



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

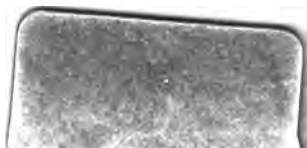
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600085435V





600085435V





ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

THE
HIPPOLYTUS OF EURIPIDES.

EDITED,

With Introduction, Notes, and Appendix,

BY

J. P. MAHAFFY, M. A.,

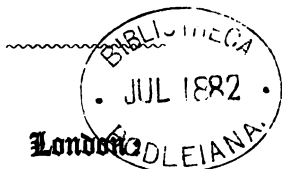
FELLOW OF TRINITY COLLEGE, DUBLIN;

PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF DUBLIN :

AND

J. B. BURY,

SCHOLAR OF TRINITY COLLEGE, DUBLIN.



MACMILLAN AND CO.

1881.

[The Right of Translation is reserved.]

292. g. 100.

DUBLIN :
PRINTED AT THE UNIVERSITY PRESS,
BY PONSONBY AND WELDRICK.

INTRODUCTION.

THE *Crowned Hippolytus*, as we have it, is the second edition of the play, altered and improved by the poet himself, so that it not only obtained first prize (428 B.C.), but was held one of the greatest of his works. We do not know its companions in the Trilogy; but here, as in other cases, the poet seems to have rested his claims on the merit of one piece above the rest, and this is the piece preserved to us. It is remarkable that the earlier edition survived, and is quoted up to the time of Stobaeus. The author of our *Argument* thinks it very inferior to the extant play, and doubtless the poet would have suppressed it, had it been possible. But it seems that even before 430 B.C. copies of books spread with such rapidity at Athens, that as soon as a play came out it became public property, and thus we have several instances quoted of double editions, both surviving, and acknowledged by the author.

It would be very interesting to know what changes Euripides introduced. Some have inferred from the extant Latin tragedy on this subject, that in the earlier shape Phaedra declared herself in person to Hippolytus, whose attitude may have given the title

(ὁ καλυπτόμενος) to the first edition. We have the first conclusion preserved by Stobaeus ;* it is strictly germane to the argument, whereas in our version the poet inserted lines expressing the public sorrow for Pericles. This is all the more remarkable, as he often transferred his concluding lines from one play to another.† It is commonly said (since Hermann suggested it) that in the noise and confusion of the departing audience, the concluding words were not audible, and that therefore the author took no trouble about them. The case before us rather points to this particular moment as that when a contemporary allusion was usual, and the stock conclusion may only have been placed there to stop the gap, and to be removed when, at the last moment, the poet caught the feeling uppermost in his audience, and expressed his sympathy with it. Thus the ending of the *Orestes* and *Phoenissae* ‡ could only have been tolerated after a recent victory, certainly not after a recent defeat.

But if this conjecture be not adopted, the double version in question proves even more clearly that our text was a careful revision, containing the poet's maturest work, and therefore unlikely to contain either slovenly writing or confused thinking. And yet it requires no deep study to discover that the

* *Vid.* note *ad. fin.* of the Comm.

† *Vid. ad. fin.* of the *Helena, Bacchae, Andromache, Alcestis, Medea*, also the *Orestes* and *Phoenissae*.

‡
ὦ μέγα σεμνή Νίκη, τὸν ἐμὸν
βίοτον κατέχεις
καὶ μὴ λήγοις στεφανοῦσα.

latter especially—indeed both—are frequent throughout the play.* It is therefore certain that we have not the text in a condition at all approaching its original purity. Our *ms.* authority for it is as good as that for any of the poet's plays; we have it preserved in copies of both families, so to speak—that represented by the Marcian *A* and the Copenhagen *E*, as well as that preserved in the Palatine *B* and the Florentine *C*. In most of the doubtful places the sentences are grammatical, and it is rather the metre or the logic which is faulty, and which leads us to suspect some early confusion. Hence this play, once considered amongst the purest in condition, is now held by the best critics to be exceedingly corrupt. It is very likely that the similarity of the two editions was a principal cause, and lines suitable to the earlier context have strayed into this.

It is not to be assumed that the poet himself was guilty of such inaccuracies. But pedantic and foolish readers will often fill their margin with parallel passages, and these have misled later copyists. The number of good variants, indicated by the *γρ. καὶ* of the scholiasts, show that the verbal changes made by the poet had been carefully noted.

These are the reasons which have induced recent foreign editors—in our opinion rightly—to treat the text boldly, and not to hesitate in pointing out artistic and logical flaws, as unworthy of Euripides, still more of his reconsidered and revised work. It is, of

* Cf. notes ad vv. 93 *sq.*, 294, 376 *sq.*, 419, 500, 1012 *sq.*, 1034, 1195, 1441.

course, much more difficult to heal than to discover these wounds; many of them of such long standing that their origin is only to be conjectured; and there will not be wanting those who argue that what has satisfied other generations of critics must be sound enough, and is at all events beyond the reach of any fruitful questioning. Nevertheless, *prudens interrogatio dimidium scientiae*; we can never tell when a reasonable question will not suggest to another critic the proper answer; and, in any case, the frame of mind which finds difficulties and exposes them is one not to be reproved. Even in a smaller edition of a text, intended mainly for younger students, such questions are not the least out of place. They stimulate the reader to approach his author not in a spirit of blind reverence, but of intelligent appreciation, and teach him to exercise on the poetry of the Greeks that just criticism which rejects what is false and trivial in the productions of his own day. It is indeed not easy to defend the minute study of these texts, if reasonable exercise be not allowed to the critical faculty.

