AESCHYLUS: AGAMEMNON

TEXT AND TRANSLATION

[Signature: Translation by Prof. W. W. Goodwin]

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The translation is by W. W. Goodwin, Eliot Professor of Greek Literature, Emeritus. The translation has been made as literal as possible, for use at the presentation of the play in June, 1906. Professor Goodwin has also edited the Greek text.

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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 Phoecis, 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 Clytaemnestræa 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 Clytaemnestræa, 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. Clytaemnestræa 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 declareth 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 Clytaemnestræa 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.
DRAMATIS PERSONAE

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

Scene: before the Royal Palace at Argos.
Time: night, and then day.
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
ΑΙΣΧΤΑΩΤ ΑΓΑΜΕΜΝΩΝ

ΦΥΛΑΞ

Θεοὺς μὲν αἰτῶ τῶν ἀπαλλαγὴν πόνων, φρουρᾶς ἐτείας μῆκος, ἢν κοιμώμενος στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην, ἀστρῶν κάτοικα νυκτέρων ὀμήγυρων,
καὶ τοὺς φέροντας κ秽μα καὶ θέρος βροτοῖς λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι, ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν.
καὶ νῦν φυλάσσω λαμπάδος τὸ σῶμαλον, ἀνγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτων ἀλώσιμον τε βᾶξιν. Ὅδε γὰρ κρατεῖ γυναῖκος ἀνδρόβουλον ἐλπίζου κέαρ.
εὖτ' ἂν δὲ νυκτίπλαγκτον ἐνδροσὸν τ' ἐχω εὖν ὅνειροις οὐκ ἐπισκοπουμένην ἔμην — φόβος γὰρ ἀνθ' ὑπνο παραστατεῖ,
τὸ μὴ βεβαιῶς βλέφαρα συμβαλεῖν ὑπνῷ — ὅταν δ' ἀείδειν ἢ μινύρεσθαι δοκῶ, ὑπνοι τόδ' ἀντίμολπον ἐντέμονων ἄκοι, κλαῖω τότ' ὄκου τοῦτο συμφορὰν στένων, οὐχ ὡς τὰ πρόσθ' ἀριστα διαπονομένου.

νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων εὐαγγέλιον φανέντος ὁρφναίου πυρὸς.
ὡ χαίρε λαμπτὴρ νυκτός, ἡμερήσιον
bright as the day, and causing many choruses to assemble in Argos to celebrate this event.  

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

CHORUS

This is the tenth year since Priam's great adversaries, King Menelaus and Agamemnon, with double-throned and double-sceptred honor from Zeus, a mighty pair of sons of Atreus, led from this shore the Argive armament of a thousand ships, a vengeful array, shouting the name of mighty Ares from their hearts, like vultures
φάος πιθαύνκων καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἄργει, τῆς δὲ συμφορᾶς χάριν.
ιὸν ἱὸν.
'Αγαμέμνονος γυναικὶ σημαίνω τορῶς,
εὖν ἐπαντείλασαν ὡς τάχος δόμοις
ὅλολυγμόν εὐφημοῦντα τῇ δέ λαμπάδι
ἐπορθίάζειν, εἴπερ Ἰλίου πόλις
ἐάλωκεν, ὡς ὁ φρυγτὸς ἀγγέλλων πρέπει·
αὐτὸς τ' ἔγγιε φροίμιον χορεύσομαι.
τὰ δεσποτῶν γὰρ εὗ πεσόντα θήσομαι
τρὶς ἐξ βαλοῦσις τῇ δὲ μοι φρυκτωρίας.
γένοιτο δ' οὖν μολόντος εὐφιλὴ χέρα
ἀνακτὸς οἶκων τῇ δὲ βαστάσαι χερὶ.
τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,
σαφέστατ' ἂν λέξειν· ὡς ἐκὼν ἐγὼ
μαθοῦσιν αὐδῶ κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ

dékaton méν ἔτος τόδ' ἐπει Πριάμου
méγας ἀντίδικος,
Μενέλαος ἄναξ ἕδ' Ἄγαμέμνων,
διθρόνοι Διόθεν καὶ δισκήπτρουν
τιμῆς, ὁχυρὸν ζεύγος Ἀτρειδᾶν,
στόλον Ἀργείων χιλιοναύτην
τῆς ὧν ἀπὸ χώρας
ἠραν, στρατιωτῖν ἀρωγὴν,
méγαν ἐκ θυμοῦ κλάζοντες Ἀρη
trópon aἰγυπτίων,
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    οὗτ' ἐκπατίοις ἄλγεσί παῖδων

55    ὑπατοὶ λεχέων στροφοδινώνται,

πτερύγων ἐρρυζοῖσιν ἐρεεσσόμενοι,

dεμνιοτήρη

πόλων ὀρταλίχων ὀλέσαντες·

50    ὑπατος δ' ἄινιν ἦ τις Ἄπολλων

η Πᾶν ἢ Ζεὺς οἰωνόθροον

gόνιν ὀξυβόαν τῶνδε μετοίκων

υστερόποινον

πέμπει παραβάσιων Ἐρινύν.

60    οὖτω δ' Ἀτρέως παῖδας ὁ κρείσσων

ἐπ' Ἀλεξάνδρῳ πέμπει ξένοις

Ζεὺς πολυάνορος ἀμφὶ γυναικὸς,

πολλὰ παλαίσματα καὶ γυνοβαρῆ

gόνατος κονίασιν ἐρειδομένου

65    διακναιομένης τ' ἐν προτελείοις

κάμακος θήσων Δαναοῖς

Τρωσί θ' ὀμοίως. ἔστι δ' ὅπη νῦν

ἔστιν· τελείται δ' ἐσ τὸ πεπρωμένον·

οὐθ` ὑποκαίων οὐθ` ὑπολείβων

70    οὔτε δακρύων ἀπόρων ἱερῶν

ὁργάς ἀτενεῖς παραθέλειε.

ἡμεῖς δ' ἀτίται σαρκὶ παλαῖς

τῆς τότ' ἀρωγῆς ὑπολειφθέντες

μίμνουμεν ἵσχυν ·

75    ἱσόπαιδα νέμοντες ἐπὶ σκῆπτροις.

ὅτε γὰρ νεαρὸς μνελὸς στέρνων

ἐντὸς ἀνάσσων

ἰσόπρεσβυς, Ἀρης δ' οὐκ ἔνι χώρα,
the sear and withered leaf, man goes his way
on three feet, and, no better than a child, wan-
ders a vision in the light of day. But thou
daughter of Tyndareus, Queen Clytaemnestra,
what is thy need? What news hast thou? Per-
suaded by what message dost thou kindle these
sacrifices sent to all these altars? And the shrines
of all the Gods who rule the city, the Gods
above, the Gods below, the Gods in heaven,
and the Gods of the market, are flaming with
offerings; and now here, now there, high as
heaven rises the flame of the torch, fed with the
soft deceitless persuasions of pure unguent, the
royal oil from the choicest palace stores. Tell us
whatever of this thou canst and what it is right
to tell, and become a healer of this our anxiety,
which at one moment is fraught with thoughts of
evil, while again soothing hope comes to us from
thy sacrifices and drives off insatiable care, the
grief that is devouring our soul

I am empowered to tell of the victory of aveng-
ing men that was foreboded on the road,—for per-
suasion from the Gods still inspires my song, and
αἰσχυλοῦ ἀγαμεμνών

τόθ' ὑπέργηρως, φυλλάδος ἦδη
80 κατακαρφομένης, τρίποδας μὲν ὅδοὺς
στείχει, παιδὸς δ' οὐδὲν ἀρείων
ὀναρ ἡμερόφαντον ἀλαίνει.
σὺ δὲ, Τυνδάρεω,
θύγατερ, βασίλεια Κλυταιμήστρα,
85 τί χρέος; τί νέον; τί δ' ἐπαίσθομένη,
τῖνος ἀγγελίας
πειθοῖ περίπεμπτα θυσκεῖς;
πάντων δὲ θεοῦ τῶν ἀστυνόμων,
ὕπατων, χθονίων,
90 τῶν τ' ὄφειν ὑπὸ τῶν τ' ἀγοραῖων,
βωμοὶ δῶροις φλέγονται·
ἀλλή δ' ἀλλοθεν οὐρανομήκης
λαμπάς ἀνίσχει,
φαρμασσομένη χρίματος ἁγνοῦ
95 μαλακάς ἀδόλοισι παραγορίας,
πελάνῳ μυχόθεν βασίλειω.
τούτων λέξαις ὁ τι καὶ δυνατὸν
καὶ θέμις αἰνεῖν,
παιῶν τε γενοῦ τῆς δε μερίμνης,
100 ἢ νῦν τοτὲ μὲν κακόφρων τελέθει,
τοτὲ δ' ἐκ θυσιῶν ἁγανή φανθεῖσ' ἐλπίς ἀμύνει φροντίδ' ἀπληστον,
τὴν θυμοβόρου φρένα λύπην.

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

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

άλκαν σύμφυτος αἰών —

ὅπως Ἀχαίων δίθρονον κράτος, Ἑλλάδος ἡ βασιλεία

εὐμφρονα ταγάν,

πέμπτε σὺν δορὶ καὶ χερὶ πράκτορι

θούριος ὅρνις Τευκρίδ' ἐπ' αἰαν,

οἰωνῶν βασιλείως

βασιλεύσι νεῶν, ὁ κελαινός,

ὁ τ' ἔξοπων ἀργάς,

φανέρεται ἱκταρ μελάθρων χερὸς ἐκ δοριπάλτου

παμπρέπτοις ἐν ἐδραίσι,

βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν,

βλαβέντα λουσθίων δρόμων.

αἰλινον αἰλινον εἰπε, τὸ δ' εὖ νικάτω.

κεδῶς δὲ στρατόμαντισ ἰδών δύο λήμασι δισσοῦς Αντ.

'Ατρείδας μαχίμους ἔδαγ λαγοδάιτας

πομποὺς τ' ἀρχᾶς.

οὗτω δ' εἰπε τεραξὼν:

"χρόνῳ μὲν ἀγρεὶ Πριάμου πόλιν ἀδε κέλευθος,

πάντα δὲ τύργων

κτήμη προσθετὰ δημιουπληθῆ"

Μοῖρ' ἀλασάξει πρὸς τὸ βίαιον.

οἷον μὴ τις ἀγα θεόθεν κυνεφάση προτυπέν στό-

μον μέγα Τροίας

στρατωθέν. οἶκῳ γὰρ ἐπίφθονος "Ἀρτεμίς ἀγνά,

πτανοῦσιν κυσὶ πατρὸς

αὐτῶτοκον πρὸ λόχου μογερὰν πτάκα βυθομένοισι·

στυγεῖ δὲ δεῖπνον αἰετῶν."

αἰλινον αἰλινον εἰπε, τὸ δ' εὖ νικάτω.
"So kindly as the beautiful Goddess is to the
tender young of savage lions, and delightful as
she is to the breast-loving offspring of all the
beasts that roam the field, she is begging her
father to fulfil what these omens signify, the
propitious but also the inauspicious omens of the
birds. But I invoke the aid of Apollo, the heal-
ing God, that she may cause no long delays to
detain the ships by contrary winds, in her eager-
ness for a new sacrifice, a lawless one, of which no
man can partake, a kindred worker of strife, one
that fears not man; for there abides,—terrible,
ever rising afresh, haunting the house, deceitful,
ever forgetting,—the wrath that avenges a
slaughtered child." Such things, mingled with
great good, did Calchas proclaim as predicted to
the royal house by the omens seen upon the road.
In harmony with these, sing a song of woe, a song
of woe, but may the good prevail.

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

He who of old was mighty, swelling with all-
ΔΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

140 τόσσον περ εὐφρων καλὰ
dρόσουσι λεπτοῖς μαλερῶν λεόντω·
pάντων τ’ ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλουσι τερπνά,
tούτων αἰτεὶ ἐξίμβολα κράναι,
145 δέξια μὲν, κατάμομφα δὲ φάσματα στρουθῶν.
ηήνων δὲ καλέω Παιᾶνα,
μὴ τινας ἀντιπνόος
Δαναοῖς χρονίας ἕχενηδας
150 ἀπλοῖας τεῦξη,
σπευδομένα θυσίαν ἐτέραν ἀνομόν τιν’, ἄδαιτον,
νεικέων τέκτωνα σύμφυτον,
οὐ δεισήνορα. μύμνει γὰρ φοβερὰ παλύνορτος
155 οἰκονόμος δολία μνάμων μὴνισ τεκνόποων.”
τοὐάδε Κάλχας ἐξιν μεγάλους ἀγαθοὺς ἀπεκλαγένεν
μόρσιμ’ ἀπ’ ὀρνιθῶν ὀδῖων οἰκος βασιλείοις.
τοῖς δ’ ὁμόφωνον
αἰλινον αἰλινον εἰπέ, τὸ δ’ εὖ νικάτω.

160 Ζεύς, ὃστις ποτ’ ἐστίν, εἰ τὸδ’ αὐ-
tῶ φίλον κεκλημένῳ,
tοῦτον νυν προσευνέπω.
οὐκ ἔχω προσεικάσα
pάντ’ ἐπισταθμόμενον
165 πλὴν Δίος, εἰ τὸδ’ ἐμᾶς ἀπὸ προντίδος ἄχθος
χρῆ βαλεῖν ἑττήτυμως.
oὐδ’ ὃστις πάροιθεν ἤν μέγας,
defiant courage, shall not even be mentioned; he is among the things that were. And he who followed next has found his champion and is gone. But he who zealously shouts the name of Zeus in songs of victory shall gain the whole of wisdom,—

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

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

170 οὐδὲ λέξεται πρὶν ὄν·
ος δ’ ἐπειτ’ ἐφυ, τριακτήρος οἶχεται τυχῶν.
Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων

tεῦξεται φρενῶν τὸ πᾶν:

τὸν φρονεῖν βροτοὺς ὀδώ-

σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.
στάζει δ’ ἐν θ’ ὑπνῷ πρὸ καρδίας

180 μυησιπήμων πόνος· καὶ παρ’ ἄκοντας ἥλθε σω-

φρονεῖν.
δαιμόνων δὲ πον χάρις βιαίως
σέλμα σεμνὸν ἡμένων.

185 καὶ τὸθ’ ἡγεμὼν ὁ πρέ-

σβυς νεῶν Ἀχαϊκῶν,
μάντων οὕτων ψέγων,
ἐμπαῖοις τύχαιοι συμπνέων,

190 εὕτ’ ἀπλοία κεναγγεῖ βαρύνοντ’ Ἀχαικὸς λεώς,
Χαλκίδος πέραν ἔχων παλιρρό-


θοῖς ἐν Αἰδώδος τόποις·

πνοαὶ δ’ ἀπὸ Στρυμόνος μολοῦσαι
κακόσχολοι, νῆστιδες, δύσορμοι,

βροτῶν ἄλαι,

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

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

And when he had bowed his neck to 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 κατέξαυνον ἀνθός Ἀργείων,
ἐπεὶ δὲ καὶ πικρῶ
χείματος ἄλλο μῆχαρ.

βριθύτερον πρόμοισιν
μάντις ἐκλαγζεν προφέρων Ἀρτεμιν, ὡστε χθόνα
βάκτροις ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατασχεῖν.

ἀνάξ δὲ ὁ πρέσβυς τότε ἔπες φωνῶν.
"βαρεία μὲν κήρ τὸ μὴ πιθέσθαι,
βαρεία δ’, εἰ
tέκνων δαῖξω, δόμων ἁγαλμα,
μαίνων παρθενοσφάγοισι

ρείθροις πατρῴοις χέρας πέλασ βωμῶ.
tὸ τῶν ἀνευ κακῶν;
πῶς λιπόναυς γένωμαι
ἐυμμαχίας ἀμαρτῶν;

παυσανέμου γὰρ θυσίας παρθενίου θ’ αἰματος ὄργα
περιόργως ἐπιθυμεῖν θέμις. εὖ γὰρ εἶ.”

ἐπεὶ δ’ ἀνάγκας ἕδυ λέπαδνον
φρενὸς πνεὼν δυσσεβῆ τροπαίαν

ἀναγγέλω, ἄνιερον, τόθεν
tὸ παντότολμον φρονεῖν μετέγνω.

