AESCHYLUS: AGAMEMNON

TEXT AND TRANSLATION

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

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

Θεοῦς μὲν αἰτῶ τῶν ἀπαλλαγὴν πόνων, φρουρᾶς ἐτεῖας μῆκος, ἢν κοιμώμενος στέγαις Ἀτρείδῶν ἀγκαθεν, κυνὸς δίκην, ἀστρῶν κάτωδα νυκτέρων ὀμήγυρων,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς λαμπροῖς δυνάστας, ἐμπρέποντας αἴθερι, ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν.
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον, αὐγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτιν ἀλώσιμόν τε βάξιν. ὅδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
εὑρ ἂν δὲ νυκτίπλαγκτον ἐνδροσοῦν τ’ ἔχω εὐνὴν ὀνείροις οὐκ ἐπισκοπομένην ἐμὴν — φόβος γὰρ ἀνθ’ ὑπ’ νυν παραστατεῖ, τοῦ μὴ βεβαίως βλέφαρα συμβαλεῖν ὑπνῦ — ὅταν δ’ ἀείδειν ἢ μυνύρεσθαι δοκῶ, ὑπνού τόδ’ ἀντίμολπον ἐντέμνων ἄκος, κλαῖω τὸτ’ ὦκον τοῦτο συμφορὰν στένων, οὐχ ὡς τὰ πρόσθ’ ἄριστα διαπονομένου.
νῦν δ’ εὖτυχῆς γένοιτ’ ἀπαλλαγὴ πόνων εὔαγγέλου φανέντος ὀρφναῖον πυρὸς. ὃ χαίρε λαμπτήρ νυκτός, ἡμερήσιον

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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 πιφαύσκων καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἀργεί, τησδε συμφορᾶς χάριν.
ιοῦ ιοῦ.

'Αγαμέμνονος γυναικὶ σημαίνω τορῶς,
εὐνὴς ἐπαντείλασαν ὡς τάχος δόμοις
ὅλολυγμὸν εὐφημοῦντα τῆδε λαμπάδι
ἐπορθιάζειν, εἴπερ Ἡλίου πόλις

έαλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει·
αὐτὸς τ᾽ ἔγγυσε φροίμοιν χορεύσομαι.

τὰ δεσπτοῦν γὰρ εὗ πεσόντα θήσομαι

τρὶς ἔξι βαλούσης τησδὲ μοι φρυκτῳρίας.

γένοιτο δ᾽ οὖν μολῶντος εὐφιλῆ χέρα

ἀνακτος οἰκὼν τῆδε βαστάσαι χερί.

tà δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας

βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγῆν λάβοι,

σαφέστατ' ἄν λέξειν· ὡς ἐκὼν ἐγὼ

μαθοῦσιν αὐτὸν κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ

δέκατον μὲν ἔτος τὸν ἐτεὶ Πριάμου

μέγας ἀντίδικος,

Μενέλαος ἄναξ ἦδ' 'Αγαμέμνων,

dιθρόνου Διὸθεν καὶ δισκηπτροῦ

τιμῆς, ὄχυρον ζεῦγος Ἀτρείδαν,

στόλον Ἀργείων χιλιοναύτην

tησδ' ἀπὸ χώρας

ἥραν, στρατιώτων ἀρωγῆν,

μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη

tρόπον αἰγυπτῶν,
who, in solitary grief for their young, wheel round high above their nests, rowing with the oars of their wings, having lost the labor spent in watching the nests of their young. But some God above, Apollo, Pan or Zeus, hearing the shrill bird-cry of these strangers, sends a late-avenging Fury against the transgressors. Thus the mighty Zeus, God of hospitality, sends the sons of Atreus against Alexander, in vengeance for the woman of many suitors, to impose on Greeks and Trojans alike struggles many and wearying to the limbs, where the knee is pressed in the dust and the spear is shivered in the onset. Things are where they are, but they are coming to pass according to fate; and no man by secret burnt-offerings or libations, or by tears, will soften the wrath of the Gods excited by unacceptable sacrifices. But we, dishonored with our ancient bodies, left behind by the array which then set forth, remain at home, supporting our child-like strength upon our staves. For when the youthful marrow that rules within the breast becomes oldlike and the God of war is no longer at his post, then in hoary age, now in
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

50  οὔτε ἐκπατίοις ἀλγεσὶ παίδων
      ὑπατοὶ λεχέων στροφοδινοῦνται,
      πτερύγων ἐρτμοῖσιν ἐρεεσσόμενοι,
      δεμιουργὴ
      πόνον ὄρταλίχων ὀλέσαντες.
55  ὑπατος δὲ ἄιων ἦ τις Ἀπόλλων
      ἦ Πᾶν ἦ Ζεὺς οἰωνόθροον
      γόον ὄξυβόαν τῶν μετοίκων
      ύστερόποιον
      πέμπτει παραβάσων Ἐρινύν.

60  οὖτω δὲ Ἀτρέως παίδας ὁ κρείσσων
      ἐπὶ Ἀλεξάνδρῳ πέμπτει ξένοισ
      Ζεὺς πολυάνορος ἀμφὶ γυναικόσ,
      πολλὰ παλαιόσματα καὶ γυοβαρῆ
      γόνατος κονιαῖσιν ἐρειδομένου
65  διακναιομένης τὸ ἐν προτελείοις
      κάμακος θήσων Δαναοῦ
      Τρωσί θὸ ὀμοίως. ἔστι δὲ ὅπη νῦν
      ἔστι· τελείται δὲ ἐς τὸ πεπρωμένον·
      οὐθ' ὑποκαίων οὐθ' ὑπολείβων

70  οὗτε δακρύων ἀπύρων ῥερῶν
      ὀργὰς ἀτενεῖς παραθέλξει.
      ἥμεις δὲ ἀτίται σαρκὶ παλαῖ
      τῆς τότε ἄρωγῆς ὑπολειφθέντες
      μίμνομεν ἵσχὺν.
75  ἰσόπαιδα νέμοντες ἐπὶ σκῆπτροις.
      ὅτε γὰρ νεαρὸς μυελὸς στέρνων
      ἐντὸς ἀνάσσων
      ἰσόπρεσβυς, Ἄρης δὲ οὐκ ἐνι χώρᾳ,
the sear and withered leaf, man goes his way on three feet, and, no better than a child, wanders a vision in the light of day. But thou daughter of Tyndareus, Queen Clytaemnestra, what is thy need? What news hast thou? Persuaded by what message dost thou kindle these sacrifices sent to all these altars? And the shrines of all the Gods who rule the city, the Gods above, the Gods below, the Gods in heaven, and the Gods of the market, are flaming with offerings; and now here, now there, high as heaven rises the flame of the torch, fed with the soft deceitless persuasions of pure unguent, the royal oil from the choicest palace stores. Tell us whatever of this thou canst and what it is right to tell, and become a healer of this our anxiety, which at one moment is fraught with thoughts of evil, while again soothing hope comes to us from thy sacrifices and drives off insatiate care, the grief that is devouring our soul

I am empowered to tell of the victory of avenging men that was foreboded on the road,—for persuasion from the Gods still inspires my song, and
τόθ' ὑπέργηρως, φυλλάδος ἡδη
κατακαρφομένης, τρίποδας μὲν ὀδοὺς
στείχει, παιδὸς δὲ οὐδὲν ἄρειὼν
ὀναρ ἡμερόφαντον ἀλαίνει.
σὺ δὲ, Τυνδάρεω
θύγατερ, βασίλεια Κλυταμήστρα,
tί χρέος; τί νέον; τί δ' ἐπαισθομένη,
tύνος ἀγγελίας
πειθοὶ περίπεμπτα θυσικεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὐπάτων, χθονίων,
tῶν τ' οὐρανίων τῶν τ' ἀγοραίων,
βωμοὶ δάροισι φλέγονται.
ἀλλή δ' ἀλλοθεν οὐρανομῆκης
λαμπάς ἀνίσχει,
φαρμακσομένη χρίματος ἀγνοῦ
μαλακαῖς ἀδόλοισι παρηγορίαις,
πελάνῳ μυχόθεν βασιλείῳ.
tούτων λέξαις ὅ τι καὶ δυνατὸν
καὶ θέμις αἴνεῖν,
pαιῶν τε γενοῦ τῆσδε μερίμνης,
ἡ νῦν τοτὲ μὲν κακόφρων τελέθει,
tοτὲ δ' ἐκ θυσιῶν ἀγανὴ φανθεῖος'
ἐλπίς ἀμύνει φρουτίδ' ἀπληστον,
tὴν θυμοβόρου φρένα λύπην.

κύριός εἰμι θροεῖν ὀδιον κράτος αἵσιον ἀνδρῶν Str.

ἐκτελέων — ἔτι γὰρ θεόθεν καταπνείει
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, feed-
ing on the offspring of a hare pregnant with her
brood, stopped in her last course. Sing a song
of woe, a song of woe; but may the good prevail.

And the noble prophet of the army seeing the
two warrior sons of Atreus unlike in their tempers,
recognized the martial leaders in the devourers of
the hare. And thus he spake, interpreting the
omen: "In time this armament shall capture
Priam's city, and fate shall violently destroy all
the collected possessions of her towers, the
people's abundant wealth; only let no wrath
from the Gods cast a gloom upon the great army
now encamped, which is to be a bit for the mouth
of Troy, and strike it down before its time. For
holy Artemis is full of vengeance against the
royal house, the winged hounds of her father, who
are devouring the poor timorous hare with all her
brood before she gives them birth; and she
loathes the eagles' banquet. Sing a song of woe,
a song of woe; but may the good prevail.
άλκαν σύμφυτος αἰών — ὅπως Ἀχαιῶν δίθρονον κράτος, Ἔλλαδος ἡ βας
ξύμφρονα ταγάν,
pέμπει σὺν δορὶ καὶ χερὶ πράκτορι
θούριος ὅρνις Τενκρίδ' ἐπ' αἰαν,
oἰωνῶν βασιλεὺς
βασιλεὺς νεῶν, ὁ κελαινός,
ὁ τ' ἐξόπων ἀργῆς,
φανέτες ἱκταρ μελάθρων χερὸς ἐκ δοριπάλτου
παμπρέπτοις ἐν ἔδραισι,
βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν,
βλαβέντα λοισθιών δρόμων.
aἰλινον αἰλινον εἰπέ, τὸ δ' εὔ νικάτω.

κεδνὸς δὲ στρατόμαντις ἵδὼν δύο λήμασι δισσοῦς Ant.
Ἀτρείδας μαχίμους ἔδαὴ λαγοδαίτας
πομποὺς τ' ἄρχας.

οὕτω δ' εἴπε τεράξων:
"χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἂδε κέλευθος,
pάντα δὲ πύργων
κτήνη προσθετὰ δημιοπληθή·

Μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον·
oἶνοι μὴ τις ἀγα θεόθεν κνεφάσῃ προτυπὲν στό-
mουν μέγα Τροίας

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

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

He who of old was mighty, swelling with all-
λίσχυλος Αγαμέμνων

140 τόσσον περ εὐφρων καλὰ
dρόσουσι λεπτοῖς μαλερῶν λεόντων,
pάντων τ' ἀγρονόμων φιλομάστοις
θηρῶν ὄβρικαλοισι τερπνά,
tούτων αἴτει ξύμβολα κράναι,

145 δέξια μέν, κατάμομφα δὲ φάσματα στρονθῶν.
ιῆνον δὲ καλέω Παιάνα,
μὴ τινας ἀντιπνόους
Δαναοῖς χρονίας ἐχενηῖδας

150 ἀπλοῖαις τεῦξη,
σπευδομένα θυσίαν ἔτεραν ἀνομόν τιν', ἄδαιτον,
νεικέων τέκτονα σύμφυτον,
οὐ δεισήνορα. μὴ μνει γὰρ φοβερὰ παλύνορτος

155 οἰκονόμοις δολία μνάμων μῆνις τεκνόποιοις.”
tοιάδε Κάλχας ἔσων μεγάλοις ἁγαθοῖς ἀπέκλαγξεν
μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἶκοις βασιλείοις.
tοῖς δ' ὀμόφωνον
αἰλινον αἰλινον εἰπε, τὸ δ' εὐ νικάτω.

160 Ζεὺς, ὦστις ποτ' ἐστίν, εἰ τὸδ' αὐ-
tῶ φίλον κεκλημένῳ,
tοῦτο νῦν προσευνέπω.
οὐκ ἔχω προσεικάσαι

165 πλὴν Διὸς, εἰ τὸδ' ἐμὰς ἀπὸ φροντίδος ἄχθος
χρῆ βαλεῖν ἐπητύμως.

οὐδ' ὦστις πάροιθεν ἥν 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,
παμμάχως θράσει βρών

170 ούδὲ λέγεται πρὶν ὕπνω.
ὅς δ’ ἔπειτ’ ἐφυ, τριακτήρος οἶχεται τυχόν.
Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων

tεύξεται φρενών τὸ πᾶν.

tὸν φρονεῖν βροτοῦς ὀδόσαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.

180 σταῖζει δ’ ἐν θ’ ὑπνῷ πρὸ καρδίας

μυστιπήμων πόνος· καὶ παρ’ ἄκοντας ἤλθε σῷ
φρονεῖν.

δαμόνων δὲ ποι χάρις βιαίως
σέλμα σεμνὸν ἡμένων.

185 καὶ τὸ θ’ ἡγεμὼν ὁ πρεσβύς νεῶν Ἀχαϊκῶν,

Ant. 2

μάντων οὖτων ψέγων,
ἐμπαιός τύχαισι συμπνέων,

εὕτ’ ἀπλόια κεναγγεὶ βαρύνοντ’ Ἀχαικὸς λεώς,

190 Χαλκίδος πέραν ἔχων παλιρρόχθοις ἐν Αὐλίδος τόποις·

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

195 βροτῶν ἄλαι,
νεῶν τε καὶ πεισμάτων ἀφειδεῖς,

παλιμμήκη χρόνον τιθείσαι
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 ἄνθος Ἀργείων,
ἐπεὶ δὲ καὶ πικροῦ
χείματος ἄλλο μῆχαρ
βριθύτερον πρόμοισιν
μάντις ἐκλαγξεν προφέρων Ἀρτεμιν, ὡστε χθόνα
βάκτροις ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατα-
σχέν.

ἀναξ δ’ ὁ πρέσβυς τότ’ εἶπε φωνῶν.
"βαρεία μὲν κήρ τὸ μὴ πιθέσθαι,
βαρεία δ’, εἰ
tέκνον δαίξω, δόμων ἀγαλμα,
μαίνων παρθενοσφάγοις

ρεῖθροις πατρῴους χέρας πέλας βωμοῦ.
tί τῶν δ’ ἀνευ κακῶν;
πῶς λιπόναυς γένωμαι
ἐμμαχίας ἀμαρτών;

παυσανέμου γὰρ θυσίας παρθενίων θ’ αἵματος ὁρ-
γὰ περιόργως ἐπιθυμεῖν θέμισ. εὗ γὰρ εἰη."

ἐπεὶ δ’ ἀνάγκας ἔδυ λέπαδνον
φρενὸς πνεῶν δυσσεβῆ τροπαίαν

ἀναγγον, ἀνίερον, τόθεν
tὸ παντότολμον φρονεῖν μετέγνω.

