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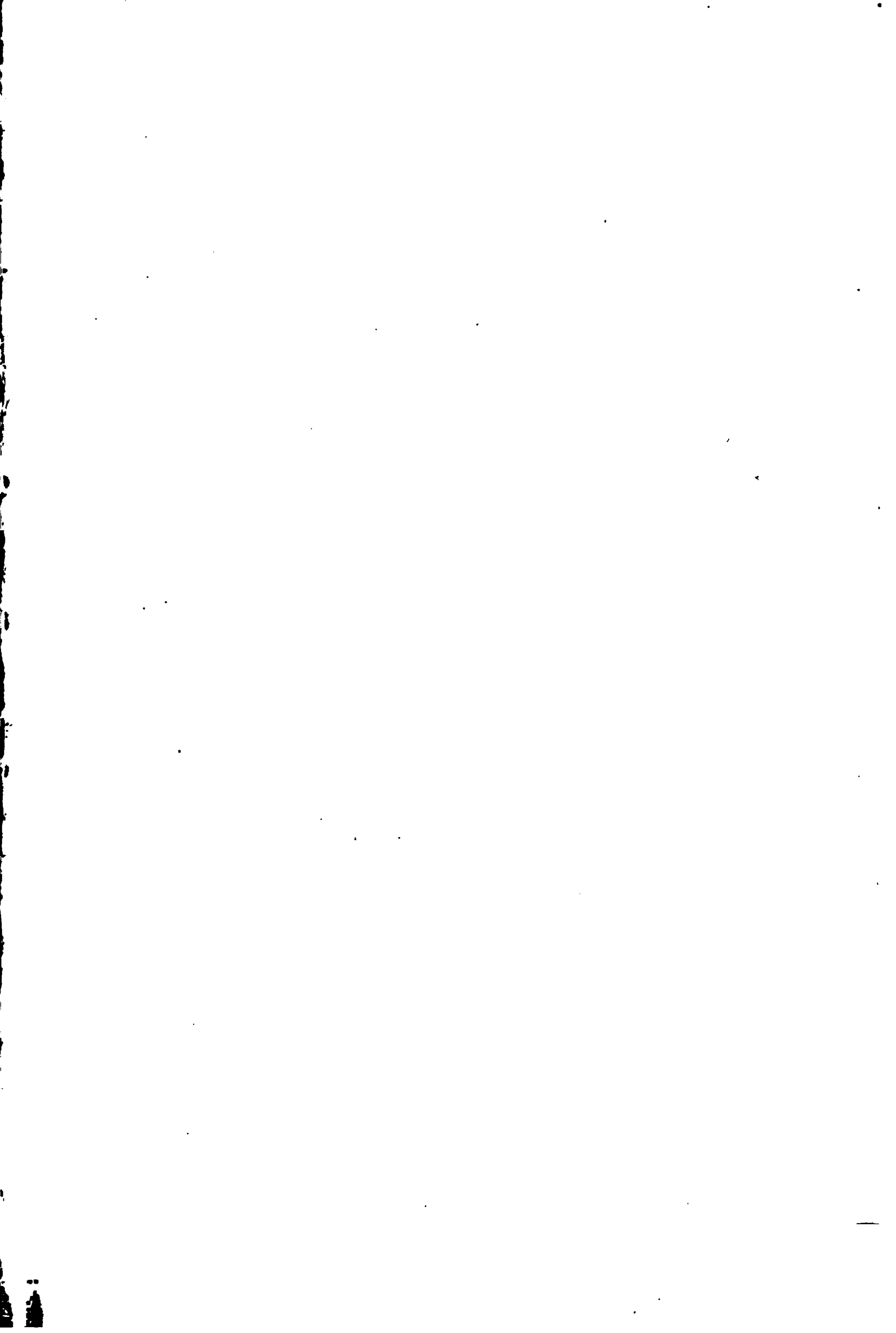
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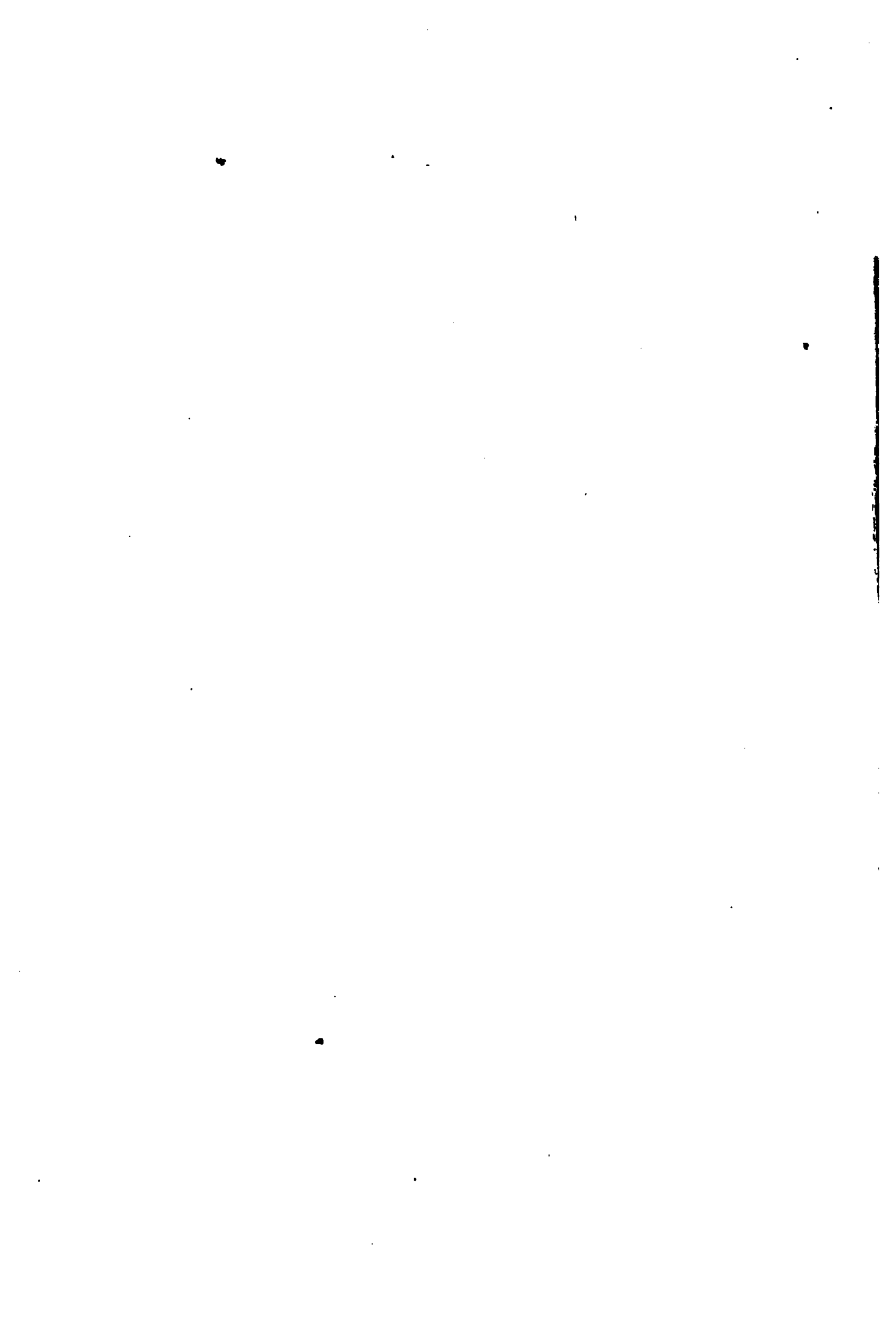
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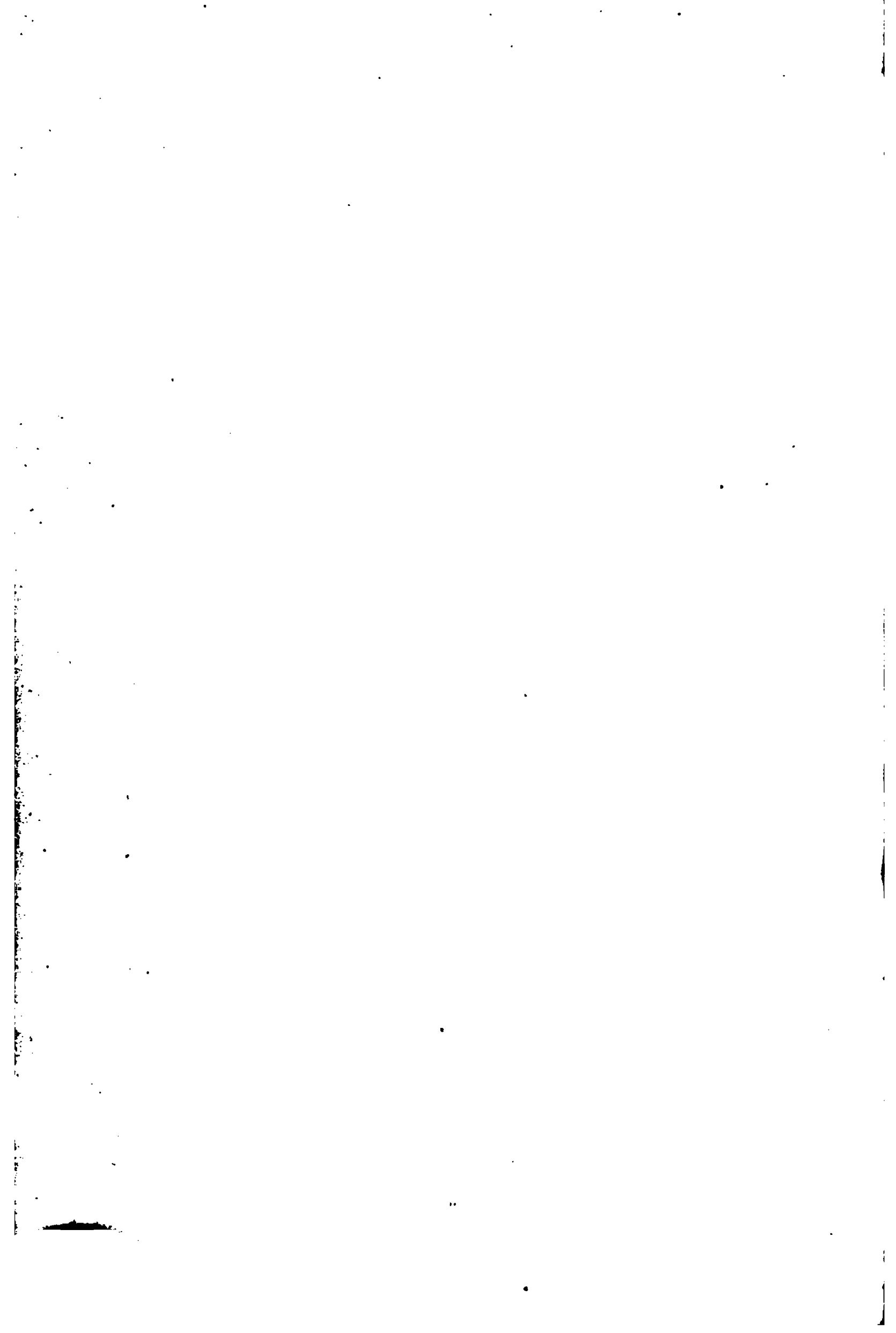
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EURIPIDIS HIPPOLYTUS. .



⊙
EURIPIDIS ^E HIPPOLYTUS,

WITH ENGLISH NOTES,
AND A LITERAL TRANSLATION.

BY A GRADUATE,
FIRST CLASS CLASSICAL HONOURS.

2
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INTRODUCTION.

PHÆDRA, the wife of Theseus, King of Athens, became enamoured of Hippolytus, his son by a former marriage. She had first seen him at Athens, on the occasion of his visit to the Eleusinian mysteries (lines 24—28), and again met with him at Trœzene,—while sharing her husband's exile in that place (lines 34—37),—where he was being brought up under the care of Pittheus. She concealed the secret for a long time, but at last disclosed it to her nurse, who in turn revealed it to Hippolytus himself. Phædra, hearing of the disclosure of her love to him, and of the anger he manifested at the news, hangs herself, but, by way of avenging her unrequited love, leaves a letter behind, in which she accuses Hippolytus of having attempted her honour. Theseus now returns to Trœzene, whence he had been for some time absent, and becomes acquainted with the contents of the letter. In the moment of passion, he pronounces a sentence of exile against Hippolytus, and invokes a curse upon him which is fulfilled by his death through the agency of Poseidon, as described in the play. The goddess Artemis then appears and informs Theseus of the real state of the case, and a reconciliation takes place between the father and the dying son, to whom Artemis promises immortal honours in the shape of a feast to be held in Trœzene in remembrance of him for ever.

From the Greek argument prefixed to this play we learn that it was produced in 429, B.C. (ὀλυμπιάδι ὀγδοηκοστῇ ἐβδόμῃ ἔτει τετάρτῳ i. e. Ol. 87, 4.) Euripides gaining the first prize with it. It is a second, and apparently improved edition (τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι). It is called *Στεφανήφορος* (i. e. bearing-garlands) in reference to line 73, to distinguish it from the earlier play which was called *Καλυπτόμενος*, owing to the fact that Hippolytus was brought on the stage dead and wrapped up. The scene of the play is at Troezene, in Argolis, in the N. E. of the Peloponnese.

The play has been adapted to the modern stage by Racine in his *Phedre*.

The text adopted is that of Dindorf's *Poetæ Scenici Græci* (5th. Edition 1868).

I have endeavoured to make the Translation as literal as possible, while in the notes I have explained the meaning where such closeness of rendering seemed in any way to obscure the sense. I have of course to acknowledge assistance in various places from Mr. Paley's Edition of the play in the *Bibliotheca Classica*, the notes of Monk, Valkenaer, and the *Scholia*.

ΥΠΟΘΕΣΙΣ.

Θησεύς υἱὸς μὲν ἦν Αἰθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζόνων Ἰππολύτην, Ἰππόλυτον ἐγέννησε, κάλλει τε καὶ σωφροσύνῃ διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναῖκα, τὴν Μίνωος τοῦ Κρητῶν βασιλέως καὶ Πασιφάης θυγατέρα Φαίδραν. ὁ δὲ Θησεύς Πάλλαντα, ἓνα τῶν συγγενῶν, φονεύσας, φεύγει ἐς Τροίηνα μετὰ τῆς γυναικὸς, οὗ συνέβη τὸν Ἰππόλυτον παρὰ Πιθεῖ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαίδρα εἰς ἐπιθυμίαν ὤλισθεν, οὐκ ἀκλόαστος οὔσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἡ τὸν Ἰππόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα τέλος τοῖς προτεθεῖσιν ἐπέθηκε, τὴν Φαίδραν εἰς τὸν Ἰππολύτου ἔρωτα παρορμήσασα. ἡ δὲ στέγουσα τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν τὸ πάθος δηλώσαι ἠναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἦτις καὶ κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεανίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαίδρα καταμαθοῦσα, τῇ μὲν τροφῷ ἐπέπληξεν, ἑαυτὴν δὲ ἀνήρτησε. καθ' ὃν καιρὸν φανείς Θησεύς, καὶ καθελεῖν σπεύδων τὴν ἀπηγχονισμένην, εἶδεν αὐτῇ προσηρητημένην δέλτον, δι' ἧς Ἰππολύτου φθορὰν κατηγορεῖ καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἰππόλυτον ἐπεταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀράς ἔθετο, ὧν ἐπακούσας ὁ θεὸς τὸν Ἰππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγενημένων ἕκαστα διασαφήσασα Θησεῖ, τὴν μὲν Φαίδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἰππολύτῳ τιμὰς ἔφη ἐπιχωρίους ἐγκαταστήσασθαι.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροίῃνι κεῖται. ἐδιδάχθη ἐπὶ Ἐπαμείνονος ἀρχόντος Ὀλυμπιάδι ὀγδοηκοστῇ ἐβδόμῃ ἔτει τετάρτῳ. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων. ἔστι δὲ οὗτος ὁ Ἰππόλυτος δεύτερος, καὶ ΣΤΕΦΑΝΙΑΣ προσαγορευόμενος. ἐμφαίνεται δὲ ὕστερος γεγραμμένος. τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι. τὸ δὲ δράμα τῶν πρώτων.

CHARACTERS OF THE PLAY.

ΑΦΡΟΔΙΤΗ, (Venus).

ΙΠΠΟΛΥΤΟΣ, (Hippolytus).

ΘΕΡΑΠΟΝΤΕΣ, (Attendants).

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ, (Chorus of Troezenian Women)

ΤΡΟΦΟΣ, (Nurse).

ΦΑΙΔΡΑ, (Phædra).

ΑΓΓΕΛΟΣ, (Messenger).

ΘΗΣΕΥΣ, (Theseus).

ΕΞΑΓΓΕΛΟΣ, (Second Messenger).

ΑΡΤΕΜΙΣ, (Artemis).

CORRIGENDA.

<i>Line</i>	116,	<i>for</i>	προσευζόμεσθα	<i>read</i>	προσευχόμεσθα.
„	150	„	νοτίαις	„	νοτίας.
„	179	„	λαμπρός and αιδής	„	λαμπρόν and αιθήρ.
„	329	„	όλεις	„	όλει.
„	363	„	πάθε	„	παθεία.
„	443	„	φορητός	„	φορητόν.
„	491	„	ώς έχει	„	ώς τάχος.
„	527	„	ψυχαῖς and οἷς	„	ψυχᾶ and οὖς.
„	630	„	φυτόν	„	κακόν.
„	680	„	τέχναι	„	τέχνη
„	702	„	ποι	„	μοι.
„	802	„	ἀγχόνης	„	ἀγχόνης.
„	884	„	κακῶν πόλις πόλις	„	κακόν ἰὼ πόλις.

ἼΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

ΠΟΛΛΗ μὲν ἐν βροτοῖσι κούκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω,
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὀρώντες ἡλίου,
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, 5
σφάλλω δ' ὅσοι φρονούσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.

1—56. *Aphrodite, or Venus, delivers the prologue in which she declares her intention of being revenged on Hippolytus for disregarding her influence. It is the custom of Euripides to commence his plays with a prologue, in which he generally sets the details of the plot before the audience.*

1. πολλή. μεγάλη, ἰσχυρά, (Scholiast) *i. e.* mighty, strong. cf. I. 443. Κύπρις γὰρ οὐ φορητὸν, ἦν πολλή ρυή.

κέκλημαι: *lit.* "I am called," apparently not meaning much more than simply εἰμι, "I am," with a reference to her title as implied in οὐκ ἀνώνυμος.

2. οὐρανοῦ τ' ἔσω to be coupled with ἐν βροτοῖσι. Both gods and men regard me as a mighty goddess.

3. The construction is (καὶ τούτων) ὅσοι ναίουσι... τοὺς μὲν πρεσβεύω... σφάλλω δὲ (πάντας) ὅσοι... πόντου τερμόνων τ' Ἀτλαντικῶν εἴσω: *lit.* "within," *i. e.* in the country from East to West whose limits are πόντος (*i. e.* the Pontus Euxinus) on the East, and τέρμονες Ἀτλαντικοὶ (*i. e.* the Pillars of Hercules) on the West.

6. φρονεῖν μέγα—to have high or proud thoughts.

δειξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
 ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος, 10
 Ἴππόλυτος, ἀγνοῦ Πιτθέως παιδεύματα,
 μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
 λέγει κακίστην δαιμόνων πεφυκένας.
 ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων
 Φοίβου δ' ἀδελφὴν Ἀρτεμιν, Διὸς κόρην, 15
 τιμᾶ, μεγίστην δαιμόνων ἡγούμενος·
 χλωρὰν δ' ἀν' ὕλην παρθένω ξυνὼν αἰεὶ
 κυσὶν ταχείαις θῆρας ἐξαιρεῖ χθονὸς,
 μείζω βροτείας προσπεσῶν ὀμιλίαν.
 τούτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ ; 20
 ἀ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
 Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
 πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
 ἐλθόντα γάρ νιν Πιτθέως ποτ' ἐκ δόμων

9. μύθων τῶνδε = what I have just said.

11. Notice the plural, though it is only spoken of Hippolytus.

14. ψαύει. *lit.* "touches, handles." *i. e.* he will have nothing to do with marriage.

19. The construction is προσπεσῶν (ὀμιλίαν) μείζω βροτείας ὀμιλίας.

20. τούτοισι: I have translated "at this:" but as φθονῶ seems more frequently followed by the dative of the *person* against whom φθόνος is felt, it may be taken as Artemis and her brother Phoebus.

21. τιμωρεῖν in the active, "to assist," or "avenge another person:"

in the middle, "to avenge oneself upon another person." The relative sentence denotes that for which she will take vengeance on Hippolytus.

23. προκόψασα: the participle is what is called absolute, *i. e.* it has no regular construction; he should have gone on to say οὐ πόνον ἔξω, but the construction in the second part of the sentence is changed, so the participle is left by itself.

The etymological meaning of προκόπτειν is "to cut in front" and the sense of 'advancing' or 'making progress,' is said to be derived from the practice of armies cutting down in front of them obstacles, such as trees, which impeded their march.

σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων 25
 Πανδίωνος γῆν πατρὸς εὐγενῆς δάμαρ
 ἰδοῦσα Φαίδρα καρδίαν κατείχετο
 ἔρωτι δεινῶ τοῖς ἐμοῖς βουλευμάσι.
 καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
 πέτραν παρ' αὐτὴν Παλλάδος κατόψιον 30
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 [ἐρώσ' ἔρωτ' ἔκδημον· Ἴππολύτῳ δ' ἐπι
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.]
 ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
 μίασμα φεύγων αἵματος Παλλαντιδῶν, 35
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐνιαυσίαν ἔκδημον αἰνέσας φυγῆν,

25. σεμνῶν μυστηρίων: *i. e.* the Eleusinian.

26. Πανδίωνος γῆν: *i. e.* Attica.

29. πρὶν μὲν ἐλθεῖν: *sc.* αὐτὴν.

30. πέτραν Παλλάδος: *i. e.* the Acropolis.

κατόψιον to be taken with ναὸν in the next line.

31. γῆς governed by κατόψιον.

ἐγκαθείσατο: Aor. I. middle of ἐγκαθίζω.

32. ἐρώσ' ἔρωτ' ἔκδημον. *lit.* loving or feeling an absent love, *i. e.* a love for one who was absent. *viz.* Hippolytus.

32, 3. Ἴππολύτῳ ἐπι: 'after him or in his honour:' the translation then will be 'in his honour, or after him she named the goddess to be set up for ever.' The sense is that she built a temple of Venus which she called after Hippolytus, and which she intended should be a lasting memorial of her affection for him.

For a different interpretation of the passage, see Mr. Paley's edition.

34. Κεκροπίαν χθόνα. *i. e.* Athens, from Cecrops, the mythical first king of the same. ἐπεὶ δὲ is the apodosis to μὲν in l. 29.

35. Παλλαντιδῶν. Ægeus and Pallas were the sons of Pandion; Theseus, being the son of the elder Ægeus, resisted an attempt made by the sons of Pallas to wrest the kingdom from him, and slew them.

36. ναυστολεῖν: properly, "to go by ship:" hence used generally of any method of 'travelling.'

37. αἰνέσας: 'being content with, acquiescing in,' cf. Alc. 2. θῆσαν τράπεζαν αἰνέσαι, θεὸς περὶ ὧν, *i. e.* to be content with a menial's table, although a god.

ἐνιαυσίαν φυγῆν: according to the Scholiast those who slew any of their kindred had to atone for it by a year's exile from their country.

ἔνταῦθα δὴ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 συγῆ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον. 40
 ἀλλ' οὔτι ταύτη τόνδ' ἔρωτα χρῆ πεσεῖν·
 δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.
 καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα,
 κτενεῖ πατὴρ ἀραῖσιν, ἃς ὁ πόντιος
 ἄναξ Ποσειδῶν ὤπασεν Θησεῖ γέρας, 45
 μηδὲν μάταιον ἐς τρὶς εὐξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,
 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω καλὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 50
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησεῶς
 στείχοντα, θήρας μόχθον ἐκλελοιπότα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεᾶν 55
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεφορμένας πύλας
 Ἄιδου φάος τε λαίσθιον βλέπων τόδε.

41. ταύτη: sc. ὁδῷ: 'in this way.'
 πεσεῖν: 'to fall on the ground
 and so come to nought.' cf. the
 adjective χαμαιπετής. lit. falling on
 the ground, which means 'of no
 effect, useless.'

47. ἀπόλλυται: ἀντὶ τοῦ ἀπο-
 λείναι (Scholiast) i. e. although she
 is ἐκλεῆς, yet she shall die.

48. καλὸν: "her honour." i. e.
 no consideration for her honour
 shall prevent me exacting due pun-

ishment from my enemies. κακὸν
 is another reading, which will mean,
 'I will not consider her woes to be
 sufficient to deter me from exacting
 punishment due from my foes.' The
 Scholiast says κακὸν = ἀπώλειαν which
 would apparently mean her death by
 hanging herself.

49. τὸ μὴ οὐ. i. e. ὥστε μὴ
 παρασχεῖν.

54. ὀπισθόπους is an adjective
 agreeing with κῶμος.

ΙΠΠΟΛΥΤΟΣ:

ια.

100

ἔπεσθ' ἄδοντες ἔπεσθε

τὰν Διὸς οὐρανίαν

Ἄρτεμιν, ἧ μελόμεσθα.

60

ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα, Ζανὸς γένεθλον.

61—3

χαῖρε χαῖρέ μοι, ὦ κόρα

Λατοῦς Ἄρτεμι καὶ Διὸς,

65

καλλίστα πολὺ παρθένων,

ἧ μέγαν κατ' οὐρανὸν

ναίεις εὐπατέρειαν αὐλάν,

Ζανὸς πολύχρυσον οἶκον.

¶ Π. χαῖρέ μοι, ὦ καλλίστα,

70

καλλίστα τῶν κατ' Ὀλυμπον

παρθένων, Ἄρτεμι·

σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου

λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,

ἔνθ' οὔτε ποιμὴν ἀξιοὶ φέρβειν βοτὰ

75

οὔτ' ἠλθέ πω σίδηρος, ἀλλ' ἀκήρατον

μέλισσα λειμῶν' ἠρινὸν διέρχεται.

Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις.

[ἔσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει

τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,

80

73. στέφανον: Hence the name of the play Ἰππόλυτος στεφανήφορος.

77. ἠρινὸν: neut. sing. of the adjective ἠρινός, used adverbially.

79. If we read ἔσοις, εἴληχεν

will be taken in the neuter sense of 'has fallen by lot:' if ἔσοις, then εἴληχεν will be 'has obtained' in which case διδακτὸν μηδέν will be accusatives, not nominatives.

ἐνταῦθα δρέπεσθαι τοῖς κακοῖσι δ' οὐ θέμις.]
 κέντρο φῖλη δέσποινα, χρυσέας κόμης.
 σιγῆ ἀδῆμα δέξαι χειρὸς εὐσεβοῦς ἄπο.

μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν

σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι, 85

κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὄρων τὸ σόν.

τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

ΘΕ. ἄναξ, θεοῦς γὰρ δεσπότας καλεῖν χρεῶν,

ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὔ ;

ΙΠ. καὶ κάρτα γ' ἢ γὰρ οὐ σοφοὶ φαινοίμεθ' ἄν. 90

ΘΕ. οἶσθ' οὖν βροτοῖσιν ὅς καθέστηκεν νόμος ;

ΙΠ. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι ;

ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.

ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν ;

ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις ; 95

ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

ΘΕ. ἢ κὰν θεοῖσι ταῦτόν ἐλπίζεις' τόδε ;

ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.

ΘΕ. πῶς οὖν σὺ σεμνήν δαίμον' οὐ προσεννέπεις ;

87. κάμψαιμι τέλος : 'lit. may I turn the end.' The metaphor is taken from a chariot turning the post in a race course so as to commence the second half of the δίαυλος on the road towards the goal. The meaning is : 'may I end my life as I have begun it.' Cf. Æsch. Ag. 344. κάμψαι δίαυλου θάτερον κῶλον πάλιν. For information on the subject consult Dict. of Antiquities.

88. The only people who ought to be called δέσποται are the gods, therefore I call you ἄναξ.

97. ἐλπίζειν : not 'to hope' but 'to suppose.' Schol. ὑπονοεῖς.

ταῦτόν τόδε : i. e. the haughty and reserved are objects of dislike, while the courteous and affable are regarded with favour.

91—99. The argument of the attendant is : Men dislike the haughty, and like the affable ; if we mortals adopt the customs of the gods, (implying that we do) we may expect that the gods have similar feelings ; if this is so, why do you run the risk of offending a powerful goddess by shewing yourself haughty (σεμνός, μέγα φρονῶν. sup. l. 6) and indifferent towards her ?

