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Aeschylus

Aeschylus,
Herbert Weir Smyth
Aeschylus
AESCHYLYS

WITH AN ENGLISH TRANSLATION BY
HERBERT WEIR SMYTH, PH.D.,
ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

IN TWO VOLUMES

I

SUPPLIANT MAIDENS
PERSIANS    PROMETHEUS
SEVEN AGAINST THEBES

LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
MCMXXII
NOTE TO THE READER

The purpose of this notice is to inform the reader of the

recent changes in the manuscript

We have found it necessary to make

additional notes to improve the

material in this manuscript.

GILBERT HUBBLE AND CARR

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INTRODUCTION

Of the periods of the world's history signalized by national aspiration and achievement, and at the same time fraught with a spiritual significance reflected in the mind of a master poet, the age of Aeschylus holds a foremost place together with the age of Shakespeare. Imagination bodied forth in poetry of the loftiest order found, alike in Hellas in the earlier part of the fifth century and in England under Elizabeth, its inspiration and ideal in the living present.

The life of the Greek dramatist fell upon times of external and internal unrest, times of vivid emotions, of joy and wonder and hope, when the Athenian as an individual first discovered himself, first surveyed the spectacle of life with intellectual interest and in self-reliance, and with high spirit and impassioned energy engaged in keen struggle for his personal and national existence in confident expectation of an adequate reward, and with an ever-present recognition of his obligations to the commonwealth. It was the age of expansion and aggrandizement, the age that witnessed events that proved the resolution and the valour of Athens when she cast aside her timidity under despotism. In the lifetime of the poet Athens expelled the tyrant of the house of Peisistratus, reformed the constitution under
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Cleisthenes so that it now enlisted the support of all her citizens, and established a polity ensuring to the State a free course to further self-development into a true democracy. In his lifetime too the city acquired a material strength entitling it to take a commanding part as an international power in the triumph of Greece over the despotic barbarism that for a generation had menaced it with annihilation of its political existence. In this triumph the countrymen of the poet had displayed heroic self-sacrifice and indomitable courage. And when the Persian peril had passed, and the possibility of the return of the arbitrary lawlessness of tyranny was for ever removed, the later life of the poet witnessed the rebuilding of Athens, whose temples and homes had been razed by the invader, and at its close the beginning of those strongly conflicting currents of the older and the newer political life as the democracy was shaping its victorious course under the captainship of Pericles. In his youth the Athens of Aeschylus was a petty cantonal State ruled by the uncontrolled will of a despot; at his death, her citizens were warring simultaneously in Asia, in Egypt, in Cyprus; her fleet commanded the Aegean, and she was moving steadily toward an empire won and maintained by sea-power.

Aeschylus is the only Athenian representative in literature of this age crowded with events of far-reaching importance both for the city-state, and for the larger world, an age represented in war and statesmanship by such giant figures as Miltiades, Themistocles, Aisteides, and Cimon; in painting, sculpture, and the ceramic art by Polygnotus, Myron, viii
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and Brygus; each of whom had responded to the intense stimulus offered by his environment. Aeschylus was not merely a spectator, he was a participant in the impulses and mighty movements of the period, and helped to make his times in a far different way than his contemporaries Simonides and Bacchylides. Even as Homer mirrors the conflicts of an earlier age in an art characterized by exuberant fancy and spontaneous feeling, so Aeschylus mirrors the second great period of Greek thought as he presents the more reflective spirit of Attic national life as it was engendered by the war in defence of national independence.

Liberty, won by revolution, had awakened the Athenian people to self-consciousness and stimulated it to inaugurate self-government under freedom safeguarded by law enacted by a sovereign people. Ideas of justice and the divine regulation of the world now acquired a significance hitherto unknown to a population largely agrarian. The barriers of that narrower, provincial world had now been swept away. Men, drawn together by external danger, experienced an impulse toward spiritual unity, heretofore unknown, and even an active sentiment of unanimity, which was soon however to be dissolved under the centrifugal influences of Greek political action. From the transformation in the external world of politics and society, the defeat of barbarian insolence, the momentary unification of the defenders of the freedom of Greece, Aeschylus may well have been led to his conception of the evolution of mankind, and of the gods themselves, proceeding from tyranny to liberty, from struggle to peace, from discord to harmony. To the confusions of anarchy
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and barbarism succeeds the equity that is the basis of law and order.

But this transformation of the older Athens was scarcely more rapid or more profound than that of the tragic art under the hand of its true founder. The art of literature, as that of architecture and sculpture, displayed at this period a rapidity of evolution unequalled in history.

Aeschylus exhibited his first play in 499, only thirty years after Peisistratus, who tempered tyranny with patronage of the arts, had established, as a public institution, the annual contest in tragedy at the festival of the City Dionysia. In this contest Thespis, reputed the first tragic poet, whose plays had heretofore been produced at village celebrations, won the prize. Aeschylus’ first victory was gained in 484, four years before the battle of Salamis, and from that date till his death in 456 he was the master tragic poet of his time.

The art as he received it, we may conjecture in the absence of all remains, consisted almost exclusively of choral songs varied with interludes of narrative, together with some brief dialogue between the leader of the chorus and a character impersonated by a single actor, whose introduction was due to the genius of Thespis. Plot, in the later sense, genuine advance in the action, and character-drawing were absent. The art, as he left it, had well-nigh attained to its fullest capacity of original expression. From Homer and Hesiod and the Cyclic poets, from elegiac, iambic, and melic poetry, especially that of Stesichorus, from ancient books of sententious wisdom and the earlier and contemporary writers in prose who dealt with the traditionary myths, Aeschylus derived his
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mythology and the fabric of his fables, into which he breathed the breath of his own spirit and through which he found expression for his own thought on things human and divine. More by virtue of his imagination, his moral and religious feeling, and his brooding thought than by virtue of his reason and his intellect, he fashioned heroic personages into dramatic characters charged with will and passion, and whose motives, deliberately conceived, impelled the action forward; characters, even when individual, none the less contemporaneous with every age because typical of universal humanity. Greater, however, than the poet’s power to stamp his single persons with individuality is his ability to sweep a wider horizon and to depict the characters of whole families and even of a whole people. His interest is less in the individual than in the family or national group in whose fortunes the individual is involved. The poetic gift native in him, an Athenian, his contact with life at a period of stimulating political and social convulsion, when man had attained to a sense of his spiritual no less than his political liberty, could find expression only in an art, which, though but just created, voiced as no other the instinct of his age and race. That art alone possessed the power to reflect the collective spirit of the intensified life of a free commonwealth that had no counterpart in the society depicted by the great epic poet, whose story of war and adventure still commanded the admiration of vast assemblies at the rival concourses of the rhapsodes. The myths, still darkly obscure from the twilight of their births, he refined in the light of the clarifying spirit of a faith based alike on reason and on piety.
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In the myths and legends of the race he discovered an ethical and religious content: he transformed them into problems of human destiny or of the divine righteousness: Prometheus suffers, Io suffers, before our eyes; and instantly we are made to confront the question whether the lord of Olympus is a just god. He naturalized himself in those high altitudes of thought and emotion whence he could survey the springs of good and evil, the mysterious agencies of the fate that makes man's character its instrument, the relation of punishment to sin, the meaning of suffering, the dealings of God with man, and the essential unity of the divine purpose. With these lofty themes he dealt primarily as an artist not as a preacher; and he discloses inconsistencies that forbid our ascribing to him any exclusive or deliberate philosophic or religious system of belief. Neither mystagogue nor philosopher moulded his spirit to mystery of dogma. Greater than his work was the man, greatest of his coevals, though the work is the distillation of a mind of spiritual grandeur, and burdened, in its ancient way, with the mystery of all the unintelligible world.

Philosophy in Aeschylus' day had ceased to be the province of the solitary searcher into the causes of things. Except when, as in the case of Pythagoras, religion was associated with physics, the Ionian thinkers included man in their speculations only in so far as he constituted a part of nature. Aeschylus found in man the centre of gravity of the world, in man, whose mind, experience, and action are implicated alike in his environment and in those far-off influences that descend to him from successive
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generations of his ancestors. He had some inkling of the complexity of the causes underlying human events. He could, in the Prometheus at least, find the central germ for tragic action in motive developed pre-eminently from within. He has not indeed harmonized the discordant elements of life, but the keystone of his fully developed art is his recognition of the causal connexion of character, deed, and catastrophe. If he has less variety than Euripides and even than Sophocles, he sees life more as a unity than they. He related the eternal verities of the ancient wisdom of the race, the maxims of conventional ethics, to the life of man as it acts and suffers; and at the same time he displayed the universality of their application in the personages of the heroic past. Step by step, and by repeated trials, availing himself of the more favourable conditions in the State after the conclusion of the Persian war, he mastered the technique of his art, whose more mechanical (but none the less spiritual) forms, music and the dance, he developed to the highest perfection they enjoyed in connexion with ancient dramatic art. He gave to tragedy its directing principle in substituting for the choral the more vivid dramatic element, which alone could bring into high relief the impulse and the judgment inspiring human action. He created, it seems, the larger unities of trilogy and tetralogy, which, when formed of plays interconnected by the myth, each a drama comprising a complete action, yet itself only a part of a greater whole, embody the loftiest conceptions of Greek dramatic genius. To Aeschylus belongs in fact the distinction of shaping a nascent art into the grand form: ἀπαν δ' ἐντός ἔργον. He
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abridged the effect of time in obliterating the work of his predecessors. His successors might work in the light of his achievements, their understanding and their imagination largely set in motion by his own. He owed the direction of his craftsmanship to none greater than himself. He was, in a word, the legislator of the tragedy of the world. He did not seek to make his art conform to the taste of the day but to ennoble that taste in the light of an ideal world. Scanning farther horizons he dedicated his work to Time, which his contemporary Pindar called the “lord of the immortals,” and “the best protector of just men.”

Aeschylus was born in 525-524 according to the tradition commonly accepted in antiquity, a tradition that may be approximately correct. His father was Euphorion, an Athenian of the deme Eleusis. Eleusis had originally been a petty State, the memory of whose independence had not been obliterated in the seventh century—if to this period may be referred the Homeric Hymn to Demeter, which records the reign there of a native king. The incorporation of the smaller into the larger community had been attended by religious sanctions dealing with the regulation of the Mysteries, to the initiation into which all men of Hellenic stock were bidden. At Eleusis there existed, until the fourth century at least, qualities of character and taste differentiating its population from that of the native Athenians. Euphorion was a member of the nobility and, as it seems, a man of affluence. By birth Aeschylus stood higher in the social scale than either Sophocles or Euripides. He recognizes the nobility of ancient lineage: “He that is nobly
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born holds in high esteem the throne of Honour,” and he describes the possessor of ancient wealth as kind to his slaves. In his sympathy for common people he has more human tenderness than his aristocratic contemporary Pindar; an Athenian noble was built after a different pattern than a Boeotian or a Dorian aristocrat. Despite his social position Aeschylus himself acted in his plays. Nor need this move our surprise. In his time the rôle of the dramatic poet was imperatively associated with that of the actor as it was with skill in music and the orcheistic art, a combination of functions that did not impair the ability of its possessor to serve the commonwealth both in the Assembly and in the field. Nor was the gain slight for the youthful drama if poet was likewise actor. The actor must translate into informing sound and sight the creation of his other self.

As an eupatrid¹ Aeschylus was a member of the ancient aristocracy, the creation of which legend referred to Theseus. The political privileges of those families, found in all the various gentes which were distinguished for wealth and power, had indeed been finally swept away by the reforms of Cleisthenes along with many of the old local rites in which they had borne a prominent part. Their

¹ The name is here applied as a general designation of the “nobility” and not as the name of a special family, the Eupatridae. This family (γένος), it may be remarked, was excluded from the cult of the Eumenides, the defenders of mother-right, apparently because of its connexion with Orestes, the champion of the father-right. It has been conjectured that Orestes was regarded as the ancestor of the γένος and the first “interpreter” concerning the purification of suppliants in cases of murder. See Töpffer, “Der eleusinische Priesteradel” in his Attische Genealogie.
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social prestige, however, and their controlling influence in the formal conduct of religious offices in the State still existed for a century later. They had been connected with the introduction of the worship of Dionysus, and it is probable that recourse was had to them by men seeking purification from pollution because of blood-guiltiness. At Eleusis the eunuch family of the Eumolpidae regulated the observance of the ritual of the Mysteries, furnished the hierophant for the festival, constituted the college of interpreters of the sacred law, and in certain cases formed the court to pronounce judgment in trials for impiety. Another eunuch clan, the Ceryees, provided the priests of less importance, and, together with the Eumolpidae, had charge of the rites of initiation. To which of the several eunuch families of Eleusis the poet belonged, is unknown; but his birth under the shadow of the famous sanctuary of purer religious aspiration ensured to his youth a period in which the subtler influence of the holy Mysteries of the Mother and the Maid might germinate and prepare him for his mission, not as a mystagogue, but as the religious teacher of his people through the medium of dramatic art.

While the probability of this influence upon the growing poet may not be gainsaid, there nevertheless remains the problem whether or not he was actually an initiate, and, if such, so conversant with the ritual in its completeness that he might not be unfamiliar with features which it would be sacrilege to divulge. Was it that his independence of current ethics and his tendency to mythological heresies,

1 Dorotheus in Athen. 410a (with O. Müller's correction of Ῥυγαντριδῶν to Ἐνταντριδῶν).

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of which the tragedies give ample evidence, was it that too close proximity to the shrine, caused him to feel no need of the Eleusinian consecration? Aristotle, however, reports, and his authority is seemingly confirmed by Clement of Alexandria, that the poet, when charged with impiety for divulging certain features of the Mysteries, sought to exculpate himself on the plea that his error was due to inadvertence, since he had not observed that the matters in question were comprised within the secrets of their rites. Heracleides Ponticus, a disciple of Aristotle, supplies the (probably unauthentic) details that Aeschylus had nearly been put to death in the theatre but escaped only by taking refuge at the altar of Dionysus; and that, when brought to trial before the Areopagus, he was absolved chiefly because of his heroism at Marathon. But neither Heracleides nor Aelian, who also knows the precise circumstances of the affair, knows enough to name the piece or the matter of Aeschylus' indiscretion. The specific matter of offence (as the title of the offending play or plays) was in fact unknown to the ancients; while their various conjectures and those of the moderns, especially the suggestion that the Eumenides furnished the occasion of the charge, lack plausibility. It is quite probable, in the absence of a sacerdotal caste, which safeguards but does not make theological belief, that the poet's alleged profanation was concerned, not with any secret doctrines of a creed (the Eleusinian Mysteries were essentially not dogmatic, and Aristophanes did not scruple to reproduce their formulas with only slight alteration), but with some purely formal aspect of the dramatic symbolism regarded as sacred in the
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rites. The crowd fastens rather on neglect of ritual than on theological heterodoxy. Aeschylus was indeed given to expressions of speculative theological opinion, but his orthodoxy, unlike that of Dante, seems not to have been involved. The fact of the accusation, however, remains though no poet of Greece was so profoundly permeated by a fervent religious spirit as was Aeschylus.\(^1\) Whatever the original application of the verses put by Aristophanes into the mouth of Aeschylus at the outset of his encounter with Euripides (Frogs, 886–887) in the lower world, the first, at least, we know to have been composed by the older poet,

O thou that nourishedst my young soul, Demeter,  
Make thou me worthy of thy Mysteries.

Unless Aristophanes is guilty of the very fault with which literary biography as instituted by the Peripatetics has been charged—the attribution to the personality of the poet of words wrested from a dramatic situation—it is tolerably evident that he regarded Aeschylus as an initiate. But whether or not he learned the holy rites of Demeter at his native home, it was not from Eleusis, but from Marathon and Salamis, that he received the consecration that made him the expounder of the laws of God.

As an Eleusinian the poet was open to the influences of the neighbouring Athens, where one

\(^1\) Aeschylus was the first of the many “enlightened” thinkers who were brought to court for their irreligion: Diogoras, Anaxagoras, Protagoras, Socrates, Stilpon, Aristotle, and Theodorus; Andocides was tried for violation of the Mysteries. Euripides had to rewrite the beginning of his Wise Melanippe.
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part of the chief celebration of the Mysteries was held; and we may not underestimate the possible further stimulus given to his youthful imagination by the presence in Athens under Hipparchus, the son of Peisistratus, of men familiar with ancient hieratic poetry, oracles, and the rites of expiation, at a time of spiritual ferment when, under the influence of an uplifted religious and moral sense, men were striving to attain purity and relief from the consciousness of sin. The poet, whose works disclose few, if any, direct traces of the influence of the Mysteries of Eleusis, was undoubtedly conversant with ideas derived from the Mysteries connected with the name of Orpheus and associated with the teachings of Pythagoras. Some of his references to the judgment and punishment after death of those guilty of crime in this world are derived in all probability from Orphic sources.

An embattled poet, Aeschylus saw service at Marathon in the first great encounter with the Persian invaders; and at Salamis he may have been one of the heavy-armed troops who, under the leadership of Aristeides, cut down the force stationed on the island of Psyttalea. Romance, in the desire to heighten the fame of the soldier-poet, made him take part also at Artemision and Plataea; and certain modern scholars, making much of the poet’s references to localities and knowledge of the cults of the north, would have him participate in the Thracian campaign of Cimon (who, in 476–475, reduced the fortress of Eion commanding the mouth of the Strymon), and perhaps in some of the expeditions to recover the settlements on the Thracian coasts that continued for several years.
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Between 476 and 473 (the year before the Persians was produced) it is possible that the poet made his first visit to King Hiero. A friend of letters, and himself a judge of no little taste, that Sicilian prince had raised his court to such eminence that poets of the highest genius in the home country, Pindar, Simonides, and Bacchylides, found it convenient to accept the hospitality and the douceurs of a patron than whom none knew better the art of exacting no subservience from those acclaimed in Greece as the sovereign artists of their times. Aeschylus' first visit to the west may have been connected with the celebration incident to Hiero's re-establishment in 476–475 of the city of Etna. In the Women of Etna, the poet, leaving the highways of Pan-Hellenic mythology, found in the ancient local cults of the Sicels divine warrant for the auguries of prosperity which he drew for the founders of the city at the base of the mountain, the eruption of which in 479–478 (or, according to Thucydides, in 476–475) inspired the famous passage in the Prometheus (347 ff.) and the still more splendid description in Pindar's ode to Hiero. Aeschylus may have witnessed the eruption in person, but his picture of the scene is less vivid than that of the lyric poet; if he wrote the passage after a considerable interval, it may well be that he was deliberately entering the lists with Pindar, whose poem was composed in 470. Be that as it may, no one of his fellow-craftsmen at the Syracusean court might enter the lists with Aeschylus when he reproduced there the Persians, his battle-piece already crowned with the first prize at Athens. Aeschylus now went to Sicily not to win fame but to receive the reward of fame.
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Small wits regard the great only in the light of their own pettiness; and Aeschylus' quitting Greece for Sicily was constantly accounted for in antiquity on the score of his having tasted the root of bitterness because other poets, Simonides and Sophocles, were preferred to himself, or because he could not brook the spirit of the times. The fable that Aeschylus retired to Sicily because of vexation at his defeat at the hands of Sophocles is as trivial as it is absurd. In the very same year in which Sophocles was victorious (468), the older poet must have been in Athens composing his Oedipodea for the dramatic festival of the next year. The cause of his departure to Sicily in 458, after the production of the Orestea, still remains obscure. Much has been made of the possible discontent of the poet (conservative, like other great artistic minds, in his political sympathies) at the growing influence of the party opposed to Cimon. The times may well have seemed out of joint to an Athenian of the days of Aristeides, and now taking the twilight view of life. A new and rash generation, lacking the old-time spirit of reverence, was forging to the front. Ephialtes, in conjunction with Pericles, had attacked the bulwark of the aristocracy, the Council of the Areopagus. The opposition, beginning with a movement leading to the expulsion of some of the members of that ancient body on the charge of peculation, culminated in an assault on its wardenship of the laws and of the formal respect due the gods that left, as the only important function of the Council, its former jurisdiction in cases of murder (462). Pericles had carried a bill providing for payment of juries, and the archons had been given a dole for
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daily maintenance. Political passion ran high. In 461 or 460 Ephialtes had been murdered. Ostracism, which had removed Megacles, Xanthippus, Aristides, and Themistocles, now in 461 drove Cimon from the scene of party conflict. In the Eumenides the poet, taking a position above the tumult of partisan ambitions, enforces his doctrine of reconciliation. Loyally accepting the law that had transformed the character of the Areopagus, he urges in that play a cessation of the rancorous feud of factions, and enters his solemn protest against further innovations, doubtless with reference to the proposal (made in the very year of the Oresteia) to admit to the archonship, and therewith to the Areopagus, members of the third property class. But if Aeschylus was less detached than Sophocles or Goethe from the things of the present, he may not fairly be charged with narrow partisan zeal at home. Salamis had already inspired him with Pan-Hellenic sympathies. Patriotism, national no less than cantonal, was, together with religious fervour, the inspiration of his genius.

After all, though we cannot gainsay the possibility of the poet's discontent with the course of events at home, Aeschylus was not likely to be a man, like some moderns, to quit his fatherland in disgust. Perhaps he had no profounder urgency than to arrange for the reproduction of his last trilogy.

At Gela in Sicily the poet died in 456–455. The fine funeral epigram, which, in the spirit of the fifth century, discerns his distinction only in the citizen-soldier and not in the poet, was composed, in all probability, at Athens, and shortly after his death.
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This tomb the dust of Aeschylus doth hide,
Euphorion’s son, and fruitful Gela’s pride,
How tried his valour Marathon may tell
And long-haired Medes who know it all too well.¹

The recognition accorded the poet continued long
after his death: the reproduction of his plays was
ensured by public enactment. His tragic genius
passed, in some degree, to his son and to descendants
of his sister.

The identification of a noble bust in the Capitoline
Museum as that of Aeschylus rests on no surer
foundation than the comparison, first made by
Melchiorri, with a glass paste,² which has been
regarded either as allegorical, after the style of the
Apotheosis of Homer, or as an allusion to the legend
that the poet met his death by an eagle’s letting a
tortoise fall upon his bald head in mistake for a
rock—a legend that appropriately found a place in
Sir Thomas Browne’s Vulgar and Common Errors.
The Berlin gem may be modern, but the story of a
tortoise thus having broken the skull of a bald-
headed man was referred to by Democritus in the
fifth century in his discussion of the relation of
design to chance; and in some fortuitous fashion it
may have been fastened on Aeschylus, though other
famous personages, such as Pheidias, Hippocrates,
and Diogenes, also possessed the necessary physical
qualification in question.

¹ Αἰσχύλου Ἐὐφορίωνος Ἀθηναίων τὸδε κεῦθει
μύθα καταφθίμενον πυροφόροι Γέλας·
ἀλκὴν δ’ εὐδόκιμων Μαραθώνιων ἄλοσον ἀν εἶποι
καὶ βαθυχαίτηνις Μῆδος ἐπιστάμενος.

The translation given is Plumptre’s.
² Now in Berlin: Furtwängler, Beschreibung der geschnittenen Steine in Berlin, 9628.
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Aeschylus was, as Milton said of Spenser, "a sage and serious poet." If we must cast out of court any attempt to make the Capitoline bust disclose an intimation of the temperament, if not the character, of the man, his works betray some refraction of himself. They have the veritable accent of personality. The poet who conceived the Prometheus and the Oresteia must have been a man of infinite depth, whose soul was set on the great things of life—sempre il magnanimo si magnifica in suo cuore. A Puritan like Milton, we conceive him as a nature strongly virile; stern, if not austere, holding himself aloof from common ways of thought; setting a high estimate upon himself; not sullen, because he possessed humour; he resembles Ezekiel, but the Hebrew prophet does not unbend as Aeschylus unbends.

Aeschylus' first play was produced in 499, his last in 458. In all he composed at least ninety tragedies and satyr plays, united, as a rule, in groups of four. The members of the tragic trilogy were not invariably connected in subject matter or even held together by any ideal bond of the moral or spiritual inter-relation of mythical themes. The poet will not have failed to preserve his freedom of treatment even after he had created the dramatic cycle. The degrees of interconnexion may well have varied; in the case of the Persians, which is interposed between dramas of legendary character, it is probable that the free form of composition was deliberately preferred. He won the first prize thirteen times and for the first time only in 484, thus disproving the truth of Joseph de Maistre's saying: Qui n'a pas vaincu à trente ans, ne vaincra jamais. Seven plays, ex-
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emptied from the wrong of time, are all that remain. They represent a collection made some time after Christ, and not earlier than the second century. The *Oresteia* was his most famous work, and its separate members were so closely connected that the preservation of one seems to have entailed the preservation of the others. The *Prometheus Bound* was unique in subject and appealed to a sense of the marvellous. The *Persians* recorded a triumph of national patriotism; the *Seven against Thebes* breathed the spirit of war. Possibly the beauty of its choral odes and their lofty religious tone protected the *Suppliants* from loss. More celebrated works than some of the survivors disappeared—habent sua fata libelli. If we have but little of the father of tragedy, that little is distinguished by a variety which is itself a characteristic of inventive powers of the highest order.

In his earlier years, his competitors Choerilus, Pratinas, and Phrynichus stood higher in popular approval. His first victory was not won until after fifteen years of effort. Even in the period when he had become the foremost tragic poet at Athens he was stirred to emulate his rivals in fields already marked as their own. Phrynichus, who had realized the tragic possibilities of themes drawn from contemporaneous history whose pathos might form a counterpart to that of the fall of Troy, and who had depicted the capture of Miletus, anticipated him in dramatizing the disaster of the Persians, the catastrophe already effected before the opening of the play, and the scene relegated to the Orient; whereas Aeschylus handled the theme with deeper psychological insight, more telling effect and greater power to envisage the spirit of an entire nation. Phry-
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nichus had, too, in all probability, preceded him in dealing with the myth of the Danaïds. "Poet is heir to poet, now as of yore."

Aeschylus’ chief formal innovations consist in the reduction of the rôle of the chorus and above all in the addition of a second actor. This increase over the single actor of Thespis, in making possible the conflict of opposing wills, a more complete impersonation, and an organic advance in the action, stamps Aeschylus the true founder of the drama. Three persons (the coryphæus included) were now available as speakers in a single scene. In the simpler plays the choral outweighs the dramatic element. In the Suppliants the chorus is the main figure, as it is to some extent in the Persians; in the Oresteia it has become a vital factor in the dramatic economy. The Suppliants is ancient tragedy still in swaddling-clothes, the Oresteia is tragedy in its full maturity. The poet had not hesitated in his older years to recognize the significance of the introduction of the third actor by the young Sophocles, audacious at his first leap into fame. "It is ever a joy for the old to learn," he said, pliant still when nearly seventy years of age. His later bettered his earlier work. His career is thus, at least in the sphere of dramatic craftsmanship, the record of a steady development of a poetic faculty inspired by genius of the highest order, a development suggesting the analogy of the greatest of English dramatists, much of whose early work consisted in refurbishing the works of other playwrights.

For his fables Aeschylus had, as his chiefest source, the large treasure-house of the epic, a mass of heroic
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poetry, in his age still associated with the author of the Iliad and Odyssey—poetry whose substance was the legends of the olden times, refined by the taste and magnified by the art of the wandering minstrels, appealing to the common interests of the race and deriving its sanctity by the presence therein of the gods of the national faith and the human foretypes of the national ideals. In that heroic world Aeschylus lived as the modern dramatist lives in the world of his own day and generation. Homer had come to Athens with a new insistence since the recitation of his poems had been established as a fixed feature of the Pan-Athenaic festival, inaugurated or revived by Peisistratus. The old-time ways of thought were now invaded by a stream of epic, pre-eminently Ionic legend, and of this increment to the imagination Aeschylus, together with Pindar, was the first to see the possibilities for a poetic art that was to reflect the new spirit of the age. The limitations of life through custom, law, and religion in a people largely agrarian were now confronted by the limitless fancy of their kindred across the Aegean. Homer, above all other of the older poets, set the mind of Aeschylus in motion. The legends of the national epic poet, charged with the new-born Attic spirit as yet untroubled by the critical and mocking spirit born of the development of subjective thought in the time of Euripides, were to become the means to body forth a world in which God directs the affairs of men. With Aeschylus, the myth derived from Homer forms the very fabric of his work, and not, as in Pindar, an accessory element employed to illustrate and adorn. With Aeschylus, the myth serves to instruct and to elevate; and, in its tragic setting, appealed
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to as wide a commonality of interest as that served by the epic, far wider than that served by the elegy or choral lyric. The epic spirit pervades Aeschylus' handling of his themes. He has epic breadth, epic vigour, epic picturesqueness. But it was not in reference to any other element than their epic substance that the poet, conscious of his indebtedness to the sovereign bard, declared that his dramas were morsels from the great banquet of Homer; as if he were one of the heroes, to whose portion, according to popular fancy, crumbs that fell from the table were assigned. Aeschylus, in fact, gave to the drama its tragic stamp by opening to it the epic domain.

It is the distinction of Aeschylus that he discerned in the heroic tales of the epic subjects fit for tragic art. His myths are drawn by preference from the Trojan, Argive, and Theban cycles, and have their source in Iliad and Odyssey, in the Cyclic epics, in Hesiod; and at times are influenced by their modification at the hands of the choral lyricists, especially Stesichorus. His predecessors did not, it seems, favour legends taken from the story of Achilles and Odysseus; while Sophocles is more dependent than he upon Iliad and Odyssey.

Connected with the Trojan War are the Carians or Europe, which dealt with the story of Sarpedon, the son of Zeus, whom Patroclus slew in battle; the Myrmidons, Nereids, Ransom of Hector, forming a trilogy whose themes were the death of Patroclus, the forging of the new arms of Achilles, the death of Hector and the mission of Priam to secure the body of his son, all having as their central figure the hero of the Iliad, whom Aeschylus, vying as it were with xxviii
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Homer, recognizes as a truly tragic personage. In the *Psychostasia* ("Weighing of Souls"), Zeus himself, who in Homer is never seen by mortal eyes, was enstaged holding aloft the balance, one scale of which bore the soul of Achilles, the other that of Memnon, while Thetis and Aurora implore his favour each for her own son. The *Psychagogoi* ("Raising of Souls"), *Penelope*, *Ostologoi* ("Gatherers of Bones"), and *Circe*, dealt with the summoning of the spirits in Hades by Teiresias, and the adventures and death of Odysseus. Other Trojan subjects found a place in the *Mysians* and the *Telephus*, in the *Palamedes* and in the *Philoctetes*.

Argive legends occupy a place of peculiar importance in the extant work. First there are two tetralogies, consisting, in the one case, of the prehistoric *Suppliants*, *Egyptians*, *Danaïds*, with the satyr-play *Amymone*; in the other, of the *Agamemnon*, *Libation-Bearers*, *Eumenides*, with the satyric *Proteus*. The *Prometheus* and the *Seven against Thebes* also have a connexion with Argos. Further, by the *Nemea*, *Argives*, *Eleusinians*, and by the *Net-Draggers*, *Serpheians*, *Phorcides*, a group dealing with the story of Perseus.

Theban legends occur in the *Oedipodea* (*Laïus, Oedipus, Seven against Thebes*, and *Sphinx*); and in three trilogies treating of themes connected with the orgiastic cult of Dionysus. Of these the most important was the *Lycurgea*, consisting of the *Edoni*, *Bassarae*, *Neaniskoi*, *Lycurgus*, and dealing with the conflict (and possibly the reconciliation) of the religion of Apollo Dionysus and that of Apollo Helios championed by Orpheus. Kindred in theme are the *Nurses of Dionysus*, *Bacchants*, *Xantriae*, *Pentheus*,

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_Semele, Alcmene._ The Heracleidae also belongs in the Theban cycle.

Further legendary themes dealt with the story of the Argonauts, with Ajax and the contest for the arms of Achilles, the Calydonian Boar Hunt, _Oreithyia, Niobe_, etc. Legends extant in his own day in localities outside of Attica he collected from the mouth of the people and interwove into the _Women of Etna_ and _Glaucus of the Sea_. It is in his preference for pre-Hellenic myths and especially for superhuman subjects that the poet differs most from his successors. The birth of Dionysus and the introduction of his worship into Thrace and Thebes, had peculiar attraction for him. His large imagination was at home in the realm of the prodigious, the marvellous, and the stupendous—in the _Prometheia_ with its Titan hero; in the _Psychagogoi_, the _Psychostasia_; in the _Toxotides_ ("Archer-Maidens"), he portrayed the offence and punishment of Actaeon; in the _Phineus_, the Harpies befoul the food of the hero; in the _Heliades_, Phaëthon drives to his ruin the steeds of the sun-god; in the _Xantriai_ the poet did not hesitate to introduce the Queen of Heaven in the guise of a priestess. He seems to have had a fondness for creatures of the sea, such as Glaucus, the daughters of Ocean, the daughters of Phorcys, the Nereids. Aeschylus was not content with the earth as the place of the tragic action; the scene of the _Psychostasia_ was laid in Olympus, that of the _Sisyphus_, in Hades. His successors restricted the appearance of the gods and confined their epiphanies to the world of men.

Of the plays found only in fragments and not connected with the extant dramas, the most popular

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seem to have been the *Europe*, the trilogy consisting of the *Myrmidons*, *Nereids*, and *Ransom of Hector*, the *Lycurgea*, *Philoctetes*, *Psychostasia*, and *Niobe*.

The *Persians* was produced in 472, the *Seven against Thebes* in 467, the *Orestea* in 458. On internal grounds the *Suppliant Maidens* may be placed before the poet’s first recorded victory (484); the *Prometheus*, either between the *Persians* and the *Seven* or between the *Seven* and the *Orestea*.

EDITIONS

I. All the Plays

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Translations: (English verse)—1777 (1779), Potter. 1850, Blackie. 1868 (1872), Plumptre. 1873 (1890), Swanwick. 1890, Campbell. 1881, 1908, Marshead. 1903, Goldwin-Smith (except Suppliants). 1906–1908, Way.


II. SEPARATE PLAYS


Translations: 1: 1824, Symmons. 1829, J. Kennedy.

1 The translations of the separate plays are in verse unless otherwise indicated. Translations appended to editions of the separate plays are mentioned under the name of the editor.
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Translations: 1869, Dalton (Oresteia). 1900, Warr (Oresteia).


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Translations: 1873, Gurney. (1890) Cooper. 1893, Crooke (prose).


Translations: 1832, Medwin. 1833, Miss Barrett (Mrs. Browning). 1843, Thoreau. 1849, Herbert. 1852, Clifford. 1866, Webster. 1867, Cayley. 1889, More (prose). 1890, Cooper. 1892, Earl of Carnarvon. 1892 (1902), Hailstone. 1895, Pember. 1896, Denman. 1902, Bevan. 1905, Case.

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Wecklein. 1903, Sidgwick: 1908, Tucker (w. prose transl.).

Translations: 1878, Gurney. (1890) Cooper.
(1912), Bevan.

Suppliants: 1821, Burges. 1829, C. G. Haupt. 1832,
Grenouille. 1844 (1883), Paley. 1858, Schwerdt.
1861, Kruse. 1869, Oberdick. 1889, Tucker (w.
prose transl.). 1902, Wecklein.

Translations: (1890) Cooper.

Tragicorum Graecorum Fragmenta 2 1889. Unlisted

Scholia: of M in Wecklein’s ed. 1835; many of the
later scholia in Dindorf’s ed., vol. 3, 1851; scholia
in N on Septem, in Dindorf, Philologus xx, xxi
(1863–64); on Prometheus in Smyth, Harvard Stud.
in Class. Phil. xxxii (1921); Scholia in Persas,
Dähnhardt, 1894.

Lexica, etc.: Beatson 1830, Linwood 1843, Dindorf 1873–
76 (with Supplement by L. Schmidt, 1876), Nauck
Tragicae dictionis index 1892. Aeschylit cantica,
Schroeder, 1907.

MANUSCRIPTS

Of the extant mss. of Aeschylus (over 100 in number)
the most ancient and the best (though by no means
free from many and gross errors) is the Medicean,
written about 1000. An independent tradition
appears in certain of the later mss., which are most
numerous in the case of Persians, Prometheus, and
Seven against Thebes, the plays most read and studied
in the Byzantine period. Of the later mss. none
is earlier than 1200, a few date from the thirteenth
century, while most belong to the three following
centuries.

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MSS. CITED

A Ambrosianus 886, cent. xiii, Theb. 69–470 with some omissions, Pers.

Arund. Arundelianus (Bodlean. Seldenianus supra 18), xv, Prom., Theb.

Aug. Augustanus (Monacensis 546), xvi, Eum. 576 to end.

B Laurentianus 31. 3, dated 1286 (the last numeral is doubtful), Prom., Theb.

Cant. Cantabrigiensis 2628 (Nn. 3. 17): Cant. 1, xiv, Prom., Theb., Pers. 1–1064; Cant. 2, xiv (latter half), Prom., Theb., Pers. 1–936.

E Escorialensis T. 1. 15, xvi, Suppl.


G Guelferbytanus 88 (Wolfenbüttel), xiv, all seven plays with the same omissions as M. Prom., Theb., Pers. are in a later hand than the other plays.


K Laurentianus add. 11 (Abbazia Fior. 2886), xiv, Prom., Theb., Pers.

Lambeth. Lambethianus 1203, xiv, Pers.


M Laurentianus Mediceus 32. 9, x or xi, seven plays, but lacking Agam. 311–1066, 1160–1673, and the beginning of Choeph. The Medicean ms. has been published in facsimile by Rostagno, 1896.

Mosc. Library of the Most Holy Synod at Moscow: 259 = Mosc. 1, xv or xiv, Prom., Theb., Pers.; 392 = Mosc. 2, xv or xvi, Prom., Theb.

N Neapolitanus (Farnesianus) 2. F. 31, xiv, with the same contents as F. It contains the recension of Demetrius Triclinius and is thought by many to have been written by his own hand.

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P Parisinus 2787, xiv (begin.), Prom., Theb., Pers.
Q Parisinus 2884, dated 1299, Prom., Theb., Pers.
R Romanus Vaticanus 57, xiv, Prom., Theb., Pers.
Vat. 58 Vaticanus 58, xv, Prom., Theb., Pers.
V Venetus Marcianus 468, xiii, Prom., Theb., Pers.,
Agam. 1–348.
Ven. 3 Venetus Marcianus 616, xv or xiv, Prom.,
Theb., Pers., Agam. 1–45, 1095–1673, Eum. 1–581,
645–777, 808–1047.
Vind. Vienna, Nationalbibliothek: 197 = Vind. 2, xiv-
xxv, Prom., Theb., Pers.; 279 = Vind. 4, xiv, Prom.,
Theb.

Unless otherwise designated a reading cited in the
Critical Apparatus is that of M. The later mss. (usually
summarized under the abbreviation recce.) are generally
noted only when they disagree with M. M recce. indicates
that certain of the later mss. agree with M. M¹ M²
denote respectively the first and the second hand of M;
m¹ indicates a later hand than M, whether that of the
original scribe or that of the Scholiast (Schol. M or m).
Obvious misspellings and certain other minor errors or
peculiarities of M are not reported. M always uses iota
adscript. Fuller information on the readings of the later
mss. is given in the second edition of Hermann (1859)
and in the edition of Wilamowitz (1914).

The text of Aeschylus was exposed to various
forms of corruption long before the writing of the
oldest extant manuscript. The autograph copy of
the poet, which did not separate the words, was
reproduced for the book-trade in the fifth and fourth
centuries before Christ; actors’ texts further dis-
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turbed the tradition; the loss of the musical notation played havoc with the more difficult choral odes; the character of the script changed from age to age; and the shifting of pronunciation affected the spelling. Not earlier, it seems, than the fourth century after Christ there came into existence a book written in uncials and on parchment, which, in addition to the text of the plays, contained a selection of the commentary thereon by the Alexandrian and later grammarians; and presented the division of the lyric parts into cola made by Aristophanes of Byzantium. In the ninth century this text, our proper archetype, was transcribed in minuscules, and in more than one copy, each faulty and each containing a somewhat different text and body of explanatory material. From one of these copies in minuscules the Medicean manuscript is derived. This manuscript, written at the end of the tenth or beginning of the eleventh century by an unlearned scribe, is full of errors of the most varied character. Apart from corruptions of a more serious nature, it shows falsifications due to current pronunciation, blunders derived from the earlier transcription from uncials into minuscules, omissions and alterations of the proper order of words. Some part of these blemishes were noticed and removed by the scribe of the manuscript; but a greater number was detected by a scholarly reviser, who compared the text as written with its original and, possibly, with one other text at his command. To his hand is also due the addition of interlinear glosses and of marginal interpretations in uncials (the latter often so condensed as to be obscure) and the citation of alternative readings. Sundry later hands have introduced further corrections and altera-

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tions derived in part from their sources, which range from the fourteenth to the fifteenth century, in part also from the exercise of independent judgment.

From one or more of the transcripts of the first manuscript in minuscules are derived, directly or indirectly, the oldest of the extant later manuscripts, dating from the end of the thirteenth century and from the fourteenth, which record different readings from those set forth by the Medicean. In part also these variations are due to the scribes themselves or to later scholars desirous of exhibiting their faculty of emendation. In the case of the triad—Prometheus, Seven against Thebes, and Persians, the plays of Aeschylus chiefly read and most often copied in the Byzantine period—the commentary, in the form of glosses and scholia, was enormously expanded, often overloading and confusing the original mass of annotation, and not without serious depredation of the text itself. Most independent of all the later students of Aeschylus in the Byzantine period was Demetrius Triclinius, who, despite his grievous falsification of tradition by reason of his perverse theories of metre, at times succeeded in ridding the text of persistent errors. Modern scholarship has removed most of the minor corruptions; but it is obliged to confess that the actual words of the poet are often beyond all hope of successful restoration. The gravest disturbances of the textual tradition antedate any period from which satisfactory testimony can be produced.

The text here presented as the basis of the translation has been constructed on the following principles. The authority of the Medicean is not to be rejected except under the gravest compulsion; the

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readings of the later manuscripts, whether due to a tradition independent of the Medicean or to subsequent conjecture, are to be admitted only when the reading of the Medicean are untenable; and recourse is to be had to modern conjectures only when the readings of all the manuscripts is impossible or in the highest degree improbable. The Critical Apparatus thus aims to set forth, in a highly condensed form: (1) all departures of the printed text from the readings of the Medicean; (2) the discrepancies between the readings of the Medicean and those of the later manuscripts, regularly when the latter have been adopted, occasionally only when they deserve special attention; and (3) all cases when the readings of all the manuscripts have been deserted in favour of the emendations of scholars from the sixteenth century to the present day.

I am under obligation to all of the critical editors of the poet and to many of his translators.

PARIS, BIBLIOTHEQUE NATIONALE,

April 1922.
THE SUPPLIANT MAIDENS
TA TOU DROMATOS PROSOMPA

XOROS DANAIDON
DANAOΣ
BAΣILETΣ ARGEION
KHRTΣ

DRAMATIS PERSONAE

DANAUS
PELASTUS, King of Argos
HERALD of the Sons of Aegyptus
CHORUS of the Daughters of Danaus
Attendant Maidens.

SCENE.—A sacred precinct on the shore not far from Argos. Many images of the gods are visible whose collective worship is denoted by a common altar.

TIME.—Prehistoric.
ARGUMENT

Io, daughter of Inachus, King of Argos, was priestess of Hera, whose jealousy of her lord’s love for the maiden brought upon her victim marring of mind and body; and she was driven distraught and in the semblance of a heifer made to wander over land and sea until she came to the land of the Nile. There she regained her human form by the mysterious touch of her lover Zeus, and bore a child Epaphus, from whom sprang Libya, and from her Belus and Agenor. Between Belus’s two sons, Aegyptus and Danaïs, strife arose, and the fifty sons of Aegyptus wished to possess by forced marriage the fifty daughters of Danaïs. But the maidens, loathing the violence of their kinsmen, fled amain with their father to Argos, the home of their primal mother, and besought sanctuary from the king of that land, Pelasgus.

The hesitation of the king to vindicate to the suppliants the right of asylum, the triumph of that right by vote of the people of Argos, the arrival of the suitors in pursuit, preceded by their herald demanding the surrender of the maidens, and his repulse though threatening war, constitute the action of the play.

The sequel was contained in the Egyptians and the Danaids. Danaïs, forced to acquiesce in the demands of his nephews, enjoins upon his daughters the duty of killing their bridegrooms on the marriage night. All, save Hypermnestra, obey; she with splendid perfidy spares Lynceus out of love; and when brought to trial is defended by the goddess Aphrodite pleading that love of man and woman is sanctified by the love of Heaven for Earth.

The play cannot be dated with precision, but since it antedates the Persians, is unquestionably the oldest extant drama of European literature.
ΙΚΕΤΙΔΕΣ

ΧΟΡΟΣ

Ζεὺς μὲν ἁφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάιον ἀρθέντ’
ἀπὸ προστομίων λεπτοφαμάθων
Νείλου. Δίαν δὲ λιποῦσαι

χθόνα σύγχροτον Συρία, φεύγομεν,
οὕτω ἐφ’ αἶματι δημηλασίαν
ψήφῳ πόλεως γνωσθείσαν,
ἀλλ’ αὐτογενεῖ φυξανορίᾳ,
γάμον Αἰγύπτου παίδων ἂσεβῆ

ξονοταξόμεναι.

Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος τάδε πεσσονομῶν
κύδιστ’ ἄχεων ἐπέκρανε,
φεύγεν ἀνέδην διὰ κυὶ’ ἄλιον,

κέλσαι δ’ Ἀργοὺς γαῖαν, ὃθεν δὴ
γένος ἡμέτερον τῆς οἰστροδόνου

βοῶς ἐξ ἐπαφῆς καὶ ἐπιπνοιᾶς

Διὸς εὐχόμενον τετέλεσται.

Abbreviations: Herm(ann), Rob(ortellus), Turn(ebus), Vict(orius), Wilam(owitz).

1 ἀρθέντ’: Turn.
2 λεπτοφαμάθων: Pauw.
3 λιποῦσαι: Turn.
4 δημηλασία: Auratus.
5 γνωσθείσα: M. Schmidt.
6 αὐτογενετῷ φυλαξάνοραν (λα in erasure): Bamberger.
7 ἄνοταξόμεναι: Tucker.
THE SUPPLIANT MAIDENS

[Enter a company of maidens, who have fled from Egypt and just landed on the shores of Argos; with them their father]

CHORUS

May Zeus, who guardeth suppliants, of his grace look upon our company that took ship and put to sea from the outmost land of fine sand at the outlets of the Nile. For we have fled the land of Zeus\(^1\) whose pastures border upon Syria, and are fugitives, not indeed by public ban of outlawry pronounced for deed of blood, but by our own act to escape the suit of man, since we abhor, as impious, all wedlock with the sons of Aegyptus. It was Danaüs, our sire, author of our counsels and leader of our band, who, weighing well our course, decided, as best for our good report in a choice of evils, that we flee with all speed over the billows of the main and find a haven on Argos' shore. For thence, indeed, hath grown our race that claims to have sprung from the caressing of the gnat-tormented heifer at the hands of Zeus, and from the on-breathing of his love.

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\(^1\) Or "the land divine" (διαν with M). But see l. 558.

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\(^8\) διακυμ. ἀλέον M, διακυμ. βαλέον GP: Canter from Hesychius.

\(^9\) κεισαι: Sophianus.

\(^10\) οἰστροδόμου: Turn.

\(^11\) ἐπὶ, volas (π erased) M.
Aeschylus

τίν’ ἂν οὖν χῶραν εὐφρονα μᾶλλον
τήσο’ ἀφικοίμεθα
σὺν τοῖσον ἱκετῶν ἐγχειριδίοις
ἐρμοστέπτοις2 κλάδοισιν;
ὡς πόλις, ὡς γῆ, καὶ λευκὸν ὕδωρ,
υπατοὶ τε θεοὶ, καὶ βαρύτιμοι

χθόνιοι θήκας κατέχοντες,
καὶ Ζεὺς σωτήρ τρῖτος, οἰκοφύλαξ
οἰῶν ἀνδρῶν, δέξασθ’ ἵκετην
tὸν θηλυγενή στόλον αἰδοῖω
πνεύματι χώρας· ἀραενόπληθη δ’

εἰσίν τ’ ὑβριστήν Αἰγυπτογενῆ,
πρὶν πόδα χέρσου τῆς ἐν ἀσώδει
θείαι, ἔιν ὧν ταχύνει
πέμψατε πόντονδ’. ἔιθα δὲ λαίλαπι
χεμωνοτύπῳ, βροντῇ στεροπῇ τ’
ὀμβροφόροις τ’ ἀνέμους ἀγρίας
ἄλος ἀντήσαντες, ὅλωντο,
πρὶν ποτὲ λέκτρων, ὅπνεοι ἐξεργεῖ,
σφετεριζάμενοι πατραδέλφειαν

tῆν’ ἀκόντων ἐπιβῆναι.

νῦν δ’ ἐπικεκλομένα7
Δίον πόρτων ὑπερ-
pόντιων τυμάορ’, ἵνα τ’
ἀνθονομούσας8 προγόνου
βοῶς εξ ἐπιπνοιάς9

Ζηνὸς ἐφαίνων10 ἐπωνυμία δ’
ἐπεκραίνετο μόρσιμος αἰῶν
εὐλόγως,
ʼΕπαφόν τ’ ἐγέννασεν.
THE SUPPLIANT MAIDENS

Nay, to what land more delightful than this could we come with these wool-wreathed branches in our hands, sole weapons of the suppliant? O realm, O land, and clear water; ye gods on high and ye nether powers, grievous in your vengeance, that inhabit the tomb; and thou, Zeus the Saviour, who art invoked third, the guardian of the habitations of righteous men: receive as suppliants this band of women with the compassionate spirit of the land; but the thronging swarm of wanton men born of Aegyptus, ere they set foot upon this marshy land, do ye drive seaward—them and with them their swift barque—and there may they encounter a cruel sea with thunder, lightning, and rain-charged winds, and perish by the tempest's buffeting blasts, ere ever they lay their hands on us, their cousins, and mount unwilling beds from which Right holds them aloof.

And now I invoke, as our champion from beyond the sea, the calf begotten of Zeus, the offspring of the flower-browsing cow, our ancestress, the "caress" of Zeus by his on-breathing and the appointed period confirmed itself in a name suited to the event, and it was "Epaphus" that she brought forth.

1 With reference to the order of invocation in libations: (1) Olympian Zeus, (2) the Heroes, cp. l. 25, (3) Zeus the Saviour. Cp. Frag. 55.
2 Epaphus signifies "touch," "caress." See l. 315.

1 τιμωσι: Burges. 2 ιεροτέπτοισι: Auratus.
3 ἐο... ἐο: Rob. 4 δὲ: Heath.
5 σφατερίξαμενος: Herm. 6 πατραδελφιαν: Pauw.
7 ἐπίκεκλομεναί: Turn. 8 ἀνθονόμους τᾶς: Porson.
9 ἐπιπυναλ: Rob.
AESCYLUS

διν' ἐπιλεξαμένα, [ἀντ. α.
50 νῦν ἐν ποιονόμοις
ματρὸς ἀρχαις τόποις τῶν
πρόσθε πόνων μνασαμένα,
τά τε νῦν ἐπιδείξω
πιστὰ τεκμήρια γαιονόμοις,
55 τὰ δ' ἀελπτά² περ ὅντα φανεῖται.
γνώσεται
de λόγους τις ἐν μάκει.

ei de kurei tis pelas oiwvopólon [strap. β.
60 ἔγγαιος οἰκτον [οἰκτρόν]³ αίων,
δοξάσει τις ἀκούειν⁴ ὡσ πᾶς Τηρείας
Μήτιδος οἰκτρᾶς ἀλόχου,
kirkēlátou t' ἀκοννος,⁵

ἀτ' ἀπὸ χλωρῶν πετάλων⁶ ἐργομένα [ἀντ. β.
pnevēi mei οἰκτον ἠθέων.
65 ἔυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως
ὠλετο πρὸς χειρὸς ἔθεν⁹
dυσμάτορος κότον τυχών.

twvs kai eiw phlicedur-
70 tos¹⁰ Ιαονίους νόμοις
dáptw twv ápalvn
Neilóthēr phareián
ἀπειρόδακρυν τε καρδίαν.
goevnà δ' ἀνθεμίζομαι
deimaínouna filous,¹¹ tásoi phugás
75 áerías atop yás
ei tis èstì khetemón.
THE SUPPLIANT MAIDENS

To him I cry for succour. And now in the region wherein our primal mother pastured, by recounting the story of her distress of yore, I shall for the nonce set forth trustworthy assurances to the inhabitants of the land; and other warranty, though unlooked for, shall yet appear. And men shall come to know the truth as my tale proceeds.

Now if haply there be nigh some dweller in the land who knoweth the notes of birds, when our plaint greets his ear, he will fancy that he hears the voice of Metis, Tereus' piteous wife, the hawk-chased nightingale.

For she, constrained to leave her green leaves, ever maketh dolorous lament for her wonted haunts, and blendeth therewith the tale of her own child's doom—how that he perished, destroyed by her own hand, victim of the wrath of an unnatural mother.

Even so I, indulging my grief in Ionian strains, fret my soft cheek summered by Nile's sun and my heart unexercised in tears; and I cull the flowers of grief, in anxiety whether there is any friendly kinsman here to champion our band that has fled from the haze-shrouded land.
ΑΕΣΧΥΛΟΣ

ἀλλά, θεοῖ γενέται,
κλύετ' εὖ τὸ δίκαιον ἵδοντεσ·
ηβαί· μὴ τέλεον

80 δόντες ἔχειν παρ' αἴσαν,
ὑβριν δ' ἔτοιμως στυγοῦντες,
πέλουτ' ἂν ἐνδικοὶ γάμοις.
ἐστὶ δὲ κἂν πολέμου ὁ τειρομένος
βωμὸς ἀρής φυγάσων

85 ῥύμα, δαμόνων σέβας.

εὖ δ' εἰη Διόθεου παναληθῶσ.

85 Διὸς ἦμερος οὐκ εὐθήρατος ἐτύχη.
πανταχ' τοι φλεγέθει
κἂν σκότω μελαύα ἔχειν τύχα

90 μερόπεσσι λαοῖς.

πίπτει δ' ἄσφαλὲς οὐδ' ἐπὶ νότῳ,
κορυφὰ Δίως εἰ κρανθή πρᾶγμα τέλειον.

95 δαυλοὶ γὰρ πραπίδων
δάσκοι τε τείνουσιν πόροι
κατιδεῶ ἀφραστοὶ.

ιάπτει δ' ἑλπίδων
ἀφ' υψηπύργων πανώλεις
βροτοὺς, βίαν δ' ἑωτί ἐξοπλίζει.

100 πᾶν ἄπολον δαμονίων.
ημενὸς δὲν φρόνημα πως
αυτόθεν ἐξέπραξεν ἐμπας
ἐδράνων ἐφ' ἀγνών.

105 ἱδέοιθ' δ' εἰς ὑβριν

[ἀντ. γ.]
[στρ. δ.]
[ἀντ. δ.]
[στρ. ε.]
[ἀντ. ε.]
[ἀντ. ε.]
THE SUPPLIANT MAIDENS

But, ye gods of our race, hearken unto me, and regard with favour the cause of righteousness; if ye grant not unto youth to have fulfilment of its unholy desires, but eagerly abhor wantonness, ye would be altogether righteous toward marriage. Even for those who flee hard-pressed from war there is an altar, a shelter 'gainst harm through awe of the powers of heaven.

But may Zeus vouchsafe that in all truth it go well with us. Whereon Zeus hath set his desire, that is hard to trace: verily it flareth everywhere, even in the gloom, howbeit attended by events obscure to mortal man.

Secure it falleth, and not upon its back, whatsoever is decreed unto fulfilment by the nod of Zeus; for the pathways of his understanding stretch dark and tangled, beyond ken to scan.

From their high-towering hopes he hurleth mankind to utter destruction; yet he arrayeth no armed violence—all that is wrought by the powers divine is free from toil. Seated on his holy throne, whence he removeth not, nevertheless in mysterious wise he maketh his thought to deed.

So let him look upon outrage wrought by men,
AESCHYLUS

105 βρότειν, οἷοι νεάζειν
πυρήνα δ' ἀ-
μοῦν γάμον τεθάλωσι
δυσπαραβούλοις φρεσίν,
καὶ διάνοιαν μαινόλω

110 κέντρον ἐχων ἀφυκτον, ἄταν δ' ἀπάτα μεταγγοῦσ.

τωιάντα πάθεα μέλεα θρεομένα λέγω [στρ. ζ.
lγέα βαρέα δακρυοπετή,
i' ἑ ἑ,

115 ἱηλέμοιοιν ἐμπρεπῆ: [θρεομένη μέλη]7
ζώσα γόοις με τιμῶ.

ὓλομαι μὲν Ἀπίαν βοῶν, [ἐφυμ. α.
καρβάνα δ' αὐδὰν
eὖ, γᾶ, κοννεῖσ.]

120 πολλάκι δ' ἐμπίτνω ἔλεεν λακίδι
λυσοσει10
Σιδονία11 καλύπτρα.

θεοῖς δ' ἐναγέα τέλεα πελοπέλοις καλῶς [ἀντ. ζ.
ἐπίδρομ', ὅπου12 θάνατος ἄπη.]

125 ἵω ἵω,
ἱω δυσάγκριτοι πόνοι.
ποὶ τόδε κῡμ' ἀπάξει;

ὓλομαι μὲν Ἀπίαν βοῶν, [ἐφυμ. α.
καρβάνα δ' αὐδὰν
eὖ, γᾶ, κοννεῖσ.

130 πολλάκι δ' ἐμπίτνω14 ἔλεεν λακίδι
λυσοσει
Σιδονία καλύπτρα.
THE SUPPLIANT MAIDENS

how the old stock shoots out afresh in their wooing
of us, burgeoning with thoughts of evil intent, its
frenzied purpose an irresistible goad, through delu-
sion their minds turned to folly.

Such piteous strains of woe I utter in my plaint,
now shrill, now deep, blended with falling tears—
strains meet (alas, alas!) for funeral wails; while
yet I live, I chant my own dirge.

I invoke the grace of Apia’s land of hills (for
well, O land, thou canst understand my barbarous
speech), and oft I lay my hands upon my Sidonian
veil and rend its linen into shreds.

Sacrifices in satisfaction of vows are rendered
freely unto Heaven when all fares well, if only there
be escape from death. Alas, alas, perplexing trou-
bles! Whither will this wave of trouble bear
me away?

I invoke the grace of Apia’s land of hills (for
well, O land, thou canst understand my barbarous
speech), and oft I lay my hands upon my Sidonian
veil and rend its linen into shreds.
AESCHYLUS

πλάτα μὲν οὖν λυνναράφης τε [στρ. η.]
135 δόμος ἀλα στέγων δορὸς
άχείματὼν μ' ἐπεμπε σοῦν πνοαῖς. ²
οὐδὲ μέμφομαι
τελευτᾶς δ' ἐν χρόνῳ
πατήρ μοι παντόπτας
140 πρεμενεῖς κτίσειεν,

σπέρμα σεμνᾶς μέγα ματρὸς [ἐφυμ. β.]
eύνας ἀνδρῶν, ἐ ἐ,
ἀγαμων ἀδάματον ἐκφυγεῖν.

θέλουσα δ' αὖ θέλουσαν ἀγνά μ' [ἀντ. η.]
ἐπιδέτω Δίως κόρα,
ἐχουσα σέμου ἐνώπι ἀσφαλῶς, ⁶
παντὶ δὲ σθένει
διωγμοῖς ἀσχαλῶσ' ⁸
ἀδμήτας ἀδμήτα
150 ῥύσιος γενέσθω,

σπέρμα σεμνᾶς μέγα ματρὸς [ἐφυμ. β.]
eύνας ἀνδρῶν, ἐ ἐ,
ἀγαμων ἀδάματον ἐκφυγεῖν.

eἰ δὲ θ', μῆ, μελανθὲς [στρ. θ.]
155 ἡλιόκτυτον γένος
τον γάιον, ¹¹
τον πολυξενώτατον
Ζήνα τῶν κεκμηκότων
ἰζομεσθα σὺν κλάδοις
160 ἄρταναις θανοῦσαι,
μή τυχοῦσαι θεῶν 'Ολυμπίων.
THE SUPPLIANT MAIDENS

Our oars, indeed, and our timbered barque, girdled with flaxen cordage\(^1\) to withstand the sea, sped me on by help of favouring gales, unharmed of all tempests; nor have I ground of complaint. But may the all-seeing Father stablish a kindly issue in due time—

That the mighty seed of our august mother may escape, unwedded, unvanquished, ah me, the embrace of man.

And may Zeus' pure daughter, she that holdeth in security the stately portal wall, of her gracious will, meeting my will, look upon me; and, grieved at our pursuit, come with all her might, a virgin to a virgin's aid, to deliver me—

That the mighty seed of our august mother may escape, unwedded, unvanquished, ah me, the embrace of man.

Yet, if she will not, we, a swart, sun-smitten race, with suppliant boughs will fare unto the nether Zeus, Zeus the great hospitaler of the dead; for if the gods of Olympus hearken not unto us, we will perish by the noose.

\(^1\) Undergirding ropes (\(\upsilon \omicron \nu \omicron \mu \alpha \tau \alpha \)) to brace a ship's sides. Cp. l. 441.
AESCYLUΣ

[ἐφυμ. γ.]

ά Ζήν, Ἰούς ἰψ

μήν ς μάστειρ’ ἐκ θεῶν.

κονὼ δ’ ἀγαν

γαμετάς οὐρανόνικον.

χαλεποῦ γάρ ἐκ

πνεύματος ἐσι χειμῶν.

καὶ τὸτ’ οὐ δικαίοις

Ζεὺς ἐνέξεταί λόγους,

τὸν τὰς βοὸς

παιδ’ ἀτμάσας, τὸν αὐ-

tόσ ποτ’ ἐκτισεν γόνα,

νῦν ἔχων πολιντροπον

ὁμών ἐν λυταῖσι;

ὐψόθεν δ’ εὖ κλῦοι καλούμενος.

[ἀντ. θ.]

<ά Ζήν, Ἰούς ἰψ

μήν ς μάστειρ’ ἐκ θεῶν.

κονὼ δ’ ἀγαν

γαμετάς οὐρανόνικον

χαλεποῦ γάρ ἐκ

πνεύματος ἐσι χειμῶν.> 5

ΔΑΝΑΟΣ

176 παιδεῖς, φρονεῖν χρή: ἓν φρονοῦντι δ’ ἤκετε

πιστῶ γέρουτι τῶδε ναυκλήρῳ πατρί.

καὶ τὰπὶ χέρσου νῦν προμηθίαν’ λαβῶν

ἀινώ φυλάξαι τὰμ’ ἔπη δελτουμένας.

180 ὀρῶ κόνων, ἀναιδὸν ἀγγελον στρατοῦ

σύριγγες οὐ σιγώσιν ἀξονήλατοι:

οχλον δ’ ὑπασπιστήρα καὶ δορυφόρον

λεύσω, ἓν ἵπποις καμπύλοις τ’ ὀχήμασιν.
THE SUPPLIANT MAIDENS

Ah Zeus, 'tis through poisonous hate of Io that vengeance from the gods pursueth us.¹ I ken thy consort’s spite that subdueth all heaven; for upon a stubborn wind followeth a stormy sea.

And shall not Zeus then be liable to the charge of injustice that he hath contemned the child of the heifer, the child whom he himself begat of yore, his very own, now that he holdeth his face averted from our prayers? Nay, may he from on high hearken to our call!

Ah Zeus, 'tis through poisonous hate of Io that vengeance from the gods pursueth us. I ken thy consort’s spite that subdueth all heaven; for upon a stubborn wind followeth a stormy sea.

Danaüs

My children, ye must be prudent. A prudent captain of your voyage was your trusty old father here with whom ye came. And now that I have taken forethought also as to what may befall us here ashore, I charge you, record my injunctions on the tablets of your minds and give them good heed.

I descry a dust, the voiceless herald of a host; the axle-driven wheels are not silent in their sockets. I behold a throng, armed with shields and wielding spears, with steeds and curved chariots.

¹ The assets of public debtors and exiles were ascertained and secured at Athens by officers called μαστήρες.
AESCHYLUS

τάχ’ ἄν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται

185 ὀπτήρες εἶεν ἀγγέλων πεπυσμένοι.

γά, εἰτ’ ἀπήμων εἶτε καὶ τεθηγμένος’ ὡμὴ ἔξω ὀργῇ τόνδ’ ἐπόρνυται στόλον,

ἀμεών ἐστὶ παντὸς εἶνεκ’, ὅ κόραι,

πάγον προσίζεν τόνδ’ ἀγωνίων θεῶν.

κρείσσον δ’ ἄν πύργου βωμός, ἀρρηκτὸν σάκος.

190 ἀλλ’ ὡς τάχυστα βατέ, καὶ λευκοστεφεῖς ἰκετηρίας, ἀγάλματ’ αἰδοῖον Διός,

σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,

αἴδοια καὶ γοεῦνα καὶ καθρεῖ’ ἐπη.

ξένους ἀμείβεσθ’, ὡς ἐπήλυδας πρέπει,

τορῆς λέγουσαι τάσσ’ ἀναιμάκτους φυγάς.

200 φθογγῇ δ’ ἐπέσθω πρῶτα μὲν τὸ μῆθρασῦ,

τὸ μῆ μᾶταιν δ’ ἐκ μετωποσωφρόνων ἰτω προσώπων ὃμματος παρ’ ἴσσον.

καὶ μη πρόλεσχος μη’ ἐφολκός ἐν λόγῳ

γένη: τὸ τῆδε κάρτ’ ἐπίφθονον γένος.

μέμησαι δ’ ἐκκά. χρείος εἰ ξένη φυγάς

θρασυτομεῖν γὰρ οὐ πρέπει τοὺς ἴσσονας.

ΧΟΡΟΣ

πάτερ, φρονοῦντωσ’ πρὸς φρονοῦντας ἐννέπεισ.

205 φυλαξομαι δ’ τάσος μεμνήσεις σέθεν

κεδνάς ἑφετμάς. Ζεὺς δ’ γεννήτωρ ἰδοί.

ΔΑΝΑΟΣ

210 ἰδοίτο δήτα πρεμυνεύοις ἀπ’ ὃμματος.

1 τεθηγμένος: Pearson.

2 τῶνδ’: Turn.

3 κρείσσον changed to κρείσσον M. 4 σεμνὸς M, σεμνῶς M.

5 σωφρόνων ἡ M, εὐωνύμων schol. M. 6 γοείδη: Rob.

7 τὰ χρεία: Geel. 8 φθογγῇ M, φθογγῇ E: Pauw.

9 μετώπω σωφρονῶν M, μετωπωσωφρόνων P: Forson.
THE SUPPLIANT MAIDENS

Haply they are the princes of the land come to look on us, apprised by messengers. But be it with harmless intent or whetted with savage wrath that the host urges on this array, 'twere better, damsels, in any case, to seat yourselves at yon mound sacred to the gods there assembled.¹ Stronger than a castle is an altar—'tis a shield invulnerable. Hie ye, and in reverent wise holding in your left hands your white-wreathed suppliant boughs, sacred emblems of Zeus the pitiful, make answer unto the strangers, as beseemeth aliens, in piteous and plaintive language of sore need, telling them clearly of your flight, how it was unstained by deed of blood. Above all let your speech be attended by no boldness, and let no froward glance proceed from out your tranquil eyes, even from countenances marked by a modest front. In your utterance be not forward nor yet lagging—the folk here is exceeding apt to take offence. And remember to be submissive: thou art an alien, a fugitive, and in need. Boldness of speech beseemeth not the weak.

CHORUS

Father, thy words are prudent and they fall on prudent ears. I will take heed of these wise hests of thine, and hold them in remembrance. May Zeus, the author of our race, behold us!

Danaüs

May he indeed behold you, and with a gracious eye.

¹ ἀγών has here the force of ἀγώνα, place of assembly. Cp. l. 222.

¹⁰ εἴξεν ἦ: Sophianus.
¹¹ φρονοῦντος changed to φρονοῦντως m.
AESCHYLUS

ΧΟΡΟΣ

208 θέλομεν ἂν ἦδη σοὶ πέλας θρόνους ἔχειν.

ΔΑΝΑΟΣ

207 μὴ νῦν ἕχολαξε, μηχανής δ' ἔστω κράτος.

ΧΟΡΟΣ

210 209 ὦ Ἴζε, κόπων οἴκτιρε μὴ ἀπολωλότας.

ΔΑΝΑΟΣ

κείνου θέλοντος εὖ τελευτήσῃ τάδε.

ΧΟΡΟΣ

καὶ Ζηνὸς ὅρνην τόνδε νῦν κυκλήσκετε.

ΔΑΝΑΟΣ

καλοῦμεν αὐγάς ἡλίου σωτηρίους,—

ΔΑΝΑΟΣ

ἀγνὸν τ' Ἀπόλλων, φυγάδ' ἀπ' οὐρανοῦ θεόν.

ΧΟΡΟΣ

215 εἰδὼς ἂν αἶσαν τήνδε συγγνοιή βροτοῖς.

ΔΑΝΑΟΣ

συγγνοίτο δήτα καὶ παρασταίη πρόφρων.

1 μηνὺν M, μὴ νῦν E: Dindorf. 2 ἰῶ: Vict. 3 Ἴζες M changed to Ἴζε m. 4 οἴκτιρε: Kirchhoff. 5 ll. 207-210, Hermann's arrangement with lacuna at 212.
THE SUPPLIANT MAIDENS

CHORUS
I would fain even now be seated by thy side.

DANAÜS
Then tarry not, but put thy purpose into act.

CHORUS
O Zeus, have pity upon our troubles ere yet we are undone.

DANAÜS
If he but so vouchsafe, all will end well.

CHORUS
[A verse is here lost.]

DANAÜS
Invoke now also yon bird of Zeus.

CHORUS
We invoke the saving beams of the Sun.

DANAÜS
Pure Apollo, too, who, though a god, was exiled once from heaven.

CHORUS
Knowing this our lot, he may well have compassion on mortals.

DANAÜS
May he in truth have compassion, and of his grace stand by to defend.

6 κικλίσκεται changed to κικλήσκεται M: Rob., κικλήσκετε Wilam.
7 εὐγνώη: Lobeck.
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ
τίν’ οὖν κυκλήσκων τώνδε δαμόνων ἐτι;

ΔΑΝΑΟΣ
ὅρῳ τρίαναν τήνδε σημείον θεοῦ.

ΧΟΡΟΣ
ἀλλ’ εὔ τε ἐπεμψεν εὗ τε δεξάσθω χθονί.

ΔΑΝΑΟΣ

220 Ἔρμης δὲ ἄλλος τοῖσιν Ἐλλήνων νόμοις,

ΧΟΡΟΣ
ἐλευθέροις νυν ἐσθλὰ κηρυκευέτω.

ΔΑΝΑΟΣ

πάντων δ’ ἀνάκτων τώνδε κοινοβωμίαν
σέβεσθ’ ἐν ἀγνῷ δ’ ἐμὸς ὡς πελειάδων
ἵεσθε κήρκων τῶν ὁμοπτέρων φόβων,
ἐχθρῶν ὀμαίμων καὶ μαίνοντων γένος.

Ωρνθὸς ὅρνις πῶς ἂν ἀγνεύοις φαγόν;
πῶς δ’ ἂν γαμών ἀκουσάν ἀκοντος πάρα
ἀγνοί γένοιτ’ ἂν, οὔτε μὴ ἐν Ἀίδου θανῶν
φύγῃ ματαίων’ αἰτίας, πράξας τάδε.

230 κακεὶς δικαίς ταπλακήμαθ’, ὅς λόγος,
Ζεὺς ἄλλος ἐν καμοῦσι υἱτάτας δίκας.
σκοπεῖτε, κάμειβεσθε τόνδε τόν τρόπον,
ὅπως ἄν ύμων πραγος εὗ νυκτὸ τάδε.

1 κυκλήσκω: κυκλήσκω Canter, κυκλήσκω Wilam.
2 ἰζεσθει κρέκω M (ἰζεσθε κέρκω marg. m): Rob.
ἀναγεύοι mss.: ἀναγεύοι Plutarch, Mor. 417 f, 607 e.
μάταιον: Schütz.
5 ταπλα εὗ μαβως: Vict.
6 τόπον: Stanley.
THE SUPPLIANT MAIDENS

CHORUS

Whom, further, of these divinities must I invoke?

DANAÜS

I behold a trident here, token of its god.

CHORUS

Well did he speed us hither and well may he receive us in this land.

DANAÜS

Here, too, is Hermes, according to the Hellenic wont.

CHORUS

May he then herald good tidings to the free!

DANAÜS

And do reverence to the common altar of all these protecting powers; and seat yourselves on holy ground like a flock of doves in dread of hawks of the same feathered tribe—kindred, yet foes, who would fain pollute their race. If bird prey on bird, how can it be pure? And how can man be pure who would wrest from an unwilling sire an unwilling bride? Nay, for such an act, not even in the realm of Hades, after death, shall he escape arraignment for outrage. There also, so men tell, among the dead another Zeus holds a last judgment upon misdeeds. Take heed and make reply as I enjoined, that victory may attend your cause.

[Enter the King of Argos with men-at-arms]
ΑΕΣΧΥΛΟΣ

ΒΑΣΙΛΕΥΣ

235

ποδαπὸν ὃμιλου τόνδ' ἀνελληνόστολον 1
πέπλουσι βαρβάρουσι καὶ πυκνώμασι
χλόουτα προσφωνούμεν; οὐ γὰρ Ἀργολίς
ἐσθήσε γυναικῶν οὐδ' ἀφ' Ἐλλάδος τόπων.
ὅπως δὲ χώραν οὔτε κηρύκων ὕπο,
ἀπρόξενοι τε, νόσφων ἡγητῶν, μολεῖν

240

ἐτλητ' ἀτρέστως, 3 τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίους;
μόνον τὸδ' Ἐλλὰς χθόνων συναίστηται στόχων.
καὶ τὰλλα πόλλα ἐτ' εἰκάσασι δίκαιον ἦν,

245

eὶ μὴ παρόντι φθόγγος ἤν ὁ σημανῶν.

ΧΟΡΟΣ

eὔρηκας ἀμφὶ κόσμον ἀμευθῇ λόγον.
ἐγὼ δὲ πρὸς 5 σὲ πότερον ὡς ἔτην λέγω,
ἠ ῥήτορ' ἱεροπάθδων, 6 ἡ πόλεως ἄγων;

ΒΑΣΙΛΕΥΣ

250

πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῆς 7 ἐμοί.
τοῦ γγενοῦ τὸ ἐμ' ἐγὼ Παλαίχθωνος
ἰνις Πελασγῶσ, 8 τηθεῖς γῆς ἀρχηγέτης.
ἐμοὶ δ' ἀνακτὸς εὐλόγως ἐπώνυμον
γένος Πελασγῶν τήνδε καρποῦται χθόνα.
καὶ πᾶσαι αὐτὰ, ἥς 9 δ' ἄγνος 10 ἔρχεται

1 ἀνελληνα στόλον: Bothe.  2 οὔδε: Herm.  3 ἀκρέστως: Sophianus.  4 ἐπεικάσαι: Martin.  5 πρὸς. M, προσὲ m, πρὸς σὲ GE.  6 ήτηρον (changed to ἦ τηρον ?) ἠρευν M (ἢ ἐρμοῦ M marg.), ἦ τηρον ἠρευν E: Schüttz.  7 λέγετ' εὐθαρσεῖς: Turn.  8 πελασγοῦ: Canter.  9 αἰδνῆς M, ἀδνῆς E: Turn.  10 διάλγοι ME: δι' ἄλγος GP: Wordsworth.
THE SUPPLIANT MAIDENS

KING

Whence hails this band we address, attired in un-Hellenic garb and flaunting in barbaric robes and fabric of close woof? For your apparel is not that of the dames of Argos, nor yet of any part of Hellas. How ye gained courage thus fearlessly to come unto this land, unheralded and unfriended and without guides, this moves my wonder. And yet, 'tis true, I see that boughs such as suppliants bear are laid by your side before the gods assembled here—only as to this can Hellas make guess with confidence.\(^1\) As for the rest, there is still much I should with reason have to conjecture, were there not a living voice to instruct me face to face.

CHORUS

Touching our attire, not falsely hast thou spoken. But, for my part, how am I to address thee? As commoner, as spokesman, bearer of the sacred wand,\(^2\) or as ruler of the realm?

KING

On that score, make answer and speak with confidence unto me. For I am Pelasgus, offspring of Palaechthon, whom the earth brought forth, and lord of this land; and after me, their king, the race of the Pelasgi, who reap the fruits thereof, is fitly named. Of all the region through which the pure Strymon flows, on the side toward the setting sun,

\(^1\) The original means "agree in forming a conjecture," \textit{i.e.} be satisfied with a guess.

\(^2\) Apparently a periphrasis for "herald"; but the Greek text is uncertain.
AESCHYLUS

255 Ἀπιάς πέδου τόδε παλαι κέκληται φωτὸς ιατρῶν χάριν.

260 αὐτής δὲ χύρας Ἀπιάς πέδου τόδε πάλαι κέκληται φωτὸς ιατρῶν χάριν.

265 τὸ δὴ παλαιῶν αἰμάτων μίασμαν χρανθείσ' ἀνήκε γαία μηνταὶ ἄχη

270 μυήμην ποτ' αὐτήμοισθον ἡμερῆτ' ἐν λιταῖσ.

ΧΟΡΟΣ

275 βραχὺς τορὸς θ' ὁ μόθος. Ἄργειαν γένος ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοῶς

ΒΑΣΙΛΕΥΣ

280 ἀπισταὶ μυθεῖσθ', ὡς ξέναι, κλύειν ἐμοί, ὡς ἄπό τὸ πάντα προσφύοι λόγῳ.

1 τῆνδε M, τῆνδε E: Stanley.
2 τ' ἀπειτά δὲ: Canter.
3 δὲ: Turn.
4 μηνταὶ ἄχη: Herm. (μηνταὶ) Martin (ἄχη).
5 δράκωνθ' ὀμιλῶν M, δράκωνθ' ὀμιλῶν m: Bothe.
6 μεμπτώς ἀπεισ: Rob.
THE SUPPLIANT MAIDENS

I am the lord. There lie within the limits of my rule the land of the Perrhaebi, the parts beyond Pindus nigh unto the Paeonians, and the mountain ridge of Dodona; the boundary of the liquid sea restrains my realm. The region hitherward of these confines I hold in sway.

The ground whereon we stand is Apian land itself, and hath of old borne that name in honour of a leech. For Apis, seer and leech, the son of Apollo, came from Naupactus on the farther shore and purged well this land of monsters deadly to man, which Earth, defiled by the pollution of bloody deeds of yore, caused to spring up—plagues charged with wrath, a baleful colony of swarming serpents. Of these plagues Apis worked the cure by surgery and spells to the content of the Argive land, and for reward thereafter earned for himself remembrance in its litanies.

Now that ye have my tokens, declare your lineage and speak further—yet our people brooks not long discourse.

CHORUS

Our tale is brief and clear. Argives we claim to be by birth, seed of a cow blest in its offspring. And the truth of this I shall confirm in full.

KING

Stranger maidens, your tale passeth my belief—how this race of yours can be of Argos. Nay, for

---

7 πορταντινεισθον: Turn. 8 ευβετ: Dindorf.
9 ἔχων δ' ἀν M (m marg. ἔχουσαν): Heimsoeth.
10 γένοιτ . . . λέγοι προσως: Rob.
11 δηρίσιν: Sophianus. 12 ἀπειστα: Aldina.
Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
γυναιξῖν ἔστε κούδαμῶς ἐγχωρίας.
καὶ Νέλος ἂν θρέψει τοιοῦτον φυτόν,
Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
eἰκὼς πεπληκται τεκτόνων πρὸς ἀρσένων·
tοῖς τ' ἄκουσιν νομάδας ἵπποβάμοσιν.

285
εἶναι καμήλους ἀστραβιζούσας, χθόνα
παρ' Αἰθίοψιν ἀστυνειτονουμένας.
καὶ τὰς ἀνάνδρους κρεοβόρους τ' Ἀμαζόνας,
eἰ τοξοτευχεῖς ἤτε, κάρτ' ἂν ἤκασα
ὑμᾶς. διδαχθεῖς ἄν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργείον τὸ σόν.

ΧΟΡΟΣ
κληδοῦχον "Ἡρας φασί δωμάτων ποτὲ
Ἰώ γενέσθαι τῇ ἐν Ἀργεία χθονί;

ΒΑΣΙΛΕΥΣ

ἡν ὡς μάλιστα, καὶ φάτις πολλὴ κρατεῖ.

ΧΟΡΟΣ

295
μῆ καὶ λόγος τοῖς Ζήνα μειχθήναι βροτῶ;

ΒΑΣΙΛΕΥΣ

κάκρυπτὰ γ' "Ἡρας ταῦτα τάμπαλάγματα.

ΧΟΡΟΣ

πῶς οὖν τελευτᾶ βασιλέων νείκη τάδε;

1 γυναιξί <δ>' : Turn.
2 ἰνδοὺς : Tucker.
3 ἄκουσιν : Rob.
4 ἵπποβάμοσιν : Turn.
5 κρεοβόρους : Abresch.
6 <δ>' : Porson.
7 Ηρας ταῦτα τάμπαλάγματα.
THE SUPPLIANT MAIDENS

ye are rather more like to women of Libya and in no wise to those native to our land. The Nile, too, might foster such a stock, and like unto yours is the Cyprian impress stamped upon female forms by male artificers. And of such aspect, I have heard, are nomad women, who, pillion-borne, ride on steed-like camels, women dwelling in a land neighbouring the Aethiopians. And had ye been armed with the bow, assuredly I had guessed ye to be the mateless, flesh-devouring Amazons. But inform me and I shall the better comprehend how it is that ye trace your race and lineage from Argos.

CHORUS

Is there a report that, in this land of Argos, Io in olden time was ward of Hera's fane?

KING

Certes she was; the tradition prevails far and wide.

CHORUS

And is there some story, too, that Zeus was joined in love with a mortal?

KING

Aye, and this entanglement was not secret from Hera.

CHORUS

What then was the issue of this royal strife?

8 τὴν ἱδεῖν: Sophianus.  
10 καὶ κρυπτά: Herm.  
9 μαχηναί: Wilam.  
11 παλλαγμάτων: Herm.  
29
AESCYLUS

ΒΑΣΙΛΕΣ

βοῦν τὴν ἱναϊκ' ἔθηκεν Ἄργεια θεὸς.

ΧΟΡΟΣ

300 οὐκοῦν πελάζει Ζεὺς ἐπ' εὔκραιρῳ βοῦ τ';

ΒΑΣΙΛΕΣ

φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.

ΧΟΡΟΣ

τί δῆτα πρὸς ταῦτ' ἄλοχος ἵσχυρὰ Διὸς;

ΒΑΣΙΛΕΣ

τὸν πάνθ' ὅρωντα φύλακ' ἐπέστησεν βοῦ τ'.

ΧΟΡΟΣ

ποῖον πανόπτην οἴοβουκόλον λέγεις;

ΒΑΣΙΛΕΣ

305 Ἄργον, τὸν Ἑρμῆς παιδα γῆς κατέκτανεν.

ΧΟΡΟΣ

τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοῦ τ';

ΒΑΣΙΛΕΣ

βοηλάτην μύωπα κινητήριον.

