



THE
TRAGEDIES
OF
EURIPIDES.

LITERALLY TRANSLATED OR REVISED,
WITH CRITICAL AND EXPLANATORY NOTES,
BY
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VOL. I.

HECUBA, ORESTES, PHŒNISSÆ, MEDEA, HIPPOLYTUS, ALCESTIS,
BACCHÆ, HERACLIDÆ, IPHIGENIA IN AULIDE,
AND IPHIGENIA IN TAURIS.

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HECUBA.

GHOST OF POLYDORE.

I AM present, having left the secret dwellings of the dead and the gates of darkness, where Pluto has his abode apart from the other Gods, Polydore the son of Hecuba the daughter of Cisseus¹, and Priam my sire, who when the danger of falling by the spear of Greece was threatening the city of the Phrygians, in fear, privately sent me from the Trojan land to the house of Polymestor, his Thracian friend, who cultivates the most fruitful soil of the Chersonese, ruling a warlike people with his spear². But my father sends privately with me a large quantity of gold, in order that, if at any time the walls of Troy should fall, there might not be a lack of sustenance for his surviving children. But I was the youngest of the sons of Priam; on which account also he sent me privately from the land, for I was able neither to bear arms nor the spear with my youthful arm. As long then indeed as the landmarks of the country remained erect, and the towers of Troy were unshaken, and Hector my brother prevailed with his spear, I miserable increased vigorously as some young branch, by the nurture I received at the hands of the Thracian, my father's friend. But after that both Troy and the life of Hector were put an end to, and my father's man-

*Hand of
Hector.*

¹ Homer makes Dymas, not Cisseus, the father of Hecuba. Virgil however follows Euripides, the rest of the Latin poets Virgil.

² In the martial time of antiquity the spear was revered as something divine, and signified the chief command in arms, it was also the insigne of the highest civil authority: in this sense Euripides in other places uses the word *δόρυ*. See Hippol. 988.

the army of the Greeks; to some it appeared advisable to give a victim to his tomb, and to others it appeared not. But Agamemnon was studious to advance your good, cherishing the love of the infuriated prophetess. But the two sons of Theseus, scions of Athens, were the proposers of different arguments, but in this one opinion they coincided, to crown the tomb of Achilles with fresh blood; and declared they would never prefer the bed of Cassandra before the spear of Achilles. And the strength of the arguments urged on either side was in a manner equal, till that subtle adviser, that babbling knave⁵, honied in speech, pleasing to the populace, that son of Laertes, persuades the army, not to reject the suit of the noblest of all the Greeks on account of a captive victim, and not to put it in the power of any of the dead standing near Proserpine to say that the Grecians departed from the plains of Troy ungrateful to the heroes who died for the state of Greece. And Ulysses will come only not now, to tear your child from your bosom, and to take her from your aged arms. But go to the temples, speed to the altars, sit a suppliant at the knees of Agamemnon, invoke the Gods, both those of heaven, and those under the earth; for either thy prayers will prevent thy being deprived of thy wretched daughter, or thou must behold the virgin falling before the tomb, dyed in blood gushing forth in a dark stream from her neck adorned with gold⁶.

HEC. Alas! wretched me! what shall I exclaim? what shriek shall I utter? what lamentation? miserable through miserable age, and slavery not to be endured, insupportable. Alas! who is there to defend me? what offspring, what city! The old man is gone. My children are gone. Whither shall I turn me? and whither shall I go? Where is any god or deity to succour me? O Trojan dames, bearers of evil tidings, bearers of woe, you have destroyed me utterly, you have destroyed me. Life in the light is no more desirable! O wretched foot, lead, lead an aged woman to this tent! O

⁵ that babbling knave.] Tzetzes on Lycophron, line 763. κόπις, ὁ ρήτωρ, καὶ ἔμπειρος, ὁ ὑπὸ πολλῶν πραγμάτων κεκομμένος. In the Index to Lycophron κόπις is translated *scourge*.

⁶ Amongst the ancients it was the custom for virgins to have a great quantity of golden ornaments about them, to which Homer alludes, II. B. 872.

⁷ Ὅς καὶ χρυσὸν ἔχων πολέμονδ' ἱεν ἡῦτε κούρη. FORSON.

child, daughter of the most afflicted mother, come forth, come forth from the tent, hear thy mother's voice, that thou mayest know what a report I hear that concerns thy life.

HECUBA, POLYXENA, CHORUS.

POLYX. O mother, why dost thou call! proclaiming what new affliction hast thou frightened me from the tent, as some bird from its nest, with this alarm?

HEC. Alas! my child!

POLYX. Why address me in words of ill omen? This is an evil prelude.

HEC. Alas! for thy life.

POLYX. Speak, conceal it not longer from me. I fear, I fear, my mother; why I pray dost thou groan?

HEC. O child, child of an unhappy mother!

POLYX. Why sayest thou this?

HEC. My child, the common decree of the Greeks unites to slay thee at the tomb of the son of Peleus.

POLYX. Alas, my mother! how are you relating unenviable ills? Tell me, tell me, my mother.

HEC. I declare, my child, the ill-omened report, they bring word that a decree has passed by the vote of the Greeks regarding thy life.

POLYX. O thou that hast borne affliction! O thou wretched on every side! O mother unhappy in your life, what most hated and most unutterable calamity has some destiny again sent against thee! This child is no longer thine; no longer indeed shall I miserable share slavery with miserable age. For as a mountain whelp or heifer shalt thou wretched behold me wretched torn from thine arms, and sent down beneath the darkness of the earth a victim to Pluto, where I shall lie bound in misery with the dead. But it is for thee indeed, my afflicted mother, that I lament in these mournful strains, but for my life, my wrongs, my fate, I mourn not; but death, a better lot, has befallen me.

CHOR. But see Ulysses advances with hasty step, to declare to thee, Hecuba, some new determination.

ULYSSES, HECUBA, POLYXENA, CHORUS.