- ΙΠ. τίν' ; εὐλαβοῦ δὲ μή τι σὸν σφαλῆ στόμα. 100
- ΘΕ. τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
- ΙΠ. πρόσωθεν αὐτὴν ἀγνὸς ὦν, ἀσπάζομαι.
- ΘΕ. σεμνὴ γε μέντοι κάπλισημος ἐν βροτοῖς.
- ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.
- ΘΕ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ. 105
- ΙΠ. οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
- ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεῶν.
- ΙΠ. χωρεῖτ', ὄπαδοι, καὶ παρελθόντες δόμους
σίων μέλεσθε· τερπνὸν ἐκ κυναγίας
τράπεζα πλήρης· καὶ καταψήχειν χρεῶν 110
ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο
βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα.
τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
- ΘΕ. ἡμεῖς δὲ, τοὺς νέους γὰρ οὐ μιμητέον,
[φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν,] 115
προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
εἴ τίς σ', ὑφ' ἧβης σπλάγγχον ἔντονον φέρων

100. The epithet *σεμνός* being associated with the *Ἐρινύες* or Furies in the mind of Hippolytus (the *Ἐρινύες* were called *σεμναὶ κατ' ἐξοχήν*) he bids the attendant take care lest he says anything disparaging of such awful beings.

101. *ἐφέστηκεν* : We must suppose there was a statue of Venus on the stage.

104. Schol. οὐ πάντες τοὺς αὐτοὺς θεοὺς σέβομεν, οὐδὲ τοὺς αὐτοὺς ἀνθρώπους : *i. e.* different men have different friends among men and

also among the gods; some like one, some another.

107. *τιμαῖσι* : according to Monk, 'the honours due to the gods.'

112. *τὰ πρόσφορα* : neut. plur. adverbially : 'suitably.'

113. *πολλὰ χαίρειν λέγω* : 'I bid a long farewell to.'

115. It would have seemed more natural to have *φρονεῖν* instead of *λέγειν*.

118. *βάζει μάταιά σε* : double accusative, 'talks idle things of thee : ' cf. *δρᾶν κακὸν τινα* : 'to do evil to a person.'

μάταια βάζει μὴ δόκει τούτων κλύειν
σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεούς. 120

ἔτρα λέγεται

125

τέτρας ἐστὶν

130

ἐντὸς ἔχειν

135

ἔχειν

140

119. μὴ δόκει: 'pretend not to:' cf. l. 463. μὴ δοκεῖν ὄρεσιν: 'pretend not to see.' Medea 67. οὐ δοκῶν κλύειν 'pretending not to hear' *lit.* 'not appearing or seeming to hear.'

121. Ἰκεανὸς ὕδωρ to be constructed after στάβουσα, which itself goes with λέγεται. Others take Ἰκεανὸς with πέτρα, i. e. a rock by the sea.

131. (νοστρον κοίτης) = an illness that makes one keep one's bed: cf. *εὐναία*.

132. δέμας: with *τειρομένη* or governed by ἐντὸς ἔχειν.

135—138. This is the third day since she has eaten anything.

140. κέλασαι (aor. I. of κέλλω) properly used of 'running a ship into harbour.'

6TP
5
3
5

for Artemis or Diana.

147. ἄνιμος ἀθύρων πέλανον :
'unholy in regard to sacrifices not
offered.' A πέλανος was a sort of
soft cake made of meal, honey, and
oil, and offered to the gods.

152. ποιμαίνα : 'beguiles.'
Others read πημαίνει : 'ruins.'

154. κόβρα τις κρυπτὰ λεχέων
σὺν : 'some couch (i. e. female rival)

you know nothing about.') Others
read κρυπτῇ κόβρᾳ (datives: 'be-
guiles him by') in which case τις
will stand by itself in the sense of
'some (rival woman).'

156. Κρήτας : genitive after
ἐξορμον.

160. Others read εὐναίᾳ to agree
with λύπᾳ.

~L a
7-

ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.
 τί σ' ἐγὼ δράσω ; τί δὲ μὴ δράσω ;
 τόδε σοι φέγγος λαμπρὸν ὄδ' αἰδήρ'
 ἔξω δὲ δόμων ἤδη νοσερᾶς
 δέμνια κοίτης.
 δεῦρο γὰρ ἔλθειν πᾶν ἔπος ἦν σοι
 τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γὰρ σφάλλει κούδενὶ χαίρεις,

180

162. ἁρμονία : *lit.* fastening, joining, harmony : here used to express the temperament or disposition of women.

167. ἄντεν : imperfect of ἀντέω.

170. σὺν θεοῖσι : by the help or favour of heaven.

176. ἀλλόχρουν : proleptic or

anticipatory : the literal rendering is ; 'what has harmed the queen's form changed in colour?' 'the meaning is 'what is it that has harmed her so as to cause her to change colour?' unless we take δεδήληται as passive.

184. You are never satisfied ; you always want something different from that which you have.

οὐδέ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν
φίλτερον ἡγεί.

185

κρείσσον δὲ νοσεῖν ἢ θεραπεύειν·
τὸ μὲν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
λύπη τε φρενῶν χερσίν τε πόνος.

πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
κούκ ἔστι πόνων ἀνάπαυσις·

190

ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
σκότος ἀμπίσχων κρύπτει νεφέλαις.

δυσέρωτες δὴ φαινόμεθ' ὄντες·

τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,

195

δι' ἀπειροσύνην ἄλλου βίотου,

κούκ ἀπόδειξιν τῶν ὑπὸ γαίας·

μύθοις δ' ἄλλως φερόμεσθα.

ΦΑΙΔΡΑ.

αἵρετέ μου δέμας, ὀρθοῦτε κάρα·

λέλυμαι μελέων ξύνδεσμα, φίλαι.

λάβετ' εὐπήχεις χεῖρας, πρόπολοι.

200

βαρὺ μοι κεφαλᾶς ἐπὶ κρανου ἔχειν·

ἄφελ', ἀμπέτασον βόστρυχον ὤμοις.

TP. θάρσει, τέκνον, καὶ μὴ χαλεπῶς·

192, 3. We know nothing of the state after death, so we cling to life, though perhaps life after death may be really φίλτερον than life here.

194. φαινόμεθα ὄντες: observe the idiom. φαίνομαι ὦν is 'I appear being,' *i. e.* I manifestly am. φαίνομαι εἶναι is 'I appear or seem to be.'

195. τοῦδε: *sc.* τοῦ ζῆν: 'life on earth.'

198. μύθοις: we know only idle tales about life below.

δε: ἀντὶ τοῦ γάρ. Schol.

200. εὐπήχεις: *lit.* with beautiful arms: it is a descriptive epithet meaning "beautiful" generally, the last part of the word being unimportant.

203. μὴ χαλεπῶς: *lit.* do not with difficulty change.—*i. e.* do not

μετάβαλλε δέμας.

ῥᾶον δὲ νάσον μετὰ θ' ἤσυχίας 205

καὶ γενναίου λήματος οἴσεις·

μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

ΦΑ. αἰαῖ·

πῶς ἀνδροσερᾶς ἀπὸ κρηνίδος

καθαρῶν ὑδάτων πῶμ' ἀρυσάιμαν, 210

ὑπὸ τ' αἰγείροις ἐν τε κομήτη

λειμῶνι κλιθεῖς ἀναπαυσάιμαν ;

ΤΡ. ὦ παῖ, τί θροεῖς ;

οὐ μὴ παρ' ὄχλω τάδε γηρύσει,

μανίας ἔποχου ῥίπτουσα λόγον ;

ΦΑ. πέμπτετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλαν 215

καὶ παρὰ πεύκας, ἵνα θηροφῶνοι

στείβουσι κύνες,

βαλιαῖς ἐλάφοις ἐγχριμπτομένα·

πρὸς θεῶν, ἔραμαι κυσὶ θωῦξαι,

καὶ παρὰ χαίταν ξανθὰν ῥίψαι 220

Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'

ἐν χειρὶ βέλος.

ΤΡ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις ;

τί κυνηγεσίων καὶ σοὶ μελέτη ;

τί δὲ κρηναίων νασμῶν ἔρασαι ; 225

πάρὰ γὰρ ἰδροσερὰ πύργοις ξυνεχῆς

change if it causes you pain and inconvenience.

209. πῶς ἄν = would that. Lat. utinam.

214. For the uses of οὐ μὴ, consult the Grammars.

220. παρὰ ξανθὰν χαίταν : lit.

alongside my yellow hair ; referring to the attitude of throwing a spear, in which the hand is drawn back to the head.

226. πάρα : the accent shows this = πάρεστι, the ordinary preposition being παρά.

- κλιτὺς, ὅθεν σοι πῶμα γένοιτ' ἄν.
- ΦΑ. δέσποιν' ἄλλας, Ἄρτεμι, Δίμνας
καὶ γυμνασίων τῶν ἱππικρότων,
εἶθε γενοίμαν ἐν σοῖς δαπέδοις, 230
πώλους Ἐνέτας δαμαλιζομένα.
- ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος ;
νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πῶλων ἔρασαι. 235
τάδε μαντείας ἀξία πολλῆς,
ὅστις σε θεῶν ἀνασειράζει
καὶ παρακόπτει φρένας, ὦ παῖ.
- ΦΑ. δύστανος ἐγὼ, τί ποτ' εἰργασάμαν :
ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς ; 240
ἐμάνην, ἔπεσον δαίμονος ἄτα.
φεῦ φεῦ, τλάμων.
μαῖα, πάλιν μου κρύψον κεφαλάν·
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
κρύπτε· κατ' ὄσσων δάκρυ μοι βαίνει, 245
καὶ ἐπ' αἰσχίμαν ὄμμα τέτραπται.
τὸ γὰρ ὀρθοῦσθαι γνώμαν ὀδυνᾶ,
τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ

233. *i. e.* in the desire of your heart you were just now wishing you were on the mountains hunting, now you would like to be driving horses.

237. ἀνασειράζειν : *lit.* to draw back a horse with the rein ; here 'draws you out of the right road.'

238. παρακόπτει : *lit.* to strike falsely, of counterfeit coin ; here, to

strike one's mind awry, *i. e.* to drive one out of one's senses.

240. γνώμας ἀγαθᾶς : genitive.

248. κρατεῖ : 'is preferable.'

i. e. it is better to die in a state of frenzy not knowing what is going on, than to recover one's senses, which brings back sorrowful recollections.

μὴ γινώσκοντ' ἀπολέσθαι.

ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος 250

σῶμα καλύψει;

πολλὰ διδάσκει μ' ὁ πολὺς βίος.

χρῆν γὰρ μετρίας εἰς ἀλλήλους

φιλίας, θνητοὺς ἀνακίρνασθαι'

καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, 255

εὖλυτα δ' εἶναι στέργηθρα φρενῶν,

ἀπό τ' ὄσασθαι καὶ ξυντεῖναι.

τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν

ψυχὴν χαλεπὸν βάρος, ὡς κὰγὼ

τῆσδ' ὑπεραλγῶ. 260

βιότου δ' ἀτρεκεῖς' ἐπιτηδεύσεις

φασὶ σφάλλειν πλέον ἢ τέρπειν,

τῆ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.

οὕτω τὸ λίαν ἡσσοῦν ἐπαινῶ

τοῦ μηδὲν ἄγαν· 265

καὶ ξυμφήσουσι σοφοί μοι.

ΧΟ. γύναι γεραιὰ, βασιλίδος πιστὴ τροφὴ

Φαίδρας, ὀρῶμεν τάσδε δυστήνους τύχας·

ἄσημα δ' ἡμῖν ἧτις ἐστὶν ἡ νόσος·

253—257. It would be much better for both parties concerned if friendships were only skin-deep.

254. ἀνακίρνασθαι: *lit.* to mix wine: here 'to join in intimate friendship.'

257. (ὥστε ἀνδρας) ἀπό τ' ὄσασθαι καὶ ξυντεῖναι.

258. τὸ is to be taken with μίαν ψυχὴν ὠδίνειν: 'and the fact of one mind labouring for two' (ἐστὶ) χαλεπὸν βάρος.

261. ἀτρεκεῖς: *lit.* not turned, straight, nicely ruled: so it comes to be applied to one who strains too much after precision and over-exactness.

265. The saying μηδὲν ἄγαν (*ne quid nimis*: do nothing in excess) is attributed to one of the seven wise men.

269. ἄσημα: neuter plural nominative.

- σου δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 270
- ΤΡ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν θέλει.
- ΧΟ. οὐδ' ἦτις ἀρχὴ τῶνδε πημάτων ἔφυ ;
- ΤΡ. ἐς ταυτὸν ἦκεις· πάντα γὰρ σιγαῖ τάδε.
- ΧΟ. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
- ΤΡ. πῶς δ' οὐ, τριταίαν γ' οὐσ' ἄσιτος ἡμέραν ; 275
- ΧΟ. πότερον ὑπ' ἄτης, ἢ θανεῖν πειρωμένη ;
- ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.
- ΧΟ. θαυμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει.
- ΤΡ. κρύπτει γὰρ ἦδε πῆμα κρυῖ φησιν νοσεῖν.
- ΧΟ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων ; 280
- ΤΡ. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός.
- ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη νόσον πυθέσθαι τῆσδε καὶ πλάνου φρενῶν ;
- ΤΡ. ἐς πᾶν ἀφύγμαι κούδεν εἴργασμαι πλέον· 285
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,
ὡς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῆς
οἶα πέφυκα δυστυχοῦσι δεσπόταις.
ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
λαθώμεθ' ἄμφω, καὶ σύ θ' ἠδίων γενοῦ,
στυγνὴν ὄφρυν λύσασα καὶ γνώμης ὁδόν, 290
ἐγὼ θ' ὄπη σοι μὴ καλῶς τόθ' εἰπόμην,
μεθεῖσ', ἐπ' ἄλλον εἶμι βελτίω λόγον·
κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,

274. ἀσθενεῖ: not an adjective from ἀσθενής, but the 3rd sing. pres. from the verb ἀσθενέω. I have translated as if δέμας were the nominative; it may be 'how weak she is

and wasted away in her body' making δέμας the accusative.

κατέξανται: the verb is literally applied to carding or tearing wool: here it means 'to wear or waste away.'

γυναῖκες αἶδε συγκαθιστάναι νόσον.
 εἰ δ' ἔκφορός σοι ^{μυρία} ξυμφορὰ πρὸς ἄρσενας, 295
 λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῆ τόδε.
 εἶεν τί σιγᾶς ; οὐκ ἐχρῆν σιγᾶν, τέκνον,
 ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγῶ,
 ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
 φθέγξαι τι δεῦρ' ἄθρησον ὦ τάλαιν' ἐγώ. 300
 γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,
 ἴσον δ' ἄπεσμεν τῷ πρῖν· οὔτε γὰρ τότε
 λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται.
 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα
 γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς 305
 παῖδας, πατρώων μὴ μεθέξοντας δόμων,
 μὰ τὴν ἄνασσαν ἰππίαν Ἀμαζόνα,
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο
 νόθον, φρονούντα γνήσι', οἷσθ' ἂν νιν καλῶς,
 Ἰππόλυτον. ΦΑ. οἴμοι. ΤΡ. θιγγάμει σέθεν τόδε ;
 ΦΑ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν 311
 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

294. **συγκαθιστάναι** : others read *συγκαθίστανται*.

304—6. It seems that there may be two ways of constructing these lines (1) to take *προδοῦσα* with *εἰ θανεῖ*, and *μὴ μεθέξοντας* as accusative after *ἴσθι* : "know, if thou shalt die having betrayed thy children, that they will have no share," with Mr. Paley. (2) to take *προδοῦσα* with *ἴσθι* and *μὴ μεθέξοντας* after *προδοῦσα* : "know, if thou shalt die, that thou hast (thereby) betrayed thy children, since they will not share."

The latter would seem the more natural idiom, though the tenses would not so well agree.

309. **φρονούντα γνήσια** : though he was *νόθος* (illegitimate) yet his feelings are those of one who was *γνήσιος* (legitimate). The construction of the acc. *γνήσια* [neut. plur.] is the same as *φρονεῖν μέγα*.

310. **τόδε** : What I have just been saying, viz. that your children will be ousted by the illegitimate Hippolytus.

- ΤΡ. ὄρας ; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις
 παῖδάς τ' ὀνήσῃαι καὶ σὸν ἐκσῶσαι βίον.
- ΦΑ. φιλω̄ τέκν'· ἄλλη δ' ἐν τύχη̄ χειμάζομαι. 315
- ΤΡ. ἀγνάς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις ;
- ΦΑ. χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι.
- ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος ;
- ΦΑ. φίλος μ' ἀπόλλυσ' οὐχ ἐκούσαν οὐχ ἐκόν.
- ΤΡ. Θησεύς τιν' ἠμάρτηκεν ἔς σ' ἀμαρτίαν ; 320
- ΦΑ. μὴ δρῶσ' ἔγωγ' ἐκείνον ὀφθείην κακῶς.
- ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει θανεῖν ;
- ΦΑ. ἔα μ' ἀμαρτεῖν· οὐ γὰρ ἔς σ' ἀμαρτάνω.
- ΤΡ. οὐ δῆθ' ἐκούσά γ', ἐν δὲ σοὶ λελείψομαι.
- ΦΑ. τί δρῶς ; βιάζει χεῖρὸς ἐξηρητημένη. 325
- ΤΡ. καὶ σῶν γε γονάτων οὐ μεθήσομαί ποτε.
- ΦΑ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.
- ΤΡ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν¹ τί μοι κακόν ;
- ΦΑ. ὀλεῖ² τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.
- ΤΡ. κάπειτα κρύπτεις χρήσθ' ἰκνουμένης ἐμοῦ ; 330
- ΦΑ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώμεθα.
- ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.

315. χειμάζομαι : 'I am tempest-tossed, troubled.'

318. The Scholiast says this line has reference to sorcery : διὰ φαρμακείας· ἢ ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.

324. It is not easy to see the sense of this line. I have translated it as if it were οὐχ ἐκούσα (ἀμαρτάνεις), ἐν δὲ σοὶ λελείψομαι, making two sentences. It should perhaps be taken οὐχ ἐκούσα (ἀκουσα) δὲ ἐν σοὶ λελείψομαι : *i. e.* not

willingly, but (against my will) shall I be left behind in your case. *i. e.* you will prevail against me or win me over to your way of thinking, I shall be no match for you ; or, after ἐκούσα, we may supply ἐάσω σ' ἀμαρτεῖν. In either case the idea conveyed by ἐν δὲ σοὶ λελείψομαι will be similar.

328. μὴ τυχεῖν : Schol. στερηθῆναι : to be deprived of thee.' Mr. Paley takes it 'not to gain you over to my views' *i. e.* not to win (your ear).

ΦΑ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.

ΤΡ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὁ χρῆν.

ΦΑ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335

ΤΡ. σιγῶμ' ἄν ἤδη· σὸς γὰρ οὐντεῦθεν ἴλογος.

ΦΑ. ὦ τλήμιον, οἶον, μήτηρ, ἠράσθης ἔρον.

ΤΡ. δὴν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε ;

ΦΑ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ.

ΤΡ. τέκνον, τί πάσχεις ; ξυγγόνους κακορροθεῖς. 340

ΦΑ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.

ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος ;

ΦΑ. ἐκεῖθεν ἡμεῖς οὐ νεώστι ἴδυστυχεῖς. ^ν

ΤΡ. οὐδέν τι μάλλον οἶδ' ἂ βούλομαι κλύειν.

ΦΑ. φεῦ·

πῶς ἂν σύ μοι λέξειας ἅμ' ἐμὴν χρῆ λέγειν ; 345

ΤΡ. οὐ μάντις εἰμὶ τὰφανῆ γνῶναι σαφῶς.

ΦΑ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν ;

ΤΡ. ἠδιστον, ὦ παῖ, ταυτὸν ἀλγεινόν θ' ἅμα.

ΦΑ. ἡμεῖς ἂν εἰμεν' θατέρῳ κεχρημένοι.

ΤΡ. τί φῆς ; ἐρᾶς, ὦ τέκνον, ἀνθρώπων τινός ; 350

ΦΑ. ὅστις ποθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος.

ΤΡ. Ἰππόλυτον αὐδάς ; ΦΑ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.

ΤΡ. οἴμοι, τί λέξεις, τέκνον ; ὥς μ' ἀπόλεσας.

336. οὐντεῦθεν = ὁ ἐντεῦθεν *i. e.* what is to be said is yours to say.

337. μήτηρ : Pasiphæe.

339. ὄμαιμε : Ariadne.

343. ἐκεῖθεν : *i. e.* from love. οὐ νεώστι "not lately" means that it has long been a family failing.

345. πῶς ἂν = utinam.

346. οὐ μάντις εἰμὶ (ὥστε ἐμὲ) γνῶναι.

347. ἀνθρώπους ἐρᾶν = τὸ τοὺς

ἀνθρώπους ἐρᾶν : 'what is this which they call men's-being-in-love?'

349. Phædra says, if love has a pleasant and a painful side to it, it seems I have been afflicted with the painful portion of it. Dawes's canon is exemplified here, that, if a woman, speaking of herself, uses the plural number, she uses the masculine gender.

θατέρῳ = τῷ ἐτέρῳ.

γυναῖκες, οὐκ ἀνασχετ', οὐκ ἀνέξομαι
ζῶσ'· ἐχθρὸν ἡμᾶρ, ἐχθρὸν εἰσορῶ φάος. 355

ρίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι
βίου θανοῦσα. χαίρετ'· οὐκέτ' εἴμ' ἐγώ.
οἱ σῶφρονες γὰρ οὐχ ἔκόντες, ἀλλ' ὅμως
κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεὸς,
ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ, 360
ἢ τήνδε κάμει² καὶ δόμους³ ἀπώλεσεν.

ΧΟ. αἶες ὦ, ἐκλυες ὦ ἀνῆκουστα τᾶς
τυράννου πάθε² μέλεα θρεομένας.
ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ. 365

ὦ τάλαινα τῶνδ' ἀλγέων
ὦ πόνοι τρέφοντες βροτούς·
ὄλωλας, ἐξέφηνας ἐς φάος κακά.
τίς σε παναμέριος ὅδε χρόνος μένει ;
τελευτάσεταιί τι καινὸν δόμοις. 370

ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει¹ τύχα
Κύπριδος, ὦ τάλαινα παῖ Κρησία.

ΦΑ. Τροιζήνιαι γυναῖκες, αἰ τὸδ' ἔσχατον
οἰκεῖτε χώρας Πελοπίας προνώπιον,
ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ 375

364. Mr. Paley makes ἐμέ the subject of *κατανύσαι*: 'before I arrive at your state of mind.' It is translated as if *σε* were the subject: 'before you attain your intentions, *i. e.* accomplish your purpose.

369. *παναμέριος*: *lit.* all-day-long: *i. e.* what sort of a life are you likely to lead, from morning till evening, and from evening till morning.

371. *ἄσημα*: neut. plur. as in 269.

φθίνει: metaphor from the sun setting.

375. *ἄλλως*: perhaps 'in vain,' *i. e.* I have never been able to make my mind up about it for certain. If it be translated 'at random' it will mean that she did it off and on, without bestowing very serious thought upon it.

θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.
 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
 πράσσειν κάκιον! ἔστι γὰρ (τό γ' εὖ φρονεῖν)
 πολλοῖσιν, ἀλλὰ τῆδ' ἀθρητέον τόδε·
 τὰ χρήστ' ἐπιστάμεσθα καὶ γιννώσκομέν, 380
 οὐκ ἐκπονοῦμεν δ' οἱ μὲν ἀργίας ὑπο,
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
 μακραὶ τε λέσχαι καὶ σχολή, τερπνὸν κακόν,
 αἰδῶς τε. δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακὴ, 385
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφῆς,
 οὐκ ἂν δὴ ἦσθ' ἡσθ' ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ,
 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν. 390
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·
 ἐπεὶ μ' ἔρωσ ἔτρωσεν, ἐσκόπουν ὅπως

378. κάκιον: neut. sing. of κακίων (comparative of κακός) used adverbially, πράσσειν κακῶς is 'to fare badly' so πράσσειν κάκιον is 'to fare worse.' πράσσειν κάκιστα would be 'to fare worst,' according to the rule that the comparative of adverbs is represented by the neuter singular, the superlative by the neuter plural.

τὸ εὖ φρονεῖν = the possession of one's right senses.

379. τῆδε: sc. ὁδῶ: 'thus.'

386, 7. *i. e.* If people knew what was the fitting time to use each sort of αἰδῶς, there would not be two distinct things signified by the same letters: *i. e.* the word αἰδῶς would only have one meaning.

388. Mr. Paley's text has φρονοῦσα for προγνοῦσα.

389. διαφθεῖρειν: *lit.* to destroy and so "to forget."

390. ἔμπαλιν πεσεῖν φρενῶν: 'to fall back from one's senses,' *i. e.* to lose one's reason. Mr. Paley takes διαφθερεῖν and this phrase differently. His rendering is "when once then I had made up my mind on these subjects (*i. e.* the natural tendency to evil) I did not think there was any drug that could alter my conduct or convictions, so as to fall into the contrary conclusion,' *i. e.* before she knew what, and how irresistible, love was, she had fancied her philosophy was proof against any temptations."

κάλλιστ' ἐνέγκοιμι' αὐτόν. ἤρξάμην μὲν οὖν
 ἐκ τοῦδε σιγαῖν τήνδε καὶ κρύπτειν νόσον.
 γλώσση γὰρ οὐδὲν πιστὸν, ἢ θυραῖα μὲν 395
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,
 αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτηται κακά.
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προὔνοησάμην.
 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον 400
 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι
 κράτιστον· οὐδεὶς ἀντερεῖ βουλευμασιν.
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ
 μήτ' αἰσχρὰ δρώση μάρτυρας πολλοὺς ἔχειν.
 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ, 405
 γυνή τε, πρὸς τοῖσδ' (οὐσ' ἐγίγνωσκον) καλῶς,
 μίσσημα πᾶσιν. ὥς ὄλοιτο παγκάκως
 ἣτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
 πρώτη θυραῖους. ἐκ δὲ γενναίων δόμων
 τόδ' ἤρξε θηλελαῖσι γίνεσθαι κακόν, 410
 ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῆ,
 ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.
 μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.
 αἰ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι, 415

405. ἤδη = ἤδειν : 1st sing. plu-
 perfect of εἶδω, the perfect used of
 the same being οἶδα. ἤδειν becomes
 ἤδη thus : the ν is dropped, the ι
 changed to α, thus leaving ἤδεα
 which is contracted into ἤδη.

406. For οὐσ' ἐγίγνωσκον = 'I

knew that I was,' cf. ἴσθι προδοῦσα
 above, l. 305.

411, 12. Inferiors follow the ex-
 ample of their betters : if the latter
 approve of what is bad, so will the
 former.

δοκῆ : 'seem good to,' i. e. are
 approved of.

βλέπουσιν ἐς πρόσωπα τῶν ξυμμενετῶν,
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
 τέρεμνά τ' οἴκων μὴ ποτε φθογγὴν ἀφῆ ;
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
 ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλῳ, 420
 μὴ παῖδας οὐς ἔτικτον· ἀλλ' ἐλεύθεροι
 παρρησία θάλλοντες)οἰκοῖεν πόλιν
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.
 δουλοῖ γὰρ ἄνδρα, κὰν θρασύππλαγχνός τις ἦ,
 ὅταν ξυνειδῆ μητρὸς ἢ πατρὸς κακά. 425
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
 γνώμην δικαίαν κάγαθὴν, ὅτῳ παρῆ.
 κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχη,
 προθεῖς κάτῳπτρον ὥστε παρθένῳ νέα
 χρόνος, παρ' οἷσι μήποτ' ὀφθείην ἐγώ. 430

ΧΟ. φεῦ φεῦ. τὸ σῶφρον ὡς ἀπανταχοῦ καλὸν,
 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται!

ΤΡ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως

418. Cf. Macbeth. Act. ii. sc. i.
 quoted by Monk,

Thou sure and firm-set earth,
 hear not my steps, which way they
 walk, for fear
 the very stones prate of my where-
 abouts

ἀφῆ : 2 aor. subj. act. 3. sing.
 (owing to the neuter plural) from
 ἀφήμι.

420. ὡς μήποτε : apparently μὴ
 would have been sufficient to express
 the sense obviously needed.

423. μητρὸς οὐνεκα : 'as far as
 their mother is concerned.'

426. ἀμιλλᾶσθαι : according to

Monk and the Scholiast, this means
 'lasts as long as life' i. e. other
 things fail before the end of life.