But it is among us rather the fashion to discourage than to praise this higher criticism, on account of its alleged abuse among our Dutch and German neighbours. In philology, at least, the English are thorough Tories, and think it rather the duty of an editor to defend and explain what he finds written than to substitute for it conjectures of his own. They urge, with their usual good sense, that it is our first duty to find out what the best MSS. say; our

next, to endeavour, if possible, to explain it without alterations. But the *if possible* marks the field of conflict; for what one man thinks quite a possible exegesis, another cannot bring himself to attribute to a great classical poet. Thus a different standard lies at the root of many of these disputes. To us, for example, such lines as vv. 383 and 1441 seem impossible, in their construction, from such an artist as Euripides. There are many better scholars in England who will not feel this difficulty, and who will make out an interpretation of some kind, which satisfies them. At worst they will say that we must allow the possibility of loose writing, and that the poet was guilty of some confusion of thought or expression. The Germans would reply that to assume this was to assume that the literary standard of the Greeks was low, and that their leading poets gained a reputation cheaper than they would in our day. The Dutch school might probably add that the value of classical study as a mental training would soon be denied, if we are to explain away bungling, and make excuses for weak and trivial writing. They hold that the great classical masters were real artists, to whom it is an insult to ascribe such defects.

Here, then, are the extremes between which an editor must steer his course. There is no chance of his pleasing everybody. If he is conservative, he is called by that school safe—by his opponents dull and unsuggestive. If he is sceptical, he is called brilliant by one side—rash and reckless by the other. If he pursues an eclectic course, possibly he will incur

the censure of both. But, on the whole, the conservatives are the most numerous, and perhaps the most intolerant. For they are supported by the herd of second-hand scholars, who are afraid or unable to think for themselves, or suggest anything new, and who naturally cry out against a sort of criticism which they dislike, if they do not envy it. We have thought it right, however, out of respect for the genuine section of this opinion, to disturb the text as little as possible, pointing out by brackets, and in notes, where doubts have been suggested. We have also been careful to admit as few of our own conjectures as possible, knowing how insecure is men's judgment of their own work, and how likely they are to be carried away by the ambition to make successful emendations.

As regards the economy of the play, and the character painting, I will not repeat here what has been already said in my *Greek Literature* (i., § 204). A few words must be added about the editions consulted, and the ms. authority. Since Valckenaer's monograph (with Latin trans. and notes), a most valuable work, the most important older commentary is that of Monk (1811, four plays). Recently we have in England Mr. Paley's *Euripides*; in France, Weil's *Sept Tragédies*; in Germany, Barthold's monograph. These have been used throughout, and in them have been found many stray suggestions of older scholars, which are referred to their authors. Wecklein's articles have also been utilized, and thus we hope that nothing important as to exegesis has

been passed over. We have given frequent citations from Racine's *Phèdre*, as the finest modern representation of Euripides' idea. The metres have been analyzed in their simplest form, so as to tempt the student, if possible, to make himself familiar with the metrical reading of the choral odes. Indeed, most of these lyrics are in this play so simple, that, with very little trouble, the reader can recover the rhythm of the Greek poet.

As regards the criticism of the text, we have given no systematic *apparatus*, as, with the exception of a special collation of a few passages in *C* by Mr. Bury, we had nothing to add to the critical work of Kirchhoff, whose principles were first announced in the Preface to his *Medea* (1852). In his critical edition of the collected plays, he separates the extant MSS. into two families, the one derived from an archetype of 9 plays, the other from an archetype of at least 19 plays. The *Hippolytus* appears in both families. The former (cf. p. xiii.), which he regards the better, are noted as A, B, C, D, E, with apographs from them a, b, c, d, &c. The latter are noted as *A, B, C*. This notation is decidedly confusing; and as we are almost exclusively concerned with AC of the first and BC of the second, we name them as (1) the Marcianus A, of the twelfth century, at Venice, containing 1-1234 of the *Hippolytus*, and accounted the best; (2) the Palatine P (Kirchhoff's *B*), of the fourteenth century; (3) the Florentine C (Kirchhoff's *C*), of the same age, but containing many variants from P, and generally a copy not inferior to it of the same archetype.

Kirchhoff's C we call the *codex Havniensis*, as we seldom refer to it.

The critical help from the *Christus Patiens* we have found considerable, and we have therefore printed all the lines borrowed from this play by the pseudo-Gregory. There is also given some account of the theory of correspondence or symmetry in the dialogue, which has of late suggested many emendations.

The labour of sifting the materials, and composing the notes, has mainly been undertaken by Mr. Bury ; but in the critical suggestions, the illustrations, and the opinions propounded, we have always worked conjointly, and have each of us tested every vexed question independently.

J. P. MAHAFFY.

KIRCHHOFF'S CLASSIFICATION OF THE MSS. CONTAINING THE HIPPOLYTUS.

FIRST CLASS.

(1). A, codex Marcianus 471.—A parchment ms. of the twelfth century, containing the *Hecuba*, *Orestes*, *Phoenissae*, *Andromache*, and ll. 1-1234 of the *Hippolytus*, with scholia in the margin, and glosses between the lines. This is the best ms. of these plays.

(2). B, codex Vaticanus 909.—Of about the twelfth or thirteenth century, containing the same plays as (1), with the remainder of the *Hippolytus*, the *Medea*, *Alkestis*, *Troades*, and most of the *Rhesus*. This ms. has also scholia and glosses.

(3). C, codex Havniensis. — Contains the same plays as (2).

(4). E, codex Parisinus 2712.—Of the thirteenth century.

SECOND CLASS.

(5). B, codex Palatinus 287.—Probably of the fourteenth century; contains *Alkestis*, *Andromache*, *Bacchae*, *Herakleidae*, *Supplices*, *Iph. A.*, *Iph. T.*, *Ion*,

Cyclops, Medea, Rhesus, Troades, and Hippolytus. This MS. is in the Vatican at Rome.

(6). C, codex Laurentianus plut., xxxii.—Of the fourteenth century, at the Medicean Library in Florence; contains all the extant plays of Euripides except the *Troades* and end of the *Bacchae*.

The codices of these two classes have been taken from two different originals, and these originals again from another copy, which was itself probably late and bad. This is shown by the fact that in numerous corrupt passages all agree in the vitiated reading.

