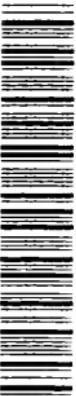


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1941

AESCHYLUS

II

AESCHYLUS

WITH AN ENGLISH TRANSLATION BY
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IN TWO VOLUMES

II

AGAMEMNON
LIBATION-BEARERS EUMENIDES
FRAGMENTS



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ADDITIONS TO THE LIST OF EDITIONS (p. xxxi ff.).—All the plays : 1853–54, Buckley. 1920–25, Mazon. *Choëphoroe* : 1729, Oxford. 1774, Foulis press. 1776, Vollborth. *Eumenides* : 1901, Barnett. 1901, Plaistowe (w. prose translation). *Persians* : 1847, Paley. Undated, Haydon. *Prometheus* : 1887, Plaistowe and Masom (w. prose translation). 1900, Plaistowe and Mills (w. prose translation). *Seven against Thebes* : 1847, Paley. 1897 (1900), Plaistowe (w. prose translation).

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FULL LIST OF THE EDITIONS OF THE FRAGMENTS.—1619, Meursius. 1663, Stanley. 1745, Pauw. 1805 (1844), Bothe. 1816, Butler. 1821, Schütz. 1830 (1869), Dindorf. 1842, E. A. J. Ahrens. 1852 (1859), Hermann. 1855, Hartung. 1856 (1889), Nauck. 1893 (Berlin), 1896 (Athens), Wecklein. 1899 (1902), Sidgwick. Unlisted fragments : Smyth, *Am. Journ. Phil.* xli (1920).

ADDITIONS AND CORRECTIONS TO VOL. I

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

P. 48, verse 458: put the ⁶ after γυναιξὶ not after ἄν.

P. 49, at bottom: read ⁶ τύχαν γυναικῶν: τάχ' ἄν Mark-scheffel, γυναιξίν Wecklein, γυναιξὶ Tucker.

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

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

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

P. 180, verse 815: κρηπὶς ὑπεστιν corr. by Housman to κρηνὶς ἀπέσβηκ'; translate "not yet quenched is the spring of their woes".

P. 336, verse 206: for ἀπνον read ἀπναν (Anon.) and translate "heard the noise of the".

P. 355, line 7: for " shield " read " shield within ".

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

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

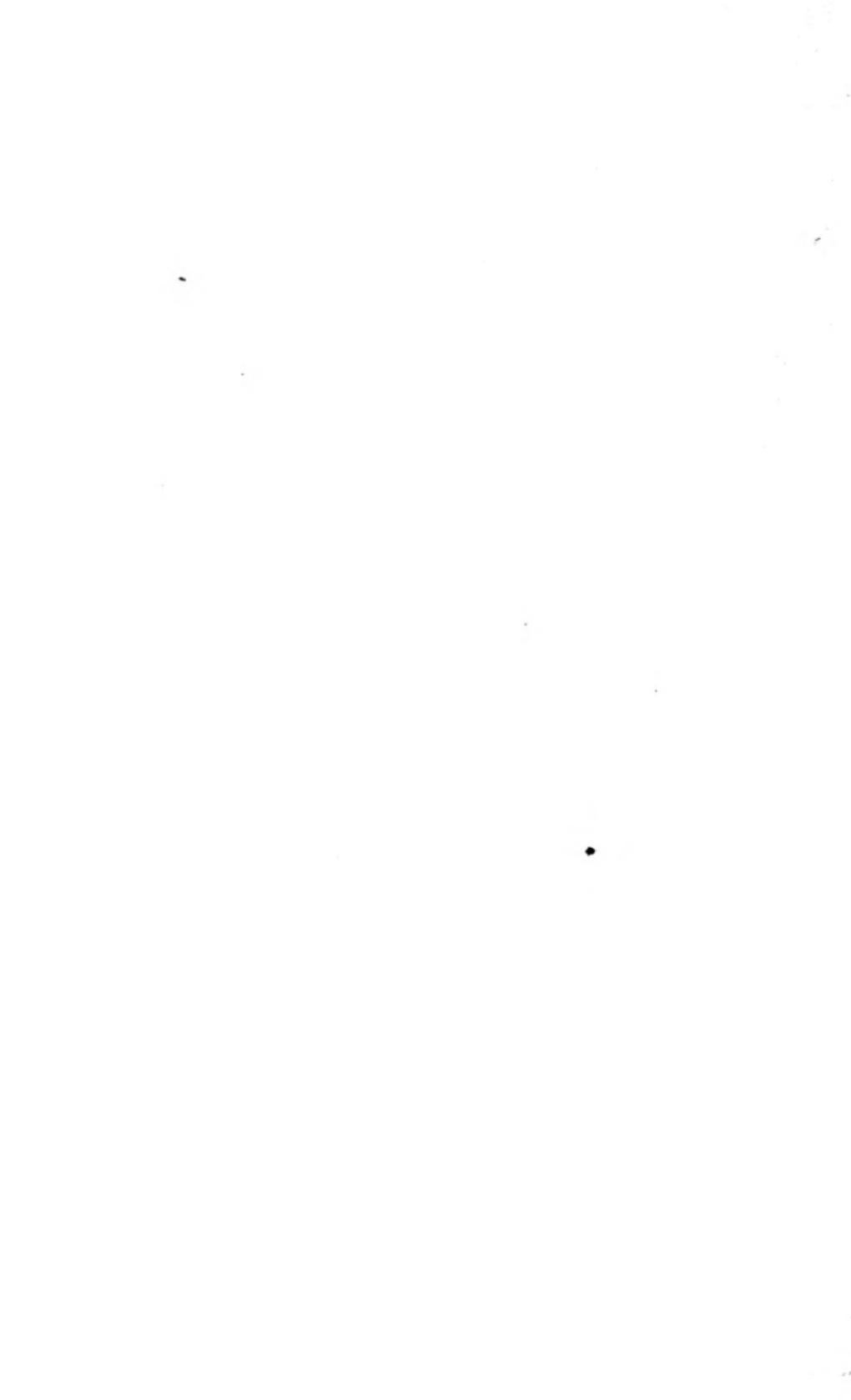
P. 393, line 14: delete "against his sons".

P. 415, line 7 from below: read "And yet ruthless is a people"; and line 5 from below: "Let it be ruthless!".

AGAMEMNON

VOL. II

B



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΦΤΛΑΞ
ΧΟΡΟΣ
ΚΛΥΤΑΙΜΗΣΤΡΑ
ΚΗΡΤΞ
ΑΓΑΜΕΜΝΩΝ
ΚΑΣΑΝΔΡΑ
ΑΙΓΙΣΘΟΣ

DRAMATIS PERSONAE

WATCHMAN
CHORUS of Argive Elders
CLYTAEMESTRA
HERALD
AGAMEMNON
CASSANDRA
AEGISTHUS

SCENE.—Argos.

TIME.—The heroic age.

DATE.—458 b.c., at the City Dionysia.

ARGUMENT

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

Now when King Agamemnon fared forth from Argos, he left at home his Queen, Clytaemestra, Leda's child and Helen's sister (though she had for father Tyndareus, but Helen's was Zeus himself) ; and in her loneliness and because Agamenon had slain her daughter, she

AGAMEMNON

gave ear to the whisperings of another's love, even of Aegisthus, son of that Thyestes who had lain with the wife of his brother Atreus ; and for revenge Atreus slew other of Thyestes' sons and gave their father thereof to eat ; and when Thyestes learned whereof he had eaten, he cursed his brother's race.

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

ΑΓΑΜΕΜΝΩΝ

ΦΤΛΑΞ

Θεοὺς μὲν αὐτῷ τῶνδ' ἀπαλλαγὴν πόνων
φρουρᾶς ἐτείας μῆκος, ἦν¹ κοιμώμενος
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὅμηγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι
[ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν].²

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτιν
άλωσιμόν τε βάξιν· ὥδε γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἐλπίζον³ κέαρ.
εὗτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
εὐνὴν ὀνείροις οὐκ ἐπισκοπουμένην
ἐμήν· φόβος γὰρ ἀνθ' ὑπνου παραστατεῖ,
τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὑπνῳ.
ὅταν δ' ἀείδειν ἡ μινύρεσθαι δοκῶ,
ὑπνου τόδ' ἀντίμολπον ἐντέμνων⁴ ἄκος,
κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων
οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονουμένου.
νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων

¹ δ' ἦν MV, ἦν FV3N.

² Bracketed by Pauw.

³ ἐλπίζων with o over ω M.

⁴ ἐκτέμνων F¹Rom. V3.

AGAMEMNON

WATCHMAN

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

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

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

εὐαγγέλου φανέντος ὄρφναιόν πυρός.

ω̄ χαῖρε λαμπτὴρ νυκτός, ἡμερήσιον
φάος πιφαύσκων καὶ χορῶν κατάστασιν
πολλῶν ἐν "Αργει, τῆσδε συμφορᾶς χάριν.
ἰοὺ ἰού.

25 'Αγαμέμνονος γυναικὶ σημαίνω¹ τορῶς
εὐνῆς ἐπαντείλασαν ὡς τάχος δόμοις
όλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι
ἐπορθιάζειν,² εἴπερ 'Ιλίου πόλις
30 ἔάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων³ πρέπει·
αὐτός τ' ἔγωγε φροίμιον χορεύσομαι.
τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι
τρὶς ἔξ βαλούσης τῇσδέ μοι φρυκτωρίας.
γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα
35 ἄνακτος οἴκων τῇδε βαστάσαι χερί.
τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ' ἀν λέξειεν· ὡς ἔκὼν ἔγω
μαθοῦσιν αὐδῶ κοὐ μαθοῦσι λήθομαι.

ΧΟΡΟΣ

40 δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου⁴
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἥδ' 'Αγαμέμνων,
διθρόνον Διόθεν καὶ δισκήπτρον

¹ σημαίνω M, σημανῶ VFNV3.

² ἐπορθιάζειν MV, ἐπορθιάζειν FNV3.

³ ἀγγέλων MVF Rom., ἀγγέλλων NV3.

⁴ πριάμω MV, πριάμου FNV3.

¹ A proverbial expression (of uncertain origin) for enforced silence. Cp. Frag. 176, "A key stands guard upon my tongue."

AGAMEMNON

happy release from my weary task ! May the fire
with its glad tidings flash through the gloom !

[*The signal-fire suddenly flashes out*

All hail, thou blaze that showest forth in the night
a light as it were of day, thou harbinger of many a
choral dance in Argos in thanksgiving for this glad
event !

What ho ! What ho !

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

Ah well, may the master of the house come home
and may I clasp his welcome hand in mine ! For
the rest I'm dumb ; a great ox stands upon my
tongue¹—yet the house itself, could it but speak,
might tell a tale full plain ; since, for my part,
of mine own choice I have words for such as
know, and to those who know not I've lost my
memory.

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

CHORUS

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

τιμῆς ὄχυρὸν ζεῦγος ¹Ατρειδᾶν
 45 στόλον ¹Αργείων χιλιοναύτην¹
 τῆσδ' ἀπὸ χώρας
 ἥραν, στρατιῶτιν ἀρωγήν,²
 μέγαν ἐκ θυμοῦ κλάζοντες ¹Αρη
 τρόπον αἰγυπιῶν, οἵτ' ἐκπατίοις
 50 ἄλγεσι παίδων ὑπατοι λεχέων
 στροφοδινοῦνται
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,
 δεμνιοτήρη
 πόνον ὄρταλίχων ὀλέσαντες.
 55 ὑπατος δ' ἀίων ἡ τις ¹Απόλλων
 ἡ Πὰν ἡ Ζεὺς οἰωνόθροον
 γόον δξυβόαν τῶνδε μετοίκων
 ὑστερόποιων
 πέμπει παραβᾶσιν ¹Ερινύ.
 60 οὕτω δ' ¹Ατρέως παῖδας ὁ κρείσσων
 ἐπ' ¹Αλεξάνδρῳ πέμπει ξένιος
 Ζεὺς πολυάνορος ἀμφὶ γυναικὸς
 πολλὰ παλαίσματα καὶ γυιοβαρῆ
 γόνατος κονίαισιν ἐρειδομένου³
 65 διακναιομένης τ' ἐν προτελείοις
 κάμακος θήσων Δαναοῖσι
 Τρωσί θ' ὅμοίως. ἔστι δ' ὅπη νῦν
 ἔστι· τελεῖται δ' ἐσ τὸ πεπρωμένον.
 οὕθ' ὑποκαίων⁴ οὕθ' ὑπολείβων
 70 οὔτε δακρύων ἀπύρων ἵερῶν
 ὄργας ἀτενεῖς παραθέλξει.
 ἡμεῖς δ' ἀτίται σαρκὶ⁵ παλαιᾶ

¹ χιλιοναύταν MN ($\tau\eta\nu$ superscr. m).

² ἀρωγὴν M ($\gamma\eta\nu$ superscr. m).

³ ἐριδομένου M, ἐρειπομένου F¹N. ⁴ ὑποκλαῖων : Casaubon.

⁵ ἀτίται σαρκὶ corr. from ἀτίτ* σαρκ* M.

AGAMEMNON

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

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

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

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

But we, incapable of service by reason of our aged

¹ Menelaüs, Paris, Deiphobus.

² "Unsanctified," literally "fireless," "that will not burn." A veiled reference either to the sacrifice of Iphigenia by Agamemnon and the wrath of Clytaemestra, or to Paris' violation of the laws of hospitality that provoked the anger of Zeus.

AESCHYLUS

τῆς τότ' ἀρωγῆς ὑπολειφθέντες
 μίμνομεν ἵσχυν
 75 ἵσόπαιδα νέμοντες ἐπὶ σκήπτροις.
 ὅ τε γὰρ νεαρὸς μυελὸς στέρνων
 ἐντὸς ἀνάσσων¹
 ἵσόπρεσβυς, "Ἄρης δ' οὐκ ἔνι χώρᾳ,
 τό θ' ὑπέργηρων² φυλλάδος ἥδη
 80 κατακαρφομένης τρίποδας μὲν ὄδοὺς
 στείχει, παιδὸς δ' οὐδὲν ἀρείων
 ὅναρ ἡμερόφαντον³ ἀλαίνει.

 σὺ δέ, Τυνδάρεω⁴
 θύγατερ, βασίλεια Κλυταιμήστρα,⁵
 85 τί χρέος; τί νέον; τί δ' ἐπαισθομένη,
 τίνος ἀγγελίας
 πειθοῖ⁶ περίπεμπτα θυοσκεῖς⁷;
 πάντων δὲ θεῶν τῶν ἀστυνόμων,
 ὑπάτων, χθονίων,
 90 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων,
 βωμοὶ δώροισι⁸ φλέγονται.
 ἄλλη δ' ἄλλοθεν οὐρανομήκης
 λαμπὰς ἀνίσχει,
 φαρμασσομένη χρίματος ἀγνοῦ
 95 μαλακαῖς ἀδόλοισι παρηγορίαις,
 πελάνῳ μυχόθεν βασιλείῳ.
 τούτων λέξασ' ὁ τι καὶ δυνατὸν
 καὶ θέμις αἰνεῖν,
 παιών τε γενοῦ τῆσδε μερίμνης,
 100 ἥ νῦν τοτὲ μὲν κακόφρων τελέθει,
 τοτὲ δ' ἐκ θυσιῶν ἀγανὴ⁹ φαίνουσ¹⁰
 ἐλπὶς ἀμύνει φροντίδ' ἀπληστον¹¹

¹ ἀνάσσων: Herm.

AGAMEMNON

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

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

² τίθιπεργήρως M, τόθιπεργήρως VF, τό θ' ὑπέργηρων N.

³ ἡμερόφατον M, ἡμερόφαντον N.

⁴ τυνδάρεω (ω made from αο) a and ov superscr. M.

⁵ κλυταιμνήστρα FN. ⁶ πυθοῖ F Rom.

⁷ θυοσκινεῖς: Turn. ⁸ δώροις M, etc., δώροισι N.

⁹ ἀγανὰ: Karsten. ¹⁰ φαίνεις M, φαίνοντος' FN, φαίνει V.

¹¹ ἀπλειστον MN, ἀπληστον F.

AESCHYLUS

τῆς θυμοβόρου φρένα λύπης.¹

[στρ. α]

κύριός εἴμι θροεῖν ὅδιον κράτος αἰσιον ἀνδρῶν
 105 ἐκτελέων· ἔτι γὰρ θεόθεν καταπνεύει²
 πειθὼ³ μολπᾶν⁴
 ἀλκὰν σύμφυτος αἰών·
 ὅπως Ἀχαιῶν
 δίθρονον κράτος, Ἐλλάδος ἥβας⁵
 110 ξύμφρονα ταγάν,⁶
 πέμπει σὺν δορὶ καὶ χερὶ⁷ πράκτορι
 θούριος ὅρνις Τευκρίδ'⁸ ἐπ' αἶν,
 οἰωνῶν βασιλεὺς βασιλεῦσι νε-
 115 ὁν ὁ κελαινός, ὁ τ' ἐξόπιν ἄργας,⁹
 φανέντες ἵκταρ μελάθρων
 χερὸς ἐκ δοριπάλτου⁹
 παμπρέπτοις¹⁰ ἐν ἔδραισιν,
 βοσκόμενοι λαγίναν, ἐρικύμονα¹¹ φέρματι¹² γένναν.
 120 βλαβέντα λοισθίων δρόμων.
 αἴλινον αἴλινον¹³ εἰπέ, τὸ δ' εὖ νικάτω.

[ἀντ. α]

κεδνὸς δὲ στρατόμαντις ἴδων δύο¹⁴ λήμασι δισσοὺς
 'Ατρεῖδας μαχίμους ἐδάη λαγοδαίτας¹⁵
 πομπούς τ' ἄρχας.¹⁶
 125 οὕτω δ' εἶπε τεράζων.

¹ τὴν θυμοβόρου λύπης φρένα M, τὴν θυμοβόρου λύπης φρένι F: Herm.

² καταπνέ*ει M, καταπνεύει VFN.

³ πειθὼ M¹, πειθὼ M². ⁴ μολπᾶν M¹, μολπὰν M².

⁵ ἥβαν : ἥβας Aristoph. *Ran.* 1285.

⁶ τὰν γάν M, ταγάν VFN.

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

⁸ ἄργας : Thiersch after Blomfield. ⁹ δοριπάλτου : Turn

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

¹¹ ἐρικύματα M, ἐρικύμονα VFN. ¹² φέρβοντο FN.

AGAMEMNON

sacrifice, wards off the cankering care of the sorrow
that eateth my heart.

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

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

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

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

² The right hand.

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

¹³ αἴλινον and ll. 139, 159 M.

¹⁴ δύω M.

¹⁵ λογοδαῖτας M.

¹⁶ ἀρχάς M, ἀρχούς FN.

AESCHYLUS

“χρόνω μὲν ἀγρεῖ
 Πριάμου πόλιν ἄδε κέλευθος,
 πάντα δὲ πύργων
 κτήνη πρόσθε τὰ¹ δημιοπληθῆ
 130 Μοῦρ’ ἀλαπάξει πρὸς τὸ βίαιον.
 οἶν μή τις ἄγα² θεόθεν κνεφά-
 ση προτυπὲν στόμιον μέγα Τροίας
 στρατωθέν. οἴκτω³ γὰρ ἐπί-
 135 φθονος ”Αρτεμις ἀγνὰ
 πτανοῖσιν κυσὶ πατρὸς
 αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυομένοισιν.
 στυγεῖ δὲ δεῖπνον αἰετῶν.”
 αἴλινον αἴλινον εἰπέ, τὸ δ’ εὖ νικάτω.

[ἐπωδ.]

140 “τόσον⁴ περ εὗφρων, καλά,⁵
 δρόσοισι⁶ λεπτοῖς⁷ μαλερῶν λεόντων⁸
 πάντων τ’ ἀγρονόμων φιλομάστοις
 θηρῶν ὀβρικάλοισι τερπνά,
 τούτων αἴνει⁹ ξύμβολα κράναι,
 145 δεξιὰ μέν, κατάμομφα δὲ φάσματα [στρουθῶν].¹⁰
 ἵγιον δὲ καλέω Παιᾶνα,
 μή τινας ἀντιπνόους
 Δαναοῖς χρονίας ἔχενῆδας
 150 ἀπλοίας τεύξῃ,
 σπευδομένα θυσίαν ἔτέραν ἄνομόν τιν’, ἄδαιτον
 νεικέων τέκτονα σύμφυτον,
 οὐ δεισήνορα. μίμνει γὰρ φοβερὰ παλίνορτος
 155 οἰκονόμος δολία μνάμων μῆνις τεκνόποιος.”
 τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν¹¹

¹ προσθετὰ M. ² ἀτα: Herm. ³ οἴκω: Scaliger.

⁴ τύσσων M., τύσον FN. ⁵ ἀ καλά FN.

⁶ δρόσοισιν MVF, δρόσοις N.

AGAMEMNON

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

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

“ Although, O Beauteous One, thou art so gracious to the tender whelps of fierce lions, and takest delight in the suckling young of every wild creature that roves the field, vouchsafe that the issue be brought to pass accordant with these signs, portents auspicious yet fraught with ill. And I implore Paean,¹ the healer, that she may not raise adverse gales with long delay to stay the Danaan fleet from putting forth by reason of her urgance of another sacrifice, knowing no law, unmeet for feast, worker of family strife, dissolving wife’s reverence for husband. For there abideth wrath—terrible, not to be suppressed, a treacherous warder of the home, ever mindful, a wrath that exacteth vengeance for a child.”

Such utterances of doom, derived from auguries

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

⁷ ἀέλπτοις M, ἀέπτοισι VFN : Wellauer. ⁸ ὄντων MV.

⁹ αἰτεῖ : Gilbert. ¹⁰ [] Porson. ¹¹ ἀπέκλαιξεν M.

AESCHYLUS

μόρσιμ' ἀπ' ὄρνιθων ὁδίων οἴκοις βασιλείοις·
τοῖς δ' ὅμόφωνον
αἴλινον αἴλινον εἰπέ, τὸ δ' εὖ νικάτω.

160 Ζεύς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐτῷ
τῷ φίλον κεκλημένῳ,
τοῦτό νιν προσεινέπω.

οὐκ ἔχω προσεικάσαι
πάντ' ἐπισταθμώμενος

165 πλὴν Διός, εἰ τὸ μάταν¹ ἀπὸ φροντίδος ἄχθος
χρή βαλεῖν ἐτητύμως.

οὐδ' ὅστις πάροιθεν ἦν μέγας,

[ἀντ. β.]

παμμάχω θράσει βρύνων,

170 οὐδὲ λέξεται² πρὶν ὥν·

οἵ δ' ἐπειτ' ἔφυ, τρια-
κτῆρος οἶχεται τυχών.

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
175 τεύξεται φρενῶν τὸ πᾶν·

τὸν φρονεῖν βροτοὺς ὁδώ-
σαντα, τὸν³ πάθει μάθος
θέντα κυρίως ἔχειν.

[στρ. γ.]

180 στάζει δ' ἐν θ' ὑπνῷ πρὸ καρδίας
μνησιπήμων πόνος, καὶ παρ' ἄ-
κοντας ἥλθε σωφρονεῖν.
δαιμόνων δέ που χάρις βί-
αιος⁴ σέλμα σεμνὸν ἡμένων.

καὶ τόθ' ἡγεμῶν ὁ πρέ-
σβυς νεῶν Ἀχαικῶν,
185 μάντιν οὔτινα ψέγων,

[ἀντ. γ.]

AGAMEMNON

on the march, together with many bodings of good, did Calchas sound forth to the royal house ; and in accord therewith

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

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

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

¹ Τόδε μάταν : Pauw.

² οὐδὲν λέξαι : H. L. Ahrens.

³ τῷ M : Schütz.

⁴ βιαλως : Turn.

AESCHYLUS

έμπαίοις τύχαισι συμπνέων,
εὗτ' ἀπλοίᾳ κεναγγεῖ βαρύ-
νοντ', Ἀχαικὸς λεώς,
Χαλκίδος πέραν ἔχων πα-
190 λιρρόχθοις¹ ἐν Αὐλίδος τόποις.

πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι [στρ. δ.
κακόσχολοι νήστιδες δύσορμοι,
βροτῶν ἄλαι, ναῶν <τε>² καὶ
195 πεισμάτων ἀφειδεῖς,
παλιμμήκη χρόνον τιθεῖσαι
τρίβω κατέξαινον ἄν-
θος Ἀργείων· ἐπεὶ δὲ καὶ πικροῦ
χείματος ἄλλο μῆχαρ
200 βριθύτερον πρόμοισιν
μάντις ἔκλαγξ εν³ προφέρων "Αρτεμιν, ὅστε χθόνα βάκ-
τροις ἐπικρούσαντας Ἀτρεΐδας δάκρυ μὴ κατασχεῖν."

205 ἄναξ δ' ὁ πρέσβυς τότ'⁴ εἶπε φωνῶν. [ἀντ. δ.
"βαρεῖα μὲν κὴρ τὸ μὴ πιθέσθαι,⁵
βαρεῖα δ', εἰ τέκνον δαι-
ξῶ, δόμων ἄγαλμα,
μιαίνων παρθενοσφάγοισιν
210 ῥείθροις⁶ πατρῷους χέρας
πέλας βωμοῦ.⁷ τί τῶνδ' ἄνευ κακῶν,
πῶς λιπόναυς⁸ γένωμαι
ξυμμαχίας ἀμαρτών;
215 παυσανέμου γὰρ θυσίας παρθενίου θ' αἷματος ὁρ-
γᾶ περιόργως ἐπιθυμεῖν θέμις. εὖ γὰρ εἴη."

ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον [στρ. ε.
φρενὸς πνέων δυσσεβῆ τροπαίαν

AGAMEMNON

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

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

But when he had donned the yoke of Necessity, with veering of spirit, impious, unholy, unsanctified, from

¹ παλιρρόθοις : H. L. Ahrens.

² <τε> Porson.

³ ἔκλαγξε : Porson.

⁴ τόδ' : Stanley.

⁵ πειθέσθαι M, πείθεσθαι other MSS. : Turn.

⁶ ῥεέθροις M, ῥειθροῖς N. ⁷ βωμοῦ πέλας : Blomfield.

⁸ τῇ πῶς λιπόντανστε M, πῶς λιπόντας N.

AESCHYLUS

- 220 ἄναγνον ἀνίερον, τόθεν
 τὸ παντότολμον φρονεῦν μετέγνω.
 βροτοὺς¹ θρασύνει γὰρ αἰσχρόμητις
 τάλαινα παρακοπὰ πρωτοπήμων. ἔτλα δ' οὖν
 θυτὴρ γενέσθαι θυγατρός,
 225 γυναικοποίνων πολέμων ἀρωγὰν
 καὶ προτέλεια ναῶν.
- λιτὰς δὲ καὶ κληδόνας πατρώους [ἀντ. ε.
 παρ' οὐδὲν αἰώ τε² παρθένειον³
 230 ἔθεντο φιλόμαχοι βραβῆς.
 φράσεν δ' ἀόζοις πατὴρ μετ' εὐχὰν
 δίκαν χιμαίρας⁴ ὑπερθε βωμοῦ
 πέπλοισι περιπετῆ παντὶ θυμῷ προνωπῆ
 235 λαβεῖν ἀέρδην, στόματός
 τε καλλιπρώ-
 ρου φυλακᾶ⁵ κατασχεῖν
 φθόγγον ἀράιον οἴκοις,
- βίᾳ χαλινῶν τ' ἀναύδω μένει. [στρ. ζ.
 κρόκου βαφὰς δ' ἐσ πέδον χέουσα
 240 ἔβαλλ' ἕκαστον θυτήρων ἀπ', ὅμ-
 ματος βέλει φιλοίκτῳ,
 πρέπουσά θ' ὡς ἐν γραφαῖς, προσεννέπειν
 θέλουσ', ἐπεὶ πολλάκις
 πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
 245 ἔμελψεν, ἀγνῷ δ' ἀταύρωτος αὐδῷ⁶ πατρὸς
 φίλου τριτόσπονδον εὔ-
 ποτμον παιᾶνα⁷ φίλως ἐτίμα—
- τὰ δ' ἔνθεν οὕτ' εἶδον οὕτ' ἐννέπω. [ἀντ. ζ.
 τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
 250 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν

AGAMEMNON

that hour his purpose shifted to resolve that deed of uttermost audacity. For mankind is emboldened by wretched delusion, counsellor of ill, primal source of woe. So then he hardened his heart to sacrifice his daughter that he might prosper a war waged to avenge a woman, and as an offering for the voyaging of a fleet !

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

Then, as she shed to earth her saffron robe, she smote each of her sacrificers with a glance from her eyes beseeching pity, and showing as in a picture, fain to speak ; for oft had she sung where men were met at her father's hospitable board, and with her virgin voice had been wont lovingly to do honour to her loved father's prayer for blessing at the third libation¹—

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

¹ At the end of a banquet, libations were offered (1) to Zeus and Hera, or to the Olympian gods in general, (2) to the Heroes, (3) to Zeus, the Saviour ; then came the paean, or song, after which the symposium began.

¹ *βροτοῖς* : Spanheim.

² *αιῶνα π.* : O. Müller. ³ *παρθένιον* M, *παρθένειον* FN.

⁴ *χειμαίρας* MV, *χιμαίρας* FN. ⁵ *φυλακάν* : Blomfield.

⁶ *ἀγνὰ . . . αὐδὰ* M, *ἀγνᾶ* N, *αὐδᾶ* FN. ⁷ *αιῶνα* : Enger.

AESCHYLUS

ἐπιρρέπει· τὸ μέλλον <δ’>¹,
 ἐπεὶ γένοιτ², ἀν κλύοις· πρὸ χαιρέτω³
 ἵσον δὲ τῷ προστένειν.
 τορὸν γὰρ ἥξει σύνορθρον⁴ αὐγαῖς.⁵
 255 πέλοιτο δ’ οὖν τάπι τούτοισιν εὖ πρᾶξις,⁶ ὡς
 θέλει τόδ’ ἄγχιστον ’Α-
 πίας γαίας μονόφρουρον ἔρκος.
 ἥκω σεβίζων σόν, Κλυταιμήστρα,⁷ κράτος·
 δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν
 260 γυναικ’ ἐρημωθέντος ἄρσενος θρόνου.
 σὺ δ’ εἴ τι κεδνὸν⁸ εἴτε μὴ πεπυσμένη
 εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς,
 κλύοιμ’ ἀν εὔφρων· οὐδὲ σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὐάγγελος μέν, ὥσπερ ἡ παροιμία,
 265 ἔως γένοιτο μητρὸς εὐφρόνης πάρα.
 πεύσῃ δὲ χάρμα μεῖζον ἐλπίδος κλύειν·
 Πριάμου γὰρ ἥρήκασιν ’Αργεῖοι πόλιν.

ΧΟΡΟΣ

πῶς φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν ’Αχαιῶν οὖσαν· ἡ τορῶς λέγω;

ΧΟΡΟΣ

270 χαρά μ’ ὑφέρπει δάκρυον ἐκκαλουμένη.

¹ τὸ μέλλον τὸ δὲ προκλύειν M²VF; τὸ μέλλον M¹N: <δ’> Elmsley.
² ἐπιγένοιτ M. ³ προχαιρέτω: H. L. Ahrens.

⁴ σύνορθρον MV, σύναρθρον FN: Wellauer.
⁵ αὐταῖς: Herin. ⁶ εὖπραξις: Lobeck.

AGAMEMNON

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

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

CLYTAEMESTRA

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

CHORUS

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

CLYTAEMESTRA

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

CHORUS

Joy steals over me, giving challenge to my tears.

⁷ κλυταιμήστρα MN, κλυταιμνήστρα VF.

⁸ εἴτε κεδνὸν : Auratus.

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὖ γὰρ φρονοῦντος δόμα σοῦ κατηγορεῖ.

ΧΟΡΟΣ

τί γὰρ τὸ¹ πιστόν; ἔστι τῶνδέ σοι τέκμαρ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστιν· τί δ' οὐχί; μὴ δολώσαντος θεοῦ.

ΧΟΡΟΣ

πότερα δ' ὀνείρων φάσματ' εὐπιθῆ² σέβεις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἀν λάβοιμι βριζούσης φρενός.

ΧΟΡΟΣ

ἀλλ' ἦ σ' ἐπίανέν τις ἅπτερος φάτις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας.

ΧΟΡΟΣ

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

ΧΟΡΟΣ

280 καὶ τίς τόδ' ἐξίκοιτ' ἀν ἀγγέλων τάχος;

¹ τι γάρ; τὸ: Prien.

² εὐπειθῆ: Blomfield.

AGAMEMNON

CLYTAEMESTRA

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

CHORUS

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

CLYTAEMESTRA

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

CHORUS

Dost thou pay regard to the persuasive visions of
dreams?

CLYTAEMESTRA

I would not heed the fancies of a slumbering brain.

CHORUS

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

CLYTAEMESTRA

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

CHORUS

But at what time has the city been destroyed?

CLYTAEMESTRA

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

CHORUS

And what messenger could reach here with speed
like that?

"Ηφαιστος" Ιδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου¹ πυρὸς
 ἔπειμπεν. "Ιδη μὲν πρὸς Ἐρμαῖον² λέπας
 Λήμνου· μέγαν δὲ πανὸν³ ἐκ νῆσου τρίτον
 285 'Αθῶν αἶπος Ζηνὸς ἐξεδέξατο,
 ὑπερτελής τε, πόντον ὥστε νωτίσαι,
 ισχὺς πορευτοῦ λαμπάδος πρὸς ἡδονὴν

τπεύκη τὸ χρυσοφεγγές, ὡς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς.⁵
 290 δ' οὗτι μέλλων οὐδ' ἀφρασμόνως ὑπνῳ
 νικώμενος παρῆκεν ἀγγέλου μέρος.
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ρόὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 295 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω
 γραίας ἐρείκης⁶ θωμὸν ἄψαντες πυρί.
 σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίον Ἀσωποῦ,⁷ δίκην
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας
 300 ἥγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
 φάος δὲ τηλέπομπον οὐκ ἡναίνετο
 φρουρὰ πλέον καίουσα τῶν εἰρημένων.
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος.
 ὅρος τ' ἐπ' Λιγίπλαγκτον ἐξικνούμενον
 ὥτρυνε θεσμὸν μὴ χρονίζεσθαι⁸ πυρός.
 305 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον⁹ πρῶν' ὑπερβάλλειν πρόσω

¹ ἀγγέλου : Canter from *Et. Mag.*, Photius.

² Ἐρμαῖον M.

AGAMEMNON

CLYTAEMESTRA

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

¹ The Greek text is here corrupt.

³ φανδν : Casaubon from Athenaeus xv. 700 e, Photius.

⁴ Lacuna indicated by Casaubon. ⁵ σκοπὰς : Turn.

⁶ ἐρίκης M¹, ἐρείκης M²VFN.

⁷ παιδίον ώποῦ MV.

⁸ χαρίζεσθαι : Casaubon.

⁹ κάτοπτρον : Canter.

φλέγουσαν· ἔστ¹ ἔσκηψεν εὗτ¹ ἀφίκετο
 Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπάς.
 310 κάπειτ² Ἀτρειδῶν ἐσ τόδε σκήπτει στέγος
 φάος τόδ² οὐκ ἅπαππον³ Ἰδαίου πυρός.
 2τοιοίδε τοί μοι³ λαμπαδηφόρων νόμοι,
 ἄλλος παρ³ ἄλλον διαδοχαῖς πληρούμενοι.
 315 νικᾶ δ³ ὁ πρῶτος καὶ τελευταῖος δραμών.
 τέκμαρ τοιοῦτον σύμβολόν τέ σοι λέγω
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοῖς μὲν αὖθις, ὡ γύναι, προσεύξομαι.
 λόγους δ³ ἀκοῦσαι τούσδε κάποιθαυμάσαι
 διηνεκῶς θέλοιμ³ ἄν ως λέγοις⁴ πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

320 Τροίαν Ἀχαιοὶ τῇδ³ ἔχουσ³ ἐν ἡμέρᾳ.
 οἵμαι βοὴν ἀμεικτον⁵ ἐν πόλει πρέπειν.
 ὅξος τ³ ἄλειφά τ³ ἐγχέας⁶ ταῦτῷ κύτει
 διχοστατοῦντ³ ἄν, οὐ φίλω,⁷ προσεννέποις.
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
 325 φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς.
 οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
 ἀνδρῶν κασιγνήτων τε καὶ φυταλμίων
 παιδες γερόντων οὐκέτ³ ἐξ ἐλευθέρου
 δέρης ἀποιμάζουσι φιλτάτων μόρον.
 330 τοὺς δ³ αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
 νήστεις⁸ πρὸς ἀρίστοισιν ὥν ἔχει πόλις
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον,

¹ εἰτ³ . . . εἰτ³: Herm.

² ll. 312-1067 are missing from M, for 312-348 we have VFN, for 349-1067 FN.

³ τοιοῖδ³ ἔτοιμοι VN.

AGAMEMNON

it swooped down when it reached the look-out,
nigh unto our city, upon the peak of Arachnaeus ;
and next upon this roof of the Atreidae it leapt, yon
fire not undescended from the Idaean flame. Such
are the torch-bearers I have arranged—in succession
one to the other completing the course ; and victor
is he who ran both first and last.¹ This is the warrant
and the token I give thee, the message of my lord
from Troy to me.

CHORUS

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

CLYTAEMESTRA

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

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

⁴ λέγοις FN, λέγεις V.

⁵ ἄμικτον : Kirchhoff.

⁶ ἐκχέας : Canter.

⁷ φίλως : Stanley.

⁸ νήστις F, νήστισι V, νήστεις N.

ἀλλ' ὡς ἔκαστος ἔσπασεν τύχης πάλον.
 335 ἐν <δ>¹ αἰχμαλώτοις Τρωικοῖς οἰκήμασιν
 ναιόυσιν ἥδη, τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες,² ὡς δ' εὐδαιμονες³
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.

εἰ δ' εὖ σέβουσι⁴ τοὺς πολισσούχους θεοὺς
 340 τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἵδρυματα,
 οὐ τὰν ἐλόντες⁵ αὐθίς ἀνθαλοῖεν⁶ ἄν.
 ἔρως δὲ μή τις πρότερον ἐμπίπτῃ⁷ στρατῷ
 πορθεῖν ἀ μὴ χρή, κέρδεσιν νικωμένους.
 345 δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας
 κάμψαι διαύλου θάτερον κῶλον πάλιν.
 θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός,
 ἐγρηγορὸς⁸ τὸ πῆμα τῶν ὀλωλότων
 γένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά.
 τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις⁹
 350 τὸ δ' εὖ κρατοίη μὴ διχορρόπως ἰδεῖν.
 πολλῶν γὰρ ἐσθλῶν τήνδ'¹⁰ ὅνησιν εἰλόμην.

ΧΟΡΟΣ

γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις.
 ἐγὼ δ' ἀκούσας πιστά σου τεκμήρια
 θεοὺς προσειπεῖν εὖ παρασκευάζομαι.
 χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων.
 355 ὁ Ζεῦ βασιλεῦ καὶ νὺξ φιλία
 μεγάλων κόσμων κτεάτειρα,
 ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες
 στεγανὸν δίκτυον, ὡς μήτε μέγαν

¹ <δ> Rauw. ² ἀπαλλαχθέντες V, ἀπαλλαγέντες FN.

³ ὡς δινδαιμονες : Stanley. ⁴ εὐσεβοῦσι : Scaliger.

⁵ οὐκ ἄν γ' ἐλόντες FN, οὐκ ἀνελόντες V : Herm.

⁶ αὐ (ἄν V) θάνοιεν FN : Auratius.

AGAMEMNON

but as each man hath drawn his lot of chance.
And even now they are quartered in the captured
Trojan homes, delivered from the frosts and dew of
the naked sky, and like happy men will sleep all the
night unsentinelled.

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

CHORUS

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

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

⁷ ἐμπίπτη F¹, ἐμπίπτει V, ἐμπίπτοι F²N.

⁸ ἐγρήγορον : Porson. ⁹ κλύοις FN, κλύεις V.

¹⁰ τὴν : Herm.

AESCHYLUS

μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι
360 μέγα δουλείας

γάγγαμον, ἄτης παναλώτου.

Δία τοι ξένιον μέγαν αἰδοῦμαι
τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον, ὅπως ἀν
365 μῆτε πρὸ καιροῦ μῆθ' ὑπὲρ ἄστρων
βέλος ἡλίθιον σκήψειεν.

Διὸς πλαγὰν ἔχουσιν¹ εἰπεῖν,
πάρεστιν² τοῦτό γ'³ ἔξιχνεῦσαι.

[στρ. α.]

[ώς] ἔπραξεν ως⁴ ἔκρανεν. οὐκ ἔφα τις
370 θεοὺς βροτῶν ἀξιοῦσθαι μέλειν
ὅσοις ἀθίκτων χάρις
πατοῦθ'. ὁ δ' οὐκ εὔσεβής.

πέφανται δ' ἐκτίνουσ'

375 ἀτολμήτων ἀρὴ⁶
πνεόντων μεῖζον ἢ δικαίως,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-
μαντον, ὥστ' ἀπαρκεῖν⁷
εὖ πραπίδων λαχόντα.

οὐ γὰρ ἔστιν ἔπαλξις
πλούτου πρὸς κόρον ἀνδρὶ⁸
λακτίσαντι μέγαν⁸ Δίκας
βωμὸν εἰς ἀφάνειαν.

385 βιᾶται δ' ἀ τάλαινα πειθώ,
προβούλου παῖς⁹ ἄφερτος ἄτας.
ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
390 πρέπει δέ, φῶς αἰνολαμπές, σίνος.
κακοῦ δὲ χαλκοῦ τρόπον

[ἀντ. α.]

AGAMEMNON

o'erleap the huge entralling net, all-conquering doom. Great Zeus it is, lord of host and guest, whom I revere—he who hath wrought this, and hath long been bending his bow against Alexander so that his bolt should neither fall short of the mark nor, flying beyond the stars, be launched in vain.

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

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

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

¹ ἔχουσαν F¹, ἔχουσ' F² Rom., ἔχουσιν N.

² πάρεστι: Hartung. ³ τοῦτό γ' N, τοῦτ' F.

⁴ ὡς ἐπραξαν Rom., ὡς ἐπραξεν FN: Herm.

⁵ ἐγγόνους: Hartung. ⁶ ἄρη: Headlam.

⁷ ἀπαρκεῖν F, κάπαρκεῖν N. ⁸ μεγάλα: Canter.

⁹ προβούλόπαις: Hartung.

- τρίβω τε καὶ¹ προσβολαῖς²
μελαμπαγῆς πέλει
δικαιωθεῖς, ἐπεὶ
διώκει παῖς ποτανὸν³ ὕριν,
395 πόλει πρόστριψι⁴ ἀφερτον ἐνθείς.⁴
λιτᾶν δ' ἀκούει μὲν οὕτις θεῶν·
τὸν δ' ἐπίστροφον τῶν⁵
φῶτ' ἄδικον καθαιρεῖ.
οῖος καὶ Πάρις ἐλθὼν
400 ἐς δόμον τὸν⁶ Ἀτρειδᾶν
ἥσχυνε ξενίαν τράπε-
ζαν κλοπαῖσι⁷ γυναικός.
- λιποῦσα δ' ἀστοῦσιν ἀσπίστοράς
τε καὶ κλόνους λογχίμους⁸
405 ναυβάτας <θ>⁹ ὄπλισμούς,
ἄγουσά τ' ἀντίφερνον Ἰλίῳ φθορὰν
βέβακεν ρίμφα διὰ πυλᾶν
ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον¹⁰
τόδ' ἐννέποντες δόμων προφῆται·
410 “ἰὰ ἵὰ δῶμα δῶμα¹¹ καὶ πρόμοι,
ἵὰ λέχος καὶ στίβοι φιλάνορες.
πάρεστι σιγὰς ἀτίμους ἀλοιδόρους¹²
ἄλγιστ¹³ ἀφημένων¹⁴ ἴδεν.
πόθῳ δ' ὑπερποντίας
415 φάσμα δόξει δόμων ἀνάσσειν.
εὐμόρφων δὲ κολοσσῶν
ἔχθεται χάρις ἀνδρί·
δόμμάτων δ' ἐν ἀχηνίαις
ἔρρει πᾶσ' Ἀφροδίτα.
- 420 ὄνειρόφαντοι δὲ πενθήμονες
πάρεισι δόξαι φέρου-

[στρ. β.]

[ἀντ. β.]

AGAMEMNON

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

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

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

In dreams there come to him mournful semblances

¹ τε καὶ N, τε F.

² προβολᾶς: Pearson.

³ πτανόν F, πτανόν τιν' N: Schütz.

⁴ ἐνθεὶς N, θεὶς F.

⁵ τῶνδε: Klausen.

⁶ τῶν F, τὸν N.

⁷ κλοπᾶς F.

⁸ κλόνους λογχίμους τε καὶ: H. L. Ahrens.⁹ <θ> Herm.

¹⁰ πολλὰ δ' ἔστενον N, πολὺ δ' ἀνέστενον F.

¹¹ ιώ and δῶμα not repeated F.

¹² σιγᾶς ἄτιμος ἀλοίδορος: Herm.

¹³ ἄδιστος: Enger.

¹⁴ ἀφεμένων: Dindorf.

AESCHYLUS

- σαι χάριν ματαίαν.
 μάταν γάρ, εὖτ' ἀν ἐσθλά τις δοκῶν ὄρᾳ,¹
 παραλλάξασα διὰ χερῶν²
- 425 βέβακεν ὄψις οὐ μεθύστερον
 πτεροῖς ὀπαδοῦσ³ ὑπου κελεύθοις.”
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη
 τάδ' ἐστὶ καὶ τῶνδ' ὑπερβατώτερα.
 τὸ πᾶν δ' ἀφ' “Ελλανος⁴ αἴας συνορμένοις
- 430 πένθει ἀτλησικάρδιος⁵
 δόμων ἔκάστου πρέπει.
 πολλὰ γοῦν θιγγάνει πρὸς ἥπαρ·
 οὓς μὲν γάρ <τις>⁶ ἔπειμψεν
 οἰδεν, ἀντὶ δὲ φωτῶν
- 435 τεύχη καὶ σποδὸς εἰς ἔκά-
 στου δόμους ἀφικνεῖται.
- ό χρυσαμοιβὸς δ' “Αρης σωμάτων [στρ. γ.
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς
 440 πυρωθὲν ἐξ Ἰλίου
 φίλοισι πέμπει βαρὺ
 ψῆγμα δυσδάκρυτον ἀν-
 τήνορος σποδοῦ γεμί-
 ζων λέβητας εὐθέτους.⁷
- 445 στένουσι δ' εὖ λέγοντες ἀν-
 δρα τὸν μὲν ὡς μάχης ἕδρις,
 τὸν δ' ἐν φοναῖς καλῶς πεσόντ'—
 ἀλλοτρίας διαι⁸ γυναι-
 κός· τάδε σῆγά τις βαῦ-
- 450 ζει, φθονερὸν δ' ὑπ' ἄλγος ἔρ-
 πει προδίκοις Ἀτρεΐδαις.
 οἱ δ' αὐτοῦ περὶ τεῖχος
 θήκας Ἰλιάδος γᾶς

AGAMEMNON

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

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

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

¹ ὄρᾶν : Scholefield.

² χειρῶν F.

³ ὀπαδοῖς : Dobree.

⁴ ἐλλάδος : Bamberger.

⁵ πένθεια τλησικάρδιος : Headlam.

⁶ *<τις>* Porson.

⁷ εὐθέτον : Auratus.

⁸ διὰ F, γε διὰ N, διὰ Epimer. Hom. *Anecd. Oxon.* i. 119.

AESCHYLUS

- εῦμορφοι κατέχουσιν· ἐχ-
455 θρὰ δ' ἔχοντας ἔκρυψεν.
- βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ. [ἀντ. γ.
δημοκράντου¹ δ' ἀρᾶς τίνει χρέος.
μένει δ' ἀκοῦσαι τί μου
μέριμνα νυκτηρεφέσ.
- τῶν πολυκτόνων γὰρ οὐκ
ἀσκοποὶ θεοί. κελαι-
ναὶ δ' Ἐρινύες χρόνῳ
τυχηρὸν ὄντ' ἄνευ δίκας
465 παλιντυχεῖ² τριβᾷ βίου
τιθεῖσ' ἀμαυρόν, ἐν δ' ἀι-
στοις τελέθοντος οὔτις ἀλ-
κά· τὸ δ' ὑπερκόπως³ κλύειν
εὖ βαρύ· βάλλεται γὰρ ὅσ-
σοις Διόθεν κάρανα.⁴
- 470 κρίνω δ' ἄφθονον ὅλβον.
μήτ' εἴην πτολιπόρθης
μήτ' οὖν αὐτὸς ἀλοὺς ὑπ' ἀλ-
λων βίον κατίδοιμι.
- 475 πυρὸς δ' ὑπ' εὐαγγέλου [ἐπωδ.
πόλιν διήκει θοὰ
βάξις· εἰ δ' ἐτήτυμος,⁵
τίς οἶδεν, ἢ τι⁶ θεῖόν ἐστι πῃ⁷ ψύθος.—
- 480 τίς ὥδε παιδὸς ἢ φρενῶν κεκομμένος,
φλογὸς παραγγέλμασιν
νέοις πυρωθέντα καρδίαν ἔπειτ'
ἀλλαγῇ λόγου καμεῖν;—
- [ἐν]⁸ γυναικὸς αἰχμῇ πρέπει
πρὸ τοῦ φανέντος χάριν ξυναινέσαι.—

AGAMEMNON

city's walls, those in their beauty's bloom are entombed in Ilian land—the foeman's soil hath covered its conquerors.

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

(ONE ELDER)

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

(A SECOND ELDER)

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

(A THIRD ELDER)

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

¹ δῆμοκράτου : Porson.

² παλιντυχῆ N, παλιντυχῆ F : Scaliger.

³ ὑπερκότως : Grotius.

⁴ κεραυνός : Tucker.

⁵ ἐτητύμως : Auratus.

⁶ ἥτοι F¹N, εἴτοι F² : Herm.

⁷ μή : H. L. Ahrens.

⁸ [ἐν] Scaliger.

AESCHYLUS

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πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται
ταχύπορος· ἀλλὰ ταχύμορον
γυναικογήρυτον ὅλλυται κλέος.—

490

¹τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων
φρυκτωριῶν τε καὶ πυρὸς παραλλαγάς,
εἴτ' οὖν ἀληθεῖς εἴτ' ὄνειράτων δίκην
τερπνὸν τόδ' ἐλθὸν φῶς ἐφήλωσεν² φρένας.
κῆρυκ' ἀπ' ἀκτῆς τόνδ' ὄρῳ κατάσκιου
κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις
495 πηλοῦ ξύνουρος διψία κόνις τάδε,
ώς οὗτ' ἄναυδος οὔτε σοι δαίων φλόγα
ῦλης ὄρείας σημανεῖ καπνῷ πυρός,
ἀλλ' ἦ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—
τὸν ἀντίον δὲ τοῦσδ' ἀποστέργω λόγον·
500 εὖ γάρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.—

ὅστις τάδ' ἄλλως τῇδ' ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῦτο τὴν ἀμαρτίαν.

ΚΗΡΥΞ

505

ἰὼ πατρῶον οῦδας Ἀργείας χθονός,
δεκάτου³ σε φέγγει τῷδ' ἀφικόμην ἔτους,
πολλῶν ράγεισῶν ἐλπίδων μιᾶς τυχών.
οὐ γάρ ποτ' ηὔχοντ τῇδ' ἐν Ἀργείᾳ χθονὶⁿ
θανῶν μεθέξειν φιλτάτου τάφου μέρος.

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

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

AGAMEMNON

(A FOURTH ELDER)

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

(LEADER OF THE CHORUS)

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

(ANOTHER ELDER)

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

[Enter a Herald

HERALD

All hail, soil of Argos, land of my fathers ! On this happy day in the tenth year I am come to thee. Many a hope hath made shipwreck, one only have I seen fulfilled ; for never dared I to think that here in this land of Argos I should die and have due portion of burial most dear to me. Now blessings

AESCHYLUS

νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,
 ὅπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,
 510 τόξοις ίάπτων μηκέτ' εἰς ἡμᾶς βέλη·
 ἄλις παρὰ Σκάμανδρον ἥσθ'¹ ἀνάρσιος.
 νῦν δ' αὐτε σωτὴρ ἴσθι καὶ παιώνιος,²
 ἄναξ Ἀπολλον. τούς τ' ἀγωνίους θεοὺς
 515 πάντας προσαυδῶ, τόν τ' ἐμὸν τιμάορον
 Ἐρμῆν, φίλον κήρυκα, κηρύκων σέβας,
 ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός.
 ἵω μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοί τε θάκοι, δαίμονές τ' ἀντήλιοι,
 520 εἴ που³ πάλαι, φαιδροῖσι τοισίδ' ὅμμασι
 δέξασθε⁴ κόσμω βασιλέα πολλῷ χρόνῳ.
 ἥκει γὰρ ὑμῶν⁵ φῶς ἐν εὐφρόνῃ φέρων
 καὶ τοῖσδ' ἅπασι κοινὸν Ἀγαμέμνων ἄναξ.
 ἀλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 525 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλη, τῇ κατείργασται πέδον.
 βωμοὶ δ' ἄιστοι καὶ θεῶν ἰδρύματα,
 καὶ σπέρμα πάσης ἔξαπόλλυται χθονός.
 τοιόνδε Τροίᾳ περιβαλῶν ζευκτήριον
 530 ἄναξ Ἀτρείδης πρέσβυς εὐδαίμων ἀνὴρ
 ἥκει, τίεσθαι δ' ἀξιώτατος βροτῶν
 τῶν νῦν. Πάρις γὰρ οὔτε συντελής πόλις
 ἔξεύχεται τὸ δράμα τοῦ πάθους πλέον.
 δόφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
 535 τοῦ ρυσίου θ' ἥμαρτε καὶ πανώλεθρον

¹ ἥλθεις F²N, ἥλθ' F¹: Askew's margin.

² καὶ παγώνιος F, κάπαγώνιος N: Dobree.

³ ἥπου: Auratus.

⁴ δέξασθε N, δέξαισθε F.

⁵ ὑμῶν N, ὑμῖν F.

AGAMEMNON

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

¹ The heroes are the deified spirits of the ancient kings and other illustrious men. In *Suppl.* 25 they are included under the nether powers ($\chiθόνιοι$).

² Statues of the gods, in front of the palace, placed to front the east.

AESCHYLUS

αὐτόχθονον πατρῷον ἔθρισεν δόμον.
διπλᾶ δ' ἔτεισαν¹ Πριαμίδαι θάμάρτια.

ΧΟΡΟΣ

κῆρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΥΞ

χαίρω <γε>² τεθνάναι δ' οὐκέτ³ ἀντερῶ θεοῖς.

ΧΟΡΟΣ

540 ἔρως πατρῷας τῆσδε γῆς σ' ἐγύμνασεν;

ΚΗΡΥΞ

ῶστ' ἐνδακρύειν⁴ γ' ὅμμασιν χαρᾶς ὕπο.

ΧΟΡΟΣ

τερπνῆς ἄρ' ἥτε⁵ τῆσδ' ἐπήβολοι νόσου.

ΚΗΡΥΞ

πῶς δή; διδαχθεὶς τοῦδε δεσπόσω λόγου.

ΧΟΡΟΣ

τῶν ἀντερώντων ἴμέρω πεπληγμένοι.⁶

ΚΗΡΥΞ

545 ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;

¹ ἔτισαν: Kirchhoff.

³ οὐκέτ' N, οὐκ F.

⁵ ἥτε N, ἵστε F.

² <γε> Enger.

⁴ ἐνδακρύειν F, ἐκδακρύειν N.

⁶ πεπληγμένος: Tyrwhitt.

AGAMEMNON

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

CHORUS

Joy to thee, Herald from the Achaean host !

HERALD

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

CHORUS

It was yearning for this thy fatherland that troubled thee ?

HERALD

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

CHORUS

It was then a pleasing malady wherewith ye were taken.

HERALD

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

CHORUS

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

HERALD

Meanest thou that our land longed for the longing host ?

AESCHYLUS

ΧΟΡΟΣ

ώς πόλλ' ἀμαυρᾶς ἐκ φρενός <μ'>¹ ἀναστένειν.

ΚΗΡΥΞ

πόθεν τὸ δύσφρον τοῦτ' ἐπῆν θυμῷ στύγος²;

ΧΟΡΟΣ

πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ

καὶ πῶς; ἀπόντων κοιράνων³ ἔτρεις τινάς;

ΧΟΡΟΣ

550 ώς νῦν,⁴ τὸ σὸν δή, καὶ θανεῖν πολλὴ χάριε.

ΚΗΡΥΞ

εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
τὰ μέν τις ἄν⁵ λέξειεν εὐπετῶς ἔχειν,
τὰ δ' αὗτε κάπιμομφα. τίς δὲ πλὴν θεῶν
ἄπαντ' ἀπήμων τὸν δὶ' αἰῶνος χρόνον;
μόχθους γὰρ εἴ λέγοιμι καὶ δυσαυλίας,
σπαρνὰς παρήξεις καὶ κακοστρώτους, τί δ' οὐ
στένοντες, τού λαχόντες⁶ ἥματος μέρος;
τὰ δ' αὗτε χέρσω καὶ προσῆν πλέον στύγος.
εὐναὶ γὰρ ἥσαν δηῶν πρὸς τείχεσιν.

560 ἔξ οὐρανοῦ δὲ κάποδ⁷ γῆς λειμώναι
δρόσοι κατεψάκαζον, ἔμπεδον σίνος
ἐσθημάτων, τιθέντες ἔνθηρον τρίχα.

¹ <μ'> Scaliger. ² ἐπῆν στύγος στρατῷ: Schütz.

³ κοιράνων N, τυράννων F.

⁴ ὡν νῦν: Scaliger.

⁵ τις εὖ: Auratus.

⁶ γὰρ κάποδ: Pearson.

AGAMEMNON

CHORUS

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

HERALD

Whence came this gloom of melancholy upon thy
spirit?

CHORUS

Long since have I found silence an antidote to
harm.

HERALD

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

CHORUS

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

HERALD

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

¹ For *λαχόντες* in l. 557 numerous emendations have been
proposed, e.g. *κλαλούτες*, *λάσκουτες*, *χαλῶντες*. *ἡματος μέρος*
probably means "as our day's portion."

AESCHYLUS

χειμῶνα δ' εἰ λέγοι¹ τις οἰωνοκτόνον,
 οἶν παρεῖχ' ἄφερτον Ἰδαία χιών,
 565 ἦ θάλπος, εὖτε πόντος ἐν μεσημβρινᾶις
 κοίταις ἀκύμαν νηνέμοις εῦδοι πεσών—
 τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
 παροίχεται δέ, τοῖσι μὲν τεθνηκόσιν
 τὸ μήποτ' αὐθὶς μηδ' ἀναστῆναι μέλειν.
 570 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου;
 καὶ πολλὰ χαίρειν ξυμφορὰς² καταξιῶ.
 ἥμιν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾶ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει·
 575 ὡς κομπάσαι τῷδ' εἰκὸς ἥλιου φάει
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις.
 “Τροίαν ἐλόντες δή ποτ' Ἀργείων στόλος
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.”
 580 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται
 Διὸς τόδ' ἐκπράξασα. πάντ' ἔχεις λόγον.

ΧΟΡΟΣ

νικώμενος λόγοισιν οὐκ ἀναίνομαι·
 ἀεὶ γὰρ ἡβῆ³ τοῖς γέρουσιν εὖ μαθεῖν.
 585 δόμοις δὲ ταῦτα καὶ Κλυταιμήστρᾳ⁴ μέλειν
 εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἔμε.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνωλόλυξα μὲν πάλαι χαρᾶς ὅποι,
 ὅτ' ἥλθ' ὁ πρῶτος νύχιος ἄγγελος πυρός,

¹ λέγει N Rom.

² ξυμφορᾶις: Blomfield.

³ ἡβῆ: Margoliouth.

⁴ Κλυταιμηστρᾳ.

AGAMEMNON

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

CHORUS

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

[Enter Clytaemestra

CLYTAEMESTRA

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

AESCHYLUS

φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν.
 590 καὶ τίς μ' ἐνίπτων εἶπε, “φρυκτωρῶν δία
 πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
 ἥ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ.”
 λόγοις τοιούτοις πλαγκτὸς οὖσ’ ἐφαινόμην.
 595 ὅμως δ’ ἔθυον, καὶ γυναικείω νόμῳ
 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
 ἔλασκον εὐφημοῦντες ἐν θεῶν ἔδραις
 θυηφάγον κοψῶντες εὐώδη φλόγα.
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σέ μοι¹ λέγειν;
 600 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
 ὅπως δ’ ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
 σπεύσω πάλιν μολόντα δέξασθαι—τί γὰρ
 γυναικὶ τούτου φέγγος ἥδιον δρακεῖν,
 ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοῦ
 605 πύλας ἀνοίξαι;—ταῦτ’ ἀπάγγειλον πόσει.
 ηκειν ὅπως τάχιστ’ ἐράσμιον πόλει.
 γυναικα πιστὴν δ’ ἐν δόμοις εὔροι μολὼν
 οἴανπερ οὖν ἔλειπε, δωμάτων κύνα
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 610 καὶ τἄλλ’ ὁμοίαν πάντα, σημαντήριον
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.
 οὐδ’ οἶδα τέρψιν οὐδ’ ἐπίψιογον φάτιν
 ἄλλου πρὸς ἀνδρὸς μᾶλλον ἥ χαλκοῦ βαφάς.

ΚΗΡΤΞ

τοιόσδ’ ὁ κόμπος τῆς ἀληθείας γέμων
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟΡΟΣ

615 αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι

AGAMEMNON

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

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

[*Exit*

HERALD

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

CHORUS

Thus hath she spoken for thy schooling, but

¹ σ' ἐμοὶ : Wieseler.

AESCHYLUS

τοροῖσιν ἔρμηνεῦσιν εὐπρεπῶς λόγον.
σὺ δ' εἰπέ, κῆρυξ, Μενέλεων δὲ πεύθομαι,
εὶ νόστιμός τε καὶ¹ σεσωσμένος πάλιν
ῆκει² σὺν ὑμῖν, τῆσδε γῆς φίλον κράτος.

ΚΗΡΥΞ

620 οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

ΧΟΡΟΣ

³πῶς δῆτ' ἀν εἰπὼν κεδνὰ τάληθῆ τύχοις⁴;
σχισθέντα δ' οὐκ εὔκρυπτα γίγνεται τάδε.

ΚΗΡΥΞ

625 ἀνὴρ⁵ ἄφαντος ἐξ Ἀχαικοῦ στρατοῦ,
αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῆ λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,
ἢ χεῖμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ;

ΚΗΡΥΞ

ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ·
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

630 πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος
φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

¹ γε καὶ: Herm. ² ἦξει: Karsten.
³ ll. 622-635 assigned to Clyt. and Herald: Stanley.
⁴ τύχης: Porson. ⁵ ἀνὴρ: Herm.

AGAMEMNON

speciously for them that can interpret aright. But, Herald, say—’tis of Menelaüs I would learn—hath he, our land’s dear lord, voyaged safe home and hath he returned with you ?

HERALD

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

CHORUS

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

HERALD

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

CHORUS

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

HERALD

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

CHORUS

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

AESCHYLUS

ΚΗΡΥΞ

οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγελῖαι τορῶς,
πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν.

ΧΟΡΟΣ

πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ
635 ἐλθεῖν τελευτῆσαι τε δαιμόνων κότῳ;

ΚΗΡΥΞ

εὕφημον ἥμαρ οὐ πρέπει κακαγγέλω
γλώσσῃ μιαίνειν· χωρὶς ἡ τιμὴ θεῶν.
ὅταν δ' ἀπευκτὰ πήματ' ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,
640 πόλει μὲν ἔλκος ἐν τὸ δήμιον τυχεῖν,
πολλοὺς δὲ πολλῶν ἔξαγισθέντας δόμων
ἄνδρας διπλῇ μάστιγι, τὴν Ἀρης φιλεῖ,
δίλογχον ἄτην, φοινίαν ἔυνωρίδα.
τοιῶνδε μέντοι πημάτων σεσαγμένον¹
645 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων.
σωτηρίων δὲ πραγμάτων εὐάγγελον
ἥκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν,
πῶς κεδνὰ τοῖς κακοῖσι συμμείξω,² λέγων
χειμῶν' Ἀχαιοῖς³ οὐκ ἀμήνιτον θεῶν;
ξυνώμοσαν γάρ, ὅντες ἔχθιστοι τὸ πρύν,
650 πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην
φθείροντε τὸν δύστηνον Ἀργείων στρατόν.
ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά.
ναῦς γὰρ πρὸς ἀλλήλαισι⁴ Θρῆκαι πνοαὶ

¹ σεσαγμένων: Schütz. ² συμμείξω: Kirchhoff.

³ Ἀχαιῶν . . . θεοῖς: Bloomfield and Dobree.

⁴ ἀλλήλησι F.

AGAMEMNON

HERALD

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

CHORUS

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

HERALD

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

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

AESCHYLUS

655 ἥρεικον.¹ αἱ δὲ κεροτυπούμεναι² βίᾳ
 χειμῶνι τυφῷ σὺν ζάλῃ τ’ ὁμβροκτύπῳ
 ὥχοντ’ ἄφαντοι ποιμένος κακοῦ στρόβῳ.
 ἐπεὶ δ’ ἀνῆλθε λαμπρὸν ἡλίου φάος,
 ὅρῶμεν ἀνθοῦν πέλαγος Λίγανον νεκροῖς
 ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ’ ἐρειπίοις.³
 660 ἡμᾶς γε μὲν δὴ ναῦν τ’ ἀκήρατον σκάφος
 ἦτοι τις ἐξέκλεψεν ἢ ἔγγτήσατο
 θεός τις, οὐκ ἄνθρωπος, οἴακος θιγών.
 τύχη δὲ σωτῆρ ναῦν θέλουσ’ ἐφέζετο,
 665 ως μήτ’ ἐν ὅρμῳ κύματος ζάλην ἔχειν
 μήτ’ ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.
 ἐπειτα δ’ “Αἰδην πόντιον πεφευγότες,
 λευκὸν κατ’ ἡμαρ, οὐ πεποιθότες τύχη,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος,
 670 στρατοῦ καμόντος καὶ κακῶς σποδουμένου.
 καὶ νῦν ἐκείνων εἴ τις ἐστιν ἐμπνέων,
 λέγουσιν ἡμᾶς ως ὀλωλότας, τί μή;
 ἡμεῖς τ’ ἐκείνους ταῦτ’⁴ ἔχειν δοξάζομεν.
 γένοιτο δ’ ως ἄριστα. Μενέλεων γὰρ οὖν
 675 πρῶτον τε καὶ μάλιστα προσδόκα μολεῖν.
 εἴ γοῦν⁵ τις ἀκτὶς ἡλίου νιν ἴστορεῖ
 καὶ ζῶντα καὶ βλέποντα, μηχανᾶς Διός,
 οὕπω θέλοντος ἐξαναλῶσαι γένος,
 ἐλπίς τις αὐτὸν πρὸς δόμους ἥξειν πάλιν.
 680 τοσαῦτ’ ἀκούσας ἴσθι τάληθῆ κλύων.⁶

ΧΟΡΟΣ

τίς ποτ’ ὠνόμαζεν ὠδὸς
 ἐσ τὸ πᾶν ἐτητύμως—

[στρ. α.]

¹ ἥρειπον N.

² κερωτυπούμεναι : Wasse.

AGAMEMNON

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

CHORUS

Who can have given a name so altogether true—

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

³ ναυτικῶν τ' ἐριπίων : Auratus.

⁴ ταῦτ' : Casaubon.

⁵ δ' οὐν : Auratus, Voss.

⁶ κλύειν F²N.

AESCHYLUS

μή τις ὅντιν' οὐχ ὄρω-
 μεν προνοίαισι¹ τοῦ πεπρωμένου
 γλῶσσαν ἐν τύχᾳ νέμων;—
 τὰν δορίγαμβρον ἀμφινει-
 κῆ θ' Ἐλέναν; ἐπεὶ πρεπόντως
 ἐλένας, ἔλανδρος, ἐλέπτολις,
 685 ἐκ τῶν ἀβροτίμων
 προκαλυμμάτων ἔπλευσε
 ζεφύρου γίγαντος αὔρᾳ,
 πολύανδροί τε φεράσπιδες
 695 κυναγοὶ κατ' ἵχνος πλατᾶν² ἄφαντον
 κελσάντων Σιμόεντος
 ἀκτὰς ἐπ'³ ἀεξιφύλλους⁴
 δι' ἔριν αἰματόεσσαν.

'Ιλίῳ δὲ κῆδος ὄρθ-
 700 ώνυμον τελεσσίφρων
 μῆνις ἥλασεν,⁵ τραπέ-
 ζας ἀτύμωσιν⁶ ὑστέρῳ χρόνῳ
 καὶ ξυνεστίου Διὸς
 πρασσομένα τὸ νυμφότι-
 706 μον μέλος ἐκφάτως τίοντας,
 ὕμέναιον, ὃς τότ' ἐπέρρεπεν
 γαμβροῖσιν ἀείδειν.
 μεταμανθάνουσα δ' ὕμνον
 710 Πριάμου πόλις γεραιὰ
 πολύθρηνον μέγα που στένει
 κικλήσκουσα Πάριν τὸν αἰνόλεκτρον,
 παμπορθῆ⁷ πολύθρηνον
 αἰῶνα διαι⁸ πολιτᾶν⁹
 715 μέλεον αἷμ' ἀνατλᾶσα.

[ἀντ. α.]

¹ προνοίαις : Rauw.

² πλάταν : Heath.

AGAMEMNON

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

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

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

³ εἰς N.

⁴ ἀξιφύλλους F, ἀξιφύλλων Rom.

⁵ ἥλασε: Porson.

⁶ ἀτίμως īv' F, ἀτίμως N: Canter.

⁷ παμπρόσθη: Seidler.

⁸ αἰών' ἀμφὶ: Emperius.

⁹ πολίταν: Auratus.

720 $\ddot{\epsilon}$ θρεψεν δὲ λέοντος ἵ-
νιν¹ δόμοις ἀγάλακτον οῦ-
τως² ἀνὴρ φιλόμαστον,
 ἐν βιότου προτελείοις
 ἀμερον, εὐφιλόπαιδα
 καὶ γεραροῖς ἐπίχαρτον.
 πολέα δ’ ἔσχ³ ἐν ἀγκάλαις
νεοτρόφου τέκνου δίκαν,
725 φαιδρωπὸς ποτὶ χεῖρα σαί-
νων τε γαστρὸς ἀνάγκαις.

[στρ. β.]

730 χρονισθεὶς δ’ ἀπέδειξεν ἦ-
θος³ τὸ πρὸς τοκέων⁴ χάριν
γὰρ τροφεῦσιν⁵ ἀμείβων
μηλοφόνοισιν <ἐν>⁶ ἄταις⁷
δαῖτ⁸ ἀκέλευστος ἔτευξεν.
 αἷματι δ’ οἶκος ἐφύρθη,
 ἄμαχον⁸ ἄλγος οἰκέταις
 μέγα σίνος πολυκτόνον.⁹
735 ἐκ θεοῦ δ’ ἱερεύς τις ἄ-
τας δόμοις προσεθρέφθη.¹⁰

[ἀντ. β.]

740 πάραυτα δ¹¹ ἐλθεῖν ἐς Ἱλίου πόλιν
 λέγοιμ⁹ ἀν φρόνημα μὲν
 νηνέμου γαλάνας,
 ἀκασκαῖον <δ>¹² ἄγαλμα πλούτου,
 μαλθακὸν ὄμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄνθος.
 παρακλίνασ¹³ ἐπέκρανεν
745 δὲ γάμου πικρὰς τελευτάς,
 δύσεδρος καὶ δυσόμιλος
 συμένα Πριαμίδαισιν,

[στρ. γ.]

AGAMEMNON

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

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

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

¹ λέοντα σίνιν : Conington.

² οὐτος F¹ Rom.²

³ ἔθος : Conington.

⁴ τοκήων F.

⁵ τροφᾶς γὰρ F.

⁶ <έν> Bothe.

⁷ ἀταισιν N.

⁸ ἄμαχον δ' F.

⁹ πολύκτονον : Kirchhoff.

¹⁰ προσετράφη : Heath.

¹¹ παραντὰ δ' οὖν N.

¹² <δ> Porson.

¹³ παρακλίνουσ' N.

AESCHYLUS

πομπᾶ Διὸς ξενίου,
νυμφόκλαυτος Ἐρινύς.

750 παλαιόφατος δ' ἐν βροτοῖς¹ γέρων λόγος [ἀντ. γ.
τέτυκται, μέγαν τελε-
σθέντα φωτὸς ὅλβον
τεκνοῦσθαι μηδ' ἄπαιδα θυῆσκειν,
755 ἐκ δ' ἀγαθᾶς τύχας γένει
βλαστάνειν ἀκόρεστον οἰζύν.
δίχα δ' ἄλλων μονόφρων εἰ-
μί. τὸ δυσσεβὲς γὰρ² ἔργον
μετὰ μὲν πλείονα τίκτει,
760 σφετέρα δ' εἰκότα γέννα.
οἴκων δ' ἄρ'³ εὐθυδίκων
καλλίπαις πότμος αἰεί.

φιλεῖ δὲ τίκτειν "Ὕβρις
μὲν παλαιὰ νεά-
765 ζουσαν ἐν κακοῖς βροτῶν
ὑβριν τότ' ἢ τόθ', ὅτε⁴ τὸ κύριον μόλῃ
φάος τόκου,⁵
δαίμονά τε τὰν⁶ ἄμαχον⁷ ἀπόλεμον,
· 770 ἀνίερον Θράσος, μελαί-
νας μελάθροισιν⁸ "Ἄτας,
εἰδομένας⁹ τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν
δυσκάπνοις δώμασιν,
775 τὸν δ' ἐναίσιμον τίει [βίον].¹⁰
τὰ χρυσόπαστα δ' ἔδεθλα¹¹ σὺν πίνω χερῶν
παλιντρόποις
οῦμασι λιποῦσ', ὅσια προσέμολε,¹²

AGAMEMNON

sojourn and her companionship, a fiend whose bridal was fraught with tears.

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

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

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

But Righteousness shineth in smoke-begrimed dwellings and holdeth in esteem him that is virtuous. From gold-bespangled mansions, where men's hands are defiled, she departeth with averted eyes and taketh her way to pure homes ; she worships not the

¹ ἐν τοῖς βροτοῖς N.

² γὰρ δυσσεβὲς : Pauw.

³ γὰρ : Auratus.

⁴ ὅταν : Klausen.

⁵ νεαρὰ φάους κότον : H. L. Ahrens.

⁶ τὸν : Herm.

⁷ ἄμαχον om. N, but superscr.

⁸ μελάθροις F, μελάθροισιν N.

⁹ εἰδομέναν : Casaubon.

¹⁰ [βίον] H. L. Ahrens.

¹¹ ἔσθλὰ : Auratus.

¹² προσέβαλε τοῦ : Herm.

AESCHYLUS

δύναμιν οὐ σέβουσα πλού-
τον παράσημον αἴνω·
πᾶν δ' ἐπὶ τέρμα νωμᾶ.

780 ἄγε δή, βασιλεῦ, Τροίας πτολίπορθ,¹
 Ἄτρεως γένεθλον,
785 πῶς σε προσείπω; πῶς σε σεβίζω
 μήθ' ὑπεράρας μήθ' ὑποκάμψας
 καιρὸν χάριτος;
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι δίκην παραβάντες.

790 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
 πᾶς τις ἔτοιμος δῆγμα² δὲ λύπης
 οὐδὲν ἐφ' ἥπαρ προσικνεῖται·
 καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι.
795 ὅστις δ' ἀγαθὸς προβατογνώμων,
 οὐκ ἔστι λαθεῖν ὅμματα φωτός,
 τὰ δοκοῦντ' εὔφρονος ἐκ διανοίας
 ὑδαρεῖ σαίνειν φιλότητι.

800 σὺ δέ μοι τότε μὲν στέλλων στρατιὰν
 ‘Ελένης ἔνεκ’, οὐ γάρ <σ’>³ ἐπικεύσω,
 κάρτ’ ἀπομούσως ἥσθα γεγραμμένος,
 οὐδ’ εὖ πραπίδων οἴακα νέμων
 θράσος⁴ ἐκ θυσιῶν⁵
 ἀνδράσι θνήσκουσι κομίζων.

805 νῦν δ’ οὐκ ἀπ’ ἄκρας φρενὸς οὐδ’ ἀφίλως
 · · · · ·
 εὔφρων⁷ πόνος εὖ τελέσασιν.
 γνώσῃ δὲ χρόνῳ διαπευθόμενος
 τόν τε δικαίως καὶ τὸν ἀκαίρως
 πόλιν οἰκουροῦντα πολιτῶν.

AGAMEMNON

power of wealth stamped counterfeit by the praise of men, and she guideth all things to their proper end.

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

All hail, my King, stormer of Troy, offspring of Atreus ! How shall I greet thee ? How do thee homage, not overshooting or running short of the due measure of courtesy ? Many there be of mortal men who put appearance before truth and thereby transgress the right. Every one is prompt to heave a sigh over the unfortunate, albeit no sting of true sorrow reaches to the heart ; and in seeming sympathy they join in others' joy, forcing their faces into smiles. But whoso is a discerning shepherd of his flock cannot be deceived by men's eyes which, while they feign loyalty of heart, only fawn upon him with watery¹ affection.

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

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

¹ The figure is of wine much diluted.

¹ πολιπορθ': Blomfield.

² δῆγμα N, Stobaeus, *Flor.* 112. 12, δεῖγμα F.

³ <σ'> Musgrave. ⁴ θάρσος N, θράσος F.

⁵ ἐκούσιον : H. L. Ahrens.

⁶ Lacuna indicated by Schneidewin. ⁷ εὐφρων τις N.

ΑΓΑΜΕΜΝΩΝ

810 πρῶτον μὲν Ἀργος καὶ θεοὺς ἐγχωρίους
δίκη προσειπεῖν, τοὺς ἐμοὶ μεταιτίους
νόστου δικαίων θ' ὅν ἐπραξάμην πόλιν
Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ¹
κλύοντες ἀνδροθυῆτας Ἰλίου φθορὰς
815 ἐς αἰματηρὸν τεῦχος οὐ διχορρόπως
ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
ἐλπὶς προσήγει χειρὸς οὐ πληρουμένω.
καπνῷ δ' ἄλοῦσα νῦν ἔτ' εὔστημος πόλις.
ἄτης θύελλαι ζῶσι· συνθινήσκουσα δὲ·
820 σποδὸς προπέμπει πίονας πλούτου πνοάς.
τούτων θεοῖσι χρὴ πολύμηντον χάριν
τίνειν, ἐπείπερ καὶ πάγας ὑπερκότους
ἐφραξάμεσθα¹ καὶ γυναικὸς οὖνεκα
πόλιν διημάθυνεν Ἀργεῖον δάκος,
825 ἵππου νεοσσός, ἀσπιδηφόρος² λεώς,
πήδημ' ὁρούσας ἀμφὶ Πλειάδων δύσιν·
ὑπερθορῶν δὲ πύργον ὡμηστὴς λέων
ἀδην ἔλειξεν αἷματος τυραννικοῦ.
θεοῖς μὲν ἔξέτεινα φροίμιον τόδε·
830 τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων,
καὶ φημὶ ταῦτα³ καὶ συνήγορόν μ' ἔχεις.
παύροις γὰρ ἀνδρῶν ἔστι συγγενὲς τόδε,
φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.
δύσφρων γὰρ ἴὸς καρδίαν προσήμενος
835 ἄχθος διπλοίζει τῷ πεπαμένω⁴ νόσον,
τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται
καὶ τὸν θυραῖον ὅλβον εἰσορῶν στένει.

¹ ἐπραξάμεσθα : Francken.² ἀσπιδήστροφος F, ἀσπιδόστροφος N : Blomfield.³ ταῦτα : Auratus.⁴ πεπαμμένω : Porson.

AGAMEMNON

AGAMEMNON

Argos first, as is right and due, I greet, and the gods that dwell therein who have helped me to my safe return and to the justice I exacted from Priam's town. For hearkening to no pleadings by word of mouth,¹ without dissentient voice, they cast into the urn of blood their ballots for the murderous destroying of Ilium ; but to the urn of acquittal that no hand filled, Hope alone drew nigh. The smoke still even now declares the city's fall. Destruction's blasts still live, and the embers, as they die, breathe forth rich reek of wealth. For this success it behoves us to render to the gods a return in ever-mindful gratitude, seeing that we have thrown round the city the toils of vengeance, and in a woman's cause it hath been laid low by the fierce Argive beast, brood of the horse,² a shield-armed folk, that launched its leap what time the Pleiads waned. Vaulting over its towered walls, the ravening lion lapped his fill of princely blood.

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

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

² The wooden horse.

AESCHYLUS

εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι
840 δόμιλίας κάτοπτρον, εἴδωλον σκιᾶς
δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.
μόνος δ' Ὁδυσσεύς, ὅσπερ οὐχ ἐκῶν ἔπλει,
ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος.
εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω.

τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς
845 κοινοὺς ἀγῶνας θέντες ἐν πανηγύρει
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
ὅπως χρονίζον εὖ μενεῖ βουλευτέον·
ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
ἥτοι κέαντες ἢ τεμόντες εὐφρόνως
850 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου.¹
νῦν δ' ἐσ μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι,
οἵπερ πρόσω πέμψαντες ἥγαγον πάλιν.
νίκη δ' ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

855 ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνορας τρόπους
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
τὸ τάρβος ἀνθρώποισιν.

οὐκ ἄλλων πάρα
860 μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον
τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ.

¹ πήματος τρέψαι νόσον: Porson.

AGAMEMNON

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

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

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

*[He descends from his chariot; enter
Clytaemestra, attended by maid-servants carrying purple tapestries]*

CLYTAEMESTRA

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

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

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

AESCHYLUS

τὸ μὲν γυναικα πρῶτον ἄρσενος δίχα
 ἥσθαι δόμοις ἔρημον ἔκπαγλον κακόν,
 πολλὰς κλύουσαν κληδόνας¹ παλιγκότους·
 καὶ τὸν μὲν ἥκειν, τὸν δ' ἐπεσφέρειν κακοῦ
 865 κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
 ἀνὴρ ὅδ', ως πρὸς οἶκον ὡχετεύετο
 φάτις, τέτρηται² δικτύου πλέον³ λέγειν.
 εἰ δ' ἦν τεθνηκώς, ως ἐπλήθυνον⁴ λόγοι,
 870 τρισώματός τὰν Γηρυῶν ὁ δεύτερος
 [πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,]⁵
 χθονὸς τρίμοιρον χλαῖναν ἔξηγχει λαβεῖν,⁶
 ἄπαξ ἔκάστῳ κατθανὼν μορφώματι.
 τοιῶνδ' ἔκατι κληδόνων παλιγκότων
 875 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
 ἐκ τῶνδέ τοι πᾶς ἐνθάδ' οὐ παραστατεῖ,
 ἐμῶν τε καὶ σῶν κύριος πιστωμάτων,⁷
 ως χρῆν, Ὁρέστης· μηδὲ θαυμάσῃς τόδε.
 880 τρέφει γὰρ αὐτὸν εὔμενῆς δορύξενος
 Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πήματα
 ἐμοὶ προφωνῶν, τόν θ' ὑπ' Ἰλίω σέθεν
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλὴν καταρρίψειεν, ὥστε σύγγονον
 885 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
 τοιάδε μέντοι σκῆψις οὐ δόλον φέρει.
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι
 πηγαὶ κατεσβήκασιν, οὐδ' ἔνι σταγῶν.
 ἐν ὄφικοίτοις δ' ὅμμασιν βλάβας ἔχω

¹ ἥδονάς : Auratus.

² τέτρωται : H. I. Ahrens.

³ πλέω : Dindorf.

⁴ ἐπλήθυνον : Porson.

⁵ [] Schütz.

AGAMEMNON

Ilium's walls. First and foremost, an evil full of terror is it for a wife to sit forlorn at home, severed from her husband, forever hearing malignant rumours manifold, and for one messenger after another to come bearing tidings of disaster, each worse than the last, and cry them to the household. And as for wounds, had this my lord received so many as rumour kept pouring into the house, no net had been pierced so full of holes as he. Or had he died as oft as reports were rife, then in sooth he might have had three bodies—a second Geryon¹—and have boasted of having taken on him a triple coverture of earth [ample that above—of that below I speak not]—one death for each several shape. By reason of such malignant tales as these, many a time have others had to loose the high-hung halter from my neck, held in its strong grip. 'Tis for this cause, in truth, that our boy, Orestes, stands not here beside me, as he should—he in whom rest the pledges of my love and thine. Nay, think this not strange. For he is in the protecting care of our well-affected ally, Strophius of Phocis, who gave me warning of trouble on two scores—thine own peril beneath Ilium's walls, and then the chance that the people in clamorous revolt might overturn the Council, as it is inborn in men to trample the more upon the fallen. Truly this excuse is not fraught with guile.

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

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

AESCHYLUS

- 890 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας
 ἀτημελήτους αἰέν. ἐν δ' ὁνείρασιν
 λεπταῖς ὑπαὶ κώνωπος ἔξηγειρόμην
 ριπαῖσι θωύσσοντος, ἀμφί σοι πάθη
 ὁρῶσα πλείω τοῦ ξυνεύδοντος χρόνου.
- 895 νῦν ταῦτα πάντα τλᾶσ' ἀπενθήτῳ φρενὶ¹
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
 σωτῆρα ναὸς πρότονον, ὑψηλῆς στέγης
 στῦλον¹ ποδήρη, μονογενὲς τέκνον πατρί,
 καὶ γῆν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,
 900 κάλλιστον ἥμαρ εἰσιδεῖν ἐκ χείματος,
 δόδοιπόρῳ διψῶντι πηγαῖον ρέος.
 τερπνὸν δὲ τάναγκαιον ἐκφυγεῖν ἄπαν.
 τοιοῦσδέ τοί νιν² ἀξιῶ προσφθέγμασιν.
 φθόνος δ' ἀπέστω πολλὰ γὰρ τὰ πρὶν κακὰ
 905 ἡνειχόμεσθα.
- νῦν δέ μοι, φίλον κάρα,
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεὶς
 τὸν σὸν πόδ', ὠναξ, Ἰλίου πορθήτορα.
 δμωαί,³ τί μέλλεθ', αἷς ἐπέσταλται τέλος⁴
 πέδον κελεύθου στρωννύναι πετάσμασι;
 910 εὐθὺς γενέσθω πορφυρόστρωτος πόρος
 ἐσ δῶμ' ἄελπτον ὡς ἂν ἥγηται δίκη.
 τὰ δ' ἄλλα φροντὶς οὐχ ὑπνῷ νικωμένη
 θήσει δικαίως σὺν θεοῖς είμαρμένα.

ΑΓΑΜΕΜΝΩΝ

- Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 915 ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ.

¹ στῦλον N, στόλον F.

³ δμωαί: Kirchhoff.

² τοίνυν: Schütz.

⁴ τέλος F, τάδε N.

AGAMEMNON

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

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

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

AGAMEMNON

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

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

AESCHYLUS

μακρὰν γὰρ ἔξέτεινας· ἀλλ’ ἔναισίμως
 αἰνεῖν, παρ’ ἄλλων χρὴ τόδ’ ἔρχεσθαι γέρας·
 καὶ τάλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
 920 χαμαιπετὲς βόαμα¹ προσχάνης ἐμοί,
 μηδ’ εἴμασι στρώσασ’ ἐπίφθονον πόρον
 τίθει· θεούς τοι τοῦσδε τιμαλφεῖν χρεών·
 ἐν ποικίλοις δὲ θυητὸν ὅντα κάλλεσιν
 βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 925 λέγω κατ’ ἄνδρα, μὴ θεόν, σέβειν ἐμέ.
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
 κληδῶν ἀντεῖ· καὶ τὸ μὴ κακῶς φρονεῖν
 θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
 βίον τελευτήσαντ’ ἐν εὐεστοῖ φίλῃ.
 930 εὶ πάντα δ’ ὡς πράσσοιμ’ ἄν, εὐθαρσὴς² ἐγώ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ μὴν τόδ’ εἰπὲ μὴ παρὰ γνώμην ἐμοί.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἴσθι μὴ διαφθεροῦντ’ ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ηὕξω θεοῖς δείσας ἄν ὥδ’ ἔρδειν τάδε.

ΑΓΑΜΕΜΝΩΝ

εἴπερ τις, εἰδὼς γ’ εὖ τόδ’ ἔξειπον τέλος.

¹ βόημα F²N.

² πράσσοιμ’ ἄνευ θάρσους N.

AGAMEMNON

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

CLYTAEMESTRA

Nay now, speak not thus to flout my purpose.

AGAMEMNON

Purpose ! Be assured I shall not weaken mine.

CLYTAEMESTRA

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

AGAMEMNON

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

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

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

935 *τί δ' ἀν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν;*

ΑΓΑΜΕΜΝΩΝ

*ἐν ποικίλοις ἀν κάρτα μοι βῆναι δοκεῖ.*²

ΚΛΥΤΑΙΜΗΣΤΡΑ

μή νυν τὸν ἀνθρώπειον αἰδεσθῆσ³ ψόγον.

ΑΓΑΜΕΜΝΩΝ

φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οὐδὲ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.

ΑΓΑΜΕΜΝΩΝ

940 *οὗτοι γυναικός ἔστιν ἴμείρειν μάχης.*

ΚΛΥΤΑΙΜΗΣΤΡΑ

τοῖς δ' ὄλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ

ἢ καὶ σὺ νίκην τήνδε δήριος τίεις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

πιθοῦ· κράτος μέντοι πάρεις γ' ἔκῶν ἐμοί.

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

³ αἰδεσθεῖς F.

AGAMEMNON

CLYTAEMESTRA

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

AGAMEMNON

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

CLYTAEMESTRA

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

AGAMEMNON

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

CLYTAEMESTRA

True, yet he who is unenvied is unenviable.

AGAMEMNON

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

CLYTAEMESTRA

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

AGAMEMNON

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

CLYTAEMESTRA

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

AESCHYLUS

ΑΓΑΜΕΜΝΩΝ

άλλ' εἰ δοκεῖ σοι ταῦθ', ύπαί τις ἀρβύλας
 945 λύοι τάχος, πρόδουλον ἔμβασιν ποδός.
 καὶ τοῖσδέ μ' ἔμβαινονθ' ἀλουργέσιν θεῶν
 μή τις πρόσωθεν ὅμματος βάλοι φθόνος.
 πολλὴ γὰρ αἰδὼς δωματοφθορεῖν¹ ποσὶν
 φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάσ.

950 τούτων μὲν οὕτω· τὴν ξένην δὲ πρευμενῶς
 τήνδ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς
 θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
 ἔκών γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ.
 αὕτῃ² δὲ πολλῶν χρημάτων ἔξαιρετον
 955 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.
 ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
 εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

960 ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;
 τρέφουσα πολλῆς πορφύρας ἵσαργυρον³
 κηκῆδα παγκαίνιστον, εἴμάτων βαφάς.
 οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς ἄλις⁴
 ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
 πολλῶν πατησμὸν δ' εἴμάτων⁵ ἄν ηὐξάμην,⁶
 δόμοισι προυνεχθέντος ἐν χρηστηρίοις,
 965 ψυχῆς κόμιστρα τῆσδε μηχανωμένη?⁷
 ρίζης γὰρ οὕσης φυλλὰς ἵκετ' ἐς δόμους,
 σκιὰν ὑπερτείνασα σειρίου κυνός.
 καὶ σοῦ μολόντος δωματῖτιν ἔστιαν,
 θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν·⁸

¹ σωματοφθορεῖν: Schütz.