428. ὅταν τύχη : 'any moment :'
 i. e. whenever it may chance.

429. προσθεῖς (Paley) i. e. ap-
 plying (as a test).

430. παρ' οἷσι : sc. κακοῖσι.

432. Monk has κομίζεται, i. e.
 obtains for itself. καρπίζεται will be
 'produces as its fruit.' (Paley). The
 objection to translate καρπίζεται as
 one would naturally be tempted to
 do 'reaps the fruits of' is that it
 does not appear used in that sense
 in Tragedy.

ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον
 νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· κὰν βροτοῖς 435
 αἰ δεύτεραί πῶς φροντίδες σοφώτεραι.
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' (ἔξω λόγου)
 πέπουθας· ὄργαι δ' ἔς σ' ἀπέσκηψαν θεᾶς.
 ἐρᾶς· τί τοῦτο θαῦμα ; σὺν πολλοῖς βροτῶν.
 κᾶπειτ' ἔρωτος οὔνεκα ψυχὴν ὀλεῖς ; 440
 οὐ τᾶρα λυεῖτοῖς ἐρώσι τῶν πέλας
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν·
 Κύπρις γὰρ οὐ φορητὸν, ἦν πολλὴ' ῥυτῆ·
 ἢ τὸν μὲν εἴκουθ' ἠσυχῆ μετέρχεται,
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὔρη μέγα, 445
 τοῦτον λαβούσα (πῶς δοκεῖς) καθύβρισεν.
 φοιτᾶ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·
 ἢ δ' ἐστὶν ἢ σπείρουσα καὶ διδοῦσ' ἔρον,
 οὐ πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι. 450
 ὅσοι μὲν οὐκ γραφάς τε τῶν παλαιτέρων
 ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεὶ,
 ἴσασι μὲν Ζεὺς ὡς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὡς ἀνὴρ πασέν ποτε ᾤ
 ἢ καλλιφραγῆς Κέφαλον ἐς θεοὺς Ἴεως 455

435. Observe φαῦλος of two terminations, φαῦλος being here feminine, cf. οὐσ' ἐγγνωσκον l. 406. for the construction.

441. τᾶρα = τοὶ ἄρα.

λυεῖ = λυσιτελεῖ : 'it profits.'

The sense is: Love is a very general thing; it would never do if every one who fell in love were to

hang himself or herself, as you propose to do.

443. φορητὸν: for the neuter cf. Virgil. Triste lupus stabulis: 'the wolf is a disastrous (thing) to the folds.'

πολλή: 'with mighty force,' cf. l. 1.

446. πῶς δοκεῖς inserted parenthetically.

ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῶ
 ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεοὺς,
 στέργουσι δ', οἶμαι, συμφορᾷ νικώμενοι.
 σὺ δ' οὐκ ἀνέξει; χρῆν σ' (ἐπὶ ῥητοῖς) ἄρα
 πατέρα φυτεύειν ἢ πῶς δεσπόταις θεοῖς
 ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
 πόσους δοκεῖς δὴ (κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρῶντας λέκτρα μὴ δοκεῖν ὀρᾶν;
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ
 τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
 οὐδ' ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς·
 οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δόμοι
 κανῶν ἀκριβώσει' ἄν· ἐς δὲ τὴν τύχην

460

465

456—458. Implying that it was not really such a miserable lot after all to be carried up to heaven to dwell with the gods, so that people should not be content with it (στέργειν).

457. ἐκποδῶν is an adverb.

458. συμφορᾷ νικώμενος; ironical: 'overcome by the weight of their misfortune.'

459—461. If they can bear it, surely you ought not to complain. If you do grumble at falling a victim to love, your father ought to have made special stipulations at your birth and set other gods over you as master. ἐπὶ ῥητοῖς: 'on special terms:' this is the force of ἐπὶ with the dative: thus ἐπὶ τοῖς—on these terms.

462. φρενῶν to be taken with εὖ ἔχοντας: the phrase κάρτ' ἔχειν εὖ φρενῶν (lit. to be very well off in

regard to one's senses) means 'to be in perfect possession of one's senses.' It is a common use of ἔχειν; cf: phrases like εὖ ἔχειν σώματος, εὖ ἔχειν βίου.

463. μὴ δοκεῖν: cf. l. 119.

465. συνεκκομίζειν: "help (σύν) in carrying out (εκ)."

467. ἐκπονεῖν: the same idea as ἀτρεκέως βίου ἐπιτηδεύσεις, l. 261.

468, 9. The other reading is καλῶς ἀκριβώσειαν, which will be translated with βροτοὶ for nominative: 'for they (men) would not satisfactorily fit a roof with which houses are covered.' Mr. Paley, following Monk, inserts ἄν after οὐδὲ and takes καλῶς as 'rightly or reasonably.' The sense, whichever reading be adopted, is that men ought not to be over-precise about life, just as people are not over-precise as to the way in which the roof of a house

- πεσοῦσ' ὄσσην σὺ πῶς ἂν ἐκνεῦσαι¹ δοκεῖς ; 470
- ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
ἄνθρωπος οὐσα κάρτα γ' εὖ πράξειας ἄν.
ἀλλ', ὦ φίλη παῖ, λήγῃ μὲν κακῶν φρενῶν,
λήξον δ' ὑβρίζουσ'. οὐ γὰρ ἄλλο πλὴν ὕβρις
τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν 475
τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.
νοσοῦσα δ' (εὖ) πως τὴν νόσον καταστρέφου.
εἰσὶν δ' ἐπῶδαι καὶ λόγοι θελκτήριοι
φανήσεται τι τῆσδε φάρμακον νόσου.
ἢ τὰρ' ἂν ὄψέ γ' ἄνδρες ἐξεύροιεν ἄν, 480
εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.
- ΧΟ.** Φαίδρα, λέγει μὲν ἤδε χρησιμώτερα
πρὸς τὴν παρούσαν ξυμφορὰν, αἰγῶ δὲ σέ.
ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485
- ΦΑ.** τοῦτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
οὐ γὰρ τι τοῖσιν ὥσιν τερπνὰ δεῖ λέγειν,
ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.
- ΤΡ.** τί σεμνομυθεῖς ; οὐ λόγων εὐσχημόνων 490
δεῖ σ', ἀλλὰ τάνδρος· ὡς ἔχει διμστέον
τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.

is put together: they ought to be contented with a respectable amount of ἀκρίβεια.

470. ἐς δὲ τὴν τύχην πεσοῦσα, ὄσσην σὺ (εἰσπέπτωκας). ἐκνεῦσαι: Aor. I. inf. act. of ἐκνέω: 'swim out.'

472. Observe ἄνθρωπος feminine: it does not mean necessarily 'a man' but 'human' opposed to 'divine.'

480. τὰρα = τοὶ ἄρα.

488. ὥσιν: dat: plur. of οὖς, 'ear.'

491. τάνδρος = τοῦ ἀνδρός.

εἰ μὲν γὰρ ἦν σοι μὴ ᾽πὶ συμφοραῖς βίος
 τοιαῖσδε, σῶφρων δ' οὐσ' ἐτύγχανες γυνή,
 οὐκ ἄν ποτ' εὐνήσ οὐνεχ' ἡδουῆς τε σῆς
 προῆγον ἄν σε δεῦρο· νῦν δ' ἀγῶν μέγας
 σῶσαι βίον σὸν, κοῦκ ἐπίφθονον τόδε.

495

ΦΑ. ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα,
 καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους ;

ΤΡ. αἰσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστὶ σοι.
 κρείσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,
 ἢ τοῦνομ', ὧ σὺ κατθανεῖ γαυρουμένη.

500

ΦΑ. καὶ μὴ σε πρὸς θεῶν, εὐ λέγεις γὰρ, αἰσχροὰ δὲ,
 πέρα προβῆς τῶνδ'· ὡς ὑπείργασμαι μὲν εὐ
 ψυχὴν ἔρωτι, τὰσχροὰ δ' ἦν λέγῃς καλῶς,
 ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

505

ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν
 εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἢ χάρις·
 ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω,
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν
 παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακῆ.
 [δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθουμένου
 σημείον, ἢ λόγον τιν' ἢ πέπλων ἄπο

510

497. When it is a case of life or death, whatever expedient one has to resort to, it will not be met with odium.

506. ἀναλωθήσομαι: *lit.* I shall be expended: *i. e.* after having exhausted all my resources, I shall be reduced to the very thing which it is my desire to avoid.

508. δευτέρα ἢ χάρις: has the same meaning as the phrase, δεύτερος πλοῦς: 'that is your next best course.'

511. ἐπ' αἰσχροῖς: cf. for the meaning of ἐπὶ, l. 459.

512. παύειν (active)=to make to cease. παύεσθαι (middle)=to cease.

- λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν.] 515
- ΦΑ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον ;
- ΤΡ. οὐκ οἶδ' ὄνασθαι, μὴ μαθεῖν, βούλου, τέκνον.
- ΦΑ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῆ.
- ΤΡ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις δὲ τί ;
- ΦΑ. μή μοί τι Θησέως τῶνδε μηνύσης τόκῳ. 520
- ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
μόνον σύ· μοι, δέσποινα ποντία Κύπρι,
ξυνεργὸς εἶης. τᾶλλα δ' οἷ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις. .
- ΧΟ. Ἔρωσ Ἔρωσ, ὃ κατ' ὀμμάτων 525
στάξεις πόθον, εἰσάγων γλυκεῖαν
ψυχᾷ χάριν οἷς ἐπιστρατεύση,
μή μοί ποτε σὺν κακῷ φανείης,
μηδ' ἄρρυθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ' 530
ἄστρον ὑπέρτερον βέλος,
οἶον τὸ τᾶς Ἀφροδίτας
ἴησιν ἐκ χερῶν
Ἔρωσ, ὃ Διὸς παῖς.
ἄλλως ἄλλως παρά τ' Ἀλφεῶ) 535
Φοίβου τ' ἐπὶ Πυθίοις τεράμνοις
βούταν φόνον Ἑλλάς αἰ' ἀέξει·
Ἔρωτα δὲ, τὸν τύραννον ἀνδρῶν,

525. δ: the only place where the article is used in Tragedy in the nominative as = δς, according to Dindorf.

527. ψυχᾷ (ἐκείνων) οὖς ἐπιστρατεύση, the accusative being governed

by ἐπιστρατεύση, which is the 2. sing. I. aor. mid. subjunctive: ἂν must be supplied to οὖς.

529. ἄρρυθμος: *lit.* out of tune or harmony.

532. ὑπέρτερον — οἶον: we

τὸν τὰς Ἀφροδίτας φιλτάτων θαλάμων κληδοῦχον, οὐ σεβίζομεν, πέρθοντα καὶ διὰ πάσας ἴοντα συμφορᾶς θνατοῖς, ὅταν ἔλθῃ.	540 545
τὰν μὲν Οἰχαλία πῶλον, ἄζυγα λέκτρων, ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων ζεύξασ' ἀπ' εἰρεσία, δρομάδα τιν' Ἀΐδος ὥστε Βάκχαν, σὺν αἵματι, σὺν καπνῷ φονίοις θ' ὑμεναίοις Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν ὦ τλάμων ὑμεναίων.	547, 8 550 555
ὦ Θήβας ἱερὸν τεῖχος, ὦ στόμα Δίρκας, ξυνείποιτ' ἂν ἅ Κύπρις οἶον ἔρπει. βροντᾶ γὰρ ἀμφιπύρῳ τοκάδα τὰν Διογόνοιο Βάκχου, νυμφευσάμεναν πότμῳ	557, 8 560

should have expected either ὑπέρτερον ἐκείνου δ, omitting οἶον, or τοιοῦτον ἐστὶν οἶον, without ὑπέρτερον.

542. διὰ πάσης συμφορᾶς : i.e. he brings all kinds of woe whenever he does come; his path is one of woe.

545. τὰν ἐν Οἰχαλία πῶλον : Iole; for the story consult the Classical Dictionary, as also for Semele, the mother of Bacchus (l. 560).

546. Observe πῶλον *lit.* a colt or filly, applied to a girl.

ἄζυγα : acc. sing. of the adj. ἄζυξ, ἄζυγος. The gen : λέκτρων governed by the privative notion contained in the adjective.

549. ἀπὸ, as the accent shews, comes after the case it governs, ἀπὸ οἴκων ζεύξασα εἰρεσία, unless we join ἀποζεύξασα, which would equally govern οἴκων.

553. Ἀλκμήνας τόκῳ : sc. Hercules.

ἐξέδωκεν : ἐκδιδόναι is not unfrequently used in the sense of giving in marriage.

φονίῳ) κατεύνασε!

δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
οἷα τις πεπόταται.

ΦΑ. συγῆσατ', ὦ γυναῖκες· ἐξειργάσμεθα. 565

ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισί σοι ;

ΦΑ. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω!

ΧΟ. συγῶ· τὸ μέντοι φροῖμιον· κακὸν τόδε!

ΦΑ. ἰὼ μοι, μοι αἰαῖ.

ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570

ΧΟ. τίνα θροεῖς αὐδάν ; τίνα βοᾷς λόγον ;
ἔνεπε, τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.

ΦΑ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι! πύλαις 575
ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.

ΧΟ. σὺ παρὰ κληῖθρα· σοὶ μέλει προμπῖμα φάτις δωμάτων.
ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν. 580

ΦΑ. ὁ τῆς φιλιππου παῖς Ἀμαζόνος, βοᾷ
'Ἴππόλυτος,, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟ. ἀχὰν μὲν κλύω, σαφές δ' οὐκ ἔχω γεγωνεῖν ὄπα. 585
διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.

ΦΑ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
τὴν δεσπότην προδοῦσαν ἐξαυδᾶ λέχος. 590

ΧΟ. ὦμοι ἐγὼ κακῶν. προδέδοσαι, φίλα.
τί σοι μήσομαι ; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι

ΦΑ. αἰαῖ, αἰαῖ.

562. κατεκοίμησε: "lulled to sleep." i. e. in death. Paley reads κατέπαυσεν.

567. ἐκμάθω: 2. aor. subj. act. 'let me learn.'

574. φρένας: apparently governed by the adj: ἐπίσσυτος, unless we take it with φοβεῖ σε φρένας: 'terrifies you in your mind.' Ob-

serve φοβεῖν = to frighten, φοβεῖσθαι: to be frightened, fear.

575. ἐπιστᾶσαι: 2 aor. act. part. fem. plur. Remember that the present, future, and 1st aorist of ἵστημι have a transitive meaning 'to place,' the perfect, pluperfect, and 2nd aorist being intransitive 'to stand.'

- ΧΟ. πρόδοτος ἐκ φίλων. 595
- ΦΑ. ἀπώλεσέν μ' εἰπούσα συμφορὰς ἐμὰς,
φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.
- ΧΟ. πῶς οὖν ; τί δράσεις, ὦ παθοῦσ' ἀμήχανα ;
- ΦΑ. οὐκ οἶδα πλὴν ἐν, κατθανεῖν ὅσον τάχος
τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600
- ΙΠ. ὦ γαῖα μήτηρ ἡλίου τ' ἀναπτυχαί,
οἶων λόγων ἄρρητον εἰσήκουσ' ὄπα.
- ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.
- ΙΠ. οὐκ ἔστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.
- ΤΡ. ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου! 605
- ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων ;
- ΤΡ. ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάση.
- ΙΠ. τί δ', εἴπερ, ὡς φῆς, μηδὲν εἴρηκας κακόν ;
- ΤΡ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὄδε.
- ΙΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610
- ΤΡ. ὦ τέκνον, ὄρκους μηδαμῶς ἀτιμάσης.
- ΙΠ. ἢ γλῶσσο' ὁμώμοχ', ἢ δὲ φρήν ἀνώμοτος.
- ΤΡ. ὦ παῖ, τί δράσεις ; σοὺς φίλους διεργάσει ;
- ΙΠ. ἀπέπτυσ' οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.
- ΤΡ. σύγγνωθ'· ἀμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον. 615
- ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον' ἀνθρώποις κακὸν —†

605. εὐώλενος: *lit.* beautiful-armed. The second part of the compound is unimportant, as in εὐπήχεις, l. 200.

606. οὐ μὴ—μηδὲ: consult the Grammars for this construction.

609. οὐδαμῶς κατὰ: *lit.* "by no means common." *i. e.* "it is a confidential communication." (Paley.)

612. Euripides has been much abused for the sentiment supposed to be conveyed in this line. See Paley's note.

614. ἀπέπτυσσα: *sc.* σὸν λόγον. I. aor. act. of ἀποπτύω.

616. κίβδηλος: an adjective properly applied to bad money, counterfeit coin.

γυναῖκας ἐς φῶς ἡλίου κατώκισας ;
 εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
 οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
 ἀλλ' ἀντιθέοντας σοῖσιν ἐν ναοῖς βροτοὺς 620
 ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
 παίδων πριάσθαι σπέρμα, τοῦ τιμήματος
 τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
 [νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν 625
 μέλλοντες ὄλβον δωμάτων ἐκπίνομεν].
 τούτῳ δὲ δῆλον ὡς γυνῆ-κακὸν μέγα·
 προσθεῖς γὰρ ὁ σπείρας τε κακθρέψας πατῆρ
 φερνὰς ἀπώκισ', ὡς ἀπάλλαχθῆ κακοῦ·
 ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν 630
 γέγηθε κόσμον προστιθεῖς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
 δύστηνος, ὄλβον δωμάτων ὑπεξελών.
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
 γαμβροῖσι χαίρων σώζεται πικρὸν λέχος, 635
 ἢ χρηστὰ λέκτρα, πενθεροῦς δ' ἀνωφελεῖς
 λαβὼν πιέζει τὰγαθῶ τὸ δυστυχές.
 ῥᾶστον δ' ὅτῳ (τὸ μηδέν) ἀλλ' ἀνωφελῆς

619. παρασχέσθαι: "For them (βροτοὺς, 620) to provide themselves with this.' If the subject had been θεοῦς, he would have said παρασχεῖν." Paley.

622. The construction is ἀλλὰ χρῆν βροτοὺς ἀντιθέοντας πριάσθαι.

626. ἐκπίνομεν: 'we drain out, or drink up.' Paley reads ἐκτείνομεν 'we lay low, we overthrow.'

634. ἔχει ἀνάγκην, ὥστε could have been simply expressed by ὑπὸ ἀνάγκης. The sense is: one of two things must happen; he gets good connections, and an unpleasant wife; or a good wife, and worthless connections.

638. ῥᾶστον (ἐκείνῳ ἐστὶν) ὅτῳ (γυνῆ ἐστὶ) τὸ μηδέν, i.e. it is easiest for him whose wife is a mere nobody.

εὐηθία κατ' οἶκον ἴδρυται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις 640
 εἶη φρονούσα πλείον ἢ γυναῖκα χρή.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν· ἢ δ' ἀμήχανος γυνή
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 χρήν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν, 645
 ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
 βουλευμάτ', ἔξω δ' ἐκφέρουσι πρόσπολοι. 650
 ὡς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κάρα,
 λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς·
 ἀγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
 εἰς ὦτα κλύζων. πῶς ἂν οὖν εἶην κακός,
 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ ; 655
 εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι.
 εἰ μὴ γὰρ ὄρκοις θεῶν ἀφρακτος ἤρέθην,
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.

641. *χρή.* sc. *φρονεῖν.*

646. *ἄφθογγα δάκη:* acc. after *συγκατοικίζειν.*

647. *ἵν' εἶχον:* 'The past tenses of the indicative mood are used in final clauses after *ἵνα*, sometimes *ὡς* and *ὅπως*, to denote that the end or object is dependent upon some unfulfilled condition, and therefore is not or was not attained." Goodwin. *Greek Moods and Tenses*, §. 44. Thus here the unfulfilled condition is their having beasts instead of men

to talk to. If they had beasts instead of men to talk to (which they have not) they would not be able, therefore, as the condition is unfulfilled, so the end is also unfulfilled.

655. How can you call me *κακός*, if only hearing things like this makes me feel polluted?

657. *ἀφαρκτος* and *ἀφρακτος* (read in other editions) are one and the same.

658. *οὐκ ἂν ἴσχον (ὅστε) μὴ οὐ:* consult the Grammars.

νῦν δ' ἄεκ δόμων μὲν, ἔς τ' ἂν ἔκδημος χθονὸς
Θησεύς, ἄπειμι, σῦγα δ' ἔξομεν στόμα. 660

θεάσομαι δὲ σὺν πατρὸς μολῶν ποδὶ'
πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή-
της σῆς δὲ τόλμης εἴσομαι γεγευμένος.
ὄλοισθε. μισῶν δ' οὔποτ' ἐμπλησθήσομαι
γυναῖκας, οὐδ' εἴ φησί τις μ' αἰεὶ λέγειν 665

αἰεὶ γὰρ οὖν πῶς εἰσι κακῆναι κακαί.
ἢ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,
ἢ καμ' ἔατω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΧΟ. τάλανες ὦ κακοτυχεῖς γυναικῶν πότμοι.
τίνας νῦν τέχνας ἔχομεν ἢ λόγους 670
σφαλεῖσαι κάθαμμα λύειν λόγου ;

ΦΑ. ἐτύχομεν δίκας, ἰὼ γὰρ καὶ φῶς.
πᾶ ποτ' ἔξαλύξω τύχας ;
πῶς δὲ πῆμα κρύψω, φίλαι ;
τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν 675
πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων
φανείη ; τὸ γὰρ παρ' ἡμῖν πάθος
παρὸν δυσεκπέρατον ἔρχεται βίου.
κακοτυχεστάτα γυναικῶν ἐγώ.

660. σῦγα: adverb: to be distinguished from σίγα (imperative) 'be silent,' and σιγαῖ 'he is silent.' With ἔκδημος we must supply ἢ: some read ἔς τ' ἂν ἢ ἔκδημος.

661. 'Coming with my father's foot: i.e. I will go away now, but I will accompany my father when he returns.

665. λέγειν: sc. κακῶς.

671. κάθαμμα λύειν λόγου: a

proverbial expression, from the Gordian Knot. 'To loose the knot of words' probably = to overcome the difficulty in which we are placed by what he (Hippolytus) has just said, or perhaps simply 'to solve the knotty point of argument' i.e. 'what resolution we are to come to.'

678. βίου: the Scholiast takes this after πάθος; Monk would make it depend on δυσεκπέρατον.

- ΧΟ. φεῦ φεῦ. πέπρακται, κοῦ κατώρθωται τέχνη, 680
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.
- ΦΑ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
 οἷ' εἰργάσω με. Ζεὺς σ' ὁ γεννήτωρ ἐμὸς
 πρόρριζον' ἐκτρίψειεν, οὐτάσας πυρί. 685
 οὐκ εἶπον, οὐ σῆς προῦνοησάμην φρενὸς,
 σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι ;
 σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς
 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
 οὗτος γὰρ ὄργῃ ξυντεθηγμένος φρένας
 ἐρεῖ, καθ' ἡμῶν, πατρὶ σὰς ἀμαρτίας, 690
 πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.
 ὄλοιο καὶ σὺ χῶστις ἄκοντας φίλους
 πρόθυμός ἐστι (μὴ καλῶς) εὐεργετεῖν.
- ΤΡ. δέσποινα, ἔχεις μὲν τὰ μὰ μέμψασθαι κακά· 695
 τὸ γὰρ δάκνον σου τὴν διάγνώσιν κρατεῖ
 ἔχω δὲ καγὼ πρὸς τὰδ', εἰ δέξει, λέγειν.
 ἔθρεψά σ', εὐνοῦς τ' εἰμί· τῆς νόσου δέ σοι
 ζητοῦσα φάρμαχ' εὐρον οὐχ ἀβουλόμην.
 εἰ δ' εὐ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν· 700
 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.
- ΦΑ. ἦ γὰρ δίκαια ταῦτα κάξαρκοῦντά ποι,
 τρώσασαν ἡμᾶς, εἶτα συγχωρεῖν λόγοις ;

684. πρόρριζον: *lit.* root and branch. *i. e.* utterly. Monk quotes *Æn.* XI. 394. *Evandri totam cum stripe videbit procubuisse domum.*

699. ἀβουλόμην = ἄ ἐβουλόμην.

701. According as things turn

out, we get the reputation of wisdom or folly.

703. συγχωρεῖν λόγοις: to be taken differently from l. 299: there it was 'to agree to:' here, according to Liddell and Scott, and Paley, it is 'to argue the point, to bandy words.'

- ΤΡ.** μακρήγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ·
 ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον. 705
- ΦΑ.** παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
 παρήνεσάς μοι κάπεχείρησας κακά.
 ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαυτῆς πέρι
 φρόντιζ'· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.
 ὑμεῖς δὲ, παῖδες εὐγενεῖς Τροιζήνιαι, 710
 τοσόνδε μοι παράσχετ' ἐξαιτουμένη,
 συγῆ καλύψαθ' ἀνθάδ' εἰσηκούσατε.
- ΧΟ.** ὄμνυμι Σεμνήν Ἀρτεμιν, Διὸς κόρην,
 μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.
- ΦΑ.** καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ 715
 εὔρημα δὴ τι τῆσδε συμφορᾶς ἔχω,
 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
 αὐτῆ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
 οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,
 οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι 720
 αἰσχυροῖς ἐν ἔργοις οὐνεκα ψυχῆς μιᾶς.
- ΧΟ.** μέλλεις δὲ δὴ τί δρᾶν ἀνήκεστον κακόν ;
- ΦΑ.** θανεῖν· ὅπως δὲ, τοῦτ' ἐγὼ βουλευέσομαι.
- ΧΟ.** (εὐφημος ἴαθι.)
- ΦΑ.** καὶ σύ γ' εὐ με νοουθέτει.
 ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσι μέγιστον 725

706. παῦσαι: Aor. I. mid. imperative of παύω, 'cease.'

715. προτρέπουσα: explained by the Scholiast as ζητοῦσα καὶ ἐξερευνώσα i. e. by searching and enquiring. Paley reads προστρέπουσα, understanding τὸν νοῦν, i. e. giving attention to it.

721. ψυχῆς μιᾶς i. e. her own, referring to her intention of changing herself.

724. εὐφημος ἴαθι = favete linguis in Horace: 'preserve a respectful attention, be quiet.'

ψυχῆς ἀπαλλαχθεῖσα τῆδ' ἐν ἡμέρᾳ
 τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.
 ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι
 θανούσ', ἵν' εἰδῆ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς
 ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι
 κοινῇ μετασχὼν σωφρονεῖν μαθήσεται. 730

ΧΟ. ἀλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,
 ἵνα με πτεροῦσαν ὄρνιν
 θεὸς εἰνὶ ποταναῖς ἀγέλαις θείη.
 ἀρθείην δ' ἐπὶ πόντιον 735
 κῦμα τὰς Ἀδριηνᾶς
 ἀκτᾶς Ἐριδανοῦ θ' ὕδωρ·
 ἔνθα πορφύρεον σταλάσσουσ'
 εἰς οἶδμα πατρὸς τριτάλαιναι
 κόραι Φαέθοντος οἴκτῳ δακρύων 740
 τὰς ἠλεκτροφαεῖς αὐγᾶς.
 Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν
 ἀνύσαιμι τᾶν αἰοιδῶν.
 ἵν' ὁ ποντομέδων πορφυρέας λίμνας
 ναύταις οὐκέθ' ὁδὸν νέμει, 745

727. ἔρωτος: gen. after the verb ἡσσηθήσομαι, following the construction of the comparative adjective ἡσσων τινος, inferior to any one.

728. χᾶτέρῳ = καὶ ἑτέρῳ, sc. Hippolytus.

732. ἠλίβατος: two etymologies are given for this word (1) ἠλιος, βαίνω: so high that only the sun can reach there (2) ἀλιταίνω, βαίνω: a place which you fail in getting to.

737. Ἐριδανός: probably the

River Po; cf. Fluviorum rex Eridanus (Virgil.)

740. For the story of the sisters of Phaethon see Classical Dictionary, as also for the Hesperides and their golden apples, and Atlas cf. Milton Comus.

Hesperus and his daughters three,
 That sing around the golden tree.

743. ἀνύσαιμι: 'may I accomplish my journey, make my way to.'

744, 5. Sailors cannot get there in ships.

