Aeschylus: Agamemnon
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THE

AGAMEMNON OF AESCHYLUS

A REVISED TEXT AND A TRANSLATION

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This edition was prepared for use at the presentation of the Agamemnon at Harvard University on June 16 and 19, 1906.
The "Agamemnon" is the first of three connected tragedies which together won the first prize in the dramatic contest at Athens in the spring of 458 B.C.

Ten years have passed since Agamemnon, the son of Atreus, and King of Argos and Mycenae, led the expedition against Troy to take vengeance on Paris, Priam's son, who had carried off Helen, wife of his brother Menelaus. To appease the wrath of Artemis whom he had angered, and who therefore restrained the fleet at Aulis, Agamemnon has been compelled to sacrifice his daughter Iphigenia. Filled with desire to avenge on the King the death of her child, Queen Clytaemnestra (Helen's sister), who meantime held sway at Argos, lent a willing ear to the passion of Prince Aegisthus, son of that Thyestes whom his brother Atreus had caused to feast on the flesh of his own children in requital for the seduction of his wife by Thyestes. The curse resting on the house of Agamemnon had descended from earlier generations; for Atreus was the son of Pelops, who by foul play had won his bride Hippodameia from her father Oenomaus, and Pelops was himself the son of Tantalus.

Now it had been foretold that Troy should fall in the tenth year of the siege, and for the space of an entire year a watchman has been stationed on the roof of the palace at Argos, on the lookout for the flaming of the nearest of the series of beacon-fires arranged by Agamemnon to convey intelligence to his Queen that Troy had fallen. — Here the action of the play begins.

The "Libation-pourers." — After the murder of Agamemnon, Clytaemnestra and Aegisthus rule at Argos undisturbed for seven years. Though her crime remains unpunished, the Queen has dreamed that she has given birth to a serpent which she has nourished at her breast. Now it came to pass that Orestes, her son and Agamemnon's, who had been sent away to Phocis, has grown to manhood and returns, in company with his friend Pylades, in obedience to the command of Apollo, to take vengeance upon his mother. On the day of his arrival his sister Electra, who had remained at home suffering contumely at the hands of her mother, has been despatched by the Queen to the tomb of Agamemnon,
bearing offerings by which Clytaemnestra hoped to propitiate the shade of her murdered husband. The Princess is accompanied by her handmaidens, consisting of captive Trojan women, who form the chorus of "Libation-pourers." Despite their long separation, brother and sister recognize each other and prepare to avenge their murdered father. Orestes disguises himself and reappears as a stranger, who tells the Queen a false message of his own death, which she receives with feigned grief. Orestes is lodged within the palace, and the absent Aegisthus is sent for, but returns only to meet his death. His cries summon Clytaemnestra, who discovers his dead body, and beside it the stranger in whom she divines her own son. The mother at first appeals for pity, then, regaining courage, threatens her son with madness from the Furies, who avenge the crime of matricide. Clytaemnestra is driven within and killed by Orestes, who reappears bearing the blood-stained robe in which his father had been entangled in the bath. Orestes then declares his purpose to seek purification at Apollo’s shrine at Delphi, but sees the avenging Furies of his mother, who are visible to him alone, and rushes forth pursued by them.

The "Furies." — Orestes appears as a suppliant in the sanctuary at Delphi overtaken by the dread band of Furies, who have pursued him even to the shrine of his patron God. The ghost of Clytaemnestra arouses the Furies, who have fallen asleep after their long chase, and stimulantes them to their duty of enacting vengeance on a son who has shed a mother’s blood. Apollo presents himself to the harassed Orestes and bids him repair to Athens and take sanctuary on the Acropolis there under the protection of Athena. The scene shifts to Athens, where a solemn court is instituted on the Areopagus under the presidency of the Athenian goddess. Orestes defends his action as undertaken by the injunction of Apollo, who testifies in his behalf and justifies his counsel. The Furies themselves are the accusers, and are incensed at the acquittal of their intended victim, who is pronounced guiltless only by the deciding ballot of Athena. Their threats to bring ruin on the land of Athena yield to the entreaties of the Goddess, who promises them honors for all time if they will lay aside their wrath and make Athens their abiding place. And thus the curse of the house of Agamemnon is laid at rest.
ERRATA

Vs. 52, read ἐρετμοῖς ἐρεσσόμενοι,
“ 742, “ βέλος,
“ 929, “ φίλη.

AGAMEMNON

Scene: before the Royal Palace at Argos.

Time: night, and then day.
DRAMATIS PERSONAE

Agamemnon, King of Argos.
Clytaemnestra, his Queen.
Cassandra, a captive Trojan princess and prophetess.
Aegisthus, a prince, cousin of Agamemnon.
Watchman.
Herald.
Chorus of Argive Elders.

Scene: before the Royal Palace at Argos.
Time: night, and then day.
AESCYLUS' AGAMEMNON

WATCHMAN

I have prayed the Gods for respite from these toils through the length of my year's watch, while, bedded on the roof of the Atreidae, from my bended arm I watch like a dog the assemblage of the stars of night, those that bring winter and summer to mortals, bright lords gleaming in the sky,—the stars I mean, their settings and their risings. And now I am watching for the signal of the torch, the gleam of fire that is to bring news from Troy and tidings of her capture; for so commands a woman's manly counselling hopeful heart. But while I keep this night-wandering dewy bed, not visited by dreams,—this bed of mine, for fear is my companion in place of sleep, so that I cannot close my eyes steadily in slumber,—and when I please to sing or hum, taking this medicine of song to keep off sleep, then I weep, bewailing the calamities of this house, which is not as of yore ordered for the best. And now I pray that a happy release from my toils may come, by the signal fire appearing with good tidings through the gloom of night.

Hail, light of the night, showing us a light
ΑΙΣΧΤΛΟΤ ΑΓΑΜΕΜΝΩΝ

ΦΥΛΑΞ

Θεοὺς μὲν αἰτῶ τῶν δ' ἀπαλλαγὴν πόνων,
φρουρᾶς ἐτείας μῆκος, ἢν κοιμῶμενος
στέγαις Ἀτρεμδών ἀγκαθεῖν, κυνὸς δίκην,
ἀστρῶν κάτοικα νυκτέρων ὕμηγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι,
ἀστέρας, ὅταν φθύνοσιν, ἀνθρώπιν τῶν.
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτων
ἀλώσιμόν τε βάζων. ὢδε γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἔπιξον κέαρ.
ἐντ' ἂν δὲ νυκτίπλαγκτον ἐνδροσόν τ' ἐχω
εὑρὴν ὀνείρους οὐκ ἐπισκόπομένην
ἐμὴν—φόβος γὰρ ἀνθ' ὑπνοῦ παρασταίει,
τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὑπνω—
ὅταν δ' ἀείδειν ἡ μυνύρεσθαι δοκῶ,
ὑπνοῦ τόδ' ἀντίμολον ἐντέμων ἀκος,
κλαίω τότ' οἰκού τοῦδε συμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ' ἀριστα διαπονομένου.
νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων
ἐναγγέλου φανέντος ὀρφναῖον πυρὸς.
ὦ χαῖρε λαμπτήρ νυκτός, ἦμερήσιον

3
bright as the day, and causing many choruses to assemble in Argos to celebrate this event.

Huzza! Huzza! I give this loud signal to Agamemnon's queen, that she rise from her couch with all haste and raise a song of joyous triumph in the palace for this signal-fire, if the city of Ilion is really captured, as this bright flame clearly announces. And I myself will dance a prelude; for I shall count it that our masters' fortunes have taken a lucky turn, since this fire has thrown me treble sixes. May it be my fortune with this hand of mine to lift the loving hand of the master of this house on his return. Of all else I am silent; a great ox has stept upon my tongue. Yet the house itself, if it should find a voice, might speak most plainly; but I willingly speak to those who know, and willingly forget to those who know not.

CHORUS

This is the tenth year since Priam's great adversaries, King Menelaus and Agamemnon, with double-throned and double-sceptred honor from Zeus, a mighty pair of sons of Atreus, led from this shore the Argive armament of a thousand ships, a vengeful array, shouting the name of mighty Ares from their hearts, like vultures
φάος πτιφαύσκων καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἀργεὶς, τῆςδε συμφορᾶς χάριν.

ίον ιοῦ.

᾿Αγαμέμνονος γυναικὶ σημαίνω τορᾶς,
eὖν ἐπαντείλασαι ός τάχος δόμους
ολολύγμοιν εὐφημοῦντα τῆς δαμπάδι
ἐπορθιάζειν, εἴπερ Ἰλίου πόλις

εἶλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων, πρέπει
αὐτός τ’ ἔγνωκε φρούμιον χορεύσομαι.

τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι

τρὶς ἐξ βαλοῦσις τῆςδὲ μοι φρυκτωρίας.
γένοιτο δ’ ὦν μολόντος εὐφιλῆ χέρα
ἀνακτὸς οἰκῶν τῆς βαστάσαι χερί.

τὰ δ’ ἄλλα σμῆν. βοῦς ἐπὶ γλῶσσῃ μέγας
βέβηκεν. οἶκος δ’ αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ’ ἂν λέξειν. ὡς ἐκὼν ἑω
μαθοῦσιν αὐδόκοι μοι μαθοῦσι λήθομαι.

ΧΟΡΟΣ

δέκατον μὲν ἔτος τόδ’ ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἢδ’ ᾿Αγαμέμνων,
διθρόνου Διόθεν καὶ δισκήπτρον
tιμῆς, ὁχυρὸν ζεύγος ᾿Ατρειδῶν,

στόλον ᾿Αργείων χιλιοναύτην
tῆςδ’ ἀπὸ χώρας

Ήραν, στρατιῶτων ἀρωγῆν,
μέγαν ἐκ θυμοῦ κλάζοντες ᾿Αρη
tρόπον αἰγυπτίων,
50 who, in solitary grief for their young, wheel round high above their nests, rowing with the oars of their wings, having lost the labor spent in watching the nests of their young. But some God above, Apollo, Pan or Zeus, hearing the shrill bird-cry of these strangers, sends a late-avenging Fury against the transgressors. Thus the mighty Zeus, God of hospitality, sends the sons of Atreus against Alexander, in vengeance for the woman of many suitors, to impose on Greeks and Trojans alike struggles many and wearying to the limbs, where the knee is pressed in the dust and the spear is shivered in the onset. Things are where they are, but they are coming to pass according to fate; and no man by secret burnt-offerings or libations, or by tears, will soften the wrath of the Gods excited by unacceptable sacrifices. But we, dishonored with our ancient bodies, left behind by the array which then set forth, remain at home, supporting our child-like strength upon our staves. For when the youthful marrow that rules within the breast becomes oldlike and the God of war is no longer at his post, then in hoary age, now in
οὔτ' ἐκπατίως ἄλγεσι παίδων
ὑπατοι λεχέων στροφοδινοῦνται,
πτερύγων ἐρχομοῖσιν ἐρεῖσσόμενοι,
ἀποθήρη
pονὸν ὀρταιρίχων ὀλέσαντες.
ὑπατος δ' ἄιων ἡ τις Ἀπόλλων
ἡ Πᾶν ἡ Ζεῦς οἰωνόθροον
gόν ὀξυβόαν τῶνδε μετοίκων
ὑστερόποιον
πέμπει παραβάσιν Ἑρωίνην.
oύτω δ' Ἀτρέως παῖδας ὁ κρείσσων
ἐπ' Ἀλεξάνδρῳ πέμπει γένιος
Ζεὺς πολυάνορος ἄμφι γυναικός,
pολλὰ παλαιόματα καὶ γυνοβαρῆ
gόνατός κονίαισιν ἐρειδομένον
dιακναομένης τ' ἐν προτελείοις
cάμακος θήσων Δαναοῖς
Τρωσί θ' ὄρμοις. ἔστι δ' ὁτη νῦν
ἔστι· τελείται δ' ἐσ το πεπρωμένον.
oὐθ' ὑποκαίων οὐθ' ὑπολείβων
οὔτε δακρύων ἀπόρων ἱερῶν
ὄργας ἀτενεῖς παραθέλξει.
ἡμεῖς δ' ἀτίται σαρκὶ παλαιὰ
tῆς τότ' ἀρωγῆς ὑπολειφθέντες
μῦμνομεν ἱσχύν
ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.
οὔτε γὰρ νεαρὸς μικελὸς στέρνων
ἐντὸς ἀνάσσων
ἰσόπρεσβυς, Ἀρης δ' οὐκ ἐνι χώρᾳ,
the sear and withered leaf, man goes his way
on three feet, and, no better than a child, wan-
ders a vision in the light of day. But thou
daughter of Tyndareus, Queen Clytaemnestra,
what is thy need? What news hast thou? Per-
suaded by what message dost thou kindle these
sacrifices sent to all these altars? And the shrines
of all the Gods who rule the city, the Gods
above, the Gods below, the Gods in heaven,
and the Gods of the market, are flaming with
offerings; and now here, now there, high as
heaven rises the flame of the torch, fed with the
soft deceitless persuasions of pure unguent, the
royal oil from the choicest palace stores. Tell us
whatever of this thou canst and what it is right
to tell, and become a healer of this our anxiety,
which at one moment is fraught with thoughts of
evil, while again soothing hope comes to us from
thy sacrifices and drives off insatiate care, the
grief that is devouring our soul

I am empowered to tell of the victory of aveng-
ing men that was foreboded on the road,—for per-
suasion from the Gods still inspires my song, and
τόθ' ὑπέργηρως, φυλλάδος ἦδη
κατακαρφομένης, τρίποδας μὲν ὁδοὺς
στείχει, παιδὸς δ' οὐδὲν ἄρειῶν
ὁναρ ἥμερόφαυτον ἀλαίνει.
οὐ δὲ, Τυνδάρεω
θύγατερ, βασιλεία Κλυταμήστρα,
tὶ χρέος; τὶ νέον; τὶ δ' ἐπαισθομένη,
tίνος ἀγγελίας
πειθοὶ περὶπεμπτα θυσικεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὑπάτων, χθονίων,
τῶν τ' οὐρανίων τῶν τ' ἁγοραίων,
βομοὶ δώρουσι φλέγονται.
ἀλλή δ' ἄλλοθεν οὐρανομήκης
λαμπᾶς ἀνίσχει,
φαρμασσομένη χρίματος ἁγνοῦ
μαλακαῖς ἀδόλουσι παρηγορίαις,
πελάνῳ μυχόθεν βασιλεῖα.
τούτων λέξαις ὁ τι καὶ δυνατὸν
καὶ θέμις αἰνεῖν,
pαιῶν τε γενοῦ τῆς δὲ μερίμνης,
ἡ νῦν τοτὲ μὲν κακόφρων τελέθει,
tοτὲ δ' ἐκ θυσιῶν ἁγανή φανθεὶο'
ἐλπίς ἀμύνει φροντίδ' ἀπληστον,
tὴν θυμοβόρον φρένα λύπην.

κύριος εἰμι θροεῖν ὁδιον κράτος αἰσιων ἄνδρῶν Str.

ἐκτελέων — ἔτι γὰρ θεόθεν καταπνεῖε
πειθὼ μολπάν.
my age still gives me strength,—how the two-throned might of the Achaeans, the harmonious leaders of the youth of Hellas, the fierce bird sends to the Trojan land with spear and avenging hand; the king of the birds appearing to the kings of the ships,—himself black, with another white-tailed,—appearing near the roof-tree on the spear-hurling hand, in all conspicuous seats, feeding on the offspring of a hare pregnant with her brood, stopped in her last course. Sing a song of woe, a song of woe; but may the good prevail.

And the noble prophet of the army seeing the two warrior sons of Atreus unlike in their tempers, recognized the martial leaders in the devourers of the hare. And thus he spake, interpreting the omen: "In time this armament shall capture Priam's city, and fate shall violently destroy all the collected possessions of her towers, the people's abundant wealth; only let no wrath from the Gods cast a gloom upon the great army now encamped, which is to be a bit for the mouth of Troy, and strike it down before its time. For holy Artemis is full of vengeance against the royal house, the winged hounds of her father, who are devouring the poor timorous hare with all her brood before she gives them birth; and she loathes the eagles' banquet. Sing a song of woe, a song of woe; but may the good prevail."
άλκαν σύμφωνοι αἴών —

οπως 'Αχαιῶν δίθρονον κράτος, Ἐλλάδος ἡ βασίλευς

ξύμφρονα ταγάν,

πέμπει σὺν δορὶ καὶ χερὶ πράκτορι

θούρμος ὅρνις Τευκρίδ' ἐπ' αἴαν,

οἰωνὰν βασιλεὺς

βασιλεύσι νεῶν, ὁ κελανός,

ὁ τ' ἐξόπων ἄργας,

φανέντες ἵκταρ μελάθρων χερὸς ἐκ δοριπάλτου

παμπρέπτοις ἐν ἐδραίσι,

βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν,

βλαβέντα λοισθίων δρόμων.

αἰλινον αἰλινον εἰπέ, ὁ δ' εὖ νικάτω.

κεδυσ το στρατόμαντις ἰδὼν δύο λήμασι δυσσοῦς Ἀντ.

'Ἀτρείδας μαχίμους ἐδάῃ λαγοδαίτας

πομποῦς τ' ἀρχαῖς.

οὕτω δ' εἰπε τεράλων.

"χρόνῳ μὲν ἄγρει Πριάμου πόλιν ἂδε κέλευθος,

πάντα ὑπ' ἄγρων

κτήνῃ προσβετὰ δημιουπλήθη

Μοῦρ' ἀλατάξει πρὸς τὸ βίαιον.

οἶνον μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπῆν στό-

μοιν μέγα Τροίας

στρατωθέν. οἶκῳ γὰρ ἐπίφθονος Ἀρτεμίς ἄγνα,

πτανοῖσιν κυσὶ πατρός

αὐτότοκον πρὸ λόχου μογερᾶν πτάκα θυομένους.

στυγεὶ δὲ δεῖπνον αἰετῶν."

αἰλινον αἰλινον εἰπέ, τὸ δ' εὖ νικάτω.
"So kindly as the beautiful Goddess is to the tender young of savage lions, and delightful as she is to the breast-loving offspring of all the beasts that roam the field, she is begging her father to fulfil what these omens signify, the propitious but also the inauspicious omens of the birds. But I invoke the aid of Apollo, the healing God, that she may cause no long delays to detain the ships by contrary winds, in her eagerness for a new sacrifice, a lawless one, of which no man can partake, a kindred worker of strife, one that fears not man; for there abides,—terrible, ever rising afresh, haunting the house, deceitful, never forgetting,—the wrath that avenges a slaughtered child." Such things, mingled with great good, did Calchas proclaim as predicted to the royal house by the omens seen upon the road. In harmony with these, sing a song of woe, a song of woe, but may the good prevail.

Zeus, whoever he may be, if it pleases him thus to be called, thus I invoke him. I cannot divine, when I weigh everything except Zeus, whether I have a right truly to cast aside this burden of grief from my soul.

He who of old was mighty, swelling with all-
AI5XYA0Y

140 τόσσον περ εὐφρῶν καλά
dρόσους ἕπτοῖς μαλερῶν λεοντῶν,
pάντων τ᾽ ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλουσι τερτνά,
tούτωι αἵτει ξύμβολα κράναι,

145 δέξαι μέν, κατάμομφα δὲ φάσματα στρονθῶν.
ιὴν δὲ καλέω Παιᾶνα,
μὴ τινας ἀντιπνόους
Δαναοῖς χρονίας ἐχευνήδας

150 ἀπλοίας τεῦξη,
σπευδομένα θυσίαν ἔτεραν ἄνομον τιν᾽. ἅδαιμον,
νεικέων τέκτοινα σύμφυτον,
οὐ δεισήνοιρα. μὴ μνεὶ γὰρ φοβερὰ παλίνωρτος

155 οἰκονόμοις δολία μνάμων μῆνις τεκνόποιοι.”
τοιάδε Κάλχας ἔσσει μεγάλως ἄγαθοῖς ἀπέκλαγξεν
μόρσιμ᾽ ἀπ᾽ ὀρνίθων ὀδίων οἴκους βασιλείους.
τοῖς δ᾽ ὀμόφωνοι
αἰλινον αἰλινον εἶπε, τὸ δ᾽ εἶ νικάτω.

160 Ζεὺς, ὦστις ποτ᾽ ἔστιν, εἰ τὸδ᾽ αὐ-

165 τῷ φίλον κεκλημένῳ,
tοῦτό νω ἐπισεβοῦτα.
οὐκ ἔχω προσεκάσαί
πάντ᾽ ἐπισταθμώμενος

πλὴν Διός, εἰ τὸδ᾽ ἐμᾶς ἀπὸ φρουτίδος ἄχθος
χρῆ βαλεῖν ἐγερτύμως.

165 οὐδ᾽ ὦστις πάροιθεν ἦν μέγας,
defiant courage, shall not even be mentioned; he is among the things that were. And he who followed next has found his champion and is gone. But he who zealously shouts the name of Zeus in songs of victory shall gain the whole of wisdom,—

Zeus, who set mortals on the road to wisdom by enacting as a fixed law that knowledge cometh by suffering. And o'er the heart in sleep trickle drops of torturing recollection of woe, and thus does discretion come to men even against their will. And this is surely a boon of the Gods, who sit in might upon their awful thrones.

And then the elder leader of the Achaean ships, having no blame for any prophet, yielding to the fortunes which smote him, when the Achaean host was pressed by delay which exhausted their stores, while they were held fast beyond Chalcis in the reflu ent region of Aulis;

And when the blasts that blow from the Strymon, causing evil delay, hungry blasts, which keep men at anchor to their hurt, which drive mortals astray, unsparing of both ships and cables, ever redoubling the time of their delay,
παμμάχω θράσει βρών,

οὐδὲ λέξεται πρὶν ὄν·

δς δ' ἔπειτ' ἔφυ, τρια-

κτῆρος οἰχεται τυχών.

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων

τεῦξεται φρενῶν τὸ πᾶν·

τὸν φρονεῖν βροτοὺς ὅδωρ-

σαντα, τὸν πάθει μάθος

θέντα κυρίως ἐχειν.

οὐτάξει δ' ἐν θ' ὑπνῷ πρὸ καρδίας

μυθιστήμων πόνος· καὶ παρ' ἄκοντας ἦλθε σω-

φρονεῖν.

δαμόνων δὲ ποι χάρις βιαῖως

σέλμα σεμνὸν ἡμένων.

καὶ τόθ' ἡγεμῶν ὁ πρέ-

σβυς νεὼν Ἀχαιῶν,

μάντων οὕτων ψέγων,

ἐμπαίοις τύχαισι συμπνέων,

εὑρ' ἀπλοίᾳ κεναγγεῖ βαρύνοντ' Ἀχαικὸς λεώς,

Χαλκίδος πέραν ἔχων παλιρρο-

χθοις ἐν Αὐλίδος τόποις·

πνοαὶ δ' ἀπὸ Στρυμόνως μολοῦσαι

κακόσχολοι, νῆστιδες, δύσορμοι,

βροτῶν ἀλαι,

νεῶν τε καὶ πεισμάτων ἀφειδεῖς,

παλιμμήκη χρόνον τιθεῖσαι
were wasting the flower of the Argives; and
when the prophet proclaimed in the name of
Artemis another remedy for the bitter storm, but
more terrible still, so that the sons of Atreus
smote the ground with their staves and could not
restrain their tears,

Then the elder king thus spake and said:
"Hard is the fate not to obey; but hard is it if
I must slay my child, the ornament of my house,
polluting with streams of virgin blood a father's
hands before the altar. Which of these is without
its terrors? How can I desert my fleet and lose
my allies? For that they in their temper should
intemperately call for a sacrifice to still the wind
and for the virgin's blood is right; and may it be
for the best."