βροτοῦς θρασύνει γὰρ αἰσχρόμητις
tάλαμα παρακοπὰ πρωτοπῆμων.
ἐτλα δ’ οὖν θυτὴρ γενέ-

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

What followed I neither saw, nor do I tell it; but the divinations of Calchas never fail in fulfilment. Justice brings knowledge within the reach of those who have suffered; but as to the future, you can hear it when it comes; before that bid it farewell; it is as well as to lament it beforehand, for it will come precisely in accordance with those divinations. But may good
λιτάς δὲ καὶ κληδόνας πατρώους
παρ' οὐδὲν αἰῶνα παρθένειόν τ'  
230 ἐθεντὸ φιλόμαχοι βραβῆς.
φράσεν δ' ἀόξιοι πατήρ μετ' εὐχὰν
δίκαν χυμαίρας ὑπερθε βωμοῦ
πέπλουσι περιπετὴ παντὶ θυμῷ
προνωπῇ λαβεῖν ἀέρ-
235 δὴν, στόματός τε καλλιπρώτου φυλακὰν κατασχέιν
φθόγγον ἀραίον οἴκοις

βία χαλινῶν τ' ἀναύδω μένει.
κρόκου βαφὰς δ' ἐσ πέδων χέουσα
240 ἐβαλλ' ἐκαστὸν θυτήρων ἀπ' ὀμματος βέλει φι-
 λοίκτῳ,
πρέπουσά θ' ὡς εν γραφαίς, προσευνέπειν
θέλουσ', ἐπεὶ πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
245 ἐμελῆσεν, ἄγνα δ' ἀταύρωτος αὐδᾶ πατρὸς
φίλου τριτόσπονδου εὐποτμον
αἰῶνα φίλως ἐτίμα.

τὰ δ' ἐνθεν οὐτ' εἶδον οὐτ' ἐννέπω·  
250 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει· τὸ
μέλλον δ'
ἐπεὶ γένοιτ' ἀν κλύοις· πρὸ χαίρετω·
ἰσον δὲ τῷ προστένειν·
τορὸν γὰρ ἦξει σύνορθον αὐταῖς.
255 πέλουτο δ' οὖν τάπι τούτουσιν εὐπραξιν, ὡς
fortune follow these events, for thus prays this nearest and only guard now left to the Apian land.

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

CLYTAEMNESTRA

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

CHORUS LEADER

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

CLYTAEMNESTRA

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

CHORUS LEADER

Joy creeps over me and calls forth my tears.

CLYTAEMNESTRA

Yes, your eye declares that your thoughts are kind.
θέλει τόδ' ἄγχιστον Ἀπίας
gαιας μονόφρουρον ἔρκος.

η'κω σεβίζων σῶν, Κλυταμήστρα, κράτος
dίκη γάρ ἐστὶ φωτὸς ἀρχηγοῦ τίεν
γυναῖκ' ἔρημωθέντος ἀρσενος θρό'νου.
σὺ δ' εἴ τι κεδὺν εἴτε μή πεπυσμένη
eὐαγγέλοισιν ἐλπίσων θυηπολεῖσιν,
κλύομ' ἀν εὐφρων' οὐδὲ σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὐάγγελος μὲν, ὅσπερ ἡ παρομία,
εῶς γένοιτο μητρὸς εὐφρόνης πάρα.
πεῦσει δὲ χάρμα μείζον ἐλπίδος κλύειν.
Πριάμου γάρ ἦρηκας Ἀργεῖοι πόλιν.

ΧΟΡΟΣ

πῶς φής; πέφευγε τούπος εξ ἀπιστίας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν οὖσαν· ἡ τορῶς λέγω;

ΧΟΡΟΣ

χαρά μ' υφέρπει δάκρυνον ἐκκαλομένη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

eδ' γάρ φρονοῦντος ὀμμα σοῦ κατηγορεῖ.
CHORUS LEADER
But how? Hast thou any credible proof of this?

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

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

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

CHORUS LEADER
Well, has any unfledged report elated thee?

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

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

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

CHORUS LEADER
And what messenger, pray, could come with such speed as this?
ΧΟΡΩΣ

τί γάρ; τὸ πιστὸν ἔστι τῶιδε σοι τέκμαρ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστων· τί δ' οὐχὶ; μὴ δολώσαντος θεοῦ.

ΧΟΡΩΣ

πότερα δ' ὄνειρων φάσματ' εὐπιθῇ σέβεισ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἀν λάβοιμι βριζούσης φρενός.

ΧΟΡΩΣ

ἀλλ' ἢ σ' ἐπιανέν τις ἀπτερος φάτις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὃς κάρτ' ἐμωμήσῳ φρένας.

ΧΟΡΩΣ

ποίον χρόνον δὲ καὶ πεπόρθηται πόλις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

ΧΟΡΩΣ

280 καὶ τίς τόδ' ἐξίκοιτ' ἀν ἀγγέλλων τάχος;
Hephaestus, sending the gleaming signal from Ida. And beacon sent beacon on, sped by the courier flame. Ida sent it to the Hermaean crag of Lemnos; and thirdly the height of Athos, sacred to Zeus, received the great flame from the island. Then leaping high, so as to skim the sea, the mighty torch, proceeding on its joyous way, bright as a sun, announced the golden-gleaming light of the pine to the watchman on Macistus. But he, not delaying, nor foolishly overcome by sleep, passed on the messenger's duty; and the light of the torch went far on to the streams of the Euripus, and gave the signal to the guards of Messapium. And they in turn lighted their fire and sped the message on, kindling a heap of gray heath. And the mighty torch, not yet dimmed, leaped over the plain of the Asopus, like the gleaming moon, to the crags of Cithaeron, and there roused a new succession of the courier flame. And there the guard did not reject the far-sent light, and sent the courier flame mounting to heaven. Then the light darted over Lake Gorgopis, and coming to Mt. Aegiplanctus, exhorted the succession of the fires not to fail. And they sent on a great beard of fire, kindling it with unstinted might, so that it flamed onward and even overleaped the cliff which looks down upon the Saronic Gulf. Then it darted on,
ΚΛΥΤΑΙΜΗΣΤΡΑ

"Ηφαίστος Ἰδης λαμπρὸν ἐκπέμπων σέλας.
φρυκτὸς δὲ φρυκτὸν δεύρ᾽ ἀπ᾽ ἀγγάρου πυρὸς ἐπεμπεν Ἰδη μὲν πρὸς Ἐρμαιὸν λέπας
Λήμνου μέγαν δὲ πανὸν ἐκ νῆσου τρίτον

285 Ἀθάνατος άιτσος Ζηνὸς εξεδέξατο.
ὑπερτελής τε, πόντον ὡστε νωτίσαι,
ἰςχύς πορευτοῦ λαμπάδος πρὸς ἤδονὴν
πεύκης τὸ χρυσοφεγγές, ὡς τις ἦλιος,
σέλας παρηγγάρευσε Μακίστου σκοπαῖς.

290 ὁ δ᾽ οὐτὶ μέλλων οὐδ᾽ ἀφρασμόνως ὑπνῷ
νυκῶμενος παρῆκεν ἀγγέλου μέρος.
ἐκάς δὲ φρυκτοῦ φῶς ἐπ᾽ Εὐρίπου ροᾶς
Μεσσαπίου φύλαξι σημαίνει μολὼν.
οἱ δ᾽ ἀντέλαμψαν καὶ παρῆγγειλαν πρόσω

γραίας ἐρείκης θωμὸν ἄσωμεν πυρὶ.
σθένουσα λαμπὰς δ᾽ οὐδὲπω μαυρομένη,
ὑπερθοροῦσα πεδίον Ἀσσωποῦ, δίκην
φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας
ἤγειρεν ἅλλην ἐκδοχὴν πομποῦ πυρὸς.

300 φάος δὲ τηλέπομπον οὐκ ἤναϊνετο
φρουρά, προσαθρίζουσα πόμπιμον φλόγα
λίμνην δ᾽ ὑπὲρ Γοργῶπων ἐσκήψεν φάος.
ὅρος τ᾽ ἐπ᾽ Αἰγίπλαγκτον ἐξικνοῦμενον
ὡτρυνε θεσμὸν μὴ χαρίζεσθαι πυρὸς.

305 πέμπουσι δ᾽ ἀνδαίοντες ἀφθόνῳ 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 ΑΓΑΜΕΜΝΟΝ

φλέγουσαν· εἰτ' ἔσκηψεν, εἰτ' ἀφίκετο
'Αραχναίοις ἀϊπος, ὑστυγείτονας σκοπάς·
κάπετ' Ἀτρείδῶν ἐς τόδε σκῆπτει στέγος
φάος τόδ' οὐκ ἀπαπποῦν Ἰδαίου πυρός.
τοιοίδ' ἐτοιμοὶ λαμπαδηφόρων νόμοι,
ἀλλος παρ' ἀλλον διαδοχαῖς πληρούμενοι·
νυκ' δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
téκμαρ τοιοῦτο σύμβολον τε σῶλ λέγω
ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοῖς μὲν αὕθις, ὧ γύναι, προσεύξομαι.
λόγους δ' ἀκούσαι τούσδε καποθαναμάσαι
dianekóς θέλοι μ' ἂν, ὥς λέγεις, πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιοὶ τῇδ' ἔχουσι' ἐν ἡμέρᾳ.
οἶμαι βοην ἀμεικτον ἐν πόλει πρέπειν.
δέος τ' ἀλειφά τ' ἐγχέας ταυτῷ κύτει
diχοστατοῦντ' ἂν ὦ φίλως προσευνέποις.
καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
φθογγας ἀκούειν ἔστι συμφορᾶς διπλῆς.
οἰ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
ἀνδρῶν κασιγνήτων τε καὶ φυταλίμων—
παῖδεσ γερόντων—οὐκέτ' ἐξ ἐλευθέρου
dέρης ἀπομώζουσι φιλτάτων μόρον·
τοὺς δ' αὕτε νυκτίπλαγκτος ἐκ μάχης πόνος
νήστεις πρὸς ἀριστοισίν ὅν 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
τάσσει, πρὸς οὕδεν ἐν μέρει τεκμήριον:
ἀλλ’ ὡς ἐκαστὸς ἐσπασεν τύχης πάλον,
ἐν αἰχμαλώτοις Τρῳκοῖς οἰκήμασιν
ναίουσιν ἡδη, τῶν ὑπαιθρίων πάγων
dρόσων τ’ ἀπαλλαγέντες, ὡς δυσδαίμονες
ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
eἰ δ’ εὐ σέβουσι τοὺς πολισσούχους θεοὺς,
tοὺς τῆς ἀλούσης γῆς, θεῶν θ’ ἰδρύματα,
οὐ τὰν ἐλόντες αὕθης ἀνθραλοίειν ἄν.
ἐρως δὲ μὴ τις πρότερον ἐμπίπτη στρατῷ
πορθείν ἃ μὴ χρῆ, κέρδεσιν νικωμένους.
δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας
κάμψαι διαίλου θάτερον κῶλον πάλιν.

θεοῖς δ’ ἀναμπλάκητος εἰ μόλοι στρατός,
ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
gένοιτ’ ἄν, εἰ πρόσπαια μὴ τύχοι κακά.
tοιαύτα τοι γυναικὸς ἐξ ἐμοῦ κλέεις.
τὸ δ’ εὐ κρατοῖ, μὴ διχορρόπως ἰδεῖν.

πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟΡΟΣ

γύναι, κατ’ ἄνδρα σώφρον’ εὐφρόνως λέγεις.
ἐγὼ δ’ ἀκούσας πιστὰ σου τεκμήρια
θεοὺς προσεπεῖν εὗ παρασκενάζομαι.
χάρις γὰρ οὐκ ἄτιμος εἰργασται πόνων.

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

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

Him wretched persuasion drives on, the
fore-counselling unbearable child of Ate. And
στεγανὸν δίκτυον, ὡς μήτε μέγαν μήτ' οὖν νεαρῶν των ὑπερτελέσαι

μέγα δουλείας
gάγγαμον ἄτης παναλώτου.
Δία τοι ξένων μέγαν αἰσθοῦμαι
tὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
teίνοντα πάλαι τόξου, ὁπως ἂν

μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων
βέλος ἡλίθιον σκῆψειεν.

Δίος πλαγὰν ἔχουσιν εἰπεῖν,
pάρεστι τοῦτὸ γ' ἐξιχνεύσαι.
ἐπραξέν ὡς ἔκρανεν. οὐκ ἔφα τις

θεοὺς βροτῶν ἀξιοῦσθαι μέλεων
ὀσοὶς ἄθικτων χάρις
πατοῖθ' ὡ δ' οὐκ εὐσεβής.
pέφανται δ' ἐγγόνοις

ἀτολμήτων Ἀρη
πνεόντων μείζων ἡ δικαιώς,
φλεόντων δωμάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπήμαντον, ὃστε

κάπαρκεῖν

ἐξ πραπίδων λαχόντα.
oὐ γὰρ ἔστων ἐπαλέξεις
πλούτου πρὸς κόρον ἄνδρὶ

λακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.

βιάται δ' ἀ τάλαινα πειθῶ,

προβουλόπαις ἀφερτος ἄτας.
all help is vain. The mischief is not concealed, but shines, a balefully gleaming light. And like base metal, by rubbing and by striking he becomes blackened when put to the test; for he is like the boy chasing a bird in the air, and he brings unbearable evil to his state. No one of the Gods listens to his prayers; but they destroy the unjust man who has dealt with deeds like these. So Paris, when he came to the house of the 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
άκος δὲ πᾶν μάταιον. οὕκ ἐκρύφθη, πρέπει δὲ, φῶς αἰνολαμπότες, σίνος.

κακοῦ δὲ χαλκοῦ τρόπον 390
τρίβω τε καὶ προσβολαῖς
μελαμπαγῆς πέλει
δικαιωθεῖς, ἐπεὶ
διώκει παῖς ποτανὸν ὄρνιν,
πόλει πρόστριμμ' ἀφερτον ἐνθεῖς.

λιτὰν δ' ἀκούει μὲν οὕτις θεῶν· τὸν δ' ἐπίστροφον 395
τῶν ἕπει
φῶτ' ἄδικον καθαρεῖ.
οἶος καὶ Πάρις ἐλθὼν

ἐσ δόμον τὸν Ἀτρείδᾶν 400
ἥσχυνε̊ ξενίαν τράπεζαν κλοπαῖσι γυναικός.

λιποῦσα δ' ἀστοῖσιν ἀσπίστορας

κλόνους λογχίμους τε καὶ ναυβάτας ὄπλισμούς, 405
ἄγουσα τ' ἀντίφερνον Ἱλίῳ φθορὰν
βέβακεν βίμφα διὰ πυλᾶν
ἀτλατα τλᾶσα· πολλὰ δ' ἑστενον
τὸτ' ἐννέποντες δόμων προφήται.

ιὼ ἰδ' δώμα δώμα καὶ πρόμοι, 410
ἰὼ λέχος καὶ στίβοι φιλάνορης.
† πάρεστι σιγάς ἄτιμος ἀλοίδωρος
ἀδιστος ἀφεμένων ἵδειν. †
πόθῳ δ' ὑπερποντίας

φάσμα δόξει δόμων ἀνάσσειν. 415
εὐμόρφων δὲ κολοσσῶν
ἐχθεῖαι χάρις ἁνδρί.
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
ομμάτων δ' ἐν ἀχηνίαις
ἔρρει πᾶσ' Ἀφροδίτα.

οὐειρόφαντοι δὲ πενθήμονες
πάρεισιν δόκαι φέρουσαι χάριν ματαιάν.
μάταν γάρ, εὖτ' ἄν ἐσθλά τις δοκῶν ὅραν—
παραλλάξασα διὰ χερῶν

βέβακεν ὡμις οὐ μεθύστερον
πτεροῖς ὅπαδοῖς ὑπνοῦ κελεύθοις.
tà μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη
τάδ' ἐστὶ καὶ τῶνδ' ὑπερβατώτερα.
tà πάν δ' ἀφ' Ἑλλάδος γὰς συνορμένοις

πένθεια τλησικάρδιος
δόμων ἐκάστου πρέπει.
πολλὰ γοῦν θυγγάνει πρὸς ἤπαρ·
οὐς μὲν γάρ τις ἐπεμψεν
οἶδεν, ἀντὶ δὲ φωτῶν

τεῦχη καὶ σποδὸς εἰς ἐκά-
στοι δόμους ἀφικνεῖται.

