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EURIPIDES

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EURIPIDES
CHILDREN OF HERACLES
HIPPOLYTUS
ANDROMACHE · HECUBA

EDITED AND TRANSLATED BY
DAVID KOVACS



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PREFACE

This edition's editorial principles and its simplified system for reporting variants are explained in Volume One, pp. 36–39. I will discuss in my forthcoming *Euripidea Altera* some of the readings and conjectures I have adopted in this volume.

For Mark

It is a pleasure to acknowledge generous assistance. A grant from the Division of Research of the National Endowment for the Humanities, an independent federal agency, enabled me to devote half of my time in the two academic years 1990–92 to this volume and its successor. At a later stage of revision, I was the beneficiary of a term as Visiting Fellow at All Souls College, Oxford. My thanks to the Warden and Fellows for their splendid hospitality and especially to Martin West, who was liberal of his time and counsel. I have also profited greatly from discussions with James Diggle, Charles Willink, Hugh Lloyd-Jones, and Justina Gregory. George Goold's criticisms and queries have been invaluable, and both he and Margaretta Fulton have improved the English translation.

This volume carries a dedication to a son by a proud father.

University of Virginia

David Kovacs

ABBREVIATIONS

<i>AJP</i>	<i>American Journal of Philology</i>
<i>Anz. Akad. Wien</i>	<i>Anzeiger der österreichischen Akademie der Wissenschaften zu Wien</i>
<i>BICS</i>	<i>Bulletin of the Institute of Classical Studies, London</i>
<i>CP</i>	<i>Classical Philology</i>
<i>CQ</i>	<i>Classical Quarterly</i>
<i>CR</i>	<i>Classical Review</i>
<i>GRBS</i>	<i>Greek, Roman, and Byzantine Studies</i>
<i>HSCP</i>	<i>Harvard Studies in Classical Philology</i>
<i>JHS</i>	<i>Journal of Hellenic Studies</i>
<i>RFIC</i>	<i>Rivista di Filologia ed Istruzione Classica</i>
<i>TAPA</i>	<i>Transactions of the American Philological Association</i>
<i>YCS</i>	<i>Yale Classical Studies</i>

CHILDREN OF HERACLES

INTRODUCTION

When Athenian orators of the fourth century wanted to extol the greatness of the city's past, one of the stories to which they repeatedly turned was Athens' defense of the helpless children of Heracles from the violence of Eurystheus. (See Lysias 2.11–16, Isocrates 4.54–60, 5.34, Demosthenes 60.8.) It is reasonable to suppose that fifth-century orators, whose work does not survive, did the same. The story appears or is alluded to in other fifth-century sources, including Herodotus 9.27.2, where the Athenians base their claim to a place of honor in the battle order at Plataea on their valorous defense of the Heraclids. Clearly this was a narrative that harmonized well with the Athenians' view of themselves as champions of the weak.

Euripides' *Children of Heracles* was put on, in all likelihood, in the first year of the Peloponnesian War (early spring of 430). The events of the day have had an effect on the telling of the story, particularly the end of the play, where allusion is made to the descendants of the Heraclids (i.e. the Spartans) and their invasion of Attica. But in its main outline the plot is the sequence of events known to patriotic oratory.

Iolaus, Heracles' aged kinsman, speaks the prologue, giving the antecedent history. After Heracles' death his

children were persecuted by King Eurystheus of Argos, the same man who had sent Heracles himself on his perilous labors. Afraid that the sons might exact vengeance for what he had done to their father, Eurystheus determined to put them to death, and since they had been banished from Argos he pursued them all around the Greek world. Whenever they sought refuge with a city, he would threaten that city with war. Hitherto, all the cities they have fled to have succumbed to the threats of Eurystheus and have refused to take the Heraclids in. Now they have come to Marathon in Attica, ruled by the twin sons of Theseus. Iolaus with most of Heracles' sons sits as a suppliant at the altar; Alcmena, Heracles' mother, is inside with Heracles' daughters. The eldest of the sons have gone off to see where else they might settle if Athens fails them.

The action begins with the arrival of the abusive Herald of Eurystheus, who has come to assert Argos' right to kill the Heraclids and who actually begins to drag Iolaus forcibly from the altar. When a cry for help is raised, the Chorus, old men of Marathon, come on and express their outrage at the proceedings. They are followed by Theseus' son Demophon, King of Athens, who faces down the Herald's threats. This earns him the gratitude of Iolaus, who exhorts the Heraclids never to forget this kindness and, when they get their patrimony back, never to send a hostile force against Athens. Demophon accepts these expressions of gratitude and departs to prepare to defend the city against the Argive attack that will surely come.

The Heraclids themselves then get to show their bravery. Demophon returns with disturbing news: the oracles say that if Athens is to prevail in the coming war, a

maiden of noble family must be sacrificed to Demeter. He is not willing to sacrifice a daughter of his own or to force any of his citizens to sacrifice his. Unless Iolaus has something to suggest, the war with Argos will be lost. This perplexity is met by a daughter of Heracles, who offers herself as a willing sacrifice. She is led away, and Iolaus sinks down before the altar in grief. Good news appears at once in the person of a servant of Hyllus, one of the sons sent out to reconnoitre. He reports that Hyllus has returned safe and with reinforcements. Iolaus, old and infirm as he is, decides to go take part in the battle. He cuts an almost comic figure as he leaves, hobbling along on the arm of the servant.

After a choral ode a messenger appears to announce to Alcmena the result of the battle. The Athenians and their allies were victorious. What is more, Iolaus has been miraculously rejuvenated and has performed a great exploit, taking the defeated Eurystheus alive.

In the last scene, Eurystheus is brought in by the Servant. Alcmena denounces him for his crimes against Heracles and his family and then proclaims that he must die a painful death. The Servant objects that this cannot be: the Athenians do not kill prisoners. Alcmena insists that she will kill him all the same. In his speech in his own defense to Alcmena Eurystheus claims that he was forced to take up the quarrel with Heracles, and that what he did to him and his children was merely prudent self-defense. The Chorus Leader recommends that Alcmena spare him.

She, however, is determined to kill him and proposes a sophistic interpretation of the Athenians' words: the Athenians want me to let him go, she says, and I will fulfill

their words literally by releasing his body to his family when I have killed him. At this point, Eurystheus concedes his death to Alcmene. But in light of Athens' refusal to kill him, he makes them a present of an ancient prophecy of Apollo which said he was fated to be buried at Pallene in Attica and there to be a presence favorable to the Athenians and hostile to the descendants of Heracles' children: he will, that is, become a hero in the Greek sense, one of the mighty dead, and will bless the Athenians who worship at his grave and harm their enemies, the Spartans. Alcmene seizes on this prophecy to overcome the resistance of the Chorus, and Eurystheus is led away.

The play has a strong patriotic flavor, appropriately for a piece put on just after the invasion of Attica by the Spartans. Athens is portrayed throughout as a champion of the weak. She refuses to back down when threatened, just as she had in 431, even if it means enduring an invasion. At the start of the play, the objects of her protection demonstrate not only their innocence but also their bravery as the Maiden goes willingly to death to save her kin and the city that offered her protection. Iolaus too appears both decent and valorous. But by the end, Alcmene, who had earlier seemed timorous, now shows herself to be cruel and ready to violate established law. Like the Spartan Menelaus in *Andromache* she proposes to get her way by a quibbling interpretation of Athenian law (see 1020–4). Her descendants, it is now clear, are not going to carry out the behest Iolaus had laid on them never to raise a spear against the Athenians, their benefactors.

In the very act of taking unlawful vengeance against her enemy, Alcmene is sealing the fate of these descen-

dants, who will get an evil homecoming from their invasion of Attica because Eurystheus lies buried in Attic soil. Thus Athens gets full credit for bravely defending the weak and at the same time is protected from the harm that sometimes comes from doing so. That is how matters appeared to Euripides in the first year of the war before it became apparent that the Spartans would be able to invade Attica with complete impunity. His praise of Athens is heartfelt, and although the play is in no way a masterpiece, it gives stirring and coherent expression to a view of Athens' character that continued, as the orators make plain, to waken an answering chord in the hearts of the Athenian people.

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Dramatis Personae

ΙΟΛΑΟΣ	IOLAUS, kinsman of Heracles
ΚΗΡΤΞ	HERALD of Eurystheus
ΧΟΡΟΣ	CHORUS of men of Marathon
ΔΗΜΟΦΩΝ	DEMOPHON, King of Athens
ΠΑΡΘΕΝΟΣ	MAIDEN, daughter of Heracles
ΘΕΡΑΠΩΝ	SERVANT of Heracles' son, Hyllus
ΑΛΚΜΗΝΗ	ALCMENE, mother of Heracles
ΑΓΓΕΛΟΣ	MESSENGER
ΕΥΡΥΣΘΕΥΣ	EURYSTHEUS, King of Argos

A Note on Staging

The *skene* represents the temple of Zeus Agoraios in Marathon, not far from Athens. Eisosdos A leads from abroad, Eisosdos B from Athens.

ΗΡΑΚΛΕΪΔΑΙ

ΙΟΛΑΟΣ

Πάλαι ποτ' ἔστι τοῦτ' ἐμοὶ δεδογμένον·
 ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,
 ὁ δ' ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον
 πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,
 5 αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθῶν.
 ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
 ἐξὸν κατ' Ἄργος ἡσύχως ναίειν, πόνων
 πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλῆει,
 10 ὅτ' ἦν μεθ' ἡμῶν· νῦν δ', ἐπεὶ κατ' οὐρανὸν
 ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς
 σώζω τάδ'· αὐτὸς δεόμενος σωτηρίας.
 ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατῆρ,
 πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρυσθεὺς κτανεῖν·
 ἀλλ' ἐξέδραμεν, καὶ πόλις μὲν οἴχεται,
 15 ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι
 ἄλλην ἀπ' ἄλλης ἐξοριζόντων πόλιν.
 πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρυσθεὺς κακοῖς
 ὕβρισμ' ἐς ἡμᾶς ἤξιωσεν ὕβρισαι·
 πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους

¹⁶ ἐξοριζόντων Diggle: ἐξορίζοντες L

CHILDREN OF HERACLES

The skene represents the temple of Zeus Agoraios in Marathon, an outlying region of Attica. At an altar before the temple are IOLAUS and the young sons of Heracles, seated as suppliants.

IOLAUS

I have long ago come to this conclusion: one man is by nature just to his neighbors, while the man whose heart runs unbridled toward gain is of no use to his city and hard to deal with, being good only to himself. This wisdom I know not at second hand but by experience. For out of a sense of honor and because I respected my kinship with him, I more than any other shared with Heracles in his many labors while he was in our midst, though I could have lived at peace in Argos. And now, since he has gone to dwell in heaven,^a I protect these children of his beneath my wing, though I myself need someone to rescue *me*. When their father departed from the earth, first Eurystheus decided to kill us. But we escaped from him, and though we lost our city, we saved our lives. Yet we wandered in exile from one city to another as men banished us. For in addition to the other troubles Eurystheus plagued us with, he thought fit to commit this outrage against us: he would send heralds to whatever

^a After his death Heracles became a god.

- 20 κήρυκας ἔξαιτεῖ τε κἀξείργει χθονός,
 πόλιμ προτείων Ἄργος οὐ σμικρὸν φίλην
 ἐχθράν τε θέσθαι, χαῦτὸν εὐτυχοῦνθ' ἄμα.
 οἱ δ' ἀσθενῆ μὲν τάπ' ἐμοῦ δεδορκότες,
 σμικροὺς δὲ τούσδε καὶ πατρὸς τητωμένους,
 25 τοὺς κρείσσονας σέβοντες ἐξείργουσι γῆς.
 ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνους
 καὶ σὺν κακῶς πράσσουσι συμπράσσω κακῶς,
 ὀκνῶν προδοῦναι, μή τις ᾧδ' εἶπη βροτῶν
 ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ,
 30 Ἴόλαος οὐκ ἤμυνε συγγενῆς γεγώς.
 πάσης δὲ χώρας Ἑλλάδος τητῶμενοι
 Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα
 ἰκέται καθεζόμεσθα βῶμοι θεῶν
 προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς
 35 δισσοὺς κατοικεῖν Θησέως παῖδας λόγος
 κλήρῳ λαχόντας ἐκ γένους Πανδίωνος,
 τοῖσδ' ἐγγὺς ὄντας· ὦν ἕκατι τέρμονας
 κλειῶν Ἀθηῶν τήνδ' ἀφικόμεσθ' ὁδόν.
 δυοῖν γερόντων δὲ στρατηγείται φυγή·
 40 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνους,
 ἢ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνη γένος
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη
 σῶζε· νέας γὰρ παρθένους αἰδούμεθα

²¹ προτείων Canter: προτιμῶν L σμικρὸν
 Wilamowitz: -ὰν L

²¹⁻²² φίλην / ἐχθράν Bothe: φίλων / ἔχθραν L

²² τε Musgrave: γε L

part of the world he learned we were trying to settle in and would demand our surrender and keep us out of that land, alleging that the city of Argos was no slight power to make a friend or foe of and that he himself was a man enjoying heaven's favor. And these men, seeing that I was weak and that these children were small and had lost their father, bowed to might and kept us from their land. With these children who are exiled I too am in exile, and I join my own wretchedness to theirs. I shrink from abandoning them for fear someone may say, "Look, since the children lost their father, Iolaos has not come to their aid, though he is their kinsman!"

Because we have been banished from all the rest of Greece, we have come to Marathon and the land that borders it and are sitting at the altars of the gods supplicating for help. For it is said that Theseus' two sons rule this land, an honor they received when lots were cast among the descendants of Pandion.^a Those two are kin to these boys. This is the reason we have made this journey to the borders of glorious Athens. Our flight is being marshaled by a pair of grayheads: I give anxious thought for these boys, while Alcmena guards the daughters of her son within the temple, clasping them in her embrace. Shame

^a In this play Athens is governed, even in heroic times, on democratic lines: cf. 415–24. Choosing officials by lot from a pre-determined list of those eligible was a feature of fifth-century Athenian government.

³⁸ τήνδ' . . . ὁδόν Stephanus: τόνδ' . . . ὄρον L

- ἄλλω πελάζειν κάπιβωμοστατεῖν.
 45 Ἔλλος δ' ἀδελφοί θ' οἴσι πρὸς βεβύει γένος
 ζητοῦσ' ὅπου γῆς πύργον οἰκιοῦμεθα,
 ἣν τῆσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.
 ὦ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν
 πέπλων· ὀρῶ κήρυκα τόνδ' Εὐρυσθέως
 50 στείχοντ' ἐφ' ἡμᾶς, οὐ διωκόμεσθ' ὑπο
 πάσης ἀλήται γῆς ἀπαστερημένοι.
 ὦ μῖσος, εἴθ' ὄλοιο χὼ πέμψας σ' ἀνήρ,
 ὡς πολλὰ δὴ καὶ τῶνδε γενναίω πατρὶ
 ἐκ τοῦδε ταυτοῦ στόματος ἤγγειλας κακά.

ΚΗΡΤΞ

- ἦ που καθῆσθαι τῆνδ' ἔδραν καλὴν δοκεῖς
 55 πόλιν τ' ἀφίχθαι σύμμαχον, κακῶς φρονῶν
 οὐ γάρ τις ἔστιν ὃς πάροισ' αἰρήσεται
 τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως.
 χῶρει· τί μοχθεῖς ταῦτ'; ἀνίστασθαι σε χερῆ
 60 ἐς Ἄργος, οὐ σε λεύσιμος μένει δίκη.

ΙΟΛΑΟΣ

οὐ δῆτ', ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ,
 ἐλευθέρα τε γαί' ἐν ἧ βεβήκαμεν.

ΚΗΡΤΞ

βούλη πόνον μοι τῆδε προσθεῖναι χερὶ;

ΙΟΛΑΟΣ

οὔτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβῶν.

^a In the *Iliad* and elsewhere, Eurystheus' herald is called

prevents us from exposing young girls to the crowd and standing them at the altar. Hyllus and the oldest of his brothers have gone to look for some place on earth where we might establish a stronghold if we are forcibly kept from this land.

Enter HERALD by Eisdos A.

O children, children, come here, take hold of my garments! I see Eurystheus' herald coming toward us, the man by whom we are pursued and banished as wanderers from the face of the earth! A curse on you, hateful creature, and on him who sent you! For on these children's noble father too your tongue laid many a woe!

HERALD^a

No doubt you imagine this is a fine position you have taken up and that you have come to a city that is your ally. Fool! No one will choose to have your worthless strength in preference to Eurystheus! Move on! Why take all this trouble? You must get up from the altar and go on to Argos, where death by stoning awaits you.

ΙΟΛΑΟΣ

No: the god's altar will protect me, and the land on which we stand is free.

HERALD

Do you wish to make more work for this hand of mine?

ΙΟΛΑΟΣ

Surely you will not take me and these children away by force!

Copreus. Euripides does not name him in the text, and the speaker name "Copreus" given by our manuscripts is likely to be a later addition.

ΚΗΡΤΞ

65 γνώση σύ· μάντις δ' ἦσθ' ἄρ' οὐκ ἄκρος τάδε.

ΙΟΛΑΟΣ

οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζώντος ποτε.

ΚΗΡΤΞ

ἄπερρ'· ἐγὼ δὲ τοῦσδε, κἂν σὺ μὴ θέλῃς,
ἄξω νομίζων οὐπὲρ εἰς· Εὐρυσθέως.

ΙΟΛΑΟΣ

70 ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
ἀμύνεθ'· ἰκέται δ' ὄντες ἀγοραίου Διὸς
βιαζόμεσθα καὶ στέφη μαιίνεταιαι,
πόλει τ' ὄνειδος καὶ θεῶν ἀτιμίαν.

ΧΟΡΟΣ

75 ἔα ἔα· τίς ἢ βοῇ βωμοῦ πέλας
ἔστηκε; ποίαν συμφορὰν δείξει τάχα;
ἴδετε τὸν γέροντ' ἀμαλὸν ἐπὶ πέδῳ χύμενον· ὦ τάλας,
πρὸς τοῦ ποτ' ἐν γῆ πτώμα δύστηνον πίτνεις;

στρ.

ΙΟΛΑΟΣ

ὄδ' ὦ ξένοι με σοὺς ἀτιμάζων θεοῦς
ἔλκει βιαίως Ζηγὸς ἐκ προβωμίων.

65 οὐκ ἄκρος Herwerden: οὐ καλὸς L

67 ἄπερρ' Cobet: ἄπαιρ' L

72 ἀτιμίαν England: -ία L

75 γέροντ' ἀμαλὸν Wesseling, Hemsterhuys: γέροντα
μᾶλλον L

HERALD

You'll see! You are not, it seems, a good prophet on this subject.

IOLAUS

It shall not happen while I am still alive!

HERALD

Off! Be gone!

He pulls Iolaus away from the altar and knocks him onto the ground.

And as for these, whether you like it or not I shall take them off, treating them as the property of Eurystheus, which they are.

IOLAUS

Dwellers in Athens from of old, help us! We, the suppliants of Zeus of the Marketplace, are being violently treated and our suppliant wreaths defiled, which disgraces the city and insults the gods!

Enter citizens of Marathon as CHORUS by Eisodos B.

CHORUS

Ah! What is this cry that has been raised near the altar? What disaster is it about to show us? See the feeble old man lying spread upon the ground! Unhappy man, who has thrown you for this terrible fall?

IOLAUS

This man, strangers, dishonors your gods and drags me by force from Zeus's altar steps.

ΧΟΡΟΣ

- 80 σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπολιν
ξύνοικον ἦλθες λαόν; ἢ πέρα-
θεν ἀλίῳ πλάτα κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν;

ΙΟΛΑΟΣ

- οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,
85 ἀλλ' ἐκ Μυκηναίων σὴν ἀφίγμεθα χθόνα.

ΧΟΡΟΣ

ὄνομα τί σε, γέρον, Μυκηναῖος ὠνόμαζεν λεώς;

ΙΟΛΑΟΣ

τὸν Ἡράκλειον ἴστε που παραστάτην
Ἴόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.

μεσφδ.

ΧΟΡΟΣ

- 90 οἶδ' εἰσακούσας καὶ πρίν· ἀλλὰ τοῦ
ποτ' ἐν χειρὶ σῶ κομίζεις κόρους νεοτρεφεῖς; φράσον.

ΙΟΛΑΟΣ

Ἡρακλέους οἶδ' εἰσὶ παῖδες, ὦ ξένοι,
ικέται σέθεν τε καὶ πόλεως ἀφιγμένοι.

ΧΟΡΟΣ

- 95 τί χρέος; ἢ λόγων πόλεος, ἔνεπέ μοι, μελόμενοι τυχεῖν;

⁸⁰ σὺ δ' Tyrwhitt: ὄδ' L

⁸³ κατέχετ' Hermann: κατέσχετ' L

CHORUS

From what land, old sir, have you come to this people of four cities?^a Have you left the shore of Euboea and put in from beyond the water with seagoing oar?

IOLAUS

It is no islander's life that I live. I have come to your land from Mycenae.

CHORUS

What is the name the folk of Mycenae call you?

IOLAUS

You know, I am sure, of Iolaus, the man who stood at Heracles' side. I am not unknown to fame.

CHORUS

I have heard of you before. But whose are the young children you bring in your charge? Tell us.

IOLAUS

They are Heracles' sons, strangers, who have come as suppliants to you and your city.

CHORUS

What is your errand? Are you concerned to address the city? Tell us.

^a The Marathonian tetrapolis (Marathon, Oenoe, Probalinthus, and Tricorythus) was an old confederacy of towns that existed before the unification of Attica under Theseus.

ΙΟΛΑΟΣ

μήτ' ἐκδοθήναι μήτε πρὸς βίαν θεῶν
τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.

ἀντ.

ΚΗΡΤΞ

100 ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει,
οἱ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε.

ΧΟΡΟΣ

εἰκὸς θεῶν ἰκτῆρας αἰδέισθαι, ξένε,
καὶ μὴ βιαίῳ χειρὶ δαιμόνων
ἀπολιπεῖν σφ' ἔδη· πότνια γὰρ Δίκη τάδ' οὐ πείσεται.

ΚΗΡΤΞ

105 ἔκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως,
κοῦδὲν βιαίῳ τῆδε χρήσομαι χερὶ.

ΧΟΡΟΣ

ἄθεον ἰκεσίαν μεθεῖναι πέλει ξένων προστροπᾶν.

ΚΗΡΤΞ

110 καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
εὐβουλίας τυχόντα τῆς ἀμείνονος.

ΧΟΡΟΣ

οὔκουν τυράννω τῆσδε γῆς φράσαντά σε
χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βία ξένους
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν;

ΚΗΡΤΞ

τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἄναξ;

IOLAUS

We ask not to be surrendered, not to be forcibly dragged
off to Argos away from your gods.

HERALD

But this will not satisfy your masters. They are your
rulers and have found you here.

CHORUS

It is right to respect the gods' suppliants, stranger. They
should not be forced to leave their sanctuaries. Lady Jus-
tice will not be so treated.

HERALD

Then expel these chattels of Eurystheus from your land
and I shall not use force.

CHORUS

It is a godless act to yield up a suppliant band of strangers.

HERALD

Yes, but it is a fine thing to keep one's foot clear of trouble
and to practice a better sort of prudence.

CHORUS LEADER

Should you not have spoken to this land's ruler before tak-
ing this bold step rather than forcibly dragging these
strangers from the gods' sanctuary? That would have
shown respect for this land's sovereignty.

HERALD

Who is the ruler of this land and its city?

L ¹⁰³ ἀπολιπεῖν σφ' Musgrave (σφ') et Seidler: ἀπολείπειν σ'
¹⁰⁷ πέλει Elmsley: πόλει L

¹⁰⁸ προστροπᾶν Canter: πρὸς τὸ πᾶν L

ΧΟΡΟΣ

115 ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως.

ΚΗΡΤΞ

πρὸς τοῦτον ἀγὼν ἄρα τοῦδε τοῦ λόγου
μάλιστ' ἂν εἶη· τᾶλλα δ' εἴρηται μάτην.

ΧΟΡΟΣ

καὶ μὴν ὄδ' αὐτὸς ἔρχεται σπουδῆν ἔχων
Ἄκάμας τ' ἀδελφός, τῶνδ' ἐπήκοοι λόγων.

ΔΗΜΟΦΩΝ

120 ἐπέπερ ἔφθης πρέσβυς ὦν νεωτέρους
βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διός,
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη;

ΧΟΡΟΣ

125 ἰκέται κάθηνται παῖδες οἷδ' Ἡρακλέους
βωμὸν καταστέψαντες, ὡς ὄρᾳς, ἄναξ,
πατρός τε πιστὸς Ἴόλεως παραστάτης.

ΔΗΜΟΦΩΝ

τί δητ' ἰνυμῶν ἦδ' ἐδεῖτο συμφορά;

ΧΟΡΟΣ

βία νῦν οὗτος τῆσδ' ἀπ' ἐσχάρας ἄγειν
ζητῶν βοήν ἔστησε κάσφηλεν γόνυ
γέροντος, ὥστε μ' ἐκβαλεῖν οἴκτω δάκρυ.

ΔΗΜΟΦΩΝ

130 καὶ μὴν στολήν γ' Ἔλληνα καὶ ῥυθμὸν πέπλων

¹²⁹ μ' ἐκβαλεῖν Reiske: μὴ βαλεῖν L

CHORUS LEADER

Demophon, son of noble Theseus.

HERALD

It is chiefly before him, then, that I must argue this plea
of mine. Anything else I have said is a waste of words.

CHORUS LEADER

Look! Here he comes himself in haste, and his brother
Acamas with him, to hear these words.

Enter DEMOPHON and Acamas by Eisodos B.

DEMOPHON

(*to the Chorus Leader*) Since you, old as you are, have
outstripped younger men in answering a call for help here
at this altar of Zeus, tell me, what misfortune has brought
this crowd together?

CHORUS LEADER

These are the sons of Heracles, and they sit as suppliants
with their wreaths upon the altar, as you see, my lord, and
with them is their father's trusty companion Iolaus.

DEMOPHON

But why did this circumstance call for cries of woe?

CHORUS LEADER

This man, trying to take them by force from this altar,
caused them to cry out and has knocked the old man to
the ground, which made me weep for pity.

DEMOPHON

The clothing he wears and the arrangement of his gar-

ἔχει, τὰ δ' ἔργα βαρβάρου χερὸς τάδε.
σὸν δὴ τὸ φράζειν ἐστί, μὴ μέλλειν δ', ἐμοὶ
ποίας ἀφίξει δαῦρο γῆς ὄρου λιπῶν.

ΚΗΡΤΞ

- 135 Ἄργείος εἰμι· τοῦτο γὰρ θέλεις μαθεῖν·
ἐφ' οἴσι δ' ἤκω καὶ παρ' οὐ λέγειν θέλω.
πέμπει Μυκηνῶν δευρό μ' Εὐρυσθεὺς ἀναξ
ἄξοντα τοῦσδε πολλὰ δ' ἦλθον, ᾧ ξένε,
δίκαι' ὀμαρτηῆ δρᾶν τε καὶ λέγειν ἔχων.
Ἄργείος ὦν γὰρ αὐτὸς Ἄργείους ἄγων
140 ἐκ τῆς ἐμαντοῦ τοῦσδε δραπέτας ἔχων,
νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους
θανεῖν· δίκαιοι δ' ἐσμὲν οἰκοῦντες πόλιν
αὐτοὶ καθ' αὐτῶν κυρίουσ κραίνειν δίκας.
πολλῶν δὲ κἄλλων ἐστίας ἀφιγμένοι
145 ἐν τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγους,
κοῦδεὶς ἐτόλμησ' ἴδια προσθέσθαι κακά.
ἀλλ' ἢ τιν' ἐν σοὶ μωρίαν ἐσκεμμένοι
δευρ' ἦλθον ἢ κίνδυνον ἐξ ἀμηχάνων
ρίπτουτες, εἴτ' οὖν εἶτε μὴ γενήσεται
<τὰ σ' ᾧδ' ἀσύνετα καὶ φρενῶν τητώμενα>.
150 οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσί που
μόνον τοσαύτης ἦν ἐπήλθον Ἑλλάδος
τὰς τῶνδ' ἀβούλων συμφορὰς κατοικτιεῖν.

¹³⁵ καὶ παρ' οὐ . . . θέλω Stiblinus: καίπερ οὐ . . . θέλων L

¹⁴⁰ ἔχων] ἐλών Kayser: κιχῶν Dobree

¹⁴⁴ ἀφιγμένοι Fimhaber: μένων L

ments are Greek, yet his deeds are those of a barbarian.
(*to the Herald*) But it is your task to tell me, and without
delay, from what land it is that you have come here.

HERALD

I am an Argive, since that is what you wish to know. But I
want to tell you why I have come and at whose behest.
Eurystheus, king of Mycenae, has sent me here to fetch
these children. I have come here, stranger, with many
rights at once to exercise and to plead.

I am an Argive myself, and those I am seeking to
remove are Argives who have run away from my own
country, persons sentenced to die in accordance with that
country's laws. We, who are the city's inhabitants, have
the right to pass binding sentences against our own num-
ber. To the homes of many another have we gone and
have taken our stand on these same principles, and no
one has dared to bring unnecessary trouble upon himself.
But these people have come here either because they
espied some folly in you or because out of desperation they
are risking their all to see whether <you> will or will not
prove to be <such a mad and brainless fool>. For they
surely do not expect that, while you are in your right
mind, you alone of all the Greeks they have approached
will take foolish pity on their misfortunes.

¹⁴⁵ τοῖσιν . . . τοισίδ' Canter: τοῖσι δ' . . . τοῖσιν L

¹⁴⁷ ἢ Jacobs: εἰ L ἐν σοὶ Hartung: ἐς σὲ L

¹⁴⁸ ἢ Jacobs: εἰς L

¹⁴⁹ post h.v. lac. indic. et suppl. Diggle

¹⁵² ἀβούλων Kirchoff: ἀβούλους L κατοικτιεῖν Elms-

ley: -κτίσεις L

- φέρ' ἀντίθεσ γάρ· τούσδε τ' ἐς γαίαν παρεῖς
 ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
 155 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν,
 Ἄργους τοσῆνδε χεῖρα τὴν τ' Εὐρυσθέως
 ἰσχὺν ἅπασαν τῆδε προσθέσθαι πόλει.
 ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
 βλέψας πεπανθῆς, ἐς πάλην καθίσταται
 160 δορὸς τὸ πρᾶγμα· μὴ γὰρ ὡς μεθήσομεν
 δόξης ἀγῶνος τούσδ' ἄτερ χαλυβδικοῦ.
 τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς,
 τί ῥυσιασθεῖς, πόλεμον Ἀργείους ἔχειν;
 ποίοις δ' ἀμύνων συμμαχοῖς, τίνος δ' ὕπερ
 165 θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον
 κτήσῃ πρὸς ἀστῶν, εἰ γέροντος οὐνεκα
 τύμβου, τὸ μηδὲν ὄντος, ὡς εἰπεῖν ἔπος,
 παίδων τε τῶνδ' ἐς ἄντλον ἐμβήσῃ πόδα.
 ἴερεῖς τὸ λῶστον ἐλπίδ' εὐρήσειν μόνον†·
 170 καὶ τοῦτο πολλῶ τοῦ παρόντος ἐνδεές.
 κακῶς γὰρ Ἀργείοισιν οἶδ' ὀπλισμένοις
 μάχονται ἂν ἠβήσαντες (εἴ τι τοῦτό σε
 ψυχὴν ἐπαίρει), χροῖν μέσῳ πολλὸν χρόνος
 ἐν ᾧ διεργασθεῖτ' ἄν. ἀλλ' ἐμοὶ πιθοῦ·
 175 δούς μηδὲν ἀλλὰ τᾶμ' ἑὼν ἄγων ἐμὲ
 κτήσαι Μυκήνας, μηδ' ὄπερ φιλεῖτε δρᾶν

153 τ' Reiske: γ' L

161 ἀγῶνος τούσδ' Dobree: ἀγῶνα τόνδ' L

163 τί ῥυσιασθεῖς Kirchhoff: τιρυνθίοις θῆς L

Come, make the comparison: what do you gain by letting these persons into your country, or by letting us take them away? From us this is what you stand to get: you win for your city the great power of Argos and the whole might of Eurystheus. But if you turn soft by heeding the pleas and the lamentations of these persons, then the matter becomes one for spears to settle: for you must not suppose that we will let them go without a trial of steel. What then will you say? What lands or booty will you allege you have been robbed of that you go to war with Argos? In defense of what allies, on whose behalf will you bury the fallen? Your citizens will have nothing good to say of you if you put your foot in the mire for an old man, a nobody as good as dead, and for these children. You will say, "There is hope that our city will find its true good and the friendship of noble men only if these children's lives are saved."^a This too is a thing that falls far short of present benefit. Against the Argives in their panoply these boys, when grown to manhood, would be but poor fighters—if it is this prospect that raises your spirits—and there is a long stretch of time before then, when you might well be destroyed. But take my advice: by giving me nothing but merely allowing me to take what is mine, win Mycenae for your ally. Do not make the mistake you

^a The text is corrupt or lacunose or both. I translate my conjecture without any assurance that it gives even approximately correct sense.

169 fort. ἐρείς· Τὸ λῶστον ἐλπίς εὐρήσειν <πόλιν / ἐσθλῶν τε φιλίαν τῶνδε σωθέντων> μόνον

171 ὀπλισμένοις Schenkl: -μένοι L

πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν
φίλους ἐλέσθαι τοὺς κακίονας λαβεῖν.

ΧΟΡΟΣ

180 τίς ἂν δίκην κρίνειεν ἢ γνώϊη λόγον,
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθη σαφῶς;

ΙΟΛΑΟΣ

ἀναξ, ὑπάρχει γὰρ τόδ' ἐν τῇ σῇ χθονί,
εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι,
κουδέϊς μ' ἀπάσει πρόσθεν, ὥσπερ ἄλλοθι.
ἡμῖν δὲ καὶ τῶδ' οὐδέν ἐστιν ἐν μέσῳ·
185 ἐπεὶ γὰρ Ἔργους οὐ μέτεσθ' ἡμῖν ἔτι,
ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
πῶς ἂν δικαίως ὡς Μυκηναίους ἄγοι
ὄδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
ξένοι γὰρ ἐσμεν. ἢ τὸν Ἑλλήνων ὄρον
190 φεύγειν δικαιοῦθ' ὅστις ἂν ἄργος φύγη;
οὔκουν Ἀθήνας γ'. οὐ γὰρ Ἀργείων φόβῳ
τοὺς Ἡρακλείους παῖδας ἐξελῶσι γῆς.
οὐ γάρ τι Τραχίς ἐστιν οὐδ' Ἀχαικὸν
πόλις μ' ὅθεν σὺ τούσδε, τῇ δίκη μὲν οὔ,
195 τὸ δ' Ἔργος ὀγκῶν, οἷάπερ καὶ νῦν λέγεις,
ἦλαντες ἰκέτας βωμίους καθημένους.
εἰ γὰρ τόδ' ἔσται καὶ λόγους κρινούσι σούς,

¹⁷⁸ λαβεῖν Kirchhoff: λάβης L

¹⁷⁹ⁿ Χο. Elmsley: Δη. L

¹⁸¹ γὰρ Wilamowitz: μὲν L

¹⁸³ ἄλλοθι Elmsley: -θεν L

¹⁸⁴ μέσῳ Valckenaer: μέρει L

Athenians so often make, taking the weak for your friends
when you might have chosen the strong.

CHORUS LEADER

Who can decide a plea or judge a speech until he has
heard a clear statement from both sides?

IOLAUS

(*rising to his feet*) My lord, since this is the law in your
land, I have the right to hear and be heard in turn, and no
one shall thrust me away before I am done, as they have
elsewhere.

We have nothing to do with this man. Since we no
longer have a share in Argos, and this has been ratified by
vote, but are in exile from our native land, how can this
man rightfully take us off as Mycenaeans, when they have
banished us from the country? We are now foreigners.
Or do you think it right that whoever is banished from
Argos should be banished from the whole Greek world?
Not from Athens, at any rate: they shall not drive Hera-
cles' children out of their land for fear of the Argives!
This is not Trachis or some Achaean town, places from
which you drove these children, suppliants though they
were and seated at the altar. This was not done by any
lawful plea but by prating of Argos' importance, just as
you are doing today. If that happens here and they judge

¹⁸⁵ οὐ μέτεσθ' Dobree: οὐδέν ἔσθ' L

¹⁸⁸ ὄδ' Tyrwhitt: ὠδ' L

¹⁹¹ οὐ γὰρ Stephanus: οὐκ ἄρ' L

- οὐ φημ' Ἀθήνας τάσδ' ἐλευθέρας ἔτι.
 ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λήμα καὶ φύσιν.
 200 θνήσκειν θελήσουσ'· ἡ γὰρ αἰσχύνῃ <πάρος>
 τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.
 πόλει μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον
 λίαν ἐπαινεῖν ἐστὶ, πολλακίς δὲ δὴ
 καυτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.
 205 σοὶ δ' ὡς ἀνάγκη τούσδε βούλομαι φράσαι
 σῶζεις, ἐπέπερ τῆσδε προστατεῖς χθονός.
 Πιτθεὺς μὲν ἐστὶ Πέλοπος, ἐκ δὲ Πιτθέως
 Αἴθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν
 Θησεύς. πάλιν δὲ τῶνδ' ἀνεμί σοι γένος.
 210 Ἑρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς,
 κείνη δὲ Πέλοπος θυγατρός. αὐτανεψίων
 πατὴρ ἂν εἶη σός τε χῶ τούτων γεγώς.
 γένους μὲν ἤκεις ὦδε τοῖσδε, Δημοφῶν
 ἂ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ
 215 τείσαι λέγω σοι παισί· φημὶ γάρ ποτε
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρὶ
 ζωστῆρα Θησεῖ τὸν πολυκτόνον μέτα.
 <ἐπεὶ δὲ Θησεὺς Πειρίθῳ πρὸς ἡδονὴν
 Κόρην ἀπάξων ἦλθε Ταρτάρου βάθη,
 εἰρχθέντα δεσμοῖς ἐξέλευσεν Ἑρακλῆς>
 Ἔιδον τ' ἐρεμνῶν ἐξανάγαγεν μυχῶν
 πατέρα σόν· Ἑλλάς πάσα τοῦτο μαρτυρεῖ.

¹⁹⁸ οὐ φημ' Kirchhoff: οὐκ οἶδ' L

²⁰⁰ <πάρος> Reiske

²⁰² πόλει Bothe: πόλι L

your case the winner, Athens in my judgment is no longer free. But I know the nature and temper of these men: they will be willing to die. In the eyes of good men a sense of honor is more precious than life.

I have said enough to the city: for indeed to praise too much is hateful, and I myself know that I have felt disgust at being overpraised. But to you, sir, I want to say that it is your duty, since you rule this land, to save these children. Pittheus was the son of Pelops, and from him was begotten Aethra, and from her your father Theseus. Now I shall trace back for you these children's lineage. Heracles was the son of Zeus and Alcmene, and Alcmene was daughter of Pelops. And so your father and theirs are the sons of first cousins.

This is your standing in kinship with these children, Demophon. But I shall tell you what you are obligated to render these children, apart from the tie of blood. It is my claim that as right-hand man to their father I once sailed with Theseus to fetch the girdle that caused so many deaths.^a <And when Theseus, to please Pirithöus, went to Hades to abduct Persephone, Heracles rescued him from his chains>^b and brought your father out of the dark recesses of Hades. All Hellas bears witness to this.

^a The girdle belonged to Hippolyta, queen of the Amazons.

^b I give the minimum required to make sense of 218. Iolaus could have mentioned other benefits as well in the missing lines.

²¹¹ αὐτανεψίων Reisig: -ψίω L

²¹² χῶ Kirchhoff: καὶ L

²¹⁷ post h.v. lac. indic. Dobree

²¹⁸ ἐρεμνῶν Barnes: ἐρυνῶν L

- 220 ὦν ἀντιδούναί σ' οἶδ' ἀπαιτοῦσιν χάριν
 [μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.
 σοὶ γὰρ τόδ' αἰσχρὸν ἴχωρίς ἐν τε πόλει κακόν†,
 ἰκέτας ἀλήτας συγγενεῖς—οἴμοι κακῶν
 225 βλέψον πρὸς αὐτούς, βλέψον—ἐλκεσθαι βία].
 ἀλλ' ἄντομαί σε καὶ καταστέφω χεροῖν
 καὶ πρὸς γενείου, μηδαμῶς ἀτιμάσης
 τοὺς Ἡρακλείους παῖδας ἐς χέρας λαβεῖν·
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος
 230 πατῆρ ἀδελφὸς δεσπότης· ἅπαντα γὰρ
 τᾶλλ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείους πεσεῖν.

ΧΟΡΟΣ

- ῥκτιρ' ἀκούσας τοῖσδε συμφορᾶς, ἀναξ.
 τὴν δ' εὐγένειαν τῆς τύχης νικωμένην
 νῦν δὴ μάλιστ' ἐσείδον· οἶδε γὰρ πατρὸς
 235 ἐσθλοῦ γεγῶτες δυστυχοῦσ' ἀναξίως.

ΔΗΜΟΦΩΝ

- τρισσαί μ' ἀναγκάζουσι συννοίας ὁδοί,
 Ἴόλαε, τοὺς σοὺς μὴ παρώσασθαι λόγους·
 τὸ μὲν μέγιστον Ζεὺς ἐφ' οὗ σὺ βῶμιος
 θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,
 240 τὸ συγγενές τε καὶ τὸ προουφείλειν καλῶς
 πράσσειν παρ' ἡμῶν τοῖσδε πατρῶαν χάριν,
 221-5 del. Paley (221-2 iam Pierson cl. 97-8, 223-5 Dindorf)
 223 χωρὶς ἐν πόλει κακόν Erfurd: χωρὶς, ἅμα τε τῇ πόλει
 [κακόν] Hartung 226 καταστέφω Diggle: -στέφω L

For these things his children here ask repayment [not to be surrendered, not to be dragged off against the will of your gods and banished from the land. It is a calamity that brings disgrace on you especially in the eyes of the city if suppliants, wanderers, kinsmen—alas for the pain, look at them, look at them!—are dragged off by force].

(*kneeling before Demophon as a suppliant*) But I beg you both by my suppliant grasp and by your beard: do not refuse to take the children of Heracles into your embrace! Be to them kinsman, be friend, be father, brother, master: for all else is better than to fall under the power of the Argives!

CHORUS LEADER

My lord, I have listened and I pity these for what has befallen them. Nobility overwhelmed by mischance—this I now see in its full. For these children, born of a noble sire, are suffering undeserved misfortune.

DEMOPHON

(*raising Iolaus to his feet*) Three paths of conscience compel me, Iolaus, not to reject your words. Most important is Zeus, at whose altar you sit with this assembly of fledglings; second, kinship and the obligation long-standing that these children should for their father's sake

²²⁸ λαβεῖν Elmsley: λαβών L

²³¹ τᾶλλ' Häberlin: ταῦτ' L

²³⁶ συννοίας F. W. Schmidt: συμφορᾶς L

²³⁷ λόγους Kirchhoff: ξένους L

²³⁸ βῶμιος Stephanus: βωμίους L

τό τ' αἰσχρόν, οὐπερ δέῃ μάλιστα φροντίσαι·
 εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία
 ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
 245 οἰκεῖν δοκήσω γαῖαν, Ἀργείων δ' ὄκνω
 ἰκέτας προδοῦναι· καὶ τὰδ' ἀγχόνης πέλας.
 ἀλλ' ὄφελος μὲν εὐτυχέστερος μολεῖν,
 ὅμως δὲ καὶ νῦν μὴ τρέσης ὅπως σέ τις
 σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία.
 250 σὺ δ' Ἄργος ἔλθων ταῦτά τ' Εὐρυσθεῖ φράσον,
 πρὸς τοῖσδέ τ', εἴ τι τοισὶδ' ἐγκαλεῖ ξένους,
 δίκης κυρήσειν· τοῦσδε δ' οὐκ ἄξεις ποτέ.

ΚΗΡΤΞ

οὐδ' ἦν δίκαιον ἦ τι καὶ νικῶ λόγῳ;

ΔΗΜΟΦΩΝ

καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βία;

ΚΗΡΤΞ

255 οὐκ οὖν ἐμοὶ τόδ' αἰσχρόν ἀλλ' οὐ σοὶ βλάβος;

ΔΗΜΟΦΩΝ

ἐμοὶ γ', ἐάν σοι τοῦσδ' ἐφέλκεσθαι μεθῶ.

ΚΗΡΤΞ

σὺ δ' ἐξόριζε κᾶτ' ἐκέιθεν ἄξομεν.

ΔΗΜΟΦΩΝ

σκαῖος πέφυκας τοῦ θεοῦ πλείω φρονῶν.

²⁴⁵ Ἀργείων Dobree: -είοις L²⁵³ οὐδ' Nauck: οὐκ L

be well treated at our hands; and last, fear of disgrace, the thing I must be most concerned about. For if I am to allow this altar to be forcibly plundered by a foreigner, it will be thought that it is no sovereign land I govern but that I have betrayed suppliants for fear of the Argives. That is almost cause to hang oneself. While I could wish that you had come in happier plight, still even so have no fear that anyone shall drag you and the children by force from the altar.

(to the Herald) As for you, go to Argos and report this to Eurystheus, and say in addition that if he makes any charge against these foreigners, he shall receive lawful treatment. But you shall never take these children away.

HERALD

Not even if I have a just cause and am victorious in my plea?

DEMOPHON

And how is it just to abduct a suppliant?

HERALD

Doesn't this injury disgrace me rather than you?

DEMOPHON

The disgrace is mine if I let you drag these children off.

HERALD

Put them beyond your border, and we will take them from there.

DEMOPHON

You are a fool to think you can outwit the god.

²⁵⁵ ἀλλ' οὐ Nauck: ἀλλὰ L

ΚΗΡΤΞ

δεῦρ', ὡς ἔοικε, τοῖς κακοῖσι φευκτέον.

ΔΗΜΟΦΩΝ

260 ἅπασι κοινὸν ῥῦμα δαιμόνων ἔδρα.

ΚΗΡΤΞ

ταῦτ' οὐ δοκῆσει τοῖς Μυκηναίοις ἴσως.

ΔΗΜΟΦΩΝ

οὐκουν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

ΚΗΡΤΞ

βλάπτων <γ> ἐκείνους μηδὲν ἦν σὺ σωφρονῆς.

ΔΗΜΟΦΩΝ

βλάπτεσθ', ἐμοῦ γε μὴ μαιίνοντος θεούς.

ΚΗΡΤΞ

265 οὐ βούλομαί σε πόλεμον Ἀργείοις ἔχειν.

ΔΗΜΟΦΩΝ

κἀγὼ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.

ΚΗΡΤΞ

ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβῶν.

ΔΗΜΟΦΩΝ

οὐκ ἄρ' ἐς Ἄργος ῥαδίως ἄπει πάλιν.

ΚΗΡΤΞ

πειρώμενος δὴ τοῦτό γ' ἀντίκ' εἴσομαι.

ΔΗΜΟΦΩΝ

270 κλαίων ἄρ' ἄψη τῶνδε κοῦκ ἐς ἀμβολιάς.

HERALD

This is the place, it seems, for criminals to take refuge.

DEMOPHON

The gods' sanctuaries are a common defense for all.

HERALD

Perhaps the Myceneans will not think so.

DEMOPHON

Am I not then the master of matters here?

HERALD

Yes, if you are wise enough not to injure *them*.

DEMOPHON

Be injured! I shall not defile the gods.

HERALD

I am not eager you should have war with Argos.

DEMOPHON

No more am I. But these I'll not let go.

HERALD

I'll take them all the same for they are mine.

DEMOPHON

Then you will find your return to Argos hard.

HERALD

I'll learn at once by trial if this is so.

DEMOPHON

You touch them to your cost—your present cost!

²⁶² τῶν Reiske: τῶνδ' L

²⁶³ <γ> Elmsley ἦν Matthiae: ἄν L

ΧΟΡΟΣ

μη̄ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.

ΔΗΜΟΦΩΝ

εἰ μή γ' ὁ κήρυξ σωφρονεῖν μαθήσεται.

ΧΟΡΟΣ

ἄπελθε· καὶ σὺ τοῦδε μη̄ θίγης, ἄναξ.

ΚΗΡΤΞ

- 275 στείχω· μιᾶς γὰρ χειρὸς ἀσθενῆς μάχη.
 ἤξω δὲ πολλὴν Ἔρευος Ἀργείου λαβὼν
 πάγκαλκον αἰχμὴν δεῦρο. μυρίοι δέ με
 μένουσιν ἀσπιστῆρες Εὐρυσθεύς τ' ἄναξ
 αὐτὸς στρατηγῶν· Ἀλκάθου δ' ἐπ' ἐσχάτοις
 караδοκῶν τάνθενδε τέρμασιν μένει.
- 280 λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται
 σοὶ καὶ πολίταις γῆ τε τῆδε καὶ φυτοῖς·
 μάτην γὰρ ἤβην ᾧδέ γ' ἂν κεκτήμεθα
 πολλὴν ἐν Ἄργει, μή σε τιμωρούμενοι.

ΔΗΜΟΦΩΝ

- φθείρου· τὸ σὸν γὰρ Ἄργος οὐ δέδοικ' ἐγώ.
 285 ἐνθένδε δ' οὐκ ἔμελλες αἰσχύναις ἐμέ
 ἄξειν βία τοῦσδ'· οὐ γὰρ Ἀργείων πόλιν
 ὑπήκοον τῆνδ' ἄλλ' ἐλευθέραν ἔχω.

ΧΟΡΟΣ

ᾧρα προνοεῖν, πρὶν ὄροις πελάσαι

²⁸² κεκτήμεθα Brunck: -ώμεθα L

²⁸⁶ πόλιν Elmsley: πόλει L

He moves threateningly toward the Herald.

CHORUS LEADER

In the gods' name, don't dare to strike a herald!

DEMOPHON

I will, unless the herald learns some sense.

CHORUS LEADER

Be off! (*to Demophon*) And you, my lord, do not touch him.

HERALD

I am going: a single man can put up only a weak fight. But I shall return with a great force of Argive soldiers in full armor. Ten thousand warriors are waiting for me with Eurystheus their lord as general. He is standing by on the edge of Alcahös' land,^a awaiting the outcome of events here. When he hears of your insolence, he will appear in his fury to you, your citizens, your land, and its crops. There would be no point in Argos' possessing so great an army of young men if we did not punish you.

DEMOPHON

Clear off! I am not afraid of your Argos. You were not going to remove these suppliants from Athens and disgrace me. The city that I rule is not Argos' subject but sovereign.

Exit HERALD by Eisodos A.

CHORUS LEADER

Now is the time to show forethought, before the Argive

^a Megara, on Attica's southern border.

- στρατὸν Ἀργείων
 290 μάλα δ' ὄξυς ἄρης ὁ Μυκηναίων,
 ἐπὶ τοισίδε δὴ μάλλον ἔτ' ἢ πρὶν.
 πᾶσι γὰρ οὗτος κήρυξι νόμος,
 δῖς τόσα πυργοῦν τῶν γιγνομένων.
 πόσα νιν λέξειν βασιλεύσι δοκεῖς,
 295 ὡς δεῖν' ἔπαθεν καὶ παρὰ μικρὸν
 ψυχὴν ἦλθεν διακναῖσαι;

ΙΟΛΑΟΣ

- οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας
 ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι
 [γαμῖν τ' ἀπ' ἐσθλῶν· ὃς δὲ νικηθεὶς πόθῳ
 300 κακοῖς ἐκοινωνήσεν οὐκ ἐπαινώσω,
 τέκνοις ὄνειδος οὐνεχ' ἠδονῆς λιπεῖν].
 τὸ δυστυχὲς γὰρ ἠγύγνει' ἀμύνεται
 τῆς δυσγενείας μάλλον· ἡμεῖς γὰρ κακῶν
 ἐς τοῦσχατον πεσόντες ἠύρομεν φίλους
 305 καὶ ξυγγενεῖς τούσδ', οἱ τοσησδ' οἰκουμένης
 Ἑλληνίδος γῆς τῶνδε προύστησαν μόνοι.
 δότ', ὦ τέκν', αὐτοῖς χεῖρα δεξιάν, δότε,
 ὑμεῖς τε παισί, καὶ πέλας προσέλθετε.
 ὦ παῖδες, ἐς μὲν πείραν ἦλθομεν φίλων·
 310 ἦν δ' οὖν ποθ' ὑμῖν νόστος ἐς πάτραν φανῆ
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρὸς
 <πάλιν λάβητε, τῆσδε κοιράνους χθονὸς>
 σωτήρας αἰεὶ καὶ φίλους νομίζετε,
 καὶ μήποτ' ἐς γῆν ἐχθρὸν αἵρεσθαι δόρῳ
 μέμνησθέ μοι τήνδ', ἀλλὰ φιλάττην πόλιν

army approaches our borders. The fighting power of Mycenae is very fierce, but after what has happened it will be fiercer than ever. That is the way with all heralds: they exaggerate a tale to twice the size of truth. What grand story do you think he will tell his masters, how he suffered monstrous treatment and barely escaped with his life?

IOLAUS

There is no finer honor for children than this, to be born of a brave and noble father [and to marry into nobility. But I will not praise the man who is overcome by desire and makes a marriage alliance with the base, getting pleasure for himself but leaving his children disgrace]: noble birth repels misfortune better than ignoble birth. We ourselves, when we had fallen into the utmost disaster, found friends and kinsmen here, men who, alone in all the land of Greece, have been these children's champions. Children, draw near and give these men your right hands, and you, my friends, give the children yours!

The children and the Chorus clasp hands.

My children, we have put our friends to the test. And so if you ever return to your country and live in your ancestral home and <get> your patrimony <back again>, you must consider <the rulers of this land> for all time as your saviors and friends. Be sure never to raise a hostile force against this land, but consider it always your great-

²⁹⁹⁻³⁰¹ del. Niejahr

³¹¹ post h.v. lac. indic. et suppl. Elmsley

³¹⁴ μέμνησθέ μοι Kirchoff: μεμνημένοι L τήνδ' Mur-
ray: τῶνδ' L

- 315 πασῶν νομίζετ'. ἄξιοι δ' ὑμῖν σέβειν
οἷ γῆν τοσήνδε καὶ Πελασγικὸν λεῶν
ἡμῶν ἀπηλλάξαντο πολεμίους ἔχειν,
πτωχοὺς ἀλήτας εἰσροῶντες ἀλλ' ὅμως
[οὐκ ἐξέδωκαν οὐδ' ἀπήλασαν χθονός].
- 320 ἐγὼ δὲ καὶ ζῶν <εὐγενῆ σ' οὐ παύσομαι
320a πᾶσιν προφαίνων,> καὶ θανῶν, ὅταν θάνω,
πολλῶ σ' ἐπαίνω Θησεῶς ἐστὼς πέλας
ὑψηλὸν ἀρῶ καὶ λέγων τάδ' εὐφρανῶ,
ὡς εὖ τ' ἐδέξω καὶ τέκνοισιν ἤρκεσας
τοῖς Ἡρακλείοις, εὐκλεῆς δ' ἂν' Ἑλλάδα
- 325 σφῆζεις πατρώων δόξαν, ἐξ ἐσθλῶν δὲ φῦς
οὐδὲν κακίων τυγχάνεις γεγῶς πατρός,
παύρων μετ' ἄλλων· ἓνα γὰρ ἐν πολλοῖς ἴσως
εὔροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

ΧΟΡΟΣ

- ἀεὶ ποθ' ἦδε γαῖα τοῖς ἀμηχάνοις
- 330 σὺν τῷ δικαίῳ βούλεται προσωφελεῖν.
τοιγὰρ πόνοους δὴ μυρίουσ ὑπὲρ φίλων
ἦνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὀρῶ πέλας.

ΔΗΜΟΦΩΝ

- σοὶ τ' εὖ λέλεκται, καὶ τὰ τῶνδ' ἀνχῶ, γέρον,
τοιαῦτ' ἔσεσθαι· μνημονεύεται χάρις.
- 335 καὶ γὰρ μὲν ἀστῶν σύλλογον ποιήσομαι,
τάξω δ' ὅπως ἂν τὸν Μυκηναίων στρατὸν

³¹⁵ ἄξιοι δ' Elmsley: ἄξιον L

est friend. The Athenians are worthy of your reverence seeing that they rescued us from the great land of Argos and its army, braving their enmity even though they saw that we were wandering beggars [they did not give us up or drive us from the land]. (*to Demophon*) In life <I shall proclaim to everyone your nobility,> and in death, when I die, I shall stand next to Theseus and extol you in praise and cheer him with this story, how in kindness you took in and defended the children of Heracles and how you now enjoy good repute throughout all Hellas and keep your father's reputation and, while born of noble stock, in no way prove less noble than your father. Of few others can this be said: only one man out of a great multitude can be found who is not inferior to his father.

CHORUS LEADER

It is always the desire of this land to side with justice and help the weak. Therefore she has borne countless toils on behalf of friends, and now too I see another such struggle coming upon us.

DEMOPHON

Your words are well spoken, old sir, and I am confident that the deeds of these children will match them: our favor to you will be remembered. I shall muster the citizens and marshal them so that we may meet the army of

³¹⁷ ἐνηλλάξαντο Musgrave

³¹⁹ suspectum habuit Wecklein, del. Diggle

³²⁰ θάνω Brodaeus: θάνης L

^{320-20a} lac. indic. Kovacs

³²¹ ἐστὼς Broadhead: ὦ τᾶν L

³²⁴ εὐκλεῆς Wecklein: εὐγενῆς L

πολλῇ δέχωμαι χειρί· πρῶτα μὲν σκοποὺς
πέμψω πρὸς αὐτόν, μὴ λάθῃ με προσπεσῶν·
340 ταχὺς γὰρ ἼΑργεῖ πᾶς ἀνὴρ βοηδρόμος·
μάντις δ' ἀθροίσας θύσομαι. σὺ δ' ἐς δόμους
σὺν παισὶ χώρει, Ζητὸς ἐσχάραν λιπών.
εἰσὶν γὰρ οἱ σου, κἂν ἐγὼ θυραῖος ὦ,
μέριμναν ἕξουσ'. ἀλλ' ἴθ' ἐς δόμους, γέρον.

ΙΟΛΑΟΣ

οὐκ ἂν λίποιμι βωμόν, εὐξόμεσθα δὲ
345 ἰκέται μένοντες ἐνθάδ' εἰ πρᾶξαι πόλιν.
ὅταν δ' ἀγῶνος τοῦδ' ἀπαλαχθῆς καλῶς,
ἴμεν πρὸς οἴκους. θεοῖσι δ' οὐ κακίωσιν
χρώμεσθα συμμάχοισιν ἸΑργείων, ἄναξ·
τῶν μὲν γὰρ Ἥρα προστατεί, Διὸς δάμαρ,
350 ἡμῶν δ' Ἀθάνα. φημί δ' εἰς εὐπραξίαν
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·
νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

ΧΟΡΟΣ

στρ.

εἰ σὺ μέγ' ἀνχέεις, ἔτεροι
σοῦ πλέον οὐ μέλονται,
355 ξεῖν' <ἀπ'> ἸΑργόθεν ἐλθῶν,
μεγαληγορίασι δ' ἐμὰς φρένας οὐ φοβήσεις.
μήπω ταῖς μεγάλαισιν οὐ-
τω καὶ καλλιχόροις ἸΑθά-
360 ναις εἴη· σὺ δ' ἄφρων ὁ τ' ἸΑρ-
γει Σθενέλου τύραννος·

Mycenae with a large force: first I shall send scouts to spy on it so that it may not attack without my knowledge (for at Argos every man is a swift-footed warrior), and then I shall gather the prophets and make sacrifice. But leave Zeus's altar and go with the children to the palace. There are men there who will take care of you, even if I am away. Go to the palace, old sir.

IOLAUS

I will not leave the altar. We will stay here as suppliants and pray for the city's good fortune. But when it has escaped with honor from this struggle, then we will go to the palace. The gods we have as allies are not worse than those of the Argives, my lord. For Hera, Zeus's wife, is their champion, but Athena is ours. This too, I maintain, is a source of good fortune for us, that we have better gods. For Pallas Athena will not brook defeat.

Exit DEMOPHON by Eisosdos B.

CHORUS

Though you utter a great boast, others do not on that account care the more for you, O stranger from Argos, and with your high words you shall not daunt our hearts! Long may it be before this happens to great Athens of the fair dancing grounds! But you are a fool, and so is Argos' king, the son of Sthenelus.^a

^a Eurystheus.

³⁴⁴ εὐξόμεσθα Cobet: ἕξόμεσθα L δὲ Kirchhoff: δὴ L
³⁵⁵ <ἀπ'> Erfurd

ἀντ.

ὃς πόλιν ἔλθων ἑτέραν
 οὐδὲν ἐλάσσον' ἄργους
 θεῶν ἰκτῆρας ἀλάτας
 365 καὶ ἐμᾶς χθονὸς ἀντομένους ξένος ὦν βιαίως
 ἔλκεις, οὐ βασιλεύσιν εἴ-
 ξας, οὐκ ἄλλο δίκαιον εἰ-
 πῶν· πού ταῦτα καλῶς ἂν εἴ-
 370 ἠ παρά γ' εὖ φρονοῦσιν;

ἐπῶδ.

εἰρήνη μὲν ἐμοί γ' ἀρέ-
 σκει σοὶ δ', ὦ κακόφρων ἄναξ,
 λέγω, εἰ πόλιν ἤξεις,
 οὐχ οὕτως ἂ δοκεῖς κυρή-
 375 σεις· οὐ σοὶ μόνῳ ἔγχεος οὐδ'
 ἰτέα κατάχαλκος.
 ἀλλ', ὦ πολέμων ἔρα-
 στάς, μή μοι δορὶ συνταρά-
 ξῃς τὰν εὖ χαρίτων ἔχου-
 380 σαν πόλιν, ἀλλ' ἀνάσχου.

ΙΟΛΑΟΣ

ὦ παῖ, τί μοι σύννοιαν ὄμμασιν φέρω
 ἦκεις; νέον τι πολεμίων λέξεις πέρι;
 μέλλουσιν ἢ πάρεισιν ἢ τί πνυθάνη;
 οὐ γάρ τι μὴ ψεύσεως γε κήρυκος λόγους·
 385 ὁ γὰρ στρατηγὸς εὐτυχῆς τὰ πρόσθεν ὦν
 εἶσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν

You came to another city, full equal of Argos, and foreigner that you are you tried to drag off by force wanderers, the god's suppliants and my country's petitioners, not yielding to our kings or urging any further plea of justice. How can such things be accounted honorable in the eyes of men of sense?

I for my part love peace. But I tell you, foolish king, if you come to this city, you will not win without further ado what you think to win. You are not alone in possessing a spear and a shield overlaid with bronze. No, my lover of wars, do not with your spear throw into turmoil the city rich in graces, but stay your hand!

Enter DEMOPHON by *Eisodos B*.

ΙΟΛΑΟΣ

My son, why have you come with worry in your glance? Are you going to tell me something new about the enemy? Are they tarrying, or have they arrived, or what news have you heard? For you will assuredly not prove false what the herald said. The general, who has been fortunate before now, will come to Athens, I am sure, and

365 ἀντομένους Nauck: ἀντεχομένους L

372 σοὶ Canter: σὺ L

376 κατάχαλκος Blomfield: κατάχαλκός ἐστω L

377 ὦ Canter: οὐ L

379 εὖ χαρίτων Elmsley: εὐχαρίστως L

382 λέξεις Bothe: λέγεις L

384 ψεύσεως Murray: ψεύση vel -σου L

385 πρόσθεν ὦν Tyrwhitt: πρὸς θεῶν L

386 εἶσω Elmsley: ἔστω L

ἐς τὰς Ἀθήνας. ἀλλὰ τοι φρονημάτων
ὁ Ζεὺς κολαστῆς τῶν ἄγαν ὑπερφρόνων.

ΔΗΜΟΦΩΝ

390 ἦκει στρατεύμ' Ἀργεῖον Εὐρυσθεὺς τ' ἀναξ-
ἐγὼ νῦν αὐτὸς εἶδον. ἄνδρα γὰρ χρεῶν,
ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,
οὐκ ἀγγέλοισι τοὺς ἐναντίους ὄρᾶν.
πεδία μὲν οὖν γῆς ἐς τὰδ' οὐκ ἐφήκέ πω
στρατόν, λεπαίαν δ' ὀφρῦνῃ καθήμενος
395 σκοπεῖ (δόκησιν δὴ τὸδ' ἂν λέγοιμί σοι)
ποίᾳ προσάξει στρατόπεδον τοσόνδ' ὄροις
ἐν ἀσφαλεῖ τε τῆσδ' ἰδρύσεται χθονός.
καὶ τὰ μὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·
πόλις τ' ἐν ὄπλοις, σφάγια θ' ἠτοιμασμένα
400 ἔστηκεν οἷς χρῆ ταῦτα τέμνεσθαι θεῶν,
401 θνητολείται δ' ἄστν μάντεων ὑπο.
403 χρησμῶν δ' αἰοιδοὺς πάντας εἰς ἐν ἀλίσας
ἦλεγξα καὶ βέβηλα καὶ κεκρυμμένα
405 [λόγια παλαιά, τῆδε γῆ σωτήρια].
καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτοις
πόλλ'. ἐν δὲ πᾶσι γινῶμα ταυτὸν ἐμπρέπει·
σφάζει κελεύουσίν με παρθένον κόρη
409 Δήμητρος, ἣτις ἐστὶ πατρὸς εὐγενούς,
402 τροπαίᾳ τ' ἐχθρῶν καὶ πόλει σωτήριαν.

³⁸⁷ τοι Wecklein: τῶν L

³⁹³ τὰδ' Stephanus: τὸδ' L

³⁹⁴ λεπαίαν Stiblinus: λεπάραν L

in no humble mood. But Zeus, you may be sure, is the
punisher of thoughts that are too high and mighty.

DEMOPHON

The Argive army has arrived with Eurystheus its leader. I
have seen him myself: a man who claims to be a good
general should not observe the enemy by means of mes-
sengers. But he has not yet sent his army into the plain of
Attica. Rather, sitting upon a rocky brow, he is deliberat-
ing (I will tell you my impression) by what route he
should bring so great an army within the borders of our
land and safely encamp it. Furthermore, where my own
part is concerned, all is well prepared: the city is in arms,
the sacrificial victims stand in readiness for the gods to
whom they are to be sacrificed, and offerings are being
made throughout the city by diviners. But I gathered all
the chanters of oracles into one place and closely exam-
ined their prophecies, both public and secret [old oracles
making for the safety of the city]. On other points these
oracles showed many differences. But one thought shines
forth from them all: to rout the enemy and save the city,
they bid me sacrifice to Demeter's daughter a virgin born
of a noble father.

³⁹⁶ τοσόνδ' ὄροις Willink (ὄροις iam Reiske): τὰ νῦν δορὸς
L

⁴⁰² vide post 409

⁴⁰⁵ del. Wilamowitz

⁴⁰⁶ θεσφάτοις Kirchhoff: -των L

⁴⁰⁸ κόρη Barnes: κόρην L

⁴⁰² post 409 praemonente Murray trai. Diggle σωτήριαν

Diggle: σωτήρια L

- 410 ἐγὼ δ' ἔχω μὲν, ὡς ὄρας, προθυμίαν
 τοσὴνδ' ἐς ὑμᾶς· παῖδα δ' οὐτ' ἐμὴν κτενῶ
 οὐτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
 ἄκουθ'· ἐκὼν δὲ τίς κακῶς οὕτω φρονεῖ,
 ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;
- 415 καὶ νῦν πυκνὰς ἂν συστάσεις ἂν εἰσίδους,
 τῶν μὲν λεγόντων ὡς δίκαιος ἦ ξένοις
 ἰκέταις ἀρήγειν, τῶν δὲ μωρίαν ἐμοῦ
 κατηγορούντων· εἰ δὲ δὴ δράσω τόδε,
 οἰκέιός ἤδη πόλεμος ἐξαρτύεται.
- 420 ταῦτ' οὖν ὄρα σὺ καὶ συνεξεύρισχ' ὅπως
 αὐτοὶ τε σωθήσεσθε καὶ πέδον τόδε,
 κἀγὼ πολίταις μὴ διαβληθήσομαι.
 οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω·
 ἀλλ', ἣν δίκαια δρῶ, δίκαια πείσομαι.

ΧΟΡΟΣ

- 425 ἀλλ' ἣ πρόθυμον οὖσαν οὐκ ἐᾷ θεὸς
 ξένους ἀρήγειν τήνδε χρήζουσιν πόλιν;

ΙΟΛΑΟΣ

- ὦ τέκν', εἰοίμεν ναυτίλοισιν οἴτινες
 χειμῶνος ἐκφυγόντες ἄγριον μένος
 ἐς χεῖρα γῆ συνήψαν, εἴτα χερσὸθεν
 430 πνοαῖσιν ἠλάθησαν ἐς πόντον πάλιν.
 οὕτω δὲ χῆμεῖς τῆσδ' ἀπαθούμεσθα γῆς
 ἤδη πρὸς ἀκταῖς ὄντες ὡς σεσωμένοι.
 οἴμοι· τί δῆτ' ἔτερψας ὦ τάλαινά με
 ἐλπὶς τότ', οὐ μέλλουσα διατελεῖν χάριν;

As you see, I am very eager to help you, but I shall not kill my own daughter nor shall I force one of my citizens to do so against his will: and who would be so foolish as to give away of his own will the children he loves beyond all else? Now you will see crowded assemblies being held, with some maintaining that I was right to protect strangers who are suppliants, while others accuse me of folly. In fact if I do as I am bidden, civil war will break out.

Therefore, consider these facts and join with me in discovering how you yourselves may be saved and this land as well, and how I may not be discredited in the eyes of the citizens. I do not have a monarchy like that of the barbarians: only if I do what is fair will I be fairly treated.

CHORUS LEADER

Can it really be that a power divine forbids this city to protect the strangers, though it is eager to do so and they need its help?

IOLAUS

My children, we are like sailors who have escaped the wild blast of the storm and are a hand's breadth from dry land, but then are driven by winds into the deep again! That is how we are being thrust from this land when we are already at its shores and feeling safe. Ah me! Why did you give me pleasure before, cruel Hope, if you did not intend to carry out your favor to the end? For, of

415 πυκνὰς Bothe: πικρὰς L

416 δίκαιος Dobree: -ον L

417 ἐμοῦ Elmsley: ἐμῆν L

426 χρήζουσιν Herwerden: -ουσαν L

- 435 συγγνωστά γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
κτείνειν πολιτῶν παῖδας, αἰνέσαι δ' ἔχω
καὶ τὰνθάδ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
πράσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.
ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.
- 440 ποῖ τρεψόμεσθα; τίς γὰρ ἄστεπτος θεῶν;
ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγημα;
δλούμεθ', ὦ τέκν'· ἐκδοθησόμεσθα δὴ.
κάμου μὲν οὐδὲν εἴ με χρῆθ' ἀθανάτων μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμούς ἐχθροὺς θανάτων·
- 445 ὑμᾶς δὲ κλαίω καὶ κατοικτίρω, τέκνα,
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.
ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν,
τλήμων δὲ καγὼ πολλὰ μοχθήσας μάτην.
χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας
450 πεσόντας αἰσχροῦ καὶ κακῶς λιπεῖν βίον.
ἀλλ' οἷσθ' ὅ μοι σύμπραξον· οὐχ ἅπαντα γὰρ
πέφενγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας·
ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἄναξ,
καὶ μήτε κινδύνειν, σωθήτω τέ μοι
- 455 τέκν'· οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν ἴτω.
μάλιστα δ' Εὐρυσθεὺς με βούλοισι' ἂν λαβῶν
τὸν Ἡράκλειον σύμμαχον καθυβρίσαι·
σκαῖς γὰρ ἀνήρ. τοῖς σοφοῖς δ' εὐκτὸν σοφῶ
ἐχθρὰν συνάπτειν, μὴ ἀμαθεῖ φρονήματι·
- 460 πολλῆς γὰρ αἰδοῦς καὶ δίκης τις ἂν τύχοι.

ΧΟΡΟΣ

ὦ πρέσβυ, μή νυν τῶνδ' ἐπαιτιῶ πόλιν·

course, Demophon's position is quite understandable, that he is unwilling to kill the children of his citizens, and I can find words of praise even for what has happened here: if it is the gods' will that I should fare thus, you at any rate have not lost the gratitude we owe you.

My children, I do not know what I am to do for you. Where shall we turn? What god's altars have we not gandered? To what land have we not come for refuge? We are doomed, my children, now we shall be given up! I do not care for myself if I must die, unless my death gives pleasure to my enemies. It is you I weep for, you I pity, my children, and Alcmene your aged grandmother! How unlucky you are in your long life! I too am luckless for having toiled so long in vain. It was fated, fated, I see it now, that we must fall into the hands of our enemy and lose our lives in disgrace and pain!

(to Demophon) But here is what you must help me to do (for I have not completely lost hope for the safety of the children): hand me over to the Argives, my lord, in place of these children. Do not put yourself in danger, but let these my children be saved. It is not right for me to cling to my own life: let it pass. Eurystheus would most like to get hold of me and outrage Heracles' old ally. The man lacks all feeling. Wise men must pray that they will have a wise man for a foe, not one of unfeeling pride: for in that case a man gets pity and just treatment in full measure.

CHORUS LEADER

Old sir, do not lay this charge against the city. For though

⁴⁶¹ τῶνδ' Valckenaer: τῆνδ' L

τάχ' ἂν γὰρ ἡμῖν ψευδὲς ἀλλ' ὅμως κακὸν
γένουτ' ὄνειδος ὡς ξένους προυδώκαμεν.

ΔΗΜΟΦΩΝ

γενναῖα μὲν τὰδ' εἶπας ἀλλ' ἀμήχανα.
465 οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατηλατεῖ
(τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον
θανόντος;) ἀλλὰ τοῦσδε βούλεται κτανεῖν.
δεινὸν γὰρ ἐχθροῖς βλαστάνοντες εὐγενεῖς,
νεανῖαι τε καὶ πατρός μεμνημένοι
470 λύμης· ἂ κείνον πάντα προσκοπέιν χρεῶν.
ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν
βουλὴν, ἐτοίμαζ', ὡς ἔγωγ' ἀμήχανος
χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

ΠΑΡΘΕΝΟΣ

ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς
475 προσθήτε· πρῶτον γὰρ τόδ' ἐξαιτήσομαι·
γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν
κάλλιστον εἶσω θ' ἤσυχον μένειν δόμων.
τῶν σῶν δ' ἀκούσασ', Ἴολεως, στεναγμάτων
ἐξῆλθον, οὐ ταχθεῖσα πρεσβεύειν γένους,
480 ἀλλ', εἰμὶ γάρ πως πρόσφορος, μέλει δέ μοι
μάλιστ' ἀδελφῶν τῶνδε κάμαντῆς πέρι,
θέλω πυθέσθαι μὴ 'πὶ τοῖς πάλαι κακοῖς
προσκειμένον τι πῆμα σὴν δάκνει φρένα.

⁴⁶² ψευδὲς Nauck: ψεύδος L

^a The speaker indication in the manuscripts calls her

it may be false, it would still be a shameful reproach, that we betrayed strangers.

DEMOPHON

The suggestion you make is noble but impossible. It is not from desire for you that the king has marched his army here (for what profit does Eurystheus have in the death of an old man?) but to kill these children. Noble offspring are a terror to enemies when they grow to manhood and remember the outrage committed against their father. Eurystheus must provide against all this. But if you know of any other more suitable plan, put it at our disposal, for I have heard the oracles and am helpless and full of fear.

Enter MAIDEN, one of the daughters of Heracles, from the temple.

MAIDEN^a

Strangers, please do not consider my coming out to be overbold: this is the first indulgence I shall ask. I know that for a woman silence is best, and modest behavior, and staying quietly within doors. But since I heard your anguished words, Iolaus, I have come out. I have not, to be sure, been designated the family's most important member, but since I am in some way fit to hear this and since I care greatly about my brothers and myself, I wish to ask whether some new misfortune on top of our old troubles is vexing your mind.

Macaria, the name she bears in later tradition, but since the text of the play does not name her, editors suppose that Euripides would have called her simply "Maiden." See note on line 55 above.

ΙΟΛΑΟΣ

ὦ παῖ, μάλιστά σ' οὐ νεωστὶ δὴ τέκνων
 485 τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω.
 ἡμῖν δὲ δόξας εἶ προχωρήσαι δρόμος
 πάλιν μεθέστηκε· αὐθις ἐς τὰμήχανον·
 χρησμών γὰρ ᾠδοὺς φησι σημαίνειν ὄδε
 οὐ ταῦρον οὐδὲ μόσχον ἀλλὰ παρθένον
 490 σφάζει κόρη Δήμητρος ἣτις εὐγενής,
 εἰ χρηθὲν ἡμᾶς, χρηθὲν δὲ τῆνδ' εἶναι πόλιν.
 ταῦτ' οὖν ἀμηχανοῦμεν· οὔτε γὰρ τέκνα
 σφάζειν ὄδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.
 κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,
 495 εἰ μή τι τούτων ἐξαμηχανήσομεν,
 ἡμᾶς μὲν ἄλλην γαίαν εὐρίσκειν τινά,
 αὐτὸς δὲ σῶσαι τῆνδε βούλεσθαι χθόνα.

ΠΑΡΘΕΝΟΣ

ἐν τῷδε κἀχόμεσθα σωθῆναι λόγῳ;

ΙΟΛΑΟΣ

ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες.

ΠΑΡΘΕΝΟΣ

500 μὴ νυν τρέσης ἔτ' ἐχθρὸν Ἀργείων δόρην·
 ἐγὼ γὰρ αὐτῆ πρὶν κελευσθῆναι, γέρον,
 θνήσκων ἐτοίμη καὶ παρίστασθαι σφαγῆ.
 τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὔνεκ' αἰρεσθαι μέγαν,
 505 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,
 παρὸν σφε σῶσαι, φευξόμεσθα μὴ θανεῖν;

IOLAUS

My child, for a long time now I have been justified in
 praising you more than any other of the children of Hera-
 cles. We thought that our course had gone well, but now
 we find that it has changed once more into trouble past all
 help. This man says that the chanters of oracles tell us to
 sacrifice not a bull or a calf but a maiden of noble parent-
 age to Demeter's daughter if we are to survive and this
 city likewise. This is our perplexity: the king says that he
 will not sacrifice either his own children or those of any-
 one else. And he tells me, not in plain words but all the
 same, that unless we find a way out of our difficulties, he
 wants us to find some other land, since he desires to save
 this country.

MAIDEN

Is it this prophecy that prevents us from reaching safety?

IOLAUS

Yes, this prophecy. In all else our fortune is good.

MAIDEN

Then fear no more the Argive enemy's spear! I am ready,
 old man, of my own accord and unbidden, to appear for
 sacrifice and be killed. For what shall we say if this city is
 willing to run great risks on our behalf, and yet we, who
 lay toil and struggle on others, run away from death when
 it lies in our power to rescue *them*? It must not be so, for

486 δρόμος Jacobs: δόμος L 490 κόρη Δήμητρος
 Pierson: κελεύειν μητρός L 497 βούλεσθαι Reiske:
 βούλεται L 498 κἀχόμεσθα Elmsley: κενύχ- L
 500 Ἀργείων Elmsley: ἀργείων L 504 αἰρεσθαι Elmsley:
 αἰρείσθαι L 506 σφε σῶσαι Nauck: σεσῶσθαι L

οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατὴρ δ' ἐκείνου φύντας οὐ πεφύκαμεν
 510 κακοὺς ὀράσθαι· πού τὰδ' ἐν χρηστοῖς πρέπει;
 κάλλιον, οἶμαι, τῆσδ'—ὀ μὴ τύχοι ποτέ—
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν
 κάπειτ' ἄτιμα πατὴρ οὖσαν εὐγενοῦς
 παθοῦσαν Ἄιδην μηδὲν ἦσσαν εἰσιδεῖν.
 515 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός;
 κοῦκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ
 τί δεῦρ' ἀφίκεσθ' ἰκεσίοισι σὺν κλάδοις
 αὐτοὶ φιλοψυχόντες; ἔξίτε χθονός·
 κακοῖς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 520 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,
 αὐτῇ δὲ σωθεῖσ', ἐλπίδ' εὖ πράξεν ἔχω·
 πολλοὶ γὰρ ἤδη τῆδε προῦδοσαν φίλους.
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται;
 525 οὐκ οὖν θανεῖν ἄμεινον ἢ τούτων τυχεῖν
 ἀναξίαν; ἄλλη δὲ κὰν πρέποι τινὶ
 μᾶλλον τὰδ', ἣτις μὴ πίσημος ὡς ἐγώ.
 ἡγείσθ' ὅπου δὴ σῶμα καθθανεῖν τόδε
 καὶ στεμματοῦσθαι καὶ κατάρχεσθαι δοκεῖ·
 530 νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα
 ἐκούσα κοῦκ ἄκουσα, κάξαγγέλλομαι
 θνήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὑπερ.
 εὕρημα γὰρ τοι μὴ φιλοψυχούσ' ἐγώ
 κάλλιστον ἠῦρηκ', εὐκλεῶς λιπεῖν βίον.

it deserves nothing but mockery if we sit and groan as suppliants of the gods and yet, though we are descended from that great man who is our father, show ourselves to be cowards. How can this be fitting in the eyes of men of nobility? Much finer, I suppose, if this city were to be captured (God forbid!) and I were to fall into the hands of the enemy! Then when I, daughter of a noble father, have suffered dishonor, I shall go to my death all the same! But shall I then accept exile from this land and be a wanderer? Shall I not feel shame if someone thereafter asks, "Why do you come here with your suppliant branches when you yourselves lack courage? Leave this land: for we do not give help to the base"?

But not even if these boys perished and I lived on would I have the hope of happiness (and many ere now have betrayed friends in this hope): for who would wish to take to wife a girl bereft of family or would desire to beget children with me? Is it not better to die than to win a fate I do not deserve? The other course might more befit someone else who is not as illustrious as I.

Lead me to the place where it seems good that my body should be killed and garlanded and consecrated to the goddess! Defeat the enemy! For my life is at your disposal, full willingly, and I offer to be put to death on my brothers' behalf and on my own. For, mark it well, by not clinging to my life I have made a most splendid discovery, how to die with glory.

511 ὁ Lenting: ἄ L 513 κάπειτ' ἄτιμα Kirchhoff: κάπειτα
 τινὰ L 519 κακοῖς Blaydes: κακοὺς L 526 κὰν Elmsley:
 καὶ L 528 δῆ Broadhead: δεῖ L 529 στεμματοῦσθαι . . .
 κατάρχεσθαι Broadhead: στεμματοῦτε . . . κατάρχεσθ' εἰ L

ΧΟΡΟΣ

535 φεῦ φεῦ, τί λέξω παρθένου μέγαν λόγον
κλυῶν, ἀδελφῶν ἢ πάρος θέλει θανεῖν;
τούτων τίς ἂν λέξειε γενναίους λόγους
μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι;

ΙΟΛΑΟΣ

ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κάρα
540 ἄλλ' ἐξ ἐκείνου· σπέρμα τῆς θείας φρενὸς
πέφυκας Ἡράκλειον· οὐδ' αἰσχύνομαι
τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
ἀλλ' ἦ γένοιτ' ἂν ἐνδικωτέρως φράσω·
πάσας ἀδελφὰς δεῦρο χρῆ τὰς σὰς καλεῖν,
545 κᾶθ' ἢ λαχοῦσα θνησκέτω γένους ὑπερ·
σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.

ΠΑΡΘΕΝΟΣ

οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·
χάρις γὰρ οὐ πρόσεστι· μὴ λέξης, γέρον.
ἀλλ', εἰ μὲν ἐνδέχεσθε καὶ βούλεσθέ μοι
550 χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ
δίδωμ' ἐκούσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.

ΙΟΛΑΟΣ

φεῦ·
ὄδ' αὖ λόγος σοι τοῦ πρῖν εὐγενέστερος,
κάκεινος ἦν ἄριστος· ἀλλ' ὑπερφέρεις
555 τόλμη τε τόλμαν καὶ λόγῳ χρηστῶ λόγον.
οὐ μὴν κελεύω γ' οὐδ' ἀπεινέπω, τέκνον,
θνήσκειν σ'· ἀδελφοὺς <δ'> ὠφελεῖς θανοῦσα σοῦς.

CHORUS LEADER

Ah me! What shall I say in response to the brave words of this maiden, who is willing to die for her brothers? What mortal will ever speak or carry out nobler sentiments than these?

IOLAUS

My child, your spirit was born of none else than that hero: you are the seed of that divine spirit of Heracles. And your words bring me no disgrace, though your fate causes me grief. Yet I shall tell you how things may be done with greater justice: we must call all your sisters hither, and the one that draws the lot must die for the family. It is not right for you to die without drawing lots.

MAIDEN

I shall not die by the chance drawing of lots. For such a death wins no thanks: do not suggest it, old man. Rather, if you approve and desire to make use of my zeal, I give my life willingly to these my brothers, but not under compulsion.

IOLAUS

Ah! This speech is more noble than the last, and the last was noble indeed! Each brave deed of yours and each noble word surpasses its predecessor. I do not bid you to die, nor yet do I forbid it. But if you die, you benefit your brothers.

⁵⁴¹ Ἡράκλειον Hartung: -ῆος L

⁵⁴⁴ ἀδελφὰς δεῦρο χρῆ τὰς σὰς Nauck: ἄ. τῆσδε δ. χ. L

⁵⁵⁰ προθύμῳ Barnes: -μωσ L

⁵⁵⁷ σ' Reiske: γ' L <δ'> Barnes

ΠΑΡΘΕΝΟΣ

σοφῶς ἔλεξας· μὴ τρέσης μιάσματος
τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθερῶ σ' ἐγώ.

560 ἔπου δέ, πρέσβυ (σῆ γὰρ ἐνθανεῖν χερὶ
θέλω) πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρών,
ἐπεὶ σφαγῆς γε πρὸς τὸ δευρὸν εἶμ' ἐγώ,
εἴπερ πέφυκα πατρὸς οὐπὲρ εὔχομαι.

ΙΟΛΑΟΣ

οὐκ ἂν δυναίμην σὺ παρεστάναι μόρφω.

ΠΑΡΘΕΝΟΣ

565 σὺ δ' ἀλλὰ τοῦδε χρῆξε, μή μ' ἐν ἀρσένων
ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

ΔΗΜΟΦΩΝ

ἔσται τάδ', ὦ τάλαινα παρθένων, ἐπεὶ
κάμοι τόδ' αἰσχρόν, μή σε κοσμεῖσθαι καλῶς,
πολλῶν ἕκατι, τῆς τε σῆς εὐψυχίας
570 καὶ τοῦ δικαίου. τλημονεστάτην δέ σε
πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.
ἀλλ', εἴ τι βούλη, τούσδε τὸν γέροντά τε
χάρει προσειποῦσ' ὕστατον προσφθεγμάτων.