And when he had bowed his neck to neces-
sity's yoke, breathing now an impious change of
heart, unblest and unholy, then he turned to
contemplate the all-daring deed. For base-coun-
selling wretched infatuation, the beginning of
woe, emboldens mortals. And he dared to become
the sacrificer of his daughter, to aid the war
waged to avenge a woman, and as an offering of
first-fruits for the ships.
τρίβω κατέξαινον ἄνθος Ἀργείων,
ἐπεὶ δὲ καὶ πυκνοῦ
χείματος ἄλλο μῆχαρ
200 βριθύτερον πρόμοισιν
μάντις ἐκλαγξεῖν προφέρων Ἀρτέμιν, ὅστε χθόνα
βάκτροις ἐπικρούσαντας Ἁτρείδας δάκρυ μὴ κατασχέιν.

ἀνάξ δ' ὁ πρέσβυς τότ' εἶπε φωνῶν:
"βαρεία μὲν κήρ τὸ μὴ πιθέσθαι,
βαρεία δ', εἰ
tέκνων δαίξω, δόμων ἄγαλμα,
μαίνων παρθενοσφάγοις
210 βείθροις πατρίων χέρας πέλας βωμοῦ.
tί τῶν' ἄνευ κακῶν;
tῶς λιπόνας γένωμαι
ξυμμαχίας ἁμαρτών;

215 παυσανέμου γὰρ θυσίας παρθενίου θ' αἵματος ὀργής περιόργως ἐπιθυμεῖν θέμις. ἐν γὰρ· εἶν."  

ἐπεὶ δ' ἀνάγκας ἐδυ λέπαδον
φρενὸς πνέων· δυσασθῇ τρόπαιαν
220 ἀναγνοῦ, ἀνίερον, τόθεν·
tὸ παντότολμον φρονεῖν μετέγγω.
βροτοὺς θρασύνει γὰρ αἰσχρόμητις
tάλαινα παρακοτὰ πρωτοπήμων.
ἐξαλα δ' οὖν δυτήρ γενέ·
σθαί θυγατρός, γυναικοποίων πολέμων ἄρωγαν
καὶ προτέλεια ναῶν.

AGAMEMNON — 2
And the war-loving nobles made of no account her tears and her calling upon her father's name and her virgin age; and the father, after a prayer, bade the servants with all their courage to raise her, like a kid, above the altar, with neck inclined, enveloped in her falling robes, and, as a guard upon her beautiful mouth, to restrain her voice that might utter a curse upon the house, by the strength and silencing force of gags. And as she let fall to the ground the saffron dye, she smote each of her sacrificers with a piteous glance from the eye; and she lay beautiful as in a picture, wishing to speak, for oft in her father's hospitable halls she had sung, and a pure virgin with her chaste voice she had lovingly honored her dear father's thrice-blessed joyous life.

What followed I neither saw, nor do I tell it; but the divinations of Calchas never fail in fulfilment. Justice brings knowledge within the reach of those who have suffered; but as to the future, you can hear it when it comes; before that bid it farewell; it is as well as to lament it beforehand, for it will come precisely in accordance with those divinations. But may good
λιτὰς δὲ καὶ κληδόνας πατρίφους
παρ’ οὐδὲν αἰώνα παρθένειον τ’
230 ἔθεντο φιλόμαχοι βραβῆς.
φράσεν δ’ ἀόξοις πατήρ μετ’ εὐχὰν
δίκαν χειμάρρας ὑπερθε βωμοῦ
πέπλουσι περιπετῆ παντὶ θυμῷ
προωμῆ λαβεῖν ἀέρ-
235 δὴν, στόματός τε καλλιπρώφοιν φυλακὰν κατασχέειν
φθόγγον ἀραῖον οἶκοις

βία χαλινῶν τ’ ἀναίδῳ μένει.
κρόκου βαφῶς δ’ εἰς πέδουν χέουσα
240 ἔβαλλ’ ἐκαστὸν θυτήρων ἄπ’ οἰματος βέλει φι-
λοίκτῳ,
πρέπουσά θ’ ὡς ἐν γραφαῖς, προσενέπειν
θέλουσ’, ἐπεὶ πολλάκις
πατρὸς κατ’ ἀνδρώνας εὐτραπέζους
245 ἐμελλείν, ἄγναθ’ δ’ ἀταύρωτος αὐδᾶ πατρὸς
φίλου τριτόσπονδου εὐποτμον
αἰῶνα φίλων ἐτύμα.

τὰ δ’ ἔνθεν οὕτ’ εἶδον οὕτ’ ἐννέπω:
250 τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει· τὸ
μέλλον δ’
ἐπεὶ γένοιτ’ ἀν κλύοις· πρὸ χαιρέτω·
255 ἵστον δὲ τῷ προστένεων·
tορὸν γὰρ ἦξει σύνορθον αὐταῖς.
πέλοιτο δ’ οὕτ’ τάπι τούτοισιν εὐπραξίς, ὡς
fortune follow these events, for thus prays this nearest and only guard now left to the Apian land.

I have come, Clytaemnestra, to do homage to thy authority; for it is right to honor the wife of a man in power when the husband's throne is left vacant. But I would gladly hear whether thou hast heard anything new, or whether, in lack of news, thou art sacrificing through hope of good tidings; nor will I grudge it thee if thou art silent.

CLYTAEMNESTRA

With good tidings, as the proverb says, may the Morn appear from her mother Night; and you shall learn a joy which is beyond all hope to hear. The Argives have captured the city of Priam.

CHORUS LEADER

What sayest thou? Thy word has escaped me from my distrust.

CLYTAEMNESTRA

Troy is in the hands of the Greeks. Do I speak plainly?

CHORUS LEADER

Joy creeps over me and calls forth my tears.

CLYTAEMNESTRA

Yes, your eye declares that your thoughts are kind.
θέλει τόδ' ἀγχιστον Ἀπίας
gaias monóφρουρον ἔρκος.

ἦκω σεβίζων σὸν, Κλυταιμήστρα, κράτος·
díkē γάρ ἐστὶ φωτὸς ἀρχηγοῦ τίεω
γυναῖκ' ἐρημωθέντος ἄρσενος θρόνου.
σὺ δ' εἰ τι κεδνὸν εἴτε μὴ πεπυμένη
eναγγέλοισιν ἐλπίσων θυπολείς,
κλύωμ' ἄν εὐφρων· οὔδε σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

eνάγγελος μὲν, ὁσπερ ἡ παρομία,
ἐώς γένουτο μητρὸς εὐφρόνης πάρα.
πεύσει δὲ χάρμα μεῖξον ἐλπίδος κλύεων·
Πριάμου γὰρ ἦρηκασιν Ἀργείοι πόλων.

ΧΟΡΟΣ

πῶς φῆς; πέφευγε τοῦτος ἐξ ἅπιστίας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν οὕσαν· ἡ τορῶς λέγω;

ΧΟΡΟΣ

270 χαρά μ' ύφερπει δάκρυνον ἐκκαλομένη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

eὐ γάρ φρονοῦντο ὁμμα σοῦ κατηγορεῖ.
CHORUS LEADER
But how? Hast thou any credible proof of this?

CLYTAEMNESTRA
Of course I have, unless a God has deceived me.

CHORUS LEADER
Dost thou honor as credible visions which come to thee in dreams?

CLYTAEMNESTRA
I would not base my judgment on a mind asleep.

CHORUS LEADER
Well, has any unfledged report elated thee?

CLYTAEMNESTRA
You scorn my thoughts as if I were a mere girl.

CHORUS LEADER
Well, how long then has the city been captured?

CLYTAEMNESTRA
Within the night which has just given birth to this day, I tell you.

CHORUS LEADER
And what messenger, pray, could come with such speed as this?
ΧΟΡΟΣ
τί γάρ; τὸ πιστὸν ἐστὶ τῶνδε σοι τέκμαρ;
ΚΛΥΤΑΙΜΗΣΤΡΑ
ἔστω· τί δ’ οὐχὶ; μὴ δολώσαντος θεοῦ.
ΧΟΡΟΣ
πότερα δ’ ἄνειρων φάσματ’ εὐπιθῆ σέβεσι;
ΚΛΥΤΑΙΜΗΣΤΡΑ
275 οὐ δόξαν ἂν λάβομι βριζοῦσης φρενός.
ΧΟΡΟΣ
ἀλλ’ ἢ σ’ ἐπιανέν τις ἀπερος φάτις;
ΚΛΥΤΑΙΜΗΣΤΡΑ
παιδὸς νέας ὃς κάρτ’ ἐμωμήσω φρένας.
ΧΟΡΟΣ
ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;
ΚΛΥΤΑΙΜΗΣΤΡΑ
τῆς νῦν τεκούσης φῶς τὸδ’ εὐφρόνης λέγω.
ΧΟΡΟΣ
280 καὶ τῆς τὸδ’ ἐξίκουτ’ ἂν ἀγγέλλων τάχος;
Hephaestus, sending the gleaming signal from Ida. And beacon sent beacon on, sped by the courier flame. Ida sent it to the Hermaean crag of Lemnos; and thirdly the height of Athos, sacred to Zeus, received the great flame from the island. Then leaping high, so as to skim the sea, the mighty torch, proceeding on its joyous way, bright as a sun, announced the golden-gleaming light of the pine to the watchman on Macistus. But he, not delaying, nor foolishly overcome by sleep, passed on the messenger's duty; and the light of the torch went far on to the streams of the Euripus, and gave the signal to the guards of Messapium. And they in turn lighted their fire and sped the message on, kindling a heap of gray heath. And the mighty torch, not yet dimmed, leaped over the plain of the Asopus, like the gleaming moon, to the crags of Cithaeron, and there roused a new succession of the courier flame. And there the guard did not reject the far-sent light, and sent the courier flame mounting to heaven. Then the light darted over Lake Gorgopis, and coming to Mt. Aegiplanctus, exhorted the succession of the fires not to fail. And they sent on a great beard of fire, kindling it with unstinted might, so that it flamed onward and even overleaped the cliff which looks down upon the Saronic Gulf. Then it darted on,
ΚΛΥΤΑΙΜΗΣΤΡΑ

'Ἡφαιστος Ἡδὴς λαμπρὸν ἐκπέμπων σέλας.
φρυκτὸς δὲ φρυκτὸν δεύρ' ἀπ' ἀγγάρου πυρὸς ἐπεμπεν. Ἡδὴ μὲν πρὸς Ἐρμαίδον λέπας
Ἀήμον. μέγαν δὲ πανὸν ἐκ νήσου τρίτον

285 Ἀθῆναίτιος Ζηνὸς ἐξεδέξατο.

ὑπερτελῆς τε, πόντου ὡστε νωτίσαι,
ἰσχύς πορευτοῦ λαμπτάδος πρὸς ἡδονὴν
πεύκης τὸ χρυσοφεγγές, ὡς τις ἰλιος,
σέλας παρηγαγόμενος Μακίστου σκοπαΐς.

290 ὁ δ' οὕτω μέλλων οὔδ' ἀφρασμόνως ὑπνῷ
νικόμενος παρῆκεν ἀγγέλου μέρος.

ἐκάς δὲ φρυκτὸν φῶς ἐπ' Ὑβρίπου ροᾶς
Μεσσαπίου φύλαξε σημαίνει μολὼν.

295 οἱ δ' ἀντέλαμμαν καὶ παρῆγγειλαν πρόσω
γραίας ἐρείκης θωμὸν ἄφαντες πυρὶ.

σθένουσα λαμπάς δ' οὐδέπω μαυρουμένη,
ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην

φαιδρὰς σελήνης, πρὸς Κιθαιρώνος λέπας
ἡγεμεν ἀλλήν ἐκδοχὴν πομπὸν πυρὸς.

300 φάος δὲ τηλέπομπον οὐκ ἦναίνετο
φρουρά, προσαιδρίζουσα πόμπιμον φλόγα.

λίμνην δ' ύπερ Γοργώτων ἐσκήψεν φάος.

ὅρος τ' ἐπ' Ἀιγίπλαγκτον ἐξικνούμενον

305 ἠτρυνε θεσμὸν μὴ χαρίζεσθαι πυρὸς.
Τέμπονυ ὁ δ' ἀνδαιόντες ἀφθόνῳ μένει
φλογὸς μέγαν πώγωνα, καὶ Σαραυίκοι

πορθμοῦ κάτοπτον πρῶν ὑπερβάλλει πρόσω
and then it came to Mt. Arachnaeum, our neighboring watch. And then it strikes upon this roof of the Atreidae, this flame, true child of the fire kindled on Ida. Such are the ready stations of the torch-bearers, filled one in succession from another; and the first and the last runners are both victors. Such proof and such token I give to you, my husband having sent me the message from Troy.

**CHORUS LEADER**

Hereafter, queen, I will pay my devotions to the Gods; but now I would fain once more hear and wonder at thy story as thou dost tell it.

**CLYTAEMNESTRA**

The Achaeans hold Troy this very day. I think that an unmixed cry is to be heard in the city. If you mixed vinegar and oil in the same vessel, you would say that they separated in no friendly way. So there may be heard distinct the voices of the captured and the captors, each for his own fortune. The Trojans, fallen upon the bodies of their brethren and their kinsfolk, children on the bodies of old men, from necks no longer free bewail the fate of their dearest. On the other hand, the night-wandering toil after the battle ranges the Greeks hungry at breakfast on what the city affords, according
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ϕλέγουσαν· εἰτ' ἐσκηψεν, εἰτ' ἀφίκετο
'Αραχναίον αἰτος, ὡστυγείτονας σκοπάς·
καὶείτ' 'Ατρέδων ἐσ τόδε σκίππει στέγος
φάος τόδ' οὐκ ἀπαππον Ἰδαίον πυρός.
τοιοίδ' ἢτομοι λαμπαδηφόρων νόμοι,
Ἄλλος παρ' Ἀλλου διαδοχαίς πληρούμενοι·
νικά δ' ὁ πρώτος καὶ τελευταῖος δραμῶν.

315

τέκμαρ τοιοῦτο σύμβολον τε σοι λέγω
ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοῖς μὲν αὕθις, ὦ γύναι, προσεύχομαι.
λόγους δ' ἀκούσαί τούςδε κἀποθανάμασαι
dιανεκὼς θέλοιμ' ἄν, ὡς λέγεις, πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

320 Τροίαν 'Αχαιοὶ τῇδ' ἔχουσ' ἐν ἰμέρα.
ocmns βοην ἀμεικτον ἐν πόλει πρέπειν.
ὁξος τ' ἀλειφά' τ' ἐγχέας ταὐτῷ κύτει
διχοστατοῦν' ἄν οὐ φίλως προσενέποις.
καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα

325

φθογγὰς ἀκούειν ἔστι συμφορὰς διπλῆς.
oi μὲν γὰρ ἀμφὶ σώμασι πεπτωκότες
ἀνδρῶν κασυγνητῶν τε καὶ φυταλμίων—
παῖδες γερόντων— οὐκετ' εὖ ἐλευθέρου
dέρης ἀπομύξουσι φιλτάτων μόρον·

330

tοὺς δ' αὐτὲ νυκτίπλαγκτος ἐκ μάχης πόνος
νῆστες πρὸς ἄριστουσιν ἄν ἐχει πόλις
to no fixed rule and order; but as each one has
drawn fortune’s lot, they dwell now in the captive
Trojan houses, free from the frosts and dews of
the open air, for the poor fellows can now
sleep the whole night without guarding. But if
they pay due reverence to the Gods which hold
the city, those of the conquered land, and the
shrines of the Gods, they cannot, after capturing
the town, again be captured in their turn. Only
I pray that no desire may prematurely fall upon
the host to ravage what they should not, tempted
by gain; for to secure a safe return home they
have to bend their way back through the other
arm of the double race-course. But, even if the
army should arrive here without having offended
the Gods, the suffering of the perished may
still prove wakeful, even if no new calamity
befall them.

This is what you can hear from me, a woman;
and may the good prevail, so that we may see
it in no doubtful light. For many are the bless-
ings of which I have promised myself the enjoy-
ment.

CHORUS LEADER

Queen, thou speakest wisely, like a prudent
man. But having heard thy trusty proofs, I am
preparing to pay due thanks to the Gods; for
a blessing not unworthy of our toils has been
wrought.

O king Zeus, and friendly night who hast put
us in possession of mighty honors, who didst
throw over the towers of Troy a close net, so
τάσσει, πρὸς οὖδὲν ἐν μέρει τεκμήριον·
ἀλλ' ὃς ἔκαστος ἐσπασεν τύχης πάλον,
ἐν αἰχμαλώτοις Τροικοῖς οἰκήμασιν

335

ναίουσιν ἦδη, τῶν ὑπαιθρίων πάγων
δρόσων τ' ἀπαλλαγέντες, ὡς δυσδαίμονες
ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
εἰ δ' οὔ σέβουσι τοὺς πολισσούχους θεοὺς,
τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἱδρύματα,
οὗ τὰν ἔλοντες αὐθίς ἀνθαλοῖεν ἄν.

340

ἔρως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ
πορθεῖν ἅ μὴ χρή, κέρδεσιν νικώμενοι.
δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας
κάμψαι διαύλοι θάτερον κῶλον πάλιν·

345

θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός,
ἔγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
γένοιτ' ἄν, εἰ πρόσπαια μὴ τοῦχοι κακά.
tοιαῦτά τοι γυναικὸς ἐξ ἐμοὶ κλέεις·
tὸ δ' εὖ κρατοῦῃ, μὴ διχορρόπως ἰδεῖν·

350

πολλῶν γὰρ ἐσθλῶν τὴν ἄνησιν εἰλόμην.

ΧΟΡΟΣ

γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις.
ἐγώ δ' ἀκούσας πιστά σου τεκμήρια
θεοὺς προσεπεῖν εὖ παρασκευάζομαι.
χάρις γὰρ οὖκ ἄτιμος εἱργασται πόνων.

355

ἂν Ζεὺς βασιλεῖ καὶ νὺξ φιλία
μεγάλων κόσμων κτεάτειρα,
ἡτ' ἐπὶ Τροίας πῦργοι ἔβαλες
that neither full-grown nor young could escape the great slavery-net of all-conquering Ate. I reverence mighty Zeus, God of hospitality, who has wrought this, who of old had his bow bent against Alexander, that his dart might neither fall short of the mark, nor fly high above the stars.

It is a blow from Zeus they have to tell of; this we may trace out. He (Paris) fared as he (Zeus) willed. There was one who denied that the Gods deign to care for mortals by whom the honor of things sacred is trampled under foot; but he was no pious man. The truth has been shown to the posterity of insufferable men, who breathe the spirit of war more than is just, whose houses overflow with wealth beyond what is best. But may my lot be free from woe, and yet such as to content one who has a fair share of wisdom. For there is no protection in wealth to hide a man who has once in his insolence kicked against the great altar of Justice.

Him wretched persuasion drives on, the fore-counselling unbearable child of Ate. And
στεγανῶν δίκτυων, ὃς μήτε μέγαν
μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι
μέγα δουλείας
γάγγαμον ἄτης παναλώτου.
Δία τοι ξένων μέγαν αἰδοῦμαι
tὸν τάδε πράξαντ', ἐπὶ 'Ἄλεξανδρῷ
tείνοντα πάλαι τόξον, ὅπως ἂν
μήτε πρὸ καιροῦ μηθ' ὑπὲρ ἄστρων
βέλος ἕλιθιον σκῆψειν.

Διὸς πλαγὰν ἔχουσιν εἰπεῖν,
πάρεστι τοῦτό γ' ἐξιχνεύοισι.
ἐπραξέν ὃς ἐκρανεν. οὐκ ἕφα τις
θεοῦς βροτῶν ἀξιοῦσθαι μέλεων
ὅσοις ἄθικτων χάρις
πατοῖθ'. ὁ δ' οὐκ εὐσεβὴς.
πέφανται δ' ἐγγόνιοις
ἀτολμήτων Ἄρη
πνεύματων μείζον ἡ δικαιώσ,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπήμαντον, ᾧστε
κάπαρκεῖν

ἐν πραπίδων λαχόντα.
oὐ γὰρ ἔστιν ἐπαλξίς
πλοῦτον πρὸς κόρον ἄνδρὶ
λακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.

βιὰται δ' ἀ τάλαινα πειθώ,
προβουλόταις ἄφερτος ἄτας.
all help is vain. The mischief is not concealed, but shines, a balefully gleaming light. And like base metal, by rubbing and by striking he becomes blackened when put to the test; for he is like the boy chasing a bird in the air, and he brings unbearable evil to his state. No one of the Gods listens to his prayers; but they destroy the unjust man who has dealt with deeds like these. So Paris, when he came to the house of the Atreidæ, disgraced the hospitable board by the rapine of the queen.

And leaving to her citizens the din of shields and spears and naval armaments, and bearing destruction as her dowry to Ílion, she sped nimbly through the gates, daring what none should dare. And the prophets of the house uttered many laments, thus speaking: "Woe! Woe for the palace and the nobles! woe for the nuptial couch and the traces of a wife's affection!

*     *     *     *     *     *     *     *     *

And in his longing for her who is beyond the sea a phantom will seem to be queen of his palace. And even the grace of comely statues is odious
άκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη, 390
πρέπει δέ, φῶς αἰνολαμπές, σύνος.
κακοῦ δὲ χαλκοῦ τρόπον
τρίβω τε καὶ προσβολαῖς
μελαμπαγῆς πέλει
δικαιωθεῖς, ἐπεὶ
διώκει παῖς ποτανὸν ὅρμων,
πόλει πρόστριμιμ' ἀφετον ἐνθεῖς.
λιτῶν δ' ἀκούει μὲν οὕτις θεῶν, τὸν δ' ἐπίστροφον
τῶνδε
φῶτ' ἄδικον καθαρεῖ.
oὸς καὶ Πάρις ἐλθών
400
ἐς δόμον τὸν 'Ατρείδᾶν
ἡςχυνε ξενίαν τράπεζαν κλοπαίσι γυναικός.

λιπόνσα δ' ἀστοῖσιν ἀσπιστοπας
405
κλόνους λογχίμους τε καὶ ναυβάτας ὀπλισμοὺς,
ἀγουσά τ' ἀντίφερνον Ἰλίω φθορὰν
βέβακεν ρίμφα διὰ πυλῶν
ἀτλατά τλάσα· πολλὰ δ' ἐστενον
τὸτ' ἐννέποντες δόμων προφήται.

ιδ' ἰδ' δῶμα δῶμα καὶ πρόμοι,
ἰδ' λέχος καὶ στίβοι φιλάνωρες.
† πάρεστι σιγᾶς ἀτμος ἀλοίδορος
ἀδιστος ἀφεμένων ἱδεῖν. †
πόθω δ' ὑπερποντίας

φάσμα δόξει δόμων ἀνάσσευν.
εὐμόρφων δὲ κολοσσῶν
ἐχθεται χάρις ἀνδρί·

AGAMEMNON — 3
to the man, for in the want of the living eyes all love has vanished.