βροτοὺς θρασύνει γὰρ αἰσχρόμητις
τάλαινα παρακοπᾶ πρωτοπήμων.

ἐτλα δ’ οὖν θυτήρ γενέ-

σθαι θυγατρός, γυναικοποίων πολέμων ἀρωγὰν
καὶ προτέλεια ναῶν.

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

What followed I neither saw, nor do I tell it; but the divinations of Calchas never fail in fulfilment. Justice brings knowledge within the reach of those who have suffered; but as to the future, you can hear it when it comes; before that bid it farewell; it is as well as to lament it beforehand, for it will come precisely in accordance with those divinations. But may good
λιτὰς δὲ καὶ κληδόνας πατρόφους
παρ' οὖδὲν αἰώνα παρβενείον τ'

230 έθεντο φιλόμαχοι βραβῆς.
φράσεν δ' άόζοις παθήρ μετ' εὐχὰν
δίκαν χιμαίρας ὑπερθε βωμοῦ
πέπλοισι περιπετή παντὶ θυμῷ
προνῶπῆ λαβεῖν ἄερ-

235 δὴν, στόματός τε καλλιπρῶρον φυλακὰν κατασχεῖν
φθόγγον ἀραῖον οἶκοις

βία χαλινῶν τ' ἀναίδῳ μένει.
κρόκου βαφὰς δ' ἔσ πέδον χέουσα

240 ἑβαλλ' ἐκαστον θυτήρων ἀπ' ὀμματος βέλει φι-

λοίκτῳ,
πρέπουσά θ' ὡς ἐν γραφαῖς, προσεννέπειν
θέλουσ', ἐπεὶ πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους

245 ἐμελήσεν, ἀγνὰ δ' ἀταύρωτος αὐθᾶ πατρὸς
φίλου τριτόσπονδον εὐποτμον
αἰῶνα φίλως ἐτίμα.

τὰ δ' ἐνθεν οὖν' εἴδον οὐτ' ἐννέπω.
τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.

250 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει: τὸ
μέλλον δ'
ἐπεὶ γένοιτ' ἂν κλύοις: πρὸ χαίρετω.

255 ώσιν δὲ τῷ προστένειν:
τορὸν γὰρ ἰξεὶ σύνορθον αὐταῖς.

πέλοιτο δ' οὖν τάπλα τούτοις εὐπραξίς, ὡς
fortune follow these events, for thus prays this nearest and only guard now left to the Apian land.

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

CLYTAEMNESTRA

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

CHORUS LEADER

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

CLYTAEMNESTRA

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

CHORUS LEADER

Joy creeps over me and calls forth my tears.

CLYTAEMNESTRA

Yes, your eye declares that your thoughts are kind.
θέλει τὸδ' ἀγχιστον Ἀτιᾶς
gaias monófrouron érko.

ηκω σεβίζων σόν, Κλυταμήστρα, κράτος
díkē gár ésti phatos árkhynou tíewn
260 γυναἰκ' ἐρημωθέντος ἀρσενος θρόνου.
σὺ δ' εἳ τι κεδὼν εἴτε μὴ πεπυσμένη
euagghelosin élptous thupoleís,
klúom' ἄν eufrw. oude sigówη phónos.

ΚΛΥΤΑΙΜΗΣΤΡΑ

euagghelos méν, ῥοπερ ἥ παροιμία,
265 εἳσ γένοιτο μητρὸς eufrónhēs pára.
péussi dé χάρμα meîzou élptidos klúew.
Priámov gár ἴρῆκασω Ἀργεῖωι pólin.

ΧΟΡΟΣ

pôs phēs; péfeughe tou̱pōs e̱z ápistías.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν ou̱san. ἥ torōs légo;

ΧΟΡΟΣ

270 χαρά μ' ὑφέρπει dákrwou eḵkaloméνη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

e̱ν gár frono̱nhtos ómma sou kathgorei.
CHORUS LEADER

But how? Hast thou any credible proof of this?

CLYTAEMNESTRA

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

CHORUS LEADER

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

CLYTAEMNESTRA

I would not base my judgment on a mind asleep.

CHORUS LEADER

Well, has any unfledged report elated thee?

CLYTAEMNESTRA

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

CHORUS LEADER

Well, how long then has the city been captured?

CLYTAEMNESTRA

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

CHORUS LEADER

And what messenger, pray, could come with such speed as this?
ΧΟΡΟΣ

τί γάρ; τὸ πιστὸν ἐστὶ τῶνδέ σοι τέκμαρ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐστιν· τί δ’ οὐχί; μὴ δολῶσαντος θεοῦ.

ΧΟΡΟΣ

πότερα δ’ ὀνείρων φάσματ’ εὐπιθῆ σέβεις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἄν λάβοιμι βριξούσης φρενός.

ΧΟΡΟΣ

ἀλλ’ ἢ σ’ ἐπιανέν τις ἄπτερος φάτις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὡς κάρτ’ ἐμωμήσῳ φρένας.

ΧΟΡΟΣ

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΛΥΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τὸδ’ εὐφρόνης λέγω.

ΧΟΡΟΣ

280 καὶ τὶς τὸδ’ ἐξίκοιτ’ ἄν 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

"Ηφαιστος Ἰδης λαμπρὸν ἐκπέμπων σέλας. φρυκτὸς δὲ φρυκτὸν δεύρῃ ἀπ’ ἀγγάρου πυρὸς ἐπεμπεν. Ἰδη μὲν πρὸς Ἐρμαίον λέπας Λήμνου. μέγαν δὲ παινὸν ἐκ νήσου τρίτον

285 Ἀθῶν αἰπος Ζηνὸς ἔξεδέξατο· ὑπερτελής τε, πόντον ὡστε νωτίσαι, ἱσχύς πορευτοῦ λαμπάδος πρὸς ἤδονην πεῦκης τὸ χρυσοφεγγές, ὡς τις ἴλως, σέλας παρηγγάρευσε Μακιστοῦ σκοπαῖς.

290 ὁ δ’ οὔτι μέλλων οὐδ’ ἀφρασμόνως ὕψων νυκώμενος παρῆκεν ἀγγέλου μέρος· ἐκάς δὲ φρυκτοῦ φῶς ἐπ’ Ἐυρίπου ῥοὰς Μεσσαπίων φύλαξι σημαίνει μολὼν. οἱ δ’ ἀντέλαμψαν καὶ παρηγγείλαν πρὸς ὁ γραίας ἐρείκης θωμὸν ἄμαντες πυρὶ. σθένουσα λαμπᾶς δ’ οὐδέπω μαυρομένη, ὑπερθοροῦσα πεδίον Ἀσσωποῦ, δίκην φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας ἦγειρεν ἅλλην ἐκδοχῆν πομποῦ πυρὸς.

295 φάος δὲ τηλέπομπον οὐκ ἦναίνετο φρούρα, προσαιθρίζουσα πόμπιμον φλόγα· λίμνην δ’ ὑπὲρ Γοργώπων ἐσκηψέν φάος· ὁρὸς τ’ ἐπ’ Αἰγίπλαγκτον ἐξικνούμενον ὑτρυνε θεσμὸν μὴ χαρίζεσθαι πυρὸς.

300 πέμπτους δ’ ἀνδαιόντες 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
Φλέγουσαν· εἴτε ἔσκηψεν, εἴτε ἀφύκετο
Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπάς·
κάπετι Ἀτρείδῶν ἐσ τόδε σκήπτει στέγος
φάος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.
τοιοὶ δ' ἔτοιμοι λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου διαδοχαίς πληρούμενοι·
νυκὰ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
τέκμαρ τοιοῦτο σύμβολον τε σοι λέγω
ἄνδρος παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοῖς μὲν αἵθις, ὁ γυναι, προσεύξομαι.
λόγους δ' ἀκούσαι τούσδε κἀποθαναμάσαι
diανεκῶς θέλομ' ἃν, ὡς λέγεις, πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιοὶ τῇ ἕχουσ' ἐν ἡμέρα.
οἴμαι βοήν ἀμεικτον ἐν πόλει πρέπειν.
ὁξος τ' ἀλειφά τ' ἐγχέας ταῦτα κύτει
διχοστατοῦντ' ἀν οὐ φίλοις προσενεῖοις.
καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
φθογγάς ἀκούειν ἔστι συμφορᾶς διπλῆς.
οἱ μὲν γὰρ ἁμφὶ σῶμασιν πεπτωκότες
ἀνδρῶν κασιγυνήτων τε καὶ φυταλίμων—
pαίδες γερόντων—οὐκέτ' ἔξε ἐλευθέρον
dέρης ἀποιμώξουσι φιλτάτων μόρον·

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

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

CHORUS LEADER

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

O king Zeus, and friendly night who hast put
us in possession of mighty honors, who didst
throw over the towers of Troy a close net, so
τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον· ἀλλ’ ὡς ἐκαστὸς ἐσπασεν τόχης πάλον, ἐν αἰχμαλώτοις Τρωικοῖς οἰκήμασιν

ναίουσιν ἡδῆ, τῶν ὑπαθρίων πάγων
dρόσων τ’ ἀπαλλαγέντες, ὡς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
eἰ δ’ ἐν σέβουσι τοὺς πολισσούχους θεοὺς,
tοὺς τῆς ἁλούσης γῆς, θεῶν θ’ ἰδρύματα,
οὐ τὰν ἐλώντες αὖθις ἀνθαλοίεν ἂν.

ἐρως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ
πορθεῖν ἀ μὴ χρῆ, κέρδεσιν νικψενοὺς.
δεὶ γὰρ πρὸς οἶκους νοστῖμοι σωτηρίας
κάμψαι διαύλου θάτερον κῶλον πάλιν.

θεοὺς ὃ ἀναμπλάκητος εἰ μόλοι στρατός,
ἐγρηγορῶς τὸ πῆμα τῶν ὀλωλότων
γένοιτ’ ἂν, εἰ πρόσπαια μὴ τύχοι κακά.
τοιαύτα τοι γυναικὸς ἐξ ἐμοῦ κλύεις,
tὸ δ’ εὐ κρατοῖν, μὴ διχορρόπως ἰδεῖν.

πολλῶν γὰρ ἐσθλῶν τὴν ὁνήσων εἰλόμην.

ΧΟΡΟΣ

γύναι, κατ’ ἄνδρα σῶφρον’ εὐφρόνως λέγεις.
ἐγὼ δ’ ἀκούσας πιστὰ σου τεκμήρια
θεοὺς προσεπεῖν εἰ παρασκευάζομαι.
χάρις γὰρ οὐκ ἀτίμος εἰργασται πόνων.

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

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

Him wretched persuasion drives on, the fore-counselling unbearable child of Ate. And
στεγανὸν δίκτυον, ὡς μὴτε μέγαν μήτ᾽ οὖν νεαρὸν των ὑπερτελέσαι
360 μέγα δουλείας
gάγγαμον ἄτης παναλώτου.
Διὰ τοῦ ξένου μέγαν αἰδοῦμαι
tὸν τάδε πράξαντε, ἐπ᾽ Ἀλεξάνδρῳ
teίνοντα πάλαι τὸξον, ὅπως ἄν
365 μήτε πρὸ καιροῦ μὴθ᾽ ὑπὲρ ἀστρων
βέλοσ ἥλιθιον σκῆψειν.

Διὸς πλαγὰν ἐχοῦσιν εἰπεῖν,
pάρεστι τούτῳ γ᾽ ἐξιγνεύσαι.
ἐπραξὼν ὃς ἐκρανεν. οὐκ ἔφα τις
370 θεοὺς βροτῶν ἀξιοῦσθαι μέλεων
ὁσιὸς ἀθίκτων χάρις
πατοὶθ᾽ ὁ δ᾽ οὐκ εὐσεβής.
πέφανται δ᾽ εκγόνοις
375 ἀτολμήτων Ἀρη
πνεόντων μεῖζον ἡ δικαιώς,
φλεόντων δωμάτων ὑπέρφεν
ὑπὲρ τὸ βέλτιστον. ἔστω δ᾽ ἀπῆμαντον, ὡστε
καπαρκεῖν
380 εὖ πραπίδων λαχοῦντα.
οὐ γὰρ ἔστων ἐπαλξίς
πλοῦτον πρὸς κόρον ἄνδρί
lακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.

385 βιάται δ᾽ ἀ τάλαινα πειθόω,
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. ὦνκ ἐκρύφθη, πρέπει δὲ, φῶς αἰνολαμπές, σῖνος.
κακοῦ δὲ χαλκοῦ τρόπον
τρίβῳ τε καὶ προσβολᾶς
μελαμπαγής πέλει
dικαιωθεῖς, ἐπεὶ
dιώκει παῖς ποταιὸν ὁρνῖν,
pόλει πρόστριμ' ἀφερτον ἐνθείς.
λιτὰν δ' ἀκούει μὲν οὕτις θεῶν· τὸν δ' ἐπίστροφον
tῶνδε
φωτ' ἂδικον καθαιρεῖ.
ὁδὸς καὶ Πάρις ἑλθῶν
ἐς δόμον τὸν Ἀτρειδᾶν
ἥσχυνε ἡξείαν τράπεζαν κλοπαίσι γυναικός.

λιποῦσα δ' ἀστοῖσιν ἀσπίστορας
κλόνουσ λογχίμους τε καὶ ναυβάτας ὀπλισμούς,
ἄγουσά τ' ἀντίφερον Ἰλίῳ φθορὰν
βέβακεν ρήμφα διὰ πυλᾶν
ἀτλατα τλάσα· πολλὰ δ' ἐστενον
tὸτ' ἐννέποντες δόμων προφήται.
ἰῶ ἵω δῶμα δῶμα καὶ πρόμοι,
ἰῶ λέχος καὶ στίβοι φιλάνορες.
† πάρεστι σιγάς ἀτιμος ἀλοίδορος
ἀδιστός ἀφεμένων ἵδεῖν. †
πόθῳ δ' ὑπερποντίας
φάσμα δοξεῖ δόμων ἀνάσσειν.
ἐὑμόρφων δὲ κολοσσῶν
ἐχθεταί χάρις ἀνδρὶ

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

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

The woes seen at home by the hearthstone are these, and still more terrible than these; and everywhere for those who departed from the land of Hellas sorrow that wears the heart is seen in the homes of each. There are many things indeed that touch the heart; for 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 ἄχηνίαις ἔφευ πᾶσ' Ἀφροδίτα.

420 ουειρόφαντοι δὲ πενθήμονες
πάρεισιν δόκαι φέρουσαι χάριν ματαίαν.
μάταιν γάρ, εὑρ' ἀν ἐσθλὰ τις δοκῶν ὁρᾶν —
παραλλάξασα διὰ χερῶν

425 βέβακεν ὦμις οὐ μεθύστερον
πτεροῖς ὅπαδοῖς ύπνοις κελεύθοις.
τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη
τα' ἐστὶ καὶ τῶν ὑπερβατώτερα.
τὸ πάν δ' ἂφ' Ἐλλάδος γὰς συνορμέοις

430 πένθεια τλησικάρδιος
δόμων ἐκάστου πρέπει.
πολλὰ γοῦν θυγγάνει πρὸς ἡπαρ·
οὐς μὲν γὰρ τις ἐπεμψὲν
οἶδεν, ἀντὶ δὲ φωτῶν

435 τεῦχη καὶ σπόδος εἰς ἐκά-
στοι δόμους ἀφικνεῖται.