ULYSS. Lady, I imagine that you are acquainted with the decree of the army, and the vote which has prevailed; never-

honour from oratory before the populace; be ye not known to me, who care not to injure your friends, provided you say what is gratifying to the people. But plotting what dark design have they determined upon a decree of death against my child? Did fate impel them to offer human sacrifices at the tomb, where it were rather right to sacrifice cattle? Or does Achilles, desirous of devoting in his turn to death those that wrought his death, with a colour of justice meditate her destruction? But she has done him no ill: he should demand Helen as a sacrifice on his tomb; for she destroyed him, and brought him to Troy. But if some captive selected from the rest, and excelling in beauty, ought to die, this is not ours. For the daughter of Tyndarus is most pre-eminent in beauty, and has been found to be no less injurious than us. On the score of justice then I urge this argument; but with respect to what you ought to repay at my demand, hear: thou hast touched my hand, as thou ownest, and this aged cheek also, falling at my knees. Thy hand and knees I in return grasp, and re-demand the favour I granted you then, and beseech you, do not tear my child from my arms, nor kill her; enough have died already. In her I rejoice, and forget my misfortunes; she serves as my consolation in the stead of many things, she is my city, my nurse, my staff, the guide of my way. It becomes not those who have power to exercise their power in things wherein they ought not, nor should the fortunate imagine their fortune will last for ever. For I too have had my time of prosperity, but now have I ceased to be: one day wrenched from me all my happiness. But by thy beard which I supplicate, reverence me, pity me; go to the Grecian army, and remind them that it is a shameful thing to slay women whom ye have once spared, and that too dragging them from the altar. But shew mercy. But the laws of blood among you are laid down alike for the free and the slave. But your worth will carry with it persuasion, although your arguments be bad; for the same words from those of little character, have not the same force as when they proceed from those of high reputation.

CHOR. There is no nature of man so obdurate, which on hearing thy groans, and thy long complaints of misery, would not let fall the tear.

ULYSS. Hecuba, be advised, nor through passion deem him

talk them over

HEC. If he lives at least: but I doubt it, so unfortunate am I in every thing.

POLYX. He lives, and shall close thy dying eye.

HEC. I am dead, before my death, beneath my ills.

POLYX. Lead me, Ulysses, having covered my face with a veil, since, before I am sacrificed indeed, I am melted in heart at my mother's plaints, her also I melt by my lamentations. O light, for yet it is allowed me to express thy name, but I have no share in thee, except during the time that I am going between the sword and the pyre of Achilles.

HEC. Ah me! I faint; and my limbs fail me.—O daughter, touch thy mother, stretch forth thy hand—give it me—leave me not childless—I am lost, my friends. Would that I might see the Spartan Helen, the sister of the twin sons of Jove, ~~that~~ for through her bright eyes that most vile woman destroyed the happy Troy.

CHO. Gale, gale of the sea,⁸ which waftest the swift barks bounding through the waves through the surge of the ocean, whither wilt thou bear me hapless? To whose mansion shall I come, a purchased slave? Or to the port of the Doric or Phthian shore, where they report that Apidanus, the most beautiful father of floods, enriches the plains? or wilt thou bear me hapless urged by the maritime oar, passing a life of misery in my prison-house, to that island⁹ where both the first-born palm tree and the laurel shot forth their hallowed branches to their beloved Latona, emblem of the divine par-turition? And with the Delian nymphs shall I celebrate in song the golden chaplet and bow of Diana? Or, in the Athenian city, shall I upon the saffron robe harness the steeds to the car of Minerva splendid in her chariot, representing them in embroidery upon the splendid looms of brilliant threads, or the race of Titans, which Jove the son of Saturn sends to eternal rest with his flaming lightning? Alas, my children! Alas, my ancestors, and my paternal land, which is overthrown, buried in smoke, captured by the Argive sword! but I indeed am¹⁰ a slave in a foreign country, having left Asia

⁸ *λίμνη* is used for the *sea* in Troades 444; as also in Iliad N. 21, and Odyssey Γ. 1, and in many other passages of Homer.

⁹ The construction is *ἢ πορεύσεις με ἔνθα νάσω;* for *εἰς ἐκείνην τῶν νάσων, ἔνθα.*

¹⁰ *κέκλημαι* for *εἰμί*, not an unusual signification. Hippol. 2, *Ἐὰ κέκλημαι Κύπρις.*

of mine eyes; the black-winged phantom has not fitted by me in vain, which I saw concerning thee, my child, as being no longer in the light of day.

CHOR. But who slew him? canst thou, O skilled in dreams, declare him?

HEC. My friend, my friend, who curbs the steed in Thrace, where his aged father placed him for concealment.

CHOR. Ah me! what wilt thou say? Was it to possess his gold that he slew him?

HEC. Unutterable deeds, unworthy of a name, surpassing miracles, unhallowed, insufferable! Where are the laws of hospitality? O most accurst of men, how didst thou mar that skin, how sever with the cruel sword the poor limbs of this boy, nor didst feel pity?

CHOR. O hapless woman, how has the deity made thee by far the most wretched of mortals, whoever he be that presses heavy on thee! But, my friends, let us henceforward be silent, for I see our lord Agamemnon advancing.

AGAMEMNON, CHORUS, HECUBA.

AGA. Why, Hecuba, delayest thou to come, and bury thy girl in her tomb, agreeably to what Talthybius told me, that no one of the Argives should be suffered to touch thy daughter. For our part we leave her alone, and touch her not; but thou art slow, whereat I am astonished. I am come therefore to fetch thee, for every thing there has been well and duly performed, if aught of well there be in this. Ah! what corse is this I see before the tent? some Trojan's too? for that it is no Grecian's, the robes that vest his limbs inform me.

HEC. (*aside*) Thou ill-starr'd wretch! myself I mean, when I say "thou." O Hecuba, what shall I do? Shall I fall at the knees of Agamemnon here, or bear my ills in silence?

AGA. Why dost lament turning thy back upon me, and sayest not what has happened? Who is this?

HEC. (*aside*) But should he, thinking me a slave, an enemy, spurn me from his knees, I should be adding to my present sufferings.

AGA. No prophet I, so as to trace, unless by hearing, the path of thy counsels.

HEC. (*aside*) Am I not rather then putting an evil con-

Alas me wretched ! whither withdrawest from me thy foot ? It seems¹⁵ I shall make no impression, wretch that I am. Why then do we mortals toil after all other sciences, as a matter of duty, and dive into them, but least of all strive to learn thoroughly Persuasion, the sole mistress o'er the minds of men, giving a price for her knowledge, that at some time we may have it in our power at once to persuade and obtain what we wish ?—How then can any one hereafter hope that he shall be fortunate ? So many children that I had, and now not one is left to me. But I am perishing a captive in base servitude, and yet see the smoke there leaping aloft from the city. And however this part of my argument may perchance be vain, the bringing forward love ; still nevertheless it shall be urged. My daughter is wont to sleep by thy side, that prophetess, whom the Trojans call Cassandra. Where wilt thou shew that thy nights were nights of love, O king, or will my daughter receive any recompence for her most fond embraces, and I through her ? [For from the secret shade, and from night's joys, the greatest delight is wont to spring to mortals.] Now then attend. Thou seest this corse ? Him assisting, thou will assist one joined to thee in affinity. One thing my speech wants yet. I would fain I had a voice in my arms, and hands, and in my hair, and in my footsteps, or by the skill of Dædalus, or some God, that each at once might hold thy knees, weeping, and imploring in all the strains of eloquence. O my lord, O greatest light of the Greeks, be persuaded ; lend thy hand to avenge this aged woman, although she is of no consequence, yet avenge her. For it belongs to a good man to minister justice, and always and in every case to punish the bad.