And there come to him sad visions in dreams, bringing empty pleasure; for empty it is when one believes that he sees a noble prize,—and slipping through his hands the vision is gone no sooner than it came, on wings that attend the paths of sleep."

The woes seen at home by the hearthstone are these, and still more terrible than these; and everywhere for those who departed from the land of Hellas sorrow that wears the heart is seen in the homes of each. There are many things indeed that touch the heart; for everyone knows whom he sent forth, but, instead of living men, urns and ashes are coming to each one's house.

And Ares, the broker who deals in human bodies, and holds the scales in the contest of the spear, is sending home from Troy to the friends the sad dust burnt in the fire, wept with tears, loading the urns with well-packed ashes in the place of men. And they lament, speaking well of one man as skilled in battle, and of another as having fallen nobly in a conflict for another's wife. But there are other things which many a one is muttering silently, and grief mixed with hatred
ομμάτων δ' ἐν ἀχνίαις
ἐρρει πᾶσ' Ἀφροδίτα.

420 ὁνειρόφαντοι δὲ πενθήμονες
πάρεισιν δόκαι φέρουσαι χάριν ματαίαν.
μάταν γάρ, εὖτ' ἀν ἑσθλά τις δοκῶν ὅραν—
παραλλάξασα διὰ χερῶν

425 βέβακεν ὅψις οὐ μεθύστερον
πτεροῖς ὅπαδοῖς ὑπνοῦ κελεύθοις.
τὰ μὲν κατ' οἴκους ἐφ' ἑστίας ἁχή
tάδ' ἑστὶ καὶ τώνδ' ὑπερβατάτερα.
τὸ πᾶν δ' ἀφ' Ἐλλάδος γὰς συνορμένοις

430 πένθεια τλησικάρδιος
δόμων ἐκάστου πρέπει.
πολλὰ γοῦν θυγγάνει πρὸς ἥπαρ·
οὗς μὲν γάρ τις ἐπεμψεν
oidev, ἀντὶ δὲ φωτῶν

435 τεύχη καὶ σποδὸς εῖς ἐκά-
στον δόμους ἀφικνεῖται.

ὁ χρυσαμοιβῶς δ' Ἀρης σωμάτων
καὶ ταλαντούχος ἐν μάχῃ δορὸς

440 πυρωθὲν ἐξ ’Ἰλίου
φίλουι πέμπει βαρὺ
ψῆγμα δυσδάκρυτον, ἀντύνορος σποδοῦ γεμί-
ζων λέβητας εὔθετον.

445 στένουσι δ' εὖ λέγοντες ἄνδρα τὸν μὲν ὡς
μάχης ἱδρυς, τὸν δ' ἐν φοναῖς καλῶς πεσοῦντ'
ἀλλοτρίας διαὶ γυναικός. τὰ δὲ σίγα τις βαύ-
is creeping upon the avenging sons of Atreus. And there are others who there before the wall in goodly form fill tombs of Trojan earth, and a hostile land has buried its possessors.

And the speech of the citizens is heavy with wrath; it acts the part of a curse ratified by the people. But my anxious heart is waiting to hear something still wrapped in night; for the Gods are ever observant of those who have slain many, and the dark Furies in time bring to obscurity him who is fortunate without justice, when his fortunes are reversed in the wear of life; and after he has once passed among the unseen, no help can reach him. It is dangerous for men to have too great glory, for a thunderbolt from Zeus is hurled into their eyes. I prefer unenvied prosperity. May I not be a destroyer of cities, nor may I ever see myself living as a captive in the hands of others.

By this signal fire with its good tidings a swift report has spread through the city; but who knows whether it is true, or whether it is not some divine falsehood? Who is so childish or so stricken in mind, that, inflamed in heart by the fresh announcement of a signal fire, he must afterwards suffer when the report is changed? It is like a woman's rule to approve
450 ζει. φθονερὸν δ᾽ ὑπ᾽ ἄλγος ἔρπει
προδίκους Ἀτρείδαυς.
oi δ᾽ αὐτοῦ περὶ τεῖχος
θῆκας Ἡλιάδος γᾶς
455 εὖμορφοι κατέχουσιν· ἐχθρὰ δ᾽ ἐχοῦτας ἐκρυψεν.

βαρεῖα δ᾽ ἄστων φάτις ξὺν κότῳ·
δημοκράτουν δ᾽ ἀράς τίνει χρέος.
μένει δ᾽ ἀκοῦσαι τῖ μου
460 μέριμνα νυκτηρεῖς.
τῶν πολυκτόνων γὰρ οὐκ ᾄσκοποι θεοί· κελαι-

ναι δ᾽ Ἐρυνύες χρόνῳ
τυχηρὸν ὄντ᾽ ἀνευ δίκας παλιντυχῆ
465 τριβᾶ βίον τυθεῖον ἀμαυρόν, ἐν δ᾽ ἄι-

ςτοις τελέθουντος οὕτις ἀλκα· τὸ δ᾽ ὑπερκότως
κλύειν
ἐν βαρύ· βάλλεται γὰρ ὦσσοις
470 Διόθεν κεραυνός.
κρύνω δ᾽ ἀφθονον ὀλβον.
μητ᾽ εἰην πτολιπόρθης
μητ᾽ οὗν αὐτὸς ἅλους ὑπ᾽ ἄλλων βίον κατίδοιμι.

475 πυρὸς δ᾽ ὑπ᾽ εὐαγγέλου
πόλιν διήκει θοᾶ
βάξις· εἰ δ᾽ ἔτητυμος,
τὶς οἶδεν, ἥ τοι θείον ἔστι μὴ ψύθος.
480 τὶς ὥδε παιδνὸς ἡ φρενῶν κεκομμένος,
φλογὸς παραγγέλμασιν
νεοῖς πυρωθέντα καρδίαν ἐπειτ'
a thanksgiving before the fact is known. The female sex ranges too credulous, quick in resources; but by a speedy death perishes glory which is woman-heralded.

CHORUS LEADER

We shall quickly know of this succession of light-bearing torches and signal fires and flame, whether they are truthful, or whether this pleasant light has come like a dream to deceive our minds. Here I see a herald coming from the shore, shaded by boughs of olives; and the thirsty dust, twin sister of the mud, testifies to me this, that not without voice, and not by kindling a flame of mountain forests will he tell his story by the smoke of fire; but either by plain speech he will bid us rejoice the more,—the opposite of this I shrink from uttering. I pray only that a good sequel may come to that which has begun so well. Whoever prays that this may be otherwise to our state, may he reap the fruits of the folly of his mind.

HERALD

Hail, paternal soil of this land of Argos! In the light of this tenth year have I come, with many hopes blasted, successful in but one; for I never thought that I should die in this Argive land, and here have the right of burial most dear to me. Now hail, O land; hail, light of
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

485 τάχ’ εἰσόμεθα λαμπάδων φαεσφόρων
φρυκτωρίων τε καὶ πυρὸς παραλλαγάς,
εἰτ’ οὖν ἀληθεῖς εἰτ’ ὀνειράτων δίκην
tερπνὸν τὸδ’ ἐλθὼν φῶς ἐφήλωσεν φρένας.
κήρυκ’ ἀπ’ ἀκτῆς τὸν δ’ ὅρῳ κατάσκηνα
κλάδους ἐλαῖας· μαρτυρεῖ δὲ μοι κάσις

490 πηλοῦ ξύνουρος δυσία κόνις τάδε,
ὡς οὖν ἀναυδὸς οὔτε σοι δαίων φλόγα
ύλης ὀρείας σημανεῖ κανῦν πυρὸς,
ἀλλ’ ἢ τὸ χαῖρειν μᾶλλον ἐκβάζει λέγων,—
tὸν ἀντίον δὲ τοῦδ’ ἀποστέργῳ λόγον.

500 εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.
οὕστις τάδ’ ἀλλως τῇ δ’ ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῦτο τὴν ἀμαρτίαν.

ΚΗΡΥΣ

ἰὼ πατρῷον οὖθας Ἀργείας χθονός,
δεκάτῳ σε φέγγει τῇ δ’ ἀφικόμην ἔτους,

505 πολλῶν βαγεισῶν ἐλπίδων μιᾶς τυχῶν.
οὐ γὰρ ποτ’ ἦχουν τῇ δ’ ἐν Ἀργεία χθονί
θανῶν μεθέξεων φιλτάτου τάφου μέρος.

νῦν χαῖρε μὲν χθῶν, χαῖρε δ’ ἥλιον φάος,
the sun; hail, Zeus, lord of the land; hail, thou
Pythian king, mayest thou no longer send upon
us darts from thy bow. Sufficiently hostile
didst thou show thyself by the Scamander; but
now again be our saviour and our healer, king
Apollo. And I pray all the Gods of the market-
place, and my protector Hermes, the beloved
herald, whom all heralds honor, and the heroes
who sent us forth, that again with friendly
hearts they may welcome home the army which
the spear has spared. Hail, palace of the king,
beloved roofs, and high-honored seats, and Gods
who face the rising sun, if ever of old, now
with those gleaming eyes receive in honor our
king after this long lapse of time. For he has
come, bringing light in the night to you and to
all these together,—king Agamemnon. And
reverence him well, for it is his due, now that
he has levelled Troy with the spade of avenging
Zeus, with which he has dug over the plain.
And the altars and the shrines of the Gods
have disappeared, and the seed has perished
from the whole land. Having thrown such a
yoke over the neck of Troy, king Atreides,
revered happy man, has now come home; and
he is the most worthy to be honored of all mor-
tals who live. For neither Paris nor the city
which was his partner now boasts the deed
more than the suffering. For cast in a suit
for rapine and theft, Paris has lost his prize,
and has utterly destroyed his ancestral house and
the land on which it stood; and the sons of
Priam have paid a double forfeit.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

υπατός τε χώρας Ζεύς, ὁ Πυθίος τ' ἄναξ,
tόξοις ἱάπτων μηκέτ' εἰς ἡμᾶς βέλην. ἅλως παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος. νῦν δ' αὐτὲ σωτὴρ ἰσθι καὶ παιώνιον, ἄναξ' Ἀπολλόν. τοὺς τ' ἀγωνίους θεοὺς πάντας προσανδῶ, τὸν τ' ἐμὸν τιμάρον

'Ερμήν, φίλον κήρυκα, κηρύκων σέβας, ἡρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν στρατὸν δέχεσθαι τὸν λελεμμένων δορός. ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι, σεμνοὶ τε θάκοι, δαιμονές τ' ἀντήλιοι,
eἰ που πάλαι, φαίδροϊς τοισίδ' ὤμμασι δέξασθε κόσμῳ βασιλέα πολλῆς χρόνως. ἢκει γὰρ ἐνεῖ φῶς ἐν εὐφρόνῃ φέρων καὶ τοῖσδ' ἀπασὶ κοινῶν, 'Ἀγαμέμνων ἄναξ. ἀλλ' εἰ νῦν ἀστάσασθε, καὶ γὰρ οὗν πρέπει,

Τροίαν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακέλλη, τῇ κατείργασται πέδων. βωμοὶ δ' αἰστοὶ καὶ θεῶν ἱδρύματα, καὶ σπέρμα πάσης ἐξαπόλλυται χθονός. τοιόνδε Τροία περιβαλὼν ζευκτήριον

ἀναξ' Ἀτρείδης πρέσβυς εὐδαίμων ἀνὴρ ἦκει, τίσθαι δ' ἀξιώτατος βροτῶν τῶν νῦν. Πάρις γὰρ οὐτε συντελῆς πόλις εξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον.

ὅφλιων γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην τοῦ ῥυσίου θ' ἡμαρτε καὶ πανάλεθρον αὐτόχθονον πατρῴον ἔθρισεν δόμον. διπλὰ δ' έτεισαν Πριαμίδαι θαμάρτια.
CHORUS LEADER
Hail, herald of the Achaeans from the army.

HERALD
I welcome your greetings, and I will no longer grudge my life to the Gods.

CHORUS LEADER
Was it love for this your fatherland that exercised you?

HERALD
Yes, so that my eyes wept with joy.

CHORUS LEADER
A pleasant disease this, with which you were taken.

HERALD
How is that? Only when instructed shall I master that saying.

CHORUS LEADER
You were smitten with love of those who loved you in turn.

HERALD
O, you mean that this land longed for the army which longed for it.

CHORUS LEADER
Yes, so that we lamented deeply from a sorrowing heart.

HERALD
Whence came this grief, of which the army hates to hear?
ΧΟΡΩΞ
κηρύξε Ἀχαϊῶν χαίρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΥΞ
χαίρω· τεθνάναι δ’ οὐκέτ’ ἀντερῶθεοῖς.

ΧΟΡΩΞ
540 ἔρως πατρώσας τῆς ἐγερήσει γῆς σ’ ἐγύμνασεν;

ΚΗΡΥΞ
ὡς ἐνδακρύειν γ’ ὀμμασίων χαρᾶς ὑπο.

ΧΟΡΩΞ
tερπνῆς ὃρ’ ἦτε τῆς ἐπήβολοι νόσου.

ΚΗΡΥΞ
πῶς δῆ; διδαχθεῖς τοῦδε δεσπόσω λόγου.

ΧΟΡΩΞ
tῶν ἀντερώντων ἰμέρῳ πεπληγμένου.

ΚΗΡΥΞ
545 ποθεῖν ποθοῦντα τήνδε γῆν στρατῶν λέγεις.

ΧΟΡΩΞ
ὡς πόλλ’ ἄμαυρᾶς ἐκ φρενός μ’ ἀναστένειν.

ΚΗΡΥΞ
πόθεν τὸ δύσφρον τοῦτ’ ἐπῆ, στύγος στρατῷ;
CHORUS LEADER

Long ago have I found silence a cure for harm.

HERALD

But how? When the kings were absent did you have any to fear?

CHORUS LEADER

I repeat your own words: even to die had been great joy for us.

HERALD

Yes, it has been well done. Of these events in the long lapse of time, we may say that some have turned out well and others are blameworthy. But who except the Gods is ever free from woe through his whole lifetime? For should I tell of our toils and hard bivouacs, our scanty and hard-bedded landings, but — what did we not have to lament, what did we not receive as our daily portion? And then again, when we reached the land, there was even greater horror; for our beds were before the very walls of the enemy, and the meadow-dews distilled from heaven and from the earth, a constant destruction to our garments, making our hair like that of beasts. And should I tell of the bird-slaying winter, what an unbearable one the snow of Ida brought us, or the heat, when the sea in its windless midday bed fell waveless to sleep; — but why lament all this? the labor is past; it is past indeed for those who have fallen
ΧΟΡΟΣ
πάλαι τὸ συγὰν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ
καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

ΧΟΡΟΣ

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

ΚΗΡΥΞ

εὐ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
τὰ μὲν τις ἀν λέξειν εὗπετῶς ἔχειν,
τὰ δ' αὐτὲ κάτιμομφα. τίς δὲ πλὴν θεῶν
ἀπαντ' ἀπήμων τὸν δὲ αἰῶνος χρόνον;

555 μόχθους γὰρ εἰ λέγομι καὶ δυσαυλίας,
σπαρνὰς παρήξεις καὶ κακοστρῶτους,— τί δ' οὖ
στένοντες οὐ λαχόντες ἔκματος μέρος;
τὰ δ' αὐτὲ χέρσῳ, καὶ προσ' ἅν πλέον στύγος.
εἰσαλ γὰρ ἤσαν δακὼν πρὸς τείχεσων.

560 ἐξ οὐρανοῦ δὲ κακῷ γῆς λειμώναι
δρόσοι κατεψάκαζον, ἐμπεδὸν σίνων
ἔσθημάτων, τιθέντες ἐνθηρον τρίχα.
χειμὼν δ' εἰ λέγοι τις οἰωνοκτόνων,
οἶν παρεῖξ' ἄφερτον Ἰδαία χιών,

565 ἡ θάλπος, εἴπετε πόντος ἐν μεσημβρινᾷς
κοίταις ἀκύμων νηνέμωις εὐδοὶ πεσών;
τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
παροίχεται δὲ, τοῦτο μὲν τεθυκόσων
so that they never even care to rise again. But why should we take account of those who have perished, and why should the living grieve for adverse fortune? I think it right to bid a long farewell to calamities. And to us who remain of the Argive army the gain prevails, and woe does not weigh down the scale; for it is fitting for us thus to boast in presence of this light of the sun, as we flit over sea and land: “This Argive host has captured Troy, and has nailed up these spoils to the Gods throughout Greece to be an ancestral glory to their temples.” When men hear things like these, they must glorify the city and the generals; and the grace of Zeus which has accomplished this shall be honored. You have my whole story.

CHORUS LEADER

I do not refuse to be overcome by your words; for it is always youthful for the aged to learn wisdom. But it is right that this should chiefly concern the palace and Clytaemnestra, but that it should also enrich me.

CLYTAEMNESTRA

Long ago did I raise the song of joy, when the first fiery messenger came by night, announcing the capture and destruction of Ilion. And many a one chided me and said: “Persuaded by fire signals do you now believe that Troy has been sacked? Surely it is just like a woman to be
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

570 τὸ μῆτοτ' ἀδικε ηῶν ἀναστῆναι μέλειν.
575 τί τοὺς ἀναλωθέντας ἐν ψῆφι λέγειν,
杻ν ξῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου;
καὶ πολλὰ χαίρειν συμφοραῖς καταξίω.
ημῖν δὲ τοὺς λοιποῖς Ἄργείων στρατοῦ
νικῆ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρεῖ
580 ὁς κομπάσαι τῷ δ' εἰκὸς ἥλιον φάει
ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·
"Τροίαν ἐλόντες δῆποτ' Ἄργείων στόλος
θεοὺς λάφυρα τάντα τοῖς καθ' Ἑλλάδα
dόμοις ἐπασσάλευσαν ἄρχαῖον γάνος."
585 τοιαῦτα χρὴ κλύοντα εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς· καὶ χάρις τιμήσεται
Διὸς τὸδ' ἐκπράξασα. πάντ' ἐχεις λόγον.

ΧΟΡΟΣ

νικώμενος λόγοισιν οὐκ ἀναίνομαι.
άει γὰρ ἦβα τοῖς γέροντισιν εὖ μαθεῖν.
590 δόμοις δὲ ταῦτα καὶ Κλυταιμήστρα μέλειν
eἰκὸς μάλιστα, σὺν δὲ πλούτιζειν ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπὸ,
ὄτ' ἤλθ' ὁ πρῶτος νύχιος ἀγγελος πυρός,
φράζων ἀλωσιν 'Ιλίου τ' ἀνάστασιν.
595 καὶ τίς μ' ἔνιπτων εἶπε, "φρυκτωρῶν δία
πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
ἡ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ."
thus elated in heart.” When such things were said, I appeared like one crazed. But still I made my sacrifices; and by my woman’s command now here, now there, throughout the city they raised the shout of joyous praise, as they lulled to sleep the fragrant sacrificial flame on the altars of the Gods. Now why need you tell me more? I shall soon have an account in full from the king himself. But let me hasten to receive with the highest honor my revered husband on his return; for what light is more delightful to the eyes of a wife than this,—when God has brought her husband home safe from the army, to open the gates to him? Bear this message to my husband. Bid him come with all speed, beloved as he is by the city; and when he arrives, may he find his wife faithful in his house as indeed he left her, a noble watch-dog over his home, a foe to his enemies, and the same in all things else, having broken no seal in this long lapse of time. Nor do I know pleasure nor even scandalous report regarding any other man any more than I know the dyeing of bronze. Such a boast, loaded with truth, is no disgrace for a noble woman to utter.

**CHORUS LEADER**

She has spoken her speech thus speciously to you, who have plain interpreters to make it clear. But tell me, herald,—I am asking of Menelaus,—whether he will accompany you and return safe home again, the beloved ruler of this land.
λόγοις τοιούτοις πλαγκτὸς οὕσ᾽ ἐφαινόμην.
ὅμως δὴ ἔθνον, καὶ γυναικεῖς νόμω

595 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν ἐλασκόν εὐφημοῦντες, ἐν θεῶν ἔδρας θυηφάγον κοιμῶντες εὐώδη φλόγα.
καὶ νῦν τὰ μᾶσσω μὲν τί δεῖ σοὶ ἐμοὶ λέγειν; ἀνακτος αὐτοῦ πάντα πεύσομαι λόγοι.

600 ὅπως δὲ ἄριστα τὸν ἐμὸν αἴδοιον πόσιν σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ γυνακί τούτων φέγγος ἦδιον δρακεῖν, ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοῦ πύλας ἄνοιξαι; ταῦτ' ἀπάγγειλον πόσει· ἤκειν ὅπως τάχιστ' ἐράσμιον πόλει·

605 γυναῖκα πιστὴν δὲ ἐν δόμοι εὐροί μολὼν οἰαντερ ὅν ἔλειπε, δωμάτων κύνα ἐσθλην ἐκείνῳ, πολεμίων τοὺς δύσφροσιν, καὶ τάλλ' ὦμοιον πάντα, σημαντήριν

610 οὐδὲν διαφθείρασαν ἐν μῆκει χρόνου. οὐδὲ οἴδα τέρψιν οὐδ' ἐπίψογον φάτιν ἄλλον πρὸς ἄνδρὸς μᾶλλον ἥ χαλκοῦ βαφάς. τοιὸσδ' ὅ κόμπος τῆς ἀληθείας γέμων οὐκ αἰσχρός ὡς γυνακί γενναία λακεῖν.

ΧΟΡΟΣ

615 αὕτη μὲν οὕτως εἴπε μανθάνοντι σοι τορούσθων ἐρμηνεύσων εὐπρεπῶς λόγον.
σοι δ' εἴπε, κῆρυξ, Μενέλεων δὲ πεῦθομαι,
εἰ νόστιμος τε καὶ σεσωσμένος πάλιν ἦξει σὺν υμῖν, τῆςτ' ὑς φίλον κράτος.
It is not possible for me to tell pleasant falsehoods, for my friends to reap the fruit after a long time.

But how can you chance to tell us what is both good and true? These two when separated are not easily concealed.

The man has disappeared from the Achaean hosts,—himself and his ship. I tell you no false story now.

Did you see him sail away alone from Ilion; or did a storm, a common grief, snatch him from your host on the way?

You have hit the mark like a skilful archer, and have briefly told a long tale of woe.

Was he spoken of by the other sailors as living or dead?

No one knows enough to report it truly, except the Sun who nourishes the life of the earth.
ΚΗΡΥΞ

όυκ ἔσθ' ὑπό τις λέξαιμι τὰ ψευδή καλὰ
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

ΧΟΡΟΣ

πῶς δῆτ' ἂν εἰπὼν κεδὼς τάληθη τύχοις;
σχισθέντα δ' οὖκ εὑκρυπτα γίγνεται τάδε.

ΚΗΡΥΞ

ἄνηρ ἀφαντός ἐξ Ἀχαικοῦ στρατοῦ,
αὐτὸς τε καὶ τὸ πλοῖον. οὐ ψευδὴ λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,
ἡ χείμα, κοινὸν ἀχθος, ᾨρπασε στρατοῦ;

ΚΗΡΥΞ

ἐκυρονσά ώστε τοξότης ἄκρος σκοποῦ,
μακρὸν δὲ πήμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

πότερα γὰρ αὐτοὺς ἔωντος ἢ τεθυθηκότος
φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

ΚΗΡΥΞ

οὐκ οἶδεν οὐδεὶς ὡστ' ἀπαγγεῖλαι τορῶς,
πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσων.
CHORUS LEADER

How do you say that this storm began and ended for the naval host through the wrath of the Gods?