EXTRACTS

FROM

THE CHRISTUS PATIENS.

In this play on the passion of Christ, attributed to Gregory Nazianzen, we find very numerous verses taken from the *Hippolytus*, *Medea*, and *Bacchae*—sometimes literally—sometimes altered for the purpose of the context. The following is a collection of the passages taken from *Hippolytus* :—

HIPPOCRATES.		Χριστ. Πασχ.
1 sq.	103	Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνόνημος ἀγνὴ κεκλήσει τῆσδε γῆς ὄσοι πέδον ναίουσι.
47	751	εἴμ' εὐκλεῆς μὲν ἀλλ' ὄμως ἀπόλλυμαι.
62 sq.	560	καλλίστα πότνα σεμνοτάτα παρθένε.
73, 4	2582, 3	καὶ σοι στεφανον πλεκτὸν ἐξ ἀκηράτου λειμώνος, ὃ δέσποινα, κοσμήσας φέρω.
87	2587	τέλος δὲ κάψαιμ', ὥσπερ ἠρξάμην, βίου
117 sq.	1041	δέσποινα κόρη, χρὴ σε συγγνώμην ἔχειν, εἴ τις ὑφ' ἡβῆς σπλάγγχον εἴτονον φέρων μάταια βάζει· μὴ δόκει τούτων κλύειν σοφωτέρων γὰρ ἴδμεν ὄσαν σε βροτῶν.
316	703	ἀγνὰς γὰρ ἀγνὰς χεῖρας αἱμάτων φέρεις.

HIPPOCRATES	CHRIST. PASCH.	
318	707, 8	οὐδ' ἐξ ἑπακτοῦ τινὸς ἐχθρῶν πημονῆς,
319		φίλος δ' ἀπόλλυσ' οὐκ ἔκονθ' ἔκουσίως.
353	109	οἴμοι τί λέξεις; ὡς μ' ἀπώλεσας, γύναι.
354	370	γυναῖκες οὐκ ἀνασχέτ' οὐκ ἀνέξομαι.
356		ρίψω μεθήσω σῶμ', ἀπαλλαγήσομαι
357		βίου θανοῦσα· χαίρετ'. οὐκέτ' εἴμ' ἐγώ.
431, 2	548, 9	τὸ σωφρονεῖν ἐν πᾶσιν εἰδυῖ' ὡς καλὸν καὶ δόξαν ἐσθλὴν πανταχοῦ κομίζεται.
450	50	ὦν πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι.
458	1065	στέργουσι δ' αὐτὸν συμφοραῖς νικώμε- νοι.
498	III, 439	ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα. καὶ πᾶν μεθήσεις ἀπρεπὲς ῥῆμ' ἐκφέρειν.
565	848	σιγήσατ', ὦ γυναῖκες, ἐξεργάσμεθα.
567	849	ἐπίσχετ' αὐδῆν.
571	134	τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον; ἔνεπε, τίς φοβεῖ, σε φάμα, γύναι, φρένας ἐπίσσυτος.
599	611	οὐκ οἶδα πλὴν ἔν κατθανεῖν εἰ μὴ τάχει τῶν νῦν παρόντων πημάτων ἕκος λάβω.
601	267, 8	ὦ γαῖα μῆτερ ἡλίου τ' ἀναπτυχαὶ οἶον λόγων ἕρρητον εἰσήκουσ' ἕπα.
606	1276	μὴ μὴ προσοίσῃς χεῖρα, μήδ' ἄψῃ νεκροῦ.
614	1445	ἀπέπτυσ' οὐδεὶς ἀσεβῆς θεῶ φίλος.
	Cf. 345	ἀπέπτυσ', in a similar connexion.
615	818	σύγγνωθ' ἁμαρτεῖν εἰκὸς ἄνθρωπον, τέκ- νον.
653	223	ῥυτοῖς νασμοῖσιν.
682	344	διαφθορεῦ φιλίας.
684	343	πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.
690	209	ἐρῶν καθ' ὁμῶν Πατρὶ σὴν ἁμαρτίαν
708	229	ἀλλ' ἐκποδῶν ἔπιθι καὶ σαντοῦ πέρι φρόντισε· ταῦτο δ' αὐτὸς εἶδ' γε θήσεται.
779	232	πρῶτα κρεμαστοῖς ἐν βρόχοις ἡρτημέ- νος.

HIRP.	Χριστ. Πασχ.	
823 sq.	419	Ναι, ναι κακῶν πέλαγος ἢ τάλαιν' ὄρω τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν μήδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
836 sq.	902	τὸ κατὰ γᾶν θέλω, τὸ κατὰ γᾶν κνέφας. τανῦν μετοικεῖν σῆς θεάς στερουμένη.
846	905	οὐ τλητόν οὐδὲ βητόν· ἀλλ' ἀπωλόμην.
	and 715	οὐ τλητόν οὐδὲ λεκτόν· ἀλλ' ἀπωλόμην.*
881	419	αἶ αἶ κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
902	843	κραυγῆς ἀκούσασ' ἐκπέπληγμα παντλά- μων ἐγὼ· τὸ μέντοι πρῶγμ' ἐφ' ᾧ τανῦν στένεις οὐκ οἶδα βουλομένη δ' ἂν ἐκ σέθεν κλύειν.
907 sq.	860 sq.	ὄν ἀρτίως ἔδρακον ὅς φάος τότε οὐπω χρόνον παλαιὸν εἰσεδέκετο. τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυσαι, τέκνον; πυθέσθαι βούλομαι σέθεν πάρα.
912 sq.		ἢ γὰρ ποθοῦσα καρδία πάντ' εἰδέναί κὰν τοῖς κακοῖσι λίχνος οὐσ' ἄλίσκεται.
	2122	ἢ γὰρ ποθοῦσα καρδία πάντ' εἰδέναί ἐν τοῖς ἀγῆτοῖς λίχνος οὐσ' ἄλίσκεται.
936, 7	423	φεῦ τῆς Ἑβραίων πῆ προβήσεται φρενός; τί τέρμα τόλμης καὶ θράσους γενήσε- ται.
990, 1	518	ὄμως δ' ἀνάγκη, ξυμφορᾶς ἀφιγμένης, γλῶσσαν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λεγειν.
1003	520	λέχους γὰρ ἀγνὸν ἐς τὸδ' ἡμέρας δέμας. οὐκ οἶδα τέρψιν ἢ λόγῳ κλύειν φέρω γραφῆ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν ἐγὼ πρόθυμος, παρθένον ψυχὴν δ' ἔχω.