ΠΑΡΘΕΝΟΣ

575 ὦ χαῖρε, πρέσβυ, χαῖρε καὶ δίδασκέ μοι
τοιούσδε τούσδε παῖδας, ἐς τὸ πᾶν σοφούς,
ὥσπερ σύ, μηδὲν μᾶλλον· ἀρκέσουσι γάρ.

⁵⁵⁸ ἔλεξας Nauck: κελεύεις L, ex 556 lapsum

⁵⁵⁹ ἐλευθερῶ σ' ἐγώ A. Palmer: ἐλευθέρως θάνω L

MAIDEN

Your words are wise. Do not be afraid that you will be partaker of the stain of my blood. Instead, I set you free from it.

But come with me, old man (for I wish to die in your arms) and stand by me and cover my dead body with my garments (for I am going to the terror of slaughter), if indeed I am sprung from the man I claim as father.

IOLAUS

I could not stand by as you are killed.

MAIDEN

Well at least ask this man's permission for me to breathe my last in the hands not of men but of women.

DEMOPHON

It shall be as you ask, luckless maiden, since it would be a disgrace to me also if you were not given due funeral rites. There are many reasons, your bravery and the justice of your request. You are the bravest of all women, the bravest I have ever seen. But, if it is your will, say your last words as a farewell to your brothers here and to the old man and go.

MAIDEN

Farewell, old man, farewell! Please train up these boys to be such men as yourself, wise for every occasion, not more wise than that: that will suffice. With all your zeal

⁵⁶² ἔπου (σφαγῆς γὰρ . . . ἐγώ) Willink

⁵⁶⁷ⁿ Δη. Heath: Ἴο. L ⁵⁷³ προσφθεγμάτων Hermann:
πρόσφθεγμά μοι L (μοι ex 574 oriundum)

⁵⁷⁶ ἀρκέσουσι Stephanus: ἀρέσκουσι L

πειρῶ δὲ σῶσαι μὴ θανεῖν, πρόθυμος ὦν·
 σοὶ παῖδές ἐσμεν, σαῖν χεροῖν τεθράμμεθα.
 ὀρᾶς δὲ κάμει τὴν ἐμὴν ὄραν γάμου
 580 διδοῦσαν, ἀντὶ τῶνδε κατθανουμένην.
 ὑμεῖς τ', ἀδελφῶν ἢ παροῦσ' ὀμιλία,
 εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὅσων
 ἡμῆ πάροιθε καρδία σφαλῆσεται.
 καὶ τὸν γέροντα τὴν τ' ἔσω γραταῖν δόμων
 585 τιμᾶτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ
 ξένους τε τούσδε. κἄν ἀπαλλαγὴ πόνων
 καὶ νόστος ὑμῖν εὐρεθῆ ποτ' ἐκ θεῶν,
 μέμνησθε τὴν σώτειραν ὡς θάψαι χρεῶν·
 κάλλιστά τοι δίκαιον· οὐ γὰρ ἐνδεῆς
 590 ὑμῖν παρέστιν ἀλλὰ προῦθανον γένους.
 τὰδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια
 καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός·
 εἴη γε μέντοι μηδέν· εἰ γὰρ ἔξομεν
 κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν,
 595 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν
 κακῶν μέγιστον φάρμακον νομίζεται.

ΙΟΛΑΟΣ

ἀλλ', ὦ μέγιστον ἐκπρέπουσ' ἐνψυχία
 πασῶν γυναικῶν, ἴσθι, τιμωτάτη
 καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανούσ' ἔση πολύ·
 600 καὶ χαῖρε· δυσφημεῖν γὰρ ἄζομαι θεᾶν
 ἢ σὸν κατήρηται σῶμα, Δήμητρος κόρην.
 ὦ παῖδες, οἰχόμιστα· λύεται μέλη

try to save them from death. We are your children, we have been raised by your hands. You see that I am sacrificing my chance of marriage and am about to die in their place. And you, my brothers who are with me, may you have happiness, and may there fall to your lot all the things my heart shall now not enjoy! Treat with honor the old man and also the old woman within the house, Alcmena, my grandmother, and also these your hosts. And if the gods ever grant you a respite from your troubles and a return to your home, remember what manner of burial you ought to give to the woman who saved your lives. A burial with all honors, you may be sure, would be right. For I did not fail to help you but died on behalf of the family. These deeds I have as treasures to replace children and the days of my maidenhood—if indeed there is any existence beneath the earth. But I pray that there may not be. For if we mortals who are on the point of death are to have cares even in that place, where can we turn? For death, men think, is trouble's greatest cure.

ΙΟΛΑΟΣ

But know, O bravest of all women, that both in life and in death we honor you above all others! Farewell! Reverence keeps me from speaking ill of Demeter's daughter, the goddess to whom your body is devoted.

Exit MAIDEN and DEMOPHON by Eisodos B.

My children, I am destroyed! My limbs melt with

583 σφαλῆσεται Badham: σφαγ- L

597 ἐνψυχία Scaliger: -ίας L

602 λύεται Milton: δύεται L

λύπη· λάβεσθε κὰς ἔδραν μ' ἐρείσατε
 αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.
 605 ὡς οὔτε τούτοις ἦδομαι πεπραγμένους
 χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·
 μείζων γὰρ ἄτη· συμφορὰ δὲ καὶ τάδε.

ΧΟΡΟΣ

στρ.

οὔτινά φημι θεῶν ἄτερ ὄλβιον, οὐ βαρύποτμον,
 ἄνδρα γενέσθαι·

610 οὐδὲ τὸν αὐτὸν αἰεῖ 'μβεβάναι δόμον
 εὐτυχίᾳ· παρὰ δ' ἄλλαν ἄλλα
 μοῖρα διώκει.

τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ὤκισε,
 τὸν δ' ἄλγηταν ἑυδαίμονα τεύχει.

615 μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφί-
 α τις ἀπώσεται, ἀλλὰ μάταν
 ὁ πρόθυμος αἰεὶ πόνον ἔξει.

ἀντ.

ἀλλὰ σὺ μὴ προπεσὼν τὰ θεῶν στένε μηδ' ὑπεράλγει
 620 φροντίδα λύπα·

εὐδόκιμον γὰρ ἔχει θανάτου μέρος
 ἀ μελέα πρό τ' ἀδελφῶν καὶ γὰς·
 οὐδ' ἀκλεῆς νιν

δόξα πρὸς ἀνθρώπων ὑποδέξεται·

625 ἀ δ' ἀρετὰ βαίνει διὰ μόχθων.
 ἄξια μὲν πατρός, ἄξια δ' εὐγενί-
 ας τάδε γίγνεται· εἰ δὲ σέβεις
 θανάτους ἀγαθῶν, μετέχω σοι.

grief! Take hold of me, children, and set me down on the altar, right here, covering me with my garments! For I take no pleasure in what has occurred, and if the oracle is not fulfilled, my life is no life at all. My ruin will be all the greater. What we have seen is already a calamity.

Some of the sons set Iolaus before the temple and cover his head.

CHORUS

No man, I say, is blessed or cursed with disaster without the will of the gods. The same house does not always tread the path of prosperity. One fortune after another pursues us. It takes one man from his loftiness and settles him in low estate, and moves another from misery to blessedness. It is not possible to flee from fate, no one by skill can ward it off, and the man who is eager to do so shall always toil in vain.

But do not fall prostrate and lament the gods' dispensation, do not grieve excessively in your heart. For the unhappy girl has a death that is glorious, a death on behalf of her brothers and the land, and high renown will await her on the lips of men. Heroic goodness treads a path of toil. Her deeds were worthy of her father, worthy of her noble lineage. If you show reverence to the death of the brave, in this I am your partner.

610 'μβεβάναι Pearson: βεβάναι L

611 ἄλλαν Seidler: ἄλλον L

614 ἀτίταν Lobbeck

619 στένε Lesky: ὑπερ L

ΘΕΡΑΠΩΝ

630 ὦ τέκνα, χαίρετ'· Ἴόλεως δὲ ποῦ γέρων
[μήτηρ τε πατρὸς τῆσδ' ἔδρας ἀποστατεῖ];

ΙΟΛΑΟΣ

πάρεσμεν, οἶα δὴ γ' ἐμοῦ παρουσία.

ΘΕΡΑΠΩΝ

τί χρῆμα κείσαι καὶ κατηφῆς ὄμμ' ἔχεις;

ΙΟΛΑΟΣ

φροντίς τις ἦλθ' οἰκέος, ἧ συνειχόμεν.

ΘΕΡΑΠΩΝ

635 ἔπαιρέ νυν σεαυτόν, ὀρθωσον κάρα.

ΙΟΛΑΟΣ

γέροντές ἐσμεν κουδαμῶς ἐρρώμεθα.

ΘΕΡΑΠΩΝ

ἦκω γε μέντοι χάρμα σοι φέρων μέγα.

ΙΟΛΑΟΣ

τίς δ' εἶ σύ; ποῦ σοι συντυχῶν ἀμνημονῶ;

ΘΕΡΑΠΩΝ

Ἔλλου πενέστης· οὐ με γινώσκεις ὄρων;

ΙΟΛΑΟΣ

640 ὦ φίλταθ', ἦκετ' ἄρα σὺ κᾶτερ βλάβης;

ΘΕΡΑΠΩΝ

μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.

⁶³¹ v. del. Klinkenberg

⁶³⁴ συνειχόμεν Elmsley: -εσχόμεν L

Enter SERVANT by Eisdos A.

SERVANT

Children, greeting. Where is the old man Iolaus [and where has your grandmother gone from this altar]?

ΙΟΛΑΟΣ

I am here, useless though my presence is.

SERVANT

Why are you lying down? Why is your face downcast?

ΙΟΛΑΟΣ

A family sorrow has come upon us. With that I was distressed.

SERVANT

Then rouse yourself up, raise up your head!

ΙΟΛΑΟΣ

I am an old man: I do not have the strength.

SERVANT

But I come bringing you great gladness.

ΙΟΛΑΟΣ

Who are you? Where is it I met you? I have forgotten.

SERVANT

I am Hyllus' vassal. Do you not recognize me?

ΙΟΛΑΟΣ

My dear man, so you have all arrived safe and unharmed?

SERVANT

Yes, and what is more we enjoy, at the moment, good fortune.

⁶⁴⁰ ἦκετ' . . . σὺ κᾶτερ Willink post Kovacs: ἦκεισ ἄρα σωτήρ νῶν

ΙΟΛΑΟΣ

ὦ μήτηρ ἐσθλοῦ παιδός, Ἄλκμήνην λέγω,
 ἔξελθ', ἄκουσον τοῦδε φιλτάτους λόγους.
 πάλαι γὰρ ἀδίνουσα τῶν ἀφιγμένων
 645 ψυχὴν ἐτήκου νόστος εἰ γενήσεται.

ΑΛΚΜΗΝΗ

τί χρῆμ' ἀντὴς πᾶν τόδ' ἐπλήσθη στέγος,
 Ἴόλαε; μῶν τίς σ' αὖ βιάζεται παρὼν
 κήρυξ ἀπ' Ἄργους; ἀσθενὴς μὲν ἢ γ' ἐμὴ
 ῥώμη, τοσόδνε δ' εἶδέναι σε χρῆ, ξένε·
 650 οὐκ ἔστ' ἄγειν σε τούσδ' ἐμοῦ ζώσης ποτέ.
 ἦ τᾶρ' ἐκείνου μὴ νομιζοίμην ἐγὼ
 μήτηρ ἔτ'· εἰ δὲ τῶνδε προσθίξῃ χερί,
 δυοῖν γερόντων οὐ καλῶς ἀγωνιῇ.

ΙΟΛΑΟΣ

θάρασει, γεραία, μὴ τρέσης· οὐκ Ἄργόθεν
 655 κήρυξ ἀφίικται πολεμίους λόγους ἔχων.

ΑΛΚΜΗΝΗ

τί γὰρ βοῆν ἔστησας ἄγγελον φόβου;

ΙΟΛΑΟΣ

σὺ πρόσθε ναοῦ τοῦδ' ὅπως βαίης πέλας.

ΑΛΚΜΗΝΗ

οὐκ ἴσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὄδε;

⁶⁴³ τοῦδε Elmsley: τούσδε L

⁶⁴⁹ σε χρῆ Dobree: σ' ἐχρήν L

ΙΟΛΑΟΣ

(*shouting*) Mother of a noble son, Alcmena, come out and hear the welcome words of this man! For you have long languished in doubt whether your grandsons would ever return, as now they have!

Enter ALCMENE *from the temple.*

ALCMENE

Why, Iolaus, has this whole temple been filled with shouting? Has a herald come a second time from Argos to do you violence? My strength may be weak, stranger, but you must realize this: you cannot remove these children while I still live. May I no longer be regarded as Hercules' mother! If you lay a hand on them, you will face a dishonorable struggle with a pair of grayheads.

ΙΟΛΑΟΣ

Courage, old woman, do not be afraid! No herald has come from Argos with hostile message.

ALCMENE

Then why did you raise the shout that signals fear?

ΙΟΛΑΟΣ

So that you would come out of the temple and meet this man.

ALCMENE

I do not understand. Who is he?

⁶⁵² προσθίξῃ Elmsley: -ξείεις L

⁶⁵⁷ σὺ Brodaeus: σὲ L

ΙΟΛΑΟΣ

ἤκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.

ΑΛΚΜΗΝΗ

660 ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν.
 ἀτὰρ τί χώρα τῆδε προσβαλὼν πόδα
 <πατρὸς προσελθεῖν μητέρ' ὦδ' ἀναίνεται>;
 ποῦ νῦν ἄπεστι; τίς νῦν εἶργε συμφορὰ
 σὺν σοὶ φανέντα δευρ' ἐμὴν τέρψαι φρένα;

ΘΕΡΑΠΩΝ

στρατὸν καθίζει τάσσεται θ' ὃν ἦλθ' ἔχων.

ΑΛΚΜΗΝΗ

665 τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ.

ΙΟΛΑΟΣ

μέτεστιν ἡμῶν δ' ἔργον ἱστορεῖν τάδε.

ΘΕΡΑΠΩΝ

τί δῆτα βούλη τῶν πεπραγμένων μαθεῖν;

ΙΟΛΑΟΣ

πόσον τι πλήθος συμμάχων πάρεστ' ἔχων;

ΘΕΡΑΠΩΝ

πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.

ΙΟΛΑΟΣ

670 ἴσασι, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι.

ΘΕΡΑΠΩΝ

*ἴσασι, καὶ δὴ λαιὸν ἔστηκεν κέρας.*⁶⁶¹ post h. v. lac. stat. Kovacs

IOLAUS

He brings word that your grandson has returned.

ALCMENE

I wish you joy as well, sir, for your news. But why, when he has arrived in this land, <does he refuse to come to see his grandmother?> Where is he? What misfortune prevents him from coming here with you and giving joy to my heart?

SERVANT

He is encamping and marshaling the army he brought with him.

ALCMENE

This last report is of no concern to us.

IOLAUS

But it is: it is my task to inquire into this.

SERVANT

Which events do you want to learn of?

IOLAUS

How large an allied force has he arrived with?

SERVANT

A large one. The number beyond this I cannot tell you.

IOLAUS

The Athenian leaders, I suppose, are aware of this.

SERVANT

Yes, and what is more, he is stationed on their left wing.

ΙΟΛΑΟΣ

ἤδη γὰρ ὡς ἐς ἔργον ὤπλισται στρατός;

ΘΕΡΑΠΩΝ

καὶ δὴ παρήκται σφάγια τάξεων ἐκάς.

ΙΟΛΑΟΣ

πόσον τι δ' ἔστ' ἄπωθεν Ἀργείων δόρυ;

ΘΕΡΑΠΩΝ

675 ὥστ' ἐξοράσθαι τὸν στρατηγὸν ἐμφανῶς.

ΙΟΛΑΟΣ

τί δρῶντα; μὴν τάσσοντα πολεμίων στίχας;

ΘΕΡΑΠΩΝ

ἠκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.

ἀλλ' εἴμ' ἐρήμους δεσπότας τοῦμὸν μέρος
οὐκ ἂν θέλομι πολεμίοισι συμβαλεῖν.

ΙΟΛΑΟΣ

680 κἄγωγε σὺν σοί· ταῦτὰ γὰρ φροντίζομεν,
φίλοις παρόντες, ὡς ἔοιγμεν, ὠφελεῖν.

ΘΕΡΑΠΩΝ

ἠκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.

ΙΟΛΑΟΣ

683 καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.

ΘΕΡΑΠΩΝ

688 οὐκ ἔστιν, ὦ τᾶν, ἢ ποτ' ἦν ρώμη σέθεν.

ΙΟΛΑΟΣ

689 ἀλλ' οὖν μαχοῦμαί γ' ἀριθμὸν οὐκ ἐλάσσοισιν.

IOLAUS

What? Is the force already armed for battle?

SERVANT

Yes, and sacrificial victims have been brought in front of the lines.

IOLAUS

How far off is the Argive army?

SERVANT

Close enough to see their general clearly.

IOLAUS

What is he doing? Marshaling the enemy ranks?

SERVANT

That was our guess. We could not hear him clearly.

But I shall go. I would not like my masters to close on the enemy deprived of my part in their defense.

IOLAUS

I shall go with you. For we have the same thought, to stand by our friends and help them, as is fitting.

SERVANT

It would be most unlike you to utter a foolish word.

IOLAUS

Unlike me, too, to fail to join my friends in battle.

SERVANT

The strength you once had, my good master, is no more.

IOLAUS

I shall, at all events, *fight* against as many foes as before.

EURIPIDES

ΘΕΡΑΠΩΝ

690 σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις.

ΙΟΛΑΟΣ

687 οὐδείς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.

ΘΕΡΑΠΩΝ

684 οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χερός.

ΙΟΛΑΟΣ

685 τί δ'; οὐ θένοιμι κἄν ἐγὼ δι' ἀσπίδος;

ΘΕΡΑΠΩΝ

686 θένοις ἄν, ἀλλὰ πρόσθεν αὐτὸς ἄν πέσοις.

ΙΟΛΑΟΣ

691 μὴ τοί μ' ἔρυκε δρᾶν παρεσκευασμένον.

ΘΕΡΑΠΩΝ

δρᾶν μὲν σύ γ' οὐχ οἴός τε, βούλεσθαι δ' ἴσως.

ΙΟΛΑΟΣ

ὡς μ' οὐ μενοῦντα τᾶλλα σοι λέγειν πάρα.

ΘΕΡΑΠΩΝ

πῶς οὖν ὀπλίτης τευχέων ἄτερ φανῆ;

ΙΟΛΑΟΣ

695 ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὄπλα
τοῖσδ', οἷσι χρησόμεσθα· κάποδώσομεν
ζῶντες, θανόντας δ' οὐκ ἀπαιτήσει θεός.
ἀλλ' εἴσιθ' εἴσω κάπὸ πασσάλων ἐλῶν

685-6 θένοιμι . . . θένοις Pierson: σθέν- . . . σθέν- L

693 μ' οὐ Kirchhoff: μὴ L

694 ὀπλίτης Elmsley: -ταις L

CHILDREN OF HERACLES

SERVANT

Slight is the weight you add to your friends' side.

IOLAUS

No enemy will be able to endure looking me in the eye.

SERVANT

The sight of you will not wound without the help of your hand.

IOLAUS

What? Will not even *my* blow pierce their shields?

SERVANT

You may strike a blow, but you might fall down first.

IOLAUS

Do not stand in my way when I am prepared to act.

SERVANT

To act is not in your power, though you may wish.

IOLAUS

Say on, if you like: I will not stay to hear your words.

SERVANT

How can you appear as a hoplite if you have no armor?

IOLAUS

There are captured weapons in this temple. I shall make use of them. If I live, I shall give them back, but if I die, the god will not ask me for their return. Go in, take down

700 ἔνεγχε' ὀπλίτην κόσμον ὡς τάχιστα μοι.
 αἰσχρὸν γὰρ οἰκούρημα γίγνεται τόδε,
 τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλία μένειν.

ΧΟΡΟΣ

λήμα μὲν οὐπω στόρνυσι χρόνος
 τὸ σόν, ἀλλ' ἠβᾶ, σῶμα δὲ φροῦδον.
 τί ποιεῖς ἄλλως ἂ σέ μὲν βλάψει,
 705 σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν;
 χρῆν γνωσιμαχεῖν σῆν ἡλικίαν,
 τὰ δ' ἀμήχαν' ἔαν' οὐκ ἔστιν ὅπως
 ἦβην κτήσῃ πάλιν αὖθις.

ΑΛΚΜΗΝΗ

τί χρῆμα; μέλλεις σῶν φρενῶν οὐκ ἔνδον ὦν
 710 λιπεῖν μ' ἔρημον σὺν <τέκνου> τέκνοις ἐμοῖς;

ΙΟΛΑΟΣ

ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρῆ τούτων μέλειν.

ΑΛΚΜΗΝΗ

τί δ'; ἦν θάνης σύ, πῶς ἐγὼ σωθήσομαι;

ΙΟΛΑΟΣ

παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.

ΑΛΚΜΗΝΗ

ἦν δ' οὔν, ὃ μὴ γένοιτο, χρήσονται τύχη;

⁷⁰⁶ χρῆν Elmsley: χρῆ L σῆν Porson: τῆν L

⁷⁰⁹ sic interpunctit Zuntz: cf. 711

a suit of armor from its peg and bring it to me with all speed. This home watch of mine is a disgraceful thing: some of the men are joining in battle while others in cowardice stay behind.

Exit the SERVANT into the temple.

CHORUS LEADER

Time has not yet laid low your proud spirit: it is in its youth, though your body is all spent. Why do you take on vain struggles that will do you harm and little good to our city? At your age you should be fighting down this impulse and leaving impossible things alone. There is no way you will get back your youth again.

ALCMENE

What? Are you out of your senses? Do you mean to leave me bereft with my grandchildren?

IOLAUS

Yes, for fighting is men's work, while you must care for these children.

ALCMENE

But if you die, how shall I survive?

IOLAUS

Your grandsons who are left will care for you.

ALCMENE

But what if, God forbid, something should happen to them?

⁷¹⁰ <τέκνου> Vitelli

⁷¹³ παισὶ Canter: πᾶσι L τῶν λελειμμένων Kovacs

EURIPIDES

ΙΟΛΑΟΣ

715 οἶδ' οὐ προδώσουσίν σε, μὴ τρέσης, ξένοι.

ΑΛΚΜΗΝΗ

τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ', ἔχω.

ΙΟΛΑΟΣ

καὶ Ζητὴ τῶν σῶν, οἶδ' ἐγὼ, μέλει πόνων.

ΑΛΚΜΗΝΗ

φεῦ·

Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·
εἰ δ' ἐστὶν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.

ΘΕΡΑΠΩΝ

720 ὄπλων μὲν ἤδη τήνδ' ὄργῃς παντευχίαν,
φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας·
ὡς ἐγγυὲς ἀγῶν καὶ μάλιστ' Ἄρης στυγεῖ
μέλλοντας· εἰ δὲ τευχέων φοβῆ βάρος,
νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν
725 κόσμῳ πυκάζου τῷδ'· ἐγὼ δ' οἶσω τέως.

ΙΟΛΑΟΣ

καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχω
τεύχη κόμιζε, χεῖρὶ δ' ἔνθεσ ὀξύην,
λαῖόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.

ΘΕΡΑΠΩΝ

ἦ παιδαγωγεῖν γὰρ τὸν ὀπίστην χρεῶν;

ΙΟΛΑΟΣ

730 ὄρνιθος οὐνεκ' ἀσφαλῶς πορευτέον.

⁷²¹ σὸν κρύπτων Dobree: συγκρύπτων L

CHILDREN OF HERACLES

ΙΟΛΑΟΣ

Fear not: our hosts here will not give you up.

ΑΛΚΜΕΝΕ

So much, and no more, are my grounds for hope!

ΙΟΛΑΟΣ

And Zeus, I am sure, is concerned for your troubles.

ΑΛΚΜΕΝΕ

Ah me! Zeus, to be sure, shall not hear words of reproach
from me, but he knows best whether he has behaved in
godly fashion toward me.

Enter SERVANT from the temple bearing armor.

SERVANT

Here, as you see, is a full suit of armor. It would not be
premature to put it on. For the contest is near, and Ares
hates the sluggard most of all. But if you are afraid of the
weight of the weapons, walk without your armor and
then, when you are in the ranks, cover yourself with this
finery. I shall carry it in the meantime.

ΙΟΛΑΟΣ

Your suggestion is good. Carry my armor at the ready,
and put the spear in my hand, then support my left fore-
arm, directing my steps.

SERVANT

Must I lead a warrior as if he were a child?

ΙΟΛΑΟΣ

My foot must not slip. It is a bad omen.

Iolous and the servant begin to move slowly to the eisodos.

EURIPIDES

ΘΕΡΑΠΩΝ

εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ.

ΙΟΛΑΟΣ

ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.

ΘΕΡΑΠΩΝ

σύ τοι βραδύνεις, οὐκ ἐγώ, δοκῶν τι δρᾶν.

ΙΟΛΑΟΣ

οὐκουν ὀρᾶς μου κῶλον ὡς ἐπείγεται;

ΘΕΡΑΠΩΝ

735 ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε.

ΙΟΛΑΟΣ

οὐ ταῦτα λέξεις ἤνικ' ἂν λεύσσης μ' ἐκεῖ . . .

ΘΕΡΑΠΩΝ

τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.

ΙΟΛΑΟΣ

. . . δι' ἀσπίδος θείνοντα πολεμίῳν τινά.

ΘΕΡΑΠΩΝ

εἰ δὴ ποθ' ἤξομέν γε τοῦτο γὰρ φόβος.

ΙΟΛΑΟΣ

φεῦ·

740 εἴθ', ὦ βραχίων, οἷον ἠβήσαντά σε
 μεμνήμεθ' ἡμεῖς, ἠνίκα ξὺν Ἡρακλεῖ
 Σπάρτην ἐπόρθεις, σύμμαχος γένοίό μοι
 τοιοῦτος· οἶαν ἂν τροπὴν Εὐρυσθέως
 θείμην· ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.

CHILDREN OF HERACLES

SERVANT

How I wish you were able to do all you long to do!

IOLAUS

Hurry! It will be terrible for me if I miss the battle!

SERVANT

But it is you who are slow, not I, thinking you are achieving something.

IOLAUS

Don't you see how my feet hasten?

SERVANT

I see more imagination than haste.

IOLAUS

This will not be your tune when you see me there . . .

SERVANT

Doing what? I could wish it were enjoying great success.

IOLAUS

. . . striking one of the enemy through his shield!

SERVANT

Yes, if we ever get there. That is a worry!

IOLAUS

Would that I could get you as an ally, O right arm of mine, as I remember you when you were young, in the days when in company with Heracles you sacked Sparta! How I would put Eurystheus to flight! For, you know, he is too

⁷³³ δοκῶν Tyrwhitt: δοκῶ L: βραδύνειν, οὐκ ἐγώ, δοκεῖς Kovacs

⁷³⁶ οὐ Reiske: σὺ L

⁷³⁸ θείνοντα Elmsley: θένοντα L

⁷⁴³ οἶαν Reiske: οἶος L ⁷⁴⁴ θείμην Cobet: θείην L

745 ἔστιν δ' ἐν ὀλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον,
 εὐψυχίας δόκησις· οἴομεσθα γὰρ
 τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.

ΧΟΡΟΣ

στρ. α

Γᾶ καὶ παννύχιος σελά-
 να καὶ λαμπρόταται θεοῦ

750 φαεσιμβρότου ἀυγαί,
 ἀγγελίαν μοι ἐνέγκαί,
 ἰαχήσατε δ' οὐρανῶ
 καὶ παρὰ θρόνον ἀρχέταν
 γλαυκᾶς τ' ἐν Ἀθήνας·

755 μέλλω τᾶς πατριώτιδος
 γᾶς, μέλλω καὶ ὑπὲρ δόμον
 ἰκέτας ὑποδεχθεῖς
 κίνδυνον πολὺν τεμείν σιδάρφ.

ἀντ. α

δεινὸν μὲν πόλιν ὡς Μυκή-

760 νας εὐδαίμονα καὶ δορὸς
 πολυαίνετον ἀλκᾶ
 μῆνιν ἐμᾶ χθονὶ κεύθειν
 κακὸν δ', ὦ πόλις, εἰ ξένους
 ἰκτῆρας παραδώσομεν

765 κελεύσασιν Ἄργους.
 Ζεὺς μοι σύμμαχος, οὐ φοβοῦ-
 μαι, Ζεὺς μοι χάριν ἐνδίκως
 ἔχει· οὐποτε θνατῶν
 ἦσσοις <δαίμονες> ἔκ γ' ἐμοῦ φανοῦνται.

cowardly to stand up to the spear. There is this further injustice about prosperity: repute for courage. We suppose that the fortunate can do everything well.

Exit IOLAUS and SERVANT by Eisodos A.

CHORUS

O earth, O moon that stays aloft the night long, O gleaming rays of the god that brings light to mortals, be my messengers, I pray, and raise your shout to heaven, to the throne of Zeus and in the house of gray-eyed Athena! For we are about to cut a path through danger with the sword of gray iron on behalf of our fatherland, on behalf of our homes, since we have taken the suppliants in.

It is dreadful that a prosperous city like Mycenae, famed for its warrior might, should nurse a hatred against our land. But it is cowardly, O my city, if we hand over suppliant strangers at the behest of Argos. Zeus is my ally, I have no fear, Zeus is justly grateful to me: never shall I show the gods to be inferior to men.

750 φαεσιμβρότου Musgrave: φαεσίβροτοι L

751 ἐνέγκαί Wilamowitz: ἐνέγκατ' L

754 γλαυκᾶς . . . Ἀθήνας Schaefer: γλαυκᾶ . . . ἀθήνα L

756 ὑπὲρ Nauck: περὶ L

761 πολυαίνετον Scaliger: -αιέτου L

762 ἐμᾶ post Stephanum Canter: ἐμὲ L

765 κελεύσασιν Ἄργους Reiske: καὶ λεύσιμον ἄργος L

769 <δαίμονες> Kirckhoff ἔκ γ' Reiske: εἴτ' L

στρ. β

770 ἄλλ', ὦ πότνια, σὸν γὰρ οὐ-
δας γᾶς καὶ πόλις, ἧς σὺ μά-
τηρ δέσποινά τε καὶ φύλαξ,
πόρευσον ἄλλα τὸν οὐ δικαίως
τᾷδ' ἐπάγοντα δορυσσοῦν

775 στρατὸν Ἀργόθεν· οὐ γὰρ ἐμᾶ γ' ἀρετᾶ
δίκαιός εἰμ' ἐκπεσεῖν μελάθρων.

ἀντ. β

ἐπεὶ σοι πολύθυτος αἶ
τιμὰ κραίνεται οὐδὲ λά-
θει μηνῶν φθινᾶς ἀμέρα

780 νέων τ' αἰοιδᾶι χορῶν τε μολπαί.
ἀνεμόεντι δ' ἐπ' ὄχθῳ
ὀλολύγματα παννυχίοις ὑπὸ παρ-
θένων ἰαχεῖ ποδῶν κρότοισιν.

ΑΓΓΕΛΟΣ

785 δέσποινα, μύθους σοί τε καλλίστους φέρω
κλύειν λέγειν τε τῷδε συντομωτάτους·
νικῶμεν ἐχθρούς, καὶ τροπαί' ἰδρύνεται
παντευχίαν ἔχοντα πολεμίων σέθεν.

ΑΛΚΜΗΝΗ

ὦ φίλταθ', ἦδε σ' ἡμέρα †διήλασεν†·

⁷⁷¹ γᾶς Pearson: γᾶς σὸν L

⁷⁷³ ἄλλα Canter: ἀλλὰ L

⁷⁷⁴ δορυσσοῦν Kirchhoff: δορύσσοντα L

⁷⁸⁴ⁿ *Αγγελος Rassow: Θερ. L hic et infra passim

But, lady Athena, since yours is the soil of the land and yours the city, and you are its mother, its mistress, and its guardian, divert to some other land the man who is unjustly bringing the spear-hurling army here from Argos! By our goodness we do not deserve to be cast from our homes.

For the honor of rich sacrifice is always offered to you,^a nor do the waning day of the month or the songs of young men or the tunes to accompany their dancing ever slip from our minds. On the wind-swept hill loud shouts of gladness resound to the beat of maiden dance steps the whole night long.

Enter MESSENGER by Eisosdos A.

MESSENGER

My lady, I bring a report, one most lovely for you to hear and brief for me to tell: we are victorious over our enemies, and the trophies of victory are being raised with the armor of your enemies upon them!

ALCMENE

Dear friend, this day has brought you good fortune:

^a This stanza describes aspects of the Panathenaea, a yearly festival in Athena's honor. The great sacrifice was offered on the last day of the month of Hecatombaion.

⁷⁸⁴⁻⁵ καλλίστους φέρω / κλύειν λέγειν τε τῷδε συντομωτά-
τους Wecklein: συν. / κλ. ἐμοί τε τῷδε κ. φ. L

⁷⁸⁸ διώλβισεν dubitanter Diggle: post h. v. lac. stat. Wilkins,
e.g. <ἐλευθέρων ἐς ἀριθμὸν ἐξ ὑπηρετῶν>

ἐλευθερῶ σε τοῖσδε τοῖς ἀγγέλμασιν.

790 μιᾶς δ' ἔμ' οὐπω συμφορᾶς ἐλευθεροῖς·
φόβος γὰρ εἶ μοι ζῶσι οὐς ἐγὼ θέλω.

ΑΓΓΕΛΟΣ

ζῶσι, μέγιστόν γ' εὐκλείεις κατὰ στρατόν.

ΑΛΚΜΗΝΗ

ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι;

ΑΓΓΕΛΟΣ

μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δῆ.

ΑΛΚΜΗΝΗ

795 τί δ' ἔστι; μὴν τι κενδὸν ἠγωνίζετο;

ΑΓΓΕΛΟΣ

νέος μεθέστηκε' ἐκ γέροντος αὐθις αὖ.

ΑΛΚΜΗΝΗ

θαυμάστ' ἔλεξας· ἀλλά σ' εὐτυχῆ φίλων
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

ΑΓΓΕΛΟΣ

εἷς μου λόγος σοι πάντα σημανεῖ τάδε.

800 ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατόν
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,
ἐκβᾶς τεθρίππων Ἔλλος ἀρμάτων πόδα
ἔστη μέσοισιν ἐν μεταιχιμίους δорός.

κάπειτ' ἔλεξεν· ὦ στρατηγ' ὅς Ἀργόθεν

805 ἦκει, τί τήνδε γαῖαν οὐκ εἰάσαμεν

805a <καὶ τὰς Μυκήνας αὐθις εἰρήνην ἄγειν;

because of your message I set you free! But there is one stroke of misfortune from which you have not freed me: I am worried whether those I wish to live are still alive.

MESSENGER

They are alive and enjoy great glory in the army.

ALCMENE

Is aged Iolaus then still among the living?

MESSENGER

Yes, and his fortune from the gods is good.

ALCMENE

What? Did he perform some noble deed of valor?

MESSENGER

He has changed from old back to young.

ALCMENE

A remarkable story! But first I want you to tell me that our friends have been successful in battle.

MESSENGER

A single account by me will tell you all. When we had drawn up our hoplite lines, deploying them face to face with each other, Hyllus, stepping from his four-horse chariot, took his stand in the middle of the space between the armies. Then he said, "Argive general, why can we not let this land <and Mycenae be once more at peace? If

789 ἐλευθερῶ σε Diggle: ἐλευθερώσαι L

793 οὖν . . . ἔτι Elmsley: οὐκ . . . ὅδε L

794 γ' Elmsley: δ' L

805 τί Heath: ἐπι L post h.v. lac. indic. Heath: 805a
suppl. Elmsley, ceteros Kovacs

- 805b ἦν γὰρ πίθη μοι, τήνδ' Ἀθηναίαν πόλιν,
 805c λεῶν γε δεινόν, πολεμίαν οὐχ ἔξετε,>
 καὶ τὰς Μυκῆνας οὐδὲν ἐργάσῃ κακὸν
 ἀνδρῶν στερήσας· ἀλλ' ἐμοὶ μόνος μόνῳ
 μάχην συνάψας, ἢ κτανὸν ἄγου λαβῶν
 τοὺς Ἡρακλείους παῖδας ἢ θανὸν ἐμοὶ
 810 τιμὰς πατρώους καὶ δόμους ἔχειν ἄφες.
 στρατὸς δ' ἐπήγεσ' ἔς τ' ἀπαλλαγὰς πόνων
 καλῶς λελέχθαι μῦθον ἔς τ' εὐφηχίαν.
 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγων
 οὔτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὦν
 815 ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός,
 ἀλλ' ἦν κάκιστος· εἶτα τοιοῦτος γεγῶς
 τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους;
 Ἔλλος μὲν οὖν ἀπόφχετ' ἔς τάξιν πάλιν·
 μάντις δ', ἐπειδὴ μονομάχου δι' ἀσπίδος
 820 διαλλαγὰς ἔγνωσαν οὐ τελομένηας,
 ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν
 λαιμῶν βοτείων εὐθύς οὔριον φόνον.
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
 πλευροῖς ἔχριμπτον πλευρ'. Ἀθηναίων δ' ἀναξ
 825 στρατῷ παρήγγελλ' οἶα χρῆ τὸν εὐγενῆ·
 ὦ ξυμπολίται, τῇ τε βοσκούσῃ χθονὶ
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεῶν.
 ὁ δ' αὖ τό τ' Ἄργος μὴ καταισχύναι θέλει
 καὶ τὰς Μυκῆνας συμμάχους ἐλίσσετε.

⁸⁰⁷ ἀνδρῶν Hartung: ἀνδρὸς L

you take my advice, you will not have the city of Athens, a formidable host, as your enemy,> and you will not harm Mycenae by depriving it of its soldiery. Rather, join in single combat with me, and either, if you kill me, take away the children of Heracles, or, if you are killed, cede to me the honors and the house that are mine from my father.” The army murmured its approval of this speech both for the escape from toil it promised and for its courage. But Eurystheus, who neither respected the listening army nor felt shame at his own cowardice as general, could not bring himself to enter battle, but showed himself a coward. Has a man like this, then, come to enslave the children of Heracles?

So Hyllus went back into the ranks. The diviners, when they realized that peace by single combat was not going to be brought about, proceeded to slaughter without delay, and they released at once the propitious stream of blood from the necks of the sheep. Others mounted their chariots, while the foot soldiers put flank against flank under the protection of their shields. The leader of the Athenians gave his men such exhortation as a brave man ought to give: “Fellow citizens, now must a man protect the land that gave him birth and nurtured him.” The enemy general for his part fervently urged his allies to refuse to bring disgrace on Argos and Mycenae.

⁸⁰⁸ μάχην Reiske: μάχη L

⁸¹⁹⁻²³ del. Wilamowitz

⁸²² βοτείων Paley: βροτείων L

⁸²⁴ πλευροῖς Elmsley: -αῖς L

ἔκρυπτον L

⁸²⁸ θέλειν Reiske: θέλων L

ἔχριμπτον Diggle:

830 ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ
 σάλπιγγι καὶ συνήψαν ἀλλήλοις μάχην,
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
 πόσον τινὰ στεναγμὸν οἰμωγῆν θ' ὁμοῦ;
 τὰ πρῶτα μὲν νυν πίτυλος Ἀργεῖοι δορὸς
 835 ἐρρήξαθ' ἡμᾶς, εἴτ' ἐχώρησαν πάλιν.
 τὸ δεύτερον δὲ πούς ἐπαλλαχθεὶς ποδί,
 ἀνὴρ δ' ἐπ' ἀνδρὶ στάς, ἐκαρτέρει μάχην·
 πολλοὶ δ' ἔπιπτον. ἦν δὲ δύο κελεύσματα
 ὦ τὰς Ἀθήνας—ὦ τὸν Ἀργεῖων γύνη
 840 σπείρουτες—οὐκ ἀρήξετ' αἰσχύνην πόλει;
 μόλις δὲ πάντα δρώντες οὐκ ἄτερ πόνων
 ἐτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ.
 κἀνταῦθ' ὁ πρέσβυς Ἔλλον ἐξορμώμενον
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιᾶν
 845 Ἴόλαος ἐμβῆσαι νιν ἵππειον δίφρον.
 λαβὼν δὲ χερσὶν ἠνίας Εὐρυσθέως
 πάλους ἐπέιχε. τὰπὸ τοῦδ' ἤδη κλυῶν
 λέγοιμ' ἂν ἄλλων, δεῦρο γ' αὐτὸς εἰσιδὼν.
 Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον
 850 δίας Ἀθάνας, ἄρμ' ἰδὼν Εὐρυσθέως,
 ἠράσαθ' Ἥβην Ζηνὶ θ' ἡμέραν μίαν
 νέος γενέσθαι κάποτείσασθαι δίκην
 ἐχθρούς. κλυεῖν δὲ θαύματος πάρεστί σοι.
 δισσὼ γὰρ ἀστέρ' ἵππικοῖς ἐπὶ ζυγοῖς
 855 σταθέντ' ἔκρυσαν ἄρμα λυγαίῳ νέφει·
 σὸν δὲ λέγουσι παῖδά γ' οἱ σοφώτεροι
 Ἥβην θ'· ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων
 βραχιόνων ἔδειξεν ἠβητὴν τύπον.

But when the Tuscan trumpet gave its high-pitched signal and the two armies clashed in battle, what a great roar of shields was there, do you think, what mingled sound of groans and cries of pain? At first the rhythmic clash of the Argive infantry broke our ranks, but then they retreated. Thereafter foot was locked with foot and man stood against man and the battle continued fierce. Many soldiers fell. All about were heard two cries, “Dwellers in Athens—or You who sow the Argive field—keep disgrace from our city!” By bending all our strength, with great toil, we at length put the Argive army to flight.

Then old Iolaus, seeing Hyllus rushing off, stretched out his right hand and begged him to take him onto his chariot. He took the reins and followed hard upon the chariot of Eurystheus. What I have said to this point I saw myself, but from here on I will give you what I heard from the lips of others. As he was passing through the sacred district of Athene Pallenis,^a looking toward Eurystheus' chariot he prayed to Hebe^b and to Zeus that he might be young again for a single day and exact retribution from his enemies. Now you may hear a marvel. A pair of stars stood above the chariot yoke and covered the chariot in dark cloud. Those who are wise say that it was your son Heracles and Hebe: out of this murky darkness he showed forth the youthful form of his young arms.

^a Cult name of Athena as worshiped in the deme of Pallene.

^b Goddess of youthfulness. She became Heracles' bride after his death.

838 δύο κελεύσματα L. Dindorf: τοῦ κελεύματος

848 λέγοιμ' ἂν Valckenaer: λέγοι μὲν L ἄλλων Elmsley: ἄλλος L γ' Fix: δ' L

854 ἐπὶ Reiske: ὑπὸ L

αἰρεῖ δ' ὁ κλεινὸς Ἴόλεως Εὐρυσθέως
 860 τέτρωρον ἄρμα πρὸς πέτραις Σκιρωνίσιον,
 δεσμοῖς τε δῆσας χεῖρας ἀκροθίνιον
 κάλλιστον ἤκει τὸν στρατηλάτην ἄγων
 τὸν ὄλβιον πάρουθε. τῇ δὲ νῦν τύχη
 βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,
 865 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν
 θανόντ' ἴδῃ τις· ὡς ἐφήμεροι τύχαι.

ΧΟΡΟΣ

ὦ Ζεῦ τροπαίε, νῦν ἐμοὶ δεινοῦ φόβου
 ἐλεύθερον πάρεστιν ἡμαρ εἰσιδεῖν.

ΑΛΚΜΗΝΗ

ὦ Ζεῦ, χρόνῳ μὲν τᾶμ' ἐπεσκέψω κακά,
 870 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω·
 καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ
 θεοῖς ὀμιλεῖν νῦν ἐπίσταμαι σαφῶς.
 ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,
 ἐλεύθεροι δὲ τοῦ κακῶς ὄλουμένου
 875 Εὐρυσθέως ἔσεσθε καὶ πόλιον πατρὸς
 ὄψεσθε, κλήρους δ' ἐμβατεύετε χθονὸς
 καὶ θεοῖς πατρώοις θύσεθ', ὧν ἀπειργμένοι
 ξένοι πλανήτην εἶχετ' ἄθλιον βίον.
 ἀτὰρ τί κεύθων Ἴόλεως σοφὸν ποτε
 880 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν;
 λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,
 ἐχθροὺς λαβόντα μὴ ἀποτείσασθαι δίκτην.

ΑΓΓΕΛΟΣ

τὸ σὸν προτιμῶν, ὡς νῦν ὀφθαλμοῖς ἴδοις

Glorious Iolaus captured the four-horse chariot of Eurystheus near the Skironian cliffs. He has bound his hands and returned with the general who once was so fortunate, the glorious first fruits of battle. By this present blow of fortune he gives all men a lesson plain to learn, that none should envy him who seems fortunate until they see he has died. For our fortunes may change with the day.

CHORUS LEADER

O Zeus, lord of victory, now I may look upon a day that has been set free from dreadful fear!

ALCMENE

O Zeus, though it was late in the day that you looked upon my afflictions, yet I feel gratitude for what you have done. And although before I did not believe that my son lived in the company of the gods, now I know it beyond any doubt.

Children, now at last you will be free from trouble, free from the accursed Eurystheus! You will see your father's city and take possession of your estates and sacrifice to the gods of your ancestors, from whom you have been cut off as you lived the life of wandering strangers.

But with what clever idea in mind did Iolaus spare Eurystheus' life? Tell me, for in our judgment it is no wise thing, when you have captured your enemies, not to exact vengeance from them.

MESSENGER

He acted in deference to you so that you might see Eurys-

⁸⁵⁹ Ἴόλεως Victorious πόλεως L

⁸⁶⁸ ἐλευθέρῳ Dobree

885 ἴκρατοῦντα† καὶ σῆ̄ δεσποτούμενον χειρί.
οὐ μὴν ἐκόντα γ' αὐτὸν ἀλλὰ πρὸς βίαν
ἔζευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο
ζῶν ἐς σὸν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.
ἀλλ', ὦ γεραιά, χαῖρε καὶ μέμνησό μοι
890 ὁ πρῶτον εἴπας ἠνίκ' ἠρχόμεν λόγου,
ἐλευθερώσειν μ'· ἐν δὲ τοῖς τοιοῦσδε χρῆ
ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα.

ΧΟΡΟΣ

στρ. α

ἐμοὶ χορὸς μὲν ἦδὺ καὶ
λίγεια λωτοῦ χάρις ἀμφὶ δαίτα·
ἠδεῖα δ' εὐχαρις Ἀφροδί-
895 τα· τερπνὸν δέ τι καὶ φίλων
ἄρ' εὐτυχίαν ἰδέ-
σθαι τῶν πάρος οὐ δοκούντων.
πολλὰ γὰρ τίκτει Μοῖρα τελεσσιδώ-
900 τειρ' Αἰῶν τε Χρόνου παῖς.

ἀντ. α

ἔχεις ὁδὸν τιν', ὦ πόλις,
δίκαιον· οὐ χρῆ ποτε τοῦδ' ἀφέσθαι,
τιμᾶν θεούς· ὁ δὲ μή σε φά-
σκων ἐγγὺς μανιῶν ἐλαυ-
905 νει, δεικνυμένων ἐλέγ-
χων τῶνδ'· ἐπίσημα γάρ τοι
θεὸς παραγγέλλει, τῶν ἀδίκων παραι-
ρῶν φρονήματος αἰεί.

theus with your own eyes suffering misfortune and in your power. But it was not willingly but against his will that Iolaus yoked him to necessity. For Eurystheus did not wish to come before you alive and pay the penalty.

But farewell, old woman, and remember what you said at first when I began my tale, that you would set me free. For in matters like this the tongues of the noble ought to be truthful.

Exit MESSENGER by Eisosdos A.

CHORUS

Sweet in my eyes is dancing and the high-pitched beauty of the flute at a feast. Sweet is Aphrodite the gracious. But, it now appears, it is also a pleasure to see the prosperity of friends who formerly were as nought. Fate that gives completion and Life, Time's child, bring many things to pass.

You, my city, are holding steadfast to a course of justice. Never should you let go of this, your worship of the gods. The man who denies that you are just skirts close to madness, with these clear proofs in evidence. For the message god gives is manifest, ever stripping the unjust of their pride.

884 fort. κάμνοντα: κρατούσα Reiske, tum τη Paley

888 μοι Reiske: μου L

890 ἐλευθερώσειν Porson: ἐλευθέρωσόν L

892 ἦδὺ καὶ Bothe: ἦδὺς εἰ L

893 ἀμφὶ δαίτα Willink: ἐνὶ δαί L

894 ἠδεῖα Madvig: εἴη L

902 ἀφέσθαι Herwerden: ἀφελέσθαι L

στρ. β

910 ἔστω ἐν οὐρανῷ βεβα-
κῶς ὁ σὸς γόνος, ὦ γεραία·
φεύγω λόγον ὡς τὸν Ἄι-
δα δόμον κατέβα, πυρὸς
δεινῆ φλογὶ σῶμα δαισθεῖς·
915 Ἥβας τ' ἐρατὸν χροῖ-
ζει λέχος χρυσεάν κατ' αὐλάν.
ὦ Ἰμέναιε, δις-
σοὺς παῖδας Διὸς ἠξίωσας.

ἀντ. β

συμφέρεται δὲ πολλὰ πολ-
920 λοῖς· καὶ γὰρ πατρὶ τῶνδ' Ἀθήαν
λέγουσ' ἐπίκουρον εἰ-
ναι, καὶ τούσδε θεᾶς πόλις
καὶ λαὸς ἔσωσε κείνας·
ἔσχευ δ' ὕβρων ἀνδρὸς ᾧ
925 θυμὸς ἦν πρὸ δίκας βίαιος.
μήποτ' ἐμοὶ φρόνη-
μα ψυχὰ τ' ἀκόρεστος εἶη.

ΘΕΡΑΠΩΝ

δέσποιν', ὀρᾶς μὲν, ἀλλ' ὅμως εἰρήσεται·
Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,
930 ἀελπτον ὄψιν τῷδέ τ' οὐχ ἤσισον τύχην·
οὐ γάρ ποτ' ἠὔχει χεῖρας ἰξεσθαι σέθεν,
ὅτ' ἐκ Μυκηνῶν πολυπόνῳ σὺν ἀσπίδι
ἔστειχε μείζω τῆς δίκης φρονῶν, πόλι

Your son has taken his place in heaven, old woman. I will not accept the story that he went down to the house of Hades, his body consumed by the dread flame. It is fair Hebe whose bed he enjoys in that hall of gold. You have honored, O Hymen, two of Zeus's children.^a

Many things correspond with one another: just as they say that their father was aided by Athena, so too these children were saved by that goddess' city and folk. She has checked the insolence of the man whose nature preferred violence to justice. Never may my spirit, my soul, be so hard to sate!

Enter SERVANT by Eisodos A with EURYSTHEUS under guard.

SERVANT

My lady, though you see it yourself, still I will tell you: we have come bringing Eurystheus to you, a sight you had not expected to see and a stroke of fortune he had not looked to feel. For he never supposed that he would fall into your hands when he set off from Mycenae with his throng of toiling soldiers, with more pride than is right, to

^a Hebe, like Heracles, was a child of Zeus.

911 ὁ σὸς Wecklein: θεὸς L ⁹¹² φεύγω Elmsley: -γει L

919 δὲ Paley: τὰ L ⁹²⁴ ὕβρων Heath: ὕβρεις L

925 βίαιος Musgrave: βιαίως L

⁹²⁸ⁿ Θε. Rasso: Ἀγγ. L hic et ubique

930 τῷδέ Canter: τῶνδέ L τύχην Wecklein: τυχεῖν L

⁹³² πολυπόνῳ σὺν ἀσπίδι Hermann: πολυπόνῳ σὺν ἀσπί-

σιω L

⁹³³ πόλις Jacobs: πολὺ L

935 *πέρσων Ἰθάνας. ἀλλὰ τὴν ἐναντίαν*
δαίμων ἔθηκε καὶ μετέστησεν τύχην.
Ἔλλος μὲν οὖν ὃ τ' ἐσθλὸς Ἰόλεως βρέτας
Διὸς τροπαίου καλλίνικον ἵστασαν·
ἐμοὶ δὲ πρὸς σέ τόνδ' ἐπιστέλλουσ' ἄγειν,
τέρψαι θέλοντες σὴν φρέν'. ἐκ γὰρ εὐτυχοῦς
 940 *ἠδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὀρᾶν.*

ΑΛΚΜΗΝΗ

ὦ μῖσος, ἦκεις; εἰλέ σ' ἡ Δίκη χρόνω;
 πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κᾶρα
 καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον
 ἐχθρούς· κρατῆ γὰρ νῦν γε κοῦ κρατεῖς ἔτι.
 945 ἐκείνος εἰ σύ, βούλομαι γὰρ εἰδέναι,
 ὅς πολλα μὲν τὸν ὄνθ' ὅπου ἴσθι νῦν ἐμὸν
 947 παῖδ' ἀξιώσας, ὦ πανούργ', ἐφουβρίσαι
 950 ὕδρας λέοντάς τ' ἐξαπολλύναι λέγων
 951 ἔπεμπες; ἄλλα δ' οἱ ἐμηχανῶ κακὰ
 952 σιγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.
 948 τί γὰρ σὺ κείνον οὐκ ἔτλης καθυβρίσαι
 949 ὅς καὶ παρ' Ἄιδην ζῶντά νῦν κατήγαγες;
 953 κοῦκ ἤρκεσέν σοι ταῦτα τολμῆσαι μόνον,
 ἀλλ' ἐξ ἀπάσης κάμει καὶ τέκν' Ἑλλάδος
 955 ἠλάνες ἰκέτας δαιμόνων καθημένους,
 τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.
 ἀλλ' ἦῤρες ἄνδρας καὶ πόλισιν ἐλεύθερον,
 οἳ σ' οὐκ ἔδεισαν. δεῖ σε καθανέιν κακῶς,
 καὶ κερδανεῖς ἅπαντα· χρῆν γὰρ οὐχ ἅπαξ
 960 θνήσκειν σε πολλα πῆματ' ἐξειργασμένον.

sack Athena's city. But fate has cast its vote against him and altered his fortunes.

Hyllus and brave Iolaus were erecting a victory statue in honor of Zeus, God of the Rout. But they instructed me to bring this man to you, intending to delight your heart. For there is no pleasanter sight than to see one's enemy fallen from prosperity into misfortune.

ALCMENE

Have you come, hateful creature? Has Justice caught you at long last? Come, first turn your head toward me and steel yourself to look your enemy in the face: you are the ruled now, no longer the ruler. Are you, villainous creature, the man (for I wish to know) who thought it right to commit so many outrages against my son, wherever he now is, and sent him off with orders to kill hydras and lions? I say nothing of all the other troubles you contrived for him, for my tale would become too long. What outrages against him exceeded your daring? You even took him down alive to the house of Hades! You were not content with these acts of brazenness but drove me and these children, who sat as suppliants of the gods, from every corner of Greece, though some of us were old and others still babes! But you found men and a city who were free, who did not fear you. You must die a villain's death, and that will be all gain to you. For you should die not once but many times over for causing us so many griefs.

⁹³⁷ ἵστασαν Elmsley: ἔστασαν L

⁹⁴³ ἐναντίον Elmsley: -ίους L ⁹⁴⁷ ἀξιώσας Jackson:
 ἠξιώσας L ⁹⁵⁰⁻² post 947 trai. Wilamowitz ⁹⁵⁹ χρῆν
 Reiske: χρῆ L

EURIPIDES

ΘΕΡΑΠΩΝ

οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

ΑΛΚΜΗΝΗ

ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἶλομεν.

<ΘΕΡΑΠΩΝ

ἄλλως· ἀφείναι τοῖς Μυκηναίοις χρεῶν.>

<ΑΛΚΜΗΝΗ>

εἴργει δὲ δὴ τίς τόνδε μὴ θνήσκειν νόμος;

ΘΕΡΑΠΩΝ

τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

ΑΛΚΜΗΝΗ

965 τί δὴ τόδ'; ἐχθροὺς τοισίδ' οὐ καλὸν κτανεῖν;

ΘΕΡΑΠΩΝ

οὐχ ὄντιν' ἄν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

ΑΛΚΜΗΝΗ

καὶ ταῦτα δόξανθ' Ὅλλος ἐξηνέσχετο;

ΘΕΡΑΠΩΝ

χρῆν αὐτόν, οἶμαι, τῆδ' ἀπιστήσῃ χθονί.

ΑΛΚΜΗΝΗ

χρῆν τόνδε μὴ ζῆν μηδ' ἔτ' εἰσορᾶν φάος.

961, 964, 966, 968, 970, 972, 974 famulo (immo nuntio) trib. Tyr-
whitt, choro L

962-3, 965, 967, 969, 971 Alcmenae trib. Barnes, nuntio L

962 post h.v. responsum excidisse coni. Kirchhoff

968 χρῆν Bothe: χρῆν δ' L

969 ἔτ' εἰσορᾶν φάος Erfurdt: ὁρᾶν φάος ἔτι L

CHILDREN OF HERACLES

SERVANT

You may not kill this man.

ALCMENE

It is for nothing then that we have taken him prisoner.

<SERVANT

For nothing; we must release him to the Argives.>

<ALCMENE>

But what law is it that prevents his being killed?

SERVANT

Those who rule this land do not deem it right.

ALCMENE

What is the meaning of this? Do men here not approve of killing their enemies?

SERVANT

Not an enemy they have taken alive in battle.

ALCMENE

And did Hyllus put up with this decision?

SERVANT

He ought, no doubt, to have disobeyed this land's orders.

ALCMENE

Eurytheus ought not to live and look any more on the light of the sun.

EURIPIDES

<ΘΕΡΑΠΩΝ

ἀλλ' οὐ δίκαιον τόνδε μὴ λῦσαι φίλοις.>

ΑΛΚΜΗΝΗ

970 τότε ἡδίκηθη πρῶτον οὐ θανῶν ὄδε.

<ΘΕΡΑΠΩΝ

τότ' ἦν δίκαιον, οἶδα, τόνδ' ἀποκτανεῖν.>

ΑΛΚΜΗΝΗ

οὐκ οὔν ἔστ' ἐστὶν ἐν καλῷ δοῦναι δίκην;

ΘΕΡΑΠΩΝ

οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.

ΑΛΚΜΗΝΗ

ἔγωγε· καίτοι φημὶ κάμ' εἶναι τινα.

ΘΕΡΑΠΩΝ

πολλὴν ἄρ' ἔξεις μέμψιν, εἰ δράσεις τόδε.

ΑΛΚΜΗΝΗ

975 φιλῶ πόλιν τήνδ'· οὐδὲν ἀντιλεκτέον·
 τοῦτον δ', ἐπεὶ περ χεῖρας ἤλθεν εἰς ἐμάς,
 οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλη
 καὶ τὴν φρονοῦσαν μείζον ἢ γυναῖκα χρῆ
 980 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράζεται.

ΧΟΡΟΣ

δεινόν τι καὶ συγγνωστὸν ᾧ γύναι σ' ἔχει
 νεῖκος πρὸς ἄνδρα τόνδε, γιγνώσκω καλῶς.

⁹⁷⁰ Almenae trib., lac. utrimque stat. Zuntz: choro trib. L

CHILDREN OF HERACLES

<SERVANT

But it would be unjust not to release him for ransom.>

ALCMENE

The first injustice he suffered was not being killed *then*.

<SERVANT

It would, I admit, have been right to kill him then.>

ALCMENE

Well, is it not still a fine thing for him to pay the penalty?

SERVANT

There is no one to put him to death.

ALCMENE

I shall. I claim to be someone.

SERVANT

You will be much censured if you do so.

ALCMENE

I love this city—no one shall say I do not—yet as for this man, since he has fallen into my hands there is no mortal who shall rescue him. In view of this, anyone who likes may call me rash or too proud for woman's estate: this deed is one I shall accomplish!

CHORUS LEADER

The wrath you feel toward this man, lady, is dreadful and yet, I know well, understandable.

⁹⁷³ καίτοι φημὶ κάμ' εἶναι Tyrwhitt: καὶ τί φημι κἂν μείναι
 L

γύναι, σάφ' ἴσθι μή με θωπεύσοντά σε
 μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
 985 λέξονθ' ὅθεν χρῆ δειλίαν ὀφλεῖν τινα.
 ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἠράμην·
 ἦδη γὰρ σοὶ μὲν αὐτανέμιος γεγώς,
 τῷ σῶ δὲ παιδὶ συγγενῆς Ἡρακλέει.
 ἀλλ' εἴτ' ἔχρηζον εἶπε μή—θεὸς γὰρ ἦν—
 990 Ἥρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον.
 ἐπεὶ δ' ἐκείνῳ δυσμένειαν ἠράμην
 κἄγνωσιν ἀγῶνα τόνδ' ἀγωνιούμενος,
 πολλῶν σοφιστῆς πημάτων ἐγιγνόμην
 καὶ πόλλ' ἔτικτον νυκτὶ σννθακῶν ἀεί,
 995 ὅπως διώσας καὶ κατακτείνας ἐμοῦς
 ἐχθροὺς τὸ λοιπὸν μὴ σννοκοίην φόβῳ,
 εἰδὼς μὲν οὐκ ἀριθμὸν ἀλλ' ἐτητύμῳ
 ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἐχθρὸς ὦν
 ἀκούσεται γοῦν ἐσθλὰ χρηστὸς ὦν ἀνήρ.
 1000 κείνου δ' ἀπαλλαχθέντος οὐκ ἐχρήν μ' ἄρα,
 μισούμενον πρὸς τῶνδε καὶ ξυνειδότα
 ἔχθραν πατρώαν, πάντα κινήσαι πέτρον
 κτείνοντα κἄκβάλλοντα καὶ τεχνώμενον;
 τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.
 1005 οὐκουν σύ γ' ἀναλαβοῦσα τὰς ἐμὰς τύχας
 ἐχθροῦ λέοντος δυσμενῆ βλαστήματα
 ἤλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνῳ
 εἵασας οἰκεῖν Ἄργος· οὕτιν' ἂν πίθοις.
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε

You should know, madam, that I shall not truckle to you
 or say any word on behalf of my life by which a man might
 win the name of coward. I did not take up this quarrel of
 my own will. I knew that I was first cousin to you and kin
 to your son Heracles. But whether I wished to or not—
 for a divinity was at work—Hera caused me to suffer this
 disease. When I had taken up a quarrel with Heracles
 and realized that this was the struggle I would be engaged
 in, I became the inventor of much trouble, and staying
 awake constantly in the night I thought up many ways to
 thrust off and kill my enemies so as not to live the rest of
 my life a companion to fear. I knew that your son was no
 cipher but a true man—for though he is my enemy, he
 shall at all events hear good things spoken of him as befits
 a noble man. But now that he is out of the way, seeing
 that I am hated by these children and aware of their
 inherited hatred of me, should I have left any stone
 unturned to plot their murder or exile? If I acted thus,
 my interests were likely to be safe. You, no doubt, claim
 that if you had taken up my fortunes you would not have
 hounded the hostile offspring of the lion your enemy but
 would have modestly allowed them to live in Argos. You
 will convince no one of this.

Now, accordingly, since they did not kill me on the

987 ἦδη Schaefer: ἦδη L

999 γοῦν Headlam: γ' L

1004 τᾶμ' ἐγίγνετ' Musgrave: τὰμὰ γίγνετ' L

1006 δυσμενῆ Stephanus: -γενῆ L

- 1010 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις
οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανών·
πόλις τ' ἀφῆκε σωφρονοῦσα, τὸν θεὸν
μείζον τίουσα τῆς ἐμῆς ἔχθρας πολύ.
προσείπας, ἀντήκουσας· ἐντεῦθεν δὲ χρῆ
1015 τὸν προστρόπαιον τόνδε <δυσσεβῶς θανεῖν
1015a ἢ σ' ἐκ φόνου σωθέντα> γενναῖον καλεῖν.
οὕτω γε μέντοι τὰμ' ἔχει· θανεῖν μὲν οὐ
χρήζω, λιπῶν δ' ἂν οὐδὲν ἀχθούμην βίον.

ΧΟΡΟΣ

παρανέσαι σοι σμικρόν, Ἄλκμήνη, θέλω,
τὸν ἄνδρ' ἀφείναι τόνδ', ἐπεὶ δοκεῖ πόλει.

ΑΛΚΜΗΝΗ

- 1020 τί δ', ἦν θάνη τε καὶ πόλει πιθώμεθα;

ΧΟΡΟΣ

τὰ λῶστ' ἂν εἶη· πῶς τὰδ' οὖν γενήσεται;

ΑΛΚΜΗΝΗ

ἐγὼ διδάξω ῥαδίως· κτανούσα γὰρ
τόνδ' εἶτα νεκρὸν τοῖς μετελθούσιν φίλων
δώσω· τὸ γὰρ σώμ' οὐκ ἀπιστήσω χθονί,

¹⁰¹⁴ προσείπας Elmsley: πρὸς ἅ γ' εἶπας L

¹⁰¹⁵ τόνδε F. W. Schmidt: τόν τε L

^{1015-5a} lac. indic. Kovacs

^{1015a} γενναίαν possis, sed cf. *Hec.* 592

¹⁰²⁰ ἦν . . . πιθώμεθα Elmsley: ἂν . . . πειθ- L

battlefield when I was eager to die, by the usages of the Greeks my death, for the man who kills me, is an unholy act; and it was sober good judgment on the city's part that they spared my life, setting a much higher value on the god than on their hatred of me. You have spoken, you have heard my reply: henceforth I, who am under a god's protection, must either <be impiously put to death, or if I am delivered from slaughter,> must call <you> noble.^a Yet this is how things stand with me: while I do not wish to die, I would not be at all loath to leave life.

CHORUS LEADER

Alcmene, I want to give you a little advice: release this man since that is what the city has decided.

ALCMENE

What if he were to be killed and we also were to comply with the city's wish?

CHORUS LEADER

That would be best. How can it be done?

ALCMENE

It will be easy to tell you. I shall kill him and then give the corpse to those of his kin who come to fetch it. As regards his body I shall not be disobeying the city, and by his

^a Editors translate the transmitted text "Henceforth you must call me at once the murdered man who calls for vengeance and the noble-hearted hero." But these words, like the rest of the speech, are addressed to Alcmene, and it is not easy to see why she should call him "noble-hearted." Eurystheus' coming heroization (1030–6) has not been mentioned yet, and a reference to addressing him as hero would be unintelligible, as well as inappropriate for Alcmene, who will not be among his worshippers.

1025 οὔτος δὲ δώσει τὴν δίκην θανάων ἐμοί.

ΕΤΡΤΣΘΕΤΣ

κτείν', οὐ παραιτοῦμαί σε· τήνδε δὲ πτόλιω,
ἐπεὶ μ' ἀφήκε καὶ κατηδέσθη κτανεῖν,
χρησμῶ παλαιῷ Λοξίου δωρήσομαι,
ὅς ὠφελήσει μείζον' ἢ δοκεῖ χρόνῳ.

1030 θανόντα γάρ με θάψεθ' οὐδὲ τὸ μόρσιμον,
δίας πάροιθε παρθένου Παλληνίδος·

καὶ σοὶ μὲν εὔνοος καὶ πόλει σωτήριος
μέτοικος αἰεὶ κείσομαι κατὰ χθονός,
τοῖς τῶνδε δ' ἐγγόνοισι πολεμώτατος,

1035 ὅταν μόλωσι δεῦρο σὺν πολλῇ χειρὶ
χάριν προδόντες τήνδε. τοιούτων ξένων
προύστητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος
δεῦρ' ἦλθον ἀλλ' οὐ χρησμὸν ἠζόμεν θεοῦ;
Ἦραν νομίζων θεσφάτων κρείσσω πολὺ

1040 κοῦκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χοῶς
μῆθ' αἰμ' ἔασητ' εἰς ἐμὸν σταῆσι τάφον.
κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ
δώσω· διπλοῦν δὲ κέρδος ἕξετ' ἐξ ἐμοῦ·
ὑμᾶς τ' ὀνήσω τούσδε τε βλάψω θανάων.

ΑΔΚΜΗΝΗ

1045 τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν
κατεργάσασθαι τοῖσί τ' ἕξ ὑμῶν χρεῶν

¹⁰²⁶ τήνδε δὲ πτόλιω Elmsley: τὴν δὲ διή πτόλιω L

¹⁰²⁹ δοκεῖ Wecklein: δοκεῖν L

¹⁰³⁸ ἠζόμεν Cobet: ἠρόμην L

¹⁰³⁹ νομίζων Barnes: -ζω L

death he will pay the penalty to me.

EURYSTHEUS

Kill on, I do not ask for mercy! But as for this city, since it released me and shrank from killing me, I shall make a present to it of an ancient oracle of Loxias, an oracle which will do greater good in time to come than you can now imagine. For you Athenians will bury me in the place I was fated to lie, in front of the shrine of the divine maiden, Athena Pallenis. I shall lie for all time beneath the earth, a foreign visitor who is kindly to you and a protector of the city, but most hostile to the descendants of Heracles' children^a when they come here with a great army, betraying the kindness you showed them. That is the kind of guest-friends you have defended. How then, you will ask, when I knew these things, did I come here instead of respecting the oracle of the god? It was because I thought that Hera was far greater than any oracles and would not abandon me. But do not omit to pour either libations or the blood of victims onto my tomb. In return for this I will give them a disastrous home coming. You shall have a double profit from me: by dying I shall bring benefit to you and harm to the Heraclids.

ALCMENE

(to the Chorus) Why then do you hesitate if you can secure safety for the city and for your descendants [to kill

^a The Spartans, who claimed descent from Heracles, had invaded Attica a short time before this play was put on.

¹⁰⁴¹ ἔασητ' Reiske: ἔασης L: fort. ὀνήσητ' vel ἀπό-
στητ' τάφον Heath: τόπον L

[κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε];
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην·
 ἐχθρὸς μὲν ἀνὴρ, ὠφελεῖ δὲ κατθανών.
 1050 κομίζετ' αὐτόν, δμῶες, ἔνθα χρηὴ †κυσὶν†
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσης ὅπως
 αὔθις πατρῶας ζῶν ἔμ' ἐκβαλεῖς χθονός.

ΧΟΡΟΣ

ταῦτα δοκεῖ μοι. στείχετ', ὀπαδοί.
 τὰ γὰρ ἐξ ἡμῶν
 καθαρῶς ἔσται βασιλευσιν.

¹⁰⁴⁷ del. Wecklein

¹⁰⁵⁰ ἔνθα Madvig: εἶτα L [κυσὶν] πυρὶ Elmsley: τάφῳ
 M. Haupt: κόνει Housman: fort. χύσιν: cf. 1040–1 et Aesch.
 Cho. 97: quo recepto 1051 θανόντι Willink

this man, hearing these things]? He shows us the safest course. For the man is an enemy, and by dying he does us good. Take him away, servants, to the place where we must kill and bury him.^a (*to Eurystheus*) For you must not hope that you will live to exile me yet again from my native land.

CHORUS LEADER

This course seems best to me. Be off, servants. For as far as our part is concerned, no taint attaches to our royal house.

Exit by Eisodos A EURYSTHEUS under guard, then ALCMENE, SERVANT, and CHORUS.

^a The transmitted text says “kill and give him to the dogs.” This cannot be correct, for it violates both the proposal Alcmena made in 1022–4 and the hero’s tomb for Eurystheus on which his benefactions to Athens depend. Moreover, Alcmena’s next words are a justification for *killing*, not for leaving to the dogs. Some editors put a lacuna after 1052. Had Alcmena suggested leaving Eurystheus unburied, of course, someone would have had to reply to her, if only to prevent the loss of the benefits to Athens of the hero’s tomb. But 1053 joins so perfectly with 1052 that a lacuna becomes an unlikely hypothesis.

HIPPOLYTUS

INTRODUCTION

Hippolytus was produced in 428, the third year of the Peloponnesian War, on one of four occasions during Euripides' lifetime when his entries won first prize. (An earlier treatment by Euripides of the same story had apparently been a failure: for a reconstruction of that play see Barrett's edition, pp. 10–45.) Subsequent ages, despite changes of critical fashion in the assessment of Euripides' work, have agreed in regarding *Hippolytus* as one of his masterpieces. But in spite of this consensus, there are sharp disagreements between critics about how the play is to be interpreted. How are we to judge the character and actions of the play's two chief figures, Hippolytus and Phaedra? What are we to make of the two divinities that appear at its beginning and end?

Hippolytus, illegitimate son of Theseus and the queen of the Amazons, is the special favorite of Artemis. He lives a life of chastity in the goddess' company and calls Aphrodite the basest of deities. To avenge this slight to her honor, Aphrodite uses her power as goddess of love to bring about his death by indirect means, a complicated but clearly foreseen chain of causality. She causes Theseus' wife Phaedra to fall in love with him. The passion is doubly discreditable, being both adulterous and quasi-incestuous, Hippolytus being her stepson. Rather than

give in to it Phaedra means to starve herself in silence, but her secret is wormed from her by her old nurse, who determines to save Phaedra's life by gratifying her passion. Though she is under strict instructions not to tell Hippolytus, she goes to him and, after putting him under oath to reveal to no one what she is about to say, tells him of Phaedra's love for him and urges him to become her lover. Hippolytus, under the impression that Phaedra has sent her, excoriates his stepmother and the whole female sex but promises to keep his oath. Phaedra, afraid that her secret will be revealed to the world at large, decides to hang herself and to leave a note accusing Hippolytus of raping her. When Theseus finds his wife dead and reads her note, he calls upon his father Poseidon (who had promised him three curses) to kill Hippolytus. Poseidon keeps his promise and causes a monstrous bull to come out of the sea and frighten Hippolytus' horses, driving his chariot onto the rocks and mangling his body. Before he dies, however, Artemis comes to tell Theseus the truth about both his wife and his son. Their good name is restored to them both, and father and son are reconciled. Artemis promises revenge on Aphrodite and lasting honors for Hippolytus.

As regards the two humans, there seem to be essentially two critical approaches. One group of critics finds Hippolytus deeply flawed: he is foolish in his attempt to suppress sexual love in himself, arrogantly convinced of his superiority to the mass of mankind, intolerant of weakness in others, and warped by fanatical misogyny. This first group of critics find Phaedra a sympathetic character, since she resists the passion Aphrodite has inspired in her and causes Hippolytus' death only when stung by

the injustice of his condemnation of her.

A second group reverses the judgments. For them Phaedra is weak and vacillating, she thinks too much about her good name and too little about the reality of virtue, and her failure to make the distinction between being and seeming virtuous betrays her into the unjust act of slandering Hippolytus. These critics regard Hippolytus in a sympathetic light: he is seen as single-minded in his devotion to Artemis and a man of integrity.

The gods, too, have provoked the most divergent judgments. For some critics Aphrodite is the force of the sexual instinct and is given personal and bodily form only, as it were, for dramatic convenience. The goddesses are ideas or abstractions, representations of important powers in the world and as such worthy of respect. Others have seen theological satire (the goddesses are clearly vindictive and callous), a covert invitation to disbelieve in the anthropomorphic divinities of traditional Greek religion. Both the abstraction view and the satire view receive support from the biographical tradition, parts of which regard Euripides as the nursling of the philosophers and a disbeliever in the gods of tradition.

It would be rash to place much reliance in what the biographical tradition tells us about Euripides given its general level of unreliability. We are obliged to form our own judgment by comparing his gods with those of Sophocles and Aeschylus and seeing whether Euripides' treatment is sufficiently different to invite a Greek audience to suspect satire. There are clear instances in the extant plays where Sophocles' gods are as cruel or uncaring as those of Euripides (Athena, for example, at the beginning of *Ajax* or the end of *Women of Trachis*, where

the final comment on all the carnage is “There is nothing here that is not Zeus”). Aeschylus likewise often portrays the gods as putting men in impossible situations where there is no good choice, and Plato criticized him sharply for attributing malice to the gods. All three tragic poets portray essentially the Homeric pantheon, and their gods often act on motives other than pure and disinterested justice, rewarding favorites and punishing enemies. It is hard to make out that Euripides’ gods are a different kind of thing, so discreditable that the audience is driven to disbelief.

As for their being mere abstractions, the story requires not abstractions, such as the sexual instinct, but anthropomorphic divinities. There is no naturalistic reason why, just because Hippolytus rejects love, Phaedra should fall in love with him. It takes a personal Aphrodite, avenging an affront, to explain the connection. Likewise, unless Poseidon is a person who has made a promise to his son Theseus, Hippolytus’ destruction by a bull rising from the sea is unconnected with his rejection of Aphrodite.

As regards the human figures, there is no reason to sympathize with one of them to the exclusion of the other. Both are victims of Aphrodite, as is Theseus. It is also a mistake to see the outcome of the play as the result of human shortcomings and to ignore the cardinal element of divine malice. Aphrodite’s revenge makes use of the tragic mutual misunderstanding of Phaedra and Hippolytus and of Theseus’ pardonable misjudgment of the evidence. Hippolytus berates Phaedra to the Nurse for a proposal she did not authorize, Phaedra slanders Hippolytus in order to discredit an accusation he does not intend to make. In reply to his father’s accusation

Hippolytus, bound by his oath, can say only things that make the suspicion against him all the deeper. Artemis at the end of the play remarks, “When the gods so ordain, it is to be expected that men will make disastrous mistakes.” This accurately describes what has happened. Artemis’ final judgment on the nobility of the two mortals is surely meant to be accepted.

If we put to one side Hippolytus’ initial fault in calling Aphrodite the basest of divinities, the play portrays undeserved suffering inflicted on three mortals by a goddess. The extreme situation brought about by the malice of Aphrodite shows the reverses to which human life is subject. Mortals can be fatally ignorant of some important fact, and their confident reasoning utterly mistaken. Yet in spite of their overwhelming inferiority to the gods in power and knowledge, men and women can still be upright in disaster and win as consolation the admiring song of later ages. Mortals, perhaps because they are subject to loss and death, exhibit a sympathy with misfortune and a loyalty to each other of which the gods are incapable. The reconciliation of father and son at the play’s end is a demonstration of such sympathy and loyalty in the face of disaster.

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Dramatis Personae

ΑΦΡΟΔΙΤΗ	APHRODITE
ΙΠΠΟΛΥΤΟΣ	HIPPOLYTUS, son of Theseus
ΘΕΡΑΠΟΝΤΕΣ	SERVANTS of Hippolytus as secondary chorus
ΧΟΡΟΣ	CHORUS of women of Trozen
ΤΡΟΦΟΣ	NURSE to Phaedra
ΦΑΙΔΡΑ	PHAEDRA, wife of Theseus
ΘΗΣΕΥΣ	THESEUS, King of Athens
ΑΓΓΕΛΟΣ	MESSENGER, a servant of Hippolytus
ΑΡΤΕΜΙΣ	ARTEMIS

A Note on Staging

The *skene* represents the palace in Trozen in the northern Peloponnesus where Theseus, Phaedra, and Hippolytus live. Eisodos A leads to the countryside and abroad, Eisodos B to other parts of the city of Trozen.

ΙΠΠΟΛΥΤΟΣ

ΑΦΡΟΔΙΤΗ

- Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις οὐρανοῦ τ' ἔσω·
ὅσοι τε Πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω, φῶς ὀρῶντες ἡλίου,
5 τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη,
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε·
τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.
δεῖξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα.
10 ὁ γὰρ με Θησέως παῖς, Ἀμαζόνος τόκος,
Ἴππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι·
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων,
15 Φοίβου δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην,
τιμῆ, μεγίστην δαιμόνων ἡγούμενος,
χλωρὰν δ' ἀν' ὕλην παρθένῳ ξυνὸν αἰὶ
κυσὶν ταχείαις θήρας ἐξαιρεῖ χθονός,
μείζω βροτείας προσπεσῶν ὀμιλίας.
20 τούτοισι μὲν νυν οὐ φθονῶ· τί γὰρ με δεῖ;

HIPPOLYTUS

Enter APHRODITE on the thelogeion above the skene.

APHRODITE

Mighty and of high renown, among mortals and in heaven alike, I am called the goddess Cypris.^a Of all who dwell between the Euxine Sea and the Pillars of Atlas and look on the light of the sun, I honor those who reverence my power, but I lay low all those whose thoughts toward me are proud. For in the gods as well one finds this trait: they enjoy receiving honor from mortals.

The truth of these words I shall shortly demonstrate. Theseus' son Hippolytus, offspring of the Amazon woman and ward of holy Pittheus, alone among the citizens of this land of Trozen, says that I am the worst of deities. He shuns the bed of love and will have nothing to do with marriage. Instead, he honors Apollo's sister Artemis, Zeus's daughter, thinking her the greatest of deities. In the green wood, ever consort to the maiden goddess, he clears the land of wild beasts with his swift dogs and has gained a companionship greater than mortal. To this pair I feel no ill will: why should I? Yet for his sins against me

^a Another name for Aphrodite, probably derived from her worship on Cyprus.

ἂ δ' εἰς ἔμ' ἡμάρτηκε τιμωρήσομαι
 Ἴππόλυτον ἐν τῇδ' ἡμέρα· τὰ πολλὰ δὲ
 πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
 ἐλθόντα γάρ νιν Πιπθέως ποτ' ἐκ δόμων
 25 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων
 Πανδίοнос γῆν πατρὸς εὐγενῆς δάμαρ
 ἰδοῦσα Φαῖδρα καρδίαν κατέσχετο
 ἔρωτι δεινῷ τοῖς ἐμοῖς βουλευμασιν.
 καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροζηνίαν,
 30 πέτραν παρ' αὐτὴν Παλλάδος, κατόψιον
 γῆς τῆσδε, ναὸν Κύπριδος ἐγκαθείσατο,
 ἐρώσ' ἔρωτ' ἔκδημον, Ἴππολύτῳ δ' ἔπι
 τὸ λοιπὸν ὀνομάσουσιν ἰδρῦσθαι θεάν.
 ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα
 35 μίασμα φεύγων αἵματος Παλλαντιδῶν
 καὶ τήνδε σὺν δάμαρτι ναστολεῖ χθόνα,
 ἐνιαυσίαν ἔκδημον αἰδέσας φυγῆν,
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 40 σιγῇ, ξύνουδε δ' οὔτις οἰκετῶν νόσον.
 ἀλλ' οὔτι ταύτη τόνδ' ἔρωτα χρῆ πεσεῖν,
 δεῖξω δὲ Θησεῖ πράγμα κάκφανήσεται.

³³ ὀνομάσουσιν Jortin: ὠνόμαζεν C

^a The mysteries of Demeter and Kore were celebrated at Eleusis in Attica.

^b The rock of Athena is the Athenian Acropolis.

I shall this day punish Hippolytus. I have long since come far with my plans, and I need little further effort. One day when he came from Pittheus' house to the land of Pandion to witness and perform the august Mysteries,^a his father's high-born wife Phaedra saw him, and her heart was seized with a dreadful longing: this was my devising.

Before she came to this land of Trozen, she built, next to the rock of Pallas,^b a temple to Cypris overlooking this land since she loved a foreign love. After ages shall name the goddess' shrine for Hippolytus.^c But Theseus left the land of Cecrops,^d fleeing the blood guilt he incurred for the murder of the Pallantidae,^e and sailed with his wife to this land, consenting to a year-long exile from his home. Ever since then the poor woman, groaning and made distraught by the goad of love, means to die in silence, and none of her household knows of her malady. But that is not the way this passion of hers is fated to end. I shall reveal the matter to Theseus and it will come to light,^f

^c There was a shrine of Aphrodite on the Acropolis near a hero sanctuary dedicated to Hippolytus. The shrine was called "Aphrodite near Hippolytus" from its proximity to the hero's sanctuary, though here Euripides makes a closer connection between them.

^d Athens.

^e Theseus' cousins, the sons of Pallas, disputed the throne with him. He is said to have killed them treacherously.

^f The fact of Phaedra's love is actually first revealed to the Nurse, then to Hippolytus. What is "revealed" to Theseus is Phaedra's false accusation of rape. If the text is correct, Aphrodite's forecast is misleadingly abbreviated, perhaps to leave room for some surprise in how the plot will develop.

καὶ τὸν μὲν ἡμῖν πολέμιον νεανίαν
 κτενεῖ πατήρ ἄραϊσιν ἃς ὁ πόντιος
 45 ἄναξ Ποσειδῶν ὥπασεν Θησεῖ γέρας,
 μηδὲν μάταιον ἐς τρίς εὔξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν ἀλλ' ὅμως ἀπόλλυται
 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 50 δίκην τοσαύτην ὥστε μοι καλῶς ἔχειν.
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως
 στείχοντα, θήρας μόχθον ἐκλειπότα,
 Ἴππόλυτον, ἕξω τῶνδε βήσομαι τόπων.
 πολλὸς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπου
 55 κῶμος λέλακεν, Ἄρτεμι τμῶν θεῶν
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεωγμένας πύλας
 Ἄιδου, φάος δὲ λοίσθιον βλέπων τόδε.

ΙΠΠΟΑΤΤΟΣ

ἔπεσθ' ἄδοντες ἔπεσθε
 τὰν Διὸς οὐρανίαν
 60 Ἄρτεμι, ἧ μελόμεσθα.

ΙΠΠΟΑΤΤΟΣ ΚΑΙ ΘΕΡΑΠΟΝΤΕΣ

πότνια πότνια σεμνοτάτα,
 Ζηγὸς γένεθλον,
 χαῖρε, χαῖρέ μοι, ᾧ κόρα
 65 Λατοῦς Ἄρτεμι καὶ Διός,
 καλλίστα πολὺ παρθένων,
 ἃ μέγαν κατ' οὐρανὸν
 ναίεις εὐπατέρειαν ἀν-

and the young man who wars against me shall be killed by his father with curses the sea lord Poseidon granted him as a gift: three times Theseus can pray to the god and have his prayer fulfilled. But Phaedra, though she dies with her honor intact, shall nonetheless die. I do not set such store by *her* misfortune as not to inflict on my enemies such penalty as will satisfy me.

But now I see Hippolytus coming, finished with the toil of the hunt, and so I shall leave this place. A great throng of his servants treads close at his heels and shouts, joining him in singing the praises of the goddess Artemis. Clearly he does not know that the gates of the Underworld stand open for him and that today's light is the last he shall ever look upon.