HERALD

It is not right to pollute a joyous day by a tongue that bears evil tidings. The honor due the Gods forbids. But when a messenger with sad countenance brings to a city a woful tale of a fallen army,—of one public wound for the whole state to feel, and of many men dragged to the sacrifice from many homes by the double scourge which Ares is wont to wield, calamity armed with double lance, a fatal pair,—when he comes loaded down with woes like these, it becomes him to sing this paean of the Furies. But when a messenger of good tidings comes to a city rejoicing in good fortune,—but how can I mix the good with the evil, in telling of this storm which befell the Greeks not without wrath from the Gods? For the fire and the sea, greatest enemies of old, conspired, and gave pledges to destroy the ill-fated host of the Argives. And by night arose the perils of the stormy waves. For the Thracian blasts dashed the ships upon one another; and they, violently gored by the whirlwind's storm with the sea-lashed surge, disappeared, whirled out of sight by the evil shepherd. And when the bright
ΧΟΡΟΣ

πῶς γὰρ λέγεις χειμώνα ναιτικῷ στρατῷ
635 ἐξείλει τελευτῆσαι τε δαιμόνων κότῳ;

ΚΗΡΥΞ

εὐφημὸν ἦμαρ οὐ πρέπει κακαγγέλω
γλώσσῃ μιαίνειν. χωρὶς ἡ τυμῆ θεῶν.
όταν δὲ ἀπευκτὰ πήματ' ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—
640 πόλει μὲν ἑλκός ἐν τῷ δήμῳ τυχεῖν,
pολλοὺς δὲ πολλῶν ἐξαγιωθέντας δόμων
ἀνδρας διπλῆ μάστιγι, τῆν ᾽Αρης φιλεῖ,—
dίλογχον ἄτην, φοινίαν ξυνωρίδα.
tοιοῦδε μέντοι πημάτων σεσαγμένον
πρέπει λέγειν παιᾶνα τόντ᾽ Ὕμνῳ.
σωτηρίων δὲ πραγμάτων εὐάγγελον
ήκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν,—
645 πῶς κεδνὰ τοῖς κακοῖσι συμμεῖξὼ, λέγων
χειμῶν ὧ’ Ἀχαιῶν οὐκ ἄμηνιτον θεοῖς;
ξυνωμοσαν γὰρ, ὄντες ἔχθιστοι τὸ πρῖν,
pῦρ καὶ θάλασσα, καὶ τὰ πίστ᾽ ἐδειξάτην
φθείροντε τὸν δύστημον ᾽Αργείων στρατῶν.
ἐν νυκτὶ δυσκύμαντα δ᾽ ὠράρει κακά.

ναῦς γὰρ πρὸς ἀλληλαίοις Ὀρήκαι πνοαὶ.
650 ἡρεικοὺ. αἰ δὲ κεροτυπούμεναι βίας
χειμῶν τυφῶ σὺν ζάλη τῷ ὀμβροκτύτῳ,
ψυχοντ’ ἁφαντοῦ, ποιμένοι κακοὶ στρόβῳ.
ἐπεὶ δ’ ἀνήλθε λαμπρὸν ἥλιον φαὸς,
light of the sun came, we saw the Aegean blossoming with corpses of Achaean men and with wrecks of ships. And as to ourselves, it was some God (no man) who took the helm, and stole or begged us off, with our ship's hull uninjured. And Fortune as a willing saviour sat upon our ship, so that she should neither take in the surging wave at anchorage, nor be dashed upon a rock-bound coast. And afterwards, having escaped a watery grave, in the bright day, not yet trusting our fortune, we brooded in our thoughts over our new calamity, on the sufferings of our army, most wretchedly destroyed. And now if any of them still breathe, they speak of us as dead. Why should they not? We believe that this has been their fate. But may it be for the best. At least, first and above all expect the return of Menelaus; for, if any ray of the sun now finds him alive and well, through the help of Zeus who is not yet ready utterly to annihilate our race, there is still hope that he will come back to his home. When you have heard all this, know that you have the truth.

CHORUS

Who was it who once named her with such perfect truth? — was it perhaps some one whom we do not see, in foreknowledge of what was
ὀρῶμεν ἀνθοῦν πέλαγος Δίγαϊών νεκροῖς
ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ' ἐρειπίους.
ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκήρατον σκάφος
ητοὶ τις ἔξεκλεθεν ἢ ἵππησατο
θεός τις, οὐκ ἀνθρωπος, οἰακος θυγὼν.
tύχη δὲ σωτὴρ ναῦν θελοῦσ' ἐφέξετο,
ὡς μὴν ἐν ὀρμῳ κύματος ξάλην ἔχειν
μὴν ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.
ἐπειτα δ' ἄδην πόντιον πεθεγότες,
λευκόν κατ' ἡμαρ, οὐ πεποιθότες τύχη,
ἐβουκολοῦμεν φροντίσων νέον πάθος,
στρατοῦ καμόντος καὶ κακῶς σποδουμένου.
καὶ νῦν ἐκείνων εἰ τις ἐστὶν ἐμπτέων,
λέγουσιν ἡμᾶς ὡς ὀλωλότας, τι μή;
ἡμεῖς τ' ἐκείνους ταύτ' ἔχειν δοξάζομεν.
γένοτο δ' ὡς ἄριστα. Μενέλεων γὰρ ὁδιν
πρωτόν τε καὶ μάλιστα προσδόκα μολείν.
eἰ δ' οὖν τις ἀκτίς ἠλίου νυν ἱστορεῖ
χλωρόν τε καὶ βλέποντα, μηχαναῖς Διός,
οὕπω θέλοντος ἐξαναλώσαι γένος,
ἐλπίς τις αὐτῶν πρὸς δόμους ἦξειν πάλιν.
tοσαῦτ' ἀκούσας ἵσθι τάληθ' κλύων.

ΧΟΡΟΣ

tίς ποτ' ὁνόμαζεν Ὁδ'  
ἐς τὸ πῶν ἐπητύμωσ;  
μή τις ὄντω' οὐχ ὁρῶ-  
μεν προνοίασι τοῦ πεπρωμένου

Str. 1
fated, guiding the tongue in fortune? — her the spear-wedded, much fought-for Helen? For being in very truth the destroyer of ships, the destroyer of men, the destroyer of cities, she sailed forth from the rich curtains of her home, driven by the breath of the giant west wind. And hosts of spear-bearing huntsmen followed in their track, after they had plied their oars out of sight to the leafy banks of the Simois, there to rouse bloody strife.

But wrath which works its vengeance brought to Ilion a κῆδος (marriage or woe), rightly so named, late in time exacting the penalty for the dishonor of hospitality and of hospitable Zeus from those who loudly applauded the nuptial song, which it then fell to the brethren of Paris to sing. But Priam’s venerable city is learning a new song, and utters a loud cry of grievous woe, now calling Paris the accursedly wedded,—

* * * * * * * *
γλώσσαν ἐν τούχα νέμων;
τὰν δορίγαμβρον ἀμφιγε-
κῆ θ' Ἐλέναν; ἐπεὶ πρεπόντως
ἐλέναυς, ἐλανδρὸς, ἐλέπτολις,

ἐκ τῶν ἄβροτίμων
προκαλυμμάτων ἔπλευσε
ζεφύρου γίγαντος αὖρα,
πολύανδροί τε φεράσπιδες

κυναγοὶ κατ' ἤχνος, πλάταν ἄφαντον
κελσάντων Σύμδεντος
ἀκτὰς ἐπ' ἀεξιφύλλους
di' ἐρών αἴματόεσσαν.

"Ἤλιψ ὅ ἐκῆδος ὄρ-
θώνυμον τελεστίφρων
μήνις ἡλασέν, τραπέ-
ζας ἀτίμωσιν ύστερφ χρόνῳ
καὶ ξυνεστίον Δίῳς

πρασσομένα τὸ νυμφότι-
μον μέλος ἐκφάτως τίοντας,
ὑμέναιον, ὅσ τοῖ ἐπέρρεπεν
γαμβροῖσιν ἀείδειν.

μεταμανθάνουσα δ' ὠμον

Πριάμοι πόλις γεραιὰ
πολύθρηον μέγα που στένει
κικλήσκουσα Πάριν τὸν αἰνόλεκτρον,
† παμπρόσθη πολύθρηον

αἰὼν' ἀμφιὶ πολιτῶν
μέλεουν αἵμ' ἀνατλάσα.†
So did a man once rear in his house a savage lion, taken unweaned from its mother’s breast. In its young life he was gentle, friendly to the children and a joy to the old; and he was often in their arms, like a new-born babe, with eyes brightening towards the friendly hand, and fawning in its need of food.

But after a time he showed the primal nature of his race; for, as thanks for his nurture, by destruction of slaughtered sheep he unbidden prepared a banquet; and the house was stained with blood, a hopeless grief to the servants, a mighty murderous mischief. And now it was seen that a priest of Ate had by God’s behest been reared within the house.

In like manner, I should say, there came to the city of Ilion (in Helen) a spirit of unruffled calm, a gentle ornament of wealth, a soft glance of the eye, a soul-consuming flower of love. But soon
έθρεψεν δε λέοντα
σών δόμοις ἀγάλακτων
οὕτως ἄνηρ φιλόμαστον,
ἐν βιώτον προτελείοις
ἀμερον, εὐφιλόπαιδα
καὶ γεραροῖς ἐπίχαρτον.
πολέα δ’ ἔσκ’ ἐν ἀγκάλαις
νεστρόφου τέκνου δίκαιν,
φαίδρωτος ποτὶ χείρα σαι

χρονισθεὶς δ’ ἀπέδειξεν
ἐδος τὸ πρόσθε τοκῆναν.
χάριν τροφᾶς γὰρ ἀμείβων
μηλοφόνουσιν ἐν ἁταῖς
δαῖτ’ ἀκέλευστος ἐτευξεν.
αἶματι δ’ οἶκος ἑφύρθη,
ἀμαχὸν ἁλγος οἰκέταις
μέγα σών πολύκτονον.

ἐκ θεοῦ δ’ ιερεύς τίς ἁ-
ταῖς δόμοις προσεθρέφθη.

πάραντα δ’ ἐλθεῖν ἐσ ’Ιλίου πόλιν
λέγομι’ ἀν φρόνημα μὲν
νηνέμου γαλάνας,
ἀκασκαὶὼν τ’ ἁγαλμα πλούτου,
μαλθακὸν ὄμματων βέλος,
δηξίθυμον ἐρωτὸς ἀνθός.
she darted from her course and brought to pass the bitter ends of her marriage, settled with them for woe, befriended with them for woe, rushing upon the sons of Priam, under the guidance of hospitable Zeus, as an avenging Fury which brides bewail.

There is a venerable saying, uttered of old among mortals, that man's high fortune, when it is matured, bears offspring, and dies not childless; but that from good fortune there springs by descent insatiate woe. But apart from others I am of my own mind. It is the impious deed that afterwards begets children which are like their race, while the fate of righteous houses is always blessed in its offspring. One ancient outrage is wont from time to time, when the fated moment comes, to beget a new outrage, sporting wantonly in the calamities of men, . . . until at last it breeds the divinity against which none can fight and none can war, the unholy audacity of Ate, who brings darkness into houses, like to her parents. But Justice shines in smoky houses,
παρακλίνασ' ἔπεκρανεν δὲ γάμου πικρᾶς τελευτάς, 
δύσεδρος καὶ δυσόμιλος 
συμένα Πριαμίδαισιν, 
pομπᾶ Δίος ἕξεινοι, 
νυμφόκλαντος 'Ερμύς.

παλαίφατος δ᾽ ἐν βροτοῖς γέρων λόγος 
tέτυκται, μέγαν τελε-
σθέντα φωτὸς ὀλβον 
tεκνοῦσθαι μηδ' ἀπαίδα θυήσκευν,

ἐκ δ' ἀγαθᾶς τύχας γένει 
βλαστάνειν ἀκόρεστον οὐζύν. 

dίχα δ' ἄλλων μονόφρων εἰμὶ· τὸ δυσσεβές γὰρ 

ἐργον 

μετὰ μὲν πλείονα τίκτει,

σφετέρα δ' εἰκότα γέννα, 

οίκων δ' ἄρ' εὐθυδίκων 

καλλίταν πότμος ἄει.

φιλεὶ δὲ τίκτεων ὑβρις 

μὲν παλαιὰ νεα-

ζουσαν ἐν κακοῖς βροτῶν 

ὑβρὶν τὸτ' ἡ τὸθ', ὅτε τὸ κύριον μόλη 

Τνεαρὰ φάους κότον,† 

daἰμονά τε τὰν ἄμαχον, ἀπόλεμον, ἀνίερον 

θράσος μελαίνας μελάθροισιν Ἀτας, 

eἰδομέναν τοκευσῖν.

Δίκα δὲ λάμπει μὲν ἐν 

δυσκάπνοις δάμασιν,
and honors the righteous life; but gilded abodes where hands are unclean she leaves with averted eyes, and comes to pious homes, having no reverence for the power of wealth which is falsely stamped with praise; and she guides everything to its destined end.

Hail, O king, destroyer of Troy, son of Atreus, how shall I address thee, how shall I honor thee, without rising above or falling below the proper meed of thy praise? Many mortals honor the mere semblance of being, transgressing justice; and every one is ready to lament with the unfortunate, though no sting of grief comes to his heart; and men rejoice with counterfeit joy, straining their unsmiling faces. But whoever is a good judge of his flock, can never mistake the eyes which seem to greet from a friendly heart, but only fawn with watery friendship. So then, when thou didst lead forth thy army to avenge Helen (I will not conceal it from thee), thou wert very unfavorably depicted, as not guiding well the helm of thy thoughts, as inspiring with willing courage men who were doomed to death. But
τὸν δ᾽ ἐναίσιμον τίε [βίον].

τὰ χρυσόπαστα δ᾽ ἔδεθλα σὺν πίνῳ χερῶν παλιντρόπους

ὁμμασι λυποῦσ', ὅσια προσέμολε, δύναμιν οὐ

σέβουσα πλούτου παράσημον αὖφι πᾶν δ᾽ ἐπὶ τέρμα νωμᾶ.

ἄγε δή, βασιλεῖ, Τροίας πτολίπορθ', Ἀτρέως γένεθλον,

πῶς σε προσείπω; πῶς σε σεβίξω μήθ᾽ ὑπεράρας μήθ᾽ ὑποκάμψαι καιρῶν χάριτος;

πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι προτίουσι δίκην παραβάντες.

τῷ δυσπραγοῦντι δ᾽ ἐπιστενάχειν πᾶς τις ἔτομος· δήγμα δὲ λύπης οὐδὲν ἐφ᾽ ἡπαρ προσικνεῖται· καὶ ἔνθεῳρουσιν ὁμοιοπρεπεῖς ἀγέλαστα πρόσωπα βιαζόμενοι.

ὀστίς δ᾽ ἀγαθὸς προβατογνώμων, οὐκ ἔστι λαθεῖν ὁμματα φωτός, τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας ὑδαιμ σαίνειν φιλότητι.

οὐ δὲ μοι τότε μὲν στέλλων στρατιῶν 'Ελενῆς ἐνεκ, οὐ γὰρ σ᾽ ἐπικεύσω, κάρτ' ἀπομούσως ἥσθα γεγραμμένος, οὐδ᾽ εὖ πραπίδων οἰακα νέμων θάρσους ἐκουσιον ἀνδράσι θυήσκουσι κομίζων.
now from the depths of my heart, and not without friendship, do I say that labor is joyous to those who have finished it well. And thou wilt learn in time by inquiry who of the citizens justly, and who wrongly, directs the state.

AGAMEMNON

810 First it is right for me to address Argos, and the Gods of the land who have helped me in my return and in the justice which I exacted from the city of Priam; for the Gods, hearing the cause pleaded (but not by the tongue), cast their votes without dissent into the bloody urn for the murderous destruction of Ilion. And Hope approached the other urn, which no hand had filled. The captured city is even now conspicuous by its smoke. The blasts of calamity still live; but the ashes of the city, as they die with them, send forth rich blasts of wealth. For all this we must pay ever memorable honor to the Gods; for we drew our nets exceeding high, and to avenge a woman the Argive monster levelled the city with the dust, the offspring of a horse, a spear-bearing host, which sprung its leap as the Pleiads were setting; and the savage lion, leaping over the towers, lapped its fill of tyrants' blood. All this prelude have I uttered to the Gods. But as to your friendly spirit, I remember what I have
νῦν δ’ οὖκ ἀπ’ ἄκρας φρενὸς οὐδ’ ἀφίλώς
eὔφρων πόνος εὖ τελέσασιν.
γνώσει δὲ χρόνῳ διαπευθύμενος
tόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ἈΓΑΜΕΜΝΩΝ

πρῶτον μὲν Ἀργος καὶ θεοὺς ἐγχώριους
dίκη προσεπέτειν, τοὺς ἐμοὶ μετατίτιοις
νόστου δικαίων θ’ δὲν ἐπραξάμην πόλιν
Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύουτες ἀνδροθητὰς Ἡλίου φθορᾶς
εἰς αἴματηρον τεῦχος οὗ διχορρόπως
ψήφους ἔθεντο· τῷ δ’ ἐναυτῷ κύτει
ἐλπὶς προσήχῃ χειρὸς οὗ πληρουμένῳ.
καταφῇ δ’ ἀλοῦσα νῦν ἐτ’ εὔσημος πόλις.
ἀτης θυελλαί θῶσι· συνθυμήσκουσα δὲ
σποδος προπέμπει πίονας πλούτου πνοάς.
tούτων θεοῖς χρῆ πολύμνηστον χάριν
tίνειν, ἑπείπερ καὶ πάγας ὑπερκότοις
ἐπραξάμεσθα, καὶ γυναικὸς οὐνεκα
πόλιν διημάθυνεν Ἡργείων δάκος,
ἵππου νεοσσός, ἀσπιδηφόρος λεώς,
πήδημ’ ὄρουσας ἀμφὶ Πλειάδων δύσιν·
ὑπερθορῶν δὲ πῦργον ὁμηστήσει λέων
ἄδην ἔλειξεν αἴματος τυραννικοῦ.
θεοῖς μὲν ἔξετεινα φρούμιον τόδε·
tὰ δ’ ἐσ τὸ σοῦ φρόνημα μὲν πενημαί κλύων

ΑΓΑΜΕΜΝΩΝ — 5
heard; for I say the same, and you have me as your advocate. For there are few men to whom this is native born, to honor a friend who is fortunate without jealousy. For hateful poison sits at the heart, and doubles the grief to him who is infected with the disease: he is himself weighed down by his own afflictions, and when he sees the prosperity of another, he laments. I can speak from knowledge; for I know full well men who are a mere mirror of friendship, a shadow of a shade, men who seem to be very kindly disposed to me. But Ulysses alone, though he sailed with me against his will, was always by my side as a ready trace-horse,—whether I am speaking of him living or dead. As to other matters, regarding the state and the Gods, we will hold public assemblies and consult about them in full council; and what is well, we will take council that it may long abide; but for whatever needs healing remedies, either by cautery or by friendly surgery we will try to avert the harm of the disease. And now I must pass into my house and to the hearthstone of my home; and first let me give my thanks to the Gods, who sent me forth and now have brought me home again. And since victory has followed me, may it abide forever.

**CLYTAEMNESTRA**

Citizens, old men of Argos who are present, I will not be ashamed to speak to you of my ways
καὶ φημὶ ταύτα καὶ συνήγορόν μ' ἔχεις.
παύροις γὰρ ἄνδρῶν ἐστὶ συγγεείς τόδε,
φίλον τὸν εὐτυχοῦντ' ἀνευ φθόνον σέβεων.
δύσφραν γὰρ ὦς καρδίαν προσήμενος
ἀχθος διπλοίζει τῷ πεπαμένῳ νόσον;
τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται
καὶ τὸν θυραίον ὄλβων εἰσορῶν στένει.
εἴδως λέγομ' ἂν, εὖ γὰρ ἔξεπίσταμαι
ομιλίας κάτοπτρον, εἴδωλον σκιᾶς,
δοκούντας εἴναι κάρτα πρεμενεῖσ ἐμοί.
μόνος δ' ὁ 'Οδυσσεύς, ὁσπερ σοιχ ἐκὼν ἐπλευ,
ζευχθεῖσ' ἐτομος ἦν ἐμοὶ σειραφόρος·
ei' oὖν θανόντος εἶτε καὶ ζῶντος πέρι
λέγω. τὰ δ' ἀλλα πρὸς πόλιν τε καὶ θεοὺς
κοινοὺς ἀγῶνας θέντες ἐν πανηγύρῃ
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
ὁπός χρονίζον εὖ μενεὶ βουλευτέον·
οτῷ δὲ καὶ δεῖ φαρμάκων παιωνίων,
ητοι κέαντες ἡ τεμόντες εὐφρόνως
πειρασόμεσθα πὴμ' ἀποστρέψαι νόσου.
νῦν δ' ἐσ μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοῦπερ πρῶτα δεξιώσομαι,
ο��περ πρόςω πέμβαντες ἢγαγον πάλιν.
νίκη δ' ἔπειτερ ἐσπετ', ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἄνδρες πολίται, πρέσβεος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνθρωπος τρόπους
of affection to my husband; in time timidity dies out in mortals. Not having learned from others, I will tell you of my own wretched life during the whole time while he was absent at Troy. In the first place, it is a terrible evil for a wife to sit deserted in her home without her husband, hearing many adverse reports, and for one man to come with ill news and then for another to bring in a tale of woe worse than the first and proclaim it to the house. And if this man had been wounded as often as the reports came running into our house, I must say that he has as many wounds in him as a net has holes. And if he had perished as often as the reports made out, why then like a second three-bodied Geryon, he might boast of having received many a triple coverlet of earth, —all above ground (I have nothing to say of any below), —having died once in each of his three forms. In consequence of such adverse rumors many a time have others had to loosen forcibly halters from my neck, suspended to a beam above. Owing to this our son is not here by my side, the lord of my and thy affections, Orestes. Do not be surprised at this, for a friendly ally is protecting him, Strophius of Phocis, who warned me of the twofold dangers which threatened us, first, of thy danger at Troy, and then again, in case anarchy shall be proclaimed by the people and overthrow thy council, as it is natural to mortals to trample all the more upon one who has fallen.
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθέγει
tὸ τάρβος ἀνθρώπωσιν. οὐκ ἄλλων πάρα
μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον
tοσόνδ' ὁσοπερ οὕτος ἦν ὑπ' Ἰλίῳ.
tὸ μὲν γυναῖκα πρῶτον ἀρσενὸς δίχα
ηθαίοι δόμους ἔρημον ἐκταγλον κακὸν,
pολλὰς κλύουσαν κλήδόνας παλιγκότους·
καὶ τὸν μὲν ἥκειν, τὸν δ' ἐπεσφέρειν κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμους.
καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνήρ ὅδ', ὡς πρὸς οἶκον ὠχετεύετο
φάτις, τέτρωται δικτύου πλέον λέγειν.
eἰ δ' ἦν τεθυκὼς, ὡς ἐπλήθυνον λόγου,
τρισάματος τὰν Γηρυόν ὁ δεύτερος
πολλὴν ἀνωθεν—τὴν κάτω γὰρ οὐ λέγω—
χθονὸς τρίμοιρον χλαῖναν ἐξήχει λαβών,
ἀπαξ ἐκάστῳ καθανῶν μορφώματι.
tοιώνδ' ἐκατι κληδόνων παλιγκότων
πολλὰς ἀνωθεν ἀρτάνας ἐμῆς δέρης
ἐλύσαν ἄλλου πρὸς βίαν λελημμένης.
ἐκ τῶν δὲ τοῦ παῖς ἐνθαδ' οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριοι πιστευμάτων,
ὡς χρῆν, Ὅρεστῆς· μηδὲ θαυμάσῃς τόδε.
τρέθει γὰρ αὐτὸν εἰμενὴς δορύζεινος
Στρόφιος ὁ Φωκεύς, ἀμφιλεκτα τῆματα
ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σέθεν
κύδυνοι, εἰ τε δημόθρους ἀναρχίᾳ
βούλην καταρρύψειν, ὡστε σύγγονον
βροτοῖσι τὸν πεσόντα λακτίσαι πλέον·
This excuse of mine has no deceit in it. For me now the gushing fountains of my tears are dry; there is not a drop left in them.