³ εἰς ἄργυρον: Salmasius.

² αὕτῃ: Auratus.

⁴ ἄναξ: Karsten.

AGAMEMNON

AGAMEMNON

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

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

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

CLYTAEMESTRA

There is the sea (and who shall drain it dry ?) producing stain of plenteous purple, costly as silver and ever fresh, wherewith to dye our vestments ; and of these our house, thanks be to Heaven, hath ample store ; it knows no penury. Vestments enow I would have devoted to be trampled underfoot had it been so enjoined me in the seat of oracles when I was devising the ransom of thy life. For if the root still lives, leafage comes again to the house and spreads its over-reaching shade against the scorching dog-star ; so, now that thou hast come to hearth and home, thou shovest that warmth hath

⁵ δειμάτων : Canter.

⁶ εὐξάμην : Weil.

⁷ μηχανωμένης : Abresch.

⁸ μολών : H. Voss.

970 ὅταν δὲ τεύχη Ζεὺς ἀπ'¹ ὅμφακος πικρᾶς
οἶνον, τότ' ἥδη ψῦχος ἐν δόμοις πέλει,
ἀνδρὸς τελείου δῶμι, ἐπιστρωφωμένου.²
Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει.
μέλοι³ δέ τοι σοὶ τῶνπερ ἄν μέλλῃς τελεῖν.

ΧΟΡΟΣ

975 τίπτε μοι τόδ' ἐμπέδως [στρ. α.
δεῖμα⁴ προστατήριον
καρδίας τερασκόπου ποτάται,
μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά,
980 οὐδ' ἀποπτύσαι⁵ δίκαν
δυσκρίτων ὄνειράτων
θάρσος εὐπειθὲς⁶ ἵζει⁷
φρενὸς φίλον θρόνον; χρόνος δ' ἐπὶ⁸
πρυμνησίων ξυνεμβολαῖς⁹
985 ψαμμί¹⁰ ἀκτᾶς παρή-
μησεν,¹⁰ εὖθ' ὑπ' "Ιλιον
ῶρτο ναυβάτας στρατός.
πεύθομαι δ' ἀπ' ὁμμάτων [ἀντ. α.
νόστον, αὐτόμαρτυς ὢν.
990 τὸν δ' ἄνευ λύρας ὅμως¹¹ ὑμνωδεῖ
θρῆνον 'Ερινύος¹² αὐτοδίδακτος ἔσωθεν
θυμός, οὐ τὸ πᾶν ἔχων
ἔλπιδος φίλον θράσος.
995 σπλάγχνα δ' οὗτοι ματάζει
πρὸς ἐνδίκοις φρεσὶν τελεσφόροις
δίναις κυκώμενον¹³ κέαρ.

¹ τ' ἀπ' FN : Auratus.² ἐπιστρεφωμένου F, ἐπιστροφωμένου N : Vict.³ μέλη (superset. οι) δέ σοι F. ⁴ δεῖμα N, δεῖγμα F.⁵ ἀποπτύσαι N, ἀποπτύσας F.

AGAMEMNON

come in winter-time ; aye, and when Zeus maketh wine from the bitter grape,¹ then forthwith there is coolness in the house when its rightful lord ranges through his halls. [As Agamemnon enters the palace] O Zeus, Zeus, thou who fulfillest, fulfil my prayers ! Thine be the care of that thou meanest to fulfil !

[Exit

CHORUS

Why ever thus persistently doth this terror hover at the portals of my prophetic soul ? Why doth my song, unbidden and unfed, chant strains of augury ? Why doth assuring confidence not sit on my bosom's throne and spurn away the terror like an uninterpretable dream ? But Time hath collected the sands of the shore upon the cables cast thereon when the shipborne armament had sped forth for Ilium.²

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

¹ That is, when the summer heat is ripening the grapes.

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

⁶ εὐπιθὲς : Jacob.

⁷ ἵξει N, ἵξει F : Scaliger.

⁸ δ' ἐπεὶ F, δ' ἐπὶ N : E. A. J. Ahrens.

⁹ ξυνεμβόλοις : J. G. Schneider.

¹⁰ ψαμμίας ἀκάτας N (ἀκάτα F) παρήβησεν F (- βησ' N) : Verrall.

¹¹ ὅπως : Auratus.

¹² ἔριννὺς : Porson.

¹³ κυκλούμενον : Headlam.

εῦχομαι δ' ἔξι ἐμᾶς²
 ἐλπίδος ψύθη³ πεσεῖν
 1000 ἐς τὸ μὴ τελεσφόρον.

μάλα γέ τοι⁴ τὸ μεγάλας⁵ ὑγιείας
 ἀκόρεστον τέρμα· νόσος γὰρ <ἀεὶ>⁶
 γείτων ὁμότοιχος ἐρείδει.
 1005 καὶ πότμος εὐθυπορῶν
 ἀνδρὸς ἔπαισεν <ἄφνω
 δυστυχίας πρὸς>⁷ ἄφαντον ἔρμα.
 καὶ πρὸ μέν τι⁸ χρημάτων
 κτησίων ὅκνος βαλὼν
 1010 σφενδόνας ἀπ' εὔμέτρου,
 οὐκ ἔδυ πρόπας δόμος
 πημονᾶς⁹ γέμων ἄγαν,
 οὐδὲ¹⁰ ἐπόντισε σκάφος.
 πολλά τοι δόσις ἐκ¹¹ Διὸς ἀμ-
 1015 φιλαφής τε καὶ ἔξι ἀλόκων ἐπετειᾶν
 νῆστιν ὥλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὸν¹¹ ἄπαξ θανάσιμον [ἀντ. β.
 1020 προπάροιθ¹² ἀνδρὸς μέλαν αἷμα τίς ἀν
 πάλιν ἀγκαλέσαιτ' ἐπαείδων;
 οὐδὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν
 Ζεὺς ἀπέπαυσεν¹³ ἐπ' εὐλαβείᾳ¹⁴;
 1025 εἰ δὲ μὴ τεταγμένα
 μοῖρα μοῖραν ἐκ θεῶν

¹ δ' ἀπ' N, δ' ἔξ F.² ἐμᾶς τοι N, ἐμᾶς F.³ ψύδη: Stephanus.⁴ γὰρ τοι F, γέ τοι δὴ N.⁵ τᾶς πολλᾶς: τὸ μεγάλας Paley.

AGAMEMNON

fulfilment. But I pray that my expectation may fall out false and come not to fulfilment.

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

But man's blood, once it hath first fallen by murder to earth in darkling tide—who by magic spell shall call it back? Even him³ who possessed the skill to raise from the dead — did not Zeus put a stop to him for a warning? And were it not that one fate ordained of the gods doth restrain

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

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

³ Aesculapius, who was blasted by the thunderbolt of Zeus for this offence.

⁶ <αει> Blomfield.

⁷ < > H. L. Ahrens.

⁸ τὸ μὲν πρὸ: Enger.

⁹ πημονὰς: Vict.

¹⁰ ἐκ om. N.

¹¹ πεσόνθ': Auratus.

¹² πρόπαρ F.

¹³ αὐτ' ἔπαυσ': Hartung.

¹⁴ αὐλαβεία F, ἀβλαβείᾳ γε N.

εῖργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἀν τάδ' ἔξεχει.

1030 νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγής τε καὶ οὐδὲν ἐπελ-
πομένα¹ ποτὲ καίριον ἐκτολυπεύσειν
ζωπυρουμένας φρενός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εἴσω κομίζου καὶ σύ, Κασάνδραν λέγω,
ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις
κοινωνὸν εἶναι χερνίβων, πολλῶν μέτα
δούλων σταθεῖσαν κτησίου βωμοῦ πέλας.
ἔκβαιν' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.
1040 καὶ παῖδα γάρ τοι φασιν Ἀλκμήνης ποτὲ
πραθέντα τλῆναι δουλίας μάζης τυχεῖν.²
εἰ δ' οὖν ἀνάγκη τῆσδε ἐπιρρέποι³ τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.
οἱ δ' οὕποτ' ἐλπίσαντες ἡμησαν καλῶς,
1045 ὡμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
ἔχεις παρ' ἡμῶν οἰάπερ νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφῆ λόγον.
ἐντός δ' ἀν οὖσα μορσίμων ἀγρευμάτων
πείθοι' ἄν, εἰ πείθοι· ἀπειθοίης δ' ἵσως.

¹ θυμαλγής . . . ἐπ. ομ. N.

² δουλείας μ. βίᾳ Γ, καὶ ξυγῶν θιγεῖν βίᾳ N: Enger.
³ ἐπιρρέπει N.

¹ The further expression of their forebodings is checked by the desperate hope that since divine forces sometimes clash, the evil destiny of Agamenon may yet be averted by a superior fate, which they dimly apprehend will ordain

AGAMEMNON

another fate from winning the advantage, my heart would outstrip my tongue and pour forth its bodings¹; but, as it is, it muttereth only in the dark, distressed and hopeless ever to unravel aught to timely purpose from a soul on fire.

[Enter Clytaemestra

CLYTAEMESTRA

Get thee within, thou too, Cassandra²; since in no unkindness hath Zeus appointed thee a partaker in the holy water of a house where thou mayest take thy stand, with many another slave, at the altar of the god who guards its wealth. Dismount thee from the car and be not over-proud; for even Alcmenē's son,³ men say, in days of old endured to be sold and eat the bread of slavery. But if such fortune should perforce fall to the lot of any, there is good cause for thankfulness in having masters of ancient wealth; for they who, beyond their hope, have reaped a rich harvest of possessions, are cruel to their slaves in every way, even exceeding due measure. Thou hast from us such usage as custom warranteth.

CHORUS

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

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

² I have retained the ordinary form of the name in Greek and English.

³ Heracles, because of his murder of Iphitus, was sold as a slave to Omphale, queen of Lydia.

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

1050 ἀλλ' εὕπερ ἐστὶ μὴ χελιδόνος δίκην
ἀγνῶτα φωνὴν βάρβαρον κεκτημένη,
ἐσω φρενῶν λέγουσα πείθω νιν λόγῳ.

ΧΟΡΟΣ

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

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὗτοι θυραιά² τῆδε³ ἐμοὶ σχολὴ πάρα
τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου
ἐστηκεν ἥδη μῆλα πρὸς σφαγὰς πάρος⁴,
ώς οὕποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.
σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.
1060 εἰ δ' ἀξυνήμων οὖσα μὴ δέχῃ λόγον,
σὺ δ' ἀντὶ φωνῆς φράζε καρβάνω χερί.

ΧΟΡΟΣ

ἔρμηνέως ἔοικεν ἡ ξένη τοροῦ
δεῖσθαι· τρόπος δὲ θηρὸς ώς νεαιρέτου.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1065 ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν,
ἥτις λιποῦσα μὲν πόλιν νεαιρέτον
ἥκει, χαλιωὸν δ' οὐκ ἐπίσταται φέρειν,⁵
πρὶν αἵματηρὸν ἔξαφρίζεσθαι μένος.
οὐ μὴν⁶ πλέω ρίψασ' ἀτιμασθήσομαι.

¹ πείθον: Blomfield.

² θυραιαν: Casaubon.

³ τήνδ': Musgrave.

⁴ πυρὸς: Musgrave.

⁵ M is extant for ll. 1068-1158.

⁶ μὴ M¹, μὴν M².

AGAMEMNON

CLYTAEMESTRA

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

CHORUS

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

CLYTAEMESTRA

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

CHORUS

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

CLYTAEMESTRA

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

[Exit]

AESCHYLUS

ΧΟΡΟΣ

1070 ἐγὼ δ', ἐποικτίρω¹ γάρ, οὐ θυμώσομαι.
 ἵθ', ὦ τάλαινα, τόνδ' ἐρημώσασ' ὅχον,
 εἴκουσ'² ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ

ὅτοτοτοῖ πόποι δᾶ.³
 ὥπολλον ὥπολλον.⁴

[στρ. α.]

ΧΟΡΟΣ

1075 τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

ΚΑΣΑΝΔΡΑ

ὅτοτοτοῖ πόποι δᾶ.
 ὥπολλον ὥπολλον.

[ἀντ. α.]

ΧΟΡΟΣ

ἡ δ' αὗτε δυσφῆμοῦσα τὸν θεὸν καλεῖ
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ

1080 "Απολλον "Απολλον
 ἀγυιᾶτ', ἀπόλλων ἐμόσ.
 ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

[στρ. β.]

ΧΟΡΟΣ

χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς⁵ κακῶν.
 μένει τὸ θεῖον δουλίᾳ περ ἐν⁶ φρενί.

¹ ἐποικτείρω: Kirchhoff.

² ἔκοισ': Rob. (Sophianus).

³ ll. 1072, 1077 ὅτοτοτοῖ M.

⁴ ll. 1073, 1077 ὥπολλον ὥπολλον M, ἀπολλον FN (ὦ over voc. N).

⁵ αὐτῆς M.

⁶ παρ' ἐν M, παρὲν F, παρὸν N: Schütz.

AGAMEMNON

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

CHORUS

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

¹ Cassandra sees an image of Apollo, the protector on journeys, close to the door leading to the street (*ἀγυιά*).

² Ἀπόλλων is here derived from ἀπόλλυμι, "destroy"—*nomen omen*. The god had "destroyed" her the first time in making vain his gift of prophecy (1209 ff.); whereby she became the object of derision in Troy.

AESCHYLUS

ΚΑΣΑΝΔΡΑ

1085 "Απολλον "Απολλον [ἀντ. β.
ἀγυιάτ', ἀπόλλων ἐμός.
ἄ ποι ποτ' ἥγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἔννοεῖς,
ἔγὼ λέγω σοι· καὶ τάδ' οὐκ ἔρεῖς ψύθη.

ΚΑΣΑΝΔΡΑ

1090 ^¹μισόθεον μὲν οὖν, πολλὰ συνίστορα^² [στρ. γ.
αὐτόφονα κακὰ καρατόμα,^³
ἀνδροσφαγεῖον^⁴ καὶ πεδορραντήριον.^⁵

ΧΟΡΟΣ

ἔοικεν εῦρις ἡ ξένη κυνὸς δίκην
εἶναι, ματεύει^⁶ δ' ὅν ἀνευρήσει^⁷ φόνον.

ΚΑΣΑΝΔΡΑ

1095 μαρτυρίοισι^⁸ γὰρ τοῦσδ' ἐπιπείθομαι.^⁹ [ἀντ. γ.
κλαιόμενα τάδε βρέφη σφαγάς,
ὅπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

τὸ μὲν^{¹⁰} κλέος σοῦ μαντικὸν πεπυσμένοι
ῆμεν.^{¹¹} προφήτας δ' οὗτινας ματεύομεν.^{¹²}

^¹ ἄ ἄ prefixed in M, om. FN. ^² ξυνίστορα M.

^³ καρτάναι M, κάρτάναι F, κάρτάνας N: Kayser.

^⁴ ἀνδρὸς σφάγιον: Dobree (ἀνδροσφάγιον Casaub., σφάγειον Turn.).

^⁵ πέδον ῥαντήριον M²FN.

AGAMEMNON

CASSANDRA

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

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

CHORUS

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

⁶ μαντεύει M, ματεύει FN. ⁷ ἀν εύρήσῃ M : Porson.

⁸ μαρτυρίους : Pauw. ⁹ τοῖσδε πεπείθομαι : Abresch.

¹⁰ ἡμην M (ἡμεν superscr.), ἡμεν ἥγουν ἐσμέν FNV3 : Headlam.

¹¹ ἡμὲν M, ἡμεν FNV3. ¹² μαστεύομεν : Schütz.

AESCHYLUS

ΚΑΣΑΝΔΡΑ

1100 ίώ πόποι, τί ποτε μήδεται;
τί τόδε νέον ἄχος μέγα
μέγ' ἐν δόμοισι τοῦσδε μήδεται κακὸν
ἄφερτον φίλοισιν, δυσίατον; ἀλκὰ δ'
έκὰς ἀποστατεῖ.

[στρ. δ.]

ΧΟΡΟΣ

1105 τούτων ἄιδρις εἰμι τῶν μαντευμάτων.
ἔκεῖνα δ' ἔγνων· πᾶσα γὰρ τούτης βοᾷ.

ΚΑΣΑΝΔΡΑ

1110 ίώ τάλαινα, τόδε γὰρ τελεῖς,
τὸν ὁμοδέμνιον πόσιν
λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος;
τάχος γὰρ τόδ' ἔσται· προτείνει δὲ χεὶρ ἐκ
χερὸς ὄρέγματα.¹

[ἀντ. δ.]

ΧΟΡΟΣ

οὕπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

1115 ἐ ἔ, παπᾶι παπᾶι, τί τόδε φαίνεται;
ἡ δίκτυόν τι [γ']² "Αἰδον"³;
ἀλλ' ἄρκυς ἡ ξύνευνος, ἡ ξυναιτία
φόνου. στάσις δ' ἀκόρετος⁴ γένει
κατολολυξάτω θύματος λευσίμουν.

[στρ. ε.]

¹ ὄρεγόμενα M¹, ὄρεγομένα M², ὄρεγμένα FNV3: Herm. from Schol.

² [γ'] Dindorf. ³ αἰδον: Schütz. ⁴ ἀκόρεστος: Bothe.

AGAMEMNON

CASSANDRA

O God, what can it be she purposeth¹? What is this strange woe she purposeth here within, what monstrous, monstrous horror, beyond love's enduring, beyond all remedy? And help² stands far away!

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

Ha! Ha! What apparition's this? Surely 'tis some net of death? But she is the snare, she who shares his bed, she who shares the guilt. Let the fatal pack, insatiable against the race, raise a shout of jubilance over a victim accursed³!

¹ A play on the name Κλυταιμήστρα (*μήδομαι*).

² Menelaüs (cp. l. 674) or Orestes.

³ Literally “fit for stoning.”

AESCHYLUS

ΧΟΡΟΣ

ποίαν Ἐρινὺν τήνδε δώμασιν κέλη
 1120 ἐπορθιάζειν; οὐ με φαιδρύνει λόγος.
 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς
 σταγῶν, ἄτε καιρία¹ πτώσιμος
 ξυνανύτει βίου δύντος αὐγαῖς·
 ταχεῖα δ' ἄτα πέλει.

ΚΑΣΑΝΔΡΑ

1125 ἀ ἀ, ἵδοὺ ἵδού· ἅπεχε τῆς βοὸς
 τὸν ταῦρον· ἐν πέπλοισι
 μελαγκέρω² λαβοῦσα μηχανήματι
 τύπτει· πίτνει δ' <ἐν>³ ἐνύδρῳ τεύχει.
 δολοφόνου λέβητος τύχαν σοι λέγω.

[ἀντ. ε.]

ΧΟΡΟΣ

1130 οὐ κομπάσαιμ⁴ ἀν θεσφάτων γνώμων ἄκρος
 εἶναι, κακῷ δέ τῷ προσεικάζω τάδε.
 ἀπὸ δὲ θεσφάτων τίς⁵ ἀγαθὰ φάτις
 βροτοῖς τέλλεται⁶; κακῶν γὰρ διαι⁶
 πολυεπεῖς τέχναι θεσπιωδὸν
 1135 φόβον φέρουσιν⁷ μαθεῖν.

ΚΑΣΑΝΔΡΑ

ἰὼ ἰὼ ταλαίνας κακόποτμοι τύχαι· [στρ. ζ.]
 τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχύδαν.⁸
 ποὶ δή με δεῦρο τὴν τάλαιναν ἥγαγες;
 οὐδέν ποτ' εἰ μὴ ξυνθανουμένην. τί γάρ;

¹ καὶ δορία M, καὶ δωρία FV3, δωρίᾳ N: Dindorf.

² μελάγκερων with ν changed to ι, and ν superscr. M μελάγκερων FNV3.

³ <ἐν> Schütz.

AGAMEMNON

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

⁴ τις M, τις FV3.

⁵ στέλλεται : Emperius.

⁶ διὰ M, δὴ al FNV3 : Herm.

⁷ φέρουσι M.

⁸ ἐπεγχέασα M, ἐπαγχέασα FNV3 : Headlam.

AESCHYLUS

ΧΟΡΟΣ

- 1140 φρενομανής τις εἶ θεοφόρητος, ἀμ-
φὶ δ' αὐτᾶς θροεῖς
νόμον ἄνομον, οἰά¹ τις ξουθὰ
ἀκόρετος² βοᾶς,³ φεῦ, ταλαιίναις⁴ φρεσὶν
"Ιτυν "Ιτυν στένουσ' ἀμφιθαλῆ κακοῖς
1145 ἀηδῶν βίον.

ΚΑΣΑΝΔΡΑ

ἰὼ ἰὼ λιγείας μόρον ἀηδόνος.⁵ [ἀντ. ζ.]
περέβαλον⁶ γάρ οἱ πτεροφόρον δέμας
θεοὶ γλυκύν τ' αἰῶνα⁷ κλαυμάτων ἄτερ·
ἔμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ

- 1150 πόθεν ἐπισσύτους θεοφόρους [τ']⁸ ἔχεις
ματαίους δύας,
τὰ δ' ἐπίφοβα⁹ δυσφάτῳ κλαγγῷ
μελοτυπεῖς ὅμοῦ τ' ὄρθίοις ἐν νόμοις;
πόθεν ὄρους ἔχεις θεσπεσίας ὄδοι
1155 κακορρήμονας;

ΚΑΣΑΝΔΡΑ

- ἰὼ γάμοι γάμοι Πάριδος ὄλέθριοι φίλων. [στρ. η.]
ἰὼ Σκαμάνδρου πάτριον ποτόν.
τότε μὲν ἀμφὶ σὰς ἀιόνας τάλαιν⁹
ἡνυτόμαν τροφαῖς.¹⁰
- 1160 νῦν δ' ἀμφὶ Κωκυτόν τε κάχερουσίους
οὖθας¹¹ ἔοικα θεσπιωδήσειν τάχα.

¹ οἴα Μ. ² ἀκόρεστος: Aldina. ³ βοᾶς Μ.
⁴ φεῦ ταλαιίναις Μ, φιλοίκτοις ταλαιίναις FV3, φιλοίκτοις N.

AGAMEMNON

CHORUS

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

CASSANDRA

Ah, fate of the tuneful nightingale ! The gods
clothed her in winged form and gave to her a sweet
life without tears.¹ But for me waiteth destruction
by the two-edged sword.

CHORUS

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

CASSANDRA

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

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

⁵ ἀηδόνος μόρον : Herm.

⁶ περιβάλοντο M, περιβαλόντες FNV3 : Herm.

⁷ ἀγῶνα MFNV3, αἰῶνα M γρ. ⁸ [τ'] Herm.

⁹ ἐπίφοβα M¹, ἐπὶ φόβῳ M²F²N²V3².

¹⁰ M ends, ll. 1160-1673 in FNV3. ¹¹ δχθούς : Casaubon.

AESCHYLUS

ΧΟΡΟΣ

τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω;
 νεόγονος ἀν ἀΐων¹ μάθοι.
 πέπληγμαι δ' ὑπαὶ² δάκει³ φοινίῳ
 1165 δυσαλγεῖ⁴ τύχα μινυρὰ [κακὰ]⁵ θρεομένας,
 θραύματ⁶ ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ

ἰὼ πόνοι πόνοι πόλεος ὀλομένας⁷ τὸ πᾶν. [ἀντ. η.
 ἰὼ πρόπυργοι θυσίαι πατρὸς
 πολυκανεῖς βοτῶν ποιονόμων· ἄκος δ'
 1170 οὐδὲν ἐπήρκεσαν
 τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει⁸ παθεῖν.
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ⁹ βαλῶ.

ΧΟΡΟΣ

ἐπόμενα προτέροισι¹⁰ τάδ' ἐφημίσω.
 καὶ τίς σε κακοφρονῶν¹¹ τίθη-
 1175 σι δαίμων ὑπερβαρῆς ἐμπίτνων
 μελίζειν πάθη γοερὰ θανατοφόρα.
 τέρμα δ' ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
 ἔσται δεδορκῶς νεογάμου νύμφης¹² δίκην·
 1180 λαμπρὸς δ' ἕοικεν ἥλιου πρὸς ἀντολὰς
 πνέων ἐσάξειν,¹³ ὥστε κύματος δίκην
 κλύζειν¹⁴ πρὸς αὐγὰς τοῦδε πήματος πολὺ¹⁵
 μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

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

AGAMEMNON

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

⁴ δισαγγεῖ : Canter.

⁵ [κακὰ] Schütz.

⁶ θραύματ' FV3, θαύματ' N.

⁷ ὀλωμένας FV3, ὀλονμένας N : Casaubon.

⁸ ἔχει N, ἔχειν FV3.

⁹ ἐμπέδῳ : Casaubon.

¹⁰ προτέρους : Pauw.

¹¹ κακοφρονεῖν : Schütz.

¹² νύμφας F, νύμφης NV3.

¹³ ἐσ ἥξειν : Bothe.

¹⁴ κλύειν : Auratus.

AESCHYLUS

καὶ μαρτυρεῖτε συνδρόμως ἵχνος κακῶν
 1185 ρίνηλατούσῃ τῶν πάλαι πεπραγμένων.
 τὴν γὰρ στέγην τήνδ' οὕποτ' ἐκλείπει χορὸς
 ξύμφθογγος¹ οὐκ εὔφωνος· οὐ γὰρ εὖ λέγει.
 καὶ μὴν πεπωκώς γ', ὡς θρασύνεσθαι πλέον,
 1190 βρότειον αἷμα κῶμος ἐν δόμοις μένει,
 δύσπεμπτος ἔξω, συγγόνων Ἐρινύων.²
 ὑμνοῦσι δ' ὅμνον δώμασιν προσῆμεναι
 πρώταρχον³ ἄτην· ἐν μέρει δ' ἀπέπτυσαν
 εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.
 1195 ἥμαρτον, ἥ θηρῶ⁴ τι τοξότης τις ὡς;
 ἥ ψευδόμαντίς εἰμι θυροκόπος φλέδων;
 ἐκμαρτύρησον προυμόσας τό μ' εἰδέναι
 λόγῳ παλαιὰς τῶνδ' ἀμαρτίας δόμων.

ΧΟΡΟΣ

καὶ πῶς ἂν ὄρκος, πῆγμα⁵ γενναίως παγέν,
 παιώνιον γένοιτο; θαυμάζω δέ σου,
 1200 πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν
 κυρεῖν λέγουσαν, ὥσπερ εἰ παρεστάτεις.

ΚΑΣΑΝΔΡΑ

μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟΡΟΣ

1204 μῶν καὶ θεός περ ἴμέρῳ πεπληγμένος;

ΚΑΣΑΝΔΡΑ

1203 προτοῦ μὲν αἰδὼς ἦν ἐμοὶ λέγειν τάδε.⁶

¹ ξύμφθογγος N, σύμ φογγος F, ξύμφογγος V3.

² Ἐριννίων : Blomfield.

³ πρώταρχον N, πρώταρχος FV3.

⁴ τηρῶ : Canter. ⁵ πῆγμα : Auratus.

AGAMEMNON

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

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

Ere now I was ashamed to speak of this.

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

⁶ ll. 1203, 1204 transposed by Herm.

AESCHYLUS

ХОРОΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.

КАСАНДРА

ἀλλ' ἦν παλαιστὴς κάρτ' ἐμοὶ πνέων χάριν.

ХОРОΣ

ἢ καὶ τέκνων εἰς ἔργον ἡλθέτην¹ νόμῳ;

КАСАНДРА

ξυναινέσασα Λοξίαν ἐψευσάμην.

ХОРОС

ἢδη τέχναισιν ἐνθέοις ἥρημένη;

КАСАНДРА

1210 ἢδη πολίταις πάντ' ἐθέσπιζον πάθη.

ХОРОС

πῶς δῆτ' ἄνατος² ἥσθα Λοξίου κότω;

КАСАНДРА

ἐπειθον οὐδέν³ οὐδέν, ὡς τάδ' ἥμπλακον.

ХОРОС

ἥμιν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

¹ ἡλθετον : Elmsley.

² ἄνατος : Canter.

³ οὐδέν οὐδέν : Canter.

AGAMEMNON

CHORUS

Aye, in prosperity we all grow over nice.

CASSANDRA

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

CHORUS

Came ye in due course to wedlock's rite ?

CASSANDRA

I promised consent to Loxias but broke my word.

CHORUS

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

CASSANDRA

Already I prophesied to my countrymen all their
disasters.

CHORUS

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

CASSANDRA

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

CHORUS

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

ΚΑΣΑΝΔΡΑ

ἰοὺς ἰούς, ὡς ὡς κακά.

- 1215 ὅπ' αὖ με δεινὸς ὄρθομαντείας πόνος
 στροβεῖ ταράσσων φροιμίοις <δυσφροιμίοις>¹.
 ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους
 νέους, ὀνείρων προσφερεῖς μορφώμασιν;
 παῖδες θανόντες ὡσπερὲ πρὸς τῶν φίλων,
 1220 χεῖρας κρεῶν πλήθοντες οἴκείας βορᾶς,
 σὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,
 πρέπουσ' ἔχοντες, ὥν πατὴρ ἐγεύσατο.
 ἐκ τῶνδε ποινὰς φημὶ βουλεύειν τινὰ
 λέοντ' ἄναλκιν ἐν λέχει στρωφώμενον
 1225 οἴκουρόν, οἴμοι, τῷ μολόντι δεσπότη
 ἐμῷ· φέρειν γὰρ χρῆ τὸ δούλιον ζυγόν.
 νεῶν τ' ἄπαρχος Ἰλίου τ' ἀναστάτης
 οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς
 λείξασα κάκτείνασα φαιδρὸν οὓς,² δίκην
 1230 "Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.
 τοιάδε³ τόλμα·⁴ θῆλυς ἄρσενος φονεὺς
 ἔστιν. τί νιν καλοῦσσα δυσφιλὲς δάκος
 τύχοιμ' ἄν; ἀμφίσβαιναν, ἢ Σκύλλαν τινὰ
 1235 οἴκοῦσσαν ἐν πέτραισι, ναυτίλων βλάβην,
 θύουσαν "Αἰδου μητέρ' ἄσπονδόν τ' "Αρη⁵
 φίλοις πνέουσαν; ὡς δ' ἐπωλολύξατο
 ἡ παντότολμος, ὥσπερ ἐν μάχης τροπῇ,
 δοκεῖ δὲ χαίρειν νοστίμω σωτηρίᾳ.
 καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;

¹ φροιμίοις ἐφημένοις FV3N¹ (-μένοις N²): ἐφημ. del. Butler,
 δυσφρ. add. Herm.

² λέξασα καὶ κτείνασα φαιδρόνους: λεξασα Tyrwhitt,
 κάκτείνασα Canter, φαιδρὸν οὓς H. L. Ahrens.

³ τοιαῦτα N. ⁴ τολμᾶ FV3, τολμᾶ N: H. L. Ahrens.

⁵ ἀράν: Ἄρη Franz, Αρην Ληονύμιος.

AGAMEMNON

CASSANDRA

Ha, ha ! Oh, oh, the agony ! Once more the dreadful throes of true prophecy whirl and distract me with their ill-boding onset. Mark ye those yonder—sitting before the house—young creatures like unto phantoms of dreams ? Children, they seem, slaughtered by their own kindred, their hands full of the meat of their own flesh ; clear to my sight are they, holding their vitals and their inward parts (piteous burthen !), whereof their father tasted. 'Tis for this cause I tell you that vengeance is plotted by a dastard lion wallowing in his couch, keeping ward of the house (ah me !) against my master's coming home—aye, my master, for I needs must bear the yoke of slavery. The commander of the fleet and the overthrower of Ilium, he knows not what deeds shall be brought to evil accomplishment by the lewd hound, whose tongue did lick his hand and who stretched forth her ears in gladness, like treacherous Ate. Such boldness hath she—a woman is the slayer of a man. What odious monster shall I fitly call her ? An amphisbaena¹ ? Or a Scylla, tenanting the rocks, a pest of mariners, a raging dam of Death, breathing relentless war against her lord ? And how the all-daring woman raised a shout of triumph, like as when the battle turns, the while she feigned to joy at his safe return ! And yet, 'tis all one, whether or not I win belief. What matters

¹ Amphisbaena, a fabulous snake “ moving both ways,” backwards and forwards. Tennyson’s “an amphisbaena, each end a sting,” reproduces Pliny’s description.

AESCHYLUS

1240 τὸ μέλλον ἥξει. καὶ σύ μ' ἐν τάχει¹ παρὰν
ἄγαν γ' ἀληθόμαντιν οἰκτίρας² ἐρεῖς.

ΧΟΡΟΣ

τὴν μὲν Θυέστου δαιτα παιδείων³ κρεῶν
ξυνῆκα καὶ πέφρικα, καὶ φόβος μ', ἔχει
κλύοντ' ἀληθῶς οὐδὲν ἔξηκασμένα.

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

ΚΑΣΑΝΔΡΑ

Ἄγαμέμνονός σέ φημ' ἐπόψεσθαι μόρον.

ΧΟΡΟΣ

εὕφημον, ω τάλαινα, κοίμησον στόμα.

ΚΑΣΑΝΔΡΑ

ἄλλ' οὗτι παιῶν τῷδ' ἐπιστατεῖ λόγῳ.

ΧΟΡΟΣ

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

ΚΑΣΑΝΔΡΑ

1250 σὺ μὲν κατεύχῃ, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟΡΟΣ

τίνος πρὸς ἀνδρὸς τοῦτ' ἄγος⁵ πορσύνεται;

ΚΑΣΑΝΔΡΑ

ἢ κάρτα τῷρ' ἄν παρεκόπησ⁶ χρησμῶν ἐμῶν.

¹ μὴν τάχει: Auratus.

² οἰκτίρας: Kirchhoff. ³ παιδείων: Schütz.

⁴ εἰ παρέσται: Schütz.

⁵ ἄγος: Auratus.

AGAMEMNON

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

CHORUS

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

CASSANDRA

I say thou shalt look upon Agamemnon dead.

CHORUS

To words propitious, hapless maiden, lull thy speech.

CASSANDRA

Nay, over what I tell no healing god presides.

CHORUS

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

CASSANDRA

Thou dost but pray ; their business is to slay.

CHORUS

What man is he that contrived this wickedness ?

CASSANDRA

Surely thou must have missed the meaning of my prophecies.

⁶ κάρτα ἀρ' ἀν παρεσκόπεις F¹, παρεσκόπης F²N : κάρτα τᾶρα (κάρτα τᾶρ' ἀν Sidgwick) παρεκόπης Hartung.

AESCHYLUS

ΧΟΡΟΣ

τοῦ γὰρ τελοῦντος οὐ ξυνῆκα μηχανήν.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ἄγαν γ' "Ελλην' ἐπίσταμαι φάτιν.

ΧΟΡΟΣ

1255 καὶ γὰρ τὰ πυθόκραντα· δυσμαθῆ¹ δ' ὅμως.

ΚΑΣΑΝΔΡΑ

παπαῖ, οἶον τὸ πῦρ· ἐπέρχεται δέ μοι.

ὅτοτοῖ, Λύκει² "Απολλον, οἱ ἔγω ἔγω.

αὕτη δίπους³ λέαινα συγκοιμωμένη

λύκω, λέοντος εὐγενοῦς ἀπουσίᾳ,

1260 κτενεῖ με τὴν τάλαιναν· ὡς δὲ φάρμακον
τεύχουσα κάμοῦ μισθὸν ἐνθήσειν⁴ κότῳ
ἐπεύχεται, θήγουσα φωτὶ φάσγανον
ἔμῆς ἀγωγῆς ἀντιτείσασθαι⁴ φόνον.

τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε,

1265 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφη;
σὲ μὲν πρὸ μοίρας τῆς ἔμῆς διαφθερῶ.
ἴτ' ἐσ φθόρον· πεσόντα γ' ὁδὸς⁵ ἀμείβομαι.⁶

ἄλλην τιν' ἄτης⁷ ἀντ' ἐμοῦ πλουτίζετε.

ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδύων ἔμὲ

1270 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας⁸ δέ με
κάν τοισδε κόσμοις καταγελωμένην μέγα⁹
φίλων ὑπ' ἔχθρῶν οὐ διχορρόπως, μάτην—

¹ δυσπαθῆ FV3, δυσμαθῆ N. ² δίπλους : Vict.

³ ἐνθήσει FVN¹, ἐνθήσειν N².

⁴ ἀντιτίσασθαι : Headlam.

⁵ πεσόντ' · ἀγαθῷ δ': Blomfield.

⁶ ἀμείβομαι F¹, ἀμείψομαι F²NV3.

AGAMEMNON

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

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

⁷ ἀτην : Stanley.

⁹ μέτα : Herm.

⁸ ἐπώπτευσας N.

καλουμένη δὲ φοιτὰς ὡς ἀγύρτρια
 πτωχὸς τάλαινα λιμοθυῆς ἡνεσχόμην—
 1275 καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ
 ἀπήγαγ’ ἐς τοιάσδε θανασίμους τύχας.
 βωμοῦ πατρώου δ’ ἀντ’ ἐπίξηνον¹ μένει,
 θερμῷ κοπείσης φοινίῳ προσφάγματι.
 οὐ μὴν ἄτιμοί γ’ ἐκ θεῶν τεθνήξομεν.
 1280 ἥξει γὰρ ἡμῶν ἄλλος αὖτις πατρός·
 μητροκτόνον φίτυμα, ποινάτωρ πατρός·
 φυγὰς δ’ ἀλήτης τῆσδε γῆς ἀπόξενος
 κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις·
 ὅμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας,²
 1285 ἀξειν³ νιν ὑπτίασμα κειμένου πατρός.
 τί δῆτ’ ἔγὼ κάτοικτος⁴ ὥδ’ ἀναστένω;
 ἐπεὶ τὸ πρῶτον εἶδον⁵ Ἰλίου πόλιν
 πράξασαν ὡς ἔπραξεν, οἱ δ’ εἴλον πόλιν
 οὗτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει,
 1290 ιοῦσα πράξω· τλήσομαι τὸ κατθανεῖν.
 1284 “Αἰδου πύλας δὲ τάσδ’ ἔγὼ⁶ προσεννέπω·
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
 ὡς ἀσφάδαστος, αἰμάτων εὐθνησίμων
 ἀπορρυέντων, ὅμμα συμβάλω τόδε.

ΧΟΡΟΣ

1295 ὁ πολλὰ μὲν τάλαινα, πολλὰ δ’ αὖ⁷ σοφὴ
 γύναι, μακρὰν ἔτεινας. εἰ δ’ ἐτητύμως
 μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
 βοὸς δίκην πρὸς βωμὸν εὔτόλμως πατεῖς;

¹ ἀντεπίξηνον : Schütz.² I. 1284 after 1290 : transposed by Herm.³ ἀξειν F, ἀξε NV3.⁴ κάτοικος : Scaliger.⁵ εἶχον : Musgrave.

AGAMEMNON

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

CHORUS

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

⁶ τὰς λέγω: Auratus.

⁷ δ' αὖ N, δὲ FV3.

AESCHYLUS

ΚΑΣΑΝΔΡΑ

οὐκ ἔστι ἄλυξις, οὔ, ξένοι, χρόνον¹ πλέω.²

ΧΟΡΟΣ

1300 δ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ

ῆκει τόδ' ἥμαρ· σμικρὰ κερδανῶ φυγῇ.

ΧΟΡΟΣ

ἀλλ' ἵσθι τλήμων οὗσ' ἀπ' εὐτόλμου φρενός.

ΚΑΣΑΝΔΡΑ

οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ

ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ

1305 ἴὼ πάτερ σοῦ σῶν³ τε γενναίων τέκνων.

ΧΟΡΟΣ

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

ΚΑΣΑΝΔΡΑ

φεῦ φεῦ.

ΧΟΡΟΣ

τί τοῦτο² ἔφενξας; εἴ τι μὴ φρενῶν στύγος.

¹ χρόνῳ: Herm. ² πλέω FV3, πλέψ N.

³ τῶν: Auratus.

AGAMEMNON

CASSANDRA

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

CHORUS

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

CASSANDRA

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

CHORUS

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

CASSANDRA

None who is happy is commended thus.

CHORUS

Yet surely to die nobly is a boon for mortals.

CASSANDRA

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

[*She starts back in horror*

CHORUS

What aileth thee ? What terror turns thee back ?

CASSANDRA

Faugh, faugh !

CHORUS

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

¹ Auratus read $\chi\rho\delta\nu\omega\pi\lambda\acute{e}\omega\nu$: “more than that of time,” “save for time.”

AESCHYLUS

ΚΑΣΑΝΔΡΑ

φόνον¹ δόμοι πνέουσιν αίματοσταγῆ.

ΧΟΡΟΣ

1310 καὶ πῶς; τόδ’ ὕζει θυμάτων ἐφεστίων.

ΚΑΣΑΝΔΡΑ

ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὐ Σύριον ἀγλάισμα δώμασιν λέγεις;

ΚΑΣΑΝΔΡΑ

ἀλλ’ εἴμι κὰν δόμοισι κωκύσουνσ’ ἐμὴν
’Αγαμέμνονός τε μοῖραν. ἀρκείτω βίος.
1315 ίὼ ξένοι,

οὗτοι δυσοίζω θάμνον ώς ὅρνις φόβῳ
ἀλλως² θανούσῃ μαρτυρεῖτέ μοι τόδε,
ὅταν γυνὴ γυναικὸς ἀντ’ ἐμοῦ θάνη,
ἀνήρ τε δυσδάμαρτος ἀντ’ ἀνδρὸς πέσῃ.
1320 ἐπιξενοῦμαι ταῦτα δ’ ώς θανουμένη.

ΧΟΡΟΣ

ὦ τλῆμον, οἰκτίρω³ σε θεσφάτου μόρου.

ΚΑΣΑΝΔΡΑ

ἄπαξ ἔτ’ εἰπεῖν ρῆσιν οὐ⁴ θρῆνον θέλω
ἐμὸν τὸν αὐτῆς. ἡλίῳ δ’ ἐπεύχομαι

¹ φόνον N², φθίσον FV3N¹.
² ἀλλ’ ώς: Herm. ³ οἰκτίρω: Kirchhoff.
⁴ ἡ: οὐ Herm. (cp. v.l. Eum. 426).

AGAMEMNON

CASSANDRA

The house reeks with blood-dripping slaughter.

CHORUS

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

CASSANDRA

'Tis like a breath from a charnel-house.

CHORUS

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

CASSANDRA

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

CHORUS

Poor woman, I pity thee for thy death foretold.

CASSANDRA

Yet once more I am fain to speak, but not mine
own dirge. I pray unto the sun, in presence of his

AESCHYLUS

πρὸς ὕστατον φῶς τοῖς ἐμοῖς τιμαόροις
 1325 ἔχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὅμοῦ, τὸ
 δούλης θανούσης, εὐμαροῦς χειρώματος.
 ἵω βρότεια πράγματ'· εὐτυχοῦντα μὲν
 σκιά τις ἀν τρέψειεν.¹ εἰ δὲ δυστυχῆ,
 βολαῖς ὑγρώσσων σπόγγος ὥλεσεν γραφήν.
 1330 καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτίρω² πολύ.

ΧΟΡΟΣ

τὸ μὲν εὖ πράσσειν³ ἀκόρεστον ἔφυ
 πᾶσι βροτοῖσιν.⁴ δακτυλοδείκτων δ'
 οὕτις ἀπειπὼν εἴργει μελάθρων,
 μηκέτ' ἐσέλθης,⁵ τάδε φωνῶν.
 1335 καὶ τῷδε πόλιν μὲν ἐλεῦν ἔδοσαν
 μάκαρες Πριάμου·
 θεοτίμητος δ' οἴκαδ' ἱκάνει.
 νῦν δ' εἰ προτέρων αἷμ' ἀποτείσῃ⁶
 καὶ τοῖσι θανοῦσι θανὼν ἄλλων
 1340 ποιὰς θανάτων ἐπικράνη,⁷
 τίς ἀν <έξ>εύξαιτο⁸ βροτῶν ἀσινεῖ
 δαιμονι φῦναι τάδ' ἀκούων;

ΑΓΑΜΕΜΝΩΝ

(within the border)

ῶμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

¹ ἀντρέψειν: Porson.

² οἰκτείρω: Kirchhoff.

³ πράττειν: Porson.

⁴ βροτοῖς: Pauw.

⁵ μηκέτι δ' εἰσέλθης: Herm.

⁶ ἀποτίσει: -τίσῃ Sidgwick, -τείσει Kirchhoff.

⁷ ἐπικρανεῖ: Sidgwick.

⁸ εὔξαιτο: Schneidewin.

AGAMEMNON

latest light, that mine enemies¹ may at the same time pay to my avengers a bloody penalty for slaughtering a slave, an easy prey. Alas for human fortune ! When prosperous, a mere shadow can overturn it ;² if calamitous, the dash of a wet sponge blots out the drawing. And this last I deem far more pitiable than that.

[Enters the palace]

CHORUS

"Tis the nature of all human kind to be unsatisfied with prosperity. From stately halls none barreth it with warning voice that uttereth the words "Enter no more." So unto our prince the Blessed Ones have granted to capture Priam's town ; and, honoured of Heaven, he returns to his home. Yet if he now must pay the penalty for the blood shed by others before him, and by dying for the dead he is to bring to pass retribution of other deaths,³ what mortal man, on hearing this, can boast that he was born with scatheless destiny ?

[A shriek is heard from within]

AGAMEMNON

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

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

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

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

AESCHYLUS

ΧΟΡΟΣ

σῆγα· τίς πληγὴν ἀντεῖ καιρίως οὐτασμένος;

ΑΓΑΜΕΜΝΩΝ

1345 *ῶμοι μάλ’ αὐθις, δευτέραν πεπληγμένος.*

ΧΟΡΟΣ

*τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγμασιν.
ἀλλὰ κοινωσώμεθ’ ἦν πως¹ ἀσφαλῆ βουλεύματα.*

1. *έγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
πρὸς δῶμα δεῦρ’ ἀστοῖσι κηρύσσειν βοήν.—*
2. *έμοὶ δ’ ὅπως τάχιστά γ’ ἐμπεσεῖν δοκεῖ
καὶ πρᾶγμ’ ἐλέγχειν σὺν νεορρύτῳ ξίφει.—*
3. *κάγὼ τοιούτου γνώματος κοινωνὸς ὃν
ψηφίζομαι τι δρᾶν· τὸ μὴ μέλλειν δ’ ἀκμή.—*
4. *όρâν πάρεστι· φρομιάζονται γὰρ ὡς
τυραννίδος σημεῖα πράσσοντες πόλει.—*
5. *χρονίζομεν γάρ. οἱ δὲ τῆς μελλοῦς² κλέος
πέδοι³ πατοῦντες οὐ καθεύδουσιν χερί.—*
6. *οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω.
τοῦ δρῶντός ἔστι καὶ τὸ βουλεῦσαι πέρι.—*
7. *κάγὼ τοιοῦτός εἰμ’, ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ’ ἀνιστάναι πάλιν.—*
8. *ἥ καὶ βίον τείνοντες⁴ ὥδ’ ὑπείξομεν
δόμων καταισχυντῆρσι τοῖσδ’ ἥγουμένοις;—*
9. *ἀλλ’ οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ⁵.
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.—*

¹ ἄν πως: Weil.

² τῆς μελλοῦς Trypho Ηερὶ τρόπων (iii. 196 Spengel), τῆς μελλούσης FV3, μελλούσης N.

⁴ κτείνοντες: Canter.

³ πέδον: Herm.

⁵ κράτει: Casaubon.

AGAMEMNON

CHORUS

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

AGAMEMNON

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

CHORUS

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

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

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

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

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

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

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

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

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

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

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

10. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
μαντευσόμεσθα τάνδρος ὡς ὀλωλότος;—
11. σάφ' εἰδότας χρὴ τῶνδε θυμοῦσθαι¹ πέρι·
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.—
12. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἀτρεΐδην εἰδέναι κυροῦνθ' ὅπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροιθεν καιρίως εἰρημένων
τάναντὶ² εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γάρ τις ἔχθροῖς ἔχθρὰ πορσύνων, φίλοις
δοκοῦσιν εἶναι, πημονῆς³ ἀρκύστατ'⁴ ἀν⁵
φράξειεν, ὕψος κρείσσον ἐκπηδήματος;
1375 ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι
νείκης⁶ παλαιᾶς ἥλθε, σὺν χρόνῳ γε μήν.
ἔστηκα δ' ἐνθ' ἐπαισ'⁷ ἐπ' ἐξειργασμένοις.
1380 οὕτω δ' ἐπραξα, καὶ τάδ' οὐκ ἀρνήσομαι.
ώς μήτε φεύγειν μήτ' ἀμύνεσθαι⁸ μόρον,
ἀπειρον ἀμφίβληστρον, ὕσπερ ἰχθύων,
περιστιχίζω,⁹ πλοῦτον εὖματος κακόν.
παίω δέ νιν δίς· κὰν δυοῖν οἰμωγμάτοιν¹⁰
1385 μεθῆκεν αὐτοῦ¹¹ κῶλα· καὶ πεπτωκότι
τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
Διὸς¹² νεκρῶν σωτῆρος εὐκταίαν χάριν.
οὕτω τὸν αὐτοῦ¹³ θυμὸν δρμαίνει πεσών·
κάκφυσιῶν δξεῖαν αἷματος σφαγὴν
1390 βάλλει μ' ἐρεμνῆ φακάδι φοινίας δρόσου,

¹ μυθοῦσθαι: E. A. J. Ahrens.² πημονὴν: Auratus.³ ἀρκύστατον: Elmsley.⁴ νίκης: Heath.⁵ ἐπεισ' F.⁶ ἀμύνασθαι: Vict.⁷ περιστιχίζω N, περιστιχίζων V3, -στοιχίζων F.⁸ οἰμώγμασιν: Elmsley.¹⁰ ἄιδου: Enger.⁹ αὐτοῦ: I. Voss.¹¹ αὐτοῦ: Schütz.

AGAMEMNON

10. And shall we, upon the evidence of mere groans, divine that our lord is dead ?

11. We should be sure of the facts ere we indulge our wrath. For surmise differs from assurance.

12. I am supported on all sides to approve this course—that we have clear assurance how it stands with Atreus' son.

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

CLYTAEMESTRA

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

AESCHYLUS

χαίρουσαν οὐδὲν ἥσσον ἢ διοσδότω
γάνει¹ σπορητὸς κάλυκος ἐν λοχεύμασιν.
ώς ὅδ' ἔχόντων, πρέσβος Ἀργείων τόδε,
χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι.
εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ,
τῷδ'² ἀν δικαίως ἦν, ὑπερδίκως μὲν οὖν.
τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε
πλήσας ἀραίων αὐτὸς ἐκπίνει μολών.

ΧΟΡΟΣ

θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος,
1400 η̄τις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·
ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας
λέγω· σὺ δ' αἴνεῖν εἴτε με ψέγειν θέλεις
ὅμοιον. οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
1405 πόσις, νεκρὸς δέ, τῆσδε δεξιᾶς χερὸς
ἔργον, δικαίας τέκτονος. τάδ' ὅδ' ἔχει.

ΧΟΡΟΣ

τί κακόν, ὥ γύναι, χθονοτρεφὲς ἔδανὸν
ἡ ποτὸν πασαμένα ρύτᾶς³ ἐξ ἀλὸς ὅρμενον⁴
τόδ' ἐπέθου θύος, δημοθρόους τ' ἄρας;
ἀπέδικες ἀπέταμες⁵ ἀπόπολις⁶ δ' ἐσῃ
μῖσος ὅβριμον⁷ ἀστοῖς.

¹ διὸς νότῳ γάν ει : Porson. ² τάδ': Tyrwhitt.

³ ρύσᾶς and ρύσας : Stanley.

⁴ ὅρώμενον FV3, ὅρώμενον N : Abresch.

⁵ ἀπέταμες F¹N², ἀπέτεμες N¹F².

⁶ ἀπόλις : Seidler. ⁷ ὅμβριμον : Blomfield.

AGAMEMNON

while I rejoiced no less than the sown earth is gladdened in heaven's refreshing rain at the birth-time of the flower buds.

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

CHORUS

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

CLYTAEMESTRA

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

CHORUS

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

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἔμοὶ¹
καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀράς,
οὐδὲν τότ' ἀνδρὶ τῷδ'² ἐναντίον φέρων:
1415 ὃς οὐ προτιμῶν, ὥσπερεὶ βοτοῦ μόρον,
μῆλων φλεόντων εὐπόκοις νομεύμασιν,
ἔθυσεν αὐτοῦ³ παιδα, φιλτάτην ἔμοὶ⁴
ἀδῖν', ἐπωδὸν Θρηκίων ἀημάτων.⁵
οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν⁶ σ' ἀνδρηλατεῖν,
1420 μιασμάτων ἄποι'; ἐπήκοος δ' ἔμῶν
ἔργων δικαστῆς τραχὺς εἰ. λέγω δέ σοι
τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης
ἐκ τῶν ὅμοίων χειρὶ νικήσαντ' ἔμοῦ
ἀρχειν. ἐὰν δὲ τοῦμπαλιν κραίνῃ θεός,
1425 γνώσῃ διδαχθεὶς ὁψὲ γοῦν τὸ σωφρονεῖν.

ΧΟΡΟΣ

μεγαλόμητις εἰ, περίφρονα δ' ἔλακες.
ώσπερ οὖν φονολιβεῖ τύχᾳ φρὴν ἐπιμαίνεται,
λίπος ἐπ' ὄμμάτων αἷματος εὖ πρέπει.
ἀτίετον⁷ ἔτι σὲ χρὴ στερομέναν φίλων
1430 τύμμα τύμματι⁸ τεῖσαι.⁹

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ τήνδ' ἀκούεις ὄρκίων ἔμῶν θέμιν·
μὰ τὴν τέλειον τῆς ἔμῆς παιδὸς Δίκην,
"Ατην 'Ερινύ¹⁰ θ', αἶσι τόνδ' ἔσφαξ' ἐγώ,

¹ τόδ': I. Voss.

² αὐτοῦ: Vict.

³ Θρηκίων τὲ (τε N) λημμάτων: Canter.

⁴ χρῆ: Porson.

⁵ ἀτίετον N, ἀντίετον FV3.

⁶ τίμμα τύμμα: I. Voss.

⁷ τίσαι: Kirchhoff.

⁸ ἐρινύν: Blomfield.

AGAMEMNON

CLYTAEMESTRA

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

CHORUS

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

CLYTAEMESTRA

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

οῦ μοι φόβου μέλαθρον ἐλπὶς ἐμπάτει,
 1435 ἔως ἂν αἴθη πῦρ ἐφ' ἐστίας ἐμῆς¹
 Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
 οὗτος γὰρ ἡμῖν ἀσπὶς οὐ σμικρὰ² θράσους.
 κεῖται γυναικὸς τῆσδε λυμαντήριος,
 Χρυσηίδων μείλιγμα τῶν ὑπ' Ἰλίῳ·
 1440 ἥ τ' αἰχμάλωτος ἥδε καὶ τερασκόπος
 καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
 πιστὴ ξύνευνος, ναυτίλων δὲ σελμάτων
 ἴστοριβής.³ ἄτιμα δ' οὐκ ἐπραξάτην.
 δ' μὲν γὰρ οὕτως, ἥ δέ τοι κύκνου δίκην
 1445 τὸν ὕστατον μέλψασα θανάσιμον γόον
 κεῖται, φιλήτωρ⁴ τοῦδε· ἐμοὶ δ' ἐπήγαγεν
 εὔνης παροψώνημα⁵ τῆς ἐμῆς χλιδῆς.

ΧΟΡΟΣ

φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος, [στρ. α.
 μηδὲ δεμνιοτήρης,
 1450 μόλοι τὸν αἱεὶ φέρουσ' ἐν ἡμῖν
 Μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
 φύλακος εὐμενεστάτου καὶ
 πολλὰ τλάντος γυναικὸς διαι·
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον.

1455 ίὼ <ιὼ>⁶ παράνους⁷ Ἐλένα [ἐφυμν. α.
 μία τὰς πολλάς, τὰς πάνυ πολλὰς
 ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.
 νῦν [δὲ]⁸ τέλεαν⁹ πολύμναστον ἐπηνθίσω
 1460 δι' αἵμ' ἄνιπτον. ἥ τις¹⁰ ἦν τότ' ἐν δόμοις
 ἔρις ἔριδματος ἀνδρὸς οἰζύς.

¹ ἐμᾶς : Porson (ἐμᾶς Scaliger). ² μικρὰ : Blomfield.

³ ἴστοριβής Rom., ἴστοτριβής FV3N : Pauw.

AGAMEMNON

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

CHORUS

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

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

⁴ φιλήτως F.

⁶ *<ιώ>* Blomfield.

⁸ [δέ] Wilam.

⁵ παροψόνημα : Casaubon.

⁷ πάρανόμους : Herm.

⁹ τέλειαν : Wilam.

¹⁰ ἥτις : Schütz.

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδὲν θανάτου μοῖραν ἐπεύχουν
τοῦσδε βαρυνθεῖς.

[anap.]

1465 μηδ' εἰς 'Ελένην κότον ἐκτρέψῃς,¹
ώς ἀνδρολέτειρ', ώς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ²
ἀξύστατον ἄλγος ἐπραξεν.

ΧΟΡΟΣ

δαῖμον, δος ἐμπίτνεις³ δώμασι καὶ διφνί- [ἀντ. a.
οισι⁴ Τανταλίδαισιν,
1470 κράτος <τ'⁵>⁵ ἵσόψυχον ἐκ γυναικῶν
καρδιόδηκτον⁶ ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν μοι
κόρακος ἔχθροῦ σταθεῖσ⁷ ἐκνόμως⁸
1474 ὅμνον ὅμνεῖν ἐπεύχεται. . . .⁹

1455 <ἰὼ <ἰὼ> παράνους 'Ελένα [ἐφυμν. a.
μία τὰς πολλάς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ[’] ὑπὸ Τροίᾳ.
νῦν [δὲ] τέλεαν πολύμναστον ἐπηνθίσω
δι’ αἷμ’ ἄνιπτον. ἡ τις ἦν τότ’ ἐν δόμοις
1461 ἔρις ἔριδματος ἀνδρὸς οἴζυς.>

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν δ’ ὥρθωσας στόματος γνώμην, [anap.
τὸν τριπάχυντον¹⁰
δαίμονα γέννης τῆσδε κικλήσκων.

¹ ἐκτρέχης F.

² ὀλεσαν FV3.

³ ἐμπίπτεις: Canter.

⁴ διφνεῖσι: Herm.

⁵ τ'⁵ Herm.

⁶ καρδία δηκτὸν: Abresch.

AGAMEMNON

CLYTAEMESTRA

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

CHORUS

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

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

CLYTAEMESTRA

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

¹ Agamemnon and Menelaüs.

⁷ στραθεὶς : Stanley.

⁸ ἐκνόμως N, ἐννόμως FV3.

⁹ δόμοις suppl. Butler, νεκρῷ Enger. After l. 1474, ll. 1455-
1461 repeated as refrain by Burney.

¹⁰ τριπάχυιον : Bamberger.

AESCHYLUS

1480 ἐκ τοῦ γὰρ ἔρως αίματολοιχὸς
νείρᾳ¹ τρέφεται, πρὶν καταλήξαι
τὸ παλαιὸν ἄχος, νέος ἵχωρ.

ΧΟΡΟΣ

1485 ἡ μέγαν οἰκονόμον²
δαιμονα καὶ βαρύμηνιν αὖτις,
φεῦ φεῦ, κακὸν αἴνον ἀτη-
ρᾶς τύχας ἀκορέστου·
ιὴ ἵη, διαὶ Διὸς
παναιτίου πανεργέτα.³
τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;
τί τῶνδ' οὐ θεόκραντόν ἔστιν;

1490 ίὼ ίὼ βασιλεῦ βασιλεῦ,
πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ' εἴπω;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
ώμοι μοι κοίταν τάνδ' ἀνελεύθερον
1495 δολίω μόρῳ δαμεὶς <δάμαρτος>⁴
ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

[στρ. β.]

[ἔφυμν. β.]

ΚΛΥΤΑΙΜΗΣΤΡΑ

1500 αὐχεῖς εἶναι τόδε τοῦργον ἐμόν;
μηδ' ἐπιλεχθῆσ
'Αγαμεμνονίαν εἶναι μ' ἄλοχον.
φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ' ὁ παλαιὸς δρυμὸς ἀλάστωρ
'Ατρέως χαλεποῦ θοινατῆρος
τόνδ' ἀπέτεισεν,⁵
τέλεον νεαροῖς ἐπιθύσας.

[anap.]

AGAMEMNON

this race. For from him it cometh that the lust for lapping blood is fostered in the maw ; ere ever the ancient wound is healed, fresh blood is spilled.

CHORUS

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

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

CLYTAEMESTRA

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

¹ νείρει : Wellauer (*νείρη* Casaubon).

² οἴκοις τοῖσδε : Schneider.

³ πανεργέτα N, πανεργέταν FV3.

⁴ <δάμαρτος> Enger. ⁵ ἀπέτισεν : Kirchhoff.

AESCHYLUS

ΧΟΡΟΣ

- 1505 ὡς μὲν ἀναίτιος εἰ
 τοῦδε φόνου τίς ὁ μαρτυρήσων;
 πῶς πῶς¹; πατρόθεν δὲ συλλή-
 πτωρ γένοιτ² ἄν ἀλάστωρ.
 βιάζεται δ' ὅμοσπόροις
 1510 ἐπιρροαῖσιν αἵματων
 μέλας "Αρης, ὅποι δίκαν² προβαίνων³
 πάχνᾳ κουροβόρῳ παρέξει.
- ἰὼ ἰὼ βασιλεῦ βασιλεῦ,
 πῶς σε δακρύσω; [έφυμν. β.]
- 1515 φρενὸς ἐκ φιλίας τί ποτ' εἴπω;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
 ὅμοι μοι κοίταν τάνδ' ἀνελεύθερον
 δολίῳ μόρῳ δαμεὶς <δάμιαρτος>
 1520 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

- [οὕτ' ἀνελεύθερον οἶμαι θάνατον
 τῷδε γενέσθαι.]⁴ [anap.]
- οὐδὲ γὰρ οὗτος δολίαν ἀτην
 οἴκοισιν ἔθηκ⁵;
- 1525 ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθέν,
 τὴν πολυκλαύτην⁵ Ἰφιγενείαν,
 ἄξια δράσας⁶ ἄξια πάσχων
 μηδὲν ἐν "Λιδου μεγαλαυχείτω,
 ξιφοδηλήτῳ
 θανάτῳ τείσας⁷ ἀπερ ἥρξεν.

¹ πῶ, πῶ: Auratus.

CHORUS

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

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

CLYTAEMESTRA

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

² ὅποι δὲ καὶ : Scholefield (*δικην* Butler).

³ προσβάλων : Canter.

⁴ ll. 1521-22 bracketed by Seidler.

⁵ πολύκλαυτόν τ' : Porson.

⁶ ἀνάξια δράσας : Herm. ⁷ τίσας : Kirchhoff.

AESCHYLUS

ΧΟΡΟΣ

- 1530 ἀμηχανῶ φροντίδος στερηθεὶς [στρ. γ.
 εὐπάλαμον¹ μέριμναν
 ὅπα τράπωμαι, πίνοντος οἴκου.
 δέδοικα δ' ὅμβρου κτύπον δομοσφαλῆ
 τὸν αἵματηρόν· φακὰς² δὲ λήγει.
 1535 δίκηην³ δ' ἐπ' ἄλλο πρᾶγμα θηγάνει⁴ βλάβης
 πρὸς ἄλλαις θηγάναισι⁵ μοῖρα.
- ἰὼ γâ γâ, εἴθ' ἔμ' ἐδέξω, [ἔφυμν. γ.
 πρὶν τόνδ' ἐπιδεῦν ἀργυροτοίχου
 1540 δροίτης⁶ κατέχοντα χάμευναν.⁷
 τίς δ' θάψων νιν; τίς δ' θρηνήσων;
 ἥ σὺ τόδ' ἔρξαι τλήσῃ, κτείνασ'
- 1545 ἄνδρα τὸν αὔτης ἀποκωκῦσαι
 ψυχῇ τ' ἄχαριν⁸ χάριν ἀντ' ἔργων
 μεγάλων ἀδίκως ἐπικράναι;
- τίς δ' ἐπιτύμβιον αἶνον⁹ ἐπ' ἄνδρὶ θείῳ
 σὺν δακρύοις ίάπτων
- 1550 ἀληθείᾳ φρενῶν πονήσει;

ΚΛΥΤΑΙΜΗΣΤΡΑ

- οὐ σὲ προσήκει τὸ μέλημ' ἀλέγειν¹⁰ [αναρ.
 τοῦτο· πρὸς ἡμῶν
 κάππεσε, κάτθανε, καὶ καταθάψομεν,
 οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,
 1555 ἀλλ' Ἰφιγένειά νιν¹¹ ἀσπασίως
 θυγάτηρ, ὡς χρή,
 πατέρ' ἀντιάσασα πρὸς ὡκύπορον
 πόρθμευμ' ἀχέων
 περὶ χεῖρε¹² βαλοῦσα φιλήσει.¹³

AGAMEMNON

CHORUS

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

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

CLYTAEMESTRA

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

¹ εὐπάλαμνον : Porson. ² ψεκᾶς : Blomfield.

³ δίκη FV3²N², δίκα V3¹, δίκᾳ N¹ : Auratus.

⁴ θήγει : Herm.

⁵ θηγάναις : Pauw.

⁶ δροῖτας : Kirchhoff.

⁷ χαμεύναν : Solmsen.

⁸ ψυχὴν ἀχαριν : E. A. J. Ahrens.

⁹ ἐπιτύμβιος αἶνος : I. Voss.

¹⁰ μέλημα λέγειν : Karsten. ¹¹ Ἰφιγένειαν ἵν' : Auratus.

¹² χεῖρα : Porson.

¹³ φιλήση (-γ) : Abresch.

AESCHYLUS

ΧΟΡΟΣ

- 1560 δῆνειδος ἥκει τόδ' ἀντ' ὀνείδους. [ἀντ. γ.
δύσμαχα δ' ἔστι κρῦναι.
φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
μίμνει δὲ μίμνοντος ἐν θρόνῳ¹ Διὸς
παθεῖν τὸν ἔρξαντα· θέσμιον γάρ.
1565 τίς ἀν γονὰν ἀραῖον² ἐκβάλοι δόμων;
κεκόλληται γένος πρὸς ἄτα.³
- 1537 <ιώ γâ γâ, εἴθ' ἔμ' ἐδέξω, [έφυμν. γ.
πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου
δροίτης κατέχοντα χάμευναν.
1540 τίς ὁ θάψων νν; τίς ὁ θρηνήσων;
ἥ σὺ τόδ' ἔρξαι τλήσῃ, κτείνασ'
- 1545 ἄνδρα τὸν αὐτῆς ἀποκωκῦσαι
ψυχῇ τ' ἄχαριν χάριν ἀντ' ἔργων
μεγάλων ἀδίκως ἐπικρᾶναι;
τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἄνδρὶ θείῳ
σὺν δακρύοις ιάπτων
- 1550 ἀληθείᾳ φρενῶν πονήσει; >

ΚΛΥΤΑΙΜΗΣΤΡΑ

- 1570 ἐσ τόνδ' ἐνέβης⁴ ξὺν⁵ ἀληθείᾳ
χρησμόν. ἐγὼ δ' οὖν
ἐθέλω δαίμονι τῷ Πλεισθενιδῶν
ὅρκους θεμένη τάδε μὲν στέργειν,
δύστλητά περ ὅνθ'. ὁ δὲ λοιπόν, ιόντ'
ἐκ τῶνδε δόμων ἄλλην γενεὰν
τρίβειν θανάτοις αὐθένταισι.

¹ χρόνῳ: Schütz (cp. *Eum.* 18).

² ἡῶν: Herm.

³ προσάψαι: Blomfield. After l. 1566 Burney repeats ll.
1537-50. ⁴ ἐνέβη: Canter. ⁵ σὺν FV3, ξὺν N.

AGAMEMNON

CHORUS

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

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

CLYTAEMESTRA

Upon this divine deliverance hast thou rightly
touched. As for me, however, I am willing to make
a sworn compact with the Fiend of the house of
Pleisthenes¹ that I will be content with what is done,
hard to endure though it be; and that henceforth
he shall leave this habitation and bring tribulation
upon some other race by murder of kin. A small

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

AESCHYLUS

κτεάνων τε μέρος
 βαιὸν ἔχούσῃ πᾶν ἀπόχρη μοι
 1575 μανίας μελάθρων
 ἀλληλοφόνους ἀφελούσῃ.¹

ΑΙΓΙΣΘΟΣ

ῳ φέγγος εὑφρον ἡμέρας δικηφόρου.
 φαιήν ἄν ηδη νῦν βροτῶν τιμαόρους
 θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη,
 1580 ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων
 τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
 χερὸς πατρώας ἐκτίνοντα μηχανάς.

Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατήρ,
 πατέρα Θυέστην τὸν ἐμόν, ὡς τορῶς φράσαι,
 1585 αὐτοῦ δ'² ἀδελφόν, ἀμφίλεκτος ὃν κράτει,
 ἡνδρηλάτησεν ἐκ πόλεως τε καὶ δόμων.

καὶ προστρόπαιος ἐστίας μολὼν πάλιν
 τλήμων Θυέστης μοῖραν ηὔρετ³ ἀσφαλῆ,
 τὸ μὴ θανὼν πατρῶον αἴμαξαι πέδον,
 1590 αὐτός⁴. ξένια δὲ τοῦδε δύσθεος πατήρ
 'Ατρεύς, προθύμως μᾶλλον ἢ φίλως, πατρὶ⁵
 τῷμῷ, κρεουργὸν ἡμαρ εὐθύμως ἄγειν
 δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.

τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας
 1595 ἔθρυπτ', ἄνωθεν

. ἄνδρακὰς καθήμενος.⁵

ἄσημα δ' αὐτῶν αὐτίκ' ἄγνοίᾳ λαβῶν
 ἔσθει βορὰν ἄσωτον, ὡς ὄρᾶς, γένει.

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

AGAMEMNON

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

[Enter Aegisthus with armed retainers

AEGISTHUS

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

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

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

³ εὐρετ': Dindorf.

⁴ αὐτοῦ: Blomfield.

⁵ Lacuna indicated by Herm., Wilam.

AESCHYLUS

κάπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον
 ὥμωξεν, ἀμπίπτει¹ δ' ἀπὸ σφαγὴν² ἔρῶν,
 1600 μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄρᾳ,
 οὗτως ὀλέσθαι³ πᾶν τὸ Πλεισθένους γένος.
 ἐκ τῶνδε σοι πεσόντα τόνδ' ἵδεν πάρα.
 κάγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς.
 1605 τρίτον γὰρ ὅντα μ' ἐπὶ δυσαθλίω⁴ πατρὶ⁵
 συνεξέλαυνει τυτθὸν ὅντ' ἐν σπαργάνοις·
 τραφέντα δ' αὖθις ἡ δίκη κατήγαγεν.
 καὶ τοῦδε τάνδρὸς ἡψάμην θυραῖος ὢν,
 πᾶσαν συνάψας μηχανὴν δυσβουλίας.
 1610 οὗτος καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,
 ἵδοντα⁵ τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟΡΟΣ

Αἴγισθ', ύβριζειν ἐν κακοῖσιν οὐ σέβω.
 σὺ δ' ἄνδρα τόνδε φῆς⁶ ἔκὼν κατακτανεῖν,
 μόνος δ' ἐποικτον τόνδε βουλεῦσαι φόνον.
 1615 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα
 δημορριφεῖς, σάφ' ἵσθι, λευσίμους ἄρας.

ΑΙΓΙΣΘΟΣ

σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος
 κώπη, κρατούντων τῶν ἐπὶ ζυγῷ δορός;
 γνώση γέρων ὢν ὡς διδάσκεσθαι βαρὺ
 1620 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμὸς⁷ δὲ καὶ τὸ γῆρας αἱ τε νήστιδες
 δύαι διδάσκειν ἔξοχωταται φρενῶν

¹ ἀν·πίπτει : Canter.

² σφαγῆς : Auratus.

³ ὀλέσθαι Tzetzes, *An. Or.* iii. 378, ὀλέσθη MSS.

⁴ δέκ' ἀθλίω : Schömann.

AGAMEMNON

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

CHORUS

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

AEGISTHUS

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

¹ In a bireme, the rowers on the lower tier were called θαλαμῖται; those on the upper tier, σευγῖται.

⁵ ἴδοντι N.

⁶ τόνδ' ἔφης: Pauw.

⁷ δεσμὸς N, δεσμὸν FV3.

AESCHYLUS

ἰατρομάντεις. οὐχ ὁρᾶς ὁρῶν τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παισας¹ μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τοὺς ἥκοντας ἐκ μάχης μένων²
οἰκουρὸς εὔνην ἀνδρὸς αἰσχύνων³. ἂμα
ἀνδρὶ στρατηγῷ τόνδ’ ἐβούλευσας μόρου;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαυμάτων ἀρχηγενῆ.

Ὀρφεῖ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις.

1630 ὁ μὲν γὰρ ἥγε πάντ’ ἀπὸ φθογγῆς χαρᾶ,
σὺ δ’ ἐξορίνας νηπίοις⁴ ὑλάγυμασιν
ἄξῃ· κρατηθεὶς δ’ ἡμερώτερος φανῆ.

ΧΟΡΟΣ

ώς δὴ σύ μοι τύραννος Ἀργείων ἔσῃ,

ὅς οὐκ, ἐπειδὴ τῷδ’ ἐβούλευσας⁵ μόρον,

1635 δρᾶσαι τόδ’ ἔργον οὐκ ἔτλης αὐτοκτόνως.

ΑΙΓΙΣΘΟΣ

τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς.
ἔγὼ δ’ ὅποπτος ἔχθρὸς ἦ⁶ παλαιγενής.

ἐκ τῶν δὲ τοῦδε⁷ χρημάτων πειράσομαι
ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα

1640 ζεύξιος βαρείαις οὕτι μοι⁸ σειραφόρον
κριθῶντα πῶλον· ἀλλ’ ὁ δυσφιλῆς σκότω⁹
λιμὸς ξύνοικος μαλθακόν σφ’ ἐπόψεται.

¹ παισας Herm. from schol. Pind. *Pyth.* ii. 173, πήσας MSS.

² μάχης νέον : Wieseler.

³ αἰσχύνοντος : Keck.

⁴ ἥπιοις : Jacob.

⁵ τῷδε βουλεύσας FV3.

⁶ ἦ : Porson.

⁷ τῶνδε : Jacob.

⁸ οὕτι μὴ : Rauw.

⁹ κότω : Scaliger.

AGAMEMNON

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

CHORUS

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

AEGISTHUS

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

CHORUS

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

AEGISTHUS

Because to ensnare him was clearly the woman's part; I was suspect as his enemy of old. However, with his gold I shall endeavour to control the people; and whosoever is unruly, him I'll yoke with a heavy collar—and in sooth he shall be no high-fed trace-colt¹! No! Loathsome hunger that houseth with darkness shall see him gentle.

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

AESCHYLUS

ΧΟΡΟΣ

τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἡνάριζες, ἀλλά νιν γυνὴ¹
1645 χώρας μίασμα καὶ θεῶν ἐγχωρίων
ἔκτειν'; Ὁρέστης ἄρα που βλέπει φάος,
ὅπως κατελθὼν δεῦρο πρευμενεῖ τύχῃ
ἀμφοῖν γένηται τοῦνδε παγκρατής φονεύς;

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν, γνώσῃ
τάχα—
1650 εἴα δή, φίλοι λοχῖται, τούργον οὐχ ἔκὰς τόδε.²

ΧΟΡΟΣ

εἴα δή, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

ΑΙΓΙΣΘΟΣ

ἀλλὰ κάγω μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ

δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἴρούμεθα.³

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδαμῶς, ὥ φίλτατ' ἄνδρῶν, ἀλλα δράσωμεν⁴ κακά.
1655 ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλά, δύστηνον θέρος.⁵
πημονῆς δ' ἄλις γ' ὑπάρχει.⁶ μηδὲν αἴματώμεθα.⁷

¹ σὺν γυνὴ: Spanheim.

² Given to the Chorus in mss., to Aegisthus by Stanley.

³ ἐρούμεθα: Auratus.

AGAMEMNON

CHORUS

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

AEGISTHUS

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

CHORUS

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

AEGISTHUS

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

CHORUS

“ Death for thyself,” thou sayest. We hail the omen. We welcome fortune’s test.

CLYTAEMESTRA

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

⁴ δράσομεν : Viet.

⁶ ὑπαρχε : Scaliger.

⁵ ο ἔρως : Schütz.

⁷ ἡματώμεθα : Stanley.

AESCHYLUS

στείχετ' αἰδοῖοι γέροντες¹ πρὸς δόμους, πεπρωμένοις²
[τούσδε]³

πρὶν παθεῖν εἴξαντες⁴ ὥρα· χρῆν⁵ τάδ' ὡς ἐπράξαμεν.⁶

εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ'⁷ ἂν,
1660 δαιμονος χηλῇ βαρείᾳ δυστυχῶς πεπληγμένοι.
ώδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙΓΙΣΘΟΣ

ἀλλὰ τούσδε⁸ ἐμοὶ⁹ ματαίαν γλῶσσαν ὅδ' ἀπανθίσαι
κάκβαλεῖν ἐπη τοιαῦτα δαιμονος¹⁰ πειρωμένους,
σώφρονος γνώμης θ'¹¹ ἀμαρτεῖν τὸν¹² κρατοῦντά
<θ' ὑβρίσαι>.¹³

ΧΟΡΟΣ

1665 οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐγώ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

ΧΟΡΟΣ

οὐκ, εἰὰν δαιμων Ὁρέστην δεῦρ' ἀπευθύνη μολεῖν.

ΑΙΓΙΣΘΟΣ

οἵδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟΡΟΣ

πρᾶσσε, πιαίνου, μιαίνων τὴν δίκην, ἐπεὶ πάρα.

¹ στείχετε δ' οἱ γέροντες: H. L. Ahrens.
² πεπρωμένοις: Madvig. ³ [τούσδε] Auratus.

⁴ ἐρξαντες F, ἐρξαντα NV3: Madvig.

⁵ καιρὸν χρῆν: Headlam (ὥραν Housman).

⁶ ἐπραξάμην: Vict. ⁷ γ' ἐχοίμεθ': Martin.

AGAMEMNON

Venerable Elders, betake ye to your homes, and yield betimes to destiny before ye come to harm. What we did had to be done. But should this trouble prove enough, we will accept it, sore smitten as we are by the heavy hand of fate. Such is a woman's counsel, if any deign to give it heed.

AEGISTHUS

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

CHORUS

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

AEGISTHUS

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

CHORUS

Not if fate shall guide Orestes to return home.

AEGISTHUS

Of myself I know that exiles feed on hope.

CHORUS

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

⁸ τούσδε μοι : 1. Voss. ⁹ δαιμόνας : Casaubon.

¹⁰ γνώμης δ' : Stanley.

¹¹ ἀμαρτήτον FN (om. V3) : Casaubon.

¹² <θ' ὑβρίσατ> Blomfield.

AESCHYLUS

ΑΙΓΙΣΘΟΣ

1670 ἵσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν.

ΧΟΡΟΣ

κόμπασον θαρσῶν,¹ ἀλέκτωρ ὥστε² θηλείας πέλας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ προτιμήσῃς ματαίων τῶνδ'³ ὑλαγμάτων· <έγώ>³
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων <καλῶς>.⁴

¹ θαρρῶν : Porson.

³ <έγώ> Canter.

² ὥσπερ : Scaliger.

⁴ <καλῶς> Auratus.

AGAMEMNON

AEGISTHUS

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

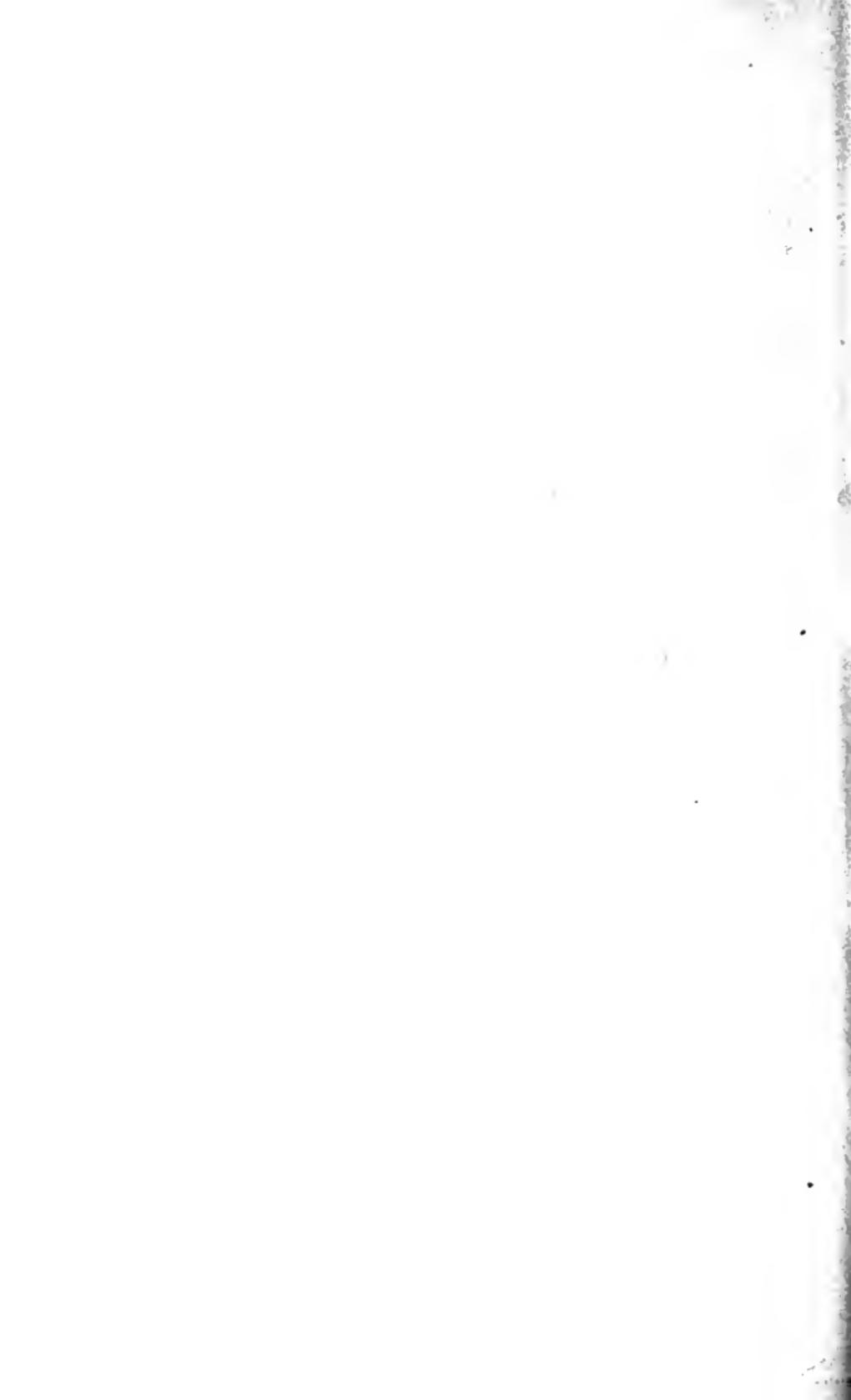
CHORUS

Brag in thy bravery like a cock besides his hen.

CLYTAEMESTRA

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

[*Exeunt omnes*



THE LIBATION-BEARERS



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΡΕΣΤΗΣ
ΧΟΡΟΣ
ΗΛΕΚΤΡΑ
ΟΙΚΕΤΗΣ
ΚΛΥΤΑΙΜΗΣΤΡΑ
ΗΤΛΑΔΗΣ
ΤΡΟΦΟΣ
ΑΙΓΙΣΘΟΣ

DRAMATIS PERSONAE

ORESTES
CHORUS of Slave-women
ELECTRA
A SERVANT
CLYTAEMESTRA
PYLADES
NURSE
AEGISTHUS

SCENE.—Argos.

TIME.—The heroic age.

DATE.—458 b.c., at the City Dionysia.

ARGUMENT

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

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

On the tomb of Agamemnon he places a lock of his hair, and when Electra discovers it, she is confident that it must be an offering to the dead made by none other than her brother. She has been recognized by him by reason of

THE LIBATION-BEARERS

her mourning garb; but not until she has had further proof, by signs and tokens, will she be convinced that it is he in very truth.

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

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

ΧΟΗΦΟΡΟΙ

ΟΡΕΣΤΗΣ

1 Ερμῆ χθόνιε, πατρῶ^ρ ἐποπτεύων κράτη,
σωτὴρ γενοῦ μοι ἔνυμαχός τ'^{την} αὐτουμένω.
ἢκω γὰρ ἐσ γῆν τήνδε καὶ κατέρχομαι.
τύμβου δ' ἐπ' ὅχθῳ τῷδε κηρύσσω πατρὶ^{την}
κλύειν, ἀκοῦσαι.

πλόκαμον ^{την} Ἰνάχῳ θρεπτήριον.
τὸν δεύτερον δὲ τόνδε πενθητήριον

οὐ γὰρ παρὼν ὥμωξα σόν, πάτερ, μόρον
οὐδ' ἐξέτεινα χεῖρ^ρ ἐπ' ἐκφορᾶ² νεκροῦ. >

10 3τί χρῆμα λεύσσω; τίς ποθ' ἦδ' ὁμήγυρις
στείχει γυναικῶν φάρεσιν μελαγχίμοις

¹ ll. 1-9 supplied: 1-5 by Canter from Aristoph. *Ranae* 1126-1128, 1172, 1173; 6-7 by Stanley from schol. Pind. *Pyth.* iv. 145; 8-9 by Dindorf from schol. Eur. *Ale.* 768.

² ἐκφορᾶ: Vat. 909.

³ Here begin M and its copy Guelferbytanus 88. The ms. readings cited are those of M except when Guelf. is mentioned (G).

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

↓ Emphasis downwards to nether world

THE LIBATION-BEARERS

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

ORESTES

Hermes of the nether world, thou who dost guard the powers that are thy sire's,¹ prove thyself my saviour and ally, I beseech thee, now that I am come to this land and am returning home from exile. On this mounded grave I cry unto my father to hearken, to give ear. . . .

[Lo, I bring] a lock to Inachus² in requital for my nurture ; and here, a second, in token of my grief.

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

What is it I behold ? What may be this throng of women that wends its way hither marked by their

the celestial and infernal gods (l. 124), and can thus convey Orestes' appeal to the rulers of the dead and to the spirit of his father ; (2) as administrator of the powers committed to him by his father, Zeus the Saviour. Some prefer to take $\pi\alpha\tau\rho\hat{\omega}$ not as $\pi\alpha\tau\rho\hat{\omega}\alpha$ but as $\pi\alpha\tau\rho\hat{\omega}\epsilon$, i.e. "god of my fathers."

² Orestes offers a lock of his hair to do honour to Inachus, the river-god of Argos, because rivers were worshipped as givers of life.

AESCHYLUS

πρέπουσα; ποίᾳ ξυμφορᾷ προσεικάσω;
 πότερα δόμοισι πῆμα προσκυρεῖ νέον;
 ἢ πατρὶ τῷ μῷ τάσδ' ἐπεικάσας τύχω
 15 χοὰς φερούσας νερτέροις μειλίγματα¹;
 οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἡλέκτραν δοκῶ
 στείχειν ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ
 πρέπουσαν. ὡς Ζεῦ, δός με τείσασθαι² μόρον
 πατρός, γενοῦ δὲ σύμμαχος θέλων ἐμοί.
 20 Πυλάδη, σταθῶμεν ἐκποδών,³ ὡς ἂν σαφῶς
 μάθω γυναικῶν ἥτις ἥδε προστροπή.

Τρογούντης ΧΟΡΟΣ

ἰαλτὸς ἐκ δόμων ἔβαν⁴ [στρ. α.]
 χοὰς προπομπὸς ὁξύχειρι σὺν κτύπῳ.⁵
 πρέπει παρηὶς φοινίοις ἀμυγμοῖς⁶
 25 ὄνυχος ἄλοκι νεοτόμῳ.
 δι’ αἰῶνος δ’ ἴνγμοῖσι⁷ βόσκεται κέαρ.
 λινοφθόροι δ’ ὑφασμάτων
 λακίδες ἔφλαδον ὑπ’ ἄλγεσιν,⁸
 προστέρνω στολμῷ⁹
 30 πέπλων ἀγελάστοις
 ξυμφοραῖς πεπληγμένων.

τορὸς δὲ¹⁰ Φοῖβος ὄρθόθριξ ἀφίλινος) [ἀντ. α.]
 δόμων ὀνειρόμαντις, ἐξ ὕπνου κότον

¹ μειλίγμασιν: Casaubon.

² τίσασθαι: Kirchhoff. ³ ἐκποδῶν: Stanley.

⁴ ἔ... (ἔβην? M), ἔβῃ G: Dindorf (ἔβην Rob.).

⁵ σιγκλι·ωι corrected to συνκύπτωι: Arnaldus.

⁶ φοινισσαμιγμοῖς: Stanley. ⁷ διοιγμοῖσι: Canter.

⁸ ἄλγεσι: Et. Gen. 403. 47.

⁹ πρόστελνοι (with ρ over λ m) στολμοῖ: Blass.

¹⁰ γὰρ: Lachmann.

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

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

[*Exit Orestes and Pylades*

[*Enter Electra with women carrying libations*

CHORUS

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

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

¹ στολμῷ goes closely with πέπλων, “enfolding robe.”

AESCHYLUS

πνέων ἀωρόνυκτον ἀμβόαμα
 35 μυχόθεν ἔλακε¹ περὶ φόβῳ,
 γυναικείοισιν² ἐν δώμασιν βαρὺς πίτνων.³
 κριταί <τε>⁴ τῶνδ' ὄνειράτων
 θεόθεν ἔλακον⁵ ὑπέγγυοι
 μέμφεσθαι] τοὺς γᾶς
 40 νέρθειν] περιθύμως
 τοῖς κτανοῦσι τ' ἐγκοτεῦν.

τοιάνδε χάρις⁶ ἀχάριτον ἀπότροπον κακῶν, [στρ. β.
 ἵω γαῖα μαῖα,
 45 μωμένα μ' ἵάλλει⁷
 δύσθεος γυνά. φοβοῦ-
 μαι δ' ἔπος τόδ' ἐκβαλεῖν.⁸
 τί γὰρ λύτρον⁹ πεσόντος αἷματος πέδοι¹⁰;
 ἵω πάνοιζυς ἐστία,
 50 ἵω κατασκαφὰ δόμων.
 ἀνήλιοι βροτοστυγεῖς
 δνόφοι καλύπτουσι δόμους
 δεσποτῶν¹¹ θανάτοισι.

55 σέβας δ' ἄμαχον ἀδάματον¹² ἀπόλεμον τὸ πρὸν [ἀντ. β.
 δὶ' ὕτων φρενός¹³ τε
 δαμίας περαῖνον
 νῦν ἀφίσταται. φοβεῖ-
 ται δέ τις. τὸ δ' εὔτυχεῖν,
 60 τόδ' ἐν βροτοῖς¹⁴ θεός τε καὶ θεοῦ πλέον.
 ρόπη δ' ἐπισκοπεῖ δίκας¹⁵
 ταχεῖα τοὺς¹⁶ μὲν ἐν φάει,

¹ ἔλαχε, κε over χε m.