σεμνὸν τέρμονα κύρων¹
 οὐρανοῦ, τὸν Ἄτλας ἔχει,
 κρηναί τ' ἀμβρόσιαι χέονται
 Ζηνὸς μελάθρων) παρὰ κοίταις,
 ἵν' ὀλβιόδωρος αὔξει ζαθέα 750
 χθῶν εὐδαιμονίαν θεοῖς.
 ὦ λευκόπτερε Κρησία
 πορθμῖς, ἃ διὰ πόντιον
 κῦμ' ἀλίπτυπον ἄλμας
 ἐπόρευσας ἐμὰν ἀνασσαν 755
 ὀλβίων ἀπ' οἴκων,
 κακονυμφοτάταν ὄνασιν.
 ἦ γὰρ ἀπ' ἀμφοτέρων ἦ
 Κρησίας ἐκ γᾶς ὄυσορνῖς ἔπτατο² κλεινὰς Ἀθήνας,
 Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμά-
 χας ἐπ' ἀπείρου τε γᾶς ἔβασαν. [των ἀρ- 761
 ἀνθ' ὧν οὐχ ὀσίων ἐρώ-
 των δεινᾶ φρένας Ἀφροδί-

746. The text has κύρων, which will govern σεμνὸν τέρμονα, and agree with ὁ ποντομέδων (i. e. Neptune i: e. the sea): 'reaching the boundary of heaven' implying that sea and sky met. Monk has ναίων 'inhabiting.' Paley has κύρειν, which will be connected with what goes before: 'Neptune does not allow a path to sailors, so that *they* should reach the boundary of heaven.

747. Atlas was supposed to hold up the heavens on his shoulders.

752. Addressing the boat that conveyed Phædra to Athens.

757. κακονυμφοτάσαν ὄνασιν: Accusative in general apposition to the sense of the whole, implying the result of her journey.

758. ἀμφοτέρων i. e. Crete and Athens.

759. ὄυσορνῖς: 'with evil omen' cf. mala avi in the same sense in Horace, and the use of οἰωνός in Greek for an omen.

ἔπτατο: 2 aor. of πέτομαι: the nominative is πορθμῖς, 'the bark' which bore Phædra.

761. Μουνύχου: i. e. of Munychus, the person who gave his name to the port called after him Munychia.

τας νόσῳ κατεκλάσθη]
χαλεπᾶ δ' ὑπέραντλος οὔσα
ξυμφορᾶ, τεράμνων
ἀπὸ νυμφιδίων κρεμαστὸν
ἄψεται ἀμφὶ βρόχον

770

λευκᾶ καθαρμόζουσα δείρα, δαίμονα στυγνὸν καταιδε-
σθεῖσα, τάν τ' εὐδοξὸν ἀνθαιρουμένα φήμαν, ἀπαλ-
σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

775 [λάσ-

ΑΓΓΕΛΟΣ.

ιοὺν ἰού.

βοηδρομεῖτε πάντες οἱ πέλας δόμων.
ἐν ἀγχόναϊς δέσποινα, Θησέως δάμαρ.

ΧΟ. φεῦ φεῦ, πέπρακται βασιλῆς οὐκέτ' ἔστι δὴ
γυνή, κρεμαστοῖς ἐν βρόχοις ἠρτημένη.

ΑΓ. οὐ σπεύσετ' ; οὐκ οἴσει τις ἀμφιδέξιον
σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης ;

780

ΗΜΙΧΟΡΙΟΝ.

φίλοι, τί δρῶμεν ; ἢ δοκεῖ περᾶν δόμους,
λῦσαι τ' ἀνασσαν ἐξ ἐπισπαστῶν βρόχων ;

ΗΜ. τί δ' ; οὐ πάρεισι πρόσπολοι νεανίαί ;

765. ὑπέραντλος : applied to a ship when over-full of water in the hold (ἀντλος) so here as it were, 'swamped by calamity.' cf. the verb ἐξαντλεῖν which literally means 'to pump water out of the hold' used in the sense of enduring a misfortune to the end, draining it to the dregs, like exhausture.

770. ἀμφὶ goes with λευκᾶ δείρα,

βροχὸν being accusative after ἀψεται.

776. The messenger enters with the news of Phædra's death ; Theseus comes on the stage at l. 790, having returned from his journey, and enquires what the meaning of their lamentation is.

778. οὐκ ἔστι 'exists no longer, is no more.'

τὸ πολλὰ πράσσειν' οὐκ ἐν ἀσφαλεῖ βίου. 785

ΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.
πικρὸν τόδ' οἰκούρημα' δεσπότηαις ἐμοῖς.

ΧΟ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.
ἤδη γὰρ ὡς νεκρὸν νιν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ.

γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή ; 790

ἤχῳ βαρεῖα προσπόλων μ' ἀφίκετο.

οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος

πύλας ἀνοίξας εὐφρόνως προσεννέπειν.

μῶν Πιτθέως τι γῆρας' εἴργασται νέον ;

πρόσω μὲν ἤδη βίωτος, ἀλλ' ὅμως ἔτ' ἂν 795

λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.

ΧΟ. οὐκ ἐς γέροντας ἤδε σοι τείνει' τύχη,

Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.

ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος ;

ΧΟ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά σοι. 800

ΘΗ. τί φῆς ; ὄλωλεν ἄλοχος ; ἐκ τίνος τύχης ;

785. We may only involve ourselves in dangers if we shew ourselves officious. τὸ πολλὰ πράσσειν is to be meddlesome or a busy-body.

787. οἰκουρος was one who was left to guard the house (in this case Phædra) and οἰκούρημα expresses the taking care of it: 'bitterly has she kept house.'

792. Α θεωρὸς was a person who went as a sacred messenger to consult the oracle; he means that it bodes ill-luck your not coming to welcome me with cheerful faces as was the established custom.

794. Πιτθέως γῆρας: *lit.* the old age of Pittheus. i. e. the aged Pittheus: cf. *ἰς Τηλεμάχῳ* 'the strong Telemachus', βίη 'Ηρακλῆος' 'the mighty Hercules.' νέον: *lit.* anything new: often in the sense of a misfortune.

795, 6. πρόσω: *lit.* far advanced. Old as he is, it would be a shock to me if I heard of his death.

797. οὐ τείνει ἐς γέροντας: *lit.* does not extend to old men i. e. has nothing to do with them.

- ΧΟ. βρόχον κρεμαστὸν ἀχχόνης ἀνήψατο.
- ΘΗ. λύπη παχνωθεῖς, ἢ ᾗ σὺ συμφορᾶς τίνος ;
- ΧΟ. τοσοῦτον ἴσμεν ἄρτι γὰρ καὶ γὰρ δόμοις,
Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια. 805
- ΘΗ. αἰαῖ· τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν ;
χαλᾶτε κληῖθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἄρμους, ὡς ἴδω πικρὰν θέαν
γυναικὸς, ἣ με, κατθανοῦσ' ἀπώλεσεν. 810
- ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'
ἀνοσίῳ τε συμφορᾷ σᾶς χερὸς πάλαισμα μελέας.
τίς ἄρα σὰν, τάλαιν', ἀμαυροῖ ζόαν ; 816
- ΘΗ. ὦμοι ἐγὼ πόνων ἔπαθον, ὦ τάλαινα,
τὰ μάκιστα ἐμῶν κακῶν. ὦ τύχα,
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός.
κατακονὰ μὲν οὖν ἀβλίτος βίου 820
κακῶν δ', ὦ τάλαινα, πέλαγος εἰσορῶ

809. Observe *θέα*, "a sight," but *θεᾷ* "a goddess,"

812. *συγχέαι* I. aor. inf. act. of *συγχέω*. 'lit. to pour or huddle together, to confuse' and so to throw into trouble, to ruin.

815. *πάλαισμα*: lit. a bout in wrestling. The Scholiast says it is used in reference to the manner of Phædra's death, in accordance with the practice of wrestlers catching one another round the neck and half throttling themselves. (*οἱ οἰοῦνται πνιγούσιν ἑαυτοῦς*).

818. *μάκιστα*: Doric for *μήκιστα*, superlative of *μακρὸς*.

821. *κατακονὰ*: Liddell and Scott derive the word from *κατακίνω* (to kill): the Scholiast apparently derived it from the wearing away steel by whetting it. The meaning seems to be "destruction," from whatever derived.

822. *κακῶν πέλαγος*: cf. Hamlet: or to take arms against a sea of troubles.

τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,
μηδ' ἐκπεράσαι κῦμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν, 825

βαρύποτμον, γύναι, προσαυδῶν τύχῳ ;
ὄρνις γὰρ ὡς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἐς "Αἰδου κραιπνὸν ὀρμήσασά μοι.
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη. 830

πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων
ἀμπλακίαισι τῶν πάροιθεν τινος.

ΧΟ. οὐ σοὶ τὰδ', ὦναξ, ἦλθε δὴ μόνῳ κακὰ,
πολλῶν μετ' ἄλλων δ' ὄλεσας κεδνὸν λέχος. 835

ΘΗ. τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας
μετοικεῖν' σκότῳ θανῶν ὁ τλάμων,
τῆς σῆς στερηθεὶς φιλτάτης ὀμιλίας
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.

τίνος δὴ κλύω πόθεν θανάσιμος 840

τύχα σὰν ἔβα, γύναι, καρδίαν ;
εἶποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν ;
ὦμοι μοι σέθεν μέλεος, οἶον εἶδον ἄλγος δόμων, 845

οὐ τλητὸν οὐδὲ ῥητὸν ἄλλ' ἀπωλόμην
ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.

ΧΟ. ἔλιπες ἔλιπες, ὦ φίλα

826. τύχῳ : with προσαυδῶν, apparently in the meaning of 'what shall I be right (or hit the mark) in calling?' We must supply something similar after τίνα λόγον in the preceding member of the sentence, as εἰπὼν τύχῳ.

831, 2. I suppose I am paying for the sins of my ancestors.

835. You are not the only man who has lost his wife.

837. μετοικεῖν : to change (μετὰ) my abode, and inhabit τὸ κατὰ γᾶς κνέφας instead of this earth.

839. κατέφθισο : 2 sing. plupf. pass. from a verb καταφθίω = καταφθίνω.

γυναικῶν ἀρίστα θ' ὀπόσας ἐφορᾶ
 φέγγος ἀελίου τε καὶ 850
 νυκτὸς ἀστερωπὸς σελάνα.

ἰὼ τάλας ὅσον κακὸν ἔχει δόμος. [τύχα· 853, 4
 δάκρυσί μου βλέφαρα καταχυθέντα τέγγεται σᾱ
 τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι. 855

ΘΗ. ἔα ἔα·

τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χερὸς
 ἠρτημένη θέλει τι σημήναι νέον ;
 ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
 ἔγραψεν ἢ δύστηνος ἐξαιτουμένη ;
 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 860
 οὐκ ἔστι δῶμά θ' ἦτις εἴσεισιν γυνή.

καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
 τῆς οὐκέτ' οὔσης τῆσδε, προσσαίνουσί' με.
 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
 ἴδω τί λέξαι δέλτος ἦδε μοι θέλει. 865

ΧΘ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς
 ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν ἀβίωτος βίου
 τύχα, πρὸς τὸ κραῦθέν, εἴη τυχεῖν.
 ὀλομένους γὰρ, οὐκέτ' ὄντας λέγω,
 φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους. 870
 ὦ δαίμον, εἴ πως ἔστι, μὴ σφήλης δόμους.
 αἰτουμένης δὲ κλυθί μου· πρὸς γὰρ τινος

855. τὸ ἐπὶ τῷδε πῆμα : *i. e.* the finding of the letter by Theseus in which Phædra accuses Hippolytus.

858. λέχους...τέκνων : gen. of respect.

Dindorf, as in the text, places the note of interrogation after, thereby introducing a second

τι (indefinite). Mr. Paley therefore puts the note of interrogation at δέλτος, and a full stop at νέον : 'what means this letter? hanging from her dear hand it would signify something new.'

863. προσσαίνειν : in its original signification used of dogs wag-

- οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.
- ΘΗ. οἴμοι. τόδ' οἶον ἄλλο (πρὸς κακῶ) κακόν,
οὐ τλητὸν οὐδὲ λεκτόν, ὦ τάλας ἐγώ. 875
- ΧΟ. τί χρήμα, λέξον, εἴ τί μοι λόγου μέτα.
- ΘΗ. βοᾶ βοᾶ δέλτος ἄλαστα. πᾶ φύγω
βάρος κακῶν ; ἀπὸ γὰρ ὀλόμενος οἴχομαι
οἶον οἶον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τλάμων. 880
- ΧΟ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
- ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις
καθέξω δυσεκπέρατον ὀλοὸν
ὀλοὸν κακῶν; ~~πόλις~~ πόλις.
Ἴππόλυτος εὐνήης τῆς ἐμῆς ἔτλη θιγεῖν 885
βία, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.
ἀλλ', ὦ πάτερ Πόσειδον, ἄς ἐμοί ποτε
ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
τήνδ', εἶπερ ἡμῖν ὤπασας σαφεῖς ἀράς. 890
- ΧΟ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
γνώσει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.
- ΘΗ. οὐκ ἔστι. καὶ πρὸς γ', ἐξελῶ σφε τῆσδε γῆς,
δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται.

ging their tails : so to fawn upon, and thence to welcome, greet.

873. οἰωνὸν : *lit.* a bird ; here in the sense of 'omen' : cf. the use of mala avis in Horace.

876. μέτα = μέτεστι as is shewn by the accent.

882. στόματος ἐν πύλαις : *lit.* in the gates of the mouth : cf. the Homeric ἔρκος ὀδόντων, the mouth being regarded as a barrier or gate

through which the words have to pass.

888. κατέργασαι : I aor. mid. imperative of κατεργάζομαι.

891. ἀπεύχεσθαι = deprecari, is 'to pray off or back' *i. e.* to wish that a thing which one has prayed for may not happen, to recant a prayer.

893. σφε = αὐτόν.

894. θατέρᾳ = τῇ ἐτέρᾳ.

- ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους 895
 θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,
 ἢ τῆσδε χώρας ἐκπεσῶν ἀλώμενος
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.
- ΧΟ. καὶ μὴν ὄδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα,
 Ἴππόλυτος ὀργῆς δ' ἐξανεὶς κακῆς, ἄναξ 900
 Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.
- ΙΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
 σπουδῆ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τινι στένεις
 οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.
 ἔα, τί χρῆμα ; σὴν δάμαρθ' ὀρῶ, πάτερ, 905
 νεκρὸν μεγίστου θαύματος τόδ' ἄξιον
 ἦν ἀρτίως ἔλειπον, ἢ φάος τόδε
 οὔπω χρόνον παλαιὸν εἰσεδέρκετο.
 τί χρῆμα πάσχει ; τῷ τρόπῳ διόλλυται ;
 πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910
 σιγᾶς ; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·
 ἢ γὰρ ποθοῦσα πάντα καρδία κλύειν
 κὰν τοῖς κακοῖσι λίχνος οὔσ' ἀλίσκεται.
 οὐ μὴν φίλους γε, κᾶτι μᾶλλον ἢ φίλους,
 κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. 915
- ΘΗ. ὦ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην,
 τί δὴ τέχνας μὲν μυρίας διδάσκετε
 καὶ πάντα μηχανᾶσθε κᾶξευρίσκετε,
 ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς ; 920

898. ἀντλήσει : *lit.* to pump or the sense of 'passing, spending one's
 bale bilge-water out of the hold existence.' Monk compares *ÆN.* IV.
 (ἀντλος) of a vessel : here used in 14. bella exhausta.

- ΙΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
 τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.
 ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
 δέδοικα μὴ σου γλῶσσ' ὑπερβάλη κακοῖς.
- ΘΗ. φεῦ χρῆν βροτοῖσι τῶν φίλων τεκμήριον 925
 σαφές τι κείσθαι καὶ διάγνωσιν φρενῶν,
 ὅστις τ' ἀληθῆς ἐστίν ὅς τε μὴ φίλος,
 δισσὰς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
 τὴν μὲν δικαίαν, (τὴν δ' ὅπως ἐτύγχανεν,
 ὡς ἢ φρονοῦσα τᾶδικ' ἐξηλέγχετο 930
 πρὸς τῆς δικαίας· κούκ ἂν ἠπατώμεθα.
- ΙΠ. ἀλλ' ἢ τις ἐς σὸν οὖς με διαβαλὼν ἔχει
 φίλων, νοσῶμεν δ' οὐδὲν ὄντες αἴτιοι ;
 ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με
 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. 935
- ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός ;
 τί τέρμα τόλμης καὶ θράσους γενήσεται ;
 εἰ γὰρ κατ' ἀνδρὸς βίστον ἐξογκώσεται,
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανούργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγῶς
 ἦσχυνε τὰ μὰ λέκτρα, κάξελέγχεται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν. 945

921. σοφιστὴν : for the meaning of this word consult Grote's History of Greece, ch. 67.

930. ὅς 'in which case.' cf. l. 647.

938—942. If wickedness and vice increase much more, a new world will be wanted to hold all the wicked.

δείξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ,
 σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμπους ἐγὼ, 950
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
 ἤδη νιν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ,' Ὀρφέα τ' ἀνακτ' ἔχων
 Βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς·
 ἐπεὶ γ' ἐλήφθης, τοὺς δὲ τοιούτους ἐγὼ 955
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι
 τέθνηκεν ἦδε· τοῦτό σ' ἐκσώσειν δοκεῖς;
 ἐν τῷδ' ἀλίσκει πλείστον, ὦ κάκιστε σύ.
 ποῖοι γὰρ ὄρκοι κρείσσονες, τίνες λόγοι 960
 τῆσδ' ἂν γένοιοντ' ἂν, ὥστε σ' αἰτίαν φυγεῖν;
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
 τοῖς γνησίοισι πολέμιον πεφυκέναι·
 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
 εἰ δυσμενεῖα σῆ τὰ φίλτατ' ὄλεσεν. 965

948, 9. σὺ : emphatic and ironical.

950, 1. *i. e.* If I believed your boasts, it would be an insult to the gods, as implying they were foolish enough to associate with a person like yourself.

952. νιν : enclitic and a short syllable, to be distinguished from νῦν, 'now.' It is weaker in form and meaning than the latter.

ἀψυχος βορὰ : referring to the

Pythagoreans, who did not eat meat.

953. καπηλεύειν : is properly to exercise the trade of a *κάπηλος*, 'to be a retail-dealer.' In *Æsch. S. c. T.* 545. we have the phrase *καπηλεύειν μάχην*, which means 'to make a petty trade of war.' Here it appears to mean 'cheat and get over men.'

954. καπνοὶ : *lit.* smokes : so, trifles.

965. τὰ φίλτατα : *i. e.* life.

ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
 γυναιξὶ δ' ἐμπέφυκεν· οἶδ' ἐγὼ νέους
 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
 ὅταν ταραξῆ Κυπρίσ ἠβῶσαν φρένα·
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον. 970

νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,
 νεκροῦ παρόντος μάρτυρος σαφειστάτου ;
 ἔξερρε γαίας τῆσδ' ὅσον τάχος φυγᾶς,
 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης
 μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ. 975

εἰ γὰρ παθῶν γε σοῦ τάδ' ἠσσηθήσομαι
 οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
 κτανεῖν ἑαυτὸν, ἀλλὰ κομπάζειν μάτην,
 οὐδ' αἰχθαλάσσης ξύννομοι Σκειρωνίδες
 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980

ΧΟ. οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα
 θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

ΙΠ. πάτερ, μένος μὲν ξύστασις τε σῶν φρενῶν
 δεινή· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
 εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985
 ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
 εἰς ἡλικας δὲ κωλίγους σοφώτερος.
 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.

966. ἔνι = ἔνεστι.

975. ὄρος (masc.) = a boundary.
 ὄρος (neuter) a mountain.

977. *Sinis* and *Sciron* were slain
 by Theseus: for the stories consult
 Classical Dictionary.

979. σύννομοι: "near:" *lit.*
 pasturing together.

983. ξύστασις: *lit.* drawing to-
 gether, here used of the contraction
 of the mind under emotional circum-
 stances.

ὁμως δ' ἀνάγκη, ξυμφορᾶς ἀφυγμένης, 990
 γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν
 ὅθεν μ' ἐπήλθες πρῶτον ὡς διαφθερῶν,
 κοῦκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε
 καὶ γαίαν ; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
 φίλοις τε χρῆσθαι, μᾶδικεῖν πειρωμένοις,
 ἀλλ' οἷσιν αἰδῶς μὴτ' ἐπαγγέλλειν κακὰ
 μὴτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
 οὐκ ἐγγελαστής τῶν ὀμιλούντων, πάτερ, 1000
 ἀλλ' αὐτὸς οὐ παροῦσι κἀγγυὸς ὧν φίλοις.
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς·
 λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.
 οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων
 γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν 1005
 πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
 καὶ δὴ τὸ σῶφρον τοῦμὸν οὐ πείθει σ' ἴσως·
 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.
 πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
 πασῶν γυναικῶν ; ἢ σὸν οἰκήσειν δόμον 1010
 ἔγκληρον εὐνήν προσλαβὼν ἐπήλπισα ;
 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.
 ἀλλ' ὡς τυραννεῖν ἠδὲ τοῖσι σῶφροσιν·

997. χρῆσθαι: like the Latin *uti*, has the sense of 'associating.'

1008. If you disbelieve in my professions of modesty, you must produce some satisfactory reasons to account for my attempting the honour of Phædra.

1012. μὲν οὖν may generally be taken in the sense of 'nay rather' as correcting a previous statement.

οὐδαμοῦ φρενῶν: *lit.* no where in my mind, *i. e.* out of my senses.

1013. ἀλλὰ: introducing a supposed objection 'but you will say,'

ἤκιστα γ', εἰ μὴ τὰς φρένας διέφθορε
θνητῶν ὅσοισιν ἀνδάνει μοναρχία. 1015

ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἂν, ἐν πόλει δὲ δεύτερος
ξὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοις.
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπῶν
κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020

ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἴος εἰμ' ἐγὼ,
καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμεν,
ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.
νῦν δ' ὄρκιόν σοι Ζῆνα καὶ πέδον χθονὸς 1025

ὄμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων,
μηδ' ἂν θελήσαι, μηδ' ἂν ἔννοιαν λαβεῖν.
ἦ τὰρ' ὀλοίμην ἀκλεῆς, ἀνώνυμος,
ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου 1030
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.
εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.

cf. at enim so frequent in speeches of Cicero.

1017. Observe that it is πρῶτος and not πρῶτον; it is therefore adjectival, not adverbial: 'I should like to gain the first place at the Hellenic games,' not 'in the first place I should like to conquer in the Hellenic games.'

1019. Another reading is πράσ-
θεν γὰρ εὖ πάρεστι. If we have

πράσσειν τε γὰρ πάρεστι, as Dindorf, it is interpreted as *res civiles tractare, in republica versari*, 'to be employed in the management of state affairs: the sense then will be: 'although only *second* (δεύτερος) in the state, one will have almost as much share in political affairs, without the danger that attends the highest post.

1033. He is bound to secrecy by the nurse, and he cannot break his oath.

- ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
 ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035
- ΧΟ. ἄρκουσαν εἴπας αἰτίας ἀποστροφῆν,
 ὄρκους παρασχῶν, πίστιν οὐ σμικρὰν, θεῶν
- ΘΗ. ἄρ' οὐκ ἐπφδὸς καὶ γόης πέφυκ' ὄδε,
 ὃς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
 ψυχὴν κρατήσῃν τὸν τεκόντ' ἀτιμάσας ; 1040
- ΙΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
 εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
 ἔκτεινά τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,
 εἶπερ γυναικὸς ἠξίους ἐμῆς θιγεῖν.
- ΘΗ. ὡς ἄξιον τόδ' εἴπας· οὐχ οὕτω θανεῖ,
 ὥσπερ σὺ σαυτῷ τόνδε προὔθηκας νόμον
 ταχὺς γὰρ Ἰδης ῥᾶστος ἀνδρὶ δυστυχεῖ.
 ἀλλ' ἐκ πατρῴας φυγὰς ἀλητεύων χθονὸς
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
 μισθὸς γάρ οὗτος ἐστὶν ἀνδρὶ δυσσεβεῖ. 1050
- ΙΠ. οἴμοι, τί δράσεις ; οὐδὲ μηνυτὴν χρόνον
 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελάῃς χθονός ;
- ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαντικῶν,
 εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κάρτα.
- ΙΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων 1055

1034, 5. There is a play on the two meanings of *σωφρονεῖν*, (1) to be prudent, (2) to be chaste. 'She showed wisdom though she was not able to be chaste, but I, though possessed of chastity, did not make a wise use of it, it has not proved much good to me.

1045. Theseus says that a speedy death is not sufficient punishment; he shall drag out a miserable existence in exile in a foreign land.

1051. Will you not wait to see if Time will bring the real circumstances of the case to light?

ἐξελάῃς: fut. act. of ἐξελαύνω, ἐξελα(σ)ω, ἐξελάω, ἐξελῶ.

- φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;
ΘΗ. ἡ δέλτος ἤδε κλήρον οὐ δεδεγμένη
κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κἀρα
φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.
ΙΠ. ὦ θεοὶ, τί δῆτα τοῦμόν οὐ λύω στόμα, 1060
ὅστις γ' ὑφ' ὑμῶν, οὐς σέβω, διόλλυμαι ;
οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὓς με δεῖ,
μάτην δ' ἂν ὄρκους συγχέαιμ' οὐς ὤμοσα.
ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
οὐκ εἰ πατρώας ἐκτὸς ὡς τάχιστα γῆς ; 1065
ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέψομαι ; τίνος ξένων
δόμους ἔσειμι τῆδ' ἐπ' αἰτία φυγῶν ;
ΘΗ. ὅστις γυναικῶν λυμεῶνας ἤδεται
ξένους κομίζων καὶ ξυνοικουροὺς κακῶν.
ΙΠ. αἰαῖ· πρὸς ἠπᾶρ δακρύων τ' ἐγγὺς τόδε, 1070
εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.
ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρήν,
ὄτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.
ΙΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ. 1075
ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις σαφῶς·
τὸ δ' ἔργον οὐ λέγον σε μηνύει κακόν.
ΙΠ. φεῦ·
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οἶα πάσχομεν κακά.

1059. ὄρνις : accusative plural.
1076, 7. If you appeal to witnesses that cannot speak, (as you do when you appeal to the house itself to bear witness in your favour) the

death of Phædra and the letter bear witness against you ; and they are μάρτυρες ἀφωναί.

1079. ὥς : 'in which case :' cf. 930.

- ΘΗ. πολλῶ γε μάλλον σαυτὸν ἤσκησας σέβειν 1080
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.
- ΙΠ. ὦ δυστάλαινα μήτηρ, ὦ πικραὶ γοναί.
μηδεὶς ποτ' εἶη τῶν ἐμῶν φίλων νόθος.
- ΘΗ. οὐχ ἔλξετ' αὐτὸν, δμῶες; οὐκ ἀκούετε
πάλαι ξενοῦσθαι τόνδε προϋννέποντά με; 1085
- ΙΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται
σὺ δ' αὐτὸς, εἴ σοι θυμὸς, ἐξώθει χθονός.
- ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
- ΙΠ. ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ. 1090
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη,
σύνθακε, συγκύναγε, φευξόμεσθα δὴ
κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον, 1095
ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὀμήλικες.
προσεῖπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
ὡς οὔ ποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
ὄψεσθε, κεῖ μὴ ταῦτ' ἐμῶ δοκεῖ πατρί.
- ΧΟ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ,
λύπας παραιεῖ· ξύνεσιν δέ τιν' ἐλπίδι κεύθων

1081. τοὺς τεκόντας ὅσια δρᾶν: δρᾶν takes the double accusative, as in δρᾶν τινα κακὰ, 'to do harm to a person.'

1086. κλαίων: *lit.* weeping, *i. e.* to his cost, no one shall lay

hands on me with impunity.

1103. λύπας: taken as accusative plural by some, as genitive singular by others, (takes away from our sorrow, *i. e.* relieves us of a part of it.

λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσω·
 ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
 μετὰ δ' ἴσταται ἀνδράσιν αἰῶν
 πολυπλάνητος αἰεί.

1110

εἶθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,
 τύχαν μετ' ὄλβου καὶ ἀκήρατον ἄλγεσι θυμόν·
 δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὐτὸ παράσημος ἐνείη·
 ῥάδια δ' ἤθεα τὸν αὔριον
 μεταβαλλομένα χρόνον αἰεί
 βίον ξυνευτυχολίην.

1115

οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, τὰ παρ' ἐλπίδα λεύσσω,
 ἐπεὶ τὸν Ἑλλανίας

φανερῶτατον ἀστέρ' Ἀθάνας
 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς
 ἄλλαν ἐπ' αἶαν ἰέμενον.

1125

ὦ ψάμαθοι πολιήτιδος ἀκτᾶς
 δρυμός τ' ὄρειος, ὅθι κυνῶν
 ὠκυπόδων μέτα θήρας ἔναιρεν
 Δίκτυναν ἀμφὶ σεμνάν.