And I have suffered in my late-watching eyes, always bewailing the fire signals which were to bring news of thee, but were always neglected; and in my dreams I was constantly awakened by the gentle buzzing of the humming gnat, seeing more calamities befall thee than the time I was sleeping could have held. Now, having endured all this, with heart free from sorrow, I can address this man as the watch-dog of the fold, as the mainstay that saves the ship, as the firmly fixed pillar of a lofty roof, as an only born child to a father, and as land seen by sailors when all hope was lost, as a day most beautiful to behold after a storm, as the stream of a fountain to a thirsty wayfarer. It is delightful to escape all necessity. With such words do I think it right to address him. But let all jealousy be absent. Many are the woes we have endured hitherto; but now, dear one, dismount from thy chariot, but do not touch to the ground that foot of thine, O king, which has trampled upon Ilion. Servants, why do you delay, you to whom has been given the duty of spreading embroideries over the path on which he is to walk? Let there immediately be made a way spread with purple into a house he little hoped to enter, as Justice shall guide him. And all else my care, not overcome by sleep, will arrange justly with God's help according to fate.
αἰσχυλοῦ ἀγαμέμνων 71

tοιάδε μέντοι σκῆψις οὐ δόλον φέρει. ἐμοιγε μὲν δὴ κλαυμάτων ἐπίσοντοι πηγαί κατεσβήκασιν, οὔτε ἐνι σταγών. ἐν ὁψικοίτοις δ' ὁμμασὶ βλάβας ἔχω τὰς ἀμφὶ σοι κλάονσα λαμπτηρονχίας ἀτημελήτους αἰέν. ἐν δ' ὀνείρασι λεπταῖς ὑπαί κώνωπος ἐξηγερόμην ῥηπαίσῃ θωύσοντος, ἀμφὶ σοι πάθη ὀρῶσα πλεῖω τοῦ ξυνεῦδοντος χρόνου.

890 νῦν ταῦτα πάντα πλασ' ἀπευθήτῳ φρενὶ λέγομι· ἀν ἄνδρα τόνδε τῶν σταθμῶν κύνα, σωτῆρα ναὸς πρότονον, ύψηλῆς στέγης στύλον ποδήρη, μονογενῆς τέκνου πατρί, καὶ γῆν φανεῖσαν ναυτίλους παρ' ἐλπίδα, κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος, ὁδουπόρῳ δυσφώντι πηγαῖον ῥέοσ. τερπνὸν δὲ τάναγκαιον ἐκφυγεῖν ἅπαν. τουίσδε τοῦ νῦν ἄξιω προσφθέγμασιν. οὐ φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ ἠνεχόμεθα. νῦν δὲ μοι, φίλον κάρα, ἐκβαίνῃ ἀπῄνης τῇς, μὴ χαμαί τίθεις τὸν σὸν πόδ', ὅναξ, Ἰλίῳ πορθήτορα. δμωϊ, τί μελλεθ', αἰς ἐπέσταλται τέλος πέδων κελεύθου στορυνύαι πετάσμασιν;

900 εὐθύς γενέσθω πορφυρόστρωτος πόρος εἰς δῶμ' ἀελπτον ὡς ἄν ἡγῇται δίκη. τὰ δ' ἄλλα φροντίς οὐχ ὑπνῷ νυκωμένῃ θήσει δικαῖος σὺν θεοῖς εἴμαρμένα.
AGAMEMNON

Offspring of Leda, guardian of my house, thou hast made a speech which was becoming to my long absence, for thou hast spoken at length; but to be praised justly, that is a boon that ought to come from others. Moreover, do not treat me effeminately as if I were a woman; and do not, like a barbarian, open thy mouth to utter a cringing cry; and do not make my way odious by strewing it with costly robes. With these we should honor the Gods; but for one who is a mortal to walk on these beauties of embroidery is to my mind by no means without its terrors. I beg thee to honor me like a man, not like a God. Without foot-mats and embroideries Fame makes herself heard; and not to be evil-minded is the greatest gift of the Gods. When a man has ended his life in fair prosperity, we may call him happy. If I can fare in all things as I have done now, I have good courage.

CLYTAEMNESTRA

Now do not say this to thwart my purpose.

AGAMEMNON

Purpose? Understand that I am not going to let my purpose be thwarted.

CLYTAEMNESTRA

Couldst thou perhaps have promised the Gods in some moment of terror that thou wouldst act thus?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΑΓΑΜΕΜΝΩΝ

Δήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
ἀπουσία μὲν εἶπας εἰκότως ἐμῇ·
μακρὰν γὰρ ἐξέτεινας· ἀλλ’ ἐναισίμως
ἀινεῖν, παρ’ ἄλλων χρῆ τόδ’ ἔρχεσθαι γέρας.
καὶ τὰλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
ἀβρων, μηδὲ βαρβάρου φωτὸς δίκην

χαμαιπετὲς βόαιμα προσχάνης ἐμοί,
μηδ’ εἴμαι στρώσας’ ἐπίφθονον πόρον
τίθει· θεοὺς τοι τοῦτο διμαλφέεν χρεών.
ἐν ποικίλοις δὲ θυντόν ὄντα κάλλεσιν
βαίνειν ἐμοὶ μὲν οὐδαμῶς ἀνευ φόβου.

λέγω κατ’ ἄνδρα, μὴ θεοῦ, σέβεων ἐμὲ.
χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
κληρῶν ἀὑτεὶ· καὶ τὸ μὴ κακῶς φρονεῖν
θεοὺ μέγιστον δῶρον. Ὀλβίσαι δὲ χρῆ
βίον τελευτήσαντ’ ἐν εὐεστοῖ φίλη.

ἐἰ πάντα δ’ ὡς πράσσομι ἂν, εὐθαρσῆς ἐγὼ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ μὴν τόδ’ εἰπὲ μὴ παρὰ γνώμην ἐμοὶ.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἵσθι μὴ διαφθεροῦντ’ ἐμὲ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ηὗξω θεοῖς δείσας ἂν ὁδ’ ἔρδεω τάδε;
AGAMEMNON

I uttered this determination, if ever a man did, knowing well what I was doing.

CLYTAEMNESTRA

What dost thou think Priam would have done if he had accomplished all this?

AGAMEMNON

Oh, I think he would have walked on the embroideries.

CLYTAEMNESTRA

Do not now pay so much regard to the censure of men.

AGAMEMNON

But a voice uttered by the people has mighty power.

CLYTAEMNESTRA

The man who is unenvied is not a man to be envied.

AGAMEMNON

It is not a woman's way to be so eager for a quarrel.

CLYTAEMNESTRA

But it becomes men in high prosperity even to submit to conquest.

AGAMEMNON

Is that the kind of conquest that thou holdest in honor?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΑΓΑΜΕΜΝΩΝ
ειπερ τις, ειδὼς γ' ευ τόδ' εξείπον τέλος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

τί δ' ἄν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἦνυσεν;

ΑΓΑΜΕΜΝΩΝ
ἐν ποικίλοις ἄν κάρτα μοι βήματι δοκεῖ.

ΚΛΥΤΑΙΜΗΣΤΡΑ
μὴ νυν τὸν ἀνθρώπειον αἰδεσθῆτε ψόγου.

ΑΓΑΜΕΜΝΩΝ
φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΗΣΤΡΑ
ὀ δ' ἀφθόνητος γ' οὐκ ἐπίζηλος πέλει.

ΑΓΑΜΕΜΝΩΝ

οὗτοι γυναικῶς ἔστιν ἰμείρεων μάχης.

ΚΛΥΤΑΙΜΗΣΤΡΑ
τοῖς δ' ὀλβίωις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ

ἡ καὶ σὺ νίκην τήνδε δήριος τίεις;
CLYTAEMNESTRA

Obey me. Be willing to let me have my way.

AGAMEMNON

Well, if this is what thou dost wish, let some one quickly loose the slavish sandals on which my feet tread; and while I walk on these purple robes, let no jealousy from the eye of any of the Gods strike me from afar. For I feel much shame at my effeminacy in trampling under foot this wealth and these costly webs. So much for this. But take in kindly this foreign woman. God looks from afar with kindness on the gentle conqueror, for no one willingly wears the yoke of slavery. But she, the chosen flower of much wealth, the gift of the army, has accompanied me. Well, since I am compelled to obey thee in this, I will pass beneath my roof tree, treading upon purple.

CLYTAEMNESTRA

There is an ocean,—who shall drain it dry?—which affords ever afresh the plenteous juice of purple, precious as silver, to dye our robes; and the house, with God's blessing, O king, is well supplied with this; this palace knows no poverty. Indeed I would have vowed the trampling of many robes, had this been offered to our house in oracles when I was devising votive gifts for the safety of
ΚΛΥΤΑΙΜΗΣΤΡΑ
πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοὶ.

ΑΓΑΜΕΜΝΩΝ

ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἄρβυλας
λύοι τάχος, πρόδουλον ἐμβασιν ποδός.
καὶ τοιοῦδε μ' ἐμβαίνονθ' ἀλουργέσιν θεῶν
μή τις πρόσωθεν ὦμματος βάλοι φθόνος.
πολλή γὰρ αἰδῶς σωματοφθορεῖν ποσὶν
φθείροντα πλοῦτον ἀργυρωνήτους θ' υφᾶς.
tοῦτων μὲν οὕτως· τὴν ξένην δὲ πρεμενῶς
τήνδ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὐδεὶς δουλίω χρήται ζυγῷ.
αὐτὴ δὲ, πολλῶν χρημάτων ἐξαίρετον
ἀνθος, στρατοῦ δόρημ', ἐμοὶ ξυνέστετο.
ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
ἐἰμ' ἐς δόμων μελαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐστὶν θάλασσα, τίς δὲ νῦν κατασβέσει:
tρέφουσα πολλῆς πορφύρας ἰσάργυρον
κηδίδα παγκαίνιστον, εἰμάτων βαφᾶς.
oικὸς δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
ἐχεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
pολλῶν πατησμῶν δ' εἰμάτων ἄν ηὐξάμην,
δόμοις προσεκλήνων ἐν χρηστηρίοις,
this soul. For while the root remains, foliage spreads over the house, spreading its shade against the fierceness of the dog-star. So when thou hast returned to thy house and home, thou art like warmth appearing in winter; and when Zeus is maturing the wine from the unripe grape, then it is like refreshing cool in the house when the lord and master walks through his home. O Zeus, Zeus who dost accomplish all, bring my prayers to pass; and mayest thou have a care for what thou art about to work.

CHORUS

Why does this flitting phantom continually hover before my foreboding heart; and why does my song become prophetic, unbidden and unrewarded? And why do I not spurn all this like indistinguishable dreams, and let confident courage sit on the dear throne of my soul?

* * * * * * *

— when the naval host set forth for Troy.

And now I learn of their return with my own eyes, being myself a witness. But my heart within me, self-taught, nevertheless sings the Furies' lyreless dirge, not having at all the dear
965 ψυχῆς κόμιστρα τήσδε μηχανωμένην.
βίζης γὰρ οὖσης φυλλὰς ἵκετ' ἐς δόμους,
σκιᾶν ὑπερτείνασα σειρίου κυνὸς.
καὶ σοῦ μολόντος δωματίτων ἑστίαν,
θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν.
970 οὖταν δὲ τεῦχῃ Ζεὺς ἀπ' ὀμφακός πικρᾶς
οίνον, τὸτ' ἢδη ψύχος ἐν δόμους τέλει,
ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.
Ζεῦ Ζεὺς τέλειε, τὰς ἐμὰς εὐχὰς τέλει·
μέλοι δὲ τοι σοὶ τῶνπερ ἄν μέλλης τελεῖν.

ΧΟΡΟΣ

975 τίπτε μοι τόθ' ἐμπέδως
δείγμα προστατήριον
καρδίας τερασκόπου ποτάται,
μαντιπολεῖ δ' ἀκέλευστος ἀμισθὸς ἀοϊδᾶ,
980 οὖδ' ἀποπτύσας δίκαν
δυσκρίτων ὀνειράτων
θάρσος εὐπιθές ἵζει
φρενὸς φίλον θρόνον; † χρόνος δ' ἐπεὶ
πρυμνησίων ἐλυμβολᾶς
985 ψαμμίας ἀκάτα παρήβησεν, † εὐθ' ὑπ' Ἰλιο
ἄρτο ναυβάτας στρατός.

πεύθομαι δ' ἀπ' ὀμμάτων
νόστον, αὐτόμαρτυς ὁν·
990 τὸν δ' ἄνευ λύρας ὀμος ὑμνῷδει
θρήνον 'Ερμύος αὐτόδιδακτος ἐσωθεὶ
confidence of hope. And my inward parts do not divine in vain, as my heart is whirled by fatal currents upon my justly foreboding breast. But I pray that, contrary to my forebodings, it may all prove false, so as never to be accomplished.

The limits of great prosperity are ever insatiate; for disease is always pressing as a next-door neighbor, and the fate of man in its onward course often strikes a hidden reef. Then the reluctant master casts away a part of his rich cargo, and by a moderate sacrifice saves his whole house from falling, though weighed down too deeply with woe, and his ship from sinking; and the bountiful gifts, which come in abundance from Zeus and from the harvests of the next year, ward off the disease of famine.

But when the life-blood of a man has once fallen to the ground, who by any charms can recall it? Otherwise Zeus never would, by way of caution, have checked him who rightly knew
lord, oh you have
elpidos filon thraios.

plagnum δ' outi matazei
pros endikous freisin teleseforois
dnas kukoymenon keap.
eikoma δ' ex emas elpidos sythi pesew
es to mu teleseforon.

malas ge tou to megalaus ygnias
akoreston terna. vosos gar aei
eytow omotouchos ereidei,
kai potmos euthyporow

andros epaignen afantos erma.
kai to men pro xreimatiwn
ktesiwn oiknos balon

sfeidonas apo eumetron,
oik edo propas domos
symouas gemwn agan,
oi edo epitwse sakatos.

polla tou dosis ek dies an-
philaphis te kai ex alokon epeteian
nystin allesen voson.

to δ' epit gan peson apax thanasimou
proparothen andros melan aima tis an
talw agkaloseias' epaiidwn;
oi de ton orthodaie
ton thimewn anage

AGAMEMNON — 6
how to raise the dead. But did I not feel that one fate fixed by the Gods might prevent another fate from gaining more than its right, my heart would anticipate my tongue and pour forth all that it could say; but as it is, it moans in darkness, sorely grieved, and having no hope that it will ever unravel anything that is timely, while my soul burns within me.

CLYTAEMNESTRA

Take yourself in too,—I mean you, Cassandra,—since Zeus has ordained, not in wrath, that you should be a sharer in the holy water of this house, standing with many slaves near the household altar. Dismount from that chariot, do not be too proud; for they say that once even the son of Alcmene endured to be sold and to eat the bread of slavery. If now the necessity of this fortune should fall to one's lot, it is a great boon to have masters of ancient wealth; but they who have reaped a rich harvest they never hoped for are savage to their slaves in every way, even beyond measure. 'You have what you may expect from us.

CHORUS LEADER

It is a plain speech which she has just spoken to thee. Since thou art now within the meshes of fate, thou canst obey if thou seest fit; perhaps thou mayest please to disobey.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΜΕΝΩΝ

Zeús ἀν ἔπαινεν ἔπ' εὐλαβεία.

1025 ei δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
εἰργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαι ἃν τάδ' ἔξεχεί.

1030 νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγῆς τε καὶ οὐδὲν ἐπελ-
pομένα ποτὲ καίριον ἐκτολυπεύσειν,
ζωπυρομένας φρενός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εἶσον κομίζου καὶ σὺ, Κασάνδραν λέγω,
ἐπεί σ' ἔθηκε Ζεύς ἀμηνίτως δόμοις
κοινωνῶν εἶναι κερνίβων, πολλῶν μετὰ
δούλων σταθεῖσαν κτησίου βωμοῦ πέλας·
ἐκβαῖν' ἀπήνης τήςδε, μηδε' ὑπερφρόνει.

1040 καὶ παῖδα γὰρ τοι φασίν Ἄλκμήνης ποτὲ
πραθέντα τλήναι δουλίας μάζης τυχεῖν.
ei δ' οὖν ἀνάγκη τῆςδ' ἐπιρρέοι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλή χάρις.
οἱ δ' οὔπορ' ἐλπίσαντες ἡμῆςαν καλῶς,

1045 ὁμοί τε δούλως πάντα καὶ παρὰ στάθμην.
ἔχεις παρ' ἡμῶν οὗτος νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφῆ λόγον.
ἐντὸς δ' ἂν οὐσα μορφῶν ἀγρευμάτων
πείθοι ἂν, εἰ πείθοι· ἀπειθοῖς δ' ἵσως.
But if she is not like a swallow, possessed of some unknown barbarian tongue, then speaking within her apprehension I must persuade her by my words.

Follow her. She gives thee the best advice thou canst have. Obey her and leave this seat in the chariot.

I have no leisure to wait here at the gate; for the victims now stand ready for the sacrifice of fire at the central hearth, for us who never expected to have this joy. If you will do anything that I tell you, make no delay; but if you do not understand me and take in my words, then speak with your barbarian hand instead of your voice.

The strange woman seems to need a skilful interpreter; but her manner is like that of a newly captured beast.

Surely she is mad and listens to evil thoughts, she who has left the newly captured city and come hither; but she knows not how to endure the bit until she has foamed away her strength in blood. I, however, will not disgrace myself by wasting more words on her.
ΚΛΥΤΑΙΜΗΣΤΡΑ

1050 ἀλλ' εἶπερ ἔστι μὴ χειλόδονος δίκην ἀγνώτα φωνήν βάρβαρον κεκτημένη, ἔσω φρενῶν λέγουσα πείθω νῦν λόγῳ.

ΧΟΡΟΣ

ἐπού. τὰ λόγστα τῶν παρεστῶτων λέγει. πιθοῦ λιποῦσα τόνδ' ἀμαξήρηθη θρόνων.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὖντι θυραίαν τῆδ' ἐμοὶ σχολὴ πάρα τρίβειν. τὰ μὲν γὰρ ἐστίας μεσομφάλου εστηκέν ἦδη μήλα πρὸς σφαγὰς πυρὸς, ώς οὖποτ' ἐλπίσασι τῆνδ' ἔξεων χάριν. σὺ δ' εἰ τι δράσεις τῶνδε, μὴ σχολὴν τίθει. εἰ δ' ἄξυνήμων οὖσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνω χερί.

ΧΟΡΟΣ

ἐρμηνεύως ἔοικεν ἡ ἕνη τοροῦ δεῖσθαι. τρόπος δὲ θηρὸς ὡς νεαρέτου.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1060 ἦ μαίνεται γε καὶ κακῶν κλύει φρενῶν, ἡτίς λιποῦσα μὲν πόλω νεαρέτον ἦκεί, χαλινὸν δ' οὖκ ἐπίσταται φέρειν, πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος. οὐ μὴν πλέω ρίψαι' ἀτιμασθῆσομαι.
CHORUS LEADER

I pity thee and will not be angry. Go, wretched one; leave the chariot, yield to this necessity, and bow thy neck beneath the new yoke.

CASSANDRA

Oh, woe is me! Alas! Alas! Oh, Apollo! Oh, Apollo!

CHORUS LEADER

Why hast thou uttered these shrieks to Loxias? It is not for him to hearken to a mourner’s wailing.

CASSANDRA

Oh, woe is me! Alas! Alas! Oh, Apollo! Oh, Apollo!

CHORUS LEADER

She in her ill-spoken words calls upon the God who must not be present at lamentations.

CASSANDRA

Apollo, Apollo! God of streets, my Apollo! Thou hast ruined me utterly for the second time.

CHORUS LEADER

She seems to be about to prophesy of her own coming woes; the divine spirit remains even in her enslaved mind.
ΧΟΡΩΞ

ἔγώ δ', ἐποικίρω γάρ, οὐ θυμώσομαι.

1070 ἢδ', ὡ τάλανα, τόνδ' ἐρημώσασ' ὁχον, ἐκκοψ' ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ

ὁτοτοτοτοὶ ποτοὶ δᾶ.

Απόλλον ἄπολλον.

ΧΟΡΩΞ

τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίον;

1075 οὐ γὰρ τοιοῦτος ὡστε θρηνητοῦ τυχεῖν.

ΚΑΣΑΝΔΡΑ

ὁτοτοτοτοὶ ποτοὶ δᾶ.

Απόλλον ἄπολλον.

ΧΟΡΩΞ

ἡ δ' αὕτε δυσφημοῦσα τὸν θεὸν καλεὶ

1080 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ

Ἀπόλλον Ὁλλον ἀγνιάτ' ἄπολλον ἐμός.

1085 ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΩΞ

χρῆσειν ἔοικεν ἀμφὶ τῶν αὕτης κακῶν.

1090 μένει τὸ θεῖον δουλία περ ἐν φρενί.
CASSANDRA

Apollo, Apollo! God of streets, my Apollo! Ah, whither hast thou brought me? To what roof?

CHORUS LEADER

To the Atreidæ's roof; if thou dost not know that, I can tell thee. This thou wilt not say is false.

CASSANDRA

Nay, a god-detested roof, conscious of many things; here are horrors of kindred slaughter, here are nooses, a human slaughter-house, and a floor reeking with blood.

CHORUS LEADER

The strange woman seems to be quick-scented, like a dog; and she is searching for those whose murder she can trace out.

CASSANDRA

Yes, for I am persuaded by these testimonies. Look at those children bewailing their own slaughter and their roasted flesh which their father has tasted!

CHORUS LEADER

In truth we had heard of thy prophetic fame; but we want no prophets here.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΗΜΝΩΝ

ΚΑΞΑΝΔΡΑ

1083 Ἅπολλων Ἅπολλων
ἀγνιατ' ἀπόλλων ἐμός.
ἀ ποὶ ποτ' ἡγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,
ἐγὼ λέγω σοι· καὶ τάδ' ὦκ ἐρεῖς ψύθη.

ΚΑΞΑΝΔΡΑ

1090 μυσόθεον μὲν οὖν, πολλὰ συνίστορα.
αὐτοφόνα κακὰ καὶ ἀρτάναι,
ἀνδροσφαγεῖον καὶ πεδορραντήριον.