ὁ χρυσαμοιβὸς δ' Ἁρκτος σωμάτων
καὶ ταλαντοῦχος ἐν μάχῃ δορὸς

440 πυρωθὲν εὖ Ἱλίου
φίλοισιν πέμπτει βαρὺ
ψῆγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμί-
ζων λέβητας εὐθέτου.

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

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

By this signal fire with its good tidings a swift report has spread through the city; but who knows whether it is true, or whether it is not some divine falsehood? Who is so childish or so stricken in mind, that, inflamed in heart by the fresh announcement of a signal fire, he must afterwards suffer when the report is changed? It is like a woman’s rule to approve
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

450 ζει. φθονερὸν δ' ὑπ' ἄλγος ἔρπει προδίκοις Ἀτρείδαις.
oὶ δ' αὐτοῦ περὶ τεῖχος θήκας Ἰλιάδος γὰς
eὖμορφοι κατέχουσιν· ἐχθρὰ δ' ἔχοντας ἐκρυψεν.

455 βαρεία δ' ἀστῶν φάτις ξὺν κότῳ. Ant. 3
δημοκράτου δ' ἀρὰς τίνει χρέος.
mένει δ' ἀκοῦσαί τί μου

460 μέριμνα νυκτηρεφές.
tῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί. κελαι-

465 ναὶ δ' Ἕρων χρόνω
tυχήρον οὖν ἄνευ δίκας παλιντυχῆ
tριβά βίου τιθείσ' ἀμαυρῶν, ἐν δ' ἂν-

470 στοις τελέθοντος οὕτως ἀλκᾶ· τὸ δ' ὑπερκότως
ekλύειν
eῦ βαρύ· βάλλειν γὰρ ὀσσοῖς

475 πυρὸς δ' ὑπ' εὐαγγέλου
πόλιν διήκει θοὰ
βάξις· εἰ δ' ἐτήτυμος,
tίς οἶδεν, ἥ τοι θείον ἐστι μὴ ψύθος.

480 floygos 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
άλλαγῇ λόγου καμεῖν;
γυναικὸς αἰχμᾶ πρέπει
πρὸ τοῦ φανέντος χάριν ἐξουσίστα
πιθανὸς ἂγαν ὁ θῆλυς ὄρος ἐπινέμεται
tαχύπορος· ἄλλα ταχύμορον
gυναικογήρυτον ὀλλυται κλέος.

τάχ’ εἰσόμεσθα λαμπάδων φαεσφόρων
φρυκτωρίων τε καὶ πυρὸς παραλαγάς,
eἰτ’ οὖν ἀληθεῖς εἰτ’ ὁνειράτων δίκην
τερπνὸν τὸδ’ ἐλθὼν φῶς ἐφῆλωσεν φρένας.
κήρυκ’ ἀπ’ ἀκτῆς τόνδ’ ὅρῳ κατάσκιον
κλάδους ἑ λαίας· μαρτυρεῖ δέ μοι κάσις

πηλοῦ ἔνυσε νος δυσία κόνις τάδε,
ὡς οὖτ’ ἀναυδος οὔτε σοι δαίων φλόγα

ὑλῆς ὀρείας σημανεῖ κατνῦ πυρὸς,
ἀλλ’ ἡ τὸ χαίρεων μᾶλλον ἐκβάξει λέγων,—
tὸν ἀντίον δὲ τοῖοῦ ἀποστέργῳ λόγον·

εὐ γὰρ πρὸς εὐ φανεῖσι προσθήκῃ πέλοι.

ἐστις τάδ’ ἄλλως τῆδ’ ἐπεύχεται πόλει,

αυτὸς φρενῶν καρποῖτο τῆν ἀμαρτίαν.

ΚΗΡΥΞ

ἰὼ πατρῷον οὖδας Ἀργείας χθονὸς,

δεκάτῳ σε φέγγει τῶδ’ ἀφικόμην ἔτους,

πολλῶν ῥαγεισῶν ἐλπίδων μᾶς τυχῶν.

οὐ γὰρ ποτ’ ἡχοῦν τῆδ’ ἐν Ἀργεία χθονὶ
θανῶν μεθέξειν φιλτάτου τάφου μέρος.

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

υπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἀναξ,
τόξοις λαπτῶν μηκέτ' εἰς ἡμᾶς βέλη.
ἄλις παρὰ Σκάμμαιδρον ἡσθ' ἀνάρσιος.
νῦν δ' αὔτε σωτὴρ ἵσθι καὶ παιώνιος,
ἀναξ' Ἀπολλων. τοὺς τ' ἀγωνίους θεοὺς
πάντας προσαυδῶ, τόν τ' ἐμὸν τυμάρορον

515 Ἕρμην, φίλου κήρυκα, κηρύκων σέβας,
ἡρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
στρατὸν δέχεσθαι τὸν λελειμένον δορός.
ιδ' μελαθρα βασιλέων, φίλαι στέγαι,
σεμνοί τε θάκοι, δαίμονες τ' ἀντήλιοι,
εἰ που πάλαι, φαίδρουσι τοιοῦτ' ὁμμασι
δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
ἡκε γὰρ ψιν φῶς ἐν εὐφρόνῃ φέρων
καὶ τοῦδ' ἀπασι κοινών, Ἀγαμέμνων ἀναξ.
ἀλλ' εἰ νῦν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,

520 Τροίαν κατασκάψαντα τοῦ δικηφόρου
Δίως μακέλλη, τῇ κατείργασαι πέδων.
βωμοὶ δ' ἁὐστοί καὶ θεὼν ἱδρύματα,
καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
τοιὸνδε Τροίας περίβαλλον ξενικόριον

525 ἀναξ' Ἀτρείδης πρέσβυς εὐδαίμων ἀνήρ
ἡκει, τίεσθαι δ' ἀξιώτατος βροτῶν
τῶν νῦν. Πάρις γὰρ οὔτε συντελῆς πόλις
ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον.
ὀφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
τοῦ ῥυσίον θ' ἡμαρτε καὶ πανόλεθρον
αὐτόχθονον πατρῶν ἐθρισεν δόμον.
διπλὰ δ' ἔτεισαν Πριαμίδαι θαμάρτια.
CHORUS LEADER
Hail, herald of the Achaeans from the army.

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

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

HERALD
Yes, so that my eyes wept with joy.

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

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

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

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

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

HERALD
Whence came this grief, of which the army hates to hear?
ΧΟΡΟΣ
κηρύξ' Αχαίων χαίρε τῶν ἀπὸ στρατοῦ.
ΚΗΡΥΞ
χαίρω· τεθνάναι δ' οὐκέτ' ἀντερῶ θεοῖς.
ΧΟΡΟΣ
ἐρως πατρίως τῆσ' ἐγήσ σ' ἐγύμνασεν;
ΚΗΡΥΞ
ὡςτ' ἐνδακρύειν γ' ὀμμασιν χαρᾶς ὑπο.
ΧΟΡΟΣ
terpnῆς ἅρ' ἢτε τῆσδ' ἐπήβολοι νόσον.
ΚΗΡΥΞ
πῶς δή; διδαξθεὶς τοῦδε δεσπόσω λόγον.
ΧΟΡΟΣ
tῶν ἀντερόντων ἰμέρῳ πεπληγμένοι.
ΚΗΡΥΞ
ποθεῖν ποθοῦντα τῆνδε γῆν στρατὸν λέγεις.
ΧΟΡΟΣ
ὡς πόλλ' ἀμαυρᾶς ἐκ φρενὸς μ' ἀναστένειν.
ΚΗΡΥΞ
πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῆ;
CHORUS LEADER

Long ago have I found silence a cure for harm.

HERALD

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

CHORUS LEADER

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

HERALD

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

πάλαι τὸ σιγὰν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ

καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

ΧΟΡΟΣ

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

ΚΗΡΥΞ

εὖ γὰρ πέπρακται. ταῦτα δ’ ἐν πολλῷ χρόνῳ
τὰ μέν τις ἂν λέξειν εὔπετῶς ἔχειν,
τὰ δ’ αὐτὲ κατίµομφα. τίς δὲ πλὴν θεῶν
ἀπαντ’ ἀπῆμων τὸν δι’ αἰῶνος χρόνον;

555 μόχθους γὰρ εἰ λέγομι καὶ δυσανάλιας,
σπαρνᾶς παρήξεις καὶ κακοστρώτους,— τί δ’ οὖ
στένοντες οὐ λαχῶντες θήματος μέρος;
τὰ δ’ αὐτὲ χέρσω, καὶ προσὴν πλέον στύγος.
εὖναὶ γὰρ ἦσαν δαίων πρὸς τεῖχεσιν.

560 ἐξ οὐρανοῦ δὲ κατὸ γῆς λειμώνιαι
dρόσου κατεψάκαζον, ἔμπεδον σών
ἐσθημάτων, τιθέντες ἐνθηρον τρίχα.
χειμώνα δ’ εἰ λέγοι τις οἰωνοκτόνων,
oἶον παρεῖχ’ ἂφερτον Ἰδαία χιών,

565 ἡ θάλπτος, εὔτε πόντος ἐν μεσημβριναῖς
κοίταις ἀκύμων νηνέμοις εὐδοι πεσόνων.
tί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος.
παροίχεται δὲ, τοῖσι μὲν τεθνηκόσων
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 μέλευν.

570 τί τοὺς ἀναλοθέντας ἐν ψήφῳ λέγειν,
tὸν ζῶντα δ’ ἀλγεῖν χρή τύχης παλιγκότου;
καὶ πολλὰ χαίρειν συμφοραῖς καταξιώ.

575 ἤμων δὲ τοῖς λοιποῖσιν Ἄργείων στρατοῦ
νικὰ τὸ κέρδος, πῆμα δ’ οὐκ ἀντιρρέπει.

ὁς κομπάσαι τῷ εἰκὸς ἡλίου φάει
ὑπὲρ βαλάσσης καὶ χθονὸς ποτωμένοις:

“Τροίαν ἐλόντες δὴποτ’ Ἄργείων στόλοσ
θεοῖς λάφυρα ταῦτα τοῖς καθ’ Ἐλλάδα
δόμοις ἔπασσάλευσαν ἄρχαιον γάνος.”

580 τοιαῦτα χρή κλύνοτας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς. καὶ χάρις τιμήσεται
Δίως τὸδ’ ἐκπράξασα. πάντ’ ἔχεις λόγον.

ΧΟΡΟΣ

νυκώμενος λόγοισιν οὐκ ἀναίνομαι.

585 ἀεὶ γὰρ ἡβὰ τοῖς γέρουσιν εὐ μαθεῖν.

δόμοις δὲ ταῦτα καὶ Κλυταίμηστρα μέλεων
εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπο,

590 ὡτ’ ἡλθ’ ὁ πρῶτος νύχιος ἄγγελος πυρός,
φράζων ἀλωσίων Ἰλίου τ’ ἀνάστασιν.

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

CHORUS LEADER

She has spoken her speech thus speciously to you, who have plain interpreters to make it clear. But tell me, herald,—I am asking of Menelaus,—whether he will accompany you and return safe home again, the beloved ruler of this land.
λόγοις τοιούτοις πλαγκτὸς οὐδ’ ἐφανώμην.
ομως δ’ ἔθνον, καὶ γυναικεῖω νόμῳ
595 ὀλολυγμῶν ἄλλος ἄλλοθεν κατὰ πτόλιν
ἐλασκόν εὐφημοῦντες, ἐν θεῶν ἔδρας
θυηφάγον κοιμώντες εὐώδῃ φλόγα.
καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ’ ἐμοὶ λέγειν;
ἀνακτος αὐτοῦ πάντα πεῦσομαι λόγον.
600 ὅπως δ’ ἄριστα τὸν ἐμὸν αἴδοιον πόσιν
σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
γυναικὶ τούτῳ φέγγος ἦδιον δρακεῖν,
ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοὺς
πύλας ἀνοίξαι; ταῦτ’ ἀπάγγειλον πόσει.

605 ἥκειν ὅπως τάχιστ’ ἐράσμιον πόλειν.
γυναικα πιστῆν δ’ ἐν δόμοις εὐροὶ μολῶν
οἱ ἀναπερ οἴνῳ ἔλειπε, δωμάτων κύνη
ἐσθλὴν ἐκεῖνω, πολεμίαν τοῖς δύσφροσιν,
καὶ τάλλ’ ὀμοίαν πάντα, σημαντήριον
610 οὐδὲν διαφθείρασαν ἐν μῆκει χρόνου.
οὐδ’ οίδα τέρψιν οὐδ’ ἐπίψογον φάτων
ἄλλον πρὸς ἀνδρὸς μᾶλλον ἡ χαλκοῦ βαφάς.
τοιόσδ’ ὁ κόμπος τῆς ἀληθείας γέμων
οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟΡΟΣ

615 αὕτη μὲν οὕτως εἶπε μανθάνοντι σοι
τοροῦσιν ἐρμηνεύουσιν εὐπρεπῶς λόγον.
σὺ δ’ εἶπέ, κῆρυξ, Μενέλεων δὲ πεῦθομαι,
εἰ νόστιμός τε καὶ σεσωσμένος πάλιν
ἡξει σὺν ύμῖν, τήσδε γῆς φιλὸν 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.
KHRYΣ

οὔκ ἔσθ’ ὁπῶς λέξαμε τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

ΧΟΡΟΣ

πῶς δῆτ’ ἃν εἰπὼν κεδνά τάληθη τύχοις; σχισθέντα δ’ οὔκ εὔκρυπτα γίγνεται τάδε.

KHRYΣ

ἀνὴρ ἄφαντος ἐξ Ἀχαικοῦ στρατοῦ,

625 αὐτὸς τε καὶ τὸ πλοῖον. οὔ ψευδῆ λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,

ἡ χεῖμα, κοινὸν ἀχθος, ἠρπασε στρατοῦ;

KHRYΣ

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

ΧΟΡΟΣ

630 πότερα γὰρ αὐτοῦ ζῶντος ἡ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήξετο;

KHRYΣ

οὔκ οἴδεν οὐδεὶς ὡστ’ ἀπαγγεῖλαι 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 ναυτικῶ στρατῷ ἐλθεῖν τελευτήσαι τε δαμόνων κότῳ;

ΚΗΡΥΞ

εὐφημον ἦμαρ οὐ πρέπει κακαγγέλω
gλώσσῃ μαίνειν· χωρὶς ἡ τιμὴ θεῶν.
ὅταν δ᾿ ἀπευκτὰ πήματ᾿ ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμοιο στρατοῦ φέρῃ,—
pόλει μὲν ἐλκος ἐν τὸ δήμιον τυχεῖν,
pολλοὺς δὲ πολλῶν ἔξαγισθέντας δόμων
ἀνδρας διπλῇ μάστυγι, τὴν Ἄρης φιλεῖ,—
dίλογχον ἄτην, φοινίαν ξυνωρίδα·
tοιῶνθε μέντοι πημάτων σεσαγμένον
πρέπει λέγειν παιὰνα τόνδ᾿ Ἐρυνύων.
σωτηρίων δὲ πραγμάτων εὐάγγελον
ήκοντα πρὸς χαίρουσαν εὔστοι πόλιν,—
pῶς κεδυνα τοῖς κακοῖσι συμμείξω, λέγων
χειμῶν Ἀχαιῶν οὐκ ἀμήνιτων θεοῖς;

ξυνώμοσαν γάρ, ὠντες ἔχθιστοι τὸ πρῖν,
pῦρ καὶ θάλασσα, καὶ τὰ πίστ᾿ ἐδειξάτην
φθείροντε τὸν δύστην Ἀργείων στρατόν.
ἐν νυκτὶ δυσκύμαντα δ᾿ ὠρῶρει κακά.
ναις γὰρ πρὸς ἀλληλαυσι Θρήκιαι πυναὶ

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

CHORUS

Who was it who once named her with such perfect truth?—was it perhaps some one whom we do not see, in foreknowledge of what was
"ΑΙΣΧΥΛΟΥ ΑΓΑΜΗΜΝΩΝ"

660 ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ' ἐρειπίους.

