

**THE HECUBA, ORESTES,
PHOENICIAN VIRGINS, AND MEDEA
OF EURIPIDES: LITERALLY
TRANSLATED INTO ENGLISH PROSE
FROM THE TEXT OF PORSON**

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The Hecuba, Orestes, Phœnician Virgins, and Medea of Euripides: Literally Translated into English Prose from the Text of Porson by Euripides & Richard Porson

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EURIPIDES & RICHARD PORSON

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HECUBA.

PERSONS REPRESENTED.

GHOST OF POLYDORE.

HECUBA.

CHORUS OF FEMALE CAPTIVES.

POLYXENA.

ULYSSES.

TALTHYBIUS.

FEMALE ATTENDANT.

AGAMEMNON.

POLYMESTOR AND HIS CHILDREN.

*The scene lies before the Grecian tents, on the coast of the
Thracian Chersonese.*

THE ARGUMENT.

AFTER the capture of Troy, the Greeks put into the Chersonese over against Troas. But Achilles, having appeared by night, demanded one of the daughters of Priam to be slain. The Greeks therefore, in honour to their hero, tore Polyxena from her mother, and offered her up in sacrifice. Polymestor moreover, the king of the Thracians, murdered Polydore, a son of Priam's. Now Polymestor had received him from the hands of Priam, as a charge to take care of, together with some money. But when the city was taken, wishing to seize upon his wealth, he determined to despatch him, and disregarded the ill-fated friendship that subsisted between them; but his body being cast out into the sea, the wave threw him up on the shore before the tents of the captive women. Hecube, on seeing the corpse, recognized it; and having imparted her design to Agamemnon, sent for Polymestor to come to her with his sons, concealing what had happened, under pretence that she might discover to him some treasures hidden in Ilium. But on his arrival she slew his sons, and put out his eyes; but pleading her cause before the Greeks, she gained it over her accuser (Polymestor.) For it was decided that she did not begin the cruelty, but only avenged herself on him who did begin it.



HECUBA.

GHOST OF POLYDORÉ.

I AM present, having left the retreat 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 Cisseus^a, and Priam my sire, who after that the danger of falling by the spear of Greece threatened the Phrygian city, 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 spear^b. 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

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

^b 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 *ἄσπερ*. See Hippol. 988.