



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

# Aeschylus

Aeschylus,  
Herbert Weir  
Smyth

# Aeschylus





6

1. *Chlorophytum comosum* (L.) Willd.  
2. *Chlorophytum comosum* (L.) Willd.  
3. *Chlorophytum comosum* (L.) Willd.  
4. *Chlorophytum comosum* (L.) Willd.  
5. *Chlorophytum comosum* (L.) Willd.  
6. *Chlorophytum comosum* (L.) Willd.  
7. *Chlorophytum comosum* (L.) Willd.

# AESCHYLUS

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

IN TWO VOLUMES

I

SUPPLIANT MAIDENS  
PERSIANS                  PROMETHEUS  
SEVEN AGAINST THEBES



LONDON: WILLIAM HEINEMANN  
NEW YORK: G. P. PUTNAM'S SONS  
MCMXXII

MEMORIAL LIBRARY

NOTE TO THE READER

This book is the result of a long and careful study of the  
total situation in which the author has been involved.  
We have sought to interpret the following statement  
as far as possible.

THE HARD EASY CASE

Digitized by Google

# AESCHYLUS

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

IN TWO VOLUMES

I

SUPPLIANT MAIDENS  
PERSIANS                  PROMETHEUS  
SEVEN AGAINST THEBES



LONDON: WILLIAM HEINEMANN  
NEW YORK: G. P. PUTNAM'S SONS  
MCMXXII

MEMORIAL LIBRARY

INT  
THE  
THE  
PRO  
THE  
IND

*Printed in Great Britain.*

## CONTENTS OF VOLUME I

|   | PAGE       |
|---|------------|
| <b>INTRODUCTION . . . . .</b>             | <b>vii</b> |
| <b>THE SUPPLIANT MAIDENS . . . . .</b>    | <b>2</b>   |
| <b>THE PERSIANS . . . . .</b>             | <b>108</b> |
| <b>PROMETHEUS BOUND . . . . .</b>         | <b>211</b> |
| <b>THE SEVEN AGAINST THEBES . . . . .</b> | <b>319</b> |
| <b>INDEX OF PROPER NAMES . . . . .</b>    | <b>421</b> |



## INTRODUCTION

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

The life of the Greek dramatist fell upon times of external and internal unrest, times of vivid emotions, of joy and wonder and hope, when the Athenian as an individual first discovered himself, first surveyed the spectacle of life with intellectual interest and in self-reliance, and with high spirit and impassioned energy engaged in keen struggle for his personal and national existence in confident expectation of an adequate reward, and with an ever-present recognition of his obligations to the commonwealth. It was the age of expansion and aggrandizement, the age that witnessed events that proved the resolution and the valour of Athens when she cast aside her timidity under despotism. In the lifetime of the poet Athens expelled the tyrant of the house of Peisistratus, reformed the constitution under

## INTRODUCTION

Cleisthenes so that it now enlisted the support of all her citizens, and established a polity ensuring to the State a free course to further self-development into a true democracy. In his lifetime too the city acquired a material strength entitling it to take a commanding part as an international power in the triumph of Greece over the despotic barbarism that for a generation had menaced it with annihilation of its political existence. In this triumph the countrymen of the poet had displayed heroic self-sacrifice and indomitable courage. And when the Persian peril had passed, and the possibility of the return of the arbitrary lawlessness of tyranny was for ever removed, the later life of the poet witnessed the rebuilding of Athens, whose temples and homes had been razed by the invader, and at its close the beginning of those strongly conflicting currents of the older and the newer political life as the democracy was shaping its victorious course under the captainship of Pericles. In his youth the Athens of Aeschylus was a petty cantonal State ruled by the uncontrolled will of a despot ; at his death, her citizens were warring simultaneously in Asia, in Egypt, in Cyprus ; her fleet commanded the Aegean, and she was moving steadily toward an empire won and maintained by sea-power.

Aeschylus is the only Athenian representative in literature of this age crowded with events of far-reaching importance both for the city-state, and for the larger world, an age represented in war and statesmanship by such giant figures as Miltiades, Themistocles, Aristeides, and Cimon ; in painting, sculpture, and the ceramic art by Polygnotus, Myron,

## INTRODUCTION

and Brygus ; each of whom had responded to the intense stimulus offered by his environment. Aeschylus was not merely a spectator, he was a participant in the impulses and mighty movements of the period, and helped to make his times in a far different way than his contemporaries Simonides and Bacchylides. Even as Homer mirrors the conflicts of an earlier age in an art characterized by exuberant fancy and spontaneous feeling, so Aeschylus mirrors the second great period of Greek thought as he presents the more reflective spirit of Attic national life as it was engendered by the war in defence of national independence.

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

## INTRODUCTION

and barbarism succeeds the equity that is the basis of law and order.

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

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

The art as he received it, we may conjecture in the absence of all remains, consisted almost exclusively of choral songs varied with interludes of narrative, together with some brief dialogue between the leader of the chorus and a character impersonated by a single actor, whose introduction was due to the genius of Thespis. Plot, in the later sense, genuine advance in the action, and character-drawing were absent. The art, as he left it, had well-nigh attained to its fullest capacity of original expression. From Homer and Hesiod and the Cyclic poets, from elegiac, iambic, and melic poetry, especially that of Stesichorus, from ancient books of sententious wisdom and the earlier and contemporary writers in prose who dealt with the traditional myths, Aeschylus derived his

## INTRODUCTION

mythology and the fabric of his fables, into which he breathed the breath of his own spirit and through which he found expression for his own thought on things human and divine. More by virtue of his imagination, his moral and religious feeling, and his brooding thought than by virtue of his reason and his intellect, he fashioned heroic personages into dramatic characters charged with will and passion, and whose motives, deliberately conceived, impelled the action forward ; characters, even when individual, none the less contemporaneous with every age because typical of universal humanity. Greater, however, than the poet's power to stamp his single persons with individuality is his ability to sweep a wider horizon and to depict the characters of whole families and even of a whole people. His interest is less in the individual than in the family or national group in whose fortunes the individual is involved. The poetic gift native in him, an Athenian, his contact with life at a period of stimulating political and social convulsion, when man had attained to a sense of his spiritual no less than his political liberty, could find expression only in an art, which, though but just created, voiced as no other the instinct of his age and race. That art alone possessed the power to reflect the collective spirit of the intensified life of a free commonwealth that had no counterpart in the society depicted by the great epic poet, whose story of war and adventure still commanded the admiration of vast assemblies at the rival concourses of the rhapsodes. The myths, still darkly obscure from the twilight of their births, he refined in the light of the clarifying spirit of a faith based alike on reason and on piety.

## INTRODUCTION

In the myths and legends of the race he discovered an ethical and religious content : he transformed them into problems of human destiny or of the divine righteousness : Prometheus suffers, Io suffers, before our eyes ; and instantly we are made to confront the question whether the lord of Olympus is a just god. He naturalized himself in those high altitudes of thought and emotion whence he could survey the springs of good and evil, the mysterious agencies of the fate that makes man's character its instrument, the relation of punishment to sin, the meaning of suffering, the dealings of God with man, and the essential unity of the divine purpose. With these lofty themes he dealt primarily as an artist not as a preacher ; and he discloses inconsistencies that forbid our ascribing to him any exclusive or deliberate philosophic or religious system of belief. Neither mystagogue nor philosopher moulded his spirit to mystery of dogma. Greater than his work was the man, greatest of his coevals, though the work is the distillation of a mind of spiritual grandeur, and burdened, in its ancient way, with the mystery of all the unintelligible world.

Philosophy in Aeschylus' day had ceased to be the province of the solitary searcher into the causes of things. Except when, as in the case of Pythagoras, religion was associated with physics, the Ionian thinkers included man in their speculations only in so far as he constituted a part of nature. Aeschylus found in man the centre of gravity of the world, in man, whose mind, experience, and action are implicated alike in his environment and in those far-off influences that descend to him from successive

## INTRODUCTION

generations of his ancestors. He had some inkling of the complexity of the causes underlying human events. He could, in the *Prometheus* at least, find the central germ for tragic action in motive developed pre-eminently from within. He has not indeed harmonized the discordant elements of life, but the keystone of his fully developed art is his recognition of the causal connexion of character, deed, and catastrophe. If he has less variety than Euripides and even than Sophocles, he sees life more as a unity than they. He related the eternal verities of the ancient wisdom of the race, the maxims of conventional ethics, to the life of man as it acts and suffers ; and at the same time he displayed the universality of their application in the personages of the heroic past. Step by step, and by repeated trials, availing himself of the more favourable conditions in the State after the conclusion of the Persian war, he mastered the technique of his art, whose more mechanical (but none the less spiritual) forms, music and the dance, he developed to the highest perfection they enjoyed in connexion with ancient dramatic art. He gave to tragedy its directing principle in substituting for the choral the more vivid dramatic element, which alone could bring into high relief the impulse and the judgment inspiring human action. He created, it seems, the larger unities of trilogy and tetralogy, which, when formed of plays interconnected by the myth, each a drama comprising a complete action, yet itself only a part of a greater whole, embody the loftiest conceptions of Greek dramatic genius. To Aeschylus belongs in fact the distinction of shaping a nascent art into the grand form : ἄπαν δ' εὑρόντος ἔργον. He

## INTRODUCTION

abridged the effect of time in obliterating the work of his predecessors. His successors might work in the light of his achievements, their understanding and their imagination largely set in motion by his own. He owed the direction of his craftsmanship to none greater than himself. He was, in a word, the legislator of the tragedy of the world. He did not seek to make his art conform to the taste of the day but to ennable that taste in the light of an ideal world. Scanning farther horizons he dedicated his work to Time, which his contemporary Pindar called the "lord of the immortals," and "the best protector of just men."

Aeschylus was born in 525-524 according to the tradition commonly accepted in antiquity, a tradition that may be approximately correct. His father was Euphorion, an Athenian of the deme Eleusis. Eleusis had originally been a petty State, the memory of whose independence had not been obliterated in the seventh century—if to this period may be referred the Homeric *Hymn to Demeter*, which records the reign there of a native king. The incorporation of the smaller into the larger community had been attended by religious sanctions dealing with the regulation of the Mysteries, to the initiation into which all men of Hellenic stock were bidden. At Eleusis there existed, until the fourth century at least, qualities of character and taste differentiating its population from that of the native Athenians. Euphorion was a member of the nobility and, as it seems, a man of affluence. By birth Aeschylus stood higher in the social scale than either Sophocles or Euripides. He recognizes the nobility of ancient lineage: "He that is nobly

## INTRODUCTION

born holds in high esteem the throne of Honour," and he describes the possessor of ancient wealth as kind to his slaves. In his sympathy for common people he has more human tenderness than his aristocratic contemporary Pindar; an Athenian noble was built after a different pattern than a Boeotian or a Dorian aristocrat. Despite his social position Aeschylus himself acted in his plays. Nor need this move our surprise. In his time the rôle of the dramatic poet was imperatively associated with that of the actor as it was with skill in music and the orchestric art, a combination of functions that did not impair the ability of its possessor to serve the commonwealth both in the Assembly and in the field. Nor was the gain slight for the youthful drama if poet was likewise actor. The actor must translate into informing sound and sight the creation of his other self.

As an eupatrid<sup>1</sup> Aeschylus was a member of the ancient aristocracy, the creation of which legend referred to Theseus. The political privileges of those families, found in all the various *gentes* which were distinguished for wealth and power, had indeed been finally swept away by the reforms of Cleisthenes along with many of the old local rites in which they had borne a prominent part. Their

<sup>1</sup> The name is here applied as a general designation of the "nobility" and not as the name of a special family, the Eupatridae. This family (*γένος*), it may be remarked, was excluded from the cult of the Eumenides, the defenders of mother-right, apparently because of its connexion with Orestes, the champion of the father-right. It has been conjectured that Orestes was regarded as the ancestor of the *γένος* and the first "interpreter" concerning the purification of suppliants in cases of murder. See Töpffer, "Der eleusinische Priesteradel" in his *Attische Genealogie*.

## INTRODUCTION

social prestige, however, and their controlling influence in the formal conduct of religious offices in the State still existed for a century later. They had been connected with the introduction of the worship of Dionysus, and it is probable that recourse was had to them by men seeking purification from pollution because of blood-guiltiness.<sup>1</sup> At Eleusis the eupatrid family of the Eumolpidae regulated the observance of the ritual of the Mysteries, furnished the hierophant for the festival, constituted the college of interpreters of the sacred law, and in certain cases formed the court to pronounce judgment in trials for impiety. Another eupatrid clan, the Ceryces, provided the priests of less importance, and, together with the Eumolpidae, had charge of the rites of initiation. To which of the several eupatrid families of Eleusis the poet belonged, is unknown ; but his birth under the shadow of the famous sanctuary of purer religious aspiration ensured to his youth a period in which the subtler influence of the holy Mysteries of the Mother and the Maid might germinate and prepare him for his mission, not as a mystagogue, but as the religious teacher of his people through the medium of dramatic art.

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

<sup>1</sup> Dorotheus in Athen. 410 a (with O. Müller's correction of Θυγατριδῶν to Εὐπατριδῶν).

## INTRODUCTION

of which the tragedies give ample evidence, was it that too close proximity to the shrine, caused him to feel no need of the Eleusinian consecration? Aristotle, however, reports, and his authority is seemingly confirmed by Clement of Alexandria, that the poet, when charged with impiety for divulging certain features of the Mysteries, sought to exculpate himself on the plea that his error was due to inadvertence, since he had not observed that the matters in question were comprised within the secrets of their rites. Heracleides Ponticus, a disciple of Aristotle, supplies the (probably unauthentic) details that Aeschylus had nearly been put to death in the theatre but escaped only by taking refuge at the altar of Dionysus; and that, when brought to trial before the Areopagus, he was absolved chiefly because of his heroism at Marathon. But neither Heracleides nor Aelian, who also knows the precise circumstances of the affair, knows enough to name the piece or the matter of Aeschylus' indiscretion. The specific matter of offence (as the title of the offending play or plays) was in fact unknown to the ancients; while their various conjectures and those of the moderns, especially the suggestion that the *Eumenides* furnished the occasion of the charge, lack plausibility. It is quite probable, in the absence of a sacerdotal caste, which safeguards but does not make theological belief, that the poet's alleged profanation was concerned, not with any secret doctrines of a creed (the Eleusinian Mysteries were essentially not dogmatic, and Aristophanes did not scruple to reproduce their formulas with only slight alteration), but with some purely formal aspect of the dramatic symbolism regarded as sacred in the

## INTRODUCTION

rites. The crowd fastens rather on neglect of ritual than on theological heterodoxy. Aeschylus was indeed given to expressions of speculative theological opinion, but his orthodoxy, unlike that of Dante, seems not to have been involved. The fact of the accusation, however, remains though no poet of Greece was so profoundly permeated by a fervent religious spirit as was Aeschylus.<sup>1</sup> Whatever the original application of the verses put by Aristophanes into the mouth of Aeschylus at the outset of his encounter with Euripides (*Frogs*, 886–887) in the lower world, the first, at least, we know to have been composed by the older poet,

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

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

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

<sup>1</sup> Aeschylus was the first of the many “enlightened” thinkers who were brought to court for their irreligion: Diagoras, Anaxagoras, Protagoras, Socrates, Stilpon, Aristotle, and Theodorus; Andocides was tried for violation of the Mysteries. Euripides had to rewrite the beginning of his *Wise Melanippe*.

## INTRODUCTION

part of the chief celebration of the Mysteries was held ; and we may not underestimate the possible further stimulus given to his youthful imagination by the presence in Athens under Hipparchus, the son of Peisistratus, of men familiar with ancient hieratic poetry, oracles, and the rites of expiation, at a time of spiritual ferment when, under the influence of an uplifted religious and moral sense, men were striving to attain purity and relief from the consciousness of sin. The poet, whose works disclose few, if any, direct traces of the influence of the Mysteries of Eleusis, was undoubtedly conversant with ideas derived from the Mysteries connected with the name of Orpheus and associated with the teachings of Pythagoras. Some of his references to the judgment and punishment after death of those guilty of crime in this world are derived in all probability from Orphic sources.

An embattled poet, Aeschylus saw service at Marathon in the first great encounter with the Persian invaders ; and at Salamis he may have been one of the heavy-armed troops who, under the leadership of Aristeides, cut down the force stationed on the island of Psytalea. Romance, in the desire to heighten the fame of the soldier-poet, made him take part also at Artemisium and Plataea ; and certain modern scholars, making much of the poet's references to localities and knowledge of the cults of the north, would have him participate in the Thracian campaign of Cimon (who, in 476-475, reduced the fortress of Eion commanding the mouth of the Strymon), and perhaps in some of the expeditions to recover the settlements on the Thracian coasts that continued for several years.

## INTRODUCTION

Between 476 and 473 (the year before the *Persians* was produced) it is possible that the poet made his first visit to King Hiero. A friend of letters, and himself a judge of no little taste, that Sicilian prince had raised his court to such eminence that poets of the highest genius in the home country, Pindar, Simonides, and Bacchylides, found it convenient to accept the hospitality and the douceurs of a patron than whom none knew better the art of exacting no subservience from those acclaimed in Greece as the sovereign artists of their times. Aeschylus' first visit to the west may have been connected with the celebration incident to Hiero's re-establishment in 476–475 of the city of Etna. In the *Women of Etna*, the poet, leaving the highways of Pan-Hellenic mythology, found in the ancient local cults of the Sicels divine warrant for the auguries of prosperity which he drew for the founders of the city at the base of the mountain, the eruption of which in 479–478 (or, according to Thucydides, in 476–475) inspired the famous passage in the *Prometheus* (347 ff.) and the still more splendid description in Pindar's ode to Hiero. Aeschylus may have witnessed the eruption in person, but his picture of the scene is less vivid than that of the lyric poet; if he wrote the passage after a considerable interval, it may well be that he was deliberately entering the lists with Pindar, whose poem was composed in 470. Be that as it may, no one of his fellow-craftsmen at the Syracusan court might enter the lists with Aeschylus when he reproduced there the *Persians*, his battle-piece already crowned with the first prize at Athens. Aeschylus now went to Sicily not to win fame but to receive the reward of fame.

## INTRODUCTION

Small wits regard the great only in the light of their own pettiness ; and Aeschylus' quitting Greece for Sicily was constantly accounted for in antiquity on the score of his having tasted the root of bitterness because other poets, Simonides and Sophocles, were preferred to himself, or because he could not brook the spirit of the times. The fable that Aeschylus retired to Sicily because of vexation at his defeat at the hands of Sophocles is as trivial as it is absurd. In the very same year in which Sophocles was victorious (468), the older poet must have been in Athens composing his *Oedipodea* for the dramatic festival of the next year. The cause of his departure to Sicily in 458, after the production of the *Oresteia*, still remains obscure. Much has been made of the possible discontent of the poet (conservative, like other great artistic minds, in his political sympathies) at the growing influence of the party opposed to Cimon. The times may well have seemed out of joint to an Athenian of the days of Aristeides, and now taking the twilight view of life. A new and rash generation, lacking the old-time spirit of reverence, was forging to the front. Ephialtes, in conjunction with Pericles, had attacked the bulwark of the aristocracy, the Council of the Areopagus. The opposition, beginning with a movement leading to the expulsion of some of the members of that ancient body on the charge of peculation, culminated in an assault on its wardenship of the laws and of the formal respect due the gods that left, as the only important function of the Council, its former jurisdiction in cases of murder (462). Pericles had carried a bill providing for payment of juries, and the archons had been given a dole for

## INTRODUCTION

daily maintenance. Political passion ran high. In 461 or 460 Ephialtes had been murdered. Ostracism, which had removed Megacles, Xanthippus, Aristides, and Themistocles, now in 461 drove Cimon from the scene of party conflict. In the *Eumenides* the poet, taking a position above the tumult of partisan ambitions, enforces his doctrine of reconciliation. Loyally accepting the law that had transformed the character of the Areopagus, he urges in that play a cessation of the rancorous feud of factions, and enters his solemn protest against further innovations, doubtless with reference to the proposal (made in the very year of the *Orestea*) to admit to the archonship, and therewith to the Areopagus, members of the third property class. But if Aeschylus was less detached than Sophocles or Goethe from the things of the present, he may not fairly be charged with narrow partisan zeal at home. Salamis had already inspired him with Pan-Hellenic sympathies. Patriotism, national no less than cantonal, was, together with religious fervour, the inspiration of his genius.

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

At Gela in Sicily the poet died in 456–455. The fine funeral epigram, which, in the spirit of the fifth century, discerns his distinction only in the citizen-soldier and not in the poet, was composed, in all probability, at Athens, and shortly after his death.

## INTRODUCTION

This tomb the dust of Aeschylus doth hide,  
Euphorion's son, and fruitful Gela's pride,  
How tried his valour Marathon may tell  
And long-haired Medes who know it all too well.<sup>1</sup>

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

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

<sup>1</sup> Αἰσχύλον Εὐφορίων Ἀθηναῖον τόδε κεύθει  
μνῆμα καταφθίμενον πυροφόρῳ Γέλας.  
ἀλκήν δ' εὐδόκιμον Μαραθώνιον ἀλσος ἀν εἴποι  
καὶ βαθυχατήεις Μῆδος ἐπιστάμενος.

The translation given is Plumptre's.

<sup>2</sup> Now in Berlin : Furtwängler, *Beschreibung der geschnittenen Steine in Berlin*, 9628.

## INTRODUCTION

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

Aeschylus’ first play was produced in 499, his last in 458. In all he composed at least ninety tragedies and satyr plays, united, as a rule, in groups of four. The members of the tragic trilogy were not invariably connected in subject matter or even held together by any ideal bond of the moral or spiritual interrelation of mythical themes. The poet will not have failed to preserve his freedom of treatment even after he had created the dramatic cycle. The degrees of interconnexion may well have varied ; in the case of the *Persians*, which is interposed between dramas of legendary character, it is probable that the free form of composition was deliberately preferred. He won the first prize thirteen times and for the first time only in 484, thus disproving the truth of Joseph de Maistre’s saying : *Qui n’a pas vaincu à trente ans, ne vaincra jamais.* Seven plays, ex-

## INTRODUCTION

empted from the wrong of time, are all that remain. They represent a collection made some time after Christ, and not earlier than the second century. The *Orestea* was his most famous work, and its separate members were so closely connected that the preservation of one seems to have entailed the preservation of the others. The *Prometheus Bound* was unique in subject and appealed to a sense of the marvellous. The *Persians* recorded a triumph of national patriotism ; the *Seven against Thebes* breathed the spirit of war. Possibly the beauty of its choral odes and their lofty religious tone protected the *Suppliants* from loss. More celebrated works than some of the survivors disappeared—*habent sua fata libelli*. If we have but little of the father of tragedy, that little is distinguished by a variety which is itself a characteristic of inventive powers of the highest order.

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

## INTRODUCTION

nichus had, too, in all probability, preceded him in dealing with the myth of the Danaïds. "Poet is heir to poet, now as of yore."

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

For his fables Aeschylus had, as his chiefest source, the large treasure-house of the epic, a mass of heroic

## INTRODUCTION

poetry, in his age still associated with the author of the *Iliad* and *Odyssey*—poetry whose substance was the legends of the olden times, refined by the taste and magnified by the art of the wandering minstrels, appealing to the common interests of the race and deriving its sanctity by the presence therein of the gods of the national faith and the human foretypes of the national ideals. In that heroic world Aeschylus lived as the modern dramatist lives in the world of his own day and generation. Homer had come to Athens with a new insistence since the recitation of his poems had been established as a fixed feature of the Pan-Athenaic festival, inaugurated or revived by Peisistratus. The old-time ways of thought were now invaded by a stream of epic, pre-eminently Ionic legend, and of this increment to the imagination Aeschylus, together with Pindar, was the first to see the possibilities for a poetic art that was to reflect the new spirit of the age. The limitations of life through custom, law, and religion in a people largely agrarian were now confronted by the limitless fancy of their kindred across the Aegean. Homer, above all other of the older poets, set the mind of Aeschylus in motion. The legends of the national epic poet, charged with the new-born Attic spirit as yet untroubled by the critical and mocking spirit born of the development of subjective thought in the time of Euripides, were to become the means to body forth a world in which God directs the affairs of men. With Aeschylus, the myth derived from Homer forms the very fabric of his work, and not, as in Pindar, an accessory element employed to illustrate and adorn. With Aeschylus, the myth serves to instruct and to elevate; and, in its tragic setting, appealed

## INTRODUCTION

to as wide a commonality of interest as that served by the epic, far wider than that served by the elegy, or choral lyric. The epic spirit pervades Aeschylus' handling of his themes. He has epic breadth, epic vigour, epic picturesqueness. But it was not in reference to any other element than their epic substance that the poet, conscious of his indebtedness to the sovereign bard, declared that his dramas were morsels from the great banquet of Homer ; as if he were one of the heroes, to whose portion, according to popular fancy, crumbs that fell from the table were assigned. Aeschylus, in fact, gave to the drama its tragic stamp by opening to it the epic domain.

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

Connected with the Trojan War are the *Carians* or *Europe*, which dealt with the story of Sarpedon, the son of Zeus, whom Patroclus slew in battle ; the *Myrmidons*, *Nereids*, *Ransom of Hector*, forming a trilogy whose themes were the death of Patroclus, the forging of the new arms of Achilles, the death of Hector and the mission of Priam to secure the body of his son, all having as their central figure the hero of the *Iliad*, whom Aeschylus, vying as it were with

## INTRODUCTION

Homer, recognizes as a truly tragic personage. In the *Psychostasia* ("Weighing of Souls"), Zeus himself, who in Homer is never seen by mortal eyes, was enstaged holding aloft the balance, one scale of which bore the soul of Achilles, the other that of Memnon, while Thetis and Aurora implore his favour each for her own son. The *Psychagogoi* ("Raising of Souls"), *Penelope*, *Ostologoi* ("Gatherers of Bones"), and *Circe*, dealt with the summoning of the spirits in Hades by Teiresias, and the adventures and death of Odysseus. Other Trojan subjects found a place in the *Mysians* and the *Telephus*, in the *Palamedes* and in the *Philotetes*.

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

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

## INTRODUCTION

*Semele*, *Alcmene*. The *Heracleidae* also belongs in the Theban cycle.

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

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

## INTRODUCTION

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

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

## EDITIONS

### I. ALL THE PLAYS

1518, Aldine. 1552, Turnebus. 1552, Robortelli. (These three editions give only those parts of the Agamemnon found in the mutilated Medicean ms. In the Aldine and Turnebus Agam. 1159 is joined without a break to the mutilated beginning of the Choeph. Robortelli first separated the two plays.) 1557, Vettori (Victorius), first edition giving the Agam. entire (with observations by the printer, H. Stephanus). 1580, Canter. 1663, Stanley. 1745, Pauw. 1782–1794 (and 1809–1821) in 5 vols., 1800 (and 1827) in 2 vols., Schütz. 1794 (1795, 1806), Porson. 1794 (An III), La Porte du Theil. 1805 (1830), Bothe. 1809, Butler. 1812, Weise. 1817 (1827), Schäfer. 1823–30, Wellauer. 1825, Boissonade. 1827–69 (various editions), W. Dindorf. 1828 (1830), Scholefield. 1839, Doukas (mod. Greek). 1842, E. A. I. Ahrens. 1847, Paley (with Latin notes). 1852 (1859), G. Hermann. 1852–55, Hartung. 1855 (1889), Paley (with English notes). 1858–67, Weil (text only, 1884, 1907). 1871, Merkel (transcript of

## INTRODUCTION

the Medicean ms.). 1880, Kirchhoff. 1885–93, Wecklein. 1891–1910, Wecklein (with notes in modern Greek). 1898, Campbell. 1899 (1902), Sidgwick. 1914, Wilamowitz-Moellendorff.

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

English Prose—1822 (1843), Anonymous (Oxford). 1849 (1876), Buckley. 1864 (1871), Paley. 1893, Campbell (*Oresteia*). 1909, Headlam (W. and C. E. S.)

## II. SEPARATE PLAYS

**AGAMEMNON**: 1787, Wolf. 1818 ff., Blomfield. 1822, Tyrwhitt. 1822, Lafontaine. 1822, Prieur. 1830, Scholefield. 1833, Klausen. 1837, C. G. Haupt. 1839, G. C. W. Schneider. 1839 (1844), Peile. 1845, Paley (*Oresteia*). 1846, Franz (*Orestie*). 1847 (1869), Felton. 1847, Prieur. 1848, Conington (w. verse transl.). 1855, Enger. 1855, Karsten. 1856, Schneidewin. 1863, Keck. 1863, Nägelsbach. 1863, Enger (Klausen). 1864, Heusde. 1868, J. F. Davies (w. verse transl.). 1868, Weyrauch. 1874, Gilbert (Enger). 1878 (1882), B. H. Kennedy (w. verse transl.). 1880, Paley. 1881 (1905), Sidgwick. 1883, Hense (Schneidewin). 1884, Margoliouth. 1885, Wilamowitz-Moellendorff. 1888, Wecklein (*Orestie*). 1889 (1904), Verrall (w. prose transl.). 1895, Plüss (Enger). 1889, Blaydes. 1904, Proctor and Kenyon (*Oresteia*). 1910, Headlam-Pearson (w. verse transl.).

*Translations*<sup>1</sup>: 1824, Symmons. 1829, J. Kennedy.

<sup>1</sup> The translations of the separate plays are in verse unless otherwise indicated. Translations appended to editions of the separate plays are mentioned under the name of the editor.

## INTRODUCTION

1831, Harford. 1832, Medwin. 1849, Herbert.  
1852, Peters. 1855, Blew. 1865, Milman. 1869,  
Dalton (*Oresteia*). 1876, Fitzgerald. 1877, Brown-  
ing. 1879, Earl of Carnarvon. 1900, Warr (*Oresteia*).  
1904, Harman. 1904, Thring. 1906, Goodwin (prose).  
1907, Paton. 1911, Platt (prose).

**CHOEPHOROE:** 1819, Schwenk. 1822, Lafontaine. 1824 ff.,  
Blomfield. 1825 (1835), Vendel-Heyl. 1835, Klausen.  
1840, Peile. 1840, Bamberger. 1844 (1883), Paley.  
1845, Paley (*Oresteia*). 1846, Franz (*Orestie*). 1856,  
de Jongh. 1857, Conington. 1862, J. F. Davies.  
1862 (1889), Paley. 1883, Wecklein (*Orestie*). 1884,  
Heyse (*Orestie*). 1884 (1900), Sidgwick. 1888,  
Wecklein (*Orestie*). 1893, Verrall (w. prose transl.).  
1896, Wilamowitz - Moellendorff. 1899, Blaydes.  
1901, Tucker (w. prose transl.). 1901, Barnett.  
1904, Proctor and Kenyon (*Oresteia*). 1906, Blass.

*Translations:* 1869, Dalton (*Oresteia*). 1900, Warr  
(*Oresteia*).

**EUMENIDES:** 1794, Wakefield. 1799, G. Hermann.  
1821, Schwenck. 1822, Burges. 1829, Rhally. 1833,  
K. O. Müller. 1838, Minckwitz. 1843, Scholefield.  
1844, Linwood. 1845, Schömann. 1845, Paley  
(*Oresteia*). 1846, Franz (*Orestie*). 1848, Donaldson.  
1853 (1870), Drake (w. verse transl.). 1857,  
Merkel. 1880, Paley. 1884, Heyse (*Orestie*). 1885,  
J. F. Davies (w. verse transl.). 1887 (1902), Sidg-  
wick. 1888, Wecklein (*Orestie*). 1900, Blaydes.  
1904, Proctor and Kenyon (*Oresteia*). 1907, Blass.  
1908, Verrall (w. prose transl.).

*Translations:* 1855, Swayne. 1869, Dalton (*Oresteia*).  
1882, Prowett. 1885 (1906), Verrall (prose and  
verse). 1900, Warr (*Oresteia*).

**PERSIANS:** 1779, Brunck. 1814 ff., Blomfield. 1825, Lange  
and Pinzger. 1830 (1860, 1878), A. N. (Paris).  
1830 (1839), C. G. Haupt. 1837, G. C. W. Schneider.  
1837, Lécluse. 1853, Meineke. 1866, Teuffel. 1869,  
Schiller. 1869, Merkel. 1876, Oberdick. 1879  
(1884), Weil. 1879 (1907), Prickard. 1880, Paley.

## INTRODUCTION

1884 (1889), Weil. 1888, Conradt (Schiller). 1899,  
Weil. 1901, Inama. 1902, Jurenka. 1901, Wecklein  
(Teuffel). 1903, Sidgwick.

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

PROMETHEUS: 1548, Auratus. 1559, Garbitius. 1567.  
H. Stephanus. 1575, Benenatus. 1763, (Gesner).  
1767, Morell. 1779, Brunck. 1781 (1826), Lange.  
1781, Schütz. 1812 ff., Blomfield. 1826, C. G.  
Haupt. 1829 Anon. (Maire-Nyon). 1829, Lebas.  
1831, Burges. 1834, G. C. W. Schneider. 1834,  
Griffiths. 1835, Vendel - Heyl. 1837 (1877),  
Woolsey. 1839, Minckwitz. 1844, Schoemann.  
1845 (1865) Stiévenant. 1846, Richmond. 1846,  
Paley. 1851, Donaldson. 1853, Meineke. 1862  
(1879), James Davies. 1870, L. Schmidt. 1870,  
Watson. 1872 (1893), Wecklein. 1874, Pinder.  
1874, Guigniaut. 1878 (1907), Prickard. 1883,  
Mather. 1884 (1906), Weil. 1885, Stephenson.  
1887 (1901), Glazebrook. 1891, Wecklein (transl. by  
Allen). 1896, Haines. 1898, Sikes and Willson.  
1901, Laurence. 1903, Rackham. 1904, Valgimighi.  
1905, Harry. 1905, Case.

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

SEVEN AGAINST THEBES: 1581, Caselius. 1585, Morell  
(printer). 1758, Burton (re-edited by Burgess 1779).  
1779, Brunck. 1812 ff., Blomfield. 1818, Schwenk.  
1822, Prieur. 1825, Trollope. 1828, Lefranc. 1829,  
C. G. Haupt. 1834, G. C. W. Schneider. 1835,  
Griffiths. 1835, Vendel-Heyl. 1840, Pillon. 1853  
(1875), Ritschl. 1864 (1878), James Davies. 1864,  
Sachtleben. 1868, Alexanderson. 1878 (1883),  
Paley. 1887, Verrall (w. prose transl.). 1884  
(1894), Flagg. 1888, Verrall and Bayfield. 1902,

## INTRODUCTION

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

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

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

*Translations*: (1890) Cooper.

**FRAGMENTS**: Hermann<sup>2</sup> 1859. Wecklein 1910. Nauck *Tragicorum Graecorum Fragmenta*<sup>2</sup> 1889. Unlisted fragments: Smyth, *Am. Jour. Phil.* xli (1920).

**SCHOLIA**: of M in Wecklein's ed. 1885; many of the later scholia in Dindorf's ed., vol. 3, 1851; scholia in N on *Septem*, in Dindorf, *Philologus* xx, xxi (1863–64); on *Prometheus* in Smyth, *Harvard Stud. in Class. Phil.* xxxii (1921); *Scholia in Persas*, Dähnhardt, 1894.

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

## MANUSCRIPTS

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

## INTRODUCTION

### MSS. CITED

- A Ambrosianus 886, cent. xiii, *Theb.* 69–470 with some omissions, *Pers.*
- Arund. Arundelianus (Bodlean. Seldenianus supra 18), xv, *Prom., Theb.*
- Aug. Augustanus (Monacensis 546), xvi, *Eum.* 576 to end.
- B Laurentianus 31. 3, dated 1286 (the last numeral is doubtful), *Prom., Theb.*
- Cant. Cantabrigiensis 2628 (Nn. 3. 17): Cant. 1, xiv, *Prom., Theb., Pers.* 1–1064; Cant. 2, xiv (latter half), *Prom., Theb., Pers.* 1–936.
- E Escorialensis T. 1. 15, xvi, *Suppl.*
- F Florentinus 31. 8, xiv, *Prom., Theb., Pers., Agam., Eum.* 1–581, 645–777, 808–1047.
- G Guelferbytanus 88 (Wolfenbüttel), xiv, all seven plays with the same omissions as M. *Prom., Theb., Pers.* are in a later hand than the other plays.
- H Heidelbergensis Palatinus 18, xiv, *Prom.* 270–1093, *Theb., Pers.* 1–806, 882–1044.
- K Laurentianus add. 11 (Abbazia Fior. 2886), xiv, *Prom., Theb., Pers.*
- Lambeth. Lambethianus 1203, xiv, *Pers.*
- L Lips. Laurentianus 32. 2, xiv (begin.), *Prom., Theb., Pers.* 1–922.
- L Lips. Leipzig, Senatorial Library of the City, 1. 4. 43, xv: Lips. 1 = *Prom.* 159–391, Lips. 2 *Prom., Theb., Pers.*
- M Laurentianus Mediceus 32. 9, x or xi, seven plays, but lacking *Agam.* 311–1066, 1160–1673, and the beginning of *Choeph.* The Medicean ms. has been published in facsimile by Rostagno, 1896.
- Mosc. Library of the Most Holy Synod at Moscow: 259 = Mosc. 1, xv or xiv, *Prom., Theb., Pers.*; 392 = Mosc. 2, xv or xvi, *Prom., Theb.*
- N Neapolitanus (Farnesianus) 2. F. 31, xiv, with the same contents as F. It contains the recension of Demetrius Triclinius and is thought by many to have been written by his own hand.

## INTRODUCTION

- P Parisinus 2787, xiv (begin.), *Prom.*, *Theb.*, *Pers.*  
Paris 2886 xv, *Prom.*, *Theb.*, *Pers.*, *Eum.*, *Suppl.*, xv.  
Q Parisinus 2884, dated 1299, *Prom.*, *Theb.*, *Pers.*  
R Romanus Vaticanus 57, xiv, *Prom.*, *Theb.*, *Pers.*  
Rom. Romanus, Bibl. Naz. Vittorio Emanuele, xv or  
xvi, *Agam.*  
Reg. 155 Regin. Suec. Vatic., xv, *Prom.*, *Theb.*  
Vat. 58 Vaticanus 58, xv, *Prom.*, *Theb.*, *Pers.*  
V Venetus Marcianus 468, xiii, *Prom.*, *Theb.*, *Pers.*,  
*Agam.* 1-348.  
Ven. 3 Venetus Marcianus 616, xv or xiv, *Prom.*,  
*Theb.*, *Pers.*, *Agam.* 1-45, 1095-1673, *Eum.* 1-581,  
645-777, 808-1047.  
Vind. Vienna, Nationalbibliothek: 197 = Vind. 2, xiv-  
xv, *Prom.*, *Theb.*, *Pers.*; 279 = Vind. 4, xiv, *Prom.*,  
*Theb.*

Unless otherwise designated a reading cited in the Critical Apparatus is that of M. The later mss. (usually summarized under the abbreviation recc.) are generally noted only when they disagree with M. M recc. indicates that certain of the later mss. agree with M. M<sup>1</sup> M<sup>2</sup> denote respectively the first and the second hand of M; m<sup>1</sup> indicates a later hand than M, whether that of the original scribe or that of the Scholiast (Schol. M or m). Obvious misspellings and certain other minor errors or peculiarities of M are not reported. M always uses iota adscript. Fuller information on the readings of the later mss. is given in the second edition of Hermann (1859) and in the edition of Wilamowitz (1914).

The text of Aeschylus was exposed to various forms of corruption long before the writing of the oldest extant manuscript. The autograph copy of the poet, which did not separate the words, was reproduced for the book-trade in the fifth and fourth centuries before Christ; actors' texts further dis-

## INTRODUCTION

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

## INTRODUCTION

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

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

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

## INTRODUCTION

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

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

PARIS, BIBLIOTHÈQUE NATIONALE,

*April 1922.*

# THE SUPPLIANT MAIDENS

VOL. I

B

## ΤΑ ΤΟΥ ΔΡΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ  
ΔΑΝΑΟΣ  
ΒΑΣΙΛΕΤΣ ΑΡΓΕΙΩΝ  
ΚΗΡΤΞ

## DRAMATIS PERSONAE

DANAUS

PELASGUS, King of Argos

HERALD of the Sons of Aegyptus

CHORUS of the Daughters of Danaus

Attendant Maidens.

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

TIME.—Prehistoric.

## ARGUMENT

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

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

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

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

# ΙΚΕΤΙΔΕΣ

## ΧΟΡΟΣ

Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρόνως  
στόλον ἡμέτερον νάιον ἀρθέντ<sup>1</sup>  
ἀπὸ προστομίων λεπτοψαμάθων<sup>2</sup>

- 5                    Νείλου. Δίαν δὲ λιποῦσαι<sup>3</sup>  
χθόνα σύγχορτον Συρίᾳ φεύγομεν,  
οὔτιν' ἐφ' αἴματι δημηλασίαν<sup>4</sup>  
ψήφῳ πόλεως γνωσθεῖσαν,<sup>5</sup>  
ἀλλ' αὐτογενεῖ φυξανορίᾳ,<sup>6</sup>  
γάμον Αἰγύπτου παίδων ἀσεβῆ  
10                 ξονοταξόμεναι.<sup>7</sup>  
Δαναὸς δὲ πατὴρ καὶ βούλαρχος  
καὶ στασίαρχος τάδε πεσσονομῶν  
κύδιστος ἄχέων ἐπέκρανε,  
φεύγειν ἀνέδην διὰ κῦμ' ἄλιον,<sup>8</sup>  
15                 κέλσαι<sup>9</sup> δ' "Αργους γαῖαν, ὅθεν δὴ  
γένος ἡμέτερον τῆς οἰστροδόνου<sup>10</sup>  
βοὸς ἐξ ἐπαφῆς καᾶξ ἐπιπνοίας<sup>11</sup>  
Διὸς εὐχόμενον τετέλεσται.

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

- <sup>1</sup> ἀρθέντ': Turn.  
<sup>2</sup> λεπτοψαμάθων: Pauw.  
<sup>3</sup> λειποῦσαι: Turn.  
<sup>4</sup> δημηλασίᾳ: Auratus.                    <sup>5</sup> γνωσθεῖσαι: M. Schmidt.  
<sup>6</sup> αὐτογένητον φυλαξάνοραν (λα in erasure): Bamberger.  
<sup>7</sup> όνοταξόμεναι: Tucker.

# THE SUPPLIANT MAIDENS

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

## CHORUS

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

<sup>1</sup> Or "the land divine" (*δῖαν* with M). But see l. 558.

<sup>8</sup> διακυμ.αλέον M, διακυμβαλέον GP: Canter from Hesychius.

<sup>9</sup> κεασαι: Sophianus.

<sup>10</sup> οἰστροδόμου: Turn.

<sup>11</sup> ἐπι.νοίας (π εrased) M.

# AESCHYLUS

- τίν' ἀν οὖν<sup>1</sup> χώραν εῦφρονα μᾶλλον  
 20 τῆσδ' ἀφικούμεθα  
 σὺν τοῖσδ' ἵκετῶν ἐγχειριδίοις  
 ἐριοστέπποισι<sup>2</sup> κλάδοισιν;  
 ὥ πόλις, ὥ<sup>3</sup> γῆ, καὶ λευκὸν ὅδωρ,  
 ὑπατοί τε θεοί, καὶ βαρύτυμοι
- 25 Γ χθόνιοι θήκας κατέχοντες,  
 καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ  
 ὁσίων ἀνδρῶν, δέξασθ<sup>4</sup> ἵκέτην  
 τὸν θηλυγενῆ στόλον αἰδοίω  
 πνεύματι χώρας· ἀρσενοπληθῆ δ'  
 30 | ἐσμὸν ὑβριστὴν Αἴγυπτογενῆ,  
 πρὶν πόδα χέρσω τῇδ' ἐν ἀσώδει  
 θεῖναι, ξὺν ὄχῳ ταχυήρει  
 πέμψατε πόντονδ'. ἔνθα δὲ λαΐλαπι  
 35 χειμωνοτύπῳ, βροντῇ στεροπῇ τ'  
 ὄμβροφόροισιν τ' ἀνέμοις ἀγρίας  
 ἀλλὸς ἀντήσαντες, ὅλουντο,  
 πρὶν ποτε λέκτρων, ὃν θέμις εἴργει,  
 σφετεριξάμενοι<sup>5</sup> πατραδέλφειαν<sup>6</sup>  
 ↙ τήνδ' ἀεκόντων ἐπιβῆναι.
- 40 νῦν δ' ἐπικεκλομένα?  
 Δῶν πόρτιν ὑπερ-  
 πόντιον τιμάορ', ἵνιν τ'  
 ἀνθονομούσας<sup>8</sup> προγόνου  
 βοὸς ἐξ ἐπιπνοίας<sup>9</sup>  
 45 Ζηνὸς ἔφαψιν·] ἐπωνυμίᾳ δ'  
 ἐπεκραίνετο μόρσιμος αἰών  
 εὐλόγως,  
 "Επαφόν τ' ἐγέννασεν.

6

Γστρ. α.

## THE SUPPLIANT MAIDENS

Nay, to what land more delightsome than this could we come with these wool-wreathed branches in our hands, sole weapons of the suppliant? O realm, O land, and clear water ; ye gods on high and ye nether powers, grievous in your vengeance, that inhabit the tomb ; and thou, Zeus the Saviour, who art invoked third,<sup>1</sup> the guardian of the habitations of righteous men : receive as suppliants this band of women with the compassionate spirit of the land ; but the thronging swarm of wanton men born of Aegyptus, ere they set foot upon this marshy land, do ye drive seaward—them and with them their swift barque—and there may they encounter a cruel sea with thunder, lightning, and rain-charged winds, and perish by the tempest's buffeting blasts, ere ever they lay their hands on us, their cousins, and mount unwilling beds from which Right holds them aloof.

And now I invoke, as our champion from beyond the sea, the calf begotten of Zeus, the offspring of the flower-browsing cow, our ancestress, the “caress” of Zeus by his on-breathing~~ff~~ and the appointed period confirmed itself in a name suited to the event, and it was “Epaphus”<sup>2</sup> that she brought forth.

<sup>1</sup> With reference to the order of invocation in libations : (1) Olympian Zeus, (2) the Heroes, cp. l. 25, (3) Zeus the Saviour. Cp. Frag. 55.

<sup>2</sup> Epaphus signifies “touch,” “caress.” See l. 315.

<sup>1</sup> τίνα.οὖν : Burges.

<sup>2</sup> ἱεροστέπτοισι : Auratus.

<sup>3</sup> ὁν . . . ὁν : Rob.

<sup>4</sup> δέξαιθ : Heath.

<sup>5</sup> σφετεριξάμενον : Herm.

<sup>6</sup> πατραδελφίαν : Pauw.

<sup>7</sup> ἐπικεκλόμεναι : Turn.

<sup>8</sup> ἀνθονόμους τᾶς : Porson.

<sup>9</sup> ἐπιπνοαῖς : Rob.

## AESCHYLUS

- [άντ. α.]
- οὗτος<sup>1</sup> ἐπιλεξαμένα,  
 50 νῦν ἐν ποιονόμοις  
 ματρὸς ἀρχαίας τόποις τῶν  
 πρόσθε πόνων μνασαμένα,  
 τά τε νῦν ἐπιδείξω  
 πιστὰ τεκμήρια γαιονόμοις,  
 55 τὰ δ' ἀελπτά<sup>2</sup> περ ὅντα φανεῖται.  
 γνώσεται  
 δὲ λόγους τις ἐν μάκει.
- [στρ. β.]
- εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων  
 60 ἔγγαιος οἰκτον [οἰκτρὸν]<sup>3</sup> ἀίων,  
 δοξάσει τις ἀκούειν<sup>4</sup> ὅπα τᾶς Τηρεῖας  
 Μήτιδος οἰκτρᾶς ἀλόχου,  
 κιρκηλάτου τ' ἀηδόνος,<sup>5</sup>
- [άντ. β.]
- ἄτ' ἀπὸ<sup>6</sup> χλωρῶν πετάλων<sup>7</sup> ἐργομένα  
 πενθεῖ μὲν<sup>8</sup> οἰκτον ἡθέων.  
 65 ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως  
 ὥλετο πρὸς χειρὸς ἔθεν<sup>9</sup>  
 δυσμάτορος κότου τυχῶν.
- [στρ. γ.]
- τῶς καὶ ἐγὼ φιλόδυρ-  
 τος<sup>10</sup> Ιαονίοισι νόμοισι  
 70 δάπτω τὰν ἀπαλάν  
 Νειλοθερῆ παρειὰν  
 ἀπειρόδακρύν τε καρδίαν.  
 γοεδνὰ δ' ἀνθεμίζομαι  
 δειμαίνουσα φίλους,<sup>11</sup> τᾶσδε φυγᾶς  
 75 ἀερίας ἀπὸ γᾶς  
 εἴ τις ἐστὶ κηδεμών.

## THE SUPPLIANT MAIDENS

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

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

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

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

<sup>1</sup> δὲ ἐγέννασε ἐ[όντ]’ changed to δὲ γέννασ ἐ[όντ]’ M : Porson.

<sup>2</sup> τεκμήρια τά τ’ ἀνδροις οἰδ’ ἀελπτα : Paley from Herm.

<sup>3</sup> [οἰκτρὸν]: Schwenck.

<sup>4</sup> ἀκούων : Heath.

<sup>5</sup> ἀηδονῆς : Turn.

<sup>6</sup> ἀτα(ο M<sup>2</sup>)πο : Vict.

<sup>7</sup> χώρων ποταμῶν τ’ : Herm.

<sup>8</sup> νέον : μὲν Haecker.

<sup>9</sup> ἔο ἐν : Porson.

<sup>10</sup> φιλοδύρτοις : Heath.

<sup>11</sup> φίλους M, φίλους m<sup>1</sup>.

# AESCHYLUS

- ἀλλά, θεοὶ<sup>1</sup> γενέται,  
κλύετ<sup>2</sup> εὖ τὸ δίκαιον ἴδοντες.  
[ἀντ. γ.]
- 80      ἥβᾳ<sup>3</sup> μὴ τέλεον  
δόντες ἔχειν παρ' αἰσαν,  
ὑβριν δ' ἔτοιμας στυγοῦντες,<sup>3</sup>  
πέλοιτ<sup>4</sup> ἄν ἔνδικοι γάμοις.  
ἔστι δὲ κάκ πολέμου<sup>4</sup> τειρομένοις  
βωμὸς ἀρῆς<sup>5</sup> φυγάσιν  
ρῦμα, δαιμόνων σέβας.
- 85      εὖ δ' εἴη Διόθεν<sup>6</sup> παναληθῶς.  
Διὸς ὑμερος οὐκ εὐθήρατος ἐτύχθη.  
[στρ. δ.]  
παντᾶ<sup>7</sup> τοι φλεγέθει  
κάν σκότῳ μελαίνᾳ ξὺν τύχᾳ<sup>8</sup>  
90      μερόπεσσι λαοῖς.
- πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ,  
κορυφῇ Διὸς εἰ κραυθῇ πρᾶγμα τέλειον.  
δαυλοὶ γάρ πραπίδων  
δάσκιοι τε τείνουσιν πόροι  
95      κατιδεῖν<sup>9</sup> ἄφραστοι.
- ιάπτει δ' ἐλπίδων<sup>10</sup>  
ἀφ' ὑψηπύργων πανώλεις  
βροτούς, βίαν δ'  
οὔτιν' ἔξοπλίζει.  
100     πᾶν ἄπονον<sup>11</sup> δαιμονίων.  
ἡμενος δν<sup>12</sup> φρόνημά πως  
αὐτόθεν ἔξεπραξεν ἔμπας  
ἔδρανων ἐφ' ἀγνῶν.
- ιδέσθω δ' εἰς<sup>13</sup> ὑβριν  
[ἀντ. ε.]

## THE SUPPLIANT MAIDENS

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

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

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

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

So let him look upon outrage wrought by men,

<sup>1</sup> θεοὶ οἱ : Porson.

<sup>2</sup> ἥβαι M, ἡ βαῖ P, ἡ καὶ G, καὶ E.

<sup>3</sup> στυγόντες : Turn.

<sup>4</sup> πτολέμου : Rob.

<sup>5</sup> ἀρῆς M, ἀρῆς G.

<sup>6</sup> εἰθεῖη δίὸς εὖ M (εἴθ' εἶη P) : εὖ δ' εἶη Heath : Διόθεν Weil.

<sup>7</sup> πάνται M, πάντα G, πάντα E.

<sup>8</sup> μέλαιναι ξυντύχαι M, μέλαιναι ξὺν τύχαι E : Porson.

<sup>9</sup> κατειδεῖν MG, κατιδεῖν E.

<sup>10</sup> δὲ ἀπιδῶν : Herm.

<sup>11</sup> τὰν ἀποινοῦ : Wellauer.

<sup>12</sup> ἥμερον ἀν : Paley.

<sup>13</sup> ἐσ : Bothe.

# AESCHYLUS

- 105      βρότειον, οῖα<sup>1</sup> νεάζει  
 πυθμὴν δὶ' ἄ-  
 μὸν γάμον τεθαλὼς<sup>2</sup>  
 δυσπαραβούλοισι φρεσίν,  
 καὶ διάνοιαν μαινόλιν<sup>3</sup>  
 110      κέντρον ἔχων ἄφυκτον, ἄταν<sup>4</sup> δ'  
 ἀπάτᾳ<sup>5</sup> μεταγνούσ.
- τοιαῦτα πάθεα μέλεα θρεομένα λέγω<sup>6</sup> [στρ. ζ.  
 λιγέα βαρέα δακρυοπετῆ,  
 ἵη ἵη,  
 115      ἵηλέμοισιν ἐμπρεπῆ· [θρεομένη μέλη]<sup>7</sup>  
 ζῶσα γόοις με τιμῶ.
- 120      ἥλεοῦμαι<sup>8</sup> μὲν Ἀπίαν βοῦννιν,            [ἔφυμν. α.  
 καρβᾶνα δ' αὐδὰν  
 εὖ, γᾶ, κοννεῖς.<sup>9</sup>  
 πολλάκι δ' ἐμπίτνω ξὺν λακίδι  
 λινοσινεῖ<sup>10</sup>  
 Σιδονίᾳ<sup>11</sup> καλύπτρᾳ.
- 125      θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς [ἀντ. ζ.  
 ἐπίδρομ', ὅπόθι<sup>12</sup> θάνατος ἀπῆ].<sup>13</sup>  
 ἵω ἵώ,  
 ἵω δυσάγκριτοι πόνοι.  
 ποῖ τόδε κῦμ' ἀπάξει;
- 130      ἥλεοῦμαι μὲν Ἀπίαν βοῦννιν,            [ἔφυμν. α.  
 καρβᾶνα δ' αὐδὰν  
 εὖ, γᾶ, κοννεῖς.  
 πολλάκι δ' ἐμπίτνω<sup>14</sup> ξὺν λακίδι  
 λινοσινεῖ  
 Σιδονίᾳ καλύπτρᾳ.

## THE SUPPLIANT MAIDENS

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

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

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

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

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

<sup>1</sup> οὐα M, οὐα E : Schütz.

<sup>2</sup> τὸ θάλος : Bothe.

<sup>3</sup> μενδλιν M, μαυδλιν schol. M.

<sup>4</sup> ἀται (ι in erasure) M, ἀταν G<sup>2</sup> Aldina.

<sup>5</sup> ἀπάται (ι in erasure) M.

<sup>6</sup> λέγων : Stanley.

<sup>7</sup> [θρεομένη μέλη] Porson.

<sup>8</sup> ιλέωμαι : Wilam.

<sup>9</sup> εὐακοννεῖς (εὐγακόννις l. 130) : Boissonade.

<sup>10</sup> λίνοισιν ἦι (l. 132 αἴνοισινῆ) : Bücheler, Tucker.

<sup>11</sup> σι.δονται, ν erased, M<sup>1</sup> and so l. 133.

<sup>12</sup> ἐπιδρόμωποθι with o over ω M. <sup>13</sup> δπηι M : ἀπη schol.

<sup>14</sup> ἐνπιτνῶ changed to ἐμπιτνῶ M<sup>2</sup>.

AESCHYLUS

- πλάτα μὲν οὖν λινορραφής τε  
 δόμος ἄλλα στέγων δορὸς  
 ἀχείματόν<sup>1</sup> μ' ἐπεμπε σὺν πνοαις.<sup>2</sup> [στρ. η.]  
 135      οὐδὲ μέμφομαι·  
 τελευτὰς<sup>3</sup> δ' ἐν χρόνῳ  
 πατήρ μοι<sup>4</sup> παντόπτας  
 140      πρευμενεῖς κτίσειεν,
- σπέρμα σεμνᾶς μέγα ματρὸς      [ἔφυμν. β.]  
 εὐνὰς ἀνδρῶν, ἔ ἔ,  
 ἄγαμον ἀδάματον<sup>5</sup> ἐκφυγεῖν.
- θέλουσα δ' αὖθις θέλουσαν ἀγνά μ'  
 145      ἐπιδέτω Διὸς κόρᾳ,  
 ἔχουσα σέμν' ἐνώπι' ἀσφαλῶς,<sup>6</sup>  
 παντὶ δὲ σθένει<sup>7</sup>  
 διωγμοῖς ἀσχαλῶσ<sup>8</sup>  
 ἀδμήτας ἀδμήτα  
 150      ρύσιος γενέσθω,
- σπέρμα σεμνᾶς μέγα ματρὸς      [ἔφυμν. β.]  
 εὐνὰς ἀνδρῶν, ἔ ἔ,  
 ἄγαμον ἀδάματον ἐκφυγεῖν.
- εἰ δέ<sup>9</sup> μή, μελανθὲς  
 155      ἡλιόκτυπον<sup>10</sup> γένος  
 τὸν γάιον,<sup>11</sup>  
 τὸν πολυξενώτατον  
 Ζῆτια τῶν κεκμηκότων  
 ἵξόμεσθα σὺν κλάδοις  
 160      ἀρτάναις θανοῦσαι,  
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

## THE SUPPLIANT MAIDENS

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

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

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

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

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

<sup>1</sup> Undergirding ropes (*ὑποξώματα*) to brace a ship's sides.  
Cp. l. 441.

<sup>1</sup> ἀχίματον : Turn.

<sup>2</sup> συμπνοιαῖς : Porson.

<sup>3</sup> τελευτᾶς : Burges.

<sup>4</sup> ὁ : μοι Hartung.

<sup>5</sup> ἀδάμαντον and l. 153 : Bothe.

<sup>6</sup> ἀσφαλὲς : schol.

<sup>7</sup> σθένος\* changed to σθίνοντι M : Heath.

<sup>8</sup> διωγμοῖσι δ' ἀσφαλέας : Herm.

<sup>9</sup> εἰδὴ : schol. Turn.

<sup>10</sup> ἡδίκτυπον : Wellauer.

<sup>11</sup> ταιον : Wellauer.

AESCHYLUS

165 [έφυμν. γ.]  
 ἀ Ζήν, Ἰοῦς ἵω<sup>1</sup>  
 μῆνις μάστειρ' ἐκ θεῶν·  
 κοννῶ δ' ἄγαν<sup>2</sup>  
 γαμετᾶς οὐρανόνικον.<sup>3</sup>  
 χαλεποῦ γάρ ἐκ  
 πνεύματος εἶσι χειμών.

170 [ἀντ. θ.]  
 καὶ τότ' οὐ δικαίοις  
 Ζεὺς ἐνέξεται<sup>4</sup> λόγοις,  
 τὸν τᾶς βοὸς  
 παῖδ' ἀτιμάσας, τὸν αὐ-  
 τός ποτ' ἔκτισεν γόνῳ,  
 νῦν ἔχων παλίντροπον  
 ὅψιν ἐν λιταῖσιν;  
 175 οὐψόθεν δ' εὖ κλύοι καλούμενος.

[έφυμν. γ.]  
 <ἀ Ζήν, Ἰοῦς ἵω  
 μῆνις μάστειρ' ἐκ θεῶν·  
 κοννῶ δ' ἄγαν  
 γαμετᾶς οὐρανόνικον  
 χαλεποῦ γάρ ἐκ  
 πνεύματος εἶσι χειμών.>⁵

ΔΑΝΑΟΣ

176 παῖδες, φρονεῦν χρή· ξὺν φρονοῦντι δ' ἥκετε<sup>6</sup>  
 πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί.  
 καὶ τάπι χέρσου νῦν προμηθίαν<sup>7</sup> λαβὼν<sup>8</sup>  
 αἰνῶ φυλάξαι τάμ' ἔπη δελτουμένας.

180 ὁρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ·  
 σύριγγες οὐ σιγῶσιν ἀξονήλατοι·  
 ὅχλον δ' ὑπασπιστῆρα καὶ δορυσσόν  
 λεύσσω, ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν.

## THE SUPPLIANT MAIDENS

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

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

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

### DANAÜS

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

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

<sup>1</sup> The assets of public debtors and exiles were ascertained and secured at Athens by officers called *μαστῆρες*.

<sup>1</sup> ἀξηνιούσιω M with accents apparently erased: ἀ Zήν,  
'Ioūs schol. Hartung: *ιώ* Herm., Paley.

<sup>2</sup> κουνωδάταν M: Bamberger.

<sup>3</sup> γαμετουρανθεικον: Vict.

<sup>4</sup> ἐνεύξεται: Porson.

<sup>5</sup> Ephymnion repeated by Canter.

<sup>6</sup> ικετε: Porson.

<sup>7</sup> προμηθειαν with *i* over *ει* M.

<sup>8</sup> λαβεῖν: Wordsworth.

## AESCHYLUS

- τάχ' ἀν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται  
 185 ὁπτῆρες εἰεν ἀγγέλων πεπυσμένοι.  
 ἀλλ' εἴτ' ἀπήμων εἴτε καὶ τεθηγμένος<sup>1</sup>  
 ὡμῇ ξὺν ὄργῃ τόνδ' ἐπόρνυται στόλον,  
 ἅμειωόν ἔστι παντὸς εἴνεκ', ὡς κόραι,  
 πάγον προσίζειν τόνδ<sup>2</sup> ἀγωνίων θεῶν.
- κρεῖσσον<sup>3</sup> δὲ πύργου βωμός, ἄρρηκτον σάκος.  
 ἀλλ' ὡς τάχιστα βάτε, καὶ λευκοστεφεῖς  
 ἵκετηρίας, ἀγάλματ' αἰδοίου Διός,  
 σεμνῶς<sup>4</sup> ἔχουσαι διὰ χερῶν εὐωνύμων,<sup>5</sup>  
 αἰδοῖα καὶ γοεδνὰ<sup>6</sup> καὶ ζαχρεῖ<sup>7</sup> ἔπη  
 195 ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει,  
 τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγάς.  
 φθοιγγῆ<sup>8</sup> δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ,  
 τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων<sup>9</sup>  
 ἵτω προσώπων ὅμματος παρ' ἡσύχου.  
 200 καὶ μὴ πρόλεσχος μηδ' ἐφοιλκὸς ἐν λόγῳ  
 γένη· τὸ τῆδε κάρτ' ἐπίφθονον γένος.  
 μέμνησο δ' εἴκειν· χρεῖος εἰ ξένη<sup>10</sup> φυγάς.  
 θραυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

### ΧΟΡΟΣ

- πάτερ, φρονούντως<sup>11</sup> πρὸς φρονοῦντας ἐννέπεις.  
 205 φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν  
 κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.

### ΔΑΝΑΟΣ

- 210 ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὅμματος.

<sup>1</sup> τεθειμένος: Pearson. <sup>2</sup> τῶνδ': Turn.

<sup>3</sup> κρείσσων changed to κρεῖσσον M. <sup>4</sup> σεμνὸς M, σεμνῶς m.

<sup>5</sup> συνωνύμων M, εὐωνύμων schol. M. <sup>6</sup> γοείδης: Rob.

<sup>7</sup> τὰ χρέα: Geel. <sup>8</sup> φθοιγγὴ M, φθοιγγῆ E: Pauw.

<sup>9</sup> μετώπω σωφρονῶν M, μετωπωσωφρόνων P: Porson.

## THE SUPPLIANT MAIDENS

Haply they are the princes of the land come to look on us, apprised by messengers. But be it with harmless intent or whetted with savage wrath that the host urges on this array, 'twere better, damsels, in any case, to seat yourselves at yon mound sacred to the gods there assembled.<sup>1</sup> Stronger than a castle is an altar—'tis a shield invulnerable. Hie ye, and in reverent wise holding in your left hands your white-wreathed suppliant boughs, sacred emblems of Zeus the pitiful, make answer unto the strangers, as beseemeth aliens, in piteous and plaintive language of sore need, telling them clearly of your flight, how it was unstained by deed of blood.

Above all let your speech be attended by no boldness, and let no foward glance proceed from out your tranquil eyes, even from countenances marked by a modest front. In your utterance be not forward nor yet lagging—the folk here is exceeding apt to take offence. And remember to be submissive: thou art an alien, a fugitive, and in need. Boldness of speech beseemeth not the weak.

### CHORUS

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

### DANAÜS

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

<sup>1</sup> ἀγών has here the force of ἀγορά, place of assembly. Cp. l. 222.

<sup>10</sup> εἰξεν ḡ : Sophianus.

<sup>11</sup> φρονοῦντος changed to φρονούντως m.

# AESCHYLUS

ΧΟΡΟΣ

208 θέλοιμ<sup>1</sup> ἄν ηδη σοὶ πέλας θρόνους ἔχειν.

ΔΑΝΑΟΣ

207 μή νυν<sup>1</sup> σχόλαζε, μηχανῆς δ' ἔστω κράτος.

ΧΟΡΟΣ

210 209 ὁ<sup>2</sup> Ζεῦ,<sup>3</sup> κόπων οἰκτιρε<sup>4</sup> μὴ ἀπολωλότας.<sup>5</sup>

ΔΑΝΑΟΣ

κείνου θέλοντος εὖ τελευτήσει τάδε.

ΧΟΡΟΣ

ΔΑΝΑΟΣ  
καὶ Ζηνὸς ὕρνιν τόνδε νῦν κικλήσκετε.<sup>6</sup>

ΧΟΡΟΣ

καλοῦμεν αὐγὰς ἡλίου σωτηρίους,—

ΔΑΝΑΟΣ

ἀγνόν τ' Ἀπόλλω, φυγάδ' ἀπ' οὐρανοῦ θεόν.

ΧΟΡΟΣ

215 εἰδὼς ἄν αἰσαν τήνδε συγγνοίη<sup>7</sup> βροτοῖς.

ΔΑΝΑΟΣ

συγγνοῖτο δῆτα καὶ παρασταίη πρόφρων.

<sup>1</sup> μηνῦν M, μὴ νῦν E: Dindorf. <sup>2</sup> iώ: Vict.

<sup>3</sup> ζεὺς M changed to ζεῦ m. <sup>4</sup> οἰκτειρε: Kirchhoff.

<sup>5</sup> ll. 207-210, Hermanu's arrangement with lacuna at 212.

## THE SUPPLIANT MAIDENS

CHORUS

I would fain even now be seated by thy side.

DANAÜS

Then tarry not, but put thy purpose into act.

CHORUS

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

DANAÜS

If he but so vouchsafe, all will end well.

CHORUS

[*A verse is here lost.*]

DANAÜS

Invoke now also yon bird of Zeus.

CHORUS

We invoke the saving beams of the Sun.

DANAÜS

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

CHORUS

Knowing this our lot, he may well have com-  
passion on mortals.

DANAÜS

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

---

<sup>6</sup> κικλίσκεται changed to κικλήσκεται M : Rob., κικλήσκετε  
Wilam. <sup>7</sup> εὐγνών : Lobeck.

AESCHYLUS

ХОРОΣ

τίν' οὖν κικλήσκω<sup>1</sup> τῶνδε δαιμόνων ἔτι;

ΔΑΝΑΟΣ

όρω τρίαιναν τήνδε σημεῖον θεοῦ.

ХОРОХ

ἀλλ' εὖ τ' ἔπειμψεν εὖ τε δεξάσθω χθονί.

ΔΑΝΑΟΣ

220      'Ερμῆς ὅδ' ἄλλος τοῖσιν 'Ελλήνων κόμοις,

ХОРОХ

ἐλευθέροις νυν ἐσθλὰ κηρυκευέτω.

ΔΑΝΑΟΣ

πάντων δ' ἀνάκτων τῶνδε κοινοβαμίαν  
σέβεσθ'. ἐν ἀγνῷ δ' ἔσμὸς ὡς πελειάδων  
ἴζεσθε κίρκων<sup>2</sup> τῶν ὁμοπτέρων φόβῳ,  
ἐχθρῶν ὁμαίμων καὶ μιαινόντων γένος.  
ὅρνιθος ὅρνις πῶς ἀν ἀγνεύοι<sup>3</sup> φαγών;  
πῶς δ' ἀν γαμῶν ἄκουσαν ἄκουτος πάρα  
ἀγνὸς γένοιτ' ἄν; οὐδὲ μὴ 'ν "Αἰδου θανὼν  
φύγη ματαίων<sup>4</sup> αἰτίας, πράξεις τάδε.  
κάκεῖ δικάζει τάπλακήμαθ',<sup>5</sup> ὡς λόγος,  
Ζεὺς ἄλλος ἐν καμοῦσι ύστάτας δίκας.  
σκοπεῖτε, κάμειβεσθε τόνδε τὸν τρόπον,<sup>6</sup>  
ὅπως ἀν ὑμῶν πρᾶγμας εὑνηκά τόδε.

<sup>1</sup> κικλίσκω: κικλήσκω Canter, κικλήσκω Wilam.

<sup>2</sup> ἔξεσθαι κρέκω M (ἔξεσθε κέρκω marg. m): Rob.

ἀναινεύοι MSS. : ἀναγνεύοι Plutarch, Mor. 417 f, 607 e.

*μάταιον*: Schütz.

<sup>5</sup> ταπλα ἐν μαβws : Vict.

<sup>6</sup> τὸν ποντικὸν: Stanley.

## THE SUPPLIANT MAIDENS

CHORUS

Whom, further, of these divinities must I invoke ?

DANAÜS

I behold a trident here, token of its god.

CHORUS

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

DANAÜS

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

CHORUS

May he then herald good tidings to the free !

DANAÜS

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

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

# AESCHYLUS

## ΒΑΣΙΛΕΤΣ

235     Γ ποδαπὸν ὅμιλον τόνδ' ἀνελληνόστολοι<sup>1</sup>  
 πέπλοισι βαρβάροισι καὶ πυκνώμασι  
 χλίοντα προσφωνοῦμεν; οὐ γὰρ Ἀργολὶς  
 ἐσθῆς γυναικῶν οὐδὲ ἀφ' Ἐλλάδος τόπων.  
 ὅπως δὲ χώραν οὔτε<sup>2</sup> κηρύκων ὑπο,  
 ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν  
 240     ἔτλητ' ἀτρέστως,<sup>3</sup> τοῦτο θαυμαστὸν πέλει.  
 κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων  
 κεῦνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίσεις·  
 μόνον τόδ' Ἐλλὰς χθῶν συνοίσεται στόχῳ.  
 καὶ τᾶλλα πόλλα ἔτ' εἰκάσαι<sup>4</sup> δίκαιον ἦν,  
 245     εὶ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν.

## ΧΟΡΟΣ

εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.  
 ἐγὼ δὲ πρὸς<sup>5</sup> σὲ πότερον ὡς ἔτην λέγω,  
 ἢ ρήτορ' ἱεροράβδον,<sup>6</sup> ἢ πόλεως ἀγόν;

## ΒΑΣΙΛΕΤΣ

250     πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῆς<sup>7</sup> ἐμοὶ.  
 τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος  
 ἵνις Πελασγός,<sup>8</sup> τῆσδε γῆς ἀρχηγέτης.  
 ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον  
 γένος Πελασγῶν τήνδε καρποῦται χθόνα.  
 καὶ πᾶσαν αἶναν, ἥσ<sup>9</sup> δι' ἀγνὸς<sup>10</sup> ἔρχεται

<sup>1</sup> ἀνέλληνα στόλον: Bothe.

<sup>2</sup> οὐδὲ: Herm.

<sup>3</sup> ἀκρέστως: Sophianus.

<sup>4</sup> ἐπεικάσαι: Martin.

<sup>5</sup> προς. M, προσσὲ m, πρὸς σὲ GE.

<sup>6</sup> ἥτηρον (changed to ἥ τηρὸν?) ἥτερον M (ἢ ἔρμοῦ M marg.),  
 ἢ τηρὸν ἥτερον E: Schütz.

<sup>7</sup> λέγετ' εὐθαρσεῖς: Turn.

<sup>8</sup> πελασγοῦ: Canter.

<sup>9</sup> αἰδηνῆς M, ἀδηνῆς E: Turn.

<sup>10</sup> διάλγος ME: δι' ἀλγος GP: Wordsworth.

## THE SUPPLIANT MAIDENS

### KING

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

### CHORUS

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

### KING

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

<sup>1</sup> The original means “agree in forming a conjecture,” i.e. be satisfied with a guess.

<sup>2</sup> Apparently a periphrasis for “herald”; but the Greek text is uncertain.

## AESCHYLUS

- 255 Στρυμών, τὸ πρὸς δύνοντος ἡλίου, κρατῶ.  
 ὁρίζομαι δὲ τὴν τε<sup>1</sup> Περραιβων χθόνα,  
 Πίνδου τε τάπεκεινα, Παιόνων πέλας,  
ὅρη τε Δωδωναῖα· συντέμνει δ' ὅρος  
 ὑγρᾶς θαλάσσης· τῶνδε τάπι τάδε<sup>2</sup> κρατῶ.
- 260 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε  
 πάλαι κέκληται φωτὸς ἰατροῦ χάριν.  
 Ἀπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας  
 ἰατρόμαντις παῖς Ἀπόλλωνος χθόνα  
 τήνδ' ἐκκαθαίρει κυνδάλων βροτοφθόρων,  
 τὰ δὴ<sup>3</sup> παλαιῶν αἰμάτων μιάσμασιν  
 χρανθεῖσ' ἀνήκε γαῖα μηνιταῖ ἄχη<sup>4</sup>  
 δρακονθόμιλον<sup>5</sup> δυσμενῆ ξυνοικίαν.  
 τούτων ἄκη τομαῖα καὶ λυτήρια  
 πράξας ἀμέμπτως Ἀπις<sup>6</sup> Ἀργείᾳ χθονὶ<sup>7</sup>  
 μηνῆμην ποτ' ἀντίμισθον<sup>8</sup> ηὔρετ<sup>9</sup> ἐν λιταῖς.  
 ἔχουσα δ'<sup>10</sup> ἥδη τάπ' ἐμοῦ τεκμήρια  
 γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω.<sup>10</sup>  
 μακράν γε μὲν δὴ ρῆσιν<sup>11</sup> οὐ στέργει πόλις.

### ΧΟΡΟΣ

- 275 βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος  
 ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός.  
 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.

### ΒΑΣΙΛΕΤΣ

- ἄπιστα<sup>12</sup> μυθεῖσθ', ὡς ξέναι, κλύειν ἐμοί,  
 ὅπως τόδ' ὑμῖν ἐστιν Ἀργεῖον γένος.

<sup>1</sup> τήνδε M, τήνδε E: Stanley.

<sup>2</sup> τ' ἀπειτα δὲ: Canter. <sup>3</sup> δὲ: Turn.

<sup>4</sup> μηνεῖται δκη: Herm. (μηνιταῖ) Martin (ἄχη).

<sup>5</sup> δράκωνθ' ὄμιλῶν M, δράκονθ' ὄμιλον m: Bothe.

<sup>6</sup> μεμπτῶς ἀπεῖσ: Rob.

## THE SUPPLIANT MAIDENS

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

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

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

### CHORUS

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

### KING

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

<sup>7</sup> πονταντινεισθον : Turn.

<sup>8</sup> εῦρετ : Dindorf.

<sup>9</sup> ἔχον δ' ἀν M (m marg. ἔχουσαν) : Heimssoeth.

<sup>10</sup> γένοντ̄ . . . λέγοι προσως : Rob.

<sup>11</sup> δηρίσιν : Sophianus.

<sup>12</sup> ἀπειστα : Aldina.

## AESCHYLUS

Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι  
 280 γυναιξὶν<sup>1</sup> ἔστε κοὐδαμῶς ἐγχωρίαις.  
 καὶ Νεῦλος ἄν θρέψει τοιοῦτον φυτόν,  
 Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις  
 εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·  
 τοίας<sup>2</sup> τ' ἀκούω<sup>3</sup> νομάδας ἵπποβάμοσιν<sup>4</sup>  
 285 εἶναι καμῆλοις ἀστραβιζούσας, χθόνα  
 παρ' Αἰθίοψιν ἀστυγειτονουμένας.  
 καὶ τὰς ἀνάνδρους κρεοβόρους<sup>5</sup> τ'<sup>6</sup> Αμαζόνας,  
 εἰ τοξοτευχεῖς ἦτε, κάρτ' ἄν ἥκασα  
 290 ὑμᾶς. διδαχθεὶς <δ'><sup>7</sup> ἄν τόδ'<sup>8</sup> εἰδείην πλέον,  
 ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν.

### ΧΟΡΟΣ

κληδοῦχον "Ἡρας φασὶ δωμάτων ποτὲ  
 'Ιώ γενέσθαι τῇδ' ἐν<sup>8</sup> Ἀργείᾳ χθονί;

### ΒΑΣΙΛΕΤΣ

ἥν ὡς μάλιστα, καὶ φάτις πολλὴ κρατεῖ.

### ΧΟΡΟΣ

295 μὴ καὶ λόγος τις Ζῆνα μειχθῆναι<sup>9</sup> βροτῷ;

### ΒΑΣΙΛΕΤΣ

κᾶκρυπτά<sup>10</sup> γ' "Ἡρας ταῦτα τάμπαλάγματα.<sup>11</sup>

### ΧΟΡΟΣ

πῶς οὖν τελευτᾶ βασιλέων νείκη τάδε;

<sup>1</sup> γυναιξὶ δ': Turn.

<sup>3</sup> ἀκούων : Rob.

<sup>5</sup> κρεοβόρους : Abresch.

<sup>2</sup> ίνδούς : Tucker.

<sup>4</sup> ἵπποβάμοσιν : Turn.

<sup>6</sup> δ': Porson.

<sup>7</sup> <δ'> Abresch.

## THE SUPPLIANT MAIDENS

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

### CHORUS

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

### KING

Certes she was ; the tradition prevails far and wide.

### CHORUS

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

### KING

Aye, and this entanglement was not secret from  
Hera.

### CHORUS

What then was the issue of this royal strife ?

---

<sup>8</sup> τὴν ἰδεῖν : Sophianus.  
<sup>10</sup> καὶ κρυπτά : Herm.

<sup>9</sup> μιχθῆναι : Wilam.  
<sup>11</sup> παλλαγμάτων : Herm.

# AESCHYLUS

ΒΑΣΙΛΕΤΣ

βοῦν τὴν<sup>1</sup> γυναικά ἔθηκεν Ἀργεία θεός.

ΧΟΡΟΣ

300 οὐκούν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοῖ;

ΒΑΣΙΛΕΤΣ

φασίν, πρέποντα<sup>2</sup> βουθόρῳ ταύρῳ δέμας.

ΧΟΡΟΣ

τί δῆτα<sup>3</sup> πρὸς ταῦτ' ἄλοχος<sup>4</sup> ἵσχυρὰ Διός<sup>5</sup>;

ΒΑΣΙΛΕΤΣ

τὸν πάνθ' ὁρῶντα φύλακ' ἐπέστησεν βοῖ.

ΧΟΡΟΣ

ποῖον πανόπτην οἰοβουκόλον λέγεις;

ΒΑΣΙΛΕΤΣ

305 "Αργον, τὸν Ἐρμῆς παῖδα γῆς κατέκτανεν.

ΧΟΡΟΣ

τί οὖν ἔτευξεν<sup>6</sup> ἄλλο δυσπότιμῳ βοῖ;

ΒΑΣΙΛΕΤΣ

βοηλάτην μύώπα κινητήριον.

ΧΟΡΟΣ

οἰστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλασ.<sup>7</sup>

<sup>1</sup> βού.την M, βούτην other mss.: Canter.

<sup>2</sup> πρέποντας: Turn. <sup>3</sup> δή: Vict.

<sup>4</sup> ταῦτα λόχοις: Rob. <sup>5</sup> χυρα διος: Pauw.

<sup>6</sup> ἔτευξε δ': Turn.

## THE SUPPLIANT MAIDENS

KING

The goddess of Argos transformed the woman into  
a cow.

CHORUS

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

KING

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

CHORUS

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

KING

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

CHORUS

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

KING

Argus, a son of Earth, whom Hermes slew.

CHORUS

What else did she contrive against the hapless  
cow?

KING

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

CHORUS

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

---

<sup>7</sup> πέδας M, παιδεῖς m marg.: Turn.

# AESCHYLUS

ΒΑΣΙΛΕΤΣ

τοιγάρ νιν ἐκ γῆς<sup>1</sup> ἥλασεν μακρῷ δρόμῳ

ΧΟΡΟΣ

310 καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.

ΒΑΣΙΛΕΤΣ

καὶ μὴν Κάνωβον κάπὶ Μέμφιν ἵκετο.

ΧΟΡΟΣ

καὶ Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει<sup>2</sup> γόνον.

ΒΑΣΙΛΕΤΣ

τίς<sup>3</sup> οὖν ὁ Δῆος πόρτις εὔχεται βοός;

ΧΟΡΟΣ

315 \*Επαφος ἀληθῶς ρύσιων ἐπώνυμος.

ΒΑΣΙΛΕΤΣ

ΧΟΡΟΣ

Λιβύη, μέγιστον γῆς <πέδον><sup>4</sup> καρπουμένη.

ΒΑΣΙΛΕΤΣ

ΧΟΡΟΣ

ΒΑΣΙΛΕΤΣ

τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;

<sup>1</sup> τῆς : Canter.

<sup>3</sup> τι : Stanley.

<sup>2</sup> φιτεύει : Scaliger.

<sup>4</sup> <πέδον> Burges.

## THE SUPPLIANT MAIDENS

KING

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

CHORUS

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

KING

Further, she came to Canobus and to Memphis.

CHORUS

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

KING

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

CHORUS

Epaphus, and truly named from laying on of hands.

KING

[And who was begotten of Epaphus ?]

CHORUS

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

KING

[What offspring, then, had Libya ?]

CHORUS

[Agenor was the first child born of her.]

KING

What offshoot of hers hast thou further still to  
tell ?

# AESCHYLUS

## ΧΟΡΟΣ

Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.

## ΒΑΣΙΛΕΤΣ

320      τὸ πάνσοφον νῦν ὄνομα τοῦτο μοι φράσον.

## ΧΟΡΟΣ

Δαναός, ἀδελφὸς δ'<sup>1</sup> ἐστὶ πεντηκοντάπαις.<sup>2</sup>

## ΒΑΣΙΛΕΤΣ

καὶ τοῦδ' ἄνοιγε<sup>3</sup> τοῦνομ' ἀφθόνω λόγῳ.

## ΧΟΡΟΣ

Αἴγυπτος. εἰδὼς δ'<sup>4</sup> ἀμὸν ἀρχαῖον γένος  
πράσσοις ἂν ὡς Ἀργεῖον ἀνστήσῃς<sup>5</sup> στόλον.

## ΒΑΣΙΛΕΤΣ

325      δοκεῖτε <δή><sup>6</sup> μοι τῆσδε κουνωνεῖν χθονὸς  
τάρχαιον. ἀλλὰ πῶς πατρῷα δώματα  
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;

## ΧΟΡΟΣ

330      ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά.  
πόνου δ' ἵδοις<sup>7</sup> ἀν οὐδαμοῦ ταῦτὸν πτερόν.<sup>7</sup>  
ἐπεὶ τίς ηὔχει τήνδ' ἀνέλπιστον φυγὴν

<sup>1</sup> δ' ἀδελφὸς: Scaliger.

<sup>2</sup> πεντηκοστόπαις ME, πεντηκοντόπαις P: Heath.

<sup>3</sup> τοῦ δαναοίγε: Porson.                          <sup>4</sup> δ' εἰδὼς δ' M: Turn.

<sup>5</sup> ἀνστήσας ME, ἀντήσας m marg.: Vict.

<sup>6</sup> <δή> Turn.                                  <sup>7</sup> δειδοῖς . . . πότερον: Turn.

## THE SUPPLIANT MAIDENS

CHORUS

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

KING

Declare unto me now his name with wisdom fraught.<sup>1</sup>

CHORUS

Danaüs ; and he hath a brother with fifty sons.

KING

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

CHORUS

Aegyptus ; and now that thou knowest mine ancient lineage, I pray thee act so as to succour<sup>2</sup> a band that is Argive by descent.

KING /

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

CHORUS

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

<sup>1</sup> The epithet, properly applicable to the venerable Danaüs, is transferred to his name, because, to the Greek, name often connoted personality. So "the dreaded name of Demogorgon."

<sup>2</sup> Literally "raise" from sanctuary.

## AESCHYLUS

κέλσειν<sup>1</sup> ἐσ "Αργος κῆδος ἐγγενὲς τὸ πρίν,  
ἔχθει<sup>2</sup> μεταπτοιοῦσαν εὐναίων γάμων;

### ΒΑΣΙΛΕΤΣ

τί φήσι ίκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,  
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;

### ΧΟΡΟΣ

335      ώς μὴ γένωμαι δμωὶς Αἰγύπτου γένει.

### ΒΑΣΙΛΕΤΣ

πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις;

### ΧΟΡΟΣ

τίς δ' ἂν φίλους ὡνοῖτο<sup>3</sup> τοὺς κεκτημένους;

### ΒΑΣΙΛΕΤΣ

σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς.

### ΧΟΡΟΣ

καὶ δυστυχούντων γ'<sup>4</sup> εὐμαρῆς ἀπαλλαγή.

### ΒΑΣΙΛΕΤΣ

340      πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω;

### ΧΟΡΟΣ

αἵτοῦσι μὴ 'κδοὺς<sup>5</sup> παισὶν Αἰγύπτου πάλιν.

### ΒΑΣΙΛΕΤΣ

βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι<sup>6</sup> νέον.