1130

οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει
 τὸν ἀμφὶ Λίμνας τρόχον

1114. παράσημος: 'counterfeit:' like κίβδηλος and παρακόπτω, properly applied to coin.

1125. ἴημι: 'I send:' ἴεμαι, I send myself, *i. e.* I start. The tenses of this verb should be learnt and remembered.

1130. Dictynna was the Cretan name of Artemis or Diana.

1133. If we have κατέχων ποδὶ γύμναδος ἵππου, Mr. Paley says the

meaning will be 'occupying the course round Limna with the foot of the exercising horse.' If we have γύμναδας ἵππου, τρόχον will not be governed by κατέχων, but will be the accusative denoting the course which is traversed, over the course round Limna; and then κατέχων will be 'restraining with the foot,' *i. e.* pulling in by setting the feet firmly against the front of the cha-

κατέχων ποδὶ γυμνάδος ἵππου.

μοῦσα δ' αὔπνος ὑπ' ἀντυγι χορδᾶν 1135

λήξει πατρῶον ἀνὰ δόμον

ἀστέφανοι δὲ κόρας ἀνάπαυλαι

Δατοῦς βαθεῖαν ἀνὰ χλόαν

νυμφιδίων δ' ἀπόλωλε φῦγᾶ σᾶ 1140

λέκτρων ἀμίλλα κούραις.

ἐγὼ δὲ σᾶ δυστυχία δάκρυσι διοίσω

πότμον ἀποτμον· ὦ τάλαινα

μᾶτερ, ἔτεκες ἀνόνατα· 1145

φεῦ φεῦ,

μανίω θεοῖσιν·

ἰὼ ἰὼ συζυγίαι Χαρίτες,

τί τὸν τάλαν' ἐκ πατρίας γᾶς

τὸν οὐδὲν ἄτας αἴτιον πέμπετε τῶνδ' ἀπ' οἴκων ;

καὶ μὴν ὄπαδὸν Ἴππολύτου τόνδ' εἰσορῶ 1150

σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

ΕΞΑΓΓΕΛΟΣ.

ΕΞ. ποῖ γῆς ἀνακτα τῆσδε Θησέα μολῶν·

εὔροιμ' ἀν, ὦ γυναῖκες ; εἴπερ ἴστ', ἐμοὶ

σημήνατ'· ἀρα τῶνδε δωμάτων ἔσω ; 1155

ΧΟ. ὄδ' αὐτὸς ἔξω δωμάτων πορεύεται.

ΕΞ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον

riot. (Paley), and we shall translate 'restraining with the foot the exercising horses over the course round Limna.'

1142. The first dative denotes the reason, the second the manner or instrument: 'by reason of thy misfortune I will endure with tears.'

1145. ἀνόνατα: neut. plur. used adverbially.

1155. ἔσω: might be taken three ways, (1) supply μολῶν, and make it nominative to εὔροιμ' ἀν. (2) supply ὄντα, agreeing with Θησέα (3) supply ἔστι: 'is he within the house?'

σοὶ καὶ πόλιταις οἷ τ' Ἀθηναίων πόλιν
ναλουσι καὶ γῆς τέρμονας Τροιζηνίας.

ΘΗ. τί δ' ἔστι ; μῶν τις συμφορὰ νεωτέρα 1160

δισσὰς κατέληφ' ἀστυγείτονας πόλεις ;

ΕΞ. Ἴππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.

ΘΗ. πρὸς τοῦ ; δι' ἔχθρας μῶν τις ἦν ἀφυγμένος,
οὔτου κατήσχυν' ἄλοχον ὡς πατὴρ βία ; 1165

ΕΞ. οἰκεῖος αὐτὸν ὄλεσ' ἀρμάτων ὄχος,
ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῶ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.

ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατήρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170

πῶς καὶ διώλετ' εἶπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόππρον αἰσχύναντ' ἐμέ ;

ΕΞ. ἡμεῖς μὲν ἀκτῆς κύμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γὰρ τις ἄγγελος λέγων 1175

ὡς οὐκέτ' ἐν γῆ τῆδ' ἀναστρέψοι πόδα
Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.

ὁ δ' ἦλθε ταυτὸν δακρύων ἔχων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους

1163. ἐπὶ σμικρᾶς ῥοπῆς: *lit.* on a small balance, ῥοπῆ being the turn of the scale, and so the critical moment: so the verse means that Hippolytus is all but dead.

1164. This use of διὰ with the *gen.* and verbs similar to ἀφικνεῖσθαι is not uncommon, as διὰ φόβου

ἐλθεῖν, δι' ὀργῆς ἐλθεῖν *τιν* 'to be angry with any body.'

1169. ἄρα: 'then, as it turns out.' How truly has the event shown you to be my father.

1171. καὶ πῶς: introduces an objection, πῶς καὶ merely emphasises the sentence: 'how he died, tell me.'

φίλων ἄμ' ἔστειχ' ἠλίκων ὀμήγυρις. 1180
 χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων,
 τί ταῦτ' ἀλύω ; πειστέον πατρὸς λόγους.
 ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.
 τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο, 1185
 καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
 πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
 μάρπτει δὲ χερσὶν ἠνίας ἀπ' ἀντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα.
 καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας, 1190
 Ζεῦ, μηκέτ' εἴην, εἰ κακὸς πέφυκ' ἀνὴρ·
 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 κὰν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβὼν
 πώλοις ὀμαρτῆ· πρόσπολοι δ' ἐφ' ἄρματος 1195
 πέλας χαλινῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργους κἀπιδαυρίας ὀδόν.
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τίς ἐστι τοῦπέκεινα τῆσδε γῆς,
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν. 1200
 ἔνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς
 βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν·
 ὀρθὸν δὲ κρᾶτ' ἔστησαν οὐς τ' εἰς οὐρανὸν

1189. αὐταῖσιν ἀρβύλαισιν : *lit.* with the boots themselves. A very common idiom, which may perhaps be best translated by 'boots and all.'

1195. ὀμαρτῆ : an adverb.

1196. εἰπόμεσθα : imperfect, not second aorist of ἔπομαι, which would be ἐσπόμεσθα.

1203. ἔστησαν : the first aorist of ἵστημι, and therefore transitive : 'they raised, lifted up.'

ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 πόθεν ποτ' εἶη φθόγγος· ἐς δ' ἀλιρρόθους 1205
 ἀκτὰς ἀποβλέψαντες ἱρὸν εἶδομεν
 κῦμ' οὐρανῶ στηρίζον, ὥστ' ἀφηρέθη
 Σκείρωνος ἀκτὰς ὄμμα τοῦμόν εισορᾶν
 ἔκρυπτε δ' Ἴσθμόν καὶ πέτραν Ἀσκληπιοῦ.
 κᾶπειτ' ἀνοιδῆσαν τε καὶ πέριξ ἀφρὸν 1210
 πολὺν καχλάζον ποτιῶ φυσήματι
 χωρεῖ πρὸς ἀκτὰς, οὐ τέθριππος ἦν ὄχος.
 αὐτῶ δὲ σὺν κλύδωνι καὶ τρικυμῖα
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
 οὐ πᾶσα μὲν χθὼν φθέγματος πληρουμένη 1215
 φρικῶδες ἀντεφθέγγατ', εισορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
 εὐθύς δὲ πῶλοις δεινὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἵππικοῖσιν ἤθεσι
 πολὺς ξυνοικῶν ἤρπασ' ἠνίας χεροῖν, 1220
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·
 αἱ δ' ἐνδακούσαι στόμια πυριγενῆ γνάθοις

1204. νεανικὸς: 'a mighty fear:' (*lit.* youthful) because what was young would naturally be supposed to be fresh and vigorous.

1206. The word *ιερός* does not primarily mean sacred: it is 'fresh:' and so, as what was to be offered to the gods was always supposed to be that which was freshest and best, hence the word in its transferred signification comes to mean on that account 'sacred:' this will explain such phrases as *ιερὸν ἡμαρ*, and *ιερὸν*

κῦμα which we have here, the meaning of which is accordingly not 'a sacred wave' as being regarded as in any way devoted to Poseidon, but simply 'a mighty billow.'

1210. ἀνοιδῆσαν: Act. participle I aor. sing. neut. from ἀνοιδέω.

1216. φρικῶδες: neut. adj. used adverbially.

1222. 'And having fastened his body behind with the reins he pulls them, like a sailor the oar.'

βία φέρουσιν, οὔτε ναυκλήρου χερὸς
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων 1225
 μεταστρέφουσαι. (κεῖ) μὲν ἐς τὰ μαλθακὰ
 γαίας ἔχων οἴακας ἰθύνοι δρόμον,
 προῦφαίνετ' ἐς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον
 εἰ δ' ἐς πέτρας φέροιτο μαργῶσαι φρένας, 1230
 σιγῇ πελάζων ἀντυγι ξυνείπετο,
 ἐς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 ξύμφυρτα δ' ἦν ἅπαντα σύριγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235
 αὐτὸς δ' ὁ πλήμων ἠνλαιοῖν ἐμπλακεῖς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς,
 σποδοῦμενος μὲν πρὸς πέτρας φίλον κἀρα,
 θραύων τε σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,
 "στῆτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι, 1240
 μή μ' ἐξαλείψητ'. ὦ πατρὸς τάλαιν' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών ;"
 πολλοὶ δὲ βουλευθέντες ὑστέρῳ ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἱμάντων οὐ κάτοιιδ' ὄτῳ τρόπῳ 1245

1224. βία φέρουσι: sc. αὐτὸν: 'they run away with him.'

— ναύκληρος: *lit.* the captain of a ship: here used adjectively with χείρ.

1227. εἰ ἰθύνοι: the optative expresses the idea of frequency: 'if he directed,' *i. e.* as often as he directed.

1228. Observe ὥστε with the infinitive here while in l. 1207 it has the indicative; for the difference consult Shilleto Appendix C. to his Edition of the *Falsa Legatio* of Demosthenes.

1230. τέτρωρον ὄχον: *lit.* the four-horsed car, *i. e.* the four horses in the car.

πίπτει, βραχὺν δὴ βίοντον ἐμπνέων ἔτι
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπάλιας (οὐ κάτοιδ' ὅποι χθονός.
 δούλος μὲν οὖν ἔγωγέ σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος
 καὶ τὴν ἐν Ἰδῆ γραμμάτων πλήσειέ τις
 πεύκη, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

1250

ΧΟ. αἰαί. κέκρανται ξυμφορὰ νέων κακῶν,
 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῆ.

1255

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
 λόγιοισιν ἤσθην τοῖσδε· νῦν δ' αἰδούμενος
 θεούς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
 οὐθ' ἠδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς.

1260

ΕΞ. πῶς οὖν ; κομίζεις, ἢ τί χρῆ τὸν ἄθλιον
 δράσαντας ἡμᾶς σῆ χαρίζεσθαι φρενί ;
 φρόντιζ· ἐμοῖς δὲ χρώμενος βουλευμασιν
 οὐκ ὤμος ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτὸν, ὡς ἰδὼν ἐν ὄμμασι
 τὸν τᾶμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη

1265

1247. ἔκρυφθεν = ἐκρύφθησαν.

1249. Though I am you servant, and bound to obey you, yet nothing whatever will convince me that your son has behaved badly in regard to your wife.

1256. τοῦ χρεῶν : genitive from an indeclinable noun, τὸ χρεῶν.

1266. We should have rather expected a participle instead of the infinitive κομίζειν to correspond to

δράσαντας : as it is, we understand χρῆ : 'must we bring him, or what must we do to the unhappy man to gratify you? The simplest form of sentence would have been : κομίζοντες ἢ τι δρῶντες σοι χαριούμεθα.

1266. ἀπαρνηθέντα μὴ : after all verbs expressing a negative idea the Infinitive can take μὴ, to strengthen the negation, 'the man who denied that he had.'

λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

ΧΟ. σὺ τὰν θεῶν ἄκαμπτου φρένα καὶ βροτῶν ἄγεις,

Κύπρι·

ξὺν δ' ὁ ποικιλόπτερος ἀμφιβαλὼν 1270

ὠκυτάτῳ πτερῶ.

ποτᾶται δὲ γαῖαν εὐαχητόν θ' ἄλμυρόν ἐπὶ πόντον.

θέλγει δ' Ἔρως, ᾧ μαινομένα κρᾶδιά

πτανὸς ἐφορμάσῃ 1275

χρυσοφαῆς, φύσιν

ὄρεσκόων σκυλάκων

πελαγίων θ' ὅσα τε γᾶ τρέφει,

τὰν Ἄλιος αἰθομέναυ δέρκεται

ἄνδρας τε συμπάντων βασιληίδα τιμᾶν, 1280

Κύπρι, τῶνδε μόνα κρατύνεις.

ΑΡΤΕΜΙΣ.

σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι

παῖδ' ἐπακούσαι·

Δητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285

Θησεῦ, τί τάλας τοῖσδε συνήδει;

παῖδ' οὐχ ὀσίως σὸν ἀποκτείνας,

ψευδέσι μύθοις ἀλόχου πεισθεῖς

ἀφανῆ; φανερά δ' εἶλέν σ' ἄτη.

πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290

δέμας αἰσχυθεῖς,

1269. σὺν: apparently adverbial, unless we supply σοι.

1289. ἀφανῆ: neut. plur. used adverbially, 'persuaded not clearly, i. e. you believed things not clearly

proved. Nauck's reading is ἀφανῆ φανεράν δ' ἐσχεθεσ ἄτην, with the question after πεισθεῖς, in which case ἀφανῆ is acc. sing. agreeing with ἄτην.

ἢ πτηνὸς ἄνω μεταβὰς βίοντον
πήματός ἔξω πόδα τοῦδ' ἀνέχεις ;
ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι
κτητὸν βίοντον μέρος ἐστίν. 1295

ἄκουε, Θησεῦ, σῶν κακῶν κατὰστασιν
καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σέ.
ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδειῖξαι φρένα
τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάνη,
καὶ σῆς γυναικὸς οἴστρον, ἢ τρόπον τινὰ 1300

γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν
ἡμῖν ὄσαισι παρθένειος ἡδονῆ
δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.
γνώμη δὲ νικᾶν τὴν Κύπριν πειρωμένη
τροφου διώλετ' οὐχ ἔκουσα μηχαναῖς, 1305

ἢ σῶ· δι' ὄρκων παιδὶ σημαίνει νόσον.
ὁ δ', ὡσπερ οὖν δίκαιον, οὐκ ἐφέσπετο
λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.
ἢ δ' εἰς ἔλεγχον μὴ πέση φοβουμένη, 1310
ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε
δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἔπεισέ σε.

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος ; ἀλλ' ἔχ' ἦσυχος,
τοῦνθένδ' ἀκούσας ὡς ἂν οἰμώξης πλέον.
ἄρ' οἴσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων 1315

1297. προκόψω : cf. l. 23, for the meaning of this word.

1300. οἴστρος : *lit.* the gad-fly ; here = madness, referring to the

passion of love : so δηχθεῖσα κέντροις.

1315. σαφεῖς : *i. e.* sure not to fail, certain.

ὦν τὴν μίαν παρείλες, ὦ κάκιστε σὺ,
 εἰς παῖδα τὸν σὸν, ἐξὸν εἰς ἐχθρῶν τινα.
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
 ἔδωχ' ὅσον περ χρῆν, ἐπέπερ ἦνεγεν
 σὺ δ' ἔν τ' ἐκείνῳ κὰν ἐμοὶ φαίνει κακός,
 ὅς οὔτε πίστιν οὔτε μάντεων ὄπα
 ἔμεινας, οὐδ' ἤλεγξας, οὐ χρόνῳ μακρῷ
 σκέψιν παρέσχες, ἀλλὰ θᾶσσον ἢ σ' ἐχρῆν
 ἀρὰς ἐφῆκας παιδὶ καὶ κατέκτανες.

1320

ΘΗ. δέσποιν', ὀλοίμην.

1325

ΑΡ.

δεῖν' ἐπραξας, ἀλλ' ὁμῶς
 ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν
 Κύπρις γὰρ ἠθελ' ὥστε γίγνεσθαι τάδε,
 πληροῦσα θυμόν. θεοῖσι δ' ὦδ' ἔχει νόμος
 οὐδεὶς ἀπαντᾶν βούλεται προθυμῆ
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεὶ.
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,
 οὐκ ἂν ποτ' ἦλθον εἰς τόδ' αἰσχύνῃς ἐγὼ
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
 θανεῖν εἶσαι. τὴν δὲ σὴν ἀμαρτίαν
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης
 ἔπειτα δ' ἡ θανούσ' ἀνάλωσεν γυνή
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.

1330

1335

1317. ἐξὸν: the sing. neut. nom. of the participle, used absolutely: 'it being possible, when it was possible, when you might have.' We must supply after it *παρελεῖν εἰς ἐχθρῶν τινα*.

1321. Cf. above, l. 1055, and following.

1330. If it were usual for one god to oppose another, we would not have allowed Poseidon to bring about the death of Hippolytus but we make it a rule never to interfere with one another.

1334. ἀμαρτία is a weaker word than κάκη.

μάλιστα μὲν νυν σοὶ τάδ' ἔρρωγεν κακὰ,
 λύπη δὲ κάμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ
 θνήσκοντας οὐ χαίρουσι· τούς γε μὴν κακοὺς 1340
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. καὶ μὴν ὁ τάλας ὄδε δὴ στείχει,
 σάρκας νεαρὰς
 ξανθὸν τε κᾶρα διαλυμανθείς.
 ὦ πόνος οἴκων, οἶνον ἐκράνθη 1345
 δίδυμον μελάθροισι
 πένθος θεόθεν καταληπτόν.

ΙΠ. αἰαῖ αἰαῖ,
 δύστηνος ἐγὼ, πατὴρ ἐξ ἀδίκου
 χρησμοῖς ἀδίκους διελυμάνθη. 1350
 ἀπόλωλα τάλας, οἶμοι μοι.
 διὰ μου κεφαλῆς ἄσσοισ' ὀδύναι,
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.
 σχέες, ἀπειρηκὸς σῶμ' ἀναπαύσω.
 ἔξ.

ὦ στυγρὸν ὄχημ' ἵππειον, ἐμῆς 1355
 βόσκημα χερὸς.
 διὰ μ' ἔφθειας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροὸς ἐλκώδους ἄπτεσθε χεροῖν.
 τίς ἐφέστηκ' ἐνδεξιά πλευροῖς ; 1360

1339. Observe the accusative after χαίρουσι, denoting that in which no pleasure is taken. cf. Rhes. 390. χαίρω δέ σ' εὐτυχοῦντα.

1347. καταληπτόν: apparently active. 'seizing the house.'

1356. βόσκημα: *lit.* feeding of my hand, *i. e.* horses fed by my hand.

1360. ἐνδεξιά, like πρόσφορα and σύντονα, is a neut. plur. used adverbially.

πρόσφορά μ' αἴρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατὴρ ἀμπλακίαις. Ζεῦ Ζεῦ, τὰδ' ὄρας ;
 ὄδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 ὄδ' ὁ σωφροσύνη πάντας ὑπερσχὼν 1365
 προὔπτον ἐς "Αἶδαν στείχω κατὰ γᾶς,
 ὀλέσας βίον
 μόχθους δ' ἄλλως τῆς εὐσεβίας
 εἰς ἀνθρώπους ἐπόνησα. 2!
 αἰαῖ αἰαῖ 1370
 καὶ νῦν ὀδύνα μ' ὀδύνα βάλνει
 μέθετέ με τὸν τάλανα
 καὶ μοι θάνατος παιᾶν ἔλθοι.
 προσπόλλυτέ μ' ὄλλυτε τὸν δυσδαίμονά μ'. ἀμ-
 φιτόμου 1375
 λόγχας ἔραμαι διαμοιρᾶσαι,
 διά τ' εὐνάσαι τὸν ἐμὸν βίον,
 ὦ πατὴρ ἐμοῦ δύστανος ἀρὰ,
 μαιφόνων τε συγγόνων,
 παλαιῶν προγεννητόρων 1380
 ἐξορίζεται κακὸν, οὐδὲ μέλλει, [κακῶν ;
 ἔμολε τ' ἐπ' ἐμὲ τί ποτε) τὸν οὐδὲν ὄντ' ἐπαίτιον
 ἰὼ μοί μοι, τί φῶ ;
 πῶς ἀπαλλάξω βιοτὰν 1385

1361. σύντονα : seems to = with regular movement, do not jolt me about when carrying me.

1375. προσπόλλυτε : (1) imperative : 'go on further to slay me or (2) indicative : 'you are killing

me more i. e. by carrying me carelessly. (Paley.)

1379. ἀρὰ : governs μαιφόνων τε συγγόνων, as well as πατὴρ. (See Addenda).

- ἐμὰν τοῦδ' ἀναλγήτου πάθους ;
 εἶθε με κοιμίσειε τὸν δυσδαίμονα
 "Αἰδου μέλαινα νύκτερός τ' ἀνάγκα.
- ΑΡ. ὦ τλήμων, οἷα ξυμφορᾷ ξυνεζύγης·
 τὸ δ' εὐγενές σε τῶν φρενῶν διώλεσεν. 1390
- ΙΠ. ἔα.
 ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
 ὦν ἡσθόμην σου κἀνεκουφίσθην δέμας·
 ἔστ' ἐν τόποισι τοισὶδ' Ἄρτεμις θεά.
- ΑΡ. ὦ τλήμων, ἔστι, σοί γε φιλτάτη θεῶν.
- ΙΠ. ὀρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον ; 1395
- ΑΡ. ὀρῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ.
- ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.
- ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλῆς ἀπόλλυσται.
- ΙΠ. οὐδ' ἵππονώμας οὐδ' ἀγαλμάτων φύλαξ.
- ΑΡ. Κύπρις γὰρ ἡ πανούργος ὦδ' ἐμήσατο. 1400
- ΙΠ. ὦμοι. φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.
- ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
- ΙΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ἡσθημαι, μία.
- ΑΡ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.
- ΙΠ. ᾤμωξα τοίνυν καὶ πατρὸς δυσπραξίας. 1405
- ΑΡ. ἐξηπατήθη δαίμονος βουλεύμασιν.
- ΙΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
- ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
- ΙΠ. στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἀμαρτίας.

1402. τιμῆς : genitive stating (not paid her), cf. Hom. Il. I. the reason or cause : 'she was dissatisfied by reason of some honour ἢ ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, ἢ ἐκατόμβης.

ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410

ΙΠ. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.

ΘΗ. ὡς μήποτ' ἐλθεῖν ὄφελ' ἐς τοῦμὸν στόμα.

ΙΠ. τί δ' ; ἔκτανές τ' ἄν μ', ὡς τότε ἦσθ' ὠργισμένος.

ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.

ΙΠ. φεῦ.

εἶθ' ἦν ἀραιὸν δαίμοσιν βροτῶν γένος. 1415

ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφῳ
θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
ὄργαι κατασκήψουσιν ἐς τὸ σὸν δέμας,
σῆς εὐσεβείας κάγαθῆς φρενὸς χάριν.

ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς 1420

ὃς ἂν μάλιστα φίλτατος κυρῆ βροτῶν
τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.

σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
τιμὰς μεγίστας ἐν πόλει Τροίηνιά

δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425

κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ
πένθη μέγιστα δακρύων καρπονμένῳ.

αἰεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων

ἔσται μέριμνα, κοῦκ ἀνώνυμος πεσῶν

ἔρωσ ὁ Φαίδρας ἐς σὲ συνηθήσεται. 1430

σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ

σὸν παιῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·

ἄκων γὰρ ὄλεσάς νιν· ἀνθρώποισι δὲ

1410. εἰ γενοίμην: 'if I could be' *i. e.* I wish I were.

1412. ὡς μήποτ' ἐλθεῖν ὄφελε: *utinam nunquam venisset.*

1413. *i. e.* in your state of wrath, you would have killed me.

1420. ἄλλον: Adonis.

- θεῶν διδόντων, εἰκὸς ἕξαμαρτάνειν.
καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435
Ἰππόλυτ'· ἔχεις γὰρ μοῖραν ἢ διεφθάρης.
καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὄραν,
οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
ὄρῳ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.
- ΙΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία· 1440
μακρὰν δὲ λείποις ῥαδίως ὀμιλίαν.
λύω δὲ νεῖκος πατρὶ χρηζούσης σέθεν·
καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
αἰαῖ· κατ' ὄσσων κινυχάνει μ' ἤδη σκότος.
λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας. 1445
- ΘΗ. ὦμοι, τέκνον, τί δράς με τὸν δυσδαίμονα ;
ΙΠ. ὄλωλα, καὶ δὴ νερτέρων ὄρῳ πύλας.
ΘΗ. ἢ τὴν ἐμὴν ἀναγνον ἐκλιπῶν φρένα.
ΙΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.
ΘΗ. τί φῆς ; ἀφίης αἵματός μ' ἐλεύθερον ; 1450
ΙΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.
ΘΗ. ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.
ΙΠ. ὦ χαῖρε καὶ σὺ, χαῖρε πολλὰ μοι, πάτερ.
ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς.
ΙΠ. τοιῶνδε παίδων γνησίων εὐχου τυχεῖν. 1455
ΘΗ. μὴ ἴνυ προδῶς με, τέκνον, ἀλλὰ καρτέρει.

1436. ἔχεις μοῖραν : 'thou hast fate by which thou wast destroyed :'
i. e. it is the working of Destiny which has brought thee to this pass.

1439. τοῦδε κακοῦ : *i. e.* death.

1441. λείποις : *i. e.* may you bear parting from me with equani-

mity (*ῥαδίως*) though it puts an end to a long-standing friendship. In Paley's text it is *λείπεις*, as implying that she does not seem to grieve so much as she ought to.

1444. κατ' ὄσσων : 'down over my eyes.'

- ΙΠ. *κεκαρτέρηται τ᾿ ἄμ' ὄλωλα γὰρ, πάτερ·
 κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.*
- ΘΗ. *ὦ κλεινὸν Ἀθηνῶν Παλλάδος θ' ὄρσιματα,
 οἴου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ·* 1460
ὡς πολλὰ, Κύπρι, σὼν κακῶν μεμνήσομαι.
- ΧΘ. *κοινὸν τὸδ' ἄχος πᾶσι πολίταις
 ἦλθεν ἀέλπτως.
 πολλῶν δακρύων ἔσται πίτυλος·
 τῶν γὰρ μεγάλων ἀξιοπενθεῖς* 1465
φήμαι μᾶλλον κατέχουσιν.

1464. *πίτυλος*: the splash of tears: properly of the sound of oars in the water.

talked of after their death than others. *κατέχουσιν*: apparently absolute: 'prevail' as in the phrase *κατέχει φάτις*, 'a report prevails.'

1466. Great people are more

CORRECTIONS AND ADDITIONS

TO THE TRANSLATION.

- Page 1, line 27, for 'by the rock' read 'by the very rock.'
- " " " 28, As ἐπί with the genitive is the usual construction to express 'naming a place in honour of or after a person,' others take ἐπί Ἴππολύτῳ in the sense of 'with a view to gaining the love of Hippolytus.'
- " 2, " 7, ταύτη πεσεῖν might also be taken 'to turn out thus,' a metaphor from the cast of a die; meaning, I will not allow this love affair to go on without any one knowing anything about it; I will take care that Theseus hears of it.
- " " " 14, for 'so that I should duly receive it' read 'so that it should be well for me,' i. e. duly, satisfactorily.
- Page 3, " 10, I have taken φίλον as masc: τὸ μὴ φίλον (εἶναι): others take it neuter: 'that which is not pleasant to all.'
- " " " 13, " 'pleasure' read 'thanks' or 'profit:' i. e. do the courteous get any good from being courteous?
- " " " 18, " 'the mighty goddess,' read 'a' or 'one that is a mighty goddess.'
- " " " 26, " 'having a mind such as you should have' read 'having as much sense as you ought to have.'
- " 4, " 8, " 'worn out by sickness' we should perhaps read 'wearing herself out on a sick bed.'
- " " " 19, Monk, by throwing back the accent of ὑπὲρ, and placing a comma after it, evidently governs χέρσον by it, in which case πελάγους will be taken after δίναισιν. I have translated ὑπὲρ as governing πελάγους.
- " 5, " 11, for 'otherwise' read 'idly, vainly.'
- " 9, " 16, " 'this same thing' read 'it is a thing at once most pleasant and painful at the same time.'
- " 12, " 5, We may also render 'if thou hast thy good luck in greater quantity than thy bad, thou wilt fare well for a human being' which seems to suit the preceding line better.
- " 12, lines 23, 4, The meaning seems to be: 'we must learn as quickly as possible the state of Hippolytus' feelings towards you, by telling him the plain truth about yours towards him.' Mr. Paley gives the same sense, but takes τάνδρως with διστεόν, whereas I have translated τάνδρως as governed by δεῖ. Monk's version is: Quam celerrime dignoscendi tibi sunt ii, qui recta de te declararunt (you must decide as quickly as possible who tells the plain truth about you).
- " " line 38, for 'I have been well made subject in my heart to love' read 'I have well brought my heart under, or subjected it to, the power of love.'