Exit APHRODITE. Enter HIPPOLYTUS by Eisodos A, carrying a garland, with CHORUS OF SERVANTS.^a

HIPPOLYTUS

(*sung*) Come follow me and sing of Zeus's heavenly daughter Artemis, who cares for us!

HIPPOLYTUS AND CHORUS OF SERVANTS

(*sung*) Lady, lady most revered, daughter of Zeus, my greeting, daughter of Leto and of Zeus, of maidens the fairest by far, who dwell in great heaven in the court of

^a *Hippolytus* is unusual in having two choruses, the main chorus being the women of Trozen.

⁶¹ⁿ Ἴπ. καὶ Θεράποντες Barrett: Xo. C

⁶⁷ μεγάλην Weil

λάν, Ζητὸς πολύχρυσον οἶκον.

- 70 χαῖρέ μοι, ὦ καλλίστα
καλλίστα τῶν κατ' Ὀλυμπον
[παρθένων Ἀρτεμι].

ΙΠΠΟΛΥΤΟΣ

- σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμώνος, ὦ δέσποινα, κοσμήσας φέρω,
75 ἔνθ' οὔτε ποιμὴν ἀξιότ' φέρβειν βοτὰ
οὔτ' ἤλθέ πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμών' ἠρινὴ διέρχεται,
Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις,
ᾧσοις διδακτὸν μηδὲν ἀλλ' ἐν τῇ φύσει
80 τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.
ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης
ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
μόνῃ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν
85 σοὶ καὶ ξύνειμι καὶ λόγοις ἀμείβομαι,
κλύων μὲν ἀυδῆς, ὄμμα δ' οὐχ ὄρων τὸ σόν.
τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

ΘΕΡΑΠΩΝ

ἄναξ—θεοὺς γὰρ δεσπότης καλεῖν χρεῶν—
ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ;

ΙΠΠΟΛΥΤΟΣ

- 90 καὶ κάρτα γ' ἢ γὰρ οὐ σοφοὶ φαινοίμεθ' ἄν.

ΘΕΡΑΠΩΝ

οἶσθ' οὖν βροτοῖσιν ὅς καθέστηκεν νόμος;

your good father, the gilded house of Zeus! My greeting to you, fairest of all who dwell in Olympus!

HIPPOLYTUS

For you, lady, I bring this plaited garland I have made, gathered from a virgin meadow, a place where the shepherd does not dare to pasture his flocks, where the iron scythe has never come: no, virgin it is, and the bee makes its way through it in the springtime. Reverence tends it with streams of river water, for those to pluck who owe nothing to teaching but in whose very nature chastity in all things alike has won its place: the base may not gather. So, dear lady, take this coronal for your golden hair from a worshipful hand. I alone of mortals have this privilege: I spend my days with you and speak with you, I hear your voice but never see your face. May I end life's race even as I began it!

SERVANT

Lord—for it is as gods that one should address one's masters^a—would you accept a word of good advice from me?

HIPPOLYTUS

Most certainly. Else I should not seem wise.

SERVANT

The rule observed by mortals—do you know it?

^a Or “Lord—for it is the gods one should call masters.” For a defense of the translation given above, see M. L. West, *CR* 15 (1965), 156 and 16 (1966), 17 and D. Kovacs, *CP* 75 (1980), 136–7.

⁷⁰⁻¹ fort. ὦ μάλιστα καλ- / λίστα cl. 485, 1421, *Hec.* 337

⁷² om. a: praebet b: del. Nauck

EURIPIDES

ΙΠΠΟΛΤΤΟΣ

οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι;

ΘΕΡΑΠΩΝ

μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.

ΙΠΠΟΛΤΤΟΣ

ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;

ΘΕΡΑΠΩΝ

95 ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις;

ΙΠΠΟΛΤΤΟΣ

πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

ΘΕΡΑΠΩΝ

ἢ κὰν θεοῖσι ταῦτ' ἐλπίζεις τόδε;

ΙΠΠΟΛΤΤΟΣ

εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.

ΘΕΡΑΠΩΝ

πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσεννέπεις;

ΙΠΠΟΛΤΤΟΣ

100 τίν'; εὐλαβοῦ δὲ μή τί σου σφαλῆ στόμα.

ΘΕΡΑΠΩΝ

τήνδ', ἢ πύλαισι σαῖς ἐφέστηκεν πέλας.

101 πέλας II: Κύπρις C

HIPPOLYTUS

HIPPOLYTUS

No. What is the law you question me about?

SERVANT

To hate what's haughty and not friend to all.

HIPPOLYTUS

Quite right. What haughty person gives no pain?

SERVANT

And is there charm in being affable?

HIPPOLYTUS

Yes, much, and profit too with little toil.

SERVANT

Do you think this holds among the gods as well?

HIPPOLYTUS

Yes, if we mortals follow heavenly usage.

SERVANT

How then no word for a high and mighty^a goddess?

HIPPOLYTUS

Who? Careful lest your tongue commit some slip.^b

SERVANT

(pointing to the statue of Aphrodite) The goddess here, who stands beside your gate.

^a Six lines earlier the servant had used *σεμνός* in its unfavorable sense. Here he uses it to mean "august, revered," with, however, an unintentional overtone of "haughty" my translation tries to suggest.

^b Several gods, among them Demeter's daughter Persephone, were called "august" and were considered unsafe to call by their proper names.

EURIPIDES

ΙΠΠΟΛΤΟΣ

πρόσωθεν αὐτὴν ἀγνὸς ἂν ἀσπάζομαι.

ΘΕΡΑΠΩΝ

103 σεμνὴ γέ μέντοι κάπισημος ἐν βροτοῖς.

ΙΠΠΟΛΤΟΣ

106 οὐδέίς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.

ΘΕΡΑΠΩΝ

107 τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεῶν.

ΙΠΠΟΛΤΟΣ

104 ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.

ΘΕΡΑΠΩΝ

105 εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.

ΙΠΠΟΛΤΟΣ

108 χωρεῖτ', ὄπαδοί, καὶ παρελθόντες δόμους

σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας

110 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν

ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο

βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα.

τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.

ΘΕΡΑΠΩΝ

ἡμεῖς δέ—τοὺς νέους γὰρ οὐ μιμητέον

115 φρονούντας οὕτως—ὡς πρέπει δούλοις λέγειν

προσευξόμεσθα τοῖσι σοῖς ἀγάλμασιν,

δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν·

¹⁰⁴⁻⁵ post 107 traî. Gomperz

HIPPOLYTUS

HIPPOLYTUS

I greet her from afar, for I am pure.

SERVANT

Yet she's revered and famous among mortals.

HIPPOLYTUS

I like no god whose worship is at night.

SERVANT

My son, to honor the gods is only just.

HIPPOLYTUS

Each has his likes, in gods and men alike.

SERVANT

I wish you fortune—and the good sense you need!

HIPPOLYTUS

Go, servants, enter the house and prepare the meal. After the hunt a full table is a pleasure. And you must rub down my horses so that when I have eaten my fill I can yoke them to my chariot and give them proper exercise.

Exit CHORUS OF SERVANTS into the palace.

As for your Cypris, I bid her good day!

Exit HIPPOLYTUS into the palace.

SERVANT

Yet since we should not imitate the young when their thoughts are like these, I shall pray, in words befitting a slave, to your statue, my lady Cypris. One should be for-

εἴ τις σ' ὑφ' ἥβης σπλάγχχνον ἔντονον φέρων
 μάταια βάζει, μὴ δόκει τούτου κλυεῖν.
 120 σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεοῦς.

ΧΟΡΟΣ

στρ. α

Ἵκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται,
 βαπτὰν κάλπισι πα-
 γὰν ῥυτὰν προεῖσα κρημνῶν·
 125 τόθι μοί τις ἦν φίλα
 πορφύρεα φάρη ποταμία δρόσω
 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
 εὐαλίον κατέβαλλ'. ὄθειν
 130 μοι πρῶτα φάτις ἦλθε δεσποῖνας,

ἀντ. α

τειρομέναν νοσερᾶ κοίτα δέμας ἐντὸς ἔχειν
 οἴκων, λεπτὰ δὲ φά-
 ρη ξανθὰν κεφαλὰν σκιάζειν·
 135 τριτάταν δέ νιν κλύω
 τάνδ' ἐκὰς ἀβρώτου στόματος ἀμέραν
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,
 κρυπτῷ πένθει θανάτου θέλου-
 140 σαν κέλσαι ποτὶ τέρμα δύστανον.

στρ. β

ἦ γὰρ ἐνθεος, ᾧ κούρα,
 εἴτ' ἐκ Πανὸς εἴθ' Ἐκάτας
 ἦ σεμνῶν Κορυβάντων

¹²³⁻⁴ παγὰν ῥυτὰν Willink: ῥ- π- C

giving: if youth makes someone's heart stiff with pride
 and he utters folly, pretend not to hear him. For gods
 should be wiser than mortals.

*Exit SERVANT into the palace. Enter women of Trozen as
 CHORUS by Eisodos B.*

CHORUS

There is a cliff dripping water whose source, men say, is
 the river Oceanus:^a it pours forth over its beetling edge a
 flowing stream into which pitchers are dipped. It was
 there that I found a friend soaking her brightly colored
 clothes in the river water and laying them out on the
 warm rock's broad back in the sun. From there it was that
 I first had news of my queen.

She lies afflicted, they say, on a bed of sickness and
 keeps indoors, with fine-spun cloths shading her blond
 head. I hear that for three days now, her mouth taking no
 food, she has kept far off the holy substance of Demeter's
 grain, wishing because of some secret grief to ground her
 life's craft in the unhappy journey's-end of death.

Has some god, Pan or Hecate, possessed you, dear
 girl? Do your wits wander under the spell of the august

^a In Greek mythic geography Oceanus is a river that goes
 around the entire known world.

¹²⁶ φάρη Hartung: φάρεα C

¹³⁶ τάνδ' ἐκὰς Reiske: τάνδε κατ' C ἀβρώτου Verrall:
 ἀμβροσίον C

¹⁴¹ ἦ γὰρ Nauck: σὺ γὰρ C

145 φοιτᾶς ἡ ματρὸς ὀρείας;
 ἄρ' ἀμφὶ τὰν πολύθη-
 ρον Δίκτυνναν ἀμπλακίαις
 ἀνίερος ἀθύτων πελάνων τρύχη;
 φοιτᾶ γὰρ καὶ διὰ Λί-
 μνας χέρσον θ' ὑπὲρ πελάγους
 150 δύναις ἐν νοτίαις ἄλμας.
ἀντ. β
 ἡ πόσιν, τὸν Ἐρεχθειδᾶν
 ἀρχαγόν, τὸν εὐπατρίδαν,
 ποιμαίνει τις ἐν οἴκοις
 κρυπτᾶ κοίτῃ λεχέων σῶν;
 155 ἡ ναβάτας τις ἔπλευ-
 σεν Κρήτας ἕξορμος ἀνήρ
 λιμένα τὸν εὐξεινότατον ναύταις
 φήμαν πέμπων βασιλεί-
 α, λύπα δ' ὑπὲρ παθέων
 160 εὐναία δέδεται ψυχά;
ἐπωδ.
 φιλεῖ δὲ τᾶ δυστρόπῳ γυναικῶν
 ἀρμονία κακὰ
 δύστανος ἀμηχανία συνοικεῖν
 ὠδίνων τε καὶ ἀφροσύνας.
 165 δι' ἐμᾶς ἦξέν ποτε νηδύος ἄδ'
 αὔρα· τὰν δ' εὐλοχον οὐρανίαν
 τόξων μεδέουσαν ἀύτευν
 Ἄρτεμιν, καί μοι πολυζήλωτος αἰεὶ
 σὺν θεοῖσι φοιτᾶ.

Corybantes or the mountain mother?^a Are you being worn down for some fault against Dictynna of the wild beasts,^b having failed to offer her the holy batter? For she also haunts the Lake and passes over the dry land in the sea, that stands in the eddies of the surf.

Or is it your husband, the nobly born king of Erechtheus' folk?^c Does some other woman rule his passion, someone in the palace, making secret love to him apart from your bed? Or has some mariner from Crete put in at that harbor most hospitable to sailors bearing news to the queen, so that her soul is bound bedfast in grief over her misfortunes?

Women's nature is an uneasy harmony, and with it is wont to dwell the painful unhappy helplessness of birth pangs and their delirium. Through my womb also has this breath darted. But I called on the heavenly easer of travail, Artemis, mistress of arrows, and she is always—the gods be praised—my much-envied visitor.

Enter NURSE from the palace, then PHAEDRA supported by servants. Other servants bring a couch onto the stage on which Phaedra lies down.

^a The mountain mother, Cybele, and her divine ministers the Corybantes were thought to afflict people with madness.

^b A Cretan goddess identified with Artemis.

^c Erechtheus was an earlier king of Athens.

¹⁴⁴ φοιτᾶς ἡ ματρὸς ὀρείας Bothe: ἡ μ- ὀ- φ- C

¹⁴⁵ ἄρ' Barrett: σὺν δ' C

- 170— ἀλλ' ἦδε τροφὸς γεραὶὰ πρὸ θυρῶν
 τήνδε κομίζουσ' ἕξω μελάθρων.
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.
 τί ποτ' ἐστὶ μαθεῖν ἔραται ψυχῆ,
 τί δεδήληται
- 175 δέμας ἀλλόχροον βασιλείας.

ΤΡΟΦΟΣ

- ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι·
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
 τόδε σοι φέγγος, λαμπρὸς ὄδ' αἰθήρ,
 ἕξω δὲ δόμων ἦδη νοσερᾶς
- 180 δέμνια κοίτης.
 δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι,
 τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γὰρ σφάλλλη κοῦδενὶ χαίρεις,
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
- 185 φίλτερον ἡγήη.
 κρείσσον δὲ νοσεῖν ἢ θεραπεύειν·
 τὸ μὲν ἐστὶν ἀπλοῦν, τῷ δὲ συνάπτει
 λύπη τε φρενῶν χερσίν τε πόνος.
 πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων
- 190 κοῦκ ἔστι πόνων ἀνάπαυσις.
 ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν
- 195 δι' ἀπειροσύνην ἄλλου βιότου

CHORUS LEADER

But here is her aged nurse before the door, bringing her out of the palace. The cloud of unhappiness on her brow is growing. My heart longs to know what it is, why the Queen's body is so ravaged, her color so changed.

NURSE

Oh, the troubles mortals have, the hateful illnesses! What shall I do for you? What shall I not? Here is daylight and here the bright sky, and your sickbed stands now outside the house. For to come out here was all you talked of. But soon you will hurry back into your chamber, for you soon slip from contentment and find joy in nothing, taking no pleasure in what is at hand but loving instead what you do not have. Better it is to be sick than to tend the sick. The first is a single thing, while the second joins grief of heart to toil of hand. But the life of mortals is wholly trouble, and there is no rest from toil. Anything we might love more than life is hid in a surrounding cloud of darkness, and we show ourselves unhappy lovers of whatever light there is that shines on earth because we

¹⁹¹⁻⁷ in suspicionem voc. Barrett

κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας,
μύθοις δ' ἄλλως φερόμεσθα.

ΦΑΙΔΡΑ

αἴρετέ μου δέμας, ὀρθοῦτε κάρα·
λέλυμαι μελέων σύνδεσμα φίλων.
200 λάβετε' εὐπήχεις χεῖρας, πρόπολοι.
βαρὺ μοι κεφαλῆς ἐπίκρανον ἔχειν·
ἄφελ', ἀμπέτασον βόστρυχον ὦμοις.

ΤΡΟΦΟΣ

θάρσει, τέκνον, καὶ μὴ χαλεπῶς
μετάβαλλε δέμας·
205 ῥᾶον δὲ νόσον μετὰ θ' ἥσυχίας
καὶ γενναίου λήματος οἴσεις.
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

ΦΑΙΔΡΑ

αἰαῖ·
πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος
καθαρῶν ὑδάτων πῶμ' ἀρυσάιμαν,
210 ὑπὸ τ' αἰγείροις ἔν τε κομήτῃ
λειμῶνι κλιθεῖσ' ἀναπασαίμαν;

ΤΡΟΦΟΣ

ὦ παῖ, τί θροεῖς;
οὐ μὴ παρ' ὄχλω τάδε γηρύνῃ,
μανίας ἔποχον ῥίπτουσα λόγον;

ΦΑΙΔΡΑ

215 πέμπετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλαν

are ignorant of another life, and the world below is not revealed to us. We are aimlessly borne along by mere tales.

PHAEDRA

Raise up my body, hold my head erect! My limbs are unstrung! Take my fair arms, servants! It is a burden to have this headdress on my head. Take it off, spread my tresses on my shoulders!

NURSE

Courage, my child! Do not shift your body so violently. You will endure your sickness more easily with calm and nobility of heart. Mortals must endure trouble.

PHAEDRA^a

Oh, oh! How I long to draw a drink of pure water from a dewy spring and to take my rest lying under the poplar trees and in the uncut meadow!

NURSE

My child, what are these words of yours? Stop saying such things before the crowd, hurling wild words that are borne on madness!

PHAEDRA

Take me to the mountain: I mean to go to the wood, to

^a Between here and 239, Phaedra's anapests exhibit the Doric alpha associated with lyric delivery, though metrically they are no different from the Nurse's non-lyric anapests. Lyric delivery is often associated with delirium (Alcestis at *Alc.* 244–72, Cassandra at Aesch. *Ag.* 1085ff, etc.), and although Phaedra's lines are spoken, the Doric vocalism may help to suggest an abnormal state of mind.

καὶ παρὰ πεύκας, ἵνα θηροφόνοι
 στείβουσι κύνες
 βαλαιῖς ἐλάφοις ἐγχιρμιπτόμεναι.
 πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι
 220 καὶ παρὰ χαίταν ξανθὰν ῥίψαι
 Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'
 ἐν χειρὶ βέλος.

ΤΡΟΦΟΣ

τί ποτ', ὦ τέκνον, τάδε κηραίνεις;
 τί κυνηγεσίῳ καὶ σοι μελέτη;
 225 τί δὲ κρηναίων νασμῶν ἔρασαι;
 πάρα γὰρ δροσερὰ πύργους συνεχῆς
 κλειτύς, ὅθεν σοι πῶμα γένοιτ' ἄν.

ΦΑΙΔΡΑ

δέσποιν' ἄλις Ἄρτεμι Λίμνας
 καὶ γυμνασίῳ τῶν ἵπποκρότων,
 230 εἶθε γενοίμαν ἐν σοῖς δαπέδοις
 πάλους Ἰνετὰς δαμαλιζομένα.

ΤΡΟΦΟΣ

τί τόδ' αὖ παράφρων ἔρριψας ἔπος;
 νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας
 πόθον ἐστέλλον, νῦν δ' αὖ ψαμάθοις
 235 ἐπ' ἀκυμάντοις πάλων ἔρασαι.
 τάδε μαντείας ἄξια πολλῆς,
 ὅστις σε θεῶν ἀνασειράζει
 καὶ παρακόπτει φρένας, ὦ παῖ.

the pine wood, where hounds that kill wild beasts tread,
 running close after the dappled deer! In heaven's name,
 how I want to shout to the hounds and to let fly past my
 golden hair a javelin of Thessaly, holding in my hand the
 sharp-tipped lance!

NURSE

Why, my child, these fevered thoughts? Why concern
 yourself with hunting? Why are you yearning for fountain
 springs? Hard by the city wall is a dewy slope where you
 may drink.

PHAEDRA

Mistress of the Salt Lake, Artemis, mistress of the cours-
 ing ground for horses, O that I might find myself on your
 plains taming Venetian colts!

NURSE

What whirling words are these you utter again in your
 frenzy? One time you are off going to the mountains to
 the hunt you long for, another time on the sands not
 reached by the waves you yearn for horses! All this calls
 for a skillful diviner to say which of the gods is making you
 swerve from the course, my child, and striking your wits
 awry.^a

^a The audience, thanks to the prologue, know the answer to the Nurse's question: Aphrodite is bringing Phaedra's secret to light.

ΦΑΙΔΡΑ

- 240 δύστηνος ἐγώ, τί ποτ' εἰργασάμην;
 ποῖ παρεπλάγχθην γνώμης ἀγαθῆς;
 ἐμάνην, ἔπεσον δαίμονος αἴση.
 φεῦ φεῦ τλήμων.
 μαῖα, πάλιν μου κρύψον κεφαλὴν,
 αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
 245 κρύπτει· κατ' ὄσσω δάκρυ μοι βαίνει,
 καὶ ἐπ' αἰσχύνην ὄμμα τέτραπται.
 τὸ γὰρ ὀρθοῦσθαι γνώμην ὀδυνᾷ,
 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ
 μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡΟΦΟΣ

- 250 κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος
 σῶμα καλύψει;
 πολλὰ διδάσκει μ' ὁ πολλὸς βίος·
 χρῆν γὰρ μετρίας εἰς ἀλλήλους
 φιλίας θνητοὺς ἀνακίρνασθαι
 255 καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς,
 εὐλυντα δ' εἶναι στέργηθρα φρενῶν
 ἀπὸ τ' ὄσασθαι καὶ ξυντεῖναι.
 τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίειν
 ψυχὴν χαλεπὸν βάρος, ὡς καγὼ
 260 τῆσδ' ὑπεραλγῶ.
 βίотου δ' ἀτρεκεῖς ἐπιτηδεύσεις
 φασὶ σφάλλειν πλέον ἢ τέρπειν
 τῆ θ' ὑγιείᾳ μᾶλλον πολεμεῖν·

PHAEDRA

Luckless me, what have I done? Where have I wandered
 from the path of good sense? I was mad, I fell, and it was
 the doing of some divinity. Oh, how unhappy I am!
 Nurse, cover my head up again! For I am ashamed of my
 words. Go on, cover it: the tears stream down from my
 eyes and my gaze is turned to shame. For to be right in
 my mind is grievous pain, while this madness is an ill
 thing. Best to perish in unconsciousness!

The Nurse veils Phaedra's head.

NURSE

I cover your head. But when will my body be covered in
 death? My long life has taught me many lessons: mortals
 should mix the cup of their affection to one another in
 moderation. It should not sink to their very marrow, but
 the affection that binds their hearts should be easy to
 loosen, easy either to cast aside or draw tightly to them. It
 is a grievous burden that one soul should so travail over
 two as I grieve for her. Men say that an unswerving way
 of life leads more to a fall than to satisfaction and is more

²⁴¹ αἴση II: ἄτη C

οὕτω τὸ λίαν ἥσσον ἐπαινω
 265 τοῦ μηδὲν ἄγαν
 καὶ ξυμφήσουσι σοφοί μοι.

ΧΟΡΟΣ
 γύναι γεραία, βασιλίδος πιστὴ τροφὴ,
 Φαίδρας ὀρώμεν τάσδε δυστήνους τύχας.
 ἄσσημα δ' ἡμῖν ἦτις ἐστὶν ἡ νόσος·
 270 σοῦ δ' ἂν πυθέσθαι καὶ κλυεῖν βουλοίμεθ' ἄν.

ΤΡΟΦΟΣ
 †οὐκ οἶδ' ἐλέγχουσ'†· οὐ γὰρ ἐννέπειν θέλει.

ΧΟΡΟΣ
 οὐδ' ἦτις ἀρχὴ τῶνδε πημάτων ἔφν;

ΤΡΟΦΟΣ
 ἐς ταῦτ' ἦκει· πάντα γὰρ σιγᾷ τάδε.

ΧΟΡΟΣ
 ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.

275 ΤΡΟΦΟΣ
 πῶς δ' οὐ, τριταίαν γ' οὐδ' ἄσιτος ἡμέραν;

ΧΟΡΟΣ
 πότερον ὑπ' ἄτης ἢ θανεῖν πειρωμένη;

ΤΡΟΦΟΣ
 οὐκ οἶδ', ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.

ΧΟΡΟΣ
 θανμαστὸν εἶπας, εἰ τὰδ' ἔξαρκεῖ πόσει.

²⁷¹ fort. ἀπεῖπ' (vel ἔληξ' vel κέκμηκ') ἐλέγχουσ'

hurtful to health. That is why I have much less praise for
 excess than for moderation. The wise will bear me out.

CHORUS LEADER

Old woman, faithful nurse to the Queen, we see Phaedra's
 unhappy plight, yet it is unclear to us what is wrong with
 her. We want to ask you and hear your answer.

NURSE

I cannot tell: she will not say.

CHORUS LEADER

Not even how the trouble first began?

NURSE

'Tis all one: on all these questions she is mute.

CHORUS LEADER

How weak and wasted her body is!

NURSE

No wonder: she's been three days without food.

CHORUS LEADER

Is she deranged, or does she mean to die?

NURSE

I know not. But her fast will end her there.

CHORUS LEADER

'Tis very strange if this contents her husband.

²⁷⁶ κατθανεῖν Willink

²⁷⁷ οὐκ οἶδ' Wilamowitz: θανεῖν C

EURIPIDES

ΤΡΟΦΟΣ

κρύπτει γὰρ ἤδε πῆμα κοῦ φησιν νοσεῖν.

ΧΟΡΟΣ

280 ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων;

ΤΡΟΦΟΣ

ἔκδημος ὦν γὰρ τῆσδε τυγχάνει χθονός.

ΧΟΡΟΣ

σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη
νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;

ΤΡΟΦΟΣ

285 ἐς πάντ' ἀφίγμαι κοῦδὲν εἴργασμαι πλέον.
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,
ὡς ἂν παρούσα καὶ σύ μοι ξυμμαρτυρήσ
οἷα πέφυκα δυστυχοῦσι δεσπόταις.

ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
λαθώμεθ' ἄμφω, καὶ σύ θ' ἠδίων γενουῦ
290 στυγνὴν ὀφρῶν λύσασα καὶ γνώμης ὁδόν,
ἐγὼ θ' ὄπη σοι μὴ καλῶς τόθ' εἰπόμεν
μεθεῖς' ἐπ' ἄλλον εἶμι βελτίω λόγον.
κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,
γυναῖκες αἶδε συγκαθιστάναι νόσον·
295 εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας,
λέγ', ὡς ἰατροῖς πρᾶγμα μνησθῆ τόδε.
εἶέν, τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,
ἀλλ' ἦ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
ἦ τοῖσιν εὖ λεχθείσι συγχωρεῖν λόγοις.
300 φθέγξαι τι, δεῦρ' ἄθρησον. ὦ τάλαιν' ἐγώ,

HIPPOLYTUS

NURSE

No, for she hides it and denies she's ill.

CHORUS LEADER

Can he not guess by looking at her face?

NURSE

No, for it happens that he is abroad.

CHORUS LEADER

Aren't you then applying force, trying to discover the malady that is causing her wits to wander?

NURSE

I have tried everything and made no progress. Yet I shall not even now relax my efforts, so that you standing by may also bear witness on my behalf what kind of servant I have been to my mistress in distress.

Come, dear child, let us both forget the words that are past: *you* be more gracious, smoothing your morose brow and the path your thoughts take, while *I*, where in the past I was not able to follow you sympathetically, shall let that be and take another and better tack. If your malady is one of those that are unmentionable, here are women to help set it to rights. If your misfortune may be spoken of to men, speak so that the thing may be revealed to doctors. (*Phaedra is silent.*) Well, why are you silent? You ought not to be silent, child, but should either refute me if I have said something amiss or agree with what has been said aright. (*She remains silent.*) Say something!

γυναῖκες, ἄλλως τοῖσδε μοχθοῦμεν πόνους,
 ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε
 λόγοις ἐτέγγεθ' ἤδε νῦν τ' οὐ πείθεται.

305 ἄλλ' ἴσθι μέντοι—πρὸς τὰδ' αὐθαδεστέρα
 γίγνου θαλάσσης—εἰ θανῆ, προδοῦσα σοὺς
 παῖδας, πατρῶων μὴ μεθέξοντας δόμων,
 μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο,
 νόθον φρονοῦντα γνήσι', οἷσθά νιν καλῶς,
 Ἴππόλυτον . . .

ΦΑΙΔΡΑ

οἴμοι.

ΤΡΟΦΟΣ

310 θιγγάνει σέθεν τόδε;

ΦΑΙΔΡΑ

ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν
 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

ΤΡΟΦΟΣ

ὀρᾶς; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις
 παιδάς τ' ὀνήσαι καὶ σὸν ἐκῶσαι βίον.

ΦΑΙΔΡΑ

315 φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμάζομαι.

ΤΡΟΦΟΣ

ἀγνὰς μὲν, ὦ παῖ, χείρας αἵματος φορεῖς;

³⁰² τῷ Scaliger: τῶν C

Look at me! Oh unlucky me, women, my efforts are a waste of time: I am just as far off as before! Words failed to soften her before, and now too she is not won over.

But you may be sure of this—and then go on being more stubborn than the sea—that if you die you have betrayed your sons, who shall have no share in their father's house, none! I tell you in the name of that horse-riding queen of the Amazons who bore a master to rule over your sons, a bastard with thoughts of legitimacy, you know him well, Hippolytus . . .

PHAEDRA

Oh misery!

NURSE

So this touches you?

PHAEDRA

You are killing me, Nurse, and I beg you by the gods never to say anything of this man again!

NURSE

You see? You *are* in your right mind, but though you are, you are not willing to benefit your sons and to save your own life.

PHAEDRA

I love my children. It is another fate that buffets me.

NURSE

Your hands, I presume, are clean of blood, my child?

EURIPIDES

ΦΑΙΔΡΑ

χείρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι.

ΤΡΟΦΟΣ

μῶν ἐξ ἑπακτοῦ πημονῆς ἐχθρῶν τινος;

ΦΑΙΔΡΑ

φίλος μ' ἀπόλλυσ' οὐχ ἑκοῦσαν οὐχ ἑκῶν.

ΤΡΟΦΟΣ

320 Θησεύς τιν' ἡμάρτηκεν ἐς σ' ἀμαρτίαν;

ΦΑΙΔΡΑ

μὴ δρῶσ' ἔγωγ' ἐκείνον ὀφθειῖν κακῶς.

ΤΡΟΦΟΣ

τί γὰρ τὸ δεινὸν τοῦθ' ὅ σ' ἐξαίρει θανεῖν;

ΦΑΙΔΡΑ

ἔα μ' ἀμαρτεῖν· οὐ γὰρ ἐς σ' ἀμαρτάνω.

ΤΡΟΦΟΣ

οὐ δῆθ' ἑκοῦσά γ', ἐν δὲ σοὶ λελεύσομαι.

ΦΑΙΔΡΑ

325 τί δρᾶς; βιάζῃ, χειρὸς ἐξαρτωμένη;

ΤΡΟΦΟΣ

καὶ σῶν γε γονάτων, κοῦ μεθήσομαί ποτε.

ΦΑΙΔΡΑ

κάκ' ὦ τάλαινά σοι τάδ', εἰ πεύσῃ, κακά.

ΤΡΟΦΟΣ

μείζον γὰρ ἢ σου μὴ τυχεῖν τί μοι κακόν;

³²⁸ σε μὴ εὐτυχεῖν Nauck

HIPPOLYTUS

PHAEDRA

My hands are clean. It is my heart that's stained.

NURSE

Could it be spells launched by some enemy?

PHAEDRA

A friend destroys me. Neither of us wills it.

NURSE

Has Theseus done some wrong against you then?

PHAEDRA

Never may I be found out wronging him!

NURSE

What is this dread that makes you wish to die?

PHAEDRA

Oh, let me sin! My sin is not against you!

NURSE

Not willingly! If I fail, the fault is yours.

The Nurse assumes the posture of a suppliant, grasping Phaedra's hand and knees.

PHAEDRA

What's this? Are you using force, seizing my hand?

NURSE

Yes, and your knees, too! Never shall I let go!

PHAEDRA

To learn the truth, poor woman, will be your doom!

NURSE

Why, what could be worse for me than not to win you?

EURIPIDES

ΦΑΙΔΡΑ

ὀλῆ. τὸ μέντοι πράγμ' ἐμοὶ τιμὴν φέρει.

ΤΡΟΦΟΣ

330 κᾶπειτα κρύπτεις, χρῆσθ' ἰκνουμένης ἐμοῦ;

ΦΑΙΔΡΑ

ἐκ τῶν γὰρ αἰσχυρῶν ἐσθλὰ μηχανώμεθα.

ΤΡΟΦΟΣ

οὔκουν λέγουσα τιμωτέρα φανῆ;

ΦΑΙΔΡΑ

ἄπελθε πρὸς θεῶν δεξιάν τ' ἐμὴν μέθες.

ΤΡΟΦΟΣ

οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὃ χρῆν.

ΦΑΙΔΡΑ

335 δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.

ΤΡΟΦΟΣ

σιγῶμ' ἂν ἤδη· σὸς γὰρ οὐνευθεν λόγος.

ΦΑΙΔΡΑ

ὦ τλήμον, οἶον, μήτερ, ἡράσθης ἔρον.

ΤΡΟΦΟΣ

ὄν ἔσχε ταύρον, τέκνον; ἢ τί φῆς τόδε;

ΦΑΙΔΡΑ

σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ.

^a Phaedra's mother was Pasiphaë, wife of Minos. She was cursed by Aphrodite with an unnatural passion for a bull and gave birth to the Minotaur.

HIPPOLYTUS

PHAEDRA

It will be your death. To me the affair brings honor.

NURSE

Why hide it, then, when my request is noble?

PHAEDRA

Since out of shame I'm plotting to win credit.

NURSE

If you reveal it, won't you be more honored?

PHAEDRA

I ask you by the gods, leave me, let go!

NURSE

No, for you do not give the gift you ought.

PHAEDRA

I shall: your suppliant hand commands respect.

NURSE

I'll be silent. Henceforth it is your turn to speak.

The Nurse releases her grasp.

PHAEDRA

Unhappy mother,^a what a love was yours!

NURSE

For the Cretan bull, my child? Or what do you mean?

PHAEDRA

And you, poor sister, Dionysus' bride!^b

^b In the best known version of this story, Ariadne, who helped Theseus escape from the Labyrinth, was abandoned by him on Naxos and taken up by Dionysus. The version alluded to here makes her the unfaithful bride of Dionysus.

EURIPIDES

ΤΡΟΦΟΣ

340 *τέκνον, τί πάσχεις; συγγόνους κακορροθεΐς;*

ΦΑΙΔΡΑ

τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.

ΤΡΟΦΟΣ

ἔκ τοι πέπληγμα· ποῖ προβήσεται λόγος;

ΦΑΙΔΡΑ

ἐκεῖθεν ἡμεῖς, οὐ νεωστί, δυστυχεῖς.

ΤΡΟΦΟΣ

οὐδέν τι μᾶλλον οἶδ' ἂ βούλομαι κλυεῖν.

ΦΑΙΔΡΑ

*φευ·*345 *πῶς ἂν σύ μοι λέξειας ἀμέ χρη λέγειν;*

ΤΡΟΦΟΣ

οὐ μάντις εἰμὶ τὰφανῆ γνῶναι σαφῶς.

ΦΑΙΔΡΑ

τί τοῦθ' ὁ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;

ΤΡΟΦΟΣ

ἦδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.

ΦΑΙΔΡΑ

ἡμεῖς ἂν εἶμεν θατέρω κεχρημένοι.

ΤΡΟΦΟΣ

350 *τί φῆς; ἐρᾶς, ὦ τέκνον; ἀνθρώπων τίνος;*

HIPPOLYTUS

NURSE

What ails you, child? Are you slandering your kin?

PHAEDRA

And I the third, how wretchedly I perish!

NURSE

I am utterly stunned. Where will these words lead?

PHAEDRA

From far back came my woe, not from recent times!

NURSE

Of what I wish to hear I'm no whit wiser.

PHAEDRA

Oh! Could you but speak the words that I must say!

NURSE

I am no seer, to know for certain what's hidden.

PHAEDRA

What is it when we say "people are in love"?

NURSE

At once, my child, great pleasure and great pain.

PHAEDRA

It will be the second that I have experienced.

NURSE

What, are you in love, my child? Who's the man?

ΦΑΙΔΡΑ

ὅστις ποθ' οὐτός ἐσθ', ὁ τῆς Ἀμαζόνος . . .

ΤΡΟΦΟΣ

Ἴππόλυτον αὐδᾶς;

ΦΑΙΔΡΑ

σοῦ τὰδ', οὐκ ἐμοῦ κλύεις.

ΤΡΟΦΟΣ

οἶμοι, τί λέξεις, τέκνον; ὡς μ' ἀπώλεσας.

γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέψομαι

355 ζῶσ'. ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος.

[ρίψω μεθήσω σῶμ', ἀπαλαχθήσομαι
βίου θανούσα· χαίρετ', οὐκέτ' εἶμ' ἐγώ.]οἱ σάφρονες γάρ, οὐχ ἐκόντες ἀλλ' ὅμως,
κακῶν ἐρώσι. Κύπρις οὐκ ἄρ' ἦν θεός,

360 ἀλλ' εἴ τι μείζον ἄλλο γίγνεται θεοῦ,

ἢ τήνδε καμὲ καὶ δόμους ἀπώλεσεν.

ΧΟΡΟΣ

στρ.

ἄιες ᾧ, ἔκλυες ᾧ,

ἀνήκουστα τᾶς

τυράννου πάθεα μέλεα θροεμένας;

ὀλοίμαν ἐγωγε πρὶν σᾶν, φίλα,

365 κατανύσαι φρενῶν. ἰώ μοι, φεῦ φεῦ·

ᾧ τάλαινα τῶνδ' ἀλγέων·

ᾧ πόνοι τρέφοντες βροτούς.

ὄλωλας, ἐξέφηνας ἐς φάος κακά.

τίς σε παναμέριος ὄδε χρόνος μένει;

PHAEDRA

Whatever his name is, son of the Amazon . . .

NURSE

You mean Hippolytus?

PHAEDRA

Yours are the words, not mine.

NURSE

Ah, what can you mean, my child? You have killed me! Women, this is unbearable, I cannot bear to live! Hateful to me is the day, the light I see! [I shall throw myself down, die and be quit of life! Farewell, I live no more!] For someone virtuous—she does not will it but yet 'tis so—is in love with baseness! Cypris is not after all a deity but something even mightier. She has destroyed Phaedra, me, and the royal house!

CHORUS

Oh, did you catch, oh, did you hear the queen uttering woes past hearing? Death take me, my friend, before I come to share your thoughts! Ah me! Alas! Oh, how wretched you are because of this woe! Oh, the troubles that have mortals in their keeping! You are undone, you have brought calamity into the daylight! The hours of this long day—what awaits you in them? Some unlucky

356-7 del. West

364 φίλα Elmsley: φίλαν C

370 τελευτάσεταιί τι καινὸν δόμοις·
 ἄσσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα
 Κύπριδος, ᾧ τάλαινα παῖ Κρησία.

ΦΑΙΔΡΑ

Τροζήνιαι γυναῖκες, αἱ τὸδ' ἔσχατον
 οἰκέετε χώρας Πελοπίας προνώπιον,
 375 ἦδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.
 καὶ μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
 πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν
 πολλοῖσιν· ἀλλὰ τῆδ' ἀθρητέον τόδε·
 380 ἂ χρεῖστ' ἐπιστάμεσθα καὶ γινώσκομεν
 οὐκ ἐκπονοῦμεν, οἱ μὲν ἀργίας ὕπο,
 οἱ δ' ἠδονὴν προθέντες ἀντὶ τοῦ καλοῦ
 ἄλλην τυν'. εἰσὶ δ' ἠδοναὶ πολλαὶ βίου,
 μακραὶ τε λέσχαι καὶ σχολή, τερπνὸν κακόν,
 385 αἰδώς τε. δισσαὶ δ' εἰσὶν, ἣ μὲν οὐ κακή,
 ἣ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,
 οὐκ ἂν δύ' ἦστην ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονούσ' ἐγώ,
 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν
 390 ἔμελλον, ὥστε τοῦμπαλι νουθετεῖν φρενῶν.
 λέξω δὲ καὶ σοι τῆς ἐμῆς γνώμης ὁδόν.
 ἐπεὶ μ' ἔρωσ ἔτρωσεν, ἐσκόπουν ὅπως
 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἠρξάμην μὲν οὖν
 ἐκ τοῦδε, σιγᾶν τῆνδε καὶ κρύπτειν νόσον.
 395 γλώσση γὰρ οὐδὲν πιστόν, ἢ θυραῖα μὲν
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,

change for the house will be brought to pass. It is no longer uncertain how the fortune sent by Cypris will end, O unhappy Cretan girl!

PHAEDRA

Women of Trozen, dwellers in this outermost forecourt to the land of Pelops, I have pondered before now in other circumstances in the night's long watches how it is that the lives of mortals have been ruined. I think that it is not owing to the nature of their wits that they fare badly, since many people possess good sense. Rather, one must look at it this way: what we know and understand to be noble we fail to carry out, some from laziness, others because they give precedence to some other pleasure than honor. Life's pleasures are many, long talks and leisure, a pleasant bane, and modest restraint. Yet they are of two sorts,^a one pleasure being no bad thing, another a burden upon houses. If propriety were clear, there would not be two things designated by the same letters. Since these are the views I happen to hold, there is no drug could make me pervert them and reverse my opinion.

I shall also tell you the way my thoughts went. When love wounded me, I considered how I might best bear it. My starting point was this, to conceal my malady in silence. For the tongue is not to be trusted: it knows well how to admonish the thoughts of others but gets from

^a Some take the subject here to be two kinds of "awe" or "shame." For a summary of other views and a defense of the translation above, see *AJP* 101 (1980), 287–303.

αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτηται κακά.
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προνοησάμην.
 400 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον
 Κύπριν κρατῆσαι, κατθανεῖν ἐδοξέ μοι,
 κράτιστον—οὐδεὶς ἀντερεῖ—βουλευμάτων.
 ἐμοὶ γὰρ εἴη μήτε λαυθάνειν καλὰ
 μήτ' αἰσχροῦ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
 405 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ,
 γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς,
 μίσσημα πᾶσιν. ὡς ὄλοιτο παγκάκως
 ἧτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
 πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
 410 τόδ' ἤρξε θηλείαισι γίγνεσθαι κακόν·
 ὅταν γὰρ αἰσχροῦ τοῖσιν ἐσθλοῖσιν δοκῇ,
 ἢ κάρτα δόξει τοῖς κακοῖς γ' εἶναι καλά.
 μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας·
 415 αἰ πῶς ποτ', ᾧ δέσποινα ποντία Κύπρι,
 βλέπουσιν ἐς πρόσωπα τῶν ξυνευετῶν
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
 τέραμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ;
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
 420 ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλῶ,
 μὴ παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι
 παρρησία θάλλοντες οἰκοῖεν πόλιν
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.
 δουλοὶ γὰρ ἄνδρα, καὶ θρασύπλαγχνός τις ἦ,

itself a great deal of trouble. My second intention was to bear this madness nobly, overcoming it by means of self-control. But third, when with these means I was unable to master Cypris, I resolved on death, the best of plans, as no one shall deny. For just as I would not have my good deeds unknown, so may I not have a throng of witnesses to my shameful ones! I knew that both the deed and the longing for it brought disgrace, knew besides that I was a woman, a thing all men hate. Damnation take the woman who first began to besmirch her marriage bed with other men! This contagion began for the female sex with the nobility. For when those of noble station resolve on base acts, surely the base-born will regard such acts as good. But I also hate women who are chaste in word but in secret possess an ignoble daring. How, O Cypris, Lady of the Sea, how can these women look into the faces of their husbands? How can they not be afraid that the darkness, their accomplice, and the timbers of the house will break into speech?

My friends, it is this very purpose that is bringing about my death, that I may not be convicted of bringing shame to my husband or to the children I gave birth to but rather that they may live in glorious Athens as free men, free of speech and flourishing, enjoying good repute where their mother is concerned. For it enslaves even a

400 τοισίδ' Valckenaer: τοῖσιν C

- 425 ὅταν ξυνειδῆ μητρὸς ἢ πατρὸς κακά.
μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
γνώμην δικαίαν κάγαθὴν ὅτ' παρῆ.
κακοὺς δὲ θνητῶν ἐξέφη' ὅταν τύχη,
προθεῖς κάτωπτρον ὥστε παρθένω νέα,
430 χρόνος· παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

ΧΟΡΟΣ

φεῦ φεῦ, τὸ σῶφρον ὡς ἀπανταχοῦ καλὸν
καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

ΤΡΟΦΟΣ

- δέσπουν', ἐμοί τοι συμφορὰ μὲν ἀρτίως
ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
435 νῦν δ' ἐννοῦμαι φαῦλος οὔσα, κὰν βροτοῖς
αἱ δεύτεραὶ πῶς φροντίδες σοφώτεραι.
οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
πέπονθας, ὄργαι δ' ἐς σ' ἀπέσκηψαν θεᾶς.
ἐρᾶς; τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
440 κάπειτ' ἔρωτος οὔνεκα ψυχὴν ὀλεῖς;
οὐ τᾶρα λύνει τοῖς ἐρώσει τῶν πέλας,
ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν.
Κύπρις γὰρ οὐ φορητὸν ἦν πολλὴ ῥυτῆ,
ἢ τὸν μὲν εἴκουθ' ἡσυχῆ μετέρχεται,
445 ὃν δ' ἂν περισσὸν καὶ φρονουῖθ' εὔρη μέγα,
τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.
φοιτᾷ δ' ἂν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν·
ἦδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσα ἔρον,

bold-hearted man when he is conscious of sins committed by his mother or father. One thing only, they say, competes in value with life,^a the possession of a heart blameless and good. But as for the base among mortals, they are exposed, late or soon, by Time, who holds up to them, as to a young girl, a mirror. In their number may I never be found!

CHORUS LEADER

Oh, what a fine thing is chastity everywhere, and how splendid is the repute it gains among mortals!

NURSE

Mistress, though the misfortune you just told me of gave me a sudden fright, yet now I realize that I was being simple-minded—and among mortals second thoughts are, perhaps, wiser. It is not anything extraordinary, anything beyond all reckoning, that has befallen you, but it is the wrath of the goddess that has descended on you. Are you in love? Why is that so strange? It is a condition you share with many. Will you, because of love, take your own life? Those who are in love with their neighbors or shall be tomorrow get little profit, then, if they must die for it. Cypris, if she streams upon us in full flood, cannot be withstood. Against those who yield to her demands she comes in mildness, but the one whom she finds to be superior and proud, such a one she takes and mistreats ever so badly.

Cypris moves through the air, she dwells in the sea wave, and all things come from her. She it is that gives

^a Or "competes in life."

⁴⁴¹ λύνει Valckenaer: γ' οὐ δεῖ C

- 450 οὐ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι.
 ὄσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 ἔχουσιν αὐτοὶ τ' εἰσὶν ἐν μουσαῖς αἰεὶ
 ἴσασι μὲν Ζεὺς ὡς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὡς ἀνήρπασέν ποτε
 455 ἢ καλλιφεγγῆς Κέφαλον ἐς θεοὺς Ἔως
 ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
 ναίουσι κοῦ φεύγουσιν ἐκποδῶν θεοῦς,
 στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι.
 σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
 460 πατέρα φυτεύειν ἢ πὶ δεσπόταις θεοῖς
 ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρώντας λέκτρα μὴ δοκεῖν ὄραν;
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσιν
 465 συνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ
 τόδ' ἐστὶ θνητῶν, λαυθάνειν τὰ μὴ καλά.
 οὐδ' ἐκπονείν τοι χρῆ βίον λίαν βροτούς·
 οὐδὲ στέγην γὰρ ἢ καταρφεῖς δόμοι
 καλῶς ἀκριβώσασαι ἄν· ἐς δὲ τὴν τύχην
 470 πεσοῦσ' ὄσῃν σύ, πῶς ἂν ἐκνεύσαι δοκεῖς;
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
 ἄνθρωπος οὐσα κάρτα γ' εὖ πράξειας ἄν.
 ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
 λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
 475 τὰδ' ἐστί, κρείσσω δαιμόνων εἶναι θέλειν,

⁴⁶⁶ τὸδ' Wilamowitz: τὰδ' C⁴⁶⁸ ἢ Valckenaer: ἦς C

and implants love, that love of which all we of earth are begotten. Those who know the writings of the ancients and are themselves concerned with the Muses know that Zeus once lusted for Semele's bed, know too that Dawn, goddess of lovely light, once abducted Cephalus to heaven for love's sake. But these deities still continue to live in heaven and do not exile themselves from the sight of the gods.^a They are content that mischance has bested them.

But you won't stand for this? Your father, then, should have begotten you on fixed terms or with a different set of gods as masters if you are not going to put up with these rules. How many men do you think, men well endowed with sense, see their wives unfaithful and pretend to see nothing? How many fathers do you think help to supply their wayward sons with the pleasures of Cypris? This is one of the wise principles mortals follow—dishonorable deeds should remain hidden from view. Mortals, you know, should not try to bring to their lives too high a perfection: no more would you make fine and exact the roof over a house. But when you have plunged into misfortunes as great as yours, how can you think you will swim out of them? No, if the good you have done outweighs the bad, then on the human scale you would be fortunate indeed.

So, dear child, leave off these wicked thoughts, leave off this pride! It is pride, nothing else, to try to best the

^a This would be the equivalent, among the immortals, of suicide among human beings.

⁴⁶⁹ ἀκριβώσασαι ἄν Hadley: ἀκριβώσειαν fere C

τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
 εἰσὺν δ' ἐπῶδαι καὶ λόγοι θελκτήριου
 φανήσεται τι τῆσδε φάρμακον νόσου.
 480 ἦ τὰρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἄν,
 εἰ μὴ γυναιῖκες μηχανὰς εὐρήσομεν.

ΧΟΡΟΣ

Φαίδρα, λέγει μὲν ἦδε χρησιμώτερα
 πρὸς τὴν παρούσαν ξυμφοράν, αἰνῶ δὲ σέ.
 ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
 485 τῶν τῆσδε καὶ σοι μᾶλλον ἀλγίων κλυεῖν.

ΦΑΙΔΡΑ

τοῦτ' ἔσθ' ὁ θνητῶν εὖ πόλεις οἰκουμένας
 δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
 οὐ γάρ τι τοῖσιν ὥσι τερπνὰ χρῆν λέγειν
 ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.

ΤΡΟΦΟΣ

490 τί σεμνομυθεῖς; οὐ λόγων εὐσηχημόνων
 δεῖ σ' ἀλλὰ τάνδρος, ὡς τάχος διυστέον,
 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.
 εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
 τοιαῖσδε, σῶφρων δ' οὐδ' ἐτύγχανες γυνή,
 495 οὐκ ἄν ποτ' εὐνῆς οὐνεχ' ἠδονῆς τε σῆς
 προῆγον ἄν σε δεῦρο· νῦν δ' ἀγῶν μέγας
 σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.

⁴⁹⁶ προῆγον Scaliger: προσῆγον C

gods. Bear up under your love: it was a god that willed it. And if you are ill with it, use some *good* measures to subdue your illness. There are incantations, and words that charm: something will turn up to cure this love. Men will be slow to invent such contrivances if we women do not find them.

CHORUS LEADER

Phaedra, the advice she gives is more expedient in view of the disaster that is upon you, but it is you that I praise. Yet this praise is harder and more painful for you to hear than her words are.^a

PHAEDRA

This is the thing that destroys the well-ordered cities and homes of mankind: speeches that are too enticing! Words to delight the ear—that is not at all what you must speak, but rather such advice as brings a good name!

NURSE

Why this high and haughty tone? Noble-sounding words are not what you need but the man! We must get things clear this instant and speak the forthright truth about you. If your life were not in the grip of misfortunes like these and you were in fact a woman of self-control, I would not be leading you to this point for the sake of sexual pleasure. But as things stand, the struggle is a great one—to save your life—and no one can begrudge us this course.

^a The Chorus Leader praises Phaedra's sentiments but feels delicacy about implicitly seconding her resolve to kill herself.

ΦΑΙΔΡΑ

ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;

ΤΡΟΦΟΣ

500 αἴσχρο', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστὶ σοι·
κρείσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,
ἢ τοῦνομ', ᾧ σὺ κατθανῆ γαυρουμένη.

ΦΑΙΔΡΑ

505 ἄ μή σε πρὸς θεῶν—εὐ λέγεις γάρ, αἰσχροὰ δέ—
πέρα προβῆς τῶνδ'· ὡς ὑπέργασμαι μὲν εὐ
ψυχὴν ἔρωτι, τᾶσχροὰ δ' ἦν λέγῃς καλῶς,
ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡΟΦΟΣ

εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν,
εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἢ χάρις.
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
510 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω,
ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν
παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακῆ.
δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθουμένου
σημεῖον, ἢ πλόκον τιν' ἢ πέπλων ἄπο,
515 λαβεῖν, συνάψαι τ' ἐκ δυοῖν μίαν χάριν.

ΦΑΙΔΡΑ

πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;

⁵⁰³ ἄ μή σε Weil: καὶ μή γε fere C

⁵¹⁴ πλόκον Reiske: λόγον vel λόγων C

PHAEDRA

O monstrous! Hold your tongue and never again utter
such vile words!

NURSE

Vile, yes, but better for you than your fine sentiments!
Better the deed, if it will save your life, than the word you
will plume yourself on and die!

PHAEDRA

Do not, by the gods (for your words are fair but their
meaning base) do not, I beg of you, go any further! My
soul is all made ready by desire, and if you continue to
champion dishonor eloquently, I shall give way com-
pletely to what I now flee!

NURSE

If that is what you wish, then although you were better
not to err, yet if you do, be ruled by me: for that is the
favor that is next best.^a I have love medicine within the
house—I just thought of it this very moment—that will
free you from this malady without disgrace to you or harm
to your mind, if only you do not flinch. We must get some
token from the man you love, a lock of hair or a piece of
clothing, then compound from the twain a single blessing.

PHAEDRA

This drug, is it an ointment or a potion?

^a There may be an allusion here to the well-known words of
Hesiod, *Works and Days* 293–97, advising those who do not
themselves know what is good to take good advice as a second-
best course.

ΤΡΟΦΟΣ

οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου, τέκνον.

ΦΑΙΔΡΑ

δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῆ.

ΤΡΟΦΟΣ

πάντ' ἂν φοβηθεῖσ' ἴσθι· δειμαίνεις δὲ τί;

ΦΑΙΔΡΑ

520 μὴ μοί τι Θησέως τῶνδε μηνύσης τόκω.

ΤΡΟΦΟΣ

ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
μόνον σύ μοι, δέσποινα ποντία Κύπρι,
συννεργὸς εἶης. τᾶλλα δ' οἶ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟΡΟΣ

στρ. α

525 Ἔρωσ Ἔρωσ, ὁ κατ' ὀμμάτων
στάζων πόθον, εἰσάγων γλυκεῖ-
αν ψυχᾷ χάριν οὓς ἐπιστρατεύσῃ,
μὴ μοί ποτε σὺν κακῷ φανεί-
ης μηδ' ἄρρυθμος ἔλθοις.

530 οὔτε γὰρ πυρὸς οὔτ' ἄστρων ὑπέρτερον βέλος
οἶον τὸ τᾶς Ἀφροδίτας ἦσιν ἐκ χερῶν
Ἔρωσ ὁ Διὸς παῖς.

ἀντ. α

535 ἄλλως ἄλλως παρά τ' Ἀλφεῷ
Φοῖβον τ' ἐπὶ Πυθίοις τεράμ-
νοις βούταν φόνον Ἑλλάς <αἶ'> ἀέξει,

NURSE

I know not: strive for benefit, child, not lore.

PHAEDRA

I fear you'll prove too clever for my good.

NURSE

Then know you'd quake at shadows. What's your fear?

PHAEDRA

Your telling some word of this to Theseus' son.

NURSE

Dismiss the thought, my child! I shall arrange this business well. My only prayer is that you, Cypris, Lady of the Sea, may be my helper! As for what else I have in mind, it will be enough for me to speak to friends within.

Exit NURSE into the palace.

CHORUS

Eros, Eros, distilling liquid desire upon the eyes, bringing sweet pleasure to the souls of those you make war against, never may you show yourself to me for my hurt nor ever come but in harmony. For neither the shafts of fire nor of stars are more powerful than that of Aphrodite, which Eros, Zeus's son,^a hurls from his hand.

'Tis folly, folly, for the land of Greece to multiply the slaughter of cattle by the banks of the Alpheus and in the Pythian shrine of Apollo^b if we pay no honor to Eros,

^a In Hesiod the god of love has no parents at all.

^b Olympia and Delphi, holy places of Zeus and Apollo.

⁵²⁶ στάζων Bothe: στάξεις C

⁵³⁷ <αἶ'> Hermann

Ἔρωτα δέ, τὸν τύραννον ἀν-
δρῶν, τὸν τᾶς Ἀφροδίτας

540 φιλτάτων θαλάμων κληδοῦχον, οὐ σεβίζομεν,
πέρθοντα καὶ διὰ πάσας ἰέντα συμφορᾶς
θνατοὺς ὅταν ἔλθῃ.

στρ. β

545 τὰν μὲν Οἰχαλίᾳ
πῶλον ἄζυγα λέκτρων,
ἄνδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
ζεύξασ' ἀπ' Εὐρυτίων
550 δρομάδα ναῖδ' ὅπως τε Βάκ-
χαν σὺν αἵματι, σὺν καπνῷ,
φονίοισι νυμφείοις
'Αλκμήνας τόκῳ Κύπρις ἐξέδωκεν· ὦ
τλάμων ὑμεναίων.

ἀντ. β

555 ὦ Θήβας ἱερὸν
τεῖχος, ὦ στόμα Δίρκας,
συνείποιτ' ἂν ἂ Κύπρις οἶον ἔρπει·
βροντᾶ γὰρ ἀμφιπύργῳ
560 τοκάδα τὰν διγόνοιο Βάκ-
χον νυμφευσαμένα πότμῳ
φονίῳ κατηύνασεν.
δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ' οἴ-
α τις πεπόταται.

⁵⁴⁹ ἀπ' Εὐρυτίων Buttmann: ἀπειροσίαν C

⁵⁵² φονίοισι νυμφείοις Barrett: φονίους θ' ὑμεναίους fere C

mankind's despot, who holds the keys to the sweet cham-
bers of Aphrodite! He ruins mortals and launches them
among every kind of disaster when he visits them.

That filly in Oechalia,^a unjoined as yet to marriage
bed, unhusbanded, unwed, Cypris took from the house of
her father Eurytus and yoked her like a footloose Naiad
or a Bacchant and gave her—with bloodshed, with burn-
ing, a murderous bridal—to Alcmena's son. O unhappy in
her marriage!

O holy fortress of Thebes, O source of Dirce's foun-
tain, you can second my account of how Cypris comes.
For she gave as bride to the blazing thunder the mother
of twice-born Bacchus^b and with deadly fate brought her
to bed. She is terrible, her breath blows over all and she
flits and hovers like a bee.

*A shout is heard from within. Phaedra rises from her
couch and stands with her ear to the palace door.*

^a Iole, daughter of the king of Oechalia, was beloved by Her-
acles, who sacked her city, killed her family, and took her away by
force.

^b Semele, daughter of Cadmus, king of Thebes, was loved by
Zeus, who visited her in his full Olympian glory and thus caused
her death. The child of this union was Dionysus, whom Zeus res-
cued from his dead mother's womb and sewed up in his own
thigh, so that he was "twice-born."

⁵⁵⁸ ἂ Κύπρις οἶον Bothe: οἶον ἂ K- C

⁵⁶¹ νυμφευσαμένα Kirchoff: -μένην C

EURIPIDES

ΦΑΙΔΡΑ

565 *σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα.*

ΧΟΡΟΣ

τί δ' ἐστί, Φαίδρα, δεινὸν ἐν δόμοισί σοι;

ΦΑΙΔΡΑ

ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.

ΧΟΡΟΣ

σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.

ΦΑΙΔΡΑ

*ἰὼ μοι, αἰαῖ!*570 *ὦ δυστάλαινα τῶν ἐμῶν παθημάτων.*

ΧΟΡΟΣ

*τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;
ἔνεπε, τίς φοβεῖ σε φήμα, γύναι,
φρένας ἐπίσσυτος;*

ΦΑΙΔΡΑ

575 *ἀπωλόμεσθα· ταῖσδ' ἐπιστᾶσαι πύλαις
ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.*

ΧΟΡΟΣ

*σὺν παρὰ κληῖθρα, σοὶ μέλει πομπίμα
φάτις δωμάτων·*580 *ἔνεπε δ' ἔνεπέ μοι, τί ποτ' ἔβα κακόν;*

ΦΑΙΔΡΑ

*ὁ τῆς φιλίππου παῖς Ἄμαζόνος βοᾷ
Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.*

HIPPOLYTUS

PHAEDRA

Silence, women! I am done for!

CHORUS LEADER

What is there in the house to cause you fright?

PHAEDRA

Wait! Let me hear the voice of those within!

CHORUS LEADER

I hold my peace. But what you say bodes ill.

PHAEDRA

Oh, alas, alas! Oh, what suffering is mine!

CHORUS

What is the word you utter, the message you cry out? Tell us, lady: what report is it that affrights you, rushing upon your heart?

PHAEDRA

I am destroyed! Stand next to this door and hear what kind of turmoil is falling on the house.

CHORUS

You are by the door. Tidings transmitted from the house are for you to tell. Tell me, tell me, what disaster has come upon you?

PHAEDRA

It is Hippolytus, son of the horse-loving Amazon, who shouts, calling my servant dreadful names!

⁵⁶⁶ σοι Elmsley: σοῖς C

ΧΟΡΟΣ

585 *ἴαν μὲν κλύω, σαφές δ' οὐκ ἔχω·
γεγώνει δ' οἷα
διὰ πύλας ἔμολεν ἔμολέ σοι βοά.*

ΦΑΙΔΡΑ

590 *καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
τὴν δεσπότου προδοῦσαν ἐξαυδᾶ λέχος.*

ΧΟΡΟΣ

*ᾧμοι ἐγὼ κακῶν· προδέδοσαι, φίλα.
τί σοι μήσομαι;
τὰ κρύπτ' ἀμπέφηνε, διὰ δ' ὄλλυσαι,
595 αἰαῖ, ἔ ἔ, πρόδοτος ἐκ φίλων.*

ΦΑΙΔΡΑ

*ἀπώλεσέν μ' εἰπούσα συμφορὰς ἐμάς,
φίλωσ, καλῶς δ' οὐ, τὴνδ' ἰωμένη νόσον.*

ΧΟΡΟΣ

πῶς οὖν; τί δράσεις, ᾧ παθοῦσ' ἀμήχανα;

ΦΑΙΔΡΑ

600 *οὐκ οἶδα πλὴν ἔν, καθθανεῖν ὅσον τάχος,
τῶν νῦν παρόντων πημάτων ἄκος μόνον.*

⁵⁸⁶ γεγώνει δ' Schroeder: γεγωνεῖν C οἷα nescioquis
ap. Valckenaer: ὅπα fere C

⁵⁹⁴ κρύπτ' ἀμπέφηνε Weil: κρυπτὰ γὰρ πέφηνε C

CHORUS

I hear a voice, but I do not hear its message clearly. Utter aloud to me what kind of cry it is that comes to you through the door.

PHAEDRA

It's clear enough. He calls her pander for the wicked, one who has betrayed her master's marriage bed!

CHORUS

Oh, disaster! You are betrayed, my friend! What can I do for you? What was hidden is now revealed and you are ruined—oh! ah!—betrayed by one close to you!

PHAEDRA

She has destroyed me by speaking of my troubles, trying—in kindness but dishonorably—to heal this malady of mine.

CHORUS LEADER

What then? What will you do, you that have suffered things no one can deal with?

PHAEDRA

I know but one thing, to die with all speed, the sole remedy for my present troubles.

EURIPIDES

ΙΠΠΟΛΥΤΟΣ

ὦ γαῖα μήτηρ ἡλίου τ' ἀναπυχαί,
οἷων λόγων ἄρρητον εἰσήκουσ' ὄπα.

ΤΡΟΦΟΣ

σίγησον, ὦ παῖ, πρὶν τυ' αἰσθέσθαι βοῆς.

ΙΠΠΟΛΥΤΟΣ

οὐκ ἔστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.

ΤΡΟΦΟΣ

605 ναί, πρὸς σε τῆσδε δεξιᾶς εὐωλένου.

ΙΠΠΟΛΥΤΟΣ

οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψη πέπλων;

ΤΡΟΦΟΣ

ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάση.

ΙΠΠΟΛΥΤΟΣ

τί δ', εἴπερ, ὡς φῆς, μηδὲν εἴρηκας κακόν;

ΤΡΟΦΟΣ

ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὄδε.

ΙΠΠΟΛΥΤΟΣ

610 τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.

^a This stage direction is not clearly marked in the text: though “to die with all speed” seems to preclude any delay and is a good exit line, this by itself is not conclusive. But the assumption of Phaedra’s departure here explains two things, why Hippolytus refers to her only in the third person and why Phaedra thinks, in spite of his assurances at 657–62, that he will tell The-seus about her. If Phaedra is off-stage during this interview, she will be unaware that the Nurse has placed Hippolytus under

HIPPOLYTUS

Exit PHAEDRA into the palace.^a Enter from the palace HIPPOLYTUS, followed by the NURSE.

HIPPOLYTUS

O mother earth, O open sunlight, what unspeakable words I have heard uttered!

NURSE

Silence, my son, before someone hears your shout!

HIPPOLYTUS

I have heard dread things: I cannot now be silent.

NURSE

She kneels as a suppliant before Hippolytus and tries to grasp his hand.

Do so, I beg you by your fair right hand!

HIPPOLYTUS

Keep your hands from me! Do not touch my cloak!

NURSE

I beg you by your knees, do not destroy me!

HIPPOLYTUS

What? Didn't you say your tale was not so bad?

NURSE

The story, my son, was not for the ears of all!

HIPPOLYTUS

Fine tales make finer telling to many hearers!

oath and that he has promised to keep it. The result is parallel misunderstanding: Hippolytus excoriates Phaedra for a proposal she did not authorize (the Nurse does not disabuse him). Phaedra in turn denounces Hippolytus to prevent an accusation he has no intention of making.

EURIPIDES

ΤΡΟΦΟΣ

ὦ τέκνον, ὄρκους μηδαμῶς ἀτιμάσῃς.

ΙΠΠΟΛΥΤΟΣ

ἢ γλῶσσο' ὁμώμοχ', ἢ δὲ φρῆν ἀνώμοτος.

ΤΡΟΦΟΣ

ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσῃ;

ΙΠΠΟΛΥΤΟΣ

ἀπέπτυσ'. οὐδεὶς ἀδικὸς ἐστὶ μοι φίλος.

ΤΡΟΦΟΣ

615 σύγγνωθ'. ἀμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.

ΙΠΠΟΛΥΤΟΣ

ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
 γυναῖκας ἐς φῶς ἡλίου κατῴκισας;
 εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
 οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
 620 ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς
 ἢ χαλκὸν ἢ σίδηρον ἢ χρυσοῦ βάρος
 παίδων πρίασθαι σπέρμα τοῦ τιμήματος
 τῆς ἀξίας ἕκαστον, ἐν δὲ δώμασιν
 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.

625 [νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν
 μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.]
 τοῦτ' ὁ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
 προσθεὶς γὰρ ὁ σπέρας τε καὶ θρέψας πατήρ

625-6 del. Bothe

HIPPOLYTUS

NURSE

My child, I beg you, do not break your oath!

HIPPOLYTUS

My tongue swore, but my mind is not on oath.

NURSE

Son, what will you do? Destroy your near and dear?

HIPPOLYTUS

(*spitting*) Pah! No criminal shall be near and dear to me!

NURSE

Forgive! To err is mankind's lot, my son!

HIPPOLYTUS

O Zeus, why have you settled women, this bane to cheat mankind, in the light of the sun?^a If you wished to propagate the human race, it was not from women that you should have provided this. Rather, men should put down in the temples either bronze or iron or a mass of gold and buy offspring, each for a price appropriate to his means, and then dwell in houses free from the female sex. [But as matters stand, when we are about to take unto ourselves a bane, we pay out the wealth of our homes.] The clear proof that woman is a great bane is this: her father,

^a According to Hesiod, *Theogony* 570–612, women are a punishment sent by Zeus to afflict the male sex. They make a man poor by their spend-thrift ways and drone-like unproductivity. Men are faced with a choice: marry and face economic ruin or die childless and have no one to whom they may bequeath their property.

- 630 φερνὰς ἀπώκισ', ὡς ἀπαλλαχθῆ κακοῦ.
 ὁ δ' αὖ λαβῶν ἀτηρὸν ἐς δόμους φυτὸν
 γέγηθε κόσμον προστιθεὶς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
 δύστηνος, ὄλβον δωμάτων ὑπεξελών.
 [ἔχει δ' ἀνάγκην· ὥστε κηδεύσας καλῶς
 635 γαμβροῖσι χαίρων σῶζεται πικρὸν λέχος,
 ἢ χρηστὰ λέκτρα πενθεροῦς δ' ἀνωφελεῖς
 λαβῶν πιέζει τὰγαθῶ τὸ δυστυχές.]
 ῥᾶστον δ' ὄτω τὸ μηδέν—ἀλλ' ἀνωφελῆς
 εὐηθία κατ' οἶκον ἴδρυται γυνή.
 640 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
 εἶη φρονοῦσα πλείον' ἢ γυναικα χρῆ.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν ἢ δ' ἀμήχανος γυνή
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 645 χρῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,
 ἄφθογγα δ' αὐταῖς συγκατοικίξειν δάκη
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' ἔνδον ἐννοοῦσιν αἱ κακαὶ κακὰ
 650 βουλευμάτ', ἔξω δ' ἐκφέρουσι πρόσπολοι.
 ὡς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κᾶρα,
 λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς·
 ἀγὰ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι
 ἐς ὅτα κλύζων. πῶς ἂν οὖν εἶην κακός,

634-7 del. Barthold 634 καλῶς Kirchhoff: καλοῖς C

who begot and raised her, sends her off by settling a dowry on her in order to rid himself of trouble. But her husband, who has taken this creature of ruin into his house, takes pleasure in adding finery to the statue, lovely finery to worthless statue, and tricks her out with clothing, wretch that he is, destroying by degrees the wealth of his house. [There is a fatal necessity: either a man marries into a good family, and his joy in his in-laws makes him preserve a marriage that gives him pain, or he gets a good wife and pernicious in-laws and uses his blessing to counteract his misery.]

That man has it easiest whose wife is a nothing—although a woman who sits in the house in her folly causes harm. But a clever woman—that I loathe! May there never be in my house a woman with more intelligence than befits a woman! For Cypris engenders more mischief in the clever ones. The woman without ability is kept from indiscretion by the slenderness of her wit.

One ought to let no slave have access to a wife. Rather one should give them as companions wild and brute beasts so that they would be unable either to speak to anyone or to be spoken to in return. But as things are, the wicked ones hatch their wicked plans indoors, and their servants carry them abroad.

It is in this fashion, despicable creature, that you have come to traffic with me in the sacred bed of my father. I shall pour running water into my ears to wash away your proposals! How could I be such a traitor? The very

649 δ' ἔνδον ἐννοοῦσιν Heiland: δ' αἱ μὲν ἔνδον δρώσω C

- 655 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;
 εὖ δ' ἴσθι, τοῦμόν σ' εὖσεβὲς σῶζει, γύναι·
 εἰ μὴ γὰρ ὄρκους θεῶν ἀφαρκτος ἤρέθην,
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.
 νῦν δ' ἐκ δόμων μέν, ἔστ' ἂν ἐκδημῆ χθονὸς
- 660 Θησεύς, ἄπειμι, σίγα δ' ἔξομεν στόμα.
 θεάσομαι δὲ σὺν πατρὸς μολῶν ποδὶ
 πῶς νιν προσόψῃ, καὶ σὺ καὶ δέσποινα σή.
 [τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.]
 ὄλοισθε. μισῶν δ' οὐποτ' ἐμπλησθήσομαι
- 665 γυναικάς, οὐδ' εἴ φησί τίς μ' αἰεὶ λέγειν·
 αἰεὶ γὰρ οὖν πῶς εἰσι κάκεῖναι κακαί.
 ἢ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω
 ἢ κἄμ' ἔατω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΤΡΟΦΟΣ

- ἀντ.
 τάλανες ὦ κακοτυχεῖς
 γυναικῶν πότμοι.
- 670 τίν' ἢ νῦν τέχνην ἔχομεν ἢ τίνας
 σφαλεῖσαι κάθαμμα λύειν λόγους;
 ἐτύχομεν δίκας. ἰὼ γᾶ καὶ φῶς·

⁶⁵⁷ ἤρέθην Pierson: εὐρέθην C

⁶⁶³ del. Barrett

⁶⁶⁴⁻⁸ in suspicionem voc. Valckenaer

⁶⁶⁹ⁿ Tρ. W. Smith, *TAPA* 91 (1960), 169: Xo. vel Φα. C

⁶⁷⁰ τίν' ἢ νῦν Page, Conomis: τίνα νῦν ἢ vel τίνα νῦν vel
 τίνας νῦν C τίνας Barthold: λόγους vel λόγον C

⁶⁷¹ λύειν Musgrave: λύσω vel λύσειω C

sound of such things makes me feel unclean! I tell you plainly, it is my piety that saves you, woman. For if I had not been off my guard and trapped through my oath by the gods, I would never have kept myself from telling this whole story to my father. But as things are, while Theseus is out of the country, I shall leave the house and hold my tongue. But I shall return in company with my father and then see how you look upon him, you and your mistress. [I shall know this, having had experience of your boldness.] A curse on you all! I shall never take my fill of hating women, not even if someone says that I am always talking of it. For they too are always in some way evil. Let a man accordingly either teach them to be chaste or allow me to tread upon them forever!

Exit HIPPOLYTUS by Eisosdos B.

NURSE^a

(sung) How luckless, how ill-starred, is the fate of women! What craft do we have, what words, once we have faltered, that can undo the noose? I have received my just deserts! O earth, O sunlight! How shall I escape

^a Two manuscripts give this song to Phaedra (the rest, impossibly, to the Chorus), and editors have followed. But much in the lines is contrary to Phaedra's character: she has not been a proponent of craftiness, she does not believe she has gotten her deserts (cf. 682–7, 690), and she is not the one to wish for a god to help her unjust deeds. These same things are in character for the Nurse (cf. 480–1, 522–3). If it is argued that the speaker acts as if she were the principal person affected (“How shall I escape what has befallen?”), so does the Nurse at 607.

πᾶ ποτ' ἐξάλυζω τύχας;
 πῶς δὲ πῆμα κρύψω, φίλοι;
 675 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν
 πάρεδρος ἢ ξυνεργὸς ἀδίκων ἔργων
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος
 πέραν δυσεκπέρατον ἔρχεται βίου.
 κακοτυχεστάτα γυναικῶν ἐγώ.

ΧΟΡΟΣ

680 φεῦ φεῦ, πέπρακται, κοῦ κατάρθωνται τέχνηαι,
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙΔΡΑ

ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
 οἶ' εἰργάσω με. Ζεὺς σε γεννήτωρ ἐμὸς
 πρόρριζον ἐκτρύψειεν οὐτάσας πυρί.
 685 οὐκ εἶπον, οὐ σῆς προουνοσησάμην φρενός,
 σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;
 σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς
 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
 οὔτος γὰρ ὀργῆ συντεθηγμένος φρένας
 690 ἔρει καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας,
 [ἔρει δὲ Πιπθεὶ τῷ γέροντι συμφοράς,]
 πλήσει τε πᾶσαν γαίαν αἰσχίστων λόγων.
 ὄλοιο καὶ σὺ χῶστις ἄκοντας φίλους
 πρόθυμὸς ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡΟΦΟΣ

695 δέσποινα, ἔχεις μὲν τὰμὰ μέμψασθαι κακά,
 τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·

what has befallen, how hide the painful fact, my friends?
 What god, what mortal will appear to help me, sit at my
 side, and lend a hand to my unjust deeds? For my pre-
 sent misfortune crosses now—unhappy the crossing—to
 the farther bourn of life. Unluckiest am I of women!

Enter PHAEDRA from the palace.

CHORUS LEADER

Oh dear, all is over, mistress, and the designs of your ser-
 vant have not succeeded: all is lost.

PHAEDRA

Vile destroyer of your friends, see what you have done to
 me! May Zeus the father of my race destroy you root and
 branch with his thunderbolt! Did I not warn you—did I
 not guess your purpose—to say nothing of the things now
 causing me disgrace? But you could not bear to do so:
 and so I shall no longer die with an honorable name. I
 need some new plan. For *he*, with his mind whetted to a
 fine edge with anger, will utter to his father against my
 name the wrongs *you* have committed [, he will tell the
 aged Pittheus of my misfortune,] and will fill the whole
 land with ugly tales. My curse on you, and on whoever
 itches to benefit friends dishonorably against their will!

NURSE

Mistress, you can, to be sure, find fault with the troubles I
 have caused you, for the sting of them controls your

678 *πέραν* Wilamowitz: *παρὸν* C

683 *Ζεὺς σε* Wolff: *Ζεὺς σ' ὁ fere* C

691 om. a: praebet b: del. Brunk

ἔχω δὲ κἀγὼ πρὸς τὰδ', εἰ δέξῃ, λέγειν.
 ἔθρεψά σ' εὔνοος τ' εἰμί· τῆς νόσου δέ σοι
 ζητοῦσα φάρμαχ' ἠῦρον οὐχ ἀβουλόμην.
 700 εἰ δ' εἶ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦ·
 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα.

ΦΑΙΔΡΑ

ἦ γὰρ δίκαια ταῦτα κάξαρκουντά μοι,
 τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγους;

ΤΡΟΦΟΣ

μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ.
 705 ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑΙΔΡΑ

παῦσαι λέγουσα· καὶ τὸ πρὶν γὰρ οὐ καλῶς
 παρήνεσάς μοι κάπεχείρησας κακά.
 ἀλλ' ἐκποδὼν ἄπελθε καὶ σαντῆς πέρι
 φρόντιζ'· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.
 710 ὑμεῖς δέ, παῖδες εὐγενεῖς Τροζήνιαι,
 τοσόνδε μοι παράσχετ' ἐξαιτουμένη,
 σιγῇ καλύπτειν ἀνθάδ' εἰσηκούσατε.

ΧΟΡΟΣ

ὄμνυμι σεμνὴν Ἄρτεμιν, Διὸς κόρην,
 μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.

⁷⁰⁶ τὸ Kovacs: τὰ C

reason. But if you will listen, I too have something to say in reply. I brought you up and wish your good. When I looked to find a remedy for your malady, what I found was not what I hoped for. But if I had had success, I would have been numbered among the very wise. For our wisdom varies with the outcome.

PHAEDRA

What? Is this justice and satisfaction for me, to run me through and then to admit you have done so?

NURSE

We are wasting words. I admit I went too far. But even after what has happened, my child, you can escape with your life.^a

PHAEDRA

No more from you! The advice you gave me before was dishonorable, and what you attempted to do was wrong. Get out of my way and worry about yourself! My own business I shall myself arrange well.

Exit NURSE into the palace.

Noble women of Trozen, grant me this one request: keep what you have heard here a secret.

CHORUS LEADER

I swear by Artemis the holy, Zeus's daughter, that I shall never reveal to the daylight any of your troubles!

^a The Nurse may be alluding to the oath Hippolytus is under and which he has promised to keep (656–60), circumstances Phaedra is unaware of if she is off-stage during the scene between Hippolytus and the Nurse.

ΦΑΙΔΡΑ

- 715 καλῶς ἐλέξαθ'. ἐν δὲ πρὸς τούτοις ἐρῶ·
 εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,
 ὥστ' εὐκλεᾶ μὲν παισι προσθεῖναι βίον
 αὐτῆ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
 720 οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι
 αἰσχροῖς ἐπ' ἔργους οὐνεκα ψυχῆς μᾶς.

ΧΟΡΟΣ

μέλλεις δὲ δὴ τί δρᾶν ἀνήκεστον κακόν;

ΦΑΙΔΡΑ

θανεῖν ὅπως δέ, τοῦτ' ἐγὼ βουλεύσομαι.

ΧΟΡΟΣ

εὐφημος ἴσθι.

ΦΑΙΔΡΑ

καὶ σύ γ' εἶ με νουθέτει.

- 725 ἐγὼ δὲ Κύπριν, ἣπερ ἐξόλλυσί με,
 ψυχῆς ἀπαλλαχθεῖσα τῆδ' ἐν ἡμέρα
 τέρψω, πικροῦ δ' ἔρωτος ἡσσηθήσομαι.
 ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι
 θανούσ', ἵν' εἰδῆ μὴ πὶ τοῖς ἐμοῖς κακοῖς
 730 ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι
 κοινῆ μετασχὼν σωφρονεῖν μαθήσεται.

⁷¹⁵ πρὸς τούτοις Barrett: προτρέπονσ' fere C
 Hadley: ἐγὼ C

ἐρῶ

PHAEDRA

Thank you for your words. I have one further thing to add: I have discovered a remedy for this trouble of mine so that I may bequeath to my sons a life of good repute and gain myself some advantage in my present plight. For I shall never disgrace my Cretan home nor shall I go to face Theseus with shameful deeds against my name, all to save a single life.

CHORUS LEADER

What harm past cure do you mean to do?

PHAEDRA

To die. But the manner of it—that shall be *my* devising.

CHORUS LEADER

Say no more shocking words!

PHAEDRA

And you, give me advice that is good! This day, when I have taken leave of my life, I shall gladden the heart of Cyprus, who is bent on destroying me, and I shall fall as victim to a hateful passion. But my death will prove a bane to someone else so that he may learn not to exult over my misfortune; by sharing with me in this malady he will learn moderation.^a

Exit PHAEDRA into the palace.

^a In Greek, *sôphronein*: the same word is used throughout the play to mean “chastity.”

στρ. α

ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,
 ἵνα με πτεροῦσαν ὄρ-
 νιν θεὸς ἀμφὶ ποταναῖς ἀγέλαις θείη·

735 ἀρθείην δ' ἐπὶ πόντιον
 κύμ' <ές> τὰς Ἀδριηνὰς
 ἀκτὰς Ἑριδανοῦ θ' ὕδωρ,
 ἔνθα πορφύρεον σταλάσ-
 σουσ' ἐς οἶδμα τάλαι-

740 ναι κόραι Φαέθοντος οἴκτω δακρύων
 τὰς ἠλεκτροφαεῖς αὐγάς.

ἀντ. α

Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν
 ἀνύσαιμι τᾶν ἀοι-
 δῶν, ἵν' ὁ ποντομέδων πορφυρέας λίμνας

745 ναύταις οὐκέθ' ὄδον νέμει,
 σεμνὸν τέρμονα κυρῶν
 οὐρανοῦ, τὸν Ἄτλας ἔχει·
 κρηναί τ' ἀμβρόσιαι χέον-
 ται Ζηνὸς παρὰ κοί-

750 ταις, ἵν' ὀλβιόδωρος αὖξει ζαθέα
 χθῶν εὐδαιμονίαν θεοῖς.

στρ. β

ὦ λευκόπτερε Κρησία
 πορθμῖς, ἃ διὰ πόντιον
 κύμ' ἀλικτύπον ἄλμας
 755 ἐπόρευσας ἐμὰν ἄνασσαν ὀλβίω ἀπ' οἴκων

O that I could live in the secret clefts of the mountains,
 and that there a god might make me a winged bird amid
 the flying flocks! O that I could soar aloft over the sea
 swell to the shore of the Adriatic and the waters of Eri-
 danus, where into the deep-blue wave the luckless girls,
 in grief for Phaëthon, drop the amber radiance of their
 tears!^a

To the apple-bearing shore of the melodious Hes-
 perides would I go my way, there where the lord of the
 sea^b forbids sailors further passage in the deep-blue
 mere, fixing the sacred boundary of the skies, the pillar
 held up by Atlas. There divine springs flow by the place
 where Zeus lay, and holy Earth with her rich gifts makes
 the gods' prosperity wax great.

O Cretan vessel with wing of white canvas, that ferried
 my lady over the loud-sounding sea wave from her house
 of blessedness, a boon that was no boon to make an

^a Phaëthon, son of Helios, the sun god, attempted to drive his
 father's sun chariot but could not control the horses. His sisters,
 in grief for his fall, were changed into amber-dropping trees.

^b Perhaps an allusion to the Old Man of the Sea, called Pro-
 teus in the *Odyssey*.

⁷³⁴ ἀμφὶ Willink: ἐν C

⁷³⁶ κύμ' ἐς τὰς Ἀδριηνὰς ἀκτὰς Willink: κύμα τᾶς -ᾶς -ᾶς

C

⁷³⁹ οἶδμα Barthold: οἶδμα πατρὸς C

⁷⁴⁹ Ζηνὸς Barthold: Ζηνὸς μελάθρων C

κακονυμφοτάταν ὄνασιν·
 ἦ γὰρ ἀπ' ἀμφοτέρων οἱ
 Κρησίας <τ'> ἐκ γᾶς δύσορρις
 760 ἔπτατ' <ἐς> κλεινὰς Ἀθήνας Μουνίχου τ' ἀ-
 κταῖσιν ἐκδήσαντο πλεκτὰς πεισμάτων ἀρ-
 χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.

ἀντ. β

ἀνθ' ὧν οὐχ ὀσίων ἐρώ-
 765 των δεινᾶ φρένας Ἀφροδί-
 τας νόσῳ κατεκλάσθη·
 χαλεπᾶ δ' ὑπέραντλος οὔσα συμφορᾶ τεράμνων
 ἀπὸ νυμφιδίων κρεμαστὸν
 ἄψεται ἀμφὶ βρόχον λευ-
 770 κᾶ καθαρμόζουσα δείρα,
 δαίμονα στυγνὸν καταιδεσθεῖσα, τὰν τ' εὖ-
 δοξον ἀνθαιρουμένα φήμαν ἀπαλλάσ-
 775 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

ΤΡΟΦΟΣ

(ἔσωθεν)
 ἰὸν ἰού·
 βοηδρομεῖτε πάντες οἱ πέλας δόμων·
 ἐν ἀγχόναϊς δέσπωνα, Θησέως δάμαρ.

ΧΟΡΟΣ

φεῦ φεῦ, πέπρακται· βασιλὶς οὐκέτ' ἔστι δὴ
 γυνή, κρεμαστοῖς ἐν βρόχοις ἠρτημένη.

ΤΡΟΦΟΣ

780 οὐ σπεύσεται; οὐκ οἴσει τις ἀμφιδέξιον
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

unhappy bride: it was with evil omen, at the start of her journey and its end, that she sped from the land of Crete to glorious Athens, where they tied the plaited ends of the mooring cable on Munichus' shore^a and trod the mainland.

Therefore her mind is wrenched by a terrible malady of unholy passion sent from Aphrodite; and sinking under her cruel misfortune she will put about her as it hangs from the beams of her bridal chamber a noose, fitting it to her white neck, feeling shame at her bitter fate, choosing in its stead the glory of a good name, and putting from her heart her painful desire.