³ πίτνων: Blomfield.

⁵ ἔλακον: Turn.

⁷ μιλλεῖ: Stanley.

² γυναικίοισιν: Vict.

⁴ <τε> Porson.

⁶ ἄχαρις: Elmsley.

⁸ ἐκβάλλειν: Stanley.

THE LIBATION-BEARERS

dreams, with breath of wrath in sleep, at dead of night uttered a cry for terror from the inmost chamber, falling heavily upon the women's bower.¹ And the readers of dreams like these, interpreting Heaven's will under pledge, declared that those beneath the earth complain in bitter anger and are wroth against their slayers.

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

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

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

⁹ λυγρὸν : Canter.

¹⁰ πέδω : Dindorf.

¹¹ δεσποτῶμ : Aldina.

¹² ἀδάμαντον : Herm.

¹³ φρένες : Vict.

¹⁴ ἐμβροτοῖσι : Vict.

¹⁵ δίκαιον : Turn. (*ὑσπῆ τῆς δίκης* Schol.).

¹⁶ τοῖς : Turn.

AESCHYLUS

τὰ δ' ἐν μεταιχμίῳ σκότου
μένει χρονίζοντας¹ ἄχη [βρύει],²
τοὺς δ' ἄκραντος ἔχει νῦξ.

65

δι' αἷματ' ἐκποθένθ'³ ὑπὸ χθονὸς τροφοῦ [στρ. γ.
τίτας φόνος πέπηγεν οὐ διαρρύδαν].⁴
διαλγῆς <δ'>⁵ ἄτα⁶ διαφέρει
τὸν αἴτιον παναρκέτας νόσου βρύειν.⁷

70

*θιγόντι⁸ δ' οὕτι νυμφικῶν ἐδωλίων [ἀντ. γ.
ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
<προ>βαίνοντες⁹ τὸν χερομυσῆ¹⁰
φόνον καθαίροντες ἰθυσαν¹¹ μάταν.¹²

75

ἐμοὶ δ' ἀνάγκαν γὰρ ἀμφίπτολιν [ἐπωδ.
θεοὶ προσήνεγκαν. (ἐκ γὰρ οἴκων
πατρώων δούλιον <μ'>¹³ ἐσάγον αἶσαν)]
δίκαια καὶ μὴ δίκαια ἀρχὰς πρέπον

80

βίᾳ φρενῶν αἰνέσαι
πικρὸν¹⁴ στύγος κρατούσῃ.
δακρύω δ' ὑψ' εἰμάτων
ματαίοισι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχνουμένη.¹⁵

ΗΛΕΚΤΡΑ

δμωαὶ γυναικεῖς, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ¹⁶
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι.
τί φῶ χέουσα¹⁶ τάσδε κηδείους χοάς;

85

¹ χρονίζοντ': Dindorf. ² [βρύει] Herm.
³ ἐκποθέν: Schütz. ⁴ διαρρυδᾶν: Lobeck.
⁵ <δ': Schütz. ⁶ ἄτη: Schütz.
⁷ After l. 70, l. 65 repeated: del. Heath.

THE LIBATION-BEARERS

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

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

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

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

ELECTRA

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

⁸ οἴγοντι : Stephanus.

⁹ βάλνοντες : Bamberger.

¹⁰ χαιρομένσῃ : Porson.

¹¹ λοῦσαν : Musgrave.

¹² ἀτην with a over η : μάτην Scaliger : μάταν Heath.

¹³ <μ> Conington.

¹⁴ ll. 78-80 δίκαια πρέποντ' ἀρχὰς (ἀπ' ἀρχᾶς Schol.) βίου βίᾳ φερομένων αἰνέσαι πικρῶν (πικρὸν Schol.): βίᾳ φρενῶν H. L. Ahrens, πρέπον βίᾳ Wilam. ¹⁵ παχνούμενην : Turn.

¹⁶ τύφω (οἶμαι τύμβῳ τῇ) δὲ χέουσα : τῇ φῶ H. L. Ahrens, [δὲ] Turn.

πῶς εὔφρον¹ εἴπω, πῶς κατεύξομαι πατρί;
 πότερα λέγουσα παρὰ φίλης φίλω φέρειν
 90 γυναικὸς ἀνδρί, τῆς ἐμῆς μητρὸς πάρα;
 τῶνδ' οὐ πάρεστι θάρσος, οὐδὲ ἔχω τί φῶ,
 χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
 ἢ τοῦτο φάσκω τοῦπος, ὡς νόμος βροτοῖς,
 ἐσθλὸς² ἀντιδοῦναι τοῖσι πέμπουσιν³ τάδε
 95 στέφη, δόσιν γε⁴ τῶν κακῶν ἐπαξίαν;
 ἢ σῆγ' ἀπίμως, ὥσπερ οὖν ἀπώλετο
 πατήρ, τάδ' ἐκχέασα,⁵ γάποτον χύσιν,
 στείχω καθάρμαθ' ὡς τις ἐκπέμψας πάλιν
 δικοῦσα τεῦχος ἀρτρόφοισιν ὅμμασιν;
 100 τῆσδ' ἐστὲ βουλῆς, ὡς φίλαι, μεταίται·
 κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
 μὴ κεύθετ⁶ ἔνδον καρδίας φόβῳ τινός.
 τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει
 καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
 105 λέγοις ἄν, εἴ τι τῶνδε ἔχοις ὑπέρτερον.

ΧΟΡΟΣ

αἰδουμένη σοι βωμὸν ὡς τύμβον πατρὸς
 λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.

ΗΛΕΚΤΡΑ

λέγοις ἄν, ὥσπερ ἡδέσω τάφον πατρός.

¹ εὔφρων M., εὔφρον' m.

² ἐστ': Bamberger.

³ πέμπουσι: Vict.

⁴ τε: Stanley.

⁵ ἐγχέουσα: Dindorf.

THE LIBATION-BEARERS

am I to say? How shall I find gracious words, how voice the prayer unto my father? Shall I say that I bring these offerings to a loved husband from a loving wife—from her that is mine own mother? For that I have not the assurance; nor know I what words to say as I pour this draught upon my father's tomb. Or shall I speak the speech that men are wont to use: “that to those who send these funeral honours may he make return with good”—a gift forsooth to match their evil¹?

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

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

CHORUS

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

ELECTRA

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

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

AESCHYLUS

ΧΟΡΟΣ

φθέγγου χέουσα κεδνὰ¹ τοῖσιν εὔφροσιν.

ΗΛΕΚΤΡΑ

110 τίνας δὲ τούτους τῶν φίλων προσεννέπω;

ΧΟΡΟΣ

πρῶτον μὲν αὐτὴν χώστις Αἴγισθον στυγεῖ.

ΗΛΕΚΤΡΑ

ἐμοί τε καὶ σοί τῷρ' ἐπεύξομαι τάδε;

ΧΟΡΟΣ

αὐτὴν σὺ ταῦτα μανθάνουσ' ἥδη φράσαι.

ΗΛΕΚΤΡΑ

τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει;

ΧΟΡΟΣ

115 μέμνησ' Ὁρέστου, κεὶ θυραιῶς ἐσθ' ὅμως.

ΗΛΕΚΤΡΑ

εὗ τοῦτο, κάφρενωσας οὐχ ἥκιστά με.

ΧΟΡΟΣ

τοῖς αἰτίοις νῦν τοῦ φόνου μεμνημένη—

ΗΛΕΚΤΡΑ

τί φῶ; δίδασκ' ἄπειρον ἐξηγουμένη.

¹ σεμνὰ: Hartung.

THE LIBATION-BEARERS

CHORUS

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

ELECTRA

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

CHORUS

To thyself first—then to all who hate Aegisthus.

ELECTRA

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

CHORUS

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

ELECTRA

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

CHORUS

Forget not Orestes, though he be still from home.

ELECTRA

Well said ! Most excellently hast thou admonished
me.

CHORUS

For the guilty murderers now, with mindful
thought—

ELECTRA

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

AESCHYLUS

ΧΟΡΟΣ

ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βροτῶν τινα—

ΗΛΕΚΤΡΑ

120 .
πότερα δικαστὴν ἢ δικηφόρον λέγεις¹;

ΧΟΡΟΣ

ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.

ΗΛΕΚΤΡΑ

καὶ ταῦτά μούστιν εὐσεβῆ θεῶν πάρα;

ΧΟΡΟΣ

πῶς δ' οὐ τὸν ἔχθρὸν ἀνταμείβεσθαι κακοῖς;

ΗΛΕΚΤΡΑ

124 κῆρυξ μέγιστε² τῶν ἄνω τε καὶ κάτω,³
124a <ἄρηξον,>⁴ Ἐρμῆ χθόνιε, κηρύξας ἐμοὶ
125 τοὺς γῆς ἔνερθε δαιμονας κλύειν ἐμὰς
εὐχάς, πατρώων δωμάτων⁵ ἐπισκόπους,
καὶ Γαῖαν αὐτήν, ἡ τὰ πάντα τίκτεται,
θρέψασά τ' αὐθίς τῶνδε κῦμα λαμβάνει.
κάγὼ χέουσα τάσδε χέρνιβας βροτοῖς
130 λέγω καλοῦσα πατέρ', “ἐποίκτιρόν⁶ τ' ἐμὲ
φίλον τ' Ὁρέστην· πῶς ἀνάξομεν δόμοις;
πεπραμένοι⁷ γὰρ νῦν γέ πως ἀλώμεθα
πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.

¹ λέγω: Weil.

² μεγίστη: Stanley.

³ Transferred from after l. 164 by Herm.

⁴ <ἄρηξον> Klausen.

⁵ δ' ὀδυμάτων: Stanley.

⁶ ἐποίκτειρον: Kirchhoff.

⁷ πεπραγμένοι: Casaubon.

THE LIBATION-BEARERS

CHORUS

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

ELECTRA

As judge or as avenger, meanest thou ?

CHORUS

Say in plain speech “ one who shall take life for
life.”

ELECTRA

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

CHORUS

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

ELECTRA

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

AESCHYLUS

135 κάγω μὲν ἀκτίδουλος· ἐκ δὲ χρημάτων
φεύγων¹ Ὁρέστης ἔστιν, οἵ δ' ὑπερκόπως
ἐν τοῖσι σοῖς πόνοισι² χλίουσιν μέγα.³
ἔλθειν δ' Ὁρέστην δεῦρο σὺν τύχῃ τινὶ
κατεύχομαι σοι, καὶ σὺ κλῦθι μου, πάτερ·
140 αὐτῇ τέ μοι δὸς σωφρονεστέραν⁴ πολὺ ^{απει}
μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν.
145 οὐδὲ τις οὐδὲ ^{οὐδὲ} ήμῖν μὲν εὐχὰς τάσδε, τοῖς δ' ἐναντίοις ^{ταῦτα γιγ}
λέγω φανῆναι σου, πάτερ, τιμάορον,
καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκῃ.⁵ ^{ταῦτα γιγ}
ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς⁶ ἀρᾶς,
κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν·
ήμῖν δὲ πομπὸς ἵσθι τῶν ἐσθλῶν ἄνω,
σὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ νικηφόρῳ.⁷
τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς.
150 ίμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος,
παιάνα τοῦ θανόντος ἐξανδωμένας.

ΧΟΡΟΣ

155 Ἱετε δάκρυ καναχὲς ὀλόμενον
ὅλομένω δεσπότα
πρὸς ἔρυμα τόδε κακῶν, κεδνῶν τ'
ἀπότροπον ἄγος⁷ ἀπεύχετον
κεχυμένων χοᾶν. κλύε δέ μοι, κλύε, σέ-
βας ὡ⁸ δέσποτ', ἐξ ἀμαυρᾶς φρενός.

¹ φεύγειν : Rob.

² πόνοισιν : Rob.

³ μέτα : Rob.

⁴ σωφρονεστέρα M : -αν m.

⁵ δίκην : Scaliger.

⁶ κακῆς : Schütz.

⁷ ἄλγος M, ἄγος Schol. : Vict.

⁸ σεβάσω : Turn.

THE LIBATION-BEARERS

for me, I am no better than a slave, Orestes is an outcast from his substance, while they in insolence of pride wanton bravely in the winnings of thy toil. Yet may Orestes come home—and with happy fortune ! This is my prayer to thee, and do thou hearken unto me, my father. For myself, oh grant that I may prove in heart more chaste, far more, than my mother and in hand more innocent.

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

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

CHORUS

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

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

² Or *ἀμαυρᾶς* may mean "feeble," "helpless," to contrast the spirit of the dead with that of the living. But cp. 323.

AESCHYLUS

160 ὁτοτοτοτοτοτοτοῖ,
 ἵτω τις¹ δορυ-
 σθενῆς ἀνήρ, ἀναλυτὴρ δόμων,
 Σκυθικά τ'² ἐν χεροῦν παλίντον'
 ἐν ἔργῳ βέλη πιπάλλων "Αρης
 σχέδιά τ' αὐτόκωπα νωμῶν ξίφη.³

ΗΛΕΚΤΡΑ

165 ἔχει μὲν ἥδη γαπότους⁴ χοὰς πατήρ·
 νέου δὲ μύθου τοῦδε κοινωνήσατε.

ΧΟΡΟΣ

λέγοις ἄν· ὅρχεῖται⁵ δὲ καρδία φόβῳ.

ΗΛΕΚΤΡΑ

ὅρῳ τομαῖον τόνδε βόστρυχον τάφῳ.

ΧΟΡΟΣ

τίνος ποτ' ἀνδρός, ἢ βαθυζώνου κόρης;

ΗΛΕΚΤΡΑ

170 εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.

ΧΟΡΟΣ

* πῶς οὖν; παλαιὰ παρὰ νεωτέρας μάθω.

ΗΛΕΚΤΡΑ

οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.⁶

¹ ἵω τις: Bothe. ² σκυθιτατ' with ης over i: Rob.
³ βέλη: Pauw from Schol.

THE LIBATION-BEARERS

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

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

ELECTRA

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

CHORUS

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

ELECTRA

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

CHORUS

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

ELECTRA

That is easy to conjecture—anyone may guess.

CHORUS

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

ELECTRA

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

⁴ ἀπό, τοῦ : γαπότρους Turn. After l. 164 M has l. 124.

⁵ ἀνορχεῖται : Turn.

⁶ κείρετό νειν (with νιν over νειν m) : Turn.

AESCHYLUS

ХОРОΣ

ἐχθροὶ γὰρ οἵσ προσῆκε πενθῆσαι τριχί.

ΗΛΕΚΤΡΑ

καὶ μὴν ὅδ' ἔστι κάρτ' ἵδεῦ ὁμόπτερος—

ХОРОΣ

175 ποίαις ἐθείραις; τοῦτο γὰρ θέλω μαθεῖν.

ΗΛΕΚΤΡΑ

αὐτοῖσιν ἡμῖν κάρτα προσφερήσ ἵδεῦ.

ХОРОΣ

μῶν οὖν Ὁρέστου κρύβδα δῶρον ἦν¹ τόδε;

ΗΛΕΚΤΡΑ

μάλιστ' ἐκείνου βοστρύχοις προσείδεται.

ХОРОΣ

καὶ πῶς ἐκεῖνος δεῦρ' ἐτόλμησεν μολεῖν;

ΗΛΕΚΤΡΑ

180 ἔπειμψε χαιτην² κουρίμην χάριν πατρός.

ХОРОΣ

οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,
εἰ τῆσδε χώρας μήποτε φαύσει³ ποδί.

¹ ἦ : Scholefield. ² ἔπειμψεν καὶ τὴν : Vict.

³ φαύσει with η over ε in : Turn.

THE LIBATION-BEARERS

CHORUS

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

ELECTRA

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

CHORUS

Whose locks ? This I fain would know.

ELECTRA

Our own—yes, very like, to look upon.

CHORUS

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

ELECTRA

"Tis *his* curling locks that it most resembles.

CHORUS

But how did *he* venture to come hither ?

ELECTRA

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

CHORUS

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

ΗΛΕΚΤΡΑ

κάμοὶ προσέστη καρδίας κλυδώνιον
 χολῆς, ἐπαίσθην¹ δ' ὡς διανταίω βέλει·
 185 ἔξ ὄμμάτων δὲ δύφιοι πίπτουσί μοι
 σταγόνες ἄφρακτοι δυσχίμου πλημμυρίδος,
 πλόκαμον ἴδούσῃ τόνδε· πῶς γὰρ ἐλπίσω
 ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης;
 190 ἀλλ' οὐδὲ μήν νιν ἡ κτανοῦσ' ἐκείρατο,
 ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
 φρόνημα παισὶ δύσθεον πεπαμένη.
 ἐγὼ δ' ὅπως μὲν ἄντικρυς τάδ' αἰνέσω,
 εἶναι τόδ' ἀγλάισμά μοι τοῦ φιλτάτου
 βροτῶν Ὁρέστου—σαίνομαι δ' ὑπ' ἐλπίδος.
 195 φεῦ.
 εἴθ' εἶχε φωνὴν εὔφρον' ἀγγέλου δίκην,
 ὅπως δίφροντις οὖσα μὴ κινυσσόμην,²
 ἀλλ' εὑ 'σαφήνει³ τόνδ' ἀποπτύσαι πλόκον,
 εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
 ἢ ξυγγενῆς ὥν εἶχε συμπενθεῖν ἐμοὶ
 200 ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός.
 ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
 οἴοισιν ἐν χειμῶσι ναυτίλων δίκην⁴
 στροβούμεθ'. εἰ δὲ χρὴ τυχεῖν σωτηρίας,
 σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμήν.
 205 καὶ μὴν στίβοι γε, δεύτερον τεκμήριον,
 ποδῶν⁵ ὅμοιοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς—
 καὶ γὰρ δύ' ἐστὸν τώδε περιγραφὰ ποδῶν,
 αὐτοῦ τ' ἐκείνου καὶ συνεμπόρου τινός.
 πτέρναι τενόντων θ' ὑπογραφὰὶ μετρούμεναι
 210 εἰς ταύτῳ συμβαίνουσι τοῖς ἐμοῖς στίβοις.
 πάρεστι δ' ὡδὶς καὶ φρενῶν καταφθορά.

THE LIBATION-BEARERS

ELECTRA

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

Ah me! If only, like a messenger, it had a kindly voice so that I were not tossed by my distracted thoughts—but would plainly bid me spurn away this tress, had it been severed from a hated head; or, if it claimed kin to me, would share my grief, an adornment to this tomb and a tribute to my sire.

But Heaven, which I invoke, knoweth by what storms we are tossed like men upon the sea. Yet, if it is our fate to win safety, from a little seed may spring a mighty stock.

And lo! why here are tracks—a second proof—tracks of feet, matching each other—and like unto my own! Yes, for here are two sorts of footprints, his own and some companion's. The heels and markings of the tendons agree in their proportions with mine own tracks. I am in torment, my brain is in a whirl!

[Enter Orestes]

¹ ἐπαίθην : Canter.

² μῆκηννυσσόμην : Turn.

³ σαφηνῆ : Paley.

⁴ δίκη : Aldina.

⁵ ποδῶν δ' : Turn.

AESCHYLUS

ΟΡΕΣΤΗΣ

εῦχου τὰ λοιπά, τοῖς θεοῖς τελεσφόρους
εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.

ΗΛΕΚΤΡΑ

ἐπεὶ τί νῦν ἔκατι δαιμόνων κυρῶ;

ΟΡΕΣΤΗΣ

215 εἰς ὅψιν ἥκεις ὡνπερ ἐξηγύχου¹ πάλαι.

ΗΛΕΚΤΡΑ

καὶ τίνα σύνοισθά μοι καλουμένη βροτῶν;

ΟΡΕΣΤΗΣ

σύνοιδ' Ὁρέστην πολλά σ' ἐκπαγλουμένην.²

ΗΛΕΚΤΡΑ

καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων;

ΟΡΕΣΤΗΣ

οδ' εἰμί· μὴ μάτεν³ ἐμοῦ μᾶλλον φίλον.

ΗΛΕΚΤΡΑ

220 ἀλλ' ἦ δόλον τιν', ωξέν', ἀμφί μοι πλέκεις;

ΟΡΕΣΤΗΣ

αὐτὸς καθ' αὐτοῦ τάρα⁴ μηχανορραφῶ.

¹ ἐξηγύκου: Rob.

³ μάστεν: M., μάτεν: G.

² ἐκπαγλόμενης: Rob.

⁴ ταρρα: Dindorf.

THE LIBATION-BEARERS

ORESTES

Make acknowledgment to Heaven that thy prayers have been fulfilled, and pray that for the future success attend thee.

ELECTRA

How so? Wherein have I now obtained success by Heaven's grace?

ORESTES

Thou hast come to the sight of that for which thou hast prayed for long.

ELECTRA

And whom of men dost thou know I was invoking?

ORESTES

I know that for Orestes thou art much em-passioned.

ELECTRA

And wherein then have I found answer to my prayers?

ORESTES

Here am I. Seek for no nearer friend than me.

ELECTRA

Nay, surely, sir, 'tis some snare that thou art weaving about me?

ORESTES

'Tis then against myself that I am devising plots.

AESCHYLUS

ΗΛΕΚΤΡΑ

ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.

ΟΡΕΣΤΗΣ

κάν τοῖς ἐμοῖς¹ ἄρ', εἴπερ ἐν γε τοῖσι σοῖς.

ΗΛΕΚΤΡΑ

ώς ὅντ' Ὁρέστην τάδε σ' ἐγὼ προσεννέπω²:

ΟΡΕΣΤΗΣ

225 αὐτὸν μὲν οὖν³ ὁρῶσα δυσμαθεῖς ἐμέ·
 κουρὰν δ' ἴδοῦσα τήνδε κηδείου τριχὸς
 228 ἵχνοσκοπούσα τ' ἐν στίβοισι τοῖς ἐμοῖς
 227 ἀνεπτερώθης κάδοκεις ὁρᾶν ἐμέ.⁴
 230 σκέψαι τομῆ⁵ προσθεῖσα βόστρυχον τριχὸς
 (229) 230 σαυτῆς ἀδελφοῦ σύμμετρον⁶ τῷμῷ⁷ κάρᾳ.⁸
 ἴδου δ' ὑφασμα τοῦτο, σῆς ἔργον χερός,
 σπάθης τε πληγὰς ἡδὲ⁹ θήρειον¹⁰ γραφήν.
 ἔνδον γενοῦ, χαρᾶ δὲ μὴ κπλαγῆς¹¹ φρένας·
 τοὺς φιλτάτους γὰρ οἶδα νῶν ὕντας πικρούς.

ΗΛΕΚΤΡΑ

235 ὁ φίλτατον μέλημα δώμασιν πατρός,
 διακρυτὸς ἐλπὶς σπέρματος σωτηρίου,
 ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσῃ πατρός.
 ὁ τερπνὸν ὅμμα τέσσαρας μοίρας ἔχον
 ἐμοί· προσανδᾶν δ' ἔστ' ἀναγκαίως ἔχον

¹ ἐμοῖσιν: Turn.

² ἐγὼ σε προσεννέπω: Arnaldus.

³ μὲν νῦν: Turn.

⁴ l. 228, transf. Rob.

⁵ σκέψαι το μὴ: Turn.

⁶ συμμέτρον: Pauw.

⁷ τῷ σῷ: Dindorf.

THE LIBATION-BEARERS

ELECTRA

Nay, thou art fain to mock at my distress.

ORESTES

At mine own then also, if indeed at thine.

ELECTRA

Am I then to address thee as in truth Orestes ?

ORESTES

Nay, though thou seest in me his very self, thou art but slow to learn. Yet at sight of this shorn tress of mourning and when thou wast scanning the footprints of my tracks, thy thought took wings and thou didst deem it was I thou didst behold. Put to the spot whence it was shorn the lock of hair —thine own brother's—and mark how it agrees with that of my head. And see this piece of weaving, thy handiwork, the batten strokes and the beasts in the design. Control thyself ! Be not distraught for joy ! For our nearest kin, I know, are bitter foes to us twain.

ELECTRA

O best beloved darling of thy father's house, its hope of saving seed, longed for with tears, trust in thy prowess and thou shalt win again thy father's house. O thou fond presence that hath for me four parts of love : for father I needs must call

⁸ ll. 230-229 transf. Bothe.

⁹ εἰς δὲ : Turn.

¹⁰ θηρίον : Bamberger.

¹¹ μήκπλαγιῆ : Turn.

240

πατέρα τε, καὶ τὸ μητρὸς ἐσ σέ μοι ρέπει
στέργηθρον· ἡ δὲ πανδίκως ἔχθαιρεται·
καὶ τῆς τυθείσης νηλεῶς ὄμοσπόρου·
πιστὸς δ' ἀδελφὸς ἥσθ', ἐμοὶ σέβας φέρων
μόνος· Κράτος τε καὶ Δίκη σὺν τῷ τρίτῳ
πάντων μεγίστῳ Ζηνὶ συγγένοιτό σοι.¹

245

ΟΡΕΣΤΗΣ (νέα οντοτήτη)

250

Ζεῦ Ζεῦ, θεωρὸς τῶνδε πραγμάτων² γενοῦ·
ἴδου δὲ γένναν³ εὖνιν αἰετοῦ πατρός,
θανόντος ἐν πλεκταῖσι καὶ σπειράμασιν⁴
δεινῆς ἔχιδνης. τοὺς δ' ἀπωρφανισμένους
νηστις πιέζει λιμός· οὐ γὰρ ἐντελεῖς⁵
θήραν πατρώαν⁶ προσφέρειν σκηνήμασιν.
οὕτω δὲ κάμε τήνδε τ', Ἡλέκτραν λέγω,⁷
ἴδεν πάρεστί σοι, πατροστερῆ γόνον,
ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
καὶ τοῦ θυτῆρος καί σε τιμῶντος μέγα
πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας πόθεν
ἔξεις ὁμοίας χειρὸς εὔθοινον⁸ γέρας;
οὗτ' αἰετοῦ γένεθλ' ἀποφθείρας, πάλιν
πέμπειν ἔχοις ἀν σήματ' εὐπιθῆ βροτοῖς.
οὗτ' ἀρχικός σοι πᾶς ὅδ' αὐναθεὶς πυθμὴν
βωμοῖς ἀρήξει βουθύτοις ἐν ἥμασιν.¹⁰
κόμιζ', ἀπὸ σμικροῦ δ' ἀν ἄρειας¹¹ μέγαν
δόμον, δοκοῦντα κάρτα νῦν πεπτωκέναι.

¹ μοι: Stanley.² πρηγμάτων: Rob.³ γένναν: Turn.⁴ σπιράμασιν M, σπειράμασιν G.⁵ ἐντελής: Pauw.⁶ θῆρα πατρῶα (-ώ m): Rob. from Schol.⁷ ἔγω: Aldina.⁸ εὔθοινον M (οι over i m), εὔθοινον G.

THE LIBATION-BEARERS

thee, and to thee falls the love I should bear my mother—she whom I most rightly hate—and the love I bore my sister, victim of a pitiless sacrifice ; and as brother thou hast been my trust, winning reverence even for me, thou only. May Might and Justice, with Zeus the third,¹ supreme over all, lend thee their aid !

ORESTES

O Zeus, O Zeus, look upon our cause ! Behold the orphaned brood of an eagle sire that perished in the meshes—aye in the coils—of a fell viper. Utterly orphaned are they, gripped by hunger's famine ; for they are not grown to full strength to bring their father's quarry to the nest. So thou mayest behold even me and poor Electra here—children bereft of their father, outcasts both alike from our home. If thou destroyest these nestlings of a sire who made sacrifice and paid high worship unto thee, from what like hand wilt thou receive the homage of rich feasts ? Destroy the offspring of the eagle and thou canst not henceforth send tokens wherein mankind will trust ; nor, if this royal stock wither utterly away, will it serve thy altars on days of sacrifice of oxen. Oh foster it, and thou canst raise a house from low estate to great, though now it seemeth utterly o'erthrown.

¹ Zeus “ the third,” because *three* is the mystical effectual number. Zeus “ the third ” is Zeus “ the Saviour ” in *Suppl. 25, Eum. 759* ; cp. *Agam. 1387*.

⁹ εὐπειθῆ M (ι over ει m).

¹⁰ ἐνήμαστιν : Turn.

¹¹ δαναρίας : Turn.

ΧΟΡΟΣ

ω παιδες, ω σωτῆρες ἔστιας πατρός,
 265 σιγάθ^ο, ὅπως μὴ πεύσεται τις, ω τέκνα,
 γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε
 πρὸς τοὺς κρατοῦντας· οὓς ἴδοιμ^ε ἐγώ ποτε
 θανόντας ἐν κηκίδι πισσήρει φλογός.

ΟΡΕΣΤΗΣ

οὗτοι¹ προδώσει Λοξίου μεγασθενής
 270 χρησμὸς κελεύων τόνδε κίνδυνον περᾶν,
 κάξορθιάζων² πολλὰ καὶ δυσχειμέρους
 ἄτας ὑφ' ἥπαρ θερμὸν ἔξαυδώμενος·
 εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους·
 τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων,
 275 ἀποχρημάτοισι ζημίαις ταυρούμενον·
 —αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
 τείσειν³ μ' ἔχοντα πολλὰ δυστερπῆ κακά.
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα⁴ ✓
 βροτοῖς πιφαύσκων εἶπε, τὰς δ' αἰνῶν νόσους,⁵
 280 σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις
 λειχῆνας⁶ ἔξεσθοντας ἀρχαίαν φύσιν·
 λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν⁷ νόσῳ·
 ἄλλας τ' ἐφώνει⁸ προσβολὰς Ἐρινύων
 ἐκ τῶν πατρώων αἰμάτων τελουμένας·
 τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος
 285 ἐκ προστροπαίων ἐν γένει πεπτωκότων,

¹ οὕτι: Turn.² κάξορθιάζων: Turn.³ τίσειν: Kirchhoff.⁴ μειλίγματα: Lobeck.⁵ δὲ νωνόσους Μ¹ (νῶν νόσους Μ²): Herm.⁶ λιχῆνας: Blomfield.⁷ ἐπαντέλλει: Rob. (-ειν Et. Mag. 530. 51).⁸ τε φωνεῖ: Auratus.

THE LIBATION-BEARERS

CHORUS

O children, O saviours of your father's hearth,
speak not so loud, dear children, lest someone over-
hear and for mere talk's sake report all this to our
masters—may I some day behold them dead amidst
the pitchy ooze of flame !

ORESTES

Of a surety the mighty oracle of Loxias will not abandon me, charging me to brave this peril to the end, and, with loud utterance, proclaiming afflictions chilling my warm heart's blood, if I avenge not my father on the guilty ; bidding me, infuriated by the loss of my possessions,¹ slay them in requital even as they slew. And with mine own life, he declared, I should else pay the debt myself by many grievous sufferings. For he spake revealing to mankind the wrath of malignant powers from underneath the earth, and telling of plagues : leprous ulcers that mount with fierce fangs on the flesh, eating away its primal nature ; and how, upon this disease, a white down ² should sprout forth. And of other assaults of the Avenging Spirits he spake, destined to be brought to pass from a father's blood ; for the darkling bolt of the infernal powers, who are stirred by slain victims of kindred race calling for venge-

¹ Tucker interprets this passage to mean "fiercely stern with penalties not to be paid with money," that is, penalties demanding the death of the guilty, who may not offer money to satisfy the claims of vengeance ; and thus an allusion to "wer-gild," known in Homeric times.

² The down upon the sore, not the temples turned white (cp. Leviticus xiii. 3).

καὶ λύσσα καὶ μάταιος ἐκ νυκτῶν φόβος
δρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὁφρὺν¹
κινεῖ, ταράσσει, καὶ διώκεσθαι πόλεως
χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
290 καὶ τοῖς τοιούτοις οὔτε κρατῆρος² μέρος
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,
βωμῶν τ' ἀπείργειν οὐχ ὄρωμένην πατρὸς
μῆνιν· δέχεσθαι <δ'>³ οὔτε συλλύειν τινά.
295 πάντων δ' ἄτιμον κάφιλον θνήσκειν χρόνῳ
κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.
τοιοῦσδε χρησμοῖς ἅρα⁴ χρὴ πεποιθέναι;
κεὶ μὴ πέποιθα, τοῦργον ἔστ' ἔργαστέον.
πολλοὶ γὰρ εἰς ἐν συμπίτνουσιν⁵ ἔμεροι,
300 θεοῦ τ' ἐφετμαὶ καὶ πατρὸς πένθος μέγα,
καὶ πρὸς πιέζει⁶ χρημάτων ἀχηνία,
τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατῆρας εὐδόξῳ φρενί,
δυοῦν γυναικοῦν ὥδ' ὑπηκόους πέλειν.
305 θήλεια γὰρ φρήν· εἴ δὲ μή, τάχ' εἴσεται.

ΧΟΡΟΣ

ἀλλ' ὁ μεγάλαι Μοῖραι,⁷ Διόθεν
τῆδε τελευτᾶν,
 ἡ τὸ δίκαιον μεταβαίνει.
ἀντὶ μὲν ἔχθρᾶς γλώσσης ἔχθρὰ
310 γλώσσα τελείσθω· τούφειλόμενον
 πράσσουσα, Δίκη⁸ μέγ' ἀντεῖ.⁹
ἀντὶ δὲ πληγῆς φονίας φονίαν
 πληγὴν τινέτω. δράσαντι παθεῖν,
 τριγέρων μῦθος τάδε φωνεῖ.

¹ Transposed from after l. 284: Herm.² Erasure before οὔτε: <δ'> Herm.² κρατερός: Rob.⁴ ἅρα: Stanley.

THE LIBATION-BEARERS

ance, and both madness and groundless terrors out of the night torment and harass the man, who seeth clearly, though he moveth his eyebrows in the dark ;¹ so that, his body marred by the brazen scourge, he be even chased in exile from his country. For an offender such as this 'tis not allowed—so the god declared—to have part either in the festal bowl or in the genial draught ; his father's wrath, albeit unseen, bars him from the altar ; no one receives him or lodges with him ; and at last, unhonoured of all, unfriended, he perishes, shrivelled pitifully by a death that wastes him utterly away.

In oracles such as these must I not put my trust ? Nay, even if I trust them not, the deed must still be done. For many impulses conspire to one conclusion : besides the god's behest, my keen grief for my father, and withal the pinch of poverty—that my countrymen, the most renowned of mankind, who overthrew Troy with gallant spirit, should not thus be at beck and call of a brace of women ; for woman he is at heart ; or, if he is not, he shall soon put it to the test.

CHORUS

Ye mighty Fates, through the power of Zeus vouchsafe fulfilment thus even as Justice now turneth ! “ For word of hate let word of hate be said,” crieth Justice aloud as she exacteth the debt, “ and for murderous stroke let murderous stroke be paid.” “ To him that doeth, it shall be done by,” so saith a precept thrice-aged.

¹ He cannot sleep through terror of the Erinyes of his murdered kin whom he has not avenged.

⁵ συμπίτνουσιν M, συμπίπτουσιν m.

⁶ προσπιέζει : Abresch.

⁷ μοῖρε with αι over ε.

⁸ δίκην M, δίκη mG.

⁹ μέγαντι M, μέγ' ἀüτεῖ mG.

AESCHYLUS

ΟΡΕΣΤΗΣ

315

ὦ πάτερ αἰνόπατερ, τί σοι
φάμενος ἢ τί ρέξας
τύχοιμ¹ ἀν ἔκαθεν¹ οὐρίσας,
ἔνθα σ' ἔχουσιν εὖναι,
σκότῳ φάσι ἀντίμοι-
ρον²; χάριτες δ' ὄμοιώς
κέκληνται γόος εὐκλεής
προσθοδόμοις Ἀτρεΐδαις.

[στρ. α.]

315 320

ΧΟΡΟΣ

τέκνον, φρόνημα τοῦ
θανόντος οὐ δαμάζει
πυρὸς [ἢ]³ μαλερὰ γνάθος,
φαίνει δ' ὕστερον ὄργας·
ὅτοτύζεται δ' ὁ θνήσκων,
ἀναφαίνεται δ' ὁ βλάπτων,
πατέρων τε καὶ τεκόντων ^{πατέρων τε καὶ τεκόντων}
γόος ἔνδικος ματεύει
τὸ πᾶν ἀμφιλαφῆς ταραχθεῖς.

[στρ. β.]

325

330

ΗΛΕΚΤΡΑ

κλῦθί νυν,⁴ ὦ πάτερ, ἐν μέρει
πολυδάκρυτα πένθη.
δίπαις τοί σ'⁵ ἐπιτύμβιος⁶
θρῆνος ἀναστενάζει.⁷
τάφος δ' ἵκέτας δέδεκται
φυγάδαις θ' ὄμοιώς.
τί τῶνδ' εὖ, τί δ' ἄτερ κακῶν;
οὐκ ἀτρίακτος ἄτα;

[ἀντ. α.]

190

THE LIBATION-BEARERS

ORESTES

O father, unhappy father, by what word or deed
of mine can I succeed in wafting from afar to thee,
where thy resting-place holds thee, a light to oppose
thy darkness? Yet a funeral lament in honour of
the Atreidae who erst possessed the house is none
the less a joyous service.

CHORUS

My child, the consciousness of the dead is not
quelled by fire's ravening jaw; but he bewrayeth
thereafter what stirreth him. The slain man hath
his dirge, the guilty man is revealed. Lament for
fathers and for parents that hath just cause, when
raised full loud and strong, maketh search on every
hand.

ELECTRA

Hear then, O father, as in turn we mourn with
plenteous tears. Lo, 'tis thy children twain that
bewail thee in a dirge o'er thy tomb. As suppliants
and as exiles likewise have they sought harbourage
at thy sepulchre. What is there here of good, what
free from ill? Is it not hopeless to wrestle against
doom?

¹ καθεν with ē over κ m.

² ἵσοτίμοιρον : Erfurdt.

³ [η] Porson.

⁴ νῦν : Canter.

⁵ τοῖς : Schütz.

⁶ ἐπιτυμβιδίους : Herm.

⁷ ἀναστενάξει M, ἀναστενάξει G.

AESCHYLUS

ΧΟΡΟΣ

340

ἀλλ' ἔτ' ἀν ἐκ τῶνδε θεὸς χρῆζων,
θείη¹ κελάδους εὐφθογγοτέρους· [anap.
ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
παιὰν² μελάθροις ἐν βασιλείοις
νεοκράτα φίλον κομίσειεν.³

τι πρώτον τι κίνημα;

ΟΡΕΣΤΗΣ

345

εἰ γὰρ ὑπ' Ἰλίῳ [στρ. γ.
πρός τινος Λυκίων, πάτερ,
δορίτμητος κατηναρίσθης.⁴
λιπὼν ἀν εὔκλειαν ἐν δάμοισι Γρῦποι
τέκνων τ' ἐν κελεύθοις⁵ πρόσθιες
ἐπιστρέπτον αἰῶ⁶
κτίσας⁷ πολύχωστον ἀν εἶχες
τάφον διαποντίου γᾶς⁸
δώμασιν εὐφόρητον,

ΧΟΡΟΣ

355

φίλος φίλοισι τοῖς [ἀντ. β.
ἐκεῖ καλῶς θανοῦσιν
κατὰ χθονὸς ἐμπρέπων
σεμνότιμος ἀνάκτωρ,
πρόπολός τε τῶν μεγίστων
χθονίων ἐκεῖ τυράννων.
βασιλεὺς γὰρ ἥσθ',⁹ ὅφρ' ἔζησ,
μόριμον λάχος πιπλάντων¹⁰
χεροῖν πεισίβροτόν¹¹ τε βάκτρον.

¹ θήη: Turn. ² παιῶν: Jacob. ³ κομίζει: Porson.

⁴ κατηναρίσθης: Porson. ⁵ τε κελεύθοις: Wellauer.

⁶ αἰῶνα: H. L. Ahrens. ⁷ κτίσσας: Rob.

THE LIBATION-BEARERS

CHORUS

Yet, Heaven, if so it please, may still turn our utterance to sounds of more joyful tone. In place of dirges o'er a tomb, a song of triumph within the royal halls shall welcome back a reunited friend.¹

ORESTES

Ah, would that 'neath Ilium's walls, my father, thou hadst been slain, gashed by some Lycian spear! Then hadst thou left fair renown for thy children in their halls, and in their going forth hadst made their life admired of men, and in a land beyond the sea thou hadst found a tomb heaped high with earth—no heavy burthen for thy house to bear—

CHORUS

—Welcomed there below by thy comrades who nobly fell, a ruler of august majesty conspicuous beneath the earth, and minister of the mightiest, the deities who there in the nether world hold rule.² For in thy life thou wast a king of them who by their power allot the doom of death³ and wield the staff that all obey.

¹ *νεοκράτα*, lit. “newly-mixed.” As friendship, when begun, was pledged by a loving-cup, so Orestes, after his long absence, is to be welcomed as a new friend.

² Pluto and Proserpine.

³ He was a king of those princes who have the right to apportion life or death to their subjects.

⁸ *διαποντιούτας*: Turn.

⁹ *ην* with *σ* over *ν*: Abresch.

¹⁰ *πιμπλάντων*: Heath.

¹¹ *πισίμβροτόν* (*πεισίμβροτόν* Aldina): Pauw.

AESCHYLUS

ΗΛΕΚΤΡΑ

μηδ' ὑπὸ Τρωίας [ἀντ. γ.
 τείχεσι¹ φθίμενος, πάτερ,
 365 μετ' ἄλλῳ² δουρικμῆτι³ λαῷ
 παρὰ Σκαμάνδρου πόρου τεθάφθαι.⁴
 πάρος δ' οἱ κτανόντες
 νιν οὔτως⁵ δαμῆναι
 <φίλοις>⁶, θανατηφόρον αἰσαν
 370 πρόσω⁷ τινὰ πυνθάνεσθαι
 τῶνδε πόνων ἅπειρον.

ΧΟΡΟΣ

ταῦτα μέν, ὡς παῖ, κρείσσονα χρυσοῦ, [anap.
 μεγάλης δὲ τύχης καὶ ὑπερβορέου
 μείζονα φωνεῖς· δύνασαι⁸ γάρ. ~~τίνεται τοιοῦτος~~
 375 ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης⁹ ~~τίτλος τοιοῦτος~~
 δοῦπος ἴκνεῖται· τῶν μὲν ἀρωγοὶ ~~τίτλος τοιοῦτος~~
 κατὰ γῆς ἥδη, τῶν δὲ κρατούντων
 χέρες οὐχ ὄσιαι στυγερῶν τούτων.
 ? παισὶ δὲ μᾶλλον γεγένηται.

ΟΡΕΣΤΗΣ¹⁰

380 τοῦτο διαμπερὲς οὖς¹¹ [στρ. δ.
 ἵκεθ' ἄπερ τι¹² βέλος.
 Ζεῦ Ζεῦ, κάτωθεν ἀμπέμπων

¹ τείχεσσι: Heath.

² ἄλλων: Stanley.

⁴ τέθαψαι: Tafel.

⁶ <φίλοις> Conington.

⁸ φωνεῖ· ὁ δυνάσαι: Herm.

³ δορικμῆτι: Blomfield.

⁵ οὔτω: Porson.

⁷ πρόσω: Herm.

⁹ μαράγμης: Rob.

¹⁰ In the absence of person-signs in M from I. 380 to I. 585 (except I. 479, ascribed to Electra), the distribution of the parts is conjectural. ¹¹ ὡς: Schütz. ¹² τε: Schütz.

THE LIBATION-BEARERS

ELECTRA

Nay, not even 'neath the walls of Troy, father,
would I have had thee fall and have thy grave
beside Scamander's stream among the other folk
that perished by the spear. Would rather that his
murderers had been slain by their own kin, even as
they slew thee, so that some one in a far-off land,
knowing naught of these our present troubles, should
learn their doom of death.

CHORUS

Therein, my child, is thy wish for better than
gold, for what surpasseth great good fortune, yea
even that of the supremely blest;¹ since it is easy
to wish. But now—since the thud of this double
scourge² reacheth home—our cause hath already its
champions beneath the earth, while the hands of the
other side, though they have the mastery—those
wretches—are hands unholy. "Tis the children that
have gained the day !

ORESTES

This hath pierced the earth and reached thine
ear,³ as it were an arrow. O Zeus, O Zeus, who

¹ The Hyperboreans, a fabulous people dwelling “beyond the North wind,” were imagined to live longer and in greater felicity than other mortals.

² The “thud of the double scourge” refers to the appeal to the dead, lashing him to vengeance, to the beating of the head and breast, and to the stamping on the ground, which, like the invocation of the dead, were intended to arouse the nether powers. The scourge is “double” (*cp. Agam.* 647) because the participants in the scene are the two children (l. 334) and the Chorus.

³ The ear of Agamemnon.

AESCHYLUS

385 οὐστερόποιον ἄταν¹ εἰ.
βροτῶν τλάμονι² καὶ πανούργῳ
χειρί—τοκεῦσι δ' ὅμως τελεῖται.

ΧΟΡΟΣ

Αριστοφίλη
πηγή της λαρνας
θησεις σεληνοστοιχιας

[στρ. ε.]

390 ἐφυμνῆσαι γένοιτό μοι πυκά-
εντ³-δλολυγμὸν ἀνδρὸς
θεινομένου, γυναικός τ'
δλλυμένας· τί γὰρ κεύθω φρενὸς οἶον⁴ ἔμπας
ποτάται; πάροιθεν δὲ πρώρας
δρψὺς ἄηται κραδίας⁵
θυμὸς ἔγκοτον στύγος.

ΗΛΕΚΤΡΑ

395 καὶ πότ' ἀν ἀμφιθαλῆς
Ζεὺς ἐπὶ χεῖρα βάλοι,
φεῦ φεῦ, κάρανα δαῖξας;
πιστὰ γένοιτο χώρᾳ.
δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ.
κλῦτε δὲ Γά χθονίων τε τυμαί.⁶

[ἀντ. δ.]

ΧΟΡΟΣ

400 ἀλλὰ νόμος⁷ μὲν φονίας σταγόνας
χυμένας ἐσ πέδον ἄλλο προσαιτεῖν
αἷμα. βοᾶ γὰρ λοιγὸς Ἐρινύ⁸
παρὰ τῶν πρότερον⁹ φθιμένων ἄτην
έτέραιν ἐπάγουσαν ἐπ' ἄτῃ.

¹ ἄτην with a over η in (and so in l. 403).

² τλάμονι: Herm.

³ πευκήεντ': Dindorf.

⁴ θεῖον: Herm.

⁵ καρδίας: Herm.

⁶ ταχθούσιων τετιμαι (with ἐν over μαι m): H. L. Ahrens.

THE LIBATION-BEARERS

dost send up from the world below upon the reckless
and wicked deeds wrought by the hands of men
their retribution long-deferred—and nevertheless it
shall be accomplished for a father's sake.¹

CHORUS

May it be mine to raise a lusty shout in triumph
over the man when he is stabbed and over the
woman as she perishes ! Wherefore should I strive
to keep hidden what nevertheless hovers before my
soul ? Full against my heart's prow wrath bloweth
keen in rancorous hate.

ELECTRA

And when will mighty Zeus bring down his hand
upon them—ah me !—and cleave their heads asunder?
Let the land have pledges thereof ! After injustice
'tis justice I demand as of my right. Hearken, O
Earth, and ye honoured powers below !

CHORUS

Nay, it is the eternal rule that drops of blood spilt
upon the ground demand yet other blood. Murder
crieth aloud on the Spirit of Vengeance, which from
those slain before bringeth one ruin in another's
train.

¹ He thus justifies his (unvoiced) prayer, “slay my mother.”

⁷ ἀλλ' ἄνομος : Turn.

⁸ λοιγὸν ἐρυθός : Schütz.

⁹ προτέρων : Portus.

AESCHYLUS

ΟΡΕΣΤΗΣ

405 πόποι¹ δὴ νερτέρων τυραννίδες,
ἴδετε πολυκρατεῖς Ἀραι φθινομένων,²
ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ' ἀμηχάνως
ἔχοντα καὶ δωμάτων
ἄτιμα. πᾶ τις τράποιτ' ἄν,³ ὁ Ζεῦ;

ΧΟΡΟΣ

410 πέπαλται⁴ δαῦτέ μοι φίλον κέαρ [ἀντ. ε.
τόνδε κλύουσαν οἶκτον
καὶ τότε μὲν δύσελπις,
σπλάγχνα δέ μοι⁵ κελαινοῦ-
ται πρὸς ἔπος κλυούσα.
415 ὅταν δ' αὖτ' ἐπ' ἀλκῆς ἐπάρῃ <μ'
ἐλπίς>, ἀπέστασεν ἄχος
προσφανεῖσά⁶ μοι καλῶς.

ΗΛΕΚΤΡΑ

τί δ' ἄν φάντες⁷ τύχοιμεν ἦ⁸ τάπερ [ἀντ. ζ.
πάθομεν ἄχεα⁹ πρὸς γε τῶν τεκομένων; ρ. ηγοὺς
420 πάρεστι σαίνειν, τὰ δ' οὕτι θέλγεται.
λύκος γὰρ ὥστ' ὡμόφρων
ἀσαντος ἐκ ματρός ἐστι θυμός.

ΧΟΡΟΣ

ἔκοψα κομμὸν Ἀριον¹⁰ ἐν τε¹¹ Κισσίας¹² [στρ. η.
νόμοις ἰηλεμιστρίας,¹³

¹ ποῖ ποῖ: Bamberger.

² φθειμένων (*i over ε m*): H. L. Ahrens.

³ πεπάλταταν corr. m.

⁴ πεπάλατε (*ai over ε m*): Turn.

⁵ μον: Schütz.

⁶ ll. 415-17 ἐπαλκὲς θραρέαπέστασεν ἄχος πρὸς τὸ φανεῖσθαι:
ἐπ' ἀλκῆς ἐπάρῃ Paley, <*μ'*> Conington <*ἐλπίς*> Blomfield,
προσφανεῖσα Bamberger.

⁷ πάντες: Bothe.

THE LIBATION-BEARERS

ORESTES

Alas, ye sovereign powers of the world below,
behold, ye puissant Curses of the slain, behold the
remnants of the line of Atreus in their helpless
plight, from house and home cast out in dishonour.
Which way can we turn, O Zeus ?

CHORUS

But again my heart throbs as I hear this piteous
plaint. Anon I am reft of hope and my reins are
darkened at the words I hear ; but when again hope
uplifts and strengthens me, it puts away my distress,
dawning brightly upon me.

ELECTRA

To what could we more fittingly appeal than to
those very miseries we have endured—even from
her who gave us birth ? Fawn upon us she may,
yet they are past all soothing ; for, like a wolf of
savage heart, our temper from our mother is im-
placable.

CHORUS

Upon my breast I did beat¹ an Arian² dirge, even
after the wont of a Cessian³ wailing-woman. With

¹ At the time of Agamemnon's murder, when the women wailed with the extravagance of professional Asiatic mourners. Here they repeat those signs of mourning.

² Aria was a district of Persia. For "Eranians" (Old-Persian *Ariya*) the Greeks used *Αριοι* ; at least Herodotus says this was an ancient name of the Medes.

³ Cissia formed part of Susiana.

⁸ ἀντῆ : Herm.

¹⁰ ἄρειον : Herm.

¹² κισσαῖς : Rob.

⁹ ἄχθεα : Schwenk.

¹¹ εἴτε Bothe.

¹³ νόμοισι λεμιστρίας : Herm.

425 ἀπριγδόπληκτα πολυπλάνητα¹ δ' ἦν² ἵδεῖν
 ἐπασσυτεροτριβῆ τὰ χερὸς ὄρέγματα
 ἄνωθεν ἀνέκαθεν, κτύπω δ' ἐπερρόθει³
 κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.

ΗΛΕΚΤΡΑ

430 ιὼ [ἰὼ]⁴ δαιᾶ [στρ. θ.]
 πάντολμε μᾶτερ,⁵ δαιᾶις ἐν ἐκφοραῖς
 ἄνευ πολιτᾶν ἄνακτ⁶,
 ἄνευ δὲ πενθημάτων
 ἔτλας⁶ ἀνοίμωκτον ἄνδρα θάψαι.

ΟΡΕΣΤΗΣ

435 τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι. [στρ. ι.]
 πατρὸς δ' ἀτίμωσιν ἄρα⁷ τείσει⁸ γίστης
 ἔκατι μὲν δαιμόνων,
 ἔκατι δ' ἀμᾶν χερῶν;
 ἔπειτ⁹ ἐγὼ νοσφίσας ὀλοίμāν.⁹

ΧΟΡΟΣ

440 ἐμασχαλίσθη¹⁰ δέ γ^ρ, ως τόδ' εἰδῆς¹¹ [ἀντ. ι.]
 ἐπρασσε δ', ἄπέρ¹² νιν ὥδε θάπτει,
 μόρον κτίσαι¹³ μωμένα
 ἀφερτον¹⁴ αἰῶνι σῶ.
 κλύεις¹⁵ πατρώων δύας ἀτίμους.¹⁶

¹ ἀπριγκτοι πλ.κτὰ πολυπλάγκτα : Blomfield.

² ὅην : Rob. ³ ἐπιρροθεῖ : Stanley. ⁴ [] Wellauer.

⁵ μῆτερ : Schütz.

⁶ ἔτλης : Dindorf.

⁷ ἄρα : Heath.

⁸ τίσει : Kirchhoff.

⁹ ἐλοίμαν : Turn.

¹⁰ ἐμασχαλίσθης : Rob.

¹¹ δὲ τωστοστείδης : δέ γε Herm. ; ως εἰδῆς Canter ; τόδ' Pauw.

¹² ἄπερ : Portus.

THE LIBATION-BEARERS

clenched blows rained thick and fast one might have seen my outstretched hands, now on this side now on that, descending from above—from far above—till my battered and wretched head resounded with the strokes.

ELECTRA

Out upon thee, cruel, all-daring mother ! In cruel burial, a king unattended by his people, unattended by lamentation, thou didst find the heart to bury thy husband unbewailed.

ORESTES

Ah me, thy words spell utter dishonour. Yet by God's help, and by help of mine own hands, shall she not make atonement for the dishonour done my sire ? Let me but take her life, then let me die !

CHORUS

Aye, and he was foully mangled,¹ I would have thee know. And even as she thus buried him, she wrought with the design to make the manner of his murder a burthen on thy life, past all power to bear. Thou hearest the story of the ignominious outrage done to thy father.

¹ An allusion to the savage custom by which the extremities of the murdered man were cut off, then hung about his neck and tied together under the arm-pits (*μασχάλαι*). At least one object of this “arm-pitting” was to disable the spirit of the dead from taking vengeance on the murderer.

¹³ κτεῖ·αι with ν in erasure : Stanley.

¹⁴ ἄφερκτον : Rob. ¹⁵ κλύει : Turn.

¹⁶ δυσατίμος : Stanley.

AESCHYLUS

ΗΛΕΚΤΡΑ

445 λέγεις πατρῶον μόρον· ἐγὼ δ' ἀπεστάτουν [ἀντ. η.
ἄτιμος, οὐδὲν ἀξία·

μυχῷ¹ δ' ἄφερκτος πολυσιωῦς² κυνὸς δίκαν
ἔτοιμότερα γέλωτος ἀνέφερον λίβη,
χέουσα³ πολύδακρυν γόον κεκρυμμένα.

450 τοιαῦτ' ἀκούων ἐν φρεσὶν⁴ γράφου <υ ->⁵.

ΧΟΡΟΣ

δι' ὥτων δὲ συν-
τέτραινε μῦθον ἡσύχῳ φρενῶν⁶ βάσει.
τὰ μὲν γὰρ οὕτως ἔχει,
τὰ δὲ αὐτὸς ὤργα⁷ μαθεῖν.

[ἀντ. θ.]

455 πρέπει δὲ ἀκάμπτω μένει καθήκειν.

ΟΡΕΣΤΗΣ

σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις.⁸

[στρ. κ.]

ΗΛΕΚΤΡΑ

ἐγὼ δὲ ἐπιφθέγγομαι κεκλαυμένα.

ΧΟΡΟΣ

στάσις δὲ πάγκοιως ἄδει ἐπιρροθεῖ.
ἄκουσον ἐσ φάος μολών,
460 ξὺν δὲ γενοῦ πρὸς ἔχθρούς.

ΟΡΕΣΤΗΣ

"Αρης "Αρει ξυμβαλεῖ,⁹ Δίκα Δίκα.

[ἀντ. κ.]

¹ μυχοῦ: Stanley.

² πολισίνοις M (with final s erased): Blomfield.

³ χέρουσα M¹, χαίρουσα M²: Dobree. ⁴ φρεσσὶν: Rob.

THE LIBATION-BEARERS

ELECTRA

My father was murdered even as thou tellest.
But I, the while, despised, accounted as a thing of
naught, was kept aloof ; kennelled, as I had been a
vicious cur, in my chamber, I gave free vent to my
streaming tears—that came more readily than
laughter—as in my concealment I poured forth my
lament in plenteous weeping. Hear my tale and
grave it on thy heart.

CHORUS

Aye, let it sink deep into thine ears, but keep
withal a quiet steadfastness of soul. Thus far the
case stands thus ; but what's to follow do thou of
thyself be eager to resolve. Thou must enter the
lists with wrath inflexible.

ORESTES

Father, on thee I call ; side with thine own !

ELECTRA

And I, all tears, join my voice to his.

CHORUS

And all our company blend our voices in echoing
the prayer. Hearken ! Come to the light ! Side
with us against the foe !

ORESTES

War-god shall encounter War-god, Right shall
encounter Right.

⁵ An iambus has been lost somewhere in the line.

⁶ φρονῶν : Turn.

⁷ ὀργᾶ : Scaliger.

⁸ φίλοισι : Porson.

⁹ ξυμβάλλει : Pauw.

AESCHYLUS

ΗΛΕΚΤΡΑ

ἰὼ θεοί, κραίνετ' ἐνδίκως <δίκας>.¹

ΧΟΡΟΣ

τρόμος μ' ὑφέρπει κλύουσαν εὐγμάτων.
τὸ μόρσιμον μένει πάλαι,
εὐχομένοις δ' ἀν ἔλθοι.

465

ω² πόνος ἐγγενῆς
καὶ παράμουσος "Ἄτας"³
αἵματόεσσα πλαγά.
ἰὼ δύστον' ἄφερτα κήδη.
ἰὼ δυσκατάπαυστον ἄλγος.

[στρ. λ.

470

δώμασιν ἔμμοτον
τῶνδ' ἄκος,⁴ οὐδ' ἀπ' ἄλλων
ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν,
δι' ὡμὰν ἔριν αἵματηράν.⁵
θεῶν <τῶν>⁶ κατὰ γᾶς ὅδ' ὕμνος.

[ἀντ. λ.

475

ἄλλὰ κλύοντες, μάκαρες χθόνιοι,
τῆσδε κατευχῆς πέμπετ' ἄρωγὴν
παισὶν προφρόνως ἐπὶ νίκῃ?⁷

[anap.

ΟΡΕΣΤΗΣ

πάτερ, τρόποισιν οὐ τυραννικοῖς θανών,
αἰτουμένω⁸ μοι δὸς κράτος τῶν σῶν δόμων.

480

ΗΛΕΚΤΡΑ

κάγω, πάτερ, τοιάνδε⁹ σου χρείαν ἔχω,
φυγεῖν μέγαν προσθεῖσαν Αἴγισθῳ <φθόρον>.¹⁰

204

THE LIBATION-BEARERS

ELECTRA

O ye gods, decide aright the plea of right !

CHORUS

A shudder steals o'er me as I hear these prayers.
Doom hath long been waiting, but, in answer to them
that pray, come it will.

Ah, trouble inbred in the race and bloody stroke
of Ruin grating harsh discord ! Ah, sorrows lamentable and grievous ! Ah, the staunchless pain !

The house hath a cure to heal these woes—a cure
not from without, from others' hand—but from itself,
by savage strife of blood. To the gods beneath the earth this hymn is sung.

O ye blest powers below, give ear to this our supplication, and of your ready will send forth to the children your succour unto victory !

ORESTES

O father, who perished by an unroyal death,
grant, as answer to my prayer, the lordship o'er thy halls !

ELECTRA

And I too, father, have like request of thee—to escape when I have wrought great destruction upon Aegisthus.

¹ *<δίκας>* Herm.

² *Ιώ* : Herm.

³ *ἄτης* : Herm.

⁴ *έκας* : Schütz.

⁵ *αιωμαναιρειν* : δι' ὡμὰν Klausen ; *ἔρω* Herm.

⁶ *<τῶν>* Herm.

⁷ *νίκην* : Portus.

⁸ *αἰτούμενός* : Turn.

⁹ *τοιάδε* : Turn.

¹⁰ *<φθόρον>* Herm.

AESCHYLUS

ΟΡΕΣΤΗΣ

οῦτω γὰρ ἂν σοι δαῖτες ἔννομοι βροτῶν
κτιζοίατ· εἰ δὲ μή, παρ' εὐδείπνοις ἔσῃ
ἄτιμος ἐμπύροισι¹ κνισωτοῖς χθονός.

485

ΗΛΕΚΤΡΑ

κάγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἴσω πατρώων ἐκ δόμων γαμηλίους·
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.

ΟΡΕΣΤΗΣ

ὦ Γαῖ, ἄνες μοι πατέρ² ἐποπτεῦσαι μάχην.

490

ΗΛΕΚΤΡΑ

ὦ Περσέφασσα, δὸς δέ γ³ εὔμορφον κράτος.

ΟΡΕΣΤΗΣ

μέμνησο λουτρῶν οἷς ἐνοσφίσθης, πάτερ.

ΗΛΕΚΤΡΑ

μέμνησο δ' ἀμφίβληστρον ὡς⁴ ἐκαίνισαν.

ΟΡΕΣΤΗΣ

πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.

ΗΛΕΚΤΡΑ

αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν.

¹ ἐν πιροῖσι: Auratus.

³ δέ τ': Herm.

² πάτερ: Rob.

⁴ ω σ': Blomfield.

THE LIBATION-BEARERS

ORESTES

Aye, for then the wonted funeral feasts of men would be stablished to thy honour ; but otherwise, at the rich and savoury banquet of burnt offerings made to earth, thou shalt be portionless of honour.

ELECTRA

And I, likewise, of the fulness of my inheritance will from my father's house at my bridal offer libations unto thee ; and before all else I will hold this thy tomb in chiefest honour.

ORESTES

O Earth, send up my father to watch my battle !

ELECTRA

O Persephassa, grant us even yet glorious victory !

ORESTES

Father, remember the bath, wherewith thou wast robbed of life.

ELECTRA

And remember how they devised a strange casting-net for thee.

ORESTES

Thou wast caught, my father, in gyves forged by no smith's hand.

ELECTRA

And in a wrapping shamefully devised.

AESCHYLUS

ΟΡΕΣΤΗΣ

495 ἄρ' ἐξεγείρῃ τοῖσδ' ὄνείδεσιν,¹ πάτερ;

ΗΛΕΚΤΡΑ

ἄρ' ὅρθὸν αἴρεις φίλτατον τὸ σὸν κάρα;

ΟΡΕΣΤΗΣ

ἢτοι δίκην ἵαλλε σύμμαχον φίλοις,
ἢ τὰς ὁμοίας ἀντίδος λαβὰς² λαβεῖν,
εἴπερ κρατηθείσι γ' ἀντινικῆσαι θέλεις.

ΗΛΕΚΤΡΑ

500 καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ,
ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ·
οἴκτιρε³ θῆλυν ἄρσενός θ' ὅμοῦ γόνου,
καὶ μὴ ἔχαλεύψῃς σπέρμα Πελοπιδῶν τόδε·
οὗτω γὰρ οὐ τέθνηκας οὐδέ περ θανών.
505 παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὡς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου.⁴
ἄκου', ὑπὲρ σοῦ τοιάδ' ἔστ' ὄδύρματα.
αὐτὸς δὲ σώζῃ τόνδε τιμήσας λόγον.

ΧΟΡΟΣ

510 καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον⁵ λόγον,
τίμημα τύμβου τῆς ἀνοιμάκτου τύχης.

¹ ὄνειδεσιν : Rob.

² βλάβας : Canter.

³ οἴκτιρε : Kirchhoff.

⁴ λίνου M, λίνον m.

⁵ ἀμεμφητὸν δὲ τινατὸν : ἀμεμφῆ τόνδ' Canter ; ἐτείνατον Herm.

THE LIBATION-BEARERS

ORESTES

Father, art thou not roused by such taunts as these?

ELECTRA

Dost not uplift that dearest head of thine?

ORESTES

Either send Justice to battle for those dear to thee, or grant us in turn to get like grip¹ of them, if indeed after defeat thou wouldest in turn win victory.

ELECTRA

So hearken, father, to this my last appeal as thou beholdest these fledglings crouching at thy tomb. Have compassion on thy offspring, on the woman and at the same time on the male, and let not this seed of Pelops' line be blotted out; for then, in spite of death, thou art not dead. For children are voices of salvation to a man, though he be dead; like corks, they buoy up the net, saving the flaxen cord from out the deep. Hearken! For thine own sake we make this plaint. Show honour to this our plea and thou dost save thyself.

CHORUS

In truth, to your content have ye drawn out this your plea in showing honour to this unlamented tomb. For the rest, since thy heart

¹ Orestes prays that, as Clytaemestra and Aegisthus had "got grip" of Agamemnon by deception, so he may "get like grip" of them and kill them.

AESCHYLUS

τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενί,
ἔρδοις ἀν ἥδη δαίμονος πειρώμενος.

ΟΡΕΣΤΗΣ

515 ᷇σται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου,
πόθεν χοὰς ἐπεμψεν, ἐκ τίνος λόγου
μεθύστερον τιμῶσ' ἀνήκεστον πάθος;
θανόντι¹ δ' οὐ φρονοῦντι δειλαία χάρις
ἐπέμπετ· οὐκ ἔχοιμ' ἀν εἰκάσαι τόδε.²
τὰ δῶρα μείω³ δ' ἐστὶ τῆς ἀμαρτίας.
520 τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἴματος
ἐνός, μάτην ὁ μόχθος· ὅδ' ἔχει λόγος.
θέλοντι δ', εἴπερ οἶσθ', ἐμοὶ φράσον τάδε.

ΧΟΡΟΣ

οἶδ', ὡ τέκνον, παρῆ⁴ γάρ· ἐκ τ' ὄνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη
525 χοὰς ἐπεμψε τάσδε δύσθεος γυνή.

ΟΡΕΣΤΗΣ

ἢ καὶ πέπυσθε τοῦναρ, ὥστ' ὀρθῶς φράσαι;

ΧΟΡΟΣ

τεκεῖν δράκοντ' ἔδοξεν, ώς αὐτῇ λέγει.

ΟΡΕΣΤΗΣ

καὶ ποῖ τελευτᾶ καὶ καρανοῦται λόγος;

ΧΟΡΟΣ

ἐν σπαργάνοισι παιδὸς ὄρμίσαι δίκην.

¹ θανοῦντι: Abresch.

² τάδε changed to τόδε.

³ μέσω: Turn.

⁴ πάρει (ει in erasure): Porson.

THE LIBATION-BEARERS

is rightly set on action, put thy fortune to the proof and get thee to thy work forthwith.

ORESTES

It shall be so. But it is in no wise amiss to enquire how, from what motive, she came to send libations, seeking too late to make requital for a deed past remedy. To the unconscious dead they were a sorry boon to send ; their import I cannot guess. The gifts are too paltry for the offence. For, though a man pour out his all in atonement for one deed of blood, it is labour lost ; so runs the saw. If indeed thou knowest, resolve me ; I am fain to learn.

CHORUS

I know, my child, for I was there. It was because she was shaken of heart by reason of dreams and wandering terrors of the night, that she sent these offerings, godless woman that she is.

ORESTES

And have ye learnt the nature of the dream so as to tell it aright ?

CHORUS

She dreamed she gave birth to a serpent—such is her own account.

ORESTES

And where ends the tale and what its consummation ?

CHORUS

That she laid it to rest, as it were a child, in swaddling bands.

AESCHYLUS

ΟΡΕΣΤΗΣ

530 *τίνος¹ βορᾶς χρήζοντα, νεογενὲς² δάκος;*

ΧΟΡΟΣ

αὐτὴ προσέσχε μαζὸν ἐν τῶνείρατι.³

ΟΡΕΣΤΗΣ

καὶ πῶς ἄτρωτον οὐθαρ ἦν⁴ ὑπὸ στύγους⁵;

ΧΟΡΟΣ

ώστ’ ἐν γάλακτι θρόμβον αἷματος σπάσαι.

ΟΡΕΣΤΗΣ

οὕτοι μάταιον· ἀνδρὸς ὄψανον πέλει.

ΧΟΡΟΣ

535 *ἡ δ’ ἐξ ὕπνου κέκλαγγεν⁶ ἐπτοημένη.
πολλοὶ δ’ ἀνῆθον,⁷ ἐκτυφλωθέντες σκότῳ,
λαμπτῆρες ἐν δόμοισι δεσποίης χάριν.
πέμπει τ’ ἔπειτα τάσδε κηδείους χοάς,
ἄκος τομαῖον ἐλπίσασα πημάτων.*

ΟΡΕΣΤΗΣ

540 *ἀλλ’ εὔχομαι γῇ τῇδε καὶ πατρὸς τάφῳ
τοῦνειρον εἶναι τοῦτ’ ἐμοὶ τελεσφόρον.
κρίνω δέ τοι νιν ὥστε συγκόλλως⁸ ἔχειν.*

¹ *τινὸς*: Wellauer. ² *νεορενὲς*: Turn.

³ *τὸνείρατι*: Porson.

⁴ *οὐχαρην* (changed to -ριν): Pauw. ⁵ *ὑποστύγος*: Schütz.

THE LIBATION-BEARERS

ORESTES

What food did it crave, the new-born, noxious thing?

CHORUS

She herself in her dream offered it her breast.

ORESTES

Surely her nipple was not unwounded by the loathsome beast?

CHORUS

No; with the milk it drew clotted blood.

ORESTES

Sooth, 'tis not meaningless—the vision means a man!

CHORUS

Then from out her sleep she raised a shriek and awoke appalled; and many a lamp, which had been blinded in the darkness, flared up within the house to cheer our mistress. Thereupon she sent these libations for the dead, in hope that they might prove an effectual cure for her distress.

ORESTES

Nay, then, I pray to this earth and to my father's grave that this dream come to its fulfilment in me. As I interpret, it fits at every point. For if the

⁶ κέκλαγεν: H. L. Ahrens.

⁷ ἀνηλθον: Valckenaer.

⁸ συσκόλως (with a second λ superscribed): Viet.

AESCHYLUS

545

εὶ γὰρ τὸν αὐτὸν χῶρον ἐκλιπὼν¹ ἐμοὶ²
 οὕφις ἐμοῖσι² σπαργάνοις ὥπλίζετο,³
 καὶ μαστὸν⁴ ἀμφέχασκ⁵ ἐμὸν θρεπτήριον,
 θρόμβῳ δ' ἔμειξεν⁵ αἷματος φίλον γάλα,
 ἡ δ' ἀμφὶ τάρβει τῷδ⁶ ἐπώμωξεν πάθει,
 δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
 θανεῦν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
 550 κτείνω νιν, ὡς τοῦνειρον ἐννέπει τόδε.

550

ΧΟΡΟΣ

τερασκόπον δὴ⁷ τῶνδε σ' αἴροῦμαι πέρι.
 γένοιτο δ' οὗτως. τἄλλα δ' ἐξηγοῦ φίλοις,
 τοὺς μέν⁸ τι ποιεῦν, τοὺς δὲ μή τι δρᾶν λέγων.

555

ΟΡΕΣΤΗΣ

ἀπλοῦς ὁ μῦθος· τήνδε μὲν στείχειν⁹ ἔσω,
 αὐνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς,
 ὡς ἂν δόλῳ κτείναντες¹⁰ ἄνδρα τίμιον
 δόλοισι¹¹ καὶ ληφθῶσιν ἐν ταύτῳ βρόχῳ
 θανόντες, ἢ καὶ Λοξίας ἐφήμισεν,
 ἄναξ Ἀπόλλων, μάντις ἀψευδῆς τὸ πρίν.

560

ξένω γὰρ εἰκώς, παντελῆ σαγὴν ἔχων,
 ἥξω σὺν ἀνδρὶ τῷδ' ἐφ' ἔρκείους¹² πύλας
 Ηὐλάδη, ξένος τε καὶ δορύξενος δόμων.
 ἅμφω δὲ φωνὴν ἥσομεν¹³ Παρνησσίδα,
 γλώσσης ἀντὴν Φωκίδος μιμουμένω.
 καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
 δέξαιτ',¹⁴ ἐπειδὴ δαιμονῷ δόμος κακοῖς·

565

¹ ἐκλείπων corrected from ἐκλείπει: Blomfield.

² οὕφεις επάσα: Porson. ³ σπαργανηπλείζετο: Vict.

⁴ μαστὸν: Blomfield.

⁵ ἔμιξον: Kirchhoff.

⁶ ἀμφιταρβίτωδ': Porson.

⁷ δὲ: Kirchhoff.

THE LIBATION-BEARERS

snake quitted the same place as I ; if it was furnished with my swaddling bands ; if it sought to open its mouth to take the breast that nourished me, and with clotted blood mixed the sweet milk, while she for terror shrieked at this : then surely, as she hath nourished a portentous thing of horror, so she must die—by violence. For I, turned serpent, am her slayer, as this dream declares.

CHORUS

I choose thy reading of this prodigy. So be it !
For the rest, give thy friends their parts. Bid
some what to do, others what to leave undone.

ORESTES

'Tis simple telling. My sister must go within, and I charge her to keep concealed this covenant with me, to the intent that, as by craft they slew a man of high estate, so by craft likewise they may be caught and perish in the self-same snare ; even as Loxias decreed, lord Apollo, the seer who hath never ere this proved false.

In the guise of an alien, thereto full-equipped, I shall come to the outer gate—and with me Pylades, whom ye see here, as guest and ally of the house. Both of us will speak the speech of Parnassus, imitating the utterance of a Phocian tongue. And in case no one of the keepers of the door will give us hearty welcome, on the plea that the house is

⁸ τοὺς δ' ἐν : Stanley.

⁹ στίχειν : Porson.

¹⁰ κτείναντας : Rob.

¹¹ δόλω τε : Hartung.

¹² ἐφερκίους : Turn.

¹³ οἰσομεν : Turn.

¹⁴ λέξαιτ : Turn.

μενοῦμεν οὗτως ὥστ' ἐπεικάζειν τινὰ
δόμους¹ παραστείχοντα² καὶ τάδ' ἐννέπειν.
“τί δὴ πύλαισι³ τὸν ἵκέτην ἀπείργεται
570. Αἴγισθος, εἴπερ οὖδεν ἔνδημος παρών;”
εἰ δ' οὖν ἀμείψω βαλὸν ἔρκειῶν⁴ πυλῶν
κάκεῖνον ἐν θρόνοισιν εὐρήσω πατρός,
ἢ καὶ μολὼν ἐπειτά μοι κατὰ στόμα
ἀρεῖ,⁵ σάφ' ἵσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ,⁶
575 πρὶν αὐτὸν εἴπειν “ποδαπὸς ὁ ξένος;” νεκρὸν
θήσω, ποδώκει περιβαλὼν χαλκεύματι.
φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη
ἄκρατον αἷμα πίεται τρίτην πόσιν.
580 νῦν⁷ οὖν σὺ μὲν φύλασσε τὰν οἴκῳ καλῶς,
δῆπεις ἀν ἀρτίκολλα συμβαίνῃ τάδε.
ἡμῖν δ' ἐπαινῶ γλῶσσαν εὔφημον φέρειν,
σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρια.
τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω,
ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι.

ΧΟΡΟΣ

585 πολλὰ μὲν γά⁸ τρέφει [στρ. α.]
δεινὰ [καὶ]⁹ δειμάτων ἄχη,
πόντιαι τ' ἀγκάλαι κνωδάλων
ἀνταίων βρύουσι.¹⁰
590 πλάθουσι [βλαστοῦσι]¹¹ καὶ πεδαίχμιοι
λαμπάδες πεδάοροι,¹²

¹ δόμοις: Boissonade.² παραστίχοντα: Vict.³ πύλησι: Blomfield.⁴ βαλῶν changed to βαλὸν; ἔρκειον changed to ἔρκειον: Stanley.⁵ ἀρεῖ: Rob.⁶ μὲν γάρ: Schütz.⁷ σὺν' with ν' erased: Blomfield.⁸ μὲν γάρ: Schütz.⁹ [] Heath.

THE LIBATION-BEARERS

visited of Heaven with trouble, then we shall so wait that any who passeth by the house will make surmise and say: "Why then does Aegisthus have his door shut upon his suppliant, if indeed he is at home and knows?"

But if once I shall pass the outermost threshold of the gate and shall find that man sitting on my father's throne, or if thereafter coming face to face with me he shall—mark well!—lift and cast down his eyes ere ever he can say "Of what land is the stranger?" with my swift sword I'll spit him and lay him dead. The Avenging Spirit that hath no stint of gore shall for her third and crowning draught quaff blood unmixed!

Now do thou, Electra, keep strict watch of what passes within the house, that so our plans may fit together well. You [addressing the *Chorus*] had best keep a discreet tongue—to be silent when there is need and to speak only what occasion bids. For the rest, I call on Him¹ to cast his glance hither and direct for me aright the conflict of the sword.

[*Exeunt Orestes, Pylades, and Electra* .

CHORUS

Full many are the horrors, dread and appalling, bred of earth, and the arms of the deep teem with hateful monsters. Likewise 'twixt heaven and earth there draw nigh lights² hung aloft in the air; and

¹ Apollo, his champion (ll. 269, 558), whose statue stood before the palace (cp. *Agam.* 513).

² Meteors.

¹⁰ βροτοῖσι: Herm.

¹¹ [] Knick.

¹² πεδάμαροι m : Stanley.

AESCHYLUS

πτανά τε καὶ πεδοβά-
μονα κάνεμοέντ' ἄν¹
αἰγίδων φράσαι κότον.

595
mēn
αλλ' ὑπέρτολμον ἄν-
δρὸς φρόνημα τίς λέγοι
καὶ γυναικῶν φρεσὶν² τλαμόνων³ [καὶ]⁴
παντόλμους ἔρωτας,
ἄταισι συννόμους βροτῶν;
ξυζύγους δ' ὁμανλίας
θηλυκρατής ἀπέρω-
τος ἔρως παρανικᾶ
κνωδάλων τε καὶ βροτῶν.

[ἀντ. α.]

600

Ἴστω δ', ὅστις οὐχ ὑπόπτερος
φροντίσιν, δαεὶς
τὰν ἀ παιδολυ-
μὰς τάλαινα Θεσπιὰς μήσατο
πυρδαῆτιν⁵ πρόνοιαν,
καταίθουσα⁶ παιδὸς δαφοινὸν
δαλὸν ἥλικ', ἐπεὶ μολὼν
ματρόθεν κελάδησε,
ξύμμετρόν τε διαι⁷ βίου
μοιρόκραντον⁸ ἐσ ἄμαρ.⁹

[στρ. β.]

605

610

ἄλλαν¹⁰ δεῖ τιν'¹¹ ἐν λόγοις στυγεῖν
φοιμίαν κόραν,¹²
ἄτ' ἔχθρῶν ὑπαί
φῶτ' ἀπώλεσεν¹³ φίλον Κρητικοῖς

[ἀντ. β.]

615

¹ κάνεμοέντων : Blomfield.

² φρεσὶν : Aldina.

⁴ [] Klansen.

³ τλημόνων : Dindorf.

⁵ πυρδαῆ τινα : Herm.

THE LIBATION-BEARERS

winged things and things that walk the earth can also tell of the stormy wrath of whirlwinds.

But of man's spirit overbold who can tell and of the reckless passions of women hardened of soul, co-mates with the woes of mortals? Inordinate passion, overmastering the female, gains fatal victory over the wedded unions of brutes and men alike.

If any there be who is not light-minded in his understanding, let him know this, when he hath learned of the device of a lighted brand, planned by Thestius' heartless daughter,¹ who wrought the ruin of her own child, when that she consumed the charred brand, which was to be like-aged with him from the hour when he came forth from his mother's womb and cried aloud, and which kept pace with him throughout his life unto the day foredoomed of fate.

And there is in legend another dame,² meet theme for abomination, a maiden of blood, who wrought destruction on one dear to her at the bidding of his foes, when, lured by Minos' gift, the

¹ When Meleager, the child of Althaea, who was daughter of Thestius, king of Aetolia, and wife to Oeneus of Calydon, was a week old, the Fates appeared to the mother and declared that he would die when the brand on the hearth was consumed. Whereupon Althaea took the brand and put it in a chest; but when Meleager, grown to youthful manhood, slew her brothers, she threw it into the fire, and her son died suddenly.

² Nisus was besieged in his town of Megara by Minos, king of Crete. Nisus' daughter Scylla, being in love with Minos, cut from the head of her father the purple hair on which his life depended, so that he was slain by the Cretans.

⁶ κ' αἴθοῦσα M, κ' αἴθουσα m: Canter.

⁷ διὰ: Canter.

⁸ μοιρόκραντος (*v* over *s*) δ': Cauter.

⁹ ἡμαρ: Dindorf.

¹⁰ ἀλλα: Portus.

¹¹ δή τιν': Turn.

¹² φουταν σκύλλαν: Merkel.

¹³ ἀπόλεσεν: Rob.

AESCHYLUS

- χρυσοκμήτοισιν¹-ὅρμοις
πιθήσασα² δώροισιν³ Μίνω,⁴)
Νῖσον ἀθανάτας τριχὸς
620 νοσφίσασ' ἀπροβούλως
πνέονθ⁵ ἀ κυνόφρων) ὕπνῳ. - , τωνδὶστο
κιγχάνει⁶ δέ μιν 'Ερμῆς.
- ἐπεὶ δ' ἐπεμνασάμαν⁵ ἀμειλίχων [στρ. γ.
πόνων, δ καιρὸς⁶ δὲ δυσφιλὲς γαμή-
625 λευμ' ἀπεύχετον δόμοις
γυναικοβούλους τε μήτιδας φρενῶν
ἐπ' ἀνδρὶ τευχεσφόρω,
ἐπ' ἀνδρὶ δάοις⁷ ἐπεικότως σέβαι.⁸
τίω⁹ δ' ἀθέρμαντον ἔστιαν δόμων
630 γυναικείαν <τ'¹⁰ ἄτολμον αἰχμάν.¹¹
- κακῶν δὲ πρεσβεύεται τὸ Λήμνιον [ἀντ. γ.
λόγω· γοῦται δὲ δὴ πάθος¹² κατά-
πτυστον· ἥκασεν δέ τις
τὸ δεινὸν αὖ Λημνίοισι πήμασιν.
635 θεοστυγήτῳ δ' ἄχει
βροτῶν ἀτιμαθὲν οὐχεται γένος.
σέβει γὰρ οὕτις τὸ δυσφιλὲς θεοῖς.
τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;
- τὸ δ' ἄγχι πλευμόνων) ξίφος [στρ. δ.
640 διανταίαν ὁξυπευκὲς οὔτâ¹³
διαι Δίκασ. τὸ μὴ θέμις γὰρ οὖν¹⁴

¹ χρυσεοδμήτοισιν: Herm.

² πιθήσασα: Abresch.

³ δώροισι: Aldina.

⁴ κι·χάνει with γ erased.

⁵ ἐπεμνήσαμεν, with ἀ over ἡ in: -ησάμην Heath, -ασάμαν Dindorf.

THE LIBATION-BEARERS

Cretan necklace forged of 'gold, she reft Nisus of his immortal hair, as he drew his breath in unsuspecting sleep—dog-hearted that she was. And him Hermes¹ overtook.

But since I have called to mind tales of pitiless afflictions, 'tis the fitting time to tell of a marriage void of love, an abomination to the house, and the plots devised by a wife's cunning against her warrior lord, against her lord with reason by his foes revered. But I hold in honour a hearth and home stranger to passion's fires and in woman a spirit that shrinks from audacious deeds.

Of crimes indeed the Lemnian² holdeth first place in story ; long hath it been told with groans as a calamity abominable : each new horror men liken to Lemnian troubles ; and by reason of that woeful deed, abhorred of the gods, the race hath disappeared, cast out in infamy from among mankind. For no man holdeth in reverence that which merits Heaven's hate. Is there one of these gathered tales that I do not justly cite ?

But the keen and bitter sword is nigh the breast and driveth home its blow at the bidding of Justice. For verily the unrighteousness of him who hath un-

¹ Hermes, the conductor to Hades of the souls of the dead.

² The women of Lemnos, jealous of Thracian slaves, killed their husbands, so that when the Argonauts visited the island they found no men.

⁶ ἀκαίρως : Weil (formerly). But here, as in ll. 628, 632, no one of the many suggestions has altogether freed the passage from its almost desperate obscurity.

⁷ δῆτοις : Herm. ⁸ ἐπικότω σέβας : H. L. Ahrens.

⁹ τίων : Stanley. ¹⁰ <τ'> Herm.

¹¹ αἰχμᾶν changed to αἰχμάν. ¹² ποθεὶ with ι over ει.

¹³ σοῦται : Herm. ¹⁴ οὐ : Wilam.

AESCHYLUS.

λὰξ πέδοι¹ παῖς μενον, τὸ πᾶν Διὸς
645 σέβας παρεκβάντος² οὐ θεμιστῶς.³

Δίκας⁴ δ' ἐρείδεται πυθμήν. [άντ. δ.
προχαλκεύει⁵ δ' Αἴσα φασγανουργός.
τέκνον δ' ἐπεισφέρει δόμοισιν⁶
650 αἰμάτων⁷ παλαιτέρων τίνειν⁸ μύσος
χρόνῳ κλυτῷ⁹ βυσσόφρων Ἐρινύς.

ΟΡΕΣΤΗΣ

παῖς παῖ, θύρας ἄκουσον ἔρκείας κτύπον.
τίς ἔνδον, ὡς παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις;
655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου διαι.

ΟΙΚΕΤΗΣ

εἶεν, ἀκούω· ποδαπὸς ὁ ξένος; πόθεν;

ΟΡΕΣΤΗΣ

ἄγγελλε τοῖσι κυρίοισι δωμάτων,
πρὸς οὕσπερ ἥκω καὶ φέρω καινοὺς λόγους.
660 τάχυνε δ', ὡς καὶ νυκτὸς ἄρμ' ἐπείγεται
σκοτεινόν, ὥρα¹⁰ δ' ἐμπόρους καθιέναι¹¹
ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.
ἐξελθέτω τις δωμάτων τελεσφόρος
γυνὴ τόπαρχος,¹² ἄνδρα δ'¹³ εὐπρεπέστερον.

¹ πέδον : Herm. ² παρεκβάντες : Stanley.

³ ἀθεμίστως with ἀ changed to οὐ : Dindorf.

⁴ δίκης with a over η m. ⁵ προσχαλκεύει : Jacob.

⁶ διμασε (σ in erasure) : δόμοισι Pauw, -ω Herm.

⁷ δωμάτων : Stephanus. ⁸ τίνει : Lachmann.

⁹ κλυτὴ : Dindorf.

THE LIBATION-BEARERS

righteously transgressed the sovereign majesty of Zeus lieth on the ground trampled under foot.¹

The anvil of Justice is planted firm. Destiny fashioneth her arms and forgeth her sword betimes ; and the famed and deep-brooding Spirit of Vengeance is bringing the son into the house, to requite at last the pollution of blood shed of old.

[Enter, with attendants, Orestes and Pylades before the palace

ORESTES

Porter ! Porter ! Hear the knocking at the outer door ! Who's within, porter, porter, I say once more, who's at home ? Again for the third time I call for some one to come forth from the house, if by Aegisthus' will it offers welcome to strangers.

SERVANT

Yes, yes, I hear. Of what land is the stranger, and whence ?

ORESTES

Announce me to the masters of the house ; for it is even to them I come as bearer of tidings. And make haste, since the car of Night is speeding on with darkness, and it is time for wayfarers to drop anchor in some house of common entertainment. Bid some one come forth who hath authority over the house, the mistress that hath charge—yet the

¹ The translation is based on the reading παρεκβάντος (Stanley) ; but this and all other alterations do not remove the difficulties of the original.

¹⁰ ὥπα (ἥπαι m) : Rob. ¹¹ μεθιέναι : Dindorf.
¹² ταπαρχός with δ over the first α m, τόπαρχος G. ¹³ τ' : Turn.

AESCHYLUS

665 αἰδὼς γὰρ ἐν λεχθεῖσιν οὐκ ἐπαργέμοις
λόγους τίθησιν· εἶπε θαρσήσας ἀνὴρ
πρὸς ἄνδρα κάσήμηνεν ἐμφανὲς τέκμαρ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

670 ξένοι, λέγοιτ' ἀν εἴ τι δεῖ πάρεστι γὰρ
ὅποιάπερ δόμοισι τοῖσδ' ἐπεικότα, ^{νοστρούς}
καὶ θερμὰ λαυτρὰ καὶ πόνων θελκτηρία^{αἰνητής}
στρωμνή, δικαίων τ' ὀμμάτων παρουσία—
εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν.

ΟΡΕΣΤΗΣ

675 ξένος μέν εἴμι Δαυλιεὺς ἐκ Φωκέων·
στείχοντα δ' αὐτόφορτον οἰκείᾳ² σαγῇ
εἰς "Αργος, ὥσπερ δεῦρ' ἀπεζύγην πόδα,³
ἀγνῶς πρὸς ἀγνῶτ' εἶπε συμβαλῶν ἀνήρ,
ἔξιστορήσας καὶ σαφηνίσας ὁδόν,
Στρόφιος ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·
680 " ἐπείπερ ἄλλως, ω̄ ξέν', εἰς "Αργος κίεις,
πρὸς τοὺς τεκόντας πανδίκως μεμνημένος
τεθνεῶτ' Ὁρέστην εἰπέ, μηδαμῶς λάθη.
εἴτ' οὖν κομίζειν δόξα νικῆσει φίλων,
εἴτ' οὖν μέτοικον, εἰς τὸ πᾶν ἀεὶ ξένον,
685 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
νῦν γὰρ λέβητος χαλκέου πλευρώματα
σποδὸν κέκευθεν ἀνδρὸς εὗ κεκλαυμένου."
τοσαῦτ' ἀκούσας εἶπον. εἰ δὲ τυγχάνω

¹ θελκτήρια : Wakefield.

² οἰκεῖα : Turn.

³ πόδας : Dindorf.

THE LIBATION-BEARERS

master were seemlier ; for then no delicacy in speaking makes words obscure : man speaks to man with boldness and sets forth his meaning without reserve.

[*The Servant withdraws. Clytaemestra appears at the door with a maid-servant in attendance*

CLYTAEMESTRA

Strangers, ye have only to declare your need ; for we have all that befits this house—warm baths, beds to charm away fatigue, and the presence of honest eyes. But if, apart from this, there is matter requiring graver counsel, that is the concern of men, and with them we will communicate.

ORESTES

I am a stranger, a Daulian of the Phocians. As I was on my way, carrying my pack, on business of my own, to Argos—even as I have ended here my journey¹—a man, a stranger to me as I to him, fell in with me, and enquired my way and told me his, Strophius, a Phocian (for as we talked I learned his name) and said to me, “ Since, in any case, stranger, thou art bound for Argos, bear in mind my message most sacredly and say to his parents ‘ Orestes is dead ’—and let it no wise escape thee. Whether his friends decide to bring him home or to bury him in the land of his sojourn, an alien utterly for evermore, convey their bidding back to me. Meantime a bronze urn encloses the ashes of a man bewept right well.” Thus much I tell thee as

¹ Literally “ I have been unyoked,” his feet being his horses.

