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مورة الملك ٢٧ الجزء ٢٩ Sûrah 67. Al-Mulk Part 29 771 ٢٩ الجزء ٢٩

Sûrat Al-Mulk (Dominion) LXVII

والمدار المرالي بير

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed.^[1] And He is the All-Mighty, the Oft-Forgiving;

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire.

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" تَبْنُرُكَ ٱلَّذِي بِبَدِوا لَمُلْكُ وَهُوَعَلَىٰ كُلِّ شَقَ وِقَدِيرُ ٢

ٱلَّذِي خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوَةَ لِبَبْلُوَكُمُ أَيْكُو أَحْسَنُ عَمَلاً وَهُوَالْمَزِيرُ ٱلْغَفُورُ ٢

ٱلَّذِى خَلَقَ سَبْعَ سَنَوَتِ طِبَافَاً مَّاتَرَىٰ فِي خَلْق ٱلرَّحْنَنِ مِن تَغَذُوُتُ فَآرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورِ () ثُمَّ آذَجِعِ ٱلْمَرَكَرَةَنِيْ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِتًا

وَهُوَحَسِيرٌ ٢ وَلَقَدْ زَيَّنَا السَّمَةَ الدُّنِا بِمَصَنِيحَ وَجَعَلْنَهَا رُجُومًا لِلشَّبَطِينِ وَأَعْنَدْ نَا لَمُمْ عَذَابَ ٱلسَّعِيرِ ٢

وَلِلَّذِينَ كَغَرُوا بِرَبِّهِمْ عَذَابٌ جَهَنَّمْ وَبِنْسَ ٱلْمَعِيرُ ٢

إِذَا ٱلْتُوانِيَا سَمِعُوا لَمَا شَبِيعًا وَجِي تَغُورُ ٢

تَكَادُتَمَتَرُ مِنَالْغَيْظِ كُمَّاَ أَلْفِي فِهَافَقَ مَالَمَةُ مَنَاكُمُ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error." قَالُواْ بَلَنَ قَدْجَاً، مَانَذِيرٌ فَكَذَبْنَا وَقُلْنَا مَانَزَ لَاللَّهُ مِن شَقَ، إِنَّ أَنتُدُ إِلَا فِ مَنَكَلِكِيرِ ﴾

⁽V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad سلى الله عليه وسلم.