<sup>1</sup> κέλσειν : Rob.

<sup>2</sup> ἔχθει : Turn.

<sup>3</sup> ὡνοῖτο : Rob.

<sup>4</sup> τ' : Turn.

<sup>5</sup> 'κδοὺς : Schütz.

<sup>6</sup> αἴρασθαι ME, αἴρεσθαι G : Rob.

## THE SUPPLIANT MAIDENS

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

KING

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

CHORUS

Not to be made bondswomen to Aegyptus' race.

KING,

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

CHORUS

Who would purchase their lords from among their  
kin ?

KING

'Tis thus that families have their power enhanced.

CHORUS

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

KING

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

CHORUS

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

KING

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

# AESCHYLUS

## ΧΟΡΟΣ

ἀλλ' ἡ δίκη γε ἔνυμμάχων ὑπερστατεῖ.

## ΒΑΣΙΛΕΤΣ

εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς<sup>1</sup> ἦν.

## ΧΟΡΟΣ

345      αἰδοῦ σὺ πρύμναν πόλεος<sup>2</sup> ὥδ' ἐστεμμένη.<sup>3</sup>

## ΒΑΣΙΛΕΤΣ

πέφρικα λεύσσων<sup>4</sup> τάσδ' ἔδρας<sup>5</sup> κατασκίους.

## ΧΟΡΟΣ

βαρύς γε μέντοι Ζηνὸς ἵκεσίου κότος.

Παλαιχθονος τέκος, κλῦθι μου [στρ. α.  
πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ.

350      [ ἕδε με τὰν<sup>6</sup> ἵκετιν φυγάδα περιδρομον,  
λυκοδίωκτον<sup>7</sup> ὡς δάμαλιν ἅμ πέτραις  
ἡλιβάτοις, ἵν<sup>8</sup> ἀλκῇ πίσυνος μέμυ-  
κε φράζουσα βοτῆρι μόχθους.

## ΒΑΣΙΛΕΤΣ

355      ὁρῶ κλάδοισι νεοδρόποις κατάσκιον  
νεύονθ<sup>9</sup> ὅμιλον τόνδ<sup>9</sup> ἀγωνίων θεῶν.

<sup>1</sup> κοινὸς : Sophianus.

<sup>2</sup> πόλεως . ἐσεμμένη : Turn.

<sup>3</sup> πέφρικα λεύσσων : Rob.

<sup>4</sup> τὰς δέδρα : Vict.

<sup>5</sup> μέγαν : Sophianus.

<sup>6</sup> λευκόδικτον : Herm.

<sup>7</sup> ἡλιβάτοισιν : Valckenaer.

<sup>8</sup> νέονθ' : Bamberger.

<sup>9</sup> τῶνδ': Herm.

## THE SUPPLIANT MAIDENS

CHORUS

Aye, but Justice protects her champions.

KING

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

CHORUS

Do thou show reverence for the helm of the State  
thus engarlanded.<sup>1</sup>

KING

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

CHORUS

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

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

KING

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

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

AESCHYLUS

εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων.  
μηδ' ἐξ ἀέλπτων κάπρομηθήτων πόλει  
νεῦκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.

ХОРОΣ

- 360 ἵδιοιτο δῆτ' ἄνατον<sup>1</sup> φυγὴν [άντ. α.  
ίκεσία Θέμις Διὸς κλαρίου.  
σὺ δὲ παρ' ὁψιγόνου μάθε γεραιόφρων.<sup>2</sup>  
ποτιτρόπαιον αἰδόμενος τὸν περ  
ἴεροδόκα† . .  
θεῶν λήματ' ἀπ' ἀνδρὸς ἀγνοῦ.

ΒΑΣΙΛΕΥΣ

- οὗτοι κάθησθε δωμάτων ἐφέστιοι  
ἐμῶν. τὸ κοινὸν δ' εἰ μιαίνεται πόλις,  
ξυνῆ μελέσθω λαὸς ἐκπονεῦν<sup>3</sup> ἄκη.  
ἐγώ δ' ἂν οὐ κραίνοιμ<sup>4</sup> ὑπόσχεσιν πάρος,<sup>5</sup>  
ἀστοῖς δὲ πᾶσι τῶνδε<sup>6</sup> κοινώσας πέρι.

ХОРОΣ

- 370 σύ τοι πόλις, σὺ δὲ τὸ δάμιον.<sup>6</sup> [στρ. β.  
 πρύτανις ἄκριτος ὡν,  
 κρατύνεις βωμόν, ἐστίαν χθονός,  
 μονοψήφοισι νεύμασιν σέθεν,  
 μονοσκῆπτριοσι δὲν θρόνοις<sup>7</sup> χρέος  
 375 πᾶν ἐπικράνεις· ἄγος<sup>8</sup> φυλάσσουν.

<sup>1</sup> δῆτα τὰν δυνατον: Pauw.

<sup>2</sup> γεραφρόνων : Burges.

<sup>3</sup> ἐκπνοεῖν MGE, εἰσπνοεῖν P: Turn.

<sup>4</sup> παράκρος ME: Sophianus.

## THE SUPPLIANT MAIDENS

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

### CHORUS

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

### KING

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

### CHORUS

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

---

<sup>5</sup> ἀστῶν . . . τοῖσδε : Scaliger. <sup>6</sup> δῆμον : Weil.

<sup>7</sup> χρονοισι : Sophianus (*θρόνοισι*), Pauw.

<sup>8</sup> ἀλγος : Rob.

## AESCHYLUS

### ΒΑΣΙΛΕΤΣ

ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις,  
νῦμν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·  
οὐδ' αὖ τόδ' εὑφρον, τάσδ' ἀτιμάσαι λιτάς.  
380      ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας  
δρᾶσαι τε μὴ δρᾶσαι<sup>1</sup> τε καὶ τύχην ἐλεῦν.

### ΧΟΡΟΣ

τὸν νψόθεν σκοπὸν ἐπισκόπει,<sup>2</sup> [ἀντ. β.  
φύλακα πολυπόνων  
βροτῶν, οἱ τοῖς πέλας προσήμενοι  
δίκας οὐ τυγχάνουσιν ἐννόμου.  
385      μένει τοι Ζηνὸς ἵκταιόν κότος  
δυσπαραθέλκτους<sup>3</sup> παθόντος οἴκτοις.

### ΒΑΣΙΛΕΤΣ

εἴ τοι κρατοῦσι παῦδες Αἰγύπτου σέθεν  
νόμῳ πόλεως, φάσκοντες ἔγγυτατα γένους  
εἶναι, τίς ἂν τοῖσδ'<sup>4</sup> ἀντιωθῆναι θέλοι;  
390      δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν,  
ώς οὐκ ἔχουσιν κύρος οὐδὲν ἀμφὶ σοῦ.

### ΧΟΡΟΣ

μή τί ποτ' οὖν γενούμαν ὑποχείριος<sup>5</sup> [στρ. γ.  
κράτεσιν ἀρσένων. ὑπαστρον δέ τοι  
μῆχαρ δρίζομαι γάμου δύσφρονος  
495      φυγάν.<sup>6</sup> ξύμμαχον δ' ἐλόμενος δίκαν  
κρίνε σέβας τὸ πρὸς θεῶν.

<sup>1</sup> μὴ δράσητε MGP, μὴ δρᾶσαι τὲ E.  
<sup>2</sup> ἐπισκοπεῖ MGE : Rob.

## THE SUPPLIANT MAIDENS

### KING

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

### CHORUS

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

### KING

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

### CHORUS

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

<sup>3</sup> ὁ δυσπαρθέλκτοις ΜΕ (δυσπαρθενήτοις in marg.): Burges.

<sup>4</sup> τίσδ' Μ : Vict.    <sup>5</sup> ὑποχέριος : Rob.    <sup>6</sup> φυγαὶ : Heath.

# AESCHYLUS

## ΒΑΣΙΛΕΤΣ

οὐκ εὐκριτον τὸ κρῆμα· μή μ' αἴροῦ κριτήν.  
 εἰπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε  
 πράξαιμ' ἄν, οὐδέ περ κρατῶν, μὴ καὶ<sup>1</sup> ποτε  
 εἰπη λεώς, εἴ πού τι μὴ τοῖον τύχοι,<sup>2</sup>  
 “ἐπήλυδας<sup>3</sup> τιμῶν ἀπώλεσας πόλιν.”

400

## ΧΟΡΟΣ

ἀμφοτέρους δύμαίμων τάδ' ἐπισκοπεῖ [ἀντ. γ.  
 Ζεὺς ἔτερορρεπής, νέμων εἰκότως  
 ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.  
 405 τί τῶνδ' ἔξ ἴσου ρέπομένων μεταλ-  
 γεῖς τὸ δίκαιον ἔρξας<sup>4</sup>;

405

## ΒΑΣΙΛΕΤΣ

// δεῖ τοι βαθείας φροντίδος σωτηρίου,  
 δίκην κολυμβητῆρος, ἐς βυθὸν μολεῖν  
 δεδορκὸς ὅμμα, μηδ' ἄγαν ὡνωμένον,<sup>5</sup>  
 410 ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,  
 αὐτοῖσί θ' ἡμῖν ἐκτελευτήσει καλῶς,  
 καὶ μήτε δῆρις ρύσίων ἐφάψεται  
 μήτ' ἐν θεῶν ἔδραισιν ὃδ' ὕδρυμένας  
 ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν  
 415 βαρὺν ξύνοικον θησόμεσθ<sup>6</sup> ἀλάστορα,  
 ὃς<sup>7</sup> οὐδ' ἐν<sup>8</sup> Ἀιδου τὸν θανόντ' ἐλευθεροῖ.  
 μῶν οὐ δοκεῖ δεῖν<sup>9</sup> φροντίδος σωτηρίου;

410

415

<sup>1</sup> καὶ μή: Turn.

<sup>3</sup> εἰπήλυδας: Rob.

<sup>5</sup> ὡνωμένων: Salvinius.

<sup>2</sup> τυχθῆ: Porson.

<sup>4</sup> ἔρξαι: Headlam.

<sup>6</sup> θησόμεθ': Vict.

## THE SUPPLIANT MAIDENS

### KING

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

### CHORUS

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

### KING

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

---

<sup>7</sup> ὡς M : Vict.

<sup>8</sup> οὐδὲν M, οὐδ' ἐν G.

<sup>9</sup> δοκεῖν δεῖ : Turn.

# AESCHYLUS

## ΧΟΡΟΣ

- [στρ. δ.]
- φρόντισον καὶ γενοῦ  
πανδίκως εὐσεβῆς
- 420 πρόξενος· τὰν φυγάδα μὴ προδῷσ,<sup>1</sup>  
τὰν ἔκαθεν ἐκβολαῖς  
δυσθέοις ὁρμέναν.<sup>2</sup>
- [ἀντ. δ.]
- μηδ' ἵδης μ' ἐξ ἑδρᾶν  
πολυθέων ρύσια-
- 425 σθεῖσαν, ὡς πᾶν κράτος ἔχων χθονός.  
γνῶθι δ' ὕβριν ἀνέρων  
καὶ φύλαξαι κότον.
- [στρ. ε.]
- μή τι τλῆσ τὰν ἴκετιν<sup>3</sup> εἰσιδεῦν  
ἀπὸ βρετέων βίᾳ
- 430 δίκας ἀγομέναν  
ἴππηδὸν ἀμπύκων,  
πολυμίτων<sup>4</sup> πέπλων τ' ἐπιλαβὰς ἐμῶν.
- [ἀντ. ε.]
- ἴσθι γάρ· παισὶ τάδε καὶ δόμοις,  
ὅπότερ' ἄν κτίσῃς,  
435 μένει ἄρ' ἐκτίνειν<sup>5</sup>  
ὅμοιαν<sup>6</sup> θέμιν.  
τάδε φράσαι δίκαια Διόθεν κράτη.

## ΒΑΣΙΛΕΤΣ

- καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·  
ἢ τοὺσιν ἢ τοῖς πόλεμον αἱρεσθαι μέγαν  
440 πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμφωται σκάφος  
στρέβλαισι ναυτικάσιν ὡς προστηγμένον.  
ἄνευ δὲ λύπης οὐδαμοῦ καταστροφῆ.

<sup>1</sup> προδῷσ : Turn.

<sup>2</sup> ὁρμέναν (ω above second o) M : Pauw.

## THE SUPPLIANT MAIDENS

### CHORUS

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

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

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

For be thou assured of this—whichsoever end thou  
shalt bring to pass, it remaineth unto thy children  
and thy house to make full payment by strict re-  
compense.<sup>1</sup> Consider these righteous ordinances  
of God.

### KING

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

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

---

<sup>3</sup> τ' δαῦταν M (*τλαιης τὰν* in marg.) : Pauw.  
<sup>4</sup> πολυμήτων : Turn. <sup>5</sup> δρεικτέινειν M : Abresch.  
<sup>6</sup> ὄμοιαν : Klausen.

## AESCHYLUS

καὶ χρημάτων<sup>σιν</sup> μὲν ἐκ δόμων πορθουμένων,  
 445      τὰ τὴν γε μείζω καὶ μέγ' ἐμπλήσας γόμου<sup>†</sup>  
 1 γένοιτ' ἄν ἀλλὰ Κτησίου Διὸς χάριν.  
 3 καὶ γλώσσα τοξεύσασα μὴ τὰ καίρια,  
 5 γένοιτο μύθου μῦθος ἄν θελκτήριος<sup>2</sup>  
 7 [ἀλγεινὰ θυμοῦ κάρτα κινητήρια].<sup>3</sup>  
 9 ὅπως δ' ὅμαιμον ἀλμα μὴ γενήσεται,  
 450      δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια  
 θεοῖσι πολλοῖς πολλά, πημονῆς ἄκη.  
 11 ἦ κάρτα νείκους τοῦδ' ἔσω<sup>4</sup> παροίχομαι.  
 θέλω δ' ἄδρις μᾶλλον ἢ σοφὸς κακῶν  
 εἶναι· γένοιτο δ' εὐ παρὰ γνώμην ἐμήν.

### ΧΟΡΟΣ

455 πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.

### ΒΑΣΙΛΕΤΣ

ἡκουσα, καὶ λέγοις ἄν· οὐ με φεύξεται.

### ΧΟΡΟΣ

ἔχω στρόφους<sup>5</sup> ζώνας τε, συλλαβὰς πέπλων.

### ΒΑΣΙΛΕΤΣ

τάχ<sup>3</sup> ἄν<sup>6</sup> γυναιξὶ ταῦτα συμπρεπῆ πέλοι.

### ΧΟΡΟΣ

ἐκ τῶνδε τοίνυν, ἵσθι, μηχανὴ καλή!—

<sup>1</sup> χρήμασι M, χρημάτων in marg.  
<sup>2</sup> θελκτηρίοις : Turn.      <sup>3</sup> [ ] Geel.

## THE SUPPLIANT MAIDENS

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

### CHORUS

Hear now the end of my manifold appeals for compassion.

### KING

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

### CHORUS

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

### KING

Such things are proper, no doubt, to womenfolk.

### CHORUS

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

<sup>4</sup> ἑγώ : Tucker.

<sup>6</sup> τύχαν : Markscheffel.

<sup>5</sup> στρέβος : Scaliger.

<sup>7</sup> καλεῖ : Turn.

## AESCHYLUS

### ΒΑΣΙΛΕΤΣ

λέξον τίν' αὐδὴν τήνδε γηρυθεῖσ<sup>1</sup> ἔσει.

### ΧΟΡΟΣ

εἰ μή τι πιστὸν τῷδ' ὑποστήσεις<sup>2</sup> στόλῳ—

### ΒΑΣΙΛΕΤΣ

τί σοι περαίνει μηχανὴ συζωμάτων;

### ΧΟΡΟΣ

νέοις πίναξι βρέτεα κοσμῆσαι τάδε.

### ΒΑΣΙΛΕΤΣ

αὶνιγματῶδες τοῦπος· ἀλλ' ἀπλῶς<sup>3</sup> φράσον.

### ΧΟΡΟΣ

465      ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν.

### ΒΑΣΙΛΕΤΣ

η̄κουσα μαστικτῆρα<sup>4</sup> καρδίας λόγον.

### ΧΟΡΟΣ

ξυνῆκας· ὡμμάτωσα γὰρ σαφέστερον.

### ΒΑΣΙΛΕΤΣ

καὶ<sup>5</sup> πολλαχῆ γε δυσπάλαιστα πράγματα,  
κακῶν δὲ πλῆθος ποταμὸς ὡς ἐπέρχεται.

<sup>1</sup> γηρυθεῖς: Turn.      <sup>2</sup> ὑποστήσει: Wellauer.  
<sup>3</sup> ἀλλὰ πῶς: Abresch.

## THE SUPPLIANT MAIDENS

KING

Tell me what speech thou hast in mind to utter.

CHORUS

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

KING

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

CHORUS

To adorn these images with tablets of strange  
sort.

KING

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

CHORUS

To hang ourselves forthwith from the statues of  
yon gods.

KING

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

CHORUS

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

KING

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

---

<sup>4</sup> μακιστῆρα : Auratus.

<sup>5</sup> καὶ μὴν : Turn.

## AESCHYLUS

470      ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὔπορον  
         τόδ' ἐσβέβηκα,<sup>1</sup> κούδαμοῦ λιμὴν κακῶν.  
         εὶ μὲν γὰρ ὑμῶν μὴ τόδ' ἐκπράξω χρέος,  
         μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον.  
         εὶ δ' αὐθ' ὀμαίμοις<sup>2</sup> παισὶν Αἰγύπτου σέθεν  
 475      σταθεὶς πρὸ τειχέων διὰ μάχης ηὗσα τέλους,  
         πῶς οὐχὶ τάναλωμα γίγνεται πικρόν,  
         ἄνδρας γυναικῶν οὕνεχ' αἰμάξαι πέδον;  
         ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον  
         ἵκτηρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.  
 480      σὺ μέν, πάτερ γεραιὲ τῶνδε παρθένων,  
         κλάδους τε τούτους αἶψ' ἐν ἀγκάλαις λαβὼν  
         βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων  
         θέσι, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ  
         πάντες πολῖται, μηδ' ἀπορριφθῆ λόγος  
 485      ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.  
         καὶ γὰρ τάχ' ἀν τις οἰκτίσας ἴδων<sup>3</sup> τάδε  
         ὕβριν μὲν ἔχθρηειν ἄρσενος στόλου,  
         ὑμῶν δ' ἀν εἴη δῆμος εὑμενέστερος·  
         τοῖς ησσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

## ΔΑΝΑΟΣ

490      πολλῶν τάδ' ὑμῶν ἐστιν ηὗιαμένα,  
         αἰδοῖον εὐρεθέντα<sup>4</sup> πρόξενον<sup>5</sup> λαβεῖν.  
         ὀπάονας δὲ φράστοράς τ' ἐγχωρίων  
         ξύμπεμψον, ὡς ἀν τῶν πολισσούχων θεῶν  
         βωμοὺς προνάους καὶ τπολισσούχων<sup>6</sup> ἔδρας  
 495      εὑρωμεν, ἀσφάλεια δ' ή δι'<sup>7</sup> ἀστεως

<sup>1</sup> ἐσβέβηκα : Spanheim.      <sup>2</sup> ὀμαίμοις : Turn.

<sup>3</sup> οἰκτος εἰσιδῶν : Herm.

<sup>4</sup> εὗρ' ένοτα M, εὗ φέντα m : Porson.

## THE SUPPLIANT MAIDENS

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

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

### DANAÜS

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

---

<sup>5</sup> πρόσξενον : Canter.

<sup>6</sup> πολιστούχον M<sup>1</sup>, -ούχων M<sup>2</sup>PE.

<sup>7</sup> ἀσφαλεῖς δὲ δι': Turn.

## AESCHYLUS

στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις.  
Νεῦλος γὰρ οὐχ ὄμοιον Ἰνάχω γένος  
τρέφει. φύλαξαι μὴ θράσος τέκη φόβον·  
καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὅπο.

### ΒΑΣΙΛΕΥΣ

500 στείχοιτ' αὖ, ἄνδρες· εὐ γὰρ ὁ ξένος λέγει.  
ἡγεῖσθε βωμοὺς ἀστικούς,<sup>1</sup> θεῶν ἔδρας·  
καὶ ξυμβολοῦσιν<sup>2</sup> οὐ πολυστομεῖν χρεὼν  
ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.

### ΧΟΡΟΣ

505 τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι·  
ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί;

### ΒΑΣΙΛΕΥΣ

κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου.

### ΧΟΡΟΣ

καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν.

### ΒΑΣΙΛΕΥΣ

λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου<sup>3</sup> τόδε·

<sup>1</sup> ἀστικτούς: Turn.

<sup>2</sup> ξυμβολοῖσιν: Valkenaer.

<sup>3</sup> ἐπιστρέφω: Rob.

---

<sup>1</sup> With the mound, crowded with the images of the gods and their common altar (l. 222), the maidens here contrast

## THE SUPPLIANT MAIDENS

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

KING

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

[*Exit Danaüs with attendants*

CHORUS

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

KING

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

CHORUS

Behold, I leave them at thy signal and behest.

KING

Betake thee now along this level space about the sanctuary.<sup>1</sup>

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

# AESCHYLUS

## ΧΟΡΟΣ

καὶ πῶς βέβηλον ἄλσος ἀν ρύοιτό με;

## ΒΑΣΙΛΕΤΣ

510 οὗτοι πτερωτῶν ἀρπαγαῖ<sup>1</sup> <σ'><sup>2</sup> ἐκδώσομεν.

## ΧΟΡΟΣ

ἀλλ' εἰ δρακόντων δυσφρόνων ἔχθίοσιν;

## ΒΑΣΙΛΕΤΣ

εῦφημον εἴη τοῦπος εὐφημουμένη.

## ΧΟΡΟΣ

οὗτοι τι θαῦμα δυσφορεῦν φόβῳ φρενός.

## ΒΑΣΙΛΕΤΣ

ἀεί γ'<sup>3</sup> ἄναρκτόν<sup>4</sup> ἔστι δεῦμ' ἔξαισιον.

## ΧΟΡΟΣ

515 σὺ καὶ λέγων εὔφραινε καὶ πράσσων φρένα.<sup>5</sup>

## ΒΑΣΙΛΕΤΣ

ἀλλ' οὕτι δαρὸν χρόνον ἐρημώσει πατήρ.

ἔγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους

στείχω,<sup>6</sup> τὸ κοινὸν ὡς ἀν εύμενὲς τιθῶ·

καὶ σὸν διδάξω πατέρα ποῖα<sup>7</sup> χρὴ λέγειν.

520 πρὸς ταῦτα μίμνε καὶ θεοὺς ἐγχωρίους  
λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῦν.

<sup>1</sup> ἀρπαγεῖς: Turn.

<sup>2</sup> <σ'> Porson.

<sup>3</sup> δ': Dindorf.

<sup>4</sup> ἄνακτων: Headlam.

## THE SUPPLIANT MAIDENS

CHORUS

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

KING

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

CHORUS

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

KING

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

CHORUS

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

KING

Excess of fear is ever uncontrolled.

CHORUS

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

KING

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

<sup>5</sup> φρενί : Heath.

<sup>6</sup> πιετω M, ἐπιέτω E : Weil.

<sup>7</sup> τοῖα MPE, τοῖα superscribed P.

# AESCHYLUS

ἐγὼ δὲ ταῦτα πορσυνῶν<sup>1</sup> ἐλεύσομαι·  
πειθὼ δ’ ἔποιτο καὶ τύχη πρακτήριος.

## ΧΟΡΟΣ

- |     |   |           |
|-----|---|-----------|
|     | <p>ἄναξ ἀνάκτων, μακάρων<br/>μακάρτατε καὶ τελέων<br/>τελειότατον κράτος, ὅλβιε Ζεῦ,<br/>πιθοῦ<sup>2</sup> τε καὶ γένει σῶ<sup>3</sup> [γενέσθω].<br/>ἄλευσον ἀνδρῶν ὕβριν εὐ<sup>4</sup> στυγήσας·<br/>λίμνᾳ δ’ ἔμβαλε πορφυροειδεῖ<br/>τὰν μελανόζυγ’ ἄταν.</p>   | [στρ. α.] |
| 525 |   |           |
|     | <p>τὸ πρὸς γυναικῶν &lt;δ&gt;<sup>5</sup> ἐπιδῶν<br/>παλαίφατον ἀμέτερον<br/>γένος φιλίας προγόνου γυναικὸς<br/>νέωσον εὖφρον<sup>6</sup> αἶνοι,<br/>γενοῦ πολυμνάστωρ, ἔφαπτορ<sup>5</sup> Ιοῦς,<br/>Δῆαι<sup>6</sup> τοι γένος εὐχόμεθ<sup>7</sup> εἶναι<br/>γᾶς ἀπὸ τᾶσδ’ ἀποθεκοι.<sup>7</sup> ΕΝΟΙΑΙΩΙ</p> | [ἀντ. α.] |
|     |   |           |
| 530 |   |           |
|     | <p>παλαιὸν δ’ εἰς ἵχνος μετέσταν<br/>ματέρος ἀνθονόμους ἐπωπάς,<br/>λειμῶνα βούχιλον, ἔνθεν Ἰώ<br/>οἴστρῳ ἐρεθομένα<br/>φεύγει ἀμαρτίνοος,<br/>πολλὰ βροτῶν διαμειβομένα<br/>φῦλα, διχῇ δ’ ἀντίπορον<br/>γαῖαν ἐν αἴσῃ διατέμ-<br/>νουσα πόρον κυματίαν ὁρίζει.</p>   | [στρ. β.] |
|     |   |           |
| 535 |   |           |
|     | <p>ἰάπτει δ’ Ἀσίδος<sup>8</sup> δι’ αἴσας<br/>μηλοβότου Φρυγίας διαμπάξ.<br/>περῷ δὲ Τεύθραντος ἄστυ Μυσῶν,<sup>9</sup></p>   | [ἀντ. β.] |
|     |   |           |

## THE SUPPLIANT MAIDENS

land to grant thy heart's desire ; while I will go to advance thy cause. May persuasion and effective fortune attend me ! *[Exit with attendants]*

### CHORUS

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

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

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

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

---

<sup>1</sup> πορσύων : Heath.

<sup>2</sup> πειθοῦ : Stanley.

<sup>3</sup> γενέσθω : Schütz, Lobeck.

<sup>4</sup> <δ> Tucker.

<sup>5</sup> ἐφάπτωρ : Askew, Porson.

<sup>6</sup> δια : Pauw.

<sup>7</sup> ἔνοικοι : Schütz.

<sup>8</sup> λάππελ βασίδος : Turn.

<sup>9</sup> μουσῶν M, μυσῶν E.

## AESCHYLUS

- 550      Λύδιά<sup>1</sup> τε γύαλα,  
καὶ δι' ὄρῶν<sup>2</sup> Κιλίκων  
Παμφύλων τε [γένη]<sup>3</sup> διορυνμένα  
καὶ<sup>4</sup> ποταμοὺς<sup>5</sup> ἀενάους  
καὶ βαθύπλουτον χθόνα καὶ  
τὰν<sup>6</sup> Αφροδίτας<sup>7</sup> πολύπυρον αἶαν.
- 555      ἕκνεῖται δὴ σινουμένα<sup>8</sup> βέλει                  [στρ. γ.  
βουκόλου πτερόεντος  
Δίον πάμβοτον ἄλσος,  
λευμῶνα χιονόβοσκον, ὅντ' ἐπέρχεται  
Τυφῶ μένος,  
ῦδωρ τε<sup>9</sup> Νείλου νόσοις ἄθικτον,  
μαινομένα πόνοις ἀτί-  
μοις ὁδύναις τε κεντροδα-  
λήτισι<sup>10</sup> θυιὰς "Ηρας.
- 560      565      βροτοὶ δ', οἱ γᾶς τότ' ἥσαν ἔννομοι, [ἀντ. γ.  
χλωρῷ δείματι<sup>11</sup> θυμὸν  
πάλλοντ' ὄψιν ἀγέθη,  
βοτὸν ἐσορῶντες δυσχερὲς μειξόμβροτον,<sup>12</sup>  
τὰν μὲν βοός,
- 570      575      τὰν δ'<sup>13</sup> αὖ γυναικός· τέρας δ' ἐθάμβουν.<sup>14</sup>  
καὶ τότε<sup>15</sup> δὴ τίς ἦν ὁ θέλ-  
ξας πολύπλαγκτον ἀθλίαν  
οἰστροδόνητον Ἰώ;
- δὶ' αἰῶνος κρέων<sup>16</sup> ἀπαύστου                  [στρ. δ.  
Ζεὺς . . .  
Διὸς δ'<sup>17</sup> ἀπημάντω σθένει  
καὶ θείαις ἐπιπνοίαις  
παύεται, δακρύων δ' ἀπο-  
στάζει πένθιμον αἰδῶ.

## THE SUPPLIANT MAIDENS

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

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

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

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

---

<sup>1</sup> λύγιά : Turn.

<sup>2</sup> ὄρῶν M, δρων m, ὄρῶν E.

<sup>3</sup> [γένη] Heath.

<sup>4</sup> τὰν : *kal* Wilam.

<sup>5</sup> ποταμούς δ' M, ποταμούς G.

<sup>6</sup> τᾶς : Herm.

<sup>7</sup> ἀφροδίτης : Turn.

<sup>8</sup> εἰσ ικνούμενου with the second *ov* in erasure, and -χ- above κ, M : Headlam.

<sup>9</sup> τὸ : Pauw.

<sup>10</sup> κεντροδαλήτοις : Erfurdt.

<sup>11</sup> δεῖμακτι : Rob.

<sup>12</sup> μιξόμβροτον : Wilam.

<sup>13</sup> τὰν δ' M, τὰ δ' G<sup>2</sup>.

<sup>14</sup> δὲ θαυμβοῦν : Turn.

<sup>15</sup> τόδε : Stephanus.

<sup>16</sup> Ζεὺς αἰώνος κρεῶν (m marg. κραίνων) M : Herm.

<sup>17</sup> βίᾳ δ' : Schütz.

## AESCHYLUS

- 580      λαβοῦσα δ' ἔρμα Δῖον ἀψευδεῖ λόγῳ  
γείνατο παῖδ' ἀμεμφῆ,  
  
δι' αἰῶνος μακροῦ πάνολβον.                          [ἀντ. δ.  
ἔνθεν πᾶσα βοᾷ χθών,  
“φυσιζόου<sup>1</sup> γένος τόδε<sup>2</sup>  
585      Ζηνός ἐστιν ἀληθῶς·  
τίς γὰρ ἂν κατέπαυσεν “Η-  
ρας νόσους ἐπιβούλους;”  
Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων  
ἐξ Ἐπάφου κυρήσαις.
- 590      τίν' ἂν θεῶν ἐνδικωτέροισιν                          [στρ. ε.  
κεκλοίμαν εὐλόγως ἐπ' ἔργοις;  
<αὐτὸς ὁ><sup>3</sup> πατὴρ φυτουργὸς αὐτόχειρ ἄναξ  
γένους παλαιόφρων μέγας  
τέκτων, τὸ πᾶν μῆχαρ οὔριος Ζεύς.
- 595      ὑπ' ἀρχᾶς<sup>4</sup> δ' οὐ τυνος θοάζων                          [ἀντ. ε.  
τὸ μείον κρεισσόνων<sup>5</sup> κρατύνει.  
οὔτυνος<sup>6</sup> ἄνωθεν ἡμένου<sup>7</sup> σέβει κράτη.<sup>8</sup>  
πάρεστι δ' ἔργον ὡς ἔπος  
σπεῦσαι τι τῶν βούλιος<sup>9</sup> φέρει φρήν.

### ΔΑΝΑΟΣ

- 600      θαρσεῖτε παῖδες· εὐ τὰ τῶν ἐγχωρίων·  
δῆμου δέδοκται παντελῆ ψηφίσματα.

<sup>1</sup> φυσιζόου : Schütz.    <sup>2</sup> τὸ δὴ ἀν : Porson.

<sup>3</sup> <αὐτὸς δ> Heimsoeth from schol.

<sup>4</sup> ἀρχᾶς M : Schütz.    <sup>5</sup> κρεισσον ὧν M : Turn.

<sup>6</sup> οὔτυνος corrected to δστινος M.

<sup>7</sup> ἡμέν οὐ M : Turn.    <sup>8</sup> κάτω : κράτη Voss.

<sup>9</sup> δούλιος : Auratus.

## THE SUPPLIANT MAIDENS

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

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

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

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

[*Re-enter Danaüs*

DANAÜS

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

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

# AESCHYLUS

## ΧΟΡΟΣ

ω̄ χαῖρε πρέσβυ, φίλαταρ̄ ἀγγέλλων ἐμοὶ·  
ἔνισπε δ̄ ἡμῖν<sup>1</sup> ποὶ κεκύρωται<sup>2</sup> τέλος,  
δῆμου κρατοῦσα χεὶρ ὅπη πληθύνεται.<sup>3</sup>

## ΔΑΝΑΟΣ

605     ἔδοξεν Ἀργείοισιν οὐ διχορρόπως,  
ἀλλ̄ ὥστ̄ ἀνηβῆσαι<sup>4</sup> με γηραιῷ φρενί·  
πανδημίᾳ γάρ χερσὶ δεξιωνύμοις  
ἔφριξεν αἰθὺρ τόνδε κραυγόντων λόγον·  
ἡμᾶς μετοικεῦν τῆσδε γῆς ἐλευθέρους  
610     κάρρυσιάστους<sup>5</sup> ξύν τ̄ ἀσυλίᾳ βροτῶν·  
καὶ μήτ̄ ἐνοίκων μήτ̄ ἐπηλύδων τινὰ  
ἄγειν· ἐὰν δὲ προστιθῆ τὸ καρτερόν,  
τὸν μὴ βοηθήσαντα τῶνδε γαμόρων  
ἄτμον εἶναι ξύν φυγῇ δημηλάτῳ.  
615     τοιανδ̄ ἔπειθεν ρῆσιν ἀμφ̄ ἡμῶν λέγων  
ἄναξ Πελασγῶν, ἵκεσίον Ζηνὸς κότον  
μέγαν προφωνῶν<sup>6</sup> μήποτ̄ εἰσόπιν χρόνου  
πόλιν παχύναι, ξενικὸν ἀστικόν θ̄ ἄμα  
λέγων διπλοῦν μίασμα πρὸ πόλεως φανὲν  
620     ἀμήχανον βάσκημα πημονῆς πέλειν.  
τοιαῦτ̄ ἀκούων χερσὶν Ἀργεῖος λεὼς  
ἔκραν<sup>7</sup> ἄνευ κλητῆρος<sup>7</sup> ὡς εἶναι τάδε.  
δημηγόρους δ̄ ἡκουσεν εὐπιθῆς<sup>8</sup> στροφὰς  
δῆμος Πελασγῶν· Ζεὺς δ̄ ἐπέκρανεν τέλος.

<sup>1</sup> ἐνίσπερ ἡμῖν MPE, ἐνεπε δ̄ ἡμῖν G: Rob.

<sup>2</sup> ποὶ κεκύρωται M: Rob.

<sup>3</sup> χειροπληθύεται: χεὶρ ὅπη Dobree, πληθύνεται Herm.

<sup>4</sup> ὡς τ̄ ἀν ἡβῆσαιμ: Tyrwhitt.

## THE SUPPLIANT MAIDENS

### CHORUS

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

### DANAÜS

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

---

<sup>5</sup> καρυσιάστους : Turn. (*κάρρ-*).

<sup>6</sup> πρόφρων ὁν : Canter. <sup>7</sup> ἐκλαναν εὐκλήτορος : Turn.

<sup>8</sup> εὐπειθεῖς altered from εὐπειθεῖς M : Bothe.

# AESCHYLUS

## ΧΟΡΟΣ

- 625      ἄγε δή, λέξωμεν<sup>1</sup> ἐπ' Ἀργείοις  
 εὐχὰς ἀγαθάς, ἀγαθῶν ποινάς.  
 Ζεὺς δ' ἐφορεύοι ξένιος ξενίου  
 στόματος τημὰς ἐπ' ἀληθείᾳ,  
 τέρμον' ἀμεμπτον προσαπαντᾶν.<sup>2</sup>
- 630      νῦν ὅτε καί, θεοὶ<sup>3</sup>  
 διογενεῖς, κλύοιτ' εὐ-  
 κταῖα<sup>4</sup> γένει<sup>4</sup> χεούσας.  
 μῆποτε πυρίφατον<sup>5</sup>  
 γάν Πελασγίαν<sup>6</sup> [πόλιν]<sup>7</sup>  
 635      τὸν ἄκορον βοᾶς<sup>8</sup>  
 κτίσαι μάχλον Ἀρη,  
 τὸν ἀρότοις θερί-  
 ζοντα βροτοὺς ἐν ἄλλοις,  
 οὖνεκ' ὥκτισαν ἡμᾶς,  
 640      ψῆφον δ' εὔφρον' ἔθεντο,  
 αἰδοῦνται δ' ἵκέτας Διός,  
 πούμναν τάνδ' ἀμέγαρτον.
- [στρ. α.]
- 645      οὐδὲ μετ' ἀρσένων  
 ψῆφον ἔθεντ' ἀτιμώ-  
 σαντες ἔριν γυναικῶν,  
 Διον ἐπιδόμενοι  
 πράκτορά [τε]<sup>9</sup> σκοπὸν  
 δυσπολέμητον, δν [οὐ-]<sup>10</sup>  
 τίς ἀν δόμος ἔχοι  
 650      ἐπ' ὀρόφων μιαί-  
 νοντα; βαρὺς δ' ἐφίζει.  
 ἀζοῦνται γὰρ ὁμαίμους  
 Ζηνὸς ἵκτορας ἀγνοῦ.
- [ἄντ α]
- 66

## THE SUPPLIANT MAIDENS

### CHORUS

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

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

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

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

<sup>1</sup> λέξομεν : Turn.

<sup>2</sup> ἀμέμπτων πρὸς ἀπαντά ME (ἀμεμπτος G) : Tucker after Salvinius (ἀμεμπτον), and Weil (ἀπαντᾶν).

<sup>3</sup> εύκτεα with αι over ε M.

<sup>4</sup> γένει with η over ει M.

<sup>5</sup> πυρέφατον : Turn.

<sup>6</sup> τὰν II. M : Bergk.

<sup>7</sup> [πόλιν]! Klausen.

<sup>8</sup> ἀχορον βοῶν : Kruse.

<sup>9</sup> [τε] Bergk.

<sup>10</sup> [οὐ-] Burges.

# AESCHYLUS

τοιγάρτοι καθαροῖσι βω-  
 655 μοῖς θεοὺς ἀρέσονται.

τοιγάρ ύποσκίων  
 ἐκ στομάτων ποτά-  
 σθω φιλότιμος εὐχά,  
 μήποτε λοιμὸς ἀνδρῶν  
 660 τάνδε<sup>1</sup> πόλιν κενώσαι·  
 μηδ' ἐπιχωρίοις <έρις><sup>2</sup>  
 πτώμασιν αἴματίσαι πέδον γᾶς.<sup>3</sup>

ἡβας δ' ἄνθος ἄδρεπτον  
 ἔστω, μηδ' Ἀφροδίτας  
 665 εὐնάτωρ βροτολογὸς Ἀ-  
 ρῆς κέρσειεν ἄωτον.

τκαὶ γεραροῖσι πρε-  
 σβυτοδόκοι γεμόν-  
 των† θυμέλαι φλεγόντων.  
 τὼς πόλις<sup>4</sup> εὖ νέμοιτο  
 Ζῆνα μέγαν<sup>5</sup> σεβόντων,  
 τὸν ξένιον δ' ὑπερτάτως,<sup>6</sup>  
 δο<sup>7</sup> πολιῷ νόμῳ αἰσαν ὄρθοι.  
 τίκτεσθαι δ' ἐφόρους γᾶς  
 675 ἄλλους εὐχόμεθ' ἀεί,  
 "Αρτεμιν δ' Ἐκάταν γυναι-  
 κῶν λόχους<sup>8</sup> ἐφορεύειν.

μηδέ τις ἀνδροκμῆς  
 λοιγὸς ἐπελθέτω  
 680 τάνδε πόλιν δαιτζῶν,<sup>9</sup>  
 ἄχορον ἀκίθαρων<sup>10</sup>  
 δακρυογόνον Ἀρη  
 βοάν τ' ἔνδημον ἐξοπλίζων.<sup>11</sup>

## THE SUPPLIANT MAIDENS

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

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

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

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

<sup>1</sup> Overshadowed by the suppliant branches, which, though now laid on the altar (l. 507), are still in imagination held before the faces of the Maidens.

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

<sup>1</sup> τῶνδε : Fähse.

<sup>2</sup> <ερις> : Heath.

<sup>3</sup> τᾶς : Porson.

<sup>4</sup> τῶς πόλεις M : Rob.

<sup>5</sup> μέγα : Aldina.

<sup>6</sup> ὑπέρπατον M : H. L. Ahrens from schol.

<sup>7</sup> δς M, ως m.

<sup>8</sup> λόγους : Sophianus.

<sup>9</sup> δατξων : Aldina.

<sup>10</sup> δχορος κιθαρις M : Porson from Plut. *Amat.* 758 f.

<sup>11</sup> τε δῆμον ἔξω παίζων M, τε δῆμον ἔξοπλίζουσα Plut. : τ' ἐνδημον Pauw, ἔξοπλίζων Stanley.

## AESCHYLUS

- [άντ. γ.]
- 685      νούσων δ' ἔσμὸς<sup>1</sup> ἀπ' ἀστῶν  
 οἵοι κρατὸς<sup>2</sup> ἀτερπής·  
 εὐμενῆς δ' ὁ Λύκειος<sup>3</sup> ἔσ-  
 τω πάσα<sup>4</sup> νεολαίᾳ.<sup>5</sup>
- 690      καρποτελῆ<sup>6</sup> δέ τοι  
 Ζεὺς ἐπικραινέτω  
 φέρματι γάν πανώρῳ.  
 πρόνομα δὲ βότ' ἀγροῖς<sup>7</sup>  
 πολύγονα τελέθοι·  
 τὸ πᾶν τ' ἐκ δαιμόνων λάχοιεν.<sup>8</sup>
- 695      εῦφαμον δ' ἐπὶ βωμοῖς  
 μοῦσαν θείατ<sup>9</sup> ἀοιδοί·  
 ἄγνῶν τ' ἐκ στομάτων φερέ-  
 σθω φάμα φιλοφόρμιγξ.
- 700      φυλάσσοι τ' ἀτρεμαῖα<sup>10</sup> τιμὰς  
 τὸ δάμιον,<sup>11</sup> τὸ πτόλιν κρατύνει,  
 προμαθήσ<sup>12</sup> εὐκονόμητις ἀρχά·  
 ξένοισί τ' εὐξυμβόλους,  
 πρὶν ἐξοπλίζειν "Αρη,  
 δίκας ἄτερ πημάτων διδοῦεν.
- 705      θεοὺς δ', οἱ γάν ἔχουσιν, ἀεὶ<sup>13</sup>  
 τίοιεν ἐγχωρίοις πατρῷαις<sup>14</sup>  
 δαφνηφόροις<sup>15</sup> βουθύτοισι τιμαῖς.  
 τὸ γάρ τεκόντων σέβας  
 τρίτον τόδ' ἐν θεσμίοις  
 Δίκας γέγραπται μεγιστοτίμου.

<sup>1</sup> δεσμὸς : Turn.

<sup>2</sup> κράτος M : H. Voss.

<sup>3</sup> λύκιος : Arnaldus.

<sup>4</sup> πᾶσα M, πάσαι m.

<sup>5</sup> νεολαίαι with e over λαι M.

<sup>6</sup> καρποτελεῖ : Stanley.

<sup>7</sup> βρότατος : Tucker.

<sup>8</sup> λάθοιεν : Dindorf.

## THE SUPPLIANT MAIDENS

And may the joyless swarm of diseases settle far from the heads of the burghers, and to all the young folk may Lyceus<sup>1</sup> be graciously disposed.

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

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

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

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

<sup>9</sup> εὐφήμους . . . μοῦσαι θεαί τ' : Herm.

<sup>10</sup> τ' ἀτιμίας M (ἀσφαλίας m marg.) : Butler.

<sup>11</sup> δῆμον : Dindorf. <sup>12</sup> προμηθεύς with α over η M : Herm.

<sup>13</sup> ἐνχωρίοις πατρώτας changed to ἐνχωρίοις πατρώταις M.

<sup>14</sup> δαφνηφόροισιν (with final ν deleted) M.

# AESCHYLUS

## ΔΑΝΑΟΣ

- 710 εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι·  
νῦμεῖς δὲ μὴ<sup>1</sup> τρέσητ’ ἀκούσασαι πατρὸς  
ἀπροσδοκήτους τούσδε καὶ νέους λόγους.  
ἴκεταδόκου γάρ τησδ’ ἀπὸ σκοπῆς ὄρῳ  
τὸ πλοῖον. εὔσημον γάρ οὖ με λαυθάνει·  
715 στολμοί τε λαίφους καὶ παραρρύσεις νεώς,  
καὶ πρῷρα πρόσθεν ὅμμασιν<sup>2</sup> βλέπουσ’ ὄδόν,  
οἴακος εὐθυντῆρος<sup>3</sup> ὑστάτου νεώς  
ἄγαν καλῶς κλύουσα, τοῖσιν<sup>4</sup> οὐ φίλη.  
πρέπουσι δ’ ἄνδρες νάιοι<sup>5</sup> μελαγχίμοις  
720 γυνίοισι<sup>6</sup> λευκῶν ἐκ πεπλωμάτων ἴδεῖν,  
καὶ τὰλλα πλοῖα πᾶσά θ’ ἡ πικουρία  
εὑπρεπτος· αὐτὴ δ’ ἡγεμῶν ὑπὸ χθόνα  
στείλασα λαῖφος παγκρότως ἐρέσσεται.  
ἀλλ’ ἡσύχως χρὴ καὶ σεσωφρονισμένως  
725 πρὸς πρᾶγμ’ ὄρώσας τῶνδε μὴ ἀμελεῖν θεῶν.  
ἐγὼ δ’ ἀρωγοὺς ξυνδίκους θ’ ἔξω λαβών.  
ἴσως γάρ ἂν<sup>7</sup> κῆρυξ τις ἦ πρέσβη μόλοι,<sup>8</sup>  
ἄγειν θέλοντες ρυσίων ἐφάπτορες.  
ἀλλ’ οὐδὲν ἔσται τῶνδε· μὴ τρέσητε<sup>9</sup> νιν.  
730 ὅμως <δ’><sup>10</sup> ἄμεινον, εἰ βραδύνοιμεν βοῆ,  
ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε.  
θάρσει<sup>11</sup> χρόνῳ τοι κυρίῳ τ’ ἐν ἡμέρᾳ  
θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

## ΧΟΡΟΣ

- 735 πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι  
ἢκουσι· μῆκος δ’ οὐδὲν ἐν μέσῳ χρόνου.

<sup>1</sup> ὑμεῖς δὲ μῆτρες ἀει: Turn.  
<sup>2</sup> δημασιν M, δημασι E. <sup>3</sup> συνοντῆρος: Turn.  
<sup>4</sup> τῶσ. ἀν M, τῶσ E, τῶσ' ἀν G: Herwerden.

## THE SUPPLIANT MAIDENS

### DANAÜS

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

### CHORUS

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

<sup>5</sup> νήιοι : Dindorf.

<sup>6</sup> γύναισι MG, γυναισι E.

<sup>7</sup> ή : &v Burges.

<sup>8</sup> πρεσβήμολοι MGP : Lobeck.

<sup>10</sup> <δ'> Geel.

<sup>9</sup> τρέσαιτε with η over αι M.

<sup>11</sup> θαρσεῖτε : Turn.

## AESCHYLUS

περίφοβόν μ' ἔχει τάρβος ἐτητύμως [στρ. α.  
πολυδρόμου φυγᾶς ὄφελος εἴ τι μοι.  
παροίχομαι, πάτερ, δείματι.

### ΔΑΝΑΟΣ

740      ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,  
θάρσει, μαχοῦνται περὶ σέθεν, σάφ' οἰδ' ἐγώ.<sup>1</sup>

### ΧΟΡΟΣ>

ἔξωλές ἔστι μάργον<sup>2</sup> Αἰγύπτου γένος  
μάχης τ' ἅπληστον· καὶ λέγω πρὸς εἰδότα.

745      δοριπαγεῖς<sup>3</sup> δ' ἔχοντες κυανώπιδας [ἀντ. α.  
νῆας ἐπλευσαν ὥδ' ἐπιτυχεῖ<sup>4</sup> κότῳ  
πολεῖ<sup>5</sup> μελαγχίμῳ<sup>6</sup> σὺν στρατῷ.

### ΔΑΝΑΟΣ

πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρίᾳ<sup>7</sup>  
θάλπει βραχίον<sup>8</sup> εὖ κατερρινημένους.

### ΧΟΡΟΣ>

μόνην δὲ μὴ πρόλειπε<sup>9</sup> λίσσομαι, πάτερ.  
γυνὴ μονωθεῖσ<sup>9</sup> οὐδέν· οὐκ ἔνεστ<sup>10</sup> Ἀρης.

750      οὐλόφρονες<sup>11</sup> δὲ καὶ δολιομήτιδες<sup>12</sup> [στρ. β.  
δυσάγνοις φρεσίν,<sup>12</sup> κόρακες ὥστε, βω-  
μῶν ἀλέγοντες οὐδέν.

<sup>1</sup> ἐγών : Turn.      <sup>2</sup> ἔξωλεσσ τίμαργον M : Turn.

<sup>3</sup> δοριπαγεῖς : Weil.

<sup>4</sup> ἐπεὶ τάχει M, ἐπὶ τύχῃ G<sup>1</sup>, ἐπὶ τύχῃ G<sup>2</sup>: Turn.

## THE SUPPLIANT MAIDENS

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

### DANAÜS

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

### [CHORUS]

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

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

### DANAÜS

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

### [CHORUS]

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

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

<sup>5</sup> πόλει : Stanley.

<sup>6</sup> μελαχείμω M : Turn.

<sup>7</sup> μεσημβρίαι M : Schütz.

<sup>8</sup> θάλπτει βραχεῖον M : Turn.

<sup>9</sup> πρόλιπτε : Turn.

<sup>10</sup> δουλόφρονες : Valckenaer.

<sup>11</sup> δολομήτιδες : Askew's margin.

<sup>12</sup> φρεστίν M, φρεστὶ E.

# AESCHYLUS

## ΔΑΝΑΟΣ

καλῶς ἂν ἡμῖν ἔνυμφέροι ταῦτ', ὡς τέκνα,  
εἰ σοὶ τε καὶ θεοῖσιν ἔχθαιροίατο.

## 〈ΧΟΡΟΣ〉

755 οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβη  
δείσαντες ἡμῶν χεῖρ' ἀπόσχωνται, πάτερ.

περίφρονες δ' ἄγαν ἀνιέρῳ μένει [ἀντ. β.  
μεμαργωμένοι κυνοθρασεῖς, θεῶν  
οὐδὲν ἐπαΐοντες.

## ΔΑΝΑΟΣ

760 ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους<sup>1</sup> κυνῶν  
εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν.

## 〈ΧΟΡΟΣ〉

ώς καὶ ματαίων ἀνοσίων τε κυνωδάλων  
ἔχοντας<sup>2</sup> ὄργας, χρὴ φυλάσσεσθαι τάχος.<sup>3</sup>

## ΔΑΝΑΟΣ

765 οὗτοι ταχεῖα<sup>4</sup> ναυτικοῦ στρατοῦ στολή,<sup>5</sup>  
οὐδὲ<sup>6</sup> ὅρμος, οὐδὲ πεισμάνων<sup>7</sup> σωτήρια<sup>8</sup>  
ἐσ τὴν ἐνεγκεῖν, οὐδὲ<sup>9</sup> ἐν<sup>10</sup> ἀγκυρουχίαις  
θαρσοῦντι ναῶν ποιμένες παραυτίκα,  
ἄλλως τε<sup>10</sup> καὶ μολόντες ἀλίμενον χθόνα  
ἐσ τὸντος<sup>11</sup> ἀποστείχοντος ἥλιου. φιλεῖ

<sup>1</sup> κρείσσους E, κρείσσων with οὐς over αὐ M, κρείσσονας G.

<sup>2</sup> ἔχοντες : Turn.

<sup>3</sup> κράτος : Tucker.

<sup>4</sup> ταχεῖα G, ταχεῖαι M.

<sup>5</sup> στολῆ M : Turn.

<sup>6</sup> οὐδὲ : Bamberger.

<sup>7</sup> πισμάτων : Viet.

<sup>8</sup> σωτῆρίου MEG<sup>2</sup>, σωτηρίαν G<sup>1</sup> : Scaliger.

<sup>9</sup> οὐδὲν : Rob.

<sup>10</sup> ἀλλ' ὥστε : Viet.

## THE SUPPLIANT MAIDENS

DANAÜS

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

[CHORUS]

Father, no fear of yon tridents or of things held sacred in the sight of Heaven will ever stay their hands from us.

Full too overweening are they, maddened, with unholy rage, shameless dogs that hearken not unto the gods.

DANAÜS

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

[CHORUS]

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

DANAÜS

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

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

## AESCHYLUS

- 770 ὡδῶνα τίκτει<sup>1</sup> νὺξ κυβερνήτη σοφῷ.  
 οὗτω γένοιτ<sup>2</sup> ἂν οὐδ' ἂν ἔκβασις στρατοῦ  
 καλή, πρὶν ὅρμω ναῦν θραυσθῆναι. σὺ δὲ  
 φρόνει<sup>3</sup> μὲν ὡς ταρβοῦσα μὴ ἀμελεῖν θεῶν·  
 775 πράξας ἀρωγήν· ἄγγελον δ' οὐ μέμψεται  
 πόλις γέρονθ<sup>4</sup>, ηβῶντα δ' εὐγλώσσω<sup>5</sup> φρενί.

### ΧΟΡΟΣ

- ἰὼ γὰ βοῦντι, πάνδικον<sup>6</sup> σέβας, [στρ. α.  
 τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας  
 χθονός, κελαινὸν εἴ τι κεῦθος ἔστι που;  
 780 μέλας γενοίμαν καπνὸς  
 νέφεσσι<sup>7</sup> γειτονῶν<sup>8</sup> Διός·  
 τὸ πᾶν δ' ἄφαντος  
 ἀμπετῆς ἀδυνὸς<sup>9</sup> ὡς  
 κόνις ἄτερθε<sup>10</sup> πτερύγων ὀλοίμαν.  
 ἄφυκτον δ' οὐκέτ<sup>11</sup> ἀν πέλοι κακόν·<sup>10</sup> [ἀντ. α.  
 785 κελαινόχρως<sup>11</sup> δὲ πάλλεται μου καρδία.  
 πατρὸς σκοπαὶ δέ μι<sup>12</sup> εἶλον·<sup>12</sup> οἴχομαι φόβῳ.  
 θέλοιμι δ' ἀν μορσίμου  
 βρόχουν τυχεῖν ἐν ἀρτάναις,<sup>13</sup>  
 πρὶν ἄνδρ' ἀπευκτὸν  
 790 τῷδε χριψθῆναι χροῖ·<sup>14</sup>  
 πρόπαρ θανούσας <δ><sup>15</sup> Αἴδας ἀνάσσοι.  
 πόθεν δέ μοι γένοιτ<sup>2</sup> ἀν αἰθέρος θρόνος, [στρ. β.  
 πρὸς δὲ νέφη μυδηλὰ<sup>16</sup> γίγνεται<sup>17</sup> χιών,  
 ἦ λισσὰς αἰγάλιψ ἀπρόσ-

<sup>1</sup> τίκτει: Turn.    <sup>2</sup> φρονεῖ: Rob.    <sup>3</sup> lacuna: Hartung.

<sup>4</sup> εὐγλώσσως (s marked to be deleted) M, εὐγλώσσω E: Rob.

<sup>5</sup> βουνῆτι ἔνδικον: Paley.

<sup>6</sup> νέφεσι: Arnaldus.

<sup>7</sup> γειτόνων: Turn.

## THE SUPPLIANT MAIDENS

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

[*Exit*

### CHORUS

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

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

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

<sup>8</sup> ἀμπετήσαις δόσως M : ἀμπετῆς Enger, ἀιδνὸς Kirchhoff.

<sup>9</sup> ἀτέρθεν M, ἀτέρθε E. <sup>10</sup> κέαρ : κακόν Schütz.

<sup>11</sup> μελανόχρως : Pauw. <sup>12</sup> πατροσκοπαι δὲ μείλον : Vict.

<sup>13</sup> σαργάναις MGE, ἄρταναις P.

<sup>14</sup> τῶδ' ἔχριμφθῆν χροῖν M, τῷδε χριμφθῆναι P, χροτ E.

<sup>15</sup> <δ> Burgard. <sup>16</sup> νέφη δ' ὑδρηλὰ : Tucker.

<sup>17</sup> γείνεται : Aldina.

# AESCHYLUS

- 795 δεικτος οἰόφρων κρεμὰς  
γυπιὰς πέτρα, βαθὺ<sup>1</sup>  
πτῶμα μαρτυροῦσά μοι,  
πρὶν δαΐκτορος βίᾳ  
καρδίας γάμου κυρῆσαι;
- 800 κυσὸν<sup>2</sup> δ' ἔπειθ' ἔλωρα κάπιχωρίοις [ἀντ. β.  
ὅρνισι δεῖπνον<sup>3</sup> οὐκ ἀναίνομαι πέλειν  
τὸ γὰρ θανεῦν ἐλευθεροῦ-  
ται φιλαιάκτων κακῶν. [ἐλθέτω]<sup>3</sup>  
ἐλθέτω μόρος, πρὸ κοι-  
τας γαμηλίου τυχών.
- 805 ἀμφυγᾶς τίν' ἔτι πόρον<sup>4</sup>  
τέμνω γάμου λυτῆρα;<sup>5</sup>
- 810 ἵνζε<sup>6</sup> δ' ὄμφὰν οὐρανίαν<sup>7</sup> [στρ. γ.  
<μέλεα><sup>8</sup> μέλη λιτανὰ θεοῖς<sup>9</sup>  
τέλεα δέ πως<sup>10</sup> πελόμενά μοι  
λύσμα τ' ἄχιμα τ'<sup>11</sup> ἔπιδε, πάτερ,  
βίαια μὴ φαιδρῶς<sup>12</sup> ὄρῶν  
ὄμμασιν ἐνδίκοις.
- 815 σεβίζου δ' ἱκέτας σέθεν,  
γαιάοχε παγκρατὲς Ζεῦ.
- 820 γένος γὰρ Αἰγύπτειον<sup>13</sup> ὕβριν [ἀντ. γ.  
δύσφορον ἀρσενογενὲς  
μετά με δρόμοισι διόμενοι  
φυγάδα μάταισι πολυθρόοις  
βίαια δίζηνται λαβεῦν.  
σὸν δ' ἐπίπαν ζυγὸν  
ταλάντου. τί δ' ἄνευ<sup>14</sup> σέθεν  
θνατοῦσι<sup>15</sup> τέλειόν ἔστιν;

## THE SUPPLIANT MAIDENS

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

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

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

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

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

<sup>1</sup> κύσειν MGE: Rob.

<sup>2</sup> δεῖπναν ME, δεῖπνον G.

<sup>3</sup> [έλθέτω] Pauw.

<sup>4</sup> τιν' ἀμφ' αὐτᾶς ἔτι πόρον M: ἀμφυγᾶς Weil after Herm.

<sup>5</sup> καὶ λυτήρια : Pauw.

<sup>6</sup> ιψεύν : Rob.

<sup>7</sup> οὐράνια : Aldina.

<sup>8</sup> <μέλεα> H. Voss.

<sup>9</sup> θεοῖς καὶ : H. Voss.

<sup>10</sup> δέ μοι πῶς : Burney.

<sup>11</sup> λύσιμα μάχιμα δ': Wilam.

<sup>12</sup> φίλεύς : Weil.

<sup>13</sup> αγύπτιον : Herm.

<sup>14</sup> πιδανεύ : Rob.

<sup>15</sup> θνατοῖς : Bothe.

## AESCHYLUS

- 825      ó ó ó, á á á·  
 ὅδε μάρπτις<sup>1</sup> νάιος γάιος.  
 τῶν πρό, μάρπτι,<sup>2</sup> κάμνοις·  
 τίόφ . . ὁμ . . αὐθὶ κάκκας νν  
 δυῖαν βοᾶν ἀμφαίνω.†  
 830      ὁρῶ τάδε φροίμια τπράξαν πόνων  
 βιαιών ἐμῶν. ἡὲ ἡέ.  
 βαῖνε φυγᾶ πρὸς ἀλκάν·  
 τβλοσυρόφρονα χλιδᾶ  
 δύσφορα ναὶ κάν γᾶ.  
 835      γαϊάναξ<sup>3</sup> προτάσσου.†

«ΚΗΡΥΞ»

- σοῦσθε σοῦσθ' ἐπὶ βᾶ-  
 ριν ὅπως ποδῶν <έχετε><sup>4</sup>  
 τούκοῦν οὐκοῦν†  
 τιλμοὶ τιλμοὶ καὶ στιγμοί,  
 840      πολυαίμων φόνιος  
 ἀποκοπὰ κρατός.  
 σοῦσθε σοῦσθ'† ὀλύμεναι ὀλόμεν' ἐπαμίδα.

«ΧΟΡΟΣ»

- εἴδ' ἀνὰ<sup>5</sup> πολύρυτον<sup>6</sup> [στρ. a.  
 ἀλμήντα πόρον  
 845      δεσποσίω ἔνν ὕβρει,  
 γομφοδέτῳ τε δόρει<sup>7</sup> διώλον.  
 ταῖμονες ὡς ἐπάμιδα  
 ησυδουπιάπιτα†

«ΚΗΡΥΞ»

- τκελεύω βοᾶν μεθέσθαι  
 850      ἵχαρ φρενί τ' ἄταν.†  
 ίοὺ ίού.<sup>8</sup>

## THE SUPPLIANT MAIDENS

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

[HERALD]

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

[CHORUS]

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

[HERALD]

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

<sup>1</sup> μάρπις: Turn.

<sup>3</sup> γὰι ἄναξ: Headlam.

<sup>5</sup> εἰθάνα: Herm.

<sup>7</sup> δορλ: Herm.

<sup>2</sup> πρόμαρπτι: Stephanus.

<sup>4</sup> <έχετε> Hartung.

<sup>6</sup> πολύρρυτον: Wellauer.

<sup>8</sup> λώ ἵὸν: Herm.

## AESCHYLUS

λεῖφ' ἔδρανα,<sup>1</sup> κι' ἐς δόρυ.  
ἀτίετον ἄπολιν<sup>2</sup> οὐ σέβω.<sup>3</sup>

### 〈ΧΟΡΟΣ〉

- |     |   |           |
|-----|---|-----------|
|     | μήποτε πάλιν ἴδοιμ <sup>4</sup>                                   | [ἀντ. α.] |
| 855 | ἀλφεσίβοιον ὕδωρ,<br>ἔνθεν ἀεξόμενον <sup>5</sup>                 |           |
|     | ζώφυτον αἷμα βροτοῖσι θάλλει.                                     |           |
| 860 | ἔγγαιος <sup>6</sup> ἐγὼ βαθυχαῖος<br>†βαθρείας βαθρείας, γέρον.† |           |

### 〈ΚΗΡΥΞ〉

- |     |   |  |
|-----|---|--|
|     | σὺ δ' ἐν ναῖ ναῖ βάσῃ<br>τάχα θέλεος ἀθέλεος,<br>βίᾳ βίᾳ τε πολλὰ φροῦδα.<br>†βάτεαι βαθυμιτροκακὰ παθῶν† |  |
| 865 | [ὸλόμεναι παλάμαις].?   |  |

### 〈ΧΟΡΟΣ〉

- |     |  |           |
|-----|--|-----------|
|     | αἰαῖ αἰαῖ.   | [στρ. β.] |
| 870 | αῖ γάρ <sup>8</sup> δυσπαλάμως ὅλοιο<br>δι' ἀλίρρυτον <sup>9</sup> ἄλσος,<br>κατὰ Σαρπηδόνιον<br>χῶμα πολύψαμμον <sup>10</sup> ἀλαθεὶς<br>Εὐρεῖαισιν <sup>11</sup> αὔραις. |           |

### ΚΗΡΥΞ

- |     |   |  |
|-----|---|--|
|     | ἴνζε καὶ λάκαζε καὶ κάλει θεούς.<br>Αἰγυπτίαν γάρ βᾶριν οὐχ ὑπερθορῆ.<br>[ἴνζε καὶ] <sup>12</sup> |  |
| 875 | βόα, χέον πικρότερον <sup>13</sup> οἰζύος νόμον. <sup>14</sup>                                    |  |

## THE SUPPLIANT MAIDENS

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

[CHORUS]

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

[HERALD]

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

[CHORUS]

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

HERALD

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

<sup>1</sup> ὥδρανα : Rob.

<sup>2</sup> ἀτιέτανα πόλιν : Peiper.

<sup>3</sup> εὐσεβῶν : Butler.

<sup>4</sup> εἴδοι with *i* over *ει* Μ : Butler.

<sup>5</sup> δεξόμενον : Scaliger.

<sup>6</sup> ἀγειος : Weil.

<sup>7</sup> [δλ. παλ.] Peiper.

<sup>8</sup> καὶ γὰρ : Heath.

<sup>9</sup> ἀλλίρυτον : Rob.

<sup>10</sup> πολυψάμαθον : Emper.

<sup>11</sup> εὐρεῖας εἰν : Paley.

<sup>12</sup> [τυχε καὶ] Burney.

<sup>13</sup> πικρότερ' ἀχέων : Sidgwick (πικ. Emper, χέον Weil).

<sup>14</sup> δνομ' ἔχων : Burges.

# AESCHYLUS

## ΧΟΡΟΣ

οἰοῖ οἰοῖ,  
λύμασ, ἐ σὺ πρὸ γᾶς ὑλάσκων<sup>1</sup>  
περί, χάμψα,<sup>2</sup> βρυάζεις.  
ὅς ἐπωπᾶ<sup>3</sup> σ', ὁ μέγας  
880 Νεῖλος, ὑβρίζοντά σ' ἀποτρέ-  
ψειν ἄιστον<sup>4</sup> ὕβριν.

[ἀντ. β.

## ΚΗΡΥΞ

βαίνειν κελεύω βᾶριν εἰς ἀμφίστροφον<sup>5</sup>  
ὅσον<sup>6</sup> τάχιστα· μηδέ τις<sup>7</sup> σχολαζέτω.  
όλκῃ γάρ οὗτοι πλόκαμον οὐδάμ' ἄζεται.<sup>8</sup>

## ΧΟΡΟΣ

885 οἰοῖ, πάτερ, βρέτεος ἄρος [στρ. γ.  
ἀτῷ μ'. ἄλαδ' ἄγει<sup>9</sup>  
ἄραχνος ὡς βάδην.  
οἴναρ ὄναρ μέλαν,  
ὅτοτοτοτοῖ,  
890 μᾶ Γᾶ μᾶ Γᾶ, βοὰν  
φοβερὸν ἀπότρεπε,  
ὦ πᾶ,<sup>10</sup> Γᾶς παῖ, Ζεῦ.

## ΚΗΡΥΞ

οὗτοι φοβοῦμαι δαιμονας τοὺς ἐνθάδε·  
οὐ γάρ μ' ἔθρεψαν, οὐδὲ ἐγήρασαν τροφῇ.

## ΧΟΡΟΣ

895 μαιμᾶ<sup>11</sup> πέλας δίπους ὄφις· [ἀντ. γ.  
.

<sup>1</sup> λύμασις ὑπρογασυλακτει with οι over ει M : λύμας Dindorf,  
σὺ πρὸ γᾶς Herm., ὑλάσκων Enger.

<sup>2</sup> περιχαμπτὰ: R. Ellis. <sup>3</sup> ὃς ἐρωτᾶς: Emper.

<sup>4</sup> σε ἀποτρέψει ἔναιστον: Turn.

## THE SUPPLIANT MAIDENS

[CHORUS]

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

HERALD

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

CHORUS

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

HERALD

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

CHORUS

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

<sup>5</sup> ἀντίστροφον : schol. Porson.

<sup>6</sup> ὅρον : Rob.

<sup>7</sup> τι : Turn.

<sup>8</sup> οὐ δαμάζεται : Pauw.

<sup>9</sup> βροτοσα ροσαται μαλδαγηι M : βρότεος ἄπος ἄτα Eust. Od.  
1422. 19 : βρέτεος Abresch, ἀλαδ' Schütz.

<sup>10</sup> βᾶ : Valckenaer.

<sup>11</sup> μαιμαι : Rob.

AESCHYLUS

ἔχιδνα δ' ᾥς μέ τις<sup>1</sup>  
πόδα δακοῦσ'<sup>2</sup> ἔχει.  
ὅτοτοτοῖ,  
μᾶ Γᾶ μᾶ Γᾶ βοὰν  
φοβερὸν ἀπότρεπε,  
ὦ πᾶ, Γᾶς παῖ, Ζεῦ.

КНРТЕ

*εἰ μή τις ἐστιν ναῦν εἶσιν αἰνέσσας τάδε,  
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.*

ХОРОХ

<sup>908</sup> διωλόμεσθ· ἄσεπτ·, ἄναξ<sup>3</sup>, πάσχομεν.

КНРТЕ

905 πολλοὺς ἄνακτας, παῖδας Αἴγυπτου, τάχα<sup>4</sup>  
907 ὅψεσθε· θαρσεῖτ', οὐκ ἐρεῦτ' ἀναρχίαν.<sup>5</sup>

ΧΟΡΟΣ

<sup>905</sup> ἡ πόλεως ἀγοὶ πρόμοι,<sup>6</sup> δάμναμαι.

〈KHPTE〉

909 ἐλξειν τοιχὸν ὑμᾶς ἀποσπάσας κόμης,  
910 910 ἐπεὶ οὐκ ἀκούετο δέξιον τῶν ἐμῶν λόγων.

ΒΑΣΙΛΕΤΣ

ούτος, τί ποιεῖς; ἐκ ποίου φρονήματος  
ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;  
ἄλλ' ή γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;

<sup>3</sup> διωλόμεσθα ἐπτάναξ Μ: Tucker.

<sup>4</sup> ll. 905 and 908 transposed: Wilam.

## THE SUPPLIANT MAIDENS

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

### HERALD

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

### CHORUS

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

### HERALD

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

### [CHORUS]

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

### [HERALD]

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

[Enter the King with retainers  
KING

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

<sup>5</sup> θάρσει τοῦ χερεῖ ταναρχίαν M : Rob.

<sup>6</sup> πρόμνοι : Stanley. <sup>7</sup> οὐ κακοῦ ἔξν MG : Porson.

## AESCHYLUS

915      κάρβανος ὡν δ'<sup>1</sup> Ἔλλησιν ἐγχλίεις ἄγαν·  
καὶ πόλλ' ἀμαρτῶν οὐδὲν ὥρθωσας φρενί.<sup>2</sup>

### ΚΗΡΥΞ

τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

### ΒΑΣΙΛΕΤΣ

ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

### ΚΗΡΥΞ

πῶς δ' οὐχί; τāμ' ὀλωλόθ' εὑρίσκων ἄγω.<sup>3</sup>

### ΒΑΣΙΛΕΤΣ

ποίοισιν εἰπὼν προξένοις<sup>4</sup> ἐγχωρίοις;

### ΚΗΡΥΞ

920      Ἐρμῆ μεγίστῳ προξένῳ μαστηρίῳ.

### ΒΑΣΙΛΕΤΣ

θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβῃ.

### ΚΗΡΥΞ

τοὺς ἀμφὶ Νεῖλον δαιμόνας σεβίζομαι.

### ΒΑΣΙΛΕΤΣ

οἱ δ' ἐνθάδ' οὐδέν, ὡς ἐγώ σέθεν κλύω<sup>5</sup>;

<sup>1</sup> δ' ὡν : Porson.

<sup>2</sup> ὥρθωσα MG, φρενί M (φρενί G) : Rob.

<sup>3</sup> τ' ἀπολωλόθ' . . . ἐγώ : Porson.

## THE SUPPLIANT MAIDENS

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

HERALD

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

KING

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

HERALD

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

KING

To what patrons of thy land was thy notice given?

HERALD

To Hermes, the Searcher, greatest of patrons.

KING

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

HERALD

'Tis the deities by the Nile that I revere.

KING

While ours are naught, as I understand from thee?

---

<sup>4</sup> προσένοις: Vict.

<sup>5</sup> κάτω: κλύω Rob.

# AESCHYLUS

ΚΗΡΤΞ

ἄγοιμ' ἄν, εἴ τις τάσδε μὴ 'ξαιρήσεται.

ΒΑΣΙΛΕΤΞ

925 κλάοις<sup>1</sup> ἄν, εἰ ψαύσειας, οὐ μάλ<sup>2</sup> ἐσ μακράν.

ΚΗΡΤΞ

η̄κουσα τοῦπος <δ'<sup>3</sup> οὐδαμῶς φιλόξενον.

ΒΑΣΙΛΕΤΞ

οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.

ΚΗΡΤΞ

λέγοιμ<sup>4</sup> ἄν ἐλθὼν παισὶν Αἰγύπτου τάδε.

ΒΑΣΙΛΕΤΞ

ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.

ΚΗΡΤΞ

930 ἀλλ' ὡς ἄν εἰδὼς ἐννέπω σαφέστερον,—  
καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν<sup>5</sup> τορῶς  
ἔκαστα,—πῶς φῶ, πρὸς τίνος τ' ἀφαιρεθεὶς  
η̄κειν<sup>6</sup> γυναικῶν αὐτανέψιον στόλον;  
οὗτοι δικάζει ταῦτα μαρτύρων ὅπο

935 "Αρης· τὸ νεῦκος δ' οὐκ ἐν ἀργύρου λαβῆ  
ἔλυσεν· ἀλλὰ πολλὰ γίγνεται<sup>7</sup> πάρος  
πεσήματ' ἀνδρῶν κάπολακτισμοὶ βίου.

<sup>1</sup> κλάοις M, with οι over ει m.

<sup>2</sup> οὐδὲ μάλ': Rob.

<sup>3</sup> <δ'> Headlam.

<sup>4</sup> λέγοις: Heath.

## THE SUPPLIANT MAIDENS

HERALD

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

KING

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

HERALD

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

KING

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

HERALD

I will go and tell Aegyptus' sons of this.

KING

My proud spirit will not ponder on this threat.

HERALD

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

<sup>5</sup> ἀπαγγέλειν M, -έλλειν E.

<sup>6</sup> ἥκοιν M, ἥκειν m E.

<sup>7</sup> γίνεται M, γίγνεται E.

# AESCHYLUS

## 〈ΒΑΣΙΛΕΤΣ〉

τί σοι λέγειν χρή τοῦνομ'; ἐν χρόνῳ μαθὼν  
 εἴσῃ σύ τ' αὐτὸς χοῖν ἔννεμποροι σέθεν.  
 940 ταῦτας δ' ἔκουσας μὲν κατ' εὔνοιαν φρενῶν  
 ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.<sup>2</sup>  
 τοία δὲ<sup>3</sup> δημόπρακτος ἐκ πόλεως μίᾳ  
 ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βίᾳ  
 στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς<sup>4</sup>  
 945 γόμφος διαμπάξ, ὡς μένειν ἀραρότως.  
 ταῦτ' οὐ πύναξίν ἔστιν ἐγγεγραμμένα  
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα,  
 σαφῆ δ' ἀκούεις ἐξ ἐλευθεροστόμου  
 γλώσσης. κομίζου δ' ὡς τάχιστ' ἐξ ὄμμάτων.

## 〈ΚΗΡΥΞ〉

950 ἔοιγμεν ἥδη πόλεμον ἀρεῖσθαι<sup>5</sup> νέον.  
 εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.

## 〈ΒΑΣΙΛΕΤΣ〉

ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας  
 εύρησετ' οὐ πίνοντας ἐκ κριθῶν μέθυ.  
 955 θύμεις δὲ πᾶσαι σὺν φίλαις<sup>6</sup> ὀπάσοι  
 θράσος λαβοῦσαι στείχετ' εὐερκῆ πόλιν,  
 πύργων βαθείᾳ μηχανῇ κεκλημένην.<sup>7</sup>  
 καὶ δώματ' ἔστι πολλὰ μὲν τὰ δήμια,  
 δεδωμάτωμαι δ' οὐδὲ<sup>8</sup> ἐγὼ σμικρᾷ χερί.  
 ἔνθ' θύμιν<sup>9</sup> ἔστιν εὐτύκουσ<sup>10</sup> ναίειν δόμους<sup>10</sup>

<sup>1</sup> εἰσθιγνατος χοιοῦ M, ίσως γ' αἰτός χ' οἱ in marg. : Bothe.

<sup>2</sup> λόγοις : Turn.

<sup>3</sup> τοιάδε : Pauw.  
<sup>4</sup> τῶνδε φιλωταὶ τορῶ : Turn.

<sup>5</sup> Ισθιμεν τάδ' ἥδη . . . ἐρεισθε (changed from ἐρισθε) M : Cobet.

<sup>6</sup> φίλοις : Schütz.

## THE SUPPLIANT MAIDENS

[KING]

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

[HERALD]

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

[KING]

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

---

<sup>7</sup> κεκλημένη with *i* over the first *η* M : Herm.

<sup>8</sup> εὐθυμεῖν : Kirchhoff. <sup>9</sup> ἐντυχούσῃ : Porson.

<sup>10</sup> δόμοις : Turn.

## AESCHYLUS

960 πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις,  
πάρεστιν οὐκεῦν καὶ μονορρύθμους<sup>1</sup> δόμους.  
τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα  
πάρεστι, λωτίσασθε.<sup>2</sup> προστάτης δ' ἐγὼ  
ἀστοί τε πάντες, ὥνπερ ἥδε κραίνεται  
ψῆφος. τί τῶνδε κυριωτέρους μένεις;

### ΧΟΡΟΣ

ἄλλ' ἀντ' ἀγαθῶν<sup>3</sup> ἀγαθοῖσι βρύοις,  
διὲ Πελασγῶν.  
πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον  
πατέρ' εὐθαρσῆ Δαναόν, πρόνοον  
970 καὶ βούλαρχον. τοῦ γὰρ προτέρα  
μῆτις, ὅπου χρὴ δώματα ναίειν  
καὶ τόπος εὑφρων. πᾶς τις ἐπειπεῦν  
ψόγον ἀλλοθρόοις  
εὔτυκος.<sup>4</sup> εἴη δὲ τὰ λῶστα.  
975 σύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ  
βάξει λαῶν ἐγχώρων<sup>5</sup>  
τάσσεσθε, φίλαι δμωΐδες, οὗτως  
ώς ἐφ' ἔκαστῃ διεκλήρωσεν  
Δαναὸς θεραποντίδα φερνήν.

### ΔΑΝΑΟΣ

980 ὁ παιδες, Ἀργείουσιν εὐχεσθαι χρεών,  
θύειν τε λείβειν θ', ώς θεοῖς Ὁλυμπίοις,  
σπονδάς, ἐπεὶ σωτῆρες οὐ διχορρόπως.  
καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐγγενεῖς<sup>6</sup>  
φίλους<sup>7</sup> πικρῶς ἥκουσαν αὐτανεψίοις.<sup>8</sup>

<sup>1</sup> μονορύθμους M, μονορρύθμους E.  
<sup>2</sup> λωτίσασθαι: Canter. <sup>3</sup> ἀγαθοῖς: Porson.  
<sup>4</sup> εὔτυκτος made from εὖ τύκτος M : Spanheim.

## THE SUPPLIANT MAIDENS

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

### CHORUS

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

[Enter Danaüs with a bodyguard

### DANAÜS

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

<sup>5</sup> χώρῳ : Tucker.

<sup>6</sup> ἐκτενεῖς : Heath.

<sup>7</sup> φίλου M (with ως over ου), E, φίλους G.

<sup>8</sup> αὐτανεψιλούς : Scaliger.

# AESCHYLUS

- |      |   |
|------|---|
| 985  | ἐμοὶ δ᾽ ὁπαδοὺς τούσδε καὶ δορυσσόους<br>ἔταξαν, ώς ἔχουμι τίμιον γέρας,<br>καὶ μὴ 'ξ ἀέλπτων <sup>2</sup> δορικανεῖ μόρω <sup>3</sup> θανὼν<br>λάθοιμι, χώρᾳ δ' ἄχθος ἀείζων πέλοι.<br>τοιῶνδε τυγχάνοντας ἐκ πρυμνῆς <sup>4</sup> φρενὸς<br>χάριν σέβεσθαι τιμιωτέραν χρεών. <sup>5</sup>     |
| 990  | καὶ ταῦθ' ἄμ' ἐγγράφασθε <sup>6</sup> πρὸς γεγραμμένοις <sup>7</sup><br>πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός,<br>ἀγνῶθ' ὅμιλον ἐξελέγχεσθαι <sup>8</sup> χρόνῳ.<br>πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὔτυκον <sup>9</sup> φέρει<br>κακήν, τό τ' εἰπεῖν εὐπετὲς μύσαγμά πως.                            |
| 995  | · ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,<br>ώραν ἔχούσας τήνδ' ἐπίστρεπτον βροτοῖς.<br>τέρειν' ὅπωρα δ' εὐφύλακτος οὐδαμῶς·<br>θῆρες δὲ κηραίνουσι καὶ βροτοί, τί μήν;<br>καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῇ. <sup>10</sup>   |
| 1000 | · τικαρπώματα στάζοντα κηρύσσει Κύπρις<br>καλωρα κωλύουσαν θωσμένειν <sup>11</sup> ἐρῶ,†<br>καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι<br>πᾶς τις παρελθὼν ὅμματος θελκτήριον<br>τόξευμ' <sup>12</sup> ἔπειμψεν, ἵμέρουν νικώμενος.   |
| 1005 | · πρὸς ταῦτα μὴ πάθωμεν ὡν πολὺς πόνος<br>πολὺς δὲ πόντος οὐνεκ' ἡρόθῃ <sup>13</sup> δορί,<br>μηδ'. αἰσχος ἡμῖν, ἡδονὴν δ' ἔχθροῖς ἐμοῖς<br>πράξωμεν. οἴκησις <sup>14</sup> δὲ καὶ διπλῆ πάρα·<br>τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ,<br>οἰκεῖν λάτρων <sup>15</sup> ἄτερθεν εὐπετῆ τάδε. |
| 1010 | μόνον φύλαξαι <sup>16</sup> τάσδ' ἐπιστολὰς πατρός,<br>τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.  |

## THE SUPPLIANT MAIDENS

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

<sup>7</sup> προσγεγραμμένους M : Rob.

<sup>8</sup> ὡς ἐλέγχεσθαι : Heimsoeth. <sup>9</sup> εὑτυχον : Spanheim.

<sup>10</sup> παιδοστιβῆ M : Rob. <sup>11</sup> θωσμένη with ει over η M.

<sup>12</sup> οὖν ἐκληρώθη : Heath. <sup>13</sup> οικήσεις : Rob.

<sup>14</sup> λατρῶν : from Hesych., Herm.

<sup>15</sup> φυλάξαι : Vict.

# AESCHYLUS

## ΧΟΡΟΣ

τᾶλλ' εύτυχοῦμεν πρὸς θεῶν Ὄλυμπίων.  
 1015 ἐμῆς δ' ὀπώρας οὖνεκ' εὖθάρσει, πάτερ.  
 εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,  
 ἔχνος τὸ πρόσθεν οὐδὲ διαστρέψω φρενός.

## ΧΟΡΟΣ <ΔΑΝΑΙΔΩΝ>

ἴτε μὰν ἀστυάνακτας [στρ. α.  
 1020 μάκαρας<sup>1</sup> θεοὺς γανάοντες<sup>2</sup> πολιούχους  
 τε καὶ οἱ χεῦμ' Ἐρασίνου  
 περιναίουσιν<sup>3</sup> παλαιόν.  
 ὑποδέξασθε <δ'><sup>4</sup> ὄπαδοι  
 μέλος<sup>5</sup> αἶνος<sup>6</sup> δὲ πόλιν τήνδε Πελασγῶν  
 ἔχέτω, μηδ' ἔτι Νείλου  
 1025 προχοὰς<sup>7</sup> σέβωμεν ὕμνοις.

ποταμοὺς δ' οἱ διὰ χώρας [ἀντ. α.  
 θελεμὸν<sup>8</sup> πῶμα χέουσιν πολύτεκνοι,  
 λιπαροῖς χεύμασι γαίας  
 τόδε μειλίσσοντες<sup>9</sup> οὐδας.  
 1030 ἐπίδοι δ' Ἀρτεμις ἀγνὰ  
 στόλον οἰκτιζομένα, μηδ' ὑπ' ἀνάγκας  
 γάμος ἔλθοι<sup>10</sup> Κυθερείας.  
 στυγίων<sup>11</sup> πέλοι τόδ' ἀθλον.

## <ΧΟΡΟΣ ΘΕΡΑΠΑΙΝΩΝ><sup>12</sup>

Κύπριδος <δ'><sup>13</sup> οὐκ ἀμελεῖ θεσμὸς ὅδ' εὑφρων. [στρ. β.  
 1035 δύναται γὰρ Διὸς ἄγχιστα σὺν Ἡρα.

<sup>1</sup> μακρας : Stanley.

<sup>2</sup> γανάοντες : Pauw.

<sup>3</sup> περιναίετε : Heath, Markscheffel. <sup>4</sup> <δ'> Heath.

## THE SUPPLIANT MAIDENS

### CHORUS

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

### CHORUS [OF THE DANAÏDS]

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

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

May pure Artemis look upon this band in com-  
passion, and may wedlock never come through con-  
straint of Cytherea. That prize be mine enemies' !

### Argive Men [CHORUS OF HANDMAIDENS]

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

<sup>5</sup> μένος : Legrand. <sup>6</sup> αἰνὸς M : Rob. <sup>7</sup> πρὸς χοὰς M : Rob.

<sup>8</sup> θελεμὸν MGE, θαλερὸν P. <sup>9</sup> μελισσοντες : Pauw.

