁ φόβος, ου 'fear' **τρέμω** τρέμω 'to tremble' **(1452) μῶν** (for μὴ οὖν) 'possibly' (as a question) **ἐλπίδας** ἡ ἐλπίς, ἰδος 'hope, expectation' **(1453) ἀπέβαλον** ἀποβάλλω 'to throw away' (Aor) **πρόσω** (adv.) 'forwards' **(1454) ἰὼ ἰὼ** (interj.) 'o! o!' **πόθεν** (adv.) 'from where?' **ἔλαβες** Aor of λαμβάνω **βρέφος** τὸ βρέφος, εος 'baby' **ἀγκάλας** ἡ ἀγκάλη, ης 'bent arm, embrace' **(1455) χέρα** ἡ χεῖρ, χε(ι)ρός 'hand' (Acc Sg) **ἔβα D** ἔβη βαίνω 'to come/go' (Aor) **(1456) θεῖον** θεῖος, α, ον 'divine' **τὰπίλοιπα** = τὰ ἐπίλοιπα ἐπί-λοιπος, ον 'remaining, rest' **τύχης** ἡ τύχη, ης 'chance, luck' **(1457) εὐδαιμονοῖμεν** εὐδαιμονέω 'to have good fortune' (Opt.) **πρόσθ(ε)** (adv.) 'before' **ἐδυστύχει** δυστυχέω 'to have bad fortune' (Opt) **(1458) ἀδάκρυτος** ἄ-δάκρυτος, ον 'unwept, unlamented' **ἐκλοχεύη** ἐκλοχεύω 'to bring forth (a child), bear' **(1459) γόοις** ὁ γόος, ου 'weeping, lamentation' **ματρὸς D** μητρός **χερῶν** ἡ χεῖρ, χε(ι)ρός 'hand, arm' **ὀρίζη** ὀρίζω 'to define, mark off, separate' **(1460) γενειάσιν** αἱ γενειάδες, ων 'cheeks' **σέθεν** σύ, σοῦ 'you' (poetic Gen) **πνέω** πνέω 'to breathe, sigh' **(1461) μακαριωτάτας** μακάριος, α, ον 'blessed' (Sup) **τυχοῦσ(α)** τυγχάνω + Gen 'to happen upon, find' (Aor Ptc) **ἡδονάς** = ἡδονῆς ἡ ἡδονή, ης 'joy, pleasure' **(1462) τοῦμόν** = τὸ ἐμόν **λέγουσα** Nom Sg Fem Pres Act Ptc of λέγω **κοινῇ** (adv.) 'in common' **(1463) ἄπαιδες** ἄ-παις, δος 'childless' **οὐκέτ(ι)** (adv.) 'no longer' **ἔσμεν** 1st Sg Pl of εἰμί **ἄτεκνοι** ἄ-τεκνος, ον 'childless' **(1464) δῶμα(α)** τὸ δῶμα, ατος 'house' **ἔστιοῦται** ἐστιόομαι 'to be given a hearth, be founded' **γᾶ** = γῆ ἡ γῆ, γῆς 'earth, land' **τυράννους** ὁ τύραννος, ου 'prince, king (in trag. v. seldom tyrant)' **(1465) ἀνηβᾶ** ἀνηβάω 'to recover one's youth' **(1466) γηγενέτας** γη-γενέτης, ες 'earth-born' (NB LSJ wrong on this) **οὐκέτι** (adv.) 'no longer' **νύκτα** ἡ νύξ, νυκτός 'night' **δέρκεται** δέркоμαι 'to see, behold' **(1467) ἀελίου** = ἡλίου ὁ ἥλιος, ου 'sun' **ἀναβλέπει** 'to recover one's sight' (see Dodds Bacchae 1308) **λαμπάσιν** ἡ λαμπάς, ἄδος 'lamp, ray, torch' **(1468) παρῶν** πάρεμι 'to be present' (Ptc) **μετασχέτω** μετέχω 'to share' (3rd Sg Impv Aor) **(1469) ἡδονῆς** ἡ ἡδονή, ης 'pleasure, delight' **ἔδω(κα)** δίδωμι 'to give' (Aor)

105

CRE: (1452) I still tremble with fear. **ION: (1453)** That you don't hold me when you do? **CRE: (1453)** Yes, because I had cast my hopes far away. **(1454)** Io, io, woman, what made you take my babe into your arms? **(1455)** By what hand did he go to the house of Loxias? **ION: (1456)** That was god's doing. For the rest of our fortunes, however, may we be blessed just as previously there was ill luck. **CRE: (1458)** My child, you were not brought to birth without tears: you were parted from my arms with a mother's lamentations. **(1460)** But now, beside your cheeks, I sigh, having achieved a most blessed joy! **ION: (1462)** In speaking of your part in this you also speak of mine. **CRE: (1463)** No longer am I childless and without a son. **(1464)** My house is being hearthed, my land has its king and Erechtheus is renewed, and my native land no longer looks on night but is renewed by the rays of the sun. **ION: (1468)** Mother, let my father attend and share in the joy which I have given you both.