ὁ χρυσαμοβὸς δ' Ἀρης σωμάτων
καὶ ταλαντοῦχος ἐν μάχη δορὸς

πυρωθέν εἶ ''Iλίου
φίλουσι πέμπει βαρὺ
ψῆγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμί-
ξων λέβητας εὐθέτου.

στένουσι δ' εὖ λέγοντες ἄνδρα τὸν μὲν ὡς
μάχης ἵδρις, τὸν δ' ἐν φοναῖς καλῶς πεσόντ'
ἀλλοτρίας διαι γυναικός. τὰ δὲ σιγά τις βαῦ-
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
ΔΙΟΘΕΝ ΚΕΡΑΩΝΟΣ.

κρύω δ' ἀφθονον ὀλβον.

μήτ' εἴην πτολιπόρθησ

μήτ' οὖν αὐτὸς ἄλοιφς ὑπ' ἄλλων βίον κατίδοιμι.

475 πυρὸς δ' ὑπ' εὐαγγέλου

πόλιν διήκει θοᾶ

βάξις· εἰ δ' ἐτήτυμος,

τίς οἶδεν, ἡ τοι θείον ἔστι μὴ ψύθος.

τίς ὁδε παῖδως ἡ φρενῶν κεκομμένος,

480 φλογὸς παραγγέλμασιν

νέοις πυρωθέντα καρδίαν ἐπειτ'
a thanksgiving before the fact is known. The female sex ranges too credulous, quick in resources; but by a speedy death perishes glory which is woman-heralded.

CHORUS LEADER

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

HERALD

Hail, paternal soil of this land of Argos! In the light of this tenth year have I come, with many hopes blasted, successful in but one; for I never thought that I should die in this Argive land, and here have the right of burial most dear to me. Now hail, O land; hail, light of
άλλαγη λόγου καμεῖν;
γυναικὸς αἰχμαῖ πρέπει
πρὸ τοῦ φανέντος χάριν ἐξανέσται.

πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται
tαχύπορος. ἀλλὰ ταχύμορον
gυναικογήρυτον ὀλλυται κλέος.

tάχ′ εἰσόμεσθα λαμπάδων φαεσφόρων

φρυκτωρίων τε καὶ πυρὸς παραλαγάς,
eἰτ′ οὖν ἀληθεῖς εἰτ′ ὀνειράτων δίκην
tερπνῶν τόδ′ ἐλθὼν ϕῶς ἐφῆλωσεν φρένας.
κήρυκ′ ἀπ′ ἀκτῆς τόνδ′ ὀρῶ κατάσκιον
κλάδους ἔλαιας. μαρτυρεῖ δὲ μοι κάσις

πηλοῦ ἔυνουρος διψία κόνις τάδε,
ὡς οὔτ′ ἀναυδὸς οὔτε σοι δαίων φλόγα

ύλης ὀρείας σημανεὶ καπνῷ πυρός,
ἀλλ′ ἦ τὸ χαίρεων μᾶλλον ἐκβάξει λέγων,—
tὸν ἀντίον δὲ τοῖσδ′ ἀποστέργω λόγον.

εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.

οὕτως τάδ′ ἀλλως τῆδ′ ἐπεύχεται πόλει,
αὐτὸς φρενῶν καρποῖτο τῇ ἀμαρτίαιν.

ΚΗΡΥΞ

ἰὼ πατρῶν οὖδας Ἀργείας χθονός,
δεκάτῳ σε φέγγηε τῷδ′ ἀφικόμην ἔτους,

πολλῶν ῥαγεισῶν ἐλπίδων μιᾶς τυχῶν.

οὐ γὰρ ποτ′ ηὔχουν τῆδ′ ἐν Ἀργεία χθονὶ
θανῶν μεθέξειν φιλτάτον τάφου μέρος.

νῦν χαϊρε μὲν χθῶν, χαϊρε δ′ ἥλιου φάος,
the sun; hail, Zeus, lord of the land; hail, thou
510 Pythian king, mayest thou no longer send upon
us darts from thy bow. Sufficiently hostile
didst thou show thyself by the Scamander; but
now again be our saviour and our healer, king
Apollo. And I pray all the Gods of the market-
place, and my protector Hermes, the beloved
herald, whom all heralds honor, and the heroes
who sent us forth, that again with friendly
hearts they may welcome home the army which
the spear has spared. / Hail, palace of the king,
beloved roofs, and high-honored seats, and Gods
who face the rising sun, if ever of old, now
with those gleaming eyes receive in honor our
king after this long lapse of time. For he has
come, bringing light in the night to you and to
all these together,—king Agamemnon. And
reverence him well, for it is his due, now that
he has levelled Troy with the spade of avenging
Zeus, with which he has dug over the plain.
And the altars and the shrines of the Gods
have disappeared, and the seed has perished
from the whole land. Having thrown such a
yoke over the neck of Troy, king Atreides,
revered happy man, has now come home; and
he is the most worthy to be honored of all mor-
tals who live. For neither Paris nor the city
which was his partner now boasts the deed
more than the suffering. For cast in a suit
for rapine and theft, Paris has lost his prize,
and has utterly destroyed his ancestral house and
the land on which it stood; and the sons of
Priam have paid a double forfeit.
υπάτος τε χώρας Ζεύς, ὁ Πύθιός τ' ἀνάξ,
tόξοις ἱάπτων μηκέτ' εἰς ἡμᾶς βέλη·
ἀλὶς παρὰ Σκάμανδρον ἡγὸς ἀνάρσιος·
νῦν δ' αὖτε σωτὴρ ἵσθι καὶ παιόνιος,
ἀνάξ Ἀπολλον. τοὺς τ' ἀγωνίους θεοὺς
πάντας προσαυδώ, τὸν τ' ἐμὸν τιμάρον

515 Ἕρμην, φίλον κήρυκα, κηρύκων σέβας,
ἵρως τε τοὺς πέμψαντας, εὖμενεῖς πάλιν
στρατὸν δέχεσθαι τὸν λειειμένον δορός.
ιὸ μέλαθρα βασιλέων, φίλαι στέγαι,
σεμνοὶ τε θάκοι, δαίμονές τ' ἀντήλιοι,
εἰ που πάλαι, φαιδροῖσι τοιοίδ' ὀμμασί
dέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων
καὶ τοῖς ἄπασι κοίνων, 'Ἀγαμέμνων ἀνάξ.
ἀλλ' εὖ νῦν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,

520 Τροίαν κατασκάψαντα τοὺ δικηφόρου
Δίὸς μακέλλῃ, τῇ κατείργασται πέδον.
βωμοὶ δ' αἰστοὶ καὶ θεῶν ἰδρύματα,
καὶ σπέρμα πάσης ἔξαπόλλυται χθονός.
τοιόνδε Τροίας περιβαλὼν ξενκτήριον

525 ἀνάξ Ἀτρείδης πρέσβυς εὐδαίμων ἀνήρ
ήκει, τίςθαι δ' ἀξιώτατος βροτῶν
τῶν νῦν. Πάρις γὰρ οὔτε συντελῆς πόλις
ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον.
ὁφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
τοῦ ῥυσίον θ' ἡμαρτε καὶ πανόλεθρον

530 αὐτοχθόνων πατρόφων ἔθρισεν δόμον.
διπλὰ δ' ἐτεισαν Πριαμίδαι θάμαρτια.
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
κηρυξε Αχαιων χαιρε των απο στρατου.

ΚΗΡΥΞ
χαιρω· τεθιαναι δ' ουκετ' αντερω θεοις.

ΧΟΡΟΣ
ερως πατρωιας τησ' ε γης σε γυμνασεν;

ΚΗΡΥΞ
ωστ' ευδαιμονιειν γ' ομμασιν χαρας υπο.

ΧΟΡΟΣ
τερπνης αρ' ητε τησδ' επιβολοι νοσου.

ΚΗΡΥΞ
πως δη; διδαξθεις τουδε δεσποσω λογου.

ΧΟΡΟΣ
των αντερωντων ιμερω πεπληγμενοι.

ΚΗΡΥΞ
ποθειν ποθοντα τηνδε γην στρατον λεγεις.

ΧΟΡΟΣ
ως πολλα άμαυρας εκ φρενος μ' αναστενειν.

ΚΗΡΥΞ
ποθεν το δυσφρον τουτ' επην, στυγος στρατω;
CHORUS LEADER

Long ago have I found silence a cure for harm.

HERALD

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

CHORUS LEADER

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

HERALD

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

πάλαι τὸ συγὰν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ

καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

ΧΟΡΟΣ

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

ΚΗΡΥΞ

εὖ γὰρ πέπρακται. ταῦτα δὲ ἐν πολλῷ χρόνῳ
tὰ μὲν τις ἂν λέξειν εὖπετῶς ἔχειν,
tὰ δὲ αὐτὲ κατίμομφα. τίς δὲ πλὴν θεῶν
ἀπαντ' ἀπῆμων τὸν δὲ αἰώνος χρόνον;

555 μόχθους γὰρ εἰ λέγομι καὶ δυσαυλίας,
σπαρνᾶς παρήξεις καὶ κακοστρώτους,— τί δ' οὖ
στενοντες οὐ λαχόντες ἡματος μέρος;
tὰ δ' αὐτὲ χέρσῳ, καὶ προσήν πλέον στύγος:
eὖναὶ γὰρ ἥσαν δαίων πρὸς τεῖχεσιν·

560 ἔξ οὐρανοῦ δὲ κάπο γῆς λειμῶναι
δρόσου κατεψάκαζον, ἐμπεδον σῶν
ἐσθημάτων, τιθέντες ἐνθηρον τρίχα.
χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνων,
οἶν παρεῖχ' ἅφερτον 'Ἰδαία χῶν,

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

CHORUS LEADER

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

CLYTAEMNESTRA

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

570 τί τοὺς ἀναλοθέντας ἐν ψήφῳ λέγειν,
τὸν ξάντα δ' ἀλγεῖν χρή τύχης παλιγκότον;
καὶ πολλὰ χαίρειν συμφοραῖς καταξιῶ.
ημῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
νικᾶ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρέπει.

575 ὡς κομπάσαι τῷ εἰκὸς ἠλίου φάει
ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις.
"Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος
θεοῖς λάφυρα τάντα τοῖς καθ' Ἑλλάδα
dόμοις ἔπασσάλευσαν ἀρχαῖον γάνοις."

580 τοιαῦτα χρῆ κλύοντας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς. καὶ χάρις τιμήσεται
Δίως τὸδ' ἐκπράξασα. πάντ' ἐχεις λόγον.

ΧΟΡΟΣ

νικάμενοι λόγοισιν οὐκ ἀναίνομαι.
ἂν γὰρ ἦβα τοῖς γέρουσιν εὐ μαθεῖν.

585 δόμοις δὲ τάντα καὶ Κλυταμήστρα μέλειν
eἰκὸς μάλιστα, σὺν δὲ πλοτίζειν ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνωλολυξά μὲν πάλαι χαρᾶς ὑπὸ,
οτ' ἥλθ' ὁ πρῶτος νύχιος ἀγγελος πυρός,
φράζων ἀλώσιν Ἰλίου τ' ἀνάστασιν.

590 καὶ τίς μ' ἐνύπτων εἴπε, "φρυκτωρῶν δία
πεισθείσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
ἡ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ."

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ
thus elated in heart.” When such things were said, I appeared like one crazed. But still I made my sacrifices; and by my woman’s command now here, now there, throughout the city they raised the shout of joyous praise, as they lulled to sleep the fragrant sacrificial flame on the altars of the Gods. Now why need you tell me more? I shall soon have an account in full from the king himself. But let me hasten to receive with the highest honor my revered husband on his return; for what light is more delightful to the eyes of a wife than this,—when God has brought her husband home safe from the army, to open the gates to him? Bear this message to my husband. Bid him come with all speed, beloved as he is by the city; and when he arrives, may he find his wife faithful in his house as indeed he left her, a noble watch-dog over his home, a foe to his enemies, and the same in all things else, having broken no seal in this long lapse of time. Nor do I know pleasure nor even scandalous report regarding any other man any more than I know the dyeing of bronze. Such a boast, loaded with truth, is no disgrace for a noble woman to utter.

CHORUS LEADER

She has spoken her speech thus speciously to you, who have plain interpreters to make it clear. But tell me, herald,—I am asking of Menelaus,—whether he will accompany you and return safe home again, the beloved ruler of this land.
Λόγοις τοιούτοις πλαγκτός οὐδ’ ἐφαινόμην.
όμως δ’ ἔθνον, καὶ γυναίκεια νόμῳ
595 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
ἐλασκὸν εὐφημοῦντες, ἐν θεῶν ἔδρας
θυηφάγον κοιμῶντες εὐώδη φλόγα.
καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ’ ἐμοὶ λέγειν;
ἀνακτὸς αὐτοῦ πάντα πεύσομαι λόγον.
600 ὧπως δ’ ἀριστα τὸν ἐμὸν αἰδοῖον πόσῳ
σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
γυναῖκι τούτου φέγγος ἦδιον δρακεῖν,
ἀπὸ στρατείας ἀνδρὶ σώσκειν τοὺς
πύλας ἀνοίξαι; ταῦτ’ ἀπάγγειλον πόσει.
605 ἡκείν ὧπως τάχιστ’ ἐράσμιον πόλει·
γυναῖκα πιστὴν δ’ ἐν δόμοις εὔροι μολὼν
οἰάντηρ οὐ̔ν ἔλειπε, δωμάτων κύνα
ἐσθλῆν ἐκεῖνω, πολεμίαν τοῖς δύσφροσιν,
καὶ τάλλ’ ὀμοῖον πάντα, σημαντήριον.
610 οὐδὲν διαφθείρασαν ἐν μῆκει χρόνου.
οὐδ’ οἶδα τέρψιν οὐ̔δ’ ἐπίψυχον φάτων
ἀλλον πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.
τοιόσδ’ ὁ κόμπος τῆς ἀληθείας γέμων
οὐκ αἰσχρὸς ὡς γυναίκι γενναία λακεῖν.

ΧΟΡΟΣ

615 αὖτη μὲν ὅτως ἐἶπε μανθάνοντί σοι
tόροισιν ἐρμηνεύσων εὐπρεπῶς λόγον.
σὺ δ’ ἐἶπέ, κήρυξ, Μενέλαων δὲ πεύθομαι,
eἰ νόστιμός τε καὶ σεσώμενος πάλιν
ἤξει σὺν ὑμῖν, τήσδε γῆς φίλον 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 ἔσθε ὁπως λέξαιμι τὰ ψευδὴ καλὰ ἐσ τὸν πολὺν φίλουσι καρποῦσθαι χρόνου.

ΧΟΡΟΣ

πῶς δῆτ' ἄν εἰπὼν κεδυνὰ τάληθη τύχοις; σχισθέντα δ' οὐκ εὐκρυπτὰ γίγνεται τάδε.

ΚΗΡΥΞ

ἀνὴρ ἀφαντός ἐξ Ἀχαικοῦ στρατοῦ,

625 αὐτὸς τε καὶ τὸ πλοῖον. οὐ ψευδὴ λέγω.

ΧΟΡΟΣ

πότερον ἀναξθεῖς ἐμφανῶς ἐξ Ἰλίου,

ἡ χεῖμα, κοινὸν ἄχθος, ἦρπασε στρατοῦ;

ΚΗΡΥΞ

ἐκυρσας ὡστε τοξότης ἀκρος σκοποῦ· μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

630 πότερα γὰρ αὐτῶν ζῶντος ἡ τεθνηκότος φάτις πρὸς ἄλλων ναυτὶλων ἐκλῆζετο;

ΚΗΡΥΞ

οὐκ οἴδειν οὐδεὶς ὡστ' ἀπαγγείλαι τορῶς, 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 τελευτήσαί τε δαμόνων κότῳ;

ΚΗΡΥΞ

eὐφημον ἤμαρ οὐ πρέπει κακαγγέλω γλώσσῃ μαίνειν. χωρὶς ἡ τιμῇ θεῶν. ὅταν δ' ἀπευκτὰ πήματ' ἀγγελος πόλει στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—

πόλει μὲν ἐλκος ἐν τὸ δήμουν τυχεῖν, πολλοὺς δὲ πολλῶν ἕξαγισθέντας δόμων ἀνδρας διπλὴ μάστυγι, τὴν Ἄρης φιλεῖ,—

dίλογχον ἄτην, φοινίαν ξυνωρίδα. τοιῶνδε μέντοι πημάτων σεσαγμένον

πρέπει λέγειν παιᾶνα τόνδ' Ἑρμύων. σωτηρίων δὲ πραγμάτων εὐάγγελον ἥκοντα πρὸς χαιροῦσαν εὔεστοὶ πόλων,—

πὼς κεδών τοῖς κακοῖσι συμμεῖξο, λέγων χειμῶν' Ἀχαϊῶν οὐκ ἀμήνυτον θεοῖς;

εὐνώμοσαν γὰρ, οὔνες ἐχθρίσετο τὸ πρῖν, πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην φθείροντε τὸν δύστην Ὄργεων στρατὸν.

