E. K. R. 
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THE
AGAMEMNON OF AESCHYLUS

A REVISED TEXT AND A TRANSLATION

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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 stimulates 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 ἐρεμοῖσιν ἔρησώμενοι,
" 742, " βέλος,
" 929, " φίλη.

AGAMEMNON

SCENE: before the Royal Palace at Argos.
TIME: night, and then day.
AESCHYLUS' 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 ἀπαλλαγῆν πόνων,
φρουρᾶς ἐτείας μήκος, ἣν κομώμενος
στέγαις Ἀτρεδῶν ἀγκαθεν, κυνὸς δίκην,
ἀστρων κάτοιδα νυκτερών ὁμήχυριν,
καὶ τοὺς φέροντας χείμα καὶ θέρος βροτοῖς
λαμπροῖς δυνάστας, ἐμπρέποντας αἰθέρι,
ἀστέρας, ὅταν φθιώσων, ἀντολάς τε τῶν.
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς φέρονσαι ἐκ Τροίας φάτων ἐγὼ.
ἀλώσιμόν τε βάξων. ὅδε γὰρ κρατεῖν
γυναικὸς ἀνδρόβουλον ἐπείζον κέρα.

Εἰπὲ ἄν δὲ νυκτίπλαγχτον ἐνδροσῶν τ’ ἔχω ἀδυνάτη
ἐνυφὴν δυναύριον οὐκ ἐπισκοπούμενήν
ἐμὴν — φόβος γὰρ ἄνθρωπον παραστατεῖ,
τὸ μὴ βεβαιὸς βλέφαρα συμβαλεῖν ὑπνὸν — ἀθλία, ἀθροιζόμενον
ὅταν δ’ ἀείδειν ἢ μινυρεσθαι δοκῶ,
ὑπον τὸν δ’ ἀντίμολον ἐντέμων ἄκος,
κλαίω τὸν οὐκ οἴκοι τοῦτο συμφόρον στένων,
ὁσὶν ὡς τὰ πρόσθ’ ἁριστα διαπονομένου.

Νῦν δὲ εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων
εὐσάρκεος φανάτος ὀρφναίον πυρῶς.
ὅ χαῖρε λαμπτήρ νυκτός, ἡμερήσιον.
AESCHYLUS' AGAMEMNON

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

Huzza! Huzza! I give this loud signal to Aga-
memnon'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 adver-
saries, 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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

φάος πυφαύσκων καὶ χορῶν κατάστασιν ἔν ἂργει, τῆς δὲ συμφορᾶς χάριν. ἓν
ιὸν ἵον.

Ἀγαμέμνονος γυναικὶ σημαίνω τορῶς, ἔνθις ἐπαντέλασαν ὡς τάχος δόμους
ὸλον γυμνὸν εὐφημοῦντα τῇ δε λαμπάδι, ἐπορθιάζειν, εἰπερ Ἰλίου πόλις
ἐκ τῆς εὐθυνῆς ἄν ν ὑμοὶ ἀγάλλων πρέπει. ἓν
αὐτὸς τ᾽ ἐγώ γέγραπε φρούμον χορεύσομαι. ἐδιὰ τὰ δεσπότων γὰρ ἐν πεσοῦντα θήσομαι
τρίς ἐξ βαλούσης τῆς δὲ μοι φρυγκτώριας.

γένοιτο δ᾽ ὅμως μολόντος εὐφηλῆ χέρα
ἀνακτὸς οίκων τῇ βεβαστάσαι χερὶ.

τὰ δ᾽ ἄλλα συγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν· οίκος δ᾽ αὐτῶς, εἰ φθορηθὴν λάβοι,
σαφέστατ᾽ ἀν λέξειν· ὡς ἐκὼν ἔγὼ
μαθοῦσιν αὐδῶ καὶ μαθοῦσι λήθομαι.

ΧΟΡΟΣ

δέκατον μὲν ἔτως τὸδ᾽ ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἀναξ ἦδ᾽ ἂγαμέμνων,
διθρόνου Διόθεν καὶ δισκήπτρου
τυμῆς, ὄχυρον ζεύγος Ἀτρειῶν,

στόλον Ἀργεῖων χιλιοναύτην
τῆς ἀπὸ χώρας
ζηρο̣ν, στρατιῶτων ἀρωγῆν,
μέγαν ἐκ θυμοῦ κλάζοντες." Ἀρη
τρόπον αἰγυπτῶν,
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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

50 οὖ' ἐκπαιδεύω ἄλγεσι παῖδων. ἦν ταῦτα λέγειν προφοβοδομώντας.

55 ὑπατοὶ λεξέων στροφικοῦ ἐρεμοῦ ἐρεξόμενοι, ἐστὶ δὲ

δεμοτήρη

πόλεον ἄρταιών ἄλας στατείτε. εἰπὲ δὲ

ὑπατος δ' ἄλως ἡ τις Ἀπόλλων ἦν

ἡ Παν ἡ Ζεὺς οἰωνόμωσαν

γνώμον δειττίκτων τῶν δειμοῖν

ὑστερόπολον

πέμπει παραβάσιν Ἑρμύν.

60 οὖτω δ' Ἀτρέως παῖδας ὁ κραίσσων

ἐπὶ Ἀλέξανδρῳ πέμπει ξένος

Ζεὺς πολύκαρος ἀμφὶ γυναικὸς,

πολλὰ παλαίσματα καὶ γυναβρῆ

γόνατος κοιναῖς ἐρεξομένον

65 διακνιομένης τ' εὖ προτελεῖοις

κάμακος θήσων Δαναώι

Τρωσὶ θ' ὁμοῖως. ἔστι δ' ὅπῃ νῦν

ἔστι τελεῖται δ' ἐστὶ το πεπρωμένον

οὐθ' υποκαίων οὐθ' ὑπολείβων

70 οὔτε δακρών ἀπώρων ἱερῶν

ὁργὰς ξενεῖς παραδέξει.

ήμεις δ' ἀτίται σάρκι παλαίφ

τῆς τότ' ἀρώγης ὑπολειφθέντες

μύτυσκαν ἱσχὺν

75 ἵσπαίδα νέμοντες ἐπὶ σκῆπτροις.

ὅτε γὰρ νεκρός μυελὸς ἀπέρων

ἐντὸς ἀνάσσων

ἱσόπρεπος, Ἀρής δ' οὐκ ἔνα χώρα,
the sear and withered leaf, man goes his way
on three feet, and, no better than a child, wanders a vision in the light of day. But thou daughter of Tyndareus, Queen Clytemnestra, what is thy need? What news hast thou? Persuaded 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 avenging men that was foreboded on the road,—for persuasion from the Gods still inspires my song, and
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

tόθ' ὑπέργηρως, φυλλάδος ἦδη
κατακαρφομένης, τρίποδας μὲν ὅδους
στείχει, παιδὸς δ' οὐδὲν ἀρείων
ὄναρ ἤμερόφαντον ἀλαίνει.

σὺ δὲ, Οινδάρω
θύγατερ, βασίλεια Κλυταιμήστρα,
tι' χρέος; τί νέον; τί δ' ἐπαισθομένη,
tίνος ἄγγελίας
πειθοὶ περίπεμπτα θυσακεῖς;
πάντων δὲ θεῶν τῶν ἀστυφόλων,
ὑπάτων, χθονίων,
tῶν τ' οὐρανίων τῶν τ' ἄγοραίων,
bομμὶ δάρωσι φλέγονται.

άλλῃ δ' ἀλλοθεί (ὑρανομήκης)
λαμπάς ἀνίσχει,

φορμασσομένη χρύματος ἄγων
μαλακάς ἐδολούσι παρηγορίαις;
pελάνω μυχάθεον βασιλεῖα.

τοῦτων λέξεων ὡς τι καὶ δυνάτων
καὶ θέσις ἀνεῖν,
pαιδὸν τε γενοῦ τῆςδε μερίμνης,

ἡ μὲν τοτε μὲν κακόφρων τελέθει,
tοτὲ δ' ἐκ θυσίων ἄγανθε, πανθεία
ἐλπίς ἀμύνει φροντίδ' ἀπλήστων;
tὴν θυμοβόρον φρένα λύσθην.

κύριος εἰμι θροεῖν ὄνυν κράτος αἰστῶν ἀνδρῶν Str.

ἐκτελέων — ἐτί γὰρ θεόθεν καταπνεῖε
tειθὼ 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."
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

110 ἀλκαν θύμφυτος αἰών ἀπὼς Ἀχαιῶν διθρόνων κράτος, Ἑλλάδος ἤβας
ζύμφρονα ταγάν,
πέμπτε σὺν δορὶ καὶ χερὶ πράκτορι
θυρίος ὄρνις Τευκρίδη ἐπὶ αἰαν,
οἴων δὲ βασιλεὺς

115 βασιλευσὶ νεὼν, ὁ κελανώς,
δὲ τ' ἐξόπτων αργάς,
φανέτες ἰκταρ μελάθρων χερὸς ἐκ δοριπάτου
παμπρέπτοις ἐν ἐθρασία,
βοσκόμενοι λεγίναι ερυκυμίῳ δέρματι γένναν,

120 βλαβέντα λοισθίων δρόμῳ,
αἰλινον αἰλινον ἐπίτε, τὸ δ' ἐν νικάτω.

κέδνες δὲ στρατομαντίς ἰδὼν ὅυολήμασι δισσοῦς Ἀντ.

'Ἀτρείδας μαχίμους ἑδάν λαγωδάτας

125 πομπούς τ' ἀρχῶς.

οὔτω δ' ἐπὶ τεράλων

"χράνω μὲν ἄγρει Πριάμων πόλιν ἀδέ κέλευσον,

πάντα δὲ πύργων

κτήνη προσθετα δημιουπληθή

130 Μοτρ' ἀλαπάξει πρὸς τὸ βίανον

τοῦ ὁδὸν μὴ τῆς ἁγνὸς κεφάσῃ προτυπέν στό-

135 μον μέγα Τρόιας

στρατωθέν. ἢ οἰκώ γὰρ ἐπίφθονος Ἀρτέμις ἁγνά,

πτανοῖσιν κυστὶ πατρὸς

ἀυτότοκοι πρὸ λόχου μονερᾶν πτὰκα θυμένοισι

στυγεῖ δὲ δεῖπνοιν αἰετών."

αἰλινον αἰλινον ἐπίτε, τὸ δ' ἐν νικάτω.
AESCHYLUS' 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

Θεοῦς μὲν αἰτῶ τῶν ἀπαλλαγῆς τόνων,
φρουρᾶς ἔτειας μῆκος, ἤν κομψόμενος
στέγας Ἀτρείδῶν ἁγκαθεν, κυνὸς δίκην,
ἀστρων κάτωδα νυκτέρων ὀμήχυρν, πτωοί
καὶ τοῦς φέροντας χείμα καὶ θέρους βροτοῖς
λαμπροῦς δυνάστας, ἐμπρέποντας αἰθέρι,
ἀστέρας, ὃταν φθίνωσιν, ἀντολάς τε τῶν.
καὶ νῦν φυλάομεν λαμπάδος τὸ σύμβολον, οὐκ
ἀγνῆν πυρὸς φέρουσαν ἐκ Τροίας φάτων.

ἀλώσιμον τε βάζειν· ὅδε γὰρ κρατεῖ
γναφικὸς ἀνδρόβουλον ἐλπίζων κέαρ.

καὶ ἂν δὲ νυκτίπλαγκτον ἐνθρόσον τῷ ἕχω
καὶ τῶν ὠνίων ὅπειρον ἐπισκοπομένην
ἐμῆν — φόβος γὰρ ἀνθ' ὑπὸν παραστατεῖ,
τοῦ μῆ κεβάσως βλέφαρα συμβαλεῖν ὑπὼν —
ὅταν δ' ἀείθειν ἡ μινύρεσθαι δοκῶν,
ὑπὸν τὸν ἀντίστοιχον ἐντείνων ἄκος,
κλαίω τότε οἰκον τούδε συμφοραν στένων,
ὑπὸ ὁς τὰ πρόσθ' ἀριστα διαπονυμένου.

νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ τόνων
εὐπάγγελον φανέντο δρόμοιν πυρὸς.

ὁ χαῖρε λαμπτήρ νυκτός, ἢμερήσιον

3
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 refluent 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,
παμμάχοι θάσει βρῶν, οἴσε δὲ λέεται πρὶν ὑπ' 
δὲ δ' ἔπειτ' ἔψευ, τριακτῆρος οἶχεται τυχών.

175 τῆν δὲ τις προφρόνως ἐπινίκια κλαζέων

tεῦξεται φρενῶν τὸ πᾶν.

τὸν φρονεῖν βροτοὺς ὀδασάντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν, ἀντάκι ἐν θ' ὡς πρὸ καρδίας
μνησιπτήμων πόνου· καὶ παρ' ἀκοντας ἠλθεὶ σωφρονεῖν.

180 ὁμοιώνων δὲ ποιχίς βιαῖως
σέλμα σεμνῶν ἡμέραν.

καὶ τὸθ' ἡγεμόν' ὁ πρέσβεις νεῶν Ἀχαϊκῶν,

185 μάντιν οὕτως ψέγων,

ημαίοις τύχαισι συμπνεόνων,

εἰτ' ἀπλοίᾳ κεναγγεὶς βαρύνουτ' Ἀχαικὸς λέως,

Χαλκίδος πέραν ἔχων παλιρρόχθοις ἐν Αὐλίδος τόπωσιν.

πυσαῖ δ' ἄπο Στρυμόνος μολούσαι

190 κακὸς χολοι, νήστιδες, δύσορμοι,

βροτῶν ἄλαι,

νεῶν τε καὶ πεισµατων ἀφειδεῖς,

παλμμαθήκη 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 necessity's yoke, breathing now an impious change of heart, unblessed and unholy, then he turned to contemplate the all-daring deed. For base-counselling 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 πικρόδο
χείματος ἄλλο μῆχαρ.

βριθύτερον πρόμοιοι omen
μάντις ἐκλαγᾷ τοὺς προφέρων Ἀρτεμίν, ὡστε χθόνα
βάκα
τροῖς ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατα-
σχεῖν.

ἀναξ δ’ ὁ πρέσβεις τότε εἶπε φωνῆν.

“βαρεία μὲν κὴρ τὸ μὴ πιθέσθαι,
βαρεία δ’, εἰ
tέκνον δαῖξω, δόμων ἀγαλμα,
μαίνων παρθενοσφάγοις.

ῥεῖθροις πατρόσεν χέρας πέλας βωμῶν.
τὶ τῶν ἀνευ κακῶν;
πῶς λυπόναις γένωμαι
ξυμμαχίαι άμαρτών;

πανταξείμου γὰρ θυσίας παρθενίων θ’ αἵματος ὄρ-
γα περιόργως ἑπιθυμεῖν θέμες. εὖ γὰρ εὖ.

ἐπεὶ δ’ ἀνάγκας εὖν λεπόδον
φρενὸς πνεὼν δυσσεβή τροπαίαι

ἀναγγεῖον, ἀνίερον, τόθεν
τὸ παντότολον φρονεῖν μετέγινο.

βροτοὺς θρασύνει γὰρ αἰσχρόμητις
tάλαινα παρακοπὰ πρωτοπήμων.

ἐξὶ δ’ ὅδιθθυμη γενέ-
σθαι θυγατρὸς γυναικοπόλων πολέμων ἀρωγάν
καὶ προτέλεια ναόν.

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 fulfillment. 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
Λιτάς δὲ καὶ κληρονόμας πατρίφους ἡμῶν τοῦ οὐδὲν ἀιῶνα παρθένεαιον ἔθεντο πελάμαχοι βραβεῖσι.