CHOR. It is strange, how every thing happens to mortals, and laws determine even the fates, making the greatest enemies friends, and enemies of those who before were on good terms.

AGA. I, O Hecuba, have pity both on thee and thy son, thy misfortunes, and thy suppliant touch, and I am willing in regard both to the Gods and to justice, that this impious host should give thee full revenge, provided a way could be found, that both you might be gratified, and I might in the eyes of

¹⁵ See note on Medea 338

SEMI. Heard ye the shriek of the man of Thrace, my friends?

POLY. Oh me; there again—Oh my children, thy miserable butchery!

SEMI. My friends, some strange ills have been perpetrated within the tents.

POLY. But for all your nimble feet, ye never can escape me, for by my blows will I burst open the recesses of these tents.

SEMI. Behold, he uses violently the weapon of his heavy hand. Will ye that we fall on; since the instant calls on us to be present with assistance to Hecuba and the Trojan dames?

HEC. Dash on, spare nothing, break down the gates, for thou never shalt replace the clear sight in those pupils, nor shalt thou behold alive those children which I have slain.

SEMI. What! hast thou vanquished the Thracian? and hast thou got the mastery over this host, my mistress? and hast thou done such deeds, as thou sayest?

HEC. Thou wilt see him quickly before the house, blind, with blind wandering steps approaching, and the bodies of his two children, whom I have slain with these most valiant Trojan women; but he has felt my vengeance; but he is coming as thou seest from the tent. But I will retire out of his way, and make good my retreat from the boiling rage of this most desperate Thracian.

See Act 11, p. 1037
 POLY. Alas me! whither can I go? where stand? whither shall I direct my way, advancing my steps like the four-footed mountain beast on my hands and on my feet in pursuit? What new path shall I take in this direction or in that, desirous of seizing these murderous Trojan dames, who have utterly destroyed me; O ye impious, impious Phrygian daughters! Ah the accursed, in what corner do they shrink from me in flight? Would that thou, O sun, could'st heal, could'st heal these bleeding lids of my eyes, and remove this gloomy darkness. Ah, hush, hush! I hear the carefully-concealed step of these women. Whither shall I direct my course in order that I may glut myself on the flesh and bones of these, making the wild beasts' banquet, inflicting vengeance on them, in return for the injuries done me. Wretch that I am! Whither, whither am I borne, having left my children deserted, for these fiends of hell to tear piecemeal, a mangled, bleeding,

earning shame

in an instant, snatching from somewhere beneath their garments their daggers, they stab my children. But they having seized me in an hostile manner held my hands and feet; and if, wishing to succour my children, I raised my head, they held me by the hair: but if I attempted to move my hands, I wretched could effect nothing through the host of women. But at last, cruelty and worse than cruelty, they perpetrated dreadful things; for having taken their clasps they pierce and gore the wretched pupils of my eyes, then vanish in flight through the tent. But I having leaped out, like some exasperated beast, pursue the blood-stained wretches, searching every wall, as the hunter, casting down, rending. This have I suffered, while studious to advance thy interest, Agamemnon, and having killed thine enemy. But that I may not extend my speech to a greater length, if any one of those of ancient times hath reviled women, or if any one doth now, or shall hereafter revile them, I will comprise the whole when I say, that such a race neither doth the sea nor the earth produce, but he who is always with them knows it best.

CHOR. Be not at all insolent, nor, in thy calamities, thus comprehending the female sex, abuse them all. For of us there are many, some indeed *are envied for their virtues*, but some *are* by nature in the catalogue of bad things.

HEC. Agamemnon, it never were fitting among men that the tongue should have greater force than actions. But if a man has acted well, well should he speak; if on the other hand basely, his words likewise should be unsound, and never ought he to be capable of speaking unjust things well. Perhaps indeed they who have brought these things to a pitch of accuracy are accounted wise, but they cannot endure wise unto the end, but perish vilely, nor has any one yet escaped this. And this in my prelude is what I have to say to thee. Now am I going to direct my discourse to this man, and I will answer his arguments. Thou, that assertest, that in order to rid the Greeks of their redoubled toil, and for Agamemnon's sake that thou didst slay my son? But in the first place, monstrous villain, never can the race of barbarians be friendly to the Grecians, never can this take place. But what favour wert thou so eagerly currying? wert thou about to contract an alliance, or was it that thou wert of kindred birth, or what pretext hadst thou? or were they about to ravage the crops

an exile from this land. The reverence of oaths is gone, nor does shame any longer dwell in mighty Greece, but hath fled away through the air. But thou helpless woman hast neither father's house to afford you haven from your woes, and another more powerful queen of the nuptial bed rules over the house.

JASON, MEDEA, CHORUS.

JAS. Not now for the first time, but often have I perceived that fierce anger is an irremediable ill. For though it was in your power to inhabit this land and this house, bearing with gentleness the determination of thy superiors, by thy rash words thou shalt be banished from this land. And to me indeed it is of no importance; never cease from saying that Jason is the worst of men. But for what has been said by thee against the royal family, think it the greatest good fortune that thou art punished by banishment only. I indeed was always employed in diminishing the anger of the enraged princes, and was willing that thou shouldst remain. But thou remittest not of thy folly, always reviling the ruling powers; wherefore thou shalt be banished from the land. But nevertheless even after this am I come, not ^{to assist} ~~wearied~~ with my friends, providing for thee, O woman, that thou mightest not be banished with thy children, either without money, or in want of any thing. Banishment draws many misfortunes with it. For although thou hatest me, I never could wish thee evil.