* That this passage is taken from l. 846, with the change of *λεκτόν* for *βητόν*, and not from l. 587, where *λεκτόν* is spurious, is indicated by *ἀλλ' ἀπωλόμην*.

HIPPOCRATES.		Χριστ. Πασχ.
1026	525	ὄμνυμι τὸν σύμπαντα σαφῶς εἰδῶτα μῆδ' ἂν θελήσαι, μῆδ' ἂν ἔννοιαν λαβεῖν ἢ κατολοίμην ἀκλεῆς ἀνόνημος.
1033	532	ταῦτ οἶδα, νῦν γὰρ οὐ πέρα θέμις λέγειν.
1090	838	ἄραρεν, ὡς ἔοικεν· ὦ τάλαιν' ἐγὼ.
1091	606	ὡς οἶδα μὲν πόλλ', οἶδα δ' οὐχ ὅπως φράσω.
	720	οἶδ', οἶδα μὲν τάδ'· οἶδα δ' οὐχ ὅπως φράσω.
1099	686	προσείπατ' αὐτὸν καὶ προπέμψατε χθονός.
1151, 2	1860, 1	καὶ μὴν ὀπαδῶν τιν' εἰσορᾶν δοκῶ σπουδῇ σκυθρωπὸν ἐνθάδ' ἐφορημένον.
1153 sq.	1863 sq.	Πῆ πῆ μολῶν εὐροιμ' ἂν Ἰησοῦ μήτερα εἶπατέ μοι γυναῖκες, εἶπερ ἴστε, μοι σημήνατ'· ἄρα τῶνδε δωματίων ἔσω;
1162, 3	650, 1	παῖς νῦν σὸς οὐκέτ' ἔστιν, ὡς εἶπεν ἔπος; δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.
1182	1127	τί ταῦτ' ἄλλω; πειστέον τοῖς σοῖς λόγοις.
1193	257	ἦτοι θανόντες ἢ φάος δεδορκότες.
1215 sq.	857 sq.	οὐ πᾶσα μὲν χθὼν φθέγματος πληρουμένη φρικῶδες ἀντεφθέγγατ', εἰσορῶσι δε θέαμα κρείσσον ὀμμάτων ἐφαίνετο.
1250 sq.	1290 sq.	ἀτὰρ τοσοῦτον οὐ δυνήσομαι ποτε τὸν σὸν πιθέσθαι παῖδ' ὅπως οὐκ ἐσθλὸς ἦν, οὐδ' εἰ τὸ σύμπαν τῶν βροτῶν λέγει γένος καὶ τὴν ὀρεινὴν γραμμάτων πλήσειέ τις ύλην, ἐπεὶ μιν ἐσθλὸν ὄντ' ἐπίσταμαι.
	322 sq.	οὐ γὰρ τοσοῦτον σὺ δυνήσῃ πάποτε οὐδ' εἰ γένος πᾶν δαιμόνων σοι συνδράμη καὶ γῆν ἄπασαν ῥημάτων πλήσει κακῶν.
1261 sq.	1284	πῶς δ' οὖν κομίζεις, ἢ τί χρῆ δεδρακότας τὸν νεκρὸν ἡμᾶς σὴ χαρίζεσθαι φρενί, φρόντιζ'· ἐμοῖς δὲ χρωμένη βουλευμάσι σιγῇ φερ'.

HIPP.	Χριστ. Πασχ.	
1264	1288	οὐδ ὤμδν εἰς σὸν Παῖδα τεθνεῶτ' Ἰδης.
1265	1478	κόμιζετ' αὐτὸν ὡς ἰδοῦσ' ἐν ἑμμασι.
1296	260	ἄκου', Ἰούδα, σῶν κακῶν κατὰστασιν.
1389	803	ὦ τλήμον, οἷα συμφορᾶ συνεζύγησ.
1391 <i>sq.</i>	1325, 6	ὦ θεῖον ὄδμησ ἄσθμα· καὶ γὰρ ἐν κακοῖς οὔσ' ἡσθόμην σου κἀνεκουφίστην κέαρ.
1408	893	ἄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
1439	149	ὄρῳ γὰρ ἤδη τόνδε πλήσιον μύρου.
1441	851	μακρὰν λιπόντα βραδίως ὀμιλίαν.
1447	901	ἄλωλα καὶ δὴ νερτέρων ποθῶ δόμουσ.
1454	802	ἄμοι φρενὸσ σῆσ εὐγένουσ τε κἀγαθῆσ.
1458	1453	κρύψατε γοῦν πρόσωπον ὡσ τάχοσ πέπλοισ.

It will be seen from comparing the passages of *Χριστός Πάσχων* with the original passages in Euripides, that they are always copied word for word except where a change is necessary in the circumstances—in the case, *e. g.* of proper names, genders, &c.; and even in some places, where an alteration would have been a great improvement to the appropriateness of the transcription, no alteration has been made.