ΧΟΡΟΣ

οἴστρον καλοῦσιν αὐτὸν οἱ Νεῖλοι πέλας. 

1 βοῦ. τὴν M, βοῦτην other mss.: Canter.
2 πρέποντας: Turn.
3 ἤ: Vict.
4 ταῦτα λόχοι: Rob.
5 χυρὰ διὸς: Pauw.
6 ἔτευξε δ': Turn.
THE SUPPLIANT MAIDENS

King

The goddess of Argos transformed the woman into a cow.

Chorus

And when a horned cow, did not Zeus approach her?

King

So they say, likening his form unto a bull eager for his mate.

Chorus

What then did Zeus’ stubborn consort to requite this deed?

King

She placed the all-seeing one to stand watch over the cow.

Chorus

What manner of all-seeing herdsman with a single charge hast thou in mind?

King

Argus, a son of Earth, whom Hermes slew.

Chorus

What else did she contrive against the hapless cow?

King

A sting, torment of cattle, that urged her ever on.

Chorus

Brize they call it, those who dwell hard by the Nile.

7 πέδας M, παιδες m marg.: Turn.
AESCYLUS

ΒΑΣΙΛΕΤΣ
τοιγάρ νυν ἐκ γῆς ἡλάσεν μακρῷ δρόμῳ
ΧΟΡΟΣ
καὶ ταῖτ' ἐλεξας πάντα συγκόλλως ἐμοί.

ΒΑΣΙΛΕΤΣ
καὶ μὴν Κάνωβον κατὰ Μέμφιν ἱκετο.
ΧΟΡΟΣ
καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτύει γόνον.

ΒΑΣΙΛΕΤΣ
τίς οὖν ὁ Δίως πόρτις εὐχεται βοῶς;
ΧΟΡΟΣ
Ἐπαφος ἀληθῶς ρυσίων ἐπώνυμος.

ΒΑΣΙΛΕΤΣ

ΧΟΡΟΣ
Λυβύῃ, μέγιστον γῆς <πέδου> καρπουμένη.

ΒΑΣΙΛΕΤΣ

ΧΟΡΟΣ

ΒΑΣΙΛΕΤΣ
τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;

1 τῆς: Canter. 2 φυτεύει: Scaliger.
3 τί: Stanley. 4 <πέδου> Burges.
THE SUPPLIANT MAIDENS

King
Well then, it drave her by a long course from out the land.

Chorus
This, thy account, likewise agrees with mine in all respects.

King
Further, she came to Canobus and to Memphis.

Chorus
Aye, and Zeus engendered issue by the touching of his hand.

King
Who is it then that claims to be the cow’s Zeus-begotten calf?

Chorus
Epaphus, and truly named from laying on of hands.

King
[And who was begotten of Epaphus?]

Chorus
Libya, who reaps the fruit of the largest portion of the earth.

King
[What offspring, then, had Libya?]

Chorus
[Agenor was the first child born of her.]

King
What offshoot of hers hast thou further still to tell?
AESCYLUS

ΧΟΡΟΣ

Βήλον δίπαιδα, πατέρα τοῦ δ' ἐμοῦ πατρός.

ΒΑΣΙΛΕΥΣ

320 τὸ πάνσοφον νῦν ὄνομα τοῦτο μοι φράσον.

ΧΟΡΟΣ

Δαναός, ἀδελφός δ' ἐστὶ πεντηκοντάπαις.2

ΒΑΣΙΛΕΥΣ

καὶ τοῦδ' ἀνοιγε3 τοῦνομ' ἀφθόνῳ λόγῳ.

ΧΟΡΟΣ

Ἄγγυπτος. εἴδως δ' ἀμόν ἀρχαῖον γένος πράσσοις ἂν ὠς Ἀργείων ἀντῆς5 στόλον.

ΒΑΣΙΛΕΥΣ

325 δοκεῖτε <δῆ>6 μοι τῇδε κοινωνεῖν χθονὸς τάρχαιον. ἄλλα πῶς πατρῷα δῶματα λιπεῖν ἔτητε; τίς κατέσκηψεν τύχη;

ΧΟΡΟΣ

ἀναξ Πελασγῶν, αἰώλ' ἀνθρώπων κακά. πόνου δ' ἰδοι7 ἂν οὐδαμοῦ ταυτὸν πτερόν2

330 ἐπεὶ τίς ἡχει τήνδ' ἀνέλπιστον φυγήν

1 δ' ἀδελφός: Scaliger.
2 πεντηκοντάπαις ME, πεντηκοντάπαις P: Heath.
3 τοῦ δαναοῦ: Porson.
4 δ' εἰδως δ' M: Turn.
5 ἀντῆς ME, ἀντῆς m marg.: Vict.
6 <δῆ> Turn.
7 ἰδοις . . . πτερόν: Turn.
THE SUPPLIANT MAIDENS

CHORUS

Belus, who had two sons and was father of my father here.

KING

Declare unto me now his name with wisdom fraught.¹

CHORUS

Danaüs; and he hath a brother with fifty sons.

KING

Grudge not thy speech, but reveal unto me his name as well.

CHORUS

Aegyptus; and now that thou knowest mine ancient lineage, I pray thee act so as to succour² a band that is Argive by descent.

KING

Of a truth, methinks, ye have from of old some part in this our land. But how did ye bring yourselves to leave the home of your fathers? What stroke of fortune befel?

CHORUS

Lord of the Pelasgians, of varying hue are the ills of mankind, and nowhere canst thou find trouble of the self-same plume. For who had dreamed that a kindred race, sprung thence of old, would thus in

¹ The epithet, properly applicable to the venerable Danaüs, is transferred to his name, because, to the Greek, name often connoted personality. So “the dreaded name of Demogorgon.”
² Literally “raise” from sanctuary.
AESCYLUS

κέλσειν¹ ἐς Αργος κῆδος ἐγγενεὶς τὸ πρὶν, ἔχθει² μεταπτοιοῦσαν εὐναίων γάμων;

ΒΑΣΙΛΕΤΣ

τίς ἰκνεῖοθαί τῶντ' ἄγιων θεῶν, λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;

ΧΟΡΟΣ

335 ὡς μὴ γένωμαι δμωίς Αἰγύπτου γένει.

ΒΑΣΙΛΕΤΣ

πότερα κατ' ἔχθραν, ἦ τὸ μὴ θέμως λέγεις;

ΧΟΡΟΣ

τίς δ' ἂν φίλους ὄνοιτος τοὺς κεκτημένους;

ΒΑΣΙΛΕΤΣ

σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς.

ΧΟΡΟΣ

καὶ δυστυχοῦντων γ' εὔμαρης ἀπαλλαγή.

ΒΑΣΙΛΕΤΣ

340 πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλῳ;

ΧΟΡΟΣ

αἰτοῦσι μὴ 'κδοὺς⁵ παισὺν Αἰγύπτου πάλιν.

ΒΑΣΙΛΕΤΣ

βαρέα σὺ γ' εἶπας, πόλεμον ἄρασθαι⁶ νέον.

¹ κέλσειν: Rob. ² ἔχθει: Turn. ³ ὄνοιτο: Rob. ⁴ τ': Turn. ⁵ 'κδοὺς: Schütz. ⁶ ἄρασθαι ME, ἄρεσθαι G: Rob.
THE SUPPLIANT MAIDENS

unexpected flight find haven at Argos, fleeing in terror through loathing of the marriage-bed?

KING

Wherefore, sayest thou, are ye suppliants of these gods congregated here, holding in your hands those white-wreathed, fresh-plucked boughs?

CHORUS

Not to be made bondswomen to Aegyptus’ race.

KING

By reason of hatred? Or dost thou speak of unlawfulness?

CHORUS

Who would purchase their lords from among their kin?

KING

’Tis thus that families have their power enhanced.

CHORUS

Aye, ’tis easy then, if things go ill, to put away a wife.

KING

How then am I to deal with you in accordance with my righteous duty?

CHORUS

By not surrendering us at the demand of Aegyptus’ sons.

KING

A serious request in sooth—to take upon myself a dangerous war.

37
AESCYLUS

ΧΟΡΟΣ

ἀλλ' ἡ δίκη γε ἐξυμμάχων ὑπερστατεῖ.

ΒΑΣΙΛΕΤΣ

εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς' ἦν.

ΧΟΡΟΣ

345 αἰδοῦ σὺ πρύμναν πόλεος ὡδ' ἐστεμμένην.

ΒΑΣΙΛΕΤΣ

πέφρικα λεύσσων τάσδ' ἔδρας κατασκίους.

ΧΟΡΟΣ

βαρύς γε μέντοι Ζηνὸς ἰκεσίου κότος.

Παλαίχθονος τέκος, κληθὶ μου [στρ. α. πρόφρονι καρδία, Πελασγῶν ἄναξ.

350 ἵδε με τὰν ἰκέτων φυγάδα περίδρομον, λυκοδίωκτον ὡς δάμαλιν ἂμ πέτραις ἠλιβάτους, ὡν' ἀλκᾶ πίσυνος μέμυ-κε φράζουσα βοτήρι μόχθους.

ΒΑΣΙΛΕΤΣ

355 ὁρῶ κλάδοις νεοδρόποις κατάσκιον νεύουθ' ὀμιλον τόνδ' ἄγωνίων θεῶν.

---

1 κοινὸς: Sophianus.   2 πόλεως: Turn.
3 πέφυκα λεύσσων: Rob.   4 τὰς δέδρα: Vict.
4 μέγαν: Sophianus.   5 λευκόδικτον: Herm.
7 ἠλιβάτους: Valckenaer.   8 νεόνθ': Bamberger.
9 τῶν: Herm.
THE SUPPLIANT MAIDENS

CHORUS

Aye, but Justice protects her champions.

KING

True, if she had a part therein from the first.

CHORUS

Do thou show reverence for the helm of the State thus engarlanded.¹

KING

I shrink as I gaze upon these shrines shaded o'er with leafage.

CHORUS

Aye, yet heavy in truth is the wrath of Zeus, god of the suppliant.

Son of Palaechthon, lord of the Pelasgians, hearken unto me with a heart benign. Behold me, thy suppliant, a fugitive, coursing to and fro like a heifer chased by wolves upon precipitous crags, where, confident in his succour, she lows to tell the herdsman of her distress.

KING

I behold yon company of assembled gods marking their assent beneath the shade of fresh-plucked

¹ The gods, whose statues have been wreathed with the Suppliant's branches, are regarded as the pilots who direct the ship of State. Possibly there is also a reference to the custom of crowning a vessel's stern with flowers.
Aeschylus

eiη δ᾿ ἀνατον πράγμα τοῦτ᾿ ἀστοξένων.
μηδ᾿ εξ ἀελπτων καπρομηθήτων πόλει
νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.

ΧΟΡΟΣ

ιδοίτο δὴτ᾿ ἀνατον1 φυγὰν [ἀντ. α.
ικεσία Θέμις Διὸς κλαρίου.
σὺ δὲ παρ᾿ ὁμιγόνου μάθε γεραιόφρων.2
ποτιτρόπαιον αἰδόμενος ἥονυπερ
ἱεροδόκα†·  .  .  .
θεῶν λήματ᾿ ἀπ᾿ ἀνδρὸς ἀγνοῦ.

ΒΑΣΙΛΕΤΣ

365 οὔτωι κάθησθε δωμάτων ἐφέστιοι
ἐμῶν. τὸ κοινὸν δ᾿ εἰ μιαίνεται πόλις,
ξυνῇ μελέσθω λαὸς ἐκπονεῖν3 ἄκη.
ἐγὼ δ᾿ ἄν οὐ κραίνομι ὑπόσχεσιν πάρος,4
ἀστοῖς δὲ πᾶσι τῶνδε5 κοινώσασ πέρι.

ΧΟΡΟΣ

370 σὺ τοι πόλις, σὺ δὲ τὸ δάμιον6 [στρ. β.
πρύτανις ἀκριτός ὃν,
κρατύνεις βωμόν, ἐστίαν χθονός,
μονοψήφουσι νεύμασι σέθεν,
μονοσκήπτρισι δ᾿ ἐν θρόνοις7 χρέος
375 πάν ἐπικραίνεις· ἀγος8 φυλάσσου.

1 δὴτα τὰν ἀνατον: Pauw.
2 γεραιόφρων: Burges.
3 ἐκπονεῖν MGE, εἰςπονεῖν P: Turn.
4 παρακρόσ ME: Sophianus.
THE SUPPLIANT MAIDENS

boughs. Nevertheless may this cause of claimants to the friendship of our city bring no mischief in its train! And let no feud come upon the State from causes unforeseen and unforestalled; for of such trouble the State standeth in no need.

CHORUS

Yea, indeed, may Justice, daughter of Zeus the Apportioner, Justice who protecteth the suppliant, look upon our flight that it bring no mischief in its train. But do thou, aged in experience as thou art, learn from one of younger birth. If thou showest mercy to a suppliant . . . from a man of holiness.

KING

'Tis not, in sooth, my private house at whose hearth ye sit. If the State is stained by pollution in its commonalty, in common let the people strive to work out the cure. For myself, I will pledge no promise before I have communicated with all the citizens touching these events.

CHORUS

'Tis thou that art the State, 'tis thou that art the people. Thou, a lord subject to no judge, dost rule the altar, thy country's hearth, by thy will's sole ordinance and, enthroned in sole sovereignty, thou dost determine every issue. Beware pollution!

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5 ἀστών ... τοῖσδε: Scaliger.
6 δήμου: Weil.
7 χρονοί: Sophianus (θρόνοι), Pauw.
8 ἄλγος: Rob.
AESCYLUS

BAΣΙΛΕΤΣ

ἀγος μὲν εἰη τοῖς ἐμοῖς παληγκότοις,
υμῖν δ' ἄρηγεν οὐκ ἔχω βλάβης ἄτερ·
οὐδ' αὖ τὸδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς.
ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
380 δράσαι τε μὴ δράσαί τε καὶ τύχην ἐλεῖν.

ΧΟΡΟΣ

tὸν ύψοθεν σκοτὸν ἐπισκόπει,2 [ἀντ. β.
φύλακα πολυπόνων
βροτῶν, οἱ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου.
385 μένει τοι Ζηνὸς ἵκταιον κότος
δυσπαραθέλκτους3 παθόντος οὐκτοῖς.

BAΣΙΛΕΤΣ

εἰ τοι κρατοῦσι παιδεῖς Αἰγύπτου σέθεν
νόμων πόλεως, φάσκοντες ἐγγύτατα γένους
εἶναι, τίς ἄν τοιοῦ' ἀντωθῇμαι θέλοι;
390 δεῖ τοι τε σε φεύγειν κατὰ νόμως τοὺς οἶκοθεν,
ὡς οὐκ ἔχουσιν κύρος οὐδὲν ἀμφὶ σοῦ.

ΧΟΡΟΣ

μὴ τί ποτ' οὖν γενοίμαν ὑποχείριος5 [στρ. γ.
κράτεσιν ἀρσένων. ὑπαστρον δὲ τοι
μῆχαρ ὀρίζομαι γάμου δύσφρονος
395 φυγάν.6 ξύμμαχον δ' ἐλόμενος δίκαν
κρίνε σέβας τὸ πρὸς θεῶν.

1 μὴ δράσητε MGP, μὴ δράσαί τε E.
2 ἐπισκόπει MGE: Rob.
THE SUPPLIANT MAIDENS

King

Pollution rest upon mine enemies! But without harm I know not how to succour you. And yet again, it is not well advised to slight these supplications. I am perplexed, and fear possesses my soul whether to act or not to act and take what fortune sends.

Chorus

Look unto him that looketh down from on high, unto him, the guardian of mortals sore-distressed, who appeal unto their neighbours, yet obtain not the justice that is their due right. Verily the wrath of Zeus, the suppliant’s god, awaiteth such as will not be softened by a sufferer’s plaints.

King

If the sons of Aegyptus have authority over thee by thy country’s law on the plea that they are nearest of kin, who would fain contest their claim? Thou must plead in accordance with the laws of the land thou hast quitted, that they have no authority over thee.

Chorus

Never, oh never, may I fall subject to the power and authority of these men. To escape this marriage that offends my soul I am determined to flee, piloting my course by the stars. Take Justice as thy ally, and render judgment for the cause approved righteous by the gods.

3 ὁ δυσπαρθέλκτος ΜΕ (δυσπαρθενήτος in marg.): Burges.
4 τίς ὁ: Vict. 5 ὑποχέριος: Rob. 6 φυγαί: Heath.
AESCYLUS

ΒΑΣΙΛΕΥΣ

οὐκ εὑκριτὸν τὸ κρῆμα· μὴ μ’, αἱροῦ κρυτήν.
εἶπον δὲ καὶ πρὶν, οὐκ ἀνευ δῆμου τάδε
πράξαμι ’ἀν, οὐδὲ περ κρατῶν, μὴ καὶ ποτε
εἴπῃ λεώς, εἰ ποῦ τι μὴ τοῖον τύχοι,²
“ἐπιήλυδας² τιμῶν ἀπώλεσας πόλιν.”

ΧΟΡΟΣ

ἀμφοτέρους ὤμαιμων τάδ’ ἐπισκοπεὶ [ἀντ. γ.
Ζεὺς ἐτερορρεπῆς, νέμων εἰκότως
αἶκα μὲν κακοῖς, ὅσια δ’ ἐννόμοις.
τί τῶν; εξ ἵππου ῥεπομένων μεταλ-
γεῖς τὸ δίκαιον ἔρξας⁴;

ΒΑΣΙΛΕΥΣ

/ /

dei τοι βαθείας φροντίδος σωτηρίου,
δίκην κολυμβητήρος, εσ βυθὸν μολεῖν
δεδορκός ὄμμα, μηδ’ ἀγαν ὕνωμένον,⁵
ὅπως ἀνατα ταῦτα πρῶτα μὲν πόλει,
αὐτοῦσι θ’ ἦμιν ἐκτελευτήσει καλῶς,
καὶ μήτε δήρις ῥυσίων ἐφάπτεται
μήτ’ ἐν θεῶν ἐδρασιν ὡδ’ ἱδρυμένας
ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν

415

βαρῶν ξύνοικον θησόμεσθ’ ἀλάστορα,
δ’ οὐδ’ ἐν Ἀιδοῦ τὸν θανόντ’ ἐλευθεροί.
μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

1 καὶ μή: Turn. 3 επιήλυδας: Rob. 4 ἔρξα: Headlam. 5 ὕνωμένων: Salvinius. ² τυχθή: Porson. 4 ἔρξα: Headlam. 6 θησόμεθ’: Vict.
THE SUPPLIANT MAIDENS

King

No easy matter this for judgment—make me not judge thereof. I have declared already that, ruler though I be, I will not do this thing save with the consent of my people, lest hereafter—if aught untoward should in any wise befall—the folk should say, "Thou didst honour aliens and hast wrought the ruin of thine own land."

Chorus

Both sides alike in this dispute doth Zeus, kindred to both in blood, survey with balance poised impartially, apportioning, as is due, unto the wicked their wrongdoing and to the godly their works of righteousness. When these things are thus equally poised, what compunction-hast thou if thou workest me justice?

King

Surely there is need of deep and salutary counsel; need for a keen-sighted eye, not o’ermuch confused, to descend, like some diver, into the depths, that to the State above all things this matter may work no mischief, and may come to a fair issue for ourselves; that strife may not seize on you for prize, nor yet that we surrender you from these seats of sanctuary, and bring upon ourselves the dire, abiding vengeance of the all-destroying god, who, even in the realm of Death, doth not set his victim free. Surely ye cannot think there is no need of salutary counsel?

7 ὤς M: Vict. 8 οὐδὲν M, οὐδ’ ἐν G. 9 δοκεῖν δέι: Turn.
AESCHYLUS

ΧΟΡΟΣ

φρόντισον καὶ γενοῦ
παιδικὸς ευσεβῆς

420 πρόξενος· τὰν φυγάδα μὴ προδῶς, ¹
τὰν ἐκαθεν ἐκβολαῖς
δυσθεόις ὀρμεναν· ²

μὴ τί ιδῆς μὲ εξ ἐδρῶν
πολυθέων ὅσιαν·
σθείσαν, ὡ πᾶν κράτος ἔχων χθονός.
γνώθι δὲ ὦ βρων ἀνέρων
καὶ φύλαξαι κότον.

μή τι τλῆς τὰν ἰκέτων εἰσίδειν
ἀπὸ βρετέων βία

430 δίκας ἀγομέναν
ἰππηδὸν ἀμπύκων,
πολυμίτων πέπλων τ` ἐπιλαβὰς ἐμῶν.

ἰσθι γὰρ· παισὶ τάδε καὶ δῶμοι,
ὅποτε ἄν κτίσης,

435 μένει ἂρ` ἐκτίνειν ³
ὁμοῖαν θέμων.
τάδε φράσαι δίκαια Διόθεν κράτη.

ΒΑΣΙΛΕΥΣ

καὶ δὴ πέφρασμαι· δεῦρο δ` ἐξοκέλλεται·
η τοῦσιν ἦ τοῖς πόλεμον αἱρεσθαι μέγαν
πᾶς` ἐστ` ἀνάγκη, καὶ γεγόμφωται σκάφος
στρέβλαισθαυ ναυτικαῖσιν ὡς προσθημένον.
ἀνευ δὲ λύτης οὐδαμοῦ καταστροφῆ.

¹ προδῶς: Turn.
² ὀρμεναν (ω above second o) M : Pauw.
THE SUPPLIANT MAIDENS

CHORUS

Yea, take counsel, and, as is thy sacred duty, prove thyself our righteous champion. Betray not the fugitive who hath been impiously cast out and driven from afar.

And see me not ravished from this sanctuary of many gods, oh thou that holdest sovereign power over the land; but recognize the men's wantonness, and beware the wrath of Heaven.

Endure not to behold thy suppliant dragged, spite of justice, from the images of the gods, like a horse by the frontlet, and to behold rude hands laid upon my fine-woven robes.

For be thou assured of this—whichsoever end thou shalt bring to pass, it remaineth unto thy children and thy house to make full payment by strict recompense. Consider these righteous ordinances of God.

KING

Aye, I have considered them; and I am driven to this cruel pass—I must take upon myself a mighty war against one side or the other. There is no escape—'tis as firmly fixed as a ship's hull drawn tight by windlasses. There is no issue without grievous hurt.

1 The condensed phrase "pay equal (measure of) justice," though emphasizing the notion of just retribution for evil, includes that of just reward for good—the act comes back upon the doer (δράσαντι παθεῖν).

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3 τ' ἀδίσταταν Μ (τλαίης τὰν m marg.): Pauw.
4 πολυμήτων: Turn.
5 δεικτείνειν Μ: Abresch.
6 ὅμοιαν: Klausen.
AESCYLUS

καὶ χρημάτωι μὲν ἵκ δόμων πορθούμενων,

† ἡτὶν γε μείζω καὶ μέγ. ἐμπλήσας γύμοι

1 γένοιτ' ἀν ἄλλα Κτησίου Διὸς χάρων.

καὶ γλώσσα τοξεύσασα μῆ τὰ καφρα, ἄρθρωτο μύθου μῦθος ἂν θελκτηρίος.

2 ζ [ἀλγενάθυμον κάρτα κυητήρια].

δ' ὅπως δ' ὅμαιμον αἷμα μη γενήσεται,

δεὶ κάρτα θύειν καὶ πεσεῖν χρηστήρια

θεοῖς πολλοῖς πολλά, πημονής ἅκη.

3 ἡ κάρτα νείκους τοῦτ' ἐσω' παροίχομαι.

θέλω δ' ἄδρις μᾶλλον ἡ σοφὸς κακῶν

εἴναι. γένοιτο δ' εὐ παρὰ γνώμην ἐμήν.

ΧΟΡΟΣ

πολλῶν ἁκούσαν τέρματ' αἰδοίων λόγων.

ΒΑΣΙΛΕΤΣ

ἡκουσα, καὶ λέγοις ἄν· οὖ με φεύξεται.

ΧΟΡΟΣ

ἐχω στρόφους τιώνας τε, συλλαβᾶς πέπλων.

ΒΑΣΙΛΕΤΣ

τάχ' ἄν γυναιξὶ ταῦτα συμπρεπῆ πέλοι.

ΧΟΡΟΣ

ἐκ τῶν νεποῦν, ἱσθι, μηχανὴ καλῆ—

1 χρήματοι M, χρημάτων m marg.

2 θελκτηρίος: Turn.

3 [ ] Geel.
THE SUPPLIANT MAIDENS

Now when goods are plundered from a homestead, other goods may come by grace of Zeus, guardian of household wealth; so a tongue that has shot arrows beside the mark—one speech may be the healer of another. But to avoid shedding of kindred blood, surely there is need of sacrifice and that many a victim fall to many a god as a deliverance from impending harm. Of a truth, 'tis to my undoing that I am come into this quarrel; and yet I am fain to be unskilled rather than practised in the lore of foretelling ill. But may my judgment belie itself and all go well!

CHORUS

Hear now the end of my manifold appeals for compassion.

KING

I hear; say on. It shall not escape me.

CHORUS

I have breast-bands and girdles wherewith to gather up my robes.

KING

Such things are proper, no doubt, to womenfolk.

CHORUS

In these then, be sure, I have a rare contrivance—

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4 ἑγὼ: Tucker. 5 στράβους: Scaliger. 6 τύχαν: Markscheffel. 7 καλεί: Turn.

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AESCYLUS

ΒΑΣΙΛΕΤΣ

460 λέξον τίν' αυὴν τήνδε γηρυθείος' ἔσει.

ΧΟΡΟΣ
ei μὴ τι πιστῶν τῶδ' ὑποστήσεις στόλω—

ΒΑΣΙΛΕΤΣ
tί σοι περαίνει μηχανή συζωμάτων;

ΧΟΡΟΣ
νέοις πίναξι βρέτεα κοσμήσαι τάδε.

ΒΑΣΙΛΕΤΣ
αἰνιγματώδες τοῦπος· ἀλλ' ἀπλῶς φράσον.

ΧΟΡΟΣ
465 ἐκ τῶνδ' ὡπος τάχιστ' ἀπάγξασοι θεῶν.

ΒΑΣΙΛΕΤΣ
ἡκουσα μαστικτῆρα καρδίας λόγου.

ΧΟΡΟΣ
ξυνήκας· ὡμμάτωσα γὰρ σαφέστερον.

ΒΑΣΙΛΕΤΣ
καὶ πολλαχῆ γε δυσπάλαιστα πράγματα,
κακῶν δὲ πλήθος ποταμὸς ὡς ἐπέρχεται·

1 γηρυθείος: Turn. 2 ὑποστήσει: Wellauer. 3 ἀλλὰ πῶς: Abresch.
THE SUPPLIANT MAIDENS

King
Tell me what speech thou hast in mind to utter.

Chorus
If thou wilt not engage thyself to give some pledge unto our company—

King
What is the contrivance of the sashes to effect for thee?

Chorus
To adorn these images with tablets of strange sort.

King
Thy words are riddling; come, explain in simple speech.

Chorus
To hang ourselves forthwith from the statues of yon gods.

King
I mark a threat that is a lash unto my heart.

Chorus
Thou hast grasped my intent, for I have cleared thy vision.

King
Aye; and on many sides are difficulties hard to wrestle with; for, like a flood, a multitude of ills

4 μαιστήρα: Auratus. 5 καὶ μὴν: Turn.
ΑΕΣΧΥΛΟΣ

470 ἀτῆς δ’ ἀβυσσον πέλαγος οὐ μάλ’ εὐπορον
tόδ᾿ ἐσβεβηκα,1 κοῦδαμοι λμήν κακῶν.
eἰ μὲν γὰρ ὦμιν μῆ τόδ’ ἐκπράξω χρέος,
μίασμ’ ἐλέξας οὐχ ὑπερτξεύσωμον;
eἰ δ’ αὖθ’ ὁμαίμοις2 πασίν Αἰγύπτου σέθεν
σταθεὶς πρὸ τειχέων διὰ μάχης ἦξω τέλους,
pῶς οὐχὶ τάναλωμα γίγνεται πικρόν,
ἀνάδρας γυναικῶν οὐνεχ’ αἰμάξαι πέδου;
ὅμως δ’ ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
ικτῆροι. ὑψιστὸς γὰρ ἐν βροτοῖς φόβος.
480 σὺ μὲν, πάτερ γεραῖε τῶνδε παρθένων,
κλάδους τε τοῦτοις αἰψ’ εν ἀγκάλαις λαβὼν
βωμοὺς ἐπ’ ἄλλους δαμόνων ἐγχωρίων
θές, ὡς ἦδωσι τῆσδ’ ἀφίξεως τέκμαρ
πάντες πολίται, μηδ’ ἀπορρρήθη λόγος
ἐμοῦ. κατ’ ἀρχῆς γὰρ φιλαίτιος λεώς.
καὶ γὰρ τάχ’ ἂν τις οἰκτίσας ἦδὼν3 τάδε
ὑβριν μὲν ἔχθηρειν ἄρσενος στόλου,
ὕμιν δ’ ἂν εἰῆ δῆμος εὐμενέστερος·
τοῖς ἴσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

ΔΑΝΑΟΣ

490 πολλῶν τάδ’ ἦμῖν ἔστιν ἥξιωμένα,
αιδοῖον εὐρεθέντα4 πρόξενον5 λαβεῖν.
ὀπάνος δὲ φράστοράς τ’ ἐγχωρίων
ἐξυπερψηλλ, ὡς ἂν τῶν πολισσούχων θεῶν
βωμοὺς προνάους καὶ ἕπολις συνάρων6 ἐδρας
495 εὐρωμεν, ἁσφάλεια δ’ ἢ δ’ ἄστεως

1 ἐσβεβηκα: Spanheim.
2 ὁμαίμοις: Turn.
3 οἰκτός εἰςειδῶν: Herm.
4 εὐρ’ ἐνοτα Μ, εὐ ῥεοντα m: Porson.
THE SUPPLIANT MAIDENS

bursts on me. It is a sea of ruin, fathomless and impassable, that I have launched upon, and nowhere is there a haven from distress. For should I not effect a quittance of the debt due to you, the pollution thou namest is beyond all range of speech; yet if I take my stand before the walls and try the issue of battle with the sons of Aegyptus, your kinsmen, how will the cost not mount to a cruel price—men’s blood to stain the ground for women’s sake?

And yet the wrath of Zeus who guardeth the suppliant compels my reverence; for supreme among mortals is the fear of him. Do thou, aged father of these maidens, take these boughs straightway in thine arms and place them upon other altars of the country’s gods, that all the burghers may see the token that ye have come in suppliance. And let no random word be let fall against me; for the people is fain to complain against authority. It may well chance that some, stirred to compassion at the sight, will hate the wantonness of the troop of males, and that the people will be more friendly of intent towards you; for to the weaker cause all men are well disposed.

Danaüs

We deem it worth much to have gained a champion who is compassionate. Yet send with me escorts and guides of the country’s folk that we may find where the gods who protect your city have their altars at the temple fronts and their . . . seats, and that safety may attend our progress through

\[5 \text{ πρόσευον: Canter.}\]
\[6 \text{ πολισσούχους M}^1, -ούχων M^2PE.\]
\[7 \text{ ἀσφαλεῖας δὲ δι': Turn.}\]
AESCYLUS

στείχουσι· μορφής δ' οὐχ ὅμοιολος φύσις.
Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχω γένος
tρέφει. φύλαξαι μὴ θράσος τέκη φόβον·
καὶ δὴ φίλον τις ἐκταν' ἀγνοίας ὕπο.

ΒΑΣΙΛΕΤΣ

500 στείχουτ' ἂν, ἅνδρες· εὖ γὰρ ὁ Ἑνος λέγει.
ήγειδοθε βωμοὺς ἀστικοὺς,1 θεῶν ἔδρας·
καὶ ξυμβολοῦσιν2 οὐ πολυτομεῖν χρεῶν
ναύτην ἄγοντας τόνδ᾽ ἐφέστιον θεῶν.

ΧΟΡΟΣ

tοῦτω μὲν εἰπας, καὶ τεταγμένος κίοι.
505 ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοῖ;

ΒΑΣΙΛΕΤΣ

κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου.

ΧΟΡΟΣ

καὶ δὴ σφι λείπω χειρὶ καὶ λόγω σέθεν.

ΒΑΣΙΛΕΤΣ

λευρὸν κατ' ἄλμος νῦν ἐπιστρέφου3 τόδε:

1 ἀστικοὺς: Turn. 2 ξυμβολοῦσιν: Vaelkenaer. 3 ἐπιστρέφω: Rob.

1 With the mound, crowded with the images of the gods and their common altar (l. 222), the maidens here contrast
THE SUPPLIANT MAIDENS

the town. The nature of our aspect is unlike yours—for Nile and Inachus rear a different race. Beware lest present over-confidence beget dismay; ere now have men through ignorance slain those they loved.

KING

Forward, my men; for the stranger speaketh fairly. Be ye his guides to the altars of the city and to the sanctuaries of the gods. With such as meet you on the way ye must not have lengthy converse while ye are bringing this seafarer to be a suppliant at the hearths of the gods.

[Exit Danaüs with attendants]

CHORUS

To him thou hast spoken, and let him go with the instructions thou hast given. But what of me? What am I to do? Where dost thou assign security unto me?

KING

Your boughs leave where ye are, tokens of your distress.

CHORUS

Behold, I leave them at thy signal and behest.

KING

Betake thee now along this level space about the sanctuary.¹

¹ a level space, adjacent to the sanctuary yet accessible to all. Some ἄλσος were open to the public (βῆθηλα), while others formed part of the sacred precinct proper. The poets, according to Strabo ix. 412, used the word ἄλσος to denote all sanctuaries, even if they were not planted with trees.

55
AESCYLUS

ΧΟΡΟΣ
καὶ πῶς βέβηλον ἄλοσ τὸν ῥόοιτό με;

ΒΑΣΙΛΕΤΣ

510 οὗτοι πτερωτῶν ἄρπαγαίς¹ <σ'>² ἐκδώσομεν.

ΧΟΡΟΣ

ἀλλ' εἰ δρακόντων δυσφρόνων ἔχθιοσιν;

ΒΑΣΙΛΕΤΣ

εὐφημον εἰτ τοῦτος εὐφημουμένη.

ΧΟΡΟΣ
οὗτοι τὰ θαῦμα δυσφορεῖν φόβῳ φρενός.

ΒΑΣΙΛΕΤΣ

ἀεί γ'³ ἀναρκτόν⁴ ἐστὶ δεῖμ' ἐξαίσιον.

ΧΟΡΟΣ

515 σὺ καὶ λέγων εὐφραίνει καὶ πράσσων φρένα.⁵

ΒΑΣΙΛΕΤΣ

ἀλλ' οὗτι δαρῶν χρόνον ἐρημώσει πατήρ.
ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
στείχων, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ.
καὶ σὸν διδάξω πατέρα ποίᾳ⁵ χρὴ λέγειν.

520 πρὸς ταῦτα μίμει καὶ θεοὺς ἐγχωρίους
λυταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν.

¹ ἄρπαγες: Turn. ² <σ'> Porson. ³ δ': Dindorf. ⁴ ἀνάκτων: Headlam.
THE SUPPLIANT MAIDENS

CHORUS

But it is not holy ground. How can it keep me safe?

KING

Nay, be assured, we will not give thee up to winged creatures’ ravishment.

CHORUS

But what if to those whom we dread worse than fell serpents?

KING

Fair words, I prithee, since thyself art spoken fair.

CHORUS

Nay, no wonder that I am fretful through alarm of mind.

KING

Excess of fear is ever uncontrolled.

CHORUS

Do thou cheer my heart by deeds as well as words.

KING

Nay, ’tis not for long thy father will leave thee here alone. I myself go now to call together the folk of the land that I may dispose the general body to friendliness; and I will instruct thy father what manner of speech he must employ. Wherefore bide here and beseech with prayers the gods of the

---

5 φρενι: Heath. 6 πιετω Μ, ἐπιέτω Ε: Weil. 7 τοια MPE, τοια superscribed P.
AESCHYLUS

ἐγὼ δὲ ταῦτα πορσυνὼν ἔλευσομαι·
πειθῶ δ' ἐποιτο καὶ τύχη πρακτήριος.

ΧΟΡΟΣ

άναξ ἀνάκτων, μακάρων
μακάρτατε καὶ τελέων
τελειότατον κράτος, ὅλβιε Ζεῦ,
πιθοῦ τε καὶ γένει σῷ γενέθων].
ἀλευσον ἀνδρῶν ὑβρῶν εὗ στυγήσας.
λίμνα δ' ἐμβαλε πορφυροείδει
τὰν μελανόζυγ' ἄταν.

tὸ πρὸς γυναικῶν <δ' ἐπιδῶν
παλαίφατον ἀμέτερον
γένος φιλίας προγόνου γυναικὸς
νέωσον εὐφρον' αἶνον,

γενοῦ πολυμάστωρ, ἔφαπτορ'Ioῦ,
Διὰ τοῦ γένος εὐχόμεθ' εἶναι
γάς ἀπὸ τάσον' ἀπεκεῖν.; Ἑνὸνο

παλαίων δ' εἰς ἴχνος μετέσταιν
ματέρος ἀνθονόμους ἐπωφάς,
λεμώνα βούχιλον, ἐνθεὶ 'Ἰώ
οἰστρω ἐρεθομένα
φεύγει ἄμαρτίνοος,
πολλά βροτῶν διαμειβομένα
φῦλα, διχῇ δ' ἀντίπορον

γαίαν ἐν αίσα διατέμνουσα πόρον κυματίαν ὀρίζει

ιάπτει δ' 'Ασίδος δι' αἰασ
μηλοβότου Φρυγίας διαμπάξ.
περᾷ δὲ Τεῦθραντος ἀστυ Μυσῶν,
THE SUPPLIANT MAIDENS

land to grant thy heart’s desire; while I will go to advance thy cause. May persuasion and effective fortune attend me!

[Exit with attendants

CHORUS

Lord of lords, most blessed among the blessed, power most perfect among the perfect, O Zeus, all-happy, hearken to us and from thy offspring ward off in utter abhorrence the lust of men, and in the purple sea whelm their black-benchéd pest!

Look thou benignly upon the women’s cause, look upon our race ancient in story, and recall the gladsome tale of our ancestress, the woman of thy love. Show that thou remembrest all, O thou who didst lay thy hand upon Io. Lo, ’tis from Zeus that we claim our line is sprung, and ’tis from this our homeland that we went forth.

Hither am I come to the prints of ancient feet, my mother’s, even to the region where she was watched, the while she browsed upon the flowers—into that pasturing mead, whence Io, tormented by the gadfly’s sting, fled in frenzy, traversing many tribes of men, and in due accord with fate, cleaving asunder the surging strait, made her bourne the land upon the farther shore.

And through the land of Asia she hurls, straight through sheep-pasturing Phrygia, and she passes the city of Teuthras among the Mysians, and the

\[1\] ποροσώνων: Heath. \[2\] πείθων: Stanley.
\[3\] γενέασθω: Schütz, Lobeck. \[4\] δίς: Tucker.
\[5\] ἐφάπτωρ: Askel, Porson. \[6\] δίας: Pauw.
\[7\] ἐνοικοί: Schütz. \[8\] ἱάπτει βασιδός: Turn.
\[9\] μονόων Μ, μυσών Ε.
ΑΕΣΧΥΛΟΣ

550 Δυσαὶ τε γύαλα,
καὶ δι’ ὀρῶν Κολίκων
Παμφύλων τε [γένη] διορυμένα
καὶ ποταμοὺς ἀενάους
καὶ βαθύπλουτον χόνα καὶ
tὰν Ἀφροδίτας πολύπυρον αἰαῖν.

ἔκνειται δὴ συνυμένα βέλει
βουκόλου πτερόεντος
Δίων πάμβοτον ἄλοσις,
λειμῶνα χιονόβοσκον, ὦντ’ ἐπέρχεται

560 Τυφῶ μένος,
ὑδῷρ τε Νείλου νόσοις ἄθικτον,
μανομένα πόνοις ἀτί-
μοις ὂδύναις τε κεντροδα-
lήτισι 10 θυιάς Ἡρας.

565 βροτοῖ δ’, οἱ γὰς τὸτ’ ἦσαν ἐννομοι, [ἀντ. γ.
χλωρῆ δείματι 11 θυμὸν
πάλλοντ’ ὁμιν ἠθήνη,
βοτὸν ἐσοφρόντες δισχερές μευξόμβροτον, 12
tὰν μὲν βοῦς,

570 τὰν δ’ 13 αὖ γυναικός· τέρας δ’ ἐθάμβων. 14
καὶ τότε 15 δὴ τίς ἤν ὁ θέλ-
ξας πολύπλαγκτον ἀθλίαν
οἰστροδόντητον Ἰώ;

δι’ αἰῶνος κρέων 16 ἀπαίσιτον  [στρ. δ.

575 Ζεὺς . . .
Διὸς δ’ 17 ἀπημάντων σθένει
cαὶ θείαις ἐπιπνοίαις
παύεται, δακρύων δ’ ἀπο-
στάξει πένθιμον αἰδῶ.
THE SUPPLIANT MAIDENS

hollow vales of Lydia, across the mountains of the Cilicians and the Pamphylians, speeding over ever-flowing rivers and earth deep and rich, and the land of Aphrodite that teems with wheat.

Harassed by the sting of the winged herdsman she gains at last the fertile demesne sacred unto Zeus, that snow-fed mead assailed by Typho’s fury, and the water of the Nile that no disease may touch —maddened by her ignominious toils and frenzied with the pain of Hera’s torturing goad.

And mortals, who in those days were indwellers of the land, shook with pallid terror at the unwonted sight as they beheld a being fearsome, half-human, part of the race of kine and part of woman; and they were astonished at the monstrous thing. And then, at last, who was it that brought soothing to the far-wandering, the wretched, the sting-tormented Io?

Zeus, it was, through endless time, the lord, . . . and by the unwinding might of his hand, and by his breath divine, she gained rest, and let fall the

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1 λύγια: Turn. 2 ἀρῶν M, ἄρων m, ἀρῶν E.
5 ποταμοῦς δ' M, ποταμοῦς G. 6 τάς: Herm.
7 ἀφροδίτης: Turn. 8 εἰς ἰκνουμένου with the second ου in erasure, and -χ- above κ, M: Headlam.
9 τὸ: Pauw.
10 κεντροδαλήτοις: Erfurdt. 11 δείμακτι: Rob.
12 μεξήμβροστον: Wilam. 13 τὰν δ' M, τὰ δ' G².
14 δὲ θαμβοῦν: Turn. 15 τόδε: Stephanus.
16 Ζεὺς αἰῶνος κρεών (m marg. κραίνων) M: Herm.
17 βία δ': Schütz.
AESCHYLUS

580 λαβοῦσα δ’ ἔρμα Δίων ἀψευδεῖ λόγῳ γεῖνατο παιδ’ ἀμεμφή,

δι’ αἰώνος μακροῦ πάνολβον’ [ἀντ. δ. ἐνθεν πᾶσα βοὰ χθῶν,
“φυσιζόου γένος τόδε”

585 Ζηνός ἔστων ἀληθῶς· τίς γὰρ ἂν κατέπαυσεν “Ἡρας νόσους ἐπιβούλους;”
Διὸς τὸ δ’ ἐργον καὶ τὸ δ’ ἂν γένος λέγων ἐξ Ἐπάφου κυρήσασι.

590 τίν’ ἂν θεῶν ἐνδικωτέροισιν [στρ. ε. κεκλοίμαι εὐλόγως ἐπ’ ἐργοις;
<αὐτὸς ὁ> πατήρ φυτουργὸς αὐτόχειρ ἀναξ γένους πολαιόφρων μέγας
tέκτων, τὸ πάν μῆχαρ οὐρίως Ζεὺς.

595 ὑπ’ ἀρχῶς δ’ οὐ τινὸς θοάξων [ἀντ. ε. τὸ μεῖν κρείσσοισιν κρατύνει.
οὔτινος ἂνωθεν ἡμένου σέβει κράτη. πάρεστι δ’ ἐργον ὡς ἔπος
σπεύσαι τι τῶν βούλιων φέρει φρήν.

ΔΑΝΑΟΣ

600 θαρσεῖτε παῖδες· εὗ τὰ τῶν ἐγχωρίων·
δήμου δεδοκταί παντελῆ ψηφίσματα.

1 φυσιζόου: Schütz. 2 τὸ δὴ ἄν: Porson.
3 <αὐτὸς δ> Heimsoeth from schol.
4 ἀρχῶς M: Schütz. 5 κρείσσον ὧν M: Turn.
6 οὔτινος corrected to οὔτινος M.
7 ἡμέν οὐ M: Turn. 8 κάτω: κράτη Voss.
9 δούλιος: Auratus.

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THE SUPPLIANT MAIDENS

sorrowing shame of tears. She conceived a burden, in very truth of Zeus, and bare a blameless child,

Throughout long ages blessed altogether. Whence all the earth crieth aloud, "This is in very truth the seed of life-giving Zeus; for who else could have stayed the distemper visited on her by Hera's plot?" Call this the work of Zeus and this his race sprung from Epaphus and thou shalt hit the truth.

Who of the gods hath wrought deeds that, with good reason, warrant more fairly my appeal to him? Father himself and lord, he with his own hand planted us, he the mighty fashioner of our race, he ancient in wisdom, he who deviseth all things, whose breath prospereth all things, even Zeus.

He doth not sit upon his throne by authority of another and hold his dominion beneath a mightier. None there is who sitteth above him whose power he holdeth in awe. He speaketh and it is done—he hasteneth to execute whatsoever his counselling mind conceiveth.¹

[Re-enter Danaüs

Danaüs

Be of good cheer, my children—on the part of the citizens all goes well. Decrees, carrying full authority, have been passed.

¹ The full force of this majestic and awe-inspiring passage, recalling the solemnity of Isaiah, can be reproduced only by paraphrase. Nearer the original is "He doth not, sitting upon his throne) by the authority of any, bear a lesser sway delegated by superiors . . . But with him the deed is as the word to do swiftly aught of all his counselling mind conceiveth."
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

ὡ χαῖρε πρέσβυ, φίλτατ' ἀγγέλλων ἐμοί·
ἐνιστε δ' ἡμῖν¹ ποὶ κεκύρωται² τέλος,
δήμου κρατοῦσα χείρ ὡς πληθύνεται.³

ΔΑΝΑΟΣ

605 ἔδοξεν Ἄργειοισιν οὐ διχορρόπως,
 ἀλλ' ὡστ' ἀνηβῆσαι⁴ με γηραιὰς φρενίς·
παρθημάτα γὰρ χερσὶ δεξιωνύμωι
ἐφρύειν αἰθήρ τόνδε κραυνόντων λόγον·
ἡμᾶς μετοκεῖν τῆςδε γῆς ἐλευθέρους

610 κάρρυσιάστους⁵ ξίνιν τ' ἄσυλλα βροτῶν·
καὶ μήτ' ἐνοίκων μήτ' ἔπηλύδων των
ἀγείν· ἐὰν δὲ προστιθῇ τὸ καρτερόν,
τὸν μὴ βοηθήσαντα τόνδε γαμόρων
ἀτιμόν εἶναι ξίνυ φυγῇ δημηλάτω.

615 τοιάνδ' ἐπειθεῖν ρῆσιν ἀμφ' ἡμῶν λέγων
ἀναξ Πελασγῶν, ἱκεσίου Ζηνὸς κότον
μέγαν προφωνὼν⁶ μήποτ' εἰσότων χρόνου
πόλιν παχύνει, ἔμνηκόν ἀστικόν θ' ἀμα
λέγων διπλοῦν μίασμα πρὸ póλεως φανέν

620 ἀμήχανον βάσηκημα πημονῆς πέλεω.
τοιάντ' ἀκούσων χερσὶν Ἄργειος λεὼς
ἐκραν' ἀνεν κλητήρος⁷ ὡς εἶναι τάδε.
δημηγόρους δ' ἦκουσεν εὐπθυῆς⁸ στροφᾶς
dήμος Πελασγῶν. Ζεὺς δ' ἐπέκρανεν τέλος.

¹ ἐνόσπερ ἡμῖν MPE, ἐνεπε δ' ἡμῖν G: Rob.
² ποι κεκύρωται M: Rob.
³ χειροπληθύνεται: χείρ ὡς Dobree, πληθύνεται Herm.
⁴ ὡς τ' ἀν ἡβήσαμι: Tyrwhitt.
THE SUPPLIANT MAIDENS

CHORUS

Hail, our envoy, harbinger of tidings most welcome. But tell us—to what purport has the decision been carried, and to what course does the majority of the people's suffrages incline?

DANAUS

Action was taken by the Argives, not by any doubtful vote but in such wise as to make my aged heart renew its youth. For the air bristled with right hands held aloft as, in full vote, they ratified this resolution into law: "That we be settlers in this land, be free, subject to no seizure, and secure from robbery of man; that no one, nor native nor alien, carry us captive; but, if recourse be had to violence, any landholder who refuses to rescue us, should both forfeit his rights and suffer public banishment." Such was the persuasive speech that the king of the Pelasgiains spake in our behalf, uttering the solemn warning that never in after time should the city feed fat the wrath of Zeus, protector of the suppliant; and declaring withal that, should a twofold defilement—from strangers and from burghers at once—arise before the city, it would prove a breeder of distress past all relief. Hearing these words, the Argive folk, waiting for no proclamation of crier, decreed by uplifted hand that so it be. It was the Pelasgián people, won readily to assent, that heard the subtle windings of his speech; but it was Zeus who brought the end to pass.

5 καρυσιάστως: Turn. (καρό-).
6 πρόφρον ὤν: Canter. 7 εκλαναν εὐκλήτορος: Turn.
8 εὐπειθέις altered from εὐπειθεῖς M: Bothe.
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

625 ἀγε δή, λέξωμεν ἐπ' Ἁργείοις
eὐχᾶς ἀγαθᾶς, ἀγαθῶν ποιώς.
Ζεὺς δ' ἐφορεύοι ξένιος ξενίον
στόματος τιμᾶς ἐπ' ἀληθεία,
tέρμον' ἀμεμπτον προσαπαντᾶν.2

630 νῦν δὲ τε καὶ, θεοὶ
dιογενεῖς, κλύοιτ' εὐ-
kταῖα3 γένει4 χεῦσας·
μήποτε πυρίφατον5
γὰν Πελασγίαν6 [πόλιν]7
635 τὸν ἄκρον βοᾶς8
κτίσαι μάχλον Ἀρη,
tὸν ἀρότοις θερι-
ζοντα βροτοὺς ἐν ἀλλοις,
οὐνεκ' ἠκτίσαν ἡμᾶς,
640 ψηφον δ' εὐφρον' ἠθεντο,
αἰδοῦνται δ' ἴκετας Διός,
ποίμναν τάνδ' ἀμέγαρτον·
oὐδὲ μετ' ἀραέων
ψηφον ἠθεντ' ἀτιμῶ-
645 σαντες ἐρω γυναικῶν,
Δίον ἐπιδόμενοι
πράκτορα [τε]9 σκοπὸν
δυσπολέμητον, ὅν [οὐ-]10
tὸς ἀν δόμοι ἔχοι
650 ἐπ' ἀρόφων μμαί-
νοντα; βαρὺς δ' ἐφίζει.
ἀξιοῦντα γὰρ ἰμάιοιος
Ζηνὸς ἱκτορας ἄγνοι.
THE SUPPLIANT MAIDENS

CHORUS

Come, let us invoke blessings upon the Argives in requital for blessings. And may Zeus, the stranger’s god, have regard to the offerings of gratitude voiced by a stranger’s lips, that they may in true fulfilment reach their perfect goal.

Ye gods of heaven! Hearken now as I pour forth orisons for blessings upon our kindred. Never may the wanton lord of war, insatiate of battle-cry, destroy by fire this Pelasgian land, even Ares who reapeth a human harvest in alien fields; for that they had compassion upon us, and cast a vote in our favour, and have respect for our pitiable flock, suppliants in the name of Zeus.

Nor did they cast their suffrages upon the side of the males, holding of no account the women’s cause, since they had regard unto the avenging eye of Zeus, against which there is no battling, and what house would have it upon its roof to its defiling? ¹ for heavily doth it sit thereon. For they take reverent heed of their kin, petitioners of holy Zeus; therefore

¹ By a sudden shift of metaphor, the eye of Zeus is likened to a foul bird whose pollution of the roof is an evil omen to the inmates of the house.

¹ λέξομεν : Turn.
² ἄμεμπτων πρὸς ἀπαντα ME (ἀμεμπτος G): Tucker after Salvinius (ἀμεμπτον), and Weil (ἀπαντᾶν).
³ εὐκτεα with αι over ε M.
⁵ πυρέφατον: Turn.
⁹ [τε] Bergk. ⁴ γένει with η over ει M.
⁶ τὰν II. M: Bergk.
⁸ ἄχορον βοᾶν: Kruse.
¹⁰ [οῦ-] Burges.
ΑΕΣΧΥΛΟΣ

τοὐγάρτου καθαροῖς βω-
μοῖς θεοὺς ἀρέσονται.

τοὐγάρ ὑποσκίων
ἐκ στομάτων ποτά-
σθω φιλότιμος εὐχά,
μὴ ποτὲ λοιμὸς ἄνδρῶν

660 τάνδε¹ πόλιν κενώσαι·
μηδ' ἐπιχωρίους Ἐρίς²
πτώμασιν αἰματίσαι πέδου γᾶς.³

η' βας δ' ἄνθος ἄδρεπτον
ἐστω, μηδ' Ἀφροδίτας

665 εὐνάτωρ βροτολογὸς Ἁ-
ρής κέρσειν ἁλτον.

†καὶ γεραροὶς πρε-
σβυτοδόκοι γεμών-
των † θυμέλαι φλεγόντων.

670 τῶς πόλις⁴ εὖ νέοιτο
Ζῆνα μέγαν ἑσθόντων,
τὸν ξένων δ' ὑπερτάτως,⁶
δο' πολιῶ νόμω αἴσαν ὁρθοῖ.

τίκτεσθαι δ' ἐφόρους γᾶς

675 ἄλλους εὐχόμεθ' ἄει,
"Ἀρτέμιν δ' Ἐκάταν γυναι-
κῶν λόχους ἐφορεύεω.

μηδὲ τις ἀνδροκμῆς
λοιγὸς ἐπελθέτω

680 τάνδε πόλιν δαίζων,⁹
ἀχορον ἀκίθαρμν¹⁰
dακρυογόνον Ἁρη
βοάν τ' ἐνδήμον ἐξοπλίζων."¹¹
THE SUPPLIANT MAIDENS

with pure altars shall they gain the grace of the gods.

Therefore let there fly forth from our overshadowed\(^1\) lips a prayer of gratitude. Never may pestilence empty this city of its men nor strife stain the soil of the land with the blood of native slain. But may the flower of its youth be unculled, and may Ares, the partner of Aphrodite’s bed, he who maketh havoc of men, not shear off their bloom.

And may the altars, whereat the elders gather, blaze in honour of venerable men. Thus may their State be regulated well, if they hold in awe mighty Zeus, and, most of all, Zeus the warden of guest-right, who by venerable enactment guideth destiny aright. And that other guardians be always renewed, we pray; and that Artemis-Hecate\(^2\) watch over the child-bed of their women.

And let no murderous havoc come upon the realm to ravage it, by arming Ares—foe to the dance and lute, parent of tears—and the shout of civil strife.

\(^1\) Overshadowed by the suppliant branches, which, though now laid on the altar (I. 507), are still in imagination held before the faces of the Maidens.

\(^2\) Artemis and Hecate were identified in Attic cult as early as the fifth century B.C. Cp. Corp. Inscr. Att. i. 208. The epithet ἐκάτη “far-darter,” “archer,” was, it seems, not applied as a common adjective to Artemis.

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1 τῶνδε: Fähse. 2 <ερις>: Heath. 3 τᾶς: Porson.
4 τῶς πόλεις M: Rob. 5 μέγα: Aldina.
6 ὑπέρτατον Μ: H. L. Ahrens from schoL.
7 ὅς Μ, ὡς m. 8 λόγους: Sophianus. 9 δαιξὼν: Aldina.
10 ἄχορος κιθάρις Μ: Porson from Plut. Amat. 758 F.
11 τε δῆμον ἐξω παίζων Μ, τε δῆμον ἐξοπλίζουσα Plut.: τ’ ἐνδημον Ραι, ἐξοπλίζων Stanley.
AESCYLUS

νούσων δ’ ἐσμός¹ ἀπ’ ἀστῶν

685 ἵζοι κρατός² ἀτερπής.
εὐμενής δ’ ὁ Λύκειος³ ἐστὶν πᾶσαν νεολαίαν.⁵

καρποτελήθε δέ τοι
Ζεὺς ἐπικρανέτω

690 φέρματι γὰν πανώρω.
πρόνομα δὲ βότ’ ἀγροῖς⁷
πολύγονα τελέσου.
τὸ πᾶν τ’ ἐκ δαμόνων λάχοιεν.⁸

εὐφαμον δ’ ἐπὶ βωμοῖς
μοῦσαν θείαν⁹ ἀοιδοῖ.
ἀγνῶν τ’ ἐκ στομάτων φερέσθω φάμα φιλοφόρμης.

φυλάσσοι τ’ ἀτρεμαίαν¹⁰ τιμᾶς
τὸ δάμων,¹¹ τὸ πτόλων κρατύνει,

700 προμαθίς¹² εὐκοινόμητις ἀρχά.
ξένοισι τ’ εὐξυμβόλους,
πρὶν ἔξοπλίζειν Ἄρη,
δίκας ἄτερ πημάτων διδοῖεν.

θεοὺς δ’, οὶ γὰν ἔχουσιν, ἂεὶ
tίσιεν ἐγχωρίοις πατρῶις¹³
daφνηφόροις¹⁴ βουθύτοισι τιμαῖσ.
τὸ γὰρ τεκόντων σέβας
tρίτων τόδ’ ἐν θεσμίοις

705 Δίκας γέγραπται μεγιστοτίμου.

¹ δεσμός: Turn.
³ λύκιος: Arnaldus.
⁵ νεολαίαι with ε over λαι M.
⁷ βρότατος: Tucker.
² κράτος M: H. Voss.
⁴ πάσα M, πάσαι m.
⁶ καρποτελεῖ: Stanley.
⁸ λάθοιεν: Dindorf.

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THE SUPPLIANT MAIDENS

And may the joyless swarm of diseases settle far from the heads of the burghers, and to all the young folk may Lyceus \(^1\) be graciously disposed.

And may Zeus cause the earth to render its tribute of fruit by the produce of every season; may their grazing cattle in the fields have abundant increase, and may they obtain all things from the heavenly powers. May minstrels sing hymns of praise at the altars; and from pure lips let there proceed the chant that attends the harp.

And may the people that controls the State guard its privileges free from fear—a prudent government counselling wisely for the public weal. And ere they have recourse to arms may they inflict no loss, but grant just rights of covenant unto the stranger within their gates.

And may they worship for evermore the gods who possess the land with native honours of laurel bough upborne, and oxen slain, even as their fathers did before their time; since reverence for parents—this standeth written third among the statutes of Justice, to whom honour supreme is due.

\(^1\) The epithet Lyceus, often applied to Apollo, was commonly connected with the belief that he was the destroyer and protector of wolves (λύκοι). As a destructive power he is invoked to ward off enemies (Seven against Thebes, 145); as an averter of evil he protects herds, flocks, and the young. According to Pausanias (ii. 19. 3) Danaüs established a sanctuary in honour of Lyceus at Argos, where, in later times, the most famous of all Apollo's temples was consecrated to him under the title of "Wolf-god."
AESCHYLUS

ΔΑΝΑΟΣ

710 εὐχάς μὲν αἰνῷ τάσδε σώφρονας, φίλαι· ὑμεῖς δὲ μὴ τρέσητε ἀκούσασαι πατρὸς ἀπροσδοκήτους τούσδε καὶ νέους λόγους. ἰκεταδόκου γὰρ τῆδε ἀπὸ σκοτῆς ὅρω τὸ πλοῖον. εὐθυμον γὰρ οὐ με λανθάνει·

715 στολμοὶ τε λαίφους καὶ παραρρύσεις νεὼς, καὶ πρῶρα πρόσθεν ὄμμασιν βλέπουσι ὄδον, οἶνακος εὐθυντήρος ὦ στάτου νεὼς ἀγαν καλῶς κλύνουσα, τοῖσιν οὐ φίλη. πρέπουσι δὲ ἄνδρες νάωι μελαγχύμοις γυώοις λευκῶν ἐκ πεπλωμάτων ἱδεῖν, καὶ τάλλα πλοῖα πᾶσα θ' ἡ πυκνοίρια εὔπρεπτος· αὐτή δ' ἡγεμὼν ὑπὸ χθόνα στείλασα λαίφος παγκρότως ἐρέσσεται. ἀλλ' ἡσύχως χρὴ καὶ σεσωθρονισμένως πρὸς πράγμα ὀρώσας τῶνδε μὴ ἀμελεῖν θεῶν. ἐγώ δ' ἄρωγος ἐυνόικοις θ' ἐξω λαβών. ἵπσας γὰρ ἀν' κῆρυξ τις ἡ πρέσβη μόλις, άγενθ' θελοντες ρυσών ἐφάπτοτε. ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητε νῦν.

720 ὄμως <δ'> ἁμείνων, εἰ βραδύνοιμεν βοῇ, ἀλκής λαθέσθαι τῆσδε μηδαμώς ποτε. θάρσει' χρόνῳ τοῦ κυρίῳ τ' ἐν ἡμέρᾳ θεοὺς άτίζων τις βροτῶν δόσει δίκην.

ΧΟΡΟΣ

730 πάτερ, φοβοῦμαι, νῆς ὡς ὁκύπτεροι

735 ἡκουσί· μῆκος δ' οὖδὲν ἐν μέσω χρόνου.

1 ὑμεῖς δὲ μήτες ἀδι: Turn.
2 ὄμμασι M, ὄμμασι E.
3 εὐθυντήρος: Turn.
4 τῶο. ἀν M, τῶο ἀν E, τῶο ἀν G: Herwerden.
THE SUPPLIANT MAIDENS

Danaüs

I commend these, your reasonable prayers, dear children; but be not troubled yourselves when ye hear the unexpected and startling tidings your father has to tell. From my post of look-out here on the sanctuary of suppliants I descry their barque; for 'tis well-marked and escapes me not: the trimming of its sail, its side-guards, and the prow that with its eyes scans its onward course, obeying—all too well for those to whom it is unfriendly—the guiding rudder at the stern. The men on board are plainly seen, their swart limbs showing from out their white attire. The rest of the ships and all the assisting fleet stand clear in view: but the leader herself has furled her sail and draws near the shore with full sweep of sounding oars. Yet ye must face the matter calmly and with self-control, and not be unmindful of yonder gods. For my part, I will secure me men-at-arms and advocates to urge our cause, and return anon. Haply some herald or envoys may come, eager to seize on you for prize and hale you hence—but there shall be naught of this: fear them not. Yet in the event that we should be slow in bringing succour, 'twere better not for a moment to forget the means of help ye have here at hand. Courage! In good time, assuredly, and on the day ordained, he who contemns the gods shall suffer punishment.

CHORUS

Father, I am adread—with what swift wings the ships approach! No long interval of time is left.

5 νῆοι: Dindorf. 6 γύοισι MG, γύοισι: E.
7 ἡ: ν Burges. 8 προσβήμολοι MGP: Lobeck.
9 τρέσαιτε with η over αι M. 10 <δ> Geel. 11 ταρσείτε: Turn.
AESCYLUS

περίφοβον μ’ ἔχει τάρβος ἐτητύμως [στρ. α.
pολυδρόμου φυγᾶς ὁφέλος εἰ τί μοι.
παροίχομαι, πάτερ, δείματι.

ΔΑΝΑΟΣ

ἐπεὶ τελεία ψήφος Ἀργείων, τέκνα,
θάρσει, μαχοῦνται περὶ σέθεν, σάφ’ οἴδ’ ἐγώ.¹

<XOROS>

ἐξώλες ἐστὶ μάργουν² Αἰγύπτου γένος
μάχης τ’ ἀπληστον· καὶ λέγω πρὸς εἰδώτα.

dορυπαγεῖς³ δ’ ἔχοντες κυνάωπιδας [ἀντ. α.
νῆσας ἐπιλευσαν ὧδ’ ἐπιτυχεῖ⁴ κότῳ
πολεῖ⁵ μελαγχίμῳ⁶ σὺν στρατῷ.

ΔΑΝΑΟΣ

πολλοὺς δὲ γ’ εὐρήσουσιν ἐν μεσημβρίας⁷
θάλπει βραχίον⁸ εἰς κατερρυνημένους.

<XOROS>

μόνην δὲ μὴ πρόλειτε.⁹ λίσσομαι, πάτερ.
γυνὴ μονωθεῖσ’ οὐδέν· οὐκ ἐνεστ’ Ἀρης.

750 οὐλόφρονες¹⁰ δὲ καὶ δολιομήτιδες¹¹ [στρ. β.
dυσάγνοις φρεσίν,¹² κόρακες ὧστε, βω-
μῶν ἀλέγοντες οὐδέν.

¹ ἐγών: Turn. ² ἐξώλεσσ τίμαργον M: Turn.
³ δορυπαγεῖς: Weil. ⁴ επεὶ τάχει M, ἐπὶ τύχῃ G¹, ἐπὶ τύχει G²: Turn.

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THE SUPPLIANT MAIDENS

I am possessed by dreadful fear whether in very truth my long flight has availed me aught. Father, I am fordone with fright.

Danaüs

Since the vote of the Argives was final, be of good cheer, my children; they will fight in your defence, I know full well.

[Chorus]

Abominable is the lustful race of Aegyptus and insatiate of battle; and that thou too knowest well.

In ships, stout-timbered and dark-prowed, have they sailed hither, attended by a mighty and a swarthy host, and in their wrath overtaken us.

Danaüs

Aye, but they will find here a host with arms well seasoned by the noonday heat.

[Chorus]

Leave me not forlorn, I implore thee, father. A woman abandoned to herself is naught. There is no fight in her.

Evil of mind are they, and guileful of purpose, with impure hearts, recking naught of altars more than carrion birds.

5 πόλει: Stanley. 6 μελαχείμω M: Turn.
7 μεσημβρίαι M: Schütz. 8 θάλπτει βραχείων M: Turn.
9 πρόλυτε: Turn. 10 δουλόφρονε: Valckenaer.
11 δολομήτides: Askew's margin. 12 φρεσσίν M, φρεσι E.
AESCHYLUS

ΔΑΝΑΟΣ
καλώς ἂν ἡμῶν εὐμφέροι ταῦτ', ὥ τέκνα, εἰ σοί τε καὶ θεοῖσιν ἐχθαρριστό.

<XOROS>

755 οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβη
deίσαντες ἡμῶν χείρ' ἀπόσχυνται, πάτερ.

περίφρονες δ' ἄγαν ἀνέρω μένει [ἀντ. β.
μεμαργωμένοι κυνοθρασεῖς, θεῶν
οὐδὲν ἐπαίτοντες.

ΔΑΝΑΟΣ

760 ἀλλ' ἐστὶ φήμη τούς λύκους κρείσσους¹ κυνῶν
eἶναι· βύβλου δὲ καρπὸς οū κρατεῖ στάχνω.

<XOROS>

765 ὡς καὶ ματαῖων ἀνοσίων τε κυνόδαλων
ἐχοντας² ὄργας, χρῆ φυλάσσεσθαι τάχος.³

ΔΑΝΑΟΣ

οὐτοί ταχεῖα⁴ ναυτικοῦ στρατοῦ στολῆ,⁵
οὐδ' ὁρμος, οὗ δεὶ πεισμάνων⁶ σωτηρία⁷
ἐς γῆν ἐνεγκεῖν, οὐδὲ ἐν ἀγκυροψίας
θαρσοῦν ναών ποιμένες παρατικά,
ἄλλως τε¹⁰ καὶ μολόντες ἀλίμενον χθόνα
ἐς νύκτ' ἀποστείχοντος ἥλιο. φιλεῖ

1 κρείσσους E, κρείσσων with ous over ὤν M, κρείσσονας G.
2 ἐχοντες: Turn.
3 κράτος: Tucker.
4 ταχεία G, ταχείαι M.
5 στολή M: Turn.
6 οὐδὲ: Bamberger.
7 πισμάτων: Vict.
8 σωτηρίαν MEG², σωτηρίαν G¹: Scaliger.
9 οὐδὲν: Rob.
10 ἀλλ' ὡστε: Vict.
THE SUPPLIANT MAIDENS

Danaüs

Rarely would this profit us, my children, should they incur both Heaven's hate and yours.

[Chorus]

Father, no fear of yon tridents or of things held sacred in the sight of Heaven will ever stay their hands from us. Full too overweening are they, maddened, with unholy rage, shameless dogs that hearken not unto the gods.

Danaüs

Yet there is a saw that wolves o'ermaster dogs; the byblus-fruit mastereth not the wheat-ear.¹

[Chorus]

Since they have the tempers of lewd and impious beasts, we must guard against them speedily.

Danaüs

Not speedy is a fleet in getting under way, nor yet in anchoring, when there is need to bring ashore the securing cables; and even at anchorage shepherds of ships feel not at once secure, above all if they have arrived on a harbourless coast when the sun is sinking into night. In a cautious pilot night is wont

¹ Distinctive foods mark national differences—the Egyptians are no match for the Argives. Theophrastus, in his History of Plants, 4. 8, reports that the inhabitants of Egypt chew papyrus, raw, boiled, or roasted.
AESCYLUS

770 ὡδίνα τίκτεων 1 νῦξ κυβερνήτη σοφῆς.  
οὔτω γένοιτ' ἂν οὐδ' ἂν ἐκβασις στρατοῦ  
kαλῆ, πρὶν ὀρμῇ ναῦν θρασύνηνα. σὺ δὲ  
φρονείς 2 μὲν ὡς ταρβοῦσα μὴ ἀμελεῖν θεῶν.  3  
πράξας ἄρωγήν· ἄγγελον δ' ὦ μέμψεται  
pόλις γέροντ', ἦβωντα δ' εὐγλώσσῳ 4 φρενί.

ΧΟΡΟΣ

780 ἰὼ γὰρ βοῶι, πάνδικοι σέβας, 5 [στρ. α.  
tί πεισόμεθα; ποί φύγωμεν Ἁπίας  
χθονός, κελαινὸν εἰ τι κεθός ἐστι που;  
μέλας γενοίμαν καπνὸς  
νέφεσιν 6 γειτονών 7 Δίος.  
τὸ πᾶν δ' ἀφαντὸς  
ἀμπετής ἀνδρός 8 ὡς  
kόνις ἀτερθεῖ 9 πτερύγων ὀλοίμαν.

785 ἄφικτον δ' οὐκὲτ' ἄν πέλοι κακὸν. 10 [ἀντ. α.  
κελαινόχρως 11 δὲ πάλλεται μου καρδία.  
πατρὸς σκοταὶ δὲ μ' εἶλον. 12 οἴχομαι φόβῳ.  
threnoi δ' ἂν μοροίμου  
βρόχου τυχεῖν ἐν ἀρτάναις. 13  
πρὶν ἂνδρ' ἀπευκτὸν

790 τῶδε χρυμφθῆναι χρονὶ 14  
πρόπαρ ψανοῦσας <δ'> 15 'Αίδας ἀνάσσουι.

781 τόθεν δὲ μοι γένοιτ' ἂν αἰθέρος θρόνος,  [στρ. β.  
πρὸς ὅν νέφη μυθηλὰ 16 γίγνεται 17 χάοιν,  
ἡ λυσάς αἰγιλίφι ἀπρόσ-

1 τίκτει: Turn. 2 φρονεί: Rob. 3 lacuna: Hartung.  
4 εὐγλώσσῳ (s marked to be deleted) M, εὐγλώσσῳ E: Rob.  
5 βοωίτι ἔνδικον: Paley.  
6 νέφεσι: Arnaldus. 7 γειτονών: Turn.

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THE SUPPLIANT MAIDENS

to beget travail of mind. Then, too, the disembarking of a force-at-arms cannot be effected with success before a ship has gained confidence in her moorings. But, for all thy terror, do thou be minded not to neglect the gods. [I will return] when I have secured succour. The city shall find no fault with a messenger, old in years, but with youth in his heart and on his tongue. [Exit

CHORUS

O land of hills, land of our righteous veneration, what is to be our lot? To what region in the Apian land are we to flee, if anywhere there be some dark hiding-place? Ah that I might become black smoke that draws nigh unto the clouds of Zeus; or, soaring aloft without wings, vanish quite out of sight like viewless dust and dissolve into nothingness!

The evil no longer admits of escape; my heart is darkened and a-quiver; the look-out my father held hath wrought me ruin. I am undone with terror. Rather would I meet my doom in a halter-noose than suffer the embraces of a man I loathe. Death ere that, with Hades for my lord and master!

Ah that somewhere in the upper air I might find a seat 'gainst which the dank clouds turn into snow, or some bare, inaccessible crag, outranging sight,

---

8 ἀμπετήσας δώσως M: ἀμπετήσ Enger, αἰδώς Kirchhoff.
9 ἄτερθεν M, ἄτερθε E. 10 κέρ: κακόν Schütz.
13 σαρπανίσ MGE, ἄρτανισ P.
14 τῶδ᾽ ἔχρυμφόν ποὺς M, τῶδε χρυμφόν P, χροτ E.
15 <δ*> Burgard. 16 νέφη δ᾽ ύδρηλα: Tucker.
17 γενεται: Alcina.
795 ἔκτος οἴσφρων κρεμᾶς
gυπιάς πέτρα, βαθὺ
πτώμα μαρτυροῦσά μοι,
πρὶν δαίκτορος βίας
καρδίας γάμου κυρήσαι;

800 κυνὸν ὡς ἔπειθ᾽ ἑλώρα κάπικωρίους [ἀντ. β.
ὁρμοι δεῖπνον δ’ οὐκ ἀναίνομαι πέλεω
τό γὰρ θανεῖν ἐλευθεροῦ-
tαι φιλαίκτων κακῶν. [ἐλθέτω] 3
ἔλθέτω μόρος, πρὸ κοί-
tας γαμηλίου τυχῶν.
ἀμφυγάς τίν’ ἔτι πόρον 4
tέμνω γάμου λυτῆρα; 5

810 ὦζε δ’ ὡμφὰν οὐρανίαν 7
<μέλεα> 8 μέλη λιτανάθεοῖς. 9
τέλεα δὲ πως 10 πελόμενά μοι
λύσιμα τ’ ἀχίμα τ’ 11 ἐπιδε, πάτερ,
βίας μὴ φανδρῶς 12 ὀρῶν
ὄμμασιν ἐνώδικοις.

815 σεβίζου δ’ ἰκέτας σέθεν,
γαιάοχε παγκρατές Ζέυ.

820 γένος γὰρ Αἰγύπτεων 13 ὑβριν
dύσφορον ἄρσενογενές
μετά μὲ δρόμοις διόμενοι
φυγάδα μάταισι πολυθρόοις
βίας διζηταὶ λαβεῖν.
σῶν δ’ ἐπίπαν ζυγὸν
tαλάντον. τι δ’ ἀνέυ 14 σέθεν
θνατοῖσι 15 τέλειόν ἐστιν;
THE SUPPLIANT MAIDENS

brooding in solitude, beetling, vulture-haunted, to bear witness to my plunge into the depths ere ever I be forced into a wedlock that would pierce my heart!

Thereafter I refuse not to become a prey to dogs and a feast to the birds that make the place their home; for to be dead is to be freed from sorrow and sighing. Come death, death be my doom, before the marriage-bed! How can I even yet find some means of escape to deliver me from wedlock?

Shriek aloud, with a cry that reaches unto heaven, strains of supplication unto the gods; and do thou, O Father, give heed that they in some wise be accomplished to my safety and tranquillity. Behold deeds of violence with no kindly glance in thy just eyes! Have respect unto thy suppliants, O Zeus, omnipotent upholder of the land!

For the males of the race of Aegyptus, intolerable in their wantonness, chase after me, a fugitive, with clamorous lewdness and seek to lay hold of me with violence. But Thine altogether is the beam of the balance, and without Thee what is there that cometh to its accomplishment for mortal man?

[The Herald of the Egyptians with armed followers is seen at a distance]

1 κύσεων MGE: Rob. 2 δείπναν ME, δείπνον G.
3 [ἐλθέτω] Pauw. 4 τίν' ἀμφ' αὐτᾶς ἐτί πόρον Μ: ἀμφυγᾶς Weil after Herm.
5 καὶ λυτήρια: Pauw. 6 οὐράνια: Aldina.
7 Θεοῖς καί: H. Voss. 8 <μελετα> H. Voss.
9 θεοῖς καί: H. Voss. 10 δέ μοι πώς: Burney.
11 λύσιμα μάχιμα δ': Wilam.
14 πιδανέων: Rob. 15 θανατίς: Bothe.

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AESCHYLUS

825 ὁ ὁ ὁ, ἀ ἀ ἀ.
οἰς μάρτυς νάιος γάιος.
tῶν πρὸ, μάρτυς, κάμνοις.
†ιόφ .. ὅμ .. αὖθι κάκκας νυ
dυιάν βοαν ἀμφαίνω.†

830 ὡρῶ τάδε φροίμα †πράξαν πόνων
βιαίων ἐμῶν. ἦε ἦε.
βαίνε φυγά πρὸς ἀλκάν.
†βλοσυφρόφονα χλιδᾶ
δύσφορα ναὶ κὰν γά.

835 γαϊάναξ† προτάσσου.†

<KHΡΤΕ>
σοῦσθε σοῦσθ' ἐπὶ βάρι
μν ὅπως ποδᾶν <ἐχετε>§
†οὐκοῦν οὐκοῦν†
τιλμοὶ τιλμοὶ καὶ στιγμοί,

840 πολυαῖμων φόνιος
ἀποκοτᾶ κρατός.

<XΟΡΟΣ>
eἰθ' ἀνὰν πολύρυτον§
[στρ. α.
ἀλμήντα πόρον

845 δεσποσίως ἔνν ὕβρει,
γομφοδέτω τε δόρει διώλου.
†αιμονεὶ ὡς ἑπάμιδα
ηυδουπιάπτετα†

<KHΡΤΕ>
†κελεύω βοᾶν μεθέσθαι

850 ἱχαρ φρει' τ' ἄταν.†
ιοῦ ιοῦ.§
THE SUPPLIANT MAIDENS

Ho! Ha! Here on the land is the pirate from the ship! Ere that, pirate, mayest thou perish . . . I see in this the prelude of suffering wrought by violence. Oh! Oh! Fly for protection! Savagery past all bearing by its insolence on sea and land alike. Lord of the land, protect us!

[Herald]

Away with you, away to the barque, fast as ever your feet can take you! Ah well then, if you won’t, your hair shall be torn out; you’ll be pricked with goads, and off shall come your heads with plenteous letting of gory blood. Away with you, away—and a murrain on you!—to the ships.

[Chorus]

Would that on your course over the great briny flood you had perished along with your lordly arrogance and your riveted barque! . . .

[Herald]

I charge you, stop your shrieking. . . . Ho there!

---

1 μάρτις: Turn.
2 προμαρτις: Stephanus.
3 γαὶ ἀναξ: Headlam.
4 <ἐχέτε> Hartung.
5 εἰθάνα: Herm.
6 πολύρρυτον: Wellauer.
7 δορ: Herm.
8 ἰὼ ἱδν: Herm.
AESCYLUS

λεῖφ' ἐδρανὰ,¹ κι ἐς δόρυ.
ἀτίτευτον ἄπολυν² οὐ σέβω.³

<XOROS>

μήποτε πάλιν ἴδοιμ⁴ [ἀντ. α.]
855 ἀλφεσίβουν ὑδάρι,
ἐνθὲν ἀεξόμενουν⁵
ζώφυτον αἷμα βροτοῖς θάλλει.
ἐγγαῖος⁶ ἐγὼ βαθυχαῖος
860 ἴβαθρείας βαθρείας, γέρον.†

<KHRT̂E>

σὺ δ' ἐν ναὶ ναὶ βάσῃ
tάχα θέλεος ἀθέλεος,
βία βία τε πολλά φροῦδα.
 ἴβάτει βαθυμιτροκακὰ παθῶν†
865 [ὁλόμεναι παλάμαις].⁷

<XOROS>

αἰαὶ αἰαὶ. [στρ. β.]
aἰ γὰρ ὤν πολλάμως ἄλοιπον
dι' ἄλλῳφτον ἄλσος,
κατὰ Σαρτηδόνιον
870 χῶμα πολύψαμμον¹⁰ ἄλαθείς
Εὐρείασιν¹¹ αὖραις.

KHRT̂E

[…] καὶ λάκαζε καὶ κάλει θεοῦς.
Αἰγυπτίαν γὰρ βαρὺν οὐχ ὑπερθορή.
["[…] καὶ"]¹²
875 βόα, χέον πικρότερον¹³ οἰκίως νόμον.¹⁴
THE SUPPLIANT MAIDENS

quit the sanctuary, be off to the ship! I stand in no awe of one without honour and city.

[CHORUS]

Never again may my eyes behold the cattle-nurturing stream whence increase cometh unto men and vigour of the blood of life! I native here, of ancient nobility . . . old man.

[HERALD]

You'll get you speedily on ship-board, on ship-board, I say, whether you will or not, by force, by force. . . .

[CHORUS]

Alas, alas! So may you perish past all help, driven from your course over the surging mead by eastern breezes off the sandy barrow of Sarpedon!

HERALD

Wail and shout and call upon the gods—thou shalt not escape the Egyptian barque. Cry out, utter a strain of woe more bitter still.

AESCHYLUS

<XOROS>

οὐ̣οὶ οὐ̣οὶ, [άντ. β.]
λύμας, ἂν σὺ πρὸ γὰς ἴλάσκων
περὶ, χάμψα, βρυάζεις.
ὅς ἔπωπτὰ σ’, ὁ μέγας

880 Νείλος, ὑβρίζοντά σ’ ἀποτρέποντας ἰστονἐν ὑβριν.

KHRTE

βαίνειν κελεύω βάριν εἰς ἀμφιστροφον
ὁσον τάχιστα μηδὲ τις σχολαζέτω.
ὀλκὴ γὰρ οὗτοι πλόκαμον οὐδάμ’ ἀζεται.

XOROS

885 οὐ̣οὶ, πάτερ, βρέτεος ἄρος [οστρ. γ.]
ἀτὰ μ’ ἀλαδ’ ἀγεὶ
ἀραχνος ὡς βάδην.
ὅναρ ὅναρ μέλαν,
ὁτοτοτοῖ.

890 μὰ Γὰ μὰ Γὰ, βοὰν
φοβερὸν ἀπότρεπε,
ὡ πὰ, Γὰς παῖ, Ζεῦ.

KHRTE

οὗτοι φοβούμαι δαίμονας τοὺς ἐνθάδε
ὅ γὰρ μ’ ἔθρεψαν, οὐδ’ ἐγήρασαν τροφὴ.

XOROS

895 μαμᾶ ἐπέλας δίπους ὀφίς [άντ. γ.

. . .

1 λύμας ιπρογασαυλακτεί with οι over ει M : λύμας Dindorf,
σὺ πρὸ γὰς Herm., ἴλασκων Enger.
2 περικαμπτα : R. Ellis.
3 ὁσ ἐρωτᾶσ : Emper.
4 σε ἀπότρεψει ἐναιστον : Turn.
THE SUPPLIANT MAIDENS

[CHORUS]

Alas, alas the brutal outrage with which, you crocodile, you wax wanton, bellowing on the sea. May the mighty Nile, who watches you, overwhelm your arrogance and bring you to naught!