MED. O thou vilest of men (for this is the greatest reproach I have in my power with my tongue to tell thee, for thy unmanly cowardice), hast thou come to us, hast thou come, who art most hateful? This is not fortitude, or confidence, to look in the face of friends whom thou hast injured, but the worst of all diseases among men, impudence. But thou hast done well in coming. For both I shall be lightened in my heart whilst reviling thee, and thou wilt be pained at hearing me. But I will first begin to speak from the first circumstances. I preserved thee (as those Greeks well know as many as embarked with thee on board the same ship Argo) when sent to master the fire-breathing bulls with the yoke, and to sow the fatal seed: and having slain the dragon who watching around the golden fleece guarded it with spiry folds, a sleepless guard, I raised up to thee a light of safety. But I myself having

nor refuge from my ills. Then erred I, when I left my father's house, persuaded by the words of a Grecian man, who with the will of the Gods shall suffer punishment from me. For neither shall he ever hereafter behold the children he had by me alive, nor shall he raise a child by his new wedded wife, since it is fated that the wretch should wretchedly perish by my spells. Let no one think me mean-spirited and weak, nor of a gentle temper, but of a contrary disposition, to my foes relentless, and to my friends kind: for the lives of such sort are most glorious.

CHOR. Since thou hast communicated this plan to me, desirous both of doing good to thee, and assisting the laws of mortals, I dissuade thee from doing this.

MED. It cannot be otherwise, but it is pardonable in thee to say this, not suffering the cruel treatment that I do.

CHOR. But wilt thou dare to slay thy two sons, O lady?

MED. For in this way will my husband be most afflicted.

CHOR. But thou at least will be the most wretched woman.

MED. Be that as it may: all intervening words are superfluous: but go, hasten, and bring Jason hither; for I make use of thee in all matters of trust. And thou wilt mention nothing of the plans determined on by me, if at least thou meanest well to thy mistress, and art a woman.

CHOR. The Athenians happy of old, and the descendants of the blessed Gods, feeding on the most exalted wisdom of a country sacred and unconquered, always tripping elegantly through the purest atmosphere, where they say that of old the golden-haired Harmonia gave birth to the chaste nine Pierian Muses²³. And they report also that Venus drawing in her breath from the stream of the fair-flowing Cephissus, breathed over their country gentle sweetly breathing gales of air; and always entwining in her hair the fragrant wreath of roses, sends the loves as assessors to wisdom; the assistants of every virtue. How then will the city of hallowed rivers²⁴, or the

²³ Although the Scholiast reprobates this interpretation, it seems to be the best, nor is it any objection, that *Μνημοσύνη* is elsewhere represented as the Mother of the Muses; so much at variance is the poetry of Euripides with the received mythology of the ancients. ELMSLEY.

²⁴ The construction is *πόλις ἱερῶν ποταμῶν*; thus Thebes, Phœnis. l. 831, is called *πύργος διδύμων ποταμῶν*. A like expression occurs in 2 Sam. xii. 27. I have fought against Rabbah, and have taken *the city of waters*, *πόλιω τῶν ὑδάτων* in the Septuagint version.

your mother in what she desires to obtain, having succeeded favourably.

CHOR. Now no longer have I any hope of life for the children, no longer [is there hope]; for already are they going to death. The bride shall receive the destructive present of the golden chaplet, she wretched shall receive them, and around her golden tresses shall she place the attire of death, having received the presents in her hands. The beauty and the divine glitter of the robe will persuade her to place around her head the golden-wrought chaplet. Already with the dead shall the bride be adorned; into such a net will she fall, and such a destiny will she, hapless woman, meet with; nor will she escape her fate. But thou, oh unhappy man! oh wretched bridegroom! son-in-law of princes, unknowingly thou bringest on thy children destruction, and on thy wife a bitter death; hapless man, how much art thou fallen from thy state²⁸! But I lament for thy grief, O wretch, mother of these children, who wilt murder thy sons on account of a bridal bed; deserting which, in defiance of thee, thy husband dwells with another wife.

TUTOR, MEDEA, CHORUS.

TUT. Thy sons, my mistress, are reprieved from banishment, and the royal bride received thy presents in her hands with pleasure, and hence is peace to thy children.

MED. Ah!

TUT. Why dost thou stand in confusion, when thou art fortunate?

MED. Alas! alas!

TUT. This behaviour is not consonant with the message I have brought thee.

MED. Alas! again.

TUT. Have I reported any ill fortune unknowingly, and have I failed in my hope of being the messenger of good?

MED. Thou hast said what thou hast said, I blame not thee.

TUT. Why then dost thou bend down thine eye, and shed tears?

MED. Strong necessity compels me, O aged man, for this the Gods and I deliberating ill have contrived.

²⁸ Vertit Portus, *O infelix quantam calamitatem ignoras. Mihi sensus videtur esse, quantum a pristina fortuna excidisti.* ELMSLEY.

suffer vengeance from the king's house. Does she trust that after having slain the princes of this land, she shall herself escape from this house with impunity?—But I have not such care for her as for my children; for they whom she has injured will punish her. But I came to preserve my children's life, lest [Creon's] relations by birth do any injury⁴², avenging the impious murder perpetrated by their mother.

CHOR. Unhappy man! thou knowest not at what misery thou hast arrived, Jason, or else thou wouldest not have uttered these words.

JAS. What is this, did she wish to slay me also?

CHOR. Thy children are dead by their mother's hand.

JAS. Alas me! What wilt thou say? how nast thou killed me, woman!

CHOR. Think now of thy sons as no longer living.

JAS. Where did she slay them, within or without the house?

CHOR. Open those doors, and thou wilt see the slaughter of thy sons.

JAS. Undo the bars, as quick as possible, attendants; unloose the hinges, that I may see this double evil, my sons slain, and may punish her.

MED. Why dost thou shake and unbolt these gates, seeking the dead and me who did the deed. Cease from this labour; but if thou wantest aught with me, speak if thou wishest any thing; but never shalt thou touch me with thy hands; such a chariot the sun my father's father gives me, a defence from the hostile hand⁴³.

JAS. O thou abomination! thou most detested woman, both by the Gods and by me, and by all the race of man; who hast dared to plunge the sword in thine own children, thou who bore them, and hast destroyed me childless. And having done this thou beholdest both the sun and the earth, having dared a most impious deed. Mayest thou perish! but I am now wise, not being so then when I brought thee from thy

⁴² μή με τι δράσωσι had been "lest they do me any injury." Elmsley conceives that *νιν* is the true reading, which might easily have been corrupted into *μοι*.

⁴³ Here Medea appears above in a chariot drawn by dragons, bearing with her the bodies of her slaughtered sons. SCHOL. See Horace, Epod. 3.

Hoc delibutis ultra donis pellicem,
Serpente fugit alite.

JAS. Whoever at least is modest ; but in thee is every ill.