ἐκάνα τάξις ἄδοξος πατήρ μετ' εὐχαῖν δίκαιον χωμάτως ὑπέρθε βωμοῦ πέπλουσι περιπετηθεὶς παντὶ θυμῷ προωφὴ λαβεῖν ἀέρι

διὶ, ἱερομάτος τε καλλιπρόφοροι φυλακάς κατασχέειν φθόγγον ἀρχικῶς οἰκοῖς

βίοι καλών τ' ἀναίδῳ μένει....

κρόκου βαφᾶς δ' ἐσ πέδον χέουσα...

ἐβάλλει ἐκαστόν ἐκείρων ἀπ' ὄμματος βέλει φιλοϊκτῷ,

πρέπουσά θ' ὡς ἐν γραφαῖς, προσενεπεῖν θέλουσ', ἐπεὶ πολλάκις πατρὸς κατ' ἀνδρώνας εὐπρατέεις

ἐμελησθεν, ἄγνα δ' ἀταύρωτος αὐτὰ πατρὸς φίλου τριτόστοινδων εὐποτμον αἰῶνα φίλως ἐτίμα.

τὰ δ' ἐνθεν οὐ' εἶδον οὐ' ἐννέπω.

τέχναι δὲ Καλχαντὸς οὐκ ἄκραντοι.

Δίκα δὲ τοὺς μὲν παθούσιν μαθεῖν ἐπιρρέπειν τὸ μέλλον δ' ἐπεὶ γένοιτ' ἀν κλύοις πρὸ χαίρετω.

τίσον δὲ τῷ προστάνεσιν τῷ γὰρ ἦξει σύνορθον αὐταῖς.

πέλοιτο δ' οὖν τὰπὶ τούτους εὐπράξης, 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 τόδε ἀγχιστον Ἄπιας
gaίας μονόφρονου ἕρκος.

ηκο σεβίζαν σὸν, Κλυταιμήστρα, κράτος:
dική γάρ ἐστι φωτὸς ἀρχηγοῦ τίεω
γυναῖκ' ἐρημωθέντος ἄρσενος θρόνου.

Σοῦ δ' εἰ τι κεδυνὰν εἴτε μὴ πεπυσμένη
εὐαγγέλουσιν ἐλπίσιν θυγιολεῖς,
κλύσιμ' ἀν εὔφρον· οὐδὲ σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὐάγγελος μέν, ὅσπερ ἡ παροιμία,

Σοῦ γένοιτο μητρὸς εὐφρόνης πάρα.

Πριάμῳ γάρ ἱρήκασιν Ἄργειοι πόλιν.

ΧΟΡΟΣ

πῶς φῆς; πέφευγε τοῦτος ἐξ ἀπιστίας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν οὖσαν· ἡ τορώς λέγω;

ΧΟΡΟΣ

χαρά μ' ὑφέρπει δάκρυνοι ἐκκαλομένη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὐ γάρ φρονοῦντος 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 unsledged 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?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΧΟΡΟΣ

τί γάρ; τὸ πιστὸν ἐστὶ τῶνδε σοι τέκμαρ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστιν· τί ὅχι; μὴ δολὼσαντος θεοῦ.

ΧΟΡΟΣ

πότερα δ' ὀνείρων φάσματ' εὐπιθή σέβεις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἂν λάβομι βριζούσης φρενός.

ΧΟΡΟΣ

ἀλλ' ἢ σ' ἐπίανέν τις ἀπτερος φάτις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὡς κάρτ' ἐμωμὴν φρένας.

ΧΟΡΟΣ

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τὸ δ' εὐφρόνης λέγω.

ΧΟΡΟΣ

280 καὶ τὶς τὸδ' ἔξικοι' ἂν ἀγγέλλων τάχος;
Clytemnestra

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

"Ηφαιστώς Ἰδὴς λαμπρῶν ἐκπέμπων σέλας.
φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
ἐπέμπεν. Ἰδὴ μὲν πρὸς Ἐρμαίον λέπας
Δήμιον· μέγαν δὲ παῦν ἐκ νῆσου τρίτον

285 Ἀθηὼν αἰπὸς Ζηνός ἐξεδέξατο·
ἀπερετῆς τε, πόντον ὁστὲ νωτίσαι,
ἰσχὺς πορευόντα λαμπάδος πρὸς ἢδονὴν
πεῦκης τὸ χρυσοφεγγῆ, ὡς τις ἡλιος,
σέλας παρηγγάρευσε Μακίστου σκοπαίς·

290 ὁ δ' οὕτι μέλλων οὐδ' ἀφρασμόνως ὑπνῷ
νικόμενος παρῆκεν ἀγγέλου μέρος·
ἐκάς δὲ φρυκτοῦ φῶς ἔτ' Ἑὔρητον ῥοὰς
Μεσσαπίου φύλαξι σημαίνει μολὼν.
οἱ δ' ἀντελαμψαν καὶ παρηγγείλαν πρόσω

295 γραίας ἑρίκης θωμὸν ἄσκαντες πυρί.
σθένουσα λαμπάς δ' οὐδέπω μαυρουμένη,
ὑπερθροῦσα πεδίον Ἀσσωπού, δίκην
φαιδρᾶς σελήνης, πρὸς Κιθαιρώνος λέπας
ηγείρετο ἄλλην ἐκδοχήν πομποῦ πυρὸς.

300 φάος δὲ τηλεπομπὸν οὐκ ἡμαίνετο
φρουρά, προσασθρίζουσα πόμπμον φλόγα·
λύμην δ' ὑπὲρ Γοργώνων ἔσκηψεν φάος·
ὁρος τ' ἔτ' Αἰγίπλαγκτον ἐξικνούμενον
ἀτρυπεθεὶς θεσμὸν μὴ χαρίζεσθαι πυρὸς.

305 πέμποντι δ' ἀνδαίοντες ἀφθόνιω μένει
φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν 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

φλέγοντας· εἰτ' ἐσκηψέν, εἰτ' ἀφίκετο
Ἀραχναίοιν αἴτος, ἀστυγείτονας σκοτάς·
κάπετ' Ἀτρειδῶν ἐσ τόδε σκήπτει στέγος
φαός τόδ', οὐκ ἀπαπποῦν Ἰδαιόν πυρός.
τοιοῖς ἔτοιμοι λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου διαδοχαίς πληρούμενοι·
νικᾶ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.

315 τέχμαρ τοιοῦτο σύμβολον τε σοὶ λέγω
ἄνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοίς μὲν αὖθις, ὡ γάρ, προσεύξομαι.
λόγους δ' ἀκοῦσαι τοῦθεν κάποιαν καμάζαι
διανεκῶς θέλομ' ἂν, ὡς λέγεις, πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

320 Τροίαν Ἀχαϊοὶ τῇδ' ἔχοντι ἐν ἡμέρα.
οἶμαι βοὴν ἄμεικτον ἐν τολεί πρέπειν.
ὁδος τ' ἀλευφά τ' ἐγχέας ταύτῳ ἱετε
διχοστατοῦντ' ἀν οὐ φίλως προσευκέποισ.
καὶ τῶν ἀλόντων καὶ κρατησάντων δίκα

325 φθογγάς ἀκούεις ἐστι συμφοράς διπλῆς.
οἱ μὲν γὰρ ἄμφι σώμας τεπεωκότες
ἀνδρῶν κασιγνητῶν τε καὶ φυταλίων —
παῖδες γερώντων — ὡκεῖ' εἰς ἐλευθέρου
dέρης ἀπομαζόμουσι φιλτάτων μόρον·

330 τοὺς δ' αὔτε νυκτίπλαγκτος ἐκ μάχης πόνοις
νήστεις πρὸς ἀρίστοισιν ὃν ἔχει 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 blessings of which I have promised myself the enjoyment.

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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

τάσσει, πρός οὐδὲν ἐν μέρει τεκμήριον· ἀλλ' ὡς ἐκαστὸς ἔσπασεν τύχης πάλαι, ἐν αἰχμαλώτωι Τροικοῖς οἰκήμασιν

ναύουσιν ἧδη, τῶν ὑπαιθρίων πάγων δρόσων τ' ἀπαλλαγέντες, ὅς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρώνην.

εἰ δ' εὖ σέβουσι τοὺς πολισσούχους θεούς, τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἱδρύματα,

οὐ τὰν ἐλόντες αὖθις ἀνθαλοὺν ἄν.

ἐρως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ πορθεὶν ἐς μὴ χρῆ, κέρδεσιν νικώμενον.

δεῖ γὰρ πρὸς οἰκους νοστίμον σωτηρίας κάμψις διαύλου θάτερον κάλον πάλιν.

θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός,

ἐγρηγορὸς τὸ πήμα τῶν ὀλαχλότων
gένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά.

tοιαῦτα τοι γυναικὸς ἐξ ἐμοῦ κλύεσι·

τὸ δ' εὖ κρατοῦς, μὴ διχορρόπως ἰδεῖν·

πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟΡΟΣ

γυναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις.

ἐγὼ δ' ἀκούσας πιστὰ σου τεκμήρια

θεοὺς προσεύπειν εὗ παρασκευάζομαι.

χάρις γὰρ οὐκ ἅτιμος εἰργασται πόνων.

ἐν Ζεὺς βασιλεὺς καὶ νῦς φιλία

μεγάλων κόσμων κτεάτειρα,

ἡτ' ἐπὶ Τροίας πύργους ἐβάλες
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 insou-
lence kicked against the great altar of Justice.

Him wretched persuasion drives on, the
fore-counselling unbearable child of Ate. And
 Achilles Agamemnon

στεγανῶν δίκτυων, ὡς μήτε μέγαν μήτ' οὖν νεαρῶν των ὑπερτελέσαι

360 μέγα δουλείας
gάγγαμον ἁτης παναλώτον.
Δία τοι ξένων μέγαν αἰδοῦμαι
tὸν τάδε πράξαντ', ἐπ' Ἀλέξανδρῳ
τείνοντα πάλαι τάξον, ὅπως ἂν

365 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων
βέλος ἡλίθιον σκηψειειν.

Δίὸς πλαγὰν ἠχουσιν εἰπεῖν,
pάρεστι τοῦτῷ γ' ἔξισχυσαι.
ἐπραξεν ὡς ἐκράνειν. οὐκ ἐφα τυς

370 θεοὺς βροτῶν ἄξιούσθαι μέλεων
ὅσοι ἄθικτον χάρις
πατοῖθ' ὦ δ' οὐκ εὑσεβής.
pέφανται δ' ἐκγόνοι

375 ἀτολμήτων Ἀρη
pνεώνων μείζων ἢ δικαίως,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπήμαντον, ὅστε
καπαρκεῖν

380 εὖ πραπίδων λαχώντα.
οὐ γὰρ ἐστὶν ἐπαλεῖς
πλοῦτον πρὸς κόρον ἄνδρι
λακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.

385 βιάται δ' ἀ τάλαινα πειθώ,
προβουλόπαισ ἀφερτὸς ἀτασ.
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 Atreidae, 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 Ilion, she sped nimbly through the gates, daring what none should dare. And the prophets of the house uttered many lamentations, 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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

άκος δὲ πάν μάταιον. οὐκ ἐκρύφθη,
πρέπει δὲ, φῶς αἰνολαμπτές, σίνος.

κακοῦ δὲ χαλκοῦ τρόπον
τρίβω τε καὶ προσβολαῖς
μελαμπαγής πέλει
δικαιωθείς, ἐπεὶ
διάκει παῖς ποταμόν ὅρνων,

πόλει πρόστρεμιν ἀφερτον ἐνθείς.

λιτῶν δ᾿ ἀκούει μὲν οὕτως θεῶν· τὸν δ᾿ ἐπίστροφον
tώπε

φωτ᾽ ἀδικον καθαρεὶ.

ὁδὸς καὶ Πάρις ἔλθων

ἐς δόμων τὸν Ἀτρείδαν

ἡσυχνε ξενίαν τράπεζαν κλοπάσαν γυναικός.

λιποῦσα δ᾿ ἀστοίῳν ἀσπιστορας

κλόνους λογχίμους τε καὶ ναυβάτας ὀπλισμοῦς,
ἀγουσά τ᾿ ἀντίφερον Ἰλώ φθορὰν
βέβακεν βίμφα διὰ πυλῶν

ἀλατα τλάσαν. πολλὰ δ᾿ ἐστενον

tὸτ᾿ ἐννέποντες δόμων προφήται.

ił ı̣ ı̣ ı̣ δῶμα δῶμα καὶ πρόμοι,

浥 ἱέχος καὶ στίβοι φιλάνορες.

† πάρεστι σιγᾶς ἄτμος ἀλοίδορος

bios δ᾿ ἀφεμένων ἰδεῖν. †

πόθω δ᾿ ὑπερποντιάσ

φάσμα δόξει δόμων ἀνάσσειν.

εὐμόρφων δὲ κολοσσῶν

ἐχθεῖ τις χάρις ἀνδρί
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 every one 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
Δυμάτων δ’ ἐν ἄχριναις
ἔρρει πᾶσ’ Ἀφροδίτα.

420 ὄνειρόφαντοι δὲ πενθήμοροι
πάρεισιν δόκαι φέρουσαι χάριν ματαιάν.
μάταιν γάρ, εὖτ’ ἃν ἔσθλά τις δοκῶν ὁρᾶν—
παραλλάξασα διὰ χερῶν
425 βέβακεν ὅψις οὐ μεθύστερον
πτέροις ὑπάδοις ὑπ’ οὐνου κελεύθους.
τὰ μὲν κατ’ οἴκους ἐφ’ ἐστίας ἅχη
ταῦτ’ ἐστὶ καὶ τῶν’ ὑπερβατότερα.
τὸ πᾶν δ’ ἀφ’ Ἑλλάδος γὰς συνορμένους

430 πένθεια ἡθικάρδιος
δόμων ἐκάστον πρέπειν.
πολλὰ γοῦν θυγγάνει πρὸς ἡπάρ·
οὐσ μὲν γάρ τις ἐπεμψεν
οἶδεν, ἀντὶ δὲ φωτῶν
435 τεύχη καὶ σποδὸς εἰς ἐκά-
στοι δόμους ἀφικνεῖται.

ὁ χρυσαμοιβὸς δ’ Ἀρης σωμάτων
καὶ ταλαντοῦχος ἐν μάχῃ δορὸς

440 πυρωθὲν ἔξ’ Ἰλίου
φίλουσι πέμπει βαρὺ
ψήγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμι-
ζων λέβητας εὐθέτου.

445 στένουσι δ’ εὐ λέγοντες ἀνδρὰ τὸν μὲν ὡς
μάχης ἵδρος, τὸν δ’ ἐν φοναῖς καλῶς πεσόντ’
ἀλλοτρίας διὰ γυναικός. τὰ δὲ σύγα τις βαθ-
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
AIΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

450 ζει. φθονερὸν δ’ ύπ’ Ἀλγος ἔρπει
προδίκους 'Ατρείδαις.
oi δ’ αὐτοῦ περὶ τείχος
θήκας 'Ὀλιάδος γὰς
455 εὔμορφοι κατέχουσιν· ἐχθρὰ δ’ ἔχοντας ἐκρυφέν.