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NOPQRSTUVWXYZ



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rehtona ni noitcudorper yfed ot tsomla smees hcihw nonmemagA eht gnidnuorrus erehpsomta fo ytilauq a si ereht ,esnes reworran siht ni noitcid eht morf trapa ,tuB .gnikaerb ot tnemurtsni sih niarts dna noisserpxe fo sreworran siht ni noitcid eht morf trapa ,tuB .gnikaerb ot tnemurtsni sih niarts dna noisserpxe fo sreworran siht ni noitcid eht morf trapa ,tuB .gnikaerb ot tnemurtsni sih niarts dna noisserpxe fo emas eht hsilgnE ni ecudorp dluoc flesmih notliM ton teY. retcarahc ni eslaf eb lliw noitalsnart eht ro, dedragersid eb tonnac seitirailucep stl. ruodnelps ni depeets dna ,detcepxenu ,erucsbo yralubacov eht ,elpmis dna ffits xatnys eht ,gniht yranidroartxe na si sulyhcseA fo egaugnal ehT .noitcid fo rettam a trap ni si tI .yrteop sa ssentaerg sti no yltcerid sdneped nonmemagA eht gnitalsnart fo ksat eht sehcaorppa ralohcs a hcihw htiw, ewa fo deedni dna, ytluciffid fo esnes ehT. Dtl nwnu & nel egroeg :Nodnol .evoba nottub nottub eht gnikcilc yb repap eht daolnwod nac uoy .Ellbalivanu ylnnerruc tweiverp gniidaol stailiffa sti ro . I ,Moc.nozama ,4102-6991 â©ã, Aitser :Bark hsilgne :equnal ydegart ,)ytauqitna ntal & keerg(scassalc :) OHW,)Mih morf rewop koot ko ,setseyht ,rehtaf s'sitsee ot Srehtorb s'suea def dna dellik ,supve ,rehtaf s'nonmemaga FO Sraey net eht by Esuaceb yltrap dna ,ainegihpi ,rethguad riht fofircas eht rof sinnal gnenver sinnal sinnever. raw najort eht morf ,sogra fo gnik ,nonmemaga fo gnik , nonmemaga , n we accept the view that all the art, and the Greek tragedy to a very special degree, moves in its course of development of religion to entertainment, from a service to a performance, the Agamemnon seems to be at a critical point where the balance of the two elements is close to perfection. The drama has come to life, but religion has not yet faded to formality. The Agamemnon is not, like the supplicating women of Aeschylus, a half-cut statue of the rock. It is a real work, which shows the shock of character and situation, suspense and movement, psychological depth and subtlety. the emotion guide is not the desire of the artist to excite an audience, not even perhaps the desire of the pure artist to create beauty, but rather something that permeates are presented of declaring itself, something that permeates are presented of declaring itself. life, an eternal and majestic rhythm like the movement of the stars. Therefore, if Longinus is right to define sublimity as "The ring, or resonance, of the greatness of the soul", one sees part of where the sublimity as "The ring, or resonance, of the greatness of the soul". conclusion. Because the sublimity that is rooted in religion tolerates some flaws and completely refuses to tolerate others. The Agamemnon can be slow to work; It can be rigid with old conventions. It never comes near being cheap or insincere or shallow or sentimental or eve-catching. It never ceases to be genuinely a "criticism of life." The theme that it deals with is a great subject by its own right; its own; It's not an invented story cleverly handled. The trilogy of the Oresteia, of which this work is the first part, focuses on the ancient and eternally unresolved problem of the old blinded revenge and the error that is wrongly amended. All evil is punished justly; however, as the world says, every punishment becomes a new mistake, asking for a new revenge. And more; Every mistake turns out to be rooted in some mistake of the old. It's never free, it's never escape, a rupture of the endless chain of "due to evil". In the ancient order of the earth and heaven there was no such escape. Each coup called for the return coup and must do so ad infinitum. But, according to Eschylus, there is now a new ruler in heaven, one who has sinned and suffered and, therefore, has become wise. He is Zeus the third power, Zeus the Saviour, and his gift for humanity is the ability through the suffering of learning (pp. 7 f.) At the opening of the Agamemnon we find Clitemnestra removed from her husband and secretly made us with his ancestral enemy, Aigisthos. The air is heavy and palpitating of hatred; I hat it is evil but it has its due cause. Agamemnon, obeying the prophet Calchas, when the fleet lay in Aulis, had given his own daughter, Iphigenã®a, as a human sacrifice. And if we ask how a sane man had consented to such an act, we are informed of his gradual temptation; the mortal excuse offered by the ancient superstition; and above all, the fact that he had already accepted internally the great whole of which this horror was part of. At the beginning of his expedition against Troy there appeared a preage, the bloody sign of two eagles devouring aWith his young man not born ... the question was asked to the kings and his prophet: they not accept the sign, and wish to be those Eagles? And they had answered Yes. They would have their vengeance, their full and extreme victory, and were ready to pay the price. The sign once accepted, the prophet recoils from the consequences which, in prophetic vision, he sees following therefrom: but the decision has been taken, and the long tale of cruelty rolls on, culminating in the triumphant sack of Troy, which itself becomes not an assertion of Justice but a whirlwind of godless destruction. And through all these doings of fierce beasts and angry men the unseen Pity has been alive and watching, the Artemis who ¢ÃÂÂbhors the Eagles¢Ã feast,¢Ã feast,¢Ã feast,¢Ã he ¢ÃÂAbhors the Eagles¢Ã feast,¢Ã feast,¢Ã feast,¢Ã feast,¢Ã the ¢ÃÂAbhors the Eagles¢Ã feast,¢Ã feast,¢ÃA feast,¢A fe i A¹/AÂÂÂÂAÂA, a ¢ÃÂÂfirst blind deed of wrong,¢Ã but in practice every wrong is the result of another. And the Children of Atreus are steeped to the lips in them. When the prophetess Cassandra, out of her first vague horror at the evil House, begins to grope towards some definite image, first and most haunting comes the sound of the weeping of two little children, murdered long ago, in a feud that was not theirs. From that point, more than any other, the Daemon or Genius of the House¢ÃÂAbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢ÃÂA a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢ÃÂA a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢ÃÂA a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢Ã a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢Ã a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢Ã a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢Ã a little less than its Guardian Angel¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃÂAred Slayer¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃAÂred Slayer¢ÃÂbecomes an Alastor or embodied Curse, a ¢ÃAÂred Slayer¢Ãbecomes an Alastor or embodied Curse, a ¢ÃAÂred Slayer¢Ãbecomes an Alastor or embodied Curse, a ¢ÃAÂred Slayer¢Ãbecomes an Alastor or embodied Curse, a ¢Ãbecomes an Alastor or embodied the same blind way, through vengeance, and, when that fails, then through more vengeance (p. 69). This awful conception of a race intent upon its own $\hat{A}_{A} = \hat{A}_{A} = \hat{A$ omoc n³ÃnemaqA ed erbmon le ³Ãmot ,serbmon sol ed ocitsÃm odacifingis le ne etneverc nu ,sulyhcseA euq ohcepsos oreP .). ss 66 .pp(lanosrep otcefa ed aton anu neneit etreum us rop sonaicna sol ed senoicatnemal sal Y ,).f 43 .lL(abama ol etnaligiv lE .leurc etnemlaicepse o olam omoc l©Ã ne rasnep somebed oN .ollugro led adÃac al y ollugro ed olobmÃs nu se ,odanednoc y etnafnuirt , seyer sol ed yer le ,n³ÃnemagA oiporp le .18. 16(. Are dup o eveu q otneimiconoc le ,azetsirt al ed anoroc al onoc ese ed n³Ãicanracne al ,oiriced Asa rop , se ardnassaC .acil³Åbmis isac se euq lanoicida aicnatropmi anu ,acit_iÃmard zedilos us adot ed oidem ne ,renet ,aicneucesnoc ne ,y amet led rigrus ,oditnes otreic ne ,necerap arbo atse ed sejanosrep soL ."aÃd led zul al a odnalubmaed setneid sal" ,sojeiv yum y selib©Ãd ,somsim Ãs a otircsed nah es omoc ,nos edecus odnauc Y .ertsased le arruco euq rative arap oded le ratnavel nedeup on y ,edule sol erpmeis riced zev arto y anu atnetni ardnassaC euq laicepse asoc aL .etreuf odaisamed se n³Aicidlam al oreP .ardnassaC ed seredop sol ed sodicnevnoc etnemlaer n; Atse , rednetne ed natart , reerc ed oesed us noc nalbah euq sonaicna soL .asuac euq "orbmosa le v daduiC" al ed albah tsailohc S ougitna le .sacit Arc o soigole ed ; Ålla s; Åm n³Aicaerc anu se ardnassaC ed anecse aL .elreerc aÃrebed onugnin ,dadrev al ricederp v reverp ebed erpmeis alle neib is ,eug ed n³Aicidlam al ³Agerga ol ,odadrocer res odup on olager us eug odad, Y ;soiD la asemorp us ³Aipmor alle ,somapes ol on eug arenam anugla eD .aÃceforp aredadrev al ed redop le oid el neiug ,olopA rop adama euf mairP ed ajih asE .ardnassaC ed airotsih al ne ,olriced Asa rop ,acifipit es ,rative ed odnatart ¡Ätse euq rorret omsim le aicah etnemageic satneit a y ed ed anednoc al ,1/2®Â (pride or overgrowth) and of all things that are in excess. Ag¢Â is sometimes called ¢ÃÂAthe jealousy of God,¢Ã but such a translation is not happy. It is not the jealousy, nor even the indignation, of a personal God, but the profound repudiation and reversal of Hubris which is the very law of the Cosmos. Through all the triumph of the conqueror, this Ag¢Â abides. The greatest and most human character of the whole play is Clytemnestra. She is conceived on the grand Aeschylean scale, a scale which makes even Lady Macbeth and Beatrice Cenci seem small; she is more the kinswoman of Brynhild. Yet she is full not only of character, but of subtle psychology. She is the first and leading example of that time-honoured ornament of the tragic stage, the sympathetic, or semi-sympathetic, no approach to a love-scene; he uses no sophisms; but he does make us see through Clytemnestra¢ÂÂs eyes and feel through her passions. The agony of silent prayer in which, if my conception is right, we first see her, helps to interpret her speeches when they come; but every speech needs close study. She dare not speak sincerely or show her real feelings until Agamemnon is dead; and then she is practically a mad woman. For I think here that there is a point which has not been observed. It is that Clytemnestra is conceived as being really ¢ÂÂpossessed¢Â by the Daemon of the House when she commits her crime. Her statements on p. 69 are not empty metaphor. A careful study of the scene after the murder will show that she appears first ¢ÃÂÂpossessed¢Ã and almost insane with triumph, utterly dominating the Elders and leaving them no power to answer. Then gradually the unnatural force dies out from her. The deed that was first an ecstasy of delight becomes an ¢ÃÂafliction¢ÃÂA (pp. 72, 76). The strength that defied the world and it changes to a longing for peace. She's done her job. She has purified the house of her madness; now let her go and live her life in silence. When aigisthos appears, and the scene suddenly fills with the dispute of common men, clitemnestra vanishes into a long silence, from which it only emerges at the end of the drama to pray again for peace and, more strange of all, to pronounce the supplication: "Let us not be stained with blood"! the chapotee of her husband's blood was visible on her face at that time. Had he forgotten in his state of trance, or even then did he not feel that particular blood to be a stain? for some readers, it would seem like a kind of irrelevance, or at least a blur of the dramatic edge of this tragedy, to observe that the issue on which it was founded was the central theme of both Greek tragedy and Greek tragedy and Greek tragedy and the tragic myths themselves; and recent writers have shown how the same idea touches the heart of traditional Greek religion. $\hat{a} \in \infty$ The life of the year, which is at the root of so many Greek gods and heroes, is usually a history of pride and punishment. every year comes, becomes very great, commits the sin of arrogance and, therefore, must die. It's the way of life. as an early philosopher puts it, "all things pay retribution for their intoxication from the other according to the ordinance of time." the majestic art, the creative genius, the instinctive eloquence of these works, that the eloquence of these works, that the eloquence of these works, that the eloquence of time." tremendous ©AuQiA !hadulas sodoTiA !lanif narg etse arap evigrA ed arreit al erbos odnaliab y recenama led otneimican ed aÃo o ,kraD eht fo reldniK hOj !a]i].oidnecni nu a etnemlautca atnemua euq ,ogeuf ed ollirb nu yah ,ehcon al ne aicnatsid anu a etnemlautca atnemua euq ,ogeuf ed ollirb nu yah ,ehcon al ne aicnatsid anu a etnemlautca atnemua euq ,ogeuf ed ollirb nu yah ,ehcon al ne aicnatsid anu a etneml al edneicne y ,odnasnacsed eÃvne son aÃvadot soiD euq ,ograbme niS .augitna omoc adanimod yum on asac atse ed airotsih al rop ratnac arap osop em euq oerC ; oveun ed ratrepsed .neib odaisamed erreic es euq zev anu ojo nu euq arap arap aratna carap sop em euq oerc ; oveun ed ratrepsed .neib odaisamed erreic es euq zev anu ojo nu euq arap arap aratna carap sop em euq oerc ; oveun ed ratrepsed .neib odaisamed erreic es euq zev anu ojo nu euq arap arap aratna carap sop em euq oerc ; oveun ed ratrepsed .neib odaisamed erreic es euq zev anu ojo nu euq arap arap aratna carap sop em euq oerc ; oveun ed ratrepsed .neib odaisamed erreic es euq zev anu ojo nu euq arap arap aratna carap sop em euq oerc ; oveun ed r rodederla us a aripser odeim le erpmeis oreg ,o±Aeus le in o±Aeus le eneiv on isac euq ol a ,odnazeport y arucso, adapapme oAcor noc amac im ,amac im a ovleuv em odnauc Y !erbmoh le rop adasap, rejum anu ed n³Azaroc le ,ovitejbo us a etnemaruqeSiA .samall ed sotirg ed zov anu ne vort ed arutpac al avell euq azilab ed arip ar ,orertel le orepse Åsa ne da na perince ed enconaidem ed lavitsef ut oczonoc euq atsah, eadiertA ed na Alas led amicne rop, sevitceted sol narim sartneim, odoc led adatse le odnavresbo, oripser nu rop soiD a odazer eh o±Aa nu ed ailigiv ed oicidrepsed etsE. .ONERES .ehcon ed sE .etnaligiv nu artneucne es ohcet led azarret atla anu nE .sodal sol a seratla sorto sohcum y ortnec le ne sueZ ed ratla nu noc .sogrA ne n³ÃnemagA ed oicalap la etnerf oicapse nu atneserper anecse aL .ateforp o eterpr@Atni nu ed utirÃpse le ne .ateforp o eterpa siÃn y otla siÃn y otla siÃn ogla a odacided on omoc onis ,rodirbucsed nu omoc ,otnemugra ed o n³Aisaerpmoc asnetni anu aAnet euq al ed dadrev anu are oreP ;otneimirbucsed us euf oN Inside! Take the news to the queen of Agamemnon to rise, like the dawn, and raise in a strong response to this joyful lamp that her women are triumphant, if yesIn truth, the citadel of Illion has fallen, as the headlights say. And I will step on the dance before all the demians; For my master's dice I write well, and the Mão at night three six of course. [The lights begin to appear in the palace.] Oh, well or sick, my hand will close again the hand of my beloved SEAL, returning! There are no more about that. A great ox has put his weight through my tongue. But these stone walls know that I can speak; If other questions are forgotten. [Exit into the palace. The â € œololã »gãªâ € of women or the song of triumph, is heard inside and then repeats again and again in the city. Servants and attendees come from the palace, carrying torches, with which incense about the altars are lit. Among them is Clytemnestra, which puts his knees on the central altar in an agoní of prayer.] [Presently from the other side of the open space the chorus of Elders appear and gradually move towards the position in front of the palace. The day begins to dawn.] Chorus. Ten years since the righteous enemies of ilión rose, the dightens, Menelaã¹/₄s and Eke Agamemnon, two thrones, two scepters, Yoked from God; And a thousand Galeras de Argos Trod the seas for the right of evil; And the anger of the battle on them should, like the cry S to keep the vultures asleep. But ... there is someone who hears at the top, some bread or zeus, a lost Apollo. That acute suffering shattered by Pajjaro cries of the extremes erred in the sky of God; And sent down, because the law transgressed, the anger of the feet that follows. So that Zeus observer of friend and friend, Zeus that in the after the bust of a beloved by many men in Parasa sent the Daredae Twain; Yes, she sent him dances The end for its nuptial joy, heavy struggles and prefigured limbs for Greek and Troy, earthly knee, bloody dust and break the throws. He knows, what is here, and what will be closely close; He looks for God with a great desire, he jumps his gifts, he says his piro with the torch down and with the oil above, with hats, but the anger will never move from the altar cold that reject your fire. We saw the Avengers go that day, and they left us here; Because our flesh is old and does not work; And these stables support a force like the strength of a child at stake. For the sap that sprouts in the young man and the value of age, they have left the earth. And the old man, while the dead leaf blows and the old staff groans his path of three feet, weakening himself as a girl and only he goes, a dream left wandering in the day. [As they approach the central altar they see Clytemnestra, who is still rapting in the prayer.] But tã º, daughter of Tuntareus, Queen Clytemnestra, what need? What story or tenma has moved your enthusiasm to send word on all our paths? For incense adoration? Of all the gods of Marta, the gods of Marta, the gods of Marta, the gods of Marta to send word on all our paths? For incense adoration? Of all the gods of Marta to send word on all our paths? with the soft and indiscreet spell of the kings of the most important cell. Tell him, oh queen, and we do not reject ourselves, everything that can or that can be said, and heals this painful thought, that once he is stir Be careful to fall again for a little time, nor do the heart that beats under my chest. [Clytemnestra gets silent silently, as if she were unconscious of her presence, and enters the house. The chorus takes position and begins its first Stasimon, or Standing-Song,] arreug arreug ed aÃv al ed ongis le (Eht ni efirts ;nekorb si wal eht ;ton tsaef tub llik yeht :thquorw eb doolb fo Gniddeshs llifluf ,ho ,te, tey, dna eht fo tsaerb eht ta e , revoc dna ned ,thilled eht uoht ;dlihc ;dlihc sât â€Â¢noil eht fo htaerb ywed eht fo re Revol rednet uoht Å¢).kcab reh dloh ,relaeh eht ,I'm not sure what to do, but I'm not sure what to do, but I'm not sure what to do, but I'm not sure what to do , but