665 ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκήρατον σκάφος ἦτοι τις ἐξέκλεψεν ἡ ἔξπτησατο θεός τις, οὐκ ἀνθρωπός, οἶκος θυγών. τύχῃ δὲ σωτήρ ναῦν θελοῦσ' ἐφέξετο,

670 ὡς μήτ' ἐν ὀρμῷ κύματος ζάλην ἔχειν μήτ' ἐξοκείλαι πρὸς κραταίλεων χθόνα. ἐπειτα δ' ἄδην πόντιον πεφευγότες,

675 στρατοῦ καμόντος καὶ κακῶς σποδομενοῦ. καὶ νῦν ἐκείνων εἴ τις ἐστίν ἐμπνέων,

680 λέγουσιν ἡμᾶς ὡς ὀλωλότας, τί μή; ἡμεῖς τ' ἐκείνους ταύτ' ἔχειν δοξάζομεν. γένοιτο δ' ὡς ἄριστα. Μενέλεων γὰρ οὖν πρῶτὸν τε καὶ μάλιστα προσδόκα μολεῖν.

ΧΟΡΟΣ

tis pot' ἄνωμαξεν ὅδ'
ἐς τὸ πᾶν ἐτητύμως;
μή τις ὄντιν' οὐχ ὄρῳ-
μεν προνοίαισι 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 Iliion 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 γλῶσσαν ἐν τῷ ἁ νέμων;
690 τὰν δορίγαμβρον ἀμφιπει-
κή θ' Ἐλέναν; ἐπεὶ πρεπόντως
ἐλένανς, ἐλαυνός, ἐλέπτολις,
ἐκ τῶν ἀβροτίμων
προκαλυμμάτων ἐπλευσέ
ζεφύρου γίγαντος ἀὔρα,
pολύαινδροι τε φεράσπιδες
695 κυναγοὶ κατ' ἱχνος, πλάταν ἀφαντὸν
κελσάντων Σιμώεντος
ἀκτὰς ἐπ' ἀεξιφύλλους
δι' ἔριν αἰματόεσσαν.

'Ἰλίῳ δὲ κῆδος ὃρ-
700 θώνυμον τελεσσίφρων
μῆνις ἠλασεν, τραπέ-
ζας ἀτίμωσιν ύστερῳ χρόνῳ
καὶ ξυνεστίον Διὸς
705 πρασσομένα τὸ νυμφότι-
μον μέλος ἐκφάτως τίντας,
ὑμέναιον, ὅσ τὸτ' ἐπέρρεπεν
γαμβροῖσιν ἀείδειων.
μεταμανθάνουσα δ' ὑμνον
710 Πριάμου πόλις γεραιὰ
πολύθρηνοι μέγα πολοποτοει
κικλήσκουσα Πάρων τὸν αἰνολέκτρον,
† παμπρόσθη κολύθρηνον
715 αἰῶν' ἀμφὶ πολιτάν
μέλεον αἰμ' ἀνατλάσα.†
So did a man once rear in his house a savage lion, taken unweaned from its mother's breast. In its young life he was gentle, friendly to the children and a joy to the old; and he was often in their arms, like a new-born babe, with eyes brightening towards the friendly hand, and fawning in its need of food.

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

In like manner, I should say, there came to the city of Ilion (in Helen) a spirit of unruffled calm, a gentle ornament of wealth, a soft glance of the eye, a soul-consuming flower of love. But soon
εθρεψεν δὲ λέοντα
σίνων δόμοις ἀγάλακτον
οὔτως ἀνήρ φιλόμαστον,
720 ἐν βιότου προτελείους
ἀμερον, εὐφιλόπαιδα
καὶ γεραρχὸς ἐπίχαρτον.
πολέα δ’ ἔσκ’ ἐν ἀγκάλαις
νεοτρόφου τέκνου δίκαν,
725 φαιδρωπὸς ποτὶ χείρα σαίνων τε γάστρος ἀνάγκαις.

χρονισθεῖς δ’ ἀπεδείξεν
ἔθος τὸ πρόσθε τοκῆνων.
χάριν τροφᾶς γὰρ ἀμείβων
730 μηλοφόνοιςν ἐν ἀταις
δαίτ’ ἀκέλευστος ἐτευξεν·
αἵματι δ’ οἶκος ἐφύρθη,
ἀμαχον ἀλγος οἰκέταις
μέγα σίνως πολύκτονον.
735 ἐκ θεοῦ δ’ ιερεύς τις ἄτας δόμοις προσεθρέφθη.

πάραντα δ’ ἐλθεῖν ἐσ’ Ἰλίου πόλιν
λέγομ’ ἂν φρόνημα μὲν
740 νηνέμου γαλάνας,
ἀκασκαίον τ’ ἀγαλμα πλούτου,
μαλθακὸν ὄμματων βελος,
δηξίθυμον ἔρωτος ἀνθος.
she darted from her course and brought to pass the bitter ends of her marriage, settled with them for woe, befriended with them for woe, rushing upon the sons of Priam, under the guidance of hospitable Zeus, as an avenging Fury which brides bewail.

750 There is a venerable saying, uttered of old among mortals, that man's high fortune, when it is matured, bears offspring, and dies not childless; but that from good fortune there springs by descent insatiate woe. But apart from others I am of my own mind. It is the impious deed that afterwards begets children which are like their race, while the fate of righteous houses is always blessed in its offspring. One ancient outrage is wont from time to time, when the fated moment comes, to beget a new outrage, sporting wantonly in the calamities of men, . . . until at last it breeds the divinity against which none can fight 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 πικρᾷς τελευτάς, δύσεδρος καὶ δυσόμιλος
συμένα Πριαμίδαισίν, παμπᾶ Δίδος ξενίου, νυμφόκλαιτος Ἐρυνύς.

παλαιφατός δ’ ἐν βροτοῖς γέρων λόγος
τετυκταί, μέγαν τελε-
σθέντα φωτὸς ὀλβον
tεκνοῦσθαι μηδ’ ἀπαιδὰ θυήσκειν,

ἐκ δ’ ἀγαθᾶς τύχας γένει
βλαστάνειν ἀκόρεστον οἰζύν.

δίχα δ’ ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ
ἐργον
μετὰ μὲν πλείονα τίκτει,

σφέτερα δ’ εἰκότα γέννα,
οἰκῶν δ’ ἀρ’ εὐθυδίκων
καλλίπαις πότμος ἃεί.

φιλεῖ δὲ τίκτειν ὑβρις
μὲν παλαιὰ νεά-

ζουσαν ἐν κακοῖς βροτῶν
ὑβριν τότ’ ἢ τόθ’, ὅτε τὸ κύριον μόλη

τνεαρὰ φάους κότον,†

daἰμονά τε τὰν ἄμαχον, ἀπόλεμον, ἀνίερον

θράσος μελαίνας μελάθρουσιν Ἀτας,
eἰδομέναν τοκεύσων.

Δίκα δὲ λάμπει μὲν ἐν

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

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

ἀγε δή, βασιλεῦ, Τροίας πτολίπορθ’,
’Ἀτρέως γένεθλον,
785 πῶς σε προσεῖπώ; πῶς σε σεβίζω
μήθ’ ὑπεράρας μήθ’ ὑποκάμψας
καιρὸν χάριτος;
πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίουσι δίκην παραβάντες.
790 τῷ δυσπραγοῦντι δ’ ἐπιστενάχειν
πᾶς τις ἔτοιμος. δήγμα δὲ λύπης
οὐδὲν ἐφ’ ἡπαρ προσικνεῖται.
καὶ ἤγχαιρουσιν ὁμοιόπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
795 ὡστὶς δ’ ἀγαθὸς προβατογνώμων,
οὐκ ἔστι λαθεῖν ὁμμάτα φωτός,
τὰ δοκοῦντ’ εὔφρονοι ἐκ διανοίας
ὑδαρεῖ σαίνειν φιλότητι.
799 σὺ δὲ μοί τότε μὲν στέλλων στρατιὰν
800 ’Ελέως ἔνεκ’, οὐ γάρ σ’ ἐπικεύσω,
κάρτ’ ἀπομούσως ἦσθα γεγραμμένος,
οὐδ’ εὗ 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 ἄπ' ἄκρας φρενὸς οὐδ' ἀφίλως εὔφρων πόνος εὖ τελέσασι.
γνώσει δὲ χρόνῳ διαπευθόμενος
tὸν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ

810 πρῶτον μὲν Ἀργος καὶ θεοὺς ἐγχωρίους
dίκη προσεπεῖν, τοὺς ἐμοὶ μετατίους
νόστον δικαίων θ' δὲν ἐπραξάμην πόλιν
Πριάμου· δίκαια γὰρ οὐκ ἀπὸ γλῶσσης θεοὶ
κλύνοτες ἀνδροθνήτας Ἰλίου φθορὰς

815 εἰς αἰματηρὸν τεῦχος οὐ διχορρόπως
ψήφους ἔθεντο· τῶ δ' ἐναντίω κύτει
ἐλπὶς προστήει χειρὸς οὐ πληρομένῳ.
καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὔσημος πόλις.

820 ἄτης θύελλαξ ζῴσι· συνθνήσκουσα δὲ
σποδὸς προπέμπει πίονας πλούτου πυναῖς.
τούτων θεοῖς χρὴ πολύμνηστον χάρων
tίνειν, ἐπεἴπερ καὶ πάγας ὑπερκότους
ἐπραξάμεσθα, καὶ γυναικὸς οὖνεκα
πόλιν διημᾶθυνεν Ἀργείων δάκος,

825 ὦπποι νεοσσόσ, ἀσπιδηφόρος λεώς,
πῆδημ' ὄρούσας ἀμφι Πλειάδων δύσων·
ὑπερθορῶν δὲ πύργοι ὀμηστῆς λέων
ἀδὴν ἔλειξεν αἴματος τυραννικοῦ.

830 θεοῖς μὲν ἔξετενα 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 συνήγορόν μ᾽ ἔχεις. παύροις γὰρ ἀνδρῶν ἐστὶ συγγενεῖς τόδε, φίλον τὸν εὐτυχοῦντ' ἀνευ φθόνου σέβειν. δύσφρων γὰρ ἵσις καρδίαν προσήμενος ἀχθος διπλοίζει τῷ πεπαμένῳ νόσουν; τοῖς τ᾽ αὐτῶς αὐτοῦ πήμασιν βαρύνεται καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει. εἰδὼς λέγοιμ' ἂν, εὖ γὰρ ἐξεπίσταμαι ὀμιλίας κάτοπτρον, εἴδωλον σκιᾶς, δοκοῦντας εἶναι κάρτα πρεμενεῖς ἐμοῖ. μόνος δ᾽ Ὄδυσσεύς, ὁσπερ οὐχ ἐκὼν ἔπλει, ζευχθεὶς ἐτοιμὸς ἡν ἐμοῖ σειραφόρος· εἴτ' ὅνθα θανόντος εἶτε καὶ ξώντος πέρι λέγω. τὰ δ᾽ ἀλλα πρὸς πόλιν τε καὶ θεοὺς κοινοὺς ἀγῶνας θέντες ἐν πανηγύρει θεουλεύσομεσθα. καὶ τὸ μὲν καλῶς ἔχων ὅπως χρονίζον εὗ μενεὶ βουλεύτεουν· ὅτω δὲ καὶ δεὶ φαρμάκων παιονίων, ἦτοι κέαντες ἡ τεμόντες εὐφρόνως πειρασόμεσθα πὴμ' ἀποστρέψαι νόσου. νῦν δ᾽ ἐς μέλαθρα καὶ δόμους ἐφεστίους ἐλθὼν θεοῦσι πρῶτα δεξιώσομαι, οὕτε πρὸςω πέμψαντες ἡγαγον πάλιν. νίκη δ᾽ ἐπείπερ ἐσπετ', ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

855 ἀνδρεῖς πολίται, πρέσβος Ἄργειῶν τόδε, οὐκ αἰσχυνοῦμαι τοὺς φιλάνφρας 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, hear-
ing 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 protect-
ing 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
tὸ τάρβος ἀνθρώπωσιν. οὐκ ἄλλων πάρα
μαθοῦσ’, ἐμαυτής δύσφορον λέξω βίον
tοσόνδ’ ὁσονπερ οὗτος ἦν υπ’ Ἰλίῳ.
tὸ μὲν γυναῖκα πρότον ἄρσενος δίχα
ήσθαι δόμους ἐρημοὶ ἐκπαγλον κακόν,
pολλὰς κλύουσαν κληδόνας παλιγκότοις·
καὶ τὸν μὲν ἥκεν, τὸν δ’ ἐπεσφέρειν κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
καὶ τραυμάτων μὲν εἰ τὸσων ἐτύγχανεν
ἀνήρ ὅδ’, ὡς πρὸς οἰκον ὦχετενετο
φάτις, τέτρωται δικτύου πλέον λέγεω.
eἰ δ’ ἦν τεθνηκώς, ὡς ἐπλήθνουν λόγοι,
τρισώματός τὰν Γηρυνὸν ὁ δεύτερος
πολλήν ἀνωθεν—τὴν κάτω γὰρ οὐ λέγω—
χθονὸς τρύμοιρον χλαῖναν ἔξηνχει λαβών,
ἀποξ ἐκάστῳ καθανῶν μορφάματι.
tοιῶνδ’ ἐκατὶ κληδόνων παλιγκότων
πολλὰς ἀνωθεν ἀρτάνας ἐμῆς δέρης
ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
ἐκ τῶνδε τοι παῖς ἐνθαδ’ οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε.
τρέφει γὰρ αὐτὸν εὐμενῆς δορύξενοι
Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα
ἐμοὶ προφωνῶν, τὸν θ’ υπ’ Ἰλίῳ σέθεν
κίνδυνου, εἰ τε δημόθρους ἀναρχία
βουλὴν καταρρύψειεν, ὅστε σύγγονον
βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
This excuse of mine has no deceit in it. For me now the gushing fountains of my tears are dry; there is not a drop left in them.

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

νῦν ταῦτα πάντα τλᾶσ' ἀπευθήτω φρενὶ λέγομι' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα, σωτῆρα ναὸς πρῶτον, ὑψηλὴς στέγης στῦλον ποδήρη, μονογενὲς τέκνου πατρί, καὶ γῆν φανεῖσαν ναυτίλους παρ' ἐλπίδα,

κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος, ὁδοιπόρῳ δυσώντει πηγαίνον ῥέος.

terpev' δὲ τάναγκαῖον ἐκφυγεῖν ἀπαν. τουσίστε τοὶ νῦν ἄξιω προσφθέγμασιν. φθόνος δὲ ἀπέστω: πολλὰ γὰρ τὰ πρὶν κακὰ

ηνειχώμεσθα. νῦν δὲ μοι, φίλον κάρα, ἐκβαῖν' ἀπήνης τῆς, μὴ χαμαὶ τιθεὶς τὸν σὸν πόδ', ὅναξ, Ἰλίου πορθήτορα. ὅμωαί, τί μελλεθ', αἰς ἑπέσταλται τέλος πένθον κελεύθου στορμύναι πετάσμασιν;

εὐθὺς γενέσθω σορφυρόστρωτος πόρος ἐς δῶμ' ἀελπτον ὡς ἂν ἠγήται δύκη.