AESCHYLUS

τοῖς κυρίοισι καὶ προσήκουσιν λέγων
οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οἱ γά, ¹ κατ' ἄκρας εἴπας ² ὡς πορθούμεθα.
ὡς δυσπάλαιστε τῶνδε δωμάτων Ἀρά,
ὡς πόλλ' ἐπωπᾶς, κάκποδῶν εὖ κείμενα
τόξοις πρόσωθεν εὔσκόποις χειρουμένη,
φίλων ἀποψιλοῖς με τὴν παναθλίαν.
καὶ νῦν Ὁρέστης—ἥν γὰρ εὐβούλως ἔχων,
ἔξω κομίζων ³ ὀλεθρίου πηλοῦ πόδα,—
νῦν δ' ἥπερ ⁴ ἐν δόμοισι βακχείας ⁵ καλῆς
ἰατρὸς ἐλπὶς ἥν, προδοῦσαν ἔγγραφε. ⁶

ΟΡΕΣΤΗΣ

700 ἐγὼ μὲν οὖν ⁷ ξένοισιν ὅδ' εὐδαιμοσιν
κεδνῶν ἔκατι πραγμάτων ἂν ἥθελον
γνωστὸς γενέσθαι καὶ ξεινωθῆναι· τί γὰρ
ξένου ξένοισίν ἐστιν εὐμενέστερον;
πρὸς δυσσεβείας <δ'> ⁸ ἥν ἐμοὶ τόδ' ἐν φρεσίν,
705 τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις,
καταινέσαντα καὶ κατεξεινωμένον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οὕτοι κυρήσεις μεῖον ἀξίως σέθεν,

¹ οἱ γά: Canter. ² ἐνπᾶσ (-σ' m): Bamberger.
³ νομίζων: Rob. (Schol.). ⁴ δῆπερ: Turn.
⁵ βακχείας: Turn. ⁶ παροῦσαν ἔγγραφει: H. L. Ahrens
⁷ ὡν with οὖν superscribed by m. ⁸ <δ'> Portus.

¹ Clytaemestra's outward meaning is that, with her son alive and far from the blood-stained house, she had hoped

THE LIBATION-BEARERS

I heard it. Whether by any chance I speak to those with whom the question rests and whose concern it is, I know not ; but his parent should know the fact.

CLYTAEMESTRA

Ah me ! Thy tales pells our utter undoing. O Curse that hauntest this house—so hard to wrestle down — how far thy vision reaches ! Even what was well bestowed out of harm's way, thou bringest down with thy well-aimed shafts from afar, and strippest me of those I love, all unhappy that I am. And now Orestes—for well counselling was he in keeping his foot out of the slough of destruction ; but now, the hope that once was within the house to medicine its fair revelry—do thou record it as abandoning us.¹

ORESTES

For myself, I am sure, with hosts so prosperous. I had rather been made known and welcomed by reason of good tidings. For where is good-will greater than from guest to host ? Yet to my thought it had been a breach of sacred duty not to fulfil for friends a charge like this when I was bound by promise and by hospitality pledged to me.

CLYTAEMESTRA

Nay, rest assured, thou shalt receive no less that there has been an end of the carousing of the Curses (cp. *Agam.* 1188). That hope is gone—they still hold their “fair revelry,” as she ironically calls it. Her inner emotion is joy that the hope of Electra is crushed—the hope that her brother would return and end the unseemly revelry. Reading *παροῦσαν* (so M) *ἐγγράφη* the meaning is “thou dost inscribe it ‘present’ in thy list.”

οὐδ' ἥσσον ἀν γένοιο δώμασιν φίλος.
 ἄλλος δ' ὁ μοίως ἥλθεν ἀν τάδ' ἀγγελῶν.
 710 ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
 μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.
 ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,
 ὅπισθόπους τε¹ τούσδε καὶ ξυνέμπορον.²
 κάκει κυρούντων δώμασιν τὰ πρόσφορα.
 αὖν δὲ πράσσειν ὡς ὑπευθύνω³ τάδε.
 ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων
 κοινώσομέν⁴ τε κοὺ σπανίζοντες φίλων
 βουλευσόμεσθα⁵ τῆσδε συμφορᾶς πέρι.

ΧΟΡΟΣ

εἴεν, φίλαι δμωίδες⁶ οἴκων,
 720 πότε δὴ στομάτων
 δείξομεν ἵσχυν ἐπ' Ὁρέστη;
 ὦ πότνια χθὼν καὶ πότνι' ἀκτὴ
 χώματος, ἡ νῦν ἐπὶ ναυάρχῳ
 σώματι κεῖσαι τῷ βασιλείῳ,
 725 νῦν ἐπάκουσον, νῦν ἐπάρηξον.
 νῦν γὰρ ἀκμάζει Πειθὼ δολίαν⁷
 ξυγκαταβῆναι, χθόνιον δ' Ἐρμῆν⁸
 καὶ τὸν νύχιον τοῦσδε ἐφοδεῦσαι
 ξιφοδηλήτοισιν ἀγῶσιν.

730 ἔοικεν ἀνὴρ⁹ ὁ ξένος τεύχειν κακόν·
 τροφὸν δ' Ὁρέστου τήνδ' ὄρῳ κεκλαυμένην.
 ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας,
 λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος;

¹ δὲ : Bamberger.² ξυνέμπόρους : Herm.³ ὑπευθύνω : Tigrn.⁴ κοινώσωμεν M, -σομεν G.⁵ βουλευόμεθα : Stephanus.⁶ δμωίδες M, δμωίδες G.

THE LIBATION-BEARERS

guerdon than is thy desert nor be the less welcome to this house—another would equally have borne thy message. But it is the hour when strangers who have been travelling on a long day's journey should have their proper entertainment. [To an attendant] Conduct him to the chambers where the men are hospitably lodged, him and his attendants here and fellow-traveller; and let them there be tended as beseems our house. I charge thee do this as thou shalt be held to strict account. Meantime we will impart this matter to the master of the house, and—since we are in no lack of friends—will take counsel touching this event.

[All withdraw except the Chorus

CHORUS

Ah, loyal handmaidens of the house, how long shall it be before we show forth what power lies in our lips to do Orestes service?

O hallowed earth, and hallowed high-raised barrow that liest now upon the royal form of the commander of the fleet, now hearken, now lend me aid! Now is the hour for Persuasion with her guile to enter the lists with him, and for Hermes of the nether world—even he that worketh in stealth—to direct this encounter of the deadly sword.

[Enter Orestes' Nurse

Our stranger, methinks, is working mischief; for yonder I see Orestes' nurse all in tears. Cilissa¹! whither away? How comes it that thou art thus setting foot in the palace-gate, with grief for thy unhired companion?

¹ Slaves were commonly named from their native country.

⁷ δολία : Pauw.

⁸ ἐρμῆς : Turn.

⁹ ἀνὴρ : Porson.

AESCHYLUS

ΤΡΟΦΟΣ

Αἴγισθον ἡ κρατοῦσα τοῖς ξένοις¹ καλεῖν
 ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον
 ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
 ἐλθὼν πύθηται τήνδε, πρὸς μὲν οἰκέτας
 θετοσκυθρωπῶν² ἐντὸς ὄμμάτων γέλων
 κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς
 κείνη, δόμοις δὲ τοῦσδε παγκάκως ἔχειν,
 φῆμης ὅφ'³ ἥσ ήγγειλαν οἱ ξένοι τορῶς.
 ἦ δὴ κλύων ἐκεῖνος⁴ εὐφρανεῖ νόσον,
 εὖτ' ἄν πύθηται μῦθον. Ὡ τάλαιν' ἐγώ·
 ὡς μοι τὰ μὲν παλαιὰ συγκεκραμένα
 ἄλγη δύσοιστα τοῦσδε⁵ ἐν Ἀτρέως δόμοις
 τυχόντ' ἐμὴν ἥλγυνεν ἐν στέρνοις φρένα.
 ἄλλ' οὕτι πω τοιόνδε πῆμ' ἀνεσχόμην·
 τὰ μὲν γὰρ ἄλλα τλημόνως ἥντλουν κακά·
 φίλον δ' Ὁρέστην, τῆς ἐμῆς ψυχῆς τριβήν,
 ὃν ἐξέθρεψα μητρόθεν δεδεγμένη,—
 κάκ⁶ νυκτιπλάγκτων ὁρθίων κελευμάτων
 καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ
 τλάσῃ·—τὸ μὴ φρονοῦν γὰρ ὠσπερεὶ βοτὸν
 τρέφειν ἀνάγκη, πῶς γὰρ οῦ; τρόπω φρενός·
 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὧν ἐν σπαργάνοις,
 εἰ⁷ λιμός, ἦ δύψη τις, ἦ λιψουρία
 ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.
 τούτων πρόμαντις οὖσα, πολλὰ δ', οἴομαι,
 φευσθεῖσα παιδὸς σπαργάνων φαιδρύντρια,
 γναφεὺς τροφεύς⁸ τε ταύτὸν εἰχέτην τέλος.
 ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
 ἔχουσσ' Ὁρέστην ἐξεδεξάμην πατρί·
 τεθνηκότος δὲ νῦν τάλαινα πεύθομαι.

THE LIBATION-BEARERS

NURSE

My mistress bids me summon Aegisthus for the strangers with all speed, that he may come and learn more clearly, as man from man, these tidings that have just arrived. Before the servants, indeed, behind eyes that made sham gloom she hid her laughter over what hath befallen happily for her—but for this house, the news so plainly told by the strangers spells utter ruin. He, I warrant, on hearing it, will rejoice in heart when he hears the story. Miserable woman that I am ! How the old troubles of every sort, so hard to bear, that befell in this house of Atreus, have ever made my heart to ache within my breast ! But never yet have I endured a blow like this ; for all the other troubles I bore patiently ; but my beloved Orestes, on whom I spent my soul, whom I took from his mother at his birth and nursed, and the many and troublesome tasks—fruitless for all my enduring them—when his loud and urgent cries broke my rest. For the senseless thing one must nurse like a dumb beast—of course one must—by following its humour. For while it is still a babe in swaddling clothes, it has no speech at all—whether it be that hunger moves it, or thirst belike, or call of need—children's young inwards work their own relief. These needs I would forecast ; yet many a time, I trow, mistaken, having to wash the child's linen—laundress and nurse had the same office. 'Twas I who, with these two handierrafts, received Orestes at his father's hands. And now, unhappy that I am, I hear that

¹ τοὺς ξένους : Pauw.

² θέτο σκυθρωπὸν : Conington.

³ ὑφ' : Sidgwick.

⁴ ἐκεῖνον : Rob.

⁶ ḡ : Stanley.

⁷ στροφεύς : Rob.

⁵ καὶ : Portus.

⁸ πατρὸς m.

AESCHYLUS

765

στείχω¹ δ' ἐπ' ἄνδρα τῶνδε² λυμαντήριον
οἴκων, θέλων δὲ τόνδε πεύσεται λόγον.

ХОРОΣ

πῶς οὖν κελεύει νιν μολεῦν ἐσταλμένον;

ΤΡΟΦΟΣ

ἢ³ πῶς; λέγ' αὐθις, ὡς μάθω σαφέστερον.

ХОРОΣ

εἰ⁴ ξὺν λοχίταις εἴτε καὶ μονοστιβῆ

ΤΡΟΦΟΣ

ἄγειν κελεύει δορυφόρους ὀπάονας.

ХОРОС

770 μή νυν σὺ ταῦτ' ἄγγελλε⁵ δεσπότου στύγει·
ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύη,
ἄνωχθ' ὅσον τάχιστα γηθούσῃ⁶ φρενί.
ἐν ἀγγέλῳ γάρ κυπτὸς ὁρθοῦται λόγος.⁷

ΤΡΟΦΟΣ

ἀλλ' ἦ φρονεῖς εὖ τοῖσι νῦν ἡγγελμένοις;

ХОРОС

775 ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ.

¹ στείχων : Aldina. ² τῶνδε . . . λόγων : Blomfield.

³ ἢ : Wellauer. ⁴ ἢ : Turn. ⁵ ἄγγελε : Rob.

⁶ τάχιστ' ἀγαθούσῃ : Pauw (*γαθούσῃ* Turn.).

⁷ κυρπτὸς : Blomfield from *v.l.* Schol. B on Hom. O 207;
ὁρθοῦσῃ φρενί : Musgrave from Eustathius and Schol. B on
Hom. O 207. In both cases the line is quoted as from
Euripides.

THE LIBATION-BEARERS

he is dead. But I am on my way to fetch the man who wrought the ruin of the house, and glad enough will he be to hear these tidings.

CHORUS

How then arrayed does she bid him come ?

NURSE

How—arrayed ? Say it again that I may catch thy meaning better.

CHORUS

With his guards or, maybe, unattended.

NURSE

She bids him come with his retinue of spearmen.

CHORUS

Nay, do not thou give this message to our hated master ; but with all speed and with a cheerful heart bid him come himself, alone, that he may be told without alarm. For in the mouth of a messenger a crooked message is made straight.¹

NURSE

What ! Art thou glad of heart at the present news ?

CHORUS

Why not, if Zeus at last may cause our ill wind to change ?

¹ A proverbial saying, meant for the Nurse, and not for Aegisthus : " In passing through the mouth of its bearer a message may be changed as he pleases."

AESCHYLUS

ΤΡΟΦΟΣ

καὶ πῶς; Ὁρέστης ἐλπὶς οἴχεται δόμων.

ΧΟΡΟΣ

οὕπω· κακός γε μάντις ἀν γνοίη τάδε.

ΤΡΟΦΟΣ

τί φῆς; ἔχεις τι τῶν λελεγμένων δίχα;

ΧΟΡΟΣ

ἄγγελλ'¹ ίοῦσα, πρᾶσσε τάπεσταλμένα.
μέλει² θεοῖσιν ὥνπερ ἀν μέλη² πέρι.

780

ΤΡΟΦΟΣ

ἀλλ' εἶμι καὶ σοῖς ταῦτα πείσομαι λόγοις.
γένοιτο δ' ὡς ἄριστα σὺν θεῶν δόσει.

ΧΟΡΟΣ

νῦν παραιτουμένᾳ μοι,³ πάτερ
Ζεῦ θεῶν Ὄλυμπίων,

[στρ. α.]

785

δὸς τύχας τυχεῖν δόμου⁴ κυρίως
τὰ σώφρον⁵ εὖ⁵ μαιομένοις ἰδεῖν.

διὰ δίκας⁶ πᾶν ἔπος
ἔλακον· <ὦ> Ζεῦ, σύ⁷ νιν φυλάσσοις.

800

ἢ ἔ, πρὸ δὲ δὴ χθρῶν
τὸν ἔσωθεν μελάθρων, Ζεῦ,⁸
θέσ, ἐπεί νιν⁹ μέγαν ἄρας,¹⁰
δίδυμα καὶ τριπλᾶ
παλίμποινα θέλων ἀμείψει.

[ἔφ. α.]

THE LIBATION-BEARERS

NURSE

Nay, how can that be? Orestes, the hope of the house, is gone.

CHORUS

Not yet; he were a poor prophet that would interpret thus.

NURSE

What sayest thou? Dost know aught beyond what has been told?

CHORUS

Go, give thy message! Do what is bidden thee! The gods have care for that whereof they care.

NURSE

Well, I will go and do thy bidding. With the gods' blessing may all turn out for the best! [Exit

CHORUS

Now at my supplication, O Zeus, father of the Olympian gods, grant that the fortunes of the house be firmly established, so that they who rightly desire the rule of order may behold it. In justice hath my every word been uttered. O Zeus, do thou safeguard it!

O Zeus, set him that is within the palace before his foes; since, if thou exaltest him, gladly will he pay thee with recompense twofold and threefold.

¹ ἄγγελ': Rob.

² μέλλει . . . μέλλη: Aldina.

³ παραιτούμεν' ἐμοὶ: -μένη (-μένη Herm.) moi Turn.

⁴ δέ μου: Bothe. ⁵ σωφροσυνεύ: Herm. ⁶ διαδικᾶσαι: Pauw.

⁷ ζεῦ σὺ δέ: Herm. ⁸ τῶν ἔσω μ. ω ζεῦ: Seidler.

⁹ μιν: Seidler. ¹⁰ ἀίρας M (*i* in erasure).

AESCHYLUS

- 795 ἵσθι δ' ἀνδρὸς φίλου πῶλον εὖ- [ἀντ. α.
 νιν ζυγέντ' ἐν ἄρμασιν¹
 πημάτων. <σὺ δ'>² ἐν δρόμῳ προστιθεὶς
 μέτρον κτίσον³ σωζόμενον ρύθμῳ
 τοῦτ' ἴδεν διὰ πέδον⁴
 ἀνομένων βημάτων ὅρεγμα;
- 800 οἵ τ' ἔσω⁵ δωμάτων [στρ. β.
 πλουτογαθῆ⁶ μυχὸν νομίζετε,
 κλῦτε,⁷ σύμφρονες⁸ θεοί·
 [ἄγετε]⁹ τῶν πάλαι πεπραγμένων
 λύσασθ' αἷμα προσφάτοις¹⁰ δίκαιοι.
 805 γέρων φόνος μηκέτ' ἐν δόμοις τέκοι.
- 810 τὸ δὲ¹¹ καλῶς κτίμενον¹² ὡς μέγα ναιών [ἔφ. β.
 στόμιον, εὖ δὸς ἀνιδεῖν δόμον ἀνδρός,
 καὶ νιν ἐλευθερίας <φῶς>
 λαμπρὸν¹³ ἴδεῖν φιλίοις
 δύμασιν <ἐκ>¹⁴ δνοφερᾶς καλύπτρας.
- 815 ἐνταῦθοι δ' ἐνδίκως [ἀντ. β.
 παῖς ὁ Μαίας, ἐπεὶ φορώτατος¹⁵
 πρᾶξιν οὐρίαν θέλων.¹⁶
 [πολλὰ δ' ἄλλα φανεῖ χρηζῶν κρυπτά].¹⁷
 ἄσκοπον δ' ἔπος λέγων
 μύκτα πρό τ' δύματων σκότον φέρει,
 καθ' ἥμέραν δ' οὐδὲν ἐμφανέστερος.

¹ ἄρματι: Herm.

² <σὺ δὲ> O. Müller.

³ τίς ἀν: κτίσον Schoemann.

⁴ δάπεδον: Blomfield.

⁵ ἔσωθε: Herm.

⁶ πλουταγαθῆ: Turn.

⁷ κλύετε: Dindorf.

⁸ σώφρονες M, corr. m.

⁹ [] Schütz.

¹⁰ προφάτοις M, σ superser. m.

¹¹ τάδε (ορ τώδε) altered to τόδε: Rob.

¹² κταμενων M, κτάμενον m: Bamberger.

THE LIBATION-BEARERS

Bethink thee that the orphaned colt of one dear unto thee is harnessed to the chariot of distress. And do thou, setting bounds to his running, grant that we may see him keeping a steady pace over this course, in the straining stride of a gallop winning to the goal !¹

And ye who within the house inhabit the inner chamber that exulteth in its wealth, hear me, ye gods, that feel with us ! By fresh award redeem the blood of deeds done of old. May aged Murder cease to beget offspring in the house !

And thou, that tenantest the mighty, fair-buildest cavern,² grant that the house of the man may lift up its eyes again in joy, and that with glad eyes from out its veil of gloom it may behold freedom's radiant light !

May Maia's son,³ as rightfully he ought, lend aid, for none can better waft a deed on a favouring course, when so he will ;⁴ but by his mysterious utterance he bringeth darkness o'er men's eyes by night, and by day he is no whit clearer.

¹ That is, let him bide his time by guarding against haste.

² The inner sanctuary of Apollo at Delphi was a narrow cave or vault in which, over a cleft, stood a tripod covered by a slab on which the prophetess sat (Athenaeus, 701 c, Strabo, ix. 641).

³ Hermes, the patron of guile and god of eloquence.

⁴ The bracketed line 815 reads " And many another hidden thing he will make plain, if he desires."

¹³ ἐλευθερίως λαμπρῶς : Dindorf.

¹⁴ δύμασι : δύμασιν <έκ> Herm. ¹⁵ ἐπιφορώτατος : Emperius.

¹⁶ θέλεν M, ω superscr. m.

¹⁷ [] Heimsoeth.

- [στρ. γ.]
- καὶ τότ' ἥδη¹ κλυτὸν²
δωμάτων λυτήριον,
θῆλυν οὐριοστάταν
οὐδὲ³ κρεκτὸν γοα-
τὰν⁴ νόμον μεθήσομεν.
“πόλει τάδ'⁵ εὖ·
825 ἐμὸν ἐμὸν κέρδος αὔξεται⁶ τόδ’· ἄ-
τα δ’ ἀποστατεῖ φίλων.”
- [έφ. γ.]
- σὺ δὲ θαρσῶν, ὅταν ἥκῃ μέρος ἔργων,
ἐπαῦσας Πατρὸς αὐδὰν
θροούσα [πρὸς σὲ] Τέκνου [πατρὸς αὐδὰν]⁷
830 [καὶ] πέραιν⁸ ἀνεπίμομφον⁹ ἄταν.
- [ἀντ. γ.]
- Περσέως τ’ ἐν φρεσὶν¹⁰
καρδίαν ἀνασχεθών,¹¹
τοῖς θ'¹² ὑπὸ χθονὸς φίλοις,¹³
τοῖς τ’ ἀνωθεν προπράσσων
χάριτας¹⁴ ὄργας λυγρᾶς,¹⁵ ἔνδοθεν
835 φοινίαν ἄταν τίθει,¹⁶ τὸν αἴτιον δ’
ἔξαπολλύων¹⁷ μόρουν.¹⁸

ΑΙΓΙΣΘΟΣ

- 840 ἥκω μὲν οὐκ ἄκλητος, ἀλλ’ ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον,
μόρον δ’ Ὁρέστου. καὶ τόδ’ ἀμφέρειν δόμοις
γένοιτ’ ἀν ἄχθος δειματοσταγὴς¹⁹ φόνῳ
τῷ πρόσθεν ἐλκαίνουσι καὶ δεδηγμένοις.²⁰
πῶς ταῦτ’ ἀληθῆ καὶ βλέποντα δοξάσω;

¹ τότε δὴ: Blomfield.³ ὁμοῦ: οὐδὲ Blomfield.⁵ πόλει τὰ δ': Blomfield.² πλοῦτον: Bamberger.⁴ γοητῶν: Herm.⁶ αὔξεται altered to ἀέξεται.

THE LIBATION-BEARERS

And then at last with loud voice shall we sing
the song of the deliverance of the house, the song
that women raise when the wind sits fair, and not
the shrill strain of them that mourn—"For the
State this is well. To me, to me, this increaseth
unto gain, and calamity holdeth aloof from those
I love."

But do thou, with good courage, when the part
of action comes, cry aloud the name "Father"
when she exclaims "Son," and despatch the baneful
but offenceless deed.

Uplift Perseus' spirit within thy breast, and for
those dear to thee below the earth, and for those
above, exacting the satisfaction of dire wrath,
work bloody ruin within the house and utterly
destroy the guilty cause of death.

[*Enter Aegisthus*

AEGISTHUS

I have come not unasked but summoned by a
messenger. "Tis startling tidings that, as I hear, are
told by certain strangers who have come, tidings far
from welcome—that Orestes is dead. To lay this
too upon the house would prove a fearful burthen
when it is still festering and galled by the wound
inflicted by a former murder. How can I deem this
tale is the living truth? Or is it but a panic-stricken

⁷ πατρὸς ἔργῳ θροούσῃ πρὸς σὲ τέκνου πατρὸς αὐδάν : Seidler.

⁸ καὶ περαίνων : Auratus. ⁹ ἐπίμοιφον : Schütz.

¹⁰ φρεσσὸν : Aldina.

¹¹ σχέθων : Grotfend.

¹² τοῖσδ' : Rob.

¹³ φίλοισιν : Herm.

¹⁴ χάριτος : Schütz.

¹⁵ λυπρᾶς : Blomfield.

¹⁶ τιθεὶς : Heath.

¹⁷ ἔξαπολλὺς : Heimsoeth.

¹⁸ μόρον : Turn.

¹⁹ δείματοστάγ' ἐς : Vict.

²⁰ ἐλκαίνοντι καὶ δεδηγμένῳ : Bamberger.

AESCHYLUS

845

ἢ πρὸς γυναικῶν δειματούμενοι λόγοι
πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην;
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί;

ΧΟΡΟΣ

850

ἡκούσαμεν μέν, πυνθάνου δὲ τῶν ξένων
ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος
ώς αὐτὸν¹ αὐτῶν² ἄνδρα πεύθεσθαι πάρα.³

ΑΙΓΙΣΘΟΣ

ἰδεῖν ἐλέγξαι τ' αὐ⁴ θέλω τὸν ἄγγελον,
εἴτ' αὐτὸς ἦν θνήσκοντος⁵ ἐγγύθεν παρών,
εἴτ' ἔξ ἀμαυρᾶς κληδόνος λέγει μαθών.
οὕτοι φρέν' ἂν⁶ κλέψειεν⁷ ὡμματωμένην.

ΧΟΡΟΣ

855

Ζεῦ Ζεῦ, τί λέγω, πόθεν ἄρξωμαι
τάδ' ἐπευχομένη κάπιθεάζουσ',⁸
ὑπὸ δ' εὐνοίας

πῶς ἵσον εἰποῦσ' ἀνύσωμαι;
νῦν γὰρ μέλλουσι μιανθεῖσαι

860

πειραὶ κοπάνων ἄνδροδαΐκτων
ἢ πάνυ θήσειν Ἀγαμεμνονίων

οἴκων ὅλεθρον διὰ παντός,
ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ

δαίων ἄρχας τε πολισσονόμους

865

πατέρων <θ'> ἔξει⁹ μέγαν ὅλβον.

τοιάνδε πάλην μόνος ὃν ἔφεδρος
δισσοῖς μέλλει θεῖος¹⁰ Ὁρέστης

ἄφειν. εἴη δ' ἐπὶ νίκη.

¹ αὐτὸς: Cauter.

² αὐτὸν: Turn.

³ πέρι: Portus.

⁴ αὐ in erasure m, εῦ (?) M.

THE LIBATION-BEARERS

report spread by women that leaps aloft to die away in nothingness? What canst thou tell me hereof to make it plain of comprehension?

CHORUS

We heard the tale, 'tis true—but pass within and make enquiry of the strangers. The sureness of a messenger's report is naught compared with one's own enquiry of the man himself.

AEGISTHUS

I wish to see the messenger and put him to the proof again—whether he himself was present at the death or but repeats from vague report what he has heard. No! Be sure he cannot cheat a mind that's open-eyed.

[Exit]

CHORUS

O Zeus, O Zeus, what am I to say? Wherewith shall I begin this my prayer and appeal to the gods? How, in my loyal zeal, can I succeed in finding words to match the need? Now is the moment when either the blood-stained edges of the blades that lay men low are utterly forever more to destroy the house of Agamemnon, or else, kindling a flaming light in freedom's cause, Orestes shall win both the sway over his realm and the rich possessions of his fathers. In such a bout our gallant Orestes, with none to second him, is now to cope with two. And may it be to triumph!

[A shriek is heard from within

⁵ ἡ**⁶κοτος M, ηεν θνήσκοντος m and margin: Turn.

⁶ φρένα: Elmsley. ⁷ κλέψειαν: Stephanus.

⁸ καιπιθοάζονσα (οα in erasure): Schütz.

⁹ ἔξει πατέρων: Weil. ¹⁰ θεῖοις: Turn.

AESCHYLUS

ΑΙΓΙΣΘΟΣ

ἢ ἔ, ὅτοτοῦ.

ΧΟΡΟΣ

870 ἢα ἔα μάλα·

πῶς ἔχει; πῶς κέκρανται δόμοις;
ἀποσταθῶμεν¹ πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙΚΕΤΗΣ

875 οῖμοι, πανοίμοι² δεσπότου πεπληγμένου³

οῖμοι μάλ' αὐθὶς ἐν τρίτοις προσφθέγμασιν.

Αἴγισθος οὐκέτ' ἔστιν. ἀλλ' ἀνοίξατε

ὅπως τάχιστα, καὶ γυναικείους πύλας

μιοχλοῖς χαλάτε· καὶ μάλ' ἡβῶντος δὲ δεῖ,

880 οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένῳ⁴ τί γάρ;

ἰοὺς ἰού.

κωφοῖς ἀντῶ καὶ καθεύδονσιν μάτην

ἄκραντα βάζω;⁵ ποῖ Κλυταιμήστρα; τί δρᾶ;

ἔσικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας

αὐχῆν πεσεῖσθαι πρὸς δίκην⁶ πεπληγμένος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

885 τί δ' ἔστι χρῆμα; τίνα βοήν ἔστης δόμοις;

ΟΙΚΕΤΗΣ

τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

¹ ἀποσταθῶμὲν M, ἄπο, σταθῶ μὲν m: Rob.

² πὰν· οῖμοι: Porson. ³ τελουμένου: Schütz.

⁴ διαπεπραγμένων: Tum. ⁵ βάζω;: Tucker.

⁶ προσδίκη*: M, πρὸς δίκην G.

THE LIBATION-BEARERS

AEGISTHUS (*within*)

Oh ! Oh ! Woe is me !

CHORUS

Ha ! Ha ! I say ! How goes it ? How has it been determined for the house ? Let us stand aloof while the affair is still unsettled in order that we may be accounted blameless in this evil business. For the issue of the fighting has now been decided.

[*The Chorus withdraws to the side of the scene ; thereupon a servant of Aegisthus rushes in*

SERVANT

Woe's me, oh utter woe ! My master's slain ! Woe's me ! yet again, for the third time, I cry. Aegisthus is no more ! Come, open with all speed ! Unbar the women's door ! And a right strong arm it needs—but not to help him who's already slain—what good in that ? Ho ! ho ! Am I shouting to the deaf and wasting my voice in vain on folk asleep ? Where's Clytaemestra gone ? What is she doing ? Her own neck, nigh the razor's edge, is now like to fall, and rightly, beneath the stroke.

[*Clytaemestra hurries in unattended*

CLYTAEMESTRA

What's this ? What cry for help art thou raising in the house ?

SERVANT

The dead are killing the living, I say.¹

¹ The Greek admits either meaning : “the dead are killing the living man” or “the living man is killing the dead.”

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

οῖ ’γώ.¹ ξυνῆκα τοῦπος ἐξ αἰνιγμάτων.
δόλοις ὀλούμεθ’, ὥσπερ οὖν ἐκτείναμεν.
δοίη τις ἀνδροκμῆτα πέλεκυν ὡς τάχος·
εἰδῶμεν εἰ² νικῶμεν, ἢ νικώμεθα·
ἐνταῦθα γὰρ δὴ τοῦδ’ ἀφικόμην κακοῦ.

890

ΟΡΕΣΤΗΣ

σὲ καὶ ματεύω· τῷδε δ’ ἀρκούντως ἔχει.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οῖ ’γώ. τέθνηκας, φίλτατ’ Λιγίσθου βία.

ΟΡΕΣΤΗΣ

895

φιλεῖς τὸν ἄνδρα; τοιγὰρ ἐν ταύτῳ τάφῳ
κείσῃ· θανόντα δ’ οὗτι μὴ προδῷς ποτε.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐπίσχεις, ω̄ παι, τόνδε δ’ αἰδεσαι,³ τέκνον,
μαστόν, πρὸς ω̄ σὺ⁴ πολλὰ δὴ βρίζων ἄμα
οὐλοισιν ἐξήμελξας εὐτραφὲς γάλα.

ΟΡΕΣΤΗΣ

Πυλάδη, τί δράσω; μητέρ’ αἰδεσθῶ κτανεῖν;

ΠΤΛΑΔΗΣ

900

ποῦ δὴ⁵ τὰ λοιπὰ Λοξίου μαντεύματα

¹ οἱ ἐγώ (and so ll. 893, 928).

² ἢ: Turn.

³ δήσεται: Sophianus.

⁴ ὠκὺ: φ σὺ Rob.

⁵ δαὶ: Auratus.

THE LIBATION-BEARERS

CLYTAEMESTRA

Oh me ! I catch the meaning of the riddle. By guile we are to perish even as we slew. Someone give me a battle-axe, and quick ! Let us know if we are victors or vanquished ; for even to this have I come in this evil business.

[*Exit Servant. The door is opened and the corpse of Aegisthus is discovered. Near by stands Orestes, and at a distance Pylades*

ORESTES

Thou art the very one I seek. He yonder—he has had enough.

CLYTAEMESTRA

Oh me ! Dead, valiant Aegisthus, my beloved !

ORESTES

Thou lovest the man ? Then in the same grave shalt thou lie ; and never shalt thou abandon him in death.

CLYTAEMESTRA

Hold, my son ! Have pity, child, upon this breast at which full oft, sleeping the while, with toothless gums thou didst suck the milk that nourished thee.

ORESTES

Pylades, what shall I do ? Shall I for pity spare my mother ?

PYLADES

What then becomes henceforth of Loxias' oracles,

AESCHYLUS

τὰ πυθόχρηστα, πιστὰ δ' εὑρκώματα;
ἄπαντας ἔχθροὺς τῶν θεῶν ἥγοῦ πλέον.

ΟΡΕΣΤΗΣ

κρίνω σὲ νικᾶν, καὶ παραινεῖς μοι καλῶς.
ἔπου, πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω.
905 καὶ ζῶντα γάρ νιν κρείσσον¹ ἥγήσω πατρός·
τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς
τὸν ἄνδρα τοῦτον, δν δ' ἔχρην φιλεῖν στυγεῖς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔγώ σ' ἔθρεψα, σὺν² δὲ γηράναι θέλω.

ΟΡΕΣΤΗΣ

πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;

ΚΛΥΤΑΙΜΗΣΤΡΑ

910 ἡ Μοῖρα τούτων, ὦ τέκνον, παραιτία.

ΟΡΕΣΤΗΣ

καὶ τόνδε τοίνυν Μοῖρ' ἐπόρσυνεν³ μόρον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οὐδὲν σεβίζῃ γενεθλίους ἀράς, τέκνον;

ΟΡΕΣΤΗΣ

τεκοῦσα γάρ μ' ἔρριψας ἐσ τὸ δυστυχές.

¹ κρέσσων' altered to κρέσσον': Turn.
² νῦν : Auratus. ³ ἐπώρσυνεν : Turn.

THE LIBATION-BEARERS

declared at Pytho, and of our covenant pledged on oath? Count all men thy enemies rather than the gods.

ORESTES

I judge thee victor; thou counsellest me well.
[To Clytaemestra] Come, this way! By his very side I mean to kill thee. And since, while he lived, thou heldest him a better man than my sire, sleep with him in death, since he is the man thou lovest, but hadst hate for him whom thou wast bound to love.

CLYTAEMESTRA

'Twas I who nourished thee, and with thee I would grow old.

ORESTES

What! Slay my father and then make thy home with me?

CLYTAEMESTRA

Fate, my child, must share the blame for this.

ORESTES

Then it is Fate that hath worked this thy death likewise.

CLYTAEMESTRA

Hast thou no awe of a parent's curse, my son?

ORESTES

Thou gavest me birth and yet didst cast me out to misery.

AESCHYLUS

ΚΛΥΤΑΙΜΗΣΤΡΑ

οὗτοι σ' ἀπέρρυψ' εἰς δόμους δορυξένους.

ΟΡΕΣΤΗΣ

915 αἰκῶς¹ ἐπράθην ὡν ἐλευθέρου πατρός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ποῦ δῆθ' ὁ τίμος, ὅντιν' ἀντεδεξάμην;

ΟΡΕΣΤΗΣ

αἰσχύνομαι σοι² τοῦτ' ὄνειδίσαι σαφῶς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας.

ΟΡΕΣΤΗΣ

μὴ λεγχε τὸν πονοῦντ' ἔσω καθημένη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

920 ἄλγος γυναιξὶν ἀνδρὸς εἴργεσθαι, τέκνον.

ΟΡΕΣΤΗΣ

τρέφει δέ γ' ἀνδρὸς μόχθος ἥμένας ἔσω.

ΚΛΥΤΑΙΜΗΣΤΡΑ

κτενεῖν ἔοικας, ὥ τέκνον, τὴν μητέρα.

¹ διχῶς : Bothe.

² σου : Canter.

THE LIBATION-BEARERS

CLYTAEMESTRA

Nay, surely I cast thee not out in sending thee
to the house of an ally.

ORESTES

Vilely was I sold, son though I was of a freeborn
sire.

CLYTAEMESTRA

Where then is any price I got for thee ?

ORESTES

Shame forbids that I should reproach thee with
that outright.

CLYTAEMESTRA

Nay, but fail not to proclaim likewise the follies
of that father of thine.

ORESTES

Accuse him not who toiled whilst thou wert sitting
idle at home.

CLYTAEMESTRA

'Tis a cruel thing, my child, for women to be
deprived of a husband.

ORESTES

Aye, but it is the husband's toil that supports
them the while they sit at home.

CLYTAEMESTRA

Thou art resolved, it seems, my child, to slay
thy mother.

AESCHYLUS

ΟΡΕΣΤΗΣ

σύ τοι σεαυτήν, οὐκ ἔγώ, κατακτενεῖς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας.

ΟΡΕΣΤΗΣ

925 τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρεὶς τάδε;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.

ΟΡΕΣΤΗΣ

πατρὸς γὰρ αὖσα τόνδε σούριζει¹ μόρον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

οἱ γὰρ τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.

ΟΡΕΣΤΗΣ

ἡ κάρτα μάντις οὖξ ὀνειράτων φόβος.

930 ἔκανες² δν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε.

ΧΟΡΟΣ

στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν.

¹ πορίζει altered to σ' ὄριζει : Elmsley. ² κάνεσγ' : Pauw.

¹ "To wail to a tomb" was a proverbial expression according to the Scholiast, who cites the saying, "'tis the same thing to cry to a tomb as to a fool." Here, though in strictness ζῶσα is added only to point the contrast with τύμβον—the sentient being with the senseless thing—it also defines the application of τύμβον to Orestes; and its in-

THE LIBATION-BEARERS

ORESTES

"Tis thou who wilt slay thyself, not I

CLYTAEMESTRA

Take heed, beware the wrathful sleuth-hounds
that avenge a mother.

ORESTES

But my father's—how shall I escape them, if I
leave this deed undone ?

CLYTAEMESTRA

Methinks, still living, I wail before a tomb¹ in vain.

ORESTES

Aye, for 'tis my father's fate that marks out this
doom for thee.

CLYTAEMESTRA

Ah me, this is the serpent that I bare and suckled !

ORESTES

Aye, a prophet in sooth was the terror from thy
dream. Thou slewest whom thou shouldst not ; so
suffer what should not be.

[He forces Clytaemestra within ; Pylades follows

CHORUS

I have sorrow indeed even for these in their two-
serton serves to suggest that Clytaemestra means that,
though living, she is bewailing her own death.

AESCHYLUS

ἐπεὶ δὲ πολλῶν αἰμάτων ἐπήκρισε
τλήμων Ὁρέστης, τοῦθ' ὅμως αἴρούμεθα,
όφθαλμὸν οἴκων μὴ πανώλεθρον πεσεῖν.

935 ἔμολε μὲν δίκα Πριαμίδαις χρόνῳ, [στρ. α
βαρύδικος¹ ποινά·

ἔμολε δ' ἐσ δόμον τὸν Ἀγαμέμνονος
διπλοῦς λέων, διπλοῦς Ἀρης.

ἔλασε² δ' ἐσ τὸ πᾶν

940 ὁ πυθόχρηστος³ φυγὰς
θεόθεν εὖ φραδαῖσιν⁴ ὡρμημένος.

ἐπολολύξατ' ὁ δεσποσύνων δόμων [ἐφυμν. α
ἀναφυγᾶς⁵ κακῶν καὶ κτεάνων τριβᾶς⁶
ὑπαὶ⁷ δυοῖν μιαστόροιν,⁸

945 δυσοίμου τύχας.

ἔμολε δ' ὥ μέλει κρυπταδίου μάχας [άντ. α
δολιόφρων ποινά·

ἔθιγε δ' ἐν⁹ μάχᾳ χερὸς ἐτήτυμος
Διὸς κόρα—Δίκαν δέ νιν

950 προσαγορεύομεν βροτοὶ τυχόντες καλῶς—
ὅλεθριον πνέουσ' ἐν ἔχθροῖς κότον.

942 < ἐπολολύξατ' ὁ δεσποσύνων δόμων [ἐφυμν. α
943 ἀναφυγᾶς κακῶν καὶ κτεάνων τριβᾶς

944 ὑπαὶ δυοῖν μιαστόροιν,

945 δυσοίμου τύχας. >¹⁰

τάπερ ὁ Λοξίας ὁ Παρνασσίας¹¹ [στρ. β

¹ καρύδικος: Viet.

² ἔλασε: Rauw.

³ πυθοχρήστας, with η over α m: Butler.

⁴ εὐφραδαῖσιν: Herm.

THE LIBATION-BEARERS

fold downfall. Yet, since sore-tried Orestes hath mounted the crest of many deeds of blood, we would rather have it thus—that the eye of the house should not perish utterly.

As unto Priam and his sons justice came at last in crushing retribution, so unto Agamemnon's house came a twofold lion, twofold slaughter.¹ Unto the uttermost hath the exile, the suppliant of Pytho's god, fulfilled his course, urged justly on by counsels from above.

Oh raise a shout of triumph over the escape of our master's house from its misery and the wasting of its wealth by a polluted pair, even from a toilsome fate !

And he hath come whose part is the crafty vengeance of stealthy attack ; and in the battle his hand was guided by her who is in very truth daughter of Zeus, breathing wrath to the death upon her foes. Justice we mortals call her name, hitting well the mark.²

Oh raise a shout of triumph over the escape of our master's house from its misery and the wasting of its wealth by a polluted pair, even from a toilsome fate !

The commands loud proclaimed by Loxias, tenant

¹ As a “ twofold ” lion (Clytaemestra and Aegisthus) has ravaged the house, so there has been a twofold slaughter by its defenders. There is no reference to Orestes and Pylades or to Agamemnon and Cassandra.

² Δι-κα is here derived from Δι(δς) κ(όρ)α, “daughter of Zeus.”

⁶ ἀναφυγὰς : Stanley.

⁶ τριβὰς : Stanley.

⁷ ὑπὸ : Herm.

⁸ δοιοῦν μιαιστέροιν M (δνοῦν G).

⁹ δὲ : δ' ἐν Abresch.

¹⁰ G. C. Schneider repeats ll. 942-5.

¹¹ παρνάσσος : Paley.

AESCHYLUS

- μέγαν ἔχων μυχὸν χθονὸς ἐπωρθιά-
 955 ξεν¹ ἀδόλως δόλοις²
 βλάβαν³ ἐγχρονισθεῖσαν⁴ ἐποίχεται.
 ἕκρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ
 ὑπουργεῖν κακοῖς⁵.
 960 ἄξια⁶ δ' οὐρανοῦχον ἀρχὰν σέβειν.
- πάρα τε φῶς ἵδεῖν [ἐφυμν. β.]
 μέγα⁶ τ' ἀφηρέθην ψάλιον οἰκέων.⁷
 ἄναγε μὰν⁸ δόμοι⁹. πολὺν ἄγαν χρόνον
 χαμαιπετεῖς ἐκεισθ'¹⁰ ἀεί.¹¹
- 965 τάχα δὲ παντελῆς χρόνος ἀμεύψεται [ἀντ. β.]
 πρόθυρα δωμάτων, ὅταν ἀφ' ἐστίας
 πᾶν ἐλαθῆ¹² μύσος
 καθαρμοῖσιν¹³ ἀτὰν ἐλατηρίοις.¹⁴
 τύχαι δ' εὐπροσωποκοῖται¹⁵ τὸ πᾶν
 970 ἵδεῖν [ἀκοῦσαι]¹⁶ πρευμενεῖς¹⁷
 μετοίκοις δόμων¹⁸ πεσοῦνται πάλιν.
- πάρα τε φῶς ἵδεῖν [ἐφυμν. β.]
 962 <μέγα τ' ἀφηρέθην ψάλιον οἰκέων.
 963 ἄναγε μὰν δόμοι. πολὺν ἄγαν χρόνον
 964 χαμαιπετεῖς ἐκεισθ' ἀεί.>¹⁹

ΟΡΕΣΤΗΣ

ἵδεσθε χώρας τὴν διπλῆν τυραννίδα
 πατροκτόνους τε δωμάτων πορθήτορας.

¹ ἐπ' ὅχθει ἄξεν : Meineke. ² δολίας : Schütz.

³ βλαπτομέναν : H. L. Ahrens.

⁴ ἐν χρόνοις θεῖσαν : Bothe from χρονισθεῖσαν Herm.

⁵ ἄξιον : Herm.

⁶ μέγαν : Stanley. ⁷ οἰκων : Sidgwick.

⁸ ἄναγγεμὰν Μ, ἄναγε μὰν Ι. ⁹ δόμοις : Herm.

THE LIBATION-BEARERS

of Parnassus' mighty cavern shrine, with guileless
guile assail the mischief that has become inveterate.
May the word of God prevail that so I serve not the
wicked!¹ It is right to reverenee the rule of Heaven.

Lo, the light hath come, and I am freed from the
eruel eurb that restrained the household. Arise, ye
halls ! Too long a while have ye lain prostrate on
the ground.

But soon shall all-aceomplishing Time pass the
portals of the house when from the hearth all pollu-
tion shall be driven by cleansing rites that drive
out calamity. The dice of fortune shall change as
they fall and lie with faees full fair to behold, well-
disposed to those who sojourn in the house.

Lo, the light hath come, and I am freed from the
eruel eurb that restrained the household. Arise ye
halls ! Too long a while have ye lain prostrate on
the ground.

*[Orestes with the branch and wreath of a suppliant
is disclosed standing by the bodies.
With him are Pylades and attendants
who display the robe of Agamemnon]*

ORESTES

Behold this pair, oppressors of the land, who slew
my sire and made plunder of my house ! Majestie

¹ The translation is based on Hermann's text: *κρατείτω δ'*
έπος τὸ θέλον τὸ μή μ' | ὑπουργεῖν κακοῖς.

¹⁰ *χαμαιπετεῖσε κεῖσθ':* Schwenk. ¹¹ *αἰεὶ :* Aldina.

¹² *μῦσος πᾶν ἐλάσει M, with η over ει m:* *ἐλαθῆ* Kayser;
transposed by Bamberger.

¹³ *καθαρμοῖς:* Herm. ¹⁴ *ἄπαν ἐλατήριον :* Schütz.

¹⁵ *τύχα δ' εὐπροσώπω (with i over final ω) κοίται :* Franz.

¹⁶ [] Herm. ¹⁷ *θρεομένοις :* Paley.

¹⁸ *μετοικοδόμων :* Schütz. ¹⁹ G. C. Schneider repeats 962-4.

AESCHYLUS

975

σεμνοὶ μὲν ἥσαν ἐν θρόνοις τόθ' ἥμενοι,
φίλοι δὲ καὶ¹ νῦν, ὡς ἐπεικάσαι πάθη
πάρεστιν, ὄρκος τ' ἐμμένει πιστώμασι.
ξυνώμοσαν μὲν θάνατον ἀθλίω² πατρὶ³
καὶ ξυνθανεῖσθαι· καὶ τάδ' εὐόρκως ἔχει.

980

ἴδεσθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν,
τὸ μηχάνημα, δεσμὸν ἀθλίω πατρί,
πέδας τε χειροῦν καὶ ποδοῦν ξυνωρίδα.
ἐκτείνατ' αὐτὸ³ καὶ κύκλῳ παρασταδὸν
στέγαστρον ἀνδρὸς δείξαθ', ὡς ἴδη πατήρ,
985 οὐχ ούμος, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
“Ἡλιος, ἄναγνα μητρὸς ἔργα τῆς ἐμῆς,
ώς ἀν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ,
ώς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον
τὸν μητρός· Αἰγίσθου γὰρ οὐ λέγω⁴ μόρον.
990 ἔχει γὰρ αἰσχυντῆρος, ὡς νόμος,⁵ δίκην·

ἢτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,
ἢξ οὖ⁶ τέκνων ἦνεγχ⁷ ὑπὸ⁷ ζώνην βάρος,
φίλον τέως, νῦν δ' ἐχθρόν, ὡς φαίνει, κακόν,
995 τί σοι δοκεῖ; μύραινά γ' εἴτ'⁸ ἔχιδν' ἔφυ
σήπειν θιγοῦσ' ἄν⁹ ἄλλον οὐ δεδηγμένον
τόλμης ἔκατι κάκδίκου¹⁰ φρονήματος.

τί νιν προσείπω, καν τύχω μάλ' εὐστομῶν;
ἄγρευμα θηρός, ἢ νεκροῦ ποδένδυτον
δροίτης κατασκήνωμα; δίκτυον μὲν οὖν,

¹ τε καὶ: Abresch.

² ἀθλίως: Portus.

³ αὐτὸν: Auratus.

⁴ ψέγω: Turn. λέγω from Schol. ⁵ νόμου: Portus.

⁶ ἐκ σοῦ: Rob. ⁷ ην ἔχη ὑπὸ: Vict.

⁸ τ' ἤτ' with γ over the first τ m: Herm.

⁹ θιγοῦσαν: θιγοῦσ' ἄν Rob., θιγοῦσ' ἄν Blomfield.

¹⁰ κάκδίκου: H. L. Ahrens.

THE LIBATION-BEARERS

they were once what time they sat upon their thrones, and loving even now, as one may judge by what hath befallen them ; and their oath holds true to their pledges. Together they swore a league of death against my unhappy father, and together they swore to die ; and well have they kept their oath.

But now again behold, ye who hearken to this disastrous cause, the device for binding fast my unhappy father, wherewith his hands were manacled, his feet were fettered. Spread it out ! Stand round in a throng, and display it—a covering for a man !—that the Father (not mine, but he that surveyeth all things in this world, the Sun) may behold the impious work of my own mother ; and so in the day of judgment may be present as my witness that with just cause I pursued this death, even my mother's ; for of Aegisthus' death I speak not ; for he hath suffered the adulterer's punishment as the law allows.

But she who devised this abhorrent deed against her husband, whose children she had conceived, a burthen beneath her zone, a burthen sometime dear, but now, as the event shows, of deadly hate—what thinkest thou of her ? Had she been born sea-snake or viper, methinks her very touch without her bite had made some other to rot, if shamelessness and wickedness of spirit could do it.

[He takes up again the bloody robe]

What name shall I give it, be I never so fair-spoken ? A trap for a wild beast ? Or a covering for a corpse in his bier,¹ wrapt round his feet ? No, rather 'tis a net—a hunting-net, you might call it,

¹ δροίτης κατασκήνωμα also means “ curtain of a bath.”

AESCHYLUS

1000 ἄρκυν τ' ἀν¹ εἴποις καὶ ποδιστῆρας πέπλους.
 τοιοῦτον ἄν² κτήσαιτο φηλήτης³ ἀνήρ,
 ξένων ἀπαιόλημα κάργυροστερῆ
 βίον νομίζων,⁴ τῷδέ τ' ἄν δολώματι
 πολλοὺς ἀναιρῶν πολλὰ θερμαίνοι φρένα.⁵
 1005 τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ
 γένοιτ⁶. ὀλοίμην πρόσθεν⁶ ἐκ θεῶν ἀπαις.

ΧΟΡΟΣ

αἰαῖ⁷ <αἰαῖ> μελέων ἔργων·
 στυγερῷ θανάτῳ διεπράχθης.
 ἔ ἔ,
 μίμηντι δὲ καὶ πάθος ἀνθεῖ.

ΟΡΕΣΤΗΣ

1010 ἔδρασεν ἢ οὐκ ἔδρασε⁸; μαρτυρεῖ δέ μοι
 φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.
 φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται,
 πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος
 νῦν αὐτὸν αἰνῶ, νῦν ἀποιμάζω παρών,
 1015 πατροκτόνον θ' ὕφασμα προσφωνῶν τόδε.
 ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν,
 ἀξηλα νίκης τῆσδ' ἔχων μιάσματα.

ΧΟΡΟΣ

οὕτις μερόπων ἀσινὴς⁹ βίοτον
 διὰ παντὸς¹⁰ ἀπήμον¹¹ ἀμείψει.¹²
 ἔ ἔ,¹³
 1020 μόχθος¹⁴ δ' ὁ μὲν αὐτίχ', δ' δ' ἥξει.¹⁵

¹ δ' ἄν : Herm.

² τοιοῦτο μὰν : Turn.

³ φηλήτης : Scaliger.

⁴ νομίζω : Turn.

⁵ φρενὶ : Lobeck.

⁶ πρόσθεν : Turn.

⁷ πρόσθεν : Turn.

⁸ πρόσθεν : Turn.

THE LIBATION-BEARERS

or robes to entangle a man's feet. This were the sort of thing a highwayman might get, who tricks strangers and plies a robber's trade; and with this cunning snare he might slay many a man and gladden his heart thereby.

May such a woman not dwell with me in my house! Ere that God grant I perish childless!

CHORUS

Alaek, alaek, woeful work! Wretched was the death that ended thee. Alas! alas! And for him that surviveth suffering also is blossoming.

ORESTES

Did she the deed or not? Nay, my witness is this vesture, dyed by Aegisthus' sword. "Tis of blood this stain, that aideth time to spoil the many tintures of broidered stuff.

Now at last do I speak his praises; now at last I am present to make lament for him, as I address this web that wrought my father's death; howbeit I grieve for deed and punishment and for the whole racee—my victory is a pollution none need envy.

CHORUS

No mortal wight shall scatheless pass his life free from all suffering unto the end. Alas! Alas! One tribulation cometh to-day, another the morrow.

⁷ αἰ αἰ: Bothe, Dindorf.

⁸ ξδρασεν: Turn.

⁹ ἀσινεῖ altered to ἀσινῆ: Herwerden.

¹⁰ πάντ: Heath.

¹¹ ἄτιμος: Weil.

¹² ἀμείψεται: Erfurdt.

¹³ ἐς: è è Klausen.

¹⁴ μόχθο*: M, the rest supplied by m ($\sigma \delta' \circ \mu\acute{e}v \alpha\acute{u}t\acute{i}\chi' \delta\delta' \eta\xi\epsilon$).

¹⁵ ηξει Turn.

AESCHYLUS

ΟΡΕΣΤΗΣ

ἀλλ', ὡς ἂν εἰδῆτ', οὐ γὰρ¹ οἶδ' ὅπη τελεῖ,
ῶσπερ ξὺν ἵπποις ἥνιοστροφῶ² δρόμου
ἐξωτέρω· φέρουσι γὰρ νικώμενον
φρένες δύσαρκτοι· πρὸς δὲ καρδίᾳ φόβος
ἄδειν ἔτοιμος ηδ' ὑπορχεῖσθαι κότῳ.
ἔως δ' ἔτ³ ἔμφρων εἴμι, κηρύσσω φίλοις
κτανεῖν τέ φημι μητέρ' οὐκ ἄνευ δίκης,
πατροκτόνον μίασμα καὶ θεῶν στύγος.

καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι
τὸν πυθόμαντι Λοξίαν, χρήσαντ' ἐμοὶ⁴
πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς
εἶναι, παρέντα δ'—οὐκ ἐρῶ τὴν ζημίαν·
τόξῳ γὰρ οὕτοις πημάτων ἐφίξεται.⁴

καὶ νῦν ὄρατέ μ', ὡς παρεσκευασμένος
ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι
μεσόμφαλόν θ' ἴδρυμα, Λοξίου πέδον,
πυρός τε φέγγος ἄφθιτον κεκλημένον,
φεύγων τόδ' αἷμα κοινόν· οὐδ' ἐφ' ἐστίαν⁵
ἄλλην τραπέσθαι Λοξίας ἐφίετο.

(1041) καὶ μαρτυρεῖν μὲν ὡς⁶ ἐπορσύνθη κακὰ
τάδ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω.
ἔγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος,
ζῶν καὶ τεθνηκώς τάσδε κληδόνας λιπών.

ΧΟΡΟΣ

ἀλλ' εὖ γ' ἔπραξας,⁷ μηδ' ἐπιζευχθῆσ⁸ στόμα

¹ ἀλλοσάν εἰ δὴ τούτ' ἄρ: ἀλλ' ὡς ἂν Blomfield, εἰδῆτ⁹ Martin, Emperius, οὐ γὰρ Erfurdt.

² ἥνιοστροφόν: Stanley. ³ ἔως δέ τ' supplied by m: Rob.

⁴ προσίξεται: Schütz from Schol. ⁵ ἐφέστιον: Turn.

THE LIBATION-BEARERS

ORESTES

But—since I would have you know—for I know not how 'twill end—methinks I am a charioteer driving my team far outside the course; for my wits, hard to govern, whirl me away o'er mastered, and at my heart fear is fain to sing and dance to a tune of wrath. But while I still retain reason, I proclaim to those who hold me dear and declare that not without justice did I slay my mother, polluted murdereress of my father, and a thing loathed of Heaven.

And as for the promptings that gave me courage for this deed, I offer as my chiefest surety Loxias, Pytho's prophet, who declared that, if I did this deed, I should stand clear of evil charge, but if I forebore—I will not name the penalty; for no bow-shot could reach such height of woe.

And now behold me, how, armed with this branch and wreath, I go as suppliant to earth's eentral seat, Loxias' demesne, and to the bright fire famed “imperishable,¹” an exile for this deed of kindred bloodshed; to no other hearth did Loxias bid me turn. And as to the manner how this evil deed was wrought, I charge all men of Argos in time to come to bear me witness. I go forth a wanderer, strangered from this land, leaving behind, in life or death, this report of me.

CHORUS

Nay, thou hast done well. Therefore yoke not

¹ In the Delphic shrine there was an undying fire.

⁶ μοι μενέλεως: μὲν ὡς Blomfield, who put l. 1041 after l. 1039, reversing the order in M.

⁷ τε πράξας: Tyrwhitt.

⁸ ἐπιζεύχθη: Heath.

AESCHYLUS

1045 φήμη πονηρᾶ¹ μηδ' ἐπιγλωσσῶ κακά,
ἐλευθερώσας πᾶσαν Ἀργείων² πόλιν,
δυοῖν δρακόντοιν εὐπετῶς τεμὼν κάρα.

ΟΡΕΣΤΗΣ

ἄ, ἄ.
δμωαὶ γυναικεῖ, αἴδε Γοργόνων δίκην
φαιοχίτωνες καὶ πεπλεκτανημέναι
1050 πυκνοῖς δράκουσιν· οὐκέτ' ἀν μείναμι³ ἐγώ.

ΧΟΡΟΣ

τίνες σε δόξαι, φίλτατ' ἀνθρώπων πατρί,
στροβοῦσιν; ἵσχε, μὴ φόβου νικῶ⁴ πολύ.

ΟΡΕΣΤΗΣ

οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἔμοι·
σαφῶς γὰρ αἴδε μητρὸς ἔγκοτοι κύνες.

ΧΟΡΟΣ

1055 ποταίνιον γὰρ αἷμά σοι χεροῦν ἔτι·
ἐκ τῶνδέ τοι ταραγμὸς ἐσ φρένας πίνει.

ΟΡΕΣΤΗΣ

ἄναξ "Λπολλον, αἴδε πληθύουσι⁵ δή,
καὖ ὅμιμάτων στάζουσιν αἷμα δυσφιλέσ.

ΧΟΡΟΣ

1060 εῖς σοὶ⁶ καθαρμός· Λοξίας⁷ δὲ προσθιγῶν
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.

¹ φῆμαι πονηραὶ: Heath.

² ἀργείην Μ, ἀργεῖων G.

THE LIBATION-BEARERS

thy tongue to ill-omened speech nor let thy lips give vent to evil bodings, since thou hast freed the whole realm of Argos by lopping off with happy stroke the heads of two serpents.

ORESTES

Ah, ah ! Ye handmaidens, see them yonder—like Gorgons, stoled in sable garb, entwined with swarming snakes ! I can no longer stay.

CHORUS

What fancies disturb thee, thou dearest of sons unto thy sire ? Hold, be not greatly overborne by fear.

ORESTES

To me these are no fancied troubles. For in very truth yonder are the wrathful sleuth-hounds that avenge my mother.

CHORUS

'Tis that the blood is still fresh upon thy hands—this is the reason of the disorder that assails thy wits.

ORESTES

O lord Apollo, lo ! now they come in troops, and from their eyes they drip loathsome blood !

CHORUS

One way there is to cleanse thee—Loxias' touch will set thee free from this affliction.

³ οὐκ ἔτ' ἀμείνοιμ': Tzetzes, *An. Oe.* iii. 359 (reading δεινοῖς δρακ. κτλ.).

⁴ φοβοῦ νικῶν: Porson.

⁶ εἰσω altered to εἰσσ' ὁ: Erfurdt.

⁵ πληθύονσαι: Turn.

⁷ λοξίου: Auratus.

AESCHYLUS

ΟΡΕΣΤΗΣ

νῦμεῖς μὲν οὐχ ὁρᾶτε τάσδ', ἐγὼ δ' ὁρῶ·
ἔλαύνομαι δὲ κούκέτ' ἂν μείναιμ'¹ ἐγώ.

ΧΟΡΟΣ

ἄλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.

1065 ὅδε τοι μελάθροις τοῖς βασιλείοις
τρίτος αὖ χειμῶν
πνεύσας² γονίας ἐτελέσθη.
παιδοβόροι³ μὲν πρῶτον ὑπῆρξαν
μόχθοι τάλανές [τε Θυέστου].⁴
1070 δεύτερον ἀνδρὸς βασίλεια πάθη·
λουτροδάικτος δ' ὥλετ' Ἀχαιῶν
πολέμαρχος ἀνήρ·
νῦν δ' αὖ τρίτος ἥλθε ποθεν σωτήρ,
ἢ μόρον εἴπω;
1075 ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης;

¹ κούκ ἔτ' ἀμείναιμ': Rob.

³ παιδόμοροι : Auratus.

² πνεούσας : Scaliger.

⁴ [] Herm.

THE LIBATION-BEARERS

ORESTES

Ye see them not, but I see them. I am pursued.
I can no longer stay. [Rushes out]

CHORUS

Then blessings go with thee; and may God watch
kindly o'er thee and guard thee with favouring
fortune!

Lo! Now again, for the third time, hath the
tempest of the race burst upon the royal house and
run its course. First, at the beginning, came the
cruel woes of children slain for food; next, the fate
of a man, a king, when, murdered in a bath, perished
the war-lord of the Achaeans. And now, once again,
hath come somewhence, a third, a deliverer—or shall
I say a doom? Oh when will it work its accomplish-
ment, when will the fury of calamity, lulled to rest,
find an end and cease?



EUMENIDES

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΙΤΘΙΑΣ ΠΡΟΦΗΤΙΣ

ΑΙΓΑΛΩΝ

ΟΡΕΣΤΗΣ

ΚΛΤΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

ΧΟΡΟΣ ΕΤΜΕΝΙΔΩΝ

ΑΘΗΝΑ

ΠΡΟΙΟΜΗΙΟΙ

DRAMATIS PERSONAE

THE PYTHIAN PROPHETESS

APOLLO

ORESTES

SHADE OF CLYTAEMESTRA

CHORUS OF FURIES

ATHENA

ESCORT

SCENE.—(1) The temple of Apollo at Delphi ;
(2) Athena's temple at Athens.

TIME.—The heroic age.

DATE.—458 B.C., at the City Dionysia.

ARGUMENT

THE priestess of Apollo discovers Orestes as a suppliant in the inner shrine of the god at Delphi, and fronting him the Erinyes of his mother, a band of fearsome creatures who, wearied with the pursuit of the fugitive, have fallen on sleep. Under promise of his support, Apollo bids Orestes flee to Athens, where he shall submit his case to judgment and be released from his sufferings. The ghost of Clytaemestra rises to upbraid the sleeping Erinyes because of their neglect, whereby she is dis- honoured among the other dead. Awakened by her taunts, they revile Apollo for that he has given sanctuary to a polluted man whom they rightly pursue by reason of their office—to take vengeance on all who shed kindred blood.

The scene shifts to Athens, whither his pursuers have tracked their prey. Orestes, clasping the ancient image of Pallas, implores her protection on the plea that the blood upon his hands has long since been washed away by sacred rites and that his presence has worked harm to none who have given him shelter. The Erinyes chant a hymn to bind the soul of their victim with its maddening spell. In answer to Orestes' call, the goddess appears and with the consent of the Erinyes undertakes to judge the case, not by herself alone but with the assistance of a chosen number of her best citizens who are to constitute the jury.

EUMENIDES

The trial opens with Apollo present as advocate of his suppliant and as representative of Zeus, whose commands he has merely to set forth in all his oracles. Orestes, he declares, slew his mother by his express behest. The accused confesses to the deed but urges in his defence that in killing her husband Clytaemestra killed his father and that his accusers should justly have taken vengeance upon her. On their rejecting this argument on the ground that the murderer was not blood-kin to him she murdered, Orestes denies blood-kinship with his mother ; in which contention he is supported by Apollo, who asserts that the father alone is the proper parent of the child, the mother being only the nurse of the implanted seed.

Athena announces that the court, the first to try a case of homicide, is now established by her for all time to come. The jury cast their ballots ; and the goddess, declaring that it is her duty to pronounce final judgment on the case, makes known that her vote is to count for Orestes, who is to win if the ballots are equally divided. Proclaimed victor by the tie, Orestes quits the scene ; his antagonists threaten to bring ruin on the land that has denied the justice of their cause. It is the part of Athena by promises of enduring honours to assuage their anger ; and now no longer Spirits of Wrath but Spirits of Blessing, they are escorted in solemn procession to their sanctuary beneath the Hill of Ares.

ΕΥΜΕΝΙΔΕΣ

ΠΤΘΙΑΣ

Πρῶτον μὲν εὐχῆ τῇδε πρεσβεύω θεῶν
τὴν πρωτόμαντιν Γαῖαν· ἐκ δὲ τῆς Θέμιν,
ἥ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζετο
μαντεῖον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ
λάχει, θελούσης, οὐδὲ πρὸς βίαν τινός,
5 Τιτανὶς ἄλλῃ πᾶς Χθονὸς καθέέζετο,
Φοίβη· δίδωσι δ' ἥ γενέθλιον δόσιν
Φοίβῳ· τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.
λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα,
10 κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος,
ἐσ τήνδε γαῖαν ἥλθε Παρνησοῦ θ¹ ἔδρας.
πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα
κελευθοποιὶ παῖδες Ἡφαίστου, χθόνα
ἀνήμερον τιθέντες ἡμερωμένην.
15 μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεώς,
Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ.
τέχνης δέ νιν Ζεὺς ἐνθεον κτίσας φρένα
ἴζει τέταρτον τοῖσδ² μάντιν ἐν θρόνοις.³
Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.
20 τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς.

¹ παρ*νησοῦσθ': Rob.

² τόνδε: I. Voss.

³ χρόνοις: Turn. (cp. Ag. 1563).

EUMENIDES

PROPHETESS

First, in this my prayer, I give the place of chiefest honour among the gods to the first prophet, Earth ; and after her to Themis ; for she, as is told, took second this oracular seat of her mother. And third in succession, with Themis' consent and by constraint of none, another Titan, Phoebe, child of Earth, took here her seat. She bestowed it, as birth-gift, upon Phoebus, who has his name from Phoebe. He, quitting the mere¹ and ridge of Delos, landed on Pallas' ship-frequented shores, and came to this region and the dwelling places on Parnassus. With mighty reverence was he given escort by Hephaestus' children,² who fashion highways, taming the wildness of the untamed land. And on his coming, high worship was paid him by the folk and by Delphus, helmsman and sovereign of this land. With the prophet's art Zeus inspired his soul, and stablished him upon this throne as fourth and present seer ; but it is of Zeus, his sire, that Loxias is spokesman.

These are the gods I place in the forefront of my

¹ A circular lake in the island of Apollo's birth.

² The Athenians, because Erichthonius, who was identified with Erechtheus, was the son of Hephaestus, who first fashioned axes.

Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται·
σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα
κοίλη, φίλορνις, δαιμόνων ἀναστροφή.¹
Βρόμιος ἔχει τὸν χῶρον, οὐδ' ἀμνημονῶ,
25 ἔξ οὖτε Βάκχαις ἐστρατήγησεν θεός,
λαγὼ δίκην Πενθεῖ καταρράφας μόρον.
Πλειστοῦ² τε πηγὰς καὶ Ποσειδῶνος κράτος
καλοῦσα καὶ τέλειον ὕψιστον Δία,
ἔπειτα μάντις ἐς θρόνους καθιζάνω.
30 καὶ νῦν τυχεῖν με τῶν πρὸν εἰσόδων μακρῷ
ἄριστα δοῦεν· κεὶ παρ' Ἑλλήνων τινές,
ἴτων πάλῳ λαχόντες, ὡς νομίζεται.
μαντεύομαι γὰρ ὡς ἂν ἥγηται θεός.

35 ἦ δεινὰ λέξαι, δεινὰ δ' ὄφθαλμοῖς δρακεῖν,
πάλιν μ' ἔπειμψεν ἐκ δόμων τῶν Λοξίου,
ώς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν.³
τρέχω δὲ χερσίν, οὐ ποδωκείᾳ⁴ σκελῶν·
δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν.
40 ἐγὼ μὲν ἔρπω πρὸς πολυστεφῆ μυχόν·
ὅρῳ δ' ἐπ' ὄμφαλῷ μὲν ἄνδρα θεομυσῆ⁵
ἔδραν ἔχοντα⁶ προστρόπαιον, αἷματι
στάζοντα χεῖρας καὶ νεοσπαδὲς⁷ ξίφος

¹ ἀναστροφά M, -φή Schoł., -φαί FV3N.

² πλείστους: Turn.

³ στάσιν M γρ., βάσιν m.

⁴ ὑπὸ δοκία M, οὐ ποδωκίᾳ m¹N, οὐ ποδωκείᾳ FV3.

⁵ θεομυσῆ M, -μισῆ FV3N.

⁶ ἔχοντι M, ἔχοντα FV3N.

⁷ νεοσπαθὲς FV3N.

¹ The shrine of Pallas “before the temple,” close to Delphi on the main road leading to the sanctuary of Apollo.

² The Corycian cave, sacred to the Nymphs and Pan, has been identified with a grotto on the great plateau above Delphi.

EUMENIDES

prayer. And Pallas of the Precinct¹ hath likewise honour in my words, and I revere the Nymphs, who dwell where is the Corycian² caverned rock, delight of birds and haunt of powers divine. Bromius hath held the region (him I forget not) ever since the time when, a god indeed, he headed the Bacchic host and contrived for Pentheus death as of a hunted hare. The waters of Pleistus, too, I invoke, and Poseidon's might, and Zeus the Fulfiller, Most High; thereafter I take my seat as prophetess upon my throne. And may they grant that now fairest fortune may be mine, far beyond my ings aforetime. And if there be any here from among the Hellenes, let them enter, in turn, by lot, as is the wont. For as the god doth lead, so do I prophesy.

[She enters the temple and after a brief interval returns terror-stricken]

Horrible ! Horrors to relate, horrors for my eyes to behold, have sent me back from the house of Loxias ; so that I have no strength left in me nor can I go upright. I run with the aid of my hands, not with any nimbleness of limb ; for an aged woman, overcome with fright, is a thing of naught —nay rather, she is but as a child.

I was on my way to the inner shrine, enriched with many a wreath, when, on the centre-stone,³ I beheld a man defiled before Heaven occupying the seat of suppliants. His hands were dripping gore ; he held a sword just drawn and a lofty olive-

³ ὄμφαλός “navel” was the name given by the Delphians to a white stone (in Aeschylus' time placed in the inmost sanctuary of Apollo), which they regarded as marking the exact centre of the earth. Near the great altar of Apollo the French excavators of Delphi discovered a navel-stone. ὄμφαλός is sometimes used of Delphi itself.

AESCHYLUS

ἔχοντ' ἑλαίας θ' ὑψιγέννητον κλάδον,
 λήνει¹ μεγίστῳ σωφρόνως ἐστεμμένον,
 45 ἀργῆτι μαλλῷ τῇδε γὰρ τραυῶς ἐρῶ.
 πρόσθεν δὲ τάνδρὸς τοῦδε θαυμαστὸς λόχος²
 εῦδει γυναικῶν ἐν θρόνοισιν ἥμενος.
 οὗτοι γυναικας, ἀλλὰ Γοργόνας λέγω,
 οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις.
 50 εἶδόν ποτ' ἥδη Φινέως γεγραμμένας
 δεῖπνον φερούσας· ἅπτεροί γε μὴν ἵδεῖν
 αῦται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι·
 ῥέγκουσι δ' οὐ πλατοῖσι³ φυσιάμασιν.
 ἐκ δ' ὀμμάτων λείβονται δυσφιλῆ λίβα.⁴
 55 καὶ κόσμος οὕτε πρὸς θεῶν ἀγάλματα
 φέρειν δίκαιος οὕτ' ἐς ἀνθρώπων στέγας.
 τὸ φῦλον οὐκ ὅπωπα τῆσδ' ὄμιλίας
 οὐδ' ἥτις αἴλα τοῦτ' ἐπεύχεται γένος
 τρέφουσ' ἀνατεὶ μὴ μεταστένειν πόνον.⁵
 60 τάντεῦθεν ἥδη τῶνδε δεσπότῃ δόμων
 αὐτῷ μελέσθω Λοξίᾳ μεγασθενεῖ.
 ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος
 καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

ΑΠΟΛΛΩΝ

οὗτοι προδώσω· διὰ τέλους δέ σοι φύλαξ
 ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν
 ἔχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων.
 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὄρᾶς·

¹ λίνει FV3N.

² λέχος M, λόχος FV3N. ³ πλαστοῖσι : Elmsley.

⁴ δία M, βίαν FV3N: Burges.

⁵ πόνων : Arnaldus.

¹ The Harpies.

EUMENIDES

branch reverently crowned with a tuft of wool exceeding large—white was the fleece ; for as to this I can speak clearly.

Before this man there sat asleep on thrones a wondrous throng of women. No ! women they were surely not, Gorgons I rather call them. Nor yet can I liken them to forms of Gorgons either. Once ere this I saw some pictured creatures¹ carrying off the feast of Phineus—but these are wingless, sable, and altogether detestable. Their snorting nostrils blow forth fearsome blasts, and from their eyes oozes a loathly rheum. Their garb, too, was such as is unfit to bring before the statues of the gods or into the abodes of men. The tribe which owns this company I have never seen ; nor do I know what region boasts to rear unscathed this brood and not repent its pains.

But for the outcome, let that be now the care of the lord of this house, even Loxias himself, the puissant, for he is a revealer of healing remedies, a reader of portents, and for others he purgeth their habitations.

[Exit]

[The interior of the temple is disclosed. Enter, from the inner sanctuary, Apollo, who takes his stand beside Orestes at the centre-stone. Near the suppliant are the Furies asleep. Hermes in the background

APOLLO

No ! I will not abandon thee. Thy guardian to the end, close by thy side, or even when far removed, I will not show me gentle to thine enemies. So now thou see'st these maddened women overcomē;

AESCHYLUS

ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι,
 γραῖαι παλαιὰ παῖδες, αἵσ οὐ μείγνυται
 70 θεῶν τις οὐδ' ἄνθρωπος οὐδὲ θήρ ποτε.
 κακῶν δ' ἔκατι κάγενοντ', ἐπεὶ κακὸν
 σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονός,
 μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.
 ὅμως δὲ φεῦγε μηδὲ μαλθακὸς γένη.
 75 ἐλῶσι γάρ σε καὶ δι' ἡπείρου μακρᾶς
 βιβῶντ ἀν¹ αἰὲν τὴν πλανοστιβῆ χθόνα
 ὑπέρ τε πόντον² καὶ περιρρύτας πόλεις.
 καὶ μὴ πρόκαμνε τόνδε βουκολούμενος
 80 πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλιν
 ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας.
 κάκει δικαστὰς τῶνδε καὶ θελκτηρίους
 μύθους ἔχοντες μηχανὰς εὑρήσομεν,
 ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων·
 καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας.

ΟΡΕΣΤΗΣ

85 ἄναξ "Απολλον, οἶσθα μὲν τὸ μὴ 'δικεῖν·
 ἐπεὶ δ' ἐπίστᾳ, καὶ τὸ μὴ 'μελεῖν μάθε.
 σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.

ΑΠΟΛΛΩΝ

μέμνησο, μὴ φόβος σε νικάτω φρένας.
 σὺ δ', αὐτάδελφον αἷμα καὶ κοινοῦ πατρός,
 90 Ερμῆ, φύλασσε· κάρτα δ' ὃν ἐπώνυμος
 πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν

¹ βεβῶντ' ἀν M, βεβόντ' ἀν FN: βιβῶντ' Stephanus, ἀν' Herm.

² πόντου: Turn.

EUMENIDES

fallen on sleep are these loathsome maidens—beldames, aged children, with whom nor any god nor man nor beast consorteth ever. For evil's sake were they even born, since they inhabit the evil gloom of Tartarus beneath the earth—creatures loathed of men and of Olympian gods. Nevertheless, do thou fly on and grow not faint of heart. For as thou ever tread'st the travelled earth, they will chase thee even over the wide continent and beyond the main and the cities girdled by the sea. And grow not weary ere thy course be run by brooding on this thy toil ; but when thou art come to Pallas' burgh, sit thee down and clasp in thine arms her ancient image. And there, with judges of thy cause and speech of persuasive charm, we shall discover means to release thee utterly from thy distress ; for it was at my behest that thou didst take thy mother's life.

ORESTES

Lord Apollo, thou knowest not to be unrighteous ; and, since thou knowest, learn also not to be unheedful. For thy *power* of doing good hath ample warranty.

APOLLO

Remember, let not fear overmaster thy soul. And do thou, Hermes, my very own brother and blood of my sire, keep watch over him. True to thy name, be thou his “Conductor,¹” as a shepherd

¹ Hermes is the guide of the living on their journeys ; as he is also the conductor of the souls of the dead to the nether world.

AESCHYLUS

ἴκέτην—σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβασ~
δρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ.

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

εῦδοιτ' ἄν, ὡή, καὶ καθευδουσῶν τί δεῖ;
ἔγὼ δ' ὑφ' ὑμῶν ὥδ' ἀπητιμασμένη
ἄλλοισιν ἐν νεκροῖσιν, ὥν¹ μὲν ἔκτανον
δῆνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,
αἰσχρῶς δ' ἀλῶμαι· προυννέπω δ' ὑμῖν ὅτι
ἔχω μεγίστην αἰτίαν κείνων ὅπο·

100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων,
οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται,
κατασφαγείσης πρὸς χερῶν μητροκτόνων.
όρατε² πληγὰς τάσδε καρδίας ὅθεν.³

105 εῦδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται,
ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος⁴ βροτῶν.

ἡ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλεῖξατε,
χοάς τ' ἀοίνους, νηφάλια⁵ μειλίγματα,
καὶ νυκτίσεμνα⁶ δεῖπν' ἐπ' ἐσχάρᾳ πυρὸς
ἔθυνον, ὥραν οὐδενὸς κοινὴν θεῶν.

110 καὶ πάντα ταῦτα λὰξ ὄρῳ πατούμενα.
οἱ δ' ἐξαλύξας οἰχεται νεβροῦ δίκην,
καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων⁷
ῷρουσεν ὑμῖν ἐγκατιλλώψας⁸ μέγα.
ἀκούσαθ' ὡς ἐλεῖξα τῆς ἐμῆς περὶ
ψυχῆς, φρονήσατ', ὦ κατὰ χθονὸς θεαί.
ὅναρ γὰρ ὑμᾶς νῦν Κλυταιμήστρα⁹ καλῶ.

¹ ὡς: Tyrwhitt.

² ὄρα δὲ: Paley.

³ καρδία (altered to καρδίαι) σέθεν M: Herm.

⁴ μοῖρα πρόσκοπος: Turn.

⁵ νηφάλια: Rob.

⁶ νυκτὸς (changed to νυκτὶ) σεμνὰ M: Turn.

⁷ ἀρκυσμάτων: Turn.

EUMENIDES

guiding this my suppliant—of a truth Zeus holdeth in reverence this revered right of outcasts—sped forth to men with prospering guidance.

[*Exit. Orestes departs escorted by Hermes.*

The Ghost of Clytaemestra appears

GHOST OF CLYTAEMESTRA

Sleep on ! Aha ! Yet what need is there of sleepers ? "Tis due to you that I am thus dis-honoured among the other dead ; because of him I slew the dead never cease reviling me, and I wander in disgrace. I declare to you that they bring against me charge most grievous. And yet, howbeit I have endured such dire evils from my nearest kin, no power divine is wroth in my behalf, slaughtered as I have been by the hands of mine own son. Mark ye these gashes in my heart, whence they come ! For the mind asleep hath clear vision, but in the daytime the fate of mortal men cannot be foreseen.

In sooth ye have lapped up full many an offering of mine—wineless libations, a sober appeasement, and banquets in the solemn night have I often sacrificed upon a hearth of fire at an hour unshared by any god. All this I see trampled under foot. But he has escaped away from you, and is gone, even as a fawn ; aye, and has lightly bounded away from out the midmost of your snare, mocking at you with derisive leers. Hear me ! Since I plead for my very life, awake to consciousness, ye goddesses of the nether world ! "Tis in a dream I, Clytaemestra, now invoke you.

⁸ ἐκκατιλλώψας : Turn.

⁹ κλυταιμνήστρα M (and here only).

AESCHYLUS

ΧΟΡΟΣ

120

(μυγμός.)

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

μύζοιτ' ἄν, ἀνὴρ δ' οἴχεται φεύγων πρόσω·
φίλοι γάρ εἰσιν οὐκ ἐμοῖς προσεικότες.¹

ΧΟΡΟΣ

(μυγμός.)

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

ἄγαν ὑπνώσσεις κού κατοικτίζεις πάθος·
φονεὺς δ' Ὁρέστης τῇσδε μητρὸς οἴχεται.

ΧΟΡΟΣ

(ῳγμός.)²

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

125

ῳζεις, ὑπνώσσεις· οὐκ ἀναστήσῃ τάχος;
τί σοι πέπρωται³ πρᾶγμα πλὴν τεύχειν κακά;

ΧΟΡΟΣ

(ῳγμός.)²

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

ὕπνος πόνος τε κύριοι συνωμόται
δεινῆς δρακαίνης ἔξεκήραναν μένος.

ΧΟΡΟΣ

130

(μυγμὸς διπλοῦς ὁξύς.)

λαβὲ λαβὲ λαβέ, φράζου.

ΚΛΥΤΑΙΜΗΣΤΡΑΣ ΕΙΔΩΛΟΝ

ὄναρ διώκεις θῆρα, κλαγγαίνεις δ' ἄπερ
κύων μέρμυναν οὕποτ' ἐκλείπων⁴ πόνου.

EUMENIDES

[*The Furies begin to move uneasily, uttering a whining sound*]

Whine, if ye will ! But the man is gone, fled far away. For he hath friends not like to mine !

[*The Chorus continues to whine*]

Too heavy art thou with sleep and hast no pity for my misery. Orestes, the murderer of his mother here, is gone !

[*The Chorus begins to moan*]

Thou moanest, slumberest. Wilt thou not arise at onee ? What task hath been allotted thee save to work ill ?

[*The Chorus continues to moan*]

Slumber and travail, fit conspirators, have destroyed the might of the dreaded dragoness.

CHORUS

[*with mutterings redoubled and intensified*]

Seize him ! seize him ! seize him ! seize him !
Mark him !

GHOST OF CLYTAEMESTRA

"Tis but in a dream thou art hunting thy game, and art whimpering like a hound that never leaves off its keenness for the chase. What *work* hast

¹ φίλοις . . . προσίκτορες : Weil.

² μωγμός : Rob. ὠγμός.

³ πέπρακται : Stanley.

⁴ ἐκλιπών : Blomfield.

AESCHYLUS

τί δρᾶς; ἀνίστω, μή σε νικάτω πόνος,
μηδ' ἄγνοήσῃς πῆμα μαλθαχθεῖσ' ὑπνῷ.
135 ἄλγησον ἥπαρ ἐνδίκοις ὄνειδεσιν.¹
τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται.²
σὺ δ'³ αἵματηρὸν πνεῦμ' ἐπουρίσασα τῷ,
ἄτμῳ κατισχναίνονσα,⁴ νηδύος πυρί,
ἔπου, μάραινε δευτέροις διώγμασιν.

ΧΟΡΟΣ

140 ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἔγὼ δὲ σέ.
εῦδεις; ἀνίστω, κάπολακτίσασ' ὑπνον,
ἰδώμεθ'⁵ εἴ τι τοῦδε φροιμίου ματᾶ.

145 ιὸν ιὸν πύπαξ. ἐπάθομεν, φίλαι,— [στρ. α.
ἡ πολλὰ δὴ παθοῦσα καὶ μάτην ἔγώ,—
ἐπάθομεν πάθος δυσαχές, ὡς πόποι,
ἄφερτον κακόν.
ἔξ ἀρκύων πέπτωκεν οἴχεται θ' ὁ⁶ θήρ.—
ὑπνῷ κρατηθεῖσ' ἄγραν ὠλεσα.

150 ἵω παῖ Διός, ἐπίκλοπος πέλη,— [ἀντ. α.
νέος δὲ γραίας δαίμονας καθιππάσω,—
τὸν ἱκέταν σέβων, ἄθεον ἄνδρα καὶ
τοκεῦσιν πικρόν.
τὸν μητραλοίαν δ' ἔξέκλεψας ὣν θεός.—
τί τῶνδ' ἐρεῖ τις δικαίως ἔχειν;

¹ ὄνειδεσιν M, ὄνειδεσιν FV3N. ² γίνεται: Porson.

³ οὐδ': σὺ δ' Pearson (Stanley).

⁴ κατισχαίνονσα: Rob.

⁵ εἰδώμεθ': Turn.

⁶ δ' ὁ: Abresch.

¹ The utterances of the Furies, as they rouse themselves to action, will be only a prelude to the fuller expression of their wrath. It is uncertain whether the first and second

EUMENIDES

thou afoot ? Arise ! Let not fatigue overmaster thee, nor let slumber so soften thee as to forget my wrong. Sting thy heart with merited reproaches ; for to the right-minded reproach serveth as a spur. Waft thou upon him thy bloody breath, shrivel him with the fiery vapour from thy vitals, on after him, wither him with fresh pursuit !

[*The Ghost of Clytaemestra disappears ;
the Furies, roused by their leader,
awake one after the other*

CHORUS

Awake ! Waken thou her, as I waken thee. Still asleep ? Arise, spurn slumber from thee, and let us see whether in this prelude¹ there be aught in vain.

Oh, oh ! Ugh ! Friends, we have suffered. Sooth I have suffered sore indeed and all in vain. We have suffered grievous wrong, alack ! an intolerable hurt ; our quarry hath slipped from out our toils, and is gone.

Overcome by sleep I have lost my prey.

Shame ! Thou son of Zeus, thou art given to theft,

And thou, a youth, hast ridden down aged divinities,

By showing respect unto thy suppliant, a godless man and cruel to a parent ; god though thou art, thou hast stolen away him that slew his mother.

What is there herein that any shall call just ?

strophic groups were sung by single voices or by semi-choruses.

AESCHYLUS

- 155 ἐμοὶ δ' ὄνειδος ἐξ ὄνειράτων μολὸν [στρ. β.]
 ἔτυψεν δίκαν διφρηλάτου
 μεσολαβεῖ κέντρῳ
 ὑπὸ φρένας, ὑπὸ λοβόν.—
- 160 πάρεστι μαστίκτορος δαιὸν δαμίον
 βαρὺ τὸ περίβαρυ κρύος ἔχειν.
- τοιαῦτα δρῶσιν οἱ νεώτεροι θεοί,
 κρατοῦντες τὸ πᾶν δίκας πλέον
 φονολιβῆ¹ θρόνον
 περὶ πόδα, περὶ κάρα.—
- 165 πάρεστι γᾶς ὄμφαλὸν προσδρακεῦν αἵμάτων
 βλοσυρὸν ἀρόμενον² ἄγος ἔχειν.
- ἐφεστίω δὲ μάντις ὥν³ μιάσματι [στρ. γ.]
 170 μυχὸν⁴ ἐχράνατ⁵ αὐτόσυντος, αὐτόκλητος,
 παρὰ νόμον⁶ θεῶν βρότεα μὲν τίων,
 παλαιγενεῖς δὲ μοίρας φθίσας.
- κάμοί γε⁷ λυπρός, καὶ τὸν οὐκ ἐκλύσεται, [ἀντ. γ.]
 175 ὑπό τε γᾶν φυγὼν⁸ οὕ ποτ' ἐλευθεροῦται.
 ποτιτρόπαιος ὥν δ'⁹ ἐτερον ἐν κάρᾳ
 μιάστορ' ἐκ γένους¹⁰ πάσεται.¹¹

ΑΠΟΛΛΩΝ

- 180 ἔξω, κελεύω, τῶνδε δωμάτων τάχος
 χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν,
 μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὕφιν,

¹ φονολιβῆ: Arnaldus.

² αἰρούμενον with *v* partly deleted M, αἴρομενον FV3N:
 Abresch. ³ μάντι σῷ: Schütz.

⁴ μυκὸν M, σὸν οἶκον FV3N: Rob.

⁵ ἐχρανά τ' M, ἐχράνατ' F, ἐχθράνατ' V3N.

EUMENIDES

Reproach, coming to me in a dream, smote me like
a charioteer with goad grasped tight, under my
heart, under my vitals.

"Tis mine to feel the cruel, the exceedingly cruel
smart of the doomster's direful scourge.

Such are the doings of the younger gods, who rule,
altogether beyond the right, a throne dripping blood,
about its foot, about its head.

"Tis mine to see the centre-stone of the earth
defiled with a terrible pollution of blood.

Seer though he is, at his own bidding, at his own
urgency, he hath stained his sanctuary with pollu-
tion at its hearth ; transgressing the ordinance of
the gods, he hath held mortal things in honour and
set at naught the apportionments of eld.

To me too he bringeth distress, but *him* he shall
not deliver ; though he fly beneath the earth, never
is he set free. Stained with the guilt of murder, he
shall get upon his head another avenger of his kin.¹

APOLLO

[*Enters from the inner sanctuary*]

Avaunt, I charge ye ! Get ye gone forthwith
from out this house, quit my prophetic sanctuary,
lest ye may be even smitten by a winged glistering

¹ As Agamemnon was slain by Clytaemestra and Clytae-
mestra by Orestes, so Orestes shall be slain by one of his
own race. *μάστωρ* is properly "polluter."

⁶ παρανόμων M¹ (-νόμον M²), παρὰ νόμων FV3N, παρὰ
νόμον Par. 2886.

⁷ τε : Casaubon.

⁹ δ' ὡν : Porson.

¹¹ παύσεται corrected to πάσεται M, πάσσεται FV3N.

⁸ φεύγων : Porson.

¹⁰ ἐκείνους : Weil.

AESCHYLUS

χρυσηλάτου θώμιγγος ἔξορμώμενον,
 ἀνῆς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρόν,
 ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου.
 185 οὗτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει·
 ἀλλ' οὐ¹ καρανηστῆρες² ὁφθαλμωρύχοι
 δίκαι σφαγαί τε σπέρματός τ' ἀποφθορᾶ³
 παιδῶν κακοῦται χλοῦνις, ἥδ' ἀκρωνία,
 λευσμός⁴ τε, καὶ μύζουσιν οἰκτισμὸν πολὺν
 190 ὑπὸ ράχιν⁵ παγέντες. ἅρ' ἀκούετε
 οἵας ἔօρτῆς ἔστ' ἀπόπτυστοι θεοῖς
 στέργηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος
 μορφῆς. λέοντος ἄντρον αἵματορρόφου
 οἰκεῖν τοιαύτας εἰκός, οὐ χρηστηρίοις
 195 ἐν τοῖσδε πλησίοισι⁶ τρίβεσθαι μύσος.
 χωρεῖτ' ἄνευ βοτῆρος αἴπολούμεναι.
 ποίμνης τοιαύτης δ' οὕτις εὐφιλῆς θεῶν.