ἐν νυκτὶ δυσκύμαντα δ' ὄρωρει κακά. ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκιαι πυναὶ ἥρεικον· οἱ δὲ κεροτυσίμεναι βίᾳ χειμῶνι τυφώ σὺν ξάλῃ τ' ὁμβροκτύῳ, ὕχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβῳ.

ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φῶς,
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
όρωμεν ἀνθοῦν πέλαγος Λίγαϊον νεκροῖς
ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ᾽ ἐρειπίωσ.
ημᾶς γε μὲν δὴ ναῦν τ᾽ ἀκήρατον σκάφος
ήτοι τις ἐξέκλεψεν ἡ ἔχητησατο
θεός τις, οὐκ ἄνθρωπος, οἰακος θυγών.
tύχη δὲ σωτήρ ναῦν θελοῦσ᾽ ἐφέζητο,

665 ὡς μήτ᾽ ἐν ὀρμῷ κύματος ξάλην ἔχειν
μήτ᾽ ἐξοκείλαι πρὸς κραταίλεων χθόνα.
ἐπειτα δ᾽ ἄδην πόντιον πεφυγότες,
λευκὸν κατ᾽ ἦμαρ, οὐ πεποιθότες τύχη,
ἔβοικολούμεν φροντίσων νέον πάθος,

670 στρατοῦ καμόντος καὶ κακῶς σποδομένου.
καὶ νῦν ἔκεινών εἰ τις ἐστὶν ἐμπνεῶν,
λέγοισιν ἦμᾶς ὡς ὀλυωλότας, τι μή;
ἡμεῖς τ᾽ ἐκείνους ταῦτ᾽ ἔχειν δοξάζομεν.
γένοιτο δ᾽ ὡς ἄριστα. Μενέλεων γὰρ οὖν

675 πρῶτον τε καὶ μάλιστα προσδόκα μολεῖν.
eἰ δ᾽ οὖν τις ἀκτίς ἤλιον νῦν ἵστορεῖ
χλωρόν τε καὶ βλέποντα, μηχανὰς Διός,
οὐπωθελοντος ἐξαναλῶσαι γένος,
ἐλπίς τις αὐτὸν πρὸς δόμους ἥξειν πάλιν.

tοσαύτ᾽ ἀκούσας ὦσθι τάληθη κλύων.

ΧΟΡΟΣ

τίς ποτ᾽ ὄνομαξεν ὃδ᾽
ἐς τὸ πᾶν ἐτητύμως;
μή τις οὐντω' οὐχ ὀρῶ-
μεν προνοίασι τοῦ πεπρωμένου

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

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

* * * * * * *
685 γλώσσαν ἐν τῷ κα νέμων;
τὰν δορίγαμβρον ἀμφιωκή θ' Ἐλέναν; ἐπεὶ πρεπόντως
ἐλένας, ἐλαυνὸς, ἐλεπτολίς,
ἐκ τῶν ἀβροτίμων
προκαλυμμάτων ἐπλευσε
ζεφύρον γύγαντος αὖρα,
πολυανδροὶ τε φεράσπιδες

690 κυναγὸι κατ' ἵχνος, πλάταν ἄφαντον
κελσάντων Συμόντος
ἀκτὰς ἐπ' ἀεξιφύλλον
δι' ἐρων ἀιματόεσσαν.

'Iλίῳ δὲ κῆδος ὁρ-

700 θώνυμον τελεσφύρων
μήνις ἡλάσει, τραπέ-
ζας ἀτίμωσον ύστερφ χρόνω
καὶ ξυνεστίον Διὸς

705 πρασσομένα τὸ νυμφότε-
μον μέλος ἐκφάτως τίοντας,
ὑμέναιον, ὅσ τὸν ἐπέρρεπεν
gὰμβροῖσων ἀείδεων.

710 μεταμανθάνουσα δ' ὑμνόν
Πριάμου πόλις γεραία

715 πολύθρηνον μέγα ποιντει pneumonia
κυκλῆσκουσα Πάρων τὸν αἰνόλεκτρον,
† παμπρόσθη πολύθρηνον
ἀἰῶν' ἀμφὶ πολίταν
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
εἴ θρεψεν δὲ λέοντα
σῦνιν δόμοις ἀγάλακτον
οὔτως ἀνήρ φιλόμαστον,
ἐν βιότον προτελείοις
ἀμερον, εὐφιλόπαιδα
καὶ γεραροὶς ἐπίχαρτον.
πολέα δὲ ἔσκε ἐν ἀγκάλαις
νεοτρόφου τέκνον δίκαι,
725
φαιδρωπὸς ποτὶ χεῖρα σαίνων τε γάστρος ἀνάγκαις.

χροισθεὶς δὴ ἀπέδειξεν
ἐθος τὸ πρόσθε τοκῆων.
χάριν τροφᾶς γὰρ ἀμείβων
μηλοφόνοισιν ἐν ἄταις
730
δαίτ' ἀκέλευστος ἐτευξεν.
αἰματὶ δ' οἶκος ἐφύρθη,
ἀμαχον ἀλγος οἰκέταις
μέγα σῖνος πολύκτονον.
735
ἐκ θεοῦ δ' ιερεύς τις ᾠτασ δόμοις προσεθρέφθη.

πάραντα δ' ἐλθεῖν ἐς Ἰλίου πόλιν
λέγοιμ' ἀν φρόνημα μὲν
νημέου ἡμῶν γαλάνας,
ἀκασκαίον τ' ἀγαλμα πλούτου,
740
μαλθακον ὠμμάτων βελος,
δηξίθυμον ἔρωτος ἄνθος.
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 and none can war, the unholy audacity of Ate, who brings darkness into houses, like to her parents. But Justice shines in smoky houses,
παρακλίνας ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς, δύσεδρος καὶ δυσόμιλος συμέναι Πριαμίδαισιν, πομπᾶ Δίας ἕβειον, νυμφόκλαυτος Ἐρμύς.

παλαίφατος δ’ ἐν βροτοῖς γέρων λόγος τέτυκται, μέγαν τελεσθέντα φωτὸς ὀλβον τεκνοῦσθαι μηδ’ ἀπαιδὰ θυήσκειν,

ἐκ δ’ ἀγαθᾶς τύχας γένει βλαστάνειν ἀκόρεστον οἰζύν.

δίχα δ’ ἄλλων μονόφρων εἰμὶ· τὸ δυσσεβές γὰρ ἔργον μετὰ μὲν πλεῖόνα τίκτει,

σφετέρα δ’ εἰκότα γέννα,

οἰκῶν δ’ ἀρ’ εὐθυδίκων καλλίπαισ πότμος αἰεί.

ałaὶ δὲ τίκτειν ὑβρὶς μὲν παλαιὰ νεά-

ζουσαν ἐν κακοῖς βροτῶν ὑβριν τότ’ ἡ τόθ’, ὅτε τὸ κύριον μόλη τνειαρά φάους κότον,†

δαίμονά τε τὰν ἄμαχον, ἀπόλεμον, ἀνίερον

θράσος μελαίνας μελάθρουσιν Ἀτας, εἰδομέναν τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν
dυσκάπνοις 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 reverence for the power of wealth which is falsely stamped with praise; and she guides everything to its destined end.

Hail, O king, destroyer of Troy, son of Atreus, how shall I address thee, how shall I honor thee, without rising above or falling below the proper meed of thy praise? Many mortals honor the mere semblance of being, transgressing justice; and every one is ready to lament with the unfortunate, though no sting of grief comes to his heart; and men rejoice with counterfeit joy, straining their unsmiling faces. But whoever is a good judge of his flock, can never mistake the eyes which seem to greet from a friendly heart, but only fawn with watery friendship. So then, when thou didst lead forth thy army to avenge Helen (I will not conceal it from thee), thou wast very unfavorably 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].
τὰ χρυσόπαστα δ᾽ ἐδεθλα σὺν πίσφ χερῶν
παλιντρόποις
ὁμμασι λιποῦσ᾽, ὅσια προσέμολε, δύναμιν οὐ
780 σέβουσα πλούτου παράσημον αἰνῶ.
πὰν δ᾽ ἐπὶ τέρμα νωμᾶ.

ἀγε δὴ, βασιλεῦ, Τροίας πτολίπορθ᾽,
Ἄτρεώς γένεθλον,
785 πῶς σε προσείπω; πῶς σε σεβίζω
μήθ᾽ ύπεράρας μήθ᾽ ύποκάμψας
καὶ ρον χάριτος;
πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίονει δίκην παραβάντες.

790 τῷ δυσπραγοῦντι δ᾽ ἐπιστενάχειν
πᾶσ τις ἔτοιμος· δῆγμα δὲ λύπης
οὐδὲν ἐφ᾽ ἥπαρ προσικνεῖται·
καὶ ἐνυχαῖρουσιν ὄμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
795 ὅστις δ᾽ ἀγαθὸς προβατογνώμων,
οὐκ ἔστι λαθεῖν ὄμματα φωτὸς,
τὰ δοκοῦντ᾽ εὐφρονος ἐκ διανοίας
ὑδαρεῖ σαίνεις φιλότητι.
σὺ δὲ μοι τότε μὲν στέλλων στρατιὰν
800 Ἐλένης ἐνεκ᾽, οὐ γάρ σ᾽ ἐπικεύσω,
κάρτ᾽ ἀπομούσως ἡσθα γεγραμμένος,
οὐδ᾽ εὖ πραπίδων οἰακα νέμων
θάρσος ἐκούσιον
ἀνδράσι θυήσκουσι κομίζων.
now from the depths of my heart, and not without friendship, do I say that labor is joyous to those who have finished it well. And thou wilt learn in time by inquiry who of the citizens justly, and who wrongly, directs the state.

AGAMEMNON

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

805 νῦν δ' οὐκ ἀπ' ἀκρας φρενὸς οὐδ' ἄφιλως εὐφρων πόνος εὔ τελέσασι.
γνώσει δὲ χρόνῳ διαπευθομένος τὸν τε δικαίως καὶ τὸν ἄκαίρως πόλιν οἰκουροῦντα πολιτών.

ΑΓΑΜΕΜΝΩΝ

810 πρῶτον μὲν Ἄργος καὶ θεοὶ ἐγχωρίους δίκη προσεπεῖν, τοὺς ἐμοὶ μετατίους νόστον δικαίων θ' δὲν ἐπραξάμην πόλιν Πριάμου. δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ κλύνοτες ἀνδροθνήτας Ἰλίου φθορᾶς
815 εἰς αἰματηρὸν τεῦχος οὐ διχορρόπως ψήφους ἔθεντο. τῷ δὲ ἐναντίῳ κύτει ἐλπὶς προσῆι χειρὸς οὐ πληρουμένῳ.
καπνῷ δ' ἀλοῦσα νῦν ἐτ' εὐσημος πόλις.
820 ἁτης θύελλαί ζωσί. συνθνήσκουσα δὲ σποδὸς προπέμπει πίονας πλούτου πυναῖς.
τοὺτων θεοὶς χρὴ πολύμνηστον χάρω τίνειν, ἐπείπερ καὶ πάγας ὑπερκότους ἐπραξάμεσθα, καὶ γυναικὸς οὖνεκα
825 πόλιν διημάθυνεν Ἀργείων δάκος,
ιπποὺ νεοσσός, ἀσπιδηφόρος λεώς,
πήδημ' ὄροφός ἀμφὶ Πλειάδων δύσων.
ὑπερθορὼν δὲ πύργοι ὁμηστῆς λέων
ἀδὴν ἔλειξεν αἴματος τυραννικοῦ.
830 θεοὶς μὲν ἔξετεινα φροίμιον τόδε.
τὰ δ' ἐς τὸ σὸν φρόνημα 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 afflictions, and when he sees the prosperity of another, he laments. I can speak from knowledge; for I know full well men who are a mere mirror of friendship, a shadow of a shade, men who seem to be very kindly disposed to me. But Ulysses alone, though he sailed with me against his will, was always by my side as a ready trace-horse,—whether I am speaking of him living or dead. As to other matters, regarding the state and the Gods, we will hold public assemblies and consult about them in full council; and what is well, we will take council that it may long abide; but for whatever needs healing remedies, either by cautery or by friendly surgery we will try to avert the harm of the disease. And now I must pass into my house and to the hearthstone of my home; and first let me give my thanks to the Gods, who sent me forth and now have brought me home again. And since victory has followed me, may it abide forever.

Clytaemnestra

Citizens, old men of Argos who are present, I will not be ashamed to speak to you of my ways
καὶ φημὶ ταῦτα καὶ συνήγορον μ’ ἔχεις.
παύροις γὰρ ἀνδρῶν ἐστὶ συγγενεῖς τόδε,
φίλον τὸν εὐτυχοῦντ’ ἀνευ φθόνου σέβειν.
δύσφρων γὰρ ἵδο καρδίαν προσήμενος

835 ἀχθος διπλοίζει τῷ πεπαμένῳ νόσου;
τοῖς τ’ αὐτὸς αὐτοῦ πήμασιν βαρύνεται καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.
εἰδὼς λέγοιμ’ ἂν, εὖ γὰρ ἐξεπίσταμαι ὅμιλιας κάτωπτρον, εἰδωλον σκιάς,

840 δοκοῦντας εἶναι κάρτα πρενμενεῖς ἐμοὶ.
μόνοις δ’ Ὀδυσσεύς, ὁσπέρ οὐχ ἐκὼν ἔπλει,
ζευχθεὶς ἐτοιμοὶ ἢν ἐμοὶ σειραφόρος·
εἶτ’ ὤν θανόντος εἴτε καὶ ζῶντος πέρι λέγω.
τὰ δ’ ἀλλα πρὸς τόλυν τε καὶ θεοὺς

845 κοινοὺς ἀγώνας θέντες ἐν πανηγύρει
βολευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχων
ὅπως χρωνίζον εὖ μενεὶ βολευτέουν·
ὁτῳ δὲ καὶ δεὶ φαρμάκων παινών,
ἡτοι κέαντες ἢ τεμόντες εὐφρόνως

850 πειρασομέσθα πῇμ’ ἀποστρέψαι νόσου.
νῦν δ’ ἐσ μέλαθρα καὶ δόμους ἐφεστίον ἐλθὼν θεοὺς πρῶτα δεξιώσομαι,
οἵπερ πρὸςω πέμψαντες ἦγαγον πάλων.
νίκη δ’ ἐπείπερ ἐσπετ’, ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

855 ἀνδρές πολίται, πρέσβος Ἀργεῖων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνερας τρόπους
of affection to my husband; in time timidity dies out in mortals. Not having learned from others, I will tell you of my own wretched life during the whole time while he was absent at Troy. In the first place, it is a terrible evil for a wife to sit deserted in her home without her husband, hearing many adverse reports, and for one man to come with ill news and then for another to bring in a tale of woe worse than the first and proclaim it to the house. And if this man had been wounded as often as the reports came running into our house, I must say that he has as many wounds in him as a net has holes. And if he had perished as often as the reports made out, why then like a second three-bodied Geryon, he might boast of having received many a triple coverlet of earth, —all above ground (I have nothing to say of any below), —having died once in each of his three forms. In consequence of such adverse rumors many a time have others had to loosen forcibly halters from my neck, suspended to a beam above. Owing to this our son is not here by my side, the lord of my and thy affections, Orestes. Do not be surprised at this, for a friendly ally is protecting him, Strophius of Phocis, who warned me of the twofold dangers which threatened us, first, of thy danger at Troy, and then again, in case anarchy shall be proclaimed by the people and overthrow thy council, as it is natural to mortals to trample all the more upon one who has fallen.
λέξαι πρὸς ύμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
tο τάρβος ἀνθρώποισιν· ὅπερ ἄλλων πάρα
μάθοισ', ἐμαυτῆς δύσφορον λέξω βίον
860
tοσοῦν' ὁσονπερ οὗτος ἦν ὑπ' Ἰλίῳ.
tὸ μὲν γυναικα πρῶτον ἄρσενος δίχα
ἥσθαι δόμοις ἔρημον ἐκπαγλον κακοῦ,
pολλὰς κλύουσαν κληδόνας παλιγκότους·
καὶ τὸν μὲν ἥκειν, τὸν δ' ἐπεσφέρειν κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνὴρ ὅδ', ὡς πρὸς οἶκον ὥχετεύετο
φάτις, τέτρωται δικτύον πλέον λέγειν.
eἰ δ' ἦν τεθυκὼς, ὡς ἐπλήθυον λόγοι,
870
τρισώματός ταῦ Γηρνων ὁ δεύτερος
πολλὴν ἀνωθεν — τὴν κάτω γὰρ οὐ λέγω —
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβών,
ἀπάξ ἐκάστῳ καθανών μορφῶματι.
τοιῶνδ' ἐκαὶ κληδόνων παλιγκότων
875
πολλὰς ἀνωθεν ἀρτάνας ἐμῆς δέρης
ἐλυγαν ἄλλοι πρὸς βίαν λελημμένης.
ἐκ τῶνδε τοι πᾶσι ἐνθάδ' οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριος πυστεμάτων,
ὡς χρῆν, Ὀρέστῆς· μηδεθαυμάσης τόδε.
880
trerfei γὰρ αὐτὸν εὐμενης δορύξενος
Στρόφιος ο Φωκεύς, ἀμφιλέκτα πῆματα
ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σέθεν
κύνδυνον, ἐτε δημόθρους ἀναρχία
βουλὴν καταρρύψειεν, ὡστε σύγγονον
885
βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
This excuse of mine has no deceit in it. For me now the gushing fountains of my tears are dry; there is not a drop left in them.