<sup>10</sup> ἔλθει ME, ἔλθοι P. <sup>11</sup> στύγειον : Wecklein.

<sup>12</sup> The distribution of parts, undifferentiated in M, is  
Kirchhoff's for vv. 1034-1051, G. W. Schneider's for 1052-  
1061 (sung by the leaders of the two choruses), Boeckh's for  
1062-1073. <sup>13</sup> <δ'> Pauw.

## AESCHYLUS

τίεται δ' αἰολόμητις  
θεὸς ἔργοις ἐπὶ σεμνοῖς.  
μετάκοινοι δὲ<sup>1</sup> φύλα ματρὶ πάρεισιν  
Πόθος <ἀ><sup>2</sup> τ' οὐδὲν ἀπαρνον  
τελέθει θέλκτορι<sup>3</sup> Πειθοῖ.<sup>4</sup>  
δέδοται δ' Ἀρμονίᾳ μοῖρ' Ἀφροδίτας  
ψεδυρᾶ<sup>5</sup> τρίβω<sup>6</sup> τ' Ἐρώτων.

1040

[ἀντ. β.]

1045

1050

φυγάδεσσιν δ"<sup>7</sup> ἐπιπνοίας<sup>8</sup> κακά τ' ἄλγη  
πολέμους θ' αἴματόεντας προφοβοῦμαι.  
τί ποτ' εὔπλοιαν ἐπραξαν  
ταχυπόμπουσι διωγμοῖς;  
οἱ τί τοι μόρσιμόν ἔστιν, τὸ γένοιτ' ἄν.  
Διὸς οὐ παρβατός<sup>9</sup> ἔστιν  
μεγάλα φρήνι ἀπέρατος:  
μετὰ πολλῶν δὲ γάμων ἀδε τελευτὰ  
προτερᾶν<sup>10</sup> πέλοι γυναικῶν.

### 〈ΔΑΝΑΙΣ〉

ὅ μέγας Ζεὺς ἀπαλέξαι  
γάμον Αἰγυπτογενῆ μοι.

[στρ. γ.]

### 〈ΘΕΡΑΠΑΙΝΑ〉

τὸ μὲν ἄν βέλτατον εἴη·

### 〈ΔΑΝΑΙΣ〉

σὺ δὲ θέλγοις ἄν ἀθελκτον.<sup>11</sup>

*Scathe      insurpassable*

### 〈ΘΕΡΑΠΑΙΝΑ〉

σὺ δέ γ' οὐκ οἰσθα τὸ μέλλον.

<sup>1</sup> δ' αἱ MGE, δὲ P.

<sup>2</sup> <ἀ> Wellauer.

<sup>3</sup> θεάκτορι: Bothe.

<sup>4</sup> πιθοῖ ME, πειθοῖ P.

## THE SUPPLIANT MAIDENS

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

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

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

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

[A DANAÏD]

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

*Argus*  
[A HANDMAIDEN]

That would indeed be best.

[A DANAÏD]

But thou wouldest move the immovable.  
*clam. unchainable*

*Argus*  
[A HANDMAIDEN]

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

<sup>5</sup> ψεδυρα with θ over δ M : Klausen.      <sup>6</sup> τρίβοι: Klausen.

<sup>7</sup> φυγάδες δ': Burges.      <sup>8</sup> ἐπιπνοΐ ME: Turn.

<sup>9</sup> παραβάτας: Askew.      <sup>10</sup> προτέραν: Bothe.

<sup>11</sup> θέλγεις ἀνάθελκτον: Stephanus.

# AESCHYLUS

## «ΔΑΝΑΙΣ»

τί δὲ μέλλω φρένα Δίαν  
καθορᾶν, ὅψιν (ἀβύσσον);

[ἀντ. γ.

## «ΘΕΡΑΠΑΙΝΑ»

μέτριον νῦν ἔπος εὔχον

## «ΔΑΝΑΙΣ»

1060 τίνα καιρόν με διδάσκεις;

## «ΘΕΡΑΠΑΙΝΑ»

τὰ θεῶν μηδὲν ἀγάζειν.

## «ΧΟΡΟΣ»

Ζεὺς<sup>1</sup> ἄναξ ἀποστεροί-  
η γάμον<sup>2</sup> δυσάνορα  
δάιον, ὅσπερ Ἰώ  
1065 πημονᾶς ἐλύσατ’ εὖ  
χειρὶ παιωνίᾳ κατασχεθών,  
εὐμενῆ βίαν<sup>3</sup> κτίσας.

[στρ. δ.

καὶ κράτος νέμοι γυναι-  
ξίν· τὸ βέλτερον κακοῦ  
1070 καὶ τὸ<sup>4</sup> δίμοιρον αἰνῶ, καὶ τρεῖς  
καὶ δίκαι<sup>5</sup> δίκαις ἔπε-  
σθαι, ξὺν εὐχαῖς ἐμαῖς, λυτηρίοις  
μαχαῖς θεοῦ πάρα.

[ἀντ. δ.

<sup>1</sup> ζεῦ: Rob. <sup>2</sup> γάμον MGE, γάμον P.  
<sup>3</sup> εὐμενεῖ βίᾳ: Valckenaer. <sup>4</sup> καὶ τε: schol. M, Rob.  
<sup>5</sup> δίκαι: Heath.

## THE SUPPLIANT MAIDENS

[A DANAÏD]

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

[A HANDMAIDEN]

Let the words of thy prayer be moderate.

[A DANAÏD]

What due measure is this that thou wouldest teach me ?

[A HANDMAIDEN]

In things of Heaven ask not too much.

[CHORUS OF DANAÏDS AND HANDMAIDENS]

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

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

[*Exeunt omnes*



# **THE PERSIANS**

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ  
ΑΤΟΣΣΑ  
ΑΓΓΕΛΟΣ  
ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ  
ΞΕΡΞΗΣ

DRAMATIS PERSONAE

ATOSSA, Queen Mother  
XERXES  
GHOST of Darius  
A MESSENGER  
CHORUS of Persian Elders

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

TIME.—480 B.C., not long after the battle of Salamis.

DATE.—472 B.C., at the City Dionysia.

## ARGUMENT

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

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

# ΠΕΡΣΑΙ

## ΧΟΡΟΣ

Τάδε μὲν Περσῶν τῶν οἰχομένων  
‘Ελλάδ’ ἔσ αἰαν πιστὰ<sup>1</sup> καλεῖται,  
καὶ τῶν ἀφυεῶν καὶ πολυχρύσων  
έδρανων φύλακες, κατὰ πρεσβείαν  
οὐδὲν αὐτὸς ἄναξ Ξέρξης βασιλεὺς  
5 Δαρειογενῆς<sup>2</sup>  
εἴλετο χώρας ἐφορεύειν.  
ἀμφὶ δὲ νόστῳ τῷ βασιλείῳ  
καὶ πολυχρύσου στρατιᾶς<sup>3</sup> ἥδη  
κακόμαντις ἄγαν ὁρσολοπεῦται<sup>4</sup>  
θυμὸς ἔσωθεν.  
10 πᾶσα γὰρ ἵσχὺς Ἀσιατογενῆς  
ώχωκε,<sup>5</sup> νέον δ’ ἄνδρα βαῦζει,  
κοῦτε τις ἄγγελος οῦτε τις ἵππεὺς.  
15 ἄστι τὸ Περσῶν ἀφικνεῖται·  
οἵτε τὸ Σούσων ἥδ’ Ἀγβατάνων<sup>6</sup>  
καὶ τὸ παλαιὸν Κίσσιον<sup>7</sup> ἔρκος  
προλιπόντες ἔβαν, τοὶ μὲν ἐφ’ ἵππων.  
τοὶ<sup>8</sup> δ’ ἐπὶ ναῶν,<sup>9</sup> πεζοί τε βάδην  
20 πολέμου στῦφος παρέχοντες·

<sup>1</sup> πιστὰ M, πιστὰ G.

<sup>2</sup> δαρειογενῆς δαρείου νῖδος M, δαρειογενῆς FK.

# THE PERSIANS

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

## CHORUS

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

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

---

<sup>3</sup> πολυχρύσους στρατιὰς M, πολυχρύσου στρατιᾶς recc.

<sup>4</sup> δρσολοπεῖται M, δρσοπολεῖται recc.

<sup>5</sup> οἰχωκε M, ϕχωκε recc. <sup>6</sup> ἐκβατάνων : Brunck.

<sup>7</sup> κίσσινον M, κίσσιον H<sup>1</sup> : Blomfield.

<sup>8</sup> οἱ : Blomfield. <sup>9</sup> νηῶν M, ναῶν LFR, etc.

## AESCHYLUS

οῖος Ἀμίστρης ἥδ' Ἀρταφρένης<sup>1</sup>  
 καὶ Μεγαβάτης<sup>2</sup> ἥδ' Ἀστάσπης,  
 ταγὸν Περσῶν,  
 βασιλῆς βασιλέως ὑποχοι μεγάλου,  
 25 σοῦνται, στρατιᾶς πολλῆς ἔφοροι,  
 τοξοδάμαντές τ' ἥδ' ἵπποβάται,  
 φοβεροὶ μὲν ἴδειν, δεινοὶ δὲ μάχην  
 ψυχῆς εὐτλήμονι<sup>3</sup> δόξῃ.  
 Ἀρτεμβάρης θ' ἵππιοχάρμης  
 30 καὶ Μασίστρης,<sup>4</sup> ὃ τε τοξοδάμας  
 ἐσθλὸς Ἰμαῖος, Φαρανδάκης θ',  
 ἵππων τ' ἐλατήρ Σοσθάνης.  
 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων  
 Νεῦλος ἐπεμψεν· Σουσισκάνης,  
 35 Πηγασταγῶν Αἰγυπτογενής,  
 ὃ τε τῆς ἱερᾶς Μέμφιδος ἀρχῶν  
 μέγας Ἀρσάμης, τάς τ' ὡγυγίους  
 Θήβας ἐφέπων Ἀριόμαρδος,  
 καὶ ἐλειοβάται ναῶν ἐρέται  
 40 δεινοὶ πλῆθός τ' ἀνάριθμοι.  
 ἀβροδιαιτῶν δ' ἐπεται Λυδῶν  
 ὅχλος, οἵ τ' ἐπίπαν ἡπειρογενὲς  
 κατέχουσιν ἔθνος, τοὺς Μητρόγαθης<sup>5</sup>  
 Ἀρκτεύς τ' ἀγαθός, βασιλῆς δίοποι,  
 45 καὶ πολύχρυσοι Σάρδεις ἐπόχους  
 πολλοῖς ἄρμασιν ἔξορμῶσιν,  
 δίρρυμά τε καὶ τρίρρυμα<sup>6</sup> τέλη,  
 φοβερὰν ὄψιν προσιδέσθαι.  
 στεῦται<sup>7</sup> δ' ἱεροῦ Τιμώλου πελάται

<sup>1</sup> ἀρταφρένης M recc., ἀρταφρένης m.

<sup>2</sup> μεταβάτης M, μεγαβάτης recc., μεγαβάτης recc.

<sup>3</sup> ἐν τλήμονι M, εὐτλήμονι recc.

## THE PERSIANS

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

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

<sup>1</sup> A covert reference to the Ionians, kinsmen of the Athenians, who served under compulsion in the expedition against Greece.

<sup>4</sup> μασιστρης MSS., μασιστης Herod. vii. 82.

<sup>5</sup> μητρογάθης M, μιτρογάθης QL.

<sup>6</sup> τίρρυμα M, τρίρυμα recc.

<sup>7</sup> στεῦνται M (with ν marked to be deleted) etc.

## AESCHYLUS

- 50 ζυγὸν ἀμφιβαλεῖν δούλιον<sup>1</sup> Ἐλλάδι,  
Μάρδων, Θάρυβις, λόγχης ἄκμονες,  
καὶ ἀκοντισταὶ Μυσοί· Βαθυλῶν δ'  
ἡ πολύχρυσος πάμμικτον ὅχλον  
πέμπει σύρδην, ναῶν τ' ἐπόχους  
55 καὶ τοξουλκῷ λήματι πιστούς·  
τὸ μαχαιροφόρον τ' ἔθνος ἐκ πάσης  
'Ασίας ἔπεται  
δειναῖς βασιλέως ὑπὸ πομπαῖς.  
τοιώνδ' ἄνθος Περσίδος αἴας  
60 οἵχεται ἀνδρῶν,  
οὓς πέρι πᾶσα χθῶν 'Ασιῆτις  
θρέψασα πόθῳ στένεται μαλερῷ,  
τοκέες τ' ἄλοχοί θ' ἡμερολεγδὸν  
τείνοντα χρόνον τρομέονται.
- 65 πεπέρακεν<sup>2</sup> μὲν δὲ περσέπτολις ἥδη [στρ. a.  
βασιλειος στρατὸς εἰς ἀν-  
τίπορον γείτονα χώραν,  
λινοδέσμω σχεδίᾳ πορθ-  
μὸν ἀμείψας
- 70 'Αθαμαντίδος Ἐλλας,  
πολύγομφον ὄδισμα  
ζυγὸν ἀμφιβαλῶν αὐχένι πόντου.
- πολυάνδρου δ' 'Ασίας θούριος ἄρχων [ἀντ. a.  
ἐπὶ πᾶσαν χθόνα ποιμα-  
75 νόριον θεῖον ἐλαύνει  
διχόθεν, πεζονόμον<sup>3</sup> τ' ἐκ  
τε θαλάσσας,  
ἐχυροῖσι<sup>4</sup> πεποιθὼς  
στυφελοῖς ἐφέταις, χρυ-  
80 σογόνου<sup>5</sup> γενεᾶς ἵσσθεος<sup>6</sup> φώς.

## THE PERSIANS

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

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

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

The impetuous lord of populous Asia is driving his wondrous warrior-flock against the whole earth in twofold armament, on foot and by the sea, resting his confidence in his stalwart and stern commanders ; he himself, the peer of the gods, a hero whose race is sprung from gold.<sup>1</sup>

<sup>1</sup> The hero Perseus, here regarded as the ancestor of Xerxes, and in l. 146 as giving his name to the whole Persian race, was the son of Zeus, who descended to Danaë in a shower of gold.

<sup>1</sup> δούλειον : Scaliger.

<sup>2</sup> πεπέρακε : Porson.

<sup>3</sup> πεζονόμοις ἔκ : Stadtmüller.   <sup>4</sup> ἔχυροῖσι with o over ε M.

<sup>5</sup> χρυσονόμου M recc., χρυσογύνου schol. M recc.

<sup>6</sup> ισθθεον M, ισθθεος recc.

# AESCHYLUS

- κυάνεον δ' ὅμμασι λεύσσων  
 φονίου<sup>1</sup> δέργμα<sup>2</sup> δράκοντος,  
 πολύχειρ καὶ πολυναύτας,<sup>3</sup>  
 Σύριόν θ' ἄρμα διώκων,  
 85      ἐπάγει δουρικλύτοις ἀν-  
 δράσι τοξόδαμνον "Αρη.
- [στρ. β.]
- δόκιμος δ' οὗτις ὑποστὰς  
 μεγάλῳ ρεύματι φωτῶν  
 ἔχυροῖς ἔρκεσιν εἴργειν  
 90      ἄμαχον κῦμα θαλάσσας·  
 ἀπρόσοιστος γὰρ ὁ Περσᾶν<sup>4</sup>  
 στρατὸς ἀλκίφρων τε λαός.
- [ἀντ. β.]
- θεόθεν γὰρ κατὰ Μοῖρ'  
 ἐκράτησεν τὸ παλαι-  
 95      ὄν, ἐπέσκηψε δὲ Πέρσαις  
 πολέμους πυργοδαΐκτους  
 100     διέπειν ἵππιοχάρμας  
 τε κλόνους  
 πόλεών τ'<sup>6</sup> ἀναστάσεις.
- [στρ. γ.]
- 105     ἔμαθον δ' εὐρυπόροι-  
 ο θαλάσσας<sup>7</sup> πολαι-  
 110     νομένας πνεύματι λάβρῳ  
 ἐσορᾶν πόντιον ἄλσος,  
 πίσυνοι λεπτοδόμοις πεί-  
 σμασι λα-  
 οπόροις τε μαχαναῖς.
- [ἀντ. γ.]
- 115     δολόμητιν δ' ἀπάταν θεοῦ  
 τίς ἀνήρ θνατὸς ἀλύξει;  
 95     τίς δ' κραιπνῷ ποδὶ πήδη-  
 μα<sup>8</sup> τόδ' εὐπετῶς<sup>9</sup> ἀνέσσων<sup>10</sup>;
- [στρ. δ.]
- 116

## THE PERSIANS

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

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

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

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

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

---

<sup>1</sup> φονίου M, φονίου FN.

<sup>2</sup> δέρμα M, δέργυμα recc.

<sup>3</sup> πολυναύτης M, πολυναύτας recc.

<sup>4</sup> περσῶν : Blomfield.

<sup>5</sup> ll. 93-106 transposed to precede 107-114 : O. Müller.

<sup>6</sup> δ' M, τ' recc.

<sup>7</sup> θαλάσσης M, θαλάσσας recc.

<sup>8</sup> πηδήματος : Emper.

<sup>9</sup> εὐπετέος M, etc., εὐπετέως Mosc. Paris. 2886 : Emper.

<sup>10</sup> ἀνάσσων : Brunck.

## AESCHYLUS

- [άντ. δ.]
- φιλόφρων γὰρ παρασαίνει<sup>1</sup>  
 βροτὸν εἰς ἄρκυας "Ατα,<sup>2</sup>  
 τόθεν οὐκ ἔστιν ὑπερβέν  
 100 νιν ἀνατον ἐξαλύξαι.<sup>3</sup>
- [στρ. ε.]
- 115 ταῦτά μοι<sup>4</sup> μελαγχίτων  
 φρήν ἀμύσσεται φόβῳ,  
 δᾶ, Περσικοῦ στρατεύματος  
 τοῦδε, μὴ πόλις πύθη-  
 ται κένανδρον μέγ' ἀστυν Σουσίδος,
- [άντ. ε.]
- 120 καὶ τὸ Κισσίων πόλισμ'  
 ἀντίδουπον ἄστεται,<sup>5</sup>  
 δᾶ, τοῦτ' ἔπος γυναικοπλη-  
 θῆς ὅμιλος ἀπύων,  
 125 βυσσίνοις δ' ἐν πέπλοις πέσῃ λακίς.<sup>6</sup>
- [στρ. ζ.]
- πᾶς γὰρ ἵππηλάτας  
 καὶ πεδοστιθῆς λεὼς  
 σμῆνος ὡς ἐκλέλοιπεν μελισ-  
 σᾶν<sup>7</sup> σὺν ὁρχάμῳ στρατοῦ,  
 130 τὸν ἀμφίζευκτον ἐξαμεύφασ  
 ἀμφοτέρας ἄλιον  
 πρῶνα κοινὸν αἴσας.
- [άντ. ζ.]
- λέκτρα δ' ἀνδρῶν πόθῳ  
 πίμπλαται δακρύμασιν.  
 135 Περσίδες δ' ἀβροπενθεῖς<sup>8</sup> ἐκά-  
 στα<sup>9</sup> πόθῳ φιλάνορι  
 τὸν αἰχμάεντα θοῦρον εύνα-  
 τῆρ' ἀποπεμψαμένα  
 λείπεται μονόζυξ.

<sup>1</sup> σαίνουσα τὸ πρῶτον παράγει M : Seidler.

<sup>2</sup> ἄρκυστατα : Herm.

## THE PERSIANS

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

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

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

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

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

---

<sup>3</sup> ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν : ὑπερθεν Rob., νιν ἀνατον  
ἔξαλύξαι Wecklein. <sup>4</sup> μον M, μοι recc.

<sup>5</sup> ἔσται M : Burney.

<sup>6</sup> πέση λακίς added by m.

<sup>7</sup> μέλισσα M, μελισσῶν many recc., μελισσᾶν F.

<sup>8</sup> ἀκροπενθεῖς : schol. Paley.

<sup>9</sup> ἐκάσταν changed to ἐκάσται M, ἐκάστα recc.

## AESCHYLUS

- 140      ἀλλ' ἄγε, Πέρσαι, τόδ' ἐνεζόμενοι  
           στέγος<sup>1</sup> ἀρχαῖον,  
           φροντίδα κεδηὴν καὶ βαθύβουλον  
           θώμεθα, χρεία δὲ προσήκει,  
           πῶς ἄρα<sup>2</sup> πράσσει Ξέρξης βασιλεὺς  
 145      Δαρειογενῆς,  
           τὸ πατρωνύμιον γένος ἡμέτερον.<sup>3</sup>  
           πότερον τόξου ρῦμα τὸ νικῶν,  
           ἢ δορικράνου<sup>4</sup>  
           λόγχης ἵσχὺς κεκράτηκεν.
- 150      ἀλλ' ἥδε θεῶν ἴσον ὀφθαλμοῖς  
           φάος ὄρμάται μήτηρ βασιλέως,  
           βασίλεια δ' ἐμή· προσπίτνω<sup>5</sup>  
           καὶ προσφθόγγοις δὲ χρεών αὐτὴν  
           πάντας μύθοισι προσαυδᾶν.
- 155      ὁ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη,  
           μῆτερ ἡ Ξέρξου γεραιά, χαῖρε, Δαρείου γύναι·  
           θεοῦ μὲν εὐνάτειρα<sup>6</sup> Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυς,  
           εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ.

### ΑΤΟΣΣΑ

ταῦτα δὴ λιποῦσ' ἱκάνω χρυσεοστόλμους δόμους  
 160 καὶ τὸ Δαρείου τε κάμὸν κοινὸν εὐνατήριον.  
 κάμε<sup>7</sup> καρδίαν ἀμύσσει φροντίς· ἐσ δ' ὑμᾶς ἐρῶ  
 μῦθον, οὐδαμῶς ἐμαυτῆς οὐσ' ἀδείμαντος, φίλοι,  
 μὴ μέγας πλοῦτος κονισας<sup>8</sup> οὐδας ἀντρέψῃ ποδὶ<sup>9</sup>  
 ὅλβον, δν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινος.

<sup>1</sup> στέος M, στέγος P.

<sup>2</sup> ἄρα M.

<sup>3</sup> ἡμέτερον changed from ἡμέτερον M, ἡμέτερον rec.

<sup>4</sup> δορικράνου M, δορικράνου PVF.

<sup>5</sup> προσπίτνω προσκυνῶ M, προσπιτνῶ rec.

## THE PERSIANS

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

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

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

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

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

### ATOSSA

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

---

<sup>6</sup> εὐνήτειρα M, εὐνάτειρα recc.

<sup>7</sup> καὶ με : Bothe.

<sup>8</sup> κονίστας M, κονίστας schol. M recc.

## AESCHYLUS

165 ταῦτά μοι διπλῆ μέριμνα φραστός<sup>1</sup> ἔστιν ἐν φρεσίν,  
μήτε χρημάτων ἀνάνδρων πλῆθος ἐν τῷ μῆ σέβειν  
μήτ' ἄχρημάτοισι λάμπειν φῶς ὅσον σθένος πάρα.  
ἔστι γὰρ πλοῦτός γ' ἀμεμφής, ἀμφὶ δ' ὁφθαλμῶ<sup>2</sup>  
φόβος.

οἵμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.  
170 πρὸς τάδ' ὡς οὕτως ἔχόντων τῶνδε, σύμβουλοι  
λόγου  
τοῦδέ μοι γένεσθε, Πέρσαι, γηραλέα πιστώματα·  
πάντα γὰρ τὰ κέδν' ἐν ὑμῖν ἔστι μοι βουλεύματα.

### ΧΟΡΟΣ

ἐν τῷδ' ἵσθι, γῆς ἄνασσα τῆσδε, μή σε δὶς φράσαι  
μήτ' ἔπος μήτ' ἔργον ὃν ἂν δύναμις<sup>3</sup> ἡγεῖσθαι θέλῃ<sup>4</sup>.  
175 εὐμενεῖς γὰρ ὄντας ἡμᾶς τῶνδε συμβούλους καλεῖς.

### ΑΤΟΣΣΑ

πολλοῖς μὲν αἰεὶ<sup>5</sup> νυκτέροις ὀνείρασιν  
ξύνειμ', ἀφ' οὐπερ παῖς ἐμὸς στείλας στρατὸν  
Ἰαόνων γῆν οἴχεται πέρσαι θέλων·  
ἀλλ' οὗτι πω τοιόνδ' ἐναργὲς εἰδόμην  
180 ὡς τῆς πάροιθεν εὐφρόνης· λέξω δέ σοι.  
ἔδοξάτην μοι δύο<sup>6</sup> γυναῖκ' εὐείμονε,  
ἡ μὲν πέπλοισι Περσικοῖς ἡσκημένη,  
ἡ δ' αὐτε Δωρικοῖσιν, εἰς ὅψιν μολεῖν,  
μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολύ,  
185 κάλλει τ' ἀμώμω, καὶ κασιγνήτα γένους  
ταύτον· πάτραν δ' ἔναιον ἡ μὲν Ἑλλάδα  
κλήρῳ λαχοῦσα γαῖαν, ἡ δὲ βάρβαρον.

<sup>1</sup> μέριμν' ἀφραστος: C. G. Haupt.

<sup>2</sup> ὁφθαλμοῖς: Heimsoeth.

<sup>3</sup> δυνάμεις M, δύναμις rec.

<sup>4</sup> θέλει M, θέλη m<sup>1</sup>.

<sup>5</sup> ἀεὶ M, αἰεὶ FN.

<sup>6</sup> δύο M, μοι δύο rec.

## THE PERSIANS

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

### CHORUS

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

### ATOSA

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

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

## AESCHYLUS

τούτω στάσιν τιν', ὡς ἐγώ 'δόκουν ὄραν,  
 τεύχειν ἐν ἀλλήλαισι<sup>1</sup>. παῖς δ' ἐμὸς μαθὼν  
 190 κατέΐχε κάπραυννεν, ἄρμασιν δ' ὅπο  
 ζεύγνυσιν αὐτῷ καὶ λέπαδν' ἐπ' αὐχένων<sup>2</sup>  
 τίθησι. χὴ μὲν τῇδ' ἐπυργοῦτο στολῇ  
 ἐν ἡνίαισι<sup>3</sup> τ' εἶχεν εὔαρκτον στόμα,  
 η δ' ἐσφάδαζε, καὶ χεροῦν ἔντῃ<sup>4</sup> δίφρου  
 195 διασπαράσσει<sup>5</sup> καὶ ξυναρπάζει βίᾳ  
 ἄνευ χαλινῶν καὶ ζυγὸν θραύει μέσον.  
 πίπτει δ' ἐμὸς παῖς, καὶ πατὴρ παρίσταται  
 Δαρεῖος οἰκτείρων<sup>6</sup> σφε· τὸν δ' ὅπως ὄρᾳ  
 Ξέρξης, πέπλους ρήγνυσιν ἀμφὶ σώματι.  
 200 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῦν λέγω.  
 ἐπεὶ δ' ἀνέστην καὶ χεροῦν καλλιρρόου<sup>7</sup>  
 ἔφανσα πηγῆς, σὺν θυηπόλῳ χερὶ<sup>8</sup>  
 βωμὸν προσέστην, ἀποτρόποισι δαιμοσιν  
 θέλουσα θῦσαι πέλανον, ὃν τέλη τάδε.  
 205 ὄρῶ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν  
 Φοίβου· φόβῳ δ' ἄφθογγος ἐστάθην, φίλοι·  
 μεθύστερον<sup>9</sup> δὲ κίρκον εἰσορῶ δρόμῳ  
 πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρα  
 τίλλονθ· ὁ δ' οὐδὲν ἄλλο γ' η̄ πτήξας δέμας  
 210 παρεΐχε. ταῦτ' ἔμοιγε δείματ' εἰσιδεῦν,<sup>9</sup>  
 ὑμῦν δ' ἀκούειν. εὖ γάρ ἵστε, παῖς ἐμὸς  
 πράξας μὲν εὖ θαυμαστὸς ἄν γένοιτ' ἀνήρ,  
 κακῶς δὲ πράξας, οὐχ ὑπεύθυνος πόλει,  
 σωθεὶς δ' ὅμοιώς τησδε κοιρανεῖ χθονός.

<sup>1</sup> ἀλλήλαισι M, ἀλλήλαισι K<sup>1</sup>N.

<sup>2</sup> ὑπαυχένων M, ἐπ' αὐχένων recc.

<sup>3</sup> ἡνίαισιν M, ἡνίαισι δ' recc. : Blomfield.

<sup>4</sup> ἐν τῇ : Scaliger.

<sup>5</sup> διασπαράττει M, διασπαράσσει Cant. 2.

<sup>6</sup> οἰκτείρων : Kirchhoff. <sup>7</sup> καλλιρρόου M, καλλιρρόου recc.

## THE PERSIANS

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

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

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

---

<sup>8</sup> μεθ' ὑστερον M, μεθύστερον recc.  
<sup>9</sup> ἐστὶ δὲ τὸν M, ἐστ' δὲ τὸν recc. : Hartung.

## AESCHYLUS

### ΧΟΡΟΣ

215 οῦ σε βουλόμεσθα, μῆτερ, οὗτ' ἄγαν φοβεῖν λόγοις  
οὔτε θαρσύνειν.<sup>1</sup> θεοὺς δὲ προστροπαῖς ἵκνουμένη,  
εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν τελεῖν,  
τὰ δ' ἀγάθ<sup>2</sup> ἐκτελῆ γενέσθαι σοί τε καὶ τέκνοις σέθεν  
καὶ πόλει φίλοις τε πᾶσι. δεύτερον δὲ χρὴ χοὰς  
220 Γῆ τε καὶ φθιτοῖς χέασθαι· πρευμενῶς δ' αἰτοῦ τάδε,  
σὸν πόσιν Δαρεῖον, ὅνπερ φῆσι ίδεῖν κατ' εὐφρόνην,  
ἐσθλά σοι πέμπειν τέκνω τε γῆς ἔνερθεν ἐς φάος,  
τάμπαλιν δὲ τῶνδε γαίᾳ κάτοχα μαυροῦσθαι<sup>3</sup> σκότῳ,  
ταῦτα θυμόμαντις ὡν σοι πρευμενῶς παρήνεστα.  
225 εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι.

### ΑΤΟΣΣΑ

ἀλλὰ μὴν εὔνους γ' ὁ πρῶτος τῶνδ' ἐνυπνίων κριτ  
παιδὶ καὶ δόμοις ἐμοῖσι τήνδ' ἐκύρωσας φάτιν.  
ἐκτελοῦτο δὴ<sup>4</sup> τὰ χρηστά· ταῦτα δ', ὡς ἐφίεσαι,  
πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις,  
230 εὗτ' ἄν εἰς οἴκους μόλωμεν. κεῖνα δ' ἐκμαθεῖν  
θέλω,  
ω φίλοι, ποῦ τὰς Ἀθήνας φασὶν ίδρυσθαι χθονός.

### ΧΟΡΟΣ

τῆλε πρὸς δυσμαῖς ἄνακτος Ἡλίου φθινασμάτων.

<sup>1</sup> θρασύνειν M, θαρσύνειν rec.

<sup>2</sup> τάδ' ἀγαθὰ δ' M, τὰ δ' ἀγάθ' rec.

<sup>3</sup> κάτοχ' ἀμαροῦσθαι : Blomfield.

<sup>4</sup> δὲ M rec., δη N.

## THE PERSIANS

### CHORUS

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

### ATOSSA

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

### CHORUS

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

# AESCHYLUS

## ΑΤΟΣΣΑ

ἀλλὰ μὴν ἴμειρ' ἐμὸς παῖς τήνδε θηρᾶσαι πόλιν;

## ΧΟΡΟΣ

πᾶσα γὰρ γένοιτ' ἀν 'Ελλὰς βασιλέως ὑπήκοος.

## ΑΤΟΣΣΑ

235 ὥδέ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ;

## ΧΟΡΟΣ

καὶ στρατὸς τοιοῦτος, ἔρξας πολλὰ δὴ Μῆδους κακά.

## ΑΤΟΣΣΑ

καὶ τί πρὸς τούτοισιν ἄλλο; πλοῦτος ἔξαρκῆς δόμοις;

## ΧΟΡΟΣ

ἀργύρου πηγή τις αὐτοῖς ἔστι, θησαυρὸς χθονός.

## ΑΤΟΣΣΑ

πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χεροῦ<sup>1</sup> αὐτοῖς πρέπει;

## ΧΟΡΟΣ

240 οὐδαμῶς· ἔγχη σταδαῖα καὶ φεράσπιδες σαγαί.

## ΑΤΟΣΣΑ

τίς δὲ ποιμάνωρ ἔπεστι κάπιδεσπόζει στρατῷ;

## ΧΟΡΟΣ

οὕτινος δοῦλοι κέκληνται φωτὸς οὐδ' ὑπήκοοι.

<sup>1</sup> χερὸς : Elmsley.

## THE PERSIANS

ATOSSA

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

CHORUS

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

ATOSSA

Has then their army such a multitude of men ?

CHORUS

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

ATOSSA

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

CHORUS

Of silver they possess a fountain, as it were, in-treasured in their soil.

ATOSSA

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

CHORUS

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

ATOSSA

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

CHORUS

Of no man are they called the slaves or vassals.

# AESCHYLUS

## ΑΤΟΣΣΑ

πῶς ἄν οὖν μένοιεν ἄνδρας πολεμίους ἐπήλυδας;

## ΧΟΡΟΣ

ώστε Δαρείου πολύν τε καὶ καλὸν φθεῖραι στρατόν.

## ΑΤΟΣΣΑ

245 δεινά τοι λέγεις ιόντων τοῖς τεκοῦσι<sup>1</sup> φροντίσαι.

## ΧΟΡΟΣ

ἀλλ' ἔμοὶ δοκεῦν τάχ' εἴση πάντα νημερτῆ λόγον.  
τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μα-  
θεῖν,  
καὶ φέρει σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.

## ΑΓΓΕΛΟΣ

250 ω γῆς ἀπάστης 'Ασιάδος πολίσματα,  
ως Περσὶς αἴα καὶ πολὺς πλούτου λιμήν,  
ώς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς  
ὅλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν.  
ῶμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά·  
ὅμως δ' ἀνάγκη πᾶν ἀναπτύξαι πάθος,  
Πέρσαι· στρατὸς γὰρ πᾶς ὅλωλε βαρβάρων.

## ΧΟΡΟΣ

ἄνι' ἄνια κακὰ  
νεόκοτα καὶ δάι'. αἰαῖ,  
διαινεσθε, Πέρσαι,  
τόδ' ἄχος κλύοντες.

[στρ. α.

<sup>1</sup> τεκοῦσιν Μ, τεκοῦσι γεcc.

## THE PERSIANS

ATOSSA

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

CHORUS

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

ATOSSA

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

CHORUS

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

MESSENGER

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

CHORUS

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

## AESCHYLUS

### ΑΓΓΕΛΟΣ

260      ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα·  
αὐτὸς δ' ἀέλπτως νόστιμον βλέπω φάος.

### ΧΟΡΟΣ

265      ἦ μακροβίοτος  
              ὅδε γέ τις αἰών ἐφάνθη  
              γεραιοῖς, ἀκούειν  
              τόδε πῆμ' ἀέλπτον.

[ἀντ. α.]

### ΑΓΓΕΛΟΣ

καὶ μὴν παρών γε<sup>1</sup> κοὐ λόγους ἄλλων κλύων,  
Πέρσαι, φράσαιμ' ἂν οἵ ἐπορσύνθη κακά.

### ΧΟΡΟΣ

270      ὀτοτοτοῖ, μάταν  
              τὰ πολλὰ βέλεα παμμιγῆ  
              γᾶς ἀπ' Ἀσίδος ἥλθε δά-  
              αν<sup>2</sup> ἐφ' Ἑλλάδα χώραν.

[στρ. β.]

### ΑΓΓΕΛΟΣ

πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων  
Σαλαμῖνος ἀκταὶ πᾶς τε πρόσχωρος τόπος.

### ΧΟΡΟΣ

275      ὀτοτοτοῖ, φίλων  
              ἀλίδονα μέλεα<sup>3</sup> πολυβαφῆ  
              κατθανόντα λέγεις φέρε-  
              σθαι πλάγκτ<sup>4</sup> ἐν διπλάκεσσιν.

<sup>1</sup> τε M, γε recc.

<sup>2</sup> ἥλθ' ἐπ' αἰαν δῖαν (δαῖαν Lambeth.) M : Wilam.

<sup>3</sup> σώματα M, μέλεα Vind. 2.      <sup>4</sup> πλαγκτοῖς : Wilam.

## THE PERSIANS

### MESSENGER

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

### CHORUS

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

### MESSENGER

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

### CHORUS

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

### MESSENGER

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

### CHORUS

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

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

AESCHYLUS

ΑΓΓΕΛΟΣ

οὐδὲν γὰρ ἥρκει τόξα, πᾶς δὲ ἀπώλυτο  
στρατὸς δαμασθεὶς ναῖοισιν ἐμβολαῖς.<sup>1</sup>

ХОРОХ

- 280 ἵνζ' ἀποτμον Πέρσαις [στρ. γ.  
δυσαιανή βοὰν<sup>2</sup>  
δάοις, ὡς πάντα παγκάκως  
ἔφθισαν<sup>3</sup>: αἰαῖ στρατοῦ φθαρέντος.

ΑΓΓΕΛΟΣ

- 285 ὡς πλειστον ἔχθος ὄνομα Σαλαμῖνος κλύειν·  
φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμημένος.

ХОРОХ

- στυγναί γ' Ἀθᾶναι<sup>4</sup> δάοις· [ἀντ. γ.]  
μεμνησθαί τοι πάρα  
ώς πολλὰς Περσίδων μάταν  
ἔκτισαν ευνίδας ήδ' ἀνάνδρους.

ΑΤΟΣΣΑ

- 290 σιγῶ πάλαι δύστηνος ἐκπεπληγμένη  
κακοῖς· ὑπερβάλλει γὰρ ηδὲ συμφορὰ  
τὸ μήτε λέξαι μήτ’ ἔρωτῆσαι πάθη.  
ὅμως δ’ ἀνάγκη πημονὰς βροτοῖς φέρειν  
θεῶν διδόντων· πᾶν δ’ ἀναπτύξας πάθος  
λέξον καταστάσ, κεὶ στένεις κακοῖς ὅμως,  
τίς οὐ τέθηκε, τίνα δὲ καὶ πενθήσομεν  
τῶν ἀρχελείων, δστ’ ἐπὶ σκηπτουχίᾳ  
ταχθεὶς ἄνανδρον τάξιν ἥρήμουν θανών.

<sup>1</sup> Εγ βολαῖς Μ., εμβολαῖς γενε.

<sup>2</sup> ἀποτμον βοὰν δυσαιανή πέρσαι M : Wecklein.

## THE PERSIANS

### MESSENGER

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

### CHORUS

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

### MESSENGER

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

### CHORUS

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

### ATOSSA

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

---

<sup>3</sup> έθεσαν : Stadtmüller.

<sup>4</sup> ἀθῆναι M, ἀθᾶναι rec.

# AESCHYLUS

## ΑΓΓΕΛΟΣ

Ξέρεταις μὲν αὐτὸς ζῆτε καὶ βλέπει φάος.<sup>1</sup>

## ΑΤΟΣΣΑ

300 ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα<sup>2</sup>  
καὶ λευκὸν ἡμαρ νικτὸς ἐκ μελαγχίμουν.

## ΑΓΓΕΛΟΣ

’Αρτεμβάρης δὲ μυρίας ἵππου βραβεὺς  
στύφλους παρ’ ἀκτὰς θείνεται Σιληνιῶν.  
χὼ χιλίαρχος Δαδάκης πληγῇ δορὸς  
πήδημα κοῦφον ἐκ νεὼς ἀφήλατο·  
Τενάγων τ’ ἀριστεὺς<sup>2</sup> Βακτρίων ίθαιγενῆς  
θαλασσόπληκτον νῆσον Αἴαντος πολεῖ.  
Λίλαιος, ’Αρσάμης τε κάργήστης τρίτος,  
οὗδ’ ἀμφὶ νῆσον τὴν πελειοθρέμμονα  
310 δινούμενοι<sup>3</sup> κύρισσον ἰσχυρὰν χθόνα·  
πηγαῖς τε Νείλου γειτονῶν Αἰγυπτίου  
’Αρκτεύς, ’Αδεύης, καὶ φερεσσάκης<sup>4</sup> τρίτος  
Φαρνοῦχος, οὗδε ναὸς ἐκ μᾶς πέσον.  
Χρυσεὺς Μάταλλος μυριόνταρχος θανῶν,  
315 ἵππου μελαίνης ἡγεμῶν τρισμυρίας,  
πυρρὰν ζαπληθῆ δάσκιον γενειάδα  
ἔτεγγ’, ἀμείβων χρῶτα πορφυρέᾳ βαφῇ.  
καὶ Μάγος ’Αραβος, ’Αρτάβης τε Βάκτριος,  
σκληρᾶς μέτοικος γῆς, ἐκεῖ κατέφθιτο.  
320 ”Αμιστρις ’Αμφιστρεύς τε πολύπονον δόρυ  
νωμῶν, ὃ τ’ ἐσθλὸς ’Αριόμαρδος Σάρδεσι  
πένθος παρασχών, Σεισάμης θ’ ὁ Μύσιος,

<sup>1</sup> φάος βλέπει mss., βλέπει φάος schol. Ran. 1028 (1060).

<sup>2</sup> δριστος : Blomfield.

<sup>3</sup> νικώμενοι : Wecklein.

## THE PERSIANS

### MESSENGER

Xerxes himself lives and beholds the light.

### ATOSSA

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

### MESSENGER

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

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

<sup>4</sup> φρεσεύης M, φερεσσεύης recc. : Bothe.

## AESCHYLUS

Θάρυβίς τε πεντήκοντα πεντάκις νεῶν  
ταγός, γένος Λυρναῖος, εὐειδῆς ἀνήρ,  
325 κεῖται θανὼν δεῖλαιος οὐ μάλ' εὔτυχῶς.  
Συέννεσίς τε πρῶτος εἰς εὐψυχίαν,  
Κιλίκων ἄπαρχος,<sup>1</sup> εἰς ἀνήρ πλεῖστον πόνον  
ἔχθροῖς παρασχών, εὐκλεῶς ἀπώλετο.  
τοσόνδε ταγῶν<sup>2</sup> νῦν<sup>3</sup> ὑπεμνήσθην πέρι.  
330 πολλῶν παρόντων δ'<sup>4</sup> ὀλίγ' ἀπαγγέλλω κακά.

### ΑΤΟΣΣΑ

αἰαῖ, κακῶν ὕψιστα δὴ κλύω τάδε,  
αἴσχη τε Πέρσαις καὶ λιγέα κωκύματα.  
ἀτάρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν.  
πόσον δὲ<sup>5</sup> πλῆθος ἦν νεῶν Ἑλληνίδων,  
335 ὥστ' ἀξιώσαι Περσικῷ στρατεύματι  
μάχην συνάψαι ναῖοισιν ἐμβολαῖς;

### ΑΓΓΕΛΟΣ

πλήθους μὲν ἀν σάφ' ἵσθ' ἔκατι βάρβαρον<sup>6</sup>  
ναυσὶν κρατῆσαι. καὶ γὰρ Ἑλλησιν μὲν ἦν  
δι πᾶς ἀριθμὸς ἐς τριακάδας δέκα  
340 ναῶν, δεκάς δ' ἦν τῶνδε χωρὶς ἔκκριτος.  
Ξέρεντο δέ, καὶ γὰρ οἶδα, χιλιὰς μὲν ἦν  
ῶν ἥγε πλῆθος, αἱ δ' ὑπέρκοποι<sup>7</sup> τάχει  
ἔκατὸν δὶς ἡσαν ἐπτά θ'. ὧδ' ἔχει λόγος.  
μή σοι δοκοῦμεν τῇδε λειφθῆναι<sup>8</sup> μάχη;  
345 ἀλλ' ὧδε δαίμων τις κατέφθειρε στρατόν,  
τάλαντα βρίσας οὐκ ἴσορρόπω τύχη.  
θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.

<sup>1</sup> ἄπαρχος M, ἐπαρχος recc.

<sup>2</sup> τοιῶνδε ἀρχόντων : Weil.

<sup>3</sup> νῦν om. M.

<sup>4</sup> δ' om. M.

<sup>5</sup> δὴ M, δὲ recc.

<sup>6</sup> βαρβάρων : Heath.

<sup>7</sup> ὑπέρκομποι : Wakefield.

<sup>8</sup> ληφθῆναι M, λειφθῆναι recc.

## THE PERSIANS

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

### ATOSSA

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

### MESSENGER

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

<sup>1</sup> The ironical phrase *οὐ μάλ' εὐτυχῶς*, which is contrasted with *εὐειδῆς*, probably refers to his unburied state. Cp. Soph. *Aj.* 1126.

# AESCHYLUS

## ΑΤΟΣΣΑ

ἔτ' ἀρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις;

## ΑΓΓΕΛΟΣ

ἀνδρῶν γὰρ ὄντων ἔρκος ἔστιν ἀσφαλές.

## ΑΤΟΣΣΑ

350 ἀρχὴ δὲ ναυσὶ συμβολῆς τίς ἦν, φράσον·  
τίνες κατῆρξαν, πότερον "Ελληνες, μάχης,  
ἢ παῖς ἐμός, πλήθει καταυχήσας νεῶν;

## ΑΓΓΕΛΟΣ

355 ἥρξεν μέν, ὃ δέσποινα, τοῦ παιτὸς κακοῦ  
φανεὶς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.  
ἀνὴρ γὰρ "Ελλην ἔξ Ἀθηναίων στρατοῦ  
ἐλθὼν ἔλεξε παιδὶ σῷ Ξέρξῃ τάδε,  
ώς εἰ μελαίνης νυκτὸς ἴξεται κνέφας,  
"Ελληνες οὐ μενοῦν, <sup>1</sup> ἀλλὰ σέλμασιν  
ναῶν ἐπανθορόντες <sup>2</sup> ἄλλος ἄλλοσε  
360 δρασμῷ κρυφαίώ βίοτον ἐκσωσοίατο. <sup>3</sup>  
οὐ δ' εὐθὺς ὡς ἥκουσεν, οὐ δόλον  
"Ελληνος ἀνδρὸς οὐδὲ τὸν θεῶν φθόνον,  
πᾶσιν προφωνεῖ τόνδε ναυάρχοις λόγον,  
εὐτ' ἀν φλέγων ἀκτῖσιν ἥλιος χθόνα  
365 λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,  
τάξαι νεῶν στῖφος μὲν ἐν στοίχοις τρισὶν  
ἐκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους,  
ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ.  
ώς εἰ μόρον φευξοίαθ' "Ελληνες κακόν,  
370 ναυσὶν <sup>4</sup> κρυφαίως δρασμὸν εὑρόντες τινά,  
πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.

<sup>1</sup> μένοιεν : Monk.      <sup>2</sup> ἐπανθορόντες M, ἐπενθορόντες recc.  
<sup>3</sup> ἐκσωσατο : Monk.      <sup>4</sup> νησιν M, ναυσὶν recc.

## THE PERSIANS

ATOSSA

Is then the city of Athens not yet despoiled ?

MESSENGER

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

ATOSSA

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

MESSENGER

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

## AESCHYLUS

τοσαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου φρενός·  
 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἡπίστατο.  
 375      οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ  
 δεῖπνόν τ<sup>1</sup> ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ  
 τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.  
 ἐπεὶ δὲ φέγγος ἥλιον κατέφθιτο  
 καὶ νὺξ ἐπήει, πᾶς ἀνὴρ κώπης ἄναξ  
 380      ἐσ ναῦν ἔχώρει πᾶς θ<sup>2</sup> ὅπλων ἐπιστάτης·  
 τάξις δὲ τάξιν παρεκάλει νεώς μακρᾶς·  
 πλέουσι δ' ὡς ἔκαστος ἦν τεταγμένος,  
 καὶ πάνυνοι δὴ διάπλουν καθίστασαν  
 ναῶν ἄνακτες πάντα ναυτικὸν λεών.  
 καὶ νὺξ ἔχώρει, κού μάλ' Ἑλλήνων στρατὸς  
 385      κρυφαῖον ἔκπλουν οὐδαμῆ καθίστατο·  
 ἐπεὶ γε μέντοι λευκόπωλος ἡμέρᾳ  
 πᾶσαν κατέσχε γαῖαν εὐφεγγῆς ἴδεῖν,  
 πρῶτον μὲν ἡχῇ κέλαδος Ἑλλήνων πάρα  
 μολπηδὸν ηὐφῆμησεν,<sup>3</sup> ὅρθιον δ' ἄμα  
 390      ἀντηλάλαξε νησιώτιδος πέτρας  
 ἡχῷ· φόβος δὲ πᾶσι βαρβάροις παρῆν  
 γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὡς φυγῇ  
 παιᾶν ἔφυμονον σεμινὸν Ἑλληνες τότε,  
 ἀλλ' ἐσ μάχην ὄρμωντες εὐψύχω θράσει·  
 395      σάλπιγξ δ'<sup>4</sup> ἀντῇ πάντ' ἐκεῦν' ἐπέφλεγεν.  
 εὐθὺς δὲ κώπης ρόθιάδος ξυνεμβολῆ  
 ἐπαισαν ἀλμῆν βρύχιον ἐκ κελεύματος,  
 - θωᾶς δὲ πάντες ἥσαν ἐκφανεῖς ἴδεῖν.-  
 τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας  
 400      ἥγεντο κόσμω, δεύτερον δ' ὁ πᾶς στόλος  
 ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν  
 πολλὴν βοήν, “ὦ παῖδες Ἑλλήνων ἵτε,

<sup>1</sup> δεῖπνον Μ., δεῖπνόν τ' Ν.

<sup>2</sup> δ' Μ., θ' γε.

## THE PERSIANS

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

---

<sup>3</sup> εὐφήμησεν : Brunck.

<sup>4</sup> δ' added in M.

## AESCHYLUS

έλευθεροῦτε πατρίδ', έλευθεροῦτε δὲ  
παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη,  
θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών."  
καὶ μὴν παρ' ἡμῶν Περσίδος γλώσσης ρόθος  
ὑπηρτίαζε, κούκέτ' ἦν μέλλειν ἀκμή.  
εὐθὺς δὲ ναῦς ἐν τῇ χαλκήρῃ στόλον  
ἔπαισεν· ἥρξε δ' ἐμβολῆς 'Ελληνικὴ<sup>405</sup>  
ναῦς, κάποθραύει πάντα Φοινίσσης νεώς  
κόρυμβος', ἐπ' ἄλλην δ' ἄλλος ηὕθυνε δόρυ.  
τὰ πρῶτα μέν νυν<sup>1</sup> ρέῦμα Περσικοῦ στρατοῦ  
ἀντεῖχεν· ὡς δὲ πλῆθος ἐν στενῷ νεῶν  
ἥθροιστ', ἀρωγὴ δ' οὗτις ἄλλήλοις παρῆν,  
410 αὐτοὶ δ' ὑφ' αὐτῶν<sup>2</sup> ἐμβόλοις<sup>3</sup> χαλκοστόμοις  
παίοντ', ἔθραυν πάντα κωπήρῃ στόλον,  
'Ελληνικαὶ τε νῆσες οὐκ ἀφρασμόνως  
κύκλῳ πέριξ ἔθεινον, ὑπτιοῦτο δὲ  
σκάφῃ νεῶν, θάλασσα δ' οὐκέτ' ἦν ἵδεν,  
415 ναυαγίων πλήθουσα καὶ φόνου βροτῶν.  
ἄκται δὲ νεκρῶν χοιράδες τ' ἐπλήθινον,  
φυγῇ δ' ἀκόσμω<sup>4</sup> πᾶσα ναῦς ἥρέσσετο,  
ὅσαιπερ ἤσαν βαρβάρου στρατεύματος.  
τοὶ δ' ὅστε θύνουσι ή τι' ἰχθύων βόλον  
420 ἀγαῖσι κωπῶν θραύμασίν τ' ἐρειπίων  
ἔπαιον, ἐρράχιζον· οἰμωγὴ<sup>5</sup> δ' ὁμοῦ  
κωκύμασιν κατεῖχε πελαγίαν ἀλα,  
ἔως κελαινῆς νυκτὸς ὅμμι<sup>6</sup> ἀφείλετο.  
κακῶν δὲ πλῆθος, οὐδὲ ἀν εἰ δέκ' ἥματα  
425 στοιχηγοροίην,<sup>7</sup> οὐκ ἀν ἐκπλήσσαιμί σοι.  
εὖ γάρ τοδ' ἵσθι, μηδάμ<sup>8</sup> ἥμέρᾳ μιᾷ  
πλῆθος τοσούταριθμον<sup>9</sup> ἀνθρώπων θανεῖν.

<sup>1</sup> νῦν M, νυν recc.      <sup>2</sup> ὑπ' αὐτῶν M, ὑφ' αὐτῶν recc.  
<sup>3</sup> ἐμβολαῖς : Stanley.

## THE PERSIANS

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

<sup>4</sup> ἀκόσμως M, ἀκόσμῳ H<sup>2</sup>.

<sup>5</sup> οἰμωγῆς M, οἰμωγὴ recc.

<sup>6</sup> στοιχοιγαροίν with o' over a M, στοιχηγοροίν recc.

<sup>7</sup> μηδ' ἀν M, μηδάμ' recc.

<sup>8</sup> τοσοῦτ' ἀριθμὸν M, τοσοντάριθμον recc.

# AESCHYLUS

## ΑΤΟΣΣΑ

αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν<sup>1</sup> μέγα  
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.

## ΑΓΓΕΛΟΣ

435 εὖ νυν<sup>2</sup> τόδ' ἵσθι, μηδέπω μεσοῦν κακόν·  
τοιάδ' ἐπ' αὐτοῖς<sup>3</sup> ἥλθε συμφορὰ πάθους  
ώς τοῦσδε καὶ δὶς ἀντισηκῶσαι ρόπη.

## ΑΤΟΣΣΑ

440 καὶ τίς γένοιτ<sup>4</sup> ἄν τησδ' ἔτ<sup>5</sup> ἔχθίων τύχη;  
λέξον τίν' αὐτὸς τήνδε συμφορὰν στρατῷ  
έλθεῖν κακῶν ρέπουσαν ἐσ τὰ μάσσονα.

## ΑΓΓΕΛΟΣ

Περσῶν ὅσοιπερ ἡσαν ἀκμαῖοι φύσιν,  
ψυχήν τ' ἄριστοι κενγένειαν ἐκπρεπεῖς,  
αὐτῷ τ' ἄνακτι πίστιν ἐν πρώτοις ἀεί,  
τεθνᾶσιν αἰσχρῶς<sup>6</sup> δυσκλεεστάτῳ μόρῳ.

## ΑΤΟΣΣΑ

445 οἱ γὰρ<sup>7</sup> τάλαινα συμφορᾶς κακῆς, φίλοι.  
ποιῶ μόρῳ δὲ τούσδε φῆς ὀλωλέναι;

## ΑΓΓΕΛΟΣ

450 *ὑῆσός τις ἔστι πρόσθε Σαλαμῖνος τόπων,*  
*βαιά, δύσσορμος ναυσίν,<sup>8</sup> ἦν ο φιλόχορος*  
*Πάλη ἐμβατεύει, ποντίας ἀκτῆς ἔπι*  
*ἐνταῦθα πέμπει τούσδ', ὅπως, ὅταν νεῶν*  
*φθαρέντες ἔχθροι νῆσον ἐκσωζοίατο,*

<sup>1</sup> ἔρρω\*ται M, ἔρρωγε m<sup>1</sup>.

<sup>2</sup> νῦν M, νυν recc.

<sup>3</sup> αὐτοῖς M, αὐτοὺς recc.

<sup>4</sup> τῆσδε τ' M, τῆσδ' ἔτ' AN.

<sup>5</sup> αἰσχρῶς M, οἰκτρῶς P.

<sup>6</sup> οἱ ἔγω M : Porson.

<sup>7</sup> νησοὶν M, ναυσοὶν recc.

## THE PERSIANS

ATOSSA

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

MESSENGER

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

ATOSSA

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

MESSENGER

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

ATOSSA

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

MESSENGER

There is an island<sup>1</sup> fronting Salamis, small, a dangerous anchorage for ships ; and upon its sea-washed shore dance-loving Pan is wont to tread. Thither Xerxes dispatched these, his choicest troops, in order that when the Hellenic foe, wrecked from out his ships, should seek escape in safety to the island, they

<sup>1</sup> Psyttalea.

## AESCHYLUS

κτείνοιεν εύχείρωτον Ἐλλήνων στρατόν,  
 φίλους δ' ὑπεκσώζοιεν<sup>1</sup> ἐναλίων πόρων,  
 κακῶς τὸ μέλλον ἴστορῶν. ὡς γὰρ θεὸς  
 455 ναῶν ἔδωκε κῦδος Ἐλλησιν μάχης,  
 αὐθημερὸν φράξαντες εὐχάλκοις δέμας  
 ὅπλοισι ναῶν ἐξέθρωσκον [άμφι δὲ  
 κυκλοῦντο πᾶσαν νῆσον] ὥστ' ἀμηχανεῖν  
 460 ὅποι τράποιστο. πολλὰ μὲν γὰρ ἐκ χερῶν  
 πέτροισιν ἡράσσοντο, τοξικῆς τ' ἄπο  
 θώμιγγος οἰὸν προσπίτνοντες ὥλλυσαν.<sup>2</sup>  
 τέλος δ' ἐφορμηθέντες ἐξ ἐνὸς ρόθου  
 παιίουσι, κρεοκοποῦσι<sup>3</sup> δυστήνων μέλη,  
 465 ἔως ἀπάντων ἐξαπέφθειραν βίον.  
 Εέρξης δ' ἀνώμωξεν<sup>4</sup> κακῶν ὄρων βάθος.  
 ἔδραν γὰρ εἴχε παντὸς εὐαγγῆ στρατοῦ,  
 470 ὑψηλὸν ὅχθον ἄγχι πελαγίας<sup>5</sup> ἀλόσ.  
 ρήξας δὲ πέπλους κάνακωκύσας λιγύ,  
 πεζῷ παραγγείλας ἄφαρ στρατεύματι,  
 ἵησ' ἀκόσμῳ ξὺν φύγῃ. τοιάνδε σοι  
 πρὸς τῇ πάροιθε συμφορὰν πάρα<sup>6</sup> στένειν.

## ΑΤΟΣΣΑ

ὡς στυγνὴ δαῖμον, ὡς ἄρ' ἔψευσας φρενῶν  
 Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν  
 κλεινῶν Ἀθηνῶν ηῦρε,<sup>7</sup> κούκ ἀπήρκεσαν<sup>8</sup>  
 475 οὖς πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν.  
 ὧν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν  
 τοσόνδε<sup>9</sup> πλῆθος πηγάδων ἐπέσπασεν.

<sup>1</sup> ὑπεκσώζοιεν M : Kirchhoff.   <sup>2</sup> ὥλλυσαν M, ὥλλυσαν recc.  
<sup>3</sup> κρεωκοποῦσι changed to κρεοκοποῦσι M.  
<sup>4</sup> ἀνώμωξεν M, ἀνψμωξεν recc.

## THE PERSIANS

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

### ATROSSA

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

<sup>5</sup> πελασγίας M, πελαγίας rec.

<sup>6</sup> πάρα M, πάρα m.

<sup>7</sup> εὑρε : Kirchhoff.

<sup>8</sup> ἀπήρκεσε M, ἀπήρκεσαν rec.

<sup>9</sup> τοσῶν δὲ M, τοσόνδε rec.

## AESCHYLUS

σὺ δ' εἰπέ, ναῶν αἱ πεφεύγασιν μόρον,  
ποῦ τάσδ' ἔλειπες· οἶσθα σημῆναι τορῶς;

### ΑΓΓΕΛΟΣ

- 480 ναῶν γε<sup>1</sup> ταγοὶ τῶν λελειμμένων σύδην  
κατ' οὐρον οὐκ εὔκοσμον αἴρονται<sup>2</sup> φυγήν.  
στρατὸς δ' ὁ λοιπὸς ἐν τε Βοιωτῶν χθονὶ<sup>3</sup>  
διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος  
δίψῃ πονοῦντες, οἱ δ' ὑπ' ασθματος κενοὶ<sup>4</sup>  
485 διεκπερῶμεν ἔστι τε Φωκέων χθόνα  
καὶ Δωρίδ' αἶαν, Μηλιᾶ τε κόλπον, οὐ  
Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῷ.  
κάντεῦθεν ἡμᾶς γῆς Ἀχαιόδος πέδουν  
καὶ Θεσσαλῶν πόλεις<sup>5</sup> ὑπεσπανισμένους  
490 βορᾶς ἐδέξαντ'. ἔνθα δὴ πλεῖστοι θάνον  
δίψῃ τε λιμῷ τ'. ἀμφότερα γὰρ ἦν τάδε.  
Μαγνητικῆν δὲ γαῖαν ἔστι τε Μακεδόνων  
χώραν ἀφικόμεσθ', ἐπ' Ἀξίου πόρουν,  
Βόλβης<sup>6</sup> θ' ἔλειον δόνακα, Πάγγαιόν τ' ὅρος,  
495 'Ηδωνίδ' αἶαν· νυκτὶ δ' ἐν ταύτῃ θεὸς  
χειμῶν' ἄωρον ὥρσε, πήγνυσιν δὲ πᾶν  
ῥέεθρον ἀγνοῦν Στρυμόνος. θεοὺς δέ τις  
τὸ πρὸν νομίζων οὐδαμοῦ τότ' ηὔχετο<sup>6</sup>  
λιταῖσι, γαῖαν οὐρανόν τε προσκυνῶν.  
500 ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο  
στρατός, περὰ κρυσταλλοπῆγα διὰ πόρου·  
χῶστις μὲν ἡμῶν πρὸν σκεδασθῆναι θεοῦ  
ἀκτῖνας ὥρμήθη, σεσωσμένος κυρεῖ.  
φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος  
505 μέσον πόρου διῆκε, θερμαίνων φλογί·

<sup>1</sup> δὲ : Rob.                   <sup>2</sup> αἴρονται M, αἰροῦνται recce. : Elmsley.  
<sup>3</sup> πόλεις M, πόλισμ' recce. : L. Schiller.

## THE PERSIANS

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

### MESSENGER

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

---

<sup>4</sup> βολβῆς M.

<sup>5</sup> εὐχετό M : Kirchhoff.

## AESCHYLUS

πῦπτον δ' ἐπ' ἀλλήλαισιν· ηὐτύχει<sup>1</sup> δέ τοι  
ὅστις τάχιστα πνεῦμ' ἀπέρρηξεν βίου.  
ὅσοι δὲ λοιποὶ κάτυχον σωτηρίας,  
Θρήκην περάσαντες μόγις πολλῷ πόνῳ,  
510     ῆκουσιν ἐκφυγόντες, οὐ πολλοί τινες,  
ἐφ' ἑστιοῦχον γαῖαν· ὡς στένειν πόλιν  
Περσῶν, ποθοῦσαν φιλτάτην ἥβην χθονός.  
ταῦτ' ἔστ' ἀληθῆ· πολλὰ δ' ἐκλείπω λέγων  
κακῶν ἢ Πέρσαις ἐγκατέσκηψεν θεός..

### ΧΟΡΟΣ

515     ὦ δυσπόνητε δαῖμον, ὡς ἄγαν βαρὺς  
ποδοῖν ἐνήλου<sup>2</sup> παντὶ Περσικῷ γένει.

### ΑΤΟΣΣΑ

οἱ γὰρ<sup>3</sup> τάλαινα διαπεπραγμένου στρατοῦ·  
ὦ νυκτὸς ὄψις ἐμφανῆς ἐνυπνίων,  
ὦς κάρτα μοι σαφῶς ἐδήλωσας κακά.  
520     ἥμεῖς δὲ φαύλως αὗτ' ἄγαν ἐκρίνατε.  
ὅμως δ', ἐπειδὴ τῇδ' ἐκύρωσεν φάτις  
ἥμῶν, θεοῖς μὲν πρώτον εὔξασθαι θέλω·  
ἐπειτα Γῆ τε καὶ φθιτοῖς δωρήματα  
ἥξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν,—  
525     ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις,  
ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι.  
ἥμᾶς<sup>4</sup> δὲ χρὴ πὶ τοῦσδε τοῖς πεπραγμένοις  
πιστοῦσι<sup>5</sup> πιστὰ ἔυμφέρειν βουλεύματα·  
καὶ παῖδ', ἐάν περ δεῦρ' ἐμοῦ πρόσθεν μόλῃ,

<sup>1</sup> εὐτυχεῖ M, εὐτυχῆς recc.: Schneider, Paley.

<sup>2</sup> ἐνήλου M, ἐνήλουν recc.

<sup>3</sup> οἱ ἐγὼ M, οἱ ἐγώ recc.: Porson.

## THE PERSIANS

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

### CHORUS

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

### ATOSSA

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

<sup>4</sup> ἡμᾶς M, ὑμᾶς rec.

<sup>5</sup> πιστοῖς M, πιστοῖς γε L, πιστοῖσι Pyp.

## AESCHYLUS

530 παρηγορεῖτε, καὶ προπέμπετ' ἐς δόμους,  
μὴ καὶ τι<sup>1</sup> πρὸς κακοῦσι προσθῆται<sup>2</sup> κακόν.

### ΧΟΡΟΣ

ὦ Ζεῦ βασιλεῦ, νῦν <γὰρ><sup>3</sup> Περσῶν  
τῶν μεγαλαύχων καὶ πολυάνδρων  
στρατιὰν ὀλέσσας

535 ἄστυ τὸ Σούσων ἡδ' Ἀγβατάνων  
πένθει δνοφερῷ κατέκρυψας.  
πολλαὶ δ' ἀταλαῖς<sup>4</sup> χερσὶ καλύπτρας  
κατερεικόμεναι  
διαμυδαλέοις δάκρυσι κόλπους  
540 τέγγουσ', ἄλγους μετέχουσαι.  
αἱ δ' ἀβρόγοοι Περσίδες ἀνδρῶν  
ποθέουσαι ἵδεῦν ἀρτιζυγίαν,  
λέκτρων εὐνὰς ἀβροχίτωνας,  
χλιδανῆς ἥβης τέρψιν, ἀφεῖσαι,  
545 πενθοῦσι γόοις ἀκορεστοτάτοις.  
κάγῳ δὲ μόρον τῶν οἰχομένων  
αἴρω δοκίμως πολυπενθῆ.

νῦν γὰρ δὴ πρόπασα μὲν στένει γαῖ<sup>5</sup> [στρ. α.  
'Ασιὰς ἐκκενουμένα.

550 Ξέρξης μὲν<sup>6</sup> ἄγαγεν,<sup>6</sup> ποποῖ,  
Ξέρξης δ' ἀπώλεσεν, τοτοῖ,  
Ξέρξης δὲ πάντ' ἐπέσπε δυσφρόνως  
βαριδεσσοι ποντίαις.<sup>7</sup>  
τίπτε<sup>8</sup> Δαρεῖος μὲν οὖ-  
555 τω τότ' ἀβλαβής ἐπῆν  
τόξαρχος πολιήταις,<sup>9</sup>  
Σουσίδαις<sup>10</sup> φίλος ἄκτωρ;

<sup>1</sup> μὴ κέτι Μ, μὴ καὶ τι Ν.

## THE PERSIANS

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

### CHORUS

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

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

<sup>2</sup> πρόσθητε M : πρόσθηται Turn.

<sup>3</sup> <γάρ> Herm.

<sup>4</sup> ἀπαλαῖς M, ἀπαλᾶις recc., ἀπαλᾶις F.

<sup>5</sup> μὲν γάρ : Porson.

<sup>6</sup> Ηγαγεν : Blomfield.

<sup>7</sup> βαρύδες τε ποντίαι M, βαρύδεσσι ποντίαις recc.

<sup>8</sup> τῇ ποτε most MSS., τίπτε PN.

<sup>9</sup> πολήταις M marg., πολίταις recc., πολίτηταις FN.

<sup>10</sup> σουσίδες M, with o over ε m<sup>1</sup> : σουσίδαις PV.

# AESCHYLUS

- [άντ. α.]
- πεζούς τε γὰρ καὶ<sup>1</sup> θαλασσίους  
λινόπτεροι<sup>2</sup> κυανώπιδες  
560 νᾶες μὲν ἄγαγον, ποποῖ,  
νᾶες δ' ἀπώλεσαν, τοτοῖ,  
νᾶες πανωλέθροισι<sup>3</sup> ἐμβολαῖς,  
αἱ τ' Ἱαόνων χέρες.<sup>4</sup>  
τυτθὰ δ' ἐκφυγεῖν ἄνακτ'  
565 αὐτὸν εἰσακούμομεν<sup>5</sup>  
Θρήκης ἀμ πεδιήρεις  
δυσχίμους<sup>6</sup> τε κελεύθους.
- [στρ. β.]
- τοὶ δ' ἄρα πρωτόμοιροι,<sup>7</sup> φεῦ,  
λειφθέντες<sup>8</sup> πρὸς ἀνάγκας,<sup>9</sup> ἡέ,  
570 ἀκτὰς ἀμφὶ Κυχρείας,<sup>10</sup> ὁâ,  
<σύρονται><sup>11</sup> στένε καὶ δακνά-  
ζου, βαρὺ δ' ἀμβόάσον  
οὐράνι<sup>12</sup> ἄχη, ὁâ.  
τεῦνε δὲ δυσβάνκτον  
575 βοῶτιν τάλαιναν αὐδάν.
- [άντ. β.]
- γναπτόμενοι δὲ δίνα,<sup>13</sup> φεῦ,  
σκύλλονται<sup>14</sup> πρὸς ἀναύδων, ἡέ,  
παιδῶν τᾶς ἀμιάντου, ὁâ.  
πενθεῖ δ' ἄνδρα δόμος στερη-  
580 θείς, τοκέες<sup>15</sup> τ' ἄπαιδες  
δαιμόνι<sup>16</sup> ἄχη, ὁâ,  
δυρόμενοι γέροντες  
τὸ πᾶν δὴ κλύουσιν ἄλγος.  
τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν  
585 οὐκέτι περσονομοῦνται,  
οὐδ' ἔτι δασμοφοροῦσιν
- [στρ. γ.]

<sup>1</sup> τε γὰρ καὶ M marg., τε καὶ recc., γὰρ καὶ recc.

<sup>2</sup> αἱ δ' ὁμόπτεροι : Schütz.

## THE PERSIANS

For landsmen and seamen both, the ships, dark-eyed<sup>1</sup> and linen-winged, led forth (woe !), the ships laid them low (woe !), the ships, under the deadly impact of the foe and by the hands of Ionians. The King himself, as we learn, hath barely made his escape over the wintry ways that traverse the plains of Thrace.

And they who were first to meet their doom (alas !), left behind perforce (alas !), are swept along about the Cychrean strand (woe !). Groan and gnash your teeth ; in grievous strain shout forth our woes till they reach the heavens (alas !), raise high your wailing clamour in cries of misery.

Lacerated by the swirling waters (alas !) they are gnawed (alas !) by the voiceless children of the stainless sea (alas !). The home, bereaved of his presence, lamenteth its head ; and parents, reft of their children, in their old age bewail their heaven-sent woes (alas !), now that they learn the full measure of their afflictions.

Not now for long will they that dwell throughout the length and breadth of Asia abide under the sway of the Persians, nor will they pay further

<sup>1</sup> The great eye that was often painted on each bow made a Greek ship seem a thing of life. Cp. *Suppl.* 716.

<sup>3</sup> πανολεθρίουσιν M, o changed to ω m<sup>1</sup>, πανωλέθρουσιν recc.

<sup>4</sup> διὰ δ' . . . χέρας : Enger.

<sup>5</sup> ὡς ἀκούμεν : Pauw.

<sup>6</sup> δυσχειμέρους : Arnaldus.

<sup>7</sup> πρωτόμοροι M recc., πρωτόμοιροι P.

<sup>8</sup> λειφθέντες M recc., ληφθέντες recc.

<sup>9</sup> ἀνάγκαν : Blomfield.

<sup>10</sup> κυνηγεῖας M, π over χ m.

<sup>11</sup> <σύρονται> Wilam.

<sup>12</sup> δ' ἀλι δεινά : Herm.

<sup>13</sup> σκύλονται M, σκύλλονται recc.

<sup>14</sup> τοκήες M recc., τοκέες N.

<sup>15</sup> ἔρα (ἔρραται A, ᔁρρανται recc.) δαιμόνι' M : Porson.

AESCHYLUS

|     |   |           |
|-----|---|-----------|
|     | δεσποοσύνοισιν ἀνάγκαις,<br>οὐδ' <sup>1</sup> ἐσ γάν προπίτνοντες <sup>2</sup><br>ἄζονται. <sup>3</sup> βασιλεία<br>γάρ διόλωλεν ἵσχυς. |           |
| 590 | οὐδ' ἔτι γλῶσσα βροτοῖσιν<br>ἐν φυλακαῖς· λέλυται γὰρ<br>λαὸς ἐλεύθερα βάζειν,<br>ώς ἐλύθη ζυγὸν ἀλκᾶς.                                 | [ἀντ. γ.] |
| 595 | αἵμαχθεῖσα δ' ἄρουραν <sup>4</sup> .<br>Αἴαντος περικλύστα<br>νᾶσος ἔχει τὰ Περσᾶν. <sup>5</sup>  |           |

ΑΤΟΣΣΑ

φίλοι, κακῶν μὲν ὅστις ἔμπειρος<sup>8</sup> κυρεῖ,  
600 ἐπίσταται βροτοῦσιν ὡς ὅταν κλύδων  
κακῶν ἐπέλθῃ πάντα δειμαίνειν φιλεῖ·  
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι  
τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχην.<sup>9</sup>  
ἔμοι γὰρ ἥδη πάντα μὲν φόβου πλέα  
ἐν ὅμμασιν τάνταῖν φαίνεται θεῶν,  
βοᾶ δ' ἐν ὧστι κέλαδος οὐ παιώνιος·  
605 τοία κακῶν ἔκπληξις ἐκφοβεῖ φρένας.  
τοιγάρ τε κέλευθον τήνδ' ἄνευ τ'<sup>8</sup> ὀχημάτων  
χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν  
610 ἔστειλα,<sup>9</sup> παιδὸς πατρὶ πρευμενεῖς χοὰς  
φέρουσ', ἅπερ νεκροῖσι μειλικτήρια,<sup>10</sup>  
βοός τ' ἀφ' ἀγνῆς λευκὸν εὔποτον γάλα,  
τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαὲς μέλι,  
λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα,

<sup>1</sup> *oōT'*: Brunck, Heath,

<sup>2</sup> προσπίτνουντες M, προπίτνουντες FN.      <sup>3</sup> ἀρξονται : Halm.

<sup>4</sup> *ἀρουραῖος*: Porson.

**περσῶν**: Blomfield.

## THE PERSIANS

tribute at the compulsion of their lord, nor will they prostrate themselves to the earth and do him reverence ; since the kingly power hath perished utterly.

No longer will men keep a curb upon their tongues ; for the people are set free to utter their thoughts at will, now that the yoke of power hath been broken. The blood-stained soil of Ajax' sea-washed isle holdeth all that once was Persia.

[*Enter Atossa*

ATOSSA

My friends, whosoever has experience of misery knows that when a sea of troubles comes upon mortal men, they are wont to view all things with alarm ; but when fortune flows with prosperous tide, to trust that the selfsame fortune will waft them success for aye. Now in my case it hath come to this : everything full of dread seems in my eyes the visitation of Heaven, and in my ears there rings a sound that has no note of joy ; such is the consternation at evil tidings that affrights my soul.

'Tis for this reason that I have directed my course hither from the palace once again, without my chariot and my former pomp, and bring, as propitiatory libations for the father of my son, offerings that serve to soothe the dead, both white milk, sweet to drink, from an unblemished cow, and bright honey, distillation wrought from blossoms by the bee, together with lustral water from a virgin spring ; and this

<sup>6</sup> ἔμπορος M recc., ἔμπειρος H.      <sup>7</sup> τύχης : Blomfield.

<sup>8</sup> τ' ἀνταῖα M, τάνταια recc.

<sup>9</sup> ἐστείλατο M, ἐστείλα τῷ L, ἐστείλα πατρὶ QK.

<sup>10</sup> μηλικτήρια M, μειλικτήρια recc.

## AESCHYLUS

- ἀκήρατόν τε μητρὸς ἀγρίας ἄπο  
 ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε·  
 τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον  
 ξανθῆς ἔλαίας καρπὸς εὐώδης πάρα,  
 ἀνθη τε πλεκτά,<sup>1</sup> παμφόρου γαίας τέκνα.  
 ἀλλ', ὁ φίλοι, χοαῖσι ταῖσδε νερτέρων  
 ὅμνους ἐπευφημεῖτε, τόν τε δαίμονα  
 Δαρεῖον ἀνακαλεῖσθε,<sup>2</sup> γαπότους δ' ἐγὼ  
 τιμὰς προπέμψω τάσδε νερτέροις θεοῖς.

### ΧΟΡΟΣ

- βασίλεια γύναι, πρέσβος Πέρσαις,  
 σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς,  
 625 ήμεῖς θ' ὅμνοις αἰτησόμεθα  
 φθιμένων πομποὺς  
 εῦφρονας εἶναι κατὰ γαίας.  
 ἀλλά, χθόνιοι δαίμονες ἀγνού,  
 Γῆ τε καὶ Ἐρμῆ, βασιλεῦ τ' ἐνέρων,  
 630 πέμψατ' ἐνερθεν ψυχὴν ἐς φῶς·  
 εἰ γάρ τι κακῶν ἄκος οἴδε πλέον,  
 μόνος ἂν θνητῶν πέρας εἴποι.  
 ἦ ρ' ἀίει μον<sup>3</sup> μακαρίτας [στρ. α.  
 ἵσοδαίμων βασιλεὺς  
 635 βάρβαρ' ἀσαφηνῆ<sup>4</sup>  
 ἵέντος τὰ παναίολ' αἰ-  
 ανῆ δύσθροα βάγματ', ἦ<sup>5</sup>  
 παντάλαν' ἄχη διαβοάσω;  
 νέρθεν ἄρα κλύει μον;  
 640 ἀλλὰ σύ μοι Γᾶ τε καὶ ἄλλοι [ἀντ. α.  
 χθονίων ἀγεμόνες

<sup>1</sup> πληκτὰ Μ, ε over η τ.

## THE PERSIANS

unmixed draught, the quickening juice of an ancient vine, its mother in the fields. Here too is the fragrant fruit of the pale-green olive that ever lives its life in luxuriant foliage ; and garlanded flowers, children of the bounteous earth.

But come, my friends, do ye chant solemn songs as I make these libations to the dead, and summon forth the divine spirit of Darius, while I convey, in honour of the nether gods, these offerings for the earth to quaff.

### CHORUS

Royal lady, august majesty of the Persians, do thou pour these libations down to the chambers of the earth, while we, in solemn chant, beseech the conductors of the dead beneath the earth to be gracious to our prayers.

Ye holy divinities of the nether world, Earth and Hermes, and thou, Lord of the dead, send forth to the light the spirit from below ; for if, beyond our prayers, he knoweth any further remedy for our distress, he alone of mortals can declare how to bring it to accomplishment.

Doth then our sainted and godlike king hear me as I utter, in obscure barbaric speech, these my dismal and dolorous cries of varied sort ? Or must I shout aloud the utter misery of my anguish that it pierce the earth ? Doth he hear me from below ?

O Earth, and ye other rulers of them that dwell in the nether world, vouchsafe, I implore, that

<sup>2</sup> ἀνακαλεῖσθαι M, ἀνακαλεῖσθε recd.

<sup>4</sup> βάρβαρα σαφῆνη : Headlam.

<sup>3</sup> μοι M, μον recd.

<sup>5</sup> βάγματα : Dindorf.

AESCHYLUS

- δαιμονα μεγαυχῆ<sup>1</sup>  
 ἵόντ' αἰνέσατ' ἐκ δόμων,  
 Περσᾶν Σουσιγενῆ θεόν·  
 645 πέμπετε<sup>2</sup> δ' ἄνω οἰον οῦπω  
 Περσὶς αλ' ἐκάλυψεν.
- ἥ φίλος ἀνήρ,<sup>3</sup> φίλος<sup>4</sup> ὅχθος·  
 φίλα γὰρ κέκευθεν ἥθη.  
 'Αιδωνεὺς δ' ἀναπομ-  
 650 πὸς ἀνείης,<sup>5</sup> 'Αιδωνεύς,  
 θεῖον ἀνάκτορα Δαριάνα.<sup>6</sup> ἡέ.  
 οὐδὲ<sup>7</sup> γὰρ ἄνδρας ποτ' ἀπώλλυ<sup>8</sup> [ἀντ. β.  
 πολεμοφθόροισιν ἄταις,  
 θεομήστωρ δ' ἐκικλή-  
 655 σκετο Πέρσαις, θεομήστωρ δ'  
 ἔσκεν, ἐπεὶ στρατὸν εὖ ποδούχει.<sup>9</sup> ἡέ.  
 βαλήν,<sup>10</sup> ἀρχαῖος βαλήν, [στρ. γ.  
 ἴθι, ἵκοῦ·  
 ἔλθ<sup>11</sup> ἐπ' ἄκρον κόρυμβον ὅχθον,  
 660 κροκόβαπτον ποδὸς εὔμαριν πείρων,  
 βασιλείου τιάρας<sup>11</sup>  
 φάλαρον πιφαύσκων.  
 βάσκε πάτερ ἄκακε Δαριάν,<sup>12</sup> οἶ.  
 ὅπως αἰανῆ κλύνης<sup>13</sup> [ἀντ. γ.  
 665 νέα τ' ἄχη,  
 δέσποτα δεσπότου φάνηθι.  
 Στυγία γάρ τις ἐπ' ἄχλὺς πεπόταται.  
 νεολαία<sup>14</sup> γάρ ἥδη  
 670 κατὰ πᾶσ' ὅλωλεν.  
 βάσκε πάτερ ἄκακε Δαριάν,<sup>15</sup> οἶ.

<sup>1</sup> μεγαλαυχῆ most mss., μεγαυχῆ Q.

<sup>2</sup> πέμπεται with ε over αι M.

## THE PERSIANS

the glorious spirit, the god of the Persians, whom Susa bore, may quit his abode. Send to the upper world him whose like Persian earth ne'er yet entombed.

Dear indeed was the hero, dear is his barrow ;  
for dear are the qualities that lie buried there. O  
Aïdoneus, Aïdoneus, thou who conveyest shades  
to the upper air, suffer our divine lord Darian<sup>1</sup> to  
come forth ! Ohe !

For as he neither ever caused the destruction of  
his folk by insensate and ruinous wars, so he bore  
the name of divine counsellor to the Persians ; and  
a divine counsellor he was, since he piloted aright  
his men-at-arms. Ohe !

Soldan, our Soldan of old, come forth, draw nigh !  
Rise to the barrow's topmost point, lift thy saffron-dyed sandal, display the crest of thy royal tiara !  
Come forth, O father Darian, thou who didst work  
no ill ! Ho !

That thou mayest list to pitiable and unheard-of  
sorrows, O Lord of our lord, appear ! For a gloom,  
like that of Styx, hovereth over us, since all the youth  
of the land is now utterly destroyed. Come forth,  
O father Darian, thou who didst work no ill ! Ho !

<sup>1</sup> "Darian" is apparently a poetic variation for "Darius," whose name in Persian was Dārayavahus.

<sup>3</sup> ἀνὴρ : Burney.

<sup>4</sup> ἦ φίλος : N (Triclin.)

<sup>5</sup> ἀν εἴη M : Brunck.

<sup>6</sup> δαρεῖον οἶον ἀνακτα δαρείαν : θεῖον Schütz; ἀνακτα Δαριᾶνα : Dindorf.

<sup>7</sup> οὐτε : Dindorf.

<sup>8</sup> ἀπόλλυ M, ἀπώλλυ recc.

<sup>9</sup> ὑπεδώκει M, εὖ ἐποδώκει m : Dindorf.

<sup>10</sup> βαλλήν M, βαλὴν recc.

<sup>11</sup> τιήρας M, τιάρας recc.

<sup>12</sup> δαριανοί M, δαρειάν m.

<sup>13</sup> καινά τε κλύρης : Enger.

<sup>14</sup> νεολαῖα with ε over αι M.

<sup>15</sup> δαρείαν : cp. ll. 651, 663.

# AESCHYLUS

αἰαῖ αἰαῖ· [ἐπωδός.  
 ὁ πολύκλαυτε φίλοισι θανών,  
 675 τἼτι τάδε δυνάτα<sup>1</sup> δυνάτα  
 περὶ τῷ σῷ δίδυμα διαγόεν<sup>2</sup> ἀμάρτια<sup>3</sup>; τ  
 πᾶσαι γὰ τῷ<sup>4</sup>  
 ἔξεφθινται<sup>5</sup> τρίσκαλμοι  
 680 νᾶες ἄναες ἄναες.

## ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ

ὁ πιστὰ πιστῶν ἥλικές θ' ἥβης ἐμῆς  
 Πέρσαι γεραιοί, τίνα πόλις πονεῖ πόνον;  
 στένει, κέκοπται, καὶ χαράσσεται πέδον.  
 λεύσσων δ' ἄκοιτν τὴν ἐμὴν τάφου πέλας  
 685 ταρβῶ, χοὰς δὲ πρευμενῆς ἐδεξάμην.  
 ὑμεῖς δὲ θρηνεῖτ' ἔγγυς ἐστῶτες τάφου  
 καὶ ψυχαγωγοῖς ὅρθιάζοντες<sup>6</sup> γόοις  
 οἰκτρῶς καλεῖσθε<sup>7</sup> μ'. ἐστὶ δ' οὐκ εὐέξοδον,  
 ἄλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ  
 690 λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι.  
 ὅμως δ' ἐκείνοις ἐνδυναστεύσας ἔγῳ  
 ἥκω· τάχυνε<sup>8</sup> δ', ὡς ἀμεμπτος ὡς χρόνου.  
 τῇ<sup>9</sup> ἐστι Πέρσαις νεοχιμὸν ἐμβριθὲς κακόν;

## ΧΟΡΟΣ

σέβομαι μὲν προσιδέσθαι, [στρ.  
 695 σέβομαι δ' ἀντία λέξαι  
 σέθεν ἀρχαίω περὶ τάρβει.