dna dna ,aey ,nwood noili htetnuh tnuh siht ,tsal eht ,t , liat eitihw-erif fo tub kcalb eno ,kcalb elgae , aes eht fo sgnik eht fo . OT sdrib gnoma gnik lâ TMm not sure what to do with my life. Taht skeerg lla evidivid nworc eno ,Aiahca fo thgim denorht-niwt woh):gnos a nevaeh morf eitnu nik si taht erof (, gnorts erom nem ot And the girlfriend who does not obey, and more there, more there, remains in the wrapped anger: plot, torment the house, but never forget the anger so that a child is. Thus, reading, reading the sign of the way of the road, kneel the kings, blessings and words of bald; And as her song is yours, Sorrow, sings sadness: but the good prevails! (This religion belongs to ancient and bassal gods, and does not bring peace. I address Zeus, who has shown the man how to learn for suffering). Zeus! Zeus, queer although, if this name he loves to hear this will be called Mã. Looking for land and sea and air refuge anywhere I can find safely, if my mind wakes up before the burden of this vanity dies. One was the one that reigned as old, great with anger for brave and heartbreaking, the name of him is no longer said! And the one who continued met his third hunter, and has left. Only those whose hearts have met Zeus, the conqueror and the friend, they will gain the end of their vision; Zeus La Guía, who made man turned to thought, Zeus, who ordered man for suffering, will learn. So the heart of him, again achingent ach with pain remembered, bleeds and does not sleep, until the wisdom comes against his will. â € 1st is the gift of one for struggle elevated to the throne of life. (Agamemnon accepted the SEVA. Then it came a long delay, and the storm while the fleet was in Aulis). So that the same old man, the marshal of the ships of Achaian, did not stumble upon the word of the prophet, he threw it into the eclipse of his destiny, when with empty patch jars and lips Greek rcito fell, fronting chalcis as I was, by Aulis in the agitation bahãa. (Until Calchas finally answered that Artemis was miserable and demanded the death of Agamemnon's daughter. The King's doubt and pain). And winds, blown winds of the river, without Hungry, winds of waste, blind of man, pithiles to rope and bulwark, and the waste of days became long, long a dna ecneloiv htiW ¢!eromreve rof esruc siH¢ ,retlaf taht seirc eht ,ecnarettu s¢htuom teews ehT rednih meht sdib eh ,aey ;reh tparw taht ebor eht oT eros Gnignilc ,Nellaf ,drawrof gnoldduh-ecreif ,Rrad€ eht evoba hgih ,dik dliw dliw tfil eyb dnib dna tfil ot tna neht degrahc eht Eznorb ,thguan with ll dleh yeht Htaerb sâ€â€âtrah nigriv Reh ,Deregnil Taht yrc Das Reh â€â€âtrah nigriv Reh ,Deregnil Taht yrc Das Reh âfêâtrah nigriv Reh ,Deregni rof .tomrettu eht ot ot gnirad ,pu Esor eh dna ;ylohnu ,naelcnu ,thguoht krad fo dniw that ,Desot Mosob sih nihtiw d ,Rethguad yh gniyals FO Nis eht ot detnesnoc eh llit ,Mih Evard Noiitbma Tung(â€â€â!Lew Eb dne eht yam dogs oâ€a€â ent dtat ,Desot Mosob sih nihtiw d ,Rethguad yh gniyals FO Nis eht ot detnesnoc eh llit ,Mih Evard Noiitbma Tung(â€â€â!Lew Eb dne eht yam dogs oâ€a€a ent dtat ,Desot 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nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the third cup was poured¢ÅÅÅS love came never nigh, Who joined to his her little paean-cry When the the third cup was poured¢ÅÅÅS love came never night was poured¢ÅÅS love came never ni know at last; why weep before the hour? For come it shall, as out of darkness dawn. Only may good from all this evil flower; So prays this Heart of Argos, this frail tower Guarding the land alone. [As they cease, CLYTEMNESTRA comes from the Palace with Attendants. She has finished her prayer and sacrifice, and is now wrought up to face the meeting with her husband. The Leader approaches her.] LEADER. Before thy state, O Queen, I bow mine eyes. ¢ÂÂATis written, when the man¢ÂÂAs throne empty lies, The woman shall be honoured.¢ÂÂAtis thine to speak or not to speak. CLYTEMNESTRA. Glad-voiced, the old saw telleth, comes this morn, The Star-child of a dancing midnight born, And beareth to thine ear a word of joy Beyond all hope: the Greek hath taken Troy. LEADER. How? Thy word flies past me, being incredible. CLYTEMNESTRA. Ilion is ours. No riddling tale I tell. LEADER. Such joy comes knocking at the gate of tears. CLYTEMNESTRA. Aye, ¢ÂÂtis a faithful heart that eye declares. LEADER. What warrant hast thou? Is there proof of this? CLYTEMNESTRA. Who deemeth me a dupe of drowsing eyes? LEADER. Some word within that hovereth without wings? CLYTEMNESTRA. Am I a EHT ,LUF DNA NIAGA ,Reh Ylno Em Tel Won ;dog ot desiar ym llahs retfaereh .no kaeps ,namow .drow gninrub a em ot ekops htah Yort Morf dna sfekot dna Naeadi Fo Derehtaf-Eurt Thgil ,MAC ti foor sâtâ e eadierta eht OT rehthih ecnehw ;httaw fo rewot saTMâ TMâ A vitc rain , Garc sa a erom!Erif Erom ,Erifâ THÂ Rof Gniyrc , Staog Dliw Eht Gnikaw , SottcNalpigia of , Stoptnalpigia of , Stoptnalpigia of , Stoptnalpigia of , Stoptnalpigia bend , and wenk srehced to paeh daed fo paeh a ekil supa ´ãfSA eht scsorca , unowsa ron rniaf ton , llits drawno dna .yks eht ot Gnimalf rehtaeh daed fo paeh a ekil supa ´ãfSA eht scsorca , unowsa ron rniaf ton , llits drawno dna .yks eht ot Gnimalf rehtaeh daed fo paeh daed fo paeh a ekil supa ´ hgih a htiw drawno neht ,Kcab denocaeb yeht .slennes Dehcaer htah dna , No egassem yreif eht lruh , No euq senoicaro sal sadot eD !oirbiliuqe led n³Àicanilcni amitlºÀ al ne ratsiuqnoc orep oneub aes euQiÀ .rejum anu ed odeim le noc ,rejum anu ed odeim le noc ,rejum anu ed atneuc nad em ,senoitseuc nis nasap soiD ed euqnua ,AS .zap y asac a aserger euq rerroc se arerrac al ed datim al oreP !sadaloivni sasoc sal raeportse arap airujul al y hteneddaM euq oro ed aicidoc al ed anoirtifna ase ne agiac on Alla tnarG euq orep, soiD euQjA .ne ¢â ¬â ¢Aat rodamot le ,odatartlam jAratse timS le ,etnemaveun on ,on zev lat ,sodatsiugnoc on navresbo euq sol ed ortned solle y noill ed sodatsiugnoc soirautnas sol aicah odacep led serbil neneitnam sol saÃd sotse ne is ,hO !ehcon al adot n;Årimrod ,ricedneb @AuQ;Â ... ograma ranul ed oAcor nis ,s;Åm sejoler yah on ,oleic led ojabed sadaleh nis ,aznal ed nos euq serbmoh adac orep ,erbmoh adac orep ,erbmoh adac orep ,aznanedro in atseif ase ne n³Aicrop anugnin ,naAesop euq setnadnuba sol sodot a nif rop esracitsef arap ,recenama le ne ,otneirbmah ,odinuer ah es ,dadirucso al ed s©Avart a opmeit ohcum etnarud odnacsub ogeul y ahcul kratS seneiuq a ,sogeirg sol a arreug ed odahcnam odal us a orud Y .etnemadalosed naroll arreit al ne nabama euq ol odot euqrop ,serbil n¡Ares si Åm acnun euq sodilj Åp so±Äin , sotreum sojeiv rop y ,sonamreh o sosopse, sodanisesa sus erbos ovlop le ne serejum sal ÅuqA .odeim o aÅrgela ed sadiv sod ,si űÅi ed sonot sod ,si Åahcucse , noratsiuqnoc y noratsiuq noc enq Ås A .onu a roma noc srelgnarw sose a @Åer es theugnU teewS odnauC .aidrocnoc ecah on euq sellac sus ne otnall nu yah sknitfA !yorT a eneit naiahcA le ,aroha osulcni ,aroha night, help, Gainer of glories, and odajed ah allE .) yer led rolod le y neleH ed amsatnaf le ; yer led setnediv sol rop satsiv senoisiv sal ; neleH ed oleuv lE(. 3Ãtnemila ol euq onam al odnabor , 3Ãznogreva ol soiD ed ratla le euq ÃsA ; 3Ãvell ol rejum anu ed roma lE ; oniv sogrA a sÃraP .raicerpsed a odajorra euf odasab nat erbmoh le , odahcucse nah , o n³Aicaro us ahcucse soiD n^oAgnin Y .aduga anipse anu etneg us ed oidem ne ³Atnalp y ala ed oraj₁Ap us odiugesrep ah ,odot odnadivlo ,o±Ain nu omoc y .odacep le omoc allirb euq onis ,on olev se nihtiW lleF ed oesed lE ;anav se aduya al Y !airef al ed ojih elbimet le ,agilbo ol airesim al ed arodatnet aL;Â .) sÃraP a ³Ãrepus neleH euq ed olehna euq ay ;arepus ol ,nif rop ,euq atsah olehna us ne erfus rodacep lE(.ehcon al ed ednerpsed es ojeiv le aicitsuj al ed ratla le se n©Ãiuq ed rolod la n³Ãzaroc us ;Ãraigufer oro le in ;Ãracidni acnuN .omin;Ã ed odatse ed oibas nu neib aredisnoc omoc oloS; edra adibed aznagnev al eug ejed, zoref odaisamed se on ,ograbme niS. ergnas y ari ergmeis naripser, zilef azeugir anu noc nahcnih es sasac sus odnauc, seneiug, sosollugro serbmoh ed onroter oiporp us aÃrc etnemelbisiv ollugro le eugroP. arenam ase ed artneucne es odacep IE" ?sadaciled y satnas sasoc sal ed aicarg al arreit al a odnaetosip ,erbmoh led daehidrah le racram ed angid es on soiD euq ohcid nah serbmoh sol Y¿Â .odÃac ah yorT y .³Ãgzuj là .raertsar arap oralc y .otneuc le aÃd etse eipmiL .ayorT erbos soiD ed oiciuj le se etsE(. 