- KP ὦ τέκνον, οἶον οἶον ἀνελέγχομαι. 1470
- IΩN τί φής; KP ἄλλοθεν γέγονας, ἄλλοθεν.
- IΩN ὥμοι· νόθον με παρθένευμ' ἔτικτε σόν;
- KP οὐκ ὑπὸ λαμπάδων οὐδὲ χορευμάτων
 ὑμέναιος ἐμός κάρα, τέκνον, ἔτικτε σόν. 1475
- IΩN αἰαῖ· πέφυκα δυσγενής, μήτερ; πόθεν;
- KP ἴστω Γοργοφόνα...
- IΩN τί τοῦτ' ἔλεξας; KP ἃ σκοπέλοις ἐπ' ἐμοῖς
 τὸν ἐλαιοφυᾶ πάγον θάσσει... 1480
- 106 IΩN τί γάρ; λέγεις μοι σκολιὰ κού σαφῇ τάδε.
- KP παρ' ἀηδόνιον πέτραν Φοῖβῳ...
- IΩN τί Φοῖβον αὐδᾷς; KP κρυπτόμενον λέχος ἠυνάσθην...
- IΩN λέγε· ὥς ἐρεῖς τι κεδνὸν εὐτυχές τέ μοι. 1485
- KP δεκάτῳ δέ σε μηνὸς ἐν
 κύκλῳ κρύφιον ὠδῖν' ἔτεκον Φοῖβῳ.
- IΩN ὦ φίλτατ' εἰποῦσα, εἰ λέγεις ἐτήτυμα.
- KP παρθένια δ' ἐμὰ ματέρος ἀμάτορος
 σπάργανα σοὶ τάδ' ἀμφίβολ' ἐνήψα κερκίδος ἐμᾶς πλάνους. 1490

NOTES: (1478) The Gorgon-killer: Athena. This serves as a sign of who at 1549 will be deus ex machina: not Apollo! Ion's question 'What do you mean by that?' is the first of several as Creusa painfully, in one long sentence, lets him know that Xuthus is not his father. **(1485) Good and lucky:** Ion can see that Apollo, whose name Creusa plants early on in her sentence, at 1483, will be a more distinguished father than Xuthus. **(1488)** Note the change of order in the English compared with the Greek: the conditional clause comes first in the English but last in the Greek: Greek puts what matters first, but English holds it back. **(1490) Rovings:** the word suggests that Creusa's early needle work was not very good.

VOCABULARY: (1470) οἶον οἶος, α, ον 'of what sort' (adverbial and exclamatory) **ἀνελέγχομαι** ἀνελέγχω 'to refute' **(1471) φῆς φημί** 'to say' **ἄλλοθεν** (adv.) 'from elsewhere' **γένονας γίγνομαι** 'to get born' (2nd Sg Perf) **(1473) ὦμοι** (interj.) 'alas!' **νόθον** ὁ νόθος, ου 'bastard' **παρθένευμα** τὸ παρθένευμα, ματος 'maidenhood' **ἔτικτε** τίκτω 'to gebet, give birth to' **(1474) λαμπάδων** ἡ λαμπάς, ἄδος 'lamp, ray, torch' **χορευμάτων** τὸ χόρευμα, ματος 'dance' **(1475) ὑμέναιος** ὁ ὑμέναιος, ου 'wedding song' **κάρα** τὸ κάρα 'head' **ἔτικτε** τίκτω 'to beget, give birth to' **(1476) αἰαῖ** (interj.) 'alas!' **δυσγενής** δυσ-γενής, ἐς 'ill-bred, low-born' **πόθεν** (adv.) 'from where?' **(1477) ἴστω** οἶδα 'to know' (3rd Sg Impv) **Γοργοφώνα D** Γοργοφώνη Γοργοφόνος, η, ον 'Gorgon-slaying' **(1478) ἔλεξας** 2nd Sg Aor of λέγω **σκοπέλοις** ὁ σκόπελος, ου 'crag, rock' **(1480) ἐλαιοφυᾶ** ἐλαιο-φυής, ἐς 'olive-breeding' **πάγον** ὁ πάγος, ου 'hill' **θάσσει** θάσσω 'to sit' **(1481) σκολιὰ** σκολιός, ἄ, ὄν 'crooked' **κοῦ** = καὶ οὐ **σαφῇ** σαφής, ἐς 'clear' **(1482) ἀηδόνιον** ἀηδ-όνιος, ον 'of nightingales' **πέτραι** ἡ πέτρα, ας 'rock' **(1483) αὐδᾶς** αὐδάω 'to speak of, mention' **κρυπτόμενον** κρύπτω 'to hide, conceal' **λέχος** τὸ λέχος, εος 'bed, marriage' **ἠνύασθην** εὐνάζω 'to bed' (Aor Pass) **(1485) ἐρεῖς** 2nd Sg Fut of λέγω **κεδνὸν** κεδνός, ἡ, ὄν 'good' **εὐτυχές** εὐ-τυχής, ἐς 'fortunate, prosperous' **(1486) δεκάτῳ** δέκατος, η, ον 'tenth' (ninth in modern idiom) **μηνὸς** ὁ μῆν, μηνός 'month' **(1487) κύκλῳ** ὁ κύκλος, ου 'ring, circle' **κρύφιον** κρύφιος, α, ον 'hidden, secret' **ὠδῖν(α)** ἡ ὠδὶς, ἴνος 'birth-pangs, travail' **ἔτεκον** τίκτω 'to beget, give birth to' (Aor) **(1488) φίλτατ(α)** Sup of φίλος **εἰποῦσα** Nom Sg Fem Aor Ptc of λέγω **ἐτήτυμα** ἐτήτυμος, η, ον 'true' **(1489) παρθένια** παρθένιος, α, ον 'of a maiden' **ματέρος D** Gen Sg of μήτηρ **ἄματορος** ἄ-μάτωρ, ορος 'without mother, motherless' **(1490) σπάργανα** τὰ σπάργανα, ων 'baby clothes' **ἄμφιβολ(α)** ἀμφί-βολος, ον 'enclosing, swaddling' **ἐνήψα** ἐνάπτω 'to wrap, fasten' (Aor) **κερκίδος** ἡ κερκίς, ἴδος 'shuttle (of a loom)'

107

CRE: (1470) My child, how utterly, utterly I am refuted! **ION: (1471)** What do you mean? **CRE: (1471)** You are the child of another, of someone else! **ION: (1473)** Oh no! Did your virginal birthing make me a bastard? **CRE: (1474)** It was not with torches and dancing that my wedding song bore you, my son. **1475 ION: (1476)** Oh woe! Am I of low birth, mother? From where? **CRE: (1478)** Let the Gorgon-killer know **ION: (1479)** What did you mean by that? **CRE: (1480)** who sits upon my rocks beside the hill that grows olives **ION: (1481)** What? This that you tell me is crooked and unclear! **CRE: (1482)** by the crag of the nightingales, that with Phoebus **ION: (1484)** What do you mean by Phoebus? **CRE: (1484)** that I was bedded with Phoebus in a clandestine bedding **ION: (1485)** Speak! You will be saying something good and lucky for me! **CRE: (1486)** and I bore you in the tenth monthly round in secret travail. **ION: (1488)** If you speak the truth you have spoken most precious! **CRE: (1489)** These maiden swaddling-clothes of mine, a mother who was no mother, I wrapped around you, the rovings of my shuttle.