NURSE

(*within*) Help, help! Come, help, anyone near the palace! My lady, Theseus' wife, has hanged herself!

CHORUS LEADER

Alas! It is all over! The Queen is no more, caught in a suspended noose!

NURSE

(*within*) Hurry! Someone fetch a double-edged sword to cut this noose about her neck!

^a Munichus was the eponymous hero of the Athenian port of Munichion.

⁷⁵⁹ οἱ Willink: ἦ vel ἦ C <τ'> Weil

⁷⁶⁰ <ἐς> Seidler

⁷⁶¹ Μουνίχου τ' Weil: Μουνιχίου δ' fere C

ΧΟΡΟΣ

φίλοι, τί δρῶμεν; ἢ δοκεῖ περᾶν δόμους
 λῦσαι τ' ἀνασσαν ἐξ ἐπισπαστῶν βρόχων;
 — τί δ'; οὐ πάρεσι πρόσπολοι νεανίαι;
 785 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.

ΤΡΟΦΟΣ

ὀρθώσατ' ἐκτείνοντες ἄθλιον νέκυν·
 πικρὸν τόδ' οἰκούρημα δεσπότηαι ἐμοῖς.

ΧΟΡΟΣ

ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή·
 ἤδη γὰρ ὡς νεκρὸν νῦν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ

790 γυναικες, ἵστε τίς ποτ' ἐν δόμοις βοῆ
 ἤχοι βαρεία προσπόλων <μ'> ἀφίκετο;
 οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
 πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
 μῶν Πιτθέως τι γῆρας εἴργασται νέον;
 795 πρόσω μὲν ἤδη βίσιος, ἀλλ' ὅμως ἔτ' ἂν
 λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίπει δόμους.

ΧΟΡΟΣ

οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,
 Θησεῦ· νέοι θανόντες ἀγλύνουσι σε.

ΘΗΣΕΥΣ

οἴμοι, τέκνων μοι μῆ τι συλᾶται βίσιος;

⁷⁹¹ ἡχοῖ βαρεία Musgrave: ἡχῶ βαρεία C
 land

<μ'> Mark-

CHORUS LEADER

Friends, what should we do? Shall we go into the house
 and free our lady from the tight-drawn noose?

CHORUS MEMBER

Are there not young slaves nearby? To meddle is not a
 safe course in life.

NURSE

Lay her straight and stretch out her wretched corpse!
 Bitter is this house-tendance for my lord!

CHORUS LEADER

The poor woman is dead, to judge from this report. For
 they are already laying out her corpse.

*Enter THESEUS by Eisodos A wearing the garlands of a
 sacred ambassador.*

THESEUS

Women, do you know what shout of servants came with
 leaden sound to my ears? For the house has not seen fit
 to open its gates and greet me in friendly fashion as befits
 a sacred ambassador.^a I trust nothing untoward has hap-
 pened to old Pittheus. He is far on in years, and yet his
 going from this house would be a grief to me.

CHORUS LEADER

It is not the old this stroke of fortune affects, Theseus:
 the death of the young is your grief.

THESEUS

Oh no! Surely it not my sons whose lives I am robbed of?

^a A *theôros* is one who visits an oracle or a festival as a repre-
 sentative of his city.

ΧΟΡΟΣ

800 ζῶσω, θανούσης μητρὸς ὡς ἄλγιστά σοι.

ΘΗΣΕΥΣ

τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;

ΧΟΡΟΣ

βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.

ΘΗΣΕΥΣ

λύπη παχνωθείσ' ἢ ἀπὸ συμφορᾶς τίνος;

ΧΟΡΟΣ

805 τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γὰρ δόμους,
Θησεῦ, πάρεμι σῶν κακῶν πενθήτρια.

ΘΗΣΕΥΣ

810 αἰαῖ· τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὦν;
χαλᾶτε κληῖθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἄρμούς, ὡς ἴδω πικρὰν θέαν
γυναικός, ἣ με καταθανοῦσ' ἀπόλεσεν.

ΧΟΡΟΣ

ἰὼ ἰὼ τάλαινα μελέων κακῶν·
ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγχέαι δόμους,
αἰαῖ <αἰαῖ> τόλμας,
βιαίῳ θανοῦσ' ἀνοσίῳ τε συμ-

⁸⁰⁹ h.v. et post 824 (πικρὰν θέαν praebentes) et hic (δυσδαί-
μονα vel τὸν δαίμονα) codd.

⁸¹³ <αἰαῖ> Willink

CHORUS LEADER

They live. Their mother—great grief to you—is dead.

THESEUS

What do you mean? My wife is dead? But how?

CHORUS LEADER

She tied aloft a noose to hang herself.

THESEUS

Chilled in her heart by grief? Or for what reason?

CHORUS LEADER

That is as much as I know. For I too have but lately arrived at your house, Theseus, to mourn your misfortune.

THESEUS

Oh! Oh! Why then is my head crowned with these plaited leaves since my mission to the oracle has ended in disaster? (*He throws his garland to the ground.*) Unlock the doors that bar the portal, servants, loose their fastenings, so that I may see the bitter sight of my wife, who by her death has destroyed me!*The central doors open and the eccyclema is wheeled out revealing the body of Phaedra.*

CHORUS

Alas, poor woman, how luckless you are! You have endured, you have done such things as to destroy this house! What hardihood was yours: you have died by a

815 φορᾶ, σᾶς πάλαισμα μελέας χερός.
τίς ἄρα σάν, τάλαιν', ἀμαυροῖ ζόαν;

ΘΗΣΕΥΣ

στρ.

ὦμοι ἐγὼ πόνων· ἔπαθον, ὦ τάλας,
τὰ μάλιστα ἐμῶν κακῶν. ὦ τύχα,
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
820 κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός·
κατακονὰ μὲν οὖν ἀβίωτος βίον.
κακῶν δ', ὦ τάλας, πέλαγος εἰσρωῶ
τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν
824 μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
826 τίμι λόγῳ, τάλας, τίμι τύχαν σέθεν
βαρύντομον, γύναι, προσαιδῶν τύχῳ;
ὄρνις γὰρ ὡς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἐς Ἴαιδον κραιπνὸν ὀρμήσασά μοι.
830 αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη·
πρόσωθεν δέ ποθεν ἀνακομίζομαι
τύχαν δαιμόνων ἀμπλακίαισι τῶν
πάροιθέν τινος.

ΧΟΡΟΣ

οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῳ κακά,
835 πολλῶν μετ' ἄλλων δ' ὄλεσας κεδνὸν λέχος.

ΘΗΣΕΥΣ

ἀντ.

τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας
μετοικεῖν σκότῳ θανῶν, ὦ τλάμων,

violent and unhallowed deed, given a wrestler's throw by
your own unhappy hand. Who was it, poor woman, that
brought your life down to darkness?

THESEUS

(*sung*) What misery is mine! I have suffered, luckless
man that I am, the greatest of my woes! O fate, how heav-
ily you have fallen upon me and upon my house, an
unperceived blight sent upon me by some avenging
power! Nay more, it is the very destruction of my life!
Unhappy woman, I look upon a sea of troubles so great, I
cannot swim out of them or cross the flood of this sorrow.
With what name, poor woman, with what name, can I call
your grievous fate and hit the mark? For you are gone
from my hands like a bird, and have sped your swift leap
into the house of Hades. Alas! Alas! Terrible, terrible
are my sufferings! I am reaping the stroke of the gods
because of the sin of someone before me, someone in
time now gone!

CHORUS LEADER

My lord, it is not upon you alone that these ills have come:
you have lost a trusty wife, but so have many others.

THESEUS

(*sung*) To the gloom under earth, under earth, I would
change my dwelling and die in darkness, luckless man

⁸¹⁵ πάλαισμα μελέας χερός Enger: χ- π- μ- C

⁸²¹ οὖν· ἀβίωτος βίος Triclinius

⁸²⁵ vide ad 809

⁸²⁶ τίμι λόγῳ . . . τίμι Diggle: τίνα λόγον . . . τίνα C

τῆς σῆς στερηθεῖς φιλιότης ὀμιλίας·
 ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
 840 τοῦ δὲ κλύω πόθεν θανάσιμος τύχα,
 γύναι, σάν, τάλαιν', ἔβα καρδίαν;
 εἴποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
 στέγει τύραννον δῶμα προσπόλων ἐμῶν;
 ὦμοι μοι <τάλας, ἰὼ μοι> σέθεν,
 845 μέλεος, οἶον εἶδον ἄλγος δόμων,
 οὐ τλητὸν οὐδὲ ῥητόν. ἀλλ' ἀπωλόμην·
 ἔρημος οἶκος, καὶ τέκν' ὀρφανέυεται.
 <αἰαῖ αἰαῖ,> ἔλιπες ἔλιπες, ὦ φίλα
 γυναικῶν ἀρίστα θ' ὀπόσας ὀρᾶ
 850 φέγγος θ' ἀλίιο καὶ νυκτὸς ἀ-
 στερωπὸν σέλας.

ΧΟΡΟΣ

ὦ τάλας, ὅσον κακὸν ἔχει δόμος.
 δάκρυσί μου βλέφαρα καταχυθέντα τέγ-
 γεται σᾶ τύχα·
 855 τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.

ΘΗΣΕΥΣ

ἔα ἔα·
 τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χειρὸς
 ἠρτημένη; θέλει τι σημήναι νέον;
 ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
 ἔγραψεν ἢ δύστηνος, ἔξαιτουμένη;
 860 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησεῶς
 οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.

that I am, bereft of your sweet converse! You have
 destroyed me more utterly than you perished yourself!
 From whom can I hear whence came against your heart,
 poor wife, the deadly stroke of fortune? Will someone
 tell what has happened, or does the royal house shelter
 my host of slaves for nothing? Ah me, <how wretched am
 I at your death>, luckless man that I am, what a grief to
 my house I have seen, grief that cannot be endured or
 uttered! I am undone: my house is bereft, my children
 are orphaned. <Alas, alas,> you have left them, dear wife,
 best of women looked on by the brightness of the sun and
 the starry gleam of night!

CHORUS

Unhappy man, great is the grief your house has received.
 My eyes are drenched with tears and melt at your misfor-
 tune. But I have long been shuddering at the calamity
 that is to follow.

THESEUS

What's this? What can it be, this tablet hanging from her
 dear hand? Does it want to tell me of something I do not
 know? Has the poor woman written me a message of
 entreaty about our marriage and children? Fear not, poor
 creature: there is no woman who shall take possession of
 the bed and house of Theseus. (*He takes up the tablet.*)

840 τοῦ δὲ Enger: τίνος C

841 τάλαιν', ἔβα Elmsley: ἔ- τ- C

844 lac. indic. et suppl. Seidler

848 <αἰαῖ αἰαῖ> Kirchhoff

849 ὀρᾶ Hartung: ἐφορᾶ C

850 θ' ἀλίιο Kirchhoff: ἀελίου τε C

850-1 ἀστερωπὸν σέλας Jacobs: ἀστερωπὸς σελάνα fere C

καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
 τῆς οὐκέτ' οὔσης οἶδε προσσαίνουσί με.
 φέρ' ἐξελίξας περιβολὰς σφραγισμάτων
 865 ἴδω τί λέξαι δέλτος ἦδε μοι θέλει.

ΧΟΡΟΣ

φεῦ φεῦ, τόδ' αἶ νεοχμὸν ἐκδοχαῖς
 ἐπισφρεῖ θεὸς κακόν. †ἐμοὶ [μὲν οὖν ἀβίωτος βίου]
 τύχα πρὸς τὸ κρανθὲν εἶη τυχεῖν†
 ὀλομένους γάρ, οὐκέτ' ὄντας, λέγω,
 870 φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.
 [ὦ δαῖμον, εἴ πως ἔστι, μὴ σφῆλῆς δόμους,
 αἰτουμένης δὲ κλυθί μου πρὸς γάρ τινος
 οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.]

ΘΗΣΕΥΣ

οἴμοι, τόδ' οἶον ἄλλο πρὸς κακῶ κακόν,
 875 οὐ τλητὸν οὐδὲ λεκτόν· ὦ τάλας ἐγώ.

ΧΟΡΟΣ

τί χρῆμα; λέξον, εἴ τί μοι λόγον μέτα.

ΘΗΣΕΥΣ

βοᾶ βοᾶ δέλτος ἄλαστα. πᾶ φύγω
 βάρος κακῶν; ἀπὸ γὰρ ὀλομένος οἴχομαι,
 οἶον οἶον εἶδον μέλος ἐν γραφαῖς
 880 φθεγγόμενον τλάμων.

ΧΟΡΟΣ

αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

See, the impress of the dead woman's gold-chased seal
 charms my eyes! Come, let me open its sealed wrappings
 and see what this tablet wishes to tell me!

He opens the tablet and reads it silently.

CHORUS

Oh! Oh! This is some fresh disaster the god is sending as
 successor to the other! < > For I say that the
 house of my king has perished, ah me, is no more. [O
 fate, if it is at all possible, do not overthrow this house but
 hear my prayer. For from some quarter I see, prophet-
 like, an evil omen.]

THESEUS

O woe! What second pain on top of pain is this, pain
 unendurable, unspeakable! What misery is mine!

CHORUS LEADER

What is it? Speak, if I may hear it.

THESEUS

(*sung*) The tablet cries aloud, it cries aloud of horror!
 How shall I escape from the weight of my misfortunes? I
 am utterly undone, such is the song I in my wretchedness
 have seen whose tune sounds in the writing!

CHORUS LEADER

Ah me! The word you utter is one that foretells woe!

863 οἶδε Wilamowitz: τῆσδε C

867 μὲν οὖν ἀβίωτος βίου del. Burges cl. 821

867-8 fort. ἐμοὶ βίος / τίς ἂν πρὸς τὸ κρανθὲν εἶη τυχεῖν;

871-3 del. Nauck

879 μέλος ἐν γραφαῖς Willink: ἐ- γ- μ- C

ΘΗΣΕΥΣ

τὸδε μὲν οὐκέτι στόματος ἐν πύλαις
καθέξω δυσεκπέρατον <λόγοι-
σιν> ὄλοον κακόν·
ὠ πόλις.

- 885 Ἴππόλυτος εὐνήσ τῆς ἐμῆς ἔτλη θιγείν
βία, τὸ σεμνὸν Ζητὸς ὄμμ' ἀτιμάσας.
ἀλλ', ὦ πάτερ Πόσειδον, ἄς ἐμοὶ ποτε
ἀρὰς ὑπέσχου τρεῖς, μᾶ κατέργασαι
890 τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγει
τήνδ', εἴπερ ἡμῖν ὤπασας σαφεῖς ἀράς.

ΧΟΡΟΣ

ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν,
γνώση γὰρ αὐθις ἀμπλακῶν· ἐμοὶ πιθοῦ.

ΘΗΣΕΥΣ

- οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς,
δυοῖν δὲ μοίραιν θατέρα πεπλήξεται·
895 ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους
θανόντα πέμψει τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

ΧΟΡΟΣ

καὶ μὴν ὄδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα

⁸⁸⁴ <λόγοισιν> Willink

THESEUS

(*sung*) No more shall I hold this ruinous bane, hard <for words> to utter though it is, within the gates of my mouth!

(*spoken in a loud voice, calling everyone in earshot to witness*)

City of Athens! Hear me!

Bystanders enter quickly by Eisosdos B and gather around.

Hippolytus has dared to put his hand by force to my marriage bed, dishonoring the holy eye of Zeus!

But, father Poseidon, those three curses you once promised me—with one of them kill my son, and may he not live out this day, if indeed you have granted me curses I may rely on!

CHORUS LEADER

My lord, I beg you by the gods, take back your prayer! For you will learn in time that you have made a mistake. Take my advice!

THESEUS

It cannot be. And what is more, I shall banish him from this land, and of two fates one shall strike him: either Poseidon, honoring my curses, will send him dead to the house of Hades or being banished from here he will wander over foreign soil and drain to the dregs a life of misery.

Enter HIPPOLYTUS by Eisosdos B.

CHORUS LEADER

Look! Your son Hippolytus is here himself, a timely

900 Ἴππόλυτος· ὀργῆς δ' ἐξανεὶς κακῆς, ἀναξ
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΠΠΟΛΥΤΟΣ

κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῆ· τὸ μέντοι πρᾶγμ' ὄτω στένεις ἔπι
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλυεῖν.
905 ἔα, τί χρῆμα; σὴν δάμαρθ' ὀρῶ, πάτερ,
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἦν ἀρτίως ἔλειπον, ἦ φάος τόδε
οὔπω χρόνος παλαιὸς εἰσεδέρετο.
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
910 πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.
σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·
[ἦ γὰρ ποθοῦσα πάντα καρδία κλύειν
κάν τοῖς κακοῖσι λίχνος οὐδ' ἄλίσκεται.]
οὐ μὴν φίλους γε, κάτι μᾶλλον ἢ φίλους,
915 κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.

ΘΗΣΕΥΣ

ὦ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκειτε
καὶ πάντα μηχανᾶσθε κάξευρίσκετε,
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
920 φρονεῖν διδάσκειν οἴσιν οὐκ ἔνεστι νοῦς;

ΙΠΠΟΛΥΤΟΣ

δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονούντας δυνατός ἐστι' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοουργεῖς, πάτερ,

arrival! Abate your harsh anger, my lord Theseus, and
deliberate about what is best for your house!

HIPPOLYTUS

I heard your cry and came in haste, father. But what it
was that brought forth your groan, I do not know but
would gladly hear from your lips.

He sees the corpse of Phaedra.

But what can this be? I see your wife, father, dead.
This causes me the greatest astonishment. Just now I left
her, and it was no long time ago that she was looking on
this light of day. What has happened to her? How did she
die? Father, I want to learn this from you. (*Theseus is
silent.*) What, silent? Silence is no use in misfortune.
[For the heart that longs to hear all things is proved
greedy in misfortune as well.] It is not right to hide your
troubles from those who are your kin, no, more than kin,
father.

THESEUS

O foolish mankind, so often missing the mark, why do
you teach crafts numberless and contrive and invent all
things when there is one thing you do not understand and
have not hunted after, how to teach the senseless to be
sensible!

HIPPOLYTUS

That is a formidable expert you mention, who is able to
force insensate fools to show sense. But since these fine-
spun disputations of yours, father, are unseasonable, I

903 ὄτω στένεις ἔπι Diggle: ἐφ' ᾧ τιμὴ στένεις fere C

908 χρόνος παλαιὸς Lehrs: χρόνον παλαιὸν C

912-13 del. Barrett

δέδοικα μή σου γλώσσω' ὑπερβάλλη κακοῖς.

ΘΗΣΕΥΣ

- 925 φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκμήριον
 σαφές τι κείσθαι καὶ διάγνωσιν φρενῶν,
 ὅστις τ' ἀληθῆς ἐστὶν ὅς τε μὴ φίλος,
 δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχει,
 τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύχαιεν,
 930 ὡς ἢ φρονούσα τὰδικ' ἐξηλέγχετο
 πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

ΙΠΠΟΛΥΤΟΣ

- ἀλλ' ἢ τις ἐς σὸν οὖς με διαβαλὼν ἔχει
 φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;
 ἔκ τοι πέπληγμαί σοι γὰρ ἐκπλήσσοσσί με
 935 λόγοι, παραλλάσσοντες ἔξεδροι φρενῶν.

ΘΗΣΕΥΣ

- φεῦ τῆς βροτείας—ποῖ προβήσεται;—φρενός.
 τί τέρμα τόλμης καὶ θράσους γενήσεται;
 εἰ γὰρ κατ' ἀνδρὸς βίοντος ἐξογκώσεται,
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 940 πανούργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ
 ἄλλην δεήσει γαίαν ἢ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγῶς
 ἦσχυνε τὰμὰ λέκτρα κάξελέγχεται
 945 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν.
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθα,

fear that your misfortunes have caused your tongue to run amok.

THESEUS

Oh, there ought to be for mortals some reliable test for friends, some way to know their minds, which of them is a true friend and which is not, and each man ought to have two voices, the one a voice of justice, the other whatever he chanced to have, so that the voice that thinks unjust thoughts would be convicted of falsehood by the just voice, and in this way we should never be deceived!

HIPPOLYTUS

But has one of my kin been slandering me in your ear and are my fortunes ill though I have done nothing wrong? I am astonished. Your words, cast adrift from all sense, astonish me.

THESEUS

Oh, the heart of mortals, how far will it go? What limit can be set to audacity and brazenness? If it grows great in the course of a man's life, and he who comes after overtops his predecessor in knavery, the gods will have to add another land to the world to hold the criminal and the vile!

Look at this man! He was born from my loins, and yet he disgraced my bed and is clearly convicted of utter baseness by the dead woman here!

Hippolytus turns away.

Come, show your face to your father, eye to eye, since in

⁹³¹ fort. δικαίας· οὐκ

⁹⁴⁶ ἐλήλυθα Musgrave: -θας C

τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν ὡς περισσὸς ὢν ἀνήρ
 ξύνει; σὺ σῶφρων καὶ κακῶν ἀκήρατος;
 950 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμπους ἐγὼ
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
 ἤδη νυν αὖχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ' Ὀρφέα τ' ἄνακτ' ἔχων
 βάκχευε πολλῶν γραμμάτων τιμῶν καπνούς·
 955 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
 τέθνηκεν ἦδε· τοῦτό σ' ἐκώσωσιν δοκεῖς;
 ἐν τῷδ' ἀλίσκη πλείστον, ὦ κάκιστε σύ·
 960 ποῖοι γὰρ ὄρκιοι κρείσσονες, τίνες λόγοι
 τῆσδ' ἂν γένοιτ' ἂν, ὥστε σ' αἰτίαν φυγεῖν;
 μισεῖν σε φήσεις τήνδε, καὶ τὸ δὴ νόθον
 τοῖς γνησίοισι πολέμοιοι πεφυκέναι;
 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
 965 εἰ δυσμενεῖα σῆ τὰ φίλτατ' ὤλεσεν.
 ἀλλ' ὡς τὸ μῶρον ἀνδράσι μὲν οὐκ ἔνι,
 γυναιξὶ δ' ἐμπέφυκεν; οἷδ' ἐγὼ νέους
 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
 ὅταν ταράξῃ Κύπρις ἠβῶσαν φρένα·

^a Those who have committed terrible crimes are thought to contaminate those who looked at them or came into close contact with them. Since, however, Theseus has already looked at his son, there is no reason for him not to continue to do so.

any case I have already involved myself in pollution.^a Are you, then, the companion of the gods, as a man beyond the common? Are you the chaste one, untouched by evil? Your vauntings will never persuade me to be so wrong-headed as to impute folly to the gods. Continue then your confident boasting, adopt a meatless diet and play the showman with your food, make Orpheus your lord and engage in mystic rites, holding the vaporings of many books in honor!^b For you have been found out. To all I give the warning: avoid men like this. For they make you their prey with their holy-sounding words while they contrive deeds of shame.

She is dead. Do you think this will save you? This is the fact that most serves to convict you, villainous man! For what oaths, what arguments, could be more powerful than she is, to win you acquittal on the charge? Will you claim that she hated you and that the bastard is always regarded as an enemy to the true-born? You make her a poor merchant of her own life, then, if she destroyed what was most precious to herself^c for enmity of you. But will you say that folly is not to be found in men but is native to women? I know young men who are no more stable than women when Cypris stirs their young hearts to confusion.

^b Theseus compares Hippolytus to the Orphics, an ascetic religious sect that ate a vegetarian diet and had a reputation for hypocrisy.

^c Her life. The trade Theseus here cannot imagine is in fact close to the one Phaedra chose, though in exchange for her life she won not only Hippolytus' punishment but also the rescue of her own good name.

- 970 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.
 νῦν οὖν—τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις
 νεκροῦ παρόντος μάρτυρος σαφειστάτου;
 ἔξερρε γαίης τῆσδ' ὅσον τάχος φυγᾶς,
 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης
 975 μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ.
 εἰ γὰρ παθῶν γέ σου τάδ' ἤσηθησομαι,
 οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
 κτανεῖν ἑαυτὸν ἀλλὰ κομπάζειν μάτην,
 οὐδ' αἰ θαλάσση σύννομοι Σκιρωνίδες
 980 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.

ΧΟΡΟΣ

οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα
 θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

ΙΠΠΟΛΤΟΣ

- πάτερ, μένος μὲν ξύντασις τε σῶν φρενῶν
 δεινῆ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
 985 εἴ τις διαπτύξειεν οὐ καλὸν τόδε.
 ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
 ἐς ἥλικας δὲ κώλιγους σοφώτερος·
 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
 990 ὅμως δ' ἀνάγκη, ξυμφορᾶς ἀφιγμένης,
 γλώσσάν μ' ἀφείναι. πρῶτα δ' ἄρξομαι λέγειν
 ὅθεν μ' ὑπήλθες πρῶτον ὡς διαφθερῶν
 οὐκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε
 καὶ γαίαν· ἐν τοῖσδ' οὐκ ἔνεστ' ἀνήρ ἐμοῦ,

But their standing as males serves them well.

And so now—but why do I wage this contest against your words when this corpse, witness most reliable, lies near? Go forth from this land at once into exile, and come no more either to god-built Athens or to the borders of any land ruled by my spear! For if I am to be bested by you when you have done this to me, Isthmian Sinis shall no longer attest that I killed him but say it was an idle boast, and the Skironian rocks near the sea shall deny that I am a scourge to evildoers!

CHORUS LEADER

I do not know how I could say that any mortal enjoys good fortune. For what is noblest is now overthrown.

HIPPOLYTUS

Father, the anger and vehemence of your heart is dreadful. Yet though the case you argue provides such persuasive arguments, it is not persuasive in fact if one examines it closely. I am not skilled in making speeches to a crowd but have more ability to address my age-mates and the few. This too is as fate wills it, for those who are of no account among the wise are often more inspired speakers before the multitude. Yet since disaster has come upon me, I must loosen my tongue. I shall begin to speak from the point where you first attacked me, expecting you would destroy me with not a word to say in reply. You see the light of the sun, you see the earth. Upon this sun-lit

983 ξύντασις Herwerden: ξύστ- C

993 οὐκ Markland: κοῦκ C

- 995 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν
 φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις
 ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ
 μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις,
 1000 οὐκ ἐγγελαστῆς τῶν ὀμιλούντων, πάτερ,
 ἀλλ' αὐτὸς οὐ παροῦσι κάγγυς ὦν φίλοις.
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἔχειν δοκεῖς·
 λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας·
 οὐκ οἶδα πρᾶξιν τήνδε πλὴν λόγῳ κλύων
 1005 γραφῆ τε λεύσσω· οὐδὲ τὰυτα γὰρ σκοπεῖν
 πρόθυμός εἰμι, παρθένου ψυχὴν ἔχων.
 καὶ δὴ τὸ σῶφρον τοῦμὸν οὐ πείθει σ'· ἴτω·
 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.
 πότερα τὸ τῆσδε σώμ' ἐκαλλιστεύετο
 1010 πασῶν γυναικῶν; ἢ σὸν οἰκῆσειν δόμον
 ἔγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;
 [μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.
 ἀλλ' ὡς τυραννεῖν ἠδὺ τοῖσι σώφροσιν;
 ἦκιστ', ἐπεὶ τοι τὰς φρένας διέφθορεν
 1015 θνητῶν ὅσοισιν ἀνδάει μοναρχία.]
 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
 πρῶτος θέλωμ' ἄν, ἐν πόλει δὲ δεύτερος
 σὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοις·
 πρᾶσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν
 1020 κρείσσω δίδωσι τῆς τυραννίδος χάριν.
 ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
 εἰ μὲν γὰρ ἦν μοι μάρτυς οἶός εἰμ' ἐγὼ

earth there is no man—deny it though you may—more chaste than I. I know how to reverence the gods and how to make friends of those who try to commit no wrong, friends who scruple to give evil orders and to render base services to those in their company. I am no mocker of my companions, father, but the same man to friends both absent and present. By one thing I am untouched, the very thing in which you think you have convicted me: to this very moment my body is untainted by love. I do not know this act save by report or seeing it in painting. I am not eager to look at it either, since I have a virgin soul.

But suppose that my chastity does not persuade you. I waive the point. You ought then to show how I was corrupted. Did her body surpass all other women's in beauty? Or did I hope that by taking an heiress as mistress I would succeed to your house? [I was foolish then, nay completely out of my mind. But will you say that to be king is a tempting pleasure even to the virtuous? Not at all, since kingly power has corrupted the minds of all those who love it.] I for my part would wish to be first in the Greek games but in the city to be second and to enjoy continuous good fortune with noble friends. For not only is there scope for accomplishment, but the absence of danger yields a greater pleasure than being king.

One more point remains to be made, you have heard all else. If I had a witness to what manner of man I am

998 ἐπαγγέλλειν Milton: ἀπαγγ- C

1007 ἴτω Murray: ἴσως C

1012-15 in suspicionem voc. Barrett

1014 ἦκιστ', ἐπεὶ τοι Barrett: ἦκιστά γ', εἰ μὴ C

- καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμενη,
 1025 ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν·
 νῦν δ' ὄρκιόν σοι Ζῆνα καὶ πέδον χθονοῦς
 ὄμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων
 μηδ' ἂν θελήσαι μηδ' ἂν ἔννοιαν λαβεῖν.
 ἦ τᾶρ' ὀλοίμην ἀκλεῆς ἀνώνυμος
 [ἄπολις ἄοικος, φυγὰς ἀλητεύων χθόνα,]
 1030 καὶ μήτε πόντος μήτε γῆ δέξαιτό μου
 σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνῆρ.
 τί δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον
 οὐκ οἶδ', ἐμοὶ γὰρ οὐ θέμις πέρα λέγειν·
 ἐσωφρόνησε δ' οὐκ ἔχουσα σωφρονεῖν,
 1035 ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα.

ΧΟΡΟΣ

ἀρκοῦσαν εἶπας αἰτίας ἀποστροφήν
 ὄρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.

ΘΗΣΕΥΣ

- ἄρ' οὐκ ἐπώδως καὶ γόης πέφυκ' ὄδε,
 ὅς τῆν ἐμὴν πέποιθεν εὐοργησίᾳ
 1040 ψυχὴν κρατήσῃ, τὸν τεκόντ' ἀτιμάσας;

ΙΠΠΟΛΥΤΟΣ

καὶ σοῦ γε ταῦτὰ κάρτα θαυμάζω, πάτερ·
 εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
 ἔκτεινά τοί σ' ἂν κοῦ φυγαῖς ἐζημίουν,
 εἶπερ γυναικὸς ἠξίους ἐμῆς θιγεῖν.

ΘΗΣΕΥΣ

- 1045 ὡς ἄξιον τόδ' εἶπας. οὐχ οὕτω θανῆ

and if I were pleading my case while *she* was still alive, your careful investigation would have discovered in very truth who is the guilty party. As things stand, I swear by Zeus, god of oaths, and by the earth beneath me that I never touched your wife, never wished to, never had the thought. May I perish with no name or reputation, [citiless, homeless, wandering the earth an exile,] and may neither sea nor earth receive my corpse if I am guilty! What the fear was that made her take her life I do not know, for it would not be right for me to speak further. But she showed chastity, though she could not be chaste, while I, who could, have used it to my hurt.

CHORUS LEADER

You have made a sufficient rebuttal of the charge against you in swearing by the gods, no slight assurance.

THESEUS

Is this man not a chanter of spells and a charlatan? He is confident that by his calm temper he will overmaster my soul, though he has dishonored the father who begot him.

HIPPOLYTUS

I feel the same great wonder at you, father. For if you were my son and I your father, I would not have banished but killed you, if you had dared to touch my wife.

THESEUS

How like you these words are! Not thus will you die,

¹⁰²⁹ del. Valckenaer

¹⁰³² τί Bothe: εἰ C

1050 ὥσπερ σὺ σαυτῷ τόνδε προύθηκας νόμον·
 ταχὺς γὰρ ἴδιδης ῥᾶστον ἀνδρὶ δυστυχεῖ·
 ἀλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονός
 [ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον
 μισθὸς γὰρ οὗτός ἐστιν ἀνδρὶ δυσσεβεῖ].

ΙΠΠΟΛΥΤΟΣ

οἴμοι, τί δράσεις; οὐδὲ μνηντήν χρόνον
 δέξῃ καθ' ἡμῶν, ἀλλὰ μ' ἐξελεῖς χθονός;

ΘΗΣΕΥΣ

πέραν γε Πόντου καὶ τόπων Ἀτλαντικῶν,
 εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κᾶρα.

ΙΠΠΟΛΥΤΟΣ

1055 οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων
 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;

ΘΗΣΕΥΣ

ἡ δέλτος ἦδε κλήρον οὐ δεδεγμένη
 κατηγορεῖ σον πιστά· τοὺς δ' ὑπὲρ κᾶρα
 φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.

ΙΠΠΟΛΥΤΟΣ

1060 ὦ θεοί, τί δῆτα τοῦμόν οὐ λύω στόμα,
 ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὓς με δεῖ,
 μάτην δ' ἂν ὄρκους συγχεάμ' οὓς ὤμοσα.

¹⁰⁴⁶ del. Wheeler

¹⁰⁴⁹⁻⁵⁰ del. Weil (1050 Nauck): cf. 898

¹⁰⁶⁰ λύω Elmsley: λύσω C

according to the rule you have just laid down for yourself—for swift death is a mercy for a man in misfortune—but as a wanderer from your ancestral land. [On foreign soil you will drain to the dregs a life of misery. For that is the penalty for an impious man.]

HIPPOLYTUS

Ah, what do you mean to do? Will you not even wait for Time to give evidence about me but banish me from the land?

THESEUS

Yes, beyond the Euxine Sea and the Pillars of Atlas, if I could, so much do I hate you!

HIPPOLYTUS

Will you also not examine my oath and sworn testimony or the words of seers? Will you banish me without a trial?

THESEUS

This tablet contains no divination by lot, and its charge against you is convincing. As for the birds that fly above my head, I bid them good day!

HIPPOLYTUS

O gods, why do I not then open my mouth, seeing that I am being done to death by you towards whom I am showing piety? But no, I would not convince those I must and would break for nothing the oath I swore.

EURIPIDES

ΘΗΣΕΥΣ

οἶμοι, τὸ σεμνὸν ὧς μ' ἀποκτενεῖ τὸ σόν.
1065 οὐκ εἶ πατρώας ἐκτὸς ὡς τάχιστα γῆς;

ΙΠΠΟΛΤΟΣ

ποῖ δῆθ' ὁ τλήμων τρέπομαι; τίνος ξένων
δόμους ἔσειμι, τῆδ' ἐπ' αἰτία φυγῶν;

ΘΗΣΕΥΣ

ὅστις γυναικῶν λυμεῶνας ἦδεται
ξένους κομίζων καὶ ξυνοικούρους κακῶν.

ΙΠΠΟΛΤΟΣ

1070 αἰαῖ, πρὸς ἦπαρ· δακρῶν ἐγγὺς τόδε,
εἰ δὴ κακός γε φαίνομαι δοκῶ τε σοί.

ΘΗΣΕΥΣ

τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν
ὄτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.

ΙΠΠΟΛΤΟΣ

1075 ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ.

ΘΗΣΕΥΣ

ἐς τοὺς ἀφώνους μάρτυρας φεύγεις σοφῶς·
τὸ δ' ἔργον οὐ λέγον σε μηνύει κακόν.

ΙΠΠΟΛΤΟΣ

φεῦ·
εἴθ' ἦν ἐμαντὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οἶα πάσχομεν κακά.

HIPPOLYTUS

THESEUS

Oh! Your holy manner will be the death of me! Leave
your father's land at once!

HIPPOLYTUS

Where am I to turn, unhappy man that I am? What host's
house shall I enter when I am exiled on this charge?

THESEUS

Someone's who likes to entertain seducers of their wives
and men who keep at home plotting evil!

HIPPOLYTUS

Oh! That stroke cut me to the heart! It is nearly enough
to make me weep if I am regarded as base and seem so to
you.

THESEUS

The time for groans and forethought was when you dared
to commit outrage against your father's wife!

HIPPOLYTUS

O house, would that you could utter speech on my behalf
and bear me witness whether I am base!

THESEUS

How clever of you to take refuge in witnesses that are
dumb, while the facts, mute as they are, betray your base-
ness!

HIPPOLYTUS

Oh! Oh! Would that I could stand apart and look at
myself so that I might weep at the misfortunes I am suf-
fering!

EURIPIDES

ΘΗΣΕΥΣ

1080 πολλῶ γε μάλλον σαυτὸν ἥσκησας σέβειν
ἢ τοὺς τεκόντας ὅσια δρᾶν δίκαιος ὦν.

ΙΠΠΟΛΥΤΟΣ

ὦ δυστάλαινα μήτερ, ὦ πικραὶ γοναί·
μηδείς ποτ' εἶη τῶν ἐμῶν φίλων νόθος.

ΘΗΣΕΥΣ

οὐχ ἔλξεται αὐτόν, δμῶες; οὐκ ἀκούετε
1085 πάλαι ξενουῦσθαι τόνδε προυννέποντά με;

ΙΠΠΟΛΥΤΟΣ

κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτός, εἴ σοι θυμός, ἐξώθει χθονός.

ΘΗΣΕΥΣ

δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείση λόγους·
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.

ΙΠΠΟΛΥΤΟΣ

1090 ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ,
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη,
σύνθακε, συγκύναγε, φευξοῦμεσθα δὴ
κλεινὰς Ἀθήνας. ἀλλὰ χαιρέτω πόλις
1095 καὶ γαί' Ἐρεχθέως· ὦ πέδον Τροζήμιον,
ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
1100 ὡς οὐποτ' ἄλλον ἄνδρα σωφρονέστερον

HIPPOLYTUS

THESEUS

You are far more practiced in worshiping yourself than in
being just and acting piously toward your father.

HIPPOLYTUS

O unhappy mother, O unwelcome birth, never may any
friend of mine have a bastard's life!

THESEUS

Drag him away, servants! Have you not heard me long
since proclaim him an exile?

HIPPOLYTUS

Any of them who touches me shall regret it. Rather you
yourself, if you have the heart to, cast me forth from the
land.

THESEUS

I shall if you do not obey my words. No pity for your exile
moves my heart.

HIPPOLYTUS

My fate, it seems, is fixed. O how luckless I am, seeing
that I know the truth but not how I may tell it! Dearest of
gods to me, daughter of Leto, you I have sat with, you I
have hunted with, I shall leave glorious Athens as an exile.
Now farewell, city and land of Erechtheus! O land of
Trozen, how many are the blessings you have for a young
man! Farewell: this is my last look at you and my last
greeting!

Come, you my young age-mates of this land, bid me
farewell and speed me from the land! For you will never

ὄψεσθε, κεί μὴ ταυτ' ἐμῶ δοκεῖ πατρί.

ΧΟΡΟΣ

στρ. α

1105 ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ,
λύπας παραιρεῖ· ξύνεσιν δέ τις ἐλπίδι κεύθων
λείπεται ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσω·
ἄλλα γὰρ ἄλλοθεν ἀμεί-
βεται, μετὰ δ' ἴσταται ἀνδράσιν αἰὼν
1110 πολυπλάνητος αἰεὶ.

ἀντ. α

1115 εἶθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,
τύχαν μετ' ὄλβον καὶ ἀκήρατον ἄλγεσι θυμόν·
δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη,
ῥάδια δ' ἦθεα τὸν αὖ-
ριον μεταβαλλομένα χρόνον αἰεὶ
βίον συνευτυχοίην.

στρ. β

1120 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδ' ἄ
λεύσσω,
ἐπεὶ τὸν Ἑλλαϊκῆς φανερώτατον ἀστέρα γαίας
εἶδομεν εἶδομεν ἐκ πατρὸς ὄργῆς
1125 ἄλλαν ἐπ' αἶαν ἰέμενον.
ὦ ψάμαθοι πολήτιδος ἀκτᾶς,

¹¹⁰⁵ τις Barrett: τιν' C

¹¹⁰⁶ λείπεται Barrett: λείπομαι C

¹¹²¹ παρὰ δ' ἐλπίδ' ἄ Musgrave: παρὰ δ' ἐλπίδα vel παρ'
ἐλπίδα C

¹¹²³ ἀστέρα γαίας Hartung e Σ: ἀστέρ' Ἀθήνας fere C

see a man more chaste than I, even though my father
thinks not so.

*Exit HIPPOLYTUS and the young members of the crowd by
Eisodos A. Exit THESEUS into the palace.*

CHORUS^a

Whenever thoughts about the gods come into my mind,
they greatly relieve my pain. But anyone who hopes for
understanding fails to find it as he looks amid the fortunes
and the deeds of mortals. From one quarter comes one
thing and from another another, and men's life is a shift-
ing thing, ever unstable.

O that in answer to my prayer destiny might give me
this gift from the gods, a fate that is blessed and a heart
untouched by sorrow! No mind unswervingly obdurate
would I have, nor yet again one false-struck, but changing
my pliant character ever for the morrow may I share its
happiness my whole life through!

For my mind is no longer untroubled: beyond all
expectation are the things I behold. We have seen
Greece's brightest star, have seen him go forth sped by his
father's wrath to another land. O sands of our city's shore,

^a The manuscripts make the Chorus use a masculine participle of themselves in the first and second strophe. A. W. Verrall assigned these strophes to the Chorus of servants and the antistrophes to the main Chorus, but A. Sommerstein, *BICS* 35 (1988), 35–9, has shown the extreme unlikelihood of this solution. I have adopted Barrett's emendations in the first strophe and Musgrave's in the second, but corruption may well be deeper.

ὦ δρυμὸς ὄρεος ὅθι κυνῶν
ὠκνυπόδων μέτα θήρας ἔναιρην

1130 Δίκτυνναν ἀμφὶ σεμνάν.
ἀντ. β

οὐκέτι συζυγίαν πάλων Ἑνετᾶν ἐπιβάσῃ
τὸν ἀμφὶ Λίμνας τρόχον κατέχων ποδὶ γυμνάδος ἵππου

1135 μούσα δ' ἄνπνος ὑπ' ἄντυγι χορδᾶν
λήξει πατρῶον ἀνὰ δόμον·

ἀστέφανοι δὲ κόρας ἀνάπανλαι
Λατοῦς βαθείαν ἀνὰ χλόαν·

1140 νυμφιδία δ' ἀπόλωλε φηγᾶ σᾶ
λέκτρων ἄμιλλα κούραις.

ἐπφδ.

ἐγὼ δὲ σᾶ δυστυχία
δάκρυσιν διοίσω

1145 πότμον ἄποτμον· ὦ τάλαινα μάτερ,
ἔτεκες ἀνόνατα· φεῦ·

μανίω θεοῖσιν.
ὦ ὦ·

συζύγιοι Χάριτες, τί τὸν τάλαν' ἐκ πατρίας γᾶς
οὐδὲν ἄτας αἴτιον

1150 πέμπετε τῶνδ' ἀπ' οἴκων;

— καὶ μὴν ὀπαδὸν Ἴππολύτου τόνδ' εἰσορῶ
σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

¹¹²⁷ ὄρεος post Wilamowitz Diggle: ὄρειος C

¹¹²⁸⁻⁹ μέτα θήρας ἔναιρην Blomfield: ἐπέβας θεᾶς μέτα
θήρας ἐναίρων C

O mountain thickets where with his swift hounds he slew
the wild beasts in company with holy Dictynna!

No more shall you mount behind a pair of Venetian
horses and tread the race course about the Mere with the
feet of your racing steeds. The music that never slept
beneath the frame of the lyre strings shall cease in your
father's house. Bare of garlands will be the resting places
of Leto's daughter in the deep greenwood. The rivalry of
maidens to be your bride has been brought to an end by
your exile.

But I for my part because of your misfortune shall live
out in tears an unhappy fate.^a O unhappy mother, it was to
no purpose that you bore him. Oh, I am angry with the
gods! Ye Graces that dance your round, why do you send
the poor man, guilty of no mad deed, from his father's
land and from this house?

*Enter as MESSENGER one of Hippolytus' men by Eisosdos
A.*

CHORUS LEADER

But look, I see a servant of Hippolytus, with gloomy face,
rushing toward the house!

^a Or "will spread abroad your unhappy fate with tears at your
misfortune."

¹¹³⁴ Λίμναν Diggle γυμνάδος ἵππου Musgrave: -δας
ἵππους C

ΑΓΓΕΛΟΣ

1155 ποῖ γῆς ἄνακτα τῆσδε Θησέα μολῶν
εὔροιμ' ἄν, ὦ γυναῖκες; εἶπερ ἴστε μοι
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω;

ΧΟΡΟΣ

ὄδ' αὐτὸς ἔξω δωμάτων πορεύεται.

ΑΓΓΕΛΟΣ

Θησεύ, μερίμνης ἄξιον φέρω λόγον
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν
ναίουσι καὶ γῆς τέρμονας Τροζηνίας.

ΘΗΣΕΥΣ

1160 τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα
δισσὰς κατέιληφ' ἀστυνγέιτονας πόλεις;

ΑΓΓΕΛΟΣ

Ἴππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.

ΘΗΣΕΥΣ

1165 πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος
ὅτου κατήσχυν' ἄλοχον ὡς πατρὸς βία;

ΑΓΓΕΛΟΣ

οἰκείος αὐτὸν ὤλεσ' ἀρμάτων ὄχος
ἀραὶ τε τοῦ σοῦ στόματος, ἅς σὺ σῶ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.

ΘΗΣΕΥΣ

1170 ὦ θεοί, Πόσειδόν θ'· ὡς ἄρ' ἦσθ' ἐμὸς πατήρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατενυγμάτων.

MESSENGER

Women, where must I go to find Theseus, this land's king? If you know, tell me. Is he in the palace?

Enter THESEUS from the palace.

CHORUS LEADER

Here he comes out of the house.

MESSENGER

Theseus, I bring you news that will cause solicitude to you and all the citizens who dwell in Athens and in the land of Trozen.

THESEUS

What is it? Has some recent disaster seized the two neighboring cities?

MESSENGER

Hippolytus is dead, as good as dead; he still has life but by a slender thread.

THESEUS

At whose hand? Could it be that someone whose wife he ravished as he did his father's became his enemy?

MESSENGER

His own chariot destroyed him, and the curses of your mouth which you uttered against your son to your father, lord of the sea.

THESEUS

(stretching out his hands, palms upward, in prayer) Merciful gods! So after all you are truly my father, Poseidon,

¹¹⁶⁹ fort. θεοί. Πόσειδον [θ']

πῶς καὶ διώλετ'; εἶπέ, τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντά με;

ΑΓΓΕΛΟΣ

1175 ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων
ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταῦτ' ἄκτάς, μυρία δ' ὀπισθόπους
1180 ἡμῖν ἐπ' ἀκτάς, μυρία δ' ὀπισθόπους
φίλων ἄμ' ἔστειχ' ἠλίκων <θ'> ὀμήγγυρις.
χρόνῳ δὲ δὴ ποτ' εἶπ' ἀπαλλαχθεὶς γόων·
Τί ταῦτ' ἄλῳ; πειστέον πατρὸς λόγοις.
ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
1185 δμῶες, πόλις γὰρ οὐκέτ' ἔστιν ἤδε μοι.
τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπέιγετο,
καὶ θᾶσον ἢ λέγοι τις ἐξηρητυμένας
πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
μάρπτει δὲ χερσὶν ἠρίας ἀπ' ἄντυγος,
1190 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδας·
καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας·
Ζεῦ, μηκέτ' εἶην εἰ κακὸς πέφυκ' ἀνὴρ·
αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατῆρ
ἦτοι θανόντας ἢ φάος δεδορκότας.
1195 κὰν τῷδ' ἐπήγε κέντρον ἐς χεῖρας λαβὼν
πώλους ἀμαρτῆ· πρόσπολοι δ' ὑφ' ἄρματος
πέλας χαλινῶν εἰπόμεσθα δεσπότη
τὴν εὐθὺς Ἄργους κάπιδαυρίας ὁδόν.

since you heard my prayer! How did he perish? Tell me,
how did the cudgel of Justice strike him for dishonoring
me?

MESSENGER

We were scraping and combing the horses' coats near the
wave-beaten shore and weeping at our task. For a mes-
senger had come saying that Hippolytus would no longer
tread the soil of this land, being sent into miserable exile
by you. Then he came, singing the same tearful burden,
to join us at the shore, and a countless throng of friends
and age-mates at his heels came with him. When some
time had passed, he ceased his lamenting and said, "Why
should I be distraught at this? I must obey my father's
words. Servants, get the yoke-horses ready for my char-
iot, for no longer is this my city."

Thereupon every man worked in haste, and more
quickly than one could describe we set the horses in their
gear beside the master. He seized the reins from the
chariot rail and fitted his feet right into the footstalls.
First he spread his hands palms upward in prayer to the
gods and said, "O Zeus, may I no longer live if I am guilty!
But whether I am dead or look on the light may my father
come to know that he dishonors me!"

So saying he took the whip into his hand and applied it
to his horses all together. We servants, on the ground
beside the chariot, accompanied our master, keeping
abreast of his bridle, along the road that makes straight
for Argos and Epidaurus.

1179 ἀκτάς Kirchhoff: -αῖς C

1180 <θ'> Markland

1184 fort. ἐστὶν ἦδ' ἐμῇ

ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τις ἔστι τοῦπέκεινα τῆσδε γῆς
 1200 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.
 ἔνθεν τις ἠχὴ χθόνιος, ὡς βρουτῆ Διός,
 βαρὺν βρόμον μεθήκε, φρικώδη κλυεῖν·
 ὀρθὸν δὲ κρᾶτ' ἔστησαν οὖς τ' ἐς οὐρανὸν
 ἵπποι, παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 1205 πόθεν ποτ' εἶη φθόγγος. ἐς δ' ἀλιρρόθους
 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
 κῦμ' οὐρανῶ στήριζον, ὥστ' ἀφηρέθη
 Σκίρωνος ἀκτὰς ὄμμα τοῦμόν εισορᾶν,
 ἔκρυπτε δ' Ἴσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
 1210 κᾶπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν
 πολὺν καχλάζον ποντίῳ φυσῆματι
 χωρεῖ πρὸς ἀκτὰς οὐ τέθριππος ἦν ὄχος.
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας·
 1215 οὐ πάσα μὲν χθῶν φθέγγματος πληρουμένη
 φρικῶδες ἀντεφθέγγετ', εισορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
 εὐθύς δὲ πάλους δεινὸς ἐμπίπτει φόβος.
 καὶ δεσπότης μὲν ἵππικαῖσιν ἤθεσιν
 1220 πολὺς ξυνοικῶν ἤρπασ' ἠνίας χερσῖν,
 ἔλκει δέ, κώπην ὥστε ναυβάτης ἀνήρ,
 ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·
 αἱ δ' ἐνδακοῦσαι στόμα πυριγενῆ γνάθους
 1225 βίβη φέρουσιν, οὔτε ναυκλήρον χερὸς
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων

When we struck deserted country, there is a headland
 beyond our territory, lying out towards what is at that
 point the Saronic gulf. There a great noise in the earth,
 like Zeus's thunder, roared heavily—it made one shudder
 to hear it! The horses pricked up their heads and ears to
 heaven, while we servants were taken with a violent fear,
 wondering where this voice came from. When we turned
 our eyes to the sea-beaten beach, we saw an unearthly
 wave, its peak fixed in the heavens, so great that my eye
 was robbed of the sight of Skiron's coast, and the Isthmus
 and Asclepius' cliff were hid from view. And then as the
 sea-surge made it swell and seethe up much foam all
 about, it came toward the shore where the four-horse
 chariot was. With its very swell and surge the wave put
 forth a monstrous, savage bull. The whole land was filled
 with its bellowing and gave back unearthly echoes, and as
 we looked on it the sight was too great for our eyes to
 bear. At once a terrible panic fell upon the horses. My
 master, who had lived long with the ways of horses, seized
 the reins in his hands and pulled them, as a sailor pulls an
 oar, letting his body hang backwards from the straps. But
 they took the fire-wrought bit in their teeth and carried
 him against his will, paying no heed to their captain's
 hand or the harness or the tight-glued chariot. If he held

μεταστρέφουσαι. κεί μὲν ἐς τὰ μαλθακὰ
 γαίαις ἔχων οἶακας εὐθύνου δρόμον,
 προυφαίνεται ἐς τὸ πρόσθεν, ὥστ' ἀναστρέφει,
 ταῦρος, φόβῳ τέτρωρον ἐκμαίωνων ὄχον·
 1230 εἰ δ' ἐς πέτρας φέρουτο μαργώσαι φρένας,
 σιγῇ πελάζων ἄντυγι ξυνείπετο,
 ἐς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
 1235 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα,
 αὐτὸς δ' ὁ τλήμων ἠνίασιν ἐμπλακεῖς
 δεσμὸν δυσεξέλικτον ἔλκεται δεθείς,
 σποδούμενος μὲν πρὸς πέτραις φίλον κἀρα
 θραύων τε σάρκας, δεινὰ δ' ἐξαυδῶν κλυεῖν·
 1240 Στήτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
 μή μ' ἐξαλείψητ'· ὦ πατρός τάλαιν' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;
 πολλοὶ δὲ βουλευθέντες ὑστέρω ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 1245 τμητῶν ἱμάντων οὐ κάτοιδ' ὄτῳ τρόπῳ
 πίπτει, βραχὺν δὴ βίοτον ἐμπνέων ἔτι·
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.
 δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 1250 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε,
 τὸν σὸν πιθέσθαι παιδ' ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος
 καὶ τὴν ἐν Ἰδῇ γραμμμάτων πλήσειέ τις
 πεύκην· ἐπεὶ νῦν ἐσθλὸν ὄντ' ἐπίσταμαι.

the helm and directed their course toward the softer
 ground, the bull appeared before him to turn them back,
 maddening with fear the four-horse team. But if they
 rushed with maddened senses into the rocks, it drew near
 and silently accompanied the chariot until it upset and
 overthrew it, striking its wheel rims on a rock. All was
 confusion: the wheels' naves and the axle pins were leap-
 ing into the air, and the poor man himself, entangled in
 the reins, bound in a bond he could not untie, was
 dragged along, his head being smashed against the rocks
 and flesh being torn, uttering things dreadful to hear:
 "Stay, horses my mangers have nourished, do not blot me
 out! O wretched curse of my father! Who will stand by
 the best of men and save him?"

Many of us would have, but we were outsped, and our
 feet lagged behind. He was cut loose from the reins of
 leather and fell upon the ground I know not how, with
 scarcely any breath of life still in him. The horses van-
 ished and so too did the monstrous bull to some place I
 know not where in that rocky land.

I am, I know, a slave of your house, my lord, but I shall
 never be able to believe that your son is guilty, not even if
 the whole female sex should hang themselves and fill with
 letters tablets made from all the pine wood that grows up
 upon Mount Ida! For I know that he is good.

EURIPIDES

ΧΟΡΟΣ

1255 αἰαί, κέκρανται συμφορὰ νέων κακῶν,
οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῆ.

ΘΗΣΕΥΣ

μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
λόγοισιν ἤσθην τοῖσδε· νῦν δ' αἰδούμενος
θεοῦς τ' ἐκείνῳ θ', οὐνεκ' ἔστιν ἕξ ἐμοῦ,
1260 οὔθ' ἠδομαι τοῖσδ' οὔτ' ἐπάχθομαι κακοῖς.

ΑΓΓΕΛΟΣ

πῶς οὖν; κομίζεις, ἢ τί χρῆ τὸν ἄθλιον
δράσαντας ἡμᾶς σῆ χαρίζεσθαι φρενί;
φρόντιζ'· ἐμοῖς δὲ χρώμενος βουλευμάσιν
οὐκ ὤμῶς ἐς σὸν παῖδα δυστυχοῦντ' ἔση.

ΘΗΣΕΥΣ

1265 κομίζετ' αὐτόν, ὡς ἰδὼν ἐν ὄμμασιν
1267 λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς
1266 τὸν τᾶμ' ἀπαρηθέντα μὴ χρᾶναι λέχη.

ΧΟΡΟΣ

σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν
ἄγεις, Κύπρι, σὺν δ' ὁ ποι-
1270 κιλόπτερος ἀμφιβαλὼν
ὠκυτάτῳ πτερῷ.
ποτᾶται δὲ γαῖαν εὐάχρητόν θ'
ἀλμυρὸν ἐπὶ πόντον,
θέλγει δ' Ἔρωσ ᾧ μαινομένα κραδία
1275 πτανὸς ἐφορμάσῃ χρυσοφαῆς <στίλβων>

HIPPOLYTUS

CHORUS LEADER

Alas! New misfortunes have been brought to pass, and there is no escape from fate and destiny!

THESEUS

For hatred of the man who has suffered these things I took pleasure at your words. But now in respect for the gods and for him, since he is my son, I feel neither pleasure nor pain at these misfortunes.

MESSENGER

How shall we act? Shall we bring the unhappy man here, or what shall we do, to please your heart? Think this out: but if you take my advice, you will not be savage toward your son in his misfortune.

THESEUS

Bring him so that I may look him in the face and with my words and the misfortunes sent by the gods give him the lie, the man who denies he violated my bed.

Exit MESSENGER by Eisosdos A.

CHORUS

You lead captive the unyielding hearts of the gods, Cypris, and of men, and with you, surrounding you with his swift pinions, is he of the gleaming wings. Eros flies over the earth and over the loud-roaring salt sea, he bewitches the one upon whose love-maddened heart, winged and gold-

¹²⁶⁶⁻⁷ *inverso ordine pars codd.*

¹²⁷² δὲ Seidler: δ' ἐπὶ vel ἐπὶ C

¹²⁷⁵ <στίλβων> Diggle

φύσιν ὄρεσκόων σκύμων πελαγίων θ'
 ὅσα τε γὰ τρέφει
 τά τ' αἰθόμενος ἄλιος δέρκεται
 1280 ἄνδρας τε· συμπάντων βασιλήϊδα τι-
 μάν, Κύπρι, τῶνδε μόνα κρατύνεις.

ARTEMIS

σὲ τὸν εὐπατρίδην Αἰγέως κέλομαι
 παῖδ' ἐπακούσαι
 1285 Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ.
 Θησεῦ, τί τάλας τοῖσδε συνήδη,
 παῖδ' οὐχ ὀσίως σὸν ἀποκτείναις
 ψευδέσι μύθοις ἀλόχου πεισθείς
 ἀφανῆ; φανεράν δ' ἔσχεθες ἄτην.
 1290 πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις
 δέμας αἰσχυνθείς,
 ἢ πτηνὸν ἄνω μεταβὰς βίοντον
 πήματος ἕξω πόδα τοῦδ' ἀνέχεις;
 ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι
 1295 κτητὸν βίοντον μέρος ἐστίν.

ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν.
 καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σε·
 ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδείξαι φρένα
 τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάνη,
 1300 καὶ σῆς γυναικὸς οἰστρον ἢ τρόπον τινὰ
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν
 ἡμῖν ὄσαισι παρθένειος ἠδονῆ
 δηχθείσα κέντροις παιδὸς ἠράσθη σέθεν.

gleaming, he flies; he bewitches the whelps of the moun-
 tain and those of the sea, what the earth brings forth and
 what the blazing sun looks down upon, and likewise mortal
 men. Over all these, Cypris, you alone hold royal
 sway.

ARTEMIS appears on the theologeion above the skene.

ARTEMIS

Nobly born son of Aegeus! Listen, I command you! It is
 I, Artemis, Leto's daughter, who address you. Why,
 unhappy man, do you take joy in these things? You have
 killed your son in godless fashion, persuaded of things
 unseen by the false words of your wife. But all too clearly
 seen is the ruin you have won for yourself! You should
 hide yourself beneath the earth's depths in shame or
 change your life for that of a bird above and take yourself
 out of this pain! In life lived among good men you have
 no share.

Hear, Theseus, the state of your misfortunes. And yet
 I accomplish nothing by this, and merely cause you grief.
 But it was for this purpose that I came, to make plain that
 your son's heart is guiltless so that he may die with a good
 name, make plain, too, the maddened frenzy of your wife
 or, if I may call it so, her nobility. For she was stung by
 the goad of that goddess most hated by us who take pleasure
 in virginity and fell in love with your son. When

¹²⁷⁷ σκύμων Wilamowitz: σκυλάκων C ¹²⁷⁹ τά τ'
 Wecklein: τὰν C αἰθόμενος ἄλιος Wilamowitz: ἄλ-
 αἰ- ¹²⁸⁰ συμπάντων Dindorf: σ. δὲ vel σ. τε vel σ.
 γε C ¹²⁸⁹ ἔσχεθες Markland: ἔσχεσ C ¹²⁹² πτηνὸν
 Valckenaer: -ὸς C ¹³⁰² ὄσαις τε Weil

1305 γνώμη δὲ νικᾶν τὴν Κύπριν πειρωμένη
 τροφοῦ διώλετ' οὐχ ἔκοῦσα μηχαναῖς,
 ἢ σὼ δι' ὄρκων παιδί σημαίνει νόσον.
 ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο
 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
 ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.
 1310 ἢ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη
 ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσεν
 δόλοισι σὸν παῖδ', ἀλλ' ὁμως ἔπεισέ σε.

ΘΗΣΕΥΣ

οἴμοι.

ARTEMIS

δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,
 τοῦνθένδ' ἀκούσας ὡς ἂν οἰμώξεης πλέον.
 1315 ἄρ' οἶσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφεῖς;
 ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
 ἐς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρῶν τινα.
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
 ἔδωχ' ὅσονπερ χρῆν, ἐπέπερ ἦνεσεν·
 1320 σὺ δ' ἐν τ' ἐκείνῳ κὰν ἐμοὶ φαίνῃ κακός,
 ὃς οὔτε πίστιν οὔτε μάντεων ὅπα
 ἔμεινας, οὐκ ἤλεγξας, οὐ χρόνῳ μακρῷ
 σκέψιν παρέσχες, ἀλλὰ θάσσον ἢ σ' ἐχρῆν
 ἀρὰς ἐφήκας παιδί καὶ κατέκτανες.

ΘΗΣΕΥΣ

δέσποιν', ὀλοίμην.

she attempted to conquer Cypris by her resolve, she was
 destroyed all unwitting by the contrivances of her nurse,
 who told your son under oath of her malady. He, as was
 right, did not fall in with her words, nor yet again, godly
 man that he is, did he break the firm bond of his oath,
 though he was reviled by you. Phaedra, fearing lest she
 be put to the proof, wrote a false letter and destroyed
 your son by guile, and though it was a lie, she persuaded
 you.

THESEUS

O woe!

ARTEMIS

Does this tale sting you, Theseus? Hold your peace so
 that you may hear the rest and groan the more. Do you
 know that you were given by your father three curses cer-
 tain of fulfillment? One of these you took, base man, to
 use against your son when you could have used it against
 an enemy. Your father, the sea lord, kindly disposed as he
 was toward you, granted what he had to grant seeing that
 he had promised. But in his sight and in mine you are
 proved base since you did not wait either for confirmation
 or for the word of a prophet, you did not put the charge to
 the proof nor grant to Time the right to investigate it, but
 more rashly than you ought you let loose this curse upon
 your son and killed him.

THESEUS

Lady, let me die!

ARTEMIS

- 1325 δείν' ἔπραξας, ἀλλ' ὁμως
 ἔτ' ἔστι καὶ σοι τῶνδε συγγνώμης τυχεῖν·
 Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,
 πληροῦσα θυμόν. θεοῖσι δ' ᾧδ' ἔχει νόμος·
 οὐδεὶς ἀπαντᾶν βούλεται προθυμία
 1330 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί.
 ἐπεὶ, σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη
 οὐκ ἄν ποτ' ἦλθον ἐς τόδ' αἰσχύνῃς ἐγὼ
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
 θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἀμαρτίαν
 1335 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κἀκήσ·
 ἔπειτα σὴ θανούσ' ἀνήλωσεν γυνή
 λόγων ἐλέγχους, ὥστε σὴν πείσαι φρένα.
 μάλιστα μὲν νυν σοὶ τάδ' ἔρρωγεν κακά,
 λύπη δὲ κάμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ
 1340 θνησκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοῦς
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟΡΟΣ

- καὶ μὴν ὁ τάλας ὄδε δὴ στείχει,
 σάρκας νεαρὰς ξανθὸν τε κάρα
 διαλυμανθεῖς. ᾧ πόνος οἴκων,
 1345 οἶον ἐκράνθη δίδυμον μελάθροισ
 πένθος· θεόθεν καταληπτόν.

ΙΠΠΟΑΤΤΟΣ

αἰαὶ αἰαὶ·
 δύστηνος ἐγώ, πατρὸς ἐξ ἀδίκου

ARTEMIS

You have done dreadful things, but for all that it is still possible for you to win pardon for these deeds of yours. It was Cypris, sating her anger, who willed that things should happen thus. Among the gods the custom is this: no god will cross the will of another, but we all stand aside. For you can be sure that if I had not been afraid of Zeus, I would never have endured such disgrace as to allow the man I love most among mortals to die. Ignorance acquits your mistakes of baseness, and further your wife by dying made it impossible to test her words, and thus she persuaded your mind.

It is chiefly upon you that these misfortunes break, but I too feel grief. The gods do not rejoice at the death of the godly, but the wicked we destroy, children, house, and all.

Enter HIPPOLYTUS by Eisosdos A supported by his servants.

CHORUS LEADER

Look, here comes the unhappy man, his young flesh and golden head all mangled. Oh, what trouble has afflicted this house! What a double grief has been brought to pass for it, seizing it by the will of heaven!

HIPPOLYTUS

What agony! Wretched man that I am, I am shamefully

¹³³⁶ σὴ Wilamowitz: δ' ἢ C

¹³⁴⁸ ἐξ] fort. ὡς

- χρησμοῖς ἀδίκους διελευμάνθην.
 1350 ἀπόλωλα τάλας, οἴμοι μοι.
 διά μου κεφαλῆς ἄσσοισ' ὀδύνας,
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.
 σχέες, ἀπειρηκὸς σώμ' ἀναπαύσω.
 ἔξ·
 1355 ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς
 βόσκημα χερὸς,
 διά μ' ἐφθειρας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμα, δμῶες,
 χροὸς ἐλκώδους ἀπτεσθε χερσῖν.
 1360 τίς ἐφέστηκεν δεξιὰ πλευροῖς;
 πρόσφορά μ' αἴρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατρὸς ἀμπλακίαις. Ζεῦ Ζεῦ, τὰδ' ὄρᾳς;
 ὄδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 1365 ὄδ' ὁ σωφροσύνη πάντας ὑπερσχών,
 προὔπτου ἐς Ἄϊδην στείχω, κατ' ἄκρας
 ὀλέσας βίοντα, μόχθους δ' ἄλλως
 τῆς εὐσεβίας
 εἰς ἀνθρώπους ἐπόνησα.
- 1370 αἰαῖ αἰαῖ·
 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει·
 μέθετέ με τάλανα,
 καί μοι θάνατος παιᾶν ἔλθοι.
 προσαπόλλυτέ μ' ὄλλυτε τὸν δυσδαί-
 1375 μον·· <ὕπ'> ἀμφιτόμου λόγχας ἔραμαι

treated by the unjust utterance of an unjust father! I am gone, alas, alas! Pains dart through my head and spasms leap in my brain! (*to one of his servants*) Stop, so that I may rest my exhausted body! O agony! O hateful horses my own hand has fed, you have destroyed me, have killed me! Oh! Oh! I beg you by the gods, servants, handle my wounded flesh gently! Who is standing at my right side? Lift me carefully, draw me with muscles ever tensed, me the wretch, cursed by his father's misdeed! Zeus, Zeus, do you mark this? Here am I, the holy and god-revering one, the man who surpassed all men in chastity, plainly going to my death! I have lost my life utterly, and all in vain have been my labors of piety toward men.

(*sung*) O agony! And now the pain, the pain, comes over me! Let me go, wretched man that I am, and may death come to me as healer! Kill me, kill the wretch that is me! I long to be cut in half by a two-edged blade and to

1365 ὑπερσχών Valckenaer: ὑπερέχων fere C

1375 <ὕπ'> Willink

διαμοιρᾶσθαι κατὰ τ' ἐνᾶσαι
τὸν ἐμὸν βίοτον.
ὦ πατὴρ ἐμοῦ δύστανος ἀρά·
μιαιφόνον τι σύγγονον
1380 παλαιῶν προγεννη-
τόρων ἐξορίζεται
κακὸν οὐδὲ μένει,
ἔμολέ τ' ἐπ' ἐμέ—τί ποτε, τὸν οὐ-
δὲν ὄντ' ἐπαίτιον κακῶν;
ἰὼ μοί μοι·
1385 τί φῶ; πῶς ἀπαλλά-
ξω βιοτὰν ἐμὰν
τοῦδ' ἀνάληγτον πάθους;
εἶθε με κοιμάσειε τὸν
δυσδαίμον' Ἴδιδα μέλαι-
να νύκτερός τ' ἀνάγκα.

ARTEMIS

ὦ τλήμων, οἶα συμφορᾷ συννεύγης·
1390 τὸ δ' εὐγενές σε τῶν φρενῶν ἀπώλεσεν.

ΙΠΠΟΛΑΤΤΟΣ

ἔα·
ὦ θεῖον ὁσμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
ὦν ἤσθόμην σου κἀνεκουφίσθην δέμας·
ἔστ' ἐν τόποισι τοισίδ' ἼΑρτεμις θεά.

ARTEMIS

ὦ τλήμων, ἔστι, σοί γε φιλτάτη θεῶν.

lay my life to rest. O ill-fated curse of my father! Some
bloodstained calamity within the family, committed by
ancestors long dead, breaks forth and does not stay, and
it has come against me. Why, when I am guilty of no
wrong? Alas! What am I to say? How free my life pain-
lessly of this disaster? O that the dark necessity of death's
night would lay me, unhappy man, to rest!

ARTEMIS

O poor man, to what a calamity you are yoked! Yet it was
the nobility of your mind that destroyed you.

HIPPOLYTUS

But what is this? O breath of divine fragrance! Though I
am in misfortune I feel your presence and my body's pain
is lightened. The goddess Artemis is in this place!

ARTEMIS

Poor one, she is, dearest of gods to you.

¹³⁷⁶ διαμοιρᾶσθαι Valckenaer: -ᾶσαι C κατὰ Herwer-
den: διά C

¹³⁸¹ μένει Wilamowitz: μέλλει C

¹³⁸⁶ ἀνάληγτον Weil: -ήτου C

EURIPIDES

ΙΠΠΟΛΥΤΟΣ

1395 ὀρᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;

ARTEMIS

ὀρῶ· κατ' ὅσσω δ' οὐ θέμις βαλεῖν δάκρυ.

ΙΠΠΟΛΥΤΟΣ

οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.

ARTEMIS

οὐ δῆτ'· ἀτὰρ μοι προσφιλέης γ' ἀπόλλυσαι.

ΙΠΠΟΛΥΤΟΣ

οὐδ' ἵππωνώμας οὐδ' ἀγαλμάτων φύλαξ.

ARTEMIS

1400 Κύπρις γὰρ ἢ πανούργος ᾧδ' ἐμήσατο.

ΙΠΠΟΛΥΤΟΣ

ᾧμοι, φρονῶ δὴ δαίμον' ἢ μ' ἀπόλεσεν.

ARTEMIS

τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.

ΙΠΠΟΛΥΤΟΣ

τρεῖς ὄντας ἡμᾶς ᾤλεσ', ἤσθημαι, μία.

ARTEMIS

πατέρα γε καὶ σὲ καὶ τρίτην ξυνάορον.

ΙΠΠΟΛΥΤΟΣ

1405 ᾧμῶξα τοῖνυν καὶ πατρὸς δυσπραξίας.

¹⁴⁰³ ᾤλεσ', ἤσθημαι, μία Valckenaer: ᾤλεσ' ἤσθημαι Κύπρις a: ᾤλεσεν μία Κύπρις b

¹⁴⁰⁴ γε Kirchhoff: τε a: om. b

HIPPOLYTUS

HIPPOLYTUS

Do you see me, lady, see my wretched state?

ARTEMIS

Yes, but the law forbids my shedding tears.

HIPPOLYTUS

No more do you have your huntsman and your servant!

ARTEMIS

No, but though you die, I love you still.

HIPPOLYTUS

No one to tend your horses or your statue!

ARTEMIS

No, for knavish Cypris willed it so.

HIPPOLYTUS

Ah, now I learn the power that has destroyed me!

ARTEMIS

The slight to her honor galled her, and she hated your chastity.

HIPPOLYTUS

One power destroyed us three, I see it now.

ARTEMIS

Your father, you, and Theseus' wife the third.

HIPPOLYTUS

Therefore I groan for Theseus' fate as well.

EURIPIDES

ARTEMIS

ἐξηπατήθη δαίμονος βουλεύμασιν.

ΙΠΠΟΛΤΟΣ

ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.

ΘΗΣΕΥΣ

ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.

ΙΠΠΟΛΤΟΣ

στένω σε μᾶλλον ἢ 'μὲ τῆς ἀμαρτίας.

ΘΗΣΕΥΣ

1410 εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.

ΙΠΠΟΛΤΟΣ

ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.

ΘΗΣΕΥΣ

ὡς μήποτ' ἐλθεῖν ὄφελ' ἐς τοῦμὸν στόμα.

ΙΠΠΟΛΤΟΣ

τί δ'; ἔκτανές τ' ἄν μ', ὡς τότε ἦσθ' ὠργισμένος.

ΘΗΣΕΥΣ

δόξης γὰρ ἤμην πρὸς θεῶν ἐσφαλμένοι.

ΙΠΠΟΛΤΟΣ

φεῦ·

1415 εἶθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.

ARTEMIS

ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον
θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,

HIPPOLYTUS

ARTEMIS

He was deceived, a god contrived it so.

HIPPOLYTUS

How great, unhappy father, your misfortune!

THESEUS

I am gone, my son, I have no joy in life.

HIPPOLYTUS

For your mistake I pity you more than me.

THESEUS

Would I could die, my son, instead of you!

HIPPOLYTUS

Poseidon your father's gifts, what woe they brought!

THESEUS

Would that the curse had never come to my lips!

HIPPOLYTUS

You would have killed me still, such was your anger.

THESEUS

Yes, for the gods had robbed me of my wits.

HIPPOLYTUS

Oh! Would that the race of men could curse the gods!^a

ARTEMIS

Let be! For though you are in the gloom under the earth, even so you will get revenge for the wrath that has fallen against you by Cypris' design, and this will be the reward

^a A dying man's curse was believed to be efficacious, but the gods are exempt from its effects.

- 1420 σῆς εὐσεβείας κάγαθῆς φρενὸς χάριν
 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἑμῆς χειρὸς
 ὃς ἂν μάλιστα φίλτατος κυρῆ βροτῶν
 τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
 σοὶ δ' ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
 τιμὰς μεγίστας ἐν πόλει Τροζηρία
 1425 δῶσω· κόραι γὰρ ἄζυγες γάμων πάρος
 κόμας κερουῦνταί σοι, δι' αἰῶνος μακροῦ
 πένθη μέγιστα δακρῶν καρπουμένῳ.
 αἰεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων
 ἔσται μέριμνα, κοῦκ ἀνώνυμος πεσῶν
 1430 ἔρωσ ὁ Φαίδρας ἐς σὲ σιγηθήσεται.
 σὺ δ' ὦ γεραίου τέκνον Αἰγέως, λαβὲ
 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
 ἄκων γὰρ ὤλεσάς νιν, ἀνθρώποισι δὲ
 θεῶν διδόντων εἰκὸς ἐξαμαρτάνει.
 1435 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν,
 Ἴππόλυτ'· ἔχει γὰρ μοῖραν ἧ διεφθάρης.
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὀρᾶν
 οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
 ὀρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.

ΙΠΠΟΛΥΤΟΣ

- 1440 χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία·
 μακρὰν δὲ λείπεις ῥαδίως ὀμιλίαν.
 λύω δὲ νεῖκος πατρὶ χρηζούσης σέθεν·
 καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
 αἰαί, κατ' ὄσων κιχάνει μ' ἤδη σκότος·
 1445 λαβοῦ, πάτερ, μου καὶ κατόρθωσον δέμας.

of your piety and goodness. That mortal of hers she loves the most I shall punish with these inescapable arrows shot from my hand. To you, unhappy man, I shall grant, in recompense for these sorrows, supreme honors in the land of Trozen. Unmarried girls before their marriage will cut their hair for you, and over the length of ages you will harvest the deep mourning of their tears. The practiced skill of poetry sung by maidens will for ever make you its theme, and Phaedra's love for you shall not fall nameless and unsung.

But you, child of old Aegeus, take your son in your arms and embrace him. For you were not responsible for killing him, and when the gods so ordain, it is to be expected that men will make disastrous mistakes. As for you, Hippolytus, I urge you not to hate your father. For the manner of your death is set by fate. Farewell: it is not lawful for me to look upon the dead or to defile my sight with the last breath of the dying. And I see that you are already near that misfortune.

Exit ARTEMIS.

HIPPOLYTUS

And farewell to you in your going, blessed maiden! Yet how easily you leave our long friendship! Still, at your bidding I end my quarrel with my father. For in times past too I obeyed your words.

Oh, oh! Darkness is coming down upon my eyes! Take me, father, and lay my body straight!

¹⁴²⁷ καρπουμένῳ Valckenaer: -οῦμαι vel -ουμένα C

¹⁴³⁶ ἔχει J. U. Powell cl. 988: ἔχεις C

EURIPIDES

ΘΗΣΕΥΣ

οἴμοι, τέκνον, τί δρᾶς με τὸν δυσδαίμονα;

ΙΠΠΟΛΥΤΟΣ

ὄλωλα καὶ δὴ νερτέρων ὀρώ πύλας.

ΘΗΣΕΥΣ

ἦ τὴν ἐμὴν ἀναγνον ἐκλιπῶν χέρα;

ΙΠΠΟΛΥΤΟΣ

οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.

ΘΗΣΕΥΣ

1450 τί φῆς; ἀφίης αἵματός μ' ἐλεύθερον;

ΙΠΠΟΛΥΤΟΣ

τὴν τοξόδαμνον ἼΑρτεμιν μαρτύρομαι.

ΘΗΣΕΥΣ

ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.

ΙΠΠΟΛΥΤΟΣ

ὦ χαίρε καὶ σύ, χαίρε πολλά μοι, πάτερ.

ΘΗΣΕΥΣ

οἴμοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς.

ΙΠΠΟΛΥΤΟΣ

1455 τοιῶνδε παίδων γνησίων εὐχου τυχεῖν.

ΘΗΣΕΥΣ

μή νυν προδῶς με, τέκνον, ἀλλὰ καρτέρει.

ΙΠΠΟΛΥΤΟΣ

κεκαρτέρηται τᾶμ'· ὄλωλα γάρ, πάτερ.

κρύψον δέ μου πρόσωπον ὡς τάχος πέπλους.

HIPPOLYTUS

THESEUS

Alas, my son, what are you doing to me?

HIPPOLYTUS

I am gone. I see the gates of the Underworld!

THESEUS

And will you leave me with my hands unclean?

HIPPOLYTUS

Oh no, for of this murder I acquit you.

THESEUS

What is this you say? You set me free of murder?

HIPPOLYTUS

The conquering bow of Artemis be my witness!

THESEUS

How noble you are to your father, dearest son!

HIPPOLYTUS

I wish you, father, plenteous joy as well!

THESEUS

Oh, what a noble, godly heart is lost!

HIPPOLYTUS

Pray that your true-born sons may be as good!

THESEUS

Do not desert me, son, but struggle on!

HIPPOLYTUS

My struggle is over, father: I am gone. Cover my face, and quickly, with my garments!

He falls silent. Theseus covers his face.

EURIPIDES

ΘΗΣΕΥΣ

1460 ὦ κλείν' Ἐρεχθέως Παλλάδος θ' ὀρίσματα,
οἴου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ,
ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.

ΧΟΡΟΣ

κοινὸν τόδ' ἄχος πᾶσι πολίταις
ἦλθεν ἀέλπτως.
1465 πολλῶν δακρύων ἔσται πίτυλος·
τῶν γὰρ μεγάλων ἀξιοπενθεῖς
φῆμαι μᾶλλον κατέχουσιν.

¹⁴⁵⁹ Ἐρεχθέως Stockert: Ἀθήναι α: Ἀθηνῶν b

HIPPOLYTUS

THESEUS

Glorious territory of Erechtheus and Pallas, what a man
you have been bereft of! Unhappy me, how well I shall
remember, Cypris, the woes you have brought to pass!

*Exit THESEUS into the palace, accompanied by servants
carrying the body of his son.*

CHORUS LEADER

This grief has come unlooked for upon all the citizens in
common. Floods of tears shall come over us again and
again. For tales of grief about the great have greater
power to move.

Exit CHORUS by Eisodos B.

ANDROMACHE

INTRODUCTION

Andromache was produced sometime around 425. A *scholion* on line 445 says that the play was not produced in Athens, which is probably an inference from the absence of an entry “Euripides, *Andromache*” in the *didaskaleiai* that Aristotle or his pupils copied from the public records of the Dionysia. From the same *scholion* we learn that the Hellenistic scholar Callimachus noted that the play, in a copy or copies known to him, bore the name Democrates. Whether we must conclude that it was put on in Athens but under another poet’s name, or that it was put on elsewhere, or both, we cannot tell.

The play dramatizes the aftermath of the Trojan War. Like several of Euripides’ extant plays, it combines two stories that have no necessary connection with one another—the story of Hermione’s and Menelaus’ attempted murder of Andromache and the story of Orestes’ murder of Neoptolemus and marriage to Hermione—and hence it has no single central character or center of interest.

The scene is set in Thetideion, the part of Thessaly where Achilles’ son Neoptolemus lives, not far from Phthia, where his grandfather Peleus is king. Long ago Peleus had been given the goddess Thetis as his wife and had become the father of Achilles, the noblest warrior of

the Greeks. Achilles perished at Troy, slain by Paris and Apollo. After helping to capture Troy, Neoptolemus had come home with Andromache, widow of Hector, the most valiant of the Trojans. The Greeks had given her to him as a prize of honor, and she became his mistress, bearing him a son. (In the play, the son is nameless, but it will be convenient to call him Molossus, as the mythological tradition does.) Andromache has passed from a life of royalty to one of slavery, and her only hope of ameliorating her ruined fortunes lies in Neoptolemus and the son she has by him. But Neoptolemus, out of a desire for legitimate heirs, has married Hermione, daughter of Menelaus and Helen, and the wife is persecuting the mistress and her son. During Neoptolemus' absence on a trip to Delphi—he has gone there to offer amends to Apollo for an earlier visit, when he had demanded satisfaction from the god for killing his father Achilles—Hermione has summoned her father from Sparta, and the two of them are attempting to murder Andromache and Molossus. Andromache at the beginning of the action has taken refuge at the altar of Thetis and is safe there for the moment. But Menelaus finds Molossus and, bringing the child captive before his mother, tells her that either she must surrender and be killed or he will kill her son. She surrenders to save Molossus' life; then Menelaus announces that his promise to spare Molossus in no way binds Hermione. Andromache and Molossus are just about to be put to death when Peleus arrives and sends Menelaus packing.

At this point, the Andromache and Hermione story, which may be Euripides' own invention, intersects with another known to us from Delphic myth, the murder of

Neoptolemus at Delphi. Hermione emerges from the house desperate at the thought that she will have to face her husband Neoptolemus without her father's support. Suddenly her cousin Orestes appears, seemingly in answer to her prayers. He claims at first that he is merely passing through Thessaly and has stopped to see how his cousin is faring. He listens to her recital of the plan to murder Andromache and Molossus and how it failed. Then he reveals that he already knows of Hermione's trouble and has come to take her away and marry her. (She had been promised to him before the war.) Only when they are already on their way does Orestes reveal that he has set in motion a plot to ambush Neoptolemus at Delphi.

After their departure, Peleus comes back to investigate a rumor that Hermione has left her husband's house. The Chorus confirm this and then warn him that Neoptolemus is in mortal danger at Delphi. Peleus dispatches a slave to warn him, but before he can leave, a messenger comes with the news that Neoptolemus has been treacherously slain. Orestes had spread the rumor that Neoptolemus had come to plunder Delphi, and he was murdered in the temple precincts. Peleus is prostrated by the news: the only son of his only son is dead, and his line is all but extinct.

Then the goddess Thetis appears in the role of *deus ex machina* to bring consolation to her former husband and to prophesy the future for him, Andromache, and Molossus. He should not grieve for his grandson's death, she says, for death is a debt all must pay. As for his line being extinct, it lives on in Molossus. Andromache, now free from slavery, will marry Priam's son Helenus and dwell in

Molossia, and Molossus himself will be the first of a long and blessed dynasty to rule over that part of Greece. Peleus is destined to become an immortal god and to dwell with her for all time as her husband. He will even see Achilles, who lives on as a hero. The Chorus end the play with lines repeated from *Alcestis* on the unexpectedness of what the gods bring to pass.

Few of Euripides' plays equal *Andromache* in the depiction of the multiple and contrary vicissitudes of fortune. The characters may be divided into sympathetic (the Trojan Andromache, the Thessalians Peleus and Neoptolemus) and unsympathetic (the Spartan Hermione and her father Menelaus, and the Argive Orestes). Both groups experience rapid and unexpected reversals of fortune. Andromache's fortunes sink ever lower as she gives up her life to save her son only to be told that she has been tricked and both will be killed. Then Peleus intervenes, rescuing her from imminent death and overturning the fortunes of the Spartan party. Hermione, despairing for her life, is rescued by Orestes, who deals a cruel blow to Peleus' fortunes. Last, Thetis announces a happy future for the sympathetic characters. All this amply justifies the five choral lines with which the play ends, describing the surprises the gods have in store for mortals.

The play also dramatizes important contrasts. Andromache, Peleus, and Neoptolemus, on the one hand, are brave, forthright, heroic, concerned for their posterity, and believers in *phusis* (nature, inborn character) and moral excellence. Hermione, Menelaus, and Orestes, on the other, are cowardly, deceitful, concerned only with their own satisfaction and careless of the future, and con-

vinced that the intellectual virtues of cleverness and *didache* (teaching, training) hold the key to success in the world. Neoptolemus' marriage to Hermione was an unnatural alliance between members of different groups, and Peleus had warned him against it. It brought misery to Andromache and her son, and it was finally dissolved by the violence of Orestes.