ΧΟΡΟΣ

ἄναξ "Απολλον, ἀντάκουσον ἐν μέρει.
 αὐτὸς σὺ τούτων οὐ μεταίτιος πέλῃ,
 200 ἀλλ' εἰς⁷ τὸ πᾶν ἔπραξας ὥν⁸ παναίτιος.

ΑΠΟΛΛΩΝ

πῶς δή; τοσοῦτο μῆκος ἔκτεινον λόγου.

ΧΟΡΟΣ

ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.

¹ οὐ: Turn.

² καρανηστῆρες M, ὕ over first η in FV3N: Stanley.

³ ἀποφθορᾶ: Musgrave. ⁴ λευσμόν: Casaubon.

⁵ ὑπορράχιν MSS. (ð altered to o M): Aldina.

⁶ πλησίοις M, πλησίοισι FV3N.

⁷ εἰς: Canter.

⁸ ὥς: Wakefield.

EUMENIDES

snake¹ shot forth from a bow-string wrought of gold, and disgorge in agony the black spume ye have sucked from men, vomiting the clotted gore ye have drained. This is, in sooth, no house meet for your approach; no, your place is where there are sentences to beheading, gouging out of eyes, and cutting of throats; where, by destruction of the seed, the manhood of youth is ruined; where men are mutilated, stoned to death, and where, impaled beneath their spine, they make moaning long and piteous. D'ye hear what sort of feast ye love that makes you detestible to the gods? The whole fashion of your form doth set it forth. Creatures such as ye should inhabit the den of some blood-lapping lion, and not inflict pollution on all near you in this oracular shrine. Begone, ye herd without a shepherd! Such flock is loved by no one of the gods.

CHORUS

Lord Apollo, hearken in turn to our reply. Thou thyself art no mere abettor of this deed; 'tis thy sole doing, and upon thee falls all the guilt.

APOLLO

How mean ye? Extend thy speech so far.

CHORUS

By thy behest thou didst prompt the stranger to slay his mother.

¹ The arrow sped from Apollo's gold-wrought string is called a "winged glistering snake," because it stings like a serpent's bite. There is also a latent word-play: *ὄφις* "snake" suggests *ἴός* "snake's poison" and this differs only in accent from *ἴός* "arrow."

AESCHYLUS

ΑΠΟΛΛΩΝ

ἔχρησα ποινὰς τοῦ πατρὸς πρᾶξαι.¹ τί μήν²;

ΧΟΡΟΣ

κἄπειθ' ὑπέστης αἷματος δέκτωρ³ νέου.

ΑΠΟΛΛΩΝ

205 καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους.

ΧΟΡΟΣ

καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς;

ΑΠΟΛΛΩΝ

οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῦν.

ΧΟΡΟΣ

ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.

ΑΠΟΛΛΩΝ

τίς ἥδε τιμή; κόμπασον γέρας καλόν.

ΧΟΡΟΣ

210 τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.

ΑΠΟΛΛΩΝ

τί γὰρ⁴ γυναικὸς ἥτις ἄνδρα νοσφίσῃ;

¹ πέμψαι: Bigot's ms. (Paris. 2786?).

EUMENIDES

APOLLO

By my behest I prompted him to exact vengeance
for his sire. What then ?

CHORUS

And thereafter thou didst engage thyself to give
sanctuary to the red-handed murderer.

APOLLO

And I bade him turn for expiation to this house.

CHORUS

And then forsooth dost thou revile us who sped
him on his way hither ?

APOLLO

Aye, for it was unmeet that ye approach this my
house.

CHORUS

But to us this office hath been assigned.

APOLLO

What is this office of thine ? Proclaim thy glorious
prerogative !

CHORUS

We chase from their homes them that slay their
mothers

APOLLO

But how then with a woman who kills her husband ?

² τι μήν MV3N, τι μή F. ³ δ' ἔκτωρ MFV3N, δέκτωρ m.
⁴ τις γάρ M¹FV3N, τι γάρ M².

AESCHYLUS

ХОРОΣ

οὐκ ἀν γένοιθ' ὅμαιμος αὐθέντης φόνος.

ΑΠΟΛΛΩΝ

ἢ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω¹
Ἡρας τελείας καὶ Διὸς πιστώματα.

215 Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγω,
οὗτοῖσι γίγνεται² τὰ φίλτατα.
εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος³
ὅρκουν στὶ μείζων τῇ δίκῃ φρουρουμένη.
εἰ⁴ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς
220 τὸ μὴ τίνεσθαι⁵ μηδ' ἐποπτεύειν κότῳ,
οὕ φημ' Ὁρέστην σ'⁶ ἐνδίκως ἀνδρηλατεῖν.
τὰ μὲν γὰρ οἶδα κάρτα σ' ἐνθυμουμένην,
τὰ δ' ἐμφανῶς πράσσουσαν ἡσυχαιτέραν.
δίκας δὲ Παλλὰς⁷ τῶνδ' ἐποπτεύσει θεά.

ХОРОΣ

225 τὸν ἀνδρ' ἐκεῖνον οὕ τι μὴ λίπω⁸ ποτέ.

ΑΠΟΛΛΩΝ

σὺ δ' οὖν δίωκε καὶ πόνον πλείω⁹ τίθου.

ХОРОΣ

τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς λόγω.

¹ ἡρκέσω : Wordsworth.

² γίγνεται : Porson. ³ μόρσιμοι MF¹V3¹, μόρσιμος F²V3²N.

⁴ ἢ : Canter.

⁵ γενέσθαι : Meineke.

⁶ γ' M, om. FN : σ' Rob. ⁷ δ' ἐπάλλας : Sophianus.

⁸ λείπω : Porson.

⁹ πλέον : Auratus πλέω, Dindorf πλείω.

EUMENIDES

CHORUS

That would not be murder of the self-same blood
and kin.

APOLLO

In good sooth thou heapest dishonour and contempt
upon the pledges of Hera, the Fulfiller, and of
Zeus.¹ Cypris too is cast aside dishonoured by this
plea of thine, and from her mankind derive their
nearest and their dearest joys. For marriage ap-
pointed by fate 'twixt man and woman is mightier
than an oath and Justice is its guardian. If then,
should one slay the other, thou art so lenient as not
to punish or to visit them with wrath, then I pro-
nounce thy pursuit of Orestes to have no justice
in it. For the one cause, I perceive thou takest
it sore to heart, whereas, in the other, thou art
manifestly more remiss in act. But the goddess
Pallas will review the pleadings in this case.

CHORUS

That man I will never, never quit !

APOLLO

Pursue him then and get thee more trouble for
thyself.

CHORUS

Seek not to curtail my privileges by thy words.

¹ In connection with marriage, Hera was *τελεία*, as Zeus
was *τελεῖος*; and the adjective applies also to him here.
The ancients derived *τέλειος* (of marriage) from *τέλος* meaning
“rite,” “consummation.” Inasmuch as *τέλος* often has the
sense “supreme authority,” “full power,” some modern
scholars hold that Hera *τελεία* is Hera the Queen, Hera the
Wife.

AESCHYLUS

ΑΠΟΛΛΩΝ

οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.

ΧΟΡΟΣ

μέγας γὰρ ἔμπας πάρ Διὸς θρόνοις λέγη.
 230 ἐγὼ δ', ἄγει¹ γὰρ αἷμα μητρῷον,² δίκας
 μέτειμι τόνδε φῶτα κάκκυνηγετῶ.³

ΑΠΟΛΛΩΝ

ἐγὼ δ' ἀρήξω τὸν ἵκέτην τε ρύσομαι·
 δεινὴ γὰρ ἐν βροτοῖσι κὰν θεοῖς⁴ πέλει
 τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ' ἔκών.

ΟΡΕΣΤΗΣ

235 ἄνασσ' Ἀθάνα, Λοξίου κελεύμασιν⁵
 ἥκω, δέχου δὲ πρευμενῶς ἀλάστορα,
 οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα,
 ἀλλ' ἀμβλὺς ἥδη προστετριμμένος⁶ τε πρὸς
 ἄλλοισιν οἴκοις καὶ πορεύμασιν⁷ βροτῶν.
 240 ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν,
 σώζων ἐφετμὰς Λοξίου χρηστηρίους,
 πρόσειμι δῶμα καὶ βρέτας τὸ σόν, θεά.
 αὐτοῦ φυλάσσων ἀναμένω τέλος δίκης.

¹ ἄγειν M, ἄγει FN.

² μητρώων M, μητρῷον FV3N.

³ κάκκυνηγέτης MF : Erfurdt.

⁴ θεοῖσι M, θεοῖς FV3N.

⁵ κελεύσμασιν MF, κελεύμασιν N.

⁶ ἀμβλὺν . . . προστετριμμένον : Prier.

⁷ πορεύμασι : Porson.

EUMENIDES

APOLLO

I would not take them as a gift, thy privileges.

CHORUS

No, for in any case thou art accounted great by the throne of Zeus. But as for me—since a mother's blood leads me, I will pursue my suit against this man and even now am on his track.

[*Exeunt*

APOLLO

And I will succour and rescue my suppliant ! For appalling in heaven and on earth is the wrath of him who seeketh purification, should I of mine own intent abandon him. [Enters the Sanctuary

[*The scene changes to Athens, before the temple of Athena. Enter Hermes with Orestes, who embraces the ancient image of the goddess*

ORESTES

Queen Athena, at Loxias' bidding I am come ; and do thou of thy grace receive an accursed wretch, no suppliant for purification, or uncleansed of hand, but with my guilt's edge already blunted and worn away at other habitations and in the travelled paths of men. Holding my course over land and sea alike, obedient to the behests of Loxias' oracle, I now approach thy house and thine image, O goddess. Here will I keep my post and abide the issue of my trial.

[*The Furies enter dispersedly, hunting Orestes' trail by scent*

ΧΟΡΟΣ

245 εἰέν· τόδ' ἔστι τάνδρὸς ἐκφανὲς τέκμαρ.
 ἅπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς.
 τετραυματισμένον γὰρ ὡς κύων νεβρὸν¹
 πρὸς αἷμα καὶ σταλαγμὸν ἐκματεύομεν.²
 πολλοῖς δὲ μόχθοις ἀνδροκμῆσι φυσιᾷ
 σπλάγχνον· χθονὸς γὰρ πᾶς πεποίμανται τόπος,
 250 ὑπέρ τε πόντον ἀπτέροις ποτήμασιν³
 ἥλθον διώκουσ', οὐδὲν ὑστέρα νεώσ.
 καὶ νῦν ὅδ' ἐνθάδ' ἔστι που καταπτακών.
 ὁσμὴ βροτείων αἵματων με προσγελᾷ.

255 ὕρα ὕρα μάλ' αὖ,
 λεύσσετε⁴ πάντα,⁵ μὴ
 λάθῃ φύγδα⁶ βὰς
 [ό]⁷ ματροφόνος ἀτίτας.
 ὁ δ' αὗτέ γ' [οὖν]⁷ ἀλκὰν ἔχων
 περὶ βρέτει πλεχθεὶς θεᾶς ἀμβρότου
 260 ὑπόδικος θέλει γενέσθαι χρεῶν.⁸

τὸ δ' οὐ πάρεστιν· αἷμα μητρῶον χαμαὶ⁹
 δυσαγκόμιστον, παπαῖ,
 τὸ διερὸν πέδοι χύμενον⁹ οἴχεται.
 ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ρόφεῦν
 265 ἐρυθρὸν ἐκ μελέων πέλανον· ἀπὸ δὲ σοῦ¹⁰
 φεροίμαν βοσκὰν¹¹ πώματος δυσπότου·
 καὶ ζῶντά σ' ἴσχνάνασ¹² ἀπάξομαι κάτω,
 ἀντίποιν⁹ ὡς¹³ τίνης¹⁴ ματροφόνου¹⁵ δύας.

¹ νεκρὸν: Viet.² ἐκματεύομεν: Dindorf.³ πωτήμασι(ν): Dindorf.⁴ λεύσσε erasure τον M, λεύσσετον N, λεύσσε τὸν FV3: Wilam.⁵ πάντα M¹FV3N, πάνται M².⁶ φυγάδα M¹, φύγδα M²⁷ [] Herm.⁸ χερῶν: χρεῶν Schol. (χρεωστεῖ), Scaliger.

EUMENIDES

CHORUS

Aha ! Here is the trail of the man, and plain !
Follow the evidencee of a voieless informant. For
as a hound a wounded fawn, so do we track him
by the drops of blood. My heart pants at my
sore and wearying toil ; for I have ranged over
every region of the earth, and in wingless flight I
came in pursuit of him over the sea, swift as a swift
ship. So now, somewhere hereabout he must be
erouching. The smell of human blood makes me
laugh for joy.

Look ! Look again ! Sean every spot lest un-
awares the slayer of his mother esceape by seeret
flight and pay not his debt !

Aye, here he is again ! In shelter, with arms
twined round the image of the immortal goddess,
he is fain to submit to trial for his debt !¹

But that may not be. A mother's blood upon
the earth is past recovery ; alack, the flowing stream
once spilled upon the ground is lost and gone !

Nay, thou art bound in requital to suffer that I
suek the ruddy elouts of gore from thy living limbs.
May I feed myself on thee—a gruesome draught !

I'll waste thy strength and hale thee living to
the world below that thou mayest pay recompense
for thy murdered mother's agony.

¹ The reading *χερῶν* seems to mean “ deed of violence.”

⁹ πέδωι κεχυμένον : Porson. ¹⁰ δὲ σοῦ M, δέ σου N.

¹¹ βοσκὰν φερόμαν M : Wellauer.

¹² ἵχνάνασ' M, ἵσχάνασ' FV3N : Turn.

¹³ ἀντιποίνους : Schütz.

¹⁴ τείνης with ει over η M, τίνης FV3, ινα τίνης N.

¹⁵ μητροφόνας : Casaubon.

AESCHYLUS

270 ὅψει δὲ κεῖ τις¹ ἄλλος² ἥλιτεν βροτῶν
 ἦ θεὸν ἢ ξένον
 τιν'³ ἀσεβῶντί ἢ τοκέας φίλους,
 ἔχονθ' ἔκαστον τῆς δίκης ἐπάξια.
 μέγας γὰρ "Αἰδης ἐστὶν εὐθυνος βροτῶν
 ἐνερθε χθονός,
 275 δελτογράφῳ δὲ πάντ' ἐπωπῷ φρενί.

ΟΡΕΣΤΗΣ

έγὼ διδαχθεὶς ἐν κακοῖς ἐπίσταμαι
 πολλοὺς καθαρμούς, καὶ λέγειν δπου δίκη
 σιγᾶν θ' ὁμοίως· ἐν δὲ τῷδε πράγματι
 φωνεῦν ἐτάχθην πρὸς σοφοῦ διδασκάλου.
 280 βρίζει γὰρ αἷμα καὶ μαραίνεται χερός,
 μητροκτόνον μίασμα δ' ἐκπλυτον πέλει·
 ποταίνιον γὰρ ὃν πρὸς ἐστίᾳ θεοῦ
 Φοίβου καθαρμοῖς ἡλάθη χοιροκτόνοις.
 πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος,
 285 ὅσοις προσῆλθον ἀβλαβεῖ ξυνουσίᾳ.
 [χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ.]⁴
 καὶ νῦν ἀφ' ἀγνοῦ στόματος εὐφήμως καλῶ
 χώρας ἄνασσαν τῇσδ' Ἀθηναίαν ἐμοὶ⁵
 μολεῦν ἀρωγόν· κτήσεται δ' ἄνευ δορὸς
 290 αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεών
 πιστὸν δικαίως ἐσ τὸ πᾶν τε σύμμαχον.
 ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς,
 Γρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου,
 τίθησιν ὅρθὸν ἢ κατηρεφῆ πόδα,

¹ δ' ἐκεῖ τις: Schütz.

² ἄλλον: Heath.

³ τιν': Porson.

⁴ [] Musgrave: διδάσκων with γε superscr. F, γε διδάσκων NV3.

EUMENIDES

And thou shalt see whoever else of mankind hath sinned the sin of irreverence against god or stranger or his parents dear, having each his meed of justiee.

For the Lord of Death is mighty in holding mortals to account beneath the earth ; and he surveyeth all things with his recording mind.

ORESTES

Schooled by misery, I have knowledge of many ordinances of purification and I know where speech is proper and silence likewise ; and in this present case hath speech been ordered me by a wise teacher. For the blood upon my hand is slumbering now and fading—the pollution wrought by my mother's slaying is washed away ; for while yet fresh it was expelled at the hearth of a god, even Phoebus, by purification of slaughtered swine. It were a long tale to tell from the beginning of all I visited and harmed not by my dwelling with them. [Time in his ageing course weareth all things away.]

So now with pure lips I piously invoke Athena, this country's queen, to come to my aid. Without effort of her spear, shall she win myself, my land and the Argive folk as staunch and true allies for evermore. But whether in some region of the Libyan land, about the waters of Triton, her natal stream, she be in action or at rest,¹ aiding those

¹ Literally, “she places her foot upright or covered over.” The poet may have in mind statues of the goddess : ὁρθόν referring to upright posture, κατηρεφῆ to her long garment falling over her foot when she was represented as sitting.

AESCHYLUS

295 φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα
θρασὺς ταγοῦχος ὡς ἀνὴρ ἐπισκοπεῖ,
ἔλθοι—κλύει δὲ καὶ πρόσωθεν ὥν θεός—
ὅπως γένοιτο τῶνδ' ἔμοὶ λυτήριος.

ΧΟΡΟΣ

οὗτοι σ'¹ Ἀπόλλων οὐδ' Ἄθηναίας σθένος
ρύσαιτ' ἀν ὥστε μὴ οὐ παρημελημένον
ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,
ἀναίματον βόσκημα δαιμόνων, σκιάν.²
οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους,
ἔμοὶ τραφείς τε καὶ καθιερωμένος;³
305 καὶ ζῶν με δαίσεις οὐδὲ πρὸς βωμῷ σφαγείς·
ὕμνον δ' ἀκούσῃ τόνδε δέσμιον σέθεν.

ἄγε δὴ καὶ χορὸν ἄψωμεν, ἐπεὶ
μοῦσαν στυγερὰν
ἀποφαίνεσθαι δεδόκηκεν,
310 λέξαι τε λάχη τὰ κατ' ἀνθρώπους
ώς ἐπινωμᾶ στάσις ἀμά.⁴
εὐθυδίκαιοι δ⁵ οἰόμεθ' εἶναι.⁶
τὸν μὲν καθαρὰς χεῖρας προνέμοντ⁷
οὗτις ἐφέρπει μῆνις ἀφ' ἡμῶν,⁸
315 ἀσινῆς δ' αἰῶνα διοιχνεῖ·
ὅστις δ' ἀλιτὼν⁹ ὕσπερ ὁδ' ἀνὴρ¹⁰
χεῖρας φονίας ἐπικρύπτει,
μάρτυρες ὄρθαι τοῖσι θανοῦσιν
παραγιγνόμεναι¹¹ πράκτορες αἷματος
320 αὐτῷ τελέως ἐφάνημεν.

¹ οὗτις σ' M¹FV3N, οὗτοι σ' M²Fγρ.

² σκιά: Heath. ³; Herm. ⁴ ἀμα: Canter.

⁵ εὐθυδίκαι θ' (δ' F, τ' N) οἰδ' (οἰδ' FV3N): Herm.

EUMENIDES

whom she loves ; or whether, like a bold marshal,
she be surveying the Phlegraean¹ plain, oh may she
come—for goddess that she is, she hears even from
afar—to prove my deliverer from distress !

CHORUS

Nay, be sure, not Apollo nor Athena's might can
save thee from perishing, spurned and neglected,
knowing not where in thy soul is joy—a bloodless
victim of the powers below, a shadow of thyself.

What ! Dost thou not even answer, but scornest
my words, thou victim fatted and consecrate to me ?
At no altar shalt thou be slain, but, living, shalt thou
be my feast ; and thou shalt now hearken to our
song to bind thee with its spell.

Come now, let us also link the dance, since we are
resolved to display our drear minstrelsy and to
declare our office, how our company directeth the
affairs of men. Just and upright do we claim
to be. Whoso holdeth out hands undefiled, no
wrath from us assaileth him, and unscathed he
passeth all his days ; but whoso committeth sin like
unto this man, and hideth his blood-stained hands,
as upright witnesses for the slain hard by at hand
are we, and as avengers of bloodshed do we appear
against him to the end.

¹ The scene of the battle of the Gods and Giants, in which
Athena slew Enceladus.

⁶ οἴμεθ' εἶναι (οἶμαι θεῖναι FV3N) : H. L. Ahrens.

⁷ τοὺς . . . προνέμοντας (προσνέμοντας M) : Herm.

⁸ ἀφ' ἡμῶν μῆνις ἐφέρπει : Porson.

⁹ ἀλιτρῶν : Auratus. ¹⁰ ἀνὴρ : Porson.

¹¹ παραγινόμεναι : Porson.

AESCHYLUS

- μάτερ ἃ μ' ἔτικτες, ὥ μάτερ
 Νύξ, ἀλαοῖσι¹ καὶ² δεδορκόσιν
 ποινάν, κλῦθ³. ὁ Λατοῦς γὰρ ἵ-
 νίς μ' ἄτιμον τίθησιν
 325 τόνδ⁴ ἀφαιρούμενος
 πτῶκα,⁵ ματρῶον ἄ-
 γνισμα κύριον φόνου.
- [στρ. α.]
- ἐπὶ δὲ τῷ τεθυμένῳ
 τόδε μέλος, παρακοπά,
 330 παραφορὰ⁶ φρενοδαλήσ,⁵
 ὕμνος ἐξ Ἑρινύων,
 δέσμιος φρενῶν, ἀφόρ-
 μικτος, αὐνονὰ βροτοῖς.
- [ἔφυμν. α.]
- τοῦτο γὰρ λάχος διανταία
 335 Μοῖρ⁷ ἐπέκλωσεν ἐμπέδως ἔχειν,
 θνατῶν⁸ τοῖσιν αὐτουργίαι
 ἔνυμπέσωσιν⁹ μάταιοι,
 τοῖς ὅμαρτεῖν, ὅφρ¹⁰ ἀν
 γᾶν ὑπέλθῃ· θανὼν δ'
 340 οὐκ ἄγαν ἐλεύθερος.
- [ἀντ. α.]
- ἐπὶ δὲ τῷ τεθυμένῳ
 τόδε μέλος, παρακοπά,
 παραφορὰ φρενοδαλήσ,⁸
 345 ὕμνος⁹ ἐξ Ἑρινύων,
 δέσμιος φρενῶν, ἀφόρ-
 μικτος, αὐνονὰ βροτοῖς.
- [ἔφυμν. α.]
- γιγνομέναισι λάχη τάδ¹¹ ἐφ' ἀμὸν¹⁰ ἐκράνθη· [στρ. β.
 350 ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστί¹²
 συνδαιτωρ¹³ μετάκοινος.

EUMENIDES

O mother Night, mother who didst bear me to be a retribution unto the dead and the living, hearken unto me ! For Leto's son would bring me to dishonour by wresting from my grasp yon cowering wretch, fit offering to expiate a mother's blood.

O'er our victim consecrate, this is our song—fraught with madness, fraught with frenzy, crazing the brain, the Furies' hymn, spell to bind the soul, untuned to the lyre, withering the life of mortal man.

For this is the office that ever-determining Fate, when it span the thread of our life, assigned unto us to hold unalterably : that upon those of mortals on whom have come wanton murdering of kinsfolk, upon them we should attend until such time as they pass beneath the earth ; and after death they have no large liberty.

O'er our victim consecrate, this is our song—fraught with madness, fraught with frenzy, crazing the brain, the Furies' hymn, spell to bind the soul, untuned to the lyre, withering the life of mortal man.

At our birth this office was ratified unto us ; but the Deathless Ones may not lay hand upon us, nor doth any of them share our feasts in common

¹ ἀλαοῖσιν M, ἀλαοῖς FV3N : Paley. ² καὶ om. N.

³ πτάκα altered to πτᾶκα (πτᾶκα FV3N) : Sophianus.

⁴ παραφ ορὰ M, παράφρονα FV3N.

⁵ φρενοδα . . s altered to -λις and then to -λῆς (margin -δαῆς).

⁶ θανάτων : Canter. ⁷ αὐτονηγίαις ξύμπασ ωσιν : Turn.

⁸ παράφρονα φρενόδαλης M ; cp. l. 330. ⁹ ὑμνοῖς M.

¹⁰ ἄμιν : Porson. ¹¹ συνδάτωρ : Turn.

AESCHYLUS

παλλεύκων δὲ πέπλων ἀπόμοιρος¹ ἄκληρος ἐτύχθην
 —— —— —— —.²

355 δωμάτων³ γὰρ εἰλόμαν [ἔφυμν. β.
 ἀνατροπάς, ὅταν "Αρης
 τιθασὸς⁴ ὡν φίλον⁵ ἔλῃ.
 ἐπὶ τὸν ὥδ' οἴμεναι⁶
 κρατερὸν ὅνθ' ὅμως⁷ ἀμαν-
 ροῦμεν⁸ ὑφ'⁹ αἷματος νέου.

[ἀντ. β.]

360 σπεύδομεν αἵδ' ¹⁰ ἀφελεῖν τινὰ τάσδε¹¹ μερίμνας,
 θεῶν δ' ἀτέλειαν οἴμαις μελέταις¹² ἐπικραίνειν,
 μηδ' εἰς¹³ ἄγκρισιν ἔλθεῖν.
 365 Ζεὺς¹⁴ δ'¹⁵ αἴμοσταγὲς¹⁶ ἀξιόμισον ἔθνος τόδε λέσχας
 ἀς ἀπηξιώσατο.

355 ¹⁷<δωμάτων γὰρ εἰλόμαν [ἔφυμν. β.
 ἀνατροπάς, ὅταν "Αρης
 τιθασὸς ὡν φίλον ἔλῃ.
 ἐπὶ τὸν ὥδ' οἴμεναι
 κρατερὸν ὅνθ' ὅμως ἀμαν-
 ροῦμεν ὑφ' αἷματος νέου.>

δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ [στρ. γ.
 τακόμεναι κατὰ γᾶν μινύθουσιν ἄτιμοι
 370 ἀμετέραις ἐφόδοις μελανεύμοσιν, δρχη-
 σμοῖς τ' ἐπιφθόνοις¹⁸ ποδός.

μάλα γὰρ οὖν ἀλομένα [ἔφυμν. γ.
 ἀνέκαθεν¹⁹ βαρυπεσῆ
 καταφέρω ποδὸς ἀκμάν,

¹ ἀμοιρος: O. Müller. ² lacuna Schroeder.

³ δωμάτων MF, δωμάτων N.

⁴ πιθασ(σ)ος MFV3N, τιθασὸς Paris. 2886.

EUMENIDES

with us ; and in festal robes of pure white I have
nor lot nor portion.

For I have made mine own the overthrow of
houses, whensoever strife nurtured in the home
layeth low one near and dear. Even so, speeding
after this man, for all his strength nevertheless we
waste him away because of a fresh deed of blood.

Lo, eager are we to wrest from another this charge
and to bring it to pass that the gods have no
authority over concerns of mine, so that it shall
not even come before them for trial ; for Zeus hath
deemed unworthy of his converse this our hateful
and blood-streaming band.

For I have made mine own the overthrow of
houses, whensoever strife nurtured in the home
layeth low one near and dear. Even so, speeding
after this man, for all his strength nevertheless we
waste him away because of a fresh deed of blood.

And the proud thoughts of men, that flaunt them-
selves full high under the heavens, they waste away
and dwindle in dishonour 'neath the earth at our
sable-stoled assault and the vengeful rhythm of
our feet.

For assuredly with a mighty leap from aloft do I
bring down the heavy-falling force of my foot,

⁵ φίλος : Turn. ⁶ ὁ διόμενας : E. A. J. Ahrens.

⁷ ὄμοιως : Arnaldus. ⁸ μαυροῦμεν : Burges.

⁹ ὑφ' M, ἐφ' FV3N.

¹⁰ σπενδόμενα (changed to σπενδόμεναι) δ' M : Doederlein.

¹¹ τάσδε M, τάσδε Aldina. ¹² εὐαῖσι λιτᾶις : H. Voss.

¹³ ἐσ : Pauw.

¹⁴ ζεῦ M¹FN, ζεὺς m.

¹⁵ γὰρ : Linwood.

¹⁶ αἰματοσταγὴς : Bothe.

¹⁷ ll. 355-359 repeated G. C. Schneider.

¹⁸ ἐπιφύνοις : Heath. ¹⁹ ἀγκαθεν : Pearson.

AESCHYLUS

375 σφαλερὰ <*καὶ*>¹ τανυδρόμοις
κῶλα, δύσφορον ἄταν.

πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμα· [άντ. γ.
τοῖον [γὰρ]² ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται,
καὶ δυοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶ-
380 ται πολύστονος φάτις.

375 3<μάλα γὰρ οὖν ἀλομένα
ἀνέκαθεν βαρυπεσῆ
καταφέρω ποδὸς ἀκμάν,
σφαλερὰ καὶ τανυδρόμοις
κῶλα, δύσφορον ἄταν.>

385 μένει γάρ. εὔμήχανοί [στρ. δ.
τε⁴ καὶ τέλειοι, κακῶν
τε μνήμονες σεμναὶ
καὶ δυσπαρήγοροι βροτοῖς,
ἄτιμ’ ἀτίετα⁵ διόμεναι
λάχη θεῶν διχοστατοῦντ’ ἀνηλίῳ
λάμπᾳ, δυσοδοπαίπαλα
δερκομένοισι καὶ δυσομμάτοις ὅμῶς.

390 395 τίς οὖν τάδ’ οὐχ ἄζεται⁶ [άντ. δ.
τε καὶ δέδοικεν⁷ βροτῶν,
ἔμοῦ κλύων θεσμὸν
τὸν μοιρόκραντον ἐκ θεῶν
δοθέντα τέλεον; ἔπι⁸ δέ μοι
<μένει>⁹ γέρας παλαιόν, οὐδὲ ἀτιμίας
κύρω,¹⁰ καίπερ ὑπὸ χθόνα
τάξιν ἔχουσα καὶ δυσήλιον κνέφας.

¹ <*καὶ*> Schöemann.

² [] Heath.

EUMENIDES

limbs that trip even swift runners—downfall unendurable.

But, as he falleth, he knoweth it not by reason of his insensate folly. In so dark a cloud doth pollution hover over the man; and rumour, fraught with many a woe, proclaimeth that a mist-like gloom hangeth over against his house.

For assuredly with a mighty leap from aloft do I bring down the heavy-falling force of my foot, limbs that trip even swift runners—downfall unendurable.

For it abideth. Ready of device are we, and we bring to fulfilment, mindful of evil wrought, awful and inexorable to mankind, pursuing our appointed office dishonoured, despised, separated from the gods by a light not of the sun—an office that maketh rough the path of the living and the dead alike.

Who then of mortal men doth not hold this in holy awe and dread, when he heareth from my lips the ordinance ratified unto me by Fate under grant made by the gods for its perfect fulfilment? Mine ancient prerogative still abideth, nor do I meet with dishonour, albeit my appointed place is beneath the earth and in sunless gloom.

[Enter Athena, wearing the aegis

³ ll. 372-376 repeated G. C. Schneider.

⁴ δὲ : Wakefield. ⁵ ἀτίεται M, ἀτίετον FV3N : Canter.

⁶ οὐχάζεται : Turn. ⁷ δέδοικε : Schütz.

⁸ ἐπι : Herm. ⁹ <μένει> Herm. ¹⁰ κυρῶ : Herm.

AESCHYLUS

ΑΘΗΝΑ

πρόσωθεν ἔξήκουσα κληδόνος βοὴν
 ἀπὸ Σκαμάνδρου γῆν καταφθατουμένη,¹
 ἦν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,
 τῶν αἰχμαλώτων χρημάτων λάχος μέγα,
 ἔνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοί,
 ἔξαίρετον δώρημα Θησέως τόκοις·
 ἔνθεν διώκουσ' ἥλθον ἄτρυτον πόδα,
 πτερῶν ἄτερ ροιβδοῦσα κόλπον αἰγίδος.
 [πώλοις ἄκμαιοις τόνδ' ἐπιζεύξασ' ὄχον]²
 καινὴν³ δ' ὄρωσα τήνδ' ὄμιλίαν χθονὸς
 ταρβῶ μὲν οὐδέν, θαῦμα δ' ὅμμασιν πάρα.
 τίνες ποτ' ἔστε; πᾶσι δ' ἐς κοινὸν λέγω.
 βρέτας τε τούμὸν τῷδ' ἐφημένῳ ξένῳ,
 νῦμᾶς θ' ὅμοίας οὐδενὶ σπαρτῶν γένει,
 οὕτ' ἐν θεαῖσι πρὸς θεῶν ὄρωμένας⁴
 οὕτ' οὖν βροτείοις ἐμφερεῖς μορφώμασιν.
 λέγειν δ' ἄμορφον⁵ ὅντα τοὺς πέλας κακῶς
 πρόσω δικαίων ἡδ'⁶ ἀποστατεῖ θέμις.

ΧΟΡΟΣ

πεύσῃ τὰ πάντα συντόμως, Διὸς κόρη.
 ἡμέis γάρ ἐσμεν Νυκτὸς αἰανῆ⁷ τέκνα.
 Ἀραι⁸ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.

ΑΘΗΝΑ

γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.

¹ τὴν καταφθατουμένην : Stanley. ² |] Wilam.
³ καὶ νῦν : Canter. ⁴ ὄρωμένας : Stanley.
⁵ ἄμορφον : Rob. ⁶ ἡδ' F, ἡδ' MN.
⁷ αἰανῆ M, αἰανῆς FV3N, Tzet. on Lycophr. 406.
⁸ ἀρὰ M, ἀραι FV3N.

EUMENIDES

ATHENA

From afar I heard the call of a summons, even from the Scamander, the while I was taking possession of the land, which the leaders and chieftains of the Achaeans assuredly assigned to me, as a goodly portion of the spoil their spears had won, to be mine utterly and for ever, a choice gift unto Theseus' sons.¹ Thence have I come, speeding onward my unwearied foot, whirring, instead of wings, the folds of my aegis.² As I behold this unfamiliar concourse of visitants to my land, fear indeed I feel not but astonishment is upon my eyes. Who in the world be ye? I address you all in common—both yon stranger kneeling at mine image, and you, who are like to no race of creatures born, neither among goddesses seen of gods, nor yet having resemblance to shapes of human kind. But to speak ill of one's neighbour who is innocent of offence, is far from just, and Right standeth aloof therefrom.

CHORUS

Daughter of Zeus, thou shalt hear all in brief. We are Night's dread children. "Curses" are we named in our habitations beneath the earth.

ATHENA

Your lineage I now know and the names whereby ye are called.

¹ Athena confirms as ancient her possession of the district of Sigeum, which had been won from the Mityleneans by the Athenians early in the sixth century.

² Line 405 "yoking to this my car my steeds of prime" contradicts the statement in the preceding verse, and will have been interpolated for a later representation of the play when Athena actually appeared on a chariot (Wilamowitz).

AESCHYLUS

ХОРОΣ

τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσῃ τάχα.

ΑΘΗΝΑ

420 μάθοιμ' ἄν, εἰ λέγοι τις ἐμφανῆ λόγον.

ХОРОΣ

βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.

ΑΘΗΝΑ

καὶ τῷ κτανόντι ποῦ τὸ¹ τέρμα τῆς φυγῆς²;

ХОРОΣ

ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.

ΑΘΗΝΑ

ἡ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς³ φυγάς;

ХОРОΣ

425 φονεὺς γὰρ εἶναι μητρὸς ἡξιώσατο.

ΑΘΗΝΑ

ἄλλαις ἀνάγκαις,⁴ ἡ τινος⁵ τρέων κότον;

ХОРОΣ

ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν;

¹ τοῦτο: Arnaldus.

² τῆς σφαγῆς: Scaliger.

³ ἐπιρροιζεῖν M¹FV3N, ἐπιρροιζεῖ M²: Scaliger.

⁴ ἄλλης ἀνάγκης: Bothe.

⁵ οὗτινος M, Schol. on 465, ἡ τινος FV3N.

EUMENIDES

CHORUS

My office, however, thou shalt learn anon.

ATHENA

I shall understand, if plainly told.

CHORUS

We drive slayers of men from out their homes.

ATHENA

And where is the bourne of the slayer in his flight ?

CHORUS

Where joy is absent and unknown.¹

ATHENA

Would'st thou indeed hound him with thy screeching to such flight ?

CHORUS

Aye, for he held it his duty to be his mother's murderer.

ATHENA

Because of other constraint or through fear of someone's wrath ?

CHORUS

Where is there a spur so keen as to compel to murder of a mother ?

¹ Literally “where joy (or the word *joy*) is nowhere in use.”

AESCHYLUS

ΑΘΗΝΑ

δυοῖν παρόντοιν¹ ἥμισυς λόγου² πάρα.

ΧΟΡΟΣ

ἀλλ' ὅρκον οὐ δέξαιτ' ἄν, οὐ δοῦναι θέλοι.³

ΑΘΗΝΑ

430 κλύειν δίκαιος⁴ μᾶλλον ἡ πρᾶξαι θέλεις.

ΧΟΡΟΣ

πῶς δή; δίδαξον· τῶν σοφῶν γὰρ οὐ πένη.

ΑΘΗΝΑ

ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

ΧΟΡΟΣ

ἀλλ' ἔξέλεγχε, κρῖνε δ' εὐθεῖαν δίκην.

ΑΘΗΝΑ

ἡ κάπ' ἐμοὶ τρέποιτ' ἀν αἰτίας τέλος;

ΧΟΡΟΣ

435 πῶς δ' οὕ; σέβουσαι γ' ἀξίαν κάπ' ἀξίων.⁵

ΑΘΗΝΑ

τί πρὸς τάδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις;
λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς

¹ παρόντοιν M, παρόντων FV3N.

² λόγου M, λόγος FV3N.

³ θέλει: Schütz.

EUMENIDES

ATHENA

Two parties are here present; half only of the case is heard.

CHORUS

But the oath—he will neither take nor is fain to give.

ATHENA

Thou art fain to be just in name rather than in deed.

CHORUS

How so? Instruct me. For in subtleties thou art not poor.

ATHENA

I say that oaths must not win victory for injustice.

CHORUS

Well then, question him and pronounce righteous judgment.

ATHENA

Is it unto *me* that ye would in very truth commit the decision of the charge?

CHORUS

How not?—in reverence for thy worth and worthy birth.

ATHENA

Stranger, what wilt thou in turn say in reply to this? First, tell me thy country, thy lineage,

⁴ δικαίους with *ov* in erasure and ω over *ov* M, δικαιώς
FV3N: Dindorf.

⁵ ἀξιαν τ' ἐπαξιων: Arnaldus.

τὰς σάς, ἔπειτα τόνδ' ἀμυναθοῦ¹ ψόγον·
 εἴπερ πεποιθὼς τῇ δίκῃ βρέτας τόδε
 440 ἥσαι φυλάσσων ἐστίας ἀμῆς πέλας
 σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίονος.
 τούτοις ἀμείβου πᾶσιν εὐμαθέσ τί μοι.

ΟΡΕΣΤΗΣ

ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων
 τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.
 445 οὐκ εἰμὶ προστρόπαιος, οὐδὲ ἔχων² μύσος
 πρὸς χειρὶ τὴμῇ τὸ σὸν ἐφεζόμην³ βρέτας.
 τεκμήριον δὲ τῶνδε σοι λέξω μέγα.
 ἄφθογγον εἶναι τὸν παλαμναῖον νόμος,
 450 ἐστ' ἂν πρὸς ἀνδρὸς αἷματος καθαρσίου
 σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ.⁴
 πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα
 οἴκοισι, καὶ βοτοῖσι καὶ ρύτοῖς πόροις.
 ταύτην μὲν οὕτω φροντίδ' ἐκποδῶν λέγω.
 γένος δὲ τούμὸν ὡς ἔχει πεύση τάχα.
 455 Ἄργειός εἰμι, πατέρα δ' ἵστορεῖς καλῶς,
 Ἀγαμέμνον', ἀνδρῶν ναυβατῶν ἀρμόστορα,
 ξὺν φὸν Τροίαν ἅπολιν Ἰλίου πόλιν
 ἔθηκας. ἔφθιθ' οὗτος⁵ οὐ καλῶς, μολὼν
 εἰς οἴκον· ἀλλά νιν κελαινόφρων ἐμὴ
 460 μήτηρ κατέκτα, ποικίλοις ἀγρεύμασιν
 κρύψασ', ἀ λουτρῶν⁶ ἔξεμαρτύρει φόνον.
 κάγὼ κατελθών, τὸν πρὸ τοῦ φεύγων χρόνον,
 ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,

¹ ἀμυνάθοι: Dindorf.² ἔχει: Wieseler.³ ἐφεζομένη: Wieseler.⁴ καθαιμάξουσιν οθηλοῦ βοτοῦ M (οθνείου βροτοῦ FV3N): Turn.⁵ οὕτως M, οὗτος FV3N.⁶ κρύψασα λουτρῶν: Musgrave.

EUMENIDES

and thy fortunes ; thereafter, defend thee against this charge—if indeed it so be that, in reliance on the justice of thy cause, thou art seated here, clinging to mine image hard by my hearth, a sacred suppliant after the fashion of Ixion.¹ To all this make me some plain answer.

ORESTES

Queen Athena, first of all I will remove a great misgiving that lies hidden in thy last utterance. A suppliant in need of purification I am not ; nor with pollution on my hands did I fall at the feet of thine image. And of this I will offer thee weighty proof. It is the law that he who is defiled by shedding blood shall be debarred all speech until the blood of a suckling victim shall have besprinkled him by the ministrations of one empowered to purify from murder. Long since, at other houses, have I been thus purified both by victims and by flowing streams.

This cause for thy anxiety I thus dispel. As to my lineage, thou shalt hear forthwith. I am an Argive ; my father—and fittingly dost thou make inquiry concerning him—was Agamemnon, he who marshalled the sea-host, in concert with whom thou madest Ilium, city of Troyland, to be no more a city. Upon his returning home, he perished by no honourable death ; nay, he was slain by my black-hearted mother, who enfolded him in a crafty snare that still remains to witness his murder in the bath. And I, when that I came back home—an exile I had been beforetime—I slew her that gave me birth

¹ Ixion, king of the Lapiths, murdered the father of his bride, and was given purification by Zeus after having been denied by the other gods. Cp. 718.

AESCHYLUS

ἀντικτόνοις ποιαῖσι φιλτάτου πατρός.
 465 καὶ τῶνδε κοινῆ Λοξίας ἐπαίτιος,
 ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ,
 εἰ μὴ τι τῶνδ’ ἔρξαιμι τοὺς ἐπαίτιους.
 σὺ δ¹ εἰ δικαίως εἴτε μὴ κρῖνον δίκην·
 πράξας γὰρ ἐν σοὶ πανταχῇ τάδ’ αἰνέσω.

ΑΘΗΝΑ

470 τὸ πρᾶγμα μεῖζον, εἴ τις οἴεται τόδε
 βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις
 φόνου² διαιρεῦν ὁξυμηνίτου δίκας.
 ἄλλως τε καὶ σὺ μὲν κατηρτυκῶς ἐμοῖς³
 ἵκέτης προσῆλθες καθαρὸς ἀβλαβῆς δόμοις·
 475 οὕτως⁴ δ’ ἄμομφον ὅντα σ’ αἰδοῦμαι⁵ πόλει.
 αὗται δ’ ἔχουσι μοῖραν οὐκ εὐπέμπελον,
 καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,
 χώρᾳ μεταῦθις⁶ ἴὸς ἐκ φρονημάτων
 πέδοι πεσὼν⁷ ἄφερτος αἰανῆς νόσος.
 480 τοιαῦτα μὲν τάδ’ ἔστιν· ἀμφότερα, μένειν
 πέμπειν τε⁸ δυσπήμαντ⁹ ἀμηχάνως ἐμοί·
 ἐπεὶ δὲ πρᾶγμα δεῦρ’ ἐπέσκηψεν τόδε,
 φόνων δικαστὰς ὄρκίους αἴρουμένη¹⁰
 θεσμὸν τὸν εἰς ἅπαντ’ ἐγὼ θήσω χρόνον.
 485 ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια
 καλεῖσθ’, ἀρωγὰ τῆς δίκης ὄρκώματα·
 κρίνασα δ’ ἀστῶν τῶν ἐμῶν τὰ βέλτατα

¹ σύ τ’ : Pearson.

² φόνους : Rob.

³ ὕμως : Pauw.

⁴ δμως : Wilam.

⁵ αἴροῦμαι : Herm.

⁶ χῶραι μετ’ αὐθις : Wellauer.

⁷ πέδω : Dindorf.

⁸ δὲ : Abresch.

⁹ δυσπήματ’ : Scaliger.

EUMENIDES

—disavow it I will not—in vengeance to requite the murder of my sire I most dearly loved. And for this deed Loxias, in common with me, is answerable, who, to spur my purpose, threatened me with cruel woes should I fail to do this deed upon the guilty. Whether my deed was wrought in righteousness or not, do thou pronounce judgment; for howsoever I fare at thy ruling, I shall rest content.

ATHENA

The affair is too grave, if any mortal thinks to pass judgment thereon; nay, it is not lawful even for me to decide on cases of murder which involves swift wrath; above all since thou, by rites fully performed, hast come a suppliant purified and harmless to my house; and so I have respect unto thee as void of offence to my city. Yet these women have an office that does not permit them lightly to be dismissed; and if they fail to gain the victory in their cause, the venom from their resentment will fall upon the ground and become hereafter an intolerable and perpetual pestilence to afflict the land.

So then stands the case: either course—to suffer them to stay, to drive them forth—is fraught with disaster and perplexity to me. But since this cause hath devolved on me, I will appoint judges of homicide bound by oath and establish a tribunal, a tribunal to endure for all time. Do ye call your witnesses and adduce your proofs, sworn evidence to support your cause; and I will return when I have singled out the best of my burghers, that

¹⁰ ὄρκιων αἰρουμένος: Casaubon.

AESCHYLUS

η̄ξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως,
ὄρκον¹ πορόντας² μηδὲν ἔκδικον φράσειν.³

ΧΟΡΟΣ

- | | | |
|-----|---|-----------|
| 490 | νῦν καταστροφὰὶ νέων
θεσμίων, εἰ κρατή-
σει δίκα <τε> ⁴ καὶ βλάβα
τοῦδε ματροκτόνου. | [στρ. α.] |
| 495 | πάντας ἥδη τόδ' ἔργον εὐχερεί-
ᾳ ⁵ συναρμόσει βροτούς·
πολλὰ δ' ἔτυμα παιδότρωτα
πάθεα προσμένει τοκεῦ-
σιν μεταῦθις ἐν χρόνῳ. | |
| 500 | οὐδὲ ⁶ γὰρ βροτοσκόπων
μαινάδων τῶνδ' ἐφέρ-
ψει κότος τις ἔργυμάτων—
πάντ' ἐφήσω μόρον. | [ἀντ. α.] |
| 505 | πεύσεται δ' ἄλλος ἄλλοθεν, προφω-
νῶν τὰ τῶν πέλας κακά,
λῆξιν ὑπόδοσίν ⁷ τε μόχθων·
ἄκεά ⁸ τ' οὐ βέβαια ⁹ τλά-
μων [δέ ¹⁰ τις ¹¹] μάταν παρηγορεῖ. | |
| 510 | μηδέ τις κικλησκέτω
ξυμφορᾶ τετυμμένος,
τοῦτ' ἔπος θροούμενος,
ὦ ¹² δίκα, | [στρ. β.] |
| | ὦ ¹² θρόνοι τ' Ἐρινύων.
ταῦτά τις τάχ' ἀν πατὴρ
ἢ τεκοῦσα νεοπαθὴς | |
| 515 | οἶκτον οἰκτίσαιτ', ἐπει-
δὴ πίτνει δόμος δίκας. | |

EUMENIDES

they may decide this issue in accordance with the truth, having bound themselves by oath to pronounce no judgment contrary to justice. [Exit]

CHORUS

Now is the end of all things wrought by new ordinances, if the wrongful cause of this slayer of his mother is to triumph. Straightway will his deed reconcile all men to licence ; and many woeful wounds, dealt in very truth by children, are in store for parents in time yet to come.

For from us, the Furious Ones that keep watch upon mortals, shall no wrath for such misdeeds draw nigh—I will let loose death in every form. And as he anticipates his neighbour's evil plight, one man shall ask of another when tribulation is to end or to decrease ; and the poor wretch offereth the vain consolation of remedies that bring no certain cure.

Nor let anyone henceforth, when he hath been smitten by calamity, make appeal and cry aloud “ O Justice ! ” “ O enthroned Spirits of Vengeance ! ” Peradventure some father, or mother, newly stricken, may thus make piteous lament, now that the house of Justice is falling.

¹ ὄρκων M¹, ὄρκον M²FV3N.

² περῶντας : Herm.

³ ἔκδικον φρεσίν M, ἔνδικον φρενί FV3N : Markland. In FV3N 489 stands after 485.

⁴ < > Heath.

⁵ εὐχερίᾳ M, εὐχαρίᾳ FV3N : Turn.

⁶ οὔτε : Elmsley.

⁷ ὑπόδοσιν M (-δησιν F, -δυσιν V3N).

⁸ ἀκετ' M, ἀκεστα FV3N : Schütz.

⁹ οὐ βέβαια MV3N, ἀβέβαια F.

¹⁰ [δέ] Schwenk. ¹¹ [τις] Pauw. ¹² iὼ : Pauw.

AESCHYLUS

- 520 ἔσθ' ὅπου τὸ δεινὸν εὖ,
καὶ φρενῶν ἐπίσκοπον
δεῖ μένειν¹ καθήμενον.
ξυμφέρει
σωφρονεῦν ὑπὸ στένει.
τίς δὲ μηδὲν ἐν δέει²
καρδίαν <ἄν>³ ἀνατρέφων
ἢ πόλις βροτός θ' ὁμοί-
ως ἔτ' ἄν σέβοι δίκαν;
- 525 μήτ' ἀνάρχετον⁴ βίον
μήτε δεσποτούμενον
αἰνέσης.
- 530 παντὶ⁵ μέσῳ τὸ κράτος
θεὸς ὥπασεν, ἅλλ'⁶
ἅλλα⁷ δ'⁸ ἐφορεύει.
ξύμμετρον δ' ἔπος λέγω,
δυσσεβίας⁹ μὲν ὕβρις
τέκος ὡς ἐτύμως.
- 535 ἐκ δ' ὑγιεί-
ας φρενῶν δ' πάμφιλος¹⁰
καὶ πολύευκτος ὅλβος.
- 540 ἐς τὸ πᾶν δέ σοι λέγω,
βωμὸν αἴδεσαι Δίκας·
μηδέ νιν
κέρδος ἴδων ἀθέω
ποδὶ λὰξ ἀτίσης·
ποινὰ γὰρ ἐπέσται.
κύριον μένει τέλος.
- 545 πρὸς τάδε τις τοκέων
σέβας εὖ προτίων
καὶ ξενοτί-
- [ἀντ. β.]
- [στρ. γ.]
- [ἀντ. γ.]

EUMENIDES

Times there are when fear is well and should abide enthroned as guardian of the heart. It profiteth to learn wisdom with groaning. But who that traineth not his heart in fear, be it State or be it man, is like in the future to reverence justice as heretofore ?

Approve thou not a life ungoverned nor one subjected to a tyrant's sway. To moderation in every form God giveth the victory, but his other dispensations he directeth in varying wise. I give utterance to a timely truth : arrogance is in very sooth the child of impiety ; but from health of soul cometh happiness, dear unto all and oft besought in prayer.

And as for the whole matter I say unto thee : reverence the altar of Righteousness, and spurn it not to dishonour with godless foot because thine eyes look to worldly profit ; for punishment will come upon thee. The appointed issue abideth. Wherefore let a man duly put in front place of honour the piety he oweth to his parents, and have

¹ δειμαίνει : Anon. in the copy of the Aldina in Camb. Univ. Lib. (Dobree, *Adversaria* on l. 519).

² ἐν φάει : Auratus. ³ < > Lachmann.

⁴ ἀναρκτον M, ἀνάρκητον FV3, ἀνάρκετον N : Wieseler.

⁵ ἀπαντι : Pauw. ⁶ ἄλλα : Wellauer.

⁷ ἄλλα M (Schol. ἄλλως), ἄλλα G.

⁸ δι' M, δ' FV3N.

⁹ δυσπεβεῖας MFV3, -βεῖας N.

¹⁰ πᾶσι φίλος : Herm.

AESCHYLUS

μους δόμων¹ ἐπιστροφὰς
αἰδόμενός τις ἔστω.

- 550 ἕκῶν δ'² ἀνάγκας ἄτερ δίκαιος ὅν [στρ. δ.
οὐκ ἄνολβος ἔσται.
πανώλεθρος <δ'>³ οὕποτ' ἀν γένοιτο.
τὸν ἀντίτολμον δέ φαμι παρβάταν⁴
ἄγοντα⁵ πολλὰ παντόφυρτ' ἀνευ δίκας⁶
555 βιαίως ξὺν χρόνῳ καθήσειν
λαῖφος, ὅταν λάβῃ πόνος
θραυομένας κεραίας.
- καλεῖ δ' ἀκούοντας οὐδὲν <ἐν>⁷ μέσα [ἀντ. δ.
δυσπαλεῖ τε⁸ δίνᾳ.
560 γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ,⁹
τὸν οὗποτ' αὐχοῦντ' ἵδων ἀμαχάνοις
δύαις λαπαδνὸν¹⁰ οὐδ' ὑπερθέοντ' ἄκραν.
δι' αἰῶνος δὲ τὸν πρὶν ὅλβον
ἔρματι προσβαλὼν δίκας
565 ὥλετ' ἄκλαυτος,¹¹ ἄστος.¹²

ΑΘΗΝΑ

κῆρυσσε, κῆρυξ, καὶ στρατὸν κατειργαθοῦ,¹³
ἢ τ'¹⁴ οὖν διάτορος¹⁵ Τυρσηνικὴ

¹ δωμάτων : Hartung.

² ἐκ τῶνδ': Wieseler.

³ < > Pauw.

⁴ περαιβάδαν M, περβάδαν FV3N : Herm., later preferring παραιβάταν.

⁵ τὰ : ἄγοντα O. Müller (τὰ πολ. παντ. ἄγοντα Pauw).

⁶ δίκης M, δίκας FV3N.

⁷ < > Abresch.

⁸ δυσπαλεῖται : Turn.

⁹ θερμοεργῷ MF, θερμῷ N.

¹⁰ λέπαδνον : Musgrave.

¹¹ ἄκλαυτος : Dindorf.

¹² ἄστος : Porson (αἴστος).

¹³ κατειργάθου : Porson.

¹⁴ εἰτ' M, ἢ τ' m, εἰτ' FN.

EUMENIDES

respect unto the stranger he welcometh within his gates.

Whoso of his own free will and without constraint is righteous, he shall not fail of happiness ; utterly cut off he shall never be. But whoso transgresseth in daring defiance, and is laden with rich store that he hath heaped up unjustly, I say that he shall perforce, in due season, strike his sail when the tempest of trouble breaketh upon him as the yard-arm is splintered.

He calleth upon them who hear him not, and he struggleth to no purpose amid the whirling waters. Heaven laughs at the reckless wight as it beholds him, who boasted himself that this should never be, now helpless by reason of his irremediable distress and unable to surmount the cresting wave. He wrecks on the reef of Justice the prosperity that had been his throughout all his days, and he perishes unwept, unseen.

[Enter, in procession, Athena, a Herald,
the Jury of Areopagites, a crowd
of Citizens. Orestes removes to the
place appointed for the accused. Apollo
appears after Athena's first speech

ATHENA

Herald, give the signal and restrain the crowd ; and let the piercing Tyrrhene¹ trumpet, filled

¹ The Etruscans were regarded as the inventors of the trumpet.

¹⁵ διάκτοπος FV3N (with space after it in FV3: αἰθέρος Emperius). For οὐν Askew read οὐπανοῦ.

AESCHYLUS

σάλπιγξ, βροτείου πνεύματος πληρουμένη,
570 ίπέρτονον γήρυμα φαινέτω στρατῷ.
πληρουμένου γὰρ τοῦδε βουλευτηρίου
σιγᾶν ἀρήγει καὶ μαθεῖν θεσμὸν ἐμοὺς
πόλιν τε πᾶσαν εἰς τὸν αἰανῆ χρόνον
καὶ τούσδ'¹ ὅπως ἀν εὑ καταγνωσθῇ δίκη.²

ΧΟΡΟΣ

ἄναξ "Απολλον, ὃν ἔχεις αὐτὸς κράτει.
575 τί τοῦδε σοὶ μέτεστι πράγματος λέγε.

ΑΠΟΛΛΩΝ

καὶ μαρτυρήσων ἥλθον—ἔστι γὰρ νόμιψ³
ίκέτης ὅδ' ἀνὴρ⁴ καὶ δόμων ἐφέστιος⁵
ἐμῶν, φόνου δὲ τοῦδε ἐγὼ καθάρσιος—
καὶ ξυνδικήσων αὐτός· αἰτίαν δ' ἔχω
580 τῆς τοῦδε μητρὸς τοῦ φόνου.⁶ σὺ δ' εἴσαγε
ὅπως <τ'>⁷ ἐπίστα τήνδε κύρωσον δίκην.

ΑΘΗΝΑ

⁸ύμῶν ὁ μῦθος, εἰσάγω δὲ τὴν δίκην·
οὐ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων
γένοιτ' ἀν ὄρθως πράγματος διδάσκαλος.

ΧΟΡΟΣ

585 πολλαὶ μέν ἔσμεν, λέξομεν δὲ συντόμως.
ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθείσ.
τὴν μητέρ' εἰπὲ πρῶτον εἰ κατέκτονας.

¹ τόνδ' M, τῶνδ' Schol. M, FV3N: Weil.

² δίκη M, δίκη FV3N.

³ γὰρ δόμων (δήμων M¹): Erfurdt, Burges.

EUMENIDES

with human breath, send forth its shrill blare to the folk ! For while this council-hall is filling, it is well that silence be maintained and that my ordinances be learned both by the whole city for time everlasting and by these appellants, that their case may be decided on its just merits.

[Enter Apollo

CHORUS

Lord Apollo, do thou rule thine own domain.
Declare what part hast thou in this affair.

APOLLO

I have come both to bear witness—for the accused yonder was in due form a suppliant and an inmate of my sanctuary, and it is I who purged him of the blood he shed—and myself to be his advocate. I am answerable for his slaying of his mother. (*To Athena*) Do thou bring in the case, and, in accordance with thy wisdom, conduct it to final decision.

ATHENA

(*To the Furies*) "Tis for you to speak—I am but bringing in the case ; the plaintiff at the commencement, speaking first, shall rightly inform us of the issue.

CHORUS

We are many, but our speech shall be brief. (*To Orestes*) Do thou make answer to our questions, one by one. First, say—didst thou slay thy mother ?

⁴ ἀνὴρ : Porson. ⁵ ἐφέστιως with ο over ω M, ἐφεστίων FV3N, ἐφέστιος GAug. (Aug. contains 576-1047).

⁶ τοῦδε φόνου : Turn.

⁸ ll. 582-644 wanting in FV3N.

⁷ < > Herm.

AESCHYLUS

ΟΡΕΣΤΗΣ

ἔκτεινα· τούτου δ' οὔτις ἄρνησις πέλει.

ΧΟΡΟΣ

ἐν μὲν τόδ' ἥδη τῶν τριῶν παλαισμάτων.

ΟΡΕΣΤΗΣ

590 οὐ κειμένῳ πω τόνδε κομπάζεις λόγον.

ΧΟΡΟΣ

εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.

ΟΡΕΣΤΗΣ

λέγω· ξιφουλκῷ χειρὶ πρὸς δέρην τεμών.

ΧΟΡΟΣ

πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασιν;

ΟΡΕΣΤΗΣ

τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.

ΧΟΡΟΣ

595 δ' μάντις ἔξηγεντό σοι μητροκτονεῖν;

ΟΡΕΣΤΗΣ

καὶ δεῦρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.

ΧΟΡΟΣ

ἀλλ' εἴ σε μάρψει ψῆφος, ἀλλ' ἐρεῖς τάχα.

EUMENIDES

ORESTES

I slew her. Of this I make no denial.

CHORUS

Of the three falls¹ this is already ours.

ORESTES

Thou makest this boast though thy foe is not yet down.

CHORUS

Thou must, however, state the manner of thy slaying.

ORESTES

I answer : with drawn sword in hand I stabbed her in the throat.

CHORUS

By whom persuaded and on whose advice ?

ORESTES

By this god's divine injunction ; he is my witness.

CHORUS

The seer instructed thee to kill thy mother ?

ORESTES

Aye, and throughout up to this hour, I blame not my fortune.

CHORUS

But let the verdict get thee in its grip and thou'll soon tell another tale.

¹ Wrestling-matches were decided by three falls.

AESCHYLUS

ΟΡΕΣΤΗΣ

πέποιθ'. ἀρωγὰς δ' ἐκ τάφου πέμψει¹ πατήρ.

ΧΟΡΟΣ

νεκροῖσί νυν² πέπισθι³ μητέρα κτανόν.

ΟΡΕΣΤΗΣ

600 δυοῖν γὰρ εἰχε προσβολὰς μιασμάτοις.⁴

ΧΟΡΟΣ

πῶς δή; δίδαξον τοὺς δικάζοντας τάδε.

ΟΡΕΣΤΗΣ

ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανεν.

ΧΟΡΟΣ

τοιγὰρ σὺ μὲν ζῆσ, ἡ δ' ἐλευθέρα φόνῳ.⁵

ΟΡΕΣΤΗΣ

τί δ' οὐκ ἐκείνην ζῶσαν ἥλαυνες φυγῇ;

ΧΟΡΟΣ

605 οὐκ ἦν ὅμαιμος φωτὸς ὃν κατέκτανεν.

ΟΡΕΣΤΗΣ

ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἷματι;

¹ πέμπει: Scaliger from Schol.

² νῦν: Schütz.

³ πέπεισθι: Veitch.

⁴ μιασμάτων: Elmsley.

⁵ φόνου: Schütz.

EUMENIDES

ORESTES

I have good confidence. My father will send succour from his grave.

CHORUS

In the dead put then thy confidence, thou slayer of thy mother !

ORESTES

I do, for she was attainted by a twofold defilement.

CHORUS

How so, I pray ? Instruct the judges as to this.

ORESTES

She murdered her husband and therewith slew my father.

CHORUS

Therefore, though thou livest, she is quit—by her death.¹

ORESTES

But why, while she still lived, didst thou not pursue her into banishment ?

CHORUS

She was not of one blood with the man she slew.

ORESTES

But am I blood-kin to my own mother ?

¹ She is freed from blood-guiltiness because her blood has been shed.

AESCHYLUS

ΧΟΡΟΣ

πῶς γάρ σ' ἔθρεψ² ἀν¹ ἐντός, ὃ μιαιφόνε,
ζώνης; ἀπεύχῃ μητρὸς αἷμα φίλτατον;

ΟΡΕΣΤΗΣ

610 ἥδη σὺ μαρτύρησον· ἐξηγοῦ δέ μοι,
"Απολλον, εἴ σφε σὺν δίκῃ κατέκτανον.
δρᾶσαι γὰρ ὕσπερ ἐστὶν οὐκ ἀρνούμεθα.
ἀλλ' εἰ δίκαιον² εἴτε μὴ τῇ σῇ φρενὶ³
δοκεῖ τόδ' αἷμα, κρῖνον, ὡς τούτοις φράσω.

ΑΠΟΛΛΩΝ

615 λέξω πρὸς ὑμᾶς τόνδ' Ἀθηναίας μέγαν
θεσμὸν δικαίως,—μάντις ὃν δ' οὐ³ ψεύσομαι.
οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις,
οὐκ ἀνδρός, οὐ γυναικός, οὐ πόλεως πέρι,
οὐ μὴ κελεύσαι⁴ Ζεὺς Ὄλυμπίων πατήρ.
620 τὸ μὲν δίκαιον τοῦθ' ὅσον σθένει μαθεῖν,
βουλῆ⁵ πιφαύσκω δ' ὅμμι⁶ ἐπισπέσθαι πατρός·
ὅρκος γὰρ οὕτι Ζηνὸς ἴσχύει πλέον.

ΧΟΡΟΣ

Ζεύς, ὡς λέγεις σύ, τόνδε χρησμὸν ὥπασε,
φράζειν Ὁρέστη τῷδε,⁶ τὸν⁷ πατρὸς φόνον
πράξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν;

¹ ἔθρεψεν: Blass.

² δικαίως: Auratus. ³ δ' ὥν: Canter.

⁴ κελεύσει: Herm.

⁵ βουλῆ with i added M.

⁶ τῷ M¹, τῷδε M².

⁷ τοῦ M¹, τὸν M².

¹ The oath taken by the judges (489) may pronounce Orestes guilty as to the fact; but as his deed was done at the command of Zeus, whose representative is his son, Zeus therefore assumes all moral responsibility.

EUMENIDES

CHORUS

How else, thou blood-stained man, had she
nourished thee beneath her zone? Dost disown
that nearest bond, a mother's blood?

ORESTES

Do thou now, Apollo, give thy testimony; and,
I pray thee, expound the law, whether I was
justified in slaying her. For to have done the deed,
as done it is, I deny it not. But whether this deed
of blood seemeth to thy understanding to have been
wrought in righteousness or in unrighteousness, do
thou decide that I may inform the court.

APOLLO

Unto you, this high tribunal created by Athena, I
will speak as justice bids,—seer that I am, I cannot
utter untruth. Never yet, on my oracular throne,
have I spoken aught touching man or woman or
commonwealth, but what hath been commanded by
Zeus, the father of the Olympians.

Mark how potent is this plea of justice; and I
charge you to yield obedience to the Father's will;
for an oath hath not greater authority than Zeus.¹

CHORUS

Zeus—on thy saying—gave thee this oracular
command: to declare to Orestes here that he avenge
the slaying of his father, but of the honour due his
mother take no account at all?

AESCHYLUS

ΑΠΟΛΛΩΝ

625 οὐ γάρ τι ταῦτὸν ἄνδρα γενναῖον θανεῖν
διοσδότοις σκήπτροισι τιμαλφούμενον,
καὶ ταῦτα πρὸς γυναικός, οὐ τι θουρίοις
τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος,
ἀλλ' ὡς ἀκούσῃ, Παλλὰς οἵ τ' ἐφήμενοι
630 φήφω διαιρεῖν τοῦδε πράγματος πέρι.
ἀπὸ στρατείας¹ γάρ νιν² ἡμποληκότα
τὰ πλεῖστ' ἀμεινον³ εὕφροσιν δεδεγμένη,⁴
δροίτη⁵ περῶντι λοντρὰ κάπι τέρματι
φᾶρος περεσκήνωσεν⁶ τ, ἐν δ' ἀτέρμονι
635 κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ.
ἄνδρὸς μὲν ὑμῶν οὗτος εἴρηται μόρος
τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν.
ταύτην τοιαύτην εἶπον, ὡς δηχθῆ⁷ λεώς,
ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.

ΧΟΡΟΣ

640 πατρὸς προτιμᾶ Ζεὺς μόρον τῷ σῷ λόγῳ·
αὐτὸς δ' ἔδησε⁸ πατέρα πρεσβύτην Κρόνον.
πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις;
ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

ΑΠΟΛΛΩΝ

645 ω παντομισῆ κνώδαλα, στύγη θεῶν,
πέδας μὲν ἀν λύσειεν, ἔστι τοῦδ' ἄκος

¹ στρατείας M¹, στρατιᾶς M². ² μιν: Porson.

³ ἀμείνον' M (*i.e.* ἀμεινον and ἀμείνον').

⁴ After l. 632 one or more verses may have been lost.

⁵ δροίτη MG, δροίτη Schol. M, Aug. Paris. 2886.

⁶ περέσκήνωσεν MG, παρεσκήνωσεν Aug. M marg. but περ-
in explanation.

⁷ δειχθῆ altered to δηχθῆ M.

⁸ ἔδεισε altered to ἔδησε M. ⁹ ll. 645-1047 in FV3N.

EUMENIDES

APOLLO

Aye, for it was in no wise the same thing—the murder of a high-born *man*, invested with the sceptre of god-given sway, and murder wrought, too, by a woman's hand, not with gallant weapons, arrows sped from afar, it might be, by an Amazon, but in the manner as thou shalt hear, Pallas, and ye who here hold session to decide by vote upon this present cause.

On his returning from the war, wherein, in the judgment of his well-affected subjects, he had for the most part won success beyond expectation,¹ she gave him welcome ; then, as he was stepping from the bath, on its very edge, she curtained the laver with a tented cloak, enveloped her husband in a broidered robe's inextricable maze, and hewed him down.

Such was the manner of his taking off, as I have told it you—a hero, all-majestic, commander of the fleet. As for that woman, I have described her thus to whet the indignation of the folk to whom it hath been appointed to decide this cause.

CHORUS

A father's death, according to thy plea, is held by Zeus as of more account ; yet he himself cast into bonds his aged father Cronus. How does not this act belie thy argument ? I call upon you (*turning to the judges*) to give heed to this.

APOLLO

Oh, monsters utterly loathed and detested of the gods ! Bonds Zeus might undo ; from them

¹ Literally “ trafficked better ”—“ better ” either “ than his foes, the Trojans ”; or “ beyond expectation ” (since he was guilty of the death of his daughter); or possibly, without any implicit comparative force, simply “ well.”

AESCHYLUS

καὶ κάρτα πολλὴ μηχανὴ λυτήριος·
ἀνδρὸς δ' ἐπειδὰν αἷμ’ ἀνασπάσῃ κόνις
ἄπαξ θανόντος, οὕτις ἔστ’ ἀνάστασις.
τούτων ἐπωδὰς οὐκ ἐποίησεν¹ πατὴρ
ούμος, τὰ δ’ ἄλλα πάντ’ ἄνω τε² καὶ κάτω
στρέφων τίθησιν οὐδὲν ἀσθμαίνων³ μένει.

650

ΧΟΡΟΣ

πῶς γὰρ τὸ φεύγειν τοῦδ’ ὑπερδικεῖς ὅρα·
τὸ μητρὸς αἷμ’ ὅμαιμον ἐκχέας πέδοι⁴
ἔπειτ’ ἐν "Αργει δώματ’ οἰκήσει πατρός;
ποίοισι βωμοῖς χρώμενος τοῖς δημίοις;
ποία δὲ χέρνιψ φρατέρων προσδέξεται;⁵

655

ΑΠΟΛΛΩΝ

καὶ τοῦτο λέξω, καὶ μάθ’ ὡς ὁρθῶς ἔρω.
οὐκ ἔστι μήτηρ ἡ κεκλημένου⁶ τέκνου
τοκεύς, τροφὸς δὲ κύματος νεοσπόρου.
τίκτει δ’ ὁ θρώσκων,⁷ ἡ δ’ ἄπερ ξένω ξένη
ἔσωσεν ἔρνος, οἶσι μὴ βλάψῃ θεός.
τεκμήριον δὲ τοῦδέ σοι δείξω λόγου.
πατὴρ μὲν ἄν γένοιτ’ ἄνευ μητρός· πέλας
μάρτυς πάρεστι πᾶς Ὄλυμπίου Διός,

¹ ἐποίησε MG Aug., ἐποίησεν FV3N.

² ἄνω τε FV3NAug., ἄνω MG.

³ οὐδὲ ἐν ἀσθμαίνω M, οὐδὲν ἀσθμαίνων FV3N.

⁴ πέδω: Dindorf.

⁵ προσδέξαιτε M, προσδέξεται FV3NAug.

⁶ κεκλημένου M, κεκλημένη FV3N.

⁷ θρώσκων: Wecklein.

¹ Kinsfolk, actual or fictitious, were united in *phratriai*, with common worship, offerings, and festivals.

² This notion appears in Egypt (Diodorus Siculus i. 80, 334

EUMENIDES

there is a remedy, and full many a means of their undoing. But when the dust hath drained the blood of man, once he is slain, there is no return to life. For this my Father hath provided no remedial spells, though all things else he reverseth and disposeth at his will ; nor doth his exercise of might cost him a breath.

CHORUS

Mark now the meaning of thy plea for his acquittal ! Shall he who has spilled upon the ground his mother's kindred blood, shall he thereafter inhabit his father's house in Argos ? To what altars of common worship shall he have access ? What brotherhood¹ will admit him to its lustral rite ?

APOLLO

This, too, I will set forth, and mark how rightful shall be my answer. The mother of what is called her child is not its parent, but only the nurse of the newly implanted germ.² The begetter is the parent, whereas she, as a stranger for a stranger, doth but preserve the sprout, except God shall blight its birth. And I will offer thee a sure proof of what I say : fatherhood there may be, when mother there is none. Here at hand is a witness, the child of Olympian Zeus—and not so much as whose source was Hecataeus, an older contemporary of Aeschylus) and in various Greek authors later than Aeschylus, e.g. Euripides, *Orestes* 552, Frag. 1064, the Pythagoreans cited by Stobaeus (Hense ii. 72). The passage in the play has been invoked as evidence that the Athenians of the fifth century B.C. were upholding, some the ancient mode of tracing descent from the mother (the argument of the Erinyes); others, the patrilineal theory advocated by Apollo.

AESCHYLUS

οὐδ' ἐν σκότοισι νηδύος τεθραμμένη,
ἀλλ' οἶον ἔρνος οὔτις ἀν τέκοι θεός.
έγω δέ, Παλλάς, τāλλα θ' ώς ἐπίσταμαι,
τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν,
καὶ τόνδ' ἔπειμψα σῶν δόμων ἐφέστιον,
670 ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνου
καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά,
καὶ τοὺς ἔπειτα, καὶ τάδ' αἰανῶς μένοι
στέργειν τὰ πιστὰ¹ τῶνδε τοὺς ἐπισπόρους.

ΑΘΗΝΑ

ηδη κελεύω τούσδ'² ἀπὸ γνώμης φέρειν
675 ψῆφον δικαίαν, ώς ἄλις λελεγμένων;

ΧΟΡΟΣ

ἡμῖν μὲν ηδη πᾶν τετόξευται βέλος.
μένω δ' ἀκοῦσαι πῶς ἀγὸν κριθήσεται.

ΑΘΗΝΑ

τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ὁ;

ΑΠΟΛΛΩΝ³

ηκούσαθ' ὡν ηκούσατ', ἐν δὲ καρδίᾳ
680 ψῆφον φέροντες ὄρκον αἰδεῖσθε,⁴ ξένοι.

ΑΘΗΝΑ

κλύοιτ' ἀν ηδη θεσμόν, Ἀττικὸς λεώς,
πρώτας δίκας κρίνοντες αἷματος χυτοῦ.

¹ τ' ἀπιστα M, τὰ πιστὰ FV3N.

² τάσδ' F²N.

³ ΧΟΡΟΣ: Karsten.

⁴ αἰδεῖσθαι with ε over αι M.

EUMENIDES

nursed in the darkness of the womb, but such a scion as no goddess could bring forth.

But for my part, O Pallas, as in all things else, as I well know how, will I exalt thy city and thy people, so with this man ; for I have sent him as suppliant to thy sanctuary that he might prove faithful for all time to come, and that thou, O Goddess, mightest win him as a new ally, him and his after-race, and it abide everlastingly that the posterity of this people maintain their plighted bond.

ATHENA

Am I to assume that enough has now been said, and shall I charge the judges now to cast their honest ballots in accordance with their true judgment ?

CHORUS

For our part, every bolt of ours is already shot. But I remain to hear the issue of the trial.

ATHENA

Why should ye not ? As for you (*to Apollo and Orestes*), how shall I so dispose as to escape censure at your hands ?

APOLLO

Ye have heard what ye have heard ; and as ye cast your ballots, let your hearts, my friends, hold sacred the oath ye have sworn.

ATHENA

Hear now my ordinance, ye men of Attica, who pronounce judgment at the first trial ever held for

ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως¹ στρατῷ
αἱεὶ δικαστῶν² τοῦτο βουλευτήριον.

- 685 πάγον δ' "Αρειον τόνδ', 'Αμαζόνων ἔδραν
σκηνάς θ', ὅτ' ἥλθον Θησέως κατὰ φθόνον
στρατηλατοῦσαι, καὶ πόλιν νεόπτολιν
τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε,
"Αρει δ' ἔθυον, ἔνθεν ἔστ' ἐπώνυμος
690 πέτρα, πάγος τ' "Αρειος· ἐν δὲ τῷ σέβας
ἀστῶν φόβος τε ἔνυγγενῆς τὸ μὴ ἀδικεῖν
σχήσει τό το³ ἥμαρ καὶ κατ' εὐφρόνην ὄμως,
αὐτῶν πολιτῶν μὴ 'πιχραινόντων⁵ νόμους
κακαῖς ἐπιρροαῖσι· βορβόρῳ δ' ὕδωρ
695 λαμπρὸν μιαίνων οὕποθ' εὔρήσεις ποτόν.
τὸ μήτ⁴ ἄναρχον μήτε⁶ δεσποτούμενον
ἀστοῖς περιστέλλουσι βουλεύω σέβειν,⁷
καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν.
τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν;
700 τοιόνδε τοι ταρβοῦντες ἔνδικως σέβας
ἔρυμά τε χώρας καὶ πόλεως σωτήριον
ἔχοιτ⁵ ἄν, οἶον οὕτις ἀνθρώπων ἔχει,
οὗτ⁶ ἐν Σκύθησιν οὕτε Πέλοπος ἐν τόποις.
κερδῶν ἄθικτον τοῦτο βουλευτήριον,
705 αἰδοῖον, ὁξύθυμον, εὐδόντων ὑπερ
ἐγρηγορὸς φρούρημα γῆς καθίσταμαι.
ταύτην μὲν ἔξέτειν⁷ ἐμοῖς παραίνεσιν
ἀστοῖσιν εἰς τὸ λοιπόν· ὀρθοῦσθαι δὲ χρὴ

¹ αἰγέω M, αἰγέως FV3N.

² δ' ἐκάστων M, δ' ἐκάστω FV3, δ' ἐκάστω N : Canter.

³ τόδ⁵ : Grotius. ⁴ ὄμως : Turn.

⁵ πικαινόντων : Wakefield. ⁶ μηδὲ MFV3N, μήτε G.

⁷ σέθειν M, σέθειν M marg., FN.

¹ The Amazons, as "daughters of Ares," invaded Attica to take vengeance on Thesens either, as one story reports,

EUMENIDES

bloodshed. Henceforth, even as now, this court of judges shall abide unto the people of Aegeus for evermore. And this Hill of Ares, whereon the Amazons had their seat and pitched their tents, what time they came, embattled, in resentment against Theseus, and in those days built up this new citadel with lofty towers to rival his, and sacrificed to Ares ; whence the rock takes its name from him, even the Hill of Ares¹—upon this hill, I say, Reverence, indwelling in my burghers, and her kinsman Fear, shall withhold them from doing wrong by day and night alike, so be it they do not themselves pollute the laws with evil influencees ; stain clear water with mud and thou shalt never find sweet drink.

Neither anarchy nor tyranny—this I counsel my burghers to maintain and hold in reverence, nor quite to banish fear from out the city. For who among mortal men is righteous that hath no fear of aught ? Stand then in just awe of such majesty and ye shall possess a bulwark to safeguard your country and your government, such as none of mankind hath either among the Scythians or in Pelops' realm. This tribunal I do now establish, inviolable by lust of gain, august, quick to avenge, a guardian of the land, vigilant in defence of them that sleep.

I have thus dwelt at length in exhortation to my people for time yet to be ; but ye must needs now because he had carried off Antiope, their queen : or because he did not enclose the hill within the confines of his newly-founded city, which included the Acropolis. Aeschylus apparently rejects the legend whereby the Hill of Ares had its name from the fact that Ares was here tried for the murder of Halirrothius, a son of Poseidon, and acquitted by a tie vote of the gods, his judges.

AESCHYLUS

710 καὶ ψῆφον αἴρειν καὶ διαγνῶναι δίκην
 αἰδοιμένους¹ τὸν ὅρκον. εἴρηται λόγος.

ΧΟΡΟΣ

καὶ μὴν βαρεῖαν τήνδ' ὁμιλίαν χθονὸς
ξύμβουλός εἴμι μηδαμῶς ἀτιμάσαι.

ΑΠΟΛΛΩΝ

κάγωγε² χρησμοὺς τοὺς ἔμούς τε καὶ Διὸς
ταρβεῖν κελεύω μηδ' ἀκαρπώτους κτίσαι.

ΧΟΡΟΣ

715 ἀλλ' αἵματηρà πράγματ' οὐ λαχὼν σέβεις,
 μαντεῖα δ' οὐκέθ' ἄγνὰ μαντεύσῃ νέμων.³

ΑΠΟΛΛΩΝ

ἢ καὶ πατήρ τι σφάλλεται βουλευμάτων
πρωτοκτόνοισι προστροπᾶῖς Ἰξίονος;

ΧΟΡΟΣ

720 λέγεις· ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης
 βαρεῖα χώρᾳ τῇδ' ὁμιλήσω πάλιν.

ΑΠΟΛΛΩΝ

ἀλλ' ἔν τε τοῖς νέοισι καὶ παλαιτέροις
θεοῖς ἄτιμος εἶ σύ· νικήσω δ' ἐγώ.

¹ αἰδοιμένους MGAug. Paris. 2886, αἴρουμένους N : Canter.

² κάγώ (κάγὼ M) τε : Porson (κάγώγε Rob.).

³ μένων : Herm.

EUMENIDES

rise, take each his ballot, and decide the cause under the sacred obligation of your oath. I have done.

*[The Judges rise from their seats
and cast their ballots one by one
during the following altercation]*

CHORUS

And hark ye ! I counsel ye in no wise to dis-
honour us, whose visitation can oppress your land.

APOLLO

And for my part, I charge ye to stand in fear of the oracles, not mine alone—for they are also from Zeus—and not to render them fruitless.

CHORUS

Nay, thou hast respect for deeds of blood that exceed thy office. The oracles thou dispensest shall no more be oracles undefiled.

APOLLO

And was then the Father in aught mistaken in his purposes, when Ixion, he who first shed blood, made suppliance unto him for purification ?

CHORUS

Thou art for argument ! But if I fail to win the cause, I will visit this land hereafter as a burden-some guest.

APOLLO

Nay, among the younger and the elder deities alike, thou hast no honour. I shall gain the victory.

AESCHYLUS

ΧΟΡΟΣ

τοιαῦτ' ἔδρασας καὶ Φέρητος ἐν δόμοις.
Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.

ΑΠΟΛΛΩΝ

725 οὐκοῦν¹ δίκαιον τὸν σέβοντ' εὐεργετεῖν,
ἄλλως τε πάντως χῶτε δεόμενος τύχοι;

ΧΟΡΟΣ

σύ τοι παλαιὰς διανομὰς² καταφθίσας
οἴνῳ παρηπάτησας ἀρχαίας θεάς.

ΑΠΟΛΛΩΝ

730 σύ τοι τάχ' οὐκ ἔχουσα τῆς δίκης τέλος
ἔμῃ τὸν ίὸν οὐδὲν ἔχθροῖσιν³ βαρύν.

ΧΟΡΟΣ

ἐπεὶ καθιππάζῃ με πρεσβῦτιν νέος,
δίκης γενέσθαι τῆσδ' ἐπήκοος μένω,
ώς ἀμφίβούλος⁴ οὖσα θυμοῦσθαι πόλει.

ΑΘΗΝΑ

735 ἐμὸν τόδ' ἔργον, λοισθίαν κρῖναι δίκην.
ψῆφον δ' Ὁρέστη τήνδ' ἐγὼ προσθήσομαι.

¹ οὐκοῦν : Aldina.

² δαίμονας : Schol. Eur. *Alc.* 12.

³ ἔχθροῖσι MFAug., ἔχθροῖσιν V3N.

⁴ ἀμφίβολος MV3N, ἀμφίβούλος F.

¹ In atonement for having shed blood (according to one legend, that of the dragon at Delphi, according to another, that of the Cyclopes), Apollo was compelled by Zeus to serve as a thrall in the house of Admetus, son of Pheres.

EUMENIDES

CHORUS

Such was thy style of action also in the house of Pheres, when thou didst move the Fates to make mortals free from death.¹

APOLLO

Is it not then right to befriend a votary, above all in his hour of need?

CHORUS

Thou it was in truth who didst beguile with wine those ancient goddesses and thus abolish the dispensations of eld.

APOLLO

But thou, cast in thy suit, anon shalt spew thy venom—no whit an ill to thy enemies.

[*The balloting is now ended*

CHORUS

Since thou, a youth, would'st override mine age, I wait to hear the verdict in the case, for that I am still in doubt whether or not to be wroth against the town.

ATHENA

My office it is now to give final judgment; and this, my vote, I shall add to Orestes' side. For An ancient story, adopted by Aeschylus, reported that, when the time came for Admetus to die, Apollo, in gratitude for the kindness shown him by the prince, plied the Fates with wine (l. 728) and thus secured their consent that Admetus should be released from death on condition that some one should voluntarily choose to die in his stead, Euripides, in his *Alcestis*, tells how, when both the father and the mother of Admetus refused to give up to him the remnant of their days, his wife Alcestis died for him.

AESCHYLUS

μήτηρ γὰρ οὕτις ἐστὶν η̄ μ’ ἔγείνατο,
 τὸ δ’ ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,
 ἅπαντι θυμῷ, κάρτα δ’ εἴμι τοῦ πατρός.
 οὗτω γυναικὸς οὐ προτιμήσω μόρον
 740 ἄνδρα κτανούσης δωμάτων ἐπίσκοπον.
 νικᾶ δ’ Ὁρέστης, κανὶ ἵσόψηφος κριθῆ.
 ἐκβάλλεθ’ ὡς τάχιστα τευχέων πάλους,
 ὅσοις δικαστῶν τοῦτ’ ἐπέσταλται τέλος.

ΟΡΕΣΤΗΣ

ὦ Φοῖβ’ Ἀπολλον, πῶς ἀγῶν κριθήσεται;

ΧΟΡΟΣ

745 ὦ Νὺξ μέλαινα μῆτερ, ἀρ’ ὁρᾶς τάδε;

ΟΡΕΣΤΗΣ¹

νῦν ἀγχόνης μοι τέρματ’, η̄ φάος βλέπειν.

ΧΟΡΟΣ

ἡμῖν γὰρ ἔρρειν, η̄ πρόσω τιμὰς νέμειν.

ΑΠΟΛΛΩΝ²

πεμπάζετ’ ὁρθῶς ἐκβολὰς ψήφων, ξένοι,
 τὸ μὴ δικεῖν σέβοντες ἐν διαιρέσει.
 750 γνώμης δ’ ἀπούσης πῆμα γίγνεται³ μέγα,
 βαλοῦσά τ’ οἶκον ψῆφος ὥρθωσεν μία.

ΑΘΗΝΑ

ἀνὴρ ὅδ’⁴ ἐκπέφευγεν αἷματος δίκην·
 ἵσον γάρ ἐστι τάριθμημα τῶν πάλων.

¹ ll. 745-7 ΕΤΜ, 748 παράγραφος: Abresch.

² <ΑΙΙ : Vict. ³ γίγνεται: Porson. ⁴ δ γ' M, δδ' FV3N.

EUMENIDES

mother have I none that gave me birth, and in all things, save wedlock, I am for the male with all my soul, and am entirely on the father's side. Wherefore I shall not hold of greater account the death of a wife, who slew her lord, the lawful master of the house. Orestes, even with equal ballots, wins.

Quick! Cast forth the ballots from the urns, ye of the jury to whom this office hath been assigned.

[*The ballots are turned out and separated*

ORESTES

O Phoebus Apollo ! How will the verdict go ?

CHORUS

O Night, our Mother dark, seest thou this ?

ORESTES

The end has come—either I am to live or perish by the noose.

CHORUS

Aye, and ruin for us, or henceforth to maintain our honours.

APOLLO

Count fairly, my friends, the ballots now cast forth ; and as ye make division pay due heed to do no wrong. Error of judgment is the source of much distress, and the cast of a single ballot hath restored the welfare of a house.

[*The ballots are shown to Athena*

ATHENA

This man stands acquitted on the charge of murder. The numbers of the casts are equal.

[*Apollo disappears*

ΟΡΕΣΤΗΣ

ω Παλλάς, ω σώσασα τοὺς ἐμοὺς δόμους.
 755 γαίας¹ πατρῷας ἐστερημένον σύ τοι
 κατώκισάς με· καὶ τις Ἑλλήνων ἐρεῖ,
 “Ἀργεῖος ἀνὴρ² αὐθις ἔν τε χρήμασιν
 οἰκεῖ πατρῷοις, Παλλάδος καὶ Λοξίου
 ἔκατι, καὶ τοῦ πάντα κραίνοντος τρίτου
 760 σωτῆρος,” ὃς πατρῷον αἰδεσθεὶς μόρον
 σώζει³ με, μητρὸς τάσδε συνδίκους ὄρωι.

ἔγὼ δὲ χώρᾳ τῇδε καὶ τῷ σῷ στρατῷ
 τὸ λοιπὸν εἰς ἅπαντα πλειστήρη χρόνον
 ὀρκωμοτήσας νῦν ἅπειμι πρὸς δόμους,
 765 μήτοι τιν' ἄνδρα δεῦρο πρυμνήτην χθονὸς
 ἐλθόντ' ἐποίσειν εὖ κεκασμένον δόρυ.
 αὐτοὶ γάρ ήμεῖς ὅντες ἐν τάφοις τότε
 τοῖς τάμα παρβαίνουσι νῦν ὀρκώματα
 ἀμηχάνοισι⁴ πράξιομεν δυσπραξίαις,
 770 ὅδοὺς ἀθύμους καὶ παρόρνιθας πόρους
 τιθέντες, ὡς αὐτοῖσι μεταμέλη πόνος·
 ὀρθουμένων δέ, καὶ πόλιν τὴν Παλλάδος
 τιμῶσιν αἱεὶ⁵ τήνδε συμμάχῳ δορὶ,
 αὐτοῖσιν ήμεῖς ἐσμεν εὐμενέστεροι.

775 καὶ χαῖρε, καὶ σὺ καὶ πολισσοῦχος λεώς·
 πάλαισμ' ἄφυκτον τοῖς ἐναντίοις ἔχοις,
 σωτήριόν τε καὶ δορὸς νικηφόρον:

ΧΟΡΟΣ

ἶώ θεοὶ νεώτεροι, παλαιοὺς νόμους [στρ. a.
 καθιππάσασθε κάκ χερῶν εἴλεσθέ μου.

¹ καὶ γῆς: Dindorf. ² ἀνὴρ: Wakefield.

³ σώζει: Kirchhoff (cp. l. 241).

⁴ ἀμηχάνοις M, ἀμηχάνοισι FV3N.

⁵ ἀεὶ M, αἱεὶ FV3N. ⁶ ll. 778-807 wanting in FV3N.

EUMENIDES

ORESTES

O Pallas, O Saviour of my house ! I was bereft of fatherland, and it is thou who hast given me a home therein again. And it shall be said in Hellas : "The man is an Argive once more, and dwells in his father's heritage by grace of Pallas and of Loxias and of that third God, the all-ordinating one, the Saviour"—even he who hath had respect unto my father's death, and preserveth me, seeing that my mother's cause has advocates such as these.