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

890 τὰς ἀμφὶ σοι κλάουσα λαμπτηρουχίας ἀτημελήτους αἰὲν. ἐν δ’ ὀνείρασι λεπταῖς ὑπαὶ κώνωπος ἐξηγειρομῆν ῥιπαίσι θωῦσοντός, ἀμφὶ σοι πάθη ὀρῶσα πλείω τοῦ ἔνυεδοντος χρόνου.

895 νῦν ταῦτα πάντα τλᾶσ’ ἀπευθήτω φρενὶ λέγομι’ ἀν ἄνδρα τόνδε τῶν σταθμῶν κύνα, σωτῆρα ναὸς πρότονον, ύψηλῆς στέγης στύλον ποδήρη, μονογενὲς τέκνον πατρί, καὶ γὴν φανεῖσαν ναυτίλους παρ’ ἐλπίδα, κάλλιστον ἦμαρ εἰσίδειν ἐκ χείματος, ὀδοιπόρῳ διψῶντι πηγαῖον ῥέοις.

900 τερπνὸν δὲ τάναγκαῖον ἐκφυγεῖν ἀπαν. τοιοῦτοι τοὶ νυν ἄξιῶ προσφέγγασιν. φθόνος δ’ ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ ἥνειχόμεσθα. νῦν δὲ μοι, φίλον κάρα, ἐκβαυ’ ἀπῆνης τῆσε, μὴ χαμαὶ τιθεῖς τὸν σὸν πόδ’, δεικτικ’ Ἱλίου πορθήτορα. δρωά, τί μελλεθ’, αἰς ἐπέσταλται τέλος πέδον κελεύθου στορνύναι πετάσμασιν

905 εὗθυς γενέσθω πορφυρόστρωτος πόρος ἐς δῶμ’ ἄελπτον ὡς ἂν ἡγηται δίκη. τὰ δ’ ἄλλα φροντὶς οὐχ ὑπνῷ νικωμὲνη θῆσει 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,
915 ἀπουσία μὲν εἰπας εἰκότως ἐμὴ ᾠκράν γὰρ ἐξέτεινας ἄλλο ἐναισίμως αἶνειν, παρ’ ἄλλων χρῆ τὸδ’ ἐρχεσθαι γέρας. καὶ τᾶλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ ἀβρυνε, μηδὲ βαρβάρου φωτὸς δίκην

920 χαμαιπτέτες βόαμα προσχάνης ἐμοὶ, μηδ’ εἴμασι στρώσας’ ἐπίφθοιν πόρον τίθει· θεοὺς τοι τοίσδε τιμαλφεῖν χρεῶν· ἐν ποικίλοις δὲ θυητῶν ὄντα κάλλειν βαίνειν ἐμοὶ μὲν ὅδαμῶς ἀνευ φόβου. λέγω κατ’ ἄνδρα, μὴ θεόν, σέβεσθε ἐμὲ.

925 χωρίς ποδοφηστρων τε καὶ τῶν ποικίλων κληδῶν αὐτεὶ· καὶ τὸ μὴ κακῶς φρονεῖν θεοὺ μέγιστον δῶρον. ὅλβισαι δὲ χρὴ βίου τελευτήσαντ’ ἐν εὐεστοὶ φιλή.

930 εἰ πάντα δ’ ὦς πράσσοιμ’ ἂν, εὐθαρσῆς ἐγώ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ μὴν τὸδ’ εἰπὲ μὴ παρὰ γνώμην ἐμοὶ.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἰσθι μὴ διαφθεροῦντ’ ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἡμῶ θεοῖς δείσας ἂν ὃδ’ ἐρδευν 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?
ΑΓΑΜΕΜΝΩΝ

εὔπερ τις, εἰδὼς γ' εὗ τόδ' ἐξεῖπον τέλος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

935 τὶ δ' ἀν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἦνυσεν;

ΑΓΑΜΕΜΝΩΝ

ἐν ποικίλοις ἀν κάρτα μοι βῆναι δοκεῖ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.

ΑΓΑΜΕΜΝΩΝ

φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΗΣΤΡΑ

940 οὗτοι γυναικὸς ἐστὶν ἵμείρειν μάχης.

ΚΛΥΤΑΙΜΗΣΤΡΑ

τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ

ἡ καὶ σὺ νίκην τήνδε δήριος τίες;
CLYTAEMNESTRA

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

AGAMEMNON

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

CLYTAEMNESTRA

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

ΚΛΥΤΑΙΜΗΣΤΡΑ

πιθοῦ· κράτος μέντοι πάρεσ γ' ἐκὼν ἐμοί.

ΑΓΑΜΕΜΝΩΝ

ἀλλ' εἰ δοκεῖ σοι ταῦθ', ύπαί τις ἀρβύλας
λύοι τάχος, πρόδουλον ἐμβασιν ποδός.
καὶ τοιῶδε μ' ἐμβαίνονθ' ἀλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
pολλὴ γὰρ αἰδῶς σωματοφθορεῖν ποσίν
φθείροντα πλούτον ἀργυρωνήτους θ' ύψας.

τούτων μὲν οὐτως· τὴν ἔγνην δὲ πρεμενῶς
τῇν ἐσκόμμεξ· τὸν κρατοῦντα μαλθακῶς
θέος πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὐδεὶς δουλὶς χρήται ξυγῷ.
ἀυτῇ δὲ, πολλῶν χρημάτων ἔξαρετον

ἀνθος, στρατοῦ δῷρημ', ἐμοὶ ξυνέσπετο.
ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
eἰμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστων θάλασσα, τίς δέ νων κατασβέσει;
τρέφουσα πολλῆς πορφύρας ἱσάργυρον

κηκῖδα παγκαίνιστον, εἰμάτων βαφάς.

οἶκος δ' ύπάρχει τῶνδε σὺν θεοῖς, ἀναξ,
ἐχεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
pολλῶν πατησμοῦν δ' εἰμάτων ἂν ἡνξάμην,
δόμοισι προωνεχθέντος ἐν χρηστηρίοις,
this soul. For while the root remains, foliage spreads over the house, spreading its shade against the fierceness of the dog-star. So when thou hast returned to thy house and home, thou art like warmth appearing in winter; and when Zeus is maturing the wine from the unripe grape, then it is like refreshing cool in the house when the lord and master walks through his home. O Zeus, Zeus who dost accomplish all, bring my prayers to pass; and mayest thou have a care for what thou art about to work.

CHORUS

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

* * * * * * *

—when the naval host set forth for Troy.

And now I learn of their return with my own eyes, being myself a witness. But my heart within me, self-taught, nevertheless sings the Furies' lyreless dirge, not having at all the dear
965 ψυχῆς κόμιστρα τῆςδε μηχανωμένη.
ρίζης γὰρ οὖσας φυλλάς ἵκετ' ἐς δόμους,
σκιάν ὑπερτείνασα σειρίου κυνός.
καὶ σοῦ μολόντος δωματίτιν ἐστίαν,
θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν.

970 ὅταν δὲ τεῦχῃ Ζεὺς ἀπ' ὄμφακος πικρᾶς
οἴνον, τότ' ἦδη ψύχος ἐν δόμοις πέλει,
ἀνδρὸς τελείου δῶμ' ἐπιστρωφομένου.
Ζεὐ Ζεῦ τέλειε, τὰς ἐμᾶς εὐχὰς τέλει.
μέλοι δὲ τοι σοὶ τῶνπερ ἀν μέλλῃς τελεῖν.

ΧΟΡΟΣ

975 τίππε μοι τόδ' ἐμπέδως
δεῖγμα προστατήριον
καρδίας τερασκόπου ποτάται,
μαντιπολεῖ δ' ἀκέλευστος ἀμυσθος ἀοιδά,

980 οὐδ' ἀποπτύσας δίκαν
δυσκρίτων ὀνειράτων
θάρσος εὐπιθές ἢζει
φρενὸς φίλον θρόνον; ἧ ὀχρός δ' ἐπεί
προμηθείων ἐλεομβολαῖς
ψαμμίας ἀκάτα παρῆβησεν, ὠ ἐθ' ὑπ' Ἡλιό
ἀρτο ναυβάτας στρατός.

πεύθομαι δ' ἀπ' ὄμμάτων
νόστουν, αὐτόμαρτος ὄνν.

990 τὸν δ' ἄνευ λύρας ὄμως ὑμνῷδει
θρήνον Ἐρυνύοις αὐτοδίδακτος ἐσωθεν
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
θυμός, οὐ τὸ πᾶν ἔχων
ἐλπίδος φίλον θράσος.

σπλάγχνα δὲ οὕτι ματάξει
πρὸς ἐνδίκους φρεσίν τελεσφόροις
dίνας κυκλούμενον κέαρ.
eὐχομαι δὲ ἐξ ἐμὰς ἐλπίδος ψύθη πεσεῖν
ἐς τὸ μὴ τελεσφόρον.

μάλα γε τοι τὸ μεγάλας υγίας
ἀκόρεστον τέρμα. νόσος γὰρ ἄεὶ
γείτων ὀμότοιχος ἐρείδει,
καὶ πότμος εὐθυπορῶν

άνδρὸς ἑπαίσεν ἀφαντὸν ἔρμα.
καὶ τὸ μὲν πρὸ ἥρματων
κτησίων ὁκνος βαλὼν

σφενδόνας ἀπ᾽ εὐμέτρου,
οὐκ ἔδω πρόπας δόμος
πημονᾶς γέμων ἀγαν,
oὐδ᾽ ἐπόντυσε σκάφος.

πολλά τοι δόσις ἕκ Διὸς ἀμ-
φιλαφής τε καὶ ἐξ ἀλόκων ἐπετειὰν
νῆστιν ὠλεσεν νόσον.

tὸ δ᾽ ἐπὶ γὰν πεσοῦν ἀπαξ θανάσιμον

προπάροιθ᾽ ἀνδρὸς μέλαν αἴμα τὶς ἂν
πάλων ἀγκαλέσατ᾽ ἐπαείδων;
oὐδὲ τὸν ὀρθοδαχ
tῶν φθιμένων ἀνάγεων

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 Alcmena 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.
Zeús ἄν ἐπαυσεν ἐπ’ εὐλαβεία.

1025 εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
εἰργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἄν τάδ’ ἐξέχει.

1030 νῦν δ’ ύπὸ σκότῳ βρέμει
θυμαλγής τε καὶ οὐδὲν ἐπελ-
πομένα ποτὲ καίριον ἐκτολυπεύσειν,
ζωπυρομένας φρενός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εἴσω κομίζου καὶ σὺ, Κασάνδραν λέγω,
ἐπεί σ’ ἔθηκε Ζεύς ἀμηνίτως δόμους
κοινωνόν εἶναι χερνίβων, πολλῶν μετὰ
dούλων σταθείσαν κτησίου βωμοῦ πέλας·
ἐκβαίν’ ἀπήνης τῆς δε, μηδ’ ὑπερφρόνει.

1040 καὶ παίδα γὰρ τοι φασίν Ἀλκμήνης ποτὲ
πραθέντα τλήναι δουλίας μάζης τυχεῖν.
εἰ δ’ οὖν ἀνάγκη τῆς δ’ ἐπιρρέποι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλῆς χάρις.
οἵ δ’ οὕποι’ ἐλπίσαντες ἠμησαν καλῶς,

1045 ὀμοί τε δούλως πάντα καὶ παρὰ στάθμην.
ἐχεις παρ’ ἡμῶν οἴαπερ νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφῆ λόγον.
ἐντὸς δ’ ἄν οὖσα μορφὴν ἀγρευμάτων
πείθοι ἄν, εἰ πείθοι’ ἀπειθοῖς δ’ ἴσως.
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.

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

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

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

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

ΧΟΡΟΣ

ἔπου. τὰ λῶστα τῶν παρεστώτων λέγει. πιθοῦ λιποῦσα τόνδ' ἀμαξήρηθα θρόνον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὗτοι θυραίαν τῇ ἔμοι σχολὴ πάρα τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου ἐστηκεν ἦδη μῆλα πρὸς σφαγὰς πυρὸς, ὡς οὕτω τ' ἐλπίσασι τὴνδ' ἔξειν χάριν. σὺ δ' εἰ τι δράσεις τῶνδε, μὴ σχολὴν τίθει. εἴ δ' ἄξινήμων οὔσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί.

ΧΟΡΟΣ

ἔρμηνεως ἑοικεν ἡ ἔνθη τοροῦ δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1065 ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν, ἦτις λιποῦσα μὲν πόλιν νεαιρέτου ἤκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν, πρὶν αἰματηρὸν ἐξαφρίζεσθαι μένος. οὐ μὴν πλέω ῥύπασ' ἀτιμασθήσομαι.
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', ἑποικίτηριγ γάρ, οὐ θυμώσομαι.

ιθ', ὦ τάλανω, τόνδ' ἐρημώσασ' ὦχου, εἰκονο' ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ

ὁτοτοτοτοὶ ποποὶ δᾶ.

ὡπολλοὶ ὡπολλοὶ.

ΧΟΡΟΣ

τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;

οὐ γὰρ τοιοῦτος ὦστε θρηνητοῦ τυχεῖν.

ΚΑΣΑΝΔΡΑ

ὁτοτοτοτοὶ ποποὶ δᾶ.

ὡπολλοὶ ὡπολλοὶ.

ΧΟΡΟΣ

ἡ δ' αὐτε δυσφημοῦσα τὸν θεὸν καλεῖ οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ

Ἀπολλοῦ Ἀπόλλων

ἀγνιάτ' ἀπόλλων ἔμος.

ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΟΣ

χρῆσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.

μένει τὸ θεῖον δουλία περ ἐν φρενί.
CASSANDRA

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

CHORUS LEADER

To the 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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΑΣΑΝΔΡΑ

1085 *Απολλων Ἀπολλων
ἀγνιᾶτ' ἀπόλλων ἐμός.
ἂ ποῖ ποτ' ἥγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

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

ΚΑΣΑΝΔΡΑ

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

ΧΟΡΟΣ

ἔοικεν εὑρίς ἢ ξένη κυνὸς δίκην
εἶναι, ματεύει δ' ὄν ἀνευρήσει φόνον.