Orestes is not the sole contriver, though, for both he and the messenger make it clear that Apollo had a hand in killing Neoptolemus, even though Neoptolemus had returned to make amends. The role of Apollo seems to reflect discredit upon the god, but the ancients may have felt differently. They had no notion that repentance made things between a man and a god all right again. That Apollo should punish Neoptolemus for his insolence, even if he said he was sorry, would not have seemed out of character for an Olympian god. Orestes had called on Apollo the Healer (line 900) to grant "a release from these troubles," and that is arguably what he does for everyone concerned. The two groups are forcibly disjoined, Andromache is set free, and Neoptolemus makes a heroic end worthy of the son of Achilles, fighting off his cowardly attackers single-handed until the god intervenes. In light of Thetis' remarks about the provident care of the gods for the line of Peleus and of Troy, it is possible to interpret Apollo's action as a blessing in heavy disguise. We are left at the end of the play with the sense that its chaotic and unexpected happenings are part of a divine plan no human mind could have foreseen. Such, Euripides says, are the dealings of the gods with mortals.

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Dramatis Personae

ΑΝΔΡΟΜΑΧΗ	ANDROMACHE, widow of Hector and slave of Neoptolemus
ΘΕΡΑΠΑΙΝΑ	MAIDSERVANT, slave once of Andromache, now of Neoptolemus
ΧΟΡΟΣ	CHORUS of local Thessalian women
ΕΡΜΙΟΝΗ	HERMIONE, daughter of Menelaus and wife of Neoptolemus
ΜΕΝΕΛΑΟΣ	MENE LAUS, King of Sparta
ΠΑΙΣ	BOY, son of Andromache and Neoptolemus
ΠΗΛΕΥΣ	PELEUS, grandfather of Neoptolemus and father of Achilles
ΤΡΟΦΟΣ	NURSE, servant of Hermione
ΟΡΕΣΤΗΣ	ORESTES, cousin of Hermione
ΑΓΓΕΛΟΣ	MESSENGER, one of Neoptolemus' retinue
ΘΕΤΙΣ	THETIS, sea goddess, wife of Peleus and mother of Achilles

A Note on Staging

The *skene* represents Neoptolemus' house in Thetideion, not far from Pharsalia in Thessaly. In the *orchestra* is an altar and shrine to Thetis. Eisodos A represents the road to Pharsalia and is also the route used by Menelaus, Orestes, and Hermione to return to Sparta. Eisodos B leads to Delphi.

ΑΝΔΡΟΜΑΧΗ

ΑΝΔΡΟΜΑΧΗ

Ἀσιάτιδος γῆς σχῆμα, Θηβαία πόλι,
 ὄθεν ποθ' ἔδνων σὺν πολυχρύσῳ χλιδῇ
 Πριάμον τύραννον ἐστίαν ἀφικόμην
 δάμαρ δοθείσα παιδοποιὸς Ἑκτορι,
 5 ζηλωτὸς ἔν γε τῷ πρὶν Ἀνδρομάχη χρόνῳ,
 νῦν δ', εἴ τις ἄλλη, δυστυχεστάτη γυνή
 [ἐμοῦ πέφυκεν ἢ γενήσεται ποτε].
 ἦτις πόσιν μὲν Ἑκτορ' ἐξ Ἀχιλλέως
 θανόντ' ἐσείδον, παιδά θ' ὄν τίκτω πόσει
 10 ῥιφθέντα πύργων Ἀστυνάκτ' ἀπ' ὀρθίων,
 ἐπεὶ τὸ Τροίας εἶλον Ἑλληνες πέδον·
 αὐτῇ δὲ δούλη τῶν ἐλευθερωτάτων
 οἴκων νομισθεῖσ' Ἑλλάδ' εἰσαφικόμην
 τῷ νησιώτῃ Νεοπτολέμῳ δορὸς γέρας
 15 δοθείσα λείας Τρωικῆς ἐξάιρετον.
 Φθίας δὲ τῆσδε καὶ πόλεως Φαρσαλίας
 σύγχορτα ναῖω πεδί', ἵν' ἡ θαλασσία
 Πηλεῖ ξυνώκει χωρὶς ἀνθρώπων Θέτις
 φεύγουσ' ὄμιλον· Θεσσαλὸς δὲ νιν λεῶς

⁷ om. II, iam del. Valckenaer

ANDROMACHE

Enter ANDROMACHE from the house. She takes her place as a suppliant at the altar of Thetis in the orchestra.

ANDROMACHE

Glory of Asia, city of Thebe!^a It was from you that I once came, dowered with golden luxury, to the royal house of Priam, given to Hector as lawful wife for the bearing of his children—I, Andromache, in days gone by a woman to be envied, but now, if ever woman was, the paragon of misery. I saw my husband Hector killed at the hands of Achilles and beheld Astyanax, the son I bore my husband, hurled from the high battlements when the Greeks had captured the land of Troy. I myself, who belonged to a house most free, became a slave and was brought to Greece, given as the choicest of the Trojan spoil to the islander^b Neoptolemus as his prize of war. I live now in these lands that border on Phthia and the city of Pharsalia, lands where the sea goddess Thetis, far from the haunts of men and fleeing their company, lived as wife

^a City in Mysia in Asia Minor, ruled by Andromache's father, Eëtion.

^b Neoptolemus was born on the island of Scyros.

- 20 Θετίδειον αὐδᾶ θεᾶς χάριν νυμφευμάτων.
 ἔνθ' οἶκον ἔσχε τόνδε παῖς Ἀχιλλέως,
 Πηλέα δ' ἀνάσσειν γῆς ἐκ Φαρσαλίας,
 ζῶντος γέροντος σκήπτρον οὐ θέλων λαβεῖν.
 κἀγὼ δόμοις τοῖσδ' ἄρσεν' ἐντίκτω κόρον,
- 25 πλαθεῖσ' Ἀχιλλέως παιδί, δεσπότη δ' ἐμῶ.
 καὶ πρὶν μὲν ἐν κακοῖσι κειμένην ὄμως
 ἐλπίς μ' αἰὲ προσήγε σωθέντος τέκνου
 ἀλκὴν τιν' εὐρεῖν κάπικούρησιν κακῶν
 ἐπεὶ δὲ τὴν Δάκαιναν Ἐρμιόνην γαμῆ
 30 τοῦμὸν παρώσας δεσπότης δοῦλον λέχος,
 κακοῖς πρὸς αὐτῆς σχετλίους ἐλαύνομαι.
 λέγει γὰρ ὡς νιν φαρμάκοις κεκρυμμένους
 τίθημ' ἄπαιδα καὶ πόσει μισουμένην,
 αὐτῇ δὲ ναίειν οἶκον ἀντ' αὐτῆς θέλω
 35 τόνδ', ἐκβαλοῦσα λέκτρα τὰκείνης βία·
 ἀγὼ τὸ πρῶτον οὐχ ἔκοῦσ' ἔδεξάμην,
 νῦν δ' ἐκκλέοιπα· Ζεὺς τὰδ' εἰδείη μέγας,
 ὡς οὐχ ἔκοῦσα τῶδ' ἐκoinώθην λέχει.
 ἀλλ' οὐ σφε πείθω, βούλεται δέ με κτανεῖν,
 40 πατὴρ τε θυγατρὶ Μενέλεως συνδρᾶ τάδε.
 καὶ νῦν κατ' οἴκους ἔστ', ἀπὸ Σπάρτης μολῶν
 ἐπ' αὐτὸ τοῦτο· δειματομένη δ' ἐγὼ
 δόμων πάροικον Θέτιδος εἰς ἀνάκτορον
 θάσσω τόδ' ἐλθοῦσ', ἣν με κωλύση θανεῖν.
- 45 Πηλεύς τε γὰρ νιν ἔκγονοί τε Πηλέως
 σέβουσιν, ἐρμήνευμα Νηρηΐδος γάμων.
 ὃς δ' ἔστι παῖς μοι μόνος, ὑπεκπέμπω λάθρα

with Peleus. The people of Thessaly call the place Thetideion in honor of the goddess' marriage. Here Achilles' son made his home, allowing Peleus to rule over the land of Pharsalia: he was unwilling to take the scepter during the old man's lifetime. In this house I have given birth to a manchild, lying with Achilles' son, my master.

Formerly, though I was sunk in misery, the hope always drew me to him that if the child lived I would find some kind of help and defense from misfortune. But ever since my master married Hermione, spurning my servile bed, I have been hounded by cruel abuse from her. She says that with secret drugs I make her childless and hated by her husband, and that I wish to take her place in the house, forcibly casting her out as wife. I took this bed unwillingly to begin with, and now I have relinquished it.^a Great Zeus be my witness that it was against my will that I became sharer in this bed! But I cannot persuade her of this, and she wants to kill me. Menelaus her father is his daughter's accomplice in this scheme, and he is now residing in the house, having come from Sparta for this very purpose. I in fear have come and taken my seat at this shrine of Thetis near the house in the hope that it may save me from death. For Peleus and Peleus' offspring honor it as a monument to their marriage tie with the Nereid.

My only child I have sent secretly to another house,

^a She means not that she has broken off relations with Neoptolemus (which is not in her power as a slave to do), but that she has left the house to become a suppliant.

²⁵ δ' Elmsley: τ' C ²⁷ προσήγε Reiske

²⁸ κακῶν a: δόμων b: δόμων Kovacs

ἄλλους ἐς οἴκους, μὴ θάνῃ φοβουμένη.
 ὁ γὰρ φυτεύσας αὐτὸν οὐτ' ἐμοὶ πάρα
 50 προσωφελῆσαι παιδί τ' οὐδέν ἐστ', ἀπῶν
 Δελφῶν κατ' αἶαν, ἔνθα Λοξία δίκην
 δίδωσι μανίας, ἣν ποτ' ἐς Πυθῶ μολῶν
 ἤτησε Φοῖβον πατρός οὐ κτείνει δίκην,
 εἴ πως τὰ πρόσθε σφάλματ' ἐξαιτούμενος
 55 θεὸν παράσχοιτ' ἐς τὸ λοιπὸν εὐμενῆ.

ΘΕΡΑΠΙΑΝΑ

δέσποιν', ἐγὼ τοι τοῦνομ' οὐ φεύγω τόδε
 καλεῖν σ', ἐπέπερ καὶ κατ' οἶκον ἡξίου
 τὸν σόν, τὸ Τροίας ἡνίκ' ὤκοῦμεν πέδον.
 εὔνους δ' ἐκεῖ σοι ζῶντί τ' ἡ τῶ σῶ πόσει,
 60 καὶ νῦν φέρουσά σοι νέους ἦκῶ λόγους,
 φόβῳ μὲν, εἴ τις δεσποτῶν αἰσθήσεται,
 οἴκτῳ δὲ τῶ σῶ· δεινὰ γὰρ βουλευέται
 Μενέλαος ἐς σέ παῖς θ', ἅ σοι φυλακτέα.

ΑΝΔΡΟΜΑΧΗ

ὦ φιλτάτη σύνδουλε (σύνδουλος γὰρ εἶ
 65 τῇ πρόσθ' ἀνάσση τῆδε, νῦν δὲ δυστυχεῖ),
 τί δρώσι; ποίας μηχανὰς πλέκουσιν αὖ,
 κτείνειν θέλοντες τὴν παναθλίαν ἐμέ;

ΘΕΡΑΠΙΑΝΑ

τὸν παιδᾶ σου μέλλουσιν, ὦ δύστηνε σύ,
 κτείνειν, ὃν ἔξω δωμάτων ὑπεξέθου.

⁵² ἡ Reiske

⁵⁹ δ' ἐκεῖ Badham: δὲ καὶ C

for fear that he will be killed. His father is not here to protect me and is no use to his son since he is away in the land of Delphi. There he is offering amends to Apollo for his madness—he once went to Pytho and asked Phoebus for satisfaction for his father Achilles, whom the god had killed—in the hope that by begging forgiveness for his previous sin he might win the god's favor for the future.

Enter MAIDSERVANT from the house.

MAIDSERVANT

Mistress, I do not shrink from calling you this name since it was the name I thought it right to use in your house when we lived in the land of Troy. I was well disposed toward you there and to your husband while he lived, and now I have come to you with bad news, in fear that one of my masters might see me but pitying you: Menelaus and his daughter are planning dreadful things against you. You must be on your guard.

ANDROMACHE

Dearest fellow slave (for you are fellow slave to me, once your queen but now in misery), what are they doing? What kind of plots are they weaving this time in their desire to kill me in my utter wretchedness?

MAIDSERVANT

They are about to kill your son, unhappy woman, whom you sent secretly out of the house.

EURIPIDES

ΑΝΔΡΟΜΑΧΗ

70 οἴμοι· πέπυσθον τὸν ἐμὸν ἔκθετον γόνον;
πόθεν ποτ'; ὦ δύστηνος, ὡς ἀπωλόμην.

ΘΕΡΑΠΙΑΝΑ

οὐκ οἶδ', ἐκείνων δ' ἤσθόμην ἐγὼ τάδε.
φροῦδος δ' ἐπ' αὐτὸν Μενέλεως δόμων ἄπο.

ΑΝΔΡΟΜΑΧΗ

ἀπωλόμην ἄρ'. ὦ τέκνον, κτενοῦσί σε
75 δισσοὶ λαβόντες γύπες, ὁ δὲ κεκλημένος
πατὴρ ἔτ' ἐν Δελφοῖσι τυγχάνει μένων.

ΘΕΡΑΠΙΑΝΑ

δοκῶ γὰρ οὐκ ἂν ᾧδέ σ' ἂν πράσσειν κακῶς
κείνου παρόντος· νῦν δ' ἔρημος εἶ φίλων.

ΑΝΔΡΟΜΑΧΗ

οὐδ' ἀμφὶ Πηλέως ἦλθεν ὡς ἦξι φάτις;

ΘΕΡΑΠΙΑΝΑ

80 γέρων ἐκείνος ὥστε σ' ὠφελεῖν παρών.

ΑΝΔΡΟΜΑΧΗ

καὶ μὴν ἔπεμψ' ἐπ' αὐτὸν οὐχ ἄπαξ μόνον.

ΘΕΡΑΠΙΑΝΑ

μῶν οὖν δοκεῖς σου φροντίσαι τιν' ἀγγέλων;

ΑΝΔΡΟΜΑΧΗ

πόθεν; θέλεις οὖν ἄγγελος σύ μοι μολεῖν;

ΘΕΡΑΠΙΑΝΑ

τί δητὰ φήσω χρόνιος οὖσ' ἐκ δωμάτων;

ANDROMACHE

ANDROMACHE

Oh me! Have they found the son I sent into hiding? How could they have done so? Oh I am undone and in utter misery!

MAIDSERVANT

I do not know how, but I learned this from *them*. Menelaus has left the house to fetch him.

ANDROMACHE

Then I am done for. O my son, those two vultures will take you and kill you, while the man who is called your father tarries in Delphi!

MAIDSERVANT

Yes, I do not think that you would be in such sorry plight if he were present. But as it is you are bereft of friends.

ANDROMACHE

Is there also no word of Peleus' coming?

MAIDSERVANT

He is too old to help you even if he were here.

ANDROMACHE

And yet I sent a message to him more than once.

MAIDSERVANT

Do you suppose any of your messengers cared about you?

ANDROMACHE

Of course not! Will you then go as my messenger?

MAIDSERVANT

What shall I say to excuse my long absence from home?

⁷⁰ πέπυσθον Nauck: πέπυσται C, quo servato ante h. v. 73 trai. Radermacher

EURIPIDES

ΑΝΔΡΟΜΑΧΗ

85 πολλὰς ἂν εὖροις μηχανάσ· γυνή γὰρ εἶ.

ΘΕΡΑΠΙΑΝΑ

κίνδυνος· Ἑρμιόνη γὰρ οὐ σμικρὸν φύλαξ.

ΑΝΔΡΟΜΑΧΗ

ὄρῶς; ἀπανδῶς ἐν κατοῖς φίλοισι σοῖς.

ΘΕΡΑΠΙΑΝΑ

οὐ δῆτα· μηδὲν τοῦτ' ὀνειδίσης ἐμοί.

ἀλλ' εἰμ', ἐπεὶ τοι κοῦ περίβλεπτος βίος

90 δούλης γυναικός, ἣν τι καὶ πάθω κακόν.

ΑΝΔΡΟΜΑΧΗ

χώρει νυν· ἡμεῖς δ' οἷσπερ ἐγκείμεσθ' αἰεὶ

θρήνοισι καὶ γόοισι καὶ δακρύμασιν

πρὸς αἰθέρ' ἐκτενούμεν· ἐμπέφυκε γὰρ

γυναιξὶ τέρψις τῶν παρεστώτων κακῶν

95 ἀνὰ στόμ' αἰεὶ καὶ διὰ γλώσσης ἔχειν.

πάρεστι δ' οὐχ ἓν ἀλλὰ πολλὰ μοι στένειν,

πόλιν πατρώαν τὸν θανόντα θ' Ἑκτορα

στερρόν τε τὸν ἐμὸν δαίμον' ᾧ συνεζύγην

δούλειον ἡμᾶρ ἐσπεσοῦσ' ἀναξίως.

100 χρῆ δ' οὐποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν,

πρὶν ἂν θανόντος τὴν τελευταίαν ἴδῃς

ὅπως περάσας ἡμέραν ἦξει κάτω.

Ἴλιω αἰπεινᾷ Πάρις οὐ γάμον ἀλλά τιν' ἄταν

⁸⁶ σμικρὸν tamquam ex cod. Kirchhoff: σμικρὸς a:
σμικρὰ b

ANDROMACHE

ANDROMACHE

You will find many ruses: you are a woman.

MAIDSERVANT

It is a dangerous job. Hermione is no slacker as guard.

ANDROMACHE

You see? You are failing your friends in their misfortune!

MAIDSERVANT

Not at all: don't reproach me with that! I will go, since in any case if something happens to me the life of a slave is not much to envy.

Exit MAIDSERVANT by Eisodes A.

ANDROMACHE

Go then! For my part I shall fill heaven at great length with the laments and groans and tears to which my whole life is devoted. It is natural for women to get pleasure from their present misfortunes, by constantly having them on their lips. I have many things, not one, to lament, my native land, the death of Hector, and the hard lot to which I have been yoked when I was cast undeservedly into slavery. One should never call any mortal happy until he dies and you can see how he has completed his last day and gone below.

(*sung*)^a For lofty Troy it was not as bride but as mad

^a This lament is unique, for only here in tragedy is the elegiac meter used. See D. L. Page, "The Elegiacs in Euripides' *Andromache*," in *Greek Poetry and Life: Essays Presented to Gilbert Murray* (Oxford, 1936), pp. 206–30.

¹⁰² ἦκει Herwerden

- ἀγάγετ' εὐναίαν ἐς θαλάμους Ἑλέαν.
 105 ἄς ἔνεκ', ὦ Τροία, δορὶ καὶ πυρὶ δηιάλων
 εἰλέ σ' ὁ χιλίοναυς Ἑλλάδος ὀξὺς Ἄρης
 καὶ τὸν ἐμὸν μελέας πόσω Ἔκτορα, τὸν περὶ τείχη
 εἴλκυσε διφρεύων παῖς ἀλίας Θέτιδος·
 110 αὐτὰ δ' ἐκ θαλάμων ἀγόμαν ἐπὶ θίνα θαλάσσας,
 δουλοσύναν στυγεράν ἀμφιβαλοῦσα κάρα.
 πολλὰ δὲ δάκρυνά μοι κατέβα χροός, ἀνίκ' ἔλειπον
 ἄστν τε καὶ θαλάμους καὶ πόσω ἐν κοίαις.
 ὦμοι ἐγὼ μελέα, τί μ' ἐχρήν ἔτι φέγγος ὀρᾶσθαι
 Ἑρμιόνας δούλαν; ἄς ὑπο τειρομένα
 115 πρὸς τὸδ' ἄγαλμα θεᾶς ἰκέτις περὶ χεῖρε βαλοῦσα
 τάκομαι ὡς πετρίνα πιδακόεσσα λιβάς.

ΧΟΡΟΣ

στρ. α

- ὦ γύναι, ἂ Θέτιδος δάπεδον καὶ ἀνάκτορα θάσσεις
 δαρὸν οὐδὲ λείπεις,
 Φθιάς ὄμως ἔμολον ποτὶ σὰν Ἀσιήτιδα γένναν,
 120 εἴ τί σοι δυναίμαν
 ἄκος τῶν δυσλύτων πόνων τεμείν,
 οἷ σε καὶ Ἑρμιόναν ἔριδι στυγερᾷ συνέκλησαν,
 τλᾶμον, ἀμφὶ λέκτρων
 διδύμων, ἐπίκοινον ἔχουσαν
 125 ἄνδρα, παῖδ' Ἀχιλλέως.

ἀντ. α

γνώθι τύχαν, λόγισαι τὸ παρὸν κακὸν εἰς ὅπερ ἤκεις.
 δεσπότηαις ἀμιλλᾷ

ruin that Paris brought Helen into his bedchamber! For her sake the keen warcraft of Greece, its ships a thousand strong, captured you, O Troy, sacked you with fire and sword, and killed Hector, husband to my unlucky self! The son of the sea goddess Thetis dragged him behind his chariot as he rode about the walls of Troy. I myself was led off from my chamber to the seashore, wrapping hateful slavery as a covering about my head. Many were the tears that rolled down my cheeks when I left city and home and husband lying in the dust! Oh, unhappy me, why should I still look on the light as Hermione's slave? Oppressed by her I have come as suppliant to this statue of the goddess and thrown my arms about it, melting in tears like some gushing spring high up on a cliff.

Enter women of Phthia as CHORUS by Eisodos A.

CHORUS

Woman, seated all this time upon the floor of Thetis' shrine, never leaving it: though I am a Phthian, I have come to you, child of Asia, in the hope that I might be able to find a remedy for your troubles so hard to cure, troubles that have joined you, unhappy woman, and Hermione in hateful quarrel about a double marriage, since you share a husband, the son of Achilles.

Know your fate, consider the present ill-fortune into which you have come. Do you wrangle with your masters

¹⁰⁶ ὀξὺς Schaefer (cf. *Held*. 290): ὠκὺς C

¹²⁴⁻⁵ ἔχουσαν ἄνδρα Diggle: εἴδουσαν ἀμφὶ C

Ἰλιάς οὖσα κόρα Λακεδαίμονος ἐγγενέταισιν;
λείπε δεξιμήλον

- 130 δόμον τὰς ποντίας θεοῦ. τί σοι
καιρὸς ἀτυζομένα δέμας αἰκέλιον καταλείβειν
δεσποτᾶν ἀνάγκαις;
τὸ κρατοῦν δέ σ' ἔπεισι. τί μόχθον
οὐδὲν οὖσα μοχθεῖς;

στρ. β

- 135 ἀλλ' ἴθι λείπε θεᾶς Νηρηίδος ἀγλαὸν ἔδραν,
γνώθι δ' οὖσ' ἐπὶ ξένας
δμῶις ἀπ' ἀλλοτρίας
πόλεος, ἔνθ' οὐ φίλων τιν' εἰσοροᾶς
σῶν, ᾧ δυστυχεστάτα,

- 140 <ᾧ> παντάλαινα νύμφα.

ἀντ. β

οἰκτροτάτα γὰρ ἔμοιγ' ἔμολες, γύναι Ἰλιάς, οἴκους
δεσποτᾶν ἐμῶν· φόβῳ δ'
ἡσυχίαν ἄγομεν
(τὸ δὲ σὸν οἴκτῳ φέρουσα τυγχάνω)
145 μὴ παῖς τὰς Διὸς κόρας
σοί μ' εὖ φρονούσαν εἶδῃ.

EPMIONH

- κόσμον μὲν ἀμφὶ κρατὶ χρυσέας χλιδῆς
στολμόν τε χρωτὸς τόνδε ποικίλων πέπλων
οὐ τῶν Ἀχιλλέως οὐδὲ Πηλέως ἀπὸ
150 δόμων ἀπαρχὰς δεῦρ' ἔχουσ' ἀφικόμην,
ἀλλ' ἐκ Λακαίνης Σπαρτιάτιδος χθονὸς
Μενέλαος ἡμῖν ταῦτα δωρεῖται πατήρ

when you are a woman of Troy and they were born in Sparta? The sea goddess' shrine, receiver of sacrifices—leave it behind! What profit is it for you in your distress to mar your body with weeping because of your masters' hard constraints? Their forcible hand will come upon you: why do you toil in vain, powerless as you are?

But come, leave the bright seat of the Nereid, recognize that you stand, a slave woman from another land, on foreign soil where you see none of your friends, O woman most luckless, most wretched.

In my eyes you were much to be pitied when you came, woman of Troy, to the house of my lords. But I hold my peace from fear (though in fact I pity your lot) lest the child of Zeus's daughter learn that I wish you well.

Enter from the house HERMIONE, impressively dressed and bejewelled.

HERMIONE

The luxurious gold that adorns my head and neck and the spangled gown that graces my body—I did not bring these here as the first fruits of the house of Achilles or of Peleus: my father Menelaus gave them to me from the

130 τί Musgrave: τίς C

137 ἀπ' Murray: ἐπ' C

140 <ᾧ> Triclinius: πα<σᾶ>ν τάλαινα Wilamowitz

142 ἐμῶν· φόβῳ δ' Nauck: δ' ἐμῶν φόβῳ C

- πολλοῖς σὺν ἔδνοις, ὥστ' ἔλευθεροστομεῖν.
 [ὑμᾶς μὲν οἶν τοῖσδ' ἀνταμίβομαι λόγοις.]
 155 σὺ δ' οὔσα δούλη καὶ δορίκτητος γυνὴ
 δόμους κατασχεῖν ἐκβαλοῦσ' ἡμᾶς θέλεις
 τοῦσδε, στυγούμαι δ' ἀνδρὶ φαρμάκοισι σοῖς,
 νηδὺς δ' ἀκύμων διὰ σέ μοι διόλλυται·
 δεινὴ γὰρ ἠπειρώτις ἐς τὰ τοιάδε
 160 ψυχὴ γυναικῶν· ὦν ἐπισχῆσω σ' ἐγώ,
 κοῦδέν σ' ὀνήσει δῶμα Νηρηΐδος τόδε,
 οὐ βωμὸς οὐδὲ ναός, ἀλλὰ κατθανῆ.
 ἦν δ' οἶν βροτῶν τίς σ' ἢ θεῶν σῶσαι θέλη,
 δεῖ σ' ἀντὶ τῶν πρὶν ὀλβίων φρονημάτων
 165 πτήξαι ταπεινὴν προσπσεῖν τ' ἐμὸν γόνυ
 σαίρειν τε δῶμα τοῦμὸν ἐκ χρυσηλάτων
 τευχέων χερὶ σπείρουσαν Ἀχελῷου δρόσου
 γυνῶναί θ' ἔν' εἰ γῆς. οὐ γάρ ἐσθ' Ἐκτωρ τάδε,
 οὐ Πρίαμος οὐδὲ χρυσός, ἀλλ' Ἑλλὰς πόλις.
 170 ἐς τοῦτο δ' ἤκεις ἀμαθίας, δύστηνε σύ,
 ἢ παιδὶ πατρὸς ὃς σὸν ὤλεσεν πόσιν
 τολμᾶς ξυνεύδειν καὶ τέκν' αὐθεντῶν πάρα
 τίκτειν. τοιοῦτον πᾶν τὸ βάρβαρον γένος·
 πατὴρ τε θυγατρὶ παῖς τε μητρὶ μέγνυται
 175 κόρη τ' ἀδελφῶ, διὰ φόνου δ' οἱ φίλτατοι
 χωροῦσι, καὶ τῶνδ' οὐδὲν ἐξείργει νόμος.
 ἂ μὴ παρ' ἡμᾶς ἔσφερ'· οὐδὲ γὰρ καλὸν
 δυοῖν γυναικοῖν ἄνδρ' ἔν' ἡγίας ἔχειν,
 180 στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλη.

city of Sparta together with a large dowry, and therefore I may speak my mind. [So it is with these words that I reply to all of you.]

But though you are a slave woman won by the spear, you mean to throw me out of this house and take possession of it: because of your drugs I am hated by my husband, and my womb is perishing unfruitful because of you. The minds of Asian women are skilled at such things. But I shall foil your plan: the temple of the Nereid here, its altar and its sanctuary, will do you no good, but you will die. If some god or mortal means to save your life, you must cease from those rich, proud thoughts you once had and cower in humility, fall at my feet, and sweep my house, scattering Achelous' water by hand from my gold-wrought vessels, and know where in the world you are. There is no Hector here, no Priam or his gold: this is a Greek city. Yet you, unhappy creature, are so far gone in folly that you bring yourself to sleep with the son of the man who killed your husband and to bear children to a family that has killed your kin. That is the way all barbarians are: father lies with daughter, son with mother, and sister with brother, nearest kin murder each other, and no law prevents any of this. Do not introduce such customs into our city. For it is also not right for one man to hold the reins of two women. Rather, everyone who wants to live decently is content to look to a single mate for his bed.

¹⁵⁴ del. Hunger

¹⁷² αὐθεντῶν Heiland: αὐθέντου C

ΧΟΡΟΣ

ἐπίφθονόν τι χρῆμα θηλείας φρενὸς
καὶ ξυγγάμοισι δυσμενὲς μάλιστα' αἰεί.

ΑΝΔΡΟΜΑΧΗ

φεῦ φεῦ·

- κακόν γε θνητοῖς τὸ νέον ἔν τε τῷ νέῳ
185 τὸ μὴ δίκαιον ὅστις ἀνθρώπων ἔχει.
ἐγὼ δὲ ταρβῶ μὴ τὸ δουλεύειν μέ σοι
λόγων ἀπόση πόλλ' ἔχουσιν ἔνδικα,
ἦν δ' αὖ κρατήσω, μὴ 'πὶ τῷδ' ὄφλω βλάβην·
οἱ γὰρ πνέοντες μεγάλα τοὺς κρείσσους λόγους
190 πικρῶς φέρουσι τῶν ἐλασσόνων ἕπο.
ὅμως δ' ἔμαυτήν οὐ προδοῦσ' ἀλώσομαι.
εἶπ', ὦ νεᾶνι, τῷ σ' ἔχεγγύω λόγῳ
πεισθείσ' ἀπαθῶ γνησίων νυμφευμάτων;
[ὡς ἡ Δάκαινα τῶν Φρυγῶν μείων πόλις,
195 τύχη θ' ὑπερθεῖ, καὶ μ' ἐλευθέραν ὄρας;]
199 πότερον ἴν' αὐτὴ παῖδας ἀντὶ σοῦ τέκω
200 δούλους ἔμαυτῆ τ' ἀθλίαν ἐφολκίδα;
196 ἢ τῷ νέῳ τε καὶ σφριγῶντι σώματι
πόλεως τε μεγέθει καὶ φίλοις ἐπηρμένῃ
198 οἶκον κατασχέιν τὸν σὸν ἀντὶ σοῦ θέλω;
201 ἢ τοὺς ἐμούς τις παῖδας ἐξανέξεται
Φθίας τυράννουσ' ὄντας, ἦν σὺ μὴ τέκης.
φιλοῦσι γάρ μ' Ἑλληνες Ἐκτορός γ' ἄπο.
αὐτὴ τ' ἀμαυρὰ κοῦ τύραννος ἢ Φρυγῶν;
205 οὐκ ἐξ ἐμῶν σε φαρμάκων στυγεῖ πόσις

CHORUS LEADER

The mind of a woman is a jealous thing and always ill-disposed toward rivals in marriage.

ANDROMACHE

How true it is that youth is a great curse to mankind, especially those of the young who practice injustice! I am afraid that my being your slave will prevent me from speaking, even though my case is strong, and that if I win the argument I may for that very reason suffer harm. Those whose pride is great do not take kindly to hearing superior arguments from their inferiors. Nonetheless I shall not be guilty of betraying my cause.

Tell me, young woman, what was the reliable argument that persuaded me to deprive you of your lawful due as a wife? [Is it that Sparta is a lesser city than Troy, that my fortune surpasses yours, and that you see in me a free woman?] Was it in order that I might bear children instead of you, slaves and miserable dependents to myself? Or is it that, emboldened by a body in the bloom of youth, by the greatness of my city and the support of friends, I mean to possess your house instead of you? Of course people will put up with *my* children as the royal family of Phthia if you do not bear any! For the Greeks love me for Hector's sake! And am I myself obscure and not one of Troy's royal family?

No, it is not because of any drugs of mine that your

¹⁹⁰ ἄπο Hermann

¹⁹⁴⁻⁵ del., 199–200 ante 196 trai. Kovacs, *HSCP* 81 (1977), 137–48; tradita defendit Goebel, *CP* 84 (1989), 32–5

²⁰³ γ' Jacobs: τ' C, quo servato lac. post h. v. stat. Dindorf

ἀλλ' εἰ ξυνεῖναι μὴ 'πιτηδεία κυρεῖς.
 φίλτρον δὲ καὶ τόδ'· οὐ τὸ κάλλος, ᾧ γυναίκα,
 ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνεννέτας.
 σὺ δ' ἦν τι κνισθῆς, ἢ Λάκαινα μὲν πόλις
 210 μέγ' ἐστὶ, τὴν δὲ Σκῦρον οὐδαμοῦ τίθης,
 πλουτεῖς δ' ἐν οὐ πλουτοῦσι· Μενέλεως δέ σοι
 μείζων Ἀχιλλέως. ταῦτά τοί σ' ἔχθει πόσις.
 χρὴ γὰρ γυναικα, κὰν κακῶ πόσει δοθῆ,
 στέργειν ἄμιλλάν τ' οὐκ ἔχειν φρονήματος.
 215 εἰ δ' ἀμφὶ Θρηῆκην τὴν χιόνι κατάρρυντον
 τύραννον ἔσχεσ ἄνδρ', ἴν' ἐν μέρει λέχος
 δίδωσι πολλαῖς εἰς ἀνὴρ κοινούμενος,
 ἔκτεινας ἂν τάσδ'; εἴτ' ἀπληστίαν λέχους
 πάσαις γυναιξὶ προστιθεῖσ' ἂν ἠρέθης.
 220 αἰσχροὺν γε· καίτοι χεῖρον ἀρσένων νόσον
 ταύτην νοσοῦμεν, ἀλλὰ προύστημεν καλῶς.
 ᾧ φίλταθ' Ἔκτορ, ἀλλ' ἐγὼ τὴν σὴν χάριν
 σοὶ καὶ ξυνήρων, εἴ τί σε σφάλλοι Κύπρις,
 καὶ μαστὸν ἤδη πολλακίς νόθοισι σοῖς
 225 ἐπέσχον, ἵνα σοι μηδὲν ἐνδοίην πικρόν.
 καὶ ταῦτα δρῶσα τῇ ἀρετῇ προσηγόμην
 πόσιν· σὺ δ' οὐδὲ ῥανίδ' ὑπαιθρίας δρόσου
 τῶ σῶ προσίξειν ἀνδρὶ δειμαίνουσ' ἔῤῃς.
 μὴ τὴν τεκοῦσαν τῇ φιλανδρίᾳ, γυναίκα,
 230 ζήτει παρελθεῖν· τῶν κακῶν γὰρ μητέρων
 φεύγειν τρόπους χρὴ τέκν' ὅσοις ἔνεστι νοῦς.

²¹⁵ τὴν χιόνι Blaydes: χιόνι τὴν C

husband dislikes you but because you are not fit to live with. For this too is a love-charm: it is not beauty but goodness that gives a husband pleasure. But if *you* get angry, you argue that Sparta is a great city and Scyros^a is of no account, that you are a rich woman living in the midst of the poor, and that Menelaus is a greater man than Achilles. It is for this that your husband hates you. A woman, even if given in marriage to a low-born husband, must respect him and not contend with him in pride.

If you had married a king in snow-clad Thrace, where one husband shares his bed in turn among many women, would you have killed them? If so, you would have clearly branded all women with insatiable lust. This is a disgraceful thing. We women suffer worse from this disease than men, but we do well to veil it decently from sight.

Dearest Hector, I even went so far as to help you in your amours, if Aphrodite ever tripped you up, and I often gave the breast to your bastards in order that I might show you no bitterness. By doing this I won my husband's love with my goodness. But you in your fear will not let so much as a drop of water from the open sky fall on your husband. Do not seek to surpass your mother in her man-loving ways, woman. All children who have sense must avoid the paths their wayward mothers went.

^a See note to line 14 above.

EURIPIDES

ΧΟΡΟΣ

δέσπουν', ὅσον σοι ῥαδίως παρίσταται,
τοσόνδε πείθου τῆδε συμβῆναι λόγοις.

ΕΡΜΙΟΝΗ

τί σεμνομυθεῖς κὰς ἀγῶν' ἔρχῃ λόγων,
235 ὡς δὴ σὺ σῶφρων, τὰμὰ δ' οὐχὶ σῶφρονα;

ΑΝΔΡΟΜΑΧΗ

236 οὐκουν ἐφ' οἷς γε νῦν καθέστηκες λόγοις.

ΕΡΜΙΟΝΗ

251 ἐκείνο λέξον οὐπερ οὐνεκ' ἐστάλην.

ΑΝΔΡΟΜΑΧΗ

252 λέγω σ' ἐγὼ νοῦν οὐκ ἔχειν ὅσον σ' ἔδει.

ΕΡΜΙΟΝΗ

237 ὁ νοῦς ὁ σός μοι μὴ ξυνοικίη, γύναι.

ΑΝΔΡΟΜΑΧΗ

νέα πέφυκας καὶ λέγεις αἰσχρῶν πέρι.

ΕΡΜΙΟΝΗ

σὺ δ' οὐ λέγεις γε, δρᾶς δέ μ' εἰς ὅσον δύναι.

ΑΝΔΡΟΜΑΧΗ

240 οὐκ αὖ σιωπῇ Κύπριδος ἀλγήσεις πέρι;

ΕΡΜΙΟΝΗ

τί δ'; οὐ γυναιξὶ ταῦτα πρῶτα πανταχοῦ;

²³⁵ fort. δὴ φρονούσα; τὰμ' ἄρ'

²⁵¹⁻² huc trai. Lee

²⁴¹ post h. v. lac. stat. Kovacs

ANDROMACHE

CHORUS LEADER

My lady, to the extent that you are able to without vexation, to that extent take my advice and come to some agreement with her.

HERMIONE

Why do you take this lofty tone and enter into a contest of words with me, as if you are modest while I am not?

ANDROMACHE

You modest? Not at least to judge from your talk!

HERMIONE

Say now the words I came to you to hear.

ANDROMACHE

I say you do not have the sense you ought.

HERMIONE

What you call sense—never, woman, may it come to dwell under my roof!

ANDROMACHE

You are young and you speak of shameful things.

HERMIONE

And you, though you do not speak of them, do them against me with all your might!

ANDROMACHE

Will you not suffer in silence your troubles in love?

HERMIONE

What? Is not this the first interest of women everywhere?

EURIPIDES

<ANΔPOMAXH

οὐκ, ἦν γε μή τις μάργος οὔσα τυγχάνη.

EPMIONH

ἀλλ' οὐ τὰ Κύπριδος δῶρα σεμνὰ καὶ καλά;>

ANΔPOMAXH

καλῶς γε χρωμέναισιν· εἰ δὲ μή, οὐ καλά.

EPMIONH

οὐ βαρβάρων νόμοισιν οἰκοῦμεν πόλιν.

ANΔPOMAXH

κάκει τά γ' αἰσχρὰ κἀνθάδ' αἰσχύνην ἔχει.

EPMIONH

245 σοφή σοφή σύ· κατθανεῖν δ' ὅμως σε δεῖ.

ANΔPOMAXH

ὄρῳς ἄγαλμα Θέτιδος ἐς σ' ἀποβλέπον;

EPMIONH

μισοῦν γε πατρίδα σὴν Ἀχιλλέως φόνω.

ANΔPOMAXH

Ἑλένη νιν ὤλεσ', οὐκ ἐγώ, μήτηρ γε σή.

EPMIONH

ἦ καὶ πρόσω γὰρ τῶν ἐμῶν ψεύσεις κακῶν;

ANΔPOMAXH

250 ἰδοῦ σιωπῶ κἀπιλάζνμαι στόμα.

²⁴² καλῶς a: ναί, καλῶς b fort. χρωμένοισιν

²⁴⁸ γε Aldina: δὲ C

ANDROMACHE

<ANDROMACHE

No, not unless the woman is a wanton.

HERMIONE

But are not the gifts of Aphrodite a holy and honorable thing?>

ANDROMACHE

Yes, for those who make honorable use of them. Otherwise, they are not.

HERMIONE

We do not live in this city according to barbarian customs.

ANDROMACHE

What's shameful is shameful, here as well as there.

HERMIONE

You're clever, clever! Still, you must be killed.

ANDROMACHE

Do you see Thetis' image, looking at you?

HERMIONE

Yes, hating your country for the death of Achilles.

ANDROMACHE

Helen caused his death, not I: it was *your* mother.

HERMIONE

Are you going to keep on probing my woes?

ANDROMACHE

There, I'm silent and hold my tongue.

EURIPIDES

EPMIONH

253 *λείψεις τόδ' ἄγνόν τεμένος ἐναλίας θεοῦ;*

ANΔPOMAXH

εἰ μὴ θανούμαι γ'· εἰ δὲ μή, οὐ λείψω ποτέ.

EPMIONH

255 *ὡς τοῦτ' ἄραρε, κοῦ μενῶ πόσιν μολεῖν.*

ANΔPOMAXH

ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι.

EPMIONH

πῦρ σοι προσοίσω, κοῦ τὸ σὸν προσκέψομαι, . . .

ANΔPOMAXH

σὺ δ' οὖν κάταιθε· θεοὶ γὰρ εἴσονται τάδε.

EPMIONH

. . . καὶ χρωτὶ δεινῶν τραυμάτων ἀλγηδόνας.

ANΔPOMAXH

260 *σφάζ', αἱμάτου θεᾶς βωμόν, ἢ μέτεισί σε.*

EPMIONH

*ὦ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος,
 ἐγκαρτερεῖς δὴ θάνατον; ἀλλ' ἐγὼ σ' ἔδρας
 ἐκ τῆσδ' ἐκοῦσαν ἐξαναστήσω τάχα·
 τοιούδ' ἔχω σου δέλεαρ. ἀλλὰ γὰρ λόγους
 265 κρύψω, τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα.
 κάθησ' ἑδραία· καὶ γὰρ εἰ πέριξ σ' ἔχοι
 τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγὼ
 πρὶν ᾧ πέποιθας παῖδ' Ἀχιλλέως μολεῖν.*

ANDROMACHE

HERMIONE

This sacred shrine of the sea goddess, will you leave it?

ANDROMACHE

If I am not to die: otherwise never.

HERMIONE

My mind is fixed. I shall not wait for my husband.

ANDROMACHE

But neither will I surrender before he comes.

HERMIONE

I'll set fire upon you, paying you no heed, . . .

ANDROMACHE

Burn on! The gods will know who is to blame!

HERMIONE

. . . and on your flesh the pain of terrible wounds!

ANDROMACHE

Slay me, bloody the goddess' altar! She'll pursue you!

HERMIONE

O barbarian creature, bold as brass, do you defy death?
 Yet I shall soon make you leave this seat willingly: such is
 the lure I possess to entice you. But I will say no more,
 the event itself will soon make all plain. Sit on! For even
 if molten lead all about you should hold you fast, I shall
 make you get up before Achilles' son comes, in whom you
 trust.

Exit HERMIONE into the house.

πέποιθα. δεινὸν δ' ἔρπετων μὲν ἀγρίων
 270 ἄκη βροτοῖσι θεῶν καταστῆσαι τινα,
 ὃ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω
 οὐδεὶς γυναικὸς φάρμακ' ἐξήύρηκέ πω
 [κακῆς· τοσοῦτόν ἐσμεν ἀνθρώποις κακόν].

ΧΟΡΟΣ

στρ. α

ἧ μεγάλων ἀχέων ἄρ' ὑπήρξεν, ὅτ' Ἰδαίαν
 275 ἐς νάπαν ἦλθ', ὁ Μαί-
 ας τε καὶ Διὸς τόκος,
 τρίπωλον ἄρμα δαιμόνων
 ἄγων τὸ καλλιζυγές,
 280 ἔριδι στυγερῶ κεκορυθμένοι εὐμορφίας
 σταθμοὺς ἐπὶ βούτας,
 βοτῆρά τ' ἀμφὶ μονότροπον νεανίαν
 ἔρημόν θ' ἐστιούχον αὐλάν.

ἀντ. α

ταὶ δ' ἐπεὶ ὑλόκομον νάπος ἦλυθον οὐρειᾶν
 285 πιδάκων νύψαν αἰ-
 γλᾶντα σώματα ροαῖς,
 ἔβαν δὲ Πριαμίδαν ὑπερ-
 βολαῖς λόγων δυσφρόνων
 παραβαλλόμεναι, δολίοις δ' ἔλε Κύπρις λόγους,
 290 τερπνοῖς μὲν ἀκοῦσαι,
 πικρὰν δ' <ἔχουσι> σύγχυσι βίου πόλει
 ταλαίνα περγάμοις τε Τροίας.

Yes, in him I trust! It is strange that some god has given man remedies against snakes of the wild, yet where something worse than snake or fire is concerned, no one has yet found the specific against a woman [, a bad one: such a great bane we are to mankind].

CHORUS

Great were the woes—I see it now—that the son of Maia and of Zeus^a set in motion when he came to Ida's glen with the goddesses three, a lovely team beneath a lovely yoke, helmeted for the contest of beauty, to the shepherd lodge, the solitary young shepherd, and his lonely hearth and home.

When they came to the shady vale, they bathed their radiant bodies in the water of mountain springs. Then they went to the son of Priam vying with each other in excesses of spiteful speech. Aphrodite with deceptive words won the day, words delightful to hear but entailing bitter destruction for the luckless city and citadel of Troy.

^a Hermes, who escorted Hera, Athena, and Aphrodite to Paris to judge their beauty.

271 ὁ Seager: ἄ C

273 del. Cobet

280 βούτας Schoene: -τα C

289 δολίοις δ' ἔλε Κύπρις λόγους Murray: Κύπρις εἶλε λόγους δολίοις C

291 <ἔχουσι> Jackson πόλει Jackson: Φρυγῶν πόλει C

στρ. β

εἰ γὰρ ὑπὲρ κεφαλὰν ἔβαλεν κακὸν
 ἂ τεκοῦσά νιν μόρον
 295 πρὶν Ἴδαϊον κατοικίσει λέπας,
 ὅτε νιν παρὰ θεσπεσίῳ δάφνῃ
 βόασε Κασσάνδρα κτανεῖν,
 μεγάλην Πριάμον πόλεως λώβαν.
 τίν' οὐκ ἐπήλθε, ποῖον οὐκ ἐλίσσεται
 300 δαμογερόντων βρέφος φονεύει;

ἀντ. β

οὔτ' ἂν ἐπ' Ἰλιάσι ζυγὸν ἤλυθε
 δούλιον σύ τ' ἄν, γύναι,
 τυράννων ἔσχες ἂν δόμων ἔδρας·
 παρέλυσε δ' ἂν Ἑλλάδος ἀλγεινοὺς
 305 οὓς ἀμφὶ Τρῳίαν πόνους
 δεκέτεις ἀλάληντο νέοι λόγχαυς,
 λέχη τ' ἔρημ' ἂν οὔποτ' ἐξελείπετο
 καὶ τεκέων ὀρφανοὶ γέροντες.

ΜΕΝΕΛΑΟΣ

ἦκω λαβὼν σὸν παῖδ', ὃν εἰς ἄλλους δόμους
 310 λάθρῃ θυγατρὸς τῆς ἐμῆς ὑπέξέθου.
 σὲ μὲν γὰρ ἠῦχες θεᾶς βρέτας σώσειν τόδε,
 τοῦτον δὲ τοὺς κρύψαντας· ἀλλ' ἐφηυρέθης
 ἦσσον φρονοῦσα τοῦδε Μενέλεω, γύναι.
 κεῖ μὴ τόδ' ἐκλιποῦσ' ἐρημώσεις πέδον,
 315 ὄδ' ἀντὶ τοῦ σοῦ σώματος σφαγήσεται.
 ταῦτ' οὖν λογίζου, πότερα κατθανεῖν θέλεις

302

Would that the mother who bore him had cast him
 over her head to an evil end before he came to dwell on a
 ridge of Ida! Beside the prophetic laurel Cassandra
 shrieked, bidding her kill the child, great destroyer of
 Priam's city. Whom did she not approach, which of the
 city's elders did she not beg to kill the child?

Slavery's yoke would not have come upon the women
 of Troy and you, woman, would still occupy a royal house.
 She would have loosed Hellas from grievous toils of ten
 years' roaming the young men endured in war at Troy.
 And marriage beds would never have been left desolate
 nor old men bereft of their children.

*Enter by Eisodos A MENELAUS in armor with his retinue,
 leading Andromache's son.*

ΜΕΝΕΛΑΟΣ

I have come with your son, whom you sent for safety to
 another house without my daughter's knowledge. You
 expected that this statue would save your life and that
 those who hid him would save his. But it has turned out,
 woman, that you were less astute than Menelaus here.
 And if you do not leave this precinct, this boy will be
 slaughtered in place of you. So consider this, whether

293 εἰ γὰρ Paley: ἀλλ' εἴθ' fere C

294 μόρον Hermann: Πάριν C

302 σύ τ' ἄν Pflugk: οὔτ' ἂν σὺ C

303 fort. εἶχες

305 οὓς ἀμφὶ Τρῳίαν πόνους post Headlam Murray:

μόχθους οὓς ἀμφὶ Τρῳίαν fere C

311 σώσειν Dobree: σώσαι C

303

ἢ τόνδ' ὀλέσθαι σῆς ἀμαρτίας ὑπερ,
ἦν εἰς ἔμ' ἔς τε παῖδ' ἐμὴν ἀμαρτάνεις.

ANDROMACHE

ὦ δόξα δόξα, μυρίοισι δὴ βροτῶν
320 οὐδὲν γεγῶσι βίοντον ὄγκωσας μέγαν.
[εὐκλεία δ' οἷς μὲν ἐστ' ἀληθείας ὑπο
εὐδαιμονίζω· τοὺς δ' ὑπὸ ψευδῶν ἔχειν
οὐκ ἀξιώσω, πλὴν τύχη φρονεῖν δοκεῖν.]
σύ δὴ στρατηγῶν λογάσω Ἑλλήνων ποτὲ
325 Τροίαν ἀφείλου Πρίαμον, ὦδε φαῦλος ὢν;
ὅστις θυγατρὸς ἀντίπαιδος ἐκ λόγων
τοσόνδ' ἔπνευσας καὶ γυναικὶ δυστυχεῖ
δούλῃ κατέστης εἰς ἀγῶν'. οὐκ ἀξιῶ
οὐτ' οὖν σὲ Τροίας οὔτε σοῦ Τροίαν ἔτι.
330 [ἔξωθέν εἰσω οἱ δοκοῦντες εὐ φρονεῖν
λαμπροί, τὰ δ' ἔνδον πᾶσι ἀνθρώποις ἴσοι,
πλὴν εἴ τι πλούτῳ· τοῦτο δ' ἰσχύει μέγα.
Μενέλαε, φέρε δὴ διαπεράνωμεν λόγους·
τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπόλεσεν·
335 μαιφόνον μὲν οὐκέτ' ἂν φύγοι μύσος.
ἐν τοῖς δὲ πολλοῖς καὶ σύ τόνδ' ἀγωνιῇ
φόνον· τὸ συνδρῶν γάρ σ' ἀναγκάσει χρέος.
ἦν δ' οὖν ἐγὼ μὲν μὴ θανεῖν ὑπεκδράμω,
τὸν παῖδά μου κτενεῖτε; κᾶτα πῶς πατῆρ
340 τέκνου θανόντος ῥαδίως ἀνέξεται;
οὐχ ὦδ' ἀνανδρον αὐτὸν ἢ Τροία καλεῖ·
ἀλλ' εἰσιω οἱ χρεῖ, Πηλεῶς γὰρ ἄξια

you prefer to die or to have this boy killed for the wrongs
you are committing against me and against my daughter.

ANDROMACHE

O renown, renown, countless are the mortals, worthless
men in themselves, whose lives you have puffed to great-
ness! [Those who receive a good name at the hands of
truth I count blessed, while those who derive it from
falseness I will not deem worthy of it, except that chance
makes them seem intelligent.] Did you, who are such a
petty creature, once serve as general over Greece's troops
and wrest Troy away from Priam? Yet at the word of your
daughter, a mere child, you come in great pride and enter
the fray against a poor slave woman! I regard you no
longer as worthy of Troy or Troy as worthy of you. [It is
from without that those with the reputation for wisdom
are splendid, while from within they are no more than the
rest of humanity except in wealth: yet wealth has great
power. Menelaus, come now, let us converse. Suppose I
have died at your daughter's hand and she has destroyed
me. From that point on she will not escape the pollution
of murder. But in the eyes of the majority you also will be
on trial for this murder, for your complicity will make you
so against your will. But if I escape death, will you kill my
son? And then how will his father cheerfully put up with
his son being killed? Troy does not call him such a cow-
ard. But he will go to all necessary lengths and will make
it clear that his conduct is worthy of Peleus and of his

321-3 del. Hartung

330-51 del. Kovacs (330-2 iam Dobree, 333 Wilamowitz)

337 fort. χερός

πατρός τ' Ἀχιλλέως ἔργα δρῶν φανήσεται,
 ὥσει δὲ σὴν παῖδ' ἐκ δόμων· σὺ δ' ἐκδιδοὺς
 345 ἄλλω τί λέξεις; πότερον ὡς κακὸν πόσιν
 φεύγει τὸ ταύτης σῶφρον; ἀλλ' οὐ πείσεται.
 γαμῆ δὲ τίς νιν; ἢ σφ' ἄνανδρον ἐν δόμοις
 χήραν καθέξεις πολίων; ὦ τλήμων ἀνὴρ,
 350 κακῶν τοσοῦτων οὐχ ὀρᾶς ἐπιρροάς;
 πόσας ἂν εὐνάς θυγατέρ' ἠδικημένην
 βούλοι' ἂν εὐρεῖν ἢ παθεῖν ἀγῶ λέγω;]
 οὐ χρὴ 'πὶ μικροῖς μεγάλα πορσύνειν κακὰ
 οὐδ', εἰ γυναικῆς ἔσμεν ἀτηρὸν κακόν,
 ἄνδρας γυναιξίν ἐξομοιοῦσθαι φύσιν.
 355 ἡμεῖς γὰρ εἰ σὴν παῖδα φαρμακεύομεν
 καὶ νηδὺν ἐξαμβλοῦμεν, ὡς αὕτη λέγει,
 ἐκόντες οὐκ ἄκοντες, οὐδὲ βῶμιοι
 πίτνοντες, αὐτοὶ τὴν δίκην ὑφέξομεν
 ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσονα
 360 βλάβην ὀφείλω προστιθεῖσ' ἀπαιδίαν.
 ἡμεῖς μὲν οὖν τοιοῦδε· τῆς δὲ σῆς φρενός,
 ἔν σου δέδοικα· διὰ γυναικεῖαν ἔριν
 καὶ τὴν τάλαιναν ὤλεσας Φρυγῶν πόλιν.

ΧΟΡΟΣ

ἄγαν ἔλεξας ὡς γυνὴ πρὸς ἄρσενας,
 <τὸ δ' ὀξύθυμον τὴν διάγνωσιν κρατεῖ>
 365 καὶ σου τὸ σῶφρον ἐξετόξευσε φρενός.

ΜΕΝΕΛΑΟΣ

γύναι, τάδ' ἐστὶ σμικρὰ καὶ μοναρχίας

father Achilles and will expel your daughter from the house. And if you try to marry her to another husband, what will you say? That her virtuous nature recoiled from a bad husband? But he will not believe you. Who will marry her? Or will you keep her gray-headed and without a mate in your own house? O unhappy man, do you not see what disasters are rushing upon you? How many marriage beds would you not see your daughter wronged in rather than suffer what I am describing? You should not repay trifling injuries with great, nor, if we women are a ruinous evil, should you men imitate our nature. For of my own accord, willingly and taking no refuge at an altar, I shall stand trial to determine whether I am poisoning your daughter and making her womb infertile, as she claims. My judge shall be your son-in-law, for in his eyes no less than yours I deserve punishment if I afflict him with childlessness. Such then am I, but as for your nature, there is one thing I fear: it was in a quarrel about a woman that you also destroyed unhappy Troy.

CHORUS LEADER

You have spoken too much as a woman to a man. <Anger has overcome your good sense> and hurled forth sober judgment from your mind.

ΜΕΝΕΛΑΟΣ

Woman, these things are, as you say, trifles and not worthy

³⁴⁶ ἄλλ' οὐ πείσεται Pflugk: ἀλλὰ ψεύσεται C

³⁶⁴ post h.v. lac. stat. Page, suppl. Diggle

- οὐκ ἄξι', ὡς φῆς, τῆς ἐμῆς οὐδ' Ἑλλάδος.
 εὖ δ' ἴσθ', ὅτου τις τυγχάνει χρεῖαν ἔχων,
 τοῦτ' ἔσθ' ἐκάστῳ μείζον ἢ Τροίαν ἐλεῖν.
 370 καὶ γὰρ θυγατρί (μεγάλα γὰρ κρίνω τάδε,
 λέχους στέρεσθαι) σύμμαχος καθίσταμαι.
 τὰ μὲν γὰρ ἄλλα δεύτερ' ἂν πάσχη γυνή,
 ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίου.
 δούλων δ' ἐκείνου τῶν ἐμῶν ἄρχειν χρεῶν
 375 καὶ τῶν ἐκείνου τοὺς ἐμοὺς ἡμᾶς τε πρὸς·
 φίλων γὰρ οὐδὲν ἴδιον, οἷτινες φίλοι
 ὀρθῶς πεφύκασ', ἀλλὰ κοινὰ χρήματα.
 μένων δὲ τοὺς ἀπόντας, εἰ μὴ θήσομαι
 τᾶμ' ὡς ἄριστα, φαῦλός εἰμι κοῦ σοφός.
 380 ἀλλ' ἐξανάστω τῶνδ' ἀνακτόρων θεᾶς·
 ὡς, ἣν θάνης σύ, παῖς ὄδ' ἐκφεύγει μόρον,
 σοῦ δ' οὐ θελούσης καταθεῖν τόνδε κτενῶ.
 δυοῖν δ' ἀνάγκη θατέρῳ λιπεῖν βίον.

ANΔΡΟΜΑΧΗ

- οἴμοι, πικρὰν κλήρωσιν αἰρεσίν τέ μοι
 385 βίου καθίστης· καὶ λαχοῦσά γ' ἀθλία
 καὶ μὴ λαχοῦσα δυστυχήης καθίσταμαι.
 ὦ μεγάλη πρᾶσσω ἀιτίας σμικρᾶς πέρι,
 πιθοῦ· τί καίνεις μ'; ἀπὲ τοῦ; ποίαν πόλιν
 προῦδωκα; τίνα σῶν ἔκτανον παίδων ἐγώ;
 390 ποῖον δ' ἔπρησα δῶμ'; ἐκοιμήθην βία
 σὺν δεσπόταισι· κᾶτ' ἔμ', οὐ κείνον κτενεῖς,
 τὸν αἴτιον τῶνδ', ἀλλὰ τὴν ἀρχὴν ἀφείς
 πρὸς τὴν τελευταίην ὑστέραν οὔσαν φέρῃ;

of my kingly power or of Greece. But make no mistake, whatever an individual happens to desire, that becomes for him a goal greater than the conquest of Troy. I have come to the aid of my daughter, for I think it is a serious matter to be deprived of one's mate. Any other misfortunes a woman may suffer are secondary, but if she loses her husband she loses her life. Neoptolemus must rule over my slaves, while my daughter (and I with her) must rule over his: friends who are truly friends have no private property but hold all things in common. And if I do not set my own affairs in the best order possible while awaiting those who are absent, I am useless and no wise man.

But get up from this temple of the goddess, since if you die, this boy will escape death, but if you refuse, I will kill him. One of the pair of you must leave this life.

ANDROMACHE

Oh, how painful is the drawing of lots, the choice between lives, you set before me! If I win my life, it means misery, if I lose it, disaster!

Mover of mountains because of trifles, do as I ask! Why do you kill me? For what reason? What city have I betrayed? Which of your children have I killed? What house of yours have I set fire to? I went to bed against my will with my master: will you then kill me rather than him, the one who is to blame? Will you let go the cause and attack the effect that came after?

372 ἀν Musgrave: ἀν C

οἴμοι κακῶν τῶνδ'· ὦ τάλαιν' ἐμὴ πατρίς,
 395 ὡς δεινὰ πάσχω. τί δέ με καὶ τεκέιν ἐχρῆν
 396 ἄχθος τ' ἐπ' ἄχθει τῶδε προσθέσθαι διπλοῦν;
 404 τί δῆτά μοι ζῆν ἡδύ; πρὸς τί χρὴ βλέπειν;
 405 πρὸς τὰς παρούσας ἢ παρελθούσας τύχας;
 399 ἦτις σφαγὰς μὲν Ἔκτορος τροχηλάτους
 400 κατέιδον οἰκτρῶς τ' Ἴλιον πυρούμενον,
 αὐτῇ δὲ δούλῃ ναῦς ἐπ' Ἀργείων ἔβην
 κόμης ἐπισπασθείσ'· ἐπεὶ δ' ἀφικόμην
 403 Φθίαν, φονεύσιν Ἔκτορος νυμφεύομαι.
 397 ἀτὰρ τί ταῦτα δύρομαι, τὰ δ' ἐν ποσὶν
 398 οὐκ ἐξικμάζω καὶ λογίζομαι κακά;
 406 εἷς παῖς ὄδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου·
 τοῦτον κτανεῖν μέλλουσιν οἷς δοκεῖ τάδε.
 οὐ δῆτα τοῦμοῦ γ' οὐνεκ' ἀθλίον βίου
 ἐν τῶδε μὲν γὰρ ἐλπίς, εἰ σωθήσεται,
 410 ἐμοὶ δ' ὄνειδος μὴ θανεῖν ὑπὲρ τέκνον.
 ἰδοῦ, προλείπω βωμὸν ἦδε χειρὶα
 σφάζειν φονεύειν δεῖν ἀπαρτῆσαι δέρην.
 ὦ τέκνον, ἡ τεκουσά σ', ὡς σὺ μὴ θάνης,
 στείχω πρὸς Ἄϊδην· ἦν δ' ὑπεκδράμης μόρον,
 415 μέμνησο μητρός, οἶα τλᾶσ' ἀπωλόμην,
 καὶ πατρὶ τῷ σῶ δια φιλημάτων ἰὼν
 δάκρυνά τε λείβων καὶ περιπτύσσων χέρας
 λέγ' οἷ' ἐπραξα. πᾶσι δ' ἀνθρώποις ἄρ' ἦν
 ψυχῇ τέκν'· ὅστις δ' αὐτ' ἀπειρος ὦν ψέγει,
 420 ἦσσον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ.

O misery! My unhappy fatherland, what suffering is mine! Why did I need to give birth and double the burden I bear? How can life be sweet for me? To what shall I look? To my past or my present fate? I saw Hector dragged to death behind a chariot and Troy put piteously to the torch, and I myself went, pulled by the hair, as a slave to the Argive ships. And when I came to Phthia, I was wedded to Hector's murderers. Yet why do I lament these things but not drain to their last drop the misfortunes immediately before me? My son here was the only light my life possessed: those who think it best are about to kill him. But no, not if my poor life can prevent it! If he survives he bears my hopes, while not to die for my child would be a reproach to me.

She leaves the altar and puts her arms about her son.

There, I leave the altar and am in your hands, to slaughter, murder, imprison, or hang. My child, I, your mother, go to the world below so that you may not die. If you escape death, remember the sufferings your mother endured and the death I died. Kiss your father and embrace him and tell him in tears what I have done. All mankind, it seems, find children their very life. Whoever has no children and disparages them, though he may have less pain, has sorry happiness.

³⁹⁷⁻⁸ hos vv. et 404-5 invicem trai. Musgrave

³⁹⁷ ταῦτα δύρομαι Porson: ταῦτ' ὀδύρομαι C

ΧΟΡΟΣ

ᾤκτιρ' ἀκούσασ'· οἰκτρὰ γὰρ τὰ δυστυχή
βροτοῖς ἅπασι, κὰν θυραῖος ὦν κυρῆ.
ἐς ξύμβασι δ' ἐχρῆν σε παῖδα σὴν ἄγειν,
Μενέλαε, καὶ τήνδ', ὡς ἀπαλλαχθῆ ἰόνων.

ΜΕΝΕΛΑΟΣ

425 λάβεσθέ μοι τῆσδ', ἀμφελίξαντες χέρας,
δμῶες· λόγους γὰρ οὐ φίλους ἀκούσεται.

ἔχω σ'· ἴν' ἀγνὸν βωμὸν ἐκλίποις θεᾶς,
προύτεινα παιδὸς θάνατον, ᾧ σ' ὑπήγαγον
ἐς χεῖρας ἐλθεῖν τὰς ἐμὰς ἐπὶ σφαγῆν.

430 καὶ τὰμφι σοῦ μὲν ᾧδ' ἔχοντ' ἐπίστασο·
τὰ δ' ἀμφι παιδὸς τοῦδε παῖς ἐμὴ κρινεῖ,
ἦν τε κτανεῖν νιν ἦν τε μὴ κτανεῖν θέλη.
ἀλλ' ἔρπ' ἐς οἴκους τοῦσδ', ἴν' εἰς ἐλευθέρους
δοῦλη γεγῶσα μηκέθ' ὑβρίζειν μάθης.

ΑΝΔΡΟΜΑΧΗ

435 οἴμοι· δόλω μ' ὑπῆλθες, ἠπατήμεθα.

ΜΕΝΕΛΑΟΣ

κήρυσσο' ἅπασιν· οὐ γὰρ ἐξαρνούμεθα.

ΑΝΔΡΟΜΑΧΗ

ἦ ταῦτ' ἐν ὑμῖν τοῖς παρ' Εὐρώτᾳ σοφά;

ΜΕΝΕΛΑΟΣ

κὰν τοῖς γε Τροία, τοὺς παθόντας ἀντιδρᾶν.

⁴²³ παῖδα σὴν Kirchhoff: σὴν παῖδ' a: σὴν γε παῖδ' b: καὶ
σὴν παῖδ' c ⁴²⁷ ἔχω Jackson: ἐγώ C

CHORUS LEADER

I hear and feel pity. For misery evokes pity from all mortals, even if the sufferer is no kin. But you, Menelaus, must bring your daughter and this woman to an agreement so that she may escape misfortune.

ΜΕΝΕΛΑΟΣ

Seize her, slaves, bind her hands! For the words she hears will not be welcome.

The slaves seize and bind her.

I've got you! To make you leave the goddess' shrine, I threatened you with the death of your son, and by this means I induced you to surrender and be put to death. That is the way things stand, you may be quite sure, with you. As to your son, my daughter shall decide whether she wants to kill him or not. But go into the house here so that you may learn, slave that you are, to commit no further outrages against the free.

ΑΝΔΡΟΜΑΧΗ

Oh, you have tricked me, I have been deceived!

ΜΕΝΕΛΑΟΣ

Tell the world! I shall not deny it.

ΑΝΔΡΟΜΑΧΗ

Do you dwellers by the Eurotas find this clever?

ΜΕΝΕΛΑΟΣ

Yes, just as do dwellers in Troy: it is called revenge.

⁴³⁴ μηκέθ' Paley: μήποθ'

⁴³⁸ κὰν Kirchhoff: καὶ C

EURIPIDES

ΑΝΔΡΟΜΑΧΗ

τὰ θεῖα δ' οὐ θεῖ' οὐδ' ἔχειν ἡγή δίκην;

ΜΕΝΕΛΑΟΣ

440 ὅταν τὰδ' ἦ, τότε οἴσομεν' σὲ δὲ κτενῶ.

ΑΝΔΡΟΜΑΧΗ

ἦ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας;

ΜΕΝΕΛΑΟΣ

οὐ δῆτα· θυγατρὶ δ', ἦν θέλη, δώσω κτανεῖν.

ΑΝΔΡΟΜΑΧΗ

οἴμοι· τί δῆτά σ' οὐ καταστένω, τέκνον;

ΜΕΝΕΛΑΟΣ

οὔκουν θρασεῖά γ' αὐτὸν ἐλπὶς ἀμμένει.

ΑΝΔΡΟΜΑΧΗ

445 ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν
Σπάρτης ἔνοικοι, δόλια βουλευτήρια,
ψευδῶν ἄνακτες, μηχανογράφοι κακῶν,
ἔλικτὰ κούδεν ὑγιές ἀλλὰ πᾶν πέριξ
φρονοῦντες, ἀδίκως εὐτυχεῖτ' ἀν' Ἑλλάδα.

450 τί δ' οὐκ ἐν ὑμῖν ἔστω; οὐ πλείστοι φόνοι;
οὐκ αἰσχροκερδεῖς, οὐ λέγοντες ἄλλα μὲν
γλώσση, φρονοῦντες δ' ἄλλ' ἐφευρίσκεισθ' αἰεί;
ὄλοισθ'. ἐμοὶ μὲν θάνατος οὐχ οὕτω βαρὺς
ὅς σοι δέδοκται· κεῖνα γάρ μ' ἀπώλεσεν,

455 ὅθ' ἡ τάλαινα πόλις ἀνηλώθη Φρυγῶν
πόσις θ' ὁ κλεινός, ὅς σε πολλάκις δορὶ
ναύτην ἔθηκεν ἀντὶ χερσαίου κακόν.

⁴⁴⁴ ἀμμένει Nauck: ἀναμμένει C

ANDROMACHE

ANDROMACHE

Are not the gods divine, do you not think they punish?

ΜΕΝΕΛΑΟΣ

I'll endure that when it comes. Meanwhile I shall kill you.

ANDROMACHE

And kill this young bird, tearing him from beneath my wings?

ΜΕΝΕΛΑΟΣ

Heavens no! I leave *his* death to my daughter!

ANDROMACHE

Ah, ah! Why should I not lament your fate, my son?

ΜΕΝΕΛΑΟΣ

The prospects that await him are certainly not bright.

ANDROMACHE

Dwellers in Sparta, most hateful of mortals in the eyes of all mankind, treacherous plotters, masters of the lie, weavers of deadly wiles, whose thoughts are always devious, nothing that is sound, but all that is twisted, how unjust is the prosperity you enjoy in Greece! What crime is not to be found in your midst? Are there not countless murders? Are you not constantly being unmasked as greedy for gain, with one thing on your lips and another in your heart? My curse upon you! I do not find so heavy the death-sentence you have passed on me. That day brought my life to an end when the unhappy city of Troy was destroyed and my glorious husband killed, my husband whose spear often changed you from a coward on

⁴⁵⁴ ὅς Lenting: ὡς C

νῦν δ' ἐς γυναιῖκα γοργὸς ὀπλίτης φανείς
 κτείνεις μ'. ἀπόκτειν' ὡς ἀθώπεντόν γέ σε
 460 γλώσσης ἀφήσω τῆς ἐμῆς καὶ παῖδα σὴν.
 ἐπεὶ σὺ μὲν πέφυκας ἐν Σπάρτῃ μέγας,
 ἡμεῖς δὲ Τροία γ'. εἰ δ' ἐγὼ πράσσω κακῶς,
 μηδὲν τόδ' αὔχει· καὶ σὺ γὰρ πράξιαις ἄν.

ΧΟΡΟΣ

στρ. α

465 οὐδέποτε δίδυμα λέκτρ' ἐπαινέσω βρωτῶν
 οὐδ' ἀμφιμάτορας κόρους,
 ἔριν μελάρων δυσμενεῖς τε λύπας·
 μίαν μοι στεργέτω πόσις γάμοις
 470 ἀκοινώνητον ἀμὸς εὐνάν.

ἀντ. α

οὐδέ γ' ἄρα πόλεσι δίπτυχοι τυραννίδες
 μιᾶς ἀμείνονες φέρειν,
 475 ἄχθος τ' ἐπ' ἄχθει καὶ στάσις πολίταις·
 τεκόντων θ' ὕμνον ἐργάταιν δυοῖν
 ἔριν Μοῦσαι φιλοῦσι κραίνειν.

στρ. β

πνοαὶ δ' ὅταν φέρωσι ναυτίλους θοαί,
 480 κατὰ πηδαλίων διδύμα πραπίδων γνώμα
 σοφῶν τε πλήθος ἀθρόον ἀσθενέστερον
 φαυλοτέρας φρενὸς αὐτοκρατοῦς.
 ἐνὸς ἄρ' ἄνυσσις ἀνά τε μέλαθρα

⁴⁶⁷ ἔριν μελάρων Reiske: ἔριδας οἴκων C: ἐρινὺν οἴκων
 Wecklein ⁴⁷⁰ ἀμὸς Herwerden: ἀνδρὸς C

land to one on shipboard.^a And now you appear against a
 woman in grim warrior garb and are killing me! Kill on!
 For I shall leave you without uttering one word of truck-
 ling flattery to you or your daughter. Though you are
 great in Sparta, yet I was great in Troy, and if my fortune
 now is evil, do not make this your boast: yours may be so
 as well.

*Exit MENELAUS with retinue, ANDROMACHE, and Boy
 into the house.*

CHORUS

Never shall I praise doubleness of marriage among mor-
 tals or sons with two mothers. It is strife and hateful pain
 for a house. May my husband be content in marriage
 with a single mate and a bed unshared!

For cities, likewise, double kingship^b is worse than sin-
 gle to endure, grief piled on grief for the citizens and the
 cause of faction. When two poets produce a hymn, the
 Muses are wont to work strife between them.

When swift breezes are hurtling sailors along, a double
 intelligence at the helm and a throng of wise men con-
 joined is not as effective as a lesser mind with full author-
 ity. The execution of affairs in house and in city must

^a I.e. Hector forced Menelaus to take refuge on his ship.

^b Perhaps an allusion to Sparta, which had two kings in his-
 torical times.

⁴⁷¹ γ' ἄρα Stinton: γὰρ ἐν C

⁴⁷⁵ στάσιω Diggle: στάσις C

⁴⁷⁶ τεκόντων θ' ὕμνον Goram: τεκτόνων θ' ὕμνων (vel -οι
 vel -οις) fere C ⁴⁸⁰ πηδάλιον Reiske

⁴⁸³ ἄρ' ἄνυσσις Diggle: ἀ δύνασις C

κατά τε πόλιος, ὅποταν εὖ-
485 ρεῖν θέλωσι καιρόν.

ἀντ. β

ἔδειξεν ἅ Δάκαινα τοῦ στρατηλάτα
Μενέλα· διὰ γὰρ πυρὸς ἦλθ' ἐτέρῳ λέχει,
κτείνει δὲ τὰν τάλαιναν Ἰλιάδα κόραν
490 παῖδά τε δύσφρονος ἀμφ' ἔριδος.
ἄθεος ἄνομος ἄχαρις ὁ φόνος·
ἔτι σε, πότνια, μετατροπὰ
τῶνδ' ἔπεισιν ἔργων.

— καὶ μὴν ἐσορῶ τόδε σύγκρατον

495 ζεύγος πρὸ δόμων ψήφῳ θανάτου
κατακεκριμένον.

δύστηνε γύναι, τλήμον δὲ σὺ παῖ,
μητρὸς λεχέων ὅς ὑπερθνήσκεις
οὐδὲν μετέχων

500 οὐδ' αἴτιος ὢν βασιλεύσιν.

ΑΝΔΡΟΜΑΧΗ

στρ.

ἄδ' ἐγὼ χέρας αἵματη-
ρὰς βρόχοισι κεκλημένα
πέμπομαι κατὰ γαίης.

ΠΑΙΣ

μᾶτερ μᾶτερ, ἐγὼ δὲ σῶ
505 πτέρυγι συγκαταβαίνω.

⁴⁹⁰ ἀμφ' ἔριδος Hermann: ἔριδος ὑπερ C

belong to a single man if men wish to find their true
advantage.

This is proved by the Spartan woman, daughter of
Menelaus the commander. She raged like fire against her
rival and is putting to death the poor Trojan girl and her
son because of hateful strife. Godless, lawless, graceless
is this murder. Some day, my lady, retribution for these
deeds will come upon you!

*Enter from the house ANDROMACHE and BOY, bound, fol-
lowed by MENELAUS and his retinue. Menelaus holds a
drawn sword.*

CHORUS LEADER

Look, I see this pair close joined, before the palace under
sentence of death. Poor woman! And you, my child, how
luckless you are, put to death because of your mother's
bed, though you have no share of blame in the eyes of our
masters!

ANDROMACHE^a

Here am I, hands bloodied with the tight bonds about
them, being sent down to death!

BOY

Mother, O mother, under your wing I go down as well!

^a From here until 544 Andromache and the Boy sing, and
Menelaus' replies are spoken or chanted anapests.

⁵⁰⁴ⁿ Παῖς Murray: Μολοττός C

EURIPIDES

ΑΝΔΡΟΜΑΧΗ

θῦμα δάιον, ᾧ χθονὸς
Φθίας κράντορες.

ΠΑΙΣ

ὦ πάτερ,
μόλε φίλοις ἐπίκουρος.

ΑΝΔΡΟΜΑΧΗ

510 κείση δῆ, τέκνον ᾧ φίλος,
μαστοῖς ματέρος ἀμφὶ σᾶς
νεκρὸς ὑπὸ χθονὶ σὺν νεκρῷ <τε>.

ΠΑΙΣ

ὦμοι μοι, τί πάθω; τάλας
δῆτ' ἐγὼ σὺ τε, μᾶτερ.

ΜΕΝΕΛΑΟΣ

515 ἴθ' ὑποχθόνιοι· καὶ γὰρ ἀπ' ἐχθρῶν
ἦκετε πύργων. δύο δ' ἐκ δισσαῖν
θνήσκειτ' ἀνάγκαιν' σέ μὲν ἡμετέρα
ψηῆφος ἀναιρεῖ, παῖδα δ' ἐμῆ παῖς
τόνδ' Ἑρμιόνη· καὶ γὰρ ἀνοῖα
520 μεγάλη λείπειν ἐχθροὺς ἐχθρῶν,
ἐξὸν κτείνειν
καὶ φόβον οἴκων ἀφελέσθαι.

ΑΝΔΡΟΜΑΧΗ

ἀντ.

ὦ πόσις πόσις, εἶθε σὰν
χεῖρα καὶ δόρυ σύμμαχον
525 κτησαίμαν, Πριάμον παῖ.

ANDROMACHE

ANDROMACHE

This is a cruel sacrifice, O rulers of Phthia!

BOY

Father, come and help those you love!

ANDROMACHE

Dear child, you will lie below dead with your dead
mother, next to her breast!

BOY

Ah me! What will become of me? Unhappy are we, you
and I, mother!

MENE LAUS

Go down to the Underworld! For it is from an enemy city
that you have come. The two of you die by two votes: it is
my sentence that puts you to death, while your son's death
is the work of my daughter Hermione. It is sheer folly to
leave alive enemies, the offspring of enemies, when by
killing them you can free your house from fear.

ANDROMACHE

O husband, husband, Priam's son, how I wish I could gain
your hand and spear as ally!

⁵¹² <τε> Aldina

EURIPIDES

ΠΑΙΣ

δύστανος, τί δ' ἐγὼ μόρου
παράτροπον μέλος εὔρω;

ΑΝΔΡΟΜΑΧΗ

λίσσου γούνασι δεσπότου
χρίμπτων, ὦ τέκνον.

ΠΑΙΣ

530

ὦ φίλος
φίλος, ἄνες θάνατόν μοι.

ΑΝΔΡΟΜΑΧΗ

λείβομαι δάκρυσιν κόρας,
στάζω λισσάδος ὡς πέτρας
λιβὰς ἀνάλιος, ἅ τάλαυα.

ΠΑΙΣ

535

ὦ μοι μοι, τί δ' ἐγὼ κακῶν
μῆχος ἐξανύσσωμαι;

ΜΕΝΕΛΑΟΣ

τί με προσπίτνεις, ἄλιαν πέτραν
ἢ κύμα λιταῖς ὡς ἰκετεύων;
τοῖς γὰρ ἐμοῖσιν γέγονε ὠφελία,
540 σοὶ δ' οὐδὲν ἔχω φίλτρον, ἐπεὶ τοι
μέγ' ἀναλώσας ψυχῆς μόριον
Τροίαν εἶλον καὶ μητέρα σὴν·
ἧς ἀπολαύων
Ἔιδην χθόνιον καταβήσση.

ANDROMACHE

BOY

Unhappy mother, what song shall I find to ward off
death?

ANDROMACHE

Plead with your master, touching his knees, my child!

He kneels before Menelaus.

BOY

Dear friend, dear friend, spare my life!

ANDROMACHE

My eyes are bathed in tears, I pour them forth, unlucky
woman, as a spring in a sunless place sends its water down
a smooth cliff.

BOY

O alas! How long must I suffer pain?

ΜΕΝΕΛΑΟΣ

Why do you fall before me, entreating me when I am like
some sea-beaten cliff or ocean wave? I help my kin, but I
have no cause to love you since I expended a great part of
my soul in capturing Troy and with it your mother. It is
thanks to her that you now go down to the Underworld!

*Enter by Eisodos A PELEUS, helped by the Maidservant
sent by Andromache.*

ΧΟΡΟΣ

545 καὶ μὴν δέδορκα τόνδε Πηλέα πέλας,
σπουδῆ τιθέντα δέυρο γηραιὸν πόδα.

ΠΗΛΕΤΣ

ὕμας ἐρωτῶ τὸν τ' ἐφεστῶτα σφαγῆ,
τί ταῦτα, πῶς ταῦτ'; ἐκ τίνος λόγου νοσεὶ
δόμος; τί πράσσειτ' ἄκριτα μηχανώμενοι;
550 Μενέλα', ἐπίσχεσ· μὴ τάχυν' ἀνευ δίκης.
ἡγοῦ σὺν θᾶσσον, οὐ γὰρ ὡς ἔοικέ μοι
σχολῆς τόδ' ἔργον, ἀλλ' ἀνηβητηρίαν
ρώμην με καιρὸς λαμβάνειν, εἴπερ ποτέ.
πρῶτον μὲν οὖν κατ' οὖρον ὥσπερ ἰστίους
555 ἐμπνεύσομαι τῆδ'· εἰπέ, τίμιν δίκη χέρας
βρόχοισιν ἐκδήσαντες οἶδ' ἄγουσί σε
καὶ παῖδ'; ὕπαρνος γάρ τις οἷς ἀπόλλυσαι,
ἡμῶν ἀπόντων τοῦ τε κυρίου σέθεν.

ΑΝΔΡΟΜΑΧΗ

οἶδ', ὦ γεραῖέ, σὺν τέκνῳ θανουμένην
560 ἄγουσί μ' οὕτως ὡς ὄρας. τί σοι λέγω;
οὐ γὰρ μῖα σε κληδόνος προθυμία
μετῆλθον ἀλλὰ μυρίων ὑπ' ἀγγέλων.
ἔριν δὲ τὴν κατ' οἶκον οἰσθά' που κλύων
τῆς τοῦδε θυγατρὸς, ὣν τ' ἀπόλλυμαι χάριν.
565 καὶ νῦν με βωμοῦ Θέτιδος, ἣ τὸν εὐγενῆ
ἔτικτέ σοι παῖδ', ἣν σὺ θαυμαστὴν σέβεις,
ἄγουσ' ἀποσπάσαντες, οὔτε τῷ δίκῃ
κρίναντες οὔτε τοὺς ἀπόντας ἐκ δόμων

CHORUS LEADER

But look, I see Peleus not far off, hastening his aged steps
hither.

PELEUS

You men there, I ask you, and you who are overseeing this
slaughter: what is going on, how has it come about? What
is the cause of the house's sickness? What are you doing
plotting death without trial? Menelaus, stop! Do not has-
ten on an unjust course!

(*to Maidservant*) Lead me on more quickly, for this is
not, I think, the task of a leisured moment: it is time now,
if ever, to recover the strength of my youth. First I shall
blow a favoring breeze on this woman's sails: tell me, on
what charge do these men bind your hands fast in bonds
and lead you and your son off? For you are being put to
death like some ewe with her lamb while I and your mas-
ter are away.

ANDROMACHE

These men, old sir, are taking me and my son away to die,
just as you see. What am I to tell you? It was not by a sin-
gle eager summons that I sent for you but by countless
messengers. No doubt you have heard of the contentious
rivalry of this man's daughter in our house and why I am
being killed. Now they are taking me away and have
dragged me off from the altar of Thetis, who bore you
your noble son and whom you hold in reverence. They
did not try me on any charge or wait for the arrival of

553 με καιρὸς Paley: μ' ἐπαινω vel ἐπαινω C

557 οἷς Hartung: ὡς C

568 οὔτε Lenting: οὐδέ C

570 μέιναντες, ἀλλὰ τὴν ἐμὴν ἐρημίαν
 γνόντες τέκνον τε τοῦδ', ὄν οὐδὲν αἴτιον
 μέλλονσι σὺν ἐμοὶ τῇ τάλαιπώρῳ κτανεῖν.
 ἀλλ' ἀντιάζω σ', ὦ γέρον, τῶν σῶν πάρος
 πίτνουσα γονάτων—χειρὶ δ' οὐκ ἔξεστί μοι
 575 τῆς σῆς λαβέσθαι φιλτάτης γενειάδος—
 ῥύσαι με πρὸς θεῶν· εἰ δὲ μή, θανούμεθα
 αἰσχροῦς μὲν ὑμῖν, δυστυχοῦς δ' ἐμοί, γέρον.

ΠΗΛΕΤΣ

χαλᾶν κελεύω δεσμὰ πρὶν κλαίειν τινά,
 καὶ τῆσδε χεῖρας διπτύχους ἀνιέναι.

ΜΕΝΕΛΑΟΣ

580 ἐγὼ δ' ἀπανδῶ, τᾶλλα τ' οὐχ ἦσσαν σέθεν
 καὶ τῆσδε πολλῶ κυριώτερος γεγώς.

ΠΗΛΕΤΣ

πῶς; ἢ τὸν ἄμὸν οἶκον οἰκήσεις μολῶν
 δεῦρ'; οὐχ ἄλις σοι τῶν κατὰ Σπάρτην κρατεῖν;

ΜΕΝΕΛΑΟΣ

εἰλόν νιν αἰχμάλωτον ἐκ Τροίας ἐγώ.

ΠΗΛΕΤΣ

οὐμὸς δέ γ' αὐτὴν ἔλαβε παῖς παιδὸς γέρας.

ΜΕΝΕΛΑΟΣ

585 οὐκουν ἐκείνου τὰμὰ τὰκείνου τ' ἐμά;

ΠΗΛΕΤΣ

δρᾶν <γ'> εὖ, κακῶς δ' οὐ, μηδ' ἀποκτείνειν βία.

⁵⁸⁶ δρᾶν Lascaris: ναί, δρᾶν C <γ'> Lenting

those who are abroad since they knew my weakness and that of this child here. They are about to kill him, guiltless though he is, along with me, his unhappy mother.

She falls to the ground before Peleus.

But I entreat you, old sir, falling before your knees—for I cannot touch your beloved chin with my hand—save me, in the gods' name! Otherwise I shall die, sir, with disgrace to your family and misery for me.