MED. These are no longer living, for this will gall thee.

JAS. These are living, alas me ! avenging furies on thy head.

MED. The Gods know who began the injury.

JAS. They know indeed thy execrable mind.

MED. Thou art hateful to me, and I detest thy bitter speech.

JAS. And I in sooth thine ; the separation at least is without pain.

MED. How then ? what shall I do ? for I also am very desirous.

JAS. Suffer me, I beg, to bury and mourn over these dead bodies.

MED. Never indeed ; since I will bury them with this hand bearing them to the shrine of Juno, the Goddess guardian of the citadel, that no one of my enemies may insult them, tearing up their graves. But in this land of Sisyphus will I institute in addition to this a solemn festival and sacrifices hereafter to expiate this unhallowed murder. But I myself will go to the land of Erectheus, to dwell with Ægeus son of Pandion. But thou, wretch, as is fit, shalt die wretchedly, struck on thy head with a relick of thy ship Argo, having seen the bitter end of my marriage.

JAS. But may the Fury of the children, and Justice the avenger of murder, destroy thee.

MED. But what God or Deity hears thee, thou perjured man, and traitor to the rights of hospitality ?

JAS. Ah ! thou abominable woman, and murderer of thy children.

MED. Go to thy home, and bury thy wife.

JAS. I go, even deprived of both my children.

MED. Thou dost not yet mourn enough : stay and grow old ⁴⁵.

JAS. Oh my dearest sons !

MED. To their mother at least, but not to thee.

JAS. And yet thou slewest them.

MED. To grieve thee.

JAS. Alas, alas ! I hapless man long to kiss the dear mouths of my children.

⁴⁵ Elmsley has

μένε και γήρας.
 "Stay yet for old age." So also Dindorf.

ALCESTIS.

APOLLO.

O MANSIONS of Admetus, wherein I endured to acquiesce in the slave's table,¹ though a God ; for Jove was the cause, by slaying my son Æsculapius, hurling the lightning against his breast : whereat engaged, I slay the Cyclops, forgers of Jove's fire ; and me my father compelled to serve for hire with a mortal, as a punishment for these things. But having come to this land, I tended the herds of him who received me, and have preserved this house until this day : for being pious I met with a pious man,² the son of Pheres, whom I delivered from dying by deluding the Fates : but those Goddesses granted me that Admetus should escape the impending death, could he furnish in his place another dead for the powers below. But having tried and gone through all his friends, his father and his aged mother who bore him, he found not, save his wife, one who was willing to die for him, and view no more the light : who now within the house is borne in their hands, breathing her last ; for on this day is it destined for her to die, and to depart from life. But I, lest the pollution³ come upon me in the house, leave this palace's most dear abode. But already I behold Death near, priest of the dead, who is about to bear her down to the mansions of Pluto ; but he comes at the right time, observing this day, in the which it was destined for her to die.

¹ Lactant. i. 10. "Quid Apollo? Nonne . . . turpissime gregem pavit alienum?" B.

² Hygin. Fab. li. "Apollo ab eo in servitutum liberaliter acceptus." B.

³ Cf. Hippol. 1437. B.

CHO. But they tear men piecemeal with their devouring jaws.

HER. The provender of mountain beasts, not horses, you are speaking of.

CHO. Their stalls thou mayst behold with blood bestained.

HER. Son of what sire does their owner boast to be?

CHO. Of Mars, prince²⁸ of the Thracian target, rich with gold.

HER. And this labour, thou talkest of, is one my fate compels me to (for it is ever hard and tends to steep); if I must join in battle with the children whom Mars begat, first indeed with Lycaon, and again with Cyenus, and I come to this third combat, about to engage with the horses and their master. But none there is, who shall ever see the son of Alcmena fearing the hand of his enemies.

CHO. And lo! hither comes the very man Admetus, lord of this land, from out of the palace.

ADMETUS, HERCULES, CHORUS.

ADM. Hail! O son of Jove, and of the blood of Perseus.

HER. Admetus, hail thou too, king of the Thessalians!

ADM. I would I could *receive this salutation*; but I know that thou art well disposed towards me.

HER. Wherefore art thou conspicuous with thy locks shorn for grief?

ADM. I am about to bury a certain corse this day.

HER. May the God avert calamity from thy children!

ADM. My children whom I begat, live in the house.

HER. Thy father however is of full age, if he is gone.

ADM. Both he lives, and she who bore me, Hercules.

HER. Surely your wife Alcestis is not dead?

ADM. There are two accounts which I may tell of her.

HER. Speakest thou of her as dead or as alive?

ADM. She both is, and is no more, and she grieves me.

HER. I know nothing more; for thou speakest things obscure.

ADM. Knowest thou not the fate which it was doomed for her to meet with?

HER. I know that she took upon herself to die for thee.

²⁸ ἀναξ πέλτης, so ἀναξ κώπη in Æsch. Pers. 384, of a rower. Wakefield compares Ovid's *Clypei dominus septemplicis Ajax*. ΜΟΝΚ.

ADM. How then is she any more, if that she promised this?

HER. Ah! do not weep for thy wife before the time; wait till this happens.

ADM. He that is about to die is dead, and he that is dead is no more.

HER. The being and the not being is considered a different thing.

ADM. You judge in this way, Hercules, but I in that.

HER. Why then dost weep? Who is he of thy friends that is dead?

ADM. A woman, a woman we were lately mentioning.

HER. A stranger by blood, or any by birth allied to thee?

ADM. A stranger; but on other account dear to this house.

HER. How then died she in thine house?

ADM. Her father dead, she lived an orphan here.

HER. Alas! Would that I had found thee, Admetus, not mourning!

ADM. As about to do what then, dost thou make use of these words?

HER. I will go to some other hearth of those who will receive a guest.

ADM. It must not be, O king: let not so great an evil happen!

HER. Troublesome is a guest if he come to mourners.

ADM. The dead are dead—but go into the house.

HER. 'Tis base however to feast with weeping friends.

ADM. The guest-chamber, whither we will lead thee, is apart.

HER. Let me go, and I will owe you ten thousand thanks.

ADM. It must not be that thou go to the hearth of another man. Lead on thou, having thrown open the guest-chamber that is separate from the house: and tell them that have the management, that there be plenty of meats; and shut the gates in the middle of the hall: it is not meet that feasting guests should hear groans, nor should they be made sad.

CHO. What are you doing? when so great a calamity is before you, Admetus, hast thou the heart to receive guests? wherefore art thou foolish?