ΚΑΣΑΝΔΡΑ

1095 μαρτυρίσοις γὰρ τοῖσδ' ἐπιπείθομαι·
κλαίομεν τάδε βρέφη σφαγὰς
ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

ἣ μὴν κλέος σοῦ μαντικῶν πεπυσμένοι
ἥμεν, προφήτας δ' οὕτως ματεύομεν.
CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

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

1100 ἰὼ πόποι, τί ποτε μὴδεται;
tί τόδε νέον ἀχος μέγα
μέγ' ἐν δόμοις τοῖσδε μὴδεται κακῶν
ἀφερτων φίλοισιν, δυσίατον; ἂλκα δ' ἐκας ἀποστατεί.

ΧΟΡΟΣ

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

ΚΑΣΑΝΔΡΑ

1110 ἰὼ τάλαινα, τόδε γὰρ τελείς,
tὸν ὄμοδέμνιον πόσῳ
λουτροῦσι φαιδρύνασα — πῶς φράσω τέλος;
1115 τάχος γὰρ τὸδ' ἔσται· προτείνει δὲ χεῖρ' ἐκ
χερὸς ὀρεγομένα.

ΧΟΡΟΣ

οὕπω ξυνήκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμουσι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

1115 ἐῇ, παπαί παπαί, τί τόδε φαίνεται;
1120 ἡ δίκτυων τὶ Ἅιδου;
ἀλλ' ἄρκιν ἡ ἔνυενως, ἡ ἐνυαιτίᾳ
fonoi. στάσις δ' ἀκόρετος γένει
κατολολυξάτωθ θύματος λευσίμοι.
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 Ἐρυνὺν τὴν ἁ δώμασιν κέλει

επορθιάζειν; οὐ μὲ φαιδρύνει λόγος. ἐπὶ δὲ καρδίαν ἐδραμε κροκοβαφῆς σταγών, ἧτε καιρία πτώσιμος ξυνανύτει βίον δύντο τὰ μαγάς. ἡ ταχεία δ’ ἄτα πέλει.

ΚΑΣΑΝΔΡΑ

αᾶ, ἵδον ἵδοῦ. ἀπεχε τὰς βοῶς τὸν ταῦρον. ἐν πέπλοισι μελαγκέρων λαβοῦσα μηχανήματι τύπτει· πίτνει δ’ ἐν ἐνυδρῷ κύτει. δολοφόνου λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ

οὐ κομπάσαιμ’ ἀν θεσφάτων γνώμων ἀκρος εἶναι, κακῷ δὲ τῷ προσεικάζῳ τάδε. ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις βροτοῖς τέλλεται; κακῶν γὰρ διὰ τὸν νεφεληνύχναθ' θεσπιῶδον

φόβου φέρουσιν μαθεῖν.

ΚΑΣΑΝΔΡΑ

ἐὼ ἵδω ταλαίνας κακόποτοι τύχαι. τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχειρεῖ. ποῖ δὴ μὲ δεύρῳ τὴν τάλαλαν ἡγαγεῖς; οὐδὲν ποτ’ εἰ μὴ ἐνυθανομένην. 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 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 ἄνομον, οὐά τις ἔσωθα ἀκόρετος βοᾶς, φεῦ, ταλαίναις φρεσίν Ἰτν Ἰτν στένουσο' ἀμφιθαλῆ κακοῖς ἀγδῶν βίον.

ΚΑΞΑΝΔΡΑ

1145 ἰω ἰω λυγείας μόρον ἀγδόνος.
περέβαλον γάρ οἱ πτεροφόρον δέμας θεοὶ γλυκών τ᾽ αἰῶνα κλαμμάτων ἀτερ.
ἐμοὶ δὲ μίμητε σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ

1150 πόθεν ἐπισσύτους θεοφόρους τ᾽ ἔχεις ματαίους δύας,
tὰ δ᾽ ἐπίφοβα δυσφάτῳ κλαγγὰ
μελοτυπεῖς ὀμοῦ τ᾽ ὀρθίοις ἐν νόμοισ; πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ
1155 κακορρήμονας;

ΚΑΞΑΝΔΡΑ

1159 ἰω γάμοι γάμοι Πάριδος ὀλέθριοι φίλων.
ἵω Σκαμάνδρου πάτριον ποτόν.
τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαν ἦνυτόμαι τροφαῖς.
1160 νῦν δ᾽ ἀμφὶ Κωκυτῶν τε κάχερουσίους ὀχθοὺς ἐοικα θεσπισίδησεν 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

τι τοδε τοριν άγαν ἐπος ἐφημίσω; νεογνως ἀνθρώπων μάθειν.

πέπληγμα δή ύπαλ δάκει φοινίω 

δυσαλγει τύχα μυνρα θρεομένας,

θραύματ’ ἐμοὶ κλύειν.

ΚΑΖΑΝΔΡΑ

ιῳ πόνοι πόνοι πόλεοι ὠλομένας τὸ πᾶν. 

ιὼ πρόπυργοι θυσίαι πατρὸς

πολυκαινεὺς βοτῶν ποιονόμων. ἀκος δ’ 

οὐδὲν ἐπήρκεσαν

τὸ μὴ πόλιν μὲν ὡσπερ οὖν ἔχει παθεῖν.

† ἐγὼ δὲ θερμόνους τάχ’ ἐν πέδῳ βαλῶ.†

ΧΟΡΟΣ

ἐπόμενα προτέρους τάδ’ ἐφημίσω.

καὶ τίς σε κακοφρονῶν τίθη-

σι δαίμων ὑπερβαρῆς ἐμπίτουν

μελίζειν πάθη γοερὰ θανατοφόρα.

τέρμα δ’ ἄμωχανω.

ΚΑΖΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ’ ἐκ καλυμμάτων

ἔσται δεδορκῶς νεογάμου νύμφης δίκην.

λαμπρὸς δ’ έοικεν ἡλίου πρὸς ἀντολάς

πνεῶ’ ἐσάξειν, ὡστε κύματος ἐίκην

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

CHORUS LEADER

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

CASSANDRA

The prophet Apollo appointed me to this duty.

CHORUS LEADER

Can it be that the God was smitten with love of thee?
μεῖζον· φρενώσω δ' οὐκέτ' ἔξι αἰνιγμάτων.
καὶ μαρτυρεῖτε συνδρόμως ἵχνος κακῶν

ρινηλατούση τῶν πάλαι πεπραγμένων.
τὴν γὰρ στέγην τῆν’ οὔποτ’ ἐκλείπει χορὸς
σύμφθογγος οὐκ ἐύφωνος· οὐ γὰρ εἴδ λέγει.
καὶ μὴν πεπωκὼς γ’, ὡς θρασύνεσθαι πλέον,
βρότειον αίμα κῶμος ἐν δόμοις μένει,

δύσπεμπτος ἔξω, συγγόνων ἔρωτιων.
ὑμνοῦσί δ’ ὑμνον δῶμασιν προσήμεναι
πρῶταρχον ἄτην· ἐν μέρει δ’ ἀπέπτυσαν
εὖνας ἄδελφοι τῷ πατοῦντι δυσμενεῖς.
ἡμαρτον, ἥ θηρῶ τι τοξότης τις ὡς;

ἡ πευδόμαντίς εἰμι θυροκόπος φλέδων;
ἐκμαρτύρησον προυμόσας τὸ μ’ εἰδέναι
λόγῳ παλαιὰς τῶν’ ἀμαρτίας δόμων.

ΧΟΡΟΣ

καὶ πῶς ἂν ὄρκος, πήγμα γενναῖως παγέν,
παιώνιον γένοιτο; θαυμάζω δὲ σε

ΠΟΝΤΟΥ ΠΕΡΑΝ ΤΡΑΦΕΙΣΑΝ ἈΛΛΟΘΡΟΥΝ ΠΟΛΙΝ
ΚΥΡΕΙΝ ΛΕΓΟΥΣΑΝ, ὡσπερ εἰ παρεστάτεις.

ΚΑΞΑΝΔΡΑ

μάντις μ’ Ἀπόλλων τῶ’ ἐπέστησεν τέλει.

ΧΟΡΟΣ

μῶν καὶ θεός περ ἵμερφ πεπληγμένος;
CASSANDRA

Once I was ashamed to speak of this.

CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

Didst thou ever consent to bear children to him?

CASSANDRA

I assented to Loxias, but deceived him.

CHORUS LEADER

Wert thou already possessed of prophetic arts?

CASSANDRA

I already predicted to my citizens all their sufferings.

CHORUS LEADER

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

CASSANDRA

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

ΚΑΣΑΝΔΡΑ

προτού μὲν αἰδῶς ἤν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εἰπράσσον πλέον.

ΚΑΣΑΝΔΡΑ

ἀλλ' ἢν παλαιστής κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ

ἡ καὶ τέκνων εἰς ἔργον ἡλθέτην νόμω;

ΚΑΣΑΝΔΡΑ

ἐσπανεσασα Δοξίαν ἐψευσάμην.

ΧΟΡΟΣ

ἡδη τέχναισιν ἐνθέοις ἠρημένη;

ΚΑΣΑΝΔΡΑ

1210 ἡδη πολίταις πάντ' ἐθέσσιζον πάθη.

ΧΟΡΟΣ

πῶς δὴ ἄνατος ἥσθα Δοξίου κότω;

ΚΑΣΑΝΔΡΑ

ἐπειδήν οὐδὲν οὐδέν, ὡς τάδ' ἡμπλακον.
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

ήμων γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑΣΑΝΔΡΑ

ιοῦ ιόν, ὦ ὁ κακά.

1215 ὑπ’ αὖ με δεινὸς ὀρθομαντεῖας πῶνος
στροβεῖ ταράσσων φροιμίοισι (δυσφροιμίοισι).
ὄρατε τούσδε τοὺς δόμοις ἐφημένους
νέους, ὅνειρων προσφερεῖς μορφώμασι;  
παΐδες θανόντες ὠσπερεί πρὸς τῶν φιλῶν,

1220 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
σὺν ἐντέροις τε σπλάγχν', ἐποίκιστον γέμος,
πρέπουσ' ἔχοντες, ὥν πατὴρ ἐγεύσατο.
ἐκ τῶνδε ποινᾶς φημὶ βουλεύειν τινὰ
λέοντ' ἀναλκίν ἐν λέχει στρωφώμενον

1225 οἰκουρόν, οἴμοι, τῷ μολόντι δεσπότῃ
ἐμοὶ θέρειν γὰρ χρὴ τὸ δούλιον ζυγὸν.
νέων τ' ἔπαρχος Ἰλίου τ' ἀναστάτησ
οὐκ οἴδεν οἷα γιλῶσα μισήτης κυνὸς
λέξασα κάκτεινασα φαιδρόνους, δίκην

1230 ἀτὴς λαθραίου, τεῦξεται κακῇ τύχῃ.
τοιαῦτα τολμᾶ· θῆλυς ἄρσενος φονεὺς
ἐστιν.  τί νυν καλοῦσα δυσφιλὲς δάκος
τύχοιμ' ἄν; ἀμφίσβαιναν, ἡ Σκύλλαι τινὰ
οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,

1235 θύουσαν Ἄιδον μητέρ', ἄσπονδον τ' ἀρὰν
φίλους πνέουσαν; ὃς δ' ἐπωλολύξατο
ἡ παντότολμος, ὥσπερ ἐν μάχης τροπῇ.
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?
δοκεῖ δὲ χαίρειν νοστίμω σωτηρία.
καὶ τῶν οἷον εἰ τι μὴ πείθω· τί γάρ;

1240 τὸ μέλλον ήξει. καὶ σὺ μὲν τάχει παρὼν ἀγαν ἀληθόμαντιν οἰκτίρας ἐρεῖς.

ΧΟΡΟΣ

τὴν μὲν Θυέστον δαίτα παιδείων κρεών ἕυσθικα καὶ πέφρικα, καὶ φόβος μ᾽ ἔχει κλύοντ᾽ ἀληθῶς οὐδὲν ἔξηκασμένα.

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

ΚΑΣΑΝΔΡΑ

'Αγαμέμνονος σὲ φημ' ἐπόψεσθαι μόρον.

ΧΟΡΟΣ

εὐφημον, ὅ τάλαινα, κοίμησον στόμα.

ΚΑΣΑΝΔΡΑ

ἄλλ᾽ οὕτι παῖῶν τῶθ᾽ ἐπιστατεῖ λόγῳ.

ΧΟΡΟΣ

οὐκ, εἴπερ ἔσται γ᾽· ἄλλὰ μὴ γένοιτό πῶς.

ΚΑΣΑΝΔΡΑ

1250 σὺ μὲν κατεύχῃ, τοῖς δ᾽ ἀποκτείνειν μέλει.

ΧΟΡΟΣ

τίνος πρὸς ἀνδρὸς τοῦτ᾽ ἄγος ποροσύνεται;
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’ ἂν παρεσκόπεις χρησμῶν ἐμῶν.

ΧΟΡΟΣ

tοῦ γὰρ τελοῦντος οὐ Ἐνηῆκα μηχανήν.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ἁγαν γ” Ἐλλην’ ἐπισταμαι φάτων.

ΧΟΡΟΣ

καὶ γὰρ τὰ πυθόκραντα· δυσμαθῆ δ’ ὀμῶς.

ΚΑΣΑΝΔΡΑ

παπαί, οἶνον τὸ πῦρ· ἐπέρχεται δὲ μοι.

οτοτοῖ, Δύκει Ἀπολλον, οἳ ἐγὼ ἐγώ.

αὑτή δίπους λέαινα συγκοιμωμένη

λύκω, λέοντος εὐγενοῦς ἀπουσία.

κτενεὶ με τὴν τάλαιναν· ὡς δὲ φάρμακον

tεύχουσα κάμοι μισθὸν ἐνθήσει κότω·

καπεύχεται θήγουσα φωτὲ φάσγανον

ἐμῆς ἀγωγῆς ἀντιπείσασθαι φόνον.

τί δῆτ’ ἐμαυτῆς καταγέλωτ’ ἔχῳ τάδε,

καὶ σκῆπτρα καὶ μαντεία περὶ δέρη στέφη;

σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.

ὑ’ ἐς φθόρον πεσόντ’, ἐγὼ δ’ ἂν’ ἐψομαι·

ἀλλην τιν’ ἄτην ἄντ’ ἐμοῦ πλούτιζετε.

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

CHORUS LEADER

Oh, woman of much grief, but also of much wisdom, thou hast spoken at length; but if thou truly knowest thy own fate, why dost thou step
1270 χρηστηρίαν ἐσθήτ’, ἔποπτεύσας δὲ μὲ κἀν τοῖς δέ κόσμοις καταγελωμένην μέγα φίλων ὑπ’ ἐχθρῶν, οὐ διχορρόπος, μάτην. καλομένη δὲ, φοίτας ὡς ἀγύρτρια, πτωχὸς τάλανα λυμοθνῆς ἱνεσχόμην.

1275 καὶ νῦν ὁ μάντις μάντων ἐκπράξας ἐμὲ ἀπήγαγ’ ἐς τοιάσδε θανασίμους τύχας. βωμοῦ πατρώου δ’ ἀντ’ ἐπίζημον μένει, θερμῷ κοπείσῃς φοινίῳ προσφάγματι. οὐ μὴν ἄτιμοι γ’ ἐκ θεῶν τεθυγέομεν.

1280 ἦξει γὰρ ἡμῶν ἄλλος αὐτίμαρος, μητροκτόνον φίτυμα, ποινάτωρ πατρός. φυγᾶσ δ’ ἀλῆτης τῆςδε γῆς ἀπόξενος κάτεισιν, ἄτας τάςδε θριγκώσων φίλοις· ὀμόμοιται γὰρ ὄρκος ἐκ θεῶν μέγας,

1285 ἄξειν νῦν ὑππίασμα κεμένου πατρός. τί δήτ’ ἐγὼ κάτοικος δῶ αναστένω, ἐπεὶ τὸ πρῶτον εἰδον Ἰλίου πόλιν πράξασαν ὡς ἐπράξεν, οἱ δ’ εἰχὼν πόλιν οὖτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει;

1290 ἠοῦσα πράξω· τλῆσομαι τὸ καταβαίν. "Αἰδον πύλας δὲ τάσδ’ ἐγὼ προσενεπὼ· ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, ὡς ἀσφάδαστος, αἰμάτων εὐθυνησίμων ἀπορρυνέντων, ὁμμα συμβάλω τόδε.