<sup>1</sup> δυνάτα M, δυνάστα rec.      <sup>2</sup> διαγόεν M, διάγοιεν rec.

<sup>3</sup> ἀμάρτια M, δ' ἀμάρτια m (?) rec.

<sup>4</sup> πᾶσαι γὰν τάνδε M, πᾶσα γὰ τῷδε m rec., πᾶσαι A<sup>1</sup>V.

<sup>5</sup> ἔξεφνται' al M, οἱ over ν m, ἔξεφθινθ' and ἔξεφθιντ' al rec. :

Blomfield.

## THE PERSIANS

Alas, alas ! O thou whose death thy friends bewailed with bitter tears, wherefore, my King, my King . . . ? Our land hath lost all its three-tiered galleys, ships that are no more, no more.

[*The ghost of Darius rises from his tomb*

### GHOST OF DARIUS

O Trusty of the Trusty, compeers of my youth, ye aged Persians, with what travail travaileth the State ? The earth groans and is furrowed by the stamp of men. As I behold my consort hard by my tomb I feel alarm, and I accept her libations in kindly mood ; while ye, standing near my tomb, make lament, and with shrilling cries that summon the spirits of the dead, invoke me piteously. Not easy is the path from out the tomb ; for this cause above all—that the gods beneath the earth are readier to seize than to release. Nevertheless, for that I have obtained dominion among them, I am come. But speed ye, that I may be void of blame as to the time of my sojourn. What is this unexpected ill that weighs the Persians down ?

### CHORUS

I shrink in awe from gazing upon thee, I shrink in awe from speaking in thy presence by reason of mine old-time dread of thee.

<sup>6</sup> δρθιάζοντες M recc., δρθρίζοντες Ven.<sup>3</sup>, δρθιάζοντες FN.

<sup>7</sup> καλεῖσθαι M, καλεῖσθε recc.

<sup>8</sup> τάχυνε MPγρ, τάχυνα m recc.

<sup>9</sup> τι M, τι δ' recc.

# AESCHYLUS

## ΔΑΡΕΙΟΣ

ἀλλ' ἐπεὶ κάτωθεν ἥλθον σοῖς γόοις πεπεισμένος,  
μή τι μακιστῆρα μῦθον, ἀλλὰ σύντομον λέγων  
εἰπὲ καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθείσ.

## ΧΟΡΟΣ

700 δίεμαι<sup>1</sup> μὲν χαρίσασθαι, [ἀντ.  
δίεμαι δ' ἀντία φάσθαι,  
λέξας δύσλεκτα φίλοισιν.

## ΔΑΡΕΙΟΣ

ἀλλ' ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθίσταται,  
τῶν ἐμῶν λέκτρων γεραὶ ἔχονται εὐγενὲς γύναι,  
705 κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τί μοι  
λέξον. ἀνθρώπεια δ' ἄν τοι πήματ' ἄν τύχοι βροτοῖς.  
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου  
κακὰ  
γίγνεται<sup>2</sup> θυητοῖς, δ' μάσσων βίοτος ἦν ταθῆ πρόσω.

## ΑΤΟΣΣΑ

ὦ βροτῶν πάντων ὑπερσχὼν ὅλθον εὔτυχεῖ πότμῳ,<sup>3</sup>  
710 ὡς ἔως τ' ἔλευσσες αὐγὰς ἥλιον ζηλωτὸς ὃν  
βίοτον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες,  
νῦν τέ σε ζηλῶ θανόντα, πρὶν κακῶν ἴδεῖν βάθος.  
πάντα γάρ, Δαρεῖ,<sup>4</sup> ἀκούσῃ μῦθον ἐν βραχεῖ χρόνῳ<sup>4</sup>.  
διαπεπόρθηται τὰ Περσῶν πράγματ', ὡς εἰπεῖν ἔπος.<sup>5</sup>

## ΔΑΡΕΙΟΣ

715 τίνι τρόπῳ; λοιμοῦ τις ἥλθε σκηπτός, ἢ στάσις  
πόλει;

<sup>1</sup> δέομαι M rec., δίομαι rec. : Herm. <sup>2</sup> γίνεται : Schütz.

<sup>3</sup> εὔτυχεῖ with εἰ changed to ἢ M, πότμον M, εὔτυχεῖ πότμῳ rec.

## THE PERSIANS

### DARIUS

Nay, but since, in compliance with thy moanings,  
I am come from the world below, lay aside thine  
awe of me, make thy tale not long, but brief, speak  
out and deliver thy whole story to its end.

### CHORUS

I fear to do thy pleasure, I fear to speak in thy  
presence and deliver unto those I love news hard  
to utter.

### DARIUS

Nay, since the old-accustomed dread in thy mind  
restrains thee, do thou, high-born dame, venerable  
partner of my bed, cease thy tears and laments,  
and tell me a plain tale. Afflictions appointed unto  
human life must, we know, befall mankind. For  
many calamities from out the sea, many from out  
the land, arise to mortal men if their span of life  
be extended far.

### ATOSSA

O thou who in prosperity didst surpass all mortal  
men by thy happy destiny, since, so long as thou didst  
gaze upon the beams of the sun, thou didst pass a life  
of felicity, envied of all, in Persian eyes a god, so  
now too I count thee happy in dying ere thou hast  
beheld the depth of our calamities. The whole tale,  
O Darius, thou shalt hear in brief space of time.  
The power of Persia is well-nigh ruined utterly.

### DARIUS

In what wise? Came there some stroke of  
pestilence or strife of faction upon the State?

<sup>4</sup> χρόνῳ M, λόγῳ recd.

<sup>5</sup> ἔπος εἰπεῖν M, εἰπεῖν ἔπος recd.

# AESCHYLUS

## ΑΤΟΣΣΑ

οὐδαμῶς· ἀλλ' ἀμφ' Ἀθήνας πᾶς κατέφθαρται  
στρατός.

## ΔΑΡΕΙΟΣ

τίς δ' ἐμῶν ἔκεισε παιδῶν ἐστρατηλάτει; φράσον.

## ΑΤΟΣΣΑ

θούριος Ξέρξης, κενώσας πᾶσαι ἡπείρου πλάκα.

## ΔΑΡΕΙΟΣ

πεζὸς ἢ ναύτης δὲ πεῦραν τήνδ' ἐμώρανεν τάλας;

## ΑΤΟΣΣΑ

720 ἀμφότερα· διπλοῦν μέτωπον ἦν δυοῖν<sup>1</sup> στρατευμάτοιν.<sup>2</sup>

## ΔΑΡΕΙΟΣ

πῶς δὲ καὶ στρατὸς τοσόσδε<sup>3</sup> πεζὸς ἦνυσεν<sup>4</sup> περᾶν;

## ΑΤΟΣΣΑ

μηχαναῖς ἔζευξεν "Ελλης πορθμόν, ὥστ' ἔχειν πόρον.

## ΔΑΡΕΙΟΣ

καὶ τόδ' ἔξεπραξεν, ὥστε Βόσπορον κλῆσαι<sup>5</sup> μέγαν;

## ΑΤΟΣΣΑ

ἄδη<sup>6</sup> ἔχει· γνώμης δέ πού τις δαιμόνων ξυνήψατο.

<sup>1</sup> δοιοῖν with *v over* *oi M.*

<sup>2</sup> στρατηλάτοιν *M*, στρατευμάτοιν *recc.*

## THE PERSIANS

ATOSSA

Neither ; but near Athens our whole host has been brought to ruin.

DARIUS

Tell me, what son of mine led thither our embattled host ?

ATOSSA

Impetuous Xerxes, unpeopling the whole surface of the continent.

DARIUS

Was it by land or sea that he made this mad emprise, the reckless man ?

ATOSSA

By both. There was a twofold front of double armament.

DARIUS

But how was it that so vast a land force won a passage to the farther shore ?

ATOSSA

By artful contrivances he yoked the firth of Helle so as to gain a passage.

DARIUS

What ! Did he succeed in closing the mighty Bosporus ?

ATOSSA

Even so. Some one of the powers divine, methinks, assisted him in his intent.

<sup>3</sup> τόσσοςδε M.

<sup>5</sup> κλήσαι M, ει over ηι m.

<sup>4</sup> ἡνυσεν M.

<sup>6</sup> ωδ' M, ως δ' m.

## AESCHYLUS

### ΔΑΡΕΙΟΣ

725 φεῦ, μέγας τις ἥλθε δαιμῶν, ὥστε μὴ φρονεῖν καλῶς.

### ΑΤΟΣΣΑ

ώς ἵδεῖν τέλος πάρεστιν οἶον ἦνυσεν<sup>1</sup> κακόν.

### ΔΑΡΕΙΟΣ

καὶ τί δὴ πράξασιν αὐτοῖς ὡδ' ἐπιστενάζετε;

### ΑΤΟΣΣΑ

ναυτικὸς στρατὸς κακωθεὶς πεζὸν ὥλεσε στρατόν.

### ΔΑΡΕΙΟΣ

ὦδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί;

### ΑΤΟΣΣΑ

730 πρὸς τάδ' ώς Σούσων<sup>2</sup> μὲν ἄστυ πᾶν κενανδρίαν  
στένει.

### ΔΑΡΕΙΟΣ

ὦ πόποι κεδνῆς ἀρωγῆς κάπικουρίας στρατοῦ.

### ΑΤΟΣΣΑ

Βακτρίων δ' ἔρρει πανώλης δῆμος, οὐδέ τις γέρων.

### ΔΑΡΕΙΟΣ

ὦ μέλεος, οἵαν ἄρ' ἥβην ἔυμμαχων ἀπώλεσεν.

### ΑΤΟΣΣΑ

μονάδα δὲ Ξέρξην ἔρημόν φασιν οὐ πολλῶν μέτα—

<sup>1</sup> ἤνυσεν M.

<sup>2</sup> οὔσων M, σούσων m.

## THE PERSIANS

DARIUS

Alas ! 'Twas some mighty power that came upon him so that he lost his sober judgment.

ATOSSA

Aye, since by the issue 'tis plain how great the ruin he has wrought.

DARIUS

And how then did they fare that ye thus make lament over them ?

ATOSSA

Disaster to the naval force brought ruin to the force on land.

DARIUS

And has the whole army thus utterly perished by the spear ?

ATOSSA

Aye, so that for this reason the whole city of Susa groans at its desolation.

DARIUS

Alas for the loss of our warriors' goodly force and defence !

ATOSSA

And the host of the Bactrians is lost, wholly destroyed—not even an old man is left.

DARIUS

Unhappy man, since he has brought to ruin such goodly youth of our allies.

ATOSSA

But Xerxes, alone and forlorn, with scanty train, they say—

## AESCHYLUS

### ΔΑΡΕΙΟΣ

735 πῶς τε δὴ καὶ ποῖ τελευτᾶν; ἔστι τις σωτηρία;

### ΑΤΟΣΣΑ

ἄσμενον μολεῦν γέφυραν γαῦν<sup>1</sup> δυοῦν<sup>2</sup> ζευκτηρίαν.

### ΔΑΡΕΙΟΣ

καὶ πρὸς ἥπειρον σεσῶσθαι τήνδε, τοῦτ' ἐτήτυμον;

### ΑΤΟΣΣΑ

ναί· λόγος κρατεῖ σαφηνῆς τοῦτό γ', οὐδ'<sup>3</sup> ἔνι στάσις.

### ΔΑΡΕΙΟΣ

φεῦ, ταχεῖά γ' ἥλθε χρησμῶν πρᾶξις, ἐς δὲ παῖδ' ἐμὸν

740 Ζεὺς ἀπέσκηψεν<sup>4</sup> τελευτὴν θεσφάτων· ἐγὼ δέ που διὰ μακροῦ χρόνου τάδ' ηὔχουν ἐκτελευτήσειν θεούς· ἀλλ' ὅταν σπεύδῃ τις αὐτός, χώθεὸς συνάπτεται. νῦν κακῶν ἔοικε πηγὴ πᾶσιν ηὔρησθαι<sup>5</sup> φίλοις.

παῖς δ' ἐμὸς τάδ' οὐ κατειδὼς ηὔνυσεν<sup>6</sup> νέωθεν θράσει.

745 ὅστις Ἐλλήσποντον ἴρον δοῦλον ὡς δεσμώμασιν ἥλπισε σχήσειν ρέοντα, Βόσπορον ρόον θεοῦ· καὶ πόρον μετέρρυθμιζε, καὶ πέδαις σφυρηλάτοις περιβαλὼν πολλὴν κέλευθον ἤνυσεν<sup>8</sup> πολλῷ στρατῷ, θυητὸς ὧν θεῶν τε<sup>7</sup> πάντων ὥετ', οὐκ εὐθουλίᾳ,

<sup>1</sup> ἐν : γαῦν Butler (from Askew's margin).

<sup>2</sup> δοιοῖν with *v* over *o* M.

<sup>3</sup> γ' οὐκ M recc., οὐκ recc. : Campbell.

<sup>4</sup> ἀπέσκηψεν MA, ἐπέσκηψεν recc.

<sup>5</sup> εὔρησθαι : Kirchhoff.

<sup>6</sup> ἤνυσεν M.

## THE PERSIANS

DARIUS

Met his end, how, pray, and where ? Of his safety is there any hope ?

ATOSSA

Reached to his joy the bridge yoking the two continents.

DARIUS

And reached our continent in safety ? Is this certain ?

ATOSSA

Aye ; a well proved report establishes this at least. Doubt there is none.

DARIUS

Alas ! Swift indeed has come the fulfilment of the oracles, and 'tis my son upon whom Zeus hath caused their issue to descend. Yet I have been resting confident that, only after long lapse of time, the gods would in some way bring them to accomplishment ; nevertheless, when man hasteneth to his own undoing, God too taketh part with him. A fountain of misfortune has now, methinks, been discovered for all I love. A son of mine it was who, in his ignorance, brought these things to pass through youthful recklessness ; for he conceived the hope that he could by shackles, as if it were a slave, restrain the current of the sacred Hellespont, the Bosphorus, a stream divine ; set himself to fashion a roadway of a new order, and, by casting upon it hammer-wrought fetters, made a spacious causeway for his mighty host. Mortal though he was, he thought in his folly that he would gain the mastery

---

<sup>7</sup> θεῶν δὲ Μ., θεῶν τε recc.

## AESCHYLUS

750 καὶ Ποσειδῶνος κρατήσειν. πῶς τάδ' οὐ νόσος<sup>1</sup>  
 φρενῶν  
 εἶχε παῖδ' ἐμόν; δέδοικα μὴ πολὺς πλούτου πόνος  
 οὐμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἄρπαγή.<sup>2</sup>

### ΑΤΟΣΣΑ

ταῦτά τοι<sup>3</sup> κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται  
 θούριος Ξέρξης· λέγουσι δ' ὡς σὺ μὲν μέγαν<sup>4</sup> τέκνοις  
 755 πλούτον ἔκτήσω ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὅπο  
 ἔνδον αἰχμάζειν, πατρῶον δ' ὅλβον οὐδὲν αὐξάνειν.  
 τοιάδ' ἔξ ἀνδρῶν ὀνείδη πολλάκις κλύων κακῶν  
 τήνδ' ἐβούλευσεν κέλευθον καὶ στράτευμ' ἐφ'  
 'Ελλάδα.

### ΔΑΡΕΙΟΣ

τοιγάρ σφιν ἔργον ἐστὶν ἐξειργασμένον  
 760 μέγιστον, ἀείμνηστον, οίον οὐδέπω  
 τόδ' ἄστυ Σούσων ἐξεκείνωσεν πεσόν,  
 ἐξ οὗτε τιμὴν Ζεὺς ἄναξ τήνδ' ὥπασεν,  
 ἐν' ἄνδρ' ἀπάστης Ἀσίδος μηλοτρόφου  
 ταγεῦν, ἔχοντα σκῆπτρον εὐθυντήριον.  
 765 Μῆδος γὰρ ἦν<sup>5</sup> ὁ πρῶτος ἡγεμὸν στρατοῦ.  
 ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἤνυσεν.  
 φρένες γὰρ αὐτοῦ θυμὸν ὡκοστρόφουν.<sup>6</sup>  
 τρίτος δ' ἀπ' αὐτοῦ Κύρος, εὐδαιμῶν ἀνήρ,  
 ἄρξας ἔθηκε πᾶσιν εἰρήνην φίλοις.  
 770 Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἔκτήσατο,  
 'Ιωνίαν τε πᾶσαν ἥλασεν βίᾳ.  
 θεὸς γὰρ οὐκ ἦχθηρεν, ὡς εὑφρων ἔφυ.  
 Κύρου δὲ παῖς τέταρτος ηὕθυνε<sup>7</sup> στρατόν.

<sup>1</sup> νόσος M, νόσος m<sup>1</sup>.

<sup>3</sup> τοῖς : Dindorf.

<sup>2</sup> ἄρπαγή changed to ἄρπαγῆ M.

<sup>4</sup> μέγα M, μέγαν recd.

## THE PERSIANS

over all the gods, aye even over Poseidon. Must this not have been a distemper of the soul that possessed my son? I fear me lest the plenteous treasure amassed by my toil may become the prey of the spoiler.

### ATOSSA

This lesson impetuous Xerxes learned by converse with the vile. For they kept ever telling him that, whereas thou by thy spear didst win plenteous treasure for thy children, he, on his part, through lack of manly spirit, played the warrior at home and made no enlargement of his father's wealth. Hearing such taunts many a time and oft from evil counsellors he planned this expedition and armament against Hellas.

### DARIUS

Therefore a calamity most evil and past all forgetting has been wrought by him to its accomplishment; a calamity such as never yet befell this city of Susa to its desolation since our Lord Zeus first ordained this high estate that one ruler should bear sway over all Asia with its flocks and wield the sceptre of its government. For Medus was first to be the leader of its host; and another, his son, completed his work since his soul obeyed the direction of wise thoughts. Third, after him, Cyrus, blest in his fortune, came to the throne and established peace for all his people. The Lydians and Phrygians he won to his rule, and the whole of Ionia he subdued by force; for the gods hated him not, since he was right-minded. Fourth in suc-

<sup>5</sup> ἦν γὰρ Μ, γὰρ ἦν μ.

<sup>6</sup> οἰλακοστρόφουν : Porson.

<sup>7</sup> ἤθυνε changed to ιθυνε Μ : Brunck.

## AESCHYLUS

πέμπτος δὲ Μάρδος<sup>1</sup> ἥρξεν, αἰσχύνη πάτρᾳ<sup>2</sup>  
775 θρόνοισί τ' ἀρχαίοισι· τὸν δὲ σὺν δόλῳ  
Ἄρταφρένης ἔκτεινεν ἐσθλὸς ἐν δόμοις,  
ξὺν ἀνδράσιν φίλοισιν, οἷς τόδ' ἦν χρέος.  
[ἔκτος δὲ Μάραφις, ἔβδομος δ' Ἄρταφρένης.]<sup>3</sup>  
κάγὼ πάλου τῷ<sup>4</sup> ἔκυρσα τοῦπερ ἥθελον,<sup>5</sup>  
780 κάπεστράτευσα πολλὰ σὺν πολλῷ<sup>6</sup> στρατῷ.  
ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον<sup>7</sup> πόλει.  
Ξέρξης δ' ἐμὸς παῖς ὃν νέος<sup>8</sup> νέα φρονεῖ,  
κού μνημονεύει τὰς ἐμὰς ἐπιστολάς·  
εὐ γὰρ σαφῶς τόδ' ἵστ', ἐμοὶ ξυνήλικες,  
785 ἄπαντες ἡμεῖς, οἱ κράτη τάδ' ἐσχομεν,  
οὐκ ἂν φανεῖμεν πήματ' ἔρξαντες τόσα.

### ΧΟΡΟΣ

τί οὖν, ἄναξ Δαρεῖ, ποῖ καταστρέφεις  
λόγων τελευτῆν; πῶς ἂν ἐκ τούτων ἔτι  
πράσσοιμεν ὡς ἄριστα Περσικὸς λεώς;

### ΔΑΡΕΙΟΣ

790 εὶ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον,  
μηδ' εὶ στράτευμα πλεῖον ἢ τὸ Μηδικόν.  
αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.

### ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας, τίνι τρόπῳ δὲ συμμαχεῖ;

<sup>1</sup> δ' εμάρδος M, with *is* over *os* m, δὲ μάρδος recc.

<sup>2</sup> πάτρῃ M, with *a* over *η* m.

<sup>3</sup> Rejected by Schütz. ἔβδομος M, ἔβδομος δ' recc.

<sup>4</sup> δ' M, τ' recc. <sup>5</sup> δ' ἔκυρσα τοῦπερ ἥθελον πάλου Pyp.

<sup>6</sup> πολλὰς σὺν πολῶ M (πολλῷ m<sup>1</sup>).

<sup>7</sup> προσέβαλον with *λ* added over *λ* M.

<sup>8</sup> νέος ἐών M, νέος ὃν FN, ὃν νέος recc.

## THE PERSIANS

cession, the son of Cyrus ruled the host. Fifth in the list, Mardus came to power, a disgrace to his native land and to the ancient throne ; but he was slain in his palace by the guile of gallant Artaphrenes, with the help of friends whose part this was. [Sixth came Maraphis, and seventh Artaphrenes.<sup>1]</sup>] And I in turn attained the lot I craved, and many a campaign I made with a goodly host : but disaster so dire as this I brought not upon the State. But Xerxes my son, youth that he is, has the mind of youth and remembers not my injunctions. Be very sure of this, ye compeers of my age : all of us who have held this sovereign power cannot be shown to have wrought ruin so great as this.

### CHORUS

What then, O King Darius ? What is the goal toward which thou dost direct the issue of thy speech ? How, after this reverse, may we, the people of Persia, prosper best in time to come ?

### DARIUS

If ye take not the field against the Hellenes' land, even if the forces of the Medes outnumber theirs. The land itself is their ally.

### CHORUS

How meanest thou this ? In what way "their ally" ?

<sup>1</sup> This interpolated or corrupt verse possibly comes from a variant list of the conspirators against the Smerdis (in l. 774 called Mardus), whom the Magian rebels planned to put in the place of the real prince of that name, who was slain by his brother Cambyses. The name Maraphis does not occur elsewhere in connection with this event, and neither he nor Artaphrenes was ever king. Herodotus names Intaphernes as the chief conspirator against the false Smerdis.

AESCHYLUS

ΔΑΡΕΙΟΣ

κτείνουσα λιμῷ τοὺς ὑπερπόλλους<sup>1</sup> ἄγαν.

ХОРОХ

<sup>795</sup> ἀλλ' εὔσταλῆ<sup>2</sup> τοι λεκτὸν ἄροῦμεν στόλον.

ΔΑΡΕΙΟΣ

ἀλλ' οὐδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις<sup>3</sup>  
στρατὸς κυρήσει νοστίμου σωτηρίας.

ХОРОΣ

*πῶς εἶπας; οὐ γὰρ πᾶν στράτευμα βαρβάρων περᾶ τὸν Ἑλληνος πορθμὸν Εὐρώπης ἄπο;*

ΔΑΡΕΙΟΣ

παῦροι γε πολλῶν, εἴ τι πιστεῦσαι θεῶν  
 χρὴ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα  
 βλέψαντα· συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὐ.  
 κεῖπερ τάδ' ἔστι, πλῆθος ἔκκριτον στρατοῦ  
 λείπει κεναῖσιν ἐλπίσιν πεπεισμένος.  
 μίμνουσι δ' ἔνθα πεδίον Ἀσωπὸς ρόαις  
 ἄρδει, φίλοιν<sup>4</sup> πίασμα Βοιωτῶν χθονί·  
 οὖ σφιν κακῶν ὑψιστ'<sup>5</sup> ἐπαμμένει<sup>6</sup> παθεῖν,  
 ὕβρεως ἄποινα κάθέων φρονημάτων.  
 οἵ γην μολόντες 'Ελλάδ' οὐ θεῶν βρέτη  
 ἥδοῦντο συλλάν οὐδὲ πιμπράναι<sup>7</sup> νεώς·  
 βωμοὶ δ' ἀιστοι, δαιμόνων<sup>8</sup> θ' ἰδρύματα

<sup>1</sup> ὑπερπόλλους Μ, ὑπερπώλους π, ὑπερκόμπους ρεσ.

<sup>2</sup> εύστελή M, εύσταλή recc.      <sup>3</sup> τρόποις M, τέποις recc.

<sup>4</sup> φίλος M, φίλον recc.

<sup>5</sup> Εψιστε (with a over ε m) παμμένει M.

## THE PERSIANS

DARIUS

It wastes with famine an over-numerous foe.

CHORUS

But we shall dispatch a force of picked and easily managed troops.

DARIUS

But not even the host that now remains in Hellas shall win return to safety.

CHORUS

How sayest thou ? Shall not the whole army of the barbarians cross from Europe over Helle's firth ?

DARIUS

Few indeed out of many, if, having beheld what has now been brought to pass, it is right to put any faith in the oracles of Heaven ; for they have fulfilment—not some only, while others fail. And if this be truth, it is through persuasion of vain hopes that he is leaving behind a body of picked troops. They are now tarrying where the plain is watered by the stream of Asopus that gives kindly enrichment to Boeotia's fields. Here it awaits them to suffer their crowning disaster in requital for their presumptuous pride and impious thoughts. For, on reaching the land of Hellas, restrained by no religious awe, they ravaged the images of the gods and gave their temples to the flames. Altars have been destroyed, statues of the gods have been over-

<sup>6</sup> πιπράναι M, with μ added m.

<sup>7</sup> δαιμόνων M, δαιμόνων θ' recc.

## AESCHYLUS

πρόρριζα φύρδην ἔξανέστραπται βάθρων.  
 τοιγάρ κακῶς δράσαντες οὐκ ἐλάσσονα  
 πάσχουσι, τὰ δὲ μέλλουσι, κούδέπω κακῶν  
 κρηνὸς ὑπεστιν, ἀλλ' ἔτ' ἐκπιδύεται.<sup>1</sup>  
 815 τόσος γὰρ ἔσται πέλανος αἰματοσφαγῆς<sup>2</sup>  
 πρὸς γῆν Πλαταιῶν Δωρίδος<sup>3</sup> λόγχης ὑπο·  
 θῦνες νεκρῶν δὲ καὶ τριτοσπόρω φονῆς  
 ἄφωνα σημανοῦσιν<sup>4</sup> δύμμασιν<sup>5</sup> βροτῶν  
 820 ὡς οὐχ ὑπέρφευ θυντὸν ὅντα χρὴ φρονεῖν.  
 ὕβρις γὰρ ἔξανθοῦσ' ἐκάρπωσεν στάχνην  
 ἀτης, δθεν πάγκλαυτον ἔξαμαθερός.  
 τοιαῦθ' ὁρῶντες τῶνδε τάπιτίμια  
 μέμνησθ' Ἀθηνῶν Ἐλλάδος τε, μηδέ τις  
 825 ὑπερφρονήσας τὸν παρόντα δαιμόνα  
 ἄλλων ἐρασθεὶς ὅλβον ἐκχέη μέγαν.  
 Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν  
 φρονημάτων ἔπεστιν, εὐθυνος βαρύς.  
 πρὸς ταῦτ' ἐκεῦνον, σωφρονεῖν κεχρημένον,<sup>6</sup>  
 830 πινύσκετ' εὐλόγοισι νουθετήμασιν,  
 λῆξαι θεοβλαβοῦνθ' ὑπερκόμπω θράσει.  
 σὺ δ', ὡς γεραιὰ μῆτερ ἡ Ξέρξου φίλη,  
 ἐλθοῦσ' ἐς οἴκους κόσμον ὅστις εὐπρεπῆς  
 835 λαβοῦσ' ὑπαντίαζε παιδί. πάντα γὰρ  
 κακῶν ὑπ' ἄλγους λακίδες ἀμφὶ σώματι  
 στημορραγοῦσι ποικίλων ἐσθημάτων.  
 ἀλλ' αὐτὸν εὑφρόνως σὺ πράυνον λόγοις.  
 μόνης γάρ, οἶδα, σοῦ κλύων ἀνέξεται.  
 ἐγὼ δ' ἅπειμι γῆς ὑπὸ ζόφου κάτω.  
 840 ὑμεῖς δέ, πρέσβεις, χαίρετ', ἐν κακοῖς δῦμας

<sup>1</sup> ἐκπαιδεύεται : Schütz.

<sup>2</sup> αἰματοσταγῆς P<sup>3</sup>N.

<sup>3</sup> πλατέων δωριάδος M, πλαταιῶν δωρίδος Lips. 2.

<sup>4</sup> σημανοῦσιν M, σημανοῦσιν rec.

<sup>5</sup> δύμμασι M.

## THE PERSIANS

thrown from their bases in utter ruin and confusion. Wherefore having evil wrought, evil they suffer in no less measure ; and other evils are still in store : not yet has their woe reached its bottom, but it still wells forth. For so great shall be the mass of clotted gore spilled by the Dorian lance upon Plataean soil that heaps of dead shall make known, even to the third generation, a voiceless record for the eyes of men that mortal man needs must not vaunt him overmuch. For presumptuous pride, when it has burgeoned, bears as its fruit a crop of calamity, whence it reaps a plenteous harvest of tears.

Mark that such are the penalties for deeds like these and hold Athens and Hellas in your memory. Let no one of you, through disdain of present fortune and lust for more, squander his abundant wealth. Zeus, of a truth, is a chastiser of overweening pride and corrects with heavy hand. Therefore, now that my son has been warned to prudence by the voice of God, do ye instruct him by admonitions of reason to cease from drawing on himself the punishment of Heaven by his vaunting rashness. And do thou, beloved and venerable mother of Xerxes, withdraw to the palace and fetch thence vesture such as is seemly for him, and prepare to meet thy son. For through grief at his misfortunes, the embroidered apparel that covered his person has been utterly rent into tattered shreds. Do thou soothe him with words of kindness ; for it is to thy voice alone, I know, that he will endure to listen. As for me, I depart to the darkness beneath the earth. Fare ye well, ye Elders, and albeit amid troubles give joyance

---

<sup>6</sup> κεχρημένοι MSS. : κεχρημένον *v.l.* in schol. AP.

## AESCHYLUS

ψυχῇ διδόντες ἡδονὴν καθ' ἡμέραν,  
ώς τοῖς θανοῦσι πλούτος οὐδὲν ὠφελεῖ.

### ΧΟΡΟΣ

ἢ πολλὰ καὶ παρόντα καὶ μέλλοντ' ἔτι  
ἡλγησ' ἀκούσας βαρβάροισι πήματα.

### ΑΤΟΣΣΑ

845      ὁ δαιμον, ὁς με πόλλ' ἐσέρχεται<sup>1</sup> κακὰ  
              ἀλγη, μάλιστα δ' ἡδε συμφορὰ δάκνει,  
              ἀτμίαν γε παιδὸς ἀμφὶ σώματι  
              ἐσθημάτων κλύουσσαν, ἢ νιν ἀμπέχει.  
              ἀλλ' εἴμι, καὶ λαβοῦσσα κόσμον ἐκ δόμων  
850      ὑπαντιάζειν παιδὶ μου<sup>2</sup> πειράσομαι.  
              οὐ γὰρ τὰ φίλτατ' ἐν κακοῖς προδώσομεν.

### ΧΟΡΟΣ

ὁ πόποι ἢ μεγάλας ἀγαθᾶς τε πο- [στρ. α.  
λισσονόμου βιοτᾶς ἐπεκύρσαμεν,  
εὐθ' ὁ γηραιὸς<sup>3</sup>

855      πανταρκῆς ἀκάκας  
              ἄμαχος βασιλεὺς  
              ἰσόθεος Δαρεῖος ἀρχε χώρας.

πρῶτα μὲν εὐδοκίμους στρατιὰς<sup>4</sup> ἀπε- [ἀντ. α.  
φαινόμεθ',<sup>5</sup> ἡδὲ νομίσματα<sup>6</sup> πύργινα

860      πάντ' ἐπηύθυνε,<sup>7</sup>  
              νόστοι δ' ἐκ πολέμων  
              ἀπόνους ἀπαθεῖς  
              <ἀνέρας><sup>8</sup> εὖ πράσσοντας ἄγον οἶκους.<sup>9</sup>

<sup>1</sup> εἰσέρχεται: Schütz.

<sup>2</sup> ἐμῷ παιδὶ M, παιδὶ) ἐμῷ AQKL, παιδὶ γ' ἐμῷ PFN:  
Burges.

<sup>3</sup> γηραιὸς M, γηραιὸς recc.

## THE PERSIANS

to your souls while to-day is yours ; since to the dead wealth profiteth no jot.

[*The ghost of Darius descends*

### CHORUS

I grieve as I hear the misfortunes manifold that are now, and are yet to be, the lot of the barbarians.

### ATOSSA

O God ! What a host of cruel griefs assails me ! But most of all this sorrow wounds me—to hear of the shameful garb that clothes the person of my son. But I will away, and when I have brought seemly raiment from the palace, I will make trial to meet my son ; for I will not forsake in his affliction him I love so well.

[*Exit*

### CHORUS

Ah me, in sooth it was a glorious and goodly life under civil government that we enjoyed so long as our aged and all-powerful King, who worked no ill and who loved not war, god-like Darius, ruled the realm.

In the first place we showed to the world armies worthy of our fame, and civil institutions, like towers in strength, regulated all the State ; and our return from war brought back our men, unworn and scatheless, to happy homes.

<sup>4</sup> εὐδοκίμου στρατιᾶς : Wellauer.

<sup>5</sup> ἀποφαινόμε(σ)θ' M recc., ἀπεφαινόμεθ' Lips. 2 Cant. 2.

<sup>6</sup> νομίματα M, νόμιμα τὰ recc., νομίσματα A<sup>1</sup>.

<sup>7</sup> ἐπεύθυνον with *v* before *θ* deleted M, ἐπέθυνο NK, ἐπεύθυνον recc. : ἐπηύθυνον Weil (as 1st sing.), ἐπεύθυνε Bothe.

<sup>8</sup> <ἀνέρας> Wecklein. <sup>8</sup> ἐς οἰκους : Porson.

AESCHYLUS

- οσσας δ' εἰλε πόλεις πόρον  
οὐδιαβὰς Ἀλυος ποταμοῖο,  
οὐδ' ἀφ' ἐστίας συθείσ,  
οἴαι Στρυμονίου πελά-  
γους Ἀχελωίδες εἰσὶ πάροικοι  
Θρηκίων<sup>3</sup> ἐπαύλων,
- λίμνας τ' ἔκτοθεν αὖ κατὰ  
χέρσον ἐληλαμέναι πέρι πύργον  
τοῦδ' ἄνακτος ἄιον,  
Ἐλλας τ'<sup>4</sup> ἀμφὶ πόρον πλατὺν  
εὐχόμεναι, μυχία τε Προποντίς,  
καὶ στόμωμα Πόντου·
- νᾶσοί θ' αὖ κατὰ πρῶν'  
ἄλιον περίκλυστοι  
τᾶδε γὰρ προσήμεναι  
οἵα<sup>5</sup> Λέσβος ἐλαι-  
όφυτός τε Σάμος, Χίος  
ἡδὲ Πάρος, Νάξος, Μύκο-  
νος, Τήνω τε συνάπτουσ·  
Ἀνδρος<sup>6</sup> ἀγχιγείτων,
- καὶ τὰς ἀγχιάλους  
ἐκράτυνε μεσάκτους,<sup>7</sup>  
Λῆμνον, Ἰκάρου θ' ἔδος,  
καὶ Ρόδον ἡδὲ Κνίδον  
Κυπρίας τε πόλεις, Πάφον,  
ἡδὲ Σόλονις, Σαλαμῖνά τε,  
τὰς νῦν ματρόπολις<sup>8</sup> τῶνδ'  
αἰτία στεναγμῶν.<sup>9</sup>

[στρ. β.

[ἀντ. β.

[στρ. γ.

[ἀντ. γ.

- 1 ποταμοῦ δ' Μ, ποταμοῦ οὐδ' *recc.* : Burney.  
2 συνθείσ Μ, συθείσ *recc.*      3 θρηκῶν Μ, θρηκίων *recc.*  
4 Ἑλλας Μ, Ἑλλας τ' *recc.*

## THE PERSIANS

And what a number of cities he captured!—without crossing the stream of Halys or even stirring from his own hearth: such as the Acheloan<sup>1</sup> cities on the Strymonian sea that neighbours on the Thracian settlements.

And those outside the mere, the cities on the mainland, compassed with embattled walls, obeyed him as their king; those, too, that exult in their site on both sides of the broad stream of Helle; and Propontis, deeply-recessed, and the outlet of Pontus.

The sea-washed isles, also, off the projecting arm of the sea, lying close to this our land, such as Lesbos, and olive-planted Samos, Chios and Paros, Naxos, Myconos, and Andros that as a close neighbour lies adjacent to Tenos.

And he held under his sway the sea-girt isles midway between the continents, Lemnos, and the settlement of Icarus, and Rhodes, and Cnidos, and the Cyprian cities Paphos, Soli, and Salamis, whose mother-city is now the cause of our lament.

<sup>1</sup> If “Acheloan” is used, as some report, only of fresh water, the poet may have in mind the pile-dwellings of the Paeonians on Lake Prasias (mentioned by Herodotus, v. 16); if “Acheloan” includes also salt water, the reference may be to the islands off Thrace—Imbros, Thasos, and Samothrace.

<sup>5</sup> οῖα M, οἴα V.

<sup>6</sup> ἀνδρῶν M, with δς over ων m.

<sup>7</sup> μεσάγκτους M, μεσάκτους recc.

<sup>8</sup> τὰς . . . ματροπόλεις M, τᾶς . . . ματρόπολις recc.

<sup>9</sup> στεναγμάτων M, στεναγμῶν N.

## AESCHYLUS

καὶ τὰς εὐκτεάνους<sup>1</sup> κατὰ [ἐπωδός.  
 κλῆρον Ἰάσιον<sup>2</sup> πολυάνδρους  
 900 'Ελλάνων ἐκράτει<sup>3</sup> σφετέραις φρεσίν.  
 ἀκάματον δὲ παρῆν σθένος  
 ἀνδρῶν τευχηστήρων  
 παμμίκτων τ' ἐπικούρων.  
 οὐν δ' οὐκ ἀμφιλόγως  
 905 θεότρεπτα<sup>4</sup> τάδ' αὐτὸν  
 φέρομεν πολέμοισι  
 δμαθέντες μεγάλως  
 πλαγαῖσι ποντίαισιν.

### ΕΕΡΕΗΣ

ἰώ,  
 δύστηνος ἐγὼ στυγερᾶς μοίρας  
 910 τῆσδε κυρῆσας ἀτεκμαρτοτάτης,  
 ως ὡμοφρόνως δαιμῶν ἐνέβη  
 Περσῶν γενεᾶ· τί πάθω τλήμων;  
 λέλυται γὰρ ἐμοὶ γυίων ρώμη  
 τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν.  
 915 εἴθ' ὄφελεν, Ζεῦ, κάμε μετ' ἀνδρῶν  
 τῶν οἰχομένων  
 θανάτου κατὰ μοῖρα καλύψαι.

### ΧΟΡΟΣ

δτοτοῖ,<sup>5</sup> βασιλεῦ,<sup>6</sup> στρατιᾶς ἀγαθῆς  
 καὶ περσονόμου τιμῆς μεγάλης,  
 920 κόσμου τ' ἀνδρῶν,  
 οὓς νῦν δαιμῶν ἐπέκειρεν.

γά δ' αἰάζει τὰν ἐγγαίαν [προῳδός.  
 ἥβαν Ξέρξῃ κταμέναν Ἀιδου

<sup>1</sup> εὐκταιάνους M, εὐκτεάνους rec.

<sup>2</sup> Ιάσιον : Herm.

## THE PERSIANS

And the rich and populous cities of the Hellenes in the Ionian demesne he controlled by his own will ; and at his command he had an unwearied strength of men-at-arms and of allies from every nation. But now, worsted signally in war through disasters on the sea, we suffer in no doubtful wise this change of fortune from the hand of God.

[*Enter Xerxes in tattered robes, and attended by a scanty retinue*

### XERXES

Alas, wretched am I that I have encountered this cruel doom that gave no faintest sign it could befall ! In what savage mood hath Fortune trampled upon the Persian race ? What misery is yet in store for me, unhappy wretch ? The strength of my limbs is loosened as I behold this aged company of burghers. Ah, Zeus, would that the doom of death had buried me, too, together with the men who are laid low !

### CHORUS

Alack, O King, for our gallant armament, for the high honour of Persia's rule, and for the fair array of men now cut off by Fate !

The land bewaileth her native youth, slaughtered for Xerxes, who hath gorged the realm of Death

<sup>3</sup> ἐκράτυνε : Herm.

<sup>5</sup> δτοτοῦ M, δτοτοῦ AN.

<sup>4</sup> θεύπρεπτα M, θεύτρεπτα recce.

<sup>6</sup> βασιλεὺς M, βασιλεῦν recce.

## AESCHYLUS

σάκτορι<sup>1</sup> Περσᾶν· ἀδοβάται<sup>2</sup> γὰρ  
 925 πολλοὶ φῶτες, χώρας ἄνθος,  
 τοξόδάμαντες, πάνυ ταρφύς τις<sup>3</sup>  
 μυριὰς ἀνδρῶν, ἐξέφθινται.  
 ἀιαῖ αἰαῖ<sup>4</sup> κεδνᾶς ἀλκᾶς.  
 930 Ἀσία δὲ χθών, βασιλεῦ γαίας,  
 αἰνῶς αἰνῶς  
 ἐπὶ γόνυ κέκλιται.

### ΕΕΡΞΗΣ

ὅδ' ἐγώ,<sup>6</sup> οἰοῖ, αἰακτὸς  
 μέλεος γέννητα γᾶ τε πατρώδῃ<sup>7</sup>  
 κακὸν ἄρ' ἐγενόμαν.

[στρ. a.]

### ΧΟΡΟΣ

935 πρόσφθογγόν<sup>8</sup> σοι νόστου τὰν  
 κακοφάτιδα βοάν,  
 κακομέλετον ἵὰν  
 Μαριανδυνοῦ θρηνητῆρος  
 πέμψω πέμψω,  
 940 πολύδακρυν ἵαχάν.

### ΕΕΡΞΗΣ

ἴετ' αἰανῆ [καὶ]<sup>9</sup> πάνδυρτον<sup>10</sup> [ἀντ. a.]  
 δύσθροον αὐδάν. δαίμων γὰρ ὅδ' αὖ  
 μετάτροπος ἐπ' ἔμοι.

### ΧΟΡΟΣ

945 ἥσω τοι τὰν<sup>11</sup> πάνδυρτον,  
 σὰ πάθη<sup>12</sup> τε σέβων<sup>13</sup>

<sup>1</sup> σάκτορ M, with *i* added m.

<sup>2</sup> ἀγδαβάται M, ἀγδοβάται R : Herm.

<sup>3</sup> γὰρ φίστις : ταρφύς τις Franz.

<sup>4</sup> l. 928 given to Xerxes in M : Meineke.

<sup>5</sup> αῖ αῖ M, αῖ αῖ αῖ αῖ recc.

<sup>6</sup> ἐγών : Dindorf.

## THE PERSIANS

with Persian slain. Full many warriors, masters of the bow, our country's pride, a dense multitude of men, have perished and gone to the house of Death. Alas, alas, for our trusty defence ! The land of Asia, O sovereign of the realm, hath piteously, aye piteously, been bowed to her knees.

### XERXES

Behold me, alas, meet subject for your lamentation, in misery, born, it hath proved, a bane to my race and fatherland.

### CHORUS

To hail thee on thy return home I will send forth the ill-omened cry of woe, the voice, versed in lamentation, of a Mariandynian<sup>1</sup> mourner, a wail fraught with many a tear.

### XERXES

Utter a strain of lamentation, plaintive and discordant. For lo ! now hath Fortune veered and turned against me.

### CHORUS

Aye, I will utter the plaintive strain in commemoration of thy sufferings and of our strongly-manned

<sup>1</sup> The Mariandynians, a people of Asia Minor, were famous, as were the Mysians (l. 1054), for their dirges and mournful music.

<sup>7</sup> πατρίᾳ M, etc., πατρῷᾳ N.

<sup>8</sup> προφθῆγγοι M, πρόσφθογγοι recc.

<sup>9</sup> [καὶ] G. C. W. Schneider. <sup>10</sup> πανδυρτον : Blomfield.

<sup>11</sup> καὶ : τὰ Anon.

<sup>12</sup> λαοπαθῆ : Burney.

<sup>13</sup> σεβίζων : Elmsley.

## AESCHYLUS

ἀλίτυπά τε βάρη,  
πόλεως γέννας πενθητῆρος·  
<κλάγξω<sup>1</sup> κλάγξω  
δὲ<sup>2</sup> γόον ἀρίδακρυν.

### ΕΠΕΡΞΗΣ

- 950     <sup>3</sup>Ιάνων γὰρ ἀπηύρα,[στρ. β.]  
 'Ιάνων ναύφρακτος  
 "Αρης ἐτεραλκής  
 νυχίαν πλάκα κερσάμενος  
 δυσδαιμονά τ' ἀκτάν.

### ΧΟΡΟΣ

- 955     <sup>4</sup>οἰοιοῖ βόα καὶ πάντ' ἐκπεύθου·<sup>5</sup>—  
 ποῦ δὲ φίλων ἄλλος ὅχλος,  
 ποῦ δέ σοι παραστάται,  
 οἷος ἦν Φαρανδάκης,  
 Σούσας, Πελάγων, [καὶ]<sup>6</sup> Δοτάμας, ἡδ' <sup>7</sup>Α-  
 960     γδαβάτας,<sup>7</sup> Ψάμμις, Σουσισκάνης τ'  
 'Αγβάτανα λιπών;

### ΕΠΕΡΞΗΣ

- 965     ὅλοοὺς ἀπέλειπον[ἀντ. β.]  
 Τυρίας ἐκ ναὸς  
 ἔρροντας ἐπ' ἀκταῖς  
 Σαλαμινιάστ<sup>8</sup> στυφελοῦ  
 θείνοντας ἐπ' ἀκτᾶς.

### ΧΟΡΟΣ

οἰοιοῖ, <βόα><sup>9</sup> ποῦ σοι<sup>10</sup> Φαρνοῦχος

'Αριόμαρδός<sup>11</sup> τ' ἀγαθός,<sup>12</sup>

<sup>1</sup> < > Herm.

<sup>2</sup> δ' αὐτὸν : Blaydes.

<sup>3</sup> ll. 950-954 unassigned in M : Lachmann.

## THE PERSIANS

ships smitten by the waves—the plaintive strain  
of our land that mourns its sons. And I will cry  
aloud a lamentation fraught with many a tear.

### XERXES

Aye, for the Ionians, the Ionian warriors, embattled  
with the bulwark of their ships, inclining to their  
side the poise of war, despoiled us, reaping that  
fatal sea and ill-starred shore.

### CHORUS

Woe ! woe ! cry aloud and question as to the  
whole disaster.—Where is the rest of the multitude  
of thy comrades ? Where are they who stood by  
thy side, such as Pharandaces, Susas, Pelagon,  
Dotamas, and Agdabatas, Psammis, and Susiscanes of  
Agbatana ? •

### XERXES

By the shores of Salamis, dashing against its  
rugged strand, I left them, cast forth in death from  
a Tyrian ship.

### CHORUS

Woe ! woe ! cry aloud ! Where is thy Pharnuchus,  
and Ariomardus the valiant ? Where is

<sup>4</sup> l. 955 assigned to Xerxes in M : Lachmann.

<sup>5</sup> ἐκπεύθοι M, ἐκπεύθουν recd.

<sup>6</sup> [καὶ] Rob. <sup>7</sup> ἀ γαβάτας M, ἀγδαβάτας recd.

<sup>8</sup> σαλαμινῖσιν M : Herm.

<sup>9</sup> <βέα> Herm.

<sup>11</sup> κ' ἀριθμαρδος : Brunck.

<sup>10</sup> ποῦ δέ σοι : Herm.

<sup>12</sup> τ' ἀγαθός τ' M<sup>1</sup>.

AESCHYLUS

ποῦ δὲ Σευάλκης ἄναξ,  
 ἦ Λίλαιος εὐπάτωρ,  
 Μέμφις, Θάρυβις, καὶ Μασίστρας,  
 Ἀρτεμιβάρης τ' ἥδ' Ὑσταίχμας;  
 τάδε σ' ἐπανερόμαν.<sup>1</sup>

ΞΕΡΕΗΣ

975 ίώ ίώ μοί μοι [στρ. γ.  
 τὰς ὡγυγίους κατιδόντες  
 στυγνὰς Ἀθάνας πάντες ἐνὶ πιτύλω,  
 ἐὴν ἐη<sup>2</sup>, τλάμονες ἀσπαίρουσι χέρσω.

ХОРОХ

980 ή καὶ τὸν Περσᾶν αὐτοῦ  
τὸν σὸν πιστὸν πάντ' ὁθαλμὸν  
μυρία μυρία πεμπαστὰν  
Βατανώχου παιᾶν Ἀλπιστον

τοῦ Σησάμα τοῦ Μεγαβάτα,  
Πάρθον τε μέγαν τ' Οιβάρην<sup>3</sup>  
ἔλιπες ἔλιπες;  
ὦ ὦ <ὦ><sup>4</sup> δάων.<sup>5</sup>

ΕΕΡΕΗΣ

990      *ἢ ἡ ἡ* δῆτα [ἀντ. γ.  
 ἵνγγ' ἀγαθῶν ἔτάρων μοι [ὑπομιμήσκεις]<sup>6</sup>  
 <κινεῖς<sup>7</sup> ἄλλαστα στυγνὰ πρόκακα λέγων.  
 βοῦ βοῦ <μοι><sup>8</sup> μελέων ἔντοσθεν<sup>9</sup> θτορ.

<sup>1</sup> ἐπανέρομαι: Wellauer after Brunck's ἐπανηρόμαν.

<sup>2</sup> € € € M : € € € (€), € € € (€)\*recc. : Dindorf.

<sup>3</sup> τοιβάρην τ' Μ, τ' οιβάρην recc.

<sup>4</sup> <ω> Dindorf. <sup>5</sup> δατων M.

## THE PERSIANS

prince Seualces, or Lilaeus of noble lineage, Memphis,  
Tharybis and Masistras, Artembares and Hystaech-  
mas ? This I ask of thee.

### XERXES

Woe, woe is me ! They beheld hoar and hateful  
Athens and with one convulsive struggle (alas, alas !)  
poor wretches, they lie gasping on the shore.

### CHORUS

Didst thou in very truth leave there thine Eye,<sup>1</sup>  
in all things trusty, that numbered tens upon tens  
of thousands of the Persians, Batanochus' son  
Alpistus . . . son of Sesames, Megabates' son,  
Parthos and mighty Oebares ? Alas, alas, the un-  
happy men ! Thou tellest of woe, surpassing woe,  
to noble Persians.

### XERXES

In truth thou dost stir in me yearning for my  
gallant comrades when thou tellest of woe, surpassing  
woe, hateful and beyond all forgetting. My heart  
within me calleth aloud for the hapless ones.

<sup>1</sup> The Persian kings had in their service officers called  
their "Eyes" and "Ears," charged to make report of what  
they saw and heard.

---

<sup>6</sup> Ινγγά μοι (om. V) δῆτ' ἀγαθῶν ἐτάρων ὑπομ. : Wilam.  
<sup>7</sup> <κινεῖς> Wilam. <sup>8</sup> <μοι> Dindorf. <sup>9</sup> Ενδοθεν : Blomfield.

# AESCHYLUS

## ΧΟΡΟΣ

καὶ μὴν ἄλλους<sup>1</sup> γε ποθοῦμεν,  
 Μάρδων ἀνδρῶν μυριοταγὸν<sup>2</sup>  
 Ξάνθιν<sup>3</sup> ἄρειόν τ' Ἀγχάρην,  
 995 Δίαιξιν τ' ἡδ' Ἀρσάκην  
 ἵππιανακτας,  
 Κηγδαδάταν καὶ Λυθίμναν  
 Τόλμον τ' αἰχμᾶς ἀκόρεστον  
 1000 ἔταφον ἔταφον,  
 οὐκ ἀμφὶ σκηναῖς  
 τροχηλάτοισιν ὅπιθεν<sup>5</sup> [δ']<sup>6</sup> ἐπομένους.<sup>7</sup>

## ΞΕΡΕΗΣ

βεβᾶσι γὰρ τοίπερ<sup>8</sup> ἀγρέται<sup>9</sup> στρατοῦ. [στρ. δ.

## ΧΟΡΟΣ

<sup>10</sup>βεβᾶσιν, οἴ, νώνυμοι.<sup>11</sup>

## ΞΕΡΕΗΣ

<sup>12</sup>ἰὴ ἱή, ἵω ἵώ.

## ΧΟΡΟΣ

1005 ἵω ἵώ, δαιμονες,  
 ἔθεθ' ἄελπτον κακὸν  
 διαπρέπον, οἶνον δέδορκεν \*Ατα.

## ΞΕΡΕΗΣ

πεπλήγμεθ' οἵᾳ δι' αἰῶνος τύχᾳ. [ἀντ. δ.

## ΧΟΡΟΣ

πεπλήγμεθ'· εῦδηλα γάρ·

<sup>1</sup> ἄλλο : Prien.    <sup>2</sup> μυριόταρχον with ν over τ M : Dindorf.

<sup>3</sup> ξάνθην : Herm.

↓ ll. 999-1001 given to Xerxes in mss. : Passow.

## THE PERSIANS

### CHORUS

And yet there are others too whom we miss—  
Xanthis, commander of a myriad Mardian men,  
and warlike Anchares, Diaexis, too, and Arsaces,  
captains of the horse, Cegdadatas and Lythimnas,  
and Tolmus, insatiate of war. I marvel, that they  
follow not in thy train about thy tented car.

### XERXES

Aye, for gone are they who were leaders of the host.

### CHORUS

Gone, alas, ingloriously.

### XERXES

Alas, alas !

### CHORUS

Alas, alas, ye powers divine, ye have wrought us ruin, all unexpected, unmistakable ruin like unto the glance of Calamity.

### XERXES

We are stricken by misfortune such as will endure for ages.

### CHORUS

We are stricken ; it is full clear.

---

<sup>5</sup> δητισθεν : Bothe. <sup>6</sup> [δ] Blomfield. <sup>7</sup> ἐπόμενοι : Hartung.

<sup>8</sup> οὐπέρ : Passow. <sup>9</sup> ἀγρόται : Toup.

<sup>10</sup> l. 1003 given to Xerxes in mss. : Passow.

<sup>11</sup> νώρνυμοι M, νώρνυμαι recd.

<sup>12</sup> l. 1004 given to Chorus in mss. : Herm.

# AESCHYLUS

ΞΕΡΕΗΣ

1010      *νέᾳ νέᾳ δύᾳ δύᾳ.*

ΧΟΡΟΣ

1012 *κύρσαντες οὐκ εὐτυχῶς<sup>2</sup>*

1011 *Ιάνων<sup>3</sup> ναυβατᾶν.<sup>4</sup>*

*δυσπόλεμον δὴ γένος τὸ Περσᾶν.*

ΞΕΡΕΗΣ

1015      *πῶς δ' οῦ; στρατὸν μὲν τοσοῦ-* [στρ. ε·  
*τον τάλας πέπληγμαι.*

ΧΟΡΟΣ

*τὶ δ' οὔκ; ὅλωλεν μεγάλως τὰ<sup>5</sup> Περσᾶν.*

ΞΕΡΕΗΣ

*όρφις τὸ λοιπὸν τόδε τᾶς ἐμᾶς στολᾶς;*

ΧΟΡΟΣ

*όρφω ὄρφω.*

ΞΕΡΕΗΣ

1020      *τόνδε<sup>6</sup> τ' ὀιστοδέγυμονα—*

ΧΟΡΟΣ

*τὶ τόδε λέγεις σεσωσμένον;*

ΞΕΡΕΗΣ

*θησαυρὸν βελέεσσιν<sup>7</sup>;*

ΧΟΡΟΣ

*βαιά γ' ώς ἀπὸ πολλῶν.*

<sup>1</sup> l. 1010 given to Chorus in mss. : Herm.

<sup>2</sup> ll. 1011-12 transposed : Wilam.

<sup>3</sup> *λάνων* M, *λανών* recc.

<sup>4</sup> *ναυβάτων* M : Rob.

## THE PERSIANS

XERXES

By strange woe, strange woe !

CHORUS

Since in an evil hour we encountered Ionia's  
mariners. Unfortunate in war, indeed, is Persia's  
race.

XERXES

Aye, verily. In the loss of so great an army I  
have been stricken, miserable that I am.

CHORUS

Aye, truly Persia's power is quite fordone.

XERXES

Seest thou this remnant of my royal robe ?

CHORUS

I see, I see.

XERXES

And this arrow-bearing—

CHORUS

What is this thou sayest has been saved ?

XERXES

Treasury for shafts ?

CHORUS

Small remnant in sooth from ample store.

---

<sup>5</sup> μεγάλατε M, μεγάλα τὰ recc. : Herm.

<sup>6</sup> τὰν δὲ or τάνδε : Porson.      <sup>7</sup> βέλεσσιν M, βελέεσσιν FN.

## AESCHYLUS

ΞΕΡΕΗΣ

ἐσπανίσμεθ' ἀρωγῶν.

ΧΟΡΟΣ

1025    'Ιάνων<sup>1</sup> λαὸς οὐ φυγαίχμας.

ΞΕΡΕΗΣ

ἀγανόρειος· κατεῖ-  
δον δὲ πῆμ' ἄελπτον.  
[ἀντ. ε.

ΧΟΡΟΣ

τραπέντα ναύφρακτον ἐρεῖς ὅμιλον;

ΞΕΡΕΗΣ

1030    πέπλον δ' ἐπέρρηξ' ἐπὶ συμφορᾶ κακοῦ.

ΧΟΡΟΣ

παπαῖ παπαῖ.

ΞΕΡΕΗΣ

καὶ πλέον ἦ παπαῖ μὲν οὖν.

ΧΟΡΟΣ

δίδυμα γάρ ἐστι καὶ τριπλᾶ—

ΞΕΡΕΗΣ

λυπρά, χάρματα δ' ἐχθροῖς.

ΧΟΡΟΣ

1035    καὶ σθένος γ' ἐκολούσθη—

ΞΕΡΕΗΣ

γυμνός εἰμι προπομπῶν.

## THE PERSIANS

XERXES

We have been scanted of defenders.

CHORUS

Ionia's people shrink not from the spear.

XERXES

Heroic are they. I have lived to behold a calamity  
I ne'er expected.

CHORUS

Is it of the rout of the multitude that manned thy  
ships that thou wouldest tell ?

XERXES

And I rent my robe at the disastrous event.

CHORUS

Alack, alack !

XERXES

Nay, far worse than alack.

CHORUS

Aye, for twofold and threefold—

XERXES

Pain to us, but exultation to our foes.

CHORUS

Aye, and our strength hath been maimed—

XERXES

I am stripped of my escort.

---

<sup>1</sup> *laóvwv* : Passow.

## AESCHYLUS

ΧΟΡΟΣ

φίλων ἄταισι ποντίασιν.

ΞΕΡΕΗΣ

δίαινε δίαινε πῆμα· πρὸς δόμους δ' ἵθι. [στρ. ζ.]

ΧΟΡΟΣ

αἰαῖ αἰαῖ, δύα δύα.

ΞΕΡΕΗΣ

1040 βόα νυν<sup>1</sup> ἀντίδουπά μοι.

ΧΟΡΟΣ

δόσιν κακὰν κακῶν κακοῖς.

ΞΕΡΕΗΣ

ἴνζε μέλος δόμοῦ τιθείσ.

ΧΟΡΟΣ

ὅτοτοτοτοῖ.

βαρεῖά γ' ἄδε συμφορά.

1045 οἱ μάλα καὶ τόδ' ἀλγῶ.

ΞΕΡΕΗΣ

ἔρεσσ' ᔏρεσσε καὶ στέναζ' ἐμὴν χάριν. [ἀντ. ζ.]

ΧΟΡΟΣ

διαινομαι γοεδνὸς<sup>2</sup> ὕν.

ΞΕΡΕΗΣ

βόα νυν<sup>1</sup> ἀντίδουπά μοι.

<sup>1</sup> νῦν : Passow.

## THE PERSIANS

CHORUS

By the disasters of thy comrades upon the sea.

XERXES

Weep, weep over our calamity, and depart to your homes.

CHORUS

Alas, alas, woe, woe !

XERXES

Cry now aloud in response to me.

CHORUS

A wretched offering from the wretched to the wretched.

XERXES

Cry out, tuning thy strain to mine.

CHORUS

Woe's the day ! Grievous indeed is this visitation.  
Alas, indeed, for this thy woe too I suffer.

XERXES

Ply your strokes, ply your strokes, and groan for my sake.

CHORUS

I weep in lamentation !

XERXES

Cry now aloud in response to me.

---

<sup>2</sup> γεεδνὸς M, γέεδνος m, γοεδνὸς rec.

# AESCHYLUS

ΧΟΡΟΣ

μέλειν πάρεστι, δέσποτα.

ΞΕΡΕΗΣ

1050 ἐπορθίαζέ νυν<sup>1</sup> γόοις.

ΧΟΡΟΣ

ὅτοτοτοτοῖ.  
μέλαινα δ' ἀμμεμείξεται,<sup>2</sup>  
οἱ,<sup>3</sup> στονόεσσα πλαγά.

ΞΕΡΕΗΣ

καὶ στέρν<sup>4</sup> ἄρασσε κάπιβόα τὸ Μύσιον. [στρ. η.

ΧΟΡΟΣ

1055 ἄνι<sup>5</sup> ἄνια.

ΞΕΡΕΗΣ

καί μοι γενείου πέρθε<sup>6</sup> λευκήρη τρίχα.

ΧΟΡΟΣ

ἄπριγδ<sup>7</sup> ἄπριγδα μάλα γοεδνά.

ΞΕΡΕΗΣ

ἀντει δ' ὁξύ.

ΧΟΡΟΣ

καὶ τάδ<sup>8</sup> ἔρξω.

ΞΕΡΕΗΣ

1060 πέπλον δ' ἔρεικε<sup>9</sup> κολπίαν ἀκμῆ χερῶν. [ἀντ. η.

<sup>1</sup> νῦν : Passow.

<sup>2</sup> ἀμ μεμίξεται M<sup>1</sup> (αὐ μ. M<sup>2</sup>) : Dindorf (μεμείξ. Wilam.).

## THE PERSIANS

CHORUS

This care, my liege, is mine.

XERXES

Lift up now thy voice in lamentation.

CHORUS

Woe's the day ! And with our wailing, alas, shall  
be mingled blackening blows and shrieks of pain.

XERXES

Beat thy breast too, and raise the Mysian wail.

CHORUS

Anguish, anguish !

XERXES

And tear, I pray thee, the white hair from out thy  
beard.

CHORUS

With clenched nails, with clenched nails, with  
loud wailing.

XERXES

And utter shrill cries.

CHORUS

This too will I do.

XERXES

And with thy fingers rend the robe that drapes  
thee.

---

<sup>3</sup> μοι : Lachmann.

<sup>4</sup> ὅπερθεν M, πέρθε KF.

<sup>5</sup> ἔρειδε M, ἔρεικε recc.

# AESCHYLUS

## ΧΟΡΟΣ

ἄνι' ἄνια.

## ΞΕΡΕΗΣ

καὶ ψάλλ' ἔθειραν καὶ κατοίκτισαι στρατόν.

## ΧΟΡΟΣ

ἄπριγδ' ἄπριγδα μάλα γοεδνά.

## ΞΕΡΕΗΣ

διαινού δ' ὅσσε.

## ΧΟΡΟΣ

1065 τέγγομαι τοι.

## ΞΕΡΕΗΣ

βόα νυν<sup>1</sup> ἀντίδουνπά μοι.

[ἐπωδός.]

## ΧΟΡΟΣ

οἰοῖ οἰοῖ.

## ΞΕΡΕΗΣ

αἰλακτὸς ἐσ δόμους κίε.

## ΧΟΡΟΣ

1070 ἵω ἵώ, [Περσὶς αἴα δύσβατος].<sup>2</sup>

## ΞΕΡΕΗΣ

ἵωὰ δὴ κατ' ἄστυ.

## ΧΟΡΟΣ

ἵωὰ δῆτα, ναῑ ναῑ.

## ΞΕΡΕΗΣ

γοᾶσθ' ἄβροβάται.

<sup>1</sup> νῦν : Passow

<sup>2</sup> [ ] Wilam.

## THE PERSIANS

CHORUS

Anguish, anguish !

XERXES

And pluck out thy locks and lament our host.

CHORUS

With clenched nails, with clenched nails, with  
loud wailing.

XERXES

Let tears moisten thine eyes.

CHORUS

I am steeped in tears.

XERXES

Cry now aloud in response to me.

CHORUS

Alas, alas !

XERXES

With sounds of wailing wend ye to your homes.

CHORUS

Alas, alas !

XERXES

Alas ! through the city.

CHORUS

Alas, indeed ! yea, yea.

XERXES

Pour forth your wail as ye move on with dainty  
steps.

## AESCHYLUS

ΧΟΡΟΣ

ἰὼ ἱώ, Περσὶς αἶα δύσβατος.

ΞΕΡΕΗΣ

1075      ἵη ἵη<sup>1</sup> τρισκάλμοισιν,  
              ἵη ἵη,<sup>1</sup> βάρισιν ὀλόμενοι.

ΧΟΡΟΣ

πέμψω τοί σε δυσθρόοις γόοις.

<sup>1</sup> ἵ or ἵ most mss., λῆ FN.

## THE PERSIANS

CHORUS

Alas, alas, O Persian land, grievous now to tread !

XERXES

Ah me ! Those that perished in three-tiered  
galleys, ah me !

CHORUS

I will escort thee with dismal sounds of woe.

[*Exeunt omnes*



# PROMETHEUS BOUND

VOL. I

P



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΚΡΑΤΟΣ *καὶ* ΒΙΑ  
ΗΦΑΙΣΤΟΣ  
ΠΡΟΜΗΘΕΤΣ  
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ  
ΩΚΕΑΝΟΣ  
ΙΩ ΙΝΑΧΟΤ  
ΕΡΜΗΣ

## DRAMATIS PERSONAE

POWER and FORCE  
HEPHAESTUS  
PROMETHEUS  
CHORUS of the Daughters of Oceanus  
OCEANUS  
Io, daughter of Inachus  
HERMES

SCENE.—A rocky height, overlooking the ocean, in  
the uttermost parts of Scythia.

TIME.—Mythical.

DATE.—Uncertain (the official statement is lost).

## ARGUMENT

*WHEN Cronus, the son of Uranus, was king in heaven, revolt against his rule arose among the gods. The Olympians strove to dethrone him in favour of Zeus, his son ; the Titans, children of Uranus and Earth, championing the ancient order of violence, warred against Zeus and his partisans. Prometheus, himself a Titan, forewarned by his oracular mother Earth or Themis (for she bore either name) that the victory should be won by craft, whereas his brethren placed their sole reliance on brute force, rallied with her to the side of Zeus and secured his success. His triumph once assured, the new monarch of heaven proceeded forthwith to apportion to the gods their various functions and prerogatives ; but the wretched race of man he purposed to annihilate and create another in its stead. This plan was frustrated by Prometheus, who, in compassion on their feebleness, showed them the use of fire, which he had stolen in their behoof, and taught them all arts and handicrafts. For this rebellion against the newly-founded sovereignty of Zeus, the friend of mankind was doomed to suffer chastisement—he must pass countless ages, riveted to a crag on the shores of Ocean in the trackless waste of Scythia.*

*But suffering of body or of mind might not quell his spirit, though he is possessed of the sad privilege of immortality. Conscious that he had erred, he is nevertheless*

## PROMETHEUS BOUND

*less fortified by indignation that he had been made the victim of tyranny and ingratitude. Nor is he unprovided with a means to strengthen his resistance and to force the hand of his oppressor, whose despotic power has one point of attack. The Titan is possessed of a fateful secret which must be revealed to Zeus if he is not to be hurled from his dominion as his father had been before him. The despot contemplates marriage with Thetis, and should it be brought to pass, the son to be born to him is to prove mightier than his sire. This secret, told Prometheus by his mother, he will not disclose till, in the lapse of ages, Zeus consents to release him from his ignominious bonds; rather than part with it on other terms he defies the thunder and the lightning of the lord of Olympus and, amid the crashing world, is hurled to Tartarus, to the last protesting against the injustice of his doom.*

# ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ

## ΚΡΑΤΟΣ

Χθονὸς μὲν ἐσ τηλουρὸν ἥκομεν πέδον,  
Σκύθην ἐσ οἶμον,<sup>1</sup> ἄβατον<sup>2</sup> εἰς ἔρημίαν.  
"Ηφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς  
αἱ σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις  
5      ὑψηλοκρήμνοις τὸν λεωργὸν ὀχυάσαι  
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.<sup>3</sup>  
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,  
θυητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι  
ἀμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην,  
10     ώς ἂν διδαχθῇ τὴν Διὸς τυραννίδα  
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

## ΗΦΑΙΣΤΟΣ

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς  
ἔχει τέλος δὴ κούδεν ἐμποδῶν ἔτι·  
ἔγω δ' ἄτολμός εἴμι συγγενῆ θεὸν  
15     δῆσαι βίᾳ φάραγγι πρὸς<sup>4</sup> δυσχειμέρῳ.

<sup>1</sup> οἶμον M, οἶμον recc.

<sup>2</sup> ἄβατον MSS. (ἄβατόν τ' M) schol. Rav. Arist. Ran. 814, ἄβροτον schol. BV Hom. Σ 78, schol. Ven. Ran. 814.

<sup>3</sup> ἀδαμαντίναις πέδησιν . . . πέτραις M, ἀδαμαντίναις (-νοις, -νης) πέδησιν (-ησι, -ησι, -αισιν) recc., ἐν omit. in many recc..

## PROMETHEUS BOUND

[Enter Power and Force, bringing with them  
*Prometheus captive; also Hephaestus*]

### POWER

To earth's remotest confines we are come, to the Scythian tract, an untrodden solitude. And now, Hephaestus, thine is the charge to observe the mandates laid upon thee by the Father—to clamp this miscreant upon the high-beetling crags in shackles of binding adamant that cannot be broken. For thine own pride, even flashing fire, source of all arts, he hath purloined and bestowed upon mortal creatures. Such is his offence ; wherefore he is bound to make requital to the gods, that so he may be lessened to brook the sovereignty of Zeus and forbear his championship of man.

### HEPHAESTUS

Power and Force, for you indeed the behest of Zeus is now fulfilled, and naught remains to stay you. But for me—I cannot nerve myself to bind amain a kindred god upon this rocky cleft assailed by

---

*πέτραις* some recc.: ἀδαμαντίνων δεσμῶν . . . πέδαις schol.  
Rav. Arist. *Ran.* 814.

<sup>4</sup> τῇ M, πρὸς superscribed.

## AESCHYLUS

πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν.<sup>1</sup>  
ἔξωριάζειν γὰρ πατρὸς λόγους βαρύ.

τῆς ὄρθοβούλου Θέμιδος αἴπυμῆτα παῖ,  
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι  
20 προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ<sup>2</sup>  
ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν  
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ  
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι  
η ποικιλεύμαν νῦξ ἀποκρύψει φάος,  
25 πάχνην θ' ἐώαν ἥλιος σκεδᾷ πάλιν·  
αεὶ<sup>3</sup> δὲ τοῦ παρόντος ἀχθηδῶν κακοῦ  
τρύσει σ'. ὁ λωφήσων γὰρ οὐ πέφυκέ πω.  
τοιαῦτ' ἐπηγύρω<sup>4</sup> τοῦ φιλανθρώπου τρόπου.  
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον  
30 βροτοῖσι τιμᾶς ὕπασσας πέρα δίκης.  
ἄνθ' ὅν ἀτερπῇ τήνδε φρουρήσεις πέτραν  
ὄρθοστάδην, φυπνος, οὐ κάμπτων γόνυ·  
πολλοὺς δ' ὁδυρμοὺς καὶ γόνους ἀνωφελεῖς  
φθέγξῃ· Διὸς γὰρ δυσπαράτητοι φρένες·  
35 ἄπας δὲ τραχὺς ὅστις ἀν νέον κρατῇ.

## ΚΡΑΤΟΣ

εἰεν,<sup>5</sup> τί μέλλεις καὶ κατοικτίζῃ<sup>6</sup> μάτην;  
τί τὸν θεοῦς ἔχθιστον οὐ στυγεῖς θεόν,  
ὅστις τὸ σὸν θυητοῖσι προῦδωκεν γέρας;

## ΗΦΑΙΣΤΟΣ

τὸ συγγενές τοι δεινὸν ἦ θ' ὅμιλα.

<sup>1</sup> σχέθειν : Elmsley.

<sup>3</sup> αεὶ PV.

<sup>2</sup> τρόπῳ M, πάγῳ recc.

<sup>4</sup> ἐπηγύρῳ M, ἀπηγύρῳ other mss.

## PROMETHEUS BOUND

cruel winter. Yet, come what may, I am constrained to summon courage to this deed; for 'tis perilous to disregard the commandments of the Father.

Lofty-minded son of Themis who counselleth aright, against my will, no less than thine, I must rivet thee with brazen bonds no hand can loose to this desolate crag, where nor voice nor form of mortal man shall meet thy ken; but, scorched by the sun's bright beams, thou shalt lose the fair bloom of thy flesh. And glad shalt thou be when spangled-robed night shall veil his brightness and when the sun shall scatter again the rime of morn. Evermore the burthen of thy present ill shall wear thee out; for thy deliverer is not yet born.

\*

Such guerdon hast thou gained from thy championship of man. For, god though thou art, thou lidst not quail before the wrath of the gods, but lidst bestow honours upon mortal creatures beyond their due. Wherefore on this joyless rock thou must stand sentinel, erect, sleepless, thy knee unbent. And many a groan and unavailing lament thou shalt utter; for the heart of Zeus is obdurate, and everyone is harsh whose power is new.

### POWER

Well, why dally and vent in vain thy pity? Why dost thou not detest a god most hateful to the gods, since he hath betrayed thy prerogative to mortals?

### HEPHAESTUS

A strangely potent tie is kinship—and companionship as well.

---

<sup>5</sup> εἰέν M.

<sup>6</sup> κατοικτίζει M, κατοικτίζη recd.

# AESCHYLUS

ΚΡΑΤΟΣ

σύμφημ'. ἀνηκουστεῦν δὲ τῶν πατρὸς λόγων  
οἰόν τε πᾶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ

αιεὶ γε<sup>1</sup> δὴ νηλῆς σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ

ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι. σὺ δὲ  
τὰ, μηδὲν ὡφελοῦντα, μή πονει μάτην.

ΗΦΑΙΣΤΟΣ

ω πολλὰ μισθεῖσα χειρωναξία.

ΚΡΑΤΟΣ

τί νιν στυγεῖς; πόνων γὰρ ὡς ἀπλῷ λόγῳ  
τῶν νῦν παρόντων οὐδὲν αὐτία τέχνη.

ΗΦΑΙΣΤΟΣ

ἔμπας τις αὐτὴν ἄλλος ὡφελειν λαχεῖν.

ΚΡΑΤΟΣ

ἄπαντ' ἐπαχθῆ<sup>2</sup> πλὴν θεοῖσι κοιρανεῖν.  
ἔλευθερος γὰρ οὗτις ἔστι πλὴν Διός.

ΗΦΑΙΣΤΟΣ

ἴγνωκα τοῦτο δὲ κοῦνδεν ἀντειπεῖν ἔχω.

ΚΡΑΤΟΣ

οῦκονν ἐπείξῃ τῷδε δεσμὸ<sup>3</sup> περιβαλεῖν,  
ὡς μή σ' ἐλιώντα προσδερχθῆ πατήρ;

<sup>1</sup> τε M, γε QKN, τι recc.

<sup>2</sup> ἐπράχθη: Stanley.

## PROMETHEUS BOUND

POWER

I grant it ; yet to refuse to obey the commands of the Father—is this possible ? Hast thou not still greater fear of that ?

HEPHAESTUS

Aye, thou art ever pitiless and steeped in insolence.

POWER

Aye, for it boots naught to bemoan this fellow. Have done with losing thy labour at a task unprofitable.

HEPHAESTUS

Oh handicraft that I have learned so much to loathe !

POWER

Why hate it ? Since in good truth thy craft is in no wise to blame for these present troubles.

HEPHAESTUS

Nevertheless, would that it had fallen to another's lot !

POWER

Each office has its burthen except to be lord of heaven ; for none is free save only Zeus.

HEPHAESTUS

I have realized it by this sight here ; gainsay it I cannot.

POWER

Haste thee then to cast the fetters about him, lest the Father behold thee loitering.

---

<sup>3</sup> τῷδε δεσμὰ M, δεσμὰ τῷδε recc.

# AESCHYLUS

Νέας είναι ;  
• πάρετε

## ΗΦΑΙΣΤΟΣ

καὶ δὴ πρόχειρα ψάλια<sup>1</sup> δέρκεσθαι πᾶρα.

## ΚΡΑΤΟΣ

55 βαλών<sup>2</sup> νν ἀμφὶ χερὸν ἐγκρατεῖ σθένει  
ραιστῆρι θεῦνε, πασσάλευε πρὸς πέτραις.

## ΗΦΑΙΣΤΟΣ

περαίνεται δὴ κού ματᾶ τοῦργον τόδε.

## ΚΡΑΤΟΣ

ἄρασσε μᾶλλον, σφίγγε, μηδαμῆ χάλα.  
δεινὸς γὰρ εὐρεῖν καξ ἀμηχάνων πόρον.<sup>3</sup>

## ΗΦΑΙΣΤΟΣ

60 ἄραρεν ηδε γ' ὠλένη δυσεκλύτως.

## ΚΡΑΤΟΣ

καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα  
μάθῃ σοφιστής ὃν Διὸς νωθέστερος.

## ΗΦΑΙΣΤΟΣ

πλὴν τοῦδ' ἂν οὐδὲὶς ἐνδίκως μέμψαιτό μοι.

## ΚΡΑΤΟΣ

65 ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον  
στέρνων διαμπάξ πασσάλευ' ἐρρωμένως.

## ΗΦΑΙΣΤΟΣ

αἰαῖ, Προμηθεῦ, σῶν ὑπερστένω<sup>4</sup> πόνων.

<sup>1</sup> ψάλια M, ψάλλια recc., ψέλια recc.      <sup>2</sup> λαβὼν : Stanley.  
<sup>3</sup> πόρον MSS. (πόρον) Porson from schol. Arist. Eq. 756).

## PROMETHEUS BOUND

HEPHAESTUS

Well, there then ! The bracelets are ready, as thou mayest see.

POWER

Cast them about his wrists and with might and main smite with thy hammer ; rivet him to the rocks.

HEPHAESTUS

There ! The work is getting on and is not done amiss.

POWER

Strike harder, clamp him tight, leave nothing loose ; for he is wondrous clever at finding a way even out of desperate straits.

HEPHAESTUS

This arm, at least, is fixed beyond all loosening.

POWER

Now rivet this one too and securely, that he may learn, for all his cleverness, that he is but a dullard compared to Zeus.

HEPHAESTUS

None but he could justly blame my work.

POWER

Now straight through his chest drive the adamantine wedge's stubborn edge with thy full force.

HEPHAESTUS

Alas, Prometheus, I groan over thy pangs.

---

<sup>4</sup> ὑποστένω M, ὑπερστένω m.

# AESCHYLUS

## ΚΡΑΤΟΣ

\*<sub>(τακε care)</sub> σὺ δ' αὐτὸν κατοκνεῖς τῶν Διός τ' ἐχθρῶν<sup>τ</sup> ὅπερ  
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.

## ΗΦΑΙΣΤΟΣ

ὅρᾶς θέαμα δυσθέατον ὅμμασιν.

## ΚΡΑΤΟΣ

70      ὁρῶ κυροῦντα τόνδε<sup>1</sup> τῶν ἐπαξίων.  
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

## ΗΦΑΙΣΤΟΣ

δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ<sup>2</sup> ἄγαν.

## ΚΡΑΤΟΣ

ἡ μὴν κελεύσω κάπιθων<sup>3</sup> γε πρός.  
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.

## ΗΦΑΙΣΤΟΣ

75      καὶ δὴ πέπρακται τοῦργον, οὐ μακρῷ πόνῳ.

## ΚΡΑΤΟΣ

\*<sub>(know their)</sub> ἐρρωμένως νῦν θεῖνε διατόρους πέδας.  
ὡς οὐπιτιμητής γε<sup>2</sup> τῶν ἔργων βαρύς.

## ΗΦΑΙΣΤΟΣ

ὅμοια μορφῇ γλῶσσά σου γηρύεται.

## ΚΡΑΤΟΣ

80      σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν  
ὅργῆς τε τραχύτητα<sup>3</sup> μὴ πίπλησσέ μοι.

<sup>1</sup> τῶνδε M, τόνδε m.

<sup>2</sup> σε M, γε σε B, γε m<sup>1</sup> recc.

## PROMETHEUS BOUND

POWER

What ! Shrinking again and groaning over the foes of Zeus ? Look to it lest the day come when thou shalt grieve for thyself.

HEPHAESTUS

Thou seest a spectacle grievous for eyes to behold.

POWER

I see this fellow getting his deserts. Come, cast the girths about his sides.

HEPHAESTUS

Do this I must ; spare me thy needless ordering.

POWER

Of a truth, I'll order thee, aye and more—I'll hound thee on. Get thee down below, and ring his legs by force.

HEPHAESTUS

There now ! The work's done and with no long labour.

POWER

Now hammer the galling fetters with thy full force ; for the appraiser of our work is severe.

HEPHAESTUS

The utterance of thy tongue matches thy face.

POWER

Play the woman an thou wilt, but cast not in my teeth my stubborn will and my relentless mood.

---

<sup>3</sup> τραχύτητα M, θρασύτητα KRPγρ.

# AESCHYLUS

## ΗΦΑΙΣΤΟΣ

στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.

## ΚΡΑΤΟΣ

ἐνταῦθα νῦν ὕβριζε καὶ θεῶν γέρα  
συλῶν ἐφημέροισι προστίθει. τί σοι  
οἵοι τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;  
ψευδωνύμως σε δαίμονες Προμηθέα  
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,  
85 (το τεῦ γου) ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήση τέχνης.

## ΠΡΟΜΗΘΕΥΣ

ωδίος<sup>1</sup> αἰθήρ καὶ ταχύπτεροι πνοαί,  
ποταμῶν τε πηγαί, ποντίων τε κυμάτων  
90 ἀνήριθμον γέλασμα, παμμῆτόρ<sup>2</sup> τε γῆ,  
καὶ τὸν πανόπτην κύκλον ἥλιου καλῶ·  
ἴδεσθέ μ' οἴα πρὸς θεῶν πάσχω θεός.

δέρχθη<sup>3</sup> οἴας αἰκείαιαι<sup>4</sup> *λαγυνητικόν*  
διακναιομένος τὸν μυριετῆ<sub>λ</sub>  
95 χρόνον ἀθλεύσω.  
τοιόνδ' ὁ νέος ταγὸς μακάρων  
ἔξηντος<sup>5</sup> ἐπ' ἐμοὶ δεσμὸν ἀεικῆ.  
φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον  
πῆμα στενάχω, πῆ<sup>6</sup> ποτε μόχθων  
100 χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.

καίτοι τί φημι; πάντα προυξεπίσταμαι  
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον

<sup>1</sup> δίδος M, δίος QKN.

<sup>2</sup> παμμῆτωρ M, παμμῆτόρ recc.

<sup>3</sup> αἰκείαιαι: Elmsley.

<sup>4</sup> ποι and ποι M, ποι recc., πῆ N.

## PROMETHEUS BOUND

### HEPHAESTUS

Let us begone, since he has got the meshes on his  
limbs.

[*Exit*

### POWER

There now, indulge thy insolence, keep on wresting  
from the gods their honours to give them to creatures  
of a day. Are mortals able to lighten this thy load  
of woe? Falsely hight the gods call thee Prometheus,<sup>1</sup> for thou hast thyself need of one to take  
forethought how thou shalt extricate thyself from  
this handiwork.

[*Exeunt Power and Force*

### PROMETHEUS

O thou bright sky of heaven, ye swift-winged  
breezes, ye river-waters, and multitudinous laughter  
of the waves of ocean, O universal mother Earth,  
and thou, all-seeing orb of the sun, to you I call!  
Behold what I, a god, endure of evil from the gods.

Behold, with what shameful woes I am racked  
and must wrestle throughout the countless years  
of time apportioned me. Such is the ignominious  
bondage the new Commander of the Blessed hath  
contrived against me. Woe! Woe! For misery pre-  
sent and misery to come I groan, not knowing where  
it is fated deliverance from these woes shall dawn.

And yet, what do I say? All that is to be I  
know full well and in advance, nor shall any affliction

<sup>1</sup> Such etymologizing "play" (*Pro-metheus, Fore-thought*) was a serious matter to the Greeks, who found in the name of a person a significant indication of his nature or his fate. Unlike Shakespeare, Aeschylus saw nothing even half-humorous in such etymological analysis; and elsewhere, in playing on the names Apollo, Clytaemestra, Polynices, the *nomen* is an *omen*.

πῆμ' οὐδὲν ἥξει. τὴκ πεπρωμένην δὲ χρὴ  
 αἴσθαι φέρειν ὡς ῥᾶστα, γιγνώσκονθ', ὅτι  
 105 τὸ τῆς ἀνάγκης ἐστ' βδήριον σθένος.  
 ἀλλ' οὕτε σιγᾶν οὕτε μῆ σιγᾶν τύχεις  
 οἰόν τέ μοι τάσδ' ἐστί. θυητοῖς γὰρ γέρα  
 πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·  
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς  
 110 πηγὴν κλοπαίαν, ἢ διδάσκαλος τέχνης  
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.  
 τοιῶνδε<sup>1</sup> ποιὰς ἀμπλακημάτων τίνω  
 ὑπαιθρίοις<sup>2</sup> δεσμοῖς πεπασσαλευμένος.<sup>3</sup>

ἀ ἀ ἔα ἔα.