βαρεία δ’ ἄστων φάτις ξὺν κότῳ·
Ant. 3
δημοκράτουσι δ’ ἀράς τίνει χρέος.
mένει δ’ ἀκούσαί τί μοι
460 μέριμνα νυκτηρεφές.
tῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοὶ. κελαι-
ναὶ δ’ 'Ερινύες χρόνῳ
τυχηρὸν φυ’ ἀνευ δίκας παλιντυχῇ
465 τριβά βίου τιθεῖσ’ ἀμαυρόν, ἐν δ’ ἄτ-
στοις τελεθοῦσιν οὕτως ἄλκα· τὸ δ’ ὑπερκότως
κλέων
εὖ βαρύ· βάλλεται γὰρ ὄσσοισ
470 Διόθεν κεραυνὸς.
kρῶν δ’ ἄφθονον ὀλβον.
μή’ εἶπῃ πτολυπόρθης
μή’ οὖν αὐτὸς ἀλῶς ύπ’ ἀλλῶν βίων κατίδοιμι.

475 τυρὸς δ’ ύπ’ εὐαγγέλου
πόλιν διήκει θοᾶ.
βάξει· εἰ δ’ ἐπήτυμος,
tis oídoν, ἡ τοι θείων ἐστι μὴ ψύθος.
tis òde παιδύς ἡ φρενῶν κεκομμένος,
480 φλογὸς παραγγέλμασιν
νέοις πυρωθέντα καρδίαν ἔπειτ'
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
ἈΙΞΥΛΟΥ ΑΓΑΜΕΜΝΟΝ

ἀλλαγὴ λόγου καμεῖν;
γυναικὸς αἰχμᾶ πρέπει
πρὸ τοῦ φανέντος χάριν ξυναϊνέσαι.

πιθανὸς ἄγαν ὁ θῆλις ὁρός ἐπινέμεται
tαχύπορος· ἀλλὰ ταχύμορον
γυναικογήρυτον ὄλλυται κλέος.

τάχ’ εἰςόμεσθα λαμπάδων φαεσφόρων

φρυκτωρίων τε καὶ πυρὸς παραλλαγάς,
eἰτ’ οὖν ἄληθεὶς εἰτ’ ὄνειράτων δίκην
tερπνοῦν τῶν ἐλθόν φῶς ἐφῆλωσεν φρένας.
κήρυκ’ ἀπ’ ἀκτής τόνδ’ ὑπὸ κατάσκοιν
κλάδους ἐλαίας· μαρτυρεῖ δὲ μοι κάσις

πηλοῦ ἕνουρος δυσία κόνις τάδε,
ὡς οὖν ἄναβος οὔτε σοι δαιῶν φλόγα
ύλης ὀρείας σημανεῖ καπνῷ πυρὸς,
ἀλλ’ ἡ τὸ χαίρειν μᾶλλον ἐκβάζει λέγων,—
tὸν ἀντίον δὲ τοῖσδ’ ἀποστέργω λόγον.

ἐν γὰρ πρὸς εὗ φανεῖσθαι προσθήκη πέλοι.
ὅστις τάδ’ ἀλλως τῇδ’ ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῦτο τὴν ἀμαρτίαν.

KHRYS

ἵω πατρὼν οὖδας Ἀργείας χθονὸς,
δεκάτῳ σε φέγγει τῷδ’ ἀφικόμην ἔτους,

πολλῶν ῥαγεισῶν ἐλπίδων μιᾶς τυχῶν.
οὐ γὰρ ποτ’ ἤχουν τῇδ’ ἐν Ἀργείᾳ χθονὶ
θανῶν μεθέξειν φιλτάτου τάφον μέρος.

νῦν χαίρε μὲν χθῶν, χαίρε δ’ ἠλίου 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 mort-
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

510 ὑπατός τε χώρας Ζεύς, ὁ Πυθιός τ' ἀναξ,
tόξους ιάπτων μηκέτ' εἰς ἡμᾶς βέλη.
ἂλις παρὰ Σκάμανδρον ἡσθ' ἀνάρσιος.
νῦν δ' αὐτε σωτήρ ἵσθι καὶ παιόνιος,
ἀναξ Ἀπολλον. τοὺς τ' ἀγωνίους θεοὺς
πάντας προσαναθῶ, τὸν τ' ἐμὸν τιμάρον

515 ἤβρην, φίλον κήρυκα, κηρύκων σέβας,
ἥρας τε τοὺς πέμψαντας, εὑμενεῖς πάλιν
στρατὸν δέχεσθαι τὸν λειλμένον δορός.
ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
σεμνοὶ τε θάκοι, δαίμονες τ' ἀντήλιοι,

520 εἰ πον πάλαι, φαιδροῦσι τοιοῦτ' οἴμασι
δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
ἡκε γὰρ ἕμιν φῶς ἐν εὐφρόνῃ φέρων
καὶ τοῖσ' ἀτασίοι κοινὸν, Ἄγαμέμνον ἀναξ.
ἀλλ' εὖ νων ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,

525 Τροίαν κατασκάψαντα τοῦ δικηφόρου
Δίὸς μακέλλη, τῇ κατείργασται πέδων.
βωμοὶ δ' αἰώτοι καὶ θεῶν ἱδρύματα,
καὶ στέρμα πάσης ἐξαπόλλυται χθονός.
τοιῶνδε Τροία περιβαλὼν ξευκτήριον

530 ἀναξ Ἀτρείδης πρέσβυς εὐδαίμων ἀνὴρ
ἡκε, τίσθαι δ' ἄξιοτατος βροτῶν
τῶν νῦν. Πάρης γὰρ οὐτε συντελῆς πόλις
ἐξεῖχεται τὸ δράμα τοῦ πάθους πλέον.
ὅβλων γὰρ ἅρπαγῆς τε καὶ κλοπῆς δίκην

535 τοῦ ῥυσίου θ' ἡμαρτε καὶ πανώλεθρον
αὐτῷθονον πατρῶν ἔθρισεν δόμον.
διπλά δ' ἐτεισαν Πριαμίδαι θάμάρτια.
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?
ΧΟΡΟΣ
κήρυξ Ἀχαίων χαίρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΥΞ
χαίρω· τεθνάναι δ` οὐκέτι ἄντερ χεῖς.

ΧΟΡΟΣ
ἐρως πατρώς τῆς ε γῆς σ` ἐγέμνασεν ;

ΚΗΡΥΞ
ὡς ἐνδακρύειν γ` ὄμμασιν χαρᾶς ὑπο.

ΧΟΡΟΣ
τερπνῆς ἄρ` ἤτε τῆς δ` ἐπήβολοι νόσου.

ΚΗΡΥΞ
πῶς δή; διδαχθείς τούδε δεσπόσω λόγου.

ΧΟΡΟΣ
tων ἄντερώντων ιμέρῳ πεπληγμένου.

ΚΗΡΥΞ
ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις.

ΧΟΡΟΣ
ὡς πόλλα ἀμαυρᾶς ἐκ φρενὸς μ` ἀναστένειν.

ΚΗΡΥΞ
πόθεν τὸ δύσφρον τοῦτ` ἐπῆν, στύγοι 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 σιγὰν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ
καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

ΧΟΡΟΣ

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

ΚΗΡΥΞ
εὖ γὰρ πέπρακται. ταῦτα δ᾽ ἐν πολλῷ χρόνῳ
τὰ μὲν τις ἄν λέξειν εὐπετῶς ἔχειν,
τὰ δ᾽ αὕτε κατάμομφα. τίς δὲ πλὴν θεῶν
ἀπαντᾷ ἀπήμων τὸν δ᾽ αἰώνος χρόνον;

555 μόχθους γὰρ εἰ λέγομι καὶ δυσαυλίας,
σπαρνὰς παρῆξες καὶ κακοστρώτους,—τί δ᾽ οὐ
στένοντες οὐ λαχῶντες ἡματος μέρος;
τὰ δ᾽ αὕτε χέρσῳ, καὶ προσήν πλέον στύγος·
eἶναι γὰρ ἡσαυ δαὐν πρὸς τείχεσιν·

560 εἶξ ὀυρανοῦ δὲ κάπω γῆς λειμώναι
dρόσου κατεψάκαζον, ἐμπέδου σύνος
ἐσθημάτων, τιθέντες εὐθηρον τρίχα.
χειμῶνα δ᾽ εἰ λέγοι τὶς οἰώνοκτόνων,
οἶον παρεῖχ᾽ ἀφερτὸν Ἰδαία χιῶν,

565 ἦ θάλπος, εἴτε πόνος ἐν μεσημβριναῖς
κοίταις ἀκήμων νυκτίους εὔδοι πεσών·
tί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
pαροίχεται δὲ, τοῖς μὲν τεθηκόσων
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 accom-
plished 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

τὸ μῆτορ' αὖθις μηδ' ἀναστῆται μέλειν.

570 τί τοὺς ἀναλώθεντας ἐν ψήφῳ λέγειν,
τὸν ζωίτα δ' ἀλγεῖν χρῆ τύχῃς παλιγκτόν;
καὶ πολλὰ χαϊρεῖν συμφοραῖς καταξιῶ.
ἡμῖν δὲ τοίς λοιποῖσιν Ἄργείων στρατοῦ

575 ὕστερον πρὸς, πῆμα δ' οὐκ ἀντιρρέπει.

καὶ τοὺς λοιποὺς Ἂργαῖων στρατοῦ
νυκτὶ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει.

ΑΣΗΜΩΝ

580 ὃς κομπάσαι τῷ εἰκὸς ἕλον φάει
ὑπὲρ θαλάσσης καὶ θυσίας ποτωμένοις.

“Τροίαι ἐλώνες δῆποτε Ἄργαῖων στόλος

585 θεοῖς λάφυρα ταῦτα τοῖς καθ’ Ἑλλάδα
δόμους ἐπασοῦλευσαν ἀρχαῖον γάνος.”

τοῖς λοιποῖσιν καὶ τούς στρατηγοὺς.

ΧΟΡΟΣ

νυκώμενος λόγουσιν οὐκ ἀναίνομαι.

590 ἄει γὰρ ἤβατο τοῖς γέροντοιν εἰ μαθεῖν.

δόμους δὲ ταῦτα καὶ Κλυταίμνηστρα μέλειν

ἐἰκός μάλιστα, σὺν δὲ πλυντίζειν ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπο,

595 ὅτ' ἦθελ' ὁ πρώτος νῦχιον ἀγγελός πυρὸς,

φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν.

καὶ τις μ' ἐνίππων ἐπεί, "φρυκτωρῶν δία

599 πεισθεῖσα Τροίαι νῦν πεπορθήσθαι δοκεῖσ;

ἡ κάρτα πρὸς γυναικὸς αἱρεσθαι 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 τοιούτους πλαγκτὸς οὕτω ἐφαυλόμην.
όμως δ' ἔθνον, καὶ γυναικεῖον νόμον
595 ὀλολυγμὸν ἄλλος ἀλλοθεῖν κατὰ πτόλυν
ἐλασκον εὐηθιμοῦντες, ἐν θεῶν ἔδρας
θυμήματοι κοιμῶντες εὐώδη φλόγα.
καὶ νῦν τὰ μάστῳ μὲν τί δεῖ σ' ἐμοὶ λέγειν;
ἀνακτος αὐτοῦ πάντα πεύχομαι λόγον.
600 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδῶν πόσιν
σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
γυναικί τοῦτον φέγγος ἥδιον δρακεῖν;
ἀπὸ στρατείας ἀνδρὶ σῶσαντος θεοῦ
πύλας ἀνοίξαι; ταῦτ' ἀπάγγειλον πόσιν.
605 ἦκεν ὅπως τάχιστ' ἔράσμων πόλει·
γυναικα πιστὴν δ' ἐν δόμοις εὔροι μολὼν
οἰκίων οὖν ἔλειπε, δωμάτων κύνα
ἐστὶλήν ἐκεῖνη, πολεμίαν τοῖς δύσφροσιν,
καὶ ταλλ' ὁμοίαν πάντα, σημαντήριον.
610 οὐδὲν διαφθείρασαν ἐν μῆκει χρόνον.
οὐδ' οἶδα τέρψιν οὐδ' ἐπύψοιμον φάτων
ἀλλοι πρὸς ἀνδρὸς μᾶλλον ἄρισσον βαφάς.
τοιόσοι ο' κόμπος τῆς ἀληθείας γέμων
οὐκ ἀλχρόδε ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟΡΟΣ

615 αὕτη μὲν οὕτως εἰπε μανθάνοντι σοι
tοροῦσιν ἐρμηνεύσων εὐτρεπῶς λόγον.
σὺ δ' εἰπέ, κῆρυξ, Μενέλαων δὲ πεύθομαι,
eἰ νόστιμος τε καὶ σεσωσμένος πάλιν
ἡξει σὺν ᾿υμῖν, τῆσδε γῆς φίλου κράτος.

AGAMEMNON — 4
HERALD

It is not possible for me to tell pleasant falsehoods, for my friends to reap the fruit after a long time.

CHORUS LEADER

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

HERALD

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

CHORUS LEADER

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

HERALD

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

CHORUS LEADER

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

HERALD

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

620 οὐκ ἔσθ' ὅπως λέξαι με τὰ ψευδή καλὰ
ee τὸν πολὺν φίλουσι καρπούσθαι χρόνον.

ΧΟΡΟΣ

πῶς δὴ τὰ ἐπὶ ἐνεναὶ τάληθε τύχως;
σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗΡΥΞ

ἀνήρ ἄφαντος εἷς Ἀχαικοῦ στρατοῦ,
625 αὐτὸς τε καὶ τὸ πλοῖον. οὐ ψευδή λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεῖς ἐμφανῶς εἷς Ἰλίου,
ἡ χείμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ;

ΚΗΡΥΞ

ἐκυρίας ὡστε τοξότης ἄκρος σκοποῦ·
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

630 πότερα γὰρ αὐτῶν ἄρντος ἡ τεθηκότος
φάτις πρὸς ἀλλων ναυτίλων ἐκλήζετο;

ΚΗΡΥΞ

οὐκ οἶδεν οὐδεὶς ὡστ' ἀπαγγείλαι τορώς,
πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν.
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 χειμῶνα ναυτικῷ στρατῷ

ἐλθεῖν τελευτῆσαί τε δαιμόνων κότῳ;

ΚΗΡΥΞ

εὐφημον ἦμαρ οὐ πρέπει κακαγγέλω

gλώσσῃ μιανεῖν· χωρίς ἡ τιμὴ θεϊν.

ὅταν δὲ ἀπευκτὰ πήματ' ἄγγελος πόλει

στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—

πόλει μὲν ἐλκός ἐν τὸ δήμον τυχεῖν,

πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων

ἄνδρας διπλῆ μάστιγι, τὴν Ἀρης φιλεῖ,—

διόλγοχον ἄτην, φοινίαν ἕνωρίδα·

τοιῶνδε μέντοι πημάτων σεσαγμένον

πρέπει λέγειν παιᾶνα τόνδ' Ἑρμύων.

σωτηρίων δὲ πραγμάτων εὐάγγελον

ὧκοντα πρὸς χαίρουσαν εὔεστοί πόλιν,—

πῶς κενὰ τοῖς κακοῖς συμμεῖξοι, λέγων

χειμῶν ὁ Αχαϊῶν οὐκ ἀμήνιτον θεοῖς;

ξυνάμοσαν γάρ, ὅτες ἔχοντο τὸ πρόν,

πῦρ καὶ θάλασσα, καὶ τὰ πόστ' ἐδειξάτην

φθείροντε τὸν δύστην Ὀργεῖων στρατόν.

ἐν νυκτὶ δυσκύμαντα δ' ὀρώρει κακά.

ναῦς γὰρ πρὸς ἀλλήλαις Ὀρήκεια πνοαὶ

ηρείκον· αἴ δὲ κεροτυφεύμεναι βία

χειμῶν τυφῶ σὺν ζάλῃ τ' ὀμβροκτόπῳ,

ἀχοντ' ἀφαντοῖ, ποιμένος κακοῦ στράβῳ.