ADM. But if I had driven him who came my guest from my house, and from the city, would you have praised me rather? No in sooth, since my calamity had been no whit

the less, but I the more inhospitable: and in addition to my evils, there had been this other evil, that mine should be called the stranger-hating house. But I myself find this n an a most excellent host, whenever I go to the thirsty land of Argos.

CHO. How then didst thou hide thy present fate, when a friend, as thou thyself sayest, came?

ADM. He never would have been willing to enter the house if he had known aught of my sufferings. And to him²⁹ indeed, I ween, acting thus, I appear not to be wise, nor will he praise me; but my house knows not to drive away, nor to dishonour guests.

CHORUS.

O greatly hospitable and ever liberal house of this man, thee even the Pythian Apollo, master of the lyre, deigned to inhabit, and endured to become a shepherd in thine abodes, through the sloping hills piping to thy flocks his pastoral nuptial hymns. And there were wont to feed with them, through delight of his lays, both the spotted lynxes, and the bloody troop of lions³⁰ came having left the forest of Othrys; disported too around thy cithern, Phœbus, the dappled fawn, advancing with light pastern beyond the lofty-feathered pines, joying in the gladdening strain. Wherefore he dwelleth in a home most rich in flocks by the fair-flowing lake of Bœbe; and to the tillage of his fields, and the extent of his plains, towards that dusky *part of the heavens*, where the sun stays his horses, makes the clime of the Molossians the limit, and holds dominion as far as the portless shore of the Ægean Sea at Pelion. And now having thrown open his house he hath received his guest with moistened eyelid, weeping over the corse of his dear wife, who but now died in the palace: for a noble disposition is prone to reverence [of the guest]. But in the good there is all manner of wisdom. And confidence is seated on my soul that the man who reveres the Gods will fare prosperously.

²⁹ Heath and Markland take τῷ for τινι.

³⁰ Cf. Theocrit. Id. i. 71 sqq. of Daphnis, τῆνον μὲν θῶες, τῆνον λύκοι ὠρύσαντο, τῆνον χῶ' κ' δρυμοῖο λέων ἀνέκλαυσε θανόντα . . . πολλὰ μὲν πὰρ ποσσὶ βόες, πολλοὶ δὲ τε ταῦροι, πολλὰ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. Virg. Ecl. v. 27 sqq. Calpurnius, Ecl. ii. 18. Nemesianus, Ecl. i. 74 sqq.; ii. 32. B.

reclined.

shall she be buried indebted to what thou hast. Then oughtest thou to have grieved with me, when I was in danger of perishing.³⁴ But dost thou, who stoodest aloof, and permittedst another, a young person, thyself being old, to die, weep over this dead body? Thou wert not then really the father of me, nor did she, who says she bore me, and is called my mother, bear me; but born of slavish blood I was secretly put under the breast of thy wife. Thou showedst when thou camest to the test, who thou art; and I deem that I am not thy son. Or else surely thou exceedest all in nothingness of soul, who being of the age thou art, and having come to the goal of life, neither hadst the will nor the courage to die for thy son; but sufferedst this stranger lady, whom alone I might justly have considered both mother and father. And yet thou mightst have ran this race for glory, hadst thou died for thy son. But at any rate the remainder of the time thou hadst to live was short: and I should have lived and she the rest of our days, and I should not, bereft of her, be groaning at my miseries. And in sooth thou didst receive as many things as a happy man should receive; thou passedst the vigour of thine age indeed in sovereign sway, but I was thy son to succeed thee in this palace, so that thou wert not about to die childless and leave a desolate house for others to plunder. Thou canst not however say of me, that I gave thee up to die, dishonouring thine old age, whereas I was particularly respectful towards thee; and for this behaviour both thou, and she that bare me, have made me such return. Wherefore you have no more time to lose³⁵ in getting children, who will succour thee in thine old age, and deck thee when dead, and lay out thy corse; for I will not bury thee with this mine hand; for I in sooth died, as far as in thee lay; but if, having met with another deliverer, I view the light, I say that I am both his child, and the friendly comforter of his old age. In vain then do old men pray to be dead, complaining of age, and the long time of life: but if death come near, not one is willing to die, and old age is no longer burdensome to them.³⁶

³⁴ I should scarcely have observed that this is the proper sense of the imperfect, had not the former translator mistaken it. B.

³⁵ Cf. Iph. Taur. 244. *χέρνιβας δὲ καὶ κατάργματα οὐκ ἂν φθάνοις ἂν εὐτρεπῆ ποιουμένη.* B.

³⁶ An apparent allusion to the fable of Death and the Old Man. B.

SERVANT.

I have now known many guests, and from all parts of the earth that have come to the house of Admetus, to whom I have spread the feast, but never yet did I receive into this house a worse one than this stranger. Who, in the first place, indeed, though he saw my master in affliction, came in, and prevailed upon himself to pass the gates. And then not at all in a modest manner received he the entertainment that there happened to be, when he heard of the calamity: but if we did not bring any thing, he hurried us to bring it. And having taken in his hands the cup wreathed with ivy,⁴⁰ he quaffs the neat wine of the purple mother, until the fumes of the liquor coming upon him inflamed him; and he crowns his head with branches of myrtles howling discordantly; and there were two strains to hear; for he was singing, not caring at all for the afflictions of Admetus, but we the domestics, were bewailing our mistress, and we showed not that we were weeping to the guest, for thus Admetus commanded. And now indeed I am performing the offices of hospitality to the stranger in the house, some deceitful thief and robber. But she is gone from the house, nor did I follow, nor stretched out my hand in lamentation for my mistress, who was a mother to me, and to all the domestics, for she saved us from ten thousand ills, softening the anger of her husband. Do I not then justly hate this stranger, who is come in our miseries?

HERCULES, SERVANT.

HER. Ho there! why dost thou look so grave and thoughtful? The servant ought not to be of woeful countenance before guests, but should receive them with an affable mind. But thou, though thou seest a companion of thy lord present, receivest him with a morose and clouded countenance, fixing thy attention on a calamity that thou hast nothing to do with. Come hither, that thou mayst become more wise. Knowest thou mortal affairs, of what nature they are? I think not; from whence should you? but hear me. Death is a debt that all mortals must pay; and there is not of them one, who knows whether he shall live the coming morrow: for what depends

⁴⁰ Theocrit. i. 27. Καὶ βαθὺ κισσύβιον κεκλυσμένον ἀδεί καρφῶ, τῷ περὶ μὲν χεῖλη μαρεύεται ὑψόθι κισσός. B.

on fortune is uncertain how it will turn out, and is not to be learnt, neither is it detected by art. Having heard these things then, and learnt them from me, make thyself merry, drink, and think the life allowed from day to day thine own, but the rest Fortune's. And honour also Venus, the most sweet of deities to mortals, for she is a kind deity. But let go these other things, and obey my words, if I appear to speak rightly: I think so indeed. Wilt thou not then leave off thy excessive grief, and drink with me, crowned with garlands, having thrown open these gates? And well know I that the trickling of the cup falling down *thy throat* will change thee from thy present cloudy and pent state of mind. But we who are mortals should think as mortals. Since to all the morose, indeed, and to those of sad countenance, if they take me as judge at least, life is not truly life, but misery.