115 τίς ἀχώ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής,  
 θεόσυτος,<sup>4</sup> ἢ βρότειος, ἢ κεκραμένη;  
 ἵκετο τερμόνιον ἐπὶ πάγον  
 πόνων ἐμῶν<sup>5</sup> θεωρός, ἢ τί δὴ θέλων;  
 120 ὅρατε δεσμώτην με δύσποτμον θεόν,  
 τὸν Διὸς ἔχθρον, τὸν πᾶσι θεοῖς  
 δι' ἀπεχθείας ἐλθόνθ' ὅπόσοι  
 τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,  
 διὰ τὴν λίαν φιλότητα βροτῶν.  
 φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω  
 125 πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς  
πτερύγων ρίπαις ὑποσυρίζει.  
 πᾶν μοι φοβερὸν τὸ προσέρπον.

## ΧΟΡΟΣ

μηδὲν φοβηθῆς· φιλία  
 γὰρ ἄδε<sup>6</sup> τάξις, πτερύγων  
 θοαῖς ἀμίλλαις, προσέβα  
 130 τόνδε πάγον, πατρώας  
μόγυις παρειπούσα φρένας.

[στρ. α.]

## PROMETHEUS BOUND

come upon me unforeseen. My allotted doom I needs must bear as lightly as I may, knowing that the might of Necessity brooketh no resistance. Yet to be silent or not silent about this my fate is beyond my power. For it is because I bestowed good gifts on mortals that this yoke of constraint hath been bound upon me to my misery. I hunted out and stored in fennel stalk the stolen source of fire that hath proved to mortals a teacher in every art and a means to mighty ends. Such is the offence for which I pay the penalty, riveted in fetters beneath the open sky.

Ha ! Hold ! What murmur, what scent wingeth to me, its source invisible, heavenly or human, or blent of both ? Hath there come to this crag at the confines of the world someone to stare upon my sufferings—or with what intent ? Behold me, an ill-fated god, immanacled, the foe of Zeus, me who have incurred the enmity of all who resort unto the court of Zeus, by reason of my too great love for mankind. Ha ! What's this ? What may be this rustling stir I hear again hard by, of birds ? The air whirs with the light rush of pinions. Whatever approaches is fraught with alarm for me.

[*The Daughters of Oceanus enter on a winged car*

### CHORUS

Be not alarmed ! For this our band hath come in winged rivalry of speed unto this crag in love to thee, having won our sire's consent as best we might.

<sup>1</sup> τοιάσδε M, τοιῶνδε recc.

<sup>2</sup> ὑπαιθρίος : Blomfield.

<sup>3</sup> πασσαλεύμένος M (with first accent deleted), -ευμένος KN, δεσμοῦσι πασσαλεύτος most recc. : C. G. Haupt.

<sup>4</sup> θεόσσυνος M, θεόσυνος Arund.

<sup>5</sup> ἡμῶν M, ἔμῶν recc.

<sup>6</sup> ἥδε : Herm.

# AESCHYLUS

κραιπνοφόροι δέ μ' ἔπειμψαν αὐτοι·  
 κτύπησαν γαρ ἀχώ χάλυβος  
 διῆξεν ἄντρων μυχόν, ἐκ<sup>†</sup> πευθεὶς  
 δ' ἐπληξέ μου τὰν θεμερῶπιν<sup>1</sup> αἰδῶ.  
 σύθην δ' ἀπέδιλος ὅχω πτερωτῷ.  
 + tmesis  
 135

## ΠΡΟΜΗΘΕΤΣ

αἰαῖ αἰαῖ,<sup>2</sup>  
 τῆς πολυτέκνου Τηθύος ἔκγονα,  
 τοῦ περὶ πᾶσάν θ' εἱλισσομένου  
 χθόν' ἀκοιμήτῳ ρεύματι, παῖδες  
 πατρὸς Ὁκεανοῦ,  
 δέρχθητ', ἐσίδεσθ' οἴω δεσμῷ  
 προσπορπατὸς<sup>3</sup> τῆσδε φάραγγος  
 σκοπέλοις ἐν ἄκροις  
 φρουρὰν ἄζηλον ὄχήσω.  
 140

## ΧΟΡΟΣ

λεύσσω, Προμηθεῦ· φοβερὰ  
 δ' ἐμοῖσιν ὅσσοις ὀμίχλᾳ<sup>4</sup>  
 προσῆξε πλήρης δακρύων  
 σὸν δέμας εἰσιδούσῃ<sup>5</sup>  
 πέτραις<sup>6</sup> προσαναινόμενον  
 ταῖσδε<sup>7</sup> ἀδαμαντοδέτοισι<sup>8</sup> λύμαις.  
 νέοι γάρ οἰακονόμοι  
 κρατοῦσ', Ὄλυμπου· νεοχμοῖς  
 δὲ δὴ νόμοις Ζεὺς ἀθέτως<sup>9</sup> κρατύνει.  
 145  
 150 τὰ πελώρια νῦν ἀιστοῖ.

## ΠΡΟΜΗΘΕΤΣ

εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ<sup>10</sup> "Αἰδου"<sup>11</sup>  
<sup>1</sup> θεμερῶπιν M, θερμερῶπιν m<sup>1</sup> recc.  
<sup>2</sup> al al al M, al al al recc.  
<sup>3</sup> πρὸς πατρὸς M, προσπορπατὸς m<sup>1</sup>.

## PROMETHEUS BOUND

The swift-coursing breezes bore me on ; for the reverberation of the clang of iron pierced our inmost cave's recess and drove my grave-miened modesty away in fright ; and I set off in haste unsandalled on a winged car.

### PROMETHEUS

Alas ! Alas ! Offspring of fruitful Tethys and of him who with his sleepless current encircleth the whole earth, children of your father Oceanus, behold, look on me, pinioned by what fetters, upon the summit crag of this ravine, I am to hold my unenviable watch

### CHORUS

I behold, Prometheus ; and in my alarm for thee there spread o'er mine eyes a mist all filled with tears as I saw thy body withering ignominiously upon this rock in these bonds of adamant. For new rulers lord it in heaven, and with new-fangled laws Zeus wieldeth arbitrary sway ; and that which was mighty of old he now bringeth to naught.

### PROMETHEUS

Oh that he had hurled me below the earth, aye

<sup>4</sup> δμιχλη M, δμιχλα N.

<sup>5</sup> εισιδουσα M, εισιδυσαι m<sup>1</sup>, εισιδοιση and -οισι recc.

<sup>6</sup> πέτραι (with s added ?) M, πέτρη VQKR, πέτραις PBLN.

<sup>7</sup> ταις : Vict. <sup>8</sup> ἀδαμαντοδέτοις : Turn.

<sup>9</sup> ἀθέσμως : Bentley from Hesych.

<sup>10</sup> τ' : Turn. <sup>11</sup> δίδου : Blomfield.

## AESCHYLUS

τοῦ νεκροδέγμονος εἰς ἀπέρατον<sup>1</sup>  
 Τάρταρον ἥκεν,  
 155 δεσμοῖς ἀλύτοις ἀγρίως<sup>2</sup> πελάσας,  
 ὡς μήτε<sup>3</sup> θεὸς μήτε τις ἄλλος  
 τοῖσδ' ἐπεγήθει.  
 νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας  
 ἔχθροῖς ἐπίχαρτα πέπονθα.  
 (29, πάσχω)

### ΧΟΡΟΣ

160 τίς ὡδε τλησικάρδιος [στρ. β.  
 θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;  
 τίς οὐ κύνασχαλᾶ κακοῖς  
 τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ<sup>4</sup>  
 θέμενος ἄγναμπτον<sup>5</sup> νόσου  
 165 δάμναται Οὐρανίαν  
 γένναν, οὐδὲ λή-  
 ξει, πρὶν ἂν ἦ κορέσῃ κέαρ ἢ παλάμα τινὶ<sup>6</sup>  
 τὰν δύσαλωτον ἔλη τις ἀρχάν.  
 (αἰτίων)

### ΠΡΟΜΗΘΕΤΣ

170 η μὴν ἔτ' ἐμοῦ<sup>6</sup> καίπερ κρατεραῖς  
 ἐν γυιοπέδαις<sup>7</sup> αἰκιζομένου,  
 χρείαν ἔξει μακάρων πρύτανις,  
 δεῦξαι τὸ νέον βούλευμ' ὑφ'<sup>8</sup> ὅτου  
 σκῆπτρον τιμάς τ' ἀποσυλάται.  
 καὶ μ' οὕτι<sup>9</sup> μελιγλώσσοις πειθοῦς  
 ἐπαοιδαῖσιν θέλξει, στερεάς τ'  
 175 οὕποτ' ἀπειλὰς πτήξας<sup>10</sup> τόδ' ἐγὼ  
 καταμηνύσω,  
 πρὶν ἂν ἔξ ἀγρίων δεσμῶν χαλάσῃ<sup>11</sup>  
 ποινάς τε τίνειν<sup>10</sup>  
 τῆσδ'<sup>11</sup> αἰκείας<sup>12</sup> ἐθελήσῃ.

## PROMETHEUS BOUND

'neath Hades, the entertainer of the dead, into  
impassable Tartarus, and had ruthlessly fastened  
me in fetters no hand can loose, that so nor god nor  
other kind had now gloated over this my agony !  
But, as it is, a plaything of the winds, to my misery,  
I suffer ills whereat my foes exult.

### CHORUS

Who of the gods is so hard of heart as to make thy  
misery cause of exultation ? Who feels not with thee  
the pang of thy woes—save only Zeus ? But he in  
rancour hath set his soul inflexibly and keepeth in  
subjection the race sprung from Uranus ; nor will  
he make an end, until either he hath satiated his  
soul or, by some device of guile, another seize his  
impregnable empire.

### PROMETHEUS

Verily the day shall yet come when, though I be  
thus tortured in stubborn fetters, the Prince of the  
Blessed shall have need of me to reveal the new  
design and by whom he shall be stripped of his  
sceptre and his dignities. Not by persuasion's honied  
enchantments shall he charm me ; and never  
will I, cowering before his dire threats, divulge this  
secret, until he shall release me from my cruel bonds  
and desire to proffer satisfaction for this outrage.

<sup>1</sup> ἀπέραντον : Wilam.

<sup>2</sup> ἀγρίοις M, ἀγρίως recc.

<sup>3</sup> ως μῆποτε : Turn.

<sup>4</sup> αἰεὶ M most recc., ἀεὶ KFN.

<sup>5</sup> ἀγναμφον M, ἀγναμπον m<sup>1</sup>, ἀγναπτον R<sup>1</sup>LN.

<sup>6</sup> ἔτ' ἀπ' ἐμοῦ M, ἔτ' ἐμοῦ recc.

<sup>7</sup> γυνοπέδαις M, γυνοπέδαις recc.

<sup>8</sup> ἀφ' changed to ὑφ' M.

<sup>9</sup> οὕτοι M, οὕτι recc.

<sup>10</sup> τέ μοι τίνειν M most recc., τε τίνειν N.

<sup>11</sup> τῆς M, τῆσδ' recc.

<sup>12</sup> alklas : Elmsley.

# AESCHYLUS

## ΧΟΡΟΣ

- 180 σὺ μὲν θρασύς τε καὶ πικραῖς [ἀντ. β.  
δύαισιν οὐδὲν ἐπιχαλᾶς,  
ἄγαν δ' ἐλευθεροφόρομεῖς.  
ἔμὰς δὲ φρένας ἔρεθισε<sup>1</sup> διάτορος φόβος·  
δέδια δ<sup>2</sup> ἀμφὶ σαῖς τύχαις,  
πᾶ<sup>3</sup> ποτε τῶνδε πόνων  
χρὴ δὲ τέρμα κέλ-  
σαντ' ἐσιδεῦν· ἀκίγητα γὰρ ῆθεα καὶ κέαρ  
ἀπαράμυθον<sup>4</sup> ἔχει Κρόνου παῖς.

## ΠΡΟΜΗΘΕΤΣ

- 190 οἶδ' ὅτι τραχὺς καὶ<sup>5</sup> παρ' ἑαυτῷ  
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας [όίω]<sup>6</sup>  
μαλακογνώμων  
ἔσται ποθ', ὅταν ταύτῃ ράισθῇ.<sup>7</sup>  
τὴν δ' ἀτέραμνον στορέσας ὀργὴν  
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα  
195 σπεύδων σπεύδοντί ποθ' ῆξει.

## ΧΟΡΟΣ

πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,  
ποίω λαβών σε Ζεὺς ἐπ' αἰτιάματι,  
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται.<sup>8</sup>  
δίδαξον ἡμᾶς, εἴ τι μη βλάπτει λόγῳ.

## ΠΡΟΜΗΘΕΤΣ

- 200 ἀλγεινὰ μέν μοι καὶ λέγειν ἔστιν τάδε,  
• ἄλγος δὲ σιγᾶν, πανταχῆ δὲ δύσποτμα.  
ἐπεὶ τάχιστ' ἥρξαντο δαιμονες χόλουν (γ. φ. αγενή)  
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,

<sup>1</sup> ἐρέθισε: Turn.

<sup>2</sup> γὰρ: δ' Porson.

<sup>3</sup> δπᾳ M recd. (δπῃ, δποι, δπου recd.), πᾳ N.

## PROMETHEUS BOUND

### CHORUS

Bold art thou, and batest not a jot for all thy bitter pangs, and thou givest too much licence to thy tongue. But my soul is agitated by piercing fear, and I am in dread about thy fate, wondering to what haven thou must steer thy barque to see an end of thy voyage of sorrow. For inexorable are the ways of Cronus' son and his heart is hardened against entreaty.

### PROMETHEUS

I know that Zeus is harsh and keepeth justice in his own hands ; but nevertheless one day he shall be mild of mood, when in that wise<sup>1</sup> he hath been crushed. Then, calming down his stubborn wrath, he shall at last come into bond and amity with me, eager no less to welcome him.

### CHORUS

Unfold the whole story and declare to us upon what charge Zeus hath taken thee that he thus visits thee with ignominious and bitter outrage. Instruct us, unless, indeed, there be some harm in telling.

### PROMETHEUS

Painful is it to me even to tell the tale, painful to keep it silent—my case is hapless every way.

When first the heavenly powers were moved to wrath, and mutual dissension was stirred up amongst

<sup>1</sup> A veiled allusion to the secret hinted at in l. 171.

<sup>4</sup> οὐ παράμυθον MVN, ἀπαράμυθον recc.

<sup>5</sup> τε καὶ M most recc., καὶ N.

<sup>6</sup> ἡω M, δῖω m<sup>1</sup> (δῖω and οὖω recc.) : om. N (Triclinius).

<sup>7</sup> βωσθῆ (ω in erasure) M, βαισθῆ recc.

# AESCHYLUS

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας<sup>1</sup> Κρόνον,  
 ὡς Ζεὺς ἀνάστοι δῆθεν, οἱ δὲ τοῦμπαλιν  
 σπεύδοντες<sup>195</sup>, ὡς Ζεὺς μήποτ' ἄρξειν θεῶν,  
 ἐνταῦθ' ἐγώ τὰ λῶστα βουλεύων πιθεῖν<sup>2</sup>  
 Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,  
 οὐκ ἡδυνήθην· αἰμύλας δὲ μηχανὰς  
 ἀτιμάσαντες καρτεροῖς φρονήμασιν  
 210      ὕστοντ' ἀμοχθεὶς<sup>3</sup> πρὸς βίαν τε δεσπόσειν·  
 ἔμοὶ δὲ μῆτηρ οὐχ ἀπας μόνον Θέμις,  
 καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,  
 τὸ μέλλον δὲ κραίνοιτο προυτεθεσπίκει,  
 ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν  
 \* 215 <sup>πατέοντες</sup> <sub>χρείη,</sub><sup>4</sup> δόλω δὲ τοὺς ὑπερσχόντας<sup>5</sup> κρατεῖν.  
 τοιαῦτ' ἔμοῦ λόγοισιν ἔξηγουμένου  
 οὐκ ἡξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.  
 κράτιστα δή μοι τῶν παρεστώτων τότε  
 ἐφαίνετ' εἶναι προσλαβόντα<sup>6</sup> μητέρα  
 220      ἔκονθ' ἔκοντι Ζηνὶ συμπαραστατεῖν.  
 ἔμαις δὲ βουλαῖς Ταρτάρου μελαμβαθῆς  
κευθμῶν καλύπτει τὸν παλάιγενῆ Κρόνον  
 αὐτοῖστι οὐρανοῖσι. τοιάδ' ἔξ ἔμοῦ  
 δ τῶν θεῶν τύραννος ὠφελημένος  
 225      κακαῖσι ποιαῖς ταῖσδέ μ' ἔξημείφατο.<sup>7</sup>  
<sup>8</sup> Article used to mark a general statement.  
 ἔνεστι γάρ πως τοῦτο (τῇ) τυραννίδι  
 νόσημα, τοῖς φίλοισι μη πεποιθέναι.  
 δ δ' οὖν ἐρωτᾶτ', αἰτίαν<sup>8</sup> καθ' ἥντινα  
 αἰκίζεται με, τοῦτο δὴ σαφηνιῶ.(ταφῆς)  
 230      ὅπως τάχιστα τὸν πατρῶον ἐσ θρόνον  
 καθέζετ', εὐθὺς δαίμοσιν<sup>9</sup> νέμει γέρα  
 (Πρ. Τικτορίς)

<sup>1</sup> ἔδρης MPVQR, ἔδρας recc.      <sup>2</sup> πείθειν M, πιθεῖν m<sup>1</sup>.

<sup>3</sup> ἀμοχθί M, ἀμοχθεὶ most recc.

<sup>4</sup> χρὴ η M (χρεῖ η marg. m<sup>1</sup>), χρὴ η recc. : Dawes.

## PROMETHEUS BOUND

them,—some bent on casting Cronus from his seat that Zeus, forsooth, might reign ; others, eager for the contrary end, that Zeus might never win mastery over the gods—then it was that I, albeit advising them for the best, was unable to persuade the Titans, children of Heaven and Earth ; but they, disdaining counsels of craft, in the pride of their strength thought to gain the mastery without a struggle and by force. Full oft my mother Themis, or Earth (one form she hath but many names), had foretold to me the way in which the future was fated to come to pass—how that it was not by brute strength and not through violence, but by guile that those who should gain the upper hand were destined to prevail. For all that I set this forth by argument to them, they did not deign even to regard my advice one whit. Therefore of what was then before me the best choice seemed to be that I, joining my mother with me, should range myself, a welcome volunteer, on the side of Zeus ; and it is by reason of my counsel that the cavernous gloom of Tartarus now hides ancient Cronus and his allies withal. Such profit did the tyrant of heaven have of me and with such foul return as this did he make requital ; for it is a disease that somehow inheres in tyranny to have no faith in friends.

However, touching your question for what cause he torments me, this I will now make clear.

Soon as ever he had seated himself upon his father's throne, he forthwith assigned to the deities

---

<sup>5</sup> ὑπερεχόντας M, -έχοντας most recc., -έσχοντα some recc.: Porson.

<sup>6</sup> προσλαβόντι M most recc., προσλαβόντα KN.

<sup>7</sup> ἐξημειψάτο M, ἀντημειψάτο Arund. Cant. 2.

<sup>8</sup> αἰτίην M, αἰτίαν recc.

<sup>9</sup> δαιμοσί M.

«ἄλλοισιν ἄλλα»καὶ διεστοιχίζετο  
 ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον  
 οὐκ ἔσχεν οὐδέν<sup>1</sup>, ἀλλ’ ἀιστώσας γένος  
 235 τὸ πᾶν ἔχρηζεν ἄλλο φιτῦσαι νέον.  
 καὶ τοῖσιν<sup>2</sup> οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.  
 ἐγὼ δ’ ἐτόλμησ<sup>3</sup>.<sup>4</sup> ἔξελυσάμην βροτοὺς  
 τὸ μῆ<sup>5</sup> διαρραιοσθέντας εἰς Ἀιδου μολεῖν.  
 240 τῷ τοι<sup>6</sup> τοιαῦσδε πημοναῖσι κάμπτομαι,  
 πάσχειν μὲν ἀλγειναῖσιν, οἴκτραισιν δ’ ἰδεῖν.  
 θνητοὺς δ’ ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν  
 οὐκ ἡξιώθην αὐτός, ἀλλὰ ηὐλεῶς<sup>7</sup> (<sup>ἢ οὐκ ηὐλεῖν;</sup>)  
 ὅδ’ ἐρρύθμισμαι, Ζηνὶ δυσκλεής θέα.

## ΧΟΡΟΣ

245 σιδηρόφρων τε κάκ πέτρας εἰργασμένος  
 ὅστις, Προμηθεῦ, σοῖσιν οὐ συνασχαλᾶ<sup>8</sup>  
 μόχθοις· ἐγὼ γὰρ οὔτ’ ἂν εἰσιδεῖν τάδε  
 ἔχρηζον, εἰσιδοῦσά τ’ ἡλγύνθην<sup>9</sup> κέαρ.

## ΠΡΟΜΗΘΕΤΣ

καὶ μὴν φίλοις <γ’><sup>10</sup> ἐλεινὸς<sup>8</sup> <sup>PrA.i.</sup> εἰσορᾶν ἐγώ.

## ΧΟΡΟΣ

μή πού τι προύβησ τῶνδε καὶ περαιτέρω;

## ΠΡΟΜΗΘΕΤΣ

250 θνητούς γ’<sup>9</sup> ἔπαυσα μὴ προδέρκεσθαι<sup>10</sup> μόρον.

<sup>1</sup> τοῖσιν (*v* in erasure M).

<sup>2</sup> δὲ τόλμησ<sup>’</sup> M, δ’ ἐτόλμησ<sup>’</sup> reported by schol. M, δὲ τολμῆς  
and δὲ τόλμης recc.

<sup>3</sup> τὸ μῆ M, τοῦ μὴ recc.

<sup>5</sup> ἀλλὰ ἀνηλεῶς: Elmsley.

<sup>4</sup> τω ταῖς M, τοι over ταῖς m.

<sup>6</sup> ἀλγύνθην M, ἡλγύνθην recc.

236

## PROMETHEUS BOUND

their several privileges and apportioned unto them their proper powers. But of wretched mortals he took no heed, but desired to bring the whole race to nothingness and to create another, a new one, in its stead. Against this purpose none dared make stand save I myself—I only had the courage ; I saved mortals so that they did not descend, blasted utterly, unto the house of Death. Therefore am I bent by so grievous tortures, painful to suffer, piteous to behold. I that gave mortals first place in my pity, I am deemed unworthy to win this pity for myself, but am thus mercilessly disciplined, a spectacle that shames the fame of Zeus.

### CHORUS

A heart of iron and fashioned out of rock, Prometheus, is he who feels no compassion at thy miseries. For myself, I should not have desired to see them ; and now that I see them I am pained to the heart.

### PROMETHEUS

Aye, to my friends indeed I am a spectacle of pity.

### CHORUS

Thou didst not perchance transgress even somewhat beyond this offence ?

### PROMETHEUS

Aye, I caused mortals no longer to foresee their doom.<sup>1</sup>

<sup>1</sup> “Doom” here signifies “doom of death.”

<sup>7</sup> <γ> Wecklein.

<sup>8</sup> ἐλεεινὸς : Porson.

<sup>9</sup> θυητούς τ' M, Lips. 1 Ven. 3, θυητούς γ' Lips. 2 P<sup>2</sup>, Vind. 2. 4, θυητούς most recd. <sup>10</sup> προσδέρκεσθαι changed to προ- M.

## AESCHYLUS

### ΧΟΡΟΣ

τὸ ποῖον εὔρων τῆσδε φάρμακον νόσου;

### ΠΡΟΜΗΘΕΤΣ

τυφλὰς ἐν αὐτοῖς ἐλπίδας κατώκισα.

### ΧΟΡΟΣ

μέγ' ὡφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

### ΠΡΟΜΗΘΕΤΣ

πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὥπασα.<sup>30</sup>

### ΧΟΡΟΣ

255      καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;

### ΠΡΟΜΗΘΕΤΣ

ἀφ' οὐ γε πολλὰς ἐκμαθήσονται τέχνας.  
(<sup>2πο</sup>)

### ΧΟΡΟΣ

τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν—

### ΠΡΟΜΗΘΕΤΣ<sup>1</sup>

αἰκίζεται τε κούδαμῆ χαλᾶ κακῶν.

### ΧΟΡΟΣ<sup>1</sup>

οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;

### ΠΡΟΜΗΘΕΤΣ

260      οὐκ ἄλλο γ' οὐδέν, πλὴν ὅταν κείνω δοκῇ.

### ΧΟΡΟΣ

δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὅρᾶς ὅτι  
ἡμαρτεῖς; ὡς δ' ἡμαρτεῖς οὗτ' ἐμοὶ λέγειν

<sup>1</sup> II<sup>o</sup>. Xop. added by Welcker.

## PROMETHEUS BOUND

CHORUS

Of what sort was the cure thou didst find for this affliction ?

PROMETHEUS

I caused blind hopes to dwell within their breasts.

CHORUS

A great boon was this thou gavest to mortals.

PROMETHEUS

And besides it was I that gave them fire.

CHORUS

What ! Do creatures of a day now have flame-eyed fire ?

PROMETHEUS

Aye, and therefrom they shall learn many arts.

CHORUS

Was it then on a charge like this that Zeus—

PROMETHEUS

Torments me and in no wise gives me respite from pain.

CHORUS

And is there no end assigned thee of thine ordeal ?

PROMETHEUS

Nay, none save when it seemeth to him good.

CHORUS

But how shall it seem good ? What hope is there ? Seest thou not that thou hast erred ? And yet how thou hast erred is no pleasant matter of discourse

# AESCHYLUS

?

καθ' ἡδονὴν, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν  
μεθῶμεν, ἄθλου δ' ἔκλυσιν ζήτει τινά.

## ΠΡΟΜΗΘΕΤΣ

265      ἐλαφρὸν δῆτις πημάτων ἔξω πόδα  
ἔχει παραινεῖν νουθετεῖν τέ τὸν κακῶς  
πράσσοντ<sup>1</sup>. ἐγὼ δὲ ταῦθ' ἅπαντ' ἡπιστάμην.  
ἔκὼν ἔκὼν ἥμαρτον, οὐκ ἀρνήσομαι.  
θυητοῦς ἀρήγων αὐτὸς ηὑρόμην<sup>2</sup> πόνους.  
οὐ μήν τι ποιαῖς γ' ὠδύμην τοίαισι με  
κατισχνανεῖσθαι<sup>3</sup> πρὸς πέτραις πεδαρσίοις,<sup>4</sup>  
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγον.  
καὶ μοι τα μὲν παρόντα μη δύρεσθ' ἄχη,  
πέδοι δὲ βᾶσαι<sup>5</sup> τὰς προσερπούσας τύχας  
ἀκούσαθ<sup>6</sup>, ὡς μάθητε διὰ τέλους τὸ πᾶν.  
πίθεσθέ μοι, πίθεσθε,<sup>6</sup> συμπονήσατε  
τῷ νῦν μοιοῦντι. ταῦτά τοι<sup>6</sup> πλανωμένη  
«πρὸς ἄλλοτ’ ἄλλοιλημονὴ προσιζάνει.

c. 232

## ΧΟΡΟΣ

280      οὐκ ἀκούσαις ἐπεθώνξας  
τοῦτο, Προμηθεῦ. <sup>c. 151</sup>  
καὶ νῦν ἐλαφρῶ ποδὶ κραιπνόδυτον<sup>7</sup>  
θᾶκον προλιποῦσ', αἰθέρα θ' ἄγνὸν  
πόρον οἰωνῶν, ὅκριοέσση  
χθονὶ τῇδε πελῶ, τοὺς σοὺς δὲ πόνους  
χρῆζω διὰ παντὸς ἀκοῦσαι.

## ΩΚΕΑΝΟΣ

ἢκω δολιχῆς τέρμα κελεύθου

<sup>1</sup> τοὺς κακῶς πράσσοντας: Stanley.

<sup>2</sup> εὑρόμην M, ηὑρόμην recc.

<sup>3</sup> κατισχνανεῖσθαι M, κατισχνανεῖσθεi recc.

240

## PROMETHEUS BOUND

for me, while for thee 'tis pain. But let us quit this theme ; and do thou seek some release from thine ordeal.

### PROMETHEUS

'Tis easy for him who keeps his foot free from harm to counsel and admonish him who is in misery. Myself I knew all this the while. Of mine own will, aye, of mine own will I erred—gainsay it I cannot. In succouring mortals I found suffering for myself ; nevertheless I thought not to be punished thus—to waste away upon cliffs in mid-air, my portion this desolate and drear crag. And now, I pray ye, bewail no more my present woes ; alight on the ground and listen to my oncoming fortunes that ye may be told them from end to end. Consent, I pray you, oh consent. Take part in the trouble of him who is now in sore distress. Of a truth, affliction wandereth impartially abroad and alighteth upon all in turn.

### CHORUS

Not to unwilling ears hast thou made this appeal, Prometheus. And so now with light foot I will quit my swift-speeding seat and the pure air, the pathway of birds, and draw nigh to this rugged ground ; for I am fain to hear the whole story of thy woes.

[Enter Oceanus on a winged steed

### OCEANUS

I am come to the goal of a long journey in my

<sup>4</sup> πεδαρσιας corrected to -οις M.

<sup>5</sup> πειθεσθε twice : Elmsley.

<sup>6</sup> ταιντα τοι M, ταιντα τοι schol. M.

<sup>7</sup> κραιπνοσσυτον M, κραιπνοστον recc.

## AESCHYLUS

- διαμειψάμενος πρὸς σέ, Προμηθεῦ,  
 τὸν πτερυγωκῆ τόνδ' οἰωνὸν  
 γνώμῃ στομίων ἄτερ εὐθύνων·  
 290      ταῖς σαῖς δὲ τύχαις, ἵσθι, συναλγῶ.  
 τό τε γάρ με, δοκῶ, συγγενὲς οὔτως  
 ἐσαναγκάζει,  
 χωρίς τε γένους οὐκ <sup>291</sup> ἔστιν ὅτῳ  
 μείζονα μοῖραν νείμαψ' ἢ σοὶ.  
 295      γνώσῃ δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην  
 χαριτόγλωσσεν<sup>1</sup> ἔνι μοι· φέρε γάρ  
 σῆμαιν' ὅ τι χρή σοι συμπράσσειν.<sup>2</sup>  
 οὐ γάρ ποτ' ἐρεῖς ὡς Ὄκεανοῦ  
 φίλος ἔστι βεβαιότερός σοι.

### ΠΡΟΜΗΘΕΤΣ

- 300      ἕα· τί χρῆμα λεύσσω; καὶ σὺ δὴ πόνων ἐμῶν  
<sup>144</sup> ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν  
 ἐπώνυμον τε ῥέῦμα καὶ πετρηρεφῆ  
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα  
 ἐλθεῦν ἐς αἴαν; ἢ<sup>3</sup> θεωρήσων τύχας  
 305      ἐμὰς ἀφίξαι καὶ συνασχαλῶν κακοῖς;  
 δέρκουν θέαμα, τόνδε τὸν Διὸς φίλον,  
 τὸν συγκαταστήσαντα τὴν τυραννίδα,  
 οἵας ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

### ΩΚΕΑΝΟΣ

- 310      ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι  
 θέλω τὰ λῶστα, καίπερ ὅντι ποικίλω.  
 γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους  
 νέους· νέος γάρ καὶ τύραννος ἐν θεοῖς.  
 εἰ δ' ὅδε τραχεῖς καὶ τεθηγμένους λόγους  
 ρύψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω

## PROMETHEUS BOUND

passage to thee, Prometheus, guiding by mine own will, without a bit, this swift-winged bird. For thy fate, thou may'st be sure, I feel compassion. Kinship, methinks, constraineth me to this ; and, apart from blood, there is none to whom I should pay greater respect than to thee. Thou shalt know this for simple sooth and that it is not in me to utter vain and glozing words ; come, tell me—what aid can I render thee ? For thou shalt never say thou hast a friend more loyal than Oceanus.

### PROMETHEUS

Ha ! What have we here ? So then thou too hast come to stare upon my sufferings ? How didst thou summon courage to quit the stream that bears thy name and the rock-roofed caves thou thyself hast made and come unto this land, the mother of iron ? Is it that thou hast come to gaze upon my state and join thy grief to my distress ? Behold a spectacle—me here, the friend of Zeus, who helped him to establish his sovereign sway, by what anguish I am bent even by him !

### OCEANUS

I behold, Prometheus ; and moreover, am fain to give thee counsel for the best, for all that thou art subtle. Learn to know thyself and adapt to thyself new ways ; for new likewise is the ruler among the gods. But if thou hurlest forth words so harsh and of such whetted edge, peradventure Zeus may

---

<sup>1</sup> σε τὸ χαριτογλωσσεῖν M recc. (some recc. omit τὸ, some have -γλωττεῖν) : χαριτογλωσσεῖν N, Athen. 165 c.

<sup>2</sup> συμπράττειν : Brunck.

<sup>3</sup> η̄ M, η̄ recc.

# AESCHYLUS

- 315 θακῶν κλύοι Ζεύς, ὥστε σοι τὸν νῦν ὅχλον<sup>1</sup>  
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.  
 ἀλλ', ὡς ταλαίπωρ', ἃς ἔχεις ὄργας ἄφει,  
 ζήτει<sup>2</sup> δὲ τῶνδε πημάτων ἀπαλλαγάς.  
 ἀρχαὶ<sup>3</sup> ἵσως σοι φαίνομαι λέγειν τάδε·  
 320 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου  
 γλώσσης, Προμηθεῦ, τάπιχειρα γύγνεται.  
 σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς,  
 πρὸς τοὺς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.  
 οὐκονν ἔμοιγε χρώμενος διδασκάλω  
 325 πρὸς κέντρα κῶλον ἐκτενεῖς, ὅρῶν ὅτι  
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.  
 καὶ νῦν ἐγὼ μὲν εἴμι καὶ πειράσομαι  
 ἐὰν δύνωμαι τῶνδε σ' ἐκλῦσαι πόνων.  
 σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει. (λάρρος)  
 330 ἢ οὐκ οἰσθ' ἀκριβῶς, ὃν περισσόφρων, ὅτι  
 γλώσσῃ ματαίᾳ ζημίᾳ προστρίβεται;

## ΠΡΟΜΗΘΕΥΣ

- ζηλῶ σ' ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,  
 τούτων<sup>2</sup> μετασχεῦν<sup>3</sup> καὶ τετολμηκῶς ἔμοι.  
 καὶ νῦν ἔασον μηδέ<sup>4</sup> σοι μελησάτω.  
 335 πάντως γὰρ οὐ πείσεις<sup>5</sup> νιν· οὐ γὰρ εὐπιθής.<sup>6</sup>  
 πάπταινε δ' αὐτὸς μή τι πημανθῆς ὁδῷ.  
 cf. 1034

## ΩΚΕΑΝΟΣ

- πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς  
 ἢ σαυτόν· ἔργῳ κού λόγῳ τεκμαίρομαι.  
 340 ὄρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.

<sup>1</sup> όχλον : Doederlein.

<sup>2</sup> πάντων : Wecklein.

<sup>3</sup> μετασχῶν : Weil.

<sup>4</sup> μηδὲν M, μηδὲ recc.

<sup>5</sup> πείθεις M, πείσεις recc.

<sup>6</sup> εὐπιθής M, εὐπιθής recc.

## PROMETHEUS BOUND

hear thee, though throned afar, high in the heavens, so that thy present multitude of sorrows shall seem but childish sport. But, oh wretched sufferer, put away thy wrathful mood and try to find releasement from these miseries. Perchance this advice may seem to thee an outworn saw ; but such plight as thine, Prometheus, is but the wages of too vaunting speech. But not even yet hast thou learned humility, nor dost thou bend before misfortune, but wouldst rather add still other ills to thy present store. Therefore take me as thy teacher and kick not against the pricks, seeing that a harsh ruler now holds sway who is accountable to none. So now I will depart and try if haply I may be able to release thee from these sufferings. And do thou hold thy peace and be not too blustering of speech. Or, for all thy exceeding wisdom, dost thou not know full well that chastisement is inflicted on a froward tongue ?

### PROMETHEUS

I envy thee that thou art clear of blame for having so much as dared to share with me in these my troubles.<sup>1</sup> So now have done and let it concern thee not. Do what thou wilt, thou canst not persuade him ; for he is not easy to persuade. Beware lest by thy mission thou take, perchance, some harm unto thyself.

### OCEANUS

Of a truth, thou art far better able to admonish others than thyself. 'Tis by fact, not by hearsay, that I judge. But stay not him that is bent on

<sup>1</sup> The reading of the mss. can only mean that Oceanus had participated throughout in the rebellion of Prometheus ; whereas, in l. 236, Prometheus expressly declares that he had no confederate in his opposition to Zeus.

AESCHYLUS

αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ  
δώσειν Δῖ, ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.

ΠΡΟΜΗΘΕΥΣ

τὰ μέν σ' ἐπαινῶ κοὐδαμῆ<sup>\*</sup> λήξω ποτέ προθυμίας γάρ οὐδὲν ἐλλείπεις. ἀτὰρ μηδὲν πόνε<sup>τε</sup><sup>τε</sup> μάτην γάρ οὐδὲν ὥφελῶν ἔμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλεις.

345

ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·  
ἔγώ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἴνεκα  
θέλοιμ' ἄν ως πλείστοισι πημονὰς τυχεῖν.

350

<sup>2</sup>ού δῆτ<sup>2</sup>, ἐπεί με καὶ κασιγνήτου τύχαι  
τείρουσ<sup>2</sup> "Ατλαντος, ὃς προς<sup>3</sup> ἐσπέρους τόπους  
ἔστηκε κίον<sup>1</sup> οὐρανοῦ τε καὶ χθονὸς  
ῶμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

355

τὸν γηγενῆ τε Κιλικίων οἰκήτορα  
ἄντρων ἴδων ὥκτιρα,<sup>4</sup> δασούς τερπας] violence,  
έκατον κάρανον<sup>5</sup> πρὸς βίαν χειρουμενον  
Τυφώνα θύμρων πάσων [φι] αντέστη θεοῖς,  
σμερδναισι γαμφηλαισι συρίζων φόβον<sup>7</sup>.

360

ἔξ οὐμάτων δὲ ἡστραπτεῖ ωργιστὸν σέλας,  
ώς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ  
ἀλλ' ἥλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,  
καταιβάτης κεραυνὸς ἐκπνέων φλόγα, —  
δὲ αὐτὸν ἔξεπληξε τῶν ὑψηλόρωμ  
κομπασμάτων, φρένας γὰρ εἰς αὐτὰς τυπεῖς  
ἐφεψαλώθη κάξεβροντήθη σθένος.

365

εφεφαλωνή καζερρονήηη ονένος.  
καὶ νῦν ἀχρείον καὶ παράδορον<sup>8</sup> δέμας  
κεῖται στενωπού πλησίον θάλασσοιού  
ἰπούμενος ρίζαισιν Αἴτναιας όποι·

No accent 'cos it follows word modified.

<sup>1</sup> κ' οὐδὲ μὴ Μ, κούδαμη recc.  
<sup>2</sup> 1. 349 is given to Oceanus in many mss. (but not in Μ).

2 I. 349 is given to

<sup>4</sup> *WKTETOG*: Kirchhoff.

## PROMETHEUS BOUND

going. For I am confident, aye, confident, that Zeus will grant me this boon, to free thee from thy sufferings.

### PROMETHEUS

So far I thank thee now and shall never cease to thank thee ; for in zeal thou lackest naught. But trouble not thyself ; for vain and not helpful to me will be thy trouble—if trouble thou art fain perchance to take. Nay, hold thee quiet and keep thyself clear of harm. For if I am in sore plight, I would not therefore wish affliction to be the lot of all the world. No, indeed, no ! since, besides, I am distressed by the fate of my brother Atlas, who, towards the west, stands bearing on his shoulders the pillar of heaven and earth, a burthen not easy for his arms to grasp. Pity moved me, too, at the sight of the earth-born dweller of the Cilician caves curbed by violence, that destructive monster of an hundred heads, impetuous Typhon. He withstood all the gods, hissing out terror with horrid jaws, while from his eyes lightened a hideous glare, as though he would storm amain the sovereignty of Zeus. But upon him came the unsleeping bolt of Zeus, the swooping levin brand with breath of flame, which smote him, frightened, from his high-worded vauntings ; for, stricken to the very heart, he was burnt to ashes and his strength blasted from him by the lightning bolt. And now, a helpless and a sprawling bulk, he lies hard by the narrows of the sea, pressed down beneath the roots of Aetna ; whilst on the topmost

---

<sup>5</sup> ἑκατοντοκάρηνον with *a* over *η* M : Blomfield.

<sup>6</sup> πᾶσιν δς MPBLN, δς πᾶσιν many recc. : [δς] Wellauer.

<sup>7</sup> φύβον M, φύνον recc.

<sup>8</sup> παράων M, παρῆρον PLR, παράον Q<sup>2</sup>.

## AESCHYLUS

κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ  
370      Ὁφαιστος· ἔνθεν ἐκραγήσονται ποτε  
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις  
τῆς καλλικάρπου Σικελίας λευροὺς γύας·  
τοιόνδε Τυφὼς ἔξαναζέσει χόλον  
θερμοῖς<sup>1</sup> ἀπλάτου<sup>2</sup> βέλεσι<sup>3</sup> πυρπνόου ζάλης,  
καίπερ κεραυνῷ Ζηνὸς ἡνθρακωμένος.  
375      σὺ δ' οὐκ ἀπειρος, οὐδὲ ἐμοῦ διδασκάλου  
χρῆζεις· σεαυτὸν σῶζ<sup>4</sup> ὅπως ἐπίστασαι·  
ἔγω δὲ τὴν παροῦσαν ἀντλήσω τύχην,  
ἔστ<sup>5</sup> ἀν Διὸς φρόνημα λωφήσῃ χόλου.

### ΩΚΕΑΝΟΣ

οῦκονν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι  
380      ὄργῆς<sup>6</sup> νοσούσης εἰσὶν ἰατροὶ λόγοι;

### ΠΡΟΜΗΘΕΤΣ

ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ  
καὶ μὴ σφριγῶντα θυμὸν ἰσχραίνῃ βίᾳ.

### ΩΚΕΑΝΟΣ

ἐν τῷ προθυμεῖσθαι<sup>5</sup> δὲ καὶ τολμᾶν τίνα  
ὅρᾶς ἐνοῦσαν ζημίαν; δίδασκέ με.  
331

### ΠΡΟΜΗΘΕΤΣ

385      μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.

<sup>1</sup> θερμῆς M, θερμοῖς recc.

<sup>2</sup> ἀπλήστου : Schütz.

<sup>3</sup> βέλεσι M, βέλεσι recc.

<sup>4</sup> ὄργῆς mss., ψυχῆς Plutarch, *Consol. ad Apoll.* 102 b, Eustathius 696. 33, etc.

<sup>5</sup> προθυμεῖσθαι most mss., προμηθεῖσθαι PHBQ<sup>1</sup> schol. M. With the latter reading, the meaning is “when daring joins

## PROMETHEUS BOUND

summit Hephaestus sits and hammers the molten ore. Thence there shall one day burst forth rivers of fire,<sup>1</sup> with savage jaws devouring the level fields of Sicily, land of fair fruit—such boiling rage shall Typho, although charred by the blazing levin of Zeus, send spouting forth with hot jets of appalling, fire-breathing surge.

But thou art not inexperienced, and hast no need of lessoning from me. Save thyself, as thou best knowest; while I will drain to the dregs my present lot until such time as the mind of Zeus shall abate its wrath.

### OCEANUS

Knowest thou not then, Prometheus, that words are the mediciners of a disordered temper?

### PROMETHEUS

If one salve the soul in season, and not seek to reduce its swelling rage by violence.

### OCEANUS

What lurking mischief dost thou mark when daring joins to zeal? Resolve me this.

### PROMETHEUS

Lost labour and blithe and guileless simplicity.

<sup>1</sup> The eruption of Aetna in 479/8 B.C. is also described in a famous passage of Pindar (*Pyth.* i. 21 ff., written in 474 B.C.), which Aeschylus has here in mind. The lyric poet dwells on the physical aspect of the eruption by day and night; the dramatist, on the damage done to the labour of the husbandman.

---

to forethought"—a reference to the name of Prometheus (cp. l. 85).

# AESCHYLUS

ΩΚΕΑΝΟΣ

ἔσα με τῆδε τῇ νόσῳ νοσεῦν, ἐπεὶ  
κέρδιστον εὖ φρονοῦντα μὴ φρονεῦν δοκεῖν.

ΠΡΟΜΗΘΕΤΣ

έμὸν δοκήσει τάμπλάκημ' εἶναι τόδε.

ΩΚΕΑΝΟΣ

σαφῶς μ' ἐσ οἰκον σὸς λόγος στέλλει πάλιν.

ΠΡΟΜΗΘΕΤΣ

<sup>† objechtive</sup> 390 <sup>(εἴτε τούτο)</sup> μὴ γάρ σε θρῆνος ούμὸς<sup>1</sup> εἰς ἔχθραν βάλῃ.

ΩΚΕΑΝΟΣ

ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;

ΠΡΟΜΗΘΕΤΣ

τούτου φυλάσσου μή ποτ' ἀχθεσθῆ κέαρ.

ΩΚΕΑΝΟΣ

ἢ σή, Προμηθεῦ, συμφορὰ διδάσκαλος.

ΠΡΟΜΗΘΕΤΣ

στέλλου, κομίζου, σῳζε τὸν παρόντα νοῦν.

ΩΚΕΑΝΟΣ

395 δρμωμένω μοι τόνδ' ἐθώνξας λόγον.  
<sup>340</sup> λευρὸν γάρ οἷμον αἰθέρος ψαιρει πτεροῖς  
τετρασκελῆς οἰωνός· ἄσμενος δέ τা�ν<sup>1</sup>  
σταθμοῖς ἐν οἰκείοισι κάμψειν γόνυ.

<sup>1</sup> δ' εἴτ' ἀν or δέ τ' ἀν : Blomfield.

## PROMETHEUS BOUND

OCEANUS

Leave me to be distempered on this wise, since  
it advantageth most, when truly wise, to be deemed  
a fool.

PROMETHEUS

This fault will be seen to be mine own.

OCEANUS

Clearly the tenor of thy speech remands me home.

PROMETHEUS

See to it lest thy lamenting me win thee enmity.

OCEANUS

With him new-seated on his throne omnipotent ?

PROMETHEUS

Beware lest the time come when his heart shall  
be angered with thee.

OCEANUS

Thy plight, Prometheus, is my instructor.

PROMETHEUS

Get thee gone, dispatch, keep thy present pur-  
pose.

OCEANUS

Thy urgenc meets my eagerness ; for my four-  
footed winged beast fans with his wings the smooth  
pathway of the air ; and truly will he be glad to  
rest his knees in his stall at home. [Exit

# AESCHYLUS

## ΧΟΡΟΣ

- [στρ. α.]
- στένω σε τᾶς οὐλομένας<sup>1</sup> τύχας, Προμηθεῦ.  
 400 δακρυσίστακτα<sup>2</sup> δ' ἀπ' ὄσσων  
ράδινὰν<sup>3</sup> λειβομένα ρέος παρειὰν  
νοτίοις ἔτεγξα παγαῖς<sup>4</sup>.  
ἀμέγαρτα γὰρ τάδε Ζεὺς  
ἰδίοις νόμοις κρατύνων  
405 ὑπερήφανον<sup>5</sup> θεοῖς τοῖς  
πάρος ἐνδείκνυσιν αἰχμάν.<sup>6</sup>
- πρόπασα δ' ἥδη στονόνεν λέλακε χώρα, [άντ. α.]  
μεγαλοσχήμονά τ' ἀρχαι-  
οπρεπῆ ———<sup>7</sup> στένουσι τὰν σὰν  
410 ξυνομαιμόνων τε τιμάν,  
ὅπόσοι τ' ἔποικον ἀγνᾶς  
'Ασίας ἔδος νέμονται,  
μεγαλο~~στόνοισθ~~<sup>σθ</sup> σοὶς πή-  
μασι συγκάμνουσι θνατοί.
- 415 Κολχίδος τε γᾶς ἔνοικοι  
παρθένοι, μάχας ἄτρεστοι,  
καὶ Σκύθης ὅμιλος, οἱ γᾶς  
ἔσχατον τόπον ἀμφὶ Μαι-  
ῶτιν ἔχουσι λίμναν,
- [στρ. β.]
- 420 τὸν Αραβίας τ' ἄρειον ἄνθος,  
νύψικρημνον<sup>8</sup> οἱ πόλισμα  
• Καικάσου πέλας νέμονται,<sup>9</sup>  
δάιος στρατός, ὀξυπρώ-  
ροισι βρέμων ἐν αἰχμαῖς.
- [άντ. β.]

<sup>1</sup> τᾶς οὐλομένας with  $\eta$  over both  $\alpha$ 's M.  
<sup>2</sup> δακρυσίστακτον : Minckwitz.

## PROMETHEUS BOUND

### CHORUS

I mourn over thee, Prometheus, by reason of thy hapless fate. Shedding from my eyes a coursing flood of tears I wet my tender cheeks with their moist streams. For Zeus, holding thus direful sway by self-appointed laws, displayeth towards the gods of eld an overweening spirit.

Now the whole earth crieth aloud in lamentation ; . . . lament the greatness of the glory of thy time-hallowed honour, the honour that was thine and thy brethren's ; and all mortals that make their dwelling-place in holy Asia share the anguish of thy most lamentable suffering ;

And the dwellers in the land of Colchis, the maidens fearless in fight ; and the Scythian multitude that tenants the uttermost region of the earth bordering the Maeotic lake ;

And the flower of Arabia in arms, that holdeth the high-cragged citadel hard by Caucasus, a hostile host that roareth in the mellay of sharp-pointed spears.

---

<sup>3</sup> ῥαδινῶν M, ῥαδινὸν recc. : Wilam.

<sup>4</sup> πηγαῖς M, παγαῖς recc.

<sup>5</sup> ὑπερῆφανος with ν over σ M.

<sup>6</sup> ἐνδεικνύειν αἰχμὴν M, ἐνδείκνυσιν αἰχμὰν recc.

<sup>7</sup> Various, but altogether uncertain, emendations have been proposed to heal the defective responson : θ' ἐσπέριοι Wecklein, περθομένα Dindorf, δυρόμενοι Fritzsche, δακρυχέει (with στένουσα, found in N) Herm.

<sup>8</sup> ὑψικρημνον θ' M, ὑψικρημνον schol. M.

<sup>9</sup> νέμουσι M, νέμονται lemma schol. M recc.

# AESCHYLUS

- 425      <sup>1</sup>[τμόνον δὴ<sup>2</sup> πρόσθεν ἄλλον ἐν πόνοις [ἐπωδ.  
δαμέντ' ἀδαμαντοδέτοις<sup>3</sup>  
Τιτᾶνα λύμαις εἰσιδόμαν, θεόν,<sup>4</sup>  
"Ατλαντος [αιὲν]<sup>5</sup> ὑπέροχον<sup>6</sup> σθένος κραταιόν,  
<ὅς> οὐράνιόν [τε] πόλον  
νώτοις <στέγων><sup>7</sup> ὑποστενάζει.†]
- 430      βοφ̄ δὲ πόντιος κλύδων [ἐπωδ.  
ξυμπίτνων, στένει βυθός,<sup>8</sup>  
κελαινὸς δ' "Αιδος ὑποβρέμει μυχὸς γᾶς,  
παγαί θ' ἀγνορύτων ποταμῶν  
στένουσιν ἄλγος οἰκτρόν.
- 435

## ΠΡΟΜΗΘΕΤΣ

- μή τοι χλιδῆ<sup>9</sup> δοκεῖτε μηδ' αὐθαδίᾳ  
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,  
ὅρων ἔμαυτὸν ὥδε προυσελούμενον.<sup>9</sup>  
καίτοι θεοῖσι τοῖς νεοῖς τούτοις γέρα  
τίς ἄλλος ἢ γὰρ παντελῶς διώρισεν;  
ἄλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίασιν ἂν  
νῦμν λέγοιμι· τάν βροτοῖς δὲ πήματα  
ἀκούσαθ', ὡς σφας νηπίους ὅντας τὸ πρὸν  
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.  
λέξω δέ, μέμψιν οὕτιν' ἀνθρώποις ἔχων,  
ἄλλ' ὧν δέδωκ' εὔνοιαν ἔξηγούμενος.  
οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,  
κλύοντες οὐκ ἥκουν, ἄλλ' ὀνειράτων  
ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον  
ἔφυρον εἴκῃ πάντα, κοῦτε πλινθυφεῖς  
δόμοις προσείλους<sup>10</sup> ἥσαν, οὐ ξυλουργίαν.
- 440
- 445
- 450

<sup>1</sup> [425-430] Badham.

<sup>2</sup> δὴ M, δὲ γεcc.

<sup>3</sup> ἀκαμαντοδέτοις M, ἀδαμαντοδέτοις F<sup>1</sup>.

<sup>4</sup> θεὸν M, θεῶν γεcc.

## PROMETHEUS BOUND

[†One other Titan god alone have I ere now beheld in distress, enthralled in torment by adamantine bonds—even Atlas, pre-eminent in mighty strength, who moaneth the while as he supports the vault of heaven upon his back.†]

And the waves of the sea utter a cry as they fall, the deep laments, the black abyss of Hades rumbles in response, and the streams of pure-flowing rivers lament thy piteous pain.

### PROMETHEUS

Nay, impute it not to pride nor yet to wilfulness that I am silent. Painful thoughts devour my heart as I behold myself maltreated thus. And yet who but I definitely assigned their prerogatives unto these upstart gods? But of this I speak not; for my tale would tell you naught save what ye know. But hearken to the miseries that beset mankind—how that they were witless erst and I made them to have sense and be endowed with reason. Nor will I speak to upbraid mankind, but to set forth the friendly purpose that inspired my boons.

First of all, though they had eyes to see, they saw to no avail; they had ears, but understood not; but, like to shapes in dreams, throughout their length of days, without purpose they wrought all things in confusion. Knowledge had they neither of houses built of bricks and turned to face the sun, nor yet of work in wood; but dwelt beneath the

<sup>5</sup> ἀτλανθ' ὡς M, ἀτλανθ' ὅς recc.: Halm. [αλὲν] Halm.

<sup>6</sup> ὑπέροχον M recc., ὑπέροχον HB. <sup>7</sup> <στέγων> Wecklein.

<sup>8</sup> βαθὺς M, βυθὸς recc.

<sup>9</sup> προσηλούμενον with ε over η M, προσελ. most recc., προυσέλούμενον Vat. 58, Reg. 155.

<sup>10</sup> προσῆλον with ει over η M.

# AESCHYLUS

κατώρυχες δ' ἔναιον ὥστ<sup>1</sup> ἀήσυροι  
 μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.  
 455      ήν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ  
 οὔτ' ἀνθεμώδους ἥρος οὔτε καρπίμου  
 θέρους βέβαιον, ἀλλ' ἀτερ γνώμης τὸ πᾶν  
 ἔπρασσον, ἐστὲ ιδή σφιν ἀντολὰς ἐγὼ  
 ἄστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.

καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,<sup>1</sup>  
 460      ἔξηντρον<sup>2</sup> αὐτοῖς, γραμμάτων τε συνθέσεις,  
 μνήμην<sup>3</sup> ἀπάντων, μουσομήτορ' ἐργάνην.<sup>4</sup>  
 καζευξα πρῶτος ἐν ζυγοῖσι κυνώδαλα  
 ζεύγλαισι δουλεύοντα σάγμασίν<sup>5</sup> θ', ὅπως  
 465      θινητοῖς μεγίστων διάδοχοι μοχθημάτων  
 γένοινθ'<sup>6</sup>, ὑψ' ἄρμα τ' ἡγαγον φιληνίους  
 ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.  
 θαλασσόπλαγκτα<sup>7</sup> δ' οὕτις ἄλλος ἀντ' ἐμοῦ  
 λινόπτερ' ηὑρε<sup>8</sup> ναυτίλων<sup>9</sup> ὁχήματα.

τοιαῦτα μηχανήματ' ἔξευρών τάλας  
 470      βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτω<sup>10</sup>  
 τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

## ΧΟΡΟΣ

πέπονθας αἰκὲς<sup>11</sup> πῆμ': ἀποσφαλεὶς φρενῶν  
 πλανᾶ, κακὸς δ' ἰατρὸς ὡς τις ἐς νόσον  
 πεσῶν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις  
 475      εὑρεῖν ὅποίσι φαρμάκοις ίάσιμος.

## ΠΡΟΜΗΘΕΤΣ

τὰ λοιπά μου κλύουσα θαυμάσῃ πλέον,

<sup>1</sup> νομισμάτων M, σοφισμάτων marg. m<sup>1</sup>, Stob. Ecl. ii. 4. 2.

<sup>2</sup> ἔξευρον M, ἔξηντρον Stob. Ecl. ii. 4. 2.

<sup>3</sup> μνήμην M, μνήμην θ' m<sup>1</sup> and other mss.

<sup>4</sup> ἐργαν . . . M, ἐργάτων m<sup>1</sup> (in erasure) and other mss.,  
 ἐργάνην Stob. Ecl. ii. 4. 2.

## PROMETHEUS BOUND

ground like swarming ants, in sunless caves. They had no sign either of winter or of flowery spring or of fruitful summer, whereon they could depend, but in everything they wrought without judgment, until such time as I taught them to discern the risings of the stars and their settings, ere this ill distinguishable.

Aye, and numbers, too, chiepest of sciences, I invented for them, and the combining of letters, creative mother of the Muses' arts, wherewith to hold all things in memory. I, too, first brought brute beasts beneath the yoke to be subject to the collar and the pack-saddle, that they might bear in men's stead their heaviest burdens ; and to the chariot I harnessed horses and made them obedient to the rein, to be an adornment of wealth and luxury. 'Twas I and no one else that contrived the mariner's flaxen-winged car to roam the sea.

Wretched that I am—such are the inventions I devised for mankind, yet have myself no cunning wherewith to rid me of my present suffering.

### CHORUS

Thou hast suffered sorrow and humiliation. Thou art forsaken of thy wits and art gone astray ; and, like an unskilled leech, fallen ill, thou lovest heart and canst not discover what remedies to minister to thine own disease.

### PROMETHEUS

Hear but the rest and thou shalt wonder the

<sup>5</sup> σώμασιν : Pauw.

<sup>6</sup> γένωνθ' : Dawes.

<sup>7</sup> θαλασσόπλακτα M, θαλασσόπλαγκτα m.

<sup>8</sup> εῦρε M.

<sup>9</sup> ναυτιλόχων M, ναυτίλων recd.

<sup>10</sup> σοφισμάτων M (δτω superscribed m<sup>1</sup>). <sup>11</sup> ἀεικὲς : Porson.

οῖας τέχνας τε καὶ πόρους ἐμησάμην.  
 τὸ μὲν μέγιστον, εἴ τις ἔσ<sup>1</sup> νόσον πέσοι,  
 οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε<sup>2</sup> βρώσιμον,<sup>b25</sup>  
 οὐ χριστόν, οὐδὲ πιστόν, ἀλλὰ φαρμάκων  
 χρεία κατεσκέλλοντο, πρίν γ' ἐγώ σφισιν  
 ἔδειξα κράσεις ἡπίων ἀκεσμάτων,  
 αἰς τὰς ἀπάσας ἔξαμύνονται νόσους.  
 τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,  
 κάκρινα πρῶτος ἔξ ὄνειράτων ἢ χρὴ  
 ὅπαρ γενέσθαι, κληδόνας τε δυσκρίτους  
 ἐγνώριστοις ἀντοῖς ἐνοδίους τε συμβόλους·  
 γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς  
 διώρισ<sup>μη</sup>, οἵτινές τε δεξιοὶ φύσιν  
 εὐωνύμους τε, καὶ δίαιταν ἥντινα  
 ἔχουσ<sup>3</sup> ἔκαστοι, καὶ πρὸς ἀλλήλους τίνες  
 ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·  
 σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα  
 ἔχουσ<sup>3</sup> ἢν εἴη δαίμοσιν πρὸς ἡδονὴν  
 χολή,<sup>4</sup> λοβοῦ τε ποικίλην εὐμορφίαν·  
 κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μάκραν  
 ὁσφῦν πυρώσας δυστέκμαρτον ἐς τέχνην  
 ὕδωσα θυητούς, καὶ φλογωπὰ σήματα  
 ἔξωματωσα, πρόσθεν ὅντ' ἐπάργεμα.  
 τοιαῦτα μὲν δὴ ταῦτ<sup>5</sup>. ἔνερθε δὲ χθονὸς  
 κεκρυμμέν<sup>6</sup> ἀνθρώποισιν ὠφελήματα,  
 χαλκόν, σίδηρον,<sup>5</sup> ἄργυρον, χρυσόν τε τίς  
 φήσειεν ἢν πάροιθεν ἔξευρεν ἐμοῦν;  
 οὐδείς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων.  
 βραχεῖ δὲ μύθῳ πάντα<sup>6</sup> συλλήβδην μάθε,  
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

<sup>1</sup> εἰς<sup>a</sup> M most recc., ἔσ recc.<sup>2</sup> οὐδε M, οὔτε recc.<sup>3</sup> ἔχοντ': Wieseler.<sup>4</sup> χολῆς : Wieseler.

## PROMETHEUS BOUND

more at the arts and resources I devised. This first and foremost: if ever man fell ill, there was no defence—no healing food, no ointment, nor any draught—but for lack of medicine they wasted away, until I showed them how to mix soothing remedies wherewith they now ward off all their disorders. And I marked out many ways whereby they might read the future, and among dreams I first discerned which are destined to come true; and voices baffling interpretation I explained to them, and signs from meetings by the way. The flight of crook-taloned birds I distinguished clearly—which by nature are auspicious, which sinister—their various modes of life, their mutual feuds and loves, and their consortings; and the smoothness of their entrails, and what colour the gall must have to please the gods, and the speckled symmetry of the liver-lobe; and the thigh-bones, enwrapped in fat, and the long chine I burned and initiated mankind into an occult art. Also I cleared their vision to discern signs from flames, erstwhile obscure. So much then touching these arts. Now as to the benefits to men that lay concealed beneath the earth—bronze, iron, silver, and gold—who would claim to have discovered them before me? No one, I know full well, unless he were fain to babble idly. Hear the sum of the whole matter in the compass of one brief word—every art possessed by man comes from Prometheus.

---

<sup>5</sup> σιδαρον M, σιδηρον recc.

<sup>6</sup> ταῦτα M, πάντα recc.

# AESCHYLUS

## ХОРОΣ

μή νυν βροτοὺς μὲν ὡφέλει καιροῦ πέρα,  
σαυτοῦ δὲ ἀκήδει δυστυχοῦντος· ὡς ἐγὼ  
εὔελπίς εἰμι τῶνδε σ', ἐκ δεσμῶν ἔτι  
510 λυθέντα, μηδὲν μεῖον ἴσχύσειν Διός.

## ПРОМНӨТЕТΣ

οὐ ταῦτα ταύτη Μοῦρά πω τελεσφόρος  
κρᾶναι<sup>213</sup> πέπρωται, μυρίαις δὲ πημοναῖς  
δύαις τε καμφθεὶς ὅδε δεσμὰ φυγγάνω.  
τέχιη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

## ХОРОΣ

515 τίς οὖν ἀνάγκης ἔστιν οἰακοστρόφος;

## ПРОМНӨТЕТΣ

Μοῦραι τρίμορφοι μνήμονές τ' Ἐρινύες.

## ХОРОС

τούτων ἄρα Ζεύς ἔστιν ἀσθενέστερος;

## ПРОМНӨТЕТΣ

οὐκούν ἀν ἐκφύγοι γε τὴν πεπρωμένην.

## ХОРОС

τί γὰρ πέπρωται Ζηνὶ πλὴν<sup>1</sup> ἀεὶ κρατεῖν; -

## ПРОМНӨТЕТΣ

520 τοῦτ' οὐκέτ' ἀν<sup>2</sup> πύθοιο μηδὲ λιπάρει.

## ХОРОС

ἢ πού τι σεμνόν ἔστιν δὲ ξυναμπέχεις.

<sup>1</sup> πρὶν Μ, πλὴν γεcc.      <sup>2</sup> οὐκ ἀν οὖν Μ, οὐκέτ' ἀν QFK.

## PROMETHEUS BOUND

### CHORUS

Do not then benefit mortals beyond due measure  
and yet be heedless of thine own distress ; forasmuch  
as I am of good hope that thou shalt yet be loosed  
from these bonds and have power no wise inferior  
to Zeus.

### PROMETHEUS

Not thus, nor yet, is fulfilling Fate destined to bring  
this end to pass. When I have been bent by pangs  
and tortures infinite, thus only am I to escape my  
bondage. Art is feebler far than Necessity.

### CHORUS

Who then is the steersman of Necessity ?

### PROMETHEUS

The triform Fates and mindful Furies.

### CHORUS

Can it be that Zeus hath lesser power than they ?

### PROMETHEUS

Aye, in that at least he cannot escape what is  
foredoomed.

### CHORUS

Why, what is foredoomed for Zeus save to hold  
eternal sway ?

### PROMETHEUS

This thou must not learn as yet ; be not impor-  
tunate.

### CHORUS

'Tis some solemn secret, surely, that thou dost  
enshroud in mystery.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς  
καιρὸς γεγωνεῦν, ἀλλὰ συγκαλυπτέος  
ὅσον μάλιστα τόνδε γάρ σώζων ἐγὼ  
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.  
525

## ΧΟΡΟΣ

- μηδάμ' ὁ πάντα νέμων [στρ. α.  
θεῖτ' ἐμῷ γνώμᾳ κράτος ἀντίπαλον Ζεύς,  
μηδ' ἐλινύσαιμι θεοὺς δσίαις θοί-  
530 ναις ποτινισσομένα  
βουφόνοις παρ' Ὡκεανοῦ πατρὸς ἄσβεστον  
πόρον,  
μηδ' ἀλίτοιμι λόγοις.  
ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη·  
ἀδυτὶ τι θαρσαλέαις [ἀντ. α.  
τὸν μακρὸν τείνειν βίον ἐλπίσι, φανᾶς  
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσ-  
540 σω δέ σε δερκομένα  
μυρίοις μόχθοις διακναιόμενον - - - .  
Ζῆνα γάρ οὐ τρομέων  
ἰδίᾳ γνώμᾳ σέβῃ θνατοὺς ἄγαν, Προμηθεῦ.  
545 φέρ' ὅπως ἄχαρις χάρις,<sup>2</sup> ὡ φίλος· [στρ. β.  
εἰπὲ ποῦ τίς<sup>3</sup> ἀλκά;  
τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης  
δλιγοδρανίαν ἄκικν,  
ἰσόνειρον, δὲ τὸ φωτῶν  
550 ἀλαὸν γένος ἐμπεποδισμένον; οὕποτε - -  
τὰν Διὸς ἄρμονίαν θνατῶν παρεξίασι βουλαί.  
ἔμαθον τάδε σὰς προσιδοῦσ<sup>4</sup> ὀλο- [ἀντ. β.  
ἀς τύχας, Προμηθεῦ.

## PROMETHEUS BOUND

### PROMETHEUS

Bethink ye of some other theme, for 'tis in no wise meet time to discourse of this. At every hazard this must be kept concealed ; for 'tis by safeguarding it that I am to escape my ignominious bonds and outrage.

### CHORUS

Never may Zeus, the dispenser of all things, set his power in conflict with my will, nor may I be slow to approach the gods, with holy sacrifices of oxen slain, by the side of the ceaseless stream of Oceanus, my sire ; and may I not offend in speech ; but may this rule abide in my heart and never fade away.

Sweet it is to pass all the length of life amid confident hopes, feeding fat the heart in glad festivities. But I shudder as I look on thee, racked by tortures infinite. For thou hast no fear of Zeus, Prometheus, but in self-will dost reverence mortals overmuch.

See now, my friend, how bootless was thy boon. Tell me, what succour for thee is there, and where, in creatures of a day ? What aid ? Didst thou not behold the helpless infirmity, no better than a dream, wherein the purblind generation of men is shackled ? Never shall the counsels of mortal men transgress the ordering of Zeus.

This is the lesson I have learned from beholding the fate, Prometheus, that has wrought thy ruin.

---

<sup>1</sup> ἡδύ : Hermann.

<sup>2</sup> χάρις δχαρις MSS. except N (δχαρις χάρις).

<sup>3</sup> τις M, τις recc.

<sup>4</sup> προϊδοῦσ' M, προσιδοῦσ' recc.

# AESCHYLUS

τὸ διαμφίδιον δέ μοι μέλος προσέπτα  
 555 τόδ' ἐκεῦνό θ' ὅ τ' <sup>1</sup> ἀμφὶ λουτρὰ  
 καὶ λέχος σὸν, ὑμεναίουν  
 ἴότατι γάμων, ὅτε τὰν ὁμοπάτριον ἔδνοις  
 560 ἄγαγες Ἡσιόναν πείθων<sup>2</sup> δάμαρτα κοινόλεκτρον.

## IΩ

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν  
 τόνδε χαλινοῖς<sup>3</sup> ἐν πετρίνοισιν  
 χειμαζόμενον;  
 τίνος ἀμπλακίας ποιὰς ὀλέκη;  
 σήμηνον ὅποι  
 565 γῆς ἡ μογερὰ πεπλάνημαι.  
 ἀ ἀ, ἔ ἔ,<sup>4</sup>  
 χρέι τις αὐδὲ με τὰν<sup>5</sup> τάλαιναν οἰστρος,<sup>6</sup>  
εἴδωλον "Αργουν γηγενοῦς, ἀλευ'<sup>7</sup> ἀ δᾶ<sup>7</sup>  
 φοβοῦμαι,<sup>8</sup>  
 τὸν μυριωπὸν εἰσορῶσα βούταν.  
 570 ὁ δὲ πορεύεται δόλιον ὅμμι ἔχων,  
 δὸν οὐδὲ κατθανόντα γαῖα κεύθει.  
 ἀλλ' ἐμὲ τὰν τάλαιναν  
 ἐξ ἐνέρων περῶν κυναγετεῖ,<sup>9</sup> πλανᾶ  
 τε νήστιν ἀνὰ τὰν παραλίαν ψάμμαν.

575 ὑπὸ δὲ κηρόπακτος<sup>10</sup> ὀτοβεῖ δόναξ [στρ. α.  
 ἀχέτας ὑπνοδόταν νόμον.  
 ἵώ ἵώ πόποι,<sup>11</sup> ποῖ<sup>12</sup> μ' ἄγουσι τη-

<sup>1</sup> ἐκεῖν' ὅτε τότ' M, ἐκεῖνό τε ὅτ' οἳ ἐκεῖνό θ' θτ' recc.: Viet.

<sup>2</sup> πείθων M, πιθῶν m<sup>1</sup>. <sup>3</sup> χαλινοῖσιν M, χαλινοῖς recc.

<sup>4</sup> ἀ ἀ ἔ ἔ M, ἀ ἀ ἔα ἔα most recc.

<sup>5</sup> με M, με τὰν recc.

<sup>6</sup> οἰστροις M, οἰστρος m<sup>1</sup>.

<sup>7</sup> ἀλευ ορ ἀλευ' ἀ δᾶ M (blurred), ἀλευάδα schol. M recc.

## PROMETHEUS BOUND

And the difference in the strain stole into my thought—this strain and that, which, about thy bridal bed and bath, I raised to grace thy marriage, what time thou didst woo with gifts and win my sister Hesione to be thy wedded wife.

[Enter Io<sup>1</sup>

### Io

What land is this? What people? By what name am I to call him I behold exposed to the tempest in bonds of rock? What offence hast thou committed that for penalty thou art doomed to destruction? Tell me to what region of the earth I have wandered in my wretchedness? Oh, oh! Again a gad-fly, phantom of earth-born Argus, stings me to my misery. Keep him aloof, O Earth! I am fearful when I behold that myriad-eyed herdsman. He travels onward with his crafty gaze upon me; nor even in death doth the earth conceal him, but passing from the shades he hounds me, the forlorn one, and drives me famished along the sands of the sea-shore.

And the clear-sounding wax-compacted pipe drones forth in accompaniment a slumberous strain. Alas, alas! Whither am I borne in my far-roaming

<sup>1</sup> In vase-paintings after the time of Aeschylus, and possibly due to his influence, Io was often represented as wearing horns to symbolize her transformation into a heifer. The pure beast-type was the rule in earlier vases.

---

<sup>8</sup> φοβοῦμαι almost all MSS.      <sup>9</sup> κυνηγετέî: Brunck.

<sup>10</sup> κηρόπλαστος: Meineke.

<sup>11</sup> ποὶ ποὶ π' ol π' δπ' ol M: Seidler.      <sup>12</sup> πῆ M, ποὶ recc.

## AESCHYLUS

λέπλαγκτοι πλάναι<sup>1</sup>;  
 τί ποτέ μ', ὡς Κρόνε παῖ, τί ποτε ταῖσδ'  
 ἐνέζευξας, εὐρών ἀμαρτοῦσαν, ἐν  
 580 πημοναῖσιν; ἔ ἔ,<sup>2</sup>  
 οἰστρηλάτῳ δὲ δείματι  
 δειλαίαν παράκοπον ὥδε τείρεις;  
 πυρὶ <με><sup>3</sup> φλέξον, ἢ χθονὶ κάλυψον, ἢ  
 ποντίοις<sup>4</sup> δάκεσι δὸς βοράν,  
 μηδέ μοι φθονήσῃς  
 εὐγμάτων, ἄναξ.  
 585 ἀδην με πολύπλανοι πλάναι  
 γεγυμνάκασιν, οὐδ' ἔχω μαθεῦν ὅπα<sup>5</sup>  
 πημονὰς ἀλύξω.  
 Ἑκλύεις φθέγγα τᾶς βούκερω παρθένου;

### ΠΡΟΜΗΘΕΤΣ

πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης,  
 590 τῆς Ἰναχείας; ἢ Διὸς θάλπει κέαρ  
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους,  
 Ἡρᾳ στυγητὸς, πρὸς βίαν γυμνάζεται.

### IΩ

πόθεν ἔμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; [ἀντ. α.  
 εἰπέ μοι τῷ μογερῷ τίς ὦν;  
 595 τίς ἄρα μ', ὡς τάλας, τὰν τάλαιναν<sup>7</sup> ὥδ'  
 ἔτυμα προσθροεῖς;  
 θεόσυτόν<sup>8</sup> τε νόσον ὠνόμασας, ἀ  
 μαραίνει με χρίουσα κέντροις, <ἰώ>,<sup>9</sup>  
 φοιταλέοισιν,<sup>10</sup> ἔ ἔ.<sup>11</sup>

<sup>1</sup> πλάναι M, πλάναι m<sup>1</sup>.

<sup>3</sup> <με> Elmsley.

<sup>2</sup> ἔ ἔ recc.

<sup>4</sup> ποντίοισι M, ποντίοισ recc.

<sup>5</sup> δπῃ : Schütz.

## PROMETHEUS BOUND

wandering course? Wherein, O son of Cronus, wherein hast thou found offence in me that thou hast bound me to this yoke of misery—ah me! and dost thus harass a wretched maiden to frenzy by the terror of the pursuing gad-fly? Consume me with fire, or hide me in the earth, or give me to the monsters of the deep to devour; and grudge me not, O Lord, the boon that I implore. Enough of discipline have my far-roaming wanderings taught me, and I cannot discern how to escape my sufferings. Dost thou hear the voice of the horned virgin?

## PROMETHEUS

How can I fail to hear the maiden frenzied by the gad-fly, the daughter of Inachus? She it is who fires the heart of Zeus with passion, and now, through Hera's hate, is disciplined perforce by wandering interminable.

## Io

How comes it that thou voicest my father's name? Tell me, the hapless maid, who art thou, unhappy wretch, that thou thus rightly dost address the miserable maiden, and hast named the heaven-sent plague that wastes and stings me with its maddening goad. Ah me!

<sup>6</sup> l. 588 given to Io by Elmsley, to Chorus by MSS.

<sup>7</sup> ταλαιπωρον: Wilam. <sup>8</sup> θεσσυτόν most MSS., θεσυτόν N.

<sup>9</sup> κέντροισι: κέντροις, l. 9 Reisig.

<sup>10</sup> φοιταλέοισιν most MSS., φοιταλέοις N. <sup>11</sup> ε ε M.

## AESCHYLUS

⇒ endings by  
erratum  
600

574

σκιρτημάτων <sup>δὲ</sup> νήστισιν  
αἰκείαις<sup>1</sup> λαβρόθυτος<sup>2</sup> ἥλθον, <<sup>3</sup>Ηρας><sup>3</sup>  
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-  
δαιμόνων δὲ τίνες οἱ, ἐ ἔ,  
οἱ ἔγώ μογοῦσιν;  
ἀλλά μοι τορῶς  
605 τέκμηρον ὃ τι μ' ἐπαμμένει  
παθεῖν, τί μῆχαρ,<sup>4</sup> ἢ τί φάρμακον νόσου,  
δεῖξον, εἴπερ οἰσθα.  
θρόει, φράζε τῷ<sup>5</sup> δυσπλάνῳ παρθένῳ.

### ΠΡΟΜΗΘΕΤΣ

λέξω τορῶς σοι πᾶν ὅπερ<sup>6</sup> χρήζεις μαθεῖν,  
610 οὐκ ἐμπλέκων αἰνύματ', ἀλλ' ἀπλῷ λόγῳ,  
ῶσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.  
πυρὸς βροτοῖς δοτῆρ<sup>7</sup> ὄρᾶς Προμηθέα.

ΙΩ

ω κοινὸν ὡφέλημα θυητοῖσιν φανεῖς,  
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

### ΠΡΟΜΗΘΕΤΣ

615 ἀρμοῦ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.

ΙΩ

οῦκον πόροις <sup>103</sup> ἀν τήνδε δωρεὰν ἐμοί;

### ΠΡΟΜΗΘΕΤΣ

λέγ' ηντιν' αἰτή<sup>7</sup>. πᾶν γὰρ ἀν<sup>8</sup> πύθοιό μου.

ΙΩ

σήμηνον ὁστις ἐν φάραγγί σ' ὥχμασεν.

<sup>1</sup> *alikais*: Elmsley.

<sup>2</sup> λαβρόθυτος most MSS., λαβρόντος N.

<sup>3</sup> <<sup>3</sup>Ηρας> Herm.

## PROMETHEUS BOUND

In frenzied bounds I come, driven by torturing hunger, victim of Hera's vengeful purpose. Who of the company of the unfortunate endure—ah me!—sufferings such as mine? Oh make plain to me what misery it is my fate yet to suffer, what remedy there is, or what cure, of my affliction. Reveal it, if thou hast the knowledge. Oh speak, declare it to the hapless, wandering virgin.

### PROMETHEUS

I will tell thee plainly all that thou art fain to know, not weaving riddles, but in simple language, even as is right to open the lips to friends. Behold, I whom thou seest am Prometheus, that gave fire unto mankind.

### Io

O thou who hast shown thyself a common benefactor of mankind, wretched Prometheus, for what reason dost thou suffer thus?

### PROMETHEUS

I have but just now done with lamenting my own calamities.

### Io

Thou wilt not then vouchsafe this boon to me?

### PROMETHEUS

Say what boon it is that thou dost crave; for thou canst learn all from me.

### Io

Tell me who hath bound thee fast in this ravine.

<sup>4</sup> τι μὴ χρὴ Μ: τι μῆχαρ, τι Elmsley, ἢ τι I. Fr. Martin.

<sup>5</sup> φράξετε M, φράξε τῷ recc.

<sup>6</sup> δτι: δπερ Porson from *Et. Mag.* 762. 30.

<sup>7</sup> αἰτεῖ M, αἰτῦ m.

<sup>8</sup> γὰρ οὖν M, γὰρ ἀν Pγρ.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χείρ.

ΙΩ

620 ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις;

## ΠΡΟΜΗΘΕΤΣ

τοσοῦτον ἀρκῶ σοι σαφηνίσας<sup>1</sup> μόνον.

ΙΩ

καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης  
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

## ΠΡΟΜΗΘΕΤΣ

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ

625 μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.

## ΠΡΟΜΗΘΕΤΣ

ἀλλ' οὐ μεγαίρω τοῦδέ σοι<sup>2</sup> δωρήματος.

ΙΩ

τί δῆτα μέλλεις μὴ οὐ<sup>3</sup> γεγωνίσκειν τὸ πᾶν;

## ΠΡΟΜΗΘΕΤΣ

φθόνος μὲν οὐδείς, σὰς δ' ὁκνῷ θρᾶξαι φρένας.

ΙΩ

μὴ μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ.

<sup>1</sup> σαφηνήσαι changed to σαφηνίσαι M : Linwood.

<sup>2</sup> τοῦδε τοῦ : Turn.

<sup>3</sup> μὴ M, μὴ οὐ m.

## PROMETHEUS BOUND

PROMETHEUS

Zeus by his will, Hephaestus by his hand.

Io

And of what manner of offence dost thou pay the penalty?

PROMETHEUS

It sufficeth that I have made clear to thee thus much and no more.

Io

Nay, reveal besides the goal of my wandering—what time is set for wretched me.

PROMETHEUS

Ignorance of this were better for thee than to know thereof.

Io

Do not, I pray thee, hide from me what I am doomed to suffer.

PROMETHEUS

Nay, 'tis not that I am loath to grant this boon to thee.

Io

Why then this thy reluctance to tell me all ?

PROMETHEUS

I am nothing loath ; but I shrink to crush thy heart.

Io

Be not more kind to me than I myself desire.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

630      ἐπεὶ προθυμῆ, χρὴ λέγειν· ἄκουε δή.

## ΧΟΡΟΣ

μήπω γε· μοῖραν δ' ἡδονῆς κάμοι πόρε.  
τὴν τῆσδε πρῶτον ἴστορήσωμεν νόσον,  
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·  
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πόρα.

<sup>No accent' los either</sup>  
word is modified.

## ΠΡΟΜΗΘΕΤΣ

635      σὸν ἔργον, Ἰοῦ, ταῦσδ' ὑπουργῆσαι χάριν,  
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.  
ώς τάποκλαῦσαι κάποδύρασθαι τύχας  
ἐνταῦθ', ὅπδυ<sup>1</sup> μέλλοι τις οἴσεσθαι δάκρυ  
πρὸς τῶν κλυόντων, ἀξίαν τριβῆν ἔχει.

## ΙΩ

640      οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαι με χρή,  
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε  
πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι<sup>2</sup>  
θεόσσυτον χειμῶνα καὶ διαφθορὰν <sup>115</sup>  
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.

645      αἱὲν γὰρ ὅψεις ἔννυχοι πωλεύμεναι  
ἐσ παρθενῶνας τοὺς ἐμοὺς παρηγόρουν <sup>1201</sup>  
λείοισι μύθοις “ὦ μέγ’ εὑδαίμον<sup>3</sup> κόρη,  
τί παρθενεύει δαρόν, ἔξόν σοι γάμου  
τυχεῖν μεγίστου; Ζεὺς γὰρ ἵμέρου βέλει  
πρὸς σοῦ τέθαλπται καὶ συναίρεσθαι Κύπριν  
θέλει· σὺ δ’, ὦ παῖ, μὴ ’πολακτίσῃς λέχος  
τὸ Ζηνός, ἀλλ’ ἔξελθε πρὸς Λέρνης βαθὺν

<sup>1</sup> δποι most mss., δποι P<sup>2</sup>B<sup>2</sup>, δπη QKL.

<sup>2</sup> αἰσχύνομαι m N, δδύρομαι M and most mss.

<sup>3</sup> εὐδαίμων M, εῦδαιμον m.

## PROMETHEUS BOUND

### PROMETHEUS

Since thou art bent to have it so, speak I must.  
Hear me then.

### CHORUS

Nay, not yet. Grant us too a portion of the pleasure. Let us first inquire the story of her affliction and let her with her own lips relate the events that brought upon her sore calamity. Then let her be instructed by thee as to the toils still to come.

### PROMETHEUS

'Tis for thee, Io, to grant this favour unto them—and for this cause above all, that they are the sisters of thy sire. For 'tis worth the while to indulge in weeping and in wailing over evil fortunes when one is like to win the tribute of a tear from the listener.

### Io

I know not how I may refuse you. Ye shall learn in truthful speech all that ye would further know. Yet I am ashamed even in telling of the storm of calamity sent of Heaven, of the marring of my form, and of the source whence it swooped upon me, wretched that I am.

For visions of the night, ever haunting my virgin bower, sought to beguile me with seductive words, saying : "O damsel greatly blest of fortune, why tarry in thy maidenhood so long when it is within thy power to win a union of the highest ? Zeus is inflamed by thee with passion's dart and is eager to unite in love with thee. Do thou, my child, not spurn the bed of Zeus, but go thou forth to Lerna's meadow land of pastures deep and to thy

## AESCHYLUS

λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός,  
ώς ἀν τὸ Δῖον δῆμα λαφῆσθαι πόθου.”

