Aeschylus

II
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ADDITIONS AND CORRECTIONS TO VOL. I


ADDITIONS AND CORRECTIONS TO VOL. I

P. 17, line 5: for “shall not Zeus” read “Zeus shall” and change punctuation.

P. 48, verse 458: put the 6 after γναίξι not after ἀν.


P. 71, line 3, and in note 1: read “Lyceüs.”

P. 103, line 14: for “is our destiny” read “be our destiny.”

P. 155, line 2 from below: read “Darius in his time so scathless a lord of the bow unto his people, to the men of Susa a leader dear,”

P. 180, verse 815: κρητὶς ἄπεστιν corr. by Housman to κρητὶς ἀπέσβη; translate “not yet quenched is the spring of their woes.”

P. 336, verse 206: for ἄπνον read ἄπνων (Anon.) and translate “heard the noise of the ”.

P. 355, line 7: for “shield” read “shield within”.

P. 357, line 10 from below: for “a” read “another”.

P. 389, line 14, and p. 391, line 5 from below: read “But our princes, of the self-same seed—”.

P. 393, line 14: delete “against his sons”.

P. 415, line 7 from below: read “And yet ruthless is a people”; and line 5 from below: “Let it be ruthless!”.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΦΤΑΛΞ
ΧΟΡΟΣ
ΚΑΤΤΑΙΜΗΣΤΡΑ
ΚΗΡΤΞ
ΑΓΑΜΕΜΝΩΝ
ΚΑΣΑΝΔΡΑ
ΑΓΙΣΘΟΣ

DRAMATIS PERSONAE

Watchman
Chorus of Argive Elders
Clytaemestra
Herald
Agamemnon
Cassandra
Aegisthus

Scene.—Argos.
Time.—The heroic age.
Date.—458 B.C., at the City Dionysia.
ARGUMENT

When that Helen had fled with Paris to Troyland, her husband Menelaüs and his brother Agamemnon, the sons of Atreus and two-throned Kings of Argos, sought to take vengeance on him who had done outrage to Zeus, the guardian of the rights of hospitality. Before their palace appeared a portent, which the seer Calchas interpreted to them: the two eagles were the Kings themselves and the pregnant hare seized in their talons was the city which held Priam’s son and Helen and her wealth. But Artemis, she that loves the wild things of the field, was wroth with the Kings: and when all their host was gathered at Aulis and would sail with its thousand ships, she made adverse winds to blow; so that the ships rotted and the crews lost heart. Then the seer, albeit in darkling words, spake unto Agamemnon: “If thou wilt appease the goddess and so free the fleet, thou must sacrifice with thine own hand thy daughter Iphigenia.” And he did even so, and the Greeks sailed away in their ships. Nine years did they lay siege to Troytown, but they could not take it; for it was fated that it should not be taken until the tenth year.

Now when King Agamemnon fared forth from Argos, he left at home his Queen, Clytaemestra, Leda’s child and Helen’s sister (though she had for father Tyndareus, but Helen’s was Zeus himself); and in her loneliness and because Agamemnon had slain her daughter, she
AGAMEMNON
gave ear to the whisperings of another's love, even of Aegisthus, son of that Thyestes who had lain with the wife of his brother Atreus; and for revenge Atreus slew other of Thyestes' sons and gave their father thereof to eat; and when Thyestes learned whereof he had eaten, he cursed his brother's race.

With the coming of the tenth year of the war, Queen Clytaemestra, plotting with Aegisthus against her husband's life, ordered that watch be kept upon the roof of her palace at Argos; for a succession of beacon-fires was to flash the news from Troy when the city should be captured by Agamemnon. For weary months the watchman has been on the look-out—but at last the signal blazes forth in the night. In celebration of the glad event, the Queen has altar-fires kindled throughout the city. The Chorus of Elders will not credit the tidings; nor are their doubts resolved until a herald announces the approach of Agamemnon, whose ship had alone escaped the storm that had raged in the night just passed. Welcomed by his Queen, Agamemnon bespeaks a kindly reception for his captive, Cassandra, Priam's daughter, and on his wife's urgeconsents to walk to his palace on costly tapestries. Cassandra seeks in vain to convince the Elders of their master's peril; and, conscious also of her own doom, passes within. Agamemnon's death-shriek is heard; the two corpses are displayed. Clytaemestra exults in her deed and defies the Elders. Aegisthus enters to declare that Agamemnon has been slain in requital for his father's crime. The Elders, on the point of coming to blows with Aegisthus and his body-guard, are restrained by Clytaemestra, but not before they utter the warning that Orestes will return to exact vengeance for the murder of his father.
ΑΓΑΜΕΜΝΩΝ

ΦΥΛΑΞ

Θεοῦς μὲν αὐτῶ τῶν' ἀπαλλαγὴν πόνων φρουρᾶς ἐτείας μῆκος, ἢν κομιώμενος στέγαις 'Ατρειδῶν ἄγκαθεν, κυνὸς δίκην, ἀστρων κάτοικα νυκτέρων ὀμήγωριν, καὶ τοὺς φέροντας χείμα καὶ θέρος βροτοῖς λαμπρούς δυνάστας, ἐμπρέποντας αἰθέρι [ἀστέρας, ὅταν φθῖνωσιν, ἀντολάς τε τῶν].

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον, αὐγὴν πυρὸς φέρουσαν ἐκ Γροῖας φάτων ἀλώσιμον τε βαξίν· ὃδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.

εὖτ' ἂν δὲ νυκτίπλαγκτον ἐνδροσόν τ' ἔχω εὐθῆν' ὅνείροις οὐκ ἐπισκοπουμένην ἐμῆν' φόβος γὰρ ἀνθ' ὑπνοῦ παραστατεῖ, τὸ μὴ βεβαιῶς βλέφαρα συμβαλεῖν ὑπνῶ· ὅταν δ' ἀείδειν ἡ μυύρεσθαι δοκῶ, ὑπνοῦ τὸδ' ἀντίμολπον ἐντέμνων ἄκος, κλαῖω τὸτ' οἴκου τοῦδε συμφορὰν στένων οὐχ ὡς τὰ πρόσθ' ἀριστὰ διαπονομένου.

νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων

1 δ' ἢν MV, ἢν ΓΘ3Ν.
2 Bracketed by Pauw.
3 ἐλπίζων with o over ω M.
4 ἐκτέμνων F1Rom, V3.
AGAMEMNON

Watchman

[Upon the roof of the palace of Agamemnon at Argos]

Release from this weary task of mine has been my cry unto the gods throughout my long year's watch, wherein, couchant upon the palace roof of the Atreidae, upon my bended arm, like a hound, I have learned to know aright the conclave of the stars of night, yea those radiant potentates conspicuous in the firmament, bringers of winter and summer unto mankind [the constellations, what time they wane and rise].

So now I am still awatch for the signal-flame, the gleaming fire that is to harbinger news from Troy and tidings of its capture. For thus rules my Queen, woman in sanguine heart and man in strength of purpose. And whenever I make here my bed, restless and dank with dew and unvisited by dreams —for instead of sleep fear stands ever by my side, so that I cannot close my eyelids fast in sleep—and whenever I am minded to sing or hum a stave (and thus apply an antidote of song to ward off drowsiness), then it is my tears start forth, as I bewail the fortunes of this our house, not ordered for the best as in days agone. But to-night may there come
AESCYLUS

eυαγγέλων φανέντος ὀρφναίον πυρὸς.

ὦ χάρις λαμπτήρ νυκτός, ἡμερήσιον
φάος πιθανόσκοι καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἄργει, τῆς δὲ συμφορᾶς χάριν.

25

Ἄγαμέμνονοι γυναικὶ σημαίνω1 τορῶς
eὐνῆς ἑπαντείλασαν ὡς τάχος δόμοις
ὁλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι
ἐπορθίαζειν,2 εἴπερ Ἰλίου πόλις

έαλωκεν, ὡς ὁ φρυκτός ἀγγέλλων3 πρέπει·

αὐτὸς τ' ἔγγυε φροίμον χορεύσαμαι.

30

τὰ δεσποτῶν γὰρ εἴ πεσόντα θήσομαι

τρίς εξ βαλοῦσι τῇσδε μοι φρυκτωρίας.

γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα

ἀνακτὸς οἶκων τῇδε βαστάσαι χερί.

τὰ δ' ἀλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας

βεβήκεν οἶκος δ' αὐτός, εἰ φθογγην λάβοι,

σαφέστατ' ἂν λέξειν· ὡς ἐκὼν ἐγὼ

μαθοῦσιν αὕδω κοι μαθοῦσι λήθομαι.

ΧΟΡΟΣ

40

δέκατον μὲν ἑτὸς τόδ' ἐπεί Πριάμου4

μέγας ἀντίδικος,

Μενέλαος ἀναξ ἦδ' Ἀγαμέμνων,

dιθρόνου Διόθεν καὶ δισκήπτρου

---

1 σημαίνω M, σημανῶ VFNV3.
2 ἐπορθίαζειν MV, ἐπορθίαζειν FNV3.
3 ἀγγέλλων MVF Rom., ἀγγέλλων NV3.
4 πριάμῳ MV, πριάμου FNV3.

---

1 A proverbial expression (of uncertain origin) for enforced silence. Cp. Frag. 176, "A key stands guard upon my tongue."
happy release from my weary task! May the fire
with its glad tidings flash through the gloom!

[The signal-fire suddenly flashes out
All hail, thou blaze that showest forth in the night
a light as it were of day, thou harbinger of many a
choral dance in Argos in thanksgiving for this glad
event!

What ho! What ho!
To Agamemnon's Queen I thus cry aloud the signal
to rise from her couch and in all haste to uplift in
her palace halls a shout of jubilance in welcome of
yon fire, if in very truth the city of Ilium is taken, as
this beacon doth unmistakably announce. And I
will make an overture with a dance upon my own
account; for my lord's lucky cast I shall count to
mine own score, yon beacon having thrown me
treble sixes.

Ah well, may the master of the house come home
and may I clasp his welcome hand in mine! For
the rest I'm dumb; a great ox stands upon my
tongue—yet the house itself, could it but speak,
might tell a tale full plain; since, for my part,
of mine own choice I have words for such as
know, and to those who know not I've lost my
memory.

[He descends by an inner stairway;
attendants kindle fires at the altars
placed in front of the palace.
Enter the chorus of Argive Elders

Chorus

This is now the tenth year since Priam's mighty
adversary, King Menelaüs, and with him King
Agamemnon, the mighty twain of Atreus' sons,
AESCHYLUS

tμῆς ὀχυρῶν ζεύγος 'Ατρειδᾶν
στόλον 'Αργείων χιλιοναύτην
τῆδ’ ἀπὸ χώρας

ἡραν, στρατιώτων ἀρωγήν,
μέγαν ἐκ θυμοῦ κλάζοντες 'Αρη
τρόπον αἰγυπτίων, οἷ' ἐκπατίοις

ἀλγεσὶ παίδων ὑπατοὶ λεχέων
στροφοδινοῦνται

πτερύγων ἐρετμοίσιν ἐρεσσόμενοι,

demnystήρη

πόνον ὄρταλίχων ὀλέσαντες.

ὑπατος δ' αἴων η' τις 'Απόλλων
η' Πᾶν ἦ Ζεὺς οἰωνόθροον

γόν όξυβόαν τῶνδε μετοίκων

ὑστερόποινον

πέμπει παραβάσισιν 'Εριών.

οὗτω δ' 'Ατρέως παῖδας ὁ κρείσσων
ἐπ' 'Αλεξάνδρῳ πέμπει ξένιος

Ζεὺς πολυάνορος ἅμφι γυναῖκός

πολλὰ παλαιόσματα καὶ γυνοβαρή

γόνατος κονίασιν ἐρειδομένον

διακναιομένης τ' εν προτελείοις

κάμακος θήσων Δαναοῦσι

Τρωσὶ θ' ὦμοίως. ἔστι δ' ὤπη νῦν

ἔστιν τελεῖται δ' ἐς τὸ πεπρωμένον

οὐθ' ὑποκαίων οὐθ' ὑπολείβων

οὔτε δακρύων ἀπόρων ἱερῶν

ὀργάς ἀτενεῖς παραθέλειν

ἡμεῖς δ' ἀτίται σαρκὶ

1 χιλιοναύτην MN (την superscr. m).
2 ἀρωγὴν M (γῆν superscr. m).
3 ἐρειδομένον M, ἐρειπομένον F1N. 4 ὑποκαίων : Casaubon.
5 ἀτίται σαρκί corr. from ἀτίτ* σαρκ* M.

10
AGAMEMNON

joined in honour of throne and sceptre by grace of
Zeus, put forth from this land with an armament of
a thousand ships by Argives manned, a warrior force
to champion their cause.

Loud rang the battle-cry they uttered in their
rage, even as eagles scream, that, in lonely grief for
their brood, driven by the oarage of their pinions,
wheel high over their eyries, for that they have lost
their toil of guarding their nurslings’ nest.

But some one of the powers supreme—Apollo
perchance, or Pan, or Zeus—heareth the shrill
wailing scream of the clamorous birds, these
sojourners in his realm, and against the transgressors
sendeth vengeance at last though late. Even so
Zeus, whose power is over all, Zeus lord of host and
guest, sendeth against Alexander the sons of Atreus,
that for the sake of a woman of many a lord¹ he
may inflict struggles full many and wearisome (when
the knee is pressed in the dust and the spear is
shivered in the onset) on Danaans and on Trojans
alike.

The case now standeth where it doth—it moveth
to fulfilment at its destined end. Not by offerings
burned in secret, not by secret libations, not by
tears, shall man soften the stubborn wrath of
sacrifices unsanctified.²

But we, incapable of service by reason of our aged

¹ Menelaüs, Paris, Deïphobus.
² “Unsanctified,” literally “fireless,” “that will not
burn.” A veiled reference either to the sacrifice of Iphigenia
by Agamemnon and the wrath of Clytaemestra, or to Paris’
violation of the laws of hospitality that provoked the anger
of Zeus.
AESCHYLUS

τῆς τὸτ' ἀρωγῆς ὑπολειφθέντες
μέμνομεν ἴσχυν

75 ἱσόπαιδα νέμοντες ἐπὶ σκήπτρους.
δ' τε γὰρ νεαρὸς μυελὸς στερνὼν
ἐντὸς ἀνάσσων;

ἰσόπρεσβυς, "Ἀρης δ' οὐκ ἐνι χώρα,
τὸ θ' ὑπέργηρων φυλλάδος ἦδη
κατακαρφομένης τρίποδας μὲν ὁδοὺς
στείχει, παιδὸς δ' οὐδὲν ἄρειν
ὄναρ ἥμερόφαντον ἀλαίνει.

σὺ δέ, Τυνδάρεω

θύγατερ, βασίλεια Κλυταμήστρα,

85 τί χρέος; τί νέον; τί δ' ἐπαισθομένη,
τίνος ἀγγελίας

πειθοὶ περίπεμπτα θυσεῖς;
πάντων δὲ θεῶν τῶν ἄστυνόμων,
ὑπάτων, χθονίων,

80 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων,
βωμοὶ δῶροι φλέγονται,

ἀλλη δ' ἀλλοθεν οὐρανομῆκης


λαμπτα ἄνισχει,

φαρμασσομένη χρύματος ἅγνοι

μαλακάς ἀδόλουσι παρηγορίαις,
πελάνω μυχόθεν βασιλείω.

90 τούτων λέξασ' ὁ τὶ καὶ δυνατὸν
καὶ θέμις αἴνεῖν,

παιῶν τε γενοῦ τῆς ἐμερίμνης,

η νῦν τοτ' μὲν κακόφρων τελέθει,
τοτ' δ' ἐκ θυσίων ἅγανη φαινοῦν

ἐλπίς ἀμύνει φροντίδ' ἀπληστον

1 ἀνάσσων: Herm.
frame, discarded from that martial mustering of long ago, bide here at home, supporting on our staves a strength like unto a child’s. For as the vigour of youth, leaping up within the breast, is like unto that of age, since the war-god is not in his place; so over-age, its leafage already withering, goeth its way on triple feet, and, no better than a child, wandereth, a dream that is dreamed by day.

But, O daughter of Tyndareüs, Queen Clytaemestra, what hath befallen? What tidings hast thou? On what intelligence and convinced by what report is it that thou sendest about thy messengers to enjoin sacrifice? For all the gods our city worships, the gods supreme, the gods below, the gods of the heavens and of the mart, have their altars ablaze with offerings. Now here, now there, the flames rise high as heaven, yielding to the soft and guileless persuasion of hallowed unguent, even the sacrificial oil brought from the inner chambers of the palace. Of all this declare whatsoever thou canst and durst reveal, and be the healer of my soul distraught, which now at one moment bodeth ill, and then again hope, shining with kindly light from the
Τῆς θυμοβόρου φρενά λύπης.  

κύριός εἰμι θροεῖν ὁδιον κράτος αἰσιον ἀνδρῶν  

105 ἐκτελέων ἔτι γὰρ θεόθεν καταπνεύει  

πειθὼ3 μολπάν4  

ἀλκὰν σύμφυτος αἰών.  

ὄτως Ἀχαιῶν  

δίθρονον κράτος, Ἐλλάδος ἦβα5  

110 ξύμφρωνα ταγάν,6  

πέμπει σὺν δορὶ καὶ χερὶ7 πράκτορι  

θούριος ὀρνις Θευκρίδ’ ἐπ’ αἶαν,  

οἰωνῶν βασιλεὺς βασιλεῦσι νε-  

115 ὃν δ’ κελανός, δ’ τ’ ἐξόπιν ἀργάς,8  

φανέντες ἱκταρ μελάθρων  

χερὸς ἐκ δοριπάλτου9  

παμπρέπτοιοι10 ἐν ἐδραίωσιν,  

βοσκόμενοι λαγίναν, ἐρικύμωνα11 φέρματι12 γένναν  

120 βλαβέντα λοισθίων δρόμων.  

αἶλων αἶλων13 εἶπε, τὸ δ’ εὔ νικάτω.  

κεδνὸς δὲ στρατόμαντις ἵδων δύο14 λήμασι δισσουσ  

’Ἀτρείδας μαχίμους ἐδά ῥαγοδαίτας15  

πομποὺς τ’ ἀρχάς.16  

125 οὗτω δ’ εἶπε τεράζων.  

1 τὴν θυμοφθόρον λύπης φρένα Μ. τὴν θυμοβόρον λύπης φρένα F: Herm.  

2 καταπνεύει καταπνεύει Μ, κατανεύει VFN.  

3 πειθὼ M1. πειθὼ M2.  

4 μολπάν M1. μολπάν M2.  

5 ἦβα: ἦβας Aristoph. Ran. 1285.  

6 ταγὰν M, ταγάν VFN.  

7 δορὶ δίκας: δορὶ καὶ χερὶ Aristoph. Ran. 1288.  

8 ἀργάς: Thiersch after Blomfield.  

9 δοριπάλτος: Turn  

10 παμπρέπτοι (corr. from -πρέπτοις M) F.  

11 ἐρικύματα M, ἐρικύμωνa VFN.  

12 φέρματι F.  

13 αἶλων αἶλων13 εἶπε, τὸ δ’ εὔ νικάτω.  

14 μαχίμους ἐδα ῥαγοδαίτας15  

15 πομποὺς τ’ ἀρχάς.16  

16 οὗτω δ’ εἶπε τεράζων.
sacrifice, wards off the cankerling care of the sorrow that eateth my heart.

Power is mine to proclaim the augury of triumph given on their way to princely men—since still my age,¹ inspired of the gods, breatheth upon me Persuasion, the strength of song—how that the twin-throned command of the Achaeans, the concordant captains of the youth of Hellas, was sped with avenging spear and arm against the Teucrian land by the inspiring omen appearing to the kings of the ships—the kingly birds, one black, one white of tail, hard by the palace, on the spear-hand,² in a station full conspicuous, devouring a hare with brood unborn checked in the last effort to escape.³

Sing the song of woe, the song of woe, but may the good prevail!

Then the goodly seer of the host, marking how that the two warlike sons of Atreus were twain in temper, knew the devourers of the hare for the leaders of the armament, and thus interpreted the portent

¹ σύμφωνος αἰὼν, literally “life that has grown with me,” “time of life,” here “old age,” as the Scholiast takes it. Cp. Mrs. Barbauld, “Life! We've been long together.”

² The right hand.

³ The Scholiast, followed by Hermann and some others, takes λαγίναν γένναν as a periphrasis for λαγων, with which βλαβέντα agrees (cp. πᾶσα γέννα ... δώσων Τροιάδ. 531). With Hartung’s φέρματα, the meaning is “the brood of a hare, the burthen of her womb, thwarted of their final course.” λοιπάων ὅρμων, on this interpretation, has been thought to mean “their final course” (towards birth) or even their “future racings.”

¹³ αἰὼν and ll. 139, 159 M. ¹⁴ δῶ M. ¹⁵ λογοδαίτας M. ¹⁶ ἀρχάδ M, ἀρχοὺs FN.
AESCHYLUS

"χρόνῳ μὲν ἄγρεῖ
Πράμοιν πόλιν ἅδε κέλευθος,
pάντα δὲ πῦργοιν
ktήμη πρόσθε τὰ¹ δημιουπληθῇ

130 Μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον,
oῦν μὴ τις ἄγα² θεόθεν κνεφά-
σῃ προτυπεῖν στόμιον μέγα Τροίας
στρατωθέν. οἴκτω³ γὰρ ἐπὶ-

135 φθονος Ἀρτέμις ἀγνὰ
πτανοὶσιν κυσὶ πατρὸς
αὐτότοκοι πρὸ λόχου μογερὰν πτάκα θυομένοις
στυγεῖ δὲ δείπνοιν αἰετῶν."
αἰλινον αἰλινον εἰπὲ, τὸ δ' εὖ νικάτω.

140 "τόσον⁴ περ εὐφρων, καλά,⁵
dρόσοις⁶ λεπτοῖς⁷ μαλερῶν λεόντων⁸
πάντων τ' ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλουι τερπνά,
tούτων αἰνεὶ⁹ ξύμβολα κράναι,

145 δεξία μὲν, κατάμομβα δὲ φάσματα [στρονθῶν].¹⁰
ἵμων δὲ καλέω Παιάνα,
μὴ τινας ἀντιπνόους
Δαναοῖς χρονίας ἐχενήδας

150 ἀπλοῖς τεῦξη,
σπευδομένα θυσίαν ἐτέραν ἁνομόν τιν', ἀδαίτον
νεικέων τέκτονα σύμφυτον,
oὐ δεινήνορα. μὴ μινεί γὰρ φοβερὰ παλίνορτος

155 οἰκονόμοις δολία μνάμων μῆνις τεκνόποινος."
tοιάδε Κάλχας ἔνν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν¹¹

¹ προσθετὰ M. ² ἄτα: Herm. ³ οἰκώ: Scaliger.
⁴ τόσον M, τόσον FN. ⁵ ἀ καλά FN.
⁶ δρόσοις VF, δρόσοις N.

16
and spake: "In time they that here issue forth shall seize Priam's town, but before its towered walls all the public store of cattle shall be ravaged perforce by fate. Only may no jealous wrath of Heaven lour down upon the embattled host, the mighty curb forged against Troy, and smite it ere it reach its goal! For, of her pity, holy Artemis is wroth at the winged hounds of her sire that they make sacrifice of a wretched timorous thing, herself and her young ere she hath brought them forth. An abomination unto her is the eagles' feast."

Sing the song of woe, the song of woe, but may the good prevail!

"Although, O Beauteous One, thou art so gracious to the tender whelps of fierce lions, and takest delight in the suckling young of every wild creature that roves the field, vouchsafe that the issue be brought to pass accordant with these signs, portents auspicious yet fraught with ill. And I implore Paean, the healer, that she may not raise adverse gales with long delay to stay the Danaan fleet from putting forth by reason of her urgency of another sacrifice, knowing no law, unmeet for feast, worker of family strife, dissolving wife's reverence for husband. For there abideth wrath—terrible, not to be suppressed, a treacherous warder of the home, ever mindful, a wrath that exacteth vengeance for a child."

Such utterances of doom, derived from auguries

1 Apollo; who is implored to divert his sister Artemis from accomplishing the evil part of the omen.

7 δέλπτοις M, δέπτοιοι VFN: Wellauer. 8 οντων M.V. 9 aitēi: Gilbert. 10 [ ] Porson. 11 ἀπεκλαίξεν M.
μόρσμυ ἀπ’ ὀρνίθων ὀδίων οἶκοις βασιλείοις·
τοῖς δ’ ὀμόφωνον
αὐλινον αὐλινον εἰπέ, τὸ δ’ εὖ νικάτω.

160 Ζεὺς, ὡστὶς ποτ’ ἔστιν, εἰ τῶν ἀν-
τῶν θύλων κεκλημένων,
tούτῳ νῦν προσενέπω.
οὐκ ἔχω προσευκάσαι
πάντ’ ἐπισταθμώμενος
πλὴν Διός, εἰ τὸ μάταν" ἀπὸ φροντίδος ἄχθος
χρῆ βαλεῖν ἐτητύμως.

ουδ’ ὡστὶς πάροιθεν ἧν μέγας,
παμμάχων θράσει βρύων,
170 οὐδὲ λέγεται ἐπὶ πρὶν ὠν·
ὅς δ’ ἔπειτ’ ἐφυ, τρια-
κτῆρος οὐχεταί τυχών.
Ζήνα δὲ τις προφρόνως ἐπινίκια κλάζων
175 τεῦξεται φρενῶν τὸ πᾶν·

τὸν φρονεῖν βροτοὺς ὁδώ-
σαντα, τὸν3 πάθει μάθος
θέντα κυρίως ἐχειν.
180 στάξει δ’ ἐν θ’ ὑπνῷ πρὸ καρδίας
μυησιπήμων πόνος, καὶ παρ’ ἀ-
κοντας ἦλθε σωφρονεῖν.
δαμόνων δὲ ποὺ χάρις βί-
αίος4 σέλμα σεμνὸν ἦμένων.

καὶ τὸθ’ ἡγεμόν’ ὁ πρέ-
σβυς νεὼν Ἀχαικῶν,
185 μάντων οὔτινα ἴσχων,
on the march, together with many bodings of good, did Calchias sound forth to the royal house; and in accord therewith

Sing the song of woe, the song of woe, but may the good prevail!

Zeus, whoso’er he be,—if by this name it well pleaseth him to be invoked, by this name I call to him—as I weigh all things in the balance, I can conjecture none save “Zeus,” if in very sooth I needs must cast aside this vain burthen from my heart. He¹ who aforetime was mighty, swelling with insolence for every fray, he shall not even be named as having ever been; and he² who arose thereafter, he hath met his overthower and is past and gone. But whoso’er, heartily taking thought beforehand, giveth title of victory in triumphant shout to “Zeus,” he shall gain wisdom altogether,—Zeus, who leadeth mortals the way of understanding, Zeus, who hath established as a fixed ordinance that “wisdom cometh by suffering.” But even as trouble, bringing memory of pain, droppeth o’er the mind in sleep, so to those who would not cometh wisdom. With constraint, methinks, cometh the grace of the powers divine enthroned upon their awful seats.

So then the captain of the Achaean ships, the elder of the twain—holding no seer at fault, bending to

¹ Uranus.
² Cronus.

¹ τόδε μάταν: Pauw.
³ τῷ M: Schütz.
² οὐδὲν λέξαι: H. L. Ahrens.
⁴ βιαίος: Turn.
AESCHYLUS

ἐμπαιοὺς τύχασι συμπνέων,
εὖτ᾽ ἀπλοία κεναγγεῖ βαρύ-

νοντ᾽ Ἀχαιοίς λεώς,
Χαλκίδος πέραν ἔχων πα-

190 λιρρόχθους ἐν Αὐλίδος τόποις.

πυκναὶ δ᾽ ἀπὸ Στρυμόνος μολοῦσαι
κακόσχολοι νῆστιδες δύσορμοι,
βροτῶν ἀλαί, ναῶν <τε>2 καὶ

195 πεισμάτων ἀφειδεῖς,
παλιμμήκη χρόνον τυθεῖσαι
τρίβω κατέξανον ἀν-

θος Ἀργείων. ἐπεὶ δὲ καὶ πικροῦ
χείματος ἄλλο μῆχαρ

200 βριθύτερον πρόμοισιν
μάντις ἐκλάγξεν3 προφέρων Αρτεμών ὡστε ἡθόναβάκ-

τροις ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατασχεῖν.

205 ἀναξ δ᾽ ὁ πρέσβυς τότ᾽4 εἰπε φωνῶν· ὡ
"βαρεία μὲν κήρ τὸ μὴ πιθέσθαι,5
βαρεία δ᾽, εἰ τέκνον δαι-

ξω, δόμων ἀγαλμα, μιαῖνων παρθενοσφάγοισιν

210 ρεῖθροι6 πατρόφους χέρας
πέλας βωμοῦ7 τί τῶν ἀνευ κακῶν,
πῶς λιπόναυς8 γενωμαι
ξυμμαχίας ἀμαρτῶν;

215 παυσανέμου γὰρ θυσίας παρθενίου θ᾽ αἰματος ὅρ-

γὰ περιόργως ἐπιθυμεῖν θέμις. εὐ γὰρ εἵη."

ἐπεὶ δ᾽ ἁνάγκας ἐδυ λέπαδνυν
φρενὸς πνεύων δυσσεβῆ τροπαίαν

20
the adverse blasts of fortune, what time the Achaean folk, on the shore over against Chalcis in the region where Aulis’ tides surge to and fro, were sore distressed by opposing winds and failing stores; and the breezes that blew from the Strymon, bringing them grievous leisure, hunger, and tribulation of spirit in a cruel port, driving the men distraught, and sparing nor ship nor cable, by doubling the season of their stay, began to wither by wasting the flower of Argos; and when the seer, urging Artemis as cause, proclaimed to the chieftains another remedy, more grievous even than the bitter storm, so that the sons of Atreus smote the ground with their staves and stifled not their tears—

Then the elder king spake and said: “Hard is my fate to refuse obedience, and hard, if I must slay my child, the glory of my home, and at the altar-side stain with streams of a virgin’s blood a father’s hand. Which of these courses is not fraught with ill? How can I become a deserter to my fleet and fail my allies in arms? For that they should with passionate eagerness crave a sacrifice to lull the winds—even a virgin’s blood—stands within their right. May all be for the best.”

But when he had donned the yoke of Necessity, with veering of spirit, impious, unholy, unsanctified, from
220 ἄναγγει δέ καὶ κληδόνας πατρῶνσ ἐκδέχεται τοῦ παντότολμον φρονεῖν μετέγινα στος ὑποταγμένας, τάλαινα παρακοπᾶ πρωτοπήμων. ἔτιλα δ' οὖν θυτήρ γενέσθαι θυγατρός,
225 γυναικοποίων πολέμων ἀρωγὰν καὶ προτέλεια ναῦν.

λιτὰς δὲ καὶ κληδόνας πατρῶνσ παρ' οὐδὲν αἶω τε² παρθένειον³
230 ἔθεντο φιλομαχοὶ βραβῆς.
φράσεν ὁ' ἀόξοις πατὴρ μετ' εὐχαν δικαν χυμαίρας⁴ ὑπέρθε βωμοῦ
πέπλουσι περιπετή παντὶ θυμῷ πρωνωπῇ
235 λαβεῖν ἀέρδην, στόματός
τε καλλιπρώ-
πον φυλακαὶ⁵ κατασχέων
φθόγγον ἀραῖον οἴκοις,

βία χαλινῶν τ' ἄναυδῳ μένει.
κρόκου βαφὰς δ' ἐς πέδουν χέουσα
240 ἐβάλλει ἐκαστὸν θυτήρων ἀπ' οἴματος βέλει φιλοικτῷ,
πρέπουσα θ' ὅς ἐν γραφαῖσ, προσενεπειν
θέλουσ', ἐπει πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
245 ἐμειλῆν, ἀγναὶ⁶ δ' ἀταύρωτος αὐδὰ⁶ πατρὸς
φιλον τριτόσπονδον εὐ-
ποτμον παιᾶνα⁷ φίλως ἐτήμα—

τὰ δ' ἐνθεν οὐτ' εἴδον οὐτ' ἐννέπων. [ἀντ. 5]
τέχναι δὲ Κάλχωντος οὐκ ἄκραντοι.
250 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν
that hour his purpose shifted to resolve that deed of uttermost audacity. For mankind is emboldened by wretched delusion, counsellor of ill, primal source of woe. So then he hardened his heart to sacrifice his daughter that he might prosper a war waged to avenge a woman, and as an offering for the voyaging of a fleet!

Her supplications, her cries of "Father," and her virgin life, the commanders in their eagerness for war reckoned as naught. Her father, after a prayer, bade his ministers lay hold of her as, enwrapped in her robes, she lay fallen forward, and with stout heart to raise her, as it were a kid, high above the altar; and with a guard upon her lovely mouth, the bit's strong and stifling might, to stay a cry that had been a curse on his house.

Then, as she shed to earth her saffron robe, she smote each of her sacrificers with a glance from her eyes beseeching pity, and showing as in a picture, fain to speak; for oft had she sung where men were met at her father's hospitable board, and with her virgin voice had been wont lovingly to do honour to her loved father's prayer for blessing at the third libation—

What next befell, I beheld not, neither do I tell. The art of Calchas failed not of fulfilment. Justice inclineth her scales so that wisdom cometh at

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1 betaos: Spanheim.
2 aiwá π.: O. Müller. 3 παρθένων Μ, παρθένεων FN.
4 χιμαίρας MV, χιμαίρας FN. 5 φυλακάν: Blomfield.
6 áγνα . . . αύδα Μ, áγνα N, αυδά FN. 7 aiwá: Enger.
AESCHYLUS

ἐπιρρέπει· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγνωστον· τὸ μέλλον ἄγ

ΚΑΤΑΤΑΜΗΣΤΡΑ

εὐάγγελος μέν, ὡσπερ ἡ παροιμία,

265 ἐως γένοιτο μητρὸς εὐφρόνης πάρα.

πεῦρη δὲ χάρμα μείζων ἐλπίδος κλύειν,

Πριάμου γὰρ ἠρήκασιν Ἀργεῖοι πόλιν.

ΧΩΡΟΣ

πῶς φῆς; πέφευγε τοῦτος εἴς ἄπιστιας.

ΚΑΤΑΤΑΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν οὖσαν· ἡ τορὼς λέγω;

ΧΩΡΟΣ

270 χαρά μ’ ύψερπει δάκρυνον ἐκκαλουμένη.

1 τὸ μέλλον τὸ δὲ προκλύειν M²VF; τὸ μέλλον M¹N: <δ’> Elmsley.

2 ἐπιγένοιτ’ M.

3 προχαίρετω: H. L. Ahrens.

4 σύνορθον MV, σύναρθρον FN: Wellauer.

5 αὕταις: Herm.

6 εὐπραξίς: Lobeck.

24
the price of suffering. But what is yet to be, that thou shalt know when it befalleth; till then, let it be—'tis all one with sorrowing too soon. Clear it will come, together with the light of dawn. However, [enter Clytaemestra] as for what shall follow, may the issue be happy, even as is the wish of our sole guardian here, the bulwark of the Apian land, who standeth nearest to our lord.

I am come, Clytaemestra, in obedience to thy royal authority; for it is meet to do homage to the consort of a sovereign prince when her lord's throne is tenantless. Now whether the tidings thou hast heard be good or ill, and thou dost make sacrifice with hopes that herald gladness, I fain would hear; yet, if thou wouldst keep silence, I make no complaint.

Clytaemestra

As herald of gladness, with the proverb, may Morn be born from her mother Night! Thou shalt hear joyful news surpassing all thy hopes—the Argives have taken Priam's town!

Chorus

How sayest thou? The meaning of thy words hath escaped me, so incredible they seemed.

Clytaemestra

I said that Troy is in the hands of the Achaeans. Is my meaning clear?

Chorus

Joy steals over me, giving challenge to my tears.

7 κλυταιμήστρα MN, κλυταιμνήστρα VF.
8 εἶτε κεδύν: Auratus.
AESCHYLUS

ΚΑΛΛΤΑΙΜΗΣΤΡΑ

εὕ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ.

ΧΟΡΟΣ

τί γὰρ τὸ¹ πιστὸν; ἔστι τῶνδέ σοι τέκμαρ;

ΚΑΛΛΤΑΙΜΗΣΤΡΑ

ἔστων τί δ’ οὐχί; μὴ δολώσαντος θεοῦ.

ΧΟΡΟΣ

πότερα δ’ ὁνείρων φάσματ’ εὐπιθῆ² σέβεις;

ΚΑΛΛΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἂν λάβομι βριζούσης φρενός.

ΧΟΡΟΣ

ἀλλ’ ἢ σ’ ἐπιανέν τις ἀπτερος φάτις;

ΚΑΛΛΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὡς κάρτ’ ἐμωμήσω φρένας.

ΧΟΡΟΣ

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΑΛΛΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τόδ’ εὐφρόνης λέγω.

ΧΟΡΟΣ

280 καὶ τὶς τὸδ’ ἐξίκοιτ’ ἂν ἀγγέλων τάχος;

¹ τί γὰρ; τὸ: Prien. ² εὐπιθῆ: Blomfield.
AGAMEMNON

Clytaemestra

Aye, for 'tis of a loyal heart that thine eye argues thee.

Chorus

What then is the proof? Hast thou warranty of this?

Clytaemestra

I have, indeed; unless some god hath played me false.

Chorus

Dost thou pay regard to the persuasive visions of dreams?

Clytaemestra

I would not heed the fancies of a slumbering brain.

Chorus

But can it be some pleasing rumour that hath fed thy hopes?

Clytaemestra

Truly thou floutest mine understanding as it were a child's.

Chorus

But at what time has the city been destroyed?

Clytaemestra

In the night, I say, that hath but now given birth to yonder sun.

Chorus

And what messenger could reach here with speed like that?
AESCHYLUS

ΚΑΛΤΑΙΜΗΣΤΡΑ

"Ἡφαιστος Ἰδής λαμμύρων ἐκπέμπων σέλας. φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου¹ πυρὸς ἐπεμπεν. "Ιδή μὲν πρὸς Ἐρμαίου² λέπας Ἀήμου· μέγαν δὲ πανῦν³ ἐκ νῆσου τρίτων Ἀθῶν αἰτοὺς Ζηνός ἔξεδέξατο, ὑπερτελής τε, πόντον ὦστε νωτίσαι, ἱσχὺς πορευτοῦ λαμπάδος πρὸς ἦδονήν . . . . . . .

†πεύκη τὸ χρυσοφεγγές, ὡς τις ἦλιος, σέλας παραγγείλασα Μακίστου σκοπαίς.⁵

290 δ' οὖτι μέλλων οὐδ' ἀφρασμόνως ὑπωνυμωτοῦς παρῆκεν ἀγγέλου μέρος· ἐκάστας δὲ φρυκτὸν φῶς ἐπ' Ἐὐρίπου ροὰς Μεσσαπίου φύλαξι σημαίνει μολόν. οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω γραίας ἐρείκης⁶ θωμὸν ἰάμαντες πυρί· σθένουσα λαμπάς δ' οὐδέπω μαυρουμένη, ὑπερθοροῦσα πεδίον Ἀσωποῦ,⁷ δίκην φαιδρᾶς σελήνης, πρὸς Κιθαιρώνος λέπας ἤγειρεν ἅλλην ἐκδοχὴν πυμποῦ πυρὸς.

295 φάος δὲ τηλέπομπον οὐκ ἠμαίνετο φρούρα πλέον καίουσα τῶν εἰρημένων· λίμνην δ' ὑπέρ Γοργάπτων ἐσκείθην φάος· ὦρος τ' ἐπ' Ἀιγύπτακτον ἐξικνούμενον ὀὕτυνε θεσμῦν μὴ χρονίζεσθαι⁸ πυρός.

300 πέμπτοσι δ' ἀνδαίοντες ἀφθόνῳ μένει φλογὸς μέγαν πᾶγωνα, καὶ Σαρώνικον πορθμοῦ κάτοπτον⁹ πρῶν' ὑπερβάλλειν πρόσω

¹ ἀγγάρου: Canter from Et. Mag., Photius. ² Ἐρμαίου Μ. ³ πανῦν: Photius. ⁴ ἔξεδέξατο: Photius.
Hephaestus, from Ida speeding forth his brilliant blaze. Beacon passed beacon on to us by courier-flame: Ida, to the Hermaean scaur in Lemnos; to the mighty blaze upon the island succeeded, third, the summit of Athos sacred unto Zeus; and, soaring high aloft so as to arch the main, the flame, travelling joyously onward in its strength... the pine-wood torch, its golden-beamed light, as another sun,\(^1\) passing the message on to the watch-towers of Macistus. He, delaying not nor heedlessly overcome by sleep, neglected not his part as messenger. Far over Euripus' stream came the beacon-light and gave the signal to the sentinels on Messapion. They, kindling a heap of withered heather, lit up their answering blaze and sped the message on. The flame, now gathering strength and in no wise dimmed, like unto a radiant moon o'erleaped the plain of Asopus to Cithaeron's scaur, and roused another relay of missive fire. Nor did the warders there disdain the far-flung light, but made a blaze higher than had been bidden them. Across Gorgopus' water shot the light, reached the mount of Aegiplanctus, and urged the ordinance of fire to make no dallying. Kindling high with unstinted force a mighty beard of flame, they sped it forward that, as it blazed, it o'erpassed even the headland that looks upon the Saronic gulf; until

\(^1\) The Greek text is here corrupt.

\(\text{\small \(\phi就有\)}\): Casaubon from Athenaeus xv. 700 ε, Photius. 
\(\text{\small \(\sigmaκοπάς\)}\): Turn. 
\(\text{\small \(\text{\(\epsilonρίκν\)}}\) M\(^1\), \(\text{\(\epsilonρίκ\) M\(^2\)VFN.}\) 
\(\text{\small \(\piαίδιον ο\(\piοų\) MV.}\) 
\(\text{\small \(\chiαρίζεσθαι\)}\): Casaubon. 
\(\text{\small \(\κάτοπτ\)}\): Canter.
Aeschylus

φλέγουσαν ἐστ' ἐσκηθεὶς εὖτ' ἀφ' ἑκετον 
Ἀραχναῖον ἀπόσ, ἀστυνύετονας σκοπάς·
καὶ ἔτος Ἀτρειδῶν ἐσ τὸ δὲ σκήπτει στέγος
φάος τόδ' οὖκ ἀπαπποῦν Ἰδαίον πυρός.
τοιούθε τι μοι λαμπαδηφόρων νόμοι,
ἀλλος παρ' ἀλλον διαδοχαῖς πληρούμενοι
νικᾶ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.

310
tέκμαρ τοιοῦτον σύμβολον τέ σοι λέγω
ἀνδρὸς παραγγειλαντος ἐκ Τροίας ἐμοι.

XORΟΣ

θεοῖς μὲν αὖθις, ὃ γυναι, προσεύξομαι.
λόγους δ' ἀκοῦσαι τούθε καποθαυμάσαι
διηνεκῶς θέλοιμ' ἀν ὡς λέγοις5 πάλιν.

ΚΑΤΤΑΙΜΗΣΤΡΑ

320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
οἴμαι βοήν ἀμεικτον5 ἐν τόλει πρέπειν.
οἷς τ' ἀλειφά τ' ἐγχεάς6 ταύτῳ κύτει
διχοστατοῦντ' ἂν, οὐ φίλῳ,7 προσενέποισ.
καὶ τῶν ἄλοντων καὶ κρατησάντων δίχα
φθογγας ἀκούειν ἐστὶ συμφορᾶς διπλῆς.
οἰ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
ἀνδρῶν κασιγνήτων τε καὶ φυταλμῶν
παίδες γερόντων οὐκέτ' ἔξ ἐλευθέρον
dέρης ἀποιμώζουσι φιλτάτων μόρον·
325
tους δ' αὐτὲ νυκτίπλαγκτος ἐκ μάχης πόνος

330 νήστεις8 πρὸς ἀρίστοιοσ ὃν ἔχει πόλις
tάσσει, πρὸς οὗδεν ἐν μέρει τεκμήριον,

1 εἰτ'...εἰτ': Herm.
2 ll. 312-1067 are missing from M, for 312-348 we have VFN, for 349-1067 FN.
3 τοιοῦδ' ἔτοιμοι VN.
30
it swooped down when it reached the look-out, nigh unto our city, upon the peak of Arachnaeus; and next upon this roof of the Atreidae it leapt, yon fire not undescended from the Idaean flame. Such are the torch-bearers I have arranged—in succession one to the other completing the course; and victor is he who ran both first and last.¹ This is the warrant and the token I give thee, the message of my lord from Troy to me.

CHORUS

Lady, my prayers of thanksgiving to Heaven I will offer anon. But I would fain hear at large and satisfy my wonder at thy tale, so thou wouldst tell it yet again.

CLYTAEMESTRA

Troy is this day in the hands of the Achaeans. Within the town there sounds loud, methinks, a clamour of voices that will not blend. Pour vinegar and oil into the same cruse and thou wilt say that, as foes, they keep asunder; so the cries of vanquished and victors greet the ear, distinct as their fortunes are diverse. Those, flung upon the corpses of their husbands and their brothers, children upon the bodies of their aged sires who gave them life, bewail from lips no longer free the death of their dearest ones, while these—a night of restless toil after battle sets them down famished to break their fast on such fare as the town affords; not billeted in order due,

¹ The light kindled on Mt. Ida is conceived as starting first and finishing last; the light from Mt. Arachnaeus, as starting last and finishing first.

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4 λέγοις FN, λέγεις V. 5 ἀμικτον: Kirchhoff.
6 ἐκχέας: Canter. 7 φλως: Stanley.
8 νήστις F, νήστιοι V, νήστεις N.
ἀλλ' ὡς ἐκαστὸς ἔσπασεν τύχης πάλον.
ἐν <δ' >1 αἰχμαλῶτοις Τρωικῷς οἰκήμασιν
ναίοσι τῇ ἦδῃ, τῶν ὑπαιθρίων πάγων
δρόσων τ' ἀπαλλαγέντες,2 ὡς δ' εὐδαίμονες3
ἀφύλακτον εὐδήσουσι πάσαν εὐφρόνην.
εἰ δ' εὖ σέβουσι4 τοὺς πολισούχους θεοὺς
τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἱδρύματα,
οὐ τὰν ἐλόντες5 αὕθες ἄνθαλοιεν6 ἄν.
ἔρως δὲ μὴ τις πρότερον ἐμπίτητη7 στρατῷ
πορθεῖν ἀ µή χρῆ, κέρδεσιν νικώμενους.
δεί γὰρ πρὸς οἴκους νοστίμου σωτηρίας
κάμηλα διαύλων θάτερον κῶλον πάλιν.

340
θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός,
ἕγηγορος8 τὸ πῆμα τῶν ὀλωλότων
γένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά.
τουατά τοι γνωαίκοις ἐξ ἐμοῦ κλύεις.9
tὸ δ' εὖ κρατοῖμη μὴ διχορρόπως ἰδεῖν.

345
πολλῶν γὰρ ἐσθλῶν τῇ δ'10 ὄνησιν εἰλόμην.

ΧΟΡΟΣ


γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις.
ἐγὼ δ' ἀκούσας πιστὰ σοι τεκμηρίᾳ
θεοὺς προσεπτεῖν εὖ παρασκευάζομαι.
χάρις γὰρ οὐκ ἄτιμος εἰργασται πόνων.

350
ὡ Ζεῦ βασιλεὺς καὶ νῦξ φιλία
μεγάλων κόσμων κτεάτειρα,
ἡτ' ἐπὶ Τροίας πύργους ἐβαλες
στεγανοὶ δίκτυον, ὡς μήτε μέγαν

1<δ'> Pauw. 2 ἀπαλλαξάγεντες V, ἀπαλλαγέντες FN. 3 ὡς δυσδαίμονες : Stanley. 4 εὐσεβοῖ: Scaliger. 5 οὐκ ἄν γ' ἐλόντες FN, οὐκ ἀνέλοιτες V: Herm. 6 αὖ (ἀν V) θάνοιεν FN: Auratus.
but as each man hath drawn his lot of chance.
And even now they are quartered in the captured
Trojan homes, delivered from the frosts and dew of
the naked sky, and like happy men will sleep all the
night unsentinelled.

Now if they keep them clear of guilt towards the
gods of the town—those of the conquered land—and
towards their shrines, the captors shall not be
made captives in their turn. Only may no mad
impulse first assail the soldiery, overmastered by
greed, to ravish what they should not! For to win
safe passage home they needs must travel back the
other length of their double course. But even if,
void of such offence towards the gods, our host
should reach home, the grievous suffering of the
dead might still prove wakeful—so be it fresh mis-
chance do not befall. These are my woman's words;
but may the good prevail and that right clearly!
For, choosing thus, I have chosen the enjoyment of
many a blessing.

CHORUS

Lady, like a prudent man thou speakest wisely.
And, for my part, now that I have listened to thy
certain proofs, I prepare me to address due prayers
of thanksgiving to Heaven; for a success hath been
achieved that well requites the toil.

Hail, sovereign Zeus, and thou kindly Night, that
hast given us great glory for our possession, thou
who didst cast thy meshed snare upon the towered
walls of Troy, so that nor old nor young could

7 ἐμπίπτη F¹, ἐμπίπτει V, ἐμπίπτοι F²N.
8 ἐγρήγορον: Porson. 9 κλύοις FN, κλύεις V.
10 τὴν: Herm.
AESCHYLUS

μήτ' οὖν νεαρῶν των ὑπερτελέσαι
μέγα δουλείας
gάγγαμον, ἅτης παναλώτου.
Δίᾳ τοι ξένων μέγαν αἰδοῦμαι
tὸν τάδε πράξαντ' ἐπ' Ἄλεξάνδρῳ
tεύνοντα πάλαι τόξον, ὀπως ἂν
μήτε πρὸ καυροῦ μήθ' ὑπὲρ ἀστρων
βέλος ἡλίθιον σκῆψειν.

Δώς πλαγαν ἔχοσιν1 εἰπεῖν, [στρ. α.
pάρεστιν2 τοῦτό γ'3 ἐξιχνεύσαι.
[ὡς] ἐπραξέν ὃς⁴ ἐκρανεν. οὐκ ἔφα τις
θεοὺς βροτῶν ἀξιοδοθαί μέλεν
όσους ἄθλιτον χάρις
πατοῖθ' ὁ δ' οὐκ εὐσεβής.
pέφανται δ' ἐκτίνουσο'⁵

370

375

380

385

390

34

ατολμήτων ἀρή⁶
πνεόντων μεῖζον ὃς δικαίως,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπη-
μαντον, ὡςτ' ἀπαρκεῖν⁷
ἐν πραπίδων λαχόντα.
οὐ γὰρ ἐστιν ἐπαλξις
πλοῦτον πρὸς κόρον ἄνδρί
λακτίσαντι μέγαν⁸ Δίκας
βωμὸν εἰς ἀφάνειαν.

βιάται δ' ἀ τάλαινα πειθώ,
προβούλου παῖς⁹ ἄφερτος ἀτας.
ἀκός δὲ πᾶν μάταιον. οὐκ ἐκρύβθη,
πρέπει δὲ, φῶς αἰνολαμπτες, σύνος.
κακοῦ δὲ χαλκοῦ τρόπον
o'erleap the huge enthralling net, all-conquering doom. Great Zeus it is, lord of host and guest, whom I revere—he who hath wrought this, and hath long been bending his bow against Alexander so that his bolt should neither fall short of the mark nor, flying beyond the stars, be launched in vain.

"The stroke of Zeus" they may call it; 'tis his hand that can be traced therein. As he determines, so he acts. It hath been said by some one that the gods deign not to be mindful of mortals who trample underfoot the grace of inviolable sanctities. But that man knew not the fear of God!

Now standeth revealed how ruin is the penalty for reckless crime when men breathe a spirit of pride above just measure for that their mansions teem with abundance o'erpassing their best good. But let there be such portion of wealth as bringeth no distress, so that he who hath a goodly share of sound sense may have a sufficiency therewith. For riches are no bulwark to the man who in wantonness hath spurned from his sight the mighty altar of Righteousness.

No, he is driven on by perverse Temptation, the overmastering child of designing Destruction; and remedy is utterly in vain. His evil is not hidden; it shineth forth, a baleful gleam. Like base metal

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1 ἔχουσαν F¹, ἔχουσ' F² Rom., ἔχουσιν N.
2 πάρεστι: Hartung.  
3 τούτῳ γ' N, τούτ' F.
4 ὡς ἐπραξαν Rom., ὡς ἐπραξεν FN: Herm.
5 ἐγγόνους: Hartung.  
6 ἀρη: Headlam.
7 ἀπαρκεῖν F, κάπαρκειν N.  
8 μεγάλα: Canter.  
9 προβοηλόπαις: Hartung.
τρίβω τε καὶ προσβολαῖς μελαμπαγής πέλει
dikaiowtheis, ἐπεῖ
diώκει παῖς ποτανόν ὀρνων,
pολεῖ πρόστρυμι ἀφερτον ἐνθεὶς.
λιταίν δ' ἀκούει μὲν οὕτως θεῶν·
tὸν δ' ἐπίστροφον τῶν
φῶτ' ἄδικον καθαρεῖ.
οἶος καὶ Πάρις ἐλθὼν
ἐσ δόμον τὸν Ἀτρεδᾶν
 ἥσχυνε ἥπειρα τράπε-
ζαν κλοπαίσι
λιποῦσα δ' ἀστοῖσιν ἀσπιστοράς
tε καὶ κλόνους λογχίμους
ναυβάτας <θ' > ὀπλισμούς,
ἀγουσά τ' ἀντίφερνον Ἡλίων φθορὰν
βέβακεν ῥίμφα διὰ πυλᾶν
ἀτλητα πλάσα· πολλὰ δ' ἐστενον
tὸδ' ἐννέποντες δόμων προφῆται.
"ιδ' ἠω δῶμα δῶμα καὶ πρόμοι,
ὡ λέχος καὶ στίβοι φιλάνορες.
πάρεστι σιγᾶς ἀτίμους ἀλοιδόρους
ἀλγιστ' ἀφημένων ἱδεῖν.
πόθω δ' ὑπερποντίας
φάσμα δόξει δόμων ἀνάσσειν.
eὐμόρφων δὲ κολοσσῶν
ἐχθέται χάρις ἀνδρί·
ὄμματων δ' ἐν ἄχριν αἰαίας
ἐρρει πᾶο' Ἀφροδίτα.

ὁνειρόφαντοι δὲ πενθήμονες
πάρεισι δόξαι φέρουν.
beneath the touchstone's rub, when tested he showeth the blackness of his grain (for he is like a child that chaseth a winged bird) and upon his people he bringeth a taint not to be removed. To his prayers all gods are deaf, and the man who is conversant with such deeds, him they destroy in his unrighteousness.

Such was even Paris, who came to the house of the sons of Atreus and did dishonour to his hosts' hospitable board by stealing away a wedded wife.

But she, bequeathing to her people the clang of shield and spear and armament of fleets, and bringing to Ilium destruction in place of dower, with light step she passed through the gates—daring a deed undearable. Then loud wailed the seers of the house crying, "Alas, alas, for the home, the home, and for the princes thereof! Alas for the husband's bed and the impress of her form so dear! Lo, he sits apart in the anguish of his grief, silent, smitten in his honour but upbraiding not. In his yearning for her who sped beyond the sea, a phantom will seem to be lord of the house. The grace of fair-formed statues is hateful to him; and in the hunger of his eyes all loveliness is departed.

In dreams there come to him mournful semblances

1 τε καὶ N, τε F. 2 προβολαῖς: Pearson.
3 πτανῦν F, πτανῦν τιν' N: Schütz.
4 ἐνθεὶς N, θεὶς F. 5 τῶνδε: Klausen.
6 τῶν F, τὸν N. 7 κλοπαῖς F.
8 κλώνους λογχίμους τε καὶ: H. L. Ahrens.9 <θ'> Herm.
10 πολλὰ δ’ ἔστενου Ν, πολὶ δ’ ἀνέστενον F.
11 ἰω and δῶμα not repeated F.
12 σιγᾶς ἄτιμος ἀλοίδορος: Herm.
13 ἀδιόστος: Enger. 14 ἀφεμένων: Dindorf.
AESCHYLUS

ςαι χάριν ματαίαν.
μάταν γύρ, εὖτ' ἄν ἐσθλά τις δοκῶν ὅρα, 1
παραλλάξασα διὰ χερών 2
425 βέβακεν ὅψις οὐ μεθύστερον
πτεροὺς ὑπάδονος 3 ὑπνοῦ κελεύθουσιν."
τὰ μὲν κατ' οἴκους ἐφ' ἑστίας ἀχὴ
tάδ', ἐστὶ καὶ τῶν ὑπερβατώτερα.
tὸ πᾶν δ' ἀφ' "Ἐλλανος 4 αἰᾶς συνορμένοις
430 πένθει ἀτλησικάρδιος 5
dόμων ἐκάστου πρέπει.
pολλὰ γοῦν θιγγάνει πρὸς ἕπαρ.
οὐς μὲν γάρ <τις> 6 ἐπεμψεν
οἴδεν, ἀντὶ δὲ φωτῶν
435 τεύχη καὶ σποδὸς εἰς ἑκά-
στου δόμους ἀφικνεῖται.

ὁ χρυσαμοιβὸς δ' "Ἀργὸς σωμάτων [στρ. γ.]
καὶ ταλαντοῦχος ἐν μάχῃ δορὸς
πυρωθέν εὖ Ἰλίου
φίλοισι πέμπει βαρὺ
ψήγμα δυσδάκρυτον ἄν-
tήνωρος σποδοῦ γεμί-
ζων λέβητας εὐθέτους.7
440 στένουσι δ' εὖ λέγοντες ἄν-
δρα τὸν μὲν ὡς μάχης ὑδριν,
tὸν δ' ἐν φοναῖς καλῶς πεσόντι—
ἀλλοτρίας διαὶ 8 γυναι-
κὸς· τάδε σιγά τις βαῦ-
445 ζει, φθονερὸν δ' ὑπ' ἄλγος ἔρ-
πει προδίκους Ατρείδαιας.
οἱ δ' αὐτοῦ περὶ τείχος
θῆκας Ἰλιάδος γᾶς

38
AGAMEMNON

bringing joy in vain; for vainly, whensoever in fancy a man seeth delights, straightway the vision, slipping through his arms, is gone, winging its flight along the paths of sleep.” Such are the sorrows at hearth and home, aye and sorrows surpassing these; and at large, in every house of all who sped forth in company from the land of Hellas, is seen grief that passeth bearing. Yea, many are the things that pierce the heart; for whom each sent forth, them he knows; but to the home of each come urns and ashes, not living men.

For Ares bartereth the bodies of men for gold; he holdeth his balance in the contest of the spear; and back from Ilium to their loved ones he sendeth a heavy dust passed through his burning, a dust bewept with plenteous tears, in place of men freighting urns well bestowed with ashes.¹ So they make lament, lauding now this one: “How skilled in battle!” now that one: “Fallen nobly in the carnage,”—“for another’s wife,” men mutter in secret, and grief charged with resentment spreads stealthily against the sons of Atreus, champions in the strife. But there far from home, around the

¹ This passage, in which war is compared to a gold-merchant, is charged with double meanings: ταλαντοῦχος, “balance” and “scales of battle,” πυρωθέν of “purified” gold-dust and of the “burnt” bodies of the slain, βαρύ, “heavy” and “grievous,” ἀντιήρος, “the price of a man,” and “instead of men,” λέβητας, “jars” and “funeral urns.”
AESCHYLUS

455 εὗμορφοι κατέχουσιν ἔχθρα δ' ἐχονταί ἐκρυφεῖν.

βαρεία δ' ἀστῶν φάτις ἔτιν κότων: [ἀντ. γ.

460 δημοκράτους δ' ἀρᾶς τίνει χρέος.

μένει δ' ἀκοῦσαί τι μου

μέριμνα νυκτηρεῖς.

τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί. κελαι-

ναῖ δ' Ἐρμύνες χρόνων

465 τυχηρὸν οὖτ' ἀνευ δίκας

παλιντυχεῖνεις τριβὰ βίου

tιθεῖσ' ἀμαυρόν, ἐν δ' ἀί-

στοις τελέθοντος οὕτις ἀλ-

καί: τὸ δ' ὑπερκόπως3 κλύειν
eὔ βαρύ: βάλλεται γὰρ ὁσ-

470 σοις Διόθεν κάρανα.4

κρίνω δ' ἄφθονον ὀλβον:

μητρ' εὖρ πτολυπόρθης

μητρ' οὖν αὐτὸς ἀλοῦς ὑπ' ἀλ-

λων βίον κατίδομι.

475 πυρὸς δ' ὑπ' εὐαγγέλου

πόλιν δυνηκεὶ θοᾷ

βάξις: εἰ δ' ἐτήτυμος,5

tίς οἴδεν, ἥ τι ἅθεῖν ἐστὶ πηθοῦσ.—

480 τίς ὅδε παίδων ἡ φρενῶν κεκομμένων,

φλογὸς παραγγέλμασιν

νέοις πυρωθέντα καρδίαν ἐπειτ' ἀλλαγῆ λόγου καμεῖν:—

[ἐν]8 γυναικὸς αἰχμᾶ πρέπει

πρὸ τοῦ φανέντος χάριν ἧναινέσαι.—
city’s walls, those in their beauty’s bloom are entombed in Ilian land—the foeman’s soil hath covered its conquerors.

Dangerous is a people’s voice charged with wrath—it hath the office of a curse of public doom. In anxious fear I bide to hear some tidings shrouded still in gloom; for Heaven is not unmindful of men of blood. In the end the black Spirits of Vengeance bring to obscurity him who hath prospered in unrighteousness and wear down his fortunes by reverse; and once he hath passed among them that are brought to naught, there is no more help for him. Glory in excess is fraught with peril; ’tis the lofty peak that is smitten by heaven’s thunderbolt. Prosperity unassailed by envy is my choice. Let me not be a destroyer of cities; no, nor let me be despoiled and live to see my own life in another’s power!

(One Elder)

Heralded by a beacon of good tidings a swift report has spread throughout the town. Yet whether it be true, or some deception of the gods, who knows?

(A Second Elder)

Who is so childish or so bereft of sense, once he has let his heart be fired by sudden tidings of a beacon fire, to despond if the story change?

(A Third Elder)

’Tis like a woman’s eager nature to yield assent to pleasing news ere yet the truth be clear.

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1 δημοκράτων: Porson.
3 ὑπερκότως: Grotius.
4 κεραυνός: Tucker.
5 ἐπητίμως: Auratus.
6 ήτοι: F1N, εἶτοι: F2: Herm.
7 μὴ: H. L. Ahrens.
8 [ἐν] Scaliger.
πιθανὸς ἄγαν ὁ θύλως ὄρος ἐπινεύμεται ταχύπορος· ἀλλὰ ταχύμορον γυναικογηρύτων ὀλλυαί κλέος.—

1 τάχ’ εἰσομεσθα λαμπάδων φαεσφόρων
φρυκτωρίων τε καὶ πυρὸς παραλλαγάς,
εἴ τ’ οὖν ἀληθεῖς εἴ τ’ οὐκεράτων δίκην
tερπνον τὸδ’ ἐλθὼν φῶς ἐφήλωσεν2 φρένας.
κήρυκ’ ἀπ’ ἀκτῆς τόνδ’ ὅρω κατάσκων
κλάδως ἐλαίας· μαρτυρεῖ δὲ μοι κάσις

πηλοῦ ξύνουρος δυσία κόνις τάδε,
ὡς οὔτ’ ἀναυδὸς οὔτε σοι δαίμων φλόγα
ὠλὴς ὀρείας σημανεὶ κατνήψι πυρὸς,
ἀλλ’ ἡ τὸ χαίρειν μᾶλλον ἐκβάξει λέγω—
tὸν ἀντίον δὲ τοῖσ’ ἀποστέργω λόγον·
εὶ γὰρ πρὸς εἰ δὲ φανείσι προσθῆκῃ πέλοι.—

όστις τάδ’ ἄλλως τῇδ’ ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῖτο τῇν ἀμαρτίαν.

ΧΗΡΤΕ

ἰδίον πατρῴον οὐδ’ Ἀργείας χθονὸς,
δεκάτου3 σε φέγγει τῷδ’ ἀφικόμην ἔτους,
πολλῶν ῥαγεισῶν ἐλπίδων μιᾶς τυχῶν.
οὐ γὰρ ποτ’ ἤχουν τῇδ’ ἐν Ἀργείας χθονὶ
θανῶν μεθήξει πυλήτατο τάφου μέρος.

1 ll. 489-500 ascribed to Clyt., 501-502 to the Chorus: Scaliger. 2 ἐφήλωσε: Porson. 3 δεκάτο: Wunder.

1 His attire bears evidence of dust and mud. Cp. the description of Sir Walter Blunt, “Stained with the variation of each soil Betwixt that Holmedon and this seat of ours” (Henry IV.).

42
AGAMEMNON

(A Fourth Elder)

Over credulous, a woman’s mind has boundaries open to quick encroachment; but quick to perish is rumour by a woman voiced.

(Leader of the Chorus)

We shall know anon about this passing on of flaming lights and beacon signals and fires, whether they perchance be true or whether, dream-like, this light’s glad coming hath beguiled our senses. Lo! Yonder, approaching from the shore, I see a herald with boughs of olive overshaded. The thirsty dust, consorting sister of the mire,¹ assures me that neither by dumb show nor by kindling a flame of mountain wood will he give sign with smoke of fire, but in plain words will bid us either to rejoice the more, or else—but God avert the omen of the contrary! To the good that hath appeared may there be addition of good!

(Another Elder)

If there be one who maketh this prayer with other intent toward the State, let him reap himself the fruit of his misguided purpose!

[Enter a Herald

Herald

All hail, soil of Argos, land of my fathers! On this happy day in the tenth year I am come to thee. Many a hope hath made shipwreck, one only have I seen fulfilled; for never dared I to think that here in this land of Argos I should die and have due portion of burial most dear to me. Now blessings
vīn χαίρε μὲν χθών, χαίρε δ' ἡλίου φάος,
ὕπατός τε χώρας Ζεὺς, ὁ Πυθιός τ' ἀναξ,
tοξοι ἱάπτων μηκέτ' εἰς ἡμᾶς βέλη·
ἀλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
vīn δ' αὐτὲ σωτὴρ ἦσθι καὶ παιώνιος, ἀναξ Ἀπολλον. τοὺς τ' ἀγωνίους θεοὺς
πάντας προσαυδῷ, τὸν τ' ἐμὸν τιμάορον

Ερμῆν, φίλον κήρυκα, κηρύκων σέβας,
ἳρως τε τοὺς πέμφαντας, εὑμενεῖς πάλιν
στρατὸν δέχεσθαι τὸν λελειμένου δορός.
ιὼ μέλαθρα βασιλέων, φίλαι στέγαι,
σεμνοί τε θάκου, δαίμονές τ' ἀντήλιοι,
e' πον3 πάλαι, φαιδροίς τοισίδ' ὀμμασὶ
dέξασθε4 κόσμῳ βασιλέα πολλῷ χρόνῳ.
ἡκει γὰρ ὑμῖν5 φῶς ἐν εὐφρόνῃ φέρων
καὶ τοῖσι ἄπασι κοινῶν Ἀγαμέμνων ἁναξ.
ἀλλ' εὖ νῦν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,

Τροιάν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακελλη, τῇ κατείργασαι πέδον.
βῶμοι δ' ἀιστοὶ καὶ θεῶν ἱδρύματα,
καὶ σπέρμα πάσης ἐξαπόλλυται χθονὸς.
τοιόνδε Τροίᾳ περιβάλων ζευκτήριον
ἀναξ Ἀτρείδης πρέσβυς εὐδαίμων ἄνηρ
ἡκει, τίσεθαι δ' ἀξιώτατος βροτῶν
τῶν νῦν. Πάρις γὰρ οὔτε συντελῆς πόλις
ἐξεύχεται τῷ δράμα τοῦ πάθους πλέον.
ὁφλῶν γὰρ ἄρπαγῆς τε καὶ κλοπῆς δίκην
τοῦ ρυσίου θ' ἡμαρτε καὶ πανόλεθρον

1 ἡλθες F2 N, ἡλθ' F1: Askew's margin.
2 καὶ παγώνιος F, καταγώνιος N: Dobree.
3 ἡπου: Auratus.
4 δέξασθε N, δέξασθε F.
5 ὑμῖν N, ἡμῖν F.
on the land, blessings on the light of the sun, and
blessed be Zeus, the land’s Most High, and Pytho’s
lord; and may he launch no more his shafts against
us. Enough of thine hostility didst thou display by
Seamander’s banks; but now, in other mood, be
thou our preserver and our healer, O lord Apollo.
And the gods gathered here, I greet them all; him,
too, mine own patron, Hermes, beloved herald, of
heralds all revered; and the heroes¹ who sped us
forth—I pray that they may receive back in kindliness
the remnant of the host that hath escaped the spear.
Hail, halls of our Kings, beloved roofs, and ye august
seats, and ye divinities that face the sun,² if ever in
days gone by, give fitting welcome now with gladness
in these your eyes unto your King after long lapse
of years. For bearing light in darkness to you and
to all assembled here alike, he hath returned—
Agamemnon, our King. Oh give him goodly greet-
ing, as is meet and right, since he hath uprooted
Troy with the mattock of Zeus, the Avenger, where-
with her soil has been uptorn. Demolished are the
altars and the shrines of her gods; and the seed of
her whole land hath been wasted utterly. Upon
the neck of Troy hath he cast a yoke so grievous,
and now he hath come home, our King, Atreus’
elder son, a man of happy fate, worthy of honour
beyond all living men. For neither Paris nor his
partner city can vaunt the deed was greater than
the suffering. Cast in a suit for rapine and for theft
as well, he hath lost the plunder and hath razed in

¹ The heroes are the deified spirits of the ancient kings
and other illustrious men. In Suppl. 25 they are included
under the nether powers (χόνωι).
² Statues of the gods, in front of the palace, placed to
front the east.
AESCYLUS

αυτόχθονον πατρῶν ἔθρισεν δόμον.
διπλὰ δ᾽ ἔτεισαν¹ Πριαμίδαι θαμάρτια.

ΧΟΡΟΣ
κήρυξ Ἀχαίων χαίρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΤΕ
χαίρω <γε>'² τεθνάναι δ᾽ οὐκέτ'³ ἀντερῶ θεοῖς.

ΧΟΡΟΣ
540 ἕρως πατρῶνς τῇσδε γῆς σ᾽ ἐγύμνασεν;

ΚΗΡΤΕ
ὡςτ᾽ ἐνδακρύειν⁴ γ᾽ ὀμμασιν χαρὰς ὑπο.

ΧΟΡΟΣ
τερπνῆς ἣρ᾽ ἦτε⁵ τῆσδ᾽ ἐπῆβολοι νόσου.

ΚΗΡΤΕ
πῶς δή; διδαχθεῖς τούδε δεσπόσω λόγου.

ΧΟΡΟΣ
τῶν ἀντερῶντων ἴμέρῳ πεπληγμένοι.⁶

ΚΗΡΤΕ
545 ποθεῖν ποθοῦντα τήρδε γῆν στρατοῦ λέγεις;

¹ ἔτεισαν: Kirchhoff. ² <γε> Enger. ³ οὐκέτ' N, οὐκ F. ⁴ ἐνδακρύειν F, ἐκδακρύειν N. ⁵ ἦτε N, ἵστε F. ⁶ πεπληγμένος: Tyrwhitt.

46
utter destruction his father's house and the very place thereof. Twofold the penalty the sons of Priam have paid for their sins.

CHORUS

Joy to thee, Herald from the Achaean host!

HERALD

I do rejoice. I will no longer refuse to die, so it please the gods.

CHORUS

It was yearning for this thy fatherland that troubled thee?

HERALD

Aye, so that my eyes are filled with tears for joy.

CHORUS

It was then a pleasing malady wherewith ye were taken.

HERALD

How so? Resolve me and I shall master what thou sayest.

CHORUS

Ye were smitten with desire for those that returned your love.

HERALD

Meanest thou that our land longed for the longing host?
AESCHYLUS

ΧΟΡΟΣ

ὡς πόλλαι ἀμαυρᾶς ἐκ φρενὸς μεν ἀναστένειν.

ΚΗΡΤΕ

πόθεν τὸ δύσφρον τοῦτ’ ἐπὶν θυμῷ στύγος;

ΧΟΡΟΣ

πάλαι τὸ σιγὰν φάρμακον βλάβης ἔχω.

ΚΗΡΤΕ

καὶ πῶς; ἀπόντων κοιράνων ἐτρείς τινὰς;

ΧΟΡΟΣ

550 ὡς νῦν, τὸ σὸν δή, καὶ θανεῖν πολλὴ χάρις.

ΚΗΡΤΕ

εὖ γὰρ πέπρακται. ταῦτα δ’ ἐν πολλῷ χρόνῳ

555 μόχθους γὰρ εἰ λέγομι καὶ δυσαυλίας,

εἰς οὐρανοῦ δὲ κάποιον χῆς λειμώναι

εὖναὶ γὰρ ἢσαν δημὸν πρὸς τείχεσιν.

560 δρόσου κατεψάκαζον, ἐμπεδοῦν σῶν ἐσθημάτων, τιθέντες ένθηρον τρίχα.

1 <μ’> Scaliger. 2 ἐπὶν στύγος στρατῖο: Schütz. 3 κοιράνων N, τυράννων F. 4 δὲ νῦν: Scaliger. 5 τις εὖ: Auratus. 6 γὰρ κάποι: Pearson.
AGAMEMNON

Chorus

So longed that often from a darkly brooding spirit
I have sighed.

Herald

Whence came this gloom of melancholy upon thy spirit?

Chorus

Long since have I found silence an antidote to harm.

Herald

How so? Wert thou in fear of any in the absence
of our princes?

Chorus

In such fear that now, in thy own words, even
death were great joy.

Herald

Aye, all's well, well ended. Yet, of what occurred
in the long years, one might well say that part fell
out happily, and part in turn amiss. But who, save
he be a god, is free from suffering all his days? For
were I to recount our hardships and our wretched
quarters, the scanty space and the sorry berths—
what did we not have to complain of ...\(^1\) Then
again, ashore, there was still worse to loathe; for we
had to lay us down close to the foeman's walls, and
the drizzling from the sky and the dews from the
meadows distilled upon us, working constant destruc-
tion to our clothes and filling our hair with vermin.

\(^1\) For λαχώντες in l. 557 numerous emendations have been
proposed, \textit{e.g.} κλαϊόντες, λάσκοντες, χαλώντες. \(\xi\)ματος \(\mu\)έ\(\rho\)ος
probably means "as our day's portion."
χειμάνα δ' εἰ λέγοι τις οἰωνοκτόνον, οἷον παρείχ' ἀφερτον 'Ιδαία χιών,
ηθάλπος, εὕτε πόντος ἐν μεσημβριναῖς
κοίταις ἀκύμων νηνέμοις εὐδοι πεσών—
tί ταῦτα πενθεῖν δεί; παροίχεται πόνος·
pαροίχεται δε, τοίσι μὲν τεθηκόσιν
tο μῆτστ' αὖθις μηδ' ἀναστήναι μέλεω.
570
tί τοὺς ἀναλωθέντας ἐν ψηφῳ λέγειν,
tὸν ξώντα δ' ἀλγείν χρῆ τύχης παλιγκότου;
καὶ πολλὰ χαίρειν ἔφιλοράς² καταξιῶ.
η μὲν δὲ τοῖς λοιποῖσιν 'Ἀργείων στρατοῦ
νικα τὸ κέρδος, πήμα δ' οὐκ ἀντιρρέπει·
575
ὡς κομπάσαι τῶδ' εἰκὸς ἤλιον φαίν
ὑπὲρ θαλάσσης καὶ χθόνος ποτωμένοις·
"Τροίαν ἐλὼντες δὴ ποτ' 'Ἀργείων στόλοις
θεοῖς λάφυρα ταῦτα τοῖς καθ' 'Ελλάδα
dόμοις ἐπασσάλευσαν ἄρχαῖν γάνος."
580
τοιαῦτα χρῆ κλύοντας ἐυλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς καὶ χάρις τυμῆσεται
Διὸς τὸδ' ἐκπράξασα. πάντ' ἔχεις λόγον.

ΧΟΡΟΣ

νικώμενος λόγοισιν οὐκ ἀναίνομαι·
ἀεὶ γὰρ ἦβη τοὺς γέροντας εὐ μαθεῖν.
585
dόμοις δὲ ταῦτα καὶ Κλυταμνήστρα⁴ μέλειν
εἰκὸς μᾶλιστα, σὺν δὲ πλουτίζειν ἐμὲ.

ΚΛΥΤΑΜΝΗΣΤΡΑ

ἀνωλόλυξα μὲν πάλαι χαράς ὑπο,
οτ' ἦλθ' ὁ πρῶτος νύχιος ἀγγέλος πυρός,

¹ λέγει N Rom.
² ἐφιλοράς: Blomfield.
³ ἦβη: Margoliouth.
⁴ Κλυταμνήστρα.
AGAMEMNON

And if one were to tell of the wintry cold, past all enduring, when Ida's snow slew the birds; or of the heat, what time upon his waveless noon-day couch, windless the sea sank to sleep—but what need to bewail all this? Our labour's past; past for the dead so that they will never care even to wake to life again. What need for the living to count the number of the slain, what need to repine at fortune's frowns? I hold it fitting that our misfortunes bid us a long farewell. For us, the remnant of the Argive host, the gain hath the advantage and the loss does not bear down the scale; so that, as we speed athwart land and sea, it is meet that we make this boast unto yon light of heaven: "The Argive armament, having taken Troy at last, unto the gods throughout Hellas hath nailed up these spoils to be a glory in their shrines from days of old." Whoso hears the story of these deeds must needs extol the city and the leaders of her host; and the grace of Zeus that brought them to accomplishment shall receive its due meed of gratitude. My tale is told.

CHORUS

Thy words have proved me wrong. I deny it not; for the aged have ever youth to learn aright. But these tidings should most have interest for the household and Clytaemestra, and at the same time enrich me.

[Enter Clytaemestra

Clytaemestra

I raised a shout of triumph in my joy erewhile, when the first flaming messenger arrived by night,
AESCYLUS

φράζων ἀλωσιν Ἰλίου τ' ἀνάστασιν.
καὶ τίς μ' ἐνίπτων εἶπε, "φρυκτωρῶν δία
πεισθείσα Τροίαν νῦν πεπορθήσθαι δοκεῖς;
ἡ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ."
λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην.
ὦμως ὃ ἐθνον, καὶ γυναικείω νόμῳ
ὁλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
ἐλασκον εὐφημοῦντες ἐν θεῶν ἔδραις
θυηφάγον κομμόντες εὐώδη φλόγα.
καὶ νῦν τὰ μάσσω μὲν τί δεῖ σὲ μοι' λέγειν;
ἀνακτὸς αὐτοῦ πάντα πεύσομαι λόγον.

ἀπός δ' ἄριστα τὸν ἐμὸν αἰδοῖν πόσων
σπεύσω πάλιν μολόντα δέξασθαι—τὶ γὰρ
γυναῖκι τούτου φέγγος ἡδίων δρακέων,
ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοῦ
πύλαις ἀνοίξαι;—ταῦτ' ἀπάγγειλον πόσει.

ἥκεν ὅπως τάχιστ' ἐράσμοιν πόλει:
γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν
οἴαντερ οὖν ἔλειπε, δωμάτων κύνα
ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
καὶ τὰλλ' ὄμοιαν πάντα, σημαντήριον

ουδὲν διαφθείρασαν ἐν μῆκει χρόνου.
ουδ' οἶδα τέρψιν οὖδ' ἐπίψογον φάτων
ἄλλου πρὸς ἄνδρὸς μάλλον ἡ χαλκοῦ βαφᾶς.

ΚΗΡΤΕ

tοιόσοδ' ὁ κόμπος τῆς ἀλήθειας γέμων
οὐκ αἰσχρός ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟΡΟΣ

αὕτη μὲν οὖτως εἶπε μανθάνοντι σοι
telling that Ilium was captured and overthrown. Then there were some who chided me and said: "Art thou so convinced by beacon-fires as to think that Troy has now been sacked? In good sooth 'tis like a woman to be elated in heart." By such taunts I was made to seem as if my wits were wandering. Nevertheless I still held on with my sacrifice, and throughout all the quarters of the city, in woman's wont, they raised a shout of gladsome praise the while as in the fanes of the gods they lulled to rest the fragrant spice-fed flame.

So now what need for thee to rehearse to me the account at large? From the King himself I shall hear all the tale; but that I may hasten best to welcome my honoured lord on his return—for what joy is sweeter in a woman's eyes than to unbar the gates for her husband when God hath spared him to return from war?—this be my message to my lord: let him come with all speed, his country's fond desire, come to find at home his wife faithful, even as he left her, a watch-dog of his house, loyal to him, a foe to those who wish him ill; yea, for the rest, unchanged in every part; in all this length of time never having broken seal. Of pleasure from other man or voice of scandal I know no more than of dyeing bronze.

[Exit

Herald

Boast like to this, laden to the full with truth, misbeseems not the speech of a noble wife.

Chorus

Thus hath she spoken for thy schooling, but

1 σ' ἐμοί: Wieseler.
τοροίσων ἔρμηνεύσων εὐπρεπῶς λόγον. 
οὗ δ᾿ εἰπέ, κήρυξ, Μενέλαων δὲ πεῦθομαι, 
εἰ νόστιμὸς τε καὶ σεσωμένος πάλιν
ήκει2 σὺν υμῖν, τῆς γῆς φίλον κράτος.

ΚΗΡΤΕ

οὐκ ἔσθ᾿ ὡτες λέξαμι τὰ ψευδή καλὰ
ἐς τὸν πολὺν φίλουσι καρποῦσθαι χρόνον.

ΧΟΡΟΣ

3πῶς δὴτ᾿ ἄν εἰπὼν κεδνὰ τάληθη τύχοις4;
σχισθέντα δ᾿ οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗΡΤΕ

ἀνὴρ5 ἀφαντὸς εὖς Ἁλαινκοῦ στρατοῦ,
αὐτὸς τε καὶ τὸ πλοῖον. οὐ ψευδὴ λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεῖς ἐμφανῶς εὖς Ἰλίου,
ἡ χείμα, κοινὸν ἄχθος, ἱρπασε στρατοῦ;

ΚΗΡΤΕ

ἐκυρσας ἀντε τοξότης ἄκρος σκοποῦ·
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

630 πότερα γὰρ αὐτοῦ ἡμῶν ἡ τεθνηκότος
φάτες πρὸς ἀλλων ναυτίλων ἐκλῆζετο; 

1 γε καὶ: Herm. 2 ἤκεί: Karsten.
3 II. 622-635 assigned to Clyt. and Herald: Stanley.
4 τύχης: Porson. 5 ἀνὴρ: Herm.
speciously for them that can interpret aright. But, Herald, say—'tis of Menelaüs I would learn—hath he, our land’s dear lord, voyaged safe home and hath he returned with you?

Herald

It were impossible to report false news as fair so that those I love should joy therein for long.

Chorus

Oh that thou couldst tell tidings true yet good! 'Tis not easy to conceal when true and good are sundered.

Herald

The prince was swept from the sight of the Achaean host—himself, and his ship likewise. 'Tis no untruth I tell.

Chorus

Did he put forth in sight of all from Ilium, or did a storm, distressing all in common, snatch him from the fleet?

Herald

Like master Bowman thou hast hit the mark; a long tale of distress hast thou summed up in brief.

Chorus

Does the general voice of other voyagers make report of him as alive or dead?
AESCHYLUS

ΚΗΡΤΕ

οὐκ οἶδεν οὐδεὶς ὡς ἀπαγγέλλαι τορώς,
πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσω.

ΧΟΡΟΣ

πῶς γὰρ λέγεις χειμώνα ναυτικῷ στρατῷ
ἐλθεῖν τελευτήσαι τε δαιμόνων κότως;

ΚΗΡΤΕ

εὐφημον ἢμαρ οὐ πρέπει κακαγγέλω
γλώσσῃ μιαίνειν. χωρίς ἡ τιμὴ θεῶν,
ὅταν δ' ἀπευκτὰ πήματ' ἀγγελός πόλει
στυγνῷ προσώπῳ πτωσίμοι στρατοῦ φέρῃ,
πόλει μὲν ἐλκος ἐν τῷ δήμῳ τυχεῖν,
πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων ἀνδρας διπλῇ μάστιγι, τὴν Ἀργης φιλεῖ,
διλογχον ἅτην, φοινίαν ξυνωρίδα·
tοιῶνδε μέντοι πημάτων σεσαγμένον

635

πρέπει λέγειν παιάνα τόνδ' Ἑρμύων.
σωτηρίων δὲ πραγμάτων εὐάγγελον
ηκοντά πρὸς χαίρουσαν εὔεστοῖ πόλιν,
pῶς κεδνὰ τοῖς κακοῖς συμμεῖξο,² λέγων
χειμῶν' Ἀχαιῶς³ οὖν ἰμήντον θεῶν;

640

ξυνώμοσαν γὰρ, ὄντες ἔχθυστοι τὸ πρῖν,
πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην
φθείροντε τὸν δύστην Ἀργείων στρατὸν.
ἐν νυκτὶ δυσκύμαντα δ' ὄφρωρει κακά.
ναῦς γὰρ πρὸς ἄλληλαισιν⁴ Θρῆκιαι πνεαί

645

1 σεσαγμένον: Schütz.
2 συμμεῖξο: Kirchhoff.
3 Ἀχαιῶν... θεῖος: Blomfield and Dobree.
4 ἄλληλαισι F.
AGAMEMNON

Herald

None knoweth to give clear report of this—save only the Sun that fostereth life upon the earth.

Chorus

How then sayest thou did the storm by Heaven’s wrath rise upon the naval host and pass away?

Herald

A day of happy omen it befits not to mar by tale of ill—the honour due to the gods keeps them apart.\(^1\) When a messenger with gloomy countenance reports to a people dire disaster of its army’s rout—one common wound inflicted on the State, while from many a home many a victim is devoted to death by the two-handed scourge beloved of Ares, destruction double-armed, a gory pair—when, I say, he is packed with woes of such sort as this, it is meet that he sing the triumph-song of the Avenging Spirits. But when one cometh with glad tidings of deliverance to a city rejoicing in its happiness—how shall I mix fair with foul in telling of the storm that broke upon the Achaeans not unprovoked by Heaven’s wrath? For fire and sea, erstwhile bitterest of foes, swore alliance and for proof thereof destroyed the hapless Argive armament. In the night-time arose the mischief from the cruel surge. Beneath blasts from Thrace ship dashed against ship; and they, rammed

\(^1\) To the Olympian gods belong tales of good, to the Erinyes (I. 645) belong tales of ill. Some interpret the passage to mean that the honour due the gods should be kept apart from pollution through the recital of ills.
Aeschylus

655 ἤρεικον· ἀἱ δὲ κερωτυπούμεναι βία.
χεμιὼν τυφῶ σὺν ζάλη τ΄ ὀμβροκτύπῳ
ψχοιν ἄφαντοι πομένος κακοῦ στρόβῳ.
ἐπεὶ δ’ ἀνήλθε λαμπρὸν ἦλιον φάος,
ὁρῶμεν ἄνθυν πέλαγος Διγαίον νεκροῖς.

660 ἀνδρῶν 'Αχαιῶν ναυτικοῖς τ’ ἐρειπίοις.
ήμας γε μὲν δὴ ναῦν τ’ ἀκήρατον σκάφος
ἡτοὶ τις ἐξέκλεικεν ἣ ἐξητήσατο
θεὸς τις, οὐκ ἄνθρωπος, οἴκος θεῶν.
τύχη δὲ σωτηρ ναῦν θέλουσ’ ἐφέξετο,
665 ὡς μὴ τ’ ἐν ὀρμῷ κύματος ζάλην ἔχεων
μῆτ’ ἐξοκείλαι πρὸς κραταῖλεων χθόνα.
ἐπειτὰ δ’ "Ἀθῆν πόντιον πεφευγότες,
λευκὸν κατ’ ἤμαρ, οὐ πεποιθότες τύχη,
ἐβουκολοῦμεν φροντίσων νέον πάθος,
στρατὸν καμόντος καὶ κακῶς σποδομένου.
καὶ νῦν ἐκεῖνων εἶ τὰς ἐστὶν ἐμπνέων,
670 λέγονσιν ἠμᾶς ως ὀλωλότας, τί μή;
ἡμεῖς τ’ ἐκεῖνος ταῦτ’ ἔχεων δοξάζομεν.
γένοιτο δ’ ως ἄριστα. Μενέλεων γὰρ ὁ ὅν
πρωτόν τε καὶ μάλιστα προσδόκα μολεῖν.
ἐι γοῦν τις ἀκτίς ἦλιον νῦν ἡστορεῖ
καὶ ζώντα καὶ βλέποντα, μηχαναῖς Διός,
675 οὐπω θέλοντος ἐξαναλώσαι γένος,
εἰπίς τις αὐτὸν πρὸς δόμους ἦξεων πάλιν.
τοσαῦτ’ ἀκούσας ἵσθι τάληθν κλύων.

Χορος

τὸς ποτ’ ὄνομαζεν ὁδ’
ἐς τὸ πὰν ἐπητύμως—

58

1 ἤρειπον N.
2 κερωτυπούμεναι: Wasse.
violently by the furious hurricane and rush of pelting rain, were swept out of sight by the whirling gust of an evil shepherd. But when the radiant light of the sun uprose we beheld the Aegean flowering with corpses of Achaean men and wreckage of ships. Ourselves, however, and our ship, its hull unshattered, some power, divine not human, preserved by stealth or intercession, laying hand upon its helm; and Saviour Fortune willed to sit aboard our barque so that it should neither take in the swelling surf at anchorage nor drive upon a rock-bound coast. Then, having escaped death upon the deep, in the clear bright day, scarce crediting our fortune, we brooded in anxious thought over our late mischance, our fleet distressed and sorely buffeted. So now, if any there be of them that still draw the breath of life, they speak of us as lost—and why should they not?—while we imagine like case for them. But may all turn out for the best! For Menelaüs, indeed—first and foremost expect him to return. At least if some beam of the sun discover him alive and well, by the design of Zeus, who is not yet minded utterly to destroy the race, there is some hope that he will come home again. Hearing so much, be assured that 'tis the truth thou hearest.  

CHORUS

Who can have given a name so altogether true—

1 The “evil shepherd” is the storm that drives the ships, like sheep, from their course.
AESCHYLUS

μή τις ὄντιν' οὐχ ὀρῶ-
μεν προνοίασει τοῦ πεπρωμένου
γλώσσαν ἐν τύχα νέμων;—
tὰν δορίγαμβρον ἀμφινει-
κῆ θ’ Ἑλέναν; ἐπεὶ πρεπόντως
ἑλένας, ἠλανδρος, ἐλέπτολις,
ἐκ τῶν ἀβροτίμων
προκαλυμμάτων ἐπλευσε
ζεφύρου γίγαντος αὕρα,
pολύανδροι τε φεράστιδες

κυναγοῖ κατ’ ἵχνος πλατάνν ᾠφαντον
κέλσαντων Σιμόεντος
άκτας ἐπ’ ἀειφύλλους
δι’ ἔριν αἰματόεσσαν.

Ἰλίῳ δὲ κήδος ὀρθ-
ἀνυμον τελεσόφρων
μήνις ἤλασεν, τραπέ-
ζας ἀτίμωσιν υπότερῳ χρόνῳ
καὶ ἰενεστίον Διὸς
πρασσομένα τὸ νυμφότι-
μον μέλος ἐκφάτως τίοντας,
ὑμέναιον, δι’ τότ’ ἐπέρρεπεν
γαμβροίσων ἀείδειν.

μεταμανθάνουσα δ’ ὕμνον

Πριάμῳ πόλις γεραιᾷ
πολυθρηνον μέγα που στένει
κυκλήσκουσα Πάρῳ τῶν αἰνόλεκτρον,
παμπορθῇ πολυθρηνον
αιῶνα διαι’ πολυτάν

μέλεον αἰμ’ ἀνατλάσσα.

1 προνοίασι: Pauw. 2 πλάταν: Heath.
AGAMEMNON

was it some power invisible guiding his tongue aright by forecasting of destiny?—who named that bride of the spear and source of strife with the name of Helen? For, true to her name, a Hell she proved to ships, Hell to men, Hell to city, when stepping forth from her delicate and costly- curtained bower, she sailed the sea before the breath of earth-born Zephyrus. And after her a goodly host of warrior huntsmen followed in pursuit on the oars' vanished track of a quarry that had reached its barque on Simoës' leafy banks—in a strife to end in blood.

To Ilium, its purpose fulfilling, Wrath brought a marriage rightly named a mourning,¹ exacting in after-time requital for the dishonour done to hospitality and to Zeus, the partaker of the hearth, upon those who with loud voice celebrated the song in honour of the bride, even the bridegroom's kin to whom it fell that day to raise the marriage-hymn. But Priam's city hath learnt, in her old age, an altered strain, and now, I trow, waileth a loud song, even one of plenteous lamentation, calling Paris "evil-wed"; for that she hath borne the burthen of a life fraught with desolation, a life of plenteous lamentation by reason of the wretched slaughter of her sons.

¹ κήδος has a double sense: "marriage-alliance" and "sorrow."

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³ eis N. ⁴ ἀξιφύλλως F, ἀξιφύλλων Rom.
⁷ παμπρόθη: Seidler. ⁸ αἰών’ ἀμφι: Emperius.
⁹ πολίταν: Auratus.
AESCHYLUS

[στρ. β.]

ε’θρεψεν δὲ λέοντος ἵ-

νιν’ δόμοις ἀγάλακτον οὐ-

tως’ ἀνὴρ φιλόμαστον,

720 ἐν βιότον προτελεῖοις

ἀμερον, εὐφιλόπαιδα

καὶ γεραροῖς ἐπίχαρτον.

πολέα δ’ ἐσχ’ ἐν ἀγκάλαις

νεοτρόφου τέκνου δίκαι,

725 φαιδρωτὸς ποτὶ χεῖρα σαί-

νων τε γαστρὸς ἀνάγκαις.

[ἀντ. β.]

χρονισθεὶς δ’ ἀπέδειξεν ἦ-

θος’ τὸ πρὸς τοκέων’ ἀρισ

tο τροφεῖσι’ ἀμείβων

730 μηλοφόνοισιν <ἐν’> ἄταις’

dαίτ’ ἀκέλευστος ἐτενζεν’

ἀματι δ’ οἴκος ἑφύρθη,

ἀμαχων’ ἀλγος οἰκέταις

μέγα σίνος πολυκτόνον.’

735 ἐκ θεοῦ δ’ ἱερεύς τις ἀ-

τας δόμοις προσθερέφθη.’

[στρ. γ.]

πάραυτα δ’ ἐλθεῖν ἐσ’ Ἡλίου πόλιν

λέγοιμ’ ἂν φρόνημα μὲν

νηνέμου γαλάνας,

740 ἀκασκαῖον <δ’> ἀγαλμα πλούτου,

μαλθακὸν ὁμμάτων βέλος,

δηξίθυμον ἐρωτος ἀνθος.