ἐπεὶ δ' ἀνήλθε λαμπρὸν ἠλίθον φάος,
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
660 ὧς μῆτ' ἐν ὅρμῳ κύματος ζάλην ἔχειν μῆτ' ἐξοκείλαι πρὸς κράταιλεων χθόνα.  
665 ἐπειτα δ' ἄδην πόντιον πεφευγότες, λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχη, ἐβουκολοῦμεν φροντίσων νέον πάθος,  
670 στρατοῦ καμότος καὶ κακῶς σποδομέμον. καὶ νῦν ἐκεῖνων εἰ τις ἐστὶν ἐμπνεόν, λέγουσιν ἡμᾶς ὡς ὄλωλότας, τί μή; ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν. γένοιτο δ' ὡς ἄριστα. Μενέλεων γὰρ οὗν  
675 πρῶτον τε καὶ μάλιστα προσδόκα μολεῖν. εἰ δ' οὖν τις ἀκτὶς ἡλίου νῦν ἱστορεῖ χλωρόν τε καὶ βλέποντα, μηχαναῖς Διός, οὕτω θέλοντος ἐξαναλώσαι γένος, ἐλπὶς τις αὐτῶν πρὸς δόμους ἦξειν πάλιν.  
680 τοσαύτ' ἀκούσας ἵσθι τάληθ᾽ κλύων.

ΧΟΡΟΣ

τὸς ποτ' ὀνόμαξεν δῶδ᾽  
ἐς τὸ πᾶν ἐτητύμως;  
μὴ τις οὕτω' οὐχ ὄρω-  
μεν προνοίασι τοῦ πεπρωμένου
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,—
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

685 γλῶσσαν ἐν τῷ χα νέμων;
tàν δορίγαμβρον ἀμφυε-κῇ θ' Ἑλέναν; ἐπεὶ πρεπόντως
ἐλέναυς, ἐλανδρός, ἐλέπτολις,
690 ἐκ τῶν ἀβροτίμων
προκαλυμμάτων ἐπελευσε
κεφύρου γύγατος αἱρα,
pολύανδροι τε φεράσπιδες
695 κυναγοὶ κατ' ἵχνος, πλάταν ἄφαντον
κελσάντων Σιμόεντος
ἀκταῖς ἐπ' ἄεξιφύλλους
di' ἔρωι αἰματόσεσσαν.

"Ἡλίῳ δὲ κηδοῦς ὅρ- Αnt. 1

700 θόνυμον τελεσιφρῶν
μὴν ἦλασεν, τραπέ-
ζας ἀτύμωσιν ὑστέρῳ χρόνῳ
καὶ ξυνεστίον Διὸς
705 πρασσομένα τὸ νυμφότι-
μον μέλος ἑκφάτως τίόντας,
ὑμέναιον, ὡς τὸν ἐπέρρεπεν
γαμβροῖσιν ἀείδειν.
μεταμανθάνουσα δ' ὑμνον
710 Πριάμου πόλις γεραὶ
pολύθρημον μέγα που στένει
κυκλήσκουσα Πάρων τὸν αἰνόλεκτρον,
† παμπρόσθη πολύθρημον
715 αἰών' ἀμφὶ πολιτάν
μέλεον αἰμ' 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
ἐθρεφεν δὲ λέοντα
σῶν δόμους ἀγάλακτον
οὗτος ἄνηρ φιλόμαστον,
ἐν βιότου προτελείοις
ἀμερον, εὐφιλόπαιδα
cαι γεραροῖς ἐπίχαρτον.
pολέα δ’ ἔσκε ἐν ἀγκάλαις
νεοτρόφον τέκνου δίκαιν,
735
φαιδρωπὸς ποτὶ χείρα σαί

νων τε γάστρας ἀνάγκαις.
χρονισθεὶς δ’ ἀπέδειξεν
ἐθος τὸ πρόσθε τοκῆν.
χάριν τροφᾶς γὰρ ἀμείβων
μηλοφόνοισιν ἐν ἄταις
dαιν’ ἀκέλευστος ἔτευξεν·
aἵματι δ’ οἶκος ἐφύρη,
ἀμαχον ἄγος οἰκέταις
μέγα σῖνος πολύκτονον.
735
ἐκ θεοῦ δ’ ιερεύς τις ἄ-
tas δόμους προσεθρέφθη.

πάραντα δ’ ἔλθεῖν ἐς ’Ἰλίου πόλιν

gráfico

λέγομι’ ἀν φρόνημα μὲν

740

υπνέμου γαλάνας,
ἀκασκαίον τ’ ἁγαλμα πλοῦτου,
μαλθακὸν ὄμματον βελος,
δηξίθυμον ἔρωτος ἀνθος.
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.

750 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

770 and none can war, the unholy audacity of Ate, who brings darkness into houses, like to her parents. But Justice shines in smoky houses,
παρακλάνον τη κρανεν δε γάμου πικράς τελευτάς,
δύσεδρος και δυσώμιλος
συμένα Πριαμίδαισιν,
πομπή Δίας ξενίου,
νυμφόκλαιτος Ἐρινύς.

παλαιφατος δε εν βροτοῖς γέρων λόγος
τέτυκται, μέγαν τελε-
σθέντα φωτός ὄλβον
τεκνοῦσθαι μηδὲ ἀπαίδα θυήσκειν,

ἐκ δε ἀγαθᾶς τύχας γένει
βλαστάνειν ἀκόρεστον οἰζόν.
δίχα δε ἄλλων μονόφρων εἰμὶ· τὸ δυσσεβῆς γὰρ
ἐργον
μετὰ μὲν πλεῖονα τίκτει,

σφετέρα δε εἰκότα γέννα,
οἰκὼν δε ἄρ' εὐθυδίκων
καλλίταις πότμος ἅει.

φιλεὶ δὲ τίκτευν ὑβρις
μὲν παλαιὰ νεά-

ζουσαν εν κακοῖς βροτῶν
ὑβριν τοτ' ἢ τοθ', ὥστε τὸ κύριον μόλη
†νεαρὰ φαύς κότον,†
δαίμονα τα ταν αμάχον, ἀπόλεμον, ἀνίερον

θράσος μελαίνας μελάθρουσιν Ἀτας,
eἰδομέναν τοκεύσων.

Δίκα δε λάμπει μὲν ἐν
δυσκάπνοις δώμασιν,
and honors the righteous life; but gilded abodes
where hands are unclean she leaves with averted
eyes, and comes to pious homes, having no rever-
erence 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 unfortu-
nate, 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 unfavorable depicted, as not guiding well the
helm of thy thoughts, as inspiring with willing
courage men who were doomed to death. But
775 τὸν δ' ἐναίσιμον τίει [βίον].
776 τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν
παλιντρόποις
777 ὄμμασι λιπώσ', δόσι προσέμολε, δύναμιν οὐ
778 σέβομαι πλούτου παράσημον αἰνῷ;
779 πᾶν δ' ἐπὶ τέρμα νωμᾶ.

ἄγε δή, βασιλεῦ, Τροίας πτολίπορθ',
780 Ἀτρέως γένεθλοι,
πῶς σε προσείπω; πῶς σε σεβίζω
μήθ' ὑπεράρας μήθ' ὑποκάμψας
καἰρῶν χάριτος;
781 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίουσι δύκην παραβάντες.
782 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
πᾶς τις ἑτομος. δῆγμα δὲ λύπης
783 οὕδεν ἐφ' ἥπαρ προσικνεῖται.
καί ἐνεχαίρουσιν ὄμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
784 ὅστις δ' ἀγαθὸς προβατογνώμων,
785 οὐκ ἔστι λαθεῖν ὄμματα φωτός,
τὰ δοκοῦντ' εὐφρονοις ἐκ διανοίας
786 ύδαρεί σαίνειν φιλότητι.
787 σὺ δὲ μοι τότε μὲν στέλλων στρατιῶν
800 'Ελένης ἔνεκ', οὐ γάρ σ' ἐπικεύσω,
κάρτ' ἀπομούσῃς ἤσθα γεγραμμένος,
788 οὐδ' εὖ πραπίδων οἰακα νέμων
789 θάρσος ἐκούσιοιν
ανδράσι θυμόσκοιντι κομιζόνων.
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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

805 νῦν δ' οὖκ ἂπ' ἀκρασ φρενὸς οὐδ' ἀφίλως
eὐφρων πόνος εὐ τελέσασι.
γνώσει δὲ χρόνῳ διαπενθόμενος
tῶν τε δικαίως καὶ τῶν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ

810 πρῶτον μὲν Ἀργὸς καὶ θεοὺς ἐγχωρίους
dίκη προσεπεῖν, τούς ἐμοὶ μετατίθους
νόστου δικαίων θ' ἄν ἐπραξάμην πόλιν
Πριάμου· δίκας γὰρ οὖκ ἀπὸ γλώσσης θεοὶ
κλόωτες ἄνδροθυτας ὶλιον φθορᾶς
815 εἰς αἰματηρὸν τεῖχος οὐ διχορρόπως
ψήφους ἑθεντο· τῷ δ' ἐναντίῳ κύτι
ἐλπίς προσήγῃ χειρὸς οὐ πληρομένης.
καπνῷ δ' ἄλοῦσα νῦν ἄτρ' εὔσημος πόλις.
ἀτῆς θύελλας ζώσι· συνθηκήκουσα δὲ
820 σποδὸς προπέμπει πῖνας πλούτου πνοᾶς.
τούτων θεοῖς χρῆ πολύμηντον χάριν
tίνειν, ἐπείπερ καὶ πάγας ὑπερκότους
ἐπραξάμεθα, καὶ γυναικὸς οἴνεκα
πόλιν δυσμάθυσεν Ἀργεῖων δάκος,
825 ἵππου νεοσσός, ἀσπίδηφορος λεώς,
πήδημ' ὀρούσας ἀμφι Πλειάδων δύσιν·
ὑπερθορὸν δὲ πύργον ὀμηστής λέων
ἀδην ἔλειξεν αἰματὸς τυραννικοῦ.
θεοῖς μὲν ἔξετενα φροίμιον τόδε·
830 τὰ δ' ἐς τὸ σὸν φρονήμα μέμνημαι κλύων

AGAMEMNON — 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 afflications, 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 ταῦτα καὶ συνήγορον μ᾽ ἔχεις. παύρωσ γὰρ ἀνδρῶν ἐστὶ συγγενὲς τὸδε, φίλον τὸν εὐτυχοῦντ᾽ ἄνευ φθόνου σέβειν. δύσφρων γὰρ ἓς καρδίαν προσήμενος ἄχθος διπλοῦς τῷ πεπαμένῳ νόσον; τοῖς τ᾽ αὐτῶς αὐτοῦ πήμασθ᾽ βαρύνεται καὶ τὸν θυραῖον ὀλβον εἰσορῶν στένει. εἰδὼς λέγομ" ἂν, εἴ γὰρ ἐξεπίσταμαι ὀμιλίαις κάτοπτρον, εἰδῶλον σκίας, δοκούντας ἐλαί κάρτα πρεμενεῖς ἐμοί. μόνος δ᾽ Ὄδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλευ, ζευχθεῖς ἔτομος ἢν ἐμοὶ σειραφόρος· εἴτε δ᾽ οὖν θαύμαντος εἶτε καὶ τῶντος πέρι λέγω. τὰ δ᾽ ἄλλα πρὸς πόλιν τε καὶ θεοὺς κοινὰς ἄγωνας θέντες ἐν πανηγύρει βουλευτόμεθα. καὶ τὸ μὲν καλῶς ἔχων ὅπως χρονίζον εὐ μενεῖ βουλευτέον· οὕτω δὲ καὶ δεῖ φαρμάκων παιωνίων, ἦτοι κέαντες ἢ τεμόντες εὐφρόνως πειρασύμεθα πὴμ᾽ ἀποστρέψαι νόσου. νῦν δ᾽ ἐς μέλαθρα καὶ δόμους ἐφεστίους ἐλθὼν θεοῦσι πρῶτα δεξιώσομαι, αὕτερ πρὸς πόλιν πέμψαντες ἡγαγὼν πάλιν. νῦκῃ δ᾽ ἐπείπερ ἔσπεστ᾽, ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἄνδρες πολίται, πρέσβεις Ἀργείων τόδε, οὐκ αἰσχυνοῦμεν τοὺς φιλῶν· ρας 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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
tὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον

tοσοῦτος ὁσονπερ οὗτος ἦν ὑπ' Ἰλίῳ.
tὸ μὲν γνωσὶκα πρῶτον ἀρσενὸς δίχα
ήσαι δόμοι εἴημον ἐκπαγλον κακῶν,
pολλάς κλύονσαν κληρόνας παλιγκότους
καὶ τὸν μὲν ἥκεω, τὸν δ' ἐπεσφέρεω κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
καὶ τραυμάτων μὲν εἰ τόσον ἐτύγχανεν
ἀνὴρ ὅδ', ὡς πρὸς οἴκον ὀχθεὐστεο
φάτις, τέτρωται δικτύου πλέον λέγεω.
εἰ δ' ἦν τεθηκός, ὡς ἐπιλῆθουν λόγοι,

τρίσοματος τῶν Γηρων ὁ δεύτερος
πολλὴν ἀνωθεν—τὴν κάτω γὰρ οὐ λέγω—
χθονὸς τρίμοιρον χλαίναν ἐξήνχει λαβών,
ἀπ' ἔκαστῳ καθανῶν μορφῶματι.
tοιῶνδ' ἐκαὶ κληρόνων παλιγκότων

πολλὰς ἀνωθεν ἀρτάνας ἐμῆς δέρης
ἐξίσαι ἄλλοι πρὸς βίαν λελημμένης.
ἐκ τῶνδ' τοι πάσ' ἐνθαδ' οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
ὡς χρήν, Ὀρέστης· μηδὲ θαυμάσῃς τόδε.

tréfei γὰρ αὐτὸν εὐμενής δορύξενος
Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πήματα
ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σέθεν
κινδύνοιν, εἰ τε δημόδρους ἀναρχία
βουλήν καταρρίψειν, ὡστε σύγγονον

βροτοῖς 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 ad-
dress 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 be-
hold 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 over-
come by sleep, will arrange justly with God’s help
according to fate.
τοιάδε μέντοι σκήψις οὐ δόλον φέρει.
ἐμοίγε μὲν δὴ κλαμάτων ἐπίσωτοι
πηγαὶ κατεσβήκασιν, οὐδὲ ἐν σταγών,
ἐν ὁμικοῖσιν δὲ ὀμμασὶ βλάβας ἔχω
τὰς ἀμφὶ σοι κλάουσα λαμπτηροχώες
ἀτημελήτους αἰὲν. ἐν δὲ οὐνείρασι
λεπταῖς ὑπαί κώνωπος ἔξηγειρόμην
ῥιπαῖσθαν θωύσοντος, ἀμφὶ σοι πάθη
ὁρώσα πλείω τοῦ ξυνεύδοντος χρόνου.