And now I depart unto my home, first unto this thy land and folk¹ having pledged mine oath to hold for the future, even to the fulness of all time, that verily no chieftain of my country shall eome hither to raise against them the embattled spear. For I myself, then in my grave, will bring it to pass by baffling ill-success, even by visiting their marches with discouragement and their ways with evil omens, so that they who violate my present oath shall repent them of their enterprise. But while the straight course is preserved and they hold in everlasting honour this city of Pallas with their confederate spears, I shall be the more graciously disposed unto them.

And so farewell—thou and thy people that guard thy city. May thy struggle with thy foes let none escape and may it bring thee safety and victory in war !

[Exit]

CHORUS

Shame ! Ye younger gods, ye have ridden down the ancient laws and have wrested them from my

¹ The passage points to the league between Athens and Argos, formed after Cimon was ostracized (461 b.c.) and the treaty with Sparta denounced.

AESCHYLUS

780 ἐγὼ δ' ἄτιμος ἀ τάλαινα βαρύκοτος
 ἐν γῇ τῷδε, φεῦ,
 ἵὸν ἵὸν ἀντιπενθῆ¹
 μεθεῖσα καρδίας, σταλαγμὸν χθονὶ²
 ἄφορον·² ἐκ δὲ τοῦ
 785 λειχὴν³ ἄφυλλος, ἄτεκνος,
 ἵω δίκα, πέδον ἐπισύμενος⁴
 βροτοφθόρους κηλίδας ἐν χώρᾳ βαλεῖ.⁵
 στενάζω·⁶ τί ρέξω;
 γελῶμαι⁷ πολίταις.
 790 δύσοισθ' ἅπαθον.⁸
 ἵω μεγάλα τοι κόραι δυστυχεῖς
 Νυκτὸς ἀτιμοπενθεῖς.

AΘΗΝΑ

795 ἔμοὶ πίθεσθε⁹ μὴ βαρυστόνως φέρειν.
 οὐ γὰρ νενίκησθ', ἀλλ' ἵσοψηφος δίκη
 ἔξῆλθ' ἀληθῶς, οὐκ ἀτιμίᾳ σέθεν·
 ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν,
 αὐτός θ'¹⁰ ὁ χρήσας¹¹ αὐτὸς ἦν ὁ μαρτυρῶν,
 ὡς ταῦτ' Ὁρέστην δρῶντα μὴ βλάβας ἔχειν
 800 ὑμεῖς δὲ μὴ θυμοῦσθε μηδὲ τῆδε γῆ
 βαρὺν κότον σκῆψητε,¹² μηδ' ἀκαρπίαν
 τεύξητ', ἀφεῖσαι τὸ δαιμόνων¹³ σταλάγματα,
 βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους.
 ἐγὼ γὰρ ὑμῶν πανδίκως ὑπίσχομαι
 805 ἔδρας τε καὶ κευθυμῶνας ἐνδίκου χθονὸς

¹ ἀντιπενθῆ M, -παθῆ antistr. MFN.

² χθονιαφόρον : Turn.

³ λιχὴν : Bothe.

⁴ ἐπισύμενος M, ἐπεσσύμενος antistr. MFN.

⁵ βαλεῖν : Turn.

⁶ στενάζω M, -άζω antistr. MN.

⁷ γένωμαι : Tyrwhitt.

⁸ δύσοιστα πολίταις ἅπαθον : Herm.

EUMENIDES

grasp.¹ And I, bereft of honour, unhappy that I am, in my grievous wrath, in requital for my griefs discharge from my heart upon this land (and woe unto it !) venom, yea venom, in drops its soil can not endure. And from it a canker, blasting leaf, blasting child (ah ! just return !), speeding over the land shall cast upon the ground infection ruinous to human kind. I groan aloud. What shall I do ? I am mocked by the people. Intolerable are the wrongs I have suffered. Ah, cruel indeed the wrongs of the woeful daughters of Night, bereft of honour and distressed !

ATHENA

Let me prevail with you not to bear it with sore lament. For ye have not been vanquished. Nay, the trial resulted fairly in ballots equally divided without disgrace to thee ; but from Zeus was offered testimony clear, and he that himself uttered the oracle himself bare witness that Orestes should not suffer harm for his deed. And be ye no longer indignant, launch not your grievous wrath upon this land, nor visit it with unfruitfulness by discharging drops whose wasting influence will devour the seed. For I do promise you most sacredly that ye shall occupy a cavernous seat in a righteous land,

¹ To avoid the collision of metaphors, Abresch assumed the loss of a line in which some qualification of Orestes would have been named as object of the second verb. Verrall thought the object was designedly omitted to indicate the passion of the Erinyes.

⁹ πειθεσθε : Turn. ¹⁰ δ' M¹. ¹¹ ὁ*θήσας Μ : Turn.

¹² ll. 800-1 ὑμεῖς δέ τε τῆδε γῆ βαρὺν κότον σκήψησθε μὴ θυμοῦσθε Μ : Weil formerly (*σκήψητε* Elmsley).

¹³ πλευμόνων Wakefield.

AESCHYLUS

λιπαροθρόνοισιν ἡμένας ἐπ' ἐσχάραις
ἔξειν ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.

ΧΟΡΟΣ

ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους [ἀντ. a
καθιππάσασθε κάκ χερῶν εἴλεσθέ μου.

810 ἐγὼ δ' ἄτιμος ἀ τάλαινα βαρύκοτος

ἐν γῇ τῷδε, φεῦ,

ἰὸν ἰὸν ἀντιπενθῆ

μεθεῖσα καρδίας, σταλαγμὸν χθονὶ

ἄφορον· ἐκ δὲ τοῦ

λειχὴν ἄφυλλος, ἄτεκνος,

ἰὼ δίκα, πέδον ἐπισύμενος

βροτοφθόρους κηλῆδας ἐν χώρᾳ βαλεῖ.

στενάζω· τί ρέξω;

γελῶμαι πολίταις·

820 δύσοισθ' ἄπαθον.

ἰὼ μεγάλα τοι κόραι δυστυχεῖς

Νυκτὸς ἀτιμοπενθεῖς.

ΑΘΗΝΑ

οὐκ ἔστ' ἄτιμοι, μηδ' ὑπερθύμως ἄγαν

825 θεαὶ βροτῶν κτίσητε¹ δύσκηλον χθόνα.

κάγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν;

καὶ κλῆδας οἶδα δώματος² μόνη θεῶν,

ἐν ᾧ κεραυνός ἔστιν ἐσφραγισμένος·

ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπιθής³ ἐμοὶ

830 γλώσσης ματαίας μὴ κβάλῃς ἔπη χθονί,⁴

καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς.

κοίμα κελαινοῦ κύματος πικρὸν μένος

ώς σεμνότιμος καὶ ξυνοικήτωρ ἐμοί·

EUMENIDES

where by your hearths ye shall sit on radiant thrones,
worshipped with honour by my burghers here.

CHORUS

Shame ! Ye younger gods, ye have ridden down
the ancient laws and have wrested them from my
grasp ! And I, bereft of honour, unhappy that I am,
in my grievous wrath, in requital for my griefs
discharge from my heart upon this land (and woe
unto it !) venom, yea venom, in drops its soil can
not endure. And from it a canker, blasting leaf,
blasting child (ah ! just return !), speeding over the
land shall cast upon the ground infection ruinous
to human kind. I groan aloud. What shall I do ?
I am mocked by the people. Intolerable are the
wrongs I have suffered. Ah, cruel indeed the
wrongs of the woeful daughters of Night, bereft
of honour and distressed !

ATHENA

Bereft of honour ye are not ; wherefore, god-
desses though ye be, do not in excess of wrath
blight past all cure a land of mortal men. I, too,
rely on Zeus—what need to speak of that ?—and
know, I alone of the gods, the keys of the armoury
wherein his thunderbolt is sealed. Yet thereof there
is no need. But yield thee to my persuasion, and let
not a froward tongue utter threats against the land
that all things bearing fruit shall fail to prosper. Lull
to rest the black billow's bitter rage, since thou shalt
receive proud honours and shalt dwell with me.

¹ στήσητε : Linwood.

³ εὐπειθῆς : Herm.

² δωμάτων : Casaubon.

⁴ ἐπὶ χθῶνα : Burges.

AESCHYLUS

πολλῆς δὲ χώρας τῆσδ' ἔτ¹ ἀκροθίνια
835 θύη πρὸ παιδῶν καὶ γαμηλίου τέλους
ἔχουσ' ἐς αἰεὶ τόνδ' ἐπαινέσεις λόγον.

ΧΟΡΟΣ

ἐμὲ παθεῖν τάδε, φεῦ, [στρ. β.
840 ἐμὲ παλαιόφρονα κατά τε² γᾶς³ οἰκεῖν,
φεῦ, ἀτίετον⁴ μύσος.
πνέω τοι μένος ἄπαντά τε κότον.
οἶ οἴ δᾶ, φεῦ.
τίς μ' ὑποδύεται,⁵ <τίς>⁶ ὁδύνα πλευράς⁷;
θυμὸν ἄιε, μάτερ
845 Νύξ· ἀπὸ γάρ με τι-
μᾶν⁸ δαναιᾶν⁹ θεῶν
δυσπάλαμοι παρ' οὐδὲν ἥραν δόλοι.¹⁰

ΑΘΗΝΑ

όργας ξυνοίσω σοι· γεραιτέρα γὰρ εἴ.
καὶ τῷ μὲν <εἴ> σὺ¹¹ κάρτ' ἐμοῦ σοφωτέρα·
850 φρονεῖν δὲ κάμοι Ζεὺς ἔδωκεν οὐ κακῶς.
ύμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα
γῆς τῆσδ' ἐρασθήσεσθε· προυννέπω τάδε.
οὐπιρρέων γὰρ τιμώτερος χρόνος
855 ἔσται πολίταις τοῦσδε. καὶ σὺ τιμίαν
ἐδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως
τεύξῃ παρ' ἀνδρῶν καὶ γυναικείων στόλων,
ὅσων¹² παρ' ἄλλων οὕποτ' ἀν σχέθοις βροτῶν.

¹ τῆσδέ τ': Herm.

² κατά τε M antistr., κατὰ MFV3N.

³ γᾶν (and in l. 871): Herm. ⁴ ἀτίετον φεῦ: Weil.

⁵ ὑποδύεται M antistr., ὑπόδεται str. ⁶ <> Herm.

⁷ πλευρὰς (-ᾶς N) ὁδύνα: Herm.

EUMENIDES

And when the first fruits of this broad land are thine henceforth for evermore—offerings in behalf of children and of marriage rite—thou shalt then commend my counsel.

CHORUS

I to be treated thus, oh shame ! I, sage in ancient wisdom, to dwell beneath the earth a thing dis-honoured (oh shame !) and detested ! My spirit pants with fury and utter rage. Oh, oh, the shame of it ! What anguish steals into my breast ! O mother Night, give ear to the cry of my passion ! The gods, holding me a thing of naught, have reft me of mine immemorial honours by their resistless craft.

ATHENA

I will bear with thy wrathful mood since thou art mine elder. And in that respect thou hast no doubt wisdom greater than I ; yet Zeus hath granted to me, too, no mean understanding. But as for you, if ye depart to a land inhabited of other tribes of men, ye shall come to love this land—I forewarn you that. For time, in his on-flowing course, shall bring yet greater honours to this my people. And thou, enthroned in dignity nigh unto Erechtheus' house, shalt obtain, from trains of men and women, more honours than thou could'st ever win from all the world beside. Upon this realm,

⁸ τιμῶν M, with .a· over ω m, τιμᾶν FV3N.

⁹ δαμαλ·ων with .av· over ων M (δαμιλαν in l. 879), δαμέαν FV3N : L. Dindorf.

¹⁰ δόλω M (οι over ω m) FV3, δόλῳ N.

¹¹ καίτοι μὲν σὺ M, καίτοι γε μὴν σὺ FV3N : καὶ τῷ μὲν Wakefield, <εἰ> Abresch. ¹² ὅσην : Pauw (and ὅσον).

AESCHYLUS

σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς
 μήθ' αἵματηρὰς θηγάνας, σπλάγχνων βλάβας
 860 νέων, ἀοίνοις¹ ἐμμανεῖς θυμώμασιν,
 μήτ',² ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων,
 ἐν τοῖς ἐμοῖς³ ἀστοῦσιν ἵδρύσης "Αρη"
 ἐμφύλιον τε καὶ πρὸς ἀλλήλους θρασύν.
 θυραιῶς ἔστω πόλεμος, οὐ μόλις παρών,
 865 ἐν ὦ τις ἔσται⁵ δεινὸς εὐκλείας ἔρως·
 ἐνοικίου δ' ὕρνιθος οὐ λέγω μάχην.
 τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ,
 εὖ δρῶσαν, εὖ πάσχουσαν, εὖ τιμωμένην
 χώρας μετασχεῖν τῆσδε θεοφιλεστάτης.

ΧΟΡΟΣ

870 ἐμὲ παθεῖν τάδε, φεῦ, [ἀντ. β.
 ἐμὲ παλαιόφρονα κατά τε γᾶς οἰκεῖν,
 φεῦ, ἀτίετον μύσος.
 πνέω τοι μένος ἄπαντά τε κότον.
 οἶ οἶ δᾶ, φεῦ.
 875 τίς μ' ὑποδύεται, τίς ὁδύνα πλευράς;
 θυμὸν ἄιε, μάτερ
 Νύξ· ἀπὸ γάρ με τι-
 μᾶν δαναιᾶν θεῶν
 δυσπάλαμοι παρ' οὐδὲν ἥραν δόλοι.
 880

ΑΘΗΝΑ

οὕτοι καμοῦμαί σοι λέγουσα τάγαθά,
 ὡς μήποτ' εἴπης πρὸς νεωτέρας ἐμοῦ
 θεὸς παλαιὰ καὶ πολισσούχων βροτῶν
 ἀτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου.
 885 ἀλλ' εἰ μὲν ἀγνόν ἐστί σοι Πειθοῦς σέβας,

EUMENIDES

my realm, do thou cast no keen incentives to blood-shed, injurious to young hearts, maddening them with a fury not of wine ; nor yet, plucking as it were the heart out of fighting-cocks, implant in my people the spirit of intestine war in mutual recklessness. Let their warring be with foreign foes—and in no stinted store for him in whom there lives a strong passion for renown ; but of birds' battling within the home I will have naught.

Such blessings from my hand are thine to choose—bestowing good, receiving good, in goodly honour, to have a portion in this most god-beloved land.

CHORUS

I to be treated thus, oh shame ! I, sage in ancient wisdom, to dwell beneath the earth a thing dishonoured (oh shame !) and detested ! My spirit pants with fury and utter rage. Oh, oh, the shame of it ! What anguish steals into my breast ! O mother Night, give ear to the cry of my passion. The gods, holding me a thing of naught, have dispossessed me of mine immemorial honours by their resistless craft.

ATHENA

Nay, I will not weary of telling of my boons to thee, that thou mayst never say that thou, an ancient goddess, wast by me, a younger goddess, and by the mortal guardians of my city, dishonoured and strangered cast from out this land. No ! But if thou holdest sacred the majesty of Suasion,

¹ ἀοίνους : Rob. ² μηδ' : Dindorf. ³ ἐμοῖσιν M, ἐμοῖς FV3N.

⁴ ἴδρυση κάρα (κάρη ? M¹) : Stephanus.

⁵ τις ἔστι with αι over ι M, τις έσται FV3N.

AESCHYLUS

890

γλώσσης ἐμῆς μεῖλιγμα καὶ θελκτήριον,
σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν,
οὐ τὰν¹ δικαίως τῇδ' ἐπιφρέποις πόλει
μῆνίν τιν' ἡ κότον τιν' ἡ βλάβην στρατῷ.
ἔξεστι γάρ σοι τῇσδε γαμόρω² χθονὸς
εἶναι δικαίως ἐς τὸ πᾶν τιμωμένη.

ΧΟΡΟΣ

ἄνασσ' Ἀθάνα, τίνα με φῆς ἔχειν ἔδραν;

ΑΘΗΝΑ

πάσης ἀπήμον³ οἰζύος· δέχου δὲ σύ.

ΧΟΡΟΣ

καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;

ΑΘΗΝΑ

895

ώς μή τιν' οἶκον εὐθενεῖν³ ἄνευ σέθεν.

ΧΟΡΟΣ

σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;

ΑΘΗΝΑ

τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν.

ΧΟΡΟΣ

καὶ μοι πρόπαντος⁴ ἐγγύην θήσῃ χρόνου;

¹ οὕτ' ἄν: Wellauer. ² τῇδε (and τῇδε) γ' ἀμοίρου: Dobree.

³ εὐσθενεῖν: Scaliger.

⁴ προπαντὸς: Abresch.

EUMENIDES

the soothing appeasement and spell of my tongue—
then thou wilt, perchance, abide. But if thou art
minded not to abide, then surely it were unjust for
thee to make to descend upon this city any manner
of wrath or rage or harm unto its folk. For it lieth
with thee to hold an owner's portion in this land
justly enjoying full meed of honour.

CHORUS

Queen Athena, what manner of abode is it thou
sayest is to be mine ?

ATHENA

One free from all pain and annoy. And do thou
accept it.

CHORUS

Say that I have accepted it, what honour is in
store for me ?

ATHENA

That without thee no house shall thrive.

CHORUS

Wilt thou gain for me the possession of such
power ?

ATHENA

Aye, for we will prosper the fortunes of our
votaries.

CHORUS

And wilt thou give me a pledge for all time to
come ?

AESCHYLUS

ΑΘΗΝΑ

ἢξεστι¹ γάρ μοι μὴ λέγειν ἀ μὴ τελῶ.

ΧΟΡΟΣ

900 θέλξειν μ' ἔοικας καὶ μεθίσταμαι κότου.

ΑΘΗΝΑ

τοιγάρ ταῦτα χθόν' οὖσ' ἐπικτήση φίλους.

ΧΟΡΟΣ

τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;

ΑΘΗΝΑ

δόπια νίκης μὴ κακῆς ἐπίσκοπα,
καὶ ταῦτα γῆθεν ἔκ τε ποντίας δρόσου
905 ἐξ οὐρανοῦ τε· κάνέμων ἀήματα
εὐθλίως πνέοντ' ἐπιστείχειν χθόνα·

καρπόν τε γαίας καὶ βοτῶν² ἐπίρρυτον
ἀστοῖσιν εὐθενοῦντα³ μὴ κάμνειν χρόνω,
καὶ τῶν βροτείων σπερμάτων σωτηρίαν.

910 τῶν εὔσεβούντων⁴ δ' ἐκφορωτέρα πέλοις.
στέργω γάρ, ἀνδρὸς φιτυποίμενος⁵ δίκην,
τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.

τοιαῦτα σοῦστι.⁶ τῶν ἀρειφάτων δ' ἐγὼ
πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ
915 τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν.

¹ ἔξεστιν MN, ἔξεστι FV3.

² βροτῶν : Stanley.

³ εἰθενοῦντας (i.e. -τα) M, εὐστενοῦντα FV3N¹ (εὐσθενοῦντα N²).

⁴ δυσσεβούντων : Headlam.

EUMENIDES

ATHENA

Yea, for I may not promise what I shall not fulfil.

CHORUS

Methinks thou wilt win me by thy spells ; my anger departs from me.

ATHENA

Abide then in the land and thou shalt gain thee other friends.

CHORUS

What blessings dost thou then bid me invoke upon this land ?

ATHENA

Such blessings as have regard to no evil victory. I implore blessings from the earth and from the waters of the deep and from the heavens ; and that the breathing gales may pass o'er the land in radiant sunshine, that the increase of the earth and grazing beasts, teeming with overflowing plenty, may not fail my citizens in after time, and that the seed of man may ever be kept safe. May it be godly men whose increase thou prosperest the more ; for, like him that careth for the growing plant, I cherish the stock of these just men (*pointing to the audience*) that bring no blight of sorrow.

Such boons are thine to give ; and for my part, I will not suffer this city to be unhonoured among men, this city victorious in the glorious contests of deadly war.

⁵ φῆτι ποιμένος M, φιτυποιμένος FV3N : Lobeck.

⁶ σὸνστι M, σούστι N : Porson.

AESCHYLUS

ΧΟΡΟΣ

δέξομαι Παλλάδος ξυνοικίαν,
οὐδ' ἀτιμάσω πόλιν,
τὰν καὶ Ζεὺς ὁ παγκρατὴς "Αρης τε
φρούριον θεῶν νέμει,
[στρ. α]
920 ρύσιβωμον 'Ελλάνων ἄγαλμα δαιμόνων.
ἄτ' ἐγὼ κατεύχομαι
θεοπίσασα πρευμενῶς
ἐπισσύτους βίου τύχας ὀνησίμους
925 γαίας ἔξαμβρῦσαι¹
φαιδρὸν ἄλιον σέλας.

ΑΘΗΝΑ

τάδ' ἐγὼ προφρόνως τοῖσδε πολίταις
πράσσω, μεγάλας καὶ δυσαρέστους
δαίμονας αὐτοῦ κατανασσαμένη.
930 πάντα γὰρ αὗται τὰ κατ' ἀνθρώπους
ἔλαχον διέπειν.
ὅ δὲ μὴ κύρσας βαρεῶν² τούτων
οὐκ οἶδεν ὅθεν πληγαὶ βιότου.
τὰ γὰρ ἐκ προτέρων ἀπλακήματά³ νιν
935 πρὸς τάσδ' ἀπάγει, σιγῶν <δ'>⁴ ὅλεθρος
καὶ μέγα φωνοῦντ'
ἔχθραις ὄργαις ἀμαθύνει.

ΧΟΡΟΣ

δενδροπήμων δὲ μὴ πνέοι βλάβα,
τὰν ἐμὰν χάριν λέγω.
[ἀντ. α.]
940 φλογμός τούτος ὁ ματοστερῆς φυτῶν, τὸ
μὴ περᾶν ὄρον τόπων,
μηδὲ ἄκαρπος αἰανῆς ἐφερπέτω νόσος,

EUMENIDES

CHORUS

I will accept a home wherein to dwell with Pallas,
and I will not visit with dishonour a city which she,
with Zeus, the omnipotent, and Ares, holds as a
fortress of the gods, the bright ornament that guards
the altars of the gods of Hellas. For that city it
is my prayer, with propitious auguries, that the
radiant splendour of the sun may cause to burgeon
from the earth, in bounteous plenty, blessings that
give happiness to life.

ATHENA

In loving zeal towards these my burghers I act
thus, installing here among them divinities powerful
and hard to please. For to their office it hath
fallen to hold dominion over all things mortal. Yet
he who hath not found them grievous, he knoweth
not whence come the blows of life. For it is the
sins of his fathers that hale him before them, and,
for all his loud boasting, Destruction, in silence and
dread wrath, levelleth him to the dust.

CHORUS

May no hurtful wind blow to the destruction of
the trees—’tis thus I declare my grace—and may
no scorching heat, blasting the budding plants, pass
the borders of its proper clime; may no deadly
blight draw nigh to kill the fruit; may the earth

¹ ἔξαμβρόσαι M, ἔξαμυρόσαι FV3N: Pauw.

² βαρέων: H. L. Ahrens.

³ ἀμπλακήματά M, ἀμαρτήματα without νιν FV3N: Pauw.

⁴ < > Musgrave.

⁵ φλοιγμὸς M, φλογμὸς FV3, φλογμός τ' N.

AESCHYLUS

945

μῆλά τ' εὐθενοῦντα¹ γᾶ²
 ξὺν διπλοῖσιν³ ἐμβρύοις
 τρέφοι χρόνῳ τεταγμένῳ· γόνος <δ' ἀεὶ>⁴
 πλουτόχθων ἔρμαίαν
 δαιμόνων δόσιν τίοι.

ΑΘΗΝΑ

950

ἢ τάδ' ἀκούετε, πόλεως φρούριον,
 οἱ⁵ ἐπικραίνειν; μέγα γὰρ δύναται
 πότνι⁶ Ἐρινὺς παρά τ' ἀθανάτοις
 τοῖς θ⁷ ὑπὸ γαῖαν, περί τ' ἀνθρώπων
 φανερῶς τελέως διαπράσσουσιν,
 τοῖς μὲν ἀοιδάς, τοῖς δ' αὖ δακρύων⁸
 βίον ἀμβλωπὸν παρέχουσαι.

955

ΧΟΡΟΣ

960

ἀνδροκυῆτας δ' ἀώρ-
 ους ἀπεννέπω τύχας,
 νεανίδων τ' ἐπηράτων
 ἀνδροτυχεῖς βιότους
 δότε, κύρι⁹ ἔχοντες,
 θεαί τ' ὡ¹⁰ Μοῖραι
 ματροκαστιγνῆται,
 δαίμονες ὁρθονόμοι,
 παντὶ δόμῳ μετάκοινοι,⁹
 965 παντὶ χρόνῳ δ' ἐπιβριθεῖς
 ἐνδίκοις ὄμιλίαις,
 πάντᾳ¹⁰ τιμιώταται θεῶν.

[σαρ. β.]

¹ εὐθενοῦντ' M, εὐθηνοῦντ' FV3N.² ἄγαν: Dobree.³ διπλοῖς M, διπλοῖσιν FV3N.⁴ <> Musgrave.⁵ ἐπικραίνει M¹FV3N, -κρανεῖ M².

EUMENIDES

foster the teeming flocks with twin increase at the appointed time, and ever may the rich produce of the earth pay the gods' gift of lucky gain.¹

ATHENA

Do ye hear, ye warders of my city, what blessings they would bring to pass? For mighty is the potency of the revered Erinyes both with the deathless high gods and with the powers of the world below; and in their dealings with mankind, visibly, perfectly, they work their will, unto some giving song, unto others a life bedimmed by tears.

CHORUS

And I ban deadly and untimely fate for men. O ye that have the rightful power, grant that lovely maidens may live each to find her mate; and grant it, O ye Fates divine, our sisters by one mother, ye divinities whose award is just, who have a common part in every home, and whose righteous visitations are grievous at every season, O ye most honoured everywhere among the gods!

¹ Because the god's gifts of precious metals (the Athenians have especially silver in mind) must be found, as it were, by luck; and Hermes is the god of lucky finds. *ἐρμαῖον* is an "unexpected find."

⁶ *κρύων* MFV3, *δακρύων* N.

⁷ *κύρι'* M (*v* in erasure), *κύριες* FV3N.

⁸ *θεάτρων*: Herm.

⁹ *μέγα κοινοί* M, *μεγάκοινοι* FV3N: Turn.

¹⁰ *πάντα* MF, *πάντων* N: Canter.

AESCHYLUS

ΑΘΗΝΑ

τάδε τοι χώρα τὴμη προφρόνως
 ἐπικραινομένων
 970 γάνυμαι· στέργω δ' ὄμματα Πειθοῦς,
 ὅτι μοι γλῶσσαν καὶ στόμ’ ἐπωπᾶ
 πρὸς τάσδ’ ἀγρίως ἀπανηναμένας·
 ἀλλ’ ἐκράτησε Ζεὺς ἀγοραῖος·
 νικᾶ δ’ ἀγαθῶν
 975 ἔρις ἡμετέρα διὰ παντός.

ΧΟΡΟΣ

τὰν δ’ ἄπληστον κακῶν
 μήποτ’ ἐν πόλει στάσιν
 τὰδ’ ἐπεύχομαι βρέμειν.
 μηδὲ πιοῦσα κόνις
 980 μέλαν αἷμα πολιτᾶν
 δι’ ὄργὰν ποινᾶς¹
 ἀντιφόνους ἄτας
 ἀρπαλίσαι πόλεως.
 χάρματα δ’ ἀντιδιδοῖεν
 985 κοινοφιλεῖ² διανοίᾳ,
 καὶ στυγεῖν μιᾶ φρενί·
 πολλῶν γὰρ τόδ’ ἐν βροτοῖς ἄκος.

[ἀντ. β.]

ΑΘΗΝΑ

ἄρα³ φρονοῦσιν γλώσσης ἀγαθῆς
 ὅδὸν εὐρίσκειν;⁴
 990 ἐκ τῶν φοβερῶν τῶνδε προσώπων
 μέγα κέρδος ὁρῶ τοῖσδε πολίταις·

¹ ποινᾶς M, ποινᾶς FV3N.

² κοινοφελεῖ M¹, κοινωφελεῖ M²FV3N : Herm.

EUMENIDES

ATHENA

It gladdens me that with loving zeal they promise to confirm these blessings for my land ; and I am grateful to Suasion that her glance kept ever watch o'er my tongue and lips when I encountered their fierce refusal. But Zeus, he that sways men's tongues,¹ hath triumphed. Victorious is our rivalry in doing good for evermore.

CHORUS

May faction, insatiate of ill, ne'er raise her loud voice within this city—this I pray ; and may the dust not drink the black blood of its people and through passion work ruinous slaughtering for vengeance to the destruction of the State.² Rather may they return joy for joy in a spirit of common love, and may they hate with one accord ; for therein lieth the cure of many an evil in the world.

ATHENA

Are they then not minded to find out the path of a propitious tongue ? From these appalling visages I foresee great profit in store for these my

¹ Zeus presides over the assemblies of citizens and directs the speech of public men.

² The expression of the thought “take reprisals in a civil war,” is overloaded and the grammatical relation of the words is involved. More exactly : “seize greedily (as a wild beast seizes his prey) upon calamities—of vengeance—to the State, calamities in which blood is shed in requital for blood.”

³ ἀρά M, ἀρὰ m, ἀρα FV3N.

⁴ εὐπλοκει; Pauw (; Herm.).

AESCHYLUS

τάσδε γὰρ εὔφρονας¹ εὔφρονες αἰεὶ²
μέγα τιμῶντες καὶ γῆν καὶ πόλιν
δρθοδίκαιον

995 πρέψετε πάντως³ διάγοντες.

ΧΟΡΟΣ

[στρ. γ.]

χαίρετε⁴ χαίρετ⁵ ἐν αἰσιμίαισι⁵ πλούτου.
χαίρετ⁶ ἀστικὸς λεώς,
ἴκταρ ἥμενοι Διός,
παρθένου⁶ φίλας φίλοι
σωφρονοῦντες ἐν χρόνῳ.
1000 Παλλάδος δ' ὑπὸ πτεροῖς
δύντας ἄζεται πατήρ.

ΑΘΗΝΑ

χαίρετε χύμεῖς· προτέραν δ' ἐμὲ⁷ χρὴ
στείχειν θαλάμους ἀποδείξουσαν
1005 πρὸς φῶς ἱερὸν τῶνδε προπομπῶν.⁸
ἴτε καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν
κατὰ γῆς σύμεναι τὸ μὲν ἀτηρὸν⁹
χώρας κατέχειν, τὸ δὲ κερδαλέον
πέμπειν πόλεως ἐπὶ νίκῃ.
1010 ὑμεῖς¹⁰ δ' ἡγεῖσθε, πολισσοῦχοι
παιᾶντος Κραναοῦ, ταῖσδε μετοίκοις.¹¹
εἴη δ' ἀγαθῶν
ἀγαθὴ διάνοια πολίταις.

¹ εὐφράνας M, εὐφρόνας FV3N : Turn.

² ἀεὶ M, αἰεὶ FV3N. ³ πάντες MFN, πάντως V3.

⁴ < > : Turn. ⁵ ἔναισιμίαις MFV3, ἔναισιμίαισι N.

⁶ παρθένους MF, -οις V3N : Rob.

⁷ δέ με : Wakefield. ⁸ πρόπομπον : Bentley.

⁹ ἀτηρίον : Bentley. ¹⁰ ἡμεῖς ?: Turn.

¹¹ μέτοικοι : Turn.

EUMENIDES

burghers. If kindly, even as they are kindly, ye pay them high worship evermore, ye shall surely be pre-eminent, guiding your land and your city in the straight path of righteousness.

CHORUS

Fare ye well, fare ye well, amid the wealth vouchsafed by fate. Fare ye well, ye folk of the city, ye that are seated nigh unto Zeus, ye beloved of the beloved Maiden, learning at last the way of wisdom. Nestling beneath the wings of Pallas, the Father holdeth *ye* in reverencē. ει γι

ATHENA

Fare ye well likewise. But I needs must lead the way to point out your dwellings by the saered light of these, your escorts.¹ Do ye now depart, and sped beneath the earth with these solemn sacrifices, restrain whate'er is to our country's bane, but whate'er may profit her, send forth to win her victory ! Ye children of Cranaüs² that hold this city, lead on their way these new dwellers therein. And may the citizens cherish good will in requital for the good done unto them !

¹ The Chorus are now to be solemnly conducted to the cave beneath the Hill of Ares, the seat of the worship of the Venerable Ones (*Σεμναῖς*, l. 1041), with whom the poet here identifies the Erinyes, the Angry Ones, the Avenging Spirits. The identification seems also to include the Eumenides, the Kindly Ones, who were worshipped at Sicyon, at Argos, and in Attica at Phlya and Colonus (see Sophocles' *Oedipus Coloneus*). The procession is formed by Athena (at its head), the Chorus, the Areopagites, torch-bearers, the women who guard the Palladium, and various others. In the rear came the Athenian public.

² Cranaüs was the mythical founder of the "rocky city" (*κραναῦς* "rocky"), a favourite name of Athens.

ΧΟΡΟΣ

χαιρετε, χαιρετε δ' αυθις, ἐπανδιπλάζω,¹ [ἀντ. γ.
 1015 πάντες οἱ κατὰ πτόλιν,
 δαιμονές τε καὶ βροτοί,
 Παλλάδος πόλιν νέμον-
 τες· μετοικίαν δ' ἐμὴν
 εὖ σέβοντες² οὕτι μέμ-
 1020 ψεσθε συμφορὰς βίου.

ΑΘΗΝΑ

αἰνῶ τε³ μύθους τῶνδε τῶν κατευγμάτων
 πέμψω τε φέγγει λαμπάδων σελασφόρων
 εἰς τοὺς ἔνερθε καὶ κατὰ⁴ χθονὸς τόπους
 ξὺν προσπόλοισιν, αἵτε φρουροῦσιν βρέτας
 1025 τούμὸν δικαίως. ὅμμα γὰρ πάσης χθονὸς
 Θησῆδος⁵ ἔξικοιτ' ἀν εὐκλεής λόχος
 παιδῶν, γυναικῶν, καὶ στόλος πρεσβυτίδων.
 φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι
 τιμᾶτε,⁶ καὶ τὸ φέγγος ὄρμάσθω πυρός,
 1030 ὅπως ἀν εὔφρων ἦδ' ὄμιλία χθονὸς
 τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπη.

ΠΡΟΠΟΜΠΟΙ⁷

βᾶτε δόμῳ,⁸ μεγάλαι φιλότιμοι [στρ. α.
 Νυκτὸς παιδες ἄπαιδες, ὑπ' εὔφρονι⁹ πομπᾶ,
 1035 εὐφαμεῖτε δέ, χωρῖται,¹⁰ [ἀντ. α.
 γᾶς ὑπὸ κεύθεσιν ὡγυγίοισιν, [καὶ]¹¹ τιμαῖς καὶ θυσίαις περίσεπτα τυχοῦσαι,¹²
 εὐφαμεῖτε δὲ πανδαμεῖ.¹³

¹ ἐπιδιπλοῦξω: Sidgwick. ² εὖσεβοῦντες: Turn.

³ δὲ: Herm. ⁴ κάτω: Blass. ⁵ θησηδός M: Wakefield.

⁶ τιμᾶται with ε over αι M, τιμᾶτε FV3N.

EUMENIDES

CHORUS

Fare ye well, fare ye well again, I repeat, all ye
in the city, gods and mortals both, who inhabit
Pallas' burgh. Reverence duly my sojourn among
you and ye shall not have cause to blame in aught
your lot in life.

ATHENA

I approve the words of your invocation, and will
escort you by the light of gleaming torches to your
nether home beneath the earth, attended by the
ministrants who in duty bound keep watch over
mine image ; for the very eye of the whole land of
Theseus shall come forth, a glorious train, maidens
and matrons, and a throng of ancient dames.

Apparel them honourably in festal robes of scarlet,
and let the torches' flare move on, that the kindly
disposition of this company of visitants to our land
may henceforth make its presence manifest in bless-
ings that bring prosperity unto its sons.

CHORUS OF THE PROCESSIONAL ESCORT

Pass on your way to your abode, O ye mighty
children of Night, children, yet aged, lovers of
honour, under kindly escort—

Hush ! Good words, ye dwellers in the land !

Under the primeval caverns of the earth, portioned
with the high honour of worship and oblation—

Hush ! Good words, all ye folk !

⁷ προπομποί Schol. M, Schol. F; and N.

⁸ βᾶτ' (βάτ' M) ἐν δόμῳ : Wellauer.

⁹ εὐθύφρονι : L. Dindorf. ¹⁰ χωρεῖτε : Herm. ¹¹ [] Herm.

¹² περισέπται τύχαι τε M, περισέπτα τύχα τε FN (-τα τύχα
τε V3) : Herm. ¹³ πανδαιμί M, πανδημέi FV3N.

AESCHYLUS

1040 Ἰλαοι δὲ καὶ σύμφρονες¹ γὰρ [στρ. β.
δεῦρ' ἵτε, Σεμναί, <ξὺν>² πυριδάπτω
λαμπάδι τερπόμεναι καθ' ὁδόν.³
ὁλολύξατε νῦν ἐπὶ μολπαῖς.

σπονδαὶ δ' ἔστι τὸ πᾶν ἐκ μετοίκων⁴ [ἀντ. β.
1045 Παλλάδος ἀστοῖς. Ζεὺς⁵ <ό> πανόπτας⁶
οὗτῳ Μοῦρά τε συγκατέβα.
ὁλολύξατε νῦν ἐπὶ μολπαῖς.

¹ εὐθύφρονες: Wilam.

² <> Herm. ³ ὁδὸν δ': Boissonade.

⁴ πᾶν ἔνδαιδες (ἔνδαιδες FV3N) οἰκων: Wilam.

⁵ ἀστοῖσι ζεὺς: Musgrave. ⁶ παντόπτας: Aldina.

EUMENIDES

Gracious and propitious to the land, come hither,
ye Venerable Goddesses, attended by the flame-fed
torch, rejoicing as ye go.

Raise a glad shout in echo to our song !

Peace endureth for future time between the
citizens of Pallas' burgh and them that have come
to dwell therein. Zeus, the all-seeing, and Fate
have lent their aid unto this end.

Raise a glad shout in echo to our song !

[*Exeunt omnes*



FRAGMENTS

SELECTED FRAGMENTS

THIS selection includes those fragments of which at least one entire verse, or two connected half-verses, is preserved. The numbers in parentheses, unless otherwise designated, are those of the second edition of Nauck's *Tragicorum Graecorum fragmenta* (1889). Fragments not included in Nauck's collection are numbered according to the arrangement adopted in "Unlisted Fragments of Aeschylus," *American Journal of Philology*, xli. (1920) 101-114. Unidentified fragments assigned to Aeschylus by modern scholars are indicated either by "Anon.," followed by the numbers of Nauck's *Αδέσποτα*, or by the numbers of Weeklein's edition, or by both.

THE PLAYS OF AESCHYLUS

Seventy-three of the under-mentioned titles appear in the list of the dramas that is found in the Medicean manuscript.

'Αγαμέμνων.	Βασσάραι.
'Αθάμας.	Γλαῦκος πόντιος. ⁶
Αἰγύπτιοι. ³	Γλαῦκος Ποτνιεύς. ⁶
Αἰτναῖαι (γνήσιοι). ⁴	15 Δαναΐδες.
5 Αἰτναῖαι (νόθοι). ⁴	Δικτυούλκοι. ³
'Αλκμήνη. ^{1, 3}	Διονύσου τροφοί (or Τροφοῖ). ^{3, 5}
'Αμνυώνη.	'Ελευσίνιοι.
'Αργεῖοι or 'Αργεῖαι.	'Επίγονοι.
'Αργὼ ἢ Κωπαστῆς. ⁵	20 'Επτὰ ἐπὶ Θήβας.
0 Αταλάντη. ²	Εὐμενίδες.
Βάκχαι.	

¹ Not mentioned in the *Κατάλογος τῶν Αἰσχύλου δραμάτων*.

² No identified fragment is extant.

³ No identified fragment forming an entire verse is extant.

⁴ The two plays of this name are not to be distinguished in the extant fragments.

⁵ Alternative titles are due to Alexandrian scholars whose explanatory designations sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.

⁶ The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.

FRAGMENTS

'Ηδωνοί.	45 Μυρμιδόνες.
'Ηλιάδες.	Μυσοί.
'Ηρακλεῖδαι.	Νεανίσκοι.
25 Θαλαμοποιοί.	Νεμέα. ³
Θεωροὶ ἢ Ἰσθμιασταί. ⁵	Νηρεΐδες.
Θρῆσσαι.	50 Νιόβη.
'Ιέρειαι. ¹	Ξάντριαι.
'Ικέτιδες.	Οἰδίποους.
30 'Ιξίων.	"Οπλων κρίσις.
'Ιφιγένεια.	'Οστολόγοι.
Κάβειροι.	55 Παλαμήδης. ¹
Καλλιστώ. ³	Πενθεύς.
Κâρες ἢ Εὐρώπη. ⁵	Περραιβίδες.
35 Κερκυών. ³	Πέρσαι.
Κήρυκες.	Πηνελόπη.
Κίρκη. ³	60 Πολυδέκτης. ²
Κρῆσσαι.	Προμηθεὺς δεσμώτης. ⁶
[Κύκνος]. ¹	Προμηθεὺς λυόμενος. ⁶
40 Λάϊος. ³	Προμηθεὺς πυρκαεύς. ^{1, 6}
Λέων.	Προμηθεὺς πυρφόρος. ⁶
Λήμνιοι or Λήμνιαι. ²	65 Προπομποί. ³
Λυκοῦργος.	Πρωτεύς.
Μέμνων.	Σαλαμίναι.

¹ Not mentioned in the *Katálogos τῶν Αισχύλου δραμάτων*.

² No identified fragment is extant.

³ No identified fragment forming an entire verse is extant.

⁵ Alternative titles are due to Alexandrian scholars whose explanatory designations, sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.

⁶ The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.

FRAGMENTS

Σεμέλη ἥ Ὑδροφόροι. ^{3, 5}	Φινεύς. ¹
Σίσυφος δραπέτης. ^{4, 6}	Φορκίδες.
0 Σίσυφος πετροκυλιστής. ^{4, 6}	Φρύγες ἥ "Εκτορος λύτραι. ⁵
Σφίγξ.	Φρύγιοι. ²
Τήλεφος.	80 Χοηφόροι.
Τοξότιδες.	Ψυχαγωγοί.
Ὑψιπύλη. ³	Ψυχοστασία. ³
5 Φιλοκτήτης.	Ωρείθυια. ¹

Satyric plays attested : Κερκυών, Κήρυκες, Κίρκη, Λέων, Λυκουργός, Προμηθεὺς (*πυρκαεύς*), Πρωτεύς, Σφίγξ. Possibly satyric are : Ἀμυμώνη, Γλαῦκος πόντιος, Καλλιστώ, Κάβειροι, Ξάντριαι, Σίσυφος δραπέτης, Φορκίδες.

Tetralogies attested :

1. (472 B.C.) Φινεύς, Πέρσαι, Γλαῦκος (*Ποτνιέύς*), Προμηθεὺς (*πυρκαεύς*).
2. (467 B.C.) Λάιος, Οἰδίπους, Ἐπτὰ ἐπὶ Θηβαῖς, Σφίγξ.
3. Λυκούργεια : Ἡδωνοί, Βασσάραι, Νεανίσκοι, Λυκούργος.
4. Ὁρέστεια (458 B.C.) : Ἀγαμέμνων, Χοηφόροι, Εὔμενίδες, Πρωτεύς.

¹ Not mentioned in the *Κατάλογος τῶν Αἰσχύλου δραμάτων*.

² No identified fragment is extant. Φρύγιοι is probably the same play as Φρύγες.

³ No identified fragment forming an entire verse is extant.

⁴ The two plays are not to be distinguished in the extant fragments.

⁵ Alternative titles are due to Alexandrian scholars whose explanatory designations sought to avoid confusion between dramas of the same name. Where such alternative titles occur, that denoting the Chorus is presumably older than that denoting a principal personage or the subject matter of the play.

⁶ The descriptive epithet added after a title may be due to Alexandrian scholars, who sought thereby to distinguish dramas of the same name.

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By reason of the myth or of other indication of connexion between their several members, the following groups may be assumed with some probability. (The order within the group is often uncertain.)

- Ικέτιδες, Αἰγύπτιοι, Δαναΐδες, Ἀμυμώνη* (satyric).
- Ψυχαγωγοί, Ὀστολόγοι, Πηνελόπη, Κίρκη* (satyric).
- Προμηθεὺς δεσμώτης, Προμηθεὺς λυόμενος, Προμηθεὺς πυρφόρος.*
- Οπλων κρίσις, Θρῆσσαι, Σαλαμίναι.*
- Μυρμιδόνες, Νηρεῖδες, Φρύγες ἢ Ἔκτορος λύτρα.*
- Αργώ, Λήμνιοι (Λήμνιαι ?), Υψιπύλη, Κάβειροι* (satyric ?).
- Ἐλευσίνιοι, Αργεῖοι (Αργεῖαι ?), Επίγονοι.*
- Δικτυονιλκοί, Πολυδέκτης, Φορκίδες.*
- Μέμνων, Ψυχοστασία.*
- Περραιβίδες, Ιξίων.*
- Μυσοί, Τίγλεφος.*

Theban legends of Dionysus seem to have formed the subject of no less than five plays: *Σεμέλη ἢ Υδροφόροι, Διονύσου τροφοί* (or *Τροφοῖ*), *Βάκχαι, Ξάντριαι, Ηειθεύς*. The Argument to Euripides' *Βάκχαι* asserts that the story of that drama had been handled in *Ηειθεύς*.

To reduce the number of these Dionysus-plays to the compass of a trilogy or tetralogy, various expedients have been proposed:

1. To seek other connexions for *Διονύσου τροφοί* and assume a tetralogy consisting of *Σεμέλη ἢ Υδροφόροι, Βάκχαι, Ηειθεύς, Ξάντριαι* (satyric).

2. To regard *Βάκχαι* as an alternative name for

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Πενθεύς, or for Ξάντριαι (not satyric), or even for Βασσάραι.

3. To make Βάκχαι the title of the group Σεμέλη
ἢ Ὑδροφόροι, Πενθεύς, Ξάντριαι.

4. To make Πενθεύς the name of the trilogy
Σεμέλη ἢ Ὑδροφόροι, Βάκχαι, Ξάντριαι.

ΑΘΑΜΑΣ

Athamas, a hero localized in Boeotia and Thessaly, was the son of Aeolus according to the genealogy commonly adopted in antiquity. By his divine wife Nephele he had two children, Phrixus and Helle; by his second wife Ino, daughter of Cadmus, he had two sons, Learchus and Melicertes. Apollodorus, *Library*, iii. 4. 3 (cp. i. 9. 2) narrates that Zeus entrusted the newly-born Dionysus to Hermes, who conveyed him to Ino and Athamas, and persuaded them to rear the babe as a girl. In consequence of madness brought upon them by Hera in her indignation, Athamas hunted his elder son as a deer and killed him; Ino threw Melicertes into a boiling cauldron, and then, carrying it, together with the dead body of the child, leaped into the sea. The Argument to the first Isthmian Ode of Pindar reports a different version: that the corpse of Learchus was thrown into the cauldron by Ino, who then, having become mad, plunged into the sea. The Isthmian games were instituted by Sisyphus in honour of Melicertes.

1 (1)

τὸν μὲν τρίπους ἐδέξατ' οὐκεῖος λέβης
αἰεὶ φυλάσσων τὴν ὑπέρ πυρὸς στάσιν·

Athenaeus, *Deipnosophists*, ii. 6. p. 37 f; cp. vii. 100.
p. 316 b.

The one was cast into the three-legged cauldron of the house, that ever kept its place above the fire.

2 (2)

χαλκέοισιν ἐξαυστῆρσιν ἐξαιρούμενοι¹

Etymologicum Florentinum 116 (Miller); cp. *Etymologicum Magnum* 346. 56.

¹ ἐξαυστῆρες χειρούμενοι: Dindorf.

Taking out with bronze flesh-hooks

AITNAIAI

A Sicilian maiden named Thaleia or Aetna, having been embraced by Zeus, in fear of Hera's wrath prayed that the earth might open and swallow her up. Her prayer was granted, but when the time of her delivery was at hand, the earth opened again and twin boys came forth, who were called Palici, because they had "come back" (*ἀπὸ τοῦ πάλιν ἵκεσθαι*) from the earth. The Palici were worshipped (originally with human sacrifices) in the neighbourhood of Mount Aetna (Macrobius, *Saturnalia*, v. 19. 17; cp. Servius on Virgil, *Aeneid*, ix. 584).

"Having arrived in Sicily, as Hiero was then (476 B.C.) founding the city of Aetna, Aeschylus exhibited his *Aetnae* as an augury of a prosperous life for those who were uniting in the settlement of the city" (*Life of Aeschylus*).

The play is named *Aitnaîai*, *The Women of Aetna*, in the Medicean Catalogue, and so apparently in Frag. 9 and Frag. 10 (Nauck). The title has the form *Aîtnai* in the *Life* and in Nauck's 7 and 8;

Αἴτνα in Nauck's 11, *Aetna* in Macrobius. Alexandrian scholars thought to distinguish a genuine from a spurious play of this name. See p. 375.

3 (6)

- A. τί δῆτ' ἐπ' αὐτοῖς ὄνομα θήσονται βροτοί;
- B. σεμνοὺς Παλικοὺς Ζεὺς ἔφιέται¹ καλεῦν.
- A. ἦ καὶ Παλικῶν εὐλόγως μενεῖ² φάτις;
- B. πάλιν γὰρ ἥξουσ' ἐκ σκότου³ τόδ' εἰς φάος.

Macrobius, *Saturnalia* v. 19. 24.

¹ ΕΦΤΤΑΙ P¹, ΕΦΤΕΤΑΙ P²: Stanley.

² μένει edd. before Schneidewin.

³ ΗΚΟΤΣΕΚΣΤΟΥΣ P: ἥξουσ' Burges, ἐκ σκότου Hermann.

A. What name, then, shall mortals put upon them ?
 B. Zeus commandeth that they be called the holy Palici.

A. And shall the name “Palici” abide as rightly given ?

B. Aye, for they shall “come back” from darkness to this light.

Ll. 3-4 form the motto of Bridges' *Palicio*.

ΑΜΥΜΩΝΗ

“ But the land of Argos being waterless, since Poseidon had dried up even the springs because of his anger at Inachus for testifying that it belonged to Hera, Danaüs sent his daughters to draw water. One of them, Anymone, as she was searching for water, threw a dart at a deer and hit a sleeping satyr. He, starting up, desired to force her ; but Poseidon appearing on the scene, the satyr fled, and

Amymone lay with Poseidon, and he revealed to her the springs at Lerna" (Apollodorus, *Library*, ii. 1. 4). The play was probably satyric.

4 (13)

*σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ' ἐμοί.*¹

Ammonius, *On Words of like Form but different Meaning* 37 (Valckenaer), Bachmann, *Anecdota Graeca*, ii. 375. 8.

¹ δὲ μή Ammonius, δ' ἐμοί Bachm. *Anecd.*

"Twas thy fate to be my wife ; mine to be thy husband.

5 (14)

κᾶγωγε τὰς σὰς βακκάρεις τε καὶ μύρα

Athenaeus, *Deipnosophists* xv. 41. p. 690 c.

And for my part I [wish] thy nards and balsam too

ΑΡΓΕΙΟΙ

In the Medicean Catalogue and the *Etymologicum Magnum* (see under Fragment 7) the play bears the title 'Αργεῖοι, *The Men of Argos*. In the authors citing Fragment 6 and Nauck's 18 (Hesychius, *Lexicon* 1. 257) the name is 'Αργεῖαι, which suggests that the Chorus was formed of the mothers of the Argive commanders who fell in the attack on Thebes described in the extant play of Aeschylus. According to Welcker, the 'Ελενσίνιοι anticipated the first, the 'Αργεῖοι the second, part of Euripides' *Suppliants*. M. Schmidt in *Philologus*, xvi. (1860) 161, conjectured that the drama was entitled 'Αργεία from the daughter

of Adrastus who married Polynices, and who, in Statius' *Thebaïd*, was joined by Antigone in burying her father.

Fragment 155 has been assigned to this play.

6 (16)

καὶ παλτὰ κάγκυλητὰ καὶ χλῆδον βελῶν¹

Harpocration, *Glossary of the Ten Attic Orators* 306. 11.

¹ *βαλῶν*: M. Schmidt.

Both darts and looped javelins and heaped missiles

7 (17)

*†Καπανεύς μοι¹ καταλείπεται
λοιποῖς² ἀ κεραυνὸς³ ἄρθρων⁴
ἐνηλυσίων⁵ ἀπέλιπεν†*

Etymologicum Magnum 341. 5, *Lexicon Sabbaiticum* 21.

¹ *μοι* *Et. Mag.*, *μοι Lex. Sab.*

² *λοιποῖς Et. Mag.*, *λοιπὸν Lex. Sab.*

³ *ἀκέραυνος*: Welcker (cp. *Et. Mag.* ἐνηλύσια λέγεται εἰς ἀκεραυνὸς εἰσβέβηκεν).

⁴ *ἄρθρων*: M. Schmidt.

⁵ *ἐπηλυσίων*: Stanley.

Capaneus is left me with the remains of his lightning-smitten limbs that the thunderbolt had left behind (?)

From a lament, probably by the Chorus, on the Argive chieftains who fell in the first attack on Thebes; or possibly by Evadne over the body of her husband Capaneus, of whose destruction, by the lightning of Zeus, Eteocles is confident in *Seven against Thebes* 444. In Euripides' *Suppliants* the bodies of the other Argive champions were burned on a

single funeral pyre, that of Capaneus was burned apart as a consecrated corpse; and upon his pyre his wife threw herself.

ΑΡΓΩ

In the Medicean Catalogue the play is entitled 'Αργώ ἡ κωπαστής (so M); in the Aldine edition, 'Αργώ ἡ κωπευστής. Referring the sub-title to the rowers of the Argo, Welcker proposed *κωπευσταί*; Hippenstiel, *De Graecorum tragicorum principum fabularum nominibus*, *κωπασταί*. Hartung, approved by Dieterich, read *κωμασταί* “revellers.”

See Fragments 164, 221.

8 (20)

ποῦ δ' ἐστὶν Ἀργοῦς ἵερὸν αὐδᾶεν¹ ξυλόν;

Philo of Alexandria, *On the Virtuous being also Free* 20. 143 (Cohn and Reiter vi. 41).

¹ *αὐδασον* edd., *δαπεν* with *o* over *v* in M, *αὐδασαι* G, *αὐδασε* other mss.: Cobet.

Where is Argo's sacred speaking beam?

Apollodorus, *Library* i. 9. 16: “and at the prow (of the Argo) Athena fitted a speaking timber from the oak of Dodona.”

ΒΑΚΧΑΙ

See p. 378. Fragment 215 has been referred to the *Bacchae*.

9 (22)

τό τοι¹ κακὸν ποδῶκες ἔρχεται βροτοῖς
καὶ τάμπλάκημα² τῷ περῶντι τὴν θέμιν.

Stobaeus, *Anthology* i. 3. 26 (Wachsmuth i. 57), Theophilus, *To Autolycus* 2. 37. p. 178. The verses are ascribed to the Βάκχαι only in the margin of the Farnesianus of Stobaeus (*αἰσχύλου κάκχων*).

¹ τό τοι P, τὸ Theoph. (without *τοι*), τῷ τοι F.

² καὶ τ' ἀμπλάκημα F, καὶ τ' ἀπλάκημα (with *μ* over *π* by the first hand) P.

Truly upon mortals cometh swift of foot their evil
and his offence upon him that trespasseth against
Right.

ΒΑΣΣΑΡΑΙ

Eratosthenes, *Legends of the Constellations*, 24. p. 140 (Robert), says of Orpheus that he paid no honour to Dionysus, but considered Helios to be the greatest of the gods and addressed him as Apollo; that, by making haste during the night, he reached at dawn the summit of Mt. Pangaeus, and waited there that he might see the rising of the sun; and that Dionysus, in his wrath, sent against him the Bassarides (as Aeschylus tells the story), who tore him to pieces and scattered his members, which were collected and buried by the Muses in Leibethra. To the same effect, Scholiast Germanicus, 84. 11.

The name Βασσάραι was given to Thracian (and to Phrygian and Lydian) bacchanals, who wore fox-skin caps and long embroidered cloaks, pictured in Miss Harrison's *Prolegomena to the Study of Greek Religion*, 458. The word *βασσάρα* (possibly of Phrygian

origin, but carried elsewhere) means "fox." Cp. Fragment 29.

The play is entitled Βασταρίδες in the Scholiast on Aristophanes, *Thesmophoriazusae* 135, and on Nicander, *Theriaca* 288.

To the *Bassarae* have been assigned Fragments 187, 215.

10 (23)

ὅ ταῦρος δ' ἔοικεν κυρίξειν¹ ἐνόρχαν²
τὸ φθάσαντος δ' ἐπ' ἔργοις προπηδήσεται νιν³†

Hephaestion, *Handbook of Metres* 13. p. 43 (Consbruch) and Choeroboscus, *Commentary* p. 84. 3.

¹ κηρύξειν A, κυρίξειν I, κερίξειν Choer.

² τιν' ἀρχόν: Stadtmüller.

³ L. 2, if it belongs with l. 1 in this frag. of choral song, must be remade to yield a normal construction and an intelligible sense. Wecklein proposed ὅσαντος δ' ἐναργῶς κτλ., Blaydes φθάσαντος ἐνεργῶς . . . τις, Stadtmüller φθάσας δ' ἐς λεωργοὺς . . . νῦν ("and he will now get the start in leaping forth upon the knaves").

The bull was like to butt the goat with his horns. . . .

Dionysus is the bull, the goat is Lycurgus, the king of the Edonians, who refused to adopt the worship of the god.

11 (24)

κάρφει¹ παλαιῷ κάπιβωμίῳ ψόλῳ

Scholiast on Nicander, *Theriaca* 288.

¹ σκάρφει KPR, κάρφει V.

Old chips and sooty ashes on the altar

12 (25 A)

Παγγαίου γὰρ ἀργυρήλατον
πρῶν' ἀστραπῆς¹ <πύμπλησι>² πευκᾶεν σέλας.

Scholiast (cod. Vaticanus Graecus 909) on Euripides, *Rhesus* 922.

¹ πρῶνες τὸ τῆς: Mekler.

² < > Mekler.

For his gleaming torch doth flood with flashing light Pangaeus' headland, silver-seamed.

Probably from the Messenger's report to Dionysus concerning Orpheus' ascent of the mountain to behold the rising sun.

ΓΛΑΥΚΟΣ ΠΟΝΤΙΟΣ

Pausanias, *Description of Greece* ix. 22. 7: "At Anthedon by the sea is what is called 'Glaucus' Leap.' That Glaucus was a fisherman, who, because he had eaten of a grass, was changed into a daimon of the sea and foretells men the future, is believed by people in general, and especially do seafaring men every year tell stories about his prophetic art. Pindar and Aeschylus learned from the Anthedonians concerning him, but whereas the former did not have much to do with the legends in his poems, the latter worked them into a play." Plutarch, in his *Life of Cicero* 2, reports that there still existed in his time a short poem in tetrameters on Glaucus of the Sea written by the orator in his youth.

In Fragments 17-19 Glaucus describes his wanderings by sea. To the play, which was probably satyric, have been ascribed Fragments 203, 230, 231.

13 (26)

[ἀνθρωποειδὴς θηρίον ὕδατι συζῶν]

Phrynicus in Bekker, *Anecdota Graeca* 5. 21, Photius, *Lexicon* 140. 22 (Reitzenstein). The line is a metrical attempt by a grammarian interpreting a verse of Aeschylus, which Nauck would restore as ἀνθρωπόμορφον κῆτος ὕδατι σύννομον, an improvement on Dindorf's ἀνθρωπόμορφον κῆτος ἐξ ἀλὸς φανέν.

[A creature, like unto a man, living in the water]

14 (27)

δαῦλος¹ δ' ὑπήνη καὶ γενειάδος² πυθμήν

Etymologicum Magnum 250. 4, Eustathius on *Iliad* 274. 24; cp. Pausanias, *Description of Greece* x. 4. 7.

¹ δαῦλος MSS., δαυλός Herodian according to Arcadius, *Accent* 53. 7.

² πολιάδος *Etymologicum Florentinum* 82 (Miller), i.e. παρηῖδος; cp. Euripides, *Ion* 1460.

Shaggy his moustache and his beard's base

15 (28)

ὅ τὴν ἀείζων ἀφθιτον πόαν φαγών

Bekker, *Anecdota Graeca* 347. 24, Photius, *Lexicon* 36. 12 (Reitzenstein).

He that ate the ever-living, imperishable grass

Ovid, *Metamorphoses* xiii. 930, relates that Glaucus was moved to eat of a certain grass because a fish that he had caught, on touching the same, regained life and sprang into the sea. The effect produced by the magic herb (according to the legend adopted by Nicander, *Ther.*, Frag. 2) was that Glaucus became a god and leaped into the sea.

16 (29)

καὶ γεύομαι πως τῆς ἀειζόου πόας.

Bekker, *Anecdota Graeca* 347. 29, Photius, *Lexicon* 36. 16 (Reitzenstein).

And I taste, methinks, the ever-living grass.

17 (30)

Εὐβοϊδα καμπήν¹ ἀμφὶ Κηναίου Διὸς
ἀκτῆν, κατ' αὐτὸν τύμβον ἀθλίου Λίχα

Strabo, *Geography* x. 1. 9. p. 447.

¹ καμπήν most mss., καμπτήν Bkl.

The bend at Euboës about the headland of Cenaean Zeus, close to the tomb of wretched Lichas

Strabo says that Euboës was a city that had been engulfed by an earthquake. The Cenaean promontory is situated at the end of the peninsula at the N.W. extremity of Euboea. Near by is a mountain (about 2800 feet high), on the top of which Zeus Cenaeus was worshipped. From the promontory, Liehas, the herald of Heraeles, was hurled into the sea by his master because he had been the bearer of the poisoned robe sent by Deianeira. Cp. Sophocles, *Women of Trachis* 237, 750.

18 (31)

κἄπειτ' Ἀθήνας Διάδας¹ παρεκπερῶν²

Life of Aratus, Westermann's *Lives of the Greeks* 53. 26, from Petavius, *Uranologia* 269 A (Paris, 1637).

¹ διάδας: Valekenaer.

² παρ' ἐκ περσῶν: Scaliger.

And thereafter going out past Diad Athens

From Dion, a city on the promontory of Cenaeum, a settlement of Athenians was called Athenae Diades.

19 (32)

καλοῖσι λουτροῦς ἐκλελουμένος¹ δέμας
 εἰς ὑψίκρημνον Ἰμέραν [δ']² ἀφικόμην.

Scholiast on Pindar, *Pythian* 1. 79 (152).

¹ ἐκλέλουμαι : Heyne.

² [] Heyne.

Having washed my body in fair baths, I came to steep-banked Himeras.

ΓΛΑΥΚΟΣ ΠΟΤΝΙΕΥΣ

Potniae was a city in Boeotia where Glaucus, the son of Sisyphus and Merope, kept mares that he had accustomed to feed on human flesh in order to make them charge against the enemy with greater eagerness and speed. When this food failed, they devoured their master at the funeral games in honour of Pelias (Asclepiades, *On the Subjects of Tragedy* in Probus on Virgil, *Georgics* iii. 267). According to the Scholiast on Euripides, *Orestes* 318, the horses had eaten a (poisonous) grass, whereby they became mad and tore Glaucus asunder. Strabo, *Geography* x. 409, omits any mention of the cause of madness, which other writers attribute, now to the water of a sacred spring near Potniae, now to the anger of Aphrodite (because Glaucus prevented his mares from mating in order to increase their speed), now to their human food.

In Fragment 20 the Chorus utter their good wishes on Glaucus' departure for the games. In 21, 22, 23 the Messenger describes the contest, in which the title-hero was hurled from his chariot in the collision caused by the madness of the mares.

The *Glaucus of Potniae* was produced in 472 B.C. as the third member of the tetralogy Φινεύς, Πέρσαι, Γλαῦκος (Ποτνιεύς according to a later Argument), Προμηθεύς (probably πυρκαεύς).

See Fragments 88, 181, 184, 205.

20 (36)

εὐδίαν μὲν πρῶτον¹ ἀπὸ στόματος χέομεν.

Scholiast on Aristophanes, *Frogs* 1528.

¹ πρῶτον Ven., πρῶτα other MSS.

“A prosperous journey!” is the first wish we pour forth from our lips.

21 (37)

ἀγῶν γὰρ ἄνδρας οὐ μένει λελειμμένους.

Scholiast on Plato, p. 904 in 36 (Baiter-Orelli).

Not for laggards doth a contest wait.

22 (38)

ἐφ' ἄρματος¹ γὰρ ἄρμα² καὶ νεκρῶν νεκροῖς³,
ἴπποι δ' ἐφ' ἵπποις ἥσαν ἐμπεφυρμένοι⁴.

Scholiast on Euripides, *Women of Phoenicia* 1194.

¹ ἄρματι C.

² ἄρματα M.

³ νεκρῶν νεκροὶ ACM, νεκρῷ νεκρὸς BI, and Aristophanes, *Frogs* 1403, citing l. 1 (from this play Schol. Rav.).

⁴ ἐμπεφυγμένοι C, ἐκπεφυγμένοι ABIM¹, ἐκπεφυμένοι M²: Valkenaer.

For chariot on chariot, corpse upon corpse, horse on horse, had been heaped in confusion.

23 (39)

εἴλικον <δ'>¹ ἄνω λυσσηδόν,² ὥστε διπλόοι
λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

Scholiasts BLTV on *Il.* N 198; cp. Eustathius on *Il.* 927. 39.

¹ < > Hermann, who referred the Frag. to this play.

² λυκηδόν: Naber.

In their fury they dragged him aloft, even as
two wolves bear off a fawn by its shoulders.

ΔΑΝΑΪΔΕΣ

When marriage with their cousins, the sons of Aegyptus, had been forced upon the daughters of Danaüs, their father commanded each to kill her husband during the marriage-night. Hypermestra alone, swayed by the charm of love, disobeyed (cp. *Prometheus Bound* 865). Of her, Horace, *Od.* iii. 11. 33 ff., says

una de multis face nuptiali
digna periurum fuit in parentem
splendide mendax et in omne virgo
nobilis aevum.

To *The Danaïds* have been assigned Fragments 162, 163, 177, 206, 208, 231, 234, 238.

24 (43)

κάπειτα δ' εῖσι¹ λαμπρὸν ἥλιου φάος
ἔως² ἐγείρω³ πρευμενεῦς⁴ τοὺς νυμφίους
νόμοισι θέντων⁵ σὺν κόροις τε καὶ κόραις.

¹ κάπειτ' ἄνεισι Toup, κάπειτα δ' εὗτε Wilam.

² Ἡώς τ' Heath, τέως δ' Süvern, ἐγὼ δ' Bothe.

³ ἐγείρει Heath, ἐπεγερεῖ Herwerden, ἐγείρη Wilam.

⁴ πρευμενῆς Heath (cp. mss. *Pers.* 685), πρευμενῶς Herwerden.

⁵ νόμοισι(ν) θέλγων Heyne, τέρπων Oberdick, ὕμνων Herwerden, θεῖοις Blaydes, νόμοις ἀοιδῶν Heath, γάμοις Iōbntaw Hartung, ὕμνους τιθέντων Wecklein.

The fragment refers to the custom that, on the morning after the marriage, newly-wed couples were wakened by song (cp. Theocritus, *Idyll* xviii. 56). If the speaker was a servant (who was not privy to the intended murder), the verses may belong to a prologue, which was followed by the appearance of the Chorus of Danaïds; but, so far as we know, the "wakening" was sung by friends of the bride and bridegroom, presumably the same as had, on the previous evening, sung the hymenaeus. If, as seems more probable, the speaker is Danaüs, he is describing what occurred either on the evening of the wedding or on the morning thereafter, before the discovery of the murder, and the lines form part of his defence before the court that tried him for his participation in the killing of his sons-in-law (Scholiast on Euripides, *Orestes* 872). The difficulty of interpretation is largely concerned with the application of the last five words of the text.

1. *σὺν κόροις τε καὶ κόραις* is the stereotyped form of a wish that the marriage may be fruitful in children. These words were said to brides by the singers of the wedding-song according to the Scholiast on Pindar and Hesychius, *Lexicon s.v. κουριζόμενοι*. Hermann holds to the ms. reading:

"And then the radiant light of the sun is setting, while I call them forth, *saying* 'let them make their bridegrooms graciously disposed, as is the custom, with boys and girls.'"

On this interpretation, Danaüs describes how, after the brides had departed to their new home, he addressed their companions; but the situation is not clear, the meaning of *έγειρω* is strained, and the explanation of *νύμοισι* peculiar. Toup's *ἀνεισι* transfers the scene to the morning, as does Wilamowitz' *εὐτε . . . ἔγειρη* ("and when Dawn shall rouse the radiant light of the sun"); but the latter scholar can find in the following words no more definite idea than that certain persons are enjoined to make the young husbands (or the newly-wedded couples) friendly "with boys and girls."

2. *σὺν κόροις τε καὶ κόραις* means the companions of the speaker, who, with him, awaken the sleepers. So Welcker, reading *ἀνεισι* and *θέλγω*:

"And thereafter uprises the radiant light of the sun, while I, in company with youths and maidens, awaken the bridegrooms graciously disposed."

θέλγων is ironical; as is *πρευμενεῖς*, since Danaüs had married his daughters to suitors whom they, and he, detested, and whose murder he had planned.

The situation is moving: when the waking-song was sung, the husbands—all save Lynceus, who was married to Hypermestra—were sleeping the sleep of death. But the scene, because reported, is less dramatic than that in Euripides' *Phaëthon*, in which play (Frag. 781) Merops appears with a chorus of maidens who sing the nuptial song in honour of Phaëthon at the very moment when Phaëthon's corpse is being carried into the chamber of Clymene, the wife of Merops. In *Wilhelm Tell* the music of a wedding-procession is heard while Gessler is in the agonies of death.

25 (44)

ἔρâ μὲν ἀγνὸς οὐρανὸς τρῶσαι χθόνα,
ἔρως δὲ γαῖαν λαμβάνει γάμου τυχεῖν,
οὐμβρος δ' ἀπ' εὐνασθέντος¹ οὐρανοῦ πεσὼν
ἔκυσε γαῖαν· ή δὲ τίκτεται βροτοῖς
μῆλων τε βοσκὰς καὶ βίον Δημήτριον.
δενδρῶτις ὥρα² δ' ἐκ νοτίζοντος γάμου
τέλειός ἔστι. τῶνδ' ἐγὼ παραίτιος.

5 Athenaeus, *Deipnosophists* xiii. 73. p. 600 b; Eustathius, on *Iliad* 978. 25 (omitting ll. 6-7), misled by the reference to Aeschylus of Alexandria in Athen. 599 e, ascribed ll. 1-5 to that poet.

¹ εὐνάεντος Athen. A, with *o* over the second *e* in C, εὐνάοντος with *e* over the first *o* in E, εὐνάοντος Eust.: Lobeck.

² δένδρων τις ὥρα: Hermann.

The holy heaven yearns to wound the earth, and yearning layeth hold on the earth to join in wedlock; the rain, fallen from the amorous heaven, impregnates the earth, and it bringeth forth for mankind the food of flocks and herds and Demeter's gifts; and from that moist marriage-rite the woods put on their bloom. Of all these things I am the cause.

These lines—the Bridal of Heaven and Earth, imitated by Euripides, Fragment 898—were spoken, says Athenaeus, by Aphrodite herself; and probably in defence of Hypermestra at her trial for disobedience to her father's command. Cp. Lucretius i. 250 (*imbris*) *pater aether in gremium matris terrai praecipitavit*, and Virgil, *Georg.* ii. 235.

ΕΛΕΥΣΙΝΙΟΙ

Plutarch, in his *Life of Theseus* 29, states that Theseus, in conjunction with Adrastus, effected the recovery of the bodies of the Argives slain before Thebes (in the expedition against that city undertaken by the seven champions); that Aeschylus made the recovery the result of persuasion on the part of Theseus, whereas Euripides, in his *Suppliants*, ascribed it to a victory over the Argives; and that Theseus appeared in Aeschylus' play, and out of kindness to Adrastus caused the leaders to be buried at Eleusis, the soldiery at Eleutherae, where their tombs were still shown in his day.

To *The Men of Eleusis* have been assigned Fragments 178, 199, 200, 214, 215, 241.

25 A (54 A)

ῶργα τὸ πρᾶγμα, διεμύδαιν’ ἥδη νέκυς.

Didymus, *Commentary on Demosthenes' Philippic* xii (xiii) in Berliner Papyrus 9780 (*Berliner Klassikertexte* i. (1904) 66).

The matter pressed, rotting already was the corpse.

ΕΠΙΓΟΝΟΙ

Ten years after the unsuccessful attack on Thebes described in *The Seven against Thebes*, the sons of the

fallen chieftains, called the *After-Born*, avenged the death of their fathers in a second expedition, which resulted in the capture of the city. At the end of Euripides' *Suppliants* (l. 1213) Athena prophesies the success of the sons in the war that formed the theme of the Aeschylean drama. The legend of the victorious issue of the second expedition is known to the *Iliad*, in which (Δ 406) Sthenelus, the son of Capaneus, boasts the superiority of the sons over their fathers. But the tradition that the seven champions had each a son (named in Apollodorus, *Library* iii. 7. 2) who joined in the war, is apparently later than Homer. In *The Seven against Thebes*, Aeschylus made both Eteocles and Polynices die childless; but Pindar knew of Thersander, the son of Polynices and successor to his claim to the throne; and late writers report that Laodamas was the son of Eteocles.

Fragments 176, 247, 248 have been referred to *The Epigoni*.

26 (55)

λοιβὰς Διὸς μὲν πρῶτον ὥραιον γάμου
 "Ἡρας τε
 τὴν δευτέραν δὲ¹ κρᾶσιν ἥρωσιν νέμω

 τρίτον Διὸς σωτῆρος εὐκταῖαν λίβα.

Scholiast on Pindar, *Isthmian* 6. 10 (7).

¹ τε: Schütz.

First, libations to Zeus and Hera for timely marriage

The second cup of mixed wine I serve out to the Heroes

Third, a libation for blessing to Zeus, the Saviour.

HΔΩNOI

Apollodorus, *Library* iii. 5. 1, gives the following version of the legend of Lycurgus and his rejection of the god Dionysus :

“ And afterwards he (Dionysus) arrived at Cybela in Phrygia, and there, having been purified by Rhea, and learning the rites of initiation, he received from her the costume, and hastened through Thrace [against the Indians]. But Lycurgus, king of the Edonians, who dwell beside the river Strymon, was the first to insult and expel him. And Dionysus took refuge in the sea with Thetis, the daughter of Nereus, and the Bacchanals were taken captive and the multitude of the satyrs that followed him. But afterwards the Bacchanals were suddenly released, and Dionysus brought madness upon Lycurgus. And he, in his frenzy, struck with an axe and killed his son Dryas, imagining that he was lopping off the branch of a vine ; and when he had cut off his son’s extremities, he came to his senses. But since the land remained barren, the god made known by an oracle that it would bear fruit if Lycurgus were put to death. On hearing this, the Edonians took him to Mt. Pangaeus, and bound him ; and there, by the will of Dionysus, he died, destroyed by horses.”

Fragment 27 refers to the arrival of Dionysus and his worshippers, 28 to the house of Lycurgus ; to whom, or to one of his attendants, belong the satirical descriptions of the god in 29-32.

To *The Edonians* have been ascribed Fragments 173, 188, 193, 201, 202.

27 (57)

σεμνὰ Κοτυτοῦς ὅργι¹ ἔχοντες
 ὁ μὲν ἐν χερσὶν βόμβυκας² ἔχων,
 τόρνου κάματον,
 δακτυλόδικτον³ πύμπλησι μέλος,
 μανίας ἐπαρωγὸν δμοκλάν.
 ὁ δὲ χαλκοδέτοις⁴ κοτύλαις ὀτοβεῖ⁵
 . . . ψαλμὸς δ' ἀλαλάζει.
 ταυρόφθογγοι δ' ὑπομυκῶνται⁶
 ποθεν ἐξ ἀφανοῦς φοβεροὶ⁷ μῆμοι,
 τυπάνου⁸ δ' εἰκὼν⁹ ὥσθ' ὑπογαίου¹⁰
 βροντῆς φέρεται βαρυταρβής.

Strabo, *Geography* x. 3. 16. p. 470 (l. 6 Athenaeus, *Deipnosophists* xi. 57. p. 479 b, Scholiasts BT on *Iliad* Ψ 34).

¹ σεμνὰ Κότυς (*κόπτουσ'* Dh, *κόπτους* C) ὅρια (*ὅρεια* Dh) δ' ὅργαν' ἔχοντες (*ἔχοντας* Dhinop): Nauck.

² βομβήκας Bkox.

³ δακτυλόδεικτον: Pauw.

⁴ χαλκοδέτοις Athen., Schol. *Il.*, χαλκοθέοις Strabo's mss. (except χαλκοθέτοις E).

⁵ ὀτοβεῖ Ch, ὀττόβει D, ἡχεῖ Schol. *Il.*

⁶ ὑπομηκῶνται Bkno.

⁷ φοβεροὶ E, φομέριοι B²Ck, φοβέριοι Dhilnox.

⁸ τυμπάνου: Kramer.

⁹ εἰκὼν B²Llx, ἡχώ kno.

¹⁰ ὑπογέλου Bk, ὑπογέου CDhims.

Practising the holy rites of Cotyto. . . . One, holding in his hands the pipe, the labour of the lathe, blows forth his fingered tune, even the sound that wakes to frenzy. Another, with brass-bound cymbals, raises a clang . . . the twang shrills; and unseen,

unknown, bull-voiced mimes in answer bellow fearfully, while the timbrel's echo, like that of subterranean thunder, rolls along inspiring a mighty terror.

From the parodus of the play. In ll. 2-11 the Chorus of Edonians describe what Milton calls "the barbarous dissonance of Bacchus and his revellers." Cotys, Cotyto, or Cotytto, was a Thracian goddess, akin to Rhea-Cybele, whose worship became popular at Athens. Her rites resembled those of the Phrygian Sabazius, whose ritual was similar to that of Bacchus. The Orphic ceremonies had their origin among the Thracians.

28 (58)

ἐνθουσιᾶ δὴ δῶμα, βακχεύει στέγη.

Pseudo-Longinus, *On the Sublime* 15. 6.

Lo, the house is frenzied with the god, the roof revels, Bacchant-like.

29 (59)

ὅστις¹ χιτῶνας βασσάπας τε Λυδίας¹
ἔχει ποδήρεις

Etymologicum Florentinum 62 (Miller), *Lexicon Sabbati-cum* 5.

¹ ὅτις and Λυδέας *Lex. Sab.*

One who wears Lydian tunics and fox-skin cloaks reaching to the feet

Dionysus is described as wearing Lydian garments, which were famous for their luxuriousness.

30 (60)

*τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄλαλος¹ ἀβρατεὺς²
ὅν σθένει†³*

Scholiast on Aristophanes, *Birds* 276, Suidas, *Lexicon s.v.* *μουσόμαντις*.

Aristophanes has *τίς ποτ' ἔσθ' ὁ μουσόμαντις ἀτοπος ὅρνις ἀβροβάτης* (mss. *ὅρειβάτης*): ‘who in the world is this poet-prophet, extraordinary, dainty-stepping bird?’

¹ ἄλαλος RIG³ Suid., ἄλλος V, ἄλλο Ven. 475.

² ἀβρατεὺς R Suid., ἀκρατοῦς V, ἀβρατά Γ³.

³ δν σθένει om. Suid.

Who in the world is this poet-prophet, speechless . . .

Bothe read ἀβρός, ἀσθενής “dainty, weakling”; Hermann ἀμαλὸς ἀβροβάτης σθένει “soft, a dainty stepper in his strength.”

31 (61)

ποδαπὸς ὁ γύννις; τίς πάτρα; τίς ἡ στολή;

Scholiast on Aristophanes, *Thesmophoriazusae* 135.

Whence hails this woman-man? What's his country? What's his attire?

32 (62)

μακροσκελῆς μέν· ἄρα¹ μὴ χλούνης τις ἥν²;

Scholiast B on *Iliad* I 539; cp. Eustathius on *Iliad* 772.
53.

¹ ἄρα: Hermann.

² ἥ: Hermann.

Long-legged indeed! Was he not a χλούνης?

The sense of *χλούνης* is here obscure. In *Iliad* I 539 the word was explained by the ancients as meaning “entire” (not castrated) or “couching in the grass”; elsewhere, as “rascal,” “thief,” or “clothes-stealer.” Hermann thought it was a designation of a locust. See Wilamowitz, *Aischylos: Interpretationen* p. 217.

ΙΑΙΑΔΕΣ

The Daughters of Helios dealt with the legend of Phaëthon, whose rashness in driving the chariot of the Sun, his father, caused the parching of the earth, and thereby his punishment at the hands of Zeus, whose thunderbolt hurled him into the river Eridanus. In pity for the unceasing grief of Phaëthon's sisters, Zeus turned them into poplars, from which, it was believed, their tears oozed forth and became amber, the stone of light; a poetic fancy due to the association of ἥλεκτρον “amber” with ἥλέκτωρ “the beaming sun.”

The form assumed by the myth in Aeschylus is unknown; but it is certain that Euripides in his *Phaëthon* differed widely from the older poet. Aeschylus was in part dependent on Hesiod for the story; but whereas Hesiod knew of seven daughters of Helios, Aeschylus recognized only three—Lampetië, Aegle, and Phaëthousa—children of the Sun-god and Rhode. Furthermore he transferred to Iberia the scene of the fall of Phaëthon.

Fragments 172, 177, 185 have been ascribed to the play.

33 (69)

ἐνθ'

ἐπὶ δυσμαῖσι τεοῦ¹πατρὸς Ἡφαιστοτυκὲς²

δέπας, ἐν τῷ διαβάλλει

5 πολὺν οἰδματόεντα περίδρομον³ πόρον συθεὶς⁴¹ δυσμαῖς ισου: Hermann.³ φέρει δρόμου: Sidgwick.² ἡφαιστοτευχὲς: Hermann.⁴ οὐθεὶς: M. Schmidt.

μελανίππου προφυγῶν
ἰερᾶς νυκτὸς ἀμολγόν.

Athenaeus, *Deipnosophists* xi. 38. p. 469 f.

Where, in the west, is the bowl wrought by Hephaestus, the bowl of thy sire, speeding wherein he crosseth the mighty, swelling stream that girdleth earth, fleeing the gloom of holy night of sable steeds.

To explain the rising of the sun in the east after it had set in the west, Greek fancy invented the myth that the Sun-god possessed a golden bowl, in which he, together with his steeds, was carried during the night across the ocean to the place of his rising. When Heracles was journeying to Erythea to capture the oxen of Geryon (Frag. 37), Helios lent his bowl to the hero; who, in Gerhard's *Auserlesene griechische Vasenbilder*, pl. 109, is pictured sitting therein. In the Veda and in Germanic and Lettic myths the sun appears in the form of a golden bowl.

34 (70)

Ζεύς ἔστιν αἱθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεύς τοι τὰ πάντα χώτι τῶνδ' ὑπέρτερον.

Clement of Alexandria, *Miscellanies* v. 14. p. 718; cp. Philodemus, *On Piety* 22.

Zeus is air, Zeus is earth, Zeus is heaven, yea, Zeus is all things and whatsoever transcendeth them.

35 (71)

Ἄδριαναι τε γυναικες τρόπον ἔξουσι γόων.

Bekker, *Anecdota Graeca* 346. 10.

And Adria's daughters shall learn a (new) way of mourning.

Phaëthon was hurled into the Eridanus, which Aeschylus, according to Pliny, *Nat. Hist.* xxxvii. 31, placed in Iberia and

identified with the Rhone, a river confused with the Po, on the banks of which was the city of Adria. Polybius, *History* ii. 16 and Plutarch, *On the Delay of Divine Vengeance* 12. p. 557, report that the inhabitants along the Eridanus wore black in mourning for Phaëthon. Knaack, *Quaestiones Phaëthonae* 18, refers "the way of mourning" to the tears of amber from the poplars into which the maidens had been transformed.

36 (72)

ὤρουσε¹ κρήνης ἀφθονεστέρα λιβάς.

Etymologicum Genuinum (cod. Vaticanus Graecus 1818) s.v. ἀφθονέστατον; cp. Athenaeus, *Deipnosophists* x. 24. p. 424 D, Eustathius on *Iliad* 746. 45, *Lexicon Sabbaiticum* 2.

¹ ὥρα σε: Reitzenstein.

Gushed from the spring a more abundant stream.

ΗΡΑΚΛΕΙΔΑΙ

Of the personages, action, and scene of *The Children of Heracles* nothing is known. It is, however, probable that Aeschylus in part anticipated Euripides, who, in his same-named play, represented Athens as the refuge of the fugitives from the persecution of Eurystheus, the willingness of Macaria, the daughter of Heracles, to sacrifice her life as the price of victory over the Argive invaders of Attica, and the triumph of the children under the leadership of the aged Iolaüs, the nephew of Heracles.

The play is entitled Ἡρακλεῖδαι, except in the Catalogue in the Medicean ms., which has Ἡρακλεῖδης.

37 (74)

ἐκεῦθεν

ὅρμενος ὀρθόκερως βοῦς ηλασ' ἀπ' ἐσχάτων

γαίας, ὥκεανὸν περάσας ἐν δέπᾳ χρυσηλάτῳ,
βοτῆράς τ' ἀδίκους κατέκτα δεσπότην τε τρί-
πτυχον

- 5 τρία δόρη πάλλοντα χερσίν.
τρία δὲ λαιᾶς σάκη προτείνων τρεῖς τ' ἐπισ-
σείων λόφους
ἔστειχεν ἵσος "Αρει βίαν.

Scholiast on Aristeides (cod. Marcianus 423).

The ms. has ἐκεῖθεν ὅρμενος ὄρθοκέρως βοῦς ἡλασεν . . . γαίης . . . ἐν διπλῇ . . . ἀδίκους κτεῖναι δεσποτῶν· τε τριύτατον· τρία . . . χεροῖν· τρία διὰ τῆς σακου προτείνων τρεῖς δέ τις ειπλοφονσ-
ἔστειχισσαρη βίαν. The restorations are due to Wilamowitz,
except l. 4 κατέκτα, τρίπτυχον, l. 5 χερσίν Weil, l. 6 τρία δὲ
λαιᾶς, l. 7 ᔹστειχεν Wecklein.

Starting thence, when that he had crossed the ocean in a golden bowl, he drove the straight-horned kine from the uttermost parts of the earth, slew the evil herdsmen and their triple-bodied master, who wielded three spears in his (right) hands; in his left, extending three shields, and shaking his three crests, he advanced like unto Ares in his might.

A description of the tenth labour of Heracles—to fetch the kine of Geryon from the island of Erythea, near the ocean, now Cadiz. Geryon had the body of three men grown together and joined in one at the waist, but parted in three from the flanks and thighs (Apollodorus, *Library* ii. 5. 10). Cp. *Agam.* 870. For the golden bowl see under Fragment 33.

38 (75)

οὐ γάρ τι μεῖζον ἄλλο τοῦδε πείσομαι¹.

Stobaeus, *Anthology* iv. 54. 2 (Hense v. 1113).

¹ πήσομαι MA.

For I shall not suffer any evil greater than this.

ΘΑΛΑΜΟΠΟΙΟΙ

A play of this name is unknown to the Catalogue in the Medicean ms., and is mentioned only by Pollux, citing Fragment 39. Some suppose that it is an alternative title of the *Αἰγύπτιοι*, and that the name is derived from the carpenters who constructed the bridal chambers in which the Danaïds killed their husbands. Hartung proposed to read Θαλαμηπόλοι “attendants on the bridal chambers.” Welcker rejected connexion with the Danaïd-myth and made the play precede the *Ίφιγένεια* and *Ιέρειαι*.

To the play have been referred Fragments 162, 163, 178, 189, 206, 238.

39 (78)

ἀλλ' <εῖ>¹ ὁ μέν τις Λέσβιον φατνώματι²
κῦμ' ἐν τριγώνοις ἐκπεραινέτω³ ρυθμοῖς.

Pollux, *Vocabulary* 7. 122.

¹ <εῖ> Nauck.

² φάτνωμά τι: Pauw.

³ ἐκπεραινέτω: Jungermann.

Come ! Let some one work out in the ceiling a Lesbian moulding in triangular rhythms.

A ceiling-compartment was formed, at its lower part, by “ladders” (*κλιμακίδες*) laid across the “main beams” (*σελίδες*). Below the former, in the present case, ran a moulding with swelling above and hollow below (*a cyma reversa*) and ornamented with a leaf-and-tongue pattern that approximates a triangle. The Lesbian cyma appears in the Tholos at Epidaurus.

ΘΕΩΡΟΙ ἢ ΙΣΘΜΙΑΣΤΑΙ

The original title was probably *Θεωροί*, *The Spectators*; to which was added that defining the scene : *The Spectators at the Isthmian games*.

40 (79)

καὶ μὴν παλαιῶν τῶνδέ σοι σκωπευμάτων

Athenaeus, *Deipnosophists* xiv. 27. p. 629 F.

And further these old *σκωπεύματα*

Athenaeus defines the form of the *σκώψ*-dance as a figure in which people are represented as looking at an object (*ἀποσκοπούντων*) by making an arch over their brows. He has, however, here confused *σκώψ* with *σκοπός*, which Hesychius, *Lexicon* 4. 216, describes as a dance in which the dancers shaded their eyes (cp. *ὑπόσκοπον χέρα*, Aeschylus, Frag. 339 Nauck). The screech-owl dance (*σκώψ*) got its name, says Athenaeus ix. 45. p. 391 A, from the variety of motion displayed by the bird.

ΘΡΗΣΣΑΙ

The play derives its title from Thracian women, captives of Ajax, who formed the Chorus and had a like function with the sailors from Salamis in Sophocles' *Ajax*: to support with their sympathy the hero who had suffered the ignominy of defeat at the hands of Odysseus in the contest for the arms of Achilles, and after his suicide to bewail his death. Though captives, they even dared to protest against the inhumanity of Menelaüs, who would refuse burial to the body of their master. In Sophocles' play, Ajax killed himself on the stage and in solitude; in Aeschylus, his suicide was reported by a messenger, an eye-witness of the deed.

See Fragments 159, 194, 264.

41 (83)

ἔκαμπτε, τόξον ὡς τις ἐντείνων, ξίφος,
τοῦ χρωτὸς ἐνδιδόντος οὐδαμοῦ σφαγῆ,
πρὶν δὴ παροῦσα δαιμόνων ἔδειξέ τις

Scholiast on Sophocles, *Ajax* 833 : φησὶν δὲ περὶ αὐτοῦ (τοῦ Αἴαντος) Αἰσχύλος ὅτι καὶ τὸ ξίφος ἐκάμπτετο, οὐδαμῆ ἐνδιδόντος τοῦ χρωτὸς τῇ σφαγῇ, τόξον ὡς τις ἐντείνων, πρὶν δὴ τις, φησὶ, παροῦσα δαιμῶν ἔδειξεν αὐτῷ κατὰ ποίον μέρος δεῖ χρήσασθαι τῇ σφαγῇ. L. 1 restored by Hermann, l. 2 (as l. 1) by Hartung, l. 3 by Sidgwick. The vital part was τὰ περὶ (or κατὰ) τὴν μασχάλην according to the Scholiast on Sophocles and to Scholiasts TV on Σ 404 (cp. Eustathius on *Iliad* 995. 1); the collar-bone or the side according to the Scholiast on Lycophron, *Alexandra* 455 (cp. *Ajax* 834). Wecklein reads ἔκαμπτε for Hermann's ἔκαμψε, and πρὶν δὴ παρών τις δαιμόνων <τὸ καλριον> ἔδειξεν αὐτῷ μασχάλης.