παρακλίνας’ ἐπέκρανεν

745 δὲ γάμου πικρὰς τελευτάς,

δύσεδρος καὶ δυσόμιλος

συμένα Πριαμίδαισιν,
AGAMEMNON

Even so a man reared in his house a lion’s whelp, robbed of its mother’s milk yet still desiring the breast. Gentle it was in the prelude of its life, kindly to children, and a delight to the old. Much did it get, held in arms like a nursling child, with its bright eye turned toward his hand, and fawning under compulsion of its belly’s need.

But brought to full growth by time it showed forth the nature it had from its parents. Unbidden, in requital for its fostering, it prepared a feast with ruinous slaughter of the flocks; so that the house was defiled with blood, and they that dwelt therein could not control their anguish, and great was the carnage far and wide. A priest of ruin, by ordinance of God, was it reared in the house.

At first, methinks, there came to Ilium the spirit of unruffled calm, a delicate ornament of wealth, a darter of soft glances from the eye, love’s flower that stingeth the heart. Then, swerving from her course, she made her marriage end in ruth, sped on to the children of Priam under escort of Zeus, the warder of host and guest, blasting with ruin by her

1 λέοντα σίνων: Conington. 2 οὕτος F¹ Rom.²
3 έδος: Conington. 4 τοκήδων F.
5 τροφᾶς γὰρ F. 6 <έν> Bothe. 7 ἄταιμων N.
8 ἀμαχον δ’ F. 9 πολύκτονον: Kirchhoff.
10 προσετράφη: Heath. 11 παραντᾶ δ’ οὖν N.
12 <δ’> Porson. 13 παρακλίνουσ’ N.

63
πομπὰ Δίως ξενίου,
νυμφόκλαυτος Ερινύς.

750 παλαιφατος δ᾽ ἐν βροτοῖς γέρων λόγος [ἀντ. γ.]
tέτυκται, μέγαν τελε-
σέντα φωτὸς ὀλβον
tεκνοῦσθαι μηδ᾽ ἄπαιδα θηήσκειν,

755 ἐκ δ᾽ ἄγαθας τύχας γένει
βλαστάνειν ἀκόρεστον οἴζων.
δίχα δ᾽ ἀλλων μονόφρων εἰ-
μι. τὸ δυσσεβὲς γαρ  ἔργον
μετὰ μὲν πλείονα τίκτει,

760 σφετέρα δ᾽ εἰκότα γέννα.
οὐκὼν δ᾽ ἁρ᾽ εὐθυδίκων
καλλίπαις πότμος αἰεὶ.

φιλεὶ δὲ τίκτειν Ἠβρις
μὲν παλαιὰ νεά-

765 ξουσαν ἐν κακοῖς βροτῶν
ὕβριν τὸτ᾽ ἡ τόθ᾽, ὅτε τὸ κύριον μόλη
φάος τόκου,5
dαμιονά τε τὰν ἄμαχον ἅπολεμον,
ἀυτοκρὸς Ὄρασος, μελα-

770 νας μελαθροιωσίν ᾨτας,
eἰδομένας τοκεύσιν.

Δίκα δὲ λάμπει μὲν ἐν
δυσκάπτοις δῶμασιν,

775 τὸν δ᾽ ἐναισιμον τίει [βίον].10
tὰ χρυσόπαστα δ᾽ ἔδεθλα11 σὺν πίνῳ χερῶν
παλιντρόποις
ὁμμασι λιποῦσ', ὀσια προσέμολε,12
sojourn and her companionship, a fiend whose bridal was fraught with tears.

A venerable utterance proclaimed of old hath been fashioned among mankind: the prosperity of man, when it hath come to full growth, engendereth offspring and dieth not childless, and from his good fortune there springeth up insatiate misery unto his seed.

But I hold my own mind and think apart from other men. It is the deed of iniquity that thereafter begetteth more iniquity and like unto its own breed; but when a house is righteous, the lot of its children is blessed always.

But old Arrogance is like to bring forth in evil men, or soon or late, at the fated hour of birth, a young Arrogance and that spirit irresistible, unconquerable, unholy, even Recklessness,—black Curses unto the household, and like are they to their parents.

But Righteousness shineth in smoke-begrimed dwellings and holdeth in esteem him that is virtuous. From gold-bespangled mansions, where men’s hands are defiled, she departeth with averted eyes and taketh her way to pure homes; she worships not the
δύναμιν οὐ σέβονσα πλού-
780 τον παράσημον αὖν·
pάν δ' ἐπὶ τέρμα νωμᾶ.

ἀγε δή, βασιλεύ, Τροίας πτολίπορθ',
785 Ατρέως γένεθλον,
πῶς σε προσείπω; πῶς σε σεβίζω
μήθ' ὑπεράρας μήθ' ὑποκάμψας
καίρον χάριτος;
pολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίουσι δίκην παραβάντες.

tῷ δυσπραγοῦντι δ' ἐπιστενάχειν
790 πᾶς τις ἐτοιμὸς· δῆγμα² δὲ λύπης
οὐδὲν ἐφ' ἤπαρ προσικνεῖται·
καὶ ἕγχαϊρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.

ὀστὶς δ' ἀγαθὸς προβατογνώμων,
795 οὐκ ἔστι λαθεῖν ὁμματα φωτὸς,
tὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
ὑδαρεῖ σαίνειν φιλότητι.
scribendum est: δὲ μοι τότε μὲν στέλλων στρατιῶν
'Ελένης ἔνεκ', οὐ γάρ <ο'>³ ἐπικεύσω,
κάρτ' ἀπομούσως ἦσθα γεγραμμένος,
οὐδ' εὖ πραπίδων οἶακα νέμων
θράσος⁴ ἐκ θυσίων⁵
ἀνδράσι θηγέκουσι κομίζων.
800 νῦν δ' οὐκ ἀπ' ἀκρας φρενὸς οὖθ' ἀφίλως
εὐφρων' πόνος εὖ τελέσασιν.

γνώσῃ δὲ χρόνῳ διαπευθόμενος
805 τὸν τε δικαιὸς καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.
power of wealth stamped counterfeit by the praise of men, and she guideth all things to their proper end.

[Enter Agamemnon and Cassandra, in a chariot, with a numerous retinue]

All hail, my King, stormer of Troy, offspring of Atreus! How shall I greet thee? How do thee homage, not overshoooting or running short of the due measure of courtesy? Many there be of mortal men who put appearance before truth and thereby transgress the right. Every one is prompt to heave a sigh over the unfortunate, albeit no sting of true sorrow reaches to the heart; and in seeming sympathy they join in others’ joy, forcing their faces into smiles. But whoso is a discerning shepherd of his flock cannot be deceived by men’s eyes which, while they feign loyalty of heart, only fawn upon him with watery affection.

Now in the past, when thou didst marshal the armament in Helen’s cause, thou wert depicted in my eyes (for I will not hide it from thee) in most ungracious lineaments, and as not guiding aright the helm of thy mind in seeking through thy sacrifices to bring courage to dying men.

But now, from the depth of my heart and with no lack of love . . . their toil is joy to them that have won success. In course of time thou shalt learn by enquiry who of thy people have been honest, who unfitting, guardians of the State.

1 The figure is of wine much diluted.

1 πολιτωρθ: Blomfield.
2 δῆγμα N, Stobaeus, Flor. 112. 12, δѣγμα F.
3 <σ> Musgrave.
4 θάρσος N, θράσος F.
5 ἔκοψιον: H. L. Ahrens.
6 Lacuna indicated by Schneidewin.
7 εὐφρων τις N.
AESCHYLUS

AGAMEMNON

810 πρώτον μὲν Ἄργας καὶ θεοὺς ἐγχωρίους
dίκη προσευτείν, τοὺς ἄμοι μετατίθουσι
νόστοι δικαίων θ' ἄν ἐπραξάμην πόλιν
Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλώντες ἀνδροθυμήτας Ἰλίου φθορᾶς

815 ἐς αἰματηρὸν τεῦχος οὐ διχορρόφως
ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
ἐλπὶς προσήηε χειρὸς οὐ πληρομένως.
καπνῷ δ' ἄλοιφα νῦν ἐτ' εὔσημοι πόλις.

820 ήτης θύελλαι ξώσι· συνθνήσκουσα δὲ
σοπόδος προσέμπει πίόνας πλούτου πνοάς.
τούτων θεοὶς χρὴ πολὺμνηστὸν χάριν
tίνευς, ἑπείπερ καὶ πάγας ὑπερκότους
eφραξάμεσθα καὶ γυναικὸς οὐνεκα
πόλιν διημάθυνεν 'Αργείων δάκως,

825 ἵππου νεοσσὸς, ἀσπιδηφόρος λεώς,
πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσων·
ὑπερθορῶν δὲ πύργον ἀμηστῆς λέων
ἀδην ἐλειφεῖν αἰματος τυραννικοῦ.

θεοὶς μὲν ἐξεῖτενα φροιμιὸν τόδε:

830 τὰ δ' ἐς τὸ σον φρόνημα, μέμνημαι κλῦων,
καὶ φημὶ ταύτα καὶ συνήγορόν μ' ἔχεισ.
παύρων γὰρ ἄνδρῶν ἐστὶ συγγενεῖς τόδε,
φίλων τὸν εὐτυχοῦντ' ἀνευ φθόνον σέβεων.

dύσφρων γὰρ ἰδός καρδίαν προσῆμενος

835 ἀχθος διπλοίζει τῷ πεπαμένψ νόσου,
tοῖς τ' αὐτὸς αὑτοῦ πῆμασω βαρύνεται
καὶ τὸν θυραίον ὀλβον εἰσορῶν στένει.

1 ἐπραξάμεσθα: Francken.
3 ταύτα: Auratus.
4 πεπαμένψ: Porson.
ARGAMEMNON

ARGAMEMNON

Argos first, as is right and due, I greet, and the gods that dwell therein who have helped me to my safe return and to the justice I exacted from Priam's town. For hearkening to no pleadings by word of mouth, without dissentient voice, they cast into the urn of blood their ballots for the murderous destroying of Ilium; but to the urn of acquittal that no hand filled, Hope alone drew nigh. The smoke still even now declares the city's fall. Destruction's blasts still live, and the embers, as they die, breathe forth rich reek of wealth. For this success it behoves us to render to the gods a return in ever-mindful gratitude, seeing that we have thrown round the city the toils of vengeance, and in a woman's cause it hath been laid low by the fierce Argive beast, brood of the horse, a shield-armed folk, that launched its leap what time the Pleiads waned. Vaulting over its towered walls, the ravening lion lapped his fill of princely blood.

This lengthened prelude to the gods. But, touching thy sentiments—the which I heard and still bear in memory—I both agree and thou hast in me an advocate therein. For few there be among men in whom it is inborn to admire without envy a friend's good fortune. For the venom of malevolence settles upon the heart and doubles the burthen of him afflicted of that plague: he is himself weighed down by his own calamity, and repines at sight of

1 "Not hearing pleadings from the tongue"—as if the Greeks and Trojans were waging war in words before a human court—but with divine insight of the true merits of the case.

2 The wooden horse.
AESCHYLUS

εἰδὼς λέγομι ἂν, εὖ γὰρ ἐξεπίσταμαι ὀμιλίας κάτοπτρον, εἰδωλον σκιᾶς
dοκοῦντας εἶναι κάρτα πρεμυνεῖς ἐμοί. 840
μόνος δ' Ὅδυσσεύς, ὁσπερ οὐχ ἐκών ἐπλει, ζευχθεὶς ἔτομος ἢν ἐμοὶ σειραφόρος·
eἰτ' οὖν θανόντος εἰτε καὶ ζῶντος πέρι λέγω.

τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς
cοινοὺς ἀγῶνας θέντες ἐν πανηγύρει
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχων
ὁπως χρονίζον εὖ μενεῖ βουλευτέον.
ὅτω δὲ καὶ δεῖ φαρμάκων παιωνίων,
ητοι κέαντες ἢ τεμόντες εὐφρόνως
πειρασόμεσθα πῇμ' ἀποστρέψαι νόσου.1

νὸν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοίσι πρώτα δεξιώσομαι,
οἱπερ πρόσω πέμψαντες ἡγαγον πάλιν.

νίκη δ' ἐπείπερ ἐσπετ', ἐμπέδως μένοι.

ΚΑΙΤΑΙΜΗΣΤΡΑ

855 ἄνδρες πολίται, πρέσβος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνορας τρόπους
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
tὸ τάρβος ἀνθρώπουσιν.

οὐκ ἄλλων πάρα
μαθοῦ', ἐμαυτῆς δύσφορον λέξω βίον
860 τοσόνδ' ὁσονπερ οὗτος ἢν ὡπ' Ἰλίῳ.

1 πῆματος τρέψαι νόσου: Porson.
another’s prosperity. From knowledge—for well am I acquainted with the mirror of companionship—I may call a shadow of a shade those who feigned exceeding loyalty to me. Only Odysseus, even he who sailed against his will, once harnessed, proved my zealous yoke-fellow. This I affirm of him be he alive or dead.

But, for the rest, in what concerns the State and public worship, we shall appoint general assemblies and deliberate in full conclave. Where all goes well, we must take counsel that so it may long endure; but whenever there is need of healing remedy, we will endeavour to avert the mischief of the malady by kind appliance of cautery or the knife.

And now I will pass to my palace halls and to my household hearth, and first of all pay greeting to the gods. They sped me forth and they have brought me home again. May victory, as it hath attended me, bide ever with me constant to the end!

[He descends from his chariot; enter Clytaemestra, attended by maidservants carrying purple tapestries

Clytaemestra

Burghers of Argos, ye Elders present here, I shall not be ashamed to confess in your presence my fondness for my husband—with time timidity dies away in man.

Untaught by others, I can tell of my own weary life all the long while this my lord lay beneath

1 This version takes ὄμλιας κάτοπτρον to mean that companionship shows the true character of a man’s associates. An alternative rendering takes κάτοπτρον in a disparaging sense—the semblance as opposed to reality—and makes κάτοπτρον, εἴδωλον and δοκοῦντας in apposition.
AESCHYLUS

tò μεν γυναίκα πρῶτον ἄρσενος δίχα
ήσθαι δόμοις ἔρημον ἐκπαγλοῦν κακῶν,
pολλὰς κλύουσαν κληδόνας¹ παλιγκότους·
kai τὸν μὲν ἦκειν, τὸν δ’ ἐπεσφέρειν κακῶν
cάκιον ἀλλο πῆμα, λάσκοντας δόμοις.
kai τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνὴρ ὦδ’, ὡς πρὸς οἶκον ὥχετεύετο
φάτις, τέτρηται ² δικτύον πλέον³ λέγειν.
eἰ δ’ ἦν τεθνηκώς, ὡς ἐπλήθυναν⁴ λόγοι,
τρισώματος ταῦν Γηρυνῶν ὁ δεύτερος
[πολλὴν ἀνωθεν, τὴν κάτω γὰρ οὗ λέγω,]⁵
χθονὸς τρύμωρον χλαίναν ἐξηύχει λαβεῖν,⁶
ἀπαξ ἐκάστω καθανῶν μορφώματι.
tοὐώνδ’ ἔκατο κληδόνων παλιγκότων
πολλὰς ἀνωθεν ἀρτάνας ἐμῆς δέρης
ἐλυσαν ἄλλοι πρὸς βιαν λελημμένης.
ἐκ τῶν δὲ τοιαὶ ἐνθάδ’ οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριος πιστωμάτων,⁷
ὡς χρῆν, Ἐρέστης· μηδὲ θαυμάσης τόδε.

870 τρέφει γὰρ αὐτὸν εὔμενης δορύξενος
Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα
ἐμοὶ προφωνῶν, τὸν θ’ ὑπ’ Ἰλίων σέθεν
κύνδυνον, εἰ τε δημόθρους ἀναρχία
βουλὴν καταρρίψειεν, ὥστε σύγγονον

880 βροτοῖς τὸν πεσόντα λακτίσαι πλέον.
tοιάδε μέντοι σκῆμις οὗ δόλον φέρει.
ἐμοὶ γε μὲν δὴ κλαυμάτων ἐπίσουτοι
πηγαί κατεσβήκασιν, οὐδ’ ἐνι σταγῶν.
ἐν ὁψικότοις δ’ ὁμοίως βλάβας ἔχω

¹ ἕδωνας: Auratus.
² τέτρωται: H. I. Ahrens.
³ πλέω: Dindorf.
⁴ ἐπλήθυναν: Porson.
⁵ [ Schütz.
⁶ | Schütz.
⁷ | Schütz.

72
Ilium's walls. First and foremost, an evil full of terror is it for a wife to sit forlorn at home, severed from her husband, forever hearing malignant rumours manifold, and for one messenger after another to come bearing tidings of disaster, each worse than the last, and cry them to the household. And as for wounds, had this my lord received so many as rumour kept pouring into the house, no net had been pierced so full of holes as he. Or had he died as oft as reports were rife, then in sooth he might have had three bodies—a second Geryon—and have boasted of having taken on him a triple coverture of earth [ample that above—of that below I speak not]—one death for each several shape. By reason of such malignant tales as these, many a time have others had to loose the high-hung halter from my neck, held in its strong grip. 'Tis for this cause, in truth, that our boy, Orestes, stands not here beside me, as he should—he in whom rest the pledges of my love and thine. Nay, think this not strange. For he is in the protecting care of our well-affected ally, Strophius of Phocis, who gave me warning of trouble on two scores—thine own peril beneath Ilium's walls, and then the chance that the people in clamorous revolt might overturn the Council, as it is inborn in men to trample the more upon the fallen. Truly this excuse is not fraught with guile.

As for myself, the welling fountains of my tears are utterly dried up—not a drop remains therein. In night-long vigils mine eyes are sore with weeping

1 Geryon, a monster (here called "three-bodied," but ordinarily "three-headed") whose oxen were driven away from Spain by Heracles.

6 λαβών: Paley. 7 πιστευμάτων: Spanheim.
AESCHYLUS

890 τὰς ἀμφὶ σοι κλαίουσα λαμπτηρούχιας ἀτημελήτους αἰέν. ἐν δ’ ὀνείρασιν λεπταῖς ύπαὶ κόνωπος ἔξηγειρόμην ῥίπασι θωύσσοντος, ἀμφὶ σοι πάθῃ ὀρῶσα πλείω τοῦ ἔξυνύδοντος χρόνου.

895 νῦν ταύτα πάντα τλαῖσ’ ἀπενθήτω φρενὶ λέγομεν ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα, σωτήρα ναὸς πρότον, ὑψηλῆς στέγης στόλον1 ποδήρη, μονογενὲς τέκνον πατρί, καὶ γῆν φανείσαν ναυτίλους παρ’ ἐλπίδα, κάλλιστον ἦμαρ εἰσίδειν ἐκ χείματος, ὀδοιπόρων διψωτὶ πηγαῖον ἰέος
tερπνοῦ δὲ τάναγκαίον ἐκφυγεῖν ἀπαν. τοιοῦτοι δὲ τὸ νῦν2 ἄξιῳ προσφέρειμασιν. φθόνος δ’ ἀπέστω. πολλὰ γὰρ τὰ πρὶν κακὰ ἤνειχόμεσθα.

900 νῦν δὲ μοι, φίλοι κάρα, ἐκβαίν’ ἀπήνην τῆςδ’, μὴ χαμαί τιθεῖς τὸν σὸν πόδ’, ἡναξ, Ἱλίου πορθῆτορα. διμωάι,3 τί μέλλεθ’, ἀῖς ἐπέσταλται τέλος4 πέδον κελεύθου στρωννύαι πετάσμασιν;

910 εὐθὺς γενέσθω πορφυρόστρωτος πόρος ἐς δῶμ’ ἀελπτον ὡς ἂν ἥγηται δίκη. τὰ δ’ ἄλλα φροντίς οὐχ ὑπνοι νυκμενη θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

AGAMEMNON

Λήδας γενεθλοῦν, δωμάτων ἐμῶν φύλαξ, ἀποσιαὶ μὲν εἶπας εἰκότως ἐμῆ.

1 στόλον N, στόλον F. 2 τοῖς: Schütz.
3 διμωάι: Kirchhoff. 4 τέλος F, τάδε N.
AGAMEMNON

for the beacon-lights set for thee but neglected ever. The faint whirring of the buzzing gnat waked me oft from dreams wherein I beheld more disasters to thee than the time of sleep could have compassed.

But now, having borne all this, my heart freed from its anxiety, I would hail my lord here as the watch-dog of the fold, the saviour forestay of the ship, firm-based pillar of the lofty roof, only-begotten son unto a father, yea land despered by men at sea beyond their hope, dawn most fair to look upon after storm, the gushing rill to wayfarer athirst—sweet is it to escape all stress of need. Such truly are the greetings whereof I deem him worthy. But let envy¹ be far removed, since many were the ills we endured before.

And now, I pray thee, dear my lord, dismount from this thy car, but set not on common earth this foot of thine, my liege, that hath trampled upon Ilium. [To her attendants] Why this loitering, women, as whose task I have assigned to strew with tapestries his pathway’s floor? Quick! With purple let his path be strewn, that Justice may usher him to a home he ne’er hoped to see. The rest my unslumbering vigilance shall order duly—an it please God—even as is ordained.

AGAMEMNON

Offspring of Leda, guardian of my house, thy speech comports well with my absence; for thou

¹ By her fulsome address Clytaemestra invites, while seeming to deprecate, the envy of the gods.
AESCHYLUS

μακράν γὰρ ἔξετενας· ἀλλ' ἐναισίμως αἰνεῖν, παρ' ἀλλων χρῆ τὸδ' ἐρχεσθαι γέρας· καὶ τάλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
χαμαπέτες βόαμα¹ προσχάνης ἐμοί, μηδ' εἶμαι στρώσασ' ἐπίφθονον πόρον τίθει· θεοὺς τοι τοίσδε τιμαλφεῖν χρεών· ἐν ποικίλοις δὲ θυετὸν ὁντα κάλλεσιν βαίνειν ἐμοί μὲν οὐδαμῶς ἄνεν φόβον.

καὶ μὴν τὸδ' εἶπε μὴ παρὰ γνώμην ἐμοί.

ΑΓΑΜΗΜΝΩΝ

γνώμην μὲν ἵσθι μὴ διαφθεροῦντ' ἐμὲ.

ΚΑΥΤΑΙΜΗΣΤΡΑ

ηὗξω θεοῖς δείσας ἂν ὡδ' ἔρδειν τάδε.

ΑΓΑΜΗΜΝΩΝ

εἶπερ τούς, εἶδὼς γ' εὖ τὸδ' ἐξείπον τέλος.

¹ βόαμα F²N. ² πράσσομ' ἄνεν θάρσους Ν.
hast drawn it out to ample length. But becoming praise—this meed should of right proceed from other lips. For the rest, pamper me not after woman's wise, nor, like some barbarian, grovel to me with wide-mouthed acclaim; and draw not down envy upon my path by strewing it with tapestries. 'Tis the gods we must honour thus; but for a mortal to tread upon broidered fineries is, to my judgment, not without ground for dread. I bid thee revere me not as a god, but as a man. Fame needs no carpetings and broideries to make her loud proclaim; to think no folly is Heaven's best gift. Only when man's life comes to its end in prosperity dare we pronounce him happy; and if in all things so I might prosper, I have good courage.

Clytaemestra

Nay now, speak not thus to flout my purpose.

Agamemnon

Purpose! Be assured I shall not weaken mine.

Clytaemestra

Thou must in fear have vowed to Heaven thus to act.

Agamemnon

With full knowledge I pronounced this my final word, if ever man did.

1 Some take this to mean: "Nor, as if I were a barbaric chieftain, grovel to me."
ΑΕΣΧΥΛΟΣ

ΚΑΤΤΑΙΜΗΣΤΡΑ

935 τί δ' ἂν δοκεῖ¹ σοι Πρίαμος, εἰ τάδ' ἦνυσεν;

ΑΓΑΜΕΜΝΟΝ

ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.²

ΚΑΤΤΑΙΜΗΣΤΡΑ

μὴ νυν τὸν ἀνθρώπειον αἴδεσθῆς³ ψόγον.

ΑΓΑΜΕΜΝΟΝ

φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΑΤΤΑΙΜΗΣΤΡΑ

ὁ δ' ἀφθόνητος γ' οὐκ ἐπίξηλος πέλει.

ΑΓΑΜΕΜΝΟΝ

940 οὗτοι γυναικός ἐστιν ἰμείρειν μάχης.

ΚΑΤΤΑΙΜΗΣΤΡΑ

τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΟΝ

ἡ καὶ σὺ νίκην τήνδε δήριος τίεις;

ΚΑΤΤΑΙΜΗΣΤΡΑ

πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοῖ.

¹ δοκῆ: Stanley. ² δοκῆ F¹, δοκεῖ (?:) F². ³ αἴδεσθεῖσ F.

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AGAMEMNON

Clytaemestra

What, think'st thou, had Priam done, had he achieved thy triumph?

AGAMEMNON

He would have set foot upon the broideries, I do verily believe.

Clytaemestra

Then be not thou swayed by fear of men's cavillings.

AGAMEMNON

And yet a people's voice is a mighty power.

Clytaemestra

True, yet he who is unenvied is unenviable.

AGAMEMNON

Surely 'tis not woman's part to be fond of contest.

Clytaemestra

Aye, but it beseems the happy victor even to yield the victory.

AGAMEMNON

What? Dost thou prize this sort of victory in strife?

Clytaemestra

Oh, yield! Yet of thy free accord consent to leave the victory with me.
AESCHYLUS

ΑΓΑΜΕΜΝΩΝ

άλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἄρβυλας
λύοι τάχος, πρόδουλον ἐμβασιν ποδός.
καὶ τοίσδε μ' ἐμβαίνοντ' ἀλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
πολλή γὰρ αἰδώς δωματοφθορεῖν
φθείροντα πλοῦτον ἀργυρωνήτους θ' υφάς.

τούτων μὲν οὕτω τήν ἐξένην δὲ πρευμνῆς
τήνδ' ἐσκόμμεν· τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ξυγώ.

αὕτη δὲ πολλῶν χρημάτων ἐξαίρετον
ἀνθός, στρατοῦ δώρημ', ἐμὸι ἐξεπετετο.

ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
ἐἷ μ' ἐς δόμων μέλαδρα πορφύρας πατῶν.

ΚΑΣΤΑΙΜΗΣΤΡΑ

ἐστιν θάλασσα, τίς δὲ νυν κατασβέσει;
τρέφουσα πολλῆς πορφύρας ἵσάργυρον
κηκίδα παγκαίνιστον, εἴματων βαφάς.

οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς ἅλις
ἐχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
πολλῶν πατησμῶν δ' εἴματων ἃν ἡυξάμην,

δόμοις προονεχθέντος ἐν χρηστηρίοις,
ψυχῆς κόμιστρα τῆςδε μηχανωμένη.

ρίζης γὰρ οὕτης φυλλὰς ἵκετ' ἐς δόμους,

σκιὰν ὑπερτείνασα σειρίου κυνός.
καὶ σοῦ μολόντος δωματίτιν ἐστίναν,

θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν.
AGAMEMNON

Well, if thou wilt have thy way, quick, let some one loose my sandals, which, slave-like, serve the treading of my foot! As I tread upon these purple vestments may I not be smitten from afar by any glance of Heaven's jealous eye. Sore shame it is for my foot to mar the substance of the house by making waste of wealth and costly woven work.

Thus much for this. Yon stranger damsel do thou receive into the house with kindness. God from afar looks graciously upon a gentle master; for of free choice no one takes upon him the yoke of slavery. But she, the choicest flower of rich treasure, has followed in my train, my army's gift.

Since I have been overborne to hearken to thee in this, I will tread upon a purple pathway as I pass to my palace halls.

CLYTAEMESTRA

There is the sea (and who shall drain it dry?) producing stain of plenteous-purple, costly as silver and ever fresh, wherewith to dye our vestments; and of these our house, thanks be to Heaven, hath ample store; it knows no penury. Vestments enow I would have devoted to be trampled underfoot had it been so enjoined me in the seat of oracles when I was devising the ransom of thy life. For if the root still lives, leafage comes again to the house and spreads its over-reaching shade against the scorching dog-star; so, now that thou hast come to hearth and home, thou showest that warmth hath
970 ὅταν δὲ τεῦχῃ Ζεὺς ἀπ' ὀμφακός πικρᾶς οἴνου, τὸν ἰδίῃ ψύχος ἐν δόμοις πέλει, ἀνδρὸς τελείου δῶμεν ἐπιστροφωμένον.  
975 Ζεὺς, Ζεὺς τέλειε, τὰς ἐμὰς εὐχὰς τέλει μέλοι δὲ τοι σοι τῶνπερ ἂν μέλλης τελείν.

ΧΟΡΟΣ

975 τίπτε μοι τὸδ' ἐμπέδως δείμα προστατήριοι καρδίασ τερασκόπου ποτάται, μαντιπολεῖ δ' ἀκέλευστος ἄμυσθος ἀοιδα, οὐδ' ἀποπτύσαι δίκαιν δυσκρίτων ὑμειράτων θάρσος εὐπειθές ἤζει φρενὸς φίλον θρόνου; χρόνος δ' ἐπι πρυμνησίων ἔνυμβολαις ψαμμί' ἀκτᾶς παρη-μησεν, εὐθ' ὑπ' Ἰλιον ὁρτο ναυβάτας στρατός. 
980 πεύθομαι δ' ἀπ' ὄμματων νόστον, αὐτόμαρτος ὄν·
985 τὸν δ' ἄνευ λύρας ὀμῶς ὑμνῳδεὶ θρήνον Ἐρυνύος αὐτοδίδακτος ἐσωθεν θυμός, οὗ τὸ πᾶν ἔχων ἐλπίδος φίλον θράσος.
990 σπλάγχνα δ' οὔτοι ματάζει πρὸς εὐδίκοις φρεσίν τελεσφόροις δίναις κυκώμενον κέαρ.

1 τ' ἀπ' FN: Auratus.
2 ἐπιστροφωμένον F, ἐπιστροφωμένον N; Vict.
3 μέλη (superscr. οι) δὲ σοι F.
4 δείμα N, δείγμα F.
5 ἀποπτύσαι N, ἀποπτύσας F.
come in winter-time; aye, and when Zeus maketh wine from the bitter grape, then forthwith there is coolness in the house when its rightful lord ranges through his halls. [As Agamemnon enters the palace] O Zeus, Zeus, thou who fulfillest, fulfil my prayers! Thine be the care of that thou meanest to fulfil!

[Exit]

Chorus

Why ever thus persistently doth this terror hover at the portals of my prophetic soul? Why doth my song, unbidden and unfed, chant strains of augury? Why doth assuring confidence not sit on my bosom's throne and spurn away the terror like an uninterpretable dream? But Time hath collected the sands of the shore upon the cables cast thereon when the shipborne armament had sped forth for Ilium.

Of their coming home I am assured by mine own eyes and need no other witness. Yet still my soul within me, self-inspired, intoneth the lyreless dirge of the Avenging Spirit, and cannot wholly win its wonted confidence of hope. Not for naught is my bosom disquieted as my heart throbs against my justly boding breast in eddying tides that presage

1 That is, when the summer heat is ripening the grapes.
2 The sense of the Greek passage (of which no entirely satisfactory emendation has been offered) is that so much time has passed since the fleet, under Agamemnon's command, was detained at Aulis by the wrath of Artemis, that Calchas' prophecy of evil, if true, would have been fulfilled long ago.
AESCHYLUS

ev'xomai δ' ἐξ ἐμᾶς 2
ἐλπίδος ψύθη 3 πεσείν
1000 ἐσ τὸ μὴ τελεσφόρον.

μάλα γέ τοι 4 τὸ μεγάλας 5 ὑγιείας
ἀκόρεστον τέρμα. νόσος γὰρ <ἀεὶ> 6
γείτων ὀμότοιχος ἐρείδει.
1005 καὶ πότιμος εὐθυπορῶν
ἀνδρὸς ἐπαισεν ἄφνω
δυστυχίας πρὸς 7 ἀφαντὸν ἔρμα.
καὶ πρὸ μὲν τῷ 8 χρημάτων
κτησίων ὀκνος βαλὼν
1010 σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἔδυ πρόπας δόμος
πημονάς 9 γέμων ἄγαν,
οὖν ἔποντισε σκάφος.

πολλά τοι δόσις ἐκ 10 Δίὸς ἀμ-
1015 φιλαφής τε καὶ ἐξ ἀλόκων ἐπετειαν
νήστων ὠλεσεν νόσον.

tὸ δ' ἐπὶ γὰν πεσοῦν 11 ἀπαξ θανάσιμου
1020 προπάροιβον 12 ἀνδρὸς μελαν αἶμα τὸς ἀν
πάλιν ἀγκαλέσατ' ἐπαείδων;
οὐδὲ τὸν ὀρθοδαῆ
τῶν φθιμένων ἀνάγει
Zeus ἀπέπαυσεν 13 ἐπ' εὐλαβεία 14;
1025 εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν

1 δ' ἀπ' N, δ' ἐξ F. 2 ἐμᾶς τοι N, ἐμᾶς F.
3 ψύθη: Stephanus. 4 γὰρ τοι F, γέ τοι δὴ N.
5 τὰς πολλὰς: τὸ μεγάλας Paley.
fulfilment. But I pray that my expectation may fall out false and come not to fulfilment.

Of a truth lusty health resteth not content within its due bounds; for disease ever presseth close against it, its neighbour with a common wall.\(^1\) So human fortune, when holding onward in straight course, of a sudden striketh upon a hidden reef of calamity. And yet, if with well-measured cast, caution heave overboard a portion of the gathered wealth, the whole house, with woe overladen, doth not founder nor doth it engulf the hull.\(^2\) Verily a rich and bounteous gift from Zeus, even from the furrows that furnish forth yearly, stayeth the plague of famine.

But man's blood, once it hath first fallen by murder to earth in darkling tide—who by magic spell shall call it back? Even him\(^3\) who possessed the skill to raise from the dead — did not Zeus put a stop to him for a warning? And were it not that one fate ordained of the gods doth restrain

\(^1\) Abounding health, ignoring its limitations, is separated from disease only by a slight dividing line. The suppressed thought is that remedies, if applied betimes, may save the body.

\(^2\) The house of Agamemnon, full of calamity, is likened to an overloaded ship, which will founder if some part of its freight is not jettisoned. By confusion of the symbol and the thing signified, δόμος is boldly said to "sink its hull."

\(^3\) Aesculapius, who was blasted by the thunderbolt of Zeus for this offence.
eîryge μὴ πλέον φέρεων, 
προφθάσασα καρδία 
γλώσσαν ἃν τάδ' ἐξέχει.

1030 νῦν δ' ὑπὸ σκότω βρέμει 
θυμαλγῆς τε καὶ οὐδὲν ἐπέλ-
πομένα 1 ποτὲ καίριον ἐκτολυπεύσεων 
ζωπυρομένας φρενός.

ΚΑΠΤΑΙΜΗΣΤΡΑ

1035 εῖσω κομίζου καὶ σύ, Κασάνδραν λέγω, 
ἐπεὶ σ' ἑθηκε Ζεὺς ἀμηνίτως δόμοις 
κοινωνὸν εἶναι χερνίβων, πολλῶν μὲτα 
δούλων σταθείσαν κτησίου βωμοῦ πέλας. 
ἐκβαω' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.

1040 καὶ παῖδα γάρ τοι φασίν Ἀλκμήνης ποτὲ 
πραθέντα τλήναι δουλίας μάζης τυχεῖν. 2 
ei δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέων 3 τύχης, 
ἀρχαιοπλούτων δεσποτῶν πολλή χάρις. 
oi δ' οὔποτε ἐλπίσαντες ἡμήσαν καλῶς, 

1045 ὁμοί τε δούλωις πάντα καὶ παρὰ στάθμην. 
ἐχεῖς παρ' ἡμῶν οἴσπερ νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφῆ λόγον. 
ἐντὸς δ' ἃν οὖσα μορσίμων ἁγρεμάτων 
πείθοι' ἃν, εἰ πείθοι' ἀπειθοῖς δ' ἰσως.

1 θυμαλγῆς . . . ἐπ. om. N. 
2 δουλείας ὑ. βία Ψ, καὶ ἔνγυν θυγείν βία N: Enger. 
3 ἐπιρρέών N.

The further expression of their forebodings is checked by the desperate hope that since divine forces sometimes clash, the evil destiny of Agamemnon may yet be averted by a superior fate, which they dimly apprehend will ordain
another fate from winning the advantage, my heart would outstrip my tongue and pour forth its bodings; but, as it is, it muttereth only in the dark, distressed and hopeless ever to unravel aught to timely purpose from a soul on fire.

*Clytaemestra*

Get thee within, thou too, Cassandra; since in no unkindness hath Zeus appointed thee a partaker in the holy water of a house where thou mayest take thy stand, with many another slave, at the altar of the god who guards its wealth. Dismount thee from the car and be not over-proud; for even Alcmene’s son, men say, in days of old endured to be sold and eat the bread of slavery. But if such fortune should perforce fall to the lot of any, there is good cause for thankfulness in having masters of ancient wealth; for they who, beyond their hope, have reaped a rich harvest of possessions, are cruel to their slaves in every way, even exceeding due measure. Thou hast from us such usage as custom warranteth.

*Chorus*

It is to thee she hath been speaking and clearly. Since thou art in the toils of destiny, belike thou wilt obey, if thou art so inclined; but belike thou wilt not.

his deliverance from the consequences of his shedding the blood of Iphigenia.

1 I have retained the ordinary form of the name in Greek and English.

2 Heracles, because of his murder of Iphitus, was sold as a slave to Omphale, queen of Lydia.
ΑΕΣΧΥΛΟΣ

ΚΑΛΤΑΙΜΗΣΤΡΑ

1050 ἀλλ' εἴπερ ἐστὶ μὴ χελιδόνος δύσην ἀγνώτα φωνήν βάρβαρον κεκτημένη, ἔσω φρενῶν λέγουσα πείθω νων λόγῳ.

ΧΟΡΟΣ

ἐπού. τὰ λῶστα τῶν παρεστώτων λέγει. πιθοῦ1 λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΑΛΤΑΙΜΗΣΤΡΑ

1055 οὖν θυραία2 τῇδ'3 ἐμοὶ σχολὴ πάρα τρίβειν. τὰ μὲν γὰρ ἔστιας μεσομφάλου ἐστηκεν ἤδη μῆλα πρὸς σφαγὰς πάρος4, ὡς οὐποτ' ἐλπίσασι τῇμ' ἔξειν χάριν. σὺ δ' εἰ τι δράσεις τώνδε, μὴ σχολὴν τίθει. εἰ δ' αξινήμων οὕσα μὴ δέχῃ λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνω χερί.

ΧΟΡΟΣ

ἐρµηνεύως ἐοικεν ἢ ἕνη τοροῦ δεῖσθαι. τρόπος δὲ θηρὸς ὡς νεαρέτου.

ΚΑΛΤΑΙΜΗΣΤΡΑ

1065 ἣ μαϊνεται γε καὶ κακῶν κλύει φρενῶν, ἡτις λιποῦσα μὲν πόλιν νεαίρετον ἡκει, χαλινῶν δ' οὐκ ἑπίσταται φέρεων,5 πρὶν αἰματηρὸν ἐξαφρίζεσθαι μένος. οὖ μὴν6 πλέω ρήψας' ἀτμασθῆσομαι.

1 πείθων: Blomfield. 2 θυραίαν: Casaubon. 3 τῇδ': Musgrave. 4 πυρὸς: Musgrave. 5 M is extant for ll. 1068-1158. 6 μὴ M1, μὴν M2.
AGAMEMNON

Clytaemestra

Well, if her speech be not strange and outlandish, even as a swallow’s, I must speak within the compass of her wits and move her to comply.

Chorus

Go with her. Of what is thine to choose she giveth thee the best choice. Do as she bids thee and quit thy seat in the car.

Clytaemestra

I have no leisure—mark me that—to dally with this woman here outside; for already the victims stand by the central hearth awaiting the sacrifice—a joy we never expected to be ours. As for thee, if thou wilt take any part therein, make no delay. But if, failing to understand, thou dost not catch my meaning, then, instead of speech, make sign with thy barbarian hand.

Chorus

'Tis an interpreter and a plain one that the stranger seems to need. She bears herself like a wild creature newly captured.

Clytaemestra

Nay, mad she is and hearkens to her wild mood, since she hath come hither from a city newly captured, and knoweth not how to brook the curb until she hath foamed away her fretfulness in blood. No! I will waste no more words upon her to be insulted thus.

[Exit 89]
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

ἐγώ δ’, ἑποικτήρως γάρ, οὐ θυμώσομαι.

1070 ἦθ’, ὦ τάλανα, τὸνδ’ ἐρημώσας’ ὄχον,
eἰκονό’ ἀνάγκη τῇδε καίνοσον ζυγόν.

ΚΑΣΑΝΔΡΑ

ὁτοτοτοὶ πόποι δὰ.3

1075 ἄπολλοον ἄπολλοον.4

ΧΟΡΟΣ

τί ταῦτ’ ἀνωτότυχας ἀμφὶ Λοξίον;

ΚΑΣΑΝΔΡΑ

ὁτοτοτοὶ πόποι δὰ.

1080 ἄπολλοον ἄπολλοον ἄγνιατ’, ἄπόλλων ἐμός.

ΧΟΡΟΣ

ἡ δ’ αὐτὲ δυσφημοῦσα τὸν θεὸν καλεῖ

ΚΑΣΑΝΔΡΑ

ὁτοτοτοὶ πόποι δὰ.

1085 οὐ γὰρ τοιοῦτος ὅστε θρηνητοῦ τυχεῖν.

ΧΟΡΟΣ

ἡ δ’ αὐτέ δυσφημοῦσα τὸν θεὸν καλεῖ

ΚΑΣΑΝΔΡΑ

ὁτοτοτοὶ πόποι δὰ.

1090 ἄπολλοον ἄπολλοον ἄγνιατ’, ἄπόλλων ἐμός.

ΧΟΡΟΣ

χρήσειν ἐοικεν ἀμφὶ τῶν αὐτῆς5 κακῶν.

1 ἑποικτήρω: Kirchhoff. 2 ἑκοῖν: Rob. (Sophianus).
3 ll. 1072, 1077 ὁτοτοτοῖ M.
4 ll. 1073, 1077 ὁπολλοῦ ὁπολλοῦ M, ἄπολλον FN (ὡ over voc. N).
5 αὐτῆς M. 6 παρ’ ἐν M, παρὲν Γ’, παρὸν N: Schütz.
AGAMEMNON

CHORUS

But I will not be angry, since I pity her. Prithee, unhappy one, leave the car; yield to necessity and take upon thee this novel yoke.

CASSANDRA

Woe, woe, woe! O Apollo, O Apollo!

CHORUS

Wherefore thy cry of "woe" in Loxias' name? No god is he that hath to do with those who wail.

CASSANDRA

Woe, woe, woe! O Apollo, O Apollo!

CHORUS

Once more with ill-omened words she crieth upon the god when it beseems not to attend at times of lamentation.

CASSANDRA

Apollo, Apollo! God of the Ways,¹ my destroyer! For thou hast destroyed me—and utterly—this second time.²

CHORUS

She is about to prophesy, methinks, touching her own miseries. The gift divine still abides even in the soul of one enslaved.

¹ Cassandra sees an image of Apollo, the protector on journeys, close to the door leading to the street (ἀγυιά).
² Ἀπόλλων is here derived from ἀπόλλυμι, "destroy"—nomen omen. The god had "destroyed" her the first time in making vain his gift of prophecy (1209 ff.); whereby she became the object of derision in Troy.
ΚΑΣΑΝΔΡΑ

1085 'Απολλον 'Απολλον
άγνιατ', ἀπόλλων ἐμὸς.
ἀ ποὶ ποτ' ἡγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

πρὸς τὴν 'Ατρείδῶν· εἴ σὺ μὴ τὸδ' ἐννοεῖς,
ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἔρεις ψύθη.

ΚΑΣΑΝΔΡΑ

1090 ἕνσώθεον μὲν οὖν, πολλὰ συνίστορα
αὐτόφωνα κακὰ καρατόμα,3
ἀνδροσφαγεῖον4 καὶ πεδορραντήριον.5

ΧΟΡΟΣ

ἐοικεν εὖρις ἡ ξένη κυνὸς δίκην
 eius, ματεὺε;6 δ' οὖν ἀνευρήσει7 φόνον.

ΚΑΣΑΝΔΡΑ

1095 μαρτυρίουσι8 γὰρ τοῖσδ' ἐπιπείθομαι.9
κλαίομενα τάδε βρέφη σφαγάς,
ὅπτας τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

tὸ μὲν10 κλέος σοφὶ μαντικόν πεπυσμένοι
ημεν.11 προφήτας δ' οὕτως ματεύσμεν.12

1 ἀ ἀ prefixed in M, om. FN. 2 συνίστορα M.
3 καρτάναι M, καρτάναι F, καρτάνας N: Kayser.
4 ἀνδρός σφάγιον: Dobree (ἀνδροσφάγιον Casaub., σφάγιον
Turn.). 5 πέδον ἤπαντῆριον M²FN.

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AGAMEMNON

CASSANDRA

Apollo, Apollo! God of the Ways, my destroyer! Ah, what way is this that thou hast brought me! To what a house!

CHORUS

To that of Atreus’ sons. If thou dost not perceive this, I’ll tell it thee. And thou shalt not say ’tis untrue.

CASSANDRA

Nay, nay, rather to a house of Heaven loathed, a house that knoweth many a horrible butchery of kin, a human shambles and a floor swimming with blood.

CHORUS

Methinks the stranger is keen-scented as a hound; she is on the trail where she will discover blood.

CASSANDRA

Aye, here is the evidence wherein I put my trust! Behold yon babes bewailing their own butchery and their roasted flesh eaten by their sire!

CHORUS

Thy fame to read the future had reached our ears; but of prophets we are not in quest.

AESCHYLUS

KAΞΑΝΔΡΑ

1100 ἰὼ πόποι, τί ποτε μὴδεται; τί τόδε νέον ἄχος μέγα μέγ' ἐν δόμοισι τοῦτος μὴδεται κακὸν ἀφερτον φιλοισιν, δυσίατον; ἀλκὰ δ' ἐκάς ἀποστατεῖ.

ΧΟΡΟΣ

1105 τούτων ἀδρής εὑρίσ τῶν μαντευμάτων. ἐκεῖνα δ' ἐγνών' πάσα γὰρ ἡλίως βοᾶ.

KAΞΑΝΔΡΑ

1110 ἰὼ τάλαινα, τόδε γὰρ τελεῖς, τὸν ὁμοδέμνον πόσιν λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος; τάχος γὰρ τόδ' ἐσται· προτεῖνε δὲ χεῖρ ἐκ χερὸς ὀρέγματα. 1

ΧΟΡΟΣ

1115 οὖτω ἥξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων ἐπαργέμοιοι θεσφάτοις ἀμηχανῶ.

KAΞΑΝΔΡΑ

1115 ἐ ἐ', παπαὶ παπαὶ, τί τόδε φαινεται; ἣ δίκτυον τί [γ'] Ἀἰδου3; ἀλλ' ἀρκὺς ἣ ἕυνευνος, ἢ ἕυναιτία φόνου. στάσις δ' ἀκόρετος4 γένει κατολολυξάτω θύματος λευσίμου.

1 ὀρεγόμενα M1, ὀρεγομένα M2, ὀρεγμένα FNV3: Herm. from Schol.
2 [γ'] Dindorf. 3 Ἀἰδου: Schütz. 4 ἀκόρετος: Bothe.
AGAMEMNON

CASSANDRA

O God, what can it be she purposeth 1? What is this strange woe she purposeth here within, what monstrous, monstrous horror, beyond love's enduring, beyond all remedy? And help 2 stands far away!

CHORUS

These prophesyings pass my comprehension; but those I understood—the whole city rings with them.

CASSANDRA

Ah, fell woman, so thou wilt do this deed? Thy husband, the partner of thy bed, when thou hast cheered him with the bath, wilt thou—how shall I tell the end? Aye, soon it will be done. Now this hand, now that, she stretches forth!

CHORUS

Not yet do I comprehend; for now, after riddles, I am bewildered by dark oracles.

CASSANDRA

Ha! Ha! What apparition's this? Surely 'tis some net of death? But she is the snare, she who shares his bed, she who shares the guilt. Let the fatal pack, insatiable against the race, raise a shout of jubilance over a victim accursed 3!

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1 A play on the name Κληταιμήστρα (μήδομαι).
2 Menelaüs (cp. l. 674) or Orestes.
3 Literally "fit for stoning."
Aeschylus

ΧΟΡΟΣ

ποίαν Ἐρυνὺν τήνδε δῆμμα σαν κέλη
ἐπορθιάζειν; οὗ μὲ φαιδρύνει λόγος.
ἐπὶ δὲ καρδίαν ἐδραμε κροκοβαφής
οὐαγών, ἀτε καιρία πτώσιμος
ξυνανύτει βίου δύντος αὐγαῖς.
ταχεία δ' ἄτα πέλει.

ΚΑΣΑΝΔΡΑ

1120 ἃ ἃ, ἵδου ἵδου: ἀπέχε τῆς βοῶς
τὸν ταῦρον: ἐν πέπλουσι
μελαγκέρω μαχανήματι
τύπτει: πίπτει δ' ἐν ἑν
ἐνυδρῳ τεύχει.
δολοφόνον λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ

1125
ου κομπάσαμι, ἂν θεσφάτων γνώμων ἄκρος
εἶναι, κακῶ δέ τω προσεικάζω τάδε.
ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
βροτοῖς τέλλεται; κακῶν γὰρ διὰ

1130
πολυπείς τέχναι θεσπισμὸν

φόβον φέρουσιν μαθεῖν.

ΚΑΣΑΝΔΡΑ

1135

ιὼ ἱὼ ταλαίνας κακόποτμοι τύχαν: [στρ. χ]
τὸ γάρ ἐμὸν θροὶ πάθος ἐπεγχύδαν.
ποι δὴ μὲ δεύρο τῆν ταλαίναν ἤγογες;
οὐδὲν ποτ' εἰ μὴ ἑυνθανομένην. τί γάρ;

1 καὶ δορία M, καὶ δορία FV3, δορία N: Dindorf.
2 μελάγκερων with ν changed to υ, and ν superscr. M
μελάγκερων FNV3.
3 <ἐν> Schütz.
AGAMEMNON

CHORUS

What Spirit of Vengeance is this thou dost bid raise high its voice o'er this house? Thy utterance cheers me not. Back to my heart surge the drops of my pallid blood, even as when they drip from a mortal wound, ebbing away as life's beams sink low; and death cometh speedily.

Cassandra

Ha, ha, see there, see there! Keep the bull from his mate! She hath caught him in the robe and gores him with the crafty device of her black horn! He falls in a vessel of water! 'Tis of doom wrought by guile in a murderous bath that I am telling thee.

CHORUS

I cannot vaunt myself a keen judge of prophecies; but these, methinks, spell some calamity. But from prophecies what message of good ever comes to mortals? 'Tis through evils that their wordy lore brings terror in strains oracular for men to learn.

Cassandra

Alas, alas, the sorrow of my ill-starred doom! For 'tis mine own affliction, crowning the cup, that I bewail. Ah, to what end didst thou bring me hither, unhappy that I am? For naught save to die—and not alone. What else?

4 τις M, τίς FV3. 5 στέλλεται: Emperius.
6 διὰ M, δῆ αἱ FV3: Herm. 7 φέρουσι M.
8 ἐπεγχέασα M, ἐπαγχέασα FV3: Headlam.
AESCHYLUS

ΧΟΡΟΣ

1140 φρενομανής τις εἰ θεοφόρητος, ἀμφι δ' αὐτᾶς θροεῖς
νόμον ἀνομοὺν, ο.writelned ξουθὰ
άκόρετος ἡ βοᾶς, φεῦ, ταλαίναις φρεσῶν
"Ἰτυν Ἰτυν στένουστ' ἀμφιθαλῆ κακοῖς
ἀγδῶν βίον.

ΚΑΣΑΝΔΡΑ

ιῶ ἵω λιγείας μόρον ἄγδόνος.5
περέβαλον6 γάρ οἱ πετροφόρον δέμας
θεοὶ γλυκὰν τ' αἰῶνα7 κλαυμάτων ἄτερ'
ἐμοὶ δὲ μὴνει σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ

1150 πόθεν ἐπισυντός θεοφόρους [τ']8 ἔχεις
ματαιόν δύας,
tὰ δ'' ἐπιφοβα9 δυσφάτω κλαγγά
μελοτυπεῖς ὁμοὺ τ' ὁρθίοις ἐν νόμοις;
pόθεν ὀροὺς ἔχεις θεσπεσίας οδοῖ
1155 κακορρήμονας;

ΚΑΣΑΝΔΡΑ

ιῶ γάμοι γάμοι Πάριδος ὀλέθριοι φίλων. [στρ. η.
ιῶ Σκαμάνδρον πάτριον ποτόν.
tότε μὲν ἄμφι σὰς αἰῶνας τάλαιν'
ἡμυτῶμαι τροφαῖς.10
1160 νῦν δ'' ἄμφι Κωκυτόν τε κάχερουσίους
ὀχθας11 ἔοικα θεσπιωδήσεων τάχα.

1 οἰα Μ. 2 άκόρετος: Aldina. 3 βοᾶς Μ.
4 φεῦ ταλαίναις Μ, φιλοίκτοις ταλαίναις FV3, φιλοίκτοις: N.
AGAMEMNON

Chorus

Frenzied in soul thou art, by some god possessed, and dost wail in wild strains thine own fate, like some brown nightingale that never ceases making lament (ah me!), and in the misery of her heart moans Itys, Itys, throughout all her days abounding in sorrow.

Cassandra

Ah, fate of the tuneful nightingale! The gods clothed her in winged form and gave to her a sweet life without tears. But for me waiteth destruction by the two-edged sword.

Chorus

Whence come these vain pangs of prophecy that assail thee? And wherefore dost thou mould to melody these terrors with dismal cries blent with piercing strains? Whence knowest thou the bounds of the path of thine ill-boding prophecy?

Cassandra

Ah, bridal, bridal of Paris, fraught with ruin to his kin! Ah me, Scamander, my native stream! Upon thy banks in byegone days, unhappy maid, was I nurtured with fostering care; now by Cocytus and the banks of Acheron, methinks, I soon must chant my prophecies.

1 The wailing (l. 1144) of the bird is unconscious.

5 ἀπόδόνος μόρον: Herm.  
9 ἐπίφοβα M¹, ἐπὶ φόβῳ M²F²N²V³.  
10 M ends, ll. 1160-1673 in FNV3.  
11 ὀχθοὺς: Casaubon.
AESCHYLUS

ΧΟΡΟΣ

τί τόδε τορὸν ἄγαν ἔπος ἐφημίσως;
νεόγονος ἄν αἰών1 μάθοι.
πέπλημμαί δ᾽ ὑπαί2 δάκει3 φοινίω

1165 δυσαλγεὶ4 τύχα μινυρά [κακὰ]5 θρεωμένας,
θραύματ6 ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ

ιὸν πόνοι πόνοι πόλεος ὀλομένας7 τὸ πᾶν. [ἀντ. η.
ιὸν πρόπυργοι θυσία πατρὸς
πολυκανεῖς βοτῶν ποιονόμων: ἀκος δ'

1170 οὐδὲν ἐπήρκεσαν
tὸ μὴ πὸλιν μὲν ὦσπερ ὃν ἔχει8 παθεῖν.
ἐγὼ δὲ θερμόνιος τάχ᾽ ἐν πέδῳ9 βαλώ.

ΧΟΡΟΣ

ἐπόμενα προτέροιοι10 τάδ᾽ ἐφημίσω.
καὶ τίς σε κακοφρονῶν,11 τίθη-

1175 σι δαίμων ὑπερβαρῆς ἐμπίτνων
μελίζειν πάθῃ γοερὰ θανατοφόρα.
tέρμα δ᾽ ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ᾿ ἐκ καλυμμάτων
ἔσται δεδορκῶς νεογάμου νύμφης12 δίκην.

1180 λαμπρὸς δ᾽ ἐοικεν ἡλίου πρὸς ἀντολὰς
πνέων ἔσαξεν,13 ὡστε κύματος δίκην
κλύζει14 πρὸς αὐγὰς τοῦδε πήματος πολὺ
μεῖζον φρενώσω δ᾽ οὐκέτ᾽ ἐξ αἰνιγμάτων.

1 νεόγονος ἀνθρώπων: Karsten.
2 ὑπαί N, ὑπὸ FV3.
3 δήγματι: Herm.

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AGAMEMNON

CHORUS

What words are these thou utterest, words all too plain? A new-born child hearing them could understand. I am smitten with a deadly pain, the while, by reason of thy cruel fortune, thou criest aloud thy piteous plaint that breaks my heart to hear.

CASSANDRA

O travail, travail of my city utterly destroyed! Alas, the sacrifices my father offered, the many pasturing kine slain to save its towers! Yet they availed naught to save the city from suffering even as it hath; and I, my soul on fire, must soon fall to the ground.

CHORUS

Thy present speech chimes with thy former strain. Surely some spirit malign, falling upon thee with heavy swoop, moveth thee to chant thy piteous woes fraught with death. But the end I am helpless to discover.

CASSANDRA

Lo now, no more shall my prophecy peer forth from behind a veil like a new-wedded bride; but 'tis like to rush upon me clear as a fresh wind blowing against the sun’s uprising so as to dash against its rays, like a wave, a woe mightier far than mine. No more by riddles will I instruct you. And do ye bear

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4 δυσαγγεί: Canter. 5 [κακά] Schütz.
6 θραίματ Ψ3, θαύματ Ν.
7 διωμένας Ψ3, διωμένας Ν: Casaubon.
8 εχει Ν, εχεις Ψ3. 9 εμπέδω: Casaubon.
10 πρωτέοι: Pauw. 11 κακοφρονεῖν: Schütz.
12 νύμφας Γ, νύμφης ΝΨ3.
καὶ μαρτυρεῖτε συνδρόμως ἰχνος κακῶν
ρυνηλατούση τῶν πάλαι πεπραγμένων.
τὴν γὰρ στέγην τὴν δ’ οὐποτ’ ἐκλείπει χορὸς
ξύμφοιγγος1 οὐκ εὐφώνος· οὐ γὰρ εὖ λέγει.
καὶ μὴν πεποκώς γ’, ὡς θρασύνεσθαι πλέον,
βρότειον αἶμα κῶμος ἐν δόμοις μένει,
δύσπεμπτος ἐξω, συγγόνων Ἐρινύων.2
ὑμνοῦσι δ’ ὕμνον δώμασιν προσήμεναι
πρώταρχον3 ἅτην· ἐν μέρει δ’ ἀπέπτυσαν
εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.
ἡμαρτον, ἡ θηρῶ4 τι τοξότης τις ὡς;
ἡ ψευδόμαντις εἰμὶ υθυροκόπος φλέδων;
ἐκμαρτύρησον προμόσας τὸ μ’ εἰδέναι
λόγῳ παλαιὰς τῶνδ’ ἀμαρτίας δόμων.

ΧΟΡΟΣ
καὶ πῶς ἀν ὅρκος, πῆμα5 γενναίος παγέν,
παιώνιον γένοιτο; θαυμάζω δὲ σου,
πόντου πέραν τραφείσαν ἀλλόθρουν πόλιν
κυρεῖν λέγουσαν, ὡσπερ εἰ παρεστάτεις.

ΚΑΣΑΝΔΡΑ
μάντις μ’ Ἀπόλλων τῷδ’ ἐπέστησεν τέλει.

ΧΟΡΟΣ
μῶν καὶ θεός περ ἵμερον πεπληγμένος;

ΚΑΣΑΝΔΡΑ
1203 προτοῦ μὲν αἴδως ἢν ἐμοὶ λέγειν τάδε.6

1 ξύμφοιγγος Ν, σιμ φοιγγος Φ, ξύμφοιγγος Β3.
2 ἐρινύων: Blomfield.
3 πρώταρχον Ν, πρώταρχος ΦΒ3.
4 θηρῶ: Canter.
5 πῆμα: Auratus.
me witness, as, coursing close behind, I scent the track of crimes wrought in days of yore. For from this roof doth never depart a choir chanting in unison, but unmelodious; for it telleth not of good. And lo, having quaffed human blood, to be the more emboldened, a revel-rout of sister Furies haunteth the house, hard to be driven forth. Lodged within its halls they chant their chant, the primal sin; and, each in turn, they spurn with loathing a brother's bed, for that they are bitter with wroth against him that defiled it. Have I missed the mark, or, like true archer, do I strike my quarry? Or am I prophet of lies, a babbler from door to door? Bear witness upon thine oath that I do know the deeds of sin, ancient in story, of this house.

Chorus

How could an oath, a pledge albeit plighted in honour, work aught of cure? Yet I marvel at thee that, though bred beyond the sea, thou dost speak sooth of a foreign city, even as if thou hadst been present there.

Cassandra

It was the seer Apollo who appointed me to this office.

Chorus

Can it be that he, a god, was smitten with desire?

Cassandra

Ere now I was ashamed to speak of this.

1 Thyestes' corruption of Aërope, wife of his brother Atreus.

6 ll. 1203, 1204 transposed by Herm.
ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὗ πρᾶσσων πλέον.

ΚΑΣΑΝΔΡΑ

ἀλλ' ἢν παλαιστὴς κάρτ' ἐμοὶ πνέων χάρων.

ΧΟΡΟΣ

ἡ καὶ τέκνων εἰς ἔργον ἡλθέτην νόμων;

ΚΑΣΑΝΔΡΑ

εὐνανέσασα Δοξιάν ἐφευσάμην.

ΧΟΡΟΣ

ἢδὴ τέχναισιν ἐνθέως ἤρημένη;

ΚΑΣΑΝΔΡΑ

1210 ἢδη πολίταις πάντ' ἔθεσπιζον πάθη.

ΧΟΡΟΣ

πῶς δὴτ' ἄνατος ἡσθα Δοξίου κότῳ;

ΚΑΣΑΝΔΡΑ

ἐπειθον οὐδὲν οὐδὲν, ὡς τάδ' ἡμιπλακον.

ΧΟΡΟΣ

ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

1 ἡλθέτην: Elmsley.
2 ἄνατος: Canter.
3 οὐδὲν οὐδὲν: Canter.
AGAMEMNON

CHORUS

Aye, in prosperity we all grow over nice.

CASSANDRA

Oh, but he struggled to win me, breathing ardent love for me.

CHORUS

Came ye in due course to wedlock's rite?

CASSANDRA

I promised consent to Loxias but broke my word.

CHORUS

Wert thou already possessed by the art inspired of the god?

CASSANDRA

Already I prophesied to my countrymen all their disasters.

CHORUS

How came it then that thou wert unscathed by Loxias' wrath?

CASSANDRA

Ever since that fault I could persuade no one of aught.

CHORUS

And yet to us at least the prophecies thou utterest seem true enough.
ΑΕΣΧΥΛΟΣ

ΚΑΣΑΝΔΡΑ

Ioú Ioú, ó ó kaka.

1215 Íπ' αὖ με δεινὸς ὀρθομαντείας πόνος
στροβεῖ ταράσσων φρομίως ἰδὺσφρομίως.1
ὁράτε τούστε τοὺς δόμοις ἐφημένους
νέους, οὐνείρων προσφερεῖς μορφώμασιν;
παῖδες θανόντες ἄσπερεῖ πρὸς τῶν φίλων,

1220 χείρας κρεών πλήθουντες οἰκείας βορᾶς,
οὖν ἑντέρως τε σπλάγχν', ἐποίκυστον γέμος,
πρέπουσ' ἐχοντες, ὧν πατήρ ἐγεύσατο.
ἐκ τῶνδε ποινᾶς φημὶ βουλεύειν τινά
λέοντι ἀναλκὼν ἐν λέχει στρωφώμενον

1225 οἰκουρόν, οἰμοι, τῷ μολόντι δεσπότη
ἐμῷ φέρειν γὰρ χρῆ τὸ δούλον ζυγόν
νεὼν τ' ἀπαρχὸς Ἰλίου τ' ἀναστάτης
οὐκ οἴδεν οἷα γλῶσσα μισητῆς κυνὸς
λείξασα κακτείνασα φαιδρόν οὔς;2 δίκην

1230 "Ατης λαθραίου, τεύξεται κακῆς τύχης.
τοιάδε3 τόλμα.4 θήλυς ἀρσένος φονεύς
ἐστιν. τί νιν καλοῦσα δυσφιλές δάκος
τύχομι οὖν; ἀμφίσβαιναν, ἡ Σκύλλαν τινὰ
οἰκοῦσαν ἐν πέτραιοι, ναυτῖλων βλάβην,

1235 θύουσαν "Αιδοὺ μητέρ' ἀσπονδόν τ' "Αρης
φίλοις πνέουσαν; ὡς δ' ἐπωλολύεστο
ἡ παντότολμος, ὦσπερ ἐν μάχης τροπῆ,
δοκεῖ δὲ χαίρειν νοστίμω σωτηρία.
καὶ τῶν δ' ὤμοιν εἰ τι μὴ πείθω· τί γάρ;

1 φρομίως ἐφημένους FV3N1 (-μένοις N2): ἐφημ. del. Butler,
δισφρ. add. Herm.

2 λείξασα καὶ κτείνασα φαιδρόνους: λείξασα Tyrwhitt,
κακτείνασα Canter, φαιδρόν ovs H. L. Ahrens.

3 τοιαύτα N. 4 τόλμα FV3, τόλμα N: H. L. Ahrens.

5 ἀρᾶν: Ἄρης Franz, Ἀρῆν Ανωνύμων.
AGAMEMNON

CASSANDRA

Ha, ha! Oh, oh, the agony! Once more the dreadful throes of true prophecy whirl and distract me with their ill-boding onset. Mark ye those yonder—sitting before the house—young creatures like unto phantoms of dreams? Children, they seem, slaughtered by their own kindred, their hands full of the meat of their own flesh; clear to my sight are they, holding their vitals and their inward parts (piteous burthens!), whereof their father tasted. 'Tis for this cause I tell you that vengeance is plotted by a dastard lion wallowing in his couch, keeping ward of the house (ah me!) against my master's coming home—aye, my master, for I needs must bear the yoke of slavery. The commander of the fleet and the overthrower of Ilium, he knows not what deeds shall be brought to evil accomplishment by the lewd hound, whose tongue did lick his hand and who stretched forth her ears in gladness, like treacherous Ate. Such boldness hath she—a woman is the slayer of a man. What odious monster shall I fitly call her? An amphisbaena? Or a Scylla, tenanting the rocks, a pest of mariners, a raging dam of Death, breathing relentless war against her lord? And how the all-daring woman raised a shout of triumph, like as when the battle turns, the while she feigned to joy at his safe return! And yet, 'tis all one, whether or not I win belief. What matters

1 Amphisbaena, a fabulous snake "moving both ways," backwards and forwards. Tennyson's "an amphisbaena, each end a sting," reproduces Pliny's description.
AESCYLUS

1240 τὸ μέλλον ήξει. καὶ σὺ μ.' ἐν τάχει1 παρὰν ἁγαν γ' ἀληθόμαντιν οἰκτέiras2 ἔρεις.

ΧΟΡΟΣ

τὴν μὲν Θυέστον δαίτα παιδείων3 κρεῶν ξυνήκα καὶ πέφρικα, καὶ φόβος μ.' ἔχει κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα.

1245 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσῶν τρέχω.

ΚΑΣΑΝΔΡΑ

'Ἀγαμέμνονος σε φημ' ἐπόψεσθαί μόρον.

ΧΟΡΟΣ

εὐφημον, ὦ τάλανα, κοίμησον στόμα.

ΚΑΣΑΝΔΡΑ

ἀλλ' οὔτε παῖων τῶδ' ἐπιστατεῖ λόγω.

ΧΟΡΟΣ

οὐκ, εἴπερ ἔσται4 γ'. ἀλλὰ μὴ γένοιτό πως.

ΚΑΣΑΝΔΡΑ

1250 σὺ μὲν κατεύχῃ, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟΡΟΣ

τίνος πρὸς ἀνδρὸς τοῦτ' ἁγο5 ποροῦνται;

ΚΑΣΑΝΔΡΑ

ἡ κάρτα τὰρ' ἀν παρεκόπτης6 χρησμῶν ἐμῶν.

1 μὴν τάχει: Auratus.
2 οἰκτέiras: Kirchhoff. 3 παιδίων: Schütz. 4 εἰ παρέσται: Schütz. 5 ἁγο: Auratus.

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AGAMEMNON

it? What is to come, will come. Soon thou, present here thyself, shalt of thy pity pronounce me all too true a prophetess.

CHORUS

Thyestes' banquet on his children's flesh I understood and shudder thereat. Terror seizes me as I hear the truth, naught fashioned out of falsehood to resemble truth. But at the rest I heard I am thrown off the track.

CASSANDRA

I say thou shalt look upon Agamemnon dead.

CHORUS

To words propitious, hapless maiden, lull thy speech.

CASSANDRA

Nay, over what I tell no healing god presides.

CHORUS

No, if it is to be; but God forbid!

CASSANDRA

Thou dost but pray; their business is to slay.

CHORUS

What man is he that contrived this wickedness?

CASSANDRA

Surely thou must have missed the meaning of my prophecies.

*Kapr' ἀρ' ἀν παρεσκόπεις F¹, παρεσκόπης F²N: κάρτα τάρα (κάρτα τάρ' ἀν Sidgwick) παρεκόπης Hartung.*
AESCHYLUS

ΧΟΡΟΣ

tou gar teloüntos ou xynhìka mìxhantìh.

ΚΑΣΑΝΔΡΑ

kai mìn ágan γ' "Ellh' épístamai pátin.

ΧΟΡΟΣ

1255 kai gar tà pythókrantà: dúsmathì1 ð' ñìmos.

ΚΑΣΑΝΔΡΑ

papaì, oíon to ðùp': épérhexeis ðe mou.
ótotoi, Lúkei' "Apollon, òi èyn òyò.
aùtì dìpous2 lèaína syngkoumomeînì
lìkìw, léóntos euçynoûs áptoûsa,

1260 ktevel me tìn tàlaiav' òs ðe fàrmmakon
teuçousa kàmòw muçthôn ènthèsew3 kòtw
èpeúxætai, ðhýçousa ðowtì fàsgañow
èmìs àgàwnìs àntitàsasothaì4 fòwv.
tì ðì fì' èmavnès kàtaphèlwò it' èxw tâde,
kaì skìpítra kai mànnteîa peri ðèrhì stèfhi;
sè mën ðpò múiràs tìs èmìs diáðæmëw.
ìt' ès ðhòrom' pèsoûnta g' ðò5 àmeiðombatì:
àllhìn tw' átthì6 àntì èmov ploutìzëte.
ìdov ð' 'Apollôn auvtòs èkdùwn èmè

1270 xhrìstëriâvn èsthìt', èpoptèvsas8 ðe me
kaì toûsde kòsqmous kàtaphèlwomènì mègà9
fìlìow ùp' èxhòrnì òu dìxhòrnòwos, màtîn—

1 dìspadìh ÊV3, dìsmathìh Ê.
2 dìploûs: Vict.
3 ènthèseì ÊVÌ, ènthèseìv Ê2.
4 àntitàsasothaì: Headlam.
5 pèsoûnt' ògàðò ð': Blomfield.
6 àmeiðombatì F1, àmeiðombatì F2V3.
AGAMEMNON

CHORUS

Aye, since I do not understand the scheme of him who is to do the deed.

CASSANDRA

And yet all too well I know the speech of Hellas.

CHORUS

So too do the Pythian oracles; yet they are hard to understand.

CASSANDRA

Oh, oh! What fire! It comes over me! Woe, woe! Lycean Apollo! Ah me, ah me! This two-footed lioness, who couches with a wolf in the absence of the noble lion, will slay me, wretched that I am. Brewing as it were a drug, she vows that with her wrath she will mix requital for me too, while she whets her sword against her lord, she vows to take murderous vengeance for my bringing hither. Why then do I bear these mockeries of myself, this wand, these prophetic chaplets on my neck? [Throwing upon the ground first her wand and then the other insignia of her prophetic office, she tramples them under foot.] Thee at least I will destroy before I meet my doom. To destruction with you! And as ye fall, thus do I avenge myself on you. Enrich with doom some other in my stead. Lo, Apollo’s self is stripping me of my prophetic garb—he that looked on me mocked to bitter scorn, even in this bravery, by friends turned foes, with one accord, without cause—

7 δὴν: Stanley. 8 ἐπώπτευσας N. 9 μέτα: Herm.
AESCHYLUS

καλομέμενη δὲ φοιτᾶς ὡς ἀγύρτρια
πτωχός τάλανα λιμοθής ἁμεσχόμην—
καὶ νῦν ὁ μάντις μάντων ἐκπράξας ἐμὲ
ἀπήγαγε· ἔσονταν θανασίμους τύχας.
βωμοῦ πατρών δ᾽ ἄντ᾽ ἑπίξηνον¹ μένει,
θερμῷ κοπείσης φοινίω προσφάγματι.
οὐ μὴν ἀτμοῖ γ᾽ ἐκ θεῶν τεθνήξομεν.

1280 ἦξει γὰρ ἡμῶν ἄλλος αὐ τιμάρος,
μητροκτόνον φίτυμα, ποινάτωρ πατρός:
φυγάς δ᾽ ἀλήτης τῆς ἡ γῆς ἀπόξενος
κάτεισων, ἀτας τάσις ὑγίων φίλοις:
ὄμωμοται γάρ ὄρκος ἐκ θεῶν μέγας,²

1285 ἄξειν³ νῦν ὑπτίασμα κειμένου πατρός.
τὶ δὴ ἔγω κάτοικτος⁴ ὧδ᾽ ἀναστένω;
ἐπεὶ τὸ πρῶτον εἶδον⁵ Ἰλίου πόλιν
πράξασαι ὡς ἐπράξεν, οὐ δ᾽ έελον πόλιν
οὔτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει,

1290 ίούσα πράξω· τλήσομαι τὸ καθθανεῖν.

1284 "Αὐτὸν πῦλας δὲ τάσδ᾽ ἐγὼ⁶ προσεννέπω:
ἐπεύχομαι δὲ καρφίας πληγῆς τυχεῖν,
ὡς ἀσφάδαστος, αἰμάτων εὐθυνήτων
ἀπορρυέτων, ὀμμα συμβάλω τόδε.

ΧΩΡΟΣ

1295 ὃ πολλὰ μὲν τάλανα, πολλὰ δ᾽ αὐτῇ σοφῇ
γύναι, μακρὰν ἔτεινας. εἰ δ᾽ ἐητύμῳ
μόρου τὸν αὐτῆς οἰσθα, πῶς θελάτου
βοῶς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

¹ ἑπίξηνον: Schütz.
² L. 1284 after 1290: transposed by Herm.
³ έξειν F, έξει NV3.
⁴ κάτοικος: Scaliger.
⁵ εἰχον: Musgrave.
but, like some vagrant mountebank, called "beggar," "wretch," "starveling," I bore it all—. And now the prophet, having undone me, his prophetess, hath brought me to this deadly pass. In place of my father's altar a block awaits me, butchered by the hot stroke of bloody sacrifice. Yet we shall not perish unavenged of Heaven; for there shall come in turn another, our avenger, a scion of the race, to slay his mother and exact requital for his sire; an exile, a wanderer, strangered from this land, he shall return to put the coping-stone upon these infatuate iniquities of his house. For a mighty oath hath been sworn of the gods that his slain father's outstretched corpse shall bring him home. Why then thus raise my voice in piteous lament? Since at the first I saw the city of Ilium meet the fate it hath, while her captors, by Heaven's sentence are come to such an end, I will go in and meet my fate. I will dare to die. This portal I greet as the gates of Death. And I pray that, dealt a mortal stroke, without a struggle, my life-blood ebbing away in easy death, I may close these eyes.

CHORUS

O woman, pitiable exceedingly and exceeding wise, long hath been thy speech. But if, in very truth, thou hast knowledge of thine own death, how canst thou with easy courage step to the altar like an ox urged on by the power of God?

6 τὰς λέγω: Auratus. 7 δ' aὐ N, δὲ FV3.
ΑΕΣΧΥΛΟΣ

ΚΑΣΑΝΔΡΑ

οὐκ ἐστὶ ἄλυξις, οὐ, ἔνοι, χρόνον¹ πλέω.²

ΧΟΡΟΣ

1300 ὁ δ' ὑστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ

ἡκε τὸδ' ἡμαρ· σμικρὰ κερδανῶ φυγή.

ΧΟΡΟΣ

ἀλλ' ἵσθι τλήμων οὐθ' ἀπ' εὐτόλμου φρενὸς.

ΚΑΣΑΝΔΡΑ

οὔδεὶς ἀκούει ταῦτα τῶν εὐδαμόνων.

ΧΟΡΟΣ

ἀλλ' εὐκλεῶς τοι καθανεῖν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ

1305 ἴω πάτερ σοῦ σῶν³ τε γενναίων τέκνων.

ΧΟΡΟΣ

τί δ' ἑστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;

ΚΑΣΑΝΔΡΑ

φεῦ φεῦ.

ΧΟΡΟΣ

τί τούτ' ἐφευξάς; εἴ τι μὴ φρενῶν στῦγος.

¹ χρόνος: Herm. ² πλέω FV3, πλέως Ν. ³ τῶν: Auratus.
AGAMEMNON

Cassandra

There is no escape; no, my friends, there is none any more.¹

Chorus

Yet he that is last has the advantage in respect of time.

Cassandra

The day is come; flight would profit me but little.

Chorus

Well, be assured, thou art patient and of a courageous spirit.

Cassandra

None who is happy is commended thus.

Chorus

Yet surely to die nobly is a boon for mortals.

Cassandra

Alas for thee, my father and for thy noble children!

[She starts back in horror

Chorus

What aileth thee? What terror turns thec back?

Cassandra

Faugh, faugh!

Chorus

Why criest thou “faugh”? Unless perchance there be some horror in thy soul.

¹ Auratus read ἐκφονοῦ πλέων: “more than that of time,” “save for time.”
AESCHYLUS

КАΣΑΝΔΡΑ

φόνον¹ δόμοι πνέουσιν αἵματοσταγῆ.

ΧΟΡΟΣ

1310 καὶ πῶς; τόδ’ ὀξεῖ θυμάτων ἐφεστίων.

КАΣΑΝΔΡΑ

ὁμοίως ἀτμός ὑσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὐ Σύριον ἀγλάισμα δώμασιν λέγεις;

КАΣΑΝΔΡΑ

ἀλλ’ εἰμι κἂν δόμοις κωκύσουσ’ ἐμὴν Ἀγαμέμνονός τε μο῎ραν. ἀρκεῖτω βίος.

1315 ἰὼ ξένου,

οὐτοὶ δυσοίζω θάμνων ὡς ὅρνις φόβω ἀλλως:² θανοῦσῃ μαρτυρεῖτε μοι τόδε, ὥστε γυνὴ γυναικὸς ἀντ’ ἐμοί θάνῃ, ἀνὴρ τε δυσδάμαρτος ἀντ’ ἀνδρὸς πέσῃ.

1320 ἐπιξενούμαι ταῦτα δ’ ὡς θανομένη.

ΧΟΡΟΣ

ὦ τλῆμον, οἰκτίρῳ³ σε θεσφάτου μόρου.

ΚΑΣΑΝΔΡΑ

ἀπαξ ἐτ’ εἰπεῖν ῥῆσων οὐ⁴ θρήνον θέλω ἐμὸν τὸν αὐτῆς. ἥλιῳ δ’ ἐπεύχομαι

¹ φόνον N², φόβων FV3N¹.
² ἀλλ’ ὡς: Herm.
³ οἰκτίρω: Kirchhoff.
⁴ ἦ: οὐ Herm. (cp. v.l. ἕνμ. 426).
AGAMEMNON

Cassandra

The house reeks with blood-dripping slaughter.

Chorus

What wouldst thou? 'Tis but the savour of victims at the hearth.

Cassandra

'Tis like a breath from a charnel-house.

Chorus

Not of proud Syrian incense for the house dost thou speak.

Cassandra

Nay, I will go to bewail also within the palace mine own and Agamemnon's fate. Enough of life! Alas, my friends, not with vain terror do I shrink, as bird that misdoubteth bush. After I am dead, do ye bear witness for me of this—when for me, a woman, another woman shall be slain, and for an ill-wedded man another man shall fall. I claim this boon from you now that my hour is come.

Chorus

Poor woman, I pity thee for thy death foretold.

Cassandra

Yet once more I am fain to speak, but not mine own dirge. I pray unto the sun, in presence of his
πρὸς ὠστατον φῶς ἕτοις ἐμοῖς τυμαόροις ἔχθροίς φονεύσι τοῖς ἐμοῖς τίνειν ὁμοῦ,†
δούλης θανοῦσης, εὐμαροῖς κειρώματος.
iw βρότεια πράγματ᾽ εὐτυχοῦντα μὲν
σκιά τις ἂν τρέψειεν¹ εἰ δὲ δυστυχῆ,
βολαῖς ὑγρώσσων σπόγγος ὠλεσεν γραφήν.
καὶ ταῦτ᾽ ἐκείνων μᾶλλον οἰκτίρω² πολὺ.

ΧΟΡΟΣ

tὸ μὲν εὖ πράσσεσαι³ ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν⁴ δακτυλοδεικτοὺς δ᾽ ὀὔτις ἀπειπῶν εἰργεὶ μελάθρων,
μηκέτ᾽ ἐσέλθης,⁵ τάδε φωνῶν.
καὶ τῶδε πόλυν μὲν ἔλειν ἔδοσαν
μάκαρες Πριάμου·
θεοτύμητος δ᾽ οὐκαδ᾽ ἰκάνει.

νῦν δ᾽ εἰ προτέρων αἰμ᾽ ἀποτείση⁶
kai τοῖς θανοῦσι θανῶν ἀλλων

ποινᾶς θανάτων ἐπικράνη,⁷
tίς ἂν <ἐξ>εὔξαιτο⁸ βροτῶν ἄσινεὶ
daίμονι φῦναι τάδ᾽ ἄκουων;

ΑΓΑΜΕΜΝΟΝ

ὡμοι, πέπληγμαι καιρίαν πληγήν ἔσω.

¹ ἀντρέψειεν : Porson.
² οἰκτέρω : Kirchhoff.
³ πράττει : Porson.
⁴ βροτοῖς : Pauw.
⁵ μηκέτι δ᾽ εἰσέλθης : Herm.
⁶ ἀποτίσει : -τίσῃ Sidgwick, -τείσει Kirchhoff.
⁷ ἐπικρανει : Sidgwick.
⁸ εὔξαιτο : Schneidewin.
latest light, that mine enemies may at the same time pay to my avengers a bloody penalty for slaughtering a slave, an easy prey. Alas for human fortune! When prosperous, a mere shadow can overturn it; if calamitous, the dash of a wet sponge blots out the drawing. And this last I deem far more pitiable than that.

[Enters the palace]

CHORUS

'Tis the nature of all human kind to be unsatisfied with prosperity. From stately halls none barreth it with warning voice that uttereth the words "Enter no more." So unto our prince the Blessed Ones have granted to capture Priam's town; and, honoured of Heaven, he returns to his home. Yet if he now must pay the penalty for the blood shed by others before him, and by dying for the dead he is to bring to pass retribution of other deaths, what mortal man, on hearing this, can boast that he was born with scatheless destiny?

[A shriek is heard from within]

AGAMEMNON

Ay me! I am smitten deep with a mortal blow!

1 Of this corrupt passage no emendation yet made commends itself irresistibly. The translation is based on the reading ἐχθροῦς φόνευσιν τοὺς ἐμοὺς, where φόνευσιν is due to Bothe, the rest to J. Pearson.

2 Some editors, emending the passage to σκιᾶ τις ἄν πρέψειεν, "one may liken it to a shadow," understand "shadow" either literally or as a "sketch."

3 If Agamemnon is now to pay the price for his father's killing of Thyestes' children, and by his own death is to atone for his slaying of Iphigenia, and is thus to bring about requital consisting in yet other deaths (Clytaemestra and Aegisthus).
AESCYLUS

ΧΟΡΟΣ

σῦγα· τίς πληγήν ἀντεὶ καρῖως οὔτασμένος;

ΑΓΑΜΕΜΝΩΝ

1345 ὦμοι μάλ' ἄδεις, δευτέραν πεπληγμένος.

ΧΟΡΟΣ

τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγμασιν.

1. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
   πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.—

2. ἔμοι δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ
   καὶ πρᾶγμ' ἐλέγχειν σὺν νεορρύτω ξίφει.—

3. κἀγὼ τοιοῦτον γνώματος κοινωνός ἂν
   ἴκθείζομαι τι δραν' τὸ μή μέλλειν δ' ἀκμή.—

4. ὅραν πάρεστι· φρομμιάζονται γὰρ ὡς
   τυραννίδοις_ σημεῖα πράσσοντες πόλει.—

5. χρονίζομεν γάρ. οἱ δὲ τῆς μελλοῦσ' κλέος
   πέδοι3 πατοῦντες οὐ καθεύδουσιν χερὶ.—

6. οὐκ οἶδα βουλῆς ἥστυνος τυχών λέγω.
   τοῦ δρῶντός ἑστὶ καὶ τὸ βουλεύσαι πέρι.—

7. κἀγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
   λόγους τὸν βανόντ' ἀνιστάναι πάλιν.—

8. ἢ καὶ βίοι τείνοντες4 ὡδ' ὑπείξομεν
   δόμων κατασχυντῆραι τοῖσο3 ἡγομένοις;—

9. ἀλλ' οὐκ ἀνεκτόν, ἀλλὰ καθανεῖν κρατεῖ.5

1365 πεπαυτέρα γὰρ μοῦρα τῆς τυραννίδος.—

1 ἄν πως: Weil.
2 τῆς μελλοῦσ' Trypho Ηερί τρόπων (iii. 196 Spengel), τῆς
   μελλούσης FV3, μελλούσης N.
3 πέδον: Herm.
4 τείνοντες: Canter.
5 κρατεῖ: Casaubon.

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AGAMEMNON

Chorus

Silence! Who is this that crieth out, wounded by a mortal blow?

AGAMEMNON

And once again, ay me! I am smitten by a second blow.

Chorus

The deed is done, methinks—to judge by the groans of the King. But come, let us take counsel together if there be haply some safe plan of action.

[The members of the Chorus deliver their opinions on the course to be taken]

1. I tell you my advice: summon the townsfolk to bring rescue hither to the palace.

2. To my thinking we must burst in amain and charge them with the deed while the sword is still dripping in their hands.

3. And I am for taking part in some such plan, and vote for action of some sort. 'Tis no time to keep on dallying.

4. 'Tis manifest. Their opening act marks a plan to set up a tyranny in the State.

5. Aye, because we are wasting time, while they, spurning to earth that lauded name, Delay, allow their hands no slumber.

6. I know not what plan I could hit on to propose. 'Tis the doer's part likewise to do the planning.

7. I too am of this mind, for I know no way how by mere words to bring the dead back to life.

8. What! To prolong our lives shall we thus submit to the rule of those defilers of the house?

9. No, it is not to be endured. No, death were better, for that were a milder lot than tyranny.
AESCHYLUS

10. ἥ γὰρ τεκμηρίσουσιν ἐξ οἴμωγμάτων

μαντευσόμεθα τάνδρος ὡς ὁλωλότος;—

11. σάφ' εἰδότας χρή τῶνδε θυμοῦσθαί1 πέρι:

τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.—

1370 12. ταύτην ἐπανεῖν πάντοθεν πληθύνομαι,

τραγώς Ἀτρείδην εἰδέναι κυροῦνθ' ὀπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροιθεν καιρίως εἰρημένων

τάναττ' εἴπεῖν οὐκ ἑπαυσχυνθήσομαι.

πῶς γὰρ τις ἑκθροῖς ἑχθρὰ πορσύνων, φίλοις

δοκοῦσιν εἴναι, πημονής2 ἀρκύστατ' ἀν3

φράξειν, ύψος κρείσσουν ἐκπηδήματος;

ἐμοὶ δ' ἀγών οδ' οὐκ ἄφροντιστος πάλαι

νείκης4 παλαιᾶς ἧλθε, σὺν χρόνῳ γε μὴν

ἔστηκα δ' ἐνθ' ἐπαιν'5 ἐπ' ἐξειργασμένοις.

1380 13. οὐτώ δ' ἔπραξα, καὶ τάδ' οὐκ ἄρμησομαι:

ὡς μήτε φεύγειν μῆτ' ἀμύνεσθαι6 μόρον,

ἀπειρον ἀμφίβληστρον, ὦσπερ ἰχθύων,

περιστιχίζω,7 πλούτων εἰματος κακόν.

παίω δέ νυν δίς· κἂν δυσών οἴμωγμάτων8

μεθήκεν αὐτοῦ9 κάλα· καὶ πεπτωκότι

τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς

Διὸς10 νεκρῶν σωτηρὸς εὐκταίαν χάριν.

οὕτω τὸν αὐτοῦ11 θυμόν ὁρμαίνει πεσών,

κάκφυσιῶν ὅξειαν αἵματος σφαγήν

1390 14. βάλλει μ' ἐρεμην' ψακάδι φοινίς δρόσου,


2. πημονή: Auratus.

4. νείκης: Heath.

5. ἐπαιν': F.,

6. ἀμύνεσθαι: Vict.

7. περιστιχίζω: N., peristichizan V3, -stichizan F.

8. οἴμωγμασιν: Elmsley.

10. ἀιδοῦ: Enger.

11. αὐτῷ: I. Voss.

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AGAMEMNON

10. And shall we, upon the evidence of mere groans, divine that our lord is dead?
11. We should be sure of the facts ere we indulge our wrath. For surmise differs from assurance.
12. I am supported on all sides to approve this course—that we have clear assurance how it stands with Atreus' son.

[The bodies of Agamemnon and Cassandra are disclosed; the Queen stands by their side]

CLYTAEMESTRA

Much have I said before to serve my need and I shall feel no shame to contradict it now. For how else could one, devising hate against a hated foe who bears the semblance of a friend, fence the snares of ruin too high to be o'erleaped? This is the crisis of an ancient feud, pondered by me of old, and it has come—howbeit long delayed. I stand where I dealt the blow; my purpose is achieved. Thus have I wrought the deed—deny it I will not. Round him, like as to catch a haul of fish, I cast a net impassable—a fatal wealth of robe—so that he should neither escape nor ward off doom. Twice I smote him, and with two groans his limbs relaxed. Once he had fallen, I dealt him yet a third stroke to grace my prayer to the infernal Zeus, the saviour of the dead. Fallen thus, he gasped away his life, and as he breathed forth quick spurts of blood, he smote me with dark drops of ensanguined dew;
AESCHYLUS

χάρουσαν οὐδὲν ἦσον ἡ διοσδότων γάνει1 σπορητός κάλυκος ἐν λοχεύμασιν.  
ὡς ὁδ' ἐχόντων, πρέσβος Ἀργείων τὸδε,  
χαίροιτ' ἂν, εἰ χαίροιτ', ἐγὼ δ' ἐπεῦχομαι.  
eἰ δ' ἦν πρεπόντων ὡστ' ἐπιστέπευδεν νεκρῷ,  
tῶδ'2 ἂν δικαίως ἦν, ὑπερδίκως μὲν ὦν.  
tοσάνδε κρατῆρ' ἐν δόμοις κακῶν ὦδε  
πλῆσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟΡΟΣ

θαυμάζομέν σου γλώσσαν, ὡς θρασύστομος,  
ἡτίς τοιόνδ' ἔπτ' ἄνδρι κομπάζεις λόγων.

ΚΑΥΤΑΙΜΗΣΤΡΑ

πειρᾶσθέ μου γνωαίκος ὡς ἄφράσμονος·  
Ἦ γάλω δ' ἀτρέστω καρδία πρὸς εἰδότας  
λέγω· σὺ δ' αἴνειν εἴτε με ψέγειν θέλεις  
ὁμοιον. οὔτὸς ἐστιν Ἀγαμέμνον, ἐμὸς  
pόσις, νεκρὸς δὲ, τῆςδε δεξιὰς χερῶς  
ἔργων, δικαίας τέκτονος. τάδ' ὁδ' ἔχει.

ΧΟΡΟΣ

τί κακὸν, ὦ γύναι, χθονοτρεφὲς ἐδανὸν  
ἳ ποτὸν πασαμένα ρυτᾶς3 ἐξ ἀλὸς ὀρμενον4  
tῶδ' ἐπέθου θύος, δημοθρόους τ' ἀράς;  
ἀπέδικες ἀπέταμες.5 ἀπόπολις6 δ' ἐσή  
μῖσος ὀβριμον7 ἀστοῖς.

1 διὸς νύτω γάν εἰ: Porson. 2 τάδ': Tyrwhitt.  
5 ἀπέταμες: F1N2, ἀπέτεμες N1Γ2. 6 ἀπόλις: Seidler. 7 ὀβριμον: Blomfield.
while I rejoiced no less than the sown earth is gladdened in heaven's refreshing rain at the birth-time of the flower buds.

Since then the case stands thus, ye Argive ancients, rejoice ye, if ye would rejoice; as for me, I glory in the deed. And had it been a fitting act to pour libations on the corpse, over him this had been done justly, aye more than justly. With so many accursed ills hath he filled the mixing-bowl in his own house, and now he hath come home and himself drained it to the dregs.

CHORUS

We marvel at thy tongue, how bold-mouthed thou art, that over thy husband thou canst utter such a vaunting speech.

CLYTAEMESTRA

Ye are proving me as if I were a witless woman. But my heart quails not, and I say to you who know it well—and whether ye are minded to praise or to blame me, 'tis all one—here is Agamemnon, my husband, done to death, the work of this right hand, a workman true. So stands the case.

CHORUS

Woman, what poisonous herb nourished by the earth hast thou tasted, what potion drawn from the flowing sea, that thou hast taken upon thyself this maddened rage and execration of the public voice? Thou hast cast him off; thou hast cut him off; and out from the land shalt thou be cast, a burthen of hatred unto thy people.
ΑΕΣΧΥΛΟΣ

ΚΑΤΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ τόλεως φυγήν ἐμοὶ καὶ μῖσος ἀστῶν δημόθρους τ᾽ ἐχεῖν ἄρας,
οὐδὲν τὸτ ἀνδρὶ τῶ ᾽ ἐναντίον φέρων:

1415 
δι οὐ προτιμῶν, ὥσπερεὶ βοτοῦ μόρον,
μήλων φλεόντων εὐπόκοις νομεύμασιν,
ἐθυσεν αὐτοῦ 2 παῖδα, φιλτάτην ἐμοὶ
ωδίν', ἐπωδὸν Ὁρηκίων ἀμμάτων. 3
οὐ τούτον ἐκ γῆς τήδει χρῆν 4 σ’ ἀνδρηλατέων,
μισμάτων ἀποι; ἐπήκοος δ’ ἐμῶν
ἐργῶν δυκαστῆς τραχὺς εἰ.
λέγω δε σοι
τουατ’ ἀπειλεῖν, ὡς παρεσκευασμένης
ἐκ τῶν ὀμοίων χειρὶ νικῆσαντ’ ἐμοὶ
ἀρχεῖν· ἐὰν δὲ τούμπαλιν κραίνῃ θεοῖς,
γνώσῃ διδαχθεῖς ὅψε γοῦν τὸ σωφρονεῖν.

