I print West’s text (Teubner 1990), and his appar. at line 1045. Although West prints a lacuna after δούλωις, it seems that the right place for the lac. would be after πάντα (West’s alternative suggestion: see appar. ad init.). Aeschylus probably wrote:

οι δ’ οὖν κατ’ αίσαν ταύτα, και παρὰ στάθμην

For βαρὺς, with reference to persons, cf., e.g., Aesch. Pers. 828 Ἲενας, ... ἐκθύνοσ βαρὺς, Pr. 77 οὔπιστιμητες γε τῶν ἔργων βαρὺς, Choeph. 37 ὀνειρόμαντις ... βαρὺς πίττων, Soph. Phil. 1045, Eur. Med. 809, El. 1119. The phrase και βαρὺς άεί renders line 1045 more balanced completing, as it were, the picture of the nouveaux riches as ‘masters’, with ‘constant oppressiveness’ towards their slaves being added to their ‘cruelty in everything’.

As for κατ’ αίσαν, it could be understood here in a neutral capacity, to mean ‘in accordance with your lot, or destiny’ (cf. LSJ, s.v. άλοι). In fact, there seems to be a certain vagueness and ambiguity in the use of this phrase by Clytemnestra, which suit her mood and character. And the same is certainly true of παρὰ στάθμην and οἴσαν νομίζεται. Seemingly, the queen invites Cassandra to enter an ἀρχαία λόγος δόμος with more lenient masters, who will treat her fairly (παρὰ στάθμην) in accordance to custom (οἴσαν νομίζεται), implying that Cassandra has been lucky in this (κατ’ αίσαν). In real fact, however, she means to say that slavery has been the apportioned lot of Cassandra, and that she will have exactly what she deserves as a slave and as the concubine of Agamemnon. Thus κατ’ αίσαν and παρὰ στάθμην pair well in this context, bringing out in a sinister, if vague and ambiguous manner, together with οἴσαν νομίζεται, the concealed thoughts and murderous intentions of Clytemnestra.

The missing phrase καὶ βαρὲς άεί of line 1045 may have been overlooked by the scribe, probably because it begins with exactly the same word, that is καὶ, as the phrase καὶ παρὰ στάθμην which was written just below it in line 1045a. The visual similarity of τάυτα (1045a) with πάντα (1045), with their two last letters the same, may have helped in directing the scribe’s eye to the text of the next line (1045a). Once the phrase καὶ παρὰ στάθμην took the place of καὶ βαρὲς άεί, it would be natural for the scribe to continue with line 1046, thus overlooking the first part of line 1045a (οι δ’ οὖν κατ’ αίσαν ταύτα) as well.

Athens C. E. Hadjistephanou