ΧΟΡΟΣ

1295 ὦ πολλὰ μὲν τάλανα, πολλὰ δ’ αὐ τοφὴ γύναι, μακρὰν ἐτεινας. εἰ δ’ ἐτητύμως
to the altar with such calm courage, like an ox whom a God drives to the sacrifice?

CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

But know that thou art suffering with a courageous heart.

CASSANDRA

That is a consolation that no happy man ever hears.

CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

What is it now? What terror turns thee back?
μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου 
βως δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑΞΑΝΔΡΑ

οὐκ ἔστi ἄλυξε, οὐ, ἔνοι, χρόνον πλέω.

ΧΟΡΟΣ

1300 ὁ δ' ὦστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΞΑΝΔΡΑ

ἡκει τὸδ' ἡμαρ· σμικρὰ κερδανῶ φυγῇ.

ΧΟΡΟΣ

ἀλλ' ἵσθι τλήμων οὖσ' ἀπ' εὐτόλμου φρενός.

ΚΑΞΑΝΔΡΑ

οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ

ἀλλ' εὐκλεῶς τοι καθανεῖν χάρις βροτῷ.

ΚΑΞΑΝΔΡΑ

1305 ἰὼ πάτερ σου σῶν τε γενναίων τέκνων.

ΧΟΡΟΣ

τί δ' ἔστi χρῆμα; τίς σε ἀποστρέφει φόβος;
CASSANDRA

Oh, horror! horror!

CHORUS LEADER

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

CASSANDRA

This house has the scent of murder dripping with blood.

CHORUS LEADER

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

CASSANDRA

It seems like a blast from the tomb.

CHORUS LEADER

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

CASSANDRA

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

ΚΑΞΑΝΔΡΑ

φεύ φεύ.

ΧΟΡΟΣ

τί τούτ' ἐφευξάς; εἰ τι μὴ φρενῶν στύγος.

ΚΑΞΑΝΔΡΑ

φόνον δόμοι πνέουσιν αἴματοσταγῆ.

ΧΟΡΟΣ

1310 καὶ πῶς; τόδ' ὅζει θυμάτων ἐφεστίων.

ΚΑΞΑΝΔΡΑ

όμοιος ἀτμὸς ὀστὲρ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὗ Σύριου ἀγλαίσμα δῶμασιν λέγεις.

ΚΑΞΑΝΔΡΑ

ἀλλ' εἰμι κἂν δόμοισι κωκύσουσ' ἐμὴν Ἀγαμέμνονός τε μοῖραν. ἀρκεῖτο βίος.

1315 ἰὼ ξένοι.

οὗτοι δυσοίζωθαόμνον ὡς ὄρνις φόβῳ ἄλλως· θανούσῃ μαρτυρεῖτε μοι τὸδε, ὅταν γυνὴ γυναικὸς ἄντ' ἐμοῦ θάνῃ, ἄνηρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.

1320 ἐπιξενοῦμαι ταῦτα δ' ὡς θανουμένη.
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

ὡς τλῆμου, οἰκτίρω σε θεσφάτου μόρου.

ΚΑΣΑΝΔΡΑ

ἀπαξ ἐτε ἐπεϊν ῥῆσιν ἡ θρῆνον θέλω
ἐμὸν τὸν αὐτῆς. ἥλιω δ’ ἐπεύχομαι
πρὸς ὑστατον φῶς † τοῖς ἐμοῖς τιμαόροις
ἐχθροῖς φονεύσι τοῖς ἐμοῖς τίνειν ὁμοῦ, †
δούλης θανοῦσης, εὐμαροῖς χειρόματος.
ιὼ βρότεια πράγματ’ εὐσυχοῦντα μὲν
σκιά τις ἀν τρέψειεν. εἴ δὲ δυστυχῆ,
βολαῖς ὕγρωσσων σπόγγος ὀλεσεν γραφήν.

καὶ ταῦτ’ ἐκείνων μᾶλλον οἰκτίρω πολύ.

ΧΟΡΟΣ

tὸ μὲν εὖ πράσσειν ἀκόρεστον ἐφυ
πάσι βροτοῖσιν. δακτυλοδείκτων δ’
οὕτις ἀπειπῶν εἰργεῖ μελαθρῶν,
μηκέτ’ ἐσέλθης, τάδε φωνῶν.

καὶ τῷ δὲ πόλιν μὲν ἐλείν ἐδοσαν
μάκαρες Πριάμου·
θεοτύμητος δ’ οἶκαδ’ ἰκάνει.
νῦν δ’ εἰ προτέρων αἰμ’ ἀποτείσῃ
καὶ τοῖσι θανοῦσι θανῶν ἄλλων

ποινὰς θανάτων ἑπικράνη,
τίς ποτ’ ἀν εὐξαίτο βροτῶν ἀσυνεῖ
δαίμονι φῦναι τάδ’ ἄκοιων;
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

άμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

ΧΟΡΟΣ

σῖγα· τίς πληγὴν αὔτει καιρίως οὐτασμένοι;

ΑΓΑΜΕΜΝΩΝ

1345 άμοι μάλ’ αὖθις, δευτέραν πεπληγμένοι.

ΧΟΡΟΣ

τοῦργον εἰργάσθαι δοκεὶ μοι βασιλέως οἰμῶγματι· ἀλλὰ κοινωσάμεθ’ ἣν πως ἀσφαλῆ βουλεύματα.

ΧΟΡΕΥΤΑΙ

1. ἐγὼ μὲν ὦμιν τὴν ἐμὴν γνώμην λέγω,
    πρὸς δώμα δεῦρ’ ἀστοίσι κηρύσσειν βοήν.

2. ἐμοὶ δ’ ὅπως τάχιστα γ’ ἐμπεσεῖν δοκεῖ
    καὶ πράγμ’ ἐλέγχειν σὺν νεορρύτῳ ξίφει.

3. κἀγὼ τοιούτον γνώματος κοινωνὸς ὄν
    ψηφίζομαι τι δράν· τὸ μὴ μέλλειν δ’ ἀκμή.

4. ὥραν πάρεστι· φρομιμάζονται γὰρ ὡς
    τυραννίδος σημεῖα πρᾶσσοντες πόλει.

5. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦσ κλέος
    πέδοι πατοῦντες οὐ καθεύδουσιν χερί.

6. οὐκ οἶδα βουλής ἦστινος τυχὼν λέγω.
    τοῦ δρωντός ἐστι καὶ τὸ βουλεύσαι πέρι.
7. And I take the same view, for I am at a loss to know how to raise the dead again by words.

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

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

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

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

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

CLYTAEMNESTRA

Having said much before this to suit the moment, I will not be ashamed now to speak the opposite. For how can any one, who is devising hostility to foes who profess to be friends, surround them with woe like a net too high to be leapt over? To me now this contest, which of old has never been forgetful of a former victory, has come in time, but it has come. I stand where I smote him, with the deed accomplished. And I so did it, for I will not deny it, that he should neither escape nor ward off his fate. I surround him, like a shoal of fish, with a net which had no outlet, a fatal wealth of robe. And I smite him twice, and with two groans he relaxes his limbs;
7. κἀγώ τοιούτος εἰμι' ἔπει δυσμηχανῶ
λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.
8. ἡ καὶ βίον τείνοντες ὁδ' ὑπείξομεν
dόμων κατασχυντήριοι τοισδ' ἡγουμένοις;
9. ἀλλ' οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ.

πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
10. ἡ γὰρ τεκμηρίωσιν εὖ οἰμωγμάτων
μαντευσόμεσθα τάνδρος ὡς ὀλωλότος;
11. σάφ' εἰδότας χρῆ τῶνε μνθεῖσθαι πέρι·
tὸ γὰρ τοπάζεων τοῦ σάφ' εἰδέναι δίχα.

ταύτην ἐπανεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροιθεν καιρίως εἰρημένων
τάναντ' εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλους
dοκούσιν εἶναι, πημοῦν ἄρκυστατ' ἂν
φράξειν, ὡς κρείσσουν ἐκπηδήματος;
ἐμοὶ δ' ἀγῶν ὁδ' οὐκ ἀφρόντιστος πάλαι

1375 νίκης παλαιᾶς ἠλθε, σὺν χρόνῳ γε μὴν·
ἔστηκα δ' ἐνθ' ἐπαίσ' ἐπ' ἐξειργασμένοις.

1380 οὕτω δ' ἐπραξά, καὶ τάδ' ὦν ἄρνησομαι,
ὡς μῆτε φεύγειν μήτ' ἀμώνεσθαι μόρον.
ἀπειρον ἀμφίβληστρον, ὡσπερ ἱχθύων,
περιστιχίζω, πλούτον εἰματος κακόν.

1385 παίω δὲ νῦν δίσ· κἀν δυνών ὦμωγμάτων

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

**CHORUS LEADER**

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

**CLYTAEMNESTRA**

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

**CHORUS**

What evil thing hast thou eaten which grew on earth, or what hast thou drunk which came from the flowing sea, that thou hast placed this
τρίτην ἐπευδίδωμι, τοῦ κατὰ χθονὸς
"Αἰδοῦ νεκρῶν σωτῆρος εὐκταίαν χάριν.
οὐτῶν τῶν αὐτῶν θυμὸν ὀρμαίνει πεσῶν,
κάκφυσιῶν ἄξειαν αἴματος σφαγῆ
βάλλει μ' ἐρεμύῃ ψακάδι φοινίας δρόσου,
χαίρουσαν οὐδὲν ἦσσον ἢ διωσδότῳ
γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
ὡς ὁδ' ἐχόντων, πρέσβεος Ἀργείων τόδε,
χαίροιτ' ἄν, εἰ χαίροιτ', ἐγώ δ' ἐπεύχομαι.
ei δ' ἦν πρεπόντων ὡστ' ἐπισπένδεων νεκρῷ,
τῶδ' ἀν δικαίως ἦν, ὑπερδίκως μὲν οὖν.
tοσώνυμε κρατήρ' ἐν δόμοις κακῶν ὅδε
πλήσας ἀραῖων αὐτὸς ἐκπίνει μολὼν.

ΧΟΡΟΣ

θαυμάζομεν σοι γλῶσσαν, ὡς θρασύστομος,
ητις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πειράσθη μου γυναικὸς ὡς ἀφράσμονος·
ἐγὼ δ' ἀτρέστω καρδία πρὸς εἰδότας
λέγω· σὺ δ' αἰνεῖν εἰτε με ψέγειν θέλεις
ὁμοιον. οὖτος ἐστιν Ἀγαμέμνων, ἔμος
πόσις, νεκρὸς δέ, τῆςδε δεξιᾶς χερὸς
ἐργον, δικαίας τέκτονος. τάδ' ὁδ' ἔχει.

ΧΟΡΟΣ

τί κακὸν, ὃ γύναι, χθονοτρέφεσ ἐδανὸν
ἡ ποτὸν πασαμένα ῥυτᾶς ἐξ ἀλὸς ὀρμενον

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

Thou hast cast him out, thou hast cut him off; and thou shalt be cut off from the city, a mighty abomination to the citizens.

**CLYTAEMNESTRA**

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

**CHORUS**

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

τόδ’ ἐπέθου θύος δημοθρόους τ’ ἀράς;
ἀπέδικες, ἀπέταμες. ἀπόπολις δ’ ἐσῃ
μῖσος ὀβριμοῦ ἄστοις.

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ πόλεως φυγῆν ἐμοὶ
καὶ μῖσος ἀστῶν δημόθρους τ’ ἔχειν ἀράς;
ουδὲν τόδ’ ἀνδρὶ τῶδ’ ἐναντίον φέρων.

οἷς οὐ προτιμῶν, ὥσπερεὶ βοτοῦ μόρον,
μῆλων φλεόντων εὐπόκοις νομεύμασιν,
ἐθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
ὡδὶν’, ἐπωδὸν Θρηκίων ἄρματων.
οὐ τοῦτον ἐκ γῆς τῆςδε χρῆν σ’ ἀνδρηλατεῖν,

μιασμάτων ἀποιν’; ἐπήκοος δ’ ἐμῶν
ἐργῶν δικαστῆς τραχὺς εἰ. λέγω δὲ σοι
tοιαύτ’ ἀπείλειν, ὡς παρεσκευασμένης
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ’ ἐμοῦ
ἀρχεῖν. ἔαν δὲ τοῦμπαλων κραίνῃ θεὸς,

γνώσῃ διδαχθεῖσ ὡψ ἱοῦν το σωφρονεῖν.

ΧΟΡΟΣ:

μεγαλόμητις εἰ, περίφρονα δ’ ἔλακες. Ant.
ὡσπερ οὖν φονολιβεῖ τῦχα φρῆν ἐπιμαίνεται.
λύτος ἐπ’ ὄμματων αἵματος ἐμπρέπει
ἀτίετον. ἔτι σὲ χρῆ στερομέναν φίλων

τύμμα τύμματι τείσαι.
And now you hear the solemn justice of my oaths. By the accomplished vengeance for my daughter, by Ate and the avenging Fury to whom I sacrificed this man, I have no expectation that fear will tread my house so long as Aegisthus kindles the fire upon my hearth, kindly disposed to me as of old. For he is no slight shield to my courage. Here lies the man who 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

καὶ τὴν ἀκούεις ὄρκίων ἐμῶν θέμιν·
μᾶ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
"Ἄτην Ἐρυνῶν θ', αἰσθάνομαι ἐγώ,
οὐ μοι φόβοι μελαθρον ἐλπὶς ἐμπατεῖν,
ἐως ἂν αἴθη πῦρ ἐφ' ἐστίας ἐμῆς
Διόγισθος, ὥσ τὸ πρόσθεν εὕρον ζεῖοι.
οὕτως γὰρ ἡμῖν ἄσπις οὐ σμικρὰ θράσους.
κεῖται γυναικὸς τῆςδε λυμαντήριος,
Χρυσηνίδων μείλιγμα τῶν ὑπ’ Ἰλιῶ·
ἡ τ’ αἰχμάλωτος ἴδε καὶ τερασκόπος
ἡ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ἔμνευνος, ἰαυτίλων δὲ σελμάτων
ἰσοτριβής.† ἀτιμα δ’ οὐκ ἐπραξάτην.
ὁ μὲν γὰρ οὕτως, ἡ δὲ τοι κύκνου δίκην
τὸν ὑστατὸν μέλψασα θανάσιμον γόνον
κεῖται φιλήτωρ τοῦδ’, ἐμοὶ δ’ ἐπήγαγεν
τευνῆς παροψάμηνα τῆς ἐμῆς χλιδῆς.†

ΧΩΡΟΣ

φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος,
μηδε δεμνιοτήρης,
μόλοι τοῖν ἀεὶ φέροντ’ ἐν ἡμῖν
Μοῖρ’ ἀτέλευτον ὑπνοῦν, δαμέντος
φύλακος εὐμενεστάτου
πολέα τλάντος γυναικὸς διαί;
πρὸς γυναικὸς δ’ 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.

CLYTAEMNESTRA

Now you have righted the judgment of your mouth, in invoking the thrice-gorged avenging
1455 ἰὼ ἰὼ παράνους Ἑλένα
μία τάς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ' ὑπὸ Τροία.
† νῦν δὲ τελείαν...
ἡ πολύμναστον ἐπηνθίσω αἵμ' ἀνεπτον,
ητις ἦν τότ' ἐν δόμοις
ἐρις ἐρίδματος ἀνδρὸς οἰξύς. †

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδὲν θανάτου μοiráν ἐπεύχου
τοισδὲ βαρυνθεῖς.

μηδ' εἰς Ἐλένην κότον ἐκτρέψης,

1465 ὁς ἀνδρολέτειρ', ὁς μία πολλὼν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ'
ἀξύστατον ἄλγος ἐπραξῄ.

ΧΟΡΟΣ

daímov, ὃς ἐμπίτνεις δόμασι καὶ διφνί-
ουσι Τανταλίδαισιν,

1470 κράτος τ' ἵσώψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν
κόρακος ἐχθροῦ σταθείσ' ἐκνόμως
ὑμνον ὑμνεῖν ἐπεύχεται.