Herald

I charge you, get ye with your utmost speed to the double-proved barque. Let none loiter, no! for haling, I tell ye, has no mercy on locks of hair.

CHORUS

Alas, father; the help of the sacred images deludes me. Like a spider, he is carrying me seaward step by step—a nightmare, a black nightmare! Alack, alack! Mother Earth, mother Earth, avert his fearful cries! O father Zeus, son of Earth!

Herald

I fear not the gods of the place—mark ye that. They reared me not, nor by their nurture did they bring me to old age.

CHORUS

He rages close to me, the two-footed serpent.

5 ἀντιστροφον: schol. Porson. 6 δρον: Rob.
7 τι: Turn. 8 οὐ δαμάζεται: Pauw.
9 βροιοσα ῥοσαται μαλδαγει Μ: βρότεον ἄρος ἄτα Eust. Od.
1422. 19: βρότεος Abresch, ἀλασ' Schütz.
10 βὰ: Valckenaer. 11 μαιμαι: Rob.

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AESCHYLUS

ἔχιδνα δ' ὃς με τις
πόδα δακοῦσσε ἔχει.
ὁτότοτοτοὶ,
μᾶ Γὰ μᾶ Γὰ βοῶν
φοβεροὶ ἀπότρεπε,
ὦ πᾶ, Γὰς παῖ, Ζεῦ.

ΧΟΡΟΣ

διωλόμεσθα', ἀσεπτ', ἀναξ, πᾶσχομεν.

<ΧΟΡΟΣ>

ἰὼ πόλεως ἀγοὶ πρόμοι, δάμναμαι.

<ΚΗΡΤΕ>

ἐλέειν ζοιχ' ὑμᾶς ἀποστάσας κόμης,
ἐπεὶ ὦκ ἀκοῦετ' ὄξυ τῶν ἐμῶν λόγων.

ΒΑΣΙΛΕΣ

οἶτος, τί ποιεῖσ; ἐκ ποίου φρονήματος
ἀνδρῶν Πελασγῶν τήροι ἀτιμάζεις χθόνα;
ἀλλ' ἢ γυναικῶν ἐστ' πόλεις δοκεῖσ μολεῖν;

1 ὑ.: Herm. 2 ποτ' ἐν δακοσάχ M: Kruse.
3 διωλόμεσθα ἐπτάναξ M: Tucker.
4 ll. 905 and 908 transposed: Wilam.
THE SUPPLIANT MAIDENS

Like some viper he lays hold of me and bites my foot. Alack, alack! Mother Earth, mother Earth, avert his fearful cries! O father Zeus, son of Earth!

HERALD

If thou wilt not resign thyself and get thee to ship, rending shall have no pity on the fabric of thy raiment.

CHORUS

We are lost! O King, we are suffering impious violence!

HERALD

Oh, kings a-plenty shall ye see anon in Aegyptus' sons. Be of good cheer, ye shall not have to tell of lack of government.

[CHORUS]

What ho! Chiefs and rulers of the city, I am threatened with violence!

[HERALD]

Methinks I shall have to seize you by the hair and drag you off since ye are slow to heed my orders.

[Enter the King with retainers

KING

Sirrah! What dost thou? What manner of arrogance has incited thee thus to do dishonour to this realm of Pelasgian men? Think'st thou, forsooth, 'tis to a land of women thou art come?

---

5 θάρσει τοῦ χερεὶ ταναρχίαν M: Rob.
6 πρόμνοι: Stanley. 7 οὐ κακοῦ ἔξω MG: Porson.
AESCHYLUS

κάρβανος ὄν δ’ "Ελλησὺν ἐγχλειεις ἀγαν.
kai πόλι ἀμαρτῶν οὐδὲν ὄρθωσας φρενὶ.\(^2\)

ΚΗΡΤΣ

tί δ’ ἡμπλάκηται τῶνδ’ ἐμοί δίκης ἄτερ;

ΒΑΣΙΛΕΤΣ

ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

ΚΗΡΤΣ

πῶς δ’ οὐχὶ; τάμι’ ὀλωλόθ’ εὐρίσκων ἄγω.\(^3\)

ΒΑΣΙΛΕΤΣ

ποίουσιν εἰπὼν προξένοις\(^4\) ἐγχωρίοις;

ΚΗΡΤΣ

Ἐρμη μεγίστῳ προξένῳ μαστηρίῳ.

ΒΑΣΙΛΕΤΣ

θεοὶσιν εἰπῶν τοὺς θεοὺς οὐδὲν σέβῃ.

ΚΗΡΤΣ

toûς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.

ΒΑΣΙΛΕΤΣ

οἱ δ’ ἐνθάδ’ οὐδὲν, ὡς ἐγὼ σέθεν κλύω;\(^5\)

\(^1\) δ’ ὄν: Porson.
\(^2\) ὄρθωσα MG, φρενέλ M (φρενί G): Rob.
\(^3\) τ’ ἀπολωλόθ’ . . . ἐγώ: Porson.

90
THE SUPPLIANT MAIDENS

For a barbarian that has to do with Hellenes, thou waxest over-proud. Many are the misses of thy wits, and thy hits are none.

Herald

And in this case wherein have I done amiss and transgressed my right?

King

First of all, thou dost not know how to demean thyself as a stranger.

Herald

I not know? How so, when I but find and take mine own that I had lost?

King

To what patrons of thy land was thy notice given?

Herald

To Hermes, the Searcher, greatest of patrons.

King

For all thy notice to the gods, thou hast no reverence unto them.

Herald

'Tis the deities by the Nile that I revere.

King

While ours are naught, as I understand from thee?

\[4 \text{ προσέβοις: Vict.} \quad 5 \text{ κάτω: κλύω Rob.}\]
AESCHYLUS

ΚΗΡΤΕ
ἀγοιμ’ ἂν, εἰ τις τάσδε μὴ 'ξαιρήσεται.

ΒΑΣΙΛΕΤΣ

925 κλάοις ἂν, εἰ ψαύσειας, οὐ μάλ’ ἐς μακράν.

ΚΗΡΤΕ

ἡκουσα τοῦπος <δ’>³ οὐδαμῶς φιλόξενον.

ΒΑΣΙΛΕΤΣ

οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.

ΚΗΡΤΕ

λέγοιμ’⁴ ἂν ἐλθὼν παῖσιν Αἰγύπτου τάδε.

ΒΑΣΙΛΕΤΣ

ἀβουκόλητον τοῦτ’ ἐμψι φρονήματι.

ΚΗΡΤΕ

930 ἀλλ’ ὡς ἂν εἰδῶς ἐννέποι σαφέστερον,—
καὶ γὰρ πρέπει κήρυκ’ ἀπαγγέλλειν⁶ τορῶς ἔκαστα,—πῶς φῶ, πρὸς τίνος τ’ ἀφαιρεθεὶς ἓκειν⁸ γυναικῶν αὐτανέψιον στόλων;
οὗτοι δικάζει ταῦτα μαρτύρων ὑπὸ
935 'Ἀρης: τὸ νεῖκος δ’ οὐκ ἐν ἄργυρου λαβῇ ἔλυσεν: ἄλλα πολλὰ γίγνεται πάρος πεσὴματ’ ἀνδρῶν κάπολακτισμοὶ βίου.

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¹ κλάοις M, with οι over ει m. ² οὐδὲ μάλ’: Rob. ³ <δ’> Headlam. ⁴ λέγοις: Heath.
THE SUPPLIANT MAIDENS

HERALD

I shall carry off these maids unless someone shall tear them away.

KING

Dost thou but touch them, thou shalt smart for it, and that right soon.

HERALD

I hear thee; and thy speech is far from hospitable.

KING

No, since for despoilers of the gods I have no hospitality.

HERALD

I will go and tell Aegyptus' sons of this.

KING

My proud spirit will not ponder on this threat.

HERALD

But that I may know and tell a plainer tale (for it beseems a herald to make exact report in each particular)—what message am I to deliver? Who is it, am I to tell on my return, that has despoiled me of this band of women, their own cousins? 'Tis not, I trow, by voice of witnesses that the god of battle judgeth cases like this; nor is it by the gift of silver that he settleth dispute; no! ere that, many a one shall fall and shuffle off his life.

5 ἀπαγγέλειν Μ, ἔλλειν Ε. 6 ἡκούν Μ, ἡκεῖν m E. 7 γίνεται Μ, γίνεται E.
AESCYLUS

<ΒΑΣΙΛΕΤΣ>

τί σοι λέγειν χρή τούνομ'; ἐν χρόνῳ μαθών ἐξήγη σύ τ' αὐτὸς χοι 1 ξυνέμποροι σέθεν.

940 ταύτας δ' ἐκοῦσας μὲν κατ' εὐνοιαν φρενῶν ἄγοις ἄν, εἴπερ εὐσεβῆς πίθοι λόγοι: 2

tοία δὲ δημόπρακτος ἐκ πόλεως μία ψῆφος κέκρανται, μῆποτ' ἐκδοῦναι βιά στόλον γυναικῶν· τῶνδ' ἐφῆλωται τορῶς 4

945 γόμφος διαμπάξ', ὡς μένειν ἀραρότως.

tαύτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα ὤν τὸν πτυχαῖς βιβλίων κατεσφραγισμένα,

σαφῆ δ' ἀκοῦεις ἐξ ἑλευθεροστόμου γλώσσης. κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.

<ΚΗΡΕΣ>

950 έοιγμεν ἕδη πόλεμον ἀρείσθαι5 νέον.

ἐνι δὲ νίκη καὶ κράτη τοῖς ἀρσεσιν.

<ΒΑΣΙΛΕΤΣ>

ἀλλ' ἀρσενάς τοι τῆςδε γῆς οἰκήτορας εὑρήσετ' οὐ πίνοντας ἐκ κριθῶν μέθυ.

955 ὕμεις δὲ πάσαι σὺν φίλαις ὑπάσσι

θράσος λαβοῦσα στείχετ' εὐερκῆ δύνων, πύργων βαθεία μηχανὴ κεκλημένην.

καὶ δῶμαι' ἐστὶ πολλὰ μὲν τὰ δήμα, δεδομένως δ' οὐδ' ἐγὼ σμικρὰ χερί.

ἐνθ' ὑμῖν 8 ἐστὶν εὐτύκους 9 ναίειν δόμους 10

1 εἰσθηγαντος χοι Μ, τως γ' αἰτὸς χ' oi m marg. : Bothe.
2 λόγοι : Turn.
3 τοιάδε : Pauw.
4 τῶνδε φιλώταλ τορῶ : Turn.
5 τοσίμεν τάδ' ἥδη . . . ἐρείσθε (changed from ἐρμοθε) M : Cobet.
6 φίλοις : Schütz.
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THE SUPPLIANT MAIDENS

[King]

My name? What need is there that I declare it to thee? In due course of time thou shalt learn it, thou and thy mates. As for these maids, if, convinced by god-fearing argument, they consent of their own free will and heartily, thou mayest take them. But to this purpose hath been passed a decree by the unanimous resolve of the people of the State, never, under compulsion, to surrender this company of women; through this their resolve the rivet has been driven clean, to remain fixed and fast. Not on tablets is this inscribed, nor hath it been sealed in folds of books: thou hearest the truth from free-spoken lips. Now get thee instantly from my sight!

[Herald]

We are like, methinks, to involve ourselves anon in a new war. But may victory and authority rest with the men!

[King]

Nay, 'tis men, I trow, you will find, in the dwellers of this land; and that no drinkers of barley-bree. [Exit Herald.] But do ye take courage, all of you, and in company with your handmaidens, proceed to our well-fenced town, kept fast with bastions of deeply-planned device. As for places wherein to lodge, there are plenty of public sort (and in no mean scale am I housed myself), where, in company with many others, ye may occupy abodes suitably pre-

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7 κεκλημένην with: over the first η M: Herm.
8 εὖθυμεῖν: Kirchhoff.
9 ἐντυχοῦσῃ: Porson.
10 δόμως: Turn.
AESCYLUS

960 πολλῶν μετ' ἄλλων· εἰ δὲ τις μείζων χάρις, πάρεστιν οἰκεῖν καὶ μονορρύθμους ὁμόνως.
965 τοῦτων τὰ λύστα καὶ τὰ θυμηδέστατα
πάρεστι, ὠμοίωσας. 3 προστάτης δ' ἐγὼ ἄστοι τε πάντες, ὕπνητε ἦδε κραίνεται
ψήφος. τί τῶνδε κυριωτέρους μένεις;

ΧΟΡΟΣ

ἀλλ' ἀντ' ἀγαθῶν 3 ἀγαθοῖοι βρύοις,
970 διέ Πελασγῶν.
πέμψων δὲ πρόφρων δεύρ' ἡμέτερον
πατέρ' εὐθαρσῆ Δαναόν, πρόνοον
καὶ βούλαρχον. τοῦ γὰρ προτέρα
μήτης, ὅπου χρὴ δῶματα ναίειν
καὶ τόπος εὐφρών. πᾶς τις ἐπειπεῖν
ψόγον ἄλλοθρόνοις
975 εὐτυκός 4 εἶ ὅ ἐτ τὰ λύστα.
σὺν τ' εὐκλείᾳ καὶ ἀμηνίτῃ
βάζει λαῶν ἐγχώρων 5

·

τάσσεσθε, φίλαι διμωίδες, οὕτως
ὡς ἐφ' ἐκάστη διεκλήρωσεν
Δαναὸς θεραποντίδα φερνήν.

ΔΑΝΑΟΣ

980 ὁ παῖδες, Ἀργείοισιν εὖχεσθαι χρεῶν,
θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,
985 σοπνόδας, ἐπεὶ σωτήρες οὐ διχορρόπως.
καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐγγενεῖς 6
φίλους 7 πικρῶς ἡκουσαν αὐτανεφίσης 8

1 μονορρύθμους Μ, μονορρύθμος Ε.
2 ἤωμοίωσας: Canter.
3 ἀγαθοῖς: Porson.
4 εὐτυκός made from εὖ τύκτος Μ: Spanheim.
THE SUPPLIANT MAIDENS

pared; or, if it like you better, it is free for you also to make your home in dwellings of separate sort. Of these select what is best and most to your desires. A protector ye have in me and in all the burghers, whose resolve this is that now takes effect. Why wait for others of higher authority?

CHORUS

In blessings mayest thou abound, noble Pelasgian, in requital for thy blessings! But, if it please thee, send hither our brave father Danaüs to be our adviser and leader of our counsels. For it befits him, rather than ourselves, to advise us where we should make our abode and what neighbourhood is friendly. All the world is ready to cast reproach on those who speak a foreign tongue. But may all be for the best! [Exit the King.] And do ye, dear handmaidens, preserving your fair fame and provoking no angry utterances on the part of the native folk, take up your stations even as Danaüs has allotted her duty of attendance unto each.

[Enter Danaüs with a bodyguard

Danaüs

My children, it is meet to offer prayers unto the Argives and to sacrifice and pour libations unto them as to Olympian gods; for they are our saviours in no doubtful wise. The conduct of your cousins toward their own kinsfolk they heard from my lips, and were moved to bitterness against them; but

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5 χὠρφ: Tucker.  
6 ἐκτενεῖς: Heath.  
7 φίλου M (with ως over ου), E, φιλους G.  
8 αὐτανεψίους: Scaliger.
985 ἐμοὶ δ' ὀπαδοὺς τούσδε καὶ δορυσσόους ἔταξαι, ὡς ἔχομι τίμιον γέρας,
καὶ μη' 'ξα εὐλπτων' δορικανεὶ μόρῳθανῶν
λάθουμι, χώρη δ' ἄχθος ἄειζων πέλοι.
τοιώνθε τυχχάνοντας ἐκ πρυμνῆς φρενὸς
χάριν σέβεσθαι τιμωτέραν χρεών.⁶
καὶ ταῦθ' ἀμ' ἐγγάραμμου κροκός
πολλοῖσιν ἄλλοισι σωφρονίσμασιν πατρός,
ἀγνάθ' ὀμυλον ἐξελεγχεσθαιχρόνω.
πᾶς δ' ἐν μετοίκῳ γιλῶσαν εὐτυκον' φέρει
κακήν, τὸ τ' εἰπεῖν εὐπετεῖς μύσαγμά πως.
ἡμᾶς δ' ἐπανώ μη καταισχύνειν ἐμέ,
ὡραν ἔχουσα τήν' ἐπιστρεπτόν βροτοῖς.
τέρειν ὀπώρα δ' εὐφύλακτος οὐδαμῶς.
θήρες δὲ κηραίουσι καὶ βροτοί, τὶ μὴ;
καὶ κνώδαλα πτεροῦντα καὶ πεδοστηβή.¹⁰
†καρπώματα στάζοντα κηρύσσει Κύριος
καλώρα καλύουσαν θωσμένον ἔρως,
καὶ παρθένων χλυδαῖσιν εὐμόρφοις ἐπὶ
πᾶς τις παρελθὼν ὀμματὸς θελκτήριον
τὸξευμ' ἐπεμψέν, ἰμέροι νυκώμενοι.
πρὸς ταύτα μη πάθωμεν ὅτι πολὺς πόνος
πολὺς δὲ πόντοσ οὔνεκ' ἡροθη' δορί,
μηδ' αῖσχος ἡμῶν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
πράξωμεν. ὅκησις δ' καὶ διπλῆ πάρα:
τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ,
οἰκεῖν λάτρων ἀτερθέν. εὐπετῇ τάδε.
μόνον φύλαξαί τάσο' ἐπιστολᾶς πατρός,
τὸ σωφρονεῖν τιμῶσα τοῦ βίον πλέον.

¹ ἐμοῖς with s changed to δ M, ἐμοὶ δ' G: Stanley.
² μη' 'ξα εὐλπτων: Paley. ³ δόρυκ' ἀνημέρω: Porson.
⁴ εὐπρυμνῆ: Sidgwick. ⁵ ἐμοὶ: χρεῶν Heimsoeth.
⁶ ταῦτα μὲν γράψεσθε: Herm.
THE SUPPLIANT MAIDENS

to me they assigned this escort of spearmen, that I
might have rank and honour, and might not be
waylaid at unawares and perish by the death of the
spear, and so an ever-living burthen come upon the
land. Recipients of such boons as these, it becomes
us to hold gratitude in yet higher honour in the
bottom of our soul. And in addition to the many
other sage injunctions of your sire recorded in your
memory, do ye inscribe this withal—that an unknown
company is proved by time. For in an alien’s case,
all the world bears an evil tongue in readiness, and
it is easy lightly to utter slander that defiles. Where-
fore I would have ye bring no shame upon me, now
when your youthful loveliness attracts men’s gaze.
The tender ripeness of summer fruit is in no wise
easy to protect; beasts despoil it—and men, why
not?—and brutes that fly and those that walk
the earth. Love’s goddess makes bruit abroad of
fruit bursting ripe. . . . So all men, as they pass,
mastered by desire, shoot an alluring arrow of the
eye at the delicate beauty of virgins. See to it,
therefore, that we suffer not that in fear whereof
we have endured great toil and ploughed the great
waters with our barque; and that we bring no
shame to ourselves and exultation to our enemies.
Habitation of double sort is at our disposition—
the one Pelasgus offers, the other, the city—and to
occupy free of cost. These terms are easy. Only
pay heed to these behests of your father, and count
your chastity more precious than your life.

7 προσγεγραμμένος M: Rob.
8 ὃς ἐλέγχεσθαι: Heimsoeth. 9 εὐθυχον: Spanheim.
10 παιδοτιθῳ M: Rob. 11 θωσμενῆν with ei over η M.
12 ὁδὲ ἐκληρώθη: Heath. 13 οἰκήσεις: Rob.
14 λατρῶν: from Hesych., Herm. 15 φυλάξαι: Vict.

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AESCYLUS

ΧΟΡΟΣ

ταλλευτυχοίμεν πρὸς θεών Ὄλυμπίων·

emption δ' ὀπόρας οὕνεκ' εἰ θάρσει, πάτερ.

εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,

ἐχνος τὸ πρόσθεν οὐ διαστρέψω φρένος.

ΧΟΡΟΣ <ΔΑΝΑΙΔΩΝ>

ἵτε μᾶν ἀστυνάκτας  [στρ. α.

μάκαρας1 θεοὺς γανάοντες2 πολιούχους

τε καὶ οἱ χεῦμ', Ἐρασίνου

περιναίονοι3 παλιών.

ὑποδέξασθε <δ'>4 ὀπάδοι

μέλος5 αῖνος6 δὲ πόλιν τήνδε Πελασγῶν

ἐχέτω, μηδ' ἔτι Νείλου

προχοᾶς7 σέβωμεν ῥυμοίς.

ποταμοὺς δ' οἱ διὰ χώρας  [ἀντ. α.

θελεμῶν8 πῶμα χέουσιν πολύτεκνοι,

λυπαροὶς χεύμαις γαίας

τὸδε μελίσσοντες9 οἴδας.

ἐπίδοι δ' Ἀρτεμίς ἀγνὰ

στόλον οἴκτιζομένα, μηδ' ὑπ' ἀνάγκας

γάμως ἐλθοὶ10 Κυθερείας·

στυγίων11 πέλοι τὸδ' ἄθλον.

<XΟΡΟΣ ΘΕΡΑΠΑΙΝΩΝ>12  [στρ. β.

Κύπριδος <δ'>13 οὐκ ἀμέλει θεσμὸς ὃς' εὐφρών.

δύναται γάρ Διὸς ἄγχιστα σὺν Ἰρρά·

1 μακρας: Stanley.  2 γανάοντες: Pauw.  3 περιναίοτε: Heath, Markscheffel.  4 <δ'> Heath.
THE SUPPLIANT MAIDENS

CHORUS

May the Olympian gods grant us good fortune in all the rest! But, touching the bloom of my virginity, father, be of good cheer, for, unless some evil hath been devised of Heaven, I will not swerve from the former pathway of my thoughts.

CHORUS [OF THE DANAÏDS]

‘Come now away, glorifying the blessed gods, lords of the city, both those that guard the town and those that dwell about Erasinus’ ancient stream. And do ye handmaidens take up the strain. Let the theme of our praise be this city of the Pelasgians, and no longer let the homage of our hymns be paid to Nile’s floods where they seek the sea;

But to the rivers that through the land pour their gentle draught and give increase of children, with their fertilizing streams soothing its soil.

May pure Artemis look upon this band in compassion, and may wedlock never come through constraint of Cytherea. That prize be mine enemies’!

ARGIVE MEN

Yet there is no disdain of Cypris in this our friendly hymn; for she, together with Hera, hath

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5 μένως: Legrand. 6 αἰώνς M: Rob. 7 πρὸς χῶς M: Rob.
8 θελεμῶν MGE, θαλερῶν P. 9 μελισσόντες: Pauw.
10 ἐλθεῖ ME, ἐλθοῦ P. 11 στύγειον: Wecklein.
12 The distribution of parts, undifferentiated in M, is Kirchhoff’s for vv. 1034-1051, G. W. Schneider’s for 1052-1061 (sung by the leaders of the two choruses), Boeckh’s for 1062-1073.
13 < dubious > Pauw.
AESCHYLUS

tietai d’ aiolomhetis
theos ergos epi semeinous.
metakouoni de fila matre paresin
Podos <ξ>2 t’ oudev aparon

telethei thektori3 Peithoi.4
dedotai d’ ‘Aromeia moir’ ‘Aphroditas
phedur6 tribw6 t’ ‘Eraton.

[ant. β.

fugadesion d’ epinovias8 kakα t’ alug
polemous θ’ aimaatontas proforobomai.

ti po’ euptlion evpaxan
tahumoponisi diwymois;
ō ti toi morsimon estin, to genvou’ αν.
Dios ou parbatos9 estin
megala phoin apetatos:
metα polloin de gammaon ade
teleuta proteran10 pelei

<danaiaes>

ο megas Zeus apalexi

gamoun Aignptogeni moi.

<theapainia>
to men an beltaton eιν’

<danaiaes>

ou de thelyouis an abelkton.11

<theapainia>

ou de γ’ ouk oida to mellon.

1 d’ ai MGE, de P.
2 <ξ> Wellauer.
3 thektori: Bothe.
4 πειθοι ME, πειθοί P.

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THE SUPPLIANT MAIDENS

power most near to Zeus, and for her august rites the goddess of varied wiles is held in honour.

And in the train of their mother are Desire and she to whom nothing is denied, even winning Persuasion; and to Harmonia hath been given a share of Aphrodite, and to the whispering dalliances of the Loves.

But for the fugitives I have boding fears of blasts of harm and cruel distress and bloody wars. What boots it that they voyaged so fair when pursuit followed fast upon their track?

Whatsoe'er is fated, that will come to pass. The mighty, untrammelled will of Zeus cannot be transgressed. Marriage is our destiny as it hath been that of many women ere our time.

[A Danaïd]

May mighty Zeus defend me from marriage with Aegyptus' race!

[A Handmaiden]

That would indeed be best.

[A Danaïd]

But thou wouldst move the immovable.

[A Handmaiden]

Aye, and thou dost not know what the future hath in store.

5 ψευδαρα with θ over δ M: Klausen. 6 τρίβοι: Klausen.
7 φυγάδες δ': Burges. 8 ἐπιπνοϊα ME: Turn.
9 παραβάτας: Askew. 10 προτέραν: Bothe.
11 θέλγεις ἀνάβελκτον: Stephanus.
AESCHYLUS

<ΔΑΝΑΙΣ>

τί δὲ μέλλω φρένα Δίαν
καθορᾶν, ὃψιν ἐβυσσον;]

[ἀντ. γ.

<ΘΕΡΑΠΑΙΝΑ>

μέτριον νῦν ἔπος εὐχῶν)

<ΔΑΝΑΙΣ>

1060 τίνα καρόν με διδάσκεις;

<ΘΕΡΑΠΑΙΝΑ>

τὰ θεῶν μηδὲν ἀγάζειν.

<XΟΡΟΣ>

Ζεὺς¹ ἄναξ ἀποστεροὶ-
η γάμον² δυσάνορα
dáiων, ὅσπερ Ἴω
1065 πημονᾶς ἐλύσατ' εὗ
χειρὶ παμνία κατασχεθῶν,
εὐμενὴ βίαν³ κτίσας.

καὶ κράτος νέμοι γυναι-
ξίν, τὸ βέλτερον κακοί
1070 καὶ τὸ δύομορον αἰνῶ, ἐπί 
καὶ δίκα, δίκας ἐπε-
σθαί, ξίνυ εὐχαῖς ἐμαῖς, λυπηρίως
μαχαναίς θεοῦ πάρα.

THE SUPPLIANT MAIDENS

[A Danaïd]

How should I scan the mind of Zeus, a sight unfathomable?

[A Handmaiden]

Let the words of thy prayer be moderate.

[A Danaïd]

What due measure is this that thou wouldst teach me?

[A Handmaiden]

In things of Heaven ask not too much.

[Chorus of Danaïds and Handmaidens]

May sovereign Zeus withhold from me cruel wedlock with a man I hate, that very Zeus who mercifully wrought for Io deliverance from pain, restoring her with healing hand by kindly constraint.

And may he award victory to the women! I am content with that which is better than evil, even two parts of good blent with one of bad; content that, through means of deliverance vouchsafed of heaven, conflicting rights, in accordance with my prayers, should attend the course of justice.

[Exeunt omnes

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THE PERSIANS
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ
ΑΤΟΣΣΑ
ΑΓΓΕΛΟΣ
ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΤ
ΞΕΡΞΗΣ

DRAMATIS PERSONAE

ΑΤΟΣΣΑ, Queen Mother
ΧΕΡΧΕΣ
ΓΗΣΟΤ of Darius
A MESSENGER
CHORUS of Persian Elders

Scene.—Susa, the residence of the Persian kings. The action is conceived as taking place near an ancient council hall, later at the tomb of Darius.

Time.—480 B.C., not long after the battle of Salamis.
Date.—472 B.C., at the City Dionysia.
ARGUMENT

At the head of a mighty host gathered from the innumerable nations of his empire, Xerxes, the youthful and impetuous King of Persia, has gone forth to conquer all Greece and especially to take vengeance on Athens, at whose hands his father Darius had suffered cruel defeat at Marathon. The regents, appointed by the king on his departure, disturbed by the absence of all tidings from their army, convene (by a transparent fiction) to take counsel in solemn session as to the fortunes of their long absent lord. To them the Queen Mother resorts desiring their interpretation of a vision of the night portending disaster to her son. Urged by the Elders to make supplication to the gods and propitiate Earth and the spirits of the dead with offerings that they may ward off the evil aspect of her dream, she delays her departure to inquire of them what manner of men Athens can oppose to the forces of Persia. Scarce has she heard of their prowess than there enters in hot haste a Courier bringing the full story of the annihilation of the Persian fleet at Salamis and of the sufferings of a portion of the army on its homeward march.

The sacrifices she had designed for another purpose Atossa now performs at the tomb of her husband Darius, whose spirit, waked by the incantations of the Chorus, deprecates all further attempts at invading Greece, prophesies the defeat of the Persians at Plataea because of their insolence and sacrilege, and ascribes to infatuate folly the ruin of Xerxes, whose distressful appearance at the end of the play visibly signalizes the utter downfall of his presumptuous pride.
ΠΕΡΣΑΙ

ΧΟΡΟΣ

Τάδε μὲν Περσῶν τῶν οἴχομένων Ἑλλάδ’ ἐσι αἶαν πιστὰ¹ καλεῖται,
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων ἐδράνων φίλακες, κατὰ πρεσβείαν
οὔς αὐτὸς ἄναξ Ἐρήμης βασιλεὺς
Δαρειογενῆς²
eἴλετο χώρας ἐφορεύειν.
ἀμφὶ δὲ νόστως τῷ βασιλείῳ καὶ πολυχρύσου στρατιάς³ ἦδη
κακόμαντις ἄγαν ὀρσολοπεῖται⁴
θυμὸς ἐσοώθην.
pᾶσα γὰρ ἱσχύς Ἀσιατογενής
ὡρικεί, νέον δ’ ἄνδρα βαυζεί,
κοῦτε τις ἄγγελος οὔτε τις ἱππεὺς.

15 ἀστὰ τὸ Περσῶν ἀφικνεῖται·
oὔτε τὸ Σούσων ἢδ’ Ἀρβατάνων⁵ καὶ τὸ πολλαῖν Κίσσων⁶ ἔρκος
προλιπόντες ἔβαν, τοῖς μὲν ἔφ’ ἱππων.
τοῖς δ’ ἐπὶ ναῶν,⁷ πεζοὶ τε βάδην

20 πολέμου στίφος παρέχοντες.

¹ πίστα M, πιστὰ G.
² δαρειογενής* δαρείου uids M, δαρειογενῆς FK.

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THE PERSIANS

[Enter a band of Elders, guardians of the Persian Empire]

CHORUS

Behold this our band, called the Trusty Council of the Persians who have departed to the land of Hellas, and warders of the royal abode, rich in plenteous store of gold, whom Xerxes, our King, Darius' princely son, did himself select, by virtue of our rank and years, to be the guardians of his realm.

But touching the return of our King and of his host richly arrayed in gold, my soul within my breast, all too sorely disquieted, even now presageth disaster. For the whole force of Asia's sons hath fared forth and murmurs against its youthful King. Nor courier nor horseman arrives at the city of the Persians, who left behind them the walled defence of Susa and Agbatana and Cissa's ancient ramparts, and went forth, some on steeds, some in galleys, others on foot, with measured march presenting a dense array of war.

3 πολυχρώσους στρατιάς Μ, πολυχρώσου στρατιάς recc.
4 ὀρσολοπεῖται Μ, ὀρσοπολεῖται recc.
5 οἴχωκε Μ, ωίχωκε recc.
6 ἐκβατάνων: Brunck.
7 κίσσιον Μ, κίσσιον Η: Blomfield.
8 οἱ: Blomfield.
9 νῆῶν Μ, νᾶῶν LFR, etc.
AESCHYLUS

οἶς Ἄμιστρης ἡ Ἄρταφρένης 1
καὶ Μεγαβάτης 2 ἡ Ἄντάσπης,
tαγὸι Περσῶν,
βασιλῆς βασιλέως ὑποχοι μεγάλου,
σοῦνται, στρατιάς πολλῆς ἐφοροί,
tοξοδάμαντες τ’ ἢ ἱπποβάται, 25
φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην
ψυχῆς εὐτλήμονε 3 δόξη.
‘Αρτεμβάρης θ’ ἵπποιχάρμης
καὶ Μασίστρης, 4 ο̣ τ’ ἡ τοξοδάμας
ἐσθλὸς Ἰμαῖος, Φαραυδάκης θ’,
ἐπιπων τ’ ἐλατὴρ Σοσθάνης.
30 ἀλλοις δ’ ὁ μέγας καὶ πολυθρέμων
Νεῖλος ἐπεμψεν· Σοσσικάνης,
Πηγασταγῶν Αἰγυπτογενῆς,
ὁ τ’ ἡς ἵερας Μέμφιδος ἀρχῶν
μέγας Ἀρσάμης, τὰς τ’ ὄγυγους
Θῆβας ἐφέπων Ἀριώμαρδος,
καὶ ἑλειοβάται ναῷ ἐρεται
35 δεινοὶ πλῆθος τ’ ἀνάριμοι.
ἄβροδιαιτῶν δ’ ἔπεται Λυδῶν
ὀχλὸς, οἷ τ’ ἔπιπαν ἠπειρογενὴς
κατέχουσιν ἔθνος, τοὺς Μητρόγαθος 5
‘Ἀρκτέυας τ’ ἅγαθὸς, βασιλῆς δῖοιοι,
καὶ πολὺχρυσοί Σάρδεις ἐπόχους
πολλοῖς ἀρμασιν ἔξορμοσιν,
dírrūmα τε καὶ τρίττυμα 6 τέλη,
φοβερῶν ὤψιν προσιδέοθει.
50 στείνατι δ’ ἵεροῦ Τμῶλου πελάται

1 ἄρταφρένης M recc., ἄρταφρένης m.
2 μεγαβάτης M, μεγαβάζης recc., μεγαβάτης recc.
3 εὖ τλήμον M, εὐτλήμον recc.

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THE PERSIANS

Such were Amistres and Artaphrenes and Megabates and Astaspes, marshals of the Persians; kings themselves, yet vassals of the Great King, they press on, commanders of a vast host, skilled to manage bow and steed, formidable of aspect and terrible in battle through the valiant resolve of their souls. Artembares, too, who battles from his chariot, and Masistres, and goodly Imaeus, skilled with the bow, and Pharandaces, and Sosthanes, who urges on his steeds. Others still the mighty, fecund Nile sent forth—Susiscanes, Pegastagon of Egyptian lineage, mighty Arsames, lord of sacred Memphis, Ariomardus, governor of world-old Thebes, and the rangers of the fens, rowers of ships, well-skilled, and in multitude past all numbering.

In their train follows a throng of luxurious Lydians, and those\(^1\) who hold in subjection all the people of the mainland, whom Metrogathes and brave Arcteus, their kingly commanders, and Sardis rich in gold sped forth, riding in many a chariot, in ranks with three and four steeds abreast, a spectacle terrible to behold. They too that dwell by sacred Tmolus pledge themselves to cast the yoke

\(^1\) A covert reference to the Ionians, kinsmen of the Athenians, who served under compulsion in the expedition against Greece.

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4 μασίστρης mss., μασίστης Herod. vii. 82.
5 μητρογάθης M, μητρογάθης QL.
6 τίρρυμα M, τίρρυμα recce.
7 στεφνται M (with ν marked to be deleted) etc.
AESCHYLUS

50 ξυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι, Μάρδων, Θάρυβις, λόγχης ἄκµονες, καὶ ἀκοντισταὶ Μυσοῖ. Βαβυλῶν δὲ ἡ πολύχρυσος πάµµικτον ὄχλον πέµπει σύρδην, ναῦν τ' ἐπόχους καὶ τοξούλκῳ λήµµατι πιστοὺς· τὸ µαχαροφόρον τ' ἔθνος ἐκ πάσης Ἀσίας ἐπεται
dευναῖς βασιλέως ὑπὸ ποµµαίς.
tοιόνδ' ἀνθος Περσίδος Αἰας
60 οἶχεται ἄνδρῶν,
οὐς πέρι πᾶσα χθὸν Ἀσιήτως
θρέψασα πόθῳ στένεται µαλερῶ,
tοκέες τ' ἄλοχοι θ'[ἡµερολεγόν
τείνοντα χρόνον τροµέονται.

65 πεπέρακεν3 µὲν ὁ περσηπτόλος ἦδη [στρ. α.
βασίλεως στρατὸς εἰς ἀν-
tιπορον γεύσανα χώραν,
λυῳδέσμω σχεδία πορθ-
µὸν ἀµείβας

70 Ἀθαµαντίδος Ἑλλας,
pολύγοµφον ὀσισµα
ξυγὸν ἀµφιβαλῶν αὐχένι πόντου.
pολυάνδρου δ' Ἀσίας θούρµος ἀρχῶν [ἀντ. α.
ἐπὶ πᾶσαν χθόνα ποιµα-
νόριον θείον ἔλαινε
διχόθεν, πεζονόµον3 τ' ἐκ
tε θαλάσσας,
ἐχυροὶα4 πεποιθῶς
στυφελῶν ἐφέταις, χρυ-
σογόνου5 γενεὰς ἰσόθεος6 φώς.

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THE PERSIANS

of slavery upon Hellas—Mardon, Tharybis, anvils of the lance, and the Mysians, hurlers of the javelin. Babylon, also, teeming with gold, sends a mingled host in sweeping train, both mariners borne in galleys and bowmen reliant on their courage. The folk that wields the scimitar follows from every part of Asia at the dread mandates of the King.

Such are the warriors, the flower of the Persian land, that are departed, and in ardent longing for them the whole land of Asia, their foster-nurse, laments; while parents and wives, as they count the days, shudder at the lengthening delay.

The royal armament, dealing destruction to cities, hath ere now passed to the neighbouring land upon the adverse shore, having crossed the firth of Helle, daughter of Athamas, on a bridge of boats made fast by cables, by casting a stout-clamped roadway as a yoke upon the neck of the deep.

The impetuous lord of populous Asia is driving his wondrous warrior-flock against the whole earth in twofold armament, on foot and by the sea, resting his confidence in his stalwart and stern commanders; he himself, the peer of the gods, a hero whose race is sprung from gold.⁴

¹ The hero Perseus, here regarded as the ancestor of Xerxes, and in l. 146 as giving his name to the whole Persian race, was the son of Zeus, who descended to Danaë in a shower of gold.
κυάνεον δ’ ὀμμασὶ λεύσσων
φοινίου¹ δέργμα² δράκοντος,
pολύχειρ καὶ πολυναύτας,³
Σύριον ἦ ἄρμα διώκων,
ἐπάγει δουρικλύτοις ἀν-
δράσι τοξόδαμνον ὁ Αρη.

δόκιμος δ’ οὕτως ὑποστὰς
μεγάλῳ ῥεύματι φωτῶν
ἐχυροῖς ἐρκεσιν εὐργειν
ἀμαχον κῆμα θαλάσσας
ἀπρόσωοτος γὰρ ὁ Περσάν⁴
στράτεσ ἀλκίφρων τε λαός.

⁵θεόθεν γὰρ κατὰ Μοῖρ’
ἐκράτησεν τὸ παλαι-
όν, ἐπέσκηψε δὲ Πέρσαις
πολέμους πυργοδαίκτους
διέσεων ἵππιοχάρμας
τε κλόνους
πόλεων τ’ ἀναστάσεις.

ἐμαθὸν δ’ εὐρυπόροι-
ο θαλάσσας² πολυι-
νομένας πνεύματι λάβρω
ἐσορᾶν πόντιον ἄλσος,
πύσυνοι λεπτοδόμοις πει-
σμασι λα-
οπόροις τε μαχαναῖς.

δολόμητιν δ’ ἀπάταν θεοῦ
τίς ἀνὴρ θνατὸς ἄλυζει;

τίς ὁ κραυπνὸς ποδὶ πῆδη-

μα⁸ τὸδ’ εὐπετῶς⁹ ἀνάσσων¹⁰;

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THE PERSIANS

Flashing from his eyes the dark glare of a deadly dragon, attended by many a soldier-band and many a mariner, and speeding his Syrian car, he leadeth against a people renowned for the spear a warlike archer host.

But none there is so proved in prowess as can make stand against a mighty flood of men and by strong barriers stem the resistless billows of the main; for Persia’s host is not to be withstanded and valiant of heart are her men.

For by the will of the gods Fate hath held sway since ancient days, and hath enjoined upon the Persians the pursuit of war that levels ramparts low, the mellay of embattled steeds, and the storming of cities.

And they have learned to look upon the domain of the deep when the broad-wayed sea whiteneth to foam beneath the tempest’s blast, trusting in their finely wrought cables, and their devices to give passage to their host.

Yet the insidious guile of God—what mortal man shall escape it? Who with agile foot can lightly leap from out its toils?

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1 φονίον M, φονίον FN.  
2 δέρμα M, δέργμα recq.  
3 πολυναύτης M, πολυναύτας recq.  
4 περσῶν: Blomfield.  
5 ll. 93-106 transposed to precede 107-114: O. Müller.  
6 ὅ M, ῥ recq.  
7 θαλάσσης M, θαλάσσας recq.  
8 πηδήματος: Emper.  
10 ἀνάσσων: Brunck.

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AESCYLUS

ϕιλόφρων γὰρ παρασαίνει¹ [ἀντ. δ.]
βροτῶν εἰς ἄρκνας Ἄτα,²
tόθεν οὖκ ἔστω ὑπερθέν
100 νῦν ἄνατον ἐξαλύζαι.³

115 ταῦτα μοι ἤμαλχιτων [στρ. ε.]
φῆμι ἀμύσσεται φόβω,
όα, Περσικοῦ στρατεύματος
tοῦδε, μὴ πόλις πύθη-
tαι κένανδρον μέγ' ἀστυ Σουσίδος,

120 καὶ τὸ Κισσίων πόλισμ'[ἀντ. ε.]
ἀντίδουτον ἁστεία,⁵
όα, τοῦτ' ἔτος γυναικοπλῆ-
θῆς ὄμιλος ἀπών,

125 βυσσίνους δ' ἐν πέπλοις πέσῃ λακίς.⁶

πᾶς γὰρ ἐπηλάτας [στρ. ζ.]
καὶ πεδοστήθης λεώς
σμήνος ὡς ἐκλείουσεν μελισ-
σᾶν⁷ σὺν ὀρχάμω στρατοῦ,

130 τὸν ἀμφίζευκτον ἐξαμείψας
ἀμφοτέρας ἀλών
πρῶνα κοινὸν αἰας.

λέκτρα δ' ἄνδρῶν πόθω [ἀντ. ζ.]
πῆμπλαται δακρύμασιν.

135 Περσιδεῖς δ' ἄβροπενθεῖς⁸ ἐκά-
στα⁹ πόθω φιλάνορι
tὸν αἰχμάντα θόντων εὐνα-
τήρ' ἀποπεμψαμένα
λείπεται μονόζυξ.

¹ σαλνοῦσα τὸ πρῶτον παράγει M: Seidler.
² ἀρκύστατα : Herm.
THE PERSIANS

For Delusion, with semblance of fair intent, lureth man astray into her snares, whence it is not possible for him scatheless to escape.

Wherefore my heart is shrouded in gloom and is racked with fear (woe!) for our Persian armament, lest the State learn that the mighty capital of the Susian land is made desolate of its sons,

And lest, as bands of women cry aloud "woe," the Cissian stronghold raise a re-echoing shout responsive to the thud of hands on breast, and rending fall upon their vesture of fine linen.

For all the men-at-arms, they that urge on steeds and they that march along the plain, have left the city and gone forth, like bees in a swarm, together with the chief captain of the host; and have crossed the spur, projected into the sea and common to either continent, by which both shores are bound by a yoke.

And marriage-beds are filled with tears through longing for husbands; each Persian dame has sped forth to the field her warlike and impetuous consort, and in the tenderness of her grief and in longing for her beloved lord is left lorn of her mate.

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3 υπὲρ θνατῶν ἀλύξαντα φυγεῖν: ὑπὲρθεν Rob., νων άνατον έξαλύξαι Wecklein.  
4 μοι M, μοι recc.  
5 έσται M: Burney.  
6 πέση οικίς added by m.  
7 μελισσά M, μελισσῶν many recc., μελισσῶν F.  
8 ἀκροπονθεῖς: schol. Paley.  
9 έκάσταν changed to έκάσται M, έκάστα recc.
AESCYLUS

140 ἀλλ’ ἄγε, Πέρσαι, τόδ’ ενεξόμενοι στέγοις ἀρχαῖοι,
φροντίδα κεδυνή καὶ βασιλεύουν
θωμεθα, χρεία δὲ προσήκει,
πῶς ἀρα πράσσει Ξέρξης βασιλεὺς
Δαρείωγενής,
tὸ πατρωνύμιον γένος ἥμετερον,
pότερον τὸξον ῥύμα τὸ νικών,
ἡ δορυκράνου
λόγχης ἴσχὺς κεκράτηκεν.

150 ἀλλ’ ἦδε θεῶν ἵσον ὀφθαλμοῖς
φάος ὅρμαται μήτηρ βασιλέως,
βασίλεα δὲ ἐμὴ προσπίτνω
καὶ προσφθόνοις δὲ χρεῶν αὐτῆν
πάντας μύθοις προσαυδᾶν.

155 ὡ βαθυζώνων ἀνασσα Περσίδων ὑπερτάτη,
μήτερ ἦ Ξέρξου γεραιά, χαῖρε, Δαρείου γύναι.
θεοῦ μὲν εὐνάτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυη,
ei τι μὴ δαίμων παλαιῶς νῦν μεθέστηκε στρατῷ.

ΑΤΟΧΣΑ

ταῦτα δὴ λιποῦσ’ ἵκανως χρυσεστόλμοις δόμους
160 καὶ τὸ Δαρείου τε κάμον κοινὸν εὐνατήριον.
κάμε’ καρδίαν ἁμύσσει φροντίς. ἔς δ’ ὑμᾶς ἐρώ
μύθον, οὐδαμῶς ἐμαυτής ὦδ’ ἄδειμαντος, φίλοι,
μὴ μέγας πλοῦτος κοινῆς οὐδ’ ἀντρέψῃ πολλ’ ὁλθον, δυν Δαρείου ἥρεν οὐκ ἄνευ θεῶν τινος.

1 στέγος M, στέγος P.
2 ἀρα M.
3 ἁμέτερον changed from ἁμέτερον M, ἁμέτερον rec.
4 δορυκράνου M, δορυκράνου PVF.
5 προσπίτνω προσκυνῶ M, προσπίτνω rec.
THE PERSIANS

But come, ye Persians, let us take our station on the steps of this olden palace and devise some sage and deeply-pondered counsel (for need thereof hath come upon us) how it then fares with Xerxes our King, Darius' son, scion of our own race as his forefather's name declares. Is it the drawing of the bow that hath triumphed, or is it the might of the spear-headed lance that hath prevailed?

[Enter Atossa, gorgeously apparelled, on a chariot and attended by a numerous retinue

But lo! here comes forth an effulgence like unto the eyes of the gods—the Mother of our King, my Queen. To her I make lowly obeisance. Meet is it also that we all address her in words of salutation.

[The Elders prostrate themselves and then rise to their feet. Their leader continues

O Queen, most exalted of Persia's deep-girdled dames, venerable mother of Xerxes, spouse of Darius, all hail! Consort wast thou of the Persians' god, and mother art thou likewise of a god, unless perchance its ancient fortune hath now forsaken our host.

ATOSSA

For this very cause I have quitted the gold-espangled palace and the common nuptial chamber of Darius and myself, and am come hither. My heart, too, is rent with anxiety; and unto you, my friends, will I make a disclosure, being in no wise free from an apprehension prompted by my own thoughts, lest our great wealth shall, in its headlong course, have overturned the prosperity which Darius raised on high not without the favour of

\[5] εὐνήτειρα \(M\), εὐνάτειρα \(\text{recce.}\)

\[7] \text{καὶ μὲ : Bothe.}\)

\[8] \text{κοινόςας \(M\), κοινόςας \(\text{schol. M recce.}\)}
AESCHYLUS

165 ταῦτά μοι διπλὴ μέριμνα φραστός ἐστιν ἐν φρεασίν, μήτε χρημάτων ἀνάδρων πλήθος ἐν τιμῇ σέβειν μήτ' ἀρχηγότοισι λάμπειν φῶς ὅσον σθένος πάρα. ἐστι γὰρ πλούτος γ' ἀμεμφήσ, ἀμφὶ δ' ὄφθαλμών φόβος.

όμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.

170 πρὸς τάδ' ὡς οὖτως ἑχόντων τῶντε, σύμβουλοι λόγοι

tοτδέ μοι γένεσθε, Πέρσαι, γηραλέα πιστώματα: πάντα γὰρ τὰ κέδυ' ἐν ὑμῖν ἐστὶ μοι βουλεύματα.

ΧΟΡΟΣ

eι τόδ' ἵσθι, γῆς ἀνασσα τήσε, μή σε δις φράσαι μήτ' ἔπος μήτ' ἐργον ὅν ἄν δύναμις ἦγείσθαι θέλη.

175 εὐμενεῖς γὰρ οὖντα ἡμᾶς τῶντε σύμβουλοις καλεῖς.

ΑΤΟΣΣΑ

πολλοῖς μὲν αἰεὶ νυκτέροις ὅνειρασιν ἔνεμι, ἀφ' οὔπερ παῖς ἐμὸς στείλας στρατὸν Ἰαόνων γῆν οἴχεται πέρσαι θέλων· ἄλλ' οὔτι πιὸ τοιόνδ' ἐναργεῖς εἰδόμην

180 ὡς τῆς πάροιδεν εὐφρόνης· λέξω δὲ σοι.

εὐδοξάτην μοι δύο γυναίκ' εὐείμονε, ἢ μὲν πέπλουσι Περσικοὶς ἥσκημεν, ἢ δ' αὔτε Δωρικοῖς, εἰς ὦφιν μολεῖν, μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολυ̣,

185 κάλλει τ' ἀμάμω, καὶ κασιγνῆτα γένους ταῦτος· πάτραν δ' ἐναιον ἢ μὲν Ἐλλάδα κλήρῳ λαχοῦσα γαῖν, ἢ δὲ βάρβαρον.

1 μέριμν' άφραστος: C. G. Haupt.
2 ὄφθαλμοι: Heimsoeth.
3 δύναμεις M, δύναμις recce.
4 θέλει M, θέλη m1.
5 αἰεῖ M, aiei FN.
6 δύο M, μοι δύο recce.
THE PERSIANS

some god. Wherefore a twofold thought has been pondered in my heart: neither to hold in honour vast wealth without men, and that the light does not shine, in proportion to their strength, on men without riches. Our wealth, at all events, is ample, but my alarm is for the light of my eyes—for the light of the house I deem to be the presence of its lord. Wherefore, since things stand in such case, lend me your counsel in this concern, ye Persians, my aged trusty servants. For all my hopes of good counsel depend on you.

CHORUS

Be well assured of this, our country's Queen, not twice hast thou to point out either word or deed, touching aught wherein our power is able to direct thee. For well affected to thy interests are we whom thou summonest as counsellors in these matters.

ATOSSA

I have been ever haunted by many a dream at night since my son, having fitted forth his armament, departed hence with intent to lay waste the land of the Ionians. But never yet have I beheld so distinct a vision as yesternight. I will describe it unto thee.

I dreamed that two women in fair vesture, one apparelled in Persian garb, the other in Dorian attire, appeared before mine eyes; both in stature far more striking than are the women of our time, in beauty flawless, sisters of the self-same race. As for the country wherein they dwelt, to one had been assigned by lot the land of Hellas, to the other
ΑΕΣΧΥΛΟΣ

τούτω στάσιν τιν', ὡς ἐγὼ 'δόκουν ὅραν,
tεῦχεν ἐν ἀλλήλαισιν. παῖς δ' ἐμὸς μαθὼν
190 κατείχε κατράνεν, ἀρμασώ δ' ὑπὸ
ζεύγυσιν αὐτῷ καὶ λέπαδν' ἐπ' αὐχένων
τίθησιν. χῇ μὲν τῆδ' ἐπυργοῦτο στολῇ
ἐν ἡμίαισιν τ' εἶχεν εὐαρκτὸν στόμα,
ἡ δ' ἐσφάδαζε, καὶ χερῶν ἐντῇ δίφρου
195 διασπαράσσει καὶ ξυναρπάζει βία
ἀνευ χαλῶν καὶ ζυγόν θραύει μέσον.
πίπτει δ' ἐμὸς παῖς, καὶ πατήρ παρίσταται
Δαρείων οἰκτέιρων οὐφι· τὸν δ' ὅπως ὅρα
ἐκρείσσα, πέπλους ῥήγυσσιν ἀμφὶ σώματι.
200 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.
ἐπεὶ δ' ἀνέστην καὶ χερῶν καλλιρρόου
ἐβαυσα πηγῆς, σὺν θυντολῷ χερὶ
βωμὸν προσέτον, ἀποτρόπουσι δαίμονοι
θέλουσα θύσαι πέλανον, ὧν τέλη τάδε.
205 ὅρῳ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν
Φοίβου· φόβῳ δ' ἀφθονος ἐστάθην, φίλοι·
μεθύστερον δὲ κύρκον εἰσορῷ δρόμῳ
πτεροῖς ἐφορμαίνοντα καὶ χηλαίς κάρα
τίλλονθ'. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας
210 παρείχε. ταῦτ' ἐμοίγε δείματ' εἰσιδεῖν, ἢ
μύϊ δ' ἀκούειν. εὖ γὰρ ἔστε, παῖς ἐμὸς
πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ' ἀνήρ,
κακῶς δὲ πράξας, οὐχ υπεύθυνος πόλει,
σωθεὶς δ' ὁμοίως τῆς δὲ κοιρανεὶ χθονός.

1 ἀλλήλησι Μ, ἀλλήλαισι Κ'Ν.
2 ὑπαυχένων Μ, ἐπ' αὐχένων rec. 
3 ἱνλαίσιον Μ, ἱνλαίσι δ' rec. : Blomfield.
4 ἐν τῇ: Scaliger.
5 διασπαράττει Μ, διασπαράσσει Cant. 2.
6 οἰκτείρων: Kirchhoff.
7 καλλιρρόου Μ, καλλιρρόου rec. 

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that of the barbarians. The twain, to my fancy, seemed to provoke each other to a mutual feud; and my son, made aware of this, strove to restrain and soothe them, and yoked them both to his car and placed the collar- straps upon their necks. The one bore herself proudly in these trappings and kept her mouth obedient to the rein. The other struggled and with her hands rent asunder the harness of the car; then, free of the curb, dragged it violently along with her and snapped the yoke asunder. My son was hurled to the ground and his father Darius stood by his side compassionating him. But Xerxes, when he beheld him, rent his garments about his limbs.

Such, I say, was the vision I beheld in the night. But when I had risen and dipped my hands in the clear-flowing water of a spring, I drew nigh unto an altar with incense in my hand, minded to make oblation of a sacrificial cake unto the divinities that avert evil, even unto those to whom these rites are due. But I saw an eagle fleeing for safety to the altar of Phoebus—and from terror, my friends, I stood reft of speech. And thereupon I spied a falcon rushing at full speed with outstretched pinions and with his talons plucking at the eagle's head; while it did naught but cower and yield its body to his foe.

These are the terrors I beheld, and terrors are they too for you to hear. For be ye well assured, my son, if he succeed, will challenge wonder; but, if he fail, he is not answerable to the State; and safe- returned, he holds this land in sway even as before.

8 μεθ' ὀστερον Μ, μεθ' ὀστερον recc.
9 ἐστ' ἰδεῖν Μ, ἐστ' ἰδεῖν recc.: Hartung.
AESCYLUS

ΧΟΡΟΣ

215 οὐ σε βουλόμεσθα, μήτερ, οὔτ' ἀγαν φοβεῖν λόγος οὔτε θαρσύνειν.1 Θεοὺς δὲ προστροπαίς ἱκνομένη, εἰ τι φλαῦρον εἶδες, αἰτοῦ τῶν ἀποτροπῆν τελεῖν, τὰ δ' ἀγάθα2 ἐκτελῆ γενέσθαι σοι τε καὶ τέκνοις σέθεν καὶ πόλει φίλους τε πάσι. δεύτερον δὲ χρή χοάς

220 Γῆ τε καὶ φθιτοῖς χέασθαι. πρευμνῶσ δ' αἰτοῦ τάδε, σον πόσιν Δαρείον, ὄντερ φῆς ἰδεῖν κατ' ευφρόνην, ἐσθλά σοι πέμπειν τέκνῳ τε γῆς ἐνερθέν ἐς φάος, τάμπαλιν δὲ τώνδε γαῖᾳ κάτοχα μαυροῦσθαις3 σκότω, ταῦτα θυμόμαντις ὤν σοι πρευμνῶσ παρήνεσα. 225 εὖ δὲ πανταχῇ τελεῖν σοι τώνδε κρίνομεν πέρι.

ΑΤΟΧΣΑ

ἀλλὰ μήν εὖνος γ' οὖ πρῶτος τῶν ἐνυπνίων κριτοὶ παιδι καὶ δόμου εἵμοί την τινι ἐκύρωσας φάτων. ἐκτελοῖτο δὴ4 τὰ χρηστά· ταῦτα δ', ὢς ἐφίεσαι, πάντα θήσομεν θεοῖ τοῖς τ' ἐνέρθε γῆς φίλοις, 230 εὖτ' ἀν εἰς οἶκους μόλωμεν. κεῖνα δ' ἐκμαθεῖν θέλω,

ω φίλου, ποῦ τὰς 'Αθηνας φασίν ἱδρύσθαι χθονός.

ΧΟΡΟΣ

τῆλε πρὸς δυσμαῖς ἀνακτος 'Ηλίου φθινασμάτων.

1 θρασύνειν M, θαρσύνειν rec. 2 τὰ δ' ἀγάθα δ' M, τὰ δ' ἀγάθα' rec. 3 κάτοχ' ἀμαροῦσθαι: Blomfield. 4 δὲ M rec. , δὴ N.

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CHORUS

O Mother, we would neither alarm thee unduly by our words nor yet raise thy hopes too high. But if it be aught inauspicious that thou hast seen, visit the gods with supplication and entreat them to turn aside the evil thereof, and that all good things may be fulfilled for thyself and thy children, for the realm and all thou holdest dear. Next, it is meet to offer libations unto Earth and the departed; and in propitiatory wise beseech thy spouse Darius, whom thou declarlest thou hast seen in the night, to send into the light of day from beneath the earth blessings for thee and for thy son; and that the reverse of this may be held in durance beneath the earth and fade away in gloom. Such is the counsel I offer thee with kindly intent, guided thereto by the promptings of my judgment. In our interpretation of these portents, the issue will in all things prove prosperous unto thee.

ATOSSA

Assuredly hast thou, its first interpreter, read the import of my dream with goodwill, at least, toward my son and house. Aye, may the issue indeed prove prosperous! All these rites, as thou dost enjoin, when I return to the palace, will I perform unto the gods and unto those dear to me beneath the earth. Meanwhile, my friends, I would fain learn in what region of the earth Athens lies according to report.

CHORUS

Far hence, where the waning fires of our Lord the Sun sink in the west.
ΑΕΣΧΥΛΟΣ

ΑΤΟΣΣΑ

ἀλλὰ μὴν ἵμερ’ ἐμὸς παῖς τήνδε θηρᾶσαι πόλιν;

ΧΟΡΟΣ

πᾶσα γὰρ γένοιτ’ ἂν Ἑλλὰς βασιλέως ὑπῆκοος.

ΑΤΟΣΣΑ

235 ὧδὲ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ;

ΧΟΡΟΣ

καὶ στρατὸς τοιοῦτος, ἔρξας πολλὰ δὴ Μήδους κακά.

ΑΤΟΣΣΑ

καὶ τί πρὸς τούτουσιν ἀλλο; πλοῦτος ἔξαρκής δόμοις;

ΧΟΡΟΣ

ἀργύρου πηγή τις αὐτοῖς ἔστι, θησαυρὸς χθονός.

ΑΤΟΣΣΑ

πότερα γὰρ τοξουλικὸς αἰχμὴ διὰ χερῶν¹ αὐτοῖς

ΧΟΡΟΣ

πρέπει;

240 οὐδαμῶς· ἔγχη σταδαῖα καὶ φεράσπιδες σαγαί.

ΑΤΟΣΣΑ

tίς δὲ ποιμάνωρ ἐπεστὶ κατιδεσπόζει στρατῷ;

ΧΟΡΟΣ

οὐτίνος δοῦλοι κέκληται φωτὸς οὐδ’ ὑπῆκοοι.

¹ χερός: Elmsley.
THE PERSIANS

ATOSSA
Can it then really be that my son had the keen desire to make booty of this city?

CHORUS
Aye, for then all Hellas would become submissive to the King.

ATOSSA
Has then their army such a multitude of men?

CHORUS
Aye, even such an army that it has smitten the Medes with sore calamity.

ATOSSA
And what else have they besides? Have they sufficient store of wealth in their homes?

CHORUS
Of silver they possess a fountain, as it were, intreasured in their soil.

ATOSSA
Is the shaft that stretches the bow native to their hand?

CHORUS
Nay, far from it; they have lances for close fight and shields that serve them for armour.

ATOSSA
And who is set over them as shepherd and is master of their host?

CHORUS
Of no man are they called the slaves or vassals.
ΔΕΙΤΑ ΑΤΟΣΣΑ
πώς ἂν οὖν μένοιεν ἀνδρας πολεμίους ἐπήλυδας;
ΧΟΡΟΣ
ὡς τε Δαρείου πολύν τε καὶ καλὸν φθείραι στρατόν.
ΑΤΟΣΣΑ
245 δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι.
ΧΟΡΟΣ
ἀλλ' ἐμοὶ δοκεῖν τάχ' εἴση πάντα νημερτή λόγον.
τοῦδε γὰρ δράμημα φωτὸς Περσικῶν πρέπει μαθεῖν,
καὶ φέρει σαφὲς τι πρᾶγμα ἐσθλὸν ἢ κακὸν κλυεῖν.
ΑΓΓΕΛΟΣ
ω γῆς ἀπάσης Ἀσιάδος πολίσματα,
250 ὧς Περσῶς αἷα καὶ πολὺς πλοῦτον λιμὴν,
ὡς ἐν μιᾷ πληγῇ κατεφθαρτεὶς πολὺς ὀλβὸς,
τὸ Περσῶν δ' ἄνθος οἶχεῖαι πεσόν.
ὁμοί, κακὸν μὲν πρῶτον ἀγγέλλειν κακά·
δόμως δ' ἀνάγκη πὰν ἀναπτύξαι πάθος,
255 Πέρσαι· στρατὸς γὰρ πᾶς ὀλωλε βαρβάρων.
ΧΟΡΟΣ
. ἄνι' ἄνια κακᾶ        [στρ. α.
 νεόκοτα καὶ δαί'. αἰαί,
 διαίνεσθε, Πέρσαι,
 τὸδ' ἀχός κλύωντες.
1 τεκοῦσιν M, τεκοῦσι recs.
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THE PERSIANS

ATOSSA

How then can they abide the attack of an invading foe?

CHORUS

So well as to have destroyed Darius’ great and goodly host.

ATOSSA

The fathers and mothers of those who are now on their way thither have in thy words, in sooth, dire food for thought.

CHORUS

Nay, methinks thou shalt learn anon the whole account in very truth. For yonder comes one who, it is clear to see, is a Persian courier; and he bears clear tidings of some issue, be it weal or woe.

MESSENER

O ye cities of all the land of Asia, O realm of Persia, and bounteous haven of wealth, how at a single stroke has all your plenteous weal been shattered, and the flower of the Persians fallen and perished! Woe’s me—it is an evil office to be the first to herald ill. And yet, ye Persians, I needs must unfold the whole disaster—the whole barbarian host is lost.

CHORUS

Grievous, grievous disaster, all unlooked-for and cruel. Alas, ye Persians, weep now that ye hear of this calamity.
ΑΕΙΣΧΥΛΟΣ

260 ὦς πάντα γ' ἔστ' ἐκεῖνα διαπεραγμένα·
 αὐτὸς δ' ἀέλπτως νόςτιμον βλέπω φάος.

ΧΟΡΟΣ

ἡ μακροβίωτος
οδε γ' τις αἰών ἐφάνθη
γεραιώδες· ἀκούειν

265 τόδε πήμ' ἀέλπτον.

ΑΕΙΣΧΥΛΟΣ

καὶ μὴν παρὼν γε1 κοῦ λόγους ἄλλων κλύων,
Πέρσαι, φράσαμ' ἃν οὐ ἐποροσώθη κοκά.

ΧΟΡΟΣ

ὁτοτοτοῖ, μάταν
τὰ πολλὰ βέλεα παμμιγῇ

270 γὰς ἀπ' Ἄσιδος ἤλθε δά- 
αν2 ἐρ' Ἑλλάδα χώραν.

ΑΕΙΣΧΥΛΟΣ

πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων
Σαλαμῖνος ἀκταί πᾶς τε πρόσχωρος τόπος.

ΧΟΡΟΣ

ὁτοτοτοῖ, φίλων

275 ἀλίδονα μέλεα3 πολυβαφή 
καταθανόντα λέγεις ἰέρε- 
σθαι πλάγκτε4 ἐν διπλάκεσσιν.

1 τε M, γε recc.
2 ἤλθ' ἐπ' αἰαν διαν (δαῖων Lambeth.) M: Wilam.
3 σώματα M, μέλεα Vind. 2.
4 πλάγκτοῖς: Wilam.
THE PERSIANS

Messerger

Aye, since now ye hear that all that armament is utterly destroyed; and I myself beyond all hope behold the day of my return.

Chorus

Too long, in sooth, hath this our life proved to us, aged as we are, that we should hear of this unlooked-for misery.

Messerger

And in truth, ye Persians, since I was present on the spot and did not hear the tale from report of others, I can clearly tell what manner of disaster was wrought.

Chorus

Alack, alack! In vain did our vast and variously armed host go forth from the land of Asia against the hostile soil of Hellas.

Messerger

Full of the bodies of men who perished by a wretched fate are the shores of Salamis and all the neighbouring coasts.

Chorus

Alack, alack! Thou tellest that the bodies of our loved ones, battered by the brine, are tossing, oft submerged and lifeless, hither and thither in their mantles.¹

¹ διπλάκεσιν, if correct, refers to the Persian dress, of which Herodotus makes mention in describing the battle of Marathon (vi. 112). διπλαξ as a substantive is certain elsewhere only in Homer, who used the word in the sense of "cloak," either of double folds or of double texture.
ΑΕΣΧΥΛΟΣ

ΑΓΓΕΛΟΣ

οὐδὲν γὰρ ἤρκει τὸξα, πᾶς δ’ ἀπώλυτο στρατὸς δαμασθεὶς ναύσισιν ἐμβολαῖς.1

ΧΟΡΟΣ

280 ἵνα ἄποτμον Πέρσαις [στρ. γ.]
δυσαιανὴ βοάν2
dάοις, ὡς πάντα παγκάκως ἐφθισαν3· αἰαὶ στρατοῦ φθαρέντος.

ΑΓΓΕΛΟΣ

ω πλείστων ἔχθος ὄνομα Σαλαμίνος κλύειν·

285 φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμημένος.

ΧΟΡΟΣ

στυγναὶ γ’ Ἀθάνατ4 δάοις· [ἀντ. γ.]
μεμνησθαί τοι πάρα
ὡς πολλὰς Περσίδων μάταν
ἐκτισαν εὐνίδας ἕδ’ ἀνάνδρους.

ΑΤΟΣΣΑ

290 σιγῶ πάλαι δύστηνος ἐκπεπληγμένη
kakoῖς· ὑπερβάλλει γὰρ ἡδε συμφόρα
to μήτε λέξαι μήτ’ ἐρωτήσαι πάθη.
όμως δ’ ἀνάγκη πημονᾶς βρετοῖς φέρειν
θεῶν διδότων· πάν δ’ ἀναπτύξας πάθος

295 λέξον καταστάς, κεῖ στένεις κακοῖς ὄμως,
tis oú τέθυηκε, τίνα δὲ καὶ πενθήσομεν
tῶν ἄρχελείων, ὅστ’ ἐπὶ σκήπτουχία
ταχθεῖς ἀνανδρον τάξιν ἡρῆμον θανῶν.

1 ἐν βολαῖς Μ, ἐμβολαῖς recce.
2 ἄποτμον βοὰν δυσαιανὴ πέρσαις Μ: Wecklein.
THE PERSIANS

MESSENGER

Aye, for our bows stood us in no stead, and the whole host has perished, overwhelmed when ship charged on ship.

CHORUS

Raise a doleful and mournful wail for the Persians, the wretched Persians, since they have met with complete and utter ruin. Alas for the destruction of our host!

MESSENGER

O name of Salamis most odious to my ears! Alas, how I groan when I recall the memory of Athens!

CHORUS

Aye, hateful indeed is Athens to her foes. Full well must we remember how many Persian dames she has reft of sons and husbands, lost all in vain.

ATOSSA

Long have I kept silence in my misery, smitten with dismay at our disaster; for this calamity is so exceeding great as to pass all speech and questioning of our woes. Nevertheless mortals needs must endure affliction when sent of Heaven. Compose thyself, and even though thou groanest at our loss, yet unfold the sum of our disaster and speak out! Who is there that is not dead? Whom have we to bewail of our leaders, who, appointed to wield the truncheon of command, by death left desolate his post without its chief?

3 ἐθεσαυ: Stadtmüller. 4 ἄθναι M, ἄθαναι rec. 135
Aeschylus

Agamemnon

Σέρξης μὲν αὐτὸς ζην τε καὶ βλέπει φάος.¹

Atoxia

300 ἐμώδω μὲν εἶπας δώμασιν φάος μέγα καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.

Agamemnon

'Ἀρτεμιβάρης δὲ μυρίας ἵπποι βραβεύεις στύφλους παρ' ἀκτάς θείνεται Σιλήνων. χὼ χιλίαρχος Δαδάκης πληγῇ δορός πὴδημα κούφον ἐκ νεώς ἀφήλατο. Τενάγων τ’ αἰριστὺς² Βακτρίων ἰδαγενής θαλασσόπληκτον νήσου Αἰαντος πολεῖ. Λίλαιος, 'Αρσάμης τε κάργησθης τρῖτος, οἰδ’ ἀμφὶ νήσου τὴν πελεοθρέμμονα δυνοῦμενοι³ κύρισον ἵσχυρὰν χθόνα. πηγαῖς τε Νείλου γειτόνων Αἰγυπτίου 'Αρκτεὺς, 'Αδεύης, καὶ φερεσάκης⁴ τρῖτος Φάρνοῦχος, οἴδε ναὸς ἐκ μιᾶς πέσον. Χρυσέως Μάταλλος μυριόνταχος θανῶν, ἵππου μελαίνης ἠγεμῶν τρισμυρίας, πυρρὰν ξαπληθῇ δάσκιον γενειάδα ἔτεγγ’, ἀμείβων χρώτα πορφυρὰ βαφῆ. καὶ Μάγος Ὀραβος, Ὀρτάβης τε Βάκτρως, σκληρᾶς μέτοικος γῆς, ἐκεῖ κατέφθιτο. "Ἀμιστρις Ἀμβιστρεύς τε πολύπονον δόρυ νωμῶν, ὃ τ’ ἐσθόλος Ἀριομαρδος Σάρδεσι πένθος παρασχὼν, Σεισάμης τ’ ὁ Μύσιος,

¹ φάος βλέπει mss., βλέπει φάος schol. Ran. 1028 (1060). ² αἰριστος: Blomfield. ³ νικώμενοι: Wecklein. 4 320
THE PERSIANS

MESSENGER

Xerxes himself lives and beholds the light.

ATOSSA

The words thou utterest bring a great light of joy unto my house, and bright day after night wrapped in gloom.

MESSENGER

But Artembares, commander of ten thousand horse, is dashing now against Silenia's cruel shore. And Dadaces, leader of a thousand men, leaped, spear-smitten, with nimble bound, from his ship. Tenagon, the Bactrians' chieftain of the true old stock, is ranging now around the surf-beaten isle of Ajax. Lilaeus and Arsames, and, third, Argestes, kept buffeting against its rugged strand, whirled round about the isle,¹ the breeding-place of doves. Arcteus, too, who dwelt hard by the waters of the Egyptian Nile, Adeues, and third Pharnuchus of the mighty shield—all these were hurled from out one ship. Matallus of Chrysa, commander of ten thousand, leader of the Black Horse thirty thousand strong, in death dyed red his thick and shaggy beard, changing its colour with a deep purple stain. Arabus, too, the Magian, perished there, and Bactrian Artabes, a settler now in a rugged land. Amistris, and Amphistreus, wielder of his toilsome spear, and brave Arioardus, whose death brought grief to Sardis, and Seisames the Mysian, and

¹ According to the scholiast, Salamis is meant; according to Hermann, one of the small islands adjacent to Salamis.

⁴ φρεσεύης Μ, φρεσσεύης recc.: Bothe.
Aeschylus

Θάρυβις τε πεντήκοντα πεντάκις νεῶν
tαγός, γένος Λυρναίος, εὔειδῆς ἀνήρ,
κεῖται θανῶν δείλαιος οὐ μάλ' εὐτυχώς.
Συνέννεσις τε πρῶτος εἰς εὔφυχιαν,
Κιλίκων ἁρπαχος, εἰς ἀνήρ πλείστων πόνων
ἐχθρῶς παρασχῶν, εὐκλεῶς ἀπώλετο.
tοσόνδε ταγών² νῦν³ ὑπεμνήσθην πέρι.
330
πολλῶν παρόντων δ' ὀλ' ὄλ' ἀπαγγέλλω κακά.

Atoxsa

αἰαὶ, κακῶν ὑψιστα δὴ κλίω τάδε,
αἰάχη τε Πέρσαις καὶ λιγέα κωκύματα.
ἀτὰρ φράσον μοι τοῦτ' ἀναστρέφας πάλιν ἡ
335
τόσον δὲ πλῆθος ἡ νεῶν Ἐλληνίδων,
ὥστ' ἄξιωσαι Περσικῷ στρατεύματι
μάχην συνάψαι ναῦων ἑμβολαῖς;

Agelos

πλῆθους μὲν ἂν σάφ'/ ἴσθ' ἐκατι βάρβαρον⁶
ναυσίν κρατήσαι. καὶ γὰρ Ἐλλησιν μὲν ἂν
340
δ' πᾶς ἄριθμος ἐστὶ τριακάδας δέκα
ναῦν, δεκάς δ' ἂν τῶν ἐχωρίῳ ἐκκριτος.
Ἐρηξὶ δέ, καὶ γὰρ οἶδα, χιλίας μὲν ἂν
ἄν ἂν πλῆθος, ἂδ' ὑπέρκοποι' τάχει
ἐκάτον δ' ἢσαν ἐπτὰ θ'. ὅδ' ἔχει λόγος.
345
μή σοι δοκοῦμεν τῇδε λειψθήναι⁷ μάχη;
αὖδ' ὄδε δαίμων τοῖς κατέθειρε στρατόν,
τάλαντα βρύσας οὐκ ἰσορροπῶ τύχῃ.
θεοὶ πόλιν σύζουσι Παλλάδος θεᾶς.

1 ἁρπαχος Μ, ἁρπαχος recc. 2 ταυων' ἀρχώντων: Weil.
3 νῦν om. M. 4 δ' om. M. 5 δ' M, δὲ recc. 6 βαρβάρων: Heath.
7 ὑπέρκομποι: Wakefield. 8 λειψθήναι M, λειψθήναι recc.

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THE PERSIANS

Tharybis, admiral of five times fifty ships, a Lyrnaean by descent, a comely man, lies dead all wretched in uncomeliness.\(^1\) Syennessis, also, the governor of the Cilicians, foremost in courage, he whose single prowess wrought the foe most harm, found there a glorious death. Such were the leaders touching whom I have now made report. Sore as were our losses, yet I announce but few.

ATOSSA

Alas! The words I hear put the very crown upon our woes—a disgrace to the Persians and cause for shrill lament. But retrace thy tale and tell me clearly this: how great was the number of the ships of Hellas that gave them assurance with their armed prows to join battle with the Persian armament?

MESSENGER

Were numbers all, be well assured the barbarians would have gained the victory with their fleet. For the whole number of the ships of Hellas amounted to ten times thirty, and, apart from these, there was a chosen squadron of ten. But Xerxes, this I know, had under his command a thousand, while those excelling in speed were twice a hundred, and seven more. Such is the reckoning. Think'st thou we were outnumbered in this contest? No, it was some power divine that swayed down the scale of fortune with unequal weight and thus destroyed our host. The gods preserve the city of the goddess Pallas.

\(^1\) The ironical phrase οὐ μᾶλ’ εὖνυχῶς, which is contrasted with εὐελῆς, probably refers to his unburied state. Cp. Soph. Aj. 1126.
AESCYLUS

ΑΤΟΣΣΑ

ἐτ' ἄρ' Ἁθηνῶν ἔστ' ἀπόρθητος πόλις;

ΑΓΓΕΛΟΣ

ἀνδρῶν γὰρ οὐνών ἔρκος ἐστὶν ἀσφαλές.

ΑΤΟΣΣΑ

350 ἀρχὴ δὲ ναυαὶ συμβολῆς τίς ἦν, φράσων τίνες κατήρξαν, πότερον Ἐλληνες, μάχης, ἡ παῖς ἐμὸς, πλήθει καταυχήσας νεῶν;

ΑΓΓΕΛΟΣ

355 ἤρξεν μέν, ὡ δέσποινα, τοῦ παιτὸς κακοῦ φανείς ἀλάστωρ ἡ κακὸς δαίμων ποθέν.

δρασμῷ κρυφαίῳ βιότον ἐκσωσαίτο.3

360 ὁ δ' εὐθὺς ἦν ἴδου σείγον, οὐ ξυνεῖς δόλον Ἐλληνος ἄνδρος οὐδὲ τὸν θεῶν φθόνον, πᾶσιν προφυνέ τόνδε ναυάρχοις λόγον, εὐθ' ἂν φλέγων ἀκτίσων ἦλιος χθόνα

λήσῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ, τάξαι νεῶν στύφος μὲν ἐν στοῖχοι τρισὶν ἐκπλους φυλάσσειν καὶ πόρους ἀληθοῖς, ἅλλας δὲ κύκλῳ νῆσον Αἰαντός πέριξ.

370 ναυσίν4 κρυφαίως δρασμὸν ἐυρώντες τινά, πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.

1 μένοιεν : Monk.
2 ἐπανθηρόντες Μ., ἐπενθηρόντες recce.
3 ἐκσωσαίτο : Monk.
4 ναυσίν Μ., ναυσίν recce.
THE PERSIANS

AtoSSA

Is then the city of Athens not yet despoiled?

MessenGER

Nay, while her sons still live her ramparts are impregnable.

AtoSSA

But the beginning of the encounter of the fleets—tell me of it. Who began the onset? Was it the Hellenes? Or my son, exulting in the multitude of his ships?

MessenGER

My Queen, some destructive power or evil spirit, that appeared I know not whence, caused the beginning of our utter rout. A Hellene, from the Athenian host, came to thy son Xerxes and told this tale: that, when the gloom of sable night should set in, the Hellenes would not hold their station, but, springing upon the rowing benches of their ships, would seek, some here, some there, to preserve their lives by stealthy flight. But Xerxes, on hearing this, not comprehending the wile of the Hellene nor yet that the gods grudged him success, straightway gave charge to all his captains to this effect—that, when the sun had ceased to illumine the earth with his beams, and darkness had covered the precincts of the sky, they should bring up in serried order the main body of the fleet, disposed in triple line, to bar the exits and the sounding straits, and station other ships in a circle around the island of Ajax; with the warning that, should the Hellenes escape an evil doom, finding by stealth some means of flight for their fleet, it had been decreed that every

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ΑΕΣΧΥΛΟΣ

tοσαυτ' ἐλεξε κάρθ' ὑπ' ευθύμου φρενός·
οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἡπίστατο.
οἱ δ' οὐκ ἀκόςμως, ἀλλὰ πειθάρχῳ φρενὶ
δείπνον τ' ἐπορσύνοντο, ναυβάτης τ' ἀνήρ
τροποῦτο κάπην σκαλμοῦν ἀμφ' εὐήρετμον.
ἐπεὶ δὲ φέγγος ἦλιον κατέβητο
καὶ νῦξ ἐπηεῖ, πᾶς ἀνήρ κώπης ἄναξ
ὡς ναῦν ἐξώρει πᾶς ἡ' ὅπλων ἐπιστάτης·
tάξις δὲ τάξιν παρεκάλει νεὼς μακρᾶς·
πλέουσι δ' ὡς ἐκαστὸς ἵν τεταγμένος,
καὶ πάννυχοι δὴ διάπλουν καθίστασαν
ναῦν ἀνακτεῖ πάντα ναυτικόν λεών.
καὶ νῦξ ἐξώρει, κοῦ μάλ' Ἑλλήνων στρατὸς
κρυψαῖον ἐκπλουν οὐδαμῇ καθίστατο·
ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα
πᾶσαν κατέσχε γαῖαν εὐφεγγὴς ἱδεῖν,
πρῶτον μὲν ἧχη κέλαδος Ἑλλήνων πάρα
μολπηθὸν ἡφῆμησιν, ὸρθιον δ' ἁμα
ἀντηλάλαξε νησώτυδος πέτρας
ἡχ' φόβος δὲ πάσι βαρβάροις παρῆν
γνώμης ἀποσφαλείσιν· οὐ γὰρ ὡς φυγῇ
παιάν, ἐφύηνον σεμνὸν Ἑλλήνες τὸτε,
ἀλλ' ἐς μάχην ὀρμῶντες εὐφύχῳ θράσει·
σάλπιγξ δ' ἄνυτ' πάντ' ἐκεῖν ἐπέφελεν.
ἐυθὺς δὲ κάμηθας ῥοθίαδος ἔνυσμενολὴ
ἐπαινεῖν ἄλμην βρύχων ἐκ κελεύματος,
θωρὸς δὲ πάντες ἥσαν ἐκφανεῖς ἱδείν·
τὸ δείπνον μὲν πρῶτον εὐτάκτως κέρας
ἠγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος
ἐπεξεχώρης, καὶ παρῆν ὦμοι κλύειν
πολλὴν βοήν, "ἄ παιδες Ἑλλήνων ἵτε,

1 δείπνον M, δείπνον τ' N.
2 δ' M, θ' recc.
THE PERSIANS

captain should lose his head. So he commanded in full confidence of heart, since he knew not the issue purposed of the gods. Our crews then, with no lack of order but with an obedient spirit, prepared their evening meal, while each sailor looped his oar about its thole-pin so that it fitted well. But when the light of the sun had faded and night drew on, each master of an oar and each man versed in arms went on board. The long galleys cheered each other, line by line; and they held their course as each captain had been ordered, and all the livelong night the commanders of the fleet kept their whole force cruising to and fro across the strait. Night began to wane, yet the fleet of the Hellenes in no wise endeavoured to put forth by stealth. When, however, radiant Day with her white coursers shone over all the land, first of all from the Hellenes rang out loud a cheer like unto a song of triumph, and, at the same instant, clear from the island crags Echo returned an answering cry. Terror fell on all the barbarians, balked of their purpose; for not as in flight did in that hour the Hellenes chant their solemn paean, but as men rushing to the onset with the courage of gallant hearts. The trumpet with its blast fired all their line; and instantly, at the word of command, with the even stroke of foaming oars they smote the briny deep. Swiftly they all hove clear into view. Their right wing, well marshalled, led on foremost in orderly advance, next their whole armament bore out against us, and at the same time a mighty shout greeted our ears: "On, ye sons of Hellas!" Free your native land, free

3 εὐφήμησεν: Brunck.
4 δ' added in M.
Aeschylus

ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παιδας, γυναῖκας, θεῶν τε πατρών ἔνατη, θήκας τε προγόνων νῦν ὑπὲρ πάντων ἀγῶν." καὶ μὴν παρ' ἡμῶν Περσίδος γλώσσῃς ρόθος ὑπερτάζε, κούκετ' ἃν μέλλειν ἀκμὴ. εὐθὺς δὲ ναὸς ἐν νηὶ χαλκήρῃ στόλον ἐπαισεν ὑ̣ρξε δ' ἐμβολῆς Ἐλληνική ναὸς, καποθραύει πάντα Φωνίσσης νεώς κόρυμβ', ἐπ' ἀλλην δ' ἀλλος ηὕθυνεν δόρυ. τὰ πρῶτα μὲν νυμ' ὑμία Περσικοῦ στρατοῦ ἀντείχεν: ὡς δὲ πλήθος ἐν στενῷ νεών ἠθροιστ', ἀρωγὴ δ' οὕτως ἀλῆλοις παρῆν, αὐτοὶ δ' ὑπ' αὐτῶν ἐμβόλους χαλκοστόμους παῖντ' ἔθραυσσον πάντα κοπήρη στόλον, Ἐλληνικά τε νής οὐκ ἄφρασμόνως κύκλῳ πέριξ ἔθεινον, ὑπτιοῦτο δὲ σκάφη νεῶν, θάλασσα δ' οὐκετ' ἃν ἰδεῖν, ναυαγῶν πλῆθουσα καὶ φόνου βροτῶν. ἄκται δὲ νεκρῶν χοιράδες τ' ἐπλήθυνον, φυγὴ δ' ἀκόσμων πᾶσα ναὸς ἡρέσσετο, ὀσαιπερ ἦσαν βαρβάρου στρατεύματος. τοῖς δ' ὠστε θύνους ἑ τῆς ἱχθύων βόλον ἀγάλαι κωπῶν θραύμασίν τ' ἐρεπίων ἐπαιον, ἐρράχιζον οἴμωγη δ' ὅμοι κωκύμασιν κατείχε πελαγίαν ἀλα, ἔως κελανής νυκτὸς ὅμμ' αφεῖλετο. κακῶν δὲ πλήθος, οὐδ' ἂν εἰ δέκ' ἢματα στοιχηγοροίν, οὐκ ἂν ἐκπλήσσαμι σοι. εἰ γὰρ τόδ' ἴσθι, μηδάμ' ἢμερα μιᾶ πλήθος τοσοῦτορθιμοῦ ἀνθρώπων θανέιν.