In the first passage, for example, it is plain that *θεά, Κύπρις, οὐρανοῦ ἔσω*, and the whole third line of the HIPPOLYTUS, could not be used of the Virgin Mary, and a change was necessary. In the second passage the speaker is talking of herself, and hence a change of person. The names of Ζεὺς and other Grecian gods were of course inadmissible, and must necessarily be altered. In almost every case we can find a reason for the change. The least obvious case is in *Χριστ. Πασχ.* 857–861, which is made up

of *Hippol.* 1215-1217 and 907, 908. Apart from the genders, this passage has been altered in two places: in ll. 859, 860. In the latter line, ἔδρακον was necessarily substituted for *Λειπον* of Euripides, because the speaker had not *left* him of whom he was talking. This is evident; but it is not so evident, at first sight, why Euripides' verse 1217,

κρεῖσσον θέαμα δεργμάτων ἐφαίνετο,

was changed to

θέαμα κρεῖσσον ὀμμάτων ἐφαίνετο.

The explanation, however, is not far to seek. The author probably first wrote the original line of Euripides, but when he had joined on the next two lines, with the necessary change of ἔδρακον, he found *δεργμάτων*, ἔδρακον, εἰσεδέρκετο, occurring in three successive lines; the tautology offended his ear, and he made the easy change of *δεργμάτων* to ὀμμάτων, which necessitated the transposition of κρεῖσσον and θέαμα.

This play has been employed in one case to correct l. 903 (on which see note). But there are other places, also, in which it preserves the true reading.

It will be seen from the preceding list that l. 1091 has been reproduced in two places in *Χριστ. Πασχ.*, in both cases with a reading different from that of our MSS. In ll. 605, 606, we have

ὦ δυστάλαινα τῶν ἐμῶν ἀλγημάτων

ὡς οἶδα μὲν πόλλ', οἶδα δ' οὐχ ὅπως φράσω.

Now, if ταῦτα had been the true reading in Euripides, it would certainly not have been altered here, inas-

much as it would be much more appropriate than πολλά, and would refer expressly to ἀληγμάτων of the preceding line. In ll. 720, 721 it was necessary, for the meaning of the speaker, to change πολλά to τάδε :

οἶδ', οἶδα μὲν τάδ' · οἶδα δ' οὐχ ὅπως φράσω
καὶ συνιῶ μὲν οἶα ταῦτ' ἔσται τάχει.

And notice that the change is to τάδε, not to ταῦτα, for ταῦτα is not used in the sense of "the present things," "these things *generally*"; it must refer to something already mentioned. In the second line it is quite regular, referring to τάδε of the line preceding. The repetition, οἶδ', οἶδα, for ὡς οἶδα, is made with the purpose of expressing reflection, and these words are intended to be spoken slowly and meditatively.

ARGUMENT.

Πρόλογος.

PROLOGUE (in its stricter sense), spoken by Aphrodite, explaining the position of affairs, and her anger with the too chaste Hippolytus.

Enter Hippolytus and his companions of the chase. They sing a hymn in honour of Artemis, and then Hippolytus crowns the image of the goddess with flowers. There follows a conversation between Hippolytus and one of the attendants, who advises him not to neglect the worship of Aphrodite (58-113). Exit Hippolytus.

The attendant remaining behind soliloquizes piously (114-120).

Πάροδος.

The chorus of married ladies of Troezen enters, and sings an ode (of two strophes and antistrophes, and an epode), telling what news they have learnt about Phaedra's illness, and wondering what the cause of it can be (121-169). Cf. note on l. 121.

Ἐπεισόδιον δ.

Entrance of Phaedra, which anapaests of the Coryphaeus (170-175) announce. Then an anapaestic dialogue between Phaedra and her nurse (176-266). The Coryphaeus questions the nurse about the condition of the queen (267-287); then the nurse, adjuring Phaedra to unfold the secret of her ailment, leads to

the avowal by Phaedra of her passion for Hippolytus (288-361). A dochmiac strophe of the Coryphaeus follows (362-371); and then Phaedra's noble speech, in which she resolves to die (372-430); after which, separated by two verses of the Coryphaeus, come the evil counsels of the nurse, followed by a dialogue between her and Phaedra (372-524). Exit the nurse.

Στάσιμον δ.

The chorus sings an ode on the power of Eros (Love) (525-564).

Ἐπεισόδιον Β'.

A noise is heard in the palace, caused by Hippolytus' anger at the communications from the nurse respecting Phaedra's passion for him. Phaedra and the Coryphaeus speak agitatedly (in alternating iambics and dochmiacs), conjecturing, and gradually learning, the cause of the disturbance (565-600).

Hippolytus, followed by the nurse, comes out of the palace. Stichomuthia of Hippolytus and the nurse (601-615). Misogynistic speech of Hippolytus (615-668). Exit Hippolytus.

Dochmiac strophe of Phaedra (corresponding to 362-371), followed by dialogue between Phaedra and the nurse (669-709); then between Phaedra and the chorus (710-731).

Στάσιμον Β'.

The chorus, in the first pair of strophes, wishes to flee far from this world that is so full of misery; in the second pair, apostrophizes the ship that, under bad auspices, bore Phaedra from Crete (732-775).

Ἐπεισόδιον γ'.

The suicide of Phaedra announced by a maid, with whom the Coryphaeus converses (776-789).

Enter Theseus. Dialogue of Theseus and Coryphaeus (790-810).

The palace opens by the *Εκκύκλημα*, and the corpse of Phaedra is exposed to view. Theseus gives vent to his grief, which the

chorus shares in alternating iambics and dochmiacs (811-855). Theseus sees a tablet in Phaedra's hand ; and, at its revelation, breaks out in fury against Hippolytus (856-898).

Enter Hippolytus. Dialogue of Hippolytus and Theseus, including Hippolytus' long self-defence and Theseus' answer (899-1101).

Στάσιμον γ'.

The chorus indulges in philosophical reflections, and laments the misfortune of Hippolytus (1102-1150).

Ἐξοδος.

Enter a messenger, bringing the news of Hippolytus' catastrophe, the details of which he narrates. Theseus directs that his son, still breathing, be brought to his presence (1151-1267). The chorus sings a short hymn on the power of Kypriis and Eros (1268-1282).