* * * * * * * *

ΚΛΥΤΑΙΜΗΣΤΡΑ

1475 νῦν δ' ὁρθώσας στόματος γνώμην,
τὸν τριπάχυντον

Anap.
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 γένης τῆς δε κικλήσκων.
ἐκ τοῦ γὰρ ἔρως αἵματολοιχὸς
νείρη τρέφεται· πρὶν καταληξάι
τὸ παλαιὸν ἄχος, νέος ἵχώρ.

ΧΟΡΟΣ

ἡ μέγαν οἰκονόμον
δαίμονα καὶ βαρύμην αἰνεῖς,
φεῦ φεῦ, κακὸν αἶνον ἀτη-
ῥᾶς τίχας ἀκορέστου.

ἳ ἰὴ διὰ Διὸς
παναίτιον πανεργέτα.
τί γὰρ βροτοῖς ἀνέυ Διὸς τελεῖται;
τί τῶν τούθ' οὖθ' θεόκραντόν ἔστων;

ἳ ὅ ὅ βασιλεὶ βασιλεῦ,

πῶς σε δακρύσω;

φρενὸς ἐκ φιλίας τί ποτ' εἶπω;

κείσαι δ' ἀράχνης ἐν ύφάσματι τῶδ' ἀστεβεὶ θανάτῳ βίον ἐκπνέων,—

ὡμοί μοι κοίταν τάνδ' ἀνελεύθερον

dολίω μόρῳ δαμεῖς

ἐκ χερὸς ἀμφιτόμω βελέμνω.

ΚΛΥΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τὸδε τοῦργον ἐμὸν.
μηδ' ἐπιλεχθῆς

'Αγαμεμνονίαν εἶναι μ' ἄλοχον.

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ — 129

ΑΓΑΜΕΜΝΟΝ — 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 vengeance for the gore of the devoured children.

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

1500 φανταξόμενος δὲ γυναίκι νεκροῦ
tοῦδ᾽ ὁ παλαιὸς δριμὺς ἀλάστωρ
'Ατρέως χαλεποῦ θοινατήρος
tόνδ᾽ ἀπέτεισεν,
tέλεον νεαροῖς ἐπιθύσας.

ΧΟΡΟΣ

1505 ὡς μὲν ἀναίτιος εἶ
tοῦδε φόνον τίς ὁ μαρτυρήσων;
πῶς πῶς; πατρόθεν δὲ συλλή-
πτωρ γένοιτ' ἀν ἀλάστωρ.
βιάζεται δ᾽ ὁμοσπόροις
ἐπιρροαῖσιν αἰμάτων
μέλας Ἀρης ὁποι δίκαν προβαίνων
πάχνα κουροβόρῳ παρέξει.

1510 ιὼ ιὼ βασιλεὺ βασιλεῦ,
pῶς σὲ δακρύσω;

1515 φρενὸς ἐκ φιλίας τί ποτ' εἴπω;
κεῖσαι δ᾽ ἀράχνης ἐν υφασματὶ τῶδ᾽
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
ἀμοι μοι κοίταν τάνδ᾽ ἀνελεύθερον
dολῖῳ μόρῳ δαμεῖς

1520 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

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

CHORUS

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

Alas, O earth, O earth, would that thou hadst received me before I had beheld this king lying low in the bath with silvered walls! Who now will bury him? Who will lament him? Wilt thou dare to do this,—after slaying thy husband to bewail his soul, and unjustly show him a thankless favor in requital for thy odious deeds. What funeral eulogy over this godlike man, though spoken with tears, will grieve in truth of soul?
οὐδὲ γὰρ οὕτως δολίαν ἄτην οἴκοισιν ἔθηκ';

1525 ἂλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθέν,

ἡν πολυκλαύτην Ἰφιγενείαν,

ἀξία δράσας ἀξία πάσχων

μηδὲν ἐν Ἁιδοὺ μεγαλαυχεῖτω,

ξυφοδηλήτῳ

θανάτῳ τείσας ἀπερ ἐρξέν.

ΧΟΡΟΣ

1530 ἀμηχανὸν φρουτίδος στερηθεῖς

εὐπάλαμον μέριμναν

ὅπα τράπωμαι, πίτνοντος οἴκου.

dέδοικα δ' ὀμβρου κτύπον δομοσφαλῆ

tὸν αἵματηρόν· ψακὰς δὲ λήγει.

1535 δίκη δ' ἐπ' ἄλλο πράγμ' ἀορ θήγει βλάβης

πρὸς ἄλλαις θηγάναισι Μοίρα.

ἰώ γὰ γὰ, εἴθ' ἐμ' ἐδέξω,

πρὶν τόνδ' ἐπιδεῖν ἀργυροτοῖχου

1540 δροῖτας κατέχοντα χαμεύσῃ.

tὶς ὁ θάψων νῦν; τὶς ὁ θρηνήσων;

ἡ σὺ τόδ' ἐρξαὶ τλήσει, κτεῦνας'

ἀνδρα τὸν αὐτῆς, ἀποκωκύσαι

1545 ψυχήν, ἀχαρῖν χάριν ἀντ' ἔργων

μεγάλων ἀδίκως ἐπικράναι;

tὶς δ' ἐπιτύμβιος ἄνω επ' ἄνδρι θείῳ

σὺν δάκρυσιν ιάπτων

1550 ἀλαθεία 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

1560 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 line 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 1570 the divinity of the Pleisthenidae, that I will ac-
ΚΛΥΤΑΙΜΗΣΤΡΑ

οὐ σὲ προσήκει τὸ μέλημα λέγειν
τοῦτο: πρὸς ἡμῶν
κάππεσε, κάθανε, καὶ καταθάψωμεν
οὐχ ὑπὸ κλαυθμῶν τῶν ἔξ ὀίκων,

* * * * *

1555 ἀλλ’ Ἰφιγένεια νῦν ἀσπασίως
θυγάτηρ, ὡς χρῆ,
pατέρ’ ἀντιάσασα πρὸς ὁκύπορον
πόρθμεμπ’ ἀμέων
περὶ χεῖρε βαλοῦσα φιλήσει.

ΧΟΡΟΣ

1560 δὲνέιδος ἦκει τὸδ’ ἀντ’ δὲνείδους.
δύσμαχα δ’ ἔστι κρῖναι.
φέρει φέροντ’, ἐκτίνει δ’ ὁ καίνων.
μύμνει δὲ μύμνοντος ἐν χρόνῳ Δίως
παθεῖν τὸν ἔρξαντα. θέσμον γάρ
τίς ἄν γονᾶν ἀραῖον ἐκβάλοι δόμων;
κεκόλληται γένος πρὸς ἄτα.

* * * * *

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐς τὸν’ ἐνέβης ἐὼν ἀλήθείᾳ
χρησμόν. ἐγὼ δ’ ὦν
ἐθέλω δαίμονι τῷ Πλεισθενίδῶν

1570 ὀρκοὺς θεμένη τάδε μὲν στέργειν,
quiesce in this, grievous though it is, and for the future that he shall depart from this house and waste some other race by kindred deaths. And I am satisfied to have a small portion of the wealth, if I may relieve this house from the madness of murdering one another.

AEGISTHUS

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

δύστητά περ ὄνθ', ὦ δὲ λοιπόν, ἵοντ'
ἐκ τῶν δόμων ἄλλην γενέαν
τρίβειν θανάτοις αὐθένταισι·
κτεάνων τε μέρος
βαίνω ἔχουσῃ πᾶν ἀπόχρη μοι

1575
μανίας μελάθρων
ἀλληλοφόνους ἀφελοῦσῃ.

ΑΙΓΙΣΘΟΣ

ὦ φέγγος εὑρον ἡμέρας δικηφόροιν.
φαίνω ἂν ήδη νῦν βροτῶν τιμαόρους
θεοὺς ἀνωθεν γῆς ἐποπτευένν ἄχη,

1580
ἰδὼν ύφαντοις ἐν πέπλοις Ἑρμύων
τὸν ἀνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρῴας ἐκτύνοντα μηχανάς.

'Ατρεὺς γὰρ ἀρχὼν τῆς γῆς, τοῦτον πατήρ,
patέρα Θυέστην τὸν ἐμόν, ὡς τορώς φράσαι,

1585
αὐτοῦ δ' ἀδελφόν, ἀμφίλεκτος ὡν κράτειν,
ἡμδρηλάτησον ἐκ πόλεως τε καὶ δόμων.
καὶ προστρόπαιος ἐστίας μολὼν πάλιν
τλήμων Θυέστης μοῦραν ηὐρετ' ἀσφαλῆ,
τὸ μὴ θανῶν πατρῴον αἰμάξαι πέδων

1590
αὐτοῦ· ἔνεια δὲ τοῦτο δύσθεος πατήρ
'Ατρεὺς, προθύμως μᾶλλον ἡ φίλως, πατρὶ
tῶμῷ, κρεουργῶν ἡμαρ εὐθύμως ἀγεῖν
dοκῶν, παρέσχε δαίτα παιδείων κρεῶν.
tὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας

1595
ἐθρυπτ' 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 murderous feast; and he invoked upon the Pelopidae a doom intolerable, uniting the overturn of the table with a general curse that thus might perish the whole race of Pleisthenes. From this you now may see this man lying dead. And I am the righteous planner of this murder; for he drove me out also, when I was a new-born babe in swaddling clothes, the third child of my wretched father. And when I had grown up, Justice brought me back again; and while I was abroad I worked against this man, plotting every device of evil counsel. So it is delightful for me now even to die, when I have seen this man in the nets of Justice.

CHORUS LEADER

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

AEGISTHUS

Do you talk this way, sitting at the lower oar, when those who sit on the higher bench command the ship? Old as you are, you shall learn that it is hard for those of your age to be taught when
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

άςτημα δ' αὐτῶν αὐτίκ' ἄγνοια λαβῶν ἔσθει βορᾶν ἄσωτον, ὡς ὅρᾶς, γένει.
κάπετ' ἐπιγυνοὺς ἔργον οὐ καταίστοιν ὕμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐρῶν.

μόρον δ' ἀφερτον Πελοπίδαιας ἐπεύχεται,
λάκτυσμα δείπνου ξυνδίκως τιθεὶς ἀρα ὦτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
ἐκ τῶνδε σοι πεσόντα τόνδ' ἰδεῖν πάρα.
καγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς.

τρίτον γὰρ ὅντα μ' ἐπίτεκ' ἀθλίῳ πατρὶ
συνεξελαύνει τυτθῶν ὕντ' ἐν σπαργάνοις
τραφέντα δ' αὖθις ἡ δίκη κατήγαγεν.
καὶ τοῦδε τάνδρος ἡψάμην θυραῖος ὄν,
πάσαν συνάψας μηχανήν δυσβουλίας.

οὔτω καλῶν δὴ καὶ τὸ καθθανεῖν ἐμοί,
ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν.

ΧΟΡΟΣ

Αὐγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.
σὺ δ' ἀνδρὰ τόνδε φῆς ἐκὼν κατακτανεῖν,
μόνος δ' ἔποικτον τόνδε βουλεύσαι φόνον.

οὗ φημ' ἀλύζειν ἐν δίκη τὸ σῶν κάρα
δημορριφεῖς, σάφ' ἵσθι, λευσίμους ἄρας.

ΑΙΓΙΣΘΟΣ

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

CHORUS LEADER

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

AEGISTHUS

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

CHORUS LEADER

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

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
1620 τῷ τηλικοῦτῳ, σωφρονεῖν εἰρημένον. 
δεσμὸς δὲ καὶ τὸ γῆρας αἳ τε νήστιδες 
δύαι διδάσκειν ἔξοχωταται φρενῶν 
ιατρομάντεις. οὐχ ὤρας ὀρῶν τάδε; 
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟΡΟΣ

1625 γύναι, σῦ τοὺς ἡκοντας ἐκ μάχης μένων 
οἰκουρὸς εὖν ἀνδρὸς αἰσχύνας ἁμα, 
ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαυμάτων ἀρχηγενή. 
'Όρφει δὲ γλῶσσαι τὴν ἐναντίαν ἔχεισ.

1630 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ, 
σὺ δ' ἐξορίνας ἥπιοις υλάγμασιν 
ἀξεί· κρατηθεῖς δ' ἡμερώτερος φανεῖ.

ΧΟΡΟΣ

ως δὴ σὺ μοι τύραννος Ἄργεων ἔση, 
δὲ οὐκ, ἑπειδὴ τῶδ' ἐβούλευσας μόρον,

1635 δρᾶσαι τόδ' ἔργον οὐκ ἔτης αὐτοκτόνως.

ΑΙΓΙΣΘΟΣ

τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς, 
ἐγὼ δ' ὑποπτος ἐχθρὸς ἦ παλαιγενῆς. 
ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
citizens; and any one who disobeys me I will put under a heavy yoke, so that he shall no longer run as a rampant colt in harness. But hateful hunger, with darkness as his companion, will see him made gentle.

CHORUS LEADER

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

AEGISTHUS

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

CHORUS LEADER

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

AEGISTHUS

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

CHORUS LEADER

We hail your word when you speak of death, and we accept that fortune.
άρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξω βαρείας οὕτι μὴ σειραφόρον
κριθώντα πῶλον· ἀλλ' ὁ δυσφιλής σκότῳ
λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

ΧΟΡΟΣ

τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἡμάριζες, ἀλλὰ σὺν γυνῃ
χώρας μίας καὶ θεῶν ἐγχωρίων
ἐκτειν'; 'Ὀρέστης ἄρᾳ ποὺ βλέπει φάος,
ὁπως κατελθὼν δεῦρο πρεμμενεὶ τύχῃ
ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεύς;

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐπεὶ δοκεῖς τάδ' ἐρδείν καὶ λέγειν, γνώσε
τάχα.

εἰα δῆ, φίλοι λοχίται, τοῦργον οὐχ ἐκὰς τόδε.

ΧΟΡΟΣ

εἰα δῆ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

ΑΙΓΙΣΘΟΣ

ἀλλὰ μὴν κἀγὼ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ

dεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἴρου-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.
KΛΥΤΑΙΜΗΣΤΡΑ

μηδαμῶς, δεήττατ' ἀνδρῶν, ἄλλα δράσωμεν κακά.

1655 ἄλλα καὶ τάδ' ἐξαμηναῖοι πολλὰ δύστηνον θέρος.
πημονῆς δ' ἄλις γ' ὑπάρχει. μηδὲν αἰματόμεθα.
στείχε καὶ σὺ χοι γέροντες πρὸς δόμους πεπρωμένους,
πρὶν παθεῖν ἔρξαντ' ἀκαίρον. χρῆν τάδ' ώς ἐπράξαμεν.

εἰ δὲ τοι μόχθων γένοιτο τῶν ἄλις, δεχοίμεθ' ἂν,
1660 δαίμονος χηλῆ βαρείᾳ δυστυχῶς πεπληγμένοι.
ἐδ' ἔχει λόγος γυναικός, εἰ τις ἄξιοι μαθεῖν.

AΙΓΙΣΘΟΣ

ἀλλὰ τοῦσδ' ἐμοὶ ματαίαν γλώσσαν ὅδ' ἀπανθίασαι
κάκβαλείν ἐπὶ τοιαύτα δαίμονος πειρωμένους,
σώφρονος γνώμης δ' ἀμαρτεῖν τὸν κρατοῦντα θ' ὑβρίσαι.

ΧΟΡΟΣ

1665 οὐκ ἂν Ἀργείων τὸδ' εἰῃ, φῶτα προσεϊῶν κακόν.

AΙΓΙΣΘΟΣ

ἀλλ' ἐγὼ σ' ἐν ύστεραιςιν ἡμέραις μέτειμ' ἔτι.

ΧΟΡΟΣ

οὐκ, ἔαιν δαίμων Ὄρεστην 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

1670 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

οἶδ᾽ ἐγὼ ἂφεύγοντας ἄνδρας ἐλπίδας σιτουμένουσι.

ΧΟΡΟΣ

πρᾶσσε, πιαίνου, μιαίνων τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΣΘΟΣ

1670 ἴσθι μοι δότων ἄποινα τῆς δέ μωρίας χάριν.

ΧΟΡΟΣ

κόμπασον θαρσῶν, ἀλέκτωρ ὡστε θηλείας πέλασ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ προτιμήσῃς ματαιῶν τῶν ὑλαγμάτων ἐγὼ καὶ σὺ θέσομεν κρατοῦντε τῶν ὑλαγμάτων καλῶς.