νῦν ταῦτα πάντα τλάσ᾽ ἀπευθήτω φρενὶ
λέγομι ἅν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
σωτῆρα ναὸς πρότονον, ὑψηλὴς στέγης
στύλον ποδήρη, μονογενῆς τέκνου πατρί,
καὶ γῆν φανείσαν ναυτίλους παρ᾽ ἐλπίδα,
κάλλιστον ἦμαρ εἰσίδειν ἐκ χείματος,
ὁδοιπόρῳ διψώντι πηγαῖον ρέοσ.
τερπνών δὲ τάναγκαιον ἐκφυγεῖν ἀπαν.
τοιοῦτοι τοῖς νῦν ἄξιοι προσφθέγμασιν.
φθόνος δὲ ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακά

ἡμετέρωσα. νῦν δὲ μοι, φίλοι κάρα,
ἐξειλασθεῖς ἀπήνῃς τήςδε, μὴ χαμαὶ τιθεῖς
τὸν σὸν πόδι, ὥνα τίλλων πορθήτορα.
δημαῖ, τί μελέθη, αἰς ἐπέσταλται τέλος
πέδων κελεύουσι στορμῦναι πετάσμασιν;

ἐυθὺς γενέσθω πορφυρόστρωτος πόρος
ἐς δῶμ᾽ ἄελπτον ὡς ἄν ἡγήται δίκη.
τὰ δὲ ἄλλα φροντὶς οὖν ὑπὸς νικωμένη
θῆτει δικαίως σὺν θεοῖς εἰμαρμένα.
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 εἰπας εἰκότως ἐμῇ.
μακράν γὰρ ἐξέτεινας· ἀλλ᾽ ἐναισίμως
αἰνεῖς, παρ᾽ ἄλλων χρῆ τὸδ᾽ ἐρχεσθαι γέρας.
καὶ τὰλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
ἀβρυνε, μηδὲ βαρβάρου φωτὸς δίκην.

χαμαίπετες βόσμα προσχάνης ἐμοί,
μηδ᾽ εἶμαι στρώσασθ᾽ ἐπίθθονον πόρον
tίθει· θεοὺς τοι τοῦσδε τμαλφέιν χρεῶν·
ἐν ποικίλοις δὲ θητοῦν ὡντα κάλλεσιν
βαινεῖν ἐμοί μὲν οὐδαμῶς ἀνευ φόβου.

λέγω καὶ ἄνδρα, μὴ θεοῦ, σέβειν ἐμὲ.
χωρὶς ποδοφήστρων τε καὶ τῶν ποικίλων
cληθὼν αὐτῆι· καὶ τὸ μὴ κακῶς φρονεῖν
θεοῦ μέγιστον δῶρον. ἀλβίσαι δὲ χρῆ
βίων τελευτήσαντι ἐν εὐεστοῖς φιλη.

εἰ πάντα δ᾽ ὁς πράσσομι ἃν, εὐθαρσῆς ἐγώ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ μὴν τὸδ᾽ εἰπὲ μὴ παρὰ γνώμην ἐμοί.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἵσθι μὴ διαφθεροῦντ᾽ ἐμὲ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἡδὼς θεοὺς δείσας ἄν ὡδ᾽ ἔρδειν 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

ei̱per tis, eιdōs γ' eiv τοδ' ēxei̱pouν tēlōs.

ΚΛΥΤΑΙΜΗΣΤΡΑ

935 tī δ' ēn dōkei σοι Πρίαμος, eiv tād' ἤνυσεν ;

ΑΓΑΜΕΜΝΩΝ

ēn poikīlois ēn kārta mōi bēnai dōkei.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μῆ νυν τῶν ἀνδρώπειων αἴδεοθῆς ψόγουν.

ΑΓΑΜΕΜΝΩΝ

φήμη ge mēntoī dẹHomōρoūs mēga stēnei.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ō δ' ἀφθόνητος γ' ouk ēpizēlou̱s pēleí.

ΑΓΑΜΕΜΝΩΝ

940 oútoī gynai̱kōs ēstiv imei̱reivn máχhs.

ΚΛΥΤΑΙΜΗΣΤΡΑ

tōis δ' ὀλβίωι̱s ge kai̱ tō nikāsēthai prēpei.

ΑΓΑΜΕΜΝΩΝ

h kai̱ sū νίκην tήndē dẹHomios tīeis ;
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 effeminity 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

ἂλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
λύοι τάχος, πρόδουλου ἐμβασιν ποδός.
καὶ τοῖοδέ μ' ἐμβαίνονθ' ἀλουργένων θεῶν
μή τις πρόσωθεν ὃμματος βάλοι φθόνος.
πολλή γὰρ αἰδῶς σωματοφθορεῖν ποσῶν
θεῖροντα πλοῦτον ἀργυρωνήτους θ' υφάς.

τούτων μὲν οὖτως· τὴν ξένην δὲ πρεμενῶς
τὴν δ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται χυγῷ.
ἀυτὴ δὲ, πολλῶν χρημάτων ἐξαιρετῶν

ἀνθός, στρατοῦ δώρημ', ἐμοὶ ἐυνέσπειτο.
ἐπεὶ δ' ἀκούειν σοι κατέστραμμα τάδε,
ἐλ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστων θάλασσα, τίς δὲ νων κατασβέσει;
τρέφονσα πολλής πορφύρας ἰσάργυρον

κηκίδα παγκαϊνιστῶν, εἰμάτων βαφᾶς.
οἶκος δ' ὑπάρχει τῶντ' ἐν τοῖς θεοῖς, ἀναξ,
ἐχεῖν· πένεσθαι δ' οὖν ἐπίσταται δόμος.
πολλῶν πατησμοῦ δ' εἰμάτων ἄν ηὐξάμην,
δόμοισι προνεχθέντος 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 fitting 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
ψυχής κόμστρα τῆς δε μηχανωμένη.
ρίζης γὰρ οὖσης φυλλᾶς ζεκέ' ἐς δόμους,
σκιᾶν ὑπερείνασα σειρίου κυνός.
καὶ σοῦ μολώντος δωματίτιν ἐστιάν,
θάλπος μὲν ἐν χειμῶνι σημαίνεις μολὼν.

ὅταν δὲ τεύχῃ Ζεὺς ἀπ' ὀμφάκος πικρᾶς
οίνου, τὸτ' ἦδη ψύχος ἐν δόμους πέλει,
ἀνδρὸς τελείου δῶμ' ἐπιστρωφομένου.
Ζεῦ Ζεὺς τέλειε, τὰς ἐμᾶς εὐχὰς τέλει.
μέλοι δὲ τοι σοὶ τῶνπερ ἀν μέλλῃς τελεῖν.

ΧΟΡΟΣ

τίπτε μοι τὸδ' ἐμπέδως
δείγμα προσταθήριον
καρδίας τερασκόπου ποτάται,
μαντιπολεῖ δ' ἀκέλευτος ἀμισθος ἀοιδά,

οὐδ' ἀποπτύσας δίκαν
δυσκρίτων ὀνειράτων
θάρσος εὐπνεῖς ἱζει
φρενὸς φίλον θρόνον;
† χρόνος δ' ἐπεὶ
πρυμνησίων ἱννεμβολαῖς

ψαμμίας ἀκάτα παρῆβησθεν,
† εῦθυ 'ντ' Ἰλιον
ὁρτο ναυβάτας στρατός.

πεύδομαι δ' ἀπ' ὀμμάτων
νόστον, αὐτόμαρτος ὄν.

τὸν δ' ἀνευ λύρας ὀμως ὑμνφδει
θρῆνον Ἐρινύος αὐτοδιδακτὸς ἔσωθεν
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
θυμώς, οὐ τὸ πᾶν ἔχων
ἐλπίδος φίλον θράσος.

995 σπλάγχνα δ' οὕτω ματάξει
πρὸς ἐνδίκους φρεσίν τελεσφόροις
δίναις κυκλούμενον κέαρ.
eὐχομαι δ' ἐξ ἐμᾶς ἐλπίδος ψύθη πεσεῖν

1000 ἐς τὸ μὴ τελεσφόρον.

μάλα γε τοι τὸ μεγάλας ὕγιας
ἀκόρεστον τέρμα. νόσος γὰρ ἄεὶ
γεῖτων ὁμότιχοις ἐρείδει,

1005 καὶ πότμοι εὐθυπορῶν

* * * * * * * * *

ἀνδρὸς ἐπαισεν ἀφαντὸν ἔρμα.
καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὅκνοις βαλὼν

1010 σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἐδυ πρόπας δόμος
πημονᾶς γέμων ἀγαν,
oὐδ' ἐπόντυσε σκάφος.

1015 τολλά τοις δόσις ἐκ Διὸς ἀμφαιστήσας τε καὶ ἐξ ἀλόκων ἐπετειᾶν
νῆστων ὀλεσεν νόσον.

τὸ δ' ἐπὶ γὰν πεσοῦν ἀπαξθανάσιμον

1020 προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἄν
πάλων ἀγκαλέσατ' ἐπαείδων;
oὐδὲ τὸν ὀρθοδαί
tῶν φθιμέων ἀνάγειν

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.
ἈΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

Ζεὺς ἂν ἔπαυσεν ἐπ’ εὐλαβεία.

1025 εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
εἰργε μὴ πλέον φέρειν,
προθάσασα καρδία
γλῶσσαν ἂν τάδ’ ἔξέχει.

1030 νῦν δ’ ύπο σκότῳ βρέμει
θυμαλγής τε καὶ οὐδὲν ἔπελ-
τομένα ποτὲ καῦριν ἕκτολυπεύσειν,
ζωπρουμένας φρενὸς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εἶτω κομίζου καὶ σύ, Κασάνδραν λέγω,
ἐπεί σ’ ἔθηκε Ζεὺς ἀμηνίτως δόμοις
κοινωνοῦν εἶναι χερνίβων, πολλῶν μετὰ
dούλων σταθείσαν κησίου βωμοῦ πέλας·
ἐκβαλὼν ἀπήνης τῆς, μηδ’ ὑπερφρόνει.

1040 καὶ παῖδα γάρ τοι φασίν Ἀλκμήνης ποτὲ
πραθέντα τλῆναι δουλίας μάζης τυχεῖν.
εἰ δ’ οὖν ἀνάγκη τῆςδ’ ἐπιρρέοι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλῆς χάρις.
οἱ δ’ οὕτως ἐλπίζωντες ἔμητσαν καλῶς,
1045 όμοι τε δούλωις πάντα καὶ πάρα στάθμην.
ἐχεῖς παρ’ ἡμῶν οἶαπερ νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφὴ λόγον.
ἐντὸς δ’ ἂν οὕσα μορφίμων ἀγρευμάτων
πείθοι ἂν, εἰ πείθοι’ ἀπειθοῦς δ’ ἴσως.
CLYTAEMNESTRA

1050 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.

CHORUS LEADER

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

CLYTAEMNESTRA

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 ex-
pected to have this joy. If you will do anything
that I tell you, make no delay; but if you do not
1060 understand me and take in my words, then speak
with your barbarian hand instead of your voice.

CHORUS LEADER

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

CLYTAEMNESTRA

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.
ΑΙΣΧΥΔΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΛΥΤΑΙΜΗΣΤΡΑ

1050 ἀλλ' εἴπερ ἐστὶ μὴ χελιδόνος δίκην ἀγνώτα φωνὴν βάρβαρον κεκτημένη, ἔσω φρενῶν λέγουσα πείθω νῦν λόγῳ.

ΧΟΡΟΣ

ἔποι. τὰ λῷστα τῶν παρεστάτων λέγει. πιθοῦ λυποῦσα τόνδ᾽ ἀμαξήρηθη θρόνον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὗτοι θυραίαν τῇ δ' ἐμοὶ σχολὴ πάρα τρίβειν. τὰ μὲν γὰρ ἐστίας μεσομφάλου ἔστηκεν ἦδη μῆλα πρὸς σφαγὰς πυρὸς, ὡς οὐποτ' ἐλπίσασι τῆνδ' ἔξειν χάρων. σὺ δ' εἰ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.
1060 εἰ δ' ἀξιωμηθένοι οὐσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρφάνῳ χερί.

ΧΟΡΟΣ

ἔρμηνες ἐοικεν ἡ ξένη τοροῦ δεῖσθαι. τρόπος δὲ θηρὸς ὡς νεαρέτου.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1065 ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν, ἦτις λυποῦσα μὲν πόλιν νεαρέτου ἤκει, χαλίνδων δ' οὐκ ἐπισταται φέρειν, πρὶν αἴματηρὸν ἐξαφρίζεσθαι μένος. οὐ μὴν πλέω ρύψας ἀτμασθήσομαι.
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.
ΧΟΡΟΣ

ἐγὼ δ', ἐπουκτίρω γάρ, οὐ θυμώσομαι.

1070 ἵθ', ὧν τάλανα, τόνδ' ἐρημώσασ' ὄχον,
eἰκοσ' ἀνάγκη τῇ δὲ καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ

ὅτοτοτοῖ ποταὶ δᾶ.

1075 ἀπόλλον ἀπόλλον.

ΧΟΡΟΣ

tί ταῦτ' ἀνωτότυξα ἄμφὶ Λοξίου;

ΚΑΣΑΝΔΡΑ

ὅτοτοτοῖ ποταὶ δᾶ.

1075 ἀπόλλον ἀπόλλον.

ΧΟΡΟΣ

ἡ δ' αὐτε δυσφημοῦσα τὸν θεὸν καλεῖ

ΚΑΣΑΝΔΡΑ

1080 Ἀπόλλον Ἀπόλλον

ἀγνιάτ' ἀπόλλων ἐμὸς.

 XCTESEW ἐσκεῖν ἄμφὶ τῶν αὐτῆς κακῶν.

ΧΟΡΟΣ

μένει τῷ θείῳ δουλῷ περ ἐν φρενί.
CASSANDRA

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

CHORUS LEADER

To the Atreidae'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.
ΚΑΣΑΝΔΡΑ

1085 'Απόλλων 'Απόλλων
ἄγιιατ' ἀπόλλων ἐμός.
ἀ ποί ποτ' ἦγαγές με; πρὸς ποίαν στέγην;

XOΠΩΣ

πρὸς τὴν 'Ατρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,
ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἔρεις ψύθη.

ΚΑΣΑΝΔΡΑ

1090 μυσόθεν μὲν οὖν, πολλὰ συνίστορα·
αὐτοφόνα κακὰ καὶ ἀρτάναι,
ἃνδροσφαγεῖον καὶ πεδορραντήμιον.

XOΠΩΣ

ἐσικεν εὗρες ἡ ξένη κυνὸς δίκην
eῖναι, ματεύει δ' ὅν ἀνευρήσει φόνον.

ΚΑΣΑΝΔΡΑ

1095 μαρτυρίουσι γὰρ τούσδ' ἐπιπείθομαι·
κλαιόμενα τάδε βρέφη σφαγὰς
dπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

XOΠΩΣ

ἡ μὴν κλέος σοῦ μαντικῶν πεπυρμένοι
ἡμεν, προφήτας δ' οὕτως ματεύομεν.
Aeschylus’ Agamemnon

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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΑΣΑΝ∆ΡΑ

1100 ἵω πότοι, τί ποτε μήδεται; Str. 4
tί τόδε νέον ἄχος μέγα
μέγ’ ἐν δόμοισι τοῦσι Μήδεται κακὸν
ἀφετόν φίλοισιν, δυσίατον; ἀλκὰ δ’
εκάς ἀποστατεῖ.

ΧΟΡΟΣ

1105 τούτων ἄιδρις εἰμι τῶν μαντευμάτων.
ἐκεῖνα δ’ ἔγνων· πᾶσα γὰρ πόλις βοὶ.

ΚΑΣΑΝ∆ΡΑ

1110 ἵω τάλανα, τόδε γὰρ τελεῖς, Ant. 4
τὸν ὁμοδέμνου πόσιν
λυντροῖσι φαιδρύνασα — πῶς φράσω τέλος;
tάχος γὰρ τόδ’ ἔσται. προτείνει δὲ χεῖρ’ ἐκ
χερὰς ὄρεγομένα.