- 655      τοιοῦσδε πάσας εὐφρόνας ὄνείρασι  
συνειχόμην δύστηνος, ἔστε δὴ πατρὶ<sup>σαβ'</sup>  
ἔτλην γεγωνεῦν νυκτίφοιτ<sup>1</sup> ὄνείρατα.  
οἱ δὲ ἐς τε Πυθὼ κάπὶ Δωδώνης πυκνοὺς  
θεοπρόπους ἵαλλεν, ώς μάθοι τί χρῆ  
δρῶντ<sup>2</sup> ἦ λέγοντα δαίμοσιν πράσσειν φίλα.<sup>2</sup>  
660      ἥκον δὲ ἀναγγέλλοντες αἰολοστόμους (εἰσότας : παρίδ,  
χρησμοὺς ἀσήμους δυσκρίτως τ<sup>3</sup> εἰρημένους.<sup>Δεῦτι</sup>)  
τέλος δὲ ἐναργῆς βάξις ἥλθεν Ἰνάχῳ  
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη,  
665      ἔξω δόμων τε καὶ πάτρας ὡθεῦν ἐμέ,  
ἄφετον ἀλάσθαι γῆς ἐπ' ἐσχάτοις ὄροις.  
κεὶ μὴ θέλοι, πυρωπὸν<sup>3</sup> ἐκ Διὸς μολεῦν  
κεραυνόν, ὃς πᾶν ἔξαιστώσοι<sup>4</sup> γένος.  
670      τοιοῦσδε πεισθεὶς Λοξίου μαντεύμασιν  
ἔξήλασέν με κάπεκλησε δωμάτων  
ἄκουσταν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν  
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.  
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι  
ἥσαν, κεραστίς δὲ, ώς ὅρâτ<sup>5</sup>, ὁξψτόμω  
675      μύώπι χρισθεῖσ<sup>6</sup> ἐμμανεῖ σκιρτήματι  
ἥσσον πρὸς εὔποτόν τε Κερχνείας ρέος  
Λέρνης τε κρήνην<sup>5</sup>. βουκόλος δὲ γηγενῆς  
ἄκρατος ὄργην<sup>6</sup> Αργος ὡμάρτει, πυκνοῖς  
δσσοῖς δεδορκῶς τοὺς ἐμοὺς κατὰ στίβους.  
680      ἀπροσδόκητος δὲ αὐτὸν ἀφνίδιος<sup>6</sup> μόρος  
τοῦ ζῆν ἀπεστέρησεν. οἰστροπλήξ δὲ ἐγὼ  
μάστιγι θείᾳ γῆν πρὸ<sup>7</sup> γῆς ἐλαύνομαι.  
κλύεις τὰ πραχθέντ<sup>8</sup>. εἰ δὲ ἔχεις εἰπεῦν ὃ τι<sup>8</sup>

<sup>1</sup> νυκτίφαντ' Μ, νυκτίφοιτ' recc.

<sup>2</sup> φίλω Μ, φίλα τι<sup>1</sup>.

## PROMETHEUS BOUND

father's flocks and where his cattle browse, that so  
the eye of Zeus may find respite from its longing."

By such dreams was I, to my distress, beset night after night, until at last I gained courage to tell my father of the dreams that haunted me. And he sent many a messenger to Pytho and Dodona-ward that he might discover what deed or word of his would find favour with the gods. But they returned with report of oracles, riddling, obscure, and darkly worded. But at the last there came an unmistakable utterance unto Inachus, charging and commanding him clearly that he must thrust me forth from home and native land to roam at large to the remotest confines of the earth ; and, if he would not, a fiery thunderbolt should come from Zeus that would utterly bring to naught his whole race.

Yielding obedience to such prophetic utterances of Loxias, he drove me forth and barred me from his house, against his will and mine ; but the curb of Zeus constrained him so to act perforce. Forth-with my form and mind were distorted, and with horns, as ye see, upon my front, stung by a sharp-fanged gad-fly I rushed with frantic bounds to Cercneia's sweet stream and Lerna's spring. But the earth-born herdsman, untempered in his rage, even Argus, followed ever close upon me, peering with his many eyes upon my steps. But a sudden death reft him of life at unawares ; while I, still tormented by the gad-fly, am driven on from land to land before the heaven-sent scourge.

Such is the tale of what befel ; and if thou canst

<sup>3</sup> πυρωτὸν M, πυρωπὸν recd.

<sup>4</sup> ἐξαιστώσει : Blomfield.

<sup>5</sup> ἀκρην τε : Canter.

<sup>6</sup> αἰφνίδιος : Elmsley.

<sup>7</sup> πρὸ most mss., πρὸς m LN.

<sup>8</sup> ἔτι most mss., ὅτι V<sup>1</sup> Aldina.

## AESCHYLUS

λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας  
 685 ξύνθαλπε μύθοις φευδέσιν· νόσημα γὰρ  
 αἴσχιστον εἶναι φῆμι συνθέτους λόγους.

### ΧΟΡΟΣ

690 ἔα ἔα, ἄπεχε, φεῦ·  
 οὐπότ' οὕποτ' ηὔχουν<sup>1</sup> <ῳδε><sup>2</sup> ξένους  
 μολεῖσθαὶ λόγους εἰς ἀκοὰν ἐμάν,  
 οὐδὲ ὠδεῖσθέατα καὶ<sup>3</sup> δύσοιστα  
 πήματα, λύματα, [δείματα]<sup>4</sup> ἀμ-  
 φάκει<sup>5</sup> κέντρῳ τύψεν<sup>6</sup> ψυχὰν ἐμάν.  
 ἵὼ [ἵὼ]<sup>7</sup> μοῖρα μοῖρα,  
 695 πέφρικ<sup>8</sup> εἰσιδοῦσα<sup>9</sup> πρᾶξιν 'Ιοῦς.

### ΠΡΟΜΗΘΕΤΣ

πρώ γε στενάζεις καὶ φόβου πλέα τις εἰ·  
 ἐπίσχεις ἔστ' ἀν καὶ τὰ λοιπὰ προσμάθης.

### ΧΟΡΟΣ

λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ  
 τὸ λοιπὸν ἄλγος προυξεπίστασθαι τορῶς.

### ΠΡΟΜΗΘΕΤΣ

700 τὴν πρίν γε χρείαν<sup>9</sup> ἡνύσασθ' ἐμοῦ πάρα  
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῆζετε  
 τὸν ἀμφ' ἑαυτῆς ἀθλον ἐξηγουμένης·  
 τὰ λοιπὰ νῦν ἀκούσαθ', οὐα χρὴ πάθη  
 τλῆναι πρὸς "Ἡρας τήνδε τὴν νεάνιδα.  
 705 σύ τ', 'Ινάχειον σπέρμα, τοὺς ἐμοὺς λόγους  
 θυμῷ βάλλ',<sup>10</sup> ὡς ἀν τέρματ' ἐκμάθης ὅδον.

<sup>1</sup> ηὔχόμην M, ηὔχουν schol. M recc.

<sup>2</sup> <ῳδε> Wilam. (as second word, Weckl.).

<sup>3</sup> δυσθέατα M, δυσθέατα καὶ recc.

## PROMETHEUS BOUND

declare what toils still remain, oh reveal them. Do not, of thy pity, seek to cozen me by words untrue ; for foulest of plagues do I account dissembling words.

### CHORUS

Ah, ah, avaunt, alas ! Never, oh never, did I dream that words so strange would greet mine ears ; nor yet that sufferings so grievous to look upon, aye and so grievous to endure, a tale of outrage, would smite my soul as with double-pronged goad. Alas, O Fate, O Fate, I shudder at beholding the plight that hath befallen Io.

### PROMETHEUS

Too soon thou makest lament and art full of fear. Forbear until thou hast learned the rest as well.

### CHORUS

Proceed, tell all. To the sick 'tis solace clearly to know beforehand what pain still awaiteth them.

### PROMETHEUS

Your former request ye lightly gained from me ; for ye desired first of all to learn from her own lips the story of her ordeal. Hear now the sequel, the sufferings this maid is fated to endure at Hera's hand. And do thou, offspring of Inachus, lay to heart my words that thou mayest learn the goal of thy wanderings.

---

<sup>4</sup> [δείματα] Herm.    <sup>5</sup> ἀμφήκει : Weil.    <sup>6</sup> ψύχειν : Wilam.

<sup>7</sup> [ιώ] Weil.

<sup>8</sup> ἐσιδοῦσα M, εἰσιδοῦσα recc.

<sup>9</sup> χρεῖαν τ' M, χρεῖαν recc.

<sup>10</sup> μάθ' M, βάλ' recc.

## AESCHYLUS

πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς  
 στρέψασα σαυτὴν στεῖχ<sup>θι</sup> ἀνηρότους γύνας.  
 Σκύθας δ' ἀφίξη νομάδας, οἱ πλεκτὰς στέγας  
 πεδάρσιοι ναίουσ<sup>1</sup> ἐπ' εὐκύκλοις ὄχοις,<sup>2</sup>  
 ἐκηβόλοις τόξοισιν ἔξηρτυμένοι<sup>3</sup>.  
 οἱς μὴ πελάζεν<sup>4</sup>, ἀλλ' ἀλιστόνοις πόδας<sup>5</sup>  
 χρίμπτουσα ράχιαισιν ἐκπερᾶν χθόνα.  
 λαιᾶς δὲ χειρὸς οἱ συδηροτέκτονες  
 οἰκοῦσι Χάλυβες, οὓς φυλάξασθαι σε χρή.  
 ἀνήμεροι γάρ οὐδὲ πρόσπλατοι<sup>6</sup> ξένοις.  
 Τροχίστης <sup>as simple</sup> <sup>F.</sup> <sup>←</sup> ἥξεις δ' Ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,  
 δὲν μὴ περάσης, οὐ γὰρ εὔβατος περᾶν,  
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλης, ὅρων  
 ὕψιστον, ἐνθα ποταμὸς ἐκφυσῆ μένος  
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ  
 κορυφὰς ὑπερβάλλουσαν ἐσ μεσημβρινὴν  
 βῆναι κέλευθον, ἐνθ' Ἀμαζόνων στρατὸν  
 ἥξεις στυγάνορ', αἱ Θεμίσκυράν ποτε  
 κατοικιοῦσιν<sup>5</sup> ἀμφὶ Θερμώδονθ', ἵνα  
 τραχεῖα πόντου Σαλμυδησσία γνάθος  
 ἔχθροξενος ναύταισι, μητριαὶ<sup>6</sup> νεῶν·  
 αὐταὶ σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.  
 ισθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις  
 Κιμμερικὸν ἥξεις, δὲν θρασυσπλάγχνως σε χρή<sup>7</sup>  
 λιποῦσαν αὐλῶν<sup>8</sup> ἐκπερᾶν Μαιωτικόν·  
 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας  
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος

<sup>1</sup> νέουσ' M, ναίουσ' recce.

<sup>2</sup> ἔξηρτημένοι most mss., ἔξηρτυμένοι Q<sup>1</sup>.

<sup>3</sup> γύποδας M, ων over as m<sup>1</sup>: Turn.

<sup>4</sup> πρόσπλατοι: Elmsley.

<sup>5</sup> κατοικοῦσιν M, κατοικιοῦσιν m<sup>1</sup>.

<sup>6</sup> μητριαὶ M, μητριαὶ m<sup>1</sup>.

## PROMETHEUS BOUND

First, from this spot, turn thyself toward the rising sun and wend thy steps over untilled plains ; and thou shalt reach the Scythian nomads, who dwell, perched aloft, in wattled houses on strong-wheeled wains, and are accoutred with far-darting bows. Approach them not, but keeping thy feet nigh the rugged strand, whereon the sea breaks with a roar, pass on beyond their land. On the left hand dwell the workers in iron, the Chalybes, and of them thou must beware, since they are savage and not to be approached by strangers. Then thou shalt reach the river Hybristes,<sup>1</sup> which does not belie its name. Do not cross this—for it is hard to cross—until thou comest to Caucasus itself, loftiest of mountains, where from its very brows the river pours out its might in fury. Over its crests, which neighbour the stars, thou must pass and enter upon a southward course, wherein thou shalt reach the host of the Amazons, who loathe all men. They shall in time to come inhabit Themiscyra on the Thermelon, where, fronting the sea, is Salmydessus' rugged jaw, evil host of mariners, step-dame of ships. The Amazons will guide thee on thy way right gladly. Next, just at the narrow portals of the mere, thou shalt reach the Cimmerian isthmus. This thou must leave with stout heart and pass through the channel of Maeotis ; and ever after among mankind there shall be great mention of thy passing, and it shall be called after thee the

<sup>1</sup> Τβριστής, “Violent,” from ὕβρις, “violence.”

## AESCHYLUS

Translato ab F.

κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον  
 735      ῆπειρον ἥξεις 'Ασιάδ'. ἀρ' ύμūν δοκεῖ  
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὄμως  
 βίαιος εἶναι; τῇδε γάρ θυητῆ θεὸς  
 χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.  
 πικροῦ δ' ἔκυρδᾶς, ὡς κόρη, τῶν σῶν γάμων  
 740      μηηστῆρος. οὖς γάρ νῦν ἀκήκοας λόγους,  
 εἶναι δόκει σοι μηδέπω <sup>ν<sup>1</sup></sup> προοιμίοις.

### ΙΩ

ἰώ μοί μοι, ἐ ἔ.

### ΠΡΟΜΗΘΕΥΣ

σὺ δ' αὖ κέκραγας κάναμυχθίζῃ; τί που  
 δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

### ΧΟΡΟΣ

745      ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

### ΠΡΟΜΗΘΕΥΣ

δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

### ΙΩ

τί δῆτ' ἔμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει  
 ἔρρυψ' ἔμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,  
 750      ὅπως πέδοι<sup>2</sup> σκήψασα τῶν πάντων πόνων  
 ἀπηλλάγην; κρείσσον γάρ εἰσάπαξ θανεῖν  
 ἦ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

<sup>1</sup> μηδ ἐπῶν: Turn.

<sup>2</sup> πέδω: Dindorf.

<sup>1</sup> Βόσπορος, by popular etymology derived from *βοῦς* and *πόρος*, "passing of the cow" (cp. *Ox-ford*), is, according to Wecklein, a Thracian form of *Φωσφόρος*, "light-bearing," an epithet of the goddess Hecate. The dialectal form, once

## PROMETHEUS BOUND

Bosporus.<sup>1</sup> Then, leaving the soil of Europe, thou shalt come to the Asian continent.

Doth it not seem to you that the tyrant of the gods is violent in all his ways alike ? For this god, desirous of union with this mortal maid, has imposed upon her these wanderings. Maiden, thou hast gained a suitor for thy hand whom thou hast cause to rue. As to the tale thou now hast heard—believe that it has not even reached the prelude.

Io

Ah me, ah me, alas !

PROMETHEUS

What ! Dost again cry out and groan ? What wilt thou do, I wonder, when thou hast learned the sufferings still in store for thee ?

CHORUS

What ! Can it be that thou hast sufferings still left to recount to her ?

PROMETHEUS

Aye, a tempestuous sea of calamitous distress.

Io

What gain have I then in life ? Why did I not hurl myself amain from this rugged rock, that so I had been dashed to earth and freed from all my sufferings ? Better it were to die once for all than linger out all my days in misery.

misunderstood, was then, it is conjectured, transferred from the Thracian (cp. *Pers.* 746) to the Crimean strait. In the *Suppliants* Aeschylus makes Io cross the *Thracian* Bosporus.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

ἥ δυσπετῶ<sup>1</sup> ἀν τοὺς ἐμοὺς ἄθλους φέροις,  
στῷ θανεῖν μέν ἔστιν οὐ πεπρωμένον.  
should be neuter to  
agres w/ i. f' los ← αὕτῃ γάρ ἦν ἀν πημάτων ἀπαλλαγή·  
of ἄθλων<sup>2</sup> 755 by  
attraction. νῦν δ' οὐδέν ἔστι τέρμα μοι προκείμενον  
μόχθων, πρὶν ἀν Ζεὺς ἐκπέση τυραννίδος.

## ΙΩ

ἥ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;

## ΠΡΟΜΗΘΕΤΣ

ηδοιὸ ἀν,<sup>2</sup> οἶμαι, τήνδ' ἵδουσα συμφοράν.

## ΙΩ

πῶς δ' οὐκ ἀν, ἥτις ἐκ Διὸς πάσχω κακῶς;

## ΠΡΟΜΗΘΕΤΣ

ώς τοίνυν ὅντων τῶνδέ, σοι μαθεῖν<sup>3</sup> πάρα.<sup>†</sup>

## ΙΩ

πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;

## ΠΡΟΜΗΘΕΤΣ

πρὸς αὐτὸς αὐτοῦ κενοφόρων βουλευμάτων.

## ΙΩ

ποίω τρόπῳ; σήμηνον, εἰ μή τις βλάβη.

## ΠΡΟΜΗΘΕΤΣ

γαμεῖ γάμον τοιοῦτον ὡ ποτ' ἀσχαλᾶ.

<sup>1</sup> ἡδυπετῶς changed to ἡδυπετῶς M, ἡ δυσπετῶς recd.

<sup>2</sup> ηδοιμ' ἀν most MSS., ηδοι' ἀν HN.

## PROMETHEUS BOUND

### PROMETHEUS

Ah, hardly would'st thou bear my agonies to whom it is not foredoomed to die ; for death had freed me from my sufferings. But now no limit to my tribulations has been appointed till Zeus be hurled from his sovereignty.

Io

What ! Shall Zeus one day be hurled from his dominion ?

### PROMETHEUS

Thou wouldest rejoice, I trow, to see that happen.

Io

How should I not, since 'tis at the hand of Zeus I suffer ill ?

### PROMETHEUS

Then thou mayest assure thyself that these things are so.

Io

By whom shall he be despoiled of the sceptre of his sovereignty ?

### PROMETHEUS

By himself and his own empty-headed purposes.

Io

In what wise ? Oh tell me, if there be no harm in telling.

### PROMETHEUS

He shall make a marriage that shall one day cause him ruth.

---

<sup>3</sup> μαθεῖν σοι (ν σοι in erasure M) most MSS., σοι μαθεῖν N.

# AESCHYLUS

ΙΩ

765 θέορτον, ἦ βρότειον; εὶ ρήτον, φράσον.

ΠΡΟΜΗΘΕΤΣ

τί δ' ὄντων; οὐ γὰρ ρήτὸν αὐδᾶσθαι τόδε.

ΙΩ

ἢ πρὸς δάμαρτος ἔξανίσταται θρόνων;

ΠΡΟΜΗΘΕΤΣ

ἢ τέξεται<sup>(τέξεται)</sup> γε παῦδα φέρτερον πατρός.

ΙΩ

οὐδὲ ἔστιν αὐτῷ τῆσδε ἀποστροφὴ τύχης;

ΠΡΟΜΗΘΕΤΣ

770 οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθεῖσ.

ΙΩ

τίς οὖν ὁ λύσων ἔστιν ἄκοντος Διός;

ΠΡΟΜΗΘΕΤΣ

τῶν σῶν τιν' αὐτὸν<sup>1</sup> ἐγγόνων εἶναι χρεών.

ΙΩ

πῶς εἶπας; ἢ μὸς παῖς σ' ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΤΣ

τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

ΙΩ

775 ἢδ' οὐκέτ' εὐξύμβλητος ἢ χρησμῷδία.<sup>662</sup>

<sup>1</sup> αὐτῶν Μ, αὐτὸν recc.

## PROMETHEUS BOUND

Io

With one divine of birth or with a mortal ? If it may be told, speak out.

PROMETHEUS

Why ask with whom ? Of this I may not speak.

Io

Is it by his consort that he shall be dethroned ?

PROMETHEUS

Aye, since she shall bear a son mightier than his sire.

Io

And hath he no means to avert this doom ?

PROMETHEUS

No, none—except it were I, released from bondage.

Io

Who then is to loose thee against the will of Zeus ?

PROMETHEUS

It is to be one of thine own lineage.

Io

How sayest thou ? A child of mine release thee from thy misery ?

PROMETHEUS

Even so—the third in descent after ten generations.

Io

Here it is beyond my power easily to grasp the purport of thy prophecy.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

καὶ μηδὲ σαυτῆς<sup>1</sup> ἐκμαθεῦν ζήτει πόνους.

IΩ

μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.

## ΠΡΟΜΗΘΕΤΣ

δυοῦν λόγοιν σε θατέρῳ δωρήσομαι.

IΩ

ποίουν; πρόδειξον, αἱρεσίν τ' ἐμοὶ δίδουν.

## ΠΡΟΜΗΘΕΤΣ

780 δίδωμ<sup>2</sup>. ἐλοῦ γάρ, ἢ πόνων τὰ λοιπά σοι φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ<sup>3</sup> ἐμέ.

*It is not given  
the opportunity  
to make the choice.*

## ΧΟΡΟΣ

τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν θέσθαι θέλησον, μηδ' ἀτιμάσης λόγου<sup>2</sup>.  
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,  
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ<sup>4</sup>.

785

## ΠΡΟΜΗΘΕΤΣ

790 ἐπεὶ προθυμεῖσθ<sup>5</sup>, οὐκ ἐναντιώσομαι  
τὸ μὴ οὐ<sup>3</sup> γεγωνεῦν πᾶν ὅσον προσχρήζετε.  
σοὶ πρῶτον, Ιοῖ, πολύδονον πλάνην φράσω,  
ἥν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.  
ὅταν περάσῃς ρέιθρον ἡπείροιν<sup>4</sup> ὄρον,  
πρὸς ἀντολὰς φλογῶπας ἥλιοστι βεῖς<sup>6</sup>

<sup>1</sup> σαυτῆς τ' M, σαυτῆς recc.

<sup>3</sup> μὴ M, μὴ οὐ m.

<sup>2</sup> λόγους : Elmsley.

<sup>4</sup> ἡπείρων : Herwerden.

## PROMETHEUS BOUND

PROMETHEUS

Aye, and so seek not to learn the full extent of  
thine own sufferings.

Io

Do not proffer me a boon and then withdraw it.

PROMETHEUS

I will present thee with one or other of two tales.

Io

What two? Set them forth and offer me the  
choice.

PROMETHEUS

I make the offer: so take thy choice whether I  
shall reveal the sufferings still in store for thee or  
who is to be my deliverer.

CHORUS

Consent to bestow on her the one of these favours,  
and on me the other; and deny me not the tale. To  
her, tell of her further wanderings; to me, who  
is to deliver thee—for this I am fain to know.

PROMETHEUS

Well, since ye art bent thereon, I will not refuse to  
proclaim all ye still crave to know. First, to thee, Io,  
will I declare thy much-vexed wandering, and do  
thou engrave it on the recording tablets of thy  
mind.

When thou hast crossed the stream that bounds  
the two continents, toward the flaming east, where

---

<sup>5</sup> Lacuna of one or more lines (there is no main clause):  
Brunck, Heath.

## AESCHYLUS

ἌΛΜΙ

πόντου<sup>1</sup> περῶσα φλοῖσθον, ἔστ' ἀν ἐξίκη  
 πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα  
 αἱ Φορκίδες ναίουσι δηναιαὶ κόραι  
 795 τρεῖς κυκνόμορφοι, κοινὸν ὅμμι<sup>2</sup> ἐκτημέναι,  
 μονόδοντες,<sup>3</sup> ἃς οὐθ' ἥλιος προσδέρκεται  
 ἀκτῖσιν οὐθ' ἡ νύκτερος μήνη ποτέ.  
 πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,  
 800 δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,  
 ἃς θηντὸς οὐδὲντος εἰσιδῶν ἔξει πνοάς.  
 τοιοῦτο μέν σοι τοῦτο φρούριον λέγω·  
 ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·  
 805 ὁξιστόμους<sup>4</sup> γὰρ Ζηνὸς ἀκραγεῖς κύνας  
 γρῦπας φύλαξαι, τόν τε μουνῶπα<sup>5</sup> στρατὸν  
 'Αριμασπὸν ἴπποβάμον', οἱ χρυσόρρυτον  
 οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρδην.<sup>6</sup>  
 τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν  
 810 ἥξεις, κελαινὸν φῦλον, οἱ πρὸς ἥλιον  
 ναίουσι πηγᾶς, ἔνθα ποταμὸς Αἰθίοψ.  
 τούτου παρ' οὐχθας ἔρφ', ἔως ἀν ἐξίκη  
 καταβασμόν, ἔνθα Βιβλίνων<sup>8</sup> ὁρῶν<sup>7</sup> ἀπὸ<sup>8</sup>  
 ἵησι σεπτὸν Νεῦλος εὗποτον ρέος.  
 οὖτός σ' ὄδώσει<sup>9</sup> τὴν τρίγωνον ἐς χθόνα  
 Νειλῶτιν, οὖ δὴ τὴν μακρὰν ἀποικίαν,  
 815 'Ιοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.  
 τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,  
 ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε·  
 8 σχολὴ δὲ πλείων ἡ θέλω πάρεστί μοι.

<sup>1</sup> πόντον M, πόντου recess.   <sup>2</sup> μουνῶπονtes M, μουνόδοντες recess.  
<sup>3</sup> ὁξιστόμον with s superscr. M.  
<sup>4</sup> μουνῶπα M, μουνώπαν m<sup>1</sup>.

## PROMETHEUS BOUND

walks the sun, . . . . crossing the surging sea until thou reachest the Gorgonean plains of Cisthene, where dwell the daughters of Phoreys, ancient maids, in number three, of shape like swans, possessing one eye amongst them and a single tooth ; upon them neither doth the sun with his beams look down, nor ever the nightly moon. And near them are their winged sisters three, the snake-haired Gorgons, loathed of mankind, whom no one of mortal kind shall look upon and still draw breath. Such is the peril that I bid thee guard against. But now hearken to another and a fearsome spectacle. Beware the sharp-beaked hounds of Zeus that bark not, the gryphons, and the one-eyed Arimaspian folk, mounted on horses, who dwell about the flood of Pluto's<sup>1</sup> stream that flows with gold. Approach them not. Then thou shalt come to a far-off country of a swart race that dwells by the waters of the sun, where is the river Aethiop. Follow up along its banks till thou reach the cataract, where, from the Bybline mountains, Nile sends forth his hallowed and sweet stream. He will conduct thee on thy way to the three-angled land of Nilotis, where, at last, it is ordained for thee, O Io, and for thy children to found thy far-off colony.

If aught of this is indistinct to thee and hard to understand, do thou question me yet again, and gain a clear account ; for I have more leisure than I crave.

<sup>1</sup> Πλούτων is an abbreviation of Πλούτοδεῖης or Πλούτοδοτήρ, "giver of wealth" ; hence the apparent confusion with Πλοῦτος.

<sup>5</sup> πόρον M, πόρου schol. M recd.

<sup>6</sup> βιβλίνων M, βυβλίνων recd.

<sup>7</sup> οὐτοσέ δώσει M changed to οὔτως σ' δδώσει.

<sup>8</sup> l. 818, omitted in M, supplied by m.

# AESCHYLUS

## ΧΟΡΟΣ

εὶ μέν τι τῇδε λοιπὸν ἢ παρειμένον  
 820 ἔχεις γεγωνεῦν τῆς πολυφθόρου πλάνης,  
 λέγ'. εὶ δὲ πάντ' εἰρηκας, ήμūν αὖ χάριν  
 δὸς ἦνπερ<sup>1</sup> αἰτούμεσθα, μέμνησαι δέ που.

## ΠΡΟΜΗΘΕΤΣ

τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.  
 ὅπως δ' ἂν εἰδῆ μὴ μάτην κλύουσά μου,  
 825 ἀ πρὶν μολεῦν δεῦρ' ἐκμεμόχθηκεν φράσω,  
 τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.  
 ὅχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,  
 πρὸς αὐτὸ δ' εἴμι τέρμα σῶν πλανημάτων.  
 ἐπεὶ γὰρ ἥλθες πρὸς Μολοσσὰ γάπεδα,<sup>2</sup>  
 830 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα  
 μαντεῖα θâκός<sup>3</sup> τ'<sup>4</sup> ἔστι Θεοπρωτοῦ Διός,  
 τέρδας<sup>5</sup> τ' ἄπιστον, αἱ προσήγοροι δρύες,  
 ὑφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως  
 προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ  
 835 μέλλουσ' ἔσεσθαι· τῶνδε προσσάνει σέ τι<sup>5</sup>;  
 ἐντεῦθεν, οἰστρήσασα, τὴν παρακτίαν  
 κέλευθον ἥξας πρὸς μέγαν κόλπον 'Ρέας,  
 ἀφ' οὖ παλιμπλάγκτοισι χειμάζῃ δρόμοις·  
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,  
 840 σαφῶς ἐπίστασ', 'Ιόνιος κεκλήσεται,<sup>6</sup>  
 τῆς σῆς πορείας μῆμα τοῖς πᾶσιν βροτοῖς.  
 σημεῖά σοι τάδ' ἔστι τῆς ἐμῆς φρενός,  
 ὡς δέρκεται πλέον τι τοῦ πεφασμένου.  
 τὰ λοιπὰ δ' ὑμῶν τῇδε τ' ἐσ κοινὸν φράσω,  
 845 ἐσ ταῦτὸν ἐλθὼν τῶν πάλαι λόγων ἶχνος.

<sup>1</sup> ἦντιν': Herm.

<sup>2</sup> θâκος: Brunck.

<sup>2</sup> δάπεδα: Porson.

<sup>4</sup> τ' added by m.

## PROMETHEUS BOUND

### CHORUS

If there be aught still remaining or passed over  
of her direful wandering that thou hast to tell, oh  
speak. But if thou hast told all, grant us in turn  
the favour we request—and belike thou hast it still  
in memory.

### PROMETHEUS

She hath now heard the full end of her journeys ; yet that she may know that what she hath heard from me was no vain tale, I will describe the toils she has endured ere she came hither, giving this as a sure proof of my account.

Yet most of the weary tale I shall leave out and come to the very close of thy wanderings.

For when thou didst reach the Molessian plains and the sheer ridge that encircles Dodona, where is the prophetic seat of Thesprotian Zeus and that marvel, passing all belief, the talking oaks, by which thou clearly, and in no riddling terms, wast saluted as the renowned spouse of Zeus that was to be (does aught of this make appeal to thee ?), thence, stung by the gad-fly, thou didst rush along the pathway by the shore to the great gulf of Rhea, wherefrom thou art tossed in backward-wandering course ; and for all time to come a recess of the sea, be well assured, shall bear the name *Ionian*, as a memorial of thy crossing unto all mankind.

These, then, are the tokens to thee of my understanding, to show that it discerneth more than has been made manifest. The rest I shall declare to you and her in common, returning to the track of my former tale.

---

<sup>5</sup> προσαίν, εισ. τι M, προσαίνει σίτι and (marg.) σ' ξτι m<sup>1</sup>, προσαίνει σέ τι recc.      <sup>6</sup> κληθήσεται M, κεκληθεται recc.

## AESCHYLUS

ἔστιν πόλις Κάνωβος ἐσχάτη χθονός,  
 Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι.  
 ἐνταῦθα δή σε Ζεὺς τίθησιν<sup>1</sup> ἔμφρονα  
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.  
 850      ἐπώνυμον δὲ τῶν Διὸς γεννημάτων  
 τέξεις κελαιὸν "Επαφον, ὃς καρπώσεται  
 ὅσην πλατύφρονος Νεῖλος ἀρδεύει χθόνα.  
 —      πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαι<sup>2</sup>  
 πάλιν πρὸς "Αργος, οὐχ ἐκοῦσ', ἐλεύσεται  
 855      θηλύσπορος,<sup>3</sup> φεύγουσα συγγενῆ γάμον  
 ἀνεψιῶν· οἱ δ' ἐπτομένοι φρένας;<sup>4</sup> *acc. of τετρ.*  
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,  
 ἥξουσι θηρεύοντες<sup>109</sup> οὐ θηρασίμους  
 γάμους, φθόνον δὲ σωμάτων ἔξει θεός.  
 860      Πελασγία δὲ δέξεται<sup>5</sup> θηλύκτονω  
 "Αρει, δαμέντων νυκτιφρουρήτω θράσει.  
 γυνὴ γάρ ἄνδρ' ἔκαστον αἰῶνος στέρει,<sup>681</sup>  
 δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.  
 τοιαδ' ἐπ'<sup>6</sup> ἔχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.  
 865      μίαν δὲ παιδῶν ἴμερος θέλξει<sup>7</sup> τὸ μὴ  
 κτεῖναι σύνενον, ἀλλ' ἀπαμβλυνθήσεται<sup>8</sup>  
 γνώμην· δυοῖν δὲ θάτερον βουλήσεται,  
 κλύειν ἄναλκις μᾶλλον ἡ μιαιφόνος.  
 αὕτη κατ' "Αργος βασιλικὸν τέξει γένος.  
 870      μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῦν τορῶς.  
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς  
 τόξοισι κλεωός,<sup>9</sup> ὃς πόνων ἐκ τῶνδ' ἐμὲ

<sup>1</sup> τίθεισιν M, τίθησιν π.

<sup>2</sup> πεντηκοντάπαι M, πεντηκοντάπαις rec.

<sup>3</sup> θηλυσπόρος M, θηλύσπορος rec.

<sup>4</sup> θηρεύοντες most mss., θηρεύοντες HF<sup>1</sup>.

<sup>5</sup> ἔς most mss., ἐπ' PV.

## PROMETHEUS BOUND

There is a city, Canobus, on the utmost verge of the land at the very mouth and silt-bar of the Nile. There at last Zeus restores thee to thy senses by the mere stroke and touch of his unterrifying hand. And thou shalt bring forth swart Epaphus,<sup>1</sup> thus named from the manner of Zeus' engendering ; and he shall gather the fruit of all the land watered by the broad-flowing Nile. Fifth in descent from him, fifty maidens shall return to Argos, not of their own free choice, but fleeing marriage with their cousin kin ; while these, their hearts ablaze with passion, like falcons following hard on doves, shall come in pursuit of wedlock unlawful to pursue ; but God shall grudge them enjoyment of their brides. Pelasgian soil shall offer the maids a home, when, in the watches of the night, their husbands have been slain by a deed of daring wrought by women's murderous blows. For each bride shall reave her lord of life, dyeing a two-edged sword in his blood—in such wise may Love come upon mine enemies ! But one among the maidens shall love's desire so charm as not to slay her mate ; rather the edge of her resolve shall be blunted ; for of two evil names she will make her choice to be called coward rather than murderess. She it is that shall give birth in Argos to a royal line—to set this forth at large hath need of long discourse ; of her seed, however, shall be born a man of daring, renowned with the bow, who shall deliver me from

<sup>1</sup> Epaphus, "Touch-born," named from the touch ( $\xi\phi\alpha\psi\iota\sigma$ ) of the hand of Zeus. Cp. *Suppl.* 45, 48.

<sup>6</sup> ἀπαμβλυθήσεται M, ἀπαμβλυνθήσεται recd.  
<sup>7</sup> κλεινοῖς M, κλεινός recd.

# AESCHYLUS

λύσει. τοιόνδε χρησμὸν ἡ παλαιγενῆς  
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·  
875      ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ λόγου  
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

## IΩ

ἐλελεῦ, ἐλελεῦ,<sup>1</sup>  
880      ὑπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς  
midriff      μανίαι θάλπουσ', οἴστρου δ' ἄρδις  
χρίει μ' ἄπυρος.  
κραδία<sup>2</sup> δὲ φόβῳ φρένα<sup>3</sup> λακτίζει.<sup>cf. 225</sup>  
τροχοδιωεῖται δ' ὅμμαθ' ἐλίγδην,  
ἔξω δὲ δρόμου φέρομαι λύσσης  
πνεύματι μάργω, γλώσσης ἀκρατής.  
θολεροὶ δὲ λόγοι παίουσ'<sup>4</sup> εἰκῇ  
στυγνῆς πρὸς κύμασιν ἄτης.

## XΟΡΟΣ

ἢ σοφὸς ἢ σοφὸς [ἥν]<sup>4</sup> ὁς [στρ. α.  
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσ-  
σα διέμυθολόγησεν,  
890      ὡς τὸ κηδεῦσαι καθ' ἔαυτὸν ἀριστεύει μακρῷ, \*  
καὶ μήτε τῶν πλούτω διαθρυπτομένων  
μήτε τῶν γέννᾳ μεγαλυνομένων  
ὄντα χερνῆταν ἐραστεῦσαι γάμων.

μήποτε μήποτέ μ', ὥ [ἀντ. α.  
895      <πότνιαι><sup>5</sup> Μοῖραι, λεχέων Διὸς εὐνά-  
τειραν ἴδοισθε πέλουσαν.  
μηδὲ πλαθείην γαμέτᾳ<sup>6</sup> τινὶ τῶν ἐξ οὐρανοῦ.  
ταρβῷ γὰρ αστεργάνορῷ παρθενίαν

<sup>1</sup> ἐλελελελεῦ M : Pauw.      <sup>2</sup> καρδία M, κραδία KN.  
<sup>3</sup> πταίουσ' M, πταίουσ' recc.      <sup>4</sup> [ἥν] N (Triclinius).  
<sup>5</sup> <πότνιαι> Winckelmann.

## PROMETHEUS BOUND

these toils.<sup>1</sup> Such is the oracle recounted to me by my mother, Titan Themis, born of eld. The manner and the means—these need lengthy speech to tell, and to learn them all would not advantage thee in aught.

Io

Eleleu, Eleleu ! Once again convulsive pain and frenzy, smiting my brain, inflame me. I am stung by the gad-fly's barb, unforged by fire. My heart in terror knocks at my ribs ; my eyeballs roll wildly round and round. I am carried out of my course by a fierce blast of madness ; over my tongue I've lost all mastery ; and a stream of turbid words beats recklessly against the billows of dark destruction.

[*Exit*

CHORUS

Ah, sage, sage in sooth, was he who first pondered this truth in his mind and with his tongue gave it utterance—that to marry in one's own degree is far the best, and that neither among them that are puffed up by riches nor among them that are mighty in pride of birth should marriage be desired by him who toileth with his hands.

Never, oh never, august Fates, may ye behold me the partner of the bed of Zeus, and may I be wedded to no bridegroom who descends to me from heaven. For I shudder when I behold the loveless maiden-

<sup>1</sup> Heracles. Accidentally wounded by the poisoned arrow of this descendant of Io, the centaur Chiron offered himself as a substitute for Prometheus, thus fulfilling the prophecy contained in ll. 1026 ff. In a fragment of the *Prometheus Unbound* Heracles is represented as aiming his arrow against the eagle that feasted on the body of Prometheus (l. 1022).

---

<sup>6</sup> πλαθείη ἐν γαμετῷ Μ, πλασθεῖην ἐν γαμέτᾳ μ<sup>1</sup> : Canter.

# AESCHYLUS

εἰσορῶσ' Ἰοῦς ἀμαλαπτομέναν<sup>1</sup>  
 900 δυσπλάνοις<sup>2</sup> Ἡρας ἀλατείαις πόνων.  
 ἐμοὶ δ' ὅτε<sup>3</sup> μὲν ὄμαλὸς ὁ γάμος, [ἐπωδ.  
 ἄφοβος· [οὐ δέδια]<sup>4</sup> μηδὲ κρεισσόνων θεῶν  
 ἔρως ἄφυκτον ὄμματ' προσδράκοι<sup>5</sup> με.  
 + internal acc. ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἀπόρα πόριμος·  
 905 οὐδ' ἔχω τίς ἄν γενούμαν·  
 τὰν Διὸς γὰρ οὐχ ὅρῳ<sup>6</sup>  
 μῆτιν ὅπα φύγοιμ<sup>7</sup>, ἄν.

## ΠΡΟΜΗΘΕΤΣ

ἡ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν,<sup>8</sup>  
 ἔσται ταπεινός, οἶνον ἔξαρτύεται<sup>9</sup>  
 γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος  
 \* cf. Ἔρως, 910 Ἄρεις. θρόνων τὸ<sup>10</sup> ἄιστον ἐκβαλεῖ· πατρὸς δ'<sup>11</sup> ἀρὰ<sup>12</sup>  
 Κρόνου τότε<sup>13</sup> ἡδη παντελῶς κραυθήσεται,<sup>14</sup>  
 ἦν ἐκπίτνων ἡράτο δηναιῶν<sup>15</sup> θρόνων.  
 τοιῶνδε<sup>16</sup> μόχθων ἐκτροπὴν οὐδεὶς θεῶν  
 δύναιτ<sup>17</sup> ἄν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.  
 915 ἔγὼ τάδ' οἴδα χῶ τρόπῳ. πρὸς ταῦτά νυν<sup>18</sup>  
 θαρσῶν καθήσθω τοῖς πεδαρσίοις<sup>19</sup> κτύποις<sup>20</sup>  
 πιστός,<sup>18</sup> τινάσσων τ' ἐν χεροῦν πύρπονυν βέλος.  
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ  
 πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά· ~ d. ἀνά + Ἐρως.  
 920 τοῖον παλαιοτῆν νῦν παρασκευάζεται  
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας.  
 ὃς δὴ κεραυνοῦ κρείσσον' εύρήσει<sup>21</sup> φλόγα,  
 βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον.

<sup>1</sup> γάμω δαπτομέναν M: ἀμαλαπτομέναν Dindorf, after γ.  
 ἀμαλ. Weil. <sup>2</sup> δυσπλάγχνοις M, δυσπλάνοις recc.  
<sup>3</sup> ὅτι: Arnaldus. <sup>4</sup> [οὐ δέδια] Bothe.

## PROMETHEUS BOUND

hood of Io, thus cruelly crushed by her toilsome wanderings sent of Hera.

But to me, when marriage is on equal terms, it is no cause of dread ; and never may the love of the mightier gods cast on me its irresistible glance. That were indeed a war against which there is no warring, a source of resourceless misery ; and I know not what would be my fate, for I do not see how I could escape the designs of Zeus.

### PROMETHEUS

Yea, verily, the day will come when Zeus, howbeit stubborn of soul, shall be humbled, seeing that he purposeth a marriage that shall hurl him into oblivion from his sovereignty and throne ; and then shall straightway be fulfilled to the uttermost the malison his father Cronus imprecated as he fell from his ancient throne. Deliverance from such ruin can no one of the gods show him clearly save only myself. I know it and the means thereof. So let him sit there in his assurance, putting his trust in the crash reverberating on high and brandishing in his hands his fire-breathing bolt. For naught shall these avail him against falling in ignominious and unendurable ruin. Such an adversary is he now preparing in his own despite, a prodigy irresistible, even one that shall discover a flame mightier than the levin and a deafening crash to out-roar

---

<sup>5</sup> προσδάρκοι M, προσδέρκοι recc. : Salvinius.

<sup>6</sup> αὐθάδης φρενῶν M and many recc., αὐθάδη φρονῶν m<sup>1</sup>  
QKL. <sup>7</sup> θρόνων M, θρόνων τ' recc.

<sup>8</sup> πατρὸς τ' most MSS., πατρὸς δ' Q.

<sup>9</sup> τέδ' M, τέτρ' m<sup>1</sup>.

<sup>11</sup> τοιόνδε M, τοιώνδε m<sup>1</sup>.

<sup>13</sup> πιστῶς M, πιστὸς m. <sup>10</sup> δηγαιὸν M, δηγαιῶν m<sup>1</sup>. <sup>12</sup> νῦν M.

<sup>14</sup> εὑρήσοι M, εὑρήσει recc.

# AESCHYLUS

θαλασσίαν τε γῆς τηγάκτειραν νόσον<sup>1</sup>  
 925 τρίαναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾶ.  
 πταισας δὲ τῷδε πρὸς κακῷ<sup>2</sup> μαθήσεται  
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

## ΧΟΡΟΣ

σύ θην ἂ χρήζεις, ταῦτ' ἐπιγλωσσᾶ Διός.

## ΠΡΟΜΗΘΕΤΣ

ἄπερ τελεῖται, πρὸς δ' ἂ βούλομαι λέγω.

## ΧΟΡΟΣ

930 καὶ προσδοκᾶν χρὴ δεσπόζειν Ζηνός τινα;

## ΠΡΟΜΗΘΕΤΣ

καὶ τῶνδε γ' ἔξει δυσλοφωτέρους πόνους.

## ΧΟΡΟΣ

πῶς δ'<sup>3</sup> οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

## ΠΡΟΜΗΘΕΤΣ

τί δ' ἄν<sup>4</sup> φοβοίμην ὡς θανεῖν οὐ μόρσιμον;

## ΧΟΡΟΣ

ἀλλ' ἀθλον ἄν σοι τοῦδ' ἔτει<sup>5</sup> ἀλγίω πόροι.

## ΠΡΟΜΗΘΕΤΣ

935 δ δ' οὖν ποιείτω· πάντα προσδοκητά μοι.

<sup>1</sup> νόσων changed to νόσον M. But the passage is not free from corruption.

<sup>2</sup> κακῶν M, κακῷ m<sup>1</sup> recc.

<sup>4</sup> δαὶ M, δ' ἀν recc.

<sup>3</sup> πῶς M, πῶς δ' recc.

<sup>5</sup> τοῦδε γ': Elmsley.

---

<sup>1</sup> The poet adopts the legend that Poseidon was a rival with Zeus for the hand of Thetis, of whose son it had been

## PROMETHEUS BOUND

the thunder ; a prodigy that shall shiver the trident, Poseidon's spear, that scourge of the sea and shaker of the land.<sup>1</sup> Then, wrecked upon this evil, Zeus shall learn how different it is to be a sovereign and a slave.

CHORUS

Sooth, 'tis only thine own desire that thou dost imprecate against Zeus.

PROMETHEUS

I speak what shall be brought to pass and, moreover, mine own desire.

CHORUS

Must we really look for one to gain mastery over Zeus ?

PROMETHEUS

Aye, and he shall bear upon his neck pangs more galling than these of mine.

CHORUS

How is it that thou knowest no fear in uttering such taunts ?

PROMETHEUS

Why should I fear whose fate is not to die ?

CHORUS

But he might inflict on thee an ordeal more bitter still than this.

PROMETHEUS

Let him, for aught I care ! I am prepared for all. prophesied by Themis that he should be mightier than his sire. The prophecy was fulfilled in the person of Peleus' son, Achilles.

# AESCHYLUS

## ΧΟΡΟΣ

οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

## ΠΡΟΜΗΘΕΤΣ

σέβου, προσεύχου, θῶπτε<sup>1</sup> τὸν κρατοῦντ' ἀεί.  
 ἐμοὶ δ' ἔλασσον Ζηνὸς ἡ μηδὲν μέλει.  
 δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον,  
 ὅπως θέλει· δᾶρὸν γὰρ οὐκ ἄρξει θεός.  
 940  
 ἄλλο<sup>2</sup> εἰσορῶ γὰρ τόνδε τὸν Διός τρόχιν,  
 τὸν τοῦ τυράννου τοῦ νέου διάκονον·  
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

<sup>"[strey", "weir"]</sup>

## ΕΡΜΗΣ

σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,  
 945 τὸν ἔξαμαρτόντ' εἰς θεοὺς ἐφημέροις<sup>3</sup>  
 πορόντα τυμάς, τὸν πυρὸς κλέπτην λέγω·  
 πατήρ ἄνωγέ σ' οὐστινας κομπεῖς γάμους  
 αὐδᾶν, πρὸς ὅν<sup>4</sup> ἐκεῦνος ἐκπίπτει κράτους·  
 καὶ ταῦτα μέντοι μηδὲν αἰνικτῆρίως,  
 950 ἀλλ' αὐθ' ἔκαστα φράζε<sup>4</sup>. μηδέ μοι διπλᾶς  
 ὁδούς, Προμηθεῦ, προσβάλῃς· ὁρᾶς δ' ὅτι  
 Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

## ΠΡΟΜΗΘΕΤΣ

σεμνόστομός γε καὶ φρονήματος πλέως  
 δοῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.

955 νέον νέοι κρατεῖτε καὶ δοκεῖτε δῆ  
 ναίειν ἀπενθῆ πέργαμ· οὐκ ἐκ τῶνδ'<sup>\*</sup> ἐγὼ <sup>†</sup> τετευτο  
 δισσοὺς τυράννους<sup>‡</sup> ἐκπεσόντας ἡσθόμην; π<sup>‡</sup> τέραμ<sup>‡</sup>  
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι

<sup>1</sup> θῶπτε M, θώπευε π.

<sup>2</sup> τὸν ἡμέροις M, ἐφημέροις ορ τὸν ἐφημέροις rec.

<sup>3</sup> ὡν τ': Elmsley.

## PROMETHEUS BOUND

### CHORUS

Wise are they who do homage to Necessity.<sup>1</sup>

### PROMETHEUS

Worship, adore, and fawn upon whoever is thy lord. But I care for Zeus less than naught. Let him do his will, let him hold his power for his little day—since not for long shall he bear sway over the gods. But stay, for yonder I behold his lackey, the servitor of our new lord and master. Assuredly he hath come to harbinger some news.

[Enter *Hermes*

### HERMES

To thee, the clever and crafty, bitter beyond all bitterness, who hast sinned against the gods in bestowing honours upon creatures of a day, and art the thief of fire—to thee I speak. The Father bids thee tell what marriage thou vauntest whereby he is to be hurled from power—and this, mark well, set forth in no riddling fashion, but point by point, as the case exactly stands ; and do not impose upon me a double journey, Prometheus—thou seest Zeus is not appeased by dealing such as thine.

### PROMETHEUS

Bravely spoken, in truth, and swollen with pride thy speech, as befits a minion of the gods. Young ye are, as young your power, and ye think forsooth that ye inhabit heights beyond the reach of grief. Have I not seen two sovereigns cast out from these heights ? A third, the present lord, I shall live to see

<sup>1</sup> *Adrasteia*, “the inescapable,” another name of Nemesis, punished presumptuous words and excessive happiness.

<sup>4</sup> ἔκαστα φράξε M, ἔκαστ' ἐκφράξε recd.

## AESCHYLUS

960      αῖσχιστα καὶ τάχιστα. μή τί σοι δοκῶ  
 ταρβεῖν ὑποπτήσσει<sup>2</sup> τε τοὺς νέους θεούς;  
 πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ<sup>1</sup>  
 κέλευθον ἥνπερ ἥλθες ἐγκόνει πάλιν.  
 πεύσῃ γὰρ οὐδὲν ὅν ἀνιστορεῖς ἐμέ.

### ΕΡΜΗΣ

965      τοιοῦσδε μέντοι καὶ πρὶν αὐθαδίσμασιν  
 ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.<sup>3</sup>

### ΠΡΟΜΗΘΕΤΣ

τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,  
 σαφῶς ἐπίστασ', οὐκ ἀν ἄλλαξαιμ' ἐγώ.

### ΕΡΜΗΣ

<sup>x</sup>Picks up word &  
 previous speech. A  
 loves this.

<sup>3</sup>κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν<sup>x</sup> πέτρᾳ  
 ἢ πατρὶ φῦναι<sup>4</sup> Ζηνὶ πιστὸν<sup>5</sup> ἄγγελον.

### ΠΡΟΜΗΘΕΤΣ

970      οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.

### ΕΡΜΗΣ

χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

### ΠΡΟΜΗΘΕΤΣ

χλιδῶ; χλιδῶντας ὥδε τοὺς ἐμοὺς ἐγὼ  
 ἔχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

### ΕΡΜΗΣ

ἢ κάμε γάρ τι συμφοραῖς ἐπαιτιᾶ;

<sup>1</sup> δὲ M, γε recc.

<sup>2</sup> καθώρ·οσας (ο made from ι or ω) M, καθώρμισας recc.

## PROMETHEUS BOUND

cast out in ruin most shameful and most swift. Dost think I quail, perchance, and cower before these upstart gods? Far from it—nay, not at all. But scurry thee back the way thou camest; for thou shalt learn naught whereof thou questionest me.

HERMES

Yet it was by like proud wilfulness before, too, that thou didst bring thyself to this harbour of distress.

PROMETHEUS

For thy servitude, rest thee sure, I'd not barter my hard lot, not I.

HERMES

Better, no doubt, to serve this rock than be the trusted messenger of Father Zeus!

PROMETHEUS

Such is the proper style for the insolent to offer insult.

HERMES

Methinks thou revellest in thy present plight.

PROMETHEUS

I revel? Oh, that I might see mine enemies revelling thus! And thee, too, I count among them.

HERMES

What! Thou blamest me in some wise for thy calamities?

---

<sup>3</sup> ll. 968–969 given to Hermes by Tyrwhitt, Erfurdt, to Prometheus by M.

<sup>4</sup> φῆναι MSS. except Lips.<sup>2</sup> (φῦναι).

<sup>5</sup> πιστὸν δ' (γ'. m<sup>1</sup>) M, πιστὸν recc.

# AESCHYLUS

## ΠΡΟΜΗΘΕΤΣ

975      ἀπλῷ λόγῳ τοὺς πάντας ἔχθαιρω θεούς,  
δσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.  
(πάσχω)

## ΕΡΜΗΣ

κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν<sup>1</sup> νόσον.

## ΠΡΟΜΗΘΕΤΣ

νοσοῦμ' ἄν, εἰ νόσημα τοὺς ἔχθροὺς στυγεῖν.

## ΕΡΜΗΣ

<sup>τρό</sup> εἶης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

## ΠΡΟΜΗΘΕΤΣ

980      <ῶμοι.> <sup>2</sup>

## ΕΡΜΗΣ

ῶμοι; τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.

## ΠΡΟΜΗΘΕΤΣ

ἀλλ' ἐκδιδάσκει πάνθ' δ γηράσκων χρόνος.

## ΕΡΜΗΣ

καὶ μὴν σύ γ' οὕπω σωφρονεῖν ἐπίστασαι.

## ΠΡΟΜΗΘΕΤΣ

σὲ γὰρ προσῆγόδων οὐκ ἄν δνθ' ὑπηρέτην.  
—κυβεῶν

## ΕΡΜΗΣ

ἐρεῖν ἔοικας οὐδὲν ὅν χρήζει πατήρ.

## ΠΡΟΜΗΘΕΤΣ

985      καὶ μὴν ὁφείλων γ' ἄν τίνοιμ' αὐτῷ χάριν.  
<sup>P. A. G.</sup>  
<sup>1</sup> μικρὰν : Brunck.

<sup>2</sup> ΙΙΡ. ὕμοι. ΕΡ. τόδε . . . ἐπίσταται : Lachmann.

## PROMETHEUS BOUND

PROMETHEUS

In one word, I hate all the gods that received good  
at my hands and with ill requite me wrongfully.

HERMES

Thy words declare thee stricken with no slight  
madness.

PROMETHEUS

Mad I may be—if it is madness to loathe one's  
enemies

HERMES

Thou wouldest be unbearable wert thou prosperous.

PROMETHEUS

Alas !

HERMES

“ Alas ”? That is a word unknown to Zeus.

PROMETHEUS

But ever-ageing Time teaches all things.

HERMES

Aye, but thou at least hast not yet learned to  
keep a sober mind.

PROMETHEUS

Else then I had not been addressing thee, an  
underling.

HERMES

It seems thou wilt answer naught that the Father  
demands.

PROMETHEUS

Aye, truly, I am his debtor that I should repay  
favour unto him.

# AESCHYLUS

## ΕΡΜΗΣ

έκερτόμησας δῆθεν ὡς παῖδ' ὅντα με.<sup>1</sup>

## ΠΡΟΜΗΘΕΤΣ

οὐ γὰρ σὺ παῖς τε κάτι τοῦδ' ἀνούστερος  
 εἰ προσδοκᾶς ἐμοῦ τι πεύσεσθαι<sup>2</sup> πάρα;  
 οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ' ὅτω  
 990 προτρέψεται<sup>3</sup> με Ζεὺς γεγωνῆσαι τάδε,  
 πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρα.<sup>691</sup>  
 πρὸς ταῦτα ρίπτέσθω μὲν αἴθαλοῦσσα<sup>4</sup> φλόξ,  
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι  
 χθονίοις κυκάτω πάντα καὶ ταρασσέτω.  
 995 γνάμψει<sup>5</sup> γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι<sup>6</sup>  
 πρὸς οὐ χρεών νιν ἐκπεσεῖν τυραννίδος.

## ΕΡΜΗΣ

ὅρα νυν<sup>7</sup> εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

## ΠΡΟΜΗΘΕΤΣ

ώπται<sup>8</sup> πάλαι δὴ καὶ βεβούλευται τάδε.

## ΕΡΜΗΣ

τόλμησον, ὃ μάταιε, τόλμησόν ποτε  
 1000 πρὸς τὰς παρούσας πημονὰς ὄρθως φρονεῖν.

## ΠΡΟΜΗΘΕΤΣ

οὐχεῖς μάτην με κῦμ<sup>9</sup> ὅπως παρηγορῶν.<sup>υψο</sup>  
 εἰσελθέτω σε μήποθ<sup>10</sup> ὡς ἐγὼ Διὸς  
 γνώμην φοβηθεὶς θηλύνους γενήσομαι,

<sup>1</sup> ὡς παῖδά με Μ, ὡς παῖδ' ὅντα με γεcc.

<sup>2</sup> πεύσεσθαι MPQN, πεύσεσθαι γεcc.

<sup>3</sup> προστρέψεται M, προτρέψεται m<sup>1</sup>.

## PROMETHEUS BOUND

### HERMES

Thou girdest at me as though, forsooth, I were  
a child.

### PROMETHEUS

And art thou not a child and even more witless  
than a child if thou expectest to learn aught from me ?  
There is no torment or device by which Zeus shall  
induce me to utter this until these injurious fetters  
be loosed. So then, let his blazing levin be hurled,  
and with the white wings of the snow and thunders  
of earthquake let him confound the reeling world.  
For naught of this shall bend my will even to tell  
at whose hands he is fated to be hurled from his  
sovereignty.

### HERMES

Look thee now whether this course seems to  
profit thee.

### PROMETHEUS

Long ago hath this my course been foreseen and  
resolved.

### HERMES

Bend thy will, perverse fool, oh bend thy will at  
last to wisdom in face of thy present sufferings.

### PROMETHEUS

In vain thou troublest me, as though it were a  
wave thou' wouldest persuade. Never think that,  
through terror at the will of Zeus, I shall become

---

<sup>4</sup> αἰθάλουσα M, αἰθάλλουσα recc.: Canter.

<sup>5</sup> γνάψει M, γνάμψει m. <sup>6</sup> φράσειν M, φράσαι recc.

<sup>7</sup> νῦν M. <sup>8</sup> ὡς πᾶι M, ὡπται schol. M and recc.

<sup>9</sup> μηπάθ' M, μηπόθ' m<sup>1</sup> recc.

## AESCHYLUS

καὶ λιπαρήσω τὸν μέγα στυγούμενον<sup>1</sup>  
 1005 γυναικομίμους ὑπτιάσμασιν χερῶν  
 λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

### ΕΡΜΗΣ

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῦν.<sup>2</sup>  
 1010 τέγγη γὰρ οὐδὲν οὐδὲ μαλθάσσῃ λεταῖς  
 ἐμαῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς  
 πῶλος βιάζῃ καὶ πρὸς ἡνίας μάχῃ.  
 ἀτὰρ σφοδρύνη γ' ἀσθενεῖ σοφίσματι·  
 αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς  
 αὐτῇ καθ' αὐτὴν οὐδενὸς μεῖζον σθένει.  
 σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις,  
 1015 οἵος σε χειμῶν καὶ κακῶν τρικυμίᾳ  
 ἔπεισ' ἄφυκτος<sup>3</sup>. πρῶτα μὲν γὰρ οκρίδα  
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ  
 πατήρ σπαράξει τήνδε, καὶ κρύψει δέμας  
 τὸ σόν, πετραία δ' ἀγκάλῃ σε βαστάσει.  
 1020 μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου  
 ἄψιρρον ἥξεις εἰς φάος· Διὸς δέ τοι  
πτηνὸς κύων, δαφοιὸς αἰετός, λάβρως  
 διαρταμήσει σώματος μέγα ράκος,  
 ἄκλητος ἔρπων δαιταλεὺς πανήμερος,  
 1025 κελαινόβρωτὸν δ' ἥπαρ ἐκθοιωήσεται.  
 τοιοῦνδε μόχθου τέρμα μή τι<sup>4</sup> προσδόκα,  
 πρὸν ἀν θεῶν τις διάδοχος τῶν σῶν πόνων  
 φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῦν  
 "Αἰδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.  
 1030 πρὸς ταῦτα βούλευν· ὡς δᾶν οὐ πεπλασμένος  
 δ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος<sup>5</sup>.

<sup>1</sup> στυγόμενον M, στυγούμενον m<sup>1</sup>.

<sup>2</sup> αλλ' ἐρεῦν μάτην M marg.

130

## PROMETHEUS BOUND

womanish and, with hands upturned, aping woman's ways, shall importune my greatly hated foe to release me from these bonds. I am far, far from that.

### HERMES

Methinks with my much speaking I but speak in vain ; for thou art not soothed nor art thou softened by my entreaties. Thou dost take the bit in thy teeth like a new-harnessed colt and art restive and strugglest against the reins. Yet 'tis a paltry device that prompts thy vehemence, for in the foolish-minded mere self-will of itself availeth less than aught at all. But if thou wilt not be won to belief by my words, bethink thee what a tempest and a towering wave of woe shall break upon thee past escape. First, the Father will shatter this jagged cliff with thunder and lightning-flame, and will entomb thy frame, while the rock shall still hold thee clasped in its embrace. But when thou hast completed a long stretch of time, thou shalt come back again to the light. Then verily the winged hound of Zeus, the ravening eagle, coming an unbidden banqueter the whole day long, with savage appetite shall tear thy body piecemeal into great rents and feast his fill upon thy liver till it be black with gnawing.

Look for no term of this thine agony until some god appear to take upon himself thy woes and of his own free will descend into the sunless realm of Death and the dark deeps of Tartarus.

Therefore advise thee, since this is no counterfeited vaunting but utter sooth ; for the mouth of

<sup>3</sup> ἀφύκτως M, ἀφυκτος m<sup>1</sup> recc.

<sup>4</sup> τοι M, τι recc.

<sup>5</sup> λεῖαν εἰρημένος (?) changed to λίαν εἰρημένος M.

## AESCHYLUS

ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα  
τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ  
πάπται<sup>ται</sup> καὶ φρόντιζε, μηδ' αὐθαδίαν  
1035 εὑβουλίας ἀμεινον<sup>1</sup> ἡγήσῃ ποτέ.

### ΧΟΡΟΣ

ἡμῖν μὲν Ἐρμῆς οὐκ ἄκαιρα φαίνεται  
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν  
μεθέντ<sup>2</sup> ἐρευνᾶν τὴν σοφὴν εὑβουλίαν.  
πιθοῦ<sup>2</sup>. σοφῷ γὰρ αἰσχρὸν ἔξαμαρτάνειν.

### ΠΡΟΜΗΘΕΤΣ

1040 εἰδότι τοί μοι τάσδ<sup>3</sup> ἀγγελίας  
οὅδ<sup>4</sup> ἐθώυξεν<sup>5</sup> πάσχειν δὲ κακῶς  
ἐχθρὸν ὑπ’ ἐχθρῶν οὐδὲν ἀεικές.  
πρὸς ταῦτ<sup>6</sup> ἐπ’ ἐμοὶ ριπτέσθω<sup>7</sup> μὲν  
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ’  
1045 ἐρεθίζεσθα βροντῇ σφακέλῳ<sup>8</sup>,  
ἀγρίων ἀνέμων· χθόνα δὲ ἐκ πυθμένων  
αὐταῖς ρίζαις πνεῦμα κραδαίνοι,  
κῦμα δὲ πόντου τραχεῖ ροθίω  
συγχώσειεν τῶν<sup>4</sup> οὐρανίων  
1050 ἀστρων διόδους· εἴς τε κελαινὸν  
Τάρταρον ἄρδην ρίψειε δέμας  
τούμὸν ἀνάγκης στερραῖς δίναις.  
πάντως ἐμέ γ’ οὐ θανατώσει.

### ΕΡΜΗΣ

1055 τοιάδε μέντοι τῶν φρενοπλήκτων  
βουλεύματ<sup>9</sup> ἔπη τ’ ἔστιν ἀκοῦσαι.  
τί γὰρ ἐλλείπει μὴ <οὐ><sup>5</sup> παραπαίειν  
ἡ τοῦδ<sup>9</sup> εὐχῆ<sup>6</sup>; τί χαλᾶ μανιῶν;

## PROMETHEUS BOUND

Zeus knoweth not how to utter falsehood, but will bring to pass every word. Do thou consider warily and reflect, and never deem stubbornness better than wise counsel.

### CHORUS

To us, at least, Hermes seemeth not to speak untimely ; for he bids thee lay aside thy stubbornness and seek the good counsel of wisdom. Be advised ! 'Tis shameful for the wise to persist in error.

### PROMETHEUS

No news to me, in truth, is the message this fellow hath proclaimed so noisily. Yet for foe to suffer ill from foe is no disgrace. Therefore let the lightning's forked curl<sup>†</sup> be cast upon my head and let the sky be convulsed with thunder and the wrack of savage winds ; let the hurricane shake the earth from its rooted base, and let the waves of the sea mingle with their savage surge the courses of the stars in heaven ; and let him lift me on high and hurl me down to black Tartarus with the swirling floods of stern Necessity : do what he will, *me* he shall never bring to death.

<sup>†</sup> "coil" better.

### HERMES

Such indeed are the thoughts and the words one hears from men deranged. Wherein does his prayer fall short of raving ? Wherein does he abate his

<sup>1</sup> ἀμεινον changed to ἀμείνον' M.

<sup>2</sup> πείθου M, πιθοῦ recc.

<sup>3</sup> ἐπὶ μοι ῥιπτέσθω M, ἐπ' ἔμοι ῥιπτέσθω recc.

<sup>4</sup> τῶν τ' most mss., τῶν BK<sup>1</sup>. Cp. v.l. 421, 461, 700.

<sup>5</sup> <οὐ> Wecklein.<sup>1</sup>

<sup>6</sup> ἦ ( \* added by m) τοῦδ' εὐτυχῆ M, εἰ τάδ' marg. m<sup>1</sup> : Winckelmann.

## AESCHYLUS

ἀλλ' οὖν ὑμεῖς γ' αἵ<sup>τι</sup> πημοσύναις  
 συγκάμνονται ταῖς τοῦδε τόπων  
 1060 μετά ποι<sup>2</sup> χωρεῖτ' ἐκ τῶνδε θοῶς,  
 μὴ φρένας ὑμῶν ἡλιθιώσῃ  
 βροντῆς μύκημ' ἀτέραμνον.

### ΧΟΡΟΣ

ἄλλο τι φώνει καὶ παραμυθοῦ μ'  
 ὅ τι καὶ πείσεις· οὐ γὰρ δή που  
 1065 τοῦτό γε τλητὸν παρέσυρας ἔπος.  
 πῶς με κελεύεις κακότητ' ἀσκεῖν;  
 μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·  
 τοὺς προδότας γάρ μισεῖν ἔμαθον,  
 κούκι ἔστι νόσος  
 1070 τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

### ΕΡΜΗΣ

ἀλλ' οὖν μέμνησθ' ἄγω<sup>3</sup> προλέγω  
<sup>† the general theme</sup>  
<sup>then it was not</sup>  
<sup>actually Z's fault.</sup> μηδὲ πρὸς ἄτης θηραθεῖσαι<sup>τοι</sup>  
 μέμψησθε τύχην, μηδέ ποτ' εἴπηθ',<sup>†</sup>  
 ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον  
 πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ<sup>(w/ last yourselves)</sup>  
 1075 ὑμᾶς αὐτάς. εἰδυῖαι γάρ  
 κούκι ἔξαιφνης οὐδὲ λαθραίως  
 εἰς ἀπέρατον<sup>4</sup> δίκτυον ἄτης  
 ἐμπλεχθῆσεσθ' ὑπ' ἀνοίας.

### ΠΡΟΜΗΘΕΤΣ

1080 καὶ μὴν ἔργω κούκέτι μύθῳ  
 χθὼν σεσάλευται.<sup>1062</sup>  
 βρυχία δ' ἡχὼ παραμυκάται  
 βροντῆς, ἔλικες δ' ἐκλάμπουσι

## PROMETHEUS BOUND

frenzy ?—But, at all events, do ye who compassionate his anguish, withdraw amain from this spot, lest the relentless roar of the thunder stun your senses.

### CHORUS

Use some other strain and urge me to some other course wherein thou art e'en like to convince me. This utterance in thy flood of speech is, I trow, past all endurance. How dost thou charge me to practise baseness ? With him I am content to suffer any fate ; for I have learned to detest traitors, and there is no pest I abhor more than this.

### HERMES

Nay then, bear my warning in memory and blame not your case when ye are caught in the toils of calamity ; nor ever say that it was Zeus who cast you into suffering unforeseen. Not so, but blame yourselves. For well forewarned, and not at un-awares or secretly, shall ye be entangled in the inextricable net of calamity by reason of your folly.

[*Exit*

### PROMETHEUS

Lo, now it hath passed from word to deed—the earth rocks, the echoing thunder-peal from the depths rolls roaring past me ; the fiery wreathed

<sup>1</sup> γε : γ' ai Turn.

<sup>2</sup> ποι most mss., ποι Ven. 3<sup>2</sup>.

<sup>3</sup> ἀτ' ἐγώ most mss., & ἐγώ F<sup>1</sup>: Porson.

<sup>4</sup> ἀπέρατον M, ἀπέραντον m<sup>1</sup> recd.

# AESCHYLUS

1085      στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν  
 εἰλίσσουσι<sup>1</sup>. σκιρτῷ δὲ ἀνέμων  
 πνεύματα πάντων εἰς ἄλληλα  
 στάσιν ἀντίπνουν ἀποδεικνύμενα.<sup>†</sup>  
 ξυντετάρακται δ' αἰθήρ πόντω.  
 1090      τοιάδ' ἐπ' ἐμοὶ ρίπῃ Διόθεν  
 τεύχουσα φόβον, στείχει φανερῶς.  
 ὡς μητρὸς ἐμῆς σέβας, ὡς πάντων  
 αἰθήρ κοινὸν φάος εἰλίσσων,<sup>2</sup>  
 ἐσορᾶς μ' ὡς ἔκδικα πάσχω.

<sup>1</sup> ἐλίσσουσιν : Turn.

<sup>2</sup> ἐλίσσων : Turn.

## PROMETHEUS BOUND

lightning-flashes flare forth, and whirlwinds toss the swirling dust ; the blasts of all the winds leap forth and set in hostile array their embattled strife ; the sky is confounded with the deep. Behold, this stormy turmoil advances against me, manifestly sped of Zeus to make me tremble. O holy mother mine, O thou firmament that dost revolve the common light of all, thou seest the wrongs I suffer !

*[Amid thunder and lightning Prometheus vanishes from sight ; and with him disappear the daughters of Oceanus]*



# **THE SEVEN AGAINST THEBES**



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΤΕΟΚΛΗΣ  
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ  
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ  
ΑΝΤΙΓΟΝΗ  
ΙΣΜΗΝΗ  
ΚΗΡΥΞ

## DRAMATIS PERSONAE

ΕΤΕΟCLES, son of Oedipus, King of Thebes

A MESSENGER (Scout)

CHORUS of Theban Maidens

ANTIGONE

ISMENE

A HERALD

SCENE.—The Acropolis of Thebes, in which stand  
altars and images of various divinities.

TIME.—Prehistoric.

DATE.—467 B.C., at the City Dionysia.

## ARGUMENT

*It had been thrice foretold by Apollo, the lord of Delphi, unto Laïus, the King of the Cadmeans, that if he would save his kingdom he must die without offspring. But Laïus followed the perverse counsels of his nature and disobeyed the voice of God : he begat a son, whom he would have exposed to his death on Mount Cithaeron ; but the babe was rescued by a shepherd who bore him to Corinth, where he grew to manhood, believing himself to be the son of the king of that land, although in fact he had only been adopted by him being childless. But coming to misdoubt his parentage, Oedipus journeyed to Delphi to seek the truth ; and when the god declared that he should slay his own father and marry his own mother, he sought to flee such a fate and betake himself far from the land wherein he thought his father and his mother dwelt. But it befell as the god had said : on the way he met and slew, unbeknown to himself, his father Laïus : he came to Thebes, destroyed the monster Sphinx that made havoc of the land, married the Queen, even his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. But when the truth stood revealed, his mother-wife hung herself, and Oedipus stabbed his eyes that they might not look on the misery he had wrought. And it came to pass that his sons, who ruled in his stead alternately, each the space of a year, treated him sore ill, so he cursed them and declared that*

## THE SEVEN AGAINST THEBES

*they should divide their inheritance by the sword. Eteocles would not suffer his brother to have his time to rule; and to enforce his right Polynices, who had fled to Adrastus, King of Argos, and married the daughter of that prince, mustered a host and sought to take his native town.*

*At this point the action of the play begins. Warned by the seer Teiresias that the Argives are bent on a supreme assault, Eteocles heartens the burghers, quells the outcries of the daughters of Thebes, frantic at their impending danger, and receives the tidings from a scout that the enemy is advancing against the seven gates. To each of the opposing chieftains as they are described by the scout Eteocles opposes a worthy antagonist, nor will he himself hold back from encountering his brother when he learns that he is to attack the seventh gate. The curse of his father must not stand before a soldier's honour. And so the brothers fell, each by the other's hand, and the curse of Oedipus and the warning of Apollo to Laius were fulfilled.*

# ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

## ΕΤΕΟΚΛΗΣ

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια  
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως  
οἵακα νωμῶν, βλέφαρα μὴ κοιμῶν ὑπνῷ.  
εὶ μὲν γάρ εὖ πράξαιμεν, αἰτία θεοῦ·

5 εἰ δ' αὐθ', δι μὴ γένοιτο, συμφορὰ τύχοι,  
'Ετεοκλέης<sup>1</sup> ἄν εἰς πολὺς κατὰ πτόλων  
ὑμνοῦθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις  
οἰμώγμασίν θ', ὃν Ζεὺς ἀλεξητήριος<sup>2</sup>  
ἐπώνυμος γένοιτο Καδμείων πόλει.

10 οὐμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι  
ἡβῆς ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ,  
βλαστημὸν<sup>3</sup> ἀλδαίνοντα σώματος πολύν,  
ώραν τ'<sup>4</sup> ἔχονθ'<sup>5</sup> ἔκαστον<sup>6</sup> ὥστε<sup>7</sup> συμπρεπές,  
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων  
15 βωμοῖσι, τιμᾶς μὴ ἔξαλειφθῆναι ποτε·  
τέκνοις τε, Γῆ τε μητρί, φιλτάτη τροφῶ·  
ἥ γάρ νέους ἔρποντας εὔμενεῖ πέδω,  
ἄπαντα πανδοκοῦσα παιδείας ὅτλον,

<sup>1</sup> ἐτεοκλῆς M, ε superscribed after λ m<sup>1</sup>, -έης recc.

<sup>2</sup> ἀλεξητήριος M, ἀλεξιτήριος m<sup>1</sup> recc. <sup>3</sup> βλάστημον M.

<sup>4</sup> ὥραν \* M, ὥραν m: in erasure τ' m<sup>1</sup>, ὥραν δ' N.

<sup>5</sup> ἔχονθ' changed to ἔχωνθ' M. <sup>6</sup> ἔκαστος M, ἔκαστον m<sup>1</sup>.

<sup>7</sup> ὥστις changed to ὥστι M: Grotius, Stanley.

## THE SEVEN AGAINST THEBES

[*A numerous concourse of citizens of Thebes. Enter Eteocles with attendants*]

### ETEOCLES

Burghers of Cadmus, to say what the hour demands, is the part of him who guards the fortunes of the State, guiding the helm upon the stern, his eyes not closed in slumber. For should success be ours, we owe it to Heaven; but if, on the other hand—which God forfend!—disaster should befall, Eteocles would be the one name on many a citizen's tongue, bruited up and down the town in mutterings and laments. From this may Zeus the Averter, true to his name, defend the city of the Cadmeans!

But it is your part now—both his who still falls short of the full vigour of youth, and his who, past the period of youth, yet strives to cherish a sturdy growth of body, and for each man still in his prime, as befits his strength—'tis for you to succour the city and the altars of your country's gods that their worship may never be blotted out; to succour your children too, and Mother Earth, your nurse most dear. For she, welcoming all the cumber of nurturing care, reared you, who in your childhood crept upon

AESCHYLUS

20 ἐθρέψατ' οἰκητῆρας<sup>1</sup> ἀσπιδηφόρους  
πιστοὺς δπως γένοισθε πρὸς χρέος τόδε.  
καὶ νῦν μὲν ἐς τόδ' ἡμαρ εὐρέπει θεός·  
χρόνον γὰρ ἥδη τόνδε πυργηρούμενοις  
καλῶς τὰ πλείω πόλεμος ἔκ θεῶν κυρεῖ.  
25 νῦν δ' ὡς ὁ μάντις φησίν, οἰωνῶν βοτήρ,  
ἐν ᾧσὶ νιωμῶν καὶ φρεσίν,<sup>2</sup> πυρὸς δίχα,  
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ·  
οὗτος τοιῶνδε δεσπότης μαντευμάτων  
λέγει μεγίστην προσβολὴν Ἀχαιΐδα  
νυκτηγορεῖσθαι κάπιβουλεύσειν<sup>3</sup> πόλει.  
30 ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων<sup>4</sup>  
ὅρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,  
πληροῦτε θωρακεῖα, κάπὶ σέλμασιν  
πύργων στάθητε, καὶ πυλῶν ἐπ' ἔξόδοις  
μίμνοντες εὐθαρσεῖτε,<sup>5</sup> μηδ' ἐπηλύδων  
35 ταρρεῖτ'<sup>6</sup> ἄγαν ὅμιλον· εὐτελεῖ θεός.  
σκοποὺς δὲ κάγω καὶ κατοπτῆρας<sup>7</sup> στρατοῦ  
ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὀδῷ·  
καὶ τῶνδ' ἀκούσας οὕτι μὴ ληφθῶ δόλω.

ΑΓΓΕΛΟΣ

40 Έτεόκλεες, φέριστε Καδμείων ἄναξ,  
ηκω σαφῆ τάκειθεν ἐκ στρατοῦ φέρων,  
ἀντὸς κατόπτης δ' εἴμ' ἐγώ τῶν πραγμάτων.  
ἄνδρες γὰρ ἑπτά, θουριοὶ λοχαγέται,  
ταυροσφαγοῦντες ἐσ μελάνδετον σάκος  
καὶ θιγγάνοντες χερὶ ταυρείου φόνου,

<sup>1</sup> οἰκιστῆρας M many recs., οἰκηστῆρας KN, οἰκητῆρας Mosc. 2 Aug. Lips 2.

<sup>2</sup> φοεστὶ Μ.

<sup>3</sup> κάπιθουλεύσειν Μ. -βουλεύειν ΦΙΛ.

<sup>4</sup> πυλῶν πυργώματα μ<sup>1</sup>.

## THE SEVEN AGAINST THEBES

her kindly soil, to found homes and bear the shield, and prove yourselves true men in this hour of need. And, as the case now stands, until to-day Heaven inclines to our cause ; for though we have been this long time beleaguered, by the will of the gods the war in the main goes well. But now, as the seer, the shepherd of birds, informs us, pondering in ears and mind, with no help from fire, the omens of prophecy with unerring skill,—he, master that he is of such means of divination, declares that the fiercest assault of the Achaeans is proclaimed in nightly council, and that they will devise plans for the capture of our city. Hasten, all of you, to the battlements and gateways of our bulwarks. Gird all your armour on and speed ye. Man the parapets and take your stand on the platforms of the towers. Bide in good courage at the outlets of the ports, and fear not over much the crew of invaders. God will give a happy issue.

For my part I have dispatched scouts and men to spy their force, and they, I feel assured, are not gone on a bootless quest. When I have heard their report I shall in no wise be ensnared by stratagem.

[Enter a Scout

### Scout

Eteocles, most noble prince of the Cadmeans, I am returned, bearer of sure intelligence of the movements yonder in the host, myself eyewitness of what has passed. Seven warriors, impetuous leaders of their companies, shedding a bull's blood into a black-bound shield, and touching with their hands

<sup>5</sup> εὐθαρσεῖτε : Aldina.

<sup>6</sup> κατοπτῆρα M, κατοπτῆρα m<sup>1</sup>.

## AESCHYLUS

45     <sup>"</sup>Αρη τ'<sup>1</sup> Ἐνυώ, καὶ φιλαίματον Φόβον  
       ώρκωμότησαν ἢ πόλει κατασκαφὰς  
       θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,  
       ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ·  
       μνημεῖά <sup>θ'</sup> αὐτῶν<sup>2</sup> τοῖς τεκοῦσιν ἐς δόμους  
 50     πρὸς ἄρμ' <sup>"</sup>Αδράστου χερσὸν ἔστεφον, δάκρυ  
       λείβοντες· οἰκτος δ' οὔτις ἦν διὰ στόμα.  
       σιδηρόφρων γάρ θυμὸς ἀνδρείᾳ φλέγων  
       ἔπνει, λεόντων ὡς <sup>"</sup>Αρη<sup>3</sup> δεδορκότων.  
       καὶ τῶνδε πύστις<sup>4</sup> οὐκ ὅκνῳ χρονίζεται·  
 55     κληρουμένους δ' ἔλειπον, ὡς πάλω λαχῶν  
       ἔκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.  
       πρὸς ταῦτ' ἀρίστους ἄνδρας ἔκκριτους πόλεως  
       πυλῶν ἐπ' ἔξόδοισι τάγευσαι τάχος·  
       ἔγγυς γάρ ἥδη πάνοπλος <sup>"</sup>Αργείων στρατὸς  
 60     χωρεῖ, κονίει, πεδία δ' ἀργηστῆς ἀφρός  
       χραίνει σταλαγμοῖς ἵππικῶν ἐκ πλευμόνων.<sup>5</sup>  
       σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος  
       φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς  
       <sup>"</sup>Αρεως· βοᾷ γάρ κῦμα χερσαῖον στρατοῦ·  
 65     καὶ τῶνδε καιρὸν ὅστις ὕκιστος λαβέ·  
       κάγῳ τὰ λοιπὰ πιστὸν ἡμεροσκόπον  
       όφθαλμὸν ἔξω, καὶ σαφηνείᾳ λόγου  
       εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσῃ.

### ΕΤΕΟΚΛΗΣ

ὁ Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοί,  
 70     <sup>"</sup>Αρά τ' Ἐρινὸς πατρὸς ἢ μεγασθενής,

<sup>1</sup> ἀρη τ' M, ἀρην τ' most recd. (ἀρρη τ' G) : M. Schmidt.

<sup>2</sup> αὐτῶν M. <sup>3</sup> ἀρη M, ἀρην most recd.

<sup>4</sup> πύστις most mss., πίστις Q, Stob. Flor. vii. 11.

<sup>5</sup> πλευμόνων M, πνευμόνων or πνευμάτων recd.

## THE SEVEN AGAINST THEBES

the victim's gore, have sworn an oath by Ares, by Enyo,<sup>1</sup> and by bloodthirsty Rout, that they will bring destruction on the city of the Cadmeans and ravage it by force of arms, or in death imbrue this land of ours with their blood. And on Adrastus' chariot they were suspending last tokens of themselves, destined for their parents at home. Tears they shed thereby, but no note of lamentation passed their lips; for there breathed in them a spirit of iron resolve, glowing with valour, as in lions with battle in their eyes. And thy learning of these tidings is not delayed by fearfulness; for I left them casting lots how each, his post assigned by chance, should lead his company against the ports. Therefore marshal thee amain our bravest warriors, the city's best, at the outlets of the gates. For already, hard at hand, the Argive host in full array is advancing and speeds onward, while white foam flecks the plain with drops from their chargers' panting breath. Do thou then, like the careful helmsman of a ship, bulwark the town ere the blasts of war break over it in storm; for on the dry land there roars a surge of armed men. To this effect do thou seize such moment as is speediest. On my part, for what's still to come, I will keep a wary eye on watch by day, and thou, apprised by true report of what takes place without, shalt be safe from harm.

[Exit

### ETEOCLES

O Zeus and Earth, and ye gods that guard our city, and Curse,<sup>2</sup> the potent spirit of the vengeance

<sup>1</sup> Enyo is a personification of war, and hence sometimes called the mother or the daughter of Ares.

<sup>2</sup> The curse pronounced by Oedipus against his two sons (cp. 785 ff.) is a daemonic power, here identified with the vengeance it calls into being.

## AESCHYLUS

μή μοι πόλιν γε πρυμνόθεν πανώλεθρον  
 ἐκθαμνίσητε δηράλωτον, Ἐλλάδος—  
 φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·  
 ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν  
 75 ζυγοῖσι δουλίοισι<sup>1</sup> μήποτε σχεθεῖν<sup>2</sup>.  
 γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·  
 πόλις γὰρ εὖ πράσσουσα δαιμονας τίει.

### ΧΟΡΟΣ

θρέομαι φοβερὰ μεγάλ' ἄχη·  
 μεθεῖται στρατός· στρατόπεδον λιπῶν  
 80 ρεῖ πολὺς ὅδε λεώς πρόδρομος ἵπποτας·  
 αἰθερία κόνις με πείθει φανεῖσ',  
 ἄναυδος σαφῆς ἔτυμος· ἄγγελος.  
 ἔτι δὲ <γᾶς> ἐμᾶς<sup>3</sup> πεδί<sup>4</sup> ὄπλοκτυπ<sup>5</sup> ὡ-  
 τὶ χρίμπτει βοάν<sup>6</sup> ποτάται, βρέμει δ'  
 85 ἀμαχέτου δίκαν υδατος ὄροτύπου.  
 ίω ίω  
 ίω θεοὶ θεαί τ' ὀρόμενον κακὸν  
 βοῷ τειχέων ὑπερ ἀλεύσατε.<sup>6</sup>  
 ὁ λεύκασπις ὅρνυται λαὸς εὐ-  
 90 τρεπῆς ἐπὶ πόλιν διώκων [πόδα].<sup>7</sup>  
 τίς ἄρα ρύσεται, τίς ἄρ' ἐπαρκέσει  
 θεῶν ἢ θεᾶν;  
 πότερα δῆτ' ἐγὼ <πάτρια><sup>8</sup> ποτιπέσω  
 95 βρέτη δαιμόνων;  
 ίω μάκαρες εὐεδροι,  
 ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-  
 λομεν ἀγάστονοι;

<sup>1</sup> δουλείοισι : Aldina.

<sup>2</sup> σχέθειν : Blomfield.

<sup>3</sup> ἐλεδέμας M, ἐλεδεμνᾶς m : Paley.

<sup>4</sup> πεδιοπλοκτύπος τι M (ώτι or τ' ὠτι, ωσι or τ' ωσι recc.):

Seidler.