γάλακτι δ' οὐκ ἐπέσχον οὐδὲ μαστῶ

τροφεία ματρὸς οὐδὲ λουτρὰ χειροῖν,

ἀνὰ δ' ἄντρον ἔρημον οἴωνῶν

γαμφηλαῖς φόνευμα θοίναμά τ' εἰς Ἴδαν ἐκβάλλη. 1495

ΙΩΝ ὦ δεινὰ τλᾶσα, μήτερ. ΚΡ ἐν φόβῳ, τέκνον,

καταδεθεῖσα σὰν ἀπέβαλον ψυχάν.

ΙΩΝ ἔκτεινας ἄκουσα, ἐξ ἐμοῦ τ' οὐκ ὅσι' ἔτλης. 1500

ΚΡ ἰὼ ἰώ· δειναὶ μὲν αἱ τότε τύχαι,

δεινὰ δὲ καὶ τάδε· ἐλίσσόμεσθ' ἐκεῖθεν

ἐνθάδε δυστυχίαισιν εὐτυχίαις τε πάλιν, 1505

108 μεθίσταται δὲ πνεύματα.

μενέτω· τὰ πάροιθεν ἄλις κακά· νῦν

δὲ γένοιτό τις οὔρος ἐκ κακῶν, ὦ παῖ.

ΚΟ μηδεὶς δοκεῖτω μηδὲν ἀνθρώπων ποτὲ 1510

ἄελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν.

ΙΩΝ φεῦ· 1516

ἄρ' ἐν φαενναῖς ἡλίου περιπτυχαῖς

ἔνεστι πάντα τάδε καθ' ἡμέραν μαθεῖν;

φίλον μὲν οὖν σ' εὖρημα, μήτερ, ἠϋρομεν,

καὶ τὸ γένος οὐδὲν μεμπτόν, ὥς ἡμῖν, τόδε·

NOTES: (1496) You are being thrown out: dramatically last word of the sentence (despite the note on 1488!), and Creusa's use of the present tense helps her to bring the anguish of her deed right before her. **(1497) Fear:** of her family. **(1500) Ion's You killed** (a brilliant emendation of James Diggle) exaggerates, of course, but echoes Creusa's expectation of her deed. **(1510)** The voice of the coryphaeus intervenes to bring the epirrhematic dialogue to an end. **ἀνθρώπων** depends on **μηδεῖς**, a common idiom. **(1517) κα(τὰ)** (prep. + Acc) of time, 'during/in the course of'. **καθ' ἡμέραν** here = 'by day' (in contrast to the darkness appropriate to dark secrets, in line 1522 below). **μαθεῖν** Aor Inf, subject of **ἔνεστι**. **(1518) φίλον ... εὖρημα** is in apposition to **σ(ε)**. **μητερ** Voc Sg. **ἡϋρομεν** 1st Pl Aor (poetic use of Pl for Sg). **(1519) οὐδέν** Acc Sg Ntr, here used as adv. 'not at all'. **ὥς** (adv.) + Dat of reference **ἡμῖν** (poetic use of Pl for Sg) 'as for me/in my view'.