PELEUS

(to the servants holding *Andromache and the Boy*) I order you to loosen her bonds and to release this woman's hands before someone pays for this!

ΜΕΝΕΛΑΟΣ

And I say don't, and I am in other ways your superior and have much more authority over her.

PELEUS

What? Will you come here and run my household? Is it not enough to lord it over Sparta?

ΜΕΝΕΛΑΟΣ

It was I who took her captive from Troy.

PELEUS

Yes, but my grandson received her as his prize of valor.

ΜΕΝΕΛΑΟΣ

Are not my possessions his and his mine?

PELEUS

Yes, to treat well, not ill, and not to kill by the sword.

EURIPIDES

MENEΛΑΟΣ

ὡς τήνδ' ἀπάξεις οὐποτ' ἐξ ἐμῆς χερός.

ΠΗΛΕΥΣ

σκήπτρω γε τῶδε σὸν καθαιμάξας κάρα.

MENEΛΑΟΣ

ψαῦσόν θ', ἴν' εἰδῆς, καὶ πέλας πρόσσελθέ μου.

ΠΗΛΕΥΣ

- 590 σὺ γὰρ μετ' ἀνδρῶν, ὦ κάκιστε κάκ κακῶν;
[σοὶ ποῦ μέτεστιν ὡς ἐν ἀνδράσιν λόγον;]
ὅστις πρὸς ἀνδρὸς Φρυγὸς ἀφηρέθης λέχος,
ἄκληστ' †ἄδουλα δώμαθ' ἐστίας† λιπών,
ὡς δὴ γυναῖκα σῶφρον' ἐν δόμοις ἔχων
- 595 πασῶν κακίστην. οὐδ' ἂν εἰ βούλοιτό τις
σῶφρων γένοιτο Σπαρτιατίδων κόρη·
αἱ ξὺν νέοισιν ἐξερημούσαι δόμους
γυμνοῖσι μηροῖς καὶ πέπλοις ἀνειμένοις
δρόμους παλαίστρας τ' οὐκ ἀνασχετῶς ἐμοὶ
- 600 κοινὰς ἔχουσι. κᾶτα θαναμάζειν χρεῶν
εἰ μὴ γυναῖκας σῶφρονας παιδεύετε;
Ἑλένην ἐρέσθαι χρῆ τὰδ', ἥτις ἐκ δόμων
τὸν σὸν λιπούσα Φίλιον ἐξέκώμασεν
νεανίου μετ' ἀνδρὸς εἰς ἄλλην χθόνα.
- 605 κᾶπειτ' ἐκείνης οὐνεχ' Ἑλλήνων ὄχλον
τοσόνδ' ἀθροίσας ἤγαγε πρὸς Ἴλιον;
ἦν χρῆν σ' ἀποπτύσαντα μὴ κινεῖν δόρυ,

⁵⁸⁸ γε Lenting: δὲ fere C καθαιμάξας Pflugk: -ξω C

ANDROMACHE

MENEΛΑΟΣ

Know this: you will never take her from my hand!

PELEUS

Yes I will, when I have bloodied your head with this scepter!

MENEΛΑΟΣ

Come over here and touch me: you'll find out!

PELEUS

What, do you belong with the men then, you utter coward? [How do you have any claim to esteem among men?] You were deprived of your wife by a mere Phrygian since you left your house unlocked and unguarded, believing you had a chaste wife in your house, when in fact she was the most wanton of women. Not even if she wanted to could a Spartan girl be chaste. They leave their houses in the company of young men, with bare thighs and loosened tunics, and in a fashion I cannot stand they share the same running tracks and wrestling places with them. After that is it any wonder that you do not bring up women to be chaste? You should ask Helen this question: she left your house behind and your Kindred Zeus^a and went off on a revel with a young man to another country. Was it for *her* sake, then, that you mustered such a great throng and took them to Troy? You ought to have spat her

^a Zeus Philios, Zeus of Kindred, is the patron of all ties of affection.

⁵⁹¹ v. del. Herwerden

⁵⁹² ἀφηρέθης Kovacs: ἀπηλλάγης C

⁵⁹⁹ ἀνασχετῶς Naber: -τοῦς vel -τάς C

- 610 *κακὴν ἐφευρόντ', ἀλλ' ἔαν αὐτοῦ μένειν
 μισθόν τε δόντα μήποτ' εἰς οἴκους λαβεῖν.
 ἀλλ' οὔτι ταύτη σὸν φρόνημ' ἐπούρισας,
 ψυχὰς δὲ πολλὰς κάγαθὰς ἀπόλεσας
 παίδων τ' ἄπαιδας γραῦς ἔθηκας ἐν δόμοις
 πολιοῦς τ' ἀφείλου πατέρας εὐγενῆ τέκνα.
 ὦν εἰς ἐγὼ δύστηνος· αὐθέντην δέ σε
 615 μιάστορ' ὡς τιν' ἐσδέδορκ' Ἀχιλλέως.
 ὃς οὐδὲ τρωθεὶς ἦλθες ἐκ Τροίας μόνος,
 κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν
 ὅμοι' ἐκέισε δευρό τ' ἤγαγες πάλιν.
 καγὼ μὲν ἠῦδων τῷ γαμοῦντι μήτε σοὶ
 620 κῆδος ξυνάψαι μήτε δώμασιν λαβεῖν
 κακῆς γυναικὸς πῶλον· ἐκφέρουσι γὰρ
 μητρῷ' ὀνειδίη. τοῦτο καὶ σκοπεῖτέ μοι,
 μνηστῆρες, ἐσθλῆς θυγατέρ' ἐκ μητρὸς λαβεῖν.
 πρὸς τοῖσδε δ' εἰς ἀδελφὸν οἶ' ἐφύβρισας,
 625 σφάζαι κελεύσας θυγατέρ' εὐθηέστατα·
 οὔτως ἔδεισας μὴ οὐ κακὴν δάμαρτ' ἔχοις;
 ἔλων δὲ Τροίαν (εἶμι γὰρ κἀνταυθά σοι)
 οὐκ ἔκτανες γυναικα χειρίαν λαβών,
 ἀλλ', ὡς ἐσείδες μαστόν, ἐκβαλὼν ξίφος
 630 φίλημ' ἐδέξω, προδοτὶν αἰκάλλων κῦνα,
 ἦσσω πεφυκῶς Κύπριδος, ᾧ κάκιστε σύ.
 κᾶπειτ' ἐς οἴκους τῶν ἐμῶν ἐλθὼν τέκνων
 πορθεῖς ἀπόντων, καὶ γυναικα δυστυχῆ
 κτείνεις ἀτίμως παῖδά θ', ὃς κλαίοντά σε
 635 καὶ τὴν ἐν οἴκοις σὴν καταστήσει κόρην,*

away without stirring a single spear once you had discovered her betrayal, should have let her stay in Troy, should have paid her a wage and never taken her back! But your mind did not make in this direction: rather, you lost lives many and brave, left old women at home bereft of their sons, and robbed gray-headed fathers of their noble children. Of these fathers I, unlucky man, am one, and I regard you as the murderer of Achilles, stained with defilement. You alone came back from Troy without a scratch, and you took your fine armor in its fine case to Troy and brought it back in the same condition. I told Neoptolemus when he was about to marry not to make a marriage alliance with you or take into his house the foal of such a base mother. For such daughters reproduce their mothers' faults. Take heed, suitors, to get the daughter of a good mother!

Furthermore, what an outrage you committed against your brother, ordering him to kill his daughter most foolishly! Were you so afraid that you would not recover your worthless wife? And when you had taken Troy (for I shall go there also in my argument), you did not kill your wife when you had her in your power, but when you saw her breasts, you threw away your sword and kissed the traitorous bitch and fawned on her, proving no match, coward that you are, for Aphrodite's power. On top of this you come into the house of my grandson and plunder it in his absence and commit dishonorable murder on a poor woman and a boy. This boy will make you smart for it, you and your daughter in the house, though he be three times

κεί τρις νόθος πέφυκε· πολλάκις δέ τοι
 ξηρὰ βαθείαν γῆν ἐνίκησε σπορᾶ,
 νόθοι τε πολλοὶ γνησίων ἀμείνουες.
 ἀλλ' ἐκκομίζου παῖδα· κύδιον βροτοῖς
 640 πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον
 γαμβρὸν πεπᾶσθαι καὶ φίλον· σὺ δ' οὐδὲν εἶ.

ΧΟΡΟΣ

σμικρᾶς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις μέγα
 γλώσσ' ἐκπορίζει· τοῦτο δ' οἱ σοφοὶ βροτῶν
 ἐξευλαβοῦνται, μὴ φίλους τεύχειν ἔριν.

ΜΕΝΕΛΑΟΣ

645 τί δῆτ' ἂν εἴποις τοὺς γέροντας ὡς σοφοί,
 647 ὅτ' ὦν σὺ Πηλεὺς καὶ πατὴρὸς κλεινοῦ γεγῶς
 646 κᾶς τοὺς φρονεῖν δοκοῦντας Ἕλλησίν ποτε
 κῆδος συνάψας, αἰσχρὰ μὲν σαυτῷ λέγεις
 ἡμῖν δ' ὀνειδίη διὰ γυναῖκα βάρβαρον,
 650 ἦν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥοὰς
 ὑπέρ τε Φᾶσιν, κἀμὲ παρακαλεῖν ἄμα,
 οὐδσαν μὲν ἠπειρώτων, οὐ πεσήματα
 πλείσθ' Ἑλλάδος πέπτωκε δοριπετῆ νεκρῶν,
 τοῦ σοῦ τε παιδὸς αἵματος κοινουμένην.
 655 [Πάρις γάρ, ὃς σὸν παῖδ' ἔπεφν' Ἀχιλλέα,
 Ἔκτορος ἀδελφὸς ἦν, δάμαρ δ' ἦδ' Ἔκτορος.]
 καὶ τῆδέ γ' εἰσέρχῃ σὺ ταῦτ' ἐς στέγος
 καὶ ξυντράπεζον ἀξιοῖς ἔχειν βίον,

⁶⁴⁷ ante 646 trai. Kovacs

⁶⁴⁶ κᾶς Kovacs: καὶ C

bastard. For just as stony ground often surpasses deep
 soil in its produce, so bastards are often better men than
 legitimate sons. But take your daughter away. It is more
 creditable for mortals to have relations and friends who
 are poor and honest rather than rich and base. And you
 are a nobody!

CHORUS LEADER

From trivial causes the tongue brings about great quar-
 rels for men. Mortals who are wise take care not to wran-
 gel with their kin.

ΜΕΝΕΛΑΟΣ

How can one maintain that old men are wise, when you,
 Peleus, son of a famous father^a and connected by mar-
 riage with those who were once renowned among the
 Greeks for wisdom,^b utter words that are disgraceful to
 yourself and reproachful to me on account of a barbarian
 woman? You ought to be driving her off to a place
 beyond the Nile or the Phasis—and asking for my help at
 it too—since she is from Asia, where so many Greeks fell
 in battle, and she shares in the death of your son. [For
 Paris, who slew your son Achilles, was Hector's brother,
 and she was Hector's wife.] Yet you share the same roof
 with her, you think it right to have her at your table, and

^a Aeacus, son of Zeus, who was famed for his justice and became one of the judges in the Underworld.

^b I.e. himself, since he was the leader of the Trojan expedi-
 tion.

651 ἄμα Schenkl: ἀεί C

655–6 del. Nauck

- τίκτειν δ' ἐν οἴκοις παῖδας ἐχθίστους ἐᾶς.
 660 *κἀγὼ προνοία τῇ τε σῆ κάμη, γέρον,*
κτανεῖν θέλων τήνδ' ἐκ χερῶν ἀρπάζομαι.
καίτοι φέρ'· ἄψασθαι γὰρ οὐκ αἰσχρὸν λόγου·
ἦν παῖς μὲν ἡμῆ μὴ τέκη, ταύτης δ' ἄπο
βλάστῳσι παῖδες, τοῦσδε γῆς Φθιώτιδος
 665 *στήσεις τυράννου, βάρβαροι δ' ὄντες γένος*
Ἑλλησιν ἄρξουσ'· εἰτ' ἐγὼ μὲν οὐ φρονῶ
μισῶν τὰ μὴ δίκαια, σοὶ δ' ἔνεστι νοῦς;
[κἀκείνο νῦν ἄθρησον· εἰ σὺ παῖδα σῆν
δούς τῷ πολιτῶν, εἰτ' ἔπασχε τοιάδε,
 670 *σιγῇ καθῆσ' ἄν; οὐ δοκῶ· ξένης δ' ὕπερ*
τοιαῦτα λάσκεις τοὺς ἀναγκαίους φίλους;
καὶ μὴν ἴσον γ' ἀνήρ τε καὶ γυνὴ στένει
ἀδικουμένη πρὸς ἀνδρός· ὡς δ' αὐτῶς ἀνὴρ
γυναῖκα μωραίνουσαν ἐν δόμοις ἔχων.
 675 *καὶ τῷ μὲν ἔστιν ἐν χεροῖν μέγα σθένος,*
τῇ δ' ἐν γονεῦσι καὶ φίλοις τὰ πράγματα.
οὔκουν δίκαιον τοῖς γ' ἐμοῖς ἐπωφελεῖν;]
γέρων γέρων εἰ. τὴν δ' ἐμὴν στρατηγίαν
λέγων ἔμ' ὠφελοῖς ἂν ἢ σιγῶν πλέον.
 680 *Ἑλένη δ' ἐμόχθησ' οὐχ ἐκούσ' ἀλλ' ἐκ θεῶν,*
καὶ τοῦτο πλείστον ὠφέλησεν Ἑλλάδα·
ὄπλων γὰρ ὄντες καὶ μάχης αἰστορες
ἔβησαν ἐς ἀνδρείον· ἢ δ' ὀμιλία
πάντων βροτοῖσι γίγνεται διδάσκαλος.
 685 *εἰ δ' ἐς πρόσσοψιν τῆς ἐμῆς ἐλθὼν ἐγὼ*
γυναϊκὸς ἔσχον μὴ κτανεῖν, ἐσωφρόνου.

you allow her to give birth in your house to children who are your bitterest enemies. When I, in forethought for you and for me, try to kill her, she is snatched from my hands. Yet come now (it is no shame to touch on this point): if my daughter is childless and this woman has children, will you set them up as kings over the land of Phthia, and will they, barbarians by birth, rule over Greeks? Can you maintain after this that I, who hate what is not proper, am lacking in judgment, while it is you that have sense? [Now consider this point too. If you had given your daughter to one of your fellow citizens and she had suffered this kind of treatment, would you sit by in silence? I do not think so. Yet do you, on behalf of a foreigner, shout such things at your close kin? Further, a woman groans as much as a man when she is wronged by her mate; so too a man groans when he has a wayward wife in his house. The man's strength lies in his hands, while the woman's interests are defended by her parents and kin. Am I not right then to come to the aid of my own?] You are an old, old man. And when you mention my generalship, you help my case more than by saying nothing. Helen got into trouble not of her own accord but by the will of the gods, and this was of very great benefit to Hellas. For the Greeks, who were ignorant of weapons and battle, proceeded to deeds of valor: association is the teacher of all things to mortals. But if I forbore to kill my wife, when I came face to face with her,

660 *κἀγὼ* Kirchoff: *ἀγὼ* C

664 *τοῦσδε* Brunck: *τῆσδε* C

668-77 *del.* Hirzel

672 *στένει* Bothe: *σθένει* C

οὐδ' ἂν σὲ Φῶκον ἤθελον κατακτανεῖν.

ταῦτ' εὖ φρονῶν σ' ἐπήλθον, οὐκ ὀργῆς χάριν·

ἦν δ' ὄξυθυμῆ, σοὶ μὲν ἡ γλωσσαλγία

690 μείζων, ἐμοὶ δὲ κέρδος ἡ προμηθία.

ΧΟΡΟΣ

παύσασθον ἤδη—λῶστα γὰρ μακρῶ τάδε—

λόγων ματαίων, μὴ δύο σφαλήθ' ἅμα.

ΠΗΛΕΤΣ

οἴμοι, καθ' Ἑλλάδ' ὡς κακῶς νομίζεται·

ὅταν τροπαία πολεμίων στήσῃ στρατός,

695 οὐ τῶν πονούντων τοῦργον ἡγούνται τόδε,

ἀλλ' ὁ στρατηγὸς τὴν δόκησιν ἄρνυται,

ὃς εἷς μετ' ἄλλων μυρίων πάλλων δόρυ,

οὐδὲν πλέον δρῶν ἐνός, ἔχει πλείω λόγον.

[σεμνοὶ δ' ἐν ἀρχαῖς ἤμενοι κατὰ πτόλιν

700 φρονούσι δῆμον μείζον, ὄντες οὐδένες·

οἱ δ' εἰσὶν αὐτῶν μυρίω σοφώτεροι,

εἰ τόλμα προσγένοιτο βούλησίς θ' ἅμα.]

ὡς καὶ σὺ σὸς τ' ἀδελφὸς ἐξωγκωμένοι

Τροία κάθησθε τῆ τ' ἐκεῖ στρατηγία,

705 μόχθοισιν ἄλλων καὶ πόνοις ἐπηρμένοι.

δείξω δ' ἐγὼ σοὶ μὴ τὸν Ἰδαῖον Πάριν

μείζω νομίζειν Πηλέως ἐχθρόν ποτε,

εἰ μὴ φθερῆ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης

καὶ παῖς ἄτεκνος, ἦν ὃ γ' ἐξ ἡμῶν γεγώς

⁶⁸⁹ ὄξυθυμῆ Cobet: -θυμῆς C

⁶⁹⁹⁻⁷⁰² del. Busche

that was self-control. I could wish that you had not killed Phocus either.^a

I have confronted you on these points in good will toward you, not out of anger. But if you show a hot temper, you only make yourself more hoarse, whereas my forethought is a gain to me.

CHORUS LEADER

Cease from these foolish words, both of you—this is by far the best course—lest you fall together.

PELEUS

Oh, how perverse customs are in Greece! When the army sets up trophies over an enemy, people do not regard this as the deed of those who have done the work. Instead the general receives the honor. He brandished his spear as one man among countless others and did no more than a single warrior, yet he gets more credit. [And sitting arrogantly in office in the city they think grander thoughts than the common people, though they are worthless. The people would be far superior to them in wisdom if they acquired daring and will.] It is in this fashion that you and your brother sit puffed up over Troy and your generalship there, made arrogant by the toils and labors of others. But I will teach you not to regard Paris of Ida a greater enemy than Peleus unless you clear off from this house at once, you and your barren daughter! My grandson will

^a Peleus and his brother Telamon killed their half-brother Phocus, son of Aeacus by a nymph.

⁷⁰⁹ ὃ γ' L. Dindorf: ὃδ' C

- 710 ἑλᾶ δι' οἴκων τῶνδ' ἐπισπάσας κόμης,
 εἰ στερρὸς οὔσα μόσχος οὐκ ἀνέξεται
 τίκοντας ἄλλους, οὐκ ἔχουσ' αὐτῇ τέκνα.
 ἀλλ', εἰ τὸ κείνης δυστυχεῖ παίδων πέρι,
 ἄπαιδας ἡμᾶς δεῖ καταστῆναι τέκνων;
- 715 φθείρεσθε τῆσδε, δμῶες, ὡς ἂν ἐκμάθω
 εἴ τίς με λύειν τῆσδε κωλύσει χέρας.
 ἔπαιρε σαυτήν· ὡς ἐγὼ καίπερ τρέμων
 πλεκτὰς ἰμάντων στροφίδας ἐξανήσομαι.
 ᾧδ', ᾧ κάκιστε, τῆσδ' ἔλυμῆνω χέρας;
- 720 βούνῃ ἢ λέοντ' ἤλπιζες ἐντείνειν βρόχους;
 ἢ μὴ ξίφος λαβοῦσ' ἀμννάθοιτό σε
 ἔδεισας; ἔρπε δεῦρ' ὑπ' ἀγκάλας, βρέφος,
 ξύλλυε δεσμὰ μητρός· ἐν Φθίᾳ σ' ἐγὼ
 θρέψω μέγαν τοῖσδ' ἐχθρόν. εἰ δ' ἀπῆν̄ δορὸς
- 725 τοῖς Σπαρτιάταις δόξα καὶ μάχης ἀγῶν,
 τᾶλλ' ὄντες ἴστε μηδενὸς βελτίονες.

ΧΟΡΟΣ

ἀνειμένον τι χρῆμα πρῆσβυτῶν γένος
 καὶ δυσφύλακτον ὀξύθυμίας ὕπο.

ΜΕΝΕΛΑΟΣ

- 730 ἄγαν προνωπῆς ἐς τὸ λοιδορεῖν φέρῃ·
 ἐγὼ δὲ πρὸς βίαν μὲν ἐς Φθίαν μολῶν
 οὔτ' οὔν τι δράσω φλαῦρον οὔτε πείσομαι.
 καὶ νῦν μὲν—οὐ γὰρ ἄφθονον σχολὴν ἔχω—
 ἄπειμ' ἐς οἴκουσ· ἔστι γάρ τις οὐ πρόσω
 Σπάρτης πόλις τις, ἢ πρὸ τοῦ μὲν ἦν φίλη,

speed her through this house, grasping her by the hair, if she, sterile heifer that she is, cannot put up with others' having children because she herself has none. Just because she has had bad luck in regard to children, must we be bereft of offspring? Away from this woman, slaves, so that I may learn whether anyone means to prevent me from loosening her hands.

(to *Andromache*) Raise yourself up! (*Andromache rises to her feet.*) Though I tremble with age, I will loosen the plaited thongs. (to *Menelaus*) Did you, villain, disfigure her hands so cruelly? Was it a bull or a lion you thought you were tying up with these knots? Or were you afraid that she might take a sword and avenge herself on you? Come here under my arms, boy, and help me to untie your mother's bonds. In Phthia I shall rear you to be a great enemy to these people. If you Spartans were not renowned for war and battle strife, you may be sure that in other respects you are no one's superior.

CHORUS LEADER

Old men are a thing unrestrained and are hard to control because of their quick tempers.

ΜΕΝΕΛΑΟΣ

You fly too readily into abusive talk. For my part, I shall not come to Phthia and do anything demeaning by force, nor will I have it done to me. For the present, since I do not have unlimited time, I will go home. There is a city not far off from Sparta which previously was friendly

710 τῶνδ' Musgrave: τῆνδ' vel τῆσδ' C

711 εἰ Wilamowitz: ἢ C

723 δεσμὰ μητρός Heath: μητρὸς δεσμὰ C

- 735 νῦν δ' ἐχθρὰ ποιεῖ· τῆδ' ἐπεξελεθεῖν θέλω
στρατηλατήσας χυποχείριον λαβεῖν.
ὅταν δὲ τάκεῖ θῶ κατὰ γνώμην ἐμήν,
ἥξω· παρῶν δὲ πρὸς παρόντας ἐμφανῶς
γαμβροὺς διδάξω καὶ διδάξομαι λόγους.
740 κὰν μὲν κολάζῃ τήνδε καὶ τὸ λοιπὸν ἦ
σώφρων καθ' ἡμᾶς, σῶφρον' ἀντιλήψεται,
θυμούμενος δὲ τεύξεται θυμουμένων
[ἔργοισι δ' ἔργα διάδοχ' ἀντιλήψεται].
τοὺς σοὺς δὲ μύθους ῥαδίως ἐγὼ φέρω·
745 σκιὰ γὰρ ἀντίστοιχος ὡς φωνὴν ἔχεις,
ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον.

ΠΗΛΕΤΣ

ἡγοῦ τέκνον μοι δεῦρ' ὑπ' ἀγκάλαις σταθείς,
σύ τ', ὦ τάλαινα· χεῖματος γὰρ ἀγρίου
τυχοῦσα λιμένας ἦλθες εἰς εὐνήμενος.

ΑΝΔΡΟΜΑΧΗ

- 750 ὦ πρέσβυ, θεοί σοι δοῖεν εἶ καὶ τοῖσι σοῖς,
σώσαντι παῖδα καμὲ τὴν δυσδαίμονα.
ὄρα δὲ μὴ νῶν εἰς ἐρημίαν ὁδοῦ
πτήξαντες οἶδε πρὸς βίαν ἄγωσί με,
γέροντα μὲν σ' ὀρώντες, ἀσθενῆ δ' ἐμέ
755 καὶ παῖδα τόνδε νήπιον· σκόπει τάδε,
μὴ νῦν φυγόντες εἶθ' ἀλώμεν ὕστερον.

ΠΗΛΕΤΣ

οὐ μὴ γυναικῶν δειλὸν εἰσοίσσεις λόγον;
χώρει· τίς ὑμῶν ἄψεται; κλαίων ἄρα

but now is hostile. I mean to lead my army and attack it and make it our subject. But when I have arranged matters there to my satisfaction, I shall return. Man to man with my son-in-law I shall instruct and be instructed. If he punishes her and in future shows moderation toward us, he shall receive moderation in return. But if he shows anger, anger shall be his reward [and he shall get deeds successive to his deeds]. As for *your* words, I bear them with patience. For like a shadow that walks, you have a voice but are powerless to do anything but speak.

Exit MENELAUS with his retinue by Eisodos A.

PELEUS

My son, take your place below my arm and lead me, and you likewise, poor woman. For though you have run into a fierce storm, you have come to a harbor sheltered from the wind.

ANDROMACHE

Old sir, may the gods grant blessing to you and to yours for saving my child and his luckless mother! But look out: these men may be crouching in ambush where the road is deserted and may take me off by force, seeing that you are old, I am weak, and this boy a mere babe. Take care lest we escape now only to be captured later!

PELEUS

No more of woman's craven speech! March on! Who will touch you? He that does so shall smart for it! For by the

⁷³⁵ τῆδ' Diggle: τήνδ' C

⁷⁴³ del. Valckenaer

ψαύσει. θεῶν γὰρ οὔνεχ' ἰππικοῦ τ' ὄχλου
 760 πολλῶν θ' ὀπλιτῶν ἄρχομεν Φθίαν κάτα·
 ἡμεῖς δ' ἔτ' ὀρθοὶ κοῦ γέροντες, ὡς δοκεῖς,
 ἀλλ' ἔς γε τοιούδ' ἄνδρ' ἀποβλέψας μόνου
 τροπαῖον αὐτοῦ στήσομαι, πρέσβυς περ ὦν.
 765 πολλῶν νέων γὰρ καὶ γέρων εὐψυχος ὦν
 κρείστων· τί γὰρ δεῖ δειλὸν οὔτ' εὐσωματεῖν;

ΧΟΡΟΣ

στρ.

ἢ μὴ γενοίμαν ἢ πατέρων ἀγαθῶν
 εἶην πολυκτῆτων τε δόμων μέτοχος.
 770 εἴ τι γὰρ πάσχοι τις ἀμήχανον, ἀλκᾶς
 οὐ σπάνις εὐγενέταις,
 κηρυσσομένοισι δ' ἀπ' ἐσθλῶν δωμάτων
 τιμὰ καὶ κλέος· οὔτοι λείψανα τῶν ἀγαθῶν
 ἀνδρῶν ἀφαιρεῖται χρόνος· ἅ δ' ἀρετὰ
 775 καὶ θανούσι λάμπει.

ἀντ.

κρείσσον δὲ νίκαν μὴ κακόδοξον ἔχειν
 780 ἢ ξὺν φθόνῳ σφάλλειν δυνάμει τε δίκαν.
 ἦδὺν μὲν γὰρ αὐτίκα τοῦτο βροτοῖσιν,
 ἐν δὲ χρόνῳ τελέθει
 ξηρὸν καὶ ὀνείδεσιν ἔγκειται δόμων.
 785 ταύταν ἦνεσα ταύταν καὶ σέβομαι βιοτάν,
 μηδὲν δίκας ἔξω κράτος ἐν θαλάμοις
 καὶ πόλει δύνασθαι.

ἐπωδ.

790 ὦ γέρον Αἰακίδα,

gods' grace I rule over a great army of cavalry and foot
 soldiers in Phthia. And I myself still stand erect and am
 no graybeard, as you suppose. I have only to cast a cross
 glance at that sort of man to send him flying, old man
 though I am. Even a graybeard, if he be brave, is more
 than a match for many young men. What use is bodily
 vigor if one is a coward?

*Exit PELEUS, ANDROMACHE, BOY, and Maidservant by
 Eisosdos A.*

CHORUS

Noble birth be mine and membership in a house of great
 wealth, or no birth at all! For if hard misfortune comes,
 the nobly born have no lack of defense. Those whom the
 herald proclaims as descendants of noble houses have
 honor and fame. Time does not efface what noble men
 leave behind, and their prowess shines forth even when
 they are dead.

It is better to win a victory without dishonor than to
 overthrow justice by the odious use of power. For a vic-
 tory over justice is sweet to mortals at first, but in time it
 withers and presses hard upon the guilty with disgrace to
 his house. This life I praise and honor, to hold no power
 in private or public that goes beyond justice's bounds.

O aged son of Aeacus, I am convinced that with your

763 *αὐτὸς* Wilamowitz764 *καὶ . . . ὦν* Wecklein: *κᾶν . . . ᾗ* C770 *γὰρ* Dindorf: *γὰρ ἄν* C784 *δόμος* Diggle: *δόμῳ* Stevens785 *σέβομαι* Herwerden: *φέρομαι* C

πείθομαι καὶ σὺν Λαπίθαισί σε Κενταύ-
 ροις ὀμιλήσαι δορὶ
 κλεινοτάτῳ· καὶ ἐπ' Ἀργῶον δορὸς ἄξενον ὕγραν
 795 ἐκπερᾶσαι ποντιᾶν Ξυμπληγάδων
 κλεινὰν ἐπὶ ναυστολίαν,
 Ἰλιάδα τε πόλιν ὅτε <τὸ> πάρος
 εὐδόκιμον ὁ Διὸς Ἰνις ἀμφέβαλε φόνῳ,
 800 κοινὰν τὰν εὐκλειαν ἔχουτ'
 Εὐρώπαν ἀφικέσθαι.

ΤΡΟΦΟΣ

ὦ φίλταται γυναῖκες, ὡς κακὸν κακῶ
 διάδοχον ἐν τῆδ' ἡμέρα πορσύνεται.
 δέσποινα γὰρ κατ' οἶκον, Ἑρμιόνην λέγω,
 805 πατρός τ' ἐρημωθείσα συννοία θ' ἅμα
 οἶον δέδρακεν ἔργον, Ἀνδρομάχην κτανεῖν
 καὶ παῖδα βουλεύσασα, κατθανεῖν θέλει,
 πόσιν τρέμουσα, μὴ ἀντὶ τῶν δεδραμένων
 ἐκ τῶνδ' ἀτίμως δωμάτων ἀποσταλῆ
 810 [ἢ κατθάνη κτείνουσα τοὺς οὐ χρῆ κτανεῖν].
 μόλις δέ νιν θέλουσαν ἀρτῆσαι δέρην
 εἴργουσι φύλακες δμῶες ἕκ τε δεξιᾶς
 ξίφη καθαπάζουσιν ἐξαυρούμενοι.
 οὕτω μεταλγεί καὶ τὰ πρὶν δεδραμένα
 815 ἔγνωκε πράξασ' οὐ καλῶς. ἐγὼ μὲν οὖν
 δέσποιναν εἴργουσ' ἀγχόνης κάμνω, φίλαι·
 ὑμεῖς δὲ βᾶσαι τῶνδε δωμάτων ἔσω

⁷⁹¹ σε Musgrave: σε καὶ vel τε καὶ fere C

illustrious spear you joined battle at the side of the Lap-
 iths against the Centaurs, that on the ship Argo you
 passed through the inhospitable waters of the seaborne
 Symplegades on a voyage of fame, and when on that ear-
 lier day the son of Zeus^a encircled with destruction the
 glorious city of Troy, you came back to Europe with a
 share of high renown!

Enter Hermione's NURSE from the house.

NURSE

My dear ladies, how disaster follows upon disaster this
 day! For my mistress within the house, Hermione that is,
 deserted by her father and at the same time aware of what
 a dreadful thing she has done in plotting to kill Andro-
 mache and her son, wants to die. She is afraid that her
 husband may punish her for what she has done by send-
 ing her away in disgrace from this house [or put her to
 death for trying to kill those she should not]. She tried to
 hang herself and was barely prevented by the slaves who
 guarded her, and they also took a sword from her right
 hand. So great is the regret she feels after the fact: she
 has learned that her previous deeds were not well done. I
 for my part am weary with restraining my mistress from
 hanging herself, my friends. But I ask you to go into this

^a Heracles, who waged an earlier war against Troy.

⁷⁹⁷ <τὸ> Hermann

⁷⁹⁹ εὐδόκιμον Hermann: -ος C

⁸¹⁰ del. Cobet

⁸¹⁴ μεταλγεί Σ sicut coni. Nauck: μέγ' ἀλγεί C

EURIPIDES

θανάτου νιν ἐκλύσασθε· τῶν γὰρ ἠθάδων
φίλων νέοι μολόντες εὐπιθέστεροι.

ΧΟΡΟΣ

820 καὶ μὴν ἐν οἴκοις προσπόλων ἀκούομεν
βοῆν ἐφ' οἷσιν ἦλθες ἀγγέλλουσα σύ.
δείξειν δ' ἔοικεν ἢ τάλαιν' ὅσον στένει
πράξασα δεινά· δωμάτων γὰρ ἐκπερᾶ
φεύγουσα χεῖρας προσπόλων πόθῳ θανείν.

ΕΡΜΙΟΝΗ

στρ. α

825 ἰὼ μοί μοι·
σπάραγμα κόμας ὀνύχων τε
δάί' ἀμύγματα θήσομαι.

ΤΡΟΦΟΣ

ὦ παῖ, τί δράσεις; σῶμα σὸν καταικιῆ;

ΕΡΜΙΟΝΗ

ἀντ. α

830 αἰαῖ αἰαῖ·
ἔρρ' αἰθέριον πλοκάμων ἐ-
μῶν ἄπο, λεπτόμιτον φάρος.

ΤΡΟΦΟΣ

τέκνον, κάλυπτε στέρνα, σύνδησον πέπλους.

ANDROMACHE

house and save her from death. For newcomers are more
persuasive than old friends.

Shouting is heard within.

CHORUS LEADER

There, inside the house we hear the servants shouting
over what you have come to tell us.

Enter HERMIONE from the house followed by servants.

But it is likely that the poor woman will show clearly how
much she laments over the terrible deeds she has done.
For here she comes out of the house, fleeing the hands of
her servants and longing to die.

HERMIONE^a

O alas, alas! I shall tear my hair and furrow my cheeks
with my nails!

NURSE

My child, what will you do? Disfigure your body?

HERMIONE

Oh, oh! Leave my head, into the air with you, veil of fine-
spun threads!

She casts her veil away.

NURSE

Child, cover your breasts, fasten your gown together!

^a From here to 865 Hermione's words are sung while the
Nurse replies in spoken trimeters.

EURIPIDES

ERMIONH

στρ. β

τί δέ με δεῖ στέρνοις καλύπτειν πέπλους;
 δηλα καὶ ἀμφιφανῆ καὶ ἄκρυπτα δε-
 835 δράκαμεν πόσω.

ΤΡΟΦΟΣ

ἀλγείς φόνον ῥάψασα συγγάμῳ σέθεν;

ERMIONH

ἀντ. β

κατὰ μὲν οὖν τόλμας στένω δαΐας,
 ἂν ῥέξ' ἄ κατάρατος ἐγὼ κατὰ-
 ρατος ἀνθρώποις.

ΤΡΟΦΟΣ

840 συγγνώσεται σοι τήνδ' ἄμαρτίαν πόσις.

ERMIONH

τί μοι ξίφος ἐκ χερὸς ἠγρεύσω;
 ἀπόδος, ὦ φίλος, ἀπόδος, ἔν' ἀνταίαν
 ἐρείσω πλαγάν· τί με βρόχων εἵργεις;

ΤΡΟΦΟΣ

845 ἀλλ' εἴ σ' ἀφείην μὴ φρονοῦσαν, ὡς θάνης;

ERMIONH

οἴμοι πότμον.
 ποῦ μοι πυρὸς φίλα φλόξ;
 ποῦ δ' ἐκ πέτρας ἀερθῶ,
 <ῆ> κατὰ πόντον ἢ καθ' ὕλαν ὀρέων,
 850 ἵνα θανοῦσα νερτέροισιν μέλω;

ANDROMACHE

HERMIONE

What use to cover my breasts with my gown? Bare, clear
 to the eye and never to be hid are the deeds I have done
 to my husband!

NURSE

Are you in pain because you plotted murder against your
 rival?

HERMIONE

Even more: I groan for my murderous deed of daring, the
 deed I did, I the accursed, accursed in the eyes of men!

NURSE

Your husband will forgive you this misstep.

HERMIONE

Why did you snatch the sword from my hand? Give it
 back, my friend, give it back so that I may strike a blow to
 my heart! Why do you stay me from the noose?

NURSE

But if I let you go to your death when you are out of your
 mind, what then?

HERMIONE

Alas for my fate! Where is the flame of fire my heart longs
 for? Where shall I hurl myself aloft from a cliff, either at
 the sea's edge or in the mountain woods, so that I may die
 and those below may take me into their care?

833 με δεῖ στέρνοις Diggle: με δεῖ στέρνα vel με στέρνα C

837 τόλμας στένω δαΐας Bothe: στένω δαΐας τόλμας C

838 ῥέξ' Burges: ἔρεξα C ⁸⁴⁸ ἐκ Usener: εἰς C

849 <ῆ> Seidler

ΤΡΟΦΟΣ

τί ταῦτα μοχθεῖς; συμφοραὶ θεήλατοι
πᾶσιν βροτοῖσιν ἢ τότ' ἦλθον ἢ τότε.

ΕΡΜΙΟΝΗ

855 ἔλιπες ἔλιπες, ὦ πάτερ, ἐπακτίαν
μονάδ' ἔρημον οὔσαν ἐνάλου κώπας.
ὀλεῖ ὀλεῖ με τᾶδ' οὐκέτ' ἐνοικήσω
νυμφιδίῳ στέγα.
860 τίνος ἄγαλμα θεῶν ἰκέτις ὀρμαθῶ;
ἢ δούλα δούλας γόνασι προσπέσω;
Φθιάδος ἐκ γᾶς
κυανόπτερος ὄρνις ἀρθείην,
πευκᾶεν σκάφος ᾗ διὰ κυανέ-
ας ἐπέρασεν ἀκτάς,
865 πρωτόπλοος πλάτα.

ΤΡΟΦΟΣ

ὦ παῖ, τὸ λίαν οὔτ' ἐκεῖν' ἐπήνεσα,
ὄτ' ἐς γυναικα Τρωάδ' ἐξημάρτανες,
οὔτ' αὖ τὸ νῦν σου δεῖμ' ὁ δειμαίνεις ἄγαν.
οὐχ ὦδε κῆδος σὸν διώσεται πόσις
870 φαύλοις γυναικὸς βαρβάρου πεισθεὶς λόγοις.
οὐ γάρ τί σ' αἰχμάλωτον ἐκ Τροίας ἔχει,
ἀλλ' ἀνδρὸς ἐσθλοῦ παῖδα σὺν πολλοῖς λαβῶν
ἔδνοισι πόλεώς τ' οὐ μέσως εὐδαίμονος.
πατὴρ δέ σ' οὐχ ὦδ' ὡς σὺ δειμαίνεις, τέκνον,
875 προδοὺς ἐάσει δωμάτων τῶνδ' ἐκπεσεῖν.
ἀλλ' εἴσιθ' εἴσω μηδὲ φαντάζου δόμων

NURSE

Why do you grieve this way? Misfortunes sent by the
gods come to all mortals late or soon.

HERMIONE

You have left me, father, left me all alone on the shore
with no seagoing craft! He will kill me, kill me! No more
shall I dwell in this bridal house of mine! To what god's
statue shall I run as suppliant? Or shall I fall as a slave
before the knees of a slave? O that I could soar out of the
land of Phthia to the place where the ship of pine, first
bark that ever sailed, passed through the Symplegades!

NURSE

My child, I did not praise your extreme behavior when
you committed your crime against the woman of Troy, nor
yet again do I praise your present excessive fear. Your
husband will not, as you think, end his marriage to you,
won over by the words of a barbarian woman, words that
count for little. You are not his as a prisoner taken from
Troy: he has received you with a large dowry, and you are
the daughter of a man of importance and come from a
city of no ordinary prosperity. Your father will not, as you
fear, abandon you and allow you to be banished from this
house. But go inside and do not show yourself in front of

⁸⁵⁵ μονάδ' Seidler: ὡσεὶ μ- C ἐνάλου Seidler: ἐναλίον
C
⁸⁵⁶ ὀλεῖ ὀλεῖ με τᾶδ' οὐκέτ' ἐνοικήσω Seidler: ὀλεῖ μ' ὀλεῖ
με δηλαδὴ πόσις: οὐκέτι τᾶδ' ἐνοικήσω C
⁸⁵⁹ ἄγαλμα θεῶν Jacobs: ἀγαλμάτων C
⁸⁶² ἀρθείην Stevens: εἶθ' εἶην C
⁸⁶³ πευκᾶεν Bothe: ἢ πευκᾶεν C ᾗ Bothe: ᾗ C

EURIPIDES

πάροιθε τῶνδε, μή τιν' αἰσχύνῃ λάβῃς
[πρόσθην μελάθρων τῶνδ' ὄρωμένη, τέκνον].

ΧΟΡΟΣ

καὶ μὴν ὄδ' ἀλλόχρως τις ἔκδημος ξένος
880 σπουδῇ πρὸς ἡμᾶς βημάτων πορεύεται.

ΟΡΕΣΤΗΣ

ξένοι γυναῖκες, ἣ τάδ' ἔστ' Ἀχιλλέως
παιδὸς μέλαθρα καὶ τυραννικαὶ στέγαι;

ΧΟΡΟΣ

ἔγνωσ' ἀτὰρ δὴ πυνθάνῃ τίς ὦν τάδε;

ΟΡΕΣΤΗΣ

Ἄγαμέμνονός τε καὶ Κλυταιμῆστρας τόκος,
885 ὄνομα δ' Ὀρέστης· ἔρχομαι δὲ πρὸς Διὸς
μαντεῖα Δωδωναί'. ἐπεὶ δ' ἀφικόμην
Φθίαν, δοκεῖ μοι ξυγγενοῦς μαθεῖν περὶ
γυναικός, εἰ ζῆ κεύτυχούσα τυγχάνει
ἢ Σπαρτιάτις Ἑρμιόνη· τηλοῦρά γάρ
890 ναίουσ' ἀφ' ἡμῶν πεδί' ὅμως ἔστιν φίλη.

ΕΡΜΙΟΝΗ

ὦ νατίλοισι χείματος λιμὴν φανείς
Ἄγαμέμνονος παῖ, πρὸς σε τῶνδε γονάτων
οἴκτιρον ἡμᾶς ὦν ἐπισκοπεῖς τύχας,
πράσσουντας οὐκ εὔ. στεμμάτων δ' οὐχ ἥσσονας
895 σοῖς προστίθημι γόνασιν ὠλένας ἐμάς.

⁸⁷⁸ del. Bothe

⁸⁸⁰ βημάτων Brunck; δωμάτων C

ANDROMACHE

the house lest you disgrace yourself [being seen in front
of these halls, my daughter].

Enter ORESTES in traveling costume by Eisodos B.

CHORUS LEADER

Look, here comes a foreigner, a man of different hue
from ourselves, hastening toward us with speedy step.

ORESTES

Ladies who dwell in this foreign land, is this the house of
Achilles' son and his royal residence?

CHORUS LEADER

It is. But who are you that ask this?

ORESTES

I am the son of Agamemnon and Clytaemestra, and my
name is Orestes. I am going to the oracle of Zeus at
Dodona. But since I have arrived in Phthia, I have
decided to learn whether my kinswoman Hermione of
Sparta is alive and doing well. For though the land she
dwells in is far off, she is nevertheless dear to me.

Hermione kneels before Orestes and grasps his knees.

HERMIONE

O haven from storm appearing to sailors, son of Agamem-
non, I beg you by your knees, have pity on me for the
plight you see me in: my fortunes are not good! I place
my arms, which are as good as suppliant garlands, about
your knees!

EURIPIDES

ΟΡΕΣΤΗΣ

ἔα·

τί χρῆμα; μῶν ἐσφάλμειθ' ἢ σαφῶς ὀρώ
δῶμων ἀνασσαν τῶνδε Μενέλεω κόρη;

ΕΡΜΙΟΝΗ

ἦνπερ μόνην γε Τυνδαρίς τίκτει γυνῆ
Ἑλένη κατ' οἴκου πατρί· μηδὲν ἀγνόει.

ΟΡΕΣΤΗΣ

900 ὦ Φοῖβ' ἀκέστορ, πημάτων δούης λύσις.
τί χρῆμα; πρὸς θεῶν ἢ βροτῶν πάσχεις κακά;

ΕΡΜΙΟΝΗ

τὰ μὲν πρὸς ἡμῶν, τὰ δὲ πρὸς ἀνδρὸς ὅς μ' ἔχει,
τὰ δ' ἐκ θεῶν του· πανταχῆ δ' ὀλώλαμεν.

ΟΡΕΣΤΗΣ

905 τίς οὖν ἂν εἶη μὴ πεφκότεων γέ πω
παίδων γυναικὶ συμφορὰ πλὴν ἐς λέχος;

ΕΡΜΙΟΝΗ

τοῦτ' αὐτὸ καὶ νοσοῦμεν· εἶ μ' ὑπηγάγου.

ΟΡΕΣΤΗΣ

ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις;

ΕΡΜΙΟΝΗ

τήν <γ'> αἰχμάλωτον Ἑκτορος ξυνευνέτιν.

ΟΡΕΣΤΗΣ

κακόν γ' ἔλεξας, δίσσ' ἔν' ἀνδρα ἔχειν λέχη.

⁸⁹⁷ τῶνδε Brunck: τήνδε C

ANDROMACHE

ΟΡΕΣΤΕΣ

Ah! What is this? Am I mistaken, or do I truly see this
house's lady, Menelaus' daughter?

HERMIONE

Yes, the only child Helen, daughter of Tyndareus, bore to
my father in their house. You may be quite sure.

ΟΡΕΣΤΕΣ

O Phoebus, healer god, give us an end to these troubles!
What is the matter? Is it by gods or mortals that you are
being ill-treated?

HERMIONE

In part it is my doing, in part my husband's, and in part
one of the gods is to blame. Yet I am wholly undone.

ΟΡΕΣΤΕΣ

What other misfortune could there be to a woman who
has not yet borne children than one affecting her mar-
riage bed?

HERMIONE

It is just this that is my trouble. You prompt me well.

ΟΡΕΣΤΕΣ

Your husband loves another in your stead?

HERMIONE

Yes, the captive slave that once was Hector's wife.

ΟΡΕΣΤΕΣ

Your words spell bane, one man who has two women!

⁹⁰⁸ <γ'> Diggle ⁹⁰⁹ δίσσ' ἔν' ἀνδρα Grotius: ἔν' ἀνδρα
δίσσ' vel ἀνδρ' ἔνα δίσσ' C

EURIPIDES

ERMIONH

910 τοιαῦτα ταῦτα. κᾶτ' ἔγωγ' ἠμυνάμην.

ORESTHΣ

μῶν ἐς γυναικ' ἔρραψας οἶα δὴ γυνή;

ERMIONH

φόνον γ' ἐκείνη καὶ τέκνω νοθαγενεῖ.

ORESTHΣ

κᾶκτεινας, ἧ τις συμφορά σ' ἀφείλετο;

ERMIONH

γέρων γε Πηλεύς, τοὺς κακίονας σέβων.

ORESTHΣ

915 σοὶ δ' ἦν τις ὅστις τοῦδ' ἐκονῶνει φόνου;

ERMIONH

πατήρ γ' ἐπ' αὐτὸ τοῦτ' ἀπὸ Σπάρτης μολών.

ORESTHΣ

κᾶπειτα τοῦ γέροντος ἠσσήθη χερί;

ERMIONH

αἰδοῖ γε· καί μ' ἔρημον οἴχεται λιπών.

ORESTHΣ

συνήκα· ταρβεῖς τοῖς δεδραμένους πόσιν.

ERMIONH

920 ἔγνωσ· ὀλεῖ γάρ μ' ἐνδίκως. τί δεῖ λέγειν;
ἀλλ' ἄντομαί σε Δία καλοῦσ' ὁμόγνιον,
πέμψον με χώρας τῆσδ' ὅποι προσωτάτω
ἧ πρὸς πατρῶον μέλαθρον· ὡς δοκοῦσί γε

ANDROMACHE

HERMIONE

How right you are! And then I took revenge.

ORESTES

Did you perchance plot against her like a woman?

HERMIONE

Yes, death for her and for her bastard son.

ORESTES

Did you kill them, or did some mischance prevent you?

HERMIONE

Old Peleus stopped me, favoring the lowly.

ORESTES

But was there one who shared this murder with you?

HERMIONE

My father, come from Sparta for this purpose.

ORESTES

Yet he was bested by an old man's hand?

HERMIONE

Yes, by his sense of shame—and then he left me!

ORESTES

I see: for what you've done you fear your husband.

HERMIONE

Yes. For he will be within his rights to kill me. What use to speak of it? But I entreat you in the name of Kindred Zeus, escort me to a place far away from this land or to my father's house! For this house seems to take voice and

925 δόμοι τ' ἐλαύνειν φθέγμ' ἔχοντες οἶδε με,
 μοσεῖ τε γαῖα Φθιάς. εἰ δ' ἤξει πάρος
 Φοῖβον λιπὼν μαντεῖον ἐς δόμους πόσις,
 κτενεῖ μ' ἐπ' αἰσχίστοισιν, ἢ δουλεύσομεν
 νόθοισι λέκτροις ὧν ἐδέσποζον πρὸ τοῦ.

ΟΡΕΣΤΗΣ

πῶς οὖν τάδ', ὡς εἶποι τις, ἐξημάρτανες;

ΕΡΜΙΟΝΗ

930 κακῶν γυναικῶν εἰσοδοὶ μ' ἀπώλεσαν,
 αἶ μοι λέγουσαι τούσδ' ἐχαύνωσαν λόγους·
 Σὺ τὴν κακίστην αἰχμάλωτον ἐν δόμοις
 δούλην ἀνέξῃ σοι λέχους κοινουμένην;
 μὰ τὴν ἄνασσαν, οὐκ ἂν ἐν γ' ἐμοῖς δόμοις
 935 βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέχη.
 κάγῳ κλυοῦσα τούσδε Σειρήνων λόγους
 [σοφῶν πανούργων ποικίλων λαλημάτων]
 ἐξηνεμώθη μωρία. τί γάρ μ' ἐχρήν
 πόσιν φυλάσσειν, ἢ παρῆν ὄσων ἔδει;
 940 πολὺς μὲν ὄλβος, δωμάτων δ' ἠνάσσομεν,
 παῖδας δ' ἐγὼ μὲν γνησίους ἔτικτον ἂν,
 ἢ δ' ἡμιδούλους τοῖς ἐμοῖς νοθαγενεῖς.
 ἀλλ' οὔποτ' οὔποτ' (οὐ γὰρ εἰσάπαξ ἐρῶ)
 χρὴ τοὺς γε νοῦν ἔχοντας, οἷς ἔστιν γυνή,
 945 πρὸς τὴν ἐν οἴκοις ἄλοχον ἐσφοιτᾶν ἔαν
 γυναικάς· αὐταὶ γὰρ διδάσκαλοι κακῶν
 ἢ μὲν τι κερδαίνουσα συμφθέρει λέχος,
 ἢ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει,

drive me forth, and the land of Phthia hates me. And if my husband leaves the oracle of Phoebus and comes home before I leave, he will kill me amidst great disgrace or I shall be a slave to the concubine who was once my slave.

ORESTES

How then did you come to commit these grave sins, as someone might call them?

HERMIONE

My undoing was bad women coming into the house. They puffed me up in folly by speaking in this vein: "Will you put up with this wretched captive in your house sharing in your marriage bed? By the goddess,^a in my house she would not have taken her pleasure of my husband and lived to see the light!"

I listened to these Sirens' words [, these clever, knavish, deceitful chatterers,] and became inflated with foolish thoughts. What necessity was there to keep such a watch on my husband when I had all I needed? I had great wealth, I was mistress in the house, and I would have borne legitimate children, while she would have borne bastards with half-slave parentage to serve my children. But never, never (for I say it again and again) should husbands who have sense allow women to come to visit their wives in the house! They are the ones who teach evil. One woman corrupts a friend's marriage with an eye to gain, while another who has slipped from virtue

^a Presumably Hera as goddess of marriage.

⁹²⁴ τ' Bothe: γ' vel μ' C

⁹³⁷ del. Nauck

πολλὰ δὲ μαργότητι κάντεῦθεν δόμοι
 950 νοσοῦσιν ἀνδρῶν. πρὸς τὰδ' εὖ φυλάσσετε
 κλήθροισι καὶ μοχλοῖσι δωμάτων πύλας·
 ὑγιὲς γὰρ οὐδὲν αἰ θύραθεν εἴσοδοι
 δρῶσιν γυναικῶν, ἀλλὰ πολλὰ καὶ κακά.

ΧΟΡΟΣ

ἄγαν ἐφῆκας γλώσσαν ἐς τὸ σύμφυτον.
 955 συγγνωστὰ μὲν νυν σοὶ τὰδ', ἀλλ' ὅμως χρεῶν
 κοσμεῖν γυναικας τὰς γυναικείας νόσους.

ΟΡΕΣΤΗΣ

σοφόν τι χρῆμα τοῦ διδάξαντος βροτοῦς
 λόγους ἀκούειν τῶν ἐναντίων πάρα.
 ἐγὼ γὰρ εἰδὼς τῶνδε σύγχυσιν δόμον
 960 ἔριν τε τὴν σὴν καὶ γυναικὸς Ἐκτορος
 φυλακὰς ἔχων ἔμμνον, εἴτ' αὐτοῦ μενεῖς
 εἴτ' ἐκφοβηθεῖς· αἰχμαλωτίδος φόνῳ
 γυναικὸς οἴκων τῶνδ' ἀπηλλάχθαι θέλεις.
 ἦλθον δὲ σὰς μὲν οὐ σέβων ἐπιστολάς,
 965 εἰ δ' ἐνδιδοίης, ὥσπερ ἐνδίδως, λόγον
 πέμψων σ' ἀπ' οἴκων τῶνδ'. ἐμὴ γὰρ οὔσα πρὶν
 σὺν τῷδε ναίεις ἀνδρὶ σοῦ πατρὸς κάκη,
 ὃς πρὶν τὰ Τροίας ἐσβαλεῖν ὀρίσματα
 γυναικ' ἐμοί σε δούς ὑπέσχεθ' ὕστερον
 970 τῷ νῦν σ' ἔχοντι, Τρωάδ' εἰ πέρσοι πόλιν.
 ἐπεὶ δ' Ἀχιλλέως δεῦρ' ἐνόστησεν γόνος,
 σῶ μὲν συνέγνων πατρί, τὸν δ' ἐλισσόμην
 γάμους ἀφείναι σοῦς, ἐμὰς λέγων τύχας

wants company in her vice, while many act from sheer
 lewdness. That is the source of the disease in the houses
 of men. In view of this, guard well with bolt and bar the
 gates of your houses! For visits of women from outside
 cause nothing good but only trouble aplenty.

CHORUS LEADER

You have hurled your tongue too violently at your own
 sex. To be sure, this is pardonable in your case, but still
 women ought to cover up women's frailties.

ORESTES

Wise was the advice of him who taught men to listen to
 reports from their enemies. Because I had learned of the
 turmoil in this house and the strife between you and Hec-
 tor's wife, I kept watch waiting to see whether you would
 remain here or, frightened by the murderous attempt on
 the slave woman, would wish to leave this house. It was
 not out of respect for any commands of yours that I came,
 but so that if you should give me the chance to talk to you,
 as you are now doing, I might escort you from this house.
 For you were mine to begin with, and you are married to
 Neoptolemus only by the baseness of your father. Before
 he attacked Troy, he gave you to me to be my wife, but
 later he promised you to your present husband as a
 reward if he sacked Troy. When Achilles' son came home
 to this land, I was forgiving toward your father, but I
 begged Neoptolemus to relinquish his marriage to you. I

⁹⁵⁵ μὲν νυν Canter: μὲν οὖν C

⁹⁶⁶ πέμψων Heath: πέμψω C

καὶ τὸν παρόντα δαίμον', ὡς φίλων μὲν ἂν
 975 γήμαιμ' ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ ραδίως,
 φεύγων ἀπ' οἴκων ἅς ἐγὼ φεύγω φυγὰς.
 ὁ δ' ἦν ὑβριστῆς ἐς τ' ἐμῆς μητρὸς φόνου
 τὰς θ' αἵματωποὺς θεὰς ὀνειδίζων ἐμοί.
 κάγῳ ταπεινὸς ὦν τύχαις ταῖς οἴκοθεν
 980 ἤλγουν μὲν ἤλγουν, συμφοραῖς δ' ἐνειχόμεν
 σῶν δὲ στερηθεῖς ὠχόμην ἄκων γάμων.
 νῦν οὖν, ἐπειδὴ περιπετεῖς ἔχεις τύχας
 καὶ ξυμφορὰν τήνδ' ἐσπεσοῦσ' ἀμηχανεῖς,
 ἄξω σ' ἐς οἶκους καὶ πατρὸς δῶσω χερί.
 985 τὸ συγγενὲς γὰρ δεινόν, ἐν τε τοῖς κακοῖς
 οὐκ ἔστιν οὐδὲν κρεῖσσον οἰκείου φίλου.

ΕΡΜΙΟΝΗ

νυμφευμάτων μὲν τῶν ἐμῶν πατήρ ἐμὸς
 μέριμναν ἔξει, κοὐκ ἐμὸν κρίνειν τόδε.
 ἀλλ' ὡς τάχιστα τῶνδ' ἐμ' ἔκπεμψον δόμων,
 990 μὴ φθῆ σε προσβὰς δῶμα καὶ μ' ἐλὼν πόσις
 ἢ πρέσβυς οἶκους μ' ἐξερημοῦσαν μαθῶν
 Πηλεὺς μετέλθη πωλικοῖς διώγμασιν.

ΟΡΕΣΤΗΣ

θάρσει γέροντος χεῖρα· τὸν δ' Ἀχιλλέως
 μηδὲν φοβηθῆς παῖδ', ὅσ' εἰς ἔμ' ὑβρισεν.
 995 τοῖα γὰρ αὐτῷ μηχανὴ πεπλεγμένη
 βρόχοις ἀκινήτοισιν ἔστηκεν φόνου
 πρὸς τῆσδε χειρός· ἦν πάρος μὲν οὐκ ἐρῶ,

⁹⁸⁰ ἐνειχόμεν Barnes: ἠνειχ- C

told him of my evil fortunes and my present fate, how I could marry the daughter of a kinsman but only with difficulty one from outside, since I was in exile from my home. But he was insulting and berated me for the murder of my mother and the goddesses whose eyes drip blood.^a Humiliated as I was because of my troubles at home, though I grieved greatly, nevertheless I was in the grip of disaster and went off robbed of you as my wife, though much against my will. But now, since your fortunes are in ruins and you have fallen into this calamity and are helpless, I shall take you home and restore you to your father's hand. For the tie of blood is strangely powerful, and in the hour of misfortune there is nothing better than a friend who is kin.

HERMIONE

My father shall take care of my marriage: it is not for me to decide this. But remove me quickly from this house so that my husband may not arrive home first and catch me, or old Peleus learn that I am abandoning the house and come after me with horses in hot pursuit.

ORESTES

Forget the old man's interference. And do not fear the son of Achilles, for all his insolence toward me. Such is the cunningly wrought trap, its snare fixed and immovable, that stands in his path. I shall not reveal this trap

^a The Erinyes, who pursued Orestes for the murder of his mother.

981 fort. τε

990 σε Stevens: με C

μ' ἐλὼν F. W. Schmidt: μολῶν C

994 ὄσ' Bothe: ὄς C

1000 *τελουμένων δὲ Δελφίς εἴσεται πέτρα.
 ὁ μητροφόντης δ', ἦν δορυξένων ἐμῶν
 μείνωσιν ὄρκοι Πυθικὴν ἀνὰ χθόνα,
 δείξω γαμῆν σφε μηδέν' ὧν ἐχρῆν ἐμέ.
 πικρῶς δὲ πατρὸς φόνιον αἰτήσει δίκην
 ἄνακτα Φοῖβον· οὐδέ νιν μετὰστασις
 γνώμης ὀνήσει θεῷ διδόντα νῦν δίκας,
 1005 ἀλλ' ἔκ τ' ἐκείνου διαβολαῖς τε ταῖς ἐμαῖς
 κακῶς ὀλείται· γνῶσεται δ' ἔχθραν θεοῦ.
 ἐχθρῶν γὰρ ἀνδρῶν μοῖραν εἰς ἀναστροφῆν
 δαίμων δίδωσι κούκ ἐὰ φρονεῖν μέγα.*

ΧΟΡΟΣ

στρ. α

1010 ὦ Φοῖβε πυργώσας τὸν ἐν Ἰλίῳ εὐτειχῆ πάγον
 καὶ πόντιε κνανέαις ἵπποις διφρεύ-
 ων ἄλιον πέλαγος,
 τίνος οὐνεκ' ἄτιμον ὀργά-
 1015 ας χέρα τεκτοσύνας Ἐ-
 νναλίῳ δοριμήστορι προσθέν-
 τες τάλαιναν τάλαι-
 ναν μεθεῖτε Τροίαν;

ἀντ. α

1020 πλείστους δ' ἐπ' ἀκταῖσιν Σιμοεντίσιν εὐίππους ὄχους
 ἐξεύξατε καὶ φονίους ἀνδρῶν ἀμί-
 λας ἔθετ' ἀστεφάνους·
 ἀπὸ δὲ φθίμενοι βεβᾶσιν
 Ἰλιάδαι βασιλῆες,
 1025 οὐδ' ἔτι πῦρ ἐπιβώμιον ἐν Τροί-

beforehand, but the cliff of Delphi shall come to know of my plans as they are brought to fulfillment. I, the matricide, provided the oaths of my allies in Delphi hold fast, shall teach him not to marry a bride that is rightfully mine. His demand to Lord Apollo for satisfaction for his father's death shall prove costly to him. His change of heart shall do him no good as the god punishes him. Thanks to Apollo and my accusations he will die a painful death, and he shall learn what the enmity of the god is like. For a divinity overturns the fortunes of his enemies and does not allow them to be proud.

Exit ORESTES and HERMIONE by Eisosdos B, NURSE into the house.

CHORUS

O Phoebus, who built high the fair-walled rock of Troy, and you, Lord of the Deep, who ride your chariot with wave-dark horses over the briny sea, why did you deprive your hand of its cunning craftsmanship,^a and put it at the service of Ares, Lord of the Spear, and thereby let slip luckless, luckless Troy?

Many were the chariots with lovely horses that you caused to be yoked by the banks of the Simois, many the deadly contests of men, with no garlands for the victor, that you established. Dead and gone are the kings descended from Ilus, and no more does the fire gleam on

^a Apollo and Poseidon both helped build Troy.

¹⁰⁰¹ δείξω Herwerden: δείξει C ¹⁰⁰² πικρὰν Cobet

¹⁰⁰⁶ θεοῦ Kirchoff: ἐμῆν a: ἐμοὶ b (cf. 1005)

¹⁰¹⁴ ὀργάνας Kovacs: ὀργάναν C

α θεοῖσιν λέλαμ-
πεν καπνῶ θυώδει.

στρ. β

βέβακε δ' Ἀτρείδας ἀλόχου παλάμαις,
αὐτά τ' ἐναλλάξασα φόνον θανάτου
πρὸς τέκνων ἐπηῦρεν.

1030

θεοῦ θεοῦ νῦν κέλευσμ' ἐπεστράφη
μαντόσυννον, ὅτε νῦν Ἀργόθεν πορευθεῖς
Ἄγαμεμνόνιος κέλωρ, ἀδύτων ἐπιβὰς
ἔκετ', ὦν ματρὸς φονεύς.

1035

ὦ δαίμον, ὦ Φοῖβε, πῶς πείθομαι;

ἀντ. β

πολλαὶ δ' ἂν Ἑλλάνων ἀγόρους στοναχὰς
μέλποντο δυστάνων λεχέων ἄλοχοι,
ἐκ δ' ἔλειπον οἴκους

1040

πρὸς ἄλλον εὐνάτορ'. οὐχὶ σοὶ μόνα
δύσφρονες ἐπέπεσον, οὐ φίλοισι, λύπαι
νόσον Ἑλλὰς ἔτλα, νόσον· διέβα δὲ Φρυγῶν
καὶ πρὸς εὐκάρπους γύας
σκηπτὸς σταλάσσω <ὄδ'> Ἄϊδα φόνον.

1045

ΠΗΛΕΥΣ

Φθιώτιδες γυναικες, ἰστοροῦντί μοι
σημήνατ' ἤσθόμην γὰρ οὐ σαφῆ λόγον
ὡς δώματ' ἐκλιπούσα Μενέλεω κόρη
φρουδῆ τάδ' ἤκω δ' ἐκμαθεῖν σπουδῆν ἔχων
εἰ ταῦτ' ἀληθῆ· τῶν γὰρ ἐκδήμων φίλων
δεῖ τοὺς κατ' οἶκον ὄντας ἐκπονεῖν τύχας.

1050

¹⁰²⁹ θανάτου Stevens: θανάτω C

the altars of the gods in Troy or its smoke of incense rise.

Dead is Atreus' son by the hand of his wife, and she in her turn received death, in exchange for his murder, at the hands of her children. But now the god's oracular commandment has come again when the son of Agamemnon, come from Argos and standing in the god's inmost shrine, approached him in supplication, his mother's blood on his hands. O god, O Phoebus, how can I believe it?

Many in the gathering places of the Greeks are the wives who sang dirges for their luckless husbands and left their homes to share another's bed. Not on you alone^a or on your kin have cruel griefs fallen. It is a plague Greece has suffered, a plague! Yet also to the fertile fields of the Phrygians did this pestilence pass, dripping deadly gore.

Enter PELEUS with retinue by *Eisodos A*.

PELEUS

Women of Phthia, tell me the answer to my question: I have heard an indistinct rumor that Menelaus' daughter has left the house and is gone, and I came here eager to learn whether this is true. For those who are at home must be solicitous of the fortunes of their loved ones abroad.

^a These words could be addressed either to Hermione or to Andromache.

1030 ἐπηῦρεν Herwerden: ἀπηύρα C

1031 νῦν Kovacs: νῦ C

1035 ἔκετ' ὦν Wilamowitz: κτεάνων C

1039 λεχέων Heath: τεκέων vel τοκέων C

1046 <ὄδ'> Wilamowitz φόνον] fort. δρόσον

EURIPIDES

ΧΟΡΟΣ

1055 Πηλεΰ, σαφῶς ἤκουσας· οὐδ' ἔμοι καλὸν
κρύπτειν ἐν οἷς παρούσα τυγχάνω κακοῖς·
βασίλεια γὰρ τῶνδ' οἴχεται φυγὰς δόμων.

ΠΗΛΕΤΣ

τίνος φόβου τυχοῦσα; διαπέρανέ μοι.

ΧΟΡΟΣ

πόσιν τρέμουσα, μὴ δόμων νιν ἐκβάλῃ.

ΠΗΛΕΤΣ

μῶν ἀντὶ παιδὸς θανασίμων βουλευμάτων;

ΧΟΡΟΣ

ναί, καὶ γυναικὸς αἰχμαλωτίδος φόνῳ.

ΠΗΛΕΤΣ

1060 σὺν πατρὶ δ' οἴκουσ ἢ τίνος λείπει μέτα;

ΧΟΡΟΣ

Ἄγαμέμνονός νιν παῖς βέβηκ' ἄγων χθονός.

ΠΗΛΕΤΣ

ποίαν περαίνων ἐλπίδ'; ἢ γῆμαι θέλων;

ΧΟΡΟΣ

καὶ σῶ γε παιδὸς παιδὶ πορσύνων μόρον.

ΠΗΛΕΤΣ

κρυπτὸς καταστάς ἢ κατ' ὄμμ' ἐλθὼν μάχῃ;

ΧΟΡΟΣ

1065 ἀγνοῖς ἐν ἱεροῖς Λοξίου Δελφῶν μέτα.

¹⁰⁵⁴ οἷς παρούσα Wecklein: οἷσπερ οὔσα C

ANDROMACHE

CHORUS LEADER

Peleus, the rumor you heard was true, and it is not right
for me to conceal the troubles I find myself neighbor to:
the queen has gone off in flight from this house.

PELEUS

In fear of what? Finish your story.

CHORUS LEADER

Afraid that her husband might expel her from this house.

PELEUS

For plotting to kill the boy, perhaps?

CHORUS LEADER

Yes, and because she tried to murder the slave woman.

PELEUS

With whom did she leave home? Was it her father?

CHORUS LEADER

It was Agamemnon's son who took her away.

PELEUS

In hope of what? Meaning to marry her?

CHORUS LEADER

Yes, and contriving death against your grandson.

PELEUS

Crouching in ambush or in open battle?

CHORUS LEADER

With the help of Delphians in Loxias' sacred shrine.

¹⁰⁵⁹ φόνῳ Lenting: φόβῳ C

¹⁰⁶³ σῶ Lobeck: σοῦ C

EURIPIDES

ΠΗΛΕΤΣ

οἴμοι· τόδ' ἤδη δεινόν. οὐχ ὄσον τάχος
χωρήσεται τις Πυθικὴν πρὸς ἐστίαν
καὶ τὰνθάδ' ὄντα τοῖς ἐκεῖ λέξει φίλοις,
πρὶν παῖδ' Ἀχιλλέως καταθανεῖν ἐχθρῶν ὕπο;

ΑΓΓΕΛΟΣ

1070 ὦμοι μοι·
οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας
σοί τ', ὦ γεραῖέ, καὶ φίλοισι δεσπότου.

ΠΗΛΕΤΣ

αἰαί· πρόμαντις θυμὸς ὡς τι προσδοκᾷ.

ΑΓΓΕΛΟΣ

οὐκ ἔστι σοι παῖς παιδός, ὡς μάθης, γέρον
Πηλεῦ· τοιάσδε φασγάνων πληγὰς ἔχει
1075 Δελφῶν ὑπ' ἀνδρῶν καὶ Μυκηναίου ξένου.

ΧΟΡΟΣ

ᾶ ᾶ, τί δράσεις, ὦ γεραῖέ; μὴ πέσης·
ἔπαιρε σαυτόν.

ΠΗΛΕΤΣ

οὐδέν εἰμ'· ἀπωλόμην.
φροῦδῃ μὲν αὐδῇ, φροῦδα δ' ἄρθρα μου κάτω.

ΑΓΓΕΛΟΣ

ἄκουσον, εἰ σοὶ καὶ φίλοις ἀμναθεῖν
1080 χρήξεις, τὸ πραχθέν, σὸν κατορθώσας δέμας.

¹⁰⁷⁵ om. a, praebet b, del. Wecklein

¹⁰⁷⁹ σοὶ καὶ Jackson: καὶ σοῖς C

ANDROMACHE

PELEUS

Oh, oh, this is dreadful! Someone go with all speed to the
Pythian altar and report what has happened here to our
friends there before Achilles' son is killed by his enemies!

Enter MESSENGER by Eisodos B.

MESSENGER

Ah me! What terrible news have I, unlucky man, come
bearing for you, old sir, and for those who love my master!

PELEUS

Oh no! My prophetic heart foretells disaster!

MESSENGER

To tell you my news, aged Peleus, your grandson is dead:
such are the sword thrusts he has received from the men
of Delphi and the stranger from Mycenae.

Peleus staggers backwards.

CHORUS LEADER

Oh, oh, what are you doing, old sir? Do not fall! Hold
yourself up!

PELEUS

I am dead, I am destroyed! I cannot speak, my limbs no
longer hold me up!

MESSENGER

If you wish to assist yourself and your kin, stand and listen
to what has happened.

ΠΗΛΑΕΤΣ

ὦ μοῖρα, γήρως ἐσχάτοις πρὸς τέρμασιν
οἷα με τὸν δύστηνον ἀμφιβᾶσ' ἔχεις.
πῶς δ' οἴχεται μοι παῖς μόνου παιδὸς μόνος;
σῆμαιν'· ἀκούσαι δ' οὐκ ἀκούσθ' ὅμως θέλω.

ΑΓΓΕΛΟΣ

- 1085 ἐπεὶ τὸ κλεινὸν ἤλθομεν Φοίβου πέδον,
τρῆς μὲν φαεινὰς ἡλίου διεξόδους
θέα διδόντες ὄμματ' ἐξέπιπλαμεν.
καὶ τοῦθ' ὑποπτον ἦν ἄρ'· ἐς δὲ συστάσεις
κύκλους τ' ἐχώρει λαὸς οἰκήτωρ θεοῦ.
- 1090 Ἀγαμέμνονος δὲ παῖς διαστείχων πόλιν
ἐς οὓς ἐκάστω δυσμενεῖς ἠῦδα λόγους·
Ὅρατε τοῦτον, ὃς διαστείχει θεοῦ
χρυσοῦ γέμοντα γύαλα, θησαυροὺς βροτῶν,
τὸ δεύτερον παρόντ' ἐφ' οἷσι καὶ πάρος
- 1095 δεῦρ' ἦλθε, Φοίβου ναὸν ἐκπέρσαι θέλων;
κὰκ τοῦδ' ἐχώρει ρόθιον ἐν πόλει κακόν,
ἄρχαι δ' ἐπληροῦντ' ἐς τὰ βουλευτήρια,
ἰδίᾳ θ' ὅσοι θεοῦ χρημάτων ἐφέστασαν
φρουρὰν ἐτάξαντ' ἐν περιστύλοις δόμοις.
- 1100 ἡμεῖς δὲ μῆλα, φυλλάδος Παρνασίας
παιδεύματ', οὐδὲν τῶνδὲ πω πεπυσμένοι,
λαβόντες ἦμεν ἐσχάrais τ' ἐφέσταμεν
σὺν προξένοισι μάντεσιν τε Πυθικοῖς.
καὶ τις τόδ' εἶπεν· ὦ νεαία, τί σοι
- 1105 θεῶ κατευξώμεσθα; τίνος ἦκεις χάριν;

PELEUS

Ah fate, how you have overwhelmed me, unhappy man
that I am, on the farthest edge of old age! But how did
the only son of my only son perish? Though the news is
past all hearing, I wish to hear.

MESSENGER

When we had come to Phoebus' glorious land, we spent
three shining circuits of the sun in looking around and
took our fill of gazing. This, it seems, caused suspicion:
the people who dwell in the god's land gathered in knots
and circles. The son of Agamemnon went through the
city and spoke in each man's ear these hostile words: "Do
you see this man, who makes his way through the god's
gold-laden precincts, the treasures given by mortals? He
has come here a second time for the same purpose as
before and means to plunder the temple of Phoebus."
Thereafter an angry clamor ran through the city. The
authorities streamed into the council chamber, and those
who had charge of the god's property privately posted a
watch in the pillared halls. We, not yet knowing anything
of this, took sheep, nurslings of the grass of Parnassus,
and went on our way and stood next to the altars together
with Delphian officials and diviners. Someone said,
"Young man, what shall we ask from the god on your

¹⁰⁹⁷ δ' Blydes: τ' C τὰ Wecklein: τε C

ὁ δ' εἶπε· Φοῖβω τῆς πάροισ' ἀμαρτίας
 δίκας παρασχεῖν βουλόμεσθ'. ἤτησα γὰρ
 πατρός ποτ' αὐτὸν αἵματος δοῦναι δίκην.
 κἀνταῦθ' Ὀρέστον μῦθος ἰσχύων μέγα
 1110 ἐφαίνεθ', ὡς ψεύδοιτο δεσπότης ἐμός,
 ἦκων ἐπ' αἰσχροῖς. ἔρχεται δ' ἀνακτόρων
 κρηπίδος ἐντός, ὡς πάρος χρηστηρίων
 εὔξαιτο Φοῖβω· τυγχάνει δ' ἐν ἐμπύροις·
 τῷ δὲ ξιφήρης ἄρ' ὑφειστηκίε λόχος
 1115 δάφνη σκιασθείς· ὦν Κλυταιμῆστρας τόκος
 εἷς ἦν ἀπάντων τῶνδε μηχανορράφος.
 χῶ μὲν κατ' ὄμμα στας προσεύχεται θεῶ·
 οἱ δ' ὄξυθήκτοις φασγάνοις ὠπλισμένοι
 κεντοῦσ' ἀτευχῆ παιδ' Ἀχιλλέως λάθρα.
 1120 χωρεῖ δὲ πρῦμναν· οὐ γὰρ ἐς καιρὸν τυπεῖς
 ἐτύγχαν'. ἐξέλκει δὲ κάκ παραστάδος
 κρεμαστὰ τεύχη πασσάλων καθαρπάσας
 ἔστη 'πὶ βωμοῦ γοργὸς ὀπλίτης ἰδεῖν,
 βοᾷ δὲ Δελφῶν παῖδας ἱστορῶν τάδε·
 1125 Τίνος μ' ἔκατι κτείνετ' εὐσεβείς ὁδοῦς
 ἤκοντα; ποίας ὄλλυμαι πρὸς αἰτίας;
 τῶν δ' οὐδὲν οὐδεὶς μυρίων ὄντων πέλας
 ἐφθέγγατ', ἀλλ' ἔβαλλον ἐκ χειρῶν πέτροις.
 πυκνῆ δὲ νιφάδι πάντοθεν σποδοῦμενος
 1130 προύτεινε τεύχη κάφυλάσσειτ' ἐμβολὰς
 ἐκέϊσε κάκεισ' ἀσπίδ' ἐκτείνων χερσί.
 ἀλλ' οὐδὲν ἦνον ἀλλὰ πόλλ' ὁμοῦ βέλη,
 οἰστοί, μεσάγκυλ' ἔκλυτοί τ' ἀμφώβολοι

behalf? Why have you come here?" And he replied, "I want to give satisfaction to Phoebus for my earlier sin. For I once demanded that the god pay the penalty for my father's death." At that point it was clear that Orestes' story was having a great effect, the story that my master was lying and had come for a disgraceful purpose. He went up the steps and into the temple in order that before the shrine he might offer prayer to Phoebus. He happened to be engaged in making burnt offerings. But there were, it turned out, armed men lying in ambush for him, hidden by the shadow of laurel branches, and the son of Clytaemestra was the sole contriver of all these doings. Neoptolemus stood in full view and prayed to the god, but they, armed with sharp swords, stabbed from their hiding place at the unprotected son of Achilles. He gave ground (for he was not mortally wounded) and drew his sword, and snatching down from its nail on the temple wall armor that hung there, he took his stand upon the altar, a warrior terrible to look upon, and shouted this question to the sons of Delphi, "Why do you try to kill me on an errand of piety? For what reason am I being done to death?" But though a throng stood nearby, none of his attackers made any reply but instead pelted him with stones. Battered by a thick snowfall of missiles from all sides, he used his armor as defense and warded off their attack by holding his shield now here, now there. His attackers made no progress, but their many missiles

1121 *κάκ* Wecklein: *καὶ* C

1132 *ἦνον* Borthwick: *ἦμεν* C: fort. *ἀλλ' οὐκ ἀνήκαν*

- 1135 σφαγῆς ἐχώρου βουπόροι ποδῶν πάρος.
 δεινὰς δ' ἂν εἶδες πυρρήχας φρουρουμένους
 βέλεμνα παιδός. ὡς δέ νιν περισταδῶν
 κύκλῳ κατέιχον οὐ διδόντες ἀμπνοάς,
 βωμοῦ κενώσας δεξιμήλων ἐσχάραν,
 τὸ Τρωικὸν πῆδημα πηδήσας ποδοῖν
 1140 χωρεῖ πρὸς αὐτούς· οἱ δ' ὅπως πελειάδες
 ἰέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν.
 πολλοὶ δ' ἔπιπτον μεγάδες ἕκ τε τραυμάτων
 αὐτοῖ θ' ὑφ' αὐτῶν στενοπόρους κατ' ἐξόδους,
 κραυγῇ δ' ἐν εὐφήμοισι δύσφημος δόμοις
 1145 πέτραισιν ἀντέκλαγξ'· ἐν εὐδία δέ πως
 ἔστη φαεινοῖς δεσπότης στίλβων ὄπλοις,
 πρὶν δὴ τις ἀδύτων ἐκ μέσων ἐφθέγγετο
 δεινόν τι καὶ φρικῶδες, ὦρσε δὲ στρατὸν
 στρέψας πρὸς ἀλκῆν. ἔνθ' Ἀχιλλέως πίτνει
 1150 παῖς ὄξυθήκτω πλευρὰ φασγάνῳ τυπείς
 [Δελφοῦ πρὸς ἀνδρός, ὅσπερ αὐτὸν ὤλεσεν]
 πολλῶν μετ' ἄλλων· ὡς δὲ πρὸς γαῖαν πίτνει,
 τίς οὐ σίδηρον προσφέρει, τίς οὐ πέτρον,
 1155 τὸ καλλίμορφον τραυμάτων ὑπ' ἀγρίων.
 νεκρὸν δὲ δὴ νιν κείμενον βωμοῦ πέλας
 ἐξέβαλον ἐκτὸς θυοδόκων ἀνακτόρων.
 ἡμεῖς δ' ἀναρπάσαντες ὡς τάχος χεροῖν
 κομίζομέν νίν σοι κατοιμῶξαι γόοις
 1160 κλαῦσαί τε, πρέσβυ, γῆς τε κοσμήσαι τάφῳ.
 τοιαῦθ' ὁ τοῖς ἄλλοισι θεσπίζων ἄναξ,

together, arrows, javelins, and double-pointed ox-piercing spits snatched from the slaughter of victims, fell in front of his feet. You would have seen the young man dance a jig^a in deadly earnest as he kept warding off the weapons. But when they encircled him and gave him no space to breathe, he left the altar hearth, where sacrifice is received, leaping his famous Trojan leap, and charged at them. Like doves that have seen a hawk, they turned and fled. And many fell, both from the wounds he gave them and from those they gave one another in the narrow gateway. In those holy precincts an unholy cry arose and smote the rocky cliffs. In the calm that somehow ensued, my master stood still, the brilliance of his gleaming weapons about him, until from the inmost shrine some voice uttered a sound dreadful and chilling and roused the army, turning them toward battle. Then it was that the son of Achilles fell, struck in his side with a sharp sword [by the Delphian who slew him], but many others fell too. When he collapsed to the ground, what man of them did not bring sword or rock and strike him? His whole fair form was rent with terrible wounds. They hurled his corpse, which had fallen near the altar, out of the shrine fragrant with incense. We quickly took him up in our arms and brought him back for you to mourn him, old sir, and give him burial.

This was the way the god who prophesies to others,

^a Lit. “a terrible pyrrhic dance,” a sort of military exercise that derives its name from Neoptolemus’ other name, Pyrrhus.

1148 τι Lenting; τε C

1151 del. Hartung (ὄσπερ . . . ἄλλων del. Hermann)

ὁ τῶν δικαίων πᾶσιν ἀνθρώποις κριτής,
 δίκας διδόντα παῖδ' ἔδρασ' Ἀχιλλέως.
 ἐμνημόνευσε δ' ὥσπερ ἄνθρωπος κακὸς
 1165 παλαιὰ νέικη· πῶς ἂν οὖν εἴη σοφός;

ΧΟΡΟΣ

καὶ μὴν ὄδ' ἄναξ ἤδη φοράδην
 Δελφίδος ἐκ γῆς δῶμα πελάζει.
 τλήμων ὁ παθῶν, τλήμων δέ, γέρον,
 καὶ σύ· δέχῃ γὰρ τὸν Ἀχιλλεῖον
 1170 σκύμνον ἐς οἶκους οὐχ ὡς σὺ θέλεις,
 αὐτὸς τε κακοῖς
 εἰς ἐν μοίρας συνέκυρσας.

ΠΗΛΕΥΣ

στρ. α

ᾧμοι ἐγώ, κακὸν οἶον ὄρω τόδε
 καὶ δέχομαι χερὶ δάμασιν ἁμοῖς.
 1175 ἰὼ μοί μοι, αἰαί,
 ᾧ πόλι Θεσσαλίας, διολώλαμεν,
 οἰχόμεθ'· οὐκέτι μοι γένος, οὐ τέκνα λείπεται οἴκοις·
 ᾧ σχέτλιος παθῶν <ᾶρ'> ἐγώ· φίλον
 1180 ἐς τίνα βάλλων τέρψομαι αὐγὰς;
 ᾧ φίλον στόμα καὶ γένυ καὶ χέρες,
 εἴθε σ' ὑπ' Ἰλίῳ ἦναρε δαίμων
 Σιμοεντίδα παρ' ἀκτάν.

1171 κακοῖς Koerner: κακοῖς πῆμασι κύρσας C

1176 Θεσσαλίας Hermann: -ία C

1177 οὐ τέκνα Nauck: οὐκέτι μοι τέκνα fere C

who judges what is right for all mankind, has treated
 Achilles' son when he offered amends. Like a base mortal,
 he remembered old quarrels. How then can he be
 wise?

Enter by Eisodos B a procession carrying the body of Neoptolemus.

CHORUS LEADER

See, here is our lord, his body carried home from the land
 of Delphi. Luckless is the dead man, luckless likewise,
 old sir, are you. How unlike your hopes is this homecoming
 of Achilles' son, and you yourself have met with the
 same fate as the wicked.

PELEUS^a

Ah me, what disaster is this I see and take in my hands
 into my house! Oh, alas! O city of Thessaly, I am undone,
 I am finished, none of my race, no children, are left for
 me in my house! Oh how wretched misfortune has made
 me! To what friend shall I look for consolation? O face
 that I love and knees and hands, would that a god had
 killed you beneath Troy's walls by the bank of the Simois!

^a From here to 1230 Peleus' words are sung and the Chorus' words sometimes spoken (1184–5, 1208, 1218, 1221), sometimes sung (1197–8, 1214–5), and sometimes chanted (1226–30).

1179 <ᾶρ'> Hermann

1179–80 φίλον / ἐς τίνα βάλλων τέρψομαι αὐγὰς Hermann:
 ἐς τίνα / δὴ φίλον αὐγὰς βαλὼν τέρψομαι C

ΧΟΡΟΣ

1185 οὐτός τ' ἂν ὡς ἐκ τῶνδ' ἐτιμᾶτ' ἄν, γέρον,
θανών, τὸ σόν τ' ἦν ᾧδ' ἂν εὐτυχέστερον.