ΧΟΡΟΣ

1115 οὕπω ξυνῆκα· νῦν γὰρ ἕξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝ∆ΡΑ

1115 ἦ, παπαὶ παπαῖ, τί τόδε φαίνεται; Str. 5
ἡ δικτυών τι ᾽Αιδόν;
ἀλλ’ ἀρκεῖ ἡ ξύνεως, ἡ ξυναίτια
φόνου. στάσις δ’ ἀκόρετος γένει
κατολολυξάτωθ’ ὑμάτος 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 Ἄριννη τήνδε δώμασιν κέλει
1120 ἐπορθιάζειν; οὐ με φαινώνει λόγος.
ἐπὶ δὲ καρδίαν ἐδραμε κροκοβαφῆς
σταγών, ἃτε καρία πτώσιμος
ξυναχύτει βίου δύντος αὐγαῖς. ἃ
ταχεῖα ἀτὰ πέλει.

ΚΑΣΑΝΔΡΑ

1125 ἀἀ, ἰδοὺ ἰδοὺ. ἀπεχε ταῖς βοῶς
τὸν ταύρον. ἐν πέπλουσι
μελαγκέρων λαβοῦσα μηχανήματι
τύπτειν. πίνει δὲ ἐν ἑνύδρῳ κύτει.
δολοφόνου λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ

1130 οὐ κομπάσαμι’ ἀν θεσφάτων γνώμων ἄκροι
eιναι, κακῷ δὲ τῷ προσευκάζω τάδε.
ἀπὸ δὲ θεσφάτων τῖς ἀγαθαὶ φάτις
βροτοῖς τέλλεται; κακῶν γὰρ διὰ
πολυπείρος τέχναι θεσπισθὸν
1135 φόβοιν φέρουσιν μαθεῖν.

ΚΑΣΑΝΔΡΑ

1136 ἵω ἵω ταλαίνας κακόποτοι τύχαι.
τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχεασα.
ποῦ δὴ με δεύρο τὴν τάλαμαν ἡγαγες;
οὐδὲν ποτ’ εἰ μὴ ἡξυνθανομένην. τί γὰρ;
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 1160 was reared upon thy banks; but now on the banks of Cocytus and of Acheron I seem likely soon to sing my prophetic song.
ΧΟΡΟΣ

1140 φρενομανής τις εἰ θεοφόρητος, ἀμφὶ δ' αὐτὰς θροεῖς
νόμον ἀνομοῦν, οἷά τις ξουθὰ
ἀκόρητος βοῶς, φεῦ, ταλαίνας φρεσίν
"Ἰτν̄' Ἰτν̄ν στένουσ' ἀμφιθαλῆ κακοῖς
1145 ἀγᾶδὼν βίον.

ΚΑΣΑΝΔΡΑ

ιὼ ἦ ὕμεια μόρον ἄγιόνος· Ant. 6
περέβαλον γάρ οἱ πτεροφόρον δέμας
θεοί γλυκόν τ' αἰῶνα κλαυμάτων ἄτερ·
ἐμοὶ δὲ μίμην σχισμὸς ἀμφίκηκε δορί.

ΧΟΡΟΣ

1150 πόθεν ἐπισσυτοὺς θεοφόρους τ' ἔχεις ματαίους δύας,
tὰ δ’ ἐπίφοβα δυσφάτῳ κλαγῇ
μελοτυπεῖς ὡμοῦ τ’ ὀρθίοις ἐν νόμοις;
pόθεν ὅρους ἔχεις θεσπεσίας ὀδὸν
1155 κακορρήμονας;

ΚΑΣΑΝΔΡΑ

ιὼ γάμοι γάμου Πάριδος ὀλέθριοι φίλων. Str. 7
ιὼ Σκαμάνδρου πάτριον ποτόν.
tότε μὲν ἀμφὶ σὰς αἴόνας τάλαυ’
ἡμυτόμαν τροφάις.
1160 νῦν δ’ ἀμφὶ Κώκτων τε καχερονισίους
ὀχθοὺς ἐοίκα θεσπισθήσεις 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 τὸδε τορὸν ἀγαν ἔπος ἔφημίσω;

νεογνὸς ἀνθρώπων μάθοι.

πέπληγμαί δ’ ὑπαὶ δάκει φωνή.

1165 δυσαλγεὶ τύχα μυστρὰ θρημένος,

θραύματ’ ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ

ἰὼ πόνοι πόνοι πόλεος ὁλομένας τὸ πᾶν.

ἰὼ πρόπυργοι θυσίαι πατρὸς

πολυκανεῖς βοσῶν ποιονύμων· ἀκος δ’

1170 οὐδὲν ἐπήρκεσαν

τὸ μὴ πόλυν μὲν ὁστίρ οὖν ἔχει παθεῖν.

† ἔγω δὲ θερμόνους τάχ’ ἐν πέδι βαλῶ.†

ΧΟΡΟΣ

ἐπόμενα προτέρους τάδ’ ἐφημίσω.

καὶ τῖς σε κακοφρονών τίθη-

1175 στὶ δαίμων ὑπερβαρῆς ἐμπίτυνων

μελλέων πάθη γοερὰ θανατοφόρα.

τέρμα δ’ ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ’ ἐκ καλυμμάτων

ἔσται δεδορκότες νεογάμον νύμφης δίκην·

1180 λαμπρὸς δ’ ἔοικεν ἡλίου πρὸς ἀντολὰς

πνεῶν· ἐσάξειν, ὡστε κύματος δίκην

κλύειν πρὸς αὐγὰς τοῦδε πτήματος πολὺ

AGAMEMNON — 7
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?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

μεῖζον· φρενώσω δ' οὐκέτ' ἔξι αἰνηγμάτων. καὶ μαρτυρεῖτε συνδρόμως ἵχνος κακῶν

1185 ῥυμηλατούσθ' τῶν πάλαι πεπραγμένων.

τήν γὰρ στέγην τίνδ' οὐποτ' ἐκλείπει χορὸς

σύμφθογγος οὐκ εὐφωνος· οὐ γὰρ εὗ λέγει.

καὶ μὴν πεπωκὼς γ', ὡς θηραύνεσθαι πλέον,

βρότειον αἶμα κῶμος ἐν δόμοις μένει,

1190 δύσπεμπτος ἐξω, συγγόνων Ἑρμών.

ὑμνοῦσι δ' ὑμοι δόμασιν προσήμεναι

πρόταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν

εὐνας ἄδελφοι τῷ πατοῦντι δυσμενεῖσι.

ηὕχαρτον, ἢ θηρῶ τι τοξότης τις ὡς;

1195 ἢ ψευδόμαντις εἰμι θυροκόπος φλέδων;

ἐκμαρτύρησον προσῆσας τὸ μ' ἐιδέναι

λόγῳ παλαιὰς τῶνδ' ἀμαρτίας δόμων.

ΧΟΡΟΣ

καὶ πῶς ἀν ὁρκος, τῆγμα γενναίως παγέν,

παιῶνον γένοιτο; θαυμάζω δὲ σε

1200 πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν

κυρέων λέγουσαν, ἄσπερ εἰ παρεστάτησι.
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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΑΣΑΝΔΡΑ

προτού μὲν αἴδως ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.

ΚΑΣΑΝΔΡΑ

ἀλλ' ἦν παλαιστὴς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ

ἡ καὶ τέκνων εἰς ἔργον ἠλθέτην νόμῳ;

ΚΑΣΑΝΔΡΑ

ζυγανώσασα Δοξίαν ἐψευσάμην.

ΧΟΡΟΣ

ἥδη τέχναισιν ἐνθέοις ἤρημεν;

ΚΑΣΑΝΔΡΑ

1210 ἥδη πολίταις πάντ' ἐθέσπιζον πάθη.

ΧΟΡΟΣ

πῶς δῆτ' ἀνατόμηθα Δοξίου κότῳ;

ΚΑΣΑΝΔΡΑ

ἐπειδ' οὐδέν' οὐδέν', ὡς τάδ' ἦμπλακον.
CHORUS LEADER

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

hydrate ge mèn dè pistà thespízein dokéis.

ΚΑΣΑΝΔΡΑ

ioú iou, ò o kaká.

1215 ùp' aú me deiwòs òrhoimantèias pònos
strobèi tarásteis froumíous (durophroumíous).
órate touúde touús dàoous èfhmèoun
véous, òneíroun prospèreis morfòmaši;
paidès thanóntes òspèperèi pròs tôn fílov,

1220 xèiras kreaú plèthoures oíkeiás boráis,
sún ènterous te spalágyiv', èpoiktìston gémos,
prépous' èxontes, òn páthìr ègeúvato.
èk tòúnde pòwás fími bouleúwv tivà
léouv' ènálwv èn léchei strobòmavou

1225 òikouvón, òmou, tìw molónti déspòtì
èmù. fèrèiv gar chrèi to doúliou zygón
neív t' èparhox' ilíoun t' ònastàsís
ouv oídei aia glávosa mústàs kivós
légasa kàpoteínasa faindrònous, díkyn

1230 ònhs lakhráoun, teúxetai kakh týxh.
touáita tolmá: ðèlus ársevos foneús
èstiv. tì níw kaloúsa duophileís dákos
týΧòù. òn; ámbìsbaínav, ò òkíllavn tìn ài
òikouvsan èn pétraiv, nantílov blávthn,

1235 ðhousan 'lìdou mhtèp', áspovudón t' òràn
fílovos pnevúsoù; òis d' èpawolúZató
h' pantótolmos, òwper èn máxhìs trópì.
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?
ΔΩΚΕΙ ΔΈ ΧΑΙΡΕΙΝ ΝΟΣΤΙΜΨ ΣΩΤΗΡΙΑ.
ΚΑΙ ΤΩΝΔ’ ὈΜΟΙΟΝ ΕΙ ΤΙ ΜΗ ΠΕΙΘΩ· ΤΙ ΓΑΡ;
1240 ΤΟ ΜΕΛΛΟΝ ΗΞΕΙ. ΚΑΙ ΣΤΟ ΜΕ ΕΝ ΤΑΧΕΙ ΠΑΡΩΝ
ΑΓΑΝ ἈΛΗΘΟΜΑΝΤΙΝ ΟΙΚΤΙΡΑΣ ΕΡΕΙΣ.

ΧΟΡΟΣ

ΤΗΝ ΜΕΝ ΘΕΟΣΤΟΝ ΔΑΗΤΑ ΠΑΙΔΕΙΩΝ ΚΡΕΩΝ
ΞΥΝΗΚΑ ΚΑΙ ΠΕΦΡΙΚΑ, ΚΑΙ ΦΟΒΟΣ Μ’ ἘΧΕΙ
ΚΛΥΟΝΤ’ ἈΛΗΘΩΣ ΟΥΔΕΝ ΕΞΙΚΑΣΜΕΝΑ.
1245 ΤΑ Δ’ ΑΛΛ’ ἈΚΟΥΣΑΣ ἘΚ ΔΡΟΜΟΝ ΠΕΣΩΝ ΤΡΕΧΩ.

ΚΑΣΑΝΔΡΑ

’ἈΓΑΜΕΜΝΟΝΟΣ ΣΕ ΦΗΜΙ’ ἘΠΩΝΕΣΘΑΙ ΜΟΡΟΝ.

ΧΟΡΟΣ

ΕΥΦΗΜΟΝ, Δ’ ΤΑΛΑΙΝΑ, ΚΟΙΜΗΣΟΝ ΣΤΟΜΑ.

ΚΑΣΑΝΔΡΑ

ΑΛΛ’ ΟΥΙ ΠΑΙΩΝ ΤΩΝ’ ἘΠΙΣΤΑΤΕΙ ΛΟΓΩ.

ΧΟΡΟΣ

ΟΥΚ, ΕΙΠΕΡ ἘΣΤΑΙ Γ’· ἈΛΛΑ ΜΗ ΓΕΝΟΙΤΟ ΠΩΣ.

ΚΑΣΑΝΔΡΑ

1250 ΣΤΟ ΜΕΝ ΚΑΤΕΥΧΗ, ΤΟΙΣ Δ’ ἈΠΟΚΤΕΙΝΕΙΝ ΜΕΛΕΙ.

ΧΟΡΟΣ

ΤΙΝΟΣ ΠΡΟΣ ἌΝΔΡΟΣ ΤΟΥΤ’ ἈΓΟΝ ΠΟΡΟΥΝΕΤΑΙ:
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' ἄρ' ἀν παρεσκόπεσ χρησμῶν ἐμῶν.

ΧΟΡΟΣ

τοῦ γὰρ τελοῦντος οὐ ξυνήκα μηχανήν.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ἂγαν γ' Ἐλλην' ἐπίσταμαι φάτων.

ΧΟΡΟΣ

1255 καὶ γὰρ τὰ πυθόκραντα· δυσμαθῇ δ' ὅμως.

ΚΑΣΑΝΔΡΑ

παπαί, οἴον τὸ πῦρ· ἐπέρχεται δέ μοι.
ὅτοι, Δύκειρ Ἀπόλλων, οἳ ἐγὼ ἐγὼ.
αὕτη δύσοις λέανα συγκομομενή
λύκω, λέοντος εὐγενοῦς ἀποσίᾳ,

1260 κτενεὶ με τὴν τάλαιναν· ὡς δὲ φάρμακον
τεύχονσα κάμοι μισθον ἐνθήσει κότῳ·
κάπειχεται θήγουσα φωτὶ φάσαγανον
ἐμῆς ἀγωγῆς ἀντιτείσασθαι φόνον.
τί δήτ' ἐμανθῆς καταγέλωτ' ἔχω τάδε,

1265 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφη·
σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.
ιτ' ἐς φθόρον πεσόντι', ἐγὼ δ' ἄμ' ἔσομαι·
ἀλλήν τω' ἄτην ἄντ' ἐμοὶ 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
Φασιπτηρίαν ἔσθητ', ἐποπτεύσας δέ με
καν τοῦσκε λόγομιστα καταγελωμένην μέγα
φίλων ὑπ' ἔχθρων, οὐ διχορρόπως, μάτιν.
καλομένη δὲ, φοιτᾶς ὡς ἀγάρτρια,
πτωχὸς τάλαμων λιμοθνής ἤνεσχόμην.
καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ
ἀπήγαγ' ἐσ τοιάσθε θανασίμους τύχας.
βωμοῦ πατρόφου δ' ἀντ' ἐπίξενον μένει,
θερμῷ κοπέως φωνῷ προσφάγματι.
οὐ μὴν ἀτιμοὶ γ' ἐκ θεῶν τεθνήξομεν.

Ἡξει γὰρ ἡμῶν ἄλλος αὖ τιμάροις,
μητροκτόνον φίτυμα, ποινάτωρ πατρός.
φυγᾶς δ' ἀλήτης τῆς γῆς ἀπόξενος
κάτεισιν, ἄτας τάσις ἑρυκώσων φίλως.
ὁμώμοια γὰρ ὅρκος ἐκ θεῶν μέγας,

Ἄξειν νυν ὑπτίασμα κείμενον πατρός.
τι δῆτ' ἐγὼ κάτοικος ἀδὲ ἀναστένω,
ἐπεὶ τὸ πρῶτον ἔδον Ἰλίου πόλιν
πράξατον ὡς ἐπραξέν, οὐ δ' εἶχον πόλιν
οὐχ ἀπαλλάσσονσίν ἐν θεῶν κρίσει;

Ἰούσα πράξω· τλήσομαι τὸ κατθανεῖν.
"Ἀδοὺ πύλας δὲ τάσδ' ἐγὼ προσευνέσω·
ἐπεύχομαι δὲ καρίας πληγής τυχέων,
ὡς ἀσφάδαστος, αἵματων εὐθυνησίμων
ἀπορρεύντων, ὄμμα συμβάλω τόδε.

ΧΟΡΟΣ

ω τολλὰ μὲν τάλαμα, πολλὰ δ' αὖ σοφὴ
γόνας, μακρὰν ἐτευνας. 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?
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

μόρον τὸν αὐτῆς οἶσθα, πῶς θεράτου
βοῶς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑΣΑΝΔΡΑ

οὐκ ἔστι ἄλυξις, ὦ, ἔνοι, χρόνον πλέω.