VOCABULARY: (1491) πλάνους ὁ πλάνος, ου 'wandering' **(1492) γάλακτι** τὸ γάλα, γάλακτος 'milk' **ἐπέσχον** ἐπέχω 'to provide' (Aor) **μαστῶ** ὁ μαστός, οὔ 'breast' **(1493) τροφεῖα** τὰ τροφεῖα, ων 'food, sustenance' **ματρός D** μητρός **λουτρά** τὸ λουτρόν, οὔ 'bath, bathwater' **χειροῖν** ἡ χεῖρ, χε(ι)ρός 'hand' (Dat Du) **(1494) ἄντρον** τὸ ἄντρον, ου 'cave' **ἔρημον** ἔρημος, ον 'lonely, empty' **οἰωνῶν** ὁ οἰωνός, οὔ 'bird, omen' **(1495) γαμφηλαῖς** ἡ γαμφηλή, ἥς 'beak, bill' **φόνευμα** τὸ φόνευμα, ματος 'murdered thing' **θοίναμά** ἡ θοίναμα, ατος 'thing to feast on' **Ἄιδαν D** Ἄιδην ὁ Ἄιδης, ου 'Hades' **ἐκβάλλη** ἐκβάλλω 'to throw out' **(1498) δεινὰ** δεινός, ἡ, ὄν 'terrible, fearful' **τλᾶσα** τλάω 'to endure, risk' (Nom Sg Fem Aor Ptc) **φόβω** ὁ φόβος, ου 'fear' **(1499) καταδεθεῖσα** καταδέω 'to tie down, constrain' (Aor Pass Ptc) **σάν D** σήν **ἀπέβαλον** ἀποβάλλω 'to throw away' **ψυχάν D** ψυχὴν ἡ ψυχή, ἥς 'breath, soul, life' **(1500) ἔκτεινας** κτείνω 'to kill' **ἄκους(α)** ἄκων, ουσα, ον 'unwilling' **ὄσι(α)** ὄσιος, α, ον 'holy' **ἔτλης** τλάω 'to suffer, endure, risk' (Aor) **(1503) ἰὼ ἰὼ** (interj.) 'ο! ο!' **δειναὶ** δεινός, ἡ, ὄν 'terrible, fearful' **τύχαι** ἡ τύχη, ἥς 'chance, luck' **(1504) δεινὰ** δεινός, ἡ, ὄν 'terrible, fearful' **ἐλίσσόμεσθα** (= -μεθα) ἐλίσσω 'to whirl' **ἐκεῖθεν** (adv.) 'from there' **(1505) ἐνθάδε** (adv.) 'here, hither' **δυστυχίαισιν** ἡ δυστυχία, ας 'bad fortune' **εὐτυχίαις** ἡ εὐτυχία, ας 'good fortune' **πάλιν** (adv.) 'back again' **(1506) μεθίσταται** μεθίστημι 'to change' **πνεύματα** τὸ πνεῦμα, ματος 'wind, breath' **(1507) μενέτω** μένω 'to remain, abide' (3rd Sg Impv) **πάροιθεν** (adv.) 'previously' (used adjectivally) **ἄλῃς** (adv.) 'enough, sufficiently' **(1508) γένοιτό** γίγνομαι 'to happen' (Aor Opt) **οὔρος** ὁ οὔρος, ου 'tailwind' **(1510) δοκεῖτω** δοκέω 'to think, seem' (3rd Sg Impv) **ἀνθρώπων** ὁ/ἡ ἄνθρωπος, ου 'person' (with **μηδεῖς**) **(1511) ἄελπτον** ἄ-έλπτος, ον 'unexpected' **τυγχάνοντα** τυγχάνω 'to happen' **(1516) φεῦ** (interj.) 'alas!' **φαενναῖς** φαεννός, ἡ, ὄν 'shining, bright' **ἡλίου** ὁ ἥλιος, ου 'sun' **περιπτυχαῖς** ἡ περιπτυχή, ἥς 'enfoldment, embrace'. **(1517) ἔνεστι** ἔνεμι (lit.) 'to be in', (fig.) 'to be possible' **ἡμέραν** ἡ ἡμέρα, ας 'day' **μαθεῖν** μαθάνω 'to learn' (Aor Inf). **(1519) γένος** τὸ γένος, εος 'lineage, race, family' **μεμπτόν** μεμπτός, ἡ, ὄν 'shameful, blameworthy'.

(1492) I did not present a mother's sustenance with milk and breast, or bathings with my hands; instead, you are being thrown out in an empty cave to be a victim of birds' beaks and a feast for Hades. **ION: (1497)** Mother, you dared horrors! **CRE: (1497)** I cast away your life, my child, constrained by fear. **ION: (1500)** You killed me against your will, and dared an unholy act against me. **CRE: (1502)** Io, io, my fortunes were fearful and this now is fearful. We are being whirled hither and thither in misfortunes and good fortunes back and forth, and the winds are changing. **(1508)** May they hold steady! My past evils are enough. May there now develop, my son, a fair wind out of my troubles. **COR: (1510)** Let no mortal ever think that anything is unexpected in comparison with what is happening now. **ION: (1516)** Alas! Is it possible to learn all these (things) in the bright embraces of the sun, by day? **(1518)** Now I have found you, mother, a dear discovery, and this lineage (is) not at all shameful, in my view;

τὰ δ' ἄλλα πρὸς σὲ βούλομαι μόνην φράσαι. 1520

δεῦρ' ἐλθέ· ἐς οὓς γὰρ τοὺς λόγους εἰπεῖν θέλω

καὶ περικαλύψαι τοῖσι πράγμασι σκότον.

ὄρα σύ, μήτερ, μὴ σφαλεῖς' ἃ παρθένοις

ἐγγίγνεται νοσήματ' ἐς κρυπτοὺς γάμους

ἔπειτα τῷ θεῷ προστίθης τὴν αἰτίαν 1525

καὶ τοῦμὸν αἰσχροὺς ἀποφυγεῖν πειρωμένη

Φοῖβῳ τεκεῖν με φῆς, τεκοῦς' οὐκ ἐκ θεοῦ.

110 ἄλλ' ἱστορήσω Φοῖβον εἰσελθὼν δόμους 1547

εἴτ' εἰμὶ θνητοῦ πατρὸς εἴτε Λοξίου.

ἕα· τίς οἴκων θυοδόκων ὑπερτελῆς

ἀντήλιον πρόσωπον ἐκφαίνει θεῶν; 1550

φεύγωμεν, ὦ τεκοῦσα, μὴ τὰ δαιμόνων

ὀρώμεν, εἰ μὴ καιρὸς ἐσθ' ἡμᾶς ὀρᾶν.

ΑΘΗΝΑ

μὴ φεύγετε· οὐ γὰρ πολεμίαν με φεύγετε

ἄλλ' ἔν τ' Ἀθήναις κἀνθάδ' οὔσαν εὐμενῇ.

NOTES: (1521) ἔλθέ 2nd Sg Aor Impv. εἶπεῖν Aor Inf of λέγω. (1522) τοῖσι Ionic dialect form of τοῖς, Dat Pl Ntr of def. article. (1523) ὄρα 2nd Sg Impv of ὁράω + μή = ‘see to it/take care that ... not’. μήτερ Voc Sg. ἃ (referring to 1524 νοσήματα), being Ntr Pl, is subject of 1524 3rd Sg ἐγγίγνεται. (1524) νοσήματ(α) and γάμους: both poetic use of Pl for Sg. (1525) προστίθης 2nd Sg Pres Act Ind (use of Ind, rather than Subj, after μή in this construction implies suspicion that what the speaker fears or wishes to avoid is in fact the case). (1526) τοῦμόν τὸ ἐμόν; here ἐμόν ‘my/of me’ means ‘caused by/arising from me’. αἰσχρόν Acc Sg Ntr used as a noun. (1527) φῆς 2nd Sg Pres Ind (see note above on 1525 προστίθης). (1547) δόμους poetic use of Pl for Sg. (1548) εἴτ(ε) ... εἴτε ‘whether ... or’. (1549) οἴκων θυοδόκων poetic use of Pl for Sg; the ‘sacrifice-receiving house’ is the temple. (1552) ὀρώμεν 1st Pl Pres of ὁράω, either Ind (implying suspicion that they are in fact seeing what they should not at this time; see note above on 1525 προστίθης) or Subj. ἐσθ’ = ἐστί. (1553) φεύγετε (1) 2nd Pl Pres Impv. φεύγετε (2) 2nd Pl Pres Ind. (1554) τ(ε) ... κα(ι) ‘both ... and’.