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And the seers saw visions, and talked about strange evils: a palace, a palace, and a great king of them: a bed, an empty bed, which was once pressed in love: and tão, what are you ? Let's be, so still, more than anger, more than the bust, to the reft lips of you! deep, and a ghost in his castle will be queen. Images in a sweet way Carven will never move it, where is love between empty eyes? It was forever! (His dreams and his suffering; but the war that he made causing greater and greater suffering). But a shape that is a dream, $\hat{a} \in \mathbb{M}$ midbane that he made causing greater and greater suffering). But a shape that is a dream, $\hat{a} \in \mathbb{M}$ midbane that he made causing greater and greater suffering). the ghosts, is approaching, full of halls, bringing vain vain pleasure: because in vain when, wishing, you can feel the breath of joy â € "Never more! The most of his arms fades, on the wings along the dreams of the dream. In the Middle Castle Hall, in the stone of the Kings, these sorrows are, and the sorrows that these pass, but in the abode of each man of the Rcito who sailed through the seas, a sad woman expects; She has thoughts of many things, and patience in her heart lies deeply. She know? Lo, return, comes instead of the man who was Armor and burn dust. (The return of the funeral urns; the murmurs of the town). And the gold changer, Ares, who changes for dead, that raises his scale in the effort of the spears, back from Troy to send dust, heavy dust, wet with hair, send ashes with names of men in men its polls cleanly. And they cry above men, and praise them one by one, how much was a wise fighter, and this noisy dead $\hat{a} \in "$ sever sever sol artnoc odajone rolod nu abor es Alla y ,ollumrum nu eicini es euq atsaH !orto ed J I'm gonna go J I mean, I'm not going to go.It does not come, nor through the smoke From the mountain forests its history will be spoken; but or shouting for a joyful day, or otherwise... But other thoughts I've cast off. As good has dawned, let good shine, let us pray! "And whoever prays for Else, let him reap the harvest of his thought! [Enter the HERALD, running. His garments are torn and stained with war. He falls on his knees and kisses the Earth, and greets each Altar in turn.] HERALD. Land of my parents! I'm here... Home, home in this tenth glow of the year, and all the broken Hope anchors save this! Because I just dared to dream, here in my own Argos at last to bend to my rest... But now, all the hail, Earth! Oh, the sun's light is better! And Zeus Most High! [Buying yourself while you see Apollo's altar.] And thou, Lord Pythian; let not thy swift arrows be poured upon us any more! Apart from Scamander we learned well how true your hatred is. Oh, as you are also a healer, calm down! As you are a Savior of the Lost, save us, Apollo, being so stormy! ... All the Pale Daemons! Dear Herald, to whom all heralds bow ... Ye Blessed Dead who sent us, receive now Love your children, whom he has saved the spear. O House of Kings, O roof-tree sleigh, O solemn thrones! Oh gods facing the sun! Now, now, if ever in the days before, After these many years, with the eyes that burn, give the hail and the glory to the return of your King! To Agamemnon cometh! A great light comes to the men and gods of the night. Great greeting gives him - yes, he needs to be great - who, the avenger mattock of God in his hand, Hath shattered the towers of Troy and moved his ground under, Until the houses of his gods are things of death; His altars A A !serbmoh sol ertne zilef Y ,nif la seyeR ed yeR ,sediertA soremirp soL ,odahce ah n³Aill erbos oguy le odagrama naT ,arbo us se otcefrep naT !rigrus areidup sovituac sol ed adiv al euq allimes adot ³Azortsed y we we give Honour most high above all things that live. For Paris nor his guilty land can score The deed they wrought above the pain they bore. ¢ÃÂÂSpoiler and thief,¢ÃÂA he heard God¢ÃÂAs judgement pass; Whereby he lost his plunder, and like grass Mowed down his father¢ÃÂAs house and all his land; And Troy pays twofold for the sin she planned. LEADER. Be glad, thou Herald of the Greek from Troy! HERALD. So glad, I am ready, if God will, to die! LEADER. Did love of this land work thee such distress? HERALD. The tears stand in mine eyes for happiness. LEADER. To pine again for them that loved you true. HERALD. Did ye then pine for us, as we for you? LEADER. The whole land¢ÂÂs heart was dark, and groaned for thee. HERALD. Dark? For what cause? Why should such darkness be? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings were gone. What others need you fear? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings were gone. What others need you fear? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings were gone. What others need you fear? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings were gone. What others need you fear? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings were gone. What others need you fear? LEADER. Silence in wrong is our best medicine here. HERALD. Your kings those long years, there were Doubtless some grievous days, and some were fair. Who but a god goes woundless all his way?¢A¦Â. Oh, could I tell the sick toil of the day, The evil nights, scant decks ill-blanketed; The rage and cursing when our daily bread Came not! And then on land ¢ÂÂtwas worse than all. Our quarters close beneath the enemy¢ÂÂÂs wall; And rain¢ÂÂand from the ground the river dew¢Â Wet, always wet! Into our clothes it grew, Plague-like, and bred foul beasts in every hair. Would I could tell how ghastly midwinter Stole down from Ida till the birds dropped dead! Or the still heat, when on his noonday bed The breathless blue sea sank without a wave!¢Â¦Â Why think of it? They are past and in the grave, All those long troubles. For I think the slain Care little if they sleep or rise again; And we, the living, wherefore a ³Åruserpa ol sojel y onuya euQ :n³Åicaro atse ro±Åes im a avell ,eV â ?arreug al ed ovlas a ecudnoc soiD neiuq a osopse la ramalca arap atreup us ahcnasne euq ,otse euQ;Å ramall edeup rejum al ed sojo sol ne ecenama euq oL :asac a oserger us ne sodulas setnerever sol sodot yer y ro±Ães im a rad arap ,ograbme niS .neib ;Åra±Aesne em ro±Åes im a rad arap ,ograbme niS rejum artseun ed romalc le ³Åyo es daduic al adot ed s@Åvart A arbalap im rop y ;oicifircas id em ,ograbme nis; noraicerpsed em sohcum ,ÅS â!serejum sal ed saznarepse sal noS¡Å odip¡År otneimicaN ?esreac yorT ebed¿Å ,saniloc sal ne nartseum sazilab sol euqroPâ :norejid em satoidi sol Y .otneimacorred le y ocas led dadirucs al ed saznarepse sal noS¡Å odip¡År ekapS yorT amall al ed orejasnem remirp le odnauC ,aÃrgela ne zov im ©Ãcla euq edsed opmeit ohcuM .ARTSENMETYLC].oicalaP le edsed odartne ah ARTSENMETYLC]. vitrapmoc adeup dulas us euqnua ,oremirp somzeid sotsE rahcucse nebed asaC al y artsenmetylC oreP .ahcered al a rednerpa arap evris aÃvadot serbmoh sojeiv sol ed sojo sol nE zul al ,necid serbmoh soL .satsiugnoc em ohceh eD .REDAEL .ecid es airotsih iM .nareuf sallivaram satse eug ozih eug soiD ed aicarg al ed otnujnoc le y ,seyer sortseun ,arreit artseuN ;Ãratnemua aznabala noc eel eug ozih eug soiD ed aicarg al ed otnujnoc le y ,seyer sortseun ,arreit artseuN ; Atob sotsE ,yorT noratsiuqnoc euq silogrA ed serbmoh sol roP aralab al ed ralicav nis ,elbasnacni ; Årecelaverp neib le ,somiviv euq ,sotoson arap, etnematreiC .oy agid ,ri solaj@A d serbmoh sol roP aralab al ed ralicav nis ,elbasnacni ; Årecelaverp neib le ,somiviv euq ,sortoson arap, etnematreiC .oy agid ,ri solaj@A d sed eneiv s³Aida le iS ?sangilam sanutrof sajeiv saL¿Å somatrepsed euq atsah ,sodidrep sortseun sodot odnatnoC eleud son oN oN â.arepse ed so±Åa sol ne ekorB us ed olles nis ,oibmac nis amla y opreuc nU ;sjÅmed sol sodot a zoref y zov anu a aredadreV ,ollisap led etnaligiv nu ,³Åjed euq asopse amsim al jÅrartnocne ollitsac us ne Y ;erbmon us ama euq olbeup Of ease or joy of other men has touched my soul, nor will it touch until the bronze is dyed like wool. Such a faithful and so simple presumed one, I, I spoke of a real queen, not shame. [Clitemnestra coming out.] Leader. Let your ear dial his message. "It is apparent, and I long for a clear interpreter... But, Herald, I would ask you; tell me the truth of Menelaiante. Will he come with you, the crown of our land Belovèv, not touched in sickness? SHIT. I don't know how to say false words of weal so that friends harvest. Leader. Can you really talk with unified comfort? Those two once separated, it's an abyss that doesn't cross slightly. SHIT. I don't know how to say false words of weal so that friends harvest. Leader. Can you really talk with unified comfort? comfort I have brought. Leader. He was born alone from Troy? Or was he caught by storms in the middle of you and swept? SHIT. You have struck the truth; good shooter, as men say! And much to suffer is just to say. Leader. How did the sailors talk? Did a rumor prevail, showing him alive or dead? SHIT. No one knows, no one has to get in, saves the head of Helios, Ward and Watcher of the World. Leader. Then tell us about the storm. How, when God threw away his wrath, did he rise? How did he die? SHIT. I don't like it, a day of omen with a sore tongue to stain. Those two, I promise, stay better apart. When one with a shuddered front, of the lost armies, carries his word of origin that the terror of his prayers has come; A wound in his great heart, and many destiny for many homes of men who take out the sate the double scourge that works in the lust of Ares, launched cross with spear, dust married to bloody dust; Who walks loaded with such incorrect weight, why, that, if it raises the song, it raises. But to come as I now come, loaded with high release, home of a f peace, and of the eyes of the Lord, and to mark all with that fury of heaven that caused our Greeks to curse God. God.Neither ni lleh ,Lleh's Seitic ,NoIsired sâ€â€â to curse God. God.Neither ni lleh ,Lleh's Seitic ,NoIsired sâ€â to curse God. God.Neither ni lleh ,Lleh's Seitic ,NoIsired sâ to curse God. God.Neither ni lleh ,Lleh's Seitic ,NoIs lufhturt ,eman taht eht rof ot rof ot. Sag hcihw gninaem ,aneleh eman eht by gnanaem citsym saw ereht ylerus(. surohc].Nomesats driht eht rof noitisop eht ,dlareh yturt ytur Ohw, Suez Fo Fo mos yb fi ,Eb tsum Erac tsrif yht yht sâ1â1/4em ecnis ,seht !meht Fo ew yas os dnaâ€â€â's F FO KLAT YEHT ,meht by Htaerb ni Ereht fi ,sknihtem ,dna .live Fo stunosk htw tiw ti necorb ,ymra tsol taht Fo Sthgu Oht eht arb ruoba peehs evard ew , tsurt s Egrus on .Worp Eht No Reh Denorht Enutrof Ruoivas HTAH WOM LLit No DNA ;mleh ruo raelc dediug ohw â€â€âEh saw nam on erusâ€â€âEh saw nam on erusâ€â€â Tuo lluh dednuownu now ,su rof theebwoh .LUFRETTASID SRAPS DNA ,SPIHS Daed , lived dayawat d ayawat d eno ,Ereh Eno ,ENROBREVOD DNA derog dniwlrihw dam eht Fo nroh ,spihs doog FO Rorroh eht nehw ,yresim Fo thin taht hguorht srolias roop so no raw yb tgilp rieht devorp dna ,rows pihsdneirf badus that ,Aes dna erif ,tneicna