ΧΟΡΟΣ

1300 ὁ δ’ ὑστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ

ἡκε τὸδ’ ἥμαρ, σμικρὰ κερδανῷ φυγῇ.

ΧΟΡΟΣ

ἀλλ’ ἵσθι τλήμων οὐδ’ ἀπ’ εὐτόλμου φρενός.

ΚΑΣΑΝΔΡΑ

οὐδεὶς ἀκονεῖ ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ

ἀλλ’ εὐκλεώς τοι καθανεῖν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ

1305 τῷ 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.
ΚΑΣΑΝΔΡΑ

φεῦ φεῦ.

ΧΟΡΟΣ

tί τοῦ τ' ἐφευξας; εἰ τι μὴ φρενῶν στύγος.

ΚΑΣΑΝΔΡΑ

φόνου δόμοι πνέουσιν αἴματοσταγῇ.

ΧΟΡΟΣ

καὶ πῶς; τὸδ' ὅξει θυμάτων ἑφεστίων.

ΚΑΣΑΝΔΡΑ

ὁμοίος ἀτμός ὀσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὐ Σύριον ἀγλαῖσσα δόμασιν λέγεις.

ΚΑΣΑΝΔΡΑ

ἄλλ' εἰμι καὶ δόμοισι κωκύσουσ' ἐμὴν

Ἄγαμέμνονος τε μοῖραν. ἀρκεῖτώ βίος.

ιὸ δένοι.

οὕτω δυσοίζω θάμνον ὡς ὁρνίς φόβῳ

ἄλλως· θανούση μαρτυρεῖτέ μοι τόδε,

ὅταν γυνὴ γυναικὸς ἄντ' ἐμοὺ θάνη,

ἀνὴρ τε δυσδάμαρτος ἄντ' ἀνδρὸς πέσῃ.

ἐπιξενοῦμαι ταῦτα δ' ὡς θανομένη.

ΑΓΑΜΕΜΝΩΝ — 8
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?
ΧΟΡΟΣ

ὅ τελῆμον, οἰκτίρω σε θεσφάτον μόρον.

ΚΑΣΑΝΔΡΑ

ἀπαξ ἔτε' εἰπεῖν ῥήσων ἦ θρήνον θέλω
ἐμοῖν τὸν αὐτής. ἡλίῳ δ' ἐπεύχομαι
πρὸς ὑστατον φῶς δ' τοῖς ἐμοῖς τιμαόροις
ἐχθροῖς φονεύσι τοῖς ἐμοῖς τίνευν ὁμοῦ, ἡ
δούλης θανούσης, εὐμαροῦς χειρώματος.
ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
σκιά τις ἀν τρέφειεν· εἰ δὲ δυστυχὴ,
βολαῖς ψυγώσων σπόγγος ἀλεσεῦ γραφήν.
καὶ ταῦτ' ἐκείνων μάλλον οἰκτίρω πολύ.

ΧΟΡΟΣ

τὸ μὲν εὖ πράσσεων ἁκόρεστον ἔφη
πᾶσι βροτοῖς· δακτυλοδείκτων δ' ὁ
οὐτὶς ἀπειπῶν εἰργεὶ μελάθροιν,
μηκὲν ἐσέλθης, τάδε φανῶν.
καὶ ταῦτα πόλιν μὲν ἔλειν ἔδοσαν
μάκαρες Πριάμου·
θεοτύμητος δ' οἰκαδ' ἵκανει.
νῦν δ' εἰ προτέρων αἱμ' ἀποτείσῃ
καὶ τοῦτη θανοῦσι θανῶν ἄλλων
ποιναῖς θανάτων ἐπικράτη,
τίς ποτ' ἀν εὔχαίτο βροτῶν ἀσωεῖ
dαιμονί φῦναι τάδ' ἀκούων;
AGAMEMNON

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

"όμοι, πέπληγμαι καιρίαν πληγήν ἐσον.

ΧΟΡΟΣ

σίγα· τίς πληγήν αὐτεὶ καιρίως οὐτασμένος·

ΑΓΑΜΕΜΝΩΝ

1345 "όμοι μᾶλ' αὖθις, δευτέραν πεπληγμένον.

ΧΟΡΟΣ

τούργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμόγματι·

"άλλα κοινωσώμεθ' ἡν πως ἀσφαλὴ βουλεύματα.

ΧΟΡΕΥΤΑΙ

1. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,

1350 πρὸς δῶμα δεύρ' ἀστούσθη κηρύσσειν βοήν.

2. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσέων δοκεῖ

καὶ πράγμ. ἐλέγχειν σὺν νεορρύτω ἔσβει.

3. κἀγὼ τοιούτοι γνώματος κοινωνός σὺν

ψηφίζομαι τι δράν· τὸ μη μέλλειν δ' ἀκμὴ.

4. δράν πάρεστι· φρομμίζονται γὰρ ὡς

1355 τυραννίδος σημεῖα πράσσοντες πόλει.

5. χρονίζομεν γάρ· οἶ δὲ τῆς μελλοῦσι κλέος

πέδοι πατοῦντες οὐ καθεύδουσιν νεοί.

6. οὐκ οἶδα βουλής ἄστιν την

τοῦ δρωπτός ἑστι καὶ τὸ βοι
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.

CLAUSEMENESTRA

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;
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

1360  7. καγώ τοιούτος εἰμ', ἐπεὶ δυσμήχανω
     λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.
8. ἢ καὶ βίον τεῖνοντες δῶς ὑπείξομεν
     δόμων καταισχυντήρσι τοῖσοδ' ἡγομένοις;
9. ἀλλ' οὔκ ἀνεκτόν, ἀλλὰ καθαναίων κρατεῖ·

1365  πεπαιτέρα γὰρ μοῦρα τῆς τυραννίδος.
10. ἢ γὰρ τεκμηρίωσιν ἐξ οἰμωγμάτων
        μαντευσόμεσθα τάνδρος ὡς ὀλολότος;
11. σάφ' εἰδότας χρῆ τώνδε μυθεῖσθαι πέρι·
        τὸ γὰρ τοπάξεω τοῦ σάφ' εἰδέναι δίχα.

1370  12. ταῦτην ἐπανεῖν πάντοθεν πληθύνομαι,
        τρανῶς 'Ατρείδην εἰδέναι κυροῦνθ' ὅπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροιθεν καιρίως εἰρημένων
τάναντι εἰπεῖν οὐκ ἐπαισχυνθήσομαι.

1375  πῶς γάρ τες ἔχοροῖς ἔχορα ποροῦντες, φίλοις
        δοκοῦσιν εἶναι, τημοῦν ἁρκύστατ' ἄν
        φράξειν, ὤψος κρέασον ἐκπηδήματος;
        ἐμοὶ δ' ἁγὼν δἐ οὔκ ἀφρονίστατο πάλαι
        νύκης παλαιάς ἦλθε, σὺν χρόνῳ γε μὴν·
        ἐστηκα δ' ἐνθ' ἐπαίσθη ἐπ' ἐξειργασμένοις.

1380  οὕτω δ' ἐπραξα, καὶ τάδ' οὐκ ἄρνησομαι,
        ὃς μὴ τε φεύγειν μὴτ' ἀμύνεσθαι μόρον.
        ἀπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
        περιστιχίζω, πλοῦτον εἴματος κακόν.
        παῖω δέ νῦν δῖς· κἀν δυοῖν οἰμογμάτων
1385  μεθήκεν 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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
"Αἰδοῦ νεκρῶν σωτῆρος εὐκταίαν χάριν.
οὕτω τὸν αὐτοῦ θυμὸν ὄρμαινε πεσῶν,
κάκφυσιῶν ὀξείαν αἴματος σφαγῆν

1390 βάλλει μ' ἐρεμὴν ψακάδι φοιώνος δρόσου,
χαίρουσαν οὐδὲν ἥσσον ἡ διοσθότῳ
γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
ὡς δὲν ἔχοντων, πρέσβεσ 'Ἀργείων τὸδε,
χαίροι' ἄν, εἰ χαίροι', ἔγω δ' ἐπεύχομαι.

1395 εἰ δ' ἦν πρεπόντων ὡστ' ἐπισπένθεσεν νεκρῷ,
tὸδ' ἀν δικαίως ἦν, ὑπερδίκως μὲν οὖν.
tοσώθενε κρατήρ' ἐν δόμοις κακῶν ὡδὲ
πλήσας ἀραίων αὐτὸς ἐκτίνει μολῶν.

ΧΟΡΟΣ

θαυμάζομαι σου γλώσσαν, ὡς θρασύστομος,
1400 ἦτε τοίον' ἐπ' ἀνδρὶ κομπάξεις λόγον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πειράσθε μου γυναικῶς ὡς ἀφράσμονος
ἔγω δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας
λέγω· σὺ δ' αἰνεῖν εἴτε με ψέγεις θέλεις
ὅμοιον. οὕτως ἔστων 'Αγαμέμνων, ἔμος
1405 πόσις, νεκρὸς δε, τῇς δὲ δεξιάς χερῶς
ἐργον, δικαίας τεκτονος. τάδ' δὲν ἔχει.

ΧΟΡΟΣ

τί κακὸν, ὡ γύναι, χθονοπρεφὸς ἐδαυὸν
ἡ ποτὸν πασαμένα ῥυτᾶς εἴ ἀλὸς ὀρμενον

Str.
incense upon thy head with the people's curses.  
1410 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

τόδ' ἐπέθου θόος δημοθρόους τ’ ἀράς;
ἀπέδικες, ἀπέταμες· ἀπόπολις δ’ ἐσῃ
μίσος ὄβριμον ἀστοῖς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικαίες ἐκ πόλεως φυγήν ἐμοὶ
καὶ μῦσος ἀστῶν δημόθρους τ’ ἔχειν ἀράς·,
οὐδὲν τόδ’ ἀνδρὶ τῶδ’ ἐναντίον φέρων·
δι’ ὅτι προτιμῶν, ὥσπερει βοστοῦ μόρον,
μῆλων φλεόντων εὐπόκοις νομεύμασιν,
ἐθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
ἀδίν’, ἐπιφὸν Θρηκίων ἀνήματων.
οὔ τούτων ἐκ γῆς τῆςδε χρῆν σ’ ἀνδρηλατεῖν,
μισημάτων ἀποι; ἐπήκοος δ’ ἐμῶν
ἐργῶν δικαστῆς τραχὺς εἰ. λέγω δὲ σοι
tοιαῦτ’ ἀπειλεῖν, ὡς παρεσκευασμεῖν
ἐκ τῶν ὁμοίων χειρὶ νικήσαι· ἐμοῦ
ἀρχεῖν· εάν δὲ τούμπαλιν κραίνῃ θεός,
γνωσθη διδαχθεῖσ διψὲ γοῦν τὸ σώφρονεῖν.

ΧΟΡΟΣ

μεγαλόμητος εἰ, περίφρονα δ’ ἔλακες·
ἀσπερ οὖν φονολιβεῖ τύχα φρὴν ἐπιμαίνεται·
λίπος ἐπὶ ὁμμάτων αἰματος ἐμπρεπεῖ
ἀτίτον. ἔτι σὲ χρῆ στερομέναν φίλων
τῦμα τῦμμα τεῖσσα.
clytaemnestra

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 foully 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

cαι τήν’ ἀκούεις ὅρκίων ἐμῶν θέμιν·
μὰ τὴν τελευτὴν τῆς ἐμῆς παιδὸς Δίκην,
Ἁτην Ὑμνῦν θ’, ἀσθανέτις ἐσφαξ’ ἐγώ,
οὐ μοι φόβοι μέλαθροι ἐπτίς ἐμπατεῖν,
ἐξω ἀν αἴθη τὴν ἐφ’ ἑστίας ἐμῆς
Ἀγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
οὗτος γὰρ ημῖν ἀσπίδας οὐ σμικρὰ θράχων,
κεῖται γυναικὸς τῆς δε λυμαντήριος,
Χρυσηθῶν μείλιγμα τῶν ὑπ’ Ἰλίῳ·

η τ’ αἰχμάλωτος ἦδε καὶ τερασκόπος
η κοινόλεκτος τοῦδε, θεσφατηλόγος
πιστὴ ξύνευν, ἱναυτιλων δὲ σελμάτων
ἰσοτριβής.† ἀτμα δ’ οὐκ ἐπραξάτην.
ὁ μὲν γὰρ οὐτώς, ἡ δὲ τοῦ κύκνου δίκην
τὸν ὑστατὸν μέλψας θανάσιμον γόον
κεῖται φιλήτωρ τοῦδ’, ἐμοὶ δ’ ἐπῆγαγεν
τεῦν ὅ παροψάθημα τῆς ἐμῆς χλιδῆς.†

ΧΟΡΟΣ

φεῦ, τίς ἄν ἐν τάχει, μὴ περιώδυνος,
μὴ δὲ δημιοτῆρης,

Μοίρ’ ἀτέλευτον ὑπνοῦν, δαμέντος
φύλακος εὔμενεστάτου
πολέα πλάντος γυναικὸς διαί;

πρὸς γυναικὸς δὲ ἀπέφθισεν βίον.
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
1455 ἰὼ ἰὼ παράνους Ἑλένα
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσαο τὸν Τροία.
† νῦν δὲ τελείαν . .
ἡ πολύμναστον ἐπηνθίσω αἱμ' ἀνιπτον,
1460 ἦτες ἦν τότ' ἐν δόμοις
ἐρις ἐρίδματος ἀνδρὸς οἰζύς. †

ΚΛΥΤΑΙΜΗΣΤΡΑ
μηδὲν θανάτου μοίραν ἐπεύχοι τούσδε βαρνθεῖς.
μηδ' εἰς Ἑλένην κότον ἐκτρέψῃς,
1465 ὡς ἀνδρολέτειρ', ὡς μία πολλῶν ἀνδρῶν ψυχὰς Δαναῶν ὀλέσαο ἀξύστατον ἄλγος ἐπραξὲ.

ΧΟΡΟΣ
δαίμον, δς ἐμπίτνεις δόμασι καὶ διενι-

1470 ποις Ταυταλίδαισιν,
κράτος τ' ἱσόψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν
κόρακος ἐχθρὸν σταθεῖσ' ἐκνόμως
ὀμνον ὀμνεὼ ἐπεύχεται.

* * * * * * * *

ΚΛΥΤΑΙΜΗΣΤΡΑ
1475 νῦν δ' ὀρθωσάς στόματος γνώμην,
τὸν τριπάχυντον
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;
Δαίμονα γέννησ τήσδε κικλήσκων.  
ἐκ τοῦ γὰρ ἔρως αἴματολοιχὸς  
νείρῃ τρέφεται· πρὶν καταλήξαι  
τὸ παλαιὸν ἄχος, νέος ἰχώρ.

ΧΟΡΟΣ

ἡ μέγαν οἰκονόμοιν  
δαίμονα καὶ βαρύμην οἰνεῖς,  
φεῖ φεῖ, κακῶν ἄλον ἀτηρᾶς τύχας ἀκορέσου.  

ιὴ ἤ διὰ Διὸς  
παναίτιον πανεργήτα.  
τί γὰρ βρῶτοι οὖν Διὸς τελεῖται;  
tί τῶν οὐ θεόκρατον ἔστιν;

ιὼ τί βασιλεύ βασιλεῦ,  
pῶς σὲ δακρύσω;  
φρενὸς ἔκ φιλίας τί ποτ' εἴπω;  
κεῖσαι δ' ἀράχνης ἐν υφάσματι τῶδ'  
ἀσέβει θανάτῳ βιόν ἑκπενδῶν,—  
άμοι μοι κοίταν τάνδ' ἀνελεύθερον  

δολὼς μόρῳ δαμεῖς  
ἐκ χερῶς ἀμφισομοὶ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τόδε τούργον ἐμὸν·  

μηδ' ἐπιλεξθῆς  

'Αγαμεμνονίαν εἶναι μ' ἀλοχον.  
Anap.