Back he bent his sword, as when a man bends a bow, for that his body offered no place to murderous death, until at last some goddess appeared and showed him [the vital spot].

The passage has reference to the legend that the body of Ajax, when a babe, having been wrapped by Heracles in his lion-skin, became invulnerable except at the spot where Heracles' quiver prevented the hide from touching it. According to Homer, Ajax was vulnerable, hence the legend was probably derived by Aeschylus from a Cyclic poet ; and is certainly due to the desire to make Ajax equally invulnerable with Achilles. The sword with which Ajax slew himself had been given him by Hector.

IEPEIAI

The Priestesses was made by Weleker the third member of a trilogy, whose preceding parts were the Οαλαιροποιοί and the Ἰφιγένεια. By others it has been associated with the Μιστοί and Τήλεφος, or with the Τύλεφος and Ἰφιγένεια. See Fragment 214.

42 (86)

στέλλειν ὅπως τάχιστα· ταῦτα γὰρ πατήρ
Ζεὺς ἐγκαθίει¹ Λοξίᾳ θεσπίσματα.

Macrobius, *Saturnalia* v. 22. 13, Scholiast on Sophocles, *Oedipus Coloneus* 793.

¹ ἐγκαθίει Schol. Soph., omitting θεσπίσματα.

Send with all speed ; for these are the oracles that Father Zeus doth entrust unto Loxias.

43 (87)

εὐφαμεῖτε· μελισσονόμοι δόμον Ἀρτέμιδος πέλας
οἴγειν.

Aristophanes, *Frogs* 1274, with Scholiast.

Hold your peace ! The bee-keepers are at hand to open the house of Artemis.

From 'Ιφιγένεια according to Vater.

The Scholiast on Pindar, *Pythian* 4. 104 (60) says that "μέλισσαι is a term used primarily of the priestesses of Demeter, and by a misuse of language applied to all priestesses because of the purity of the animal." Coins of the Ephesian Artemis as early as the sixth century, and a Vatican statue of the same goddess, show the bee as an emblem.

ΙΞΙΩΝ

Ixion was famous in Greek tradition as the first man to shed kindred blood (Pindar, *Pythian* 2. 31, cp *Eumenides* 718), and as the first to receive purification from the crime of murder. His father's name is variously reported, usually as Phlegyas, but Aeschylus made him the son of Antion. His mother was Perimela, the daughter of Amythaon. Under promise of rich wedding-gifts to Eioneus (or Deioneus), the father of Dia, he married her, and

by her had a son, Peirithoüs. On his refusal to make over to his father-in-law the wedding-gifts due to him, Eïoneus took Ixion's horses as a pledge of payment ; whereupon Ixion, pretending that he would submit himself to his good pleasure, sent for Eïoneus and caused him to fall into a fiery pit. For this offence he could obtain purification from neither man nor any god, until Zeus, showing himself a "gracious avenger" (Frag. 92 N.), took compassion on his suppliant, cleansed him of bloodshed, and even raised him to Olympus. There Ixion conceived a mad passion for the Queen of Heaven, and having besought her to yield to his desires, Zeus fashioned a cloud in the semblance of Hera. Ixion lay with the cloud, and from this union sprang the centaurs. In punishment for this impious crime, Zeus bound him to a wheel on which he whirls in an eternity of torment. To the above effect, in the main, Diodorus of Sicily, *Historical Library* iv. 69 3.

The play probably followed the *Perrhaebides*, which took its name from the Chorus of women of Perrhaibia in Thessaly, which district, or the city of Gyrton in the same, Ixion had subjected to his rule. The theme of the first play may have been the deception and murder of Eïoneus ; that of the *Ixion*, the purification of the murderer. The third member of the trilogy is unknown.

Fragment 182 has been referred to the *Ixion*.

44 (90)

βίον πονηροῦ θάνατος εὐκλεέστερος.

Stobaeus, *Anthology* iv. 53. 15 (Hense v. 1101), *Munich Anthology* 134 (cod. Augustanus-Monacensis 429).

Death hath a fairer fame than a life of toil.

Cp. Fragment 229 and Euripides, *Women of Troy* 637.
 $\pi\sigma\nu\eta\rho\sigma$, lit. “laborious,” may not yet have acquired the meaning “bad,” “evil.”

45 (91)

$\tau\circ\nu\ \delta'\ \eta\mu\iota\circ\pi\circ\eta\ [\kappa\alpha\ \tau\circ\nu\ \dot{\epsilon}\lambda\alpha\sigma\sigma\circ\eta\alpha]$ ¹
 $\tau\alpha\chi\epsilon\omega\ \delta'\ \mu\epsilon\gamma\alpha\ \kappa\alpha\tau\alpha\pi\iota\eta\epsilon\iota.$

Athenaeus, *Deipnosophists* iv. 79. p. 182 c.

¹ [] Bothe.

But anon the long flute swallows up the half-holed.

Ixion's lesser offence—the murder of his father-in-law—is obscured by the enormity of his crime against Hera and against Zeus.

$\eta\mu\iota\circ\pi\circ\eta\ a\bar{u}\lambda\circ\iota$ were the same as those used by boys ($\pi\alpha\iota\delta\iota\kappa\circ\iota$) and had higher tones than the $\tau\acute{e}\lambda\epsilon\iota\circ\iota$. They were half as long as (perhaps) the $\dot{\nu}\pi\epsilon\pi\tau\acute{e}\lambda\epsilon\iota\circ\iota$, which had the lowest pitch, and may have had no more than four holes. See Howard, *Harvard Studies in Classical Philology* iv. (1898).

IΦΙΓΕΝΕΙΑ

The theme of the play was probably the sacrifice of Iphigenia at Aulis, to which place she was brought by her mother at the instance of Agamemnon, who alleged his intention of betrothing his daughter to Achilles. The subject may thus have anticipated Sophocles' *Iphigenia* and Euripides' *Iphigenia at Aulis*.

See Fragments 43, 130, 214.

46 (94)

$\text{o}^{\text{u}}\text{\v{t}}\text{o}\iota\ \gamma\text{u}\text{v}\text{v}\text{a}\iota\xi\iota\ <\delta\epsilon\hat{\iota}>^1\ \kappa\text{u}\delta\acute{\alpha}\zeta\epsilon\sigma\theta\text{a}\iota\cdot\ \tau\acute{\iota}\ \gamma\acute{\alpha}\rho;$

Scholiast on Sophocles, *Ajax* 722.

¹ < > Elmsley.

Surely it befits not women to revile. How should it?

KABEIPOI¹

This drama, which has its name from the Chorus, is the earliest literary witness to the Cabiri, more often called the Great Gods in Samothrace and Lemnos, the most ancient and famous seats of their worship in the Aegean. Originally pre-Hellenic chthonian divinities, whose primal home was Phrygia, Phoenicia, or among the Pelasgians of Greece, their cult gradually accommodated itself to the religion of the peoples with which it came into contact ; until, in the historical period, the Cabiri appear as daimones who foster vegetative life and protect seafaring folk, and whose Mysteries in course of time spread over the greater part of the Greek world.

Athenaeus, *Deipnosophists* x. 33. p. 428 f, declares that it was Aeschylus, not Euripides (in the *Alcestis*), who first introduced drunken people to the sight of the spectators of “tragedy” ; and that this evil eminence was displayed in his *Cabiri*, in which play he represented Jason and his companions as drunk. Fragment 48 would seem to refer to the hospitable reception of the Argonauts by the Cabiri, who furnished them with an abundance of wine upon their landing at Lemnos, the first stopping-place of the Argo on its eastward voyage. The introduction of a drunken orgy has caused many scholars to regard the play as satyric rather than tragic. Whether pure tragedy may thus relax its gravity is a question that has been raised also in connexion with the Οστολόγοι of Aeschylus and the Σύνδειπνοι of Sophocles.

¹ Inscriptions and manuscripts vary between Κάβειροι and Κάβηροι.

The Scholiast on Pindar, *Pythian* 4. 303 (171), states that the names of the heroes of the Argonautic expedition were set forth in the Κάβειροι, as also in the Λήμνιαι of Sophocles.

Fragment 164 has been referred to this play.

47 (95)

ὅρνιθα δ' οὐ ποιῶ σε τῆς ἐμῆς ὅδον.

Athenaeus, *Deipnosophists* ix. 15. p. 373 D.

But I am not taking you as an omen of my journey.

48 (96)

*μήτε κρωσσοὺς
μήτ' οἰνηροὺς μήθ' ὕδατηροὺς¹
λείπειν² ἀφνεοῖσι δόμοισιν.*

Pollux, *Vocabulary* 10. 23; cp. Antiattacistes in Bekker, *Anecdota Graeca* 115. 3.

¹ *ὑδρηροὺς* Antiatt.

² *λιπεῖν*: Blomfield.

Jars neither of wine nor of water shall fail in the houses of the rich.

Or *λείπειν* may be used imperatively ("leave jars," etc.).

49 (97)

ὅξους σπανίζειν δῶμα <μὲν ποιήσομεν>¹.

Plutarch, *Table Talk* ii. 1. 7. p. 632 F.

¹ < > Stanley.

We shall make the house to be scant of vinegar.

The Cabiri jestingly threaten to produce so excellent, or so abundant, a vintage that either the Argonauts will drink so much that no wine will be kept to make vinegar; or that vinegar shall be poured out from the casks to give place to wine. If *ὅξους* means "ordinary wine," the meaning is that it will have to be thrown away for the better quality.

ΚΑΡΕΣ ἡ ΕΥΡΩΠΗ

Europe, the protagonist in the drama bearing her name as an alternative title, in Fragment 50 tells of her carrying-off by the bull, of the three sons she bore to Zeus (Minos, Rhadamanthys, and Sarpedon), and of her anxiety as to the fate of her youngest, Sarpedon, whose warlike spirit had incited him to leave his home for Troy in order to render assistance to the city now attacked by the Achaeans.

The scene was Lycia, whither Europe had come from Crete together with her son. That the Chorus consisted of Carians, though Sarpedon was Prince of Lycia, may be due to the fact that (as Strabo, *Geography* xiv. 5. p. 675, informs us) the poets often included the Lyeians among the Carians, who were the most famous of all the races in south-western Asia Minor. The confusion had the advantage of enabling the poet to reproduce the lamentations over the dead for which the Carians were celebrated.

Popular tradition was inconsistent as to the name of Sarpedon's mother. Aeschylus followed the Hesiodic version in preference to that of Homer, who calls her Laodamia. Nor was he disturbed by the Homeric genealogy, by which Sarpedon was made the grandson of Bellerophon on the mother's side. In the poet's time no one had yet sought, as did the mythographers later, to remove the difficulty, either by assuming two Sarpedons (one the son of Laodamia, the other the son of Europe) or by the notion that there was one Sarpedon, who had been permitted by his father Zeus to live through three generations.

The drama probably dealt with the reception of the news of the hero's death at the hands of Patroclus and with the arrival of his body in Lycia, borne thither by Sleep and Death (cp. II 682). All other Homeric warriors who fell before Troy were buried in the Troad; Sarpedon alone had burial in his own land.

To this play have been ascribed Fragments 175, 231.

50 (99)

ταύρω τε λειμῶν¹ ξένια πάμβοτος² παρῆν.
 τοιόνδ' ἐμὲ³ Ζεὺς κλέμμα πρεσβύτου πατρὸς
 αὐτοῦ μένων ἀμοχθον⁴ ἥνυσεν⁵ λαβεῖν.
 τι⁶ οὖν τὰ πολλὰ κεῖνα; διὰ παύρων⁷ λέγω·
 γυνὴ θεῷ⁸ μειχθεῖσα παρθένου σέβας
 ἥμειψα,⁹ παίδων δ' ἐζύγην¹⁰ ξυνωνίᾳ.¹¹
 καὶ τρὶς¹² γοναῖσι¹³ τοὺς γυναικείους πόνους
 ἐκαρτέρησ'.¹⁴ ἄρουρα δ' οὐκ¹⁵ ἐμέμψατο
 τὸ μὴ ἔνεγκεῖν σπέρμα γενναίου πατρός.¹⁶
 ἐκ τῶν μεγίστων δ' ἡρξάμην φυτευμάτων¹⁷
 Μίνω τεκοῦσα . . .¹⁸ <δεύτερον δ' ἐγεινάμην>¹⁹

¹ ΛΙΜΩ.

² ΠΑΜΠΟΔΟΣ.

³ ΤΟΙΟΝΤΕΜΕΝ (*ἐμὲ* Schenkl).

⁵ ΗΝΟΣΟΝ: Blass.

⁴ ἀμοχθος Wilam.

⁶ ΤΕΙ: Wilam.

⁷ ΠΑΤΡΩ.

⁸ ΘΕΟΤ.

⁹ ΕΜΕΙΨΑ.

¹⁰ ΕΣΤΓΗ.

¹¹ ΞΤΝΑΓΩΝΕΙ.

¹² ΤΡΙΑ: Blass, Bücheler.

¹³ ΓΩΝΕΙΣ.

¹⁴ ΕΚΑΡΤΕΡΗΣΑ.

¹⁵ ΑΡΟΤΡΑΣ ΚΑΙ ΟΤΚ: Wecklein.

¹⁶ ΓΕΝΑΙ ΠΑΤΡΟΣ.

¹⁷ ΕΡΞΑΜΗΝ ΦΤΔΕΤΜΑΤΩΝ.

¹⁸ Lacuna, of some length, indicated by Bücheler.

¹⁹ < > Blass.

‘Ραδάμανθυν, ὅσπερ ἄφθιτος¹ παιῶν ἐμῶν·
 ἀλλ’ οὐκ ἐν αὐγαῖς² ταῖς ἐμαῖς ζόη σφ’ ἔχει³,
 τὸ μὴ παρόν⁴ τε τέρψιν οὐκ ἔχει φίλοις⁵.
 15 τρίτον δέ, τοῦ νῦν φροντίσιν⁶ χειμάζομαι⁷,
 Σαρπηδόν⁸ αἰχμὴ δ’ ἐξ “Αρεως⁹ καθίκετο.
 κλέος¹⁰ γὰρ ἥκειν¹¹ ‘Ελλάδος λωτίσματα¹²
 πάσης, ὑπερφέροντας¹³ ἀλκίμω σθένει¹⁴,
 αὐχεῖν¹⁵ δὲ Τρώων¹⁶ ἄστυ πορθήσειν βίᾳ¹⁷.
 20 πρὸς οὖ δέδοικα¹⁸ μή τι¹⁹ μαργαίνων²⁰ δόρι²¹
 ὑπέρτατον²² δράσῃ τε καὶ πάθῃ κακόν.
 λεπτὴ γὰρ ἐλπὶς ἥδ’ ἐπὶ ξύρου τ’ ἔβη²³
 μὴ πάντα παιδὸς²⁴ ἐκχέαι²⁵ πρὸς αἷματι²⁶.

Weil, *Un papyrus inédit de la bibliothèque de M. Ambroise Firmin-Didot* (1879); cp. Weil, *Revue de philologie nouv.* Sér. iv. (1880) 10-13, 145-150.

The papyrus is relatively late and exceedingly corrupt. The verses are without word-division. The restorations are Weil's except where otherwise stated.

1 ΡΑΔΑΜΑΝΘΟΝΩΣΠΕΡΑΦΘΙΔΟΣ.

2 ΑΛΛΑΚΕΜΑΓΑΙΣ: Gomperz, Kock.

3 ΖΟΑΣ ΕΧΕΙΝ. 4 ΗΑΡΩΝ.

5 ΦΙΛΟΤΣ.

6 ΦΡΟΝΤΙΖΕΙΝ.

7 ΧΕΙΜΑΖΕΤΑΙ: Bücheler.

8 ΣΑΛΦΗΔΟΝ.

9 ΑΙΑΧΜΗΣ ΔΕΞ ΑΡΕΟΣ.

10 ΚΔΕΟ ?

11 ΗΚΕΙΕΝ.

12 ΛΟΤΙΣΛΟΤΙΣΜΑΤΟΣ.

13 ΤΗΕΡΗΕΡΩΝΤΕΣ: Wilam.

14 ΑΛΚΙΜΟΤ ΣΤΕΝΗΣ: Gomperz, Bergk.

15 ΑΤΧΕΙ: Wilam.

16 ΤΡΩΑΝ.

17 ΗΑΡΘΗΣΗ ΒΙΟΝ.

18 ΔΕΔΩΚΑ.

19 ΤΕΙ.

20 ΜΑΡΓΑΙΑ (with N over I).

21 ΔΟΡΕΙ: Wecklein.

22 ΑΣΤΤ ΗΕΡΒΑΡΤΟΝ: Herwerden.

23 ΗΙΔΗΕΙΗΞΤΡΗΜΕΝΗΙ: Wilam.

24 ΗΑΙΣΑΣ: Bücheler.

26 ΑΙΜΑΤΕΙ.

25 ΕΚΧΕΩ.

And a lush meadow gave friendly welcome to the bull. In such wise, biding where he was,¹ did Zeus succeed in his unlaboured theft of me from my aged sire.² Why the whole tale? In few words I recount it all. A mortal woman, united to a god I lost the holiness of maidenhood, but I was joined in wedlock with him who owned his children equally with me.³ Thrice in childbirth did I endure the pangs of woman-kind, and the field wherein he sowed complained not to bring forth the seed of a noble sire. First of these mighty implantings that I bare was Minos. . . .⁴ Second, I brought forth Rhadamanthys,⁵ he who of my sons is free from death; yet, though he lives, mine eyes behold him not—and to them that love, the absent bring no delight. Third was he for whom I am now sore distressed in heart, even Sarpedon; for Ares' warlike spirit hath laid hold of him. For it is famed abroad that the choicest flower of all Hellas has come, preëminent in valorous strength, and makes loud boast

¹ Since Europe declares that Zeus remained "where he was" (namely in Crete), she implies that her carrying-off had been effected by the bull as the agent of the god, and not (as in the ordinary version of the legend) by the god himself transformed into the animal.

² Phoenix.

³ Since she bore no less than three children to Zeus, her relation to the god is conceived as that of formal marriage founded on his desire for offspring. *ξυνωνία παιδῶν*, lit. joint-ownership of children. Cp. *κοινὰ τεκέων τύχαν*, Euripides, *Ion* 1101.

⁴ In the lacuna were described the deeds, honours, and death of Minos; but Minos, since Rhadamanthys alone is called immortal, was probably not made the judge of the dead.

⁵ Rhadamanthys had been translated either to the Elysian Field (δ 563) or to the Islands of the Blest (Pindar, *Olympian* 2. 73).

that it will perforce destroy the city of the Trojans. It is for my son I fear, lest, raging with his lance, he may do and suffer¹ some surpassing ill. For slight is this my hope—and it standeth on the razor's edge—that by the bloody death of my child I may not lose my all.

¹ The desire to employ the favourite antithesis of δρᾶν and πάσχειν is responsible for the condensed phrase, in which the emphasis rests on πάθη (I fear lest, as he may work some evil upon his foes, so he may suffer some evil at their hands).

51 (100)

ἀλλ' Ἀρης φιλεῖ
ἀεὶ τὰ λῶστα πάντ' ἀπανθίζειν¹ στρατοῦ.

Stobaeus, *Anthology* iv. 10. 24 (Hense iv. 333).

¹ πάντα τάνθρωπων : Kidd.

But Ares ever loves to pluck all the fairest flower of an armed host.

KEPKΥΩΝ

A satyric play dealing with the story of Cercyon, son of Poseidon and king of Eleusis, who forced all passers-by to wrestle with him. Bacchylides 17. 26 says that Theseus “closed his wrestling-school.”

52 (102)

ἀμφωτίδες τοι τοῖς ἐνωτίοις πέλας

Pollux, *Vocabulary* 10. 175.

Ear-coverings close to his ear-rings

ἀμφωτίδες were worn to protect the ears of wrestlers.

KHΠΥΚΕΣ

The Heralds or *The Messengers* was a satyric play on an unknown subject; possibly connected with Heracles.

See Fragments 168, 170, 171, 178.

53 (109)

κατὰ τῆς σισύρνης τῆς λεοντείας <δορᾶς>¹

Pollux, *Vocabulary* 10. 186.

¹ λεοντέας: λεοντεῖας δορᾶς Toup from Hesychius' λεόντειος δορά.

Down over the skin-coat of lion's hide

ΚΡΗΣΣΑΙ

The seer Polyidus of Corinth discovered the dead body of Glaucus, the lost son of Minos, and restored it to life by his skill in interpreting Apollo's oracle that had been made known to the father. The power to bring the child back alive—so the god declared—was to be given him who could find the most appropriate object to be compared to Minos' marvellous cow, which each day became in turn white, red, and black (cp. Frag. 54). The legend of Polyidus was the theme of Sophocles' *Seers*.

To *The Women of Crete* have been ascribed Fragments 165, 173.

54 (116)

λευκοῖς τε γὰρ μόροισι καὶ μελαγχίμοις
καὶ μιλτοπρέπτοις¹ βρίθεται ταῦτοῦ χρόνου².

Athenaeus, *Deipnosophists* ii. 36. p. 51 D; cp. Eustathius on *Iliad* 1254. 25.

¹ μιλτοπρέπτοις Athen. CE, μιλτοπρέπτοις Eust.

² χροιᾶ Eust.

For at the same season [the branch] is weighed down by mulberries, white and black and red.

ΛΕΩΝ

The Lion was a satyric play of unknown subject. The title may be derived from the Nemean lion overcome by Heracles.

55 (123)

όδοιπόρων¹ δήλημα, χωρίτης δράκων

Stephen of Byzantium, *Lexicon* 699. 13.

¹ ὁδοιπορῶν: Salmasius.

The bane of wayfarers, the serpent that haunts the place

ΛΥΚΟΥΡΓΟΣ

The satyric play of the Lycurgean trilogy.

56 (124)

κάκ τῶνδ' ἔπινε βρῦτον ἵσχνανθὲν¹ χρόνῳ
κάσεμνοκόμπει² τοῦτ' ἐν ἀνδρείᾳ στέγη†.

Athenaeus, *Deipnosophists* x. 67. p. 447 c.

¹ ἵσχναίνω: Blaydes.

² καὶ σεμνοκόπται Λ: Lobeck and Dindorf.

And after this he drank beer thinned by age, and made thereof loud boast in the banquet-hall (?).

MEMNON

According to the story in the *Aethiopis* of the Cyclic poet Arctinus of Miletus, as summarized by Proclus in his *Chrestomathy* 458, Achilles is informed by his mother Thetis that Memnon, the son of Eos, clad in full armour fashioned by Hephaestus, has come to the aid of the Trojans. Antilochus, the son of Nestor, is slain in battle by the Ethiopian prince, who in turn is slain by Achilles, whose mother begs of Zeus the boon of immortality for her son. Achilles routs the Trojans, bursts into the city, is killed by Paris and Apollo ; his body is borne to the ships by Ajax, while Odysseus keeps the Trojans at bay. Thetis, attended by the Muses and her sister Nereids, arrives on the scene, bewails her son, whose body she takes from the funeral pyre and carries to the island of Leuce.

The trilogy consisted of *The Μέμνων*, *Ψυχοστασία*, *Weighing of Souls* (the order is disputed), and a third play unknown, but probably dealing with the death of Achilles. In the *Ψυχοστασία* Zeus was represented as holding aloft the balance, in the scales of which were the souls of Achilles and Memnon, while beneath each stood Thetis and Eos, praying each for the life of her son. Comparing the passage in the *Iliad* (X 210), in which Zeus weighs the fates of Achilles and Hector, Plutarch (*How a Young Man ought to hear Poems* 2. p. 17 A) says that Aeschylus accommodated a whole play to this fable.

Fragments 155, 161, 181, 183 have been referred to the *Memnon*.

57 (127)

καὶ μὴν πελάζει καὶ καταψύχει, πνοή
ἀρκειος¹ ὡς ναύτησιν ἀσκεύοις, μολών.

Eustathius on *Iliad* 1156. 18, Bekker, *Anecdota Graeca* 445. 18 (καὶ . . . ἀρκειος); ep. Hesychius, *Lexicon*: ἀσκεύοις ψιλοῖς, ἀπαρασκεύοις (Αἰσχύλος Ἀγαμέμνονι: Μέμυνον Bergk; Hermann would insert ἀσκεύοις in a verse after *Agam.* 1324).

¹ ἀρκειος: Lobeck.

And lo, he draws near and his advance fills us with chilling fear, like a blast from the North that falls on sailors unprepared.

58 (128)

χαλκὸν ἀθέριστον¹ ἀσπίδος <τ'>² ὑπερτενῆ

Bekker, *Anecdota Graeca* 353. 11 (Αἰσχύλος Ἀγαμέμνονι: Μέμυνον Wellauer), Photius, *Lexicon* 42. 16 (Reitzenstein).

¹ ἀθέριτον *An. Gr.*, ἀθέρητον *Phot.*: Blomfield.

² < > M. Schmidt.

Bronze, unshorn (?) and stretched over the shield

Restoration and translation are wholly uncertain. The ancients were hopelessly confused between the words ἀθηρής, ἀθειρής, ἀτηρής, ἀτηρήτος, ἀθέρητος. Possibly the bronze of a shield may be said to be "unshorn," "unconquered," since a weapon "shears off" what it strikes (ep. Euripides, *Suppliants* 716). Tovey, *Journal of Philology* v. (1878) 221, proposed to read, after *Seven against Thebes* 559, χαλκὸν ἀθέριστον ἀσπίδος δ' ὑπερτενῆς | ἔξωθεν κτλ. Blomfield would put the verse after *Agam.* 897.

ΜΥΡΜΙΔΟΝΕΣ

The Achilles-trilogy, the "tragic Iliad," consisting of the Μυρμιδόνες, Νηρεΐδες, Φρύγες ἢ Ἐκτορος λύτρα, dramatized (so far as this was appropriate by visible action or reported description) the chief

events of the Homeric story of the death of Patroclus, the slaying of Hector, and Priam's ransom of the body of his son.

See Fragments 155, 240, 263, 266.

59 (131)

τάδε μὲν λεύσσεις, φαιδιμ' Ἀχιλλεῦ,
δοριλυμάντους Δαναῶν μόχθους,
οὓς <προπεπωκώς>¹ εἴσω κλισίας
<θάσσεις>;²

Harpocration, *Glossary of the Ten Attic Orators* 259. 11, explaining *προπεπωκώς* as having the meaning of *προδεδωκώς* ; l. 1 Aristophanes, *Frogs* 992 with Scholiast.

¹ < > Heath.

² < > Hermann.

Beholdest thou this, glorious Achilles, beholdest thou the distress wrought by the destructive lance upon the Danaans, whom thou hast betrayed, yet sittest idle within thy tent ?

From the parodus of the Chorus of Myrmidons.

60 (132)

Φθίωτ' Ἀχιλλεῦ,¹ τί ποτ', ἀνδροδάϊκτον ἀκούων
ὶν κόπον,² οὐ πελάθεις ἐπ' ἀρωγάν;

Aristophanes, *Frogs* 1264 with Scholiast.

¹ *ἀχιλλεῦ* inferior mss.

² *ἰήκοπον*: Heath.

Lord of Phthia, Achilles ! Why, oh why, when thou hearest the man-slaying

(Ah woe !) buffetings of war, dost thou not draw nigh to our rescue ?

By the repetition of l. 2 in *Frogs* 1266, 1271, 1275, 1277, after other high-sounding dactylic measures, Euripides is here

seeking (*inter alia*) to ridicule Aeschylus for his iteration of the refrain and his strange use of interjections. In the present instance *κόπον* yields an intelligible sense with *ἀνδροδάϊκτον*; in the other cases the word (and the entire verse) has no connexion with what precedes, being solely designed to mark the obscurity of Aeschylus' choral lyrics.

A later Scholiast on *Frogs* 1264 and on *Prom.* 441 ascribes the two verses to envoys, whose pleadings that Achilles enter the battle were received with inflexible silence.

61 (134)

ἐπάνδετος¹ δὲ ξουθὸς ἵππαλεκτρυών
στάζει, χυθέντων² φαρμάκων πολὺς πόνος.

Scholiast Venetus on Aristophanes, *Peace* 1177; l. 1
Scholiast Ravennas on *Frogs* 932.

¹ ἀπὸ δ' αὐτες Schol. *Peace*, ² επὶ δ' αἰετὸς Schol. *Frogs*:
Headlam. κηρύθεν τῶν or κηροθέντων V: Blaydes.

The buff horse-cock fastened thereon, the laborious work of outpoured paints, is dripping.

When the Trojans set fire to a ship of the Greeks (in O 717 Hector attempts to burn that of Protesilaüs), the heat caused the melting of the paint of the figure (or picture) of a horse-cock, the emblem of the vessel. A horse-cock is pictured in Harrison and MacColl, *Greek Vase-Paintings* pl. viii.

62 (138)

’Αντίλοχ’, ἀποίμωξόν με τοῦ τεθνηκότος
τὸν ζῶντα μᾶλλον· τάμα γὰρ διοίχεται.

Aristophanes, *Women in Parliament* 392 with Scholiast. The Scholiast ends the quotation with *μᾶλλον*, but, since Gataker, the following words are also generally ascribed to Aeschylus.

Antilochus, bewail me, the living, rather than him, the dead ; for I have lost my all.

63 (139)

5 ὥδ¹ ἐστὶ μύθων τῶν Λιβυστικῶν² κλέος³,
 πληγέντ⁴ ἀτράκτῳ τοξικῷ τὸν αἰετὸν
 εἰπεῖν ἴδόντα μηχανὴν⁴ πτερώματος.
 τάδ⁵ οὐχ ὑπ’ ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς
 ἀλισκόμεσθα.⁵

Scholiast on Aristophanes, *Birds* 807, 808, Suidas,
Lexicon s.v. *ταυτὶ μὲν*; I. 1 Pseudo-Diogenianus, *Proverbs*
(*Paroemiographi Graeci* i. 180); II. 4-5 *Birds* 808 and often
in late writers: Dionysius of Halicarnassus, *On the Power of*
the Style of Demosthenes 7, Philo of Alexandria, *On the*
Incorruptibility of the World 14. 49 (Cohn and Reiter vi. 88),
Galen, *On the Opinions of Hippocrates and Plato* iv (vol. v.
395), Aristeides, *On Rhetoric* 15 (ii. 17), Athenaeus, *Deipnosophists* xi. 86. p. 494 B, Eustathius on *Iliad* 632. 35.

¹ ὥδ⁵ Pseudo-Diogen., ὡς δὲ Schol. Aristoph., δ δ' Suid.

² Λιβυκῶν τὸ Pseudo-Diogen.

³ λόγος Schol. Aristoph., Suid.

⁴ τὴν μηχανὴν τοῦ Suid.

⁵ ἀλισκόμεθα in most citations.

Even so is the Libyan fable famed abroad: the eagle, piercéd by the bow-spæd shaft, looked at the feathered device, and said, "Thus, not by others, but by means of our own plumage, are we slain."

Achilles has lost his friend Patroclus, who, by his consent and clad in his armour, fought to rescue the Greeks only to lose his life.

Compare Waller's "To a Lady singing a Song of his own Composing":

That eagle's fate and mine are one,
 Which, on the shaft that made him die,
 Espy'd a feather of his own,
 Wherewith he wont to soar so high.

64 (135)

σέβας δὲ μηρῶν ἀγνὸν¹ οὐκ ἐπηδέσω²,
ὦ δυσχάριστε τῶν πυκνῶν³ φιλημάτων.

Athenaeus, *Deipnosophists* xiii. 79. p. 602 ε, cp. Plutarch,
On Love 5. p. 751 c; l. 2 Plutarch, *How to know a Flatterer
from a Friend*, 19. 61 α.

¹ ἄγιον Athen. A : Canter.

² οὐ κατηδέσω Plut.

³ πυκρῶν Plut. 751 c, πυκνῶν 61 α.

No reverence hadst thou for the unsullied holiness
of thy limbs, oh thou most ungrateful for my many
kisses !

Fragments 64-66 are from the address of Achilles in the
presence of the corpse of Patroclus, who had been slain by
Heetor (Il 821) and lay with his lower limbs uncovered.
Achilles here mournfully urges against him the reproach
that, in his forbidden advance against the Trojans, he had
been heedless of the affection of his friend.

65 (136)

μηρῶν τε τῶν σῶν¹ εὐσεβῆς ὁμιλία²

[Lucian], *The Loves* 54.

¹ om. Ω.

² ὁμιλία Ω; after ὁμιλία, καλλίω ΩΓ, καλλίων TV (*i.e.* κλαῖων),
deleted by Winckelmann, Dobree.

And the chaste nearness of thy limbs

The Fragment was ascribed to Aeschylus by Porson.

66 (137)

καὶ μήν, φιλῶ γάρ, ἀβδέλυκτ¹ ἐμοὶ τάδε.

Bekker, *Anecdota Graeca* 321. 22, Suidas, *Lexicon* s.v.
ἀβδέλυκτα, etc.

And yet—for that I love him—they are not re-
pulsive to my sight.

• ΜΥΣΟΙ

According to the common version of the legend, Telephus, son of Heracles and Auge, daughter of Aleüs of Tegea, being ignorant of his parents, was directed by an oracle to seek for them in Mysia, of which country Teuthras was ruler. Aristotle (*Poetics* 1460 a 32), however, referring to the fault that improbable incidents are sometimes set forth *within* a play (whereas they ought, if possible, to be external, as part of the fable) alludes to Telephus as having come speechless all the way from Tegea to Mysia, a taboo explicable only if he had incurred blood-guiltiness (cp. *Eumenides* 448). Telephus had, in fact, killed his maternal uncles.

Fragment 208 has been referred to *The Mysians*.

67 (143)

ἰὼ Κάϊκε Μύσιαι τ' ἐπιρροαί

Strabo, *Geography* xiii. 1. 70. p. 616 (wrongly ascribing the verse to the prologue of *The Myrmidons*, an error corrected by Pauw), Macrobius, *Saturnalia* v. 20. 16.

Hail, Caicus and ye streams of Mysia !

68 (144)

*ποταμοῦ Καϊκου χαῖρε πρῶτος ὄργεών,
εὐχαῖς δὲ σώζοις¹ δεσπότας παιωνίας.*

Photius, *Lexicon* 344. 19, Suidas, *Lexicon* s.v. ὄργεῶνες.

¹ *σώζοις* Phot., *σώσεις* Suid.

Hail, thou first priest of Caicus' stream, by thy healing prayers mayest thou preserve thy lords !

69 (145 a)

εἰδον καλπάζοντας ἐν αἰχμαῖς.

Photius, *Lexicon* 113. 15 (Reitzenstein).

I saw them trotting (?) amid the spears.

NEANIΣKOI

The Youths, the third play of the Lyeurgus-trilogy, apparently has its name from the Edonians who celebrated the worship of Dionysus that had gained admission into the kingdom of Lycurgus despite the opposition of that prince.

See Fragments 179, 187, 193, 210, 256.

70 (146)

αὔρας¹ ὑποσκίοισιν² ἐν ψυκτηρίοις³

Athenaeus, *Deipnosophists* xi. 109. p. 503 c.

¹ σάύρας: Valckenaer.

² ὑποσκίοισιν C, ὑπηκόοισιν A.

³ ψυκτηρίοις E, ψυκτηρίοισι C.

Breezes in cool, shady places

71 (149 a)

πρὸς δ' ἐπὶ τοῖς ἀμφιλαφῆ πήματ' ἔχων ἀθανάτων

Photius, *Lexicon* 102. 13 (Reitzenstein).

Besides, in addition to these, having the plenteous woes of the immortals

NHPEΪΔΕΣ

Thetis, accompanied by her sister Nereïds, comes from the depths of the sea to enquire the cause of the lamentations of her son (cp. Σ 53 ff.). She finds Achilles by the dead body of Patroclus and promises to procure from Hephaestus new armour that he may take vengeance on Hector, who has been exulting over the death of Patroclus. The play probably contained a description of Achilles' new armour, his reconciliation with Agamemnon, and his combat with Hector, whose corpse was dragged in at the close.

See Fragments 158, 189.

72 (150)

δελφινοφόρον¹ πεδίον πόντου
διαμειψάμεναι

Scholiast on Euripides, *Women of Phoenicia* 209.

¹ δελφινόφορον M, δελφίνορον BCT, δελφίνηρον Pal. 343 : Barnes.

Having crossed the plain of the sea, that bears dolphins

73 (153)

λεπτὸς δὲ σινδῶν ἀμφιβαλλέσθω χροῖ.

Herodianus Technicus, *Excerpts* 22. 31 (Hilgard).

Let fine linen be cast about his body.

74 (151)

ἐναρκτάντας δὲ φθογγ . . . κότος ὑψοῦ
τέλος ἀθανάτων ἀπολείψει

Hesychius, *Lexicon* s.v. ἐναροφόρος, states that ancient commentators compared χ 412: “for it is unholy to boast over slain men,” and gives the meaning of the much mangled words as follows: ὁ δὲ ἐναροκτάντας θάνατός (θάνατον corr. Heinsius) μοι (μὴ corr. Musurus) ἐπικαυχώμενος τὸ ἐκ τῶν θεῶν τέλος ὑψοῦ ἀπολέψει (ἀπολέψει corr. Musurus), τὰ τῶν ἀθανάτων ὕψη, καὶ ἐπὶ τοὺς ἔχθροὺς ἥξει. Sidgwick read ἐναροκτάντας δὲ Φόνος κόμπους | ἔγκοτος ὑψοῦ | τέλος κτλ. “Death, the spoiler and slayer, angry at boastings, will quit the company of the immortals on high” (?).

75 (152)

κάμακος δ' ἵεὶς¹ [κάμακος]² γλωχῆνα δίκρουν³

Scholiast on Pindar, *Nemean* 6. 85 (53).

¹ εἰσι: Heimsoeth.

² [] Hermann.

³ διπλάσιον: Hermann.

Hurling the shaft with forked point

NIOBH

The place and progress of the action of this famous drama cannot be determined with certainty. Apart from the title-heroine, the only person known to participate in the action is Tantalus, the father of Niobe—himself, like his daughter, destroyed because of evil pride engendered by great good fortune. Niobe, according to Homer (Ω 602 ff.), had vaunted herself a more prolific mother than Leto, whose two children, Apollo and Artemis, therefore slew her seven sons and seven daughters. From Fragment 81 it has been inferred that the scene remained Thebes throughout the play. Since it is expressly reported that Sophocles in his *Niobe* made the mother return to her native Lydia after the destruction of her

children in Thebes, it is likely that this transference of the place of action from Thebes to Lydia was not anticipated by Aeschylus.—The older poet gives no hint as to the reason for the calamity visited by Zeus upon Amphion, Niobe's husband and his own son.

Sources other than the text inform us that Aeschylus gave Niobe fourteen children, a number adopted by Euripides and Aristophanes; whereas, apart from other variations in the tradition, Homer states that they were twelve, Hesiod twenty, equally divided as to sex.—Until the third part of the play Niobe sat speechless upon the tomb of her dead offspring, apparently the most celebrated instance of the dramatic device of silence often employed by Aeschylus, and for which he is ridiculed by Euripides in Aristophanes, *Frogs* 911.

It has been disputed whether the title refers only to the one play *Niobe*, or whether, like *Prometheus*, it was both a collective designation of an entire trilogy and also the name of a single drama; in any case, as to the dramas presented at the same time we have no information. Welcker sought to establish the group Τροφοί (distinct from Διονύσου τροφοῖ), Νιόβη, Προπομποί. R. J. Walker finds a trilogy in Καλλιστώ, Ἀταλάντη, Νιόβη on the ground that all the persons thus named suffered metamorphosis, and that Artemis was prominent in each member of the group. From Aristotle (*Poetics* 18. 1456 a 16) it would seem that Aeschylus did not, like some playwrights, deal with the whole story of Niobe. There is no indication whether or not Aeschylus adopted the legend that Niobe was turned into stone.

Fragments 197, 227, 240 have been ascribed to the *Niobe*.

76 (155)

"Ιστρος τοιαύτας παρθένους¹ ἐξεύχεται²
τρέφειν δ' θ' ἄγνος Φᾶσις³.

Choeroboscus (41. 10) on Hephaestion's *Handbook of Metres* 7 (Consbrueh 3. 15).

¹ οἰστρος τοιαύτης παρθένου Heph. inferior MSS.
² I. 1 is often cited by itself, generally with λοχεύεται, sometimes with μαιεύεται or μηηστείεται.
³ ἐξεύχεται . . . Φᾶσις only in Choeroboscus.

Maidens such as these Ister and pure Phasis claim to breed.

77 (156)

θεὸς μὲν αἰτίαν φύει βροτοῖς
ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.

Plato, *Republic* ii. 380 A, whence Eusebius, *Preparation for the Gospel* xiii. 3. 643 c; without mention of the poet's name: Plutarch, *How a Young Man ought to hear Poems* 2. 17 B, *On Common Conceptions against the Stoicks* 14. 1065 E.

God planteth in mortal men the cause of sin whosoever he wills utterly to destroy a house.

78 (157)

τάφον τέκνοις ἐπωζε² τοῖς τεθνηκόσιν.
ἐφημένη¹

Hesychius, *Lexicon* s.v. ἐπωζειν (he took the passage to mean that Niobe sat over her dead children as a hen sits on her eggs—an interpretation still current).

¹ ἐφημένη: Musurus.

² ἐπωζε: Nauck.

Seated on their tomb she made lament over her dead children.

79 (158)

σπείρω δ' ἄρουραν δώδεχ' ἡμερῶν ὄδον,
Βερέκυντα χῶρον, ἐνθ' Ἀδραστείας ἔδος
"Ιδη¹ τε μυκηθμοῖσι καὶ βρυχήμασιν
πρέπουσι² μῆλων, πᾶν δ' ὥρεχθεύει³ πέδον.

Strabo, *Geography* xii. 7. 18. p. 580; σπείρω . . . χῶρον
Plutarch, *On Banishment* 10. 603 A, *That a Philosopher ought
chiefly to converse with Great Men* 3. 778 B.

¹ ίδης : Casaubon.

² βρέμονσι : H. L. Ahrens.

³ δρεχθεῖ πυχ, ἐρέχθει Cglrvw, ἐρέχθεον Dhi : Headlam.

I sow a field twelve days' journey wide, even the Berecynthian land, where Adrastea's seat and Ida resound with lowing oxen and bleating sheep, and the whole plain roars.

Spoken by Tantalus. The words of Fragment 80 have regard to the overthrow of his house and followed close upon those of Fragment 79.

80 (159)

οὐμὸς δὲ πότμος¹ οὐρανῷ κυρῶν ἄνω
ἔραζε πίπτει καί με προσφωνεῖ τάδε·
“ γίγνωσκε τὰνθρώπεια μὴ σέβειν ἄγαν.”

Plutarch, *On Banishment* 10. 603 A.

¹ θυμὸς δέ ποθ' ἄμος : Porson.

My fate, that dwelt aloft in Heaven, now falleth to earth and saith to me “ Learn not to esteem human things overmuch.”

81 (160)

καὶ δόμους Ἀμφίονος
καταιθαλώσω πυρφόροισιν αἰετοῖς.

Aristophanes, *Birds* 1247-1248.

And to ashes will I burn the house of Amphion
by my fire-bearing eagles.

The eagle is *Iovis armiger, minister fulminis*. Amphion's death was variously explained, but apparently this is the only place where it is ascribed to Zeus. *κατηθάλωσε* "burned to ashes" is a probable conjecture of E. A. J. Ahrens.

82 (161)

μόνος θεῶν γὰρ¹ Θάνατος οὐδέρων ἐρᾶ,
οὐδὲ² ἄν τι θύων οὐδὲ² ἐπισπένδων ἄνοις³,
οὐδὲ³ ἔστι βωμὸς⁴ οὐδὲ παιωνίζεται·
μόνον δὲ Πειθὼ δαιμόνων ἀποστατεῖ.

Stobaeus, *Anthology* iv. 51. 1 (Hense v. 1066) in cod. Sambuci; ll. 1-3 Scholiasts AB on *Iliad* I 158 (ep. Eustathius on *Iliad* 744. 3); l. 1 Aristophanes, *Frogs* 1392, Scholiast on Sophocles, *Electra* 139, and on Euripides, *Alcestis* 55, Suidas, *Lexicon* s.v. θανατῶν, μόνος θεῶν, πάγκουνος.

¹ γὰρ θεῶν Schol. Soph. Eur., θεῶν γε Suid. s.v. πάγκουνος, γὰρ om. Suid. s.v. μόνος θεῶν, Eust.

² οὐτ' . . . οὐτ' Stob., οὐδ' . . . οὐδ' Schol. Il., Eust.

³ ναοῖς Stob., λάβοις Schol. Il., Eust. : Dobree.

⁴ οὐ βωμὸς ἔστιν Stob., οὐδὲ³ ἔστι βωμὸς Schol. Il., Eust.

For, alone of gods, Death loves not gifts ; no, not by sacrifice, nor by libation, canst thou aught avail with him ; he hath no altar nor hath he hymn of praise ; from him, alone of gods, Persuasion stands aloof.

83 (162)

οἱ θεῶν ἀγχίσποροι
 οἱ Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαῖον πάγον¹
 Διὸς πατρώου βωμός ἐστ’ ἐν αἰθέρι,
 κοῦπω σφιν ἔξιτηλον αἷμα δαιμόνων.

Plato, *Republic* iii. 391 ε; cp. Strabo, *Geography* xii. 8.
 21. p. 580.

¹ ὧν κατ' Ἰδαῖον πάγον Plato, οἵς ἐν Ἰδαῖῷ πάγῳ Strabo.

The kindred of the gods, men near to Zeus, whose is the altar of Zeus, their sire, high in clear air on Ida's hill, and in their veins not yet hath ceased to flow the blood divine.

Spoken by Niobe, says Strabo.

ΞΑΝΤΡΙΑΙ

The subject of this play is the rejection of the newly instituted worship of Dionysus either by Pentheus or by the daughters of Minyas. The Scholiast on *Eumenides* 24 states that the death of Pentheus took place, in the Ξάντριαι, on Mt. Cithaeron; and Philostratus (*Images* 3. 18) describes a picture in which the mother and aunts of Pentheus rend asunder (*ξαίνουσι*) the body of the unbelieving prince. On the other hand, Aelian (*Historical Miscellanies* 3. 42, cp. Ovid, *Metamorphoses* 14. 32 ff.) relates that Leucippe, Arsippe, and Alcithoë, the daughters of Minyas, out of love for their husbands, held themselves aloof from the orgiastic rites of Dionysus and attended to their weaving (in which

case Ξάντριαι might yield the meaning “ Wool-Carders ”) and to punish their obstinacy, the god brought madness upon the sisters, so that they tore to pieces the son of Leucippe ; in consequence of which deed of blood they were pursued by the Maenads.—Hera appeared in the play in the guise of a priestess begging alms (Fragment 84) ; and Bacchic frenzy was incorporated as Lyssa (Fragment 85). By some the drama is regarded as satyric.

See Fragments 184, 197, 210.

84 (168)

όρεσσιγόνοισι

νύμφαις κρηνιάσιν κυδραῖσι θεαῖσιν ἀγείρω
Ίνάχου Ἀργείου ποταμοῦ παισὶν βιοδώροις.

Scholiast on Aristophanes, *Frogs* 1344, Diogenes, *Letters* 34. 2 ; l. 3 Plato, *Republic* ii. 381 D.

νύμφαι ὄρεσιγόναι (όρεσιγόνοι V) θεαῖσιν ἀγείρω Ίνάχου Ἀργείου ὑπὸ ποταμοῦ κτλ. Schol. Aristoph. ; ("Ηραν) νύμφαις κρήναισιν κυδραῖς ἀγείρουσαν Ίνάχου Ἀργείας . . . βιοδώροις Diog. : ὄρεσσιγόνοισι νύμφαις κρηνιάσιν Meineke, κυδραῖσι Dindorf.

For the nymphs of the springs, the glorious goddesses mountain-born, I beg a dole, even for the life-giving children of Inachus, the Argive river.

85 (169)

ἐκ ποδῶν δ' ἄνω

ὑπέρχεται σπαραγμὸς εἰς ἄκρον κάρα,
κέντημα Λύσσης,¹ σκορπίου βέλος λέγω.

Photius, *Lexicon* 326. 22, Suidas, *Lexicon* s.v. δόκτωπουν.

¹ γλώσσης : Lobeck.

From the feet up to the crown of the head steals
a spasm, the stab of Frenzy, aye, the scorpion's sting.

Spoken by Lyssa.

86 (171)

κάμακες πεύκης οἱ πυρίφλεκτοι

Pollux, *Vocabulary* 10. 117.

Shafts of pine ablaze with fire

87 (170)

*ἄσ οὔτε πέμφιξ ἥλιον προσδέρκεται
οὔτ' ἀστερωπὸν ὄμμα¹ Λητώας κόρης.*

Galen, *Commentary on Hippocrates' Epidemics* vi, vol. xvli. 1. 880.

¹ *ἀστέρων στόμα* : Bentley.

[Women] upon whom looketh neither the sun's
flashing ray nor the starry eye of Leto's child.

Possibly from a description of the Maenads, whose appearance is represented as equally strange with that of the daughters of Phoreys, upon whom "neither doth the sun with his beams look down, nor ever the nightly moon" (*Prom.* 796). Hecate, a moon-goddess, is here identified with Artemis.

ΟΙΔΙΠΟΥΣ

The second play of the *Oedipodea* : Λάϊος, Οἰδίποντος, Έπτὰ ἐπὶ Θήβας, Σφίγξ. Of the Λάϊος no certain remains are attested.

See Fragments 164, 186, 201, 214, 229.

88 (173)

ἐπῆμεν¹ τῆς ὁδοῦ τροχήλατον
σχιστῆς κελεύθου τρίοδον, ἐνθα συμβολὰς
τριῶν κελεύθων² Ποτνιάδων ἡμείβομεν.

Scholiast on Sophocles, *Oedipus Tyrannus* 733.

¹ ἐπείημεν (ἐπηειμεν G) : Brunck. ² κέλευθον : Brunck.

We were coming on our journey to the place from which three highways part in branching roads, where we crossed the junction of the triple roads at Potniae.

Οἰδίποες Valeknaer, Γλαῦκος Ποτνιεύς Hermann.

ΟΠΛΩΝ ΚΡΙΣΙΣ

The Award of the Arms, the first play of the Ajax-trilogy, dealt with the contest between Ajax and Odysseus for the arms of Achilles after that hero's death. From Fragment 90 it appears that each of the chieftains set forth his pretensions and indulged in detraction of his rival. According to a verse of the *Odyssey* (λ 547, rejected by Aristarchus) the Trojans were the judges ; according to the *Aethiopis* of Arctinus the award was made by Trojan captives ; according to Lesches' *Little Iliad* the decision in favour of Odysseus resulted from the fact that a Trojan, overheard by Achaean scouts under the walls of the city, pronounced that warrior more redoubtable than Ajax. The constitution of the Chorus is uncertain. Fragment 89 is cited as addressed to Thetis by some one who called upon the Nereids to make the award. Welcker held that Trojan captives formed the choral group.

Fragment 189 has been referred to the play.

89 (174)

δέσποινα πεντήκοντα Νηρῆδων κορᾶν

Scholiast on Aristophanes, *Acharnians* 883.

Queen of Nereus' fifty daughters

90 (175)

ἀλλ' Ἀντικλείας ἀσσον ἥλθε Σίσυφος,
τῆς σῆς λέγω τοι μητρός, ᾧ σ' ἐγείνατο.

Scholiast on Sophocles, *Ajax* 190.

But Sisyphus drew nigh unto Anticleia—aye, thy mother, I mean, her who bare thee.

Ajax calls Odysseus a bastard of Sisyphus, the crafty knave.

91 (177)

τί γὰρ καλὸν ζῆν ω βίος¹ λύπας φέρει;

Stobaeus, *Anthology* iv. 53. 24 (Hense v. 1104).

¹ ζῆν βίον ὁς : Nauck.

For wherein is life sweet to him who suffers grief?
Spoken by Ajax.

92 (176)

ἀπλᾶ γάρ ἔστι τῆς ἀληθείας ἔπη.

Stobaeus, *Anthology* 3. 11. 4 (Hense iii. 431).

For simple are the words of truth.

93 (178 A)

καὶ διὰ πνευμάτων θερμὸν ἄησιν ὕπνον.

Photius, *Lexicon* 39. 7 (Reitzenstein).

And through his lungs he breathes fevered sleep.

ΟΣΤΟΛΟΓΟΙ

The Bone-Gatherers was a tragedy, if, as seems not improbable, the Chorus consisted of the relatives of the suitors of Penelope who came to exact vengeance from Odysseus for the slaughter of their kin and to collect their bones after their bodies had been burned on the funeral pyre (cp. ω 417). On this supposition, Fragments 94 and 95 were spoken by Odysseus standing by the corpses of the suitors and recounting the insults he had received at their hands.

A counter interpretation, regarding the play as satyric, derives the title from the hungry beggars in the palace at Ithaca, who collected the bones hurled at them by the suitors (cp. v 299, σ 394).

94 (179)

Εὐρύμαχος οὗτος ἄλλος¹ οὐδὲν ἥσσονας²
 ὕβρις³ ὕβρισμοὺς οὐκ ἐναισίους³ ἔμοι·
 ἦν μὲν γὰρ αὐτῷ σκοπὸς⁴ ἀεὶ τούμον⁵ κάρα,
 τοῦ δ' ἀγκυλητοῖς κοσσάβοις⁶ ἐπίσκοπος⁷
 5 ἐκτεμῶν⁸ ἡβῶσα χεὶρ ἐφίετο.

Athenaeus, *Deipnosophists* xv. 5. p. 667 c.

¹ οὐκ ἄλλος Α : Hermann. ² ἥσσον Α : Musurus.

³ αἰνεσίους Α : Porson, Coray. ⁴ κέτταβος : Dobree.

⁵ τοῦ μὲν Α : Petit. ⁶ ἀγκυλητοῦ κοσσάβιος : Dobree.

⁷ ἐστιν σκοπὸς Α : Kaibel.

⁸ Headlam conj. ὡς ἐκτομῶν “as of javelins”: οὐ ἐκτενῶς Schweighäuser.

Eurymachus here, another, brought no less unseemly outrage upon me; for he continually made my head his mark, and at it, with bent-armed casts, his vigorous hand kept aiming true.

The poet has in mind that form of the cottabus-game (*κότταβος* or *κόσσαβος*) in which each of the players so bent his arm and turned his wrist as to aim the wine left in the bottom of his cup at the head of a small bronze figure (*μάνης*) placed in a saucer (*πλάστιγξ*).

95 (180)

ὅδ' ἔστιν ὅς ποτ' ἀμφ' ἐμοὶ βέλος
γελωτοποιόν, τὴν κάκοσμον οὐράνην,
ἔρριψεν οὐδ' ἥμαρτε· περὶ δὲ ἐμῷ κάρᾳ
πληγεῖσ' ἐνανάγησεν ὀστρακουμένη,
χωρὶς μυρηρῶν¹ τευχέων πνέουσ' ἐμοί.

b Athenaeus, *Deipnosophists* i. 30. p. 17 c; cp. Eustathius on *Odyssey* 1828. 28; *τὴν κάκοσμον . . . κάρᾳ* Sophocles, Frag. 565.

Ascribed to Aeschylus by Athenaeus, to this play by Welcker.

¹ μυραρῶν C.

There is the man who once hurled at me (nor did he miss his aim) a missile that caused them all to laugh, even the ill-smelling chamber-pot; crashed about my head, it was shivered into shards, breathing upon me an odour unlike that of unguent-jars.

ΠΑΛΑΜΗΔΗΣ

Palamedes, son of Nauplius, was the human, as Prometheus was the divine, inventor or discoverer of arts and sciences useful to man; and to both were ascribed the introduction of the alphabet, number, and the skill to know the periods of the stars. Later epic and the tragic drama were especially concerned with the manner of his death at Troy. According

to the legend probably preferred by the tragedians, his violent end was due to the ancient enmity of Odysseus, whose feigned madness to escape participation in the Trojan war had been detected by the ingenuity of Palamedes. One account had him drowned by Odysseus and Diomedes; another had him lured into a well in search of treasure and then crushed with stones. More famous was the story that Odysseus, in concert with Agamemnon (to whom Palamedes, as leader of the peace party, was opposed) concocted a plot to show that their adversary purposed to betray the Greeks: gold was hidden in his tent, likewise a letter purporting to be written to him by Priam, on the discovery of which by the people he was stoned to death by Odysseus and Diomedes.

Nauplius, failing to obtain justice from the murderers of his son, took vengeance on the Greek commanders by raising deceptive fire-signals on the Capherean cliffs in Euboea at the time of their homeward voyage.

Fragment 252 has been referred to this play.

96 (182)

καὶ ταξιάρχους χάκατοντάρχους¹ στρατῷ
ἔταξα, σῖτον δ' εἰδέναι διώρισα,
ἄριστα, δεῖπνα, δόρπα θ'² αἴρεῖσθαι τρίτα³.

Athenaeus, *Deipnosophists* i. 19. p. 11 D; σῖτον . . . τρίτα Eustathius on *Odyssey* 1791. 42; l. 3 often in later writers.

¹ ταξιάρχας καὶ στρατάρχας καὶ ἐκατοντάρχας: Porson (-ous for -as Wilam.). ² δ' Athen.

³ τρίτα Schol. on *Iliad* in Cramer, *Anecdota Graeca Parisiensia* iii. 7. 15, Eustathius on *Iliad* 1358. 4, on *Odyssey* 1432. 5, 1791. 42.

Both commanders of regiments¹ and centurions did I appoint for the host, and I determined their knowledge of different foods,² and for them to take breakfast, dinner, and supper third.

Spoken by Palamedes (Athenaeus).

¹ At Athens ταξιαρχοι commanded the troops raised from each of the tribes.

² It is uncertain whether the mention of food refers to soldiers' rations or has regard to a distinct invention on the part of Palamedes. Possibly εἰδέναι is corrupt.

97 (181)

τίνος κατέκτας ἔνεκα παιδί ἐμὸν βλάβης;

Scholiast A on *Iliad* Δ 319.

By reason of what injury hast thou slain my son ?

Nauplius reproaches Odysseus for the death of his son.

ΠΕΝΘΕΥΣ

The *Pentheus* anticipated Euripides' *Bacchae*, in which play Dionysus, angered at the refusal of Pentheus, ruler of Thebes, to recognize his godhead, inspired with frenzy the prince's mother Agave and her sisters. In their madness the women tore Pentheus to pieces, and Agave bore his head in triumph in the delusion that it was that of a lion. See *Eumenides* 26, and cp. Fragment 197.

98 (183)

μηδὲ αἷματος πέμφιγα πρὸς πέδω βάλῃς.

Galen, *Commentary on Hippocrates' Epidemics* vi, vol. xvii. 1. 880.

Nor do thou cast a drop of blood upon the ground.

ΠΕΡΡΑΙΒΙΔΕΣ

The Women of Perrhaibia belongs with the *Ixion* (see p. 410). Compare Fragments 182, 192, 222.

99 (184)

ποῦ μοι τὰ πολλὰ δῶρα κάκροθίνια;
ποῦ χρυσότευκτα κάργυρά σκυφώματα;

Athenaeus, *Deipnosophists* xi. 99. p. 499 a, Eustathius on *Odyssey* 1775. 22.

Where are my many promised gifts and spoils of war? Where are my gold and silver eups?

Eioneus here, as in Frag. 100, demands the bridal-gifts promised him by Ixion.

100 (185)

ἀργυρηλάτοις
κέρασι χρυσᾶ στόμια προσβεβλημένοις

Athenaeus, *Deipnosophists* xi. 51. p. 476 c, Eustathius on *Iliad* 917. 63.

With silver-mounted drinking-horns, fitted with golden mouthpieces

101 (186)

τέθνηκεν οἰκτρῶς¹ χρημάτων ἀπαιόλη.

Eustathius on *Iliad* 352. 34, Favorinus, *Lexicon* s.v. ἀπαιόλη.

¹ αἰσχρὸς Eust., αἰσχρῶς Fav.: F. W. Schmidt.

He has perished piteously, defrauded of his own.

ΠΗΝΕΛΟΠΗ

102 (187)

ἐγὼ γένος μέν εἰμι Κρῆς ἀρχέστατον.

Etymologicum Genuinum s.v. ἀρχοιέστατον; cf. *Etymologicum Magnum* 31. 6.

I am a Cretan of most ancient lineage.

Odysseus, on the occasion of his first conversation with Penelope after his return, fabricates the tale that he is a Cretan, the grandson of Minos (τ 180). In § 199 he tells Eumeus that he is a Cretan, the son of Castor.

ΠΡΟΜΗΘΕΙΣ

*The Medicean Catalogue of Aeschylus' plays names three entitled Προμηθεύς (δεσμώτης, λνόμενος, πυρφόρος); a fourth, Προμηθεὺς πυρκαεύς (Pollux, *Vocabulary* 9. 156, 10. 64) was probably the satyric drama of the trilogy Φινεύς, Πέρσαι, Γλαῦκος (*πόντιος*) produced in 472 B.C. From the Scholiast on *Prom.* 511 it is to be inferred that the Λνόμενος followed the Δεσμώτης. The theme and place of the Πυρφόρος are still disputed: (1) it is another name for the Πυρκαεύς; (2) it preceded the Δεσμώτης in the trilogy and dealt with the Titan's theft of fire—in this sense, it is the *Fire-Bringer* or *Fire-Giver*; (3) as the *Fire-Bearer*, it followed the Λνόμενος, and described the inauguration of the Προμήθεια, the Athenian festival at which torch-races were held in honour of the Titan, now become the god of the potter-guild. Some, who follow Canter in identifying the Πυρφόρος with the Πυρκαεύς, maintain that it was the satyric drama, and dealt

with the Attic worship of the god. A satyr-play in the Prometheus-trilogy is unknown.

The extract from the *Literary History*, appended to the *Life* of the poet in the Medieean and many other manuscripts, says that “some of Aeschylus’ plays, as those entitled *Prometheus* (*οἱ Προμηθεῖς*), dealt only with gods.” The singular Προμηθεύς may at times be a collective title; but it generally indicates a particular play whose more exact designation was unknown or neglected. Late writers sometimes cite, as from the Δεσμώτης, passages not appearing in that play: these should, if possible, be located among the other dramas of the group rather than forced into the text of the extant tragedy.

103 (188)

πολλοῖς γάρ ἔστι κέρδος ἢ σιγὴ βροτῶν¹.

Scholiast on Aristeides, *In Defence of the Four Statesmen*, vol. iii. 501. 17 (ἐν Ηρομηθεῖ δεσμώτῃ).

¹ βροτῶν in Dindorf’s edition, βροτοῖς in Frommel’s.

For silence is gain to many of mankind.

Cp. *Agam.* 548, Frag. 118.

ΠΡΟΜΗΘΕΥΣ ΛΥΟΜΕΝΟΣ

Fragments 104, 105, 106 are from the parodus of the Chorus of Titans, now released from Tartarus by the elemeney of Zeus. To them Prometheus describes his tortures (Frag. 107) and his benefits to man (Frag. 108). In his search for the golden apples of the Hesperides, Heracles, having come to the Caucasus, where Prometheus is confined, receives from him directions concerning his course through the

land of the peoples in the farthest north (Frag. 109–111) and the perils to be encountered on his homeward march after slaying Geryon in the farthest west (Frag. 112, cp. 37). Frag. 113–114 refer to Heracles' shooting of the eagle that fed on the vitals of the Titan.

See Fragments 204, 208, 209, 230, 261.

104 (190)

ἥκομεν . . .
 τοὺς σοὺς ἄθλους τούσδε, Προμηθεῦ,
 δεσμοῦ τε πάθος τόδ' ἐποψόμενοι¹.

Arrian, *Voyage in the Euxine* 99. 22, Anonymous in Müller, *Fragmenta Historicorum Graecorum* v. 184.

¹ ἐσοψόμενοι Arrian.

We have come to look upon these thy ordeals, Prometheus, and the affliction of thy bonds.

105 (192)

φοινικόπεδόν τ' ἔρυθρᾶς ἵερὸν
 χεῦμα θαλάσσης
 τχαλκοκέραυνόν τε παρ' Ὁκεανῷ
 λίμνην¹ παντοτρόφον Αἰθιόπων,
 ἵν' ὁ παντόπτης² Ἡλιος αἰεὶ³
 χρῶτ' ἀθάνατον κάματόν θ' ἵππων
 θερμαῖς ὕδατος
 μαλακοῦ προχοαῖς [τ']³ ἀναπαύει.

Strabo, *Geography* i. 2. 27. p. 33.

¹ λίμναν: Dindorf.

² παντεπόπτας: παντόπτας Tyrwhitt, παντόπτης Dindorf.

³ [] Editors.

[Leaving] the Erythraean Sea's sacred stream red of floor, and the mere by Oceanus, the mere of the Aethiopians . . . that giveth nourishment unto all,

FRAGMENTS [Προμηθεὺς λυόμ.]

where the all-seeing Sun doth ever, in warm outpourings of soft water, refresh his undying body and his wearied steeds.

Cited by Strabo as proof that the ancient Greeks designated as Aethiopia all the southern countries toward the ocean. In l. 3 χαλκοκέραυνον is credited with the meaning "flashing like bronze." But κέραυνός is not used for στεροπή (χαλκοστέροπον Weil, χαλκομάραυνον Hermann; but neither satisfies).

106 (191)

*τῇ¹ μὲν δίδυμον χθονὸς Εὐρώπης
μέγαν ἡδ'² Ασίας τέρμονα Φᾶσιν³*

Arrian, *Voyage in the Euxine* 99. 22, Anonymous in Müller, *Fragmenta Historicorum Graecorum* v. 184.

¹ πῇ : Editors.

² ἡ δ' Arr., τῇ δ' Anon.

³ Φᾶσιν ποταμόν Anon.

Here Phasis, the mighty common boundary of the land of Europe and Asia

107 (193)

Titánum suboles, sócia nostri sanguinis,
generáta Caelo, aspícite religatum ásperis
vinctúmque saxis, návem ut horrisonó freto
noctém paventes tímidi adnectunt návitae.
5 Satúrnus me síc infixit Iúppiter
Iovísque numen Múlceberi adseivít manus.
hos ille cuneos fábrica crudeli ínservens
perrúpit artus. quá miser sollértia
transvérberatus cástrum hoc Furiarum íneolo.
10 iam tértio me quóque funestó die

tristi ádvolatu adúncis lacerans únguibus
 Iovís satelles pástu dilaniát fero.
 tum íecore opimo fárta et satiata ádfatim
 clangórem fundit vástum, et sublime ávolans¹
 15 pinnáta cauda nóstrum adulat sanguinem.
 cum véro adesum inflátu renovatum ést iecur,
 tum rúrsum taetros ávida se ad pastús refert.
 sic hán̄c² custodem maéstī cruciatús alo,
 20 quae³ mé perenni vívum foedat míseria,
 namque, út videtis, vínclis constrictús Iovis
 arcére nequeo díram volucrem a péctore.
 sic me ípse viduus péstis excipio ánxiās,
 amóre mortis térmínū anquiréns⁴ mali,
 25 sed lóngē a leto númine aspellór Iovis.
 atque haéc vetusta saéclis glomerata hórridis
 luctífica clades nóstro infixa est córpori,
 e quó liquatae sólis ardore écidunt
 guttaé, quae saxa adsídue instillant Caúcasi.

Cicero, *Tusculan Disputations* ii. 10. 23-25; ll. 14-15
 sublime—sanguinem in Nonius Marcellus, *Compendiosa
 Doctrina* 17. 9 M.

¹ *advolans*: Lambinus.

² *hunc*: Bentley.

³ *qui*: Bentley.

⁴ *inquirens*: Victorius.

Ye race of Titans, offspring of Uranus, blood-kinsmen mine ! Behold me fettered, clamped to these rough rocks, even as a ship is moored fast by timid sailors, fearful of night because of the roaring sea. Thus hath Zeus, the son of Cronus, fastened me, and to the will of Zeus hath Hephaestus lent his hand. With cruel art hath he riven my limbs by driving in these bolts. Ah, unhappy that I am ! By his skill transfixed, I tenant this stronghold of the Furies. And now, each third woeful day, with

dreadful swoop, the minister of Zeus with his hooked talons rends me asunder by his cruel repast. Then, crammed and glutted to the full on my fat liver, he utters a prodigious scream and, soaring aloft, with winged tail fawns upon my gore. But when my gnawed liver swells, renewed in growth, greedily doth he return anew to his fell repast. Thus do I feed this guardian of my awful torture, who mutilates me living with never-ending pain. For fettered, as ye see, by the bonds of Zeus, I have no power to drive from my vitals the accursed bird. Thus, robbed of self-defence, I endure woes fraught with torment : longing for death, I look around for an ending of my misery ; but by the doom of Zeus I am thrust far from death. And this my ancient dolorous agony, intensified by the dreadful centuries, is fastened upon my body, from which there fall, melted by the blazing sun, drops that unceasingly pour upon the rocks of Caucasus.

108 (194)

*ἴππων ὄνων τ' ὄχεῖα¹ καὶ ταύρων γένος²
δοὺς ἀντίδουλα³ καὶ πόνων ἐκδέκτορα⁴.*

Plutarch, *On Fortune* 3. 98 c (cp. *On the Craftiness of Animals* 7. 965 A), Porphyry, *On Abstinence* 3. 18.

¹ ὄχεῖα Plut. 965 A, Porph.

³ ἀντίδωρα Plut. 98 c.

² γονᾶς : Wilam.

⁴ ἀνδέκτορα Plut. 965 A.

Giving to them stallions—horses and asses—and the race of bulls to serve them as slaves and to relieve them of their toil.

109 (195)

εὐθεῖαν ἔρπε τήνδε¹ καὶ πρώτιστα μὲν
Βορεάδας ἥξεις πρὸς πνοάς, ὧν² εὐλαβοῦ
βρόμον καταιγίζοντα, μή σ' ἀναρπάσῃ
δυσχειμέρω πέμφιγι συστρέψας ἄφνω³.

Galen, *Commentary on Hippocrates' Epidemics* vi, vol. xvii. 1. p. 879 (ἐν Προμηθεῖ δεσμώτη corr. H. Stephanus).

¹ ἔρπετὴν δὲ : Stephanus.

² πνοαῖσιν : Stephanus.

³ ἄνω : Stephanus.

Follow this straight road ; and, first of all, thou shalt come to the north winds, where do thou beware the roaring hurricane, lest unawares it twist thee up and snatch thee away in wintry whirlwind.

110 (196)

ἔπειτα δ' ἥξεις¹ δῆμον ἐνδικώτατον
<βροτῶν>² ἀπάντων καὶ φιλοξενώτατον,
Γαβίους, ὧν³ οὔτ' ἄροτρον οὔτε γατόμος
τέμνει δίκελλ'⁴ ἄρουραν, ἀλλ' αὐτόσποροι⁴
γύαι φέρουσι βίοτον ἄφθονον βροτοῖς.

Stephen of Byzantium, *Lexicon* 7. 5 (s.v. "Αβῖοι) on *Iliad* N 6 (cp. Scholiasts AT). Homer calls the "Αβῖοι the "most just of men."

¹ ἥξει : Stanley.

² < > Hermann.

³ δίκελλης : Holsten.

⁴ αὐτόσποροι R, αὐτόσποροι other mss.

Thereafter thou shalt come unto a people of all mortals most just and most hospitable, even unto the Gabians ; where nor plough nor mattock, that cleaves the ground, parteth the earth, but where the fields, self-sown, bring forth bounteous sustenance for mortals.

111 (198)

ἀλλ' ἵππάκης βρωτῆρες εὔνομοι Σκύθαι

Strabo, *Geography* vii. 3. 7. p. 301.

But the well-ordered Seythians that feed on mares'
milk cheese

In *Iliad* N 5 Homer mentions 'Ιππημολγοί, who drink
mares' milk.

112 (199)

ηὗεις δὲ Λιγύων εἰς ἀτάρβητον στρατόν,
ἐνθ' οὐ μάχης, σάφ' οἶδα, καὶ θοῦρός περ ὡν,
λύψη¹ πέπρωται γάρ σε καὶ βέλη λιπεῖν
ἐνταῦθ'. ἐλέσθαι δ' οὕτιν' ἐκ γαίας λίθον
5 ηὗεις, ἐπεὶ πᾶς χῶρός ἔστι μαλθακός.
ἰδὼν δ' ἀμηχανοῦντά σ' οἰκτιρεῖ πατήρ,²
νεφέλην δ' ὑπερσχῶν³ νιφάδι γογγύλων⁴ πέτρων
ὑπόσκιον θήσει χθόν', οἷς ἐπειτα σὺ
βαλὼν⁵ διώσῃ⁶ ρᾳδίως Λίγυν στρατόν.

Strabo, *Geography* iv. 1. 7. p. 183; ll. 1-3 Dionysius of
Halicarnassus, *Early History of Rome* i. 41.

¹ μέμψη or πέμψη Strabo, μέμψιν Dion. B: Diels.

² σ' ὁ Ζεὺς οἰκτιρεῖ πατήρ: Cobet (*οἰκτιρεῖ* Nauck).

³ ὑποσχῶν: Casaubon.

⁴ στρογγύλων nog²k².

⁵ συμβαλὼν: Salmasius.

⁶ δηγώσει (δηγώσεις s²): διώσει Dobree, διώσῃ Wilam.

Thou shalt come to the dauntless host of the
Ligurians, where, full well I know, thou shalt not be
eager for battle, impetuous though thou art; for it is
fated that even thy arrows shall fail thee there; and
thou shalt not be able to take from the ground any
stone, because the whole place is smooth. But the
Father, beholding thy helplessness, shall pity thee,
and, holding above thee a cloud, shall overshadow
the land with a shower of round stones. Hurling
these, thou shalt easily drive back the Ligurian host.

According to Strabo, Prometheus here gives directions to Heracles concerning the road he is to take on his journey from the Caucasus to the Hesperides.

Strabo states that the place was called the Stony Plain, and was situated between Marseilles and the outlets of the Rhone, about a hundred stades distant from the sea. It is now identified with "la plaine de la Crau" near Arles.

113 (200)

ἀγρεὺς δ' Ἀπόλλων ὁρθὸν οἴθνοι βέλος.

Plutarch, *On Love* 14. 757 ε. Ascribed to this play by Schütz.

May Hunter Apollo speed my arrow straight!

The prayer of Heracles as he bends his bow against the eagle that rends Prometheus (Plutarch).

114 (201)

ἐχθροῦ πατρός μοι τοῦτο φίλτατον τέκνον

Plutarch, *Life of Pompey* 1.

Of his sire, mine enemy, this dearest son

Prometheus addresses Heracles as the author of his deliverance (Plutarch).

ΠΡΟΜΗΘΕΥΣ ΠΥΡΚΑΕΥΣ

To *Prometheus the Fire-Kindler* has been referred Fragment 156; to the "satyric Prometheus," 169, 170, 171, 172.

115 (205)

λινᾶ δὲ¹ πεσσὰ² κώμολίνον μακροὶ τόνοι

Pollux, *Vocabulary* 10. 64.

¹ λινάδες P, λινα δὲ other mss.: Dindorf.

² πεσσα: Wilam.

And linen-lint and long bands of raw flax

116 (206)

ἔξενλαβοῦ δὲ μή σε προσβάλῃ στόμα
πέμφιξ· πικρὰ γὰρ κούλιαζόεις ἀτμοῖ².

Galen, *Commentary on Hippocrates' Epidemics* vi, vol. xvii. 1. 880.

¹ προσβάλλῃ : Casaubon.

² κούλιαζόεις ἀτμοῖ : Headlam. The Fragment was referred to the Πυρκαεύς by Conington.

And do thou guard thee well lest a blast strike thy face ; for it is sharp, and deadly-scorching its hot breaths.

117 (207)

τράγος γένειον ἄρα πενθήσεις σύ γε.

Plutarch, *How to Profit by our Enemies* 2. 86 f, Eustathius on *Iliad* 415. 7.

Like the goat, you'll mourn for your beard, you will.

Spoken, says Plutarch, by Prometheus to the satyr who desired to kiss and embrace fire on seeing it for the first time. Eustathius took *τράγος* to be the nominative used for the vocative ; and the passage thus interpreted has been regarded as a proof that the satyr of the satyr-play was addressed as "goat." The translation assumes the existence of a proverb about a goat that burnt his beard (Shorey in *Classical Philology* iv. (1904) 433).

ΠΡΟΜΗΘΕΥΣ ΠΥΡΦΟΡΟΣ

Apart from Fragment 118, the only extant reference to *Prometheus the Fire-Bearer* is contained in the scholium on *Prom.* 94, where the statement is made that, in the Ηυρφόρος, Prometheus declared that he had been bound (*δεδέσθαι*) thirty thousand years (to the same effect, Hyginus, *Astronomy* 2. 15, 454.

but without naming the play). On the assumption that the Ηυρφόρος preceded the Δεσμώτης and that the Titan was prophesying the duration of his bondage, Hartung conjectured δεδήσεσθαι, Cobet δεθήσεσθαι. Welcker proposed to refer the utterance of Prometheus to the Λυόμενος; in Δεσμώτης l. 774 the hero says to Io that he shall be released by her descendant in the thirteenth generation.

118 (208)

σιγῶν θ' ὅπου δεῖ καὶ λέγων τὰ καίρια

Gellius, *Attic Nights* xiii. 19. 4.

Both silent, when there is need, and speaking in season

Cp. *Seven against Thebes* 619, *Libation-Bearers* 582, Euripides, Frag. 413.

ΠΡΩΤΕΥΣ

The satyr-play of the *Oresteia* and dealing with the fortunes of Menelaüs in Egypt, whither he seems to have been carried by the storm described in *Agam.* 674. In the fourth book of the *Odyssey*, Menelaüs relates his encounter with the “deathless Egyptian Proteus,” whom he compelled to disclose how he might find his way home from the island of Pharos.

119 (210)

σιτουμένην δύστηνον ἀθλίαν φάβα

μέσακτα πλευρὰ πρὸς πτύοις¹ πεπληγμένην²

Athenaeus, *Deipnosophists* ix. 50. p. 394 A.

¹ *προσπτύοις* A : Casaubon.

² *πεπλεγμένην* : Schweighäuser.

A wretched piteous dove, in quest of food, dashed amid the winnowing-fans, its breast broken in twain

ΣΑΛΑΜΙΝΙΑΙ

In Aristophanes, *Frogs* 1040, Aeschylus declares that his spirit, taking its impress from Homer, created many types of excellence, such as Patroclus and Teucer, the lion-hearted. It is highly probable that *The Women of Salamis*, the third play of the Ajax-trilogy, had as its theme the fortunes of Teucer, Ajax' half-brother, after his return from Troy with Eurysaces, the son of Ajax. Tradition reports Teucer's repudiation by his father Telamon, inconsolable at the loss of Ajax, for whose death he held Teucer responsible; Teucer's expulsion from his home; and his founding a new Salamis in Cyprus. The Chorus probably consisted of women of Salamis, who joined with their mistress Eriboea in lamenting the death of her son. The drama may have ended with the inauguration of the annual festival in honour of Ajax, whose virtues and unhappy fate were thus commemorated by his aged father.

The play is entitled Σαλαμίνιαι in Herodian (see Frag. 120), Σαλαμίνιοι in the Medicean Catalogue.

To *The Women of Salamis* have been referred Fragments 157, 167, 196, 232, 263.

120 (216)

εἴ μοι γένοιτο φᾶρος ἵσον¹ οὐρανῷ.

Herodian, *On Peculiar Words* ii. 942. 4 (Lentz), *On Words of Two Quantities* in Cramer, *Anecdota Graeca Oxoniensia* iii. 295. 15. Pseudo-Draco, *On Metres* 35. 12 (= Grammaticus Hermanni) derives from Herodian.

¹ *ἵσον* *Anecd. Oxon.*, Pseudo-Draco: *ἵσον* *ἐν* Herod. ii. 942. 4 (*ἵσον* *ἐν* Hermann).

Would that I might get a mantle like unto the heavens !

Mantles and curtains were often embroidered with stars among many ancient peoples: Eurip. *Ion* 1147, Nonnus, *Dion.* xl. 578; cp. Psalm civ. 2.

ΣΙΣΥΦΟΣ

Σίσυφος δραπέτης, *Sisyphus the Runaway*, is named only in the Medicean Catalogue; Σίσυφος πετροκυλιστής, *Sisyphus the Stone-Roller*, is mentioned twice in grammarians; elsewhere the form of citation is simply Σίσυφος.

The first-named drama was satyric; its theme, the escape from Hades of the crafty Corinthian king. According to the fabulous story told by Pherecydes (Frag. 78 in Müller, *Fragmenta Historicorum Graecorum*, i. p. 91) Sisyphus made known to Asopus that it was Zeus who had carried off his daughter Aegina; in punishment for which offence the god sent Death against the babbler; but Sisyphus bound Death fast, so that men ceased to die, until Ares came to the rescue, released Death, and gave Sisyphus into his power. Before he died, however, Sisyphus directed his wife Merope to omit his funeral rites, so that Hades, being deprived of his customary offerings, was persuaded by the cunning trickster to let him go back to life in order to complain of his wife's neglect. But, once in the upper world, he refused to return, and had to be fetched back by Hermes.—The Satyrs forming the Chorus were probably represented as initiates if the play was a parody of the Dionysiaco-Orphic mysteries. (*Sisyphus the Stone-Roller* is one of the six dramas mentioned by the ancients in connexion with the charge of impiety brought against the poet.)

Σίσυφος πετροκυλιστής is probably identical with the Σίσυφος δραπέτης (at least Frag. 127 savours of a satyr-play); and the conclusion of the single drama may have been the famous punishment inflicted on the “ craftiest of men ” (cp. λ 593).

121 (225)

καὶ νίπτρα δὴ χρὴ θεοφόρων ποδῶν φέρειν.
λεοντοβάμων ποῦ σκάφη χαλκῆλατος;

Pollux, *Vocabulary* 10. 78 (cp. 7. 40).

And now it behooves to bring water for feet that bear a god. Where is the bronze-wrought tub with lion-base ?

Returning to Corinth from his journey from Hades, Sisyphus orders a bath for his feet, that bear one more than mortal. Cp. Horace, *Satires* ii. 3. 20

olim nam quaerere amabam,
quo vafer ille pedes lavisset Sisyphus aere.

122 (226)

σὺ δ' ὁ σταθμοῦχος εὖ κατιλλώψας ἄθρει.

Pollux, *Vocabulary* 10. 20.

Do thou, the master of the house, leer well and mark !

123 (227)

ἀλλ' ἀρουραιός τίς ἐστι σμίνθος ὅδ' ὑπερφυής;

Aelian, *On Animals* xii. 5.

Nay, is it some field-mouse so monstrous large ?

From a description of Sisyphus emerging from the earth.

124 (228)

*Zayρεῖ τε νῦν με¹ καὶ πολυξένω <πατρὶ>²
χαῖρειν.*

Etymologicum Gudianum 227. 40, Cramer, *Anecdota Graeca Oxoniensia* ii. 443. 11.

¹ μοι *Anecd. Oxon.*

² < > Hermann.

Now [I came] to bid farewell to Zagreus and to his sire, the hospitaler.

Sisyphus describes his departure from the lower world. Dionysus, viewed by the Orphics as the child of Zeus and Persephone, received the name Zagreus, the “great hunter.” At times he was thus identified with Hades, at times made the son of the “hospitaller of the dead” (*Suppliant Maidens* 157).

125 (229)

καὶ <κατ>θανόντων¹ ἵστην οὐκ ἔνεστι' ἰκμάς².

Etymologicum Gudianum 321. 58, Cramer, *Anecdota Graeca Parisiensia* iv. 35. 22.

¹ θανόντων : Bamberger.

² εἵστην οὐκ ἔνεστι γμάσει, τὰ σοὶ δ' οὐκ ἔνεστι κίκις οὐδ' αἷμόρρυτοι φλέβες *Et. Gud.*, εἵστην οὐκέτι ιμάσι τὰ σοὶ δ' οὐκ ἔστι κίκις κτλ. *Anecd. Par.* : *ἵστην* Nauck, οὐκ ἔνεστι' ἰκμάς Boeck, σοὶ . . . κίκις Boeckh.

And in the sinews of the dead there is no blood.

126 (230)

*σοὶ δ' οὐκ ἔνεστι κίκις οὐδ' αἷμόρρυτοι
φλέβες.*

Etymologicum Gudianum 321. 58, Cramer, *Anecdota Graeca Parisiensia* iv. 35. 23.

See under Frag. 125.

But in thee there is no vigour nor veins that flow with blood.

127 (233)

Aἰτναιός ἐστι κάνθαρος βίᾳ πονῶν¹.

Scholiast on Aristophanes, *Peace* 73 (ἐν Σισύφῳ πετροκυλιστῆ).

¹ *πόνων* : Dindorf.

"Tis a beetle of Aetna, toiling violently.

The ancients explained a "beetle of Aetna" either as a comic exaggeration ("as huge as Aetna") or as referring to the actual size of the beetles on the mountain. Epicharmus mentions (Frag. 76) a report that these beetles were of vast size. Pearson, *Class. Rev.* 28 (1914) 223, sees here a jest due to the verbal similarity of *κάνθων* "pack-ass" and *κάνθαρος*. Cp. Sophocles frag. 162.

ΣΦΙΓΞ

The *Sphinx* was the satyr-play of the Oedipus-trilogy. See Fragment 155.

128 (235)

*τῷ δὲ ξένῳ γε στέφανος,¹ ἀρχαῖον στέφος,
δεσμῶν ἄριστος ἐκ Προμηθέως² λόγου.*

Athenaeus, *Deipnosophists* xv. 16. p. 674 D.

¹ *στέφανον* : Grotius (λύγισον Weil).

² *προμηθέος* A.

For the stranger a garland, an ancient crown, the best of bonds, as Prometheus said.

Athenaeus (xv. 13. p. 672 E-F) cites Menodotus of Samos to the effect that, after Zeus had freed Prometheus from his bonds and the Titan had professed himself willing to make a "voluntary and painless" expiation for his theft of fire, Zeus ordered him to wear a garland as a symbolic punishment; and that the Carian custom of wearing garlands of osier was a memorial of the shackles once worn by Prometheus, the benefactor of mankind. Athenaeus himself (xv.

16. p. 674 D) states that Aeschylus, in the *Prometheus Unbound*, distinctly says: "In honour of Prometheus we place garlands on our heads as an atonement for his bonds."

$\epsilon\kappa\ \Pi\tau o\mu\eta\theta\epsilon\omega s\ \lambda\delta\gamma\omega v$ may signify either (1) that in $\tau\hat{\omega}\ \delta\epsilon\ \xi\acute{e}n\omega\ .\ .\ .\ \lambda\delta\gamma\omega v$ the (unknown) speaker is simply referring to the "story of Prometheus"; or (2) that the words $\delta\epsilon\sigma\mu\hat{\omega}\nu\ \ddot{\alpha}\rho\iota\sigma\tau\omega s$ were spoken by the Titan in the *Prometheus Unbound* as an indication of his satisfaction with the form of retribution imposed on him after his release from the torture of his bonds. The latter explanation would dispose of the inconsistency thought by Athenaeus to exist between the utterance of Prometheus quoted above (674 D) and Fragment 128: namely, that a garland, which in later times was worn as a symbol of the agony of Prometheus, could not have been praised by the sufferer himself. If the second interpretation is correct, the Prometheus-trilogy is earlier than 467 B.C., the date of the production of the *Sphinx*.

The "stranger" is probably Oedipus; but the situation is unknown.

129 (236)

Σφίγγα δυσαμεριάν¹ πρύτανι κύνα

Aristophanes, *Frogs* 1287 with Scholiast.

¹ *δυσαμερίαν*: Dindorf.

The Sphinx, the Watch-dog that presideth over evil days

ΤΗΛΕΦΟΣ

According to the Cyclic epic, the *Cyprian Lays*, Telephus, king of Mysia, having been wounded by the lance of Achilles in the first expedition of the Greeks against Troy, had recourse to the Delphic oracle, which returned the answer $\delta\tau\rho\omega\sigma\alpha\varsigma\ \kappa\alpha\iota\ \iota\acute{a}\sigma\epsilon\tau\alpha\iota$, "he who wounded, he shall also heal." The drama may also have adopted the legend that Telephus

went to Argos, where, by the counsel of Clytaemestra, he seized the infant Orestes, whom he threatened to kill unless Agamemnon persuaded Achilles to heal him of his wound. The Scholiast on Aristophanes, *Acharnians* 323, says that, in Aeschylus, Telephus, in order to secure his safety among the Greeks, laid hold of Orestes. Since it is the *Telephus* of Euripides that is ridiculed by Aristophanes, it is supposed by many scholars that "Aeschylus" is an error for "Euripides" in the statement of the Scholiast.

See Fragment 198.

130 (238)

κύδιστ' Ἀχαιῶν Ἀτρέως πολυκοίρανε μάνθανε
μου παῖ.

Aristophanes, *Frogs* 1270. The Scholiast on the passage declares that, whereas Timachidas referred the verse to the *Telephus*, Asclepiades ascribed it to the *Iphigenia* of Aeschylus.

Most glorious of the Achaeans, wide-ruling son of Atreus, learn of me !

131 (239)

ἀπλῆ¹ γὰρ οἶμος εἰς Ἄιδον φέρει.

Plato, *Phaedo* 108 a, Clement of Alexandria, *Miscellanies* iv. 7. p. 583 ; cp. Dionysius of Halicarnassus, *Art of Rhetoric* 6. 5 (Reiske v. 265).

¹ ὁ Αἰσχύλου Τήλεφος . . . ἀπλῆν οἶμον φησιν εἰς Ἄιδον φέρειν
Plato, μία γὰρ καὶ ἡ αὐτὴ οἶμος . . . εἰς Ἄιδον φέρουσα Dion.
Hal.

For a single path leads to the house of Hades.

Cp. Cicero, *Tusculan Disputations* i. 43. 104 *undique enim ad inferos tantundem viae est*, referring the sentiment to Anaxagoras: *πανταχόθεν ὁμοία ἔστιν ἡ εἰς Ἀιδουν κατάβασις* (Diogenes Laertius ii. 3. 11).

ΤΟΞΟΤΙΔΕΣ

Actaeon, the hunter, turned into a deer, was torn asunder by his dogs, who did not recognize their master. The common version of the legend—that he was thus punished by Artemis for having seen her bathing—seems to have been adopted by Aeschylus. The Chorus of “Archer-Maidens” were nymphs, attendants of Artemis in the chase.

132 (241)

οὐπω τις Ἀκταίων' ἄθηρος ἡμέρα
κενὸν πόνου πλουτοῦντ' ἐπεμψεν ἐς δόμους.

Bekker, *Anecdota Graeca* 351. 9; cp. Photius, *Lexicon* 41. 10 (Reitzenstein) s.v. ἄθηρος ἡμέρα.

Not yet has any day, without its game, sent Actaeon homeward empty-handed, rich in toil only.

133 (242)

αἰδοῖ <γὰρ> ἀγναῖς¹ παρθένοις γαμηλίων
λέκτρων ἀπείροις² βλεμμάτων ρέπει βολή³.

Antigonus of Carystus, *Incredible Tales* 115.

¹ ἀδων ταῖς ἀγναῖς: Bothe.

² λέκτρων αστει μὴ: Heath.

³ ρεπιβουλη: Salmasius.

For in pure maidens, knowing not the marriage-bed, the glance of the eyes sinks from shame.

134 (243)

νέας γυναικὸς οὐ με μὴ λάθη φλέγων
όφθαλμός, ἥτις ἀνδρὸς ἦ γεγευμένη.
ἔχω¹ δὲ τούτων θυμὸν ἵππογνώμονα.