1 νῦν M, νυν rec. 2 ὑπ' αὐτῶν M, ὑφ' αὐτῶν rec. 3 ἐμβολαῖς: Stanley.
THE PERSIANS

your children, your wives, the fanes of your fathers' gods, and the tombs of your ancestors. Now you battle for your all." And now from our side arose responsive the mingled clamour of Persian speech; the time brooked no delay, but instantly ship dashed against ship its bronze-sheathed beak. It was a ship of Hellas that began the charge and sheared off entire the curved stern of a Phoenician barque. Each captain drove his ship straight against some other ship. At first, indeed, the stream of the Persian armament held its own; but when the mass of our ships had been crowded in the narrows, and none could render another aid, and each crashed its bronze-faced beak against each of its own line, they shivered their whole array of oars; while the Hellenic galleys, not heedless of their chance, hemmed them in and battered them on every side. The hulls of our vessels rolled over and the sea was hidden from our sight, strewn as it was with wrecks and slaughtered men. The shores and reefs were crowded with our dead, and every ship that formed a part of the barbarian fleet plied its oars in disorderly flight. But, as if our men were tunnies or some haul of fish, the foe kept striking and hacking them with broken oars and fragments of wrecked ships; and groans and shrieks together filled the open sea until the face of sable night hid the scene. But the multitude of our disasters I could not narrate in full at thy request even were I to make a ten days' story of my tale. Be well assured of this—there never perished in a single day so great a multitude of men.

4 ἀκοδόμως ὸ, ἀκοδόμης ὸ. 5 οἰμωγῆς Ο, οἰμωγὴ rec. 6 στοιχειομερῆν with ο' over α Ο, στοιχειομερῆν rec. 7 μὴ δ' ἰν Ο, μηδάμ' rec. 8 τοσοῦτ' ἄριθμον ὦ, τοσοῦτάριθμον rec.

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AESCYLUS

ΑΤΟΣΣΑ

αἰαὶ, κακῶν δὴ πέλαγος ἔρρωγεν¹ μέγα
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.

ΑΓΓΕΛΟΣ

435 εὖ νῦν² τόδ’ ἵσθι, μηδέπω μεσοῦν κακῶν·
τοιάδ’ ἐπ’ αὐτοῖς³ ἦλθε συμφορὰ πάθους
ὡς τοῦδε καὶ δίς ἀντισηκώσαι ἦσσεῖ.

ΑΤΟΣΣΑ

καὶ τίς γένοιτ’ ἂν τῆσδ’ ἐτ’⁴ ἔχθιων τύχη;
λέξοι τίν’ αὖ φῆς τήνδε συμφορὰν στρατῶν
ἐλθεῖν κακῶν ῥέπουσαν ἐς τὰ μάζσσονα.

ΑΓΓΕΛΟΣ

Περσῶν ὅσινερ ἢσαν ἀκμαῖοι φύσιν,
ψυχὴν τ’ ἀριστοὶ κενγένειαν ἐκπρεπεῖς,
αὐτῷ τ’ ἄνακτι πίστιν ἐν πρώτωι ἀεὶ,
τεθνᾶσιν αἰσχρῶς⁵ δυσκλεεστάτῳ μόρῳ.

ΑΤΟΣΣΑ

445 οἷ ἡγοθ’ τάλανα συμφορᾶς κακής, φίλοι.
ποίῳ μόρῳ δὲ τοῦδε φῆς ὀλωλέναι;

ΑΓΓΕΛΟΣ

(νῆσος τὸς ἐστὶ πρῶσθε Σαλαμίνος τόπων)
βαιά, δύσορμος ναυσίν, ἢν ὁ φιλόχορος
Πάν ἐμβατεύει, ποντίας ἀκτής ἐπι-
ἐνταῦθα πέμπει τούσδ’, ὅπως, ὅταν νεὼν
φθαρέντες ἔχθροι νήσου εἰκοσιοίατο,

¹ ἐρρωγενταί M, ἐρρωγε m. ² νῦν M, νῦν rec. 
³ αὖτοὶς M, αὖτοις rec. ⁴ τῆσδ’ ἢ M, τῆσδ’ ἐτ’ AN. 
⁵ αἰσχρῶς M, σικτρῶς P. ⁶ οἵ ἡγοθ M: Porson. 
⁷ νῆσον M, ναῦσον rec.
THE PERSIANS

ATOSSA

Alas! In sooth a mighty sea of troubles has burst upon the Persians and the entire barbarian race.

MESSENGER

Be well assured of this, the disaster is not as yet half told. So dire an affliction of calamity fell upon them as to outweigh these ills, aye twice over.

ATOSSA

But what fortune could have befallen yet more malign than this? Speak! What is this other disaster thou sayest came upon our host, sinking the scale to greater weight of ill?

MESSENGER

What Persians were in their life's prime, bravest in spirit, pre-eminent for noble birth, and ever among the foremost in loyalty unto the King himself—these have fallen ignobly by a most inglorious doom.

ATOSSA

Ah, wretched that I am, my friends, by reason of this cruel pass! By what manner of death sayest thou they perished?

MESSENGER

There is an island¹ fronting Salamis, small, a dangerous anchorage for ships; and upon its sea-washed shore dance-loving Pan is wont to tread. Thither Xerxes dispatched these, his choicest troops, in order that when the Hellenic foe, wrecked from out his ships, should seek escape in safety to the island, they

¹ Psyttalea.
ΑΕΣΧΥΛΟΣ

κτείνοιεν εὐχείρωτον Ἑλλήνων στρατόν, φίλους δ᾽ ὑπεκουξομεν ἐναλίων πόρων, κακῶς τὸ μέλλον ἱστορῶν. ὡς γὰρ θεὸς ναῦν ἔδωκε κύδος Ἑλληνῶν μάχης, αὐθημερὸν φράξαντες εὐχάλκοις δέμας ὀπλοῦσι ναῦν ἔξειθρωσκον ἠμφί δὲ κυκλῳντῳ πάσαν νῆσον ὃστ᾽ ἀμηχανεῖν ὃποι τράποντο. πολλὰ μὲν γὰρ ἐκ χερῶν πέτροισιν ἡράσσοντο, τοξικής τ᾽ ἀποθάμνυγγος ἵοι προσπίννυστες ὠλυσαν· τέλος δ᾽ ἐφορμηθέντες ἐξ ἕνος ρόδου παίουσι, κρεοκοποῦσι δυστήνων μέλη, ἐως ἀπάντων ἐξαπεθείραν βίον.

Σέρξης δ᾽ ἀνώμωζεν κακῶν ὅρων βάθος· ἔδραν γὰρ εἶχε παντὸς εὐαγη στρατοῦ, υψηλὸν οὐχον ἄγχι πελαγίας ἅλος· ῥήξας δὲ πέπλους κάνακωκύσας λυγύ, πεζῷ παραγγείλας ἄφαρ στρατεύματι, ἵσος ἀκόσμῳ ἔξω φύγῃ. τουάλδε σοι πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν.

ΑΤΟΣΣΑ

ὁ στυγνὲ δαίμον, ὡς ἀρ᾽ ἔφευγας φρενῶν Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν κλεινών Ἀθηνῶν ἡπειρ., κοῦκ ἀπήρκεσαν· οὖς πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν· ὃν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν τοσόνδε πλήθος τημάτων ἐπέσπασεν.

1 ὑπεκουξομεν M: Kirchhoff. 2 ὠλυσαν M, ὠλυσαν recc. 3 κρεοκοποῦσι changed to κρεοκοποῦσι M. 4 ἀνώμωζεν M, ἀνψωζεν recc.
THE PERSIANS

might slaughter his force, an easy prey, and rescue their comrades from the narrows of the sea. Grievously did he misjudge the issue. For when some god had given the glory to the Hellenes in the battle on the sea, that self-same day, fencing their bodies in armour of goodly bronze, they bounded from their ships and encircled the whole island round about, so that our men were at a loss which way to turn. Oft-time they were struck by stones slung from their hands, and arrows sped from the bow-string kept ever falling upon them and working them destruction. At last the Hellenes, charging with one shout, smote them and hacked to pieces the limbs of the poor wretches, until they had utterly destroyed the life of all. Xerxes groaned aloud when he beheld the depth of the disaster; for he occupied a seat commanding a clear view of all the armament—a lofty eminence hard by the open sea. Rending his robes and uttering a loud wail, he forthwith gave orders to his force on land and dismissed them in disorderly flight. Such, besides the one already told, is the disaster thou must bewail.

ATOSSA

O hateful divinity, how hast thou foiled the purpose of the Persians! Cruel was the vengeance brought upon himself that my son designed for illustrious Athens, and the barbarians whom aforetime Marathon destroyed were not enough. For them my son thought to exact retribution, and has drawn upon himself so great a multitude of woes.

5 πελαγίας M, πελαγίας rec. 6 παρὰ M, πάρα m. 7 εὑρε : Kirchhoff. 8 ἀπήρκεσε M, ἀπήρκεσαν rec. 9 τοσῶν δὲ M, τοσῶνδε rec.
AESCYLUS

σῦ δ' εἶπέ, ναῦν αἰ̇ πεφεύγασιν μόρον,
ποῦ τάσδ' ἐλειπέσ· οἶδα σημῆναι τορῶς;

ΑΓΓΕΛΟΣ

480 ναῦν γε1 ταγοὶ τῶν λελεμμένων σώθην
κατ' οὖρον οὐκ εὐκοσμοίν αἴρονται2 φυγήν·
στρατὸς δ' ὅ λουπὸς ἐν τε Βουωτῶν χθονὶ
διώλλυθ', οἱ μὲν ἀμφὶ κρηναιῶν γάνος
dύψῃ πονοῦντες, οἱ δ' ὅπ' ἄσθματος κενοί
dιεκπερώμεν ἐς τε Φωκέων χθόνα
καὶ Δωρίδ' ἀλαίν, Μηλιὰ τε κόλπον, οὗ
Σπερχεῖός ἀρδεῖ πεδίον εὑμενεῖ ποτῶ·
kάντευθεν ἥμας γῆς Αχαιόδος πέδουν
καὶ Θεσσαλῶν πόλεις3 ὑπεσπανισμένους

490 βορᾶς ἑδέξαντ'. ἔνθα δὴ πλεῖστοί θάνον
dύψῃ τε λιμῷ τ' ἀμφότερα γὰρ ἤν τάδε.
Μαγνητικὴν δὲ γαῖαν ἐς τε Μακεδόνων
χώραν ἄφικόμεσθ', ἐπ' Ἄξιοι πόρον,
Βόλβης4 θ' ἔλεεν δόνακα, Πάγγαιον τ' ὄρος,

495 'Ἡδωνίδ' ἀλαίν· νυκτὶ δ' ἐν ταύτῃ θεὸς
χειμῶν ἁώρων ὀρὲς, πήγνυσι δὲ πᾶν
ῥέεθρον ἄγνω Στρυμόνος. θεοὺς δὲ τις
tο πρὶν νομίζων οὐδαμοὶ τότ' ηὔχετο5
λυταίσι, γαῖαν οὐρανόν τε προσκυνῶν.

500 ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο
στρατὸς, περὰ κρυσταλλοπῆγα διὰ πόρον·
χύστις μὲν ἥμῶν πρὶν σκεδασθῆναι θεοῦ
ἀκτίνας ὑμμῆθη, σεσωσιμένος κυρεὶ.
φλέγων γὰρ αὐγαῖς λαμπρὸς ἦλιον κύκλος
μέσον πόρον διήκε, θερμαίνων φλογὶ·

1 δὲ : Rob. 2 αἴρουνται M, αἴρουνται recc. : Elmsley.
3 πόλεις M, πόλισμ' recc. : L. Schiller.
THE PERSIANS

But the ships that escaped destruction—tell me of them. Where didst thou leave them? Know'st thou to make clear report?

MESSENER

The commanders of the ships that still remained fled with a rush in disorder before the wind. As for the survivors of the army, they perished in Boeotian land, some distressed by thirst beside a refreshing spring, while some of us, exhausted and panting, won our way to the land of the Phocians, to Doris and the Melian gulf, where the Spercheus waters the plain with kindly stream. Thence the soil of the Achaean land and the cities of the Thessalians received us, sore in want of food. There it was that full many perished of thirst and hunger—for we were oppressed by both. And we came to the Magnesian land and to the country of the Macedonians, to the ford of the Axius and Bolbe's reedy fens, and to Mount Pangaeus, in Edonian land. But on that night the god roused winter before its time and froze the stream of sacred Strymon from shore to shore; and many a man who ere that had held the gods in no esteem, implored them then in supplication as he worshipped earth and heaven. But when our host had made an end of its fervent invocation of the gods, it ventured to pass across the ice-bound stream. And whosoever of us started on his way before the beams of the sun-god were dispersed abroad, found himself in safety; for the bright orb of the sun with its burning rays heated the mid-passage and pierced it with its flames. One upon another our men sank

\[\text{bolbhs M.} \quad \text{\textit{e\'d\'e\'to}} \text{ M : Kirchhoff.}\]
AESCYLUS

πίπτον δ’ ἐπ’ ἀλλήλουσιν. ηὐτύχει ἅ δὲ τοι ὀστὶς τάχιστα πνεῦμ’ ἀπέρρηξέν βίου. ὅσοι δὲ λοιποὶ κάτυχον σωτηρίας. Θρήκην περάσαντες μόνις πολλῷ πόνῳ, ἦκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες, ἐφ’ ἐστιούχον γαῖαν: ὥς στένειν πόλιν Περσῶν, ποθοῦσαν φιλτάτην ἢβην χθονός. ταῦτ’ ἐστ’ ἀληθῆ πολλὰ δ’ εκλείπων λέγων κακῶν ἄ Πέρσαις ἐγκατέσκηψεν θεός.

ΧΟΡΟΣ

515 ὃ δυσπόνητε δαίμον, ὃς ἄγαν βαρὺς ποδοῖν ἐνῆλους παντὶ Περσικῶ γένει.

ΑΤΟΣΣΑ

οἱ ἀγῶς τάλανα διαπεπραγμένου στρατοῦ. ὃ νυκτὸς ὅψις ἐμφανής ἐνυπνίων, ὑσ κάρτα μοι σαφῶς ἐδήλωσάς κακά.

520 ὑμεῖσ ἰ ὑπὸ φαύλως αὐτ’ ἄγαν ἐκρίνατε. ὁμος δ’, ἐπειδὴ τῇ κ’ ἐκύρωσεν φάτις ὑμῶν, θεοὶς μὲν πρῶτον εὐξασθαὶ θέλων. ἐπειτα Γῆ τε καὶ φθινοὶς δωρήματα ἦξω λαβοῦσα πέλανον ἐξ οἰκὼν ἐμῶν,— ἐπίσταμαι μὲν ὡς ἐπ’ εὐεργεσμένους, ἀλλ’ ἐς τὸ λοιπὸν εἰ τι δὴ λῶν πέλοι. ὑμᾶς δ’ ὑπ’ ἄροι τοῖς πεπραγμένοις πιστοὶ πιστὰ ἐμφέρει βουλεύματα· καὶ παίδ’, ἐάν περ δεῦρ’ ἐμοὶ πρὸςθεν μόλη.

1 εὐτυχεῖ M, εὐτυχῆς recce.: Schneider, Paley.
2 ἐνῆλου M, ἐνῆλλου recce.
3 οἱ ἐγὼ M, οἱ ἐγὼ recce.: Porson.
THE PERSIANS

in, and fortunate indeed was he whose breath of life was sundered soonest. All who survived and won to safety, when they had made their way through Thrace, as they best could, with grievous hardships, escaped and reached—and few they were indeed—the land of hearth and home; so that the city of the Persians well may make lament in regret for the best beloved youth of the land. My tale is true. Yet much remains untold of the ills launched by Heaven upon the Persians. [Exit

CHORUS

O unearthly power, source of our cruel distress, with what crushing weight hast thou sprung upon the whole Persian race!

ATOSSA

Ah wretched that I am at the utter destruction of our host! O vivid vision of my dreams at night, how all too clearly didst thou signify misfortune unto me! And all too lightly did ye in turn interpret it. Howbeit, since your explanation determined thus, first of all I am fain to offer prayers unto the gods, and then I will return after I have brought from the palace a sacrificial cake as a gift to Earth and the departed. I know indeed that it is for what is past recall, yet in the hope that something more auspicious may befall in days to come. But for you 'tis fitting to communicate trusty rede unto the Trusty in view of what has befallen thus. And my son—should he come hither before I return—

4 ἧμᾶς M, υμᾶς rec.
5 πιστοῖς M, πιστοῖς γε L, πιστοῖς Ργρ.
AESCHYLUS

530 παρηγορείτε, καὶ προσέμπετ' ἐς δόμους, 
μὴ καὶ τι' πρὸς κακοῖσι προσθήται² κακόν.

ΧΟΡΟΣ

ἀδ Ζεῦ βασιλεῦ, νῦν ὡς γὰρ Περσῶν 
τῶν μεγαλαύχων καὶ πολυάνδρων 
στρατιῶν ὀλέσας 
535 ἀστυ τὸ Σοῦσων ἡ Ἀγβατάνων 
πένθει δυνοφεῖ κατέκρυψας; 
pολλαὶ δ' ἀταλαί̣ς⁴ χερσὶ καλύπτρας 
kατερεικόμεναι 
dιαμυδαλεόις δάκρυσι κόλπους 
540 τέγγουσ', ἀλγοὺς μετέχουσαι. 
aὶ δ' ἀβρόγοι Περσάδες ἄνδρῶν 
pοθέουσαι ἱδεῖν ἀρτιξυγίαν, 
λέκτρων ἐφώς ἀβροχίτωνας, 
χλιδανής ἦβης τερψιν, ἀφεῖσαι, 
πενθοῦσι γόοις ἀκορεστοτάτοις. 
545 κάγῳ δὲ μόρον τῶν οἰχομένων 
ἀἱρω δοκίμως πολυπενθή.

νῦν γὰρ δὴ πρόσασα μὲν στένει γαῖ’ [στρ. α. 
昴ας ἐκκενουμένα.

550 Ἑρῆς μὲν ἄγαγεν,⁶ ποποῖ, 
Ἑρῆς δ' ἀπώλεσεν, τοτοί, 
Ἡρῆς δὲ πάντ’ ἐπέστε δυσφρόνως 
βαρίδεσσι ποντίας.⁷ 
τίπτε⁸ Δαρείος μὲν οὐ-
555 τω τοτ’ ἄβλαβης ἐπῆν 
τόξαρχος πολιήταις,⁹ 
Σουσίδαις¹⁰ φίλοις ἀκτυρ;

¹ μὴ κέτι Μ, μὴ καὶ τι Ν.
THE PERSIANS

do ye comfort him and escort him to the palace, lest he should inflict on himself some further woe to crown those already ours.  

[Exit

CHORUS

O sovereign Zeus, now indeed that thou hast destroyed the armament of the high-vaunting and multitudinous Persians, thou hast shrouded in the gloom of grief the city of Susa and of Agbatana! Many a dame, having her portion in our sorrow, rends her veil with tender hands and bedews with drenching tears the robe mantling her bosom. And the Persian wives, indulging in soft wailing through longing to behold their late-wedded lords, abandon the daintily wrought coverlets of their couches, wherein their delicate youth had its joyance, and mourn with complaining that know no satiety. So I too raise the burden of unfeigned lament for the death of those who departed hence.

For now in truth the whole land of Asia, dispeopled, maketh moan: Xerxes led forth (woe!), Xerxes laid low (woe!), Xerxes disposed all things imprudently with his sea-faring barques. Why then was Darius in his time, leader beloved to the men of Susa, so scathless a lord of the bow unto his people?

2 πρόσθητε Μ : πρόσθηται Turn.  3 <γὰρ> Herm.
4 ἀπαλαῖος Μ, ἀπαλαῖος rec., ἀπαλαῖος F.
5 μὲν γὰρ : Porson.  6 ἡγαγεν : Blomfield.
7 βαρδεῖς τε πονηταὶ Μ, βαρδεσσὶ πονηταῖς rec.
8 τί πωτε most mss., τίπτε PN.
9 πολὴταις M marg., πολίταις rec., πολὴταις FN.
10 σουσίδες M, with o over ε m1 : σουσίδαις PV.
AESCYLUS

πεζοῦσ τε γὰρ καὶ θαλασσίους  [ἀντ. α.
λινόπτεροι ἑκανώπιδες

560 νὰες μὲν ἀγαγου, ποποῖ,
νὰες δ' ἀπώλεσαν, τοτοῖ,
νὰες πανωλέθροισι ἐμβολαῖς,
αἰ τ' Ἰαόνων χέρεσ.

565 τυτθὰ δ' ἐκφυγεῖν ἀνακτ'
αὐτὸν εἰσακούομεν
Θρήκης ἀμ πεδιήρεις
δυσχίμους τε κελεύθουσ.

tοὶ δ' ἀρα πρωτόμοροι,7 φεῦ,
λειψθέντες8 πρὸς ἀνάγκας,9 ἥ,
ἀκτὰς ἀμφὶ Κυκρείας,10 ὀᾶ,
<σύρονται>11 στένε καὶ δακνά-
ζου, βαρυ δ' ἀμβόσαν
οὐράνι' ἄχη, ὀᾶ.

575 τεϊνε δὲ δυσβάυκτον
βοᾶτων τάλανων αἰθάν.

γναπτόμενοι δὲ δίνα,12 φεῦ,
σκύλλονται13 πρὸς ἀναῦδων, ἥ,
παίδων τᾶς ἀμιάντου, ὀᾶ.

580 πενθεὶ δ' ἀνδρά δόμος στερη-
θείς, τοκεῖς14 τ' ἀπαιδε
δαμόνι'15 ἄχη, ὀᾶ,
δυρόμενοι γέροντες
τὸ πᾶν δὴ κλύουσιν ἄλγος.

τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν

585 οὐκέτι περσονομοῦνται,
οὐδ' ἐτὶ δασμοφοροῦσιν

1 τε γὰρ καὶ M marg., τε καὶ rec. γὰρ καὶ rec.
2 al δ' ὄμοπτεροι: Schütz.
THE PERSIANS

For landsmen and seamen both, the ships, dark-eyed and linen-winged, led forth (woe!), the ships laid them low (woe!), the ships, under the deadly impact of the foe and by the hands of Ionians. The King himself, as we learn, hath barely made his escape over the wintry ways that traverse the plains of Thrace.

And they who were first to meet their doom (alas!), left behind perforce (alas!), are swept along about the Cychrean strand (woe!). Groan and gnash your teeth; in grievous strain shout forth our woes till they reach the heavens (alas!), raise high your wailing clamour in cries of misery.

Lacerated by the swirling waters (alas!) they are gnawed (alas!) by the voiceless children of the stainless sea (alas!). The home, bereaved of his presence, lamenteth its head; and parents, reft of their children, in their old age bewail their heaven-sent woes (alas!), now that they learn the full measure of their afflictions.

Not now for long will they that dwell throughout the length and breadth of Asia abide under the sway of the Persians, nor will they pay further

1 The great eye that was often painted on each bow made a Greek ship seem a thing of life. Cp. Suppl. 716.

3 πανολέθροισιν M, o changed to ω m1, πανωλέθροισιν rec. 4 διὰ δ̣ . . . χέρας: Enger. 5 ὃς ἄκούσμεν: Pauw.
6 δυσχειμέρους: Arnaldus. 7 πρωτόμοροι M rec., πρωτόμοροι P. 8 λειψθέντες M rec., ληφθέντες rec.
9 ἀνάγκαι: Blomfield. 10 κυρπείας M, π over χ m. 11 <σύρουσαι> Wilam. 12 δ ἀλλ δεινά: Herm.
13 σκύλουνταί M, σκύλλουνταί rec. 14 τοκῆς M rec., τοκές N.
15 ἔρα (ἐρραται A, ἐρρανται rec.) δαμων' M: Porson.
AESCHYLUS

δεσποσύνοισιν ἀνάγκαις,
οὐδ' ἐσ γάν προπίτνοντες
ἀξιονται. βασιλεία

590
gάρ διόλωλεν ἱσχύς.
οὐδ' ἐτι γλώσσα βροτοίς
ἐν φυλακαῖς λέλυται γάρ
λαὸς ἐλεύθερα βάζειν,
ὡς ἐλύθη ζυγὸν ἀλκᾶς.

595
αἵμαρθείσα δ' ἄρουραν
Αἱαντος περικλύστα
νάσος ἔχει τὰ Περσῶν.

ΑΤΟΣΧΑ

φίλοι, κακῶν μὲν ὅστις ἐμπείροις κυρεῖ,
ἐπίσταται βροτοῖς ὡς ὅταν κλύδων
κακῶν ἐπέλθη πάντα δειμαίνει φιλεῖ.

600
ὁταν δ' ὁ δαίμων εὐροθ', πεποιθέναι
tὸν αὐτὸν αἰεὶ δαίμον' ὕμηρεῖν τύχην?
ἐμοὶ γάρ ἦδη πάντα μὲν φόβον πλέα
ἐν ὃμμασιν πάνταὶα φαίνεται θεῶν,

605
βοᾷ δ' ἐν ὃς κέλαδος οὐ παιῶνος·
tοῖα κακῶν ἔκπληξις ἐκφοβεῖ φρένας.

τουγάρ κέλευθον τῷν ἀνευ τ' ὁχήματων
χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν
ἐστειλὰ, ποιδὸς πατρὶ πρεμενεῖς χοᾶς

610
φέρουσ', ἀπερ νεκροῖς μειλικτήρια, βοὸς τ' ἀφ' ἀγνῆς λευκὸν εὐποτὸν γάλα,
tῆς τ' ἀνθεμουργοῦ στάγμα, παμφαῖς μέλι,
λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα.
THE PERSIANS

tribute at the compulsion of their lord, nor will they prostrate themselves to the earth and do him reverence; since the kingly power hath perished utterly.

No longer will men keep a curb upon their tongues; for the people are set free to utter their thoughts at will, now that the yoke of power hath been broken. The blood-stained soil of Ajax' sea-washed isle holdeth all that once was Persia.

[Enter Atossa]

ATOSSA

My friends, whosoever has experience of misery knows that when a sea of troubles comes upon mortal men, they are wont to view all things with alarm; but when fortune flows with prosperous tide, to trust that the selfsame fortune will waft them success for aye. Now in my case it hath come to this: everything full of dread seems in my eyes the visitation of Heaven, and in my ears there rings a sound that has no note of joy; such is the consternation at evil tidings that affrights my soul.

'Tis for this reason that I have directed my course hither from the palace once again, without my chariot and my former pomp, and bring, as propitiatory libations for the father of my son, offerings that serve to soothe the dead, both white milk, sweet to drink, from an unblemished cow, and bright honey, distillation wrought from blossoms by the bee, together with lustral water from a virgin spring; and this

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6 έμπορος M recc., έμπειρος H.  7 τῦχης: Blomfield.
8 τ' ανταία M, τάνταία recc.
9 ἐστεῖλατο M, ἐστείλα τῷ L, ἐστείλα πατρὶ QK.
10 μηλικτήρια M, μειλικτήρια recc.
AESCHYLUS

ἀκήρατον τε μητρὸς ἀγρίας ἀπο
ποτὸν παλαιὰς ἀμπέλου γάνος τόδε·
tῆς τ’ αἰεὶν ἐν φύλλοισι θαλλούσης βίον
ξανθῆς ἑλαίας καρπὸς εὐώδης πάρα,
ἀνθὴ τε πλεκτά,1 παμφόρου γαίας τέκνα.
ἀλλ’, ὦ φίλοι, χοαίσι ταίσθε νερτέρων

620 ὑμνοὺς ἐπευφημεῖτε, τὸν τε δαίμονα
Δαρείον ἀνακαλεῖσθε,2 γαπότους δ’ ἐγὼ
τιμᾶς προπέμψω τάσδε νερτέρους θεοῖς.

ΧΟΡΟΣ

βασίλεια γύναι, πρέσβοις Πέρσαις,
σὺ τε πέμπε χοάς θαλάμους ὑπὸ γῆς,

625 ἡμεῖς θ’ ὑμνοῖς αἰτησόμεθα
θυμέων πομποῦς
ἐυφρονον εἶναι κατὰ γαίας.
ἀλλὰ, χθόνινοι δαίμονες ἄγνωί,
Γῆ τε καὶ Ἑρμῆ, βασιλεὺ τ’ ἐνέρων,

630 πέμψατ’ ἐνερθὲν ψυχὴν ἐς φῶς·
eἰ γάρ τι κακῶν ἄκος οἴδε πλέον,
μόνος ἃν θυντῶν πέρας εἶποι.

635 ἡ β’ ἀἰεὶ μοῦ3 μακαρίτας
ἰσοδαίμων βασιλεὺς
βάρβαρ’ ἀσαφηνῇ4
ἵνοις τὰ παναιόλ’ αἰ-
ἀνή δύσθροα βάγματ’, ἥ5
παντάλαι’ ἄχη διαβοάσω;
νέρθεν ἄρα κλύει μοι;

640 ἀλλὰ σὺ μοι Γὰ τε καὶ ἄλλοι5
χθονίων ἄγεμόνες

1 πληκτὰ Μ, ἐ over η m.

160
THE PERSIANS

unmixed draught, the quickening juice of an ancient vine, its mother in the fields. Here too is the fragrant fruit of the pale-green olive that ever lives its life in luxuriant foliage; and garlanded flowers, children of the bounteous earth.

But come, my friends, do ye chant solemn songs as I make these libations to the dead, and summon forth the divine spirit of Darius, while I convey, in honour of the nether gods, these offerings for the earth to quaff.

CHORUS

Royal lady, august majesty of the Persians, do thou pour these libations down to the chambers of the earth, while we, in solemn chant, beseech the conductors of the dead beneath the earth to be gracious to our prayers.

Ye holy divinities of the nether world, Earth and Hermes, and thou, Lord of the dead, send forth to the light the spirit from below; for if, beyond our prayers, he knoweth any further remedy for our distress, he alone of mortals can declare how to bring it to accomplishment.

Doth then our sainted and godlike king hear me as I utter, in obscure barbaric speech, these my dismal and dolorous cries of varied sort? Or must I shout aloud the utter misery of my anguish that it pierce the earth? Doth he hear me from below?

O Earth, and ye other rulers of them that dwell in the nether world, vouchsafe, I implore, that

\[ ^2 \ \text{ἀνακαλεῖσθαι} \ M, \ \text{ἀνακαλεῖσθε} \ \text{rec.} \]
\[ ^3 \ \text{μοι} \ M, \ \text{μον rec.} \]
\[ ^4 \ \text{βάρβαρα σαφὴν}: \ \text{Headlam.} \]
\[ ^5 \ \text{βάγματα}: \ \text{Dindorf.} \]
AESCHYLUS

δαίμονα μεγαλυχή
ιόντ' αἰνέσατ' ἐκ δόμων,
Περσάν Σουσιγενή θεόν:
πέμπτετε δ' ἀνω οἴνον οὐπω
Περσῆς αἰ' ἐκάλυψεν.

ἡ φίλος ἀνήρ, φίλος ὄχθος.
φίλα γὰρ κέκευθεν ἡθη.
'Αιδώνευς δ' ἀναπομ-
pῶς ἀνείης,
θεῖον ἀνάκτορα Δαριάνα. ἥ.

οὐδὲ γὰρ ἄνδρας ποτ' ἀπώλλυ
πολεμοφθόρουσιν ἄταις,
θεομήστωρ δ' ἐκικλή-

σκετο Περσαίς, θεομήστωρ δ' 
ἐσκεν, ἐπεὶ στρατὸν εὐ ποδοῦχει. ἥ.

βαλῆν, ἄρχαιος βαλῆν,

ἐλθ' ἐπ' ἀκρων κόρυμβον ὄχθον,

κροκόβαπτον ποδὸς εὐμαριν ἀείρων,

βασιλεῖον τιάρας

φάλαρον πιφαύσκων.

βάσκε πάτερ ἄκακε Δαριάν, οἴ.

ὅπως αἰανή κλύης

νέα τ' ἄχη,

δέσποτα δεσπότου φάνηθι.

Στυγία γὰρ τις ἐπ' ἄχλυς πεπόταται


κατὰ πᾶσ' ὄλωλεν.

βάσκε πάτερ ἄκακε Δαριάν, οἴ.

1 μεγαλαυχή most mss., μεγαλυχή Q.
2 πέμπτεται with ε over αι M.
THE PERSIANS

the glorious spirit, the god of the Persians, whom Susa bore, may quit his abode. Send to the upper world him whose like Persian earth ne’er yet entombed.

Dear indeed was the hero, dear is his barrow; for dear are the qualities that lie buried there. O Aïdoneus, Aidoneus, thou who conveyest shades to the upper air, suffer our divine lord Darian\(^1\) to come forth! Ohe!

For as he neither ever caused the destruction of his folk by insensate and ruinous wars, so he bore the name of divine counsellor to the Persians; and a divine counsellor he was, since he piloted aright his men-at-arms. Ohe!

Soldan, our Soldan of old, come forth, draw nigh! Rise to the barrow’s topmost point, lift thy saffron-dyed sandal, display the crest of thy royal tiara! Come forth, O father Darian, thou who didst work no ill! Ho!

That thou mayest list to pitiable and unheard-of sorrows, O Lord of our lord, appear! For a gloom, like that of Styx, hovereth over us, since all the youth of the land is now utterly destroyed. Come forth, O father Darian, thou who didst work no ill! Ho!

\(^1\) “Darian” is apparently a poetic variation for “Darius,” whose name in Persian was Dârayavahus.

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\(^3\) \(\text{ἀνὴρ} \): Burney.  
\(^4\) \(\text{ἡ φίλος} \): N (Triclin.)  
\(^5\) \(\text{ἄν ἐι} \): Brunck.  
\(^6\) \(\text{δαρεῖον ὁ άνακτα δαρεῖαν} \): θείον Schütz; \(\text{ἀνακτα} \) Dariānā: Dindorf.

\(^7\) \(\text{ὀντε} \): Dindorf.  
\(^8\) \(\text{ἀπόλλυ} \) M, \(\text{ἀπώλλυ} \) recc.  
\(^9\) \(\text{ὑπεδώκει} \) M, \(\text{ἐν ἑποδώκει} \) m: Dindorf.

\(^10\) \(\text{βαλλὴν} \) M, \(\text{βαλὴν} \) recc.  
\(^11\) \(\text{τιῆρας} \) M, \(\text{τιάρας} \) recc.

\(^12\) \(\text{δαριανὸι} \) M, \(\text{δας εἰάν} \) m.  
\(^13\) \(\text{καῖνα τε κλύθῃ} \): Enger.

\(^14\) \(\text{νεολαῖα with} \ \varepsilon \ \text{over} \ \alpha \ M. \)  
\(^15\) \(\text{δαρεῖαν} \): cp. ll. 651, 663.
AESCHYLUS

αἰαὶ αἰαὶ: [ἐπῳδός.

ὡ πολὺκλαυτε φίλοις θανῶν,

†τί τάδε δυνάτα1 δυνάτα

περὶ τὰ σά δίδυμα διαγόεν2 ἀμάρτια3;†

πάσαι γὰ ταῦ4

ἐξέφθυνται5 τρίσκαλμοι

νὰς ἀναες ἀναες.

ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΤ

ὡ πιστὰ πιστῶν ἥλικές θ᾿ ἦβης ἐμῆς

Πέρσαι γεραιοί, τίνα πόλις πονεῖ πόνον;

ο IDirect1.4 omega, Kókoptai, kai χαράσσεται πέδων.

λεύσων δ᾿ ἄκουτιν τὴν ἐμὴν τάφου πέλας
tαρβῶ, χοάς δὲ πρεμπεμῆς εἰδεξάμην.

ὑμεῖς δὲ θρηνεῖτ᾿ ἐγγὺς ἐστῶτες τάφου

καὶ ψυχαγωγοῖς ὀρθιάζοντες6 γόοις

οὐκτρῶσι καλεῖσθε7 μ᾿. ἐστὶ δ᾿ οὐκ εὐδοδον,

ἅλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ

λαβεῖν ἀμείνους εἰσίν ἡ μεθιέναι.

ὁμῶς δ᾿ ἐκείνως ἐνδυναστεύσας ἐγὼ

ἡκω. τάχυνε8 δ΄, ὡς ἀμεμπτος ὡς χρόνου.

τιθ ἐστὶ Πέρσαις νεοχμὸν ἐμβριθές κακῶν;

ΧΟΡΟΣ

σέβομαι μὲν προσιδέσθαι,

σέβομαι δ᾿ ἄντια λέξαι

σέθεν ἀρχαίῳ περὶ τάρβει.

1 δυνάτα M, δυνάστα recs. 2 διαγόεν M, διάγοεν recs.
3 ἀμάρτια M, ὁ ἀμάρτια m (?) recs.
4 πάσαι γὰ τάνδε M, πάσα γὰ ταῦ m recs., πάσαι Λ1V.
5 εξέφθυνταi al M, oi over u m, εξέφθυντ' and εξέφθυντ' al recs. : Blomfield.
6 164
THE PERSIANS

Alas, alas! O thou whose death thy friends bewailed with bitter tears, wherefore, my King, my King . . . ? Our land hath lost all its three-tiered galleys, ships that are no more, no more.

[The ghost of Darius rises from his tomb

GHOST OF DARIUS

O Trusty of the Trusty, compeers of my youth, ye aged Persians, with what travail travaileth the State? The earth groans and is furrowed by the stamp of men. As I behold my consort hard by my tomb I feel alarm, and I accept her libations in kindly mood; while ye, standing near my tomb, make lament, and with shrilling cries that summon the spirits of the dead, invoke me piteously. Not easy is the path from out the tomb; for this cause above all—that the gods beneath the earth are readier to seize than to release. Nevertheless, for that I have obtained dominion among them, I am come. But speed ye, that I may be void of blame as to the time of my sojourn. What is this unexpected ill that weighs the Persians down?

CHORUS

I shrink in awe from gazing upon thee, I shrink in awe from speaking in thy presence by reason of mine old-time dread of thee.

---

6 ὄρθιᾶζοντες M recc., ὄρθιᾶζοντες Ven.3, ὄρθιᾶζοντες FN.
7 καλεῖσθαι M, καλεῖσθε recc.
8 τάχυνε MPγρ, τάχυνα m recc.
9 τι M, τι δ' recc.
AESCYLUS

ΔΑΡΕΙΟΣ

ἀλλ’ ἐπεὶ κάτωθεν ἦλθον σοὶ γόοις πεπεισμένος, μὴ τι μακιστήρα μύθον, ἀλλὰ σύντομον λέγων εἰπὲ καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθέλη.

ΧΟΡΟΣ

700 δίεμαι¹ μὲν χαρίσασθαι,
δίεμαι δ' ἀντὶα φάσθαι,
λέξας δύσλεκτα φίλοισιν.

ΔΑΡΕΙΟΣ

ἀλλ’ ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἄνθισταται,
tῶν ἐμῶν λέκτρων γεραιὰ ξύνων, εὐγενὲς γῦναι,
705 κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τί μοι
λέξων. ἀνθρώπεια δ' ἂν τοι πῆματ', ἂν τυχεί βροτοῖς.
pολλὰ μὲν γάρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου
κακὰ
gίγνεται² θυντοῖς, ὃ μάσσων βίοτος ἦν ταθὴ πρόσω.

ΑΤΟΣΣΑ

ὦ βροτῶν πάντων ὑπερσχῶν ὀλβον εὔτυχεῖ πότμω,³
710 ὡς ἔως τ' ἐλευσσεῖς αὐγάς ἦλιον ζηλωτός ὄν
βίοτον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες,
νῦν τέ σε ζηλῶ θανόντα, πρὶν κακῶν ἰδεῖν βάθος.
πάντα γάρ, Δαρεῖ, ἀκούσῃ μύθον ἐν βραχεῖ χρόνῳ⁴.
dιαπεπόρθηται τὰ Περσῶν πράγμαθ', ἐσείπειν ἑπος.⁵

ΔΑΡΕΙΟΣ

715 τίνι τρόπω; λοιμοῦ τις ἠλθε σκηπτός, ἡ στάσις
πόλει;

¹ δίεμαι M recce., δίεμαι recce.: Herm. ² γίνεται: Schütz.
³ εὔτυχεῖ with ei changed to ἡ M, πότμων M, εὔτυχεῖ
πότμω recce.
⁴ 166
THE PERSIANS

DARIUS

Nay, but since, in compliance with thy moanings, I am come from the world below, lay aside thine awe of me, make thy tale not long, but brief, speak out and deliver thy whole story to its end.

CHORUS

I fear to do thy pleasure, I fear to speak in thy presence and deliver unto those I love news hard to utter.

DARIUS

Nay, since the old-acquainted dread in thy mind restrains thee, do thou, high-born dame, venerable partner of my bed, cease thy tears and laments, and tell me a plain tale. Afflictions appointed unto human life must, we know, befall mankind. For many calamities from out the sea, many from out the land, arise to mortal men if their span of life be extended far.

ATOSSA

O thou who in prosperity didst surpass all mortal men by thy happy destiny, since, so long as thou didst gaze upon the beams of the sun, thou didst pass a life of felicity, envied of all, in Persian eyes a god, so now too I count thee happy in dying ere thou hast beheld the depth of our calamities. The whole tale, O Darius, thou shalt hear in brief space of time. The power of Persia is well-nigh ruined utterly.

DARIUS

In what wise? Came there some stroke of pestilence or strife of faction upon the State?

\[4 \chiρόνῳ \text{ M}, \lambda\gammaφ \text{ rec.} \quad 5 \, επος \, ειπείν \text{ M}, \, ειπείν \text{ επος rec.}\]
ΑΕΣΧΥΛΟΣ

ΑΤΟΣΣΑ

οὐδαμῶς· ἀλλ' ἀμφ' Ἀθήνας πᾶς κατέφθαρται στρατός.

ΔΑΡΕΙΟΣ

τίς δ' ἐμῶν ἐκεῖσε παίδων ἐστρατηλάτει; φράσον.

ΑΤΟΣΣΑ

θούριος Ἑρέτης, κενός σάν ἥπειρον πλάκα.

ΔΑΡΕΙΟΣ

πεζὸς ἡ ναύτης δὲ πείραν τήνδ' ἐμώρανεν τάλας;

ΑΤΟΣΣΑ

720 ἀμφότερα· διπλοῦν μέτωπον ἦν δυοῖν¹ στρατευμάτων.²

ΔΑΡΕΙΟΣ

πῶς δὲ καὶ στράτος τοσόσδε³ πεζὸς ἦνυσεν⁴ περὰν;

ΑΤΟΣΣΑ

μηχαναίς ἐξευξέν Ἐλλης πορθμόν, ὥστ' ἔχειν πόρον.

ΔΑΡΕΙΟΣ

καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλήσαι⁵ μέγαν;

ΑΤΟΣΣΑ

ὧδ' ἔχειν· γνώμης δὲ πού τις δαμόνων ἔπνηψατο.

¹ δοιοῖν with u over οi Μ.
² στρατηλάτων Μ, στρατευμάτων recv.
THE PERSIANS

ATOSSA

Neither; but near Athens our whole host has been brought to ruin.

DARIUS

Tell me, what son of mine led thither our embattled host?

ATOSSA

Impetuous Xerxes, unpeopling the whole surface of the continent.

DARIUS

Was it by land or sea that he made this mad emprise, the reckless man?

ATOSSA

By both. There was a twofold front of double armament.

DARIUS

But how was it that so vast a land force won a passage to the farther shore?

ATOSSA

By artful contrivances he yoked the firth of Helle so as to gain a passage.

DARIUS

What! Did he succeed in closing the mighty Bosporus?

ATOSSA

Even so. Some one of the powers divine, methinks, assisted him in his intent.
AESCHYLUS

ΔΑΡΕΙΟΣ

725 φεῦ, μέγας τις ἦλθε δαῖμων, ἃστε μὴ φρονεῖν καλῶς.

ΑΤΟΣΣΑ

ὡς ἰδεῖν τέλος πάρεστιν οἶνον ἤνυσεν¹ κακῶν.

ΔΑΡΕΙΟΣ

καὶ τὶ δὴ πράξασιν αὐτοῖς ὡδ' ἐπιστενάζετε;

ΑΤΟΣΣΑ

ναυτικὸς στρατὸς κακωθεῖς πεζὸν ὠλεσε στρατόν.

ΔΑΡΕΙΟΣ

ὡς παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί;

ΑΤΟΣΣΑ

730 πρὸς τάδ' ὡς Σοῦσων² μὲν ἄστυ πᾶν κενανδρίαν στένει.

ΔΑΡΕΙΟΣ

ὡ πόποι κεδνῆς ἀρωγῆς κάπικουρίας στρατοῦ.

ΑΤΟΣΣΑ

Βακτρίων δ' ἔρρει πανώλης δήμος, οὐδὲ τις γέρων.

ΔΑΡΕΙΟΣ

ὡ μέλεος, οἶαν ἄρ' ἤβην εὐμμάχων ἀπώλεσεν.

ΑΤΟΣΣΑ

μονάδα δὲ Ἐρέξῃν ἔρημον φασιν οὐ πολλῶν μέτα—

¹ ἤνυσεν M. ² οὐσῶν M, σοῦσων m.

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DARIUS

Alas! 'Twas some mighty power that came upon him so that he lost his sober judgment.

ATOSSA

Aye, since by the issue 'tis plain how great the ruin he has wrought.

DARIUS

And how then did they fare that ye thus make lament over them?

ATOSSA

Disaster to the naval force brought ruin to the force on land.

DARIUS

And has the whole army thus utterly perished by the spear?

ATOSSA

Aye, so that for this reason the whole city of Susa groans at its desolation.

DARIUS

Alas for the loss of our warriors' goodly force and defence!

ATOSSA

And the host of the Bactrians is lost, wholly destroyed—not even an old man is left.

DARIUS

Unhappy man, since he has brought to ruin such goodly youth of our allies.

ATOSSA

But Xerxes, alone and forlorn, with scanty train, they say—
AESCHYLUS

ΔΑΡΕΙΟΣ

735 πώς τε δή καὶ ποί τελευτάν; ἔστι τις σωτηρία;

ΑΤΟΣΣΑ

ἀσμενον μολεῖν γέφυραν γαϊν¹ δυϊν² ζευκτηρίαν.

ΔΑΡΕΙΟΣ

καὶ πρὸς ἦπερον σεσώσθαι τήνδε, τοῦτ' ἐτήτυμον;

ΑΤΟΣΣΑ

ναι· λόγος κρατεῖ σαφὴνς τούτο γ', οὐδ' ἐνι στάσις.

ΔΑΡΕΙΟΣ

φεῦ, ταχεία γ' ἤλθε χρησμῶν πρᾶξις, ἐς δὲ παῖδ' ἐμὸν

740 Ζεὺς ἀπέσκηψεν⁴ τελευτὴν θεσφάτων· ἐγὼ δὲ ποιν
diὰ μακροῦ χρόνου τάδ' ἡχοῦν ἐκτελευτήσεως θεοῦ·
ἀλλ' ὅταν σπεύδῃ τις αὐτός, χωθεὸς συνάπττεται.
νῦν κακῶν ἐοίκε πηγὴ πᾶσιν ἤρησθαι ὁ φίλοις.
paῖς δ' ἐμὸς τάδ' οὐ κατειδώς ἦνυσεν⁶ νέωθράσει·

745 ὅστις Ἐλλήσποντον Ἰρόν δοῦλον ὡς δεσμώμασιν

ηλπίσει σχῆσεις σέοντα, Βόσπορον ῥόου θεοῦ·
καὶ πόρον μετερρύμιζε, καὶ πέδαις σφυρηλάτους

περιβαλὼν πολλὴν κέλευθον ἦνυσεν⁶ πολλῷ στρατῶ,

θυμὸς τῶν θεῶν τετ' πάντων ὑψέτ', οὐκ ἐνθοῦλια

¹ ἐν: γαϊν Butler (from Askew's margin).
² δολοῖν with ὅ over οἱ M.
³ γ' οὐκ M rec., οὐκ rec.: Campbell.
⁴ ἀπέσκηψεν MA, ἐπέσκηψεν rec.
⁵ εὑρήσαται: Kirchhoff.
⁶ ἦνυσεν M.
THE PERSIANS

DARIUS

Met his end, how, pray, and where? Of his safety is there any hope?

ATOSSA

Reached to his joy the bridge yoking the two continents.

DARIUS

And reached our continent in safety? Is this certain?

ATOSSA

Aye; a well proved report establishes this at least. Doubt there is none.

DARIUS

Alas! Swift indeed has come the fulfilment of the oracles, and 'tis my son upon whom Zeus hath caused their issue to descend. Yet I have been resting confident that, only after long lapse of time, the gods would in some way bring them to accomplishment; nevertheless, when man hasteneth to his own undoing, God too taketh part with him. A fountain of misfortune has now, methinks, been discovered for all I love. A son of mine it was who, in his ignorance, brought these things to pass through youthful recklessness; for he conceived the hope that he could by shackles, as if it were a slave, restrain the current of the sacred Hellespont, the Bosporus, a stream divine; set himself to fashion a roadway of a new order, and, by casting upon it hammer-wrought fetters, made a spacious causeway for his mighty host. Mortal though he was, he thought in his folly that he would gain the mastery

\[\text{7 } \theta\varepsilon\nu \delta \varepsilon \ M, \theta\varepsilon\nu \ \tau\varepsilon \text{ rec.}\]
AESCYLUS

750 καὶ Ποσειδώνος κρατήσειν. πῶς τάδ' οὐ νόσος
φρενῶν
eἰχε παῖδ' ἐμόν; δέδοικα μὴ πολὺς πλοῦτον πόνος
οὐμὸς ἀνθρώπως γένηται τοῦ φθάσαντος ἄρπαγη.  

ΑΤΟΣΣΑ

tαὐτά τοῖς κακοῖς ὀμιλῶν ἀνδράσιν διδάσκεται
θουρίως Ἐρέξης. λέγουσι δ' ὦς σὺ μὲν μέγαν τέκνος
755 πλοῦτον ἐκτήσων ἔμψα μική, τὸν δ' ἀνανδρίας ὑπὸ
ἐνδον ἀιχμάξειν, πατρῷον δ' ὦλβον οὐδὲν αὐξάνειν.
tοιάδ' ἐξ ἀνδρῶν ὑμείδη πολλάκις κλών κακῶν
τήνδ' ἐβουλευσέν κέλευθον καὶ στράτευμ' ἐφ'
Ἑλλάδα.

ΔΑΡΕΙΟΣ

tοιγάρ σφιν ἔργον ἔστιν ἐξειργασμένον
760 μέγιστον, ἀείμνηστον, ὁλὸν οὐδέπω
τόδ' ἀστυ Σοῦσων ἐξεκείνωσέν πεσόν,
ἐξ οὔτε τμῆν Ζεὺς ἁναξ τῆν ὑπαστῇ,
ἐν' ἄνδρ' ἀπάσης Ἀίδος μηλοτρόφου
ταγείν, ἔχοντα σκῆπτρον εὐθυντήριον.
765 Μήδος γὰρ ἦν ὁ πρῶτος ἥγεμὼν στρατοῦ·
ἀλλος δ' ἐκεῖνος παῖς τόδ' ἔργον ἤγετεν·
φρένες γὰρ αὐτοῦ θυμὸν ψακοστρόφουν.  
τρίτος δ' ἀπ' αὐτοῦ Κύρος, εὐδαίμων ἀνήρ,
ἀρξας ἔθηκε πᾶσιν εἰρήνην φίλοις.
770 Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο,
Ἰωνίαν τε πᾶσαν ἤλασεν βία.
θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων ἔφυ.
Κύροι δὲ παῖς τέταρτος ἦθυνεν στρατόν.

1 νόσος M, νόσος m1.  
2 ἄρπαγὴ changed to ἄρπαγῆ M.  
3 τοῖς: Dindorf.  
4 μέγα M, μέγαν recc.
THE PERSIANS

over all the gods, aye even over Poseidon. Must this not have been a distemper of the soul that possessed my son? I fear me lest the plenteous treasure amassed by my toil may become the prey of the spoiler.

ATOSSA

This lesson impetuous Xerxes learned by converse with the vile. For they kept ever telling him that, whereas thou by thy spear didst win plenteous treasure for thy children, he, on his part, through lack of manly spirit, played the warrior at home and made no enlargement of his father's wealth. Hearing such taunts many a time and oft from evil counsellors he planned this expedition and armament against Hellas.

DARIUS

Therefore a calamity most evil and past all forgetting has been wrought by him to its accomplishment; a calamity such as never yet befell this city of Susa to its desolation since our Lord Zeus first ordained this high estate that one ruler should bear sway over all Asia with its flocks and wield the sceptre of its government. For Medus was first to be the leader of its host; and another, his son, completed his work since his soul obeyed the direction of wise thoughts. Third, after him, Cyrus, blest in his fortune, came to the throne and established peace for all his people. The Lydians and Phrygians he won to his rule, and the whole of Ionia he subdued by force; for the gods hated him not, since he was right-minded. Fourth in suc-

5 ἢ ν γὰρ Μ, γὰρ ἦν μ. 6 οἰκοστρόφοις: Porson.
7 ηθυνε changed to ηθυνε Μ: Brunck.
AESCHYLUS

πέμπτος δὲ Μάρδος ἦρξεν, αἰσχύνη πάτρα. 775
θρόνοισι τ’ ἀρχαίους τὸν δὲ σὺν δόλῳ
Ἀρταφρένης ἐκτεινεν ἐσθλὸς ἐν δόμοις,
ἐξ ἄνδρασιν φίλοισιν, οἰς τὸδ’ ἦν χρέος.
[ἔκτος δὲ Μάραφις, ἔβδομος δ’ Ἀρταφρένης.] 780
κάγω πάλον τ’ ἐκυρσά τοῦπερ ἥθελον,
κάπεστράτευσα πολλὰ σὺν πολλῷ στρατῳ.
ἀλλ’ οὐ κακὸν τοσόνδε προσέβαλον’ τόλει.
Ἐρέξῃς δ’ ἐμὸς ποῖς ὦν νέος νέα φρονεῖ,
κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς.
ἐὗ γὰρ σαφῶς τὸδ’ ἱστ’, ἐμοὶ ἤσυχόλικες,
785 ἀπαντες ἤμεις, οἱ κράτη τάδ’ ἐσχόμεν,
οὐκ ἄν φανεῖμεν πήματ’ ἐρξαντες τόσα.

ΧΟΡΟΣ

τι οὖν, ἄναξ Δαρείε, ποὶ καταστρέφεις
λόγων τελευτήν; πὼς ἂν ἐκ τούτων ἔτι
πράσσοιμεν ὡς ἀρίστα Περσικὸς λεώς;

ΔΑΡΕΙΟΣ

790 εἰ μὴ στρατεύοισθ’ ἐς τὸν Ἑλλήνων τόπον,
μηδ’ εἰ στρατεύμα πλεῖον ἢ τὸ Μηδικόν.
αὐτὴ γὰρ ἡ γῆ ἔξουσισ κεῖνοις πέλει.

ΧΟΡΟΣ

πὼς τοῦτ’ ἔλεξας, τίνι τρόπῳ δὲ συμμαχεῖ;

1 δ’ εμάρδος M, with is over os m, δὲ μάρδος rec. 2 πάτρα M, with a over η m. 3 Rejected by Schütz. ἔβδομος M, ἔβδομος δ’ rec. 4 δ’ M, τ’ rec. 5 δ’ ἐκυρσά τοῦπερ ἥθελον πάλον Ργρ. 6 πολλάς σὺν πολῶ M (πολλῶ m1). 7 προσέβαλον with λ added over λ M. 8 νέος εἴώ M, νέος ὡν FN, ὡν νέος rec. 176
THE PERSIANS

cession, the son of Cyrus ruled the host. Fifth in the list, Mardus came to power, a disgrace to his native land and to the ancient throne; but he was slain in his palace by the guile of gallant Artaphrenes, with the help of friends whose part this was. [Sixth came Maraphis, and seventh Artaphrenes.] And I in turn attained the lot I craved, and many a campaign I made with a goodly host: but disaster so dire as this I brought not upon the State. But Xerxes my son, youth that he is, has the mind of youth and remembers not my injunctions. Be very sure of this, ye compeers of my age: all of us who have held this sovereign power cannot be shown to have wrought ruin so great as this.

CHORUS

What then, O King Darius? What is the goal toward which thou dost direct the issue of thy speech? How, after this reverse, may we, the people of Persia, prosper best in time to come?

DARIUS

If ye take not the field against the Hellenes' land, even if the forces of the Medes outnumber theirs. The land itself is their ally.

CHORUS

How meanest thou this? In what way "their ally"?

1 This interpolated or corrupt verse possibly comes from a variant list of the conspirators against the Smerdis (in l. 774 called Mardus), whom the Magian rebels planned to put in the place of the real prince of that name, who was slain by his brother Cambyses. The name Maraphis does not occur elsewhere in connection with this event, and neither he nor Artaphrenes was ever king. Herodotus names Intaphernes as the chief conspirator against the false Smerdis.
AESCYLUS

ΔΑΡΕΙΟΣ

κτείνονσα λιμῷ τοὺς ὑπερπόλλους ἃγαν.

ΧΟΡΟΣ

795 ἄλλ' εὐσταλῆ τοι λεκτόν ἀρούμεν στόλον.

ΔΑΡΕΙΟΣ

ἄλλ' οὖδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις στρατὸς κυρήσει νοστίμου σωτηρίας.

ΧΟΡΟΣ

πῶς εἶπας; οὐ γὰρ πᾶν στράτευμα βαρβάρων περὶ τὸν Ἑλλῆς πορθμὸν Ἑυρώπης ἀπο;

ΔΑΡΕΙΟΣ

800 παῦροι γε πολλῶν, εἰ τι πιστεύσαι θεῶν χρῆ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα βλέψαντα· συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ. κεῖπερ τά' ἐστὶ, πλῆθος ἐκκριτον στρατοῦ λείπει κεναίων ἐλπίσων πεπεισμένοις.

805 μίμνουσι δ' ἐνθα πεδίον Ἀισωπός ῥοαῖς ἅρδει, φίλον πίασμα Βουωτῶν χθονί. οὗ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν, ἱβρεως ἀποινα καθέων φρονημάτων. οἱ γῆν μολόντες Ἑλλάδι οὐ θεῶν βρέτη

810 ἴδοντο συλάν οὐδὲ πιμπράναι νεώς· βωμοὶ δ' ἅιστοι, δαιμόνων θ' ἱδρύματα

1 ὑπερπόλλους M, ὑπερπόλλους m, ὑπερκόμπους rec. 2 εὐσταλῆ M, εὐσταλῆ rec. 3 τόποις M, τόποις rec. 4 φίλον M, φίλον rec. 5 ὕψιστε (with a over ε m) παμμένει M.
THE PERSIANS

DARIUS

It wastes with famine an over-numerous foe.

CHORUS

But we shall dispatch a force of picked and easily managed troops.

DARIUS

But not even the host that now remains in Hellas shall win return to safety.

CHORUS

How sayest thou? Shall not the whole army of the barbarians cross from Europe over Helle’s firth?

DARIUS

Few indeed out of many, if, having beheld what has now been brought to pass, it is right to put any faith in the oracles of Heaven; for they have fulfilment—not some only, while others fail. And if this be truth, it is through persuasion of vain hopes that he is leaving behind a body of picked troops. They are now tarrying where the plain is watered by the stream of Asopus that gives kindly enrichment to Boeotia’s fields. Here it awaits them to suffer their crowning disaster in requital for their presumptuous pride and impious thoughts. For, on reaching the land of Hellas, restrained by no religious awe, they ravaged the images of the gods and gave their temples to the flames. Altars have been destroyed, statues of the gods have been over-

6 πιπράναι M, with μ added m.
7 δαιμόνων M, δαιμόνων θ’ recd.
AESCYLUS

πρώριζα φύρδην ἐξανέστραπται βάθρων.
tούγαρ κακῶς δράσαντες οὐκ ἐλάσσονα
πάσχουσιν, τὰ δὲ μέλλουσι, κούδέπω κακῶν
κρηνίς ὑπεστὶν, ἀλλ’ ἔτ’ ἐκπιθύεται.¹

tόσος γὰρ ἔσται πέλανος αἷματοσφαγῆς²
πρὸς γῆ Πλαταιῶν Δωρίδος³ λόγχης ὑπο-
θῖνες νεκρῶν δὲ καὶ τριτοστόρω γονὴ
ἀφώνα σημανοῦσιν⁴ ὄμμασιν⁵ βροτῶν

820 ὡς οὖν ὑπέρφευ θνητὸν ὄντα χρῆ φρονεῖν.
ἐβρις γὰρ ἐξανθοῦ' ἐκάρπωσεν στάχνων
ἀτης, ὅθεν πάγκλαυτον ἔξωμα θέρος.

tοιαῦθι ὀρὼντες τώνδε τάπιτμα
μέμνησθι ’’Αθηνὰν ’’Ελλάδος τε, μηδὲ τις

825 ὑπερφρονήσας τὸν παρόντα δαιμόνα
ἀλλων ἔρασθεις ὦλβον ἐκχέῃ μέγαν.
Ζεὺς τοι κολαστής τῶν ὑπερκόμπων ἁγαν
φρονημάτων ἐπεστιν, εὐθυνὸς βαρύς.

830 πρὸς ταῦτ’ ἐκεῖνων, σωφρονεῖν κεχρημένων,⁶
πινυσκετ’ εὐλόγοια νουθετήμασιν,
λῆξαί θεοβλαβοῦνθ’ ὑπερκόμπω θράσει.
σὺ δ’, ὦ γεραιὰ μῆτερ ἡ ᾿Ερέξου φίλη,
ἐλθοῦσα’ ἐν οἰκους κόσμον ὡστις ἐυπρεπὴς
λαβοῦσα’ ὑπαντίαξε παιδί. πάντα γὰρ

835 κακῶν ὑπ’ ἀλγοὺς λακίδες ἀμφὶ σώματι
στημορραγοῦσι ποικίλων ἐσθημάτων.
ἀλλ’ αὐτὸν εὐφρόνως σὺ πράγμαν λόγοις·
μόνης γὰρ, οἶδα, σοῦ κλύων ἀνέξεται.

840 ἐγὼ δ’ ἀπειμί γῆς ὑπὸ ζόφον κάτω.

ὑμεῖς δὲ, πρεσβείς, χαίρετ’, ἐν κακοῖς ὅμως

¹ ἐκπιθυθεῖται : Schütz.
² αἷματοσφαγῆς P²N.
³ πλαταιῶν δωρίδος M, πλαταιῶν δωρίδος Lips. 2.
⁴ σημανοῦσιν M, σημανοῦσιν rec.⁵ ὄμμασι M.
thrown from their bases in utter ruin and confusion. Wherefore having evil wrought, evil they suffer in no less measure; and other evils are still in store: not yet has their woe reached its bottom, but it still wells forth. For so great shall be the mass of clotted gore spilled by the Dorian lance upon Plataean soil that heaps of dead shall make known, even to the third generation, a voiceless record for the eyes of men that mortal man needs must not vaunt him overmuch. For presumptuous pride, when it has burgeoned, bears as its fruit a crop of calamity, whence it reaps a plenteous harvest of tears.

Mark that such are the penalties for deeds like these and hold Athens and Hellas in your memory. Let no one of you, through disdain of present fortune and lust for more, squander his abundant wealth. Zeus, of a truth, is a chastiser of overweening pride and corrects with heavy hand. Therefore, now that my son has been warned to prudence by the voice of God, do ye instruct him by admonitions of reason to cease from drawing on himself the punishment of Heaven by his vaunting rashness. And do thou, beloved and venerable mother of Xerxes, withdraw to the palace and fetch thence vesture such as is seemly for him, and prepare to meet thy son. For through grief at his misfortunes, the embroidered apparel that covered his person has been utterly rent into tattered shreds. Do thou soothe him with words of kindness; for it is to thy voice alone, I know, that he will endure to listen. As for me, I depart to the darkness beneath the earth. Fare ye well, ye Elders, and albeit amid troubles give joyance

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6 κεχρημένοι mss. : κεχρημένον v.l. in schol. AP.
AESCHYLUS

ψυχῇ διδόντες ἰδονῆν καθ’ ἡμέραν,
ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὑφελεῖ.

ΧΟΡΟΣ

ἡ πολλὰ καὶ παρόντα καὶ μέλλοντ’ ἔτι
ἡλιγησ’ ἀκού̂σας βαρβάροισι πήματα.

ΑΤΟΣΣΑ

845 ὦ δαίμον, ὡς με πόλλ’ ἔσερχεταικακά
ἀλγη, μάλιστα δ’ ἢδε συμφορὰ δάκνει,
ἀτιμίαν γε παιδὸς ἄμφι σώματι
ἐσθημάτων κλύουσαν, ἡ νυν ἀμπέχει.
ἀλλ’ εἴμι, καὶ λαβοῦσα κόσμον ἐκ δόμων

850 ὑπαντιάξειν παιδί μοι πειράσομαι.
οὐ γὰρ τὰ φίλτατ’ ἐν κακοῖς προδώσομεν.

ΧΟΡΟΣ

845 ἦ πόποι ἢ μεγάλας ἀγαθᾶς τε πο-
λισσονόμου βιοτᾶς ἐπεκύροσαμεν,
εὐθ’ ὁ γηραιὸς

855 πανταρκῆς ἄκακας
ἀμαχος βασιλεύς
ἰσοθεὸς Δαρείος ἅρχε χώρας.
πρῶτα μὲν εὐδοκίμους στρατιὰςἀπε-

860 [ἀντ.α.
φαινόμεθ’ ἢδ’ νομίσματα πύργινα
πάντ’ ἐπηθύνε,νῦστοι δ’ ἐκ πολέμων
ἀπόνους ἀπαθεῖς
<ἀνέρας> ἐν πράσσοντας ἄγον οἴκους.

1 εἰσέρχεται : Schütz.
2 ἐμὸ παιδὶ M, παιδ(i) ἐμὸ AQLKL, παιδὶ γ’ ἐμὸ PFN : Burges.
3 γηραιὸς M, γηραιὸς recce.
THE PERSIANS

to your souls while to-day is yours; since to the
dead wealth profiteth no jot.

[The ghost of Darius descends

CHORUS

I grieve as I hear the misfortunes manifold that
are now, and are yet to be, the lot of the barbarians.

ATOSSA

O God! What a host of cruel griefs assails me!
But most of all this sorrow wounds me—to hear of
the shameful garb that clothes the person of my son.
But I will away, and when I have brought seemly
raiment from the palace, I will make trial to meet
my son; for I will not forsake in his affliction him
I love so well. [Exit

CHORUS

Ah me, in sooth it was a glorious and goodly
life under civil government that we enjoyed so long
as our aged and all-powerful King, who worked no
ill and who loved not war, god-like Darius, ruled
the realm.

In the first place we showed to the world armies
worthy of our fame, and civil institutions, like towers
in strength, regulated all the State; and our return
from war brought back our men, unworn and scathe-
less, to happy homes.

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4 ἐνδοκίμων στρατιάς: Wellauer.
5 ἀνορφανόμε(σ)θ' Μ recc., ἀνεφανόμεθ' Lips. 2 Cant. 2.
6 νομίματα Μ, νόμιμα τὰ recc., νομίσματα Α.1.
7 ἐπεύθυνον with ν before θ deleted Μ, ἐπεύθυνον ΝΚ,
ἐπεύθυνον recc.: ἐπηύθυνον Weil (as 1st sing.), ἐπεύθυνε Bothe.
8 <ἀνέρας> Wecklein.
9 ἐν οἶκον: Porson.

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AESCHYLUS

όσας δ’ εἴλε πόλεις πόρον
οὐ διαβὰς Ἀλνος ποταμοῖο,
oū̂ 2 ἀφ’ ἐστίας συνθείς, 3
οἰαὶ Στρυμονίου πελά-
γους Ἀχελώιδες εἰςὶ πάροικοι

870

Θηρκίων 4 ἐπαύλων,

λίμνας τ’ ἑκτοθεν αἰ κατὰ
χέρσον ἐληλαμέναι πέρι πύργον
toû̂ ἀνάκτος ἄιον,

875

"Ελλας τ’ 4 ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντίς,
καὶ στόμωμα Πόντου.

νᾶσοι θ’ αἰ κατὰ πρῶν’

880

ἀλνον περίκλυστοι
tάδε γὰ προσῆμεναι
οίατε Δέσβος ἐλαι-

885

ὀφυτός τε Σάμος, Χίος
ηδὲ Πάρος, Νάξος, Μύκο-

καὶ τὰς ἀγχιάλους

890

ἐκράτουν μεσάκτους; 7
Λημνοῦ, Ἰκάρου θ’ ἔδος,
καὶ Ἡρὸδον ἦδὲ Κνίδον

Κυπριάς τε πόλεις, Πάφον,
ηδὲ Σόλους, Σαλαμῖνα τε,

895

τάς νῦν ματρὸπολίς 8 τῶν ἀιντία στεναγμῶν. 9

1 ποταμοὶ δ’ M, ποταμοὶ οὐδ’ recc.: Burney.
2 συνθείς M, συνθείς recc. 3 θηρκίων M, θηρκίων recc.
4 Ελλας M, Ελλας τ’ recc.
THE PERSIANS

And what a number of cities he captured!—without crossing the stream of Halys or even stirring from his own hearth: such as the Acheloan cities on the Strymonian sea that neighbours on the Thracian settlements.

And those outside the mere, the cities on the mainland, compassed with embattled walls, obeyed him as their king; those, too, that exult in their site on both sides of the broad stream of Helle; and Propontis, deeply-recessed, and the outlet of Pontus.

The sea-washed isles, also, off the projecting arm of the sea, lying close to this our land, such as Lesbos, and olive-planted Samos, Chios and Paros, Naxos, Myconos, and Andros that as a close neighbour lies adjacent to Tenos.

And he held under his sway the sea-girt isles midway between the continents, Lemnos, and the settlement of Icarus, and Rhodes, and Cnidos, and the Cyprian cities Paphos, Soli, and Salamis, whose mother-city is now the cause of our lament.

1 If "Acheloan" is used, as some report, only of fresh water, the poet may have in mind the pile-dwellings of the Paonians on Lake Prasias (mentioned by Herodotus, v. 16); if "Acheloan" includes also salt water, the reference may be to the islands off Thrace—Imbros, Thasos, and Samothrace.

5 οἶα Μ, οἰα Β. 6 ἀνδρών Μ, with ὁς over ὡν Μ. 7 μεσάκτους Μ, μεσάκτους Β εκκ. 8 τὰς ... ματρόπολεις Μ, τὰς ... ματρόπολις Β εκκ. 9 στεναγμάτων Μ, στεναγμῶν Ν.
AESCHYLUΣ

καὶ τὰς εὐκτεάνους¹ κατὰ [ἐπώδος.]
kλήρου Ἰαόνιον² πολυάνδρους
Ἑλλάνων ἐκράτεις σφετέραις φρεσίν.
ἀκάματον δὲ παρὴν σθένος
ἀνδρῶν τευχηστήρων
παμμίκτων τῷ ἐπικούρων.
νῦν δ᾽ οὐκ ἀμφιλόγως
θεότρεπτα⁴ τάδ᾽ αὐθ
φέρομεν πολέμουσι
διαβέντες μεγάλως
πλαγαίσι ποντίασιν.

ἘΡΕΙΧῇΣ

ιῶ,
δύστηνοι ἐγὼ στυγερᾶς μοίρας
τῆς δε κυρήσας ἀτεκμαρτοτάτης,
ὡς ὠμοφρόνοις δαίμων ἐνέβη
Περσῶν γενεᾶ· τί πάθω τλῆμων;
λέυται γὰρ ἔμοι γυῖνων ρώμη
tήνω ἥλικιαν ἐσιδόντ᾽ ἀστῶν.
915 εἴθ᾽ ὄφελεν, Ζεῦ, καμὲ μετ᾽ ἀνδρῶν
tῶν οἰχομένων
θανάτου κατὰ μοῖρα καλύψαι.

ΧΟΡΟΣ

ὅτοτοι,⁵ βασιλεῦ,⁶ στρατιᾶς ἀγαθῆς
καὶ περσονόμου τιμῆς μεγάλης,
κόσμου τῷ ἀνδρῶν,
οὗς νῦν δαίμων ἐπέκειρεν.

γὰ δ᾽ αἰώνει τῶν ἐγγαίαν
ἡβαν Ξέρξα κταμέναν Ἡλίου

¹ εὐκτεάνους M, εὐκτεάνους rec.
² Ἱλίον: Herm.

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THE PERSIANS

And the rich and populous cities of the Hellenes in the Ionian demesne he controlled by his own will; and at his command he had an unwearied strength of men-at-arms and of allies from every nation. But now, worsted signally in war through disasters on the sea, we suffer in no doubtful wise this change of fortune from the hand of God.

[Enter Xerxes in tattered robes, and attended by a scanty retinue

XERXES

Alas, wretched am I that I have encountered this cruel doom that gave no faintest sign it could befall! In what savage mood hath Fortune trampled upon the Persian race? What misery is yet in store for me, unhappy wretch? The strength of my limbs is loosened as I behold this aged company of burghers. Ah, Zeus, would that the doom of death had buried me, too, together with the men who are laid low!

CHORUS

Alack, O King, for our gallant armament, for the high honour of Persia's rule, and for the fair array of men now cut off by Fate!

The land bewaileth her native youth, slaughtered for Xerxes, who hath gorged the realm of Death

3 ἐκράτινε: Herm. 4 θεότρεπτα Μ, θεότρεπτα recce.
5 ὅτοτοι Μ, ὅτοτοι AN. 6 βασιλεὺς Μ, βασιλεύ recce.
ΑΕΣΧΥΛΟΣ

σάκτορι 1 Περσάν· ἀδοβάται 2 γὰρ
πολλοὶ φῶτες, χώρας ἄνθος,
tοξοδάμαντες, πάνιν ταρφύς τις 3
μυρίὰς ἄνδρῶν, ἡξέφθυνταί.
4 αἰαὶ αἰαὶ 5 κεδνάς ἀλκᾶς.
'Ασία δὲ χθόν, βασιλεὺς γαῖας,
930 αἰνῶς αἰνῶς
ἐπὶ γόνυ κέκλιται.

ΖΕΡΕΗΣ

δὲ ἐγὼ, 6 οἰοί, αἰακτός
μέλεος γέννα γὰ τε πατρώα 7
κακὸν ἀρ ἐγενόμαν.

ΧΟΡΟΣ

935 πρόσφθογον 8 σοι νόστου τὰν
κακοφάτιδα βοάν,
κακομέλετον ἰὰν
Μαριανδυνοὶ θρηνητήρος
πέμψω πέμψω,
940 πολύδακρυν ἱαχάν.

ΖΕΡΕΗΣ

ἰετ' αἰανή [καὶ] 9 πάνυρτον 10
δύσθροοι αὐθάν. δαίμων γὰρ δὲ αὔ
μετάτροπος ἐπ' εἴοι.

ΧΟΡΟΣ

945 ἤσω τοι τὰν 11 πάνυρτον,
σὰ πάθη 12 τε σέβων 13

1 σάκτορ M, with : added m.
2 ἀγδαβάται M, ἀγδοβάται R : Herm.
3 γὰρ φῶτις ταρφύς τις Franz.
4 l. 928 given to Xerxes in M : Meineke.
5 at at M, at at at at recce.
6 ἐγὼν : Dindorff.

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THE PERSIANS

with Persian slain. Full many warriors, masters of the bow, our country’s pride, a dense multitude of men, have perished and gone to the house of Death. Alas, alas, for our trusty defence! The land of Asia, O sovereign of the realm, hath piteously, aye piteously, been bowed to her knees.

XERXES

Behold me, alas, meet subject for your lamentation, in misery, born, it hath proved, a bane to my race and fatherland.

CHORUS

To hail thee on thy return home I will send forth the ill-omened cry of woe, the voice, versed in lamentation, of a Mariandynian 1 mourner, a wail fraught with many a tear.

XERXES

Utter a strain of lamentation, plaintive and discordant. For lo! now hath Fortune veered and turned against me.

CHORUS

Aye, I will utter the plaintive strain in commemoration of thy sufferings and of our strongly-manned

1 The Mariandynians, a people of Asia Minor, were famous, as were the Mysians (l. 1054), for their dirges and mournful music.

7 πατρίᾳ M, etc., πατρίᾳ N.
8 προφηθυγγον M, προφηθογγον recc.
11 καὶ : τὰν Anon.
12 λαοπαθῆ : Burney. 13 σεβίζων : Elmsley.
AESCHYLUS

ἀλίτυπά τε βάρη,
pόλεως γέννας πενθητήρος.
<κλάγξ'ω>² κλάγξω
d'² γόον ἀριδακρυν.

ΕΣΕΡΕΗΣ

950 Ἰάνων γὰρ ἀπηύρα,
Ἰάνων ναύφρακτος
Ἀρης ἐτεραλκῆς
νυχίαν πλάκα κερσάμενος
dυσδαίμονά τ' ἀκτάν.

ΧΟΡΟΣ

955 ὅιουοι βόα καὶ πάντ' ἐκπεύθου.⁵—
pοῦ δὲ φίλων ἄλλος ὄχλος,
pοῦ δὲ σοι παραστάται,
oῖος ἦν Φαρανδάκης,
Σούσας, Πελάγων, [καὶ]⁶ Δοτάμας, ἦδ' Ἄ-
960 γαβάτας, Ψάμμως, Σουσισκάνης τ'
Ἀγβάτανα λιπών;

ΕΣΕΡΕΗΣ

965 ὅλονος ἀπέλευτον
Τυρίας ἐκ ναὸς
ἐρροντας ἐπ' ἀκταῖς
Σαλαμινάσι⁸ στυφελοῦ
θείνοντας ἐπ' ἀκταῖς.

ΧΟΡΟΣ

ὁιουοί, <βοᾶ>⁹ ποῦ σοι¹⁰ Φαρνοῦχος
Ἀριόμαρδος¹¹ τ' ἀγαθός,¹²

¹ < > Herm. ² δ' αὖ: Blaydes.
³ ll. 950-954 unassigned in M: Lachmann.

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THE PERSIANS

ships smitten by the waves—the plaintive strain of our land that mourns its sons. And I will cry aloud a lamentation fraught with many a tear.

XERXES

Aye, for the Ionians, the Ionian warriors, embattled with the bulwark of their ships, inclining to their side the poise of war, despoiled us, reaping that fatal sea and ill-starred shore.

CHORUS

Woe! woe! cry aloud and question as to the whole disaster.—Where is the rest of the multitude of thy comrades? Where are they who stood by thy side, such as Pharandaces, Susas, Pelagon, Dotamas, and Agdabatas, Psammis, and Susiscanes of Agbatana?

XERXES

By the shores of Salamis, dashing against its rugged strand, I left them, cast forth in death from a Tyrian ship.

CHORUS

Woe! woe! cry aloud! Where is thy Pharnuchus, and Ariomardus the valiant? Where is

\[\text{4 l. 955 assigned to Xerxes in M: Lachmann.} \]
\[\text{5 ἐκπεύθοι M, ἐκπεύθου recc.} \]
\[\text{6 [καὶ] Rob.} \]
\[\text{7 ἀ γαβάτας M, ἀγαβάτας recc.} \]
\[\text{8 σαλαμίνωι M: Herm.} \]
\[\text{9 <βῶ> Herm.} \]
\[\text{10 πού δέ σοι: Herm.} \]
\[\text{11 κ' ἀρίδμαρδος: Brunck.} \]
\[\text{12 τ' ἀγαθός τ' M¹.} \]
AESC NYL

πού δὲ Σενάλκης ἀναξ,
970 ἦ Δίλαιος εὐπάτωρ,
Μέμφις, Θάρυμβος, καὶ Μασίστρας,
"Αρτεμιβάρης τ' ἦδ' Τσταίχμας;
τάδε σ' ἐπανερόμαν.¹

ΞΕΡΕΗΣ

ἰὼ ἰὼ μοι μοι
975 τὰς ὕγνυγιόνας κατιδόντες
στυννάς Ἀθάνας πάντες ἐνὶ πυτύλω,
ἐῇ ἐ’,² τλάμονες ἀσπαῖρον μι χέρσω.