ΧΟΡΟΣ

ἐοικεν εὔρις ἡ ἕνη κυνὸς δίκην
ἐίναι, ματεύει δ' ὦν ἀνευρήσει φόνον.

ΚΑΞΑΝΔΡΑ

1095 μαρτυρίωσι γὰρ τοῖσ' ἐπιπείθομαι.
κλαῖόμενα τάδε βρέφη σφαγὰς
ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

ἡ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
ἡμεν, προφήτας δ' οὕτως ματεύομεν.
CASSANDRA

Oh woe is me! What is she plotting? What is this new great grief, this mighty evil that she is plotting in this house, unbearable for friends, hopeless? — and all help stands afar.

CHORUS LEADER

I do not understand these divinations; but the others I understood: the whole city rings with them.

CASSANDRA

Alas, wretched woman; what! wilt thou do this deed? having welcomed thy wedded husband with the bath, — how can I tell the end? But it will quickly come; and she extends one hand after another.

CHORUS LEADER

I have not yet understood; after thy riddles I am perplexed by thy dim divinations.

CASSANDRA

Ah, alas, alas! What is this that I see? Is it a net of Hades? The net is the wife, the accomplice in murder. Now let the insatiate band utter a shriek over this race for a sacrifice that merits stoning.
ΚΑΣΑΝΔΡΑ

1100 ἵω πότοι, τί ποτε μὴ δεται;
tί τόδε νέον ἄχος μέγα
μέγ' ἐν δόμοις τοῖς τομεῖ μὴ δεταί κακον
ἀφερτον φίλοισιν, δυσίατον; ἀλκὰ δ' ἐκάς ἀποστατεῖ.

ΧΟΡΟΣ

1105 τούτων ἄιδρις εἰμι τῶν μαντευμάτων.
ἐκεῖνα δ' ἐγνων· πᾶσα γὰρ πόλις βοᾷ.

ΚΑΣΑΝΔΡΑ

ιὼ τάλαινα, τόδε γὰρ τελεῖς,
tὸν ὀμοδέμνουν πόσιν
λουτροῖτι φαιδρύνασα — πῶς φράσω τέλος;
1110 τάχος γὰρ τὸς ἔσται· προτείνει δὲ χεῖρ' ἐκ
χερὸς ὀρεγομένα.

ΧΟΡΟΣ

οὖτω ξυνήκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτως ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

1115 ἔη, παπαὶ παπαί, τί τόδε φαίνεται;
ἡ δίκτυον τι "Αἰδου;
ἀλλ' ἀρκυσ ἡ ξύνευνος, ἡ ἐναίρτια
φόνου. στάσις δ' ἀκόρετος γένει
κατολολυζάτωθ θύματος λευσίμου.
CHORUS LEADER

What is this avenging Fury that thou dost summon to raise her cry over this house? Thy words do not delight me. The drop of saffron blood rushes back to my heart; . . . and misfortune strides apace.

CASSANDRA

Ah, look there! look there! Protect the bull from the cow! Having entangled her black-horned victim in the robes by stratagem, she smites him, and he falls in the urn of water. It is the fortune of a murderously deceitful caldron that I am telling you.

CHORUS LEADER

I cannot boast to be a skilled interpreter of oracles; but this bodes some calamity. But what good word ever comes to mortals from oracles? For through a course of evils their wordy arts bring men to know oracular fear.

CASSANDRA

Alas, alas, the wretched fortunes of me miserable! Now I speak of my own affliction, pouring this into the cup of woe. To what end didst thou bring me, wretched one, hither? For nothing except to die with thee. For what else?
ΧΟΡΟΣ

ποίαν Ἐρινὺν τήνδε δώμασιν κέλει ἑπορθιάζειν; οὐ μὲ φαιδρύνει λόγος. ἐπὶ δὲ καρδίαν ἐδραμε κροκοβαφῆς σταγών, ἵππε καρία πτώσιμος ξυνανύτει βίου δύντος αὐγαῖς. ταχεία δ' ἀτα πέλει.

ΚΑΣΑΝΔΡΑ

ἀὰ, ἵδον ὕδοι. ἀπέχε τὰς βοῶς τὸν ταῦρον· ἐν πέπλουσι μελαγκέρων λαβοῦσα μηχανήματι τύπτει· πῦνει δ' ἐν ἐνύδρῳ κύτει. δολοφόνου λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ

οὗ κομπάσαιμ' ἄν θεσφάτων γνώμων ἄκρος εἶναι, κακῷ δὲ τῷ προσεικάζω τάδε. ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις βροτοῖς τέλλεται; κακῶν γὰρ διὰ τολυεῖς τέχναι θεσπιφόδον φόβον φέρουσιν μαθεῖν.

ΚΑΣΑΝΔΡΑ

ιῶ ἰῶ ταλαίνας κακόστοροι τύχαί· τὸ γὰρ ἐμὸν θροῦ πάθος ἐπεγχεισα. ποῖ δὴ μὲ δεύρο τὴν τάλαιναν ἦγαγες; οὐδέν ποτ' εἰ μὴ ξυνθανουμένην. τί γάρ;
CHORUS LEADER

1140  Thou art distracted by divine madness, and about thyself thou dost utter an unmelodious song; as some tawny nightingale insatiate of wailing, alas, from her wretched soul with a cry of "Itys, Itys," bewails her life which is blossoming with sorrows.

CASSANDRA

Oh, alas for the fate of the clear-voiced nightingale! For the Gods have given her a winged body and a sweet life without weeping; but there awaits me to be cleft by the two-edged sword.

CHORUS LEADER

1150  Whence come these vain pangs that rush upon thee through some divine power? Why dost thou strike these terrible notes with ill-omened cries, and likewise in shrillest strains? Why dost thou keep to these ill-boding ways of the prophetic road?

CASSANDRA

Alas for the nuptials of Paris, destructive to his friends! Alas for the Scamander, from which my fathers drank! Once as a child I was reared upon thy banks; but now on the banks of Cocytus and of Acheron I seem likely soon to sing my prophetic song.
ΧΟΡΩΣ

1140 φρενομανὴς τις εἰ θεοφόρητος, ἀμφὶ δὲ αὐτὰς θροεῖς νόμον ἄνομον, οἵ τις ξουθὰ ἀκόρετος βοᾶς, φεῦ, ταλαίναις φρεσίν Ἰτυν Ἰτυν στένουσι ἀμφιθαλῆ κακοῖς ἀηδῶν βίον.

ΚΑΣΑΝΔΡΑ

1145 ἰὼ ἰὼ λυγείας μόρον ἀηδόνος.

περέβαλον γάρ οἱ πτεροφόροι δέμασ
θεοὶ γλυκῶν τ’ αἰῶνα κλαυμάτων ἀτερ.
ἐμοὶ δὲ μίμησι σχισμὸς ἀμφήκει δορί.

ΧΟΡΩΣ

1150 πόθεν ἐπισσύτους θεοφόρους τ’ έχεις ματαίους δύας,

τὰ δ’ ἐπίφοβα δυσφάτῳ κλαγγᾷ
μελοτυπεῖς ὁμοῦ τ’ ὀρθίοις ἐν νόμοις;

πόθεν ὁροὺς έχεις θεσπεσίας ὀδοῦ

1155 κακορρήμονας;

ΚΑΣΑΝΔΡΑ

1160 ἰὼ γάμοι γάμοι Πάριδος ὀλέθριοι φίλων. Str. 7

ἰὼ Σκαμάνδρου πάτριοι ποτόν.

τότε μὲν ἀμφὶ σὰς αἰώνας τάλαιν’ ἥνυτόμαν τροφαῖς.

1160 νῦν δ’ ἀμφὶ Κωκυτῶν τε κάχεροντίους

ὁχθοὺς ἔοικα θεσπισθῇσειν τάχα.
CHORUS: LEADER

What is this too true word that thou hast uttered? Even a young child could understand this. But I am smitten with a deadly sting when through thy grievous fortune thou utterest thy tale of woe which it shatters me to hear.

CASSANDRA

Alas, alas, for my city, utterly destroyed! Alas for my father's sacrifice of many herds of grazing cattle to save his towers! But they afforded no help to save his city from suffering as it did; and I with my burning soul must soon fall to the ground.

CHORUS LEADER

Thou hast uttered this in accordance with what thou hast said before; and some God with thoughts of evil, descending upon thee with heavy weight, drives thee to sing of these grievous deadly sufferings. But I am helpless to divine the end.

CASSANDRA

My oracle shall no longer look forth from beneath her veil, like a newly wedded bride; but now it appears ready to burst forth with a clear blast to the rising sun, so that a woe much greater than this shall dash up like a wave into his rays. And I will teach you no longer
ΧΟΡΟΣ

τί τόδε τορὸν ἀγαν ἔπος ἐφημίσω; νεογνὸς ἀνθρώπων μάθοι. πέπληγμα δ’ ὑπαί δάκει φωιώ

1165 δυσαλγεί τύχα μινυρὰ θρεομένας, θραύματ’ ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ

ιὼ πόνοι πόνοι πόλεος ὀλομένας τὸ πᾶν. ἐν ἐπιρκέσαν τὸ μὴ πόλυν μὲν ὀσπερ οἷν ἔχει παθεῖν. τ’ ἐγὼ δὲ θερμόνους τάχ’ ἐν πέδῳ βαλῶ.†

ΧΟΡΟΣ

ἐπόμενα προτέρους τάδ’ ἐφημίσω. καὶ τὸς σε κακοφρονῶν τίθη-

1170 σι δαίμων ὑπερβαρῆς ἐμπύων μελίζειν πάθη γοερὰ θανατοφόρα. τέρμα δ’ ἁμηχανῶ.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ’ ἐκ καλυμμάτων ἐσται δεδορκῶς νεογάμου νύμφης δίκην.

1180 λαμπρὸς δ’ ἐοικεν ἡλίου πρὸς ἀντολὰς πνεὼν ἐσφέειν, ὡστε κύματος ἐίκην κλύζειν πρὸς αὐγὰς τοῦδε πήματος πολὺ.
by riddles. Bear witness to me as I closely scent the track of evils which have been wrought of old. There is a band that never leaves this roof, concordant, but not harmonious, for it speaks no good; and having drunk of human blood so as to be still more emboldened, this band of revellers abides in this house, hard to be expelled, this band of kindred Furies. And as they sit upon the roof tree they sing their song of the primeval curse; and in turn they spurn with loathing the brother's bed, hostile to him who defiled it. Am I wrong, or like a good archer do I hit my mark? Or am I a false prophet, a vagrant babbler? Bear witness on your oath that I know the story of the ancient crimes of this house.

CHORUS LEADER

How can an oath, a security firmly given, prove healing here? But I am surprised that thou, reared beyond the sea, dost chance to speak of this foreign city as if thou hadst always lived in it.

CASSANDRA

The prophet Apollo appointed me to this duty.

CHORUS LEADER

Can it be that the God was smitten with love of thee?
μείζον· φρενώσω δ’ οὐκέτ’ εξ’ αἰνηγμάτων. 
καὶ μαρτυρεῖτε συνδρόμως ἵχνος κακῶν

1185 ῥυμηλατούσῃ τῶν πάλαι πεπραγμένων. 
τὴν γὰρ στέγην τῆνδ’ οὖνποτ’ ἐκλείπει χορὸς 
σύμφθογγος οὐκ εὐφωνος· οὐ γὰρ εὖ λέγει. 
καὶ μὴν πεπωκός γ’, ὡς θρασύνεσθαι πλέον, 
βρότειον αἷμα κῆμος ἐν δόμοις μένει,

1190 δύσπεμπτος ἔξω, συγγόνων ’Ερυμών.
ὑμνοῦσι δ’ ὑμνον δόμασιν προσήμεναι 
πρώταρχον ἀτην· ἐν μέρει δ’ ἀπέπτυσαν 
εὐνὰς ἀδελφόν τῷ πατοῦντι δυσμενεῖς.
ἓμαρτον, ἢ θηρῶ τι τοξότης τις ὡς;

1195 ἢ ψευδόμαντις εἰμι θυροκόπος φλέδων; 
ἐκμαρτύρησον προμόσας τὸ μ’ εἰδέναι 
λόγῳ παλαιὰς τῶνδ’ ἁμαρτίας δόμων.

ΧΟΡΟΣ

καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγέν, 
παιώνιον γένοιτο; θαυμάζω δὲ σε 

1200 πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν 
κυρεῖν λέγουσαν, ὦσπερ εἰ παρεστάτεσ.

ΚΑΣΑΝΔΡΑ

μάντις μ’ Ἀπόλλων τῶδ’ ἐπέστησεν τέλει.

ΧΟΡΟΣ

μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος;
CASSANDRA

Once I was ashamed to speak of this.

CHORUS LEADER

Yes, every one when he is in prosperity is more delicate.

CASSANDRA

Yes, he was a suitor who breathed upon me with great favor.

CHORUS LEADER

Didst thou ever consent to bear children to him?

CASSANDRA

I assented to Loxias, but deceived him.

CHORUS LEADER

Wert thou already possessed of prophetic arts?

CASSANDRA

I already predicted to my citizens all their sufferings.

CHORUS LEADER

Then how didst thou escape unpunished by the wrath of Loxias?

CASSANDRA

I could make no one believe anything, because I had done him this wrong.
ΚΑΣΑΝΔΡΑ

προτοῦ μὲν αἴδως ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὖ πράσσον πλέον.

ΚΑΣΑΝΔΡΑ

ἀλλ′ ἦν παλαιστής κάρτε ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ

ἡ καὶ τέκνων εἰς ἔργον ἡλθέτην νόμω;

ΚΑΣΑΝΔΡΑ

ξυνανέσασα Δοξίαν ἐψευσάμην.

ΧΟΡΟΣ

ἡδὴ τέχναισιν ἐνθέους ὁρημένη;

ΚΑΣΑΝΔΡΑ

1210 ἡδὴ πολίταις πάντε ἐθέσπιζον πάθη.

ΧΟΡΟΣ

πῶς δὴ τ ἁνατος ἦσθα Δοξίου κότω;

ΚΑΣΑΝΔΡΑ

ἐπειδὴν οὐδὲν οὐδὲν, ὡς τάδε ἦμπλακον.
Thou seemst to us at least to divine things that are credible.

CASSANDRA

Alas, alas! Oh, woes! Oh, woes! Again the terrible suffering of true divination torments me by these bewildering preludes. Do you see those children sitting by the house, like to forms of dreams? There they are, children murdered as it were by their own friends, having their hands full of the meat of their own flesh, with their hearts and their inwards, a piteous load, of which their father has tasted! As punishment for this I say that a cowardly lion, lurking in his lair, is lying in wait to watch for my master on his return. I say "my master," for I now must bear the yoke of slavery. And the commander of the ships and the destroyer of Ilion little knows what the tongue of this lewd beast has uttered, and what she has held forth with cheerful countenance, like a deceitful Ate, and what she will accomplish by evil fortune. So daring is she; the woman is the murderer of the man. By calling her what odious beast can I hit the mark? Can I call her an amphisbaena, or a Scylla dwelling in the rocks, the pest of sailors, raging mother of Death, breathing an implacable curse upon her friends? And how the audacious woman
ΧΟΡΟΣ

ήμιν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑΣΑΝΔΡΑ

ιοῦ ἵον, ὡ ὡ κακά.

1215 ὑπ' αὖ μὲ δεινὸς ὀρθόμαντείας πόνος
στροβεῖ ταράσσων φροµιοὺς (δυσφροµίοις).
ὁρᾶτε τούσδε τοὺς δόµους ἐφηµένους
νέους, ὁνείρῳς προσφερεῖς μορφώµασί; 
παῖδες θανόντες ὁσπερεὶ πρὸς τῶν φίλων,

χεῖρας κρεὼν πλήθοντες οἰκείας βορᾶς,
σὺν ἑντέροις τε στπλάγχν', ἐποίκτηστον γέµος,
πρέπουσ' ἔχοντες, ἃν πατὴρ ἐγεύσατο.
ἐκ τῶνδε ποινάς φηµὶ βουλεύειν τινὰ
λέοντ' ἀναλκιν ἐν λέχει στρωφάµενον

1220 οἰκουρῶν, οἰµοὶ, τῷ μολόντι δεσπότη
ἐµῶ· φέρευν γὰρ χρή τὸ δούλιον ξυγόν· 
νεῶν τ' ἔπαρχος 'Ἰλίου τ' ἀναστάτης
οὐκ οἶδεν οἷα γλώσσα µισήτης κυνὸς
λέξασα κάκτεινασα φαιδρόνους, δίκην

1225 ἄτης λαθραίου, τεύξεται κακὴ τύχῃ.
τοιαῦτα τολµᾶ· θῆλυς ἄρσενος φονεύς
ἐστιν. τι νῦν καλοῦσα δυσφιλῆς δάκος
τύχοµι ἂν; ἀµφίσβαιναν, ἡ Σκύλλαν τινὰ
οἰκοῦσαν ἐν πέτραισιν, ναυτίλων βλάβην,

1230 θύνουσαν Ἀιδοῦ µητέρ', ἀσπονδόν τ' ἀρὰν
φίλοις πνέουσαν; ὡς δ' ἐπωλολύξατο
ἡ παντότολμος, ὀσπερ ἐν µάχῃς τροτὴ.

1235
exulted, as if in the turn of battle: and she seems to delight in his safe return. But it is all one whether I make you believe any of this or not. For why? The future will come; and soon shall you be present as a witness, and in your pity declare me to be only too true a prophetess.

CHORUS LEADER

The banquet of Thyestes on his children's flesh I know and have shuddered at; and fear possesses me when I hear thy tale told with no mere semblance of truth. But as to the rest, when I listen, I fall from my course and run wild.

CASSANDRA

I say that you are to behold the death of Agamemnon.

CHORUS LEADER

Oh, wretched woman, hush thy mouth in silence.

CASSANDRA

Ah, no God of healing attends this saying.

CHORUS LEADER

No, not if it is to be done; but may it not be done.

CASSANDRA

You make prayers, while they are concerned with murder.

CHORUS LEADER

By what man is this grief to be brought about?
δοκεὶ δὲ χαίρειν νοστίμῳ σωτηρίᾳ. καὶ τῶν δ' ὤμοιον εἰ τι μὴ πείθω· τί γάρ;

τὸ μέλλον ἥξει. καὶ σὺ μὲν τάχει παρὼν ἀγαν ἀληθόμαντιν οἰκτίρας ἔρεις.

ΧΟΡΟΞ

τὴν μὲν Θεόστου δαίτα παιδείων κρεών ξυνήκα καὶ πέφρικα, καὶ φόβος μ᾽ ἔχει κλύοντʼ ἀληθῶς οὐδὲν ἐξηκασμένα.

τὰ δὲ ἀλλ᾽ ἀκούσας ἐκ δρόμου πεσὼν τρέχω.

ΚΑΣΑΝΔΡΑ

''Αγαμέμνονος σὲ φημ᾽ ἐπόψεσθαι μόρον.

ΧΟΡΟΞ

εὐφημον, ὡ τάλανα, κοίμησον στόμα.

ΚΑΣΑΝΔΡΑ

ἀλλ᾽ ὀὕτι παιῶν τῷ δ᾽ ἐπιστατεῖ λόγῳ.

ΧΟΡΟΞ

οὐκ, εἶπερ ἔσται γ᾽ ἀλλὰ μὴ γένοιτο πως.

ΚΑΣΑΝΔΡΑ

1250. σὺ μὲν κατεὐχῇ, τοῖς δὲ ἀποκτείνειν μέλει.

ΧΟΡΟΞ

τίνος πρὸς ἀνδρὸς τοῦτ᾽ ἄγος ποροῦνται;
CASSANDRA

Surely you must have misapprehended my divinations.

CHORUS LEADER

For I have not understood the plan of him who is to execute it.

CASSANDRA

Yet I understand Greek speech only too well.

CHORUS LEADER

So do the Pythian oracles; but still they are hard to understand.

CASSANDRA

Alas! What is this fire! And it is coming upon me. Woe is me, Lyceian Apollo, woe is me. This two-footed lioness, bedded with the wolf, in the absence of the noble lion, is to slay me wretched; and like one mixing a potion, she will add to the cup of her wrath also a requital for me. And she boasts, as she is whetting her sword for her husband, that she will repay him with murder for bringing me hither. Why do I keep these things that merely bring laughter upon me, my wands and these prophetic fillets on my neck? Thee I will destroy before I meet my fate. Go ye down to destruction, and I will follow. Enrich some other pest instead of me. Behold, here is Apollo himself stripping me of my oracular robes, after
ΚΑΣΑΝΔΡΑ

ἡ κάρτ’ ἂρ’ ἀν παρεσκόπεις χρησμῶν ἐμῶν.

ΧΟΡΟΣ

τοῦ γὰρ τελοῦντος οὗ ξυνῆκα μηχανῆν.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ἂγαν γ’ Ἐλλην’ ἐπίσταμαι φάτιν.

ΧΟΡΟΣ

1255 καὶ γὰρ τὰ πυθόκραντα· δυσμαθῆ δ’ ὄμως.

ΚΑΣΑΝΔΡΑ

παταὶ, οἶον τὸ πῦρ· ἐπέρχεται δὲ μοι.
ὸς τοῦτοι, Δύκει ’Απόλλον, οὗ ἐγὼ ἐγώ.
αὕτη δίπους λέανα συγκοιμωμένη
λύκῳ, λέοντος εὐγενοὺς ἀπουσία,

1260 κτενεὶ με τὴν τάλαιναν· ὡς δὲ φάρμακον
τεῦχοσα κάμοι μισθὸν ἐνθῆσει κότῳ·
καπεύχεται θήγουσα φωτὶ φάσγανον
ἐμῆς ἀγωγῆς ἀντιτείσασθαι φόνον.
τι δὴτ’ ἐμαυτῆς καταγέλωτ’ ἔχω τάδε,

1265 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφῃ;
σὲ μὲν πρὸ μοιρὰς τῆς ἐμῆς διαφθερῶ.
ἰτ’ ἐσ φθόρον πεσόντ’, ἐγὼ δ’ ἂμ’ ἔσομαι·
ἀλλήν τιν’ ἄτην ἀντ’ ἐμοῦ πλουτίζετε.
ἰδοὺ δ’ Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ
he has seen me even in this garb ridiculed among friends by my enemies without dissent, but without cause. And I endured like a vagrant wanderer to be called a beggar, a wretch, a starveling. And now the prophet, having undone me a prophetess, has brought me to these fatal fortunes. Instead of my father's altar a butcher's block awaits me, when I am smitten in hot blood by murderous slaughter. But we shall not die dishonored by the Gods; for there shall come hereafter another to avenge us, a child who will slay his mother and will avenge his father; and he who is now a wandering exile, a stranger to this land, will return to put the coping stone to this edifice of calamity for his house. For a mighty oath has been sworn by the Gods; that the fall of his murdered father shall bring him home again. Why now do I abide here thus lamenting, since first I have seen the city of Ilion faring as it has fared, and since I have seen those who held the city come out thus in the judgment of the Gods? I will go to meet my fate: I will endure to die. These gates that are before me I address as the gates of Hades; and I pray that I may receive a fatal blow, so that without a struggle, my life-blood flowing in easy death, I may close these eyes.