ΠΗΛΕΥΣ

ἀντ. α

ᾧ γάμος, ᾧ γάμος, ὅς τάδε δώματα
καὶ πόλιν ὤλεσας ὤλεσας ἁμάν.
αἰαί, ἐ ἐ, ᾧ παῖ·

1190 μήποτε σῶν λεχέων τὸ δυσάνυμον
ἴσφελ' ἐμὸν γένος ἐς τέκνα καὶ δόμον ἀμφιβαλέσθαι

Ἑρμόνας Ἄϊδαν ἐπὶ σοί, τέκνον, ἴ
ἀλλὰ κεραυνῶ πρόσθεν ὀλέσθαι
μηδ' ἐπὶ τοξοσύνα φονίῳ πατρὸς

1195 αἶμα τὸ διογενές ποτε Φοῖβον
βροτὸς ἐς θεὸν ἀνάψαι.

ΧΟΡΟΣ

στρ. β

ὄττοτοτοτοῖ, θανόντα δεσπόταν γόοις
νόμῳ τῷ νερέρων κατάρξω.

ΠΗΛΕΥΣ

1200 ὄττοτοτοτοῖ, διάδοχά <σοι> τάλας ἐγὼ
γέρων καὶ δυστυχήῃς δακρύνω.

ΧΟΡΟΣ

θεοῦ γὰρ αἴσα, θεὸς ἔκρανε συμφορᾶν.

¹¹⁸⁵ τ' L. Dindorf: δ' C

¹¹⁸⁷ ὤλεσας ὤλεσας ἁμάν Hermann: ἐμὸν ὤλεσας C

CHORUS LEADER

In that case he would have been honored in death, and
your life would be more fortunate.

PELEUS

O marriage, marriage, you have destroyed my house,
destroyed my city! Alas, my child! Would that you had
not cast upon our family and house this ill-famed mar-
riage and on yourself a union with Hermione that was
death, my son! Would you had perished ere then by the
lightning-bolt! And how I wish that you, a mortal, had
never fastened upon Phoebus, a god, the death by his
murderous archery of your Zeus-descended father!

CHORUS

O grief! I shall begin my lament for my perished lord
with the strain reserved for the dead.

PELEUS

O grief! In my turn I, unhappy man, old and luckless,
take up the lament.

CHORUS

A god caused this doom, a god made this disaster.

¹¹⁹⁰⁻¹ fort. ἐς γένος ἡμῶν καὶ δόμον ὄφελος ἀμφιβαλέσθαι
/ σοί τ' Ἄϊδα γάμον Ἑρμόνας, τέκνον

¹¹⁹⁵ Φοῖβον ed. Hervag.²: -ου C

¹²⁰⁰ <σοι> Wilamowitz

EURIPIDES

ΠΗΛΕΤΣ

1205 ὦ φίλος, δόμον ἔλιπες ἔρημον,
[ᾠμοι μοι, ταλαίπωρον ἐμέ]
γέροντ' ἄπαιδα νοσφίσας.

ΧΟΡΟΣ

θανεῖν θανεῖν σε, πρέσβυ, χρῆν πάρος τέκνων.

ΠΗΛΕΤΣ

1210 οὐ σπαράξομαι κόμαν,
οὐκ ἐμῶ 'πιθήσομαι
κάρα κτύπημα χειρὸς ὀλοόν; ὦ πόλις,
διπλῶν τέκνων μ' ἐστέρησε Φοῖβος.

ΧΟΡΟΣ

ἀντ. β

1215 ὦ κακὰ παθῶν ἰδῶν τε δυστυχεὲς γέρον,
τίν' αἰῶν' ἐς τὸ λοιπὸν ἕξεις;

ΠΗΛΕΤΣ

ἄτεκνος ἔρημος, οὐκ ἔχων πέρας κακῶν
διαντλήσω πόνους ἐς Ἄϊδα.

ΧΟΡΟΣ

μάτην δέ σ' ἐν γάμοισιν ὤλβισαν θεοί.

ΠΗΛΕΤΣ

1220 ἀμπτάμενα φρουῖδα πάντ' ἐκείνα
κόμπων μεταρσίων πρόσω.

ΧΟΡΟΣ

μόνος μόνοισιν ἐν δόμοις ἀναστρέφῃ.

ANDROMACHE

PELEUS

You have left the house bereft, dear child, [oh, alas, unhappy me,] and robbed an old man of his children!

CHORUS

To die, to die before your children do—this would have been right!

PELEUS

Shall I not rend my hair, not strike upon my head a hand's destructive blow? O my city, of two offspring has Phoebus bereft me!

CHORUS

O luckless old man, who have seen and suffered pain, what life will be yours in time to come?

PELEUS

Childless and bereft, with no limit set to misfortune, I shall drain misery to the dregs until my death!

CHORUS

It was for nothing that the gods blessed you in marriage.

PELEUS

All that blessedness is flown, sped beyond the reach of high-flying boasts.

CHORUS

Lonely in a lonely house you dwell.

¹²⁰⁶ del. Matthiae

¹²¹⁹ πάντ' ἐκείνα post Dobree Diggle: πάντα κείται C

¹²²⁰ κόμπων μεταρσίων Reiske: κόμπω μεταρσίω C

ΠΗΛΕΥΣ

οὐκέτ' εἴμ', οἴμοι, πόλις,
 σκῆπτρά τ' ἔρρέτω τάδε·
 σύ τ', ὦ κατ' ἄντρα νύχια Νηρέως κόρα,
 1225 πανώλεθρόν μ' ὄψαι πίτνοντα.

ΧΟΡΟΣ

ἰὼ ἰὼ·
 τί κекίνηται, τίνος αἰσθάνομαι
 θείου; κοῦραι, λεύσσετ' ἀθρήσατε·
 δαίμων ὄδε τις λευκὴν αἰθέρα
 πορθνυόμενος τῶν ἵπποβότων
 1230 Φθίας πεδίων ἐπιβαίνει.

ΘΕΤΙΣ

Πηλεῦ, χάριν σοι τῶν πάρος νυμφευμάτων
 ἤκω Θέτις λιπούσα Νηρέως δόμους.
 καὶ πρῶτα μὲν σοι τοῖς παρεστῶσιν κακοῖς
 μηδέν τι λῖαν δυσφορεῖν παρήνεσα·
 1235 κἀγὼ γάρ, ἦν ἄκλαντ' ἐχρῆν τέκτειν τέκνα,
 1254 θεῶν γεγῶσαν καὶ θεοῦ πατρὸς τέκος,
 1236 ἀπώλεσ' ἐκ σοῦ παῖδα τὸν ταχὺν πόδας
 Ἀχιλλέα τεκοῦσα πρῶτον Ἑλλάδος.

ᾧν δ' οὐνεκ' ἦλθον σημανῶ, σὺ δ' ἐνδέχου.
 τὸν μὲν θανόντα τόνδ' Ἀχιλλέως γόνον
 1240 θάψον πορεύσας Πυθικὴν πρὸς ἑσχάραν,
 Δελφοῖς ὄνειδος, ὡς ἀπαγγέλλῃ τάφος

¹²²² οὐκέτ' εἴμ', οἴμοι Jackson: οὐκέτι μοι vel οὔτε μοι
 C πόλις Hermann: πόλις πόλις C

PELEUS

O city, I am dead! Farewell, my scepter! (*He throws his scepter to the ground.*) And you, Nereid^a in your dark cave, shall see me fallen into utter destruction.

Enter THETIS aloft on the mechane.

CHORUS LEADER

But look, what is this motion, what divinity do I see? Look, women, see! Here is a deity riding through the bright air and alighting on the ground of horse-pasturing Phthia!

THETIS

Peleus, because of the marriage bed we once shared I, Thetis, have left the house of Nereus and come here. First I counsel you not to be too much cast down by your present misfortunes. For even I, who ought to have borne children I need not weep for, since I am a goddess and have a god for my father, have lost the child I had from you, Achilles, the swift of foot, whom I bore to be the noblest of the Greeks.

But listen and I shall tell you why I have come. Take the son of Achilles, who lies here slain, to the altar of Delphi and there bury him, a reproach to the Delphians, so that his grave may proclaim that he was violently slain by

^a Thetis.

¹²²³ τάδε Kirchhoff: τάδ' ἐπὶ γαῖαν C

¹²²⁵ πίτνοντα Seidler: πίτνοντα πρὸς γᾶν C

¹²³¹ σοι Platt: σῶν C

¹²⁵⁴ huc trai. Jackson θεῶν γεγῶσαν Jackson: -ὰ -σα C

φόνον βίαιον τῆς Ὀρεστείας χερός·
 γυναῖκα δ' αἰχμάλωτον, Ἀνδρομάχην λέγω,
 1245 Μολοσσίαν γῆν χρῆ κατοικῆσαι, γέρον,
 Ἑλένω συναλλαχθεῖσαν εὐναίους γάμοις,
 καὶ παῖδα τῆσδε, τῶν ἀπ' Αἰακοῦ μόνον
 λελειμμένον δῆ. βασιλέα δ' ἐκ τοῦδε χρῆ
 εὐδαιμονοῦντας· οὐ γὰρ ᾧδ' ἀνάστατον
 1250 γένος γενέσθαι δεῖ τὸ σὸν κάμῳ, γέρον,
 Τροίας τε· καὶ γὰρ θεοῖσι κἀκείνης μέλει,
 καίπερ πεσοῦσης Παλλάδος προθυμία.
 1253 σὲ δ', ὡς ἂν εἰδῆς τῆς ἐμῆς εὐνῆς χάριν,
 1255 κακῶν ἀπαλλάξασα τῶν βροτησίων
 ἀθάνατον ἄφθιτόν τε ποιήσω θεόν.
 κἄπειτα Νηρέως ἐν δόμοις ἐμοῦ μέτα
 τὸ λοιπὸν ἤδη θεὸς συνοικήσεις θεῶ·
 ἔνθεν κομίζω ξηρὸν ἐκ πόντου πόδα
 1260 τὸν φίλτατόν σοι παῖδ' ἐμοῦ τ' Ἀχιλλέα
 ὄψη δόμους ναίοντα νησιωτικούς
 Δευκὴν κατ' ἀκτὴν ἐντὸς ἀξένου πόρου.
 ἀλλ' ἔρπε Δελφῶν ἐς θεόδητον πόλιν
 νεκρὸν κομίζω τόνδε, καὶ κρύψας χθονὶ
 1265 ἔλθων παλαιᾶς χοιράδος κοῖλον μυχὸν
 Σηπιάδος ἴζον· μίμνε δ' ἔστ' ἂν ἐξ ἀλὸς
 λαβούσα πεντήκοντα Νηρηῶδων χορὸν
 ἔλθω κομιστήν σου· τὸ γὰρ πεπραμένον
 δεῖ σ' ἐκκομίζειν, Ζηνὶ γὰρ δοκεῖ τάδε.

the hand of Orestes. As for the captive woman, Andromache that is, she must migrate to the land of the Molossians and be married to Helenus, and with her must go her son, the last of the line of Aeacus. It is fated that his descendants in unbroken succession will rule over Molossia in blessedness. For, old sir, it was not to be that your race and mine should be so laid waste, nor that of Troy, for Troy too is in the gods' care although it fell by the will of Pallas. As for yourself, in order that you may feel grateful for your marriage to me, I shall set you free from mortal woe and make you a god, deathless and exempt from decay. And then you shall dwell with me in the house of Nereus, god with goddess, for all time to come. From there, as you walk dry-shod out of the deep, you will see your beloved son and mine, Achilles, dwelling in his island home on the strand of Leuke in the Sea Inhospitable.^a But go to the god-built city of Delphi with the body of this man, and when you have laid him in earth, go to the hollow cave on the ancient promontory of Sepias and sit. Wait there until I come from the sea with a chorus of fifty Nereids to escort you. You must carry out the course that fate prescribes, for this is the will of Zeus.

^a A tradition going back to the epic poet Arctinus said that Achilles' ghost haunted the island of Leuke, opposite the mouth of the Danube in the Euxine Sea.

1246 τῆσδε Mastronarde: τόνδε C

1248 Μολοσσίας Lenting: -ίαν C

1254 vide post 1235

1262 ἀξένου Cobet: εὐξείνου C

1270 παύσαι δὲ λύπης τῶν τεθνηκότων ὑπερ·
 πᾶσιν γὰρ ἀνθρώποισιν ἦδε πρὸς θεῶν
 ψῆφος κέκρανται κατθανεῖν τ' ὀφείλεται.

ΠΗΛΕΥΣ

ὦ πότνι, ὦ γενναῖα συγκοιμήματα,
 Νηρέως γένεθλον, χαῖρε ταῦτα δ' ἀξίως
 1275 σαυτῆς τε ποιεῖς καὶ τέκνων τῶν ἐκ σέθεν.
 παύω δὲ λύπην σοῦ κελουούσης, θεά,
 καὶ τόνδε θάψας εἶμι Πηλίου πτυχάς,
 οὐπερ σὸν εἶλον χερσὶ κάλλιστον δέμας.
 κᾶτ' οὐ γαμείν δῆτ' ἐκ τε γενναίων χρεῶν
 1280 δοῦναί τ' ἐς ἐσθλοῦς, ὅστις εὖ βουλευέται,
 κακῶν δὲ λέκτρων μὴ 'πιθυμῖαν ἔχειν,
 μηδ' εἰ ζαπλοῦτους οἴσεται φερνὰς δόμοις;
 [οὐ γάρ ποτ' ἂν πράξειαν ἐκ θεῶν κακῶς.]

ΧΟΡΟΣ

πολλὰ μορφαὶ τῶν δαιμονίων,
 1285 πολλὰ δ' ἀέλπτως κραινοῦσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον ἤρθε θεός.
 τοιόνδ' ἀπέβη τόδε πράγμα.

¹²⁷⁹⁻⁸² del. Stevens, defendit Sommerstein *CQ* 38 (1988),
 243-6

¹²⁸³ del. Hartung

¹²⁸⁴⁻⁸ del. Hartung, defendit Roberts, *CQ* 37 (1987), 51-64

Cease your grieving for the dead. For this is the judgment that stands over all mortals, and death is their debt to pay.

Exit THETIS by the mechane.

PELEUS

O lady, O noble sharer of my bed, daughter of Nereus, farewell! Your conduct is worthy of yourself and of the children sprung from you! I shall put an end to grief at your command, goddess, and when I have buried this man I shall go to the glens of Pelion where I took your fair form in my arms. Shall a man then not take a wife from a noble family and give his daughter in marriage to the great and good, if he has sense? Shall he not avoid desiring an ignoble wife even if she brings a rich dowry to the house? [Never shall they fare ill at the hands of the gods.]

Exit PELEUS with retinue, MESSENGER, and funeral procession by Eisodos B.

CHORUS LEADER

There are many shapes of divinity, and many things the gods accomplish against our expectation. What men look for is not brought to pass, but a god finds a way to achieve the unexpected. Such was the outcome of this story.

Exit CHORUS by Eisodos A.

HECUBA

INTRODUCTION

In his *Hecuba* Euripides has combined into one play two stories—the sacrifice of Polyxena by the Greeks and the murder of Polydorus by Polymestor—that have no necessary connection with each other except that both concern Hecuba. To be sure, he has done what he could to stitch them together, notably by having the ghost of Polydorus predict both of Hecuba's sorrows and by making the preparations for Polyxena's funeral the occasion for the discovery of Polydorus' body. But the stories remain distinct. This has troubled critics of the last two centuries, who have had strict standards of artistic unity, and has led to the search for various other kinds of unity than that of action. It may be, however, that we should simply accept the fact that two stories have been put in the same play to variegate and enrich the theme of Hecuba's fall into misery. The Polyxena material can be viewed as a foil or preparation for the much more wrenching and horrific story of Polydorus' murder and Hecuba's revenge on his murderer.

The Polydorus story is introduced by the ghost of the boy himself, who speaks the prologue. He was the youngest of Priam's sons, too young to fight, and his father had sent him secretly to Thrace to be raised by the Thracian king Polymestor. With Polydorus came a great deal of

gold, so that if Troy fell he would not lack for livelihood. After Troy's fall, Polymestor killed his young charge, seized his gold, and threw his body into the sea. Polydorus tells us that Hecuba is destined on this day to find his body and bury it, and that she is also fated to see the death of her daughter Polyxena.

After the prologue our attention is turned from Polydorus to Polyxena, whose sacrifice has just been decreed by the Greeks. Achilles' ghost has appeared to the Greeks as they were sailing homeward, and reproached them with ingratitude for leaving his tomb without its proper prize of honor. The Greeks in assembly debate the propriety of killing a royal captive to honor their comrade, and Odysseus, who argues that Greek interest requires the sacrifice, wins the day. When Odysseus arrives to take Polyxena away, Hecuba pleads with him to spare her, but in vain.

Hecuba then asks her daughter to plead. Polyxena refuses. As she sees it, life in her new circumstances is unworthy of her. She was born a princess and wants to die as one, not as a slave. She is led off to sacrifice, and in the next scene a report of her brave death is brought by the herald Talthybius.

After a choral ode a shrouded corpse is carried in. This is the body of Polydorus, but in a scene of carefully contrived pathos Hecuba first surmises that it is Polyxena, then Cassandra, before she learns the awful truth that it is her son, whom she had called "the last remaining anchor of my house" (80). This blow is more cruel than the death of Polyxena, for he was her youngest and the last of her sons still alive, and the man who killed him was no enemy Greek but a guest-friend she had trusted.

No sooner has she learned the truth than Agamemnon arrives to urge Hecuba to hurry up with the burial preparations for Polyxena. Hecuba tells him of the murder of her son by her guest-friend and appeals to him to punish the murderer. Her plea at first is unsuccessful, but Agamemnon at last agrees to help her. He allows her to send a servant through the camp to Polymestor with an enticing message to come with his sons.

Polymestor enters with his sons. He is a revoltingly hypocritical figure, and no one in the Athenian audience could doubt for a moment that his punishment is richly deserved. Hecuba plays upon his greed for money and entices him into the tent, where she claims she has hidden some gold. There the Trojan women pinion his arms and, after killing his sons before his eyes, blind him. He calls out in pain for the Greeks to help him, and Agamemnon enters, pretending shock at what has happened to Polymestor and offering to hear his case.

In the trial, Polymestor claims that he murdered Polydorus in furtherance of Greek interests, to prevent a resettling of Troy by a Priamid. In her rebuttal, Hecuba demonstrates that Polymestor, in defiance of laws human and divine, has killed his guest-friend out of mere greed. When both prosecutor and defendant have spoken, Agamemnon pronounces his verdict: Polymestor deserves the treatment he has received.

Thus far Hecuba's fate has illustrated to the full the theme of the mutability of human fortune. In speech after speech (e.g. 55–8, 231–3, 282–5, 583–4, 721–2, 956–60) Polydorus, Hecuba, the Chorus, and the seemingly pious but hypocritical Polymestor speak of Hecuba's fate as showing that the gods bring low what is mighty.

The decline of Hecuba's fortunes and the fall of Troy are repeatedly remarked on in this light, with occasional emphasis on the surprising and paradoxical way it was brought out (see especially 905–42). But the reverse of Polymestor's fortunes is equally awe-inspiring. He had every reason to think that his crime would remain undetected and no reason to think that Hecuba, even if she should discover what he had done, would be able to exact punishment from him. Hecuba's city no longer existed, and she herself was a slave in the power of others. Yet the plea of the murdered Polydorus for burial was heard by the gods, and his body was discovered. It would not be unduly rash to read in these events the hand of a punishing divinity. The gods have brought Hecuba low, but they do not allow her rights as guest-friend to Polymestor to be trampled on with impunity.

The end of the play contains a further surprise. Polymestor announces that he knows certain prophecies of Dionysus. Hecuba, he says, is destined to change into a hound, leap to her death from the mast of the ship, and give her name to a promontory in the Chersonese, Cynossema, "Hound's Grave," a mark for sailors to steer by. Cassandra will be cut down by Clytaemestra, who will murder Agamemnon as well. Agamemnon expresses his disbelief and orders Polymestor to be abandoned on a deserted isle. The winds are now favorable, and as they prepare to leave, Agamemnon utters the prayer that they will have a good journey and find all in good order at home. Neither prayer is destined to be fulfilled. In all versions of the story, the wind rises still further and wrecks much of the Greek fleet, and Agamemnon returns home only to be murdered by his wife and her lover. The Greeks, who destroyed Troy, will be destroyed in their

turn. They are no exception to the rule of the mutability of all mortal fortunes.

Hecuba's metamorphosis into a hound is frequently interpreted as the physical manifestation of the loss of her humanity, the final judgment on the horrible revenge she exacted from Polymestor. But this is not an inevitable interpretation. Euripides often ends his plays by connecting his tragic figures with cult practices or geographical names in his audience's own world. The geographer Strabo refers to Cynossema and says it was also called Hecuba's Tomb, and it seems likely that the legend connecting Hecuba with this place was familiar to Euripides' audience. Euripides' treatment in 1259–74 does nothing to encourage us to view this metamorphosis, death, and burial as a judgment rather than as, say, a providential rescue of the Queen of Troy from a life of slavery or an award of posthumous fame.

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Dramatis Personae

ΠΟΛΥΔΩΡΟΣ	GHOST OF POLYDORUS, son of
ΕΙΔΩΛΟΝ	Hecuba
ΕΚΑΒΗ	HECUBA, Queen of Troy
ΧΟΡΟΣ	CHORUS of Trojan women
ΠΟΛΥΞΕΝΗ	POLYXENA, daughter of Hecuba
ΟΔΥΣΣΕΥΣ	ODYSSEUS, King of Ithaca
ΤΑΛΘΥΒΙΟΣ	TALTHYBIUS, the Greek herald
ΘΕΡΑΠΑΙΝΑ	MAIDSERVANT of Hecuba
ΑΓΑΜΕΜΝΩΝ	AGAMEMNON, King of Mycenae
ΠΟΛΥΜΗΣΤΩΡ	POLYMESTOR, King of Thrace

A Note on Staging

The *skene* represents the tent of Agamemnon in the Greek encampment on the coast of Thrace. Eisodos A leads to the tents of the other Greek chiefs and to the seashore, Eisodos B to the inland regions of Thrace.

ΕΚΑΒΗ

ΠΟΛΥΔΩΡΟΣ ΕΙΔΩΛΟΝ

Ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας
 λιπῶν, ἔν' Ἄιδης χωρὶς ἄκιστα θεῶν,
 Πολύδωρος, Ἐκάβης παῖς γεγῶς τῆς Κισσέως
 Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν πόλιν
 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ,
 δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
 Πολυμήστορος πρὸς δῶμα Θρηκίου ξένου,
 ὃς τήνδ' ἀρίστην Χερσονησίαν πλάκα
 σπείρει, φίλιππον λαὸν εὐθύνων δορί.
 10 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
 πατήρ, ἔν', εἴ ποτ' Ἴλιον τεῖχ' ἔπεισοι,
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
 νεώτατος δ' ἦ Πριαμιδῶν, ὃ καὶ με γῆς
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
 15 οὔτ' ἔγχος οἶός τ' ἦ νέφ' βραχίονι.
 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα

⁸ τήνδ' Hermann: τὴν C

HECUBA

Enter POLYDORUS' GHOST on the theologeion above the skene.

POLYDORUS' GHOST

I have come from the hiding place of the dead and the gates of darkness, where Hades dwells apart from the other gods. I am Polydorus, son of Hecuba, Cisseus' daughter, and of Priam. When the city of the Phrygians^a was in danger of falling to the Greek spear, Priam in fear sent me away secretly from the land of Troy to the house of his Thracian guest-friend, Polymestor, who sows this fertile plain of the Chersonese^b and rules with his spear over a horse-loving folk. My father secretly sent a large sum of gold with me so that if some day the walls of Ilium should fall, his surviving sons would not lack the means to live. I was the youngest of Priam's sons, and it was for this reason that he sent me away secretly, for I could not wear the gear of war or wield a spear with my young arm.

As long as the land's boundary markers stood erect and

^a The people of Troy (Ilium) are often called Phrygians in Greek poetry. Likewise the Greeks are called Danaans, Argives, and Achaeans.

^b The Thracian Chersonese lies on the other side of the Hellespont from Troy.

πύργοι τ' ἄθραστοι Τρωικῆς ἦσαν χθονὸς
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς εὐτύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί πατρώῳ ξένῳ
 20 τροφαίσιω ὡς τις πτόρθος ἠξέσθη τάλαν·
 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται
 ψυχὴ πατρώα θ' ἐστία κατεσκάφη
 αὐτὸς τε βωμῶ πρὸς θεοδμήτῳ πίτνει
 σφαγαῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
 25 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
 ξένος πατρώος καὶ κτανὼν ἐς οἶδμ' ἄλως
 μεθ' ἡχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.
 κείμεν δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 30 ἄκλαυτος ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλῃς
 Ἐκάβης αἰσσω, σώμ' ἐρημώσας ἐμόν,
 τριταῖον ἦδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῆ τῆδε Χερσονησίᾳ
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.
 35 πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἤσυχον
 θάσσοισ' ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός.
 ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεῖς
 κατέσχε' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,
 πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην·
 40 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην
 τύμβω φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ' οὐδ' ἀδώρητος φίλων
 ἔσται πρὸς ἀνδρῶν ἢ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.

the towers of Troy were unscathed and Hector my brother was successful in battle, I grew up well tended like a sapling at the court of my father's Thracian guest-friend, though to my sorrow. But when Troy and the life of Hector were lost, and my father's hearth was overthrown, and he himself fell beside the god-built altar, slaughtered by the murderous son of Achilles, my father's guest-friend killed me, unluckily man that I was, for my gold, and having killed me cast my corpse into the billowing sea, so that he himself might keep the gold in his house. I lie now near the beach, now amid the high swell of the main, carried to and fro by the waves' constant ebb and flow, unwept, unburied. And now deserting my body I flit above the head^a of Hecuba my mother, hovering aloft for three days now, the whole time my poor mother has been here in the Chersonese since she left Troy.

All the Achaeans, anchoring their ships, sit idle upon the shore of this land of Thrace. For Peleus' son Achilles appeared above his tomb and stopped the entire Greek fleet as they were steering their ships toward home, asking to receive my sister Polyxena as a special sacrifice for his tomb and a prize of honor. And get it he will: he will not be left without a gift by his friends. For fate is leading my sister to her death on this day. My mother shall

^a In Homer and elsewhere in Greek literature, a ghost hovering above the head of someone asleep appears to him as a dream.

- 45 δυοῖν δὲ παίδων δύο νεκρῶ κατόψεται
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γάρ, ὡς τάφου τλήμων τύχω,
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐξηγησάμην
- 50 τύμβον κυρήσαι καὶ χέρας μητρὸς πεσεῖν.
 τοῦμόν μὲν οὖν ὄσονπερ ἦθελον τυχεῖν
 ἔσται· γεραιᾷ δ' ἐκποδῶν χωρήσομαι
 Ἐκάβη· περᾷ γὰρ ἦδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.
 φεῦ·
- 55 ὦ μήτηρ, ἥτις ἐκ τυραννικῶν δόμων
 δούλειον ἡμᾶρ εἶδες, ὡς πράσσεις κακῶς
 ὄσονπερ εὖ ποτ'· ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ΕΚΑΒΗ

- ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 60 ἄγετ' ὀρθοῦσαι τὴν ὀμόδουλον,
 Τρωάδες, ὑμῖν, πρόσθε δ' ἄνασσαν,
 [λάβετε φέρετε πέμπετ' αἰερετέ μου]
 γεραιᾶς χειρὸς προσλαζύμεναι·
- 65 καὶ γὰρ σκολιῶ σκίπωνι χερρὸς
 διερειδομένη σπεύσω βραδύπουν
 ἦλυσιν ἄρθρων προτιθείσα.

ὦ στεροπὰ Διός, ὦ σκοτία νύξ,
 τί ποτ' αἶρομαι ἐννυχος οὔτω

see two corpses of two children, mine and her luckless daughter's. In order that I, poor wretch, may get burial, I shall appear in the sea swell before the feet of a slave girl. I have won permission from the powers below to pass into my mother's hands and receive burial. For my part, then, all that I wish for I shall have. But now I shall get out of the path of aged Hecuba, for she is coming out from the tent of Agamemnon, frightened at the sight of me in her dream. Ah! Dear mother, who have lived to see the day of slavery after life in a royal house, how sad your fortunes are, as sad now as once they were happy! Some god is ruining you in compensation for your former prosperity!

Exit POLYDORUS. Enter HECUBA from the skene accompanied and supported by her former subjects.

HECUBA

Daughters of Troy, my children, take the old woman out in front of her house, raise up and take your fellow slave, once your queen, [take, bear, send, lift me,] holding me fast by my aged hand. Leaning upon the crook of your arm as my staff, I shall hasten my limbs' slow-foot advance.

(*sung*) O gleam of Zeus's daylight, O black night, why is my heart so aflutter in the dark with fearful apparitions?

62-3 del. Bothe

- 70 δείμασι φάσμασιν; ὦ πότνια Χθών,
 μελανοπτερύγων μᾶτερ ὄνειρων,
 ἀποπέμπομαι ἔννυχον ὄψιν
 [ἦν περὶ παιδὸς ἐμοῦ τοῦ σφωζομένου κατὰ Θρήκην
- 75 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὄνειρων
 ἔειδον γὰρ φοβερὰν ὄψιν ἔμαθον ἐδάην†].
 ὦ χθόνιοι θεοί, σώσατε παῖδ' ἐμόν,
 80 ὃς μόνος οἴκων ἄγκυρ' ἔτ' ἐμόν
 τὰν χιονώδη Θρήκαν κατέχει
 ξείνου πατρίον φυλακαῖσιν.
 ἔσται τι νέον·
 ἦξει τι μέλος γοερὸν γοεραῖς.
- 85 οὔποτ' ἐμὰ φρὴν ὦδ' ἀλίσστον
 φρίσσει ταρβεῖ.
 ποῦ ποτε θείαν Ἑλένου ψυχὰν
 καὶ Κασσάνδραν ἐσίδω, Τρωάδες,
 ὡς μοι κρίνωσιν ὄνειρους;
- 90 [εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἶμονι χαλᾶ
 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνοίκτως.]
 καὶ τόδε δείμά μου
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 φάντασμ' Ἀχιλέως· ἦται δὲ γέρας
- 95 τῶν πολυμόχθων τινα Τρωιάδων.
 ἀπ' ἐμᾶς ἀπ' ἐμᾶς οὖν τόδε παιδὸς
 πέμψατε, δαίμονες, ἰκετεύω.

⁷³⁻⁸ del. Baier, Wilamowitz

⁸⁵ ἀλίσστον Nauck: -ος C

O lady Earth, mother of black-winged dreams, I thrust from myself the vision of this night [which I saw in dreams concerning my son kept safe in Thrace and about Polyxena my dear daughter, for I saw, beheld, learned of a fearful vision]! O gods of the nether world, spare the life of my son! He is the last remaining anchor of my house and dwells in snowy Thrace in the keeping of his father's guest-friend. Some new sorrow shall come to pass. A tearful strain will come to those already in tears. Never has my heart been so unabatingly fearful and anxious. Where can I see Helenus, that prophetic soul, or Cassandra so that they may interpret my dreams? [For I saw a dappled doe, its throat being cut by the bloody paw of a wolf, torn pitilessly from my knees.] I have this fear as well: the ghost of Achilles came and stood above the peak of his tomb. And he kept asking for one of the troubled daughters of Troy as a prize of honor. From my daughter, from my daughter, I entreat you, O gods, avert this fate!

Enter CHORUS of Trojan women by Eisodos A.

⁹⁰⁻⁷ del. Baier, Wilamowitz, 90-1 recte, 92-7 fort. recte

⁹¹ ἀνοίκτως Porson, glossemate ἀνηλεῶς fretus: ἀνάγκα οἰκτρῶς C

⁹⁶ ἀπ' ἐμᾶς ἀπ' ἐμᾶς οὖν Bothe: ἀπ' ἐμᾶς οὖν ἀπ' ἐμᾶς C

ΧΟΡΟΣ

Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθη
 τὰς δεσποσύνους σκηνὰς προλιπούσ',
 100 ἴν' ἐκληρώθη καὶ προσετάχθη
 δούλη, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῆ
 δοριθήρατος πρὸς Ἀχαιῶν,
 οὐδὲν παθέων ἀποκουφίζουσ'
 105 ἀλλ' ἀγγελίας βάρους ἀραμένη
 μέγα σοί τε, γύναι, κήρυξ ἀχέων.
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ
 σφάγιον θέσθαι. τύμβου δ' ἐπιβὰς
 110 οἴσθ' ὅτε χρυσέοις ἐφάνη σὺν ὄπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας
 λαίφη προτόνους ἐπερειδομένας,
 τάδε θύσσων· Ποῖ δὴ, Δαναοί,
 τὸν ἔμὸν τύμβον
 115 στέλλεσθ' ἀγέραστον ἀφέντες;
 πολλῆς δ' ἔριδος συνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλήνων
 στρατὸν αἰχμητήν, τοῖς μὲν διδόναι
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
 120 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου Βάκχης ἀνέχων
 λέκτρ' Ἀγαμέμνων· τὼ Θησείδα δ',
 ὄζω Ἀθηνῶν, δισσῶν μύθων
 ῥήτορες ἦσαν, γνώμη δὲ μᾶ

CHORUS LEADER

Hecuba, I have slipped away to you in haste, leaving my master's tent, where I was assigned by lot and sent as a slave when I was carried off from the city of Ilium, a captive of the Achaean spear. I have not come to lighten any of your troubles but with a heavy burden of tidings, my lady, and as a messenger of grief. It is reported that in the full assembly of the Achaeans they have decided to sacrifice your daughter to Achilles. He appeared in his golden armor, you remember, standing upon his tomb, and checked the seagoing ships, their sails bellied out to their forestays,^a shouting, "Where are you going, Danaans, leaving my tomb without its prize of honor?" Great waves of strife clashed together, and opinion was divided in the host of Greek spearmen, some thinking it best to give the tomb a victim, others dissenting. Furthering your interests was Agamemnon in loyalty to his mistress Cassandra, the inspired maenad.^b But the sons of Theseus, two scions of Athens, although they made separate speeches,

^a For the meaning of this phrase, see Diggle on *Phaethon* 86, Page, *Further Greek Epigrams*, p. 376. The ships were moving and had wind in their sails when Achilles' shouted accusation of ingratitude brought them to a halt. There is no evidence in the text that Achilles forced the Greeks to stay in the Chersonese by windlessness. The first mention of wind is line 900, where Agamemnon says that *the god* does not grant favorable breezes, and we are evidently meant to think of this as a new development.

^b Agamemnon takes Polyxena's part because his mistress Cassandra is Hecuba's daughter and Polyxena's sister.

- 125 *συνεχωρείτην, τὸν Ἀχιλλεῖον
τύμβον στεφανοῦν αἵματι χλωρῶ,
τὰ δὲ Κασσάνδρας λέκτρ' οὐκ ἐφάτην
τῆς Ἀχιλείας
πρόσθεν θήσειν ποτὲ λόγχης.*
- 130 *σπουδαὶ δὲ λόγων κατατεινομένων
ἦσαν ἴσαι πῶς, πρὶν ὁ ποικιλόφρων
κόπις ἠδυνόλογος δημοχαριστῆς
Λαερτιάδης πείθει στρατιὰν
μὴ τὸν ἄριστον Δαναῶν πάντων*
- 135 *δούλων σφαγίων οὐνεκ' ἀπωθῆιν,
μηδέ τιν' εἰπεῖν παρὰ Φερσεφόνην
στάντα φθιμένων ὡς ἀχάριστοι
Δαναοὶ Δαναοῖς τοῖς οἰχομένους
ὑπὲρ Ἑλλήνων*
- 140 *Τροίας πεδίον ἀπέβησαν.
ἦξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν
ἔκ τε γεραίας χερὸς ὀρμήσων.
ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς,*
- 145 *[ἴζ' Ἀγαμέμνωνος ἰκέτις γονάτων,]
κῆρυσσε θεοὺς τοὺς τ' οὐρανίδας
τοὺς θ' ὑπὸ γαίας. ἦ γάρ σε λιταὶ
διακωλύσουσ' ὄρφανὸν εἶναι
παιδὸς μελέας ἢ δεῖ σ' ἐπιθεῖν*
- 150 *τύμβῳ προπετῇ φουισσομένην
αἵματι παρθένον ἐκ χρυσοφόρου
δειρῆς νασμῶ μελαναυγεί.*

yet were of a single mind, that the Greeks should crown Achilles' tomb with fresh blood, and that they would never set the love of Cassandra above Achilles' spear. The warmth of debate on either side was about equal until that wily knave, that honey-tongued demagogue Odysseus, urged the army not to reject the most valiant of all the Danaans merely to avoid shedding a slave's blood, and said that none of the fallen should stand in Persephone's realm and say that Greeks left the plains of Troy without thanking Greeks who had died for Greeks. Odysseus is coming at once to tear the foal from your breast and rush her away from your aged embrace. But go to the temples, go to the altars, [sit as a suppliant before the knees of Agamemnon,] call upon the gods, those of heaven and those beneath the earth! For either your prayers will save you from the loss of your unlucky daughter or you must look on as the girl falls bloodied before the tomb, a dark stream of blood flowing from her gold-decked throat.

¹⁴⁵ del. Heimsöeth

¹⁴⁷ γαίας Porson: γαῖαν C

στρ.

- οἷ γὼ μελέα, τί ποτ' ἀπύσω;
 155 ποίαν ἀχώ, ποῖον ὀδυρμόν,
 δειλαία δειλαίου γήρωσ
 <καὶ> δουλείας τὰς οὐ τλατᾶς,
 τὰς οὐ φερτᾶς; ὦμοι μοι.
 τίς ἀμύνει μοι; ποία γενεά,
 160 ποία δὲ πόλις; φροῦδος πρέσβυς,
 φροῦδοι παῖδες.
 ποίαν ἢ ταύταν ἢ κείναν
 στείχω; ποῖ δὴ σωθῶ; ποῦ τις
 θεῶν ἢ δαίμων ἐπαρωγός;
 165 ὦ κάκ' ἐνεγκοῦσαι
 Τρωάδες, ὦ κάκ' ἐνεγκοῦσαι
 πῆματ', ἀπωλέσατ' ὠλέσατ'. οὐκέτι μοι
 βίος ἀγαστὸς ἐν φάει.
 ὦ τλάμων ἄγησαί μοι πούς,
 170 ἄγησαι τῆ γηραιᾷ
 πρὸς τάνδ' αὐλάν. ὦ τέκνον, ὦ παῖ
 δυστανοτάτας ματέρος, ἔξελθ',
 ἔξελθ' οἴκων,
 ἄε <σᾶς> ματέρος αὐδάν.
- μεσφδ.
 175 ἰὼ τέκνον [ὡς εἰδῆς οἶαν οἶαν
 αἰὼ φάμαν περὶ σᾶς ψυχᾶς].

Ah me, what unhappiness is mine! What shall I utter, what sound, what cry of lamentation, since I am wretched with wretched old age and slavery unbearable, unendurable? Ah me! Who is my protector? What family, what city? Gone is my aged husband, gone are my children. What road shall I walk, this one or that? Where shall I reach safety? Where is there god or power to help me? Daughters of Troy, who have endured trouble, trouble, you have brought me destruction, destruction! No more is life in the light of day desirable to me!

She turns and moves toward the skene.

Lead me, unhappy feet, lead, I pray, the old woman toward the tent here! O daughter, O child of a mother most luckless, come forth, come forth from your lodging, hear the voice of your mother!

Hear me, daughter [so that you may know what kind of report I have heard concerning your life]!

Enter POLYXENA from the skene.

^a From here to line 215 Hecuba's and Polyxena's words are sung.

157 <καὶ> add. Triclinius

159 γενεά Porson: γέννα C

163 δὴ σωθῶ Diggle: δ' ἦσω C

171 γηραιᾷ Hermann: γραιά C

174 <σᾶς> Dale

175 ἰὼ Reisig: ὦ C

175-6 ὡς . . . ψυχᾶς del. Hartung

EURIPIDES

ΠΟΛΥΞΕΝΗ

μᾶτερ μᾶτερ, τί βοᾶς; τί νέον
καρύξασ' οἴκων μ' ὥστ' ὄρνιν
θάμβει τῶνδ' ἐξέπταξας;

ΕΚΑΒΗ

180 ὦμοι μοι τέκνον.

ΠΟΛΥΞΕΝΗ

τί με δυσφημεῖς; φροίμιά μοι κακά.

ΕΚΑΒΗ

αἰαῖ σᾶς ψυχᾶς.

ΠΟΛΥΞΕΝΗ

ἐξαύδα· μὴ κρύψῃς δαρὸν.
δειμαίνω δειμαίνω, μᾶτερ,

185 τί ποτ' ἀναστένεις.

ΕΚΑΒΗ

τέκνον τέκνον μελέας ματρός . . .

ΠΟΛΥΞΕΝΗ

τί τόδ' ἀγγέλλεις;

ΕΚΑΒΗ

. . . σφάζαι σ' Ἀργείων κοινὰ
συντέινει πρὸς τύμβον γυνάμα

190 Πηλεία γένηα.

ΠΟΛΥΞΕΝΗ

οἴμοι, μᾶτερ, πῶς φθέγγῃ;
ἀμέγαρτα κακῶν μάνυσόν μοι,
μάνυσον, μᾶτερ.

HECUBA

POLYXENA

Mother, what are these cries? What news do you bring
that you scare me from this house in terror like a bird?

HECUBA

Alas, my child!

POLYXENA

Why do you address me with these ill-omened words?
They are the prelude to disaster.

HECUBA

Alas for your life!

POLYXENA

Speak out: hide it no longer! I am afraid, mother, afraid
to hear what it is you are lamenting!

HECUBA

Child, child of a luckless mother, . . .

POLYXENA

What is this news you bring?

HECUBA

. . . it is the common decree of the Argive army to sacrifice
you at the tomb of Peleus' son.

POLYXENA

Ah, mother, what do you mean? Tell me of this misery
unenviable, mother, tell me!

¹⁷⁷ μᾶτερ μᾶτερ Reisig: ἰὼ μ- μ- fere C

¹⁷⁹ τῶνδ' Reiske: τῶδ' C

¹⁸⁶ τέκνον τέκνον Hermann: ὦ τ- τ- fere C

¹⁹⁰ Πηλεία Paley: Πηλείδα vel -είδου C

ΕΚΑΒΗ

195 αὐδῶ, παῖ, δυσφήμους φήμας,
ἀγγέλλουσ' Ἀργείων δόξαι
ψήφῳ τᾶς σᾶς περὶ μοίρας.

ΠΟΛΥΞΕΝΗ

ἀντ.

ὦ δεινὰ παθοῦς', ὦ παντλάμων,
ὦ δυστάνου, μήτερ, βιοτᾶς,
οἷαν οἷαν αὖ σοι λώβαν
200 <λώβαν> ἐχθίσταν ἀρρήτταν τ'
ὤρσέν τις δαίμων· <ᾶμοι.>
οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
γῆρα δειλαία δειλαίῳ
συνδουλεύσω.
205 σκύμνον γάρ μ' ὄστ' οὐριθρέπταν
μόσχον δειλαία δειλαίαν
< > ἐσόψη
χειρὸς ἀναρπαστὰν
σᾶς ἄπο λαιμότομόν θ' Ἄϊδα
γᾶς ὑποπεμπομέναν σκότον, ἔνθα νεκρῶν
210 μέτα τάλαινα κείσομαι.
καὶ σοῦ μέν, μήτερ, δυστάνου
κλαίω πανδύρτοις θρήνοις,
τοῦμοῦ δὲ βίου λώβαν λύμαν τ'
οὐ μέγα κλαίομαι, ἀλλὰ θανεῖν μοι
<τοῦ φέγγος ὄρᾶν>
215 πότμος κρείστων ἐκέρησεν.

HECUBA

It is a tale of evil omen that I tell, my child, for I bring the news that the Argives have voted about your fate.

POLYXENA

O mother of terrible suffering, of utter wretchedness, of life ill-starred, what outrage, hateful and unspeakable, has some power roused once more against you! Ah me! No longer, no longer shall you in your wretched old age have your unhappy daughter to share in your slavery. For like the young of a wild beast of the mountain, a miserable calf, you in your misery < > shall see me torn from your arms and sent down with throat cut to Hades, to the darkness of the earth. There among the dead a wretched creature I shall lie. And it is for you, unhappy mother, that I weep with tearful lamentation, but the brutal outrage to my life—this I do not much lament, for death has come to me as a better fate <than life>.

Enter ODYSSEUS with retinue by *Eisodos A*.

¹⁹⁶ μοίρας Page: μοι ψυχᾶς fere C

¹⁹⁸ δύστανος Wecklein

²⁰⁰ <λώβαν> Hermann

²⁰¹ <ᾶμοι> Diggle

²⁰⁶ suspectus post h. v. lac. indic. Murray

²¹¹ σοῦ Heimsoeth ex Σ: σὲ C

²¹³ τοῦμοῦ . . . βίου Kovacs: τὸν ἐμὸν . . . βίον C

²¹⁴ μέγα κλαίομαι Willink: μετακλαίομαι C post h. v.

lac. stat. Kovacs

²¹⁵ πότμος Weil: ξυνηχία C

ΧΟΡΟΣ

καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἐκάβη, νέον τι πρὸς σέ σημανῶν ἔπος.

ΟΔΥΣΣΕΥΣ

γύναι, δοκῶ μὲν σ' εἰδέναί γε γνώμην στρατοῦ
ψηφόν τε τὴν κρανθείσαν, ἀλλ' ὅμως φράσω·
220 ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην
σφάξαι πρὸς ὄρθον χῶμ' Ἀχιλλείου τάφου.
ἡμᾶς δὲ πομποὺς καὶ κομιστήρας κόρης
τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
ἱερέυς τ' ἐπέσται τοῦδε παῖς Ἀχιλλέως.
225 οἴσθ' οὖν ὃ δρᾶσον· μήτ' ἀποσπασθῆς βία
μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθης ἐμοί·
γίγνωσκ' ἀνάγκην καὶ παρουσίαν κακῶν
τῶν σῶν· σοφόν τοι κὰν κακοῖς ἂ δεῖ φρονεῖν.

ΕΚΑΒΗ

αἰαί· παρέστηχ', ὡς ζοικ', ἀγῶν μέγας,
230 πλήρης στεναγμῶν οὐδὲ δακρῦν κενός.
κᾶγωγ' ἄρ' οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν,
οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρώ
κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
235 μὴ λυπρὰ μηδὲ καρδίας δηκτῆρια
ἔξιτορηῆσαι, †σοὶ μὲν εἰρησθαι† χρεῶν,
ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.

ΟΔΥΣΣΕΥΣ

ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

CHORUS LEADER

See! Here comes Odysseus with haste in his step,
Hecuba, to bring you fresh news.

ODYSSEUS

Lady, I think you know the will of the army and the vote that was cast, but still I will tell you: the Argives have resolved to slay your daughter Polyxena at the high burial mound of Achilles' tomb. They have made me the escort to fetch the girl. Presiding over this sacrifice as its priest will be Achilles' son. Here then is what you must do: do not make me tear her from you by force or try to fight me hand to hand. Recognize that hard necessity is upon you and that this is the hour of trouble for you. Even in misfortune it is wise to take the attitude circumstance requires.

HECUBA

O grief! It seems there is a great struggle at hand, one full of groans and with no lack of tears! I did not die, it now appears, when I ought to have died, and Zeus did not kill me but keeps me alive, poor wretch, only to see new misfortunes still greater than the old! But if slaves may address to the free such questions as do not cause them pain or sting their hearts, it is right for you to reply and for us the askers to listen.

ODYSSEUS

It is permitted: ask your questions. I do not begrudge you the time.

²²⁴ ἐπέσται Nauck: ἐπέστη C

²²⁷ γίγνωσκ' ἀνάγκην Herwerden: γίγνωσκε δ' ἀλκὴν C

²³⁶ σὲ μὲν ἀμείβεσθαι Herwerden

EKABH

οἶσθ' ἠνίκ' ἦλθες Ἴλιον κατὰσκοπος
 240 δυσχλαινίᾳ τ' ἄμορφος ὀμμάτων τ' ἄπο
 φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

ΟΔΥΣΣΕΥΣ

οἶδ'· οὐ γὰρ ἄκρας καρδίας ἔψιασέ μου.

EKABH

ἔγνω δέ σ' Ἑλένη καὶ μόνῃ κατέιπ' ἐμοί;

ΟΔΥΣΣΕΥΣ

μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

EKABH

245 ἦψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὦν;

ΟΔΥΣΣΕΥΣ

246 ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.

EKABH

249 τί δῆτ' ἔλεξας δοῦλος ὦν ἐμὸς τότε;

ΟΔΥΣΣΕΥΣ

250 πολλῶν λόγων εὐρήμαθ' ὥστε μὴ θανεῖν.

EKABH

247 ἔσωσα δῆτά σ' ἐξέπεμψά τε χθονός;

ΟΔΥΣΣΕΥΣ

248 ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε.

²⁴⁵⁻⁵¹ hoc ordine pars codd.

HECUBA

Do you remember when you came to spy on Ilium, your appearance disfigured by tattered clothes and with blood dripping from your brow onto your chin?^a

ODYSSEUS

I do. It touched me to my heart's core.

HECUBA

Did Helen recognize you and reveal you to me alone?

ODYSSEUS

I remember that I ran into grave danger.

HECUBA

And did you humbly touch my knees in supplication?

ODYSSEUS

So much so that my hand in the folds of your robe went numb.

HECUBA

What did you say when you were my slave on that occasion?

ODYSSEUS

All the words I could find to avoid being killed.

HECUBA

And did I spare your life and send you out of the country?

ODYSSEUS

Yes, and that is why today I am looking on the sun's light.

^a In *Odyssey* 4.244–56 the story is told of Odysseus' coming to Troy as a spy, disguised by ragged clothing and self-inflicted wounds. In Homer's version only Helen realizes his identity.

EKABH

HECUBA

- 251 οὔκουν κακύνῃ τοῖσδε τοῖς βουλευμάσιν,
 ὃς ἐξ ἑμοῦ μὲν ἔπαθες οἷα φῆς παθεῖν,
 δρᾶς δ' οὐδὲν ἡμᾶς εἶδ', κακῶς δ' ὅσον δύναι;
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
- 255 ζηλοῦτε τιμάς· μηδὲ γιγνώσκουσθέ μοι,
 οἷ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἠγούμενοι
 ἐς τήνδε παῖδα ψῆφον ὤρισαν φόνου;
- 260 πότερα τὸ χρή σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνου;
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἴργασται κακόν.
- 265 [Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει.]
 εἰ δ' αἰχμαλώτων χρή τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσιν, οὐχ ἡμῶν τόδε
 ἢ Τυνδαρίς γὰρ εἶδος ἐκπρεπεστάτη,
- 270 ἀδικοῦσά θ' ἡμῶν οὐδὲν ἤσσον ἠρέθη.
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·
 ἂ δ' ἀντιδοῦναι δεῖ σ' ἀπαιτούσης ἑμοῦ
 ἄκουσον. ἦψω τῆς ἐμῆς, ὡς φῆς, χερὸς
 καὶ τῆσδε γραίας προσπίτνων παρηγίδος·
- 275 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγὼ
 χάριν τ' ἀπαιτῶ τὴν τόθ' ἱκετεύω τέ σε,
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης

Is it not then utter baseness to put forward these proposals of yours? You have been treated by me as you admit you were treated, yet you do me no good but instead all the harm you can. An ungrateful lot you all are, who want to be political leaders! Never may you be acquaintances of mine! You do not care that you harm your friends provided that you say something to gratify the crowd!

But what cleverness did they imagine it was when they passed a sentence of death against this girl? Was it Fate that induced them to perform human sacrifice at a tomb, a place where the sacrifice of a bull is more fitting? Or if Achilles wished to pay back those who killed him, is it right for him to murder *her*? She has done him no harm. [He ought to be asking for Helen as a victim for his tomb. For she caused his death by bringing him to Troy.] But if it is necessary that of captives the choicest and most beautiful be put to death, that honor does not belong to us. Tyndareus' daughter Helen is the most outstanding in beauty, and she has clearly done him no less harm than we Trojans did.

Justice is the ground on which I make this plea. But hear also what return you must make, since I am demanding return, for kindness received. (*She supplicates Odysseus, grasping his hand and chin.*) As you admit, you fell in supplication before me and grasped my hand and my aged cheek. I grasp you in the same way, and I ask for the return of the favor I showed you then, and I beg you: do not tear my child from my arms, do not kill

²⁶⁰ χρῆν Nauck: χρῆν C ²⁶⁵⁻⁶ del. Kovacs

²⁷⁴ γραίας Valckenaer: γεραιᾶς vel γηρ- C

μηδὲ κτάνητε τῶν τεθνηκότων ἄλις.
 [ταύτη γέγηθα κάπιλήθομαι κακῶν.
 280 ἦδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
 πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.]
 οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἄ μὴ χρεῶν
 οὐδ' εὐτυχοῦντας εἶ δοκεῖν πράξειν αἰεί·
 κάγω γὰρ ἦ ποτ' ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
 285 τὸν πάντα δ' ὄλβον ἤμαρ ἔν μ' ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,
 οἴκτιρον· ἔλθῶν δ' εἰς Ἀχαικὸν στρατὸν
 παρηγόρησον ὡς ἀποκτείνειν φθόνος
 γυναικάς, ἅς τὸ πρῶτον οὐκ ἐκτείνετε
 290 βωμῶν ἀποσπάσαντες ἀλλ' ὤκτίρατε.
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέρους ἴσος
 καὶ τοῖσι δούλοις αἵματος κείται πέρι.
 τὸ δ' ἀξίωμα, κὰν κακῶς λέγῃς, τὸ σὸν
 πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
 295 κὰκ τῶν δοκούντων αὐτὸς οὐ ταῦτὸν σθένει.

ΧΟΡΟΣ

οὐκ ἔστω οὕτω στερρὸς ἀνθρώπου φύσις
 ἦτις γόων σῶν καὶ μακρῶν ὀδυρμάτων
 κλύουσα θρήνουσ οὐκ ἂν ἐκβάλοι δάκρυ.

ΟΔΤΣΣΕΤΣ

Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
 300 τὸν εἶ λέγοντα δυσμενῆ ποιοῦ φρενί.
 ἐγὼ τὸ μὲν σὸν σῶμ' ὑφ' οὔπερ εὐτύχουν
 σφίξειν ἔτοιμός εἰμι κοῦκ ἄλλως λέγω·

her! Enough have been killed already! [I take joy in her and forget my troubles. She is a consolation to me for many things, she is my city, my nurse, my staff, my guide upon the road.] Those who have power ought not to exercise it wrongfully, nor when they are fortunate should they imagine that they will be so forever. I too was once someone of importance, but now I am so no longer: a single day has stolen all my happiness from me.

But, I beg you by your beard, have pity on me, have pity! Go to the Achaean army and deflect them from their purpose, tell them that it calls forth righteous anger to slay women you once spared out of pity when you took them from the altars. Moreover in your country there is a law laid down, the same for free men and slaves, concerning the shedding of blood. What is more, even if you speak without eloquence, your prestige will carry the day. For the same speech has quite a different force if it is spoken by a man of repute or by a nobody.

CHORUS LEADER

No nature is so unfeeling that it can hear your groans and your long lamentations without shedding a tear.

ODYSSEUS

Hecuba, hear what I have to teach you, and do not in anger make an enemy in your heart of one who gives you good advice. I am ready—I will not say otherwise—to save *your* life, since at your hands I enjoyed good fortune.

²⁷⁹⁻⁸¹ del. Kovacs (279 iam Hartung cl. Or. 66)

²⁹³ λέγῃς vertit Ennius, fr. 172 Jocelyn, conl. Muretus: -η C

ἂ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 305 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
 μηδὲν φέρηται τῶν κακίωνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
 310 θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.
 οὐκ οὖν τόδ' αἰσχροῦν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ὄλωλε μὴ χρώμεσθ' ἔτι;
 εἰέν· τί δῆτ' ἐρεῖ τις, ἢν τις αὖ φανῆ
 στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
 315 πότερα μαχοῦμεθ' ἢ φιλοψυχήσομεν,
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν
 κεῖ σμίκρ' ἔχοιμι πάντ' ἂν ἀρκοῦντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον
 320 τὸν ἐμὸν ὀρᾶσθαι διὰ μακροῦ γὰρ ἢ χάρις.
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τὰδ' ἀντάκούε μου·
 εἰσὶν παρ' ἡμῖν οὐδὲν ἦσσαν ἄθλια
 γρᾶλαι γυναικες ἠδὲ πρεσβῦται σέθεν,
 νύμφαι τ' ἀρίστων νυμφίων τητῶμεναι,
 325 ὦν ἦδε κεύθει σώματ' Ἰδαία κόνις.
 τόλμα τὰδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν·
 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
 ἠγγείσθε μήτε τοὺς καλῶς τεθνηκότας
 330 θαναμάζεθ', ὡς ἂν ἡ μὲν Ἑλλάς εὐτυχῆ,
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

But I shall not unsay what I said to the whole assembly, that since Troy has been captured, we ought to sacrifice your daughter to the most valiant man in the army since he has asked for her. It is exactly here that most cities get into trouble, when a man who is both valiant and eager to serve wins no greater prize of valor than his inferiors. Achilles is worthy of honor in our eyes, lady, since he died a most glorious death on behalf of the land of Greece. Is it not a disgrace if we treat him as our friend while he lives but after he is dead treat him so no longer? What then will people say if occasion arises to muster the army again and fight the enemy? Will we fight, or will we save our skins since we notice that those who die receive no honor? Besides, I at any rate would be satisfied in life if I had only a little for my daily needs. But I would like to see my tomb held worthy of honor: that is gratitude that endures.

If you claim that your sufferings are worthy of pity, hear what I have to say in reply. We have in Greece gray-haired women and old men who are no less wretched than yourself, and also brides bereft of their brave bridegrooms, men whose bodies are covered by the soil of Troy. You must bear up under this. As for us, if it is a bad custom to honor the brave warrior, we will incur the charge of hardheartedness. Continue, barbarian peoples, *not* regarding your friends as friends and *not* honoring those who have died noble deaths, so that Greece may prosper while you enjoy the fate your principles deserve!

³²⁰ τὸν ἐμὸν] στεφάνων Porson: στεφῶν Weil: τιμῶν Sakorraphos

ΧΟΡΟΣ

αἰαῖ· τὸ δοῦλον ὡς κακὸν πέφυκ' ἀεὶ
τολμᾶ θ' ἂ μὴ χρῆ, τῇ βίᾳ νικώμενον.

ΕΚΑΒΗ

335 ὦ θύγατερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα
φροῦδοι μάτην ριφθέντες ἀμφὶ σοῦ φόνου·
σὺ δ', εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,
σπούδαζε πάσας ὥστ' ἀηδόνος στόμα
φθογγὰς ἰείσα, μὴ στερηθῆναι βίου.
340 πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ
καὶ πεῖθ' (ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα
καὶ τῷδε) τὴν σὴν ὥστ' ἐποικτῆραι τύχην.

ΠΟΛΥΞΕΝΗ

ὀρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἴματος
κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν
στρέφοντα, μὴ σου προσθίγω γενειάδος.
345 θάρσει· πέφευγας τὸν ἐμὸν Ἴκέσιον Δία·
ὡς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
θανεῖν τε χρῆζουσ'· εἰ δὲ μὴ βουλήσομαι,
κακῇ φανούμαι καὶ φιλόψυχος γυνή.
τί γάρ με δεῖ ζῆν; ἢ πατὴρ μὲν ἦν ἀναξ
350 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου.
ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο
βασιλευσί νύμφη, ζῆλον οὐ συμκρὸν γάμων
ἔχουσ', ὅτου δῶμ' ἔστιαν τ' ἀφίξομαι.

CHORUS LEADER

Ah me! What an evil thing slavery always is! Slaves suffer
injustice when violence overcomes them.

HECUBA

(releasing her suppliant grasp and rising to her feet)
Daughter, my speech pleading against your murder has
been cast idly to the winds. But if you have any power
greater than your mother's, spare no effort and utter like
some nightingale all the notes within you so that you may
not be robbed of life. Throw yourself heartrendingly at
the knees of this man and try to win him over (you have a
basis for your plea, for he has children too) so that he may
take pity on your fate!

*Odysseus turns his head away and covers his right hand
in his garments.*

POLYXENA

Odysseus, I see that you are hiding your right hand under
your cloak and turning your face away so that I may not
touch your chin. Courage! You have escaped from my
Zeus of Suppliants!^a I shall follow you, both because I
must do so and because I want to die. If I refuse to die, I
will show myself to be a craven and cowardly woman.
Why should I live? My father was king of all the Phry-
gians: that was how I started life. And then I was raised
in high hopes that I would be the bride of royalty, and that
it would be no small cause of rivalry whose hearth and

^a Zeus Hikesios watches over suppliants, both those who take
refuge at shrines and those who throw themselves at the knees of
others. Refusing a request made by a suppliant was regarded as
an offense against him.

- δέσποινα δ' ἢ δύστηνος Ἰδαίαισιν ἦ
 355 γυναιξί, παρθένους τ' ἀπόβλεπτος μέτα,
 ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον.
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 360 τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται,
 τὴν Ἐκτορός τε χιτῶνων πολλῶν κάσιν,
 προσθεῖς δ' ἀνάγκην σιτοποιῶν ἐν δόμοις
 σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 365 λέχη δὲ τὰμὰ δούλος ὠνητός ποθειν
 χρανεῖ, τυράννων πρόσθεν ἠξιωμένα.
 οὐ δῆτ'· ἀφίημ' ὀμμάτων ἐλευθέρων
 φέγγος τόδ', Ἄϊδη προστιθεῖσ' ἐμὸν δέμας.
 ἄγ' οὖν μ', Ὀδυσσεύ, καὶ διέργασαί μ' ἄγων·
 370 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὄρῳ
 θάρσος παρ' ἡμῖν ὡς ποτ' εἶπράξαι με χρή.
 μήτηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
 λέγουσα μηδὲ δρῶσα, συμβούλου δέ μοι
 θανεῖν πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.
 375 ὅστις γὰρ οὐκ εἴωθε γενέσθαι κακῶν
 φέρει μὲν, ἀλγεῖ δ' αὐχέν' ἐντιθεῖς ζυγῶ·
 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
 ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

ΧΟΡΟΣ

- δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς
 380 ἐσθλῶν γενέσθαι, καπὶ μείζον ἔρχεται
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίους.

home I should grace. To the women of Troy I, ill-starred wretch, was their lady mistress, and in the company of the young girls I was conspicuous, like the gods in all but my mortality. But now I am a slave. First, the very word in its strangeness makes me long to die. Then perhaps I shall get a cruel-hearted master, who shall buy me for so much silver, me, the sister of Hector and many other noble brothers, and compel me to serve in the palace kitchen, to sweep the floors, and to tend the loom, living a life of misery. Some slave, bought from who knows where, will defile my bed, a bed once deemed worthy of royalty. It shall not be! From eyes still free I shut out the light of day and consign myself to the world below! Take me away, Odysseus, and in the taking end my life! For I see no encouraging hope or thought that I shall ever be happy. Mother, do not oppose me by word or deed, but rather share my wish that I should die before I meet with a disgrace my rank does not deserve. One who is unaccustomed to the experience of disaster, though he endures it, yet feels pain at putting his neck in the yoke. He will be luckier dead than alive, for life without honor is sore vexation.

CHORUS LEADER

How strangely unmistakable is the stamp of noble birth among mortals! More marvelous still is nobility's name in those worthy of it.

³⁶⁷ ἐλευθέρων Blomfield: ἐλεύθερον C

EKABH

καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ τῷ καλῷ
 λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
 χάριν γενέσθαι παιδί καὶ ψόγον φυγεῖν
 385 ὑμᾶς, Ὀδυσσεύ, τήνδε μὲν μὴ κτείνετε,
 ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
 κεντέιτε, μὴ φείδεσθ'· ἐγὼ ἴτεκον Πάριν,
 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλῶν.

ΟΔΤΣΣΕΤΣ

οὐ σ', ὦ γεραία, κατθανεῖν Ἀχιλλέως
 390 φάντασμ' Ἀχαιοὺς ἀλλὰ τήνδ' ἤτήσατο.

EKABH

ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
 καὶ δις τόσον πῶμ' αἵματος γενήσεται
 γαίᾳ νεκρῷ τε τῷ τὰδ' ἐξαιτουμένῳ.

ΟΔΤΣΣΕΤΣ

ἄλις κόρης σῆς θάνατος, οὐ προσοιστέος
 395 ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

EKABH

πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔΤΣΣΕΤΣ

πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

EKABH

ὁμοια· κιστὸς δρυὸς ὅπως τῆσδ' ἕξομαι.

ΟΔΤΣΣΕΤΣ

οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

HECUBA

That was nobly spoken, my daughter, but in that nobility
 what sadness! Yet, Odysseus, if gratitude is to be shown
 to the son of Peleus and you are to escape censure,
 instead of killing her, take me to the grave of Achilles,
 stab me and show no mercy. It was I who gave birth to
 Paris, the man who killed Achilles with his arrow.

ODYSSEUS

Old woman, it is not your death that the ghost of Achilles
 asked of the Achaeans but hers.

HECUBA

But at least kill me together with my daughter, and then
 the earth and the dead man who asked for it will have
 twice as much blood to drink!

ODYSSEUS

Your daughter's death is enough, and we should not pile
 one death on another. Would that we had no need of this
 death!

HECUBA

I absolutely *must* be killed with my daughter!

ODYSSEUS

Must? I am not aware that I have a master.

HECUBA

No matter: I shall cling to her like ivy to the oak.

ODYSSEUS

No if you obey wiser heads than yours.

³⁹⁸ ὁμοια Reiske: ὁποῖα C

EURIPIDES

ΕΚΑΒΗ

400 ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι.

ΟΔΥΣΣΕΥΣ

ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπῶν.

ΠΟΛΥΞΕΝΗ

μήτερ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,
χάλα τοκεῦσιν εἰκότως θυμουμένοις,

405 σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.
βούλη πεσεῖν πρὸς οὐδας ἐλκῶσαί τε σὸν
γέροντα χρώτα πρὸς βίαν ὠθουμένη
ἀσχημονήσαι τ' ἐκ νέου βραχίονος
σπασθεῖσ', ἂ πείσῃ; μὴ σύ γ'· οὐ γὰρ ἄξιον.

410 ἀλλ', ὦ φίλη μοι μήτερ, ἠδίστην χέρα
δὸς καὶ παρειὰν προσβαλεῖν παρηίδι,
ὡς οὔποτ' αὐθις ἀλλὰ νῦν πανύστατον
[ἀκτῖνα κύκλον θ' ἠλίου προσόψομαι].
τέλος δέχῃ δὴ τῶν ἐμῶν προσφθεγμάτων·

414 ὦ μήτερ ὦ τεκοῦσ', ἄπειμι δὴ κάτω.

ΕΚΑΒΗ

417 οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΥΞΕΝΗ

418 ἐκεῖ δ' ἐν Ἄιδου κείσομαι χωρὶς σέθεν.

ΕΚΑΒΗ

419 οἴμοι· τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΥΞΕΝΗ

420 δούλη θανούμαι, πατρὸς οὖσ' ἐλευθέρου . . .

HECUBA

HECUBA

Be quite clear: I shall not willingly let her go.

ODYSSEUS

But I for my part will not go away and leave her here.

POLYXENA

Mother, be ruled by me. You, son of Laertes, be gentle with my mother, who has cause for anger, and you, unhappy mother, do not fight against your masters. Do you want to be thrust aside by force, be thrown to the ground, gash your aged flesh, and lose your dignity as you are violently torn from me by a vigorous arm? This is what will happen. Do not suffer such treatment: it is beneath your dignity. Rather, dearest mother, give me the hand I love and let me press my cheek against yours, for never again shall I do so, this is the last time [I shall look on the ray and the orb of the sun]. You hear the very last words I shall speak to you. O mother who bore me, I go to the world below!

HECUBA

Pitiable are you, my child, but I am in misery!

POLYXENA

There in the lower world I shall lie, separated from you.

HECUBA

Ah me! What am I to do? Where shall my life end?

POLYXENA

I shall die a slave, though my father was a free man . . .

⁴¹² om. pars codd., del. Wecklein: cf. *Alc.* 207–8

^{414–21} hoc ordine Diggle

EURIPIDES

ΕΚΑΒΗ

415 ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύομεν.

ΠΟΛΤΞΕΝΗ

416 . . . ἄνυμφος ἀνυμέναιος ὦν μ' ἐχρῆν τυχεῖν.

ΕΚΑΒΗ

421 ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

ΠΟΛΤΞΕΝΗ

τί σοι πρὸς Ἑκτορ' ἢ γέροντ' εἶπω πόσιν;

ΕΚΑΒΗ

ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

ΠΟΛΤΞΕΝΗ

ὦ στέρνα μαστοῖ θ', οἷ μ' ἐθρέψαθ' ἠδέως.

ΕΚΑΒΗ

425 ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης.

ΠΟΛΤΞΕΝΗ

χαῖρ', ὦ τεκοῦσα, χαῖρε Κασσάνδρα τέ μοι . . .

ΕΚΑΒΗ

χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

ΠΟΛΤΞΕΝΗ

. . . ὅ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

ΕΚΑΒΗ

εἰ ζῆ γ' ἀπιστῶ δ' ὦδε πάντα δυστυχῶ.

ΠΟΛΤΞΕΝΗ

430 ζῆ καὶ θανούσης ὄμμα συγκλῆσει τὸ σόν.

⁴²⁵ ἀθλία Markland: -as vel -ou C

HECUBA

HECUBA

I, daughter, shall be a slave among the living.

POLYXENA

. . . robbed of the bridegroom and wedding I should have had.

HECUBA

Yes, and I bereft of my fifty children.

POLYXENA

What message shall I take to Hector and to your aged husband?

HECUBA

Tell them that I am of all women the most miserable!

POLYXENA

O mother's breasts, that suckled me so sweetly!

HECUBA

O daughter, unlucky in your untimely fate!

POLYXENA

Farewell, mother, farewell also to Cassandra . . .

HECUBA

Others fare well, your mother cannot do so.

POLYXENA

. . . and also to my brother Polydorus among the horse-loving Thracians!

HECUBA

Yes, if he is alive. But I do not believe it: my misfortune is so complete.

POLYXENA

He is alive and will close your eyes when you die.

τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὕπο.

κόμιζ' Ὀδυσσεῦ μ' ἀμφιθεῖς κάρη πέπλους
ὡς πρὶν σφαγήναί γ' ἐκτέθηκα καρδίαν
θρήνοισι μητρὸς τήνδε τ' ἐκτέθω γόοις.
435 ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἕξεστί μοι,
μέτεσσι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

οἷ γῶ, προλείπω· λυεταί δέ μου μέλη.
440 ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,
δός, μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι.
ὡς τὴν Λάκαιναν σύγγγονον Διοσκόροιν
Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων
αἴσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.

στρ. α

αὔρα, ποντιαὺς αὔρα,
445 ἄτε ποντοπόρους κομί-
ζεις θεὰς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύ-
σεις; τῷ δουλόσυνος πρὸς οἶ-
κον κτηθείς· ἀφίξομαι; ἢ
450 Δωρίδος ὄρμον αἶας,
ἢ Φθιάδος, ἔνθα τὸν

⁴³² κάρη πέπλους Kirchoff: κάρη πέπλους C

I am already dead before my death, killed by my misfortunes.

Wrap this garment about my head, Odysseus, and take me away, for the heart within me, before my slaughter, has been made to melt with the lamentations of my mother, and I melt her heart with mine. O sunlight! I have the power to speak your name but no share in you except for the brief time I walk from here to the sword and the pyre of Achilles!

Exit POLYXENA and ODYSSEUS with his retinue by Eiso-dos A.

Ah, ah! I am faint! My limbs are unstrung! Daughter, take hold of your mother, stretch out your hand, give it to me, do not leave me childless! My friends, my life is over! May I see that Spartan, Helen, sister of the Dioscuri, destroyed as I am! For with her fair eyes she foully ruined the happiness of Troy.

Hecuba lies on the ground and covers her head with her garments.

Breeze, breeze of the open main, conveyer of swift sea-going ships over the swelling deep, where will you take me in my misery? To whose house shall I pass as chattel slave? Shall I come to harbor in a Doric land? Or in

⁴⁴¹ ὡς Denniston

καλλίστων ὑδάτων πατέρα
 φασὶν Ἀπιδανὸν πεδία λιπαίνειν,

ἀντ. α

455 ἢ νάσων, ἀλιήρει
 κόπῃ πεμπομένην τάλαι-
 ναν, οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
 ἔνθα πρωτόγονός τε φοῖ-
 νιξ δάφνα θ' ἱεροῦς ἀνέ-
 460 σχε πτόρθους Λατοῖ φίλον ὠ-
 δίνος ἄγαλμα Δίας;
 σὺν Δηλιάσιν τε κού-
 ραισιν Ἀρτέμιδος θεᾶς
 465 χρυσέαν τ' ἄμπυκα τόξα τ' εὐλογήσω;

στρ. β

ἢ Παλλάδος ἐν πόλει
 τὰς καλλιδίφρους Ἀθα-
 ναίας ἐν κροκέῳ πέπλω
 ζεύξομαι ἄρα πώ-
 470 λους ἐν δαιδαλέαισι ποι-
 κίλλουσ' ἀνθοκρόκοισι πῆ-
 ναις ἢ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ
 κοιμίζει φλογμῷ Κρονίδας;

ἀντ. β

475 ὦμοι τεκέων ἐμῶν,
 ὦμοι πατέρων χθονός θ',
 ἀ καπνῷ κατερείπεται
 τυφομένα δορί-

Phthia where, men say, the Apidanos, father of waters
 most lovely, makes all the plain rich?

Or to an island home, sped on my way in grief by an
 oar plied in the brine, to spend a life of misery in the
 house, there where the date palm, first of all its line, and
 the laurel tree sent up their holy shoots as an adornment
 dear to Leto to grace the birth of her children by Zeus?^a
 Shall I with the maidens of Delos sing in praise of the
 golden headband and bow of the goddess Artemis?

Or shall I after all in the city of Pallas embroider in
 Athena's saffron-colored gown^b with threads of flowered
 hue the yoking of her lovely chariot-mares or the race of
 Titans, which Zeus, Cronus' son, laid low with his thun-
 derbolts of double flame?

Alas for our children! Alas for our fathers and our
 country! It lies a smoking ruin, overrun by the Argive

^a The island is Delos. When Leto was about to give birth to
 Apollo and Artemis, Zeus caused a date palm to spring up, whose
 trunk Leto grasped during her birth pangs. The prominence of
 Delos in this ode may reflect the reestablishment of the festival
 of the Delia in 426/5: see Thucydides 3.104.

^b At the great festival of the Panathenaea, in honor of the
 city's tutelary deity, the goddess was presented with a new *pep-*
los, woven by the daughters of prominent citizens. Euripides
 allows the chorus to ignore realism here in that slaves would have
 had no part in the weaving.

⁴⁶⁰ φίλον Wecklein: φίλα C

κτητος Ἀργείων· ἐγὼ δ'
 480 ἐν ξείνῃ χθονὶ δὴ κέκλη-
 μαι δούλα, λιποῦσ' Ἀσίαν,
 Εὐρώπας θεραπνᾶν
 ἀλλάξασ' Ἄϊδα θαλάμους.

ΤΑΛΘΤΒΙΟΣ

ποῦ τὴν ἄνασσαν δὴ ποτ' οὔσαν Ἴλιου
 485 Ἐκάβην ἂν ἐξεύροίμι, Τρωάδες κόραι;

ΧΟΡΟΣ

αὐτὴ πέλας σου νῶτ' ἔχουσ' ἐπὶ χθονί,
 Ταλθύβιε, κεῖται συγκεκλημένη πέπλοις.

ΤΑΛΘΤΒΙΟΣ

ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν;
 ἢ δόξαν ἄλλως τήνδε κεκτηῖσθαι μάτην
 490 [ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος],
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;
 οὐχ ἦδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν,
 οὐχ ἦδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
 495 αὐτὴ δὲ δούλη γραυῆς ἄπαις ἐπὶ χθονί
 κεῖται, κόνει φύρουσα δύστηνον κάρα.
 φεῦ φεῦ· γέρων μὲν εἰμ', ὅμως δέ μοι θανεῖν
 εἶη πρὶν αἰσχρᾶ περιπεσεῖν τύχη τινί.
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
 500 πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κάρα.

⁴⁹⁰ del. Nauck

spear. I shall leave Asia behind and in a strange land bear
 the name of slave, exchanging the chambers of the grave
 for the dwelling places of Europe.

Enter TALTHYBIUS by Eisodos A.

TALTHYBIUS

Trojan women, where might I find Hecuba, once queen
 of Ilium?

CHORUS LEADER

She lies at your feet, Talthybius, upon the ground,
 wrapped in her garments.

TALTHYBIUS

O Zeus, what shall I say? That you watch over men? Or
 that you have won the false reputation for doing so, [false,
 supposing that the race of gods exist,] while chance in fact
 governs all mortal affairs? Is this not the queen of Phry-
 gia rich in gold, the wife of Priam the highly blessed?
 And now her whole city has been devastated by the spear,
 and she herself, a slave, old and childless, lies upon the
 ground, defiling her luckless head in the dust. O the hor-
 ror of it! Though I am an old man,^a still I pray I may die
 before I meet with such an ignominious fate!

Get up, unhappy woman, raise your limbs and snow-
 white head from the ground.

Hecuba rises slowly to her feet.

^a The old are here presumed to be eager for long life: cf.
Alcestis 669–71.

EURIPIDES

ΕΚΑΒΗ

ἔα· τίς οὗτος σῶμα τοῦμὸν οὐκ ἔῃ
 κείσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένην;

ΤΑΛΘΤΒΙΟΣ

Ταλθύβιος ἦκω Δαναϊδῶν ὑπηρέτης
 [Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα].

ΕΚΑΒΗ

505 ὦ φίλτατ', ἄρα κάμ' ἐπισφάζαι τάφῳ
 δοκοῦν Ἀχαιοῖς ἦλλες; ὡς φίλ' ἂν λέγεις.
 σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι, γέρον.

ΤΑΛΘΤΒΙΟΣ

σὴν παῖδα καθθανοῦσαν ὡς θάμης, γύναι,
 ἦκω μεταστείχων σε· πέμπουσιν δέ με
 510 δισσοί τ' Ἀτρεΐδαι καὶ λεῶς Ἀχαικός.

ΕΚΑΒΗ

οἷμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
 μετῆλθες ἡμᾶς ἀλλὰ σημανῶν κακά.
 ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖσ' ἄπο,
 ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ' ὦ τάλαιν' ἐγώ.
 515 πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι;
 ἦ πρὸς τὸ δεινὸν ἦλθεθ' ὡς ἐχθράν, γέρον,
 κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.

ΤΑΛΘΤΒΙΟΣ

διπλᾶ με χρήξεις δάκρυα κερδᾶναι, γύναι,
 σῆς παιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ

⁵⁰⁴ del. Jenni

HECUBA

HECUBA

Oh! Who is it that keeps my body from repose? Whoever
 you are, why do you disturb me in my pain?

TALTHYBIUS

I am Talthybius. I have come as the servant of the Greeks
 [at the summons, lady, of Agamemnon].

HECUBA

Most welcome of arrivals, have the Achaeans resolved to
 sacrifice me also on the tomb? Is this your errand? What
 grateful news that would be! Let us go quickly, lead the
 way, old sir!

TALTHYBIUS

Lady, your daughter has been killed, and I have come to
 fetch you so that you may bury her. The two sons of
 Atreus and the Achaean army have sent me.

HECUBA

Ah, what terrible news! So it was not to take me to my
 death that you have come but to tell me of misery! You
 are dead, my daughter, torn from your mother's embrace,
 and where you are concerned I am a childless woman! O
 misery! How in fact did you dispatch her? With respect?
 Or did you proceed to the deed of terror as if you were
 killing one you hated? Tell me, old man, though your
 words will not be welcome.

TALTHYBIUS

Lady, your request means that I must twice pay the
 penalty of tears shed in pity for your daughter. For in
 telling of her misfortune now I shall drench my face in

- 520 τέγξω τόδ' ὄμμα πρὸς τάφῳ θ' ὄτ' ὄλλυτο.
 παρῆν μὲν ὄχλος πᾶς Ἀχαικοῦ στρατοῦ
 πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς,
 λαβῶν δ' Ἀχιλλέως παῖς Πολυξένην χερρὸς
 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
- 525 λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι,
 σκίρτημα μὸσχου σῆς καθέξοντες χεροῖν,
 ἔσποντο. πλήρες δ' ἐν χεροῖν λαβῶν δέπας
 πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως
 χοᾶς θανόντι πατρί· σημαίνει δέ μοι
- 530 σιγῆν Ἀχαιῶν παντὶ κηρῶξαι στρατῶ.
 κἀγὼ καταστὰς εἶπον ἐν μέσοις τάδε·
 Σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς,
 σίγα σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
 ὁ δ' εἶπεν· ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
- 535 δέξαι χοᾶς μοι τάσδε κλητηγρίους,
 νεκρῶν ἀγωγούς· ἔλθε δ', ὡς πίης μέλαν
 κόρης ἀκραιφνὲς αἶμ' ὃ σοι δωρούμεθα
 στρατός τε κἀγώ· πρευμενῆς δ' ἡμῖν γενοῦ
 λῦσαί τε πρύμνας καὶ χαλινωτήρια
- 540 νεῶν δὸς ἡμῖν †πρευμενοῦς† τ' ἀπ' Ἰλίου
 νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
 τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός.
 εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβῶν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
- 545 νεανίαις ἔνευσε παρθένον λαβεῖν.
 ἦ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,

tears, even as I did at the tomb when she was being killed. The whole Achaean army stood by at the tomb for your daughter's sacrifice, and Achilles' son took Polyxena by the hand and stood her at the topmost part of the mound, and I stood near. Picked youth of the Achaean army accompanied them, ready to check with their grasp any leap your daughter might make. Achilles' son took in his hand a cup of solid gold filled to the brim and lifted it up as a libation to his dead father. He nodded to me to call for silence from the whole Achaean army. Standing before them I said, "Silence, you Achaeans; let the whole army keep silence; hold your peace, be still!" And I brought the multitude into a windless calm. Then he said, "Son of Peleus, my father, receive these libations, libations that charm the dead and summon them back up to the land of the living! Come and drink the blood of a maiden, dark and undiluted, which is the army's gift and mine! Be propitious to us, grant us your leave to cast off the mooring cables from our sterns, and allow us all, journeying home in peace, to reach our native land!"^a

Those were his words, and the whole army joined in his prayer. Then grasping the hilt of his gold-trimmed sword and drawing it from its scabbard, he gave the sign to the picked youth of the Argive army that they should hold the girl. But she, when she saw this, said these words: "You Argives who have sacked my city, I die of my

^a In 540 *πρευμενοῦς* is corrupt, but the sense must be, "Allow us to return home *in peace*, or *with no ill-will*."

⁵⁴⁰ fort. ἡσύχου vel ἀφθόνου

- ἐκοῦσα θνήσκω· μή τις ἄψηται χροῶς
 τοῦμοῦ· παρέξω γὰρ δέρην εὐκαρδίως.
 550 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,
 πρὸς θεῶν, μεθέντες κτείναντ'· ἐν νεκροῖσι γὰρ
 δούλη κεκλήσθαι βασιλῆς οὐσ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἀναξ
 εἶπεν μεθεῖναι παρθένον νεανίας.
 555 [οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὄπα,
 μεθήκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.]
 κάπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνας ἐς μέσας παρ' ὀμφαλὸν
 560 μαστοῦς τ' ἔδειξε στέρνα θ' ὡς ἀγάλματος
 κάλλιστα, καὶ καθείσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον·
 Ἴδου, τόδ', εἰ μὲν στέρνον, ᾧ νεανία,
 παίειν προθυμῆ, παῖσον, εἰ δ' ὑπ' ἀχένα
 565 χρῆζεις, πάρεστι λαίμωδς εὐτρεπῆς ὄδε.
 ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτω κόρης
 τέμνει σιδήρῳ πνεύματος διαρροάς·
 κρουνοὶ δ' ἐχώρουν· ἡ δὲ καὶ θνήσκουσ' ὁμῶς
 πολλὴν πρόνοιαν εἶχεν εὐσχήμων πεσεῖν,
 570 κρύπτουσ' ἂ κρύπτειν ὄμματ' ἀρσένων χρεῶν.
 ἐπεὶ δ' ἀφήκε πνεῦμα θανασίμῳ σφαγῆ,
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
 φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν
 575 κορμοὺς φέροντες πευκίνους, ὁ δ' οὐ φέρων

own accord! Let no one touch my person, for I shall offer you my neck bravely! In the gods' name, leave me free when you kill me, so that I may die a free woman! For since I am a princess, I shrink from being called a slave among the dead."

The host shouted its approval, and King Agamemnon ordered the young men to let the maiden go. [And they, as soon as they heard the last word of the man who holds the highest authority, let her go.] When she heard the command of her masters, she seized her robe and tore it from the shoulder to the middle of her waist, by the navel, and showed her breasts, lovely as a goddess' statue, then sinking to her knees she spoke words of surpassing bravery: "Here, young man, if it is my breast you are keen to strike, strike here, or if it is beneath my neck, my neck is yours to cut." And he, for pity of the girl both willing and reluctant, cut the breath's passageway with his sword, and blood gushed forth. She, though her life was ebbing out, still took great care to fall in seemly fashion to the ground, concealing from male eyes what should be concealed. When she had given up her spirit from the deadly wound, the Argives all had different tasks: some of them strewed the dead woman with leaves, while others built up a pyre by carrying great logs of pine. And anyone who failed to

555-6 del. Jacobs

559 μέσας Brunck: -ον C

πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
 "Ἔστηκας, ᾧ κάκιστε, τῇ νεάνιδι
 οὐ πέπλον οὐδὲ κόσμον ἐν χεροῖν ἔχων;
 οὐκ εἶ τι δώσων τῇ περισσῷ εὐκαρδίῳ
 580 ψυχῆν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγων
 παιδὸς θανούσης εὐτεκνωτάτην τέ σε
 πασῶν γυναικῶν δυστυχεστάτην θ' ὀρώ.

ΧΟΡΟΣ

δεινὸν τι πῆμα Πριαμίδαις ἐπέξευεν
 πόλει τε τῆμῃ θεῶν ἀνάγκαισιν τόδε.