ΧΩΡΟΣ

μεγαλόμητις εἰ, περίφρονα δ’ ἐλακές.
ὡσπερ οὖν φονολιβεὶ τύχα φρῆν ἐπιμαίνεται,
λίπος ἐπ’ ὀμμάτων αἵματος εὑ πρέπειν·
ἀτίετον 5 ἐτι σε χρή στερομένων φίλων
τῦμα τῦμματι 6 τείσαι. 7

ΚΑΤΤΑΙΜΗΣΤΡΑ

καὶ τὴν ἀκούεις ὅρκίων ἐμῶν θέμν.
μᾶ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
”Ἀτν ὡς Ἤρων 8 θ’, αἰσι τὸν ἔσφαξ’ ἐγὼ,

1 τῶ: I. Voss.
2 αὐτοῦ: Vict.
3 Ὁρηκίων τὲ (τε Ν) λημμάτων: Canter.
4 χρῆ: Porson.
5 ἀτιετον Ν, ἀτιετον ΓΥ3.
6 τύμα τύμμα: I. Voss.
7 τίσαι: Kirchhoff.
8 Ἐρων: Blomfield.

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'Tis now that thou wouldst doom me to exile from the land, to the hatred of my people and the execration of the public voice; though then thou hadst naught to urge against him that lieth here. And yet he, recking no more than if it had been a beast that perished—though sheep were plenty in his fleecy folds—he sacrificed his own child, even her I bore with dearest travail, to charm the blasts of Thrace. Is it not he whom thou shouldst have banished from this land in requital for his polluting deed? No! When thou arraignest what I have done, thou art a stern judge. Well, I warn thee: menace me thus on the understanding that I am prepared, conditions equal, to let thee lord it over me if thou shalt vanquish me by force. But if God shall bring the contrary to pass, thou shalt learn discretion though taught the lesson late.

Chorus

Haughty of spirit art thou and overweening is thy speech. Even as thy mind is maddened by thy deed of blood, upon thy visage a stain of blood showeth full plain to behold. Reft of all honour, forsaken of thy friends, thou shalt hereafter atone for stroke with stroke.

Clytaemestra

This too thou hearest, this the righteous sanction of my oath: By Justice, exacted for my child, by Ate, by the Avenging Spirit, unto whom I sacrificed
AESCHYLUS

οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖ, ἐως ἂν αἴθη πῦρ ἐφ’ ἐστίας ἐμῆς. 1
Αἰγυθός, ὥς τὸ πρόσθεν εὐ φρονῶν ἐμοῖ. ὦτος γὰρ ἡμῶν ἁσπὶς οὐ σμικρὰ 2 θράσους.
κεῖται γυναικὸς τῆς ὁμαντήριος, Χρυσηδών μείλιγμα τῶν ὑπ’ Ἰλίω.

η τ’ αἰχμάλωτος ήδε καὶ τερασκόπος καὶ κονόλεκτρος τοῦδε, θεσφατηλόγος
πιστῇ ἔξωνον, ναυτίλων δὲ σελμάτων
ισοτρῆς. 3 ἄτμα δ’ οὐκ ἐπραγάτην.
δ’ μὲν γὰρ οὕτως, ἡ δ’ τοι κύκνου δίκην
τὸν ὑστατον μέλψασα θανάσιμον γόν
κεῖται, φιλήτωρ 4 τοῦδ’ ἐμοὶ δ’ ἐπήγαγεν
ἐνής παροφωνήματ’ τῆς ἐμῆς χλιδῆς.

ΧΟΡΟΣ

φεῦ, τίς ἂν ἐν τάχει, μὴ περιόδουν, [στρ. α.
μηδὲ δεμνοτήρης,

μόλοι τὸν αἰεὶ φέροντ’ ἐν ἡμῖν
Μοῖρ’ ἀτέλευτον ὑπνον, δαμέντος
φύλακος εὐμενεστάτου καὶ
πολλὰ τλάντων γυναικὸς διαί.

πρὸς γυναῖκος δ’ ἀπέφθισεν βίον.

ἰὼ <ἰὼ> 6 παράνους 7 Ἔλενα [ἐφυμ. α.
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχας ὀλέσαυ’ ὑπὸ Τροία.

νῦν [δὲ] 8 τέλεαν 9 πολυμναστὸν ἐπηνθίσω
δι’ αἰμ’ ἀνυπτόν. ἡ τις 10 ἢν τὸτ’ ἐν δόμως
ἐρας ἐρίδματος ἀνδρὸς οἶζύς.

3 ισοτρῆς Rom., ισοτρῆς FV3N: Pauw.
yon man, hope doth not tread for me the halls of fear, so long as the fire upon my hearth is kindled by Aegisthus, loyal in heart to me as in days gone by. For he is no slight shield of confidence to me. Here lies the man that did me wrong, minion of each Chrysei's at Ilium; and here she lies, his captive, and auguress, and concubine, his oracular faithful bedfellow, yet equally familiar with the seamen's benches. The pair has met no undeserved fate. For he lies thus; while she, who, like a swan, hath sung her last lament in death, lies here, his beloved; but to me she has brought for my bed an added relish to my luxury.

**Chorus**

Alas! Ah that some fate, free from excess of suffering, nor yet with lingering bed of pain, might come full soon and bring to us everlasting and endless sleep, now that our most gracious guardian hath been laid low, who in a woman's cause had much endured and by a woman's hand hath lost his life.

O infatuate Helen, who didst of thyself alone work the destruction of these many lives, these lives exceeding many, beneath the walls of Troy. Now thou hast bedecked thyself with thy final crown, that shall long last in memory, by reason of blood not to be washed away. Verily in those days there dwelt in the house a spirit of strife, an affliction that hath subdued its lord.
AESCHYLUS

ΚΑΤΤΑΙΜΗΣΤΡΑ

μηδὲν θανάτου μοίραν ἐπεύχου 
tοῖσε βαρυνθεῖς.

[ἀναρ.

1465

µηδ" εἰς Ἐλένην κότον ἐκτρέψης,1

ὡς ἀνδρολέτειρ', ὡς μία πολλῶν ἀνδρῶν ψυχὰς 

Δαναῶν ὀλέσας2 

ἀξόστατον ἄλγος ἐπραξέν.

ΧΟΡΟΣ

δαίμον, οὐς ἐμπίτνεις3 δῦμασι καὶ διψυ- [ἀντ. a.

1470

οισι' Τανταλίδαισιν,

κράτος <τ'>5 ἰσοψυχον ἐκ γυναικῶν 

καρδιώδηκτον6 ἐμοὶ κρατύνεις.

ἐπὶ δὲ σώματος δίκαν μοι 

κόρακος ἔχθροι σταθείον7 ἐκνόμως8

1474

ὑμνὸν ὑμεῖν ἐπεύχεται. . . .

1455 <ἰὼ <ἰὼ> παράνοις Ἐλένα [ἐφυμ. a.

μία τὰς πολλὰς, τὰς πάνυ πολλὰς ψυχὰς ὀλέσας' ὑπὸ Τροία.

νῦν [δὲ] τέλεαν πολύμναστον ἐπηνθίσω 

δι' αὴρ ἀνιππον. ἡ τις ἢν τὸτ' ἐν δόμοις 

1461 ἐρις ἐρίδματος ἀνδρὸς οἰζύς.>

ΚΑΤΤΑΙΜΗΣΤΡΑ

νῦν δ' ὀφρωσας στόματος γνώμην, [ἀναρ.

τὸν τριπάχυντον10 

daίμονα γένης τῇσδε κικλίσκων.

1 ἐκτρέψης F. 2 ὀλέσαν FV3. 3 ἐμπίτνεις : Canter. 4 διψυχεῖσι : Herm. 5 τ' Herm. 6 καρδία δηκτὸν : Abresch.

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Burthen not thyself with thoughts such as these, nor invoke upon thyself the fate of death. Nor yet turn thy wrath upon Helen, and deem her a slayer of men, as if she alone had destroyed many a Danaan life and had wrought anguish past all cure.

Chorus

O thou Fiend that fallest upon this house and Tantalus' twain descendants,\(^1\) thou that by the hands of women dost wield a sway matching their temper, a sway bitter to my soul! Perched o'er his body like a hateful raven, in hoarse notes she chanteth her song of triumph.

O infatuate Helen who didst of thyself alone work the destruction of these many lives, these lives exceeding many, beneath the walls of Troy. Now thou hast bedecked thyself with thy final crown, that shall long last in memory by reason of blood not to be washed away. Verily in those days there dwelt in the house a spirit of strife, an affliction that hath subdued its lord.

Clytaemestra

Now thou hast set aright the judgment of thy lips in that thou namest the thrice-gorged Fiend of

\(^1\) Agamemnon and Menelaüs.

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7 σταθεῖς: Stanley. 8 ἐκνόμως N, ἐννόμως FV3. 9 δόμως suppl. Butler, νεκρὸς Enger. After l. 1474, ll. 1455-1461 repeated as refrain by Burney. 10 τριπάχυον: Bamberger.

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AESCHYLUS

ἐκ τοῦ γὰρ ἔρως αἰματολοχὸς
νεῖρα¹ τρέφεται, πρὶν καταλήξαι
τὸ παλαιὸν ἁχος, νέος ἵχωρ.

ΧΟΡΟΣ

ἡ μέγαν οἰκονόμων²
δαίμονα καὶ βαρύμην αἰνεὶς,
φεῦ φεῦ, κακὸν ἀῖνον ἀτη-
ρᾶς τύχας ἀκορέστου.

ιὴ ἱὴ, διὰ Διὸς
παναιτίου πανεργέτα.³
τί γὰρ βροτοῖς ἀνευ Διὸς τελεῖται;
τί τῶν ὦθεόκραντόν ἔστων;

ιῷ ὦ βασιλεὺ βασιλεὺ,
πῶς σὲ δακρύσω;

φρενὸς ἐκ φιλίας τί ποτ’ εἰπώ;
κεῖσαι δ’ ἀράχνης ἐν υφάσματι τῶδ’
ἀσεβεὶ θανάτῳ βίον ἐκπνέων.

ἀμοι μοι κοίταν τάνδ’ ἀνελεύθερον
δολίῳ μόρῳ δαμείς <δάμαρτος>⁴
ἐκ χερὸς ἀμφιτόμω βελέμνῳ.

ΚΑΤΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τόδε τοῦργον ἐμὼν;
μηδ’ ἐπιλεξθῆς
"Ἀγαμεμνονίαν εἶναι μ’ ἄλοχον.

φανταζόμενος δὲ γυναικὶ νεκρὸῦ
τοῦ’ ὁ παλαιὸς δρμὺς ἀλάστωρ
"Ἀτρέως χαλεποῦ θοινατήρος
τόνδ’ ἀπέτεεσεν,⁵
tελεον νεαροίς ἐπιθύσασ.
AGAMEMNON
this race. For from him it cometh that the lust for lapping blood is fostered in the maw; ere ever the ancient wound is healed, fresh blood is spilled.

CHORUS
Verily of a mighty Fiend thou tellest, haunting the house, and heavy in his wrath (alas, alas!)—an evil tale of baneful fate insatiate; woe, woe, by will of Zeus, author of all, worker of all! For what is brought to pass for mortal men save by will of Zeus? What herein is not wrought of Heaven?

Alas, alas, my King, my King, how shall I bewail thee? How voice my heartfelt love for thee? To lie in this spider's web, breathing forth thy life in impious death! Ah me, to lie on this ignoble bed, struck down in treacherous death wrought by a weapon of double edge wielded by the hand of thine own wife!

CLYTAEMESTRA
Dost thou affirm this deed is mine? Nay, imagine not that I am Agamemnon's spouse. Taking the semblance of the wife of yon corpse, the ancient bitter evil genius of Atreus, that grim banqueter, hath offered him in payment, sacrificing a full-grown victim in vengeance for those slain babes.

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1 νείρει: Wellauer (νείρη Casaubon).
2 οἶκος τοῦτος: Schneider.
3 πανεργέτα ν, πανεργέταν FV3.
4 <δάμαρτος> Enger.
5 ἀπέτισεν: Kirchhoff.
ΧΟΡΟΣ

1505 ώς μὲν ἀναίτιος εἶ
tοῦδε φόνου τίς ὁ μαρτυρήσων;
pῶς πῶς; πατρόθεν δὲ συλλή-
πτωρ γένοιτ' ἄν ἀλάστωρ.
βιάζεται δ' ὀμοσπόροις

1510 ἐπιρροαίσων αἰμάτων
μέλας "Αρης, ὅποι δίκαιον" προβαίνων
πάχνα κουροβόρῳ παρέξει.

ιῶ ὅῳ βασιλεὺς βασιλεύ, [ἔφυμ. β.
pῶς σὲ δακρύσω;

1515 φρενὸς ἐκ φιλίας τί ποτ' εὕσω;
κεῖσαι δ' ἁράχνης ἐν ύψάσματι τῶδ',
ἀσεβεί θανάτῳ βίον ἐκπνέων.
 acompaña μου κοίταν τάντ' ἀνελευθερον
dολίω μόρῳ δαμείς <δάμαρτος>
ἐκ χερὸς ἀμφιτόμοι βελέμνῳ.

ΚΛΑΤΤΑΙΜΗΣΤΡΑ

1520 [οὔτ' ἀνελευθερον οἶμαι θάνατον
τῶδε γενέσθαι.] 4
οὐδὲ γὰρ οὗτος δολίαν ἄτην
οίκοισιν ἑθηκ';

1525 ἀλλ' ἔμοι ἐκ τοῦδ' ἔρνος ἀρεθέν,
tὴν πολυκλαύτην Ἰφιγενείαν,
ἀξία δράσας ἀξία πάσχων
μηδὲν ἐν "Λιδοὺ μεγαλαυχεῖτω,
ξυφοδηλήτω
θανάτῳ τείσας ἀπερ ἧρξεν.

1510 Μ. 16 πῶς: Auratus.
AGAMEMNON

CHORUS

That thou art guiltless of this murder—who will bear thee witness? Nay, nay! And yet the evil genius of his sire might well be thine abettor. By force 'mid streams of kindred blood black Havoc presseth on to where he shall grant vengeance for the gore of children served for meat.

Alas, alas, my King, my King, how shall I bewail thee? How voice my heartfelt love for thee? To lie in this spider's web, breathing forth thy life in impious death! Ah me, to lie on this ignoble bed, struck down in treacherous death wrought by a weapon of double edge wielded by the hand of thine own wife!

CLYTAEMESTRA

[Neither do I think he met an ignoble death.] And did he not then himself by treachery bring ruin on his house? Yet, as he hath suffered—worthy meed of worthy deed—for what he did unto my sweet flower, shoot sprung from him, the sore-wep Iphigenia, let him make no high vaunt in the halls of Hades, since with death dealt him by the sword he hath paid for what he first began.

2 ὃποι δὲ καὶ: Scholefield (δίκην Butler).
3 προσβάλων: Canter.
4 ll. 1521-22 bracketed by Seidler.
5 τολύκλαυτόν τί: Person.
6 ἀνάξια δρᾶσα: Herm.
7 τίσα: Kirchhoff.

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AESCHYLUS

ΧΟΡΟΣ

1530 ἀμηχανῶ φροντίδος στερηθεὶς εὐπάλαμον μέριμναν ὀπα τράπωμαι, πίτνοντος οἴκου.

1535 δέδοικα δ’ οὕμβρου κτύπον δομοσφαλῆ τὸν αἴματηρόν· ψακᾶς δὲ λήγει.

1540 δίκην δ’ ἐπ’ ἄλλο πράγμα θηγάνει βλάβης πρὸς ἄλλας θηγάναις μοῖρα.

1545 ἰὼ γὰ γὰ, εἶθ’ εἷ’ ἐδέξω, πρὶν τόνδ’ ἐπιδεῖν ἀργυροτοῖχον δρούτης κατέχοντα χάμεναν.

1550 τίς ὁ θάψων νῦν; τίς ὁ θρηνήσων; ἢ σὺ τόδ’ ἔρξαι τλῆσθ, κτείνας’ ἀνδρα τὸν αὐτῆς ἀποκωκύσαι πυχή τ’ ἄχαριν χάριν ἀντ’ ἐργων μεγάλων ἀδίκως ἐπικράναι;

1555 τίς δ’ ἐπιτύμβιον αἰνὸν ἐπ’ ἀνδρὶ θείω σὺν δακρύοις ἱπτῶν ἀληθεία φρενῶν πονήσει;

ΚΑΤΤΑΙΜΗΣΤΡΑ

1560 οὐ σὲ προσήκει τὸ μέλημ’ ἀλέγειν ἀντὸ τοῦτο· πρὸς ἦμῶν κάτπεσε, κάθανε, καὶ καταθάψομεν, οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων, ἀλλ’ Ἰφιγένειά νυν ἀσπασίως θυγάτηρ, ὡς χρῆ, πατέρ’ ἀντιάσασα πρὸς ὦκύπορον πόρθμενυ’ ἀχέων περὶ χείρε βαλοῦσα φιλήσει.
AGAMEMNON

Chorus

Bereft of any ready expedient of thought, I am bewildered whither to turn now that the house is tottering. I fear the beating storm of bloody rain that shakes the house; no longer doth it descend in drops. Yet on other whetstones Destiny is whetting justice for another deed of bale.

O Earth, Earth, would thou hadst taken me to thyself ere ever I had lived to see this my liege the tenant of the lowly bed of a silver-sided laver! Who shall bury him? Who shall lament him? Wilt thou harden thy heart to do this—thou who hast slain thine own husband—to make lament for him and crown thy unholy work with a graceless grace to his spirit in atonement for thy monstrous deeds? And who, as with tears he utters his praise over the hero’s grave, shall sorrow in sincerity of heart?

Clytaemestra

‘Tis no concern of thine to care for this office. By our hands he fell, and met his death; and at our hands he shall have burial—not with wailings from his household. No! Iphigenia, his daughter, as is due, shall meet her father lovingly at the swift-flowing ford of sorrows, and flinging round him her arms shall kiss him.

1 εὐπάλαμμον: Porson. 2 ψεκᾶς: Blomfield.
3 δική FV32, δίκα V31, δίκα N1: Auratus. 4 θῆγει: Herm.
5 θηγάναις: Pauw. 6 δροίτας: Kirchhoff.
7 χαμείναν: Solmsen. 8 ψυχῆν ἀχαρίν: E. A. J. Ahrens.
9 ἐπιτίμβιος αἴνος: I. Voss. 10 μέλημα λέγειν: Karsten. 11 ‘Ιφιγενείαν ἵν’: Auratus.
12 χεῖρα: Porson. 13 φιλησθῃ (-η): Abresch.

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AESCHYLUS

ХОРОС

1560 ὄνειδος ἥκει τὸδ' ἀντ' ὀνείδους. [ἀντ. γ.]

1565 δύσμαχα δ' ἐστὶ κρίναι.

φέρει φέρνοντ', ἐκτίνει δ' ὁ καίνων.

μένουε δὲ μέμνουσας ἐν θρόνῳ Διὸς

παθεῖν τὸν ἐρξαντα· θέσμων γάρ.

1570 τίς ἰν γονᾶν ἀραίον ἐκβάλοι δόμων;

κεκόληται γένος πρὸς ἀτα. 3

1537 <ἰ> ὡ γὰ γὰ, εἴθ' ἐμ' ἐδέξω, [ἐφυμ. γ.]

1540 πρὶν τόνδ' ἐπιδεῖαν ἄργυροτοίχου

1545 δροίτης κατέχοντα χάμεων.

τίς ὁ θάμων νῦ; τίς ὁ θρηνήσων;

ἡ σὺ τόδ' ἐρξαί τλήση, κτείνας'

1550 ἀνδρα τῶν αὐτῆς ἀποκωκύσαι

ψυχῇ τ' ἄχαριν χάριν ἀντ' ἐργών

μεγάλων ἀδίκως ἐπικράναι;

1555 τίς δ' ἐπιτύμβιον αἰνῶν ἐπ' ἀνδρὶ θείω

σὺν δακρύοις ἱάπτων

άληθείᾳ φρενῶν πονήσει;

ΚΑΤΤΑΙΜΗΣΤΡΑ

1570 ἐς τὸνδ' ἐνέβης ἠληθείᾳ 4 ἔνω 5 ἠληθείᾳ

χρησμόν. ἐγὼ δ' οὖν

ἐθέλω δαίμονι τῷ Πλεισθενιδῶν

1580 ὄρκους θεμένη τάδε μὲν στέργειν,

δύστητα περ ὄνθ', ὁ δὲ λοιπόν, ἵοντ'

ἐκ τῶνδε δόμων ἀλλήν γενεάν

τρίβειν θανάτωι αὐθένταις.

1 χρόνῳ: Schütz (ἐπ. Eum. 18).

2 ῥαον: Herm.

3 προσάφα: Blomfield. After l. 1566 Burney repeats ll.

1537-50. 4 ἐνέβη: Canter. 5 οὖν FV3, ἔνω N.

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AGAMEMNON

CHORUS

Reproach thus meeteth reproach in turn—vain is all effort to decide. The spoiler is spoiled, the slayer maketh atonement. Yet, while Zeus abideth on his throne, it abideth that to him who doeth it shall be done—for it is an ordinance. Who can cast from out the house the seed of the curse? The race is fast-bound in calamity.

O Earth, Earth, would thou hadst taken me to thyself ere ever I had lived to see this my liege the tenant of the lowly bed of a silver-sided laver! Who shall bury him? Who shall lament him? Wilt thou harden thy heart to do this—thou who hast slain thine own husband—to make lament for him and crown thy unholy work with a graceless grace to his spirit in atonement for thy monstrous deeds? And who, as with tears he utters his praise over the hero's grave, shall sorrow in sincerity of heart?

CLYTAEMESTRA

Upon this divine deliverance hast thou rightly touched. As for me, however, I am willing to make a sworn compact with the Fiend of the house of Pleisthenes that I will be content with what is done, hard to endure though it be; and that henceforth he shall leave this habitation and bring tribulation upon some other race by murder of kin. A small

1 The Pleisthenidae, here apparently a synonym of Atreidae, take their name from Pleisthenes, of whom Porphyry in his Questions says that he was the son of Atreus and the real father of Agamemnon and Menelaüs; and that, as he died young, without having achieved any distinction, his sons were brought up by their grandfather and hence called Atreidae.
AESCYLUS

κτεάνων τε μέρος
βασιών ἐχούση πᾶν ἀπόχρη μοι
μανίας μελάθρων
ἀλληλοφόνους ἀφελοῦση.¹

ΑΙΓΙΣΘΟΣ

ὦ φέγγος εὐφρον ἥμερας δικηφόρου.
φαίην ἂν ἥδη νῦν βροτῶν τιμαόρους
θεοὺς ἀνωθεν γῆς ἐποπτεύειν ἄχη,
ἳδὼν ψαντοῖς ἐν πέπλοις Ἦρινών
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρῶς ἐκτίνοντα μηχανάς.

Ἀτρέως γὰρ ἀρχῶν τήσδε γῆς, τούτου πατήρ,
πατέρα Θυέστην τὸν ἐμόν, ὡς τορώς φράσαι,
αὐτοῦ δ’ ἀδελφόν, ἀμφίλεκτος ὃν κράτει,
ηὐδρηλάτησεν ἐκ πόλεως τε καὶ δόμων.
καὶ προστρόπαις ἑστίας μολὼν πάλιν
πλήμων Θυέστης μοῦραν ἑὔρετ’ ἄσφαλῆ,
τὸ μὴ θανῶν πατρῶν αἰμάξαι πέδον,
αὐτός.² ἔξις ἔδε τε οὐδές πατὴρ
Ἀτρέως, προθύμως μᾶλλον ἡ φίλως, πατρὶ
τῶμῳ, κρεούργῳ ἵμαρ εὐθύμως ἄγεων
dοκῶν, παρέσχε δαίτα παιδείων κρεῶν.
τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας
ἐθρυπτ’, ἀνωθεν . . . . . . .
. . . . . . . . . . . . . .
. . . . . ἀνδρακᾶς καθήμενος.⁵
ἀστῆμα δ’ αὐτῶν αὐτίκ’ ἀγνοίᾳ λαβῶν
ἔσθει βορᾶν ἁσωτον, ὡς ὅρας, γένει.

¹ 11. 1574-76 μοι δ’ ἀλληλοφόνους μανίας μελάθρων: [δ’] Canter, transp. Erfurdt.
² αὐτοῦ τ’: Elmsley.
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AGAMEMNON

part of the wealth fully suffices me, if I may but rid these halls of the frenzy of mutual murder.

[Enter Aegisthus with armed retainers

AEGISTHUS

Hail gracious light of the day of retribution! At last the hour is come when I can say that the gods who avenge mortal men look down from on high upon the crimes of earth—now that, to my joy, I behold this man lying here in a robe spun by the Avenging Spirits and making full payment for the deeds contrived in craft by his father's hand.

For Atreus, lord of this land, this man's father, challenged in his sovereignty, drove forth, from city and from home, Thyestes, who (to speak it clearly) was my father and his own brother. And when that he had come back as a suppliant to his hearth, unhappy Thyestes secured such safety for his lot as not himself to suffer death and stain with his blood his native soil. But Atreus, the godless father of this slain man, with welcome more hearty than kind, on the pretence that he was celebrating with good cheer a festive day with offering of meat, served up to my father as entertainment a banquet of his own children's flesh. The toes and fingers he broke off . . . sitting apart.¹ And when all unwittingly my father had forthwith taken portions thereof that he could not distinguish, he ate a meal which, as thou seest, hath proved fatal to his race. Anon,

¹ The sense of the lacuna may have been: "and over them he placed the other parts. This dish my father, sitting apart, received as his share."

³ εἰπρετ': Dindorf. ⁴ αὐτοῦ: Blomfield.
⁵ Lacuna indicated by Herm., Wilam.
ΑΕΣΧΥΛΟΣ

καὶ πεῖτ ἐπιγνοὺς ἔργον οὐ καταίσιον ὁμοφόρως, ἀμφίπττει δ' ἀπὸ σφαγῆς ἔρων, μόρον δ' ἀφερτον Πελοπίδας ἐπεύχεται, λάκτυσμα δείπνου ξυνδίκως τιθεῖς ἄρα, οὕτως ὀλέσθαι πάν τὸ Πλεισθένους γένος. ἐκ τῶν δ' σοι πεσόντα τόνδ' ἰδεῖν πάρα. καγὼ δίκαιος τούδε τοῦ φόνου ῥᾴφεις.

τρίτων γὰρ ὄντα μ' ἐπὶ δυσαθλίῳ πατρί συνεξελάνει τυτθον ὄντ' ἐν σπαργάνοις· τραφέντα δ' αὖθις ἡ δίκη κατήγαγεν. καὶ τοῦτο τάνδρος ἡμάμην θυραῖος ὦν, πάσαν συνάψας μηχανὴν δυσβουλίας.

οὕτω καλὸν ὁ δ' καὶ τὸ καθανεῖν ἐμοί, ἰδόντα τούτον τῆς δίκης ἐν ἔρκεσιν.

ΧΩΡΟΣ

Ἄγιοσθ', ὑβρίζεις ἐν κακοίσων οὐ σέβω. οὐ δ' ἀνδρα τόνδε φῆς ἐκὼν κατακτανεῖν, μόνος δ' ἐποικτον τόνδε βουλεύασαι φόνον. οὐ φημ' ἀλύζειν ἐν δίκη τὸ σὸν κάρα δημορριφεῖς, σάφ' ἵσθι, λευσίμους ἄρας.

ΑΓΛΙΣΘΟΣ

οὐ ταῦτα φωνεῖς νερτέρα προσήμενος κῶπη, κρατοῦντων τῶν ἐπὶ ζυγῷ δορός; γνώσῃ γέρων ὃν ὡς διδάσκεσθαι βαρὺ τῷ τηλικοῦτῳ, σωφρονεῖν εἰρημένον. δεσμὸς δ' δὲ καὶ τὸ γῆρας αἰ' τε νῆσιτης δύαι διδάσκειν ἐξοχώταται φρενῶν

1 ἀν-πίπττει: Canter. 2 σφαγῆς: Auratus. 3 ὀλέσθαι Tzetzes, Αἰν. Ω. iii. 378, ὀλέσθη mss. 4 δέκ' ἄθλιφ: Schömann.
discovering his unhallowed deed, he uttered a great cry, reeled back, vomiting forth the slaughtered flesh, and invoked a doom intolerable upon the line of Pelops, spurning the banquet board to aid his curse—"thus perish all the race of Pleisthenes!" For this cause it is that thou beholdest this man prostrate here. I it is who planned this murder and with justice. For together with my hapless father he drove me out, me his third child, as yet a babe in swaddling-clothes. But grown to manhood, justice has brought me back again. Exile though I was, I laid my hand upon my enemy, compassing every device of cunning to his ruin. So even death were sweet to me now that I behold him in the toils of justice.

**CHORUS**

Aegisthus, insult amid distress I hold dishonourable. Thou sayest that of thine own intent thou slewest this man and didst alone plot this piteous murder. I tell thee in the hour of justice thou thyself—be sure of that—shalt not escape the people's curses and death by stoning at their hand.

**AEGISTHUS**

Dost thou so speak, that sittest at the lower oar when those upon the higher thwart control the ship? ¹ Old as thou art, thou shalt learn how bitter it is at thy years to be schooled when prudence is the lesson bidden thee. Bonds and the pangs of hunger are far the best mediciners of wisdom for the

1 In a bireme, the rowers on the lower tier were called *θαλαμίται*; those on the upper tier, *ξενγίται*.
AESCHYLUS

ιατρομάντεις. οὐχ ὄρας ὅρων τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας¹ μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τῶν ἵκοντας ἐκ μάχης μένων²
οὐκουρὸς εὐήν ἀνδρὸς αἰσχυνῶν³ ἅμα
ἀνδρὶ στρατηγῷ τόνδ᾽ ἐβούλευσας μόρον;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαμμάτων ἀρχηγενη. ¹Ορφεὶ δὲ γλώσσαν τὴν ἑναντίαν ἔχεις.

1630 ὁ μὲν γὰρ ἤγε πάντ᾽ ἀπὸ φθογγῆς χαρᾶ,
σὺ δ᾽ ἐξορίνας νηπίουσ⁴ ὑλάγμασιν
ἀξη: κρατηθεὶς δ᾽ ἡμερώτερος φανή.

ΧΟΡΟΣ

1635 ὃς δὴ σὺ μοι τύραννος Ἀργείων ἡση,
ὅς οὐκ, ἑπειδὴ ταῦτ᾽ ἐβούλευσας⁵ μόρον,

ΑΙΓΙΣΘΟΣ

τὸ γὰρ δολώσαι πρὸς γυναῖκος ἦν σαφῶς:
ἐγὼ δ᾽ ὑποπτοὺς ἐχθρῶς ἥ⁶ παλαιγενής.

1640 ἐκ τῶν δὲ τοῦδε ἵχνωντων πειράσομαι
ἀρχευν πολιτῶν. τὸν δὲ μὴ πευθάνορα
ζεύξῳ βαρείας οὕτι μοι⁸ σειραφόρον
kριθῶντα πῶλον. ἂλλ᾽ ὁ δυσφιλῆς σκότων⁹
λιμὸς ξύνοικος μαλθακόν σφ᾽ ἐπόμηται.

² μάχης νέον: Wieseler.
³ αἰσχυνῶν: Keck.
⁴ νηπίος: Jacob.
⁵ τῶδε βούλευσας FV3.
⁶ ἥ: Porson.
⁷ τῶνδε: Jacob.
⁸ οὕτι μῆ: Pauw.
⁹ κότω: Scaliger.
AGAMEMNON

instruction even of old age. Hast eyes and lackest understanding? Kick not against the pricks lest thou strike to thy hurt.

CHORUS

Woman that thou art! Skulking at home and biding the return of the men from war, the while thou wast defiling a hero's bed, didst thou contrive this death against a warrior chief?

AESGISTHUS

These words of thine likewise shall prove a source of tears. The tongue of Orpheus is quite the opposite of thine. He haled all things by the rapture of his voice, whilst thou, who hast stirred our wrath by thy silly yelping, shalt be haled off. Thou'lt show thyself the tamer when put down by force.

CHORUS

As if forsooth thou shouldst ever be my master here in Argos, thou who didst contrive our King's death, and then hadst not the courage to do the deed by slaying him with thine own hand!

AESGISTHUS

Because to ensnare him was clearly the woman's part; I was suspect as his enemy of old. However, with his gold I shall endeavour to control the people; and whosoever is unruly, him I'll yoke with a heavy collar—and in sooth he shall be no high-fed trace-colt! No! Loathsome hunger that houseth with darkness shall see him gentle.

1 The trace-horse bore no collar, and was harnessed by the side of the pair under the yoke.
XOROS

τι δή τὸν ἄνδρα τόνδ’ ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἥναριζες, ἀλλὰ νῦν γυνὴ

1645 χώρας μίασμα καὶ θεῶν ἐγχωρίων
ἐκτειν’; Ὄρεστης ἄρα ποὺ βλέπει φάος,
ὅπως κατελθὼν δεύρο πρεμυνεῖ τύχη
ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεύς;

AIPIΣΘΟΣ

ἀλλ’ ἐπεὶ δοκεῖς τάδ’ ἔρδεν καὶ λέγειν, γυνώσῃ
tάχα—

1650 εἰα δή, φίλοι λοχίται, τοῦργον οὐχ ἐκὰς τόδε.

XOROS

εἰα δή, ξίφος πρόκωπον πᾶς τις εὐτρεπίζετω.

AIPIΣΘΟΣ

ἀλλὰ κάγω μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.

XOROS

dεχομένως λέγεις θανεῖν σε· τὴν τύχην δ’ αἰροῦμεθα.

ΚΑΛΤΑΙΜΗΣΤΡΑ

μηδαμῶς, ὃ φιλτατ’ ἄνδρῶν, ἀλλὰ δρᾶσωμεν κακά.

1655 ἀλλὰ καὶ τάδ’ ἐξαμησθαί πολλά, δύστηνον θέρος.

πημονῆς δ’ ἄλις γ’ ὑπάρχει μηδὲν αἰματώμεθα.

1 σὺν γυνῆ: Spanheim.
2 Given to the Chorus in mss., to Aegisthus by Stanley.
3 ἐρούμεθα: Auratus.

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AGAMEMNON

CHORUS

Why then, in the baseness of thy soul, didst thou not kill him thyself, but leave his slaying to a woman, pest of her country and her country's gods? Oh, doth Orestes haply still behold the light, that, with favouring fortune, he may come home and be the slayer of this pair with victory complete?

AEGISTHUS

Oh well, since thou art minded thus to act and speak, thou shalt be taught a lesson soon. What ho! My trusty men-at-arms, your work lies close to hand.

CHORUS

What ho! Let every one make ready his sword with hand on hilt.

AEGISTHUS

My hand too is laid on hilt and I shrink not from death.

CHORUS

"Death for thyself," thou sayest. We hail the omen. We welcome fortune's test.

CLYTAEMESTRA

Nay, my beloved, let us work no further ills. Even these are many to reap, a wretched harvest. Of woe we have enough; let us not spill more blood.

4 ἀντωμεν: Vict. 5 ὁ ἔρως: Schütz. 6 ὑπαρχε: Scaliger. 7 ἡματώμεθα: Stanley.
 AESCHYLUS

στείχετ’ αἵδοιοι γέροντες1 πρὸς δόμους, πεπρωμένους2
[τούσδε]3
πρὶν παθεῖν εἴξαντες4 ὦρα· χρῆν5 τῶδ’ ὡς ἐπράξαμεν.⁶
εἰ δέ τοι μόχθων γένοιτο τῶν ἀλις, δεχοίμεθ’7 ἂν,
1660 δαίμονος χηλή βαρεία δυστυχῶς πεπληγμένοι.
ἀδ’ ἔχει λόγος γυναικός, εἰ τις ἄξιοι μαθεῖν.

ΑΙΓΙΣΘΟΣ

ἀλλὰ τοῦσδ’ ἐμοὶ8 ματαίαν γλώσσαν ὡδ’ ἀπανθίσαι
κάκβαλείν ἐπὶ τοιαῦτα δαίμονος9 πεπρωμένους,
σώφρονος γνώμης θ’10 ἀμαρτείν τὸν11 κρατοῦντά
<θ’ ύβρίσαι>.¹²

ΧΟΡΟΣ

1665 οὐκ ἂν ’Αργείων τόδ’ εἶη, φῶτα προσσαίνειν κακόν.

ΑΙΓΙΣΘΟΣ

ἀλλ’ ἐγώ σ’ ἐν ύστεραισιν ἡμέραις μέτειμ’ ἐτί.

ΧΟΡΟΣ

οὐκ, ἓν δαίμων ’Ορέστην δεύρ’ ἀπευθύνῃ μολέιν.

ΑΙΓΙΣΘΟΣ

οἶδ’ ἐγὼ φεύγοντας ἀνδρας ἐλπίδας σιτουμένους.

ΧΟΡΟΣ

πρᾶσσε, πιανοῦ, μιαίνων τῇν δίκην, ἐπεὶ πάρα.

1 στείχετε δ’ οἱ γέροντες: H. L. Ahrens.
2 πεπρωμένους: Madvig.
3 [τούσδε] Auratus.
4 έξαντες F, έξανταNV3: Madvig.
5 καὶρὸν χρῆν: Headlam (ὡραν Housman).
6 ἐπραξάμην: Vict.
7 γ’ ἐχοίμεθ’: Martin.
Venerable Elders, betake ye to your homes, and yield betimes to destiny before ye come to harm. What we did had to be done. But should this trouble prove enough, we will accept it, sore smitten as we are by the heavy hand of fate. Such is a woman’s counsel, if any deign to give it heed.

AEGISTHUS

But to think that these men should let their wanton tongues thus blossom into speech against me and cast about such gibes, putting their fortune to the test! To reject wise counsel and insult their master!

CHORUS

It would not be like men of Argos to cringe before a knave.

AEGISTHUS

Ha! I’ll visit thee with vengeance yet in days to come.

CHORUS

Not if fate shall guide Orestes to return home.

AEGISTHUS

Of myself I know that exiles feed on hope.

CHORUS

Keep on, grow thee fat, polluting justice, since thou canst.

8 τούσδε μοι: L. Voss.
9 δαιμόνας: Casaubon.
10 γυμώμης δ’: Stanley.
12 <θ’ ιβρίσαι> Blomfield.
Aeschylus

Aiγισθος

1670 ἵσθι μοι δῶσων ἀποινα τῆς δε μωρίας χάριν.

Χορος

κόμπασον θαρσῶν, ἀλέκτωρ ὡστε θηλείας πέλας.

Κατταίμηστρα

μὴ προτιμήσῃς ματαίων τῶν ὡλαγμάτων· ἐγὼ καὶ σὺ θήσομεν κρατοῦντε τῶν δωμάτων καλῶς.

1 θαρσῶν: Porson.
2 ὡστε: Scaliger.
3 ἐγὼ: Canter.
4 καλῶς: Auratus.
AGAMEMNON

Aegisthus

Know that thou shalt pay me the penalty to requite thy folly.

Chorus

Brag in thy bravery like a cock besides his hen.

Clytaemestra

Care not for their idle yelpings. I and thou will be masters of this house and order it aright.

[Exeunt omnes]
THE LIBATION-BEARERS
TA TOY ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΡΕΣΤΗΣ
ΧΟΡΟΣ
ΗΛΕΚΤΡΑ
ΟΙΚΕΤΗΣ
ΚΑΤΤΑΙΜΗΣΤΡΑ
ΠΥΛΑΔΙΩΣ
ΤΡΟΦΟΣ
ΑΙΓΙΣΘΟΣ

DRAMATIS PERSONAE

Orestes
Chorus of Slave-women
Electra
A Servant
Clytaemestra
Pylades
Nurse
Aegisthus

Scene.—Argos.
Time.—The heroic age.
Date.—458 B.C., at the City Dionysia.
ARGUMENT

Now when she had slain Agamemnon, Queen Clytemnestra with her lover Aegisthus ruled in the land of Argos. But the spirit of her murdered lord was wroth and sent a baleful vision to distress her soul in sleep. She dreamed that she gave birth to a serpent and that she suckled it, as if it had been a babe; but together with the mother's milk the noxious thing drew clotted blood from out her breast. With a scream of horror she awoke, and when the seers of the house had interpreted the portent as a sign of the anger of the nether powers, she bade Electra, her daughter, and her serving-women bear libations to the tomb of Agamemnon, if haply she might placate his angry spirit.

Now Princess Electra dwelt in the palace, but was treated no better than a slave; but, before that Agamemnon was slain, her brother, Prince Orestes, had been sent to abide with his uncle Strophius in a far country, even in Phocis. There he had grown to youthful manhood, and on the selfsame day that his mother sought to avert the evil omen of her dream, accompanied by his cousin Pylades, he came to Argos seeking vengeance for his father's murder.

On the tomb of Agamemnon he places a lock of his hair, and when Electra discovers it, she is confident that it must be an offering to the dead made by none other than her brother. She has been recognized by him by reason of
her mourning garb; but not until she has had further proof, by signs and tokens, will she be convinced that it is he in very truth.

Orestes makes known that he has been divinely commissioned to his purpose of vengeance. Lord Apollo himself has commanded him thereto with threats that, if he disobey, he shall be visited with assaults of the Erinyes of his father—banned from the habitations of men and the altars of the gods, he shall perish blasted in mind and body.

Grouped about the grave of their father, brother and sister, aided by the friendly Chorus, implore his ghostly assistance to their just cause. Orestes and Pylades, disguised as Phocian travellers, are given hospitable welcome by Clytaemestra, to whom it is reported that her son is dead. The Queen sends as messenger Orestes' old nurse to summon Aegisthus from outside accompanied by his bodyguard. The Chorus persuades her to alter the message and bid him come unattended. His death is quickly followed by that of Clytaemestra, whose appeals for mercy are rejected by her son. Orestes, displaying the bloody robe in which his father had been entangled when struck down, proclaims the justice of his deed. But his wits begin to wander; the Erinyes of his mother, unseen by the others, appear before his disordered vision; he rushes from the scene.
ΧΟΗΦΟΡΟΙ

ΟΡΕΣΤΗΣ

1 <'Ερμη χθόνιε, πατρός ἐποπτεύων κράτη,
σωτήρ γενοῦ μοι ξύμμαχός τ' αὐτουμένων.
ήκω γάρ ἔσ γην τίνδε καὶ κατέρχομαι.
τύμβου δ' ἐπ' ὀχθῶ τῶδε κηρύσσω πατρὶ
κλύειν, ἀκούσαι.

. . . . . . . . . . . . .

. . . . . . . . . . . . .

πλόκαμον Ἰνάχωθρεπτήριον.
τὸν δεύτερον δὲ τόνδε πενθητήριον

. . . . . . . . . . . . .

οὗ γὰρ παρὼν ὠμωξα σόν, πάτερ, μόρον
οὐδ' ἐξέτεινα χείρ' ἐπ' ἐκφορὰν

. . . . . . . . . . . . .

3 τί χρήμα λεύσοσ; τῖς ποθ' ἦδ' ὁμήγυρις
οικεῖοι γυναικῶν φάρεσσι μελαγχίμων

1 ll. 1-9 supplied: 1-5 by Canter from Aristoph. Ranae
1126-1128, 1172, 1173; 6-7 by Stanley from schol. Pind.
2 ἐκφορά: Vat. 909.
3 Here begin M and its copy Guelferbytanius 88. The
ms. readings cited are those of M except when Guelf. is
mentioned (G).

1 Hermes is invoked (1) as a god of the lower world,
because he is the "conductor of souls" and herald between
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THE LIBATION-BEARERS

[Scene: The tomb of Agamemnon. Enter Orestes and Pylades]

Orestes

Hermes of the nether world, thou who dost guard the powers that are thy sire's, prove thyself my saviour and ally, I beseech thee, now that I am come to this land and am returning home from exile. On this mounded grave I cry unto my father to hearken, to give ear. . . .

[Lo, I bring] a lock to Inachus in requital for my nurture; and here, a second, in token of my grief.

For I was not present, father, to bewail thy death, nor did I stretch forth my hand for thy corpse to be borne out to burial.

What is it I behold? What may be this throng of women that wends its way hither marked by their the celestial and infernal gods (l. 124), and can thus convey Orestes' appeal to the rulers of the dead and to the spirit of his father; (2) as administrator of the powers committed to him by his father, Zeus the Saviour. Some prefer to take πατρώφι not as πατρώφια but as πατρώφε, i.e. "god of my fathers."

Orestes offers a lock of his hair to do honour to Inachus, the river-god of Argos, because rivers were worshipped as givers of life.
AESCHYLUS

πρέπουσα; ποια ξυμφορᾷ προσεικάσω; πότερα δόμοις πῆμα προσκυρεῖ νέον; ἡ πατρὶ τῶμῳ τάσδ᾽ ἐπεικάσας τύχω

χοᾶς φερούσας νερτέροις μειλίγματα1; οὐδέν ποτ᾽ ἄλλοι καὶ γὰρ Ἡλέκτραν δοκῶ στείχεω ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ πρέπουσαν. ὦ Ζεύ, δός με τείσασθαι2 μόρον πατρὸς, γενοῦ δὲ σύμμαχος θέλων ἐμοὶ.

20 Πυλάδη, σταθῶμεν ἐκποδῶν, ὡς ἄν σαφῶς μάθω γυναικῶν ἦτις ἦδε προστροπῆ.

ΧΟΡΟΣ

ιαλτὸς ἐκ δόμων ἐβαν1 χοᾶς προπομπῶς δέξυχερι σὺν κτύπῳ.5 πρέπει παρησὶς φοινίώς ἀμυγμοῖς6 ὄνυχος ἄλοκι νεοτόμῳ. δι᾽ αἰῶνος δ᾽ ἤγμουσί7 βόσκεται κέαρ. λυνφθόροι δ᾽ υφασμάτων λακίδες ἐφλαδὸν ὑπ᾽ ἄλγεσιν,8 προστέρων στολμοῖ9 πέπλων ἀγελάστους ξυμφοραῖς πεπληγμένων.

τορὸς δὲ10 Φοῖβος ὀρθόθριξ τῆι ἀμπύρᾳ] [ἀντ. α. δόμων ὀνειρόμαντις, ἐξ ὑπνοῦ κότον

1 μειλίγμασιν: Casaubon.
2 τίσασθαι: Kirchhoff.
3 ἐκποδῶν: Stanley.
4 ἤ ἢ (ἐβην Μ), ἢ ἢ G: Dindorf (ἐβην Rob.).
5 συνκύπτον corrected to συνκύπτω: Arnaldus.
6 φοινίσσαμυγμοῖς: Stanley.
7 διογμοῖσι: Canter.
8 ἄλγεσι: Et. Gen. 403. 47.
9 πρίσσατελοι (with ρ over λ m) στολμοῖ: Blass.
10 γάρ: Lachmann.

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sable weeds? To what that hath befallen am I to refer it? Is it some new sorrow that cometh upon the house? Or am I right in my surmise that it is in honour of my sire that they bear these libations to appease the powers below? It can be only for this cause; for, methinks, it is indeed mine own sister Electra who advances yonder, conspicuous among the rest by her bitter mourning. Oh grant me, Zeus, to avenge my father’s death, and of thy grace lend me thine aid!

Pylades, let us stand apart, that I may learn of a surety what this band of suppliant women may import.

[Exit Orestes and Pylades]

[Enter Electra with women carrying libations]

Chorus

Sent forth from the palace I am come to convey libations to the accompaniment of blows dealt swift and sharp by my hands. My cheek is marked with bloody gashes where my nails have cut fresh furrows—and yet throughout all my life my heart is fed with lamentation. To the tune of grievous blows the rendings sounded loud as they made havoc of my vesture of woven linen where my bosom is covered¹ by a robe smitten by reason of fortunes stranger to all mirth.

For with thrilling voice that set each hair on end, the inspiring power who divines for the house in

¹ στολμα goes closely with πέπλων, “enfolding robe.”
πνέων ἀωρόνυκτον ἀμβόαμα
35 μυχόθεν ἐλακέν περὶ φόβῳ,
γυναικείους ἐν δώμασιν βαρὺς πίτυν. 3
κριταὶ <τε> 4 τῶν ὄνειράτων
θεόθεν ἐλακόν5 ύπέγγυοι
μέμφεσθαι τοὺς γὰς
40 νέρθεν περιθύμως
τοῖς κτανοῦσι τ' ἐγκοτείν.

τοιάνδε χάρῳ 6 ἀχάριτον ἀπότροπον κακῶν, [στρ. β.
ἰώ γαῖα μαῖα,
45 μωμένα μ' ἰάλλει
δύσθεος γυνά. φοβοῦ-
μαι δ' ἔπος τόδ' ἐκβάλειν. 8
τ' γὰρ λύτρον 9 πεσόντος αἴματος πέδοι; 10
ἰώ πάνοιξις ἐστία,
50 ἢ γα κατασκαφαί δόμων.
ἀνήλιοι βρωτοστυγεῖς
δνόφοι καλύπτουσι δόμους
despotών 11 θανάτοισι.

55 σέβας δ' ἄμμαχον ἀδάματον 12 ἀπόλεμον τὸ πρὶν [ἀντ. β.
δι' ὠτῶν φρενός 13 τε
damiai perainon
νῦν ἀφίσταται. φοβεῖ-
tai de tis. to δ' εὔτυχεῖν,
60 τόδ' ἐν βρωτοῖς 14 θεός τε καὶ θεοῦ πλέον.
ροπῇ δ' ἔπισκοπεῖ δίκας 15
tachēia τοὺς 16 μὲν ἐν φάει,
THE LIBATION-BEARERS

dreams, with breath of wrath in sleep, at dead of night uttered a cry for terror from the inmost chamber, falling heavily upon the women's bower. And the readers of dreams like these, interpreting Heaven's will under pledge, declared that those beneath the earth complain in bitter anger and are wroth against their slayers.

Purposing such a graceless grace to ward off ill (O mother Earth!), she sendeth me forth, godless woman that she is. But I am afraid to utter the words she bade me speak. For what redemption is there for blood once fallen on the earth? Ah, hearth of utter grief! Ah, house laid low in ruin! Darkness, unillumined of the sun and loathed of men, enshrouds the house now that its lord hath been done to death.

The awe of majesty that of yore none might withstand, none resist, none quell, that pierced the public ear and heart, is now cast off. But fear men feel. For Success—this, in men's eyes, is God and more than God. But the balanced scale of Justice keepeth watch: swift it descendeth on some who

1 The language of the passage is accommodated to a double purpose: (1) to indicate an oracular deliverance on the part of the inspired prophetess at Delphi, and (2) to show the alarming nature of Clytaemestra's dream; while certain limiting expressions (as ἀφρόνικτον, θυνον) show the points of difference. "Phoebus" is used for a prophetic "possession," which assails Clytaemestra as a nightmare (cp. βαρὸς πίτνων); so that her vision is itself called an ὀνειρόμαυτις.

9 λυγρόν: Canter.
10 πέδω: Dindorf.
11 δεσποτῶμ: Aldina.
12 ἀδάμαντον: Herm.
13 φρένες: Vict.
14 ἐμβροτοίσι: Vict.
15 δίκαν: Turn. (μοπὴ τῆς δίκης Schol.).
16 τόδε: Turn.

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AESCHYLUS

τὰ δ’ ἐν μεταχυμῷ σκότου
μὲνει χρονίζοντας ἀχή [βρύει],
tοὺς δ’ ἀκραντος ἔχει νύξ.

δι’ αἴματ’ ἐκποθενθ’ ὑπὸ χθονὸς τροφοῦ [στρ. γ.
tίτας φόνος πέπηγεν οὐ διαρρύδαν.
διαλγῆς <δ’> ἀτα ἀδιαφέρει
tὸν αὐτίων παναρκέτας νόσου βρύειν.

θιγόντι δ’ οὕτι νυμφικῶν ἐδωλίων
ἀκος, πόροι τε πάντες ἐκ μιᾶς ὤθῳ
<προ>βαίνοντες τὸν χερομυην
φόνον καθαίροντες ἠθυσαν μάταν.

ἐμοὶ δ’ ὀμάγκαν γὰρ ἀμφίπτολων
θεοὶ προσήπνευκαν (ἐκ γὰρ οἶκων
πατρῶν διοιλιῶν <μ’> ἐσάγον αἰσαν)
dίκαια καὶ μὴ δίκαια ἀρχὰς πρέπον

βία φρενῶν αἰνέσαι
πικρὸν στύγος κρατοῦσῃ.
δακρύω δ’ υφ’ εἰμάτων
ματαίοις δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχυνμένη.

ΗΛΕΚΤΡΑ

διώκαι γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆςδε προστροφῆς ἐμοὶ
πομποί, γενέσθε τῶνδε σύμβουλοι πέρι:
tί φῶ χέουσας τάςδε κηδείους χόας;

1 χρονίζοντ’ : Dindorf. 2 [βρύει] Herm.
3 ἐκποθενθ’ : Schütz. 4 διαρρύδαν : Lobeck.
5 δ’ : Schütz. 6 ἀτα : Schütz.
7 After l. 70, l. 65 repeated : del. Heath.

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THE LIBATION-BEARERS

still stand in the light; sometimes sorrows await them that tarry in the twilight of life's close; and some are enshrouded by ineffectual night.

Because of blood drunk to her fill by fostering earth, the vengeful gore lieth clotted and will not dissolve away. Calamity, racking his soul, distracts the guilty man so that he is steeped in misery utter and complete.

But for him that violateth a bridal bower there is no cure; so, albeit all streams flow in one current to cleanse the blood from a polluted hand, they speed their course to no avail.

For me—since the gods laid constraining doom about my city (for from my father's house they led me to the fate of slavery)—it beseemeth, against my will, to conquer my bitter hate and submit to the behests—or just or unjust—of my masters. Yet 'neath my veil, my heart chilled by secret grief, I bewail the foul undoing of my lord.

ELECTRA

Ye handmaidens, who duly order the household's cares, since ye are present here to attend me in this rite of supplication, give me your advice touching this. While I pour these offerings of sorrow, what

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8 οἶγοντι: Stephanus. 9 βάίνοντες: Bamberger.
10 χαίρομαι: Porson. 11 ιδοσαν: Musgrave.
12 ἀτὴν with α over η: μάτην Scaliger: μάταν Heath.
13 <μ> Conington.
14 ll. 78-80 δίκαια πρέποντ' ἄρχας (ἄπ' ἄρχας Schol.) βίον βία φλεγόμενων αἰνέσαι πτερόν (πτερόν Schol.): βία φρενῶν H. L. Ahrens, πρέπον βία Wilam. 15 παχνουμένην: Turn.
16 τύφω (οἶμαι τύμβῳ μ) δὲ χέουσα: τί φῶ H. L. Ahrens, [δὲ] Turn.

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AESCHYLUS

πῶς εὖφρον¹ εἶπω, πῶς κατεύχομαι πατρί; 90
πότερα λέγουσα παρὰ φίλης φίλω φέρειν
gυναικὸς ἀνδρὶ, τῆς ἐμῆς μητρὸς πάρα;
tῶν' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
χέουσα τόνδε πέλανον ἐν τῷμβῳ πατρός.

η' τοῦτο φάσκω τούποσ, ὡς νόμος βροτοῖς,
έσθλ'² ἀντιδοῦναι τοῖς πέμπουσιν³ τάδε 95
στέφη, δόσιν γε⁴ τῶν κακῶν ἐπαξίαν;

η' σιγ' ἀτίμωσ, ὦσπερ οὐν ἀπώλετο
πατήρ, τάδ' ἐκχέασα,⁵ γάποτον χῦσιν,
στείχῳ καθάρμαθ' ὡς τις ἐκπέμψας πάλιν
dικοῦσα τεῦχος ἀστρόφουσιν ὄμμασιν;

τῆσδ' ἐστὲ βουλῆς, ὦ φίλαι, μεταίτιαν· 100
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.

μὴ κεῦθετ' ἐνδον καρδίας φόβῳ τῶν.
τὸ μόροσιμον γὰρ τὸν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτοῦμενον χέρος.

λέγους ἄν, εἰ τι τῶν' ἔχουσ ὑπέρτερον.

ΧΟΡΟΣ

αἰδομιμένη σοι βωμὸν ὡς τύμβου πατρὸς
λέξω, κελεῦεις γὰρ, τὸν ἐκ φρενὸς λόγον.

ΗΛΕΚΤΡΑ

λέγους ἄν, ὦσπερ ἡδέσω τάφων πατρός.

¹ εὖφρον M, εὖφρον' m. ² ἔστ': Bamberger. ³ πέμπουσι: Vict. ⁴ τε: Stanley. ⁵ ἑγχέουσα: Dindorf.

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am I to say? How shall I find gracious words, how voice the prayer unto my father? Shall I say that I bring these offerings to a loved husband from a loving wife—from her that is mine own mother? For that I have not the assurance; nor know I what words to say as I pour this draught upon my father's tomb. Or shall I speak the speech that men are wont to use: "that to those who send these funeral honours may he make return with good"—a gift forsooth to match their evil?  

Or, in silence and dishonour, even as my father perished, shall I pour them out for the earth to drink, and then retrace my steps, like as one who carries forth refuse from a rite, hurling the vessel from me with averted eyes?

Herein, my friends, be ye my fellow-counsellors; for common is the hate we cherish within the house. Hide not your counsel in your hearts through fear of any. For the fated hour awaits alike the free and him made bondsman by another's might. If thou hast a better course to urge, oh speak!

**Chorus**

In reverence for thy father's tomb, like as it were an altar, I will voice my inmost thoughts, since thou commandest me.

**Electra**

Speak, even as thou hast reverence for my father's grave.

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1 "Their evil" is unexpectedly substituted for "their good." The question is ironical, since it was natural for a Greek to return evil for evil (cp. 123).
AESCHYLUS

ΧΟΡΟΣ

φθέγγου χέουσα κεδνά1 τοῖσιν εὐφροσύ.

ΗΛΕΚΤΡΑ

110 τίνας δὲ τούτους τῶν φίλων προσεννέπω;

ΧΟΡΟΣ

πρῶτον μὲν αὐτὴν χώστις Αἴγισθον στυγεῖ.

ΗΛΕΚΤΡΑ

ἐμοὶ τε καὶ σοὶ τὰρ ἐπευξομαί τάδε;

ΧΟΡΟΣ

αὐτῇ σὺ ταῦτα μανθάνουσ᾽ ἡδὴ φράσαι.

ΗΛΕΚΤΡΑ

τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει;

ΧΟΡΟΣ

115 μέμνησ᾽ Ὄρεστον, κεῖ θυραιός ἐσθ᾽ ὀμως.

ΗΛΕΚΤΡΑ

εὖ τοῦτο, καφρένωσας οὐχ ἤκιστά με.

ΧΟΡΟΣ

τοῖς αὐτίοις νῦν τοῦ φόνου μεμνημένη—

ΗΛΕΚΤΡΑ

τί φῶ; δίδασκ᾽ ἀπειρον ἐξηγουμένη.

1 σε μνᾷ: Hartung.
THE LIBATION-BEARERS

CHORUS

The while thou pourest, utter words fraught with good to loyal hearts.

ELECTRA

And to whom of those near to me am I to give this name?

CHORUS

To thyself first—then to all who hate Aegisthus.

ELECTRA

For myself then and for thee as well shall I make this prayer?

CHORUS

It is for thee, using thy judgment, forthwith to consider that thyself.

ELECTRA

Who else then is there that I am to add to our company?

CHORUS

Forget not Orestes, though he be still from home.

ELECTRA

Well said! Most excellently hast thou admonished me.

CHORUS

For the guilty murderers now, with mindful thought—

ELECTRA

What shall I pray? Instruct my inexperience, prescribe the form.
AESCHYLUS

ΧΟΡΟΣ

ἐλθείν τιν’ αυτοῖς δαίμον’ ἢ βροτῶν τινα—

ΗΛΕΚΤΡΑ

120. θέτειν ἕκαστὴν ή δικηφόρον λέγεις;

ΧΟΡΟΣ

ἀπλῶς τι φράξοισ’, ὡστὶς ἀνταποκτενεῖ.

ΗΛΕΚΤΡΑ

καὶ ταῦτα μοῦστιν εὐσεβὴ θεῶν πάρα;

ΧΟΡΟΣ

πῶς δ’ οὐ τὸν ἔχθρον ἀνταμείβεσθαι κακοῖς;

ΗΛΕΚΤΡΑ

124 κῆρυξ μέγιστε τῶν ἀνω τε καὶ κάτω, 
124a ἔρηξεν, Ἐρημή χθόνιε, κηρύξας ἐμοὶ 
125 τόσον γῆς ἐνερθὲ δαίμονας κλεῖεν ἐμᾶς ἐυχάς, πατρῴων δωμάτων ἐπισκόπους, 
καὶ Γαίαν αὐτὴν, ἣ τὰ πάντα τίκτετοι, 
θρέψασα τ’ ἀδεῖς τῶν δούλων παρὰ κάγω χέουσα τάσδε χέρνιβας βροτοῖς 
130 λέγω καλοῦσα πατέρ’, ἑποίκτειρόν τ’ ἐμὲ 
φίλον τ’ Ὀρέστῃ. πῶς ἀνάξομεν δόμοις; 
πεπραμένοι γὰρ νῦν γε πῶς ἀλώμεθα 
πρὸς τῆς τεκούσης, ἀνδρὰ δ’ ἀντιλλάξατο 
Αἰγισθοῦν, ὡσπερ σοῦ φόνον μεταίτιος.

1 λέγω: Weil. 2 μέγιστη: Stanley. 3 Transferred from after l. 164 by Herm. 
4 ἔρηξεν: Klausen. 5 δ’ ὀμάτων: Stanley. 
6 ἑποίκτειρόν: Kirchhoff. 7 πεπραμένοι: Casaubon.
THE LIBATION-BEARERS

Chorus

That upon them there may come some one or god or mortal—

Electra

As judge or as avenger, meanest thou?

Chorus

Say in plain speech "one who shall take life for life."

Electra

And is this a righteous thing for me to ask of Heaven?

Chorus

Righteous? How not? To requite an enemy evil for evil!

Electra

Herald supreme between the world above and world below, O nether Hermes, come to my aid and summon me the spirits beneath the earth to attend my prayers, spirits that keep watch o'er my father's house, aye, and Earth herself, that bringeth all things to birth, and, having nurtured them, receiveth their increase in turn. And I the while, as I pour these lustral offerings to the dead, invoke my father and thus voice my prayer: "Have compassion both on me and on dear Orestes! How shall we be lords in our estate? For now we are vagrants, as it were, bartered away by her that bare us, by her who in exchange hath bought Aegisthus as her mate, even him who was her partner in thy murder. As
AESCHYLUS

135 κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων 
φεύγων 1 Ὄρεστης ἔστιν, οἱ δ᾽ ὑπερκόπως 
ἐν τοῖς σοὶ πόνοισι 2 χλίουσι μέγα.

140 ἐλθεῖν δ᾽ Ὅρεστην δεύρο σὺν τὺχῃ τω 
κατεύχομαι σοι, καὶ σὺ κλῦθί μου, πάτερ· 

αὐτῇ τέ μοι δοὺς σωφρονεστέραν 4 
μετρὸς γενέσθαι χείρα τ᾽ εὐσεβεστέραν.

145 ἤμιν μὲν εὐχὰς τάσδε, τοῖς δ᾽ ἐναντίοις
λέγω φανήναι σου, πάτερ, τιμάρονν,
καὶ τοὺς κτανόντας ἀντικαθαμεῖν 
dίκην. 5 

150 ταῦτ᾽ ἐν μέσῳ τίθημι τῆς 
καλῆς 6 ἀρᾶς,
κείνος λέγουσα τήμε 
κακῇ ἁράν· 

ημῖν δὲ πομπὸς ἵσθι τῶν ἐσθλῶν ἄνω,
σὺν θεοῖς καὶ Γῆ καὶ Δίκη νικηφόρῳ." 

tουαίσδ᾽ ἐπ᾽ εὐχαίς τάσδ᾽ ἐπιστεῦδω χοάς.

XORΟΣ

135 ἤτε δάκρυ καναχές ὄλομενον 

136 ὄλομένῳ δεσπότα 

140 πρὸς ἑρυμα τόδε κακών, κεδνῶν τ᾽ 

145 ἀπότροπον ἀγος 7 ἀπεύχετον 

150 κεχυμένων χοάν. κλύε δὲ μοι, κλύε, σέ-

155 βας δ᾽ ἄν δισποτ', ἐξ ἀμανρᾶς φρενόσ.

1 φεύγων : Rob. 2 πόνοισι : Rob.
3 μέτα : Rob. 4 σωφρονεστέρα M : -αν m.
5 δίκην : Scaliger. 6 κακῆς : Schütz.
7 ἄγος M, ἄγος Schol. : Vict. 8 σεβάσω : Turn.
for me, I am no better than a slave, Orestes is an outcast from his substance, while they in insolence of pride wanton bravely in the winnings of thy toil. Yet may Orestes come home—and with happy fortune! This is my prayer to thee, and do thou hearken unto me, my father. For myself, oh grant that I may prove in heart more chaste, far more, than my mother and in hand more innocent.

These invocations on our behalf; but for our foes I implore that there appear one who will avenge thee, father, and that thy slayers may be slain in just retribution. ("Tis thus I interrupt my prayer for good, for them uttering this prayer for evil.) But to us be thou a bringer of blessings to the upper world by favour of the gods and Earth and Justice crowned with victory.” [She pours out the libations

Such are my prayers, and over them I pour out these libations. "Tis your due service to crown them with flowers of lamentation, raising your voices in a chant for the dead.

Chorus

Pour forth your tears, plashing as they fall for our fallen lord, to accompany this protection against evil—this means to avert from the good the loathed pollution of outpoured libations.¹ Hearken unto me, oh hearken, my august lord, with thy gloom-enshrouded spirit.²

¹ An alternative rendering is: . . . “fallen lord, on this barrier against ill and good (i.e. the tomb), to avert the cursed pollution, now that the libations have been poured out.”

² Or ἄμαρᾶς may mean “feeble,” “helpless,” to contrast the spirit of the dead with that of the living. But cp. 323.
ΑΕΣΧΥΛΟΣ

ὅτοτοτοτοτοτοτοῖ,

160 ἵτω τίς Ἰορυ-

θενήσ ἁνήρ, ἀναλυτὴρ δόμων,

Σκυθικά τ' ἐν χεροῖν παλίντον'

ἐν ἔργῳ βέλη πιπάλλων Ἀρης

σχέδια τ' αὐτόκωπα νωμῶν ξίφη.3

ΗΛΕΚΤΡΑ

ἔχει μὲν ἦδη γαπότους4 χοάς πατήρ·

165 νέου δὲ μῦθον τοῦδε κοινωνήσατε.

ΧΟΡΟΣ

λέγοις ἄν· ὅρχεῖται5 δὲ καρδία φόβω.

ΗΛΕΚΤΡΑ

ὅρῳ τομαῖον τόνδε βόστρυχον τάφῳ.

ΧΟΡΟΣ

τίνος ποτ' ἄνδρος, ἡ βαθυξώνου κόρης;

ΗΛΕΚΤΡΑ

170 εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.

ΧΟΡΟΣ

πῶς οὖν; παλαιὰ παρὰ νεωτέρας μάθω.

ΗΛΕΚΤΡΑ

οὐκ ἐστιν ὁστις πλήν ἐμόῦ κεῖρατό νυ.

1 ἵτω τίς: Bothe.
2 ἱκυθίται with ης over ι: Rob.
3 βέλη: Pauw from Schol.
THE LIBATION-BEARERS

Woe, woe, woe! Oh for a man mighty with the spear to deliver the house, a very god of war, brandishing in the fray the Scythian rebounding bow and wielding in close combat his hilted brand!

[As they conclude, Electra discovers the lock of Orestes' hair]

Electra

My father hath by now received the libations, which the earth hath quaffed. But here is startling news! Share it with me.

Chorus

Speak on—and yet my heart is dancing with fear.

Electra

I see here a lock, a shorn offering for the tomb.

Chorus

Whose can it be—some man's or some deep-girdled maid's?

Electra

That is easy to conjecture—anyone may guess.

Chorus

How then? Let my age be lessoned by thy youth.

Electra

There is no one who could have shorn it save—myself.

4 ἀπὸ, τοῦ: γαπότους Turn. After l. 164 M has l. 124.
5 ἀνορχεῖται: Turn.
6 κεῖρετο νεὶν (with νεὶν over νεὶν m): Turn.
ΑΕΣΧΥΛΟΣ
ΧΟΡΟΣ
ἐχθροὶ γὰρ οἶς προσῆκε πενθήσαι τριχί.

ΗΛΕΚΤΡΑ
καὶ μὴν ὃδ’ ἔστι κάρτ’ ἰδεῖν ὄμοπτερος—
ΧΟΡΟΣ
ποίας ἐθείραις; τοῦτο γὰρ θέλω μαθεῖν.

ΗΛΕΚΤΡΑ
αὐτοῖοι ἡμῖν κάρτα προσφερῆς ἰδεῖν.
ΧΟΡΟΣ
μῶν οὖν Ὄρεστον κρύβδα δῶρον ἣν¹ τόδε;

ΗΛΕΚΤΡΑ
μάλιστ’ ἐκείνου βοστρύχους προσεἰδεται.
ΧΟΡΟΣ
καὶ πῶς ἐκείνος δεῦρ’ ἐτολμησεν μολεῖν;

ΗΛΕΚΤΡΑ
ἐπεμψε χαίτην² κουρήμην χάριν πατρός.
ΧΟΡΟΣ
οὐχ ἤσοσον εὐδάκρυτα μοι λέγεις τάδε,
εἰ τῆς δὲ χώρας μήποτε ψαύσει² πολι.

¹ ἦ: Scholefield. ² ἐπεμψεν καὶ τὴν: Vict. ³ ψαύσει with η over ε m: Turn.
THE LIBATION-BEARERS

CHORUS

Aye, for foes are they whom it had beseemed to make such mournful offering of their hair.

ELECTRA

And further, to look upon, 'tis very like—

CHORUS

Whose locks? This I fain would know.

ELECTRA

Our own—yes, very like, to look upon.

CHORUS

Can it then be that Orestes offered it in secret here?

ELECTRA

'Tis his curling locks that it most resembles.

CHORUS

But how did he venture to come hither?

ELECTRA

He hath but sent this shorn lock to do honour to his sire.

CHORUS

In thy words lies still greater cause for tears, if he shall never more set foot upon this land.

VOL. II  N  177
185 κάμοι προσέστη καρδίας κλυδώνιον χολής, ἐπαισθην' δ' ὡς διανταιω βέλει·
εξ ὀμμάτων δὲ δύσιν πίπτουσι μοι
σταγώνες ἀφρακτὸς δυσχήμου πλημμυρίδος,
πλόκαμον ἱδού ὅτανδ' πώς γαρ ἐλπίσω
ἀστῶν τιν' ἄλλον τήδε δεσπόζειν φόβης;
ἀλλ' οὔδε μήν νυν ἡ κτανοῦ ἐκείρατο,
ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπανυμικὴ
φρόνημα παιοί δύσθεον πεπαμένη.

190 ἐγὼ δ' ὅπως μὲν ἀντικρύς τάδ' αἰνέσω,
εἶναι τόδ' ἀγλάισμα μοι τοῦ φιλτάτου
βροτῶν Ὁρέστου—σαινομαί δ' ὑπ' ἐλπίδοις.

195 εἴθ' εἰχε φωνῇ εὐφρον' ἀγγέλου δίκην,
ὅπως διφροντις οὐσά μὴ 'κυνοσόμην,2
ἀλλ' εὖ 'σαφῆνεν τόνδ' ἀποπτύσαι πλόκον,
εἴπερ γ' ἥπ' ἐξθροῦ κρατὸς ἢν τετμημένος,
ἡ ἐυγγενεῖς ὄν εἰχε συμπενθεὶν ἐμοὶ
ἀγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός.

200 ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
οἴοισιν ἐν χειμῶσι ναυτίλων δίκην3
στροβούμεθ' εἰ δὲ χρὴ τυχεῖν σωτηρίας,
σμικρὸν γένοιτ' ἀν ὁπέρματος μέγας πυθμήν.

205 καὶ μὴν στίβοι γε, δεύτερον τεκμήριον,
ποδῶν' ὅμοιοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς—
καὶ γὰρ δὺ' ἐστὸν τώδε περιγραφὰ ποδοῖν,
αὐτοῦ τ' ἐκείνον καὶ συνεμπόρον τινός.
πτέρναι τενόντων θ' ὑπογραφὰ μετροῦμεναι
ἐἰς ταῦτο συμβαίνουσι τοῖς ἐμοῖσι στίβοις.

210 πάρεστι δ' ὁδίς καὶ φρενῶν καταφθορά.
THE LIBATION-BEARERS

Electra

Over my heart, too, there sweeps a surge of bitterness, and I am smitten as if a sword had stabbed me through and through. From my eyes thirsty drops of a stormy flood fall unchecked at sight of this tress. For, how can I expect to find that someone else, some townsman, owns this lock? Nor yet in truth did she shear it from her head—she the murderess, my own mother, who towards her children hath taken to herself a godless spirit ill-according with the name of mother. But, for my part, how am I to assent to this outright—that it adorned the head of him who is dearest to me in all the world, Orestes? Ah no! hope but flatters me.

Ah me! If only, like a messenger, it had a kindly voice so that I were not tossed by my distracted thoughts—but would plainly bid me spurn away this tress, had it been severed from a hated head; or, if it claimed kin to me, would share my grief, an adornment to this tomb and a tribute to my sire.

But Heaven, which I invoke, knoweth by what storms we are tossed like men upon the sea. Yet, if it is our fate to win safety, from a little seed may spring a mighty stock.

And lo! why here are tracks—a second proof—tracks of feet, matching each other—and like unto my own! Yes, for here are two sorts of footprints, his own and some companion’s. The heels and markings of the tendons agree in their proportions with mine own tracks. I am in torment, my brain is in a whirl!

[Enter Orestes]

1 ἐπαίθην: Canter. 2 ἡκηνυςσώμην: Turn. 3 σαφήνη: Paley. 4 δίκη: Aldina. 5 ποδῶν δ’: Turn.
AESCYLUS

Oresteia

eὐχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
eὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.

HELEKTRA

ἐπεὶ τὶ νῦν ἔκατι δαμόνων κυρῶ;

Oresteia

215 eἰς ὅψιν ἥκεις ὅντερ ἐξηύχοι1 πάλαι.

HELEKTRA

καὶ τίνα σύνοισθά μοι καλουμένη βροτῶν;

Oresteia

σύνοιδ' Ὀρέστην πολλὰ σ' ἐκπαγγλουμένην.2

HELEKTRA

καὶ πρὸς τὶ δῆτα τυγχάνω κατευγμάτων;

Oresteia

ōδ' εἰμὶ. μὴ μάτευ3 ἐμοὶ μᾶλλον φίλον.

HELEKTRA

220 ἀλλ' ἢ δόλον τῳ', ὡ ἔν', ἀμφὶ μοι πλέκεις;

Oresteia

αὐτὸς καθ' αὐτοῦ τάρα4 μηχανορραφῶ.

1 ἐξηύχοι: Rob.
2 ἐκπαγγλουμένης: Rob.
3 μάτευ' M, μάτευ' G.
4 τάρα: Dindorf.
THE LIBATION-BEARERS

Orestes

Make acknowledgment to Heaven that thy prayers have been fulfilled, and pray that for the future success attend thee.

Electra

How so? Wherein have I now obtained success by Heaven’s grace?

Orestes

Thou hast come to the sight of that for which thou hast prayed for long.

Electra

And whom of men dost thou know I was invoking?

Orestes

I know that for Orestes thou art much empassioned.

Electra

And wherein then have I found answer to my prayers?

Orestes

Here am I. Seek for no nearer friend than me.

Electra

Nay, surely, sir, ’tis some snare that thou art weaving about me?

Orestes

’Tis then against myself that I am devising plots.
ΑΕΣΧΥΛΟΣ

ΗΛΕΚΤΡΑ

ἀλ' ἐν κακοῖς τοῖς ἐμοῖς γελᾶν θέλεις.

ΟΡΕΣΤΗΣ

κἀν τοῖς ἐμοῖς ἀρ', εἴπερ ἐν γε τοῖς σοῖς.

ΗΛΕΚΤΡΑ

ὡς οὖν 'Ορέστην τάδε ο' ἐγὼ προσεννέπω;

ΟΡΕΣΤΗΣ

225 αὐτὸν μὲν οὖν ὁμαδεῖς ἐμὲ·
κουρὰν δ' ἱδοῦσα τήμε ἅθείου τριχός
228 ἱχνοσκοποῦσα τ' ἐν στίβοισι τοῖς ἐμοῖς
ἀνεπτερώθης κάδοκεισ ὁρᾶν ἐμέ: 4
230 σκέψαι τομήν προσβείσα βόστρυχον τριχὸς
230 σαυτής ἀδελφοῖ σύμμετρον ὁμιω 5 κάρα. 8
230 ἱδοῦ δ' ύφασμα τοῦτο, σῆς ἑργὸν χερός,
σπάθης τε πληγὰς ἢδης θῆρευὸν γραφήν.
ἐνδὸν γενοῦ, χαρὰ δὲ μὴ 'κπλαγῆς φρένας:
τοὺς φιλτάτους γὰρ οἶδα νὰν οὖντας πικρούς.

ΗΛΕΚΤΡΑ

235 ὃ φιλτατον μέλημα δώμασιν πατρός,
δακρυτὸς ἔλπις σπέρματος σωτηρίου,
ἀλκὴ πεποιθῶς δῶμ' ἀνακτήσῃ πατρός.
ὁ τερπνὸν ὄμμα τέσσαρας μοῖρας ἔχον
ἐμοὶ· προσαυδὰν δ' ἐστ' ἀναγκαῖος ἔχον

1 ἐμοῖσιν: Turn.  
2 ἐγὼ σε προσεννεπω: Arnaldus.  
3 μὲν νῦν: Turn.  
4 l. 228, transf. Rob.  
5 σκέψαι τομή: Turn.  
6 σύμμετρον: Pauw.  
7 τῷ σῷ: Dindorf.
Nay, thou art fain to mock at my distress.

At mine own then also, if indeed at thine.

Am I then to address thee as in truth Orestes?

Nay, though thou seest in me his very self, thou art but slow to learn. Yet at sight of this shorn tress of mourning and when thou wast scanning the footprints of my tracks, thy thought took wings and thou didst deem it was I thou didst behold. Put to the spot whence it was shorn the lock of hair—thine own brother's—and mark how it agrees with that of my head. And see this piece of weaving, thy handiwork, the batten strokes and the beasts in the design. Control thyself! Be not distraught for joy! For our nearest kin, I know, are bitter foes to us twain.

O best beloved darling of thy father's house, its hope of saving seed, longed for with tears, trust in thy prowess and thou shalt win again thy father's house. O thou fond presence that hath for me four parts of love: for father I needs must call...

8 ll. 230-229 transf. Bothe. 9 eis ἰδ.: Turn.
10 θηρίον: Bamberger. 11 μηκπλαγιή: Turn.

183
πατέρα τε, καὶ τὸ μητρὸς ἐς σὲ μοι ῥέσει
στέργηθρον ὡ ἔνε πανδίκως ἐχθαίρεται,
καὶ τῆς τυθείσης νηλέως ὀμοσπόρου·
πιστὸς ὃ ἀδελφὸς ἦσθ’ ἐμοὶ σέβας φέρων
μόνος. Κράτος τε καὶ Δίκη σὺν τῷ τρίτῳ
πάντων μεγίστω Ζηνὶ συγγένοιτό σοι.

ΟΡΕΣΤΗΣ

Ζεῦ Ζεῦ, θεωρὸς τῶνδε πραγμάτων2 γενοῦ
идοὺ δὲ γένναν3 εὖνι αἰετοῦ πατρός,
θανόντος ἐν πλεκταῖι καὶ σπειράμασιν4
dευήσ ἐχίδνης. τοὺς δ’ ἀπωρφανισμένους
νήστις πιέξει λιμός: οὐ γὰρ ἐντελεῖς5
θῆραν πατράων6 προσφέρειν σκηνήμασιν.
οὔτω δὲ κάμε τήνδε τ’, Ἡλέκτραν λέγω,7
идεῖν πάρεστι σοι, πατροστηρή γόνον,
ἀμφω φυγῆν ἔχοντε τὴν αὐτὴν δόμων.
καὶ τοῦθ’ θυτῆρος καὶ σε τιμῶντος μέγα
πατρός νεοσούσσῃ τοῦδ’ ἀπόφθειρας πόθεν
ἐξεῖς ὀμοίας χειρὸς εὐθοίνων8 γέρας;
οὔτ’ αἰετοῦ γένεθλ’ ἀπόφθειρας, πάλιν
πέμπειν ἔχους ἀν σήματ’ εὐπτιθῆ9 βροτοῖς.
οὔτ’ ἄρχικός σοι πᾶς ὅδ’ ἀνανθεῖς πυθμῆν
βωμοῖς ἀρήξει βουθύτους ἐν ἡμασίν.10
κόμις, ἀπὸ σμικροῦ δ’ ἂν ἄρειας11 μέγαν
δόμων, δοκοῦντα κάρτα νῦν πεπτωκέναι.

1 μοι: Stanley. 2 πραγμάτων: Rob.
3 γένναν: Turn. 4 σπειράμασιν Μ, σπειράμασιν G.
5 ἐντελής: Pauw. 6 θῆρα πατράω (-wa i): Rob. from Schol.
7 ἐγώ: Aldina. 8 εὐθοίνων Μ (οἱ over i mi), εὐθοίνων G.
THE LIBATION-BEARERS

thee, and to thee falls the love I should bear my mother—she whom I most rightly hate—and the love I bore my sister, victim of a pitiless sacrifice; and as brother thou hast been my trust, winning reverence even for me, thou only. May Might and Justice, with Zeus the third, supreme over all, lend thee their aid!

Orestes

O Zeus, O Zeus, look upon our cause! Behold the orphaned brood of an eagle sire that perished in the meshes—aye in the coils—of a fell viper. Utterly orphaned are they, gripped by hunger's famine; for they are not grown to full strength to bring their father's quarry to the nest. So thou mayest behold even me and poor Electra here—children bereft of their father, outcasts both alike from our home. If thou destroyest these nestlings of a sire who made sacrifice and paid high worship unto thee, from what like hand wilt thou receive the homage of rich feasts? Destroy the offspring of the eagle and thou canst not henceforth send tokens wherein mankind will trust; nor, if this royal stock wither utterly away, will it serve thy altars on days of sacrifice of oxen. Oh foster it, and thou canst raise a house from low estate to great, though now it seemeth utterly o'erthrown.

1 Zeus "the third," because three is the mystical effectual number. Zeus "the third" is Zeus "the Saviour" in Suppl. 25, Eum. 759; cp. Agam. 1387.
Aeschylus

ΧΟΡΟΣ

οὐτός ἱδεῖς, οὐ σωτηρές ἔστις πατρός,
σὺγάθ', ὅπως μὴ πεῦσεται τίς, ὦ τέκνα,
γλῶσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε
πρὸς τοὺς κρατοῦντας· οὐς ἴδομι ἐγὼ ποτὲ
θανόντας ἐν κηκίδι πισσήρει φλογὸς.

ΟΡΕΧΤΗΣ

οὔτοι ἐνδυόσθει λοξίου μεγασθενής

χρησμὸς κελέων τόνδε κίνδυνον περάν,
καξοθμάξων 2 πολλὰ καὶ δυσχεμέρους
ἄτας υφ᾽ ἡπαρ θερμὸν ἐξανδρώμενος,
εἰ μὴ μέσεμι τοῦ πατρὸς τοὺς αὐτίους·
τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων,

ἀποχρηματοιο ζημίας ταυρούμενον·

αὐτὸν δ᾽ ἐφασκε τῇ φιλῇ ψυχῇ τάδε
tείσευν 3 μ' ἔχοντα πολλὰ δυστερπῆ κακά.

τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μνημάτα 4·
βροτοῖς πιφανσκῶν εἶπε, τὰς δὲ αἰνῶν νόσους, 5

σαρκῶν ἑπαμβατήρας ἀγρίας γνάθοις
λειχῆνας 6 ἐξεσθοντος ἀρχαιῶν φύσιν·

λευκᾶς δὲ κόρας τῆς ἐπαντέλλειν 7 νόσων

'άλλας τ' ἐφώνει 8 προσβολὰς Ἐρυνὼν·

ἐκ τῶν πατρῶν αἰμάτων τελούμενας·

τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος
dὲ ἐκ προστροπαίων ἐν γένει πεπτωκότων,

1 οὔτε: Turn. 2 καξοθμάξων: Turn.
3 τίσειν: Kirchhoff. 4 μελίματα: Lobeck.
5 δὲ νωνόσους Μ1 (νῦν νόσους Μ2): Herm.
6 λειχῆνας: Blomfield. 7 ἐπαντέλλει: Rob. (-ειν E1. Mag. 530. 51).
8 τε φώνει: Auratus.
THE LIBATION-BEARERS

Chorus

O children, O saviours of your father's hearth, speak not so loud, dear children, lest someone overhear and for mere talk's sake report all this to our masters—may I some day behold them dead amidst the pitchy ooze of flame!

Orestes

Of a surety the mighty oracle of Loxias will not abandon me, charging me to brave this peril to the end, and, with loud utterance, proclaiming afflictions chilling my warm heart's blood, if I avenge not my father on the guilty; bidding me, infuriated by the loss of my possessions, slay them in requital even as they slew. And with mine own life, he declared, I should else pay the debt myself by many grievous sufferings. For he spake revealing to mankind the wrath of malignant powers from underneath the earth, and telling of plagues: leprous ulcers that mount with fierce fangs on the flesh, eating away its primal nature; and how, upon this disease, a white down should sprout forth. And of other assaults of the Avenging Spirits he spake, destined to be brought to pass from a father's blood; for the darkling bolt of the infernal powers, who are stirred by slain victims of kindred race calling for venge-

1 Tucker interprets this passage to mean "fiercely stern with penalties not to be paid with money," that is, penalties demanding the death of the guilty, who may not offer money to satisfy the claims of vengeance; and thus an allusion to "wer-gild," known in Homeric times.

2 The down upon the sore, not the temples turned white (cp. Leviticus xiii. 3).
Aeschylus

kaĩ lússα kai μάταιος ēk νυκτῶν φόβος
όραντα λαμπρόν εὖ σκότῳ νωμώντ' ὁφρυν 1
κινεῖ, ταράσσει, και διώκεσθαι πόλεως
χαλκηλάτω πλάστυγι λυμανθέν δέμας.

καὶ τοῖς τοιοῦτοις οὔτε κρατηρὸς 2 μέρος
εἶναι μετασχεῖν, οὐ φιλοσοφόνδου λιβός,
βωμῶν τ' ἀπείργειν οὖχ ὀρωμένην πατρὸς
μῆνιν. δέχεσθαι <δ'> 3 οὔτε συλλέων τινά.

πάντων δ' ἀτιμὸν κάφιλον θυήσκειν χρόνῳ
κακῶς ταριχευθέντα παμφθάρτῳ μόρω.

toiō̂de xhrismoîs ἄρα 4 xρή πεποιθέναι;
κεὶ μῆ πέποιθα, τούργον ἔστ' ἐργαστέον.

πολλοὶ γὰρ εἰς ἐν συμπίνουσιν 5 ἵμεροι,

θεοῦ τ' ἐφετμαί καὶ πατρὸς πένθος μέγα,

καὶ πρὸς πιέζει 6 xχρημάτων ἀχνία,
τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατήρας εὐδόξῳ φρεῖν,

duoĩn γυναικῶν ὡδ' ὑπηκόους πέλεν.

θήλεια γὰρ φρήνει εἰ δὲ μῆ, τάχ' εἰσεται.

ΧΟΡΟΣ

ἀλλ' ὃ μεγάλαι Μοῖραι, 7 Διόθεν
tίθε τελευτάν,

ἡ τὸ δίκαιον μεταβαίνει.

ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
gλώσσα τελείωθα. τουφελόμενον

πράσσουσα. Δίκη 8 μέγ' ἀντεὶ 9

ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγήν τινῶτω. δράσαντι παθεῖν,

τριγέρων μύθος τάδε φωνεῖ.

1 Transposed from after l. 284: Herm.
2 κρατηρὸς: Rob.
3 Erasure before οὔτε: <δ'> Herm.
4 ἄρα: Stanley.

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ance, and both madness and groundless terrors out
of the night torment and harass the man, who seeth
clearly, though he moveth his eyebrows in the dark; ¹
so that, his body marred by the brazen scourge, he
be even chased in exile from his country. For an
offender such as this 'tis not allowed—so the god
declared—to have part either in the festal bowl or
in the genial draught; his father's wrath, albeit
unseen, bars him from the altar; no one receives
him or lodges with him; and at last, unhonoured of
all, unfriended, he perishes, shrivelled pitifully by a
death that wastes him utterly away.

In oracles such as these must I not put my trust?
Nay, even if I trust them not, the deed must still
be done. For many impulses conspire to one con-
clusion: besides the god's behest, my keen grief
for my father, and withal the pinch of poverty—
that my countrymen, the most renowned of mankind,
who overthrew Troy with gallant spirit, should not
thus be at beck and call of a brace of women; for
woman he is at heart; or, if he is not, he shall soon
put it to the test.

CHORUS

Ye mighty Fates, through the power of Zeus
vouchsafe fulfilment thus even as Justice now
turneth! "For word of hate let word of hate be
said," crieth Justice aloud as she exacteth the
debt, "and for murderous stroke let murderous
stroke be paid." "To him that doeth, it shall be
done by," so saith a precept thrice-aged.

¹ He cannot sleep through terror of the Erinyes of his
murdered kin whom he has not avenged.
ΑΕΣΧΥΛΟΣ

ΟΡΕΣΤΗΣ

315 ὁ πάτερ αἰνοτατέρ, τί σοι φάμενος ἢ τί ῶξας τῦχομι ἣν ἐκαθεν1 οὐρίσας, ἐνθα σ᾿ ἐχουσιν εὐναί, σκότω φάος ἀντίμοιρον2; χάριτες δ᾿ ὀμοίως κέκληνται γόος εὐκλεής προσθοδόμοις Ἀτρείδαις.

ΧΟΡΟΣ

320 τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει πυρὸς [η]3 μαλερὰ γνάθος, φαίνει δ᾿ ὑστερον ὀργάς; ὀτοτύζεται δ᾿ ὁ θυήσκων, ἀναφαίνεται δ᾿ ὁ βλάπτων, πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει τὸ πάν ἀμφιλαφῆς ταράχθεῖς.

ΗΛΕΚΤΡΑ

325 κλῦθι νυν, ὁ πάτερ, ἐν μέρει πολυδάκρυτα πένθη. δίπαις τοῖ σ᾿5 ἐπιτύμβιος6 θρῆνος ἀναστενάζει.7 τάφος δ᾿ ἐκέτας δέδεκται φυγάδας θ᾿ ὀμοίως. τί τῶν ἐν, τί δ᾿ ἀτερ κακῶν; οὐκ ἀτριάκτος ἀτα;
THE LIBATION-BEARERS

ORESTES

O father, unhappy father, by what word or deed of mine can I succeed in wafting from afar to thee, where thy resting-place holds thee, a light to oppose thy darkness? Yet a funeral lament in honour of the Atreidae who erst possessed the house is none the less a joyous service.

CHORUS

My child, the consciousness of the dead is not quelled by fire's ravening jaw; but he bewrayeth thereafter what stirreth him. The slain man hath his dirge, the guilty man is revealed. Lament for fathers and for parents that hath just cause, when raised full loud and strong, maketh search on every hand.

ELECTRA

Hear then, O father, as in turn we mourn with plenteous tears. Lo, 'tis thy children twain that bewail thee in a dirge o'er thy tomb. As suppliants and as exiles likewise have they sought harbourage at thy sepulchre. What is there here of good, what free from ill? Is it not hopeless to wrestle against doom?

1 καθεν with ε over κ m. 2 ἱσσοτιμοίρον: Erfurdt. 3 [ἡ] Porson. 4 νῦν: Canter. 5 τοῖς: Schütz. 6 ἐπιτυμβιδίοις: Herm. 7 ἀναστενάξει M, ἀναστενάξει G.
ΑΕΣΧΥΛΟΣ

ΧΟΡΟΣ

340 ἀλλ' ἔτ' ἄν ἐκ τῶν ἄδεις χρήζων, [anap.
θεί'¹ κελάδονς εὐθυγγονεροὺς
ἀντὶ δὲ θρήνων ἐπιτυμβίδιων
παῖων² μελάθρους ἐν βασιλείοις
νεοκράτα φίλον κομίσειεν.³

ΟΡΕΙΣΤΗΣ

345 ei γὰρ ὑπ' Ἑλίῳ
πρὸς τινος Λυκίων, πάτερ,
dορίτης τοῦ κατηναρίσθης.⁴
λιπῶν ἄν εὐκλειαν ἐν δόμοις⁵
tέκνων τ' ἐν κελεύθοις⁶
eπιστρέπτον αἰῶν"⁷
κτίσας⁸ πολύχωστον ἄν εἴχες
τάφον διαποντίου γᾶς⁹
dώμασω εὐφόρητον,

ΧΟΡΟΣ

350 φίλος φίλοισι τοῖς
ἐκεὶ καλῶς θυνοῦσι
κατὰ χθονὸς ἐμπρέσων
σεμνότιμος ἀνάκτωρ,
πρόπολος τε τῶν μεγίστων
χθονίων ἐκεὶ τυράννων.
360 βασιλεὺς γὰρ ἥσοθ', ⁹ ὥφρ' ἔζης,
μύρμον λάχος πιπλάντων¹⁰
χερῶν πεισίβροτον¹¹ τε βάκτρον.

¹ θή: Turn. ² παῖων: Jacob. ³ κομίσει: Porson.
⁴ κατηναρίσθης: Porson. ⁵ τε κελεύθοις: Wellauer.
⁶ αἰῶνα: H. L. Ahrens. ⁷ κτίσας: Rob.
THE LIBATION-BEARERS

CHORUS

Yet, Heaven, if so it please, may still turn our utterance to sounds of more joyful tone. In place of dirges o'er a tomb, a song of triumph within the royal halls shall welcome back a reunited friend.¹

ORESTES

Ah, would that 'neath Ilium's walls, my father, thou hadst been slain, gashed by some Lycian spear! Then hadst thou left fair renown for thy children in their halls, and in their going forth hadst made their life admired of men, and in a land beyond the sea thou hadst found a tomb heaped high with earth—no heavy burthen for thy house to bear—

CHORUS

—Welcomed there below by thy comrades who nobly fell, a ruler of august majesty conspicuous beneath the earth, and minister of the mightiest, the deities who there in the nether world hold rule.² For in thy life thou wast a king of them who by their power allot the doom of death ³ and wield the staff that all obey.