ΧΩΡΟΣ

ἡ καὶ τὸν Περσάν αὐτοῦ
980 τὸν σὸν πιστὸν πάντ’ ὁφθαλμὸν
μυρία μυρία πεμπαστὰν
Βατανώχου παῖ’ Ἀλπιστον
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THE PERSIANS

prince Seualces, or Lilaeus of noble lineage, Memphis, Tharybis and Masistrates, Artembares and Hystaechmas? This I ask of thee.

XERXES

Woe, woe is me! They beheld hoar and hateful Athens and with one convulsive struggle (alas, alas!) poor wretches, they lie gasping on the shore.

CHORUS

Didst thou in very truth leave there thine Eye,¹ in all things trusty, that numbered tens upon tens of thousands of the Persians, Batanochus' son Alpistus ... son of Sesames, Megabates' son, Parthos and mighty Oebares? Alas, alas, the unhappy men! Thou tellest of woe, surpassing woe, to noble Persians.

XERXES

In truth thou dost stir in me yearning for my gallant comrades when thou tellest of woe, surpassing woe, hateful and beyond all forgetting. My heart within me calleth aloud for the hapless ones.

¹ The Persian kings had in their service officers called their "Eyes" and "Ears," charged to make report of what they saw and heard.

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6 ἵνα γά μοι (om. V) δῆτ’ ἄγαθῶν ἐτάρων ἀπ’ οὐ. : Wilam. 7 <κυνεῖς> Wilam. 8 <μοι> Dindorf. 9 ἐνδοθεν : Blomfield.
AESCHYLUS

ΧΟΡΟΣ
καὶ μὴν ἄλλους¹ γε ποθοῦμεν,
Μάρδων ἀνδρῶν μυρισταχοῦ²
Ξάνθων³ ἄρειόν τ᾽ Ἀγχάρην,
995 Δίαξιν τ’ ἥδ’ Ἀρσάκην
ἰππιανακτας,
Κηγδαδάταν καὶ Λυθίμναν
Τόλμων τ’ αἰχμᾶς ἀκόρεστον
ἔταφον ἔταφον,
1000 οὐκ ἀμφί σκηναῖς
τροχηλάτωσιν ὀπίθεν⁶ [δ᾽]⁶ ἐπομένους.⁷

ΣΕΡΒΗΣ
βεβᾶσι γὰρ τοίπερ⁸ ἀγρέταιο⁹ στρατοῦ. [στρ. δ.

ΧΟΡΟΣ

10βεβᾶσω, οἶ, νόνυμοι.¹¹

ΣΕΡΒΗΣ

12ι ἰ ἰ, ἰ ἰ ἰ ἰ.

ΧΟΡΟΣ

1005 ἰ ἰ ἰ, δαίμονες,
ἐθεθ’ ἀελπτον κακὸν
dιαπρέπον, οἰον δέδορκεν Ἀτα.

ΣΕΡΒΗΣ
πεπλήγμεθ’ οἰα δι’ αἰῶνος τύχα. [ἀντ. δ.

ΧΟΡΟΣ

πεπλήγμεθ’. εὐθηλα γάρ.

¹ ἁλλο: Prien. ² μυρισταχοῦ with ν over τ Μ : Dindorf.
³ ξάνθων: Herm.
⁴ ll. 999-1001 given to Xerxes in mss. : Passow.

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THE PERSIANS

CHORUS

And yet there are others too whom we miss—Xanthis, commander of a myriad Mardian men, and warlike Anchares, Diaexis, too, and Arsaces, captains of the horse, Cegdadatas and Lythimnas, and Tolmus, insatiate of war. I marvel, that they follow not in thy train about thy tented car.

XERXES

Aye, for gone are they who were leaders of the host.

CHORUS

Gone, alas, ingloriously.

XERXES

Alas, alas!

CHORUS

Alas, alas, ye powers divine, ye have wrought us ruin, all unexpected, unmistakable ruin like unto the glance of Calamity.

XERXES

We are stricken by misfortune such as will endure for ages.

CHORUS

We are stricken; it is full clear.

5 ὑπωθεν: Bothe. 6 [δ'] Blomfield. 7 ἐπόμενοι: Hartung. 8 ὀπερ: Passow. 9 ἀγρόται: Toupl. 10 l. 1003 given to Xerxes in mss.: Passow. 11 νόμυμοι M, νόμυμοι rec. 12 l. 1004 given to Chorus in mss.: Herm.
ΑΕΣΧΥΛΟΣ

1010  ἵνα ἵνα δύνα δύνα.

ΧΟΡΟΣ

1012 κύροσαίτες οὐκ ἐντυχώς
1011 Ἰάνὼν ναυβατὰν.  
δυσπόλεμον δὴ γένος τὸ Περσᾶν.

ΧΟΡΟΣ

πῶς δ' οὖ; στρατὸν μὲν τοσοῦ-
1015 τον τάλας πέπληγμαι.

ΧΟΡΟΣ

tί δ' οὖκ; ὀλωλεν μεγάλως τὰ Περσᾶν.

ΧΟΡΟΣ

ὁρᾶς τὸ λοιπὸν τόδε τὰς ἐμᾶς στολᾶς;

ΧΟΡΟΣ

ὁρῶ ὁρῶ.

ΧΟΡΟΣ

1020 τόνδε τ' ὄστοδέγμονα—

ΧΟΡΟΣ

tί τόδε λέγεις σεσωσμένον;

ΧΟΡΟΣ

θησαυρὸν βελέσσων;

ΧΟΡΟΣ

βαιά γ' ὡς ἀπὸ πολλῶν.

1 l. 1010 given to Chorus in mss.: Herm.
2 ll. 1011-12 transposed: Wilam.
3 Ιάνων M, Ιάνων recc.
4 ναυβάτων M: Rob.
THE PERSIANS

XERXES
By strange woe, strange woe!

CHORUS
Since in an evil hour we encountered Ionia's mariners. Unfortunate in war, indeed, is Persia's race.

XERXES
Aye, verily. In the loss of so great an army I have been stricken, miserable that I am.

CHORUS
Aye, truly Persia's power is quite fordone.

XERXES
Seest thou this remnant of my royal robe?

CHORUS
I see, I see.

XERXES
And this arrow-bearing—

CHORUS
What is this thou sayest has been saved?

XERXES
Treasury for shafts?

CHORUS
Small remnant in sooth from ample store.

\[ \text{Footnotes:} \]
5 μεγάλατε \( M \), μεγάλα τά \( \text{recc.: Herm.} \).
6 τὰν δὲ \( \text{or τάνδε: Porson.} \)
7 βέλεσιν \( M \), βελέσιν \( \text{FN.} \).
AESCHYLUS

ΞΕΡΕΗΣ

ἐσπανίσμεθ' ἀρωγών.

ΧΟΡΟΣ

1025 Ἰάνων¹ λαὸς οὐ φυγαίξμασ.

ΞΕΡΕΗΣ

ἀγανόρειος· κατεἰ-
δον δὲ πῆμ᾽ ἄελπτον.

ΧΟΡΟΣ

τραπέντα ναύφρακτον ἑρεὶς ὄμιλον;

ΞΕΡΕΗΣ

1030 πέπλον δ' ἐπέρρηξ' ἐπὶ συμφορᾷ κακοῦ.

ΧΟΡΟΣ

παπαί παπαί.

ΞΕΡΕΗΣ

καὶ πλέον ἡ παπαί μὲν οὖν.

ΧΟΡΟΣ

dίδυμα γάρ ἔστι καὶ τριπλὰ—

ΞΕΡΕΗΣ

λυπρά, χάρματα δ' ἐχθροῖς.

ΧΟΡΟΣ

1035 καὶ σθένος γ' ἐκολούθη—

ΞΕΡΕΗΣ

γυμνός εἰμι προπομπῶν.

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THE PERSIANS

XERXES
We have been scantled of defenders.

CHORUS
Ionia's people shrink not from the spear.

XERXES
Heroic are they. I have lived to behold a calamity
I ne'er expected.

CHORUS
Is it of the rout of the multitude that manned thy
ships that thou wouldst tell?

XERXES
And I rent my robe at the disastrous event.

CHORUS
Alack, alack!

XERXES
Nay, far worse than alack.

CHORUS
Aye, for twofold and threefold—

XERXES
Pain to us, but exultation to our foes.

CHORUS
Aye, and our strength hath been maimed—

XERXES
I am stripped of my escort.

\footnote{labwv : Passow.}
AESCYLUS

ΧΟΡΟΣ

φίλων ἄτασι ποντίαισιν.

ΞΕΡΕΥΣ

dίαινε δίαινε πῆμα· πρὸς δόμους δ' ἵθι. [οτρ. ζ.

ΧΟΡΟΣ

αἴαι αἴαι, δύα δύα.

ΞΕΡΕΥΣ

βόα νυν¹ ἀντίδουπτὰ μοι.

ΧΟΡΟΣ

dόσων κακῶν κακῶν κακοῖς.

ΞΕΡΕΥΣ

ιὐζε μέλος ὅμοι τιθεῖσ.

ΧΟΡΟΣ

ὅτοτοτοτοὶ.

βαρεῖά γ' ἀδε συμφορά.

οἴ μάλα καὶ τὸδ' ἄλγῳ.

ΞΕΡΕΥΣ

ἐρεσσ' ἐρεσσε καὶ στέναζ' ἐμήν χάριν. [ἀντ. ζ.

ΧΟΡΟΣ

dιαίνομαι γοεδνὸς² ὡν.

ΞΕΡΕΥΣ

βόα νυν¹ ἀντίδουπτά μοι.

¹ νυν: Passow.
THE PERSIANS

CHORUS
By the disasters of thy comrades upon the sea.

XERXES
Weep, weep over our calamity, and depart to your homes.

CHORUS
Alas, alas, woe, woe!

XERXES
Cry now aloud in response to me.

CHORUS
A wretched offering from the wretched to the wretched.

XERXES
Cry out, tuning thy strain to mine.

CHORUS
Woe's the day! Grievous indeed is this visitation.
Alas, indeed, for this thy woe too I suffer.

XERXES
Ply your strokes, ply your strokes, and groan for my sake.

CHORUS
I weep in lamentation!

XERXES
Cry now aloud in response to me.

2 γεέδνος M, γεεδνος m, γοεδνος δώε. 201
AESCHYLUS

ΧΟΡΟΣ
μὲλευν πάρεστι, δέσποτα.

ΞΕΡΕΒΗΣ

1050 ἐπορθίαζε νυνι γόοις.

ΧΟΡΟΣ

ότοτοτοτοῖ.
μέλαινα δ’ ἀμμεμείξεται,2
οἱ,3 στονόεσσα πλαγά.

ΞΕΡΕΒΗΣ

καὶ στέρν’ ἀρασσε καπιδόα τὸ Μύσιον. [στρ. η.

ΧΟΡΟΣ

1055 ἀνὶ ἀνια.

ΞΕΡΕΒΗΣ

καὶ μοι γενείου πέρθῃ4 λευκήρη τρίχα.

ΧΟΡΟΣ

ἀπριγδ’ ἀπριγδα μάλα γοεδνά.

ΞΕΡΕΒΗΣ

ἀντεί δ’ ὀξύ.

ΧΟΡΟΣ

καὶ τάδ’ ἔρξω.

ΞΕΡΕΒΗΣ

1060 πέπλον δ’ ἔρεικε5 κολπίαν ἀκμῆ χερῶν. [ἀντ. η.

1 νῦν: Passow.
2 ἀμ μεμείξεται M1 (ἀμ μ. M2): Dindorf (μεμείξ. Wilam.).
5 ἐρείκε: Ν. E.
THE PERSIANS

CHORUS
This care, my liege, is mine.

XERXES
Lift up now thy voice in lamentation.

CHORUS
Woe's the day! And with our wailing, alas, shall be mingled blackening blows and shrieks of pain.

XERXES
Beat thy breast too, and raise the Mysian wail.

CHORUS
Anguish, anguish!

XERXES
And tear, I pray thee, the white hair from out thy beard.

CHORUS
With clenched nails, with clenched nails, with loud wailing.

XERXES
And utter shrill cries.

CHORUS
This too will I do.

XERXES
And with thy fingers rend the robe that drapes thee.

\[ \text{\textsuperscript{3}} \mu \omega : \text{Lachmann.} \quad \text{\textsuperscript{4}} \upsilon \pi \rho \theta \epsilon \nu \upsilon \ M, \pi \rho \theta \epsilon \ KF. \quad \text{\textsuperscript{5}} \iota \rho \epsilon \iota \delta \epsilon \ M, \iota \rho \epsilon \iota \kappa \epsilon \iota \kappa \epsilon \text{recc.} \]

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AESCHYLUS

ΧΟΡΟΣ

ἀνί' ἀνια.

ΞΕΡΕΙΗΣ

καὶ ψάλλ' ἔθειραν καὶ κατοίκτισαι στρατόν.

ΧΟΡΟΣ

ἀπριγδ' ἀπριγδα μάλα γοεδνά.

ΞΕΡΕΙΗΣ

διαίνου δ' ὁσε.

ΧΟΡΟΣ

τέγγομαι τοι.

ΞΕΡΕΙΗΣ

βόα νυν¹ ἀντίδουπά μοι. [ἐπωδός.

ΧΟΡΟΣ

οἰοι οἰοὶ.

ΞΕΡΕΙΗΣ

αἰακτός ἐσ δόμους κλε.

ΧΟΡΟΣ

1070

ἰώ ἰώ, [Περσὶς ἄλα δύσβατος].²

ΞΕΡΕΙΗΣ

ἰώδα δῆ κατ' ἄστυ.

ΧΟΡΟΣ

ἰωδὰ δῆτα, ναὶ ναί.

ΞΕΡΕΙΗΣ

gοαθ' ἄβροβαται.

¹ νυν: Passow ² [ ] Wilam.
THE PERSIANS

CHORUS
Anguish, anguish!

XERXES
And pluck out thy locks and lament our host.

CHORUS
With clenched nails, with clenched nails, with loud wailing.

XERXES
Let tears moisten thine eyes.

CHORUS
I am steeped in tears.

XERXES
Cry now aloud in response to me.

CHORUS
Alas, alas!

XERXES
With sounds of wailing wend ye to your homes.

CHORUS
Alas, alas!

XERXES
Alas! through the city.

CHORUS
Alas, indeed! yea, yea.

XERXES
Pour forth your wail as ye move on with dainty steps.
AESCYLUS

ΧΟΡΟΣ

ιὼ· ἴὼ, Περσὶς αἷα δύσβατος.

ΞΕΡΧΗΣ

η ἣ[1] τρισκάλμοισιν,


ΧΟΡΟΣ

πέμψω τοι σε δυσθρόοις γόοις.

1 ἢ or ἄ most miss., ἢ FN.
THE PERSIANS

CHORUS
Alas, alas, O Persian land, grievous now to tread!

XERXES
Ah me! Those that perished in three-tiered galleys, ah me!

CHORUS
I will escort thee with dismal sounds of woe.

[Exeunt omnes]
PROMETHEUS BOUND
TA TOY ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΚΡΑΤΟΣ καὶ ΒΙΑ
ΗΦΑΙΣΤΟΣ
ΠΡΟΜΗΘΕΤΣ
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ
ΩΚΕΑΝΟΣ
ΙΩ ΙΝΑΧΟΤ
ΕΡΜΗΣ

DRAMATIS PERSONAE

Power and Force
Hephaestus
Prometheus
Chorus of the Daughters of Oceanus
Oceanus
Io, daughter of Inachus
Hermes

Scene.—A rocky height, overlooking the ocean, in the uttermost parts of Scythia.
Time.—Mythical.
Date.—Uncertain (the official statement is lost).
ARGUMENT

*When Cronus, the son of Uranus, was king in heaven, revolt against his rule arose among the gods. The Olympians strove to dethrone him in favour of Zeus, his son; the Titans, children of Uranus and Earth, championing the ancient order of violence, warred against Zeus and his partisans. Prometheus, himself a Titan, forewarned by his oracular mother Earth or Themis (for she bore either name) that the victory should be won by craft, whereas his brethren placed their sole reliance on brute force, rallied with her to the side of Zeus and secured his success. His triumph once assured, the new monarch of heaven proceeded forthwith to apportion to the gods their various functions and prerogatives; but the wretched race of man he purposed to annihilate and create another in its stead. This plan was frustrated by Prometheus, who, in compassion on their feebleness, showed them the use of fire, which he had stolen in their behalf, and taught them all arts and handicrafts. For this rebellion against the newly-founded sovereignty of Zeus, the friend of mankind was doomed to suffer chastisement—he must pass countless ages, riveted to a crag on the shores of Ocean in the trackless waste of Scythia.*

*But suffering of body or of mind might not quell his spirit, though he is possessed of the sad privilege of immortality. Conscious that he had erred, he is nevertheless*
PROMETHEUS BOUND

less fortified by indignation that he had been made the victim of tyranny and ingratitude. Nor is he unprovided with a means to strengthen his resistance and to force the hand of his oppressor, whose despotic power has one point of attack. The Titan is possessed of a fateful secret which must be revealed to Zeus if he is not to be hurled from his dominion as his father had been before him. The despot contemplates marriage with Thetis, and should it be brought to pass, the son to be born to him is to prove mightier than his sire. This secret, told Prometheus by his mother, he will not disclose till, in the lapse of ages, Zeus consents to release him from his ignominious bonds; rather than part with it on other terms he defies the thunder and the lightning of the lord of Olympus and, amid the crashing world, is hurled to Tartarus, to the last protesting against the injustice of his doom.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ

ΚΡΑΤΟΣ

Χθονὸς μὲν ἐσ τηλουρὸν ἦκομεν πέδον, Ἦκυθην ἐσ ὅμοιον, ἄβατον ἐσ ἔρημιαν. Ἡφαίστε, σοι δὲ χρὴ μέλευν ἐπιστολὰς ἃς σοι πατήρ ἐφειστό, τόνδε πρὸς πέτραις ὧψηλοκρήμναι τὸν λεωρυγὸν ὧχμασαι ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις. τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας, θυσιοῦ κλέψας ὠπασεν τοιᾶδε τοι ἀμαρτίας σφε δὲὶ θεοὶς δούναι δίκην, ὥς ἀν διδαχθῇ τὴν Δίὸς τυραννίδα στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Δίὸς ἔχει τέλος δὴ κοῦδεν ἐμποδῶν ἕτη· ἐγὼ δ' ἄτολμος εἰμι συγγενὴθεὸν δήσαι βία φάραγγι πρὸς δυσχειμέρῳ.

1 οἶμοι M, οἶμοι recc.
3 ἀδαμαντίναις πέδησιν ... πέτραις Μ, ἀδαμαντίναις (-νοις, -νης) πέδησιν (-νσι, -νςι, -νσιν) recc., ἐν omit. in many recc., 214
PROMETHEUS BOUND

[Enter Power and Force, bringing with them
Prometheus captive; also Hephaestus]

Power

To earth's remotest confines we are come, to the
Scythian tract, an untrodden solitude. And now,
Hephaestus, thine is the charge to observe the
mandates laid upon thee by the Father—to clamp
this miscreant upon the high-beetling crags in
shackles of binding adamant that cannot be broken.
For thine own pride, even flashing fire, source of all
arts, he hath purloined and bestowed upon mortal
creatures. Such is his offence; wherefore he is
bound to make requital to the gods, that so he may
be lessoned to brook the sovereignty of Zeus and
forbear his championship of man.

Hephaestus

Power and Force, for you indeed the behest of
Zeus is now fulfilled, and naught remains to stay
you. But for me—I cannot nerve myself to bind
amain a kindred god upon this rocky cleft assailed by

πέτρας some recce.: ἀδαμαντῖνων δεσμῶν . . . πέδαις schol.

1 τῷ M, πρὸς superscribed.
AESCYLUS

πάντως δ’ ἀνάγκη τῶνδε μοι τόλμαν σχεθεῖν. ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.

τῆς ὀρθοβουλείου Ὀέμιδος ἀιτημῆτα παῖ, ἀκούτα σ’ ἄκων δυσλύτοις χαλκεύμασι

pressoσσαλεύσω τἀδ’ ἀπανθρώπῳ πάγῳ

ἐν’ οὔτε φωνῇ οὔτε τοῦ μορφῆ βροτῶν ὦσε, σταθεντὸς δ’ ἠλιῶν φοίβη φλογὶ κροῖς ἀμείφεις ἄνθος. ἀσμένη δὲ σοὶ ἡ ποικίλειμον νυξ ἀποκρύψει φαός,

πάρχειν θ’ ἐφαν’ ἦμοι σκεδὰ πάλιν.

ἀεὶ δὲ τοῦ παρόντος ἀχθηδῶν κακοῦ τρύσει σ’. ὁ λωφήσων γὰρ οὐ πέφυκε πώ.

τοιαῦτ’ ἐπηύρω τοῦ φιλανθρώπου τρόπων. θεος θεών γὰρ οὐχ ὑποτήσων χόλον

βροτοῖσι τιμᾶς ὤπασας πέρα δίκης.

ἀνθ’ ὃν ἀτερπή τήνδε φρουρήσεις πέτραν ὀρθοστάθην, ἄφυνος, οὐ κάμπτων γόνυ

πολλοὺς δ’ ὀδυρμοὺς καὶ γόους ἀνωφελεῖς

φθέγξῃ. Διὸς γὰρ δυσπαραίτητοι φρένες.

ἀπας δὲ τραχὸς ὀστὶς ἀν νέον κρατῇ.

ΚΡΑΤΟΣ

εἶν, τι μέλλεις καὶ κατοικτίζῃ μάτη; τι τὸν θεοὶς ἔχθιστον οὐ στυγεῖς θεόν,

ὅστις τὸ σὸν θυσιασοὶ προδωκεν γέρας;

ΗΦΑΙΣΤΟΣ

tὸ συγγενεῖς τοι δεινὸν ἡ θ’ ὀμιλία.

1 σχέθειν: Elmsley. 2 τόπω Μ, πάγω rec. 3 aiei PV. 4 ἐπηύρω Μ, ἀπηύρω other mss.

216
PROMETHEUS BOUND

cruel winter. Yet, come what may, I am constrained to summon courage to this deed; for 'tis perilous to disregard the commandments of the Father.

Lofty-minded son of Themis who counselleth aright, against my will, no less than thine, I must rivet thee with brazen bonds no hand can loose to this desolate crag, where nor voice nor form of mortal man shall meet thy ken; but, scorched by the sun's bright beams, thou shalt lose the fair bloom of thy flesh. And glad shalt thou be when spangled-robbed night shall veil his brightness and when the sun shall scatter again the rime of morn. Evermore the burthen of thy present ill shall wear thee out; for thy deliverer is not yet born.

Such guerdon hast thou gained from thy championship of man. For, god though thou art, thou didst not quail before the wrath of the gods, but didst bestow honours upon mortal creatures beyond their due. Wherefore on this joyless rock thou must stand sentinel, erect, sleepless, thy knee unbent. And many a groan and unavailing lament thou shalt utter; for the heart of Zeus is obdurate, and everyone is harsh whose power is new.

POWER

Well, why dally and vent in vain thy pity? Why dost thou not detest a god most hateful to the gods, since he hath betrayed thy prerogative to mortals?

HEPHAESTUS

A strangely potent tie is kinship—and companionship as well.
AESCYLUS

ΚΡΑΤΟΣ

σύμφημεν ἄνηκουστεῖν δὲ τῶν πατρὸς λόγων
οίνον τε πῶς; οὗ τούτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ

αἰεὶ γε1 δὴ νηλήσ σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ

ἄκος γὰρ οὐδὲν τόιδε θρηνεῖσθαί σοι δὲ
τὰ, μηδὲν ὡφελοῦντα, μὴ πόνει μάτην.

ΗΦΑΙΣΤΟΣ

ὁ πολλὰ μυσθεῖνα χειρωναξία.

ΚΡΑΤΟΣ

τί νῦν στυγεῖς; πόνων γὰρ ὡς ἀπλῆ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦΑΙΣΤΟΣ

ἐμπας τις αὐτὴν ἄλλος ὡφελεν λαχεῖν.

ΚΡΑΤΟΣ

ἀπαντή ἐπαχθή2 πλὴν θεοῖσι κοιρανεῖν
ἐλεύθερος γὰρ οὕτως ἐστὶ πλὴν Διὸς.

ΗΦΑΙΣΤΟΣ

εγνωκα τούσδε κούδεν ἀντειπεῖν ἕχω.

ΚΡΑΤΟΣ

οὐκοιν ἐπείξῃ τῶδε δεσμὰ3 περιβαλεῖν,
ὡς μὴ σε ἐλινύοντα προσδερχῇ πατήρ;

1 τε M, γε QKN, τι rec. 2 ἐπράχθη: Stanley.
PROMETHEUS BOUND

POWER

I grant it; yet to refuse to obey the commands of the Father—is this possible? Hast thou not still greater fear of that?

HEPHAESTUS

Aye, thou art ever pitiless and steeped in insolence.

POWER

Aye, for it boots naught to bemoan this fellow. Have done with losing thy labour at a task unprofitable.

HEPHAESTUS

Oh handicraft that I have learned so much to loathe!

POWER

Why hate it? Since in good truth thy craft is in no wise to blame for these present troubles.

HEPHAESTUS

Nevertheless, would that it had fallen to another's lot!

POWER

Each office has its burthen except to be lord of heaven; for none is free save only Zeus.

HEPHAESTUS

I have realized it by this sight here; gainsay it I cannot.

POWER

Haste thee then to cast the fetters about him, lest the Father behold thee loitering.

3 τῷδε δεσμὰ M, δεσμὰ τῷδε rec. 219
AESCYLUS

ΗΦΑΙΣΤΟΣ

καὶ δὴ πρόχειρα ψάλια¹ δέρκεσθαι πάρα.

ΚΡΑΤΟΣ

55

βαλὼν² νῦν ἀμφί χερσίν ἐγκρατεῖ σθένει
ῥαυστῆρι θείνε, πασσάλευε πρὸς πέτραις.

ΗΦΑΙΣΤΟΣ

περαινέται δὴ κοῦ ματὶ τοῦργον τόδε.

ΚΡΑΤΟΣ

60

ἀρασσὲ μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὐρείν καὶ ἀμηχάνων πόρον.³

ΗΦΑΙΣΤΟΣ

καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθη σοφιστῆς ὁν Δίὸς νωθέστερος.

ΗΦΑΙΣΤΟΣ

πλὴν τοῦδ', ἂν οὐδεὶς ἐνδίκως μέμψατο μοι.

ΚΡΑΤΟΣ

65

ἀδαμαντίνου νῦν σφηνὸς αὐθάδῃ γνάθον
στέρνων διαμπέξ πασσάλευ' ἐρρωμένως.

ΗΦΑΙΣΤΟΣ

αἰαῖ, Προμηθεῦ, σῶν ὑπερστένων⁴ πόνων.


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PROMETHEUS BOUND

HEPHAESTUS
Well, there then! The bracelets are ready, as thou mayest see.

POWER
Cast them about his wrists and with might and main smite with thy hammer; rivet him to the rocks.

HEPHAESTUS
There! The work is getting on and is not done amiss.

POWER
Strike harder, clamp him tight, leave nothing loose; for he is wondrous clever at finding a way even out of desperate straits.

HEPHAESTUS
This arm, at least, is fixed beyond all loosening.

POWER
Now rivet this one too and securely, that he may learn, for all his cleverness, that he is but a dullard compared to Zeus.

HEPHAESTUS
None but he could justly blame my work.

POWER
Now straight through his chest drive the adamantine wedge's stubborn edge with thy full force.

HEPHAESTUS
Alas, Prometheus, I groan over thy pangs.

\[4 \upsilon\sigma\tau\epsilon\nu\mu M, \upsilon\rho\pi\rho\sigma\tau\epsilon\nu\mu m.\]
AESCYLUS

ΚΡΑΤΟΣ

σὺ δ' αὖ κατοκνεῖς τῶν Διὸς τ' ἐχθρῶν ὑπερ
στένεις; ὥσπερ μὴ σαυτὸν οἰκτεῖς ποτε.

ΗΦΑΙΣΤΟΣ

ὁρᾶς θέαμα δυσθέατον ὄμμασιν.

ΚΡΑΤΟΣ

70 ὥρῳ κυροῦντα τόνδε1 τῶν ἐπαξίων.
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.

ΗΦΑΙΣΤΟΣ

ὅραν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡΑΤΟΣ

75 καὶ δὴ πέπρακται τοῦργον, οὐ μακρῷ πόνῳ.

ΗΦΑΙΣΤΟΣ

ἐρρωμένως νῦν θείνε διατόρους πέδας.
ὡς οὐπιτιμητής γε2 τῶν ἐργῶν βαρύς.

ΗΦΑΙΣΤΟΣ

ὀμοια μορφῆ γλώσσα σου γηρύεται.

ΚΡΑΤΟΣ

80 σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὁργῆς τε τραχύτητα3 μὴ πίπλησσέ μοι.

1 τόνδε Μ, τόνδε m. 2 σε Μ, γε σε B, γε m1 recce.

222
PROMETHEUS BOUND

Power

What! Shrinking again and groaning over the foes of Zeus? Look to it lest the day come when thou shalt grieve for thyself.

Hephaestus

Thou seest a spectacle grievous for eyes to behold.

Power

I see this fellow getting his deserts. Come, cast the girths about his sides.

Hephaestus

Do this I must; spare me thy needless ordering.

Power

Of a truth, I'll order thee, aye and more—I'll hound thee on. Get thee down below, and ring his legs by force.

Hephaestus

There now! The work's done and with no long labour.

Power

Now hammer the galling fetters with thy full force; for the appraiser of our work is severe.

Hephaestus

The utterance of thy tongue matches thy face.

Power

Play the woman an thou wilt, but cast not in my teeth my stubborn will and my relentless mood.

\[3 \text{\textgrk{ραχώπητα M, θρασύπητα KRPγρ.}}\]
AESCHYLUS

ΗΦΑΙΣΤΟΣ

στείχωμεν, ὡς κάλοισων ἀμφίβληστρ' ἔχει.

ΚΡΑΤΟΣ

ἐνταῦθα νῦν ὑβρίζε καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τὶ σοι
οἷοι τε θνητοὶ τῶν ἀπαντλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γὰρ σε δεὶ προμηθέως,
(στείλ γω) ὅτι τρόπων τῆς ἐκκυλισθῆση τεχνῆς.

ΠΡΟΜΗΘΕΥΣ

ὁ δῖος[a] αἰθήρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνηρέθον γέλασμα, παμμήτορ[b] τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλός
ἴδεσθε μ' οίᾳ πρὸς θεῶν πάσχω θεός.

dέρχθηθ᾽ οίαις αἴκειαισ[c]
dιακυναιμένος τὸν μυριτήν.

χρόνων ἀθλεύσω.

τοιόνδ᾽ ὁ νέος ταγός μακάρων
ἐξηὐρ᾽ ἐπ᾽ ἐμὸι. δεσμὸν ἄεικῆ
φεύ, φεύ, τὸ παρόν τὸ τ᾽ ἐπερχόμενον
πῆμα στενάχω, πῆ [d] ποτε μόχθων

χρὴ τέρματα τών ἐπιτείλαι.

καίτοι τί φημι; πάντα προφυπιστάμαι
σκεθρῶς τὰ μέλλοντ᾽, οὐδὲ μοι ποταίμαι

[a] δῖος M, δῖος QKN.
[b] παμμήτορ M, παμμήτορ recc.
[c] αἴκειαις: Elmsley.
[d] πῆ and πῆ M, πῆ recc., πῆ N.
PROMETHEUS BOUND

HEPHAESTUS

Let us begone, since he has got the meshes on his limbs. [Exit

POWER

There now, indulge thy insolence, keep on wrestling from the gods their honours to give them to creatures of a day. Are mortals able to lighten this thy load of woe? Falsely hight the gods call thee Prometheus,\(^1\) for thou hast thyself need of one to take forethought how thou shalt extricate thyself from this handiwork. [Exeunt Power and Force

PROMETHEUS

O thou bright sky of heaven, ye swift-winged breezes, ye river-waters, and multitudinous laughter of the waves of ocean, O universal mother Earth, and thou, all-seeing orb of the sun, to you I call! Behold what I, a god, endure of evil from the gods.

Behold, with what shameful woes I am racked and must wrestle throughout the countless years of time apportioned me. Such is the ignominious bondage the new Commander of the Blessed hath contrived against me. Woe! Woe! For misery present and misery to come I groan, not knowing where it is fated deliverance from these woes shall dawn.

And yet, what do I say? All that is to be I know full well and in advance, nor shall any affliction

\(^1\) Such etymologizing “play” (Pro-metheus, Fore-thought) was a serious matter to the Greeks, who found in the name of a person a significant indication of his nature or his fate. Unlike Shakespeare, Aeschylus saw nothing even half-humorous in such etymological analysis; and elsewhere, in playing on the names Apollo, Clytaemestra, Polynices, the nomen is an omen.
πήμ’ οὐδὲν ἦξει. την πετρωμένην δὲ χρή
αἰσθαν φέρειν ὡς ράστα, γιγνώσκονθ’ ὅτι
to τής ἀνάγκης ἦστ’ ἐδήμυτον σθένος.
ἀλλ’ οὔτε σιγάν οὔτε μὴ σιγάν τύχας
οἴον τέ μοι τάσοι ἦστι. θητοῖς γὰρ γέρα
τορῶν ἀνάγκασις ταῖσθ’ ἐνήξειγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρώμαι πυρὸς
πηγὴν κλοπαίαν, ἡ διδάσκαλος τέχνης
πάσης βροτοῖς πέφυμε καὶ μέγας πόρος.
τοιώνδε ποινῶς ἀμπλακημάτων τίνω
ὑπαιθρίοις² δεσμοῖς πεπασαλευμένος.³

ἀ ᾖ ἐα ἐα.

tis ἀχώ, tis ὄδμα προσέπτα μὴ ἀφεγγής,
θεόστους, ἡ βρότειος, ἡ κεκραμένη;
ικετο τερμόνυν ἐπὶ πάγων
πόνων ἐμῶνθ’ θεωρός, ἡ τι δὴ θέλων;
ὁράτε δεσμώτην με δύσποτμον θεόν,
tὸν Διὸς ἔχθρον, τὸν πᾶσι θεοῖς
di’ ἀπεχθείας ἐλθονθ’ ὅποδοι
τήν Διὸς αὐλήν εἰσουχεύσιν,
διὰ τήν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ’ αὕ κυνάθσιμα κλώ
πέλας οἰωνοῦν; αἰθήρ δ’ ἀλαφραῖς
περυγων ρηπαῖς ὑπουρίζει.

πᾶν μοι φοβερὸν τὸ προσέρπων.

ΧΟΡΟΣ

μηδὲν φοβηθῆς· φιλία
γὰρ ἀδεὶ τάξις περυγων
θοαίς ἀμίλλαις προσέβα
τούδε πάγων, πατριώς
μόνις παρειποῦσα φρένας.
PROMETHEUS BOUND

come upon me unforeseen. My allotted doom I needs must bear as lightly as I may, knowing that the might of Necessity brooketh no resistance. Yet to be silent or not silent about this my fate is beyond my power. For it is because I bestowed good gifts on mortals that this yoke of constraint hath been bound upon me to my misery. I hunted out and stored in fennel stalk the stolen source of fire that hath proved to mortals a teacher in every art and a means to mighty ends. Such is the offence for which I pay the penalty, riveted in fetters beneath the open sky.

Ha! Hold! What murmur, what scent wingeth to me, its source invisible, heavenly or human, or blent of both? Hath there come to this crag at the confines of the world someone to stare upon my sufferings—or with what intent? Behold me, an ill-fated god, immanacled, the foe of Zeus, me who have incurred the enmity of all who resort unto the court of Zeus, by reason of my too great love for mankind. Ha! What's this? What may be this rustling stir I hear again hard by, of birds? The air whirs with the light rush of pinions. Whatever approaches is fraught with alarm for me.

[The Daughters of Oceanus enter on a winged car

CHORUS

Be not alarmed! For this our band hath come in winged rivalry of speed unto this crag in love to thee, having won our sire's consent as best we might.

1 τοιάσθε M, τοιώνθε rec. 2 υπαίθριος: Blomfield.
3 πασαλεύμενος M (with first accent deleted), -ευμένος KN, δεσμώτης πασαλευτός most rec.: C. G. Haupt.
4 θεάσαντος M, θεάσντος Arund.
5 ἡμῶν M, ἐμῶν rec. 6 ἰδε: Herm.

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κραύγοφόροι δέ μ' ἐπεμψαν αὖραν.
κυπέων γάρ ἀχώ χάλυβος
διήλθεν ἄντρων μυχόν, ἐκ ἔπιθες
δὴ ἔπιθες μου τάν θεμερῶπν ἀϊδῶ.
σύθην δ' ἀπέδιλοις ὅχῳ πτερωτῷ.

ΠΡΟΜΗΘΕΤΣ

αἰαῖ αἰαῖ,²
τῆς πολυτέκνου Τηθύος ἐγγονα,
τοῦ περὶ πᾶσαν β' εἰλισσομένου
χθόνι ἀκομμήτω ῥεύματι, παῖδες
πατρὸς Ὀκεανοῦ,
δέρξθητ', ἐσίδεσθ' οὐ δεσμῷ
προσπορπατός³ τήσδε φάραγγος
σκοπέλοις ἐν ἄκροις
φρουρᾶν ἀζηλον ὅχησω.

ΧΟΡΟΣ

λεύσσω, Προμηθεύφοβερὰ  [ἀντ. α.
δ' ἐμοίσιν ὀσσοῖς ὀμίχλα⁴
προσῆξε πλήρης δακρύσων
σὸν δέμας εἰσιδούσα⁵
πέτρωι⁶ προσαναινόμενον
ταῖσθ' ἀδάμαντοδέτοισι⁷ λύμαισ.
nέου γὰρ οἰκονόμοι
κρατοῦσ' Ὀλυμποῦ νεοχοῖς
δὲ δή νόμοις Ζεὺς ἀθέτως⁹ κρατύνει.
tὰ πρὶν δὲ πελώρια νῦν ἄιστοι.

ΠΡΟΜΗΘΕΤΣ

εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ'¹⁰ Ἀιδοὺ¹¹

1 θεμερῶπν M, θεμερῶπτυ m1 recce.
2 aî aî aî M, aî aî aî at recce.
3 πρός πατρός M, προσπορπατός m1.
PROMETHEUS BOUND

The swift-coursing breezes bore me on; for the
reverberation of the clang of iron pierced our inmost
cave's recess and drove my grave-miened modesty
away in fright; and I set off in haste unsandalled on
a winged car.

PROMETHEUS

Alas! Alas! Offspring of fruitful Tethys and of
him who with his sleepless current encircleth the
whole earth, children of your father Oceanus,
behold, look on me, pinioned by what fetters, upon
the summit crag of this ravine, I am to hold my
unenviable watch.

CHORUS

I behold, Prometheus; and in my alarm for thee
there spread o'er mine eyes a mist all filled with
tears as I saw thy body withering ignominiously
upon this rock in these bonds of adamant. For
new rulers lord it in heaven, and with new-fangled
laws Zeus wieldeth arbitrary sway; and that which
was mighty of old he now bringeth to naught.

PROMETHEUS

Oh that he had hurled me below the earth, aye

4 όμίχλη M, όμίχλα N.
5 εἰσίδουσα M, εἰσίδουσαί m1, εἰσίδοψη and -οψε rec.
6 πέτραι (with s added?) M, πέτρα VQR, πέτρας PBLN.
7 ταῖς: Vict.
8 ἀδαμαντόδετοις: Turn.
9 ἀθέωμος: Bentley from Hesych.
10 τ': Turn.
11 ἔδου: Blomfield.

229
Aeschylus

tοῦ νεκρόδεγμονος εἰς ἀπέρατον ἢκεν, 155
dεσμοῖς ἀλύτως ἄγρίων² πελάσας, ὡς μῆτε² θεὸς μῆτε τις ἄλλος
tοίοι ἐπεγήθει. νῦν δὲ αἰθέριον κίννυμ' ὁ τάλας
ἐχθροὶς ἐπίχαρτα πέπονθα. (Ιρ, πᾶκαμ)

Χορος

160 τίς ὡθεὶ τλησικάρδιος  [στρ. β.
θεῶν, ὅτω τάδ' ἐπιχαρῆ; τίς οὔ ἐξυσιαλὰ κακοῖς
teoῖσι, δίξα γε Διός; ὁ δ' ἐπικότως ἄει⁴
θέμενος ἄγναμπτον⁵ νόον
dάμναναι Οὐρανίαν
γένναν, οὖδὲ λή-
ὲξει, πρὶν ἂν ἡ κορέσῃ κέαρ ἡ πολάμα τινὶ
tὰν δύσαλωτον ἔλη τίς ἀρχάν.

(αἰκας)

Προμηθέας

ἡ μὴν ἕτερ' ἐμοῦ,⁶ καὶ περ κρατερᾶς
ἐν γυνόπεδαις⁷ αἰκιζομένου,
170 χρείαν ἔξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ύψ'⁸ ὅτου
σκῆπτρον τιμάς τ' ἀποσυλλαταί.
καὶ μ' οὔτιο μελυγλῶσσος πείθεις
ἐπαοιδαίσων θέλζει, στερεάς τ'
175 οὔποτ' ἀπειλᾶς πτήξας τόδ' ἐγὼ
καταμηνύσω,
πρὶν ἂν ἔξ ἀγρίων δεσμῶν χαλάζη
ποινάς τε τίνεων¹⁰
τῆσαν¹¹ αἰκείας¹² ἐθελήσῃ.
PROMETHEUS BOUND

'neath Hades, the entertainer of the dead, into impassable Tartarus, and had ruthlessly fastened me in fetters no hand can loose, that so nor god nor other kind had now gloated over this my agony! But, as it is, a plaything of the winds, to my misery, I suffer ills whereat my foes exult.

CHORUS

Who of the gods is so hard of heart as to make thy misery cause of exultation? Who feels not with thee the pang of thy woes—save only Zeus? But he in rancour hath set his soul inflexibly and keepeth in subjection the race sprung from Uranus; nor will he make an end, until either he hath satiated his soul or, by some device of guile, another seize his impregnable empire.

PROMETHEUS

Verily the day shall yet come when, though I be thus tortured in stubborn fetters, the Prince of the Blessed shall have need of me to reveal the new design and by whom he shall be stripped of his enchantments shall he charm me; and never will I, cowering before his dire threats, divulge this secret, until he shall release me from my cruel bonds and desire to proffer satisfaction for this outrage.

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1 ἀπέραντον: Wilam.  
2 ἄγριος M, ἄγριως rec.  
3 ὡς μητότε: Turn.  
4 αἰὲ M most rec., αἰὲ KFN.  
5 ἀγναμφών M, ἀγναμφό την R'LN.  
6 ἔτ' ἄπ' ἐμοῦ M, ἔτ' ἐμοῦ rec.  
7 γυοπέδαις M, γυοπέδαις rec.  
8 ἀφ' changed to ὅφ' M.  
9 οὔτοι M, οὔτι rec.  
10 τῇ μοι τίνειν M most rec., τῇ τίνειν N.  
11 τῆς M, τῆσδ' rec.  
12 αἰκίας: Elmsley.

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AESCHYLUS

ΧΟΡΟΣ

180 σὺ μὲν θρασὺς τε καὶ πικραίς [ἀντ. β.
dύασιν οὐδὲν ἐπιχαλάς,
ἀγαν δ’ ἐλευθεροφοιμεῖς.
emption δὲ φρένας ἐρέθισε1 διάτορος φόβος.
δεδιὰ δ” ἀμφὶ σαῖς τύχαις,

185 πᾶ3 ποτὲ τῶνδε πόνων
χρή δὲ τέρμα κέλ-

σαντ’ ἐνδείην· ἀκίχητα γὰρ θεα καὶ κέαρ
ἀπαράμυθον4 ἔχει Κρόνον παῖς.

ΠΡΟΜΗΘΕΤΣ

οἶδ’ ὅτι τραγὺς καὶ5 παρ’ ἑαυτῷ
tὸ δίκαιον εὖχων Ζεὺς· ἀλλ’ ἐμπας [ὁίω]6
μαλακογνώμων
ἐσταὶ ποθ’, ὅταν ταύτῃ ῥαισθῆ.7
τὴν δ’ ἀτέραμον στορέσας ὁργῆν
εἰς ἄρθρον ἔμοι καὶ φιλότητα

195 σπεύδων σπεύδοντι ποθ’ ἤξει.

ΧΟΡΟΣ

πάντ’ ἐκκάλυψον καὶ γέγον’ ἡμῖν λόγον,
ποίω λαβών σε Ζεὺς ἐπ’ αὐτ᾿ ἀτιμάτα,
οὔτως ἀπόμως καὶ πικρῶς αἰκίζεται.8
δίδαξον ἡμᾶς, εἰ τι μὴ βλάπτει λόγῳ.

ΠΡΟΜΗΘΕΤΣ

ἄλγεινα μὲν μοι καὶ λέγειν ἐστὶν τάδε,
ἄλγος δὲ συγὰν, πανταχῇ δὲ δύσποτα.

ἐπεὶ τάχιστ’ ήρξαντο δαιμονεῖς χόλου (ἤ ἄλοιτ) 

200 στάσες τ’ ἐν ἄλληλοισιν ὑροθύνετο,
1 ἐρέθισε: Turn.
2 γὰρ: δ’ Porson.
3 ὄπι M recce. (ὄπη, ὄποι, ὄπου recce.), πᾶ N.
PROMETHEUS BOUND

CHORUS

Bold art thou, and batest not a jot for all thy bitter pangs, and thou givest too much licence to thy tongue. But my soul is agitated by piercing fear, and I am in dread about thy fate, wondering to what haven thou must steer thy barque to see an end of thy voyage of sorrow. For inexorable are the ways of Cronus’ son and his heart is hardened against entreaty.

PROMETHEUS

I know that Zeus is harsh and keepeth justice in his own hands; but nevertheless one day he shall be mild of mood, when in that wise he hath been crushed. Then, calming down his stubborn wrath, he shall at last come into bond and amity with me, eager no less to welcome him.

CHORUS

Unfold the whole story and declare to us upon what charge Zeus hath taken thee that he thus visits thee with ignominious and bitter outrage. Instruct us, unless, indeed, there be some harm in telling.

PROMETHEUS

Painful is it to me even to tell the tale, painful to keep it silent—my case is hapless every way.

When first the heavenly powers were moved to wrath, and mutual dissension was stirred up amongst

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1 A veiled allusion to the secret hinted at in l. 171.

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4 οὐ παράμυθον MVN, ἀπαράμυθον recc.
5 τε καὶ M most recc., καὶ N.
6 ἰὼ M, ὄτω m3 (ὄτω and ὄτω recc.): om. N (Triclinius).
7 ἕως ἧν (ὁ in erasure) M, λαύση recc.
AESCHYLUS

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας¹ Κρόνον, ὥσ Ζεὺς ἀνάσσου δῆθεν, οἱ δὲ τούμπαλιν
σπεύδοντες, ὡς Ζεὺς μὴ ποτ' ἀρξειν θεῶν,
ἐνταῦθ' ἐγὼ τὰ λόγα σου βουλεύων πιθεῖν²
Τυτάνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἤδυνήθην· αὐμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν

210

μοντ' ἀμουθῇ³ πρὸς βιαν τε δεσπόσεων·
ἐμοὶ δὲ μῆτηρ οὐχ ἀπασ μόνον Θέμι
καὶ Γαία, πολλῶν ὀνομάτων μορφή μία,
τὸ μέλλον ἃ κραίνοιτο προτεθεσπίκει,
ὡς οὖ κατ' ἵσχύν οὐδὲ πρὸς τὸ καρτερὸν

215

χρείη,⁴ δόλῳ δὲ τούς ὑπεροχόντας⁵ κρατεῶν.
τοιαύτ', ἐμοῦ λόγουσιν ἔχθηγομένου
οὐκ ἤξισαν οὐδὲ προσβλέψατ' τὸ πᾶν.
κράτιστα δὴ μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντα ἑπτάρα

220

ἐκόνθ' ἐκόντι Ζηνι συμπαραστατεῖν.
ἐμαῖς δὲ βουλαίς Ταρτάρου μελαμβάνῃ
κευθμῶν καλύπτει τὸν παλαίγενη Κρόνον
αὐτοῖς ὑφραζοι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὑφελημένος

225

κακαῖς ποιναῖς ταὐδὲ μ' ἔχημείματο.⁶ ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλους μὴ πεποιθέναι.

230

ὁ δ' οὖν ἑρωτᾶτ', αἰτίαν⁷ καθ' ἡμτων
ἀικίζεται με, τοῦτο δὴ σαφηνώ.(κης)

ὁπως τάχιστα τὸν πατρὸν ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα

(Πρ. Πλατ.)

¹ ἔδρα MPVQR, ἔδρας recce.
² πείθεων Μ, πιθεῖν m.³ ἀμουθῇ Μ, ἀμουθεὶ most recce.
⁴ χρητ' ἃ M (χρεὶ ἃ marg. m.), χρη ἃ recce.: Dawes.
PROMETHEUS BOUND

them,—some bent on casting Cronus from his seat that Zeus, forsooth, might reign; others, eager for the contrary end, that Zeus might never win mastery over the gods—then it was that I, albeit advising them for the best, was unable to persuade the Titans, children of Heaven and Earth; but they, disdaining counsels of craft, in the pride of their strength thought to gain the mastery without a struggle and by force. Full oft my mother Themis, or Earth (one form she hath but many names), had foretold to me the way in which the future was fated to come to pass—how that it was not by brute strength and not through violence, but by guile that those who should gain the upper hand were destined to prevail. For all that I set this forth by argument to them, they did not deign even to regard my advice one whit. Therefore of what was then before me the best choice seemed to be that I, joining my mother with me, should range myself, a welcome volunteer, on the side of Zeus; and it is by reason of my counsel that the cavernous gloom of Tartarus now hides ancient Cronus and his allies withal. Such profit did the tyrant of heaven have of me and with such foul return as this did he make requital; for it is a disease that somehow inheres in tyranny to have no faith in friends.

However, touching your question for what cause he torments me, this I will now make clear.

Soon as ever he had seated himself upon his father’s throne, he forthwith assigned to the deities

5 ἑπεξεχόντας M, ἑχοντας most rec. -ἐχοντας some rec.:
Porson.

6 προσλαβόντα M most rec., προσλαβόντα KN.

7 ἐκεῖμενότα M, ἄνεκεῖμενότα Arund. Cant. 2.

8 αὐτίν M, αὐτίαν rec.

9 δαίμον M.
AESCHYLUS

«Ἄλλοις ἄλλα καὶ διεστοιχίζετο
ἀρχὴν βροτῶν δὲ τῶν ταλαιπώρων λόγων
οὐκ ἔσχεν οὐδέν, ἀλλ' ἀιστώσας γένος
tὸ πᾶν ἔχρηζεν ἄλλο φιτάσαι νέον.
καὶ τοῖς ὀυδείς ἀντέβανε πλὴν ἔμοι.
ἔγω δ' ἐτόλμησ' ἐξελυσάμην βροτοὺς
τὸ μὴ διαρρασθέντας εἰς Ἀιδοὺς μολεῖν.
tῷ τοι τοιαύτες πημοναίσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, ὦκτραῖσιν δ' ἴδείν.
θυντούς δ' ἐν οὐκτῷ προθέμενοι, τούτου τυχεῖν
οὐκ ἥξιώθην αὐτὸς, ἀλλὰ νηλεῖς
οὐδ' ερρῖθμισμαι, Ζηνί δυσκληξ θέα.

XOROΣ

συδηρόθρων τε κακὰ πέτρας εἰργασμένοις
ὅστις, Προμηθεὺς, σοῦ σὺν συνασχαλά
μόχθοις· ἔγω γὰρ οὐτ' ἀν εἰσιδεῖν τάδε
ἔχρηζον εἰσιδοῦσά τι ἡλιόνθην κέαρ.

ΠΡΟΜΗΘΕΤΣ

καὶ μὴν φίλοις γ' ἐλεινῶς εἰσορᾶν ἐγώ.

XOROΣ

μή ποὺ τι προὔης τῶνδε καὶ περαιτέρων;

ΠΡΟΜΗΘΕΤΣ

250 θυντοῦς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.

1 τοῖς (ν in erasure M).
2 δὲ τόλμησ', δ' 'ἐτόλμησ' reported by schol. M, δὲ τολῆσ and δὲ τόλμησ recce.
3 τὸ μὴ M, τοῦ μὴ recce. 4 τω ταῖς M, τοι over ταῖς m.
5 ἀλλὰ ἀνηλεῖς: Elmsley. 6 ἡλιόνθην M, ἡλιόνθην recce.
PROMETHEUS BOUND

their several privileges and apportioned unto them their proper powers. But of wretched mortals he took no heed, but desired to bring the whole race to nothingness and to create another, a new one, in its stead. Against this purpose none dared make stand save I myself—I only had the courage; I saved mortals so that they did not descend, blasted utterly, unto the house of Death. Therefore am I bent by so grievous tortures, painful to suffer, piteous to behold. I that gave mortals first place in my pity, I am deemed unworthy to win this pity for myself, but am thus mercilessly disciplined, a spectacle that shames the fame of Zeus.

CHORUS

A heart of iron and fashioned out of rock, Prometheus, is he who feels no compassion at thy miseries. For myself, I should not have desired to see them; and now that I see them I am pained to the heart.

PROMETHEUS

Aye, to my friends indeed I am a spectacle of pity.

CHORUS

Thou didst not perchance transgress even somewhat beyond this offence?

PROMETHEUS

Aye, I caused mortals no longer to foresee their doom.1

1 "Doom" here signifies "doom of death."

7 ⟨γ⟩ Wecklein. 8 ἐλεείνως: Porson.
9 θυντοῦς τ' M, Lips. 1 Ven. 3, θυντοῦς γ' Lips. 2 P2, Vind.
2. 4, θυντοῦς most rec. 10 προδέρκεσθαι changed to προ- M.

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AESCYLUS

ΧΟΡΟΣ
το ποίον εὗρὼν τήσει φάρμακον νόσου;

ΠΡΟΜΗΘΕΤΣ
τυφλὰς ἐν αὐτοῖς ἐλπίδας κατάκισα.

ΧΟΡΟΣ
μέγ’ ὤφέλημα τοῦτ’ ἐδωρήσω βροτοῖς.

ΠΡΟΜΗΘΕΤΣ
πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὁπάσα.

ΧΟΡΟΣ

255 καὶ νῦν φλογωπὸν πῦρ ἔχουσ’ ἐφήμεροι;

ΠΡΟΜΗΘΕΤΣ
ἀφ’ οὗ γε πολλὰς ἐκμαθήσων τέχνας.

(ἀπὸ)

ΧΟΡΟΣ
tοιοῦσδε δὴ σε Ζεὺς ἐπ’ αἰτιάμασιν—

ΠΡΟΜΗΘΕΤΣ¹
αἰκὶζεται τε κοῦδαμῇ χαλὰ κακῶν.

ΧΟΡΟΣ¹
οὐδ’ ἐστιν ἄθλου τέρμα σοι προκείμενον;

ΠΡΟΜΗΘΕΤΣ

260 οὐκ ἄλλο γ’ οὐδέν, πλὴν ὦταν κεῖνῳ δοκῇ.

ΧΟΡΟΣ
dόξει δὲ πῶς; τὶς ἐλπίς; οὐχ ὀρᾶς ὦτι ἤμαρτες; ὡς δ’ ἤμαρτες οὔτ’ ἐμοὶ λέγειν

¹ Πρ. Χορ. added by Welcker.
PROMETHEUS BOUND

Chorus
Of what sort was the cure thou didst find for this affliction?

Prometheus
I caused blind hopes to dwell within their breasts.

Chorus
A great boon was this thou gavest to mortals.

Prometheus
And besides it was I that gave them fire.

Chorus
What! Do creatures of a day now have flame-eyed fire?

Prometheus
Aye, and therefrom they shall learn many arts.

Chorus
Was it then on a charge like this that Zeus—

Prometheus
Torments me and in no wise gives me respite from pain.

Chorus
And is there no end assigned thee of thine ordeal?

Prometheus
Nay, none save when it seemeth to him good.

Chorus
But how shall it seem good? What hope is there? Seest thou not that thou hast erred? And yet how thou hast erred is no pleasant matter of discourse
AESCHYLUS

καθ' ἥδωνη, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν μεθώμεν, ἀθλοῦ δ' ἐκλυσιῳ ζήτει τινά.

ΠΡΟΜΗΘΕΣ

265 ἐλαφρῶν δοσίς πηλάτων ἔξω πόδα
ἐχει παραμεῖνε νοεθετείν τε τον κακῶς
πράσσοντι. ἐγὼ δέ ταὐθ' ἀπαντ' ἡπιστάμην.
ἐκὼν ἐκὼν ἢμαρτον, οὐκ ἀρνήσομαι·
θυντοις ἄργην αὐτὸς ηὐρόμην πόνους.
οὐ μὴν τι ποιναίς γ' φόμην τοί εσι με

κατισχανείσθαι πρὸς πέτραις πεδαργοῖς,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καὶ μοι τα μὲν παρόντα μὴ δύσεθ' ἁχη,
πέδου δὲ βάσαι ταὶς προσεπούσας τύχας
ἀκοῦσα, ὡς μάθητε διὰ τέλους τὸ πᾶν.
πίθεσθε μοι, πίθεσθε, συμπονήσατε

τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη

<πρὸς ἄλλοτ' ἄλλοις,>πημονή προσιζάνει.

cf. 252

ΧΟΡΟΣ

280 ὁν ἄκουσας ἔπεθώνυξα
τοῦτο, Προμηθεύ. ἦν, ἦν, ἦν
καὶ νῦν ἐλαφρῶν ποδὶ κρατυρότον
θάκον προλυπόου', αἰθέρα τ' ἂγιον
πόρον οἰωνών, ἀκριβοῦς
χθονὶ τῇδε πελῶ, τοὺς σους δὲ πόνους

285 κρῆζω διὰ παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ

ἡκω δολιχῆς τέρμα κελεύθου

1 τοὺς κακῶς πράσσοντας: Stanley.
2 εὑρόμην Μ., ηὑρόμην rec.,
3 κατισχανείσθαι Μ., κατισχανείσθει rec.
for me, while for thee 'tis pain. But let us quit this theme; and do thou seek some release from thine ordeal.

**Prometheus**

'Tis easy for him who keeps his foot free from harm to counsel and admonish him who is in misery. Myself I knew all this the while. Of mine own will, aye, of mine own will I erred—gainsay it I cannot. In succouring mortals I found suffering for myself; nevertheless I thought not to be punished thus—to waste away upon cliffs in mid-air, my portion this desolate and drear crag. And now, I pray ye, bewail no more my present woes; alight on the ground and listen to my oncoming fortunes that ye may be told them from end to end. Consent, I pray you, oh consent. Take part in the trouble of him who is now in sore distress. Of a truth, affliction wandereth impartially abroad and alighteth upon all in turn.

**Chorus**

Not to unwilling ears hast thou made this appeal, Prometheus. And so now with light foot I will quit my swift-speeding seat and the pure air, the pathway of birds, and draw nigh to this rugged ground; for I am fain to hear the whole story of thy woes.

[Enter Oceanus on a winged steed]

**Oceanus**

I am come to the goal of a long journey in my

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4 πεδαρσίας corrected to -ος M.
5 πελθεσθε twice: Elmsley.
6 ταυτά τοι M, ταυτά τοι schol. M.
7 κραινυόσυτον M, κραινυόσυτον recc.

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AESCHYLUS

διαμενόμενος πρὸς σέ, Προμηθεὺ, τὸν πτερνοθή τὸν οἰνών 
γνώμη στομίων ἀτερ εὐθύνων· 
tαῖς σαῖς δὲ τύχαις, ἵσθι, συναλγῶ. 
tὸ τε γάρ με, δοκῶ, συγγενὲς οὕτως ἔσαναγκάζει,
χωρὶς τε γένους οὐκ ἔστων ὅτω 
μείζων μοῖραν νείματι, ἥ σοι.

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295
gνώσῃ δὲ τάδ’, ὡς ἐτυμ’, οὐδὲ μάτην 
χαριτοϋλωσεῖν’ ἐν μοὶ· φέρε γάρ 
σήμαιν’ ὁ τι χρή σοι συμπράσσειν’
οὐ γάρ ποτ’ ἐρεῖς ὡς Ὄκεανοῦ 
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡΟΜΗΘΕΥΣ

300 ἔα· τί χρήμα λεύσω; καὶ σοὶ δὴ πόνων ἐμῶν 
ἡκεῖς ἐπόπτης; πῶς ἐτόλμησας, λιπὼν 
ἐπώνυμὸν τε ἰδοῦν καὶ πετρηρηφῇ 
αὐτόκτων ἀνταρκτά τὴν συνεκομῦντορα ἐλθεῖν ἐς ἀλῶν; ἡ' θεωρήσων τύχας

305 ἐμᾶς ὧδεῖαι καὶ συνασχαλῶν κακοῖς; 
Δήρκου θέαμα, τόν τοῦ Διὸς φίλον, 
τὸν συγκαταστήσαντα τὴν τυραννίδα,
οἰαῖς ὡς ἐς αὐτῶν πημοναίσι κάμπτομαι.

ΟΚΕΑΝΟΣ

310 Ὑδ’, Προμηθεὺ, καὶ παραινέσαι γέ σοι 
θέλω τὰ λόγοτα, καὶ περί ὅντι ποικίλως. 
γίγνεσθε σαντόν καὶ μεθαρμοσᾷ τρόπους 
νέοις· νέος γάρ καὶ τύραννος ἐν θεοῖς. 
eἰ δ’ ὡδε τραχεῖς καὶ τεθηγμένους λόγου 
ῥύθεις, τάχ’ ἀν σοι καὶ μακρὰν ἀνωτέρω

242
PROMETHEUS BOUND

passage to thee, Prometheus, guiding by mine own will, without a bit, this swift-winged bird. For thy fate, thou may'st be sure, I feel compassion. Kinship, methinks, constraineth me to this; and, apart from blood, there is none to whom I should pay greater respect than to thee. Thou shalt know this for simple sooth and that it is not in me to utter vain and glozing words; come, tell me—what aid can I render thee? For thou shalt never say thou hast a friend more loyal than Oceanus.

PROMETHEUS

Ha! What have we here? So then thou too hast come to stare upon my sufferings? How didst thou summon courage to quit the stream that bears thy name and the rock-roofed caves thou thyself hast made and come unto this land, the mother of iron? Is it that thou hast come to gaze upon my state and join thy grief to my distress? Behold a spectacle—me here, the friend of Zeus, who helped him to establish his sovereign sway, by what anguish I am bent even by him!

OCEANUS

I behold, Prometheus; and moreover, am fain to give thee counsel for the best, for all that thou art subtle. Learn to know thyself and adapt to thyself new ways; for new likewise is the ruler among the gods. But if thou hurlest forth words so harsh and of such whetted edge, peradventure Zeus may

1 σε τὸ χαριτογλωσσεῖν Μ recc. (some recc. omit τὸ, some have -γλωσσεῖν): χαριτογλωσσεῖν N, Athen. 165 c.
2 συμπράττειν: Brunck.
3 ἦ M, ἦ recc.

243
AESCHYLUS

315 θακών κλύοι Zeus, ὥστε σοι τὸν νῦν ὁχλον¹ παρόντα μόχθων παιδιάν εἶναι δοκεῖν. ἀλλ', ὁ ταλαίπωρ', ἂς ἔχεις ὀργὰς ἄφες, ζητεῖ δὲ τώνδε πημάτων ἀπαλλαγάς. ἀρχαί' ἵσως σοι φαίνομαι λέγειν τάδε:
320 τοιαύτα μέντοι τής ἄγαν υψηγόρου γλώσσης, Προμηθεύ, τάπιχειρα γίγνεται. σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἰκείς κακοῖς, πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις. οὐκον ἐμοίγε χρώμενος διδασκάλῳ
325 πρὸς κέντρα κώλων ἐκτενεῖς, ὅρων ὦτι τραχύς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ. καὶ νῦν ἐγὼ μὲν εἴμι καὶ πειράσομαι εἰάν δύνωμαι τῶνδε σ' ἐκλίψαι πόνων· οὐ δ' ἡμίτοιχες μηδ' ἄγαν λαβροτόμει. (Σχέδιο)
330 ἡ οὐκ οἰοθ' ἀκριβῶς, ὦν περισσόφρων, ὦτι γλώσσῃ ματαιὰ ζημία προστιβεται;

ΠΡΟΜΗΘΕΥΣ

335 ζηλῶ σ' ὀθούνεκ' ἐκτὸς αὐτίας κυρεῖς, τοῦτων² μετασχεῖν³ καὶ τετολμηκώς ἐμοί. καὶ νῦν ἔασον μηδ' σοι μελησάτω.

ΟKEANOS

340 πολλῷ γ' άμείνων τοὺς πέλας φρενοῦν ἐφυς ἡ σαυτόν· ἔργῳ κού λόγῳ τεκμαίρομαι.

1 χόλον: Doederlein. 2 πάντων: Wecklein. 3 μετασχεῖν: Weil. 4 μηδὲν M, μηδε rec. 5 πείσεις M, πείσεις rec. 6 εὐπιθῆς M, εὐπιθῆς rec. 244
PROMETHEUS BOUND

hear thee, though throned afar, high in the heavens, so that thy present multitude of sorrows shall seem but childish sport. But, oh wretched sufferer, put away thy wrathful mood and try to find releasement from these miseries. Perchance this advice may seem to thee an outworn saw; but such plight as thine, Prometheus, is but the wages of too vaunting speech. But not even yet hast thou learned humility, nor dost thou bend before misfortune, but wouldst rather add still other ills to thy present store. Therefore take me as thy teacher and kick not against the pricks, seeing that a harsh ruler now holds sway who is accountable to none. So now I will depart and try if haply I may be able to release thee from these sufferings. And do thou hold thy peace and be not too blustering of speech. Or, for all thy exceeding wisdom, dost thou not know full well that chastisement is inflicted on a froward tongue?

Prometheus

I envy thee that thou art clear of blame for having so much as dared to share with me in these my troubles.¹ So now have done and let it concern thee not. Do what thou wilt, thou canst not persuade him; for he is not easy to persuade. Beware lest by thy mission thou take, perchance, some harm unto thyself.

Oceanus

Of a truth, thou art far better able to admonish others than thyself. 'Tis by fact, not by hearsay, that I judge. But stay not him that is bent on

¹ The reading of the mss. can only mean that Oceanus had participated throughout in the rebellion of Prometheus; whereas, in l. 236, Prometheus expressly declares that he had no confederate in his opposition to Zeus.

245
Aeschylus

αὐχῶ γὰρ αὐχῶ τῆνδε δωρεάν ἐμοὶ
δώσειν Δί’, ὥστε τῶνδε σ’ ἐκλύσαι πόνων.

ΠΡΟΜΗΘΕΥΣ

τὰ μὲν σ’ ἐπαυνῶ κουδαμῇ λήξω ποτέ
προθυμίας γὰρ οὐδὲν ἐλλειπέσις. ἀτὰρ
µηδὲν πόνει; µάτην γὰρ οὐδὲν ὥφελον
ἐμοὶ πονήσεις, εἰ τι καὶ πονεῖν θέλεις.

345 ἀλλ’ ἥσυχαζε σαυτὸν ἐκποδῶν ἔχων·
ἔγω γὰρ οὐκ, εἰ δυντυχῶ, τοδὴ εἶνεκα
θέλοιµ’ ἀν ὃς πλείστοις πημονᾶς τυχεῖν.

2οὐ δὴτ’, ἐπεὶ µὲ καὶ κασυγγήτου τυχαὶ
tεῖρουσα Ἀτλαντός, ὅς πρὸς 3ἐστέρως τόπους
ἐστήκε κίον’ οὐρανοῦ τε καὶ χθονὸς
ἄµοις ἐρείδων, ἀχθος οὐκ εὔαγκαλον.

350 τὸν γηγενῆ τε Κιλικῶν οἰκήταρα
ἀντρῶν ἰδὼν ὡκτίρα, 4 µαλῶν προς
ἐκατογκάρων 5πρὸς βιαν χειρούμενον
Τυφώνα θοντον’ πασω 6[α] στενάθη θεοῖς,
σμερδναίας γαμφηλαίοι συρίζων φόβον.

355 εἰς οµιάτων δ’ ἡστραπτε νορμάτων σέλας,
ὡς τὴν Διὸς τυραννίδ’, ἐκπέρασω βίαν
ἀλλ’ ἤθεν αὐτῷ Ζηνὸς ἀγορπινὸν βέλος,
καταβάτης κέραυνος ἐκπειρῶν φλόγα,

360 ὃς αὐτὸν ἐξεπλάξε τῶν υψηλὸρων
κομπασμάτων; φρένας γὰρ εἰς αὐτὰς τυπεῖς
ἐφεμαλὼθη καζεβροντήθη αἰθένος.

καὶ νῦν ἄχρειον καὶ παράροιν 5 δέμας
κείται στενώποι πλησίον θαλασσίων

365 ἵππομενός βίζαιον Αἰτναίας ὤπο.

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1 κ’ οὐδὲ µὴ Μ, κουδαμῇ recce.
2 I. 349 is given to Oceanus in many mss. (but not in Μ).
3 ês Μ, πρὸς recce.
4 ωκτίρα: Kirchhoff.

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PROMETHEUS BOUND

going. For I am confident, aye, confident, that Zeus will grant me this boon, to free thee from thy sufferings.

PROMETHEUS

So far I thank thee now and shall never cease to thank thee; for in zeal thou lackest naught. But trouble not thyself; for vain and not helpful to me will be thy trouble—if trouble thou art fain perchance to take. Nay, hold thee quiet and keep thyself clear of harm. For if I am in sore plight, I would not therefore wish affliction to be the lot of all the world. No, indeed, no! since, besides, I am distressed by the fate of my brother Atlas, who, towards the west, stands bearing on his shoulders the pillar of heaven and earth, a burthen not easy for his arms to grasp. Pity moved me, too, at the sight of the earth-born dweller of the Cilician caves curbed by violence, that destructive monster of an hundred heads, impetuous Typhon. He withstood all the gods, hissing out terror with horrid jaws, while from his eyes lightened a hideous glare, as though he would storm amain the sovereignty of Zeus. But upon him came the unsleeping bolt of Zeus, the swooping levin brand with breath of flame, which smote him, frightened, from his high-worded vaunttings; for, stricken to the very heart, he was burnt to ashes and his strength blasted from him by the lightning bolt. And now, a helpless and a sprawling bulk, he lies hard by the narrows of the sea, pressed down beneath the roots of Aetna; whilst on the topmost

6 ἐκατοντοκάρπην with a over η M: Blomfield.
6 πᾶσιν δε MPBLN, δε πᾶσιν many rec. : [δς] Wellauer.
7 φόβον Μ, φόνον rec. 
8 παράωρον Μ, παρήορον ΠΛ, παράορον Q2.

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AESCYLUS

κορυφαῖς δ᾽ ἐν ἀκραῖς ἥμενος μυροκτυπέτει
"Ἡφαιστος· ἐνθεν ἐκραγήσονται ποτε
ποταμοὶ πυρὸς δαπτοντες ἀγρίας γνάθοις
tῆς καλλικάρπου Σικελίας λευρὺς γύας.
τοιόνδε Τυφώς ἔξαναλέσει χόλον
θερμῶς ἀπλάτου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἄνθρακωμένος.

σὺ δ᾽ οὐκ ἄφειρος, οὐδ᾽ ἐμοὶ διδασκάλου
χρήζεις· σεαυτὸν σῶζ᾽ ὅπως ἐπίστασαι·
ἐγώ δὲ τὴν παροῦσαν ἀντλήσω τύχην,
εἰτ᾽ ἀν Διὸς φρόνημα λωφήσῃ χόλον.

ΩΚΕΑΝΟΣ

οὐκον, Προμηθεὺ, τούτο γιγνώσκεις, ὅτι
ὁργῆς νοσοῦσῃ εἰσὶν ἰατροὶ λόγοι;

ΠΡΟΜΗΘΕΤΣ

ἐάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ
καὶ μὴ σφραγύντα θυμὸν ἵσχυνη βία.

ΩΚΕΑΝΟΣ

ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τίνα
ὀρᾶς ἐνοῦσαν ἵθαλόν; δίδασκε με.

ΠΡΟΜΗΘΕΤΣ

385 μόχθον περισσοῦν κουφόνουν τ᾽ εὐθύταν.

1 θερμῆς M, θερμοῦς recq.
2 ἀπλάτου : Schütz. 3 βέλεσι: M, βέλεσι recq.
4 ὁργῆς mss., ψυχῆς Plutarch, Consol. ad Apoll. 102 b, Eustathius 696. 33, etc.
5 προθυμεῖσθαι most mss., προμηθεῖσθαι PHBQ1 schol. M. With the latter reading, the meaning is " when daring joins

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PROMETHEUS BOUND

summit Hephaestus sits and hammers the molten ore. Thence there shall one day burst forth rivers of fire,¹ with savage jaws devouring the level fields of Sicily, land of fair fruit—such boiling rage shall Typho, although charred by the blazing levin of Zeus, send spouting forth with hot jets of appalling, fire-breathing surge.

But thou art not inexperienced, and hast no need of lessoning from me. Save thyself, as thou best knowest; while I will drain to the dregs my present lot until such time as the mind of Zeus shall abate its wrath.

OCEANUS

Knowest thou not then, Prometheus, that words are the mediciners of a disordered temper?

PROMETHEUS

If one salve the soul in season, and not seek to reduce its swelling rage by violence.

OCEANUS

What lurking mischief dost thou mark when daring joins to zeal? Resolve me this.

PROMETHEUS

Lost labour and blithe and guileless simplicity.

¹ The eruption of Aetna in 479/8 B.C. is also described in a famous passage of Pindar (Pyth. i. 21 ff., written in 474 B.C.), which Aeschylus has here in mind. The lyric poet dwells on the physical aspect of the eruption by day and night; the dramatist, on the damage done to the labour of the husbandman.

to forethought”—a reference to the name of Prometheus (cp. l. 85).
AESCHYLUS

ΩΚΕΑΝΟΣ

ἐὰν μὲ τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ κέρδιστον εὗ φρονοῦντα μὴ φρονεῖν δοκεῖν.

ΠΡΟΜΗΘΕΤΣ

ἐμὸν δοκήσει τάμπλάκημ' εἶναι τόδε.

ΩΚΕΑΝΟΣ

σαφῶς μ' ἐσ οἶκον σος λόγος στέλλει πάλιν.

ΠΡΟΜΗΘΕΤΣ

μὴ γάρ σε θρήνοις οὖμος εἰς ἕχθραν βάλῃ.

ΩΚΕΑΝΟΣ

ἡ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;

ΠΡΟΜΗΘΕΤΣ

τούτου φυλάσσον μὴ ποτ' ἀχθεσθῇ κέαρ.

ΩΚΕΑΝΟΣ

ἡ σή, Προμηθεῦ, συμφορὰ διδάσκαλος.

ΠΡΟΜΗΘΕΤΣ

στέλλων, κομίζουν, σῷζε τὸν παρόντα νοῦν.

ΩΚΕΑΝΟΣ

δρμώμενω μοι τόνδ' ἐθώνξας λόγον. λευρόν γὰρ οἶμον αἴθερος ψαίρει πτεροῖς τετρασκελῆς οἰωνός· ἀσμένος δὲ τὰν 1 σταθμοῖς ἐν οἰκείοις κάμψειν γόνυ.

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1 δ' ἔτ' ἄν or δὲ τ' ἄν: Blomfield.
PROMETHEUS BOUND

OCEANUS
Leave me to be distempered on this wise, since it advantageth most, when truly wise, to be deemed a fool.

. PROMETHEUS
This fault will be seen to be mine own.

OCEANUS
Clearly the tenor of thy speech remands me home.

PROMETHEUS
See to it lest thy lamenting me win thee enmity.

OCEANUS
With him new-seated on his throne omnipotent?

PROMETHEUS
Beware lest the time come when his heart shall be angered with thee.

OCEANUS
Thy plight, Prometheus, is my instructor.

PROMETHEUS
Get thee gone, dispatch, keep thy present purpose.

OCEANUS
Thy urgency meets my eagerness; for my four-footed winged beast fans with his wings the smooth pathway of the air; and truly will he be glad to rest his knees in his stall at home.

[Exit
AESCHYLUS

ΧΟΡΟΣ

[στρ.α.

στένω σε τὰς οὐλομένας τύχας, Προμηθεὺς
δακρυσίστακτα δ’ ἀπ’ ὀσσῶν
ῥαδινὰν λειβομένα βέος παρείαν
νοτίους ἔτεγξα παγαῖς.
ἀμέγαρτα γὰρ τάδε Ζεὺς
ἵδιοις νόμοις κρατῶν

υπερήφανον θεοῖς τοῖς
πάροις ἐνδείκνυσιν αἰχμάν.

πρόπασα δ’ ἕδη στονόεν λέλακε χώρα, [ἀντ. α.
μεγαλοσχήμονα τ’ ἀρχαι-
osπετῇς ὁ ἑπονοούσι τὰν σαν

ξυνομαμότων τε τιμάν,
ὅποσι τ’ ἐποικὸν ἀγνᾶς
Ἀσίας ἑδος νέμονται,

μεγαλοκτόνωσι ςοὶς πή-

μασι συγκάμνουσι θνατοὶ.

Κολχίδος τε γὰς ἐνοικοι
παρθένοι, μάχας ἀπεσταλ,
καὶ Σκύθης ὅμιλος, οἱ γὰς

ἐσχατὸν τόπον ἄμφι Μαι-

ώτων ἔχουσι λίμναν,

Τ’ Ἀραβίας τ’ ἄγεων ἄνθος,

ψίκρημον ὁ πόλισμα

Καυκάσου πέλος νέμονται,

dαῖος στρατός, ὀξυπρο-

ροις βρέμον ἐν αἰχμαῖς.

1 τὰς οὐλομένας with η over both a’s M.
2 δακρυσίστακτον: Minckwitz.
PROMETHEUS BOUND

CHORUS

I mourn over thee, Prometheus, by reason of thy hapless fate. Shedding from my eyes a coursing flood of tears I wet my tender cheeks with their moist streams. For Zeus, holding thus direful sway by self-appointed laws, displayeth towards the gods of eld an overweening spirit.

Now the whole earth crieth aloud in lamentation; . . . lament the greatness of the glory of thy time-hallowed honour, the honour that was thine and thy brethren's; and all mortals that make their dwelling-place in holy Asia share the anguish of thy most lamentable suffering;

And the dwellers in the land of Colchis, the maidens fearless in fight; and the Scythian multitude that tenants the uttermost region of the earth bordering the Maeotic lake;

And the flower of Arabia in arms, that holdeth the high-cragged citadel hard by Caucasus, a hostile host that roareth in the mellay of sharp-pointed spears.

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3 ῥαδινῶν Μ, ῥαδινὸν recc.: Wilam.
4 πηγαίς Μ, πηγαις recc.
5 ὑπερήφανος with ν over s Μ.
6 ἐνδεικνύειν ἄλχμην Μ, ἐνδεικνύων αἴχμαν recc.
7 Various, but altogether uncertain, emendations have been proposed to heal the defective responson: θ' ἐσπέροι Wecklein, περθομέναν Dindorf, δυρμένοι Fritzschel, δακρυχέει (with στένουσα, found in N) Herm.
8 ὑψίκρημον θ' Μ, ὑψικρημον scho. Μ.
9 νέμουσι Μ, νέμονται lemma scho. Μ recc.
AESCHYLUS

425 ἐπιβάλλειν ἄλλον ἐν πόνοις [ἐπιβάλλει

430 νότοις <στέγων> ὑποσπενάζει.]

βοᾷ δὲ πόντιος κλῦδων [ἐπιβάλλει

ζυμπίτνων, στένει βυθός,]

κελαινὸς δ' Ἀιδός υποβρέμει μυχὸς γάς,

435 σαγαί θ' ἀγνορύτων ποταμών

στένουσιν ἄλγος οἰκτρόν.

ΠΡΟΜΗΘΕΥΣ

μὴ τοι χληθ δοκεῖτε μηδ' αὐθαδία

σιγὰν με. συννοία δὲ δάπτομαι κέαρ,

όρων ἐμαυτῶν ὅδε προσελούμενον.]

καίτοι θεοί τοῖς νέοις τούτοις γέρα

τίς ἄλλος ἢ γά κατελέως διώρισεν;

440 ἄλλ' αὐτὰ σιγῶ καὶ γὰρ εἰδύναισιν ἂν

ὑμῖν λέγομι. τὰν βροτοῖς δὲ πήγατα

αἵκουσαν', ὡς σφας νηπίους ὄντας τὸ πρὸν

ἐννοεῖν ἕθικα καὶ φρενῶν ἐπεθολούσ.]

λέξω δὲ, μέμψιν οὔτως ἄθρωπος ἔχων,

445 ἄλλ' ὤν δέδωκ' εὖνοιν ἐξήγοιμένοις·

οἵ πρῶτα μὲν βλέποντες ἐβλέπον μάτην,

κλύοντας οὐκ ἤκουσον, ἄλλ' οὐεράτων

ἀλίγκιον μορφαίοι τὸν μακρὸν βίον

ἐφυρὼν εἰκή πάντα, κούτε πλευρίφεῖς

450 δομοὺς προσελούτ. ἡσαν, οὐ ἐνυλουργάν.


3 ἀκαμαντοδέτοις M, ἀδαμαντοδέτοις F1.

4 θεόν M, θεῶν recc.

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PROMETHEUS BOUND

[†One other Titan god alone have I ere now beheld in distress, enthralled in torment by adamantine bonds—even Atlas, pre- eminent in mighty strength, who moaneth the while as he supports the vault of heaven upon his back.†]

And the waves of the sea utter a cry as they fall, the deep laments, the black abyss of Hades rumbles in response, and the streams of pure-flowing rivers lament thy piteous pain.

PROMETHEUS

Nay, impute it not to pride nor yet to wilfulness that I am silent. Painful thoughts devour my heart as I behold myself maltreated thus. And yet who but I definitely assigned their prerogatives unto these upstart gods? But of this I speak not; for my tale would tell you naught save what ye know. But hearken to the miseries that beset mankind—how that they were witless erst and I made them to have sense and be endowed with reason. Nor will I speak to upbraid mankind, but to set forth the friendly purpose that inspired my boons.

First of all, though they had eyes to see, they saw to no avail; they had ears, but understood not; but, like to shapes in dreams, throughout their length of days, without purpose they wrought all things in confusion. Knowledge had they neither of houses built of bricks and turned to face the sun, nor yet of work in wood; but dwelt beneath the

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6 ὑπεροχον M rec. ὑπεροχον HB. 7 <στέγων> Wecklein.
8 βαθὸς M, βυθὸς rec.
9 προσηλούμενον with ε over η M, προσελ. most rec., προσελούμενον Vat. 58, Reg. 155.
10 προσήλουν with ei over η M.

255
AESCYLUS

κατώρχες δ' ἐναιον ὄστ, ἀήσυροι
μυρμήκες ἀντρών ἐν μυρχίς ἀνηλίους.