Antigonus of Carystus, *Incredible Tales* 115; ll. 1-2,
Plutarch, *On Love* 21. 767 b; l. 2 Plutarch, *On Progress in
Virtue* 10. 81 d. In Antigonus these lines follow Fragment
133 after a short interval.

¹ ἔχων : Salmasius.

The burning gaze of a young woman, such as hath
tasted man, shall not escape me ; for I have a spirit
keen to mark these things.

135 (244)

κύνες διημάθυνον ἄνδρα δεσπότην.

Scholiast A on *Iliad* I 593.

The dogs destroyed their master utterly.

ΦΙΛΟΚΤΗΤΗΣ

The story of Philoctetes, king of Malis, touched upon in *Iliad* B 721, was narrated at length in two Cyclic epics—the *Little Iliad* by Lesches and the *Destruction of Ilium* by Arctinus. On their expedition to Troy, the Greeks abandoned Philoctetes on the island of Lemnos because, having been bitten in the foot by a poisonous snake, his screams of pain and the odour from his wound rendered his presence intolerable. In the tenth year of the war, when the Greeks were despairing of victory, they learned from the seer Helenus that Troy could not be taken without the aid of Philoctetes and his bow and

arrows, weapons given him by the dying Heracles, who had himself received them from Apollo. Diomedes was accordingly sent to Lemnos, and fetched thence the hero and his arms.

In his fifty-second *Discourse* (4-10), Dion of Prusa, surnamed the “golden-mouthed,” gives a brief comparison of the *Philoctetes* of Aeschylus, Sophocles, and Euripides. In the Aeschylean play, instead of the noble Diomedes, the “shrewd and crafty” Odysseus was the envoy. Unchanged in aspect and voice by Athena, he appeared before Philoctetes, but was unrecognized because the powers of the sufferer had been impaired by his disease, his hardships, and his solitary life. The Chorus consisted of men of Lemnos, who had left Philoctetes unvisited until then—a more tragic and a simpler device (says Dion) than the excuse proffered by them according to Euripides—so that the hero could with good reason set forth to them, as something new, the story of his desertion by the Greeks and the cause of his distress. Odysseus sought to cheer Philoctetes and to gain his confidence by a false tale—disaster had befallen the Greeks; Agamemnon was dead; Odysseus had been put to death by reason of some shameful crime; and the Greeks at Troy were in desperate case. Dion omits to tell how Odysseus secured the arms—whether this was done first by treason (as was done by Neoptolemus in Sophocles) and then by persuading the hero that his bow was necessary to the success of the Greeks. But Odysseus’ deception and his pleas were seemly (Dion says), suited to a hero, and convincing—it needed no great skill or plot to contend against a sick man and that a simple Bowman.

The drama of Aeschylus was distinguished, according to Dion, by simplicity, absence of complicated plot, and dignity ; by its antique air and its rugged boldness of sentiment and diction, so that it was well suited to express the nature of tragedy and to body forth the ancient manners of the heroic age.

Aspasius on Aristotle's *Nicomachean Ethics* 1150 b 6 states that in Aeschylus, as in Sophocles, Philoctetes endeavoured to conceal his agony but was finally forced to give it utterance.

See Fragments 163, 180, 185, 190, 191, 198.

136 (249)

Σπερχειὲ ποταμὲ βούνομοὶ τ’ ἐπιστροφαῖ

Aristophanes, *Frogs* 1383 with Scholiast.

O Spercheus' stream and cattle-grazing haunts !

137 (250)

ἐνθ’ οὐτε μίμνειν ἄνεμος οὔτ’ ἐκπλεῦν¹ ἔᾶ.

Cited as a proverb by Suidas, *Lexicon* s.v. *ἐνθ’ οὐτε*, Plutarch, *On the Tranquillity of the Mind* 18. 476 b, Aristænetus, *Letters* i. 27, Pseudo-Diogenianus, *Proverbs* iv. 88, etc.

¹ *οὔτ’ ἐκπλεῦν* Suid., Pseudo-Diogen., *οὐτε πλεῦν* the rest.

Where the wind suffers neither to remain nor to sail forth.

138 (251)

κρεμάσας τὸ τόξον¹ πίτυος ἐκ μελανδρύου

Scholiast on *Odyssey* § 12, Eustathius on *Odyssey* 1748. 57.

¹ *κρεμάσασα τόξον* Schol. *Od.*, *κρεμάσας τόξον* Eust. : Bothe.

Having hung the bow on a black pine-tree

139 (252)

οὐ γὰρ δράκων ἀνῆκεν, ἀλλ' ἐνώκισεν
δεινὴν τὸ στομάτων ἔκφυσιν, ποδὸς βλάβην¹.

Plutarch, *On the Impossibility of living happily by following Epicurus* 3. 1087 F.

¹ λαβεῖν or λάβεν : Schneidewin.

For the snake let not go its hold, but fixed in me
its dreadful . . . , the ruin of my foot.

Hermann would read στομωτὸν ἔκφυσιν, which is supposed to mean "hard outgrowth," "outgrowth with a mouth-shaped cavity," "sharp projection." But we expect something like ὀδόντων (Nauck) ἔκπτυσιν (Herwerden), "venom spat from its teeth."

140 (253)

φάγεδαιν' ἀεὶ¹ μου σάρκας ἐσθίει ποδός.

Aristotle, *Poetics* 22. 1458 b 23.

¹ φαγέδαινα ḥ : Boissonade.

The ulcer ever feeds on my foot's flesh.

141 (255)

ὦ θάνατε παιάν, μή μ' ἀτιμάσης μολεῖν·
μόνος γὰρ¹ εἰ σὺ τῶν ἀνηκέστων κακῶν
ἰατρός, ἄλγος δ' οὐδὲν ἀπτεται νεκροῦ.

Stobaeus, *Anthology* iv. 52. 32 (Hense v. 1082). Attributed to this play by Maximus of Tyre, *Dissertations* 7. 5.

¹ γὰρ om. SA. Plutarch, *Consolation to Apollonius* 10. 106 D, has ὦ θάνατε παιάν, <πῶς ἀν suppl. Cobet> ιατρὸς μόλοις and 15. 109 F ἄλγος γὰρ ὅντως οὐδὲν ἀπτεται νεκροῦ, Theodorus Metochita, *Miscellan.* 347 ὦ θάνατε παιάν, ιατρὸς μόλε.

O death, the healer, refuse me not, but come !
For thou alone art the mediciner of ills incurable,
and no pain layeth hold on the dead.

On death as the deliverer cp. Sophocles, *Philoctetes* 797, *Trachinians* 1209, *Oedipus Coloneus* 1220, *Ajax* 854, Frag. 698, Euripides, *Hippolytus* 1373, *Heracleidae* 595, Diphilus, Frag. 88. With l. 3 cp. Sophocles, *Oedipus Coloneus* 955, Euripides, *Alcestis* 937, *Women of Troy* 642.

ΦΙΝΕΥΣ

The *Phineus* preceded *The Persians* in the tetralogy produced in 472 B.C. (see p. 377).

Apollodorus, *Library* i. 9. 21, relates the story of Phineus as follows : “ Thenee the Argonauts put out to sea and landed at Salmydessus in Thraee, where dwelt the seer Phineus, who had lost the sight of his eyes. . . . The gods also sent Harpies against him. These were winged female creatures, and when a table was spread for Phineus, they flew down from the sky and snatched away most of the food, but the little they left smelled so foul that no one could come near it. And when the Argonauts wished to learn about their voyage, he said that he would advise them about it if they would free him from the Harpies. So the Argonauts placed beside him a table of eatables, and the Harpies with a cry flew down and snatched the food. Seeing this, Zetes and Calaïs, the sons of Boreas, who were winged, drew their swords and chased them through the air. . . . Being freed from the Harpies, Phineus revealed their course to the Argonauts, and advised them concerning the Clashing Roeks on the sea.”

142 (258)

*καὶ ψευδόδειπνα πολλὰ μαργώσαις γνάθοις¹
ἔρρυσίαζον² στόματος ἐν πρώτῃ χαρᾶ³.*

Athenaeus, *Deipnosophists* x. 18. p. 421 f.

¹ *μαργώσης γνάθου* : Hartung.

² *ἔρρυσις οὖν* A : Lobeck. ³ *πρωτιοχαραι* A : Musurus.

And many a deceitful meal with greedy jaws did
they snatch away amid the first delight of appetite.

143 (258 b)

. . ἄνηστις δ' οὐκ ἀποστατεῖ γόος.

Etymologicum Genuinum s.v. *ἄνηστις*.

Hungry wailing standeth not aloof.

144 (259)

πέλλυτρ' ἔχουσιν εὐθέτοις ἐν ἀρβύλαις.

Pollux, *Vocabulary* 7. 91; ep. 2. 196.

They wear socks in their well-fitting shoes.

Perhaps from a description of the sons of Boreas.

ΦΟΡΚΙΔΕΣ

The Daughters of Phorcys was a part of the trilogy containing *The Net-Draggers* (*Δικτυούλκοι*) and *Polydectes*. In the first of these plays, fisher folk of Seriphos rescued Danaë and her infant son Perseus, who had been placed in a chest and cast into the sea by her father Acrisius. In the second, *Polydectes*,

king of Seriphus, in order the better to effect his purpose of marrying Danaë, sent her son, now grown to manhood, to fetch the head of Medusa, the one of the three Gorgons who was mortal. In pursuit of this quest, Perseus encountered the three daughters of Phorcys, old women from their birth, who possessed between them a single eye and tooth, which they passed to each other in turn, and also the cap of Hades. These women, the Graeae, were sisters and guardians of the Gorgons, who dwelt in a cave by the ocean. On his return, Perseus changed Polydectes into stone by displaying Medusa's head, which he had cut off with an adamantine sickle that he had received from Hephaestus. In *Poetics* 18. 1456 a 2, Aristotle regards as a distinct species of tragedy such plays as *The Phorcides*, *Prometheus*, and those whose scene was laid in the lower world. *The Phorcides* may be a satyr-drama.

145 (261)

. . εδυ δ' ἐσ αντρον ἀσχέδωρος ως.

Athenaeus, *Deipnosophists* ix. 65. p. 402 b, Eustathius on *Odyssey* 1872. 5.

Into the cave he rushed like a wild boar.

Perseus enters the cave of the Gorgons. *ἀσχέδωρος* is called by the ancient grammarians a Sicilian word for *σύαγρος*.

ΦΡΥΓΕΣ ḥ ΕΚΤΟΡΟΣ ΛΥΤΡΑ

The scene of *The Phrygians* or *The Ransom of Hector* was the tent of Achilles, as in the twenty-fourth book of the *Iliad*, which the poet here dramatized.

Hermes, the divine guide of Priam and his escort of Phrygians, preceded the entrance of the embassy to regain the body of Hector. Except at the beginning, and then only in few words, Achilles refused to speak to the god, but sat in silence, his head veiled in token of his grief for Patroclus. The gold brought as ransom was actually represented as weighed out in sight of the audience (Scholiast on *Iliad* X 351). To the peculiar dance-figures designed by the poet for the Chorus, allusion is probably made in a passage of a lost play of Aristophanes (Frag. 678) : "I remember seeing the Phrygians, when they came in order to join with Priam in ransoming his dead son, how they often danced in many postures, now this way, now that."

See Fragments 155, 158, 180, 255, 267, 268.

146 (263)

ἀλλὰ ναυβάτην

φορτηγόν, ὅστις ρῶπον ἐξάγει χθονός

Pollux, *Vocabulary* 7. 131.

[Not a king,] but a trafficker by sea, one who takes petty wares from out a land

147 (264)

ἀνὴρ δ' ἐκεῖνος ἦν πεπαιτέρος μόρων.

Athenaeus, *Deipnosophists* ii. 36. p. 51 c, Eustathius on *Iliad* 211. 16.

But that man was gentler than mulberries are soft.

The verse refers to Hector and was probably spoken by Priam.

148 (266)

καὶ τοὺς θανόντας εἰ θέλεις¹ εὐεργετεῖν
εἴτ' οὖν² κακουργεῖν, ἀμφιδεξίως ἔχει
τῷ³ μήτε χαίρειν μήτε λυπεῖσθαι φθιτούς⁴.
ἡμῶν γε μέντοι Νέμεσίς ἐσθ' ὑπερτέρα,
5 καὶ τοῦ θανόντος ἡ Δίκη πράσσει κότον.

Stobaeus, *Anthology* iv. 57. 6 (Hense v. 1138).

¹ εἰ θέλεις SM, om. A.

² οὖν : Hermann.

³ καὶ : Salmasius.

⁴ βροτούς : Hermann.

And if unto the dead thou art fain to do good, or if thou wouldest work them ill—'tis all one, since they feel not or joy or grief. Nevertheless our righteous resentment is mightier than they, and Justice executeth the dead man's wrath.

Elsewhere Aeschylus declares that the dead possess consciousness and are wroth with those who have done them injury (*Libation-Bearers* 324, 41). Here, where Hermes has in mind the outrage done by Achilles to Hector's corpse, his utterance is intended to console Priam and rebuke Achilles with the thought that, though the dead are insensible and cannot avenge themselves, their cause is in the divine keeping. It is the gods alone who have power to do that which is commonly ascribed to the spirits of the dead.

149 (267)

'Ανδραιμονος γένεθλον <ῳ>¹ Λυρνησσίου,
ὅθεν περ "Εκτωρ² ἄλοχον ἥγαγεν φίλην.

Seholiast on Euripides, *Andromache* 1.

¹ < > Hermann.

² περ ἔκτωρ M, παρ' ἔκτορος GT.

Hail, offspring of Andraemon of Lyrnessus, whence Hector brought his dear wife.

The statement of the Scholiast that Andromache is addressed is the sole warrant for the interpretation of the action that supposes her to have accompanied Priam to the tent of Achilles. Since her father was Eëtion from Hypoplacian Thebe according to Homer, and since Chrysa and Lyrnnessus were both in the plain of Thebe, the Scholiast seems to have confused Andromache with Briseïs, though he properly remarks on the strangeness of the name given to her father.

ΨΥΧΑΓΩΓΟΙ

The ancients, says Phrynicus (Bekker, *Anecdota Graeca* 73. 10), used the word *ψυχαγωγός* to denote one who by spells brought to life the spirits of the dead. *The Spirit-Raisers* was connected with the *Penelope* and *The Bone-Gatherers*, and included Teiresias' prophecy to Odysseus concerning that hero's death (cp. λ 100-137). In λ 134 the seer obscurely declares that "from out the sea thine own death shall come" (cp. Fragment 152).

150 (273)

'Ερμāν μὲν πρόγονον τίομεν γένος οἱ περὶ λίμναν
<οἰκουντες>.

Aristophanes, *Frogs* 1266 with Scholiast.

We, who dwell by the lake, honour Hermes as our ancestor.

Hermes was born on Mt. Cyllene, not far from Lake Stymphalis.

151 (274)

καὶ σκευοθηκῶν ναυτικῶν τ' ἐρειπίων

Pollux, *Vocabulary* 10. 10.

Arsenals and wreckage of ships

152 (275)

έρωδιὸς¹ γὰρ ὑψόθεν ποτώμενος
ὄνθω σε πλήξει νηδύος² κενώμασιν³.
ἐκ τοῦδ' ἀκανθα ποντίου βοσκήματος
σήψει παλαιὸν βρέγμα⁴ καὶ τριχορρυές.

Scholiast Vulg. on *Odyssey* λ 134.

¹ ἔρωδιὸς : Herodian spelled the word ἔρωδιός.

² ὅν θ' ὡς ἐπληξεν ἡ δ' νιός : ὄνθω σε πλήξει Valckenaer,
νηδύος Meursius.

³ χειλώμασιν : Nauck. ⁴ δέρμα : Crusius.

For a heron, in its flight on high, shall smite thee
with its dung, its belly's emptyings ; a spine from
out this beast of the sea shall rot thy head, aged and
seant of hair.

Spoken by Teiresias. In Sophocles' 'Οδυσσεὺς ἀκανθοπλήξ,
which took the story from the Cyclic epic *Telegonia*, the hero
was killed by his son Telegonus, who smote him with a
spear tipped with the spike or fin of a roach.

ΩΡΕΙΘΥΙΑ

According to the legend probably followed by Aeschylus, Boreas, being enamoured of Oreithyia, daughter of Erechtheus, king of Athens, sought her in marriage from her father ; repulsed by him, he laid hold of the girl by violence and carried her off as she was sporting by the Ilissus. She bore him two daughters, Chione and Cleopatra, the latter of whom became the wife of Phineus ; and two sons, Zetes and Calaïs, who rescued Phineus from the Harpies. In the two extant fragments, which are cited as examples of pseudo-tragic diction, Boreas, enraged at the rejection of his suit, threatens to display his power in its full force.

153 (281)

. . . καὶ καμίνου σχῶσι μάκιστον σέλας·
 εἰ γάρ τιν' ἔστιοῦχον ὄψομαι ψόλον¹
 μίαν παρείρας πλεκτάνην χειμάρροον
 στέγην πυρώσω καὶ κατανθρακώσομαι.
 5 νῦν δ' οὐ κέκραγά πω τὸ γενναῖον μέλος.

Pseudo-Longinus, *On the Sublime* 3. 1 (after a lacuna of two leaves); cp. John of Sicily, *On Hermogenes*, “*Kinds of Style*” in *Rethores Graeci* vi. 225.

¹ μόνον : Salmasius.

. . . and check the oven’s soaring blaze ; for let me but behold some soot, the tenant of the hearth, weaving in a single wreath of torrent flame, I’ll fire the roof and cinder it. But now—not yet have I blared my noble strain.

154 (281 A)

ταῖς δυσὶν σιαγόσι
 φυσῶν κυκῶ θάλασσαν¹.

John of Sicily, as under Frag. 163.

¹ κυκᾶ τὴν θάλασσαν: Sidgwick, who, reading σιαγόσιν δισσαῖσιν ἐκφυσῶν ἐγὼ before κυκῶ, adds ἐξεμεῖν πρὸς οὐρανόν from Pseudo-Longinus.

With my two jaws I blow a blast and confound the main.

FRAGMENTS OF UNCERTAIN PLAYS

Under each Fragment are added ancient or modern conjectures as to its source. [Fragments 23, 65, 88, 95, 113, 130 have been transferred from this section.]

155 (282)

κυρεῦν παρασχῶν ἵταμαῖς κυσὶν ἀεροφοίτοις

Aristophanes, *Frogs* 1291. Ascribed to Aeschylus because ll. 1264-1288 contain quotations from him.

Giving him (?) as booty to the eager hounds that range the air

'Αγαμέμνων Scholiast, Μέμνων Bergk, Σφίγξ Fritzsche, 'Αργεῖοι Hartung, Μυρμιδόνες or Φρύγες Rogers.

The "eager hounds" are eagles or vultures. Who or what is their booty is unknown.

156 (288)

δέδοικα μῶρον¹ κάρτα πυραύστου μόρον.

Aelian, *On Animals* xii. 8, Zenobius, *Proverbs* v. 79, Suidas, *Lexicon* s.v. *πυραύστου μόρον*.

¹ μωρὸν Aelian, μόρον Suidas.

Verily I do fear the stupid death of the moth.

Προμηθεὺς πυρκαεύς Bothe, Σεμέλη ἡ Ὑδροφόροι Hartung.

πυραύστου μόρος was a proverbial expression for the brevity of life (Eustathius on *Iliad* 1304. 8, etc.).

FRAGMENTS OF UNCERTAIN PLAYS

157 (289)

βοᾶς τοιοῦδε πράγματος θεωρὸς ὥν.

Ammonius, *On Words of like Form but different Meaning*
59 (Valckenaer).

Thou criest aloud, thou who art but a spectator
of such a deed as this.

'Τψιπύλη Valckenaer, Σαλαμίναι Hartung.

157 A (291)

θρηνεῖ δὲ γόον τὸν ἀηδόνιον¹

Bekker, *Anecdota Graeca* 349. 7.

¹ *ἀηδόνειον* : Blomfield.

She waileth the nightingale's lament.

Compare *Agam.* 1146.

158 (296)

πᾶσα γὰρ Τροία δέδορκεν¹ Ἔκτορος τύχης διαι'

Cramer, *Anecdota Graeca Oxoniensia* i. 119. 12.

¹ For *δέδορκεν* conjectures are *δέδοικεν*, *δέδυκεν*, *δέδουπεν*.

For all Troy hath beheld by reason of Hector's fate
Νηρεῖδες, or a connected play, Welcker, *Φρύγες* Hermann.

159 (298)

ἐτονθόρυζε¹ ταῦρος <ώς>² νεοσφαγής.

Cramer, *Anecdota Graeca Oxoniensia* ii. 414. 13.

¹ *ἐτονθώρυζε* : Cramer.

² < > Cramer.

He bellowed like a bull whose throat has just
been cut.

Θρῆσσαι Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

160 (299)

οὐτ' εἰμ' ἄπειρος¹ τῆσδε τῆς προσωδίας.

Cramer, *Anecdota Graeca Oxoniensia* iv. 315. 28.

¹ οὐτι μ' ἄπειρον : Herwerden.

Neither am I without experience of this manner of address.

161 (300)

γένος μὲν αἰνεῖν ἐκμαθὼν¹ ἐπίσταμαι

Αἴθιοπίδος γῆς, Νεῦλος ἔνθ'² ἐπτάρροος³

γάνος⁴ κυλίνδει⁵ πνευμάτων ἐπομβρίᾳ⁶,

ἐν δ'⁷ ἥλιος πυρωπὸς⁸ ἐκλάμψας χθονὶ⁹

5 *τήκει πετραίαν¹⁰ χιόνα· πᾶσα δ' εὐθαλὴς*

Αἴγυπτος ἀγνοῦ νάματος πληρουμένη

φερέσβιον Δήμητρος ἀντέλλει¹¹ στάχυν.

Anonymous, *On the Swelling of the Nile*, quoted from cod. Laurentianus lvi. 1 (f) by H. Stephanus in *Appendix ad Aristotelis et Theophrasti scripta quaedam*, and inserted in Parisinus C in the Epitome of the second book of Athenaeus, *Deipnosophists* (Dindorf i. 165); cp. Aristeides, *Or. 48, On Egypt* (vol. ii. 443, 460).

¹ καὶ μαθὼν F, ἐκλαθὼν C : Schweighäuser.

² ἔνθα F (ἐντάδε C) νεῦλος : Dindorf.

³ ἐπτάρροις F, ἐπτάρρους C : Dindorf.

⁴ γαῖαν : Hermann.

⁵ κυλίνδων F.

⁶ ἐπομβρίαις F.

⁷ ἐν ᾧ : Hermann.

⁸ πυρωπὸς ἥλιος C, πυρωπὸν μηνὸς F : Hermann.

⁹ ἐκλάμψαν φλόγα F.

¹⁰ πετραίην F.

¹¹ ἀγγέλλει F.

Knowing full well, I can laud the race of the Aethiopian land, where seven-channelled Nile rolleth its refreshing tide, fed by abundant, wind-born rain,

FRAGMENTS OF UNCERTAIN PLAYS

and therein the fire-eyed sun, beaming forth upon the earth, melteth the snow amid the rocks ; and all luxuriant Egypt, filled with the sacred flood, maketh to spring up Demeter's life-giving grain.

Mέμνων Butler, Ψυχοστασία Welcker.

•

162 (301)

ἀπάτης δικαίας¹ οὐκ ἀποστατεῖ θεός.

Anonymous in Orelli, *Opuscula Graecorum veterum sententiosa et moralia* ii. 222, Stobaeus, *Anthology* iii. 3. 13 (Hense iii. 195), Scholiast on *Iliad* B 114, Eustathius on *Iliad* 188. 43, 480. 43.

¹ ἀγαθῆς Eust. 480. 33.

From righteous deception God standeth not aloof.

Δαναΐδες Hermann, Αἰγύπτιοι Hartung, Θαλαμοποιοι Oberdick.

163 (302)

ψευδῶν δὲ καιρὸν ἔσθ' ὅπου τιμᾶ¹ θεός.

Anonymous in Orelli (as under Frag. 162).

¹ ὅποι τιμᾶ (Doric) so Gale's ms. (?) : ὅπου Nauck, τιμᾷ Orelli.

But times there are when God honoureth the season for untruth.

Δαναΐδες Hermann, Φιλοκτήτης Hartung, Θαλαμοποιοι Wecklein.

FRAGMENTS OF UNCERTAIN PLAYS

164 (303)

μήτ' οὖν παρασπιστὴς ἔμοὶ¹
μήτ' ἐγγὺς εἴη¹.

Aristeides, *In Defence of the Four Statesmen* 46 (vol. ii. 379).

¹ Aristeides has μὴ μὲν οὖν ἔμοιγε κατ' Αἰσχύλον μήτε παρασπιστὴς μήτ' ἐγγὺς εἴη ὅστις μὴ φίλος τῷ ἀνδρὶ τούτῳ μηδὲ τιμῆτὰ πρέποντα : Butler.

Nor companion in arms, nor neighbour, let him be
to me !

'Αργώ Wagner, Οἰδίποος Hartung, Κάβειροι Bergk.

165 (304)

τοῦτον δ' ἐπόπτην ἔποπα τῶν αὐτοῦ κακῶν
πεποικίλωκε κάποδηλώσας ἔχει
θρασὺν πετραῖον ὄρνιν ἐν παντευχίᾳ.
ὅς ἦρι μὲν φανέντι¹ διαπαλεῖ² πτερὸν
5 κίρκου λεπάργου· δύο γὰρ οὖν μορφὰς φανεῖ³
παιδός τε χαύτοῦ⁴ νηδύος μιᾶς ἄπο·
νέας δ' ὀπώρας ἥνικ' ἀν ξανθῆ⁵ στάχυς,
στικτή νιν αὗθις ἀμφινωμήσει⁶ πτέρυξ.
ἀεὶ δὲ μίσει⁷ τῶνδ'⁸ ἀπαλλαγεὶς τόπων⁹
10 δρυμοὺς ἐρήμους καὶ πάγους ἀποικιεῖ¹⁰.

Aristotle, *Natural History* ix. 49. p. 633 a 20 ; cp. Pliny, *Natural History* x. 86 (44).

¹ φαίνονται Λ^a, Σ^a, φαίνοντι other mss. : Nauck.

² διαπάλλει mss. except Λ^a Σ^a Δ (διαβάλλει) : Gilbert.

³ φαίνει Λ^a Σ^a Δ^a. ⁴ καύτοῦ : Sylburg.

⁵ ἵνα καταξανθῆ : Samot.

⁶ ἀμφινομήσῃ Λ^a Σ^a, ἀμφινομήσει Δ^a, ἀμφινωμήσῃ ΡΕ^a.

⁷ μίσει Δ^a, μίσεῖ Σ^a, μισεῖ ΡΛ^a. ⁸ τὸν δὲ ΡΕ^a Σ^a.

⁹ ἀπ' ἄλλον εἰς τόπον (ἀπάλλον Ε^a, ἀσπάλλον Ρ, ἀπαλῶν Α^a) : Heath.

¹⁰ ἀποικίσει : Salmasius.

FRAGMENTS OF UNCERTAIN PLAYS

This hoopoe, spectator of his own distress, hath Zeus bedecked in various hue and showed him forth a bird courageous in his full armour, tenanting the rocks. With the new-come spring he will ply the pinion of the white-feathered hawk—for he will display two forms from a single egg, his offspring's and his own—; but when the grain is threshed in early harvest-time, a parti-coloured wing will direct his course to this side or that. But ever quitting these haunts in loathing he will seek a new home amid the solitary woods and hills.

Now generally referred, with Welcker, to the *Tηρεύς* of Sophocles (Frag. 581 Jebb-Pearson); *Κρῆσσαι* Hartung.

When Procne had served to Tereus the flesh of their son Itys in revenge for his violation of her sister Philomela, Tereus pursued them with an axe; and when the sisters were overtaken, the gods in pity turned Procne into a nightingale and Philomela into a swallow. Tereus became a hoopoe, or a hawk, according to a variant version of the legend. The poet seems to have assimilated the two legends by making the young hoopoe resemble a hawk.

Before speaking of the hoopoe's change in colour and appearance, Aristotle remarks that the cuckoo changes its colour. "On the zoological side," says D'Arcy Thompson, "the myth is based on the similarity of note in the hoopoe and cuckoo, and on the hawk-like appearance of the latter bird." In l. 1 the *ἴποψ* is called *ἐπισπῆτης* "spectator" by word-play; and similarly Tereus was "the watcher" (*τηρέω*).

166 (305)

τὸ συγγενὲς γὰρ καὶ φθονεῖν ἐπίσταται.

Aristotle, *Rhetic* ii. 10. p. 1388 a 7 with Scholiast.

For kinsfolk know well to envy too.

FRAGMENTS OF UNCERTAIN PLAYS

167 (307)

<ἄκμων>¹

σφύρας δέχεσθαι κάπιχαλκεύειν² μύδρους,
ὅς ἀστενακτὶ θύννος ὡς³ ἡνείχετο⁴
ἄναυδος⁵.

Athenaeus, *Deipnosophists* vii. 66. p. 303 c.

¹ < > Blaydes.

² *κάπιχαλκεύει λέγων* A : Jacobs.

³ *ὡς* : Dindorf.

⁴ *ἡνίχετο* A : Hermann.

⁵ *ἄν λυδός* : Musurus.

An anvil to receive the hammer's blows and to
 forge the red-hot ore, he, without a groan, endured
 in silence, like a tunny-fish.

Tunnies, when netted, were killed by blows (*Pers.* 424).
 As fish, they are "mute" (cp. *Pers.* 575).

Σαλαμίνιαι Hartung.

168 (308)

τὸ σκαιὸν ὄμμα¹ προσβαλὼν θύννον δίκην

Athenaeus, *Deipnosophists* vii. 66. p. 303 c, Plutarch,
On the Craftiness of Animals 29. 979 E, Aelian, *On Animals*
 ix. 42, Scholiast on Oppian, *On Fishing* iv. 504, Eustathius
 on *Iliad* 994. 52.

¹ *οὔτος καὶ ὄνομα* Athen. A (*ὄμμα* C).

Squinting his left eye, like a tunny-fish

Κήρυκες Droysen.

169 (309)

ἔγὼ δὲ χοῖρον καὶ μάλ' εὐθηλούμενον
τόνδ' ἐν ροθοῦντι¹ κριβάνω θήσω. τί γὰρ
ὄψον γένοιτ', ἂν ἀνδρὶ τοῦδε βέλτερον²;

Athenaeus, *Deipnosophists* ix. 17. p. 375 E.

¹ *νοτοῦντι* : Dindorf.

² *βέλτιον* : Burney.

FRAGMENTS OF UNCERTAIN PLAYS

But this pig—and a well-fatted pig it is—I will place within the crackling oven. For what daintier dish could a man get than this?

Κίρκη E. A. J. Ahrens, Ηρομηθεὺς σατυρικός Hartung.

170 (310)

λευκός, τί δ' οὐχί; καὶ καλῶς ἡφευμένος
ὅ χοῖρος. ἔψου, μηδὲ λυπηθῆσ πυρί.

Athenaeus, *Deipnosophists* ix. 17. p. 375 ε; cp. Eustathius on *Iliad*, 1286. 21.

White, of course, and rarely singed, the pig. Boil him and don't be troubled by the fire.

Κήρυκες E. A. J. Ahrens, Ηρομηθεὺς σατυρικός Hartung.

171 (311)

θύσας δὲ χοῖρον τόνδε τῆς αὐτῆς ύός,
ἥ πολλά μ¹ ἐν δόμοισιν εἴργασται κακὰ
δονοῦσα καὶ στρέφουσα² τύρβ³ ἄνω κάτω

Athenaeus, *Deipnosophists* ix. 17. p. 375 ε.

¹ γ': Porson.

² τρέπουσα: Blaydes (cp. *Eum.* 651).

But having killed yon pig from the same sow, the sow that had worked me much havoc in the house, pushing and turning everything upside down pell-mell

Κήρυκες E. A. J. Ahrens, Ηρομηθεὺς σατυρικός Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

172 (312)

αἱ δ' ἔπτ' "Ατλαντος παῖδες ὄνομασμέναι
πατρὸς μέγιστον ἀθλον οὐρανοστεγῆ
κλαίεσκον, ἐνθα νυκτέρων φαντασμάτων
ἔχουσι μορφὰς ἅπτεροι πελειάδες.

Athenaeus, *Deipnosophists* xi. 80. p. 491 A; cp. Scholiast A on *Iliad* Σ 486, Eustathius on *Odyssey* 1713. 4.

And they who bear the name of Atlas' daughters seven oft bewailed their sire's supremest labour of sustaining heaven, where as wingless Peleiades they have the form of phantoms of the night.

'Ιλιάδες Butler, Προμηθεὺς σατυρικός Hartung.

The daughters of Atlas and Pleione, transformed by Zeus into the constellation of the Ήλειάδες, were often regarded as doves (*πελειάδες*) by poetic fancy and popular mythology. The epithet "wingless" is corrective, because the maidens are not real birds.

173 (313)

χλιδῶν τε πλόκαμος, ὥστε παρθένοις ἀβραῖς¹
ὄθεν καλεῦν Κουρῆτα λαὸν² ἤνεσαν.

Athenaeus, *Deipnosophists* xii. 37. p. 528 c; cp. Eustathius on *Iliad* 1292. 53.

¹ παρθένοις ἀβρᾶς Athen. C, Eust.

² λοιπὸν Athen. E.

And luxurious locks, like those of delicate maidens; wherefore they approved the name Curetes for the folk.

The Κουρῆτες in question were the earliest inhabitants of Pleuron in Aetolia (cp. *Iliad* I. 529; κούρητες in T 193 are "youths," κοῦροι). That the Greeks were hopelessly confused as to the meaning of the name is clear from the lengthy discussion in Strabo, *Geography* x. 3. 6-8, p. 466-467. Apart from other explanations, the word was derived now from

FRAGMENTS OF UNCERTAIN PLAYS

κουρά, properly “clipping” of the hair; now from *κοῦρος* “boy” or *κούρη* “girl” (the Homeric forms of *κέρος* and *κέρη*), and with reference either to hair or to dress. The historian Phylarchus (third century B.C.) declares that Aeschylus here says that the *Kourophantes* got their name from their luxury; and the Fragment certainly implies that, like girls, they wore their hair long (cp. Scholiast on I 529 παρὰ τὸ μὴ κείρεσθαι τὰς κόμας, Scholiast L ἡ ἐπεὶ κόμας κορᾶν εἶχον). But in Agathon’s *Thyestes* certain suitors say that they wore their hair long (*κομῶντες*) until they had been rejected by their lady-love, when they cut off their locks, “the witnesses of their luxury,” and by reason of their shorn hair (*κούριμος θρίξ*) gained the glory of being *Kourophantes*. Archemachus of Euboea (see Strabo) had the notion that the *Kourophantes*, before they removed to Aetolia, wore their hair long behind, but cut it short in front in order that their enemies might not seize them there. Strabo himself attaches no little probability to the opinion of those who sought to reconcile the different accounts of the name; for he says that the application of art to the hair consists in attending to its growth and *κουρά*, and that both are the peculiar care of *κόραι* and *κέροι*. To render *κουρά* by “hair-dressing,” “coiffure,” with the implication that the reference is to long hair, is opposed to the etymology (from *κείρω* “cut”). Relationship between *κουρά* and *κούρη*, *κέρη*, accepted by Curtius, is altogether improbable.

Κρῆσσαι Butler, Ἡδωνοί Hartung.

174 (314)

εἴτ' οὖν σοφιστής καλὰ παρῆν παίων¹ χέλυν

Athenaeus, *Deipnosophists* xiv. 32. p. 632 c.

¹ παραπαίων: παρῆν παίων Herwerden.

Or the master of his craft was present, deftly striking the lyre

Athenaeus says that *σοφιστής* was anciently used of musicians.

FRAGMENTS OF UNCERTAIN PLAYS

175 (315)

τῷ πονοῦντι δ' ἐκ θεῶν
όφείλεται τέκνωμα τοῦ πόνου κλέος.

Clement of Alexandria, *Miscellanies* iv. 7. p. 586.

To him that toileth God oweth glory, child of his toil.

Κᾶρες ἦ Εὐρώπη Hartung.

176 (316)

ἀλλ' ἔστι κάμοὶ κλῆσ¹ ἐπὶ γλώσσῃ φύλαξ.

Clement of Alexandria, *Miscellanies* v. 5. p. 661.

¹ κλεῖς L.

But I too have a seal, as a guard, upon my lips.

" My lips were lock'd upon me," Beaumont and Fletcher.

'Επίγονοι Hartung.

177 (317)

οἴκοι μένειν χρὴ τὸν καλῶς εὐδαιμόνα.

[καὶ τὸν κακῶς πράσσοντα καὶ τοῦτον μένειν]

Clement of Alexandria, *Miscellanies* vi. 2. p. 739 ; l. 1 Pseudo-Diogenianus *Proverbs* vii. 35 (without naming the poet); with δεῖ for χρὴ, attributed to Sōphocles (Frag. 934 Jebb-Pearson) by Stobaeus, *Anthology* iii. 39. 14 (Hense iii. 724).

He who is truly happy should bide at home [and he who fares ill, he too should bide at home]

l. 1-2 Δαναΐδες Hermann, l. 1 Ἡλιάδες Hartung.

Nauck regards l. 2 as a tag by a comic poet: " And he who fares ill? He too should bide at home." The comic poets were fond of describing " the truly happy man."

FRAGMENTS OF UNCERTAIN PLAYS

178 (318)

τοσαῦτα, κῆρυξ, ἐξ ἐμοῦ διάρτασον.

Etymologicum Magnum 149. 57.

So much, Herald, do thou set forth from me point by point.

'Ικέτιδες l. 953 a Burges, 'Ελενσίνιοι Hartung, Κήρυκες Droysen, Θαλαμοποιοί Wecklein.

179 (319)

εἰςτ' οὖν ἀσαλῆς θεόθεν μανία¹

Etymologicum Genuinum s.v. ἀσαλῆς (*Etymologicum Magnum* 151. 49 s.v. ἀσαλῆς μανία).

¹ τουνσαλῆς θεόθεν μανίας: εἰτ' οὖν Nauck, the rest Reitzenstein.

Or reckless madness from the gods

Νεανίσκοι Hartung.

180 (322)

κάπηλα προσφέρων τεχνήματα

Etymologicum Magnum 490. 12, *Etymologicum Gudianum* 298. 9, Cramer, *Anecdota Graeca Oxoniensia* ii. 456. 6, Suidas, *Lexicon* s.v. κάπηλος.

Applying knavish tricks

Φρύγες Welcker, Φιλοκτήτης Hartung.

181 (326)

*ὅς εἶχε πώλους τέσσαρας ζυγηφόρους
φιμοῖσιν αὐλωτοῖσιν ἐστομωμένας*

Eustathius on *Iliad* 1157. 36; cp. Pollux, *Vocabulary* 10. 56, Hesychius, *Lexicon* i. 323.

Who had four fillies under yoke, their nostrils bound with fluted muzzles.

FRAGMENTS OF UNCERTAIN PLAYS

Ψυχοστασία Butler, Γλαῦκος Ηοτνιεύς Hermann, Μέμνων
Kausche.

To produce a terrifying effect by a horse's breathing or trumpeting, its bronze muzzle was pierced with holes, through which the sound issued, as through the pipes of a flute. Cp. *Seven against Thebes* 461 ff.

182 (327)

πρὸν ἀν παλαγμοῖς αἴματος χοιροκτόνου
αὐτός σε χράνη¹ Ζεὺς καταστάξας χεροῦν

Eustathius on *Iliad* 1183. 18.

¹ χράναι: Porson.

Until Zeus, letting fall the drops from his hands,
himself shall purify thee with sprinklings of the blood
of a slain swine

'Ιξίων Pauw, Ηερραιβίδες Hermann.

183 (329)

πότερα γυνή τις Αἰθίοψ φανήσεται;

Eustathius on *Odyssey* 1484. 48.

Is it some Aethiopian dame that shall appear?

Μέμνων Hermann.

184 (330)

λεοντόχορτον¹ βούβαλιν νεαίρετον²

Eustathius on *Odyssey* 1625. 44.

¹ λεοντοχόρταν: L. Dindorf. ² νεαίτερον: W. Dindorf.

A newly caught antelope, a lion's food

Γλαῦκος Ηοτνιεύς Hermann, Ξάντριαι Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

185 (332)

ἢλα, δίωκε, μή τι¹ μαλκίων² ποδί.

Harpocration, *Glossary of the Ten Attic Orators* 198. 3.

¹ ἐλλαδίω (ἐλαδίω AQ) κεκμῆτι: ἔλα Valesius, δίωκε μή τι
Lobeck. ² μαλακίων BCN.

Push on, pursue, in no wise faint of foot!

Λάϊος Gronovius, Ἡλιάδες Gataker, Φιλοκτήτης Hermann.

186 (337)

ἀπτῆνα¹, τυτθόν, ἄρτι γυμνὸν ὀστράκων

Hesychius, *Lexicon* s.v. ὀστράκων; cp. Photius, *Lexicon* 353. 17.

¹ ἀπτὴν ἄτυτθον: Salmasius.

Wingless, tiny, but just now bare of the egg-shell
Οἰδίποος Hartung.

187 (341)

ὅ κισσεὺς Ἀπόλλων, ὁ βακχεύς,¹ ὁ μάντις

Macrobius, *Saturnalia* i. 18. 6.

¹ καβῖας P, βακσῖος B: Nauck.

Apollo, the ivy-crowned, the reveller, the seer

Νεανίσκοι Hartung, Βασσάραι Nauck.

The ecstatic mantic art of Apollo assumes a Bacchic character.

188 (342)

δέσποινα νύμφη, δυσχίμων¹ ὄρῶν² ἄναξ

Orion, *Etymologicum* 26. 5.

¹ δυσχείμων: Nauck.

² ὄρῶν: Sturz.

Mistress maiden, ruler of the stormy mountains

Ἡδωνοί Hermann, Καλλιστώ Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

189 (350)

ὅ δ' ἐνδατεῖται¹ τὰς ἔμὰς² εὐπαιδίας
νόσων τ' ἀπέιρους καὶ μακραίωνας βίου,³
ξύμπαντά τ' εἰπὼν θεοφιλεῖς ἔμὰς τύχας
παιῶν⁴ ἐπηυφήμησεν⁵ εὐθυμῶν ἐμέ.

5 κάγῳ τὸ Φοίβου θεῖον ἀψευδὲς στόμα
ἥλπιζον εἶναι μαντικῆ βρύον τέχνη·
ὅ δ'⁶ αὐτὸς ὑμνῶν, αὐτὸς ἐν θοίνῃ⁷ παρών,
αὐτὸς τάδ' εἰπών, αὐτός ἐστιν ὁ κτανῶν
τὸν παῖδα τὸν ἐμόν.

Plato, *Republic* ii. 383 b, whence Eusebius, *Preparation for the Gospel* xiii. 3. p. 647 a; ll. 5-9 Athenagoras, *Apology* 21. 104; ll. 7-8 attributed to Sophocles by Phoebammon, *On Figures*, in *Rhetores Graeci* viii. 518; cited, without naming the author, by Plutarch, *How a Young Man ought to hear Poems* 2. 16 e. Plato has οὐδ' [ἐπαινεσθεθα τοῦτο] Αἰσχύλου ὅταν φῇ ἡ Θέτις τὸν Ἀπόλλωνα ἐν τοῖς αὐτῆς γάμοις ἄδοντα ἐνδατεῖσθαι (ἐνδατεῖσθαι Euseb.) τὰς ἐὰς εὐπαιδίας . . . ἐμόν.

¹ δ' δ' ἐνδατεῖται Hermann.

² ἔμὰς Grotius.

³ μακραίωνας βίουs Plato, μακραίωνος βίου Euseb.: Stephanus (conj.).

⁴ παιῶνa F, παιῶν' AM, παιῶν D, Euseb.

⁶ δν Plut.

⁵ ἐπενφήμησεν MSS.

⁷ δαίτη Plut., γάμοις Phoebammon.

He dwelt on my happiness in my children, whose days were to be many and unacquainted with disease; and, comprising all, in triumph-strain that cheered my soul, he praised my lot, blest of the gods. And so I deemed that falsehood sat not upon Phoebus' lips divine, fraught with the prophet's art. But he, who raised this song himself, he who himself was present at my marriage-feast, he who himself spake thus, he it is who himself hath slain my son.

FRAGMENTS OF UNCERTAIN PLAYS

Ψυχοστασία Butler, Welcker (or from another play of the same group), "Οπλων κρίσις Ern. Schneider, Θαλαμόποιοι Wagner, Νηρεῖδες Hartung.

Thetis contrasts Apollo's prophecy of her happy motherhood, uttered at her marriage to Peleus, with his deed in guiding the shaft of Paris that killed her son.

190 (352)

θάρσει· πόνου γὰρ τἄκρον¹ οὐκ ἔχει χρόνον.

Plutarch, *How a Young Man ought to hear Poems* 14. 36 b.

¹ ἄκρον: Burges.

Courage! Suffering, when it climbs highest, lasts not long.

Φιλοκτήτης Hartung.

191 (353)

ώς οὐ δικαίως θάνατον ἔχθουσιν βροτοί,
ὅσπερ μέγιστον ρύμα τῶν πολλῶν κακῶν.

Plutarch, *Consolation to Apollonius* 10. 106 c.

Since men unjustly hate death, which is the greatest defence against their many ills.

Φιλοκτήτης Hartung.

192 (354)

ἀποπτύσαι δεῖ καὶ καθύρασθαι στόμα.¹

Plutarch, *Of Isis and Osiris* 20. 358 ε; cp. *Etymologicum Genuinum* and *Etymologicum Magnum* s.v. ἀπάργματα.

¹ τὸ στόμα: Reiske.

Thou needs must spit it out and make clean thy mouth.

Περραιβίδες or Λάϊος *Etymologicum Genuinum*.

Those who committed murder by treachery sought to purify themselves by tasting, and then spitting out, the blood of their victims.

FRAGMENTS OF UNCERTAIN PLAYS

193 (355)

. μειξοβόαν¹ πρέπει
διθύραμβον ὁμαρτεῖν
σύγκωμον² Διονύσῳ.

Plutarch, *On the E at Delphi* 9. 389 A.

¹ μιξόβοαν : Nauck (*Suppt.*). ² σύγκουνον : Tyrwhitt.

"Tis meet that the dithyramb, his fellow-reveller,
half song, half shout, attend on Dionysus.

Νεαρίσκοι Hermann, Ήδωνοι Hartung.

194 (356)

λαβὼν γὰρ αὐτόθηκτον Εύβοικὸν ξίφος

Plutarch, *On the Cessation of Oracles* 43. 434 A.

For seizing a self-sharpened Euboean sword

Οργῆσσαι Osann.

"Self-sharpened" is supposed to mean "cold-forged,"
not "fire-forged" (cp. *Seven against Thebes* 942). ἀρτίθηκτον
"just sharpened," Sidgwick (after ἀρτὶ θηκτὸν Blaydes) is the
best of the many conjectures.

195 (357)

νψηλὸν ἡβάσασα¹ τεκτόνων πόνον
<συνεῖλεν>².

Plutarch, *On the Restraint of Anger* 4. 454 E.

¹ ἡβάσασα : Heath. ² < > Hartung, from Plutarch.

[The flame,] come to its youthful strength, con-
sumed the lofty labour of the carpenters.

FRAGMENTS OF UNCERTAIN PLAYS

196 (358)

τὸνδὲ ἀπο. . . αὐτόν· οὐ γὰρ ἐγγύθεν
. . . γέρων δὲ γραμματεὺς γενοῦ σαφής†

Plutarch, *Table Talk* i. 8. 1. p. 625 D.

. . . But when old show thyself a clear scribe (?)

Σαλαμίνιαι Hartung.

Cited by Plutarch to illustrate his remark that old men can read only when a book is held at a distance. The mangled passage eludes satisfactory emendation: σὺ δὲ (so Heath) | ἀπωθεν εἶδες αὐτὸν· οὐ γὰρ ἐγγύθεν | ὥρâν· γέρων κτλ. Dindorf; and so E. A. J. Ahrens, but reading ὥρᾶς. σὺ δ' ἔξ ἀπόπτου (cp. Sophocles, *Philoctetes* 446) Headlam. The second line seems to mean "when old, write a large, clear hand," remembering that the aged read with difficulty.

197 (359)

σύ τοι μ' ἔφυσας,¹ σύ με² καταφθερεῖν³ δοκεῖς.

Plutarch, *On Monarchy, Democracy, Oligarchy* 4. 827 c, *Life of Demetrius* 35.

¹ με φυσᾶς 827 c, *Dem.* PηRV, μ' ἔφυσας vulg.

² σύ με 827 c, *Dem.* PLDA², σύ μοι *Dem.* A¹BC, σύ με καταλθειν μοι *Dem.* cod. 1679, vulg.

³ καταλθεῖν : καταφθέρειν Hartung, καταφθερεῖν Wecklein.

Thou indeed didst give me life, thou dost think to destroy me.

Πενθεύς Anonymous reported by Stanley, Ξάντριαι Stanley, Νιόβη Hartung, a satyr-play Gomperz.

The reading σύ τοι με φυσᾶς, σύ με καταλθεῖν δοκεῖς, adopted by Perrin, means "Thou fannest indeed my flame, methinks thou dost quench me too."

Demetrius Poliorcetes quoted the verse in addressing Fortune.

FRAGMENTS OF UNCERTAIN PLAYS

198 (361)

ἢξ ὁσφυαλγοῦς κῶδυνοσπάδος¹ λυγροῦ
γέροντος

Plutarch, *That the Stoics speak greater Improbabilities than the Poets* 2. 1057 F.

¹ καὶ δδυνοσπάδος : Dübner.

[Changed from] a piteous old man with a stitch in his back and cramped by pain

Τήλεφος Sehütz, Φιλοκτήτης Butler, Διονύσου τροφοί Hartung.

199 (362)

ἀλλ' οὔτε πολλὰ τραύματ' ἐν στέρνοις λαβὼν
θνήσκει τις, εἰ μὴ τέρμα συντρέχει βίου,
οὔτ' ἐν στέγῃ τις ἥμενος παρ' ἔστια
φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον.

Plutarch, *Life and Poetry of Homer* 157 (Wytttenbach v. 1196). In l. 2 Wecklein read *μοῖρα* for *τέρμα*.

A man dies not for all the many wounds that pierce his breast, unless it be that life's end keep pace with death, nor by sitting on his hearth at home doth he the more escape his appointed doom.

Ἐλευσίνιοι Hartung.

This is perhaps the nearest approach to pure fatalism in Greek tragedy. Cp. Demosthenes, *On the Crown* (18. 97) πέρας μὲν γὰρ ἄπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κανέναν ἐν οικίσκῳ τις αὐτὸν καθείρξας τηρεῖ, “for all men's lives have a fixed limit in death, even though a man shut himself in a chamber and keep watch.”

200 (363)

οἵξυγλύκειάν τάρα κοκκιεῖς ρόαν.

FRAGMENTS OF UNCERTAIN PLAYS

Cited from Aeschylus by Aristophanes, Fragment 610
(Pollux, *Vocabulary* 6. 80).

Truly then thou shalt pick the seeds from out the
bitter-sweet pomegranate.

'Ελευσίνιοι Butler.

201 (364)

Λιβυρνικῆς μίμημα μανδύης χιτών

Pollux, *Vocabulary* 7. 60; cp. Stephen of Byzantium,
Lexicon 415. 10.

A frock that copies the Libyric cloak

'Ηδωνοί Hartung, Οἰδίποες others.

202 (365)

σὺ δὲ σπαθητοῖς τριμιτίνοις ὑφάσμασιν

Pollux, *Vocabulary* 7. 78.

And thou in a well-woven robe of drill

'Ηδωνοί Hartung.

τρίμιτος, "three-threaded," having three threads in the
warp.

203 (366)

ἀλλ' ἐκ μεγίστων εὐμαρῶς λουτηρίων

¶ Pollux, *Vocabulary* 7. 167, cp. 10. 46.

But easily from baths exceeding large

Γλαῦκος πόντιος Hermann.

FRAGMENTS OF UNCERTAIN PLAYS

204 (369)

ἐκ¹ πηλοπλάστου σπέρματος θνητὴ γυνή

Proclus, *Commentary on Hesiod's Works and Days* 156.

¹ ἐκ cod. Casanatensis, τοῦ vulg.

A mortal woman from out a seed moulded of clay

Προμηθεὺς λυθμενος Butler, a Προμηθεύς Hermann.

After Prometheus had stolen fire, Zeus in revenge bade Hephaestus fashion Pandora out of earth.

205 (372)

βορᾶς¹ βροτείας ἐρρύη κατὰ² στόμα. ^{ἀφρὸς}

Scholiast Ravennas on Aristophanes, *Lysistrata* 1257.

¹ βορᾶς Put., βορῆς K.

² ἐρρυηκότα : Porson.

Froth from human food streamed over their jaws.

Γλαῦκος Ηοτριεύς Hartung.

206 (373)

δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι.

Scholiast on Aristophanes, *Clouds* 1130, on Theocritus, *Idyll* xv. 48 ; and in collectors of proverbs : Zenobius iii. 37, Pseudo-Diogenianus iv. 35, Gregory of Cyprus (cod. Leid. I. 88, Mosq. 2. 84), Macarins, *Rose-bed* iii. 21, and other late writers.

Truly at weaving wiles the Egyptians are clever.

Δαναιῶν Hermann, Θαλαμοποιοῖ Oberdick.

FRAGMENTS OF UNCERTAIN PLAYS

207 (375)

ἀμήχανον τέχνημα¹ καὶ δυσέκδυτον²

Scholiast on Euripides, *Orestes* 25.

¹ τεύχημα : Nauck. ² δυσέκλυτον : Dindorf.

A device, irresistible and inextricable

In place of Χοηφόροι I. 999 Wecklein, Πρωτεύς Wilamowitz.

208 (379)

ὑμεῖς δὲ βωμὸν τόνδε καὶ πυρὸς σέλας
κύκλῳ περίστητ¹ ἐν λόχῳ τ' ἀπείρονι
εὔξασθε.

Scholiast B on *Iliad* Ξ 200, Scholiasts DE on *Odyssey* α 98.

¹ περίστατ['] or περίστατε Schol. *Od.*

Take ye your stand in a ring about yon altar and its gleaming fire, and with your band grouped in a circle offer up your prayers.

Ικέτιδες (after l. 232) Burges, Δαναΐδες Hermann, Ηρομηθεὺς λυόμενος Hartung, Μυσοὶ Droysen.

209 (381)

ὅπου γὰρ ἴσχὺς συζυγοῦσι καὶ δίκη,
ποίᾳ ἔννωρὶς τῆσδε¹ καρτερωτέρα;

Scholiasts BLT on *Iliad* II 542.

¹ τῶνδε : Grotius.

For where might and justice are yoke-fellows—
what pair is stronger than this?

Ηρομηθεὺς λυόμενος Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

210 (382)

πάτερ Θέοινε, Μαινάδων ζευκτήριε

Scholiast and Tzetzes on Lycophron's *Alexandra* 1247 :
cp. Harpocration, *Glossary of the Ten Attic Orators* 151. 5,
Hesychius, *Lexicon* s.v. Θεοίνια.

Father Theoinos, thou subduer of the Maenads !

From a Dionysiac drama, possibly the *Ξάντριαι*, Butler;
Νεανίσκαι Hartung.

211 (383)

"Ηρα τέλεια, Ζηνὸς εὐναία δάμαρ

Scholiast on Pindar, *Nemean* 10. 31 (18).

Hera, the Perfector, wedded wife of Zeus

Compare *Eumenides* 214.

212 (384)

ἐναγώνιε Μαίας καὶ Διὸς Ἐρμᾶ

Scholiast on Pindar, *Pythian* 2. 18 (10).

O Hermes, lord of games, son of Maia and Zeus !

213 (385)

οἵ τοι¹ στεναγμοὶ τῶν πόνων ἐρείσματα.²

Scholiast on Sophocles, *Electra* 286, and Scholiasts TV
on *Iliad* Ψ 10.

¹ οἵ τοι Schol. *Il.*, οἵ τε, οἱ γὰρ, or οἱ δὲ Schol. *El.*

² ἐρείσματα Schol. *El.*, *ἴαματα* Schol. *Il.*

Truly lamentation is a prop of suffering.

214 (386)

λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει

Scholiast on Sophocles, *Oedipus Coloneus* 1047.

FRAGMENTS OF UNCERTAIN PLAYS

With bright flashes, the torches' might

'Ελευσίνιοι Pauw, Οἰδίποος Lobeck, Ἰφιγένεια or Ἰέρειαι Fritzsche.

Aeschylus may be speaking of Eleusis, where the initiates bore torches. But cp. *Eumenides* 1022.

215 (387)

ἔφριξ' ἔρωτι¹ τοῦδε μυστικοῦ τέλους.

Scholiast on Sophocles, *Oedipus Coloneus* 1049.

¹ ἔρως δὲ : Jacobs, Brunck.

He was transported with longing for this mystic rite.

'Ελευσίνιοι Pauw, Βάκχαι (=Βασσάραι) Hartung.

216 (388)

δέσποιν' Ἐκάτη,
τῶν βασιλείων πρόδομος¹ μελάθρων

Scholiast on Theocritus, *Idyll* ii. 36 ; cp. Aristeides, *Athena* 17 (vol. i. 27).

¹ πρόδομος Theocr. (cod. Canon. 86), πρόδρομος Theocr. vulg., Arist.

Lady Hecate, before the portal of the royal halls

Ἄγυπτοι Tittler, Διονύσου τροφοί Hartung.

217 (389)

καινὸν¹ τύχη, γνώμη δὲ τῶν κεκτημένων.

Stobaeus, *Anthology* ii. 8. 10 (Wachsmuth ii. 155), Menander, *Single-verse Maxims* 679.

¹ καινὸν Stob. P.

Fortune is for all, judgment is theirs who have won it for themselves.

FRAGMENTS OF UNCERTAIN PLAYS

218 (390)

ὅς χρήσιμος εἰδώς, οὐχ ὁ πόλλος εἰδώς, σοφός.

Stobaeus, *Anthology* iii. 3. 11 (Hense iii. 194) MA, om. S.

Who knows things useful, not many things, is wise.

219 (391)

ἀμαρτάνει τοι¹ καὶ σοφοῦ σοφώτερος.

Stobaeus, *Anthology* iii. 3. 14 (Hense iii. 195) MA, om. S.

¹ τοι Λ, τι Μ.

Truly even he errs that is wiser than the wise.

220 (392)

ἥ βαρὺ φόρημ² ἄνθρωπος εὐτυχῶν ἄφρων.

Stobaeus, *Anthology* iii. 4. 18 (Hense iii. 223).

Verily a prosperous fool is a heavy load.

221 (393)

κάτοπτρον εἴδοντες χαλκός ἐστ³,¹ οἶνος δὲ νοῦ.

Stobaeus, *Anthology* iii. 18. 12 (Hense iii. 515); cp. Athenaeus, *Deipnosophists* x. 31. p. 427 f omitting the source.

¹ ἐστ³ Athen., ἐστι Stob.

Bronze is a mirror of the face, wine of the mind.

Ἀργώ Hartung.

222 (394)

οὐκ ἀνδρὸς ὄρκοι πίστις,¹ ἀλλ' ὄρκων ἀνήρ.

Stobaeus, *Anthology* iii. 27. 2 (Hense iii. 611), Arsenius, *Violet-bed in Paroemiographi Graeci* i. 579. 25.

¹ πίστις Stob. LA, πίστεις Stob. SM^d, Ars.

Oaths are not surety for a man, but the man for the oaths.

Ηερραιβίδες Hartung.

FRAGMENTS OF UNCERTAIN PLAYS

223 (395)

φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός.¹

Stobaeus, *Anthology* iii. 29. 31 (Hense iii. 630).

¹ φιλεῖ (φιλοῦ first hand) δέ τοι δαιμόνιε . . . θεοῖς M.

God loves to help him who strives to help himself.

From Euripides, according to Arsenius, *Violet-bed* in *Paroemiographi Graeci* ii. 712. 13.

224 (396)

καλὸν δὲ καὶ γέροντα¹ μανθάνειν σοφά.

Stobaeus, *Anthology* iii. 29. 24 (Hense iii. 632), Menander, *Single-verse Maxims* 297.

¹ γέροντι Men.

'Tis seemly that even the aged learn wisdom.

225 (397)

πρὸ τῶν τοιούτων χρὴ λόγων δάκνειν στόμα.

Stobaeus, *Anthology* iii. 34. 5 (Hense iii. 683) SM, om. A.

Ere thou utterest words such as these, thou must bite thy lips.

226 (398)

κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνασχέτοι.

Stobaeus, *Anthology* iv. 4. 14 (Hense iv. 187).

For successful rascals are insufferable.

FRAGMENTS OF UNCERTAIN PLAYS

227 (399)

*τὸ γὰρ βρότειον σπέρμα ἐφ' ἡμέραν¹ φρονεῖ,
καὶ πιστὸν οὐδὲν μᾶλλον ἥ καπνοῦ σκιά.*

Stobaeus, *Anthology* iv. 34. 44 (Hense v. 838), Apostolius in *Paroemiographi Graeci* ii. 686. 3.

¹ ἐφημέρια Stob. S, Apost., ἐφήμερα Stob. MA : Dindorf.

For mortal kind taketh thought only for the day,
and hath no more surety than the shadow of smoke.

Niōβη Hartung.

228 (400)

γῆρας γὰρ ἥβης ἔστιν ἐνδικώτερον.

Stobaeus, *Anthology* iv. 50. 7 (Hense v. 1022).

For age is more just than youth.

229 (401)

*ζόης¹ πονηρᾶς θάνατος αἱρετώτερος.²
τὸ μὴ γενέσθαι δ' ἔστιν ἥ³ πεφυκέναι
κρεῖσσον κακῶς πάσχοντα.⁴*

Stobaeus, *Anthology* iv. 53. 17 (Hense v. 1102) SA, om. M, Menander, *Single-verse Maxims* 193.

¹ ζωῆς : Dindorf.

² εὐπορώτερος Stob., αἱρετώτερος Men.

³ ἔστι μᾶλλον ἥ : Grotius.

⁴ κρεῖσσον . . . πάσχοντα A, om. S.

Death is rather to be chosen than a toilsome life ;
and not to be born is better than to be born to misery.

Oἰδίποος Hartung ; Euripides, L. Dindorf.

FRAGMENTS OF UNCERTAIN PLAYS

230 (402)

. . ἀφ' οὐδὲ 'Ρήγιον κυκλήσκεται

Strabo, *Geography* vi. 6. p. 258.

Whence it shall bear the name Rhegium

Γλαῦκος πόντιος Hermann, Ηρομηθεὺς λυόμενος Schütz.

At Rhegium Sicily was broken off (*ἀπορρήγνυμι*) from the mainland by an earthquake.

231 (403, 403 A, 284)

Βοῦράν θ' ἵερὰν καὶ κεραυνίας 'Ρύπας
Δύμην <θ>¹ 'Ελίκην ἥδ' Αἴγειραν
τὴν τ' αἰπεινὴν² ζαθέαν³ "Ωλενον

Strabo, *Geography* viii. 7. 5. p. 387 (ll. 2-3 in the Cozza-Luzzi ms.); l. 3 Stephen of Byzantium, *Lexicon* 707. 13; cp. Photius, *Lexicon* 492. 10.

¹ < > Wilam.

² ἥ δ' αἰγέα ραν τὴν ταπεινὴ : Wilam.

³ ζαθέαν τ' Paris.

Hallowed Bura and thunder-smitten Rhypae, and Dyme, Helice and Aegeira and precipitous, sacred Olenus

All these places are in Achaea.

Γλαῦκος πόντιος Hartung, Κάρπες ἡ Εὐρώπη Meineke, Δαναΐδες M. Schmidt.

232 (404)

Αἴγινα δ' αὗτη πρὸς νότου κεῖται πνοάς.

Strabo, *Geography* ix. 1. 9. p. 393.

Aegina yonder lies towards the southern blasts.

Σαλαμίνιαι Wagner. A description of the position of the ancient city of Salamis.

FRAGMENTS OF UNCERTAIN PLAYS

233 (451 G)

ἀκμὴν δ' ὅσα

τὰ κύμβαλ' ἡχεῖ

Anonymous Grammarian in *Lexicon Vaticanum* (cod. Vaticanus Graecus 12) s.v. ἀκμήν.

But as yet all the eymbals that raised a din

DOUBTFUL OR SPURIOUS FRAGMENTS

234 (452)

οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν.¹
[μάλιστα μὲν λέοντα μὴ 'ν πόλει τρέφειν]²
ἢ δ' ἐκτραφῆ τις, τοῖς τρόποις ὑπηρετεῖν.

Aristophanes, *Frogs* 1431, *Palatine Anthology* x. 110,
Suidas, *Lexicon* s.v. οὐ χρή and σκύμνος; l. 1 Macarius,
Rose-bed vi. 71; ll. 2-3 quoted by Plutarch in reference to
Alcibiades in his *Life* 16.

¹ Rejected by Dindorf.

² Rejected by J. H. Voss (the verse is absent in Aristoph. *Ven.* ACD).

One must not rear a lion's whelp in the State [best of all not to rear a lion in the State]; but if one be reared to his full growth, we must humour his ways.

Compare *Agam.* 717 ff.

Ll. 1 and 3 Δαναΐδες Hermann.

235 (453)

καλῶς τεθνάναι¹ κάλλιον ἀν μᾶλλον ἢ σεσῶσθαι.

Thomas Magister, *Collection of Attic Nouns and Verbs* 238. 8.

¹ τεθνάναι GB.

Nobly to die were better than to save one's life.

'Επτὰ ἐπὶ Θήβας Thomas Magister, but μᾶλλον ἐνδικώτερος (cp. l. 673) is lacking in his citation.

DOUBTFUL OR SPURIOUS FRAGMENTS

236 (456)

δράσαντι γάρ τοι¹ καὶ παθεῖν ὀφείλεται.

Stobaeus, *Anthology* i. 3. 24 (Wachsmuth i. 56), Theophilus, *To Autolycus* ii. 37. p. 176.

¹ τι Stob. A.

For, of a truth, the doer is bound to suffer.

Probably from Sophocles (Fragment 229 Jebb-Pearson), but ascribed to Aeschylus because of *Choëph.* 313.

237 (462)

ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις

Aristophanes, *Frogs* 704 with Scholiast.

With our lives in the clasp of the waves

Archilochus 25, but ascribed to Aeschylus by Didymus.

238 (463)

Κύπρου Πάφου τ' ἔχονσα πάντα κλήρον

Strabo, *Geography* viii. 3. 8. p. 341, Eustathius on *Iliad* 305. 34.

Possessing as their allotted share all Cyprus and Paphos

Δαναῖδες or Θαλαμηπόλοι (*sic*) Hartung; from Archilochus according to Meinecke.

239 (464)

χώριζε θυητῶν τὸν θεὸν καὶ μὴ δόκει
ὅμοιον αὐτοῖς¹ σάρκινον καθεστάναι.

οὐκ οἶσθα δ'² αὐτόν· ποτὲ μὲν ὡς πῦρ φαίνεται
ἄπλατος ὄρμῆ,³ ποτὲ δ' ὕδωρ, ποτὲ⁴ γνόφος·

5 καὶ θηρσὸν αὐτὸς γίνεται παρεμφερῆς,

DOUBTFUL OR SPURIOUS FRAGMENTS

ἀνέμῳ νεφέλῃ τε, κάστραπῇ,⁵ βροντῇ, βροχῇ.
ὑπηρετεῖ δ' αὐτῷ θάλασσα καὶ πέτραι
καὶ πᾶσα πηγὴ χῦδατος⁶ συστήματα·
τρέμει δ' ὅρη καὶ γαῖα καὶ πελώριος
βυθὸς θαλάσσης κώρεων⁷ ὕψος μέγα,⁸
ὅταν⁹ ἐπιβλέψῃ γοργὸν ὄμμα δεσπότου.
10 πάντα δύναται¹⁰ γάρ· δόξα δ'¹¹ ὑψίστου θεοῦ.

Clement of Alexandria, *Miscellanies* v. 14. p. 727,
Eusebius, *Preparation for the Gospel* xiii. 13. p. 689 B, [Justin
Martyr,] *On Monarchy* 2. 130.

¹ ὅμοιον αὐτῷ or ἔαντῷ Clem., ὅμοιον ἔαντῷ or σαντῷ Just.,
ὅμοιον σαντῷ IO*, σαντῷ ὅμοιον (three MSS.), ὅμοιον αὐτῷ O²,
Eus.: Blaydes.

² οἰσθα δ' Clem., οἰσθά γ' or οἰσθας Eus., οἰσθας or οἰσθα
δ' Just. ³ ὄρμῃ Eus., ὄρμή Clem., Just.

⁴ ποτὲ δὲ Clem., Just.

⁵ καὶ ἀστραπῇ Clem., Eus. IO. ⁶ καὶ ὕδατος: Sylburg.

⁷ κώρεων or καὶ ὄρέων Just., καὶ ὄρέων Clem., Eus.

⁸ ἐπὶ μέγα Eus. ⁹ ὅταν Just., ἐπὰν Clem., Eus.

¹⁰ δύναται Clem., Just., δυνατὴ Eus.

¹¹ δόξα δὲ Just., δόξα Clem., Eus.

Set God apart from mortal men, and deem not that he, like them, is fashioned out of flesh. Thou knowest him not; now he appeareth as fire, unapproachable in his onset, now as water, now as gloom; and he, even himself, is dimly seen in the likeness of wild beasts, of wind, of cloud, of lightning, thunder, and of rain. Ministers unto him are sea, and rocks, and every spring, and gathered floods; before him tremble mountains and earth and the vast abyss of the sea and the lofty pinnacles of the mountains, whensoever the flashing eye of their lord looketh on them. For all power hath he; lo, this is the glory of the Most High God.

DOUBTFUL OR SPURIOUS FRAGMENTS

Aeschylean authorship has generally been rejected since Grotius.

The Fragment was ascribed to Aeschylus in antiquity probably because of its lofty conception of God.

240 (Wecklein 478)

ἀνδρῶν τάδ¹ ἐστὶν ἐνδίκων² τε καὶ σοφῶν,
καν τοῖς κακοῖσι³ μὴ τεθυμῶσθαι θεοῖς.

Plutarch, *Consolation to Apollonius* 29. 116 f, Stobaeus, *Anthology* iv. 4. 36 (Hense v. 967).

¹ τάδ' Stob., γὰρ Plut.

² ἐνδίκων Stob., ἐναρέτων Plut.

³ ἐν τοῖς κακοῖσι (or κακοῖστοις) Plut., καν τοῖς δεινοῖσι Stob.

This is the mark of men just and wise as well—even in calamity not to cherish anger against the gods.

From Aeschylus (Plutarch), *Μυρμιδόνες* E. A. J. Ahrens, Niobē Burmeister; from Euripides (Stobaeus: Nauck Frag. 1078).

241 (Wecklein 479)

Δῆμητερ ἡ θρέψασα τὴν ἐμὴν φρένα
εἶναι με τῶν σῶν ἄξιον μυστηρίων.

Spoken by Aeschylus in Aristophanes, *Frogs* 886-7 (see Scholiast); i. l. assigned to Aeschylus in inferior mss. (not in Ven. or Rav.).

O Demeter, thou that didst nourish my soul, grant that I be worthy of thy Mysteries!

'Ελευσίνιοι Butler.

DOUBTFUL OR SPURIOUS FRAGMENTS

242 (Anon. 97, Wecklein 467)

λαβὼν ἀριστόνικον ἐν μάχῃ κράτος

Athenaeus, *Deipnosophists* x. 85. p. 457 b.

Having won a glorious victory in battle

Assigned to Aeschylus by Nauck.

243 (Anon. 208, Wecklein 468)

ἐν πέδαις¹ <σε>² γαμόρος

μάρψειεν³ "Αιδης.

Hesychius, *Lexicon* s.v. ἐμπεδής.

¹ ἐμπεδής: ἐν πέδης M. Schmidt (*πέδαις* Wecklein).

² < > Burges. ³ μάρψεν: Burges.

May Hades, whose portion is the earth, seize and fetter thee!

Assigned to Aeschylus by Burges.

Text and application are uncertain. Possibly Hades is called “landowner” to contrast his distinctive domain from that of Zeus and of Poseidon.

244 (Anon. 269, Wecklein 470)

Τιρύνθιον πλίνθευμα,¹ Κυκλώπων ἔδος

Hesychius, *Lexicon* s.v. Τιρύνθιον πλίνθευμα and Κυκλώπων ἔδος.

¹ πλίνθευμα: Musurus.

Walled Tiryns, the Cyclopes' seat

Assigned to Aeschylus by Nauck. The two glosses were joined by Meineke.

DOUBTFUL OR SPURIOUS FRAGMENTS

245 (Anon. 295, Weeklein 471)

δειωόν γε τὴν μὲν μυῖαν ἀλκίμω σθένει
πηδᾶν ἐπ' ἀνδρῶν σώμαθ', ὡς πλησθῆ φόνου,
ἀνδρας δ' ὁπλίτας πολέμιον ταρβεῖν δόρυ.

Lucian, *The Fly* 11 (Sommerbrodt iii. 121).

Shameful is it that the fly, with courageous might,
should leap upon men's bodies to glut itself with
blood, yet men-at-arms should dread the foeman's
spear.

Assigned to Aeschylus by Bergk.

246 (Anon. 303)

θεόθεν δὲ πνέοντ' οὐρον ἀνάγκη
τλῆναι καμάτοις ἀνοδύρτοις.

Marcus Antoninus, *Meditations* 7. 51.

When a storm bloweth, sent of the gods, we needs
must endure it, toiling without complaint.

Assigned to Aeschylus by Wagner.

247 (Anon. 358)

ΑΛΚ. ἀνδροκτόνου γυναικὸς ὁμογενῆς ἔφυς.
ΑΔΡ. σὺ δ' αὐτόχειρ γε μητρὸς η̄ σ' ἔγείνατο.

Plutarch, *How a Young Man ought to hear Poems* 13.
35 E, *How to Profit by our Enemies* 5. 88 F.

ALC. Thou art near akin to a woman that brought
death upon her husband.

ADR. And thou, with thine own hand, didst slay
the mother that bare thee.

'Επίγονοι Wagner. Brunek and Hermann ascribed the
verses to Sophocles' 'Επίγονοι.

I. 1 spoken by Almeion, son of Amphiaraüs and Eriphyle,
I. 2 by Adrastus, brother of Eriphyle. Eriphyle had been
510

DOUBTFUL OR SPURIOUS FRAGMENTS

bribed by Polynices with the necklace of Harmonia to influence Amphiaraüs against his better judgment to join the first expedition against Thebes, from which he knew that he would not return alive (cp. *Seven against Thebes* l. 587). In the second expedition the most important person was Alcmeon, who killed his mother and went mad.

248 (Anon. 2)

ὁλόμενε παιδων, ποῖον εἴρηκας λόγον;

Athenaeus, *Deipnosophists* xiii. 14. p. 584 B.

Cursed boy ! What word is this that thou hast uttered ?

From the *'Επίγονοι* of Aeschylus or of Sophocles (Wagner).

249 (Anon. 375, Wecklein 472)

ἀλλ' εἴτ' ἔνυπνον φάντασμα φοβῆ
χθονίας θ' Ἐκάτης κῶμον ἐδέξω

Plutarch, *On Superstition* 3. 166 A.

But either thou art frightened of a spectre beheld in sleep and hast joined the revel-rout of nether Hecate

Assigned to Aeschylus by Porson.

250 (Anon. 405, Wecklein 473)

οὐ γάρ με Νὺξ ἔτικτε δεσπότην λύρας,
οὐ μάντιν, οὐδὲ ιατρόν, ἀλλ' εὐνάτορα¹
ψυχαῖς.

Plutarch, *On Love* 15. 758 B.

¹ ἀλλὰ θυητὸν ἄμα : Jacobs ἀλλ' εὐνήτορα (*εὐνάτορα* Nauck).

For Night brought me not forth to be the lord of the lyre, nor to be seer or leech, but to lull to rest men's souls.

Assigned to Aeschylus by Hermann.

Spoken by Sleep.

DOUBTFUL OR SPURIOUS FRAGMENTS

251 (Anon. 446, Wecklein 474)

ἢδ>¹ Ζεὺς κατεῖδε χρόνιος εἰς² τὰς διφθέρας.

Scholiast B on *Iliad* A 175, and cited by collectors of proverbs: Zenobius iv. 11, Gregory of Cyprus (cod. Leid. 2. 19, Mosq. 3. 53), Pseudo-Diogenianus iv. 95 a.

¹ < > Valekenaer.

² ἐπὶ Pseudo-Diogen.

Zeus looked late into his book.

Assigned to Aeschylus by Valkenaer.

A proverb concerning the delayed punishment of the wicked. The “book of Zeus” is the “book of life.” Cp. *Eum.* 275.

252 (Anon. 470)

ἐπειτα πάσης Ἑλλάδος καὶ ἔνυμμάχων
βίον διώκησ' ὅντα πρὶν πεφυρμένον
θηρσύν θ' ὄμοιον. πρῶτα μὲν τὸν πάνσοφον
ἀριθμὸν ηὔρηκ¹ ἔξοχον σοφισμάτων.

Stobaeus, *Anthology* i., proem. 1 a (Wachsmuth 1. 15) : cp. Plato, *Republic* vii. 522 b.

¹ εὗρηκ : Nauek.

Thereafter I ordered the life of all Hellas and of the allies, the life aforetime confused and like to that of wild beasts. First I invented number, all-wise, chiefest of scienees.

Ιαλαμήδης Wachsmuth. Cp. Frag. 96, from that play.

253 (Anon. 493, Weeklein 475)

ὅρᾶ Δίκη σ' ἀνανδος οὐχ ὄρωμένη
εῦδοιτα καὶ στείχοντα καὶ καθήμενον.
ἔξῆς δ' ὀπαδεῖ δόχμιον, ἄλλοθ' ὕστερον.

Stobaeus, *Anthology* i. 3. 28 (Wachsmuth i. 57), Theophilus, *To Autolycus* ii. 37, p. 178.

ὅρᾶς δίκην ἀνανδον (Theoph., Stob. P², ἀνανδον F, ἀναβδον 512

DOUBTFUL OR SPURIOUS FRAGMENTS

P¹) οὐχ ὄρωμένην εὔδοντι καὶ στείχοντι καὶ καθημένω (στίχοντι καθημένῳ Theoph.)· ἔξῆς δ' ὀπῆδεῖ (ἔξῆς ὀπάζει Theoph.) δόχμιον (δόχυμιον Theoph.) ἀλλο δ' (δὲ Theoph.) ὑστερον: Herwerden (ὅπαδεῖ Nauck, ἀλλοθ' Grotius).

Justice, voiceless, unseen, seeth thee when thou sleepest and when thou goest forth and when thou liest down. Continually doth she attend thee, now aslant thy course, now at a later time,

Assigned to Aeschylus by Hermann.

254 (Anon. 506, Wecklein 476)

πάντων τύραννος ἡ τύχη 'στι τῶν θεῶν,
τὰ δ' ἄλλ'¹ ὄνόματα ταῦτα προσκεῖται μάτην.
μόνη διοικεῖ² γοῦν³ ἄπανθ' ἥ⁴ βούλεται.

Stobaeus, *Anthology* i. 6. 16 (Wachsmuth i. 87).

¹ ἄλλα FP.

² διοικεῖν: Jernstedt.

³ οὖν: Nauck.

⁴ ἄπαντα: Jernstedt.

Sovereign of all the gods is Fortune, and these other names are given her in vain; for she alone disposeth all things as she wills.

Assigned to Aeschylus by Wachsmuth.

Some "other names" of Tyche are *πρακτήριος Suppliant Maidens* 523, *σωτήρ Agam.* 664, ή εὐ διδοῦσα *Sophocles, Oedipus Tyrannus* 1080.

255 (Anon. 519)

οὐ χρὴ πόδωκη τὸν τρόπον λίαν φορεῖν.

Stobaeus, *Anthology* iii. 4. 16 (Hense iii. 223).

One must not have a manner too swift-paced.

Assigned to Φρύγες η "Εκτόρος λύτρα by Hermann, who made Priam speak this verse, followed (as in Stobaeus) by

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σφαλεὶς γὰρ οὐδεὶς εὖ βεβοιλεῦσθαι δοκεῖ

(“ For none who hath been overthrown deems that he has been counselled well ”);

and let Priam, after two verses by Achilles, continue his reproach with the lines :

*τὸ δ' ὥκν τοῦτο καὶ τὸ λαιψηρὸν φρενῶν
εἰς συμφορὰν καθῆκε πολλὰ δὴ βροτούς.*

(“ For this hastiness and lightness of mind hath oft brought mortals to misery ”).

Nanck ascribed *σφαλεὶς γὰρ κτλ.* to Chaeremon (Frag. 26), the two verses to Euripides (Frag. 1032).

256 (Anon. 238, Wecklein 480)

ώς οἴνοπλῆγες <καὶ>¹ μεθυστάδες γάμων

Hesychius, *Lexicon* s.v. *μεθυστάδες*.

¹ < > Salmasius.

Like maids, wine-stricken and drunk with love

Λυκούργεια Hermann, Νεανίσκοι Hartung.

257 (Anon. 261, Wecklein 481)

<νοτὶς>¹ προσαυρίζουσα χερσαίᾳ ἡτροχῇ

Hesychius, *Lexicon* s.v. *προσαυρίζουσα*.

¹ < > Salmasius.

Moisture meeting a current from dry land (?)

Assigned to Aeschylus by Dindorf.

258 (Anon. 260, Wecklein 482)

. . . *προσαιθρίζουσα¹ πόμπιμον φλόγα*

Hesychius, *Lexicon* s.v. *προσαιθερίζουσα*.

¹ *προσαιθερίζουσα* : Alberti.

Raising to the skies the missive flame

Intruded into *Agam.* 301 by Dindorf.

DOUBTFUL OR SPURIOUS FRAGMENTS

259 (483 Wecklein)

ἀσσονσα δ' ἐξέλαμψεν ἀστραπῆς δίκην.¹

Aelian, *Historical Miscellanies* xiii. 1.

¹ ὥσπερ ἀστὴρ διάφτονσα ἐξέλαμπεν (of Atalante) ἀστραπῆς δίκην : Cobet.

Shooting upward, [the flame] flashed forth like lightning.

Placed after *Agam.* 301 by Meineke, after l. 307 by Wecklein.

260 (485 Wecklein)

όργης ματαίας εἰσὶν αἴτιοι λόγοι.

Stobaeus, *Anthology* iii. 20. 13 (Hense iii. 541).

Words do provoke to senseless wrath.

A corruption or variation of *Prom.* 380.

261 (487 Wecklein)

〈τὸ>¹ μελαμβόρεον 〈δὲ〉 καταιγίζει²
πνεῦμα βίαιον καὶ φρικῶδες.

Strabo, *Geography* iv. 1. 7. p. 182.

¹ < > Coray.

² μελαμβόριον καταιγίζει : Teuffel (-βόρεον Sidgwick).

The black North, a blast violent and chilling,
descends in a tempest.

Προμηθεὺς λυόμενος Teuffel.

Probably from a description of the Λιθῶδες, the Stony Plain ; cp. Frag. 112.

DOUBTFUL OR SPURIOUS FRAGMENTS

262 (488 Wecklein)

λέληθεν οὐδὲν τῶνδέ μ' ὥν¹ σὺ νουθετεῖς·
γνώμην δ' ἔχοντά μ' ἡ φύσις βιάζεται.

Clement of Alexandria, *Miscellanies* ii. 15. p. 462; l. 2 cited, without the poet's name, by Plutarch, *On Moral Virtue* 6. 446 a, Stobaeus, *Anthology* ii. 7. 10^a (Wachsmuth ii. 89).

¹ λέληθε δέ με οὐδὲν τῶνδε ὥν L, λέληθε δέ μ' οὐθὲν τῶνδε
V : Sylburg.

Naught escapes me whereof thou admonishest
me ; yet, for all my resolve, Nature constrains me.

Aāios Gataker, Euripides' *Xρύσιππος* Valckenenaer.

263 (Anon. 569, Wecklein 489)

Τεῦκρος δὲ τόξου χρώμενος φειδωλίᾳ
ὑπὲρ τάφρου πηδῶντας ἔστησεν¹ Φρύγας.

Trypho, *On Tropes in Rethores Graeci* viii. 738, who says that *φειδωλία* (which generally means "sparing") is here used in the sense of *ἀκρίβεια*, "accuracy"; cp. Gregory of Corinth, *Tropes* viii. 767, Moschopulus, *Opuscula Grammatica* 76.

¹ ἔστησε: Nauck.

Teucer, plying his bow with sure aim, stayed the Phrygians as they would overleap the foss.

Σαλαμίναι Hermann, Μυρμιδόνες Anon. in Welcker; Sophocles' *Τεῦκρος* Blomfield. From a description of the battle in Ο 266 ff.

264 (Anon. 110)

οὐκ ἦν ἄρ' οὐδὲν πῆμ' ἐλευθέραν¹ δάκνον
ψυχὴν ὅμοιως ἀνδρὸς ὡς ἀτιμία.

DOUBTFUL OR SPURIOUS FRAGMENTS

οὗτως πέπονθα καὶ με συμφορᾶς ἀεὶ²
βαθεῖα κηλὶς ἐκ βυθῶν ἀναστρέψει
5 λύσσης πικροῖς κέντροισιν ἡρεθισμένον.

Clement of Alexandria, *Miscellanies* ii. 15. p. 462 ;
ll. 1-2 Létronne, *Les Papyrus grecs* p. 96.

¹ ἐλευθέρον : Clem. ² συμφοροῦσα : Süvern.

So then 'tis true—no misery gnaws a free man's soul like dishonour. Thus do I suffer, and the deep stain of my calamity ever stirs me from the depths, agitated as I am by the piercing goads of frenzy.

Θρῆσσαι Süvern.

Spoken by Ajax before his suicide (Clement).

265 (486 Wecklein)

ἄλλον ἄλλη πρὸς πόλει τεταγμένον

Plato, *Republic* viii. 550 c.

Another man stationed against another State

Quoted by Plato as from Aeschylus, but probably a playful allusion to *Seven against Thebes* (cp. ll. 451, 570). From a lost play, Herwerden.

266

βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέσσαρα.

Aristophanes, *Frogs* 1400.

Achilles has thrown two aces and a four.

Of unknown source (Aristarchus), Μυρμιδόνες (a late Scholiast). Now generally assigned to Euripides (Frag. 888), whose *Telephus* is said, on poor authority, to have represented the heroes as dicing. Dionysus, who quotes the verse in Aristophanes, implies that the verse is as bad as the throw. Three dice were used, the highest cast being a triple six (*Agam.* 33).

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267 (Anon. 560)

χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὅρισματα

Strabo, *Geography* xii. 8. 2. p. 572, and in collectors of proverbs: Gregory of Cyprus iii. 99, Macarius, *Rose-bed* viii. 83, and other late writers.

[It is hard to mark] the boundaries between the Mysians and the Phrygians.

Assigned to Aeschylus by Hermann.

268 (Anon. 162)

Κίλιξ δὲ χώρα καὶ Σύρων ἐπιστροφαῖ

Eustathius on *Odyssey* 1484. 49.

The Cilician country and the haunts of the Syrians

Φρύγες Bergk (*ἐπιστροφαῖ* occurred in this play according to Hesychius, *Lexicon* s.v.).

Frag. 267 may have been followed immediately by Frag. 268 (Nauck).

ELEGIAC FRAGMENTS

269 (492 Wecklein)

Τυρσηνῶν¹ γενεάν, φαρμακοποιὸν ἔθνος

Theophrastus, *History of Plants* ix. 15; cp. Pliny,
Natural History xxv. 11 (5).

¹ Τυρρηνὸν: Bergk.

The race of the Tyrrhenes, a nation that maketh
drugs.

270 (493 Wecklein)

βριθὺς ὁπλιτοπάλας, δáϊος ἀντιπάλοις

Plutarch, *Concerning the Fortune or Virtue of Alexander the Great* ii. 2. p. 334 D, cp. *Table Talk* ii. 5. 2. p. 640 A; and, without naming the poet, *Concerning the Fortune of the Romans* 3. 317 E, *Comparison of Cicero and Demosthenes* 2, Eustathius on *Iliad* 513. 33.

[A warrior,] sturdy, heavy-armed, terrific to the foe

EPIGRAMS

271 (494 Wecklein)

Eἰς ἑτέρους προμάχους Θεσσαλῶν.

κνανέη καὶ τούσδε μενέγχεας¹ ὥλεσεν ἄνδρας
μοῖρα, πολύρρηνον πατρίδα ρυομένους.
ζώὸν δὲ φθιμένων πέλεται κλέος, οἵ ποτε γυνίοις
τλήμονες Ὀσσαίαν ἀμφιέσαντο κόνιν.

Palatine Anthology vii. 255.

¹ μενέγχεας P Pl^w, μενέγχεας Pl^m.

On other Thessalian champions.

Dark Fate likewise laid low these valiant spearmen
defending their fatherland, rich in sheep. But living
is the glory of the dead who of old, steadfast in battle,
clothed themselves in Ossa's dust.

272 (495 Wecklein)

Λισχύλον Εὐφορίωνος Ἀθηναῖον¹ τόδε κεύθει
μνῆμα καταφθίμενον πυροφόροιο² Γέλας³
ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλσος⁴ ἢν εἴποι⁵
καὶ βαθυχαιτήεις⁶ Μῆδος⁷ ἐπιστάμενος.⁸

Life of Aeschylus in the Medicean and many other mss.,
ll. 1-2 Plutarch, *Of Banishment* 13. 604 f, Eustратius on
Aristotle, *Nicomachean Ethics* iii. 2. p. 1111 a; ll. 3-4
Athenaeus, *Deipnosophists* xiv. 23. p. 627 c.

EPIGRAMS

¹ ἀθηναῖων M, ἀθηναῖον recc. Plut. Eustr.

² πυροφόροιο Plut.: παραφόροιο M¹P Flor. 28. 25: παραφόροις Flor. 31. 8 R: πυραφόροι Μ²VK: πυροφόρου Pal. 139: πυροφόρου Lips. 1, Mon. 486, Eustr. (who has τόδε σῆμα κεύθει ἀποφθινόμενον).

³ γέλας Plut., πέλας MQP Paris. 2785, 2786 and very many other recc.: σέλας VBK²R Ottob. 210, Pal. 139, Flor. add. 98, etc.

⁴ ἄλλος MPγρ. Paris. 2785, Ottob. 346, Pal. 139: ἄλσος M, Athen.

⁵ εἴπη Athen., Flor. 31. 8, 91. 5. Flor. Add. 7, etc.

⁶ βαθυχαιτής (M¹: -ήεις M² then erasure of six letters), βαθυχαιτείης Flor. 28. 25, Flor. add. 98, Vat. 57 R., βαθυχαιτάι κεν Athen. (-χεταικεν A).

⁷ μῆδοι Athen., δῆμος Baroc. 231.

⁸ ἐπιστάμενοι Athen., Paris. 3521, ἐπιστάμενον G.

This tomb hideth the dust of Aeschylus, an Athenian, Euphorion's son, who died in wheat-bearing Gela; his glorious valour the precinct of Marathon may proclaim, and the long-haired Medes, who knew it well.

Athenaeus and Pausanias (i. 14. 5) state that the epigram was written by Aeschylus himself. The *Life* states that it was inscribed by the Geloans on the public tomb in which he was buried with splendid honours at the cost of their city.

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[*A.* = *Agamemnon*; *Ch.* = *Choëphoroe*; *E.* = *Eumenides*; *P.* = *Persians*; *Pr.* = *Prometheus*; *S.* = *Suppliant Maidens*; *Th.* = *Seven against Thebes*; *Fr.* = *Fragment*. The name of a country commonly includes references to that of its inhabitants.]

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