¹ νεόκράτα, lit. "newly-mixed." As friendship, when begun, was pledged by a loving-cup, so Orestes, after his long absence, is to be welcomed as a new friend.
² Pluto and Proserpine.
³ He was a king of those princes who have the right to apportion life or death to their subjects.

⁸ διαποντιουτας: Turn.
⁹ ῶν with σ over ν: Abresch.
¹⁰ πιμπλάντων: Heath.
¹¹ πισίμβροτων (πεισίμβροτων Aldina): Pauw.
AESCHYLUS

ΗΛΕΚΤΡΑ

μηδ’ ύπ’ Τρωίας
τείχεσιν φθίμενος, πάτερ,
μετ’ ἄλλω δουρικμῆτι λαῶ
παρὰ Σκαμάνδρου πόρον τεθάφθαι;
πάρος δ’ οἱ κτανόντες
νῦν οὖτως δαμήναι
<φίλοις>, θανατηφόρον αἰσαν
πρόσω τινὰ πυμβάνεσθαι
τῶνδε πόνων ἀπειρον.

ΧΟΡΟΣ

tαῦτα μέν, ὦ παῖ, κρείσσονα χρυσόν,
μεγάλης δὲ τύχης καὶ ὑπερβορέου
μείζονα φωνεῖς: δύνασαι γάρ.

 underrated γάρ τῆς θρήσκευσες
δουπος ικνείται: τῶν μὲν ἄρωμοι
κατὰ γῆς ἥδη, τῶν δὲ κρατούστων
χέρες οὐχ ὅσια στυγερῶν τούτων:
παῖσι δὲ μᾶλλον γεγένηται.

ΟΡΕΣΤΗΣ

tοῦτο διαμπερῆς οὖς
"ικεθ’ ἀπερ τι βέλος.
Ζεὺς, κάτωθεν ἀμπέμπων

1 τείχεσι: Heath.
2 ἄλλων: Stanley.
3 δουρικμῆτι: Blomfield.
4 τεθαφαί: Tafel.
5 οὖτω: Porson.
6 <φίλοις: Conington.
7 πρόσω: Herm.
8 φωνεῖ: ὑ δύνασαι: Herm.
9 μαράγγης: Rob.
10 In the absence of person-signs in M from l. 380 to l. 585 (except l. 479, ascribed to Electra), the distribution of the parts is conjectural.
11 οὖς: Schütz.
12 τε: Schütz.

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THE LIBATION-BEARERS

Electra

Nay, not even 'neath the walls of Troy, father, would I have had thee fall and have thy grave beside Scamander's stream among the other folk that perished by the spear. Would rather that his murderers had been slain by their own kin, even as they slew thee, so that some one in a far-off land, knowing naught of these our present troubles, should learn their doom of death.

Chorus

Therein, my child, is thy wish for better than gold, for what surpasseth great good fortune, yea even that of the supremely blest;\(^1\) since it is easy to wish. But now—since the thud of this double scourge\(^2\) reacheth home—our cause hath already its champions beneath the earth, while the hands of the other side, though they have the mastery—those wretches—are hands unholy. 'Tis the children that have gained the day!

Orestes

This hath pierced the earth and reached thine ear,\(^3\) as it were an arrow. O Zeus, O Zeus, who

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\(^1\) The Hyperboreans, a fabulous people dwelling "beyond the North wind," were imagined to live longer and in greater felicity than other mortals.

\(^2\) The "thud of the double scourge" refers to the appeal to the dead, lashing him to vengeance, to the beating of the head and breast, and to the stamping on the ground, which, like the invocation of the dead, were intended to arouse the nether powers. The scourge is "double" (ep. Agam. 647) because the participants in the scene are the two children (l. 334) and the Chorus.

\(^3\) The ear of Agamemnon.
ΑΕΣΧΥΛΟΣ

385 υστερότεραν ἀταν1 βροτῶν τλάμον2 καὶ πανούργων
χειρὶ—τοκεῦσι δ᾿ ὦμως τελείται.

ΧΟΡΟΣ

390 ἐφυμνήσαι γένοιτό μοι πυκά—
εντ3 ὀλολυγμὸν ἀνδρὸς
θευμένου, γυναικὸς τ’
olliderέας· τί γὰρ κεύθω φρενὸς οἶνον4 ἔμπας
ποτάται; πάροιθεν δὲ πρῶρας
δρμῆς ἄπται κράδιας5
θυμὸς ἐγκοτὸν στύγος.

ΗΛΕΚΤΡΑ

καὶ πότ’ ἀν ἀμφιθαλῆς
395 Ζεὺς ἐπὶ χείρα βάλοι,
ϕεῦ ϕεῦ, κάρανα δαίξας;
πιστὰ γένουτο χώρα.
δίκαι δ’ ἔξ ἄδικων ἅπαιτῶ.
κλύτε δὲ Γὰ χῦνίων τε τμαί.6

ΧΟΡΟΣ

400 ἄλλα νόμοι7 μὲν φονίας σταγώνας
χημένας ἐς πέδον ἄλλο προσαντεῖν
αἰμα. βοᾷ γὰρ λοιγὸς ἓΕριν6
παρὰ τῶν πρότερον9 φθιμένων ἄτην
ἐτέραν ἐπάγουσαν ἐπ’ ἄτη.

1 ἄτην with a over η m (and so in l. 403).
2 τλάμον: Herm.
3 πευκὴντ’: Dindorf.
4 θεῖον: Herm.
5 καρδίας: Herm.
6 ταχθονίων τί τμαί (with ἐν over μαι m): H. L. Ahrens.
THE LIBATION-BEARERS

dost send up from the world below upon the reckless and wicked deeds wrought by the hands of men their retribution long-deferred—and nevertheless it shall be accomplished for a father’s sake.¹

CHORUS

May it be mine to raise a lusty shout in triumph over the man when he is stabbed and over the woman as she perishes! Wherefore should I strive to keep hidden what nevertheless hovers before my soul? Full against my heart’s prow wrath bloweth keen in rancorous hate.

ELECTRA

And when will mighty Zeus bring down his hand upon them—ah me!—and cleave their heads asunder? Let the land have pledges thereof! After injustice ’tis justice I demand as of my right. Hearken, O Earth, and ye honoured powers below!

CHORUS

Nay, it is the eternal rule that drops of blood spilt upon the ground demand yet other blood. Murder crieth aloud on the Spirit of Vengeance, which from those slain before bringeth one ruin in another’s train.

¹ He thus justifies his (unvoiced) prayer, “slay my mother.”

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7 ἀλλῷ ἄνωμος: Turn.
8 λοιγὸν ἐρινὸς: Schütz.
9 προτέρων: Portus.
ΑΕΣΧΥΛΟΣ

ΟΡΕΣΤΗΣ

405 πόποι 
δ' νερτέρων τυραννίδες, ἵδετε πολυκρατεῖς Ἄραι φθινομένων, ἰδεοθ' Ἀτρειδῶν τὰ λοίπ' ἀμηχάνως ἐχοντα καὶ δωμάτων ἀτμα. πὰ τις τράποιτ' ἄν, ὦ Ζεῦ;

ΧΟΡΟΣ

410 πέπαλται δαντέ μοι φίλον κέαρ τόνδε κλύσοσαν οίκτον καὶ τότε μὲν δύσελπις, ὁπλάγχνα δὲ μοι κελαῖνοντ- ται πρὸς ἐπος κλυοῦσα.

415 οὕταν δ' αὐτ' ἐπ' ἀλκής ἐπάρῃ <μ' ἐλπίς>, ἀπέστασεν ἄχος προσφανείσα μοι καλῶς.

ΗΛΕΚΤΡΑ

420 τί δ' ἄν φάντες τύχοιμεν ἦ τάπερ πάθομεν ἀχεα πρὸς γε τῶν τεκομένων; πάρεστι σαινειν, τὰ δ' οὕτι θέλγεται. λύκος γὰρ ὡστ' ὠμόφρων ἀσαντος ἐκ ματρός ἐστι θυμός.

ΧΟΡΟΣ

ἐκοψα κομμοίν Ἀριων ἐν τε Κισσίας [στρ. η. νόμοις ἒθεμιστρίας, 13

1 ποι ποί: Bamberger.
2 φθειμένων (ei over ei m): H. L. Ahrens.
3 πετιστραποσταν corr. m.
4 πεπάλατε (ai over e m): Turn.
5 μοι: Schütz.
6 ll. 415-17 ἐπαλκὲς θραπεῖστασεν ἄχος πρὸς τὸ φανεῖσθαι: ἐπὶ ἀλκής ἐπάρῃ Paley, <μ' > Conington. <ἐλπίς> Blomfield, προσφανείσα Bamberger. 7 πάντες: Bothe.

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THE LIBATION-BEARERS

ORESTES

Alas, ye sovereign powers of the world below, behold, ye puissant Curses of the slain, behold the remnants of the line of Atreus in their helpless plight, from house and home cast out in dishonour. Which way can we turn, O Zeus?

CHORUS

But again my heart throbs as I hear this piteous plaint. Anon I am reft of hope and my reins are darkened at the words I hear; but when again hope uplifts and strengthens me, it puts away my distress, dawning brightly upon me.

ELECTRA

To what could we more fittingly appeal than to those very miseries we have endured—even from her who gave us birth? Fawn upon us she may, yet they are past all soothing; for, like a wolf of savage heart, our temper from our mother is im-placable.

CHORUS

Upon my breast I did beat an Arian dirge, even after the wont of a Cissian wailing-woman. With

1 At the time of Agamemnon's murder, when the women wailed with the extravagance of professional Asiatic mourners. Here they repeat those signs of mourning.
2 Aria was a district of Persia. For "Eranians" (Old-Persian Ariya) the Greeks used "Apioi; at least Herodotus says this was an ancient name of the Medes.
3 Cissia formed part of Susiana.

8 ἄν θ.: Herm. 9 ἀχθεα: Schwenk.
10 ἀρειον: Herm. 11 είτε Bothe.
12 κισσίαις: Rob. 13 νημοισιλεμιστρῖας: Herm.

199
425 ἀπρυγδόπληκτα πολυπλάνητα 2 δ' ἤν 3 ἰδεῖν ἐπασσυνετετριβῇ τὰ χερὸς ὀρέγματα ἄνωθεν ἀνέκαθεν, κτύπῳ δ' ἐπερρόθει 4 κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.

ΗΛΕΚΤΡΑ

430 ἰὼ [ἰὼ] 4 δαία πάντολμε μάτερ, 5 δαίας εἰν ἐκφοραῖς ἄνευ πολιτάν ἀνακτ', ἄνευ δὲ πενθημάτων ἐτλας 6 ἀνοίμωκτον ἄνδρα θάψαι.

ΟΡΕΣΤΗΣ

435 τὸ πᾶν ἀτίμως ἐλέξας, οἴμοι. πατρὸς δ' ἀτίμωσιν ἄρα 7 τείσει 8 πτίσῃς ἐκατὶ μὲν δαιμόνων, ἐκατὶ δ' ἀμὰν χερῶν; ἐπειτ' ἐγὼ νοσφίσας ὅλοιμᾶν. 9

ΧΟΡΟΣ

440 ἐμασχαλίσθη 10 δὲ γ', ως τόδ' εἰδής. 11 ἐπρασσὲ δ', ἀπέρ 12 νῶθε θάπτει, μόρον κτίσαι 13 μωμένα ἀφερτοῦ 14 αἰῶνι σῶ. κλύεις 15 πατρίδος δύας ἀτίμους. 16

1 ἀπρυγκτοι πλάκτα πολυπάλαγκτα: Blomsfield.
2 ἤν: Rob.
3 ἰδεῖν: Wellauer.
4 [ ] Wellauer.
5 μάτερ: Schütz.
6 ἐτλας: Dindorf.
7 ἄρα: Heath.
8 τείσει: Kirchhoff.
9 ἀνοίμωκτον: Turn.
10 εμασχαλίσθη: Rob.
11 δὲ τωστοστείδης: δὲ γ' Herm.; ως εἰδής Cantor; τόδ' Pauw.
12 ἀπέρ: Portus.
clenched blows rained thick and fast one might have seen my outstretched hands, now on this side now on that, descending from above—from far above—till my battered and wretched head resounded with the strokes.

Electra

Out upon thee, cruel, all-daring mother! In cruel burial, a king unattended by his people, unattended by lamentation, thou didst find the heart to bury thy husband unbewailed.

Orestes

Ah me, thy words spell utter dishonour. Yet by God's help, and by help of mine own hands, shall she not make atonement for the dishonour done my sire? Let me but take her life, then let me die!

Chorus

Aye, and he was foully mangled, I would have thee know. And even as she thus buried him, she wrought with the design to make the manner of his murder a burthen on thy life, past all power to bear. Thou hearest the story of the ignominious outrage done to thy father.

1 An allusion to the savage custom by which the extremities of the murdered man were cut off, then hung about his neck and tied together under the arm-pits (μασχάλαι). At least one object of this “arm-pitting” was to disable the spirit of the dead from taking vengeance on the murderer.

13 κτεί·αι with ν in erasure: Stanley.
11 ἄφερκτον: Rob.
15 κλύ·ει: Turn.
16 δυσατίμονος: Stanley.
AESCHYLUS

HÆKTRE

445 λέγεις πατρὸν μόρον· ἐγὼ δ' ἀπεστάτουν [ἀντ. η. ἀτιμος, οὐδὲν ἀξία·
μυχῶ1 δ' ἀφερκτος πολυσινοὺς2 κυνὸς δίκαν ἐτοιμότερα γέλωτος ἀνέφερον λίβη, ἤχουσα3 πολύδακρον γόνων κεκρυμμένα.
450 τοιαύτ' ἀκούων ἐν φρεσίν4 γράφον <ο — ο>.

ΧΟΡΟΣ

δι' ὦτων δὲ συν- τέτρανε μύθον ἡσύχω φρενῶν6 βάσει.
τὰ μὲν γὰρ οὕτως ἔχει,
τὰ δ' αὐτὸς ὁργα7 μαθεῖν.
455 πρέπει δ' ἀκάμπτω μένει καθήκειν.

ΟΡΕΣΤΗΣ

σὲ τοι λέγω, ἔννεγγενοῦ, πάτερ, φίλοις.8 [στρ. κ.

HÆKTRE

ἐγὼ δ' ἐπιφθέγγομαι κεκλαμμένα.

ΧΟΡΟΣ

στάσει δὲ πάγκουνος ἀδ' ἐπιρροθεὶ· ἄκουσον ἐς φάος μολῶν,
460 ἔνν δὲ γενοῦ πρὸς ἑχθροῦς.

ΟΡΕΣΤΗΣ

> "Ἄρης." "Αρεὶ ἔμμβαλεί,9 Δίκα Δίκα. [ἀντ. κ.

1 μυχῶ: Stanley.
2 πολυσίνοις M (with final s erased): Blomfield.
3 ἤχουσα M1, ἤχοινα M2: Dobree. 4 φρεσίν: Rob.

202
Electra

My father was murdered even as thou tellest. But I, the while, despised, accounted as a thing of naught, was kept aloof; kennelled, as I had been a vicious cur, in my chamber, I gave free vent to my streaming tears—that came more readily than laughter—as in my concealment I poured forth my lament in plenteous weeping. Hear my tale and grave it on thy heart.

Chorus

Aye, let it sink deep into thine ears, but keep withal a quiet steadfastness of soul. Thus far the case stands thus; but what's to follow do thou of thyself be eager to resolve. Thou must enter the lists with wrath inflexible.

Orestes

Father, on thee I call; side with thine own!

Electra

And I, all tears, join my voice to his.

Chorus

And all our company blend our voices in echoing the prayer. Hearken! Come to the light! Side with us against the foe!

Orestes

War-god shall encounter War-god, Right shall encounter Right.

5 An iambus has been lost somewhere in the line.
6 φρονών: Turn. 7 ὄργα: Scaliger.
8 φίλοιςι: Porson. 9 ἐνμηδάλλει: Pauw.
AESCHYLUS

ΗΛΕΚΤΡΑ

ιωθεοί, κραίνετ' ἐνδίκως <δίκας>.1

ΧΟΡΟΣ

τρόμος μ' υφέρπει κλύουσαν εὐγμάτων.
τὸ μόρσιμον μένει πάλαι,
εὐχομένοις δ' ἂν ἔλθοι.

465

[στρ. λ.]

ο2 πόνος ἐγγενῆς
καὶ παράμουσος "Ἀτας3
αἰματόεσσα πλαγά.
ιω δύστον' ἀφέρτα κήδη'.

470

[ἀντ. λ.]

δώμασιν ἐμμοτον
τῶν'd ἄκος,4 οὐδ' ἀπ' ἄλλων
ἐκτοθεν, ἄλλ' ἀπ' αὐτῶν,
δι' ὦμι' ἐριν αἴματηραν.5

475

[ἀναρ.

θεών <τῶν>8 κατὰ γάς Ὁδ' ὑμνος.

ἀλλὰ κλύοντες, μάκαρες χθόνιοι,
τήσιδε κατευχῆς πέμπτετ' ἀρωγῆν
παισῶν προφρόνως ἐπὶ νίκη.7

ΟΡΕΣΤΗΣ

πάτερ, τρόποισιν οὐ τυραννικοῖς θανῶν,
αιτουμένῳ8 μοι δός κράτος τῶν σῶν δόμων.

480

ΗΛΕΚΤΡΑ

καγώ, πάτερ, τοιάνδε9 σοι χρείαν ἔχω,
φυγεῖν μέγαν προσθείσαν Αἰγίσθω <φθόρον>.10

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THE LIBATION-BEARERS

Electra

O ye gods, decide aright the plea of right!

Chorus

A shudder steals o'er me as I hear these prayers. Doom hath long been waiting, but, in answer to them that pray, come it will.

Ah, trouble inbred in the race and bloody stroke of Ruin grating harsh discord! Ah, sorrows lamentable and grievous! Ah, the staunchless pain!

The house hath a cure to heal these woes—a cure not from without, from others' hand—but from itself, by savage strife of blood. To the gods beneath the earth this hymn is sung.

O ye blest powers below, give ear to this our supplication, and of your ready will send forth to the children your succour unto victory!

Orestes

O father, who perished by an unroyal death, grant, as answer to my prayer, the lordship o'er thy halls!

Electra

And I too, father, have like request of thee—to escape when I have wrought great destruction upon Aegisthus.

\[1 \text{<δίκας> Herm.} \quad 2 \text{iω: Herm.}\]
\[3 \text{ἀνὴς: Herm.} \quad 4 \text{ἐκας: Schütz.}\]
\[5 \text{αἰωμαναῖρεν : δι’ ὑμᾶν Klausen; ἐρων Herm.}\]
\[6 \text{<τῶν> Herm.} \quad 7 \text{νίκηρ: Portus.}\]
\[8 \text{αἰτοθμενός: Turn.} \quad 9 \text{τοιάδε: Turn.}\]
\[10 \text{<φθόρον> Herm.} \]
AESCHYLUS

ΟΡΕΞΤΗΣ
οὕτω γὰρ ἄν σοι δαίτες ἐννοοι βροτῶν κτιζοίατ'· εἰ δὲ μῆ, παρ' εὐδείπνους ἔση
ἀτμος ἐμπύροις¹ κνισωτοῖς χθονὸς.

ΗΛΕΚΤΡΑ
κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οὐσὶν πατρῶν ἐκ δόμων γαμηλίους·
pάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.

ΟΡΕΞΤΗΣ
ὦ Γαῖ', ἄνες μοι πατέρ'² ἐποπτεύσαι μάχην.

ΗΛΕΚΤΡΑ
ὧ Πέρσεφασσα, δὸς δὲ γ'³ εὐμορφον κράτος.

ΟΡΕΞΤΗΣ
μέμνησο λουτρῶν οἷς ἐνοσφίσθης, πάτερ.

ΗΛΕΚΤΡΑ
μέμνησο δ' ἀμφιβληστρον ὡς⁴ ἐκαίνισαν.

ΟΡΕΞΤΗΣ
πέδαις δ' ἀχαλκεύτους ἔθηρεύθης, πάτερ.

ΗΛΕΚΤΡΑ
αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν.

¹ ἐν πυρὸις: Auratus.
² πάτερ: Rob.
³ δὲ τ': Herm.
⁴ ὦ σ': Blomfield.
Orestes

Aye, for then the wonted funeral feasts of men would be stablished to thy honour; but otherwise, at the rich and savoury banquet of burnt offerings made to earth, thou shalt be portionless of honour.

Electra

And I, likewise, of the fulness of my inheritance will from my father's house at my bridal offer libations unto thee; and before all else I will hold this thy tomb in chiepest honour.

Orestes

O Earth, send up my father to watch my battle!

Electra

O Persephassa, grant us even yet glorious victory!

Orestes

Father, remember the bath, wherewith thou wast robbed of life.

Electra

And remember how they devised a strange casting-net for thee.

Orestes

Thou wast caught, my father, in gyves forged by no smith's hand.

Electra

And in a wrapping shamefully devised.
AESCHYLUS

ΟΡΕΣΤΗΣ

495 ἀρ’ ἐξεγείρῃ τοίσδ’ ονείδεσιν, ἓπατερ;

ΗΛΕΚΤΡΑ

ἀρ’ ὀρθὸν αἵρεις φίλτατον τὸ σὸν κάρα;

ΟΡΕΣΤΗΣ

ητοι δίκην ξαλλε σύμμαχον φίλοις,
η τάς ομοίας ἀντίδος λαβᾶς λαβεῖν,
εἴπερ κρατηθείς γ’ ἀντικήνησαι θέλεις.

ΗΛΕΚΤΡΑ

500 καὶ τήσδ’ ἀκοῦσος λοισθίου βοῆς, πάτερ,
ἰδὼν νεοσσούς τούσδ’ ἐφημένους τάφῳ
οἰκτιρεῖ 3 θῆλυν ἀρσενὸς θ’ ὅμοιο γόνον,
καὶ μὴ ἔξαλεύψης σπέρμα Πελοπιδῶν τὸδε
οὕτω γὰρ οὐ τέθνηκας οὐδὲ περ θανῶν
παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανῶντι φελλοὶ δὲ ως ἁγοῦσι δίκτυνοι,
τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου. 4
ἀκοῦ’, ὑπὲρ σοῦ τοιάδ’ ἐστ’ ὀδύρματα.
αὐτὸς δὲ σώζῃ τόνδε τιμήσας λόγον.

ΧΩΡΟΣ

510 καὶ μὴν ἀμεμφὴ τόνδ’ ἐτείνατον 5 λόγον,
τίμημα τύμβου τῆς ἀνομώκτου τύχης.

1 ονείδεσιν: Rob.
2 βλάβας: Canter.
3 οἰκτιρεῖ: Kirchhoff.
4 λίνου Μ, λίνον m.
5 ἀμεμφητον δε τινατον: ἀμεμφὴ τόνδ’ Canter; ἐτείνατον

Herms.

208
Orestes

Father, art thou not roused by such taunts as these?

Electra

Dost not uplift that dearest head of thine?

Orestes

Either send Justice to battle for those dear to thee, or grant us in turn to get like grip of them, if indeed after defeat thou wouldst in turn win victory.

Electra

So hearken, father, to this my last appeal as thou beholdest these fledglings crouching at thy tomb. Have compassion on thy offspring, on the woman and at the same time on the male, and let not this seed of Pelops' line be blotted out; for then, in spite of death, thou art not dead. For children are voices of salvation to a man, though he be dead; like corks, they buoy up the net, saving the flaxen cord from out the deep. Hearken! For thine own sake we make this plaint. Show honour to this our plea and thou dost save thyself.

Chorus

In truth, to your content have ye drawn out this your plea in showing honour to this un-lamented tomb. For the rest, since thy heart

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1 Orestes prays that, as Clytaemestra and Aegisthus had "got grip" of Agamemnon by deception, so he may "get like grip" of them and kill them.
AESCHYLUS

tὰ δ’ ἀλλ’, ἐπειδὴ δράν κατώρθωσαι φρενί, ἔρδοις ἄν ἡδὴ δαίμονος πειρώμενος.

ΟΡΕΣΤΗΣ

ἐσται πυθέσθαι δ’ οὐδέν ἐστ’ ἔξω δρόμου, 515
πόθεν χοὰς ἐπεμψεν, ἔκ τίνος λόγου
μεθύστερον τιμῶ σ’ ἀνήκεστον πάθος;
θανόντι1 δ’ οὐ φρονοῦντι δειλαία χάρις
ἐπέμπετ’ οὐκ ἔχοι’ ἀν εἰκάσαι τόδε.2
tὰ δῶρα μεῖω3 δ’ ἐστι τῆς ἀμαρτίας.

520

τὰ πάντα γάρ τις ἐκχέας ἀνθ’ αἴματος
ἐνός, μάτην ὁ μόχθος: ὥδ’ ἔχει λόγος.
θέλοντι δ’, εἰπέρ οἶοθ’, ἐμοὶ φράσον τάδε.

ΧΟΡΟΣ

οἶδ’, ὃ τέκνον, παρῆ4 γάρ’ ἔκ τ’ ὅνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη 525
χοὰς ἐπεμψε τάσδε δύσθεος γυνή.

ΟΡΕΣΤΗΣ

ἡ καὶ πέπυσθε τοῦ ναρ, ὥστ’ ὄρθῶς φράσαι;

ΧΟΡΟΣ

τεκεῖν δράκοντ’ ἐδοξέν, ὡς αὐτῇ λέγει.

ΟΡΕΣΤΗΣ

καὶ ποὶ τελευτά καὶ καρανοῦται λόγος;

ΧΟΡΟΣ

ἐν σπαργάνουσι παιδὸς ὄρμισαι δίκην.

1 θανόντι: Abresch. 2 τάδε changed to τόδε.
3 μέσω: Turn. 4 πάρει (ei in erasure): Porson.

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THE LIBATION-BEARERS

is rightly set on action, put thy fortune to the proof and get thee to thy work forthwith.

Orestes

It shall be so. But it is in no wise amiss to enquire how, from what motive, she came to send libations, seeking too late to make requital for a deed past remedy. To the unconscious dead they were a sorry boon to send; their import I cannot guess. The gifts are too paltry for the offence. For, though a man pour out his all in atonement for one deed of blood, it is labour lost; so runs the saw. If indeed thou knowest, resolve me; I am fain to learn.

Chorus

I know, my child, for I was there. It was because she was shaken of heart by reason of dreams and wandering terrors of the night, that she sent these offerings, godless woman that she is.

Orestes

And have ye learnt the nature of the dream so as to tell it aright?

Chorus

She dreamed she gave birth to a serpent—such is her own account.

Orestes

And where ends the tale and what its consummation?

Chorus

That she laid it to rest, as it were a child, in swaddling bands.
AESCHYLUS

ΟΡΕΣΤΗΣ

530 τίνος¹ βορᾶς χρήζουτα, νεογενὲς² δάκος;

ΧΟΡΟΣ

αὐτῇ προσέσχε μαζὸν ἐν τῶνείρατι.³

ΟΡΕΣΤΗΣ

καὶ πῶς ἀτρωτὸν οὖθαρ ἦν⁴ ὑπὸ στύγους⁵;

ΧΟΡΟΣ

ἀστ’ ἐν γάλακτι θρόμβου αἴματος σπάσαι.

ΟΡΕΣΤΗΣ

οὗτοι μάταιον ἀνδρὸς ὡμανον πέλει.

ΧΟΡΟΣ

535 ἡ δ’ ἔξ ὑπνοι κέκλαγγεν⁶ ἐπτομεμένη.

πολλοὶ δ’ ἀνήθον,⁷ ἐκτυφλωθέντες σκότω,

λαμπτῆρες ἐν δόμοισι δεσποῦνοι χάριν·

πέμπει τ’ ἐπείτα τάσδε κηδείους χοάς,

άκος τομαιὸν ἐλπίσασα σημάτων.

ΟΡΕΣΤΗΣ

540 ἀλλ’ εὐχομαι γῆ τῆδε καὶ πατρὸς τάφῳ
tουνείρου εἶναι τοῦτ’ ἐμοὶ τελεσφόρον.

κρίνω δὲ τοῖ νυν ὡστε συγκόλλωσ⁸ ἔχειν.

¹ τίνος: Wellauer.
² νεογενὲς: Turn.
³ τ’ ὄνειρατι: Porson.
⁴ οὐχαρὴν (changed to -ριν): Pauw.
⁵ ὑποστύγος: Schütz.
Orestes
What food did it crave, the new-born, noxious thing?

Chorus
She herself in her dream offered it her breast.

Orestes
Surely her nipple was not unwounded by the loathsome beast?

Chorus
No; with the milk it drew clotted blood.

Orestes
Sooth, 'tis not meaningless—the vision means a man!

Chorus
Then from out her sleep she raised a shriek and awoke appalled; and many a lamp, which had been blinded in the darkness, flared up within the house to cheer our mistress. Thereupon she sent these libations for the dead, in hope that they might prove an effectual cure for her distress.

Orestes
Nay, then, I pray to this earth and to my father's grave that this dream come to its fulfilment in me. As I interpret, it fits at every point. For if the

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6 ἑκλαγεν: H. L. Ahrens. 7 ἀνήλθον: Valckenaer. 8 συσκόλως (with a second λ superscribed): Viet.
AESCHYLUS

545 ei γὰρ τὸν αὐτὸν χῶρον ἐκλιπὼν ἐμοὶ οὖφις ἐμοίσι 2 σπαργάνοις ὁπλίζετο; 3
καὶ μαστὸν 4 ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἐμεῖξεν 5 αἵματος φίλον γάλα,
η δ' ἀμφί τάρβει τῶδ' ἐπώμωξεν πάθει,
δεὶ τοῖς νιν, ὡς ἔθρησεν ἐκπαγλον τέρας,
θανεῖν βιαιῶς. ἐκδρακοντῳθεῖς δ' ἐγὼ
κτεῖνω νιν, ὡς τούνειρον ἐννέπει τόδε.

ΧΟΡΟΣ

550 τερασκόποι δὴ 7 τῶνδε σ' αἴροῦμαι πέρι.
γένοιτο δ' οὗτως. τάλλα δ' ἐξηγοῦ φίλοις,
τοὺς μὲν 8 τι ποιεῖν, τοὺς δὲ μὴ τι δρᾶν λέγων.

ΟΡΕΣΤΗΣ

ἀπλοῦς ὁ μύθος. τῆνδε μὲν στείχευν 9 ἔσω,
αινῷ δὲ κρύπτεται τάσδε συνθήκας ἐμάς,
ὡς ἂν δόλῳ κτείναντες 10 ἀνδρα τίμιον
δόλοις 11 καὶ ληφθώσων ἐν ταυτῷ βρόχῳ
θανόντες, ἢ καὶ Δοξίας ἔφημισεν,
ἀναξ Ἀπόλλων, μάντις ἄψευδῆς τὸ πρίν.

560 ξένῳ γὰρ εἰκώς, παντελῇ σαγην ἔχων,
ηξοῦ σὺν ἀνδρὶ τῶδ' ἐφ' ἐρκείους 12 πύλας
Πυλάδη, ξένως τε καὶ δορύξενος δόμων.
ἀμφω δὲ φωνὴν ἥσομεν 13 Παρησίδα,
γλώσσῃς ἀντὴν Φωκίδος μιμουμένω.

565 καὶ δὴ θυρωρῶν οὕτως ἂν φαινῇ φρενὶ
δέξαις', ἐπείδῃ δαμοῦν δόμοις κακοῖς.

1 ἐκλείπων corrected from ἐκλείπει: Blomfield.
2 οὐφεῖς επάσα: Porson.
3 σπαργανηπλείζετο: Vict.
4 μαστὸν: Blomfield.
5 ἐμεῖξον: Kirchhoff.
6 ἀμφίταιρβιτωδ': Porson.
7 δὲ: Kirchhoff.
snake quitted the same place as I; if it was furnished with my swaddling bands; if it sought to open its mouth to take the breast that nourished me, and with clotted blood mixed the sweet milk, while she for terror shrieked at this: then surely, as she hath nourished a portentous thing of horror, so she must die—by violence. For I, turned serpent, am her slayer, as this dream declares.

**Chorus**

I choose thy reading of this prodigy. So be it! For the rest, give thy friends their parts. Bid some what to do, others what to leave undone.

**Orestes**

'Tis simple telling. My sister must go within, and I charge her to keep concealed this covenant with me, to the intent that, as by craft they slew a man of high estate, so by craft likewise they may be caught and perish in the self-same snare; even as Loxias decreed, lord Apollo, the seer who hath never ere this proved false.

In the guise of an alien, thereto full-equipped, I shall come to the outer gate—and with me Pylades, whom ye see here, as guest and ally of the house. Both of us will speak the speech of Parnassus, imitating the utterance of a Phocian tongue. And in case no one of the keepers of the door will give us hearty welcome, on the plea that the house is

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8 *τοὺς δ’ ἓν*: Stanley. 9 *στίχεων*: Porson.
10 *κτείναντας*: Rob. 11 *δόλῳ τε*: Hartung.
12 *ἐφερκίους*: Turn. 13 *οἴφομέν*: Turn.
14 *λέξαιτ’:* Turn.

215
μενούμεν οὖτως ὠςτ' ἐπεικάζειν τινά δόμους¹ παραστείχοντα² καὶ τάδ' ἐννέπειν· "τί δὴ πυλαισι"³ τὸν ἰκέτην ἀπείργεται
Αὐγισθος, εἶπερ οἶδεν ἐνδήμος παρὼν;" εἴ δ' οὖν ἀμείψῳ βαλὼν ἔρκειων⁴ πυλῶν κάκεινον ἐν θρόνοισιν εὐρήσων πατρός, ἦ καὶ μολὼν ἐπειτὰ μοι κατὰ στόμα ἀρεί,⁵ σάφ' ἵσθι, καὶ κατ' ὀφθαλμοὺς βαλεί,⁶ πρὶν αὐτὸν εἶπεὶν "ποδατὸς ὁ ξένος;" νεκρὸν θήσω, ποδώκει περιβαλῶν χαλκεύματι.
φόνου δ' Ἐρμὺς οὐχ ὑπεσπανουμένη ἀκρατον αἶμα πίεται τρίτην πόσιν.
νῦν' οὖν σὺ μὲν φύλασσε τὰν οὐκὼς καλῶς,
ὅπως ἀν ἀρτίκολλα συμβαίνῃ τάδε·
ὑμῖν δ' ἐπανώ γλώσσαν εὐφημον φέρειν, συγάν θ' ὅπου δεί καὶ λέγειν τὰ καίρια.
τὰ δ' ἄλλα τούτω δεῦρ' ἐποπτεύσαι λέγω, ἐυφηφόροις ἀγώνας ὀρθώσαντί μοι.

ΧΟΡΟΣ

585 πολλὰ μὲν γὰρ⁸ τρέφει
δεινὰ [καὶ]⁹ δειμάτων ἄχη,
πόντιαὶ τ' ἀγκάλαι κνωδάλων
ἀνταίων βρύουσι.¹⁰
πλάθουσι [βλαστοῦσι]¹¹ καὶ πεδαίχμοι
λαμπάδες πεδάοροι,¹²

¹ δόμους: Boissonade. ² παραστείχοντα: Vict.
³ πυλαισι: Blomfield. ⁴ βαλὼν changed to βαλεί; ἔρκειων changed to ἐρκίων:
Stanley.
⁵ ἀρεί: Bamberger.
⁶ βαλεί: Rob.
⁷ σὺν with ν' erased: Blomfield.
⁸ μὲν γὰρ: Schütz.
⁹ [ ] Heath.
visited of Heaven with trouble, then we shall so wait that any who passeth by the house will make surmise and say: "Why then does Aegisthus have his door shut upon his suppliant, if indeed he is at home and knows?"

But if once I shall pass the outermost threshold of the gate and shall find that man sitting on my father's throne, or if thereafter coming face to face with me he shall—mark well!—lift and cast down his eyes ere ever he can say "Of what land is the stranger?" with my swift sword I'll spit him and lay him dead. The Avenging Spirit that hath no stint of gore shall for her third and crowning draught quaff blood unmixed!

Now do thou, Electra, keep strict watch of what passes within the house, that so our plans may fit together well. You [addressing the Chorus] had best keep a discreet tongue—to be silent when there is need and to speak only what occasion bids. For the rest, I call on Him\(^1\) to cast his glance hither and direct for me aright the conflict of the sword.

[Exeunt Orestes, Pylades, and Electra

Chorus

Full many are the horrors, dread and appalling, bred of earth, and the arms of the deep teem with hateful monsters. Likewise 'twixt heaven and earth there draw nigh lights\(^2\) hung aloft in the air; and

\(^1\) Apollo, his champion (ll. 269, 558), whose statue stood before the palace (cp. Agam. 513).
\(^2\) Meteors.
πτανά τε καὶ πεδοβάμων κάνεμοέντι ἀν'
αἰγίδων φράσαι κότον.

ἀλλ' ὑπέρτολμον ἀν-'595
δρός φρόνημα τίς λέγοι
καὶ γνωαίκων φρεσίν φλαμόνων [καὶ]4
παντόλμους ἔρωτας,
ἀταισυ συννόμους βροτῶν;
ξυζύγουσ δ' ὀμαυλίας
θηλυκράτης ἀπέρω-
τος ἔρως παρανικᾶ
κνωδάλων τε καὶ βροτῶν.

'ἰστω δ', ὡστις οὐχ ὑπόπτερος [στρ. β.
φροντίσων, δαίς
tάν ἀ παιδολυ-
μᾶς τάλαινα θεστιάς μήσατο
πυρδαήτιν5 πρόνοιαν,
καταίθουσα6 παιδός δαφωνῶν
δαλὸν ἥλικ', ἐπεὶ μολῶν
ματρόθεν κελάδησε,
610
ξύμμετρον τε διαί7 βίου
μοιρόκραντον8 ἐς ἀμαρ.9

ἀλλαν10 δεῖ τιν'11 ἐν λόγοις στυγεῖν [ἀντ. β.
φωνίαν κόραν,12
ἀτ' ἔχθρων ὑπαλ
φῶτ' ἀπώλεσεν13/φίλον Κρητικοῖς

1 κάνεμοέντων: Blomfield.
2 φρεσίν: Aldina.
3 τλημόνων: Dindorf.
4 Klausern.
5 πυρδαή τινα: Herm.
THE LIBATION-BEARERS

winged things and things that walk the earth can also tell of the stormy wrath of whirlwinds.

But of man’s spirit overbold who can tell and of the reckless passions of women hardened of soul, comates with the woes of mortals? Inordinate passion, overmastering the female, gains fatal victory over the wedded unions of brutes and men alike.

If any there be who is not light-minded in his understanding, let him know this, when he hath learned of the device of a lighted brand, planned by Théstius’ heartless daughter,¹ who wroth the ruin of her own child, when that she consumed the charred brand, which was to be like-aged with him from the hour when he came forth from his mother’s womb and cried aloud, and which kept pace with him throughout his life unto the day foredoomed of fate.

And there is in legend another dame,² meet theme for abomination, a maiden of blood, who wroth destruction on one dear to her at the bidding of his foes, when, lured by Minos’ gift, the

¹ When Meleager, the child of Althæa, who was daughter of Théstius, king of Aetolía, and wife to Oeneus of Calydon, was a week old, the Fates appeared to the mother and declared that he would die when the brand on the hearth was consumed. Whereupon Althæa took the brand and put it in a chest; but when Meleager, grown to youthful manhood, slew her brothers, she threw it into the fire, and her son died suddenly.

² Nisus was besieged in his town of Megara by Minos, king of Crete. Nisus’ daughter Seylla, being in love with Minos, cut from the head of her father the purple hair on which his life depended, so that he was slain by the Cretans.

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6 κ’ αἰθουσα M, κ’ αἰθουσα m: Canter. 7 δια: Canter. 8 μουρόκραντος (ν over s) δ’: Canter. 9 ήμαρ: Dindorf. 10 αλλα: Portus. 11 δ’ τευ’: Turn. 12 φουλαιν σκυλλαν: Merkel. 13 απόλεσεν: Rob.

219
ΑΕΣΧΥΛΟΣ

620
χρυσοκμήτοισιν¹ -όρμοις
πιθήκαισας² δώροισι³ Μίνων⁴
Νίσον ἀθανάτας τριχῶς
νοσφίσασε ἀπροβούλως
πνέουθ' ἀ κυμόφρων ὑπνω.
κιγχάνει⁵ δὲ μιν 'Ερμής.

έπει δ' ἐπεμνασάμαν ἀμειλίχων
πόνων, δ' καιρὸς δ' δυσφιλές γαμή-
λεμπ' ἀπεύχετον δόμοις
γυναικοβουλοὺς τε μήτιδας φρενῶν
ἐπ' ἀνδρὶ τευχεσφόρῳ,
ἐπ' ἀνδρὶ δάοις ἐπεικότως σέβαι.⁸
τιὼ δ' ἀθέρμαντον ἑστίαν δόμων
γυναικείαν <τ'>¹₀ ἀτολμόν αἰχμάν.¹¹

κακῶν δὲ πρεσβεύεται τὸ Δήμιον
λόγω γοάται δὲ δὴ πάθος¹² κατά-
πτυστον. ἤκασεν δὲ τις
tὸ δευνὸν αὖ Δημήνοισι πήμασιν.

635
θεοστυγήτω δ' ἄχει
βροτῶν ἀτμιωθέν σιχεται γένοις.
σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.
tὶ τῶνδ' οὐκ ἐνδίκως ἀγείρω;

tὸ δ' ἀγχι πλευμόνων ξίφος

diανταίαν ὀξυπευκὲς οὐτά¹³
dι' Αἴκας. τὸ μὴ θέμις γὰρ οὖν¹⁴

¹ χρυσοδοκήτοισιν: Herm.
² πειθήσασα: Abresch.
³ δώροις: Aldina.
⁴ κι-κάνει with γ erased.
⁵ ἐπεμνήσαμεν, with α over ή: -ησάμην Heath, -ασάμαν
⁶ Dindorf.
⁷ 220
THE LIBATION-BEARERS

Cretan necklace forged of gold, she reft Nisus of his immortal hair, as he drew his breath in unsuspecting sleep—dog-hearted that she was. And him Hermes overtook.

But since I have called to mind tales of pitiless afflictions, ’tis the fitting time to tell of a marriage void of love, an abomination to the house, and the plots devised by a wife’s cunning against her warrior lord, against her lord with reason by his foes revered. But I hold in honour a hearth and home stranger to passion’s fires and in woman a spirit that shrinks from audacious deeds.

Of crimes indeed the Lemnian holdeth first place in story; long hath it been told with groans as a calamity abominable: each new horror men liken to Lemnian troubles; and by reason of that woeful deed, abhorred of the gods, the race hath disappeared, cast out in infamy from among mankind. For no man holdeth in reverence that which merits Heaven’s hate. Is there one of these gathered tales that I do not justly cite?

But the keen and bitter sword is nigh the breast and driveth home its blow at the bidding of Justice. For verily the unrighteousness of him who hath un-

1 Hermes, the conductor to Hades of the souls of the dead.
2 The women of Lemnos, jealous of Thracian slaves, killed their husbands, so that when the Argonauts visited the island they found no men.

6 ἄκαρπως: Weil (formerly). But here, as in ll. 628, 632, no one of the many suggestions has altogether freed the passage from its almost desperate obscurity.
7 δῆλος: Herm.
8 ἐπικήτω σέβας: H. L. Ahrens.
9 τίων: Stanley.
10 <τ’> Herm.
11 αἰχμαν changed to αἰχμάν.
12 ποθει with ει over έι.
13 σοῦτας: Herm.
14 οὐ: Wilam.
AESCHYLUS

645 λὰξ πέδοι ἵππωμενον, τὸ πᾶν Διὸς σέβας παρεκβάντος οὐ θεμοστώς.

650 Δίκας δ' ἐρείδεται πυθήν· προχαλκεύει δ' Άισα φασγανουργὸς· τέκνον δ' ἐπεισφέρει δόμοισιν· αἰμάτων παλαιτέρων τίνευ· μῦσος χρόνω κλυτὰ· βυσσόφρων ἕρινύς.

OPESTHE

655 παὶ παῖ, θύρας ἄκουσον ἐρκείας κτύπων. τίς ἐνδον, ὡς παῖ, παῖ, μᾶλ' αὕθις, ἐν δόμοισ; τρίτον τὸδ' ἐκπέραμα δωμάτων καλῶ, εἴπερ φιλόξεν' ἐστίν Αἰγίσθον διαί.

OIKETHS

660 εἶεν, ἄκουὼ· ποδάπος ὁ ἕξινος; πόθεν;

OPESTHE

ἄγγελλε τοὺς κυρίουι δωμάτων, πρὸς οὐσπέρ ἡκώ καὶ φέρω κανωνὸς λόγους. τάχυνε δ', ὡς καὶ νυκτὸς ἄρμ' ἔπεϊγεται σκοτεινόν, ὃρα δ' ἐμπόρους καθῖναι ἀγκυραν ἐν δόμοισι πανδόκοις ἕξινων. ἐξελθέτω τις δωμάτων τελεφόροις γυνῆ τόπαρχος, ἄνδρα δ' εὑπρεπέστερον.

1 πέδοι: Herm. 2 παρεκβάντος: Stanley. 3 άθεμιστω: Dindorf. 4 δίκης with a over η m, with a over η m. 5 προχαλκεύει: Jacob. 6 δύμασε (σ in erasure): Dindorf. 7 δωμάτων: Stephanus. 8 τείνει: Lachmann. 9 κλυτή: Dindorf.
righteousness transgressed the sovereign majesty of Zeus lieth on the ground trampled under foot.  

The anvil of Justice is planted firm. Destiny fashioneth her arms and forgeth her sword betimes; and the famed and deep-brooding Spirit of Vengeance is bringing the son into the house, to requite at last the pollution of blood shed of old.

[Enter, with attendants, Orestes and Pylades before the palace]

ORESTES

Porter! Porter! Hear the knocking at the outer door! Who's within, porter, porter, I say once more, who's at home? Again for the third time I call for some one to come forth from the house, if by Aegisthus' will it offers welcome to strangers.

SERVANT

Yes, yes, I hear. Of what land is the stranger, and whence?

ORESTES

Announce me to the masters of the house; for it is even to them I come as bearer of tidings. And make haste, since the car of Night is speeding on with darkness, and it is time for wayfarers to drop anchor in some house of common entertainment. Bid some one come forth who hath authority over the house, the mistress that hath charge—yet the

1 The translation is based on the reading παρεκβάντος (Stanley); but this and all other alterations do not remove the difficulties of the original.
AESCHYLUS

665 αἴδώς γὰρ ἐν λεχθείσοις οὐκ ἐπαργήμουσιν λόγους τίθησιν· εἶτε γαρ θαρσήσας ἀνήρ πρὸς ἄνδρα κάσημηνεν ἐμφανὲς τέκμαρ.

ΚΑΤΤΑΙΜΗΣΤΡΑ

670 ξένοι, λέγοιτ' ἂν εἰ τι δει· πάρεστι γὰρ ὁποῖαπερ δόμους τοίος' ἐπεικότα, καὶ θερμά λαμπρὰ καὶ πόνων θελκηρία 1 ομορμήν, δικαίων τ' ὁμμάτων παρονσία· еἰ δ' ἄλλο πρᾶξῃ δει τι βουλιώτερον, ἄνδρων τὸδ' ἐστιν ἔργον, οἰς κοινώσομεν.

ΟΡΕΣΤΗΣ

675 χένοις μέν εἰμι Δαυλεύς ἐκ Φωκέων· στείχοντα δ' αὐτόφορον οἶκεία 2 σαγη, εἰς 'Ἀργος, ὠσπερ δεῦρ' ἀπεξύγνην πόδα, ΰ ἀγνών πρὸς ἄγνωτ' εἰτε συμβαλὼν ἀνήρ, ἐξιστορήσας καὶ σαφηνίσας ὅδον, Στρόφιος ό Φωκέως· πεύθομαι γάρ ἐν λόγῳ· "ἐπείπερ ἄλλοις, ὦ ξέν', εἰς 'Ἀργος κίεις, πρὸς τοὺς τεκόντας πανδίκως μεμημένον τεθνεώτ' Ὀρέστην εἰπέ, μηδαμώς λάθη. εἰτ' οὖν κομίζεω δόξα νικήσει φίλων, εἰτ' οὖν μετομούν, εἰς τὸ πᾶν ἤε ξένου, θάπτων, ἐφετμᾶς τάσσε πόρθυμου σοῦ τίλων, νῦν γὰρ λέβητος χαλκεὸν πλευρόματα σποδὸν κέκευθεν ἄνδρος εὖ κεκλαμένου." τοσαυτ' ἀκούσας εἰπον. εἰ δὲ τυγχάνω

1 θελκηρία: Wakefield.
2 οἰκεία: Turn.
3 πόδας: Dindorf.

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master were seemlier; for then no delicacy in speaking makes words obscure: man speaks to man with boldness and sets forth his meaning without reserve.

[The Servant withdraws. Clytaemestra appears at the door with a maid-servant in attendance]

Clytaemestra

Strangers, ye have only to declare your need; for we have all that befits this house—warm baths, beds to charm away fatigue, and the presence of honest eyes. But if, apart from this, there is matter requiring graver counsel, that is the concern of men, and with them we will communicate.

Orestes

I am a stranger, a Daulian of the Phocians. As I was on my way, carrying my pack, on business of my own, to Argos—even as I have ended here my journey¹—a man, a stranger to me as I to him, fell in with me, and enquired my way and told me his, Strophius, a Phocian (for as we talked I learned his name) and said to me, "Since, in any case, stranger, thou art bound for Argos, bear in mind my message most sacredly and say to his parents 'Orestes is dead'—and let it no wise escape thee. Whether his friends decide to bring him home or to bury him in the land of his sojourn, an alien utterly for evermore, convey their bidding back to me. Meantime a bronze urn encloses the ashes of a man bewept right well." Thus much I tell thee as

¹ Literally "I have been unyoked," his feet being his horses.
AESCHYLUS

τοῖς κυρίοις καὶ προσήκουσιν λέγων
οὐκ ὤίδα, τὸν τεκόντα δὲ εἰκὸς εἰδέναι.

ΚΛΑΤΤΑΙΜΗΣΤΡΑ

οἳ γώ, κατ’ ἄκρας εἶπας ὡς πορθούμεθα. ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρά, ὡς πόλλ' ἐπωπᾶς, κάκτονδων εὗ κείμενα τόξοι πρόσωθεν εὐσκόπους χειρομένη, φίλων ἀποψιλοῖς με τὴν παναθλιαν.

καὶ νῦν Ὁρέστης—ἳν γὰρ εὐθουλως ἤχων, ἔξω κομίζων δ' ὀλεθρίου πηλοῦ πόδα,—

νῦν δ' ἡπερ' ἐν δόμοις βακχείας καλῆς ἰατρὸς ἐλπὶς ἴν, προδοῦσαι ἐγγραφε. 6

ΟΡΕΣΤΗΣ

700 ἐγὼ μὲν οὖν ἤχων ἐξνόισαν ὡδ' εὐθαίμοσιν κεδνῶν ἐκατι πραγμάτων ἤν ζ'θελον γνωστὸς γενέσθαι καὶ ἔσωθήναι. τί γὰρ ἤχου ἤχων ἐστιν εὐμνεστερον;

πρὸς δυσσεβείας <δ'> ἴν ἐμοὶ τόδ' ἐν φρεσίν, τοιόνυν πράγμα μὴ καρανώσαι φίλοις, κατανέσαντα καὶ κατεξενωμένον.

ΚΛΑΤΤΑΙΜΗΣΤΡΑ

οὕτοι κυρήσεις μείον ἄξιῶς σέθεν,

1 οἳ εὔω: Canter. 2 ἐπῶσ (-σ' m): Bamberger. 3 νομίζων: Rob. (Schol.). 4 δηπερ: Turn. 5 βακχείας: Turn. 6 παροῦσαν ἐγγραφεῖ: H. L. Ahrens 7 ὡν with οὖν superscribed by m. 8 <δ'> Portus.

1 Clytaemestra's outward meaning is that, with her son alive and far from the blood-stained house, she had hoped.
THE LIBATION-BEARERS

I heard it. Whether by any chance I speak to those with whom the question rests and whose concern it is, I know not; but his parent should know the fact.

CLYTAEMESTRA

Ah me! Thy tales pells our utter undoing. O Curse that hauntest this house—so hard to wrestle down—how far thy vision reaches! Even what was well bestowed out of harm's way, thou bringest down with thy well-aimed shafts from afar, and strippest me of those I love, all unhappy that I am. And now Orestes—for well counselling was he in keeping his foot out of the slough of destruction; but now, the hope that once was within the house to medeine its fair revelry—do thou record it as abandoning us.1

ORESTES

For myself, I am sure, with hosts so prosperous. I had rather been made known and welcomed by reason of good tidings. For where is good-will greater than from guest to host? Yet to my thought it had been a breach of sacred duty not to fulfil for friends a charge like this when I was bound by promise and by hospitality pledged to me.

CLYTAEMESTRA

Nay, rest assured, thou shalt receive no less that there has been an end of the carousing of the Curses (ep. Agam. 1188). That hope is gone—they still hold their "fair revelry," as she ironically calls it. Her inner emotion is joy that the hope of Electra is crushed—the hope that her brother would return and end the unseemly revelry. Reading παροδεῖν (so M) ἐγγράφῃ the meaning is "thou dost inscribe it 'present' in thy list."
AESCHYLUS

οὐδ' ἦσον ἀν γένου δώμασιν φίλος.

710 ἄλλος δ' ὅμοιως ἦλθεν ἀν τάδ' ἀγγελῶν.

ἀλλ' ἐσθ' ὁ καιρὸς ἠμερέυοντας ξένους

μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.

ἀγ' αὐτῶν εἰς ἀνδρῶνας εὐξένους δόμων,

ὁπισθόπους τε1 τούσδε καὶ ἐυνέμπορον2

κάκεῖ κυροῦντων δώμασιν τὰ πρόσφορα.

715 αἰῶν δὲ πράσσειν ὡς ὑπευθύνω3 τάδε.

ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων

κοινώσομεν4 τε κοι σπανίζοντες φίλων

βουλευσόμεσθα5 τήδε κυμφορᾶς πέρι.

ΧΟΡΟΣ

eἰέν, φίλιαι δημώδεις6 οἴκων,

πότε δὴ στομάτων

720 δείξομεν ἵσχὺν ἐπ' 'Ὅρεστη;

ὡ πότνια χθῶν καὶ πότνι' ἀκτὴ

χώματος, ἡ νῦν ἐπὶ ναυάρχῳ

σώματι κεῖσαι τῷ βασιλείῳ,

νῦν ἐπάκουσον, νῦν ἐπάρηξον:

725 νῦν γὰρ ἀκμάζει Πειθῶ δολίαν7

ἐνγκαταβήναι, χθόνιον δ' 'Ερμῆν8

καὶ τὸν νύχιον τοίοῦ' ἐφοδεῦσαι

ἐξωδηλήτοριν ἀγώσιν.

730 ἔοικεν ἄνθήρ9 ὁ ξένος τεύχεων κακον·

τροφὸν δ' 'Ὅρεστον τῆν' ὥρῳ κεκλαυμένην.

ποί δὴ πατεῖς, Κίλισσα, δωμάτων πύλας,

λύπη δ' ἄμωσθος ἐστὶ σοι ἐυνέμπορος;

1 ὃ: Bamberger. 2 ἐυνέμπορος: Herm.
3 ὑπευθύνω: Turn. 4 κοινώσομεν Μ, -σομεν G.
9 ἄνθήρ: Stephanus. 6 δημώδεις M, δημώδες G.

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THE LIBATION-BEARERS

guerdon than is thy desert nor be the less welcome to this house—another would equally have borne thy message. But it is the hour when strangers who have been travelling on a long day's journey should have their proper entertainment. [To an attendant] Conduct him to the chambers where the men are hospitably lodged, him and his attendants here and fellow-traveller; and let them there be tended as beseems our house. I charge thee do this as thou shalt be held to strict account. Meantime we will impart this matter to the master of the house, and—since we are in no lack of friends—will take counsel touching this event.

[All withdraw except the Chorus]

CHORUS

Ah, loyal handmaidens of the house, how long shall it be before we show forth what power lies in our lips to do Orestes service?

O hallowed earth, and hallowed high-raised barrow that liest now upon the royal form of the commander of the fleet, now hearken, now lend me aid! Now is the hour for Persuasion with her guile to enter the lists with him, and for Hermes of the nether world—even he that worketh in stealth—to direct this encounter of the deadly sword.

[Enter Orestes' Nurse]

Our stranger, methinks, is working mischief; for yonder I see Orestes' nurse all in tears. Cilissa! whither away? How comes it that thou art thus setting foot in the palace-gate, with grief for thy unhired companion?

1 Slaves were commonly named from their native country.

7 δολα: Pauw.  8 ἐρµη: Turn.  9 ἀνήπ: Porson.
Αὔγουσθον ἦ κρατοῦσα τοῖς ξένοις¹ καλεῖν ὃπως τάχιστ' ἀνοιγεν, ὡς σαφέστερον ἀνήρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτων ἔλθων πύθηται τῇς δε, πρὸς μὲν οὐκέτας θετοσκυθρωπών² ἐντὸς ὦμμάτων γέλων κεύθουσ' ἐπ' ἐργοῖς διαπεπραγμένοις καλῶς κείνη, δόμοις δὲ τούσδε παγκάκως ἔχειν, φήμης ὑφ' ἢς ἦγγειλαν οἱ ξένοι τορῶς.

η δὴ κλύων ἔκεινος³ εὐφρανεὶ νόον, εἰς' ἂν πύθηται μῦθον. ὁ τάλαιν' ἐγώ· ὦς μοι τὰ μὲν παλαιὰ συνγκεκραμένα

ἀλγὴ δύσοιστα τούσδ' ἐν Ἀτρέως δόμοις τυχοῦν' ἐμὴν ἦλθυν εἰς στέρνοις φρένα. ἀλλ' οὐτὶ πω τοιόνδε πῆμ' ἀνεσχόμην· τὰ μὲν γὰρ ἀλλὰ πλημμύρως ἤπτουν κακά· φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν, ὅν ἐξ' ὑδρεφα μητρόθεν δεδεγμένη,—

κακ'⁵ νυκτιπλάγκτων ὀρθίων κελευμάτων καὶ πολλὰ καὶ μοχθῆρ' ἀνῳφήλητ' ἐμοὶ τλάση—τὸ μὴ φρονοῦν γὰρ ὑσπερεῖ βοτὸν τρέφειν ἀνάγκη, πῶς γὰρ οὖ; τρόπῳ φρενός·

οὐ γὰρ τι φανεὶ παῖς ἐτ' ὧν ἐν σπαργάνοις, εἰ'⁶ λυμός, ἡ δύψη τις, ἡ λυποῦρια ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.

tούτων πρόμαντις οὖσα, πολλὰ δ', οἶομαι, ἰευοθεία παιδὸς σπαργάνων φαιδρύντρια, γναφεύς τροφεύσ'⁶ τε ταύτων εἰχέτην τέλος. ἐγὼ διπλὰς δὲ τάσδε χειρωναξίας ἔχουσ' Ὁρέστην ἐξέδεξάμην πατρί.⁸
tεθνηκότος δὲ νῦν τάλαινα πεύθομαι.
THE LIBATION-BEARERS

Nurse

My mistress bids me summon Aegisthus for the strangers with all speed, that he may come and learn more clearly, as man from man, these tidings that have just arrived. Before the servants, indeed, behind eyes that made sham gloom she hid her laughter over what hath befallen happily for her—but for this house, the news so plainly told by the strangers spells utter ruin. He, I warrant, on hearing it, will rejoice in heart when he hears the story. Miserable woman that I am! How the old troubles of every sort, so hard to bear, that befell in this house of Atreus, have ever made my heart to ache within my breast! But never yet have I endured a blow like this; for all the other troubles I bore patiently; but my beloved Orestes, on whom I spent my soul, whom I took from his mother at his birth and nursed, and the many and troublesome tasks—fruitless for all my enduring them—when his loud and urgent cries broke my rest. For the senseless thing one must nurse like a dumb beast—of course one must—by following its humour. For while it is still a babe in swaddling clothes, it has no speech at all—whether it be that hunger moves it, or thirst belike, or call of need—children’s young inwards work their own relief. These needs I would forecast; yet many a time, I trow, mistaken, having to wash the child’s linen—laundress and nurse had the same office. ’Twas I who, with these two handicrafts, received Orestes at his father’s hands. And now, unhappy that I am, I hear that

1 τοὺς ξένους: Pauw. 2 θέτο σκυθρωπὸν: Conington. 3 ὑφ’: Sidgwick. 4 ἐκεῖνον: Rob. 5 καὶ: Portus. 6 ῥ: Stanley. 7 στροφεύς: Rob. 8 πατρὸς m.
AESCHYLUS

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οστείχων τ' ἤτ' ἀνδρα τῶνδε λυμαντήριον οἰκών, θέλων δὲ τῶνδε πεύσεται λόγον.

ΧΟΡΟΣ

πῶς οὖν κελεύει νῦν μολείν ἐσταλμένον;

ΤΡΟΦΟΣ

ἡ3 πῶς; λέγ' αὕθις, ὡς μάθω σαφέστερον.

ΧΟΡΟΣ

εἰ4 ξὺν λοχίταις εἴτε καὶ μονοστιβή

ΤΡΟΦΟΣ

ἀγειν κελεύει ὁρυφόρους ὀπάνας.

ΧΟΡΟΣ

770

μὴ νυν σκ δ' ταὐτ' ἀγγέλλε5 δεσπότου στύγει- ἀλλ' αὐτὸν ἐλθείν, ὡς ἠδειμάντως κλῆ, ἀνωχθ' ὅσον τάχιστα γηθούση6 φρενί. ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος.7

ΤΡΟΦΟΣ

ἀλλ' ἡ φρονεῖς εἰ τοῖς νῦν ἡγγελμένοις;

ΧΟΡΟΣ

775 ἀλλ' εἰ τροπαίαν Ζεῦς κακῶν θήσει ποτέ.

1 οστείχων: Aldina.  2 τῶνδε . . . λόγων: Blomfield.  3 ἡ: Wellauer.  4 ἡ: Turn.  5 ἀγγέλε: Rob.  6 τάχιστ' ἀγαθούση: Pauw (ἀγαθούση Turn.).  7 κρυπτὸς: Blomfield from r.l. Schol. B on Hom. O 207; ὀρθοῦση φρενί: Musgrave from Eustathius and Schol. B on Hom. O 207. In both cases the line is quoted as from Euripides.

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he is dead. But I am on my way to fetch the man who wrought the ruin of the house, and glad enough will he be to hear these tidings.

CHORUS

How then arrayed does she bid him come?

NURSE

How—arrayed? Say it again that I may catch thy meaning better.

CHORUS

With his guards or, maybe, unattended.

NURSE

She bids him come with his retinue of spearmen.

CHORUS

Nay, do not thou give this message to our hated master; but with all speed and with a cheerful heart bid him come himself, alone, that he may be told without alarm. For in the mouth of a messenger a crooked message is made straight.¹

NURSE

What! Art thou glad of heart at the present news?

CHORUS

Why not, if Zeus at last may cause our ill wind to change?

¹ A proverbial saying, meant for the Nurse, and not for Aegisthus: "In passing through the mouth of its bearer a message may be changed as he pleases."
AESCHYLUS

ΤΡΟΦΟΣ
καὶ πῶς; Ὅρεστης ἐλπὶς οἴχεται δόμων.

ΧΟΡΟΣ
οὔπω· κακὸς γε μάντις ἂν γνοίη τάδε.

ΤΡΟΦΟΣ
τί φής; ἔχεις τι τῶν λελεγμένων δίχα;

ΧΟΡΟΣ
ἀγγελλ' ἱοῦσα, πρᾶσσε τᾶτεσταλμένα.
μέλειθ' θεοῖσιν ὁμπερ ἂν μέλη πέρι.

ΤΡΟΦΟΣ
ἀλλ' εἰμι καὶ σοὶς ταῦτα πείσομαι λόγοις.
γένοιτο δ' ὁς ἄριστα σὺν θεῶν δόσει.

ΧΟΡΟΣ

780 νῶν παραιτούμενα μοι, πάτερ Ζεῦ θεῶν Ὄλυμπίων,

785 δὸς τῶχας τυχεῖν δόμου κυρίως τὰ σῶφρον' εὐδαπλόμενοι ἢδεῖν.
διὰ δίκας πάν ἐπος ἐλακον. <ὁ> Ζεῦ, σὺ νυν φυλάσσοις.

ética, πρὸ δὲ δὴ ἥθορῶν
tὸν ἑσωθεν μελάθρων, Ζεῦ,
θέσ, ἐπεί νυν μέγαν ἀρας,
διδύμα καὶ τριπλὰ
παλέμπουν θέλων ἄμειψει.
THE LIBATION-BEARERS

Nurse

Nay, how can that be? Orestes, the hope of the house, is gone.

Chorus

Not yet; he were a poor prophet that would interpret thus.

Nurse

What sayest thou? Dost know aught beyond what has been told?

Chorus

Go, give thy message! Do what is bidden thee! The gods have care for that whereof they care.

Nurse

Well, I will go and do thy bidding. With the gods' blessing may all turn out for the best! [Exit

Chorus

Now at my supplication, O Zeus, father of the Olympian gods, grant that the fortunes of the house be firmly established, so that they who rightly desire the rule of order may behold it. In justice hath my every word been uttered. O Zeus, do thou safeguard it!

O Zeus, set him that is within the palace before his foes; since, if thou exaltest him, gladly will he pay thee with recompense twofold and threefold.

1 ἄγγελον: Rob.
2 μέλλει . . . μέλλην: Aldina.
3 παραιτούμεν’ ἐμοὶ: -μένη (-μένα Herm.) μοι Turn.
4 δὲ μοι: Bothe. 5 σωφροσύνην: Herm. 6 διαδικάσαι: Pauw.
7 ἥκεν δὲ: Herm. 8 τῶν ἔσω μ. ὁ ἥκεν: Seidler.
9 μῦν: Seidler. 10 ἀλας M (i in erasure).
'οσθὶ δ’ ἀνδρὸς φίλου πῶλον ἐδ-

ην ἤγεντ’ ἐν ἀρμασίων

πημάτων. <οὐ δ’> ἐν δρόμῳ προστιθεὶς

μέτρον κτίσονος σωζόμενον οὐθημὸν

tουτ’ ἰδεῖν διὰ πέδουν ἀνομένων βημάτων ὄρεγμα;

800

οἱ τ’ ἔσω δωμάτων

πλουτογαθή ὑμχὸν νομίζετε,

κλῦτε, σύμφρονες θεοί.

[ἄγετε] τῶν πάλαι πεπραγμένων

λύσασθ’ αἴμα προσφάτοις δίκαιος.

805

γέρων φόνος μηκέτ’ ἐν δόμοις τέκοι.

tὸ δὲ καλῶς κτίμενον ὦ μέγα ναῖων

οτίμουν, ἐν δός ἀνιδεῖν δόμον ἀνδρός,

cαὶ νῦν ἐλευθερίας φῶς

λαμπρὸν ἰδεῖν φιλίος

810

ὀμμασίν ἕκ δνοφερᾶς καλύπτρας.

ξυλλάβοι δ’ ἐνδίκως

παῖς ὁ Μαίας, ἐπεὶ φορώτατος

πρᾶξιν οὐρίαν θέλων.

815

[πολλὰ δ’ ἄλλα φανεί χρηίζον κρύπτα]. ἀσκοπον δ’ ἔπος λέγων

νῦκτα πρὸ τ’ ὀμμάτων σκότον φέρει,

καθ’ ἥμεραν δ’ οὐδὲν ἐμφανέστερος.

1 ἀρμασί: Herm. 2 <οὐ δὲ> O. Müller.
3 τίς ἄν: κτίσον Schoemann. 4 δάπεδον: Blomfield.
5 ἔσωθε: Herm. 6 πλουτογαθή: Turn.
7 κλῦτε: Dindorf. 8 σύμφρονες M, corr. m.
9 [ ] Schütz. 10 προσφάτοις M, σ supserc. m.
11 τάδε (or τώδε) altered to τόδε: Rob.
12 κταμενων M, κτάμενον m: Bamberger.
THE LIBATION-BEARERS

Bethink thee that the orphaned colt of one dear unto thee is harnessed to the chariot of distress. And do thou, setting bounds to his running, grant that we may see him keeping a steady pace over this course, in the straining stride of a gallop winning to the goal! ¹

And ye who within the house inhabit the inner chamber that exulteth in its wealth, hear me, ye gods, that feel with us! By fresh award redeem the blood of deeds done of old. May aged Murder cease to beget offspring in the house!

And thou, that tenantest the mighty, fair-builted cavern,² grant that the house of the man may lift up its eyes again in joy, and that with glad eyes from out its veil of gloom it may behold freedom's radiant light!

May Maia's son,³ as rightfully he ought, lend aid, for none can better waft a deed on a favouring course, when so he will; ⁴ but by his mysterious utterance he bringeth darkness o'er men's eyes by night, and by day he is no whit clearer.

¹ That is, let him bide his time by guarding against haste.
² The inner sanctuary of Apollo at Delphi was a narrow cave or vault in which, over a cleft, stood a tripod covered by a slab on which the prophetess sat (Athenaeus, 701c, Strabo, ix. 641).
³ Hermes, the patron of guile and god of eloquence.
⁴ The bracketed line 815 reads "And many another hidden thing he will make plain, if he desires."

¹³ ἐλευθερίως λαμπρῶς: Dindorf.
¹⁴ διμασί: διμασίν ἐκ Herm. ¹⁵ ἐπιφορωτάτος: Emperius.
¹⁶ θέλεν M, ω superscr. m. ¹⁷ [ ] Heimsoeth.
Aeschylus

καὶ τὸτ' ἦδη¹ κλυτοῦν²
dωμάτων λυτήριον,
θῆλυν οὐριοστάταν
οὐδὲ³ κρεκτοῦν γοα-
tὰν⁴ νόμον μεθήσομεν.
"πόλει τάδ'⁵ εὐ.

ἐμὸν ἐμὸν κέρδος αὐξέται⁶ τὸδ' ἀ-
tα δ' ἀποστατεῖ φίλων."

οὐ δὲ θαρσῶν, ὡταν ἦκη μέρος ἐργὼν, [έφ. γ.
ἐπαύσας Πατρὸς αὐδὰν
θροούσα [πρὸς σε] Τέκνον [πατρὸς αὐδὰν]⁷

[kai] πέραν⁸ ἀνεπίμομφον⁹ ἀταν.

Περσέως τ' ἐν φρεσίν¹⁰
cαρδίαν ἀνασχεθών,¹¹
tοῖς θ'¹² ὑπὸ χθονὸς φίλους,¹³
tοῖς τ' ἀνωθὲν προπράσσων

χάριτας¹⁴ ὀργάς λυγρᾶς,¹⁵ ἐνδοθεν
φοινίαν ἀταν τίθει,¹⁶ τὸν αὐτὸν δ'
exapolluwn¹⁷ μόρου.¹⁸

Ἀγίσσως

ηκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτων δὲ πεῦθομαι λέγεων των

ξένους μολόντας οὐδαμῶς ἐφίμερον,
μόρου δ' Ὀρέστου. καὶ τὸδ' ἀμφέρειν δόμωις
γένοιτ' ἄν ἄχθος δεμιατοσταγεῖς φῶνω
τῷ πρόσθεν ἐλκαίνουσι καὶ δεδηγμένοις.

πῶς ταῦτ' ἀλήθη καὶ βλέποντα δοξάσω;

¹ τότε δῆ: Blomfield. ² πλούτων: Bamberger. ³ ὁμοῖον: ovde Blomfield. ⁴ γοῦτων: Herm. ⁵ πόλει: τὰ δ': Blomfield. ⁶ αὔξεται altered to ἀέξεται.
THE LIBATION-BEARERS

And then at last with loud voice shall we sing the song of the deliverance of the house, the song that women raise when the wind sits fair, and not the shrill strain of them that mourn—"For the State this is well. To me, to me, this increaseth unto gain, and calamity holdeth aloof from those I love."

But do thou, with good courage, when the part of action comes, cry aloud the name "Father" when she exclaims "Son," and despatch the baneful but offenceless deed.

Uplift Perseus' spirit within thy breast, and for those dear to thee below the earth, and for those above, exacting the satisfaction of dire wrath, work bloody ruin within the house and utterly destroy the guilty cause of death.

[Enter Aegisthus]

AEGISTHUS

I have come not unasked but summoned by a messenger. 'Tis startling tidings that, as I hear, are told by certain strangers who have come, tidings far from welcome—that Orestes is dead. To lay this too upon the house would prove a fearful burthen when it is still festering and galled by the wound inflicted by a former murder. How can I deem this tale is the living truth? Or is it but a panic-stricken

[Notes]

7 πατρὸς ἔργῳ θρεποῦσα πρὸς σὲ τέκνου πατρὸς αὐδαν: Seidler.
8 καὶ περαίνων: Auratus.
9 ἐπίμομφων: Schütz.
10 φρεσίν: Aldina.
11 σχέθων: Grotend. 12 τοῖσδ': Rob.
13 φίλοσιν: Herm.
14 χάριτος: Schütz.
15 λυπρᾶς: Blomfield.
16 τιθεῖσ: Heath.
17 ἔξαπολλύς: Heimsoeth.
18 μόρον: Turn.
19 δείματοστάγ' ἐς: Vict.
20 ἐλκαίνοντι καὶ δεδηγμένῳ: Bamberger.
845 ἓ πρὸς γυναικῶν δεμιατούμενοι λόγοι

πεδάρσιοι θρόσκουσι, θυήσκοντες μάτην;

τί τώνδ' ἂν εἴποις ὡστε δηλώσαι φρένι;

ΧΟΡΟΣ

ἡκούσαμεν μέν, πυνθάνου δὲ τῶν ξένων

ἔσω παρελθών. οὐδὲν ἄγγελων σθένος

850 ὡς αὐτὸν¹ αὐτῶν² ἀνδρα πεύθεσθαι πάρα.³

ΑΙΓΙΣΘΟΣ

ιδεῖν ἐλέγξαι τ' αὖ⁴ θέλω τὸν ἄγγελον,

εἴτ' αὐτὸς ἢν θύησκοντος⁵ ἐγγύθεν παρὼν,

εἴτ' εξ ἀμαυρᾶς κληδόνος λέγει μαθῶν.

οὐτοί φρέν' ἂν⁶ κλέψειν⁷ ἀμματωμένην.

ΧΟΡΟΣ

855 Ζεῦ Ζεῦ, τί λέγω, πόθεν ἀρξώμαι

τάδ' ἐπευχομένη καπιθεάζουσ'⁸,

ὑπὸ δ' εὐνοίας

πῶς ἵσον εἰποῦσ' ἀνύσωμαι;

νῦν γὰρ μέλλονοι μιανθείσαι

πειραὶ κοπάνων ἀνδροδακτὼν

ὅ πάνυ θήσει 'Αγαμεμνονίων

οὐκὼν ὀλέθρον διὰ παντός,

ὃ πῦρ καὶ φῶς ἐπ' ἐλευθερία

860 δαίων ἀρχάς τε πολισσονύμοις

πατέρων <θ'> ἐξεἰ⁹ μέγαν ὀλβον.

τοιάνδε πάλην μόνος ὡν ἐφεδρος

dισσοίς μέλλει θείος¹⁰ Ὀρέστης

ἀψειν. εὖ δ' ἐπὶ νίκη.

¹ αὐτός: Canter.
² αὐτῶν: Turn.
³ πέρι: Portus.
⁴ αὖ in erasure m, εὖ (?) M.
report spread by women that leaps aloft to die away in nothingness? What canst thou tell me hereof to make it plain of comprehension?

CHORUS

We heard the tale, 'tis true—but pass within and make enquiry of the strangers. The sureness of a messenger's report is naught compared with one's own enquiry of the man himself.

AEGISTHUS

I wish to see the messenger and put him to the proof again—whether he himself was present at the death or but repeats from vague report what he has heard. No! Be sure he cannot cheat a mind that's open-eyed. [Exit

CHORUS

O Zeus, O Zeus, what am I to say? Wherewith shall I begin this my prayer and appeal to the gods? How, in my loyal zeal, can I succeed in finding words to match the need? Now is the moment when either the blood-stained edges of the blades that lay men low are utterly forever more to destroy the house of Agamemnon, or else, kindling a flaming light in freedom's cause, Orestes shall win both the sway over his realm and the rich possessions of his fathers. In such a bout our gallant Orestes, with none to second him, is now to cope with two. And may it be to triumph!

[A shriek is heard from within

5 ἢσ*κοτος M, ἢν θυνόσκοντος m and margin: Turn.
6 φρένα: Elmsley. 7 κλέψειαν: Stephanus.
8 καὶπιθοαξυσα (oa in erasure): Schütz.
9 ἐξεὶ πατέρων: Weil. 10 θείοις: Turn.

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Aeschylus

Agis

ἐ ἐ, ὀτότοτοι.

Χορός

870 ἔα ἐα μάλα·
πῶς ἔχει; πῶς κέκρανται δόμοις;
ἀποσταθῶμεν1 πράγματος τελουμένου,
ὅπως δοκῶμεν τῶν δ’ ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκυρωται τέλος.

Οἰκήθης

875 οἴμοι, πανοίμοι2 δεσπότου πεπληγμένον.3
οἴμοι μάλ’ αὕθις ἐν τρίτοις προσφεδέγμασιν.
Αὔγισθος οὐκέτ’ ἔστων. ἀλλ’ ἀνοίξατε
ὅπως τάχυστα, καὶ γνωαίκείους πύλας
μοχλοῖς χαλάτε· καὶ μάλ’ ἡβῶντος δὲ δεῖ,
880 οὐχ ὃς δ’ ἀρήξαι διαπεπραγμένος.4 τί γὰρ;
ἰοῦ ἵοւ.
κωφοῖς ἄντω καὶ καθεύδουσιν μάτην
ἀκραντα βάζω,5 ποί Κλυταμήστρα; τί δρᾷ;
ἔσκε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας
αὐχήν πεσεῖσθαι πρὸς δίκην6 πεπληγμένος.

Κλυταμήστρα

885 τί δ’ ἔστὶ χρῆμα; τίνα βοήθν ἵστης δόμοις;

Οἰκήθης

τὸν ζώντα καίνειν τοὺς τεθνηκότας λέγω.

1 άποσταθῶμεν M, ἁπο, σταθῶ μὲν m: Rob.
2 παν: οἴμοι: Porson.
3 τελουμένου: Schütz.
4 διαπεπραγμένον: Turn.
5 βάζω: Tucker.
6 προσδίκη: M, πρὸς δίκην G.
THE LIBATION-BEARERS

Aegisthus (within)

Oh! Oh! Woe is me!

Chorus

Ha! Ha! I say! How goes it? How has it been determined for the house? Let us stand aloof while the affair is still unsettled in order that we may be accounted blameless in this evil business. For the issue of the fighting has now been decided.

[The Chorus withdraws to the side of the scene; thereupon a servant of Aegisthus rushes in

Servant

Woe’s me, oh utter woe! My master’s slain! Woe’s me! yet again, for the third time, I cry. Aegisthus is no more! Come, open with all speed! Unbar the women’s door! And a right strong arm it needs—but not to help him who’s already slain—what good in that? Ho! ho! Am I shouting to the deaf and wasting my voice in vain on folk asleep? Where’s Clytaemestra gone? What is she doing? Her own neck, nigh the razor’s edge, is now like to fall, and rightly, beneath the stroke.

[Clytaemestra hurries in unattended

Clytaemestra

What’s this? What cry for help art thou raising in the house?

Servant

The dead are killing the living, I say.¹

¹ The Greek admits either meaning: “the dead are killing the living man” or “the living man is killing the dead.”
AESCYLUS

ΚΑΤΤΑΙΜΗΣΤΡΑ

οἱ ’γω.1 ξυνῆκα τοῦτο εξ ανιγμάτων. δόλοις ὀλούμεθ', ὤσπερ οὖν ἐκτείναμεν. δοῦῃ τις ἀνδροκημῆτα πέλεκυν ὡς τάχος· εἴδώμεν ἐπὶ νικῶμεν, ἡ νικώμεθα· ἐνταῦθα γὰρ δὴ τοῦτ’ ἀφικόμην κακοῦ.

ΟΡΕΣΤΗΣ

σὲ καὶ ματεῦω· τῶδε δ’ ἀρκοῦντως ἔχει.

ΚΑΤΤΑΙΜΗΣΤΡΑ

οἱ ’γω. τέθνηκας, φίλτατ’ Αἰγίσθου βία.

ΟΡΕΣΤΗΣ

φιλεῖς τὸν ἄνδρα; τοιγὰρ ἐν ταύτῳ τάφῳ κείσῃ· θανόντα δ’ οὕτι μὴ προδὼς ποτὲ.

ΚΑΤΤΑΙΜΗΣΤΡΑ

ἐπίσχεσι, ὦ παῖ, τόνδε δ’ αἴδεσαι,3 τέκνον, μαστόν, πρὸς ὦ σὺ4 πολλὰ δὴ βρίζων ἂμα οὐλοίσων εξήμελξας εὔτραφες γάλα.

ΟΡΕΣΤΗΣ

Πυλάδη, τί δράσω; μητέρ’ αἴδεσθ᾽ κτανεῖν;

ΠΥΛÀΩΗΣ

ποῦ δὴ5 τὰ λοιπὰ Λοξίου μαντεύματα

1 οἱ ἑγώ (and so ll. 893, 928).
2 ἡ: Turn.
3 δήσεται: Sophianus.
4 ὥκυ: φ σὺ Rob.
5 δαί: Auratus.
THE LIBATION-BEARERS

Clytaemestra

Oh me! I catch the meaning of the riddle. By guile we are to perish even as we slew. Someone give me a battle-axe, and quick! Let us know if we are victors or vanquished; for even to this have I come in this evil business.

[Exit Servant. The door is opened and the corpse of Aegisthus is discovered. Near by stands Orestes, and at a distance Pylades

Orestes

Thou art the very one I seek. He yonder—he has had enough.

Clytaemestra

Oh me! Dead, valiant Aegisthus, my beloved!

Orestes

Thou lovest the man? Then in the same grave shalt thou lie; and never shalt thou abandon him in death.

Clytaemestra

Hold, my son! Have pity, child, upon this breast at which full oft, sleeping the while, with toothless gums thou didst suck the milk that nourished thee.

Orestes

Pylades, what shall I do? Shall I for pity spare my mother?

Pylades

What then becomes henceforth of Loxias' oracles,
AESCHYLUΣ

τὰ πυθόχρηστα, πιστὰ δ’ εὐορκώματα; ἀπαντάς ἔχθροὺς τῶν θεῶν ἥγου πλέον.

ΟΡΕΣΤΗΣ

κρίνω σὲ νικᾶν, καὶ παρανεῖς μοι καλῶς. ἐποὺ, πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω.  
καὶ ζῶντα γάρ νῦν κρείσσον ἡγήσω πατρός· τούτω θανοῦσα ξυγκάθευδ’, ἐπεὶ φιλεῖς 
τὸν ἄνδρα τούτον, ὅν δ’ ἐχρῆν φιλεῖν στυγεῖς.

ΚΑΤΤΑΙΜΗΣΤΡΑ

ἔγω σ’ ἔθρεψα, σὺν2 δὲ γηράναι θέλω.

ΟΡΕΣΤΗΣ

πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί; 

ΚΑΤΤΑΙΜΗΣΤΡΑ

ἡ Μοῖρα τούτων, ὃ τέκνον, παρατία.

ΟΡΕΣΤΗΣ

καὶ τόνδε τοῖνυν Μοῖρ’ ἐπόροσυνεν3 μόρον.

ΚΑΤΤΑΙΜΗΣΤΡΑ

οὐδὲν σεβίξῃ γενεθλίους ἄρας, τέκνον; 

ΟΡΕΣΤΗΣ

τεκοῦσα γὰρ μ’ ἔρριψας ἐς τὸ δυστυχεῖς.

1 κρέσσων' altered to κρέσσον': Turn. 
2 νῦν: Auratus.  
3 ἐπόρσυνεν: Turn.
THE LIBATION-BEARERS

declared at Pytho, and of our covenant pledged on oath? Count all men thy enemies rather than the gods.

ORESTES

I judge thee victor; thou counsellest me well. [To Clytaemestra] Come, this way! By his very side I mean to kill thee. And since, while he lived, thou heldest him a better man than my sire, sleep with him in death, since he is the man thou lovest, but hadst hate for him whom thou wast bound to love.

CLYTAEMESTRA

'Twas I who nourished thee, and with thee I would grow old.

ORESTES

What! Slay my father and then make thy home with me?

CLYTAEMESTRA

Fate, my child, must share the blame for this.

ORESTES

Then it is Fate that hath worked this thy death likewise.

CLYTAEMESTRA

Hast thou no awe of a parent's curse, my son?

ORESTES

Thou gavest me birth and yet didst cast me out to misery.

247
AESCHYLUS

ΚΑΤΤΑΙΜΗΣΤΡΑ

οὗτοι σ' ἀπέρρυψ' εἰς δόμους δορυξένους.

ΟΡΕΣΤΗΣ

915 αἰκώσ ἐπράθην ὁν ἔλευθέρον πατρός.

ΚΑΤΤΑΙΜΗΣΤΡΑ

ποῦ δῆθ' ὁ τίμος, ὄντων ἀντεδεξάμην;

ΟΡΕΣΤΗΣ

αἰσχύνομαι σοι² τοῦτ' ὀνειδίσασι σαφῶς.

ΚΑΤΤΑΙΜΗΣΤΡΑ

μὴ ἄλλ' εἴφ' ὁμοῖως καὶ πατρός τοῦ σοῦ μάτας.

ΟΡΕΣΤΗΣ

μὴ 'λεγχε τὸν πονοῦντ' ἔσω καθημένη.

ΚΑΤΤΑΙΜΗΣΤΡΑ

920 ἁλγός γυναιξὶν ἄνδρος εἰργεσθαι, τέκνον.

ΟΡΕΣΤΗΣ

τρέφει δὲ γ' ἄνδρὸς μόχθος ἥμενας ἔσω.

ΚΑΤΤΑΙΜΗΣΤΡΑ

κτενεῖν ἑοικας, ὃ τέκνον, τὴν μητέρα.

1 δικώς: Bothe. 2 σου: Canter.
THE LIBATION-BEARERS

CLYTAEMESTRA

Nay, surely I cast thee not out in sending thee to the house of an ally.

ORESTES

Vilely was I sold, son though I was of a freeborn sire.

CLYTAEMESTRA

Where then is any price I got for thee?

ORESTES

Shame forbids that I should reproach thee with that outright.

CLYTAEMESTRA

Nay, but fail not to proclaim likewise the follies of that father of thine.

ORESTES

Accuse him not who toiled whilst thou wert sitting idle at home.

CLYTAEMESTRA

'Tis a cruel thing, my child, for women to be deprived of a husband.

ORESTES

Aye, but it is the husband's toil that supports them the while they sit at home.

CLYTAEMESTRA

Thou art resolved, it seems, my child, to slay thy mother.
ΑΕΣΧΥΛΟΣ

ΟΡΕΣΤΗΣ
σὺ τοι σεαυτὴν, ὦκ ἐγὼ, κατακτενεῖς.

ΚΑΤΤΑΙΜΗΣΤΡΑ
δόρα, φύλαξαι μητρὸς ἐγκότους κύνας.

ΟΡΕΣΤΗΣ

925 τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρεῖς τάδε;

ΚΑΤΤΑΙΜΗΣΤΡΑ
ἐοικά θρηνεῖν ζῶσα πρὸς τύμβουν μάτην.

ΟΡΕΣΤΗΣ

πατρὸς γὰρ αἷσα τόνδε ὁσύριζει1 μόρον.

ΚΑΤΤΑΙΜΗΣΤΡΑ
οἳ ἵνα τεκοῦσα τόνδ᾽ ὁφυν ἐθρεψάμην.

ΟΡΕΣΤΗΣ

930 ἡ κάρτα μάντις οὐξ ὀνειράτων φόβος.

ΧΟΡΟΣ

στένω μὲν οὖν καὶ τῶν δε συμφορὰν διπλῆν.

1 πορίζει altered to σ’ ὁμίζει: Elmsley. 2 κάνεσγ’: Pauw.

1 "To wail to a tomb" was a proverbial expression according to the Scholiast, who cites the saying, "'tis the same thing to cry to a tomb as to a fool." Here, though in strictness ζῶσα is added only to point the contrast with τύμβου— the sentient being with the senseless thing—it also defines the application of τύμβου to Orestes; and its
"Tis thou who wilt slay thyself, not I

Take heed, beware the wrathful sleuth-hounds that avenge a mother.

But my father's—how shall I escape them, if I leave this deed undone?

Methinks, still living, I wail before a tomb in vain.

Aye, for 'tis my father's fate that marks out this doom for thee.

Ah me, this is the serpent that I bare and suckled!

Aye, a prophet in sooth was the terror from thy dream. Thou slewest whom thou shouldst not; so suffer what should not be.

[He forces Clytaemestra within; Pylades follows]

I have sorrow indeed even for these in their two-

servation serves to suggest that Clytaemestra means that, though living, she is bewailing her own death.
AESCHYLUS

ἐπεὶ δὲ πολλῶν αἵματων ἐπήκρισε
tλῆμων Ὄρεστης, τοῦθ' ὦμοις αἱρούμεθα,
ὁφθαλμῶν οὐκών μὴ πανάλεθρον πεσεῖν.

935 ἐμολε μὲν δίκα Πριμᾶδας χρόνω, [στρ. α]
[βαρύδικος1 ποιών:
ἐμολε δ' ἐς δόμων τῶν Ἀγαμέμνονος
dιπλῶς λέων, διπλῶς Ἀρης.
ἐλασε2 δ' ἐς τὸ πᾶν
940 ὁ πυθόχρηστος3 φυγᾶς
θεόθεν εὐθείᾳ ὕμμημένος.

ἐπολολύξετ' ὦ δεσποσύνων δόμων [ἐφυμ. α]
[ἀναφυγάς5 κακῶν καὶ κτεάνων τριβᾶς6
ὑπα7 δυοῖν μιαστόροιν,]
945 δυσοίμοιν τύχας.

ἐμολε δ' ὦ μέλει κρυπταδίου μάχας [ἀντ. α]
dολιώφρων ποιών:
ἐθνε δ' ἐν7 μάχα χερὸς ἐτήτυμος
Διὸς κόρα—Δίκαιον δὲ νῦν
950 προσαγορεύμεν βροτοῖ τυχόντες καλῶς—
ολέθριον πνέουσ' εὐ ἐκθροίς κότον.

942 <ἐπολολύξετ' ὦ δεσποσύνων δόμων [ἐφυμ. α]
943 ἀναφυγάς κακῶν καὶ κτεάνων τριβᾶς
944 ὑπα δυοῖν μιαστόροιν,
945 δυσοίμοιν τύχας.>10

τάπερ ὁ Λοξίας ὁ Παρνασσίας11 [στρ. β]

1 καρύδικος: Vict. 2 ἐλασκ: Pauw.
3 πυθόχρηστας, with η over a m: Butler.
4 εὐφραδαίσιον: Herm.
fold downfall. Yet, since sore-tried Orestes hath mounted the crest of many deeds of blood, we would rather have it thus—that the eye of the house should not perish utterly.

As unto Priam and his sons justice came at last in crushing retribution, so unto Agamemnon’s house came a twofold lion, twofold slaughter. Unto the uttermost hath the exile, the suppliant of Pytho’s god, fulfilled his course, urged justly on by counsels from above.

Oh raise a shout of triumph over the escape of our master’s house from its misery and the wasting of its wealth by a polluted pair, even from a toilsome fate!

And he hath come whose part is the crafty vengeance of stealthy attack; and in the battle his hand was guided by her who is in very truth daughter of Zeus, breathing wrath to the death upon her foes. Justice we mortals call her name, hitting well the mark.2

Oh raise a shout of triumph over the escape of our master’s house from its misery and the wasting of its wealth by a polluted pair, even from a toilsome fate!

The commands loud proclaimed by Loxias, tenant

1 As a “twofold” lion (Clytemnestra and Aegisthus) has ravaged the house, so there has been a twofold slaughter by its defenders. There is no reference to Orestes and Pylades or to Agamemnon and Cassandra.

2 Δίκα is here derived from Δί(δίσ) κ(όρα), “daughter of Zeus.”

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AESCHYLUS

μέγαν ἑχὼν μυχὸν χθονὸς ἐπωρθιά-ξεν1 ἀδόλως δόλοις2
βλάβαι3 ἐγχρονισθείσαι4 ἐποίχεται.
†κρατεῖται πῶς τὸ θείον παρὰ τὸ μὴ
ὕπουργεῖν κακοῖς†.

ἀξία5 δ’ οὐρανοῦχον ἀρχὰν σέβειν.

πάρα τε φῶς ἰδεῖν
μέγα6 τ’ ἀφηρέθην ψάλιον οἰκέων.
ἀναγε μᾶν8 δόμου9. πολὸν ἄγαν χρόνον
χαμαίπτεις ἐκεῖσθ10 ἀεὶ.11

965 τάχα δὲ παντελῆς χρόνος ἀμείβεται
πρόθυρα δωμάτων, ὅταν ἀφ’ ἐστίας
πᾶν ἐλαθῆ12 μόσος
καθαρμοῦν13 ἀτὰν ἐλατηρίοις.14
τύχαι δ’ εὐπροσωποκοίται15 τὸ πᾶν
ἰδεῖν [ἀκούσαι]16 πρεμυνεῖς17
μετοίκοις δόμου18 πεσοῦνται πάλιν.

πάρα τε φῶς ἰδεῖν

962 <μέγα τ’ ἀφηρέθην ψάλιον οἰκέων.
963 ἀναγε μᾶν δόμου. πολὸν ἄγαν χρόνον
964 χαμαίπτεις ἐκεῖσθ’ ἀεὶ.>19

ΟΡΕΧΤΗΣ

"ιδέοθε χώρας τὴν διπλῆν τυραννίδα
πατροκτόνους τε δωμάτων πορθήτορας.

1 ἐπ’ ὄχθει ἅξεν: Meineke.
2 δόλιας: Schütz.
3 βλαπτομένων: H. L. Ahrens.
4 ἐν χρόνοις θείσαι: Bothe from χρονισθείσαι Herm.
5 ἅξιον: Herm.
6 μέγαν: Stanley.
7 οἶκων: Sidgwick.
8 ἀναγεμάν μ, ἀναγε μᾶν μ.
9 δόμοις: Herm.

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of Parnassus’ mighty cavern shrine, with guileless guile assail the mischief that has become inveterate. May the word of God prevail that so I serve not the wicked! It is right to reverence the rule of Heaven.

Lo, the light hath come, and I am freed from the cruel curb that restrained the household. Arise, ye halls! Too long a while have ye lain prostrate on the ground.

But soon shall all-accomplishing Time pass the portals of the house when from the hearth all pollution shall be driven by cleansing rites that drive out calamity. The dice of fortune shall change as they fall and lie with faces full fair to behold, well-disposed to those who sojourn in the house.

Lo, the light hath come, and I am freed from the cruel curb that restrained the household. Arise ye halls! Too long a while have ye lain prostrate on the ground.