VOCABULARY: (1520) βούλομαι βούλομαι ‘to wish, want’ φράσαι φράζω ‘to tell, explain’ (Aor Inf). (1521) δεῦρ(ο) (adv.) ‘hither, here’ ἔλθέ ἔρχομαι ‘to come, go’ (Aor Impv) οὖς τὸ οὖς, ὥτος ‘ear’ θέλω (ἐ)θέλω ‘to wish, want’. (1522) περικαλύψαι περικαλύπτω ‘to cover up, conceal’; ‘to put sth. (Acc) as a cloak/covering over sth. (Dat)’ (Aor Inf) πράγμασι τὸ πρᾶγμα, ατος ‘deed, matter’ σκότον ὁ σκότος, ου ‘darkness’. (1523) ὄρα 2nd Sg Impv of ὁράω σφαλεῖσ(α) σφάλλω ‘to trip, cause to fall’ (Nom Sg Fem AorPassPtc). (1524) παρθένοις ἢ παρθένος, ου ‘virgin, maiden’ ἐγγίγνεται ἐγγίγνομαι ‘to be born in, arise/occur in’ (+ Dat) νοσήματα τὸ νόσημα, ατος ‘disease, sickness’ κρυπτὸς κρυπτός, ἢ, ὄν ‘hidden, secret’ γάμους ὁ γάμος, ου ‘marriage, union’. (1525) ἔπειτα (adv.) ‘then, thereafter’ προστίθης προστίθιμι ‘to add, attribute sth. (Acc) to sb./sth. (Dat)’ αἰτίαν ἢ αἰτία, ας ‘cause, blame’. (1526) τοῦμόν = τὸ ἐμόν αἰσχρόν αἰσχύρος, ἄ, ὄν ‘shameful, ugly’ ἀποφυγεῖν ἀποφεύγω ‘to flee from, escape’ (Aor Inf) πειρωμένη πειράομαι ‘to try, attempt’ (PresMidPtc). (1527) τεκεῖν τίκτω ‘to bear, give birth’ (Aor Inf) φῆς φημί ‘to say’. (1547) ιστορήσω ιστορέω ‘to inquire, ask’ (Fut) εἰσελθὼν εἰσέρχομαι ‘to go in, enter’ (Aor Ptc). (1548) θνητοῦ θνητός, ἢ, ὄν ‘mortal’. (1549) ἔα (interj.) ‘aha!’ οἴκων ὁ οἶκος, ου ‘house’ θυοδόκων θυο-δόκος, ου ‘receiving sacrifices’ ὑπερτελής ὑπερ-τελής, ἐς ‘exceeding, surpassing, above’ (+ Gen). (1550) ἀντήλιον ἀντ-ήλιος, ου ‘facing the sun’ πρόσωπον τὸ πρόσωπον, ου ‘face’ ἐκφαίνει ἐκφαίνω ‘to show forth, reveal’. (1551) φεύγωμεν φεύγω ‘to flee’ (Subj) δαιμόνων ὁ δαίμων, ονος ‘god, divine power’. (1552) καιρός ὁ καιρός, οῦ ‘right time, opportunity (for sb. (Acc) to do sth. (Inf))’ ὀρᾶν Pres Inf of ὁράω. (1553) ΑΘΗΝΑ ἢ Ἀθηνᾶ, ἃς ‘Athena’ φεύγετε φεύγω ‘to flee’ πολεμίαν πολέμιος, α, ου ‘hostile, enemy’ φεύγετε φεύγω ‘to flee’. (1554) Ἀθήναις αἱ Ἀθῆναι, ὧν ‘Athens’ κἀνθάδ(ε) = καὶ ἐνθάδε ἐνθάδε (adv.) ‘here’ οὔσαν Acc Sg Fem PresActPtc of εἰμί εὐμενῇ εὐ-μενής, ἐς ‘well-disposed, kindly’.

111

(1520) but I wish to tell the other (things) to you alone. (1521) Come here – for I wish to say the words into (your) ear and put darkness as a cloak over the matters. (1523) You, mother, take care that, having been caused to fall into a secret union, a disease which occurs in maidens, (1525) you do not thereafter attribute the cause to the god, and, trying to escape the shame caused by me, say that (you) bore me to Phoebus, having given birth (to me) not from a god. (1547) But I, having gone into (the) house, will ask Phoebus whether I am (the son) of a mortal father or of Loxias. (1549) Aha! Who of the gods reveals (their) sun-facing face above (the) sacrifice-receiving house? (1551) Let us flee, o woman who bore (me), lest we see the (affairs) of divine powers, if (it) is not (the) right time for us to see (them). ATH: (1553) Do not flee; for you are fleeing me not being an enemy but well-disposed (to you) both in Athens and here.

ἐπώνυμος δὲ σῆς ἀφικόμην χθονὸς 1555

Παλλάς, δρόμῳ σπεύσας Ἀπόλλωνος πάρα,

ὃς ἐς μὲν ὄψιν σφῶν μολεῖν οὐκ ἤξιου,

μὴ τῶν πάροιθε μέμψις ἐς μέσον μόλη,

ἡμᾶς δὲ πέμπει τοὺς λόγους ὑμῖν φράσαι·

ὥς ἦδε τίκτει σ' ἐξ Ἀπόλλωνος πατρός, 1560

δίδωσι δ' οἷς ἔδωκεν, οὐ φύσασί σε,

ἀλλ' ὥς κομίζῃ 'ς οἶκον εὐγενέστατον.