- Page 13, lines 2, 3, The translation 'for it is the next best thing' would be, more literally taken 'for the advantage (of what I advise) is second, or next best.'
- „ 14, line 29, for 'she that told of,' read 'she by having told of.'
- „ 15, „ 3, „ 'remove' read 'do not bring near.'
- „ „ „ 19, „ 'it would not' read 'it should not : ' i. e. if you wished to keep up the human race, men ought not to have to procure this from women. χρῆν is of course to be supplied before πρίασθαι, the subject of which is ἀντίθεντας.
- „ „ „ 22, „ "they would be able' read 'they should be able' and remove the parenthesis.
- „ 16, „ 37, „ 'did I not take thought for thy mind' read 'had I not a previous suspicion of thy mind or intention.'
- „ 17, „ 2, „ 'thy mistake' read 'thy sins.'
- „ „ „ 40, „ 'the other' read 'another as well.'
- „ 18, „ 2, „ 'to restrain himself' read 'to learn prudence.'
- „ „ „ 11, 'πορφυρέας λίμνας may perhaps go with ὁ ποντομέδων, 'the ruler of the dusky sea.' I have taken it with δδόν.
- „ „ „ 14, for 'life giving (Monk's, ἃ βιόδωρος) read 'wealth-giving.'
- „ „ „ 17, „ 'a most inauspicious wedlock' read 'to enjoy a most inauspicious wedlock.'
- „ „ „ 25, „ 'death' read 'fame or reputation.'
- „ 22, „ 30, „ 'publicly command to flee' read 'publicly command, or warn all, to shun.'
- „ 24, „ 8, „ 'with the best friends' read 'with the best men as my friends.'
- „ 26, „ 26, 'Others make the σύν in συνευτοχοίην imply, 'enjoy life with others.' Perhaps δει should go with τὸν αἰριον χρόνον, i. e. each successive morrow.
- „ „ „ 35, 36, for 'and the uncrowned resting-places of.....read 'and the resting-places of.....shall be uncrowned.'
- „ 27, „ 15, „ 'did any one approach in anger' read 'was any one at enmity with him?'
- „ „ „ 22, The original meaning of ῥόπτρον is the peg in a trap (paxillum) the knocking-down of which shut in the animal : 'bolt' will perhaps translate it better than 'stroke.'
- „ 28, „ 23, „ 'having bound his body with straps he drags them backwards' read 'having fastened his body with (or, to,) the reins behind, he pulls them.'
- „ 29, „ 22, „ 'who did not refuse to defile' read 'who did not confess to defiling, who denied that he had defiled.'
- „ 30, „ 40, „ 'so as to have persuaded' read 'so as to persuade.'
- „ 31, „ 16, „ 'on the right of my side' read 'at my side on the right,' and translate σύντρονα 'evenly, steadily' rather than 'duly.'
- „ „ „ 26, 27, for 'O unhappy curse of my father, the evil of my blood-stained kindred, my ancient ancestors, is coming forth' read 'O unhappy curse of my father and of my blood-stained kindred, the evil of my ancient ancestors is coming forth from them.'

THE HIPPOLYTUS.

[1—33

APHRODITE. Great among mortals, and a goddess not without name am I, Aphrodite, and within the heavens, and (of all those) as many as dwell within the sea, and the boundaries of Atlas, beholding the light of the sun, I honour those who reverence my power, but I ruin all who have high thoughts towards us. For there is this feeling even in the race of the gods: they take pleasure in being honoured by men. And I will prove the truth of these words forthwith: for the son of Theseus, the offspring of the Amazon, Hippolytus, the nursling of holy Pittheus, alone of the citizens of this land of Troezen asserts that I am the worst of the goddesses. And he rejects the marriage-couch and doth not handle marriage: but he honours Artemis, sister of Phœbus, daughter of Zeus, esteeming her the greatest of the goddesses; and in the green wood ever accompanying the maiden with swift dogs he removes wild beasts from the land, having met with society greater than mortal. At this however I feel no malice: for why should I? but the sins which he has committed against me, (for these) I will avenge myself on Hippolytus this day: and, having long ago made the greater number of my preparations, I have no need of much trouble. For, when he came from the house of Pittheus to the land of Pandion, to see and be initiated (*lit.* for a sight and initiation) into the dread mysteries, the noble wife of his father, Phædra, having beheld him, was possessed in her heart with intense love by reason of my plans. And before she came to this Troezenian land, by the rock of Pallas she built a temple of Cypris overlooking this land, loving an absent love; and in honour of Hippolytus she named the goddess to be set up for the

future, [see note.] But when Theseus leaves the land of Cecrops, fleeing from the pollution of the blood of the Pallantidæ, and travels to this land with his wife, being content with a year's exile from his country, then indeed lamenting and smitten by the goads of love the unhappy woman wastes away in silence: and none of the household is aware of her disease. But this love must not fail thus: but I will disclose the matter to Theseus, and it shall be brought to light. And him that is born a foe to us shall his father slay with curses, which king Poseidon, lord of the sea, granted as a privilege to Theseus, that for three times he should not make his prayer to the god in vain. But she though noble yet shall perish,—for I will not give the preference to her honour (so that) my enemies should not pay me such satisfaction so that I should duly receive it. But, since I see the son of Theseus approaching yonder, having left the labour of the chase, I will depart out of this spot. And with him, following behind, a large band of attendants is shouting, honouring the goddess Artemis in songs: for he knows not that the gates of Hades are opened, and that he looks on this light for the last time.

HIPPOLYTUS. Follow, follow, singing of the heavenly daughter of Zeus, Artemis, to whom we-are-a-care.

SERVANTS. Lady, lady, most holy, offspring of Zeus, hail, hail, I pray ($\mu\omicron\iota$), O daughter of Leto and Zeus, Artemis, far fairest of maidens, who in the mighty heaven inhabitest the hall of-thy-noble-sire, the wealthy home of Zeus.

HIPP. Hail, I pray ($\mu\omicron\iota$), O fairest, fairest of the maidens in Olympus, Artemis. For thee, O mistress, having prepared it, I bring this wreathed garland from an untouched meadow, where neither doth a shepherd dare to feed his flocks, nor hath iron yet come, but the bee goes through the untouched meadow in-the-spring-time: and Respect cultivates it with river dews. For all those to whom nothing has been taught, but to whom purity has been allotted in their nature for all things alike, for these (it is lawful) to cull (these flowers), but for the wicked it is not lawful. But, O dear mistress, receive a fillet for thy golden hair from a pious hand, for to me alone of mortals belongs this privilege: with thee I both associate and answer thee with words, hearing thy voice, but not seeing thy face (*lit. eye*). And may I turn the end of my life as I have begun.

SERV. O King, since it is right to call the gods masters, wilt thou receive something from me offering good advice? (*i. e.* will you listen to my advice?)

HIPP. Yes, surely: for else we should not shew ourselves wise.

SERV. Dost thou know then the custom which is established among men?

HIPP. I know not; but about what art thou questioning me?

SERV. To hate pride and the not-being-friendly to all.

HIPP. Rightly: and who that is proud among men is not offensive?

SERV. And in the courteous is there any pleasure?

HIPP. Yes, the greatest: and gain with little trouble.

SERV. Dost thou also suppose this same thing among the gods?

HIPP. Yes, if we mortals use the laws of the gods.

SERV. How then dost thou not address the mighty goddess?

HIPP. Whom? but take care lest thy mouth slip.

SERV. This one here who stands at thy gates, Cypris (*i. e.* Venus).

HIPP. I, being holy, salute her from afar.

SERV. Dread is she however, and famous among mortals.

HIPP. Of gods and men, one is a care to one, and another to another.

SERV. Mayst thou be happy, having a mind such as it is right (for you to have).

HIPP. None of the gods pleases me that is worshipped by night.

SERV. My son, it is right to employ the privileges of the gods.

HIPP. Go, attendants, and passing into the house, attend to the food; a full table after hunting is a pleasant thing; and it is necessary to rub down the horses in order that, having yoked them in the chariot, when sated with food I may exercise them fitly: but to thy Venus I bid a long farewell.

SERV. But we, since we must not imitate the young, thinking thus as it befits slaves to speak, pray to thy images, O mistress Venus. And thou must pardon, if any one, having a vehement spirit by reason of his youth, talks idly of thee;

pretend not to hear him: for the gods must be wiser than men.

CHORUS. A rock is told of, dropping the water of ocean, sending forth from its crags a flowing stream, that may be drawn in pitchers, where there was a certain friend of mine, washing purple robes in river water, and she kept spreading them on the back of the warm, well-sunned rock; whence to me first came the report that her mistress, ~~worn out by sickness~~ (*lit.* a sick bed) keeps herself (*lit.* her body), within the house, and that thin robes cover her auburn head. And I hear that she for this third day keeps her body pure from the bread of Demeter down her divine throat, wishing in silent sorrow to reach the unhappy end of death. Thou then, O lady, in truth art possessed, whether it be from Pan, or Hecate, or the dread Corybantes, or the mountain mother that thou art distracted. But (perhaps) by reason of faults in-connection-with the huntress Dictynna, unholy owing to sacrifices not performed, thou art wasting away. For she wanders over lakes and the mainland across the sea on the eddies of the moist brine. Or does some connection (*lit.* bed), concealed from thy bed beguile thy husband, the ruler of the Erechtheidæ, the nobly-born, in the house? or has some one on a ship sailed leaving-the-port of Crete, to a harbour that is the most hospitable to strangers, bringing news to the queen, and (so) with grief at her sorrows hath she been bound as to her soul, keeping-her-bed? And with the perverse temperament of women there is wont to dwell a miserable, unhappy helplessness arising both from pains-of-childbirth and incontinence-of-spirit. Through my womb once this current hath rushed; but I called on heavenly Artemis, who-aids-women-in-childbirth, guardian of the bow, and to me much longed for she ever comes with-the-help-of the gods. But here in front of the door is the old nurse conducting her out of the house: and the dark gloom of her brows is increased. My heart longs to learn what it is, what hath injured the changed appearance of the queen.

NURSE. O misfortunes of mortals and hateful diseases. What shall I do to thee? what shall I not do? Here is the bright light for thee, here is the sky: and outside the house already is the couch of a sick bed. For to come hither was all thy talk; but quickly thou wilt hasten back to thy chamber.

For thou art soon mistaken and takest pleasure in nothing; nor does the present please thee, but the absent thou dost esteem more precious. And to be ill is better than to tend (the sick); the one is simple, but to the other is attached both grief of mind and labour of hands. But the whole life of mortals is painful, and there is no respite from toils; but whatever else is dearer than life, surrounding darkness wraps in clouds. So then we are proved to be infatuated lovers of this (*i. e.* life), because it is bright on earth, from inexperience of another life, and the concealment of things beneath the earth; but we are carried away otherwise by fables.

PHÆDRA. Raise my body, lift up my head; I am relaxed in the joints of my limbs. Take hold of my beautiful hands, O attendants. It is toilsome to me to support my head dress; remove it, spread my locks over my shoulders.

NURSE. Take courage, my child, and do not with difficulty change thy body. With quietness and a noble spirit thou wilt more easily endure the disease; and it is necessary for mortals to labour.

PHÆD. Alas! would that from a dewy fountain I could draw a draught of pure water; and under the black-poplar and the leafy meadow would that I could lie down and rest.

NURSE. My daughter, what dost thou utter? do not (*lit.* wilt thou not not-utter) utter this among the people, casting forth words borne on madness?

PHÆD. Send me to the mountain; I will go to the wood and among the pine-trees, where tread the beast-slaying hounds, pursuing the dappled hinds; by the gods, I long to hound on the dogs, and to hurl the Thessalian lance along my yellow hair, holding a barbed weapon in my hand.

NURSE. Why, O my child, art thou disquieted thus? why dost *thou* care for hunting? why dost thou long for fountain streams? for there is at hand a watery hill close to the towers, whence thou couldst get (*lit.* there could be for thee) a draught.

PHÆD. O Artemis, mistress of Limna on the sea-shore, and of the gymnasium rattling-with-the-sound-of-horses, would I were in thy plains, subduing Venetian horses.

NURSE. Why again hast thou uttered this word in thy frenzy? for now, having gone to the mountain, thou didst make

thyself ready for the longing for the chase, but now again thou desirest horses on the sands not-washed-by-the-waves. This needs (*lit.* is worth) much divination, (to find out) who of the gods pulls thee back and drives thee mad, my child.

PHÆD. Unhappy that I am, what have I done? whither have I wandered from good judgment? I am mad, I have fallen by the infatuation sent by (*lit.* of) some god. Alas, alas, unhappy! good-mother, cover my head again; I am ashamed for what I have said (*lit.* at what has been spoken by me). Cover it; the tear runs down-from my eye-lids, and my eye is turned to shame. For to be set right in one's senses causes pain, and madness is an evil; but it is better to perish without knowing (what has happened before).

NURSE. I cover (thy head); but when will death hide my body? long life teaches me much. For it is right that men should join moderate friendships with one another, and not to the deep marrow of the soul, but that the affections of men's hearts should be easily broken, (so that men) should both reject them and draw them closer. But that one soul should labour for two is a sorrow hard to bear, even as I am in sorrow for her. And they say that over-scrupulous attention to life more often harms than gratifies, and rather wars against health. So I praise excess less than 'nothing too much;' and the wise will agree with me.

CHORUS. O aged woman, faithful nurse of the queen, Phædra, I behold these unhappy misfortunes: but it is not clear to us what is the disease; but we should like to learn and hear from thee.

NURSE. I know not by interrogating her; for she is not willing to tell.

CHORUS. Not even what was the commencement of her sorrows?

NURSE. You come to the same point; for on all this she is silent.

CHORUS. How weak and wasted away her body is.

NURSE. And how should it not be so, since this is the third day that she has not tasted food?

CHORUS. Whether from infatuation, or striving to die?

NURSE. To die; and she takes-no-food with-a-view to departing from life.

CHORUS. What thou sayest is strange, if this satisfies her husband.

NURSE. (It does): for she conceals her sorrow, and denies that she is ill.

CHORUS. And he, when he looks at her face, does he not discern it?

NURSE. Why, he happens to be out-of (*ἐκδημος*, adj.) this land.

CHORUS. And dost thou not employ force, endeavouring to learn her illness from her, and the frenzy of her mind?

NURSE. I have had recourse to (*lit. come*) everything, and have done nothing more (*i. e.* have gained no advantage); yet however I will not even now relax my zeal, that being present thou too mayst bear witness to me how I behave (*lit. am*) to my unhappy masters. Come, dear daughter, let us both at once forget the former talk, and do thou become pleasanter, relaxing thy gloomy brow, and (quitting) the path of thy judgement, and I, where I then did not right to follow thee, giving up (this method), will have-recourse-to a better argument. And if thou art sick of any of the ills that may not be spoken of, there are women here to aid-in-treating thy disease. But if thy calamity may be made known to men, speak, that this matter may be disclosed to physicians. Well; why art thou silent? thou shouldst not be silent, my daughter, but either reprove me, if I say aught not aright, or agree with my words if spoken well. Say something; look hither; wretched woman that I am. O women, in vain do we labour at these efforts, and are just as far off as before; for neither then was she moved by my words, and now she is not persuaded. But know however, be more obstinate than the sea in reference to this, if thou shalt die, having betrayed thy children, know that they will not share their paternal home, no, by the horse-loving Amazon queen, who bare a master for thy children, a bastard, though of noble mind (*lit. thinking noble things*), thou knowest him well, Hippolytus.

PHÆD. Alas!

NURSE. Does this touch thee?

PHÆD. Thou hast destroyed me, good-mother, and by the gods I beseech thee to be silent about this man.

NURSE. Seest thou? thou hast thy senses, but though

sensible thou art not willing to benefit thy children and preserve thy life.

PHÆD. I love my children ; but I am tossed about by (in) another misfortune.

NURSE. Hast thou thy hands pure from blood, my daughter ?

PHÆD. My hands are pure, but my mind hath some pollution.

NURSE. Is it from a calamity brought upon thee by some enemy ?

PHÆD. A friend destroys me unwillingly, against my will.

NURSE. Has Theseus committed any wrong against thee ?

PHÆD. May I never be found behaving ill towards him.

NURSE. What then is this dreadful-sorrow that excites-thy-wish to die ?

PHÆD. Let me sin ; I sin not against thee.

NURSE. Not willingly, but I shall be beaten (*lit.* left behind) in thy case.

PHÆD. What art thou doing ? thou art violent, hanging to my hand.

NURSE. And I never will let go thy knees.

PHÆD. Wretched woman, full of woe will these misfortunes be to thee, if thou shalt hear them.

NURSE. Why, what evil can be greater to me than not to win thee ?

PHÆD. Thou wilt perish ; to me however the matter brings honour.

NURSE. And then dost thou conceal good things when I beseech thee ?

PHÆD. Yes, for it is from dishonour that I intend what is honourable.

NURSE. Therefore if thou tellest it thou wilt prove thyself more worthy.

PHÆD. Depart, by the gods, and let go my hand.

NURSE. Not so, since thou dost not give me the gift which thou shouldst.

PHÆD. I will give it, for I respect thy venerable hand (*lit.* the reverence of thy hand).

NURSE. I will be silent at once ; for the remainder of the conversation is yours.

PHÆD. O unhappy mother, what a love wast thou afflicted with (*lit.* what a love didst thou love).

NURSE. That which she felt for the bull, my daughter, or what is this thou sayest?

PHÆD. And thou, unhappy kinswoman, wife of Dionysus.

NURSE. My daughter, what ails thee? thou art abusing thy relations.

PHÆD. And I the third, unhappy, how am I destroyed.

NURSE. I am astounded; whither will thy speech proceed?

PHÆD. From that cause we are unhappy not lately.

NURSE. I know no better that which I wish to hear.

PHÆD. Alas! would that thou couldst tell me what I must say.

NURSE. I am no prophet, so as to know clearly what is obscure.

PHÆD. What is it they-mean-by saying that people are in love?

NURSE. My daughter, this ~~same~~ thing is most pleasant and painful at the same time.

PHÆD. We then should be afflicted with (*lit.* using) the latter (*lit.* the other).

NURSE. What sayest thou? my child, dost thou love some one of men?

PHÆD. Whoever this is, the son of the Amazon.

NURSE. Dost thou speak of Hippolytus?

PHÆD. Thou hearest this from thyself, not from me.

NURSE. Alas, what wilt thou say, my daughter? how thou hast undone me. Women, it is unendurable, I will not endure to live (*lit.* living [the participle]). I look on a hateful day, a hateful light. I will neglect my body; I will be quit of life by dying. Farewell; I live no longer. For the chaste, though against their will, yet for all that are enamoured of evils. Venus then was not a goddess, but whatever else there is greater than a goddess, who has ruined this woman, and me, and the house.

CHORUS. Thou didst hear, O! thou didst hear our queen uttering her miserable sufferings, horrible-to-hear. May I perish, dear one, before thou arrivest at thy purpose. Woe is me, alas, alas! O unhappy for these woes! O troubles attending mortals! thou art undone; thou hast disclosed evils to the light. What time all-day-long awaits thee? something new [i. e. some new misfortune] will be brought to pass upon the house. But it is no longer obscure whither the fortune of thy love is setting, O unhappy daughter of Crete.

PHÆD. O women of Trœzene, who inhabit this furthest vestibule of the land of Pelops, already in the long time of night have I speculated at random in what way the life of mortals is ruined; and they seem to me to fare worse not by reason of the nature of their judgment, for many have good sense, but we must consider this in-the-following-way; we know and feel what is good, but we do not practise it, some of us from idleness, and others through preferring some other pleasure to that which is honourable. And there are many pleasures of life, both long conversations and leisure, a pleasant evil, and shame; and there are two (sorts of *αἰδώς*), the one not bad, but the other the sorrow of houses; and if the proper time were clear, there would not be two having the same letters. Since then I happen to have decided this beforehand, there is no drug by which I was likely to forget, so as to lose my reason. But I will tell thee the course of my judgment; when love wounded me I considered how I best might bear it. So from this time I began to keep silence and conceal this disease. For I have no reliance on a tongue, which knows how to advise the thoughts of strangers, while itself of itself it possesses the greatest evils. And in the second place I took thought to bear my folly well by conquering it by self-control. And thirdly, when I was unable to overcome Venus by these means, it seemed to me best to die: no one will gainsay my plans. For may it be mine neither to be unnoticed when doing good, nor to have many witnesses when doing what is wrong. But I knew the deed and the disease were infamous, and in addition to this I knew well that I was a woman, an object of hate to all. So may she perish all-wretchedly whoever was the first that began to disgrace her marriage-bed with strangers. And from noble houses it was that this evil began to arise for women. For when disgraceful deeds seem good to the rich, assuredly to the poor they will seem to be good. And I hate women who are temperate in word, but in secret possess impious boldness. How, O mistress Venus of the sea, how ever do they (*lit.* who, how do they) look at the faces of their husbands, and do not shudder at darkness their accomplice and the chambers of the house lest they should send forth a voice? for this very thing is killing me, that I may not be caught having disgraced my husband, nor the children whom I bore; but may they inhabit the city

of illustrious Athens, free, flourishing in freedom of speech, of good name as far as their mother is concerned (*οὐνεκα μητρός*). For it enslaves a man, even though he be bold in heart, when he is conscious of father's or mother's disgrace. And they say that this alone vies with life, a just and good mind, to whomsoever it be present. But time discloses the wicked among mortals, whenever it chances, setting a mirror before as before a young maiden. Among whom may I never be seen.

CHORUS. Ah me! how honourable everywhere is temperance, and produces good report among mortals.

NURSE. O mistress, to me thy misfortune just now caused suddenly a dreadful fear; but now I perceive that I am foolish; in mortals second thoughts are somehow wiser. For thou hast suffered nothing extraordinary nor out of the common (*lit.* outside talk); but the wrath of the goddess has lighted upon thee. Thou lovest; what wonder? it is the case with many mortals. And then wilt thou destroy thy life by reason of love? it is no advantage in truth to those who love their neighbours, and (to all) as many as are likely (to do so), if they must die; for Venus is not to be endured, if she rush on with full force; she who pursues gently the man who yields, but whomsoever she finds overweening and of proud spirit, him she takes and flouts exceedingly. (*lit.* how thinkest thou?) And she roams in the air, and is in the wave of the sea, and from her all things are sprung; she it is that engenders and imparts love, whose offspring we all are who are on the earth. All who possess the writings of the ancients and are themselves ever engaged in literature, know how Zeus once desired the marriage of Semele, and know how once beautiful-shining Morning snatched up Cephalus to the gods for the sake of love; but yet they dwell in heaven, and do not flee out of the way of the gods, but they acquiesce, I ween, overcome by their misfortune; and wilt not *thou* endure it? thy father then should have begotten thee on stated conditions, or with other gods as masters, if thou wilt not be content with these laws. How many dost thou think that are quite in their sound senses, when they see their marriage-bed defiled [*lit.* sick] pretend not to see it? and how many fathers (dost thou think) help their sons, when they have erred, in carrying out their love? for this is the custom of the wise among mortals, that what is dishonourable should be concealed. Nor

is it right that mortals should labour for life too much ; for not even would the rule make the roof exact, with which houses are covered ; but having fallen into such a misfortune as thou hast how dost thou expect to swim out ? but if thou hast thy good qualities in greater number than the bad, since thou art a human being, thou wilt do quite well. But, my dear daughter, cease from thy evil thoughts, and cease behaving outrageously : for this is naught else but outrageousness, to wish to be superior to the gods ; but bear up in thy love ; god has willed this. And since thou art sick, conquer the disease successfully. For there are charms and soothing words ; some remedy for the disease shall be found. In truth men would discover them but tardily, unless we women shall contrive devices.

CHORUS. O Phædra, this woman gives more useful advice in reference to thy present misfortune, but I praise thee (as well.) But this praise is more disagreeable than this woman's words and more painful for thee to hear.

PHÆD. This it is that ruins well managed cities and houses of mortals, too fair speeches. For one ought not at all to say words pleasant to the ears, but (to give advice) from which one shall become well spoken of.

NURSE. Why dost thou use fine words ? thou hast not need of fair speeches, but of the man. We must learn as quickly as possible, telling the true story about thee. For if thy life were not involved in such calamities, and thou didst chance to be a temperate woman, to gratify thy lust and pleasure I would never have led thee on to this ; but now there is a great struggle to save thy life, and this is not a subject for reproach.

PHÆD. O thou that hast spoken dreadful things, wilt thou not shut thy mouth ? and not utter again most disgraceful words ?

NURSE. Disgraceful (they may be), but they are better for thee than honourable (words.) And the act is better, if it will save thy life, than the name, glorying in which thou wilt die.

PHÆD. And do not, I beseech thee by the gods, for thou givest good advice, but shameful, advance beyond this ; since I have been well made subject in my heart to love, and if thou statest what is disgraceful in fair terms, I shall be expended on that very plan which I now am-trying-to-avoid.

NURSE. If thou holdest this opinion, thou shouldst not have fallen-into-sin; but if thou hast, obey me; for it^{is} is the next best thing. I have in my house drugs that work the charm of love, and there just now occurred to my mind (a plan) which will relieve thee from this disease neither on disgraceful-terms, nor to the detriment of thy mind, unless thou behavest basely. But thou must get some token from him, the loved one, either some word or (something) from his robes, and unite one favour from two.

PHÆD. But is the drug to-be-used-as-an-ointment or a draught?

NURSE. I know not; do thou wish only to get the benefit, not to learn (its nature), my child.

PHÆD. I fear lest thou prove too wise for me.

NURSE. Know that thou wouldst fear everything; but what art thou afraid of?

PHÆD. Lest thou shouldst tell any of these things to the son of Theseus.

NURSE. Let me be, my daughter, I will manage this well; only do thou, O mistress Venus of the sea, be my helper. But the rest of my thoughts it will be enough for me to tell to my friends within.

✓ CHORUS. Love, love, who droppest desire down from thy eyes, bringing sweet pleasure into the soul of those whom thou attackest, mayst thou never appear to me with misfortune, nor come in undue measure. For neither is the dart of fire, nor of the stars stronger than is the dart of Aphrodite, such as Love, son of Zeus, sends forth. In vain, in vain by the bank of Alpheus and at the Pythian chamber of Phœbus doth the land of Hellas sacrifice the slaughtered oxen (*lit.* increase the slaughter of-oxen). But Love the Lord of men, who-holds-the-keys of the beloved chambers of Aphrodite, we do not worship, who destroys and comes to mortals through every calamity, whenever he does come. The maiden in Œchalia, unwedded, without a husband and no bride before, Venus, having taken her from her home by rowing, frantic like the bacchanal of Hades, with blood, with smoke, and murderous marriage gave in marriage to the son of Alcmena; O unhappy on account of her wooing. O sacred wall of Thebe, O mouth of Dirce, ye could join-in-telling how-mightily Venus moves. For with the fiery thunder

she laid to rest the mother of Jove-born Bacchus, who was wedded by a deadly destiny. For terribly she breathes on everything, and like a bee, flits here and there.

PHÆD. Hush, O women, we are undone.

CHORUS. But what terrible misfortune is there in thy house?

PHÆD. Stop, let me learn the words of those within.

CHORUS. I am silent; but this prelude is evil.

PHÆD. Alas, alas! miserable am I for my sufferings.

CHORUS. What word dost thou utter? what speech dost thou shout? tell me, O lady, what report terrifies thee, rushing upon thy mind?

PHÆD. We are undone! stand at these gates and listen what a noise is sounding (*lit. falling*) in the house.

CHORUS. Thou art by the door; the words that are conveyed from the house are thy care: but tell me, tell me, what evil hath happened.

PHÆD. The son of the horse-loving Amazon, Hippolytus, is shouting, addressing dreadful words to the attendant.

CHORUS. I hear the sound, but I cannot tell clearly whence it comes. Through the gates came the cry to thee.

PHÆD. Aye, and it speaks clearly of the matchmaker of evils, the woman that betrayed the bed of her master.

CHORUS. Woe is me for thy misfortunes! Thou hast been betrayed, my friend. What shall I contrive for thee? the hidden then has been brought to light and thou art undone.

PHÆD. Alas! alas!

CHORUS: Betrayed by thy friends.

PHÆD. She ~~that~~ ^{my friend} told of my misfortunes has destroyed me, in a friendly spirit, but not honourably, trying to heal this disease.

CHORUS. How then, what wilt thou do, O thou that hast suffered woes irretrievable?