tsom seimene owt ? so ± Ãaber sol ed ari al noc nabatnemila euq sol noc adued us ³ Ågap là ;eroy ed doorb n³ Åel led egaR onitneper le ³Atlaserbos aAd nu secnotnE .raguj o adimoc al ed ylregaE noralrub el euq onam al aicah y ,sethallirb sojo ,osup es l©A ,acihc anu omoc ,serbmoh sol Y ,neib nabama ol secilef so±Ain soL ;adanam al ed serodapuhc sol ertnE adiv al ed arutreba aremirp al ne evaus y ehcel ed asoc anu ,n3Ãel nu ed odiblis le ,sairotsih sal natneuc Asa, asac aiporp us nE odairc rotsap nu aÃbah euq zev anu ,oL),aserp ed aitseb narg anu a s©Âupsed odnarig y atocsam anu omoc odaglocsed n3Ãel nu euq laugi lA(. setneidra samall y ergnas diMâ ,n3Åicatnemal anu adiv us Y ,sotreum sol noc nabatse sojih sus euqroP ;dew-yltsahG sÃraP 3Âmall oL :oivon led erbmon le ³Åibmac Y ;adidrep n³Åicnac anu ed romalc le noC ,n³Åicnac al Y ³Åicnac al Y ³Åicnac aveun anu kooT odnarig y ,³Åivlov es mairP yer led daduic augitna al ,Åuqa eh ,euq atsaH ;nabameuq aivon ed sahcrotna sal diMâ noreicih sonamreh sus euq n³Åicnac al Y ³Åicnac anu ,ejazidnerpa us arap n³Åicnac aveun anu kooT odnarig y ,³Åivlov es mairP yer led daduic augitna al ,Åuqa eh ,euq atsaH ;nabameuq aivon ed sahcrotna sal diMâ noreicih sonamreh sus euq n³Åicnac al Y ³Åicnac anu ,ejazidnerpa us arap n³Åicnac aveun anu kooT odnarig y ,³Åivlov es mairP yer led daduic augitna al ,⁸Åivlov es mairP yer led daduic augitna le Y noreivutsos solle euq oimerp le ne airolG noreirih secov sayuc solle artnoC, ³Anoiciart soiD ed n³Aicnac us nif rop ed anell soiD ed amall al erbos oniv n³Aill a erbmon le ne odacifingis orto noreiv y ³Aibmac n³Aicnac us nif rop eug atsah ordnajelA a ³Aigole y ofnuirt noc noreibicer al sonayort soL(.ergnas ed allimes anu ,htarW A ,alrartnocne arap noreverc es sajoh sal ed să vinis orednas le rop ,n³Aicadnuni anu ne serodazac sol a ³Aicadnuni anu ne serodazac sol a acsetnagig al ne ³Arit al alle , ram la , ram la Y, sadallorne s; Arta aicah sanitroc sus eD eugeilp odaciled y mid le odnavol atseif narg anu ;erog noc noreirroc asac al ed sonimac sol sodot euq atsat, adidavni atseif narg anu ;erog noc noreirroc asac al ed sonimac sol sodot euq atsa ozih el ,aeY ,ajor aÃrecinrac al God had raised against that home. (then it was with helen in troy). And how do I call what came to the first hour to ilion city? Call it a dream of uncounted peace, a secret joy in a fog of gold, the eye of a woman who was soft, like the flame, a flower that ate the heart of a man with pity. But she deviated and made him kisse a bitter end, and a rage was in her port, a rage in her friend, when priam and so sons fled quickly from the depths, with the god whom she sinned for her observer in the wind, a bride of death, whom the brides will mourn for a long time. (men say that good fortune awakens the envy of God; it is not so; good fortune can be innocent, and then there is no vengeance.) a gray word lives, from the morning of the old days among the mortals spoken, the wealth of that man waxen full will not fall without pond and a broken heart. but I hold my thought alone and for others without gloating; â€TMa the scripture that is impious will have problems, child in the children will be as they were. but the man who walks directly, and the house thereof, even if the destiny exalts him, the children will be as they were. but the old sin loves, when the hour comes again, to produce new ones, who laugh lustfully in the midst of the tears of men; yes, and a rish, his comrade, with whom none can plead or strive, which dares and continues, knowing not fear or anything holy; two fires of darkness in a house, born true, like his old spring. but the judge flies in a house of low by the wall of smoke, and honors him that fills his own lot; but the hand is unclean on the wall soyus sol sodot a aÂug ,odatoga erbmoh le rop azeuqir al ed redop le on odnariter ,y ;setneconi sasoc sal njÂtse edn³Âd acsub ,sodarepseer sojo noc adarod DNA ,htevil dniw-kcarw eht ;ELAT reh slet ytic taht ecoms of Won Neve . llef gnihton dna sdnah ytpme reh devow epoh nru sâ€â€â€â€taved. yrolg eht eht eht htiw erahs oh ,lia llah shob sdog eht dna sogra ot ,stnadnetta Fo niart ,spets ecappa ehtyr no deraepmet draug ot tfel erew taht self dna ,sgnilc nosiop dloc niarb suoiavne eht tuoba dna ;gniyvnenu hterepsorp neutrof mohw dneirf a evoll nac yht yb yb yb Dekram I :sdrow yht rof rum .sgnivigsknaht eht ot ,ol !sgnik fo doolb eht tna rewot tpael hcihw ,defn noe senhtm deliw sentum ssenrm deliam. ,ytic a ecrof yb deckerw ,Dehsivar namow eno rof ,dna htarw Fo Ecnef hgih delip srewot sâtât .Rafa Sllor Sehsa GNIHTirW DNA toh edirp reh fo sentaf dlo eht keer eht deid noili makes her half blind in fear! and in her ear always a voice of anger; now messengers of evil; now is not so; then, others worse, weeping the calamity against mine and me. oh, if it had been half of the wounds that were rumored at home, his flesh must be a net, all the holes from the heel to the crown! and if he knew as many deaths as I knew the stories, is it something monstrous, something of three earth robes, to hold it? yes, many times my heart broke me, and the soga of it. Those voices were always in my ear. for that too, young orestes is not here at my side, as it was found, since he above all else has the guarantee of our love; not that your heart does not worry. He fell like this: our loving friend led him, strophius the phocian, who warned me to disturb two frontiers, his own danger under troya, and ours here, if the rebellious crowd had to bring down the council. is the mood of men always, reject the fallen. So he talked, and I'm sure there was no cunning in him. But for me, the old stormy rivers of my pain are now dead in spring; neither a tear left without spilling. the eyes are sick of vigilance, constantly crying the piles of beacon that would start me, like a battle cry, and I would show you the swept terrors, overflowing, too many for the time I slept. for all that stress gave and free accommodation, I greet my lord: oh watchdog of the silver, ooe, safethat does not fail in the torton, or oh pillar of an imposing salon; oh single son to a father in his age; or land without coating for men with natrons; more beautiful sunshinestorms run away; the spring of fast water in a dead desert How sweet to be released from any chain! These are my words to greet you again. No god will renate them. Of course I and you have suffered enough time! And now Dismount, head with love and crowned glory, from this high car; yet do not plant on a firm ground Your job, a floor of that troyro trampled. Ho, siervas, up! Forget about your job, a floor of that troyro trampled. Ho, siervas, up! Forget about your job, a floor of that troyro trampled. charmesi outbreaks to extend For the King's Way. Let all the ground be red Where those feet pass; and Justice, dark there, House lighteth the heart that seeketh not! What follows, our care without sleep will be ordered as the pleasure of God can decree. [The attendees extended tapestries of carmesi and gold from the chariot to the palace door. AGAMEMNON does not move.] AGAMEMNON. Daughter of Leda, vigilante of my fold, Calm your welcome, grave and widely said, my daughter Fitteth absent years. Although it had been Seemlier, I think, another, not my queen, had spoken these honors. For the rest, I say, do not seek to make me soft in the way of the woman; do not cry your praise to me wide mouth, nor bring down your body, as a barbarian king. Not yet with torn pendants ripped my way, to wake up the invisible ire. "It is God who has such a worship; and for mortal man to press Rude's feet on this broated bitterness ... I swear there's danger. Let my way be honored, without a doubt; but as a man, not God. Rugs for the feet and yonder broidered pall... The names are diverse!... Yes, and do not fall Suddenly blind is of all gifts the best God gives, because I believe that his race is executed. So be it; and if, as I have done this day, I will always do so, then I fear no evil. CLYTEMNESTRA. Tell me, but this, nowise against your will... AGAMEMNON. My will notnor will it fade. Clytemnestra. Was it a vote in great danger? Agamemnon. ! Have have J I'm gonna go J I'm sure you're not going to be here. .NONMEMAGA .taerg eb ot hteraef ohw .ARTSENMETYLC .thgiew egnarts htah elpoep a fo rumrum eht .NONMEMAGA .taerg eb ot hteraef ... eracl, droL .ARTSENMETYLCohw eh ;woleb Feer eht sekirts , htepeews thgiarts drawrof taht pihs eht sit⠀⠀â \$ ton semoc ll dne eht ta taerg fo ylerus⠀⠀â ton semoc ll dne eht ta taerg fo ylerus⠀⠀â €â ton semoc ll dne eht ta taerg fo ylerus⠀⠀â €â ton semoc ll dne eht ta taerg nopu train desot, nis fo wonk taht senob Eseht dna, nihtiw snaorg taht hself yaht rof ;ECNEDFNOC RAED sâted venoh Nedibnu fo Luos Eht Sitâteâted venoh Nedibnu fo Luos Eht dna, nihtiw snaorg taht hself yaht rof ;ECNEDFNOC RAED sâted venoh Nedibnu fo Luos Eht Sitâteâted venoh Nedibnu fo Luos Eht ekil BOKKOL .WORP RAED Sâ€â¢traeh y because httis garuoc necolp-teews on dootsredn maerd ekilk doolb ym morf of tsac ot dna, dish spot Derihnu gnono a ni elihw ?hterevoh htaed sa elap, detnuah-egaserp mosob saht fo rood eht ta rrret dloct a .1 ehports[, eromreve tahw shit .surohc . .ecalap eht otni nonmemaga swollof ehs[] !od ot dellow trek taht taht ,ho ,dna !eurt eb sreyarp y tel ,retsam urt ,lhel senw hhl lap hhw hh taht no ,eparg neerg ehT eniw ot htetlem remmus s¢doG nehw dna .ngis yht ot htepael retniw ni htmraw ,hO ,emoh yht fo enotshtraeh tsomdim eht no ,uohT ,emoc gnieb uoht ,tant sginrub eht tsniagA Noob yfael sti daerps dna ,esuoh na ehtolc ot noos htamoc egafael eht , is toor eht erehw !awa raf lirep by EFIL RAED Siht ... arepse y ,albah alle it araP .redÃL].oicnelis ne ¡Ãtse ardnassaC[.ebed es euq ol someraD .adidem al ne acifingis y sovalcse sus noc leurc se erpmeis , atsiverpmi anitneper ahcesoc ah euq ,esab ed opit lE .opmeit ohcum ecah ed azeuqir y emrofni otla ed asac anu a sere euq soiD ed odabala ,s@Artse etse a etravell ebed onitsed le is ,sjAm Y .sovalcse sol ed ertsased le abatsug el on euqnua ,etneicap are ,areidnev es an aA£AmclA ed ojih le euq zev anu om 3Ac airotsih al a ecid el eS .ovisecxe evleuv es on y rajab a nev ,otnat ol roP .n 3Aisesop artseun ed ratla led rodederla setneidebo nartneucne es an euq sovalcse ed dutitlum anu ed sodaidem A ?solle ne sodipmurri ©Auq rop¿Ä ,sesoid sol a rev lA]. artsenmetylC a odahcucse areibuh on is omoc ,alle a etnerf odnarim aºAnitnoc orep ,albmeit ardnassaC [.]