112 νῦν οὖν σιώπα παῖς ὅδε ὥς πέφυκε σός, 1601

ἴν' ἡ δόκησις Ξοῦθον ἠδέως ἔχη

σύ τ' αὖ τὰ σαυτῆς ἀγάθ' ἔχουσ' ἴης, γύναι.

καὶ χαίρετε· ἐκ γὰρ τῆσδ' ἀναψυχῆς πόνων

εὐδαίμον' ὑμῖν πότμον ἐξαγγέλλομαι. 1605

ΙΩΝ ὦ Διὸς Παλλάς μεγίστου θύγατερ, οὐκ ἀπιστία

σοὺς λόγους ἐδεξάμεσθα, πείθομαι δ' εἶναι πατρός

Λοξίου καὶ τῆσδε, κεῖ πρὶν τοῦτό γ' οὐχὶ πιστὸν ἦν.

NOTES: (1556) **πάρα** postposition, cf. note on l. 303. (1557) **σφῶν** Gen/Dat 'of/for the two of you'. **μολεῖν** (Aor Inf) object of **ἡξίου** (3rd Sg Impf). (1558) **ἐς μέσον** lit. 'into (the) middle'; here either in its common figurative sense 'into public view/knowledge', or possibly to mean 'between you'. (1559) **τοὺς λόγους** poetic use of Pl for Sg. (1560) **τίκτει** 3rd Sg Pres; use of Pres for past action whose effects continue into or are still felt in Pres. (1561) **δίδωσι** 3rd Sg Pres; see note on 1560 **τίκτει**. **οἷς** rel. pron. with antecedent omitted, and poetic use of Pl for Sg: '(to the one) to whom'. **φύσασί** Dat Pl Masc AorActPtc, poetic use of Pl for Sg, indirect object of **ἔδωκεν**. (1562) **ὥς** here (and commonly in tragedy) = **ἵνα** 'so that'. **κομίζη** either 2nd Sg Pres Pass Subj 'you may be carried' or 3rd Sg Pres Act Subj 'he (Xuthus) may carry you'. **᾿ς** = **ἐς**. (1601) **πέφυκε** 3rd Sg Perf Act with intransitive sense 'is born, is by birth/nature'. (1602) **ἔχη** 3rd Sg Pres Subj of **ἔχω** (here 'hold' in the sense that an emotion or belief may be said to 'hold, possess, grip' sb.). (1603) **ἀγάθ'** = **ἀγαθὰ**, Acc Pl Ntr of adj used as noun, 'good (things)'; may refer here to the generally happy outcome, or perhaps to Creusa's reputation. (1606) **Παλλὰς ... θύγατερ** both Voc Sg. (1607) **ἔδεξάμεσθα** 'polite' use of Aor. (1608) **κεῖ** = **καὶ εἰ** 'even if'.

VOCABULARY: (1555) **ἐπώνυμος** ἐπ-ώνυμος, ον 'bearing the name of'; 'namesake' **ἀφικόμεν** ἀφικνέομαι 'to arrive' (Aor) **χθονὸς** ἡ χθών, χθονός 'earth, land'. (1556) **Παλλὰς** ἡ Παλλάς, ἄδος 'Pallas (Athena)' **δρόμῳ** ὁ δρόμος, ου 'course, race'; 'speed' **σπεύσας(α)** σπεύδω 'to hasten, urge' (Nom Sg Fem AorActPtc) **Ἀπόλλωνος** ὁ Ἀπόλλων, ωνος 'Apollo'. (1557) **ὄψιν** ἡ ὄψις, εως 'sight, face' **σφῶν** Gen/Dat Du of σύ **μολεῖν** βλώσκω 'to come, go' (Aor Inf) **ἡξίου** ἀξιόω 'to think fitting/worthy' (+ Inf). (1558) **πάραιθε** (adv.) 'before, formerly, in the past' **μέμψις** ἡ μέμψις, εως 'blame, complaint' **μέσον** μέσος, η, ον 'middle' **μόλῃ** βλώσκω 'to come, go' (3rd Sg Aor Subj). (1559) **πέμπει** πέμπω 'to send' **φράσαι** φράζω 'to tell, explain' (Aor Inf). (1560) **τίκτει** τίκτω 'to bear, give birth' **Ἀπόλλωνος** ὁ Ἀπόλλων, ωνος 'Apollo'. (1561) **δίδωσι** δίδωμι 'to give' **ἔδωκεν** δίδωμι 'to give' (Aor) **φύσασί** φύω 'to produce, beget' **κομίζη** κομίζω 'to take care of, carry' **οἶκον** ὁ οἶκος, ου 'house' **εὐγενέστατον** εὐ-γενής, ἐς 'noble, well-born' (Sup) (1601) **σιώπα** σιωπάω 'to be silent' (Impv). (1602) **δόκησις** ἡ δόκησις, εως 'opinion, belief' **Ξοῦθον** ὁ Ξοῦθος, ου 'Xuthus' **ἡδέως** (adv.) 'pleasantly, gladly'. (1603) **αὖ** (adv.) 'again, in turn' **σαυτῆς** σ(ε)αυτοῦ, σ(ε)αυτῆς 'yourself' **ἀγάθ(α)** ἀγαθός, ή, όν 'good' **ἴης** εἶμι 'to go' (2nd Sg Pres Subj). (1604) **χαίρετε** χαίρω 'to rejoice, be well' (2nd Pl Pres Impv) **ἀναψυχῆς** ἡ ἀναψυχή, ης 'cooling, relief' **πόνων** ὁ πόνος, ου 'toil, labour'. (1605) **εὐδαίμον(α)** εὐ-δαίμων, ον 'happy, fortunate' **πότμον** ὁ πότμος, ου 'fate, destiny' **ἐξαγγέλλομαι** ἐξαγγέλλω 'to proclaim, announce'; in Mid, 'cause to be proclaimed' or 'promise'. (1606) **Διὸς** ὁ Ζεὺς, Διός 'Zeus' **Παλλὰς** ἡ Παλλάς, ἄδος 'Pallas (Athena)' **μεγίστου** μέγιστος, η, ον 'greatest' (Sup of μέγας) **θύγατερ** ἡ θυγάτηρ, τρός 'daughter' **ἀπιστία** ἡ ἀπιστία, ας 'disbelief, distrust'. (1607) **ἔδεξάμεσθα** (= -μεθα) δέχομαι 'to receive, accept' **πείθομαι** πείθω 'to persuade' (Pass) **εἶναι** Inf of εἶμι. (1608) **πρὶν** (conj. or adv.) 'before' **πιστόν** πιστός, ή, όν 'faithful, trustworthy, credible'.