455

ἡν δ' οὐδέν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ' ἀνθημώδους ἵρος οὔτε καρπίμου
θέρους βεβαιοῦ, ἀλλ' ἀτερ γνώμης τὸ πᾶν
ἐπράσσουν, ἐστε δ' ὅσις ἀντολάς ἐγὼ
ἀστρών έδειξα ταύ τε δυσκρίτους δύσεις.
καὶ μὴν ἄριθμον, ἐξοχον σοφισμάτων, 1

460

ἐξήρον 2 αὐτοῖς, γραμμάτων τε συνθεσείς,
μνήμης 3 ἀπάντων, μουσομήτορ' ἐργάνην. 4
κάλεσα πρῶτος ἐν ζυγοῖς κινόδαλα
ζεύγλαισι δουλεύοντα σάγμασιν 5 θ', ὅπως
θυτοῖς μεγίστων διάδοχοι μοχθημάτων
465
gένοι β', υφ' ἁρμα τ' ἦγαγον φιληνίους
ἵππους, ἀγάλμα τῆς ὑπερπλοῦτου χλυθῆς.
θαλασσόπλαγκτα 7 δ' οὔτε ἄλλος ἀντ' ἐμοῦ
λινόπτερ' ἡμὲς 8 ναυτίλων 9 ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρών τάλας

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βροτοῖς, αὐτὸς οὐκ ἔχω σοφισμ' ὅτως 10
tῆς νῦν παρούσης πημονῆς ἀπαλαγώ.

ΧΟΡΟΣ

πέπονθας αἰκές 11 πῆμ' ἀποσφαλεῖς φρενῶν
πλανά, κακός δ' ἰατρός ὅσ τις ἐς νόσον
πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις

475
eὐρείων ὅποιοις φαρμάκοις ἰάσιμοι.

ΠΡΟΜΗΘΕΤΣ

tὰ λοιπὰ μου κλύουσα θαυμάσῃ πλέον,

1 νομισμάτων M, σοφισμάτων marg. m1, Stob. Ecl. ii. 4. 2.
2 ἐξήρον M, ἐξήρον Stob. Ecl. ii. 4. 2.
3 μνήμης M, μνήμην θ' m1 and other mss.
4 ἐργάν ... M, ἐργάτην m1 (in erasure) and other mss., ἐργάνην Stob. Ecl. ii. 4. 2.

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PROMETHEUS BOUND

ground like swarming ants, in sunless caves. They had no sign either of winter or of flowery spring or of fruitful summer, whereon they could depend, but in everything they wrought without judgment, until such time as I taught them to discern the risings of the stars and their settings, ere this ill distinguishable.

Aye, and numbers, too, chiepest of sciences, I invented for them, and the combining of letters, creative mother of the Muses’ arts, wherewith to hold all things in memory. I, too, first brought brute beasts beneath the yoke to be subject to the collar and the pack-saddle, that they might bear in men’s stead their heaviest burdens; and to the chariot I harnessed horses and made them obedient to the rein, to be an adornment of wealth and luxury. ’Twas I and no one else that contrived the mariner’s flaxen-winged car to roam the sea.

Wretched that I am—such are the inventions I devised for mankind, yet have myself no cunning wherewith to rid me of my present suffering.

CHORUS

Thou hast suffered sorrow and humiliation. Thou art forsaken of thy wits and art gone astray; and, like an unskilled leech, fallen ill, thou losest heart and canst not discover what remedies to minister to thine own disease.

PROMETHEUS

Hear but the rest and thou shalt wonder the

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5 σώματιν: Pauw.  6 γένωνθ’: Dawes.
7 θαλασσόπλακτα M, θαλασσόπλαγκτα m.
8 εὑρέ M.  9 ναυτιλδχων M, ναυτιλων recc.
10 σοφισμάτων M (δτω superscribed m1).  11 δεικες: Porson.
AESCHYLUS

οίας τέχνας τε καὶ πόρους ἐμπόλεμην.
tο μὲν μέγυστον, εἰ τις εἶναι νόσου πέσοι,
οὐκ ἦν ἀλέξημι οὐδὲν, οὔτε βρώσμοι,
οὐ χριστόν, οὔδὲ πιστόν, ἀλλὰ φαρμάκων
χρεία κατεσκέλεστο, πρὶν γ' ἐγὼ σφυρ
ἐδείξα κράσεις ἦπιών ἁκεσμάτων,
αἰς τὰς ἀπάσας ἐξαμύνονται νόσους.

τρόπους τε πολλοὺς μαντικῆς ἐστοίχυσα,
κάκρωνα πρώτος ἔς ὀνειράτων ἀ χρή
ὑπαρ γενέθθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς ἐνοίκους τε συμβόλους.

γαμμαμνύχων τε πτήσαν οἰωνῶν σκεθρῶς
διώρισ', οἰνυγε τε δεξιοὶ φύσιν

ἐσωνύμων τε, καὶ διάταν ἤντων
ἔχουσι· ἐκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι
σφάλγχων τε λειώτητα, καὶ χροιαν τίνα
ἔχουσ' ἂν εἰ θαλάμους πρὸς ἦδονην

χολῆ, λοβοὶ τε ποικίλην εὐμορφίαν·
κνίση τε κάλα συγκαλυπτα καὶ μακρῶν
οὐσφύν πυρώσας δυστέκμαρτον ἐς τέχνην
ἀδώσα θυντούς, καὶ φλογωπά σήματα
ἐξωμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

τοιαῦτα μὲν δὴ ταῦτ' ἐνερθεὶ δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὡφελήματα,
χαλκοῖς, σίδηροι, ἄργυροι, χρυσῶν τε τίς
φήσεις ἄν πάρουσιν ἐξευρεῖν ἐμοῦ;
οὐδεῖς, σάφ' οίδα, μή μάθην φλούσαι θέλων.

βραχεῖ δὲ μύθω πάντα συλλήβδην μάθε, πάσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

1 εἰς M most rec., ἐς recc. 2 οὔδε M, οὔτε recc.
3 ἐχοντ': Wieseler. 4 χολῆς: Wieseler.
more at the arts and resources I devised. This first and foremost: if ever man fell ill, there was no defence—no healing food, no ointment, nor any draught—but for lack of medicine they wasted away, until I showed them how to mix soothing remedies wherewith they now ward off all their disorders. And I marked out many ways whereby they might read the future, and among dreams I first discerned which are destined to come true; and voices baffling interpretation I explained to them, and signs from meetings by the way. The flight of crook-taloned birds I distinguished clearly—which by nature are auspicious, which sinister—their various modes of life, their mutual feuds and loves, and their consortings; and the smoothness of their entrails, and what colour the gall must have to please the gods, and the speckled symmetry of the liver-lobe; and the thigh-bones, enwrapped in fat, and the long chine I burned and initiated mankind into an occult art. Also I cleared their vision to discern signs from flames, erstwhile obscure. So much then touching these arts. Now as to the benefits to men that lay concealed beneath the earth—bronze, iron, silver, and gold—who would claim to have discovered them before me? No one, I know full well, unless he were fain to babble idly. Hear the sum of the whole matter in the compass of one brief word—every art possessed by man comes from Prometheus.
AESCYLUS

ΧΟΡΟΣ

μὴ νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δἐ ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὐελπίς εἰμι τῶνδε σ', ἐκ δεσμῶν ἔτι
λυθέντα, μηδὲν μεῖον ἰσχύσεων Διὸς.

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ΠΡΟΜΗΘΕΤΣ

οὐ ταῦτα ταῦτῃ Μοῖρᾳ πιὸ τελεσφόρος
κράναῖ πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμβρεῖς ὧδε δεσμὰ φυγώνω·
tέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟΡΟΣ

515

tίς οὖν ἀνάγκης ἐστὶν οἰκοστράφος;

ΠΡΟΜΗΘΕΤΣ

Μοῖραι τρίμορφοι μνήμονες τ' Ἐρυνής.

ΧΟΡΟΣ

tούτων ἄρα Ζεὺς ἐστιν ἀσθενεστέρος;

ΠΡΟΜΗΘΕΤΣ

οὐκοῦν ἄν ἐκφύγων γε τὴν πεπρωμένην.

ΧΟΡΟΣ

tί γὰρ πέπρωται Ζηνὶ πλὴν¹ ἄει κρατεῖν;

ΠΡΟΜΗΘΕΤΣ

520 τούτ' οὐκέτ' ἄν² πῦθοιο μηδὲ λιπάρει.

ΧΟΡΟΣ

ἡ ποῦ τι σεμνὸν ἐστὶν δ' ξυναμπέχεις.

¹ πρὶν Μ, πλὴν recc. ² οὐκ ἄν οὖν Μ, οὐκέτ' ἄν QFK.
PROMETHEUS BOUND

CHORUS

Do not then benefit mortals beyond due measure and yet be heedless of thine own distress; forasmuch as I am of good hope that thou shalt yet be loosed from these bonds and have power no wise inferior to Zeus.

PROMETHEUS

Not thus, nor yet, is fulfilling Fate destined to bring this end to pass. When I have been bent by pangs and tortures infinite, thus only am I to escape my bondage. Art is feeble far than Necessity.

CHORUS

Who then is the steersman of Necessity?

PROMETHEUS

The triform Fates and mindful Furies.

CHORUS

Can it be that Zeus hath lesser power than they?

PROMETHEUS

Aye, in that at least he cannot escape what is foredoomed.

CHORUS

Why, what is foredoomed for Zeus save to hold eternal sway?

PROMETHEUS

This thou must not learn as yet; be not impor-
tunate.

CHORUS

'Tis some solemn secret, surely, that thou dost enshroud in mystery.

261
ΑΕΣΧΥΛΟΣ

ΠΡΟΜΗΘΕΥΣ

ἀλλοι λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
cαιρός γεγωνεῖν, ἄλλα συγκαλυπτέος
δόσσον μάλιστα· τόνδε γὰρ σφόξων ἐγὼ
δεσμοὺς ἄεικείς καὶ δύας ἐκφυγάνω.

ΧΟΡΟΣ

μηδάμ' ὁ πάντα νέμων    [στρ. α.
θεῖτ' ἐμὰ γνώμα κράτος ἀντίπαλον Ζεὺς,
μηδ' ἐλινύσαμι θεοὺς ὀσίας θοί-
ναις ποτινισσομένα

βουφόνοις παρ' Ὀκεανοῦ πατρὸς ἄσβεστον
πόρον,

μηδ' ἀλίτοιμι λόγοις·
ἀλλὰ μοι τόδ' ἐμένοι καὶ μήποτ' ἐκτακεῖη·

ἀδύτ' τι θαρσαλέας    [ἀντ. α.
τὸν μακρὸν τείνειν βίον ἐλπίς, φανάις
θυμὸν ἀλαίνουσαν ἐν εὐφροσύναις. φρίσ-
σω δὲ σε δερκομένα

μυρίως μόχθοις διακναίμενον—ο—.
Ζήνα γὰρ οὐ τρομέων

ἰδίᾳ γνώμα σέβη θνατοῦς ἄγαν, Προμηθεὺς.

φέρ' ὅπως ἁχαρις χάρις, οὐ̅ φίλος:    [στρ. β.
eἰπὲ ποῦ τίς ἀλκά;

τίς ἐφαμερίων ἄρησις; οὔ̅ ἐδέρχθης

όλυνθραν ἄκικνιν,
ἰσόνειρον, ἐ το φωτῶν

ἀλαὸν γένος ἐμπεποδισμένον; οὔ̅ποτε—
tὰν Δίος ἀρμονίαν θνατῶν παρεξίασι βουλαί.

ἐμαθὸν τάδε σὰς προσιδοῦσ τόλο-

ἀς τύχας, Προμηθεὺς.

262
PROMETHEUS BOUND

Prometheus

Bethink ye of some other theme, for 'tis in no wise meet time to discourse of this. At every hazard this must be kept concealed; for 'tis by safeguarding it that I am to escape my ignominious bonds and outrage.

Chorus

Never may Zeus, the dispenser of all things, set his power in conflict with my will, nor may I be slow to approach the gods, with holy sacrifices of oxen slain, by the side of the ceaseless stream of Oceanus, my sire; and may I not offend in speech; but may this rule abide in my heart and never fade away.

Sweet it is to pass all the length of life amid confident hopes, feeding fat the heart in glad festivities. But I shudder as I look on thee, racked by tortures infinite. For thou hast no fear of Zeus, Prometheus, but in self-will dost reverence mortals overmuch.

See now, my friend, how bootless was thy boon. Tell me, what succour for thee is there, and where, in creatures of a day? What aid? Didst thou not behold the helpless infirmity, no better than a dream, wherein the purblind generation of men is shackled? Never shall the counsels of mortal men transgress the ordering of Zeus.

This is the lesson I have learned from beholding the fate, Prometheus, that has wrought thy ruin.

1 ἡδό: Hermann.
2 χάρις ἀχαρίς mss. except N (ἀχαρίς χάρις).
3 τὶς M, τίς recce.
4 προίδοιος’ M, προσιδοιος’ recce.

263
AESCHYLUS

τὸ διαμφίδιον δὲ μοι μέλος προσέπτα

555 τὸδ’ ἐκεῖνό θ’ ὁ τ’ ἀμφὶ λουτρά
καὶ λέχος ὁν ὑμεναίον
ιότατι γάμων, ὅτε τὰν ὄμοπάτριον ἔδωις

560 ἀγαγες Ἡσίοναν πείθων δάμαρτα κοινόλεκτρον.

ια

τὸ γῆ; τί γένος; τίνα φῶ λεύσεω

565 τόνδε χαλινοῖς ἐν πετρίνουσιν
χειμαζόμενον;

τίνος ἀμπλακιᾶς πουνᾶς ὀλέκη;

σήμηνον ὅποι

γῆς ἢ μογερὰ πεπλάνημαι.

χρίει τὸς αὐ μὲ τὰν τάλαιναν οἰστροσ.

570 εἶδωλὸν Ἀργον γγενοῦς, ἀλευ’ ἄ ἄμοιμαι

φοβοῦμαι ὁν μυριωτὸν εἰσορώσα βοῦταν.

ὁ δὲ πορευεται δόλιον ὃμ’ ἐχων,

ὅν οὐδὲ καθανόντα γαία κεύθει.

άλλ’ ἐμὲ τὰν τάλαιναν

ἔξ ἐμέρων περίων κυναγετεὶ, πλανᾷ

τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.

575 υπὸ δὲ κηρόπτακτος ὡτοβεὶ δόναξ [στρ. α.

ἀχέτας ὑπνοῖδον νύμον.

ἰὼ ἵ ὑ πόποι,11 ποἰ12 μ’ ἀγονοι ῆ

1 ἐκεῖν’ ὁτὲ τὸν Μ, ἐκεῖνὸ τε ὁ τ’ ὅτ’ ὁ τ’ recc.: Vict.
2 πείθων Μ, πιθῶν m1. 3 χαλινοῖς Μ, χαλινοῖς recc.
4 ἄ ἂ ἂ ἂ Ε Μ, ἄ ἂ ἂ Ε ΕA most recc.
5 με Μ, με τὸν recc.
6 οἰστρος Μ, οἰστρος m1. 7 ἀλευ ἂ ἀλευ’ ἄ ἄ Μ (blurred), ἀλευάδα schol. M recc.

264
PROMETHEUS BOUND

And the difference in the strain stole into my thought—this strain and that, which, about thy bridal bed and bath, I raised to grace thy marriage, what time thou didst woo with gifts and win my sister Hesione to be thy wedded wife.

[Enter Io]

Io

What land is this? What people? By what name am I to call him I behold exposed to the tempest in bonds of rock? What offence hast thou committed that for penalty thou art doomed to destruction? Tell me to what region of the earth I have wandered in my wretchedness? Oh, oh! Again a gad-fly, phantom of earth-born Argus, stings me to my misery. Keep him aloof, O Earth! I am fearful when I behold that myriad-eyed herdsman. He travels onward with his crafty gaze upon me; nor even in death doth the earth conceal him, but passing from the shades he hounds me, the forlorn one, and drives me famished along the sands of the sea-shore.

And the clear-sounding wax-compacted pipe drones forth in accompaniment a slumberous strain. Alas, alas! Whither am I borne in my far-roaming

1 In vase-paintings after the time of Aeschylus, and possibly due to his influence, Io was often represented as wearing horns to symbolize her transformation into a heifer. The pure beast-type was the rule in earlier vases.
AESCYLUS

λέπλαγκτοι πλάναι;
τί ποτέ μ', ὦ Κρόνε παῖ, τί ποτε ταῖσθ' ἐνέξευξας, εὐρών ἀμαρτούσαν, ἐν
πημοναῖοι: ἐ ἐ; 2
οἰστρηλάτῳ δὲ δείματι
dειλαίαν παράκοπον ὤδε τείρεις;
πυρὶ <με> 3 φλέξον, ἡ χθονὶ κάλυψον, ἡ
ποντίοις 4 δάκεσι δὸς βορᾶν,
μηδὲ μοι φθονήσῃς
ἐνγμάτων, ἀναξ.

ἀδην μὲ πολύπλανοι πλάναι
gεγυμάκασιν, οὐδ' ἔχω μαθεῖν ὅπα 5
πημονὰς ἀλύξω.
6 κλύεις φθέγμα τὰς βουκέρων παρθένου;

ΠΡΟΜΗΘΕΤΗ

πῶς δ' οὐ κλύω τῆς οἰστροδωνίτου κόρης,
tῆς Ἰναχείας; ἡ Δίως θάλπει κέαρ
ἐρωτεί, καὶ νῦν τοὺς ὑπερμήκεις δρόμους,
"Ἡρα στυγητὸς, πρὸς βιάν γυμνάζεται.

ιω

πόθεν ἐμοὶ σὺ πατρὸς ὅνομ' ἀπύεις; [ἀντ. α.
eπε μοι τὰ μογερᾶ τίς Ὀν;
595 τίς ἄρα μ', ὦ τάλας, τὰν τάλαναι ὅδ' ἐτυμα προσθροεῖς;
θεόσυνθον 7 τε νόσον ὀνόμασας, ἃ
μαραίνει με χρίουσα κέντροις, <ἵω>, 9
φοιταλέοισιν, 10 ἐ ἐ. 11

1 πλάνοι M, πλάναι m1. 2 ἐ ἐ recd. 3 <με> Elmsley. 4 ποντίοις M, ποντίοις recd. 5 ἐπτη: Schütz.
PROMETHEUS BOUND

wandering course? Wherein, O son of Cronus, wherein hast thou found offence in me that thou hast bound me to this yoke of misery—ah me! and dost thus harass a wretched maiden to frenzy by the terror of the pursuing gad-fly? Consume me with fire, or hide me in the earth, or give me to the monsters of the deep to devour; and grudge me not, O Lord, the boon that I implore. Enough of discipline have my far-roaming wanderings taught me, and I cannot discern how to escape. my sufferings. Dost thou hear the voice of the horned virgin?

PROMETHEUS

How can I fail to hear the maiden frenzied by the gad-fly, the daughter of Inachus? She it is who fires the heart of Zeus with passion, and now, through Hera’s hate, is disciplined perforce by wandering interminable.

Io

How comes it that thou voicest my father’s name? Tell me, the hapless maid, who art thou, unhappy wretch, that thou thus rightly dost address the miserable maiden, and hast named the heaven-sent plague that wastes and stings me with its maddening goad. Ah me!

---

6 l. 588 given to Io by Elmsley, to Chorus by mss.
7 ταλαπωρον: Wilam. 8 θεόσυντον most mss., θεόσυντον N.
9 κέντροισι: κέντροις, i.e. Reisig.
10 φοιταλέωσιν most mss., φοιταλέως N. 11 ε ἔ Μ. 267
AESCYLUS

σκιρτημάτων δὲ νήστισιν
αἰκείας¹ λαβρόσυντος² ἥλθον, Ἐρας³
ἐπικότουσι μηδεις δαμείσα. δυσ-
δαμόνων δὲ τῖνες οἴ, ἐ ἐ,
οἵ ἐγὼ μογοῦσίν;
ἀλλὰ μοι τορώς

605 τέκμηρον οὶ τι μ᾽ ἐπαμμένει
παθεῖν, τί μὴχρα, ἢ τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶοθα:
θρόει, φράζε ταῦ δυσπλάνῳ παρθένῳ.

ΠΡΟΜΗΘΕΤΣ

λέξω τορώς σοι πάν ὀπερ ἔρχεσις μαθείς,
οὔκ ἐμπλέκων αἰνύγματ', ἀλλ' ἀπλῶ λόγῳ,
ὡσπερ δίκαιον πρὸς φίλους οἴγεων στόμα.
πυρὸς βροτοῖς δοτήρ' ὀρᾶς Προμηθέα.

610 οἴ κοινὸν ὡφέλημα θητοῖσιν φανεῖς,
τλήμον Προμηθεῖ, τοῦ δίκην πάσχεις τάδε;

ΠΡΟΜΗΘΕΤΣ

615 ἀρμοὶ πέπαιμαι τοὺς ἐμους θρηνῶν πόνου.

ΠΡΟΜΗΘΕΤΣ

610 οὔκοιν πόροις ἀν τήνδε δωρεὰν ἐμοί;

ΠΡΟΜΗΘΕΤΣ

λέγ᾽ ἤντιν' αἰτῇ: πάν γὰρ ἂν πῦθοιμ μοι.

ΠΡΟΜΗΘΕΤΣ

615 σῶμην δοσῖς ἐν φάραγγι σὲ χιμάσειν.

¹ aikeias: Elmsley.
² labrōsuntos most mss., labrōsuntos N. ³ Ἐρας Herm.

268
PROMETHEUS BOUND

In frenzied bounds I come, driven by torturing hunger, victim of Hera’s vengeful purpose. Who of the company of the unfortunate endure—ah me!—sufferings such as mine? Oh make plain to me what misery it is my fate yet to suffer, what remedy there is, or what cure, of my affliction. Reveal it, if thou hast the knowledge. Oh speak, declare it to the hapless, wandering virgin.

PROMETHEUS

I will tell thee plainly all that thou art fain to know, not weaving riddles, but in simple language, even as is right to open the lips to friends. Behold, I whom thou seest am Prometheus, that gave fire unto mankind.

Io

O thou who hast shown thyself a common benefactor of mankind, wretched Prometheus, for what reason dost thou suffer thus?

PROMETHEUS

I have but just now done with lamenting my own calamities.

Io

Thou wilt not then vouchsafe this boon to me?

PROMETHEUS

Say what boon it is that thou dost crave; for thou canst learn all from me.

Io

Tell me who hath bound thee fast in this ravine.

---

4 τι μη χρη M: τι μη χαρ, τι Elmsley, ἄ τι I. Fr. Martin.
5 φράζετε M, φράζε τα recc.
7 αἰτεῖ M, αὐτή m.
8 γαρ οὐν M, γαρ ἀν Pγρ.
AESCYLUS

ΠΡΟΜΗΘΕΤΣ

βούλευμα μὲν τὸ Δίον, Ἡφαίστου δὲ χείρ.

ιο

ποινᾶς δὲ ποίων ἀμπλακημάτων τίνες;

ΠΡΟΜΗΘΕΤΣ

τοσοῦτον ἀρκῶ σοι σαφῆνισαν¹ μόνον.

ιο

καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
dεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡΟΜΗΘΕΤΣ

τὸ μὴ μαθεῖν σοι κρείσσον ἢ μαθεῖν τάδε.

ιο

625 μήτου με κρύψῃς τοῦθεν ὅπερ μέλλω παθεῖν.

ΠΡΟΜΗΘΕΤΣ

ἀλλ' οὐ μεγαίρω τοῦτο σοι² δωρήματος.

ιο

τί δήτα μέλλεις μή οὐ³ γεγονόντειν τὸ πᾶν;

ΠΡΟΜΗΘΕΤΣ

φθόνοις μὲν οὐδεῖς, σὰς δ' ὁκνῶ θράξαι φρένας.

ιο

μὴ μοι προκήδου μᾶς οὖν ὡς ἐμοὶ γλυκὺ.

¹ σαφῆνισα changed to σαφῆνισαι M: Linwood.
² τοῦθε τοῦ: Turn.
³ μή M, μὴ οὐ m.
PROMETHEUS BOUND

Prometheus
Zeus by his will, Hephaestus by his hand.

Io
And of what manner of offence dost thou pay the penalty?

Prometheus
It sufficeth that I have made clear to thee thus much and no more.

Io
Nay, reveal besides the goal of my wandering—what time is set for wretched me.

Prometheus
Ignorance of this were better for thee than to know thereof.

Io
Do not, I pray thee, hide from me what I am doomed to suffer.

Prometheus
Nay, 'tis not that I am loath to grant this boon to thee.

Io
Why then this thy reluctance to tell me all?

Prometheus
I am nothing loath; but I shrink to crush thy heart.

Io
Be not more kind to me than I myself desire.
630 ἔπει προθυμή, χρή λέγειν· ἂκουε δὴ.

ΧΟΡΟΣ

μήπως γε· μοῦραν δ’ ἡδονῆς κάμοι πόρε.

635 τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,

αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·

tὰ λοιπὰ δ’ ἄθλων σοῦ διδαχθήτω πόρα.

ΠΡΟΜΗΘΕΤΣ

σὸν ἔργον, 'Ἰοί, ταῖσδ’ ὑπουργῆσαι χάρω,

640 ἀλλως τε πάντως καὶ κασιγνήταις πατρός.

ὡς τάποκλαυσαι κάποδύρασαι τύχας ἐνταῦθ’, ὅπου1 μέλλοι τις οἴσεσθαι δάκρυ

πρὸς τῶν κλυνότων, ἀξίαν τριβήν ἔχει.

ΙΩ

645 οὐκ οἶδ’ ὅπως ὑμῖν ἀπιστήσαι μὲ χρή,

σαφεὶ δὲ μῦθω πᾶν ὅπερ προσχρήζετε

πεύσεσθε· καίτοι καὶ λέγοισ’ αἰσχύνομαι2

θεόσωτον χειμῶνα καὶ διαφθορᾶν

650 μορφῆς, θεν μοι σχετλία προσεπτάτο.

αἰεὶ γὰρ ὦψεις ἐνυχυρώσει πωλεύμεναι

ἐσ παρθενῶν ποιμὸν παρηγόρον

λείασι μύθοις "ὡς μέγ. εὐθαμμοῖν3 κόρη,

τί παρθενεῦει δαρόν, εἷν σοὶ γάμον

tυχεῖν μεγίστον; Ζένω γὰρ ἴμερον βέλει

πρὸς σοῦ τέθαλπται καὶ συναίρεσθαι Κύπριν

660 θέλει· σὺ δ’, ὁ παῖ, μὴ 'πολακτίζῃς λέχος
tὸ Ζηνός, ἀλλ’ ἐξέλθε πρὸς Λέρνης βαθὺν

1 ὅπου most mss., ὅποι P2B2, ὅπη QKL.
2 αἰσχύνομαι m N, ὁδύρωμαι M and most mss.
3 εὐθαμμοῖν M, εὐθαμμοῦ m.
PROMETHEUS BOUND

PROMETHEUS

Since thou art bent to have it so, speak I must. Hear me then.

CHORUS

Nay, not yet. Grant us too a portion of the pleasure. Let us first inquire the story of her affliction and let her with her own lips relate the events that brought upon her sore calamity. Then let her be instructed by thee as to the toils still to come.

PROMETHEUS

'Tis for thee, Io, to grant this favour unto them—and for this cause above all, that they are the sisters of thy sire. For 'tis worth the while to indulge in weeping and in wailing over evil fortunes when one is like to win the tribute of a tear from the listener.

IO

I know not how I may refuse you. Ye shall learn in truthful speech all that ye would further know. Yet I am ashamed even in telling of the storm of calamity sent of Heaven, of the marring of my form, and of the source whence it swooped upon me, wretched that I am.

For visions of the night, ever haunting my virgin bower, sought to beguile me with seductive words, saying: "O damsel greatly blest of fortune, why tarry in thy maidenhood so long when it is within thy power to win a union of the highest? Zeus is inflamed by thee with passion's dart and is eager to unite in love with thee. Do thou, my child, not spurn the bed of Zeus, but go thou forth to Lerna's meadow land of pastures deep and to thy
Aeschylus

λειμώνα, ποίμνας βουστάσεις τε πρὸς πατρός, ὥς ἂν τὸ Δίον ὤμα λωφήσῃ ἤθου.

655 τοιοῦτοι πᾶσαι εὐφρόνας ὑνείρασι
συνεχόμην δύστηνος, ἐστε δὴ πατρὶ
ἐτήλη γεγονεῖν νυκτίφωτ' ὑνείρατα.

660 ὁ δὲ ἔς τε Πυθῶ κατὶ Δωδώνης πυκνῶς
θεοτρόπους ἰαλλεν, ὡς μάθοι τι χρῆ
δράωντ' ἥ λέγοντα δαίμονα πράσσειν φίλα.²

665 ἦκον δ' ἀναγγέλλοντες αἰνόλοστόμους (ἀκοῦει γεριτ).
χρηματός ἀσήμους δυσκρῖτως τ' εἰρημένους.²

666 τέλος δ' ἐναργής βάξεις ἤλθεν Ἰνάχως
σαφῶς ἐπισκηπτούσα καὶ μυθομένη,
ἐξω δόμων τε καὶ πάτρας ὦθειν ἐμὲ,
ἀφετον ἀλάσθαι γῆς ἐπ' ἐσχάτοις ὅρους·

670 κεὶ μὴ θέλοι, πυρωπὸν³ ἐκ Δίος μωλεῖν
κεραυνὸν, ὅς πᾶν ἔξαστώσοι' γένων.
τοιοῦτοι πεισθεῖς Δοξίων μαντεύμασιν
ἐξήλασέν με κατέκλησε δωμάτων
ἀκουσάν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Δίος χαλινὸς πρὸς βίαν πράσσειν τάδε.

675 εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἡσαν, κεραυνος δ', ως ὁρᾶτ', ὀξυτόμω
μύώσι χρισθείσ' ἐμμανεὶ σκιρτήματι
ἡσαν πρὸς εὐπτόν τε Κερχνεῖας ῥέος
ἀργος τοῦ ἄργος Ὠργήν. Βουκόλος δὲ γηγενῆς

680 ἀκρατος ὤργην Ἀργος ὁμάρτει, πυκνῶς
ὁσσος δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτῶν ἀφύδιος⁴ μόρος
tου ζῆν ἀπεστέρησεν. οἰστροπλῆξ' δ' ἔγω
μάστυμι θεῖα γῆν πρὸς γῆς ἐλαύνωμαι.

κλύεις τά πραξθέντ': ἐὰν δ' ἰχθεῖς ἐπείν ὦ τι

¹ νυκτίφωт' M, νυκτίφωτ' rec. ² φίλω M, φιλα m. ³ πυρωπὸν M. ⁴ ἀφύδιος M. ² φίλω M, φιλα m. ² φίλω M, φιλα m.
father’s flocks and where his cattle browse, that so the eye of Zeus may find respite from its longing.”

By such dreams was I, to my distress, beset night after night, until at last I gained courage to tell my father of the dreams that haunted me. And he sent many a messenger to Pytho and Dodona-ward that he might discover what deed or word of his would find favour with the gods. But they returned with report of oracles, riddling, obscure, and darkly worded. But at the last there came an unmistakable utterance unto Inachus, charging and commanding him clearly that he must thrust me forth from home and native land to roam at large to the remotest confines of the earth; and, if he would not, a fiery thunderbolt should come from Zeus that would utterly bring to naught his whole race.

Yielding obedience to such prophetic utterances of Loxias, he drove me forth and barred me from his house, against his will and mine; but the curb of Zeus constrained him so to act perforce. Forthwith my form and mind were distorted, and with horns, as ye see, upon my front, stung by a sharp-fanged gad-fly I rushed with frantic bounds to Cerchnea’s sweet stream and Lerna’s spring. But the earth-born herdsman, untempered in his rage, even Argus, followed ever close upon me, peering with his many eyes upon my steps. But a sudden death reft him of life at unawares; while I, still tormented by the gad-fly, am driven on from land to land before the heaven-sent scourge.

Such is the tale of what befel; and if thou canst

\[\text{\footnotesize \textsuperscript{3} πυρωτόν M, πυρωπόν recc.}\]
\[\text{\footnotesize \textsuperscript{4} εξαιστώσει : Blomfield.}\]
\[\text{\footnotesize \textsuperscript{5} ἀκρην τε : Canter.}\]
\[\text{\footnotesize \textsuperscript{6} αἰφνίδιος : Elmsley.}\]
\[\text{\footnotesize \textsuperscript{7} πρὸ most mss., πρὸς m LN.}\]
\[\text{\footnotesize \textsuperscript{8} ἐτι most mss., δὴ V\textsuperscript{1} Aldina.}\]
AESCHYLUS

λοιπὸν πόνων, σήμαινε· μηδὲ μ’ οἰκτίσας
ξύνθηλτε μύθους ψευδέσω· νόσημα γὰρ
αἰσχυστον εἶναι φημὶ συνθέτοις λόγους.

ΧΟΡΟΣ

ἐὰ ἐὰ, ἀπεχε, φεῦ·
οὐπότ’ οὐπότ’ ἡχοῦν¹ <ὡδὲ>² ξένους
μολείσθαί, λόγους εἰς ἀκοαν ἐμάν,
οὐδ’ ὡδὲ οὐσθέατ’ καὶ θύσοιστα
πήματα, λύματα, [δείματα]³ ἀμ-
φάκειν⁴ κέντρῳ θυσείν ψυχὰν ἐμάν.
ὡ [ὡ]⁵ μοῦρα μοῦρα,
πέφρικ’ εἰσιδοῦσα ⁶ τράξιν Ἰοὺς.

ΠΡΟΜΗΘΕΥΣ

πρῶ γε στενάζεις καὶ φόβου πλέα τις εἰ·
ἐπίσχες ἕστ’ ἂν καὶ τὰ λοιπὰ προσμάθης.

ΧΟΡΟΣ

λέγ’, ἐκδίδασκε· τοῖς νοσοῦσι τοῦ γλυκῦ
tὸ λοιπὸν ἀλγος προξεπιστασθαι τορῶς.

ΠΡΟΜΗΘΕΥΣ

τὴν πρὶν γε χρείαν⁶ ἡνύσασθ’ ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῆσθε πρῶτ’ ἐχρήζετε
τὸν ἀμφ’ ἐαυτῆς ἄθλον ἐξηγούμενης·
tὰ λοιπὰ νῦν ἀκούσαθ’, οἷα χρῆ πάθῃ
τλῆναι πρὸς Ἡρας τῆνδε τὴν νεάνιδα.

σὺ τ’, Ἰπάχειον στέρμα, τοὺς ἐμοὺς λόγους
θυμῶ βαλ’,¹⁰ ὡς ἂν τέρματ’ ἐκμάθης ὁδοῦ.

¹ ἡχόμην M, ἡχοῦν schol. M recec.
² <ὡδὲ> Wilam. (as second word, Weckl.).
³ δυσθέατα M, δυσθέατα καὶ recec.

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PROMETHEUS BOUND

declare what toils still remain, oh reveal them. Do not, of thy pity, seek to cozen me by words untrue; for foulest of plagues do I account dissembling words.

CHORUS

Ah, ah, avaunt, alas! Never, oh never, did I dream that words so strange would greet mine ears; nor yet that sufferings so grievous to look upon, aye and so grievous to endure, a tale of outrage, would smite my soul as with double-pronged goad. Alas, O Fate, O Fate, I shudder at beholding the plight that hath befallen Io.

PROMETHEUS

Too soon thou makest lament and art full of fear. Forbear until thou hast learned the rest as well.

CHORUS

Proceed, tell all. To the sick 'tis solace clearly to know beforehand what pain still awaiteth them.

PROMETHEUS

Your former request ye lightly gained from me; for ye desired first of all to learn from her own lips the story of her ordeal. Hear now the sequel, the sufferings this maid is fated to endure at Hera's hand. And do thou, offspring of Inachus, lay to heart my words that thou mayest learn the goal of thy wanderings.

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4 [δείματα] Herm. 5 ἄμφηκει: Weil. 6 ψύχειν: Wilam. 7 [ἴω] Weil. 8 ἐσιδούσα M, εἰσιδούσα rec. 9 χρειαν τ' M, χρειάν rec. 10 μάθ' M, βάλ' rec. 277
ΑΕΣΧΥΛΟΣ

πρώτον μὲν ἐνθενδ' ἡλίου πρὸς ἁντολαὶς στρέφασα σαντὴν στείχος ἄνηρτότους γύας.
Σκύθας δ' ἀφάξῃ νομάδας, οἱ πλεκτὰς στέγας πεδάρσου ναίουσι ἐπ' εὔκυκλος ὤχοις.
ἐκηβόλοις τόξοις ἔξηρτημένοις.
οἰς μὴ πελάζειν, ἀλλ' ἀλιστώνως πόδας χρίμποντο σαβαίαις ἐκπεράν χθόνα.
λαμάς δὲ χειρὸς οἱ συδηρτέκτονες

715 οἰκοῦσι Χάλυβες, οὓς φυλαξασθαί σε χρῆ.
ἀνήμεροι γὰρ οὐδὲ πρόσπλατοι ξένοις.

720 ἦς εἰς Ἑβριστὴν ποταμὸν ὅπε ψευδώνυμον,
ὅπως μὴ περάσης, οὔ γὰρ ἐξαπατός περάν,
πρὶν ἀν πρὸς αὐτὸν Καῦκασον μόλης, ὄρων
ὑψιστὸν, ἐνθα ποταμὸς ἐκφυσῆ μένος
κροτάφων ἀν' αὐτῶν. ἀστρόφυτονος δὲ χρῆ
κορυφᾶς ὑπερβάλλουσαν ἐς μεσημβρίαν
βήναι κέλευθον, ἐνθ' Ἀμαζώνων στρατόν
ῆς εἰς στυγάνος', αἱ Ἑρμίσκουρα ποτε
κατοικιοῦσιν ἀμφὶ Ἐρμύδονθ', ἦνα
τραχεία πόντον Σαμοθρησία γνάθος
ἔχθρόζενος ναὐταίοις, μητρυᾶς
αὐταὶ σ' ὁδηγήσουσι καὶ μᾶλ' ἀσµένων.

725 ἱσθμὸν δ' ἐπ' αὐταῖς στενοτέρως λίμνης πύλαις
Κιμμερίκον ἦς εἰς ὅφε σαράνταλλος σε χρῆ
λυποῦσαν αὐλὸν ἐκπεράν Μαιωτικόν.
ἐσται δὲ θυντοῖς εἰσαει λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος

1 νέον τ' Μ, ναίον' rec.
2 ἔξηρτημένοι most mss., ἔξηρτημένοι Q1.
3 γύποδας M, ὦν over as m1: Turn.
4 πρόσπλατοι: Elmsley.
5 κατοικιοῦσιν M, κατοικιοῦσιν m1.
6 μητρυᾶ M, μητρυᾶ m1.
PROMETHEUS BOUND

First, from this spot, turn thyself toward the rising sun and wend thy steps over untilled plains; and thou shalt reach the Scythian nomads, who dwell, perched aloft, in wattled houses on strong-wheeled wains, and are accoutred with far-darting bows. Approach them not, but keeping thy feet nigh the rugged strand, whereon the sea breaks with a roar, pass on beyond their land. On the left hand dwell the workers in iron, the Chalybes, and of them thou must beware, since they are savage and not to be approached by strangers. Then thou shalt reach the river Hybristes,¹ which does not belie its name. Do not cross this—for it is hard to cross—until thou comest to Caucasus itself, loftiest of mountains, where from its very brows the river pours out its might in fury. Over its crests, which neighbour the stars, thou must pass and enter upon a southward course, wherein thou shalt reach the host of the Amazons, who loathe all men. They shall in time to come inhabit Themiscyra on the Thermodon, where, fronting the sea, is Salmydessus’ rugged jaw, evil host of mariners, step-dame of ships. The Amazons will guide thee on thy way right gladly. Next, just at the narrow portals of the mere, thou shalt reach the Cimmerian isthmus. This thou must leave with stout heart and pass through the channel of Maeotis; and ever after among mankind there shall be great mention of thy passing, and it shall be called after thee the

¹ *'Tβριστής,* "Violent," from ὑβρίς, "violence."

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Aeschylus

735 ἢ πειρων ἤξεις Ἀσιάδ'. ἂρ' ὅμων δοκεῖ ὁ τῶν θεῶν τύραννος ἐστὶν πάνθ' ὅμως βίαιος εἶναι; τὴδε γὰρ θυητήθη θεὸς χρῆσθων μιγήναι τάσον ἐπέρρυμένει πλάνας. πυκροῦ δ' ἐκυρᾶς, ὁ κόρη, τῶν σῶν γάμων μνηστήρας. οὔς γὰρ νῦν ἀκήκοας λόγος, εἶναι δόκει σοι μηδέπω 'ν̄ προοιμίοις.

740 ἰώ μοι μοι, ἦ ἦ.

ΠΡΟΜΗΘΕΤΣ

σὺ δὲ αὖ κέκραγας κάναμυχθίζῃ; τί που δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟΡΟΣ

745 ἢ γὰρ τί λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡΟΜΗΘΕΤΣ

δυσχείμερον γε πέλαγος ἀτήρας δύης.

750 τί δῆτ' ἐμοὶ ζήν κέρδος, ἄλλ' οὐκ ἐν τάχει ἔρρυσ' ἐμαυτήν τῆδε ἀπὸ στύφλου πέτρας, ὅπως πέδοι ποταμὸς σκήμασα τῶν πάντων πόνων ἀπηλλάγης; κρείσσον γὰρ εἰσάπαξ θαινεῖν ἢ τὰς ἀπάσας ἠμέρας πᾶσχεν κακῶς.

1 μηδ. ἐπ᾽ οὖν : Turn. 2 πέδω : Dindorf.

1 Βόστροφος, by popular etymology derived from βοῦς and πόρος, “passing of the cow” (cp. Ox-ford), is, according to Wecklein, a Thracian form of Φωσφόρος, “light-bearing,” an epithet of the goddess Hecate. The dialectal form, once 280
PROMETHEUS BOUND

Bosporus. Then, leaving the soil of Europe, thou shalt come to the Asian continent.

Doth it not seem to you that the tyrant of the gods is violent in all his ways alike? For this god, desirous of union with this mortal maid, has imposed upon her these wanderings. Maiden, thou hast gained a suitor for thy hand whom thou hast cause to rue. As to the tale thou now hast heard—believe that it has not even reached the prelude.

Io

Ah me, ah me, alas!

PROMETHEUS

What! Dost again cry out and groan? What wilt thou do, I wonder, when thou hast learned the sufferings still in store for thee?

CHORUS

What! Can it be that thou hast sufferings still left to recount to her?

PROMETHEUS

Aye, a tempestuous sea of calamitous distress.

Io

What gain have I then in life? Why did I not hurl myself amain from this rugged rock, that so I had been dashed to earth and freed from all my sufferings? Better it were to die once for all than linger out all my days in misery.

misunderstood, was then, it is conjectured, transferred from the Thracian (cp. Pers. 746) to the Crimian strait. In the Suppliants Aeschylus makes Io cross the Thracian Bosporus.
ΑΕΣΧΥΛΟΣ

ΠΡΟΜΗΘΕΥΣ

ἡ δυσπετῶς¹ ἃν τοὺς ἐμοὺς ἄθλοις φέροις,
stroy, δεν έχουν μὲν ἐστίν οὐ πεπρωμένον·

αὐτῆς γὰρ ἂν ἃν πηματῶν ἀπαλλαγῆν εὔνου δ' οὐδὲν ἐστὶ τέρμα μοι προκείμενον

μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

Ἰω

ἡ γὰρ ποτ’ ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;

ΠΡΟΜΗΘΕΥΣ

ηδοῖο ἂν,² οἶμαι, τήνδε ἰδούσα συμφοράν.

Ἰω

πῶς δ’ οὐκ ἂν, ἦτις ἐκ Διός πάσχω κακώς;

ΠΡΟΜΗΘΕΥΣ

ὡς τοίνυν οὕτων τῶν ὑποί σοι μαθεῖν τὰ ρα.†

Ἰω

ἐς πρὸς τοῦ τυραννα σκῆπτρα συληθήσεται;

ΠΡΟΜΗΘΕΥΣ

πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων.

Ἰω

ποίω τρόπω; σήμην, εἰ μή τις βλάβη.

ΠΡΟΜΗΘΕΥΣ

γαμεῖ γάμον τουιότον ὡς ποτ’ ἀσχαλῶ.

1 ἡ δυσπετῶς changed to ἡ δυσπετῶς M, ἡ δυσπετῶς rec. ² ἦδοις ἂν most mss., ἦδοι ἂν HN.
PROMETHEUS BOUND

Prometheus

Ah, hardly would' st thou bear my agonies to whom it is not foredoomed to die; for death had freed me from my sufferings. But now no limit to my tribulations has been appointed till Zeus be hurled from his sovereignty.

Io

What! Shall Zeus one day be hurled from his dominion?

Prometheus

Thou wouldst rejoice, I trow, to see that happen.

Io

How should I not, since 'tis at the hand of Zeus I suffer ill?

Prometheus

Then thou mayest assure thyself that these things are so.

Io

By whom shall he be despoiled of the sceptre of his sovereignty?

Prometheus

By himself and his own empty-headed purposes.

Io

In what wise? Oh tell me, if there be no harm in telling.

Prometheus

He shall make a marriage that shall one day cause him ruth.
AESCYLUS

Iω

765 θεόρτουν, ἦ βρότειον; εἰ ῥητόν, φράσον.

ΠΡΟΜΗΘΕΤΣ

τί δ᾽ οὖν; οὐ γὰρ ῥητὸν αὐθάσθαι τόδε.

Iω

ἡ πρὸς δάμαρτος ἐξανίσταται θρόνων;

ΠΡΟΜΗΘΕΤΣ

ἡ τέξεται γε παῖδα φέρτερον πατρός.

Iω

οὐδ᾽ ἔστων αὐτῷ τῆς ἀποστροφῆ τύχης;

ΠΡΟΜΗΘΕΤΣ

770 οὐ δὴτα, πλὴν ἐγγὺς ἂν ἐκ δεσμῶν λυθέσ.

Iω

τίς οὖν ὁ λύσων ἐστὶν ἁκοντος Διός;

ΠΡΟΜΗΘΕΤΣ

tῶν σῶν τίν αὐτῶν ἐγγόνων εἶναι χρεῶν.

Iω

πῶς εἶπας; ἦ μός παῖς σ᾽ ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΤΣ

τρίτος γε γένναν πρὸς δέκ᾽ ἄλλαισιν γοναῖς.

Iω

775 ήδ᾽ οὐκέτ' εὐξύμβλητος ἡ χρησμωδία.

1 αὐτῶν M, αὐτῶν recd.
PROMETHEUS BOUND

Io
With one divine of birth or with a mortal? If it may be told, speak out.

Prometheus
Why ask with whom? Of this I may not speak.

Io
Is it by his consort that he shall be dethroned?

Prometheus
Aye, since she shall bear a son mightier than his sire.

Io
And hath he no means to avert this doom?

Prometheus
No, none—except it were I, released from bondage.

Io
Who then is to loose thee against the will of Zeus?

Prometheus
It is to be one of thine own lineage.

Io
How sayest thou? A child of mine release thee from thy misery?

Prometheus
Even so—the third in descent after ten generations.

Io
Here it is beyond my power easily to grasp the purport of thy prophecy.

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ΑΕΣΧΥΛΟΣ

ΠΡΟΜΗΘΕΤΣ
καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζητεῖ πόνους.

Ἰν
μὴ μοι προτείνων κέρδος εἰτ’ ἀποστέρει.

ΠΡΟΜΗΘΕΤΣ
δυοὶ λόγους σε θατέρω δωρήσομαι.

Ἰν
ποῖων; πρόδειξον, αἱρεσίν τ’ ἐμοὶ δίδου.

ΠΡΟΜΗΘΕΤΣ

780 δίδωμ’ ἐλού γάρ, ἡ πόνων τὰ λοιπά σοι
φράσω σαφηνῶς, ἡ τὸν ἐκλύσοντ’ ἐμὲ.

ΧΟΡΟΣ

785 τούτων σὺ τὴν μὲν τῇδε, τὴν δ’ ἐμοὶ χάριν
θέσθαι θέλησον, μηδ’ ἀτμάσῃς λόγον.1
καὶ τῇδε μὲν γέγονε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γάρ ποθῶ.2

ΠΡΟΜΗΘΕΤΣ

790 ἐπεὶ προθυμεῖσθ’, οὐκ ἐναντιώσομαι
τὸ μὴ οὐ3 γεγονέων πάν ὅσον προσχρήζετε.
σοὶ πρώτον, Ἰοί, πολύδονον πλάνην φράσω,
ἡν ἐγγράφον σὺ μημοσὺν δέλτοις φρενῶν.

795 ὅταν περάσης μεῖθρον ἡπείροι4 ὅρον,
πρὸς ἀντολὰς φλογώπας ἡλιοστίβεις5

1 σαυτῆς τ’ Μ, σαυτῆς recc. 2 λόγους: Elmsley.
3 μὴ Μ, μὴ οὐ μ. 4 ἡπείρων: Herwerden.
286
PROMETHEUS BOUND

Prometheus

Aye, and so seek not to learn the full extent of thine own sufferings.

Io

Do not proffer me a boon and then withdraw it.

Prometheus

I will present thee with one or other of two tales.

Io

What two? Set them forth and offer me the choice.

Prometheus

I make the offer: so take thy choice whether I shall reveal the sufferings still in store for thee or who is to be my deliverer.

Chorus

Consent to bestow on her the one of these favours, and on me the other; and deny me not the tale. To her, tell of her further wanderings; to me, who is to deliver thee—for this I am fain to know.

Prometheus

Well, since ye art bent thereon, I will not refuse to proclaim all ye still crave to know. First, to thee, Io, will I declare thy much-vexed wandering, and do thou engrave it on the recording tablets of thy mind.

When thou hast crossed the stream that bounds the two continents, toward the flaming east, where

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5 Lacuna of one or more lines (there is no main clause): Brunck, Heath.

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ΑΘΗΝΑ
πόντου φλοίσβον, ἔστ' ἀν εξίκη
πρὸς Γοργόνεια πεδία Κιοσήνης, ἦν
αἱ Φορκίδες ναύσαι δηναιαί κάραι

795 τρεῖς κυκνομορφοι, κοινῶν ὃμμ' ἐκτημέναι,
μονόδοντες, ἂς οὔθ' ἥλιος προσδέρκεται
ἀκτίων οὔθ' ἢ νύκτερος μὴν ποτε.
πέλας δ' ἀδελφαὶ τᾶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνεις βροτοστυγεῖς,

800 ἂς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς.
τοιὼτῳ μὲν σοι τοῦτο φρούριον λέγω.

795 ἄλλην δ' ἀκουσον δυσχερὴ θεωρίαν.

805 ὄξυτόμους γὰρ Ζηνὸς ἀκραγείς κύνας
γρύπας φύλαξαι, τὸν τε μουνώπα οὗτον
Ἀρμαστόν ἵπποβάμον', οἱ χρυσόρρυτον
οἰκουσῖν ἀμφὶ νάμα Πλούτωνος πόρον.

tοῦτοι σὺ μὴ πέλαξε. τηλουρὸν δὲ γῆν

810 ήξεις, κελαινὸν φῦλον, οἱ πρὸς ἥλιον
ναίουσι πήγαις, ἐνθα ποταμὸς Αἰθιοψ.

810 τοῦτον παρ' ὀχθᾶς ἐρφ', ἄως ἂν εξίκη
καταβασμόν, ἐνθα Βιβλίων ὁρῶν ἀπὸ

815 ἴησι σεπτὸν Νείλος εὐποτον ῥέος.

ἀρτὸς σ' ὀδώσει τὴν τρίγυμνον ἐς χθόνα
Νειλώτων, οὐ δὴ τὴν μακρὰν ἀποικιαν,

Ἰοὶ, πέρπωταί σοι τε καὶ τέκνοις κτίσαι.

795 τῶν δ' εἰ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπαναδιπλαζέ καὶ σαφῶς ἐκμάνθανεν·

815 σχολῆ ἰε πλείων ἢ θέλω πάρεστι μοι.

1 πόντου M, πόντου recce. 2 μονόδοντες M, μονόδοντες recce.
3 ὄξυτόμου with s superscr. M.
4 μουνώη M, μουνώταν m1.
PROMETHEUS BOUND

walks the sun, . . . . . crossing the surging sea until thou reachest the Gorgonean plains of Cithene, where dwell the daughters of Phorcys, ancient maids, in number three, of shape like swans, possessing one eye amongst them and a single tooth; upon them neither doth the sun with his beams look down, nor ever the nightly moon. And near them are their winged sisters three, the snake-haired Gorgons, loathed of mankind, whom no one of mortal kind shall look upon and still draw breath. Such is the peril that I bid thee guard against. But now hearken to another and a fearsome spectacle. Beware the sharp-beaked hounds of Zeus that bark not, the gryphons, and the one-eyed Arimaspian folk, mounted on horses, who dwell about the flood of Pluto's stream that flows with gold. Approach them not. Then thou shalt come to a far-off country of a swart race that dwells by the waters of the sun, where is the river Aethiop. Follow up along its banks till thou reach the cataract, where, from the Bybline mountains, Nile sends forth his hallowed and sweet stream. He will conduct thee on thy way to the three-angled land of Nilotis, where, at last, it is ordained for thee, O Io, and for thy children to found thy far-off colony.

If aught of this is indistinct to thee and hard to understand, do thou question me yet again, and gain a clear account; for I have more leisure than I crave.

1 Πλούτων is an abbreviation of Πλούτοδότης or Πλούτοδοτήρ, "giver of wealth"; hence the apparent confusion with Πλούτος.

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5 πόρον M, πόρου schol. M recc.
6 βιβλίων M, βιβλίων recc.
7 οὕτως ὕπει M changed to οὕτως ὤ ὕπει.
8 l. 818, omitted in M, supplied by m.
AESCYLUS

ΧΟΡΩΣ

εἰ μὲν τι τῇδε λοιπὸν ἡ παρειμένον
820 ἕχεις γεγονεῖν τῆς πολυβοθοῦροι πλάνης,
λέγ᾽· εἰ δὲ πάντ᾽ εἰρήκασ, ἦμων αὐ χάριν
δὸς ἦντερ1 αἰτοῦμεσθα, μέμνησαι δὲ ποι.

ΠΡΟΜΗΘΕΥΣ

tὸ πᾶν πορείας ἣδε τέρμα ἀκήκουεν.
825 ὡσπος δ᾽ ἂν εἰδῆ μή μάτην κλύουσά μου,
ἀ πρὶν μολείν δεῦρ᾽ ἐκμεμόρηκεν φράσω,
τεκμήριον τοῦτ᾽ αὐτὸ δοὺς μῦθων ἐμῶν.

ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ᾽ ἐμι τέρμα σῶν πλανημάτων.

ἐπεὶ γὰρ ἦλθες πρὸς Μολόσσα γάπεδα,2
830 τὴν αἰτίωντόν τ᾽ ἀμφὶ Δωδώνην, ἵνα
μαντεῖα θάκος3 τ᾽ ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ᾽ ἀπιστον, αἰ προσήγοροι δρύες,
ὑφ᾽ ἄν οὐ λαμπρῶς κοῦδεν αἰνικτηρίως
προσηγορεύθης ἡ Δῖος κλειψά δάμαρ
835 μέλλουσ᾽ ἔσεσθαι· τῶν δὲ προσσαίνει σὲ τί5;
ἐντεῦθεν, οἰστρήσασα, τὴν παρακτιὰν
κέλευθον ἥξας πρὸς μέγαν κόλπον Ἐρέας,
ἀφ᾽ οὗ παλιπλάγκτοις ἑκμαζῇ δρόμοισι,
χρόνου δὲ τὸν μέλλοντα πόντιος μυχός,
840 σαφῶς ἐπίστασαι, Ἰόνιος κεκλησται,
τῆς σῆς πορείας μνήμα τοῖς πᾶσι βροτοῖς.

σημεῖα σοι τάΰ· ἐστὶ τῆς ἐμῆς φρενὸς,
845 ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ᾽ ὑμῖν τῇδε τ᾽ ἐς κοινὸν φράσω,
ἐς ταῦτον ἐλθὼν τῶν πάλαι λόγων ἤχοις.

1 ἢμιν᾽: Herm. 2 γάπεδα: Porson.
3 θάκος: Brunck. 4 τ᾽ added by m.
PROMETHEUS BOUND

CHORUS

If there be aught still remaining or passed over of her direful wandering that thou hast to tell, oh speak. But if thou hast told all, grant us in turn the favour we request—and belike thou hast it still in memory.

PROMETHEUS

She hath now heard the full end of her journeyings; yet that she may know that what she hath heard from me was no vain tale, I will describe the toils she has endured ere she came hither, giving this as a sure proof of my account.

Yet most of the weary tale I shall leave out and come to the very close of thy wanderings.

For when thou didst reach the Molossian plains and the sheer ridge that encircles Dodona, where is the prophetic seat of Thesprotian Zeus and that marvel, passing all belief, the talking oaks, by which thou clearly, and in no riddling terms, wast saluted as the renowned spouse of Zeus that was to be (does aught of this make appeal to thee?), thence, stung by the gad-fly, thou didst rush along the pathway by the shore to the great gulf of Rhea, wherefrom thou art tossed in backward-wandering course; and for all time to come a recess of the sea, be well assured, shall bear the name Ionian, as a memorial of thy crossing unto all mankind.

These, then, are the tokens to thee of my understanding, to show that it discerneth more than has been made manifest. The rest I shall declare to you and her in common, returning to the track of my former tale.

\[5 \text{προσάλω, ειό. τι Μ, προσάλως σιτι and (marg.) σ᾽ ἐτι m', προσάλως σὲ τι recc.} \]

\[6 \text{κληθῆσεται Μ, κεκληθῆσεται recc.} \]
AESCHYLUS

λήθειον πόλεις Κάνωβος ἐσχάτῃ χθονός,
Νείλος πρὸς αὐτῷ στόματι καὶ προσχώματι,
ἐνταύθα δὴ σε Ζεὺς τίθησιν ἐμφρόνα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον.
ἐπώνυμον δὲ τῶν Διός γεννημάτων
τέξεις κελαινὸν Ἐσπαφον, ὁς καρπῶσεται
ὁς θητεύσαντος Νείλος ἀρδεύει χθόνα;
πέμπτη δ’ ἀπ’ αὐτοῦ γένεα πεντηκοντάπαισιν
πάλιν πρὸς "Ἀργος, οὐχ ἐκοῦσ’, ἔλευσεται
θηλυσπόρος; ἕφυγουσα συγγενῆ γάμον
ἀνεψιῶν: οἱ δ’ ἐπτομένου φρένας ἀκκ. ὧν τερ.
kíρκοι πελεών ὤ μακράν λελεμμένοι,
ηξοῦσι θηρεύοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἔξεις θεός:
Πελασγία δὲ δεξετάι θηλυκτόνως
"Ἀρεί, δαμέντων νυκτιφρουρήτω θράσει,
γυνῇ γαρ ἀνδρ’ ἐκαστον αἰῶνος στερεί,
διθηκτὼν ἐν σφαγαίς βάψασα ξίφος.
τοιάδ’ ἐπ’ ἐχθρούς τοὺς ἐμοῦς ἐλθεὶς Κύπριος.
μίαν δὲ παίδων ἰμερος θέλεις ὑπὸ τῇ
κτείναι σύνεννον, ἀλλ’ ἀπαμβλυνθήσεται
γνώμην: δυνὼν δὲ θάτερον βουλήσεται,
kλέειν ἀναλκασι μᾶλλον ἡ μιαφώνος·
αὐτὴ κατ’ "Ἀργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεὶ ταῦτ’ ἐπεξελθεῖν τορῶς.
σπορᾶς γε μὴν ἐκ τῆς δὲ φύσει θρασύς
τάξιοι κλεινῶς, ὃς πόνων ἐκ τῶν ἐμὲ

1 τίθειον M, τίθησιν m.
2 πεντηκοντάπαις M, πεντηκοντάπαις recs.
3 θηλυσπόρος M, θηλυσπόρος recs.
4 θηρεύοντες most mss., θηρεύοντες HF, ἐς most mss., ἐπ’ PV.

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PROMETHEUS BOUND

There is a city, Canobus, on the utmost verge of the land at the very mouth and silt-bar of the Nile. There at last Zeus restores thee to thy senses by the mere stroke and touch of his unterrifying hand. And thou shalt bring forth swart Epaphus,\(^1\) thus named from the manner of Zeus' engendering; and he shall gather the fruit of all the land watered by the broad-flowing Nile. Fifth in descent from him, fifty maidens shall return to Argos, not of their own free choice, but fleeing marriage with their cousin kin; while these, their hearts ablaze with passion, like falcons following hard on doves, shall come in pursuit of wedlock unlawful to pursue; but God shall grudge them enjoyment of their brides. Pelasgian soil shall offer the maidens a home, when, in the watches of the night, their husbands have been slain by a deed of daring wrought by women's murderous blows. For each bride shall reave her lord of life, dyeing a two-edged sword in his blood—in such wise may Love come upon mine enemies! But one among the maidens shall love's desire so charm as not to slay her mate; rather the edge of her resolve shall be blunted; for of two evil names she will make her choice to be called coward rather than murderess. She it is that shall give birth in Argos to a royal line—to set this forth at large hath need of long discourse; of her seed, however, shall be born a man of daring, renowned with the bow, who shall deliver me from


\(^6\) ἀπαμβλυθήσεται Μ, ἀπαμβλυνθήσεται recc.
\(^7\) κλεινὸς Μ, κλεινός recc.
AESCHYLUS

λύσει. τοιούνδε χρησμών ή παλαιερήνης
μήτηρ ἢμιοι διήλθε Τιτανὸς Θέμις.

APEH

875 ὁπως δὲ χάπη, ταῦτα δεὶ μακρῶν λόγου
eἰπεῖν, σὺ τ' οὖνεν ἐκμαθοῦσα κερδανεῖσ.

IN

ἐλελεύ, ἐλελεύ,1

υπὸ μ' αὐ δφάκελος καὶ φρενοπληγεῖσ
μανίας θάλπουσ', οἶστρου δ' ἄρδις
χρῆι μ' ἄπνους:

κραδιαὶ2 δ' ὕμπω χρέα, λακτίζει.

880 τροχοδεντίαι δ' ὁμμαθ' ἕληδην,

ἔξω δὲ δρόμου φέρουμεν λύσας
πνεύματι μάργω, γλώσσῃς ἀκρατῆς:

θωλεροὶ δὲ λόγοι παίους3 εἰκῆ

885 στυγνῆς πρὸς κύμασιν ἀτης.

ΧΟΡΟΣ

.getOrElse

ή σοφὸς ἢ σοφὸς [ἡν]4 ὅσον [στρ. α.
πρῶτος ἐν γνώμα τὸδ' ἐβάστασε καὶ γλῶσ-

890 σα διεμβολογήσει,

ὡς τὸ κηδείασαι καθ' ἐαυτὸν ἀριστεύει μακρῷ,

καὶ μήτε τῶν πλοῦτων διαθρυπτομένων

Μήτητας, ἐφευρέτερον διεμβολογήσαι,

895 μήτε τῶν γέννα μεγαλυκονένων

ὅντα κηδεύνατ' εφευρέτερον γάμων.

μήποτε μηποτε μ', ὁ

<πότνιας>5 Μοῖραι, λεχέων Διὸς εὐνά-

τειραν ἰδούσθε τέλουσαν.

μηδὲ πλαθείη γαμέτα,6 τοι τῶν ἐξ οὐρανοῦ.

ταρβὼ γὰρ ἀστεργάνομ' παρθενίαν

1 ἐλελελελελευ M: Pauw. 2 κραδία M, κραδία KN.

3 παίους' M, παίους' rec. 4 [ἡν] N (Triclinius).

5 <πότρια> Winckelmann.

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PROMETHEUS BOUND

drisc toils.¹ Such is the oracle recounted to me by my mother, Titan Themis, born of eld. The manner and the means—these need lengthy speech to tell, and to learn them all would not advantage thee in aught.

Io

Eleleu, Eleleu! Once again convulsive pain and frenzy, smiting my brain, inflame me. I am stung by the gad-fly’s barb, unforged by fire. My heart in terror knocks at my ribs; my eyeballs roll wildly round and round. I am carried out of my course by a fierce blast of madness; over my tongue I’ve lost all mastery; and a stream of turbid words beats recklessly against the billows of dark destruction.

[Exit

Chorus

Ah, sage, sage in sooth, was he who first pondered this truth in his mind and with his tongue gave it utterance—that to marry in one’s own degree is far the best, and that neither among them that are puffed up by riches nor among them that are mighty in pride of birth should marriage be desired by him who toileth with his hands.

Never, oh never, august Fates, may ye behold me the partner of the bed of Zeus, and may I be wedded to no bridegroom who descends to me from heaven. For I shudder when I behold the loveless maiden-

¹ Heracles. Accidentally wounded by the poisoned arrow of this descendant of Io, the centaur Chiron offered himself as a substitute for Prometheus, thus fulfilling the prophecy contained in ll. 1026 ff. In a fragment of the Prometheus Unbound Heracles is represented as aiming his arrow against the eagle that feasted on the body of Prometheus (l. 1022).

⁶ πλασθεὶ ἐν γαμέτῳ Μ, πλασθεὶσσ ἐν γαμέτᾳ m¹: Canter.

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AESCYLUS

εἰσορῶσ' Ἰούς ἀμαλαπτομέναν

900 δυσπλάνοις Ἡρας ἀλατείαις πόνων.

ἐμοὶ δ' ὅτε μὲν ὀμαλὸς ὁ γάμος, [ἐπώδ. ἀφοβος. [οὐ δέδια.]]

4 μηδὲ κρεισσόνων θεῶν

ἐρως ᾧφικτον ὀμμα' προσδράκοι με.

ἀπόλεμος οὔδ' ὁ πόλεμος, ἀπὸρα πόρμος.

905 οὐδ' ἐχὲς τίς ἀν γενοίμαν·

τὰν Δίας γὰρ οὐχ ὁρῶ·

μητὶν ὑπ' αὐτὸς πάγοιμ· ἂν.

ΠΡΟΜΗΘΕΤΣ

ἡ μὴν ἔτι Ζεὺς, καίπερ αὐθάδης φρενῶν,

910 ἐστιν ταπεινός, οἶνον ἐξαρτύτει

γάμον γαμεῖν, ὅς αὐτὸν ἐκ τυραννίδος

θρόνων τ' ἁίστον ἐκβαλεί· πατρὸς δ' ἀρα'

Κρόνου τότ' ἡ δῆμα παντελῶς κρανθήσεται,

915 ἦν ἐκτίτων ξῆρατο δηναιῶν θρόνων.

τουδώδες μόχθων ἐκτροπὴν οὐδεὶς θεῶν

δύναιτ' ἂν αὐτῷ πλὴρ ἐμοῦ δεῖξαι σαφῶς.

ἐγὼ τάδ' οἶδα χῶρ τρόπω. πρὸς ταῦτα νυν

θαρσῶν καθῆσθω τοῖς πεδαρσίοις κτύποις

πιστῶς, τινάσσων τ' ἐν χερῶν τύρπνουν βέλος.

920 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ

πεσεῖν ατύμως πτώματ' οὐκ ἄνασχετά·

τοῖν παλαιστήν υἱὸν παρασκευάζεται

ἐπ' αὐτὸς αὐτῷ, δυσμαχῶτατον τέρας· ὡς δ' ἦν κεραυνὸς κρείσσον' εὐρήσει φλόγα,

βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·

1 γάμω δαπτομέναν M: ἀμαλαπτομέναν Dindorf, after γ. ἀμαλ. Weil.

2 δυσπλάγχνοι M, δυσπλάνοι recce.

3 ὅτι: Arnaldus.

4 [οὐ δέδια] Bothe.

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PROMETHEUS BOUND

hood of Io, thus cruelly crushed by her toilsome wanderings sent of Hera.

But to me, when marriage is on equal terms, it is no cause of dread; and never may the love of the mightier gods cast on me its irresistible glance. That were indeed a war against which there is no warring, a source of resourceless misery; and I know not what would be my fate, for I do not see how I could escape the designs of Zeus.

**Prometheus**

Yea, verily, the day will come when Zeus, howbeit stubborn of soul, shall be humbled, seeing that he purposeth a marriage that shall hurl him into oblivion from his sovereignty and throne; and then shall straightway be fulfilled to the uttermost the malison his father Cronus imprecated as he fell from his ancient throne. Deliverance from such ruin can no one of the gods show him clearly save only myself. I know it and the means thereof. So let him sit there in his assurance, putting his trust in the crash reverberating on high and brandishing in his hands his fire-breathing bolt. For naught shall these avail him against falling in ignominious and unendurable ruin. Such an adversary is he now preparing in his own despite, a prodigy irresistible, even one that shall discover a flame mightier than the levin and a deafening crash to out-roar

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5 προσδάρκοι M, προσδέρκοι recc.: Salvinius.
6 αὐθάδης φρενών M and many recc., αὐθάδη φρονών m
QKL.
7 θρόνων M, θρόνων τ' recc.
8 πατρός τ' most mss., πατρός δ' Q.
9 τόδ' M, τότ' m.
10 δηναιών M, δηναιών m.
11 τοιώνδε M, τοιώνδε m.
12 νῦν M.
13 πιστῶς M, πιστὸς m.
14 εὐρήσοι M, εὐρήσει recc.

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Aeschylus

θαλασσιάν τε γῆς τινάκτειραν νόσσο
τριάνα, αἰχμήν τὴν Ποσειδώνος, σκεδα. πταίσας δὲ τώδε πρὸς κακῷ μαθήσεται ὁσαὐ τὸ τ’ ἄρχειν καὶ τὸ δουλεύειν δίκα.

Χορος
σὺ θην ἅ χρήζεις, ταῦτ’ ἑπιγλωσσά Διὸς.

Προμηθέης
ἀπερ τελείται, πρὸς δ’ ἃ βουλομαι λέγω.

Χορος
καὶ προσδοκᾷν χρὴ δεσπόσειν Ζηνὸς τινα;

Προμηθέης
καὶ τώνδε γ’ ἔξει δυσλοφωτέρους πόνους.

Χορος
πῶς δ’ οὐχὶ ταρβεῖς τοῦτ’ ἐκρίττων ἔπη;

Προμηθέης
τί δ’ ἄν φοβοίμην ὃ θανεῖν οὐ μόρσιμον;

Χορος
ἀλλ’ ἄθλον ἄν σοι τοῦδ’ ἐτ’ ἄλγίω πόροι.

Προμηθέης

935 ὀ δ’ οὖν ποιεῖτω πάντα προσδοκητὰ μοι.

1 νόσσον changed to νόσσον M. But the passage is not free from corruption.
2 κακῷ M, κακῷ m1 recce. 3 πῶς M, πῶς δ’ recce.
4 δαὶ M, δ’ ἄν recce. 5 τοῦδ’ γ’: Elmsley.

1 The poet adopts the legend that Poseidon was a rival with Zeus for the hand of Thetis, of whose son it had been 298
PROMETHEUS BOUND

the thunder; a prodigy that shall shiver the trident, Poseidon's spear, that scourge of the sea and shaker of the land. Then, wrecked upon this evil, Zeus shall learn how different it is to be a sovereign and a slave.

CHORUS

Sooth, 'tis only thine own desire that thou dost imprecate against Zeus.

PROMETHEUS

I speak what shall be brought to pass and, moreover, mine own desire.

CHORUS

Must we really look for one to gain mastery over Zeus?

PROMETHEUS

Aye, and he shall bear upon his neck pangs more galling than these of mine.

CHORUS

How is it that thou knowest no fear in uttering such taunts?

PROMETHEUS

Why should I fear whose fate is not to die?

CHORUS

But he might inflict on thee an ordeal more bitter still than this.

PROMETHEUS

Let him, for aught I care! I am prepared for all.

prophesied by Themis that he should be mightier than his sire. The prophecy was fulfilled in the person of Peleus' son, Achilles.
AESCHYLUS

ΧΟΡΟΣ

οἱ προσκυνοῦντες τῇ Ἀδράστειαν σοφοῖ.

ΠΡΟΜΗΘΕΤΣ

σὲ βοῦ, προσεύχον, θῶπτε τὸν κρατοῦντ' ἀεὶ.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἡ μηδὲν μέλει.
δράτω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλεις. δὰρον γὰρ οὐκ ἄρξῃ θεοὶς.

940 άλλ' εἰσορῷ γὰρ τόνδε τὸν Δίος τρόχων,
τὸν τοῦ τυράννου τοῦ νέου διάκονον,
πάντως τι καίνον ἀγγελῶν ἐλήλυθεν.

ΕΡΜΗΣ

σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτώντ' εἰς θεοὺς ἐφημέροις
πορόντα τιμᾶς, τὸν πυρὸς κλέπτην λέγω.
πάτηρ ἄνωγε σ' οὕστως κομπεῖς γάμους
αὐδᾶν, πρὸς ὑν ἐκεῖνος ἐκπίπτει κράτους;
καὶ ταῦτα μέντοι μηδὲν αἰνικτήριως,

950 ἀλλ' αὖθις ἐκαστα φράζει, μηδὲ μοι διπλᾶς
ὁδοὺς, Προμηθεὺς, προσβάλης ὁρᾶς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

ΠΡΟΜΗΘΕΤΣ

σεμνόστομος γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτουν.

955 νέον νέοι κρατεῖτε καὶ δοκεῖτε ἡ

ναίειν ἀπενθή πέργαμ' οὐκ ἐκ τῶν ἐγώ


νάσσων τυράννου εκπεσόντας ἡδόμην: πέρα

τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόνομαι

1 θῶπτε Μ, θώπευε m.
2 τὸν ἠμέροις Μ, ἐφημέροις or τὸν ἐφημέροις recc.
3 ὑν ι: Elmsley.

300
PROMETHEUS BOUND

CHORUS

Wise are they who do homage to Necessity.¹

PROMETHEUS

Worship, adore, and fawn upon whoever is thy lord. But I care for Zeus less than naught. Let him do his will, let him hold his power for his little day—since not for long shall he bear sway over the gods. But stay, for yonder I behold his lackey, the servitor of our new lord and master. Assuredly he hath come to harbinger some news.

[Enter Hermes

HERMES

To thee, the clever and crafty, bitter beyond all bitterness, who hast sinned against the gods in bestowing honours upon creatures of a day, and art the thief of fire—to thee I speak. The Father bids thee tell what marriage thou vauntest whereby he is to be hurled from power—and this, mark well, set forth in no riddling fashion, but point by point, as the case exactly stands; and do not impose upon me a double journey, Prometheus—thou seest Zeus is not appeased by dealing such as thine.

PROMETHEUS

Bravely spoken, in truth, and swollen with pride thy speech, as befits a minion of the gods. Young ye are, as young your power, and ye think forsooth that ye inhabit heights beyond the reach of grief. Have I not seen two sovereigns cast out from these heights? A third, the present lord, I shall live to see

¹ Adrasteia, "the inescapable," another name of Nemesis, punished presumptuous words and excessive happiness.

⁴ ἐκαστα φράζε M, ἐκαστ’ ἐκφράζε rec.
AESCHYLUS

αἰσχυστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεών ὑποτήσει产物 τοὺς νέους θεοὺς;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἦπερ ἥλθες ἐγκόνει πάλιν.
πεύσῃ γὰρ οὐδὲν ὃν ἀνιστορεῖς ἐμὲ.

ΕΡΜΗΣ

tοιοῦδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονᾶς καθώρμισας.²

ΠΡΟΜΗΘΕΥΣ

τῆς σῆς λατρείας τῆς ἐμῆν δυσπραξίαν,
σαφῶς ἐπισταζ’; οὐκ ἂν ἀλλάξαιμ’ ἐγώ.

ΕΡΜΗΣ

κρείσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρα
ἡ πατρί φύναι. Ζηνὶ πιστὸν ἂγγελον.

ΠΡΟΜΗΘΕΥΣ

οὖτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν.

ΕΡΜΗΣ

χλιδᾶν ἑοικας τοῖς παροῦσι πράγμασι.

ΠΡΟΜΗΘΕΥΣ

χλιδῶ; χλιδῶντας ὦδὲ τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἰδομι. καὶ σὲ δ’ ἐν τούτοις λέγω.

ΕΡΜΗΣ

ἡ κἀμὲ γὰρ τί συμφοραὶς ἐπαιτιᾷ;

¹ δὲ Μ, γε recp.
² καθώρμισας (ο made from i or ω) Μ, καθώρμισας recp.
PROMETHEUS BOUND

cast out in ruin most shameful and most swift. Dost think I quail, perchance, and cower before these upstart gods? Far from it—nay, not at all. But scurry thee back the way thou camest; for thou shalt learn naught whereof thou questionest me.

HERMES

Yet it was by like proud wilfulness before, too, that thou didst bring thyself to this harbour of distress.

PROMETHEUS

For thy servitude, rest thee sure, I'd not barter my hard lot, not I.

HERMES

Better, no doubt, to serve this rock than be the trusted messenger of Father Zeus!

PROMETHEUS

Such is the proper style for the insolent to offer insult.

HERMES

Methinks thou revellest in thy present plight.

PROMETHEUS

I revel? Oh, that I might see mine enemies revelling thus! And thee, too, I count among them.

HERMES

What! Thou blamest me in some wise for thy calamities?

3 ll. 968–969 given to Hermes by Tyrwhitt, Erfurdt, to Prometheus by M.
4 φῶναι mss. except Lips.² (φῶναι).
5 πιστῶν δ’ (γ’·m¹) M, πιστῶν recc.
AESCYLUS

ΠΡΟΜΗΘΕΤΣ

975 ἀπλῶ λόγω τοὺς πάντας ἐχθαίρω θεοὺς,
ὅσοι παράντες εὖ κακοῦσι μὲ ἐκδίκως.

(πάντως)

ΕΡΜΗΣ

cλῦ σ᾽ ἐγὼ μεμηνότ᾽ οὐ σμικρὰν νόσον.

ΠΡΟΜΗΘΕΤΣ

νοσοῖμ᾽ ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡΜΗΣ

eὖς φορητὸς οὐκ ἂν, εἰ πράσσους καλῶς.

ΠΡΟΜΗΘΕΤΣ

980 ᾗμοι. ἐκ

ΕΡΜΗΣ

ὡμοι; τόδε Ζεὺς τοὺπος οὐκ ἐπίσταται.

ΠΡΟΜΗΘΕΤΣ

ἀλλ᾽ ἐκδιδάσκει πάνθ᾽ ο γηράσκων χρόνος.

ΕΡΜΗΣ

καὶ μὴν σὺ γ᾽ οὔπω σωφρονεῖν ἐπίστασαι.

ΠΡΟΜΗΘΕΤΣ

σὲ γὰρ προσημύδων οὐκ ἂν ὄνθ᾽ ὑπηρέτην.

ΕΡΜΗΣ

ἐρεῖν ἐοικάς οὐδὲν ἄν χρήζει πατήρ.

ΠΡΟΜΗΘΕΤΣ

985 καὶ μὴν ὀφείλων γ᾽ ἂν τίνομι αὕτῳ χάριν.

1 μικρὰν : Brunck.
2 ΠΡ. ὁμοι. ΕΠ. τόδε . . . ἐπίσταται : Lachmann.

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PROMETHEUS BOUND

PROMETHEUS
In one word, I hate all the gods that received good at my hands and with ill requite me wrongfully.

HERMES
Thy words declare thee stricken with no slight madness.

PROMETHEUS
Mad I may be—if it is madness to loathe one’s enemies

HERMES
Thou wouldst be unbearable wert thou prosperous.

PROMETHEUS
Alas!

HERMES
"Alas"? That is a word unknown to Zeus.

PROMETHEUS
But ever-ageing Time teaches all things.

HERMES
Aye, but thou at least hast not yet learned to keep a sober mind.

PROMETHEUS
Else then I had not been addressing thee, an underling.

HERMES
It seems thou wilt answer naught that the Father demands.

PROMETHEUS
Aye, truly, I am his debtor that I should repay favour unto him.
AESCYLUS

ΕΡΜΗΣ

ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.¹

ΠΡΟΜΗΘΕΤΣ

οὐ γὰρ σὺ παῖς τε κατά τοῦδ' ἀνοῦστερος εἰ προσδοκᾶς ἐμοὶ τι πεύσεσθαι² πάρα; οὐκ ἔστων αἵκισμ' οὔδ' μηχάνημ' ὅτω
προτρέψεται³ με Ζεὺς γεγωνήσαι τάδε,
pri σὲν χαλασθῇ δεσμὰ λυμαντήρια.⁴
πρὸς ταῦτα ῥυπτέσθω μὲν αἰθαλοῦσα⁵ φλόξ,
λευκοπτέρω δὲ νυφάδι καὶ βροτήμασι
χθονίως κυκάτω πάντα καὶ ταρασσέτων
γνάμψει⁶ γὰρ οὐδὲν τῶνδὲ μ' ὡστε καὶ φράσαι⁷
πρὸς σὸν χρεῶν νῦν ἐκπεσεῖν τυραννίδος.

ΕΡΜΗΣ

ὁρα νῦν' εἰ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡΟΜΗΘΕΤΣ

ὡπταὶ⁸ πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡΜΗΣ

τόλμησον, ὦ μάταιε, τόλμησον ποτε
πρὸς τὰς παρούσας πημονὰς ὅρθως φρονεῖν.

ΠΡΟΜΗΘΕΤΣ

ὀχλεῖς μάτην με κύμ' ὡς παρηγορών.
eἰσελθέτω σε μῆποδ' ὡς ἐγὼ Δίος
γνώμην φοβηθεῖς θηλύνους γενήσομαι,

¹ ὡς παῖδα μὲ Μ, ὡς παῖδ' ὄντα μὲ recce.
² πεύσεσθαι MPQN, πεύσεσθαι recce.
³ προτρέψεται M, προτρέψεται m².
PROMETHEUS BOUND

HERMES

Thou girdest at me as though, forsooth, I were a child.

PROMETHEUS

And art thou not a child and even more witless than a child if thou expectest to learn aught from me? There is no torment or device by which Zeus shall induce me to utter this until these injurious fetters be loosed. So then, let his blazing levin be hurled, and with the white wings of the snow and thunders of earthquake let him confound the reeling world. For naught of this shall bend my will even to tell at whose hands he is fated to be hurled from his sovereignty.

HERMES

Look thee now whether this course seems to profit thee.

PROMETHEUS

Long ago hath this my course been foreseen and resolved.

HERMES

Bend thy will, perverse fool, oh bend thy will at last to wisdom in face of thy present sufferings.

PROMETHEUS

In vain thou troubllest me, as though it were a wave thou `wouldst persuade. Never think that, through terror at the will of Zeus, I shall become

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4 aithalousoa M, aithalousoa recc.: Canter.
5 γνάψει M, γνάμψει m.
6 φράσεων M, φράσαι recc.
7 νῦν M.
8 ὃ παῖ M, ὥπται schol. M and recc.
9 μηπάθ' M, μηπόθ' m1 recc.
AESCYLUS

καὶ λιπαρῆσω τὸν μέγα στυγοῦμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λύσαι με δεσμῶν τῶν ἵη· τοῦ παντὸς δέω.