[Orestes with the branch and wreath of a suppliant is disclosed standing by the bodies. With him are Pylades and attendants who display the robe of Agamemnon

Orestes

Behold this pair, oppressors of the land, who slew my sire and made plunder of my house! Majestic

1 The translation is based on Hermann’s text: κρατεῖτω δ’ ἐπος τὸ θεῖον τὸ μὴ μ’ ὑπουργεῖν κακοῖς.

10 χαμαιπετεῖσε κείσθ’: Schwenk.
11 αἱεῖ: Aldina.
12 μῦσος πᾶν ἐλάσει M, with η over ει m: ἐλαθῇ Kayser; transposed by Bamberger.
13 καθαρμοῖς: Herm. 14 ἀπαν ἐλατήριον: Schütz.
15 τύχα δ’ εὐπροσομπω (with i over final ω) κοίται: Franz.
16 [ ] Herm. 17 θρεομένωις: Paley.
AESCHYLUS

975 σεμνοὶ μὲν ἦσαν ἐν θρόνοις τὸθ' ἡμενοι, φίλοι δὲ καὶ1 νῦν, ὡς ἐπεικάσαι πάθῃ πάρεστιν, ὄρκος τ' ἐμμένει πιστῶμαι.

980 ξυνώμοσαν μὲν θάνατον ἄθλιω2 πατρὶ καὶ ξυνθανεῖσθαι· καὶ τάδ' εὐόρκως ἔχει.

985 ἣδεσθε δ' αὐτέ, τόντι ἐπήκουι κακῶν, τὸ μηχάνημα, δεσμὸν ἄθλιῳ πατρὶ, πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα.

990 ἐκτείνατ' αὐτὸ3 καὶ κύκλῳ παραστάδον στέγαστρον ἄνδρος δεῖξαθ', ὡς ἦδη πατήρ, οὐχ οὐμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε Ἡλίος, ἄναγνα μητρός ἐργα τῆς ἐμῆς, ὡς ἀν παρῇ μοι μάρτυς ἐν δίκῃ ποτὲ, ὡς τόντ' ἔγω μετῆλθον ἐνδίκως μόρον τὸν μητρός. Αἰγίσθον γὰρ οὐ λέγω4 μόρον· ἔχει γὰρ αἰσχυντῆρος, ὡς νόμος,5 δίκην·

995 ἣτις δ' ἐπ' ἄνδρι τοὺτ' ἐμήσατο στύγοις, εξ οὗ6 τέκνων ἤνεγχ' ὑπὸ7 ζῶνην βάρος, φίλον τέως, νῦν δ' ἐξθρόν, ὡς φαίνει, κακόν, τί σοι δοκεῖ; μυραινά γ' εἴτ'8 ἐχιδν' ἐβμ.

1 τε καί: Abresch. 2 ἄθλιως: Portus. 3 αὐτὸν: Auratus. 4 ψέγω: Turn. λέγω from Schol. 5 νόμος: Portus. 6 ἐκ σοῦ: Rob. 7 ἔκ ἕχῃ ὑπὸ: Vict. 8 τ' ἦτ' with γ over the first τ m: Herm. 9 θιγοῦσαν: θιγοῦσ' ἀν Rob., θιγοῦσ' ἀν Blomfield. 10 κάνδικον: H. L. Ahrens.
THE LIBATION-BEARERS

they were once what time they sat upon their thrones, and loving even now, as one may judge by what hath befallen them; and their oath holds true to their pledges. Together they swore a league of death against my unhappy father, and together they swore to die; and well have they kept their oath.

But now again behold, ye who hearken to this disastrous cause, the device for binding fast my unhappy father, wherewith his hands were manacled, his feet were fettered. Spread it out! Stand round in a throng, and display it—a covering for a man!—that the Father (not mine, but he that surveyeth all things in this world, the Sun) may behold the impious work of my own mother; and so in the day of judgment may be present as my witness that with just cause I pursued this death, even my mother's; for of Aegisthus' death I speak not; for he hath suffered the adulterer's punishment as the law allows.

But she who devised this abhorrent deed against her husband, whose children she had conceived, a burthen beneath her zone, a burthen sometime dear, but now, as the event shows, of deadly hate—what thinkest thou of her? Had she been born sea-snake or viper, methinks her very touch without her bite had made some other to rot, if shamelessness and wickedness of spirit could do it.

[He takes up again the bloody robe

What name shall I give it, be I never so fair-spoken? A trap for a wild beast? Or a covering for a corpse in his bier,\(^1\) wrapt round his feet? No, rather 'tis a net—a hunting-net, you might call it,

\(^1\) δροίτης κατασκήνωμα also means "curtain of a bath."
ΑΕΣΧΥΛΟΣ

1000 ἀρκνὸν τ' ἃν1 εἶπος καὶ ποδιστήρας πέπλους,
tουαύτον ἃν2 κτήσαιτο φηλήτης3 ἀνήρ,
ξένων ἀπαίνηται κάργυροστερῆ
βίον νομίζων,4 τῶδε τ' ἂν δολώματι
πολλοὺς ἀναίρον πολλὰ θερµαίνοι φρένα.5

tοιάδ' ἐμοὶ ἔνυνικος ἐν δόµοισι µή
γένοιτ' ὀλοίµην πρόσθεν6 ἕκ θεῶν ἀπαίς.

ΧΟΡΟΣ

αἰαὶ7 <αἰαί> µελέων ἔργων·
στυγερῷ θανάτῳ διεπράχθης.
ἐ ἔ,
µύµνοντι δὲ καὶ πάθος ἀνθεὶ.

ΟΡΕΣΤΗΣ

1010 ἐδρασεν ἦ οὐκ ἐδρασε8; µαρτυρεῖ δὲ µοι
φάρος τόδ', ὡσ ἐβαψεν Αἰγίσθου ξίφος.
φόνου δὲ κηκὺς ξὺν χρόνῳ ξυµβάλλεται,
πολλὰς βαφᾶς φθείρουσα τοῦ ποικίλµατος
νῦν αὐτὸν αἰνῶ, νῦν ἀποµώζω παρῶν,
πατροκτόνων θ' υφασµα προσφωνῶν τόδε.
ἀλγῷ µὲν ἔργα καὶ πάθος γένος τε πάν,
ἀξιλα νίκης τήσδ' ἔχων µιᾶσµατα.

ΧΟΡΟΣ

1015 οὔτις µερότων ἀσινῆς9 βίοτον
dιὰ παντὸς10 ἀπήµον11 ἀµείψει.12
ἐ ἔ,13

1020 µόχθος14 δ' ὁ µὲν αὐτίχ', ὁ δ' ἦξει.15

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1 δ' ἄν: Herm.
2 τουαύτο µᾶν: Turn.
3 φηλήτης: Scaliger.
4 νοµίζω: Turn.
5 φρένη: Lobeck.
6 πρόσθ': Turn.
THE LIBATION-BEARERS

or robes to entangle a man's feet. This were the sort of thing a highwayman might get, who tricks strangers and plies a robber's trade; and with this cunning snare he might slay many a man and gladden his heart thereby.

May such a woman not dwell with me in my house! Ere that God grant I perish childless!

CHORUS

Alack, alack, woeful work! Wretched was the death that ended thee. Alas! alas! And for him that surviveth suffering also is blossoming.

ORESTES

Did she the deed or not? Nay, my witness is this vesture, dyed by Aegisthus' sword. 'Tis of blood this stain, that aideth time to spoil the many tintures of broidered stuff.

Now at last do I speak his praises; now at last I am present to make lament for him, as I address this web that wrought my father's death; howbeit I grieve for deed and punishment and for the whole race—my victory is a pollution none need envy.

CHORUS

No mortal wight shall scatheless pass his life free from all suffering unto the end. Alas! Alas! One tribulation cometh to-day, another the morrow.
ΑΕΣΧΥΛΟΣ

ΟΡΕΣΤΗΣ

ἀλλ', ὡς ἂν εἰδήτ', οὐ γὰρ 1 οἶδ' ὅτη τελεῖ, ὥστερ ξὶν ἔπποις ἦνιοστρόφω 2 δρόμου ἐξωτέρω: φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι: πρὸς δὲ καρδία φόβος ἄδειον ἔτοιμος ἦδ' ὑπορχεῖσθαι κότῳ.

εἰς δ' ἐτ' 3 ἐμφρων εἰμί, κηρύσσω φίλοις κτανεῖν τέ φημι μητέρ', οὐκ ἀνευ δίκης, πατροκτόνον μίαςμα καὶ θεῶν στύγος.

καὶ φίλτρα τῶλης τῇσδε πλεοστηρίζομαι τὸν πυθόμαντιν Λοξίαν, χρῆσαντ' ἐμοὶ πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς εἶναι, παρέντα δ'—οὐκ ἔρω τὴν ζῆμιαν· τὸξω γὰρ οὔτε πημάτων ἐφιξεται. 4

καὶ νῦν ὀράτε μ', ὡς παρεσκευασμένος ἦν τῶδε θαλλὼ καὶ στέφει προσίζομαι μεσόμφαλόν θ' ὕδρυμα, Λοξίου πέδου, πυρὸς τε φέγγος ἀφθιτον κεκλημένον, φεύγων τὸδ' αἴμα κοινὸν οὐδ' ἐφ' ἐστίν 5 ἄλλην τραπέζθαι Λοξίας ἐφέτο.

και μαρτυρεῖν μὲν ὡς 6 ἐποροσύνθη κακὰ τάδ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω· ἐγὼ δ' ἀλήθης τῆσδε γῆς ἀπόξενον, ξὼν καὶ τεθηκὼς τάσθε κληδόνας λιπῶν.

ΧΟΡΟΣ

ἀλλ' εὖ γ' ἔπραξας, 7 μηδ' ἐπιζευχθης τομα 8

1 ἀλλοσάν εἰ δὴ τούτ' ἄρ: ἀλλ' ὡς ἂν Blomfield, εἰδήτ' Martin, Emperius, οὐ γὰρ Erfurdt.
2 ἦνιοστρόφων: Stanley. 3 εἰς δὲ ὑ' supplied by m: Rob.
4 προσίζομαι: Schütz from Schol. 5 ἐφέτοιν: Turn.

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THE LIBATION-BEARERS

ORESTES

But—since I would have you know—for I know not how 'twill end—methinks I am a charioteer driving my team far outside the course; for my wits, hard to govern, whirl me away o'ermastered, and at my heart fear is fain to sing and dance to a tune of wrath. But while I still retain reason, I proclaim to those who hold me dear and declare that not without justice did I slay my mother, polluted murderess of my father, and a thing loathed of Heaven.

And as for the promptings that gave me courage for this deed, I offer as my chiefest surety Loxias, Pytho's prophet, who declared that, if I did this deed, I should stand clear of evil charge, but if I forebore—I will not name the penalty; for no bow-shot could reach such height of woe.

And now behold me, how, armed with this branch and wreath, I go as suppliant to earth's central seat, Loxias' demesne, and to the bright fire famed "imperishable," an exile for this deed of kindred bloodshed; to no other hearth did Loxias bid me turn. And as to the manner how this evil deed was wrought, I charge all men of Argos in time to come to bear me witness. I go forth a wanderer, strangered from this land, leaving behind, in life or death, this report of me.

CHORUS

Nay, thou hast done well. Therefore yoke not

1 In the Delphic shrine there was an undying fire.

6 μοι μενέλεως: μὲν ὤς Blomfield, who put l. 1041 after l. 1039, reversing the order in M.
7 τε πράξας: Tyrwhitt. 8 ἐπιζεύχθη: Heath.
AESCYLUS

1045 φήμη πονηρά¹ μηδ’ ἐπιγλωσσῷ κακά, ἔλευθερώσας πάσαν Ἀργείων² πόλιν, δυνῶν δρακόντων εὐπετῶς τεμών κάρα.

ΟΡΕΧΤΗΣ

ἀ’, ἄ.
δμωάι γυναῖκες, αἴδε Γοργώνων δίκην φαιοχίτωνες καὶ πεπλεκτανημέναι πυκνῶς δράκουσιν· οὐκέτ’ ἀν μείναμι’⁵ ἓγώ.

ΧΟΡΟΣ

tίνες σε δόξαι, φίλτατ’ ἀνθρώπων πατρί, στροβοῦσιν; ἵσχε, μὴ φόβου νικῶ⁴ πολύ.

ΟΡΕΧΤΗΣ

οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί· σαφῶς γὰρ αἴδε μητρός ἐγκοτοί κύνες.

ΧΟΡΟΣ

1055 ποταίνων γὰρ αἰμά σοι χεροῖν ἔτι· ἐκ τῶνδε τοι ταραγμὸς ἐς φρένας πίπτει.

ΟΡΕΧΤΗΣ

ἀναξ Ἀπόλλων, αἴδε πληθύουσι ⁵ δή, καξ ὁμμάτων στάξουσιν αἰμα δυσφιλές.

ΧΟΡΟΣ

eἰς σοὶ² καθαρμός· Λοξίας² δὲ προσῳγών ἔλευθερών σε τῶνδε πημάτων κτίσει.

¹ φήμαι πονηραῖ : Heath. ² ἀργείην M, ἀργείων G.
thy tongue to ill-omened speech nor let thy lips give vent to evil bodings, since thou hast freed the whole realm of Argos by lopping off with happy stroke the heads of two serpents.

ORESTES

Ah, ah! Ye handmaidens, see them yonder—like Gorgons, stoled in sable garb, entwined with swarming snakes! I can no longer stay.

CHORUS

What fancies disturb thee, thou dearest of sons unto thy sire? Hold, be not greatly overborne by fear.

ORESTES

To me these are no fancied troubles. For in very truth yonder are the wrathful sleuth-hounds that avenge my mother.

CHORUS

'Tis that the blood is still fresh upon thy hands—this is the reason of the disorder that assails thy wits.

ORESTES

O lord Apollo, lo! now they come in troops, and from their eyes they drip loathsome blood!

CHORUS

One way there is to cleanse thee—Loxias' touch will set thee free from this affliction.

3 οὐκ ἐτ' ἀμφεῖνοιμ': Tzetzes, An. Ox. iii. 359 (reading δεινοῖς δρακ. κτλ.).
4 φοβοῦ νικῶν: Porson.
5 πληθύνουσαι: Turn.
6 εἰσον altered to εἰσα' ὄ: Erfurdt.
7 λοξίον: Auratus.
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AESCHYLUS

ORESTHEΣ

إمكانية مَنَعُ عَرَبِةٍ فَسَدَّ، ≡γώ δ’ ὅρω.
إلاًْνομاَي دَوُّكَكُت’ أَنَ مَهْينَام’’ ≡γώ.

ΧΟΡΟΣ

锷’ِ إِبْتِعْحِيُس، كَلِى أُإِوُضُطِعُونَ فِرْفِرُون
θεός فِلْحَاسُوُي كَأْرِيَوُي سُمْفُورَائِس.

1065

οδε τοι μελάδροις τοις βασιλείοις
τρίτος αὖ χειμών
πνεύσας2 γονίας ἐτελέσθη.
παιδοβόροι3 μέν πρώτον ὑπήρξαν
μόχθοι τάλανες [τε Θυέστου].4

1070

dεύτερον ἀνδρὸς βασίλεια πάθη;
λουτροδάκτος δ’ ὁλετ’ ‘Ἀχαιῶν
πολέμαρχος ἀνήρ.
νῦν δ’ αὖ τρίτος ηλθέ ποθεν σωτήρ,
ἡ μόρον εἴπω;

1075

ποι δῆτα κρανεῖ, ποι καταλήξει
μετακομισθέν μένος ἀτης;

1 κοῦκ ἐτ’ ἀμμείναμ’’ : Rob. 2 πνεύσας : Scaliger. 3 παιδόμοροι : Auratus. 4 [ ] Herm.
THE LIBATION-BEARERS

ORESTES

Ye see them not, but I see them. I am pursued. I can no longer stay. [Rushes out

CHORUS

Then blessings go with thee; and may God watch kindly o'er thee and guard thee with favouring fortune!

Lo! Now again, for the third time, hath the tempest of the race burst upon the royal house and run its course. First, at the beginning, came the cruel woes of children slain for food; next, the fate of a man, a king, when, murdered in a bath, perished the war-lord of the Achaians. And now, once again, hath come somewhence, a third, a deliverer—or shall I say a doom? Oh when will it work its accomplishment, when will the fury of calamity, lulled to rest, find an end and cease?
TA TOU ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΙΘΙΑΣ ΠΡΟΦΗΤΙΣ
ΑΠΟΛΛΩΝ
ΟΡΕΣΤΗΣ
ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ
ΧΟΡΟΣ ΕΤΜΕΝΙΔΩΝ
ΑΘΗΝΑ
ΠΡΟΠΟΜΠΙΟΙ

DRAMATIS PERSONAE

The Pythian Prophetess
Apollo
Orestes
Shade of Clytaemestra
Chorus of Furies
Athena
Escort

Scene.—(1) The temple of Apollo at Delphi;
(2) Athena’s temple at Athens.
Time.—The heroic age.
Date.—458 B.C., at the City Dionysia.
ARGUMENT

The priestess of Apollo discovers Orestes as a suppliant in the inner shrine of the god at Delphi, and fronting him the Erinyes of his mother, a band of fearsome creatures who, wearied with the pursuit of the fugitive, have fallen on sleep. Under promise of his support, Apollo bids Orestes flee to Athens, where he shall submit his case to judgment and be released from his sufferings. The ghost of Clytaemestra rises to upbraid the sleeping Erinyes because of their neglect, whereby she is dishonoured among the other dead. Awakened by her taunts, they revile Apollo for that he has given sanctuary to a polluted man whom they rightly pursue by reason of their office—to take vengeance on all who shed kindred blood.

The scene shifts to Athens, whither his pursuers have tracked their prey. Orestes, clasping the ancient image of Pallas, implores her protection on the plea that the blood upon his hands has long since been washed away by sacred rites and that his presence has worked harm to none who have given him shelter. The Erinyes chant a hymn to bind the soul of their victim with its maddening spell. In answer to Orestes' call, the goddess appears and with the consent of the Erinyes undertakes to judge the case, not by herself alone but with the assistance of a chosen number of her best citizens who are to constitute the jury.
The trial opens with Apollo present as advocate of his suppliant and as representative of Zeus, whose commands he has merely to set forth in all his oracles. Orestes, he declares, slew his mother by his express behest. The accused confesses to the deed but urges in his defence that in killing her husband Clytaemestra killed his father and that his accusers should justly have taken vengeance upon her. On their rejecting this argument on the ground that the murderess was not blood-kin to him she murdered, Orestes denies blood-kinship with his mother; in which contention he is supported by Apollo, who asserts that the father alone is the proper parent of the child, the mother being only the nurse of the implanted seed.

Athena announces that the court, the first to try a case of homicide, is now established by her for all time to come. The jury cast their ballots; and the goddess, declaring that it is her duty to pronounce final judgment on the case, makes known that her vote is to count for Orestes, who is to win if the ballots are equally divided. Proclaimed victor by the tie, Orestes quits the scene; his antagonists threaten to bring ruin on the land that has denied the justice of their cause. It is the part of Athena by promises of enduring honours to assuage their anger; and now no longer Spirits of Wrath but Spirits of Blessing, they are escorted in solemn procession to their sanctuary beneath the Hill of Ares.
ΕΤΜΕΝΙΔΕΣ

ΠΤΩΙΑΣ

Πρώτον μὲν εὐχὴ τῇ τῇ πρεσβεύω θεῶν τῆν πρωτόμαντιν Γαίαν· ἐκ δὲ τῆς Θέμων, ἢ δὴ τὸ μητρὸς δευτέρα τὸδ' ἐξετο μαντεῖον, ὡς λόγος τις· εὖ δὲ τῷ τρίτῳ λάχει, θελούσης, οὐδὲ πρὸς βίαν τινὸς, Τιτανίος ἀλη παῖς Χθοῦς καθέζετο, Φοίβη· δίδωσι δ' ἢ γενέθλιον δόσιν Φοίβων· τὸ Φοίβης δ' ἄνωμ' ἔχει παρώνυμον. λυπῶν δὲ λύμνην Δηλίαν τε χοιράδα, κέλσας ἐπὶ ἄκτας ναυτόρους τὰς Παλλάδος, ἐς τίρκε γαίαν ἠλθε Παρνησοῦ θ' ἓδρας. πέμπουσι δ' αὐτὸν καὶ σεβιζουσι μέγα κελευθοποιοὶ παιδεῖ Πηφαίστου, χθόνα ἀνήμερον τιθέντες ἠμερωμένην. μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεως, Δελφὸς τε χώρας τῇ τῇ πρωτήτης ἄναξ· τέχνης δὲ νῦν Ζεὺς ἐνθεον κτίσας φρένα ἵξει τέταρτον τοῖσοδ' μάντων ἐν θρόνοις· Διὸς προφήτης δ' ἐστὶ λοξίας πατρός. τούτους ἐν εὐχαίς φρομμάξομαι θεούς.

1 παρ*νησοῦθ': Rob.  
2 τονδε: I. Voss.  
3 χρόνοις: Turn. (ep. Αγ. 1563).
First, in this my prayer, I give the place of chiefest honour among the gods to the first prophet, Earth; and after her to Themis; for she, as is told, took second this oracular seat of her mother. And third in succession, with Themis’ consent and by constraint of none, another Titan, Phoebbe, child of Earth, took here her seat. She bestowed it, as birth-gift, upon Phoebus, who has his name from Phoebbe. He, quitting the mere\(^1\) and ridge of Delos, landed on Pallas’ ship-frequented shores, and came to this region and the dwelling places on Parnassus. With mighty reverence was he given escort by Hephaestus’ children,\(^2\) who fashion highways, taming the wildness of the untamed land. And on his coming, high worship was paid him by the folk and by Delphus, helmsman and sovereign of this land. With the prophet’s art Zeus inspired his soul, and established him upon this throne as fourth and present seer; but it is of Zeus, his sire, that Loxias is spokesman.

These are the gods I place in the forefront of my

\(^1\) A circular lake in the island of Apollo’s birth.
\(^2\) The Athenians, because Erichthonius, who was identified with Erechtheus, was the son of Hephaestus, who first fashioned axes.
The shrine of Pallas “before the temple,” close to Delphi on the main road leading to the sanctuary of Apollo.

The Corycian cave, sacred to the Nymphs and Pan, has been identified with a grotto on the great plateau above Delphi.

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prayer. And Pallas of the Precinct hath likewise honour in my words, and I revere the Nymphs, who dwell where is the Corycian caverned rock, delight of birds and haunt of powers divine. Bromius hath held the region (him I forget not) ever since the time when, a god indeed, he headed the Bacchic host and contrived for Pentheus death as of a hunted hare. The waters of Pleistus, too, I invoke, and Poseidon's might, and Zeus the Fulfiller, Most High; thereafter I take my seat as prophetess upon my throne. And may they grant that now fairest fortune may be mine, far beyond my ingoings aforetime. And if there be any here from among the Hellenes, let them enter, in turn, by lot, as is the wont. For as the god doth lead, so do I prophesy.

[She enters the temple and after a brief interval returns terror-stricken

Horrible! Horrors to relate, horrors for my eyes to behold, have sent me back from the house of Loxias; so that I have no strength left in me nor can I go upright. I run with the aid of my hands, not with any nimbleness of limb; for an aged woman, overcome with fright, is a thing of naught—nay rather, she is but as a child.

I was on my way to the inner shrine, enriched with many a wreath, when, on the centrice-stone, I beheld a man defiled before Heaven occupying the seat of suppliants. His hands were dripping gore; he held a sword just drawn and a lofty olive-

3 ὀμφαλός "navel" was the name given by the Delphians to a white stone (in Aeschylus' time placed in the inmost sanctuary of Apollo), which they regarded as marking the exact centre of the earth. Near the great altar of Apollo the French excavators of Delphi discovered a navel-stone. ὀμφαλός is sometimes used of Delphi itself.
AESCHYLUS

έχοντ' ἐλαίας θ' ύψηλοινητον κλάδον, λήνει1 μεγίστωι σωφρόνωι ἐστεμμένοιν, ἀργῆτιοι μαλλάς' τὴδε γὰρ τρανάσ ἐρώ. πρόσθεν δὲ τάνδρος τοῦδε θαυμαστός λόχος2 εὑδεί γυναικών ἐν θρόνοιν ήμένοιν. οὗτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω, οὐδ' αὐτὲ Γοργεῖουσιν εἰκάσω τύποις. εἰδὸν ποτ' ἦδη Φινέως γεγραμμένας δείπνων φεροῦσας· ἀπτεροί γε μὴν ἱδεῖν αὐταί, μελαναι δ' ἐσ τὸ πᾶν βδελύκτροποι. ῥέγκουσι δ' οὗ πλατοῖσι3 φυσίαμασιν· ἕκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα.4 καὶ κόσμος οὗτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιοι οὕτ' ἐσ ἀνθρώπων στέγας. τὸ φύλον οὐκ ὅπωσσα τῆς' ὀμλίας οὐδ' ἦτις αἰα τοῦτ' ἑπευχεται γένος τρέφοντ' ἀνατεὶ μὴ μεταστένειν πόνον.5 τάντεῦθεν ἦδη τώνιδε δεσπότη δόμων αὐτῶ μελέσθω Λοξία μεγασθεῖ. ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος καὶ τοῖς ἄλλοις δωμάτων καθάριοι.

ΑΠΟΛΛΩΝ

οὗτοι προδώσων· διὰ τέλους δὲ σοι φύλαξ ἐγγὺς παρεστῶς καὶ πρόσω δ' ἀποστατῶν ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων. καὶ νῦν ἀλούσας τὰσδε τὰς μάργους ὅρας.

1 λήνει FV3N.
2 λόχοι M, λόχος FV3N.
3 πλαστοῖσι: Elmsley.
4 διὰ M, ἔλευ FV3N: Burges.
5 πόνων: Arnaldus.

1 The Harpies.
branch reverently crowned with a tuft of wool exceeding large—white was the fleece; for as to this I can speak clearly.

Before this man there sat asleep on thrones a wondrous throng of women. No! women they were surely not, Gorgons I rather call them. Nor yet can I liken them to forms of Gorgons either. Once ere this I saw some pictured creatures carrying off the feast of Phineus—but these are wingless, sable, and altogether detestable. Their snorting nostrils blow forth fearsome blasts, and from their eyes oozes a loathly rheum. Their garb, too, was such as is unfit to bring before the statues of the gods or into the abodes of men. The tribe which owns this company I have never seen; nor do I know what region boasts to rear unscathed this brood and not repent its pains.

But for the outcome, let that be now the care of the lord of this house, even Loxias himself, the puissant, for he is a revealer of healing remedies, a reader of portents, and for others he purgeth their habitations.

[Exit

The interior of the temple is disclosed. Enter, from the inner sanctuary, Apollo, who takes his stand beside Orestes at the centre-stone. Near the suppliant are the Furies asleep. Hermes in the background

Apollo

No! I will not abandon thee. Thy guardian to the end, close by thy side, or even when far removed, I will not show me gentle to thine enemies. So now thou see'st these maddened women overcome;
ΑΕΣΧΥΛΟΣ

70 ὑπνῶς πεσοῦσαι δ' αἰ κατάπτυστοι κόραι,
γραίαι παλαιαί παϊδεῖς, αἰσ ὦ μείγνυται
θεῶν τις οὐδ' ἀνθρωπός οὐδὲ θῆρ ποτε.
κακῶν δ' ἐκατὶ καγένοντ', ἐπεὶ κακῶν
σκότον νεμονταὶ Τάρταρον θ' ὑπὸ χθόνος,
μισήματ' ἀνδρῶν καὶ θεῶν Ὄλυμπίων.
ὁμως δὲ φεύγε μηδὲ μαλθακὸς γένη.

75 ἐλώσι γάρ σε καὶ δι' ἥπειρον μακρὰς
βιβόντ᾽ ἀν¹ αἰεὶ τὴν πλανοστιβὴ χθόνα
ὑπὲρ τε πόντον² καὶ περιρρύτας πόλεισ.
καὶ μὴ πρόκαμψε τόνδε βουκολούμενος
πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλων
ἰζου παλαῖον ἀγκαθὲν λαβὼν βρέτας.
κάκει δικαστὰς τόνδε καὶ θελκτηρίους
μύθους ἔχοντες μηχανὰς εὐρήσομεν,
ὡστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων·
καὶ γὰρ κτανεῖν σ' ἐπεισα μητρῴων δέμας.

ΟΡΕΣΤΗΣ

85 ἀναξ "Ἀπολλον, οἴσθα μὲν τὸ μὴ 'δικεῖν'
ἐπεὶ δ' ἐπίστα, καὶ τὸ μὴ 'μελέων μάθε.
οθένος δὲ ποιεῖν εὐ φερέγγυν τὸ σῶν.

ΑΠΟΛΛΩΝ

μέμμησο, μὴ φόβος σε νικάτω φρένας.
σὺ δ', αὐτάδελφον αἶμα καὶ κοινὸ πατρός,
'Ερμῆ, φύλασσε κάρτα δ' ὧν ἐπώνυμος
πομπαῖος ὑσθι, τόνδε ποιμαίων ἐμὸν

¹ βεβόντ᾽ ἀν M, βεβόντ' ἀν FN: βιβόντ' Stephanus, ἀν'
² πόντου: Turn.

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fallen on sleep are these loathsome maidens—beldames, aged children, with whom nor any god nor man nor beast consorteth ever. For evil’s sake were they even born, since they inhabit the evil gloom of Tartarus beneath the earth—creatures loathed of men and of Olympian gods. Nevertheless, do thou fly on and grow not faint of heart. For as thou ever tread’st the travelled earth, they will chase thee even over the wide continent and beyond the main and the cities girdled by the sea. And grow not weary ere thy course be run by brooding on this thy toil; but when thou art come to Pallas’ burgh, sit thee down and clasp in thine arms her ancient image. And there, with judges of thy cause and speech of persuasive charm, we shall discover means to release thee utterly from thy distress; for it was at my behest that thou didst take thy mother’s life.

Orestes

Lord Apollo, thou knowest not to be unrighteous; and, since thou knowest, learn also not to be unheedful. For thy power of doing good hath ample warranty.

Apollo

Remember, let not fear overmaster thy soul. And do thou, Hermes, my very own brother and blood of my sire, keep watch over him. True to thy name, be thou his “Conductor,1” as a shepherd

1 Hermes is the guide of the living on their journeys; as he is also the conductor of the souls of the dead to the nether world.
AESCHYLUS

ικέτην—σέβει τοι Ζεύς τόδ' ἐκνόμων σέβας—

orumōmenon brōtōsin evpōmpw tūxh.

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

eúdoit' āν, ὡή, καὶ καθευδουσῶν τί δεῖ;

95 ἐγὼ δ' ὑφ' ὕμων ᾧδ' ἀπητιμαμένη

ἀλλοσίν ἐν νεκροῖσιν, ὡν1 μὲν ἐκτανο

όνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,

αἰσχρῶς δ' ἀλώμαι: προωννέπω δ' ὕμων ὅτι

ἕι ἡμείᾳ ἀλτίαν κεῖνων ὑπο.

100 παθοῦσα δ' οὖτω δεινὰ πρὸς τῶν φιλτάτων,

ουδεὶς ύπέρ μου δαμόνων μηρεται,

κατασφαγείσης πρὸς χερῶν μηροκτόνων.

όρατε2 πληγὰς τάςδε καρδίας οἴθεν.3

eúdousa γαρ φρήν ὦμμασιν λαμπρύνεται,

ἐν ἡμέρᾳ δὲ μοῦρ' ἀπρόσκοπος4 βροτῶν.

105 ἡ πολλά μὲν δὴ τῶν ὕμων ἔλειξατε,

χοάς τ' ἀοίνους, νηφάλια5 μειλίγματα,

καὶ νυκτίσεμνα6 δεῖπν' ἐπ' ἐσχάρα πυρὸς

ἐθνον, ἀραν οὐδενὸς κοὐνὴ θεον.

110 καὶ πάντα ταῦτα λαξ ὀρῶ πατούμενα.

ὅ δ' ἐξαλοῦξας οἴχεται νεβροῦ δίκην,

καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων7

ἀροσσεῖν ὕμων ἐγκατιλλώψιας8 μέγα.

ἀκούσαθ' ὃς ἔλεξα τῆς ἐμῆς περὶ

ψυχῆς, φρονήσατ', ὃ κατὰ χθωνὸς θεαι.

115 ὅναρ γὰρ ὕμας νῦν Κλυταμνήστρα9 καλῶ.

1 ὡς: Tyrwhitt. 2 ὥπα δὲ: Paley.

3 καρδία (altered to καρδίαι) σέθειν M: Herm.

4 μοῖρα πρόσκοπος: Turn. 5 νηφάλια: Rob.

c νυκτὸ (changed to νυκτὶ) σεμνὰ M: Turn.

7 ἀρκυσμάτων: Turn.
EUMENIDES

guiding this my suppliant—of a truth Zeus holdeth
in reverence this revered right of outcasts—sped
forth to men with prospering guidance.

[Exit. Orestes departs escorted by Hermes.
The Ghost of Clytaemestra appears

GHOST OF CLYTAEMESTRA

Sleep on! Aha! Yet what need is there of
sleepers? 'Tis due to you that I am thus dis-
honoured among the other dead; because of him
I slew the dead never cease reviling me, and I
wander in disgrace. I declare to you that they
bring against me charge most grievous. And yet,
howbeit I have endured such dire evils from my
nearest kin, no power divine is wroth in my behalf,
slaughtered as I have been by the hands of mine
own son. Mark ye these gashes in my heart,
whence they come! For the mind asleep hath
clear vision, but in the daytime the fate of mortal
men cannot be foreseen.

In sooth ye have lapped up full many an offering
of mine—wineless libations, a sober appeasement,
and banquets in the solemn night have I often
sacrificed upon a hearth of fire at an hour unshared
by any god. All this I see trampled under foot.
But he has escaped away from you, and is gone,
even as a fawn; aye, and has lightly bounded
away from out the midmost of your snare, mocking
at you with derisive leers. Hear me! Since I
plead for my very life, awake to consciousness, ye
goddesses of the nether world! 'Tis in a dream I,
Clytaemestra, now invoke you.

8 ἐκκατιλλώψας: Turn.
9 κλυταμνήστρα M (and here only).
ΑΕΣΧΥΛΟΣ

ΧΩΡΟΣ

120 (μυγμός.)

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ
μύζοιτ' ἄν, ἀνὴρ δ' οἶχεται φεύγων πρόσω·
φίλοι γάρ εἰσιν οὐκ ἐμὸις προσεικότες.¹

ΧΩΡΟΣ

(μυγμός.)

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ
ἀγαν ὑπνώσεις κοῦ κατοικτίζεις πάθος·
φονεύς δ' Ὄρεστης τῆςδε μητρὸς οἶχεται.

ΧΩΡΟΣ

(ὁμιμόσ.)²

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ
ὁζεὶς, ὑπνώσεις· οὐκ ἀναστήσῃ τάχος;
τί σοι πέπρωται³ πράγμα πλὴν τεύχεν κακά;

ΧΩΡΟΣ

(ὁμιμόσ.)²

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ
ὑπνὸς πόνος τε κύριοι συνωμόται
δεινής δρακαίνης ἐξεκύραναν μένος.

ΧΩΡΟΣ

(μυγμὸς διπλοῦς ὀξύς.)
λαβέ λαβέ λαβέ λαβέ, φράζου.

ΚΑΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

130 ὁνάρ διώκεις θήρα, κλαγγάινεις δ' ἀπερ
kύων μερίμναν οὔποτ' ἐκλείπων⁴ πόνου.

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EUMENIDES

[The Furies begin to move uneasily, uttering a whining sound]

Whine, if ye will! But the man is gone, fled far away. For he hath friends not like to mine!

[The Chorus continues to whine]

Too heavy art thou with sleep and hast no pity for my misery. Orestes, the murderer of his mother here, is gone!

[The Chorus begins to moan]

Thou moanest, slumberest. Wilt thou not arise at once? What task hath been allotted thee save to work ill?

[The Chorus continues to moan]

Slumber and travail, fit conspirators, have destroyed the might of the dreaded dragoness.

CHORUS

[with mutterings redoubled and intensified]

Seize him! seize him! seize him! seize him! Mark him!

GHOST OF CYLTAEMESTRA

'Tis but in a dream thou art hunting thy game, and art whimpering like a hound that never leaves off its keenness for the chase. What work hast

1 φίλοις . . προσικτόρως: Weil.
2 μωγύνος: Rob. ὕγυνος.
3 πέπρακται: Stanley.
4 ἐκλιπὼν: Blomfield.

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AESCYLUS

τί δρᾶς; ἀνίστω, μή σε νικάτω πόνος, μηδὲ ἄγνοήσῃς τῆμα μαλθαχθεῖσ' ὑπνώ. 135
ἀλγησον ἕπαρ ἐνδίκοις ὀνείδεσιν.1
toῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται.2
σὺ δ’3 αἰματηρὸν πνεῦμ’ ἐπουρήσασα τῷ, ἀτμῷ κατισχαῖνουσα,4 νηδύος πυρὶ,
ἐπον, μάραινε δευτέροις διώγμασιν.

ΧΟΡΟΣ

140 ἔγειρ’, ἔγειρε καὶ σὺ τῆν’, ἐγὼ δὲ σε. εὐδεὶς; ἀνίστω, κἀπολακτίσαο’ ὑπνον,
𝑖δὼμεθ’5 εὶ τι τοῦδε φροιμιού ματά.

ἰοῦ ιοῦ πῦπαξ. ἐπάθομεν, φίλαι,— [στρ. α. ἡ πολλὰ δὴ παθοῦσα καὶ μάτην ἐγώ,—
145 ἐπάθομεν πάθος δυσαχές, ὦ πόποι, ἀφερτον κακόν.
ἐξ ἀρκύων πέπτωκεν οὐχεταί θ’ δ’ θήρ.— ὑπνω κρατηθεῖσ’ ἄγραν ὠλεσα.

ἰὸ χρὶ Διός, ἐπίκλοπος πέλῃ,— [ἀντ. α. νέος δὲ γραίας δαίμωνας καθισπάσω,—
150 τὸν ἰκέταν σέβων, ἀθεον ἀνδρα καὶ
tοκεύσων πικρόν.
τὸν μητραλοίαν δ’ ἐξέκλειφας ὥν θεός.—
τι τῶν’ ἐρεὶ τις δικαίως ἐχειν;

1 ὀνείδεσιν M, ὀνείδεσιν FV3N. 2 γίνεται: Porson.
3 οὐδ’: σὺ δ’ Pearson (Stanley).
4 κατισχαῖνουσα: Rob.
5 εἰδὼμεθ’: Turn. 6 δ’ ὥ: Abresch.

1 The utterances of the Furies, as they rouse themselves
to action, will be only a prelude to the fuller expression
of their wrath. It is uncertain whether the first and second
EUMENIDES

thou afoot? Arise! Let not fatigue overmaster thee, nor let slumber so soften thee as to forget my wrong. Sting thy heart with merited reproaches; for to the right-minded reproach serveth as a spur. Waft thou upon him thy bloody breath, shrivel him with the fiery vapour from thy vitals, on after him, wither him with fresh pursuit!

[The Ghost of Clytaemestra disappears; the Furies, roused by their leader, awake one after the other]

CHORUS

Awake! Waken thou her, as I waken thee. Still asleep? Arise, spurn slumber from thee, and let us see whether in this prelude there be aught in vain.

Oh, oh! Ugh! Friends, we have suffered.
Sooth I have suffered sore indeed and all in vain. We have suffered grievous wrong, alack! an intolerable hurt; our quarry hath slipped from out our toils, and is gone.

Overcome by sleep I have lost my prey.

Shame! Thou son of Zeus, thou art given to theft,
And thou, a youth, hast ridden down aged divinities,
By showing respect unto thy suppliant, a godless man and cruel to a parent; god though thou art, thou hast stolen away him that slew his mother.
What is there herein that any shall call just?

strophic groups were sung by single voices or by semi-choruses.
AESCHYLUS

155 ἐμοὶ δ’ ὀνειδὸς ἐξ ὀνειράτων μολὸν [στρ. β.]
ἐνυφεὶν δίκαν διφηλάτου
μεσολαβεῖ κέντρῳ
ὑπὸ φρένας, ὑπὸ λοβῶν.—
πάρεστι μαστίκτορος δαῖον δαμίου
βαρὺ τὸ περίβαρυ κρύος ἔχειν.

tοιαῦτα δρῶσιν οἱ νεώτεροι θεοί,
κρατοῦντες τὸ πᾶν δίκας πλέον
φονολίβηθ1 θρόνον
περὶ πόδα, περὶ κάρα.—
πάρεστι γὰς ὀμφαλὸν προσδρακεῖν αἰμάτων
βλοσυρὸν ἀρόμενον2 ἄγος ἔχειν.

ἐφεστίω δὲ μάντις ὅν3 μάσματι [στρ. γ.]
μυχὸν4 ἔχρανατ5 αὐτόσυντος, αὐτόκλητος,
παρὰ νόμοι6 θεῶν βρότεα μὲν τίων,
palaγενεῖς δὲ μοίρας φθίσασ.

καμοὶ γε7 λυπρός, καὶ τὸν οὐκ ἐκλύσεται, [ἀντ. γ.]
ὑπὸ τε γαῖ τοῦ φυγὼν8 οὗ ποτ’ ἐλευθεροῦται.
ποτιτρόπαιος ὅν δ9 ἔτερον ἐν κάρα
μαστόρ’ ἐκ γένους10 πάσεται.11

ΑΠΟΛΛΩΝ

ἐξώ, κελεύω, τῶνδε δωμάτων τάχος
χωρεῖτ’, ἀπαλλάσσεσθε μαντικῶν μυχῶν,
μη καὶ λάβούσα πτηνὸν ἀργηστὴν ὅφιν,

1 φονολίβηθ: Arnaldus.
2 αἱρομένον with v partly deleted M, αἱρομένον FV3N: Abresch.
3 μάντι σφ: Schütz.
4 μυχὸν M, σὲν ὁικὸν FV3N: Rob.
5 ἔχρανατ τ’ M, ἔχρανατ’ F, ἔχθρανατ’ V3N.

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EUMENIDES

Reproach, coming to me in a dream, smote me like a charioteer with goad grasped tight, under my heart, under my vitals.

'Tis mine to feel the cruel, the exceedingly cruel smart of the doomster's direful scourge.

Such are the doings of the younger gods, who rule, altogether beyond the right, a throne dripping blood, about its foot, about its head.

'Tis mine to see the centre-stone of the earth defiled with a terrible pollution of blood.

Seer though he is, at his own bidding, at his own urgency, he hath stained his sanctuary with pollution at its hearth; transgressing the ordinance of the gods, he hath held mortal things in honour and set at naught the apportionments of eld.

To me too he bringeth distress, but him he shall not deliver; though he fly beneath the earth, never is he set free. Stained with the guilt of murder, he shall get upon his head another avenger of his kin.1

APOLLO

[Enters from the inner sanctuary]

Avaunt, I charge ye! Get ye gone forthwith from out this house, quit my prophetic sanctuary, lest ye may be even smitten by a winged glistering

1 As Agamemnon was slain by Clytaemestra and Clytaemestra by Orestes, so Orestes shall be slain by one of his own race. μάστωρ is properly "polluter."

6 παρανόμων M¹ (-νόμων M²), παρὰ νόμων FV3N, παρὰ νόμων Par. 2886.
7 τε: Casaubon. 8 φεύγων: Porson.
9 δ’ ὦν: Porson. 10 ἐκείνων: Weil.
11 πᾶσεται corrected to πάσεται M, πάσεται FV3N.

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AESCHYLUS

χρυσηλάτου θώμιγγος ἐξορμώμενον,
ἀνής ὑπ’ ἄλγους μέλαν’ ἀπ’ ἀνθρώπων ἀφρόν,
ἐμοῦσα θρόμβους οὐς ἀφείλκουσα φόνου.

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οὗτοι δόμουσι τοῖςδε χρύμππεσθαι πρέπει:
ἀλλ’ οὗ¹ καραννηστῆρες² ὀφθαλμωρύχοι
dίκαι σφαγαί τε σπέρματός τ’ ἀποφθορᾶ³
παίδων κακοῦται χλούνις, ἥδ’ ἀκρωνία,
λευσμὸς⁴ τε, καὶ μύζουσιν οἰκτισμοῦν πολὺν
ὑπὸ ράχων⁵ παγέντες. ἄρ’ ἀκούετε
οἰασ ἑορτῆς ἐστ’ ἀπόπτυστοι θεοῖς
στέργηθρ’ ἐχουσάι; πᾶς δ’ ύφηγείται τρόπος
μορφῆς. λέοντος ἀντρον αἰματορρόφου
οἰκεῖν τοιαύτας εἰκός, οὐ χρηστηρίοις
eν τοῖςδε πλησίοισι⁶ τρίβεσθαι μύσοι.
χωρεῖτ’ ἄνευ βοτήρος αἰπολούμεναι.
ποίμνης τοιαῦτης δ’ οὕτις εὐφιλῆς θεῶν.

ΧΟΡΟΣ

άναξ Ἀπόλλων, ἀντάκουσον ἐν μέρει.
αὐτὸς συ τοῦτων οὐ μεταίτιος πέλη,

200 ἀλλ’ εἰς⁷ τὸ πᾶν ἐπραξας ὃν⁸ παναίτιος.

ΑΠΟΛΛΩΝ

πῶς δή; τοσοῦτο μῆκος ἐκτευνον λόγου.

ΧΟΡΟΣ

ἐχρησάς ὡστε τὸν γένον μητροκτονεὶν.

¹ οὗ: Turn.
² καραννηστῆρες M, ὦ over first η in FV3N: Stanley.
³ ἀποφθορᾶi: Musgrave.
⁴ λευσμὸν: Casaubon.
⁵ υποράχων mss. (ὁ altered to ὁ M): Aldina.
⁶ πλησίοις M, πλησίους FV3N.
⁷ εἰς: Canter.
⁸ ὅς: Wakefield.

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snake\(^1\) shot forth from a bow-string wrought of gold, and disgorge in agony the black spume ye have sucked from men, vomiting the clotted gore ye have drained. This is, in sooth, no house meet for your approach; no, your place is where there are sentences to beheading, gouging out of eyes, and cutting of throats; where, by destruction of the seed, the manhood of youth is ruined; where men are mutilated, stoned to death, and where, impaled beneath their spine, they make moaning long and piteous. D'ye hear what sort of feast ye love that makes you detestible to the gods? The whole fashion of your form doth set it forth. Creatures such as ye should inhabit the den of some blood-lapping lion, and not inflict pollution on all near you in this oracular shrine. Begone, ye herd without a shepherd! Such flock is loved by no one of the gods.

**Chorus**

Lord Apollo, hearken in turn to our reply. Thou thyself art no mere abettor of this deed; 'tis thy sole doing, and upon thee falls all the guilt.

**Apollo**

How mean ye? Extend thy speech so far.

**Chorus**

By thy behest thou didst prompt the stranger to slay his mother.

\(^1\) The arrow sped from Apollo's gold-wrought string is called a "winged glistering snake" because it stings like a serpent's bite. There is also a latent word-play: θῆρ "snake" suggests ἴθος "snake's poison" and this differs only in accent from ἴθος "arrow."
AESCHYLUS

ΑΠΟΛΛΩΝ

ἔχρησα ποινάς τοῦ πατρὸς πρᾶξαι.¹ τί μήν²;

ΧΟΡΟΣ

κἀπειθ' ὑπέστης αἵματος δέκτωρ³ νέου.

ΑΠΟΛΛΩΝ

205 καὶ προστραπέσθαι τοῦσδ' ἐπέστελλον δόμους.

ΧΟΡΟΣ

καὶ τὰς προπομποὺς δήτα τάσις δοῖδρεῖς;

ΑΠΟΛΛΩΝ

οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.

ΧΟΡΟΣ

ἀλλ' ἐστιν ἡμῖν τοῦτο προστεταγμένον.

ΑΠΟΛΛΩΝ

τίς ἦδε τιμή; κόμπασον γέρας καλόν.

ΧΟΡΟΣ

210 τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.

ΑΠΟΛΛΩΝ

τί γὰρ⁴ γυναικὸς ἦτις ἄνδρα νοσφίσῃ;

¹ πέμψαι: Bigot’s ms. (Paris. 2786?).
EUMENIDES

APOLLO

By my behest I prompted him to exact vengeance for his sire. What then?

CHORUS

And thereafter thou didst engage thyself to give sanctuary to the red-handed murderer.

APOLLO

And I bade him turn for expiation to this house.

CHORUS

And then forsooth dost thou revile us who sped him on his way hither?

APOLLO

Aye, for it was unmeet that ye approach this my house.

CHORUS

But to us this office hath been assigned.

APOLLO

What is this office of thine? Proclaim thy glorious prerogative!

CHORUS

We chase from their homes them that slay their mothers

APOLLO

But how then with a woman who kills her husband?

\[^2\] \(τι \ μην \ ΜV3N, \ τι \ μη \ Φ\). \[^3\] \(δ' \ εκτωρ \ MFV3N, \ δεκτωρ \ m\).

\[^4\] \(τις \ γαρ \ MV3N, \ τι \ γαρ \ M^2\).
AESCHYLUS

ΧΟΡΟΣ

οὐκ ἄν γενοῦθ᾽ ὁμαίμος αὐθέντης φόνος.

ἈΠΟΔΑΩΝ

ἡ κάρτ᾽ ἀτιμα καὶ παρ᾽ οὐδὲν εἰργάσω

"Ηρας τελείας καὶ Δίως πιστόματα.

Κύπρις δ᾽ ἀτιμὸς τῶδ᾽ ἀπέρριπται λόγῳ,

ἢθεν βροτοὶς γίγνεται τὰ φίλτατα.

εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος

ὀρκοῦ ἵστε μείζων τῇ δίκῃ φρουρομένη.

εἰ τοῖσιν οὐν κτείνουσι ἄλληλους χαλάς

τὸ μὴ τίνεσθαι μηδ᾽ ἐποπτεύεν κότῳ,

οὐ φημὶ 'Ορέστῃ πο ἐνδίκως ἀνδρηλατεῖν.

τὰ μὲν γὰρ οἶδα κάρτα σ᾽ ἐνθυμομένην,

τὰ δ᾽ ἐμ φανῶς πρᾶσσουσαν ἥσυχαιτέραν.

δίκαις δὲ Πάλλας τῶνδ᾽ ἐποπτεύσει θεᾶ.

ΧΟΡΟΣ

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tὸν ἀνδρὶ ἔκεινον οὐ τι μὴ λίπω ποτὲ.

ἈΠΟΔΑΩΝ

οὐ δ᾽ οὖν δίσκε καὶ πόνον πλείω τίθοι.

ΧΟΡΟΣ

τιμὰς οὐ μὴ σύντεμνε τὰς ἐμὰς λόγων.

1 ἡρκέσω: Wordsworth.
2 γίνεται: Porson. 3 μῷρσιμοι MF1V3, μῷρσιμος F2V32N.
4 ἦ: Canter. 5 γενέσθαι: Meineke.
6 γ᾽ Μ, om. ΚΝ: σ᾽ Rob. 7 δ᾽ ἐπάλλας: Sophianus.
8 λείπω: Porson.
9 πλέων: Auratus πλέω, Dindorf πλέω.
EUMENIDES

CHORUS

That would not be murder of the self-same blood and kin.

APOLLO

In good sooth thou heapest dishonour and contempt upon the pledges of Hera, the Fulfiler, and of Zeus.¹ Cypris too is cast aside dishonoured by this plea of thine, and from her mankind derive their nearest and their dearest joys. For marriage appointed by fate 'twixt man and woman is mightier than an oath and Justice is its guardian. If then, should one slay the other, thou art so lenient as not to punish or to visit them with wrath, then I pronounce thy pursuit of Orestes to have no justice in it. For the one cause, I perceive thou takest it sore to heart, whereas, in the other, thou art manifestly more remiss in act. But the goddess Pallas will review the pleadings in this case.

CHORUS

That man I will never, never quit!

APOLLO

Pursue him then and get thee more trouble for thyself.

CHORUS

Seek not to curtail my privileges by thy words.

¹ In connection with marriage, Hera was τελεία, as Zeus was τελειός; and the adjective applies also to him here. The ancients derived τελειός (of marriage) from τέλος meaning "rite," "consummation." Inasmuch as τέλος often has the sense "supreme authority," "full power," some modern scholars hold that Hera τελεία is Hera the Queen, Hera the Wife.
ΑΕΣΧΥΛΟΣ

ἈΠΟΛΛΩΝ

οὐδ' ἄν δεχοîtreν ὅστ' ἔχειν τιμᾶς σέθεν.

ΧΟΡΟΣ

μέγας γὰρ ἐμπασ πάρ Διὸς θρόνοις λέγη.

230 ἔγω δ', ἀγεῖ' γὰρ αἷμα μὴτρφον, δίκας μέτεμι τόνδε φῶτα κάκκανηνετῶ.

ἈΠΟΛΛΩΝ

ἔγω δ' ἀρίθ' ετ' τὸν ἱκέτην τε ῥύσομαι·

235 δεινή γὰρ ἐν βροτοῖς κἀν θεοὶς4 πέλει τοὺ̂ προστροπαίου μήνις, εἰ προδώ σφ' ἐκών.

ΟΡΕΣΤΗΣ

240 ἄνασσ' Ἀθάνα, Δοξίου κελεύμασιν5 ἦκω, δέχου δὲ πρεμυνῶς ἀλάστορα,

οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα,

ἀλλ' ἀμβλὺς ἦδη προστετριμένος6 τε πρὸς ἀλλοισιν οὐκοίς καὶ πορεύμασιν7 βροτῶν.

ὁμοία χέρσον καὶ θάλασσαν ἐκπερῶν,

σῶζων ἐφετμᾶς Δοξίου χρηστηρίους,

πρόσεμι δῶμα καὶ βρέτας τὸ σῶν, θεά·

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1 ἀγεῖ M, ἀγεὶ FN.
2 μητρφόν M, μητρφὸ φV3N.
3 κάκκανηνετής MF: Erfurdt.
4 θεοὶς M, θεοὶς V3N.
5 κελεύμασιν MF, κελεύμασιν N.
6 ἀμβλύν . . . προστετρμένον: Prien.
7 πορεύμασι: Porson.
EUMENIDES

Apollo

I would not take them as a gift, thy privileges.

Chorus

No, for in any case thou art accounted great by the throne of Zeus. But as for me—since a mother's blood leads me, I will pursue my suit against this man and even now am on his track.

[Exeunt

Apollo

And I will succour and rescue my suppliant! For appalling in heaven and on earth is the wrath of him who seeketh purification, should I of mine own intent abandon him. [Enters the Sanctuary

[The scene changes to Athens, before the temple of Athena. Enter Hermes with Orestes, who embraces the ancient image of the goddess

Orestes

Queen Athena, at Loxias' bidding I am come; and do thou of thy grace receive an accursed wretch, no suppliant for purification, or uncleansed of hand, but with my guilt's edge already blunted and worn away at other habitations and in the travelled paths of men. Holding my course over land and sea alike, obedient to the behests of Loxias' oracle, I now approach thy house and thine image, O goddess. Here will I keep my post and abide the issue of my trial.

[The Furies enter dispersedly, hunting Orestes' trail by scent

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ΧΟΡΟΣ

245 εἰςν· τόδ' ἐστὶ τάνδρος ἐκφανεῖς τέκμαρ. ἔτοι δὲ μηνυτήρος ἀφθέγκτου φραδαῖς. τετραμματισμένον γὰρ ὡς κύων νεβροῖν\footnote{\textit{Νεκρῶν}: Vict.} πρὸς αἶμα καὶ σταλαγμόν ἐκμαστεύομεν.\footnote{ἐκμαστεύομεν: Dindorf.} πολλοῖς δὲ μόχθοις ἀνδροκμῆσι φυσίᾳ σταλάγχυν. χθονὸς γὰρ πᾶς πεποίμανται τόποις, ὑπὲρ τε πόντον ἀπτέρους ποτήμασιν\footnote{ποτήμασιν: Dindorf.} ήλθον διώκουσ', οὐδὲν ύστέρα νεώς. καὶ νῦν ὦδ' ἐνθάδ' ἐστὶ που καταπτακὼν. ὀσμῇ βροτεῖων αἰμάτων με προσγελᾷ.

250 ὀρὰ ὀρὰ μάλ' αὖ,
λεύσσετε\footnote{λεύσσετε: Scaliger.} πάντα,\footnote{πάντα: Scaliger.} μὴ λάθη φύγαδα\footnote{φύγαδα: M1, φύγαδα M2} βᾶς [ὁ]\footnote{ὁ: M, ὁ Dindorf.} ματροφόνοις ἀτίτας.
ό δ' αὖτε γ' \footnote{γ': Dindorf.} ἀλκάν ἐχὼν περὶ βρέται πλεχθεῖσ θεᾶς ἀμβρότου ὑπόδικος θέλει γενέσθαι χρεών.\footnote{χρεών: Scaliger.} τὸ δ' οὐ πάρεστιν. αἶμα μητρῴων χαμάι δυσαγκόμιστον, παπαῖ\footnote{παπαῖ: Schol.}, τὸ διερὸν πέδου χύμενον\footnote{χύμενον: Scaliger.} οὐχεταί.

260 ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν ἔρυθρὸν ἐκ μελέων πέλανον· ἀπὸ δὲ σοῦ\footnote{σοῦ: Scaliger.} φεροίμαν βοσκαν\footnote{βοσκα: M, βοσκα M1, βοσκα M2} πώματος δυσπότου· καὶ ζῶντα σ' ἰσχυάνασ\footnote{ἰσχυάνασ: Scaliger.} ἀπαξομαι κάτω, ἀντίποι' ὦς\footnote{ὡς: Scaliger.} τίνης\footnote{τίνης: Scaliger.} ματροφόνου\footnote{ματροφόνου: Scaliger.} δύας.
EUMENIDES

CHORUS

Aha! Here is the trail of the man, and plain! Follow the evidence of a voiceless informant. For as a hound a wounded fawn, so do we track him by the drops of blood. My heart pants at my sore and wearying toil; for I have ranged over every region of the earth, and in wingless flight I came in pursuit of him over the sea, swift as a swift ship. So now, somewhere hereabout he must be crouching. The smell of human blood makes me laugh for joy.

Look! Look again! Scan every spot lest unawares the slayer of his mother escape by secret flight and pay not his debt!

Aye, here he is again! In shelter, with arms twined round the image of the immortal goddess, he is fain to submit to trial for his debt!¹

But that may not be. A mother's blood upon the earth is past recovery; alack, the flowing stream once spilled upon the ground is lost and gone!

Nay, thou art bound in requital to suffer that I suck the ruddy clouts of gore from thy living limbs. May I feed myself on thee—a gruesome draught!

I'll waste thy strength and hale thee living to the world below that thou mayest pay recompense for thy murdered mother's agony.

¹ The reading χερῶν seems to mean "deed of violence."

AESCHYLUS

270 ὃψει δὲ κεῖ τις ἄλλος ήλιτεν βροτῶν

η θεὸν η ἔγον
tίν’ ἀσεβῶν ἢ τοκεάς φίλους,
ἐχονθ’ ἐκαστὸν τῆς δίκης ἐπάξια.
μέγας γὰρ “Αἰδης ἐστὶν εὖθυνος βροτῶν
ἐνερθε χθονός,

275 δελτογράφῳ δὲ πάντ’ ἐπωπᾷ φρενί.

ΟΡΕΣΤΗΣ

280 ἔγω διδαχθεῖς ἐν κακοῖς ἐπίσταμαι
πολλοὺς καθαρμοὺς, καὶ λέγειν ὅποιν δίκη
σιγάν θ’ ῥμαίως· ἐν δὲ τῶδε πράγματι
φωνεῖν ἐτάξθην πρὸς σοφοῦ διδασκάλου.

βριζεὶ γὰρ αἷμα καὶ μαραίνεται χερός,
μητροκτόνον μίασμα δ’ ἐκπλυτὸν τέλει
ποταίνον γὰρ ὁν πρὸς ἐστία θεοῦ
Φοίβου καθαρμοῖς ἡλάθη χοροκτόνοις.

285 πολὺς δὲ μοι γένοιτ’ ἂν εξ ἀρχῆς λόγος,
ὁςοι προσήλθον ἄβλαβεί ἔσονυσία.

[χρόνος καθαρεῖ πάντα γηράσκων ὁμοῦ.] 4

καὶ νῦν ἄφ’ ἄγνοι στόματος εὐφήμως καλῶ
χώρας ἀνασαν τῆς Ἀθηναίαν ἐμοὶ
μολεῖν ἀρωγόν· κτήσεται δ’ ἄνευ δορὸς

290 αὐτὸν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεών
πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον.

ἀλλ’ εἴτε χώρας ἐν τόποις Λιβυστικοῖς,
Τρίτωνοι ἀμφὶ χεῦμα γενεθλίου πόρου,
τίθησιν ὁρθὸν ἡ κατηρεφῇ πόδα,

1 δ’ ἐκεῖ τῖς: Schütz.
2 ἄλλος: Heath.
3 τίν’: Porson.
4 [ ] Musgrave: διδάσκων with γε superscr. F, γε
didaskono NV3.
And thou shalt see whoever else of mankind hath sinned the sin of irreverence against god or stranger or his parents dear, having each his meed of justice.

For the Lord of Death is mighty in holding mortals to account beneath the earth; and he surveyeth all things with his recording mind.

Schooled by misery, I have knowledge of many ordinances of purification and I know where speech is proper and silence likewise; and in this present case hath speech been ordered me by a wise teacher. For the blood upon my hand is slumbering now and fading—the pollution wrought by my mother's slaying is washed away; for while yet fresh it was expelled at the hearth of a god, even Phoebus, by purification of slaughtered swine. It were a long tale to tell from the beginning of all I visited and harmed not by my dwelling with them. [Time in his ageing course weareth all things away.]

So now with pure lips I piously invoke Athena, this country's queen, to come to my aid. Without effort of her spear, shall she win myself, my land and the Argive folk as staunch and true allies for evermore. But whether in some region of the Libyan land, about the waters of Triton, her natal stream, she be in action or at rest, aiding those

1 Literally, "she places her foot upright or covered over." The poet may have in mind statues of the goddess: ὄρθόν referring to upright posture, κατηρέφη to her long garment falling over her foot when she was represented as sitting.
φίλοις ἀρήγουσ', εἴτε Φλεγραῖαν πλάκα
θρασὺς ταγούχος ὡς ἀνήρ ἐπισκοπεῖ,
ἐλθοι—κλύει δὲ καὶ πρόσωθεν ὅν θεός—
ὄπως γένοιτο τώνδ' ἐμοὶ λυτήριος.

ΧΟΡΟΣ

οὗτοι ὁ' Ἀπόλλων οὖδ' Ἀθηναίας σθένος
ρύσαιτ' ἄν ὡστε μὴ οὐ παρημελημένον
ἐρρεῖν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,
ἀναίματον βόσκημα δαμόνων, σκιάν.  

οὖδ' ἀντιφωνεῖς, ἄλλ' ἀποπτύεις λόγους,
 ἐμοὶ τραφεῖς τε καὶ καθιερωμένος;  

καὶ ξάν ἡ δαίσεις οὐδὲ πρὸς βωμῷ σφαγεῖς·
 ὕμνον δ' ἀκούσῃ τόνδ' δέσμιον σέθεν.

ἀγε δὴ καὶ χορὸν ἄψωμεν, ἐπεὶ
 μοῦσαν στυγερὰν
 ἀποφαίνεσθαι δεδόκηκεν,

λέξαι τε λάχη τὰ κατ' ἀνθρώπους
 ὃς ἐπινωμὰ στάσις ἄμα.  

εὐθυδίκαιοι δ' οἴομεθ' εἶναι.  

τὸν μὲν καθαρὰς χείρας προνέμοντ᾽  

οὕτις ἐφέρπει μήνις ἄφ' ἦμῶν,  

ἀσινῆς δ' αἰῶνα διωικεῖν.  

οὕτις δ' ἀλιτῶν ὀσπερ ὀδ' ἀνήρ  

χείρας φωνίας ἐπικρύπτει,
 μάρτυρες ὅρθαί τοῖς θανοῦσιν
 παραγγελομένας  

πράκτορες αἴματος
 αὐτῷ τελέως ἔφανημεν.

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1 οὕτις σ' M1FV3N, οὗτοι σ' M2Fγρ.  

2 σκιά: Heath.  

3 : Herm.  

4 ἄμα: Canter.  

5 εὐθυδίκαι θ' (δ' F, τ' N) οἴδ' (οἴδ' FV3N): Herm.

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whom she loves; or whether, like a bold marshal, she be surveying the Phlegraean plain, oh may she come—for goddess that she is, she hears even from afar—to prove my deliverer from distress!

CHORUS

Nay, be sure, not Apollo nor Athena's might can save thee from perishing, spurned and neglected, knowing not where in thy soul is joy—a bloodless victim of the powers below, a shadow of thyself. What! Dost thou not even answer, but scornest my words, thou victim fatted and consecrate to me? At no altar shalt thou be slain, but, living, shalt thou be my feast; and thou shalt now hearken to our song to bind thee with its spell.

Come now, let us also link the dance, since we are resolved to display our drear minstrelsy and to declare our office, how our company directeth the affairs of men. Just and upright do we claim to be. Whoso holdeth out hands undefiled, no wrath from us assaieth him, and unscathed he passeth all his days; but whoso committeth sin like unto this man, and hideth his blood-stained hands, as upright witnesses for the slain hard by at hand are we, and as avengers of bloodshed do we appear against him to the end.

1 The scene of the battle of the Gods and Giants, in which Athena slew Enceladus.
AESCHYLUS

μάτερ ἃ μ' ἔτικτες, ὅ μάτερ Νῦξ, ἀλαοῖσιν καὶ δεδορκόσων ποινάν, κλόθρᾳ. ὁ Λατούς γὰρ ἱναίς μ' ἀτμιμον τίθησιν
tόνδ' ἀφαιρούμενος πτώκα, ματρόθουν ἀ-γνισμα κύριον φόνου.

ἐπὶ δὲ τῷ τεθυμένῳ
tόδε μέλος, παρακοπά,

παραφορὰ φρενοδαλήσ, ὕμνος ἐξ Ἐρυνύων,
dέσμιος φρενών, ἀφόρ-μικτος, αὐνᾶ βροτοῖς.

τούτῳ γὰρ λάχος διανταία
Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν,

θνατών τοῖς αὐτουργίαι 
ξυμπέσωσιν μάταιοι,
tοῖς ὁμαρτεύν, ὀφρ' ἀν 
γὰν ὑπέλθῃ: θανών δ'

οὐκ ἄγαν ἔλευθερος.

ἐπὶ δὲ τῷ τεθυμένῳ
τόδε μέλος, παρακοπά,

παραφορὰ φρενοδαλήσ, ὕμνος ἐξ Ἐρυνύων,
dέσμιος φρενών, ἀφό- 

μικτος, αὐνᾶ βροτοῖς.

γιγνομέναισι λάχη τάδ' ἐφ' ἀμῖν ἐκράνθη: [στρ. β.

350 ἀθανάτων δ' ἀπέχειν χέρας, οὐδὲ τις ἐστὶ
sυνδαίτωρ μετάκοινος.
EUMENIDES

O mother Night, mother who didst bear me to be a retribution unto the dead and the living, hearken unto me! For Leto’s son would bring me to dishonour by wresting from my grasp yon cowering wretch, fit offering to expiate a mother’s blood.

O’er our victim consecrate, this is our song—fraught with madness, fraught with frenzy, crazing the brain, the Furies’ hymn, spell to bind the soul, untuned to the lyre, withering the life of mortal man.

For this is the office that ever-determining Fate, when it span the thread of our life, assigned unto us to hold unalterably: that upon those of mortals on whom have come wanton murdering of kinsfolk, upon them we should attend until such time as they pass beneath the earth; and after death they have no large liberty.

O’er our victim consecrate, this is our song—fraught with madness, fraught with frenzy, crazing the brain, the Furies’ hymn, spell to bind the soul, untuned to the lyre, withering the life of mortal man.

At our birth this office was ratified unto us; but the Deathless Ones may not lay hand upon us, nor doth any of them share our feasts in common

1 ἀλαοῖν M, ἀλαῖς FV3N: Paley.
2 καὶ om. N.
3 πτάκα altered to πτάκα (πτάκα FV3N): Sophianus.
4 παραφ όρα M, παράφρονα FV3N.
5 φρενοδα: s altered to -λις and then to -λής (margin -δαής).
6 θανάτων: Canter.
7 αὐτουργίας ξύμπασ ὦσιν: Turn.
8 παράφρονα φρενόδαλῆς M; cp. l. 330.
9 ὕμνοις M.
10 ἀμίν: Porson.
11 συνδάτωρ: Turn.
AESCHYLUS

παλλεύκων δὲ πέπλων ἀπόμοιρος ἀκληρος ἐτύχθην
—— —— —— «» 2.

δωμάτων τινὰ εἰλόμαν [ἐφυμ. β.]

355 ἀνάπτροπας ἦτον Ἀρής
τιθάσος ὥν φίλον ἔλη.
ἐπὶ τὸν ὥδῃ ἰέμεναι
κρατερὸν ὁνθ’ ὁμος ἀμαυ-
ροῦμεν ύφ’ αἵματος νέου.

[ἀντ. β.]

360 σπεύδομεν αἰδ’ ἀφελεῖν τινὰ τάσδε μερίμνας,
θεῶν δ’ ἀτέλειαν ἐμαῖς μελέταις ἐπικραίνειν,
μηδ’ εἰς ἄγκρειν ἐλθεῖν.

365 Ζεῦς ᾠμοσταγῆς ᾠξίμυσον ἔθνος τὸδε λέσχας
δ' ἀπηξιώσατο.

17<δωμάτων γὰρ εἰλόμαν [ἐφυμ. β.]

355 ἀνάπτροπας ἦτον Ἀρής
τιθάσος ὥν φίλον ἔλη.
ἐπὶ τὸν ὥδῃ ἰέμεναι
κρατερὸν ὁνθ’ ὁμος ἀμαυ-
ροῦμεν ύφ’ αἵματος νέου.>

δόξαι τ’ ἀνδρῶν καὶ μάλ’ ὑπ’ αἱθέρι σεμναὶ [αστ. γ.]
τακόμεναι κατὰ γὰρ μινύθουσιν ἄτμοι
370 ἀμετέραις ἐφόδους μελανείμοσιν, ὁρχη-
σμοῖς τ’ ἐπιφθόνους ποδός.

μάλα γὰρ ὅν ἀλομένα
ἀνέκαθεν βαρυπεση
καταφέρω ποδὸς ἀκμάν,

1 ἀμοιρος: O. Müller.
2 lacuna Schroeder.
3 δωμάτων MF, δωμάτων N.
4 τιθάσ(σ)ος MFV3N, τιθάσος Paris. 2886.
EUMENIDES

with us; and in festal robes of pure white I have nor lot nor portion. . . .

For I have made mine own the overthrow of houses, whencesoever strife nurtured in the home layeth low one near and dear. Even so, speeding after this man, for all his strength nevertheless we waste him away because of a fresh deed of blood.

Lo, eager are we to wrest from another this charge and to bring it to pass that the gods have no authority over concerns of mine, so that it shall not even come before them for trial; for Zeus hath deemed unworthy of his converse this our hateful and blood-streaming band.

For I have made mine own the overthrow of houses, whencesoever strife nurtured in the home layeth low one near and dear. Even so, speeding after this man, for all his strength nevertheless we waste him away because of a fresh deed of blood.

And the proud thoughts of men, that flaunt themselves full under the heavens, they waste away and dwindle in dishonour 'neath the earth at our sable-stoled assault and the vengeful rhythm of our feet.

For assuredly with a mighty leap from aloft do I bring down the heavy-falling force of my foot,

5 φίλος: Turn. 6 ὄ διδυμαί: E. A. J. Ahrens.
7 ὀμοῖς: Arnaldus. 8 μαυροῦμεν: Burges.
9 ὑφ' Μ, ἐφ' FVN.
10 σπευδόμενα (changed to σπευδόμενα) δ' Μ: Doederlein.
11 τάσσεται Μ, τάσσει Aldina. 12 ἐμαίσι λιταῖς: H. Voss.
13 ἐς: Pauw. 14 ξένοι M1FN, ξένει M.
15 γὰρ: Linwood. 16 αἰματοσταγεῖς: Bothe.
17 ll. 355-359 repeated G. C. Schneider.
AESCHYLUS

375 σφαλερά <καὶ>¹ ταυνυδρόμοις κῶλα, δύσφορον ἄταν.

πίπτων δ' οὖκ οἴδειν τὸδ' ὑπ' ἀφρονι λύμα. [ἀντ. γ. τοῖον [γάρ]² ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δυνοφεράν τιν' ἀχλῶν κατὰ δώματος αὐδᾶ- 380 ταὶ πολύστονοι φάτις.

³μάλα γάρ οὖν ἀλομένα
ἀνέκαθεν βαρυπεσῆ
καταφέρω ποδὸς ἀκμάν,
σφαλερά καὶ ταυνυδρόμοις
κῶλα, δύσφορον ἄταν.>

μένει γάρ. εὐμήχανοί
τε⁴ καὶ τέλειοι, κακῶν
tε μνήμονες σεμναὶ
cαὶ δυσπαρήγοροι βροτοῖς,

385 ἀτμ' ἀτίετα⁵ διόμεναι
λάχη θεῶν διχοστατοῦντ' ἀνηλίῳ
λάμπα, δυσοδοπαίπαλα
dερκομένουι καὶ δυσομμάτων ὄμως.

tὶς οὖν ταῦτ' οὖν ἄξεταὶ⁶
τε καὶ δέδοικεν⁷ βροτῶν,
ἐμοὶ κλύων θεσμὸν
τὸν μοιρόκραντον ἐκ θεῶν
dοθέντα τέλεων: ἔτι⁸ δὲ μοι

390 <μένει>⁹ γέρας παλαιόν, οὐδ' ἀτιμίας
cύρω,¹⁰ καίπερ ὑπὸ χθῶνα
tάξιν ἔχουσα καὶ δυσήλιον κνέφας.

¹ <καὶ> Schoemann.  ² [ ] Heath.
limbs that trip even swift runners—downfall unendurable.

But, as he falleth, he knoweth it not by reason of his insensate folly. In so dark a cloud doth pollution hover over the man; and rumour, fraught with many a woe, proclaimeth that a mist-like gloom hangeth over against his house.

For assuredly with a mighty leap from aloft do I bring down the heavy-falling force of my foot, limbs that trip even swift runners—downfall unendurable.

For it abideth. Ready of device are we, and we bring to fulfilment, mindful of evil wrought, awful and inexorable to mankind, pursuing our appointed office dishonoured, despised, separated from the gods by a light not of the sun—an office that maketh rough the path of the living and the dead alike.

Who then of mortal men doth not hold this in holy awe and dread, when he heareth from my lips the ordinance ratified unto me by Fate under grant made by the gods for its perfect fulfilment? Mine ancient prerogative still abideth, nor do I meet with dishonour, albeit my appointed place is beneath the earth and in sunless gloom.

[Enter Athena, wearing the aegis

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3 ll. 372-376 repeated G. C. Schneider.
4 δὲ: Wakefield. 5 ἀτίεται M, ἀτίετον FV3N: Canter.
6 φυλακταῖ: Turn. 7 δέδοικε: Schütz.
8 ἔπι: Herm. 9 <μένει> Herm. 10 κυρῷ: Herm.

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ÆSCHYLUS

ΑΘΗΝΑ

πρόσωβθεν ἡξύκουσα κληδόνος βοήν ἀπὸ Σκαμάνδρου γῆν καταφθατουμένη, ἡν δὴ Ἀχαίων ἀκτορές τε καὶ πρόμοι, τῶν αἰχμαλώτων χρημάτων λάχος μέγα, ἕνεμαν αὐτόπρεμον εἰς τὸ πᾶν ἔμοι; ἐξαίρετον δώρημα Θησέως τόκους· ἐνθεν διώκουσ' ἦλθον ἄτρυτον πόδα, πτερών ἀτερ βουδοῦτα κόλπον αἰγίδος.

405 [πάλοις ἀκμαίοις τόνδ᾽ ἐπιζεύξασ᾽ ὄχον] κανήν δ᾽ ὀρῶσα τήνδ᾽ ὀμιλίαν χθονὸς ταρβῶ μὲν οὐδέν, θαῦμα δ᾽ ὀμμασάν πάρα. τίνες ποτ᾽ ἐστε; πᾶσι δ᾽ ἐς κοινὸν λέγω· βρέτας τε τοῦμὸν τῶδ᾽ ἐφημένῳ ξένῳ, ὑμᾶς θ′ ὀμοίας οὐδενὶ σπαρτῶν γένει, οὐτ᾽ ἐν θεαίσι πρὸς θεῶν ὀρωμένας οὐτ᾽ οὖν βροτείους ἐμφερεῖς μορφώμασιν. λέγειν δ᾽ ἀμορφοῦν ὄντα τοὺς πέλας κακῶς πρόσω δικαίων ἠδ᾽ ἀποστατεῖ θέμις.

XΟΡΟΣ

415 πεύηγ τὰ πάντα συντόμως, Διὸς κόρην. ἡμεῖς γὰρ ἐσμεν Νυκτὸς αἰανῆ τέκνα. Ἄραι δ᾽ ἐν ὀλίκοις γῆς ὑπαὶ κεκλήμεθα.

ΑΘΗΝΑ

γένος μὲν οἴδα κληδόνας τ᾽ ἐπωνύμους.

1 τήν καταφθατουμένην : Stanley. 2 [ ] Wilam.
3 καὶ νίν : Canter. 4 ὀρωμέναις : Stanley.
5 ἀμορφοῦ : Rob. 6 ἠδ᾽ F, ἠδ᾽ MN.
7 αἰανῆ M, αἰανῆς FV3N, Tzet. on Lycophr. 406. 8 ἀρὰ M, ἀραὶ FV3N.
EUMENIDES

ATHENA

From afar I heard the call of a summons, even from the Scamander, the while I was taking possession of the land, which the leaders and chieftains of the Achaeans assuredly assigned to me, as a goodly portion of the spoil their spears had won, to be mine utterly and for ever, a choice gift unto Theseus' sons. Thence have I come, speeding onward my unwearied foot, whirring, instead of wings, the folds of my aegis. As I behold this unfamiliar concourse of visitants to my land, fear indeed I feel not but astonishment is upon my eyes. Who in the world be ye? I address you all in common—both yon stranger kneeling at mine image, and you, who are like to no race of creatures born, neither among goddesses seen of gods, nor yet having resemblance to shapes of human kind. But to speak ill of one's neighbour who is innocent of offence, is far from just, and Right standeth aloof therefrom.

CHORUS

Daughter of Zeus, thou shalt hear all in brief. We are Night's dread children. "Curses" are we named in our habitations beneath the earth.

ATHENA

Your lineage I now know and the names whereby ye are called.

1 Athena confirms as ancient her possession of the district of Sigeum, which had been won from the Mityleneans by the Athenians early in the sixth century.

2 Line 405 "yoking to this my car my steeds of prime" contradicts the statement in the preceding verse, and will have been interpolated for a later representation of the play when Athena actually appeared on a chariot (Wilamowitz).
AESCHYLUS

ΧΩΡΟΣ

tμᾶς γε μὲν δὴ τὰς ἐμᾶς πεύσῃ τάχα.

ἈΘΗΝΑ

μάθοιμ' ἂν, εἰ λέγοι τις ἐμφανῇ λόγον.

ΧΩΡΟΣ

βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.

ἈΘΗΝΑ

καὶ τῷ κτανόντι ποὺ τὸ1 τέρμα τῆς φυγῆς2;

ΧΩΡΟΣ

ὁποὺ τὸ χαίρειν μηδαμοῦ νομίζεται.

ἈΘΗΝΑ

ἡ καὶ τοιαύτας τῶδ' ἐπιρροοῖεις3 φυγάς;

ΧΩΡΟΣ

425 φονεύς γὰρ εἶναι μητρὸς ἥξιωσατο.

ἈΘΗΝΑ

ἀλλαὶς ἀνάγκαις,4 ἡ τινος5 τρέων κότον;

ΧΩΡΟΣ

ποὺ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν;

1 τοῦτο: Arnaldus. 2 τῆς σφάγης: Scaliger. 3 ἐπιρροοῖει M1FV3N, ἐπιρροοῖε M2: Scaliger. 4 ἀλλαὶς ἀνάγκαις: Bothe. 5 οὗτος M, Schol. on 465, η τινος FV3N.
EUMENIDES

CHORUS

My office, however, thou shalt learn anon.

ATHENA

I shall understand, if plainly told.

CHORUS

We drive slayers of men from out their homes.

ATHENA

And where is the bourne of the slayer in his flight?

CHORUS

Where joy is absent and unknown.¹

ATHENA

Would'st thou indeed hound him with thy screeching to such flight?

CHORUS

Aye, for he held it his duty to be his mother's murderer.

ATHENA

Because of other constraint or through fear of someone's wrath?

CHORUS

Where is there a spur so keen as to compel to murder of a mother?

¹ Literally "where joy (or the word joy) is nowhere in use."
ΑΘΗΝΑ

dυοίν παρόντων¹ ἡμισυς λόγον² πάρα.

ΧΟΡΟΣ

ἀλλ' ορκον οὐ δέξαιτ' ἂν, οὐ δοῦναι θέλοι.³

ΑΘΗΝΑ

κλύειν δίκαιος⁴ μᾶλλον ἡ πράξαι θέλεις.

ΧΟΡΟΣ

πῶς δή; δίδαξον· τῶν σοφῶν γὰρ οὐ πένη.

ΑΘΗΝΑ

ορκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

ΧΟΡΟΣ

ἀλλ' ἐξέλεγχε, κρῖνε δ' εὐθείαν δίκην.

ΑΘΗΝΑ

ἡ καὶ ἔμοι τρέποιτ' ἀν αἰτίας τέλος;

ΧΟΡΟΣ

πῶς δ' οὐ; σέβουσαι γ' ἀξίαν καὶ αξίων.⁵

ΑΘΗΝΑ

τί πρὸς τάδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις; λέξας δὲ χώραν καὶ γένος καὶ ξυμφορᾶς

¹ παρόντων Μ, παρόντων FV3N.  
² Λόγου M, Λόγος FV3N.  
³ θέλει: Schütz.
EUMENIDES

Athena

Two parties are here present; half only of the case is heard.

Chorus

But the oath—he will neither take nor is fain to give.

Athena

Thou art fain to be just in name rather than in deed.

Chorus

How so? Instruct me. For in subtleties thou art not poor.

Athena

I say that oaths must not win victory for injustice.

Chorus

Well then, question him and pronounce righteous judgment.

Athena

Is it unto me that ye would in very truth commit the decision of the charge?

Chorus

How not?—in reverence for thy worth and worthy birth.

Athena

Stranger, what wilt thou in turn say in reply to this? First, tell me thy country, thy lineage,

\[4 \text{δικαίως with } \omega \text{ in erasure and } \omega \text{ over } \omega \text{ M, } \text{δικαίως FVSN: Dindorf.} \]

\[5 \text{ἀξιων } \tau' \text{ ἐπαξιων: Arnaldus.} \]
Aeschylus

τὰς σάς, ἔπειτα τόνδ᾽ ἀμμυναθοῦν ἡγέσις εἰπερ πεποιθῶς τῇ δίκῃ βρέτας τὸ δὲ ἃ σαὶ φυλάσσων ἐστίας ἀμῆς πέλας σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίωνος. τοὺτοις ἀμείβου μᾶς εὐμαθές τι μοι.

Oresthe:

ἀνασσ᾽ Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων τῶν σῶν ἐπών μέλημ᾽ ἀφαιρήσω μέγα.

οὕκ εἰμὶ προστρόπαιος, οὐδὲ ἐχὼν μύσος πρὸς χειρὶ τῆμὲ τὸ σὸν ἐφεξήμην βρέτας. τεκμῆριον δὲ τῶν δὲ σοι λέξω μέγα.

ἀφθογγον εἶναι τὸν παλαμναίον νόμος, ἔστ᾽ ἂν πρὸς ἀνδρὸς αἴματος καθαρσίου σφαγαὶ καθαμάξωσι νεοθήλου βοτοῦ. πάλαι πρὸς ἄλλους ταῦτ᾽ ἀφιερώμεθα οἴκοις, καὶ βοτοῖς καὶ ῥυτοῖς πόροις.

ταῦτην μὲν οὐτω φροντίδ᾽ ἐκποδῶν λέγω. γένος δὲ τοῦμόν ὡς ἔχει πεῦσῃ τάχα.

'Αργεῖος εἰμὶ, πατέρα δ᾽ ἱστορεῖς καλῶς, 'Αγαμέμνονι, ἀνδρῶν ναυβατῶν ἀρμόστορα, ἔπει δ᾽ ἐν Τροίαν ἄπολιν 'Ἰλίου πόλιν ἐθηκας. ἐφθιθ' οὕτως ὃς, μολὼν εἰς οἰκον ἀλλὰ νυν κελαυνόφρων ἐμὴ

μῆτηρ κατέκτα, ποικίλους ἀγρεύμασιν κρύψας, ἢ λουτρών ἔξεμαρτύρει φόνον. κάγω κατελθὼν, τὸν πρὸ τοῦ φεῦγων χρόνον, ἐκτεινά τήν τεκοῦσιν, οὐκ ἀρνήσομαι,

1 ἀμμυνάθον: Dindorf. 2 ἔχει: Wieseler.
3 ἐφεξήμην: Wieseler.
4 καθαμάξωσι νοθηλοῦ βοτοῦ M (وذνεον βροτοῦ FV3N); Turn.
5 οὐτως M, οὕτως FV3N.
6 κρύψασα λουτρῶν: Musgrave.
EUMENIDES

and thy fortunes; thereafter, defend thee against this charge—if indeed it so be that, in reliance on the justice of thy cause, thou art seated here, clinging to mine image hard by my hearth, a sacred suppliant after the fashion of Ixion. To all this make me some plain answer.

ORESTES

Queen Athena, first of all I will remove a great misgiving that lies hidden in thy last utterance. A suppliant in need of purification I am not; nor with pollution on my hands did I fall at the feet of thine image. And of this I will offer thee weighty proof. It is the law that he who is defiled by shedding blood shall be debarred all speech until the blood of a suckling victim shall have besprinkled him by the ministrations of one empowered to purify from murder. Long since, at other houses, have I been thus purified both by victims and by flowing streams. This cause for thy anxiety I thus dispel. As to my lineage, thou shalt hear forthwith. I am an Argive; my father—and fittingly dost thou make inquiry concerning him—was Agamemnon, he who marshalled the sea-host, in concert with whom thou madest Ilium, city of Troyland, to be no more a city. Upon his returning home, he perished by no honourable death; nay, he was slain by my black-hearted mother, who enfolded him in a crafty snare that still remains to witness his murder in the bath. And I, when that I came back home—an exile I had been beforetime—I slew her that gave me birth

Ixion, king of the Lapiths, murdered the father of his bride, and was given purification by Zeus after having been denied by the other gods. Cp. 718.
AESCHYLUS

ἀντικτόνοις ποιναῖς φιλτάτου πατρός.
καὶ τῶνδε κοινῆ Λοξίας ἐπαίτιος,
ἀλγη προφωνῶν ἀντίκεντρα καρδίας,
εἰ μὴ τι τῶνδ' ἔρξαμι τοὺς ἐπαίτιοις.
οὐ δ' εἰ δικαῖως εἴτε μὴ κρίνον δίκην:
πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.

ΑΘΩΝΑ

470 τὸ πράγμα μεῖξον, εἰ τις οἴεται τόδε
βροτὸς δικάζειν οὔδε μὴν ἐμοὶ θέμισ
φόνου διαιρεῖν ὑψηλοῦ δίκας.
ἀλλα τε καὶ σὺ μὲν καθηρτικῶς ἔμοις
ἵκετης προσήλθες καθαρὸς ἀβλαβής δόμοις.
οὕτως δ' ἀμομφον ὄντα σ' αἰδοῦμαι πόλει.
αὕται δ' ἔχουσι μοῖραν οὕκ εὐπέμπελον,
καὶ μὴ τυχόσαι πράγματος νικηφόρου,
χώρα μεταὐθὶς ἢς ἐκ φρονημάτων
πέδοι πεσών ἄφερτος αἰανήσ νόσος.

480 τοιαῦτα μὲν τὰδ' ἐστίν: ἁμφότερα, μὲνειν
πέμπειν τε δυσπήματ' ἁμηχάνως ἐμοὶ.
ἐπει δὲ πράγμα δεῦρ' ἐπέσκηψεν τόδε,
φόνων δικαστὰς ὅρκίως αἱρομένη
θεσμὸν τὸν εἰς ἀπαντ' ἐγὼ θήσω χρόνον.

485 ὧμεῖς δὲ μαρτύρια τε καὶ τεκμήρια
cαλεῖσθ', ἀρωγα τῆς δίκης ὅρκώματα:
κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα

1 σ' τ': Pearson.
2 φόνους: Rob.
3 ἐμοὶ: Pauw.
4 ὅμως: Wilam.
5 αἱροῦμαι: Herm.
6 χώρα μετ' αὐθίς: Wellauer.
7 πέδω: Dindorf.
8 δὲ: Abresch.
9 δυσπήματ': Scaliger.

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EUMENIDES

—disavow it I will not—in vengeance to requite the murder of my sire I most dearly loved. And for this deed Loxias, in common with me, is answerable, who, to spur my purpose, threatened me with cruel woes should I fail to do this deed upon the guilty. Whether my deed was wrought in righteousness or not, do thou pronounce judgment; for howsoever I fare at thy ruling, I shall rest content.

Athena

The affair is too grave, if any mortal thinks to pass judgment thereon; nay, it is not lawful even for me to decide on cases of murder which involves swift wrath; above all since thou, by rites fully performed, hast come a suppliant purified and harmless to my house; and so I have respect unto thee as void of offence to my city. Yet these women have an office that does not permit them lightly to be dismissed; and if they fail to gain the victory in their cause, the venom from their resentment will fall upon the ground and become hereafter an intolerable and perpetual pestilence to afflict the land.

So then stands the case: either course—to suffer them to stay, to drive them forth—is fraught with disaster and perplexity to me. But since this cause hath devolved on me, I will appoint judges of homicide bound by oath and establish a tribunal, a tribunal to endure for all time. Do ye call your witnesses and adduce your proofs, sworn evidence to support your cause; and I will return when I have singled out the best of my burghers, that

10 ὡρκίων αἰρομένους: Casaubon.
AESCHYLUS

ηξω, διαπείν τούτο πράγμα ἐτητύμως,
ὄρκον1 πορόντας2 μηδὲν ἐκδικον φράσεων.3

ΧΟΡΟΣ

490 νῦν καταστροφαὶ νέων
θεσμίων, εἰ κρατή-
σει δίκα <τε>4 καὶ βλάβα
τοῦδε ματροκτόνου.
pάντας ἦδη τὸδ5 ἔργον εὐχερεῖ-

495 συναρμόσει βροτοῦς:
pολλὰ δ' ἔτυμα παιδότρωτα
πάθεα προσμενεὶ τοκεῦ-
σιν μεταθίς ἐν χρόνῳ.

ουδὲ6 γὰρ βροτοσκόπων
μανάδων τῶν ἐφέρ-
ψει κότος τις ἔργματων—
pάντ' ἐφήσοι μόρον.
pεῦσεται δ' ἄλλος ἄλλοθεν, προφω-

500 νῶν τὰ τῶν πέλας κακά,
λῆξιν ὑπόδοσιν7 τε μόχθων.
άκεα8 τ' οὗ βέβαια9 τλά-

μηδὲ τις κυκλησκέτω
ξυμφορᾶ τετυμένοις,

510 τοῦτ’ ἐπος θροούμενος,
ὡ12 δίκα,
ὡ12 θρόνοι τ’ Ἐρυνὼν.
tαύτά τις τάξ’ ἀν πατήρ
ἡ τεκοῦσα νεοπαθής

515 οἰκτον οἰκτίσαιτ’, ἐπει-

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they may decide this issue in accordance with the truth, having bound themselves by oath to pronounce no judgment contrary to justice.  [Exit

CHORUS

Now is the end of all things wrought by new ordinances, if the wrongful cause of this slayer of his mother is to triumph. Straightway will his deed reconcile all men to licence; and many woeful wounds, dealt in very truth by children, are in store for parents in time yet to come.

For from us, the Furious Ones that keep watch upon mortals, shall no wrath for such misdeeds draw nigh—I will let loose death in every form. And as he anticipates his neighbour's evil plight, one man shall ask of another when tribulation is to end or to decrease; and the poor wretch offereth the vain consolation of remedies that bring no certain cure.

Nor let anyone henceforth, when he hath been smitten by calamity, make appeal and cry aloud "O Justice!" "O enthroned Spirits of Vengeance!" Peradventure some father, or mother, newly stricken, may thus make piteous lament, now that the house of Justice is falling.

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AESCHYLUS

ἐσθ' ὁπο͂ν τὸ δεινον εὖ,
καὶ φρενῶν ἐπίσκοπον
dεῖ μένειν1 καθήμενον.

520 ἐμμεῖρε
σωφρονεῖν ὑπὸ στένει.
τίς δὲ μηδὲν ἐν δεῖ
καρδίαν ἄνατρέψων
ἡ πόλις βροτός θ' ὁμοί-
οις ἐτ' ἂν σέβοι δίκαν;

525 μήτ' ἀνάρχετον2 βίον
μήτε δεσποτοῦμενον
αἰνέσης.

530 παντὶ3 μέσω τὸ κράτος
θεὸς ὤπασεν, ἄλλο4
ἀλλα5 ὁ ἐφορεύει.

535 ἐξύμμετρον ὅ' ἔπος λέγω,
δυσσεβίας5 μὲν ὑβρις
τέκος ὡς ἐτύμως·

540 μηδὲ νῦν
κέρδος ἱδῶν ἀθέων
πολὺ λαξ ἀτίσης·

545 πρὸς τάδε τις τοκέων
σέβας ἐν προτίων
καὶ ἐνοτι̊-
Times there are when fear is well and should abide enthroned as guardian of the heart. It profiteth to learn wisdom with groaning. But who that traineth not his heart in fear, be it State or be it man, is like in the future to reverence justice as heretofore?

Approve thou not a life ungoverned nor one subjected to a tyrant's sway. To moderation in every form God giveth the victory, but his other dispensations he directeth in varying wise. I give utterance to a timely truth: arrogance is in very sooth the child of impiety; but from health of soul cometh happiness, dear unto all and oft besought in prayer.

And as for the whole matter I say unto thee: reverence the altar of Righteousness, and spurn it not to dishonour with godless foot because thine eyes look to worldly profit; for punishment will come upon thee. The appointed issue abideth. Wherefore let a man duly put in front place of honour the piety he oweth to his parents, and have
AESCHYLUS

μους δόμων¹ ἐπιστροφᾶς αἰδώμενός τις ἔστω.