113

(1555) And I, Pallas, namesake of your land, have arrived, having hastened with speed from Apollo, who on the one hand did not think (it) fitting to come into sight of the two of you, (1558) lest the blame for the (things) in the past should come into public view, but on the other hand sends me to tell you the story: (1560) that this (woman) bore you from Apollo (as) father, and (Apollo) gave you (to the one) to whom he gave you, not (because that man was the one who) begot you, but so that you may be carried into a most noble house. (1601) So now, keep silent that this child is yours by birth, so that the belief may pleasantly possess Xuthus, and (so that) in turn you, woman, may go, having the good (things) belonging to you. (1604) And rejoice, for out of this relief from labours, I promise a fortunate destiny for you. **ION:** (1606) O Pallas, daughter of greatest Zeus, not with disbelief do we receive your words, and I am persuaded that I am from father Loxias and from this woman, even if this, at least, was not credible before.

ΚΡ τὰμὰ νῦν ἄκουσον· αἰνῶ Φοῖβον οὐκ αἰνοῦσα πρίν,
οὔνεχ' οὗ ποτ' ἡμέλησε παιδὸς ἀποδίδωσί μοι. 1610

αἶδε δ' εὖωποὶ πύλαι μοι καὶ θεοῦ χρηστήρια,
δυσμενῇ πάροιθεν ὄντα. νῦν δὲ καὶ ῥόπτρων χέρας
ἡδέως ἐκκριμνάμεσθα καὶ προσεννέπω πύλας.

ΑΘ ἦνεσ' οὔνεκ' εὐλογεῖς θεὸν μεταμαθοῦς' ἀμείνονα·
χρόνια μὲν τὰ τῶν θεῶν πως, ἐς τέλος δ' οὐκ ἀσθενῇ. 1615

114 ΚΡ ὦ τέκνον, στείχωμεν οἴκους. ΑΘ στείχετε, ἔψομαι δ' ἐγώ.

ΙΩΝ ἀξία γ' ἡμῶν ὁδουρός. ΚΡ καὶ φιλοῦσά γε πτόλιν.

ΑΘ ἐς θρόνους δ' ἵζου παλαιούς. ΙΩΝ ἄξιον τὸ κτῆμά μοι.

ΧΟ ὦ Διὸς Λητοῦς τ' Ἄπολλον, χαῖρ'· ὅτῳ δ' ἐλαύνεται
συμφοραῖς οἶκος, σέβοντα δαίμονας θαρσεῖν χρεών. 1620

NOTES: (1609) τὰ ἐμὰ Acc Pl Ntr of adj used as noun, or with e. g. φρονήματα ‘thoughts’ implied. **(1611)** χρηστήρια Nom Pl, poetic use of Pl for Sg. **(1613)** ἐκκριμνάμεσθα poetic Pl for Sg **(1614)** ἦνεσ(α) 1st Sg Aor. ‘polite’ use of Aor ἀμείνονα Acc Pl Ntr, either direct object of μεταμαθοῦσ(α) ‘having learned different, better (things)’ or used as adv., ‘having changed your mind for the better’. **(1615)** ἐς τέλος lit. ‘into the end’; i. e. all the way to the end. **(1616)** οἴκους poetic use of Pl for Sg. **(1617)** καὶ ... γε here, as often, indicates an addition made in agreement: ‘yes, and ...’. **(1618)** ἐς here ‘on (to)’ rather than ‘in(to)’; ἐς implies motion towards the object, here giving the sense ‘(go and) sit ...’. **θρόνους** poetic use of Pl for Sg. **(1619)** ὅτω (= ὥτινι) Dat Sg Masc; Dat of possession (with οἶκος), with omission of antecedent pron. (which would be in Acc, agreeing with σέβοντα).