## THE SEVEN AGAINST THEBES

of my sire, do not, I entreat ye, extirpate in ruin  
utter and complete, with ravage by the foe, a city  
that speaks the speech of Hellas, and our hearths  
and homes. O may they never constrain in slavery's  
yoke a land of freedom and the town of Cadmus !  
But show yourselves our strength. Methinks it is  
our common cause I urge. For a State that  
prospers pays honours to its gods.

[*Exit Eteocles, with citizens. The Chorus  
enters in fearful agitation*

### CHORUS

In my terror I utter loud cries of woe. The host  
is let loose. Leaving their camp, lo ! yonder stream,  
in full tide, the horsemen coursing in the van. I  
know it by the dust seen high in air—a speechless,  
yet clear and truthful harbinger.

And now the thud of hoofs upon my native plains  
brings the din close to my ears ; it flies, it roars like  
a resistless torrent lashing the mountain-side.

Ah, ah, ye gods and goddesses, with your war-cry  
above our walls fend off the on-rushing horror !

The host of the white shield, ready for battle,  
rushes at full speed against the town.

Who then can rescue, who then can succour us,  
what god or goddess ?

Shall I throw myself at the feet of the images of  
our ancestral gods ?

Ah me, ye blessed ones throned in security, 'tis  
high time to clasp your images. Why do we delay,  
and wail thus o'ermuch ? Hear ye, or hear ye not,

<sup>5</sup> χριμπτεται βοᾶ' M : Ritschl.

<sup>6</sup> ἀλεύσετε (M, with *a* over *ε* m<sup>1</sup>) βοᾶ ὑπὲρ τειχέων : Tucker.

<sup>7</sup> [πόδα] Bücheler.

<sup>8</sup> <πάτρα> Volckmann.

## AESCHYLUS

- |     |   |
|-----|---|
| 100 | ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;<br>πέπλων καὶ στεφέων <sup>1</sup> πότ' εἰ μὴ νῦν ἀμ-<br>φὶ λιτάν <sup>2</sup> ἔξομεν;  |
| 105 | κτύπον δέδορκα· πάταγος οὐχ ἐνὸς δορός.<br>τί ρέξεις; προδώσεις, παλαίχθων<br>"Αρης, τὰν τεάν;  |
|     | ἰὼ <sup>3</sup> χρυσοπήληξ δαῖμον, ἐπιδ' ἐπι-<br>δε πόλιν ἄν ποτ' εὐφιλήταν ἔθου.   |
| 110 | θεοὶ πολιάρχοι πάντες ἵτε χθονὸς <sup>4</sup> [στρ. α.<br>ἴδετε παρθένων  |
|     | ἰκέσιον λόχον δουλοσύνας ὑπερ.  |
| 115 | κῦμα [γάρ] <sup>5</sup> περὶ πτόλιν δοχμολόφων ἀνδρῶν<br>καχλάζει πνοαῖς "Αρεος ὁρόμενον.   |
|     | ἄλλ', ὡς Ζεῦ ὑπάτερ παντελέσ,<br>πάντως ἄρηξον δαῖων ἄλωσιν.  |
| 120 | "Αργείοι δὲ πόλισμα Κάδμου<br>κυκλοῦνται· φόβος δ' ἄρηων <sup>6</sup> ὅπλων<br><δονεῖ>, <sup>7</sup> διὰ δέ τοι γενύων ἵππιων <sup>8</sup><br>κινύρονται φόνον χαλινοί. |
| 125 | ἐπτὰ δ' ἀγάνορες <sup>9</sup> πρέποντες στρατοῦ<br>δορυσσοῖς <sup>10</sup> σαγαῖς πύλαις ἐβδόμαις <sup>11</sup>   |
|     | προσίστανται πάλω λαχόντες.   |

<sup>1</sup>  $\sigma\tau\epsilon\phi\acute{\alpha}\kappa\omega\nu$  changed to  $\sigma\tau\epsilon\phi\acute{\epsilon}\kappa\omega\nu$  M.

<sup>2</sup> ἀμφίλιταν M, ἀμφὶ λιτὰν m<sup>1</sup>: Seidler. <sup>3</sup> ω̄: Dindorf.

<sup>4</sup> χθονὸς ἡθός (τ over θ) ἵτε M : Tucker.      <sup>5</sup> [γἀρ] Klausen.

## THE SEVEN AGAINST THEBES

the clashing shields ? When, if not now, shall we place about them sacred robes and coronals in supplication ?

A clash ! I mark it. 'Twas not the clatter of a single spear. What wilt thou ? Wilt thou abandon thine own land, O Ares, thou that hast dwelt therein of old ? O God of the golden casque, look, O look upon the town thou didst erstwhile take for thy well-beloved !

Ye gods, who guard our country, O come all ! Behold a band of maidens in supplication to be saved from slavery. Round about the town seethes a human wave of slanting crests, sped on by the blasts of Ares. Yet, O father Zeus, thou all-perfector, deliver us altogether from capture by the foe.

The Argives encircle the fortress of Cadmus, terror of their weapons of war bewilders us, yea, the bits set in the horse's jaws clatter destruction. And seven doughty chieftains, conspicuous above the throng in spear-brandishing harness, take their stand at the gates each according to his lot.

Thou, too, O Zeus-born Power that lovest battle, O Pallas, prove thyself the saviour of the city ! And thou, Lord of steeds, ruler of the deep, with thy weapon that speareth the fish, O Poseidon, grant us deliverance, aye deliverance, from our terrors !

<sup>6</sup> ἀρηίων : Butler.

<sup>7</sup> <δονεῖ> Schroeder.

<sup>8</sup> ιππιῶν H. Mosc. 2, ιππείων other mss.

<sup>9</sup> ἀγήνοπες : Dindorf.

<sup>10</sup> δαρυσ(σ)όνις : Blomfield.

<sup>11</sup> After 125 lacuna : Westphal.

<sup>12</sup> ῥυσίπολις most mss., ῥυσίπολις Lips. 2 Mosc. 1.

<sup>13</sup> Ποσειδάν M, -δῶν recc. : Klausen.

<sup>14</sup> μαχανᾶ with η over first and third a M, μηχανᾶ QLFN.

<sup>15</sup> φένων M (βον superscr. m), φέβων recc.

AESCHYLUS

135 σύ τ', "Αρης, φεῦ, φεῦ, πόλιν ἐπώνυμον  
Κάδμου<sup>1</sup> φύλαξον κήδεσαι τ' ἐναργῶς.  
140 καὶ Κύπρις, ἄτ' εἰ<sup>2</sup> γένους προμάτωρ,  
ἀλευσον· σέθεν γὰρ<sup>3</sup> ἔξ αἰματος  
γεγόναμεν· λιταῖσι<sup>4</sup> σε θεοκλύτοις  
ἀντοῦσαι<sup>5</sup> πελαζόμεσθα.  
145 καὶ σύ, Λύκει ἄναξ, Λύκειος γενοῦ  
στρατῷ δαῖῳ στόνων ἀντίτας.<sup>6</sup>  
σύ τ', ὦ Λατογένει-  
α κούρα, τόξον εὐτυκάζου<sup>7</sup> [Αρτεμι φίλα].<sup>8</sup>

ἔ ἔ ἔ ἔ, [στρ. β.  
150 ὅτοβον ἀρμάτων ἀμφὶ πόλιν κλύω.  
ὦ πότνι, "Ηρα.  
ἔλακον ἀξόνων βριθομένων χνόαι.  
"Αρτεμι φίλα, ἔ ἔ ἔ ἔ,  
155 δοριτίνακτος αἰθὴρ δ<sup>9</sup> ἐπιμαίνεται.  
τί πόλις ἀμμι πάσχει, τί γενήσεται;  
ποὶ δ' ἔτι τέλος ἐπάγει θεός;

ἔ ἔ ἔ ἔ, [ἀντ. β  
ἀκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται.  
ὦ φίλ, "Απολλον.  
160 κόναβος ἐν πύλαις χαλκοδέτων σακέων,  
παῖ Διός, ὥθεν<sup>10</sup>  
πολεμόκραντον ἀγνὸν τέλος ἐν μάχᾳ.  
σύ τε, μάκαιρ<sup>11</sup> ἄνασσ, "Ογκα, πρὸ πόλεως  
165 ἐπτάπυλον ἔδος ἐπιρρύουν.

<sup>1</sup> ἐπώνυμον κάδμου πόλιν M, κάδμον ἐπ. recs.: Tucker.  
<sup>2</sup> ἄτε : ἄτ' εἰ Dindorf. <sup>3</sup> σέθεν M, σέθεν γὰρ recs.  
<sup>4</sup> λιταῖς : Herm. <sup>5</sup> ἀπύνουσαι : Seidler.  
<sup>6</sup> ἀντᾶς : Wecklein.

## THE SEVEN AGAINST THEBES

Thou too, Ares (oh the pity of it !), guard the town that bears the name of Cadmus and let thy presence prove thy kinship and thy care<sup>1</sup> ! And thou, Cypris, since thou art the primal mother of our race, ward off the foe ! For from thy blood are we sprung. Invoking thee with orisons wherewith men call upon the gods, we draw nigh unto thee.

Thou too, Lord of the Wolf,<sup>2</sup> prove thyself a wolf unto the host of the foe, and requite groan for groan !

And thou, O maiden, Leto's child, prepare thy bow !

Ha ! Ha ! The rattle of the chariots round the town, I hear it. O Lady Hera ! The naves creak beneath the axles' load. O beloved Artemis ! The air maddens with hurtling spears ! What betides our city ? What is to come ? And to what that lies beyond doth Heaven lead on the issue ?

Ha ! ha ! To the height of our battlements comes the hail of stones. O beloved Apollo ! There is a din of bronze-bound shields at the ports. O child of Zeus with whom is the divine authority that decides war when battle rages ! And thou, sainted Queen Onca,<sup>3</sup> on behalf of the city defend thy habitation of seven gates !

<sup>1</sup> κῆδος means both “kinship” and “care.” The wife of Cadmus was Harmonia, daughter of Ares and Aphrodite.

<sup>2</sup> See the note on *Suppl.* 686.

<sup>3</sup> Onca, the name of a Phoenician goddess, is identified with Athene (cp. l. 487).

<sup>7</sup> . . τυκάζου M, ἐντυκάζου m, εῦ πυκάζον recc. : L. Dindorf.

<sup>8</sup> [“Αρτεμι φίλα] Seidler. <sup>9</sup> δ’ αἰθὴρ : Herm.

<sup>10</sup> καὶ διέθεν : von den Bergh.

<sup>11</sup> μάχαισι | τε M : Herm.

# AESCHYLUS

- ιὼ παναρκεῖς<sup>1</sup> θεοί,  
ιὼ τέλειοι τέλειαι τε γᾶς  
τᾶσδε<sup>2</sup> πυργοφύλακες,  
πόλιν δορίπονον μὴ προδῶθ<sup>3</sup>  
έτεροφώνῳ στρατῷ.  
170 κλύετε παρθένων κλύετε πανδίκως<sup>3</sup>  
χειροτόνους λιτάς. •
- ιὼ φίλοι δαίμονες,  
λυτήριοί <τ'<sup>4</sup>> ἀμφιβάντες πόλιν,  
175 δείξαθ<sup>5</sup> ώς φιλοπόλεις,<sup>5</sup>  
μέλεσθέ θ<sup>6</sup> ἱερῶν δημίων,  
μελόμενοι δ' ἀρήξατε.  
φιλοθύτων δέ τοι πόλεος<sup>7</sup> ὄργιάν  
180 μνήστορες ἔστε μοι.

## ΕΤΕΟΚΛΗΣ

- ῦμᾶς ἐρωτῷ, θρέμματ<sup>8</sup> οὐκ ἀνασχετά,  
ἡ ταῦτ' ἄριστα καὶ πόλει σωτήρια,  
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,  
185 βρέτη πεσούσας πρὸς πολισσούχων θεῶν  
αὔειν, λακάζειν, σωφρόνων μισήματα;  
μήτ<sup>9</sup> ἐν κακοῖσι μήτ<sup>9</sup> ἐν εὐεστοῖ φίλῃ  
ξύνοικος εἴην τῷ γυναικείῳ γένει.  
κρατοῦσα μὲν γὰρ οὐχ ὅμιλητὸν θράσος,  
190 δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.  
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς  
θεῖσαι διερροθήσατ<sup>10</sup> ἄψυχον κάκην.  
τὰ τῶν θύραθεν δ' ώς ἄριστ<sup>11</sup> ὄφέλλεται,  
αὐτοὶ δ' ὑπ' αὐτῶν<sup>12</sup> ἐνδοθεν πορθούμεθα.  
195 τοιαῦτά τὰν γυναιξὶ συνναίων ἔχοις.<sup>9</sup>

<sup>1</sup> παναρκεῖς M, λ over ρ m<sup>1</sup>, παναλκεῖς recs.

## THE SEVEN AGAINST THEBES

O ye gods all potent to save, ye gods and goddesses that have full power to guard the bulwarks of our land, abandon not to a host of alien speech our city that now bears the brunt of war. Hearken, O hearken, righteously, unto maidens who stretch out their hands unto you in prayer.

O dear divinities, take your stand round the city as its saviours and show that ye hold it dear. Take thought of a people's offerings, and as ye take thought succour us. Be mindful, I beseech ye, of our city's lavish rites of sacrifice.

### ETEOCLES

You, I ask, insufferable creatures that ye are ! is this the best course to save the town, does this hearten our beleaguered soldiery—to fling yourselves before the images of the gods that guard the city and shout and shriek and make decent folk detest you ? Neither in evil days nor in gladsome prosperity may I have to house with womankind. Has she the upper hand,—'tis insolence past living with ; but, if seized with fear, to home and city she is a still greater bane. So now, by thus hurrying to and fro in flight, in your clamour ye have spread craven cowardice among the townsfolk. The fortunes of the foe without are thus aided best, while we are ruined from within by our own selves. Verily you may expect such troubles if you house with women—  
v

<sup>2</sup> τᾶσδε γε M, τᾶσδε recc.

<sup>3</sup> πανδίκους M<sup>1</sup>LK, πανδίκως M<sup>2</sup>FRN.

<sup>4</sup> <τ> Seidler.

<sup>5</sup> φιλοπόλεις : Wunderlich.

<sup>6</sup> δ' M, θ' recc.

<sup>7</sup> πόλεως M recc., πόλεος N.

<sup>8</sup> ὑφ' αὐτῶν M, ὑπ' αὐτῶν recc.

<sup>9</sup> l. 195 omitted in M (at bottom of the page).

## AESCHYLUS

κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,  
ἀνὴρ γυνὴ τε χῶ τι τῶν μεταίχμιον,  
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,  
λευστῆρα δῆμου δ' οὐ τι μὴ φύγη μόρον.  
200 μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,  
τᾶξισθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει.  
ηκουσας η̄ οὐκ ηκουσας, η̄ κωφῇ λέγω;

### ΧΟΡΟΣ

ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- [στρ. α.  
σασα τὸν ἀρματόκτυπον ὅτοβον ὅτοβον,<sup>1</sup>  
205 ὅτε<sup>2</sup> τε σύριγγες ἔκλαγξαν ἐλίτροχοι,  
ἱππικῶν τ' ἄπυον<sup>3</sup> πηδαλίων διὰ στόμα  
πυριγενετᾶν χαλινῶν.

### ΕΤΕΟΚΛΗΣ

τί οὖν; ὁ ναύτης ἄρα μὴ 'σ πρῷραν φυγῶν  
πρύμνηθεν ηὔρε<sup>4</sup> μηχανὴν σωτηρίας,  
210 νεώς καμούσης ποντίῳ πρὸς κύματι<sup>5</sup>;

### ΧΟΡΟΣ

ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἥλθον ἀρ- [ἀντ. α.  
χαῖα βρέτη, θεοῖσι πίσυνος,<sup>6</sup> νιφάδος  
ὅτ' ὀλοᾶς νειφομένας<sup>7</sup> βρόμος ἐν πύλαις.  
δὴ τότ' ἡρθην φόβῳ πρὸς μακάρων λιτάς, πόλεως  
215 ἵν' ὑπερέχοιεν ἀλκάν.

<sup>1</sup> ὅτοβον MN, δτοβον δτοβον recc.

<sup>2</sup> δτι M, δτε Paris. 2886.

<sup>3</sup> ἀύπνων : Lachmann.

<sup>4</sup> εὑρεν M, εὑρε m<sup>1</sup>: Weil.

<sup>5</sup> . . . ματι M, ἐν κν in erasure m, πρὸς κύματι recc.

## THE SEVEN AGAINST THEBES

kind. Now if there be one who shall refuse obedience to my authority—man or woman or whatsoever is betwixt—sentence of death shall be passed upon him, and he shall in no wise escape destruction by stoning at the people's hand. Matters abroad are man's affair—let woman not advise thereon. Bide thou within and stir up no mischief. Dost hear or not? Or am I speaking to the deaf?

### CHORUS

Ah, dear son of Oedipus, terror seized me at hearing the loud note sounded by the chariots, and when the pipes<sup>1</sup> screamed in the whirling wheels, and I heard the guiding gear in the horses' mouths, the bits forged in fire.

### ETEOCLES

What then? Has ever the seaman, by fleeing from stern to prow, found means to save himself when his ship laboured in a tossing sea?

### CHORUS

But it was with trust in the gods that I came in hot haste to the olden images of the powers divine when there arose the roar of the deadly hail beating at the gates. Then indeed it was that I was stirred by terror to supplicate the Blessed Ones that they might hold their protection over the city.

<sup>1</sup> There is word-play on *σῦριγξ*: (1) the musical instrument, (2) the pipe of the nave.

<sup>6</sup> πίσυνος θεοῖς: Seidler.

<sup>7</sup> νειφομένης with α over η M.

# AESCHYLUS

## ΕΤΕΟΚΛΗΣ

<sup>1</sup>πύργον στέγειν εῦχεσθε πολέμιον δόρυ.  
οὐκοῦν<sup>2</sup> τάδ' ἔσται πρὸς θεῶν· ἀλλ' οὖν θεοὺς  
τοὺς τῆς ἀλούσης πόλεος<sup>3</sup> ἐκλείπειν λόγος.

## ΧΟΡΟΣ

μήποτ' ἐμὸν κατ' αἰῶνα λίποι<sup>4</sup> θεῶν [στρ. β.  
220 ἄδε πανάγυρις, μηδ' ἐπίδομι τάνδ'  
ἀστυδρομούμεναν πόλιν καὶ στράτευμ<sup>5</sup>  
ἀπτόμενον πυρὶ δαῖω.

## ΕΤΕΟΚΛΗΣ

μή μοι θεοὺς καλοῦσα βουλεύου κακῶς.  
πειθαρχία γάρ ἔστι τῆς εὐπραξίας  
225 μήτηρ, γυνὴ σωτῆρος· ὅδ' ἔχει λόγος.

## ΧΟΡΟΣ

ἔστι· θεοῦ<sup>6</sup> δ' ἔτ' ἴσχὺς καθυπερτέρα· [ἀντ. β.  
πολλάκι δ' ἐν κακοῖσι τὸν<sup>7</sup> ἀμάχανον  
κάκ χαλεπᾶς δύας ὑπερθ<sup>8</sup> ὄμμάτων  
κρημναμενᾶν<sup>9</sup> νεφελᾶν<sup>8</sup> ὄρθοι.

## ΕΤΕΟΚΛΗΣ

230 ἀνδρῶν τάδ' ἔστι, σφάγια καὶ χρηστήρια  
θεοῖσιν ἔρδειν πολεμίων πειρωμένους<sup>9</sup>.  
σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

<sup>1</sup> ll. 216-218 so M, 217 Chorus 218 Eteocles m<sup>1</sup>, recc.

<sup>2</sup> οὐκουν M, οὐκοῦν m<sup>1</sup>, recc. Reading οὐκονν . . . θεῶν;  
Tucker translates, "Will that not be in the Gods' behalf?"

<sup>3</sup> πόλεως most mss., πόλεος N and some recc.

<sup>4</sup> λείποι M : Rob.

## THE SEVEN AGAINST THEBES

### ETEOCLES

That our bulwarks stand fast against the onset of the foe—be that your prayer. Aye, this will be as the gods grant—but then, 'tis said, a captured city is forsaken by its gods.

### CHORUS

Never, so long as my life lasts, may this holy company of the gods abandon it, nor may I live to see our city overrun and the soldiery laying hold on it with hostile fire !

### ETEOCLES

Nay, take not evil counsel when thus calling on the gods. For Obedience is the mother of Success, wife of Preserver—so runs the saw.

### CHORUS

Even so, yet the might of Heaven is above all ; and oftentimes in the midst of his distress, it uplifteth the helpless, even from cruel woes when clouds are lowering over his eyes.

### ETEOCLES

'Tis for men to offer victims and sacrifices unto the gods when they make trial of the foe ; but thy task is to hold thy peace and bide within the house.

---

<sup>5</sup> θεοῦ M, οις superscr. m, θεοῖς recd.

<sup>6</sup> τὰν : Canter.

<sup>7</sup> κριμναμένāν M, κρημναμέναν m<sup>1</sup> : Herm.

<sup>8</sup> νεφέλαν : Herm.

<sup>9</sup> πειρωμένοις M, ων superscr. m<sup>1</sup> : Weil.

## AESCHYLUS

### ΧΟΡΟΣ

διὰ θεῶν πόλιν νεμόμεθ<sup>1</sup> ἀδάματον,<sup>2</sup> [στρ. γ.  
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.  
235 τίς<sup>3</sup> τάδε νέμεσις στυγεῖ;

### ΕΤΕΟΚΛΗΣ

οὗτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·  
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῆς,  
εὔκηλος ἵσθι μηδ' ἄγαν ὑπερφοβοῦ.

### ΧΟΡΟΣ

240 ποτίφατον<sup>4</sup> κλύνουσα πάταγον ἀνάμιγα<sup>5</sup> [ἀντ. γ.  
ταρβοσύνῳ φόβῳ τάνδ' ἐσ ἀκρόπτολιν,  
τίμιον ἔδος, ἵκόμαν.

### ΕΤΕΟΚΛΗΣ

μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους  
πύθησθε, κωκυτοῦσιν ἀρπαλίζετε.  
τούτῳ γάρ "Ἄρης βόσκεται, φόνῳ βροτῶν.

### ΧΟΡΟΣ

245 καὶ μὴν ἀκούω γ' ἵππικῶν φρυαγμάτων.

### ΕΤΕΟΚΛΗΣ

μή νυν<sup>7</sup> ἀκούοντος ἐμφανῶς ἄκου<sup>8</sup> ἄγαν.

### ΧΟΡΟΣ

στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

<sup>1</sup> νεμόμεσθ' M, -μεθ' rec.

<sup>2</sup> ἀδάμαντον M, ἀδάμαστον rec.: Pauw.

<sup>3</sup> τί: Heath. <sup>4</sup> ποταλίνιον: Heimsoeth.

<sup>5</sup> ἀμμιγα M, ἀνάμιγα Aug.

## THE SEVEN AGAINST THEBES

### CHORUS

Through Heaven's grace the city we inhabit is unsubdued and our battlements ward off the thronging foe. Wherein do our acts merit reproof in anger?

### ETEOCLES

I grudge thee not, i' faith, thine honouring the powers of Heaven; but that thou make not our burghers craven-hearted, be thou calm nor give way to terror overmuch.

### CHORUS

'Twas at the sound of strange and mingled din that in trembling fear I came hither to the holy sanctuary upon the citadel.

### ETEOCLES

If, then, ye hear of dying or of wounded men, seize not on the news with shrill lament. For this is the food of Ares, even the blood of men.

### CHORUS

Hark ! I hear the snorting of steeds !

### ETEOCLES

For all thy hearing, hear not too plainly.

### CHORUS

The stronghold groans from its base, as if they were girding it about.

---

<sup>6</sup> ἀκρόπολιν M, ἀκρόπτολιν N.

<sup>7</sup> νῦν M.

## AESCHYLUS

### ΕΤΕΟΚΛΗΣ

οὐκοῦν ἔμ' ἀρκεῖ τῶιδε βουλεύειν πέρι.

### ΧΟΡΟΣ

δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

### ΕΤΕΟΚΛΗΣ

250 οὐ σῆγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;

### ΧΟΡΟΣ

ὦ ξυντέλεια, μὴ προδῶς πυργώματα.

### ΕΤΕΟΚΛΗΣ

οὐκ ἐσ φθόρον<sup>1</sup> σιγῶσ' ἀνασχήσῃ τάδε;

### ΧΟΡΟΣ

θεοὶ πολὺται, μή με δουλείας τυχεῖν.

### ΕΤΕΟΚΛΗΣ

αὐτὴ σὺ δουλοῖς κάμε καὶ πᾶσαν πόλιν.<sup>2</sup>

### ΧΟΡΟΣ

ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.

### ΕΤΕΟΚΛΗΣ

ὦ Ζεῦ, γυναικῶν οἶνον ὥπασας γένος.

### ΧΟΡΟΣ

μοχθηρόν, ὕσπερ ἄνδρας ὧν ἀλῷ πόλις.

<sup>1</sup> φόνον M, φθόρον m<sup>1</sup>.

<sup>2</sup> πτόλιν M, πόλιν recc.

## THE SEVEN AGAINST THEBES

ETEOCLES

Well, it is enough, I hope, that I take thought thereon.

CHORUS

I am adread, the battering grows louder at the ports.

ETEOCLES

Hold thy peace ! Say naught of this about the town ! ✓

CHORUS

O guardian company of gods, abandon not our battlements !

ETEOCLES

Plague on thee ! Wilt thou not hold thy peace and suffer in patience ?

CHORUS

Gods of our city ! Save me from the fate of slavery !

ETEOCLES

'Tis thou, thou, that art making a slave of me and of the whole city.

CHORUS

O Almighty Zeus, turn thy bolt upon the foe !

ETEOCLES

O Zeus, what a breed thou hast given us in woman-kind !

CHORUS

A breed beset with miseries, even as men whose city is captured.

## AESCHYLUS

### ΕΤΕΟΚΛΗΣ

παλινστομεῖς αὖθις γάληνουσ' ἀγαλμάτων;

### ΧΟΡΟΣ

ἀψυχίᾳ γὰρ γλῶσσαν ἀρπάζει φόβος.

### ΕΤΕΟΚΛΗΣ

260 αἵτουμενῷ μοι κοῦφον εἰδοίης τέλος.

### ΧΟΡΟΣ

λέγοις ἂν ως τάχιστα, καὶ τάχ' εἴσομαι.

### ΕΤΕΟΚΛΗΣ

σίγησον, ὡς τάλαινα, μὴ φίλους φόβει.

### ΧΟΡΟΣ

σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσυμον.

### ΕΤΕΟΚΛΗΣ

τοῦτ' ἀντ' ἐκείνων τοῦπος αἴροῦμαι σέθεν.  
265 καὶ πρός γε τούτοις, ἐκτὸς οὐσ' ἀγαλμάτων,  
εὔχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς·  
κάμῶν ἀκούσασ' εὐγυμάτων, ἔπειτα σὺ  
δόλοινγμὸν ἱερὸν εὐμενῆ παιώνισον,<sup>1</sup>  
‘Ελληνικὸν νόμισμα θυστάδος βοῆς,  
θάρσος φίλοις, λύουσα πολέμιον φόβον.  
270 ἔγὼ δὲ χώρας τοῖς πολιστούχοις θεοῖς,  
πεδιονόμοις τε κάγορᾶς ἐπισκόποις,

<sup>1</sup> παιώνισον M, παιάνισον m<sup>1</sup> recc.

## THE SEVEN AGAINST THEBES

ETEOCLES

What ! ill-omened words and thy hands upon the statues of the gods ?

CHORUS

Aye, for that I am faint of heart, fear runs away with my tongue.

ETEOCLES

If only thou wouldest grant at my request a trifling boon.

CHORUS

Say on forthwith, I pray thee, and I shall know anon.

ETEOCLES

Hold thy peace, wretched woman ; cease from terrifying thine own defenders.

CHORUS

I hold my peace. I shall suffer the fate that others share.

ETEOCLES

This utterance likes me better than thy words that went before. Aye, and more than this—quit thy place about the images and make the better prayer : “ May the gods fight on our side ! ” And now first hear my vow, and then ring out the loud and solemn cry of jubilance, our Grecian wont of sacrificial shout heartening to our friends, and remove the terror of battle.

And now [*here Eteocles makes his vow*] “ To the guardian gods of our country, whether they haunt the plain or keep watch over the market-place, to

Δίρκης τε πηγαῖς, ὥδατί τ<sup>1</sup> Ισμηνοῦ λέγω  
 εὐ̄ ξυντυχόντων καὶ πόλεως σεσωμένης,<sup>2</sup>  
 275 μήλοισιν αἴμασσοντας ἐστίας θεῶν,  
 [ταυροκτονοῦντας θεοῖσιν, ὡδ' ἐπεύχομαι]<sup>3</sup>  
 θύσειν<sup>4</sup> τροπαῖα, δαῖων<sup>5</sup> δ' ἐσθήματα,<sup>6</sup>  
 στέψω λάφυρα<sup>7</sup> δουρίπληχθ<sup>8</sup> ἀγνοῖς δόμοις.  
 [στέψω πρὸ ναῶν, πολεμίων δ' ἐσθήματα.†]<sup>9</sup>

280 τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,  
 μηδ' ἐν ματαίοις κάγριοις ποιφύγμασιν<sup>10</sup>  
 οὐ γάρ τι μᾶλλον μὴ φύγης τὸ μόρσιμον.  
 ἐγὼ δέ γ<sup>11</sup> ἄνδρας ἐξ ἐμοὶ σὺν ἑβδόμῳ  
 ἀντηρέτας ἔχθροῖσι τὸν μέγαν τρόπον  
 285 εἰς ἐπτατειχεῖς ἐξόδους τάξω μολών,  
 πρὶν ἀγγέλους σπερχούντες καὶ ταχυρρόθους  
 λόγους ἵκεσθαι καὶ φλέγειν χρείας υπό.

## ΧΟΡΟΣ

μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ. [στρ. α.  
 γείτονες δὲ καρδίας  
 290 μέριμναι ζωπυροῦσι τάρβος  
 τὸν ἀμφιτειχῆ λεών,  
 δράκοντας<sup>12</sup> ὡς τις τέκνων  
 ὑπερδέδοικεν λεχαίων<sup>13</sup> δυσευνάτορας<sup>14</sup>  
 πάντρομος<sup>15</sup> πελειάς.  
 295 τοὶ μὲν γὰρ ποτὶ πύργους  
 πανδαμεὶ πανομιλεὶ  
 στείχουσιν. τί γένωμαι;

<sup>1</sup> οὐδ' ἀπ': ὥδατί τ' Geel.<sup>3</sup> [ ] Wilam.<sup>2</sup> σεσωμένης: Wecklein.<sup>4</sup> θήσειν: Weil.<sup>5</sup> πολεμίων: δαῖων Herm.<sup>6</sup> ἐσθήμασι M, τα over σι m.<sup>7</sup> λάφυρα δάφων: στέψω λάφυρα Herm., Wilam.

## THE SEVEN AGAINST THEBES

Dirce's springs, and to Ismenus' stream, I make my vow that, if all go well and the city with its burghers be preserved, they shall stain with blood of sheep the hearths of the gods and offer trophies, while I will bedeck their hallowed abodes with the spoil of the spear-smitten vestments of the foe."

Such be the tenour of thy prayers unto the gods, indulging not in lamentations nor in vain and frantic shrieks ; for none the more shalt thou thereby escape thy doom. Meantime I will go and at the seven outlets in the walls will post six men—myself the seventh—as champions to oppose the foe in gallant style, ere ever messengers in hot haste and swift speeding rumours arrive and inflame us by the urgent need.

[*Exit*

### CHORUS

I heed his bidding, but through terror my spirit finds no rest. Anxieties, pressing close upon my heart, enkindle my dread of the soldiery encompassing our walls, even as an ever-timorous dove for her nestlings' sake hath fear of serpents, the fell visitants of her nest. For in their whole force and multitude some press against our battlements—ah, what will

<sup>8</sup> δούριπληχθ' M, δο(υ)ρύπληχθ' PR, δορίπληχθ' V.

<sup>9</sup> This verse is deleted in whole or in part in PQ.

<sup>10</sup> ποιφόγμασιν by correction M, ποιφύγμασιν recc.

<sup>11</sup> δ' ἐπ': δέ γ' Anon.

<sup>12</sup> δράκοντα δ': Bothe.

<sup>13</sup> λεχέων : Lachmann.

<sup>14</sup> δυσευνήτορας M, with ει over η, α over ασ m<sup>1</sup> : scholiast M, Bothe.

<sup>15</sup> πάντρομος M and m, -τροφος m recc.

AESCHYLUS

- τοὶ δ' ἐπ' ἀμφιβόλοισιν  
ιάππουσι πολίταις  
300 χερμάδ' ὁκριόεσσαν.<sup>1</sup>  
παντὶ τρόπῳ, Διογενεῖς  
θεοί, πόλιν καὶ στρατὸν  
Καδμογενῆ ρύεσθε.
- ποῖον δ' ἀμείψεσθε<sup>2</sup> γαίας πέδον [ἀντ. α.  
305 τᾶσδ' ἄρειον, ἔχθροῖς  
ἀφέντες τὰν βαθύχθον' αἰαν,  
ῦδωρ τε Διρκαῖον, εὐ-  
τραφέστατον<sup>3</sup> πωμάτων  
οσσων ἵησιν Ποσει-  
310 δᾶν ὁ γαιάοχος  
Τηθύος τε παιδες.  
πρὸς τάδ', ὃ πολιοῦχοι  
θεοί, τοῖσι μὲν ἔξω  
πύργων ἀνδρολέτειραν  
315 κήρα, ρύψοπλον<sup>4</sup> ἄταν,  
ἐμβαλόντες ἄροισθε  
κῦδος τοῦσδε πολίταις.  
καὶ πόλεως ρύτορες<sup>5</sup> <ἔστ><sup>6</sup>  
εὗδροί τε στάθητ'  
320 ὀξυγόοις λιταῖσιν.
- οἴκτρὸν γὰρ πόλιν ὡδ' ὠγυγίαν [στρ. β.  
'Αΐδα προϊάψαι, δορὸς ἄγραν,  
δουλίαν<sup>7</sup> ψαφαρῷ σποδῷ  
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν  
325 περθομέναν ἀτίμως,  
τὰς δὲ κεχειρωμένας<sup>8</sup> ἄγεσθαι,  
ἢ ἔ, νέας τε καὶ παλαιὰς

## THE SEVEN AGAINST THEBES

betide me?—others hurl jagged stones upon the burghers pelted on every side. O ye gods of race divine, with all your power rescue our city and her men-at-arms, the sons of Cadmus!

What more delightsome plot of earth will ye exchange for this, if ye abandon to its foe this deep-soiled land and Dirce's water, most healthful of all streams poured forth by Poseidon, who upholds the earth, and by Tethys' children? Therefore, O gods that protect the city, so hurl panic upon the foe without our battlements that they fling away their arms and perish in slaughter; and earn thereby glory for yourselves in our burghers' eyes. O save our city and establish yourselves securely in your fair seats therein in answer to our prayers fraught with shrill laments! •

For piteous it were thus to hurl to destruction a city of olden time, made slave and booty of the spear, in dust and ashes laid by Heaven's decree and ignominious ravage of Achaean men. Piteous, too, for her captive daughters (ah me, ah me!), young

<sup>1</sup> δύρυθεσσαν M, δύριθεσσαν m<sup>1</sup>.

<sup>2</sup> ἀμείψασθε M, ἀμείψεσθε m<sup>1</sup>.

<sup>3</sup> εὐτρεφέστατον M, εὐτράφεστατον recc.

<sup>4</sup> καταρίψοπλον M, κατ τὰν ρίψοπλον: κῆρα ρίψοπλον Lowinski.

<sup>5</sup> ρύτορες M<sup>1</sup>, ρυτῆρες m<sup>1</sup>.

<sup>6</sup> <ξτ> Headlam.

<sup>7</sup> δουλεῖαν M: δουλίαν marg. of Burton's Aldina.

<sup>8</sup> κεχηρωμένας M, ει over η m<sup>1</sup>.

AESCHYLUS

- ιππηδὸν πλοκάμων, περιρ-  
ρηγνυμένων φαρέων. βοῶ  
330 δ' ἐκκενουμένα πόλις,  
λαῖδος ὀλλυμένας μιξοθρόον·  
βαρείας τοι τύχας προταρβῶ.
- κλαυτὸν δ' ἀρτιτρόποις<sup>1</sup> ὡμοδρόποις<sup>2</sup> [ἀντ. β.  
νομίμων προπάροιθεν διαμεῦψαι  
335 δωμάτων στυγερὰν ὄδόν·  
τί; τὸν φθίμενον γὰρ προλέγω  
βέλτερα τῶνδε πράσσειν.  
πολλὰ γάρ, εὗτε πτόλις<sup>3</sup> δαμασθῆ,  
ἢ ἔ, δυστυχῆ τε πράσσει.  
340 ἄλλος δ' ἄλλον ἄγει, φονεύ-  
ει, τὰ δὲ πυρφορεῖ· καπνῷ  
[δὲ]<sup>4</sup> χραίνεται πόλισμ' ἄπαν·  
μαινόμενος δ' ἐπιπνεῖ λαοδάμας  
μιαίνων εὐσέβειαν "Αρης. .
- 345 κορκορυγαὶ δ' ἀν' ἄστυ, προτὶ [πτόλιν]<sup>5</sup>  
δ' ὄρκάνα [στρ. γ.  
πυργῶτις· πρὸς ἀνδρὸς δ' ἀνὴρ  
< ἀμφὶ ><sup>6</sup> δορὶ κλίνεται,<sup>7</sup>  
βλαχαὶ δ' αἰματόεσσαι  
τῶν ἐπιμαστιδίων  
350 ἀρτιτρεφεῖς βρέμονται.  
ἄρπαγαι δὲ διαδρομᾶν<sup>8</sup> ὅμαιμονες·  
ξυμβολεῖ φέρων φέροντι,  
καὶ κενὸς κενὸν καλεῖ,  
ξύννομον θέλων ἔχειν,  
355 οὔτε μεῖνον οὕτ' ἵσον λελιμμένοι.<sup>9</sup>  
τὰκ<sup>10</sup> τῶνδ' εἰκάσαι λόγος πάρα.
- 350

## THE SEVEN AGAINST THEBES

and old, to be haled by their hair, like horses, while their raiment is rent about them. A city made desolate waileth as the captive spoil is borne off to its doom 'mid mingled cries. Grievous in truth is the fate my fear forebodes.

Woeful it is for modest maidens, plucked all unripe, before the nuptial rite, to pass on a detested journey from their homes. Nay, the dead, I trow, have a happier fate than they. Aye, for many and wretched are the miseries (alas, alas !) when a city is taken. Man drags off man, or slays, or carries fire ; the whole city is befouled with smoke. Mad, inspiring to frenzy, slaying the people, defiling holiness is war.

Tumult reigns through the town, against it advances a towering net of ruin. Man encounters man and is laid low by the spear. For the babes at their breast resound the wailing cries of young mothers, all streaming with blood. Kindred are the prey of scattering bands. Pillager encounters pillager ; the empty-handed hails the empty-handed, fain to have a partner, all greedy neither for less nor equal share. Good reason is there to surmise the issue of deeds like this.

---

<sup>1</sup> ἀρτιτρόποις M, δ over the second τ m.

<sup>2</sup> ὠμοδρότων : Ritschl. <sup>3</sup> πόλις M, πτόλις F<sup>2</sup>.

<sup>4</sup> [δε] Brunck. <sup>5</sup> ποτὶ πτόλιν : Herm.

<sup>6</sup> <ἀμφὶ> Herm. <sup>7</sup> κλίνεται M, with καὶ over κλι m<sup>1</sup>.

<sup>8</sup> διαδρομὰν M, -ᾶν m<sup>1</sup>. <sup>9</sup> λελημένοι M, λελιμένοι recc.

<sup>10</sup> τις ἐκ M, τίν' ἐκ m<sup>1</sup> : Wilam.

## AESCHYLUS

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν [άντ. γ.  
ἀλγύνει κυρήσας· πικρὸν δ'  
ὅμμα θαλαμηπόλων·

360 πολλὰ δ' ἀκριτόφυρτος  
γᾶς δόσις οὐτιδανοῖς  
ἐν ροθίοις<sup>1</sup> φορεῖται.

δμωίδες δὲ καινοπήμονες νέαι·

365 τλάμον<sup>2</sup> εὐνὴν αἰχμάλωτον  
ἀνδρὸς εὐτυχοῦντος ὡς  
δυσμενοῦς ὑπερτέρου  
ἔλπις ἔστι νύκτερον τέλος μολεῦν,  
παγκλαύτων ἀλγέων ἐπίρροθον.

### HMXOPION

370 ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ  
πευθώ τιν' ἥμιν, ὃ φίλαι, νέαν φέρει,  
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

### HMXOPION

καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος  
εἰς<sup>3</sup> ἀρτίκολλον ἀγγέλου λόγον μαθεῦν·  
σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

### ΑΓΓΕΛΟΣ

375 λέγοιμ<sup>4</sup> ἄν εἰδὼς εὑ̄ τὰ τῶν ἐναντίων,  
ὡς τ'<sup>4</sup> ἐν πύλαις ἔκαστος εἴληχεν πάλον.  
Τυδεὺς μὲν ἦδη πρὸς πύλαισι Προιτίσιν  
βρέμει, πόρον δ' Ἰσμηνὸν οὐκ ἔἷ περάν  
ὅ μάντις· οὐ γάρ σφάγια γίγνεται<sup>5</sup> καλά.

<sup>1</sup> ροθίοισι M, ροθίοις rec.

<sup>2</sup> τλήμονες mss. except N (τλήμον') : Blomfield.

<sup>3</sup> εἰσ' most mss., ἐs Q : Porson.

<sup>4</sup> ὥστ' in erasure changed to ὅτ' (?) M.    <sup>5</sup> γίγνεται : Porson.

## THE SEVEN AGAINST THEBES

Store of every sort, strewn upon the ground as it may chance, is cause for grief, a sorry sight for housewives' eyes. In wild confusion the plenteous gifts of earth are swept along in streams of wastefulness. Young women, enslaved, suffer a new misery. Theirs it is to expect a captive's woeful bed, bed as of a happy mate but a triumphant foe's—the coming of the nightly rite to alleviate her tears and anguish !<sup>1</sup>

[*The Scout is seen approaching from one side ; Eteocles from the other]*

### LEADER OF THE FIRST HALF-CHORUS

My friends, the scout, methinks, is bringing to us some recent tidings of the host, urging in hot haste the joints of his legs that bear him hither.

### LEADER OF THE SECOND HALF-CHORUS

And lo ! here comes our lord himself, the son of Oedipus, at the fit moment to hear the messenger's report. He, too, from haste keeps not his even pace.

### SCOUT

I will describe—from knowledge that is sure—the disposition of the foe, how at the gates each man hath his post by lot. Tydeus already is storming before the Proetid gate ; yet the seer suffers him not to pass the Ismenus because the omens from the sacrifices do not promise fair. But Tydeus,

<sup>1</sup> In this highly condensed passage, contrasted with the note of the misery of an enforced union is an undertone of the happiness of a marriage of love. *ἀνδρός* is at once “man” and “husband,” *τέλος* “rite” and “consummation,” *ἐλπίς* “expectation” of sorrow and of joy.

## AESCHYLUS

- 380 Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος<sup>1</sup>  
μεσημβριαῖς κλαγγαῖσιν ὡς δράκων βοᾶ·  
θείνει<sup>2</sup> δ' ὄνείδει μάντιν Οἰκλείδην<sup>3</sup> σοφόν,  
σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.  
τοιαῦτ' ἀντῶν τρεῖς κατασκίους λόφους  
385 σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω<sup>4</sup>  
χαλκήλατοι κλάζουσι κώδωνες φόβον·  
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,  
φλέγονθ' ὑπ' ἀστροις οὐρανὸν τετυγμένον·  
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,  
390 πρέσβιστον ἀστρων,<sup>5</sup> νυκτὸς ὁφθαλμός, πρέπει.  
τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σαγαῖς<sup>6</sup>  
βοᾶ παρ' ὅχθαις ποταμίαις, μάχης ἔρῶν,  
ἴππος χαλιῶν ὡς κατασθμαίνων μένει,  
δόστις βοὴν σάλπιγγος ὄρμαίνει μένων?  
395 τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν  
κλήθρων λυθέντων προστατεῖν φερέγγυος;

### ΕΤΕΟΚΛΗΣ

- κόσμον μὲν ἀνδρὸς οὔτιν' ἄν τρέσαιμ' ἐγώ,  
οὐδ' ἐλκοποιὰ γύγνεται<sup>8</sup> τὰ σήματα·  
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.  
400 καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος  
ἀστροισι μαρμαίρουσαν οὐρανοῦ κυρεῦν,  
τάχ' ἄν γένοιτο μάντις ἡ ἀνοία τινί.<sup>9</sup>  
εἰ γὰρ θανόντι νὺξ ἐπ' ὁφθαλμοῖς πέσοι,  
τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε  
405 γένοιτ' ἄν ὄρθως ἐνδίκως τ' ἐπώνυμον,  
καῦτὸς καθ' αὐτοῦ τήνδ' ὕβριν μαντεύσεται.<sup>10</sup>

<sup>1</sup> λιμένος M, λε prefixed m, μ over μ m<sup>1</sup>.

<sup>2</sup> θείνει M, θείνει recc.

<sup>3</sup> οἰκλείδην mss. except G (οἱ-).  
<sup>4</sup> δ' ἔσω M, δὲ τῷ m<sup>1</sup> recc.

## THE SEVEN AGAINST THEBES

mad with passion and eager for the fray, makes outcry like to a serpent's hiss at noonday, and lashes the wise seer, Oecles' son, with the taunt that a craven spirit makes him cringe before death and battle. Uttering such shouts, he shakes three overshadowing crests, his helmet's mane, while from beneath his shield bronze-wrought bells peal forth a fearsome clang. On his shield he beareth this presumptuous device—a sky of cunning workmanship, ablaze with stars, and in the centre of his buckler shines, most revered among the stars, the bright full moon, the eye of night. Raving thus in his vaunting garniture, he shouts upon the river-bank, lustng for the fray, like some charger that, panting in fury against the bit, chafes while it awaits the trumpet's blare. Whom wilt thou post as his antagonist? Who hath thy trust to stand as champion at the Proetid gate when the barriers are loosed?

### ETEOCLES

On me a man's resplendent trappings work no terror. Nor hath blazonry power to wound—crests and bell bite not without the spear. And for this "night," which, thou sayest, is set upon his shield and glitters with the stars of heaven,—mayhap a man's folly might prove prophetic unto him. For should in death "night" fall upon his eyes, then to its bearer this vaunting cognizance of his might rightly and justly answer to its name; and 'tis to his own undoing it will prove that he thus insolently

<sup>5</sup> *δοτρον* changed to *δοτρων* M.   <sup>6</sup> *αγαῖς* M, σ prefixed m<sup>1</sup>.

<sup>7</sup> *όρμαλνει μένων* MVH, *όρμαλνων μένει* KLFN.

<sup>8</sup> *γίνεται* M : Porson.   <sup>9</sup> *ἡ ἀνοά τινι* M, *ἡ ἀνοά τινι* m.

<sup>10</sup> *μαντεύεται* M, -σ inserted m.

## AESCHYLUS

έγὼ δὲ Τυδεῦ κεδνὸν Ἀστακοῦ τόκον  
 τῶνδ<sup>1</sup> ἀντιτάξω προστάτην πυλωμάτων,  
 μάλ’ εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον  
 τιμῶντα καὶ στυγοῦνθ<sup>2</sup> ὑπέρφρονας λόγους.  
 410 αἰσχρῶν γὰρ ἄργος, μὴ κακὸς δ’ εἶναι φιλεῖ.  
 σπαρτῶν δ’ ἀπ’ ἀνδρῶν, ὃν Ἀρης ἐφείσατο,  
 ρίζωμ<sup>3</sup> ἀνεῖται, κάρτα δ’ ἔστ<sup>4</sup> ἐγχώριος,  
 Μελάνιππος· ἔργον δ’ ἐν κύβοις Ἀρης κρινεῖ.  
 415 Δίκη δ’ ὅμαιμων<sup>5</sup> κάρτα νιν προστέλλεται  
 εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

### ΧΟΡΟΣ

τὸν ἀμόν<sup>6</sup> νυν<sup>7</sup> ἀντίπαλον εὐτυχεῖν [στρ. α.  
 θεοὶ δοῖεν, ὡς δικαίως πόλεως  
 πρόμαχος<sup>8</sup> ὅρνυται· τρέμω δ’ αἵματη-  
 420 φόρους μόρους ὑπὲρ φίλων  
 ὀλομένων ἰδέσθαι.

### ΑΓΓΕΛΟΣ

τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·<sup>9</sup>  
 Καπανεὺς δ’ ἐπ’ Ἡλέκτραισιν εἴληχεν πύλαις,  
 γίγας δδ’ ἄλλος τοῦ πάρος λελεγμένου  
 425 μείζων, δέ κόμπος δ’ οὐ κατ’ ἀνθρωπον φρονεῖ,  
 πύργοις δ’ ἀπειλεῖ δείν’, ἀ μὴ κραίνοι τύχη·  
 θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν  
 καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς  
 ἔριν πέδοι<sup>10</sup> σκήψασαν ἐμποδῶν σχεθεῖν.<sup>11</sup>  
 430 τὰς δ’ ἀστραπάς τε καὶ κεραυνίους βολὰς  
 μεσημβριωΐσι θάλπεσιν προσήκασεν.

<sup>1</sup> τόν δ’: Grotius.      <sup>2</sup> ὅμαιμων M, ὁ δαίμων m recc.

<sup>3</sup> ἀμὸν changed to ἀμὸν M.      <sup>4</sup> νῦν M : Arnaldus.

<sup>5</sup> πρόμαχος M, πρόμαχος m<sup>1</sup>.      <sup>6</sup> θεοὶ δοῖεν M, δοῖεν θεοὶ m.

## THE SEVEN AGAINST THEBES

maketh prophecy. Now for my part, against Tydeus I will post as defender of this port the trusty son of Astacus. Right nobly born is he, and he holds in reverence the throne of Honour and detests boastful speech. Laggard in deeds of shame, yet no dastard, is he wont to be. From the Heroes of the Dragon's blood whom Ares spared, his stock is sprung, and a true scion of our soil is Melanippus. As for the issue, Ares with his dice will determine that ; but Justice, his true kin in blood, sends him forth, charged to ward off the foeman's spear from the mother that gave him birth. [Exit *Melanippus*

### CHORUS

Now may the gods grant that our champion have good success, as in a just cause he speedeth forth to battle for his country ! But I shudder to look upon the blood-stained deaths of men fallen for their folk.

### SCOUT

Aye, even as thou prayest, may the gods grant him good success !—For the Electran gate Capaneus hath drawn his lot : a giant he, overtopping him named afore ; but his vaunting speech betokens thoughts too proud for man, and against our battlements he threatens horrors,—which may Fortune not bring to pass ! For whether Heaven wills or wills it not, he vows he will make havoc of the city and that even the rival fire of Zeus, though it crash upon the earth in his path, shall not stay his course. As for lightning-flashes and the thunder's bolts, he likened them to rays of heat at midday. For blazon

---

<sup>7</sup> πέδω : Dindorf.

<sup>8</sup> σχέθειν : Blomfield.

## AESCHYLUS

435     ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,  
      φλέγει δὲ λαμπὰς διὰ χερῶν ὥπλισμένη·  
      χρυσοῖς δὲ φωνεῖ γράμμασιν “πρήσω πόλιν.”  
      τοιῷδε φωτὶ πέμπε—τίς ξυστήσεται,  
      τίς ἄνδρα κομπάζοντα<sup>1</sup> μὴ τρέσας μενεῖ;

### ΕΤΕΟΚΛΗΣ

καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.  
τῶν τοι ματαίων ἄνδρασιν φρονημάτων  
ἡ γλῶσσ<sup>2</sup> ἀληθῆς γίγνεται<sup>3</sup> κατήγορος·  
440     Καπανεὺς δ’ ἀπειλεῖ, δρᾶν παρεσκευασμένος,  
θεοὺς ἀτίζων, κάπογυμνάζων στόμα  
χαρῷ ματαίᾳ θινητὸς ὃν εἰς οὐρανὸν  
πέμπει γεγωνὰ<sup>4</sup> Ζηνὶ κυμαίνοντ’ ἔπη·  
πέποιθα δ’ αὐτῷ ξὺν δίκῃ τὸν πυρφόρον<sup>5</sup>  
445     ἥξειν κεραυνόν, οὐδὲν ἔξηκασμένον  
μεσημβρινοῦσι θάλπεσιν τοῖς ἡλίου.  
ἀνὴρ δ’ ἐπ’ αὐτῷ, κεὶ στόμαργός ἐστ’ ἄγαν,  
αἴθων τέτακται λῆμα, Πολυφόντου βία,  
φερέγγυον φρούρημα, προστατηρίας  
450     Αρτέμιδος εὐνοίαισι σύν τ’ ἄλλοις θεοῖς.  
λέγ’ ἄλλον ἄλλαις ἐν πύλαις εὐληχότα.

### ΧΟΡΟΣ

οἶλοιθ<sup>7</sup> ὃς πόλει μεγάλ’ ἐπεύχεται,      [ἀντ. a.  
κεραυνοῦ δέ νιν<sup>8</sup> βέλος ἐπισχέθοι,  
πρὶν ἐμὸν ἐσθορεῦν δόμον, πωλικῶν  
455     θ<sup>9</sup> ἐδωλίων ὑπερκόπω<sup>8</sup>  
δορί ποτ’ ἐκλαπάξαι.

<sup>1</sup> κομπάσαντα M, κομπάζοντα m<sup>1</sup> recc.

<sup>2</sup> γλῶτ<sup>7</sup> M, γλῶττα m.      <sup>3</sup> γίγνεται M : Porson.  
<sup>4</sup> γεγωνᾶ M, γεγωνᾶ m : Brunck.

## THE SEVEN AGAINST THEBES

he hath a man, a fire-bearer, armourless, save that in his hands for weapon a torch blazes ; and in letters of gold he saith “ I will fire the town.” Against such a warrior do thou send—who will meet him in the fray ? Who will abide his onset, his heart not turned to terror at his boasting ?

### ETEOCLES

Here too is gain added with interest unto gain.<sup>1</sup> The tongue in sooth provereth true accuser of men’s reckless thoughts ; and Capaneus utters threats, well prepared to act, dishonouring the gods ; and in vain glee plying his tongue to its full strength, sends up to heaven—mortal that he is—his surging boasts to be heard of Zeus. But right sure am I that upon him, as he well deserves, will come that fire-bearer, the thunder’s bolt, no whit changed into the likeness of the sun’s hot rays at midday. Against him, arrant boaster that he is, has been posted a warrior fiery of spirit, even valiant Polyphontes, a trusty guard by favour of protecting Artemis and with the aid of other gods. Say on—another, and the gate that has fallen to his lot !

[*Exit Polyphontes*

### CHORUS

Perish the braggart who vaunteth loud against the city ! May the thunder’s bolt stay him ere ever he burst into my home and with o’erweening spear despoil my maiden bower !

<sup>1</sup> Tydeus’ insolence (l. 387) was “ gain ” to our cause ; to it is now added that of Capaneus, which is like money put out at interest ( $\tau\delta\kappa\sigma$ ).

<sup>5</sup> πυρφόρων M, πυρφόρον recc.

<sup>7</sup> τ' M, θ' recc.

<sup>6</sup> μιν : Brunck.

<sup>8</sup> ὑπερκόμπω : Anon.

# AESCHYLUS

## ΑΓΓΕΛΟΣ

καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις  
 λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος  
 ἐξ ὑπτίου πῆδησεν εὐχάλκου κράνους,  
 460 πύλαισι Νηίστησι<sup>1</sup> προσβαλεῖν λόχον.  
 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας  
 δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.  
 φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,  
 465 μυκτηροκόμποις πνεύμασιν πληρούμενοι.  
 ἐσχημάτισται<sup>2</sup> δ' ἀσπὶς οὐ συμκρὸν<sup>3</sup> τρόπον·  
 ἀνὴρ [δ']<sup>4</sup> ὅπλίτης κλίμακος προσαμβάσεις<sup>5</sup>  
 στείχει πρὸς ἔχθρῶν πύργον, ἐκπέρσαι θέλων.  
 βοᾷ δὲ χοῦτος γραμμάτων ἐν ξυλλαβαῖς,  
 ὡς οὐδ' ἄν "Ἄρης σφ'" ἐκβάλοι πυργωμάτων.  
 470 καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον  
 πόλεως ἀπείργειν τῇσδε δούλιον<sup>6</sup> ζυγόν.

## ΕΤΕΟΚΛΗΣ

πέμποιμ' ἄν ηδη τόνδε, σὺν τύχῃ δέ τῷ·  
 καὶ δὴ πέπειπται<sup>7</sup> κόμπον ἐν χεροῦν ἔχων,  
 Μεγαρεύς, Κρέοντος σπέρμα τοῦ σπαρτῶν<sup>8</sup>  
 γένους,  
 475 δοι οὗτι μάργων ἵππικῶν φρυαγμάτων  
 βρόμου φοβηθεὶς ἐκ πυλῶν χωρήσεται,  
 ἀλλ' ἦ θανὼν τροφεῖα πληρώσει χθονί,  
 ἦ καὶ δύ<sup>9</sup> ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος  
 ἐλῶν λαφύροις δῶμα κοσμήσει πατρός.  
 480 κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων.

<sup>1</sup> νηίστησι M, νηίτησι m<sup>1</sup> F, νηίταισι KN.

<sup>2</sup> εἰσημάτισται M, ἐσχημάτισται m<sup>1</sup>.

<sup>3</sup> μικρὸν : Rob.

<sup>4</sup> [δ'] Blomfield.

<sup>5</sup> πρὸς ἀμβάσεις : Canter.

<sup>6</sup> δούλειον : Blomfield.

## THE SEVEN AGAINST THEBES

### Scout

Now I will tell of him who next drew his station at the gates. To Eteoclus, as third, the lot to hurl his band against the Neïstan port leaped third from out the upturned helm of goodly bronze. His mares, in eagerness to fall at once upon the gate, chafe in their frontlet-bands as he wheels them to and fro ; their muzzle-gear, filled with the breath of their proud nostrils, pipes in outlandish style. In no paltry fashion hath his shield been blazoned. A man in armour mounts a ladder's rungs to his foeman's fortress, bent on its destruction, and he also cries aloud, in words their letters frame, that even Ares could not hurl him from the battlements. Against him likewise do thou send one upon whom thou canst rely to avert from our city the yoke of slavery.

### ETEOCLES

Here is the man whom on the instant I would send—and he's fortune's choice, methinks. [*Exit Megareus.*] Lo, already he is gone, with his two hands to do his bragging, even Megareus, Creon's seed, of the race of the Dragon's blood. Not one step will he stir him from his gate, daunted by the noisy snorting of rampant steeds ; but either he will by death pay the full charge of his nurture to his native land, or he will capture even two warriors and the fortress on the shield, and with his spoils bedeck his father's house. Another and his boasting !—and stint me not thy tale.

---

<sup>7</sup> πέπεμπτ' οὐ MPKLN, πέπεμπται QγρP<sup>2</sup>.  
<sup>8</sup> σπαρτοῦ M, ὥν over οὐ m<sup>1</sup>.      <sup>9</sup> δ' M<sup>1</sup>, δύ' M<sup>2</sup>.

# AESCHYLUS

## ΧΟΡΟΣ

έπεύχομαι τῷδε<sup>1</sup> μὲν εὐτυχεῖν, ἵω [στρ. β.  
πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.  
ώς δ' ὑπέραυχα βάζουσιν<sup>2</sup> ἐπὶ πτόλει  
μαινομένα φρενί, τώς νιν  
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

485

## ΑΓΓΕΛΟΣ

τέταρτος ἄλλος, γείτονας πύλας ἔχων  
"Ογκας Ἀθάνας, ξὺν βοῇ παρίσταται,  
· Ιππομέδοντος σχῆμα καὶ μέγας τύπος·  
ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,  
490 ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.  
ὅ σηματουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν  
ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι,  
Τυφῶν' ιέντα πύρπνον διὰ στόμα  
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν.  
495 ὄφεων δὲ πλεκτάναισι περιδρομον κύτος  
προσηγάφισται κοιλογάστορος κύκλου.  
αὐτὸς δ' ἐπηλάξειν, ἔνθεος δ' "Αρει  
βακχῷ πρὸς ἀλκήν Θυιᾶς<sup>3</sup> ὡς φόβον βλέπων.  
τοιοῦνδε φωτὸς πεῖραν εὖ φυλακτέον.  
500 Φόβος γὰρ ἡδη πρὸς πύλαις κομπάζεται.

## ΕΤΕΟΚΛΗΣ

πρῶτον μὲν "Ογκα Παλλάς, ἥτ' ἀγχίπτολις,  
πύλαισι γείτων, ἀνδρὸς ἔχθαιρουσ' ὑβριν,  
εἴρξει νεοσσῶν ὡς δράκοντα δύσχιμον·  
· Υπέρβιος δέ, κεδνὸς Οἴνοπος τόκος,  
505 ἀνὴρ κατ' ἄνδρα τοῦτον ἥρεθη, θέλων  
ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης,

<sup>1</sup> δὴ τάδε M, δὴ τῷδε Q'KL, τῷδε Cant. 1.

## THE SEVEN AGAINST THEBES

### CHORUS

O champion of my home, I pray that fortune may be propitious unto him and hostile unto them. As in the frenzy of their souls they utter arrogant boasts against the city, so may Zeus, the Awarder, turn upon them an eye of wrath !

### SCOUT

Another, the fourth, hath as his station the port nigh unto Onca Athena, and advances with a shout —Hippomedon, stately in shape and of mighty bulk. And as he whirled round his mighty orb ('tis the circle of his buckler I mean) a shudder came upon me — gainsay it I cannot. No sorry craftsman sure was he, the blazoner, who wrought this work upon the shield—Typhon, belching from his fire-breathing mouth a murky smoke, flame's flickering sister ; and the encircling casing of his hollow-bellied orb is made fast to its ground by intertwining snakes. The champion himself has shouted his battle-cry, and inspired by Ares, raves, like a Bacchant, for the fray, flashing terror from his glance. Well must we guard against the assault of such a warrior, for already at the port Terror makes its vaunt.

### ETEOCLES

First Onca Pallas, whose abode is nigh, hard by the port, loathing the arrogance of man, will fend him off, like a chill snake from a nestling brood. To match him, man to encounter man, Hyperbius, Oenops' trusty son, was chosen ; for he is minded to make trial of his fortune in the stress of need—

<sup>2</sup> βάσον<sup>2</sup> M, βάσοντιν recc.   <sup>3</sup> θυάς M, most miss., θυιάς N.

## AESCHYLUS

οῦτ' εἶδος οῦτε θυμὸν οῦδ' ὅπλων σχέσιν  
 μωμητός, Ἐρμῆς δ' εὐλόγως ξυνήγαγεν.<sup>1</sup>  
 510      ἔχθρὸς γὰρ ἀνὴρ<sup>2</sup> ἀνδρὶ τῷ ξυστήσεται,  
 ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων  
 θεούς· ὁ μὲν γὰρ πύρπνοον Τυφῶν' ἔχει,  
 'Υπερβίω δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος  
 σταδαῖος ἥσται, διὰ χερὸς βέλος φλέγων·  
 κοῦπα τις εἶδε Ζῆνά που νικώμενον.  
 515      τοιάδε μέντοι προσφίλεια δαιμόνων·  
 πρὸς τῶν κρατούντων δ' ἐσμέν, οἱ δ' ἥσσω-  
 μένων,  
 εἰ Ζεύς γε Τυφῶν καρτερώτερος μάχῃ·  
 519      <sup>3</sup>εἰκὸς δὲ<sup>4</sup> πράξειν<sup>5</sup> ἄνδρας ὡδ' ἀντιστάτας,  
 518      'Υπερβίω τε πρὸς λόγον τοῦ σήματος  
 520      σωτὴρ γένοιτ' ἀν Ζεύς ἐπ' ἀσπίδος τυχών.

### ΧΟΡΟΣ

πέποιθα <δὴ><sup>6</sup> τὸν Διὸς ἀντίτυπον ἔχοντ<sup>7</sup>  
 [ἀντ. β.]

525      ἄφιλον ἐν σάκει τοῦ χθονίου δέμας  
 δαιμονος,<sup>7</sup> ἔχθρὸν εἴκασμα βροτοῖς<sup>7</sup> τε καὶ  
 δαροβίοισι θεοῖσιν,  
 πρόσθε πυλᾶν κεφαλὰν ἵάψειν.

### ΑΓΓΕΛΟΣ

οὗτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,  
 πέμπταισι προσταχθέντα Βορραίαις<sup>8</sup> πύλαις,  
 τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος·  
 ὅμνυσι δ' αἷχμὴν ἦν ἔχει μᾶλλον θεοῦ

<sup>1</sup> συνήγαγεν: Brunck. <sup>2</sup> ἀνὴρ: Porson.

<sup>3</sup> So PQ, other mss. reverse order.

<sup>4</sup> γε M, δὲ m<sup>1</sup>.

## THE SEVEN AGAINST THEBES

in form, in spirit, and in the fashion of his arms, without reproach. Fitly hath Hermes<sup>1</sup> confronted them ; for the man is at enmity with the man whom he will face, and hostile to each other are the gods upon their shields whom the twain will bring to battle. The one hath Typhon breathing fire, while on Hyperbius' shield sitteth, calm and ready, Father Zeus, in his hand a bolt ablaze ; and never yet, I trow, hath man seen Zeus o'erthrown. Such then on either side is the favour of the powers divine : with the victors are we, they with the vanquished, if Zeus, in truth, is mightier in battle than Typhon. Yet it is like that the mortal champions too should fare even as their gods ; and so to Hyperbius, in accordance with his blazon, Zeus will prove a Saviour, for that he is set upon his shield. [Exit Hyperbius

### CHORUS

Full sure am I that the antagonist of Zeus, since he beareth on his buckler the unloved form of the earth-born thing, a semblance loathed of men and of the long-lived gods, will lay low his head before our port.

### SCOUT

May it prove even so ! But of the fifth I next report, of him appointed to the fifth, the Northern port full opposite the tomb of Amphion, son of Zeus. He grasps a spear, which, in his assurance,

<sup>1</sup> Hermes presided over contests and lots.

<sup>5</sup> πρᾶξιν M, πράξειν m<sup>1</sup>.      <sup>6</sup> <δῆ> N (Triclinius).  
<sup>7</sup> δαλμοσιν . . . βροτοῖσι : Brunck.      <sup>8</sup> Βορρέας M : Porson.

## AESCHYLUS

- 530 σέβειν πεποιθώς ὅμμάτων θ' ὑπέρτερον,  
 ἥ μὴν λαπάξειν ἀστυ Καδμείων βίᾳ  
 Διός· τόδ' αὐδᾶ μητρὸς<sup>1</sup> ἐξ ὄρεσκόου  
 βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνήρ.  
 στείχει δ' ἵουλος ἄρτι διὰ παρηίδων,  
 535 ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ.  
 ὁ δ' ὡμόν, οὔτι παρθένων ἐπώνυμον,  
 φρόνημα, γοργὸν δ' ὅμηρ' ἔχων, προσίσταται.  
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις.  
 τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ  
 540 σάκει, κυκλωτῷ σώματος προβλήματι,  
 Σφίγγ' ὡμόσιτον προσμεμηχανημένην  
 γόμφοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας,  
 φέρει δ' ὑφ' αὐτῇ φῶτα Καδμείων ἔνα,  
 ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἴαπτεσθαι βέλη.  
 545 ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,  
 μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν<sup>2</sup> πόρον,  
 Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνήρ  
 μέτοικος, "Ἄργει δ' ἐκτίνων καλὰς τροφάς,  
 πύργοις ἀπειλεῖ τοῦσδ' ἂ μὴ κραίνοι θεός.

### ΕΤΕΟΚΛΗΣ

- 550 εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν,  
 αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασι·  
 ἥ τὰν πανώλεις παγκάκως τ' ὀλοίατο.  
 ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,  
 ἀνήρ ἄκομπος, χείρ δ' ὄρρῃ τὸ δράσμον,

<sup>1</sup> ματρὸς Μ, μητρὸς γεcc.

<sup>2</sup> καταισχύνειν Μ, καταισχυνεῖν π.

## THE SEVEN AGAINST THEBES

he holds in higher honour than a god and as more precious than his eyes ; and by it he swears an oath that verily he will lay waste the city of the Cadmeans spite of Zeus himself. So speaks the fair-faced offspring of a mother that dwells among the hills—a warrior, half man, half boy, and along his cheeks the down is but now spreading, youth's earliest crop, the thick upspringing hair. Savage of heart, in no wise suited to his maiden name,<sup>1</sup> and grim of glance, he now advances ; nor indeed doth he take his stand at the gate without his vaunt ; for on his bronze-wrought buckler, his body's orbed defence, he kept ever swinging to and fro our city's shame, the raw-devouring Sphinx, a burnished and embossed figure, cunningly riveted thereon. A man she bears beneath her, a Cadmean, so that this warrior may be chief target of our missiles. "Tis like that, once arrived, he will do no petty trading in the fight, nor bring shame upon his long journey's course—Parthenopaeus, of Arcadia. Of such sort is the man, and to make full payment for his goodly nurture unto Argos, wherein he dwelleth as an alien guest, he now utters such threats against our ramparts. May Heaven fulfil them not !

### ETEOCLES

Oh ! would they might but get from Heaven the things whereof they dream, themselves with all their unhallowed boastings ; full surely then in utter ruin and in utter misery would they be destroyed. But against this Arcadian too, of whom thou tellest, we have our man, no braggart he, but his hand marks

<sup>1</sup> Parthenopaeus “maiden-faced.” His mother Atalanta dwelt on Mt. Maenalus in Arcadia.

# AESCHYLUS

- 555     "Ακτωρ ἀδελφὸς τοῦ πάρος λελεγμένου·  
 ὃς οὐκ ἔάσει γλῶσσαν ἐργμάτων ἄτερ  
 ἔσω πυλῶν ρέουσαν ἀλδαίνειν κακά,  
 οὐδ' εἰσαμεῦαι θηρὸς ἐχθίστου δάκους  
 εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος  
 ἢ ἔξωθεν<sup>1</sup> εἴσω τῷ φέροντι μέμψεται,  
 πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.  
 θεῶν θελόντων τᾶν<sup>2</sup> ἀληθεύσαιμ' ἔγώ.

## ΧΟΡΟΣ

- 560     ἵκνεῖται λόγος διὰ στήθεων,  
 τριχὸς δ' ὄρθιας πλόκαμος ἵσταται,  
 565     μεγάλα μεγαληγόρων κλυούσα<sup>3</sup>  
 ἀνοσίων ἀνδρῶν. εἴθε γὰρ  
 θεοὶ<sup>4</sup> τούσδ' ὀλέσειαν ἐν γῇ.

[στρ. γ.]

## ΑΓΓΕΛΟΣ

- 570     ἔκτον λέγοιμ' ἄν ἀνδρα σωφρονέστατον,  
 ἀλκήν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν.  
 'Ομολωίσιν δὲ πρὸς πύλαις τεταγμένος  
 κακοῖσι βάζει πολλὰ Τυδέως βίαν.  
 τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,  
 μέγιστον Ἀργει τῶν κακῶν διδάσκαλον,  
 575     κακῶν τ' Ἄδραστῷ τῶνδε βουλευτήριον.  
 καὶ τὸν σὸν αὐθὶς προσθροῶν<sup>5</sup> ὅμόσπορον,  
 ἔξυπτιάζων ὅμμα,<sup>6</sup> Πολυνείκους βίαν,  
 δὶς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος,  
 καλεῖ. λέγει δὲ τοῦτ' ἔπος διὰ στόμα·

<sup>1</sup> ἔξωθεν : Porson.

<sup>2</sup> δ' ἀν M, δν VHQK, τ' ἀν P<sup>2</sup>.

<sup>3</sup> κλύων M, κλύουσα<sup>7</sup> γεcc. : Herm.

<sup>4</sup> εἰ θεοὶ (θεῷ M<sup>1</sup>) θεοὶ M, εἴθε γὰρ θεοὶ PQLK.

## THE SEVEN AGAINST THEBES

the thing to do,—Actor, brother to him I named before. He will not suffer words without deeds to pour within his gate and foster mischief, nor will he grant entrance to one who, on his foeman's shield, bears the image of a monstrous and abhorred beast. That beast outside his shield will have reason to reproach him who would bear her within, when she is dealt many a hammering blow beneath the city's walls. If the gods so will, I may indeed prove true prophet !

[*Exit Actor*

### CHORUS

His words pierce my heart, my hair stands on end as I hear the loud threatenings of these proud-boasting, impious men. Oh that the gods would overwhelm them here in our land !

### SCOUT

Sixth I will name a warrior passing wise, a seer most valiant in combat, even mighty Amphiaraüs. Posted at the Homoloian port, he assails stalwart Tydeus full oft with bitter names—"murderer, troubler of the State, Argos' chief teacher in the ways of wrong, summoner of the Avenging Curse, minister of bloodshed, counsellor unto Adrastus in his present evil course." Thereafter with uplifted eyes addressing thy own brother, valiant Polynices, he calls him by his name, dwelling twice upon its latter part,<sup>1</sup> and these are the words that passed his

<sup>1</sup> Polynices "much-strife" (*πολὺ νεῖκος*). *ἐνδατούμενος*, literally "separating," *i.e.* dwelling with emphasis on each separate part of the name.

<sup>5</sup> *προσμόραν* M, *πρόσμορον* recc. : Francken.

<sup>6</sup> *ἀδελφέν* : *όμβσπορον* Francken.

<sup>7</sup> *δνομα* : Schütz.

## AESCHYLUS

580      “ ἡ τοῦν ἔργον καὶ θεοῖσι προσφιλέσ,  
καλόν τ’ ἀκοῦσαι καὶ λέγειν μεθυστέροις,  
πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς  
πορθεῦν, στράτευμ’ ἐπακτὸν ἐμβεβληκότα;  
μητρός τε πηγὴν τίς κατασβέσει δίκη;  
585      πατρίς τε<sup>1</sup> γαῖα σῆς ὑπὸ σπουδῆς δορὶ<sup>2</sup>  
ἀλοῦσα πῶς σοι ἔνυμαχος γενήσεται;  
ἔγωγε μὲν δὴ τήνδε πιανῷ χθόνᾳ,  
μάντις κεκευθῶς πολεμίας ὑπὸ χθονός.<sup>3</sup>  
μαχώμεθ’, οὐκ ἄτιμον ἐλπίζω μόρον.”  
590      τοιαῦθ’ ὁ μάντις ἀσπίδ’ εὐκήλως ἔχων<sup>4</sup>  
πάγχαλκον ηῦδα· σῆμα δ’ οὐκ ἐπῆν κύκλῳ.  
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἶναι θέλει,  
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,  
ἔξ ής τὰ κεδνὰ βλαστάνει βουλεύματα.  
595      τούτῳ σοφούς τε κάγαθοὺς ἀντηρέτας  
πέμπειν ἐπαινῷ. δεινὸς ὁς θεοὺς σέβει.

### ΕΤΕΟΚΛΗΣ

φεῦ τοῦ ἔνυναλλάσσοντος ὅρνιθος βροτοῖς<sup>4</sup>  
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.<sup>5</sup>  
ἐν παντὶ πράγει δ’ ἔσθ’ ὄμιλας κακῆς  
600      κάκιον οὐδέν, καρπὸς οὐ κομιστέος·  
ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.  
ἡ γὰρ ἔνυνεισβὰς πλοῖον εὐσεβὴς ἀνήρ  
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ<sup>6</sup>  
ὅλωλεν ἄνδρῶν σὺν θεοπτύστῳ γένει,

<sup>1</sup> δὲ M most recd., τε AVKPγρ.

<sup>2</sup> ἐπιχθονὸς M, ἐπὶ χθονὸς most recd., ὑπὸ χθονὸς PV.

<sup>3</sup> εὐκηλον ἔχων M, εὐκυκλον νέμων m: Weil.

<sup>4</sup> βροτοῖς M, βροτοῖς m<sup>1</sup> recd.

<sup>5</sup> δυσσεβεστέροις M, σ superscr. m., δυσσεβεστάτοις recd.

## THE SEVEN AGAINST THEBES

lips : “ Of a truth such a deed as this is well pleasing unto Heaven, and to thy fame for men in days to come to hear and tell of—that thou dost ravage the city of thy sires and the gods of thine own race by hurling upon them an invading host ? The mother’s fount<sup>1</sup>—what righteousness shall drain it dry ? The fatherland—how shall it, through thy ambition vanquished by the sword, join its cause with thine ? As for me, I shall enrich this earth, sepulchred, a seer, beneath a foeman’s soil. Let us fight ! I look for no inglorious doom.” In this wise spake the seer, holding at rest his buckler all of bronze. Blazon there was none upon its orb—for ’tis his resolve not to seem the bravest, but to be ; and he reaps the harvest of his mind’s deep furrowing, whence his sage counsels spring. Against him I would have thee send an antagonist both wise and brave. To be dreaded is he who reveres the gods.

### ETEOCLES

Out upon the fortune of mortals that brings together the just man with the unrighteous ! In every issue naught is more evil than evil partnership—the fruit thereof must have no garnering. The field of infatuation yields as its harvest death. It may be that the godly man, embarked together with sailors hotly bent on some piece of villainy, perishes along with the heaven-detested crew ; or,

<sup>1</sup> μητρὸς πηγὴ strictly means “ source, which consists in a mother.” Having used this expression for “ mother, who is the source of life,” the poet accommodates the verb to the literal sense of πηγὴ rather than use a verb of slaying which would have suited the personal object.

AESCHYLUS

- |     |   |
|-----|---|
| 605 | ἢ ξὺν πολίταις ἀνδράσιν δίκαιος ὡν<br>έχθροξένοις τε καὶ θεῶν ἀμνήμοσιν,<br>ταύτου κυρήσας ἐκδίκως ἀγρεύματος,<br>πληγεὶς θεοῦ μάστιγι παγκοίνῳ δάμη.   |
| 610 | οὗτως δ' ὁ μάντις, υἱὸν Οἰκλέους <sup>1</sup> λέγω,<br>σώφρων δίκαιος ἀγαθὸς εὐσεβῆς ἀνήρ,<br>μέγας προφήτης, ἀνοσίοισι συμμιγεῖς<br>θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν,<br>τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῦν,<br>Διὸς θέλοντος ξυγκαθελκυσθήσεται.   |
| 615 | δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῦν πύλαις,<br>οὐχ ὡς ἄθυμος οὐδὲ λήματος κάκη,<br>ἀλλ' οἴδεν ὡς σφε χρὴ τελευτῆσαι μάχῃ,<br>εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου·<br>φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.<br>οἵμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,<br>έχθροξένον πυλωρὸν ἀντιτάξομεν,<br>γέροντα τὸν νοῦν, σάρκα δ' ήβωσαν φύει, <sup>2</sup><br>ποδῶκες ὅμμα, χεῖρα δ' οὐ βραδύνεται<br>παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ. |
| 620 | θεοῦ δὲ δῶρόν ἔστιν εὐτυχεῖν βροτούς.   |
| 625 |   |

ХОРОΣ

κλύοντες θεοὶ δικαίας λιτὰς [ἀντ. γ.]  
άμετέρας<sup>3</sup> τελεῖθ<sup>9</sup>, ὡς πόλις εὐτυχῆ,  
δορίποντα κάκ' ἐκτρέποντες <ἐσ> γᾶς<sup>4</sup>  
ἐπιμόλους· πύργων δ' ἔκτοθεν  
βαλὼν Ζεύς σφε κάνοι κεραυνῶ.

<sup>1</sup> δικλέους M : Porson.

<sup>2</sup> φύσει M, φέρει m<sup>1</sup> many recs.: Wellauer.

<sup>3</sup> ἡμετέρας : Dindorf.

<sup>4</sup> γᾶς ἐπιμόλους M, with *els* above ἐπι m<sup>1</sup>, γᾶς πρὸς ἐπιμόλους  
recc.: Herm.

## THE SEVEN AGAINST THEBES

in the other case, though just himself, if that he consorts with fellow-citizens who hate all strangers and remember not the gods, he falls, beyond his due, into the selfsame snare and is tamed when smitten by Heaven's impartial lash.

Even so the seer, Oecles' son, a man sagacious, just, brave, and godly, a wise interpreter of Heaven's will—leaguing, against his better reason, with unholy, bold-mouthed men, who proceed in long train upon the road that is far to retrace<sup>1</sup>—shall, by the will of Zeus, be dragged down in ruin along with them.

I have, therefore, no thought that he will even attack the gates : not that he lacks mettle or because he is craven of spirit, but he knows that it is his doom to meet his end in the fray, if there is to be fruitage unto the prophecies of Loxias—and he is wont either to keep silent or to speak what the hour demands. Howbeit, to encounter him, we will oppose a warrior, stalwart Lasthenes, a warder surly unto strangers at the city's doors. Old is he in mind, but his flesh is at its prime, his eye quick to direct his foot, nor does he let his hand tarry for his spear to strike whatever is uncovered by the shield. Yet 'tis Heaven's gift for mortals to succeed.

[*Exit Lasthenes*

### CHORUS

Hearken, ye gods, to our supplications in a righteous cause, and vouchsafe their fulfilment, even that fortune be with our city, and avert war's horrors from us upon the invaders of our land ! May Zeus smite and slay them with his bolt outside the walls !

<sup>1</sup> The march of the army from distant Argos is compared to a lengthened-out procession.

# AESCHYLUS

## ΑΓΓΕΛΟΣ

- τὸν ἔβδομον δὴ τόνδ' ἐφ' ἔβδόμαις πύλαις  
 λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει  
 οῖας<sup>1</sup> ἀράται καὶ κατεύχεται τύχας·  
 πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθονί,  
 635 ἀλώσιμον παιᾶν ἐπεξιακχάσας,  
 σοὶ ξυμφέρεσθαι καὶ κτανῶν θανεῦν πέλας,  
 ἦ ζῶντ' ἀτιμαστῆρα τὼς<sup>2</sup> ἀνδρηλάτην  
 φυγῇ τὸν αὐτὸν τόνδε τείσασθαι<sup>3</sup> τρόπον.  
 τοιαῦτ' ἀντεῖ καὶ θεοὺς γενεθλίους  
 640 καλεῖ πατρώας γῆς ἐποπτῆρας λιτῶν  
 τῶν δὲν γενέσθαι πάγχυ Πολυνείκους βία.  
 ἔχει δὲ καινοπηγὲς εὔκυκλον σάκος  
 διπλοῦν τε σῆμα προσμεμηχανημένον.  
 645 χρυσήλατον γάρ ἄνδρα τευχηστὴν ἰδεῖν  
 ἄγει γυνή τις σωφρόνως ἡγουμένη.  
 Δίκη δ' ἄρ' εἶναι φησιν, ὡς τὰ γράμματα  
 λέγει<sup>4</sup> “κατάξω δ' ἄνδρα τόνδε καὶ πόλιν  
 650 ἔξει πατρώων δωμάτων τ' ἐπιστροφάς.”  
 τοιαῦτ' ἐκείνων ἐστὶ τάξευρήματα.  
 [σὺ δ' αὐτὸς ἥδη γνῶθι τίνα πέμπειν δοκεῖ.]<sup>5</sup>  
 ὡς οὖποτ' ἀνδρὶ τῷδε κηρυκευμάτων  
 μέμψῃ, σὺ δ' αὐτὸς γνῶθι ναυκληρεῦν πόλιν.

## ΕΤΕΟΚΛΗΣ

- ὦ θεομανές τε καὶ θεῶν μέγα στύγος,  
 655 ὡς πανδάκρυτον ἀμὸν Οἰδίπου γένος·  
 ὅμοι, πατρὸς δὴ νῦν ἀραι τελεσφόροι.

<sup>1</sup> οἰα γ' M, οἴας γ' m<sup>1</sup>, οἴας K<sup>1</sup>N.

<sup>2</sup> τῶς M, τὼς m<sup>1</sup>.

<sup>4</sup> λέξει M, λέγει rec.

<sup>3</sup> τίσασθαι: Wilam.

<sup>5</sup> [ ] Halm.

## THE SEVEN AGAINST THEBES

### SCOUT

Last I must report of him at the seventh gate,<sup>1</sup> the seventh champion, thine own brother, and what fate he imprecates and invokes upon the city. He prays that, his foot set upon her walls, proclaimed as conqueror in the land, after raising a wild shout of triumph at its overthrow, he then may close with thee, and if he slay thee, perish at thy side, or, if thou escapest with thy life, that he may requite thee in the self-same wise with exile even as thou didst thus dishonour him with banishment. Such menaces he shouts forth, and he calls upon the gods of his race and fatherland to have regard unto his prayers—a violent Polynices in very sooth. A buckler he bears, well-rounded and newly-wrought, with a twofold blazon cunningly fixed thereon ; for a being in woman's form, advancing with modest mien, conducts a warrior in armed guise, fashioned in beaten gold. Justice, it seemeth, she declares herself, as the legend runs : “ And I will bring back unto his home this man and he shall have a country, and shall range in his father's halls.”

Such is the nature of the devices of their champions. [Do thou forthwith determine for thyself whom thou must send.] Thou shalt find no fault with me for my report ; but it is thy part alone to judge how thou must steer the ship of State. [Exit]

### ETEOCLES

O maddened of Heaven and by Heaven deeply loathed, O steeped in tears, our house of Oedipus ! Woe is me ! now indeed our father's curses bear

<sup>1</sup> The ominous “seventh” is substituted for “the Highest” (“Τύπταν”).