550 ἐκὼν δ’² ἀνάγκας ἀτερ δίκαιος ὡν [στρ. δ.
οὐκ ἄνολβος ἔσται
πανώλεθρος <δ’>³ οὐποτ’ ἀν γένοιτο.
tὸν ἀντίτολον δὲ φαμι παρβάταν⁴
ἀγοντα⁵ πολλὰ παντόφυρτ’ ἄνευ δίκας⁶

555 βιαίως ξὺν χρόνῳ καθήσεν
λαῖφος, ὅταν λάβῃ πόνος
θραυμενας κεραίας.

καλεῖ δ’ ἀκούοντας οὐδὲν <ἐν>⁷ μέσα [ἀντ. δ.
dυσπαλεῖ τε⁸ δίναι.

560 γελᾷ δὲ δαίμων ἐπ’ ἀνδρὶ θερμῷ,⁹
tὸν οὐποτ’ αὐχοῦντ’ ἱδὼν ὁμαχάνοις
dύαις λαπαδὼν¹⁰ οὐδ’ ύπερθέοντ’ ἀκραν.
δὶ αἰῶνος δὲ τὸν πρὶν ὄλθον
ἐρματὶ προσβαλῶν δίκας

565 ὀλετ’ ἀκλαυτος,¹¹ ἀστος.¹²

ΑΘΗΝΑ

κήρυσσε, κήρυξ, καὶ στρατὸν κατεργαθοῦ,¹³
ἡ τ’¹⁴ οὖν διάτορος¹⁵ Τυρσηνική

¹ δωμάτων : Hartung.
² ἐκ τῶν’ : Wieseler.
³ περαβάδαν M, περβάδαν FV3N : Herm., later preferring

παραβάταν.
⁴ δικῆς M, δίκας FV3N.
⁵ δυσπαλείται : Turn.
⁶ λέπαδων : Musgrave.
⁷ < > Abresch.
⁸ τὰ : ἄγοντα O. Müller (tà πολ. παντ. ἄγοντα Pauw).
⁹ θερμοεργῷ MF, θερμῷ N.
¹⁰ ἀστως : Porson (αιστος).
¹¹ < > Pauw.
¹² ἀστος : Dindorf.
¹³ κατεργάθον : Porson.
¹⁴ < > Abresch.
¹⁵ < > Pauw.
EUMENIDES

respect unto the stranger he welcometh within his gates.

Whoso of his own free will and without constraint is righteous, he shall not fail of happiness; utterly cut off he shall never be. But whoso transgresseth in daring defiance, and is laden with rich store that he hath heaped up unjustly, I say that he shall perforce, in due season, strike his sail when the tempest of trouble breaketh upon him as the yard-arm is splintered.

He calleth upon them who hear him not, and he struggleth to no purpose amid the whirling waters. Heaven laughs at the reckless wight as it beholds him, who boasted himself that this should never be, now helpless by reason of his irremediable distress and unable to surmount the cresting wave. He wrecks on the reef of Justice the prosperity that had been his throughout all his days, and he perishes unwept, unseen.

[Enter, in procession, Athena, a Herald, the Jury of Areopagites, a crowd of Citizens. Orestes removes to the place appointed for the accused. Apollo appears after Athena's first speech

Athena

Herald, give the signal and restrain the crowd; and let the piercing Tyrrhene\(^1\) trumpet, filled

\(^1\) The Etruscans were regarded as the inventors of the trumpet.

\(^{15}\) \(\delta\acute{\alpha}κ\tau\rho\varsigma\) FV3N (with space after it in FV3: \(\alpha\i\theta\epsilon\rho\varsigma\) Emperius). For \(\omicron\nu\) Askew read \(\omicron\upsilon\rho\varphi\alpha\nu\omicron\upsilon\).
AESCHYLUS

σάλπιγξ, βροτείου πνεύματος πληρομένη, ύπέρτονον γήρυμα φαινέτω στρατῷ.

570 πληρομένου γὰρ τοῦδ’ Βουλευτηρίου σιγᾶν ἀρήγει καὶ μαθεῖν θεσμοὺς ἐμοῦς πόλιν τε πᾶσαν εἰς τὸν αἰανῆ χρόνον καὶ τοῦσκ’ ὀπως ἀν εὗ καταγγυσθῇ δίκη.

ΧΟΡΟΣ

ἀναξ ᾿Απόλλων, ὁν ἔχεις αὐτὸς κράτει.

575 τι τοῦδε σοι μέτεστι πράγματος λέγε.

ΑΠΟΛΛΩΝ

καὶ μαρτυρήσων ἰδλθον—ἐστι γὰρ νόμων ἱκέτης ὁδ’ ἀνήρ καὶ δόμων ἐφέστιος ἐμῶν, φόνου δὲ τοῦδ’ ἐγὼ καθάρος—καὶ ἐνυδικήσων αὐτὸς· αἰτίαν δ’ ἔχω τῆς τοῦδε μητρὸς τοῦ φόνου. σ<pair k' εἰςαγε ὀπως <τ' > ἐπίστα τήν πεύκουσ τικη.

ΑΘΗΝΑ

8 ὑμῶν ὁ μῦθος, εἰςαγω δὲ τῆν δίκην· ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων γένοιτ’ ἀν ορθῶς πράγματος διδάσκαλος.

ΧΟΡΟΣ

585 πολλαὶ μὲν ἐσμεν, λέξομεν δὲ συντόμως. ἐπος δ’ ἀμείβοι πρὸς ἐπος ἐν μέρει τιθείς. τῆν μητέρ’ εἰπὲ πρῶτον εἰ κατέκτονας.

2 δίκη M, δίκη FV3N.
3 γὰρ δόμων (δήμων Μ1): Erfurdt, Burges.
EUMENIDES

with human breath, send forth its shrill blare to the folk! For while this council-hall is filling, it is well that silence be maintained and that my ordinances be learned both by the whole city for time everlasting and by these appellants, that their case may be decided on its just merits.

[Enter Apollo

CHORUS

Lord Apollo, do thou rule thine own domain. Declare what part hast thou in this affair.

APOLLO

I have come both to bear witness—for the accused yonder was in due form a suppliant and an inmate of my sanctuary, and it is I who purged him of the blood he shed—and myself to be his advocate. I am answerable for his slaying of his mother. (To Athena) Do thou bring in the case, and, in accordance with thy wisdom, conduct it to final decision.

ATHENA

(To the Furies) 'Tis for you to speak—I am but bringing in the case; the plaintiff at the commencement, speaking first, shall rightly inform us of the issue.

CHORUS

We are many, but our speech shall be brief. (To Orestes) Do thou make answer to our questions, one by one. First, say—didst thou slay thy mother?

\(^6\) τοῦδε φόνου: Turn. \(^7\) < > Herm.
\(^8\) ll. 582-644 wanting in FV3N.

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AESCHYLUS

OREXTHΣ
ἐκτεῖνα· τούτου δ' οὕτως ἄρνησις πέλει.

XORΟΣ
ἐν μὲν τὸ δ' ἡδη τῶν τριῶν παλαισμάτων.

OREXTHΣ
οὗ κειμένω πτω τόνδε κομπάζεις λόγον.

XORΟΣ
eἰπεῖν γε μέντοι δεὶ σ' ὁπως κατέκτανες.

OREXTHΣ
λέγω· ἧφουλκὼ χειρὶ πρὸς δέρην τεμῶν.

XORΟΣ
πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασιν;

OREXTHΣ
toῖς τούδε θεσφάτοισι· μαρτυρεῖ δὲ μοι.

XORΟΣ
ο μάντις ἐξηγεῖτό σοι μητροκτονεῖν;

OREXTHΣ
καὶ δεύρο γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.

XORΟΣ
ἀλλ' εἰ σε μάρφει ψῆφος, ἀλλ' ἐρεῖς τάχα.
EUMENIDES

Orestes
I slew her. Of this I make no denial.

Chorus
Of the three falls this is already ours.

Orestes
Thou makest this boast though thy foe is not yet down.

Chorus
Thou must, however, state the manner of thy slaying.

Orestes
I answer: with drawn sword in hand I stabbed her in the throat.

Chorus
By whom persuaded and on whose advice?

Orestes
By this god’s divine injunction; he is my witness.

Chorus
The seer instructed thee to kill thy mother?

Orestes
Aye, and throughout up to this hour, I blame not my fortune.

Chorus
But let the verdict get thee in its grip and thou’lt soon tell another tale.

1 Wrestling-matches were decided by three falls.
AESCHYLUS

ΟΡΕΣΤΗΣ
πέποιθ'. ἀρωγὰς δ' ἐκ τάφου πέμψει1 πατήρ.

ΧΟΡΟΣ
νεκροῖσι νῦν2 πέπισθι3 μητέρα κτανόν.

ΟΡΕΣΤΗΣ

600 δυοῖν γὰρ εἴχε προσβολὰς μιασμάτων.4

ΧΟΡΟΣ
πῶς δή; δίδαξον τοὺς δικάζοντας τάδε.

ΟΡΕΣΤΗΣ
ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανεν.

ΧΟΡΟΣ
τοιγὰρ σὺ μὲν ζῆσ, ἡ δ' ἐλευθέρα φόνῳ.5

ΟΡΕΣΤΗΣ
τί δ' οὐκ ἐκεῖνην ζῶσαν ἡλαύνες φυγῇ;

ΧΟΡΟΣ

605 οὐκ ἦν ὃμαιμος φωτὸς δὲν κατέκτανεν.

ΟΡΕΣΤΗΣ
ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἷματι;

1 πέμπει: Scaliger from Schol. 2 νῦν: Schütz. 3 πέπισθι: Veitch. 4 μιασμάτων: Elmsley. 5 φόνῳ: Schütz.
EUMENIDES

Orestes

I have good confidence. My father will send succour from his grave.

Chorus

In the dead put then thy confidence, thou slayer of thy mother!

Orestes

I do, for she was attainted by a twofold defilement.

Chorus

How so, I pray? Instruct the judges as to this.

Orestes

She murdered her husband and therewith slew my father.

Chorus

Therefore, though thou livest, she is quit—by her death.¹

Orestes

But why, while she still lived, didst thou not pursue her into banishment?

Chorus

She was not of one blood with the man she slew.

Orestes

But am I blood-kin to my own mother?

¹ She is freed from blood-guiltiness because her blood has been shed.
AESCHYLUS

ΧΟΡΟΣ

πῶς γάρ ο’ ἑθρεψ’ ὄν ἐντός, ὦ μαυρόνε, ζωῆς; ἀπεύχῃ μητρὸς αἰμα φίλτατον;

ΟΡΕΧΤΗΣ

ηῇ σὺ μαρτύρησον· ἔξηγοι δὲ μοι, Ἀπολλόν, εἶ σφε σὺν δίκη κατέκτανον. 
δράσαι γάρ ὅσπερ ἐστὶν οὐκ ἄρνούμεθα. ἄλλ’ εἰ δίκαιον2 εἴτε μὴ τῇ σῇ φρενὶ 
δοκεῖ τὸδ’ αἶμα, κρίνον, ὡς τούτως φράσω.

ΑΠΟΛΛΩΝ

λέξω πρὸς ύμᾶς τόνδ’ Ἀθηναίας μέγαν 
θεσμὸν δικαίως,—μάντις ὡν δ’ οὖ3 ψεύδομαι. 
οὐπόσποτ’ εἶπον μαντικοῖσιν ἐν θρόνοις, 
οὐκ ἄνδρός, οὐ γυναῖκος, οὐ πόλεως πέρι, 
δ’ ἡ κελεύσαι4 Ζeus Ὄλυμπῖων πατήρ. 
τὸ μὲν δίκαιον τοῦθ’ ὁσον σθένει μαθεῖν, 
βουλῇ5 πιθαύνσκω δ’ ύμι’ ἐπιστεῦσθαι πατρός· 
ὄρκος γάρ οὕτι Ζηνὸς Ἰσχύει πλέον.

ΧΟΡΟΣ

Zeus, ὡς λέγεις σύ, τὸνδε χρησμὸν ὑπασε, 
φράζειν Ὅρεστῃ τῷδε,6 τὸν7 πατρὸς φόνον 
πράξαντα μητρὸς μηδαμοῦ τιμᾶς νέμειν;

1 ἑθρεψ’ : Blass. 
2 δικαίως : Auratus. 
3 δ’ ὄν : Canter. 
4 κελεύσει : Herm. 
5 βουλῇ with i added M. 
6 τῷ M1, τῷδε M2. 
7 τοῦ M1, τοῦ M2. 

1 The oath taken by the judges (489) may pronounce Orestes guilty as to the fact; but as his deed was done at the command of Zeus, whose representative is his son, Zeus therefore assumes all moral responsibility.
EUMENIDES

CHORUS

How else, thou blood-stained man, had she nourished thee beneath her zone? Dost disown that nearest bond, a mother's blood?

ORESTES

Do thou now, Apollo, give thy testimony; and, I pray thee, expound the law, whether I was justified in slaying her. For to have done the deed, as done it is, I deny it not. But whether this deed of blood seemeth to thy understanding to have been wrought in righteousness or in unrighteousness, do thou decide that I may inform the court.

APOLLO

Unto you, this high tribunal created by Athena, I will speak as justice bids,—seer that I am, I cannot utter untruth. Never yet, on my oracular throne, have I spoken aught touching man or woman or commonwealth, but what hath been commanded by Zeus, the father of the Olympians.

Mark how potent is this plea of justice; and I charge you to yield obedience to the Father's will; for an oath hath not greater authority than Zeus.¹

CHORUS

Zeus—on thy saying—gave thee this oracular command: to declare to Orestes here that he avenge the slaying of his father, but of the honour due his mother take no account at all?
AESCHYLUS

ΑΠΟΛΛΩΝ

625 οὐ γὰρ τι ταύτων ἄνδρα γενναῖον θανεὶν
dιωσδότος σκῆπτρους τιμαλφούμενον,
καὶ ταῦτα πρὸς γυναῖκός, οὐ τι θουρίως
tόξοις ἐκηβόλοις, ὡς Ἀμαζόνος,
ἀλλ’ ὃς ἀκοῦσῃ, Παλλάς οἱ τ’ ἐφήμενοι
ψῆφῳ διαμεῖν τοὺδε πράγματος πέρι.

630 ἀπὸ στρατείας 1 γὰρ νῦν 2 ἡμποληκότα
†τὰ πλεἰστ’ ἁμεινον 3 εὐφροσὺν δεδεγμένη, 4
δροίτη 5 περῶντι λουτρὰ κατὶ τέρματι
φάρος περεσκήνωσεν 6, 7 ἐν δ’ ἀτέρμων κόπτει
πεδήσασ’ ἄνδρα δαιδάλῳ πέπλῳ.

635 ἄνδρὸς μὲν ὑμῖν ὦτος εἰρηταί μόρος
tοῦ παντοσέμνου, τοῦ στρατηγάτου νεών.
tαὔτην τοιαύτην εἶπον, ὡς δὴχθή 7 λέως,
ὁσπέρ τέτακται τῆνδε κυρώσαι δίκην.

ΧΟΡΟΣ

640 πατρὸς προτιμᾶ Ζεὺς μόρον τῷ σῷ λόγῳ·
αὐτὸς δ’ ἐδησε 8 πατέρα πρεσβύτην Κρόνον.
πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις;
ὑμᾶς δ’ ἀκούειν ταῦτ’ ἐγὼ μαρτύρομαι.

ΑΠΟΛΛΩΝ

645 ὦ παντομισθή κνώδαλα, στύγη θεῶν,
πέδας μὲν ἀν λύσειν, ἔστι τοῦδ’ ἄκοι

1 στρατείας M 1, στρατιάς M 2.
2 μῦν: Porson.
3 ἁμεινον’ M (i.e. ἁμεινον und ἁμεινον’).
4 After l. 632 one or more verses may have been lost.
6 περεσκήνωσεν MG, παρεσκήνωσεν Aug. M marg. but per-
in explanation.
7 δὴχθή altered to δήχθη M.
8 ἐδησε altered to ἐδησε M.
9 ll. 645-1047 in FV3N.

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Aye, for it was in no wise the same thing—the murder of a high-born man, invested with the sceptre of god-given sway, and murder wrought, too, by a woman’s hand, not with gallant weapons, arrows sped from afar, it might be, by an Amazon, but in the manner as thou shalt hear, Pallas, and ye who here hold session to decide by vote upon this present cause.

On his returning from the war, wherein, in the judgment of his well-affected subjects, he had for the most part won success beyond expectation,¹ she gave him welcome; then, as he was stepping from the bath, on its very edge, she curtained the laver with a tented cloak, enveloped her husband in a broidered robe’s inextricable maze, and hewed him down.

Such was the manner of his taking off, as I have told it you—a hero, all-majestic, commander of the fleet. As for that woman, I have described her thus to whet the indignation of the folk to whom it hath been appointed to decide this cause.

A father’s death, according to thy plea, is held by Zeus as of more account; yet he himself cast into bonds his aged father Cronus. How does not this act belie thy argument? I call upon you (turning to the judges) to give heed to this.

Oh, monsters utterly loathed and detested of the gods! Bonds Zeus might undo; from them

¹ Literally "trafficked better"—"better" either "than his foes, the Trojans"; or "beyond expectation" (since he was guilty of the death of his daughter); or possibly, without any implicit comparative force, simply "well."
καὶ κάρτα πολλή μηχανὴ λυτήριος·
άνδρὸς δ' ἐπειδὰν αἰμ' ἀναστάσῃ κόνις
ἀπαξ θανόντος, οὕτως ἔστ' ἀνάστασις.
τούτων ἐπωδᾶς οὐκ ἐποίησεν1 πατὴρ
οὐμός, τὰ δ' ἄλλα πάντ' ἀνώ τε2 καὶ κάτω
στρέφων τίθησιν οὐδὲν ἀσθμαίνων3 μένει.

ΧΩΡΟΣ

πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖσ ὅρα:
τὸ μητρὸς αἰμ' ὄμαμιν ἐκχέασ πέδοι4
ἐπειτ' ἐν "Αργεὺ δώματ' οἰκήσει πατρός;
ποίοις βωμοῖς χρώμενοι τοῖς δημίους;
ποία δὲ χέρνυξ φρατέρων προσδέξεται;5

ΑΠΟΛΑΩΝ

καὶ τούτο λέξω, καὶ μάθ' ὡς ὅρθως ἔρω.
οὐκ ἔστι μήτηρ ἡ κεκλημένου6 τέκνου
tοκεύς, τροφὸς δὲ κύματος νεοστόρου.
650
τύκτει δ' ὁ θρόσωκων,7 ἢ δ' ἀπερ ἕνων ἕνη
ἔσωσεν ἑρνος, οἷοι μὴ βλάψῃ θεὸς.
tεκμήριου δὲ τοῦδ' σοι δεῖξω λόγου.
πατὴρ μὲν ἂν γένοιτ' ἀνευ μητρὸς· πέλας
μάρτυς πάρεστι παῖς Ὀλυμπίον Διός,

1 ἐποίησε MGAug., ἐποίησεν FV3N.
2 ἀνώ τε FV3NAug., ἀνώ MG.
3 οὐδ' ἐν ἀσθμαίνω M, οὐδὲν ἀσθμαίνων FV3N.
4 πέδω: Dindorf.
5 προσδέξατε M, προσδέξεται FV3NAug.
6 κεκλημένου M, κεκλημένη FV3N.
7 θρόσκων: Weeklein.

1 Kinsfolk, actual or fictitious, were united in phratriai, with common worship, offerings, and festivals.
2 This notion appears in Egypt (Diodorus Siculus i. 80, 334.
EUMENIDES

there is a remedy, and full many a means of their undoing. But when the dust hath drained the blood of man, once he is slain, there is no return to life. For this my Father hath provided no remedial spells, though all things else he reverseth and disposeth at his will; nor doth his exercise of might cost him a breath.

CHORUS

Mark now the meaning of thy plea for his acquittal! Shall he who has spilled upon the ground his mother's kindred blood, shall he thereafter inhabit his father's house in Argos? To what altars of common worship shall he have access? What brotherhood\(^1\) will admit him to its lustral rite?

APOLLO

This, too, I will set forth, and mark how rightful shall be my answer. The mother of what is called her child is not its parent, but only the nurse of the newly implanted germ.\(^2\) The begetter is the parent, whereas she, as a stranger for a stranger, doth but preserve the sprout, except God shall blight its birth. And I will offer thee a sure proof of what I say: fatherhood there may be, when mother there is none. Here at hand is a witness, the child of Olympian Zeus—and not so much as whose source was Hecataeus, an older contemporary of Aeschylus) and in various Greek authors later than Aeschylus, \textit{e.g.} Euripides, \textit{Orestes} 552, Frag. 1064, the Pythagoreans cited by Stobaeus (Hense ii. 72). The passage in the play has been invoked as evidence that the Athenians of the fifth century B.C. were upholding, some the ancient mode of tracing descent from the mother (the argument of the Erinyes); others, the patrilinear theory advocated by Apollo.

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AESCHYLUS

665 οὐδ’ εὖ σκότοις νηδύος τεθραμμένη,
ἄλλ' οίνον ἔρνος οὕτις ἄν τέκοι θεὸς.
   ἐγὼ δὲ, Παλλάς, τάλλα θ' ὡς ἐπίσταμαι,
   τὸ σὸν πόλισμα καὶ στρατὸν τεῦξω μέγαν,
   καὶ τόνδ' ἐπεμψα σῶν δόμων ἐφέστιον,
   ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνον
   καὶ τόνδ' ἐπικτήσαιον σύμμαχον, θεα,
   καὶ τοὺς ἐπείτα, καὶ τάδ' αἰανῶς μένοι
   στέργειν τὰ πιστὰ¹ τῶνδε τοὺς ἐπιστόρους.

ΑΘΗΝΑ

670 ἥδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν
ψήφον δικαίων, ὡς ἄλισ λελεγμένων;

ΧΟΡΟΣ

675 ἕμων μὲν ἦδη πᾶν τετόξευται βέλος.
μένω δ' ἀκούσαι πῶς ἄγων κριθήσεται.

ΑΘΗΝΑ

680 τι γάρ; πρὸς ὑμῶν πῶς τιθεῖσθ' ἀμομφὸς ὡ;   

ΑΠΟΛΛΩΝ˘

680 ἢκουσαθ' ὃν ἢκουσατ', ἐν δὲ καρδία
ψῆφον φέροντες ὀρκον αἶδεῖσθε,⁴ ξένοι.

ΑΘΗΝΑ

κλύοιτ' ἄν ἦδη θεσμὸν, 'Ἀττικὸς λεώς,
πρώτας δ' ἰδας κρίνοντες αἵματος χυτοῦ.

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¹ τ' ἄπιστα Μ, τὰ πιστὰ FV3N.  
² τάσδ' F²Ν.  
³ ΧΟΡΟΣ: Karsten.  
⁴ αἴδεισθαι with e over αί M.
EUMENIDES

nursed in the darkness of the womb, but such a scion as no goddess could bring forth.

But for my part, O Pallas, as in all things else, as I well know how, will I exalt thy city and thy people, so with this man; for I have sent him as suppliant to thy sanctuary that he might prove faithful for all time to come, and that thou, O Goddess, mightest win him as a new ally, him and his after-race, and it abide everlastingly that the posterity of this people maintain their plighted bond.

ATHENA

Am I to assume that enough has now been said, and shall I charge the judges now to cast their honest ballots in accordance with their true judgment?

CHORUS

For our part, every bolt of ours is already shot. But I remain to hear the issue of the trial.

ATHENA

Why should ye not? As for you (to Apollo and Orestes), how shall I so dispose as to escape censure at your hands?

APOLLO

Ye have heard what ye have heard; and as ye cast your ballots, let your hearts, my friends, hold sacred the oath ye have sworn.

ATHENA

Hear now my ordinance, ye men of Attica, who pronounce judgment at the first trial ever held for

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The Amazons, as "daughters of Ares," invaded Attica to take vengeance on Theseus either, as one story reports.
bloodshed. Henceforth, even as now, this court of judges shall abide unto the people of Aegeus for evermore. And this Hill of Ares, whereon the Amazons had their seat and pitched their tents, what time they came, embattled, in resentment against Theseus, and in those days built up this new citadel with lofty towers to rival his, and sacrificed to Ares; whence the rock takes its name from him, even the Hill of Ares — upon this hill, I say, Reverence, indwelling in my burghers, and her kinsman Fear, shall withhold them from doing wrong by day and night alike, so be it they do not themselves pollute the laws with evil influences; stain clear water with mud and thou shalt never find sweet drink.

Neither anarchy nor tyranny — this I counsel my burghers to maintain and hold in reverence, nor quite to banish fear from out the city. For who among mortal men is righteous that hath no fear of aught? Stand then in just awe of such majesty and ye shall possess a bulwark to safeguard your country and your government, such as none of mankind hath either among the Scythians or in Pelops' realm. This tribunal I do now establish, inviolable by lust of gain, august, quick to avenge, a guardian of the land, vigilant in defence of them that sleep.

I have thus dwelt at length in exhortation to my people for time yet to be; but ye must needs now because he had carried off Antiope, their queen: or because he did not enclose the hill within the confines of his newly-founded city, which included the Acropolis. Aeschylus apparently rejects the legend whereby the Hill of Ares had its name from the fact that Ares was here tried for the murder of Halirrothius, a son of Poseidon, and acquitted by a tie vote of the gods, his judges.
AESCHYLUS

καὶ ψῆφον αἴρειν καὶ διαγνώναι δίκην
αἴδουμένους1 τὸν ὅρκον. εἰρήται λόγος.

ΧΟΡΟΣ

καὶ μὴν βαρεῖαν τῇνδ' ὀμιλίαν χθονὸς
ξύμβουλὸς εἰμι μηδαμίως ἀτιμάσαι.

ΑΠΟΛΛΩΝ

κάγωγε2 χρησιμοὺς τοὺς ἐμοὺς τε καὶ Διὸς
ταρβείν κελεύω μὴδ' ἀκαρπώτους κτίσαι.

ΧΟΡΟΣ

715 ἄλλ' αἵματηρα πράγματ' οὐ λαχῶν σέβεις,
μαντεῖα δ' οὐκέθ' ἀγνὰ μαντεύσῃ νέμων.3

ΑΠΟΛΛΩΝ

ἡ καὶ πατήρ τι σφάλλεται βουλευμάτων
πρωτοκότονοισι προστροπαῖς Ἰξίονος;

ΧΟΡΟΣ

λέγεις: ἐγὼ δὲ μὴ τυχόνσα τῆς δίκης

720 βαρεία χώρα τῇδ' ὀμιλήσῳ πάλιν.

ΑΠΟΛΛΩΝ

ἄλλ' ἐν τε τοῖς νέμοι καὶ παλαιστέροις
θεοῖς ἀτιμος εἰ σὺ· νικήσω δ' ἐγώ.

2 κάγω (κάγω M) τε: Porson (κάγώγε Rob.).
3 μένων : Herm.
EUMENIDES

rise, take each his ballot, and decide the cause under the sacred obligation of your oath. I have done.

[The Judges rise from their seats and cast their ballots one by one during the following altercation]

CHORUS

And hark ye! I counsel ye in no wise to dishonour us, whose visitation can oppress your land.

APOLLO

And for my part, I charge ye to stand in fear of the oracles, not mine alone—for they are also from Zeus—and not to render them fruitless.

CHORUS

Nay, thou hast respect for deeds of blood that exceed thy office. The oracles thou dispensest shall no more be oracles undefiled.

APOLLO

And was then the Father in aught mistaken in his purposes, when Ixion, he who first shed blood, made suppliance unto him for purification?

CHORUS

Thou art for argument! But if I fail to win the cause, I will visit this land hereafter as a burdensome guest.

APOLLO

Nay, among the younger and the elder deities alike, thou hast no honour. I shall gain the victory.
AESCHYLUS

ΧΟΡΟΣ

τοιαύτ’ ἔδρασας καὶ Φέρητος ἐν δόμοις:
Μοίρας ἐπεισας ἀφθίτους θεῖναι βρότοις.

ΑΠΟΛΛΩΝ

725 οὐκοῦντι δίκαιον τὸν σέβοντ’ ἐυεργετεῖν,
ἀλλως τε πάντως χώτε δεόμενος τύχοι;

ΧΟΡΟΣ

σὺ τοι παλαιὰς διανομᾶς καταφθίσας
οὖν παρηπάτησας ἀρχαίας θεάς.

ΑΠΟΛΛΩΝ

730 σὺ τοι τάχ’ οὐκ ἔχουσα τῆς δίκης τέλος
ἐμῇ τὸν ἱὸν οὐδὲν ἐχθροίσων3 βαρύν.

ΧΟΡΟΣ

ἐπεὶ καθιππαξη με πρεσβύτων νέος,
δίκης γενέσθαι τῆς ἐπήκοος μένω,
ὡς ἄμφιβολος4 οὖσα θυμοῦσθαι πόλει.

ΑΘΗΝΑ

735 ἐμὸν τὸδ’ ἔργον, λουσθίαν κρίναι δίκην.
ψῆφον δ’ Ὄρεστῃ τήνδ’ ἐγὼ προσθήσομαι.

1 οὐκοῦν: Aldina.
3 ἐχθροίσι: MFAug., ἐχθροίσιν V3N.
4 ἄμφιβολος MV3N, ἄμφιβολος F.

1 In atonement for having shed blood (according to one legend, that of the dragon at Delphi, according to another, that of the Cyclopes), Apollo was compelled by Zens to serve as a thrall in the house of Admetus, son of Pheres.

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EUMENIDES

Chorus

Such was thy style of action also in the house of Pheres, when thou didst move the Fates to make mortals free from death.¹

Apollo

Is it not then right to befriend a votary, above all in his hour of need?

Chorus

Thou it was in truth who didst beguile with wine those ancient goddesses and thus abolish the dispensations of eld.

Apollo

But thou, cast in thy suit, anon shalt spew thy venom—no whit an ill to thy enemies.

[The balloting is now ended

Chorus

Since thou, a youth, would’st override mine age, I wait to hear the verdict in the case, for that I am still in doubt whether or not to be wroth against the town.

Athena

My office it is now to give final judgment; and this, my vote, I shall add to Orestes’ side. For An ancient story, adopted by Aeschylus, reported that, when the time came for Admetus to die, Apollo, in gratitude for the kindness shown him by the prince, plied the Fates with wine (l. 728) and thus secured their consent that Admetus should be released from death on condition that some one should voluntarily choose to die in his stead, Euripides, in his Alcestis, tells how, when both the father and the mother of Admetus refused to give up to him the remnant of their days, his wife Alcestis died for him.

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Aeschylus

μήτηρ γὰρ οὗτς ἐστὶν ἡ μ᾽ ἐγείνατο,
tο δ᾽ ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,
ἀπαντὶ θυμῷ, κάρτα δ᾽ εἰμὶ τοῦ πατρός.
oὐτὼ γυναικὸς οὐ προτιμήσω μόρον

άνδρα κτανούσης δωμάτων ἐπίσκοπον.
νυκά δ᾽ Ἐρέστης, καὶ ἰσόψηφος κριθῆ.
ἐκβάλλεθ' ὡς τάξιστα τευχέων πάλους,
όσοις δικαστῶν τοῦτ᾽ ἐπέσταλται τέλος.

ΟΡΕΣΤΗΣ

ὦ Φοῖβ᾽ Ἀπολλон, πῶς αγὼν κριθήσεται;

ΧΟΡΟΣ

ὦ Νῦξ μέλαινα μήτερ, ἃρ᾽ ὀρᾶς τάδε;

ΟΡΕΣΤΗΣ

νῦν ἀγχόνης μοι τέρματ᾽, ἡ φάος βλέπειν.

ΧΟΡΟΣ

ἡμῖν γὰρ ἔρρειν, ἢ πρόσω τιμᾶς νέμειν.

ΑΠΟΛΛΩΝ

πεμπάξετ᾽ ὄρθως ἐκβολὰς ψῆφων, ξένοι,
tο μὴ 'δικεῖν σέβοντες ἐν διαίρεσει.

γνώμης δ᾽ ἀπούσης πῆμα γίγνεται3 μέγα,
βαλοῦσα τ᾽ οίκον ψῆφος ὀρθωσεν μία.

ΑΘΗΝΑ

ἀνὴρ ὡδ᾽4 ἐκπέφευγεν αἵματος δίκην·
Ἀθηναίοι γὰρ ἐς τὰρίθμημα τῶν πάλων.

1 ll. 745-7 ETM, 748 παράγραφος: Abresch.
2 <All: Vict. 3 γίγνεται: Porson. 4 ο ἐγ' Μ, ὡδ' FV3N.
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mother have I none that gave me birth, and in all things, save wedlock, I am for the male with all my soul, and am entirely on the father’s side. Wherefore I shall not hold of greater account the death of a wife, who slew her lord, the lawful master of the house. Orestes, even with equal ballots, wins.

Quick! Cast forth the ballots from the urns, ye of the jury to whom this office hath been assigned. [The ballots are turned out and separated

Orestes

O Phoebus Apollo! How will the verdict go?

Chorus

O Night, our Mother dark, seest thou this?

Orestes

The end has come—either I am to live or perish by the noose.

Chorus

Aye, and ruin for us, or henceforth to maintain our honours.

Apollo

Count fairly, my friends, the ballots now cast forth; and as ye make division pay due heed to do no wrong. Error of judgment is the source of much distress, and the cast of a single ballot hath restored the welfare of a house.

[The ballots are shown to Athena

Athena

This man stands acquitted on the charge of murder. The numbers of the casts are equal.

[Apollo disappears

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AESCHYLUS

ΟΡΕΣΤΗΣ

ὅ Παλλᾶς, ὅ σώσασα τοὺς ἐμοὺς δόμους.

755 γαῖας¹ πατρῶνας ἐστερημένον σὺ τοι κατάκκισας με· καὶ τις Ἔλληνων ἐρεῖ, "Ἀργείων ἄνηρ² αὐθίς ἐν τε χρῆμασιν οἰκεῖ πατρῷοι, Παλλάδος καὶ Λοξίων ἐκατι, καὶ τοῦ πάντα κραίνοντος τρίτων σωτηροῦ," ὅ πατρῶν αἰδεσθεις μόρον σώζει³ με, μητρὸς τάδε συνίκουσι ὁρῶν.

760 ἐγὼ δὲ χώρα τῆς καὶ τῷ σῷ στρατῷ τὸ λουπὸν εἰς ἀπαντα πλευστήρη χρόνον ὀρκωμοτήσας νῦν ἀπεμι προς δόμους, μήτοι τιν ἄνδρα δεύρω πρυμνήτην χθονὸς ἐλθόντ' ἐποίσεων εὗ κεκασμένον δόρυ.

765 αὐτοὶ γὰρ ἡμεῖς ōντες ἐν τάφοις τότε τοῖς τάμα παρβαίνουσι νῦν ὀρκώματα ἀμηχάνουσι⁴ πράξομεν δυσπραξίας,

770 ὀδοὺς ἀθύμους καὶ παρόρνθας πόρους τυθέντες, ὡς αὐτοῖς μεταμέλη πόνος· ὀρθουμένων δὲ, καὶ πόλιν τὴν Παλλάδος τυμώσασι αἴει⁵ τήνδε συμμάχῳ δορί, αὐτοῖς ἡμεῖς ἐσμεν εὑμενέστεροι.

775 καὶ χαῖρε, καὶ σὺ καὶ πολισσόχος λεώς· πάλαισι' ἀφυκτον τοῖς ἐναντίοις ἔχοις, σωτηρίον τ᾽ καὶ δορὸς νικηφόρον.

ΧΟΡΟΣ

6' ὁ θεός νεώτεροι, παλαιός νόμος [στρ. α. καθισπάσασθε κάκε χερῶν εἶλεσθε μου.

¹ καὶ γῆς: Dindorf. ἄνηρ: Wakefield.
³ σώζει: Kirchhoff (ep. 1. 241).
⁴ ἀμηχάνουσι M, ἀμηχάνουσι FV3N.
⁵ αἰεi M, αἰε i FV3N. 6 ll. 778-807 wanting in FV3N.
EUMENIDES

Orestes

O Pallas, O Saviour of my house! I was bereft of fatherland, and it is thou who hast given me a home therein again. And it shall be said in Hellas: "The man is an Argive once more, and dwells in his father's heritage by grace of Pallas and of Loxias and of that third God, the all-ordaining one, the Saviour"—even he who hath had respect unto my father's death, and preserveth me, seeing that my mother's cause has advocates such as these.

And now I depart unto my home, first unto this thy land and folk having pledged mine oath to hold for the future, even to the fulness of all time, that verily no chieftain of my country shall come hither to raise against them the embattled spear. For I myself, then in my grave, will bring it to pass by baffling ill-success, even by visiting their marches with discouragement and their ways with evil omens, so that they who violate my present oath shall repent them of their enterprise. But while the straight course is preserved and they hold in everlasting honour this city of Pallas with their confederate spears, I shall be the more graciously disposed unto them.

And so farewell—thou and thy people that guard thy city. May thy struggle with thy foes let none escape and may it bring thee safety and victory in war!

[Exit

Chorus

Shame! Ye younger gods, ye have ridden down the ancient laws and have wrested them from my

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1 The passage points to the league between Athens and Argos, formed after Cimon was ostracized (461 B.C.) and the treaty with Sparta denounced.
780 ἐν δ’ ἀτιμος ἀ τάλανα βαρύκοτος
ἐν γά τάδε, φεύ,
ιὸν ἵν ἀντιπενθή

μεθείσα καρδίας, σταλαγμὸν χθονὶ
ἀφορον; ἐκ δὲ τοῦ

785 λειχὴν ἀφυλλος, ἀτεκνος,
ιὸ δίκα, πέδον ἐπισύμενος
βροτοθόρους κηλίδας ἐν χώρα βαλεῖ.

στενάξω. τί βέζω;

γελώμαι πολίταις.

790 δύσοισθ᾽ ἀπαθον.

ιὸ μεγάλα τοι κόραι δυστυχεῖς
Νυκτὸς ἀτιμοπενθεῖς.

ΑΘΗΝΑ

ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρειν.

οὐ γὰρ νείκησθ', ἀλλ' ἀισοψήφος δίκη
ἐξῆλθ', ἀληθῶς, οὐκ ἀτιμία σέθεν·

ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν,
αὐτὸς θ' ὁ χρήσας αὐτὸς ἢν ὁ μαρτυρῶν,
ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν

800 ὑμεῖς δὲ μὴ θυμοῦσθε μηδὲ τῇδε γῆ
βαρὺν κότον σκῆψετε, μηδ' ἀκαρπίαν
tεῦξητ', ἀφεῖσαι ἡδαμόνων σταλάγματα,
βρωτήρας αἰχμὰς σπερμάτων ἀνήμερος.

ἔγω γὰρ ὑμῖν πανδίκως ὑπίσχομαι

805 ἐδρας τε καὶ κενθμῶνας ἐνδικὸν χθονὸς

1 ἀντιπενθὴ Μ., -παθή antistr. MFN.
2 χθονιαφόρον: Turn.
3 λειχὴν: Bothe.
4 ἐπισύμενος Μ., ἐπεσύμενος antistr. MFN.
5 βαλεῖν: Turn.
6 στενάξω Μ., -άς antistr. MN.
7 γένωμαι: Tyrwhitt.
8 δύσοιστα πολίταις ἐπαθον: Herm.
EUMENIDES

grasp. And I, bereft of honour, unhappy that I am, in my grievous wrath, in requital for my griefs discharge from my heart upon this land (and woe unto it!) venom, yea venom, in drops its soil can not endure. And from it a canker, blasting leaf, blasting child (ah! just return!), speeding over the land shall cast upon the ground infection ruinous to human kind. I groan aloud. What shall I do? I am mocked by the people. Intolerable are the wrongs I have suffered. Ah, cruel indeed the wrongs of the woeful daughters of Night, bereft of honour and distressed!

ATHENA

Let me prevail with you not to bear it with sore lament. For ye have not been vanquished. Nay, the trial resulted fairly in ballots equally divided without disgrace to thee; but from Zeus was offered testimony clear, and he that himself uttered the oracle himself bare witness that Orestes should not suffer harm for his deed. And be ye no longer indignant, launch not your grievous wrath upon this land, nor visit it with unfruitfulness by discharging drops whose wasting influence will devour the seed. For I do promise you most sacredly that ye shall occupy a cavernous seat in a righteous land,

1 To avoid the collision of metaphors, Abresch assumed the loss of a line in which some qualification of Orestes would have been named as object of the second verb. Verrall thought the object was designedly omitted to indicate the passion of the Erinyes.
ΑΕΣΧΥΛΟΣ

λιταροθρόνουσιν ἡμένας ἐπ’ ἐσχάραις ἔξειν ὑπ’ ἀστῶν τῶν τε τιμαλφουμένας.

ΧΟΡΟΣ

ἰὼ θεόι νεώτεροι, παλαιοὺς νόμους [ἀντ. α] καθιστάσασθε κακὸν χερῶν εἰλεσθὲ μου.

810 έγὼ δ’ ἄτιμος ἄ τάλανα βαρύκτοσ ἐν γὰ τάδε, φεῦ, ἰὼν ἰὼν ἀντιπενθή μεθείσα καρδίας, σταλαγμὸν χθονί ἀφορον· ἐκ δὲ τοῦ

815 λειχήν ἄφυλλος, ἀτεκνος, ἰὼ δίκα, πέδου ἐπισύμενος βροτοθόρους κηλίδας ἐν χώρα βαλεί. στενάζω· τί βέξω; γελῶμαι πολίταις.

820 δύσοισθ’ ἀπαθον. ἰὼ μεγάλα τοι κόραι δυστυχεῖς Νυκτὸς ἄτιμοπενθεῖς.

ΑΘΗΝΑ

οὐκ ἔστ’ ἄτιμοι, μὴδ’ ύπερθύμως ἄγαν θεαὶ βροτῶν κτίσιτε 1 δύσκηλην χθόνα. κάγῳ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν; καὶ κηλίδας οἶδα δώματος 2 μόνη θεῶν, ἐν ὦ κεραννός ἐστιν ἐσφραγισμένος· ἀλλ’ οὐδὲν αὐτοῦ δεῖ· σὺ δ’ εὐπιθῆς 3 ἐμοὶ

825 γλώσσης ματαίας μὴ ’κβάλῃς ἐπὶ χθονί, 4 καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς. κοῦμα κελαίνοι κύματος πυκρὸν μένος ὡς σεμνότημος καὶ ἐνυοικήτωρ ἐμοὶ.

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EUMENIDES

where by your hearths ye shall sit on radiant thrones, worshipped with honour by my burghers here.

CHORUS

Shame! Ye younger gods, ye have ridden down the ancient laws and have wrested them from my grasp! And I, bereft of honour, unhappy that I am, in my grievous wrath, in requital for my griefs discharge from my heart upon this land (and woe unto it!) venom, yea venom, in drops its soil can not endure. And from it a canker, blasting leaf, blasting child (ah! just return!), speeding over the land shall cast upon the ground infection ruinous to human kind. I groan aloud. What shall I do? I am mocked by the people. Intolerable are the wrongs I have suffered. Ah, cruel indeed are the wrongs of the woeful daughters of Night, bereft of honour and distressed!

ATHENA

Bereft of honour ye are not; wherefore, goddesses though ye be, do not in excess of wrath blight past all cure a land of mortal men. I, too, rely on Zeus—what need to speak of that?—and know, I alone of the gods, the keys of the armoury wherein his thunderbolt is sealed. Yet thereof there is no need. But yield thee to my persuasion, and let not a froward tongue utter threats against the land that all things bearing fruit shall fail to prosper. Lull to rest the black billow’s bitter rage, since thou shalt receive proud honours and shalt dwell with me.

1 στήσατε: Linwood. 2 δωμάτων: Casaubon. 3 εὐπειθής: Herm. 4 ἐπὶ χθόνα: Burges.

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AESCHYLUS

πολλῆς δὲ χώρας τῆσδ' ἔτ' ἀκροθύνα
θὺῃ πρὸ παιδών καὶ γαμηλίων τέλους
ἐξουσ' ἐς αἰεὶ τόνδ' ἐπανέσεις λόγον.

ΧΟΡΟΣ

ἐμὲ παθεῖν τάδε, φεῦ,
ἐμὲ παλαιόφρονα κατὰ τε γὰς οἴκειν,
φεῦ, ἀτίετον μύσος.

πνεώ τοι μένος ἀπαντά τε κότου.
οἶ ὁ δ' ἀρά, φεῦ.

τίς μ' ὑποδύεται, ὁδύνα πλευρᾶς;
θυμὸν ἄιε, μάτερ

Νῦξ: ἀπὸ γάρ με τι-μᾶν δαναῖν θεῶν
δυσπάλαμοι παρ' οὐδὲν ἦραν δόλου.

ἈΘΗΝΑ

ὄργας ἐξυνοίων σοι· γεραιτέρα γάρ εἰ.
καὶ τῷ μὲν <εἰ> σω' κάρτ' ἐμοὶ σοφωτέρα.

φρονεῖν δὲ κάμι Ζεὺς ἐδώκεν οὐ κακῶς.
ὑμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χόνα

γῆς τῆσδ' ἐρασθήσεσθε: προννέπω τάδε.

ἐπιπρέων γάρ τιμώτερος χρόνος

ἐδραν ἐχοῦσα πρὸς δόμοις 'Ερεχθέως

τεύξῃ παρ' ἀνδρῶν καὶ γυναικεῖων στόλων,

δοσων ἐπή παρ' ἀλλων οὕποτ' ἀν σχέδοις βροτῶν.

1 τῆσδ' ἔτ': Herm.
2 κατὰ τε Μ antistr., κατὰ MFV3N.
3 γὰς (and in l. 871): Herm.
4 ἀτίετον φεῦ: Weil.
5 ὑποδύεται M antistr., ὑπόδεται str.
6 ὁδύνα: Herm.
7 πλευρᾶς (-άς N) ὁδύνα: Herm.
EUMENIDES

And when the first fruits of this broad land are thine henceforth for evermore—offerings in behalf of children and of marriage rite—thou shalt then commend my counsel.

CHORUS

I to be treated thus, oh shame! I, sage in ancient wisdom, to dwell beneath the earth a thing dishonoured (oh shame!) and detested! My spirit pants with fury and utter rage. Oh, oh, the shame of it! What anguish steals into my breast! O mother Night, give ear to the cry of my passion! The gods, holding me a thing of naught, have reft me of mine immemorial honours by their resistless craft.

ATHENA

I will bear with thy wrathful mood since thou art mine elder. And in that respect thou hast no doubt wisdom greater than I; yet Zeus hath granted to me, too, no mean understanding. But as for you, if ye depart to a land inhabited of other tribes of men, ye shall come to love this land—I forewarn you that. For time, in his on-flowing course, shall bring yet greater honours to this my people. And thou, enthroned in dignity nigh unto Erechtheus' house, shalt obtain, from trains of men and women, more honours than thou could'st ever win from all the world beside. Upon this realm,

8 τιμῶν M, with ὁ over ὦ m, τιμᾶν FV3N.
9 δαμαλ-ων with ὁ over ὄν M (δαμιᾶν in l. 579), δαμέαν FV3N: L. Dindorf.
10 δόλῳ M (οῦ over ὦ m) FV3, δόλῳ N.
11 καὶ τοι μὲν σὺ M, καὶ τοι γε μὴν σὺ FV3N: καὶ τῷ μὲν Wakefield, <εἰ> Abresch.
12 ὅσην: Pauw (and ὅσον).

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AESCHYLUS

σοῦ δ' ἐν τῷ ποιού τοῖς ἐμοῖσι μη βάλης μήθ' αἰματηρᾶς θηγάνας, σπλάγχνων βλάβας νέων, αὐνοίσις ἐμιμανεῖς θυμώμασιν,
μήτ', ἐξελοῦσ' ὃς καρδίαν ἀλεκτόρων,
ἐν τοῖς ἐμοῖσιν ἀστούσιν ἠδρύσης "Ἀρη ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θραύσιν.
θυραῖος ἐστώ πόλεμος, οὐ μόλις παρών,
ἐννόις ὑμῶν ἔσται δεῖν ἐνδίκειας ἔρως ἑνοικίου δ' ὄρνιθος οὐ λέγω μάχην.
τουαθ' ἐλέσθαι σοι πάρεστιν εἴ ἐμοῦ,
ἐν δρώσαν, εἰ πᾶσχουσαν, εἰ τιμωμένην χώρας μετασχεῖν τῆςδιθεοφιλεστάτης.

ΧΟΡΟΣ

870 ἐμὲ παθεῖν τάδε, φεῦ,
ἐμὲ παλαιόφρονα κατά τε γὰς οἴκειν,
φεῦ, ἀτίεστοι μύσος.
πνέω τοι μένος ἀπαντά τε κότον.
oi oĩ δᾶ, φεῦ.
875 τίς μ' ὑποδύεται, τίς οὐδενα πλευρας;
θυμὸν άιε, μάτερ
Νῦς: ἀπὸ γάρ με τι-
μᾶν δαναίαν θεῶν
δυσπάλαιμοι παρ' οὐδὲν ἦραν δόλοι.

ΑΘΗΝΑ

880 οὖτοι καμοῦμαι σοι λέγονσα τὰγαθά,
ὡς μήποτ' εἲπης πρὸς νεωτέρας ἐμοῖθ
θεὸς παλαιὰ καὶ πολιοσούχων βροτῶν
ἀτιμος ἐρρεω τοῦδ' ἀπόξενος πέδου.
885 ἀλλ' εἰ μὲν ἄγνων ἐστὶ σοι Πειθοῦς σέβας,
my realm, do thou cast no keen incentives to bloodshed, injurious to young hearts, maddening them with a fury not of wine; nor yet, plucking as it were the heart out of fighting-cocks, implant in my people the spirit of intestine war in mutual recklessness. Let their warring be with foreign foes—and in no stinted store for him in whom there lives a strong passion for renown; but of birds' battling within the home I will have naught.

Such blessings from my hand are thine to choose—bestowing good, receiving good, in goodly honour, to have a portion in this most god-beloved land.

Chorus

I to be treated thus, oh shame! I, sage in ancient wisdom, to dwell beneath the earth a thing dishonoured (oh shame!) and detested! My spirit pants with fury and utter rage. Oh, oh, the shame of it! What anguish steals into my breast! O mother Night, give ear to the cry of my passion. The gods, holding me a thing of naught, have dispossessed me of mine immemorial honours by their resistless craft.

Athena

Nay, I will not weary of telling of my boons to thee, that thou mayst never say that thou, an ancient goddess, wast by me, a younger goddess, and by the mortal guardians of my city, dishonoured and strangered cast from out this land. No! But if thou holdest sacred the majesty of Suasion,
ΑΕΣΧΥΛΟΣ

γλώσσης ἐμὴς μείλιγμα καὶ θελκτήριον,
σὺ δὲ οὖν μένως ἂν· εἰ δὲ μὴ θέλεις μένειν,
οὐ τὰν¹ δικαίως τῆδε ἐπιρρέοις πόλει
μὴν ἂν τιν' ἢ κότον τιν' ἢ βλάβην στρατῷ.
ἐξεστὶ γὰρ σοι τὴσδε γαμόρω² χθονὸς
εἶναι δικαίως ἐς τὸ πᾶν τιμωμένη.

ΧΟΡΟΣ

ἀνασο' Ἀθάνα, τίνα με φῆς ἔχειν ἔδραν;

ΑΘΗΝΑ

πάσης ἀπήμον' οἴζυος· δέχου δὲ σὺ.

ΧΟΡΟΣ

καὶ δὴ δέδεγμαι· τίς δὲ μοι τιμὴ μένει;

ΑΘΗΝΑ

895 ὡς μὴ τω' οίκον εὐθενεῖν³ ἀνευ σέθεν.

ΧΟΡΟΣ

σὺ τούτῳ πράξεις, ὡστε με σθένειν τόσον;

ΑΘΗΝΑ

τῷ γὰρ σέβοντι συμφορᾶς ὀρθώσομεν.

ΧΟΡΟΣ

καὶ μοι πρόπαντος⁴ ἐγγύην θήσῃ χρόνου;

¹ οὔτ' ἂν· Wellauer. ² τῆδε (and τῆδε) γ' ἁμολογοὺ· Dobree.
³ εὐθενεῖν· Scaliger. ⁴ πρόπαντος· Abresch.
EUMENIDES

the soothing appeasement and spell of my tongue—then thou wilt, perchance, abide. But if thou art minded not to abide, then surely it were unjust for thee to make to descend upon this city any manner of wrath or rage or harm unto its folk. For it lieth with thee to hold an owner’s portion in this land justly enjoying full meed of honour.

CHORUS

Queen Athena, what manner of abode is it thou sayest is to be mine?

ATHENA

One free from all pain and annoy. And do thou accept it.

CHORUS

Say that I have accepted it, what honour is in store for me?

ATHENA

That without thee no house shall thrive.

CHORUS

Wilt thou gain for me the possession of such power?

ATHENA

Aye, for we will prosper the fortunes of our votaries.

CHORUS

And wilt thou give me a pledge for all time to come?
ΑΘΗΝΑ

ἐξεστὶ γὰρ μοι μὴ λέγειν ἃ μὴ τελῶ.

ΧΟΡΟΣ

900 θέλειν μ’ ἑοικας καὶ μεθίσταμαι κότον.

ΑΘΗΝΑ

τοιγάρ κατὰ χθόν’ οὖο’ ἐπικτήσῃ φίλους.

ΧΟΡΟΣ

910 τί οὖν μ’ ἀνωγας τῆδ’ ἐφύμνησαι χθονί;

ΑΘΗΝΑ

ὅποια νίκης μὴ κακῆς ἐπίσκοπα,
καὶ ταῦτα γῆθεν ἐκ τε ποντίας δρόσου
ἐξ οὔρανοῦ τε κάνειμιν ἀἵματα
eὐηλίως πνέοντ’ ἐπιστείχειν χθόνα·
καρπὸν τε γαῖας καὶ βοτῶν
ἀστοίσιν εὐθενοίντα μὴ κάμνειν χρόνω,
καὶ τῶν βροτείων σπερμάτων σωτηρίαν.
915 τῶν εὐσεβοίντων ὁ δέ ἐκφωρωτέρα πέλοις.
στέργω γὰρ, ἄνδρος φιτυποίμενος
τὸ τῶν δικαίων τῶν ἀπένθητον γένος.
τοιαῦτα σοῦστὶ τῶν ἄρειφάτων δ’ ἐγὼ
πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ
τήρθ’ ἀστυνικον ἐν βροτοῖς τιμάων πόλιν.

1 ἐξεστὶ MN, ἐξεστὶ FV3.
2 βροτῶν: Stanley.
3 εὐθενοίντας (i.e. -τα) M, εὐστενοίντα FV3N1 (εὐσθενοίντα N).
4 δισεβοίντων: Headlam.

358
Athena

Yea, for I may not promise what I shall not fulfil.

Chorus

Methinks thou wilt win me by thy spells; my anger departs from me.

Athena

Abide then in the land and thou shalt gain thee other friends.

Chorus

What blessings dost thou then bid me invoke upon this land?

Athena

Such blessings as have regard to no evil victory. I implore blessings from the earth and from the waters of the deep and from the heavens; and that the breathing gales may pass o'er the land in radiant sunshine, that the increase of the earth and grazing beasts, teeming with overflowing plenty, may not fail my citizens in after time, and that the seed of man may ever be kept safe. May it be godly men whose increase thou prosperest the more; for, like him that careth for the growing plant, I cherish the stock of these just men (pointing to the audience) that bring no blight of sorrow.

Such boons are thine to give; and for my part, I will not suffer this city to be unhonoured among men, this city victorious in the glorious contests of deadly war.

5 φίτυ ποιμένος M, φιτυποιμένος FV3N: Lobeck.
6 σῶστι M, σοῦστὶ N: Porson.
AESCHYLUS

ΧΟΡΟΣ

δέξομαι Παλλάδος ξυνοικίαν, [στρ. α
οὐδ᾽ ἀτμάσω πόλιν,
τὰν καὶ Ζεὺς ὁ παγκρατής Ἄρης τε
φρούριον θεῶν νέμει,
920 ῥυσίβωμον Ἑλλάνων ἀγαλμα δαιμόνων:
ἀτ' ἐγὼ κατεύχομαι
θεσπίσασα πρεμενῶς
ἐπισυνόντος βίου τῆς ὀνησίμους
925 γαῖας ἔξαμιθρύσαι
φαιδρόν ἅλιον σέλας.

ΑΘΗΝΑ

τάδ᾽ ἐγὼ προφρόνως τοίσδε πολίταις
πράσσω, μεγάλας καὶ δυσσαρέστους
dαιμόνας αὐτοῦ κατανασσαμένη.
930 πάντα γὰρ αὕται τὰ κατ᾽ ἀνθρώπους
ἐλαχὸν διέπειν.
ὁ δὲ μὴ κύρσας βαρεών ὁ ποίησις,
οὐκ οἴδεν ὁθεν πληγαί βιῶτον.
τὰ γὰρ ἐκ προτέρων ἀπλακήματα νυν
935 πρὸς τάσσον ἀπάγει, σιγῶν ἂν ὃ δ᾽ ὁλεθρός
cαὶ μέγα φωνοῦντ᾽
ἐχθραῖς ὀργαῖς ἀμαθύνει.

ΧΟΡΟΣ

dευδροπήμων δὲ μὴ πνεοί βλάβα, [ἀντ. α
τὰν ἐμὰν χάριν λέγω.
940 φλογίμος τοῦ ὁμματοστερῆς φυτῶν, τὸ
μὴ περάν ὀρον τῶν,
μὴν ἀκαρπὸς αἰανὴς ἐφερπέτω νόσος,
EUMENIDES

Chorus

I will accept a home wherein to dwell with Pallas, and I will not visit with dishonour a city which she, with Zeus, the omnipotent, and Ares, holds as a fortress of the gods, the bright ornament that guards the altars of the gods of Hellas. For that city it is my prayer, with propitious auguries, that the radiant splendour of the sun may cause to burgeon from the earth, in bounteous plenty, blessings that give happiness to life.

Athena

In loving zeal towards these my burghers I act thus, installing here among them divinities powerful and hard to please. For to their office it hath fallen to hold dominion over all things mortal. Yet he who hath not found them grievous, he knoweth not whence come the blows of life. For it is the sins of his fathers that hale him before them, and, for all his loud boasting, Destruction, in silence and dread wrath, levelleth him to the dust.

Chorus

May no hurtful wind blow to the destruction of the trees—'tis thus I declare my grace—and may no scorching heat, blasting the budding plants, pass the borders of its proper clime; may no deadly blight draw nigh to kill the fruit; may the earth

1 εξαμβρόσαι M, εξαμμυρόσαι FV3N: Pauw.
2 βαρέων: H. L. Ahrens.
3 ἀμπλακήματά M, ἀμαρτήματα without νῦν FV3N: Pauw.
4 < > Musgrave.
5 φλοιγμὸς M, φλοιγμὸς FV3, φλοιγμός τ' Ν.
AESCHYLUS

μὴλά τ' εὐθενοῦντα¹ γὰ²

945
εὖν διπλοῖς³ εὔμβροις
tρέφοι χρόνῳ τεταγμένῳ, γόνος <δ' ἀεὶ>⁴
πλουτόχθων ἐρμαίαν
dαιμόνων δόσω τίοι.

ΑΘΗΝΑ

950
η τάδ' ἀκοῦετε, πόλεως φρούριον,
oi' ἐπικραίνει⁵; μέγα γὰρ δύναται
πότνι· Ἐρων ἃρ παρά τ' ἀθανάτους
toῖς θ' ὑπὸ γαῖαν, περὶ τ' ἀνθρώπων
φανερῶς τελέως διαπρᾶσσομαι,
toῖς μὲν ἀοιδάς, toῖς δ' αὖ δακρύων⁶
βίον ἀμβλυπῶν παρέχουσαι.

ΧΟΡΟΣ

960
ἀνδροκμῆτας δ' ἀώρ-


νεανίδων τ' ἐπηράτων
ἀνδροτυχεῖς βιώτους
dότε, κύρι' ἡ ἐχοντες,
θεαί τ' ὡς Μοῖραι
ματροκασιγνῆται,
δαίμονες ὀρθονόμοι,
pαντὶ δόμῳ μετάκοινοι,⁹
pαντὶ χρόνω δ' ἐπιβριθεῖς
eὐδίκοις ὀμίλιαις,
pάντα¹⁰ τιμώταται θεῶν.

1 εὐθενοῦντ' M, εὐθροῦντ' FV3N. 2 ἄγαν: Dobree.
3 διπλοῖς M, διπλοῖς FV3N. 4 < > Musgrave.
5 ἐπικραίνει M¹FV3N, ἐκραίνει M².
foster the teeming flocks with twin increase at the appointed time, and ever may the rich produce of the earth pay the gods' gift of lucky gain.¹

ATHENA

Do ye hear, ye warders of my city, what blessings they would bring to pass? For mighty is the potency of the revered Erinyes both with the deathless high gods and with the powers of the world below; and in their dealings with mankind, visibly, perfectly, they work their will, unto some giving song, unto others a life bedimmed by tears.

CHORUS

And I ban deadly and untimely fate for men. O ye that have the rightful power, grant that lovely maidens may live each to find her mate; and grant it, O ye Fates divine, our sisters by one mother, ye divinities whose award is just, who have a common part in every home, and whose righteous visitations are grievous at every season, O ye most honoured everywhere among the gods!

¹ Because the god's gifts of precious metals (the Athenians have especially silver in mind) must be found, as it were, by luck; and Hermes is the god of lucky finds. ἐρμαῖον is an "unexpected find."

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6 κρύων MFV3, δακρύων N.  
7 κύρι' M (v in erasure). κύριες FV3N.  
8 θεαί τῶν : Herm.  
9 μεγαί κοινοὶ M, μεγάκοινοι FV3N : Turn.  
10 πάντα MF, πάντων N : Caunter.
ΑΘΗΝΑ

tάδε τοι χώρα τήμη προφρόνως ἐπικραινομένων

970 ἡμῖνων: στέργω δ' ὀμματα Πειθοῦς,

975 ὅτι μοι γλώσσαν καὶ στόμι' ἐπιστῆ

πρὸς τάσθ' ἀγρίως ἀπανημένας.

ἀλλ' ἐκράτησε Ζεὺς ἀγοραῖος.

νυκὰ δ' ἀγαθῶν

ἐρὶς ἡμετέρα διὰ παντὸς.

ΧΟΡΟΣ

[ἀντ. β]

tὰν δ' ἀπληστον κακῶν

μὴποτ' ἐν πόλει στάσιν

τάδ' ἐπεύχομαι βρέμειν.

μηδὲ πιοῦσα κόνις

980 μέλαν αἷμα πολιτάν

di' ὀργαν' πουνᾶς

ἄντιφόνους ἄτας

ἀρπαλίσαι πόλεως.

χάρματα δ' ἀντιδίδοιεν

985 κοινοφιλεῖ διανοία,

καὶ στυγεύν μιὰ φρενί.

πολλῶν γὰρ τὸδ' ἐν βροτοῖς ἄκος.

ΑΘΗΝΑ

ἀρα3 φρονοῦσιν γλώσσησ ἀγαθής

990 ὃδ' ἐφύρισκεν;

μέγα κέρδος ὃρῳ τοῖσδ' πολίταις:

1 πουνᾶς M, πουνᾶs FV3N.

2 κοινοφιλεῖ Μ1, κοινοφιλεῖ M2FV3N: Herm.

364
EUMENIDES

Athena

It gladdens me that with loving zeal they promise to confirm these blessings for my land; and I am grateful to Suasion that her glance kept ever watch o'er my tongue and lips when I encountered their fierce refusal. But Zeus, he that sways men's tongues, hath triumphed. Victorious is our rivalry in doing good for evermore.

Chorus

May faction, insatiate of ill, ne'er raise her loud voice within this city—this I pray; and may the dust not drink the black blood of its people and through passion work ruinous slaughtering for vengeance to the destruction of the State. Rather may they return joy for joy in a spirit of common love, and may they hate with one accord; for therein lieth the cure of many an evil in the world.

Athena

Are they then not minded to find out the path of a propitious tongue? From these appalling visages I foresee great profit in store for these my

1 Zeus presides over the assemblies of citizens and directs the speech of public men.
2 The expression of the thought “take reprisals in a civil war,” is overloaded and the grammatical relation of the words is involved. More exactly: “seize greedily (as a wild beast seizes his prey) upon calamities—of vengeance—to the State, calamities in which blood is shed in requital for blood.”

^ 3 άρα M, άρα m, ἀρα FV3N.
4 εὑρίσκει; Pauw (; Herm.).
τάσιδε γὰρ εὐφρονας ἐν εὐφρονεὶς αἰεὶ μέγα τιμῶντες καὶ γῆν καὶ πόλιν ὀρθοδόκαιον
πρέφετε πάντως διάγοντες.

ΧΟΡΟΣ

<χαίρετε> χαίρετ' ἐν αἰσιμίαισι πλοῦτον.
χαίρετ' ἀστικὸς λεώς,
'ἵκταρ ἡμενοὶ Διὸς,
παρθένοι φίλας φίλοι
σωφρονοῦντες ἐν χρόνῳ.
Παλλάδος δ' ὑπὸ πτεροῖς
ὄντας ἄξεται πατήρ.

ΑΘΗΝΑ

χαίρετε χύμεις· προτέραν δ' ἐμὲ χρὴ
στείχειν θαλάμους ἀποδείξουσαν
πρὸς φῶς ἵερὸν τῶνδε προπομπῶν.
"τε καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν
κατὰ γῆς σύμεναι τὸ μὲν ἀτηρὸν
χώρας κατέχειν, τὸ δὲ κερδαλέον
πέμπειν πόλεως ἐπὶ νίκην.

ὑμεῖς δ' ἡγεῖσθε, πολισσοῦχοι
παιδεῖς Κραναοῦ, ταῖσδε μετοίκοις.
ἐὰν δ' ἄγαθῶν
ἀγαθὴ διάνοια πολίταις.

1 εὔφρανας M, εὔφρονας FV3N: Turn.
2 αἰεὶ M, αἰεὶ FV3N.
3 πάντες MFN, πάντως V3.
4 < >: Turn.
5 ἐνασίμαιας MFV3, ἐνασίμαιαι N.
6 παρθένους MF, -οις V3N: Rob.
7 δὲ μὲ Wakefield.
8 πρόπομπον: Bentley.
9 ἀτηρὸν: Bentley.
10 ἡμεῖς?: Turn.
11 μετοίκοι: Turn.
EUMENIDES

burghers. If kindly, even as they are kindly, ye pay them high worship evermore, ye shall surely be pre-eminent, guiding your land and your city in the straight path of righteousness.

Chorus

Fare ye well, fare ye well, amid the wealth vouchsafed by fate. Fare ye well, ye folk of the city, ye that are seated nigh unto Zeus, ye beloved of the beloved Maiden, learning at last the way of wisdom. Nestling beneath the wings of Pallas, the Father holdeth ye in reverence.

Athena

Fare ye well likewise. But I needs must lead the way to point out your dwellings by the sacred light of these, your escorts. Do ye now depart, and sped beneath the earth with these solemn sacrifices, restrain whate’er is to our country’s bane, but whate’er may profit her, send forth to win her victory! Ye children of Cranaüs that hold this city, lead on their way these new dwellers therein. And may the citizens cherish good will in requital for the good done unto them!

1 The Chorus are now to be solemnly conducted to the cave beneath the Hill of Ares, the seat of the worship of the Venerable Ones (Σεμβαί, 1. 1041), with whom the poet here identifies the Erinyes, the Angry Ones, the Avenging Spirits. The identification seems also to include the Eumenides, the Kindly Ones, who were worshipped at Sicyon, at Argos, and in Attica at Phlya and Colonus (see Sophocles’ Oedipus Coloneus). The procession is formed by Athena (at its head), the Chorus, the Areopagites, torch-bearers, the women who guard the Palladium, and various others. In the rear came the Athenian public.

2 Cranaüs was the mythical founder of the “rocky city” (κραναϊς “rocky”), a favourite name of Athens.
χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλάζω, [ἅντ. γ.
χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλάζω, [ἁντ. γ.
1015 πάντες οἱ κατὰ πτόλυμ, δαίμονες τε καὶ βροτοί, Παλλάδος πόλιν νέμοντες μετοικίαν δ' ἐμὴν εὖ σέβοντες οὔτι μέμ.-1020 ἔσσθε συμφορᾶς βίου.

ἈΘΗΝΑ

αῖνὼ τὴν κατευγμάτων πέμψας τὸν Μεδόντας Θησέας ἕξικοιτ' ἄν εὔκλεις λόχος παίδων, γυναικῶν, καὶ στόλος πρεσβυτίδων, φοινικοβάπτους ἐνυδυτοῖς ἐσθήμασι τιμᾶτε, καὶ τὸ φέγγος ὑδάτων πυρός, 1025 τούμον δικαίως. οἴμα γὰρ πάσης χθονὸς ὑμᾶς ὑπό τοῦ ἐνερθῆ καὶ κατὰ Χθονὸς τόπους ἐξειροτόλουσι, αἵτι τροφοδοσίαν ὑβρίδον. 1030 ὅπως ἄν εὐφρων ὡδ' ὑμῖν θυτία χθονὸς τὸ λοιπὸν εὐάνδρους συμφορᾶς πρέπη.

ΠΡΟΠΟΜΠΟΙ

βὰτε δόμω, μεγάλαι φιλότιμαι [στρ. α.]
Νυκτὸς παῖδες ἀπαίδες, ὑπ' εὐφρωνι πομπᾶ, 1035 εὐφαμείτε δὲ, χωρίται, εὐφαμείτε δὲ, χωρίται,

γὰς ὑπὸ κεῦθεσιν ὑγινιόισιν, [ἅντ. α.]
[καὶ] τιμαῖς καὶ θυσίαις περίσπετα τυχοῦσαι, 1040 εὐφαμείτε δὲ πανδαμέι.

---

1 ἐπανδιπλάζω: Sidgwick.
2 εὐσεβοῦντες: Turn.
3 δὲ: Herm.
4 κατὰ: Blass.
5 ἔστιν: M: Wakefield.
6 τιμάται with e over αι M, τιμάτε FV3N.
EUMENIDES

Chorus

Fare ye well, fare ye well again, I repeat, all ye in the city, gods and mortals both, who inhabit Pallas' burgh. Reverence duly my sojourn among you and ye shall not have cause to blame in aught your lot in life.

ATHENA

I approve the words of your invocation, and will escort you by the light of gleaming torches to your nether home beneath the earth, attended by the ministrants who in duty bound keep watch over mine image; for the very eye of the whole land of Theseus shall come forth, a glorious train, maidens and matrons, and a throng of ancient dames.

Apparel them honourably in festal robes of scarlet, and let the torches' flare move on, that the kindly disposition of this company of visitants to our land may henceforth make its presence manifest in blessings that bring prosperity unto its sons.

Chorus of the Processional Escort

Pass on your way to your abode, O ye mighty children of Night, children, yet aged, lovers of honour, under kindly escort—

Hush! Good words, ye dwellers in the land!

Under the primeval caverns of the earth, portioned with the high honour of worship and oblation—

Hush! Good words, all ye folk!

[Note: The footnotes are not transcribed, as they are not relevant to the natural text reading.]
AESCHYLUS

1040 Ἰλαοὶ δὲ καὶ σύμφρονες ἔρχονται, Ἴτε, Σεμναί, ἐπὶ μολπαῖς.

σπονδαὶ δ' ἐστὶ τὸ πᾶν ἐκ μετοίκων

1045 Παλλάδος ἀστοῖς. Ζεὺς ὃ πανόπτας ὁ οὐτω Μοῖρα τε συγκατέβαλ

ολολύξατε νῦν ἐπὶ μολπαῖς.

1 εὐθύφρονες: Wilam.
2 < > Herm.
3 ὁδὸν δ': Boissonade.
4 πᾶν ἐνδαίδες (ἐνδαίδες FV3N) οἰκὼν: Wilam.
5 ἀστοῖς ἦς: Musgrave.
6 πανόπτας: Aldina.
EUMENIDES

Gracious and propitious to the land, come hither, ye Venerable Goddesses, attended by the flame-fed torch, rejoicing as ye go.
Raise a glad shout in echo to our song!

Peace endureth for future time between the citizens of Pallas' burgh and them that have come to dwell therein. Zeus, the all-seeing, and Fate have lent their aid unto this end.
Raise a glad shout in echo to our song!

[Exeunt omnes]
SELECTED FRAGMENTS

This selection includes those fragments of which at least one entire verse, or two connected half-verses, is preserved. The numbers in parentheses, unless otherwise designated, are those of the second edition of Nauck's *Tragicorum Graecorum fragmenta* (1889). Fragments not included in Nauck's collection are numbered according to the arrangement adopted in "Unlisted Fragments of Aeschylus," *American Journal of Philology*, xli. (1920) 101-114. Unidentified fragments assigned to Aeschylus by modern scholars are indicated either by "Anon.,” followed by the numbers of Nauck's 'Λιηςπότα, or by the numbers of Wecklein's edition, or by both.
THE PLAYS OF AESCHYLUS

Seventy-three of the under-mentioned titles appear in the list of the dramas that is found in the Medicean manuscript.

'Αγαμέμνων.  
'Αθάρμα.  
'Αγυπτιοι.  
Aίτναιαι (γνίςιοι).  
Aίτναιαι (νόθοι).  
'Αλκμήνη.  
'Αμμώνη.  
'Αργεῖοι or 'Αργεῖαι.  
'Αργῷ ἡ Κωπαστῆς.  
Βάκχαι.  

ammenon.  
'Adarion.  
'Agvptoi.  
Aitnai ai (gnsioi).  
Aitnai ai (n/oi).  
'Alkmn.  
'Ammon.  
'Argoi or 'Argai.  
'Argw h Kpasth.  
Bakhai.

Bassara.  
Γλαῦkos πόντιος.  
Γλαῦkos Ποτνεύς.  
15 Δαναΐδες.  
Δικτυνυλκοί.  
Διονύσου τροφοί (or Τροφοί).  
'Ελευσίνιοι.  
'Επίγονοι.  
20 Ἐπτά ἡ Θήβας.  
Εὔμενίδες.

1 Not mentioned in the Κατάλογος τῶν Αἰσχύλου δραμάτων.
2 No identified fragment is extant.
3 No identified fragment forming an entire verse is extant.
4 The two plays of this name are not to be distinguished in the extant fragments.
5 Alternative titles are due to Alexandrian scholars whose explanatory designations sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.
6 The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.
FRAGMENTS

1 'Hdovoi.
2 'Hlaides.
3 'Hrakleidai.
45 
Mvrmidónes.
Mvsoi.
Nevnískoi.
Nemía. 3
Nerheiées.

25 Tαlaamopoioi.
 Therōrëi khi 'Isóthmu斯塔ī.5
Thermasai.
'Téreias.1
'Tékides.

30 'Ixóon.
'Iphiγéneia.
KáBeiou.
Kallistó. 3
Kàres k Ezuvóp.5

35 Kerkuon. 3
Kuρukés.
Kìrkì. 3
Krígosai.
[Kúkivos.] 1

40 Láion. 3
Léon.
Lýmnioi or Lymniai.2
Lykoudrògos.
Mérmow.

60 Poliúδekhës.2
Prómytheus diásmóthës.6
Prómytheus lýmenos.6
Prómytheus prkaiëús.1,6
Prómytheus prfóros.6

65 Prótophí poi.3
Prouteus.
Salamínia.

1 Not mentioned in the Kañálogos taw Aisxilou dramátwv.
2 No identified fragment is extant.
3 No identified fragment forming an entire verse is extant.
5 Alternative titles are due to Alexandrian scholars whose explanatory designations, sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.
6 The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.
Satyric plays attested: Κερκυνών, Κήρυκες, Κίρκη, Λέων, Λυκουργός, Προμηθεύς (πυρκαεύς), Πρωτεύς, Σφίγξ. Possibly satyric are: Ἀμυμώνη, Γλαῦκος πόντιος, Καλλιστός, Κάβειρος, Σάντρια, Σύσυφος δραπέτης, Φορκίδες.

Tetralogies attested:
1. (472 B.C.) Φινεύς, Πέρσαι, Γλαῦκος (Ποτνιεύς), Προμηθεύς (πυρκαεύς).
2. (467 B.C.) Λάϊς, Οἰδίπους, Ἔπτα ἐπὶ Ὑβας, Σφίγξ.
3. Λυκούργεια: 'Ηδωνοί, Βασσάραι, Νεανίσκοι, Λυκοῦργος.
4. 'Ορέστεια (458 B.C.): 'Αγαμέμνονων, Χοηφόροι, Εὐμενίδες, Πρωτέυς.

1 Not mentioned in the Κατάλογος τῶν Δισχύλων δραμάτων.
2 No identified fragment is extant. Φρύγοι is probably the same play as Φρύγες.
3 No identified fragment forming an entire verse is extant.
4 The two plays are not to be distinguished in the extant fragments.
5 Alternative titles are due to Alexandrian scholars whose explanatory designations sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.
6 The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.
FRAGMENTS

By reason of the myth or of other indication of connexion between their several members, the following groups may be assumed with some probability. (The order within the group is often uncertain.)

‘Ikéti dés, Δλιγύττιοι, Δαναί dés, ’Αμυμώνη (satyric).
Ψυχαγωγοί, ’Οστολόγοι, Πηνελόπη, Κίρκη (satyric).
Προμηθέες δεσμώτης, Προμηθέες λυόμενος, Προμηθέες πυρφόρος.
’Οπλων κρίσις, Θρήσσα, Σαλαμίναι.
Μυρμιδόνες, Νηρείδες, Φρύγες ἢ Ἑκτορος λύτρα.
’Λργό, Λήμνιοι (Λήμνιαι ἢ?), Ὁψιπύλη, Κάβειροι (satyric ἢ?).
’Ελευσίναι, ’Αρχεῖοι (’Αργεῖαι ἢ?), Ἐπίγονοι.
Δικτυνοικός, Πολυδέκτης, Φορκίδες.
Μέμνων, Ψυχοστασία.
Περραίβιδες, Ἀἰξίων.
Μυστι, Τήλεφος.

Theban legends of Dionysus seem to have formed the subject of no less than five plays: Σεμέλη ἢ Ὕδροφόροι, Διονύσου τρωφοί (or Τρωφοί), Βάκχαι, Σύντριας, Πενθεῖς. The Argument to Euripides’ Βάκχαι asserts that the story of that drama had been handled in Πενθεῖς.

To reduce the number of these Dionysus-plays to the compass of a trilogy or tetralogy, various expedients have been proposed:

1. To seek other connexions for Διονύσου τρωφοί and assume a tetralogy consisting of Σεμέλη ἢ Ὕδροφόροι, Βάκχαι, Πενθεῖς, Σύντριας (satyric).
2. To regard Βάκχαι as an alternative name for
3. To make Βάκχαι the title of the group Σεμέλη ἡ Ὑδροφόροι, Πενθέος, Ξάντριαι.
4. To make Πενθέος the name of the trilogy Σεμέλη ἡ Ὑδροφόροι, Βάκχαι, Ξάντριαι.
Athamas, a hero localized in Boeotia and Thessaly, was the son of Aeolus according to the genealogy commonly adopted in antiquity. By his divine wife Nephele he had two children, Phrixus and Helle; by his second wife Ino, daughter of Cadmus, he had two sons, Learchus and Melicertes. Apollodorus, *Library*, iii. 4. 3 (cp. i. 9. 2) narrates that Zeus entrusted the newly-born Dionysus to Hermes, who conveyed him to Ino and Athamas, and persuaded them to rear the babe as a girl. In consequence of madness brought upon them by Hera in her indignation, Athamas hunted his elder son as a deer and killed him; Ino threw Melicertes into a boiling cauldron, and then, carrying it, together with the dead body of the child, leaped into the sea. The Argument to the first Isthmian Ode of Pindar reports a different version: that the corpse of Learchus was thrown into the cauldron by Ino, who then, having become mad, plunged into the sea. The Isthmian games were instituted by Sisyphus in honour of Melicertes.

1 (1)

τὸν μὲν τρίπους ἐδέξατ' οὐκεῖος λέβης
αἰεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.

Athenaeus, *Deipnosophists*, ii. 6. p. 37 r; cp. vii. 100.
p. 316 b.
380
FRAGMENTS

The one was cast into the three-legged cauldron of the house, that ever kept its place above the fire.

2 (2)
χαλκέοισιν ἐξαυστήρως ἔξαιρούμενοι

Etymologicum Florentinum 116 (Miller); cp. Etymologicum Magnum 346. 56.

Taking out with bronze flesh-hooks

AITNAIAI

A Sicilian maiden named Thaleia or Aetna, having been embraced by Zeus, in fear of Hera's wrath prayed that the earth might open and swallow her up. Her prayer was granted, but when the time of her delivery was at hand, the earth opened again and twin boys came forth, who were called Palici, because they had "come back" (ἀπὸ τοῦ πάλιν ἱκέσθαι) from the earth. The Palici were worshipped (originally with human sacrifices) in the neighbourhood of Mount Aetna (Macrobius, Saturnalia, v. 19. 17; cp. Servius on Virgil, Aeneid, ix. 584).

"Having arrived in Sicily, as Hiero was then (476 B.C.) founding the city of Aetna, Aeschylus exhibited his Aetnae as an augury of a prosperous life for those who were uniting in the settlement of the city" (Life of Aeschylus).

The play is named Αἴτναιαι, The Women of Aetna, in the Medicean Catalogue, and so apparently in Frag. 9 and Frag. 10 (Nauck). The title has the form Αἴτναι in the Life and in Nauck's 7 and 8;
A'τνα in Nauck’s 11, Aetna in Macrobius. Alexandrian scholars thought to distinguish a genuine from a spurious play of this name. See p. 375.

3 (6)

A. τι δήτ’ ἐπ’ αὐτοῖς ὄνομα θήσονται βροτοί;
B. σεμνοῦσ Παλικοὺς Ζεὺς ἐφίεται1 καλεῖν.
A. ἥ καὶ Παλικῶν εὐλόγως μενεὶ2 φάτις;
B. πάλιν γὰρ ἦξουσ’ ἐκ σκότου3 τόδ’ εἰς φάος.

1 ἔφηται P1, ἔφηται P2: Stanley.
2 μένει edd. before Schneidewin.
3 ἩΚΟΤΣΕΚΣΤΟΤΣ P: ἦξουσ’ Burges, ἐκ σκότου Hermann.

A. What name, then, shall mortals put upon them?
B. Zeus commandeth that they be called the holy Palici.
A. And shall the name “Palici” abide as rightly given?
B. Aye, for they shall “come back” from darkness to this light.

Ll. 3-4 form the motto of Bridges’ Palicio.

ΑΜΥΜΩΝΗ

“But the land of Argos being waterless, since Poseidon had dried up even the springs because of his anger at Inachus for testifying that it belonged to Hera, Danaïs sent his daughters to draw water. One of them, Amymone, as she was searching for water, threw a dart at a deer and hit a sleeping satyr. He, starting up, desired to force her; but Poseidon appearing on the scene, the satyr fled, and
Amymone lay with Poseidon, and he revealed to her the springs at Lerna” (Apollodorus, Library, ii. 1. 4). The play was probably satyric.

4 (13)
σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ’ ἐμοὶ.¹

Ammonius, On Words of like Form but different Meaning 37 (Valckenaer), Bachmann, Anecdota Graeca, ii. 375. 8.

¹ δὲ μὴ Ammonius, δ’ ἐμοὶ Bachm. Anecd.

’Twas thy fate to be my wife; mine to be thy husband.

5 (14)
κἀγωγε τὰς σὰς βακκάρεις τε καὶ μῦρα

Athenaeus, Deipnosophists xv. 41. p. 690 c.

And for my part I [wish] thy nards and balsam too

**ARGEIOI**

In the Medicean Catalogue and the Etymologicum Magnum (see under Fragment 7) the play bears the title Ἀργεῖοι, The Men of Argos. In the authors citing Fragment 6 and Nauck’s 18 (Hesychius, Lexicon 1. 257) the name is Ἀργεῖαι, which suggests that the Chorus was formed of the mothers of the Argive commanders who fell in the attack on Thebes described in the extant play of Aeschylus. According to Welcker, the Ἐλευσίνιοι anticipated the first, the Ἀργεῖοι the second, part of Euripides’ Suppliants. M. Schmidt in Philologus, xvi. (1860) 161, conjectured that the drama was entitled Ἀργεία from the daughter
of Adrastus who married Polynices, and who, in Statius’ Thebaid, was joined by Antigone in burying her father.

Fragment 155 has been assigned to this play.

6 (16)

cαι παλτὰ καγκυλητὰ και χληδου βελών

Harpocratio, Glossary of the Ten Attic Orators 306. 11.

1 βελών: M. Schmidt.

Both darts and looped javelins and heaped missiles

7 (17)

†Καπανεύς μου καταλείπεται
λοιποῖς ἀ κεραυνῶς ἄρθρων
ἐνηλυσίων ἀπέλιπεν†

Etymologicum Magnum 341. 5, Lexicon Sabbaïticum 21.

1 μου Et. Mag., μοι Lex. Sab.
2 λοιποῖς Et. Mag., λοιπὸν Lex. Sab.
4 ἄρθρων: M. Schmidt.
5 ἐπηλυσίων: Stanley.

Capaneus is left me with the remains of his lightning-smitten limbs that the thunderbolt had left behind (?)

From a lament, probably by the Chorus, on the Argive chieftains who fell in the first attack on Thebes; or possibly by Evadne over the body of her husband Capaneus, of whose destruction, by the lightning of Zeus, Eteocles is confident in Seven against Thebes 444. In Euripides’ Suppliants the bodies of the other Argive champions were burned on a
single funeral pyre, that of Capaneus was burned apart as a consecrated corpse; and upon his pyre his wife threw herself.

**ΑΡΓΩ**

In the Medicean Catalogue the play is entitled 'Αργόν ἦς κωπευστής (so M); in the Aldine edition, 'Αργόν ἦς κωπευστής. Referring the sub-title to the rowers of the Argo, Welcker proposed κωπευσταί; Hippenstiel, De Graecorum tragicorum principum fabularum nominibus, κωπευσταί. Hartung, approved by Dieterich, read κωμασταί "revellers."

See Fragments 164, 221.

8 (20)

ποῦ δ’ ἐστὶν 'Αργοῦς θερόν αὐδαῖν ἢιν;

Philo of Alexandria, *On the Virtuous being also Free* 20. 143 (Cohn and Reiter vi. 41).

1 αὖδασον edd., δαπεν with o over ν in M, αὐδασαί G, αὖδασε other mss.: Cobet.

Where is Argo’s sacred speaking beam?

Apollodorus, *Library* i. 9. 16: “and at the prow (of the Argo) Athena fitted a speaking timber from the oak of Dodona.”

**ΒΑΚΧΑΙ**

See p. 378. Fragment 215 has been referred to the *Bacchae*.
FRAGMENTS

9 (22)

tó τού¹ κακόν ποδῶκες ἔρχεται βροτοῖς
cαι τάμπλάκημα² τῷ περῶντι τήν θέμων.

Stobaeus, Anthology i. 3. 26 (Wachsmuth i. 57), Theophilus, To Autolycus 2. 37. p. 178. The verses are ascribed to the Bάκχαι only in the margin of the Farnesianus of Stobaeus (αἰσχύλου κάκχων).

¹ τό τοῦ Π, τῶ Θεόφ. (without τοῦ), τῶ τοῦ F.
² καὶ τ' ἀμπλάκημα Φ, καὶ τ' ἀπλάκημα (with μ over π by the first hand) Π.

Truly upon mortals cometh swift of foot their evil and his offence upon him that trespasseth against Right.

ΒΑΣΣΑΡΑΙ

Eratosthenes, Legends of the Constellations, 24. p. 140 (Robert), says of Orpheus that he paid no honour to Dionysus, but considered Helios to be the greatest of the gods and addressed him as Apollo; that, by making haste during the night, he reached at dawn the summit of Mt. Pangaeus, and waited there that he might see the rising of the sun; and that Dionysus, in his wrath, sent against him the Bassarides (as Aeschylus tells the story), who tore him to pieces and scattered his members, which were collected and buried by the Muses in Leibethra. To the same effect, Scholiast Germanicus, 84. 11.

The name Βασσάραι was given to Thracian (and to Phrygian and Lydian) bacchanals, who wore fox-skin caps and long embroidered cloaks, pictured in Miss Harrison’s Prolegomena to the Study of Greek Religion, 458. The word Βασσάραι (possibly of Phrygian
FRAGMENTS


The play is entitled Baxrapaides in the Scholiast on Aristophanes, Thesmophoriazusae 135, and on Nicander, Theriaca 288.

To the Bassarae have been assigned Fragments 187, 215.

10 (23)

ο ῥαδός δ’ ἐωικεν κυρίζεων ἐνόρχαν
†παθάσαντος δ’ επ’ ἐργοὺς προπηδήσεται νῦν

Hephaestion, Handbook of Metres 13. p. 43 (Consbruch) and Choeroboscus, Commentary p. 84. 3.

1 κυρίζεων Α, κυρίζεων ι, κερίζεων Choer.
2 τιν’ ἀρχόν: Stadtmüller.
3 L. 2, if it belongs with 1. 1 in this frag. of choral song, must be remade to yield a normal construction and an intelligible sense. Wecklein proposed ἄσαντος δ’ ἐναργῶς κτλ., Blaydes φθάσαντος ἐπεργῶς . . . τις, Stadtmüller φθάσας δ’ ἐς λεωργόους . . . νῦν (“and he will now get the start in leaping forth upon the knaves”).

The bull was like to butt the goat with his horns...

Dionysus is the bull, the goat is Lycurgus, the king of the Edonians, who refused to adopt the worship of the god.

11 (24)

κάρφει παλαιῶ κάπισκωμίω ψόλω

Scholiast on Nicander, Theriaca 288.
1 σκάρφει KPR, κάρφει V.

Old chips and sooty ashes on the altar
FRAGMENTS

12 (25 λ)

Παγγαίου γὰρ ἀργυρήλατον πρῶν’ ἀστραπῆς¹ <πύμπλησι>² πευκάεν σέλας.


¹ πρῶνες τὸ τῆς: Mekler.
² < > Mekler.

For his gleaming torch doth flood with flashing light Pangaeus’ headland, silver-seamed.

Probably from the Messenger’s report to Dionysus concerning Orpheus’ ascent of the mountain to behold the rising sun.

ΓΛΑΥΚΟΣ ΠΟΝΤΙΟΣ

Pausanias, Description of Greece ix. 22. 7: ‘At Anthedon by the sea is what is called ‘Glaucus’ Leap.’ That Glaucus was a fisherman, who, because he had eaten of a grass, was changed into a daimon of the sea and foretells men the future, is believed by people in general, and especially do seafaring men every year tell stories about his prophetic art. Pindar and Aeschylus learned from the Anthedonians concerning him, but whereas the former did not have much to do with the legends in his poems, the latter worked them into a play.’ Plutarch, in his Life of Cicero 2, reports that there still existed in his time a short poem in tetrameters on Glaucus of the Sea written by the orator in his youth.

In Fragments 17-19 Glaucus describes his wanderings by sea. To the play, which was probably satyric, have been ascribed Fragments 203, 230, 231.
[A creature, like unto a man, living in the water]
16 (29)
καὶ γεύομαι πως τῆς ἀείζωνον πόας.


And I taste, methinks, the ever-living grass.

17 (30)
Εὐβοΐδα καμπὴν¹ ἀμφὶ Κηναιὸν Διὸς ἀκτὴν, κατ’ αὐτὸν τυμβον ἀθλίου Λίχα

Strabo, *Geography* x. 1. 9. p. 447.

¹ καμπὴν most mss., καμπτὴν Bkl.

The bend at Euboïs about the headland of Cenaean Zeus, close to the tomb of wretched Lichas

Strabo says that Euboïs was a city that had been engulfed by an earthquake. The Cenaean promontory is situated at the end of the peninsula at the N.W. extremity of Euboea. Near by is a mountain (about 2800 feet high), on the top of which Ζεύς Cenaeus was worshipped. From the promontory, Lichas, the herald of Heracles, was hurled into the sea by his master because he had been the bearer of the poisoned robe sent by Deïaneira. Cp. Sophocles, *Women of Trachis* 237, 750.

18 (31)
κατεί' Ἀθήνας Διάδας¹ παρεκπερων²


¹ διάδας: Valckenaer. ² παρ’ ἐκ περσῶν: Scaliger.

And thereafter going out past Diad Athens

From Dion, a city on the promontory of Cenaeum, a settlement of Athenians was called Athenae Diades.
Having washed my body in fair baths, I came to steep-banked Himeras.

**ΓΛΑΥΚΟΣ ΠΟΤΝΙΕΥΣ**

Potniae was a city in Boeotia where Glaucus, the son of Sisyphus and Merope, kept mares that he had accustomed to feed on human flesh in order to make them charge against the enemy with greater eagerness and speed. When this food failed, they devoured their master at the funeral games in honour of Pelias (Asclepiades, *On the Subjects of Tragedy* in Probus on Virgil, *Georgics* iii. 267). According to the Scholiast on Euripides, *Orestes* 318, the horses had eaten a (poisonous) grass, whereby they became mad and tore Glaucus asunder. Strabo, *Geography* x. 409, omits any mention of the cause of madness, which other writers attribute, now to the water of a sacred spring near Potniae, now to the anger of Aphrodite (because Glaucus prevented his mares from mating in order to increase their speed), now to their human food.

In Fragment 20 the Chorus utter their good wishes on Glaucus’ departure for the games. In 21, 22, 23 the Messenger describes the contest, in which the title-hero was hurled from his chariot in the collision caused by the madness of the mares.
The *Glaucus of Potniae* was produced in 472 B.C. as the third member of the tetralogy *Φινεύς, Πέρσαι, Γλαῦκος* (Ποτνίεὺς according to a later Argument), *Προμηθεύς* (probably πυρκαεύς).

See Fragments 88, 181, 184, 205.

20 (36)

εὐδοίαν μὲν πρῶτον ἀπὸ στόματος χέομεν.

Scholiast on Aristophanes, *Frogs* 1528.

1 πρῶτον Ven., πρῶτα other mss.

"A prosperous journey!" is the first wish we pour forth from our lips.

21 (37)

ἀγῶν γὰρ ἄνδρας οὐ μένει λελεμμένους.

Scholiast on Plato, p. 904 b 36 (Baiter-Orelli).

Not for laggards doth a contest wait.

22 (38)

ἐφ' ἄρματος1 γὰρ ἄρμα2 καὶ νεκρῶν νεκροί3, ἵπποι δ' ἐφ' ἱπποὺς ἥσαν ἐμπεφυρμένου4.


1 ἄρματι C. 2 ἄρματα M.
3 νεκρῶν νεκροί ACM, νεκρῶ νεκρὸς BI, and Aristophanes, *Frogs* 1403, citing l. 1 (from this play Schol. Rav.).
4 ἐμπεφυρμένου C, ἐκπεφυρμένου ABIM, ἐκπεφυρμένου M2: Valckenaer.

For chariot on chariot, corpse upon corpse, horse on horse, had been heaped in confusion.
Δαναΐδες] FRAGMENTS

23 (39)
εἴλκον <δ' 1 ἀνω λυσσηδόν,2 ὡστε διπλόι
λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

Scholiasts BLTV on Il. N 198; cp. Eustathius on Il. 927. 39.
1 < > Hermann, who referred the Frag. to this play.
2 λυκηδόν: Naber.