SER. I know this; but now we are in circumstances not such as are fit for revel and mirth.

HER. The lady that is dead is a stranger; grieve not too much, for the lords of this house live.

SER. What live! knowest thou not the misery within the house?

HER. Unless thy lord hath told me any thing falsely.

SER. He is too, too hospitable.

HER. Is it unmeet that I should be well treated, because a stranger is dead?

SER. Surely however she was very near.

HER. Has he forborne to tell me any calamity that there is?

SER. Depart and farewell; we have a care for the evils of our lords.

HER. This speech is the beginning of no foreign loss.

SER. For I should not, *had it been foreign*, have been grieved at seeing thee revelling.

HER. What! have I received so great an injury from mine host?

SER. Thou camest not in a fit time for the house to receive thee, for there is grief to us, and thou seest that we are shorn, and our black garments.

HER. But who is it that is dead? Has either any of his children died, or his aged father?

SER. The wife indeed of Admetus is dead, O stranger.

Very much of a stranger forsooth was she.

myself⁴¹ into her hallowed grave, and from lying dead with her, by far the most excellent woman? And Pluto would have retained instead of one, two most faithful souls having together passed over the infernal lake.

CHO. I had a certain kinsman, whose son worthy to be lamented, an only child, died in his house; but nevertheless he bore his calamity with moderation, being bereft of child, though now hastening to grey hairs, and advanced in life.

ADM. O house, how can I enter in? and how dwell in thee now my fortune has undergone this change? Ah me! for there is great difference between: then indeed with Pelian torches, and with bridal songs I entered in, bearing the hand of my dear wife, and there followed a loud-shouting revelry hailing happy both her that is dead and me, inasmuch as being noble, and born of illustrious parents both, we were united together: but now the groan instead of hymeneals, and black array instead of white robes, usher me in to my deserted couch.

CHO. This grief came quick on happy fortune to thee un-schooled in evil: but thou hast saved thy life. Thy wife is dead, she left her love behind: what new thing this? Death has ere this destroyed many wives.

ADM. My friends, I deem the fortune of my wife more happy than mine own, even although these things appear not so. For her indeed no grief shall ever touch, and she hath with glory ceased from many toils. But I, who ought not to have lived, though I have scaped destiny, shall pass a bitter life; I but now perceive. For how can I bear the entering into this house? Whom speaking to, or by whom addressed,⁴² can I have joy in entering? Whither shall I turn me? For the solitude within will drive me forth, when I see the place where my wife used to lay, empty, and the seat whereon she used to sit, and the floor throughout the house all dirty, and when my children falling about my knees weep their mother, and they lament their mistress, *thinking* what a lady they have lost from out of the house. Such things within the house;

⁴¹ Hamlet, v. 1.

— Hold off the earth awhile,
Till I have caught her once more in mine arms:
[leaps into the grave.]

Now pile your dust upon the quick and dead. E.

⁴² Cf. vs. 195. *δν οὐ προσεῖπε καὶ προσερχθή πάλιν.* B.

but abroad the nuptials of the Thessalians and the assemblies full of women will torture me: for I shall not be able to look on the companions of my wife. But whoever is mine enemy will say thus of me: "See that man, who basely lives, who dared not to die, but giving in his stead her, whom he married, escaped Hades, (and then does he seem to be a man?) and hates his parents, himself not willing to die."—Such report shall I have in addition to my woes; why then is it the more honourable course for me to live, my friends, having an evil character and an evil fortune?

CHO. I too have both been borne aloft through song, and having very much handled arguments have found nothing more powerful than Necessity: nor is there any cure in the Thracian tablets which Orpheus⁴³ wrote, nor among those medicines, which Phœbus gave the sons of Æsculapius, dispensing⁴⁴ them to wretched mortals. But neither to the altars nor to the image of this Goddess alone, is it lawful to approach, she hears not victims. Do not, O revered one, come on me more severe, than hitherto in my life. For Jove, whatever he have assented to, with thee brings this to pass. Thou too perforce subduest the iron among the Chalybi; nor has thy rugged spirit any remorse.

And thee, *Admetus*, the Goddess hath seized in the inevitable grasp of her hand; but bear it, for thou wilt never by weeping bring back on earth the dead from beneath. Even the sons of the Gods by stealth begotten perish in death. Dear she was while she was with us, and dear even now when dead. But thou didst join to thy bed⁴⁵ the noblest wife of all women. Nor let the tomb of thy wife be accounted as the mound over the dead that perish, but let it be honoured equally with the Gods, a thing for travellers to adore:⁴⁶ and

⁴³ Ὀρφεΐα γάρως, a paraphrasis for Ὀρφεύς.

⁴⁴ ἀντιτεμῶν, μεταφορικῶς ἀπὸ τῶν τὰς ρίζας τεμνόντων καὶ ἐνρισκόντων. SCHOL. TR. Cf. on Æsch. Agam. 17. B.

⁴⁵ In Phavorinus, among the senses of κλισία, is κλίνη καὶ κλινητήριον.