VOCABULARY: (1609) ἄκουσον ἀκούω ‘to hear’ (2nd Sg Aor Act Impv.) αἰνῶ αἰνέω ‘to praise’ αἰνοῦσα αἰνέω ‘to praise’ (Nom Sg Fem PresActPtc.) πρὶν (conj. or adv.) ‘before’. **(1610)** οὖνε(κα) (conj.) ‘because’ οὗ (adv.) ‘where’ ἡμέλησε ἀμελέω ‘to neglect, care nothing for’ (3rd Sg Aor) ἀποδίδωσί ἀποδίδωμι ‘to give back, return’ (3rd Sg). **(1611)** εὖωποι εὖ-ωπός, ὄν ‘fair-faced, beautiful’ πύλαι ἢ πύλη, ης ‘gate’ χρηστήρια τὸ χρηστήριον, ου ‘oracle, oracular temple’. **(1612)** δυσμενῇ δυσ-μενής, ἐς ‘hostile, enemy’ (Nom Pl Ntr) πάροιθεν (adv.) ‘before, formerly’ ὄντα Nom Pl Ntr PresActPtc of εἰμί **ρόπτρων** τὸ **ρόπτρον**, ου ‘door-knocker, bar’ **χέρας** ἢ χεῖρ, χε(ι)ρός ‘hand’ (Acc Pl). **(1613)** ἡδέως (adv.) ‘pleasantly, gladly’ ἐκκριμνάμεσθα (= -μεθα) ἐκκρεμάννυμι ‘to hang sth. (Acc) upon/from sth. (Gen)’ (1st Pl Pres Mid, poetic variant stem) **προσεννέπω** προσεννέπω ‘to address, speak to’ **πύλας** ἢ πύλη, ης ‘gate’. **(1614)** ἦνεσ(α) αἰνέω ‘to praise’ οὖνεκ(α) (conj.) ‘because’ **εὐλογεῖς** εὐλογέω ‘to bless, speak well of’ **μεταμαθοῦσ(α)** μεταμανθάνω ‘to learn differently, change one’s mind’ (Nom Sg Fem AorActPtc) **ἀμείνονα** ἀμείνων, ὄν (Comp adj.) ‘better’. **(1615)** **χρόνια** χρόνιος, α, ὄν ‘long-lasting, delayed, late’ **τέλος** τὸ τέλος, εος ‘end, purpose’ **ἀσθενῇ** ἀ-σθενής, ἐς ‘weak, without power’ (Nom Pl Ntr). **(1616)** **στείχωμεν** στείχω ‘to go, march’ (Subj) **οἴκους** ὁ οἶκος, ου ‘house’ **στείχετε** στείχω ‘to go, march’ (2nd Pl Impv) **ἔψομαι** ἔπομαι ‘to follow’ (Fut). **(1617)** **ἄξία** ἄξιος, α, ὄν ‘worthy, fitting’ (for: + Gen/Dat) **ὁδοῦρός** ὁ/ἡ ὁδοῦρός, οὔ ‘way-guide, guardian on the road’ **φιλοῦσά** φιλέω (Nom Sg Fem PresActPtc) ‘to love’ **πτόλιν** = πόλιν ἢ πόλις, εως ‘city’. **(1618)** **θρόνους** ὁ θρόνος, ου ‘throne’ **ἵζου** ἵζω ‘to sit, seat’ (2nd Sg Pres Mid Impv) **παλαιούς** παλαιός, ά, ὄν ‘old, ancient’ **ἄξιον** ἄξιος, α, ὄν ‘worthy, fitting’ (for: + Gen/Dat) **κτῆμά** τὸ κτῆμα, ατος ‘possession, property’. **(1619)** **Διὸς** ὁ Ζεὺς, Διός ‘Zeus’ **Λητοῦς** ἢ Λητώ, οὔς ‘Leto’ **Ἀπολλων** ὁ Ἀπόλλων, ωνος ‘Apollo’ (Voc) **χαῖρε** (pcl.) ‘greetings!’ (lit. Impv ‘be/fare well!’) **ὅτω** ὅστις, ἥτις, ὅ τι ‘whoever’ **ἐλαύνεται** ἐλαύνω ‘to drive, set in motion; persecute, harass’ (3rd Sg Pass). **(1620)** **συμφοραῖς** ἢ συμφορά, ἄς ‘misfortune, event’ **οἶκος** ὁ οἶκος, ου ‘house’ **σέβοντα** σέβω ‘to worship, revere’ (Acc Sg Masc PresActPtc) **δαίμονας** ὁ δαίμων, ονος ‘god, divine power’ **θαρσεῖν** θαρσέω ‘to be of good courage, dare’ **χρεών** (impers.) ‘it is necessary for sb. (Acc) to do sth. (Inf)’.

CR: (1609) Now hear my (thoughts): I praise Phoebus, I who did not praise him before, because where he once neglected his child, he now gives (him) back to me. **(1611)** And these gates (are now) beautiful to me, and the oracular temple of (the) god, (though it was) once hostile to me. And now I gladly hang (my) hands on (the) door-knockers and address (the) gates. **ATH: (1614)** I praise (you), because you speak well of (the) god, having changed your mind for the better. The (deeds) of the gods are somehow delayed, but in the end (they are) not without power. **CR: (1616)** O child, let us go (to the) house. **ATH:** Go, and I will follow. **ION: (1617)** You, at least, (are) a fitting guide for us. **CR:** Yes, and (you are) loving (the) city. **ATH: (1618)** Seat yourself upon the ancient throne. **ION:** The possession (is) fitting for me. **CHO: (1619)** O (son) of Zeus and Leto, Apollo, farewell. Whoever’s house is harassed by misfortunes, it is necessary for him to be of good courage, worshipping (the) gods.

Euripides' *Ion*

A Student Reader

There are two ways to learn how to read ancient literary texts well. One, to slowly read short bits of text and find all the needed information yourself, with the help of a grammar and a dictionary. Two, to read a lot, at much higher speed, with all the needed information already provided in a systematic, easy-to-access way. This Reader aims at letting you do the latter.

It presents the text of Euripides' *Ion* as performed at the 2026 Cambridge Greek Play. The Greek text on each left-hand page is complemented by three elements on the right: a set of **notes** that help with syntactic difficulties and offer stylistic and other relevant background information; a **running vocabulary** that also identifies forms that perhaps are not straightforwardly recognisable; and a **translation** that aims at being literal, not literary, and thus at helping you understand how the original text says what it says.

This Reader is meant for anyone who has had an introduction to Ancient Greek grammar and would like to read the *Ion* in the original, whether they plan on attending the Cambridge Greek Play or not. It came to be as a collaboration of Classicists from various countries: Anthony Bowen, Patryk Bratuś, James Clackson, Nicholas Denyer, John Gibert, Richard Hunter, Rebecca Lämmle, Krishnan Ram-Prasad, George Robertson, Antonia Ruppel, Matthew Scarborough and Jo Willmott.