## AESCHYLUS

ἀλλ' οὔτε κλαίειν οὔτ' ὁδύρεσθαι πρέπει,  
 μὴ καὶ τεκνωθῆ δυσφορώτερος γόος.  
 ἐπωνύμῳ δὲ κάρτα, Πολυνείκει<sup>1</sup> λέγω,  
 τάχ' εὐσόμεσθα τούπισημ' ὅποι τελεῖ,  
 660 εἴ νιν κατάξει χρυσότευκτα γράμματα  
 ἐπ' ἀσπίδος φλύοντα σὸν<sup>2</sup> φοῖτῷ φρενῶν.  
 εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν  
 ἔργοις ἔκείνου καὶ φρεσὶν, τάχ' ἄν τόδ' ἦν·  
 ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,  
 665 οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,  
 οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,  
 Δίκη προσεῦδε<sup>3</sup> καὶ κατηξιώσατο·  
 οὐδὲ<sup>4</sup> ἐν πατρῷας μὴν χθονὸς κακουχίᾳ  
 οἷμαί νιν αὐτῷ νῦν παραστατεῦν πέλας.  
 670 ἥ δῆτ'<sup>5</sup> ἄν εἴη πανδίκως ψευδώνυμος  
 Δίκη, ξυνοῦσα φωτὶ παντόλιμῳ φρένας.  
 τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι  
 αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;  
 ἄρχοντί τ' ἄρχων καὶ κασιγνήτω κάσις,  
 675 ἔχθρος σὸν ἔχθρῳ στήσομαι. φέρ' ὡς τάχος  
 κυημῆδας, αἰχμῆς καὶ πέτρων<sup>6</sup> προβλήματα.

### ΧΟΡΟΣ

μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένη  
 ὅργην ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·  
 ἀλλ' ἀνδρας Ἀργείοισι Καδμείους ἄλις  
 680 ἐς χεῖρας<sup>7</sup> ἐλθεῦν· αἷμα γὰρ καθάρσιον.  
 ἀνδροῖν δ' ὁμαίμουι θάνατος ὡδ' αὐτοκτόνος,<sup>8</sup>  
 οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

<sup>1</sup> πολυνείκει with final ει in erasure, -νείκη recc.

<sup>2</sup> συμ M, σὸν recc. <sup>3</sup> προσεῦπε: B. Martin from schol.

<sup>4</sup> οὐτ' M many recc., οὐδὲ recc.

## THE SEVEN AGAINST THEBES

their fruit in deeds.—But it beseems me not either to weep or wail, lest a grief harder yet to bear be brought to birth. As for him so fitly named—this Polynices—we shall know anon to what end his blazonry will come ; whether gold-wrought letters babbling upon his shield, along with witlessness of soul, shall bring him home. Had Justice, the virgin daughter of Zeus, attended his actions and his thoughts, this might perchance have been. But as it is, neither when he fled the darkness of his mother's womb, nor in his nurture, nor ever when he grew to youthful manhood, nor when the hair was gathering on his chin, did Justice accost him and claim him as her own. Nor yet again do I think that now, when he does outrage to his fatherland, doth she stand by his side, his champion. Aye, verily, Justice were all justly false in name were she to consort with one all-daring in his purpose. In this I put my confidence and will go forth and face him—I myself. Who else hath a claim more just ? Chieftain against chieftain, brother against brother, foe against foe, I will take my stand. Quick, my greaves to fend off spear and stone !

### CHORUS

Ah no, dearest of men, thou son of Oedipus, show not thyself like in temper unto him who utters such dire words. Nay, 'tis enough for Cadmeans to come to close grapple with Argives ; for of that blood there is expiation. But death dealt one to other by two of one blood—of *that* pollution there is no growing old.

<sup>5</sup> ηδητ' M : Wecklein.

<sup>7</sup> χέρας M, χεῖρας rec.

<sup>6</sup> πέτρων changed to πετρῶν M.

<sup>8</sup> αὐτόκτονος M, αὐτοκτόνος m<sup>1</sup>.

# AESCHYLUS

## ΕΤΕΟΚΛΗΣ

εἴπερ κακὸν φέροι τις, αἰσχύνης ἄτερ  
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·  
685 κακῶν δὲ κάσχρων οὕτιν' εὐκλείαν ἔρεῖς.

## ΧΟΡΟΣ

τί μέμονας,<sup>1</sup> τέκνου; μή τί σε<sup>2</sup> θυμοπλη- [στρ. α.  
θῆς δορίμαργος<sup>3</sup> ἄτα φερέτω· κακοῦ δ'  
ἔκβαλ<sup>4</sup> ἔρωτος ἀρχάν.

## ΕΤΕΟΚΛΗΣ

690 ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,  
ἴτω κατ' οὐρον κῦμα Κωκυτοῦ λαχόν  
Φοίβῳ στυγηθὲν πᾶν τὸ Λαῖον γένος.

## ΧΟΡΟΣ

ἀμοδακής σ' ἄγαν ἵμερος ἐξοτρύ- [άντ. α.  
νει πικρόκαρπον ἀνδροκτασίαν<sup>5</sup> τελεῖν  
αἷματος οὐ θεμιστοῦ.

## ΕΤΕΟΚΛΗΣ

695 φίλου γὰρ ἔχθρά<sup>6</sup> μοι πατρὸς τάλαιν<sup>7</sup> ἀρὰ  
ξηροῖς ἀκλαύτοις ὅμμασιν προσιζάνει,  
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

## ΧΟΡΟΣ

ἀλλὰ σὺ μὴ ποτρύνου· κακὸς οὐ κεκλή- [στρ. β.  
ση βίον εὖ κυρήσας· μελάναιγις [δ'] οὐκ<sup>8</sup>

<sup>1</sup> μέμονας M, η over o m<sup>1</sup>.

<sup>2</sup> μήτις: Aldina.

<sup>3</sup> δορὶ μάργος M, δορίμαργος rec. <sup>4</sup> ἔκβαλ' M, ἔκβαλλ' m<sup>1</sup>.

<sup>5</sup> ἀνδροηλασίαν M, ἀνδροκτασίαν m<sup>1</sup>.

<sup>6</sup> αἰσχρὰ M, ἔχθρὰ rec.

## THE SEVEN AGAINST THEBES

### ETEOCLES

If indeed man should suffer ill, let it be clear of dishonour ; for that counts as the sole gain when men are dead. But of ill coupled with dishonour thou canst not say aught that's good.

### CHORUS

For what art thou so eager, child ? Let not mad lust for battle fill thy soul and carry thee away. Cast from thee the evil passion at its birth.

### ETEOCLES

Since Heaven so urgently presses on the event, let all the race of Laïus, that hath incurred Phoebus' hate, drift adown the wind, apportioned to Cocytus' wave !

### CHORUS

Too savage a passion impels thee to a rite of slaughter of unlawful blood ; and bitter is the fruit thereof.

### ETEOCLES

Aye, for mine own father's ruinous and hateful curse haunts my dry eyes that cannot weep and tells me first of gain and then of death.<sup>1</sup>

### CHORUS

Nay, resist its impulse. A craven's name thou shalt not bear if thou hast prospered well in life.

<sup>1</sup> Literally "gain coming before death that comes later." The curse whispers "slay him, then be slain thyself."

<sup>7</sup> τελεῖ M, τελεῖα m<sup>1</sup>, τελεῖ' recc.: Wordsworth.

<sup>8</sup> δ' οὐκ : οὐκ Arnaldus.

## AESCHYLUS

700 εἶσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν  
θεοὶ θυσίαν δέχωνται;<sup>1</sup>

### ΕΤΕΟΚΛΗΣ

θεοῖς μὲν ἥδη πως παρημελήμεθα,  
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται.  
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

### ΧΟΡΟΣ

705 νῦν ὅτε σοι παρέστακεν ἐπεὶ δαίμων [ἀντ. β.  
λήματος ἐν τροπαίᾳ χρονίᾳ<sup>2</sup> μεταλ-  
λακτὸς ἵσως ἂν ἔλθοι θελεμωτέρῳ<sup>3</sup>  
πνεύματι· νῦν δ' ἔτι ζεῖ.

### ΕΤΕΟΚΛΗΣ

710 ἔξεζεσεν<sup>4</sup> γὰρ Οἰδίπου κατεύγματα.  
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων  
ὄψεις, πατρῷων χρημάτων δατήριοι.<sup>5</sup>

### ΧΟΡΟΣ

πιθοῦ<sup>6</sup> γυναιξί, καίπερ οὐ στέργων δμως.

### ΕΤΕΟΚΛΗΣ

λέγουτ<sup>7</sup> ἂν ἀνη τις<sup>7</sup> οὐδὲ χρὴ μακράν.

### ΧΟΡΟΣ

μὴ λθῆς ὁδοὺς σὺ τάσδ' ἐφ' ἔβδόμαις πύλαις.

### ΕΤΕΟΚΛΗΣ

715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγω.

\* <sup>1</sup> The mark of interrogation is due to Tucker.  
<sup>2</sup> ἀντροπαῖα χρονία M, ἀντροπαῖα χρόνια m: Aldina.  
<sup>3</sup> θα\*λωτέρῳ M, θαλερωτέρῳ m<sup>1</sup> recd.: Conington.  
<sup>4</sup> ἔξεζεσαν M, ἔξεζεσεν recd.

## THE SEVEN AGAINST THEBES

Will not the sable-palled Avenging Spirit quit the house, when the gods receive oblation at thy hands ?

ETEOCLES

The gods, it seems, have long since ceased their care of us. The service they value at our hands is that we perish. Why then should we longer fawn upon the doom of death ?

CHORUS

Now, when it stands close at hand. For the Evil Spirit shifting its mood perchance may veer, albeit late, and come with gentler breath. But as yet it rages in fury.

ETEOCLES

Aye, made to rage in fury by the curse of Oedipus. All too true the phantoms of my nightly dreams portending division of our father's heritage !

CHORUS

Be ruled by women although thou likest it not. ✓

ETEOCLES

Say aught that's possible ; nor need ye speak at length.

CHORUS

Go *thou* not forth on this mission to defend the seventh gate !

ETEOCLES

Thy words, I tell thee, shall not blunt my sharpened purpose.

---

<sup>5</sup> δοτήρι<sup>\*\*</sup> (ο made from ω) M, δοτήριοι m.  
<sup>6</sup> τείθου : Blomfield. <sup>7</sup> τις M, τις m<sup>1</sup>.

# AESCHYLUS

## ΧΟΡΟΣ

νίκην γε μέντοι καὶ κακὴν τιμᾶ θεός.

## ΕΤΕΟΚΛΗΣ

οὐκ ἄνδρ' ὁ πλίτην τοῦτο χρὴ στέργειν ἔπος.

## ΧΟΡΟΣ

ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;

## ΕΤΕΟΚΛΗΣ

θεῶν διδόντων οὐκ ἀν ἐκφύγοις κακά.

## ΧΟΡΟΣ

720 πέφρικα τὰν ὠλεσίοικον [στρ. α.]

θεόν, οὐ θεοῖς ὅμοίαν,  
παναλαθῆ<sup>1</sup> κακόμαντιν  
πατρὸς εὔκταιάν Ἐρινὺν  
τελέσαι τὰς περιθύμους

725 κατάρας Οἰδιπόδα βλαψίφρονος<sup>2</sup>  
παιδολέτωρ δ' ἔρις ἄδ<sup>3</sup> ὀτρύνει.

[ἀντ. α.]

ξένος δὲ κλήρους<sup>4</sup> ἐπινωμᾶ,

Χάλυβος Σκυθᾶν<sup>5</sup> ἄποικος,

κτεάνων χρηματοδάίτας

730 πικρός, ὡμόφρων σίδαρος,

χθόνα ναίειν διαπήλας,

ὅπόσαν καὶ φθιμένοισιν κατέχειν,

τῶν μεγάλων πεδίων ἀμοίρους.

[στρ. β.]

735 ἐπεὶ δ' ἄν<sup>6</sup> αὐτοκτόνωσ<sup>7</sup>

αὐτοδάικτοι θάνωσι,

<sup>1</sup> παναληθῆ M : Dindorf.

## THE SEVEN AGAINST THEBES

### CHORUS

Aye, yet victory, though inglorious, is held in honour by the gods.

### ETEOCLES

- No soldier may brook an utterance like that.

### CHORUS

What ! Wilt thou make harvest of thine own brother's blood ?

### ETEOCLES

From heaven-sent ills there's no escape. [Exit] ✓

### CHORUS

I shudder in terror at the power divine, unlike all other gods, that bringeth desolation upon homes, that forebodeth woe unerringly, the Avenging Spirit invoked by a father's prayer. I shudder at its working fulfilment of the imprecation uttered in excess of wrath by Oedipus distraught. This strife, deadly to his sons, stirreth it to work.

A stranger it is that apportioneth their inheritance, the Chalyb that hath come, a settler here, from Scythia, a ruthless distributer of wealth, even savage-hearted steel that hath allotted them as land wherein to dwell even so much as may be theirs to hold in death—disportioned of these wide demesnes.

But when they shall have perished, slain by

<sup>2</sup> βλαψίφρονος οιδιπόδα : N (Triclinius).

<sup>3</sup> ἔρις δ' M, ἔρις ἄδ' m<sup>1</sup>.

<sup>4</sup> κλήρους M<sup>1</sup> (?), κλήροις M<sup>2</sup> recc.

<sup>5</sup> σκυθῶν : Dindorf. <sup>6</sup> ἐπεὶ δ' ἀν M, ἐπειδὰν recc.

<sup>7</sup> αὐτοκτόνωσιν M, αὐτοκτόνως recc.

- καὶ γαῖα<sup>1</sup> κόνις πίη  
μελαμπαγές αἷμα φοίνιον,  
τίς ἀν καθαρμοὺς<sup>2</sup> πόροι,  
τίς ἄν σφε λούσειεν; ὁ  
740 πόνοι δόμων νέοι παλαι-  
οῖσι συμμιγεῖς κακοῖς.
- παλαιγενῆ γὰρ λέγω  
παρβασίαν<sup>3</sup> ὠκύποιον.  
αἰῶνα δ' ἐσ τρίτον μένει.  
745 'Απόλλωνος εὗτε Λάιος  
βίᾳ,<sup>4</sup> τρὶς εἰπόντος ἐν  
μεσομφάλοις Πυθικοῖς  
χρηστηρίοις θνάσκοντα<sup>5</sup> γέν-  
νας ἄτερ σώζειν πόλιν,
- 750 κρατηθεὶς δ' ἐκ φίλων ἀβουλιᾶν<sup>6</sup>  
ἐγείνατο<sup>7</sup> μὲν μόρον αὐτῷ,  
πατροκτόνον Οἰδιπόδαν,  
δοστε ματρὸς ἀγνὰν  
σπείρας ἄρουραν, ἦν ἐτράφη,  
755 ρίζαν αἴματόεσσαν  
ἔτλα<sup>8</sup> παράνοια<sup>9</sup> συνάγε  
νυμφίους φρενώλεις.<sup>10</sup>
- κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει. [ἀντ. γ.  
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει  
760 τρίχαλον, δ καὶ περὶ πρύμ-  
ναν πόλεως καχλάζει.  
μεταξὺ δ' ἀλκὰ δι' ὀλίγου  
τείνει, πύργος ἐν εὔρει.  
δέδοικα δὲ σὺν<sup>11</sup> βασιλεῦσι  
765 μὴ πόλις δαμασθῇ.

## THE SEVEN AGAINST THEBES

kindred hands in mutual slaughter, and the dust of earth hath drunk their black and clotted gore, who can provide wherewith to purify? Who can wash away their stain? O house of misery, wherein new woes are blent with woes of old!

Aye, of ancient time is the transgression I recount, and swift its retribution: yet unto the third generation it abideth; ever since Laius—in defiance of Apollo's hest, albeit He thrice declared at Pytho, earth's central shrine, that he must die without offspring would he save his realm—

Ever since he, overborne by the perverse counselling of his nature, begat doom unto himself, even Oedipus, the son who slew his sire; the same who sowed his seed in a hallowed field, his mother's womb, where he was nurtured to life,—and he came to endure a growth of blood. Madness it was that linked the infatuate pair.

And now a sea of troubles, as it were, driveth on its billows; as one wave sinks, another, of triple crest, it reareth aloft, even that which now seethes about the ship of State. Narrow the space that stretches between as a defence—no wider than a wall. I am fearful lest, with our princes, our city be o'erthrown.

<sup>1</sup> χθονία: γατα Herm.

<sup>2</sup> κάθαρμα M, κάθαρμα m, ὅν over μα m<sup>1</sup>, καθαρμός recc.  
<sup>3</sup> παραβασίαν M, παραβασίαι recc.: Porson.

<sup>4</sup> βίᾳ M, βιᾳ m.

<sup>5</sup> θυνάσκοντα M, θυήσκοντα m most mss.: Kirchhoff.

<sup>6</sup> ἀβουλίαν M, ἀβουλίᾳ or -αις recc.: Dindorf.

<sup>7</sup> γείνατο M, ἐγείνατο LRN. <sup>8</sup> ἔτλη M, ἔτλα m.

<sup>9</sup> παράνοιαi with final i added M, παράνοια? m.

<sup>10</sup> φρενώλης M, φρενώλεις m recc.

<sup>11</sup> συμ M, σὺν recc.

AESCHYLUS

- τελειâν<sup>1</sup> γὰρ παλαιφάτων ἀρᾶν<sup>2</sup> [στρ. δ.  
 βαρεῖαι καταλλαγαῖ· τὰ δ' ὄλοὰ  
 πελόμεν<sup>3</sup> οὐ παρέρχεται.  
 πρόπρυμνα δ' ἐκβολᾶν<sup>4</sup> φέρει  
 770 ἀνδρῶν ἀλφηστᾶν  
 ὅλβος ἄγαν παχυνθείσ.
- τίν' ἀνδρῶν γὰρ τοσόνδ' ἔθαύμασαν [ἀντ. δ.  
 θεοὶ καὶ ξυνέστιοι πόλεος δ<sup>5</sup>  
 πολύβατός<sup>6</sup> τ' ἄγων<sup>7</sup> βροτῶν,  
 775 ὅσον τότ' Οἰδίπουν τίον,  
 τὰν ἀρπαξάνδραν<sup>8</sup>  
 κῆρ<sup>9</sup> ἀφελόντα χώρας;
- ἐπεὶ δ' ἀρτίφρων [στρ. ε.  
 ἐγένετο μέλεος ἀθλίων  
 780 γάμων, ἐπ' ἄλγει δυσφορῶν  
 μαινομένᾳ κραδίᾳ<sup>9</sup>  
 δίδυμα κάκ<sup>10</sup> ἐτέλεσεν.  
 πατροφόνῳ χερὶ τῶν  
 τκρεισσοτέκνων<sup>10</sup> ὄμμάτων<sup>11</sup> ἐπλάγχθη.
- 785 τέκνοις δ' ἄγριας<sup>12</sup> [ἀντ. ε.  
 ἐφῆκεν ἐπικότους τροφᾶς,<sup>13</sup>  
 αἰαῖ, πικρογλώσσους ἀράς,  
 καὶ σφε σιδαρονόμῳ  
 διὰ χερί<sup>14</sup> ποτε λαχεῖν  
 790 κτήματα· νῦν δὲ τρέω  
 μὴ τελέσῃ καμψίπους Ἐρινύς,

ΑΓΓΕΛΟΣ

θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.

## THE SEVEN AGAINST THEBES

For heavy is the settlement of curses uttered long ago when they come to their fulfilment ; and the fatal account, once it is there, passeth not away. The wealth of gainful men, when grown too gross, is heaved overboard from the bottom of the hold.

For who of men was ever so admired of gods and of those that share with them the city's hearth, the thronged gathering of men, as Oedipus was honoured that day when he freed the land of that deadly pest whose prey was man ?

But when, to his misery, he came to know aright his ill-starred bridal, sore grieving at his pain, with frenzied heart he worked a twofold ill : with the hand that had slain his sire he reft him of his eyes, dearer to him than his own children.

And against his sons, because of their cruel tendance, he launched malisons of wrath (ah me ! malisons of bitter tongue)—even that they with sword in hand should in time to come divide his substance. But now I tremble lest the Spirit of Vengeance with hurrying pace may work their accomplishment.

[Enter Messenger

### MESSENGER

Be of good cheer, mother-bred children that ye

<sup>1</sup> τέλει\* M, *a* in erasure and *ai* or *oi* over *a* m<sup>1</sup> : Dindorf.

<sup>2</sup> ἀραι : Bothe. <sup>3</sup> πελόμεν' M, τελόμεν' m<sup>1</sup>.

<sup>4</sup> ἐκβολῶν M, ἐκβολὰν m<sup>1</sup>. <sup>5</sup> πόλεως : πόλεος ó Dindorf.

<sup>6</sup> πολύθοτός : Blomfield from schol. M.

<sup>7</sup> αἰών : Weil. <sup>8</sup> ἀναρπαξάνδραν : Herm.

<sup>9</sup> καρδίᾳ MSS. except N (*κραδίᾳ*).

<sup>10</sup> κρείστω τέκνων M, κρεισσότεκνων m.

<sup>11</sup> δ' ἀπ' δημάτων M most MSS., δημάτων N.

<sup>12</sup> ἀρατας : Francken. <sup>13</sup> τροφᾶς M, τροφᾶς P marg.

<sup>14</sup> διαχειρίας : Porson.

# AESCHYLUS

πόλις πέφευγεν ἥδε δούλιον<sup>1</sup> ζυγόν·  
 πέπτωκεν<sup>2</sup> ἀνδρῶν ὄβριμων κομπάσματα·  
 795 πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου  
 πολλαῖσι πληγαῖς ἄντλον οὐκ ἔδεξατο.  
 στέγει δὲ πύργος, καὶ πύλας φερεγγύοις  
 ἐφραξάμεσθα<sup>3</sup> μονομάχοισι προστάταις·  
 800 καλῶς<sup>4</sup> ἔχει τὰ πλεῦστ', ἐν ἐξ πυλώμασι·  
 τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης  
 ἄναξ Ἀπόλλων εἰλετ', Οἰδίπου γένει  
 κραίνων παλαιὰς Λαῖτου δυσβουλίας.

## ΧΟΡΟΣ

τί δ' ἔστι πρᾶγμα νεόκοτον πόλει πλέον;

## ΑΓΓΕΛΟΣ

πόλις σέσωσται· βασιλέες<sup>5</sup> δ' ὅμόσποροι—

## ΧΟΡΟΣ

805 <sup>6</sup>τίνεις; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

## ΑΓΓΕΛΟΣ

φρονοῦσα νῦν ἄκουσον· Οἰδίπου τόκοι<sup>7</sup>—

## ΧΟΡΟΣ

οἱ γὰρ<sup>8</sup> τάλαινα, μάντις εἰμὶ τῶν κακῶν.

## ΑΓΓΕΛΟΣ

οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι—

<sup>1</sup> δούλειον M, δούλιον H. <sup>2</sup> πέπτωκεν δ' M, πέπτωκεν recc.

<sup>3</sup> ἐφραξάμεθα M, -μεσθα recc. <sup>4</sup> καλῶς M, δ' superscr. m<sup>1</sup>.

<sup>5</sup> βασιλέως M, -εῖς superscr. m<sup>1</sup>, βασιλέες recc.

<sup>6</sup> Transposed from after 810: Weil.

<sup>7</sup> τόκος M, γένος superscr. m: Heimsoeth.

<sup>8</sup> οἱ ἐγὼ: Canter.

## THE SEVEN AGAINST THEBES

are. Our city has escaped the yoke of servitude ; the boasts of the mighty men have fallen to the ground. The ship of State is in smooth waters and for all the sore buffeting of the surging billows hath shpped no sea. Her walls are proof, and we have bulwarked her ports with champions who in single-handed fight have redeemed their pledge. In the main, all goes well—at six portals ; but the seventh, the august Commander of Sevens,<sup>1</sup> lord Apollo, took unto himself, fulfilling upon the house of Oedipus the follies wrought by Laius in days of old.

### CHORUS

What fresh event is there further to afflict the city ?

### MESSENGER

The city, it is safe ! But the twin-born princes—

### CHORUS

Who ? What is't thou meanest ? My wits are distraught from dread of what thou hast to tell.

### MESSENGER

Keep now thy wits and listen. The sons of Oedipus—

### CHORUS

Ah, unhappy that I am ! I am a prophetess of ill.

### MESSENGER

In truth, past all questioning, smitten to the dust—

<sup>1</sup> An obscure designation of Apollo, often referred to the tradition that he was born on the seventh day. The adjective looks like a military title, but divisions of seven are unknown.

# AESCHYLUS

## ΧΟΡΟΣ

ἐκεῖθι κεῖσθον<sup>1</sup>; βαρέα δ' οὖν ὅμως φράσον.

## ΑΓΓΕΛΟΣ

810 805 <sup>2</sup>ἄνδρες<sup>3</sup> τεθνᾶσιν ἐκ χερῶν<sup>4</sup> αὐτοκτόνων.<sup>5</sup>

## ΧΟΡΟΣ

οὗτως ἀδελφαῖς χερσὶν ἡναίρονθ' ἄμα<sup>6</sup>;

## ΑΓΓΕΛΟΣ

οὗτως ὁ δαιμων κοινὸς ἦν ἀμφοῖν ἄγαν.<sup>7</sup>

αὐτὸς δ' ἀναλοὶ δῆτα δύσποτμον γένος.

τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·

815 πόλιν μὲν εὐ πράσσουσαν, οἱ δ' ἐπιστάται,

δισσὼ στρατηγώ, διέλαχον σφυρηλάτῳ

Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.

ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθονός,

πατρὸς κατ' εὐχὰς δυσπότμως<sup>8</sup> φορούμενοι.

820 <sup>9</sup>[πόλις σέσωσται· βασιλέοιν<sup>10</sup> δ' ὅμοσπόροιν  
πέπωκεν αἷμα γαῖ<sup>11</sup> ὑπ' ἀλλήλων φόνῳ.]

## ΧΟΡΟΣ

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι<sup>12</sup>

δαιμονες, οἱ δὴ Κάδμου πύργους

τούσδε ρύεσθε,<sup>13</sup>

825 πότερον χαίρω κάπολολύξω

<sup>1</sup> κεῖσθον M, ηλ superscr. m, κῆλθον other mss.

<sup>2</sup> Transposed from after 804: Weil.

<sup>3</sup> ἄνδρες: Porson. <sup>4</sup> χειρῶν M, χερῶν recc.

<sup>5</sup> αὐτομάτων M, κτονων superscr. (m?).

<sup>6</sup> ἄγαν: ἄμα Nauck. <sup>7</sup> ἄμα: ἄγαν Nauck.

<sup>8</sup> δυσπότμως: Headlam. <sup>9</sup> [ ] Butler.

## THE SEVEN AGAINST THEBES

### CHORUS

Do they lie yonder? Dread though thy tidings  
be, yet speak out plainly.

### MESSENGER

Dead are the men, by hands that slew their own.

### CHORUS

Were they slain together by hands thus close akin?<sup>1</sup>

### MESSENGER

Thus all too equal was their destiny to them both. Of itself alone, in very truth, it maketh an end of the ill-starred race. Cause have we here for joy and tears—joy, for our city's favouring fortune; whereas the leaders, the commanders twain, have portioned out the fulness of their wealth with hammered steel of Scythia; and they shall possess whatever part of land they shall receive in sepulture, swept by their ill-starred destiny adown the blast of their father's curse. [Saved is the city; but the twin-born princes—earth hath drunk their blood, shed in slaughter each by the other's hand.] [Exit

### CHORUS

O mighty Zeus and powers divine that guard our city, ye who in very deed protect these walls of Cadmus! Am I to rejoice and raise a shout of

<sup>1</sup> i.e. both by birth and in cruelty.

<sup>10</sup> βασιλεῖον M recc., βασιλέου recc.

<sup>11</sup> γὰν M, γαῖ m<sup>1</sup>. <sup>12</sup> πολισ(σ)οῦχοι: Pauw.

<sup>13</sup> βύεσθε M<sup>2</sup> (changed from βύεσθαι M<sup>1</sup>) recc.

AESCHYLUS

πόλεως ἀσινεῖ τσωτῆρι<sup>1</sup> . . ,  
ἢ τοὺς μογερὸνς καὶ δυσδάμονας  
ἀτέκνους κλαύσω πολεμάρχους;  
οἱ δῆτ’ ὄρθως κατ’ ἐπωνυμίαν  
καὶ πολυνεικεῖς  
ῶλοντ’ ἀσεβεῖ<sup>2</sup> διανοίᾳ.

ώ μέλαινα καὶ τελεία [στρ. α.  
γένεος Οἰδίπου τ' ἀρά,  
κακόν με καρδίαν<sup>3</sup> τι περιπίτνει κρύος.

835 ἔτενξα τύμβῳ μέλος  
Θυιὰς αἵματοσταγεῖς  
νεκροὺς κλύουσα δυσμόρως<sup>4</sup>  
θανόντας· ἥ δύσορνις ἄ-  
δε ξυναυλία δορός.

840 ἐξέπραξεν, οὐδ' ἀπεῖπεν  
πατρόθεν εὐκταία φάτις·  
βουλαὶ δ' ἄπιστοι Λαῖον διήρκεσαν.  
μέριμνα δ' ἀμφὶ πτόλιν·  
θέσφατ' οὐκ ἀμβλύνεται.

845 ἵω πολύστονοι, τόδ' εἰρ-  
γάσασθ' ἄπιστον· ἥλθε δ' αἱ-  
ακτὰ πήματ' οὐ λόγω.

τάδ' αὐτόδηλα, προῦπτος<sup>5</sup> ἄγγέλου λόγος·  
διπλαῖ μέριμναι,<sup>6</sup> τιδυμάνορα<sup>7</sup>

<sup>1</sup> σωτῆρι M, σωτηρίᾳ recc.

<sup>2</sup> ἀσεβῆ corrected to ἀσεβεῖ M.

<sup>3</sup> καρδίᾳ M, καρδίαν Cant. 1, 2.

<sup>4</sup> δυσφόρως M, δυσμόρως schol., recc.

<sup>5</sup> πρότος Μ, ὡπ̄ in erasure m<sup>1</sup>.

<sup>6</sup> διπλαῖν μέριμναις Μ, διπλαῖ μέριμναι της εποικ.

## THE SEVEN AGAINST THEBES

triumph that no scathe hath befallen the safety of the city, or am I to bewail our warrior chiefs, hapless, ill-starred, and childless ? All too true to their name, and “ men of much strife ” indeed, have they perished through their impious intent.

O black curse inherent in the race, the curse of Oedipus, that hath now worked its full completion ! A chill of anguish falls upon my heart. ’Tis for a tomb I frame my song, inspired by frenzy when I hear of their death by an evil doom and of their corpses bedabbled in blood. Mournful, indeed, is this Song of the Spear.<sup>1</sup>

It hath worked out its end nor hath it wearied —the sentence imprecated by their sire against his sons. Laïus’ resolve, made in disobedience, hath held its course ; and I am anxious for our city—the warnings of Heaven lose not their edge.

*[The funeral procession with the bodies of  
the brothers comes into view]*

O fraught with sorrows ! Ye have wrought in this a deed passing all belief. Woes meet for groans have come in very truth.

Yon spectacle hath no need of interpreter : that whereof the messenger made report is here before our very eyes. Twofold our distress—disasters two-

<sup>1</sup> This passage has also been taken to deprecate as inauspicious the previous ode (720 ff.) because it was sung during the combat of the brothers : “ ’Twas for a tomb I framed my song when, inspired by frenzy, I heard (prophetically) . . . Ill-omened, indeed, the contest of the spear to such an accompaniment.”

---

<sup>7</sup> διδύμ' M, δίδυμ' m, ἀνορέα M recc., διδυμάνορα, διδυμανόρεα recc.

# AESCHYLUS

- 850      κάκ' αὐτοφόνα, δίμοιρα τέ-  
 λεια τάδε<sup>1</sup> πάθη. τί φῶ;  
 τί δ' ἄλλο γ' ἢ πόνοι πόνων  
 δόμων ἐφέστοι;  
 ἀλλὰ γόων,<sup>2</sup> ὡς φίλαι, κατ' οὖρον  
 ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῦν  
 πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται  
 τὰν ἀστολὸν<sup>3</sup> μελάγκροκον [ναύστολον]<sup>4</sup> θεωρίδα,  
 τὰν ἀστιβῆ πόλλων, τὰν ἀνάλιον  
 πάνδοκον εἰς ἀφανῆ τε χέρσον.
- 855      ἀλλὰ γὰρ ἥκουσ' αἰδ' ἐπὶ πρᾶγος  
 πικρὸν Ἀντιγόνη τ' ἡδ' Ἰσμήνη,  
 θρῆνον ἀδελφοῦν· οὐκ ἀμφιβόλως  
 οἶμαι σφ' ἔρατῶν ἐκ βαθυκόλπων  
 στηθέων ἥσειν ἄλγος ἐπάξιον.  
 ἡμᾶς δὲ δίκη πρότερον φήμης  
 τὸν δυσκέλαδόν θ' ὅμνον Ἐρινός  
 ἵαχεν Ἄΐδα τ'  
 860      ἐχθρὸν<sup>5</sup> παιᾶν ἐπιμέλπειν.
- 865      ἵώ, δυσαδελφόταται πασῶν ὅπόσαι  
 στρόφον ἐσθῆσιν περιβάλλονται,  
 κλαίω, στένομαι, καὶ δόλος οὐδεὶς  
 μὴ κ' φρενὸς ὀρθῶς με λιγαίνειν.
- 870      ἵώ ἵώ δύσφρονες,  
 φίλων ἅπιστοι καὶ κακῶν ἀτρύμονες,      [στρ. α.]

<sup>1</sup> τὰ M, τάδε rec.

<sup>2</sup> γόων M, γόων rec.

<sup>3</sup> ἀστονον M, ἀστολον rec.

<sup>4</sup> [ναύστολον] Stanley.

<sup>5</sup> ἐχθρὸν M, ἐχθρὸν ml.

<sup>6</sup> The distribution of the parts to 957 is uncertain. The ascriptions in the mss. to chorus and semichorus, Antigone and Ismene, are inconsistent and rest on slight or on no ancient tradition.

## THE SEVEN AGAINST THEBES

fold of warriors slain each by the other's hand,  
these woes of double doom now come to fulfilment.  
Ah, what words have I wherewith to name them ?  
What else indeed save sorrows born of sorrows that  
haunt the hearth ?

But come, my friends, adown the wind of your  
sighs, ply with your hands about your heads the  
speeding stroke,<sup>1</sup> which alway over Acheron wins  
passage for the dark and sable-sailed mission-ship  
unto the shore whereon Apollo sets not foot nor  
sunlight falls, unto the shore invisible, the bourne  
of all.

But soft ! Here come Antigone and Ismene for  
their sad office—to chant the dirge over their brothers  
twain. Not in insincerity of grief, methinks, will  
they pour forth their sorrow in fitting strain from  
their fair, deep-bosomed breasts. But it is meet  
for us, ere their voice be heard, to raise the dismal  
chant of the Avenging Spirit and to sing thereto  
the hateful triumph-song of Death.

Ah, sisters most unhappy in your brethren of all  
women who clasp their girdle about their robes !  
I weep, I moan, my shrill strains come from my very  
heart in all unfeignedness.

Alas, alas, ye misguided ones, whom friends could  
not persuade, nor misfortune tire, who to your

<sup>1</sup> As the souls of the brothers are now being conveyed across Acheron in Charon's boat, the Chorus in imagination aid their passage by the ritual of mourning. Their song of lamentation stands for the wind, the beating of their heads by their hands are the strokes of the oars. Contrasted with the grim vessel that transports all spirits to the sunless land of Hades is the ship that goes to the festival at Delos, the "clearly-seen" island, the land of Apollo, god of light and health.

AESCHYLUS

- δόμους πατρώους<sup>1</sup> ἔλον-  
τες μέλεοι σὺν αἰχμᾷ.<sup>2</sup>
- 880 μέλεοι δῆθ' οἱ μελέους θανάτους  
εῦροντο δόμων ἐπὶ λύμῃ.
- ἰὼ ἰὼ δωμάτων [ἀντ. α.]  
ἐρεψίτοιχοι<sup>3</sup> καὶ πικρὰς μοναρχίας  
ἰδόντες, ἥδη διήλ-  
885 λαχθε σὺν σιδάρῳ.<sup>4</sup>
- κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα  
πότνιος Ἐρινὺς ἐπέκρανεν.
- δι' εὐωνύμων τετυμμένοι,  
τετυμμένοι δῆθ',<sup>5</sup> [στρ. β.]  
890 δόμοσπλάγχνων τε πλευρωμάτων  
· · · · ·  
αἰαῖ δαμόνιοι,  
αἰαῖ δ' ἀντιφόνων  
θανάτων ἄραι.
- 895 διανταίαν λέγεις [πλαγὰν]<sup>7</sup> δόμοισι καὶ  
σώμασιν πεπλαγμένους, [ἐννέπω]<sup>8</sup>  
ἀναυδάτω μένει  
ἄραϊς τ' ἐκ πατρὸς  
<οὐ><sup>9</sup> διχόφρονι πότμῳ.
- 900 διήκει δὲ καὶ πόλιν στόνος,  
στένουσι πύργοι,  
στένει πέδον φίλανδρον· μένει<sup>10</sup>  
κτέανα δ'<sup>11</sup> ἐπιγόνοις,  
δι' ὧν αἰνομόροις,  
905 δι' ὧν νεῦκος ἔβα  
[καὶ]<sup>12</sup> θανάτου τέλος.

## THE SEVEN AGAINST THEBES

misery have, by your prowess, won ruinous possession  
of your father's house !

To their misery, indeed, they won for themselves  
a miserable death in the havoc of their house.

Alas, alas, thou who wouldest have razed to the  
ground the walls of thy home, and thou who wouldest  
have seen thyself—to thy bitter sorrow—sole lord,  
now at length are ye reconciled by the help of steel.

The awful Avenging Spirit of Oedipus, your sire,  
hath worked right true fulfilment.

Smitten through your left sides, aye, smitten  
indeed—those sides that sprung from the selfsame  
womb ! Alas, afflicted of Heaven ! Alas, the curse  
with death requiting death !

Smitten, even as thou sayest, were they by a  
blow thrust home to house and life, through wrath  
unspeakable, and by the doom invoked by their  
sire's curse, the doom they shared without discord.

Through the city too passeth the sound of lamentation ; the battlements lament ; the land that loveth  
its sons laments. But for those who come after  
them their wealth abideth, for the ill-starred  
wretches the cause, aye, the cause whereby their  
strife came to its end in death.

<sup>1</sup> πατρός ου δόμον : Schütz.      <sup>2</sup> ἀλκῆ M, αἰχμῆ m γρ.

<sup>3</sup> ἐρριψίταχοι M, ἐρριψίτοιχοι m<sup>1</sup>, ἐρριψίτοιχοι rec.

<sup>4</sup> After this verse M has οὐκ ἔτ' ἐπὶ φίλιᾳ δαλλ' ἐπὶ φύνῳ  
διεκρίθητε, rejected by N (Triclinius) as a scholium.

<sup>5</sup> δῆτα M.

<sup>6</sup> [πλαγὰν] Elmsley.

<sup>7</sup> *<οὐ>* Wecklein.

<sup>11</sup> τ' M, δ' Cant.

Lacuna indicated by Lachmann.

<sup>8</sup> [έννέπω] Elmsley.

<sup>10</sup> μενεῖ : Weil.

<sup>12</sup> [καὶ] C. G. Haupt.

AESCHYLUS

έμοιράσαντο δ' ὁξυκάρδιοι  
κτήμαθ', ὥστ' ἵσον λαχεῖν.  
διαλλακτῆρι δ' οὐκ  
ἀμεμφείᾳ<sup>1</sup> φίλοις,  
910 οὐδ' ἐπίχαρις "Αρης.

σιδαρόπλακτοι<sup>2</sup> μὲν ὅδ' ἔχουσιν,  
σιδαρόπλακτοι<sup>2</sup> δὲ τοὺς μένουσι,<sup>3</sup>  
τάχ' ἄν τις εἴποι, τίνες;  
τάφων πατρώων λαχαί.

[στρ. γ.

915 ὅδ' ἀμῶν<sup>4</sup> μάλ' ἀχέτας<sup>5</sup> τοὺς  
προπέμπει δαιϊκτὴρ γόος αὐ-  
τόστονος, αὐτοπήμων,  
δαιϊόφρων<sup>6</sup> [δ'],<sup>7</sup> οὐ φιλογαθής, ἐτύμιας  
δακρυχέων ἐκ<sup>8</sup> φρενός, ἀ  
920 κλαιομένας μου μινύθει  
τοῦνδε δυοῦν<sup>9</sup> ἀνάκτοιν.

πάρεστι δ' εἰπεῦν ἐπ' ἀθλίοισιν  
ώς ἐρξάτην πολλὰ μὲν πολίτας,<sup>10</sup> [άντ. γ.  
ξένων τε πάντων στίχας  
925 πολυφθόρους ἐν δαΐ.

δυσδαιίμων σφιν ᾅ<sup>11</sup> τεκοῦσα  
πρὸ πασᾶν<sup>12</sup> γυναικῶν ὅπόσαι  
τεκνογόνοι κέκληνται.  
παῖδα τὸν αὐτᾶς<sup>13</sup> πόσιν αὐτῷ θεμένα  
930 τούσδ' ἔτεχ', οἵ δ' ὅδ' ἐτελεύ-  
τασαν ὑπ' ἀλλαλοφόνοις  
χερσὶν ὁμοσπόροισιν.

## THE SEVEN AGAINST THEBES

They parted their possessions in the bitterness of wrath so that each hath equal portion. They that loved them hold not him blameless who wrought their reconciliation ; nor is Ares pleasing in their sight.

By strokes of steel are they come to this, and by strokes of steel, there awaiteth them—what ? one may ask perchance—a portion in their father's tomb.<sup>1</sup> ✓

Our loud-resounding, piercing wail attends them—a wail of unforced sorrow, unforced pain, from minds distressed, wherein there is no thought of joy, and poured forth with tears in all unfeignedness from out a heart that wasteth as I weep for our two princes here.

At the bier of the hapless pair it may be said that they wrought many a deed unto their countrymen and also unto the ranks of all the foreign foe—who perished in numbers in the fight.

Ill-fated, beyond all women that are named with the name of mother, was she who bare them. Her own child she took as her own husband ; she brought forth these sons ; and they have thus perished by hands that dealt each other death, hands from the self-same seed.

<sup>1</sup> As the brothers were to divide the substance of their dead father, their equal inheritance was the tomb. *λαχαλ* means both “apportioning of possessions” and “digging.”

<sup>1</sup> ἀμερφία : Herm.      <sup>2</sup> σιδηρόπληγκτοι M, -πλακτοι R.

<sup>3</sup> After this verse M has τετυμένου δῆθ' ὁμοῦ (cp. 888).

<sup>4</sup> δύμων : δδ' ἀμῶν Tucker.      <sup>5</sup> ἀχάεσσα : Tucker.

<sup>6</sup> δατήρων : Blomfield.      <sup>7</sup> [δ'] P<sup>2</sup> Aldina.

<sup>8</sup> δ' ἐκ M, ἐκ recc.      <sup>9</sup> δοιοῖν M, δνοῖν recc.

<sup>10</sup> πολίταις all mss. except Cant. 2 (*πολίτας*) and F<sup>2</sup> (*πολιτήταις*).

<sup>11</sup> ἡ M, ἄ A.

<sup>12</sup> προπασᾶν M, -ῶν m.      <sup>13</sup> αὐτᾶς M : Turn.

# AESCHYLUS

- [στρ. δ.]
- 935      ὁμόσποροι δῆτα καὶ πανώλεθροι,  
διατομαῖς οὐ φίλοις,  
ἔριδι μαινομένᾳ,  
νείκεος ἐν τελευτᾷ.
- πέπαυται δ' ἔχθος, ἐν δὲ γαίᾳ  
ζόα φονορύτῳ<sup>1</sup>  
μέμεικται<sup>2</sup> κάρτα δ' εἴσ' ὅμαιμοι.  
940      πικρὸς λυτήρ νεικέων ὁ πόντιος  
ξεῖνος ἐκ πυρὸς συθεὶς  
θακτὸς<sup>3</sup> σίδαρος· πικρὸς δὲ χρημάτων  
κακὸς δατητὰς "Αρης ἀρὰν"<sup>4</sup> πατρώ-  
αν<sup>5</sup> τιθεὶς ἀλαθῆ.<sup>6</sup>
- 945      ἔχουσι μοῖραν λαχόντες οἵ<sup>7</sup> μέλεοι      [ἀντ. δ.]  
διοδότων<sup>8</sup> ἀχθέων<sup>9</sup>  
ὑπὸ δὲ σώματι γᾶς  
πλοῦτος ἄβυσσος ἔσται.
- 950      ἵω πολλοῖς ἐπανθίσαντες<sup>10</sup>  
πόνοισι γενεάν.<sup>11</sup>  
τελευταῖαι δ'<sup>12</sup> ἐπηλάλαξαν  
'Αραι τὸν δέξιν νόμον, τετραμμένου  
παντρόπω φυγὴ γένους.  
955      ἔστακε δ'<sup>13</sup> "Ἄτας τροπαῖον ἐν πύλαις,  
ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατή-  
σας ἐληξε δαίμων.

## ANTIGONH

παισθεὶς ἐπαισας.

<sup>1</sup> φονορύτῳ Μ, φονορύτῳ γεcc.

<sup>2</sup> μέμικται: Kirchhoff.

<sup>3</sup> θηκτὸς Μ.

<sup>4</sup> ἀρᾶ M changed to ἀρὰν.

<sup>5</sup> πατρὸς: Burney.

## THE SEVEN AGAINST THEBES

Of the self-same seed, in very sooth, they perished,  
and in utter destruction, in unloving severance,  
ending their quarrel by frenzied strife.

Their enmity hath ceased. Their life hath been mingled with the blood-soaked earth. In very truth their blood is one. A ruthless resolver of their strife was that stranger from beyond the sea, the whetted steel, sped forth from fire ; and ruthless was the cruel apportioner of their wealth, Ares, who made true their father's curse.

They have, the unhappy men, the portion allotted them of the burden of sorrow sent of Heaven. But there shall be unfathomable wealth—of earth—beneath their lifeless clay.

Alas, with many a wreath of woe have ye crowned your house ! But at the end of all the Curses raised their shrill song of triumph, now that the race is turned in utter rout. At the gate, whereat they smote each other, now standeth a trophy unto Ruin ; and victorious o'er them both, the Evil Genius stayed his hand.

[*The following antiphonal dirge is sung by the two sisters—Antigone standing by the bier of Polynices, Ismene by that of Eteocles*

### ANTIGONE

Smitten, thou didst smite.

<sup>6</sup> ἀληθῆ with a over the first η M, ἀληθῆ recc.

<sup>7</sup> ω or ς recc. (not in M) : ol Wilam.

<sup>8</sup> διοσδέτων : Bothe. <sup>9</sup> ἀχέων : Schwenk.

<sup>10</sup> ἐπανθήσαντες : Bothe.

<sup>11</sup> γενεὰν M, γε δόμους (or δόμοις) recc.

<sup>12</sup> τελευτὴ δ' αἰδ' M, τελευτᾶ ὁ δ' αἰδ' recc. : Herm.

<sup>13</sup> ἔστακεν M, ἔστακε ὁ superscr. M or m.

# AESCHYLUS

ΙΣΜΗΝΗ

σὺ δ' ἔθανες<sup>1</sup> κατακτανών.

ANTIGONH

δορὶ δ' ἔκανες—

ΙΣΜΗΝΗ

δορὶ δ' ἔθανες—

ANTIGONH

960 μελεοπόνος.<sup>2</sup>

ΙΣΜΗΝΗ

μελεοπαθής.

ANTIGONH

ἴτω γόος.

ΙΣΜΗΝΗ

ἴτω δάκρυ.<sup>3</sup>

ANTIGONH

πρόκεισαι<sup>4</sup>—

ΙΣΜΗΝΗ

965 κατακτάς.

ANTIGONH

ἢ.

[στρ α.

ΙΣΜΗΝΗ

ἢ.<sup>5</sup>

ANTIGONH

μαίνεται γόοισι φρήν.

<sup>1</sup> ἔκτανες: Herm. <sup>2</sup> μελεόπονος: Weil.

<sup>3</sup> δάκρυα: Lachmann. <sup>4</sup> προκεισται (Μ<sup>1</sup> προσ-): Herm.

<sup>5</sup> ἢ ἢ one speaker: Herm.

## THE SEVEN AGAINST THEBES

ISMENE

And slaying, thou wast slain.

ANTIGONE

By the spear thou didst slay—

ISMENE

By the spear thou wast slain—

ANTIGONE

Unhappy in thy deed.

ISMENE

Unhappy in thy sufferings.

ANTIGONE

Let lament be poured forth.

ISMENE

Let tears be poured forth.

ANTIGONE

Thou liest prostrate—

ISMENE

Thou who didst slay.

ANTIGONE

Ah me !

ISMENE

Ah me !

ANTIGONE

My mind is maddened with wailing.

# AESCHYLUS

ΙΣΜΗΝΗ

έντὸς δὲ καρδία στένει.

ANTIGONH

ἰὼ ἡ πάνδυρτε<sup>1</sup> σύ.

ΙΣΜΗΝΗ

970 σὺ δ' αὗτε καὶ πανάθλιε.

ANTIGONH

πρὸς φίλου [γ']<sup>2</sup> ἔφθισο.

ΙΣΜΗΝΗ

καὶ φίλον ἔκτανες.

ANTIGONH

διπλᾶ λέγειν—

ΙΣΜΗΝΗ

διπλᾶ δ' ὄραν—

ANTIGONH

975 ἄχθεα τῶνδε<sup>3</sup> τάδ' ἐγγύθεν.

ΙΣΜΗΝΗ

πέλας ἀδελφέ<sup>4</sup> ἀδελφεῶν.

ΧΟΡΟΣ

ἰὼ Μοῖρα βαρυδότειρα μογερά,

<sup>1</sup> πανδάκρυτε M recc., πολυδάκρυτε recc.: Ritschl.

<sup>2</sup> φίλου γ' most mss., φίλου N.

<sup>3</sup> ἀ\*χέων τοῖων M, ἀχέων γέων recc.: ἄχθεα Smyth, cp. v.l.

Ag. 1101 : τῶνδε Weil.

## THE SEVEN AGAINST THEBES

ISMENE

And my heart within me moaneth.

ANTIGONE

Alas, alas, thou all-lamentable.

ISMENE

And thou also all-wretched.

ANTIGONE

By thine own thou wast slain.

ISMENE

And thine own thou didst slay.

ANTIGONE

Twofold to relate—

ISMENE

Twofold to behold—

ANTIGONE

Are these sorrows anigh unto those.

ISMENE

Anigh, kindred unto kindred.

CHORUS

O grievous Fate, thou bestower of affliction, and

---

<sup>4</sup> πέλας δ' αἰδ' ἀδελφαῖς: Heimsoeth.

## AESCHYLUS

πότνια τ' Οἰδίπου σκιά,  
μέλαιν<sup>1</sup> Ἐρινύς, ἡ μεγασθενής τις εἰ.

ANTIGONH

980      ηέ.

[ἀντ. α.]

ΙΣΜΗΝΗ

ηέ.

ANTIGONH

δυσθέατα πήματα<sup>2</sup>—

ΙΣΜΗΝΗ

ἔδειξεν<sup>3</sup> ἐκ φυγᾶς ἐμοί.

ANTIGONH

οὐδ' ἵκεθ' ὡς κατέκτανεν.

ΙΣΜΗΝΗ

σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.

ANTIGONH

985      ὠλεσσε<sup>4</sup> δῆτ' <ἄγαν><sup>5</sup>.

ΙΣΜΗΝΗ

καὶ τὸν<sup>6</sup> ἐνόσφισεν.

ANTIGONH

τάλαν γένος.

ΙΣΜΗΝΗ

τάλαν πάθος.<sup>7</sup>

<sup>1</sup> μέλαινά τ': Porson.

<sup>3</sup> ἔδειξατ': Herm.

<sup>5</sup> <ἄγαν> Weil.

<sup>2</sup> ηὲ ηὲ δ. πήματα one speaker: Herm.

<sup>4</sup> ἀπώλεσεν M, ἀπώλεσεν rec., ὠλεσε N.

<sup>6</sup> τόνδ': C. G. Schneider.

## THE SEVEN AGAINST THEBES

thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Ah me !

ISMENE

Ah me !

ANTIGONE

Woes sad to behold—

ISMENE

Hath he shown me returning from exile.

ANTIGONE

But he returned not when he had slain.

ISMENE

Saved, he lost his life.

ANTIGONE

Lost it in very truth.

ISMENE

And took *his* life away.

ANTIGONE

Hapless race !

ISMENE

Hapless misery !

---

<sup>7</sup> τάλαντα (τάλαινα PK, τάλαν V) καὶ παθόν M, τάλαντα πάθον Q, τάλαν καὶ πάθος recc. : Schütz.

# AESCHYLUS

## ANTIGONH

δύστονα κήδε' ὁμαιμονα.<sup>1</sup>

## ΙΣΜΗΝΗ

990    *†δίνυρα τριπάλτων πημάτων.*<sup>2</sup>

## ΧΟΡΟΣ

ἰὼ<sup>3</sup> Μοῖρα βαρυδότειρα μογερά,  
πότνιά τ' Οἰδίπου σκιά,  
μέλαιν' Ἐρινύς, ἡ μεγασθενής τις εἰ.

## ANTIGONH

σὺ τοὶ νιν<sup>4</sup> οἶσθα διαπερῶν—

## ΙΣΜΗΝΗ

995    σὺ δ' οὐδὲν ὕστερος μαθών—

## ANTIGONH

ἐπεὶ κατῆλθες ἐς πόλιν,

## ΙΣΜΗΝΗ

δορός γε τῷδ' ἀντηρέτας.

## ANTIGONH

ὅλοὰ λέγειν.

## ΙΣΜΗΝΗ

ὅλοὰ δ' ὄρâν.

## ANTIGONH

1000    *ἰὼ<sup>5</sup> πόνος*—

<sup>1</sup> ὁμώνυμα : Weil.

## THE SEVEN AGAINST THEBES

ANTIGONE

Grievous sorrows of kindred !

ISMENE

Sorrows steeped in threefold woes.

CHORUS

O grievous Fate, thou bestower of affliction, and thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Now thou knowest it by experience—

ISMENE

And thou, who hast learned the lesson no later—

ANTIGONE

When thou didst return to the city.

ISMENE

Aye, to face him with thy spear.

ANTIGONE

Dread to relate !

ISMENE

Dread to behold !

ANTIGONE

Ah, the grief—

<sup>2</sup> After this verse M has δλοὰ λέγειν δλοὰ δ' ὄραν brought from 998-9 : rejected by N (Triclinius).

<sup>3</sup> *lώ* (not in M) recc., *lώ lώ* NF.

<sup>4</sup> *vuv* M, *vuv* recc.

<sup>5</sup> *lώ lώ* M, *lώ* recc.

# AESCHYLUS

ΙΣΜΗΝΗ

ἰὼ κακά—

ΑΝΤΙΓΟΝΗ

δώμασι καὶ χθονί.

ΙΣΜΗΝΗ

πρὸ πάντων δ' ἐμοί.

ΑΝΤΙΓΟΝΗ

καὶ τὸ πρόσω γ' ἐμοί.

ΙΣΜΗΝΗ

1005      ιὼ ιὼ δυστόνων<sup>1</sup> κακῶν, ἄναξ.<sup>2</sup>

ΑΝΤΙΓΟΝΗ

ιὼ πάντων πολυστονώτατοι.<sup>3</sup>

ΙΣΜΗΝΗ

ιὼ ιὼ<sup>4</sup> δαιμονῶντες ἄτα.<sup>5</sup>

ΑΝΤΙΓΟΝΗ

ιὼ ιὼ,<sup>4</sup> ποῦ σφε θήσομεν χθόνος;

ΙΣΜΗΝΗ

ιώ, ὅπου <<sup>9</sup>στι><sup>6</sup> τιμιώτατον.

ΑΝΤΙΓΟΝΗ

1010      ιὼ ιώ, πῆμα πατρὶ πάρευνον.

<sup>1</sup> δυστάνων M rec., δυστόνων NF.

<sup>2</sup> After 1005 in margin of M ἔτεβκλεις ἀρχηγέτα.

<sup>3</sup> πολυπονώτατοι M most mss., -πονώτατε G, -στονώτατοι F.

## THE SEVEN AGAINST THEBES

ISMENE

Ah, the ills—

ANTIGONE

Unto home and land.

ISMENE

Before all unto me.

ANTIGONE

And farther unto me.

ISMENE

Alas, alas, for thy grievous miseries, my prince.

ANTIGONE

Alas, O ye of all mankind most lamentable.

ISMENE

Alas, alas, O ye possessed of an evil spirit by your fatal folly.

ANTIGONE

Ah, where shall we lay them in the earth ?

ISMENE

Ah, where their honour is the greatest.

ANTIGONE

Alas, alas ! To sleep by their sire's side and to his sorrow. [Enter a Herald

<sup>4</sup> *lώ M, lώ lώ recc.*

<sup>5</sup> *έπ άτρα M, ἀτρά recc.*

<sup>6</sup> *<στι> Dindorf.*

# AESCHYLUS

## ΚΗΡΥΞ

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ  
δήμου προβούλοις τῆσδε Καδμείας πόλεως·  
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ<sup>1</sup> χθονὸς  
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς.  
1015 στυγῶν γὰρ ἔχθρούς θάνατον εἴλετ' ἐν πόλει  
ἱερῶν πατρώων δ'<sup>2</sup> ὁσιος ὡν μομφῆς ἄτερ  
τέθνηκεν οὕπερ τοῦς νέοις θνήσκειν<sup>3</sup> καλόν.  
οὗτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·  
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν  
ἔξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσίν,  
1020 ὡς ὅντ' ἀναστατῆρα Καδμείων χθονός,  
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ<sup>4</sup>  
τῷ τοῦδ'. ἄγος δὲ καὶ θανῶν κεκτήσεται  
θεῶν πατρώων, οὓς ἀτιμάσας ὅδε  
1025 στράτευμ<sup>5</sup> ἐπακτὸν ἐμβαλὼν ἥρει πόλιν.  
οὗτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ  
ταφέντ' ἀτίμως τούπιτίμιον λαβεῖν,  
καὶ μήτ' ὀμαρτεῖν τυμβοχόα χειρώματα  
μήτ' ὁξυμόλποις προσσέβειν οἰμώγμασιν,  
1030 ἀτιμον εἴναι<sup>6</sup> δ' ἐκφορᾶς φίλων ὑπο·  
τοιαῦτ' ἔδοξε<sup>5</sup> τῷδε Καδμείων τέλει.

## ΑΝΤΙΓΟΝΗ

ἐγὼ δὲ Καδμείων γε προστάταις λέγω·  
ἢν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,<sup>6</sup>  
ἐγὼ σφε θάψω κάνα κίνδυνον βαλῶ

<sup>1</sup> εὐναίᾳ M, εὐνοίᾳ recc.

<sup>2</sup> πατρώων M<sup>1</sup>, π. δὲ M<sup>2</sup> or m, and recc.

<sup>3</sup> θνήσκειν M: Kirchhoff.

<sup>4</sup> ἀτιμον δ' (δ' deleted) εἴναι δ' M, ἀτιμον δ' εἴναι V, ἀτιμον εἴναι most recc.

<sup>5</sup> ἔδοξεν M, ἔδοξε recc.

<sup>6</sup> θέλοι M, θέλη recc.

## THE SEVEN AGAINST THEBES

### HERALD

It is my duty to make proclamation of the good pleasure and decree of the Council of our city of Cadmus that hath in charge the interest of its people.

Eteocles, who lieth here, seeing that he hath shown loyalty to his country, it is decreed to bury with kindly interment in its soil; for that, hating the foe, he courted death in the city, and pure of offence towards the shrines of his fathers he hath fallen, free of reproach, where it is an honour for the young to fall. Thus, touching him, it hath been enjoined upon me to proclaim. His brother Polynices, however, who lieth there in death, is to be cast forth unburied, a prey to dogs, since he had been the destroyer of the land of Cadmus, were it not that some one of the gods had thwarted him by the spear of his brother who lieth here; and even in death he shall retain the stain of his guilt against his fathers' gods, to whose dishonour he would fain have captured our city by hurling against it an alien host. Wherefore it is decreed that he gain his guerdon — unhonoured burial by winged birds; and that no service of hands attend to pile his barrow nor mourners do him honour with shrill-voiced lament; but that he be refused the grace of funeral rite by loving hands. Such, in respect of him, is the decree of the Cadmean powers.

### ANTIGONE

Yea, and I declare unto your Cadmean rulers—if none other be willing to take part with me in burying him, I will bury him, and I will risk the

## AESCHYLUS

1035 θάψασ' ἀδελφὸν τὸν ἐμόν, οὐδὲ αἰσχύνομαι  
 ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.  
 δεινὸν τὸ κοινὸν σπλάγχνον, οὐδὲ πεφύκαμεν,  
 μητρὸς ταλαίης κάπο δυστήνου πατρός.  
 τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν<sup>1</sup>  
 1040 φυχή, θανόντι ζῶσα συγγόνω φρενί.  
 τούτου<sup>2</sup> δὲ σάρκας οὐδὲ κοιλογάστορες  
 λύκοι σπάσονται<sup>3</sup> μὴ δοκησάτω τινί.  
 τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,  
 γυνή περ οὖσα, τῷδε μηχανήσομαι,  
 1045 κόλπῳ φέρουσα βυσσίνου πεπλώματος.  
 καῦτὴ καλύψω, μηδέ τῳ δόξῃ πάλιν·  
 θάρσει, παρέσται μηχανὴ δραστήριος.

### ΚΗΡΤΞ

αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

### ΑΝΤΙΓΟΝΗ

αὐδῶ σε<sup>4</sup> μὴ περισσὰ κηρύσσειν ἐμοί.

### ΚΗΡΤΞ

1050 τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

### ΑΝΤΙΓΟΝΗ

τράχυν· ἄθαπτος δ' οὗτος οὐ γενήσεται.

### ΚΗΡΤΞ

ἀλλ' ὅν πόλις στυγεῖ, σὺ τιμήσεις τάφω;

### ΑΝΤΙΓΟΝΗ

ἡδη τὰ τοῦδε<sup>5</sup> διατετίμηται θεοῖς.

<sup>1</sup> κακ. M, κακῷ τι, κακῶν recc.      <sup>2</sup> τούτῳ M, τούτου recc.  
<sup>3</sup> σπάσονται M<sup>1</sup> recc., πάσονται M<sup>2</sup> recc.

## THE SEVEN AGAINST THEBES

peril of burying mine own brother ; nor do I feel shame thus to be an unsubmissive rebel to the State. Strange power—the bond of common blood whence we are sprung, from wretched mother and unhappy sire. Therefore, O my soul, in sisterly loyalty of heart take willing part in his distress with him who has no will, the living with the dead. His flesh no gaunt - bellied wolves shall rend—let no one “decree” me that ! Woman that I am, I will contrive for him a burying and a grave, bearing the earth in the folds of my linen raiment. With my own hands I will cover him. Let no man “decree” it otherwise. Courage ! I shall find the means to act.

HERALD

I charge thee not thus to bid defiance to the State.

ANTIGONE

I charge thee, make no idle proclamations unto me.

HERALD

And yet it knows no ruth—a people that hath emerged from peril.

ANTIGONE

Be ruthless then ! Unburied he shall not be.

HERALD

What ! Wilt thou honour with burial him whom the State detests ?

ANTIGONE

Long since the question of his honour has been settled by the gods.

---

<sup>4</sup> σε : Tucker.

<sup>5</sup> τοῦδ' οὐ : Paley from schol.

# AESCHYLUS

## ΚΗΡΤΞ

οῦ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

## ΑΝΤΙΓΟΝΗ

1055 παθὼν κακῶς κακοῖσιν ἀντημείβετο.

## ΚΗΡΤΞ

ἀλλ' εἰς ἄπαντας ἀνθ' ἐνὸς τόδ' ἔργον ήν.

## ΑΝΤΙΓΟΝΗ

ἔρις περαινει μῦθον ὑστάτη θεῶν.  
ἔγώ δὲ θάψω τόνδε· μὴ μακρηγόρει.

## ΚΗΡΤΞ

ἀλλ' αὐτόβουλος ἵσθ', ἀπεννέπω δ' ἔγώ.

## ΧΟΡΟΣ

φεῦ φεῦ.

1060 ὡς μεγάλαυχοι καὶ φθερσιγενεῖς  
Κῆρες Ἐρινύες, αὖτ' Οἰδιπόδα  
γένοις ὠλέσατε πρυμνόθεν ὄντως,  
τί πάθω; τί δὲ δρῶ<sup>1</sup>; τί δὲ μήσωμαι;  
πῶς τολμήσω μήτε σὲ κλαίειν

1065 μήτε προπέμπειν ἐπὶ τύμβον<sup>2</sup>;  
ἀλλὰ φοβοῦμαι κάποτρέπομαι  
δεῖμα πολιτῶν.

σύ γε μὴν πολλῶν πενθητήρων  
τεύξει· κεῦνος δ' ὁ τάλας ἄγοος  
μονόκλαυτον ἔχων θρῆνον<sup>3</sup> ἀδελφῆς  
εἰσιν· τίς ἀν οὖν τὰ πίθοιτο<sup>4</sup>;

<sup>1</sup> δ' ἐρῶ M, δὲ δρῶ recess.

## THE SEVEN AGAINST THEBES

HERALD

Nay, not until he cast into peril this land of ours.

ANTIGONE

He suffered ill and made return with ill.

HERALD

Aye, but this deed of his he wrought against all,  
not against one.

ANTIGONE

Strife is the last of gods to close dispute. I will  
bury him that lieth here. Spare thy flood of talk.

HERALD

Well, follow thine own will. But I forbid thee.

[*Exit*

CHORUS

Alas, alas ! O Vengeful Spirits, Ministers of  
Death, who make high vaunt over the ruin of a race,  
who have thus destroyed, both root and branch, the  
stock of Oedipus ! What course must I pursue ?  
What action take ? What plan must I devise ?  
How can I have the heart neither to bewail thee  
nor to escort thee to thy tomb ? But I am adread,  
and shrink in terror of the townsfolk. *Thou* indeed  
shalt find many to lament thee ; while *he*, shall he,  
unhappy one, depart unmourned, his only dirge a  
sister's tears ? Who could consent to that ?

<sup>2</sup> τύμβω M. τύμβον recc.

<sup>3</sup> θρῆνος M, θρῆνον recc.  
<sup>4</sup> πειθοῖτο M, πιθοῖτο recc.

## AESCHYLUS

### HMIXOPION

δράτω <τι><sup>1</sup> πόλις καὶ μὴ δράτω  
τοὺς κλαιόντας Πολυνείκη.  
1075      ἡμεῖς μὲν ἴμεν καὶ συνθάψομεν  
αἰδε προπομποί. καὶ γὰρ γενέσῃ  
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως  
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

### HMIXOPION

1080      ἡμεῖς δ' ἄμα τῷδ', ὥσπερ τε πόλις  
καὶ τὸ δίκαιον ἔννεπαινεῖ.  
μετὰ γὰρ μάκαρας καὶ Διὸς ἵσχὺν  
ὅδε Καδμείων ἥρυξε πόλιν  
μὴ νατραπῆναι μηδὲ ἄλλοδαπῶ  
κύματι φωτῶν  
κατακλυσθῆναι τὰ μάλιστα.

<sup>1</sup> <τι> Anon. in Elmsley's *Med.* 1224.

## THE SEVEN AGAINST THEBES

### FIRST HALF-CHORUS

Let the State doom or doom not those that sorrow  
for Polynices. We, at all events, will go and in  
funeral train join her in burying him. For all our  
race hath portion in this sorrow ; and what a State  
approves as just changes with changing times.

### SECOND HALF-CHORUS :

And we will go with this other corpse even as  
the State, and justice, too, approves. For after  
the blessed gods and mighty Zeus, he it was who  
saved the Cadmean realm from sinking, overturned,  
beneath an alien surge of men, he most of all.

[*Exeunt omnes*



## INDEX OF PROPER NAMES

[P. = Persians ; Pr. = Prometheus ; S. = Suppliant Maidens ; Th. = Seven against Thebes. The name of a country commonly includes that of its inhabitants.]

- |   |  |
|---|--|
| Achaea P. 488, Th. 28, 324  | Anchares P. 994  |
| Acheloan cities P. 869  | Andros P. 886  |
| Acheron Th. 856   | Antigone Th. 862   |
| Actor Th. 555   | Aphrodite S. 555, 664, 1041  |
| Adeues P. 312   | Apia, an older name of the Peloponnesus, S. 117 = 128, 260, 777  |
| Adrastea Pr. 936  | Apis, a mythical person of early Peloponnesian history, son of Apollo, S. 262, 269                                     |
| Aegyptus S. 9, 30, 323, 335, 387, 474, 741, 817, 1034.<br>See Egypt | Apollo S. 214, Th. 159, 745, 859 ; "Commander of Sevens" Th. 801 ; Lycean S. 686, Th. 145. See Loxias, Phoebus         |
| Aethiopians S. 286  | Ara, curse personified, Th. 70, 695, 833, 894, 952   |
| Aethiops, a mythical river, Pr. 810                                 | Arabia (?) Pr. 420   |
| Aetna Pr. 367   | Arabus P. 318  |
| Agbatana P. 16, 535, 961  | Arcadian Th. 547, 553  |
| Agdabatas P. 959  | Arcteus P. 44, 312   |
| Aidoneus P. 650   | Ares P. 86, 952, Pr. 861, S. 636, 665, 702, 749, 935, Th. 45, 53, 64, 105, 115, 135, 244, 344, 412, 414, 469, 497, 943 |
| Aischyne Th. 409  | Argestes P. 308  |
| Ajax, island of (Salamis), P. 307, 368, 596                         |  |
| Alpistus P. 981   |  |
| Amazons Pr. 723, S. 287   |  |
| Amistres P. 21  |  |
| Amistris P. 320   |  |
| Amphiaraüs Th. 569  |  |
| Amphion, son of Zeus and Antiope, husband of Niobe, Th. 528         |  |
| Amphistreus P. 320  |  |

## INDEX OF PROPER NAMES

- |   |   |
|---|---|
| <p>Argive S. 269, 274, 278, 290,<br/>299, 605, 621, 739<br/>Argolis S. 236<br/>Argos Pr. 854, 869, S. 15,<br/>Th. 548, 573<br/>Argus Pr. 568, 678, S. 305<br/>Arimaspis, a Scythian people,<br/>Pr. 805<br/>Ariomardus P. 38, 321, 968<br/>Arsaces P. 995<br/>Arsames P. 37, 308<br/>Artabes P. 318<br/>Artaphrenes P. 21, 776, [778]<br/>Artembarus P. 29, 302, 972<br/>Artemis S. 1030, Th. 154,<br/>450; Artemis-Hecate S. 676<br/>Asia P. 12, 57, 61, 73, 249,<br/>270, 549, 584, 763, 929,<br/>Pr. 412, 735, S. 547<br/>Asopus P. 805<br/>Astacus Th. 407<br/>Astaspes P. 22<br/>Ate P. 112, 1007, Th. 954<br/>Athamas P. 70. See Helle<br/>Athena Th. 487. See Onca<br/>Athenians P. 355<br/>Athens P. 231, 285, 348, 474,<br/>716, 824, 976<br/>Atlas Pr. 350, 428<br/>Atossa, wife of Darius,<br/>mother of Xerxes<br/>Axius P. 493</p> <p>Babylon P. 52<br/>Bactria P. 306, 318, 732<br/>Batanochus P. 981<br/>Belus S. 319<br/>Bia Pr. 12<br/>Boeotians P. 482, 806<br/>Bolbe, a lake in Macedonia,<br/>P. 494<br/>Boraean gate of Thebes, Th.<br/>527</p> <p>422</p> | <p>Bosporus P. 723, 746, Pr.<br/>733<br/>Bybline mountains Pr. 811<br/>Cadmus (Cadmeans) Th. 1,<br/>9, 39, 47, 74, 120, 136,<br/>303, 531, 543, 679, 823,<br/>1012, 1021, 1031, 1032<br/>Canobus, a town situated, in<br/>classical times, near Alex-<br/>andria, Pr. 846, S. 311<br/>Capaneus Th. 423, 440<br/>Caucasus Pr. 422, 719<br/>Cegdadatas P. 997<br/>Cerchnea, a spring near<br/>Lerna in Argolis, Pr. 676<br/>Chalybes, workers in iron<br/>dwelling near the east<br/>coast of the Euxine, Pr.<br/>715, Th. 728<br/>Chios P. 883<br/>Chrysa, a city of Asia Minor.<br/>P. 314<br/>Chthon Pr. 207. See Gaia<br/>Cilicians P. 327, Pr. 353, S.<br/>515<br/>Cimmerian isthmus Pr. 730<br/>Cissia, a district of Susiana<br/>in which the city of Susa<br/>was situated, P. 17, 120<br/>Cisthene Pr. 793<br/>Cocytus Th. 690<br/>Colchis Pr. 415<br/>Cratos Pr. 12<br/>Creon Th. 474<br/>Cronus Pr. 187, 203, 222, 577<br/>Curse personified, see Ara<br/>Cychrea, a name of the island<br/>of Salamis, P. 570<br/>Cyprian P. 892, S. 282<br/>Cypris S. 1034, Th. 140<br/>Cyrus P. 768, 773<br/>Cytherea S. 1032</p> |
|---|---|

## INDEX OF PROPER NAMES

- Dadaces P. 304  
 Danaüs S. 11, 321, 969, 979  
 Darian P. 651, 663  
 Darius P. 6, 156, 164, 554, 712, etc.  
 Dialexis P. 995  
 Dike S. 709, Th. 415, 646, 662, 667, 671  
 Dirce, a stream close to Thebes on the west, Th. 273, 307  
 Dodona Pr. 658, 830, S. 258  
 Dorian P. 183, 817  
 Doris P. 486  
 Dotamas P. 959
- Earth, see Gaia  
 Edonians P. 495  
 Egypt P. 35, 311, S. 873.  
     See Aegyptus  
 Electran gate of Thebes, Th. 423  
 Enyo Th. 45  
 Epaphus Pr. 851, S. 48, 315, 589  
 Erasinus, a river of Argolis, S. 1020  
 Erinyes Pr. 516, Th. 70, 574, 700, 723, 791, 867, 887, 979=993, 1061  
 Eteocles Th. 6, 39, 1013  
 Eteoclus Th. 458  
 Europe P. 799  
 Eye of the Persians P. 979
- Fates, see Moerae
- Gaia, Ge P. 220, 523, 629, 640, Pr. 90, 212, S. 305, 890, Th. 16, 69. See Chthon  
 Gorgons Pr. 793, 799  
 Grypes, a fabulous bird-like species of animal, Pr. 804
- Hades P. 923, Pr. 152, 238, 433, 1029, S. 228, 416, 791, Th. 322, 868  
 Halys, the chief river of Asia Minor and forming the boundary between the Lydian and the Persian empire, P. 865  
 Harmonia, daughter of Aphrodite, S. 1041  
 Hecate, see Artemis  
 Helios P. 232  
 Hellas P. 2, 186, 234, 271, 758, 796, 809, 824, S. 237, 243  
 Helle, daughter of Athamas (P. 70) and Nephele, an immortal. When she and her brother Phrixus were persecuted by their step-mother Ino, Nephele appeared and carried off her children on a golden ram; but Helle, falling into the sea, was drowned and gave her name to the Hellespont  
 Hellene, -ic P. 338, 362, 409, etc., S. 220, 914, Th. 269  
 Hellespont P. 745, cp. 875  
 Hephaestus Pr. 3, 369, 619  
 Hera Pr. 592, 704, 900, S. 291, 586, 1035, Th. 152  
 Heracles alluded to, Pr. 872  
 Hermes P. 629, Pr. 1036, S. 305, Th. 508  
 Hesione, daughter of Oceanus, Pr. 559  
 Hippomedon Th. 488  
 Homoloian gate of Thebes Th. 570  
 Hybristes Pr. 717

## INDEX OF PROPER NAMES

- Hyperbius Th. 504, 512, 519  
Hystaechmas P. 972
- Icarus P. 890  
Imaeus P. 31  
Inachus, the most ancient hero or god of Argos, father of Io, Pr. 590, 663, 705, S. 497
- Io Pr. 635, 788, 815, S. 292, 535, 573, 1064
- Ionian, Ionians, P. 178, 563, 771, 899, 950, 951, 1011, 1025
- Ionian sea Pr. 840
- Ismene Th. 862
- Ismenus, a stream close to Thebes on the east, Th. 273, 378
- Keres, vengeful spirits of the dead, Th. 1061
- Laius Th. 691, 745, 802, 842
- Lasthenes Th. 620
- Lemnos P. 890
- Lerna, a marshy district near the sea, in the south-west of the Argolic plain, Pr. 652, 677
- Lesbos P. 882
- Leto Th. 147
- Libya S. 279, 316
- Lilaeus P. 308, 970
- Loxias Pr. 669, Th. 618
- Lyceus S. 686, Th. 145
- Lydia P. 41, 770, S. 550
- Lyrna, a city in the Troad, P. 324
- Lythimnas P. 997
- Macedonia P. 492
- 424
- Maeotic lake, the sea of Azov, Pr. 418, cp. 731
- Magnesia P. 492
- Magus P. 318
- Maraphis [P. 778]
- Marathon P. 475
- Mardi, a Persian tribe, P. 993
- Mardon P. 51
- Mardus P. 774
- Mariandynians P. 938
- Masistras P. 80, 971
- Matallus P. 314
- Medes P. 236, 791
- Medus P. 765
- Megabates P. 22, 982
- Megareus Th. 474
- Melanippus Th. 414
- Melian gulf P. 486
- Memphis (1) the city, P. 36, S. 311; (2) a general under Xerxes, P. 971
- Metis, wife of Tereus, commonly called Procne; she killed her son Itys, S. 61
- Metrogathes P. 43
- Moera, Moerae Pr. 511, 516, Th. 977=991
- Molossian plains, in Epirus, Pr. 829
- Myconos P. 884
- Mysia P. 52, 322, 1054, S. 549
- Naupactus S. 262
- Naxos P. 884
- Neistan gate of Thebes Th. 460
- Nile P. 34, 311, Pr. 812, 847, 852, S. 4, 71, 281, 308, 561, 880, 922, 1024
- Nilotis Pr. 814
- Northern gate of Thebes Th. 527

## INDEX OF PROPER NAMES

- |  |  |
|--|--|
| <p>Oceanus Pr. 140, 298, 531<br/>Oebares P. 983<br/>Oecles Th. 382, 609<br/>Oedipus Th. 203, 372, 654,<br/>677, 709, 725, 752, 775,<br/>801, 806, 833, 886, 978=<br/>992, 1061<br/>Oenops Th. 504<br/>Olympus (<i>Olympians</i>) Pr.<br/>149, S. 161, 981, 1014<br/>Onca Th. 164 ; Onca Pallas<br/>Th. 501<br/><br/>Paeones S. 257<br/>Palaechthon S. 250, 348<br/>Pallas P. 347, Th. 130 ;<br/>Onca Pallas Th. 501<br/>Pamphylians S. 552<br/>Pan P. 449<br/>Pangaeus P. 494<br/>Paphos P. 892<br/>Paros P. 884<br/>Parthenopaeus Th. 547<br/>Parthus P. 983<br/>Pegastagon P. 35<br/>Peitho S. 1040<br/>Pelagon P. 959<br/>Pelasgia Pr. 860, S. 253, 328,<br/>349, 616, 624, 634, 912,<br/>967, 1023<br/>Pelasgus S. 251, 1010<br/>Perrhaebians S. 256<br/>Persia P. 1, etc.<br/>Pharandaces P. 31, 958<br/>Pharnuchus P. 313, 967<br/>Phobos Th. 45<br/>Phocians P. 485<br/>Phoebus P. 206, Th. 691<br/>Phoenician P. 410<br/>Phorcides, the Gorgons and<br/>Graeae, daughters of Phor-<br/>cus, Pr. 794<br/>Phrygia P. 770, S. 548</p> | <p>Pindus S. 257<br/>Pista, Pistoi, name of the<br/>Persian Council, P. 1, ep.<br/>527, 681<br/>Plataea P. 817<br/>Pluton, a mythical river, Pr.<br/>806<br/>Polynices Th. 577, 641, 658,<br/>1019, 1073<br/>Polyphontes Th. 448<br/>Poseidon P. 750, Pr. 925,<br/>Th. 131, 309<br/>Pothos S. 1039<br/>Proetid gate of Thebes Th.<br/>377<br/>Proetus Th. 395<br/>Prometheus Pr. 66, etc. ; the<br/>name etymologized, Pr. 85<br/>Propontis P. 876<br/>Psammis P. 960<br/>Pytho, Pythian P. 658, Th.<br/>747<br/><br/>Rhea, gulf of, Pr. 837<br/>Rhodes P. 891<br/><br/>Salamis (1) the island, P. 273,<br/>284, 447, 965 ; (2) a city<br/>in Cyprus, P. 894<br/>Salmydессus, a district in<br/>Thrace, on the Euxine,<br/>north-west from the en-<br/>trance of the Bosphorus, Pr.<br/>726<br/>Samos P. 883<br/>Sardis, the ancient capital of<br/>Lydia, at the foot of Mt.<br/>Tmolus, P. 45, 321<br/>Sarpedon, a Lycian prince,<br/>slain by Patroclus, S.<br/>869<br/>Scythia Pr. 2, 417, 709<br/>Seisames P. 322</p> |
|--|--|

# INDEX OF PROPER NAMES

- |   |  |
|---|--|
| <p>Sesames P. 982<br/>         Seualces P. 969<br/>         Sicily Pr. 371<br/>         Sidon S. 122=133<br/>         Sileniae, a part of the coast<br/>             of Salamis, P. 303<br/>         Soli, a city in Cyprus, P. 893<br/>         Sosthanes P. 32<br/>         Spercheus P. 487<br/>         Sphinx Th. 541<br/>         Strymon P. 497, 868, S. 255<br/>         Stygian P. 667<br/>         Susa P. 16, 119, 535, 557,<br/>             644, 730, 761<br/>         Susas P. 959<br/>         Susiscanes P. 34, 960<br/>         Syennesis P. 326<br/>         Syria P. 84, S. 5</p> <p>Tartarus Pr. 154, 221, 1029,<br/>             1051<br/>         Tenagon P. 306<br/>         Tenos P. 885<br/>         Tereus S. 60<br/>         Tethys Pr. 137, Th. 311<br/>         Teuthras, an ancient king of<br/>             Mysia, S. 549<br/>         Tharybis P. 51, 323, 971<br/>         Thebes, in Egypt, P. 38<br/>         Themis Pr. 18, 211, 874, S.<br/>             360<br/>         Themiscyra, a city in Pontus<br/>             at which the Thermodon<br/>             flows into the Euxine, Pr.<br/>             724<br/>         Thermodon Pr. 725</p> | <p>Thesprotia Pr. 831<br/>         Thessaly P. 489<br/>         Thrace P. 509, 566, 870<br/>         Thyiad, a female follower of<br/>             Dionysus, Th. 498, 836<br/>         Titan Pr. 207, 427, 874<br/>         Tmolus P. 49<br/>         Tolmus P. 998<br/>         Tydeus Th. 377, 380, 407, 571<br/>         Typho, Typhos, Pr. 356,<br/>             372, S. 560, Th. 493, 511,<br/>             517<br/>         Tyrian P. 963<br/>         Uranus Pr. 207<br/>         Xerxes P. 144, 299, 356,<br/>             550, 551, etc.</p> <p>Zeus, often in Prom. Suppl.<br/>         Theb. but rare in Pers.<br/>             (532, 740, 762, 827, 915):<br/>         son of Cronus, Pr. 578:<br/>         child of Earth, S. 892=901;<br/>         the averter, Th. 8:<br/>         the apportioner, S. 360:<br/>         the awardee, Th. 485; the<br/>         father, Pr. 17, 40, 53, 947,<br/>             969, 984, 1018, S. 139,<br/>         Th. 116, 512; the saviour,<br/>             S. 26, Th. 520; the third,<br/>             S. 26; protector of sup-<br/>             pliants, S. 1, 347, 385, 616;<br/>         guardian of household-<br/>             wealth, S. 445; the nether<br/>         Zeus, S. 158, 231</p> |
|---|--|

*Printed in Great Britain by R. & R. CLARK, LIMITED, Edinburgh.*

82      53      BA  
 505T2      005      AOH      6144



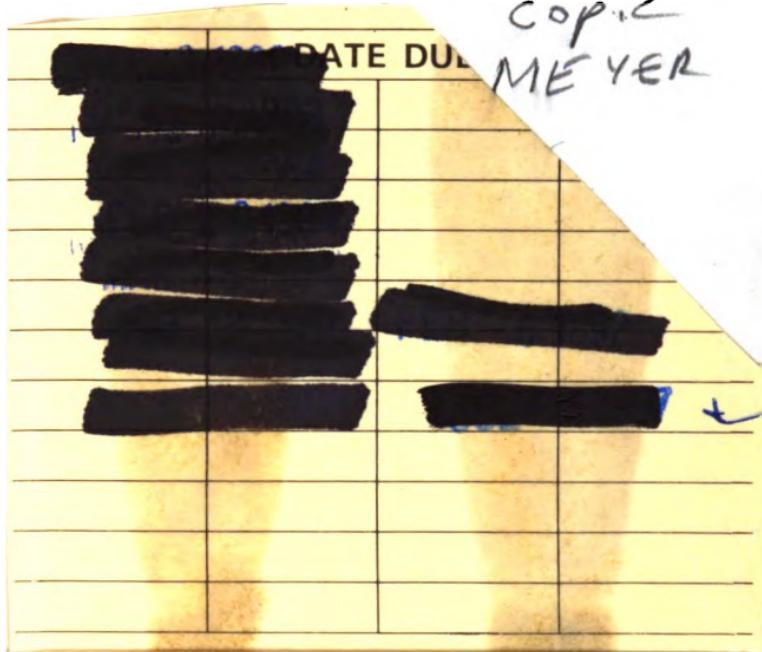


Stanford University Libraries



3 6105 002 653 306

PA3825  
A2S5  
Vol  
Cop.2  
ME YER



STANFORD UNIVERSITY LIBRARIES  
STANFORD, CALIFORNIA  
94305