Artemis appears (*ἐπὶ μηχανῆς*), and informs Theseus of the truth, excusing his error on the ground of ignorance (1283-1346).

Enter Hippolytus, supported by attendants. He speaks in anapaests ; and then follows an iambic dialogue between Artemis and Hippolytus, Hippolytus and Theseus ; then Artemis delivers a farewell speech and vanishes (1347-1439).

Reconciliation of Hippolytus and Theseus ; death of Hippolytus. The scene closes by three iambics of Theseus, and the usual anapaests of the chorus marching off the stage (1440-1466).

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

Τ Π Ο Θ Ε Σ Ι Σ .

Θησεὺς μὲν ἦν Αἰθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζονίδων Ἰπολύτην, Ἰπόλυτον ἐγέννησε κάλλι τε καὶ σωφροσύνη διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετέλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναικα, τὴν Μίνω τοῦ Κρητῶν βασιλέως θυγατέρα Φαίδραν. ὁ δὲ Θησεὺς Πάλλαντα ἓνα τῶν συγγενῶν φονεύσας φεύγει εἰς Τροιζῆνα μετὰ τῆς γυναικός, οὐ συνέβαινε τὸν Ἰπόλυτον παρὰ Πιτθεὶ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαίδρα εἰς ἐπιθυμίαν ὤλισθεν, οὐκ ἀκόλαστος οὔσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἡ τὸν Ἰπόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα τέλος τοῖς προτεθειῖσιν ἔθηκε. στέγουσα δὲ τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν δηλῶσαι ἠναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἤτις κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεανίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαίδρα καταμαθοῦσα τῇ μὲν τροφῇ ἐπέπληξεν, αὐτὴν δὲ ἀνήρτησε. καθ' ὃν καιρὸν φανεῖς Θησεὺς καὶ καθελεῖν σπεύδων τὴν ἀπηγχονισμένην, εὔρεν αὐτῇ προσηρτημένην δέλτον, δι' ἧς Ἰπολύτου φθορὰν κατηγορεῖ καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἰπόλυτον ἐπέταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀράς ἔθετο, ὧν ἐπακ-

ούσας ὁ θεὸς τὸν Ἰππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγενημένων ἕκαστον διασαφήσασα Θεσεί, τὴν μὲν Φαίδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἰππολύτῳ τιμὰς ἔφη γῆς ἐγκαταστήσεσθαι.

- 5 ἡ σκηνὴ τοῦ δράματος ἐν Τροιζῆνι κείται. ἐδιδάχθη ἐπὶ Ἐπαμείνονος ἄρχοντος Ὀλυμπιάδι πζ' ἔτει δ'. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων. ἔστι δὲ οὗτος 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.

ΕΥΡΙΠΙΔΟΥ

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

- ΑΦ. Πολλή μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις οὐρανοῦ τ' ἔσω·
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὀρῶντες ἡλίου,
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, 5
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
ὁ γάρ με Θησεύς παῖς, Ἀμαζόνος τόκος 10
Ἴππόλυτος, ἀγνοῦ Πιθθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι,
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἄρτεμιν Διὸς κόρην 15
τιμᾶ μέγιστην δαιμόνων ἡγούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένῳ ξυνὸν αἰὲ
κυσὶν ταχείαις θήρας ἐξαιρεῖ χθονός,
μείζω βροτείας προσπεσὼν ὀμιλίας.
τούτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ; 20

ἄ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
 Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
 πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
 ἐλθόντα γάρ νιν Πιθθέως ποτ' ἐκ δόμων
 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων
 Πανδίωνος γῆν πατρὸς εὐγενῆς δάμαρ
 ἰδοῦσα Φαῖδρα καρδίαν κατέσχετο
 ἔρωτι δεινῷ τοῖς ἐμοῖς βουλευμάσι.
 καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
 πέτραν παρ' αὐτὴν Παλλάδος κατόψιον
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 ἐρῶσ' ἔρωτ' ἐκδηλον· Ἴππολύτῳ δ' ἐπι
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.
 ἐπεὶ δὲ Ἐθσεὺς Κεκροπίαν λείπει χθόνα,
 μίασμα φεύγων αἵματος Παλλαντιδῶν,
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐνιαυσίαν ἐκδημον αἰνέσας φυγῆν,
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 σιγῇ· σύνοιδε δ' οὔτις οἰκετῶν νόσον.
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα δεῖ πεσεῖν·
 δεῖξω δὲ Ἐθσεῖ πρᾶγμα, κάκφανήσεται.
 καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
 κτενεῖ πατὴρ ἀραῖσιν, ἅς ὁ πόντιος
 ἀναξ Ποσειδῶν ὤπασεν Ἐθσεῖ γέρας,
 μηδὲν μάταιον εἰς τρὶς εὐξασθαι θεῷ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,
 Φαῖδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν.
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Ἐθσεῶς

στείχοντα θήρας μόχθον εκλελοιπότα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λέλακεν Ἄρτεμιν τιμῶν θεῶν
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεφγμένας πύλας
 Ἄιδου, φάος δὲ λοίσθιον βλέπων τόδε.

55

III. ἔπεσθ' ἄδοντες ἔπεσθε
 τὰν Διὸς οὐρανίαν
 Ἄρτεμιν, ἧ μελόμεσθα.

60

ΘΕ. πότνια πότνια σεμνοτάτα,
 Ζανὸς γένεθλον,
 χαῖρε χαῖρέ μοι, ᾧ κόρα
 Λατοῦς Ἄρτεμι καὶ Διός,
 καλλίστα πολὺ παρθένων,
 ἃ μέγαν κατ' οὐρανὸν
 ναίεις εὐπατέρειαν αὐλάν,
 Ζητὸς πολύχρυσον οἶκον.
 χαῖρέ μοι, ᾧ καλλίστα
 καλλίστα τῶν κατ' Ὀλυμπον
 παρθένων, Ἄρτεμι.