In their fury they dragged him aloft, even as two wolves bear off a fawn by its shoulders.

ΔΑΝΑΪΔΕΣ

When marriage with their cousins, the sons of Aegyptus, had been forced upon the daughters of Danaës, their father commanded each to kill her husband during the marriage-night. Hypermestra alone, swayed by the charm of love, disobeyed (cp. Prometheus Bound 865). Of her, Horace, Od. iii. 11. 33 ff., says

una de multis face nuptiali
digna periurom fuit in parentem
splendide mendax et in omne virgo
nobilis aevum.

To The Danaïds have been assigned Fragments 162, 163, 177, 206, 208, 231, 234, 238.

24 (43)
κάπειτα δ' εἰσι1 λαμπρὸν ἥλιον φάος
ἐως2 ἐγείρω3 πρευμενεῖς4 τοὺς νυμφίους
νόμοις θέντων5 σὺν κόροις τε καὶ κόραις.

1 κάπειτ' ἀνεισι Toup, κάπειτα δ' εὑτε Wilam.
2 Ἥως τ' Heath, τέως δ' Süvern, ἐγὼ δ' Bothe.
3 ἐγείρει Heath, ἐπεγείρει Herwerden, ἐγείρη Wilam.
5 νόμοισιν(υ) θέλγων Heyne, τέρπων Oberdick, ὑμνῶν Herwerden,
θείος Blaydes, νόμοις αοιδῶν Heath, γάμους ἱδόντων
Hartung, ὑμνὸς τιθέντων Wecklein.

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The fragment refers to the custom that, on the morning after the marriage, newly-wed couples were wakened by song (cp. Theocritus, *Idyll* xviii. 56). If the speaker was a servant (who was not privy to the intended murder), the verses may belong to a prologue, which was followed by the appearance of the Chorus of Danaïds; but, so far as we know, the “wakening” was sung by friends of the bride and bridegroom, presumably the same as had, on the previous evening, sung the hymenaeus. If, as seems more probable, the speaker is Danaïs, he is describing what occurred either on the evening of the wedding or on the morning thereafter, before the discovery of the murder, and the lines form part of his defence before the court that tried him for his participation in the killing of his sons-in-law (Scholiast on Euripides, *Orestes* 872). The difficulty of interpretation is largely concerned with the application of the last five words of the text.

1. σύν κόραις τε καὶ κόραις is the stereotyped form of a wish that the marriage may be fruitful in children. These words were said to brides by the singers of the wedding-song according to the Scholiast on Pindar and Hesychius, *Lexicon* s.v. κυριζόμενοι. Hermann holds to the ns. reading:

   “And then the radiant light of the sun is setting, while I call them forth, saying ‘let them make their bridegrooms graciously disposed, as is the custom, with boys and girls.’”

On this interpretation, Danaïs describes how, after the brides had departed to their new home, he addressed their companions; but the situation is not clear, the meaning of εγείρω is strained, and the explanation of νόμους peculiar. Taur’s áνεισι transfers the scene to the morning, as does Wilamowitz’ εὔτε . . . εγείρη (“and when Dawn shall rouse the radiant light of the sun”); but the latter scholar can find in the following words no more definite idea than that certain persons are enjoined to make the young husbands (or the newly-wedded couples) friendly “with boys and girls.”

2. σύν κόραις τε καὶ κόραις means the companions of the speaker, who, with him, awaken the sleepers. So Welcker, reading áνεισι and θέλγων:

   “And thereafter uprises the radiant light of the sun, while I, in company with youths and maidens, awaken the bridegrooms graciously disposed.”
FRAGMENTS

θέλγων is ironical; as is πρεψµενεῖς, since Danaüs had married his daughters to suitors whom they, and he, detested, and whose murder he had planned.

The situation is moving: when the waking-song was sung, the husbands—all save Lynceus, who was married to Hypermestra—were sleeping the sleep of death. But the scene, because reported, is less dramatic than that in Euripides’ Phaethon, in which play (Frag. 781) Merops appears with a chorus of maidens who sing the nuptial song in honour of Phaethon at the very moment when Phaethon’s corpse is being carried into the chamber of Clymene, the wife of Merops. In Wilhelm Tell the music of a wedding-procession is heard while Gessler is in the agonies of death.

25 (44)

έρα μὲν ἀγνὸς οὐρανὸς τρῶσαι χθόνα,
ἔρως δὲ γαῖαν λαμβάνει γάμου τυχεῖν,
ὁμβρός δ’ ἀπ’ εὐναοθέντος οὐρανοῦ πεσὼν
έκυσε γαῖαν: ἡ δὲ τίκτεται βροτοῖς
μήλων τε βοσκᾶς καὶ βίον Δημήτριων:
δενδρῶτις ὦρα ἤ ἐκ νοτίζοντος γάμου
τέλειος ἐστι. τῶνδ’ ἐγὼ παραῖτιος.

Athenaeus, Deipnosophists xiii. 73. p. 600 b; Eustathius, on Iliad 978. 25 (omitting ll. 6-7), misled by the reference to Aeschylus of Alexandria in Athen. 599 ε, ascribed ll. 1-5 to that poet.

1 εὐνάεντος Athen. A, with o over the second e in C, εὐνάοντος with e over the first o in E, εὐνάοντος Eust.: Lobeck.
2 δένδρων τις ὦρα: Hermann.

The holy heaven yearns to wound the earth, and yearning layeth hold on the earth to join in wedlock; the rain, fallen from the amorous heaven, impregnates the earth, and it bringeth forth for mankind the food of flocks and herds and Demeter’s gifts; and from that moist marriage-rite the woods put on their bloom. Of all these things I am the cause.
FRAGMENTS

These lines—the Bridal of Heaven and Earth, imitated by Euripides, Fragment 898—were spoken, says Athenaeus, by Aphrodite herself; and probably in defence of Hypermestra at her trial for disobedience to her father’s command. Cp. Lucretius i. 250 (imbres) pater aether in gremium matris terrai praecipitavit, and Virgil, Georg. ii. 235.

ΕΛΕΥΣΙΝΙΟΙ

Plutarch, in his Life of Theseus 29, states that Theseus, in conjunction with Adrastus, effected the recovery of the bodies of the Argives slain before Thebes (in the expedition against that city undertaken by the seven champions); that Aeschylus made the recovery the result of persuasion on the part of Theseus, whereas Euripides, in his Suppliants, ascribed it to a victory over the Argives; and that Theseus appeared in Aeschylus’ play, and out of kindness to Adrastus caused the leaders to be buried at Eleusis, the soldiery at Eleutheræae, where their tombs were still shown in his day.

To The Men of Eleusis have been assigned Fragments 178, 199, 200, 214, 215, 241.

25 α (54 Α)

ὦργα τὸ πρᾶγμα, διεμύδαυν ἡδη νέκυς.

Didymus, Commentary on Demosthenes’ Philippic xii (xiii) in Berliner Papyrus 9780 (Berliner Klassikertexte i. (1904) 66).

The matter pressed, rotting already was the corpse.

ΕΠΙΓΟΝΟΙ

Ten years after the unsuccessful attack on Thebes described in The Seven against Thebes, the sons of the
fallen chieftains, called the After-Born, avenged the death of their fathers in a second expedition, which resulted in the capture of the city. At the end of Euripides' *Suppliants* (l. 1213) Athena prophesies the success of the sons in the war that formed the theme of the Aeschylean drama. The legend of the victorious issue of the second expedition is known to the *Iliad*, in which (Δ 406) Sthenelus, the son of Capaneus, boasts the superiority of the sons over their fathers. But the tradition that the seven champions had each a son (named in Apollodorus, *Library* iii. 7. 2) who joined in the war, is apparently later than Homer. In *The Seven against Thebes*, Aeschylus made both Eteocles and Polynices die childless; but Pindar knew of Thersander, the son of Polynices and successor to his claim to the throne; and late writers report that Laodamas was the son of Eteocles. Fragments 176, 247, 248 have been referred to *The Epigoni*.

26 (55)

\[\lambda υβάς Δίως μὲν πρωτὸν ὄραιος γάμου
\]

"Ηρας τε . . . .

\[\tau ἐν δευτέραν δεὶ κρᾶσιν ἥρωσιν νέμω\]

. . .

\[\tau ρίτον Δίως σωτήρος εὐκταῖαν λίβα.\]


1 τε: Schütz.

First, libations to Zeus and Hera for timely marriage

The second cup of mixed wine I serve out to the Heroes

Third, a libation for blessing to Zeus, the Saviour.

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FRAGMENTS

HAΩΝΟΙ

ApolloDorus, Library iii. 5. 1, gives the following version of the legend of Lycurgus and his rejection of the god Dionysus:

"And afterwards he (Dionysus) arrived at Cybela in Phrygia, and there, having been purified by Rhea, and learning the rites of initiation, he received from her the costume, and hastened through Thrace [against the Indians]. But Lycurgus, king of the Edonians, who dwell beside the river Strymon, was the first to insult and expel him. And Dionysus took refuge in the sea with Thetis, the daughter of Nereus, and the Bacchanals were taken captive and the multitude of the satyrs that followed him. But afterwards the Bacchanals were suddenly released, and Dionysus brought madness upon Lycurgus. And he, in his frenzy, struck with an axe and killed his son Dryas, imagining that he was lopping off the branch of a vine; and when he had cut off his son's extremities, he came to his senses. But since the land remained barren, the god made known by an oracle that it would bear fruit if Lycurgus were put to death. On hearing this, the Edonians took him to Mt. Pangaeus, and bound him; and there, by the will of Dionysus, he died, destroyed by horses."

Fragment 27 refers to the arrival of Dionysus and his worshippers, 28 to the house of Lycurgus; to whom, or to one of his attendants, belong the satirical descriptions of the god in 29-32.

To The Edonians have been ascribed Fragments 173, 188, 193, 201, 202.

398
Practising the holy rites of Cotyto. . . . One, holding in his hands the pipe, the labour of the lathe, blows forth his fingered tune, even the sound that wakes to frenzy. Another, with brass-bound cymbals, raises a clang . . . the twang shrills; and unseen,
unknown, bull-voiced mimes in answer bellow fearfully, while the timbrel’s echo, like that of subterranean thunder, rolls along inspiring a mighty terror.

From the parodos of the play. In ll. 2-11 the Chorus of Edonians describe what Milton calls “the barbarous dissonance of Bacchus and his revellers.” Cotys, Cotyto, or Cotytto, was a Thracian goddess, akin to Rhea-Cybele, whose worship became popular at Athens. Her rites resembled those of the Phrygian Sabazius, whose ritual was similar to that of Bacchus. The Orphic ceremonies had their origin among the Thracians.

28 (58)

ἐνθουσιᾷ δὴ δῶμα, βακχεύει στέγη.


Lo, the house is frenzied with the god, the roof revels, Bacchant-like.

29 (59)

ὅστις¹ χιτῶνας βασσάρας τε Λυδίας¹ ἔχει ποδήρεις

Etymologicum Florentinum 62 (Miller), Lexicon Sabbaticum 5.

¹ ὁστις and Λυδιας Lex. Sab.

One who wears Lydian tunics and fox-skin cloaks reaching to the feet

Dionysus is described as wearing Lydian garments, which were famous for their luxuriousness.

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FRAGMENTS

30 (60)

tís ποτ' ἐσθ' ὃ μουσόμαντις ἄλαλος1 ἄβρατεὺς2 ὅν σθένει3

Scholiast on Aristophanes, Birds 276, Suidas, Lexicon s.v. μουσόμαντις.

Aristophanes has τís ποτ' ἐσθ' ὃ μουσόμαντις ἄτοπος ὄρις ἄβροβάτης (mss. ὄρειβάτης): 'who in the world is this poet-prophet, extraordinary, dainty-stepping bird?'

1 ἄλαλος Rί Suid., ἄλλος V, ἄλλο Ven. 475.
2 ἄβρατεὺς R Suid., ἀκρατοῦς V, ἄβρατα 13.
3 ὅν σθένει om. Suid.

Who in the world is this poet-prophet, speechless . . .

Bothe read ἄβρος, ἄσθενῆς "dainty, weakling"; Hermann ἄμαλὸς ἄβροβάτης σθένει "soft, a dainty stepper in his strength."

31 (61)

ποδαπὸς ὃ γύνις; τís πάτρα; τís ἡ στολή;

Scholiast on Aristophanes, Thesmophoriazusae 135.

Whence hails this woman-man? What’s his country? What’s his attire?

32 (62)

μακροσκελής μέν· ἄρα1 μὴ χλοῦνης τís ἦν2;

Scholiast B on Iliad 1 539; cp. Eustathius on Iliad 772. 53.

1 ἄρα: Hermann. 2 ἦ: Hermann.

Long-legged indeed! Was he not a χλοῦνης?

The sense of χλοῦνης is here obscure. In Iliad 1 539 the word was explained by the ancients as meaning "entire" (not castrated) or "couching in the grass"; elsewhere, as "rascal," "thief," or "clothes-stealer." Hermann thought it was a designation of a locust. See Wilamowitz, Aischylos: Interpretationen p. 217.
The Daughters of Helios dealt with the legend of Phaëthon, whose rashness in driving the chariot of the Sun, his father, caused the parching of the earth, and thereby his punishment at the hands of Zeus, whose thunderbolt hurled him into the river Eridanus. In pity for the unceasing grief of Phaëthon’s sisters, Zeus turned them into poplars, from which, it was believed, their tears oozed forth and became amber, the stone of light; a poetic fancy due to the association of ἀμβέρα (amber) with ἄμβρος (the beaming sun).

The form assumed by the myth in Aeschylus is unknown; but it is certain that Euripides in his Phaëthon differed widely from the older poet. Aeschylus was in part dependent on Hesiod for the story; but whereas Hesiod knew of seven daughters of Helios, Aeschylus recognized only three—Lampetie, Aegle, and Phaethousa—children of the Sun-god and Rhode. Furthermore he transferred to Iberia the scene of the fall of Phaëthon.

Fragments 172, 177, 185 have been ascribed to the play.
Where, in the west, is the bowl wrought by Hephaestus, the bowl of thy sire, speeding wherein he crosseth the mighty, swelling stream that girdleth earth, fleeing the gloom of holy night of sable steeds.

To explain the rising of the sun in the east after it had set in the west, Greek fancy invented the myth that the Sun-god possessed a golden bowl, in which he, together with his steeds, was carried during the night across the ocean to the place of his rising. When Heracles was journeying to Erythea to capture the oxen of Geryon (Frag. 37), Helios lent his bowl to the hero; who, in Gerhard’s Auserlesene griechische Vasenbilder, pl. 109, is pictured sitting therein. In the Veda and in Germanic and Lettic myths the sun appears in the form of a golden bowl.

34 (70)  
Zeús èstw allhý, Zeús dè γῆ, Zeús δ’ ouvanyōs,  
Zeús tòi tà pánta χωτὶ τῶνδ’ úpértērov.


Zeus is air, Zeus is earth, Zeus is heaven, yea, Zeus is all things and whatsoever transcendeth them.

35 (71)  
'Adamnai te γυναῖκες τρόπον έξουσι γόων.

Bekker, Anecdota Graeca 346. 10.

And Adria’s daughters shall learn a (new) way of mourning.

Phaëthon was hurled into the Eridanus, which Aeschylus, according to Pliny, Nat. Hist. xxxvii. 31, placed in Iberia and
identified with the Rhone, a river confused with the Po, on the banks of which was the city of Adria. Polybius, History ii. 16 and Plutarch, On the Delay of Divine Vengeance 12. p. 557, report that the inhabitants along the Eridanus wore black in mourning for Phaethon. Knaack, Quaestiones Phaethontea 18, refers "the way of mourning" to the tears of amber from the poplars into which the maidens had been transformed.

36 (72)

\[ \omega \rho \rho \nu \sigma \varepsilon ^{1} \kappa \rho \nu \eta \eta \varsigma \alpha \varphi \theta \omicron \nu \varepsilon \beta \varepsilon \tau \varepsilon \alpha \lambda \beta \alpha \varsigma. \]

Etymologicum Genuinum (cod. Vaticanus Graecus 1818) s.v. \( \alpha \phi \theta \omicron \nu \varepsilon \sigma \tau \alpha \tau \omega \) ; cp. Athenaeus, Deipnosophists x. 24. p. 424 D, Eustathius on Iliad 746. 45, Lexicon Sabbaeticum 2.

1 \( \delta \rho \alpha \varsigma \varepsilon \): Reitzenstein.

Gushed from the spring a more abundant stream.

ΗΡΑΚΛΕΙΔΑΙ

Of the personages, action, and scene of The Children of Heracles nothing is known. It is, however, probable that Aeschylus in part anticipated Euripides, who, in his same-named play, represented Athens as the refuge of the fugitives from the persecution of Eurystheus, the willingness of Macaria, the daughter of Heracles, to sacrifice her life as the price of victory over the Argive invaders of Attica, and the triumph of the children under the leadership of the aged Iolaüs, the nephew of Heracles.

The play is entitled Ηρακλείδαι, except in the Catalogue in the Medicean ms., which has Ηρακλείδης.

37 (74)

\[ \epsilon \kappa \varepsilon \iota \theta \varepsilon \nu \varepsilon \omicron \nu \omicron \varsigma \omicron \omicron \varepsilon \gamma \varepsilon \kappa \omicron \varepsilon \rho \omicron \varsigma \beta \omega \omega \varsigma \omicron \varepsilon \lambda \alpha \varsigma \sigma \alpha \pi ' \varepsilon \sigma \chi \alpha \tau \tau \nu \]

404
"Ἡρακλείδαι"

FRAGMENTS

γαῖας, ὥκεανον περάσας ἐν δέπα χρυσηλάτων,
βοτήρας τ' ἀδίκους κατέκτα δεσπότην τε τρί-
pτυχον

5 τρία δόρη πάλλοντα χερσίν·
tρία δὲ λαϊαὶς σάκη προτείνων τρεῖς τ' ἐπισ-
σείων λόφους
ἔστειχεν ἵσος "Ἀρεὶ βίαν.

Scholiast on Aristeides (cod. Marcianus 423).

The ms. has ἐκείθεν ὄρμενος ὅρθοκέρως βοῶς ἴλασεν . . . γαῖς
. . . ἐν δἰπλῇ . . . ἀδίκους κτείνας δεσπότῶν· τρία
. . . χερσίν· τρία δὲ τῆς σακοῦ προτείνων τρεῖς δὲ τις ἐπιλοφους-
εστειχίσοσαρη βίαν. The restorations are due to Wilamowitz,
except 1. 4 κατέκτα, τρίπτυχον, 1. 5 χερσίν Weil, 1. 6 τρία δὲ
λαϊαῖς, 1. 7 ἔστειχεν Wecklein.

Starting thence, when that he had crossed the
ocean in a golden bowl, he drove the straight-horned
kine from the uttermost parts of the earth, slew the
evil herdsmen and their triple-bodied master, who
wielded three spears in his (right) hands; in his
left, extending three shields, and shaking his three
crests, he advanced like unto Ares in his might.

A description of the tenth labour of Heracles—to fetch
the kine of Geryon from the island of Erythea, near the ocean,
now Cadiz. Geryon had the body of three men grown
together and joined in one at the waist, but parted in three
from the flanks and thighs (Apollodorus, Library ii.
5. 10). Cp. Agam. 870. For the golden bowl see under
Fragment 33.

38 (75)

οὐ γάρ τι μεῖζον ἄλλο τοῦδε πείσομαι.1

Stobaeus, Anthology iv. 54. 2 (Hense v. 1113).

1 πήσομαι ΜΑ.

For I shall not suffer any evil greater than this.
FRAGMENTS

ΘΑΛΑΜΟΠΟΙΟΙ

A play of this name is unknown to the Catalogue in the Medicean ms., and is mentioned only by Pollux, citing Fragment 39. Some suppose that it is an alternative title of the Αἰγῦπτιοι, and that the name is derived from the carpenters who constructed the bridal chambers in which the Danaïds killed their husbands. Hartung proposed to read Θαλαμηπόλοι "attendants on the bridal chambers." Welcker rejected connexion with the Danaïd-myth and made the play precede the Ἰφιγένεια and Ἰέρεια.

To the play have been referred Fragments 162, 163, 178, 189, 206, 238.

39 (78)

ἀλλ' ἡ ἐπὶ ὑμᾶς Λέσβιον φατνώματι·
κύμ' ἐν τριγώνοις ἐκπεραινέτω ῥυθμοῖς.

Pollux, Vocabulary 7. 122.

1 < > Nauck.
2 φατνωμά τι: Pauw.
3 ἐκπεραινέτω: Jungermann.

Come! Let some one work out in the ceiling a Lesbian moulding in triangular rhythms.

A ceiling-compartment was formed, at its lower part, by "ladders" (κλιμακίδες) laid across the "main beams" (σέλιδες). Below the former, in the present case, ran a moulding with swelling above and hollow below (a cyma reversa) and ornamented with a leaf-and-tongue pattern that approximates a triangle. The Lesbian cyma appears in the Tholos at Epidaurus.

ΘΕΩΡΟΙ Ἕ ΙΣΘΜΙΑΣΤΑΙ

The original title was probably Θεωροί, The Spectators; to which was added that defining the scene: The Spectators at the Isthmian games.
καὶ μήν παλαιῶν τῶν δέ σοι σκωπευμάτων

Athenaeus, Deipnosophists xiv. 27. p. 629 f.

And further these old σκωπεύματα

Athenaeus defines the form of the σκωψ-dance as a figure in which people are represented as looking at an object (ἀποσκοπούντων) by making an arch over their brows. He has, however, here confused σκώψ with σκόπος, which Hesychius, Lexicon 4. 216, describes as a dance in which the dancers shaded their eyes (cp. ὑπόσκοπον χέρα, Aeschylus, Frag. 339 Nauck). The screech-owl dance (σκώψ) got its name, says Athenaeus ix. 45. p. 391 α, from the variety of motion displayed by the bird.

ΟΡΗΣΣΑΙ

The play derives its title from Thracian women, captives of Ajax, who formed the Chorus and had a like function with the sailors from Salamis in Sophocles' Ajax: to support with their sympathy the hero who had suffered the ignominy of defeat at the hands of Odysseus in the contest for the arms of Achilles, and after his suicide to bewail his death. Though captives, they even dared to protest against the inhumanity of Menelaüs, who would refuse burial to the body of their master. In Sophocles' play, Ajax killed himself on the stage and in solitude; in Aeschylus, his suicide was reported by a messenger, an eye-witness of the deed.

See Fragments 159, 194, 264.
41 (83)

ёкапмпте, тóξον ὡς τις ἐντείνων, ξίφος, 
tοῦ χρωτὸς ἐνυιδόντος οὐδαμοῦ σφαγῆ, 
πρὶν δὴ παροῦσα δαιμόνων ἐδειξε τις

Scholiast on Sophocles, Αjax 833: φησὶν δὲ περὶ αὐτοῦ 
(τοῦ Λιάντος) Λισχύλος δὴ καὶ τὸ ξίφος ἐκάμπτετο, οὐδαμὴ 
ἐνυιδόντος τοῦ χρωτὸς τῇ σφαγῇ, τόξον ὡς τις ἐντείνων, πρὶν δὴ 
tις, φησὶ, παροῦσα δαιμών ἐδειξεν αὐτῷ κατὰ ποίον μέρος δὲὶ κρήσα-
ςθαι τῇ σφαγῇ. Λ. 1 restored by Hermann, l. 2 (as l. 1) by 
Hartung, l. 3 by Sidgwick. The vital part was τὰ περὶ (or 
katά) τὴν μασχάλην according to the Scholiast on Sophocles 
and to Scholiasts TV on Ξ 404 (ep. Eustathius on Ηνιάδ 
995. 1); the collar-bone or the side according to the Scholiast 
on Lycophron, Alexandra 455 (ep. Ajax 834). Wecklein 
reads ἐκάμπτε for Hermann’s ἐκάμψε, and πρὶν δὴ παρὼν τίς 
δαιμόνων <τὸ καῖμων> ἐδειξεν αὐτῷ μασχάλης.

Back he bent his sword, as when a man bends a 
bow, for that his body offered no place to murderous 
death, until at last some goddess appeared and 
showed him [the vital spot].

The passage has reference to the legend that the body of 
Ajax, when a babe, having been wrapped by Heracles in his 
lion-skin, became invulnerable except at the spot where 
Heracles’ quiver prevented the hide from touching it. 
According to Homer, Ajax was vulnerable, hence the legend 
was probably derived by Aeschylus from a Cyclic poet; and 
is certainly due to the desire to make Ajax equally un-
vulnerable with Achilles. The sword with which Ajax slew 
himself had been given him by Hector.

IEPEIAI

The Priestesses was made by Welcker the third 
member of a trilogy, whose preceding parts were 
the Θαλαμοποιοί and the Ἰφιγένεια. By others it has 
been associated with the Μνησώ and Τήλεφος, or with 
the Τήλεφος and Ἰφιγένεια. See Fragment 214.
Send with all speed; for these are the oracles that Father Zeus doth entrust unto Loxias.

Hold your peace! The bee-keepers are at hand to open the house of Artemis.

From Ἴφιγένεια according to Vater.

The Scholiast on Pindar, Pythian 4. 104 (60) says that "μελισσοί is a term used primarily of the priestesses of Demeter, and by a misuse of language applied to all priestesses because of the purity of the animal." Coins of the Ephesian Artemis as early as the sixth century, and a Vatican statue of the same goddess, show the bee as an emblem.

Ixion was famous in Greek tradition as the first man to shed kindred blood (Pindar, Pythian 2. 31, cp Eumenides 718), and as the first to receive purification from the crime of murder. His father's name is variously reported, usually as Phlegyas, but Aeschylus made him the son of Antion. His mother was Perimela, the daughter of Amythaon. Under promise of rich wedding-gifts to Eioneus (or Deioneus), the father of Dia, he married her, and...
by her had a son, Peirithoüs. On his refusal to make over to his father-in-law the wedding-gifts due to him, Eioneus took Ixion's horses as a pledge of payment; whereupon Ixion, pretending that he would submit himself to his good pleasure, sent for Eioneus and caused him to fall into a fiery pit. For this offence he could obtain purification from neither man nor any god, until Zeus, showing himself a "gracious avenger" (Frag. 92 N.), took compassion on his suppliant, cleansed him of bloodshed, and even raised him to Olympus. There Ixion conceived a mad passion for the Queen of Heaven, and having besought her to yield to his desires, Zeus fashioned a cloud in the semblance of Hera. Ixion lay with the cloud, and from this union sprang the centaurs. In punishment for this impious crime, Zeus bound him to a wheel on which he whirls in an eternity of torment. To the above effect, in the main, Diodorus of Sicily, *Historical Library* iv. 69 3.

The play probably followed the Perrhaebides, which took its name from the Chorus of women of Perrhaebia in Thessaly, which district, or the city of Gyrton in the same, Ixion had subjected to his rule. The theme of the first play may have been the deception and murder of Eioneus; that of the Ixion, the purification of the murderer. The third member of the trilogy is unknown.

Fragment 182 has been referred to the Ixion.

44 (90)

βίου πονηροῦ θάνατος εὐκλεέστερος.


Death hath a fairer fame than a life of toil.

410
'Ιφιγένεια

Cp. Fragment 229 and Euripides, Women of Troy 637. πονηρός, lit. "laborious," may not yet have acquired the meaning "bad," "evil."

45 (91)

τὸν δ′ ἡμίοπον [καὶ τὸν ἐλάσσονα]¹
tαχέως δ' μέγας καταπίνει.

Athenaeus, Deipnosophists iv. 79. p. 182 c.
¹ [ ] Bothe.

But anon the long flute swallows up the half-holed.

Ixion's lesser offence—the murder of his father-in-law—is obscured by the enormity of his crime against Hera and against Zeus.

ἡμίοποι αὐλοί were the same as those used by boys (παιδικοί) and had higher tones than the τέλειοι. They were half as long as (perhaps) the ὑπερτέλειοι, which had the lowest pitch, and may have had no more than four holes. See Howard, Harvard Studies in Classical Philology iv. (1898).

ΙΦΙΓΕΝΕΙΑ

The theme of the play was probably the sacrifice of Iphigenia at Aulis, to which place she was brought by her mother at the instance of Agamemnon, who alleged his intention of betrothing his daughter to Achilles. The subject may thus have anticipated Sophocles' Iphigenia and Euripides' Iphigenia at Aulis. See Fragments 43, 130, 214.

46 (94)

οὕτω γυναιξί <δε>¹ κυδάζεσθαι· τί γάρ;

Scholiast on Sophocles, Ajax 722.
¹ < > Elmsley.

Surely it befits not women to revile. How should it?
FRAGMENTS

KABEIPOI

This drama, which has its name from the Chorus, is the earliest literary witness to the Cabiri, more often called the Great Gods in Samothrace and Lemnos, the most ancient and famous seats of their worship in the Aegean. Originally pre-Hellenic chthonian divinities, whose primal home was Phrygia, Phoenicia, or among the Pelasgians of Greece, their cult gradually accommodated itself to the religion of the peoples with which it came into contact; until, in the historical period, the Cabiri appear as daimones who foster vegetative life and protect seafaring folk, and whose Mysteries in course of time spread over the greater part of the Greek world.

Athenaeus, Deipnosophists x. 33. p. 428 r, declares that it was Aeschylus, not Euripides (in the Alcestis), who first introduced drunken people to the sight of the spectators of "tragedy"; and that this evil eminence was displayed in his Cabiri, in which play he represented Jason and his companions as drunk. Fragment 48 would seem to refer to the hospitable reception of the Argonauts by the Cabiri, who furnished them with an abundance of wine upon their landing at Lemnos, the first stopping-place of the Argo on its eastward voyage. The introduction of a drunken orgy has caused many scholars to regard the play as satyric rather than tragic. Whether pure tragedy may thus relax its gravity is a question that has been raised also in connexion with the Ὄστολόγοι of Aeschylus and the Σύνδειπνοι of Sophocles.

1 Inscriptions and manuscripts vary between Κάβειροι and Κάβηροι.
The Scholiast on Pindar, *Pythian* 4. 303 (171), states that the names of the heroes of the Argonautic expedition were set forth in the *Káβειροι*, as also in the *Λήμνωι* of Sophocles.

Fragment 164 has been referred to this play.

47 (95)

ơρνιθα δ’ οὐ ποιῶ σε τῆς ἐμῆς ὀδοῦ.

Athenaeus, *Deipnosophists* ix. 15. p. 373 ν.

But I am not taking you as an omen of my journey.

48 (96)

μήτε κρωσσοῦς

crōssoús

μήτ’ οὖνηροὺς μήθ’ ὕδατηροὺςŠ

λείπειν2 ἀφνεοῖσι δόμοισιν.


1 ὕδηροις Antiatt. 2 λείπειν: Blomfield.

Jars neither of wine nor of water shall fail in the houses of the rich.

Or λείπειν may be used imperatively ("leave jars," etc.).

49 (97)

δέονσ’ σπανιζεῖν δῶμα <μὲν ποιήσομεν>Š

Plutarch, *Table Talk* ii. 1. 7. p. 632 Ῥ.

1 < > Stanley.

We shall make the house to be scant of vinegar.

The Cabiri jestingly threaten to produce so excellent, or so abundant, a vintage that either the Argonauts will drink so much that no wine will be kept to make vinegar; or that vinegar shall be poured out from the casks to give place to wine. If δέονσ means "ordinary wine," the meaning is that it will have to be thrown away for the better quality.
Europe, the protagonist in the drama bearing her name as an alternative title, in Fragment 50 tells of her carrying-off by the bull, of the three sons she bore to Zeus (Minos, Rhadamanthys, and Sarpedon), and of her anxiety as to the fate of her youngest, Sarpedon, whose warlike spirit had incited him to leave his home for Troy in order to render assistance to the city now attacked by the Achaeans.

The scene was Lycia, whither Europe had come from Crete together with her son. That the Chorus consisted of Carians, though Sarpedon was Prince of Lycia, may be due to the fact that (as Strabo, Geography xiv. 5. p. 675, informs us) the poets often included the Lycians among the Carians, who were the most famous of all the races in south-western Asia Minor. The confusion had the advantage of enabling the poet to reproduce the lamentations over the dead for which the Carians were celebrated.

Popular tradition was inconsistent as to the name of Sarpedon’s mother. Aeschylus followed the Hesiodic version in preference to that of Homer, who calls her Laodamia. Nor was he disturbed by the Homerie genealogy, by which Sarpedon was made the grandson of Bellerophon on the mother’s side. In the poet’s time no one had yet sought, as did the mythographers later, to remove the difficulty, either by assuming two Sarpedons (one the son of Laodamia, the other the son of Europe) or by the notion that there was one Sarpedon, who had been permitted by his father Zeus to live through three generations.
The drama probably dealt with the reception of the news of the hero’s death at the hands of Patroclus and with the arrival of his body in Lycia, borne thither by Sleep and Death (cp. Π 682). All other Homeric warriors who fell before Troy were buried in the Troad; Sarpedon alone had burial in his own land.

To this play have been ascribed Fragments 175, 231.

50 (99)

ταύρω τε λειμών είναι πάμβοτος παρήν.
toιόνδε είμε Ζεύς κλέμμα πρεσβύτου πατρός
αυτοῦ μένων ἄμοχθον ἥψυσεν λαβεῖν.
τίς οὖν τὰ πολλὰ κεῖνα; διὰ παύρων λέγω
γυνὴ θεοὶ8 μειχθεῖσα παρθένου σέβας
ήμειφα,9 παίδων δ’ ἐξύγην10 ἤινωνία.11
καὶ τρίς12 γοναῖσι13 τοὺς γυνακείους πόνους
ἐκαρτήρησιν14 ἀρουρα δ’ οὐκ15 ἐμέμψατο
τὸ μη ἡξεγκεῖν σπέρμα γενναῖον πατρός.16
ἐκ τῶν μεγίστων δ’ ἤρξάμην φυτευμάτων17
Μίνω τεκοῦσα

18 (18) <δεύτερον δ’ ἐγεινάμην>19

1 ΛΙΜΩ. 2 ΠΑΜΠΟΔΟΣ.
3 ΤΟΙΟΝΤΕΜΕΝ (ἐμὲ Schenkl).
4 ἄμοχθος Wilam.
5 ἩΝΟΣΟΝ : Blass.
6 ΤΕΙ : Wilam.
7 ΠΑΤΡΟ.
8 ΘΟΟΤ. 9 ΕΜΕΙΨΑ.
10 ΕΣΤΙ. 11 ΣΤΝΑΓΩΝΕΙ.
12 ΤΡΙΑ : Blass, Bücheler.
13 ΓΩΝΕΙΣ. 14 ΕΚΑΡΤΕΡΗΣΑ.
15 ΑΡΟΤΡΑΣ ΚΑΙ ΟΤΚ : Weeklein.
16 ΓΕΝΑΙ ΠΑΤΡΟΣ. 17 ΕΡΞΑΜΗΝ ΦΙΤΑΕΤΜΑΤΩΝ.
18 Lacuna, of some length, indicated by Bücheler.
19 < > Blass.
'Ραδάμανθων, ὁσπερ ἄφθιτος παύδων ἐμών: ἀλλ' οὐκ ἐν αὐγάις ταῖς ἐμαῖς ζόη σφ' ἐχει', τὸ μὴ παρόν τε τέρψιν οὐκ ἐχει φίλους.

15 τρίτον δὲ, τού νῦν φροντίσων χειμάζομαι, Σαρπηδόν' ἀιχμή ὑ' ἐξ 'Ἀρεως' καθίκετο.

κλέος γὰρ ἦκεν 'Ελλάδος λωτίσματα πάσης, ὑπέρφεροντας ἀλκίμω σθένει, αὐχεῖν δὲ Ἰρών ἀστυ πορθήσειν βία.

20 πρὸς οὖ δέδοικα μὴ τι μαργαίνων δόρι ὑπέρτατον δράση τε καὶ πάθη κακόν. λεπτὴ γὰρ ἐλπὶς ἕδ' ἐπὶ ξύρου τ' ἐβη μὴ πάντα παιδὸς ἐκχείᾳ πρὸς αἰματί.


The papyrus is relatively late and exceedingly corrupt. The verses are without word-division. The restorations are Weil’s except where otherwise stated.

1 ΡΑΔΑΜΑΝΘΩΝΩΣΠΕΡΑΦΘΙΔΟΣ.
2 ΑΛΛΑΚΕΜΑΓΑΙΣ: Gomperz, Kock.
3 ΖΩΑΣ ΕΧΕΙΝ. 4 ΠΑΡΩΝ.
5 ΦΙΛΟΤΣ.
6 ΦΡΟΝΤΙΖΕΙΝ.
7 ΧΕΙΜΑΖΕΤΑΙ: Bücheler.
8 ΣΑΛΦΙΔΟΝ.
9 ΑΙΑΧΜΗΣ ΔΕΞ ΑΡΕΟΣ.
10 ΚΔΕΟ ?
11 ΠΚΕΙΕΝ.
12 ΛΟΤΙΣΑΟΤΙΣΜΑΤΟΣ.
13 ΤΗΡΙΕΡΩΝΤΕΣ: Wilam.
14 ΔΑΚΙΜΟΤ ΣΤΕΝΗΣ: Gomperz, Bergk.
15 ΑΤΧΕΙ: Wilam.
16 ΤΡΩΑΝ.
17 ΠΑΡΩΝΗ ΒΙΟΝ.
18 ΔΕΔΩΚΑ.
19 ΤΕΙ.
20 ΜΑΡΓΑΙΑ (with N over I).
21 ΔΟΡΕΙ: Wecklein.
22 ΑΣΤΙΣ ΠΕΡΒΑΡΤΟΝ: Herwerden.
23 ΠΗΔΗΕΙΠΕΤΡΙΜЕНΗΙ: Wilam.
24 ΠΑΙΣΑΣ: Bücheler.
25 ΕΚΧΕΩ.
26 ΑΙΜΑΤΕΙ.
And a lush meadow gave friendly welcome to the bull. In such wise, biding where he was, did Zeus succeed in his unlaboured theft of me from my aged sire. Why the whole tale? In few words I recount it all. A mortal woman, united to a god I lost the holiness of maidenhood, but I was joined in wedlock with him who owned his children equally with me. Thrice in childbirth did I endure the pangs of woman-kind, and the field wherein he sowed complained not to bring forth the seed of a noble sire. First of these mighty implantings that I bare was Minos. Second, I brought forth Rhadamanthys, he who of my sons is free from death; yet, though he lives, mine eyes behold him not—and to them that love, the absent bring no delight. Third was he for whom I am now sore distressed in heart, even Sarpedon; for Ares' warlike spirit hath laid hold of him. For it is famed abroad that the choicest flower of all Hellas has come, preëminent in valorous strength, and makes loud boast

---

1 Since Europe declares that Zeus remained "where he was" (namely in Crete), she implies that her carrying-off had been effected by the bull as the agent of the god, and not (as in the ordinary version of the legend) by the god himself transformed into the animal.

2 Phoenix.

3 Since she bore no less than three children to Zeus, her relation to the god is conceived as that of formal marriage founded on his desire for offspring. ξυνωνια παιδων, lit. joint-ownership of children. Cp. κοιναν τεκεων τυχαν, Euripides, Ion 1101.

4 In the lacuna were described the deeds, honours, and death of Minos; but Minos, since Rhadamanthys alone is called immortal, was probably not made the judge of the dead.

5 Rhadamanthys had been translated either to the Elysian Field (5 563) or to the Islands of the Blest (Pindar, Olympian 2. 73).
that it will perforce destroy the city of the Trojans. It is for my son I fear, lest, raging with his lance, he may do and suffer\(^1\) some surpassing ill. For slight is this my hope—and it standeth on the razor's edge—that by the bloody death of my child I may not lose my all.

\(^1\) The desire to employ the favourite antithesis of δράν and πάσχειν is responsible for the condensed phrase, in which the emphasis rests on πάθη (I fear lest, as he may work some evil upon his foes, so he may suffer some evil at their hands).

51 (100)
\[\text{άλλ' 'Αρης φιλεῖ \ä\epsilon \tau\alpha \lambda\omega\sigma\tauα \pi\alpha\nuτ' \alpha\pi\alphaν\thetaιζε\.}^1 \text{στρατού.}\]

Stobaeus, Anthology iv. 10. 24 (Hense iv. 333).

\(^1\) πάντα τάνθρωπων: Kidd.

But Ares ever loves to pluck all the fairest flower of an armed host.

ΚΕΡΚΥΩΝ

A satyric play dealing with the story of Cercyon, son of Poseidon and king of Eleusis, who forced all passers-by to wrestle with him. Bacchylides 17. 26 says that Theseus "closed his wrestling-school."

52 (102)
\[\text{άμφωτίδες τοι τοῖς ἐνωτίοις πέλας}\]

Pollux, Vocabulary 10. 175.

Ear-coverings close to his ear-rings
\[\text{άμφωτίδες were worn to protect the ears of wrestlers.}\]
FRAGMENTS

ΚΗΡΥΚΕΣ

The Heralds or The Messengers was a satyric play on an unknown subject; possibly connected with Heracles. See Fragments 168, 170, 171, 178.

53 (109)

κατὰ τῆς σισύρνης τῆς λεοντείας <δορᾶς>¹

Pollux, Vocabulary 10. 186.

¹ λεοντέιας: λεοντείας δορᾶς Τουπ from Hesychius’ λεόντειος δορά.

Down over the skin-coat of lion’s hide

ΚΡΗΣΣΑΙ

The seer Polyidus of Corinth discovered the dead body of Glaucus, the lost son of Minos, and restored it to life by his skill in interpreting Apollo’s oracle that had been made known to the father. The power to bring the child back alive—so the god declared—was to be given him who could find the most appropriate object to be compared to Minos’ marvellous cow, which each day became in turn white, red, and black (cp. Frag. 54). The legend of Polyidus was the theme of Sophocles’ Seers.

To The Women of Crete have been ascribed Fragments 165, 173.
FRAGMENTS

54 (116)

λευκοῖς ἐκ γὰρ μόροις καὶ μελαγχίμοις
cal μιλτοπρέπτοις1 βρίθεται ταῦτον χρόνον2.
Athenaeus, Deipnosophists ii. 36. p. 51 ν; cp. Eustathius
on Iliad 1254. 25.
1 μιλτοπρέπτοι Athen. CE, μιλτοπρέπτοι Eust.
2 χροῖα Eust.

For at the same season [the branch] is weighed
down by mulberries, white and black and red.

ΛΕΩΝ

The Lion was a satyric play of unknown subject.
The title may be derived from the Nemean lion
overcome by Heracles.

55 (123)

ὀδοιπόρων1 δήλημα, χωρίτης δράκων
1 ὀδοιπόρῳ: Salmasius.

The bane of wayfarers, the serpent that haunts
the place

ΛΥΚΟΥΡΓΟΣ

The satyric play of the Lycurgean trilogy.

56 (124)

κακι τῶν ἐπινε βρύτων ἵππανθέν1 χρόνῳ
κάσεμνοκόμπτει2 τοῦτ’ ἐν ἀνδρείᾳ στέγης.
Athenaeus, Deipnosophists x. 67. p. 447 c.
1 ἴππανθό: Blaydes.
2 καὶ σεμνοκομπτει Α: Lobeck and Dindorf.

And after this he drank beer thinned by age, and
made thereof loud boast in the banquet-hall (?).

420
MEMNΩN

According to the story in the *Aethiopis* of the Cyclic poet Arctinus of Miletus, as summarized by Proclus in his *Chrestomathy* 458, Achilles is informed by his mother Thetis that Memnon, the son of Eos, clad in full armour fashioned by Hephaestus, has come to the aid of the Trojans. Antilochus, the son of Nestor, is slain in battle by the Ethiopian prince, who in turn is slain by Achilles, whose mother begs of Zeus the boon of immortality for her son. Achilles routs the Trojans, bursts into the city, is killed by Paris and Apollo; his body is borne to the ships by Ajax, while Odysseus keeps the Trojans at bay. Thetis, attended by the Muses and her sister Nereids, arrives on the scene, bewails her son, whose body she takes from the funeral pyre and carries to the island of Leuce.

The trilogy consisted of The *Méμνων*, *Ψυχοστασία*, *Weighing of Souls* (the order is disputed), and a third play unknown, but probably dealing with the death of Achilles. In the *Ψυχοστασία* Zeus was represented as holding aloft the balance, in the scales of which were the souls of Achilles and Memnon, while beneath each stood Thetis and Eos, praying each for the life of her son. Comparing the passage in the *Iliad* (X 210), in which Zeus weighs the fates of Achilles and Hector, Plutarch (*How a Young Man ought to hear Poems* 2. p. 17 A) says that Aeschylus accommodated a whole play to this fable.

Fragments 155, 161, 181, 183 have been referred to the *Memnon*. 

421
FRAGMENTS

57 (127)

καὶ μὴν πελάζει καὶ καταβύχει, πνοὴ ἀρκείος ὁς ναύτησιν ἀσκεύοις, μολὼν.

Eustathius on Iliad 1156. 18, Bekker, Anecdota Graeca 445. 18 (καὶ . . . ἀρκείος); ep. Hesychius, Lexicon: ἀσκεύοις ψιλοῖς, ἀπαρασκεύοις (Ἀλεξάνδρος Ἀγαμέμνονι: Μέμνων Bergk; Hermann would insert ἀσκεύοις in a verse after Agam. 1324).

1 ἀρκείος: Lobeck.

And lo, he draws near and his advance fills us with chilling fear, like a blast from the North that falls on sailors unprepared.

58 (128)

χαλκὸν ἀθέριστον ἀσπίδος <τε> ὑπερτενη

Bekker, Anecdota Graeca 353. 11 (Ἀλεξάνδρος Ἀγαμέμνονι: Μέμνων Wellauer), Photius, Lexicon 42. 16 (Reitzenstein).

1 ἀθέριστον An. Gr., ἀθέρητον Phot.: Blomfield.

2 < > M. Schmidt.

Bronze, unshorn (?) and stretched over the shield

Restoration and translation are wholly uncertain. The ancients were hopelessly confused between the words ἀθηρῆς, ἀτειρῆς, ἀτειρῆς, ἀνθηρῆς, ἀνθηρητος, ἀθέριτος. Possibly the bronze of a shield may be said to be “unshorn,” “unconquered,” since a weapon “shears off” what it strikes (ep. Euripides, Suppliants 716). Tovey, Journal of Philology v. (1878) 221, proposed to read, after Seven against Thebes 559, χαλκὸν ἀθέριστον ἀσπίδος δ᾿ ὑπερτενής ἐξωθεν κτλ. Blomfield would put the verse after Agam. 897.

ΜΥΡΜΙΔΟΝΕΣ

The Achilles-trilogy, the “tragic Iliad,” consisting of the Μυρμιδόνες, Νηρείδες, Φρύγες ἡ Ἑκτόρος λύτρα, dramatized (so far as this was appropriate by visible action or reported description) the chief 422
events of the Homeric story of the death of Patroclus, the slaying of Hector, and Priam's ransom of the body of his son.

See Fragments 155, 240, 263, 266.

59 (131)

τάδε μὲν λεύσεις, φαίδημι Ἀχιλλεύ, δοριλυμάντους Δαναῶν μόχθους, οὐς <προπεπωκὼς> εἰσώ κλυσίας <θάσσεις>;²

Harpocration, Glossary of the Ten Attic Orators 259. 11, explaining προπεπωκώς as having the meaning of προδεδωκώς; l. 1 Aristophanes, Frogs 992 with Scholiast.

¹ < > Heath. ² < > Hermann.

Beholdest thou this, glorious Achilles, beholdest thou the distress wrought by the destructive lance upon the Danaans, whom thou hast betrayed, yet sittest idle within thy tent?

From the parodus of the Chorus of Myrmidons.

60 (132)

Φθίωτ' Ἀχιλλεύ,¹ τί ποτ', ἀνδροδαίκτων ἀκούων ἰὴ κόπον,² οὐ πελάθεις ἐπ' ἀρωγάν;

Aristophanes, Frogs 1264 with Scholiast.

¹ Ἀχιλλεύ inferior mss. ² ἰὴ κόπον: Heath.

Lord of Phthia, Achilles! Why, oh why, when thou hearest the man-slaying (Ah woe!) buffetings of war, dost thou not draw nigh to our rescue?

By the repetition of l. 2 in Frogs 1266, 1271, 1275, 1277, after other high-sounding dactylic measures, Euripides is here
seeking (inter alia) to ridicule Aeschylus for his iteration of the refrain and his strange use of interjections. In the present instance κόπτων yields an intelligible sense with ἄνδροδαίκτων; in the other cases the word (and the entire verse) has no connexion with what precedes, being solely designed to mark the obscurity of Aeschylus' choral lyrics.

A later Scholiast on Frogs 1264 and on Prom. 441 ascribes the two verses to envoys, whose pleadings that Achilles enter the battle were received with inflexible silence.

61 (134)

ἐπάνυδετος¹ δὲ ξουθὸς ἐππαλεκτρυμῷν στάζει, χυθέντων² φαρμάκων πολὺς πόνος.

Scholiast Venetus on Aristophanes, Peace 1177.; l. 1
Scholiast Ravennas on Frogs 932.

¹ ἀπὸ δ' αὐτέ Schol. Peace, ἐπὶ δ' αἰετὸς Schol. Frogs: Headlam. ² κηρόθεν τῶν or κηροθέντων V: Blaydes.

The buff horse-cock fastened thereon, the laborious work of outpoured paints, is dripping.

When the Trojans set fire to a ship of the Greeks (in Ο 717 Hector attempts to burn that of Protesilaus), the heat caused the melting of the paint of the figure (or picture) of a horse-cock, the emblem of the vessel. A horse-cock is pictured in Harrison and MacColl, Greek Vase-Paintings pl. viii.

62 (138)

'Ἀντίλοχ', ἀποίμωξον με τοῦ τεθνηκότος τὸν ζώντα μᾶλλον· τὰμὰ γάρ διοίχεται.

Aristophanes, Women in Parliament 392 with Scholiast. The Scholiast ends the quotation with μᾶλλον, but, since Gataker, the following words are also generally ascribed to Aeschylus.

Antilochus, bewail me, the living, rather than him, the dead; for I have lost my all.
οδειης ἐστὶ μῦθων τῶν Διμυστικῶν κλέος, πληγέντ' ἀτράκτῳ τοξικῷ τὸν αἰετὸν εἴπείν ἵδοντα μηχανήν πτερώματος. τάδ' οὐχ ὑπ' ἄλλων, ἄλλα τοῖς αὐτῶν πτεροῖς ἀλυσκόμεσθα.


1 οδ' Pseudo-Diogen., ὧς ὅ Schol. Aristoph., δ δ' Suid.
2 Διμυστικῶν τὸ Pseudo-Diogen.
3 λόγος Schol. Aristoph., Suid.
4 τὴν μηχανήν τοῦ Suid.
5 ἀλυσκόμεσθα in most citations.

Even so is the Libyan fable famed abroad: the eagle, pierced by the bow-sped shaft, looked at the feathered device, and said, "Thus, not by others, but by means of our own plumage, are we slain."

Achilles has lost his friend Patroclus, who, by his consent and clad in his armour, fought to rescue the Greeks only to lose his life.

Compare Waller's "To a Lady singing a Song of his own Composing":

That eagle's fate and mine are one,
Which, on the shaft that made him die,
Espy'd a feather of his own,
Wherewith he wont to soar so high.
**FRAGMENTS**

64 (135)

σέβας δὲ μηρῶν ἁγνῶν ὑπὲρ ἐπηδέσω, ὃ δυσχάριστε τῶν πυκνῶν φιλημάτων.


1 ἁγνὸν Athen. A : Canter. 2 οὐ κατηδέσω Plut.

3 πυκνῶν Plut. 751 c, πυκνῶν 61 a.

No reverence hadst thou for the unsullied holiness of thy limbs, oh thou most ungrateful for my many kisses!

Fragments 64-66 are from the address of Achilles in the presence of the corpse of Patroclus, who had been slain by Hector (II 821) and lay with his lower limbs uncovered. Achilles here mournfully urges against him the reproach that, in his forbidden advance against the Trojans, he had been heedless of the affection of his friend.

65 (136)

μηρῶν τε τῶν σῶν εὐσεβής ὀμιλία

[Lucian], *The Loves* 54.

1 om. Ω. 

2 ὀμιλία Ω; after ὀμιλία, καλλίω Ω Π, καλλίων TV (i.e. κλαίων), deleted by Winckelmann, Dobree.

And the chaste nearness of thy limbs

The Fragment was ascribed to Aeschylus by Porson.

66 (137)

καὶ μήν, φίλῳ γάρ, ἀβδέλυκτο εὖ μοι τάδε.


And yet—for that I love him—they are not repulsive to my sight.
According to the common version of the legend, Telephus, son of Heracles and Auge, daughter of Aleüs of Tegea, being ignorant of his parents, was directed by an oracle to seek for them in Mysia, of which country Teuthras was ruler. Aristotle (Poetics 1460 a 32), however, referring to the fault that improbable incidents are sometimes set forth within a play (whereas they ought, if possible, to be external, as part of the fable) alludes to Telephus as having come speechless all the way from Tegea to Mysia, a taboo explicable only if he had incurred blood-guiltiness (cp. Eumenides 448). Telephus had, in fact, killed his maternal uncles.

Fragment 208 has been referred to The Mysians.

67 (143)

ιὼ Κάικε Μύσιαϊ τ' ἐπιρροαί

Strabo, Geography xiii. 1. 70. p. 616 (wrongly ascribing the verse to the prologue of The Myrmidons, an error corrected by Pauw), Macrobius, Saturnalia v. 20. 16.

Hail, Caïcus and ye streams of Mysia!

68 (144)

ποταμοῦ Καίκου χαὶρε πρῶτος ὀργεὼν, εὖχαῖς δὲ σφόξιοι δεσπότας παισνίαις.

Photius, Lexicon 344. 19, Suidas, Lexicon s.v. ὀργεῶνεσ.

Hail, thou first priest of Caïcus’ stream, by thy healing prayers mayest thou preserve thy lords!
FRAGMENTS

69 (145 A)
εἶδον καλπάζοντας ἐν αἰχμαῖς.
Photius, Lexicon 113. 15 (Reitzenstein).
I saw them trotting (?) amid the spears.

NEANΙΣΚΟΙ

*The Youths*, the third play of the Lyceurgus-trilogy, apparently has its name from the Edonians who celebrated the worship of Dionysus that had gained admission into the kingdom of Lyceurgus despite the opposition of that prince.
See Fragments 179, 187, 193, 210, 256.

70 (146)
αὐρας¹ ὑποσκίοισιν² ἐν ψυκτηρίοις³
Athenaeus, Deipnosophists xi. 109. p. 503 c.
¹ σαύρας: Valckenaer.
² ὑποσκίοισιν C, ὑπηκόοισιν A.
³ ψυκτηρίοις E, ψυκτηρίοισι C.
Breezes in cool, shady places

71 (149 A)
πρὸς δ’ ἐπὶ τοῖς ἀμφιλαφή πῆματ’ ἐχων ἀθανάτων
Photius, Lexicon 102. 13 (Reitzenstein).
Besides, in addition to these, having the plenteous woes of the immortals
**Nhpeídës**

Thetis, accompanied by her sister Nereïds, comes from the depths of the sea to enquire the cause of the lamentations of her son (cp. Σ' 53 ff.). She finds Achilles by the dead body of Patroclus and promises to procure from Hephaestus new armour that he may take vengeance on Hector, who has been exulting over the death of Patroclus. The play probably contained a description of Achilles’ new armour, his reconciliation with Agamemnon, and his combat with Hector, whose corpse was dragged in at the close.

See Fragments 158, 189.

72 (150)

δελφινοφόρον1 πεδίον πόντου
diameψάμεναι

Scholiast on Euripides, Women of Phoenicia 209.

1 δελφινόφορον M, δελφινορον BCT, δελφινηρον Pal. 343: Barnes.

Having crossed the plain of the sea, that bears dolphins

73 (153)

λεπτὸς δὲ σωδῶν ἀμφιβαλλέσθω χροί.

Herodianus Technicus, Excerpts 22. 31 (Hilgard).

Let fine linen be cast about his body.

74 (151)

ἐναρκτάντας δὲ φθογγ . . . κότος ύψοῦ
télos ἀθανάτων ἀπολείψει

429
Hesychius, *Lexicon* s.v. ἐναροφόρος, states that ancient commentators compared χ 412: “for it is unholy to boast over slain men,” and gives the meaning of the much mangled words as follows: ὃ δὲ ἐναροκτάντας θάνατός (θάνατον corr. Heinsius) μοι (μὴ corr. Musurus) ἐπικαυχόμενος τὸ ἐκ τῶν θεῶν τέλος ψεύδο ἀπολείψει (ἀπολέψει corr. Musurus), τὰ τῶν ἀθανάτων ψη, καὶ ἔπι τοὺς ἐχθροὺς ἥξει. Sidgwick read ἐναροκτάντας δὲ Φῶνος κόμποις ἐγκτοτος ψεύδο | τέλος κτλ. “Death, the spoiler and slayer, angry at boastings, will quit the company of the immortals on high” (?).

75 (152)

κάμακος δ' ἔεις [κάμακος] ἀληθῶν δίκρονν


1 ἔεις: Heimsoeth.  
2 Νηρείδες: Hermann.  
3 διπλάσιον: Hermann.

Hurling the shaft with forked point

**NIOBH**

The place and progress of the action of this famous drama cannot be determined with certainty. Apart from the title-heroine, the only person known to participate in the action is Tantalus, the father of Niobe—himself, like his daughter, destroyed because of evil pride engendered by great good fortune. Niobe, according to Homer (Ὀ 602 ff.), had vaunted herself a more prolific mother than Leto, whose two children, Apollo and Artemis, therefore slew her seven sons and seven daughters. From Fragment 81 it has been inferred that the scene remained Thebes throughout the play. Since it is expressly reported that Sophocles in his *Niobe* made the mother return to her native Lydia after the destruction of her
children in Thebes, it is likely that this transference of the place of action from Thebes to Lydia was not anticipated by Aeschylus.—The older poet gives no hint as to the reason for the calamity visited by Zeus upon Amphion, Niobe’s husband and his own son.

Sources other than the text inform us that Aeschylus gave Niobe fourteen children, a number adopted by Euripides and Aristophanes; whereas, apart from other variations in the tradition, Homer states that they were twelve, Hesiod twenty, equally divided as to sex.—Until the third part of the play Niobe sat speechless upon the tomb of her dead offspring, apparently the most celebrated instance of the dramatic device of silence often employed by Aeschylus, and for which he is ridiculed by Euripides in Aristophanes, *Frogs* 911.

It has been disputed whether the title refers only to the one play *Niobe*, or whether, like *Prometheus*, it was both a collective designation of an entire trilogy and also the name of a single drama; in any case, as to the dramas presented at the same time we have no information. Welcker sought to establish the group *Τροφοί* (distinct from *Διονύσον τροφοί*), *Νιόβη*, *Προπομποί*. R. J. Walker finds a trilogy in *Καλλιωστό, Ἀταλάντη, Νιόβη* on the ground that all the persons thus named suffered metamorphosis, and that Artemis was prominent in each member of the group. From Aristotle (*Poetics* 18. 1456 a 16) it would seem that Aeschylus did not, like some playwrights, deal with the whole story of Niobe. There is no indication whether or not Aeschylus adopted the legend that Niobe was turned into stone.

Fragments 197, 227, 240 have been ascribed to the *Niobe*.
76 (155)

"Ιστρος τοιαύτας παρθένους¹ ἔξευχεται² τρέφειν ὣ θ' ἀγνὸς Φᾶσις³.

Choeroboscus (41.10) on Hephaestion's *Handbook of Metres* 7 (Consbruch 3.15).

¹ Ἰστρος τοιαύτης παρθένου Heph. inferior mss.
² 1.1 is often cited by itself, generally with λοχεύεται, sometimes with μαλεύεται or μνηστεύεται.
³ ἔξευχεται... Φᾶσις only in Choeroboscus.

Maidens such as these Ister and pure Phasis claim to breed.

77 (156)

θεὸς μὲν αἰτίαν φύει βροτοῖς ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.


God planteth in mortal men the cause of sin whencesoever he wills utterly to destroy a house.

78 (157) ἐφημένη¹

τάφων τέκνωσ ἐπώζε² τοῖς τεθνηκόσιν.

Hesychius, *Lexicon* s.v. ἐπώζεω (he took the passage to mean that Niobe sat over her dead children as a hen sits on her eggs—an interpretation still current).

¹ ἐφημένη: Musurus.
² ἐπώζε: Nauck.

Seated on their tomb she made lament over her dead children.
79 (158)

\[\text{σπείρω δ' ἄρουραν δώδεχ' ἡμερῶν ὄδον, Βερέκυντα χῶρον, ἕνθ' Ἀδραστείας ἔδος} \]

"Ἅδη 1 τε μυκηθμόιν καὶ βρυχήμασιν πρέπουσιν 2 μῆλων, πάν δ' ὀρεχθεύειν 3 πέδον."

Strabo, Geography xii. 7. 18. p. 580; σπείρω ... χῶρον

Plutarch, On Banishment 10. 603 A, That a Philosopher ought chiefly to converse with Great Men 3. 778 B.

1 Ἅδη: Casaubon.
2 βρέμονσι: H. L. Ahrens.
3 ὀρεχθεύει αὐξ, ἐρέχθειν CgIrvw, ἐρέχθεον Dhi: Headlam.

I sow a field twelve days' journey wide, even the Berecynthian land, where Adrastea's seat and Ida resound with lowing oxen and bleating sheep, and the whole plain roars.

Spoken by Tantalus. The words of Fragment 80 have regard to the overthrow of his house and followed close upon those of Fragment 79.

80 (159)

\[\text{οὔμος δὲ πότιμος 1 οὐρανῶ κυρῶν ἄνω} \]

"γίγνοσκε τάνθρωπεα μὴ σέβειν ἁγαν.""

Plutarch, On Banishment 10. 603 A.

1 οὔμος δὲ ποθ' ἄμος: Porson.

My fate, that dwelt aloft in Heaven, now falleth to earth and saith to me "Learn not to esteem human things overmuch."

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81 (160)

καὶ δόμους Ἀμφίονος
cataiathalósw purophórousin aíetos.

And to ashes will I burn the house of Amphion
by my fire-bearing eagles.

The eagle is *Iovis armiger, minister fulminis*. Amphion’s
death was variously explained, but apparently this is the
only place where it is ascribed to *Zeus*. κατηθάλωσε “burned
to ashes” is a probable conjecture of E. A. J. Ahrens.

82 (161)

μόνος θεῶν γὰρ\(^1\) Θάνατος οὐ δῶρων ἐρᾶ,
ouδἐ\(^2\) ἢν τι θύων ouδ’\(^2\) ἐπισπένδων ἄνους\(^3\),
ouδ’ ἐστὶ βωμὸς\(^4\) ouδὲ παιωνίζεται:
μόνον δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

Stobaeus, *Anthology* iv. 51. 1 (Hense v. 1066) in cod.
Sambuci; ll. 1-3 Scholiasts AB on *Iliad* I. 158 (cp. Eustathius on *Iliad* 744. 3); l. 1 Aristophanes, *Frogs* 1392,
Scholiast on Sophocles, *Electra* 139, and on Euripides,
*Alcestis* 55, Suidas, *Lexicon* s.v. θανάτων, μόνος θεῶν, πάγκωνος.

\(^1\) γὰρ θεῶν Schol. Soph. Eur., θεῶν γε Suid. s.v. πάγκωνος,
γὰρ om. Suid. s.v. μόνος θεῶν, Eust.
\(^2\) ouτ’ . . . ouτ’ Stob., ouδ’ . . . ouδ’ Schol. ll., Eust.
\(^3\) ναὸς Stob., λάβοις Schol. ll., Eust. : Dobree.
\(^4\) ou βωμὸς ἐστίν Stob., ouδ’ ἐστὶ βωμὸς Schol. ll., Eust.

For, alone of gods, Death loves not gifts; no, not
by sacrifice, nor by libation, canst thou aught avail
with him; he hath no altar nor hath he hymn of
praise; from him, alone of gods, Persuasion stands
aloof.

434
The kindred of the gods, men near to Zeus, whose is the altar of Zeus, their sire, high in clear air on Ida's hill, and in their veins not yet hath ceased to flow the blood divine.

Spoken by Niobe, says Strabo.

The subject of this play is the rejection of the newly instituted worship of Dionysus either by Pentheus or by the daughters of Minyas. The Scholiast on Eumenides 24 states that the death of Pentheus took place, in the Ξάντριαί, on Mt. Cithaeron; and Philostratus (Images 3.18) describes a picture in which the mother and aunts of Pentheus rend asunder (ξαίνονσι) the body of the unbelieving prince. On the other hand, Aelian (Historical Miscellanies 3.42, cp. Ovid, Metamorphoses 14.32 ff.) relates that Leucippe, Arsippe, and Alcithoë, the daughters of Minyas, out of love for their husbands, held themselves aloof from the orgiastic rites of Dionysus and attended to their weaving (in which
case Ξάντριαι might yield the meaning "Wool-Carders") and to punish their obstinacy, the god brought madness upon the sisters, so that they tore to pieces the son of Leucippe; in consequence of which deed of blood they were pursued by the Maenads.—Hera appeared in the play in the guise of a priestess begging alms (Fragment 84); and Bacchic frenzy was incorporated as Lyssa (Fragment 85). By some the drama is regarded as satyric.

See Fragments 184, 197, 210.

84 (168)

όδεσσιγόνοιοι
νύμφαις κρηνιάσων κυδραίσι θεαίσιν ἀγείρω
'Ἰνάχου 'Ἀργείου ποταμοῦ παισὼν βιοδόροις.

Scholiast on Aristophanes, Frogs 1344, Diogenes, Letters 34. 2; 1. 3 Plato, Republic ii. 381 d.

νύμφαί ὀδεσσιγόναι (ὀδεσσιγόνιοι V) θεαίσιν ἀγείρω 'Ἰνάχου 'Ἀργείου ὑπὸ ποταμοῦ κτλ. Schol. Aristoph.; ("Ἡραν) νύμφαις κρηνιάσιν κυδραίσ ἀγείρουσαν 'Ἰνάχου 'Ἀργείασ ... βιοδόροις Diog.: ὀδεσσιγόνοισι νύμφαις κρηνιάσιν Meineke, κυδραίσι Dindorf.

For the nymphs of the springs, the glorious goddesses mountain-born, I beg a dole, even for the life-giving children of Inachus, the Argive river.

85 (169)

ἐκ ποδῶν δ' ἀνω
ὑπέρχεται σταραγμός εἰς ἂκρον κάρα,
κέντημα Λύσσης,¹ σκορπίου βέλος λέγω.

Photius, Lexicon 326. 22, Suidas, Lexicon s.v. ὀκτώποιν.

¹ γλώσσης: Lobeck.
From the feet up to the crown of the head steals a spasm, the stab of Frenzy, aye, the scorpion's sting.
Spoken by Lyssa.

86 (171)

κάμακες πεύκης οἱ πυρίφλεκτοι

Pollux, *Vocabulary* 10. 117.

Shafts of pine ablaze with fire

87 (170)

ἀς οὖτε πέμφης ἥλιον προσδέρκεται
οὔτ' ἀστερωπόν ὄρμα¹ Λητώς κόρης.


¹ ἀστερωπόν στόμα: Bentley.

[Women] upon whom looketh neither the sun's flashing ray nor the starry eye of Leto's child.

Possibly from a description of the Maenads, whose appearance is represented as equally strange with that of the daughters of Phoebus, upon whom "neither doth the sun with his beams look down, nor ever the nightly moon" (*Prom. 796*). Hecate, a moon-goddess, is here identified with Artemis.

**ΟΙΔΙΠΟΥΣ**

The second play of the *Oedipodea*: Λάϊος, Οἰδίπος, Ἐπτᾶ ἐπὶ Θήβας, Σφιγξ. Of the Λάϊος no certain remains are attested.

See Fragments 164, 186, 201, 214, 229.
We were coming on our journey to the place from which three highways part in branching roads, where we crossed the junction of the triple roads at Potniae.

O̲i̲d̲i̲π̲o̲u̲s̲ Valckenaer, Πλαύκος Ποτνιεύς Hermann.

ΟΠΛΩΝ ΚΡΙΣΙΣ

*The Award of the Arms*, the first play of the Ajax-trilogy, dealt with the contest between Ajax and Odysseus for the arms of Achilles after that hero's death. From Fragment 90 it appears that each of the chieftains set forth his pretensions and indulged in detraction of his rival. According to a verse of the *Odyssey* (λ 547, rejected by Aristarchus) the Trojans were the judges; according to the *Aethiopis* of Arctinus the award was made by Trojan captives; according to Lesches' *Little Iliad* the decision in favour of Odysseus resulted from the fact that a Trojan, overheard by Achaean scouts under the walls of the city, pronounced that warrior more redoubtable than Ajax. The constitution of the Chorus is uncertain. Fragment 89 is cited as addressed to Thetis by some one who called upon the Nereids to make the award. Welcker held that Trojan captives formed the choral group.

Fragment 189 has been referred to the play.
FRAGMENTS

89 (174)
δέσποινα πεντήκοντα Νηρήδων κοράν
Scholiast on Aristophanes, *Acharnians* 883.
Queen of Nereus' fifty daughters

90 (175)
ἀλλ’ Ἀντικλείας ἄσσον ἦλθε Σίσυφος,
τῆς σῆς λέγω τοι μητρός, ἡ σ’ ἐγείνατο.
Scholiast on Sophocles, *Ajax* 190.
But Sisyphus drew nigh unto Anticleia—aye, thy mother, I mean, her who bare thee.

Ajax calls Odysseus a bastard of Sisyphus, the crafty knave.

91 (177)
tί γάρ καλὸν ζῆν ὑ βίος¹ λύπας φέρει;
Stobaeus, *Anthology* iv. 53. 24 (Hense v. 1104).
¹ ζῆν βίον ἀς: Nauck.
For wherein is life sweet to him who suffers grief?
Spoken by Ajax.

92 (176)
ἀπλὰ γάρ ἔστι τῆς ἀληθείας ἐπη.
Stobaeus, *Anthology* 3. 11. 4 (Hense iii. 431).
For simple are the words of truth.

93 (178 a)
cαὶ διὰ πνευμάτων θερμὸν ἀησων ὑπνον.
Photius, *Lexicon* 39. 7 (Reitzenstein).
And through his lungs he breathes fevered sleep.
The Bone-Gatherers was a tragedy, if, as seems not improbable, the Chorus consisted of the relatives of the suitors of Penelope who came to exact vengeance from Odysseus for the slaughter of their kin and to collect their bones after their bodies had been burned on the funeral pyre (cp. ω 417). On this supposition, Fragments 94 and 95 were spoken by Odysseus standing by the corpses of the suitors and recounting the insults he had received at their hands.

A counter interpretation, regarding the play as satyric, derives the title from the hungry beggars in the palace at Ithaca, who collected the bones hurled at them by the suitors (cp. ν 299, σ 394).

94 (179)
Εὐρύμαχος οὗτος ἄλλος１ ὀυδὲν ἡσσονας２ ὑβρις’ ὑβρισμοὺς οὐκ ἐναισίους３ ἐμοὶ·
ην μὲν γὰρ αὐτῷ σκοπὸς４ ἣεὶ τοῦμὸν⁵ κάρα,
τοῦ δ’ ἀγκυλητοῖς κοσσάβους⁶ ἐπίσκοπος⁷
†ἐκτεμῶν⁸ ἤβωσα χεῖρ ἐφίετο.

Athenaeus, Deipnosophists xv. 5. p. 667 c.

1 οὔκ ἄλλος Α : Hermann. 2 ἡσσον Α : Musurus.
3 αἰνεσίους Α : Porson, Coray. 4 κότταβος : Dobree.
5 τοῦ μὲν Α : Petit. 6 ἀγκυλητοῦ κοσσάβιος : Dobree.
7 ἐστιν σκοπὸς Α : Kaibel.
8 Headlam conj. ὡς ἐκτομῶν “as of javelins”; οὗ ἐκτεμῶν Schweighäuser.

Eurymachus here, another, brought no less unseemly outrage upon me; for he continually made my head his mark, and at it, with bent-armed casts, his vigorous hand kept aiming true.
The poet has in mind that form of the cottabus-game (κότταβος or κόσσαβος) in which each of the players so bent his arm and turned his wrist as to aim the wine left in the bottom of his cup at the head of a small bronze figure (μάνης) placed in a saucer (πλάστιγξ).

95 (180)

οδ' ἐστὶν ὁς ποτ' ἀμφ' ἐμοὶ βέλος
γελωτοποίων, τὴν κάκοσμον οὐράνην,
ἐρριθέν οὐδ' ἦμαρτε· περὶ δ' ἐμῷ κάρα
πληγεῖσ' ἐνανάγησεν ὀστρακομένη,
χωρὶς μυρηρῶν τευχέων πλέουσο' ἐμοὶ.

Athenaeus, Deipnosophists i. 30. p. 17 c; cp. Eustathius on Odyssey 1828. 28; τὴν κάκοσμον . . . κάρα Sophocles, Frag. 565.

Ascribed to Aeschylus by Athenaeus, to this play by Welcker.

1 μυραρῶν C.

There is the man who once hurled at me (nor did he miss his aim) a missile that caused them all to laugh, even the ill-smelling chamber-pot; crashed about my head, it was shivered into shards, breathing upon me an odour unlike that of unguent-jars.

ΠΑΛΑΜΗΔΗΣ

Palamedes, son of Nauplius, was the human, as Prometheus was the divine, inventor or discoverer of arts and sciences useful to man; and to both were ascribed the introduction of the alphabet, number, and the skill to know the periods of the stars. Later epic and the tragic drama were especially concerned with the manner of his death at Troy. According
to the legend probably preferred by the tragedians, his violent end was due to the ancient enmity of Odysseus, whose feigned madness to escape participation in the Trojan war had been detected by the ingenuity of Palamedes. One account had him drowned by Odysseus and Diomedes; another had him lured into a well in search of treasure and then crushed with stones. More famous was the story that Odysseus, in concert with Agamemnon (to whom Palamedes, as leader of the peace party, was opposed) concocted a plot to show that their adversary purposed to betray the Greeks: gold was hidden in his tent, likewise a letter purporting to be written to him by Priam, on the discovery of which by the people he was stoned to death by Odysseus and Diomedes.

Nauplius, failing to obtain justice from the murderers of his son, took vengeance on the Greek commanders by raising deceptive fire-signals on the Capherean cliffs in Euboea at the time of their homeward voyage.

Fragment 252 has been referred to this play.

96 (182)

καὶ ταξιάρχους χακατοντάρχους¹ στρατῷ ἑταξα, σῖτον δ' εἰδέναι διώρισα, ἄριστα, δεῖπνα, δόρπα θ" αἰρείσθαι τρίτα³.

Athenaeus, Deipnosophists i. 19. p. 11 ι; σῖτον . . . τρίτα Eustathius on Odyssey 1791. 42; l. 3 often in later writers.

¹ ταξιάρχας καὶ στρατάρχας καὶ ἐκατοντάρχας: Porson (-ous for -as Wilam.).
² δ' Athen.
³ τρίτα Schol. on Iliad in Cramer, Anecdota Graecae Parisiensia iii. 7. 15, Eustathius on Iliad 1358. 4, on Odyssey 1432. 5, 1791. 42.
Both commanders of regiments and centurions did I appoint for the host, and I determined their knowledge of different foods, and for them to take breakfast, dinner, and supper third.

Spoken by Palamedes (Athenaeus).

1 At Athens ταξιαρχοι commanded the troops raised from each of the tribes.

2 It is uncertain whether the mention of food refers to soldiers' rations or has regard to a distinct invention on the part of Palamedes. Possibly εἰδέναι is corrupt.

97 (181)

τίνος κατέκτας ἐνεκα παιδ' ἔμον βλάβης;
Scholiast A on Iliad Δ 319.

By reason of what injury hast thou slain my son?
Nauplius reproaches Odysseus for the death of his son.

ΠΕΝΘΕΥΣ

The Pentheus anticipated Euripides' Bacchae, in which play Dionysus, angered at the refusal of Pentheus, ruler of Thebes, to recognize his godhead, inspired with frenzy the prince's mother Agave and her sisters. In their madness the women tore Pentheus to pieces, and Agave bore his head in triumph in the delusion that it was that of a lion. See Eumenides 26, and cp. Fragment 197.

98 (183)

μηδ' αἵματος πέμφυγα πρὸς πέδω βάλγης.
Galen, Commentary on Hippocrates' Epidemics vi, vol. xvii. 1. 880.

Nor do thou cast a drop of blood upon the ground.
The Women of Perrhaebia belongs with the Ixion (see p. 410). Compare Fragments 182, 192, 222.

99 (184)

ποῦ μοι τὰ πολλὰ δῶρα κάκροβίνια;
ποῦ χρυσότευκτα κάργυρα σκυφώματα;

Athenaeus, Deipnosophists xi. 99. p. 499 a, Eustathius on Odyssey 1775. 22.

Where are my many promised gifts and spoils of war? Where are my gold and silver cups?

Eioneus here, as in Frag. 100, demands the bridal-gifts promised him by Ixion.

100 (185)

ἀργυρηλάτοις
κέρασι χρυσᾶ στόμια προσβεβλημένοις

Athenaeus, Deipnosophists xi. 51. p. 476 c, Eustathius on Iliad 917. 63.

With silver-mounted drinking-horns, fitted with golden mouthpieces

101 (186)

τέθνηκεν οἰκτρῶς¹ χρημάτων ἀπαύλη.

Eustathius on Iliad 352. 34, Favorinus, Lexicon s.v. ἀπαύλη.

¹ αἰσχρῶς Eust., αἰσχρῶς Fav.: F. W. Schmidt.

He has perished piteously, defrauded of his own.
I am a Cretan of most ancient lineage.

Odysseus, on the occasion of his first conversation with Penelope after his return, fabricates the tale that he is a Cretan, the grandson of Minos (r 180). In § 199 he tells Eumaeus that he is a Cretan, the son of Castor.

The Medicean Catalogue of Aeschylus' plays names three entitled Προμηθεύς (δεσμώτης, λύμενος, πυρφόρος); a fourth, Προμηθεύς πυρκαεύς (Pollux, Vocabulary 9. 156, 10. 64) was probably the satyrice drama of the trilogy Φυρεύς, Πέρσας, Γλαύκων (πόντιος) produced in 472 B.C. From the Scholiast on Prom. 511 it is to be inferred that the Λυμένος followed the Δεσμώτης. The theme and place of the Πυρφόρος are still disputed: (1) it is another name for the Πυρκαεύς; (2) it preceded the Δεσμώτης in the trilogy and dealt with the Titan's theft of fire—in this sense, it is the Fire-Bringer or Fire-Giver; (3) as the Fire-Bearer, it followed the Λυμένος, and described the inauguration of the Προμήθεia, the Athenian festival at which torch-races were held in honour of the Titan, now become the god of the potter-guild. Some, who follow Canter in identifying the Πυρφόρος with the Πυρκαεύς, maintain that it was the satyrice drama, and dealt...
with the Attic worship of the god. A satyr-play in the Prometheus-trilogy is unknown.

The extract from the Literary History, appended to the Life of the poet in the Medicean and many other manuscripts, says that "some of Aeschylus' plays, as those entitled Prometheus (οἱ Προμηθεῖς), dealt only with gods." The singular Προμηθεῖς may at times be a collective title; but it generally indicates a particular play whose more exact designation was unknown or neglected. Late writers sometimes cite, as from the Δεσμώτης, passages not appearing in that play: these should, if possible, be located among the other dramas of the group rather than forced into the text of the extant tragedy.

103 (188)

πολλοῖς γάρ ἐστὶ κέρδος ἡ σιγή βροτῶν.


1 βροτῶν in Dindorf's edition, βροτοῖς in Frommel's.

For silence is gain to many of mankind.


ΠΡΟΜΗΘΕΥΣ ΛΥΟΜΕΝΟΣ

Fragments 104, 105, 106 are from the parodos of the Chorus of Titans, now released from Tartarus by the clemency of Zeus. To them Prometheus describes his tortures (Frag. 107) and his benefits to man (Frag. 108). In his search for the golden apples of the Hesperides, Heracles, having come to the Caucasus, where Prometheus is confined, receives from him directions concerning his course through the 446
land of the peoples in the farthest north (Frag. 109-111) and the perils to be encountered on his homeward march after slaying Geryon in the farthest west (Frag. 112, ep. 37). Frag. 113–114 refer to Heracles’ shooting of the eagle that fed on the vitals of the Titan.

See Fragments 204, 208, 209, 230, 261.

104 (190)

ήκομεν . . .
toûs souûs áthloûs touûsde, Προμηθεῦ,
dèsmou te pâthos tòd' èpòphômenoi.¹


¹ èpòphômenoi Arrian.

We have come to look upon these thy ordeals, Prometheus, and the affliction of thy bonds.

105 (192)

φωικόπεδον τ' ἐρυθρὰς ἱερὸν
χεῦμα θαλάσσης
†χαλκοκέραυνόν τε παρ' Ὀκεανῷ
λίμνην¹ παντοτρόφον Αἰθιόπων,
ίν' ὁ παντόπτης² Ἡλιος αἰεὶ
χρωτ' ἀθάνατον κάματόν θ' ἵππων
θερμαῖς ὕδατος
μαλακοῦ προχοαῖς [τ']³ ἀναπαύει.

Strabo, *Geography* i. 2. 27. p. 33.

¹ λίμνη : Dindorf.
² παντεπόπτας : παντόπτας Tyrwhitt, παντόπτης Dindorf.
³ [ ] Editors.

[Leaving] the Erythraean Sea’s sacred stream red of floor, and the mere by Oceanus, the mere of the Ethiopians . . . that giveth nourishment unto all,
where the all-seeing Sun doth ever, in warm out-pourings of soft water, refresh his undying body and his wearied steeds.

Cited by Strabo as proof that the ancient Greeks designated as Aethiopia all the southern countries toward the ocean. In l. 3 χαλκοκέραυνον is credited with the meaning "flashing like bronze." But κέραυνός is not used for στεροπή (χαλκοστέροπον Weil, χαλκομάραυγον Hermann; but neither satisfies).

106 (191)

την μὲν δίδυμον χθονὸς Εὐρώτης
μέγαν ἡδή ’Ασίας τέρμονα Φᾶσιν


1 πή : Editors.  2 ἡ δ' Arr., τῆς δ' Anon.  3 Φᾶσιν ποταμών Anon.

Here Phasis, the mighty common boundary of the land of Europe and Asia

107 (193)

Titánium suboles, sócia nostri sánguinis,
generáta Caelo, spéceite religatum áspéris
vinctúmque saxis, návem ut horrisonó freto
noctém paventes tímidi adnectunt náviteae.

Satúrnus me sic infixit Iúppiter
Iovísque numen Múlciberi adsevít manus.
hos ille euncos fábrica crudeli ínserens
perrúpit artus. quá miser sollértia
transvérberatus cástrum hoc Furiarum íncolo.

iam tértio me quáque funestó die
Ye race of Titans, offspring of Uranus, bloodkinsmen mine! Behold me fettered, clamped to these rough rocks, even as a ship is moored fast by timid sailors, fearful of night because of the roaring sea. Thus hath Zeus, the son of Cronus, fastened me, and to the will of Zeus hath Hephaestus lent his hand. With cruel art hath he riven my limbs by driving in these bolts. Ah, unhappy that I am! By his skill transfixed, I tenant this stronghold of the Furies. And now, each third woeful day, with

Cicero, Tusculan Disputations ii. 10. 23-25; ii. 14-15

1 advolans: Lambinus. 2 hunc: Bentley. 3 qui: Bentley. 4 inquirens: Victorius.
dreadful swoop, the minister of Zeus with his hooked talons rends me asunder by his cruel repast. Then, crammed and glutted to the full on my fat liver, he utters a prodigious scream and, soaring aloft, with winged tail fawns upon my gore. But when my gnawed liver swells, renewed in growth, greedily doth he return anew to his fell repast. Thus do I feed this guardian of my awful torture, who mutilates me living with never-ending pain. For fettered, as ye see, by the bonds of Zeus, I have no power to drive from my vitals the accursed bird. Thus, robbed of self-defence, I endure woes fraught with torment: longing for death, I look around for an ending of my misery; but by the doom of Zeus I am thrust far from death. And this my ancient dolorous agony, intensified by the dreadful centuries, is fastened upon my body, from which there fall, melted by the blazing sun, drops that unceasingly pour upon the rocks of Caucasus.

108 (194)

\[\text{ιππων ὄνων τ᾽ ὀχεῖα}^1 \text{ καὶ ταύρων γένος}^2 \text{ δοὺς ἀντίδουλα}^3 \text{ καὶ πόνων ἐκδέκτορα}^4.\]


\[1 \text{ ὀχεῖαν Plut. 965 } \Lambda, \text{ Porph.} \quad 2 \text{ γονᾶς : Wilam.} \quad 3 \text{ ἀντίδωρα Plut. 98 c.} \quad 4 \text{ ἀνδέκτορα Plut. 965 } \Lambda.\]

Giving to them stallions—horses and asses—and the race of bulls to serve them as slaves and to relieve them of their toil.

450
Follow this straight road; and, first of all, thou shalt come to the north winds, where do thou beware the roaring hurricane, lest unawares it twist thee up and snatch thee away in wintry whirlwind.

Thereafter thou shalt come unto a people of all mortals most just and most hospitable, even unto the Gabians; where nor plough nor mattock, that cleaves the ground, parteth the earth, but where the fields, self-sown, bring forth bounteous sustenance for mortals.
FRAGMENTS [Προμηθεὺς λυώμ.

111 (198)

αλλ’ ἵππακης βρωτῆρες εὖνομοι Σκύθαι
Strabo, Geography vii. 3. 7. p. 301.

But the well-ordered Scythians that feed on mares’ milk cheese

In Iliad N 5 Homer mentions Ἰππημολγοῖ, who drink mares’ milk.

112 (199)

ηξεὶς δὲ Λιγύων εἰς ἀτάρβητον στρατόν,
ἐνθ’ οὐ μάχης, σάφ’ οἶδα, καὶ θυρός περ ὡν,
λίψῃ,1 πέπρωται γάρ σε καὶ βέλη λυπεῖν
ἐνταῦθ’. ἐλέσθαι δ’ οὔτων’ ἐκ γαϊάς λίθον
ἐξεἰς, ἐπεὶ πᾶς χῶρος ἔστι μαλθακός·

ιδὼν δ’ ἀμηχανοῦντα σ’ οἰκτιρεῖ πατήρ,2
νεφέλην δ’ ὑπερσχὸν3 νιφάδι γογγύλων4 πέτρων
ὑπόσκιον θήσει χθόν’, οἷς ἐπειτὰ σοῦ
βαλὼν5 διώσῃ6 ῥάδιως Λιγύων στρατόν.

Strabo, Geography iv. 1. 7. p. 183; ll. 1-3 Dionysius of Halicarnassus, Early History of Rome i. 41.

1 μέμψη or πέμψη Strabo, μέμψιν Dion. B: Diels.
2 σ’ ο Ἴους οἰκτιρεῖ πατήρ : Cobet (οἰκτιρεῖ Nauck).
3 ὑποσχῷν : Casaubon. 4 στρογγύλων νογκ.2.
5 συμβαλὼν : Salmasius.
6 δηώσει (δηώσεις s2) : diósse Dobree, διώση Wilam.

Thou shalt come to the dauntless host of the Ligurians, where, full well I know, thou shalt not be eager for battle, impetuous though thou art; for it is fated that even thy arrows shall fail thee there; and thou shalt not be able to take from the ground any stone, because the whole place is smooth. But the Father, beholding thy helplessness, shall pity thee, and, holding above thee a cloud, shall overshadow the land with a shower of round stones. Hurling these, thou shalt easily drive back the Ligurian host.

452
According to Strabo, Prometheus here gives directions to Heracles concerning the road he is to take on his journey from the Caucasus to the Hesperides.

Strabo states that the place was called the Stony Plain, and was situated between Marseilles and the outlets of the Rhone, about a hundred stades distant from the sea. It is now identified with “la plaine de la Crau” near Arles.

113 (200)

\[ \text{άγρευς} \text{ δ’ Απόλλων ὀρθὸν ἵθυνοι βέλος}. \]

Plutarch, On Love 14. 757 ε. Ascribed to this play by Schütz.

May Hunter Apollo speed my arrow straight!

The prayer of Heracles as he bends his bow against the eagle that rends Prometheus (Plutarch).

114 (201)

\[ \text{ἐχθροῦ πατρὸς μοι τοῦτο φίλτατον τέκνον} \]

Plutarch, Life of Pompey 1.

Of his sire, mine enemy, this dearest son

Prometheus addresses Heracles as the author of his deliverance (Plutarch).

ΠΡΟΜΗΘΕΥΣ ΠΥΡΚΑΕΥΣ

To Prometheus the Fire-Kindler has been referred Fragment 156; to the “satyric Prometheus,” 169, 170, 171, 172.

115 (205)

\[ \text{λινά} \text{ δὲ\textsuperscript{1} πεσσά\textsuperscript{2} κωμολίνου μακροὶ τόνοι} \]

Pollux, Vocabulary 10. 64.

\textsuperscript{1} \text{λινάδες P, λίνα δὲ other mss.: Dindorf.}
\textsuperscript{2} \text{πίσσα : Wilam.}

And linen-lint and long bands of raw flax

453
FRAGMENTS

116 (206)

εξευλαβοῦ δὲ μή σε προσβάλῃ ό στόμα
πέμφεις: πικρα γὰρ κονιαζόεις ἀτμοὶ.

Galen, Commentary on Hippocrates' Epidemics vi, vol. xvii. 1. 880.

1 προσβάλλῃ: Casaubon.
2 κοῦ δὲ ἄνθη ἀτμοὶ: Headlam. The Fragment was referred to the Πυρκαένοι by Conington.

And do thou guard thee well lest a blast strike thy face; for it is sharp, and deadly-scorching its hot breaths.

117 (207)

τράγος γένειον ἄρα πενθήσεις σὺ γε.

Plutarch, How to Profit by our Enemies 2. 86 f, Eustathius on Iliad 415. 7.

Like the goat, you'll mourn for your beard, you will.

Spoken, says Plutarch, by Prometheus to the satyr who desired to kiss and embrace fire on seeing it for the first time. Eustathius took τράγος to be the nominative used for the vocative; and the passage thus interpreted has been regarded as a proof that the satyr of the satyr-play was addressed as "goat." The translation assumes the existence of a proverb about a goat that burnt his beard (Shorey in Classical Philology iv. (1904) 433).

ΠΡΟΜΗΘΕΥΣ ΠΥΡΦΟРОΣ

Apart from Fragment 118, the only extant reference to Prometheus the Fire-Bearer is contained in the scholium on Prom. 94, where the statement is made that, in the Πυρφόρος, Prometheus declared that he had been bound (δεδώσθω) thirty thousand years (to the same effect, Hyginus, Astronomy 2. 15, 454).
but without naming the play). On the assumption that the \textit{Πυρφόρος} preceded the \textit{Δεσμώτης} and that the Titan was prophesying the duration of his bondage, Hartung conjectured \textit{δεδήσεωσθαι}, Cobet \textit{δεθήσεωσθαι}. Welcker proposed to refer the utterance of Prometheus to the \textit{Λυόμενος}; in \textit{Δεσμώτης} 1. 774 the hero says to Io that he shall be released by her descendant in the thirteenth generation.

118 (208)
\begin{quote}
\textit{σιγών \ θ’ ὀπού δεὶ καὶ λέγων τὰ καίρια}
\end{quote}

Gellius, \textit{Attic Nights} xiii. 19. 4.

Both silent, when there is need, and speaking in season

Cp. \textit{Seven against Thebes} 619, \textit{Libation-Bearers} 582, Euripides, Frag. 413.

\textbf{ΠΡΩΤΕΥΣ}

The satyr-play of the \textit{Orestea} and dealing with the fortunes of Menelaüs in Egypt, whither he seems to have been carried by the storm described in \textit{Agam.} 674. In the fourth book of the \textit{Odyssey}, Menelaüs relates his encounter with the “deathless Egyptian Proteus,” whom he compelled to disclose how he might find his way home from the island of Pharos.

119 (210)
\begin{quote}
\textit{σιτουμένην δύστηνον ἄθλιαν φάβα}
\textit{μέσακτα πλευρὰ πρὸς πτῦοις\textsuperscript{1} πεπληγμένην\textsuperscript{2}}
\end{quote}

Athenaeus, \textit{Deipnosophists} ix. 50. p. 394 \textit{A}.

\textsuperscript{1} \textit{προσπτῦοις} A : Casaubon.
\textsuperscript{2} \textit{πεπλεγμένην} : Schweighäuser.

A wretched piteous dove, in quest of food, dashed amid the winnowing-fans, its breast broken in twain
ΣΑΛΑΜΙΝΙΑΙ

In Aristophanes, *Frogs* 1040, Aeschylus declares that his spirit, taking its impress from Homer, created many types of excellence, such as Patroclus and Teucer, the lion-hearted. It is highly probable that *The Women of Salamis*, the third play of the Ajax-trilogy, had as its theme the fortunes of Teucer, Ajax' half-brother, after his return from Troy with Eurysaces, the son of Ajax. Tradition reports Teucer's repudiation by his father Telamon, inconsolable at the loss of Ajax, for whose death he held Teucer responsible; Teucer's expulsion from his home; and his founding a new Salamis in Cyprus. The Chorus probably consisted of women of Salamis, who joined with their mistress Eriboea in lamenting the death of her son. The drama may have ended with the inauguration of the annual festival in honour of Ajax, whose virtues and unhappy fate were thus commemorated by his aged father.

The play is entitled Σαλαμίνια in Herodian (see Frag. 120), Σαλαμίνινι in the Medicean Catalogue.

To *The Women of Salamis* have been referred Fragments 157, 167, 196, 232, 263.

120 (216)

εἶ μοι γένοντο φᾶρος ἵσον¹ οὐρανός.


Would that I might get a mantle like unto the heavens!

Mantles and curtains were often embroidered with stars among many ancient peoples: Eurip. Ion 1147, Nonnus, Dion. xl. 578; cp. Psalm civ. 2.

ΣΙΣΥΦΟΣ

Σίσυφος δραπέτης, Sisyphus the Runaway, is named only in the Medicean Catalogue; Σίσυφος πετροκυλιστής, Sisyphus the Stone-Roller, is mentioned twice in grammarians; elsewhere the form of citation is simply Σίσυφος.

The first-named drama was satyric; its theme, the escape from Hades of the crafty Corinthian king. According to the fabulous story told by Pherecydes (Frag. 78 in Müller, Fragmenta Historicorum Graecorum, i. p. 91) Sisyphus made known to Asopus that it was Zeus who had carried off his daughter Aegina; in punishment for which offence the god sent Death against the babbler; but Sisyphus bound Death fast, so that men ceased to die, until Ares came to the rescue, released Death, and gave Sisyphus into his power. Before he died, however, Sisyphus directed his wife Merope to omit his funeral rites, so that Hades, being deprived of his customary offerings, was persuaded by the cunning trickster to let him go back to life in order to complain of his wife’s neglect. But, once in the upper world, he refused to return, and had to be fetched back by Hermes.—The Satyrs forming the Chorus were probably represented as initiates if the play was a parody of the Dionysiac-Orphic mysteries. (Sisyphus the Stone-Roller is one of the six dramas mentioned by the ancients in connexion with the charge of impiety brought against the poet.)
Σίσυφος πετροκυλιστής is probably identical with the Σίσυφος δραπέτης (at least Frag. 127 savours of a satyr-play); and the conclusion of the single drama may have been the famous punishment inflicted on the "craftiest of men" (cp. λ 593).