CHORUS LEADER

Oh, woman of much grief, but also of much wisdom, thou hast spoken at length; but if thou truly knowest thy own fate, why dost thou step
1270 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δὲ μὲ κἀν τοῖσδε κόσμοις καταγελαμένην μέγα
φίλων ὑπ' ἔχθρῶν, οὐ διχορρόπως, μάτην.
καλομένη δὲ, φοιτᾶς ὡς ἀγύρτρια,
πτωχὸς τάλαινα λιμοθυησὴ ῥυσχόμην.

1275 καὶ νῦν ὁ μάντις μάντιν ἐκτράξας ἐμὲ
ἀπῆγαγ' ἐς τοιάσδε θανασίμους τύχας.
βωμοῦ πατρὸφον δ' ἀντ' ἐπίξενον μένει,
θερμῷ κοπείσης φοινίως προσφάγματι.
οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθνήξομεν.

1280 ἦξει γὰρ ἡμῶν ἄλλος αὐτιμάρος,
μητροκτόνον φίτυμα, ποινάτωρ πατρός.
φυγαῖς δ' ἀλήτης τῆςδε γῆς ἀπόξενοις
κάτεισιν, ἀτας τάσδε θρηγκώσων φίλοις:
ὁμώμοια γὰρ ὀρκος ἐκ θεῶν μέγας,

1285 ἄξεν νυν ὑπτίασμα κειμένου πατρός.
τί δῆτ' ἐγὼ κάτοικος δὲ ἀναστέινω,
ἐπεῖ τὸ πρῶτον εἴδον Ὡλίου πόλιν
πράξασαν ὡς ἐπραξεν, οὐ δ' είχον πόλιν
οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει;

1290 ἵνα πράξω. τλῆσομαι τὸ καθανεῖν.
'Αιδοὺ πῦλας δὲ τάσδ' ἐγὼ προσενέπω
ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
ὡς ἀσφάδαστος, αἵματων εὖθυνοιμων
ἀπορρυντων, ὃμμα συμβάλω τόδε.

ΧΟΡΟΣ

1295 ὦ πολλά μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ
γύναι, μακράν ἔτεινας. εἰ δ' ἐτητύμως.
to the altar with such calm courage, like an ox whom a God drives to the sacrifice?

CASSANDRA

There is no escape; there is none, strangers, for a longer time.

CHORUS LEADER

And yet he who comes last in time has an advantage.

CASSANDRA

My day has come; I shall gain little by flight.

CHORUS LEADER

But know that thou art suffering with a courageous heart.

CASSANDRA

That is a consolation that no happy man ever hears.

CHORUS LEADER

But it is a boon for a mortal to die nobly.

CASSANDRA

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

CHORUS LEADER

What is it now? What terror turns thee back?
μόρον τὸν αὐτῆς σῖσθα, πῶς θεηλάτον
βοὰς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑΣΑΝΔΡΑ

οὐκ ἐστὶ ἀλυξίς, οὐ, ἔνοι, χρόνου πλέω.

ΧΟΡΟΣ

1300 ὁ δ' ὑστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ

ἡκει τὸδ' ἡμαρ· σμικρὰ κερδανῶ φυγῆ.

ΧΟΡΟΣ

ἀλλ' ἵσθι τλήμων οὖσ' ἀπ' εὐτόλμου φρενός.

ΚΑΣΑΝΔΡΑ

οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ

ἀλλ' εὐκλεῶς τοι καθανεῖν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ

1305 ἰὼ πάτερ σοῦ σῶν τε γενναίων τέκνων.

ΧΟΡΟΣ

τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;
CASSANDRA

Oh, horror! horror!

CHORUS LEADER

Why hast thou uttered this cry, unless there is some loathing in thy heart?

CASSANDRA

This house has the scent of murder dripping with blood.

CHORUS LEADER

But how is that? This scent is from the sacrifices of the central hearth.

CASSANDRA

It seems like a blast from the tomb.

CHORUS LEADER

It is no glory of Syrian perfumes that thou ascribest to this house.

CASSANDRA

I am going into the house, there also to bewail my death and Agamemnon's. Enough of life, O strangers. It is not in vain that I shrink from this house in terror as a bird flutters around a bush. When I am dead, bear testimony to this, when a woman shall die to avenge me a woman, and when a man shall fall to avenge an ill-wedded man. I ask this gift of hospitality from you as one about to die.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΑΣΑΝΔΡΑ

φεῦ φεῦ.

ΧΟΡΟΣ

tί τούτ' ἔφευξας; εἰ τι μὴ φρενῶν στύγος.

ΚΑΣΑΝΔΡΑ

φόνον δόμοι πνέουσιν αἷματοσταγῆ.

ΧΟΡΟΣ

καὶ πῶς; τόδ' ὦξει θυμάτων ἐφεστίων.

ΚΑΣΑΝΔΡΑ

ὁμοίως ἀτμὸς ὀσπέρ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὗ Σύριον ἀγλαίσμα δῶμασιν λέγεις.

ΚΑΣΑΝΔΡΑ

ἀλλ' εἶμι κἂν δόμοισι κωκύσουσ' ἐμὴν ἩΑγαμέμνονός τε μοῦραν. ἀρκεῖτω βίοις.

ίω ἕξενοι.

οὗτοι δυσοίξωθάμνον ὡς ὄρνις φόβῳ ἀλλως· θανοῦση μαρτυρεῖτε μοι τόδε, ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ, ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.

ἐπιξενοῦμαι ταῦτα δ' ὡς θανομένη.
CHORUS LEADER

Oh, wretched woman, I pity thee for the death thou hast foretold.

CASSANDRA

I wish once more to speak, or rather to sing my own dirge; and I pray to the sun in the presence of this last light of his, * * * * * * * * * * when I die as a slave, an easy victim. Alas for human fortunes. When they are happy, a mere shadow can overturn them; but if they are calamitous, a wetted sponge by one stroke obliterates all trace: and for this last I have more pity than for the former.

CHORUS LEADER

Prosperity is ever insatiate with all mortals; but no one ever shuts her out from his house saying “No longer enter here.” So to this man the blessed Gods have granted to capture Priam’s city, and honored by God he returns home. But, now, if he is to atone for the blood of former victims, and dying for those who have died is to pay the penalty for other deaths, what mortal hearing this would ever boast that he was born with a fate free from harm?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΧΟΡΟΣ

ὡ τλήμον, οἰκτίρω σε θεσφάτοι μόροι.

ΚΑΣΑΝΔΡΑ

ἀπαξ ἐτ' εἰπεῖν ῥῆσιν ἢ θρῆσιν θέλω ἐμὸν τὸν αὐτῆς. ἦλιὼ δ' ἐπεύχομαι πρὸς ὑστατον φῶς † τοῖς ἐμοῖς τιμαόροις ἔχθροῖς φονεύσι τοῖς ἐμοῖς τίνευν ὁμοῖν,† δούλης θανοῦσις, εὔμαροῖς χειρώματος. ἰὼ βρότεια πράγματ'· εὐτυχούντα μὲν σκιά τις ἀν τρέψειν· εὶ δὲ δυστυχῆ, βολαῖς ύγρώσσων σπόγγος ὠλεσεν γραφήν. καὶ ταύτ' ἐκείνων μᾶλλον οἰκτίρω πολύ.

ΧΟΡΟΣ

tὸ μὲν εἳ πράσσειν ἀκόρεστον ἐφ' πᾶσι βροτοῖσιν· δακτυλοδείκτων δ' οὔτις ἀπειτῶν εὑργεῖ μελάθρων, μὴκέτ' ἐσέλθης, τάδε φωνῶν. καὶ τῶδε πόλιν μὲν ἐλείν ἐδοσαν μάκαρες Πριάμου· θεοτίμητος δ' οἴκαδ' ἰκάνει. νῦν δ' εἰ προτέρων αἰμ' ἀποτείσῃ καὶ τοῖσι θανοῦσι θανῶν ἄλλων ποιῶς θανάτων ἐπικράνη, τίς ποτ' ἄν εὐξαίτο βροτῶν ἀσωεῖ δα'μοιν φῦναι τάδ' ἀκούων;
Oh, woe is me! I am struck to the heart with a fatal blow.

CHORUS LEADER

Silence! Who cries out, struck with a fatal blow?

AGAMEMNON

Woe is me again, struck with a second blow!

CHORUS LEADER

It seems to me, by the wailing of the king, that the deed has been done. But let us take counsel, in case any safe plan shall appear.

MEMBERS OF THE CHORUS

1. I give you my opinion, that we should proclaim to the citizens to bring help hither to the palace.

2. And it seems to me that we should rush in with all speed, and convict the murderer in the act with his newly dripping sword.

3. And I share in the same opinion, and I vote to do something. It is high time for no delay.

4. Yes, we can see; for they are beginning to act like men who would threaten the state with tyranny.

5. Yes, for we are slow; but they trample under foot the glory of delay, and are sleepless with their hands.

6. I know not what advice I can find to utter. It is the part of one who acts also to take counsel.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΑΓΑΜΕΜΝΩΝ

ἂμοι, πέπληγμαί καρίαν πληγήν ἔσω.

ΧΟΡΟΣ

σίγα· τίς πληγήν ἀὕτει καρίως οὕτασμένος;

ΑΓΑΜΕΜΝΩΝ

1345 ἄμοι μάλ' ἄθις, δευτέραν πεπληγμένος.

ΧΟΡΟΣ

tοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι· ἄλλα κοινωσώμεθ' ἣν πως ἀσφαλῆ βουλεύματα.

ΧΟΡΕΥΤΑΙ

1. ἐγὼ μὲν ὕμων τὴν ἐμὴν γνώμην λέγω,

πρὸς δῶμα δεύρ' ἄστοισι κηρύσσειν βοήν.

1350 2. ἄμοι δ' ὅπως τάχιστά γ' ἐμπεσεῖν δοκεῖ

καὶ πράγμ' ἐλέγχειν σὺν νεορρύτω ξίφει.

3. κἀγὼ τοιοῦτον γνώματος κοινωνὸς ὄν

ψηφίζομαι τι δρᾶν· τὸ μὴ μέλλεων δ' ἀκμή.

4. ὅραν πάρεστι· φρονιμάζονται γὰρ ὡς

τυραννίδος σημεῖα πράσσοντες πόλει.

1355 5. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦσι κλέος

πέδοι πατόντες οἱ καθεύδουσιν χερί.

6. οὐκ οἴδα βουλής ἦστως τυχῶν λέγω.

τοῦ δρῶντος ἔστι καὶ τὸ βουλεύσαι πέρι.
7. And I take the same view, for I am at a loss to know how to raise the dead again by words.

8. Shall we let our lives go on, and thus yield to these men in power who are disgracing this house?

9. That is not endurable: it is better to die, for death is a gentler fate than tyranny.

10. Well now! on the testimonies of mere groans are we to divine that the man is really dead?

11. We ought to speak on this from clear knowledge; but guessing is very far from knowing clearly.

12. (The Chorus Leader:) I am supported from all sides in approving this, that we learn clearly how it really fares with the son of Atreus.

**CLYTAEMNESTRA**

Having said much before this to suit the moment, I will not be ashamed now to speak the opposite. For how can any one, who is devising hostility to foes who profess to be friends, surround them with woe like a net too high to be leapt over? To me now this contest, which of old has never been forgetful of a former victory, has come in time, but it has come. I stand where I smote him, with the deed accomplished. And I so did it, for I will not deny it, that he should neither escape nor ward off his fate. I surround him, like a shoal of fish, with a net which had no outlet, a fatal wealth of robe. And I smite him twice, and with two groans he relaxes his limbs;
καγώ τοιουτός εἰμ’, ἐπεὶ δυσμηχανῶ
λόγοισι τοῦ θανάτῳ ἀνιστάναι πάλιν.

7. ἥ καὶ βίον τείνοντες δδ’ ὑπείξομεν
δόμων κατασχυνθῆροι τοῖσ’ ἥγουμένοις;

8. άλλ’ οὐκ ἄνεκτόν, άλλὰ καθανεῖν κρατεῖ.

9. πεπαυτέρα γὰρ μοῦρα τῆς τυραννίδος.

10. ἡ γὰρ τεκμηρίοισιν ἔξ οἰμωγμάτων
μαντευσόμεσθα τάνδρος ὡς ὀλωλότος;

11. σάφ’ εἰδότας χρή τῶνδε μυθεῖσθαι πέρι·
τό γὰρ τοπάξεω τοῦ σάφ’ εἰδέναι δίχα.

12. ταῦτην ἐπανεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἄτρείδην εἰδέναι κυροῦνθ’ ὁπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροισθεν καιρίως εἱρημένων
τάναντί’ εἰπεῖν οὐκ ἐπαίσχυνθήσομαι.

7. πῶς γὰρ τοῖς ἐχθροῖς ἐχθρὰ ποροῦνων, φίλοις
δοκούσιν εἶναι, πημονὴν ἀρκύστατ’ ἄν

13. φράξειν, ὕψος κρεῖσσον ἐκπτηδήματος;
ἐμοὶ δ’ ἄγων ὅδ’ οὐκ ἀφρόντιστος πάλαι

νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν

14. ἐστηκα δ’ ἐνθ’ ἐπαν’ ἐπ’ ἐξεργασμένοις.

15. οὔτω δ’ ἐπραξα, καὶ τάδ’ οὐκ ἀρνησόμαι,
ὡς μήτε φεύγειν μήτ’ ἀμύνεσθαι μόρον.

16. ἀπειρον ἀμφίβληστρον, ἄσπερ ἱχθύων,
περιστιχίως, πλούτου εἴματος κακόν.

17. παῖω δὲ νῦν δίς· κἀν δυοῖν οἰμωγμάτων

18. μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι
and when he has fallen, I add a third blow, a grateful boon to Hades beneath the earth, the saviour of the dead. Thus falling, he pants forth his life; and as he breathes forth the sharp gush of his life-blood, he strikes me with a dark drop of deadly dew, and I rejoice in it no less than the sown field rejoices in beauty sent from Zeus in the bursting of the flower-cup. Since this is so, aged men of Argos, you may rejoice if so you please; but I exult. And if it were becoming to pour a libation over this dead man, this would be just, nay, exceeding just. With so many cursed calamities has he filled the cup in this house, and now he has come home to drain it off.

CHORUS LEADER

We wonder at thy tongue,—how bold-mouthed thou art, who dost utter such a boastful speech over thy husband.

CLYTAEMNESTRA

You are trying me as if I were a foolish woman; but I with fearless heart say to you who know,—and it is all one to me whether you wish to approve or to blame me: "This is Agamemnon, my husband, now dead, the work of this right hand, a righteous worker. So stands the case."

CHORUS

What evil thing hast thou eaten which grew on earth, or what hast thou drunk which came from the flowing sea, that thou hast placed this
τρίτην ἐπενδύδωμι, τοῦ κατὰ χθονὸς Ἀιδοῦ νεκρῶν σωτῆρος εὐκταίαν χάριν.
οὔτω τὸν αὐτού θυμὸν ὄρμαίνει πεσὼν, κάκφυσιῶν ὄξειαν αἴματος σφαγήν

1390 βάλλει μ’ ἐρεμυὴ ψακάδι φωνίας δρόσου, χαίρουσαν οὐδὲν ἦσον ἡ διωσθότω 
γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
ὡς ὡδ’ ἐχόντων, πρέσβεος Ἀργείων τόδε,
χαίρου’ ἄν, εἰ χαίρου’, ἐγὼ δ’ ἐπεύχομαι.

1395 εἰ δ’ ἦν πρεπόντων ὡστ’ ἐπισπένδειν νεκρῷ,
tῶδ’ ἄν δικαιοὶ ἦν, ὑπερδίκως μὲν οὖν.
tοσῶν δὲ κρατῆρ’ ἐν δόμους κακῶν δὲ 
πλήσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟΡΟΣ

θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος,

1400 ἦτ’ τοιὸνδ’ ἐπ’ ἀνδρὶ κομπάζεις λόγον.

ΚΑΥΣΤΑΙΜΗΣΤΡΑ

πειρασθή μου γυναῖκος ὡς ἀφράσμονος ·
ἐγὼ δ’ ἀτρέστῳ καρδίᾳ πρὸς εἰδότας 
λέγω· σὺ δ’ αἰνεῖν εἴτε με ψέγεων θέλεις 
όμοιον. οὖτος ἐστιν Ἀγαμέμνων, ἐμὸς 

1405 πόσις, νεκρὸς δὲ, τῆςδε δεξιῶς χερὸς 
ἐργόν, δικαίας τέκτονος. τὰδ’ ὡδ’ ἔχει.

ΧΟΡΟΣ

τί κακῶν, ὡ γύναι, χθονοτρεφές ἐδανὸν

1410 ἦ ποτὸν πασαμένα ῥυτᾶς ἐξ ἀλὸς ὀρμενον

Str.
incense upon thy head with the people's curses. Thou hast cast him out, thou hast cut him off; and thou shalt be cut off from the city, a mighty abomination to the citizens.

CLYTAEMNESTRA

Now you would condemn me to be exiled from the city and to have the hatred of the citizens and the people's curses, when you brought nothing like this against this man, who, regarding it as little as if it had been the death of a beast, while sheep were abounding in his fleecy flocks, sacrificed his own daughter, my dearest offspring, to quiet the Thracian blasts. Should you not have banished him from this land as a punishment for his foul deeds? When you hear of my acts you are a harsh judge; but I tell you to go on with your threats, for I am prepared on equal terms, if you overpower me by your hands, to let you rule me; but if God wills it otherwise, taught late in life, you shall learn a lesson of prudence.

CHORUS

Thou hast grand thoughts, and hast uttered haughty words. Thy mind is maddened, as it were, by thy murderous fortune. A clot of blood is to be seen on thy brow yet unatoned; and hereafter, bereft of friends, thou must pay blow for blow.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

τὸδ' ἐπέθου θύος δημοθρόοις τ' ἄρας;
ἀπέδικες, ἀπέταμες· ἀπόπολις δ' ἐσῃ
μίσος ὀβριμον ἀστοῖς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ πόλεως φυγήν ἐμοὶ
καὶ μίσος ἀστῶν δημόθρους τ' ἐχεων ἄρας;
ουδὲν τὸδ' ἀνδρὶ τῶδ' ἐναντίον φέρων·

δὲ οὐ προτιμῶν, ὀσπερεὶ βοτοῦ μόρον,
μήλων φλεόντων εὐπόκους νομεύμασιν,
ἐθυσεν αὐτοῦ παίδα, φιλτάτην ἐμοὶ
ὡδίν', ἐπωδὸν Ὁρηκίων ἀημάτων.

οὐ τοῦτον ἐκ γῆς τήσει χρῆν σ' ἄνδρηλατεῖν,

μιασμάτων ἄποιν'; ἐπήκοος δ' ἐμὼν
ἐργων δικαστῆς τραχὺς εἰ. λέγω δὲ σοι
tουαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοὺν
ἀρχεῖν· ἔαν δὲ τοῦμπαλιν κραίνῃ θεός,

γνώσῃ διδαχθεῖς ὡς γοῦν τὸ σωφρονεῖν.

ΧΟΡΟΣ

μεγαλόμητις εἰ, περίφρονα δ' ἠλακες·

Ἀντ.

ὡσπερ οὐν φονολιβεὶ τύχα φρήν ἐπιμαίνεται·
λίπος ἐπ' ὄμματον αἴματος ἐμπρέπει
ἀτίετον. ἔτι σὲ χρὴ στερομέναιν φίλων

1430 τύμμα τύμματι τείσαι.
And now you hear the solemn justice of my oaths. By the accomplished vengeance for my daughter, by Ate and the avenging Fury to whom I sacrificed this man, I have no expectation that fear will tread my house so long as Aegisthus kindles the fire upon my hearth, kindly disposed to me as of old. For he is no slight shield to my courage. Here lies the man who fouly wronged this woman, the darling of every Chryseis at Ilion; and here lies this captive woman, this sorceress, his concubine, his faithful prophetic companion, who shared with him the benches of his ship. They have suffered a fate not undeserved; for he lies, as you see; and she, having like a swan sung her last death song, lies here, his lover; and by her death she has brought to me †a dainty dish of new delight.†

CHORUS

Alas! O that death might come speedily, not with heavy pangs, nor lingering, and bring to us eternal sleep, now that our most friendly guardian has been laid low, who suffered much for a woman's sake! — and at a woman's hands he has
ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ τὴν ἀκοὔεις ὅρκιων ἐμῶν θέμιν·
μὰ τὴν τελειών τῆς ἐμῆς παιδὸς Δίκην,
"Ατην Ἐρινῶν θ', αἰσι τόνδ' ἐσφαξ' ἐγὼ,
οὐ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν,
ἐως ἄν αἴθη πῦρ ἐφ' ἑστίας ἐμῆς
Ἀγισθος, ὡς τὸ πρόσθεν εὐ φρονῶν ἐμοὶ.
οὔτος γὰρ ἡμῖν ἀσπὶς οὐ σμικρὰ θράσους.
κεῖται γυαίκος τῆςδε λυμαντήριος,
Χρυσηίδων μείλιγμα τῶν ὑπ' Ἦλιῳ·
ἡ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος
ἡ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ἓνευνος, τναιτίλων δὲ σελμάτων
ἰσοτριβῆς. τ' ἄτιμα δ' οὐκ ἐπραξάτην.
ἐν μὲν γὰρ οὔτως, ἡ δὲ τοι κύκνου δίκην
tὸν ὑστατον μέλψασα θανάσιμον γόνον
κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν
τεῦν ἒπαρποφώνημα τῆς ἐμῆς χλιδῆς.†

ΧΟΡΟΣ

φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος,
μηδὲ δεμνιστήρης,
μόλοι τὸν ἂεὶ φέρουσ' ἐν ἡμῖν
Μοῖρ' ἀτέλευτον ὑπνον, δαμέντος
φύλακος εὑμενεστάτου
πολέα τλάντος γυναίκος διαί;
πρὸς γυναίκος δ' ἀπέφθισεν βίου.

Str. 1
lost his life. Alas, alas, infatuated Helen, who alone destroyed the many, the very many lives which were lost at Troy.

1460

* * * * * *

CLYTAEMNESTRA

Do not be oppressed by this and invoke on yourselves the fate of death; and do not turn your wrath against Helen, and say that she is a murderess, that she alone destroyed the lives of many Grecian men and wrought this crushing grief.

CHORUS

O divinity, who dost fall upon this house and the double offspring of Tantalus, and dost wield a power of equal might with theirs in women's hands, heartrending to me. Standing over this body like an odious crow, he exults in singing his inharmonious song.

1470

* * * * * *

CLYTAEMNESTRA

Now you have righted the judgment of your mouth, in invoking the thrice-gorged avenging
ιὼ ἵω παράνους Ἐλένα
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.
† νῦν δὲ τελείαν . .
ἡ πολύμναστον ἐπηνθῖσον αἶμ' ἀνίπτον,
ητίς ἤν τὸν' ἐν δόμοις
ἐρις ἐρίδματος ἀνδρὸς οἰζύς. †

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδὲν θανάτου μοιραν ἐπεύχοιο
toῖσδε βαρυνθεῖς.
μηδ' εἰς 'Ελένην κότον ἐκτρέψῃς,
ὡς ἀνδρολέτειρ', ὡς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσας'
ἀξύστατον ἄλγος ἐπραξε.

ΧΟΡΟΣ

daίμων, δς ἐμπίτνεις δώμασι καὶ διφυὶ-

ουσι Τανταλίδαισιν,

κράτος τ' ἵσοψιχον ἐκ γυμαίκῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σῶματος δίκαν
κόρακος ἐχθροῦ σταθεῖσ' ἐκνόμως
ὑμνον ὑμνεῖ ἐπεύχεται.