τὰ δ' ἄλλα φροντὶς οὐχ ὑπνῳ νικωμένη θήσει δικαίως σὺν θεοῖς εἰμαρμένα.
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 γένεθλουν, δωμάτων ἐμῶν φύλαξ,
ἀπουσίᾳ μὲν εἴπας εἰκότως ἐμῇ·
μακρὰν γὰρ ἔξετεινας· ἀλλ’ ἐναισίμως
αἰνεῖν, παρ’ ἄλλων χρὴ τὸδ’ ἔρχεσθαι γέρας.
καὶ τάλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην

χαμαιπετές βόαμα προσχάνῃς ἐμοί,
μηδ’ εἴμασι στρώσας’ ἐπίφθονον πόρον
τίθει· θεούς τοι τοῦσδε τιμαλφεῖν χρεῶν·
ἐν ποικίλοις δὲ θυητὸν ὄντα κάλλεσιν
βαίνειν ἐμοὶ μὲν οὐδαμῶς ἀνευ φόβου.

λέγω κατ’ ἄνδρα, μὴ θεόν, σέβειν ἐμέ.
χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
κληδῶν αὐτεὶ· καὶ τὸ μὴ κακῶς φρονεῖν
θεού μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
βίον τελευτήσαντ’ ἐν οὐστοῖ φιλη.

εὶ πάντα δὲ ὦς πράσσομι ἀν, εὐθαρσῆς ἐγὼ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ μὴν τὸδ’ εἰπὲ μὴ παρὰ γνώμην ἐμοί.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἵσθι μὴ διαφθεροῦντ’ ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ηὔξω θεοὶς δείσας ἀν ὃδ’ ἔρδευν τάδε;
AGAMEMNON
I uttered this determination, if ever a man did, knowing well what I was doing.

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

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

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

AGAMEMNON
But a voice uttered by the people has mighty power.

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

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

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

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

ΑΓΑΜΕΜΝΩΝ
εὕπερ τις, εἰδώς γ’ εὗ τὸδ’ ἐξεῖπον τέλος.

ΚΛΥΤΑΙΜΗΣΤΡΑ
935 τί δ’ ἄν δοκεῖ σοι Πρίαμος, εἰ τάδ’ ἦνυσεν;

ΑΓΑΜΕΜΝΩΝ
ἐν ποικίλοις ἄν κάρτα μοι βῆναι δοκεῖ.

ΚΛΥΤΑΙΜΗΣΤΡΑ
μὴ νυν τὸν ἀνθρώπειον αἴδεσθῆς ψόγον.

ΑΓΑΜΕΜΝΩΝ
φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΗΣΤΡΑ
δ’ ἄφθονητός γ’ οὐκ ἐπίζηλος πέλει.

ΑΓΑΜΕΜΝΩΝ
940 οὕτωι γυναικὸς ἐστὶν ἴμειρεῖν μάχης.

ΚΛΥΤΑΙΜΗΣΤΡΑ
τοῖς δ’ ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ
ἡ καὶ σὺ νίκην τήνδε δήριος τίεις;
CLYTAEMNESTRA
Obey me. Be willing to let me have my way.

AGAMEMNON

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

CLYTAEMNESTRA

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

πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοὶ.

ΑΓΑΜΕΜΝΩΝ

ἀλλ' εἰ δοκεῖ σοι ταῦθ' ὑπαί τις ἀρβύλας
λύοι τάχος, πρόδουλον ἐμβασιν ποδός.
καὶ τοιὸδέ μ' ἐμβαίνων' ἁλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
πολλὴ γὰρ αἴδως σωματοφθορεῖν ποσίν
θείροντα πλούτον ἀργυρωνήτους θ' υφάς.

945 τούτων μὲν οὖτως· τὴν ἕνην δὲ πρευμενῶς
τηνὸς ἐσκόμμεζε· τὸν κρατοῦντα μαλθακῶς
θέος πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὔδεις δουλίῳ χρῆται ξυγῷ.
ἀυτὴ δὲ, πολλῶν χρημάτων ἐξαίρετον

950 ἀνθοῦς, στρατοῦ δόρημ' ἐμοὶ ἀννεόσπετο.
ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
εἶμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἐστιν θάλασσα, τίς δὲ νων κατασβέσει;
τρέφουσα πολλῆς πορφύρας ἵσαργυρον
κηκίδα παγκαίνιστον, εἰμάτων βαφάς.

960 οἴκος δ' ὑπάρχει τῶνδε σῶν θεοῖς, ἄναξ,
ἐχεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
πολλῶν πατησμοῦν δ' εἰμάτων ἄν ηῦξάμην,
δόμοισι προνεκθέντος 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
ψυχῆς κόμιστρα τῆςδε μηχανωμένη.
ρίζης γὰρ οὐσῆς φυλλὰς ἵκετ' ἐς δόμους,
σκιὰν ύπερτείνασα σειρίου κυνός.
καὶ σοῦ μολόντος δωματίτων ἔστιαν,
θάλπος μὲν ἐν χεμῶν σημαίνεις μολόν·

όταν δὲ τεύχη Ζεὺς ἀπ' ὀμφακός πικρᾶς
οἴνου, τότ' ἤδη ψύχος ἐν δόμοις πέλει,
ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.
Ζεῦ Ζεὺ τέλειε, τὰς ἐμὰς εὔχας τέλει·
μέλοι δὲ τοι σοὶ τῶν περ ἄν μέλλης τελεῖν.

ΧΟΡΟΣ

τίπτε μοι τὸδ' ἐμπέδως
δεῖγμα προστατηρίων
καρδίας τερασκόπου ποτάται,
μαντιπολεῖ δ' ἀκέλευστος ἀμυσθὸς ἀοιδά,  

οὐδ' ἀποπτύσας δίκαν
δυσκρήτων ὀνειράτων
θάρσος εὐπιθές ζει
φρενὸς φίλον θρόνον; ⤴ χρόνος δ' ἐπεὶ
πρυμνησίων ἔννεμβολαῖς

ψαμμίας ἀκάτα παρῆβησεν, ⤴ εὖθυ ὑπ' Ἰλιον
ἄρτο ναυβάτας στρατός.

πεῦθομαι δ' ἀπ' ὄμματων

νόστοις, αὐτόμαρτος ὁν·

τὸν δ' ἄνευ λύρας ὀμως ὑμνωδεῖ
θρήνον 'Ερυνύος 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 insatiable; 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, οὗ τὸ πᾶν ἔχων
ἐλπίδος φίλου θράσος.

σπλάγχνα δ' οὕτι ματάζει
πρὸς ἐνδίκους φρεσίν τελεσφόροις
δύναις κυκλούμενον κέαρ.
εὖχομαι δ' ἕξ ἐμᾶς ἐλπίδος ψυθὴ πεσεῖν
ἐς τὸ μὴ τελεσφόρον.

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

ένδρος ἐπαισεν ἀφαντον ἔρμα.
καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνος βαλὼν

σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἐδώ πρόπας δόμος
πημονᾶς γέμων ἄγαν,
οὔδ' ἐπόντισε σκάφος.

πολλά τοι δόσις ἐκ Δίως ἀμ-
φιλαφῆς τε καὶ ἔς ἀλόκων ἐπετειάν
νῆστιν ὠλεσεν νόσου.

τὸ δ' ἐπὶ γὰν πεσὸν ἀπαξ θανάσιμον
προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν
πάλων ἀγκαλέσατ' ἐπαείδιων;
οὔδ' ἐκ τὸν ὀρθοδαὴ

τῶν φθιμένων ἀνάγειν

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

CLYTAEMNESTRA

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

CHORUS LEADER

It is a plain speech which she has just spoken to thee. Since thou art now within the meshes of fate, thou canst obey if thou seest fit; perhaps thou mayest please to disobey.
Zeús ἄν ἔπαυσεν ἐπ᾽ εὐλαβεία.
1025 εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
ἐίργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἄν τάδ᾽ ἐξέχει.
1030 νῦν ὅ ὑπὸ σκότῳ βρέμει
θυμαλγής τε καὶ οὐδὲν ἐπελ-
πομένα ποτὲ καίριον ἐκτολυπεύσειν,
ζωπυρουμένας φρενός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εὔσω κομίζου καὶ σὺ, Κασάνδραν λέγω,
ἐπεί σ᾽ ἔθηκε Ζεύς ἀμηνίτως δόμοις
κοινωνών εἶναι χερνίβων, πολλῶν μετὰ
δούλων σταθείσαν κτησίου βωμῷ πέλας·
ἐκβαίν᾽ ἀπήνης τῆς δὲ, μηδε ὑπερφρόνει.
1040 καὶ παϊδα γάρ τοι φασίν Ἀλκμήνης ποτὲ
πραθέντα τλῆναι δουλίας μάζης τυχεῖν.
εἰ δ᾽ οὖν ἀνάγκη τῆς ἐπιρρέοι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλῆς χάρις.
οἷ δ᾽ οὖπτο τ᾽ ἐλπίσαντες ἤμησαν καλῶς,
ῶμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
ἐχεις παρ᾽ ἡμῶν οἴαπερ νομίζεται.

ΧΟΡΟΣ

σοῖ τοι λέγονσα παύεται σαφῆ λόγον.
ἐντὸς δ᾽ ἄν οὕσα μορσίμων ἀγρευμάτων
πείθοι ἄν, εἰ πείθοι· ἀπειθοῖς δ᾽ ἑσως.
Clytemnestra

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.

Clytemnestra

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.

Chorus Leader

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

Clytemnestra

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' εἰπερ ἐστὶ μὴ χελιδόνος δίκην ἀγνωτα φωνὴν βάρβαρον κεκτημένην, ἔσω φρενῶν λέγουσα πείθω νυν λόγῳ.

ΧΟΡΟΣ

ἐπού. τὰ λῷστα τῶν παρεστώτων λέγει. πιθοῦ λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὗτοι θυραίαν τῇ ἐμοὶ σχολὴ πάρα τρίβειν. τὰ μὲν γὰρ ἑστίας μεσομφάλου ἐστηκεν ἢδη μῆλα πρὸς σφαγὰς πυρὸς, ὡς οὐστὸ ἐλπίσασι τὴν ἐξειν χάριν. σὺ δ' εἰ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.
1060 εἰ δ' ἀξινήμων οὔσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνω χερὶ.

ΧΟΡΟΣ

ἐρμηνεύωσι έοικεν ἡ ἐκείνη τοροῦ δεῖσθαι. τρόπος δὲ θηρός ὡς νεαίρετον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1065 ἡ μαίνεται γε καὶ κακῶν κλῦει φρενῶν, ἢτις λιποῦσα μὲν πόλιν νεαίρετον ἢκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν, πρὶν αἰματηρὸν ἔξαφρίζεσθαι μένος. οὐ μὴν πλέω ρύπασ' 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', ἑπιπείτηρ χάρ, οὐ θυμώσομαι.

ΚΑΣΑΝΔΡΑ

ότοτοτοῖ ποποὶ δᾶ.

Ἀπολλον ὁπολλον.

ΧΟΡΟΣ

τί ταυτ' ἀνωτότυχας ἀμφὶ Λοξίου;

ΚΑΣΑΝΔΡΑ

ότοτοτοῖ ποποὶ δᾶ.

Ἀπολλον ὁπολλον.

ΧΟΡΟΣ

ἡ δ' αὖτε δυσφημοῦσα τῶν θεῶν καλεῖ οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ

Ἀπολλον Ἀπολλον

ἀγνιάτ' ἀπόλλων ἐμός.

ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΟΣ

χρήσεων έσουσ 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.
ΚΑΣΑΝΔΡΑ

1085 Ἄπωλλον Ἄπωλλον
ἀγνώστον ἀπόλλων ἐμός.
ἀ ποί ἐστὶ ἡγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τὸδ' ἐννοεῖς,
ἐγὼ λέγω σοι· καὶ τὰδ' οὐκ ἐρεῖς ψῦθη.

ΚΑΣΑΝΔΡΑ

1090 μισόθεον μὲν οὖν, πολλὰ συνίστορα·
αὐτοφόνα κακὰ καὶ ἀρτάναι,
ἀνδροσφαγεῖον καὶ πεδορρατήριον.

ΧΟΡΟΣ

ἐοίκεν εὑρίς ἡ ἕνθη κυνὸς δίκην
εἶναι, ματεύει δ' ὅν ἀνευρήσει φόνον.

ΚΑΣΑΝΔΡΑ

1095 μαρτυρίοισι γὰρ τοῖσ' ἐπιπείθομαι·
κλαίομεν τάδε βρέφῃ σφαγάς
ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

ἡ μὴν κλέος σοῦ μαυτικὸν πεπυυμένοι
ἡμεν, προφῆτας 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.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΚΑΣΑΝΔΡΑ

ιὼ πότοι, τί ποτε μὴ δεται; τί τόδε νέον ἀχος μέγα μέγ’ ἐν δόμουι τοῖς δε μὴ δεται κακῶν ἀφερτον φίλοισιν, δυσίατον; ἀλκὰ δ’ ἐκας ἀποστατεῖ.

ΧΟΡΟΣ

τούτων ἄδρις εἰμι τῶν μαντευμάτων. ἐκεῖνα δ’ ἔγνων· πᾶσα γὰρ πόλις βοᾶ.

ΚΑΣΑΝΔΡΑ

ιὼ τάλανα, τόδε γὰρ τελεῖς, τὸν ὄμοδέμνοιν πόσων λουτροῦσι φαιδρύνασα — πῶς φράσω τέλος; τάχος γὰρ τὸδ’ ἐσται· προτείνει δὲ χειρ’ ἐκ χερὸς ὀρεγομένα.

ΧΟΡΟΣ

οὐπω Ἐσυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων ἐπαργεμοῦσι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

ἐή, παπαὶ παπαὶ, τί τόδε φαίνεται; ἦ δίκτυον τι "Αιδου; ἀλλ’ ἄρκυς ἦ Ἐσυνεννος, ἦ Ἐσυναίτια φόνου. στάσις δ’ ἀκόρετος γένει κατολολυξάτω θύματος λευσίμου.
CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

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

ποίας 'Ερινών τήνδε δώμασιν κέλει

1120 επορθιάζειν; ο" με φαιδρόνει λόγος.

έπι δὲ καρδίαν ἔδραμε κροκοβαφήσ
σταγών, ἧτε καρία πτώσιμος
ξυνανύτει βίου δύντος αὐγαῖς. ὑ
tαχεῖα δ' ἀτα πέλει.

ΚΑΣΑΝΔΡΑ

1125 ἀᾶ, ἴδον ἴδον· ἀπεχε τὰς βοῶς
τὸν ταύρον· ἐν πέπλοισι

μελαγκέρων λαβοῦσα μηχανήματι
τύπτει· πίννει δ' ἐν ἐνύδρῳ κύτει.