65

70

III. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκήρατον
 λειμῶνος, ᾧ δέσποινα, κοσμήσας φέρω,
 ἐνθ' οὔτε ποιμῆν ἀξιοῖ φέρβειν βοτὰ
 οὔτ' ἤλθέ πω σίδηρος, ἀλλ' ἀκήρατον
 μέλισσα λειμῶν ἑαρινὴ διέρχεται·
 Αἰδῶς δὲ ποταμίαισι κηπέυει δρόσοις,
 ὅστις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει
 τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
 ταύτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.

75

80

- ἀλλ' ὦ φίλη δέσποινα, χρυσέας κόμης
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
 μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι, 85
 κλύων μὲν αὐδήν, ὄμμα δ' οὐχ ὄρων τὸ σόν.
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμεν βίου.
- ΘΕ. ἀναξ, θεοὺς γὰρ δεσπότης καλεῖν χρεῶν,
 ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ ;
- ΙΠ. καὶ κάρτα γ'· ἡ γὰρ οὐ σοφοὶ φαινοίμεθ' ἂν. 90
- ΘΕ. οἶσθ' οὖν βροτοῖσιν ὃς καθέστηκεν νόμος ;
- ΙΠ. οὐκ οἶδα· τοῦ δὲ καί 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. ἡ κὰν θεοῖσι ταῦτὸν ἐλπίζεις τόδε ;
- ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
- ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρησθαι χρεῶν. 107
- ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. 104
- ΘΕ. πῶς οὖν σὺ σεμνήν δαίμον' οὐ προσενέπεις ; 99
- ΙΠ. τίν' ; εὐλαβοῦ δὲ μή τι σοῦ σφαλῆ στόμα. 100
- ΘΕ. τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κίπρις. 101
- ΙΠ. οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν. 106
- ΘΕ. σεμνή γε μέντοι κἀπίσημος ἐν βροτοῖς. 103
- ΙΠ. πρόσωθεν αὐτήν ἀγνὸς ὣν ἀσπάζομαι. 102
- ΘΕ. εὐδαιμονοίης νοῦν ἔχων ὅσον σε δεῖ. 105
- ΙΠ. χωρεῖτ' ὄπαδοί, καὶ παρελθόντες δόμους
 σίτων 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 δέ, τοὺς νέους γὰρ οὐ μιμητέον,
 [φρονούντες οὕτως ὡς πρέπει δούλοις λέγειν,] 115
 προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
 δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
 εἴ τίς σ' ὑφ' ἧβης σπλάγχνον ἔντονον φέρων
 μάταια βάζει· μὴ δόκει τούτου κλύειν·
 σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεούς. 120

ΧΘ. Ὀκεανοῦ τις ὕδωρ στρ. α
 στάζουσα πέτρα λέγεται
 βαπτὰν κάλπισιν εὔρυτον
 παγὰν προῖεῖσα κρημνῶν,
 ὅθι μοί τις ἦν φίλα, 125
 φάρεα πορφύρεα
 ποταμῖα δρόσῳ
 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
 εὐαλίον κατέβαλλ'· ὅθεν μοι
 πρῶτα φάτις ἦλθε δέσποιναν 130
 τειρομέναν νοσερᾶ
 αὐτ. α
 κοίτῃ δέμας ἐντὸς ἔχειν
 οἴκων, λεπτὰ δὲ φάρεα
 ξανθὰν κεφαλὰν σκιάζειν.
 τριτάταν δέ νιν κλύω 135
 τάνδε κατ' ἄμβροσίῳ
 στόματος ἀμέραν
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,
 κρυπτῶ πάθει θανάτου θέλουσαν
 κέλσαι ποτὶ τέρμα δύστανον. 140
 οὐ γὰρ ἐνθεος, ᾧ κούρα, στρ. β

- εἴτ' ἐκ Πανὸς εἶθ' Ἑκάτας
 ἢ σεμνῶν Κορυβάντων
 φοιτᾶς ἢ ματρὸς ὀρείας
 οὐδ' ἀμφὶ τὰν πολύθηρον 145
 Δίκτυνναν ἀμπλακίαις
 ἀνίερος ἀθύτων πελάνων τρύχει;
 φοιτᾶ γὰρ καὶ διὰ λίμνάς
 χέρσον θ' ὑπὲρ πελάγους
 δίναισιν νοτίας ἄλμας. 150
 ἢ πόσιν τὸν Ἐρεχθιδᾶν
 ἀρχαγὸν τὸν εὐπατρίδα
 ποιμαίνει τις ἐν οἴκοις
 κρυπτὰ κοίτα λεχέων σῶν;
 ἢ ναυβάτας τις ἔπλευσεν 155
 Κρήτας ἔξορμος ἀνήρ
 λιμένα τὸν εὐξεινότατον ναύταις,
 φάμαν πέμπων βασιλεία,
 λύπα δ' ὑπὲρ παθέων
 εὐναία δέδεταί ψυχάν;
 φιλεῖ δὲ τᾶ δυστρόπῳ γυναικῶν 160
 ἀρμονία κακὰ δύστανος
 ἀμηχανία συνοικεῖν
 ὠδίνων τε καὶ ἀφροσύνας.
 δι' ἐμᾶς ἦξέν ποτε νηδύος ἄδ' αὔρα 165
 τὰν δ' εὐλοχον οὐρανίαν
 τόξων μεδέουσαν αὐτεὺν
 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἶε
 σὺν θεοῖσι φοιτᾶ.
- ἀλλ' ἦδε τροφὸς γεραῖά πρὸ θυρῶν 170
 τήνδε κομίζουσ' ἕξω μελάθρων

στυγνὸν δ' ὄφρῶν νέφος αὐξάνεται.
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,
 τί δεδήληται
 δέμας ἀλλόχροον βασιλείας.