*   *   *   *   *   *   *

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν δ' ὀρθωσάς στόματος γυνῶμην,
τὸν τριπάχυτον
Fury of this race. It is owing to him that this passion for lapping blood is nurtured in its inward parts: before the ancient grief has ceased, new blood is shed.

CHORUS

It is a mighty deity and one heavy with wrath that thou dost tell of as haunting this house,—alas, in a direful tale of baneful, insatiate fortune,—alas, through Zeus, the worker of all, the cause of all. For what comes to mortals without Zeus? What of all this is not divinely ordered? Alas, O king, O king, how shall I weep for thee? From my friendly heart what shall I say to thee? Thou liest in this spider's web, breathing out thy life in impious death. Alas, in this slavish manner dost thou lie, overpowered by deceitful death, by a doubly cutting dart from the hand.

CLYTAEMNESTRA

You declare that this deed is mine; but do not say that I am the wife of Agamemnon;
Δαιμόνα γέννησ τής δε κινήσκων.
ἐκ τοῦ γὰρ ἑρως αἰματολοιχὸς
νείρη τρέφεται· πρὶν καταλήξαι
τὸ παλαιὸν ἅχος, νέος ἰχώρ.

ΧΟΡΟΣ

ἡ μέγαν οἰκονόμον
Δαιμόνα καὶ βαρύμηναί νείς,
φεῖ φεῦ, κακῆν αἰγῶν ἀτη-
ρᾶς τύχας ἀκορέστον·

ιὴ ἵη διαὶ Διὸς
παναιτίον πανεργήτα.
τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;
τί τῶνδ᾽ οὗθεν κραντόν ἔστων;

ιὼ ἱὼ βασιλεὺς βασιλεῦ,
πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ᾽ εἶπω;
κεῖσαι δ᾽ ἀράχνης ἐν υφάσματι τῶν
ἀσβεβήθανάρῳ βίον ἐκπνέων,—
ἄμοι μοι κοίταν τὰυδ᾽ ἀνελεύθερον

dολίῳ μορφὶς δαμεῖς
ἐκ χερὸς ἀμφιτὸμῳ βελέμφω.

ΚΛΥΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τόδε τοῦργον ἐμὸν·

μηδ᾽ ἐπιλεξθῆς
Ἄγαμεμνονίαν εἶναι μ᾽ ἄλοχον.

Anap.
but the ancient grim avenger of Atreus, savage feaster, likening himself to the wife of this dead man, paid him as a penalty, sacrificing a full-grown man for infant children.

CHORUS

That thou art guiltless of this murder, who will testify? How, how? And yet the avenging Fury of the father may prove to be thy helper. Black Ares forces his way through streams of kindred blood to a point where he will work vengeance for the gore of the devoured children.

Alas, O king, O king, how shall I weep for thee? From my friendly heart what shall I say to thee? Thou liest in this spider's web, breathing out thy life in impious death. Alas, in this slavish manner dost thou lie, overpowered by deceitful death, by a doubly cutting dart from the hand.
AISCYLOU ΑΓΑΜΕΜΝΩΝ 131

1500 φανταζόμενος δὲ γνωαικὶ νεκροῦ
tοῦδ’ ὁ παλαιὸς δριμὺς ἀλάστωρ
'Ατρέως χαλεποῦ θοινατῆρος
tόνδ’ ἀπέτευσεν,
tέλεον νεαροῖς ἐπιθύσας.

ΧΟΡΟΣ

1505 ὦς μὲν ἄναίτιος εἶ
τοῦδε φόνου τίς ὁ μαρτυρήσων ;
pῶς πῶς ; πατρόθεν δὲ συλλή-
πτωρ γένοιτ' ἀν ἀλάστωρ.
βιάζεται δ' ὁμοσπόροις
ἐπιρροαῖσιν αἰμάτων
μέλαις Ἀρης ὅποι δίκαια προβαίνων
πάχνα κουροβόρῳ παρέξει.

ιὼ ἱὼ βασιλεὺ βασιλεῦ,
pῶς σε δακρύσω ;

1510 φρενὸς ἔκ φιλίας τὶ ποτ' εἶπω ;
κεῖσαι δ' ἀράχνης ἐν ψάμμαι τῷ
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
άμοι μοι κοίταν τάνδ’ ἀνελεύθερον
δολίῳ μόρῳ δαμεῖς

1515 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

[οὔτ’ ἀνελεύθερον οἴμαι θάνατον
tῶδε γενέσθαι.]
CLYTAEMNESTRA

Has he not brought calamity by deceit to this house? And to my offspring begotten by him, the much-bewailed Iphigeneia, having done things worthy of his suffering, and now suffering things worthy of his deed, let him not bewail in Hades, when he has atoned for what he did through death by the sword.

CHORUS

I am at a loss, bereft of thought, for some ready device, whither I shall turn now the house is falling. I fear the crash of the storm that is to destroy this house, the storm of blood; the dropings now cease. And fate is whetting the sword of Justice for a new deed of mischief upon new whetstones.

Alas, O earth, O earth, would that thou hadst received me before I had beheld this king lying low in the bath with silvered walls! Who now will bury him? Who will lament him? Wilt thou dare to do this,—after slaying thy husband to bewail his soul, and unjustly show him a thankless favor in requital for thy odious deeds. What funeral eulogy over this godlike man, though spoken with tears, will grieve in truth of soul?
οὐδὲ γὰρ οἶτος δολίαν ἄτην
οἴκοιςιν ἕθηκ᾽;
1525 ἀλλ᾽ ἐμὸν ἐκ τοῦτο ἔρνος ἀερθέν,
tὴν πολυκλαύτην Ἰφιγενείαν,
ἄξια δράσας ἄξια πάσχων
μηδὲν ἐν Ἀιδοῦ μεγαλαυχεῖτω,
ξιφοδηλήτω
θανάτῳ τείσας ἀπερ ἔρξεν.

ΧΟΡΟΣ

1530 ἀμηχανῶ φροντίδος στερηθεὶς
eὐπάλαμον μέριμναν
ὅπα τράπωμαι, πίννοντος οἶκου.
δεδοικα δ᾽ ὦμβρου κτύπου δομοσφαλῆ
tὸν αἰματηρὸν· ψακᾶς δὲ λήγει.
1535 δίκη δ᾽ ἐπ᾽ ἄλλο πρᾶγμ᾽ ἄορ θήγει βλάβης
πρὸς ἄλλας θηγάναισι Μοῖρα.
iὡ γὰ γὰ, εἰθ᾽ ἐµ᾽ ἐδέξω,
πρὶν τὸντ᾽ ἐπιδεῖν ἄργυροτοίχον
1540 δροῦτας κατέχοντα χαμεύνη.
tῖς ὁ θάµων νω; τῖς ὁ θρηνήσων;
ἡ σὺ τὸδ᾽ ἔρξαι τλῆσει, κτείνας'
ἀνδρα τὸν αὐτῆς, ἀποκωκύσαι
1545 ψυχήν, ἄχαριν χάριν ἄντ᾽ ἔργων
μεγάλων ἀδίκως ἐπικράναι;
tῖς δ᾽ ἐπιτύμβιος αἰνὸς ἔπ᾽ ἄνδρὶ θείῳ
σὺν δάκρυσιν ἰάπτων
1550 ἀλαθείᾳ φρενῶν πονῆσει;
CLYTAEMNESTRA

It becomes you not to talk thus of this duty. By us he fell, by us he died; and we will bury him, but not with lamentations from the house; . . . but his daughter Iphigeneia, as is her right, will affectionately meet her father at the swift-flowing passage of sorrows, and throw her arms about his neck and kiss him.

CHORUS LEADER

This disgrace has come to atone for another disgrace. These are hard quarrels to settle. Some one spoils the spoiler, the slayer pays the penalty; but it abides, while Zeus remains and time endures, that the doer shall suffer, for it is the law. Who can expel from the house the accursed brood? This race is welded to calamity.

CLYTAEMNESTRA

You have come with truth upon this oracular saying. And I am ready to make a compact with the divinity of the Pleisthenidae, that I will ac-
ΚΛΥΤΑΙΜΗΣΤΡΑ

οὐ σὲ προσήκει τὸ μέλημα λέγειν τοῦτο· πρὸς ἡμῶν κάππεσε, κάθανε, καὶ καταθάψομεν σοῦ ύπὸ κλαυθμῶν τῶν ἐξ οἰκῶν,

* * * * *

ἀλλ’ Ἰφιγένειά νιν ἀσπασίως θυγάτηρ, ὡς χρῆ,
pατέρ’ ἀντιάσασα πρὸς ὥκυπτον πόρθμευμ’ ἀχέων
περὶ χεῖρε βαλοῦσα φιλήσει.

ΧΟΡΟΣ

ὁνειδὸς ἦκει τὸδ’ ἀντ’ ὁνείδους.
δύσμαχα δ’ ἔστι κρῖναι.
φέρει φέροντ’, ἐκτίνει δ’ ὁ καίνων.
μύμνει δὲ μύμνοντος ἐν χρόνῳ Διὸς
παθεῖν τὸν ἔρξαντα. θέσμον γάρ·
τίς ἄν γονὰν ἀραίον ἐκβάλοι δόμων;
κεκόλληται γένος πρὸς ἅτα.

* * * * *

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐς τὸνδ’ ἐνέβης ξῖν ἀληθείᾳ
χρησμὸν. ἔγω δ’ οὖν
ἐθέλω δαίμονι τῷ Πλευσθενίδῳ

* * * * *

ὄρκους θεμένη τάδε μὲν στέργειν,
quiesce in this, grievous though it is, and for the future that he shall depart from this house and waste some other race by kindred deaths. And I am satisfied to have a small portion of the wealth, if I may relieve this house from the madness of murdering one another.

**AEGISTHUS**

Oh, joyous light of a day of justice! Now I can say that the Gods as avengers of mortals look from above on the woes of earth, when I have seen this man to my delight lying in the Furies' woven robes, atoning for the devices of his father’s hand. For Atreus, the ruler of this land, this man’s father, drove from the city and his home Thyestes, my father and his brother (to tell the whole tale), when his power was disputed by him. And wretched Thyestes, returning as a suppliant to his hearthstone, found his fate secure, so that he should not perish on the spot and stain his ancestral pavement with his blood. But this man’s impious father Atreus, by way of hospitality, with more eagerness than friendship, while he professed to be keeping a festal day with good cheer, set before my father a banquet of his own children's flesh. The parts about the feet and the finger-tips he broke off, as he sat by himself at the head of the table; and my father in
δύστητα περ ὄνθ’, ὃ δὲ λοιπόν, ἵοντ’
ἐκ τῶνδε δόμων ἄλλην γενεὰν
τρίβειν θανάτοις αὐθένταιοι.
κτεάνοιν τε μέρος
βαιών ἔχουσιν πάν ἀπόχρη μοι
μανίας μελάθρων
ἀλληλοφῶνους ἄφελουσῃ.

ἈΙΓΙΕΘΟΣ

ὁ φέγγος ἐδφρον ἡμέρας δικηφόρον.
φαίην ἄν ἦδη νῦν βροτῶν τιμαόρους
θεοὺς ἀνωθεν γῆς ἐποπτεύειν ἁχη,
ἰδὼν υφαντοῖς εν πέπλοις Ερμύνων
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρώμας ἐκτίνοντα μηχανάς.
'Ατρέως γὰρ ἄρχων τῆςδε γῆς, τούτου πατήρ,
πατέρα Θυέστην τὸν ἐμόν, ὡς τὸρὼς φράσαι,
αὐτοῦ δ' ἀδελφὸν, ἀμφίλεκτος ἄν κράτει,
ἡμδρηλάτησεν ἐκ πόλεώς τε καὶ δόμαν.
καὶ προστρόπαιος ἐστίας μολὼν πάλιν
τλῆμων Θυέστης μοῦραν ήὔρετ' ἀσφαλῆ,
τὸ μὴ θανῶν πατρῶν αἰμαξαὶ πέδον
 αὐτοῦ. ξένων δὲ τούδε δύσθεος πατήρ
'Ατρέως, προθύμως μᾶλλον ἡ φίλως, πατρὶ
tῶμῳ, κρεουργὸν ἡμαρ εὐθύμως ἄγειν
dοκῶν, παρέσχε δαίτα παιδείων κρεῶν.
τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας
ἐθρυπτ' ἀνωθεν ἀνδρακᾶς καθήμενος.
his ignorance, hastily taking the parts which were not distinguishable, ate food which, as you see, was full of destruction to our race. And afterwards, when he recognized his unholy deed, he groaned and fell back vomiting from the murderous feast; and he invoked upon the Pelopidae a doom intolerable, uniting the overturn of the table with a general curse that thus might perish the whole race of Pleisthenes. From this you now may see this man lying dead. And I am the righteous planner of this murder; for he drove me out also, when I was a new-born babe in swaddling clothes, the third child of my wretched father. And when I had grown up, Justice brought me back again; and while I was abroad I worked against this man, plotting every device of evil counsel. So it is delightful for me now even to die, when I have seen this man in the nets of Justice.

CHORUS LEADER

Aegisthus, I have no respect for insolence amid calamities. You say you slew this man of your free will, and that you alone devised this piteous murder. Be assured, I declare to you, that in justice your head shall not escape the stony curses which the people will hurl.

AEGISTHUS

Do you talk this way, sitting at the lower oar, when those who sit on the higher bench command the ship? Old as you are, you shall learn that it is hard for those of your age to be taught when
Ἄσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβὼν ἔσθει βορᾶν ἄσωτον, ὡς ὅρᾶς, γένει. καταμείτ' ἐπιγνοὺς ἔργον οὐ καταίσιον ὄμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐρῶν.

μόρον δ' ἀφερτὸν Πελοπίδας ἐπεύχεται, λάκτισμα δεῖπνον ξυνδίκως τιθεῖς ἀρὰ οὔτως ὀλέσθαι πᾶν τὸ Πλευσθένους γένος.

ἐκ τῶν δὲ σοὶ πεσόντα τόνδ' ἵδεῖν πάρα. καγὼ δίκαιος τοῦτο σοὶ φόνον ῥαφεύς.

τρίτον γαρ ὅντα μ' ἐπίτεκ' ἀθλίῳ πατρὶ συνεξελαύνει τυτθὸν ὃντ' ἐν σπαργάνοις:

τραφέντα δ' αὖθις ἡ δίκη κατῆγαγεν. καὶ τοῦτο τάνδρος ἡμάμην θυραῖς ὃν, πᾶσαν συνάψας μηχανὴν δυσβουλίας.

οὔτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, ἴδοντ' τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟΡΟΣ

Ἄγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω. σὺ δ' ἄνδρα τόνδε φής ἔκὼν κατακτανεῖν, μόνος δ' ἐποικτὸν τόνδε βουλεύσαι φόνον.

οὐ φημ' ἀλύζειν ἐν δίκη τὸ σὸν κάρα δημορρίφεις, σάφ' ἵσθι, λευσίμους ἄρας.

ΑΙΓΙΣΘΟΣ

σὺ ταῦτα φωνεῖς νερτέρα προσήμενος κάπη, κρατούντων τῶν ἐπὶ ξυγῷ δορός; γνώσει γέρων ὃν ὡς διδάσκεσθαι βαρὺ
you are commanded to be prudent. Chains and hungry pangs are most powerful healing prophets of the soul to instruct even old age. Do you not see when you behold this? Don't kick against the pricks, lest you strike and suffer.

**CHORUS LEADER**

You woman, you who tarried at home waiting for those who returned from battle, after disgracing the man's bed the while, did you plot this death against the great commander?

**AEGINSTHUS**

These words too are but the beginning of sorrow. You have a tongue most unlike that of Orpheus. For he by his voice led all things after him joyously; but you, having aroused men by your mild barkings, will yourself be led captive; and you will appear gentler when overcome.

**CHORUS LEADER**

To talk about your being tyrant of the Argives, — you, who when you had plotted death for this man, did not dare to perform the deed with your own hand!

**AEGINSTHUS**

Yes, for plotting was clearly the woman's part; since I was a suspected enemy from my very birth. But with his wealth I shall try to rule the
1620 τῷ τηλικοῦτῳ, σωφρονεῖν εἰρημένον.
δεσμὸς δὲ καὶ τὸ γῆρας αἶ τε νῆστιδες
δύαι διδάσκειν ἑξοχώταται φρενῶν
ιατρομάντεις. οὐκ ὁρᾶς ὅρων τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τοὺς ἕκοντας ἐκ μάχης μένων
οἰκουρὸς εἰνήν ἀνδρὸς αἰσχύνας ἁμα,
ἀνδρὶ στρατηγῷ τῶν ἑβούλευσας μόρον;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαυμάτων ἀρχηγεύῃ.
Ὀρφεῖ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις.
1630 ὁ μὲν γὰρ ἤγε πάντι ἀπὸ φθογγῆς χαρᾶ,
σὺ δὲ ἑξορίνας ἥπιοις ὑλάγμασιν
ἀξεῖ. κρατηθεῖς δ᾽ ἠμερώτερος φανεῖ.

ΧΟΡΟΣ

ως δὴ σὺ μοι τύραννος Ἄργειῳν ἔσῃ,
δς οὐκ, ἐπειδῆ τῶν ἑβούλευσας μόρον,
1635 δρᾶσαι τῶν ἑργὸν οὐκ ἔτης αὐτοκτόνως.

ΑΙΓΙΣΘΟΣ

τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἢν σαφῶς,
ἐγὼ δὲ ὑποττὸς ἔχθρος ἢ παλαιγενής.
ἐκ τῶν δὲ τοῦτοι χρημάτων πειράσομαι
citizens; and any one who disobeys me I will put under a heavy yoke, so that he shall no longer run as a rampant colt in harness. But hateful hunger, with darkness as his companion, will see him made gentle.

CHORUS LEADER

Why in the baseness of your soul did you not slay this man yourself, but let a woman, the pollution of this land and of the Gods of our country, join in the murder? Does Orestes anywhere still behold the light, that he may return home by kindly fortune and prove an all-powerful destroyer of both of these?

AEGISTHUS

Well, since you think of acting as well as talking, you shall quickly find out. Ho now! friends in ambush, your work is not far off.

CHORUS LEADER

Ho now! let every one be ready with hand upon his sword.

AEGISTHUS

And I, with hand on my sword, do not refuse to die.

CHORUS LEADER

We hail your word when you speak of death, and we accept that fortune.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΗΜΝΩΝ

1640 ἄρχειν πολιτῶν· τὸν δὲ μη πειθάνορα
ζεύξω βαρείας οὕτι μη σειραφόρον
κριθώντα πώλον· ἀλλ' ὁ δυσφιλὴς σκότῳ
λιμὸς ξύνοικος μαλθακόν σφ' ἐπόψεται.

ΧΟΡΟΣ

τί δὴ τὸν ἀνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
ουκ αὐτὸς ἡμάριζε, ἀλλὰ σὺν γυνῇ
χώρας μίασμα καὶ θεῶν ἐγχωρίων
ἐκτειν'; ὁρεστὴς ἀρά ποὺ βλέπει φάος,
ὅπως κατελθὼν δεύρο πρευμενεῖ τόχη
ἀμφοῖν γένηται τούνδε παγκρατῆς φονεύς;

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐπεὶ δοκεῖς τάδ' ἐρδεῖν καὶ λέγειν, γνῶσε
τάχα.

1650 εἰς δὴ, φίλοι λοχίται, τούργον οὐχ ἐκάς τόδε.

ΧΟΡΟΣ

εἰς δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπίζετων.

ΑΙΓΙΣΘΟΣ

ἀλλὰ μὴν κἀγὼ πρόκωπος οὐκ ἀναινοῦμαι θανεῖν.

ΧΟΡΟΣ

dεχομένοις λέγεις θανεῖν σε· τὴν τόχην δ' αἰροῦ-
μέθα.
CLYTAEMNESTRA

By no means, dearest of men, let us do more evils. It will be a wretched harvest to reap even these many which we have done. Enough of woe we have; let us shed no more blood. Depart with the old men to your proper homes, before committing any fatal act and suffering the penalty. What we have already done we had to do. If this should prove to be enough of trouble, we would accept it, grievously smitten as we are by the heavy hand of fate. This is the word of a woman, if any one sees fit to learn from it.

AEGISTHUS

But to think that these men should thus hurl upon me the flowers of an empty tongue, and should utter words like these, tempting fate, and that they should miss wise counsel and insult the one in power.

CHORUS LEADER

This would not be like men of Argos, to fawn upon a base man.

AEGISTHUS

But I will still pursue you in days to come.

CHORUS LEADER

Not if fate shall guide Orestes to return hither.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδαμῶς, ὃ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά.

άλλα καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·
πημονής δ' ἄλις γ' ὑπάρχει· μηδὲν αἰματῶμεθα.
стеῖχε καὶ σὺ χοί γέρουτες πρὸς δόμους πεπρω-
μένους,

πρὶν παθεῖν ἔρξαντ' ἄκαιρον· χρὴν τάδ' ὡς ἐπρά-
ξαμεν.

ei δὲ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' ἂν,
δαίμονος χηλὴ βαρεία δυστυχῶς πεπληγμένοι.

ΑΙΓΙΣΘΟΣ

άλλα τοῦσδ' ἐμοὶ ματαῖαν γλῶσσαν ὡδ' ἀπαν-
θίσαι
κάκβαλεῖν ἐπὶ τοιαῦτα δαίμονος πεπρωμένους,
σώφρονος γνώμης δ' ἀμαρτεῖν τὸν κρατοῦντά θ' ὑβρίσαι.

ΧΟΡΟΣ

1665 οὐκ ἂν Ἀργείων τὸδ' εἴη, φῶτα προσσαίωες κακών.

ΑΙΓΙΣΘΟΣ

άλλ' ἐγώ σ' ἐν ύστεραισιν ἡμέραις μέτειμ' ἐτι.

ΧΟΡΟΣ

οὐκ, ἐὰν δαίμων Ὁρέστην δεῦρ' ἀπενθύμη μολεῖν.

AGAMEMNON — 10
AEGISTHUS

I know that men in exile feed on hopes.

CHORUS LEADER

Go on, wax wanton, and defile justice. Now is your time.

AEGISTHUS

Know that you will pay the penalty for this folly.

CHORUS LEADER

Boast and be bold, like a cock before the hen.

CLYTAEMNESTRA

Pay no attention to these vain barkings. You and I in power over this house will set it all right.
ΑΙΓΙΛΕΘΟΣ
οἶδ᾽ ἐγὼ φεύγοντας ἄνδρας ἑλπίδας σίτουμένους.

ΧΟΡΟΣ
πρᾶσσε, πιαίνον, μιαίνων τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΛΕΘΟΣ
1670 ἰσθι μοι δῶτον ἄποινα τῆς δε μωρίας χάριν.

ΧΟΡΟΣ
κόμπασον θαρσῶν, ἀλέκτωρ ὡστε θηλείας πέλας.

ΚΛΥΤΑΙΜΗΣΤΡΑ
μὴ προτιμήσῃς ματαίων τῶν ὑλαγμάτων ἐγὼ καὶ σὺ θήσομεν κρατοῦντε τῶν ἔτρωμάτων καλῶς.