δολοφόνου λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ

1130 ο" κομπάσαιμ' ἀνθεσφάτων γνώμων ἄκρος

εἴναι, κακῷ δὲ τῷ προσεικάξῳ τάδε.

ἀπὸ δὲ θεσφάτων τῖς ἅγαθα φάτις

βροτοῖς τέλλεται; κακῶν γὰρ διαὶ

πολυπείστε τέχναι θεσπισμῶν

1135 φῶβον φέρουσιν μαθεῖν.

ΚΑΣΑΝΔΡΑ

1136 ἵω ἵω ταλαίνας κακόποτοι τύχαι.

τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχεασα.

ποί δὴ με δεύρο τὴν τάλαναν ἡγαγες;

οὐδὲν ποτ' εἴ μὴ ἕνναθανομένην. τί γὰρ;
CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

Alas for the nuptials of Paris, destructive to his friends! Alas for the Scamander, from which my fathers drank! Once as a child I 1160 was reared upon thy banks; but now on the banks of Cocytus and of Acheron I seem likely soon to sing my prophetic song.
ΧΟΡΟΣ

1140 φρενομανήσ τις εἰ θεοφόρητος, ἀμφί δ' αὖτὰς θροεῖς
νόμον ἄνομον, οἶα τις ξουθὰ
ἀκόρετος βοᾶς, φεῦ, ταλαίναις φρεσίν
Ἰτυν Ἰτυν στένονος' ἀμφιθαλῆ κακοῖς
1145 ἀγδῶν βίον.

ΚΑΣΑΝΔΡΑ

ιὼ ἕως λυγείας μόρον ἀγδόνος.
περέβαλον γάρ οἱ πτεροφόρον δέμας
θεοὶ γλυκῶν τ' αἰῶνα κλαμμάτων ἄτερ;
ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ

1150 πόθεν ἐπιστούτοις θεοφόροις τ' ἔχεις ματαίους δύας,
τὰ δ' ἐπίθοβα δυσφάτῳ κλαγγά
μελοτυπεῖς ὁμοῦ τ' ὀρθίους ἐν νόμοις;
πόθεν ὁροὺς ἔχεις θεσπεσίας ὅδον
1155 κακορρήμονας;

ΚΑΣΑΝΔΡΑ

ιὼ γάμοι γάμοι Πάριδος ὀλέθριοι φίλων.
ιὼ Σκαμάνδρου πάτριοι ποτόν.
τότε μὲν ἀμφὶ σὰς αἰώνας τάλαν'
ἡμυτὸμαν τροφαῖς.
1160 νῦν δ' ἀμφὶ Κωκυτῶν τε κάχερουσίους
ὄχθους ἐοῖκα θεσπισὶδῆσεις τάχα.
CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

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

CASSANDRA

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

τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω; 
νεογνὸς ἀνθρώπων μάθοι.
πέπληγμα δ᾿ ὑπαί δάκει φοινίῳ
1165 δυσαλγεῖ τύχα μυνρὰ θρεῳμένας,
θραύματ᾿ ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ

ἰὼ πόνοι πόνοι πόλεος ὀλομένας τὸ πάν. 
ἰὼ πρόπυργοι θυσίαὶ πατρὸς
πολυκαυεῖς βοτῶν ποιονόμων· ἀκὸς δ᾿
1170 οὐδὲν ἐπήρκεσαν
τὸ μὴ πόλιν μὲν ὡσπερ ὁὐν ἔχει παθεῖν.
† ἔγω δὲ θερμόνους τάχ’ ἐν πέδῳ βαλῶ.†

ΧΟΡΟΣ

ἐπόμενα προτέρουσι τάδ᾿ ἐφημίσω.
καὶ τίς σε κακοφρονῶν τίθη-
1175 σι δαίμων ὑπερβαρῆς ἐμπίτνων
μελίζειν πάθη γοερὰ θανατοφόρα.
τέρμα δ᾿ ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτι ἐκ καλυμμάτων
ἐσται δεδορκῶς νεογάμου νύμφης δίκην·
1180 λαμπρὸς δ᾿ ἐοικεν ἦλιον πρὸς ἀντολὰς
πνέων ἐσάξειν, ὥστε κύματος ἔκην
κλύζειν πρὸς αὐγὰς τοῦδε πήματος πολὺ

AGAMEMNON — 7
by riddles. Bear witness to me as I closely scent the track of evils which have been wrought of old. There is a band that never leaves this roof, concordant, but not harmonious, for it speaks no good; and having drunk of human blood so as to be still more emboldened, this band of revellers abides in this house, hard to be expelled, this band of kindred Furies. And as they sit upon the roof tree they sing their song of the primeval curse; and in turn they spurn with loathing the brother's bed, hostile to him who defiled it. Am I wrong, or like a good archer do I hit my mark? Or am I a false prophet, a vagrant babbler? Bear witness on your oath that I know the story of the ancient crimes of this house.

CHORUS LEADER

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

CASSANDRA

The prophet Apollo appointed me to this duty.

CHORUS LEADER

Can it be that the God was smitten with love of thee?
μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.
καὶ μαρτυρεῖτε συνδρόμως ἱχνος κακῶν
1185 ρινηλατοῦσθ' τῶν πάλαι πεπραγμένων.
τὴν γὰρ στέγην τὴν' οὔποτ' ἐκλείπει χορὸς
σύμφθογγος οὐκ εὔφωνος· οὐ γὰρ εὖ λέγει.
καὶ μὴν πεπωκώς γ', ὡς θρασύνεσθαι πλέον,
βρότειον αἵμα κώμος ἐν δόμοις μένει,
1190 δύσπεμπτος ἕξω, συγγόνων Ἐρυνών.
ὑμνοῦσι δ' ὑμνον δῶμασιν προσήμεναι
πρῶταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν
εἶνας ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.
ημαρτον, ἦ θηρῶ τι τοξότης τις ὃς;
1195 ἦ ψευδόμαντίς εἰμι θυροκόπος φλέδων;
ἐκμαρτύρησον προμόσας τὸ μ' εἰδέναι
λόγῳ παλαιὰς τῶν ἀμαρτίας δόμων.

ΧΟΡΟΣ

καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγέν,
παιώνιον γένοιτο· θαυμάζω δὲ σε
1200 πόντου πέραν τραφείσαν ἀλλόθρονν πόλιν
κυρεῖν λέγουσαν, ὡσπερ εἰ παρεστάτεις.

ΚΑΞΑΝΔΡΑ

μάντις μ' Ἀπόλλων τῶν ἐπέστησεν τέλει.

ΧΟΡΟΣ

μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος;
CASSANDRA

Once I was ashamed to speak of this.

CHORUS LEADER

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

CASSANDRA

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

CHORUS LEADER

Didst thou ever consent to bear children to him?

CASSANDRA

I assented to Loxias, but deceived him.

CHORUS LEADER

Wert thou already possessed of prophetic arts?

CASSANDRA

I already predicted to my citizens all their sufferings.

CHORUS LEADER

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

CASSANDRA

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

ΚΑΣΑΝΔΡΑ

προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὗ πράσσειν πλέον.

ΚΑΣΑΝΔΡΑ

ἀλλ' ἦν παλαιστῆς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ

ἡ καὶ τέκνων εἰς ἔργον ἠλθέτην νόμῳ;

ΚΑΣΑΝΔΡΑ

ἐγνωσάσασα Δοξίαν ἐψευσάμην.

ΧΟΡΟΣ

Ἕδη τεχναῖσιν ἐνθέοις ἤρημεν;

ΚΑΣΑΝΔΡΑ

1210 ἕδη πολίταις πάντ' ἐθέσπιζον πάθη.

ΧΟΡΟΣ

πῶς δὴ ἄνατος ἔσθα Δοξίου κότῳ;

ΚΑΣΑΝΔΡΑ

ἐπειδὴν οὐδέν 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

ημῶν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖσ.

ΚΑΣΑΝΔΡΑ

ιοῦ ιοῦ, ὦ ὦ κακά.

1215 ὑπ’ αὖ με δεινὸς ὅρθομαντείας πόνος
στροβεῖ ταράσσων φροιμίοις (δυσφροιμίοις).
ὀρᾶτε τούσδε τοὺς δόμοις ἐφημένους
νέους, ὁνεῖρων προσφερεῖς μορφώμασί; 
παίδες θανόντες ὕσπερεί πρὸς τῶν φίλων,

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

1225 οἰκουρόν, οἴμοι, τῷ μολόντι δεσπότῃ
ἐμῷ· φέρειν γὰρ χρῆ τὸ δούλιον ζυγόν·
νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
οὐκ οἴδεν οία γλῶσσα μισήτης κυνὸς
λέξασα κάκτειναι φαιδρόνους, δίκην

1230 ἀτης λαθραίου, τεύξεται κακῆ τύχη.
τοιαῦτα τολμᾶ· θῆλυς ἄρσενος φονεύς
ἐστιν. τί νυν καλοῦσα δυσφίλες δάκος
τύχουμ' ἀν; ἀμφίσβαιναν, Ἡ Σκύλλαν τινὰ
οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,

1235 θύουσαν "Αἰδοὺ μητέρ', ἂσπονδόν τ' ᾄρὰν
φίλους πνέονταν; ὅς δ' ἐπωλολύζατο
ἡ παντότολμος, ὕσπερ 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 νοστίμως σωτηρία.
καὶ τῶν ὀμοίων εἰ τι μὴ πείθω· τί γάρ;

τὸ μέλλον ἥξει. καὶ σὺ μ᾽ ἐν τάχει παρὼν
ἀγαν ἀληθῶμαντιν οἰκτίρας ἑρεῖς.

ΧΟΡΟΣ

τὴν μὲν Θυέστου δαίτα παιδείων κρεῶν
ξυνήκα καὶ πέφρικα, καὶ φόβος μ᾽ ἔχει
κλύνοντ’ ἀληθῶς οὐδὲν ἐξηκασμένα.

τὰ δ’ ἄλλ’ ἀκούσας ἐκ δρόμον πεσὼν τρέχω.

ΚΑΣΑΝΔΡΑ

'Αγαμέμνονός σε φημ’ ἐπόψεσθαι μόρον.

ΧΟΡΟΣ

εὔφημον, ὥ τάλανα, κοίμησον στόμα.

ΚΑΣΑΝΔΡΑ

ἄλλ’ οὐτὶ παίων τῶθ’ ἐπιστατεῖ λόγω.

ΧΟΡΟΣ

οὐκ, ἐπερ ἔσται γ’· ἄλλα μὴ γένοιτό πως.

ΚΑΣΑΝΔΡΑ

1250 σὺ μὲν κατεύχῃ, τοῖς δ’ ἀποκτείνειν μέλει.

ΧΟΡΟΣ

τίνος πρὸς ἀνδρός τοῦτ’ ἄγος πορσύνεται;
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
ΚΑΣΑΝ∆ΡΑ

ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.

ΧΟΡΟΣ

τοῦ γὰρ τελοῦντος οὐ ξυνῆκα μηχανήν.

ΚΑΣΑΝ∆ΡΑ

καὶ μὴν ἄγαν γ' Ἔλλην' ἐπίσταμαι φάτιν.

ΧΟΡΟΣ

1255 καὶ γὰρ τὰ πυθόκραντα· δυσμαθή δ' ὀμως.

ΚΑΣΑΝ∆ΡΑ

παπᾶι, οὗτοι τὸ πῦρ· ἐπέρχεται δὲ μοι.

ότοτοι, Δύκει Ἄπολλοι, οἱ ἐγὼ ἐγὼ.

αὐτή δίπους λέανα συγκοιμωμένη

λύκω, λέοντος εὔγενος ἀπονοσία,

1260 κτενεῖ με τὴν τάλαιναν· ὡς δὲ φάρμακον

τεύχουσα κάμοι μισθὸν ἐνθήσει κότῳ·

καπεύχεται θήγουσα φωτὶ φάσγανον

ἐμῆς ἀγωγῆς ἀντιτείσασθαι φόνον.

τί δὴτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε,

1265 καὶ σκηνπτρα καὶ μαντεία περὶ δέρη στέφη;

σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.

ἢ ἐσ φθόρον πεσόντ', ἐγὼ δ' ἡμ' ἐφομαί·

ἀλλην τιν' ἀτὴν ἀντ' ἐμοῦ πλουτίζετε.

ἰδοὺ δ' Ἄπολλων 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
ΧΡΗΣΤΗΡΙΑΝ ἔσθητ', ἐποπτεύσας δὲ μὲ κἀν τοῖσδε κόσμοις καταγελωμένην μέγα φίλων ὑπ’ ἔχθρῶν, οὐ διχορρόπως, μάτην. καλουμένη δὲ, φοιτᾶς ὡς ἀγύρτρια, πτωχὸς τάλανα λιμοθνῆς ἦνεσχόμην.

καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας. βωμοῦ πατρώον δ’ ἀντ’ ἐπίξηνον μένει, θερμῷ κοπείσῃς φοινίῳ προσφάγματι. οὐ μὴν ἀτιμοὶ γ’ ἐκ θεῶν τεθνήξομεν.

ἡξεὶ γὰρ ἡμῶν ἄλλος αὐ τιμάορος, μητροκτόνον φίτυμα, ποινᾶτωρ πατρός. φυγὰς δ’ ἀλῆτης τῆσδε γῆς ἀπόξενος κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις. ὁμώμοιαι γὰρ ὅρκος ἐκ θεῶν μέγας,

ἀξεῖν νῦν ὑπτίασμα κειμένου πατρός. τί δήτ’ ἐγὼ κάτοικος δὲν’ ἀναστένω, ἔπει τὸ πρῶτον εἴδον Ἰλίου πόλιν πράξασαν ὃς ἐπράξεν, οὐ δ’ εἰχον πόλιν οὖτως ἀπαλλάσσουσιν εν θεῶν κρίσει;

ἰοῦσα πράξεω· τλήσομαι τὸ κατθανεῖν. Ἀιδον πύλασ δὲ τάσδ’ ἐγὼ προσεινέπω· ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, ως ἀσφάδαστος, αἱμάτων εὐθυνησίμων ἀπορρυνέτων, ὄμμα συμβάλω τόδε.

ΧΩΡΟΣ

ω πολλά μὲν τάλανα, πολλὰ δ’ αὐ σοφῆ 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

1300 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?
αἰσχυλοῦ ἀγαμέμνων

μόρον τὸν αὐτῆς οἶσθα, πῶς θεψάμενον
βοῦς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

κασανδρα

οὐκ ἔστ᾽ ἄλυξις, οὐ, ξένοι, χρόνον πλέω.

χορος

1300 ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

κασανδρα

ήκει τὸδ' ἡμαρ· σμικρὰ κερδανῶ φυγῆ.

χορος

ἀλλ' ἵσθι τλήμων οὖσ' ἀπ' εὐτόλμου φρενός.

κασανδρα

οὔδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

χορος

ἀλλ' εὐκλεῖς τοι κατθανεῖν χάρις βροτῶ.

κασανδρα

1305 ἰὼ πάτερ σοῦ σῶν τε γενναίων τέκνων.

χορος

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

Oh, horror! horror!

CHORUS LEADER

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

CASSANDRA

This house has the scent of murder dripping with blood.

CHORUS LEADER

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

CASSANDRA

It seems like a blast from the tomb.