PHÆD. I know not save one remedy only for my present misfortunes—with all speed to die.

HIPP. O mother Earth and unfoldings of the sun, of what words have I heard the unutterable sound.

NURSE. Hush, my son, before some one hear thy shouts.

HIPP. It is not possible that, having heard dreadful words, I shall be silent.

NURSE. In truth (I beseech) thee by thy fair (armed) right hand.

HIPP. ^{ὄντις ἰσχυροῦς} Remove thy hand, and touch not my garments.

NURSE. By thy knees, I beseech thee, do not destroy me.

HIPP. But what if, as thou sayest, thou hast spoken no evil?

NURSE. This speech is by no means general, my son.

HIPP. It is nobler to say what is honourable among many.

NURSE. My child, do not dishonour thy oath.

HIPP. My tongue hath sworn, but my mind hath not-sworn.

NURSE. My son, what wilt thou do? wilt thou destroy thy friends?

HIPP. I scorn (thy words); no unjust person is a friend to me.

NURSE. Pardon me; it is natural for mortals to err, my son.

HIPP. O Zeus, why in truth didst thou set women to dwell in the light of the sun, a treacherous evil to men? For if thou wert willing to-sow-the-seed-of the race of mortals, it would not be necessary for men to procure this from women, but depositing-in-return in thy temples either brass or iron or a weight of gold (they would be able) to buy the seed of children, each at the estimate of its value; and to dwell in their houses free without females. But now being about to introduce a plague into the house, we drain its wealth. And by this it is plain that a woman is a great evil; for the father that begot and reared her, having added a dowry, sends her away from home, that he may be quit of the evil; and he on the other hand who takes the baneful evil to his home, rejoices in adding beauteous adornment to the vile image and decks it out with robes, unhappy man, secretly robbing his house of its happiness. And it must needs be that (*lit.* he has necessity so that) having allied himself with noble connections he rejoices to keep an unpleasant wife; or having gained a good wife, and useless connections, he counterbalances the ill-luck by the good. But his lot is easiest to whom a wife has been settled in his house, a nobody (*τὸ μηδὲν*) but useless owing to her simple-ways. But a clever woman I hate; in my house at any rate may I never have a woman of higher thoughts than befit a woman (*lit.* it is right that a woman should have). For Venus engenders in the

clever a-spirit-of-mischief more (than in others); but the woman that-is-free-from-cunning owing to her feeble mind is free from folly. And an attendant ought not to approach a wife but men should settle voiceless beasts along with them, in which case they would not be able either to address any one or to receive an answer from them in return. But now, the evil women within the house accomplish evil plans, and the attendants tell it without. Just as you, O wretch, have come to join me to the bed of my father that should not be violated; which I will wash away with flowing water, pouring it into my ears.

How then should I be evil, who do ~~not~~ even think I am pure after having heard such things? But know well, my piety preserves thee, woman. For had I not been taken by the oath of the gods when off my guard, I would never have desisted from telling this to my father. But now I will depart from the house, as long as Theseus is away from the land, and I will keep my mouth in silence. And coming with my father I shall see how both thou and thy mistress will look upon him; and I shall understand thy boldness when I have made trial of it. May ye perish; but I shall never be sated in my hatred for women, not even if any one asserts that I am always saying so; for somehow they always are base. Either then let some one teach them self restraint, or suffer me ever to attack them.

CHORUS. O wretched unlucky destinies of women. What arts have we now, or, now that we have failed, what words to solve the difficulty of what he says?

PHÆD. We have met with justice, O earth and light. Where ever shall I avoid my misfortunes? and how shall I conceal my sorrow, O my friends? Who of the gods would appear as a helper or who of men as an associate or accomplice in wicked deeds? For the present suffering of my life proceeds, hard to escape from. Most luckless of women am I. —

CHORUS. Alas, alas! it is over, and the art of thy servant hath not succeeded, O mistress, but is at fault.

PHÆD. O most base and destroyer of thy friends, what hast thou done to me. May Zeus my ancestor destroy thee root-and branch, having smitten thee with fire. (Did I not take thought for thy mind, did I not bid thee be silent on the subject for which I am now reproached? But thou didst not keep (silent); therefore shall I die with good name no longer; but

I have need of new words. For he, having his mind whetted with anger, will tell his father of thy ~~mistake~~ to my reproach, and he will fill the whole land with most evil reports. Mayst thou perish, both thou and whoever is eager to benefit his friends against their will dishonourably.

NURSE. O mistress, thou art able to blame my evil deeds; for biting-sorrow prevails over thy powers of judgement; but I also am able to answer this, if thou wilt listen. I brought thee up, and am thy friend; but searching for remedies for thy disease I found not what I wished. But if I had succeeded, I surely should have been reckoned amongst the clever; for with reference to our fortunes we gain the reputation of wisdom.

PHÆD. Is this fair and satisfactory to me, that thou having injured me shouldst then meet me with arguments?

NURSE. We waste long words; I did not behave-with-self-control; but there is a way that thou mayest be saved even from this, my daughter.

PHÆD. Cease speaking; for formerly thou didst not give me good advice, and thou didst put-thy-hand-to evil deeds. But depart out of the way, and take thought for thyself; for I will arrange my own affairs successfully. But do ye, noble ladies of Troezene, grant me thus much at my request, veil in silence what ye have heard here.

CHORUS. I swear by dread Artemis, daughter of Zeus, that I will never disclose any of thy misfortunes to the light.

PHÆD. Thou hast spoken well; and by searching out I have one remedy for this calamity, so that I may bestow an honourable life on my children, and myself get advantage in respect of the present state of affairs. For I will never disgrace the house of Crete, nor come into the presence of Theseus, after disgraceful deeds, for the sake of one life.

CHORUS. And art thou intending to commit some irretrievable evil?

PHÆD. To die; and how, this I will deliberate.

CHORUS. Hush.

PHÆD. And do thou at least give me good advice. And I, departing from life this day, shall delight Venus, who is destroying me; and I shall be conquered by bitter love. But by dying I will prove an evil to the other also, that he may learn

not to be high-minded at my misfortunes; but sharing in this disease with me he shall learn to restrain himself.

CHORUS. Would I might be beneath the inaccessible hiding-places, where the God might make me a winged bird among winged flocks. Would I could be borne to the sea-wave of the Adriatic shore and the water of Eridanus; where into the dark waters the three unhappy daughters of their father in sorrow for Phaethón drop the amber-lighted sparkles of their tears. And would I could make my way to the apple-bearing shore of the Hesperides, the songstresses, where the lord of the sea no longer affords a road over the dusky sea to sailors, reaching to the dread confine of the heaven, which Atlas supports, and (where) divine fountains flow by the bed of the home of Zeus, where the life-giving, divine land increases happiness for the gods. O white-winged Cretan bark, who over the sea-beaten wave of brine didst convey my queen from her happy home, a most inauspicious wedlock. With ill omen either from both sides or from the land of Crete, it sped to illustrious Athens, and on the shores of Munychus they unbound the twisted ends of the cables, and stepped on the mainland. On account of which she was broken in her heart by a dreadful disease of unholy love from Aphrodite; and being overcharged with terrible misfortune, she will fit and fasten round her white neck a noose suspended from her bridal chamber, feeling reverence for the bitter god, and preferring a glorious death, and removing from her mind her painful love.

MESSENGER. Alas, alas! haste-to-help all ye who are near the house. My mistress is hanging, the wife of Theseus.

CHORUS. Alas, alas, it is done; the royal lady lives no longer, suspended in a hanging noose.

MESS. Will ye not hasten? will not some one bring a two-edged sword, with which we shall loosen the fastening of her neck?

SEMI-CHORUS. Friends, what are we to do? does it please you to enter the house and free the queen from the tight-drawn noose?

SEMI-CHORUS. And why? are there not young attendants present? Officiousness is not a safe course in life (*lit.* is not in safety of life).

MESS. Lay out and straighten the wretched corpse. This is a bitter housekeeping for my master.

CHORUS. The unhappy woman, as I hear, hath perished. For already even now they are laying her out as dead.

THESEUS. Ladies, know ye what cry is in the house? the heavy wail of the attendants hath reached me. For the house does not think fit to open the gates and address me joyfully as a sacred-envoy. The aged Pittheus hath suffered no harm? his life is far advanced, but nevertheless it would still grieve us if he left (*lit.* he would grievously leave) this house.

CHORUS. This lot has no reference to the aged for thee, O Theseus; the young by their death will grieve thee.

THES. Alas! is the life of my children taken away?

CHORUS. They live; their mother has died in a manner most painful for thee.

THES. What sayest thou? is my wife dead? by what hap?

CHORUS. She fastened on herself the suspended halter-noose.

THES. Chilled by grief, or from what calamity?

CHORUS. Thus much we know; for I was just now at the house, O Theseus, a mourner for thy misfortunes.

THES. Alas! why then am I crowned as to my head with these woven chaplets, being an unlucky envoy? open the bolts of the gates, O attendants, undo the fastenings, that I may see the bitter sight of the woman, who hath destroyed me by her death.

CHORUS. Alas, alas, woe is me for thy wretched sufferings! thou hast suffered, thou hast wrought enough to confound this house. Alas, for thy daring, O thou that hast died by a violent and unholy calamity, a struggle of thy unhappy hand. Who is it, unhappy woman, that darkens thy life?

THES. Woe is me for my sorrows! I have suffered, unhappy man that I am, the greatest of my woes. O fortune, how heavily hast thou visited me and my house, an unspeakable blot from some avenging spirit. Nay rather a destruction of life that cannot be survived; and I behold a sea of evils so great that I can never swim out again, nor escape the wave of this calamity. What words (shall I be right in speaking), what shall I be right in calling thy grievous lot, O lady? For like a bird out of the hand art thou gone, having sped with a swift leap to Hades. Alas! wretched, wretched are these sufferings. But from some distant source I bring upon myself divine fate (*lit.* fate sent by, or of, the gods) by the sins of some one of those before me.

CHORUS. Not to thee alone, O King, have these evils come; but thou hast lost a dear wife in common with many others.

THES. I wish to die and to inhabit in darkness the gloom below, the gloom beneath the earth, being robbed of thy company that is most dear to me; for thou hast destroyed me more than thou hast destroyed thyself. From whom can I hear whence the deadly fate entered thy heart, O lady? will any one tell the deed, or doth the palace in vain contain a crowd of my attendants? Woe is me unhappy on account of thee, what a woe of the house have I seen, unendurable, unspeakable. But I am undone; the house is desolate, and my children orphaned.

CHORUS. Thou hast left, thou hast left, O dear and best of all women that the light of the sun and the star-faced moon of night beholds. Unhappy for the evil the house is suffering. My eyes are overflowing and wet with tears at thy misfortune; but the misfortune that will follow on this I have dreaded long ago (*lit.* I am dreading now for a long time).

THES. Alas, alas! what new (calamity) does this letter hanging from her dear hand wish to signify? Has the unhappy woman written injunctions to me concerning marriage and her children making-some-earnest-request? Be of good cheer, unhappy one; there is no woman who shall enter the bed and house of Theseus. And indeed the impress of the golden seal of her who is no longer greets me. Come, having unfolded the surrounding seal let me see what this letter means to tell me.

CHORUS. Alas, alas! this new evil the god is bringing on in succession. To me the lot of life would be unendurable to meet with, in reference to what has been brought to pass. For I call the house of my master dead, no longer alive, alas, alas! O deity, if it be in any way possible, do not overthrow the house; but hear my request (*lit.* me requesting); for from some one like a prophet I foresee an evil omen.

THES. Alas! what another evil is this in addition to evil, unendurable, unspeakable. Unhappy man that I am!

CHORUS. What is the matter, tell me, if I have any share in the tidings.

THES. The letter cries out woes that cannot, that cannot be forgotten. Where can I escape the weight of my misfortunes? for I perish utterly at such an utterance as I have seen speaking in the writing, unhappy man that I am.

CHORUS. Alas! thou discloset a tale that is the beginning of misfortunes.

THES. I will no longer confine within the barriers of my mouth this miserable woe that is hard to escape. Hippolytus has dared to violate my marriage-bed by force, dishonouring the dread eye of Zeus. But, O father Poseidon, with one of the three curses which thou once didst promise me, destroy my son, and may he not escape this day, if the curses thou didst grant me were true.

CHORUS. O King, by the gods, retract this prayer again; for thou shalt afterwards know that thou hast erred; be persuaded by me.

THES. It is not possible; and in addition I will drive him from this land, and he shall be smitten with one of two fates; for either Poseidon will send him dead to the abode of Hades, respecting my curses, or, being driven from this land a wanderer on a foreign land he shall drag out a miserable life.

CHORUS. And in truth here is thy son himself coming opportunely, Hippolytus; but do thou, remitting thy evil wrath, King Theseus, counsel what is best for thy house.

HIPP. Hearing thy cry I have come, O my father, in haste; what it is however over which thou lamentest I know not, but I should like to hear from thee. Come, what is the matter? I see thy wife O father, a corpse; this is worthy of the greatest wonder; whom I lately left, who not long ago was looking on this light. What is the matter with her? in what way does she perish? Father, I wish to learn from thee. Art thou silent? there is no need for silence in misfortunes; For the heart that desires to hear everything is found to be curious even in misfortunes. It is not right however O father, to conceal thy misfortunes from friends, and even more than friends.

THES. O men that make many mistakes idly, why in truth do ye teach countless arts and devise and discover everything, while there is one thing that ye know not nor have ye even sought for it yet, (how) to teach those to be wise who have no sense?

HIPP. A clever man-of-wisdom thou hast spoken of, who is able to force those who have no wisdom to be wise. But since, my father, thou art not using subtle speech at a fitting time,

I fear lest thy tongue has overstepped-its-bounds by misfortunes.

THES. Alas! there should be established for mortals some clear token of their friends and power-of-distinguishing their minds (to learn) who is and is not a true friend; and all men should have two voices, the one just, the other a chance one (*lit.* as it happens) in which case that which entertains unjust thoughts would be refuted by the just, and we should not be deceived.

HIPP. But hath one of my friends been slandering me in thy ear, and am I suffering, though nothing guilty? I am amazed; for thy words wandering from the seat of reason astound me.

THES. Alas, for the mortal mind, whither will it advance? what limit will there be to its boldness and audacity? For if it shall be increased according to man's life, and the later man shall be a rascal over and above the former, it will be necessary for the gods to add another earth to this land, which shall contain the unjust and wicked. And look on this man, who being sprung from me hath defiled my bed, and is clearly convicted by her who is dead of being the basest of men. But, since thou hast come to pollution, show thy face here before thy father. Dost thou forsooth associate with the gods, as being a man out-of-the-common; art thou modest and pure from evil? I will not be persuaded by thy boasts, to think foolishly by attaching ignorance to the gods. So now then boast away and play-the-huckster with victuals made from lifeless food, and having Orpheus as thy king revel, honouring learned trifles (*lit.* the smoke of many letters); since thou hast been caught. And such men as these I publicly command to flee; for with fine words they strive to snare, planning base devices. She is dead; dost thou think this will save thee? herein thou art most detected, O thou utter villain. For what oaths, what arguments could be stronger than she is, so that thou couldst escape the charge? Thou wilt say that she hates thee and that the bastard is by nature hateful to those born-in-wedlock; then she was a bad trader in life that thou speakest of, if by reason of her hatred for thee she lost what was most precious to her (i. e. her life). But (thou wilt say) that folly is not in men, but is inborn in women; I know well that young

men are no whit steadier than women, whenever Venus upsets their young mind; but men are aided by their sex that belongs to them. Now, however, why do I thus strive with thy words, when the corpse is present as clearest proof? depart from this land with all speed as an exile, and go neither to heaven-built Athens, nor to the confines of the land over which my spear holds sway. For if I having suffered thus shall be worsted by thee, the Isthmian Sinis will not bear me witness that I killed him, but that I make an empty boast, nor will the rocks of Sciron, sharing in the sea, bear testimony that I am grievous to the wicked.

CHORUS. I know not how I could say that any one of mortals is prosperous; for that which was first hath been overturned again.

HIPP. O father, thy wrath and the sternness of thy mind is terrible; yet this matter, though it hath fair words is not honourable, if one were to unfold it. ~~But~~ I am unskilled in speaking before the multitude, ~~but~~ before my equals and few I am wiser. And even this hath its due; for those who are foolish among the wise are more skilled to speak before a multitude. But nevertheless, since calamity hath come, I needs must loose my tongue. And first, I will begin to speak at the point where you first attacked me with intent to ruin me, and that without my having a word to answer. (*lit.* being about to say something in answer). Dost thou behold this light (of the sun) and earth? in them there is no man, not even if thou shouldst deny it, more discreet than myself. For I know first how to reverence the gods, and to associate with friends that do not endeavour to do wrong, but who have a sense of shame so as neither to put forward what is evil, nor to render a disgraceful service in return to those who associate with them; I am no derider of my associates, father, but I am the same to my friends when not present and when I am near them. And by one thing I am untouched, with which thou now thinkest to catch me; for my body is pure from the bed (of woman) up to this day. I know not this matter, save by hearing it in story and beholding it in a picture; [and that not often] for I am not even eager to look on this, since I have a maiden soul. And yet suppose my modesty doth not perhaps convince thee; then thou must shew in what way I was undone. Was

this woman's form the fairest among all women? or did I expect, winning a bed of wealth, to inhabit thy house (as head)? Foolish then was I, nay rather nowhere in my senses. But (you may answer) that even to the discreet sovereignty is pleasant; by no means, unless monarchy has destroyed the senses of those men whom it pleases. But I would wish to conquer in the Hellenic games as first, and in the state to live happily holding the second place with the best friends. For it is both possible to manage affairs, and danger being absent produces pleasure greater than sovereignty. But one thing of what I had to say (*τῶν ἐμῶν*) has not been spoken, while thou knowest the rest; for if I had a witness such as I am myself and I were pleading my cause with this woman still alive, thou wouldst have seen those who were guilty in deeds if thou hadst gone through the matter. But now by Zeus the god of oaths, and the plain of earth, I swear to thee that I never touched thy bed, and that I should never have wished it, nor thought of it. In truth, may I perish without fame, without repute, without a city, without a home, an exile wandering over the earth, and may neither earth nor sea receive my flesh when I am dead, if I am a wicked man. And whether it was in fear that she took away her life, I know not; for it is not allowed me to speak further. She was wise, though not able to be modest; but we who were, made a bad use of it.

CHORUS. Thou hast stated a sufficient escape from the charge, bringing forward oaths by the gods, no slight warrant.

THES. Is not this man an enchanter and a juggler, who having dishonoured his father trusts to overcome my mind by easiness of temper?

HIPP. And I much wonder at this in thee, father; for if thou wert my son, and I thy father, I would have killed thee, and not have punished thee with banishment, if thou hadst dared to touch my wife.

THES. How fitly thou hast spoken this; thou shalt not so die ~~as~~ thou hast set forth this law for thyself; for speedy death is easiest for an unhappy man. But an exile and wanderer from thy fatherland on a foreign land thou shalt drag out a bitter life; for this is the reward for an impious man.

HIPP. Alas, what wilt thou do? wilt thou not even ac-

cept Time as informer against me, but wilt thou drive me from the land?

THES. Aye; beyond the sea and the boundaries of Atlas, if I could, so I hate thee (thy head).

HIPP. Wilt thou cast me from the land unjudged, having examined no oath nor assurance nor words of prophets?

THES. This letter, though it hath received no lot, brings a trustworthy accusation against thee; and to the birds that flit overhead I bid a long farewell.

HIPP. O ye gods, why in truth do I not open my mouth, who am destroyed by you, whom I worship? Not so; any how I should not persuade those whom I ought, and to no purpose should I violate the oaths I swore.

THES. Ah me! how thy fine talk kills me. Wilt thou not with all speed depart from thy father-land?

HIPP. Whither shall I turn, unhappy man that I am? to what stranger's house shall I go, banished as I am on this charge?

THES. (To the house of the man) who takes pleasure in entertaining strangers that are defilers of women and the partners in mischief.

HIPP. Alas! this goes to my heart and is near to tears, if I both appear base and seem so to thee.

THES. Thou shouldst have lamented then and learnt before hand, when thou hadst the audacity to outrage thy father's wife.

HIPP. O house, would thou couldst utter a voice for me, and bear witness if I am a wicked man.

THES. Dost thou have resource to witnesses that cannot speak? this deed, though it speaks not, clearly proves thee base.

HIPP. Would that I could stand and look at myself in the face, in which case I would have lamented the evils I suffer.

THES. Thou didst take much more pains to worship thyself than to act rightly towards thy parents, just man as thou art.

HIPP. O unhappy mother, O wretched birth. May none of my friends be ever a bastard.

THES. Will ye not drag him off, O attendants? have ye not heard me long ago bidding him be banished?

HIPP. To their cost shall any one of them touch me; but do thou thyself, if it please thee, thrust me from the land.

THES. I will do this, if thou wilt not obey my words; for no pity for thy exile comes over me.

HIPP. It is fixed, as it seems; unhappy man that I am, as I know this, but know not how I shall tell it. O daughter of Latona, dearest of goddesses to me, that sittest with me, fellow-huntress, together will we flee ~~from illustrious Athens.~~ And farewell, O city and land of Erechtheus; O plain of Trœzene, how many pleasures hast thou to pass one's youth in, farewell; for I look on and address thee for the last time. Come, my young companions in this land. Address me and escort me from the land; since never will ye behold a man more chaste, even if it seems not to be so to my father.

CHORUS. Greatly indeed does the care of the gods, when it occurs to the mind, remove our sorrows; but when I fancy I have gained some knowledge-(of-providence) [*lit.* concealing some intelligence in hope] I am at fault in the fortunes of mortals and their deeds, when I behold them. For one thing comes now, and now another, in succession, and life changes for mortals ever shifting. Would that fate would grant me this from the gods at my prayer, good fortune with happiness and a mind untouched by woes; and may my reputation be neither too great [*lit.* too finely worked] nor on the other hand too little [*lit.* counterfeit, bad]; but changing my manners easily on the morrow may I ever be happy in life. For I no longer have a clear mind, and I see things beyond my expectation, when I have seen, I have seen the brightest star of Hellenian Athena by his father's wrath setting forth for another land. O sands of the city's shore, and mountain thicket, where with swift-footed dogs he used to slay wild beasts, attendant on dread Dictynna. No longer wilt thou mount the pair of Venetian colts, covering the course round Limna with the foot of the training steed. And the sleepless muse beneath the rim of the lyre shall cease in thy father's house; and the uncrowned resting-places of the daughter of Latona in the deep grass; and by thy exile the strife for wedlock has perished for maidens; but I through thy misfortune will endure-to-the-end my unhappy fate with tears; O unhappy mother, fruitlessly didst thou bear him; alas! I am wr^{ath} with the gods; ah! ye united graces

most worthy man?" and many of us wishing (to do so) came too late (*lit.* were left behind with tardy foot). And he freed from the bonds of the well-cut reins—I know not in what manner—falls, with a little breath of life still in him; and the horses vanished and the unlucky monster of the bull I know not whither in the rocky ground. Now I am the servant of thy house, O king, but thus much I shall never be persuaded of in regard to thy son that he is a villain, not even if all the race of women were hung and one were to fill the pine-trees on Ida with writings, since I know that he was good.

CHORUS. Alas! the misfortune of new evils has been brought to pass, nor is there any escape from fate and necessity.

THES. From hatred of the man who has suffered this I feel pleasure in these words; but now, feeling respect for the gods and him, because he is my son, I neither feel pleasure nor pain at these misfortunes.

MESS. How then? are we to fetch, or what are we to do to the wretched man to please thy mind? think; and if thou takest my advice thou wilt not be harsh towards thy unhappy son.

THES. Fetch him, in order that beholding before my eyes the man who did not refuse to defile my bed I may convict him both by words and the misfortunes sent-by-the-gods.

CHORUS. Thou, O Venus, subduest the inflexible mind of gods and men; and with thee the boy with varied wings surrounding them with swift pinion. And he flies over earth and the loud-sounding briny sea. And Love charms those, whom in their maddened heart he attacks, winged god shining like gold,—the nature of mountain-bred young animals and of the sea and all that earth rears, which the sun looks on lighted-up-by-its-rays, and men; over all these, O Venus, thou alone exercisest royal sway.

ARTEMIS. I command thee the nobly-born son of Ægeus, to listen; and I, Latona, daughter of Artemis call thee. O Theseus, why art thou, unhappy man, pleased at this, having slain thy son impiously, doubtfully persuaded by the false tales of thy wife? but a manifest visitation hath (now) seized thee. Why dost not thou hide thy body beneath the depths of the earth in shame, or flying above, changing thy life, (*i. e.* becoming a bird) keep back thy foot outside of this calamity? since among

good men at least thou canst not obtain (*lit.* is not attainable by thee) a share of life. Hear, O Theseus, the state of thy misfortunes; and yet I shall get no good, but shall pain thee. But for this have I come, to shew forth thy son's just mind, that he may die with honour, and thy wife's madness, or, in a manner, nobleness; for being bitten with the stings of the goddess who is most hateful to all of us who take pleasure in virginity, she was enamoured of thy son. And endeavouring by judgement to conquer Venus she perished unwillingly by the machinations of her nurse, who tells her complaint to thy son under oath. But he, as indeed was right, did not agree to her words, nor again when reviled by thee did he break the fidelity of his oath, pious man that he was. And she, fearing lest she should be convicted (*lit.* fall into conviction) wrote a false letter, and destroyed thy son by treachery, but yet persuaded thee.

THES. Alas!

ARTEMIS. Doth the tale sting thee, O Theseus? but keep quiet, that having heard what is to follow thou mayst lament yet more. Thou knowest that thou hast three curses from thy father of-sure-fulfilment; of which, O basest of men, thou hast drawn aside the one upon thy son, when thou mightest (have employed it) against some foe. Thy father, god of the sea, with good feeling towards thee, gave thee as much as was right, since he had promised; but thou appearest base both in his judgement and in mine, in that thou didst neither await the warrant nor the voice of sooth-sayers, nor make enquiries, nor take thought a long while, but quicker than was right for thee didst utter the curse against thy son and cause his death.

THES. O lady, may I perish.

ARTEMIS. Thou hast done dreadful deeds, but yet thou mayst even yet obtain pardon for this; for Venus willed this to take place, satisfying her wrath; and this law holds amongst the gods; none of us wishes to oppose the zeal of one who is eager (for anything) but we ever stand aloof. For know well, if I did not fear Zeus, I would never have come to such disgrace as to allow the man, that is dearest of all mortals to me, to die. And ignorance in the first place frees thy error from baseness; and in the next place the ^{deed} woman who ~~is dead~~ destroyed (*lit.* expended) proofs of words so as to ~~have~~ persuaded thy mind.

Most of all on thee these evils have burst, but grief on me too; for the gods do not feel pleasure in the death of the pious; the wicked however we destroy utterly with children and houses together.

CHORUS. And here indeed comes the unhappy youth, his youthful flesh and auburn head soiled (in the dust). O sorrow of the house, what a double woe hath been brought to pass upon the house, falling on it from the gods!

HIPP. Alas! unhappy man that I am, I have been destroyed by an unjust father by an unjust oracle. I perish, woe is me! pains shoot through my head, and a spasm darts through my brain. Stop, let me rest my fainting body. Alas! O hateful chariot and horses, fed by my hand, thou hast destroyed me, thou hast slain me. Alas! by the gods, O attendants, gently touch my wounded flesh with your hands. Who stands on the right (of my side)? Raise me suitably and ~~do~~ ^{steadily} move the unhappy wretch and accursed by his father's error. O Zeus, dost thou behold this? Here I the pious and worshipper-of-the-gods, here I that surpass all in chastity am hastening beneath the earth to a manifest death, having lost life; and in vain have I gone through many labours of piety towards men; alas! and now a pang, a pang attacks me. Let me go unhappy; and may death come to me as a healer. Ye are destroying me further, ye are destroying me, unhappy man that I am; I long for a two-edged sword to cut myself asunder, and lay my life to rest. O unhappy curse of my father, ~~the evil~~ ^{the curse} of my blood-stained kindred, my ancient ancestors, is coming forth from them, nor doth it tarry, and hath come upon me (why ever?) that am guilty of no evils? Alas! what am I to say? How shall I free my life from this cruel calamity? would that the dark and gloomy necessity of death would lull me, unhappy man that I am, to sleep.

ARTEMIS. Unhappy man, with what a sorrow hast thou been united! and thy nobleness of mind hath been thy ruin.

HIPP. Alas! O divine breath of fragrance,—for even though in the midst of woes I perceive thee and am lightened in body; the goddess Artemis is in this place.

ARTEMIS. Unhappy man, she is, to thee the dearest of the goddesses.

HIPP. Dost thou behold me, O mistress, the ill-fated man, how I am?