121 (225)

καὶ νίπτρα δὴ χρή θεοφόρων ποδῶν φέρειν.
λεοντοβάμων ποῦ σκάφη χαλκίλατος;
Pollux, Vocabulary 10. 78 (cp. 7. 40).

And now it behooves to bring water for feet that bear a god. Where is the bronze-wrought tub with lion-base?

Returning to Corinth from his journey from Hades, Sisyphus orders a bath for his feet, that bear one more than mortal. Cp. Horace, Satires ii. 3. 20

olim nam quaerere amabam,
quo vafer ille pedes lavisset Sisyphus aere.

122 (226)

σὺ δὲ ὁ σταθμοδόχος εὖ κατιλλώφας ἄθρεῖ.
Pollux, Vocabulary 10. 20.

Do thou, the master of the house, leer well and mark!

123 (227)

ἀλλ' ἄρουραίος τίς ἔστι σμύνθος ὃδ' υπερφύης;
Aelian, On Animals xii. 5.

Nay, is it some field-mouse so monstrous large?
From a description of Sisyphus emerging from the earth.
124 (228)

Zagreï ðe νῦν με¹ καὶ πολυξένω <πατρὶ>² χαίρειν.

Etymologicum Gudianum 227. 40, Cramer, Anecdota Graeca Oxoniensia ii. 443. 11.
¹ μοι Anecd. Oxon.
² < > Hermann.

Now [I came] to bid farewell to Zagreus and to his sire, the hospitaler.

Sisyphus describes his departure from the lower world. Dionysus, viewed by the Orphics as the child of Zeus and Persephone, received the name Zagreus, the "great hunter." At times he was thus identified with Hades, at times made the son of the "hospitaler of the dead" (Suppliant Maidens 157).

125 (229)

καὶ <κατ>θανόντων¹ ὅσιν οὐκ ἐνεστ' ἰκμᾶς².

Etymologicum Gudianum 321. 58, Cramer, Anecdota Graeca Parisiensia iv. 35. 22.
¹ θανόντων : Bamberger.
² εἰσίν οὐκ ἐνεστιγμάσει, τὰ σοι δ' οὐκ ἐνεστὶ κίκου οὐδ' αἰμόρρυτοι φλέβες Et. Gud., εἰσίν οὐκέτι ἰμάσι τὰ σοι δ' οὐκ ἐστι κίκου κτλ. Anecd. Par.: ὅσιν Ναυκ, οὐκ ἐνεστ' ἰκμᾶς Βοecc, σοι ... κίκου Βοeckh.

And in the sinews of the dead there is no blood.

126 (230)

σοι δ' οὐκ ἐνεστὶ κίκου οὖδ' αἰμόρρυτοι φλέβες.

Etymologicum Gudianum 321. 58, Cramer, Anecdota Graeca Parisiensia iv. 35. 23.

See under Frag. 125.

But in thee there is no vigour nor veins that flow with blood.
FRAGMENTS

127 (233)

Αἰτναῖος ἐστὶ κάνθαρος βία πονῶν.1

Scholiast on Aristophanes, Peace 73 (ἐν Σισύφῳ πετροκυλιστῇ).

1 πόνων: Dindorf.

'Tis a beetle of Aetna, toiling violently.

The ancients explained a "beetle of Aetna" either as a comic exaggeration ("as huge as Aetna") or as referring to the actual size of the beetles on the mountain. Epicharmus mentions (Frag. 76) a report that these beetles were of vast size. Pearson, Class. Rev. 28 (1914) 223, sees here a jest due to the verbal similarity of κάνθων "pack-ass" and κάνθαρος. Cp. Sophocles frag. 162.

ΣΦΙΓΞ

The Sphinx was the satyr-play of the Oedipus-trilogy. See Fragment 155.

128 (235)

τῷ δὲ ξένῳ γε στέφανος, ἀρχαῖον στέφανος,
δεσμῶν ἀριστος ἐκ Προμηθέως2 λόγου.

Athenaeus, Deipnosophists xv. 16. p. 674 ν.

1 στέφανον: Grotius (λύγων Weil).
2 προμηθέως Α.

For the stranger a garland, an ancient crown, the best of bonds, as Prometheus said.

Athenaeus (xv. 13. p. 672 ε-γ) cites Menodotus of Samos to the effect that, after Zeus had freed Prometheus from his bonds and the Titan had professed himself willing to make a "voluntary and painless" expiation for his theft of fire, Zeus ordered him to wear a garland as a symbolic punishment; and that the Carian custom of wearing garlands of osier was a memorial of the shackles once worn by Prometheus, the benefactor of mankind. Athenaeus himself (xv. 460
16. p. 674 \(d\) states that Aeschylus, in the *Prometheus Unbound*, distinctly says: “In honour of Prometheus we place garlands on our heads as an atonement for his bonds.”

\( \text{ἐκ Προμηθέως λόγου} \) may signify either (1) that in \( τῷ \ δὲ \ ξένῳ \ldots \ λόγῳ \) the (unknown) speaker is simply referring to the “story of Prometheus”; or (2) that the words \( \text{δεσμῷ ἀριστός} \) were spoken by the Titan in the *Prometheus Unbound* as an indication of his satisfaction with the form of retribution imposed on him after his release from the torture of his bonds. The latter explanation would dispose of the inconsistency thought by Athenaeus to exist between the utterance of Prometheus quoted above (674 \(d\)) and Fragment 128: namely, that a garland, which in later times was worn as a symbol of the agony of Prometheus, could not have been praised by the sufferer himself. If the second interpretation is correct, the Prometheus-trilogy is earlier than 467 B.C., the date of the production of the *Sphinx*.

The “stranger” is probably Oedipus; but the situation is unknown.

129 (236)

\[ \Sigmaφίγγα \ \deltaυσαμερίαν \ \piρύτανν \ \kύνα \]

Aristophanes, *Frogs* 1287 with Scholiast.

\( \deltaυσαμερίαν \) : Dindorf.

The Sphinx, the Watch-dog that presideth over evil days

**ΤΗΛΕΦΟΣ**

According to the Cyclic epic, the *Cyprian Lays*, Telephus, king of Mysia, having been wounded by the lance of Achilles in the first expedition of the Greeks against Troy, had recourse to the Delphic oracle, which returned the answer \( \text{ὁ τρώγος καὶ ἰώτεται} \), “he who wounded, he shall also heal.” The drama may also have adopted the legend that Telephus

461
went to Argos, where, by the counsel of Clytaemnestra, he seized the infant Orestes, whom he threatened to kill unless Agamemnon persuaded Achilles to heal him of his wound. The Scholiast on Aristophanes, Acharnians 323, says that, in Aeschylus, Telephus, in order to secure his safety among the Greeks, laid hold of Orestes. Since it is the Telephus of Euripides that is ridiculed by Aristophanes, it is supposed by many scholars that "Aeschylus" is an error for "Euripides" in the statement of the Scholiast.

See Fragment 198.

130 (238)
κύδιοςτ Ἀχαιῶν Ἀτρέως πολυκόρανε μάνθανε μον παι.

Aristophanes, Frogs 1270. The Scholiast on the passage declares that, whereas Timachidas referred the verse to the Telephus, Asclepiades ascribed it to the Iphigenia of Aeschylus.

Most glorious of the Achaean, wide-ruling son of Atreus, learn of me!

131 (239)
ἀπληγ γὰρ οίμος εἰς Ἀιδον φέρει.


1 ὁ Αἰσχόλου Θήλεφος ... ἀπληγ ὁμιλες φησιν εἰς Ἀιδον φέρειν Plato, μία γὰρ καὶ ἡ αὐτῇ οἴμος ... εἰς Ἀιδου φέρουσα Dion. Hal.

For a single path leads to the house of Hades.

462
Cp. Cicero, Tusculan Disputations i. 43. 104 undique enim ad inferos tantundem viae est, referring the sentiment to Anaxagoras: πανταχόθεν ὁμοία ἐστὶν ἢ εἰς Ἁιδοὺ κατάβασις (Diogenes Laertius ii. 3. 11).

**TOΣΟΤΙΔΕΣ**

Actaeon, the hunter, turned into a deer, was torn asunder by his dogs, who did not recognize their master. The common version of the legend—that he was thus punished by Artemis for having seen her bathing—seems to have been adopted by Aeschylus. The Chorus of “Archer-Maidens” were nymphs, attendants of Artemis in the chase.

132 (241)

οὐπο τις Ἁκταίων ἄθηρος ἡμέρα
κενὸν πόνον πλοῦτοῦντ᾽ ἐπεμψεν ἐς δόμους.

Bekker, Anecdota Graeca 351. 9; cp. Photius, Lexicon 41. 10 (Reitzenstein) s.v. ἄθηρος ἡμέρα.

Not yet has any day, without its game, sent Actaeon homeward empty-handed, rich in toil only.

133 (242)

αἱδοὶ <γὰρ> ἀγναῖς¹ παρθένοις γαμηλίων
λέκτρων ἀπείροις² βλεμμάτων ῥέπει βολῇ³.

Antigonus of Carystus, Incredible Tales 115.

1 ἄδων ταῖς ἀγναῖς: Bothe.
2 λέκτρων ἀπεί μή: Heath. ³ ρεπιβουλη: Salmasius.

For in pure maidens, knowing not the marriage-bed, the glance of the eyes sinks from shame.
FRAGMENTS

134 (243)

νέας γυναικὸς οὖ με μὴ λάθη φλέγων ὄφθαλμός, ἡτὶς ἀνδρὸς ἡ γεγευμένη. ἐχω¹ δὲ τούτων θυμὸν ἰππογυνώμων.


¹ ἐχω: Salmasius.

The burning gaze of a young woman, such as hath tasted man, shall not escape me; for I have a spirit keen to mark these things.

135 (244)

κώνες διημάθυνον ἄνδρα δισπότην.

Scholiast A on Iliad I 593.

The dogs destroyed their master utterly.

ΦΙΛΟΚΤΗΣ

The story of Philoctetes, king of Malis, touched upon in Iliad B 721, was narrated at length in two Cyclic epics—the Little Iliad by Lesches and the Destruction of Ilium by Aretinus. On their expedition to Troy, the Greeks abandoned Philoctetes on the island of Lemnos because, having been bitten in the foot by a poisonous snake, his screams of pain and the odour from his wound rendered his presence intolerable. In the tenth year of the war, when the Greeks were despairing of victory, they learned from the seer Helenus that Troy could not be taken without the aid of Philoctetes and his bow and 464
arrows, weapons given him by the dying Heracles, who had himself received them from Apollo. Diomedes was accordingly sent to Lemnos, and fetched thence the hero and his arms.

In his fifty-second Discourse (4-10), Dion of Prusa, surnamed the "golden-mouthed," gives a brief comparison of the Philoctetes of Aeschylus, Sophocles, and Euripides. In the Aeschylean play, instead of the noble Diomedes, the "shrewd and crafty" Odysseus was the envoy. Unchanged in aspect and voice by Athena, he appeared before Philoctetes, but was unrecognized because the powers of the sufferer had been impaired by his disease, his hardships, and his solitary life. The Chorus consisted of men of Lemnos, who had left Philoctetes unvisited until then—a more tragic and a simpler device (says Dion) than the excuse proffered by them according to Euripides—so that the hero could with good reason set forth to them, as something new, the story of his desertion by the Greeks and the cause of his distress. Odysseus sought to cheer Philoctetes and to gain his confidence by a false tale—disaster had befallen the Greeks; Agamemnon was dead; Odysseus had been put to death by reason of some shameful crime; and the Greeks at Troy were in desperate case. Dion omits to tell how Odysseus secured the arms—whether this was done first by treason (as was done by Neoptolemus in Sophocles) and then by persuading the hero that his bow was necessary to the success of the Greeks. But Odysseus' deception and his pleas were seemly (Dion says), suited to a hero, and convincing—it needed no great skill or plot to contend against a sick man and that a simple bowman.
The drama of Aeschylus was distinguished, according to Dion, by simplicity, absence of complicated plot, and dignity; by its antique air and its rugged boldness of sentiment and diction, so that it was well suited to express the nature of tragedy and to body forth the ancient manners of the heroic age.

Aspasius on Aristotle's *Nicomachean Ethics* 1150 b 6 states that in Aeschylus, as in Sophocles, Philoctetes endeavoured to conceal his agony but was finally forced to give it utterance.

See Fragments 163, 180, 185, 190, 191, 198.

136 (249)

Σπερχεῖν τοταμά ψεύνομοι τ' ἐπιστροφαί

Aristophanes, *Frogs* 1383 with Scholiast.

O Spercheus' stream and cattle-grazing haunts!

137 (250)

ἐνθ' οὔτε μίμνειν ἀνεμος οὔτ' ἐκπλεῖν καὶ.


1 οὔτ' ἐκπλεῖν Suid., Pseudo-Diogen., οὔτε πλεῖν the rest.

Where the wind suffers neither to remain nor to sail forth.

138 (251)

κρεμάσας τὸ τόξον πέτνος ἐκ μελανδρῦον

Scholiast on *Odyssey* 12, Eustathius on *Odyssey* 1748. 57.

1 κρεμάσασα τόξον Schol. Od., κρεμάσας τόξον Eust.: Bothe.

Having hung the bow on a black pine-tree
οὐ γὰρ δράκων ἀνήκεν, ἀλλ’ ἐνφυκισεν ἐνεψὴν ἔστομάτων ἐκφυσιν, ποδὸς βλάβην¹.

Plutarch, *On the Impossibility of living happily by following Epicurus* 3. 1087 Ρ.

¹ λαβεῖν or λάβεν : Schneidewin.

For the snake let not go its hold, but fixed in me its dreadful . . ., the ruin of my foot.

Hermann would read στομωτῶν ἐκφυσιν, which is supposed to mean “hard outgrowth,” “outgrowth with a mouth-shaped cavity,” “sharp projection.” But we expect something like ὄδοντων (Nauck) ἐκπτυσιν (Herwerden), “venom spat from its teeth.”

ϕάγεθαν’ ἀεὶ μον σάρκας ἐσθλεί ποδός.


¹ ϕαγεδαίμα Ἔρινον Boissonade.

The ulcer ever feeds on my foot’s flesh.

οὐ θάνατε παιάν, μὴ μ’ ἀτιμάσης μολεῖν· μόνος γὰρ εἰ σοὶ τῶν ἀνήκέστων κακῶν ἰατρὸς, ἀλγος δ’ οὐδὲν ἄπτεται νεκροῦ.

Stobaeus, *Anthology* iv. 52. 32 (Hense ν. 1082). Attributed to this play by Maximus of Tyre, *Dissertations* 7. 5.


O death, the healer, refuse me not, but come! For thou alone art the mediciner of ills incurable, and no pain layeth hold on the dead.
FRAGMENTS


ΦΙΝΕΥΣ

The Phineus preceded *The Persians* in the tetralogy produced in 472 B.C. (see p. 377).

Apollodorus, *Library* i. 9. 21, relates the story of Phineus as follows: "Thence the Argonauts put out to sea and landed at Salmydessus in Thraee, where dwelt the seer Phineus, who had lost the sight of his eyes. . . . The gods also sent Harpies against him. These were winged female creature, and when a table was spread for Phineus, they flew down from the sky and snatched away most of the food, but the little they left smelled so foul that no one could come near it. And when the Argonauts wished to learn about their voyage, he said that he would advise them about it if they would free him from the Harpies. So the Argonauts placed beside him a table of eatables, and the Harpies with a cry flew down and snatched the food. Seeing this, Zetes and Calais, the sons of Boreas, who were winged, drew their swords and chased them through the air. . . . Being freed from the Harpies, Phineus revealed their course to the Argonauts, and advised them concerning the Clashing Rocks on the sea."

468
καὶ ψευδοδειπνα πολλὰ μαργώσαις γνάθοις ἐρυνσιαζόν στόματος ἐν πρώτῃ χαρᾷ.

Athenaeus, Deipnosophists x. 18. p. 421 r.

1 μαργώσης γνάθον: Hartung.
2 ἐρυνσιαζόν οἶνον Α: Lobeck. 3 πρώτῳ χαρᾷ Α: Musurus.

And many a deceitful meal with greedy jaws did they snatch away amid the first delight of appetite.

|. .. ἀνηστις δ’ οὐκ ἀποστατεῖ γόος.

Etymologicum Genuinum s.v. ἀνηστις.

Hungry wailing standeth not aloof.

πέλλυτρ’ ἔχουσιν εὐθέτοις ἐν ἀρβύλαις.

Pollux, Vocabulary 7. 91; cp. 2. 196.

They wear socks in their well-fitting shoes.
Perhaps from a description of the sons of Boreas.

The Daughters of Phorcys was a part of the trilogy containing The Net-Draggers (Δικτυωνλκοῖ) and Polydectes. In the first of these plays, fisher folk of Seriphus rescued Danaë and her infant son Perseus, who had been placed in a chest and cast into the sea by her father Acrisius. In the second, Polydectes,
king of Seriphus, in order the better to effect his purpose of marrying Danaë, sent her son, now grown to manhood, to fetch the head of Medusa, the one of the three Gorgons who was mortal. In pursuit of this quest, Perseus encountered the three daughters of Phorcys, old women from their birth, who possessed between them a single eye and tooth, which they passed to each other in turn, and also the cap of Hades. These women, the Graeae, were sisters and guardians of the Gorgons, who dwelt in a cave by the ocean. On his return, Perseus changed Polydectes into stone by displaying Medusa's head, which he had cut off with an adamantine sickle that he had received from Hephaestus. In Poetics 18. 1456 a 2, Aristotle regards as a distinct species of tragedy such plays as The Phorcides, Prometheus, and those whose scene was laid in the lower world. The Phorcides may be a satyr-drama.

145 (261)

... ἐδύν δ' ἐσ ἄντρον ἀσχέδωρος ὄς.

Athenaeus, Deipnosophists ix. 65. p. 402 b, Eustathius on Odyssey 1872. 5.

Into the cave he rushed like a wild boar.

Perseus enters the cave of the Gorgons. ἀσχέδωρος is called by the ancient grammarians a Sicilian word for σύναγρος.

ΦΡΥΓΕΣ Ἡ ΕΚΤΟΡΟΣ ΛΥΤΡΑ

The scene of The Phrygians or The Ransom of Hector was the tent of Achilles, as in the twenty-fourth book of the Iliad, which the poet here dramatized.
Hermes, the divine guide of Priam and his escort of Phrygians, preceded the entrance of the embassy to regain the body of Hector. Except at the beginning, and then only in few words, Achilles refused to speak to the god, but sat in silence, his head veiled in token of his grief for Patroclus. The gold brought as ransom was actually represented as weighed out in sight of the audience (Scholiast on Iliad X 351). To the peculiar dance-figures designed by the poet for the Chorus, allusion is probably made in a passage of a lost play of Aristophanes (Frag. 678): “I remember seeing the Phrygians, when they came in order to join with Priam in ransoming his dead son, how they often danced in many postures, now this way, now that.”

See Fragments 155, 158, 180, 255, 267, 268.

146 (263)

\[\text{άλλα ναυβάτην φορτηγὸν, οὕτως ῥῶπον ἔξάγει χθονὸς}\]

Pollux, Vocabulary 7. 131.

[Not a king,] but a trafficker by sea, one who takes petty wares from out a land

147 (264)

\[\text{ἀνήρ ἂ εἰκόνος ἦν πεπαῖτερος μόρων.}\]

Athenaeus, Deipnosophists ii. 36. p. 51 c, Eustathius on Iliad 211. 16.

But that man was gentler than mulberries are soft.

The verse refers to Hector and was probably spoken by Priam.
FRAGMENTS

148 (266)

καὶ τοὺς θανόντας εἰ θέλεις ἐνεργετεῖν εἰτ' οὖν κακουργεῖν, ἀμφιδεξίως ἔχει τῶς μὴ χαίρειν μὴ θεογίναι φθιτοῦς. ἡμῶν γε μέντοι Νέμεσις ἑσθ' ὑπερτέρα, καὶ τοῦ θανόντος ἡ Δίκη πράσσει κότον.

Stobaeus, Anthology iv. 57. 6 (Hense v. 1138).


And if unto the dead thou art fain to do good, or if thou wouldst work them ill—'tis all one, since they feel not or joy or grief. Nevertheless our righteous resentment is mightier than they, and Justice executeth the dead man's wrath.

Elsewhere Aeschylus declares that the dead possess consciousness and are wroth with those who have done them injury (Libation-Bearers 324, 41). Here, where Hermes has in mind the outrage done by Achilles to Hector's corpse, his utterance is intended to console Priam and rebuke Achilles with the thought that, though the dead are insensible and cannot avenge themselves, their cause is in the divine keeping. It is the gods alone who have power to do that which is commonly ascribed to the spirits of the dead.

149 (267)

Ἀνδραίμονος γένεθλον <ὁ> Λυρνησίου, οὐς βέαν περ Ἐκτωρ ἄλοχον ἣγαγεν φίλην.

Scholiast on Euripides, Andromache 1.

1 < ὡ Hermann. 2 περ Ἐκτωρ M, παρ Ἐκτορὸς GT.

Hail, offspring of Andraemon of Lyrnessus, whence Hector brought his dear wife.

472
The statement of the Scholiast that Andromache is addressed is the sole warrant for the interpretation of the action that supposes her to have accompanied Priam to the tent of Achilles. Since her father was Eëtion from Hypoplacian Thebe according to Homer, and since Chrysa and Lynnessus were both in the plain of Thebe, the Scholiast seems to have confused Andromache with Briseis, though he properly remarks on the strangeness of the name given to her father.

**ΨΥΧΑΓΩΓΟΙ**

The ancients, says Phrynichus (Bekker, *Anecdota Graeca* 73. 10), used the word ψυχαγωγός to denote one who by spells brought to life the spirits of the dead. *The Spirit-Raisers* was connected with the *Penelope* and *The Bone-Gatherers*, and included Teiresias’ prophecy to Odysseus concerning that hero’s death (cp. λ 100-137). In λ 134 the seer obscurely declares that “from out the sea thine own death shall come” (cp. Fragment 152).

150 (273)

Ερμαν μὲν πρόγονον τίμειν γένος οί περὶ λίμναν οἰκοῦντες.

Aristophanes, *Frogs* 1266 with Scholiast.

We, who dwell by the lake, honour Hermes as our ancestor.

Hermes was born on Mt. Cyllene, not far from Lake Stymphalis.

151 (274)

καὶ σκευὸνθηκῶν ναυτικῶν τ’ ἑρείπιον

Pollux, *Vocabulary* 10. 10.

Arsenals and wreckage of ships
FRAGMENTS

152 (275)

ἔρφωδιος¹ γὰρ υψόθεν ποτώμενος ὄνθω σε πλῆξει νηδύος² κενώμασιν³. ἐκ τοῦδ' ἀκανθα ποντίου βοσκήματος σήσει παλαίον βρέγμα⁴ καὶ τριχορρυνέ.

Scholiast Vulg. on Odyssey λ 134.

1 ἔρφωδιος: Herodian spelled the word ἔρφωδιος.
2 ὄν θ' ὡς ἐπληξεν ἡ δ' νῦς: ὄνθω σε πλῆξει Valckenaer, νηδύος Meursius.
3 χειλώμασιν: Nauck. ⁴ δέρμα: Crusius.

For a heron, in its flight on high, shall smite thee with its dung, its belly’s emptyings; a spine from out this beast of the sea shall rot thy head, aged and scant of hair.

Spoken by Teiresias. In Sophocles’ Ὄδυσσεις ἀκανθοπλῆξ, which took the story from the Cyclic epic Telegonia, the hero was killed by his son Telegonus, who smote him with a spear tipped with the spike or fin of a roach.

ΌΡΕΙΘΟΥΙΑ

According to the legend probably followed by Aeschylus, Boreas, being enamoured of Oreithyia, daughter of Erechtheus, king of Athens, sought her in marriage from her father; repulsed by him, he laid hold of the girl by violence and carried her off as she was sporting by the Ilissus. She bore him two daughters, Chione and Cleopatra, the latter of whom became the wife of Phineus; and two sons, Zetes and Calaïs, who rescued Phineus from the Harpies. In the two extant fragments, which are cited as examples of pseudo-tragic diction, Boreas, enraged at the rejection of his suit, threatens to display his power in its full force.

474
153 (281)

. . καὶ καμίνον σχῶσι μάκιστον σέλας·
εἰ γάρ τιν’ ἐστιοῦχον ὑφομαί ψόλον¹
μίαν παρείρας πλεκτάνην χειμάρρουν
στέγην πυρόσω καὶ κατανθρακώσομαι.
5 νῦν δ’ οὐ κέκραγά πικ τὸ γενναῖον μέλος.

Pseudo-Longinus, On the Sublime 3. 1 (after a lacuna of
two leaves); cp. John of Sicily, On Hermogenes’ “Kinds of
Style” in Rhetores Graeci vi. 225.
¹ μόνον : Salmasius.

. . . and check the oven’s soaring blaze; for let
me but behold some soot, the tenant of the hearth,
weaving in a single wreath of torrent flame, I’ll fire
the roof and cinder it. But now—not yet have I
blared my noble strain.

154 (281 A)

ταῖς δυσὶν σιαγόσι
φυσῶν κυκῶ θάλασσαν¹.

John of Sicily, as under Frag. 163.
¹ κυκᾶ τὴν θάλασσαν: Sidgwick, who, reading σιαγόσιν
dισαίων ἐκφυσῶν ἐγὼ before κυκῶ, adds ἐξεμεῖν τρὸς οὐρανοῦ
from Pseudo-Longinus.

With my two jaws I blow a blast and confound the
main.
FRAGMENTS OF UNCERTAIN PLAYS

Under each Fragment are added ancient or modern conjectures as to its source. [Fragments 23, 65, 88, 95, 113, 130 have been transferred from this section.]

155 (282)

κυρεῖν παρασχῶν ἱταμαίς κυσίν ἄεροφοίτοις

Aristophanes, Frogs 1291. Ascribed to Aeschylus because ll. 1264-1288 contain quotations from him.

Giving him (?) as booty to the eager hounds that range the air

'Aγαμέμνων Scholiast, Μέμενων Bergk, Σφίγξ Fritzsche, 'Αργείου Hartung, Μυρμιδόνες or Φρύγες Rogers.

The "eager hounds" are eagles or vultures. Who or what is their booty is unknown.

156 (288)

δέδοικα μῶρον¹ κάρτα πυραύστου μῶρον.

Aelian, On Animals xii. 8, Zenobius, Proverbs v. 79, Suidas, Lexicon s.v. πυραύστου μῶρον.

¹ μῶρον Aelian, μῶρον Suidas.

Verily I do fear the stupid death of the moth.

Προμηθεύς πυρκαῖος Bothe, Σεμέλη ἡ 'Τῶδοφόροι Hartung. 

πυραύστου μῶρος was a proverbial expression for the brevity of life (Eustathius on Iliad 1304. 8, etc.).

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FRAGMENTS OF UNCERTAIN PLAYS

157 (289)

\(\boldsymbol{\beta} \omega \zeta\ \tau \omega \iota \omicron \upsilon \delta e\ \pi \rho \alpha \gamma \mu \alpha \tau o s\ \theta \varepsilon \omega \rho \delta \varsigma \ \omega \nu.\)

Ammonius, *On Words of like Form but different Meaning* 59 (Valckenaeer).

Thou criest aloud, thou who art but a spectator of such a deed as this.

'Τψιπυλη Valckenaeer, Σαλαμίναι Hartung.

157 a (291)

\(\theta \rho \eta \nu e i\ \delta e\ \gamma \omicron \omicron\nu\ \tau \omicron\nu\ \alpha \eta \delta \omicron \nu \iota \omicron\nu.\)

Bekker, *Anecdota Graeca* 349. 7.

1 \(\alpha \eta \delta \omicron \nu e i\omicron\) : Blomfield.

She waileth the nightingale’s lament.

Compare *Agam.* 1146.

158 (296)

\(\nu \iota \alpha \sigma a\ \gamma \alpha \rho \ \ Tau \omicron \iota\ \delta \epsilon \delta \omicron \rho \kappa \omicron \epsilon n\epsilon \nu.\)


1 For \(\delta \epsilon \delta \omicron \rho \kappa \epsilon n\) conjectures are \(\delta \epsilon \delta \omicron \kappa \epsilon n\), \(\delta \epsilon \delta \omicron \kappa e\nu\), \(\delta \epsilon \delta \omicron \mu \nu e\nu\).

For all Troy hath beheld by reason of Hector’s fate \(\Neta \epsilon \iota \delta \omicron\epsilon\), or a connected play, Welcker, \(\Phi \rho \gamma \epsilon e\) Hermann.

159 (298)

\(\epsilon \tau o \nu \theta \omega \rho 
\xi \epsilon\ \tau \alpha \iota \rho o s\ <\omega s>\ \nu e o \sigma \phi \alpha \gamma \iota \iota s.\)


1 \(\epsilon \tau o \nu \theta \omega \rho 
\xi\) : Cramer.

2 \(<\ >\) Cramer.

He bellowed like a bull whose throat has just been cut.

\(\Theta \rho \dot \zeta \sigma s\) Hartung.
FRAGMENTS OF UNCERTAIN PLAYS

160 (299)

οὐτ᾽ εἰμ᾽ ἄπειρος¹ τῇσδε τῆς προσῳδίας.

Cramer, Anecdota Graeca Oxoniensia iv. 315. 28.
¹ οὔτι μ᾽ ἄπειρον: Herwerden.

Neither am I without experience of this manner of address.

161 (300)

γένος μὲν αἰνεῖν ἐκμαθῶν¹ ἐπίσταμαι Ἄλθιοπίδος γῆς, Νείλος ἐνθ² ἐπτάρρους³ γάνος⁴ κυλίνδει⁵ πνευμάτων ἑπομβρία⁶, ἐν δ'⁷ ἥλιος πυρωπός⁸ ἐκλάμψας χθονί⁹ τίκει πετραίαν¹⁰ χώνα· πάσα δ' εὐθαλῆς Ἀἴγυπτος ἀγνω νάματος πληρουμένη φερέσβιον Δῆμητρος ἀντέλλει¹¹ στάχυν.

Anonymous, On the Swelling of the Nile, quoted from cod. Laurentianus lvi. 1 (φ) by H. Stephanus in Appendix ad Aristotelis et Theophrasti scripta quaedam, and inserted in Parisinus C in the Epitome of the second book of Athenaeus, Deipnosophists (Dindorf i. 165); cp. Aristeides, Or. 48, On Egypt (vol. ii. 443, 460).

¹ καὶ μαθῶν F, ἐκλαθῶν C: Schweighäuser.
² ἑνθα F (ἑντάδε C) νείλος: Dindorf.
³ ἐπτάρρους F, ἐπτάρρους C: Dindorf.
⁴ γαϊάν: Hermann.
⁵ κυλίνδων F.
⁶ ἑπομβρίας F.
⁷ ἐν γ': Hermann.
⁸ πυρωπός ἥλιος C, πυρωτόν μηνὸς F: Hermann.
⁹ ἐκλάμψας φλόγα F.
¹⁰ πετραίαν F.
¹¹ ἀγγέλλει F.

Knowing full well, I can laud the race of the Aethiopian land, where seven-channelled Nile rolleth its refreshing tide, fed by abundant, wind-born rain,
FRAGMENTS OF UNCERTAIN PLAYS

and therein the fire-eyed sun, beaming forth upon the earth, melteth the snow amid the rocks; and all luxuriant Egypt, filled with the sacred flood, maketh to spring up Demeter’s life-giving grain.

Μέμνων Butler, Ψυχοστασία Welcker.

162 (301)

ἀπάτης δικαίας ὁυκ ἀποστατεῖ θεός.

Anonymous in Orelli, Opuscula Graecorum veterum sententiosae et moralia ii. 222, Stobaeus, Anthology iii. 3. 13 (Hense iii. 195), Scholiast on Iliad B 114, Eustathius on Iliad 188. 43, 480. 43.

1 ἀγαθής Eust. 480. 33.

From righteous deception God standeth not aloof.

Δαναΐδες Hermann, Αἰγύπτιοι Hartung, Ὑαλαμοσποι Oberdick.

163 (302)

ψευδῶν δὲ καιρὸν ἐσθ’ ὅπου τιμᾶτι θεός.

Anonymous in Orelli (as under Frag. 162).

1 ὅπου τιμᾶ (Doric) so Gale’s ms. (?); ὅπου Nauck, τιμᾷ Orelli.

But times there are when God honoureth the season for untruth.

Δαναΐδες Hermann, Φιλοκτήτης Hartung, Ὑαλαμοσποι Wecklein.

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FRAGMENTS OF UNCERTAIN PLAYS

164 (303)

\[\text{μήτ' οὖν παρασπιστῆς} \ \text{ἐμοί} \ \text{μήτ' ἐγγὺς εἰη}^{1}\].

Aristeides, In Defence of the Four Statesmen 46 (vol. ii. 379).

\(^{1}\) Aristeides has μή μὲν οὖν ἐμοιγε κατ' Αἰσχύλον μήτε παρ-

ασπιστῆς μήτ' ἐγγὺς εἰη ὡστὶς μὴ φίλος τῷ ἀνδρὶ τοῦτῳ μηδὲ τιμὰ
tὰ πρέποντα: Butler.

Nor companion in arms, nor neighbour, let him be to me!

'Aργώ Wagner, Οἰδίποιus Hartung, Κάβειροι Bergk.

165 (304)

tοῦτον δ' ἐπόπτην ἔποτα τῶν αὐτοῦ κακῶν

πεποικίλωκε κάποδηλώτας ἔχει

θραυσὸν πετραίον ὁρυν ἐν παντευχία.

διὰ ἢμι μὲν φανέντι\(^{1}\) διαπαλεί\(^{2}\) πτερόν

κίρκου λεπάργου: δύο γὰρ οὖν μορφᾶς φανεί\(^{3}\)

παῖδος τε χαύτοι\(^{4}\) νηδύος μιᾶς ἀπο

νέας δ' ὁπώρας ἡμίκ' ἀν ξανθη\(^{5}\) στάχυς,

στικτῇ νῖν ἀθῖς ἀμφιωμήσει\(^{6}\) πτέρυξ.

ἀεὶ δὲ μίσει\(^{7}\) τῶν\(^{8}\) ἀπαλλαγεῖς τόπων\(^{9}\)

δρυμοῦς ἐρήμους καὶ πάγους ἀποικιεῖ\(^{10}\).

Aristotle, Natural History ix. 49. p. 633 a 20; ep. Pliny,
Natural History x. 86 (44).

\(^{1}\) φαίνουται Λ\(^{a}\), Ca, φαίνοντι other mss.: Nauck.

\(^{2}\) διαπάλλει mss. except Λ\(^{a}\) Ca D (διαβάλλει): Gilbert.

\(^{3}\) φάινει Λ\(^{a}\) Ca Da.

\(^{4}\) καύτω: Sylburg.

\(^{5}\) ἢν καταξανθη: Camot.

\(^{6}\) ἀμφιωμήσῃ Λ\(^{a}\) Ca, ἀμφιωμήσει Da, ἀμφιωμήσῃ PE\(^{a}\).

\(^{7}\) μίσει Da, μίσει Ca, μίσεί ΡΑ\(^{a}\).

\(^{8}\) τὸν δὲ PE\(^{a}\) Ca.

\(^{9}\) ἀπ' ἄλλον εἰς τόπον (ἀπάλλον E\(^{a}\), ἀσπάλλον P, ἀπαλῶν Λ\(^{a}\):

Heath.

\(^{10}\) ἀποικιεῖ: Salmasius.
This hoopoe, spectator of his own distress, hath Zeus bedecked in various hue and showed him forth a bird courageous in his full armour, tenanting the rocks. With the new-come spring he will ply the pinion of the white-feathered hawk—for he will display two forms from a single egg, his offspring's and his own—; but when the grain is threshed in early harvest-time, a parti-coloured wing will direct his course to this side or that. But ever quitting these haunts in loathing he will seek a new home amid the solitary woods and hills.

Now generally referred, with Welcker, to the Τηρεύς of Sophocles (Frag. 581 Jebb-Pearson); Ἐπίσταταῖ Hartung.

When Procne had served to Tereus the flesh of their son Itys in revenge for his violation of her sister Philomela, Tereus pursued them with an axe; and when the sisters were overtaken, the gods in pity turned Procne into a nightingale and Philomela into a swallow. Tereus became a hoopoe, or a hawk, according to a variant version of the legend. The poet seems to have assimilated the two legends by making the young hoopoe resemble a hawk.

Before speaking of the hoopoe's change in colour and appearance, Aristotle remarks that the cuckoo changes its colour. "On the zoological side," says D'Arey Thompson, "the myth is based on the similarity of note in the hoopoe and cuckoo, and on the hawk-like appearance of the latter bird." In l. 1 the ἔπος is called ἐπίστατης "spectator" by word-play; and similarly Tereus was "the watcher" (τηρέω).

166 (305)

τὸ συγγενὲς γὰρ καὶ φθονεῖν ἐπίσταται.

Aristotle, Rhetoric ii. 10. p. 1388 a 7 with Scholiast.

For kinsfolk know well to envy too.

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167 (307)

<άκμων> ὁφύρας δέχεσθαι κάπιξαλκεύειν μύδρους, ὃς ἀστενακτὶ θυύννος ὃς ἡνείχετο ἄναυδος.

Athenaeus, Deipnosophists vii. 66. p. 303 c.

1 < > Blaydes.
2 κάπιξαλκεύειν λέγων Λ: Jacobs. 3 ως: Dindorf.
4 ἡνείχετο Λ: Hermann. 5 ἂν λυδός: Musurus.

An anvil to receive the hammer’s blows and to forge the red-hot ore, he, without a groan, endured in silence, like a tunny-fish.

Tunnies, when netted, were killed by blows (Pers. 424). As fish, they are “mute” (ep. Pers. 575).

Σαλαμίναι Hartung.

168 (308)

τὸ σκαὶδῶν ὀμμα προσβαλῶν θύννον δίκην


1 οὕτος καὶ ὄνομα Athen. Λ (ὀμμα C).

Squinting his left eye, like a tunny-fish

Κήρυκες Droysen.

169 (309)

ἐγὼ δὲ χοίρον καὶ μάλ᾽ εὐθηλούμενον τόνδ᾽ ἐν ροθοῦντι κριβάνῳ θήσω. τί γὰρ ὀψον γένοιτ’ ἂν ἄνδρι τοῦτε βελτερον;

Athenaeus, Deipnosophists ix. 17. p. 375 e.

1 νοτοῦντι: Dindorf. 2 βελτερον: Burney.
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But this pig—and a well-fatted pig it is—I will place within the crackling oven. For what daintier dish could a man get than this?


170 (310)

λευκός, τί δ’ οὐχί; καὶ καλῶς ἡφευμένος ὁ χοίρος. ἔφου, μηδὲ λυπηθῆς πυρί.


White, of course, and rarely singed, the pig. Boil him and don’t be troubled by the fire.


171 (311)

θύσαι δὲ χοίρον τόνδε τῆς αὐτῆς ύός, ἡ πολλὰ μ’1 ἐν δόμοισιν εἴργασται κακὰ δονοῦσα καὶ στρέφουσα2 τύρβ’ ἄνω κάτω

Athenaeus, Deipnosophists ix. 17. p. 375 ε.

1 γ’: Porson.

But having killed yon pig from the same sow, the sow that had worked me much havoc in the house, pushing and turning everything upside down pell-mell


483
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172 (312)

aι δ' ἔπτ' "Ατλαντος παιδεὶς ὄνομασμέναι
πατρὸς μέγιστον ἀθλον οὐρανοστεγὴν
κλαίεσκον, ἐνθα νυκτέρων φαντασμάτων
ἐχουσι μορφᾶς ἀπτεροί πελειάδες.

Athenaeus, Deipnosophists xi. 80. p. 491 a; ep. Scholiast A on ἩηαδΣ 486, Eustathius on Odyssev 1713. 4.

And they who bear the name of Atlas’ daughters seven oft bewailed their sire’s supremest labour of sustaining heaven, where as wingless Peleiades they have the form of phantoms of the night.

'Hλιαδες Butler, Πρωμηθεις σατυρικος Hartung.

The daughters of Atlas and Pleione, transformed by Zeus into the constellation of the Ηπειράδες, were often regarded as doves (πελειάδες) by poetic fancy and popular mythology. The epithet "wingless" is corrective, because the maidens are not real birds.

173 (313)

χλιδὼν τε πλόκαμος, ὥστε παρθένους ἀβραῖς, τὸν κελεῖν Κουρήτα λαὸν ἠνέσαν.

Athenaeus, Deipnosophists xii. 37. p. 528 c; ep. Eustathius on ἩηαδΣ 1292. 53.

1 παρθένου ἀβραᾶ Athen. C, Eust. 2 λοιπῶν Αthen. E.

And luxurious locks, like those of delicate maidens; wherefore they approved the name Curetes for the folk.

The Κούρητες in question were the earliest inhabitants of Pleuron in Aetolia (cp. Ἡηαδ 1529; κούρητες in T 193 are "youths," κούροι). That the Greeks were hopelessly confused as to the meaning of the name is clear from the lengthy discussion in Strabo, Geography x. 3. 6-8, p. 466-467. Apart from other explanations, the word was derived now from 484.
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κουφά, properly "clipping" of the hair; now from κοῦφος "boy" or κόρη "girl" (the Homeric forms of κόρος and κόρη), and with reference either to hair or to dress. The historian Phylarchus (third century B.C.) declares that Aeschylus here says that the Κουφήτες got their name from their luxury; and the Fragment certainly implies that, like girls, they wore their hair long (cp. Scholiast on I 529 παρά το μή κείρεσθαι τάς κόμας, Scholiast L ἐπεὶ κόμας κορᾶν εἶχον). But in Agathon's Thyestes certain suitors say that they wore their hair long (κομωντες) until they had been rejected by their lady-love, when they cut off their locks, "the witnesses of their luxury," and by reason of their shorn hair (κούρμος θραίξ) gained the glory of being Κουφήτες. Archemachus of Euboea (see Strabo) had the notion that the Κουφήτες, before they removed to Aetolia, wore their hair long behind, but cut it short in front in order that their enemies might not seize them there. Strabo himself attaches no little probability to the opinion of those who sought to reconcile the different accounts of the name; for he says that the application of art to the hair consists in attending to its growth and κουφά, and that both are the peculiar care of κόραι and κόραι. To render κουρά by "hair-dressing," "coiffure," with the implication that the reference is to long hair, is opposed to the etymology (from κείρω "cut"). Relationship between κουφά and κόρη, κόρη, accepted by Curtius, is altogether improbable.

Κρήσσαι Butler, Ἦδωνοι Hartung.

174 (314)

εἶτ' οὖν σοφιστής καλὰ παρῆν παῖων χέλνυ

Athenaeus, Deipnosophists xiv. 32. p. 632 c.

1 παραπαίων: παρῆν παῖων Herwerden.

Or the master of his craft was present, deftly striking the lyre

Athenaeus says that σοφιστής was anciently used of musicians.

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175 (315)

τῷ πονοῦντι δ’ ἐκ θεῶν ὀφείλεται τέκνωμα τοῦ πόνου κλέος.

Clement of Alexandria, Miscellanies iv. 7. p. 586.

To him that toileth God oweth glory, child of his toil.

Καρπες ἐν Εὐρώπη Hartung.

176 (316)

ἀλλ’ ἐστὶ κάμοι κλης1 ἐπὶ γλώσσῃ φύλαξ.

Clement of Alexandria, Miscellanies v. 5. p. 661.

1 κλείς L.

But I too have a seal, as a guard, upon my lips.

“My lips were lock’d upon me,” Beaumont and Fletcher.

Ἐπίγονοι Hartung.

177 (317)

οἶκοι μένειν χρῆ τὸν καλῶς εὐδαίμονα.

[καὶ τὸν κακῶς πράσσοντα καὶ τοῦτον μένειν]

Clement of Alexandria, Miscellanies vi. 2. p. 739 ; l. 1 Pseudo-Diogenianus Proverbs vii. 35 (without naming the poet); with δὲ ἕν for χρῆ, attributed to Σωφροκλῆς (Frag. 934 Jebb-Pearson) by Stobaeus, Anthology iii. 39. 14 (Hense iii. 724).

He who is truly happy should bide at home [and he who fares ill, he too should bide at home]

L. 1-2 Δαναῖδες Hermann, l. 1 Ἡλιάδες Hartung.

Nauck regards l. 2 as a tag by a comic poet: “And he who fares ill? He too should bide at home.” The comic poets were fond of describing “the truly happy man.”

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178 (318)

τοσάντα, κῆρυξ, ἐξ ἐμοῦ διάρτασον.

Etymologicum Magnum 149. 57.

So much, Herald, do thou set forth from me point by point.

'Iκτίδιες 1. 953 Λ Burges, 'Ἐλευσίνιοι Hartung, Κῆρυκες Droysen, Θαλαμοποιοὶ Wecklein.

179 (319)

εἰκτε' οὖν ἄσαλής θεόθεν μανία¹

Etymologicum Genuinum s.v. ἄσαλής (Etymologicum Magnum 151. 49 s.v. ἄσαλής μανία).

¹ τονσαλής θεόθεν μανίας: εἰτ ὦν Nauck, the rest Reitzenstein.

Or reckless madness from the gods

Neanίσκοι Hartung.

180 (322)

κάπηλα προσφέρων τεχνήματα

Etymologicum Magnum 490. 12, Etymologicum Gudianum 298. 9, Cramer, Anecdota Graeca Oxoniensia ii. 456. 6, Suidas, Lexicon s.v. κάπηλος.

Applying knavish tricks

Φρύγες Welcker, Φιλοκτήτης Hartung.

181 (326)

δι εἰχε πώλους τέσσαρας ζυγηφόρους

Applying knavish tricks

φιμοίσων αὐλωτοίσων ἐστομωμένας

Eustathius on Iliad 1157. 36; cp. Pollux, Vocabulary 10. 56, Hesychius, Lexicon i. 323.

Who had four fillies under yoke, their nostrils bound with fluted muzzles.
FRAGMENTS OF UNCERTAIN PLAYS

Ψυχοστασία Butler, Γλαῦκος Ποτνεύς Hermann, Μέμνων Kausche.

To produce a terrifying effect by a horse's breathing or trumpeting, its bronze muzzle was pierced with holes, through which the sound issued, as through the pipes of a flute. Cp. Seven against Thebes 461 ff.

182 (327)

πρὶν ἀν παλαγμοῖς αἵματος χοιροκτόνου αὐτὸς σε χράνη¹ Ζεὺς καταστάξας χεροῖν

Eustathius on Iliad 1183. 18.

¹ χράναι: Porson.

Until Zeus, letting fall the drops from his hands, himself shall purify thee with sprinklings of the blood of a slain swine

'Ἰξίων Παυών, Ηπεραιβίδες Hermann.

183 (329)

πότερα γυνὴ τις Αἰθίοψ φανήσεται;

Eustathius on Odyssey 1484. 48.

Is it some Aethiopian dame that shall appear?

Μέμνων Hermann.

184 (330)

λεοντόχορτον¹ βοῦβαλίν νεαῖρετον²

Eustathius on Odyssey 1625. 44.

¹ λεοντόχορτων: L. Dindorf. ² νεαῖρετων: W. Dindorf.

A newly caught antelope, a lion's food

Γλαῦκος Ποτνεύς Hermann, Ζάντριαι Hartung.
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185 (332)
ελα, διωκε, μή τι¹ μαλαιών² ποδί.

Harpocration, Glossary of the Ten Attic Orators 198. 3.
¹ ελλαδίφ (ελλαδώ ΑQ) Κεκμήτη: ελα Valesius, διωκε μη τι
² μαλαιών BCN.

Push on, pursue, in no wise faint of foot!

Λάιος Gronovius, Ἡλιάδες Gataker, Φιλοκτήτης Hermann.

186 (337)
ἀπτῆνα¹, τυθόν, ἄρτι γυμνὸν όστράκων

Hesychius, Lexicon s.v. ὀστράκων; cp. Photius, Lexicon
353. 17.
¹ ἀπτήν ἄνυθθον: Salmasius.

Wingless, tiny, but just now bare of the egg-shell
Oἰδίπονος Hartung.

187 (341)
ὁ κισσεύς Ἀπόλλων, ὁ βακχεύς¹, ὁ μάντις

Macrobius, Saturnalia i. 18. 6.
¹ καβίας P, βακχἰος B: Nauck.

Apollo, the ivy-crowned, the reveller, the seer

Neανίσκαι Hartung, Βασσάραι Nauck.
The ecstatic mantic art of Apollo assumes a Bacchic
character.

188 (342)
δέσποινα νύμφη, δυσχήμων¹ ὄρων² ἀναξ

Orion, Etymologicum 26. 5.
¹ δυσχήμων: Nauck.
² ὄρων: Sturz.

Mistress maiden, ruler of the stormy mountains

Ἡδωνοὶ Hermann, Καλλιστῶ Hartung.
FRAGMENTS OF UNCERTAIN PLAYS

189 (350)

ο δ' ἐνδάτείται τὰς ἐμὰς εὐπαιδίας νόσων τ' ἀπείρους καὶ μακραίωνας βίου, ξύμπαυτά τ' εἰπὼν θεοφιλείς ἐμὰς τύχας παϊᾶν κτησιμήσεν εὐθυμῶν ἐμέ.

κἀγὼ τὸ Φοῖβον θείον ἄφενδες στόμα ἱλπιζοὺ εἶναι μαντικῇ βρύν τέχνῃ. ο δ' αὐτὸς ὑμνῶν, αὐτὸς ἐν θοινή παρῶν, αὐτὸς τάδ' εἰπών, αὐτὸς ἐστὶν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν.

Plato, Republic ii. 383 b, whence Eusebius, Preparation for the Gospel xiii. 3. p. 647 a ; ll. 5-9 Athenagoras, Apology 21. 104 ; ll. 7-8 attributed to Sophocles by Phoebammon, On Figures, in Rhetores Graeci viii. 518; cited, without naming the author, by Plutarch, How a Young Man ought to hear Poems 2. 16 e. Plato has οὐδ' [ἐπανεσόμεθα τούτο] λασχύλου ὅταν φη ἦ Θέες τὸν Ἀπόλλων ἐν τοῖς αὐτῆς γάμοις ἄδουντα ἐνδατεῖσθαι (ἐνδατεῖσθαι Euseb.) τὰς ἐὰς εὐπαιδίας . . . ἐμόν.

1 δ' ἐνδάτείται Hermann. 2 ἐμὰς Grotius. 3 μακραίωνας βίους Plato, μακραίωνος βίου Euseb. : Stephanus (conj.). 4 παϊᾶνα Φ, παιῶν ΑΜ, παιῶν D, Euseb. 5 ἐπενφήμησεν mss. 6 δυ Plut. 7 δαἰγ Plut., γάμοις Phoebammon.

He dwelt on my happiness in my children, whose days were to be many and unacquainted with disease; and, comprising all, in triumph-strain that cheered my soul, he praised my lot, blest of the gods. And so I deemed that falsehood sat not upon Phoebus' lips divine, fraught with the prophet's art. But he, who raised this song himself, he who himself was present at my marriage-feast, he who himself spake thus, he it is who himself hath slain my son.

490
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Ψυχοστασία Butler, Welcker (or from another play of the same group), "Οπλῶν κρίσις Ern. Schneider, Θαλαμόστασιν Wagner, Νηρείδες Hartung.

Thetis contrasts Apollo’s prophecy of her happy motherhood, uttered at her marriage to Peleus, with his deed in guiding the shaft of Paris that killed her son.

190 (352)

θάρσει: πόνον γὰρ τάκρον1 οὐκ ἔχει χρόνον.

Plutarch, How a Young Man ought to hear Poems 14. 36 b.

1 τάκρον: Burges.

Courage! Suffering, when it climbs highest, lasts not long.

Φιλοκτήτης Hartung.

191 (353)

ός οὐ δικαίως θάνατον ἔχθουσιν βροτοὶ, ὀσπερ μέγιστων ῥώμα τῶν πολλῶν κακῶν.

Plutarch, Consolation to Apollonius 10. 106 c.

Since men unjustly hate death, which is the greatest defence against their many ills.

Φιλοκτήτης Hartung.

192 (354)

ἀποπτύσαι δεῖ καὶ καθήρασθαι στόμα.1

Plutarch, Of Isis and Osiris 20. 358 ε; cp. Etymologicum Genuinum and Etymologicum Magnum s.v. ἀτάργυμα.

1 τὸ στόμα: Reiske.

Thou needs must spit it out and make clean thy mouth.

Περραιβίδες or Αἴως Etymologicum Genuinum.

Those who committed murder by treachery sought to purify themselves by tasting, and then spitting out, the blood of their victims.

491
FRAGMENTS OF UNCERTAIN PLAYS

193 (355)

. μειξοβόαν¹ πρέπει
διθύραμβον ὑμαρτεῖν
σύγκωμον² Διονύσῳ.


¹ μειξοβόαν : Nauck (Suppl.). ² σύγκωμον : Tyrwhitt.

'Tis meet that the dithyramb, his fellow-reveller, half song, half shout, attend on Dionysus.

Νεανίσκοι Hermann, Ηδωνοί Hartung.

194 (356)

λαβῶν γὰρ αὐτόθηκτον Εὐβοικὸν ξίφος
Plutarch, On the Cessation of Oracles 43. 434 a.

For seizing a self-sharpened Euboean sword

Ὀρήσσαι Osann.

"Self-sharpened" is supposed to mean "cold-forged," not "fire-forged" (cp. Seven against Thebes 942). ἀρτιθηκτὸν "just sharpened," Sidgwick (after ἀρτι θηκτὸν Blaydes) is the best of the many conjectures.

195 (357)

υψηλῶν ἥβησασα¹ τεκτόνων πόνον
<συνειλεν>.

Plutarch, On the Restraint of Anger 4. 454 e.

¹ ἥβησασα : Heath. ² < > Hartung, from Plutarch.

[The flame,] come to its youthful strength, consumed the lofty labour of the carpenters.

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196 (358)

†ουδὲ ἀπο. . . αὐτὸν. οὗ γὰρ ἐγγύθεν . . . γέρων δὲ γραμματεὺς γενοῦ σαφῆς†

Plutarch, Table Talk i. 8. 1. p. 625 ν.

. . . But when old show thyself a clear scribe (?)

Σαλαμίναι Hartung.

Cited by Plutarch to illustrate his remark that old men can read only when a book is held at a distance. The mangled passage eludes satisfactory emendation: σὺ δὲ (so Heath) ἀπόθεν εἰδὲς αὐτὸν· οὗ γὰρ ἐγγύθεν | ὃραν· γέρων κτλ. Dindorf; and so E. A. J. Ahrens, but reading ὄρας. σὺ δ’ ἐξ ἀπότομον (cp. Sophocles, Philoctetes 446) Headlam. The second line seems to mean “when old, write a large, clear hand,” remembering that the aged read with difficulty.

197 (359)

σὺ τοὶ μ’ ἐφυσας, σὺ με δοκεῖσ. katapherein δοκεῖσ.

Plutarch, On Monarchy, Democracy, Oligarchy 4. 827 c, Life of Demetrius 35.

1 με φυσάς 827 c, Dem. ΡηRV, μ’ ἐφυσας vulg.
2 σὺ με 827 c, Dem. PLDA², σὺ μοι Dem. Λ¹BC, σὺ με καταλθεῖν μοι Dem. cod. 1679, vulg.
3 καταλθεῖν: katapherein Hartung, katapherein Wecklein.

Thou indeed didst give me life, thou dost think to destroy me.

Περὶκείν Anonymous reported by Stanley, Ξάντριαι Stanley, Νίβη Hartung, a satyr-play Gomperz.

The reading σὺ τοὶ με φυσάς, σὺ με καταλθεῖν δοκεῖσ, adopted by Perrin, means “Thou fannest indeed my flame, methinks thou dost quench me too.”

Demetrius Poliorcetes quoted the verse in addressing Fortune.
FRAGMENTS OF UNCERTAIN PLAYS

198 (361)

εξ όσφυαλγοὺς κωδυνοσπάδως¹ λυγροῦ γέροντος

Plutarch, That the Stoics speak greater Improbabilities than the Poets 2. 1057 τ.

¹ καὶ κωδυνοσπάδως: Dübner.

[Changed from] a piteous old man with a stitch in his back and cramped by pain

Τήλεφος Schütz, Φιλοκτήτης Butler, Διονύσου τροφοί Hartung.

199 (362)

ἀλλ’ οὔτε πολλὰ τραύματ’ ἐν στερνοῖς λαβῶν θυμίσκει τις, εἰ μὴ τέρμα συντρέχει βίου, οὔτ’ ἐν στέγῃ τις ἡμενος παρ’ ἐστία φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον.

Plutarch, Life and Poetry of Homer 157 (Wyttenbach v. 1196). In l. 2 Wecklein read μοῖρα for τέρμα.

A man dies not for all the many wounds that pierce his breast, unless it be that life’s end keep pace with death, nor by sitting on his hearth at home doth he the more escape his appointed doom.

‘Ἐλευσίνωι Hartung.

This is perhaps the nearest approach to pure fatalism in Greek tragedy. Cp. Demosthenes, On the Crown (18. 97) πέρας μὲν γὰρ ἀπασίν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κἂν ἐν ὀλίσκῳ τις αὐτῶν καθιέρζας τηρῆ, “for all men’s lives have a fixed limit in death, even though a man shut himself in a chamber and keep watch.”

200 (363)

ὁξυγλύκειαν τάρα κοκκίεις ῥόαν.

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Cited from Aeschylus by Aristophanes, Fragment 610 (Pollux, Vocabulary 6. 80).

Truly then thou shalt pick the seeds from out the bitter-sweet pomegranate.

'Eleusinioi Butler.

201 (364)

Διβυρνικὴς μύημα μανδύης χιτῶν
Pollux, Vocabulary 7. 60 ; cp. Stephen of Byzantium, Lexicon 415. 10.

A frock that copies the Libyric cloak

'Hdounoi Hartung, Oidipous others.

202 (365)

σὺ δὲ σπαθητοῖς τριμυτίνους ὑφάσμασιν
Pollux, Vocabulary 7. 78.

And thou in a well-woven robe of drill

'Hdounoi Hartung.

τρίμυτος, "three-threaded," having three threads in the warp.

203 (366)

ἀλλ' ἐκ μεγίστων εὔμαρῶς λοντηρίων
Pollux, Vocabulary 7. 167, cp. 10. 46.

But easily from baths exceeding large

Γλαύκος πνυτίος Hermann.

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FRAGMENTS OF UNCERTAIN PLAYS

204 (369)

\[ \dot{e}k^1 \pi \eta \lambda \rho \pi \lambda \alpha \sigma \tau \nu \sigma \pi \epsilon \rho \mu \alpha \tau \sigma \sigma \varsigma \tau \nu \eta \tau \eta \gamma \nu \nu \nu \]

Proclus, Commentary on Hesiod's Works and Days 156.
1 \( \dot{e}k \) cod. Casanatensis, \( \tau \o \) vulg.

A mortal woman from out a seed moulded of clay

Προμηθεύς λυμένος Butler, a Προμηθεύς Hermann.
After Prometheus had stolen fire, Zeus in revenge bade Hephaestus fashion Pandora out of earth.

205 (372)

\[ \beta \rho \rho \dot{a}^1 \beta \rho \rho \tau \epsilon \iota \alpha \varsigma \varepsilon \rho \rho \nu \eta \kappa \alpha \tau \dot{a}^2 \sigma \tau \omicron \mu \alpha . \]

Scholiast Ravennas on Aristophanes, Lysistrata 1257.
1 \( \beta \rho \rho \dot{a} \) Put., \( \beta \rho \dot{a} \) K. 2 \( \varepsilon \rho \rho \nu \kappa \alpha \tau \eta \) : Porson.

Froth from human food streamed over their jaws.

Γλαύκος Ηπτυεύς Hartung.

206 (373)

\[ \delta \epsilon \iota \nu \iota \pi \lambda \epsilon \kappa \epsilon \iota \tau \nu \iota \mu \nu \chi \alpha \nu \dot{a}^3 \Lambda \iota \gamma \upsilon \pi \tau \iota \iota \iota . \]

Scholiast on Aristophanes, Clouds 1130, on Theocritus, Idyll xv. 48; and in collectors of proverbs: Zenobius iii. 37, Pseudo-Diogenianus iv. 35, Gregory of Cyprus (cod. Leid. 1. 88, Mosq. 2. 84), Macarius, Rose-bed iii. 21, and other late writers.

Truly at weaving wiles the Egyptians are clever.

Δαναίδες Hermann, Θαλαμωτοι Oberdick.

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FRAGMENTS OF UNCERTAIN PLAYS

207 (375)

άμήχανον τέχνημα¹ καὶ δυσέκλυτον²

Scholiast on Euripides, Orestes 25.

¹ τέχνημα : Nauck. ² δυσέκλυτον : Dindorf.

A device, irresistible and inextricable

In place of Χοηφόροι l. 999 Wecklein, Πρωτεύς Wilamowitz.

208 (379)

ὑμεῖς δὲ βωμὸν τόνδε καὶ πυρὸς σέλας κύκλω περίστητ’¹ ἐν λόχῳ τ’ ἀπείρονι εὐξασθε.

Scholiast B on Iliad Ξ 200, Scholiasts DE on Odyssey a 98.

¹ περίστατ’ or περιστατε Schol. Od.

Take ye your stand in a ring about yon altar and its gleaming fire, and with your band grouped in a circle offer up your prayers.

'Ικέτιδες (after l. 232) Burges, Δαναίδες Hermann, Προμηθεύς λυόμενος Hartung, Μυσοί Droysen.

209 (381)

ὁπον γὰρ ἴσχυς συζυγοῦσι καὶ δίκη, ποὶα ξυνωρίς τῇσδε¹ καρτερωτέρα;

Scholiasts BLT on Iliad Π 542.

¹ τῶνδε : Grotius.

For where might and justice are yoke-fellows—what pair is stronger than this?

Προμηθεύς λυόμενος Hartung.

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FRAGMENTS OF UNCERTAIN PLAYS

210 (382)

πάτερ Θεώνε, Μαινάδων ζευκτήριε

Scholiast and Tzetzes on Lycophron's Alexandra 1247: 
ep. Harpocration, Glossary of the Ten Attic Orators 151. 5, 
Hesychius, Lexicon s.v. Θεώνε.

Father Theoinos, thou subduer of the Maenads!

From a Dionysiac drama, possibly the Ξάντρια, Butler: 
Neaniskoii Hartung.

211 (383)

"Ηρα τέλεια, Ζηνός εὐναία δάμαρ

Scholiast on Pindar, Nemean 10. 31 (18).

Hera, the Perfecter, wedded wife of Zeus

Compare Eumenides 214.

212 (384)

ἐναγώνιε Μαιας καὶ Διὸς 'Ερμᾶ

Scholiast on Pindar, Pythian 2. 18 (10).

O Hermes, lord of games, son of Maia and Zeus!

213 (385)

οἱ τοῖ στεναγμοὶ τῶν πόνων ἐρείσματα.²

Scholiast on Sophocles, Electra 286, and Scholiasts TV 
on Iliad ψ 10.

¹ οἱ τοῖ Schol. II., οἱ τε, οἱ γὰρ, or οἱ δὲ Schol. El. 
² ἐρείσματα Schol. El., ἰάματα Schol. II.

Truly lamentation is a prop of suffering.

214 (386)

λαμπρᾶσιν ἀπεραπαῖσι λαμπάδων σθένει

Scholiast on Sophocles, Oedipus Coloneus 1047.
FRAGMENTS OF UNCERTAIN PLAYS

With bright flashes, the torches’ might

'Ελευσίνωι Παυω, Οἰδίπος Λοβέκκ, 'Ιφιγένεια or 'Ιέρειαι Fritzsche.

Aeschylus may be speaking of Eleusis, where the initiates bore torches. But cp. Eumenides 1022.

215 (387)

ἐφρίξ᾽ ἐρωτὶ¹ τοῦδε μυστικοῦ τέλους.

Scholiast on Sophocles, Oedipus Coloneus 1049.

¹ ἐρως δὲ: Jacobs, Brunck.

He was transported with longing for this mystic rite.

'Ελευσίνωι Παυω, Βάκχαι (=Βασσάραι) Hartung.

216 (388)

δέσποιν' 'Εκάτη, τῶν βασιλείων πρόδομος¹ μελάθρων

Scholiast on Theocritus, Idyll ii. 36; cp. Aristeides, Athena 17 (vol. i. 27).

¹ πρόδομος Theocr. (cod. Canon. 86), πρόδρομος Theocr. vulg., Arist.

Lady Hecate, before the portal of the royal halls

Αἰγύπτιοι Τίττλερ, Διονύσου τροφοί Hartung.

217 (389)

κοινὸν¹ τύχη, γνώμη δὲ τῶν κεκτημένων.

Stobaeus, Anthology ii. 8. 10 (Wachsmuth ii. 155), Menander, Single-verse Maxims 679.

¹ κοινὸν Stob. P.

Fortune is for all, judgment is theirs who have won it for themselves.

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FRAGMENTS OF UNCERTAIN PLAYS

218 (390)
ο χρήσμων εἰδῶς, οὐχ ο πόλλ' εἰδῶς, σοφός.
Stobaeus, Anthology iii. 3. 11 (Hense iii. 194) MA, om. S.
Who knows things useful, not many things, is wise.

219 (391)
ἀμαρτάνει τοι καὶ σοφοῦ σοφῶτερος.
Stobaeus, Anthology iii. 3. 14 (Hense iii. 195) MA, om. S.

1 τοι Λ, τι Μ.
Truly even he errs that is wiser than the wise.

220 (392)
ἡ βαρύ φόρημι' άνθρωπος εὐτυχῶν ᾧρων.
Stobaeus, Anthology iii. 4. 18 (Hense iii. 223).
Verily a prosperous fool is a heavy load.

221 (393)
kατοπτρον εἰδοὺς χαλκὸς ἐστ',1 οἶνος δὲ νοῦ.
Stobaeus, Anthology iii. 18. 12 (Hense iii. 515); ep. Athenaeus, Deipnosophists x. 31. p. 427 f omitting the source.

1 ἐστ' Athen., ἐστὶ Stob.
Bronze is a mirror of the face, wine of the mind.

222 (394)
οὐκ άνδρὸς ὁρκοῦ πίστις,1 ἀλλ' ὁρκων ἀνήρ.
Stobaeus, Anthology iii. 27. 2 (Hense iii. 611), Arsenius, Violet-bed in Paroemiographi Graeci i. 579. 25.

1 πίστις Stob. LA, πίστεις Stob. SMd, Ars.
Oaths are not surety for a man, but the man for the oaths.

Περραβίδης Hartung.

500
FRAGMENTS OF UNCERTAIN PLAYS

223 (395)

φιλεῖ δὲ τῷ κάμνοντι συσπευδεῖν θεός.¹

Stobaeus, Anthology iii. 29. 31 (Hense iii. 630).

¹ φιλεῖ (φίλοι first hand) δὲ τοι δαιμόνιε . . . θεοῖς M.

God loves to help him who strives to help himself.

From Euripides, according to Arsenius, Violet-bed in Paroemiographi Graeci ii. 712. 13.

224 (396)

καλὸν δὲ καὶ γέροντα¹ μανθάνειν σοφά.

Stobaeus, Anthology iii. 29. 24 (Hense iii. 632), Menander, Single-verse Maxims 297.

¹ γέροντι Men.

'Tis seemly that even the aged learn wisdom.

225 (397)

πρὸ τῶν τοιούτων χρῆ λόγων δάκνειν στόμα.

Stobaeus, Anthology iii. 34. 5 (Hense iii. 683) SM, om. Α.

Ere thou utterest words such as these, thou must bite thy lips.

226 (398)

κακοὶ γὰρ εὖ πράσοντες οὐκ ἀνασχετοί.

Stobaeus, Anthology iv. 4. 14 (Hense iv. 187).

For successful rascals are insufferable.
FRAGMENTS OF UNCERTAIN PLAYS

227 (399)

τὸ γὰρ βρότειον σπέρμα ἐφ’ ἡμέραν φρονεῖ, καὶ πιστὸν οὐδὲν μᾶλλον ἢ καπνὸς σκιά.

Stobaeus, *Anthology* iv. 34. 44 (Hense v. 838), Apostolius in *Paroemiographi Graeci* ii. 686. 3.


For mortal kind taketh thought only for the day, and hath no more surety than the shadow of smoke.

Νιόβη Hartung.

228 (400)

γῆρας γὰρ ἡβης ἐστὶν ἐνδικωτέρον.

Stobaeus, *Anthology* iv. 50. 7 (Hense v. 1022).

For age is more just than youth.

229 (401)

ζόης ἡ πονηρᾶς θάνατος αἰρετῶτερος.

τὸ μὴ γενέσθαι δ’ ἐστὶν ἡ πεφυκέναι κρείσσον κακῶς πάσχοντα.


1 ζώης: Dindorf.
2 εὔπορωτερος Stob., αἰρετῶτερος Men.
3 ἐστὶ μᾶλλον ἢ: Grotius.
4 κρείσσον . . . πάσχοντα A, om. S.

Death is rather to be chosen than a toilsome life; and not to be born is better than to be born to misery.

Οἰδίπος Hartung; Euripides, L. Dindorf.
FRAGMENTS OF UNCERTAIN PLAYS

230 (402)

. . ἀφ' οὗ 'Ῥήγιον κικλῆσκεται

Strabo, Geography vi. 6. p. 258.

Whence it shall bear the name Rhegium

Γλαῦκος πνύτιος Hermann, Προμηθεὺς λυξένος Schütz.

At Rhegium Sicily was broken off (ἀπορρήγυμι) from the mainland by an earthquake.

231 (403, 403 a, 284)

Βοῦραν θ' ἱερὰν καὶ κεραυνίας 'Ῥύπας

Δύμην <θ' > 'Ελίκην ἡδ' Αἰγειραν

τὴν τ' αἰτεινην ἡ ζαθέαν "Ωλενον

Strabo, Geography viii. 7. 5. p. 387 (ll. 2-3 in the Cozza-Luzzi ms.); 1. 3 Stephen of Byzantium, Lexicon 707. 13; cp. Photius, Lexicon 492. 10.

1 < > Wilam.
2 ἡ δ' αἰγέα ραν τὴν ταπεινή : Wilam.
3 ζαθεαν τ' Paris.

Hallowed Bura and thunder-smitten Rhypae, and Dyme, Helice and Aegeira and precipitous, sacred Olenus

All these places are in Achaea.

Γλαῦκος πνύτιος Hartung, Κάρες ἦ Εἰρώπη Meineke, Δαναίδες M. Schmidt.

232 (404)

Ἀʹγινα δ' αὐτῇ πρὸς νότου κεῖται πυοᾶς.

Strabo, Geography ix. 1. 9. p. 393.

Aegina yonder lies towards the southern blasts.

Σαλαμίναι Wagner. A description of the position of the ancient city of Salamis.

503
À la fois (451 c)

tà kúmbalo' ěchēi


But as yet all the cymbals that raised a din
Doubtful or Spurious Fragments

234 (452)

οὐ χρη λέοντος σκύμνον ἐν πόλει τρέφειν.¹
[μάλιστα μὲν λέοντα μη 'ν πόλει τρέφειν]²
ἡν δ’ ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.

Aristophanes, Frogs 1431, Palatine Anthology x. 110, Suidas, Lexicon s.v. οὐ χρή and σκύμνος; l. 1 Macarius, Rose-bed vi. 71; ll. 2-3 quoted by Plutarch in reference to Alcibiades in his Life 16.

¹ Rejected by Dindorf.
² Rejected by J. H. Voss (the verse is absent in Aristoph. Ven. ACD).

One must not rear a lion’s whelp in the State [best of all not to rear a lion in the State]; but if one be reared to his full growth, we must humour his ways.

Compare Agam. 717 ff.
Ll. 1 and 3 Δανάιδες Hermann.

235 (453)
καλῶς τεθνάναι¹ κάλλιον ἄν μᾶλλον ἢ σεσωσθαί.

Thomas Magister, Collection of Attic Nouns and Verbs 238. 8.

¹ τεθνάναι GB.

Nobly to die were better than to save one’s life.

Έπτὰ ἐπὶ Ὺῆβας Thomas Magister, but μᾶλλον ἐνδικώτερος (cp. l. 673) is lacking in his citation.
Doubtful or Spurious Fragments

236 (456)

δράσαντι γὰρ τοι' καὶ παθεῖν ὅφειλεν.

Stobaeus, Anthology i. 3. 24 (Wachsmuth i. 56); Theophilus, To Autolycus ii. 37. p. 176.

1 τι Stob. Α.

For, of a truth, the doer is bound to suffer.

Probably from Sophocles (Fragment 229 Jebb-Pearson), but ascribed to Aeschylus because of Choëph. 313.

237 (462)

ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις

Aristophanes, Frogs 704 with Scholiast.

With our lives in the clasp of the waves

Archilochus 25, but ascribed to Aeschylus by Didymus.

238 (463)

Κῦπρον Πάφου τ' ἔχουσα πάντα κλήρον

Strabo, Geography viii. 3. 8. p. 341, Eustathius on Iliad 305. 34.

Possessing as their allotted share all Cyprus and Paphos

Δαναΐδες or Θαλαμηπόλει (sic) Hartung; from Archilochus according to Meineke.

239 (464)

χώριζε θυητῶν τὸν θεόν καὶ μη δόκει

όμοιον αὐτοῖς σάρκινων καθεστάναι.

οὐκ οἶδα δ' αὐτὸν ποτὲ μὲν ὡς πῦρ φαίνεται

ἀπλατος ὀρμῆ, δ' ὑδωρ, ποτὲ ἵερος.

καὶ θηροῖν αὐτὸς γίνεται παρεμφερής,

506
Doubtful or Spurious Fragments

Set God apart from mortal men, and deem not that he, like them, is fashioned out of flesh. Thou knowest him not; now he appeareth as fire, unapproachable in his onset, now as water, now as gloom; and he, even himself, is dimly seen in the likeness of wild beasts, of wind, of cloud, of lightning, thunder, and of rain. Ministers unto him are sea, and rocks, and every spring, and gathered floods; before him tremble mountains and earth and the vast abyss of the sea and the lofty pinnacles of the mountains, whenever the flashing eye of their lord looketh on them. For all power hath he; lo, this is the glory of the Most High God.

507
Doubtful or Spurious Fragments

Aeschylean authorship has generally been rejected since Grotius. The Fragment was ascribed to Aeschylus in antiquity probably because of its lofty conception of God.

240 (Wecklein 478)

\[ \alphaυδρ\omegaν\ \tau\acute{a}δ'\ \epsilon\sigmaτ\acute{i}ν\ \epsilonν\deltaικ\omegaν\ \tau\epsilon\ \kappaα\iota\iota\ \kappaακο\iota\iota\iota\ \mu\eta\ \tau\epsilon\thetaυμ\iota\omega\sigma\theta\alpha\iota\ \thetaε\o\iota\iota. \]

Plutarch, Consolation to Apollonius 29. 116 f, Stobaeus, Anthology iv. 4. 36 (Hense v. 967).

1 \( \tau\acute{a}δ' \) Stob., \( \gamma\acute{a}\rho \) Plut.
2 \( \epsilonν\deltaικ\omegaν \) Stob., \( \epsilon\nu\alpha\acute{a}τ\epsilon\omegaν \) Plut.
3 \( \epsilon\nu\ \kappaακο\iota\iota\iota\ ) (or \( \kappaα\kappaι\iota\sigma\tau\iota\iota\)) Plut., \( \kappaαν\ \tau\epsilon\iota\iota\ \deltaε\iota\nu\o\iota\iota\iota\iota \) Stob.

This is the mark of men just and wise as well—even in calamity not to cherish anger against the gods.

From Aeschylus (Plutarch), Μυρμιδόνες E. A. J. Ahrens, Νιξ B. Burmeister; from Euripides (Stobaeus: Nauck Frag. 1078).

241 (Wecklein 479)

\[ \Delta\acute{y}μητερ\ \iota\ \thetaρ\acute{e}ψασα\ \tau\acute{e}ν\ \epsilon\mu\eta\iota\ \phi\rho\e\nu\a\a\ \epsilon\iota\nu\a\iota\iota\ \muε\tau\iota\rho\iota\iota\iota\ \sigma\o\iota\iota\ \acute{a}ξ\iota\iota\ \mu\nu\o\si\tau\iota\rho\iota\iota\iota\iota\iota. \]

Spoken by Aeschylus in Aristophanes, Frogs 886-7 (see Scholiast); l. 1 assigned to Aeschylus in inferior mss. (not in Ven. or Rav.).

O Demeter, thou that didst nourish my soul, grant that I be worthy of thy Mysteries!

'Ελευσινιοι Butler.
DOUBTFUL OR SPURIOUS FRAGMENTS

242 (Anon. 97, Wecklein 467)

λαβὼν ἀριστόνικον ἐν μάχῃ κράτος

Athenaeus, Deipnosophists x. 85. p. 457 b.

Having won a glorious victory in battle

Assigned to Aeschylus by Nauck.

243 (Anon. 208, Wecklein 468)

ἐν πέδαις¹ <σε>² γαμόρος

μάρψειν³ "Αἰδης.

Hesychius, Lexicon s.v. ἐμπέδης.

¹ ἐμπέδης: ἐν πέδης M. Schmidt (πέδαις Wecklein).
² < > Burges.
³ μάρψειν: Burges.

May Hades, whose portion is the earth, seize and fetter thee!

Assigned to Aeschylus by Burges.

Text and application are uncertain. Possibly Hades is called "landowner" to contrast his distinctive domain from that of Zeus and of Poseidon.

244 (Anon. 269, Wecklein 470)

Τηρύνθιον πλίνθευμα,¹ Κυκλώπων ἔδος

Hesychius, Lexicon s.v. Τηρύνθιον πλίνθευμα and Κυκλώπων ἔδος.

¹ πλίνθευμα: Musurus.

Walled Tiryns, the Cyclopes' seat

Assigned to Aeschylus by Nauck. The two glosses were joined by Meineke.

509
Doubtful or Spurious Fragments

245 (Anon. 295, Wecklein 471)

δειμόν γε τήν μὲν μυῖαν ἀλκίμω σθένει
πηδᾶν ἐπ' ἄνδρῶν σώμαθ', ὡς τλησθῇ φόνου,
ἀνδρας δ' ὀπλίτας πολέμιον ταρβεῖν δόρυ.

Lucian, The Fly 11 (Sommerbrodt iii. 121).

Shameful is it that the fly, with courageous might,
should leap upon men's bodies to glut itself with
blood, yet men-at-arms should dread the foeman's
spear.

Assigned to Aeschylus by Bergk.

246 (Anon. 303)

θεόθεν δε' πνέουτ' οὐρον ἀνάγκη
tλήναι καμάτους ἀνοδύρτους.

Marcus Antoninus, Meditations 7. 51.

When a storm bloweth, sent of the gods, we needs
must endure it, toiling without complaint.

Assigned to Aeschylus by Wagner.

247 (Anon. 358)

Ἀλκ. ἀνδροκτόνου γυναῖκος ὁμογενὴς ἐφύς.
Ἀδρ. σὺ δ' αὐτόχειρ γε μητρὸς ἦ σ' ἐγείνατο.

Plutarch, How a Young Man ought to hear Poems 13.
35 f, How to Profit by our Enemies 5. 88 f.

Alc. Thou art near akin to a woman that brought
death upon her husband.

Adr. And thou, with thine own hand, didst slay
the mother that bare thee.

'.Expecto: Wagner. Brunck and Hermann ascribed the
verses to Sophocles' 'Expecto.'

L. 1 spoken by Alemeon, son of Amphiaraüs and Eriphyle,
L. 2 by Adrastus, brother of Eriphyle. Eriphyle had been
bribed by Polynices with the necklace of Harmonia to influence Amphiaraüs against his better judgment to join the first expedition against Thebes, from which he knew that he would not return alive (cp. Seven against Thebes l. 587). In the second expedition the most important person was Alcmeon, who killed his mother and went mad.

248 (Anon. 2)

οἶλόμενε παῖδων, ποίον εἴρηκας λόγον;
Athenaeus, Deipnosophists xiii. 14. p. 584 d.

Cursed boy! What word is this that thou hast uttered?
From the Ἐπίγονοι of Aeschylus or of Sophocles (Wagner).

249 (Anon. 375, Wecklein 472)

ἀλλ' εἶτ' ἐνυπνον φάντασμα φοβή

χθονίας θ' Ἐκάτης κὼμον ἐδέξω

Plutarch, On Superstition 3. 166 a.

But either thou art frightened of a spectre beheld in sleep and hast joined the revel-rout of nether Hecate Assigned to Aeschylus by Porson.

250 (Anon. 405, Wecklein 473)

οὐ γὰρ με Νῦξ ἔτικτε δεσπότην λύρας,
οὐ μάντιν, οὐδ’ ἰατρόν, ἀλλ’ εὐνάτορα ¹

ψυχαῖς.

Plutarch, On Love 15. 758 ν.

¹ ἀλλ’ θυμητὸν ἁμα: Jacobs ἀλλ’ εὐνήτορα (εὐνάτορα Nauck).

For Night brought me not forth to be the lord of the lyre, nor to be seer or leech, but to lull to rest men’s souls.
Assigned to Aeschylus by Hermann.
Spoken by Sleep.
251 (Anon. 446, Wecklein 474)

<ὁς> Zeus κατείδε χρόνιος εἰς τὰς διφθέρας.

Scholiast B on Iliad A 175, and cited by collectors of proverbs: Zenobius iv. 11, Gregory of Cyprus (cod. Leid. 2. 19, Mosq. 3. 53), Pseudo-Diogenianus iv. 95 a.

Zeus looked late into his book.

Assigned to Aeschylus by Valckenaer.


252 (Anon. 470)

ἐπειτὰ πάσης Ἐλλάδος καὶ Ἐυμμάχων βίον διώκησ᾽ ὄντα πρὶν πεφυρμένον θηρσίν θ’ ὀμοιόν. πρῶτα μὲν τὸν πάνσοφον ἄριθμόν ηὗρηκ' ἔξοχον σοφισμάτων.

Stobaeus, Anthology i., proem. 1 a (Wachsmuth 1. 15) : cp. Plato, Republic vii. 522 b.

Thereafter I ordered the life of all Hellas and of the allies, the life aforetime confused and like to that of wild beasts. First I invented number, all-wise, chiefest of sciences.

Ἡλαμψῆς Wachsmuth. Cp. Frag. 96, from that play.

253 (Anon. 493, Wecklein 475)

ὁρᾶ Δίκη σ’ ἀναιδὸς σὺχ ὀρωμένη εὖδοντα καὶ στείχοντα καὶ καθήμενον. ἔξης δ’ ὅπωδεῖ δόχιμον, ἀλλοθ’ ύστερον.

Stobaeus, Anthology i. 3. 28 (Wachsmuth i. 57), Theophilus, To Autolycus ii. 37. p. 178.

ὁρᾶ δίκην ἀναιδον (Theoph., Stob. P², ἀναιδὸν F, ἀναβδον
DOUBTFUL OR SPURIOUS FRAGMENTS

P^) ovx orwményn euðonti kai stheúonti kai kathménw (sthéonti kathménw Theoph.) é'xhs d' óp¢dei (éxhs ópáxei Theoph.) dómion (dómion Theoph.) állo d' (ðe Theoph.) ústeron: Herwerden (ópádei Nauck, álloθ' Grotius).

Justice, voiceless, unseen, seeth thee when thou sleepest and when thou goest forth and when thou liest down. Continually doth she attend thee, now aslant thy course, now at a later time.

Assigned to Aeschylus by Hermann.

254 (Anon. 506, Wecklein 476)

πάντων τύραννος ἢ τύχη ἄστι τῶν θεῶν, τὰ δὲ ἄλλα' ὄνοματα ταῦτα προσκεῖται μάτην·
μόνη διοικεῖ γοῦν ἂπανθ' ἣ' βούλεται.

Stobaeus, Anthology i. 6. 16 (Wachsmuth i. 87).

1 ἄλλα FP.
2 διοικεῖν: Jernstedt.
3 γοῦν: Nauck.
4 ἂπανθα: Jernstedt.

Sovereign of all the gods is Fortune, and these other names are given her in vain; for she alone disposeth all things as she wills.

Assigned to Aeschylus by Wachsmuth.

Some "other names" of Tyche are πρακτήριος Suppliant Maidens 523, σωτήρ Agam. 664, ἡ εὗ διδοῦσα Sophocles, Oedipus Tyrannus 1080.

255 (Anon. 519)

οὐ χρῆ πόδωκη τὸν τρόπον λίαν φορεῖν.

Stobaeus, Anthology iii. 4. 16 (Hense iii. 223).

One must not have a manner too swift-paced.

Assigned to Φρύγες ἦ Ἕκτορος λύτρα by Hermann, who made Priam speak this verse, followed (as in Stobaeus) by

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σφαλείς γὰρ οἶδεις εὖ βεβουλεύσθαι δοκεῖ
(“For none who hath been overthrown deems that he has been counselled well”);

and let Priam, after two verses by Achilles, continue his reproach with the lines:

τὸ δ’ ὦκι τοῦτο καὶ τὸ λαιψηρὸν φρενῶν
eis συμφοράν καθήκε πολλὰ δὴ βροτοὺς.
(“For this hastiness and lightness of mind hath oft brought mortals to misery”)

Nauck ascribed σφαλείς γὰρ κτλ. to Chaeremon (Frag. 26), the two verses to Euripides (Frag. 1032).

256 (Anon. 238, Wecklein 480)

ως οἰνοπλῆγες <καὶ>¹ μεθυστάδες γάμων
Hesychius, *Lexicon* s.v. μεθυστάδες.
¹ < > Sahmasius.

Like maids, wine-strickeen and drunk with love
Αυκούργεια Hermann, Νεανίσκοι Hartung.

257 (Anon. 261, Wecklein 481)

<νοτίς>¹ προσαυρίζουσα χρεσαία ἤτροχῆ
Hesychius, *Lexicon* s.v. προσαυρίζουσα.
¹ > Sahmasius.

Moisture meeting a current from dry land (?)
Assigned to Aeschylus by Dindorf.

258 (Anon. 260, Wecklein 482)

. . προσαυθρίζουσα¹ πόμπιμον φλόγα
Hesychius, *Lexicon* s.v. προσαυθρίζουσα.
¹ προσαυθρίζουσα: Alberti.

Raising to the skies the missive flame
Intruded into *Agam.* 301 by Dindorf.
Doubtful or Spurious Fragments

259 (483 Wecklein)

άσσουσα δ' εξέλαμψεν ἀστραπῆς δίκην.¹

Aelian, Historical Miscellanies xiii. 1.

¹ ἀσπερ ἀστήρ διάτουσα εξέλαμπεν (of Atalante) ἀστραπῆς δίκην: Cobet.

Shooting upward, [the flame] flashed forth like lightning.

Placed after Agam. 301 by Meineke, after l. 307 by Wecklein.

260 (485 Wecklein)

ὁργῆς ματαίας εἶσιν αὕτιοι λόγοι.

Stobaeus, Anthology iii. 20. 13 (Hense iii. 541).

Words do provoke to senseless wrath.

A corruption or variation of Prom. 380.

261 (487 Wecklein)

<τὸ>¹ μελαμβόρευν <δὲ> καταγιζε<ε>² πνεῦμα βίαιον καὶ φρικώδες.

Strabo, Geography iv. 1. 7. p. 182.

¹ < > Coray.

² μελαμβόριον καταγιζει: Teuffel (-βόρευν Sidgwick).

The black North, a blast violent and chilling, descends in a tempest.

Προμηθεύς λυόμενος Teuffel.

Probably from a description of the Λιθώδες, the Stony Plain; cp. Frag. 112.
DOUBTFUL OR SPURIOUS FRAGMENTS

262 (488 Wecklein)

λέληθεν οὐδὲν τὰνδε μ’ ἀν¹ σὺ νοῦθετεῖς.
γνώμην δ’ ἐχοντά μ’ ἡ φύσις βιάζεται.

Clement of Alexandria, Miscellanies ii. 15. p. 462 ; l. 2 cited, without the poet’s name, by Plutarch, On Moral Virtue 6. 446 A, Stobaeus, Anthology ii. 7. 10² (Wachsmuth ii. 89).

¹ λέληθε δὲ με οὐδὲν τὰνδε ἀν L, λέληθε δὲ μ’ οὐθὲν τὰνδ’ V : Sylburg.

Naught escapes me whereof thou admonishest me; yet, for all my resolve, Nature constrains me.

Λάιος Γατακερ, Euripides’ Χρυσίππος Valckenaer.

263 (Anon. 569, Wecklein 489)

Τεῦκρος δὲ τοξον χρώμενος φειδωλία
ὑπέρ τάφρον πηδῶντας ἐστησεν¹ Φρύγας.

Trypho, On Tropes in Rhetores Graeci viii. 738, who says that φειδωλία (which generally means “sparing”) is here used in the sense of ἀκριβεία, “accuracy”; cp. Gregory of Corinth, Tropes viii. 767, Moschopulus, Opuscula Grammatica 76.

¹ ἐστησε: Nauck.

Teucer, plying his bow with sure aim, stayed the Phrygians as they would overleap the foss.

Σαλαμίναι Hermann, Μυρμιδόνες Anon. in Welcker; Sophocles’ Τεῦκρος Blomfield. From a description of the battle in O 266 ff.

264 (Anon. 110)

οὐκ ἦν ἄρ’ οὐδέν πῇμ’ ἐλευθέραιν¹ δάκνον
ψυχὴν ὀμοίως ἄνδρος ὡς ἀτμία.

516
DOUBTFUL OR SPURIOUS FRAGMENTS

οὗτως πέπονθα καὶ μὲ συμφορᾶς ἅεὶ
βαθεὶα κηλίς ἐκ βυθῶν ἀναστρέφει
λύσοις πικρῶς κέντροισιν ἥρεθισμένοιν.


1 ἐλευθέρου: Clem. 2 συμφοροῦσα: Süvern.

So then 'tis true—no misery gnaws a free man's soul like dishonour. Thus do I suffer, and the deep stain of my calamity ever stirs me from the depths, agitated as I am by the piercing goads of frenzy.

Θρήσσαι Süvern.
Spoken by Ajax before his suicide (Clement).

265 (486 Wecklein)
άλλον ἄλλη πρὸς πόλει τεταγμένον
Plato, Republic viii. 550 c.
An another man stationed against another State
Quoted by Plato as from Aeschylus, but probably a playful allusion to Seven against Thebes (cp. ll. 451, 570). From a lost play, Herwerden.

266
βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέσσαρα.
Aristophanes, Frogs 1400.
Achilles has thrown two aces and a four.

Of unknown source (Aristarchus), Μυρμιδόνες (a late Scholiast). Now generally assigned to Euripides (Frag. 888), whose Telephus is said, on poor authority, to have represented the heroes as dicing. Dionysus, who quotes the verse in Aristophanes, implies that the verse is as bad as the throw. Three dice were used, the highest cast being a triple six (Agam. 33).
Doubtful or Spurious Fragments

267 (Anon. 560)
χωρίς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα

Strabo, Geography xii. 8. 2. p. 572, and in collectors of proverbs: Gregory of Cyprus iii. 99, Macarius, Rose-bed viii. 83, and other late writers.

[It is hard to mark] the boundaries between the Mysians and the Phrygians.

Assigned to Aeschylus by Hermann.

268 (Anon. 162)
Κῆλιξ δὲ χώρα καὶ Σύρων ἐπιστροφαὶ

Eustathius on Odyssey 1484. 49.

The Cilician country and the haunts of the Syrians Φρύγες Bergk (ἐπιστροφαὶ occurred in this play according to Hesychius, Lexicon s.v.).

Frag. 267 may have been followed immediately by Frag. 268 (Nauck).
ELEGIAC FRAGMENTS

269 (492 Wecklein)

Τυρσηνόν¹ γενεάν, φαρμακοποιόν ἠθνος

Theophrastus, History of Plants ix. 15; cp. Pliny, Natural History xxv. 11 (5).

¹ Τυρσηνόν: Bergk.

The race of the Tyrrhenes, a nation that maketh drugs.

270 (493 Wecklein)

βριθῶς ὀπλιτοπάλας, δαῖος ἀντιπάλοις

Plutarch, Concerning the Fortune or Virtue of Alexander the Great ii. 2. p. 334 ν, cp. Table Talk ii. 5. 2. p. 640 Α; and, without naming the poet, Concerning the Fortune of the Romans 3. 317 ε, Comparison of Cicero and Demosthenes 2, Eustathius on Iliad 513. 33.

[A warrior,] sturdy, heavy-armed, terrific to the foe...
EPIGRAMS

271 (494 Wecklein)

Eis etérous prómáchos Thessalów.

κυανή καὶ τούσδε μενέγχεας¹ ὠλεσεν ἀνδρας
μοῖρα, πολύρρηηνοι πατρίδα ῥυομένους.
ζῶν δὲ φθιμένων πέλεται κλέος, οἳ ποτε γυῖοις
τλήμονες ὁ Οσσαίαν ἄμφιέσαντο κόνων.

Palatine Anthology vii. 255.

¹ μενέγχεας P Plw, μενέγχεας Plm.

On other Thessalian champions.

Dark Fate likewise laid low these valiant spearmen
defending their fatherland, rich in sheep. But living
is the glory of the dead who of old, steadfast in battle,
clothed themselves in Ossa’s dust.

272 (495 Wecklein)

Λἰσχύλον Εὐφορίωνος ’Αθηναῖον¹ τόδε κεύθει
μνήμα καταφθίμενον πυροφόρου² Γέλας.³
ἀλκήν δ’ εὐδόκιμον Μαραθώνιον ἄλος⁴ ἀν εἴποι⁵
καὶ βαθυχαίτης⁶ Μήδος⁷ ἐπιστάμενος.⁸

Life of Aeschylus in the Medicean and many other mss.,
ll. 1-2 Plutarch, Of Banishment 13. 604 f, Eustratius on
Aristotle, Nicomachean Ethics iii. 2. p. 1111 a; ll. 3-4
Athenaeus, Deipnosophists xiv. 23. p. 627 c.

520
This tomb hideth the dust of Aeschylus, an Athenian, Euphorion's son, who died in wheat-bearing Gela; his glorious valour the precinct of Marathon may proclaim, and the long-haired Medes, who knew it well.

Athenaeus and Pausanias (i. 14. 5) state that the epigram was written by Aeschylus himself. The Life states that it was inscribed by the Geloans on the public tomb in which he was buried with splendid honours at the cost of their city.
## INDEX OF PROPER NAMES

[A. = Agamemnon; Ch. = Choephoroe; E. = Eumenides; P. = Persians; Pr. = Prometheus; S. = Suppliant Maidens; Th. = Seven against Thebes; Fr. = Fragment. The name of a country commonly includes references to that of its inhabitants.]

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