CHORUS LEADER

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

CASSANDRA

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

λευκ. λευκ.

ΧΟΡΟΣ

τί τούτ’ ἐφευξας; εἰ τι μὴ φρενῶν στύγος.

ΚΑΣΑΝΔΡΑ

φόνον δόμοι πνέονσιν αἵματοσταγῆ.

ΧΟΡΟΣ

καὶ πῶς; τὸδ’ ὄζει θυμάτων ἐφεστίων.

ΚΑΣΑΝΔΡΑ

ὁμοίος ἀτμὸς ὡσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὗ Σύριον ἀγλαῖσμα δώμασιν λέγεις.

ΚΑΣΑΝΔΡΑ

ἀλλ’ εἶμι κἂν δόμοισι κωκύσουσ’ ἐμὴν Ἀγαμέμνονός τε μοῖραν. ἄρκειτος βίοις.

ιὼ ξένοι.

οὗτοι δυσοίζωθαμνον ὡς ὄρνις φόβῳ ἀλλως· θανοῦσῃ μαρτυρεῖτε μοι τὸδε, ὡταν γυνὴ γυναικὸς ἀντ’ ἐμοῦ θάνη, ἀνὴρ τε δυσδάμαρτος ἀντ’ ἀνδρὸς πέσῃ.

ἐπιξενοῦμαι ταῦτα δ’ ὃς θανομένη.

AGAMEMNON — 8
CHORUS LEADER

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

CASSANDRA

I wish once more to speak, or rather to sing my own dirge; and I pray to the sun in the presence of this last light of his, * * *

* * * * * *

when I die as a slave, an easy victim. Alas for human fortunes. When they are happy, a mere shadow can overturn them; but if they are calamitous, a wetted sponge by one stroke obliterates all trace: and for this last I have more pity than for the former.

CHORUS LEADER

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

ὦ τλῆμον, οἴκτιρω σε θεσφάτον μόρον.

ΚΑΣΑΝΔΡΑ

ἄπαξ ἐτ' εἰπεῖν ῥῆσων ἡ θρήνον θέλω
ἐμὸν τὸν αὐτῆς. ἡλίῳ δ' ἐπεύχομαι
πρὸς ὑστατον φῶς † τοῖς ἐμοῖς τιμαόροις
ἐχθροῖς φονεύσι τοῖς ἐμοῖς τίνειν ὧμοῦ, †
δοῦλης θανούσης, εὕμαροῖς χειρόματος.
ιὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
σκιά τις ἀν τρέψιεν· εἰ δὲ δυστυχή,
βολαῖς ψρωσσὼν σπόγγος ἄλεσεν γραφήν.

ΧΟΡΟΣ

tὸ μὲν εὗ πράσσεων ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'
οὗτοι ἀπειπῶν εἰργεὶ μελάθρων,
μηκέτ' ἐσέλθης, τάδε φωνῶν.

καὶ τῶδε πόλιν μὲν ἔλειν ἔδοσαν
μάκαρεσ Πριάμου·
θεοτύμητος δ' οἶκαδ' ἱκάνει.
νῦν δ' εἰ προτέρων αἱμ' ἀποτείσθη
καὶ τοῖσι θανοῦσι θανῶν ἄλλων

ποινὰς θανάτων ἐπικράνη,
τίς ποτ' ἄν εὐξαίτο βροτῶν ἄσωει
da'μονι φῦναι τάδ' ἄκούων;
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

 ámboi, péplhýmái kairíavn plhghvn ésw.

ΧΟΡΟΣ

síga: tís plhghv ãútei kairíow os útasaúmenos;

ΑΓΑΜΕΜΝΩΝ

1345 ámboi mál' adbís, dêntéra xepplhghménos.

ΧΟΡΟΣ

tôiropon érygásathai dokeni moi basiléwos oimóghmati: álla koinwosámevy ãvn pws ásphalh bouléumata.

ΧΟΡΕΥΤΑΙ

1. égw mév ámbi thn ámbh nhn gnómhn légy, próos dhmá deûr' ástóouí khrússeiw boýn.

1350 2. ámboi d' ópws táxistá g' éppesteií dokení kai prágym' elégchei suv neorrútw éífei.

3. kágw toioutou gnómatos kouwvod óvn psfiómaei ti dróvn: to mé méllleiw d' akmí.

4. dróvn páresti: froumíažontai vàr ós

1355 týrannódos sthmeîa prássontes pòlei.

5. xronízómen vàr: oí dé ths melloús kléos pêdoi patoúntes óv kathéudousin xerí.

6. óv õîda boulhês ãstwos lýhvw légy. toû dróntos ésti kai to bouléúsaí pêri.
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;
1360 7. κἀγὼ τοιούτος εἰμ’, ἐπεὶ δυσμηχανῶ 
λόγοισι τῶν θανόντ’ ἀνιστάναι πάλιν.
8. ἦ καὶ βίων τείνοντες ὅδ’ ὑπείξομεν 
δόμων κατασχυντήριοι τοῖσδ’ ἡγομένοις;
9. ἀλλ’ οὐκ ἀνεκτόν, ἀλλὰ καθανεῖν κρατεῖ.
1365 πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
10. ἦ γὰρ τεκμηρίωσιν εξ οἰμωγμάτων 
μαντευσόμεσθα τάνδρος ὃς ὀλωλότος;
11. σάφ’ εἰδότας χρή τῶν δια μυθεῖσθαι πέρι· 
τὸ γὰρ τοπάξειν τοῦ σάφ’ εἰδέναι δίχα.
1370 12. ταύτην ἐπανεῖν πάντοθεν πληθύνομαι, 
τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ’ ὅπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πολλῶν πάροιθεν καιρίως εἰρημένων 
tάναντι εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γὰρ τις ἔχθρος ἔχθρα ποροῦνας, φίλοις 
1375 δοκοῦσιν εἶναι, πημοῦν ἀρκύστατ’ ἂν
φράξειν, ὑψος κρείσσον ἐκπηδήματος;
ἐμοὶ δ’ ἀγῶν ὡδ’ οὐκ ἀφρόντιστος πάλαι
νίκης παλαιᾶς ἤλθε, σὺν χρόνῳ γε μὴν·
ἔστηκα δ’ ἐνθ’ ἐπαισθ’ ἐπ’ ἐξειργασμένοις.
1380 οὖτω δ’ ἐπραξά, καὶ τάδ’ οὐκ ἀρνήσομαι,
ὡς μὴτε φεύγειν μὴτ’ ἀμύνεσθαι μόρον.
ἀπειρον ἀμφίβληστρον, ὡσπερ ἴχθυών,
περιστιχίζω, πλοῦτον εἰματος κακόν.
παίω δὲ νῦν δίς· κἂν δυνῶν οἰμωγμάτων
1385 μεθήκεν αὐτοῦ κῶλα· καὶ πεπτωκότι
and when he has fallen, I add a third blow, a grateful boon to Hades beneath the earth, the saviour of the dead. Thus falling, he pants forth his life; and as he breathes forth the sharp gush of his life-blood, he strikes me with a dark drop of deadly dew, and I rejoice in it no less than the sown field rejoices in beauty sent from Zeus in the bursting of the flower-cup. Since this is so, aged men of Argos, you may rejoice if so you please; but I exult. And if it were becoming to pour a libation over this dead man, this would be just, nay, exceeding just. With so many cursed calamities has he filled the cup in this house, and now he has come home to drain it off.

CHORUS LEADER

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

CLYTAEMNESTRA

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

CHORUS

What evil thing hast thou eaten which grew on earth, or what hast thou drunk which came from the flowing sea, that thou hast placed this
τρίτην ἐπενδύσωμι, τοῦ κατὰ χθονὸς
'Αιδοὺ νεκρῶν σωτῆρας εὐκταίαν χάρων. 
οὕτω τὸν αὐτοῦ θυμὸν ὀρμαῖνει πεσών,
kάκφυσιῶν ὅξειαν αἴματος σφαγήν

βάλλει μ’ ἐρεμυὴ ψακαδί φοινίας δρόσου,
χαίρονταν οὐδὲν ἦσσον ἥ διωσθότω
γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
ὡς ὥδ’ ἔχοντων, πρέσβος Ἀργείων τόδε,
χαίροιτ’ ἂν, εἰ χαίροιτ’, ἑγὼ δ’ ἐπεύχομαι.

εἰ δ’ ἦν πρεπόντων ὡστ’ ἐπισπένδειν νεκρῷ,
τῶδ’ ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.
tοσώνυε δεκατηρ’ ἐν δόμοις κακῶν ὅδε
πλῆσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟΡΟΣ

θαυμάζουμεν σου γλώσσαν, ὡς θρασύστομος,

ητις τοιόνδ’ ἐπ’ ἀνδρὶ κομπάζεις λόγον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

πειρᾶσθέ μοι γυναικὸς ὡς ἀφράσμονος.
ἐγὼ δ’ ἀτρέστῳ καρδίᾳ πρὸς εἴδοτας
λέγω· σὺ δ’ αἰνεῖν εἶτε με ψέγεων θέλεις
ὁμοιον. οὕτως ἔστω Ἀγαμέμνων, ἔμος

πόσις, νεκρὸς δὲ, τῆσδε δεξιᾶς χερὸς
ἐργον, δικαιὰς τέκτωνος. τάδ’ ὥδ’ ἔχει.

ΧΟΡΟΣ

τί κακὸν, ὡ γυναι, χθονοστρεφὲς ἐδανὸν

ἡ ποτὸν πασαμένα ῥυτᾶς ἐξ ἀλὸς ὀρμενον

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

1410 Thou hast cast him out, thou hast cut him off; and thou shalt be cut off from the city, a mighty abomination to the citizens.

CLYTAEMNESTRA

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

CHORUS

Thou hast grand thoughts, and hast uttered haughty words. Thy mind is maddened, as it were, by thy murderous fortune. A clot of blood is to be seen on thy brow yet unatoned; and hereafter, bereft of friends, thou must pay blow for blow.
τόδ’ ἐπέθου θύος δημοθρόους τ’ ἀράς;
ἀπέδικες, ἀπέταμες· ἀπόπολις δ’ ἔσῃ
μῦσος οἴβριμον ἀστοίς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ πόλεως φυγήν ἐμοὶ
καὶ μῖσος ἀστῶν δημόθρους τ’ ἔχειν ἀράς;
οὐδὲν τὸδ’ ἀνδρὶ τῷδ’ ἐναντίον φέρων·

ὁς οὖν προτιμῶν, ὠσπερεὶ βοτοῦ μόρον,
μῆλων φλεόντων εὐπόκους νομεύμασιν,
ἐθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
ὡδίν’, ἐπῳδὸν Ἀρηκίων ἀημάτων.
οὐ τοῦτον ἐκ γῆς τῆσθε χρῆν σ’ ἀνδρηλατεῖν,

μιασμάτων ἀποιν’; ἐπήκοος δ’ ἐμῶν
ἐργων δικαστῆς τραχὺς εἰ. λέγω δὲ σοι
tοιαῦτ’ ἀπειλεῖν, ὡς παρεσκευασμένης
ἐκ τῶν ὀμοίων χειρὶ νικήσαντ’ ἐμοῦ
ἀρχεῖν· ἔαν δὲ τοῦμπαλιν κραίνῃ θεός,

γνώσῃ διδαχθεῖσ ὡψε γοῦν τὸ σωφρονεῖν.

ΧΟΡΟΣ:

μεγαλόμητις εἰ, περίφρονα δ’ ἐλακες·

ὡσπερ οὖν φονολίβει τύχα φρήν ἐπιμαίνεται.

λύπος ἐπ’ ὀμμάτων αἴματος ἐμπρέπει
ἀτέτον. ἔτι σὲ χρῆ στερομέναν φίλων

τύμμα τύμματι τείσαι.
CLYTAEMNESTRA

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

CHORUS

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

καὶ τῆν ἀκούεις ὅρκίων ἐμῶν θέμιν·
μᾶ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
᾽Ατην Ἐρινών θ', αἴσι τὸν ἔσφαξ' ἐγώ,
οὐ μοι φάβου μέλαιρον ἐλπὶς ἐμπατεῖν,
ἐως ἂν αἴθη πῦρ ἐφ' ἐστίας ἐμῆς
Ἀγισθος, ὡς τὸ πρόσθεν εὐ φρονῶν ἐμοί.
οὔτοι γὰρ ἡμῖν ἀστῖς οὐ σμικρὰ θράσους.
κεῖται γυναικὸς τῆς δε λυμαντήριος,
Χρυσηίδων μείλιγμα τῶν ὑπ' Ἰλίῳ.

η τ' αἰχμάλωτος ἤδε καὶ τέρασκόπος
ἡ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ἔνεννος, ἕναυτίλων δὲ σελμάτων
ἰσοτριβῆς.† ἅτιμα δ' οὐκ ἐπραξάτην.
ὁ μὲν γὰρ οὔτοι, ἡ δὲ τοι κύκνου δίκην
τὸν ὑστατον μέλψασα θανάσιμον γόνον
κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν
τεῦν ἡς παροψώνημα τῆς ἐμῆς χλιδῆς.†

ΧΟΡΟΣ

φεῦ, τίς ἂν έν τάχει, μη περιώδυνος,
μηδὲ δὲμνιοτήρης,

μόλοι τὸν ἀεὶ φέρουσ' ἐν ἡμῖν
Μοῖρ' ἀτέλευτον ὑπνον, δαμέντος
φύλακος εὐμενεστάτον
πολέα τλάντος γυναικὸς διὰ;
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.

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 murderer, 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 τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὅλέσασ᾽ ύπὸ Τροία.
† νῦν δὲ τελείαν . .
ἡ πολύμναστον ἐπιηνθίσω αἰμ' ἀνιπτον,
ἡτις ἥν τότε ἐν δόμοις
ἐρις ἐρίδματος ἀνδρὸς οἰξὺς. †

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδὲν θανάτου μοῖραν ἐπεύχου
τοὐσδε βαρυνθεῖς .
μηδ' εἰς Ἑλένην κότον ἐκτρέψης,
1460 ὃς ἀνδρολέτειρ', ὃς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὅλέσασ'
ἀξύστατον ἄλγος ἐπραξε.

ΧΟΡΟΣ

daῖμον, ὃς ἐμπίτνεις δῶμασι καὶ διφυί-
ουσι Τανταλίδαισιν,
1465 κράτος τ' ἱσώψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν
κόρακος ἐχθροῦ σταθείσ' ἐκνόμως
ὑμνον ὑμνεῖν ἐπεύχεται.
*  *  *  *  *  *  *

ΚΛΥΤΑΙΜΗΣΤΡΑ

1475 νῦν δ' ὄρθωσας στόματος γνώμην,
τὸν τριπάχυντον

Ant. 1

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? Thouliest in this spider's web, breathing out thy life in impious death. Alas, in this slavish manner dost thou lie, overpowered by deceitful death, by a doubly cutting dart from the hand.

CLYTAEMNESTRA

You declare that this deed is mine; but do not say that I am the wife of Agamemnon;
δαίμονα γέννησ τήσδε κικλήστκων.
έκ τοῦ γὰρ ἔρως αἴματολοιχὸς
νείρῃ τρέφεται· πρὶν καταλῆξαι
tὸ παλαιὸν ἄχος, νέος ἵχώρ.