ΕΡΜΗΣ

λέγων ἐσικα πολλὰ καὶ μάτην ἔρειν.
τέγγη γὰρ οὐδὲν οὐδὲ μαλθάσση λυταῖς
ἐμαῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς
πώλος βιάζη καὶ πρὸς ἱνίας μάχη.
ἀτὰρ σφοδρών γ᾽ ἀσθενεὶ σοφίσματι
ἀυθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτῆ καθ᾽ αὐτὴν οὐδενὸς μεῖζον σθενεῖ.
σκέψαι δ᾽, εἰ γὰρ τοῖς ἐμοῖς πεισθῆς λόγοις,
οἶνος σε χειμῶν καὶ κακῶν τρικυμία
ἐπεισ᾽ ἀφυκτος. πρῶτα μὲν γὰρ ἄκριδα
φάραγγα βροντῆ καὶ κεραινία φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σῶν, πετραία δ᾽ ἀγκάλη σε βαστάσει.

μακρὸν δὲ μῆκος ἐκτελευτήςα χρόνου
ἀβαφρον ἦξεις εἰς φάος. Δίος δὲ τοι
πτηνὸς κύων, δαφνῶν αἰετὸς, λάβρως
dιαρταμήσει σώματος μέγα ράκος,
ἀκλητος ἐρπὼν δαιταλεύως πανήμερος,
κελαινοβρατὸν δ᾽ ἦπαρ ἐκθονύνηται.

tοιοῦδε μόχθου τέρμα μὴ τι προσδόκα,
πρὸν ἀνθεῖν τὸς διάδοχος τῶν σῶν πόνων
φανῆ, θελήσῃ τ᾽ εἰς ἀναύγητον μολεῖν
Ἄιδην κνεφαία τ᾽ ἀμφὶ Ταρτάρου βάθην.

πρὸς ταῦτα βουλευ· ὡς ὅδε οὐ πεπλασμένος
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος.

1 στυγοῦμενον M, στυγοῦμενον m. 2 ἀλλ᾽ ἔρειν μάτην M marg.
PROMETHEUS BOUND

womanish and, with hands upturned, aping woman's ways, shall importune my greatly hated foe to release me from these bonds. I am far, far from that.

HERMES

Methinks with my much speaking I but speak in vain; for thou art not soothed nor art thou softened by my entreaties. Thou dost take the bit in thy teeth like a new-harnessed colt and art restive and strugglest against the reins. Yet 'tis a paltry device that prompts thy vehemence, for in the foolish-minded mere self-will of itself availeth less than aught at all. But if thou wilt not be won to belief by my words, bethink thee what a tempest and a towering wave of woe shall break upon thee past escape. First, the Father will shatter this jagged cliff with thunder and lightning-flame, and will entomb thy frame, while the rock shall still hold thee clasped in its embrace. But when thou hast completed a long stretch of time, thou shalt come back again to the light. Then verily the winged hound of Zeus, the ravening eagle, coming an unbidden banqueter the whole day long, with savage appetite shall tear thy body piecemeal into great rents and feast his fill upon thy liver till it be black with gnawing.

Look for no term of this thine agony until some god appear to take upon himself thy woes and of his own free will descend into the sunless realm of Death and the dark deeps of Tartarus.

Therefore advise thee, since this is no counterfeited vaunting but utter sooth; for the mouth of

\[\text{3} \quad \text{ἀφύκτως M, ἄφυκτος m}^{1} \text{ recc.}\]
\[\text{4} \quad \text{τοὶ M, τί recc.}\]
\[\text{5} \quad \text{λελαυ εἰριμένος (?) changed to λαν εἰρημένος M.}\]
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
tὸ Δίων, ἀλλὰ πάν ἔπος τελεῖ. οὐ δὲ
πάπτανε καὶ φρόντιζε, μηδ' αὐθαδίαν
eὐβουλίας ἄμεινον ἡγήσῃ ποτὲ.

ΧΟΡΟΣ

ἡμῖν μὲν Ἐρμῆς οὐκ ἄκαρα φαίνεται
λέγειν. ἄνωγε γὰρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνάν τὴν σοφὴν εὐβουλίαν.
pιθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡΟΜΗΘΕΤΣ

1040  εἰδότι τοῖς μου τάσδ' ἄγγελίας
δ' ἐθώνυξεν· πάσχειν δὲ κακῶς
ἐχθρόν ὑπ' ἐχθρῶν οὐδὲν ἄεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥυπτέσθω ἡμὲν
πυρὸς ἀμφήκης βοστρυχος, αἰθὴρ δ' ἔρεθείς ἐσθω βροντῇ σφακέλω τ'

1045  ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ἀζεῖς πνεῦμα κραδαῖνοι,
κόμια δὲ πόντου τραχεὶ βοθίῳ
συγχωσεῖν τῶν ὄναριν

1050  ἀστρων διόδους· εἰς τε κελαυνὸν
Τάρταρον ἀρδην πίθειε δέμας
τούμον ἀνάγκης στερραῖς δύναις·
πάντως ἐμὲ γ' οὐ θανατώσει.

ΕΡΜΗΣ

1055  τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ' ἐπὶ τ' ἔστων ἄκοῦσαι.
τί γὰρ ἐλλείπει μή <οὗ> παραπαίειν
ἡ τοῦδ' εὐχή; τί χαλὰ μανιῶν;
PROMETHEUS BOUND

Zeus knoweth not how to utter falsehood, but will bring to pass every word. Do thou consider warily and reflect, and never deem stubbornness better than wise counsel.

CHORUS

To us, at least, Hermes seemeth not to speak untimely; for he bids thee lay aside thy stubbornness and seek the good counsel of wisdom. Be advised! 'Tis shameful for the wise to persist in error.

PROMETHEUS

No news to me, in truth, is the message this fellow hath proclaimed so noisily. Yet for foe to suffer ill from foe is no disgrace. Therefore let the lightning's forked curl be cast upon my head and let the sky be convulsed with thunder and the wrack of savage winds; let the hurricane shake the earth from its rooted base, and let the waves of the sea mingle with their savage surge the courses of the stars in heaven; and let him lift me on high and hurl me down to black Tartarus with the swirling floods of stern Necessity: do what he will, me he shall never bring to death.

HERMES

Such indeed are the thoughts and the words one hears from men deranged. Wherein does his prayer fall short of raving? Wherein does he abate his

1 ἄμεινον changed to ἄμεινον' M.
2 πείδου M, πιθοῦ recc.
3 ἐπὶ μοι ριπτέσθω M, ἐπ' ἐμοὶ ριπτέσθω recc.
5 <οῦ> Wecklein.3
6 Ἡ (* added by m) τοῦθεν εὐτυχῆ M, el τάδ' marg. m1: Winckelmann.
AESCYLUS

άλλ' ὄνν ὑμεῖς γ' αἰ̣ Πημοσύναις
συγκάμνουσα ταῖς τούδε τόπων
μετὰ ποιοῦ χωρεῖτ' ἐκ τῶν τε θοῶς,
μὴ φρένας ὑμῶν ἡλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟΡΟΣ

άλλο τι φώνει καὶ παραμυθοῦ μ᾿ ὁ τι καὶ πείσεις· οὐ γὰρ δὴ πον
tοῦτο γε τλητῶν παρέσυρας ἔποιος.
πῶς μὲ κελεύεις κακότητι ἀσκεῖν;
μετὰ τοῦτο ὃ τι χρῆ πάσχειν ἔθελω·
tοὺς προδότας γὰρ μισεῖν ἔμαθον,
κούκ ἐστι νόσος

τήσω ἡμῖν ἀπέπτυσα μᾶλλον.

ΕΡΜΗΣ

ἀλλ' οὖν μέμνησθ' ἀγὼν προλέγω
μηδὲ πρὸς ἄτης θηραθεῖσαν
μέμησθε τύχην, μηδὲ ποτ' εὖπηθοῦν
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόσπονον
πῆμα ἐισέβαλεν· μὴ δήτ', αὐταὶ δὲ
ὑμᾶς αὐτάς· εἴδυναι γὰρ
κούκ ἐξαιφῆσις οὐδὲ λαβραίως
eἰς ἀπέρατον δίκτυον ἄτης
ἐμπλεχθῆσεσθ' ὑπ' ἀνοίας.

ΠΡΟΜΗΘΕΤΣ

καὶ μὴν ἔργως κοὐκέτι μῦθῳ
χθῶν σεαλεύται·

βρυχία δ' ἦχω παραμυκᾶται
βροντῆς, ἔλικες δ' ἐκλάμπουσι

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PROMETHEUS BOUND

frenzy?—But, at all events, do ye who compassionate his anguish, withdraw amain from this spot, lest the relentless roar of the thunder stun your senses.

CHORUS

Use some other strain and urge me to some other course wherein thou art e’en like to convince me. This utterance in thy flood of speech is, I trow, past all endurance. How dost thou charge me to practise baseness? With him I am content to suffer any fate; for I have learned to detest traitors, and there is no pest I abhor more than this.

HERMES

Nay then, bear my warning in memory and blame not your case when ye are caught in the toils of calamity; nor ever say that it was Zeus who cast you into suffering unforeseen. Not so, but blame yourselves. For well forewarned, and not at unawares or secretly, shall ye be entangled in the inextricable net of calamity by reason of your folly.

[Exit

PROMETHEUS

Lo, now it hath passed from word to deed—the earth rocks, the echoing thunder-peal from the depths rolls roaring past me; the fiery wreathed

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\(^1\) γε: γ’ ai Turn. \(^2\) ποι most mss., ποι Ven. 3\(^2\).
\(^3\) αὐτ’ ἐγὼ most mss., ἀ ἐγὼ F\(^1\): Porson.
\(^4\) αὐτὲρατον M, ἀτέρατον m\(^1\) recce.
AESCHYLUS

στεροπῆς ζάπυροι, στρόμβοι δὲ κῶν
εἰλίσσουσιν 1. σκιρτᾶ δὲ ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνοιν ἀποδεικνύμενα:
ξυντετάρακται δ' αἰθήρ πόντω.
τοιάδ' ἐπ' ἐμοὶ ῥιπή Διόθεν

1090 τεύχονσα φόβον, στείχει φανερῶς.
ὡς μητρὸς ἐμῆς σέβας, ὡς πάντων
αἰθήρ κοινὸν φάος εἰλίσσων, 2
ἐσορᾶς μ' ὡς ἕκδικα πάσχω.

1 ἐιλίσσουσιν : Turn. 2 ἐιλίσσων : Turn.
PROMETHEUS BOUND

lightning-flashes flare forth, and whirlwinds toss the swirling dust; the blasts of all the winds leap forth and set in hostile array their embattled strife; the sky is confounded with the deep. Behold, this stormy turmoil advances against me, manifestly sped of Zeus to make me tremble. O holy mother mine, O thou firmament that dost revolve the common light of all, thou seest the wrongs I suffer!

[Amid thunder and lightning Prometheus vanishes from sight; and with him disappear the daughters of Oceanus]
THE SEVEN AGAINST THEBES
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΤΕΟΚΛΗΣ
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ
ΑΝΤΙΓΟΝΗ
ΙΣΜΗΝΗ
ΚΗΡΤΞ

DRAMATIS PERSONAE

ΕΤΕΟΚΛΗΣ, son of Oedipus, King of Thebes
A MESSENGER (Scout)
CHORUS of Theban Maidens
ANTIGONE
ISMENE
A HERALD

Scene.—The Acropolis of Thebes, in which stand altars and images of various divinities.

Time.—Prehistoric.

Date.—467 B.C., at the City Dionysia.
ARGUMENT

It had been thrice foretold by Apollo, the lord of Delphi, unto Laïus, the King of the Cadmeans, that if he would save his kingdom he must die without offspring. But Laïus followed the perverse counsels of his nature and disobeyed the voice of God: he begat a son, whom he would have exposed to his death on Mount Cithaeron; but the babe was rescued by a shepherd who bore him to Corinth, where he grew to manhood, believing himself to be the son of the king of that land, although in fact he had only been adopted by him being childless. But coming to misdoubt his parentage, Oedipus journeyed to Delphi to seek the truth; and when the god declared that he should slay his own father and marry his own mother, he sought to flee such a fate and betake himself far from the land wherein he thought his father and his mother dwelt. But it befell as the god had said: on the way he met and slew, unbeknown to himself, his father Laïus: he came to Thebes, destroyed the monster Sphinx that made havoc of the land, married the Queen, even his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. But when the truth stood revealed, his mother-wife hung herself, and Oedipus stabbed his eyes that they might not look on the misery he had wrought. And it came to pass that his sons, who ruled in his stead alternately, each the space of a year, treated him sore ill, so he cursed them and declared that
they should divide their inheritance by the sword. Eteocles would not suffer his brother to have his time to rule; and to enforce his right Polynices, who had fled to Adrastus, King of Argos, and married the daughter of that prince, mustered a host and sought to take his native town.

At this point the action of the play begins. Warned by the seer Teiresias that the Argives are bent on a supreme assault, Eteocles heartens theburghers, quells the outcries of the daughters of Thebes, frantic at their impending danger, and receives the tidings from a scout that the enemy is advancing against the seven gates. To each of the opposing chieftains as they are described by the scout Eteocles opposes a worthy antagonist, nor will he himself hold back from encountering his brother when he learns that he is to attack the seventh gate. The curse of his father must not stand before a soldier’s honour. And so the brothers fell, each by the other’s hand, and the curse of Oedipus and the warning of Apollo to Laïus were fulfilled.
ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΕΤΕΟΚΛΗΣ

Κάδμου πολίται, χρή λέγεται τὰ καίρια ὃσις φυλάσσει πράγματα ἐν πρύμνῃ πόλεως ὅιακα νωμῶν, βλέφαρα μὴ κομμῶν ὑπνῳ. εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ· εἰ δ᾿ αὖθι, δ μὴ γένοιτο, συμφορᾶ τύχοι, Ἕτεοκλῆς ἃν είς πολὺς κατὰ πτόλιν ὑμνοῦθ᾿ ὑπʼ ἀστῶν φρουρῶν πολυρρόθοις οἰμώγμασιν θ᾽, ὥν Ζεὺς ἀλεξητήριος ἐπῶνυμος γένοιτο Καθμείων πόλει.

υμᾶς δὲ χρή νῦν, καὶ τὸν ἐλλείποντ᾽ ἐτι ἡβης ἀκμαίας καὶ τὸν ἐξημβον χρόνῳ, βλαστημῶν ἀλδαίνοντα σώματος πολύν, ὥραν τ᾿ ἐχωνθ᾽ ἐκαστον ὡστε συμπρεπεῖς, πόλει τ᾿ ἀργήσει καὶ θεῶν ἐγχωρίων βωμοῦσι, τιμᾶς μὴ ἤξαλειφθῆναι ποτὲ· τέκνοις τε, Γῆ τε μητρί, φιλτάτη τροφῆ· ἡ γὰρ νέους ἐρποντας εἰμενεὶ πέδω, ἀπαντα πανδοκοῦσα παιδείας ὁτλον,

1 Ἕτεοκλῆς Μ, ἐ superscribed after λ m1, ἐ ης recc.
2 ἀλεξητήριος Μ, ἀλεξητήριος m1 recc. 3 βλαστημῶν Μ.
4 ὥραν Μ, ὥραν m: in erasure τ ′ m1, ὥραν δ′ N.
5 ἐχωνθ′ changed to ἐχωνβ′ Μ. 6 ἐκαστος Μ, ἐκαστον m1.
7 ὡστε changed to ὡστι M: Grotius, Stanley.

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THE SEVEN AGAINST THEBES

[A numerous concourse of citizens of Thebes. Enter Eteocles with attendants]

ETEOCLES

Burghers of Cadmus, to say what the hour demands, is the part of him who guards the fortunes of the State, guiding the helm upon the stern, his eyes not closed in slumber. For should success be ours, we owe it to Heaven; but if, on the other hand—which God forsend!—disaster should befall, Eteocles would be the one name on many a citizen's tongue, bruited up and down the town in mutterings and laments. From this may Zeus the Averter, true to his name, defend the city of the Cadmeans!

But it is your part now—both his who still falls short of the full vigour of youth, and his who, past the period of youth, yet strives to cherish a sturdy growth of body, and for each man still in his prime, as befits his strength—'tis for you to succour the city and the altars of your country's gods that their worship may never be blotted out; to succour your children too, and Mother Earth, your nurse most dear. For she, welcoming all the cumber of nurturing care, reared you, who in your childhood crept upon
AESCYLUS

εθρέψατ' οἰκητήρας¹ ἀσπιδηφόρους
πιστοὺς ὅπως γένοιοθε πρὸς χρέος τὸδε.
καὶ νῦν μὲν ἐς τὸδ' ἦμαρ εὗ ῥέπει θεός:
χρόνον γὰρ ἡδή τόνδε πυργηρομένους
καλῶς τὰ πλεῖω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ' ὦς ὦ μάντις φησίν, οἰωνῶν βοτήρ,
ἐν ὦσὶ νωμῶν καὶ φρεσίν,² πυρὸς δίχα,
χρηστήριοις ὀρνίθας ἀψευδεῖ τέχνη.
οὕτος τούων δεσπότης μαντευμάτων
λέγει μεγίστην προσβολὴν 'Αχαΐδα
νυκτηγορεύοιν καπιβουλεύεσθαι³ πόλει.

ἀλλ' ἐς τ' ἐπάλξεις καὶ πῦλας πυργωμάτων
ὀρμᾶσθε πάντες, σοῦδθε σὺν παντεχία,
πληροῦτε θωρακεῖα, κατὶ σέλμασιν
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδους
μέμνοντες εὗ θαρσεῖτε,⁵ μηδ' ἐπηλύδων
ταρβεῖτ' ἀγαν ὰμιλοὺ εὗ τελει θεός.

σκοποῦσ' δὲ καὶ γὰρ καὶ κατοπτήρας⁶ στρατοῦ
ἐπεμψα, τούς πέποιθα μὴ ματὰν ὀδὼ
καὶ τῶν ἀκούσας οὐ τι μὴ ληφθὼ ὀδὼ.

ΑΙΓΕΛΟΣ

Ἑτεόκλεες, φέριστε Καδμείων ἁναξ,
ἡκὼ σαφῆς τάκειθεν ἐκ στρατοῦ φέρων,
αὐτὸς κατόπτης δ' εἲμ' ἐγὼ τῶν πραγμάτων·
ἀνδρεῖς γὰρ ἐπτά, θουριοὶ λοχαγεταί,
ταυροσφαιγοῦντες ἐς μελάνδετον σάκος
καὶ θιγγάνοντες χερσὶ ταυρεῖον φόνον,

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¹ oikistēras M many recs., oikistēras KN, oikistēras Mosc. 2
3 καπιβουλεύεσθαι M, -βουλεύεσθ M, -βουλεύεσθ F1L.
4 πυλῶν πυργώματα m1.

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her kindly soil, to found homes and bear the shield, and prove yourselves true men in this hour of need. And, as the case now stands, until to-day Heaven inclines to our cause; for though we have been this long time beleaguered, by the will of the gods the war in the main goes well. But now, as the seer, the shepherd of birds, informs us, pondering in ears and mind, with no help from fire, the omens of prophecy with unerring skill,—he, master that he is of such means of divination, declares that the fiercest assault of the Achaeans is proclaimed in nightly council, and that they will devise plans for the capture of our city. Hasten, all of you, to the battlements and gateways of our bulwarks. Gird all your armour on and speed ye. Man the parapets and take your stand on the platforms of the towers. Bide in good courage at the outlets of the ports, and fear not over much the crew of invaders. God will give a happy issue.

For my part I have dispatched scouts and men to spy their force, and they, I feel assured, are not gone on a bootless quest. When I have heard their report I shall in no wise be ensnared by stratagem.

[Enter a Scout

Scout

Eteocles, most noble prince of the Cadmeans, I am returned, bearer of sure intelligence of the movements yonder in the host, myself eyewitness of what has passed. Seven warriors, impetuous leaders of their companies, shedding a bull's blood into a black-bound shield, and touching with their hands

5 εὐθαρσεῖτε: Aldina. 6 κατοπτῆρα Μ, κατοπτῆρας m1.
AESCHYLUS

"Ἀρη τ', Ἐνυώ, καὶ φιλαίματον Φόβον ὄρκωμότησαν ἡ πόλει κατασκαφᾶς θέντες λαπάξειν ἄστυ Καδμεών βίᾳ, ἡ γὴν θανόντες τίνδε φυράσειν φόνῳ μνημεία τ' αὐτῶν3 τοῖς τεκοῦσιν ἐσ δόμους πρὸς ἄρμ' Ἀδράστου χερσῖν ἐστεφον, δάκρυ λείβοντες. ὅκτος δ' οὔτις ἦν διὰ στόμα. σιδηρόφρουν γὰρ θυμὸς ἀνδρεία φλέγων ἔπνει, λεόντων ὡς "Ἀρη" δεδορκότων. καὶ τῶνδε πῦςτίς4 οὐκ ὅκου χρονίζεται: κληρομένους δ' ἔλειπον, ὡς πάλω λαχῶν ἐκαστὸς αὐτῶν πρὸς πύλας ἁγοὶ λόχον. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως πυλῶν ἐπ' ἐξόδους τάγεσαι τάχος: ἔγνυς γὰρ ἥδη πάνοπλος Αργείων στρατός χωρεῖ, κονίει, πεδία δ' ἀργησίης ἄφρος χραίνει σταλαγμοῖς ἱππικῶν ἐκ πλευμόνων.5 σὺ δ' ὀστε ναὸς κεδνὸς οἰκοστρόφος φράζαι πόλισμα, πρὶν καταγίσαι πνοὰς "Αρεως. βοᾷ γὰρ κύμα χερσοίν στρατοῦ καὶ τῶνδε καρόν ὡςτις ὥκιστος λαβέ: κἀγὼ τὰ λοιπὰ πιστὸν ἕμεροςκόπον ὀφθαλμόν ἐξω, καὶ σαφὴν ήλόγον εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔση.

ΕΤΕΟΚΛΗΣ

ὡς Ζεύ τε καὶ Γῆ καὶ πολισσόχουι θεοί, Ἀρά τ' Ἐρνύς πατρὸς ἡ μεγασθενής,

1 ἂρη τ' M, ἂρην τ' most recce. (ἄρη τ' G) : M. Schmidt.
2 αὐτῶν M.
3 ἂρη M, ἄρην most recce.
4 πῦστις most mss., πὺστις Q, Stob. Flor. vii. 11.
5 πλευμόνων M, πνευμόνων οὐ πνευμάτων recce.

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the victim's gore, have sworn an oath by Ares, by Enyo,¹ and by bloodthirsty Rout, that they will bring destruction on the city of the Cadmeans and ravage it by force of arms, or in death imbrue this land of ours with their blood. And on Adrastus' chariot they were suspending last tokens of themselves, destined for their parents at home. Tears they shed thereby, but no note of lamentation passed their lips; for there breathed in them a spirit of iron resolve, glowing with valour, as in lions with battle in their eyes. And thy learning of these tidings is not delayed by fearfulness; for I left them casting lots how each, his post assigned by chance, should lead his company against the ports. Therefore marshal thee amain our bravest warriors, the city's best, at the outlets of the gates. For already, hard at hand, the Argive host in full array is advancing and speeds onward, while white foam flecks the plain with drops from their chargers' panting breath. Do thou then, like the careful helmsman of a ship, bulwark the town ere the blasts of war break over it in storm; for on the dry land there roars a surge of armed men. To this effect do thou seize such moment as is speediest. On my part, for what's still to come, I will keep a wary eye on watch by day, and thou, apprised by true report of what takes place without, shalt be safe from harm.

[Exit

ETEOCLES

O Zeus and Earth, and ye gods that guard our city, and Curse,² the potent spirit of the vengeance

¹ Enyo is a personification of war, and hence sometimes called the mother or the daughter of Ares.
² The curse pronounced by Oedipus against his two sons (cp. 785 ff.) is a daemonic power, here identified with the vengeance it calls into being.
AESCYLUS

μή μοι πόλιν γε πρυμνόθεν πανόλεθρον
ήθαμβίσητε δηλαδεν, Ἐλλάδος—
φθόγγον χένουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖς δουλίωσι¹ μήποτε σχεθεῖν.²
γένεσθε δ’ ἄλκη· Ἕνα δ’ ἐλπίζω λέγειν·
πόλις γὰρ εὗ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ

θρέομαι φοβερὰ μεγάλ’ ἅχη·
μεθεται στρατός· στρατόπεδον λυπῶν
μεῖν πολὺς ὅδε λεώς πρόδρομος ἰππότας·
αἰθερία κόνις. με πεῖθει φανεῖο’,
ἀνανδὸς σαφῆς ἔτυμος· ἀγγελος.
ἐτ’ ὧν ἡ γάς ἐμάς³ πεδί’ ὀπλόκτυπ’⁴
τὶ χρίμπτει βοάν⁵ ποτάται, βρέμει δ’
ἀμαχέτου δίκαν ὑδατός ὀροτύπου.

ἰδ’ ἵνα
ἰδ’ θεοὶ θεαὶ τ’ ὁρόμενον κακὸν
βοᾳ τειχέων ὑπερ ἀλεύσατε.⁶
ὁ λεύκαστις δρυνται λαὸς εὐθ-
τρεπῆς ἐπὶ πόλιν διώκων [πόδα].⁷
τίς ἀρὰ ρύσεται, τίς ἂρ’ ἐπαρκέσει
θεῶν ἡ θεὰν;
πότερα δὴ τ’ ἐγὼ <πάτρια>⁸ ποτιπέσω

95
βρέτη δαμόνων;
ἰδ’ μάκαρες εὐεδροί,
ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγάστονοι;

¹ δουλίωσι: Aldina.
² σχέθεων: Blomfield.
³ ἔλεδεμας M, ἔλεδεμας m: Paley.
⁴ πεδίοπλοκτύπος τί M (ὡτι or τ’ ὡτι, ὡσι or τ’ ὡσι rec.)
⁵ Seidler.
⁶ 328
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of my sire, do not, I entreat ye, extirpate in ruin utter and complete, with ravage by the foe, a city that speaks the speech of Hellas, and our hearths and homes. O may they never constrain in slavery's yoke a land of freedom and the town of Cadmus! But show yourselves our strength. Methinks it is our common cause I urge. For a State that prospers pays honours to its gods.

[Exit Eteocles, with citizens. The Chorus enters in fearful agitation

CHORUS

In my terror I utter loud cries of woe. The host is let loose. Leaving their camp, lo! yonder stream, in full tide, the horsemen coursing in the van. I know it by the dust seen high in air—a speechless, yet clear and truthful harbinger.

And now the thud of hoofs upon my native plains brings the din close to my ears; it flies, it roars like a resistless torrent lashing the mountain-side.

Ah, ah, ye gods and goddesses, with your war-cry above our walls fend off the on-rushing horror!

The host of the white shield, ready for battle, rushes at full speed against the town.

Who then can rescue, who then can succour us, what god or goddess?

Shall I throw myself at the feet of the images of our ancestral gods?

Ah me, ye blessed ones throned in security, 'tis high time to clasp your images. Why do we delay, and wail thus o'ermuch? Hear ye, or hear ye not,

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5 χρίμππηται βοᾶ' Μ: Ritschl.
6 ἀλεύσετε (M, with a over ε m1) βοᾶ ἐπὶ τειχέων : Tucker.
7 [πόδα] Bücheler. 
8 <πάτρια> Volckmann.
100 ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπων;
πέπλων καὶ στεφέων τότε εἰ μὴ νῦν ἄμφι
φι λιτάν" ἐξομεν;
κτύπων δέδορκα· πάταγος οὐχ ἔνος δορός.
tι ρέξεις; προδώσεις, παλαίχθων
105 Ἄρης, τὰν τεάν;
ἴων χρυσοπήλης δαῖμον, ἐπίδο ἐπι-
δε πόλιν ἀν ποτ' εὐφιλήταν ἔθουν.

θεοὶ πολιάσχοι πάντες ἵτε χθὸνὸς [στρ. α.
110 ἱδετε παρθένων
ἴκεσιον λόχον δουλοσύνας ὑπερ.
kύμα [γάρ] 5 περὶ πτόλυν δοχυολόφων ἀνδρῶν
καβάλξει πνοαίς "Ἀρεος ὀρόμενον.
115 ἄλλ', ὦ Ζεὺς ἠπάτερ παντελές,
pάντως ἄρηξον δαῖων ἀλωσιν.
'Αργέοι δὲ πόλισμα Κάδμου
κυκλοῦνται φόβος δ' ἀρήνων ὑπλων
<δονεί>, 7 διὰ δὲ τοι γενύων ἵππων
κυνύρονται φόνον χαλινοὶ.
120 ἐπτὰ δ' ἀγάνορες 8 πρέποντες στρατοῦ
δορυσοῖς 10 σαγαῖς πῦλαις ἐβδόμαις
. . . . . . . . . . . . . . . . . . . . . . . . . .
προσίστανται πάλιν λαχόντες.

οὖ τ', ὦ Διογενὲς φιλόμαχον κράτος, [ἀντ. α.
125 ῥυσίπολις 12 γενοῦ,
Παλλᾶς, ὦ θ' ἵππιος ποντομέδων ἀναξ
ἰχθυβόλω Ποσειδάων 13 μαχαν, 14
ἐπίλυσιν φόβων, 15 ἐπίλυσιν δίδου.

1 στεφέων changed to στεφέων M.
2 ἄμφιλιταν M, ἄμφι λιτὰν m1 : Seidler.
3 ὦ : Dindorf.
4 χθὸνὸς τ' (τ over θ) τρε M : Tucker. 5 [γάρ] Klausen.
THE SEVEN AGAINST THEBES

the clashing shields? When, if not now, shall we place about them sacred robes and coronals in supplication?

A clash! I mark it. 'Twas not the clatter of a single spear. What wilt thou? Wilt thou abandon thine own land, O Ares, thou that hast dwelt therein of old? O God of the golden casque, look, O look upon the town thou didst erstwhile take for thy well-beloved!

Ye gods, who guard our country, O come all! Behold a band of maidens in supplication to be saved from slavery. Round about the town seethes a human wave of slanting crests, sped on by the blasts of Ares. Yet, O father Zeus, thou all-perfecter, deliver us altogether from capture by the foe.

The Argives encircle the fortress of Cadmus, terror of their weapons of war bewilders us, yea, the bits set in the horse’s jaws clatter destruction. And seven doughty chieftains, conspicuous above the throng in spear-brandishing harness, take their stand at the gates each according to his lot.

Thou, too, O Zeus-born Power that loveth battle, O Pallas, prove thyself the saviour of the city! And thou, Lord of steeds, ruler of the deep, with thy weapon that speareth the fish, O Poseidon, grant us deliverance, aye deliverance, from our terrors!

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6 ἀρηλών : Butler. 7 <δονεὶ> Schroeder.
8 ἱππέων H. Mosc. 2, ἱππεῖων other mss.
9 ἀγηνόρες : Dindorf. 10 δόρυσ(ο)δος : Blomfield.
11 After 125 lacuna: Westphal.
12 ρυσίπτολις most mss., ρυσίπτολις Lips. 2 Mosc. 1.
13 Ποσειδάν M, -δῶν rec. : Klausen.
14 μαχανᾷ with η over first and third a M, μηχανᾷ QLFN.
15 φόνων M (βου superscr. m), φόβων rec.
AESCHYLUS

135
σὺ τ', Ἀρης, φεῦ, φεῦ, πόλιν ἐπώνυμον
Κάδμου φύλαξον κήδεσαι τ' ἐναργῶς.
140
καὶ Κύπρις, ἡτ' εἴ² γένους προμάτωρ,
ἀλευσον· σέθεν γὰρ εἰς αἵματος
γεγόναμεν· λυταῖσιν' σε θεοκλύτως
ἀντοῦσαιβ πελαξόμεσθα.
145
καὶ σὺ, Δύκει άναξ, Δύκειος γενοῦ
στρατῷ δαίω στόνων ἀντίτας.ε
σὺ τ', ὡς Λατογένει-
α κοῦρα, τόξον εὐτυκάζουν7 ["Ἀρτέμι φίλα].8

ε 'ε 'ε 'ε,

150
ὁτόβον ἀρμάτων ἀμφὶ πόλιν κλών·
ω πότνν' Ἡρα.
ἐλακον ἄξωνων βριθομένων χνώαι.
"Ἀρτέμι φίλα, ἐ 'ε 'ε 'ε,
155
dοριτίνακτος αἰθήρ δ'' ἐπιμαίνεται.
τι πόλις ἀμμὶ πάσχει, τι γενήσεται;
ποὶ δ' ἐτι τέλος ἐπάγει θεός;

ε 'ε 'ε 'ε,

160
ἀκροβόλων δ' ἐπάλξεων λιθᾶς ἔρχεται;
ὄ φιλ' Ἀπολλον.
κόναβος ἐν πύλαις χαλκοδέτων σακέων,
παί Διὸς, ὃθεν10
πολεμύκρατον ἄγνον τέλος ἐν μάχα.
σὺ τε, μάκαρ'11 ἀνασσ' "Ογκα, πρὸ πόλεως
ἐπτάπυλον ἔδος ἐπιρρύου.

1 ἐπώνυμον κάδμου πόλιν Μ, κάδμου ἐπ. recc.: Tucker.
2 ἡτ': ἡτ' εἴ Dindorf. 3 σέθεν Μ, σέθεν γὰρ recc.
4 λυταῖς: Herm. 5 ἀντοῦσαι: Seidler.
6 ἀντᾶς: Wecklein.

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Thou too, Ares (oh the pity of it!), guard the town that bears the name of Cadmus and let thy presence prove thy kinship and thy care. And thou, Cypris, since thou art the primal mother of our race, ward off the foe! For from thy blood are we sprung. Invoking thee with orisons wherewith men call upon the gods, we draw nigh unto thee.

Thou too, Lord of the Wolf, prove thyself a wolf unto the host of the foe, and requite groan for groan!

And thou, O maiden, Leto’s child, prepare thy bow!

Ha! Ha! The rattle of the chariots round the town, I hear it. O Lady Hera! The naves creak beneath the axles’ load. O beloved Artemis! The air maddens with hurtling spears! What betides our city? What is to come? And to what that lies beyond doth Heaven lead on the issue?

Ha! ha! To the height of our battlements comes the hail of stones. O beloved Apollo! There is a din of bronze-bound shields at the ports. O child of Zeus with whom is the divine authority that decides war when battle rages! And thou, sainted Queen Onca, on behalf of the city defend thy habitation of seven gates!

1 *κήδος* means both “kinship” and “care.” The wife of Cadmus was Harmonia, daughter of Ares and Aphrodite.
2 See the note on Suppl. 686.
3 Onca, the name of a Phoenician goddess, is identified with Athene (cp. l. 487).

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7 . . τυκάζου Μ, ἐντυκάζου m, εῦ τυκάζου recce. : L. Dindorf.
8 ["Ἀρτεμίς φίλα"] Seidler.
9 ἶ αἰθήρ : Herm.
10 καὶ δίδθεν : von den Bergh.
11 μάχαιρι | τε Μ : Herm.

333
AESCHYLUS

ιὼ παναρκεῖς¹ θεοί,
ιὼ τέλειοι τέλειαι τε γὰς
τάσδε² πυργοφύλακες,
πόλιν δορίποιον μὴ προδῶθ᾽

[στρ. γ.]

170 ἐτεροφώνῳ στρατῷ.
κλύστε παρθένων κλύστε πανδίκωσ³
χειροτόνους λιτᾶς.

[ἀντ. γ.]

ιὼ φίλοι δαίμονες,

175 λυτήριοι ἄμφιβάντες πόλιν,
δεῖξαθ᾽ ὡς φιλοπόλεις,⁴
μελεσθὲ θ' ἱερῶν δημίων,
μελόμενοι δ᾽ ἀρήζατε

180 φιλοθύτων δὲ τοι πόλεος ὀργίων
μνήστορες ἐστέ μοι.

ETEOKLAHΣ

ὑμᾶς ἐρωτῶ, θρέμματ᾽ οὐκ ἀνασχετά,
ἡ ταῦτ᾽ ἁριστα καὶ πόλει σωτήρια,

185 στρατῷ τε θάρσος τῶδε πυργηρουμένως,
βρέτῃ πεσόσας πρὸς πολισσοῦχων θεῶν
αὔεν, λακάζειν, σωφρόνων μισήματα;
μὴν ἐν κακοῖσι μὴν ἐν εὐεστοĩ φίλῃ

190 δύνακας ἐἵη τῷ γυναικεῖῳ γένει.
κρατοῦσαι μὲν γὰρ οὐχ ὁμιλητῶν θράσος,

δείσασα δ᾽ οὐκ χαὶ πόλει πλέον κακὸν.

195 καὶ νῦν πολίταις τάσδε διαδρόμους φυγάς
θείσαι διερροθήσατ᾽ ἄψυχον κάκην·
tὰ τῶν θύραθεν δ᾽ ὡς ἁριστ᾽ ὀφελλεῖται,
αὐτοῖ δ᾽ ὑπ᾽ αὐτῶν ἐνδοθεὶ πορθόμεθα.

τοιαύτα τὰν γυναιξὶ συνναῖν ἔχοις.⁵

¹ παναρκεῖς M, λ over p m¹, παναλκεῖς recc.
THE SEVEN AGAINST THEBES

O ye gods all potent to save, ye gods and goddesses that have full power to guard the bulwarks of our land, abandon not to a host of alien speech our city that now bears the brunt of war. Hearken, O hearken, righteously, unto maidens who stretch out their hands unto you in prayer.

O dear divinities, take your stand round the city as its saviours and show that ye hold it dear. Take thought of a people’s offerings, and as ye take thought succour us. Be mindful, I beseech ye, of our city’s lavish rites of sacrifice.

ETEOCLES

You, I ask, insufferable creatures that ye are! is this the best course to save the town, does this hearten our beleaguered soldiery—to fling yourselves before the images of the gods that guard the city and shout and shriek and make decent folk detest you? Neither in evil days nor in gladsome prosperity may I have to house with womankind. Has she the upper hand,—’tis insolence past living with; but, if seized with fear, to home and city she is a still greater bane. So now, by thus hurrying to and fro in flight, in your clamour ye have spread craven cowardice among the townsfolk. The fortunes of the foe without are thus aided best, while we are ruined from within by our own selves. Verily you may expect such troubles if you house with women-

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2 τᾶσδε γε Μ, τᾶσδε recc.
3 πανδίκως Μ¹LΚ, πανδίκως Μ²FRN.
4 *τ* Seidler.
5 φιλοσόφιες: Wunderlich.
6 δ’ Μ, θ’ recc.
7 πόλεως Μ recc., πόλεος Ν.
8 ὑφ’ αὐτῶν Μ, ὑπ’ αὐτῶν recc.
9 l. 195 omitted in Μ (at bottom of the page).
AESCHYLUS

κεί μή τις ἀρχῆς τῆς ἐμῆς ἀκούστεται,
ἀνὴρ γυνὴ τε χῶ τι τῶν μεταίχμιον,
ψήφος κατ' αὐτῶν ὀλεθρία βουλεύστεται,
λευστῆρα δῆμου δ' οὖ τι μή φύγῃ μόρον.
μέλει γὰρ ἄνδρι, μὴ γυνὴ βουλευέτως,
τᾶξιθεν ἐνδον δ' οὖσα μὴ βλάβην τίθει.
ἡκουσάς ἥ οὐκ ἡκουσάς, ἥ κωφῇ λέγω;

ΧΟΡΟΣ

ὁ φίλον Οἰδίπου τέκος, ἔδεισ᾽ ἀκού- [στρ. α.
σασα τὸν ἀρματόκτων ὑτοβον ὑτοβον,¹
ὅτε ² τε σύριγγες ἐκλαγξαν ἐλίτροχοι,
ἐπικιὼν τ' ἄπυον³ πηδαλίων διὰ στόμα
πυριγενεταν χαλινών.

ΕΤΕΟΚΛΗΣ

tί οὖν; ὁ ναύτης ἃρα μὴ 'ς πρῶραν φυγὼν
πρύμνηθεν ἡδρε⁴ μηχανὴν σωτηρίας,
νεώς καμούσης ποντίων πρὸς κύματι⁵;

ΧΟΡΟΣ

άλλ' ἐπὶ δαμόνων πρόδρομος ἑλθον ἄρ- [ἀντ. α.
χαία βρέτη, θεοῦτα πίσυνον,⁶ νιφάδος
ὅτ' ὀλοῖσιν νευφομένας⁷ βρόμοσ ἐν πύλαις·
δὴ τὸτ' ἦρθην φόβῳ πρὸς μακάρων λυτάς, πόλεως
ίν' ὑπερέχειν ἀλκάν.

¹ ὑτοβον MN, ὑτοβον ὑτοβον rec.
² ὑτι M, ὑτε Paris. 2886.
³ ἀπυον : Lachmann.
⁴ ἡδρε M, ἡδρε m¹ : Weil.
⁵ ματι M, ἐν κυ in erasure m, πρὸς κύματι rec.

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kind. Now if there be one who shall refuse obedience to my authority—man or woman or whatsoever is betwixt—sentence of death shall be passed upon him, and he shall in no wise escape destruction by stoning at the people’s hand. Matters abroad are man’s affair—let woman not advise thereon. Bide thou within and stir up no mischief. Dost hear or not? Or am I speaking to the deaf?

CHORUS

Ah, dear son of Oedipus, terror seized me at hearing the loud note sounded by the chariots, and when the pipes¹ screamed in the whirling wheels, and I heard the guiding gear in the horses’ mouths, the bits forged in fire.

ETEOCLES

What then? Has ever the seaman, by fleeing from stern to prow, found means to save himself when his ship laboured in a tossing sea?

CHORUS

But it was with trust in the gods that I came in hot haste to the olden images of the powers divine when there arose the roar of the deadly hail beating at the gates. Then indeed it was that I was stirred by terror to supplicate the Blessed Ones that they might hold their protection over the city.

¹ There is word-play on σῷριγξ: (1) the musical instrument, (2) the pipe of the nave.
AESCYLUS

ETEOKLHEΣ

'πύργον στέγεων εὐχεσθε πολέμων δόρυ.
οὐκοῦν τάδ' ἔσται πρὸς θεῶν· ἄλλ' οὖν θεοὺς
τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος.

ΧΟΡΟΣ

μήπωτ' ἐμὸν κατ' αἰώνα λίποι4 θεῶν [στρ. β.
ἀδε πανάγυρις, μηδ' ἐπίδομι τάνδ'
ἀστυδρομομέναν πόλιν καὶ στράτευμ' ἀπτόμενον πυρὶ δαίω.

ETEOKLHEΣ

μὴ μοι θεοὺς καλοῦσα βουλεύον κακῶς·
πειθαρχία γάρ ἔστι τῆς εὐπραξίας
μήτηρ, γυνὴ σωτήρος· ὥδ' ἔχει λόγος.

ΧΟΡΟΣ

ἔστιν θεοῖ δ' ἔτ' ἱσχὺς καθυπερτέρα· [ἀντ. β.
πολλάκι δ' ἐν κακοῖ τὸν ἀμάχανον
κάκ χαλεπᾶς δύας ὑπερθ' ὀμμάτων
κρημναμεναν 7 νεφελαν 8 ὀρθοί.

ETEOKLHEΣ

230 ἀνδρῶν τάδ' ἔστι, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρεθεν πολεμίων πειρωμένους7.
οὖν δ' ἀυ τὸ συγὰν καὶ μένειν εἰσὶν δόμων.

---

1 ll. 216-218 so M, 217 Chorus 218 Eteocles m1, recc.
2 ὀδκοῦν M, ὀνκοῦν m1, recc. Reading ὀδκοῦν ... θεῶν;
Tucker translates, "Will that not be in the Gods' behalf?"
3 πόλεως most mss., πόλεος N and some recc.
4 λείποι M : Rob.
THE SEVEN AGAINST THEBES

ETEOCLES

That our bulwarks stand fast against the onset of the foe—be that your prayer. Aye, this will be as the gods grant—but then, 'tis said, a captured city is forsaken by its gods.

CHORUS

Never, so long as my life lasts, may this holy company of the gods abandon it, nor may I live to see our city overrun and the soldiery laying hold on it with hostile fire!

ETEOCLES

Nay, take not evil counsel when thus calling on the gods. For Obedience is the mother of Success, wife of Preserver—so runs the saw.

CHORUS

Even so, yet the might of Heaven is above all; and ofttimes in the midst of his distress, it uplifteth the helpless, even from cruel woes when clouds are lowering over his eyes.

ETEOCLES

'Tis for men to offer victims and sacrifices unto the gods when they make trial of the foe; but thy task is to hold thy peace and bide within the house.

\[5 \text{ \textit{the}o} \overline{\text{\textit{u}}} \text{ M, ois superscr. m, \textit{the}o} \overline{\text{i}} \text{ is recc.} \]
\[6 \text{ \textit{t}ar: Canter.} \]
\[7 \text{ \textit{k}rim\textit{ma}m\textit{en}a} \nu \text{ M, krim\textit{ma}m\textit{en}a} \nu \text{ m1: Herm.} \]
\[8 \text{ \textit{ve}fe\textit{la}v: Herm.} \]
\[9 \text{ \textit{pe}r\textit{wo}m\textit{en}o} \nu \text{ M, \nu} \text{ superscr. m1: Weil.} \]
AESCYLUS

ΧΟΡΟΣ

dia thewv polin nemomeb\textsuperscript{1} adamatov,\textsuperscript{2} [str. γ. δυσμενεων δ' ochlon purgos aposteg ei.

235 tis\textsuperscript{3} tade nemesis stugiei;

ΕΤΕΟΚΛΗΣ

outoi phonow sou dammonwn timan genos:
all' wos politas mh kakosplagchous this,
euklos iso mh\textsuperscript{4} an an uperphoboiv.

ΧΟΡΟΣ

potaifatov\textsuperscript{4} klousa patagou anamiga\textsuperscript{5} [ant. γ.
tarboynw phoib tain' es akropotolin,
timov edos, ikomav.

ΕΤΕΟΚΛΗΣ

mh wyn, ean thneskontas he tetromenous
pithese, kowkutoinon arpalizete.
toutw gar 'Arhis boisketai, phoiv brotwv.

ΧΟΡΟΣ

245 kai mh akouw y' ippikow phuagmatow.

ΕΤΕΟΚΛΗΣ

mh wyn' akououo emfanow akou' agan.

ΧΟΡΟΣ

stenei polisma githen, ws kuklymenein.

\textsuperscript{1} nemomeb\textsuperscript{'} M, -meb\textsuperscript{'} rec.
\textsuperscript{2} adamatov M, adamatov rec.: Pauw.
\textsuperscript{3} tis: Heath.
\textsuperscript{4} potaion: Heimsoeth.
\textsuperscript{5} anamiga M, anamiga Aug.
THE SEVEN AGAINST THEBES

CHORUS

Through Heaven’s grace the city we inhabit is unsubdued and our battlements ward off the thronging foe. Wherein do our acts merit reproof in anger?

ETEOCLES

I grudge thee not, i’ faith, thine honouring the powers of Heaven; but that thou make not our burghers craven-hearted, be thou calm nor give way to terror overmuch.

CHORUS

’Twas at the sound of strange and mingled din that in trembling fear I came hither to the holy sanctuary upon the citadel.

ETEOCLES

If, then, ye hear of dying or of wounded men, seize not on the news with shrill lament. For this is the food of Ares, even the blood of men.

CHORUS

Hark! I hear the snorting of steeds!

ETEOCLES

For all thy hearing, hear not too plainly.

CHORUS

The stronghold groans from its base, as if they were girding it about.

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6 ἀκρόπολιν Μ, ἀκρόπτολιν Ν.  7 νῦν Μ.
AESCHYLUS

ΕΤΕΟΚΛΗΣ
οὐκοῦν ἐμ’ ἀρκεῖ τῶνδε βουλεὺειν πέρι.

ΧΟΡΟΣ
δέδοικ’, ἀραγμὸς δ’ ἐν πύλαις ὁφέλλεται.

ΕΤΕΟΚΛΗΣ
οὐ σίγα μηδὲν τῶνδε ἔρεις κατὰ πτόλιν;

ΧΟΡΟΣ
ὁ ἥπτελεια, μὴ προδῶς πυργώματα.

ΕΤΕΟΚΛΗΣ
οὐκ ἐς φθόρον¹ σιγῶσ’ ἀνασχήσῃ τάδε;

ΧΟΡΟΣ
θεοὶ πολίται, μὴ με δουλείας τυχεῖν.

ΕΤΕΟΚΛΗΣ
αὕτη οὐ δουλοῖς κάμε καὶ πᾶσαν πόλιν.²

ΧΟΡΟΣ
ὁ παγκράτεις Ζεῦ, τρέψον εἰς ἱχθροὺς βέλος.

ΕΤΕΟΚΛΗΣ
ὁ Ζεῦ, γυναικῶν οἶον ὀπασας γένος.

ΧΟΡΟΣ
μοχθηρόν, ὡσπερ ἄνδρας ὃν ἅλῳ πόλις.

¹ φόνον M, φθόρον m¹. ² πτόλιν M, πόλιν rec. rec.
THE SEVEN AGAINST THEBES

ETEOCLES

Well, it is enough, I hope, that I take thought thereon.

CHORUS

I am adread, the battering grows louder at the ports.

ETEOCLES

Hold thy peace! Say naught of this about the town!

CHORUS

O guardian company of gods, abandon not our battlements!

ETEOCLES

Plague on thee! Wilt thou not hold thy peace and suffer in patience?

CHORUS

Gods of our city! Save me from the fate of slavery!

ETEOCLES

'Tis thou, thou, that art making a slave of me and of the whole city.

CHORUS

O Almighty Zeus, turn thy bolt upon the foe!

ETEOCLES

O Zeus, what a breed thou hast given us in woman-kind!

CHORUS

A breed beset with miseries, even as men whose city is captured.

343
Aeschylus

Etéoklês

παλινστομεῖς ἀν' θυγγάνουσ' ἀγαλμάτων;

Χορος

ἀψυχία γὰρ γλώσσαν ἀρπάζει φόβος.

Etéoklês

260

αἰτουμένω μοι κοῦφον εἰ δοίης τέλος.

Χορος

λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἰσομαι.

Etéoklês

σίγησον, ὦ τάλανα, μὴ φίλους φόβει.

Χορος

σιγώ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

Etéoklês

τοῦτ' ἄντ' ἐκείνων τούποις αἴροῦμαι σέθεν.

265

καὶ πρὸς γε τούτους, ἐκτὸς οὗτ' ἀγαλμάτων,

ἐχοῦ τὰ κρείσσω, ἑυμμάχους εἶναι θεοὺς·

κάμων ἀκούσας' εὐγμάτων, ἔπειτα σὺ

ὀλολυγμὸν ἰερὸν εὐμενὴ παιώνισον,1

'Ελληνικὸν νόμισμα θυστάδος βοής,

270

θάρσος φίλους, λύουσα πολέμιον φόβον.

ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,

πεδινόμοις τε κάγοράς ἐπισκόποις,

1 παιώνισον M, παιάνισον m1 recc.
THE SEVEN AGAINST THEBES

ETEOCLES

What! ill-omened words and thy hands upon the statues of the gods?

CHORUS

Aye, for that I am faint of heart, fear runs away with my tongue.

ETEOCLES

If only thou wouldst grant at my request a trifling boon.

CHORUS

Say on forthwith, I pray thee, and I shall know anon.

ETEOCLES

Hold thy peace, wretched woman; cease from terrifying thine own defenders.

CHORUS

I hold my peace. I shall suffer the fate that others share.

ETEOCLES

This utterance likes me better than thy words that went before. Aye, and more than this—quit thy place about the images and make the better prayer: "May the gods fight on our side!" And now first hear my vow, and then ring out the loud and solemn cry of jubilance, our Grecian wont of sacrificial shout heartening to our friends, and remove the terror of battle.

And now [here Eteocles makes his vow] "To the guardian gods of our country, whether they haunt the plain or keep watch over the market-place, to
Δίρκης τε πηγαίς, ὑδατὶ τ' Ἰσμηνοῦ λέγω
εὐξυντιχόντων καὶ πόλεως σεσωμένης. ³

275 μήλοισιν αἱμάσσοντας ἐστίνας θεῶν,
[ταυροκτονοῦντας θεοῖσιν, ὥδ' ἐπεύχομαι] ⁴
θύσεων τροπαία, δαῖων ⁵ ὑ' ἐσθήματα, ⁶
στέψι λάφυρα ⁷ δουρίπληχθ᾽ ἀγνοίς δόμοις.
[στέψω πρὸ ναῶν, πολεμίων ὑ' ἐσθήματα. ⁸]

280 τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαιοῖς κάργριοις ποιφύγμασιν. ¹⁰
οὐ γάρ τι μάλλον μὴ φύγης τὸ μόροιμον. ¹¹
ἔγω δὲ γ' ἀνδρας ἐξ ἐμοὶ σὺν ἔβδομῳ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον

285 εἰς ἐπτατειχέας ἐξόδους τάξις μολόν,
πρὶν ἀγγέλους σπερχνοῦς τε καὶ ταχυρρόθους
λόγους ικέσθαι καὶ φλέγειν χρείας ὑπο.

ΧΟΡΟΣ

μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ. [στρ. α.
γείτόνες δὲ καρδίας

290 μεριμναί ξωπυροῦσι τάρβος
tὸν ἀμφίτειχὴ λεών,
δράκοντας ¹² ὡς τις τέκνων
ὑπερδέδουκεν λεκαίων ¹³ δυσευνάτορας ¹⁴
πάντρομοι ¹⁵ πελείας.

295 τοι μὲν γὰρ ποτὶ πύργους
πανδαμεῖ πανομίλει
στείχουσιν. τί γένωμαι;

¹ οὐδ' ἄντι: ὑδατὶ τ' Geel. ² σεσωμένης: Wecklein.
³ [ ] Wilam. ⁴ θύσεων: Weil.
⁵ πολεμίων: δαῖων Herm. ⁶ ἐσθήμασι Μ, τα over σι m.
⁷ λάφυρα δαῖων: στέψω λάφυρα Herm., Wilam.

346
THE SEVEN AGAINST THEBES

Dirce’s springs, and to Ismenus’ stream, I make my vow that, if all go well and the city with its burglers be preserved, they shall stain with blood of sheep the hearths of the gods and offer trophies, while I will bedeck their hallowed abodes with the spoil of the spear-smitten vestments of the foe.”

Such be the tenour of thy prayers unto the gods, indulging not in lamentations nor in vain and frantic shrieks; for none the more shalt thou thereby escape thy doom. Meantime I will go and at the seven outlets in the walls will post six men—myself the seventh—as champions to oppose the foe in gallant style, ere ever messengers in hot haste and swift speeding rumours arrive and inflame us by the urgent need.

[Exit

CHORUS

I heed his bidding, but through terror my spirit finds no rest. Anxieties, pressing close upon my heart, enkindle my dread of the soldiery encompassing our walls, even as an ever-timorous dove for her nestlings’ sake hath fear of serpents, the fell visitants of her nest. For in their whole force and multitude some press against our battlements—ah, what will

8 δοῦρερηθήθεθ Μ, δο(υ)ρύπληθθεθ V, δοριπληθθ V. 9 This verse is deleted in whole or in part in PQ.
10 ποιφόγμασσω by correction M, ποιφόγμασσω recce.
11 δ’ ετ’: δε γ’ Anon.
12 δράκοντα δ’: Bothe.
13 λεχέων: Lachmann.
14 δυσευνήτορας M, with ει over η, a over ας m1: scholiast M, Bothe.
15 πάντρομος M and m, -τροφος m recce.
AESCYLUS

toι δ' ἐπ' ἀμφιβόλους
ιάπτουσί πολίτας
300
χερμάδ' ὁκρῶσας. 1
παντὶ τρόπῳ, Διογενεῖς
θεοί, πόλιν καὶ στρατὸν
Καδμογενὴ́ ρύσθε.

τοῖον δ' ἀμεύσθεν 2 γαῖας πέδον [ἀντ. ἀ.
305
τάσοι ἄρειον, ἐχθροῖς
ἀφέντες τὰν βαθύχθουν' αἰαν,
ὕδωρ τε Διρκαῖον, εὐ-
τραφέστατον 3 πωμάτων
ὅςων ᾦσιν Ποσει-
δάν ὁ γαίαοχος
Τηθύος τε παῖδες.
πρὸς τάδ', ὃ πολιοῦχοι
θεοί, τοῖς μὲν ἔξω
πῦργων ἀνδρολέτειραν
κήρα, ρύψοπλον 4 ἄταν,
ἐμβαλόντες ἄροισθε
κύδος τοῖς πολίταις.
καὶ πόλεως ρύτορες 5 ἕστ' 6
εὐδροί τε στάθητ' 7
320
ὅξυγοις λιτάσιν.

οἰκτρὸν γὰρ πόλιν ὅδ' ὑγνυῖν
325
'Αἰδα προϊάψαι, δορὸς ἄγραν,
δουλίαν 7 ψαφαρᾶ σποδώ
ὕπ' ἀνδρὸς 'Αχαιοῦ θεόθεν
περθομέναν ἀτιμῶς,
τὰς δὲ κεχειρωμένας 8 ἀγεσθαί,
ἐ' ε', νέας τε καὶ παλαιὰς
THE SEVEN AGAINST THEBES

betide me?—others hurl jagged stones upon the burghers pelted on every side. O ye gods of race divine, with all your power rescue our city and her men-at-arms, the sons of Cadmus!

What more delightful plot of earth will ye exchange for this, if ye abandon to its foe this deep-soiled land and Dirce's water, most healthful of all streams poured forth by Poseidon, who upholds the earth, and by Tethys' children? Therefore, O gods that protect the city, so hurl panic upon the foe without our battlements that they fling away their arms and perish in slaughter; and earn thereby glory for yourselves in our burghers' eyes. O save our city and establish yourselves securely in your fair seats therein in answer to our prayers fraught with shrill laments!

For piteous it were thus to hurl to destruction a city of olden time, made slave and booty of the spear, in dust and ashes laid by Heaven's decree and ignominious ravage of Achaean men. Piteous, too, for her captive daughters (ah me, ah me!), young

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1 ὄκρυδεσσαν Μ, ὄκρυδεσσαν m1.  
2 ἀμείψασθε Μ, ἀμείψασθε m1.  
3 εὔτρεφέστατον Μ, εὐτράφεστατον recc.  
4 καταρίψοπλον Μ, καὶ τὰν ῥίψοπλον: κῆρα ῥίψοπλον Lowinski.  
5 ῥύτορες Μ1, ῥυτῆρες m1.  
6 ἔστ' Headlam.  
7 δουλείαν Μ: δουλίαν marg. of Burton's Aldina.  
8 κεχηρωμένας Μ, εἰ over η m1.  

349
ютдун плюкάμов, перири
ягнумέнов фарέων. βοὴ
δ' ἐκκενουμένα πόλις,
καΐδος ὄλλυμένας μιξοθρόου.
βαρείας τοι τύχας προταρβώ.

κλαυτὸν δ' ἀρτιτρόποις ὁμοδρόποις [ἀντ. β.
νομίμων προπάροιθεν διαμεύψαι
δωμάτων στυγερὰν ὀδόν·
tί; τὸν φθίμενον γὰρ προλέγω
βέλτερα τῶνδε πράσσειν·
πολλὰ γὰρ, εἴτε πτόλις δαμασθῆ,
εἴ ἐ, δυστυχὴ τε πράσσει.

ἄλλος δ' ἄλλον ἄγει, φονεύ-
εῖ, τὰ δὲ πυρφορεῖ· καπνῷ
[δὲ] ἀρχαίναι τόλισμ' ἄπαν·
μανόμενος δ' ἐπιτυπεῖ λαοδάμας
μναίνων εὐσέβειαν Ἀρης.

κορκορυγαὶ δ' ἀν' ἀστυ, προτὶ [πτόλιν]
[στρ. γ.
πυργῶτις· πρὸς ἄνδρὸς δ' ἀνὴρ
<ἀμφιλ> δορὶ κλίνεται.
βλαχαὶ δ' αἰματόεσσαι
τῶν ἐπιμαστιδίων

ἄρτιτρεφεῖς βρέμονται.
ἀρταγαί δὲ διαδρομᾶν ὁμαίμονες·
ζυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ζύννομον θέλων ἔχειν,

οὔτε μεῖον οὔτ' ἵσον λειμμένοι·
tάκτω τῶνδ' εἰκάσαι λόγος πάρα.
THE SEVEN AGAINST THEBES

and old, to be haled by their hair, like horses, while their raiment is rent about them. A city made desolate waileth as the captive spoil is borne off to its doom 'mid mingled cries. Grievous in truth is the fate my fear forebodes.

Woeful it is for modest maidens, plucked all unripe, before the nuptial rite, to pass on a detested journey from their homes. Nay, the dead, I trow, have a happier fate than they. Aye, for many and wretched are the miseries (alas, alas!) when a city is taken. Man drags off man, or slays, or carries fire; the whole city is befouled with smoke. Mad, inspiring to frenzy, slaying the people, defiling holiness is war.

Tumult reigns through the town, against it advances a towering net of ruin. Man encounters man and is laid low by the spear. For the babes at their breast resound the wailing cries of young mothers, all streaming with blood. Kindred are the prey of scattering bands. Pillager encounters pillager; the empty-handed hails the empty-handed, fain to have a partner, all greedy neither for less nor equal share. Good reason is there to surmise the issue of deeds like this.

1 ἄρτιτρόπος M, δ over the second τ m.
2 ὑμοδρόπων : Ritschl.
3 πόλις M, πτόλις F².
4 [δὲ] Brunck.
5 ποτὶ πτόλιν : Herm.
6 <ἀμφί> Herm.
7 κλίνεται M, with καί over κλι m¹.
8 διαδρομὴν M, -άν m¹.
9 λειμμένοι M, λειμμένοι rec.
10 τίς ἐκ M, τίν ἐκ m¹: Wilam.

351
AESCHYLUS

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν [ἀντ. γ. ἀλγύνει κυρήσας: πικρὸν δ' ὅμμα θαλαμητόλων.

360 πολλὰ δ' ἀκριτόφυρτος γὰς δόσις οὔτιδανοίς ἐν ἡθίοις¹ φορεῖται.
δμωίδες δὲ κατοπήμονες νέαι· τλάμον'' ευνὰν αἴχμαλωτον

365 ἀνδρὸς εὐνυχοῦντος ὡς δυσμενοῦς ὑπερτέρου ἐλπίς ἐστὶ νύκτερον τέλος μολεῖν, παγκλαύτων ἀλγέων ἐπίρροθον.

HMIXOPION

ὁ τοις κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ πευθῶ τιν' ἡμῖν, ὡ φίλαι, νέαν φέρει, σπουδῇ διώκων πομπίμοις χῦνας ποδῶν.

HMIXOPION

καὶ μὴν ἁναξ οｵ' αὐτὸς Οἰδίπου τόκος εἰς'' ἀρτικόλλουν ἀγγέλου λόγον μαθεῖν· σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

APPELOΣ

375 λέγομι', ἂν εἰδὼς εὗ τὰ τῶν ἐναντίων, ὡς τ'' ἐν πύλαις ἐκαστὸς εἰληχέν πάλον. Τυδεὺς μὲν ἢδη πρὸς πύλαιν Προτίσων βρέμει, πόρον δ' Ἰσμήνον οὖν ἐὰ περᾶν ὦ μάντις· οὐ γὰρ σφάγια γίγνεται καλά.

¹ ἡθίοις M, ἡθίοις rec. ² τλάμον mss. except N (τλάμον') : Blomfield. ³ εἰς most mss., ἐς Q : Porson. ⁴ ὡς in erasure changed to δ᾽ (?) M. ⁵ γίγνεσθαι : Porson.

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THE SEVEN AGAINST THEBES

Store of every sort, strewn upon the ground as it may chance, is cause for grief, a sorry sight for housewives' eyes. In wild confusion the plenteous gifts of earth are swept along in streams of wastefulness. Young women, enslaved, suffer a new misery. Theirs it is to expect a captive's woeful bed, bed as of a happy mate but a triumphant foe's—the coming of the nightly rite to alleviate her tears and anguish! 1

[The Scout is seen approaching from one side; Eteocles from the other]

LEADER OF THE FIRST HALF-CHORUS

My friends, the scout, methinks, is bringing to us some recent tidings of the host, urging in hot haste the joints of his legs that bear him hither.

LEADER OF THE SECOND HALF-CHORUS

And lo! here comes our lord himself, the son of Oedipus, at the fit moment to hear the messenger's report. He, too, from haste keeps not his even pace.

SCOUT

I will describe—from knowledge that is sure—the disposition of the foe, how at the gates each man hath his post by lot. Tydeus already is storming before the Proetid gate; yet the seer suffers him not to pass the Ismenus because the omens from the sacrifices do not promise fair. But Tydeus,

1 In this highly condensed passage, contrasted with the note of the misery of an enforced union is an undertone of the happiness of a marriage of love. ἄνδρος is at once "man" and "husband," τέλος "rite" and "consummation," ἐλπίς "expectation" of sorrow and of joy.
AESCYLUS

380 Ῥυδεὺς δὲ μαργὼν καὶ μάχης λευκὸνοις
μεσακύβιας κλαγγαίσιν ὡς δράκων βοᾷ
θείεις ἐὰν δὲ ὀνείδει μάντιν Ὀικλειδήν
σοφὸν, σαίνεις μόρον τε καὶ μάχην ἄσυχα.
τοιάντ' ἀντών τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ', ὑπ' ἀστίδος δ' ἐσῳ
χαλκήλατοι κλάζουσι κώδωνες φόβον
ἐχει δ' ὑπέρφρον σήμι' ἐπ' ἀστίδος τόδε,
φλέγονθ' ὑπ' ἀστρών σύρανῶν τετυμημένον
λαμπρὰ δὲ πανσέλνησαν ἐν μέσω σάκει,
πρέσβιστον ἀστρών, νυκτὸς ὀφθαλμός, πρέπει.
τοιάντ' ἀλών ταῖς ὑπερκόμποις σαγαῖς
βοᾶ παρ' ὀχθαῖς ποταμίας, μάχης ἑρῶν,
ἵπποσ χαλινῶν ὡς κατασθαμαίνων μένει,
ὅτις βοηθή σαλπιγγος ὁμοῖαι μένων.
395 τιν' ἀντιτάξεις τῷ δὲ; τὰς Προίτου πυλῶν
κλήθρων λυθέντων προστατεῖν φερέγγυος;

ΕΤΕΟΚΛΗΣ

κόσμον μὲν ἄνδρος υἱὶ τ᾽ ἄν τρέσαιμ' ἐγὼ,
οὐδ' ἐλκοποιὰ γίγνεται τὰ σήματα.
λόφοι δὲ κώδων τ᾽ οὐ δάκνουσ' ἄνευ δορὸς.
400 καὶ νύκτα ταῦτην ἦν λέγεις ἐπ' ἀστίδος
ἀστρῶν μαρμαρίσσας οὐρανοῦ κυρεύων,
τὰχ' ἄν γένοιτο μάντις ἢ ἄνοια τυν.
εἰ γὰρ θάνοντι νῦξ ἐπ' ὀφθαλμόις πέσοι,
τῶ τοι φέροντι σήμι' ὑπερκόμποι τόδε
γένοιτ' ἄν ὀρθῶς ἑνδίκως τ' ἐπώνυμον,
κατὸς καθ' αὐτοῦ τῆν δ' ὀβρών μαντεύσεται.

1 λευκοῦσος Μ, λε prefixed m, μ over μ m1.
2 θείεις M, theiēi recce.
3 Ὀικλειδήν mss. except G (ολ.).
4 δ' ἐσῳ M, δὲ τῷ m1 recce.

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mad with passion and eager for the fray, makes outcry like to a serpent's hiss at noonday, and lashes the wise seer, Oecles' son, with the taunt that a craven spirit makes him cringe before death and battle. Uttering such shouts, he shakes three overshadowing crests; his helmet's mane, while from beneath his shield bronze-wrought bells peal forth a fearsome clang. On his shield he beareth this presumptuous device—a sky of cunning workmanship, ablaze with stars, and in the centre of his buckler shines, most revered among the stars, the bright full moon, the eye of night. Raving thus in his vaunting garniture, he shouts upon the river-bank, lusting for the fray, like some charger that, panting in fury against the bit, chafes while it awaits the trumpet's blare. Whom wilt thou post as his antagonist? Who hath thy trust to stand as champion at the Proetid gate when the barriers are loosed?

ETEOCLES

On me a man's resplendent trappings work no terror. Nor hath blazonry power to wound—crests and bell bite not without the spear. And for this "night," which, thou sayest, is set upon his shield and glitters with the stars of heaven,—mayhap a man's folly might prove prophetic unto him. For should in death "night" fall upon his eyes, then to its bearer this vaunting cognizance of his might rightly and justly answer to its name; and 'tis to his own undoing it will prove that he thus insolently

5 ἀστρον changed to ἀστρων M. 6 ἄγαῖς M, σ prefixed m1. 7 ὀρμαίνων μένων MVH, ὀρμαίνων μένει KLFN. 8 γίνεται M: Porson. 9 η ἄνοια τιν M, ἡ ἄνοια τινί m. 10 μαντεύεται M, —σ inserted m.
Aeschylus

ἐγὼ δὲ Τυδεὶς κεδὼν Ἡ στακοῦ τόκον
tῶν ἀντιτάξω προστάτην πυλωμάτων,
μάλ' εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον
τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους.
αἰσχρῶν γὰρ ἄργος, μὴ κακὸς δ' εἶναι φίλει.
σπαρτῶν δ' ἀπ' ἀνδρῶν, ὅων Ἀρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἐστ' ἐγχώριος,
Μελάνιππος' ἔργον δ' ἐν κύβοις Ἀρης κρίνει.
Δίκη δ' ὁμαίμων2 κάρτα νῦν προστέλλεται
eὐργεῖν τεκούσῃ μητρὶ πολέμιον δόρυ.

Χορός

tὸν ἀμόν3 νυν4 ἀντίπαλον εὐτυχεῖν [στρ. α.
θεοὶ δοίεν, ὡς δικαίως πόλεως
πρόμαχος5 ὑπνυται. τρέμω δ' αἰματη-
φόρους μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

Ἀγγελος

tούτῳ μὲν οὕτως εὐτυχεῖν δοιεν θεοί.6
Καπανεὺς δ' ἐπ' Ἡλέκτραισιν εἶληκεν πύλαις,
γίγας δ' ἄλλος τοῦ πάρος λειλεγμένου
μεῖζων, δ' κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,
πύργους δ' ἀπειλεὶ δείν', ἀ μὴ κραίνοι τύχῃ.
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντος φήσων, οὐδὲ τὴν Διὸς
ἐρυν πέδοι σκήψασαν ἐμποδών σχεθεῖν.8
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
μεσμεμβρύνοσιν θάλπεσιν προσήκασεν.9

1 τὸν δ': Grotius. 2 ὁμαίμων M, ὁ δαμών m recce.
3 ἀμόν changed to ἀμόν M. 4 νυν M: Arnaldus.
5 πρόμαχος M, πρόμαχος m. 6 θεοὶ δοίεν M, δοίεν θεοὶ m.
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maketh prophecy. Now for my part, against Tydeus I will post as defender of this port the trusty son of Astacus. Right nobly born is he, and he holds in reverence the throne of Honour and detests boastful speech. Laggard in deeds of shame, yet no dastard, is he wont to be. From the Heroes of the Dragon's blood whom Ares spared, his stock is sprung, and a true scion of our soil is Melanippus. As for the issue, Ares with his dice will determine that; but Justice, his true kin in blood, sends him forth, charged to ward off the foeman's spear from the mother that gave him birth. [Exit Melanippus

CHORUS

Now may the gods grant that our champion have good success, as in a just cause he speedeth forth to battle for his country! But I shudder to look upon the blood-stained deaths of men fallen for their folk.

SCOUT

Aye, even as thou prayest, may the gods grant him good success!—For the Electran gate Capaneus hath drawn his lot: a giant he, overtopping him named afore; but his vaunting speech betokens thoughts too proud for man, and against our battlements he threatens horrors,—which may Fortune not bring to pass! For whether Heaven wills or wills it not, he vows he will make havoc of the city and that even the rival fire of Zeus, though it crash upon the earth in his path, shall not stay his course. As for lightning-flashes and the thunder's bolts, he likened them to rays of heat at midday. For blazon

\[\text{\textsuperscript{7}} \pi\acute{e}\delta\varphi : \text{Dindorf.}\]

\[\text{\textsuperscript{8}} \sigma\chi\epsilon\theta\epsilon\upsilon : \text{Blomfield.}\]
AESCHYLUS

ἕχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπάς διὰ χερῶν ἀπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν “πρήσω πόλιν.”

tοιῷδε φωτὶ πέμπε—τίς ξυστήσεται,
tίς ἄνδρα κομπάζοντα¹ μὴ τρέσας μενεῖ;

ΕΤΕΟΚΛΗΣ

καὶ τῶδε κέρδει κέρδος ἄλλο τίκτεται.
tῶν τοι ματαίων ἄνδρασιν φρονημάτων
ἡ γλῶσσα² ἀληθῆς γίγνεται³ κατήγορος.

Καπανεῦς δ’ ἀπελεῖ, δραίν παρεσκευασμένος,
θεοὺς ἀτίζων, καπογυμνάζων στόμα
χαρᾷ ματαία θυτὸς ὡν εἰς οὐρανόν
πέμπει γεγωνά⁴ Ζηνὶ κυμαίνοντ’ ἐπη·
pέποιθα δ’ αὐτῷ ἕιν δίκη τὸν πυρφόρον⁵

ἡξεῖν κεραυνὸν, οὐδὲν ἐξηκασμένον
μεσημβρινοίς θάλπεσιν τοῖς ἥλιοι.
ἀνὴρ δ’ ἔπ’ αὐτῷ, κεῖ στόμαργος ἐστ’ ἄγαν,
αἶθων τέτακται λῆμα, Πολυφόντοι βία,

φερέγγυνον φρούρημα, προστατηρίας

Ἀρτέμιδος ενυνίασι σὺν τ’ ἄλλωσ θεοῖς.
λέγ’ ἄλλον ἄλλαις ἐν πύλαις εἰληχῖτα.

ΧΟΡΟΣ

ὅλουθ’ ὃς πόλει μεγάλ’ ἑπεύχεται, [ἀντ. α.
κεραυνοῦ δὲ νῦν βέλος ἐπισχήθην,
πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν

θ’ ἐδωλίων ὑπερκόπτω⁶

dορὶ ποτ’ ἐκλαπάξαι.

¹ κομπάζοντα M, κομπάζοντα m¹ recce.
² γλῶτ’ M, γλῶττα m.
³ γίγνεται M : Porson.
⁴ γεγωνά M, γεγωνάι m : Brunck.
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he hath a man, a fire-bearer, armourless, save that in his hands for weapon a torch blazes; and in letters of gold he saith "I will fire the town." Against such a warrior do thou send—who will meet him in the fray? Who will abide his onset, his heart not turned to terror at his boasting?

ETEOCLES

Here too is gain added with interest unto gain. The tongue in sooth proveth true accuser of men's reckless thoughts; and Capaneus utters threats, well prepared to act, dishonouring the gods; and in vain glee plying his tongue to its full strength, sends up to heaven—mortal that he is—his surging boasts to be heard of Zeus. But right sure am I that upon him, as he well deserves, will come that fire-bearer, the thunder's bolt, no whit changed into the likeness of the sun's hot rays at midday. Against him, arrant boaster that he is, has been posted a warrior fiery of spirit, even valiant Polyphontes, a trusty guard by favour of protecting Artemis and with the aid of other gods. Say on—another, and the gate that has fallen to his lot!

[Exit Polyphontes]

CHORUS

Perish the braggart who vaunteth loud against the city! May the thunder's bolt stay him ere ever he burst into my home and with o'erweening spear despoil my maiden bower!

1 Tydeus' insolence (l. 387) was "gain" to our cause; to it is now added that of Capaneus, which is like money put out at interest (τόκος).

5 πυρφόρον M, πυρφόρον recc.
7 τ' M, θ' recc.
6 μιν: Brunck.
8 υπερκόμπω: Anon.
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AESCYLUS

ΑΓΓΕΛΟΣ

καὶ μὴν τὸν ἐντεῦθεν λαχώντα πρὸς πύλαις λέξω· τρίτῳ γὰρ Ἕτεόκλως τρίτος πάλος ἐξ ὑπτίου πήδησεν εὐχάλκου κράνους,
πύλαις Νηστησιοὶ προσβαλεῖν λόχον.

460 ἰπποὺς δὲ ἐν ἁμπυκτήριοι ἐμβρυμωμένας δυνεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.

φιμοὶ δὲ συρίζοσι βάρβαρον τρόπον,

465 μυκτηροκόμποις πνεύμασι πληροῦμενοι.

ἐσχημάτισται δὲ ἀσπίς οὐ σμικρὸν τρόπον· ἀνὴρ [ὁ] ὁπλίτης κλιμακὸς προσαμβασίες στείχει πρὸς ἑχθρῶν πύργον, ἐκπέρσας θέλων.

βοᾷ δὲ χοῦτος γραμμάτων ἐν ἔναλλαβάς οὐδ’ ἂν Ἀρης σφ’ ἐκβάλοι πυργωμάτων.

470 καὶ τῶδε φωτὶ πέμπε τὸν φερέγγων πόλεως ἀπείρηεν τήθε δούλιον ζυγόν.

ΕΤΕΟΚΛΗΣ

πέμπομι’ ἂν Ἡθῆ τῶν, σὺν τύχῃ δὲ τῷ· καὶ δὴ πέπεμπται κόμπον ἐν χερῶν ἔχων,
Μεγαρεύς, Κρέοντος σπέρμα τοῦ σπαρτῶν γένους,

475 δὲς οὕτω μάργων ἰππικῶν φρυγικότων βρόμων φοβηθεῖς ἐκ πυλῶν χωρίςεται, ἀλλ’ ἡ θανάτων τροφεία πληρώσει χθονί,

ἡ καὶ δύνανται καὶ πόλις ἐπ’ ἀστίδος

480 ἐλῶν λαφύρους δῶμα κοσμῆσαι πατρός.

κόμπαζ’ ἐπ’ ἄλλῳ, μηδὲ μοι φθόνει λέγων.

1 νηστησι Μ, νησταισι m1 F, νηστασι KN.
2 εισήματισται M, ἐσχημάτισται m1.
3 μικρὸν : Rob. 4 [ὁ] Blomfield.
4 πρὸς ἀμβάσεις : Canter. 5 πρὸς ἀμβάσεις : Blomfield.
5 δούλειον : Blomfield.

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Scout

Now I will tell of him who next drew his station at the gates. To Eteocles, as third, the lot to hurl his band against the Neistan port leaped third from out the upturned helm of goodly bronze. His mares, in eagerness to fall at once upon the gate, chafe in their frontlet-bands as he wheels them to and fro; their muzzle-gear, filled with the breath of their proud nostrils, pipes in outlandish style. In no paltry fashion hath his shield been blazoned. A man in armour mounts a ladder’s rungs to his foeman’s fortress, bent on its destruction, and he also cries aloud, in words their letters frame, that even Ares could not hurl him from the battlements. Against him likewise do thou send one upon whom thou canst rely to avert from our city the yoke of slavery.

ETEOCLES

Here is the man whom on the instant I would send—and he’s fortune’s choice,methinks. [Exit Megareus.] Lo, already he is gone, with his two hands to do his bragging, even Megareus, Creon’s seed, of the race of the Dragon’s blood. Not one step will he stir him from his gate, daunted by the noisy snorting of rampant steeds; but either he will by death pay the full charge of his nurture to his native land, or he will capture even two warriors and the fortress on the shield, and with his spoils bedeck his father’s house. Another and his boasting!—and stint me not thy tale.

---7 πέπεμπτ' οὐ MPKLN, πέπεμπται QγP2.
8 σπαρτοῦ M, ὦν over οὗ m1. 9 δ' M1, δο' M2.
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

ἐπεύχομαι τῶδε μὲν εὐτυχεῖν, ὦ [στρ. β. 
πρόμαχ’ ἐμῶν δόμων, τούτι δὲ δυστυχεῖν.
ὡς δ’ ὑπέραυχα βάξουσιν ἐπὶ πτόλει 
μανομένα φρενί, τῶς νῦν
485 Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

ΑΓΓΕΛΟΣ

τέταρτος ἄλλος, γείτονας πύλας ἔχων
"Ογκας Ἀθάνας, ξῦν βοὴ παρίσταται,
Ἱππομέδουτος σχῆμα καὶ μέγας τύπος· 
ἀλω δὲ πολλὴν, ἀσπίδος κύκλον λέγω,
ἐφριξα δυνήσαντος· οὐκ ἄλλως ἔρω.
ό σηματουργός δ’ οὐ τις εὕτελής ἄρ’ ἢ
ὁστις τὸδ’ ἔργον ὑπασεν πρὸς ἀσπίδι,
Τυφών’ ἱέντα πῦρπνου διὰ στόμα 
λυγνὲν μέλαιναν, αἴσθην πυρὸς κάσων.
490 ὅφεων δὲ πλεκτάναισι περίδρομον κύτος 
προσηδάφιστα κοιλογάστορος κύκλου.
αὐτὸς δ’ ἑπηλάλαξεν, ἐνθεος δ’ "Ἀρει 
βακχά πρὸς ἄλκην Θυίας ὃς φόβον βλέπων.
τοιοῦθε φωτὸς πεῖραν εὖ φιλακτέον·
500 Φόβος γὰρ ἥδη πρὸς πύλαις κομπάζεται.

ΕΤΕΟΚΛΗΣ

πρῶτον μὲν "Ογκα Παλλάς, ἦτ’ ἀγχύπτολις,
πύλαιοι γείτων, ἀνδρὸς ἐχθαίρουσ’ ὑβριν,
eἰρξει νεοσσῶν ὡς δράκοντα δύσχιμον· 
Ὑπέρβιος δέ, κεδνὸς Οἰνοπος τόκος,
ἀνήρ κατ’ ἄνδρα τοῦτον ἤρεθη, θέλων
ἐξιστορήσαι μοῦραν ἐν χρεία τύχης,
505 1 δὴ τάδε Μ, δὴ τῶδε Q'KL, τῶδε Cant. 1.

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CHORUS

O champion of my home, I pray that fortune may be propitious unto him and hostile unto them. As in the frenzy of their souls they utter arrogant boasts against the city, so may Zeus, the Awarder, turn upon them an eye of wrath!

SCOUT

Another, the fourth, hath as his station the port nigh unto Onca Athena, and advances with a shout—Hippomedon, stately in shape and of mighty bulk. And as he whirled round his mighty orb (‘tis the circle of his buckler I mean) a shudder came upon me—gainsay it I cannot. No sorry craftsman sure was he, the blazoner, who wrought this work upon the shield—Typhon, belching from his fire-breathing mouth a murky smoke, flame’s flickering sister; and the encircling casing of his hollow-bellied orb is made fast to its ground by intertwining snakes. The champion himself has shouted his battle-cry, and inspired by Ares, raves, like a Bacchant, for the fray, flashing terror from his glance. Well must we guard against the assault of such a warrior, for already at the port Terror makes its vaunt.