⁴⁶ It will be remembered that the tombs were built near the highways, with great magnificence, and sometimes very lofty, especially when near the sea-coast (cf. Æsch. Choeph. 351. D'Orville on Charit. lib. i. sub fin. Eurip. Hecub. 1273). They are often used as landmarks or milestones, as in Theoc. vi. 10, and as oratories or chapels, Apul. Florid. i. p. 340, ed. Elm. B.

thou hadst gone to the house of another host: but it was sufficient for me to weep my own calamity. But the woman, if it is in any way possible, I beseech thee, O king, bid some one of the Thessalians, who has not suffered what I have, to take care of (but thou hast many friends amongst the Pheræans) lest thou remind me of my misfortunes. I cannot, beholding her in the house, refrain from weeping; add not a sickness to me already sick; for I am enough weighed down with misery. Where besides in the house can a youthful woman be maintained? for she is youthful, as she evinces by her garb and her attire; shall she then live in the men's apartment? And how will she be undefiled, living amongst young men? A man in his vigour, Hercules, it is no easy thing to restrain; but I have a care for thee. Or can I maintain her, having made her enter the chamber of her that is dead? And how can I introduce her into her bed? I fear a double accusation, both from the citizens, lest any should convict me of having betrayed my benefactress, and lying in the bed of another girl; and I ought to have much regard towards the dead (and she deserves my respect). But thou, O lady, whoever thou art, know that thou hast the same size of person with Alcestis, and art like her in figure. Ah me! take by the Gods this woman from mine eyes, lest you destroy me already destroyed. For I think, when I look upon her, that I behold my wife; and it agitates my heart, and from mine eyes the streams break forth; O unhappy I, how lately did I begin to taste this bitter grief!

CHO. I cannot indeed speak well of thy fortune; but it behoves thee, whatever ~~thou~~ art, to bear with firmness the dispensation of the Gods. *Mind us me.*

HER. Oh would that I had such power as to bring thy wife to the light from the infernal mansions, and to do this service for thee!

ADM. Well know I that thou hast the will: but how can this be? It is not possible for the dead to come into the light.

HER. Do not, I pray, go beyond all bound, but bear it decently.

ADM. 'Tis easier to exhort, than suffering to endure.

HER. But what advantage can you gain if you wish to groan for ever?

ADM. I know that too myself: but a certain love impels me.

gain from us; you may add to this city the whole power of Argos, and all the might of Eurystheus; but if looking to the words and pitiable condition of these men, you are softened by them, the matter comes to the contest of the spear; for think not that we will give up this contest without steel. What then will you say? deprived of what lands, making war with the Tirynthians and Argives, and repelling them, with what allies, and on whose behalf will you bury the dead that fall? Surely you will obtain an evil report among the citizens, if, for the sake of an old man, a mere tomb,⁵ one who is nothing, as one may say, and of these children, you will put your foot into a mess;⁶ you will say, at best, that you shall find, at least, hope; and this too is at present much wanting; for these who are armed would fight but ill with Argives if they were grown up, if this encourages your mind, and there is much time in the mean while in which ye may be destroyed; but be persuaded by me, giving nothing, but permitting me to lead away my own, gain Mycenæ. And do not (as you are wont to do) suffer this, when it is in your power to choose the better friends, choose the worse.

CHO. Who can decide what is right, or understand an argument, till he has clearly heard the statement of both?

IOL. O king, this exists in thy city; I am permitted in turn to speak and to hear, and no one will reject me before that, as in other places; but with this man we have nothing to do; for since nothing of Argos is any longer ours, (it having been decreed by a vote,) but we are exiled our country, how can this man justly lead us away as Mycenæans, whom they have driven from the land? for we are strangers; or else you decide that whoever is banished Argos is banished the boundaries of the Greeks. Surely not from Athens; they will not, for fear of the Argives, drive out the children of Hercules from their land; for it is not Trachis, nor the Achæan city, from whence you, not by justice, but bragging about Argos, just as you now speak, drove these men, sitting at the altars as suppliants; for if this shall be, and they ratify your words, I no longer know this Athens as free. But I know their dis-

⁵ Elmsley compares Med. 1209. *τις τὸν γέροντα τύμβον ὄρφανὸν σέθεν τῖθησι*; so the Latins used "Siicernium." Cf. Fulgent. Expos. Serm. Ant. p. 171, ed. Munck.

⁶ *ἀντλος*, sentina, bilge water. See Elmsley.

with one another, and over burnt offerings should enter into treaty, and bind themselves by this oath, "Of whomsoever the daughter of Tyndarus shall become wife, that they will join to assist him, if any one should depart from his house taking [her] with him, and excluding the possessor from his bed, and that they will make an expedition in arms, and sack the city [of the ravisher,] Greek or barbarian alike." But after they had pledged themselves, the old man Tyndarus somehow cleverly overreached them by a cunning plan. He permits his daughter to choose one of the suitors, towards whom the friendly gales of Venus might impel her. But she chose (whom would she had never taken!) Menelaus. And he who, according to the story told by men, once judged the Goddesses, coming from Phrygia to Lacedæmon, flowered in the vesture of his garments, and glittering with gold, barbarian finery, loving Helen who loved him, he stole and bore her away to the bull-stalls of Ida, having found Menelaus abroad. But he, goaded hastily⁶ through Greece, calls to witness the old oath given to Tyndarus, that it behoves to assist the aggrieved. Henceforth the Greeks hastening with the spear, having taken their arms, come to this Aulis with its narrow straits, with ships and shields together, and accoutred with many horses and chariots. And they chose me general of the host, out of regard for Menelaus, being his brother forsooth. And would that some other than I had obtained the dignity. But when the army was assembled and levied, we sat, having no power of sailing, at Aulis. But Calchas the seer proclaimed to us, being at a loss, that we should sacrifice Iphigenia, whom I begat, to Diana, who inhabits this place, and that if we sacrificed her, we should have both our voyage, and the sacking of Troy, but that this should not befall us if we did not sacrifice her. But I hearing this in rousing proclamation, bade Talthybius dismiss the whole army, as I should never have the heart to slay my daughter. Upon this, indeed, my brother, alleging every kind of reasoning, persuaded me to dare the dreadful deed, and having written in the folds of a letter, I sent word to my wife to send her daughter as if to be married to Achilles, both enlarging on the dignity of the man, and asserting that he would not sail with the Greeks, unless

⁶ δρόμῳ for μόρῳ is Markland's, and, doubtless, the correct, reading. μόνος is merely a correction of the Aldine edition.

prosperously enshrine the effigy. But I will also send these women to blest Greece, as thy mandate bids. And I will stop the spear which I raised against the strangers, and the oars of the ships, as this seems fit to thee, O Goddess.

MIN. I commend your words, for fate commands both thee and the Gods [themselves.] Go, ye breezes, conduct the vessel of Agamemnon's son to Athens. And I will journey with you, to guard the hallowed image of my sister.

CHO. Go ye, happy because of your preserved fortune. But, O Athenian Pallas, hallowed among both immortals and mortals, we will do even as thou biddest. For I have received a very delightful and unhoped-for voice in my hearing. O thou all hallowed Victory, mayest thou possess my life, and cease not to crown it.⁹¹

⁹¹ On these last verses see the end of the Orestes, with Dindorf's note.

THE END.

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