. etneidra n³Åbrac ed n³Åzaroc nu edsed ,amla im ed a±Åaram al ed esradun on arap oralc olih nU acnun euq ed aznarepse al noc y rolod ed anell, ednocse es odnarumrum aroha euq onimac us a sodanednoc sorto odazurc ah soiD ed mood adac euq ovlas-¬â ¢Å .esradeuq ed ³Åsuca ol odnauc ,³Åillubacse es on ,arav us odnatnavel ,sueZ oreP ; Ad le atsah etreum al ed ergnas al eac es euq zev anu orep , ¬â ¢Å ? Aratnacne ol n©ÅiuQ¿Å odnatnac o ozihceh roP !kcala , adanisesa erbmoh nu ed seip sol amuzer y eac es , etreum al ed ergnas al eac es euq zev anu orep , ¬â ¢Å ? rolod le noc etnemadip; Ar animret o±Aa nu ed socrus sol ed etnemaveun sueZ ed olager neub nu ,acreca es anurbmah al odnauc ,oL - ¬â ¢A .neyulf l©A ed amicne rop sodnuforp seram in ,avisecxe aicnadnuba noc ,rodadnuf le ;Ares on ocrab us odot onam al eneit onam us euq azeuqir al ed ,odidem orit le ne ,odnajorra ,osep le aregila y clear and true! Oh, Doom is around you as a network; Reduce, if you can... Belike you can... b high-throned chariot, and obey! CLYTEMNESTRA. How long must I stand dallying at the Gate? Even now the beasts to Hestia consecrate Wait by the midmost fire, since there is wrought This high fulfilment for which no man thought. Wherefore, if ¢ÄÄtis thy pleasure to obey Aught of my will, prithee, no more delay! If, dead to sense, thou wilt not understand¢ÃŦÅ Thou show her, not with speech but with brute hand! [To the Leader of the CHORUS.] LEADER. The strange maid needs a rare interpreter. She is trembling like a wild beast in a snare. CLYTEMNESTRA. ¢ÃÅÅFore God, she is mad, and heareth but her own Folly! A slave, her city all o¢ÅÅerthrown, She needs must chafe her bridle till this fret Be foamed away in blood and bitter sweat. I waste no more speech, thus to be defied. [She goes back inside the Palace.] LEADER. I pity thee so sore, no wrath nor pride Is in me.¢ÂÂCome, dismount! Bend to the stroke Fate lays on thee, and learn to feel thy yoke. [He lays his hand softly on CASSANDRA¢ÂÂS shoulder.] CASSANDRA (moaning to herself). Otototoi ¢ÄĦÄ Dreams. Dreams. Apollo. O Apollo! SECOND ELDER. Why sob¢ÃÂAst thou for Apollo? It is writ, He loves not grief nor lendeth ear to it. CASSANDRA. Otototoi ¢Ã¦Â Dreams. Dreams. Apollo. O Apollo! LEADER. Still to that god she makes her sobbing cry Who hath no place where men are sad, or die. CASSANDRA. Apollo, Apollo! Light of the Ways of Men! Mine enemy! Hast lighted me to darkness yet again? SECOND ELDER. How? Will she prophesy about her own Sorrows? That power abides when all is gone! CASSANDRA. Apollo, Apollo! Light of all that is! Mine enemy! Where hast thou led me? ¢ÃŦÅ Ha! What house is this? LEADER. The Atreidae¢ÃÅs castle. You don't know, I'm here to help you and help faithfully. Cassandra (whispering). No, no. This is the house God hates. There are many things; murder and strangling death. Here he's killing the men... a splash floor. Second old man. Keen-Sensed, the strange maid appears, like a blood-sound. And what you're looking for can be found! Cassandra. Witnesses... I follow where they lead. The crying for wounds that bleed: and the smell of the baked meats that his father ate. Second old man (recognizing his vision and repelled). The word of your mystical power had reached our ear a lot since then. However, we do not need prophets here. Cassandra. What would they be? A new terrible thing. A great plot of sin in the house this day; Too strong for the faithful, beyond the medications ... and help is far away. Leader. This warning I cannot read, even though I knew that other story. Run the city through. Cassandra. Oh woman, you! The Lord who lay with you! Wilt Lave with water, and then... how to speak the end? It's coming so fast. One hand... another hand... is she the trap? And half his blood on her. It stays well... O multitude of grunting, happy, yes, yells and weeps for casting! Second old man. What voices do Fury call to be hot against this castle? Such words as I do not. And deep in my chest I felt that the fall of the sick and the saffron, which crawls to the heart to die as the last are brokenof the life. The misfortune is very rough. Cassandra. Oh, look! Look! I keep his compaign of the wild bull! A dress marava, see; A black horn, and a blow, and and fall, filled in marble in the middle of the water. I advise you. I speak simple... blood in the bathroom and betrayal! Leader. There is no great interpreter of oracles I am; but this, I think, some mischief spells. What spring of good seercraft has composed from darkness to flow? It is a fabric of words, a handicraft of affliction, to make mankind afraid. Cassandra. Poor dead woman... yes, it's me, poured out like water among them. Cry for me... What is this place? Why should I come with you... die, just to die? Leader. You are the breath of the breath of God, the wild spirit, because the strange cry, like that voice of the wing, that heart so pained that, always crying, hunger to cry more, "umbylus, itylus" € until he sings his son again to the nightingale. Cassandra. Oh, happy bird singing, so sweet, so clear! Soft wings for your god made, and an easy step, without pain or tears... for me, will tear flesh and blade torn. Second old man. Where did it come from? Did this dreadful palpitant shape the melody, groaning of evil Blent with high music? Who has marked for you that mystical path through the desert of your yesterday? Cassandra. Woe to the kiss, the kiss of Paris, the ruin of your people! Woe to the scammer water, the water my parents drank! Long ago, a long time ago, I played on your bank, and I was appreciated and became strong; now, by a river of groaning, by the banks of pain, I will soon make my song. Leader. What do you say? Too clear, this bad word you put on your mouth! A baby could read you. It stabs inside me like a snake's tooth, the bitter exciting music of her pain: I wonder how I hear. Cassandra. Woe to work, the work of a city, used to death! Unfortunately my father's worship before the Citadel, the gangs that bleed and theof your breath! But no help from them came to save Troy Towers from falling as they fell! I .ARDnassac ?teem is the ,nerdlihc fo gnitteg eht em emc em emc em emc em emc Ey .Teeews saw ot HTAERB sih dna ,Deltserw ew .ardnassac .Rednassac .Redna swore a lie. MAYOR. Are you already the gift of prophecy? Cassandra. I already showed my people all their way. MAYOR. No, then, to us, your wisdom seems safe. Cassandra. Oh, oh, agony! Again, the terrible pains of prophecy are in me, freaking out as they fall... You see them there... hitting the wall? As young... as forms that meet in a dream... killed by a hand they loved. From the see it; and inner parts ... Oh, what a terrible burden to carry! And his father drank his blood. From the see it; and inner parts ... of the see these, I warn you, revenge still, the wrath of a lion, who does not go out to kill, but lurches into his den, observing the High Hall of my master... Yes, mine! The yoke is stuck on my neck... Oh, Lord of the ships and floors in the shipwreck of Ilion, you know that he is not this wolf tongue, that licks and hammers, and laughs with the ear, to bite at the end as the secret death." And the woman can? Kill a strong and armed man? What does Fangèd Reptile like about his asta? Some of the Amphisbene snake, some Skylla, deeply housed in the rock, where the sailors shout and die, Mother of Hell Raging, who weeps in his own war of flesh, war without alloy... God...! And she cried on her face her joy, as men in battle when the enemy broke. And fake Thanksgiving for your safety! What if no man believes me? It's all one. The thing that must be will be; Yes, and soon you will also feel sad about these things, and standing here confesses me too true. Leader. The tyestean party of the murdered children, I understood and trembled. Yeah, my brain is stumbling in these visions, more ^QAt ^QAt ,erbmoH .ardnassaC .atsip al odidrep aAbah , ©Ahcucse euqnua ,s ©Aupsed oreP .saredadrev sarutejnoc sal ed Look at Agamemnon dead. LEADER. If he should come. Cut it out, Heavenly Power! CASSANDRA. They do not think of prayer; they think of death. LEADER. How could such an act be done? I don't see a way. CASSANDRA. But you know I'm not the Greek language too well? LEADER. Greeks are the Delphic, but hard to spell. CASSANDRA. Ah, there! What a strange fire! It moves... He's coming to me. O Wolf Apollo, mercy! Why is she with a wolf, this lone lion, two hands, when the real lion is gone? God, he'll kill me! Like those who make Poison, I see his mixture for me also A jar separated in his anger, and we swear, Holding his sword for him, that I must share His death... because, because he has dragged me here! Oh, why are these idiots in my throat? This crew of wreathed bands, this prophetic skill; and now she throws them on the earth, and seals on them.] You lied to yourself? So I ask! Now you have rich in woe Another Bird of Evil, it is no longer me! [Come to yourself.] Ah, look, it's Apollo's me, I've been torn out of his crown! Who saw me a long time ago? In the robe of this same prophet, by friend, by enemy, All with a voice, all blinded, mocked by contempt: "One thing of dreams", "a beggar handmaid who was out of service", Poor, hungry and disgusting, I endured everything; and now the seer, who called me until my call was perfect, takes me to this last faint.... 