AGAMEMNON — 9
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 ven-
geance 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 man-
ner dost thou lie, overpowered by deceitful death,
by a doubly cutting dart from the hand.
ΑΙΣΧΥΛΟΥ ΑΡΑΜΕΜΝΩΝ

1500  φανταζόμενος δὲ γνωρίκ νεκροῦ
tοῦδ’ ὁ παλαιὸς δρμὸς ἀλάστωρ
"Ατρέως χαλεποῦ θωνατήρος
tόνδ’ ἀπέτεισεν,
tέλεοι νεαροῖς ἐπιθύσασ.

ΧΩΡΟΣ

1505  ὡς μὲν ἀναίτιος εἵ
tοῦδε φόνου τίς ὁ μαρτυρήσων;
πῶς πῶς; πατρόθεν δὲ συλλή-
πωρ γένοιτ' ἀν ἀλάστωρ.
βιάζεται δ' ὁμοσπόροις
1510  ἐπιρροαίσιν αἰμάτων
μέλας Ἀρης ὅποι δίκαιν προβαίνων
πάχνα κουροβόρῳ παρέξει.

ιὼ ἵω βασιλεῦ βασιλεῦ,
pῶς σε δακρύσω;
1515  φρενὸς ἐκ φιλίας τί ποτ' εἶπω;
κεῖαι δ' ἀράχυνης ἐν υφάσματι τῶδ’
ἀσεβεῖ θανάτῳ βίοιν ἐκπνέων.
ἀμοὶ μοι κοίταν τάνδ’ ἀνελεύθερον
δολίῳ μόρφῳ δαμεὶς
1520  ἐκ χερὸς ἀμφιτόμω βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

[οὐτ’ ἀνελεύθερον οἷμαι θάνατον
tῶδε γενέσθαι.]
CLYTAEMLIS

Has he not brought calamity by deceit to this
1520 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.

CHONUS

I am at a loss, bereft of thought, for some
1530 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 drop-
pings 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
1540 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 thank-
less favor in requital for thy odious deeds. What
funeral eulogy over this godlike man, though
1550 spoken with tears, will grieve in truth of soul?
οὔδε γὰρ ὁδὸς δολίαν ἂτην
οἴκουσιν ἑθήκ';

1525 ἀλλ' ἐμῶν ἐκ τοῦδ' ἔρνος ἠρέθεν,
τὴν πολυκλαύτην Ἰφιγενείαν,
ἀξιά δράσας ἀξιὰ πάσχων
μηδὲν ἐν 'Αδιδον μεγαλαυχεῖτω,
ξυφοδηλήτω
θανάτῳ τείσας ἀπερ ἐρέεν.

ΧΟΡΟΣ
1530 ἀμηχανῶ φροντίδας στερηθεῖς
εὐπαλαμον μέριμναν
ὅπα τράπωμαι, πῦνωντος οἰκον.
δέδωκα δ' ὁμβρον κτύπον δομοσφαλὴ
tὸν αἰματηρῶν· ψακὰς δὲ λήγει.
1535 δίκῃ δ' ἐπ' ἄλλῳ πρᾶγμ' ἀνθ' θήγει βλάβης
πρὸς ἄλλαις θηγάναις Μοῦρα.

ιὼ γὰρ γὰρ, εἴθ' εμ' εδέξω,
πρὶν τὸν ἔπιδειν ἀργυροτοίχου
1540 δροίτας κατέχοντα χαμεύνην.
τὸς ὁ θάψων νυν; τὸς ὁ ἑρμήσων;
ἡ σὺ τὸδ' ἔρξαι τλήσει, κτείνας
ἀνδρὰ τὸν αὐτῆς, ἀποκωκύσαι
1545 ψυχήν, ἄχαριν χάριν ἀντ' ἔργων
μεγάλων ἀδίκως ἐπικράναι;
τὸς δ' ἐπιτύμβιος αἰνὸς ἐπ' ἀνδρὶ θείῳ
σὺν δάκρυσιν ἱάπτων
1550 ἀλαθείᾳ φρενῶν πονήσει;
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-
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΛΥΤΑΙΜΗΣΤΡΑ

ού σὲ προσήκει τὸ μέλημα λέγειν   
τοῦτο· πρὸς ἦμῶν
κάππεσε, κάθανε, καὶ καταθάψωμεν
οὐχ ἕπο ἱλαθῆμῶν τῶν ἐξ οἴκων,

* * * * * * *

1555 ἀλλ’ Ἐφιγένειά νῦν ἀσπασίως
θυγάτηρ, ὡς χρή,
πατέρ’ ἀντιάσασα πρὸς ἀκύπορον
πόρθμευμ’ ἀχέων
περὶ χείρε βαλοῦσα φιλήσει.

ΧΟΡΟΣ

1560 ὁνείδος ἴκει τὸ δ’ ἀντ’ ὁνείδους.
δύσμαχα δ’ ἐστὶ κρίναι.
φέρει φέροντ’, ἐκτίνει δ’ ὁ καίνων.
μίμει δὲ μίμησος ἐν χρόνῳ Διὸς
παθεῖν τὸν ἔρξαντα. ἥθεσιν γάρ·

1565 τίς ἄν γονὼν ἄραιον ἐκβάλλοι δόμων;
κεκόλληται γένος πρὸς ἄτα.

* * * * * * *

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐς τοῦ δ’ ἐνέβης ἐὼν ἀληθεία
χρησμόν. ἐγὼ δ’ οὖν
ἐθέλω δαίμον τῷ Πλεισθενίδῳ

1570 ὁρκοῦσθεμένη 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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

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δύστητά περ ὅνθ’, ὦ δὲ λοιπόν, ἴοντε
ἐκ τῶν δόμων ἀλλήν γενεὰν
τρίβειν θανάτοις αὐθένταισιν.
κτεάνων τε μέρος
βαιών ἔχουσιν πᾶν ἀπόχρη μοι
1575 μανίας μελάθρων
ἀλληλοφόνους ἀφελοῦσιν.

ΑΙΓΙΣΘΟΣ

1580 ὁ φέγγος εὐθύνῃ ἡμέρας δικηφόρου.
φαίνειν ἀν ἴδῃ νῦν βροτῶν τιμαόρους
θεοὺς ἀνωθεν γῆς ἐποπτεύειν ἄχη,

1585 ἵσσον ὑφαντοῖς ἐν πέπλοις Ἐρυννοῦν
τὸν ἀνδρὰ τόνδε κείμενον φίλως ἐμοῖ,
χερὸς πατρίας ἐκτίνοντα μηχανάς.

'Ατρεὺς γὰρ ἄρχον τῆσδε γῆς, τούτου πατήρ,
πατέρα Θυέστην τὸν ἑμὸν, ὡς τορὼς φράσαι,

1590 αὐτοῦ δ’ ἀδελφὸν, ἀμφίλεκτος ἄν κράτει,
ἐνερηλάτησεν ἐκ πόλεως τε καὶ δόμων.
καὶ προστρόπαιος ἐστίας μολῶν πάλιν
τλήμων Θεότητις μοῖραιν ἐπὶ ἀσφαλῆς,
τὸ μὴ βανῶν πατρῴων αἰμάξαι πέδον

1595 αὐτοῦ. ξένια δὲ τοῦτο δύσθεος πατήρ
‘Ατρεὺς, προθύμως μᾶλλον ἡ φίλως, πατρὶ
τῶμῳ, κρεουργὸν ἤμαρ εὐθύμως ἄγειν
δοκῶν, παρέσχε δαίτα παιδείων κρεών.
τὰ μὲν ποδήρη καὶ χερῶν ἀκρους κτένας
1595 ζηρυπτ’ ἀνωθεν ἀνδρακάς 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 murder-
ous 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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

άσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβὼν 
ἐσθεὶ βοραῖν ἄσωτον, ὡς ὅρας, γένει.
καπεῖτ' ἐπιγνοὺς ἔργον οὗ καταστοίον
ψυμοῖς, ἄμπιττει δ' ἀπὸ σφαγῆς ἔρων.

1600 μόρον δ' ἀφετον Πελοπίδαις ἐπεύχεται,
λάκτισμα δεῖπνου ἐνώδικος τιθεὶς ἁρᾶ
οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
ἐκ τῶνδε σοι πεσόντα τόνδ' ἰδεῖν πάρα.
κάγῳ δίκαιος τοῦτο τοῦ φόνου ῥαφεύς.

1605 τρίτων γὰρ ὅτα μ' ἐπίτεκ' ἀθλίῳ πατρί
συνεξελαύνει τυπὸν ὄντ' ἐν σπαργάνοις
τραφέντα δ' ἀθική ἡ δίκη κατήγαγεν.
καὶ τοῦτο τάνδρος ἡψάμην θυραῖος ὄν,
πᾶσαν συνάψας μηχανὴν δυσβούλιας.

1610 οὕτω καλὸν δή καὶ τὸ καθανεῖν ἐμοὶ,
ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟΡΟΣ

Αὐγισθ', ὑβρίζειν ἐν κακόσιοι οὗ σέβω.
σοῦ δ' ἀνδρα τῶνδε φῆς ἐκὼν κατακτανείν,
μόνος δ' ἐποικτον τῶνδε βουλεύσαι φόνου.

1615 οὐ φημ' ἀλύζειν ἐν δίκη τὸ σοῦ κάρα
δημορριφεῖς, σάφ' ἵσθι, λευσίμους ἀρᾶς.

ΑΙΓΙΣΘΟΣ

οὐ τάτα φανεῖς νευτέρα προσήμενος
κόπτῃ, κρατοῦντος τῶν ἐπὶ ζυγῷ δορὸς;
γνώσει γέρων ὄν 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 dis-
gracing the man's bed the while, did you plot this
death against the great commander?

AEGISTHUS

These words too are but the beginning of sor-
row. 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!

AEGISTHUS

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
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

1620 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
δεσμὸς δὲ καὶ τὸ γῆρας αὖ τε νήστιδες
δύαι διδάσκειν ἐξοχώταται φρενῶν
ιατρομάντεις. οὖχ ὅρϝς ὅρὼν τάδε;
πρὸς κέντρα μη λάκτιζε, μη παίσας μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τοὺς ἡκοντας ἐκ μάχης μένων
οίκουρὸς εὑνήν ἀνδρὸς αἰσχύνας ἅμα,
ἀνδρὶ στρατηγῷ τῶν ἐβούλευσας μόρον;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαμμάτων ἄρχηγενῆ.
"Ὀρφεῖ δὲ γλώσσαν τὴν ἐναντίαν ἔχεις.
1630 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρῆ,
σὺ δ' ἐξορίνας ἥπιοις ὑλάγμασιν
ἀξει. κρατήθεις δ' ἡμερώτερος φανεί.

ΧΟΡΟΣ

ὡς δὴ σὺ μοι τύραννος Ἀργείων ἔση,
δὲ οὐκ, ἐπειδὴ τὸ δ' ἐβούλευσας μόρον,
1635 δρᾶσαι τὸ δ' ἔργον οὐκ ἔτης αὐτοκτώνως.

ΑΙΓΙΣΘΟΣ

tὸ γὰρ δολῶσαι πρὸς γυναικὸς ἢν σαφῶς,
ἐγὼ δ' ὑποπτοῦσ ἐχθρὸς ἢ παλαιγενῆς.
ἐκ τῶν δὲ τούδε 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 pol-
lution of this land and of the Gods of our coun-
try, join in the murder? Does Orestes anywhere
still behold the light, that he may return home
by kindly fortune and prove an all-powerful de-
stroyer 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 ΑΓΑΜΕΜΝΩΝ

ἀρχεῖον πολιτῶν· τὸν δὲ μὴ πειθάνορα
1640 ζεύξω βαρείαις οὐτὶ μὴ σειραφόρον
κριθὼντα πώλον· ἂλλ᾽ ὁ δυσφίλης σκότῳ
λίμὸς ξύνοικος μαλθακῶν σφ᾽ ἐπόψεται.

ΧΟΡΟΣ

ti di tōn ἄνδρα τόνδ᾽ ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἡμάριζες, ἀλλὰ σὺν γυνῇ
1645 χώρας μίασμα καὶ θεῶν ἐγχωρίων
ἐκτεῦν᾽; Ὄρεστης ἄρα ποὺ βλέπει φάος,
ὅπως κατελθὼν δεῖρο πρεμεμεῖ τόχῳ
ἀμφοῖν γένηται τοῦδε παγκράτης φονεύς;

ΑΙΓΙΣΘΟΣ

ἅλλ᾽ ἐπεὶ δοκεῖσ τάδ᾽ ἐρδείν καὶ λέγειν, γνώσε
tάχα.
1650 εἰα δὴ, φίλοι λοχίται, τοῦργον οὐχ ἐκάς τόδε.

ΧΟΡΟΣ

eia de, ξύφος πρόκωπον πᾶς τις εὐτρεπίζετο.

ΑΙΓΙΣΘΟΣ

ἀλλὰ μὴν κάγῳ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ

dεχομένωι λέγεις θανεῖν σε· τὴν τύχην δ᾽ αἱροῦ-
μεθα.
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

μηδαμώς, δ' φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά.  

̄ἀλλὰ καὶ τάδ' ἐξαμήσασθι πολλὰ δύστην τὸρος· 

πημονῆς δ' ἄλισ γ' ὑπάρχει· μηδὲν αἰματώμεθα. 

στείχε καὶ σὺ χοί γέροντες πρὸς δόμους πεπρωμένους, 

πρὶν παθεῖν ἐρξαντ' ἄκαρον· χρὴν τάδ' ὡς ἐπράξαμεν. 

ἐι δὲ τοι μόχθων γένοιτο τῶν ἄλισ, δεχόμεθ' οὖν, 

δαίμονος χῇλῃ βαρείᾳ δυστυχῶς πεπληγμένοι. 

δ' ἐχει λόγοι γυναικός, εἰ τις ἄξιοὶ μαθεῖν.

ΑΙΓΙΣΘΟΣ

ἀλλὰ τούτῳ ἐμοὶ ματαίαν γλῶσσαν δδ' ἀπανθίσαι 

κάκβαλείν ἐπὶ τοιαῦτα δαίμονος πεπρωμένους, 

σώφρονος γνώμης δ' ἀμαρτείν τῶν κρατοῦντά θ' νεβρύσαι.

ΧΟΡΟΣ

1665 οὐκ ἄν Ἀργεῖων τόδ' εἴη, φῶτα προσσαίνει κακόν.

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐγὼ σ' ἐν ὑστεραίσιν ἡμέραις μέτεμ' ἐτι.

ΧΟΡΟΣ

οὐκ, εὰν δαίμων Ὁρέστην δεῦρ' ἀπευθύνῃ μολεῖν.
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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΑΙΓΙΣΘΟΣ

οίδ᾽ ἐγὼ φεύγοντας ἄνδρας ἑλπίδας σιτουμένους.

ΧΟΡΟΣ

πράσσε, πιαίνον, μαίνων τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΣΘΟΣ

1670 ἦσθι μοι δῶτων ἀποινα τῆςδε μωρίας χάρῳ.

ΧΟΡΟΣ

κόμπασον θαρσῶν, ἀλέκτωρ ὡστε θηλείας πέλασ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ προτιμήσῃς ματαίων τῶνδ' ὑλαγμάτων· ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.
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