ARTEMIS. I see; but I may not shed a tear from my eyes.

HIPP. Thou hast no huntsman, nor servant.

ARTEMIS. No; but thou art perishing dear to me.

HIPP. Nor one-to-drive-thy-horses, nor guard-thy-images.

ARTEMIS. (No) for treacherous Venus hath thus contrived.

HIPP. Alas! I am aware of the goddess who hath destroyed me.

ARTEMIS. She was jealous of her honour, and was wrath with one that was chaste.

HIPP. Venus, I see, alone hath destroyed us three.

ARTEMIS. Thy father, and thee, and thirdly his wife.

HIPP. Therefore I bewail my father's ill-fortune too.

ARTEMIS. He was misled by the devices of the goddess.

HIPP. O unhappy thou for this misfortune, my father.

THES. I am undone, my son, nor have I any pleasure in life.

HIPP. I lament for thee rather than for myself for thy mistake.

THES. Would that I could die instead of thee, my son.

HIPP. O bitter gifts of thy father Poseidon.

THES. Would that they had never reached my lips.

HIPP. And why? thou wouldest have killed me, as thou then wert angry.

THES. For I was deceived in my opinion by the gods.

HIPP. Alas! would that the race of men could curse the gods.

ARTEMIS. Let be; for not even beneath the darkness of the earth shall the wrath that comes from the zeal of Venus light upon thy body unavenged, for the sake of thy piety and good mind. For I by my hand will punish with these arrows that-cannot-be-escaped another one belonging to her whoever be the dearest of mortals (in her sight). And to thee, unhappy one, in return for these woes I will give the greatest honours in the city of Troezene; for unwedded maidens shall cut their locks for thee, through long time reaping-the-fruits-of the greatest grief of tears. And ever maidens in their songs shall think of thee [*lit.* the song-making care of maidens shall be towards thee] and the love of Phædra towards thee shall not be kept

silent coming to nought unrecorded. And thou, O child of old Ægeus, take thy son in thy arms and draw him to thee; for unwillingly thou didst destroy him; and it is natural for men to err when the gods bring it to pass (*lit. give*); and I advise thee not to detest thy father, O Hippolytus; for thou hast thy fate by which thou didst perish. And farewell; for I may not see the dead, nor defile my eye with the gasp of death; and I see thou art already near this strait.

HIPP. Thou too farewell departing, blessed maiden; and mayst thou leave a long friendship without regret. And I put an end to my quarrel with my father at thy request; for even so before did I obey thy words. Alas! darkness already seizes me over my eyes. Father, take hold of me, and set up my body.

THES. Alas, my son! what art thou doing to me unhappy that I am?

HIPP. I perish, and I see the gates of the world below.

THES. Leaving my mind with-the-taint-of-guilt?

HIPP. Not so, for I acquit thee of this murder.

THES. What sayest thou? dost thou quit me free from blood?

HIPP. I call Artemis, subduing with the bow, to witness.

THES. O dearest one, how noble dost thou shew thyself to thy father.

HIPP. Farewell thou too, a long farewell, my father.

THES. Alas! for thy pious and thy virtuous mind.

HIPP. Pray to meet with such children born in wedlock.

THES. Abandon me not, my son, but bear up.

HIPP. My bearing up is done; for I die, my father; but hide my face, with all speed veil my face.

THES. O noble confines of Athens and Pallas, of what a man will ye be deprived. O unhappy that I am! how long, O Venus, will I remember thy evil deeds.

CHORUS. This universal sorrow hath come on all the citizens unexpectedly. There will be heard the plash of many tears; for the lamentable talk about great men prevails the more.



PARSING.

Line

1. κέκλημαι : pass. ind. perf. sing. 1st from καλέω.
 5. κράτη : neut. plur. acc. from κράτος.
 9. δείξω : act. ind. fut. sing. 1st from δείκνυμι.
 13. πεφυκέναι : act. inf. perf. from φύω.
 19. προσπεσών : act. partic. 2 aor. nom. sing. masc. from προσπίπτω.
 21. ἡμάρτηκε : act. ind. perf. sing. 3rd from ἀμαρτάνω.
 23. προκόψασ(α) : act. partic. 1 aor. nom. sing. fem. from προκόπτω.
 24. ἐλθόντα : act. partic. 2 aor. acc. sing. masc. from ἔρχομαι.
 27. ἰδοῦσα : act. partic. 2 aor. nom. sing. fem. from ὁράω.
 — κατέσχετο : midd. (passive signification) ind. 2 aor. sing. 3rd from κατέχω.
 29. ἐλθεῖν : cf. l. 24.
 31. ἐγκαθείσατο : see note in text.
 32. ἐρώσ(α) : act. partic. pres. nom. sing. fem. from ἐράω.
 — ἔρωτ(α) : acc. sing. from ἔρως (love).
 33. ἰδρῦσθαι : pass. inf. perf. from ἰδρύω.
 37. αἰνέσας : act. partic. 1 aor. nom. sing. masc. from αἰνέω.
 38. κάκπεπληγμένη = καὶ ἐκπεπληγμένη, pass. partic. 1 aor. nom. sing. fem. from ἐκπλήσσω.
 41. πεσεῖν : act. infin. 2 aor. from πίπτω.
 42. κάκφανήσεται = καὶ ἐκφανήσεται : midd. ind. fut. sing. 3rd from ἐκφαίνω.
 43. πεφυκότα : act. partic. perf. acc. masc. sing. from φύω.
 44. κτενεῖ : act. ind. fut. sing. 3rd from κτείνω.
 45. ὤπασεν : act. ind. 1 aor. sing. 3rd. from ὀπάζω.
 46. εὔξασθαι : mid. inf. aor. 1. from εὔχομαι.
 49. παρασχέιν : act. inf. 2 aor. from παρέχω.
 52. ἐκλελοιπότα : act. partic. perf. acc. sing. masc. from ἐκλείπω.
 53. βήσομαι : midd. ind. fut. sing. 1st from βαίνω.
 55. λήλακεν : act. ind. perf. sing. 3rd from λάσκω.
 56. ἀνεφγμένας : pass. partic. perf. plur. acc. fem. from ἀνοίγω.

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66. **καλλίστα** = **καλλίστη**. fem. sing. nom.
 74. **κοσμήσας** : act. partic. I aor. masc. nom. sing. from **κοσμέω**.
 75. **ἀξιοί** : act. ind. pres. sing. 3rd. from **ἀξιόω**.
 80. **εἰληχεν** : act. ind. perf. sing. 3rd. from **λαγχάνω**.
 83. **δέξαι** : midd. imperative I. aor. sing. 2nd. from **δέχομαι**.
 87. **κάμψαιμ(ι)** : act. opt. I. aor. sing. 1st. from **κάμπτω**.
 — **ἡρξάμην** : midd. ind. I aor. sing. 1st. from **ἄρχω**.
 89. **δέξαιο** : midd. opt. I aor. sing. 2nd from **δέχομαι**.
 — **βουλευσάντος** : act. partic. I aor. gen. sing. masc. from **βουλεύω**.
 91. **οἶσθ(α)** : 2nd sing. from **οἶδα** (I know). **οἶδα, οἶσθα, οἶδε, ἴστον, ἴστον, ἴσμεν, ἴστε, ἴσασι**. imperative **ἴσθι**. subj. **εἰδῶ**. opt. **εἰδείην**. infin. **εἰδέναι**. partic. **εἰδώς**.
 — **καθέστηκεν** : act. ind. perf. sing. 3rd from **κάθιστημι**.
 98. **χρώμεθα** : midd. ind. pres. plur. 1st from **χράομαι**.
 100. **εὐλαβοῦ** : midd. imper. sing. 2nd from **εὐλαβέομαι**.
 — **σφαλῆ** : pass. subj. 2 aor. sing. 3rd from **σφάλλω**.
 101. **ἐφέστηκεν** : cf. l. 91.
 111. **ζεύξας** : act. partic. I. aor. masc. nom. sing. from **ζεύγνυμι**.
 — **κορεσθεις** : pass. partic. I. aor. masc. nom. sing. from **κορέννυμι**.
 112. **γυμνάσω** : act. subj. I. aor. sing. 1st from **γυμνάζω**.
 114. **μιμητέον** : verbal adjective of **μιμέομαι**, (I imitate), governing the accusative **τοὺς νέους**.
 119. **δόκει** : act. imperative pres. sing. 2nd from **δοκέω**.
 124. **προϊέισα** : act. partic. pres. sing. nom. fem. from **προϊήμι**.
 140. **κέλσαι** : act. infin. I. aor. from **κέλλω**.
 147. **τρύχει** : pass. ind. pres. sing. 2nd from **τρύχω**.
 155. **ἐπλευσεν** : act. ind. I aor. sing. 3rd from **πλέω**.
 160. **δέδεται** : pass. ind. perf. sing. 3rd from **δέω**, (bind).
 164. **ὠδίνων** : gen. plur. from **ὠδῖς—ἴνος**.
 165. **ἦξεν** : act. ind. I aor. sing. 3rd from **ἀτσω**.
 — **νήδυος** : gen. sing. from **νηδύς**.
 174. **δεδήληται** : pass. (in form, if not in meaning), ind. perf. sing. 3rd from **δηλέομαι**.
 183. **σφάλλει** : pass. ind. pres. sing. 2nd from **σφάλλω**.
 185. **ἡγεί** : midd. ind. pres. sing. 2nd from **ἡγεόμαι**.
 197. **φερόμεσθα** = **φερόμεθα** : σ being often inserted in this person.
 200. **λάβετ(ε)** : act. imper. 2. aor. plur. 2nd from **λαμβάνω**.
 202. **ἄφειλε** : act. imperat. 2. aor. sing. 2nd. from **ἀφαιρέω**.
 — **ἀμπέτασον** : poetical = **ἀναπέτασον**. act. imperat. I. aor. sing. 2nd from **ἀναπετάννυμι**.

205. ῥᾶον : neut. sing. of ῥᾶων (comparative of ῥᾶδιος) used adverbially.
206. οἴσεις : act. ind. fut. sing. 2nd from φέρω.
210. ἀρυσάμαν = ἀρυσάμην : midd. opt. 1. aor. sing. 1st. from ἀρύτω.
212. κλιθείσ (α) : pass. partic. 1. aor. nom. sing. fem. from κλίνω.
ἀναπασάμαν = ἀναπασάμην : midd. opt. 1. aor. sing. 1st from ἀναπαύω.
214. γηρῦσει : midd. ind. fut. sing. 2nd from γηρύω.
219. θωῦξαι : act. infin. 1. aor. from θωῦσσω.
— ρίψαι : act. infin. 1. aor. from ρίπτω.
225. ἔρασαι : midd. ind. pres. sing. 2nd from ἔραμαι.
234. ἐστέλλου : midd. ind. imperf. sing. 2nd from στέλλω.
239. εἰργασάμαν = εἰργασάμην. midd. ind. 1. aor. sing. 1st. from ἐργάζομαι.
240. παρεπλάγχθην : pass. ind. 1. aor. sing. 1st. from παραπλάζω.
241. ἐμάνην : pass. ind. 1. aor. sing. 1st. from μαίνομαι.
244. λελεγμένα : pass. partic. perf. acc. pl. neut. from λέγω.
246. τέτραπται : pass. ind. perf. sing. 3rd. from τρέπω.
249. ἀπολέσθαι : midd. inf. 2 aor. from ἀπόλλυμι.
257. ὄσασθαι : midd. inf. 1. aor. from ὠθέω.
— ξυντεῖναι : act. inf. 1. aor. from συντείνω.
273. ταῦτόν = τὸ αὐτό.
274. κατέξανται : pass. ind. perf. sing. 3rd from καταξάινω.
278. εἶπας : act. ind. 1. aor. sing. 2nd from φημι.
— πόσει : dat. sing. of πόσις (husband) : nothing to do with ποὺς (foot).
284. ἀφίγμαι : midd. ind. perf. sing. 1st. from ἀφικνέομαι.
285. ἀνήσω : act. ind. fut. sing. 1st from ἀνίημι.
288. λαθώμεθα : midd. subj. 2. aor. plur. 1st from λανθάνω.
289. ἡδίων : masc. nom. comparative of ἡδύς.
— γενοῦ : midd. imper. 2. aor. sing. 2nd. from γίγνομαι.
291. εἰπόμην : midd. ind. imperf. sing. 1. from ἔπομαι. 2. aor. ἐσπόμην.
292. μεθείσ (α) : act. part 2. aor. nom. sing. fem. from μεθίημι.
— βελτίω = βελτίονα : acc. sing. masc. from βελτίων, comparative of ἀγαθός.
299. λεχθείσι : pass. part. 1 aor. dat. plur. masc. from λέγω.
300. φθέγξαι : midd. imper. 1. aor. sing. 2nd. from φθέγγομαι.
304. αὐθαδεστέρα : fem. sing. nom. of αὐθαδέστερος, comparative of αὐθάδης.

308. **ἐγένετο** : midd. (active sense) ind. I. aor. sing. 3rd. from *γείνομαι* = *γεννάω*.
314. **δνήσαι** : act. infin. I. aor. from *δνίημι*.
321. **ὀφθείην** : pass. opt. I. aor. sing. 1st. from *ὀράω*.
323. **ἔα** : act. imper. pres. sing. 2nd. from *έαω*.
327. **πέσει** : midd. ind. fut. sing. 2. from *πυθάνομαι*.
329. **ὄλει** : midd. ind. fut. sing. 2. from *ὄλλυμι*.
333. **ἄπελθε** : act. imper. 2. aor. sing. 2. from *ἀπέρχομαι*.
— **μέθεσ** : act. imper. 2. aor. sing. 2. from *μεθίημι*.
336. **σιγάμ (ι)** : act. opt. pres. sing. I. from *σιγάω*.
337. **ἔρον** = **ἔρωτα**.
342. **ἐκ** belongs to *πέπληγμα* by Tmesis : i. e. the verb is *ἐκπλήσσω*.
346. **τάφανη** = **τὰ ἀφανῆ** : neut. plur. of *ἀφανής*.
349. **εἶμεν** = **εἶημεν**. **θατέρω** = **τῷ ἑτέρω**.
— **κεχρημένοι** : midd. partic. perf. nom. pl. masc. from *χράομαι*.
355. **ζῶσ (α)** : act. partic. pres. nom. sing. fem. from *ζάω*.
364. **ὄλοιμαν** = **ὄλοιμην**. **σᾶν** = **σῶν**.
376. **διέφθαρται** : pass. indic. perf. sing. 3rd. from *διαφθείρω*.
382. **προθέντες** : act. partic. 2. aor. nom. plur. masc. from *προτίθημι*.
392. **ἔτρωσεν** : act. indic. I. aor. sing. 3. from *τιτρώσκω*.
393. **ἐνέγκαιμ(ι)** : act. opt. I. aor. sing. I. from *φέρω*.
399. **προύνοησάμην** : midd. ind. I. aor. sing. I. from *προνοέομαι*.
401. Observe *κρατεῖν* with accusative = to conquer, with genitive = to get possession of.
402. **ἄντερεῖ** : act. ind. fut. sing. 3rd (no present in use).
404. **δρώση** : act. partic. pres. dat. sing. fem. from *δράω*.
405. **ἦδη** = **ἦδειν** : act. pluperf. with imperf. sense, from *οἶδα*.
418. **ἀφῆ** : act. subj. 2. aor. sing. 3rd from *ἀφίημι*.
420. **ἄλω** : act. (Pass. meaning), subj. 2. aor. sing. I. from *ἀλίσκομαι*.
441. **ἔρῶσι** : act. partic. dat. plur. masc. from *έραω*.
443. **φορητὸν** : cf. Latin. *Triste lupus stabulis, and Varium et mutabile semper Femina*, the neuter being put where one would more naturally expect masculine and feminine respectively.
— **ῥυῆ** : pass. (act. meaning), subj. 2. aor. sing. 3. from *ρέω*.
444. **ἡσυχῆ** : an adverb.
459. **ἀνέξει** : midd. fut. indic. sing. 2nd. from *ἀνέχω*.
468. **κατηρεφεῖς** : nom. plur. masc. from *κατηρεφής*.
469. **ἀκριβώσειαν** : act. opt. I. aor. plur. 3. from *ἀκριβόω*.
470. **ἐκνεύσαι** : act. infin. I. aor. from *ἐκνέω*.

471. πλείω = πλείονα : acc. plur. neut. comparative of πολὺς.
476. τόλμα : act. imper. pres. sing. 2nd from *τολμάω*.
485. ἀλγίων : comparative of ἀλγεινός.
489. ὄτου = οὔτινος : (gen. from ὄστις) as ὄτω = ὄτινι, dative of the same.
498. συγκλήσεις = συγκλείσεις : act. indic. fut. sing. 2nd from *συγκλείω*.
500. ἀμείνω = ἀμεινονα : nom. plur. neut. comparative of ἀγαθός.
506. ἀναλωθήσομαι : pass. ind. fut. sing. 1. from ἀναλίσκω.
517. ὄνασθαι : midd. inf. 1. aor. from ὄννημι.
518. δέδοιχ' = δέδοικα : act. ind. perf. sing. 1st from δείδω.
519. φοβηθείς(α) : pass. (act. signification) partic. 1. aor. nom. sing. φοβέω.
527. ἐπιστρατεύση : midd. subj. 1. aor. sing. 2nd. from ἐπιστρατεύω.
560. Διογόνοιο = Διογόνου.
561. νυμφευσάμεναν = νυμφευσάμενην.
564. πεπόταται = πεπότηται : midd. ind. perf. sing. 3. from ποτάομαι.
567. ἐπίσχετ(ε) : act. imp. 2. aor. plur. 2nd. from ἐπέχω.
- ἐκμάθω : act. subj. 2. aor. sing. 1st from ἐκμανθάνω.
575. ἐπιστάσαι : act. partic. 2. aor. nom. plur. fem. from ἐφίστημι.
585. ἀχάν = ἤχην. σαφές : neut. sing. adj. used adverbially. ὄπα = ὄπη, (which way, whence).
586. ἔμολε : act. ind. 2. aor. sing. 3rd. from βλώσκω.
591. προδέδοσαι : pass. ind. perf. sing. 2nd. from προδίδωμι.
592. μῆσομαι : midd. ind. fut. sing. 1st. from μῆδομαι.
- πέφηνε : act. (middle sense) 2nd. perf. sing. 3rd. from φαίνω.
606. ἄψει : midd. ind. fut. sing. 2nd. from ἄπτομαι.
607. ἐξεργάση : midd. subj. 1. aor. sing. 2nd from ἐξεργάζομαι.
612. ὄμώμοχ' = ὄμώμοκε act. ind. perf. sing. 3rd. from ὄμνυμι.
615. συγγνώθ' = συγγνώθι : act. imp. 2 aor. sing. 2nd. from συγγιγνώσκω.
625. ἄξεσθαι : midd. inf. fut. from ἄγω.
628. κάκθρέψας = καὶ ἐκθρέψας : act. partic. 1. aor. nom. sing. masc. from ἐκτρέφω.
633. ὑπεξελών : act. partic. 2. aor. nom. sing. masc. from ὑπεξαιρέω.
646. δάκη : acc. plur. neut. from δάκος. (an animal, derived from δάκνειν, to bite).
647. θηρών : gen. plur. from θήρ.

654. ὄτα : acc. plur. from οὖς, ὠτὸς, (ear).
662. προσόψει : midd. ind. fut. sing. 2nd from προσοράω.
663. εἶσομαι : midd. ind. fut. sing. 1st from οἶδα.
664. ἐμπλησθήσομαι : pass. ind. fut. sing. 1st from ἐμπλήθημι, (νοί
ἐμπλήθημι, which is not used, apparently to avoid the repeti-
tion of μ).
668. ἐάτω : act. imperat. pres. sing. 3rd from ἐάω.
673. ἐξάλυξω : act. ind. fut. sing. 1st from ἐξάλυσκω.
683. εἰργάσω : midd. ind. 1 aor. sing. 2nd. from ἐργάζομαι.
684. οὐτάσας : act. partic. 1 aor. nom. sing. masc. from οὐτάω.
691. πλήσει : act. ind. fut. sing. 3rd from πίμπλημι.
697. δέξει : midd. ind. fut. sing. 2nd from δέχομαι.
703. τρώσασαν : act. partic. 1 aor. sing. acc. fem. from τιτρώσκω.
705. σωθῆναι : pass. inf. 1 aor. from σώζω.
706. παύσαι : midd. imperat. 1 aor. sing. 2nd from παύω.
719. αἰσχυνῶ : act. ind. fut. sing. 1st from αἰσχύνω.
732. κευθμῶσι : dat. plur. of κευθμών.
733. πτεροῦσσαν : acc. sing. fem. from πτερβεῖς.
734. εἰνί = ἐνί = ἐν.
759. ἔπτατο : midd. ind. 2. aor. sing. 3rd from πέτομαι.
761. ἐκδήσαντο : midd. ind. 1 aor. plur. 3rd from ἐκδέω, (bind).
765. κατεκλάσθη : pass. ind. 1 aor. sing. 3rd from κατακλάω.
782. δρώμεν : act. subj. pres. plur. 1st from δράω.
798. ἀλγυνοῦσι : act. ind. fut. plur. 3rd from ἀλγύνω,
803. παχυνθεῖσ(α) : pass. partic. 1 aor. nom. sing. fem. from παχύνω.
806. ἀνέστημαι : pass. ind. perf. sing. 1st from ἀναστέφω.
814. συγγέαι : act. infin. 1 aor. from συγγέω.
819. ἐπεστάθης : pass. ind. 1 aor. sing. 2nd from ἐφίστημι.
840. κλύω : act. subj. pres. sing. 1st from κλύω.
854. καταχυθέντα : pass. partic. 1 aor. nom. plur. neut. from κατα-
χέω.
868. κρανθὲν : pass. partic. 1 aor. acc. sing. neut. from κραίνω.
872. κλύθι : act. imperat. 2 aor. sing. 2nd from κλύω.
876. φύγω : act. subj. 2 aor. sing. 1st from φεύγω.
878. ἀπὸ : goes with αἴχομαι by Tmesis.
888. ὑπέσχου : midd. ind. 2 aor. sing. 2nd from ὑπισχνέομαι.
- κατέργασαι : midd. imperat. 1 aor. sing. 2nd from κατεργάζομαι.
892. γνώσει : midd. ind. fut. sing. 2nd from γιγνώσκω.
900. ἐξανέλις : act. partic. 2. aor. masc. nom. sing. from ἐξανήμι.

901. βούλευσαι : midd. imper. 1. aor. sing. 2nd from βουλεύω.
 905. δάμαρθ' = δάμαρτα : acc. sing. of δάμαρ.
 941. δεήσει : ind. fut. sing. 3rd from δεῖ, (it is necessary).
 955. ἐλήφθης : pass. ind. 1. aor. sing. 2nd from λαμβάνω.
 969. ἠβώσαν : act. partic. pres. acc. sing. fem. from ἠβάω.
 973. φυγὰς : nom. sing. from φυγὰς—αδος, (not from φυγή).
 987. κώλιγους = καὶ ὀλίγους.
 1001. αὐτὸς = ὁ αὐτὸς, (the same).
 1006. πάρθενον : substantive used adjectively with ψυχὴν.
 1014. διέφθορε : act. ind. 2. perf. sing. 3rd from διαφθείρω.
 1023. ὀρώσης : act. partic. pres. gen. sing. fem. from ὀράω.
 1044. ἡξιῶς : act. ind. imperf. sing. 2nd from ἀξιόω.
 1046. προῦθηκας = προέθηκας : act. ind. 1. aor. sing. 2nd from προτίθημι.
 1062. συγχέαιμ(ι) : act. opt. 1. aor. sing. 1. from συγχέω.
 1079. στάνθ' = στάντα : act. partic. 2. aor. acc. sing. masc. from ἵστημι.
 1084. δμῶες : plur. vocative from δμῶς.
 1087. ἐξώθει : act. imperat. pres. sing. 2nd from ἐξωθέω.
 1090. ἀραρεν : act. ind. 2. perf. sing. 3rd from ἀρω, ἀραρίσκω.
 — ζοικεν : act. ind. 2. perf. sing. 3rd from εἴκω.
 1109. μετὰ δ' ἵσταται = μεθίσταται δέ.
 1125. ἴμενον : midd. partic. pres. acc. sing. masc. from ἵημι.
 1131. ἐπιβάσει = ἐπιβήσει : midd. ind. fut. sing. 2. from ἐπιβαίνω.
 1147. μανίω = μηνίω.
 1161. κατεληφ (ε) : act. ind. perf. sing. 3. from καταλαμβάνω.
 1163. δέδορκε. act. ind. 2. perf. sing. 3. from δέρομαι.
 1168. ἠράσω. midd. ind. 1. aor. sing. 2. from ἀράομαι.
 1174. ἐκτενίζομεν : act. ind. imperf. plur. 1. from κτενίζω.
 — τρίχας, acc. plur. from θρίξ.
 1183. ἐντυναθ' = ἐντύνετε : act. imper. 1. aor. pl. 2. from ἐντύνω.
 1186. θάσσον : Compar. of ταχύ. ἐξηρτυμένας pass. part. perf. acc. pl. fem. from ἐξαρτύω.
 1187. ἐστήσαμεν : act. ind. 1. aor. (trans.) plur. 1. from ἵστημι.
 1195. ὀμαρτή : adverb.
 1197. κάπιδαυρίας = καὶ Ἐπιδαυρίας.
 1202. μεθήκε : act. ind. 1. aor. sing. 3. from μεθίημι.
 1203. κρᾶτ (α) : acc. of κρᾶς = κᾶρα.
 1207. στηρίζον : part. pres. neut. from στηρίζω.

1210. ἀνοιδήσαν : part. 1. aor. neut. nom. sing. from ἀνοιδέω.
 1219. ἦθεσι : dat. plur. from ἦθος.
 1222. ἡμᾶσι : dat. plur. from ἡμάς.
 1223. ἐνδακοῦσαι : act. part. 2. aor. nom. pl. fem. from ἐνδάκνω.
 1230. μαργῶσαι : act. part. pres. nom. pl. fem. from μαργάω.
 1232. κἀνεχάτισεν = καὶ ἀνεχ : act. ind. 1. aor. sing. 3. from ἀναχαιτίζω.
 1235. ἐπήδων : act. ind. imperf. pl. 3. from πηδάω.
 1240. τεθραμμένοι : pass. part. perf. nom. pl. fem. from τρέφω.
 1247. ἔκρυφθεν = ἐκρύφθησαν : pass. ind. 1. aor. pl. 3. from κρύπτω.
 1256. τοῦ χρεῶν : genit. indeclinable noun. (τὸ χρεῶν).
 1257. μίσει : dat. from μῖσος.
 1258. ἦσθην : pass. ind. 1. aor. sing. 1st. from ἡδομαι.
 1266. χράναι : act. inf. 1. aor. from χράνω.
 1267. ἐλέγξω : act. subj. 1. aor. sing. 1. from ἐλέγχω.
 1273. ἐνάχητον = ἐνηχίτον.
 1275. πτανός = πτηνός.
 — ἐφορμάση = ἐφορμήση : act. subj. 1. aor. sing. 3. from ἐφορμάω.
 1317. ἕξόν : part. neut. of ἕξεσσι used absolutely.
 1322. ἔμεινας : act. ind. 1. aor. sing. 2. from μένω.
 1323. ἔνειμας : act. ind. 1. aor. sing. 2. from νέμω.
 1336. ἀνάλωσεν : act. ind. 1. aor. sing. 3. from ἀνάλισκω.
 1338. ἔρωγεν : act. ind. 2. perf. (intrans. meaning) sing. 3. from ῥηγνυμι.
 1353. σχές : act. imp. 2. aor. sing. 2. from ἔχω.
 — ἀπειρηκός : act. part. 2. perf. of ἀπείπον, adj. to σῶμα.
 1376. διαμοιρᾶσαι : act. inf. 1. aor. from διαμοιράω.
 1377. εὐνάσαι = εὐνήσαι : act. inf. 1. aor. from εὐνάω.
 1389. συνεζύγης : pass. ind. 2. aor. sing. 2. from συζεύγνυμι.
 1400. ἐμήσατο : midd. ind. 1. aor. sing. 3. from μήδομαι.
 1401. ἐμέμφθη : pass. (act. meaning) ind. 1. aor. sing. 3. from μέμφομαι.
 1403. ἦσθημαι : midd. ind. perf. sing. 1. from αἰσθάνομαι.
 1412. τᾶν = τοὶ ἄν.
 1426. κερδύνται : midd. indic. fut. pl. 3. from κείρω.
 1427. πένθη : plur. of πένθος.
 1433. προσέλκυσαι : midd. imp. 1. aor. sing. 2. from προσελκύω.
 1456. καρτέρει : act. imp. sing. 2. from καρτερέω.



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