***Agamemnon- tragedy***

The play *Agamemnon* begins with the Watchman awaiting a beacon of light to signal the success of Agamemnon and the fall of Troy. Once it has been rendered, the Watchman informs Queen Clytemnestra. The Chorus then enters and tells of the events that led up to the current scene, including the sacrifice of Clytemnestra’s daughter, Iphigenia.

When Agamemnon arrives at the palace, Clytemnestra greets him warmly. Agamemnon has brought a slave to Argos with him, Cassandra. Cassandra is his mistress and she, as well as Clytemnestra, remains outside after Agamemnon enters the palace. Clytemnestra tries to convince Cassandra to enter the palace, but gives up after Cassandra appears to be mute.

The Queen then follows Agamemnon into the palace and Cassandra is left outside with the Chorus. During her time with the Chorus, Cassandra prophesizes hers and Agamemnon’s death by the hands of the Queen. She also recounts how she ended up in the current situation.

The Chorus claims they cannot understand what she is saying and refuses to acknowledge the truth in her statements. Following the dialogue between Cassandra and the Chorus, Agamemnon is killed; Cassandra follows shortly after. Subsequent to these events, Aegisthus enters the scene.

Both Clytemnestra and Aegisthus admit to playing a role in Agamemnon’s death but do not take responsibility for their actions; they blame Fate and Justice. The play closes with the Chorus warning Clytemnestra and Aegisthus of the consequences of their actions and Clytemnestra ignoring the words of the wise.

***Antigone-tragedy***

*Antigone* picks up where Oedipus at Colonus leaves off. Oedipus has just passed away in Colonus, and Antigone and her sister decide to return to Thebes with the intention of helping their brothers, Eteocles and Polyneices, avoid a prophecy that predicts they will kill each other in a battle for the throne of Thebes.

Upon her arrival in Thebes, Antigone learns that both of her brothers are dead. Eteocles has been given a proper burial, but Creon, Antigone's uncle who has inherited the throne, has issued a royal edict banning the burial of Polyneices, who he believes was a traitor. Antigone defies the law, buries her brother, and is caught. When Creon locks her away in prison, she kills herself.

Meanwhile, not realizing Antigone has taken her own life, the blind prophet Teiresias, Creon's son and Antigone's fiancé Haemon, and the Chorus plead with Creon to release her. Creon finally relents, but in an instance of too-late-timing, finds her dead in her jail cell. Out of despair, Haemon and Creon’s wife have by now also killed themselves, and Creon is left in distress and sorrow.

***Oedipus-tragedy***

King Oedipus, aware that a terrible curse has befallen Thebes, sends his brother-in-law, Creon, to seek the advice of Apollo. Creon informs Oedipus that the curse will be lifted if the murderer of Laius, the former king, is found and prosecuted. Laius was murdered many years ago at a crossroads.

Oedipus dedicates himself to the discovery and prosecution of Laius’s murderer. Oedipus subjects a series of unwilling citizens to questioning, including a blind prophet. Teiresias, the blind prophet, informs Oedipus that Oedipus himself killed Laius. This news really bothers Oedipus, but his wife Jocasta tells him not to believe in prophets—they've been wrong before. As an example, she tells Oedipus about how she and King Laius had a son who was prophesied to kill Laius and sleep with her. Well, she and Laius had the child killed, so obviously that prophecy didn't come true, right?

Jocasta's story doesn't comfort Oedipus. As a child, an old man told Oedipus that he was adopted, and that he would eventually kill his biological father and sleep with his biological mother. Not to mention, Oedipus once killed a man at a crossroads, which sounds a lot like the way Laius died.

Jocasta urges Oedipus not to look into the past any further, but he stubbornly ignores her. Oedipus goes on to question a messenger and a shepherd, both of whom have information about how Oedipus was abandoned as an infant and adopted by a new family. In a moment of insight, Jocasta realizes that she is Oedipus’s mother and that Laius was his father. Horrified at what has happened, she kills herself. Shortly thereafter, Oedipus, too, realizes that he was Laius’s murder and that he’s been married to (and having children with) his mother. In horror and despair, he gouges his eyes out and is exiled from Thebes.

***Frogs-comedy***

The play of the *Frogs* turns upon the decline of tragic art. Euripides was dead; so were Sophocles and Agathon; there remained none but second-rate tragedians. Bacchus misses Euripides, and wishes to bring him back from the infernal world. In this he imitates Hercules, but though equipped with the lion-hide and club of the hero, he is very unlike him in character, and as a dastardly voluptuary, gives rise to much laughter. Bacchus rows himself over the Acherusian lake, where the frogs pleasantly greet him with their croaking. The proper chorus, however, consists of the shades of the initiated in the Eleusinian mysteries, and odes of wonderful beauty are assigned to them. Aeschylus had at first assumed the tragic throne in the lower world, but now Euripides is for thrusting him off.

Pluto purposes that Bacchus should decide this great contest; the two poets, the sublimely wrathful Aeschylus, the subtle, vain Euripides stand opposite each other and submit specimens of their art; they sing, they declaim against each other, and all their failings are characterized in masterly style. At last a balance is brought, on which each lays a verse; but let Euripides take what pains he will to produce his most ponderous lines, a verse of Aeschylus instantly jerks up the scale of his antagonist. Finally he grows weary of the contest, and tells Euripides he may mount into the balance himself with all his works, his wife, children and servant, Cephisophon, and he will lay against them only two verses. Bacchus, in the meantime, has come over to the cause of Aeschylus, and though he had sworn to Euripides that he would take him back with him from the lower world, he dispatches him with an allusion to his own verse from the Hippolytus. Aeschylus, therefore, returns to the living world and resigns the tragic throne to Sophocles during his absence.

***Lysistrata-Comedy***

***Tantalus-Tragedy***

***The Trojan Women-Tragedy***

***Medea-Tragedy***

***Ajax-Tragedy***