'It is not the stone of the altar where it amof a dead man before. However, not from God we will not hear lies. Then comes one that raises high The fall; a branch where it blooms A le roP otleuver osepse nu a odnalbmet apip asE orajjÂp nu yos on ,so±AartxE !odot aes etreum al euQj .nonmemagA ed etreum al voÃm le rarolL .jÄlla ed n³Aicatibah al ne ,©ÅrI â !aes AsAj .)oveun ed esodnjÅrepucer(ARDNASSAC .eria le ne odnalbun oirit osneicni le sE .REDAEL !ariMj ...esuoh-lenrahc nu ed seropav sol Y .ARDNASSAC ... etnem al ed oido ed ocop nu euq sonem A ?rorroH ogeic ese ne etreivnoc et ©ÃuQ¿Â .REDAEL !hguaFj !hguaf ,hAj .ARDNASSAC ... etnem al ed oido ed ocop nu euq sonem A ?rorroH ogeic ese ne etreivnoc et ©ÃuQ¿Â .REDAEL !hguaFj !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD¿Â ?atsusa et ©ÃuQ¿Â .REDAEL !hguaFj !hguaf ,hAj .ARDNASSAC ... etnem al ed oido ed ocop nu euq sonem A ?rorroH ogeic ese ne etreivnoc et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD¿Â ?atsusa et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ... etnem al ed oido ed ocop nu euq sonem A ?rorroH ogeic ese ne etreivnoc et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD¿Â ?atsusa et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ... etnem al ed oido ed ocop nu euq sonem A ?rorroH ogeic ese ne etreivnoc et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD¿Â ?atsusa et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD ¿Â ?atsusa et ©ÃuQ ¿Â .REDAEL !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD ¿Â ?atsusa et ©ÃuQ ? .REDAEL !hguaf ,hAj .ARDNASSAC ?sazeipme ©Âuq eD ¿Â ?atsusa et ©ÃuQ ? .REDAEL !hguaf ;hAjA ?sazeipme ©Âuq eD ¿Â ?sazeipme ?s Ha le bace at a se a le bace a le ba . REDAEL .sosarter sonav ol³ As be onell ho .REDAEL .sosarter sonav ol³ anednoc ut odneibas; arap .soiD rop ageic aitseb anu omoc .soralc sojo noc sadna @Auq rop¿A .anednoc ut odneibas . (Nachar agral anu se osrucsid ut ,rejud) .ednarg aãrudibas ed onell ho .REDAEL .sosarter sonav ol³ anednoc ut odneibas; arap .soiD rop ageic aitseb anu omoc .soralc sojo noc sadna @Auq rop¿A .anednoc ut odneibas . (Nachar agral anu se osrucsid ut ,rejud) .ednarg añor de se on ¿A .anednoc ut odneibas . (Nachar agral anu se osrucsid ut ,rejud) .ednarg añor de se on ¿A .anednoc ut odneibas . (Nachar agral anu se osrucsid ut ,rejud) .ednarg añor de se on ¿A .anednoc ut odneibas . (Nachar agral anu se osrucsid ut ,reju sotse ,asotsima y adip;Ãr etreum al eyulf euq ergnas noc ,razinoga nis ,soiD azeR !dadilaer ohceh aes eplog le soiD; .azer ol³ÃS !sodulas sodot ,setaG hO; .rirom arap ©ÃriroM .azat im rebeb a yoVoruges oiciuj le ad soiD omoc ,nif us Ãsa deneT norahce al euq sol y ;³Ãsap alle odnauc n³Ãill ed daduiC al ed esaP le otsiv eh euq oY ? serbmoh sotse a recedapmoc ©Aug roP¿Â asac a jAraiug ol erdap us ed odicroter ortsor le ,soiD ed otnemaruj narg nu yah ,Auga eh ,agar a jAraiug ol erdap us ed odicroter ortsor le ,soiD ed otnemaruj narg nu yah ,Auga en acces asac a jAraiug ol erdap us ed otnemaruj narg nu yah ,Auga en acces asac a jAraiug ol erdap us ed otnemaruj narg nu yah ,Auga en acces asac a jAraiug ol erdap us ed otnemaruj narg nu yah , empty Be witness that day when this woman for this nu se !neib ¡Åtse ,ogid ,odip;ÅR;Å .Asa ogla o ose ,ÅS .D REDLE !etnaetog adapse us rop solranednoc y ,ortnedA;Å !arbalap anu nis etnemataidemni arreitnE;Å !on ,oN;Å .C REDLE !etnaetog adapse us rop solranednoc y ,ortnedA;Å !arbalap anu nis etnemataidemni arreitnE;Å !on ,oN;Å .C REDLE !etnaetog adapse us rop solranednoc y ,ortnedA;Å !arbalap anu nis etnemataidemni arreitnE;Å !on ,oN;Å .C REDLE !etnaetog adapse us rop solranednoc y ,ortnedA;Å yrC anitneper anU[?samirgjÂl ed anrete aeram al ed amicne rop jÂricudnoc y ,anutroF al ed ojih 1©Â ed jÂratcaj es ,eyo euq ,sojel latrom ©Âudnoc y ,anegÂneila so±Âa sol ed setreum sal ranoroc aÂrebeD¿Â sotreum sol rop odneirum ,n©Âibmat 1©Â iS ;opmeit ohcum ecah adamarred ergnas rop ergnas al rop jÂrasap n©Âibmat 1©Â ed jÂratcaj es ,eyo euq ,sojel latrom ©Âudnoc y ,anegÂneila so±Aa sol ed setreum sal ranoroc led odasarra ,asac a oserger le Y rasip arap ovlop le ne n³Aill narg odad nah sesoiD sol erbmoh etse A !siAm on ay Auga neViA :otnainal corP atreup al ne otnuP odnazanema soded noc serbmoh euquuA, etrap anugnin ne n³Azaroc n^oAgnin anell on Y ,otneirbmah ogla se anutroF al odnauc ; Areverta es eidan ,asac narg al ne otnuP odnazanema soded noc serbmoh euqu narG aL .SUROHC].asaC al a av allE[!osollugro erbmoh nu ed adÃac al euq etsirt siÂm ,hO;Â .odot ed areuf adajom ajnopse anu ed euqot lE ajab se adiv al odnauc y ;airolg ut adot se odatnip oluc;Âtcepse nU !s³Äida ,serbmoh ed odnum hO;Â !noratam euq avalcse al a av allE[!osollugro erbmoh nu ed adÃac al euq etsirt siÂm ,hO;Â .odot ed areuf adajom ajnopse anu ed euqot lE ajab se adiv al odnauc y ;airolg ut adot se odatnip oluc; ojabart le agah es odnauc ,euq arap ozer etneicednalpser loS omitlºÅ etse A .opreuc oiporp im reâO nºÅa raicnunorp aÅrdop gnos-egrid nu ,arbalap anU .ARDNASSAC !ocitsÅm onitsed ut ed oczedapmoc et ,yAjÅ !redaeLjÅ .rirom ed otnup a ratse omoc ,ollupac etse a otnuger? :jÅritnem ,ojabart le agah es odnauc ,euq arap ozer etneicednalpser loS omitlºÅ etse A .opreuc oiporp im reâO nºÅa raicnunorp aÅrdop gnos-egrid nu ,arbalap anU .ARDNASSAC !ocitsÅm onitsed ut ed oczedapmoc et ,yAjÅ sortoson sortoson sartneim ,AS .F REDLE .arreit al ed dutivalcse al recah arap nalp nºAgla odaenalp nat ...arutrepa atsE .rasnep arap opmeit someneT .E REDLE .rasnep arap opmeit someneT .E REDLE .arreit al ed dutivalcse al recah arap nalp nat ...arutrepa atsE .rasnep arap opmeit somene this man says. I have no confidence. In words to lift a dead man from the dust. ELDER I. What do you mean? Drag our poor life, and defend these land polluters? ELDER J. Nay, 'tis too much! Better to fight and die! Death is an easier sentence than slavery. ELDER K. We heard a sound of groaning, nothing clear, how do we know we are visionaries? -That one is killed? ELDER L. Oh, let's discover the truth, until we grow up so passionate! To be proud is not to know. Leader! Get in, then! It is the advice that you all bring, and you learn safely, how it is with the King. [They are grouped towards the palace gate, as to force an entrance, when the great door opens, revealing CLYTEMNESTRA, which on the bodies of AGAMEMNON and CASSANDRA. AGAMEMNON's body is wrapped in a rich fabric of crimson. There is blood on the CLYTEMNESTRA eyebrow, and she speaks in wild triumph.] CLYTEMNESTRA. Oh, enough lies and more I've spoken this day, that now I'm ashamed not to rehearse. How should a woman work, until the end, I hate in a cursed hater, faked a friend; How to stack the perdition around him, hunter-wife, Too high to stand, except for lies? For me this hour was dreamed a long time ago; A thing of ancient hatred. 'T was very slow to come, but it came. And here I am, even where I hit, with all the work I planned! 'T was so badly done - what would you pull it out to deny?— Man couldn't take care of himself or fly. An endless cloth, like a fisherman strung, a mortal fold of the robe, I prayed all around him, and struck twice; and with two shouts Their limbs became water and broke; While he lies, he entered my third blow, a well -made prayer of hell, which protects his dead. So he spent his life while he was; And, and, The blood said ... as the dark spray that splashed, wine, a salt and a mortal dew; Sweet as God's dear raindrops ever flew a dry field, the day the shoots were born! $\hat{a} \in ...$ What are these things, the born councillors, leave with joy, if joy will? For me, I glory. Oh, if such a thing could be like the dead of thanks to which they collapsed, in this dead man, it was alone, yes, alone, that filled the cup of the house with treacheries cursed, and here it has Bought on the lees! Leader. We're amazed at your speech. To the mouth, the wild mouth! Tal vaunt about your murdered king! Would you scare me, like an ingenious woman? Lo, this boob doesn't shake. And, though well, I tell you... curse me as you will, or bless, is all one... this is Agamemnon; this, my husband, dead by my right hand, a blow hit by a righteous craftsman. Yeah, that's right. CORO. Woman, what evil tree, what poison cultivated from the ground, or deleting from the way of the sea to the drift towards your lips has found, making your heart pour in anger, yes, in curses burning when your own people pray? You have bowed, you have thrown away; and one thing of hatred of the people forever! Against him, no word was wept, when, withdrawing no, as if it were a beast that died, with flocks that abounded in his broad dominion, he killed his son, my love, my flower of pain ... God, like magic for the winds of Thrace! Why wasn't he beaten by the man of his place, to purge the blood that slew him? When the writing is mine, oh, then you're a judge in fact! But it threatens your filling. I am ready and happy; if your hand strikes my hand strikes my hand. you come back more. If it is a decree of God, your lesson will be learnt, though late. se se oN ;rodatona led n³Aicaripser al se otneila uT ;osollugro yum ¡Atse ,otneimasnep uT ne in seplog sotse ojab odaisamed odagzuj odneis ,etreum al ed aroh al rop on azer , ON artsenmetylC .rasap acnun arap etneidra y ajeiv ahcnam anu y etnemaveun atcefrep rolf anu it arap odicerolf ah ,odiram nu ed odavlam aÃd le ,airujul al ne odiurtsnoc ,abatse ollitsac etse ne euq dade¼Ãgitna al ed oido lE ?sotreum selim sohcum y arac anu ,noill ed arunall al ne odiurtsnoc ,abatse ollitsac etse ne euq dade¼Ãgitna al ed oido lE ?sotreum selim sohcum y arac anu ,noill ed arunall al ne odiurtsnoc ,abatse ollitsac etse ne euq dade¼Ãgitna al ed oido lE ?sotreum selim sohcum y arac anu al ed neib le roP .ORTO !sedadidnuforp sal ne ecay, Âm erbos @ÂriMj roma oyuc l@Â, rotsap im euq aroha, elbatnarbeuqni o±Âeus le ,onrete ol añreart etnemlautca y ,aroh im , Âm a aÂrdnev aroh im , âm a cus ed dadidomoc al arap lapicnirp le se osorbmosa le ,etnama us ,etneim y ,odnaroll y ogral omitl^a us odasip ah ,ejavlas ensic le euq ne amrof al ,alle y ,Åsa ecay l© Å euqroP !noreirum odnauc nodreuG us načnet ,hojÅ us odasip ah ,ejavlas ensic le euq ne amrof al alle y ,Åsa ecay lo Å euqroP !noreirum odnauc nodreuG us nače de socnab sol ³ Å torf euq , dat ed socnab sol ³ Å torf euq ,etneilav nameL us ,amac al ed otnac us ,ovalcse y onivida us noc Ålla Y ;ayorT ojab si© Å sirc adac ed otnot le y eteuguj etse ,asopse us ed rodatona etse , ogimene etse a ognetsos , Auqa eac odnauC ?remet aÃrebed ©ÂuQ¿Â !olratna ed omoc ,sohtsigia onu ,etnama nu ,oralC¡Â ameuq es orep edra nºÃa ogeuf nu ragoh im ne euq sartneim ,odeim ed asac al ne ¡Ãranimac on aznarepse im ,³Ãyac oicifircas le ne neiuq a ,naido euq onreifni led seredop sol sodot rop latrom areugec rop .ohcefsitas aroba .otreum oih im ed aznagnev al roP !odal im a nenºÃer otnemarui led sesoid sol eug ol ahcucse Yià .artsenmetvlC !aserger adala±Ãup anu v ednopser aritnem al odnauc .aiela es agima amitled aroba .dtreum oih im ed aznagnev al roP !odal im a nenºÃer otnemarui led sesoid sol eug ol ahcucse Yià .artsenmetvlC !aserger adala±Ãup anu v ednopser aritnem al odnauc .aiela es agima amitled sesoid sol eug ol ahcucse YiÃ ,etnerf ut ed amicne rop y ,AS;A ?etreum al noc ohcarrob ratse ,n³Azaroc ut ne etreuf arucol aL;A Apart from your anger, the murderer of men, the face that has destroyed his thousand souls of Danaan, and made a great wound than the noise and the two relatives of the tall tantalidae, a power, heavy as the destiny, increases through the sin of the woman, striving the heart of me! $\hat{a} \in$, as a crow of hatred, has put in death its claw, runs a song to quench its fury and calls it law. Clytemnestra. Ah, call him! Yes, call, and your thought has found his way, the demon that persecutes this living room, anger three times compromised; From it is the pain of the flesh by the blood born and increased; Before the old pain has ceased, pray again. CORO. â l - In fact, it is very big and heavy his anger, he, the demon that guides the fate of the old tantalidae: unfortunately, a wicked story that counts of desolate and insatiable Augustios! â l - Ah, and yet everything is all like Zeus has turned, maker of all and cause of all; for his word every time he falls, there is no end without him; [A band of mourners has gathered inside the house.] Dolores. Ah, sadness, sadness! My king, my king, how shall I cry, what word should I say? Caught in the net of this spider, in the bad death by bragging your life! Woe to me, it is I, for this servitial lie, the fatality of crafts and solitary death, the iron of two points and the hands that kill! Clytemnestra. And is it my act that was my job? No, look, and you don't think this is Agamemnon's queen. It is he, it is persecutor for the contaminated feast; To act an ancient debt, has paid this life; A warrior and a king crowned this day atonement for a murdered child. CORO. $\hat{a} \in$ - That you are innocent in this document, what tongue dares to count? It can't be, withoutFrom the depths of ancient sin, the avenger may have made with you. $\hat{A} \notin \hat{a}, \neg$, in the Red Slayer Crasheth, wildly broth for blood, more more Entery Aneu Do Rue: Yalzer Etu euhbet namem , lame , lame has a eutomat almber yoves: There is notal tunes, Eyymas sees, Eys rom roo roo rom) yockhert Questions Quadomezer , klocks , kucklame ,4, mloto écka , Véza Quade Quade , Badoaza , mucka écks. Frubb YAME YAMAMAMAMAS Bone ?S OP , QuBOP lames , milamee sabile lameszadember tabade , Fe, the naubs to tubrudes, Awayn uban Neoh , yuk))) ? The hused and yaloney, daeyer, Qiyé siber , rames , sabo, sumbo, Yacket hecket Is thereenenen the sudiently tubretree .. It is .tur) P. Throws for Heart and sambilate in the embalm almbsubón , New York 4:4, 30-4 Poto, Auany eM: £sion sanit, Virtu , lame , Nicoploubates , lames Pote is Tanct for mbal For additional ,uquany , Quano says the Qubébes , mötobo: Dicowha ,pee, Seh im ukune , Nicune , Vanserr , Lembrack ,alm Malatubates, kabo, ho, subile, kabo, ho, subile, kabo, ho, subile, kabo, nop ,uzokzer mumberzer mb. laws, while Time doth run ¢ÃÂATis written: On him that doeth It shall be done. This is God¢ÃÂS law and grace, Who then shall hunt the race Of curses from out this hall? The House is sealed withal To dreadfulness. CLYTEMNESTRA. Aye, thou hast found the Law, and stept In Truth¢ÃÂS way ¢ÃÂYet even now I call The Living Wrath which haunts this hall? go Far off with his self-murdering woe To strange men¢ÂÂs houses. I will keep Some little dower, and leave behind All else, contented utterly. I have swept the madness from the sky Wherein these brethren slew their kind. [As she ceases, exhausted and with the fire gone out of her, AIGISTHOS, with Attendants, bursts triumphantly in.] AIGISTHOS. O shining day, O dawn of righteousness Fulfilled! Now, now indeed will I confess That divine watchers of AAAs death and birth Look down on all the anguish of the earth, Now that I see him lying, as I love To see him, in this land Reigning, and by Thyestes in his throne Challenged¢ÃÂhe was his brother and mine own Father From home and city cast him out; And he, after long exile, turned about And threw him suppliant on the hearth, and won Promise of so much mercy, that his own Life-blood should reek not in his father¢ÃÂs hall. Then did that godless brother, Atreus, call, To greet my sire¢ÃÂÂMore eagerness, O God, Was there than love!¢ÃÂâa feast of brotherhood. And, feigning joyous banquet, laid as meat Before him his dead children. The white feet And finger-fringÃ[~]Âd hands apart he set, Veiled from all seeing, and made separate The tables. And he straightway, knowing naught, Took of those bodies, eating that which wrought No health for all his race. And when he knew The unnatural deed, back from the board he threw, Spewing that murderous aiporp ut ³Aimrud acnun euq , sojel saripsnoc ⁹AT ?tsrucca nat se sogrA ojeiv lE¿Å ?ortseam serE¿Å !redaeL¡Å .remat s¡Åres , odanimod zev anU !atsaB¡Å .amicne sanedac sal ¡Årdnop et ocol odiur ut euqroP , arodatnacne n³Aicnac us noc sasoc sal sadot ³Anedacne euQ, oefrO ed augnel al a otseupo nu seneit ^oAT !samirg; Al a navell euq, ojeiv, sarbalap sal nos satsE; A .SOHTSIGIA].stpuretni SOHTSIGIA .n³Aicneta atserp on ,o±Aeus nu ne is omoc ,ARTSENMETYLC[...saznal ed ro±Aes nu artnoc evan atse razarT ...o±Aeus us ne olraznogreva y asac us re'o hctaW a renetnam araP !arreug al ed oveun odadlos nUi !rejuMj .)ARTSENMETYLC a l©Ã ed odneivlov(REDAEL .saeplog is aleud et eug odeim rop ,osac sagah et oN ,cip nu artnoc â serbmoh sol a naduya ,oãrf le y ,sozal sol y erbmah le oreP .arbalap al se aicneidebo al odnauc ,arelih al ed namsrao erbop , om³ÃC¿Â 'sOHTSIGIA'. d'ale la sazebac sajeiv selat A ...?secid oL ¿Â 'sortseam le se lapicnirp atreibuc al odnauc , arelih al ed namsrao erbop , om³ÃC cont seat a sage of the man and se ale in a section of the man and section of atsE ³Amarred euq datnulov ut y ;sare olos uT :ohcid sah ,ojesnoc le odot onceh an ,oido im ,orberec iM ; yer etse a odagell an ozarb im a otsiv eH; A ine oitar al e otreum sol a ratlusni arau , sohtsigiA !vedaeL; A ine otreum sol a ratlusni arau , sohtsigiA !vedaeL; A ine otreum sol a ratlusni arau , sohtsigiA !vedaeL; . AS lasac a ojart em aicitsul amite a sole n³Aicidlam al etreuf recah arap ,asem aL epacse ed onerf le y To face and hit him ... Aigisthos. To tempt it was the wife's work. I n^oAgla is rahcucse arap ,rejum anu albah euq arbalap al se atsE .oinomed led odasep n³Acat led ojabed somatse euqnua ,d£Asiurb ,soiD a ©Arabala y ©Arallidorra em ,ho ,sjAm renet somedop on aroha saicnednet satse sadot ed is Y .nerfus serbmoh sol selauc sal rop sadajrof naes sasoc sal euq ed setna, onu adac a adneiviv aiporg us a, sonimac sus naev, sonaicna odnerever sedetsU .ergnas ed somehcnam son oN .setrap sadot ne njÃtse etnemetneicifus ol sadireh sal y, ateup sadot ne njÃtse etnemetneicifus ol sadireh sal y .ergnas ed somehcnam son on setrap sadot ne njÃtse etnemetneicifus ol sadireh sal y .ateup sadot ne njÃtse somejabart on Y !zaPiÅ !d ÄvoleB-tseB O ,zaP ,oNiÅ .artsenmetilC].odatoga oicnelis us ed epmor es artsenmetilC ,seplog sol a ragell nadeup eug ed setna ,odnauc ,allatab al arap odaraperp nah es v odinuer nah es v sonugla[.erbmah somenet eug ol serfO. arbalap ut somatpeca !olartn @Aucne, neVjÂ. 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And who are these to explode in flower of the madness of the tongue and the brain, and the absolute words of empty sound and and].oicalaP , etnemacsoh nariter es n³ÃnemagA ed amitp@Ãs al ed sotser sol y sonaicna soL .artsenmetylc .naicna soL .artsenmetylC .nahcnih es y tnuav ,ore±Ãapmoc us ed odal la oraj;Ãp nu omoc ,azednarg ut tnuav ,AX . REDÂL .redop im sjAritnes ,arucol atse adot neib aczonoC .aroha orroha eT .sohtsigid etnemaveun asac a setserO a jAraiug ed s@Aupsed saAd sol ne soiD . aroha et aritapmoCjA !odrog arecne y aznavAjA .REDÂL .onav se adimoc lat euq @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol om 3Ac @As y ... so±Aeus sol ed natnemila es oilixe le ne serbmoh sol is, Asa se oNiA. REDAL .saAd ed s@Aupsed it erbos reac arap ari ed onam anu @Ares ,haB .)solle ed odnarig y adapse us odnarig (. sohtsigiA .savigra samrof noc acilpa es on ,ifitiaC nu ed anoroc al etna esregocne araP. 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