ΧΟΡΟΣ

ἡ μέγαν οἶκονόμον
δαίμονα καὶ βαρύμην ἀινείς,
φεῦ φεῦ, κακὸν αἰνον ἄτη-
ρᾶς τύχας ἀκορέστον·

1485

ἡ ἢ διαὶ Διὸς
παναίτιον πανεργέτα.
tί γὰρ βροτοῖς ἀνευ Διὸς τελεῖται;
tί τῶν' οὐ θεόκρατον ἔστων;

1490

ὡ ὡ βασιλεὺ βασιλεῦ,
πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τι ποτ' εἶπο;
κεῖσαι δ' ἀράχνης ἐν ψάριματ τῶδ'
ἀσεβεῖ δανάτῳ βίοι ἐκπνέων,—

1495

ἀμοι μοι κοίταν τὰνδ' ἀνελεύθερον
δολίῳ μόρῳ δαμεῖς
ἐκ χερὸς ἀμφιτόμοι βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τὸδε τοῦργον ἐμὸν·

Ἀσπ. 9

Ἀγαμέμνονίαν εἶναι μ' ἄλοχον.
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.
1500 φανταζόμενος δὲ γυναικὶ νεκροῦ
tοῦδ’ ὁ παλαιὸς δριμὺς ἀλάστωρ
’Ατρέως χαλεποῦ θοινατῆρος
tόνδ’ ἀπέτεισεν,
tέλεον νεαροῖς ἐπιθύσας.

ΧΟΡΟΣ

1505 ὡς μὲν ἀναίτιος εἶ
τοῦδε φόνον τὶς ὁ μαρτυρήσων;
pῶς πῶς; πατρόθεν δὲ συλλή-
πτωρ γένοιτ’ ἀν ἀλάστωρ.
βιάζεται δ’ ὁμοσπόροις
ἐπιρροαῖσιν αἰμάτων
μέλας Ἀρης ὁποὶ δίκαιν προβαίνων
πάχνα κουροβόρῳ παρέξει.

1510 ἵνα άὼ βασιλεῦ βασιλεῦ,
pῶς σε δακρύσω;
1515 φρενὸς ἐκ φιλίας τὶ ποτ’ εἶπο;
κεῖσαι δ’ ἀράχνης ἐν ύφάσματι τῶδ’
ἀσεβεὶ θανάτῳ βίον ἐκπνέων.
ὡμοὶ μοι κοίταν τἀνδ’ ἀνελεύθερον
δολίῳ μόρῳ δαμεῖς
1520 ἐκ χερὸς ἀμφιτόμω βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

[οὔτ’ ἀνελεύθερον οἶμαι 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.

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 οὕτος δολίαν ἄτην οἴκοισιν ἔθηκ᾽;

1525 ἀλλ᾽ ἐμὸν ἐκ τοῦδ᾽ ἔρνος ἄρεθέν, τὴν πολυκλαύτην Ἰφιγενείαν,
ἄξια δράσας ἄξια πάσχων
μηδὲν ἐν Ὁλίδου μεγαλαυχεῖτω,
ξυφοδηλήτω
θανάτῳ τείσας ἀπερ ἐρξεν.

ΧΟΡΟΣ

1530 ἀμηχανῶ φροντίδος στερηθεῖς εὐπάλαμον μέριμναν
ὀπα τράπωμαι, πιτυντος οἶκου.
δέδοικα δ᾽ ὀμβρου κτύπον δομοσφαλῆ
τὸν αἰματηρὸν: ψακᾶς δὲ λήγει.

1535 δίκη δ᾽ ἐπ᾽ ἄλλο πράγμα ἀορ θήγει βλάβης
πρὸς ἄλλαις θηγάναισι Μοίρα.

ἰὼ γὰρ γὰ, εἴθ᾽ ἐμ᾽ ἐδέξω,
πρὶν τόνδ᾽ ἐπιδεῖν ἀργυροτοῖχου

1540 δροίτας κατέχοντα χαμεύνην.
τίς ὁ θάψων νυν; τίς ὁ θρηνήσων;
ἡ σὺ τόδ᾽ ἐρξαι τλήσει, κτείνασ᾽
ἀνδρα τὸν αὐτῆς, ἀποκωκύσαι

1545 ψυχήν, ἄχαριν χάριν ἄντ᾽ ἐργὼν
μεγάλων ἅδικως ἐπικρᾶναι;
τίς δ᾽ ἐπιτύμβιος ἄνω ἐπ᾽ ἄνδρι θείῳ
σῶν δάκρυσιν ἰάπτων

1550 ἀλαθεία φρενῶν πονῆσει;
134  Aeschylus' Agamemnon

Clytaemnестра

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 one 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.

Clytaemnестра

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

οὐ σὲ προσήκει τὸ μέλημα λέγειν τοῦτο. πρὸς ἡμῶν κάππεσε, κάθανε, καὶ καταθάψομεν οὖχ ὑπὸ κλαυθμῶν τῶν ἐξ οἶκων,

1555 ἀλλ᾽ Ἰφιγένειά νυν ἀσπασίως θυγάτηρ, ὡς χρή, πατέρ᾽ ἀντιάσασσα πρὸς ἀκύπορον πόρθμευμ᾽ ἀχέων περὶ χείρε βαλοῦσα φιλήσει.

ΧΟΡΟΣ

1560 ὁνείδος ἦκει τόδ᾽ ἄντ᾽ ὁνείδους. δύσμαχα δ᾽ ἔστι κρῆναι. φέρει φέροντ᾽, ἐκτίνει δ᾽ ὁ καῖνων. μίμνει δὲ μίμνοντος ἐν χρόνῳ Δίως παθεῖν τὸν ἔρξαντα. θέσμον γάρ· τίς ἄν γονᾶν ἁραῖον ἐκβάλοι δόμων; κεκόλληται γένος πρὸς ἅτα.

ΚΛΥΣΤΑΙΜΗΣΤΡΑ

ἐς τόνδ᾽ ἐνέβης εἰσὶν ἀληθείᾳ χρησμόν. ἐγὼ δ᾽ οὖν ἐθέλω δαίμονι τῷ Πλευσθενίδῶν ὀρκοῦς 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
Δυστλητά περ ὄνθ’, ὃ δὲ λοιπὸν, ἵοντ’ ἐκ τῶνδε δόμων ἀλλήν γενεὰν τρίβειν θανάτοις αὐθένταισι· κτεάνων τε μέρος βαιῶν ἐχούσῃ πᾶν ἀπόχρη μοι
1575 μανίας μελάθρων ἀλληλοφόνους ἀφελούσῃ.

Αἰγίσθος

ὁ φέγγος εὐφρον ἡμέρας δικηφόρον. φαῖνν ἂν ἢδη νῦν βροτῶν τιμαόρους θεοὺς ἀνωθεν γῆς ἐποπτεύεις ἄχη,
1580 ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἑρμύνῳ τῶν ἀνδρα τόνδε κείμενον φίλως ἐμῷ, χερὸς πατρᾶς ἐκτίνουτα μηχανᾶς.
Ἀτρέως γὰρ ἀρχων τῆςδε γῆς, τοῦτον πατήρ, πατέρα Θεόστην τὸν ἔμον, ὡς τορὼς φράσαι,
1585 αὐτοῦ δ’ ἀδελφόν, ἀμφίλεκτος ὧν κράτει, ἡμηρηλήτησεν ἐκ πόλεως τε καὶ δόμων. καὶ προστρόπαιοι ἐστίας μολὼν πάλιν τλήμων Θεόστης μοῦραν ἤρετ’ ἀσφαλῆ, τὸ μὴ θανῶν πατρῶν αἰμάξαι πέδον
1590 αὐτοῦ. ξένια δὲ τοῦδε δύσθεος πατήρ Ἀτρέως, προθύμως μᾶλλον ἡ φίλως, πατρὶ τῶμῳ, κρεουργὸν ἡμαρ εὐθύμως ἀγεν δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας
1595 ἔθρυπτ’ ἀνωθεν ἀνδρακάσ καθῆμενος.
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

ἀσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβῶν
ἔσθει βορᾶν ἄσωτον, ὡς ὦρας, γένει.
κάπειτ' ἐπιγυνοῦς ἐργον οὔ καταίστιον
ὡμοξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐρῶν.

μόρον δ' ἀφερτον Πελοπίδαιας ἐπεύχεται,
λάκτισμα δεῖπνου ἐφύσχως τιθεὶς ἁρὰ
οὐτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
ἐκ τῶνδε σοι πεσόντα τόνδ' ἰδεῖν πάρα.
καγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς.

τρίτον γὰρ ὄντα μ' ἐπίτεκ' ἀθλίῳ πατρὶ
συνεξελαύνει τυτθῶν ὄντ' ἐν σπαργάνοις
τραφέντα δ' αὖθις ἡ δίκη κατήγαγεν.
καὶ τοῦδε ταῦδρος ἡψάμην θυραῖος ὄν,
πᾶσαν συνάψας μηχανήν δυσβουλίας.

οὔτω καλὸν δὴ καὶ τὸ καθανεῖν ἐμοί,
ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟΡΟΣ

Ἄγισθ', ὑβρίζειν ἐν κακοίσιν οὐ σέβω.
σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,
μόνος δ' ἐποικτον τόνδε βουλεύσαι φόνον.

οὗ φημ' ἀλύζειν ἐν δίκη τὸ σὸν κάρα
δημορριφεῖς, σάφ' ἰσθι, λευσίμους ἀράς.

ΑΙΓΙΣΘΟΣ

σὺ ταῦτα φωνεῖς νερτέρα προσήμενος
κώπη, κρατούντων τῶν ἐπὶ ζυγῷ δορὸς;
γνώσει γέρων ὄν ὦς 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 ηλικοῦτῳ, σωφρονεῖν εἰρημένον. δεσμὸς δὲ καὶ τὸ γῆρας αὐτὸ τε νήστιδες δύαι διδάσκειν ἔξοχωταται φρενῶν ἰατρομάντεις. οὐχ ὅρας ὅρων τάδε; πρὸς κέντρα μὴ λάκτιζῃ, μὴ παίσας μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τοὺς ἢκοντας ἐκ μάχης μένων οἰκουρὸς εὐνὴν ἀνδρὸς αἰσχύνας ἁμα, ἀνδρὶ στρατηγῷ τόνδε ἐβούλευσας μόρον;

ΑΙΓΙΣΘΟΣ

καὶ ταῦτα τάπη κλαυμάτων ἀρχηγενῆ. Ὅρφεῖ δὲ γλώσσαν τὴν ἐναντίαν ἔχεισ.

1630 ο μὲν γὰρ ἤγε πάντ᾽ ἀπὸ φθογγῆς χαρᾶ, σὺ δὲ ἐξορίνας ἥπιοις ὑλάγμασιν ἀξεῖν κρατήθεις δ᾽ ἡμερῶτερος φανεῖ.

ΧΟΡΟΣ

ὡς δὴ σὺ μοι τύραννος Ἀργείων ἔση, δὲ οὐκ, ἑπεὶ δὴ τῶδε ἐβούλευσας μόρον,

1635 δρᾶσαι τὸν ἐργον οὐκ ἔτλης αὐτοκτόνως.

ΑΙΓΙΣΘΟΣ

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

CHORUS LEADER

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

AEGISTHUS

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

CHORUS LEADER

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

AEGISTHUS

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

CHORUS LEADER

We hail your word when you speak of death, and we accept that fortune.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ 143

άρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξω βαρείας οὕτι μὴ σειραφόρον
κριθώντα πῶλον· ἀλλ' ὁ δυσφίλης σκότω
λιμὸς ξύνοικος μαλθακῶν σφ’ ἐπόψεται.

ΧΟΡΟΣ

tί δὴ τὸν ἀνδρὰ τόνδ’ ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἡμάριζες, ἀλλὰ σὺν γυνῇ
χώρας μίασμα καὶ θεῶν ἐγχωρίων
ἐκτεῖν'; 'Ὁρέστης ἀρὰ ποὺ βλέπει φάος,
ὅπως κατελθὼν δεῦρο πρευμνεῖ τύχῃ
ἀμφοῖν γένηται τοῦνδε παγκρατῆς φονεύς;

ΑΙΓΙΣΘΟΣ

ἀλλ’ ἐπεὶ δοκεῖς τάδ’ ἔρδειν καὶ λέγειν, γνώσε
tάχα.

εἰσ δὴ, φίλοι λοχίται, τοῦργον οὐχ ἐκὰς τόδε.

ΧΟΡΟΣ

εἰσ δὴ, ξίφος πρόκωπον πᾶς τίς εὐτρεπιζέτω.

ΑΙΓΙΣΘΟΣ

ἀλλὰ μὴν κάγῳ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ

δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ’ αἱροῦ-
μεθα.
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.
ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδαμῶς, δ' φίλτατ' ἀνδρῶν, ἀλλὰ δράσαμεν κακά.

1655 ἀλλὰ καὶ τάδ' ἐξαμησαί πολλὰ δύστην θέρος:

πημονῆς δ' ἄλις γ' υπάρχει. μηδὲν αἰματώμεθα.

στείχε καὶ σὺ χοί γέροντες πρὸς δόμους πεπρωμένους,

πρὶν παθεῖν ἔρξαντ' ἀκαίρον. χρῆν τάδ' ὡς ἐπράξαμεν.

εἰ δὲ τοι μόχθων γένοιτο τῶν ἄλις, δεχοίμεθ' ἂν,

1660 δαίμονος χηλῆ βαρεία δυστυχῶς πεπληγμένοι.

ὡδ' ἔχει λόγος γυναικός, εἰ τις ἄξιοι μαθεῖν.

ΑΙΓΙΣΘΟΣ

ἀλλὰ τοῦσδ' ἐμοὶ ματαίαν γλῶσσαν ὅδ' ἀπανθίσαι

κάκβαλεῖν ἔπη τοιαῦτα δαίμονος πειρωμένους,

σώφρονος γνώμης δ' ἀμαρτέιν τὸν κρατοῦντά θ' ὑβρίσαι.

ΧΟΡΟΣ

1665 οὐκ ἀν Ἀργείων τὸδ' εἶη, φῶτα προσσαίνειν κακῶν.

ΑΙΓΙΣΘΟΣ

ἀλλ' ἐγὼ σ' ἐν ύστεραισιν ἥμεραις μέτειμ' ἔτι.

ΧΟΡΟΣ

οὐκ, ἔαν δαίμων Ὀρέστην δεῦρ' ἀπενθύνη μολεῖν.
AEGISTHUS

I know that men in exile feed on hopes.

CHORUS LEADER

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

AEGISTHUS

Know that you will pay the penalty for this folly.

CHORUS LEADER

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

CLYTAEMNESTRA

Pay no attention to these vain barkings. You and I in power over this house will set it all right.
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΑΙΓΙΣΘΟΞ

οἶδ᾽ ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟΡΟΞ

πρᾶσσε, πιαίνοι, μιαίνω τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΣΘΟΞ

1670 ἵσθι μοι δῶτων ἄποινα τῆσδε μωρίας χάριν.

ΧΟΡΟΞ

κόμπασον θαρσῶν, ἀλέκτωρ ὡστε θηλείας πέλας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ προτιμήσῃς ματαιῶν τῶν δ’ ἴλαγμάτων. ἐγὼ
καὶ σὺ θῆσομεν κρατοῦντε τῶν δωμάτων καλῶς.