ETEOCLES

First Onca Pallas, whose abode is nigh, hard by the port, loathing the arrogance of man, will fend him off, like a chill snake from a nestling brood. To match him, man to encounter man, Hyperbius, Oenops’ trusty son, was chosen; for he is minded to make trial of his fortune in the stress of need—

2 βάζονω M, βάζουσαν rec. 3 θνᾶς M, most ms., θνᾶς N.
ΑΕΣΧΥΛΟΣ

οὐτ' εἴδος οὔτε θυμὸν οὐδ' ὁπλων σχέσιν
μωμητός, Ἐρμής δὲ εὐλόγως ξυνήγαγεν.\(^1\)
ἐχθρὸς γὰρ ἀνήρ\(^2\) ἀνδρὶ τῷ ξυστήσεται,

510 ξυνόσετον δὲ πολεμίουσ ἐπ' ἀσπίδων
θεοὺς· τὸ μὲν γὰρ πύρπνον Τυφών' ἔχει,
Ὑπερβίω δὲ Ζεύς πατὴρ ἐπ' ἀσπίδως
σταδαῖος ἦσται, διὰ χρόνος βέλος φλέγων:
κοῦπω τις εἶδε Ζήνα ποι νικῶμενον.

515 τοιάδε μέντοι προσφίλεια δαιμόνων·
πρὸς τῶν κρατοῦντων δ' ἐσμέν, οἱ δ' ἰσσω-
μένων,
eἰ Ζεύς γε Τυφών καρτερώτερος máχη·

519 εἰκὸς δὲ\(^4\) πράξεων\(^5\) ἄνδρας ὃδ' ἀντιστάτας,

518 ὑπερβίω τε πρὸς λόγον τοῦ σήματος
σωτήρ γένοιτ' αὖ Ζεύς ἐπ' ἀσπίδος τυχών.

ΧΟΡΟΣ

520 πέποιθα <δὴ> \(^6\) τὸν Διὸς ἀντίτυπον ἔχοντ' 
[ἀντ. β.

άφιλον εὖ σάκει τοῦ χθονίου δέμας
daίμονος,\(^7\) ἐχθρὸν εἰκάσμα βροτοῖς\(^7\) τε καὶ
dαρβίοις θεοῖς,

525 πρόσθε πυλάν κεφαλὰν ἱάψειν.

ἈΓΓΕΛΟΣ

οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
pέμπταις προσταξέντα Βορραίαις\(^8\) πύλαις,
tύμβον κατ' αὐτὸν Διογενὸς Ἀμφίωνος·
ὁμονοι δ' ἀἴχμην ἢν ἔχει μᾶλλον θεοῦ

\(^1\) συνήγαγεν: Brunck. \(^2\) ἀνήρ: Porson.
\(^3\) So PQ, other mss. reverse order. \(^4\) γὲ M, δὲ m\(^1\).
THE SEVEN AGAINST THEBES

in form, in spirit, and in the fashion of his arms, without reproach. Fitly hath Hermes\(^1\) confronted them; for the man is at enmity with the man whom he will face, and hostile to each other are the gods upon their shields whom the twain will bring to battle. The one hath Typhon breathing fire, while on Hyperbius’ shield sitteth, calm and ready, Father Zeus, in his hand a bolt ablaze; and never yet, I trow, hath man seen Zeus o’erthrown. Such then on either side is the favour of the powers divine: with the victors are we, they with the vanquished, if Zeus, in truth, is mightier in battle than Typhon. Yet it is like that the mortal champions too should fare even as their gods; and so to Hyperbius, in accordance with his blazon, Zeus will prove a Saviour, for that he is set upon his shield. \(\textit{Exit Hyperbius}\)

CHORUS

Full sure am I that the antagonist of Zeus, since he beareth on his buckler the unloved form of the earth-born thing, a semblance loathed of men and of the long-lived gods, will lay low his head before our port.

Scout

May it prove even so! But of the fifth I next report, of him appointed to the fifth, the Northern port full opposite the tomb of Amphion, son of Zeus. He grasps a spear, which, in his assurance,

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\(^1\) Hermes presided over contests and lots.
AESCHYLUS

530 σέβειν πεποιθώς ὁμμάτων θ' ύπέρτερον, ἦ μὴν λατάξειν ἀστύ Καδμείων βίαν. 
Δίος· τὸδ' αὐθὰ μητρὸς ἐξ ὀρεσκόου 
βλάστημα καλλίπρωτον, ἀνδρόπαις ἀνήρ. 
στείχει δ' ίουλος ἄρτι διὰ παρηδῶν, 

535 ὥρας φυσίσης, ταρφὺς ἀντέλλουσα θρίξ. 
ὅ δ' ὦμόν, οὕτι παρθένων ἐπώνυμον, 
φρόνημα, γοργὸν δ' ομί' ἔχων, προσίσταται. 
οὐ μὴν ἀκόμπατος γ' ἐφίσταται πύλαις· 
τὸ γὰρ πόλεως ὦνειδὸς ἐν χαλκήλατῳ 

540 σάκει, κυκλωτῷ σώματος προβλήματι, 
Σφίγγ' ὀμόσιτον προσμεμηχανεῖν 
γόμφως ἐνώμα, λαμπρὸν ἐκκρουστὸν δέμας, 
φέρει δ' ύφ' αὐτῇ φώτα Καδμείων ἔνα, 
ὡς πλείοτ' ἐπ' ἀνδρὶ τῶδ' ἑπτεσθαί βέλη.

545 ἐλθὼν δ' ἐοικεν οὗ κατηλεύσειν μάχην, 
μακρὰς κελεῦθου δ' οὗ καταισχυνεῖν2 πόρον, 
Παρθενοπαῖος Ἀρκάς· ὁ δ' τοιόδ' ἀνήρ 
μέτοικος, Ἄργει δ' ἐκτίνων καλῶς τροφᾶς, 
πύργοις ἀπειλεῖ τοῖσδ' ἀ μὴ κραίνοι θεὸς.

ETEOKLAHS

550 εἶ γὰρ τύχοιεν ὃν φρονοῦσι πρὸς θεῶν, 
αὐτοῖς ἐκεῖνοι ἀνοσίοις κομπάσμασιν· 
ἡ τὰν πανώλεις παγκάκως τ' ὀλοῖατο. 
ἔστων δὲ καὶ τῶδ', δὲν λέγεις τὸν Ἀρκάδα, 
ἀνήρ ἄκομπος, χεῖρ δ' ὀρᾷ τὸ δράσιμον,

1 μητρὸς M, μητρὸς rec. 
2 καταισχυνεῖν M, καταισχυνεῖν m.
THE SEVEN AGAINST THEBES

he holds in higher honour than a god and as more precious than his eyes; and by it he swears an oath that verily he will lay waste the city of the Cadmeans spite of Zeus himself. So speaks the fair-faced offspring of a mother that dwells among the hills—a warrior, half man, half boy, and along his cheeks the down is but now spreading, youth's earliest crop, the thick upspringing hair. Savage of heart, in no wise suited to his maiden name, and grim of glance, he now advances; nor indeed doth he take his stand at the gate without his vaunt; for on his bronze-wrought buckler, his body's orbed defence, he kept ever swinging to and fro our city's shame, the raw-devouring Sphinx, a burnished and embossed figure, cunningly riveted thereon. A man she bears beneath her, a Cadmean, so that this warrior may be chief target of our missiles. 'Tis like that, once arrived, he will do no petty trading in the fight, nor bring shame upon his long journey's course—Parthenopaeus, of Arcadia. Of such sort is the man, and to make full payment for his goodly nurture unto Argos, wherein he dwelleth as an alien guest, he now utters such threats against our ramparts. May Heaven fulfil them not!

ETEOCLES

Oh! would they might but get from Heaven the things whereof they dream, themselves with all their unhallowed boastings; full surely then in utter ruin and in utter misery would they be destroyed. But against this Arcadian too, of whom thou tellest, we have our man, no braggart he, but his hand marks

1 Parthenopaeus "maiden-faced." His mother Atalanta dwelt on Mt. Maenalus in Arcadia.
ΑΕΣΧΥΛΟΣ

555 Ἀκτωρ ἀδελφὸς τοῦ πάρος λελεγμένου·
ὅς οὖν εἶσει γλῶσσαν ἐργυμάτων ἀτέρ
ἐσω πυλῶν ῥέουσαν ἄλαινεν κακά,
οὐδὲ εἰσαμεῖμαι θηρὸς ἐχθίστου δάκους
εἰκὼν νεφώντας νομιμίας ἐπ᾽ ἀσπίδος

560 ἢ ἔξωθεν εἰςω τῷ νεφώντα μέμψεται,
πυκνοὶ κροτησμοὶ τυγχάνουσα ὑπὸ πτόλιν.
θεῶν θελόντων τὰν ἀληθευόσαμ᾿ ἐγὼ.

ΧΟΡΟΣ

İKΝΕΙΤΑΙ ΛΟΓΟΣ ΔΙΑ ΣΤΗΘΕΩΝ, [στρ. γ.
ΤΡΙΧΟΣ Δ’ ὈΡΘΙΑΣ ΠΛΟΚΑΜΟΣ ἸΣΤΑΤΑΙ,

565 ΜΕΓΑΛΑ ΜΕΓΑΛΗΓΟΡΩΝ ΚΛΥΟ΢Α
ΑΝΟΣΙΩΝ ΆΝ∆ΡΩΝ. ΕΙΘΕ ΓΑΡ
ΘΕΟΙ ΤΟΥΣ Δ’ ὈΛΕΣΙΑΝ ἜΝ ΓΑ.

ΑΓΓΕΛΟΣ

ΕΚΤΟΝ ΛΕΓΟΙΜ᾿ ἌΝ ΆΝΔΡΑ ΣΩΦΡΟΝΕΣΤΑΤΟΝ,
ἌΛΚΗΝ Τ’ ἌΡΙΣΤΟΝ ΜΑΝΤΙΝ, ἌΜΦΙΑΡΕΩΣ ΒΙΑΝ.

570 ὉΜΟΛΟΓΙΩΝ ΔΕ ΠΡΟΣ ΠΥΛΑΙΣ ΤΕΤΑΓΜΈΝΟΣ
ΚΑΚΟΙΣΙ ΒΑΣΙΕΙ ΠΟΛΛΑ ΤΥΘΕΩΣ ΒΙΑΝ·
ΤΟΝ ΆΝΘΡΟΦΟΝΤΗΝ, ΤΟΝ ΠΟΛΕΩΣ ΤΑΡΑΚΤΟΡΑ,
ΜΕΓΙΣΤΟΝ ἌΡΓΕΙ ΤΩΝ ΚΑΚΩΝ ΔΙΔΑΣΚΑΛΟΝ,
ἘΡΕΥΝΟΥ ΚΛΗΤΗΡΑ, ΠΡΟΣΠΟΛΟΝ ΦΟΝΟΥ,
ΚΑΚΩΝ Τ’ ἌΘΡΑΣΤΩ ΤΩΝΔΕ ΒΟΥΛΕΥΤΗΡΙΟΝ.

575 ΚΑΙ ΤΟΝ ΣΟΝ ΑΘΘΙΣ ΠΡΟΣΘΡΟΑΝ ὈΜΟΣΤΡΟΝ,
ΕΞΕΥΠΠΑΞΩΝ ὌΜΜΑ, ΠΟΛΥΝΕΙΚΟΣ ΒΙΑΝ,
𝐃ΙΣ Τ’ ἘΝ ΤΕΛΕΥΤΗ ΤΟΥΝΟΜ’ ΕΙΝΔΑΤΟΥΜΕΝΟΣ,
ΚΑΛΕΙ. ΛΕΓΕΙ ΔΕ ΤΟΥΤ’ ΕΠΟΣ ΔΙΑ ΣΤΟΜΑ.

1 ἔξωθεν: Porson.
2 δ’ ἄν M, ἄν VHQK, τ’ ἄν P².
3 κλύων M, κλύουν’ rec.: Herm.
4 εἰ θεοὶ (ϑεοὶ M¹) θεοὶ M, εἴθε γὰρ θεοὶ PQLK.

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the thing to do,—Actor, brother to him I named before. He will not suffer words without deeds to pour within his gate and foster mischief, nor will he grant entrance to one who, on his foeman’s shield, bears the image of a monstrous and abhorred beast. That beast outside his shield will have reason to reproach him who would bear her within, when she is dealt many a hammering blow beneath the city’s walls. If the gods so will, I may indeed prove true prophet! 

[Exit Actor

CHORUS

His words pierce my heart, my hair stands on end as I hear the loud threatenings of these proud-boasting, impious men. Oh that the gods would overwhelm them here in our land!

SCOUT

Sixth I will name a warrior passing wise, a seer most valiant in combat, even mighty Amphiaraüs. Posted at the Homoloian port, he assails stalwart Tydeus full oft with bitter names—“murderer, trouble of the State, Argos’ chief teacher in the ways of wrong, summoner of the Avenging Curse, minister of bloodshed, counsellor unto Adrastus in his present evil course.” Thereafter with uplifted eyes addressing thy own brother, valiant Polynices, he calls him by his name, dwelling twice upon its latter part, and these are the words that passed his

1 Polynices “much-strife” (πολύ νείκος). ἐνδατούμενος, literally “separating,” i.e. dwelling with emphasis on each separate part of the name.

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5 προσμόραν M, πρόσμορον rec. : Francken.
6 ἄδελφεχτι : ὄμοσπορον Francken. 7 ὑνομα : Schütz.

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"ἡ τοιον ἔργον καὶ θεοὶς προσφιλές,
καλὸν τ’ ἀκούσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρών καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ’ ἐπακτὸν ἐμβεβληκότα;
μητρὸς τε πηγὴν τίς κατασβέσει δίκη;
πατρίς τε¹ γαῖα σῆς ὑπὸ σπουδῆς δορὶ
ἀλούσα πῶς σοι ξύμαχος γενήσεται;
ἐγνως μὲν δὴ τὴν πιανῶ κχόνα,
μάντις κεκευθὸς πολεμίας ὑπὸ χθονὸς.²
μαχώμεθ’ οὖκ ἄτιμων ἐλπίζω μόρον.’
τοιαῦθ’ ὁ μάντις ἀστίδ’ εὐκήλως ἑχὼν³
πάγχαλκον τῇδα: σῆμα δ’ οὖκ ἐπήν κύκλω.
οὐ γὰρ δοκεῖν ἀριστος, ἄλλ’ εἶναι βέλει,
βαθεῖαν ἀλοκα διὰ φρενὸς καρπούμενος,
εἶ ὡς τὰ κενὰ βλαστάνει βουλεῦμα.
τούτω σοφοὺς τε κάγαθους ἀντηρέτας
πέμπειν ἐπαινῶ. δεινὸς ὡς θεοὺς σέβει.

ΣΤΕΘΟΛΗΣ

φεῦ τοῦ ξυναλλάσσοντος ὅρνιθος βροτοῖς⁴
díkaiouν ἀνδρα τοῖς δυσσεβεστέρους.⁵
ἐν παντὶ πράγει δ’ ἐσθ’ ὀμιλίας κακῆς
κάκιον οὐδέν, καρπὸς οὐ κομιστέος.
ἐκεῖς ἄρουρα βάνατον ἐκκαρπίζεται.
ἡ γὰρ ξυνεισβάς πλοῦτον εὐσεβὴς ἀνήρ
ναύταισι θερμοῖς καὶ πονουργίᾳ τινί
ὀλωλεν ἄνδρῶν σὺν θεοπτύστῳ γένει,

¹ δὲ M most rec. τε AVKP γρ.
² ἐπιχθοῦς M, ἐπὶ χθοῦς most rec., ὑπὸ χθοῦς PV.
³ εὐκήλως Μ, εὐκηλῶν νέων M: Weil.
⁴ βροτοῖς Μ, βροτοῖ m¹ rec.
⁵ δυσσεβεστέρως M, σ’ superscr. m., δυσσεβεστάτως rec.
THE SEVEN AGAINST THEBES

lips: "Of a truth such a deed as this is well pleasing unto Heaven, and to thy fame for men in days to come to hear and tell of—that thou dost ravage the city of thy sires and the gods of thine own race by hurling upon them an invading host? The mother’s fount—what righteousness shall drain it dry? The fatherland—how shall it, through thy ambition vanquished by the sword, join its cause with thine? As for me, I shall enrich this earth, sepulchred, a seer, beneath a foeman’s soil. Let us fight! I look for no inglorious doom." In this wise spake the seer, holding at rest his buckler all of bronze. Blazon there was none upon its orb—for ’tis his resolve not to seem the bravest, but to be; and he reaps the harvest of his mind’s deep furrowing, whence his sage counsels spring. Against him I would have thee send an antagonist both wise and brave. To be dreaded is he who reveres the gods.

ETEOCLES

Out upon the fortune of mortals that brings together the just man with the unrighteous! In every issue naught is more evil than evil partnership—the fruit thereof must have no garnering. The field of infatuation yields as its harvest death. It may be that the godly man, embarked together with sailors hotly bent on some piece of villainy, perishes along with the heaven-detested crew; or,

1 μητρός πηγή strictly means "source, which consists in a mother." Having used this expression for "mother, who is the source of life," the poet accommodates the verb to the literal sense of πηγή rather than use a verb of slaying which would have suited the personal object.

371
AESCHYLUS

605 ἦ ξύν πολίταις ἀνδράσιν δίκαιος ὠν ἐχθροζένοις τε καὶ θεῶν ἀμνήμοσων,
ταῦτοι κυρίσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοῖνω ἤδη.
οὕτως δ’ ὁ μάντις, νῦν Οἰκλεόις¹ λέγω,
σώφρων δίκαιος ἁγαθὸς εὐσεβῆς ἀνήρ,
μέγας προφήτης, ἀνοσίου συμμοιχὸς
θραυστοῦμοις ἄνδράσιν βίᾳ φρενῶν,
τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν,
Διὸς θέλοντος ἐγκαθελκυσθῆσαι.

615 δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις,
οὐχ ὡς ἄθυμος οὐδὲ λήματος κάκης,
ἀλλ’ οἴδεν ὡς σφε χρὴ τελευτῆσαι μάχης,
εἴ καρπὸς ἐσται θεοφάτουσι Δωξίου.

620 ὡμως δ’ ἐπ’ αὐτῷ φώτα, Δασθένους βίαν,
ἐχθροζένοις πυλῶν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ’ ἡβῶσαν φύει,²
ποδῶκες ὄμμα, χεῖρα δ’ οὐ βραδύνεται
παρ’ ἄσπίδος γυμνωθέν ἀρπάσαι δόρυ.

625 θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτοὺς.

ΧΟΡΟΣ

κλύοντες θεοὶ δικαιὰς λιτὰς

[ἀντ. γ.]

ἀμετέρας³ τελειῶτ’, ὡς πόλις εὐτυχῆ,
dορίσουν κάκ’ ἐκτρέποντες ἐσ’ γὰς⁴
ἐπιμόλους· πύργων δ’ ἐκτοθεὶ

630 βαλὼν Ζεὺς σφὲ κάνοι κεραυνῷ.

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¹ Οἰκλεός M: Porson.
² φόει M, φόει m¹ many rec. Wellauer.
³ ἀμετέρας: Dindorf.
⁴ γὰς ἐπιμόλους M, with εἰς above ἐπὶ m¹, γὰς πρὸς ἐπιμόλους rec. Herm.

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in the other case, though just himself, if that he consorts with fellow-citizens who hate all strangers and remember not the gods, he falls, beyond his due, into the selfsame snare and is tamed when smitten by Heaven’s impartial lash.

Even so the seer, Oecles’ son, a man sagacious, just, brave, and godly, a wise interpreter of Heaven’s will—leaguing, against his better reason, with unholy, bold-mouthed men, who proceed in long train upon the road that is far to retrace—shall, by the will of Zeus, be dragged down in ruin along with them.

I have, therefore, no thought that he will even attack the gates: not that he lacks mettle or because he is craven of spirit, but he knows that it is his doom to meet his end in the fray, if there is to be fruition unto the prophecies of Loxias—and he is wont either to keep silent or to speak what the hour demands. Howbeit, to encounter him, we will oppose a warrior, stalwart Lasthenes, a warder surly unto strangers at the city’s doors. Old is he in mind, but his flesh is at its prime, his eye quick to direct his foot, nor does he let his hand tarry for his spear to strike whatever is uncovered by the shield. Yet ’tis Heaven’s gift for mortals to succeed.

[Exit Lasthenes

CHORUS

Hearken, ye gods, to our supplications in a righteous cause, and vouchsafe their fulfilment, even that fortune be with our city, and avert war’s horrors from us upon the invaders of our land! May Zeus smite and slay them with his bolt outside the walls!

1 The march of the army from distant Argos is compared to a lengthened-out procession.
ΑΕΣΧΥΛΟΣ

τὸν ἔβδομον δὴ τὸν ἔφε ἐβδόμαις πύλαις
λέξω, τὸν αὐτοὺ φοι κασίγνητον, πόλει
οἷς ἀράται καὶ κατεύχεται τύχας.
πῦργοις ἔπεμβάς καπνικηρυχθεὶς χθονί,
ἀλώσμον παιάν ἐπεξιακχάσας,

635

σοὶ ξυμφέρεσθαι καὶ κτανών θανεῖν πέλας,
ἡ ξώντ' ἀτμαστήρα τῶς ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τείσασθαι τρόπον.
τοιαῦτ' ἄντει καὶ θεοὺς γενελίους

cαλεῖ πατρώας γῆς ἐποπτήρας λυτῶν

640
tῶν ὅν γενέσθαι πάγχυ Πολυνείκους βία.
ἐξει δὲ καυσωπήγες εὐκυκλον σάκος
δυπλοῦν τε σήμα προσμεμηχανήμενον.
χρυσόλατον γὰρ ἀνδρα τευχητὴν ἰδεῶν

645
ἀγεὶ γνυὴ τις σωφρόνως ἡγούμενη.

650

Δίκη δ’ άρ’ εἶναι φησιν, ὡς τὰ γράμματα
λέγει “κατάξω δ’ ἄνδρα τόνδε καὶ πόλιν

[ἐπιστροφάς.]”

tοιαῦτ’ ἐκείνων ἐστὶ τάξευρήματα.

655
[όν δ’ αὐτός ἢδη γνώθι τίνα πέμπειν δοκεῖ.] 5

οὐσ’ οὗσθ’ ἄνδρι τῶδε κηρυκευμάτων

μέμψη, σῦ δ’ αὐτός γνώθι ναυκληρεῖν πόλιν.

ΕΤΕΟΚΛΗΣ

ὡς θεομανέως τε καὶ θεῶν μέγα στύγος,
ὡς πανδάκρυτον ἀμοῦ Οἰδίπον γένος.

655

ἄμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.

1 οἰα γ’ Μ, οἷς γ’ m1, οἷς K1 N.
2 τῶς M, τῶς m1.
3 τίσασθαι: Wilam.
4 λέξει M, λέγει rec. 5 [ ] Halm.
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Scout

Last I must report of him at the seventh gate,¹ the seventh champion, thine own brother, and what fate he imprecates and invokes upon the city. He prays that, his foot set upon her walls, proclaimed as conqueror in the land, after raising a wild shout of triumph at its overthrow, he then may close with thee, and if he slay thee, perish at thy side, or, if thou escapest with thy life, that he may requite thee in the self-same wise with exile even as thou didst thus dishonour him with banishment. Such menaces he shouts forth, and he calls upon the gods of his race and fatherland to have regard unto his prayers—a violent Polynices in very sooth. A buckler he bears, well-rounded and newly-wrought, with a twofold blazon cunningly fixed thereon; for a being in woman’s form, advancing with modest mien, conducts a warrior in armed guise, fashioned in beaten gold. Justice, it seemeth, she declares herself, as the legend runs: “And I will bring back unto his home this man and he shall have a country, and shall range in his father’s halls.”

Such is the nature of the devices of their champions. [Do thou forthwith determine for thyself whom thou must send.] Thou shalt find no fault with me for my report; but it is thy part alone to judge how thou must steer the ship of State. [Exit

ETEOCLES

O maddened of Heaven and by Heaven deeply loathed, O steeped in tears, our house of Oedipus! Woe is me! now indeed our father’s curses bear

¹ The ominous “seventh” is substituted for “the Highest” (Ὑπωρεία).
Àλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει, 
μὴ καὶ τεκνωθῇ δυσφορώτερος γόσ.
ἐπωνύμω δὲ κάρτα, Πολυνείκει1 λέγω, 
tάχ' εἰσόμεσθα τοῦπίσημ' ὅποι τελεί,
εἰ ν'ν κατάξει χρυσότευκτα γράμματα
ἐπ' ἀσπίδος φλύοντα σὺν² φοίτῳ φρενών.
εἰ δ' Ἡ Δίς παῖς παρθένος Δίκη παρὴν
ἐργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν·
ἄλλ' οὔτε ν'ν φυγόντα μητρόθεν σκότον,
οὔτ' ἐν τροφαίων, οὔτ' ἐφηβήσαντά πω,
οὔτ' ἐν γενείου ἔπλογῇ τριχώματος,
Δίκη προσείδεθα³ καὶ κατηξιώσατο.
οὔτ'⁴ ἐν πατρώας μὴν χθόνος κακουχία
οἴμαι ν'ν αὐτῷ ν'ν παραπτατεῖν πέλας.
ἡ δὴ⁵ ἂν εἴῃ πανδίκως ψευδώνυμος
Δίκη, ἔπνοοια φωτι παντόλμω φρένας.
τούτοις πεποιθῶς εἴμι καὶ ἐνυπήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδυκώτερος;
ἀρχοντὶ ἀρχων καὶ κασιγνήτω κἀσις,
ἐχθρὸς σὺν ἐχθρῷ στῆσομαι. φέρ' ως τάχος
κημιδὰς, αἰχμῆς καὶ πέτρων⁶ προβλῆματα.

ΧΟΡΟΣ

μὴ, φιλτατ' ἀνδρῶν, Οἴδιπον τέκος, γένη
ὄργην ὡμοίος τῷ κάκιστ' αὐθωμένῳ.
ἄλλ' ἀνδρας Ἀργείοισι Καδμείους ἄλις
ἐς χείρας⁷ ἐλθεῖν· αἷμα γαρ καθάρσουν.
ἀνδροῖν δ' ὡμαίοιον θάνατος ὡδ' αὐτοκτόνοις,⁸
οὐκ ἔστι γῆρας τούδε τοῦ μιᾶματος.

¹ πολυνείκει with final ει in erasure. -νείκη recc.
² σὺν M, σὺν recc. ³ προσεῖδε: B. Martin from schol.
⁴ οὔτ' M many recc., οὔτ' recc.
⁵ ἠδὲ: Πιερές
⁶ σὺν οὔτ' M many recc., οὔτ' recc.
⁷ Ετοιμάζεις Meta τῆσθαι τόδε θυσίας recc.
⁸ Αὐτοκτονομότας ἄνδρες recc.
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their fruit in deeds.—But it beseems me not either to weep or wail, lest a grief harder yet to bear be brought to birth. As for him so fitly named—this Polynices—we shall know anon to what end his blazonry will come; whether gold-wrought letters babbling upon his shield, along with witlessness of soul, shall bring him home. Had Justice, the virgin daughter of Zeus, attended his actions and his thoughts, this might perchance have been. But as it is, neither when he fled the darkness of his mother’s womb, nor in his nurture, nor ever when he grew to youthful manhood, nor when the hair was gathering on his chin, did Justice accost him and claim him as her own. Nor yet again do I think that now, when he does outrage to his fatherland, doth she stand by his side, his champion. Aye, verily, Justice were all justly false in name were she to consort with one all-daring in his purpose. In this I put my confidence and will go forth and face him—I myself. Who else hath a claim more just? Chieftain against chieftain, brother against brother, foe against foe, I will take my stand. Quick, my greaves to fend off spear and stone!

CHORUS

Ah no, dearest of men, thou son of Oedipus, show not thyself like in temper unto him who utters such dire words. Nay, ’tis enough for Cadmeans to come to close grapple with Argives; for of that blood there is expiation. But death dealt one to other by two of one blood—of that pollution there is no growing old.

5 ἡδητ’ M: Wecklein. 6 πέτρων changed to πετρῶν M. 7 χέρας M, χεῖρας rec. 8 αὐτόκτονος M, αὐτόκτόνος m1.

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ΑΕΣΧΥΛΟΣ

ΕΤΕΟΚΛΗΣ

εἴπερ κακῶν φέροι τις, αἰσχύνης ἄτερ ἔστω· μόνον γὰρ κέρδος ἐν τεθνήκοσι·
κακῶν δὲ κασχρῶν οὕτω εὐκλείαν ἔρεις.

ΧΟΡΟΣ

τί μέμονας, τέκνον; μὴ τί σεθυμοπληθ-[στρ.α.
θῆς δορὶμαργος άτα φερέτω· κακοῦ δὲ ἐκβαλε ἐρωτός αρχάν.

ΕΤΕΟΚΛΗΣ

ἐπεὶ τὸ πράγμα κάρτ' ἐπισπέρχει θεός,
ἐτώ κατ' οὐδ' οὗμα Κωκυτοῦ λαχὸν
Φοίβῳ στυγηθέν πᾶν τὸ Λαίον γένος.

ΧΟΡΟΣ

ὁμοδακής σ' ἄγαν ἱμερος ἔξοτρυ- [ἀντ.α.
νει πικρόκαρτον ἀνδροκτασίαν τελείων
αἵματος οὐ θεμιστοῦ.

ΕΤΕΟΚΛΗΣ

φίλου γὰρ ἔχθρα μοι πατρὸς τάλαυν' ἀρά ἔνθροι ἀκλαυτοίς ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ύστέρου μόρου.

ΧΟΡΟΣ

ἀλλά σοι μὴ ποτρύνου· κακῶς οὐ κεκλή-[στρ.β.
σῆ βίον εἰ κυρήσας: μελάναιγις [δ']
οὐκ.

1 μέμονας Μ, η over ο m1. 2 μήτες: Aldina.
3 δορὶ μάργος Μ, δορὶμαργος recu. 4 ἐκβαλε Μ, ἐκβαλλ' m1.
5 ἀνδροπτασίαν Μ, ἀνδροκτασίαν m1.
6 αἰσχρὰ Μ, ἔχθρα recu.
THE SEVEN AGAINST THEBES

ETEOCLES

If indeed man should suffer ill, let it be clear of dishonour; for that counts as the sole gain when men are dead. But of ill coupled with dishonour thou canst not say aught that’s good.

CHORUS

For what art thou so eager, child? Let not mad lust for battle fill thy soul and carry thee away. Cast from thee the evil passion at its birth.

ETEOCLES

Since Heaven so urgently presses on the event, let all the race of Laïus, that hath incurred Phoebus’ hate, drift adown the wind, apportioned to Cocytus’ wave!

CHORUS

Too savage a passion impels thee to a rite of slaughter of unlawful blood; and bitter is the fruit thereof.

ETEOCLES

Aye, for mine own father’s ruinous and hateful curse haunts my dry eyes that cannot weep and tells me first of gain and then of death.¹

CHORUS

Nay, resist its impulse. A craven’s name thou shalt not bear if thou hast prospered well in life.

¹ Literally “gain coming before death that comes later.” The curse whispers “slay him, then be slain thyself.”

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⁷ τελεί M, τελεία m¹, τελεί’ rec. : Wordsworth. ⁸ δ’ οὐκ : οὐκ Arnaldus.
Aeschylus

700  ἐσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν θεοὶ θυσίαν δέχωνται.  

Elektra

θεοῖς μὲν ἡδὴ πῶς παρημελήμεθα, χάρις δ' ἄφ' ἡμῶν ὀλομένων θαυμάζεται· τί οὖν ἐτ' ἀν σαίνωμεν ὀλέθριον μόρον;

Xoro

705  νῦν ὅτε σοι παρέστακεν· ἐπεῖ δαίμων [ἀντ. β.] λήματος ἐν τροπαίᾳ χρονίᾳ μεταλ- λακτὸς ἵσως ἀν ἐλθοί θελεμωτέρῳ πνεύματι. νῦν δ' ἐτι ζεῖ.

Elektra

ἐξέξεσεν γὰρ Οἰδίπου κατεύγματα· ἀγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων ὄψεις, πατρίων χρημάτων δατήριοι.  

Xoro

710  πιθοῦ γνωαξί, καὶ περ ὀυ στέργων ὤμως.

Elektra

λέγοιτ' ἀν ὡν ἀνη τις· οὐδὲ χρῆ μακράν.

Xoro

715  μὴ ἱθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

Elektra

τεθηγμένον τοῖ µ' οὐκ ἀπαμβλυνεῖς λόγῳ.

1 The mark of interrogation is due to Tucker.
2 ἀντροπαίᾳ χρονίᾳ M, ἀντροπαίᾳ χρωνίᾳ m: Aldina.
3 θαλερωτέρῳ M, θαλερωτέρῳ m1 recc.: Conington.
4 ἐξέσεσαν M, ἐξέξεσεν recc.
THE SEVEN AGAINST THEBES

Will not the sable-palled Avenging Spirit quit the house, when the gods receive oblation at thy hands?

ETEOCLES

The gods, it seems, have long since ceased their care of us. The service they value at our hands is that we perish. Why then should we longer fawn upon the doom of death?

CHORUS

Now, when it stands close at hand. For the Evil Spirit shifting its mood perchance may veer, albeit late, and come with gentler breath. But as yet it rages in fury.

ETEOCLES

Aye, made to rage in fury by the curse of Oedipus. All too true the phantoms of my nightly dreams portending division of our father's heritage!

CHORUS

Be ruled by women although thou likest it not.

ETEOCLES

Say aught that's possible; nor need ye speak at length.

CHORUS

Go thou not forth on this mission to defend the seventh gate!

ETEOCLES

Thy words, I tell thee, shall not blunt my sharpened purpose.

\[^5\) δοθήριον* (ο made from ω) M, δοθήριοι m.\]
\[^6\) πείθου: Blomfield.\]
\[^7\) τίς M, τίς m.\]
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

νίκην γε μέντοι καὶ κακὴν τιμᾶ θεός.

ΕΤΕΟΚΛΗΣ

οὐκ ἄνδρ’ ὀπλῆτην τοῦτο χρῆ στέργειν ἐπος.

ΧΟΡΟΣ

ἀλλ’ αὐτάδελφον αἶμα δρέψασθαι θέλεις;

ΕΤΕΟΚΛΗΣ

θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.

ΧΟΡΟΣ

720 πέφρικα τὰν ὁλεσίοικον θεόν, οὗ θεοῖς ὠμοίαν,

παναληθη¹ κακόμαντων

πατρὸς εὐκταίαν Ἡρων 

tελέσαι τὰς περιθύμους

725 κατάρας Οἰδιπόδα βλασφήμονσ.²

παιδολέτωρ δ’ ἔρις ἄδ³ ὀτρύνει.

730 ξένος δὲ κλήρους⁴ ἐπινωμᾶ,

Χάλυβος Σκυθᾶν⁵ ἀποικος,

κτεάνων χρηματοδαίτας

πυκρός, ὑμόφρων σίδαρος,

χθόνα ναίειν διαπῆλας,

ὀπόσαν καὶ φθιμένοισιν κατέχειν,

735 τῶν μεγάλων πεδίων ἀμοίρους.

ἐπεὶ δ’ ἂν⁶ αὐτοκτόνως⁷

αὐτοδαίκτωι θάνωσι,

¹ παναληθη M: Dindorf.
THE SEVEN AGAINST THEBES

CHORUS

Aye, yet victory, though inglorious, is held in honour by the gods.

ETEOCLES

* No soldier may brook an utterance like that.

CHORUS

What! Wilt thou make harvest of thine own brother’s blood?

ETEOCLES

From heaven-sent ills there’s no escape. [Exit ✔

CHORUS

I shudder in terror at the power divine, unlike all other gods, that bringeth desolation upon homes, that forebodeth woe unerringly, the Avenging Spirit invoked by a father’s prayer. I shudder at its working fulfilment of the imprecation uttered in excess of wrath by Oedipus distraught. This strife, deadly to his sons, stirreth it to work.

A stranger it is that apportioneth their inheritance, the Chalyb that hath come, a settler here, from Scythia, a ruthless distributer of wealth, even savage-hearted steel that hath allotted them as land wherein to dwell even so much as may be theirs to hold in death—disportioned of these wide demesnes.

But when they shall have perished, slain by

\[\text{Footnotes:} \]

2 βλαψίφρονος οίδιπόδα: N (Triclinius).
3 ἐρις δ΄ M, ἑρις ἅδ’ m1.
4 κλήρος M1 (?), κλήροις M2 recc.
5 σκυθῶν: Dindorf.
6 ἐπειδ’ ἄν M, ἑπειδ’ ἄν recc.
7 αὐτοκτόνωσιν M, αὐτοκτόνως recc.
καὶ γαῖα¹ κόνις πή
μελαμπαγές αἴμα φοῖνιον,
τίς ἂν καθαρμοῦς⁴ πόροι,
τίς ἂν σφε λούσειν; ὦ
πόνοι δόμων νέοι παλαι-
οῖσι συμμιγεῖς κακοῖς.

παλαιγενῆ γὰρ λέγω
παρβασίαν⁵ ὁκύπονον·
αἰῶνα δ' ἐς τρίτον μένει.

Ἀπόλλωνος εἴπε Λάιος
βία,⁴ τρίς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίους θνάσκοντα⁶ γέν-
νας ἄτερ σφῶξειν πόλιν,

κρατηθεὶς δ' ἐκ φίλων ἄβουλιαν⁸
ἐγείνατο μὲν μόρον αὐτῶ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἁγνὰν
σπείρας ἄρουραν, ἴν' ἐτράφῃ,

ῥίζαν αἰματόεσσαν
ἐτλα,⁸ παράνοια⁹ συνάγε
νυμφίους φρενώλεις.¹⁰

κακῶν δ' ὡσπερ θάλασσα κῦμ' ἄγει. [ἀντ. γ.
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει

τρίχαλον, δ καὶ περὶ πρύμ-

ναν πόλεως καχλάζει.

μεταξὺ δ' ἄλκα δι', ὀλίγον
tείνει, πύργος ἐν εὐρεί.

δέδουκα δὲ σὺν¹¹ βασιλεύσει

μὴ πόλις δαμασθῇ.

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THE SEVEN AGAINST THEBES

kindred hands in mutual slaughter, and the dust of earth hath drunk their black and clotted gore, who can provide wherewith to purify? Who can wash away their stain? O house of misery, wherein new woes are blent with woes of old!

Aye, of ancient time is the transgression I recount, and swift its retribution: yet unto the third generation it abideth; ever since Laïus—in defiance of Apollo’s hest, albeit He thrice declared at Pytho, earth’s central shrine, that he must die without offspring would he save his realm—

Ever since he, overborne by the perverse counselling of his nature, begat doom unto himself, even Oedipus, the son who slew his sire; the same who sowed his seed in a hallowed field, his mother’s womb, where he was nurtured to life,—and he came to endure a growth of blood. Madness it was that linked the infatuate pair.

And now a sea of troubles, as it were, driveth on its billows; as one wave sinks, another, of triple crest, it reareth aloft, even that which now seethes about the ship of State. Narrow the space that stretches between as a defence—no wider than a wall. I am fearful lest, with our princes, our city be o’erthrown.

---

1 χθονία: γαία Herm.
2 κάθαρ* M, κάθαρμα m, ὄν over μα m1, καθαρμός recce.
3 παραβασίαν M, παραβασίαν recce. : Porson.
4 βία M, βία m.
5 θύσκοντα M, θύσκοντα m most mss. : Kirchhoff.
6 ἀβουλία M, ἀβουλία or -αίσ recce. : Dindorf.
7 γείνατο M, ἐγείνατο LRN. 8 ἐτλη M, ἐτλα m.
9 παράνοια with final i added M, παράνοια? m.
10 φρενώλης M, φρενώλεις m recce.
11 συν M, σύν recce.

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AESCYLUS

teleiān 1 γὰρ παλαυφάτων ἀράν 2
βαρεῖαι καταλλαγαί. τὰ δ’ ὅλοα
πελόμεν 3 οὐ παρέρχεται.
πρόπρυμνα δ’ ἑκβολάν 4 φέρει
ἀνδρῶν ἀλφιστῶν
ὀλβος ἀγαν παχυνθείς.

770

tīn’ ἀνδρῶν γὰρ τοσόνδ’ ἔθαύμασαν
θεοὶ καὶ ξυνέστιοι πόλεος ὁσ
πολύβατος 5 τ’ ἀγῶν’ βροτῶν,

775

δόσων τότ’ Ὀιδίπουν τίνιν,
tὰν ἀρχαῖον ἀνδραν 6
κῆρ’ ἀφελόντα χώρας;

ἐπεὶ δ’ ἀρτίφρων
ἐγένετο μέλεος ἀθλίων

780

γάμων, ἐπ’ ἄλγει δυσφορῶν
μανομένα κραδία 7
δίδυμα κάκ’ ἐτέλεσεν ·
πατροφόνω χερὶ τῶν
†κρεισσοτέκνων 10 ὀμμάτων 11 ἐπιλάγχθη.

785
tέκνων δ’ ἄγριας 12
ἐφῆκεν ἐπικότους τροφᾶς, 13
αἰαί, πικρογλώσσους ἄρας,
καὶ σφε σιδαρονόμω
διὰ χερὶ 14 ποτε λαχεῖν

790

κτήματα· νῦν δὲ τρέω
μῆ τελέσῃ καμψίτους Ἐρινύς,

ΑΓΓΕΛΟΣ

θαρσεῖτε, παιδεῖς μητέρων τεθραμμέναι.

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THE SEVEN AGAINST THEBES

For heavy is the settlement of curses uttered long ago when they come to their fulfilment; and the fatal account, once it is there, passeth not away. The wealth of gainful men, when grown too gross, is heaved overboard from the bottom of the hold.

For who of men was ever so admired of gods and of those that share with them the city's hearth, the thronged gathering of men, as Oedipus was honoured that day when he freed the land of that deadly pest whose prey was man?

But when, to his misery, he came to know aright his ill-starred bridal, sore grieving at his pain, with frenzied heart he worked a twofold ill: with the hand that had slain his sire he reft him of his eyes, dearer to him than his own children.

And against his sons, because of their cruel tendance, he launched malisons of wrath (ah me! malisons of bitter tongue)—even that they with sword in hand should in time to come divide his substance. But now I tremble lest the Spirit of Vengeance with hurrying pace may work their accomplishment.

[Enter Messenger

MESSENGER

Be of good cheer, mother-bred children that ye

---

1 τέλει* M, a in erasure and ai or oi over a m1: Dindorf.
2 ἀραί: Bothe.
3 πελόμεν' M, τελόμεν' m1.
4 ἐκβολῶν M, ἐκβολάν m1.
5 πόλεως: πόλεος ὁ Dindorf.
6 πολύβοσι: Blomfield from schol. M.
7 αἰών: Weil.
8 ἀναρπαξάνδραν: Herm.
9 καρδία mss. except N (κραδία).
10 κρείσσω τέκνων M, κρεισσοτέκνων m.
11 δ' ἀπ' ὀμμάτων M most mss., ὀρμάτων N.
12 ἀραίας: Francken.
13 τροφάς M, τροφάς P marg.
14 διαχειρίαι: Porson.

387
AESCHYLUS

πόλις πέφευγεν ἡδὲ δούλιον' ζυγόν:
πέπτωκεν ἀνδρῶν ἀβρίμων κομπάσματα.
πόλις δ' ἐν εὐδία τε καὶ κλυδωνίου
πολλαίσι πληγαῖς ἀντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφραζόμεσθα μονομάχους προστάταις.
καλῶς ἔχει τὰ πλεῖστ', ἐν ἔξ πυλώμασιν
τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης
ἀναξ Ἀπόλλων εἰλετ', Οἰδίπου γένει
κραίνων παλαιάς Λατών δυσβουλίας.

ΧΟΡΟΣ

τί δ' ἐστι πράγμα νεόκοτον πόλει πλέον;

ΑΓΓΕΛΟΣ

πόλις σέσωσταί· βασιλέες δ' ὁμόσποροι—

ΧΟΡΟΣ

τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓΓΕΛΟΣ

φρονοῦσα νῦν ἁκούσον· Οἰδίπου τόκοι—

ΧΟΡΟΣ

οἶ γῳ τάλαινα, μάντες εἰμὶ τῶν κακῶν.

ΑΓΓΕΛΟΣ

οὖν ἀμφιλέκτως μὴν κατεσποδημένωι—

1 δούλιον M, δούλιον H.  2 πέπτωκεν δ' M, πέπτωκεν recce.
3 ἐφραζόμεθα M, -μεσθα recce.  4 καλῶς M, δ' superscr. m1.
5 βασιλέως M, -εἰς superscr. m1, βασιλέες recce.
6 Transposed from after 810: Weil.
7 τόκος M, γενος superscr. m: Heimsoeth.
8 οἴ εἰγω: Canter.
THE SEVEN AGAINST THEBES

are. Our city has escaped the yoke of servitude; the boasts of the mighty men have fallen to the ground. The ship of State is in smooth waters and for all the sore buffeting of the surging billows hath shipped no sea. Her walls are proof, and we have bulwarked her ports with champions who in single-handed fight have redeemed their pledge. In the main, all goes well—at six portals; but the seventh, the august Commander of Sevens,¹ lord Apollo, took unto himself, fulfilling upon the house of Oedipus the follies wrought by Laius in days of old.

CHORUS

What fresh event is there further to afflict the city?

MESSENGER

The city, it is safe! But the twin-born princes—

CHORUS

Who? What is’t thou meanest? My wits are distraught from dread of what thou hast to tell.

MESSENGER

Keep now thy wits and listen. The sons of Oedipus—

CHORUS

Ah, unhappy that I am! I am a prophetess of ill.

MESSENGER

In truth, past all questioning, smitten to the dust—

¹ An obscure designation of Apollo, often referred to the tradition that he was born on the seventh day. The adjective looks like a military title, but divisions of seven are unknown.
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

ἐκεῖθι κεῖσθον; βαρέα δ’ οὐν ὄμως φράσον.

ΑΓΓΕΛΟΣ

810 805 ἄνδρες τεθνάσων ἐκ χερῶν αὐτοκτόνων.

ΧΟΡΟΣ

οὕτως ἀδελφαῖς χερῶν ἧμαρονθ’ ἀμα; 

ΑΓΓΕΛΟΣ

οὕτως οἱ δαίμων κοινὸς ὃν ἁμφοῖν ἄγαν. 

815 αὐτὸς δ’ ἀναλοί δῆτα δύσποτομον γένος.

τοιαύτα χαίρειν καὶ δακρύεσθαι πάρα.

πόλιν μεν εὖ πράσσονσαν, οἱ δ’ ἐπιστάται,

δυσσῶ στρατηγῶ, διέλαχον σφυρηλάτῳ

Σκύθῃ σιδήρῳ κτημάτων παμπτησίαν.

ἐξουσί δ’ ὃν λάβωσιν ἐν ταφῇ χθονός,

πατρὸς κατ’ εὐχάς δυσπότμων φορούμενοι.

820 ἐπόλιος σέσωσται βασιλέων οἱ ὁμοσπόροι

πέπωκεν αἷμα γαί ὕπ’ ἀλλήλων φόνῳ.

ΧΟΡΟΣ

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι

dαίμονες, οἱ δ’ Κάδμου πύργους

tοῦσδε ῥύεσθε. 

825 πότερον χαίρω κἀπολολύξω

---

1 κεῖσθον M, ἡ superscr. m, κηλθον other mss.
2 Transposed from after 804: Weil.
3 ἄνδρες: Porson. 4 χερῶν M, χερῶν rec. 
5 αὐτοκτόνων M, κτονῶν superscr. (m?).
6 ἄγαν: ἀμα Nauck. 7 ἀμα: ἄγαν Nauck.
8 δυσπότμους: Headlam. 9 [ ] Butler.
THE SEVEN AGAINST THEBES

CHORUS

Do they lie yonder? Dread though thy tidings be, yet speak out plainly.

MesserER

Dead are the men, by hands that slew their own.

CHORUS

Were they slain together by hands thus close akin?¹

MesserER

Thus all too equal was their destiny to them both. Of itself alone, in very truth, it maketh an end of the ill-starred race. Cause have we here for joy and tears—joy, for our city’s favouring fortune; whereas the leaders, the commanders twain, have portioned out the fulness of their wealth with hammered steel of Scythia; and they shall possess whatever part of land they shall receive in sepulture, swept by their ill-starred destiny adown the blast of their father’s curse. [Saved is the city; but the twin-born princes—earth hath drunk their blood, shed in slaughter each by the other’s hand.] [Exit

CHORUS

O mighty Zeus and powers divine that guard our city, ye who in very deed protect these walls of Cadmus! Am I to rejoice and raise a shout of

¹ i.e. both by birth and in cruelty.

¹⁰ βασιλεῖον M recce., βασιλέων recc.
¹¹ γὰρ M, γαῖ m¹.
¹² πολιο(σ)οὐχοι: Pauw.
¹³ ρύεσθαι M² (changed from ρύεσθαι M¹) recc.

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AESCYLUS

πόλεως ἀσινεὶ ὀσωτήρι· . .,
ἡ τοῦ μογεροῦ καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἱ δὴ ὅρθως καὶ ἐπωνυμίαν
καὶ πολυεικεῖς
ἀλοντ' ἀσεβεὶ² διανοία.

ὡ μέλαινα καὶ τελεία
γένεος Οἰδίπου τ' ἀρά,
κακόν με καρδίαν³ τι περιπίτνει κρύος.

ἐπευξᾶ τύμβῳ μέλος
Θυίας αἰματοσταγεῖς
νεκρόν κλύουσα δυσμόρωσ⁴
θανόντας· ἤ δύσορνος ἀ-
δε ξυναυλία δορός.

ἐξέπραξεν, οὐδ' ἀπείπεν
πατρόθεν εὐκτάια φάτις·
βουλαὶ δ' ἀπιστοὶ Λατόν διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλυν·
θέσφατ' οὐκ ἀμβλύνεται.

ἰ ὡ πολύστονοι, τόδ' εἱρ-
γάσασθ' ἀπιστοῦ ἤλθε δ' αἰ-
ακτὰ πήματ' οὐ λόγῳ.

τάδ' αὐτόδηλα, προὔπτος⁵ ἀγγέλου λόγος·
διπλαὶ μέριμναι,⁶ ἡδιδυμάνορα⁷

---

¹ ωστήρ M, σωτηρία recce.
² ἀσεβή corrected to ἀσεβεί M.
³ καρδία M, καρδίαν Cant. 1, 2.
⁴ δυσφόρως M, δυσμόρως schol., recce.
⁵ πρύτως M, οὔπ in erasure m².
⁶ διπλαῖν μέριμναι M, διπλαὶ μέριμναι m recce.
THE SEVEN AGAINST THEBES

triumph that no scathe hath befallen the safety of the city, or am I to bewail our warrior chiefs, hapless, ill-starred, and childless? All too true to their name, and "men of much strife" indeed, have they perished through their impious intent.

O black curse inherent in the race, the curse of Oedipus, that hath now worked its full completion! A chill of anguish falls upon my heart. 'Tis for a tomb I frame my song, inspired by frenzy when I hear of their death by an evil doom and of their corpses bedabbled in blood. Mournful, indeed, is this Song of the Spear.¹

It hath worked out its end nor hath it wearied—the sentence imprecated by their sire against his sons. Laïus' resolve, made in disobedience, hath held its course; and I am anxious for our city—the warnings of Heaven lose not their edge.

[The funeral procession with the bodies of the brothers comes into view

O fraught with sorrows! Ye have wrought in this a deed passing all belief. Woes meet for groans have come in very truth.

Yon spectacle hath no need of interpreter: that whereof the messenger made report is here before our very eyes. Twofold our distress—disasters two-

¹ This passage has also been taken to deprecate as inauspicious the previous ode (720 ff.) because it was sung during the combat of the brothers: "'Twas for a tomb I framed my song when, inspired by frenzy, I heard (prophetically) ... Ill-omened, indeed, the contest of the spear to such an accompaniment."

7 διδύμη' M, διδυμή' m, ἀνορέα M recce., διδυμάνορα, διδυμανόρεα recce.
AESCHYLUS

κάκ’ αὐτοφόνα, δίμοιρα τέλεια τάδε πάθη. τί φῶ; τί δ’ ἄλλο γ’ ἣ πόνοι πόνων δόμων ἐφέστιοι; ἄλλα γόγων, ὁ φίλαι, κατ’ οὔδον

855 ἔρέσσετ’ ἄμφι κρατὶ πόμπιμον χερῶν πίτυλον, ὅσ αἰεν δι’ Ἀχέροντ’ ἀμεῖβεται τὰν ἄστολον μελάγκροκον [ναύστολον] θεωρίδα, τὰν ἀστίβη ’πόλλων, τὰν ἀνάλων

860 πάνδοκοι εἰς ἀφανὴ τε χέρσον.

ἀλλὰ γὰρ ἥκουσ’ αἰδ’ ἐπὶ πράγος πικρὸν Ἀντιγόνη τ’ ἕδ’ Ἰσμήνη, θρήνον ἀδελφοῖν ὄυκ ἀμφιβόλως οἶμαι σφ’ ἐρατῶν ἐκ βαθυκολπών στηθέων ἥσεων ἁλγοῦ ἑπάξιον. ἡμᾶς δὲ δίκη πρότερον φήμης τὸν δυσκέλαδὸν θ’ ὑμνὸν Ἑρμύνος ἰαχεῖν ’Αἴδα τ’

870 ἔχθρων παιῶν ἐπιμέλπειν.

ἰὼ, δυσαδελφόταται πασῶν ὅποσαι στρόφον ἑσθῆσιν περιβάλλονται, κλαίω, στένωμαι, καὶ δόλοι οὐδεὶς μὴ ’κ φρενὸς ὀρθῶς με λυγαίνειν.

875 ἰὼ ἰὼ δύσφρονες, [οτρ. α. φίλων ἀπιστοῖ καὶ κακῶν ἀτρύμονες,

1 τὰ M, τάδε recce.
2 γόγων M, γόγων recce.
3 ἄστολον M, ἄστολον recce.
4 [ναύστολον] Stanley.
5 ἔχθρων M, ἔχθρων M1.
6 The distribution of the parts to 957 is uncertain. The ascriptions in the mss. to chorus and semichorus, Antigone and Ismene, are inconsistent and rest on slight or on no ancient tradition.
THE SEVEN AGAINST THEBES

told of warriors slain each by the other's hand, these woes of double doom now come to fulfilment. Ah, what words have I wherewith to name them? What else indeed save sorrows born of sorrows that haunt the hearth?

But come, my friends, adown the wind of your sighs, ply with your hands about your heads the speeding stroke,\(^1\) which alway over Acheron wins passage for the dark and sable-sailed mission-ship unto the shore whereon Apollo sets not foot nor sunlight falls, unto the shore invisible, the bourne of all.

But soft! Here come Antigone and Ismene for their sad office—to chant the dirge over their brothers twain. Not in insincerity of grief, methinks, will they pour forth their sorrow in fitting strain from their fair, deep-bosomed breasts. But it is meet for us, ere their voice be heard, to raise the dismal chant of the Avenging Spirit and to sing thereto the hateful triumph-song of Death.

Ah, sisters most unhappy in your brethren of all women who clasp their girdle about their robes! I weep, I moan, my shrill strains come from my very heart in all unfeignedness.

Alas, alas, ye misguided ones, whom friends could not persuade, nor misfortune tire, who to your

\(^1\) As the souls of the brothers are now being conveyed across Acheron in Charon's boat, the Chorus in imagination aid their passage by the ritual of mourning. Their song of lamentation stands for the wind, the beating of their heads by their hands are the strokes of the oars. Contrasted with the grim vessel that transports all spirits to the sunless land of Hades is the ship that goes to the festival at Delos, the "clearly-seen" island, the land of Apollo, god of light and health.
Aeschylus

δόμους πατρῷοι ἐλόν-
tes μέλειν σὺν αἰχμῇ.  
μέλειν δὴ οἱ μελέους θανάτους 
εὐροντο δόμων ἐπὶ λύμη.

880

[ἀντ. ο.

ιὼ ιὼ δωμάτων 
ἐρευνῖτοιχοι καὶ πυκνὰς μοναρχίας 
ἰδόντες, ἥδη διήλ-
λαχθε σὺν σιδάρῳ.  

κάρτα δ’ ἀληθῆ πατρὸς Ὀἰδιπόδα 
pότνι Ἕρινς ἐπέκρανεν.

885 

[στρ. β.

di’ εὐωνύμων τετυμμένοι, 
tetymmnénoi dēθ’

δομοπλάγχων τε πλευρωματῶν 

890

[ὁμοίως πάνω περιθλυμάντων 

. . . . . . . . 

αιαὶ даμόνοι, 

αιαὶ δ’ ἀντιφόνων 

θανάτων ἄραι.

895

diasteían λέγεις [πλαγαν]’ δόμοισι καὶ 
σώμασι πεπλαγμένους, [ἐννέπω]  
ἀναυδάτω μένει 
ἀραίῳ τ’ ἐκ πατρὸς 
<οὐ> διαχόροντι πότῳ.

900

di’κεὶ δὲ καὶ πόλιν στόνοι, 
sténoi πύργοι, 
sténei pédon φίλανδρον’ μένει  
itéana δ’ ἐπιγόνοις, 
di’ ἤν αἰνομόροις, 

905

di’ ἄν νεῖκος ἔβα 
[kai]  
[καὶ]  
θανάτου τέλος.

396
misery have, by your prowess, won ruinous possession of your father's house!

To their misery, indeed, they won for themselves a miserable death in the havoc of their house.

Alas, alas, thou who wouldst have razed to the ground the walls of thy home, and thou who wouldst have seen thyself—to thy bitter sorrow—sole lord, now at length are ye reconciled by the help of steel.

The awful Avenging Spirit of Oedipus, your sire, hath worked right true fulfilment.

Smitten through your left sides, aye, smitten indeed—those sides that sprung from the selfsame womb! Alas, afflicted of Heaven! Alas, the curse with death requiting death!

Smitten, even as thou sayest, were they by a blow thrust home to house and life, through wrath unspeakable, and by the doom invoked by their sire's curse, the doom they shared without discord.

Through the city too passeth the sound of lamentation; the battlements lament; the land that loveth its sons laments. But for those who come after them their wealth abideth, for the ill-starred wretches the cause, aye, the cause whereby their strife came to its end in death.

1 πατρῴους δόμους: Schütz. 2 ἀλκὰ̣ M, αἰχμα̣ m γρ.
3 ἔρρυπταῖοι M, ἐρρυπταῖοι m1, ἐρρυπταῖοι recc.
4 After this verse M has οὐκ ἔτ' ἐπὶ φίλα ἀλλ' ἐπὶ φόνῳ διεκρίθητε, rejected by N (Triclinius) as a scholium.
5 δήτα M. 6 Lacuna indicated by Lachmann.
7 [πλαγάν] Elmsley. 8 [ἐννέπω] Elmsley.
9 ὦ ω̣ Wecklein. 10 μενεί: Weil.

397
AESCHYLUS

εμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἵσον λαχεῖν.
διαλλακτήρι δ' οὐκ
ἀμεμφεία φίλοις,
910 οὐδ' ἐπίχαρις Ἀρης.

σιδαρόπλακτοι μὲν ὦδ' ἔχουσιν,
σιδαρόπλακτοι δὲ τοὺς μένουσιν,
τάχ' ἂν τις εἴποι, τίνες;
τάφων πατρίων λαχαί.

915 ὦδ' ἀμῶν μάλ' ἀχέτας τοὺς
προπέμπει δαϊκτήρ γόος αὐτόστονος, αὐτοπήμων,
δαϊόφρων [ο',] 7 οὐ φιλογαθής, ἔτυμως
δακρυχέων ἐκ φρενός, ἂ
920 κλαυμένας μου μινύθει
τοῦδε δυὸν ἀνάκτων.

πάρεστι δ' εἰπεῖν ἐπ' ἀθλίουσιν
ὡς ἐρξάτην πολλὰ μὲν πολίτας,10
ξένων τε πάντων στίχας
925 πολυφθόρους ἐν δαῖ.

δυσδαίμων σφιν α'11 τεκοῦσα
πρὸ πασᾶν γυναικῶν ὑπόσαι
τεκνογόνοι κέκληνται.
παιδὰ τὸν αὐτᾶς13 πόσων αὐτὰ θεμένα
930 τοῦσο ἐτεχ', ὦι δ' ὁδ' ἐτελεύτασαν ὑπ' ἄλλαλοφόνοις
χερσίν ὀμοσπόροιςων.
THE SEVEN AGAINST THEBES

They parted their possessions in the bitterness of wrath so that each hath equal portion. They that loved them hold not him blameless who wrought their reconciliation; nor is Ares pleasing in their sight.

By strokes of steel are they come to this, and by strokes of steel, there awaiteth them—what? one may ask perchance—a portion in their father's tomb.¹

Our loud-resounding, piercing wail attends them—a wail of unforced sorrow, unforced pain, from minds distressed, wherein there is no thought of joy, and poured forth with tears in all unfeigned-ness from out a heart that wasteth as I weep for our two princes here.

At the bier of the hapless pair it may be said that they wrought many a deed unto their countrymen and also unto the ranks of all the foreign foe—who perished in numbers in the fight.

Ill-fated, beyond all women that are named with the name of mother, was she who bare them. Her own child she took as her own husband; she brought forth these sons; and they have thus perished by hands that dealt each other death, hands from the self-same seed.

¹ As the brothers were to divide the substance of their dead father, their equal inheritance was the tomb. ἡμαῖ means both "apportioning of possessions" and "digging."
AESCHYLUS

δόμοσποροι δήτα καὶ πανωλεθροι, [στρ. δ.
dιατομαίς οὐ φίλοις,
935 ἔριδι μανομένα,
νείκεος ἐν τελευτᾷ.

πέπονται δ’ ἐχθος, ἐν δὲ γαῖα
ζόα φονορύτων;
μέμεικται. κάρτα δ’ εἰσ’ ὁμαίμοι.
940 πικρὸς λυτήρ νεικέων ὁ πόντιος
ξεῖνος ἐκ πυρὸς συθεὶς
θακτὸς σιδαρος. πικρὸς δὲ χρημάτων
κακὸς δατητᾶς Ἀρης ἀράν πατρώ-
αν τιθεὶς ἀλαθή. 

945 ἔχουσι μοῖραν λαχῶντες οἴς μέλεοι [ἀντ. δ.
διοδότων ἀχθέων.
υπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἐσται.

ἰῶ πολλοῖς ἐπανθίσαντες
950 πόνοις γενέαν. 
tελευταίαι δ’ ἐπιγλάλαξαν
Ἀραὶ τὸν ὄξυν νόμον, τετραμμένον
παντρόποι φυγά γένους.
ἔστακε δ’ Ἀτας τροπαιον ἐν πύλαις,
955 ἐν αῖς ἑθείνοντο, καὶ δυοῖν κρατή-
σας ἔληξε δαιμῶν.

ANTIPHN

παισθεῖς ἐπαίσας.

1 φονορύτω M, φονορύτω rec.
2 μέμεικται: Kirchhoff.
3 δηκτὸς M.
4 ἀράν M changed to ἀράν.
5 πατρῶς: Burney.

400
THE SEVEN AGAINST THEBES

Of the self-same seed, in very sooth, they perished, and in utter destruction, in unloving severance, ending their quarrel by frenzied strife.

Their enmity hath ceased. Their life hath been mingled with the blood-soaked earth. In very truth their blood is one. A ruthless resolver of their strife was that stranger from beyond the sea, the whetted steel, sped forth from fire; and ruthless was the cruel apportioner of their wealth, Ares, who made true their father's curse.

They have, the unhappy men, the portion allotted them of the burden of sorrow sent of Heaven. But there shall be unfathomable wealth—of earth—beneath their lifeless clay.

Alas, with many a wreath of woe have ye crowned your house! But at the end of all the Curses raised their shrill song of triumph, now that the race is turned in utter rout. At the gate, whereat they smote each other, now standeth a trophy unto Ruin; and victorious o'er them both, the Evil Genius stayed his hand.

[The following antiphonal dirge is sung by the two sisters—Antigone standing by the bier of Polynices, Ismene by that of Eteocles.

ANTIGONE

Smitten, thou didst smite.

6 ἀληθὴ with a over the first η M, ἀληθὴ recc.
7 Ὠ or ὡ recc. (not in M): ol Wilam.
8 διοσσότων: Bothe.
9 ἀχέων: Schwenk.
10 ἐπανθήσαντες: Bothe.
11 γενέαν M, γε δόμους (or δόμου) recc.
12 τελευταὶ δ' αἰὲς' M, τελευταῖα δ' αἰὲς' recc.: Herm.
13 ἔστακεν M, ἔστακε δ' superscr. M or m.
AESCHYLUS

ΙΣΜΗΝΗ

σὺ δ’ ἔθανες\(^1\) κατακτανὼν.

ΑΝΤΙΓΟΝΗ

δορὶ δ’ ἔκανες—

ΙΣΜΗΝΗ

δορὶ δ’ ἔθανες—

ΑΝΤΙΓΟΝΗ

960 μελεοπόνος.\(^2\)

ΙΣΜΗΝΗ

μελεοπαθῆς.

ΑΝΤΙΓΟΝΗ

ἲτω γόος.

ΙΣΜΗΝΗ

ἲτω δάκρυ.\(^3\)

ΑΝΤΙΓΟΝΗ

πρόκεισαι\(^4—\)

ΙΣΜΗΝΗ

965 κατακτάς.

ΑΝΤΙΓΟΝΗ

ἡ ἤ.

ΙΣΜΗΝΗ

ἡ ἤ.\(^5\)

ΑΝΤΙΓΟΝΗ

μαίνεται γόοιςι φρῆν.

1 ἔκανες: Herm.  
2 μελεοπόνος: Weil.  
3 δάκρυα: Lachmann.  
4 προκείσεται (M\(^1\) προς-): Herm.  
5 ἡ ἤ one speaker: Herm.
THE SEVEN AGAINST THEBES

ISMENE
And slaying, thou wast slain.

ANTIGONE
By the spear thou didst slay—

ISMENE
By the spear thou wast slain—

ANTIGONE
Unhappy in thy deed.

ISMENE
Unhappy in thy sufferings.

ANTIGONE
Let lament be poured forth.

ISMENE
Let tears be poured forth.

ANTIGONE
Thou liest prostrate—

ISMENE
Thou who didst slay.

ANTIGONE
Ah me!

ISMENE
Ah me!

ANTIGONE
My mind is maddened with wailing.
AESCYLUS

ΙΣΜΗΝΗ
ἐντὸς δὲ καρδία στένει.

ΑΝΤΙΓΟΝΗ
ιὼ ἢ ἄδικα πάνυρτε¹ σύ.

ΙΣΜΗΝΗ
σὺ δὲ αὕτε καὶ πανάθλιε.

ΑΝΤΙΓΟΝΗ
πρὸς φίλου [γ']² ἔφθισο.

ΙΣΜΗΝΗ
καὶ φίλου ἐκτάνες.

ΑΝΤΙΓΟΝΗ
dιπλὰ λέγειν—

ΙΣΜΗΝΗ
dιπλὰ δὲ ὅραν—

975
ΑΧΘΕΑ τῶνδε³ τάδ' ἐγγύθεν.

ΙΣΜΗΝΗ
πέλας ἄδελφε' ἄδελφεῶν.⁴

ΧΟΡΟΣ

ἰὼ Μοῖρα βαρυδότειρα μοιερά,

¹ πανδάκρυτε ἁ recc., πολυδάκρυτε recc.: Ritschl.
² φίλου ἡ' most mss., φίλου ὁ.
³ ἀχέων τοιούτῳ ἀ. ἀχέων γὼν recc.: ἀχθεὰ Smyth, cr. v.l.
⁴ Ag. 1101: τῶνδε Weil.
THE SEVEN AGAINST THEBES

Ismene
And my heart within me moaneth.

Antigone
Alas, alas, thou all-lamentable.

Ismene
And thou also all-wretched.

Antigone
By thine own thou wast slain.

Ismene
And thine own thou didst slay.

Antigone
Twofold to relate—

Ismene
Twofold to behold—

Antigone
Are these sorrows anigh unto those.

Ismene
Anigh, kindred unto kindred.

Chorus
O grievous Fate, thou bestower of affliction, and

$^4 \pi\epsilon\lambda\nu\varsigma \delta' \alpha\lambda' \alpha\delta\epsilon\lambda\phi\alpha\iota$: Heimsoeth.
ΑΕΣΧΥΛΟΣ

πότυνα τ' Οἰδίπον σκιά,
μέλανων Ἐρυνύς, ἡ μεγασθενής τις ελ.

ANTIGONH

980 ἦε. [ἀντ. α.

ΙΣΜΗΝΗ

ἡε.

ANTIGONH
dυοθέατα πήματα—

ΙΣΜΗΝΗ

ἐδειξεν ἐκ φυγᾶς ἐμοί.

ANTIGONH

ουδ' ἰκεθ' ως κατέκτανεν.

ΙΣΜΗΝΗ

σωθείς δὲ πνεῦμ' ἀπώλεσεν.

ANTIGONH

985 ὥλεσε δὴτ' ἄγαν. ἅ

ΙΣΜΗΝΗ

καὶ τὸν ἐνόσφισεν.

ANTIGONH

tάλαν γένος.

ΙΣΜΗΝΗ
tάλαν πάθος.

1 μέλανα τ': Porson. 2 ἦ ἦ δ. πήματα one speaker: Herm. 3 ἐδειξεν: Herm. 4 ἀπώλεσεν M, ἀπώλεσε recs., ὥλεσε N. 5 <ἀγαν> Weil. 6 τὸντ': C. G. Schneider.
THE SEVEN AGAINST THEBES

thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Ah me!

ISMENE

Ah me!

ANTIGONE

Woes sad to behold—

ISMENE

Hath he shown me returning from exile.

ANTIGONE

But he returned not when he had slain.

ISMENE

Saved, he lost his life.

ANTIGONE

Lost it in very truth.

ISMENE

And took his life away.

ANTIGONE

Hapless race!

ISMENE

Hapless misery!

\[
\text{7 τόλανα (τόλανα PK, τόλαν V) καὶ πάθων M, τόλανα πάθων Q, τόλαν καὶ πάθως rec. : Schütz.}
\]
ÆSCHYLUS

ANTIGONH

dύστονα κήδε' ὅμαιμον. ¹

ΙΣΜΗΝΗ

990 ἥδινυρα τριπάλτων πημάτων. ²

ΧΟΡΟΣ

ἰω³ Μοῖρα βαρυδότειρα μογερά,
pότνια τ' Οἰδίπου σκιά,
μέλαιν' Ἐρινύς, ἡ μεγασθενής τις εἰ.

ANTIGONH

σὺ τοῖ νυν οἶοθα διαπερῶν—

ΙΣΜΗΝΗ

995 σὺ δ' οὐδὲν ὑστεροσ μαθῶν—

ANTIGONH

ἐπεὶ κατῆλθες ἐς πόλιν,

ΙΣΜΗΝΗ

dορὸς γε τῷ δ' ἀντηρέτας.

ANTIGONH

ὅλοα λέγειν.

ΙΣΜΗΝΗ

ὅλοα δ' ὅραν.

ANTIGONH

1000 ἢω⁵ πόνος—

¹ ὅμϊνυμα: Weil.
THE SEVEN AGAINST THEBES

ANTIGONE
Grievous sorrows of kindred!

ISMENE
Sorrows steeped in threefold woes.

CHORUS
O grievous Fate, thou bestower of affliction, and thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE
Now thou knowest it by experience—

ISMENE
And thou, who hast learned the lesson no later—

ANTIGONE
When thou didst return to the city.

ISMENE
Aye, to face him with thy spear.

ANTIGONE
Dread to relate!

ISMENE
Dread to behold!

ANTIGONE
Ah, the grief—

\( ^2 \) After this verse M has \( \delta \lambda \omega \lambda \varphi \varepsilon \nu \delta \lambda \omega \delta \\' \\delta \rho \alpha \nu \) brought from 998-9: rejected by N (Triclinius).

\( ^3 \) \( i \omega \) (not in M) rec., \( i \omega \ \) NF.

\( ^4 \) \( \nu \nu \) M, \( \nu \nu \) rec.

\( ^5 \) \( i \omega \ \) M, \( i \omega \) rec.

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AESCHYLV

ΙΣ𝐌ΗΝΗ

ἰὼ κακά—

ΑΝΤΙΓΟΝΗ

δώμασί καὶ χθονί.

ΙΣΜΗΝΗ

πρὸ πάντων δ’ ἐμοί.

ΑΝΤΙΓΟΝΗ

καὶ τὸ πρόσω γ’ ἐμοί.

ΙΣΜΗΝΗ

1005 ἵω ἵω δυστόνων¹ κακῶν, ἀναξ.²

ΑΝΤΙΓΟΝΗ

ἵω πάντων πολυστονῶτατοί.³

ΙΣΜΗΝΗ

ἵω ἵω⁴ δαμονῶντες ἄτα.⁵

ΑΝΤΙΓΟΝΗ

ἵω ἵω,⁴ ποῦ σφε θήσομεν χθόνος;

ΙΣΜΗΝΗ

ἵω, ὁποὺ <’στι>⁶ τιμιωτάτων.

ΑΝΤΙΓΟΝΗ

1010 ἵω ἵω, πῆμα πατρὶ πάρευνον.

¹ δυστόνων M recc., δυστόνων NF.
² After 1005 in margin of M ἐτεόκλεις ἄρχηγέτα.
³ πολυστονωτατοι M most mss., -πονῶτατε G, -στονῶτατοι F. 
⁴ ⁵ ⁶
THE SEVEN AGAINST THEBES

ISMENE
Ah, the ills—

ANTIGONE
Unto home and land.

ISMENE
Before all unto me.

ANTIGONE
And farther unto me.

ISMENE
Alas, alas, for thy grievous miseries, my prince.

ANTIGONE
Alas, O ye of all mankind most lamentable.

ISMENE
Alas, alas, O ye possessed of an evil spirit by your fatal folly.

ANTIGONE
Ah, where shall we lay them in the earth?

ISMENE
Ah, where their honour is the greatest.

ANTIGONE
Alas, alas! To sleep by their sire’s side and to his sorrow. [Enter a Herald

---

4 lω M, lω lω rec. 5 ἐν ἀτα M, ἀτα rec. 6 <στί> Dindorf.
Δοκούντα καὶ δόξαντ' ἀπαγγέλλειν με χρή δήμου προβούλιος τῇσε δαμείας πόλεως· ΄Εσοκλέα μὲν τόνδ' ἐπ' εὐνοίας ΄χονὸς θάπτεων ἐδοξε γῆς φίλαισ κατασκαφαῖς· στυγῶν γὰρ ἔχρονς θάνατον εἴλετ' ἐν πόλει ἱερῶν πατρώων δ' ὁσίως ὤν μομυφῆς ἀτερ τέθνηκεν οὐπερ τοῖς νέως θυήσκευος καλὸν. οὖτω μὲν ἄμφι τοῦδ' ἐπέσταλται λέγειν· τοῦτο δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν ἔξω βαλεῖν ἄθαπτον, ἀρπαγῇν κυσίν, ὦς δ' ἄναστατήρα δαμείων χθονὸς, εἰ μὴ θεῶν τις ἕμπωδῶν ἔστη δορὶ τῷ τοῦδ'. ἄγος δὲ καὶ θανῶν κεκτήσεται θεῶν πατρῷων, οὖς ἀτυμάσας ὅδε στράτευμι ἐπακτὸν ἐμβαλῶν ἤρει πόλιν. οὖτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεὶ ταφέντ' ἀτίμως τούπτιμων λαβεῖν, καὶ μὴ δ' ὡμαρτεῖν τυμβοχώα χειρώματα μὴ οξυμόλποις προσσέβειν οἵμωγμασιν, ἀτίμων εἶναι δ' ἀκφορᾶς φίλων ὑπο. τοιαύτ' ἐδοξεῖ τώδε δαμείων τέλει.
THE SEVEN AGAINST THEBES

Herald

It is my duty to make proclamation of the good pleasure and decree of the Council of our city of Cadmus that hath in charge the interest of its people.

Eteocles, who lieth here, seeing that he hath shown loyalty to his country, it is decreed to bury with kindly interment in its soil; for that, hating the foe, he courted death in the city, and pure of offence towards the shrines of his fathers he hath fallen, free of reproach, where it is an honour for the young to fall. Thus, touching him, it hath been enjoined upon me to proclaim. His brother Polynices, however, who lieth there in death, is to be cast forth unburied, a prey to dogs, since he had been the destroyer of the land of Cadmus, were it not that some one of the gods had thwarted him by the spear of his brother who lieth here; and even in death he shall retain the stain of his guilt against his fathers' gods, to whose dishonour he would fain have captured our city by hurling against it an alien host. Wherefore it is decreed that he gain his guerdon—unhonoured burial by winged birds; and that no service of hands attend to pile his barrow nor mourners do him honour with shrill-voiced lament; but that he be refused the grace of funeral rite by loving hands. Such, in respect of him, is the decree of the Cadmean powers.

Antigone

Yea, and I declare unto your Cadmean rulers—if none other be willing to take part with me in burying him, I will bury him, and I will risk the
AESCYLUS

1035 θάψασ' ἀδελφόν τὸν ἐμόν, οὐδ' ἀισχύνομαι ἔχοντι ἀπιστον τήν ἀναρχίαν πόλει. δεινὸν τὸ κοών σπλάγχνον, οὐ πεφύκαμεν, μητρὸς ταλαίνης κάπο δυστήνου πατρός. τοιγάρ θέλουσ' ἀκοντι κοώνει κακῶν

1040 ψυχῆ, θανόντι ζώσα συγγόνω φρενί. τούτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπᾶσονται μὴ δοκησάτω τυί. τάφον γὰρ αὐτῷ καὶ κατασκαφᾶς ἑγώ, γυνὴ περ οὖσα, τάδε μηχανήσομαι. κόλπω φέρουσα βυσσίνου πεπλώματος. καυτῆ καλύψω, μηδὲ τὼ δόξῃ πάλιν. θάρσει, παρέσται μηχανή δραστήριος.

KHRTE

αὐδῶ πόλιν σὲ μὴ βιάζεσθαι τάδε.

ANTIGONH

αὐδῶ σὲ μὴ περισσᾷ κηρύσσειν ἐμοὶ.

KHRTE

1050 τραχύς γε μέντοι δήμος ἐκφυγὼν κακά.

ANTIGONH

τράχυν· ἀθάπτος δ' οὗτος οὐ γενήσεται.

KHRTE

ἀλλ' ὅν πόλις στυγεῖ, οὐ τιμήσεις τάφων;

ANTIGONH

ἡδὴ τὰ τοῦδε διατετήμηται θεοῖς.

1 κακ. M, κακι m, κακῶν recc. 2 τούτω M, τούτου recc. 3 σπάσονται M1 recc., πάσονται M2 recc.
peril of burying mine own brother; nor do I feel shame thus to be an unsubmitive rebel to the State. Strange power—the bond of common blood whence we are sprung, from wretched mother and unhappy sire. Therefore, O my soul, in sisterly loyalty of heart take willing part in his distress with him who has no will, the living with the dead. His flesh no gaunt-bellied wolves shall rend—let no one "decree" me that! Woman that I am, I will contrive for him a burying and a grave, bearing the earth in the folds of my linen raiment. With my own hands I will cover him. Let no man "decree" it otherwise. Courage! I shall find the means to act.

HERALD

I charge thee not thus to bid defiance to the State.

ANTIGONE

I charge thee, make no idle proclamations unto me.

HERALD

And yet it knows no ruth—a people that hath emerged from peril.

ANTIGONE

Be ruthless then! Unburied he shall not be.

HERALD

What! Wilt thou honour with burial him whom the State detests?

ANTIGONE

Long since the question of his honour has been settled by the gods.

4 σε: Tucker.
5 τοῦδ᾽ οὖ: Paley from schol.
AESCHYLUS

ΚΗΡΤΕ

οὗ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝΤΙΓΟΝΗ

1055 παθὼν κακῶς κακοίσων ἀντημείβετο.

ΚΗΡΤΕ

ἀλλ' εἰς ἀπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν.

ΑΝΤΙΓΟΝΗ

ἐρις περαινεὶ μῦθον ὑστάτη θεῶν. ἔγω δὲ θάψω τόνδε· μὴ μακρηγόρει.

ΚΗΡΤΕ

ἀλλ' αὐτόβουλος ἦσθ', ἀπεννέπω δ' ἐγώ.

ΧΟΡΟΣ

φεῦ φεῦ.

1060 ὦ μεγάλαυχοι καὶ φθεροιγενεῖς Κῆρες Ἐρμύνες, αἷ' Ὑδίπόδα γένος ὡλέσατε πρυμνόθεν οὕτως, τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; πῶς τολμήσω μήτε σὲ κλαίειν

1065 μήτε προπέμπειν ἔπι τύμβον; ἀλλὰ φοβοῦμαι κἀποτρέπομαι δείμα πολιτῶν.

σὺ γε μὴν πολλῶν πενθητήρων τεύξει. κεῖνος δ' ὁ τάλας ἁγος

1070 μονόκλαυτον ἔχων θρήνον5 ἀδελφῆς εἰςιν· τίς ἂν οὐν τὰ πίθουτον·

1 δ' ἐρώ M, δὲ δρῶ rec.
THE SEVEN AGAINST THEBES

HERALD

Nay, not until he cast into peril this land of ours.

ANTIGONE

He suffered ill and made return with ill.

HERALD

Aye, but this deed of his he wrought against all, not against one.

ANTIGONE

Strife is the last of gods to close dispute. I will bury him that lieth here. Spare thy flood of talk.

HERALD

Well, follow thine own will. But I forbid thee.

[Exit

CHORUS

Alas, alas! O Vengeful Spirits, Ministers of Death, who make high vaunt over the ruin of a race, who have thus destroyed, both root and branch, the stock of Oedipus! What course must I pursue? What action take? What plan must I devise? How can I have the heart neither to bewail thee nor to escort thee to thy tomb? But I am adread, and shrink in terror of the townsfolk. Thou indeed shalt find many to lament thee; while he, shall he, unhappy one, depart unmourned, his only dirge a sister's tears? Who could consent to that?

\[\text{2 τύμβω\ M. τύμβον recc.}\]
\[\text{3 θρηνός M, θρηνόν recc.}\]
\[\text{4 πείδωτο M, πιδωτο recc.}\]
Aeschylus

Hmixonion

δράτω <τι>¹ πόλις καὶ μὴ δράτω
tous klaiōntas Poluneikē.

ημεῖς μὲν ἤμεν καὶ συνθάψομεν

1075 αἰτῇ προπομποὶ. καὶ γὰρ γενεὰ

coinōν τὸδ' ἀχος, καὶ πόλις ἄλλως

ἀλλοτ' ἐπαινεῖ τὰ δίκαια.

Hmixonion

ημεῖς δ' ὁμα τῶδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ἔνεπαινεῖ.

1080 μετὰ γὰρ μάκαρας καὶ Διὸς ἴσχυν

δε Καθμεῖνην ἦρυξε πόλιν

μὴ νατραπήναι μηδ' ἄλλοδαπῷ

κύματι φωτῶν

κατακλυσθήναι τὰ μάλιστα.

¹ <τι> Anon. in Elmsley's Med. 1224.
THE SEVEN AGAINST THEBES

FIRST HALF-CHORUS

Let the State doom or doom not those that sorrow for Polynices. We, at all events, will go and in funeral train join her in burying him. For all our race hath portion in this sorrow; and what a State approves as just changes with changing times.

SECOND HALF-CHORUS

And we will go with this other corpse even as the State, and justice, too, approves. For after the blessed gods and mighty Zeus, he it was who saved the Cadmean realm from sinking, overturned, beneath an alien surge of men, he most of all.

[Exeunt omnes]
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