ΕΚΑΒΗ

585 ᾧ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέψω κακῶν,
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος,
 τάδ' οὐκ ἔᾶ με, παρακαλεῖ δ' ἐκεῖθεν αἰ
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 590 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·
 τὸ δ' αἰ λῖαν παρείλες ἀγγελλθεῖσά μοι
 γενναῖος. οὐκ οὐκ δεινόν, εἰ γῆ μὲν κακῇ
 τυχοῦσα καιροῦ θεόθεν εἰ στάχυν φέρει,
 595 χρηστῇ δ' ἀμαρτοῦσ' ὦν χρεῶν αὐτῆν τυχεῖν
 κακὸν δίδωσι καρπὸν, ἄνθρωποι δ' αἰεὶ
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο
 φύσιν διέφθειρ' ἀλλὰ χρηστός ἐστ' αἰεὶ;
 600 [ἄρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

carry something heard words of reproach like these from one with a burden in his arms: "Just standing there, churl, with no cover or adornment in your hands for the young woman? Go and bring some tribute to the woman's supreme bravery and surpassing nobility!" As I say these things about your dead daughter I regard you as of all women the most blessed in your offspring as well as the unluckiest.

CHORUS LEADER

Terrible is the woe that has burst upon the sons of Priam and upon my city by the fate of heaven.

HECUBA

Daughter, I do not know which of my misfortunes to look at, so many surround me. If I put my hand to one of them, these forbid me to do so, and some other misfortune, relieving the burden of grief by other grief, calls me away from it again. And now I could not, to be sure, wipe from my mind what has befallen you and grieve for it no more, but the report of your nobility has taken away the excess of my grief. Is it not passing strange? A poor plot of land that gets its due rain from above bears a good harvest and good land that does not bears a poor one, but where mankind is concerned, the base man continues ever base and the noble is ever noble, never changing his nature under the blows of misfortune but always remaining good. [Is it parentage or nurture that makes the

581 *τέ* Reiske· *δέ* C584 *ἀνάγκαισιν* Herwerden: *ἀναγκαῖον* C587 *τάδ'* Kovacs: *τόδ'* C595 *ἄνθρωποι* Hermann: *-οις* C

- δίδαξιν ἐσθλοῦ· τούτο δ' ἦν τις εἶ μάθη,
 οἶδεν τό γ' αἰσχροὺν κανόνι τοῦ καλοῦ σταθμῶν.]
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
 σὺ δ' ἔλθε καὶ σήμηνον Ἄργείοις τάδε,
 605 μὴ θιγγάνειν μοι μηδέν, ἀλλ' εἴργειν ὄχλον,
 τῆς παιδός. ἔν τοι μυρῖφ στρατεύματι
 ἀκόλαστος ὄχλος ναυτικῆ τ' ἀναρχία
 κρείστων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.
 σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι,
 610 βάψασ' ἔνεγκε δεῦρο ποντίας ἁλός,
 ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμήν,
 νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον,
 λούσω προθῶμαί θ'—ὡς μὲν ἀξία, πόθεν;
 οὐκ ἂν δυναίμην· ὡς δ' ἔχω (τί γὰρ πάθω);
 615 κόσμον γ' ἀγείρασ' αἰχμαλωτίδων πάρα,
 αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
 ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότης
 λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
 ᾧ σχήματ' οἴκων, ᾧ ποτ' εὐτυχεῖς δόμοι,
 620 ᾧ πλεῖστ' ἔχων μάλιστά τ' εὐτεκνώτατε
 Πρίαμε, γεραῖά θ' ἦδ' ἐγὼ μήτηρ τέκνων,
 ὡς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκοῦμεθα,
 ὁ μὲν τις ἡμῶν πλουσίοισι δώμασιν,
 625 ὁ δ' ἐν πολίταις τίμιος κεκλημένος;

599–602 del. Sakorraphos

602 σταθμῶν Wakefield: μαθῶν C

615 γ' Wakefield: τ' C

620 μάλιστά τ' Harry: κάλλιστά τ' fere C

difference? But good nurturing teaches noble behavior, and if a man learns this lesson well, he knows what is base, measuring it by the standard of the honorable.]

These are idle bolts my mind has shot. But you, sir, go and bear this message to the Argives, that no one should touch my daughter but that they should fence off the multitude from her body. In a great host the mob is unruly, and the riotous behavior of sailors is harder to check than a fire. The man who does no base deed is called base.

Exit TALTHYBIUS by Eisosos A.

You, old servant, take an urn, fill it with seawater and bring it here so that I may give my daughter her last bath^a—bride that is no bride, virgin that is virgin no more^b—and lay her out for burial. I cannot give her a funeral as she deserves but only as best I may (for what can I do?), gathering adornment from the captive women who share this tent with me, if by chance any has managed to steal from her own home, undetected by our new masters. O splendid palace! O home once happy! O Priam, rich beyond all others in goods and most blessed in children, and I myself here, aged mother of children, how utterly we have been brought to nothing, shorn of our former proud thoughts! After this can any of us pride ourselves, one on the wealth of his house, another on his

^a Hecuba's words perhaps allude to the bath that, in ordinary circumstances, it would have been her duty to provide for her daughter on the eve of her wedding. Cf. *Medea* 1026.

^b Polyxena has become the bride of the dead Achilles.

624 πλουσίοισι Bothe: -ίοις ἐν fere C

τὰ δ' οὐδέν, ἄλλως φροντίδων βουλευματα
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος
 ὄτῳ κατ' ἡμῶν τυγχάνει μηδὲν κακόν.

ΧΟΡΟΣ

στρ.

ἔμοι χρῆν συμφορᾶν,
 630 ἔμοι χρῆν πημονὰν γενέσθαι,
 Ἰδαίαν ὅτε πρῶτον ὕλαν
 Ἀλέξανδρος εἰλατίνα
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα νανστολήσω
 635 Ἑλένας ἐπὶ λέκτρα, τὰν
 καλλίσταν ὁ χρυσοφαῆς
 Ἄλιος ἀνγάζει.

ἀντ.

πόννοι γὰρ καὶ πόνων
 640 ἀνάγκαι κρείσσορες κυκλοῦνται.
 κοινὸν δ' ἐξ ἰδίας ἀνοίας
 κακὸν τᾷ Σιμουντίδι γὰ
 ὀλέθριον ἔμολε συμφορᾶ τ' ἐπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 645 δα κρίνει τρισσὰς μακάρων
 παιῶνας ἀνὴρ βούτας,

ἐπὶ δ.

ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λῶβα·
 650 στένει δὲ καὶ τις ἀμφὶ τὸν εὐροὸν Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα,
 πολὺν τ' ἐπὶ κρᾶτα μά-

eminence among the citizens? These things are of no account, mere fancies of the mind and idle boasting. That man is most truly happy who from day to day escapes calamity.

Exit Hecuba's maidservant by Eisdodos A, and HECUBA into the skene.

CHORUS

For me was fated disaster, for me was fated pain, on the day when Alexander^a first cut down the pine tree upon Mount Ida for his sea journey to make Helen his bride, the fairest woman the sun's golden light looks upon.

Circling in their round came troubles and a fate more harsh than these. Upon the land of the Simois came a shared disaster from one man's folly, bringing ruin and involving others in calamity. The quarrel that the shepherd upon Ida judged for the three daughters of the blessed gods was decided.

Its outcome was the spear and slaughter and ruin for my house. But many a Spartan girl also sheds plentiful tears in her house beside the fair Eurotas, and the mother of young men slain in battle lays hand upon her hoary

^a Paris.

⁶⁴³ συμφορᾶ τ' ἐπ' Stinton: -ά τ' ἀπ' C

τηρ τέκνων θανόντων
τίθεται χέρα δρύπτεταί τε

655 <δίπτυχον> παρειάν,
δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

ΘΕΡΑΠΙΑΙΝΑ

γυναῖκες, Ἐκάβη ποῦ ποθ' ἢ παναθλία,
ἢ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν
660 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.

ΧΟΡΟΣ

τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς;
ὡς οὐποθ' εὔδει λυπρά μοι κηρύγματα.

ΘΕΡΑΠΙΑΙΝΑ

Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

ΧΟΡΟΣ

665 καὶ μὴν περῶσα τυγχάνει δόμων ὕπο
ἦδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγους.

ΘΕΡΑΠΙΑΙΝΑ

ὦ παντάλαινα κάτι μᾶλλον ἢ λέγω,
δέσποιν', ὄλωλας κοῦκέτ' εἶ, βλέπουσα φῶς,
ἄπαις ἄνανδρος ἄπολις ἐξεφθαρμένη.

ΕΚΑΒΗ

670 οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας.
ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένην

⁶⁵⁵ lac. indic. et suppl. Diggle

⁶⁶² μοι Herwerden: σου C

head and gouges <both> her cheeks, making her nails
bloody with the tearing.

*Enter MAIDSERVANT by Eisodos A. She is followed by
two women carrying the corpse of Polydorus wrapped in
garments.*

MAIDSERVANT

Women, where is Hecuba the utterly wretched, she who
outstrips every man, everywoman in misfortune? No one
will take this crown from her!

CHORUS LEADER

Woman made wretched with your shouts of ill-omen,
what is it? How ceaselessly painful proclamations din in
my ears!

MAIDSERVANT

It is to Hecuba that I bring this sorrow, and in misfortune
it is not easy for mortals to shun ill-omened words.

Enter HECUBA from the skene.

CHORUS LEADER

But here she comes out of the tent, appearing at the right
moment to hear your report.

MAIDSERVANT

Mistress, woman utterly undone beyond my power to
describe, you are lost: though you see the light of day you
are dead, without child, without husband, without city,
utterly destroyed!

HECUBA

This is no news you bring: you say these hard words to
one who knows them well. But why have you come bring-

EURIPIDES

ἤκεις κομίζουσ', ἧς ἀπηγγέλη τάφος
πάντων Ἀχαιῶν διὰ χερρὸς σπουδὴν ἔχειν;

ΘΕΡΑΠΑΙΝΑ

ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
675 θρηνεῖ, νέων δὲ πημάτων οὐχ ἄπτεται.

ΕΚΑΒΗ

οὐ γὰρ τάλαινα· μῶν τὸ βακχεῖον κάρα
τῆς θεοπιπυδοῦ δεῦρο Κασσάνδρας φέρεις;

ΘΕΡΑΠΑΙΝΑ

ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'· ἀλλ' ἄθρησον σῶμα γυμνωθέν νεκροῦ
680 εἴ σοι φανείται θαῦμα καὶ παρ' ἐλπίδας.

ΕΚΑΒΗ

οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα,
Πολύδωρον, ὃν μοι Θρηξ' ἔσφζ' οἴκοις ἀνῆρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμι δῆ.
ὦ τέκνον τέκνον,
685 αἰαῖ, κατάρχομαι νόμον
βακχεῖον, ἐξ ἀλάστορος ἀρτιμαθῆς κακῶν.

ΘΕΡΑΠΑΙΝΑ

ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ;

ΕΚΑΒΗ

ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.
690 ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ,
οὐδέ ποτ' ἀστένακτος ἀδάκρυτος ἀ-
μέρα πισχῆσει.

HECUBA

ing the body of Polyxena when it has been reported that her burial was being eagerly carried out by all the Achaeans?

MAIDSERVANT

(to herself) She has no idea but keeps keening to me for Polyxena, not grasping her new griefs.

HECUBA

Woe is me! Surely it is not my possessed daughter, the prophetess Cassandra, you bring here?

MAIDSERVANT

She you speak of is alive: not yet do you mourn the dead before you. But see whether the uncovered corpse will seem an astonishing sight, one you had not looked for.

She uncovers the corpse.

HECUBA

Oh, oh! I see my son Polydorus slain, my son the Thracian was keeping safe for me in his house! I am utterly destroyed, my life is gone! (*sung*) Alas, my child, my child: the melody of frenzy, now I begin it, learning only now of disaster sent upon me by an avenging spirit!

MAIDSERVANT

Have you truly recognized that your son is dead, poor woman?

HECUBA

(*sung*) Beggaring belief are the things I see, fresh and fearful! One misfortune strikes me and then another! Never shall a day without tears and groans be mine!

⁶⁹¹ ἀστ- ἀδ- Hermann: ἀδ- ἀστ- C

⁶⁹² πισχῆσει Bothe: μ' ἐπ- C

EURIPIDES

ΧΟΡΟΣ

δείν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.

ΕΚΑΒΗ

695 ὦ τέκνον τέκνον ταλαίνας ματρός,
 τίνι μόρῳ θνήσκεις, τίνι πότημω κείσαι;
 πρὸς τίνος ἀνθρώπων;

ΘΕΡΑΠΙΑΝΑ

οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚΑΒΗ

700 ἔκβλητον ἢ πέσημα φοι-
 ίου δορὸς ἐν ψαμάθῳ λευρᾷ;

ΘΕΡΑΠΙΑΝΑ

πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

ΕΚΑΒΗ

705 ἄμοι, αἰαί, ἔμαθον ἔνυπνον ὀμμάτων
 ἐμῶν ὄψιν (οὐ με παρέβα φάμα)
 μελανόπτερον ἂν ἐσεῖδον ἀμφὶ σ', ὦ τέκνον,
 οὐκέτ' <ἄρ' οὐκέτ'> ὄντα Διὸς ἐν φάει.

ΧΟΡΟΣ

τίς γάρ νιν ἔκτειν'; οἴσθ' ὀνειρόφρων φράσαι;

ΕΚΑΒΗ

710 ἐμὸς ἐμὸς ξένος, Θρήκιος ἱππότης,
 ἴν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

ΧΟΡΟΣ

οἴμοι, τί λέξεις; χρυσὸν ὡς ἔχει κτανών;

⁷⁰³ ἔνυπνον Hermann: ἐνύπνιον C

⁷⁰⁴ φάμα Willink cl. Hdt. 1.43: φάσμα C

HECUBA

CHORUS LEADER

Terrible, terrible are the woes we have suffered, unhappy woman!

HECUBA

(*sung*) O son of a mother ill-starred, what doom was yours, by what fate do you lie still in death? Who was your slayer?

MAIDSERVANT

I do not know: I found him upon the seashore.

HECUBA

(*sung*) Was he cast up, or did he fall victim of a murderous spear on the smooth sand?

MAIDSERVANT

The waves of the sea had cast him forth.

HECUBA

(*sung*) O grief! Now I understand the black-winged dream my eyes beheld (I have not missed its message), the dream that you, my child, were no longer alive in Zeus's daylight!

CHORUS LEADER

Who killed him? Can you interpret the dream and tell me?

HECUBA

(*sung*) My friend, my friend it was, the horseman of Thrace, where his aged father sent him in secret!

CHORUS LEADER

Ah, what can you mean? That he killed him to possess his gold?

⁷⁰⁷ lac. indic. et suppl. Willink

EURIPIDES

ΕΚΑΒΗ

ἄρρητ' ἀνωνόμαστα, θαυμάτων πέρα,
 715 οὐχ ὅσι' οὐδ' ἀνεκτά. ποῦ δίκαια ξένων;
 ᾧ κατάραι' ἀνδρῶν, ὡς διεμοιράσω
 χροά, σιδαρέω τεμῶν φασγάνω
 720 μέλεα τοῦδε παιδὸς οὐδ' ὄκτισας

ΧΟΡΟΣ

ᾧ τλήμων, ὧς σε πολυπονωτάτην βροτῶν
 δαίμων ἔθηκεν ὅστις ἐστί σοι βαρύς.
 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότην δέμας
 725 Ἄγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι.

ΑΓΑΜΕΜΝΩΝ

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφω
 ἔλθοῦσ' ἐφ' οἷσπερ Ταλθύβιος ἤγγειλέ μοι
 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
 ἡμεῖς μὲν οὖν εἰῶμεν οὐδ' ἐψαύομεν·
 730 σὺ δὲ σχολάζεις, ὥστε θαυμάζεις ἐμέ.
 ἤκω δ' ἀποστελῶν σε τάκειθεν γὰρ εὖ
 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
 ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὀρώ
 θανόντα Τρώων; οὐ γὰρ Ἀργεῖον πέπλοι
 735 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

ΕΚΑΒΗ

δύστην'—ἐμαυτὴν γὰρ λέγω λέγουσα σέ,

⁷²⁹ εἰῶμεν Nauck: εἰῶμεν C οὐδ' ἐψαύομεν Bothe: οὐδὲ
 ψαύομεν C

HECUBA

HECUBA

(*sung*) A crime no word or name can describe, more than
 amazement can take in, impious and unendurable!
 Where is the justice of hosts? Cursed man, how you rent
 the child's flesh and cut his limbs with the iron sword,
 showing him no pity!

CHORUS LEADER

Luckless woman, some god, weighing hard upon you, has
 made you the most trouble-laden of mortals.

But since I see Agamemnon, your master, approach-
 ing, let us now hold our peace.

Enter AGAMEMNON by Eisodos A.

ΑΓΑΜΕΜΝΩΝ

Hecuba, why are you so slow to come and bury your
 daughter on the terms Talthybius made known to me,
 that none of the Argives was to touch her? We have let
 her be and have not touched her. But you take your time,
 which causes me surprise. I have come to fetch you:
 everything there has been well taken care of—if anything
 of this business can be called well done.

But what is this? Who is the dead man I see beside the
 tent? He is a Trojan, for the garments that clothe his
 body tell me that he is no Argive.

*Hecuba turns her back to Agamemnon and speaks to her-
 self.*

HECUBA

Luckless one—in saying “you,” Hecuba, I mean my-

EURIPIDES

Ἐκάβη—τί δράσω; πότερα προσπέσω γόνυ
Ἄγαμέμνονος τοῦδ' ἢ φέρω σιγῇ κακά;

AGAMEMNON

τί μοι προσώπω νῶτον ἐγκλίνασα σὸν
740 δύρη, τὸ πραχθὲν δ' οὐ λέγεις; τίς ἔσθ' ὄδε;

EKABH

ἀλλ' εἴ με δούλην πολεμίαν θ' ἠγούμενος
γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθ' ἄν.

AGAMEMNON

οὔτοι πέφυκα μάντις, ὥστε μὴ κλυὸν
ἔξιτορήσαι σῶν ὁδὸν βουλευμάτων.

EKABH

745 ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;

AGAMEMNON

εἴ τοί με βούλη τῶνδε μηδὲν εἰδέναι,
ἔς ταῦτ' ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλυεῖν.

EKABH

οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
750 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;
τολμᾶν ἀνάγκη, κἂν τύχω κἂν μὴ τύχω.
Ἄγάμεμον, ἱκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

AGAMEMNON

τί χρῆμα μαστεύουσα; μὴν ἐλεύθερον
755 αἰῶνα θέσθαι; ῥᾶδιον γὰρ ἔστί σοι.

HECUBA

self—what am I to do? Shall I fall as a suppliant before
the knees of Agamemnon or shall I bear my misery in
silence?

AGAMEMNON

Why do you turn your back to my face and weep but do
not say what has happened? Who is this man?

HECUBA

If he should thrust me away from his knees, regarding me
as a slave and an enemy, I would but be adding to my
pain.

AGAMEMNON

I am not, you know, a seer who without hearing could
search out the path your thoughts are taking.

HECUBA

Do I regard his mind as hostile when perhaps he is not
hostile at all?

AGAMEMNON

If you want me to know nothing of this business, your
wish agrees with my own: for I likewise have no desire to
hear.

HECUBA

I cannot have vengeance for my children without his help.
Why do I keep pondering this question? I must be brave
whether my request is successful or not.

(turning to face Agamemnon and falling at his knees)
Agamemnon, I supplicate you by your knees, your chin,
and your prospering right hand.

AGAMEMNON

What is it you want? Perhaps to win your freedom? That
would be an easy request for you to get.

EURIPIDES

EKABH

οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη
αἰῶνα τὸν σύμπαντα δουλεύειν θέλω.

ΑΓΑΜΕΜΝΩΝ

καὶ δὴ τίς ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;

EKABH

οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.
760 ὀρᾶς νεκρὸν τόνδ' οὐ καταστάζω δάκρυ;

ΑΓΑΜΕΜΝΩΝ

ὀρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

EKABH

τούτῳ ποτ' ἔτεκον κάφερον ζώνης ὑπο.

ΑΓΑΜΕΜΝΩΝ

ἔστω δὲ τίς σῶν οὗτος, ὦ τλήμων, τέκνων;

EKABH

οὐ τῶν θανόντων Πριαμίδων ὑπ' Ἰλίῳ.

ΑΓΑΜΕΜΝΩΝ

765 ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι;

EKABH

ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσορᾶς.

ΑΓΑΜΕΜΝΩΝ

ποῦ δ' ὧν ἐτύγχαν', ἠνίκ' ὤλλυτο πτόλις;

EKABH

πατήρ νιν ἐξέπεμψεν ὀρρωδῶν θανεῖν.

⁷⁵⁶⁻⁸ del. Kirchhoff

HECUBA

HECUBA

No indeed: if I punish the guilty, I am willing to be a slave
for my whole life.

ΑΓΑΜΕΜΝΩΝ

Well then, what help are you asking me to give you?

HECUBA

For none of the purposes you think, my lord. Do you see
this dead man, over whom I shed my tears?

ΑΓΑΜΕΜΝΩΝ

I see: but what will follow from this I cannot tell.

HECUBA

I once carried him in my womb and gave birth to him.

ΑΓΑΜΕΜΝΩΝ

Poor woman, which of your children is he?

HECUBA

Not one of those sons of Priam who died in Ilium.

ΑΓΑΜΕΜΝΩΝ

But did you bear another son besides those, lady?

HECUBA

Yes, and to no purpose, it seems: the man you see before
you.

ΑΓΑΜΕΜΝΩΝ

Where was he when the city was being destroyed?

HECUBA

His father had sent him away for fear he might be killed.

EURIPIDES

ΑΓΑΜΕΜΝΩΝ

ποιῖ τῶν τότε ὄντων χωρίσας τέκνων μόνου;

ΕΚΑΒΗ

770 ἐς τήνδε χώραν, οὐπερ ἠύρεθη θανών.

ΑΓΑΜΕΜΝΩΝ

πρὸς ἄνδρ' ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός;

ΕΚΑΒΗ

ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓΑΜΕΜΝΩΝ

θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμον τυχών;

ΕΚΑΒΗ

τίνος γ' ὑπ' ἄλλου; Θρηξὶ νιν ὤλεσε ξένος.

ΑΓΑΜΕΜΝΩΝ

775 ὦ τλήμων· ἦ που χρυσὸν ἠράσθη λαβεῖν;

ΕΚΑΒΗ

τοιαῦτ', ἐπειδὴ συμφορὰν ἔγνω Φρυγῶν.

ΑΓΑΜΕΜΝΩΝ

ἠῦρες δὲ ποῦ νιν; ἦ τίς ἤνεγκεν νεκρόν;

ΕΚΑΒΗ

ἦδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

ΑΓΑΜΕΜΝΩΝ

τοῦτον ματεύουσ' ἦ ποιοῦσ' ἄλλον πόνου;

ΕΚΑΒΗ

780 λούτρ' ᾗχετ' οἴσουσ' ἐξ ἄλδος Πολυξένη.

ΑΓΑΜΕΜΝΩΝ

κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

HECUBA

ΑΓΑΜΕΜΝΩΝ

And where did he send him, alone of all his sons?

HECUBA

To this country, where he was found dead.

ΑΓΑΜΕΜΝΩΝ

To Polymestor, the ruler of this land?

HECUBA

Yes, he was sent here to watch over the gold that proved his bane.

ΑΓΑΜΕΜΝΩΝ

By whom was he killed? What was the fate he met?

HECUBA

Who else could it be? His Thracian host killed him.

ΑΓΑΜΕΜΝΩΝ

Cruel man! I suppose he longed to get his gold?

HECUBA

Exactly, as soon as he learned of the fall of Troy.

ΑΓΑΜΕΜΝΩΝ

Where did you find him? Or who brought his body here?

HECUBA

This woman brought him: she found him on the beach.

ΑΓΑΜΕΜΝΩΝ

Was she looking for him or on some other errand?

HECUBA

She had gone to fetch water from the sea to bathe Polyxena.

ΑΓΑΜΕΜΝΩΝ

It seems his host killed him and threw him out.

EURIPIDES

EKABH

θαλασσόπλαγκτόν γ', ὦδε διατεμῶν χροά.

ΑΓΑΜΕΜΝΩΝ

ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

EKABH

ὄλωλα κούδεν λοιπόν, Ἀγάμεμνον, κακῶν.

ΑΓΑΜΕΜΝΩΝ

785 φεῦ φεῦ· τίς οὐτῶ δυστυχῆς ἔφυ γυνή;

EKABH

οὐκ ἔστω, εἰ μὴ τὴν Τύχην αὐτὴν λέγοις.

ἀλλ' ὦνπερ οὐνεκ' ἀμφὶ σὸν πίπτω γόνυ
ἄκουσον. εἰ μὲν ὄσια σοι παθεῖν δοκῶ,
στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ

790 τιμωρὸς ἀνδρός, ἀνοσιωτάτου ξένου,

ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
δείσας δέδρακεν ἔργον ἀνοσιώτατον

[κοιῆς τραπέζης πολλάκις τυχῶν ἐμοὶ
ξενίας τ' ἀριθμῶ πρῶτα τῶν ἐμῶν φίλων·

795 τυχῶν δ' ὄσων δεῖ καὶ λαβῶν προμηθίαν

ἔκτεινε· τύμβου δ' εἰ κτανεῖν ἐβούλετο,
οὐκ ἠξίωσεν ἀλλ' ἀφῆκε πόντιον].

ἡμεῖς μὲν οὖν δούλοί τε κάσθενεῖς ἴσως·

ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν

800 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἠγοούμεθα

καὶ ζῶμεν ἄδικα καὶ δίκαι' ὀρισμένοι·

⁷⁹³⁻⁷ del. Nauck

HECUBA

HECUBA

Yes, to be tossed to and fro on the sea, after carving his body up so.

ΑΓΑΜΕΜΝΩΝ

Poor woman! Your miseries beggar all measure!

HECUBA

I am dead, Agamemnon, there is no other disaster left for me!

ΑΓΑΜΕΜΝΩΝ

Ah me! What woman ever suffered such misfortune?

HECUBA

There is none, unless you named Lady Misfortune herself.

But hear why I have fallen at your knees. If you think the treatment I have received is such as the gods approve, I will bear it. But if not, punish for my sake the man, guest-friend most impious, who has done a deed most unholy, fearing neither the gods below nor those above. [He often shared a common table with me and was numbered the most important of my friends. Though he had received all he should and been treated with consideration, he killed my son. And even granting that he wished to kill him, he did not think him worthy of a tomb but dropped his body into the sea.]

Now I may be a slave and of no account. But the gods have force and so does the law that rules over them. For it is by virtue of law that we believe in the gods and distinguish right from wrong in our lives. If this law comes

ὃς ἐς σ' ἀνελλθὼν εἰ διαφθαρῆσεται
 καὶ μὴ δίκην δώσουσιν οἴτινες ξένους
 κτείνουσιν ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,
 805 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
 ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος αἰδέσθητί με·
 οἴκτιρον ἡμᾶς ὡς γραφεύς τ' ἀποσταθεῖς
 ἰδοῦ με κἀνάθρησον οἷ' ἔχω κακά·
 τύραννος ἢ ποτ' ἀλλὰ νῦν δούλη σέθεν,
 810 εὐπαις ποτ' οὔσα, νῦν δὲ γραυὸς ἄπαις θ' ἅμα,
 ἄπολις ἔρημος, ἀθλιωτάτη βροτῶν.
 οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
 ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.
 τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 815 μοχθοῦμεν ὡς χρηρῆ πάντα καὶ ματεύομεν,
 πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
 μισθοὺς διδόντες μανθάνειν, ἴν' ἦν ποτε
 πείθων ἅ τις βούλοιο τυγχάνειν θ' ἅμα;
 820 τί οὖν ἔτ' ἄν τις ἐλπίσαι πράξειν καλῶς;
 [οἱ μὲν γὰρ ὄντες παῖδες οὐκέτ' εἰσὶ μοι,
 αὐτῇ δ' ἐπ' αἰσχυροῖς αἰχμάλωτος οἴχομαι,
 καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκουθ' ὄρω·]
 καὶ μὴν (ἴσως μὲν τοῦ λόγου κενὸν τόδε,
 825 Κύπριον προβάλλειν, ἀλλ' ὅμως εἰρήσεται)
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται
 ἢ φοιβάς, ἦν καλοῦσι Κασσιάνδραν Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας λέξεις, ἄναξ;
 ἢ τῶν ἐν εὐνή φιλτάτων ἀσπασμάτων

before your tribunal and is set at naught, if those who murder their guests or plunder the temples of the gods are not punished, then there is no more justice among men. Therefore if you regard such conduct as shameful, respect my suppliance. Pity me, and like a painter stand back and see what misery is mine: I was a queen but now I am your slave, I was blessed with children once, but now I am both old and childless, without city, bereft of friends, the most unfortunate of mortals.

Agamemnon turns as if trying to escape from Hecuba's grasp.

O misery! Where are you trying to escape to? It seems that I shall not succeed. O luckless me! Why is it that we mortals take pains to study all other branches of knowledge as we ought, yet we take no further pains, by paying a fee, to learn thoroughly the art of persuasive speaking, sole ruler where mortals are concerned, so that we might be able to persuade people of whatever we wish and gain our ends? Why then should anyone still expect to be successful? [The children I once had I no longer have, I myself am gone off as a slave for shameful duties, and I see the smoke of my city here leaping up.]

Well then—perhaps this part of my speech will be for naught, appealing to Aphrodite, but still I shall make the point—my prophetic daughter, whom the Phrygians call Cassandra, sleeps at your side. What weight will you give, my lord, to those nights of love? Or what return shall my

818 ἦν Elmsley: ἦ C

821–3 post Herwerden (820–3) del. Kovacs

828 λέξεις Diggle: δειξέεις C

- 830 χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ;
 [ἐκ τοῦ σκότου τε τῶν τε νυκτερησίων
 φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας;
 τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν
- 835 δράσεις. ἐνός μοι μῦθος ἐνδεής ἐτι·
 εἴ μοι γένοιτο φθόγγος ἐν βραχίσιον
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
 ὡς πάνθ' ἀμαρτῆ ὧν ἔχοιτο γουνάτων
- 840 κλαίοντ', ἐπισκῆπτουτα παντοίους λόγους.
 ὦ δέσποτ', ὦ μέγιστον Ἑλλήσιν φάος,
 πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδὲν ἐστὶν ἄλλ' ὅμως.
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν
- 845 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

ΧΟΡΟΣ

δεινὸν γε, θνητοῖς ὡς ἅπαντα συμπίπτει,
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τοὺς γε πολεμωτάτους
 ἔχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

ΑΓΑΜΕΜΝΩΝ

- 850 ἐγώ σε καὶ σὸν παῖδα καὶ τύχας σέθεν,
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 καὶ βούλομαι θεῶν θ' οὔνεκ' ἀνόσιον ξένου
 καὶ τοῦ δικαίου τῆνδε σοὶ δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοὶ τ' ἔχειν καλῶς

daughter have for her loving embraces in bed, and what return shall I have for her? [It is from darkness and from the delights of night that mortals receive their greatest pleasure.] Listen, therefore: do you see the dead man here? In benefiting him it is your kinsman by marriage that you benefit. My speech lacks one thing still: would that I had voice in my arms, hands, hair, and feet by the arts of Daedalus or one of the gods, so that all these limbs might together seize your knees and lay all manner of pleas upon you. Master, beacon most bright for the Greeks, be moved by me! Lend an old woman, although she is of no account, your avenging hand! For it is the duty of a good man always to serve justice and to punish the guilty.

CHORUS LEADER

It is remarkable how all things come together in human life and how law determines our closest ties, rendering the greatest foes friends and making enemies of those who were once well-disposed.

ΑΓΑΜΕΜΝΩΝ

Hecuba, I pity your son and your misfortunes, pity too your suppliant hand. For the gods' sake and for the sake of justice I desire that your impious host should pay you this penalty for his deeds, provided there is some way that you may get what you want and yet the army shall not

⁸³¹⁻² del. Matthiae

⁸³¹ νυκτερησίων Nauck: νυκτέρων βροτοῖς vel sim. C

⁸³⁹ ἀμαρτῆ Wackernagel: ὄμ- C

- 855 στρατῶ τε μὴ δόξαιμι Κασσάνδρας χάριν
 Θρήκης ἄνακτι τόνδε βουλευσαι φόνον.
 ἔστιν γὰρ ἧ ταραγμὸς ἐμπέπτωκέ μοι
 τὸν ἄνδρα τοῦτον φίλιον ἡγείται στρατός,
 τὸν καθανόντα δ' ἐχθρόν· εἰ δ' ἐμοὶ φίλος
 860 ὄδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῶ.
 πρὸς ταῦτα φρόντιζ'· ὡς θέλοντα μὲν μ' ἔχεις
 σοὶ ξυμπονήσαι καὶ ταχὺν προσαρκέσαι,
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

EKABH

- φεῦ.
 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 865 ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης
 ἢ πλήθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
 εὔργοισι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
 ἐπεὶ δὲ ταρβείς τῷ τ' ὄχλῳ πλέον νέμεις,
 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 870 σύνισθι μὲν γάρ, ἦν τι βουλεύσω κακὸν
 τῷ τόνδ' ἀποκτείναντι, συνδράσης δὲ μὴ.
 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ ἴπικουρία
 πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
 φανῆ τις, εἶργε μὴ δοκῶν ἐμὴν χάριν.
 875 τὰ δ' ἄλλα—θάρσει—πάντ' ἐγὼ θήσω καλῶς.

ΑΓΑΜΕΜΝΩΝ

πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ
 λαβοῦσα γράϊα φῶτα βάρβαρον κτενεῖς
 ἢ φαρμάκοισιν ἢ ἴπικουρία τίτι;

think that it was for Cassandra's sake that I laid this death plot against the lord of Thrace. There is a point on which I am disturbed: the army regards this man as a friend and your dead son as an enemy; if your son is a friend of mine, that is a private matter and not one in which the army shares. Think about it in the light of this. For in me you have someone ready to help in your labors and swift to come to your defense, but slow if I am to be criticized before the Achaeans.

HECUBA

O my! No mortal is free! Either he is the slave of money or fate, or he is prevented by the city's multitude or its laws from acting as he thinks best. But since you are afraid and accord too much weight to the multitude, I shall set you free from this fear. Share in the knowledge of any plot I shall make against the murderer of my son but do not share the doing of it. If a loud cry is raised by the Achaeans or they come to the aid of the Thracian as he suffers what he shall suffer, prevent them but pretend it is not for my sake. All else—have no fear—I shall manage well.

ΑΓΑΜΕΜΝΩΝ

How shall this be? What do you intend to do? Will you take a sword in your aged hand and kill the barbarian, or poison him, or what help will you have? What hand will

⁸⁵⁹ δ' ἐμοὶ Elmsley: δὲ σοὶ C

EURIPIDES

τίς σοι ξυνέσται χείρ; πόθεν κτήση φίλους;

ΕΚΑΒΗ

880 στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

ΑΓΑΜΕΜΝΩΝ

τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν;

ΕΚΑΒΗ

σὺν ταῖσδε τὸν ἐμῶν φονέα τιμωρήσομαι.

ΑΓΑΜΕΜΝΩΝ

καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

ΕΚΑΒΗ

δεινὸν τὸ πλῆθος σὺν δόλω τε δύσμαχον.

ΑΓΑΜΕΜΝΩΝ

885 δεινόν· τὸ μέντοι θῆλυ μέφομαι σθένος.

ΕΚΑΒΗ

τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα
καὶ Δῆμνον ἄρδην ἀρσένων ἐξώκισαν;

ἀλλ' ὡς γενέσθω· τόνδε μὲν μέθες λόγον,
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

890 γυναικα. καὶ σὺ Θρηγικὴ πλαθειῖσα ξένω
λέξον· Καλεῖ σ' ἄνασσα δὴ ποτ' Ἴλίου
Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,
καὶ παῖδας, ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς

⁸⁸² ἐμῶν Scaliger: ἐμὸν C

⁸⁸⁵ σθένος Jenni: γένος C

HECUBA

aid you? Where will you get allies?

HECUBA

This tent conceals a throng of Trojan women.

ΑΓΑΜΕΜΝΩΝ

You mean the captives, those the Greeks have taken?

HECUBA

With them shall I requite my family's killer.

ΑΓΑΜΕΜΝΩΝ

And how shall women overcome a man?

HECUBA

There is terror in numbers, numbers joined with guile.

ΑΓΑΜΕΜΝΩΝ

Terror, yes. But I think little of woman's strength.

HECUBA

Yet was it not women who killed Aegyptus' sons, and did women not completely rid Lemnos of men?^a

But this is what must be done: putting an end to discussion, pray give this woman safe escort through the army. (*to the Maidservant*) You, go to my Thracian host and say, "Hecuba, she who was once queen of Ilium, bids you come for your sake no less than hers, and your sons as well since they too must hear what she has to say." As for

^a When forced to marry the sons of Aegyptus, their cousins, the daughters of Danaus made an agreement to kill them on their wedding night. The women of the island of Lemnos were afflicted with a foul smell by Aphrodite after they had neglected her worship. Their husbands imported concubines from Thrace, and in retaliation they killed all the men except Thoas, who was spared by his daughter Hypsipyle.

895 Πολυξένης ἐπίσχες, Ἄγαμεμνον, τάφον,
ὡς τῶδ' ἀδελφῶ πλησίον μιᾷ φλογί,
δισσῆ μέριμνα μητρί, κρυφθῆτον χθοῖ.

AGAMEMNON

ἔσται τὰδ' οὔτω· καὶ γὰρ εἰ μὲν ἦν στρατῶ
πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
900 νῦν δ', οὐ γὰρ ἔησ' οὐρίους πνοᾶς θεός,
μένειν ἀνάγκη πλοῦν ὀρῶντας ἡσύχους.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
ιδίᾳ θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

ΧΟΡΟΣ

στρ. α

905 σὺ μὲν, ὦ πατρίς Ἰλιάς,
τῶν ἀπορθήτων πόλις οὐκέτι λέξῃ
τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
δορὶ δὴ δορὶ πέρσαν.
910 ἀπὸ δὲ στεφάναν κέκαρ-
σαι πύργων, κατὰ δ' αἰθάλου
κηλῖδ' οἰκτροτάταν κέχρωσαι. τάλαιν',
οὐκέτι σ' ἐμβατεῦσω.

ἀντ. α

μεσονύκτιος ὠλλύμαν,
915 ἦμος ἐκ δείπνων ὕπνος ἥδὺς ἐπ' ὄσσοις
σκίδναιται, μολπᾶν δ' ἀπο καὶ χοροποι-
ὸν θυσίαν καταπαύσας

⁹⁰¹ ἡσύχους Markland: ἦσυχον C

⁹¹¹ αἰθάλου Canter: αἰθάλω a: -ον καπνοῦ b

the funeral of Polyxena recently slaughtered, delay it, Agamemnon, so that brother and sister, twin care to their mother, may be consigned to burial side by side on a single pyre.

AGAMEMNON

It shall be as you ask. For in fact if the army could sail, I would not be able to grant you this favor. As it is, since the god does not grant us favoring breezes, we must wait at our ease, watching for good sailing weather.^a May it turn out well somehow! It is the common wish of each man privately and each city that the bad should get bad treatment while the good enjoy good fortune.

Exit AGAMEMNON and servants carrying Polydorus' body by Eisodos A, the MAIDSERVANT with one of Agamemnon's retinue by Eisodos B.

CHORUS

Ilium, our fatherland, no longer will you be numbered among the cities that stand unsacked: such is the cloud of Greeks that has covered you about on every side, ravaging you with the spear. You are shorn of your crown of towers and stained most pitifully with the disfiguring mark of smoke. No more, poor city, shall I tread your streets.

At the hour of midnight I met my doom, when after dinner sweet sleep spread over my eyes. After the songs, having finished the sacrifices that bring dancing, my hus-

^a This windlessness seems to be a recent development. (See above, note on line 112.) There may be a suggestion that the gods, who are responsible for the weather, are favoring Hecuba's design.

920 πόσις ἐν θαλάμοις ἔκει-
το, ξυστὸν δ' ἐπὶ πασσάλῳ,
ναύταν οὐκέθ' ὀρῶν ὄμιλον πέτραν
'Ιλιάδ' ἐμβεβῶτα.

στρ. β

ἐγὼ δὲ πλόκαμον ἀναδέτοις
μίτραισιν ἐρρυθμιζόμεν
χρυσέων ἐνόπ-
925 τρων λεύσσοισ' ἀτέρμονας εἰς ἀγῆας,
ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
κέλευσμα δ' ἦν κατ' ἄστρ' Ἰλίου τόδ'· ὦ
930 παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
'Ιλιάδα σκοπιὰν
πέρσαντες ἤξετ' οἴκους;

ἀντ. β

λέχη δὲ φίλια μονόπεπλος
λιπούσα, Δωρὶς ὡς κόρα,
σεμνὰν προσί-
935 ζουσ' οὐκ ἦνυσ' Ἄρτεμιν ἅ τλάμων·
ἀγόμεν δὲ θανόντ' ἰδοῦσ' ἀκούσαν
τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος·
πόλιν δ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
940 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς
ᾤρισεν Ἰλιάδος,
τάλαιν', ἀπέειπον ἄλγαι,

ἐπφδ.

τὰν τοῖν Διοσκούρου Ἑλέναν κάσιν Ἰδαῖόν τε βούταν

band lay in the bedroom, his lance upon its peg, his eye no longer on the host from across the sea encamped on Ilium's rock.^a

I was arranging my hair and binding it in a cap as I gazed into the bottomless depths of my golden mirror, readying myself to fall into bed. But up went a shout to the citadel: throughout the city were heard words of exhortation, "O sons of Greece, when will you sack Ilium's high pinnacle and go home?"

Clad in only a single garment, like a Spartan girl, I left my marriage bed and sat, luckless woman, as a suppliant to Artemis the revered, but to no purpose. I was carried away to the sea after seeing my husband slain. Looking back at the city once the ship had set sail for home and sundered me from Ilium, I miserably succumbed to my grief.

I cursed Helen, sister of the Dioscuri, and the Idaean

^a The Trojans were fooled by the Greeks' ruse in sailing off to Tenedos, pretending to go home, and consequently were celebrating the departure of the enemy and completely off their guard.

⁹²² πέτραν Willink: Τροίαν C

⁹³⁷ ἀγόμεν Willink: ἀγομαι C

⁹³⁹ δ' Willink: τ' C

- 945 αἰνόπαριν κατάρρα
 διδοῦσ', ἐπεὶ με γαίᾳς
 ἐκ πατρίας ἀπώλεσεν
 ἐξώκισέν τ' οἴκων γάμος οὐ γάμος ἀλλ'
 ἀλάστορός τις οἰζύς·
- 950 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν
 μήτε πατρῶον ἴκοιτ' ἐς οἶκον.

ΠΟΛΤΜΗΣΤΩΡ

- [ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλότατη δὲ σύ,]
 Ἐκάβη, δακρύνω σ' εἰσορῶν πόλιν τε σὴν
- 955 τήν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν.
 φεῦ·
 οὐκ ἔστω οὐδὲν πιστόν, οὔτ' εὐδοξία
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω
 παραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ
- 960 σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ
 θρηνεῖν, προκόπτουτ' οὐδὲν ἐς πρόσθεν κακῶν;
 σὺ δ', εἴ τι μέμφη τῆς ἐμῆς ἀπουσίας,
 σχέες· τυγχάνω γὰρ ἐν μέσοις Θρηήκης ὄροις
 ἀπών, ὅτ' ἦλθες δεῦρ'. ἐπεὶ δ' ἀφικόμην,
- 965 ἤδη πόδ' ἔξω δωμάτων αἵρουτί μοι
 ἐς ταῦτόν ἦδε συμπίπτει δμῶις σέθεν
 [λέγουσα μύθους, ὧν κλυὼν ἀφικόμην].

ΕΚΑΒΗ

αἰσχύνομαί σε προσβλέπειν ἐναντίον,
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.

herdsman Paris the Dread, for it was their marriage—no marriage but the curse of some avenging spirit—that lost my fatherland to me and sent me far from home. May the briny sea not bring her back! May she never reach her father's home!

Enter POLYMESTOR with his two young sons and attendants by Eisodos B, accompanied by the Maidservant. Hecuba keeps her eyes fixed on the ground.

POLYMESTOR

[Priam, dearest of men, and dearest of women,] Hecuba, I weep as I see your city and also your daughter lately slain. Ah me! Nothing can be relied upon, not good repute nor yet the thought that a man in luck will never have bad fortune. The gods stir things together in confusion back and forth, adding disorder so that in our ignorance we might worship them. But why make these lamentations, which get us no further on in our misfortunes?

As for you, if you find fault with my absence, check the thought. It happens that I was away in the inland regions of Thrace when you arrived here. After I got back, your servant here arrived just as I was on the point of coming here myself. [She gave me the message: I heard it and have come.]

HECUBA

Shame prevents me, Polymestor, from looking you in the face since I have been put into such calamity. I am

⁹⁴⁶ γαίᾳς Diggle: γὰς C ⁹⁴⁷ πατρίας Dindorf: πατρώας
 fere C ⁹⁵³ del. Nauck ⁹⁶⁷ del. Kovacs

EURIPIDES

- 970 ὄτῳ γὰρ ᾤφθην εὐτυχοῦσ', αἰδώς μ' ἔχει
 ἐν τῷδε πότμῳ τυγχάνουσ' ἴν' εἰμὶ νῦν,
 κοῦκ ἂν δυναίμην προσβλέπειν ὀρθαῖς κόραις.
 [ἀλλ' αὐτὸ μὴ δύσνοιοι ἀγγήσῃ σέθεν
 Πολυμήστορ· ἄλλως δ' αἰτιόν τι καὶ νόμος,
 975 γυναικάς ἀνδρῶν μὴ βλέπειν ἐναντίον.]

ΠΟΛΤΜΗΣΤΩΡ

καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ;
 τί χροῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚΑΒΗ

- ἴδιον ἐμαντῆς δὴ τι πρὸς σέ βούλομαι
 καὶ παῖδας εἰπεῖν σοῦς· ὀπάνας δέ μοι
 980 χωρὶς κέλευσον τῶνδ' ἀποστηῆναι δόμων.

ΠΟΛΤΜΗΣΤΩΡ

- χωρεῖτ', ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία·
 φίλη μὲν εἰ σύ, προσφιλές δέ μοι τόδε
 στρατεύμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χροῆ·
 τί δεῖ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
 985 φίλοις ἐπαρκεῖν; ὡς ἔτοιμός εἰμ' ἐγώ.

ΕΚΑΒΗ

πρῶτον μὲν εἰπέ παιδ' ὃν ἐξ ἐμῆς χερὸς
 Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
 εἰ ζῆ· τὰ δ' ἄλλα δευτέρον σ' ἐρήσομαι.

ΠΟΛΤΜΗΣΤΩΡ

μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

973-5 del. Hartung

HECUBA

embarrassed, before someone who has seen me in prosperity, to be in my present state of misfortune, and I cannot look at you with steady glance. [But do not think this shows ill-will toward you, Polymestor: besides in other ways custom is responsible, which ordains that women shall not look directly at men.]

POLYMESTOR

Yes, and no wonder. But what need have you of me? Why have you summoned me from my house?

HECUBA

I want to say something privately to you and your sons. Please order your servants to stand at a distance from the house.

POLYMESTOR

Leave! To be unattended is quite safe here. You are my friend and so is the Argive army here. (*The attendants leave by Eisdos B.*) But you must tell me: what help should I, a man in prosperity, render to my unfortunate friends? I am at your service.

HECUBA

First tell me whether my son Polydorus, whom you received into your house from my hand and his father's, is still alive. I shall ask you my other questions after that.

POLYMESTOR

Most assuredly he is alive! Where he is concerned, your fortune is good.

EURIPIDES

ΕΚΑΒΗ

990 ὦ φίλταθ', ὡς εἶ κἀξίως λέγεις σέθεν.

ΠΟΛΤΜΗΣΤΩΡ

τί δῆτα βούλη δεύτερον μαθεῖν ἐμοῦ;

ΕΚΑΒΗ

εἰ τῆς τεκούσης τῆσδε μέμνηταί τί πον.

ΠΟΛΤΜΗΣΤΩΡ

καὶ δεῦρό γ' ὡς σὲ κρύφιος ἐζήτει μολεῖν.

ΕΚΑΒΗ

χρυσὸς δὲ σῶς ὃν ἦλθεν ἐκ Τροίας ἔχων;

ΠΟΛΤΜΗΣΤΩΡ

995 σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

ΕΚΑΒΗ

σῶσόν νυν αὐτὸν μηδ' ἔρα τῶν πλησίον.

ΠΟΛΤΜΗΣΤΩΡ

ἦκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.

ΕΚΑΒΗ

οἶσθ' οὖν ἂ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΤΜΗΣΤΩΡ

οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚΑΒΗ

1000 ἔστ', ὦ φιληθεὶς ὡς σὺ νῦν ἐμοὶ φιλή . . .

ΠΟΛΤΜΗΣΤΩΡ

τί χρῆμ' ὃ κἀμὲ καὶ τέκν' εἰδέναι χρεῶν;

HECUBA

HECUBA

Dear man, what good news you tell me, news worthy of you!

POLYMESTOR

What second question, then, do you want to ask me?

HECUBA

Whether he remembers his mother at all.

POLYMESTOR

Yes, and he was seeking to come here to you in secret.

HECUBA

Is the gold safe that he brought with him from Troy?

POLYMESTOR

Quite safe: it is kept locked up in my house.

HECUBA

Keep it safe then, and do not desire what is your neighbor's.

POLYMESTOR

Indeed not! May I only get the good of what I have!

HECUBA

Do you know what I want to tell you and your sons?

POLYMESTOR

No: your account will tell me.

HECUBA

There are, friend loved as you are loved by me . . .

POLYMESTOR

What is the thing I and my sons should know?

⁹⁹² που Herwerden: μου C

EURIPIDES

EKABH

. . . χρυσοῦ παλαιαὶ Πριαμίδων κατάρυχες.

ΠΟΛΤΜΗΣΤΩΡ

ταῦτ' ἔσθ' ἂ βούλη παιδὶ σημήναι σέθην;

EKABH

μάλιστα, διὰ σοῦ γ'. εἶ γὰρ εὐσεβῆς ἀνὴρ.

ΠΟΛΤΜΗΣΤΩΡ

1005 τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;

EKABH

ἄμεινον, ἦν σὺ κατθάνης, τούσδ' εἰδέναί.

ΠΟΛΤΜΗΣΤΩΡ

καλῶς ἔλεξας· τῆδε καὶ σοφώτερον.

EKABH

οἶσθ' οὖν Ἀθάνας Ἰλιάδος ἵνα στέγαι;

ΠΟΛΤΜΗΣΤΩΡ

ἐνταῦθ' ὁ χρυσός ἐστι; σημεῖον δὲ τί;

EKABH

1010 μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.

ΠΟΛΤΜΗΣΤΩΡ

ἔτ' οὖν τι βούλη τῶν ἐκεῖ φράζειν ἐμοί;

EKABH

σῶσαί σε χρήμαθ' οἷς συνεξήλθον θέλω.

ΠΟΛΤΜΗΣΤΩΡ

ποῦ δῆτα; πέπλων ἐντὸς ἢ κρύψασ' ἔχεις;

¹⁰⁰⁸ Ἰλιάδος Scaliger: Ἰλίας C

HECUBA

HECUBA

. . . ancient caves with the gold of Priam's sons.

POLYMESTOR

Is this then what you want to tell your son?

HECUBA

Yes, with you as messenger: for you are a god-fearing man.

POLYMESTOR

What need, then, for my sons to be present?

HECUBA

It is better for them to know, in case you should be killed.

POLYMESTOR

This is sound advice: this way is in fact wiser.

HECUBA

Do you know where the temple of Trojan Athena is?

POLYMESTOR

Is that where the gold is hidden? What marks the spot?

HECUBA

A black rock sticking up out of the ground.

POLYMESTOR

Is there anything further you want to tell me about what is there?

HECUBA

I want you to keep safe the money I brought with me from Troy.

POLYMESTOR

Where is it? Have you hidden it in your clothing?

EURIPIDES

ΕΚΑΒΗ

σκύλων ἐν ὄχλῳ ταῖσδε σφάζεται στέγαις.

ΠΟΑΤΜΗΣΤΩΡ

1015 ποῦ δ'; αἶδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

ΕΚΑΒΗ

ἴδιαι γυναικῶν αἰχμαλωτῶν στέγαι.

ΠΟΑΤΜΗΣΤΩΡ

τᾶνδον δὲ πιστὰ κάρσένων ἐρημία;

ΕΚΑΒΗ

οὐδεὶς Ἀχαιῶν ἔνδον ἀλλ' ἡμεῖς μόναι.

1020 ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
λύσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·
ὡς πάντα πράξας ὦν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὐπερ τὸν ἐμὸν ἤκιστος γόνον.

ΧΟΡΟΣ

οὔπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην·

1025 ἀλίμενόν τις ὡς ἐς ἄντλον πεσῶν

λέχριος ἐκπεσῆ φίλας καρδίας,

ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον

1030 Δίκη καὶ θεοῖσιν οὐ ξυμπίττει,

ὀλέθριον ὀλέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς ἢ σ' ἐπήγαγεν

θανάσιμον πρὸς Ἄϊδαν, ὦ τάλας,

ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

¹⁰²⁸ βίον Hermann: βίοτον C

HECUBA

HECUBA

It is being kept safe in this tent amid the heaps of plunder.

POLYMESTOR

Where? These are the enclosures where the Achaean ships are beached.

HECUBA

The captive women have their separate quarters.

POLYMESTOR

Is it safe and clear of men within?

HECUBA

Only we women, no Achaeans, are inside.

But go into the tent—for the Argives in fact are eager to set sail and leave Troy for home—so that after getting all you must get you may return with your boys to where you have lodged my son.

HECUBA, Maidservant, POLYMESTOR, and sons go into the tent.

CHORUS

You have not yet paid the penalty, but perhaps you will: like a man falling into a flood with no harbor in sight you shall be cheated of what you set your heart on and lose your life. For where debt to Justice and debt to the gods come together, deadly, deadly is the bane. Your hopes for this journey will cheat you, for it has brought you to your death in Hades, poor wretch, and by an unwarlike hand you will lose your life.

EURIPIDES

ΠΟΛΤΜΗΣΤΩΡ

(ἔνδοθεν)

1035 ὦμοι, τυφλοῦμαι φέγγος ὀμμάτων τάλας.

ΧΟΡΟΣ

ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγῆν, φίλαι;

ΠΟΛΤΜΗΣΤΩΡ

ὦμοι μάλ' αὐθις, τέκνα, δυστήνου σφαγῆς.

ΧΟΡΟΣ

φίλαι, πέπρακται καί' ἔσω δόμων κακά.

ΠΟΛΤΜΗΣΤΩΡ

ἀλλ' οὔτι μὴ φύγητε λαυφηρῶ ποδί·

1040 βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς.
ἰδοῦ, βαρείας χειρὸς ὀρμᾶται βέλος.

ΧΟΡΟΣ

βούλεσθ' ἐπεσπέσωμεν; ὡς ἀκμὴ καλεῖ
Ἐκάβη παρεῖναι Τρωάσιν τε συμμαχούς.

ΕΚΑΒΗ

ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·

1045 οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,
οὐ παῖδας ὄψη ζώντας οὐς ἔκτειν' ἐγώ.

ΧΟΡΟΣ

ἦ γὰρ καθέλεις Θρηῆκα καὶ κρατεῖς ξένον,
δέσποινα, καὶ δέδρακας οἰάπερ λέγεις;¹⁰⁴⁷ ξένον Hermann: -ου C

HECUBA

POLYMESTOR

(within) O pain! The light of my eyes' vision is being
cruelly darkened!

CHORUS LEADER

My friends, did you hear the Thracian's cry of woe?

POLYMESTOR

(within) Pain yet again! Alas, my sons, for your pitiable
murder!

CHORUS LEADER

Friends, yet more woes have been done in the tent!

POLYMESTOR

(within) But you won't escape me on nimble feet: I shall
strike the inner wall of this tent and batter it down.
There, the blow of my heavy fist has been launched!

CHORUS LEADER

Do you want us to break in? For now is the time to stand
as allies beside Hecuba and the Trojan women.*HECUBA enters from the tent.*

HECUBA

Smash away, spare nothing, break down the doors! You
will never restore the light to your eyes or see your sons
alive! I have killed them!

CHORUS LEADER

Have you really brought down your Thracian host and
conquered him, my lady? Have you done what you
claim?

1050 ὄψη νιν αὐτίκ' ὄντα δωμαίων πάρος
 τυφλὸν τυφλῷ στείχοντα παραφόρῳ ποδί,
 παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ
 σὺν ταῖσδ' ἀρίσταις Τρωάσιν· δίκην δέ μοι
 δέδωκε. χωρεῖ δ', ὡς ὄρας, ὄδ' ἐκ δόμων.
 1055 ἄλλ' ἐκποδῶν ἄπειμι κάποστήσομαι
 θυμῷ ζέοντι Θρηγικὴν δυσμαχωτάτῳ.

ὦμοι ἐγὼ, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω,
 τετράποδος βάσιν θηρὸς ὀρεστέρου
 τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; ποίαν
 1060 ἦ ταύταν ἦ τάνδ' ἐξαλλάξω, τὰς
 ἀνδροφόνους μάρψαι χρηγίζων Ἰλιάδας,
 αἶ με διώλεσαν;
 τάλαιναι κόραι τάλαιναι Φρυγῶν,
 ὦ κατάρατοι,
 1065 ποῖ καί με φυγᾶ πτώσσοσι μυχῶν;
 εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον
 ἀκέσαι' ἀκέσαιο, τυφλόν,
 "Ἄλιε, φέγγος ἀπαλλάξας.
 ᾗ ᾗ,
 σίγα· κρυπτὰν βάσιν αἰσθάνομαι
 1070 τάνδε γυναικῶν. πᾶ πόδ' ἐπάξας
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοίαν ἀγρίων τιθέμενος θηρῶν,
 ἀρνήμενος λώβας λύμας τ' ἀντίποιον'

You will soon see him coming out in front of the tent, blind and with blindly reeling steps, and soon you will also see the bodies of his two sons, whom I with the help of the noble Trojan ladies have killed. He has paid me satisfaction. Here he comes, as you see, out of the house. I shall stand out of the way of his boiling Thracian wrath, which none can fight against.

POLYMESTOR emerges from the tent groping on all fours. The bodies of his sons appear in the doorway on the eccyclema.

(*sung*) O pain! Where shall I go, where stand, where beach my craft, moving like a four-footed wild beast on my hands upon their track? Shall I change my course this way or that in my longing to seize the murderous Trojan women, my destroyers? Cruel, cruel women of Phrygia, cursed wretches, in what hiding places are they cowering to escape me? O Helios,^a would that you might heal, might heal, my bloodied lids and take away the blindness of my eyes! Ah, ah! Soft there! I hear the stealthy footsteps of the women. Where can I dash, wretch that I am, so that I may take my fill of their flesh and their bones, making a wild beast's banquet, exacting the penalty for

^a A fragment of Sophocles (fr. 582 Radt) calls Helios "the chief object of worship for the horse-loving Thracians."

1052 ταῖσδ' Hermann: ταῖς C

1059 κατ'] καὶ Porson

1073 λώβας λύμας τ' Hadley: λώβαν λύμας C

- ἐμᾶς, ὦ τάλας;
 1075 ποῖ πᾶ φέρομαι τέκν' ἔρημα λιπῶν
 Βάκχαις ἴαιδα διαμοιρᾶσαι
 σφακτά, κυσίν τε φουνίαν δαίτ' ἀνή-
 μερόν τ' ὄρειον ἐκβολάν;
 πᾶ στῶ, πᾶ κάμψω, [πᾶ βῶ,]
 1080 ναῦς ὅπως ποντίους πείσμασιν λινόκρονον
 φᾶρος στέλλων, ἐπὶ τάνδε συθεῖς
 τέκνων μου φύλαξ ὀλέθριον κοίταν;
 ΧΟΡΟΣ
 1085 ὦ τλήμον, ὥς σοι δύσφορ' εἴργασται κακά·
 δράσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια
 [δαίμων ἔδωκεν ὅστις ἐστὶ σοι βαρῦς].
 ΠΟΛΤΜΗΣΤΩΡ
 αἰᾶ ἰὼ Θρήκης λογοφόρον ἔνο-
 1090 πλον εὔπιπον ἄρει κάτοχον γένος.
 ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι·
 βοᾶν ἀντῶ, βοᾶν.
 ὦ ἴτε μόλετε πρὸς θεῶν.
 κλύει τις ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
 1095 γυναικες ὄλεσάν μ', ἔ <ἔ>,
 γυναικες αἰχμαλωτίδες·
 δεινὰ πεπόνθαμεν. ὦμοι ἐμᾶς λάβας.
 ποῖ τράπωμαι, ποῖ πορευθῶ;
 1100 ἀμπτάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,
 Ἰαρίων ἢ Σείριος ἔθθα πυρὸς φλογέας ἀφίησιν
 ὄσσω ἀγὰς ἢ τὸν ἐς Ἀΐδαν
 1105 μελάγχρωτα πορθμὸν ἄξω τάλας;

their spite and outrage against me? Yet where am I going,
 leaving behind my sons untended for these hellish bac-
 chants to dismember in death, a blood-stained feast for
 dogs, bodies discarded cruelly upon the mountains?
 Where shall I stop, where rest, [where go,] furling my
 linen robe as a ship with its sea ropes furls its sail, having
 sped as guardian of my children to the fell resting place
 where they lie?

CHORUS LEADER

Poor wretch, what intolerable suffering has been inflicted
 on you! Yet terrible is the penalty for the man who does
 shameful deeds. [Some god, weighing hard upon you, has
 given it.]

POLYMESTOR

(*sung*) Help! Help, you Thracians with your armor,
 spears, and horses, people devoted to Ares! Help, you
 Argives, help, you sons of Atreus! For help I shout, for
 help: come, come in the gods' name! Does anyone hear
 me? Will no one come to my aid? Why are you so slow?
 The women have destroyed me, the captive women!
 Dreadful are my sufferings! Oh, the outrage against me!
 Where shall I turn, where go? Shall I fly up to the lofty
 vault of heaven, where Orion or Sirius darts forth fiery
 beams from his eyes, or shall I in my suffering speed to
 the black ferry that sails to Hades?

1077 σφακτά Hermann: -τὰν C 1078 τ' ὄρειον Diggle:
 ὀρείαν τ' C 1079 πᾶ βῶ del. Nauck 1082 μου Hartung:
 ἐμῶν C 1087 (= 723) del. Hermann 1092 βόαν (prius)
 Willink: β- β- C 1095 μ' ἔ <ἔ> Willink: με C 1097 δεινὰ
 Bothe: δ- δ- C 1100 ἀμπτάμενος Hermann: αἰθέρ' ἀ- C

EURIPIDES

ΧΟΡΟΣ

συγγνώσθ', ὅταν τις κρείσσοι' ἢ φέρειν κακὰ
πάθῃ, ταλαίηνης ἑξαπαλλάξαι ζόης.

ΑΓΑΜΕΜΝΩΝ

1110 κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος
πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν
'Ἠχὼ διδοῦσα θόρυβον· εἰ δὲ μὴ Φρυγῶν
πύργους πεσόντας ἦσμεν Ἑλλήνων δορί,
φόβον παρέσχ' ἂν οὐ μέσως ὄδε κτύπος.

ΠΟΛΤΜΗΣΤΩΡ

1115 ᾧ φίλτατ'· ἦσθόμην γάρ, Ἀγάμεμνον, σέθεν
φωνῆς ἀκούσας· εἰσορᾶς ἂ πάσχομεν;

ΑΓΑΜΕΜΝΩΝ

ἔα·

Πολυμήστορ ᾧ δύστηνε, τίς σ' ἀπώλεσεν;
τίς ὄμμ' ἔθηκε τυφλὸν αἰμάξας κόρας,
παιδιάς τε τούσδ' ἔκτεινεν; ἢ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν ὅστις ἦν ἄρα.

ΠΟΛΤΜΗΣΤΩΡ

1120 Ἐκάβη με σὺν γυναιξίν αἰχμαλωτίσιν
ἀπώλεσ'—οὐκ ἀπώλεσ' ἀλλὰ μειζρόνως.

ΑΓΑΜΕΜΝΩΝ

τί φῆς; σὺ τοῦργον εἴργασαι τὸδ', ὡς λέγει;
σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΤΜΗΣΤΩΡ

ᾧμοι, τί λέξεις; ἢ γὰρ ἐγγύς ἐστί που;

HECUBA

CHORUS LEADER

When a man suffers calamity too great to bear, it is pardonable if he takes leave of his miserable life.

Enter AGAMEMNON by Eisosdos A.

ΑΓΑΜΕΜΝΩΝ

I came because I heard shouts: for in no quiet tones did Echo, child of the rocky cliff, raise a cry throughout the host. If we did not know that Troy's towers had fallen to the Greek spear, this noise would have caused us alarm in no small degree!

ΠΟΛΥΜΕΣΤΟΡ

Dear friend—for I knew it was you, Agamemnon, when I heard your voice—do you see what has been done to me?

ΑΓΑΜΕΜΝΩΝ

What? Polymestor, poor man, who has destroyed you? Who has blinded you, made your eyes run with blood, and killed these children? Whoever it was must have nursed a great anger against you and your children.

ΠΟΛΥΜΕΣΤΟΡ

It was Hecuba with the help of the captive women who destroyed me—not destroyed me but more than that.

ΑΓΑΜΕΜΝΩΝ

What do you mean? You, Hecuba, have you done the deed he claims? Was it you who showed such incredible hardihood?

ΠΟΛΥΜΕΣΤΟΡ

Ah, what can you mean? Is she really somewhere nearby?

EURIPIDES

1125 σήμηνον, εἰπὲ ποῦ 'σθ', ἴν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά.

ΑΓΑΜΕΜΝΩΝ

οὔτος, τί πάσχεις;

ΠΟΛΤΜΗΣΤΩΡ

πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφείναι τῆδε μαργώσαν χέρα.

ΑΓΑΜΕΜΝΩΝ

1130 ἴσχ'· ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὡς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει
κρίνω δικαίως ἀνθ' ὅτου πάσχεις τάδε.

ΠΟΛΤΜΗΣΤΩΡ

λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος,
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
1135 ὑποπτος ὦν δὴ Τρωικῆς ἀλώσεως.
τοῦτον κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν
ἄκουσον, ὡς εἶ καὶ σοφῆ προμηθία.
ἔδεια μὴ σοι πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοκίσει πάλις,
1140 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αἰθις ἄρειαν στόλον,
κᾶπειτα Θρήκης πεδία τρίβοιεν τάδε
ληηλατοῦντες, γείτοσιν δ' εἴη κακὸν
Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.
1145 Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον
λόγῳ με τοιῶδ' ἤγαγ', ὡς κεκρυμμένος

HECUBA

Tell me where she is so that I may seize her with my
hands, bloody her flesh, and tear her in pieces!

ΑΓΑΜΕΜΝΟΝ

You, Polymestor, what's the matter with you?

ΠΟΛΥΜΕΣΤΟΡ

I beg you by the gods, let me get my furious hands on her!

ΑΓΑΜΕΜΝΟΝ

Hold off: put this barbarian impulse from your heart and
speak, so that hearing both you and her in turn I may
judge properly why this has been done to you.

ΠΟΛΥΜΕΣΤΟΡ

I will speak. There was a man called Polydorus, youngest
of Priam's sons, Hecuba's child, whom his father Priam
gave me to bring up in my house when he feared the fall
of Troy. I killed him. But hear why I killed him, how it
was a good deed and prudently done. I was afraid that
the boy, left behind as your enemy, might gather Troy
together and found it again, and that the Achaeans, learn-
ing that one of the sons of Priam was alive, would raise
another expedition to the land of the Phrygians and then
ravage the plains of Thrace in search of plunder, and the
Trojans' neighbors would be visited with the very bane
with which we were troubled just now. But Hecuba
learned of her son's death and enticed me here with the

- θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
 χρυσοῦ· μόνου δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἔν' ἄλλος μὴ τις εἰδέη τάδε.
 1150 ἕζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ·
 πολλαὶ δέ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
 αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ Τρώων κόραι
 θάκουσ' ἔχουσιν κερκίδ' Ἰδωνῆς χειρὸς
 ἦνον, ὑπ' αὐγὰς τοῦσδε λεύσσουσαι πέπλους·
 1155 ἄλλαι δὲ κάμακε Θρηγκίῳ θεώμεναι
 γυμνόν μ' ἔθηκαν διπτύχου στολίσματος.
 ὄσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι
 τέκν' ἐν χειροῖν ἔπαλλον, ὡς πρόσω πατρὸς
 γένοιτο, διαδοχαῖσ' ἀμείβουσαι χερῶν.
 1160 κᾶτ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων
 εὐθύς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
 κεντοῦσι παῖδας, αἱ δὲ πολεμίου δίκην
 ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρῆζων ἐμοῖς,
 1165 εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν
 κόμης κατεῖχον, εἰ δὲ κινούην χέρας
 πλήθει γυναικῶν οὐδὲν ἦντον τάλας.
 τὸ λούσθιον δέ, πῆμα πῆματος πλέον,
 ἐξειργάσαντο δεῖν'· ἐμῶν γὰρ ὀμμάτων
 1170 πόρπας λαβοῦσαι τὰς τάλαιπῶρος κόρας
 κεντοῦσιν αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν. ἐκ δὲ πηδησᾶς ἐγὼ
 θῆρ ὡς διώκω τὰς μαιφόνους κύνας,
 [ἅπαντ' ἐρευνῶν τοίχον, ὡς κυνηγέτης]

story that she would tell me of hidden chests of gold in Ilium belonging to the sons of Priam. She brought me alone with my sons into the tent, so that no one else would know these things. I sat in the middle of a couch, my legs bent in repose. Many of the daughters of Troy sat near me as if I were their friend, some on the left, others on the right, and praised the weaving of Edonian hands, examining my clothing against the light. Others looked at my two Thracian javelins and stripped me of this equipment. All those who were mothers admired my children and dandled them in their arms, passing them from one pair of hands to another so that they would be separated from their father. Then after such peaceful talk—you can't imagine it—all of a sudden from somewhere in their clothing they produced swords and stabbed the children, while others, seizing me like a captured enemy, held my arms and legs. I wanted to rescue my children, but if I attempted to lift my face, they held me by the hair, and if I tried to move my hands, unhappy man that I was, I could do nothing because of the throng of women. Then as their crowning blow, woe greater than woe, they did a terrible thing: they took brooches and stabbed the pupils of my poor eyes and made them run with blood. Then they fled this way and that in the tent. I leapt up and like a wild beast chased those murderous hounds, [like a hunter, searching every wall,] beating and striking. This

1151 χειρὸς Milton: χεῖρες C 1153 θάκουσ' Hermann:
 θάκουσιν C 1154 ἦνον Hermann: ἦνον θ' C
 1155 κάμακε Θρηγκίῳ Hartung: -κα -ίαν C
 1162 πολεμίου Gronewald: -ων C
 1174 del. Prinz στοίχον Viljoen

- 1175 βάλλων ἀράσσω. τοιάδε σπεύδων χάριν
πέπονθα τὴν σὴν, πολέμιόν γε σὸν κτανών,
'Αγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω λόγους,
εἴ τις γυναικάς τῶν πρὶν εἴρηκεν κακῶς,
[ἢ νῦν λέγων ἔστιν τις ἢ μέλλει λέγειν,]
1180 ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
τοιούδ'. ὁ δ' αἰεὶ ξυντυχῶν ἐπίσταται.

ΧΟΡΟΣ

- μηδὲν θρασύνου μηδὲ τοῖς σαυτοῦ κακοῖς
τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος.
1185 [πολλαὶ γὰρ ἡμῶν· αἱ μὲν εἰς' ἐπίφθονοι,
αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

ΕΚΑΒΗ

- 'Αγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτε
τῶν πραγμάτων τὴν γλώσσαν ἰσχύειν πλέον·
ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν,
1190 εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροῦς,
καὶ μὴ δύνασθαι τᾶδικ' εὖ λέγειν ποτέ.
σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἠκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλονται· οὔτις ἐξήλυξέ πω.
1195 καὶ μοι τὸ μὲν σὸν ὧδε φροίμοις ἔχει·
πρὸς τόνδε δ' εἶμι καὶ λόγους ἀμείψομαι
ὅς φῆς 'Αχαιῶν πόνον ἀπαλλάσσω διπλοῦν
'Αγαμέμνονός θ' ἔκατι παιδὶ ἐμὸν κτανεῖν.
ἀλλ', ὦ κάκιστε, πρῶτον οὔποτ' ἂν φίλον

is what I have endured, Agamemnon, for furthering your interest and killing your enemy. To avoid making my speech too long, if any of the ancients spoke ill of women, [or someone is now speaking or will speak,] I shall sum up all their words: neither sea nor land breeds any creature like them. Anyone who has dealings with them knows this well.

CHORUS LEADER

Stop this bold speech and do not, because of your own troubles, lump the whole female sex together in this kind of blame! [For there are many of us. Some are objects of hatred, and others are born into the number of the wicked.]

HECUBA

Agamemnon, men's tongues ought never to have more force than their doings: if a man has done good deeds, his speech ought to be good, if bad, then his words should ring false, and he should never be able to give injustice a fair name. Clever are the men who have mastered this art, yet their cleverness cannot endure to the end. They die a wretched death: not one has yet escaped.

That is what I have to say to you in my preamble. But now I shall turn to this man and make my reply. You claim that you killed my son to save the Achaeans from a double toil and for Agamemnon's sake. Yet, vile coward, in the first place barbarians neither would nor could be

1176 γε Diggle: τε vel τὸν C

1179 in suspitionem voc. Wecklein, del. Kovacs

1185-6 del. Dindorf

- 1200 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος
οὐδ' ἂν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἦσθα; πότερα κηδεύσω τινὶ
ἢ συγγενῆς ὦν ἢ τίν' αἰτίαν ἔχων;
ἢ σῆς ἔμελλον γῆς τεμῆιν βλαστήματα
- 1205 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;
ὁ χρυσός, εἰ βούλοιο τάληθῆ λέγειν,
ἔκτεινε τὸν ἕμῳν παῖδα καὶ κέρδη τὰ σά.
ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' εὐτύχει
Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν
- 1210 ἔζη τε Πρίαμος Ἑκτορός τ' ἦνθει δόρυ,
τί δ' οὐ τότε, εἴπερ τῶδ' ἐβουλήθης χάριν
θέσθαι, τρέφων τὸν παῖδα καὶ δόμοις ἔχων
ἔκτεινας ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων;
ἀλλ' ἠμίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,
- 1215 καπνὸς δ' ἐσήμην' ἄστυ πολεμίοις ὕπο,
ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.
πρὸς τοῖσδε νῦν ἄκουσον ὡς φαίνη κακός·
χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος,
τὸν χρυσὸν ὃν φῆς οὐ σὸν ἀλλὰ τοῦδ' ἔχειν
- 1220 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
πολὺν πατρώας γῆς ἀπεξενωμένοις·
σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
καὶ μὴν τρέφων μὲν ὧς σε παῖδ' ἐχρῆν τρέφειν
- 1225 σώσας τε τὸν ἕμῳν, εἶχες ἂν καλὸν κλέος·
ἐν τοῖς κακοῖς γὰρ ἀγαθὸι σαφέστατοι

friendly with Greeks. And what kind of favor were you so eager to pursue? Did you have in mind to acquire some connection by marriage? Were you his kinsman? Or what was your reason? Were the Greeks about to ravage the produce of your land if they sailed here again? Whom do you think you can persuade of this? No, it was the gold and your greed for gain that killed my son, if you were to speak the truth.

For tell me this: how, when Troy's fortune was good and her battlements still surrounded the city and Priam was alive and Hector's spear was flourishing, why, I say, if you wanted to store up credit with Agamemnon, did you not at that time kill the boy or bring him alive to the Argives, since you were raising him and had him in your house? Instead when we Trojans were no more and smoke showed that the city was in the hands of its enemies, then it was that you killed a guest who had come to your hearth.

In addition, hear now how vile you are shown to be: if you were a friend of the Argives, you should have taken the gold, which you admit was not yours to hold but his, and given it to them since they were in need and had spent a long time away from their native land; yet not even now can you bring yourself to let it out of your hand but still persist in keeping it in your house. What is more, if you had reared my son and saved his life, as in duty you were bound to, you would have won good repute: for noble friends are most clearly seen in adversity, while

1202 τινὶ Kovacs: τινὰ C

1215 πολεμίοις Schenkl: -ων C

1217 φαίνη Gloel: φανῆ vel φανῆς C

φίλοι· τὰ χρηστὰ δ' αὐθ' ἕκαστ' ἔχει φίλους.
 εἰ δ' ἐσπάνιζες χρημάτων, ὁ δ' εὐτύχει,
 1230 θησαυρὸς ἄν σοι παῖς ὑπήρχ' οὐμὸς μέγας·
 νῦν δ' οὐτ' ἐκείνον ἄνδρ' ἔχεις σταντῶ φίλον
 χρυσοῦ τ' ὄνησις οἴχεται παῖδές τε σοὶ
 αὐτός τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,
 Ἄγάμεμνον, εἰ τῶδ' ἀρκέσεις, κακὸς φανή·
 οὐτ' εὐσεβῆ γὰρ οὔτε πιστὸν οἷς ἐχρήν,
 1235 οὐχ ὄσιον, οὐ δίκαιον εὔ δράσεις ξένον·
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοιοῦτον ὄντα. δεσπότης δ' οὐ λουδορῶ.

ΧΟΡΟΣ

φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.

ΑΓΑΜΕΜΝΩΝ

1240 ἀχθεινὰ μὲν μοι τὰλλότρια κρίνειν κακά,
 ὄμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
 ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν
 οὐτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτείνειαι ξένον,
 1245 ἀλλ' ὡς ἔχῃς τὸν χρυσοῦν ἐν δόμοισι σοῖς.
 λέγεις δὲ σταντῶ πρόσφορ' ἐν κακοῖσιν ὦν.
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλήσιν τόδε.
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
 1250 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
 πράσσειν ἐτόλμας, τλήθῃ καὶ τὰ μὴ φίλα.

prosperity always makes its own friends. If you were in
 need of money and my son enjoyed good fortune, he
 would have been a great treasure to you. As things stand,
 you do not have him for a friend, the enjoyment of your
 gold is gone, your sons are dead, and your own fortunes
 are as they are. To you, Agamemnon, I say this: if you
 come to this man's aid, you will show yourself to be base:
 you will be benefiting a host who is impious, disloyal to
 those he owed loyalty, and a breaker of laws both divine
 and human. We shall say that you take pleasure in base
 men because that is your own nature too. Not that I want
 to revile my master!

CHORUS LEADER

Oh my! How true it is that for mortals a good cause
 always supplies matter for a good speech!

AGAMEMNON

Though the troubles of other men are burdensome for
 me to judge, yet I must do it. It would bring disgrace
 upon me if I were to take this matter into my hands and
 then refuse to deal with it. To tell you my verdict, I think
 that you killed your guest not for my sake or for that of
 the Achaeans but so that you might keep the gold in your
 house. Since you are now in misfortune, you say what
 suits your case. Perhaps in your country it is a small thing
 to kill guests, but to us Greeks this is an abominable deed.
 If I pronounced you not guilty, how could I escape
 blame? I could not. So since you could bear to commit
 disgraceful deeds, you must bear to suffer unwelcome
 consequences.

EURIPIDES

ΠΟΛΤΜΗΣΤΩΡ

οἷμοι, γυναικός, ὡς ἔοιχ', ἡσώμενος
 δούλης ὑφέξω τοῖς κακίουσιν δίκην.

ΕΚΑΒΗ

οὔκουν δικαίως, εἴπερ εἰργάσω κακά;

ΠΟΛΤΜΗΣΤΩΡ

1255 οἷμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν τάλας.

ΕΚΑΒΗ

ἀλγείς; τί δ'; ἦ 'μὲ παιδὸς οὐκ ἀλγεῖν δοκεῖς;

ΠΟΛΤΜΗΣΤΩΡ

χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.

ΕΚΑΒΗ

οὐ γάρ με χαίρειν χρή σε τιμωρομένην;

ΠΟΛΤΜΗΣΤΩΡ

ἀλλ' οὐ τάχ', ἠνίκ' ἂν σε ποντία νοτίς . . .

ΕΚΑΒΗ

1260 μῶν ναυστολήσει γῆς ὄρους Ἑλληνίδος;

ΠΟΛΤΜΗΣΤΩΡ

κρύψη μὲν οὖν πεσοῦσαν ἐκ καρχησιῶν.

ΕΚΑΒΗ

πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;

ΠΟΛΤΜΗΣΤΩΡ

αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί.

¹²⁵⁶ δ'; ἦ 'μὲ Bothe: δέ με fere C

HECUBA

POLYMESTOR

How terrible! I have been beaten, it seems, by a slave
 woman and must pay the penalty to my inferiors!

HECUBA

Is this not proper since your deeds were wicked?

POLYMESTOR

Ah me, how I suffer for my children here and my eyes!

HECUBA

You feel pain? Well, do you think I feel none for my son?

POLYMESTOR

You take joy in committing outrage against me, you knav-
 ish creature!

HECUBA

What? Should I not enjoy my revenge on you?

POLYMESTOR

Soon you will not, when seawater . . .

HECUBA

Carries me by ship to the coast of Greece?

POLYMESTOR

No, rather covers you over when you have fallen from the
 masthead.

HECUBA

By whom will I be compelled to jump?

POLYMESTOR

You yourself will climb up toward the ship's sail.

EURIPIDES

ΕΚΑΒΗ

ὑποπτέροις νώτοισιν ἢ ποίω τρόπῳ;

ΠΟΛΤΜΗΣΤΩΡ

1265 κύων γενήσῃ πύρσ' ἔχουσα δέργματα.

ΕΚΑΒΗ

πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΤΜΗΣΤΩΡ

ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

ΕΚΑΒΗ

σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὦν ἔχεις κακῶν;

ΠΟΛΤΜΗΣΤΩΡ

οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὧδε σὺν δόλῳ.

ΕΚΑΒΗ

1270 θανούσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω φάτιν;

ΠΟΛΤΜΗΣΤΩΡ

θανούσα· τύμβῳ δ' ὄνομα σῶ κεκλήσεται . . .

ΕΚΑΒΗ

μορφῆς ἐπωδὸν μὴ τι τῆς ἐμῆς ἐρείς;

ΠΟΛΤΜΗΣΤΩΡ

. . . κυνὸς ταλαίηνς σήμα, ναυτίλοις τέκμαρ.

ΕΚΑΒΗ

οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

ΠΟΛΤΜΗΣΤΩΡ

1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν θανεῖν.

HECUBA

HECUBA

With wings on my back or how?

POLYMESTOR

You will become a dog with fiery eyes.

HECUBA

But how do you know of this change my shape will undergo?

POLYMESTOR

Dionysus, the Thracians' prophet, told me this.

HECUBA

But didn't he tell you any of the trouble you now endure?

POLYMESTOR

No, for you would never have destroyed me so craftily.

HECUBA

Shall I fulfill the prophecy by dying here or living?

POLYMESTOR

By dying. And your grave will receive the name . . .

HECUBA

Perhaps some name alluding to my shape?

POLYMESTOR

. . . "Hound's Grave," a mark for sailors to steer by.

HECUBA

I do not care since you have paid me satisfaction.

POLYMESTOR

Yes, and it is fated that your daughter Cassandra must die.

¹²⁷⁰ φάτιν Weil: βίον C

EURIPIDES

EKABH

ἀπέπτυσ'· αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

ΠΟΛΤΜΗΣΤΩΡ

κτενεί νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

EKABH

μήπω μανείη Τυνδαρὶς τοσόνδε παῖς.

ΠΟΛΤΜΗΣΤΩΡ

καὐτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.

ΑΓΑΜΕΜΝΩΝ

1280 οὗτος σύ, μαίνη καὶ κακῶν ἐρῶς τυχεῖν;

ΠΟΛΤΜΗΣΤΩΡ

κτείν', ὡς ἐν Ἄργει φόνια λουτρά σ' ἀμμένει.

ΑΓΑΜΕΜΝΩΝ

οὐχ ἔλξετ' αὐτόν, δμῶες, ἐκποδῶν βία;

ΠΟΛΤΜΗΣΤΩΡ

ἀλγείς ἀκούων;

ΑΓΑΜΕΜΝΩΝ

οὐκ ἐφέξετε στόμα;

ΠΟΛΤΜΗΣΤΩΡ

ἐγκλήητ'· εἴρηται γάρ.

ΑΓΑΜΕΜΝΩΝ

οὐχ ὅσον τάχος

1285 νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ μοι,
ἐπίπερ οὕτω καὶ λίαν θρασυστομεῖ;

Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροῦς

HECUBA

HECUBA

Pah! I give you back these words to apply to yourself!

POLYMESTOR

She will be killed by this man's wife, grim guardian of his house.

HECUBA

May Tyndareus' daughter never be so mad!

POLYMESTOR

And she will kill this man himself, raising an ax above her head.

ΑΓΑΜΕΜΝΩΝ

You there, are you mad? Are you asking for trouble?

POLYMESTOR

Kill me, then, for a murderous bath awaits you in Argos!

ΑΓΑΜΕΜΝΩΝ

Servants, drag him by force out of my way!

POLYMESTOR

Do my words cause you pain?

ΑΓΑΜΕΜΝΩΝ

Stop his mouth!

POLYMESTOR

Go on, stop my mouth! I have spoken.

ΑΓΑΜΕΜΝΩΝ

Cast him quickly onto some desert island since he is so bold of tongue!

POLYMESTOR is led off by Eisosdos A.

Hecuba, go, poor woman, and bury your two dead

EURIPIDES

1290 στείχουσα θάπτε. δεσποτῶν δ' ὑμᾶς χρεῶν
 σκηναῖς πελάζειν, Τρωάδες. καὶ γὰρ πνοὰς
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὀρώ.
 εὔ δ' ἐς πάτραν πλεύσαιμεν, εὔ δὲ τὰν δόμοις
 ἔχοντ' ἴδοιμεν τῶνδ' ἀφειμένοι πόνων.

ΧΟΡΟΣ

1295 ἴτε πρὸς λιμένας σκηναῖς τε, φίλαι,
 τῶν δεσποσύνων πειρασόμεναι
 μόχθων· στερρὰ γὰρ ἀνάγκη.

HECUBA

children. Trojan women, you must go to the tents of your
 masters. For in fact I see that the breeze ~~has now set~~
 toward home. May we have good sailing ~~homeward and~~
 escaping from our present troubles, find ~~all at home in~~
 order!

Exit AGAMEMNON with retinue and HECUBA by Eisodes A.

CHORUS LEADER

Go to the harbors and the tents, my friends, to taste the
 misery of slavery. For fate is hard.

Exit CHORUS by Eisodes A.