175

ΓΡ. ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.
 τί σ' ἐγὼ δράσω ; τί δὲ μὴ δράσω ;
 τόδε σοι φέγγος, λαμπρὸς ὄδ' αἰθήρ·
 ἔξω δὲ δόμων ἦδη νοσερᾶς
 δέμνια κοίτας.

180

δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι
 τάχα δ' εἰς θαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
 φίλτερον ἤγεί.

185

κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν
 τὸ μὲν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
 λύπη τε φρενῶν χερσίν τε πόνος.
 πᾶς δ' ὀδονηρὸς βίος ἀνθρώπων,
 κούκ ἔστι πόνων ἀνάπαυσις·

190

ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν,
 δι' ἀπειροσύνην ἄλλου βιότου

195

κούκ ἀπόδειξιν τῶν ὑπὸ γαίας·
 μύθοις δ' ἄλλως φερόμεσθα.

ΞΑΙ. αἶρετέ μου δέμας, ὀρθοῦτε κάρα·
 λέλυμαι μελέων σύνδεσμα, φίλαι.
 λάβετε εὐπήχεις χεῖρας, πρόπολοι.

200

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

Τ Π Ο Θ Ε Σ Ι Σ .

Θησεὺς μὲν ἦν Αἰθήρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζονίδων Ἰπολύτην, Ἰπόλυτον ἐγέννησε κάλλι τε καὶ σωφροσύνη διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναῖκα, τὴν Μίνω τοῦ Κρητῶν βασιλέως θυγατέρα Φαίδραν. ὁ δὲ Θησεὺς Πάλλαντα ἓνα τῶν συγγενῶν φονεύσας φεύγει εἰς Τροιζῆνα μετὰ τῆς γυναικός, οὐ συνέβαινε τὸν Ἰπόλυτον παρὰ Πιτθεὶ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαίδρα εἰς ἐπιθυμίαν ὤλισθεν, οὐκ ἀκόλαστος οὔσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἡ τὸν Ἰπόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα τέλος τοῖς προτεθείσιν ἔθηκε. στέγουσα δὲ τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν δηλῶσαι ἠναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἦτις κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεανίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαίδρα καταμαθοῦσα τῇ μὲν τροφῷ ἐπέπληξεν, αὐτὴν δὲ ἀνήρτησε. καθ' ὃν καιρὸν φανεῖς Θησεὺς καὶ καθελεῖν σπεύδων τὴν ἀπηγχοτισμένην, εὗρεν αὐτῇ προσηρητημένην δέλτον, δι' ἧς Ἰπολύτου φθορὰν κατηγορεῖ καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἰπόλυτον ἐπέταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀρὰς ἔθετο, ὧν ἐπακ-

ούσας ὁ θεὸς τὸν Ἰππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγενημένων ἕκαστον διασαφήσασα Ἐησεῖ, τὴν μὲν Φαίδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἰππολύτῳ τιμὰς ἔφη γῆς ἐγκαταστήσεσθαι.

- 5 ἡ σκηνὴ τοῦ δράματος ἐν Τροιζῆνι κείται. ἐδιδάχθη ἐπὶ Ἐπαμείνονος ἀρχοντος Ὀλυμπιάδι πζ' ἔτει δ'. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων. ἔστι δὲ οὗτος 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.

ΕΥΡΙΠΙΔΟΥ

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

- Φ. Πολλή μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις οὐρανοῦ τ' ἔσω·
ὅσοι τε πόντου θερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὀρῶντες ἡλίου,
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, 5
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κὰν θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
ὁ γάρ με Θεσέως παῖς, Ἀμαζόνος τόκος 10
Ἴππόλυτος, ἀγνοῦ Πιθθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι,
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἄρτεμιν Διὸς κόρην 15
τιμᾷ μεγίστην δαιμόνων ἡγούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένω ξυνὸν ἀεὶ
κυσὶν ταχείαις θήρας ἐξαιρεῖ χθονός,
μεῖζω βροτείας προσπεσῶν ὀμιλίας.
τούτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ; 20

ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
 Ἴππόλυτον ἐν τῇδ' ἡμέρῃ· τὰ πολλὰ δὲ
 πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
 ἐλθόντα γάρ νιν Πιτθέως ποτ' ἐκ δόμων
 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων
 Πανδίοнос γῆν πατρός εὐγενῆς δάμαρ
 ἰδοῦσα Φαίδρα καρδίαν κατέσχετο
 ἔρωτι δεινῷ τοῖς ἐμοῖς βουλευμάσι.
 καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
 πέτραν παρ' αὐτὴν Παλλάδος κατόψιον
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 ἐρῶσ' ἔρωτ' ἔκδηλον· Ἴππολύτῳ δ' ἐπι
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.
 ἐπεὶ δὲ Θεσεὺς Κεκροπίαν λείπει χθόνα,
 μίασμα φεύγων αἵματος Παλλαντιδῶν,
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐνιαυσίαν ἔκδημον αἰνέσας φυγῆν,
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 σιγῇ· σύννοιδε δ' οὔτις οἰκετῶν νόσον.
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα δεῖ πεσεῖν·
 δείξω δὲ Θεσεῖ πρᾶγμα, κάκφανήσεται.
 καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
 κτενεῖ πατὴρ ἀραΐσιν, ἃς ὁ πόντιος
 ἄναξ Ποσειδῶν ὤπασεν Θεσεῖ γέρας,
 μηδὲν μάταιον εἰς τρὶς εὐξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὁμως ἀπόλλυται,
 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν.
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θεσεῶς

25

30

35

40

45

50

στείχοντα θήρας μόχθον ἐκλελοιπότα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λέλακεν Ἄρτεμιν τιμῶν θεῶν
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεωγμένας πύλας
 Ἄιδου, φάος δὲ λοίσθιον βλέπων τόδε.

55

III. ἔπεσθ' ἄδοντες ἔπεσθε
 τὰν Διὸς οὐρανίαν

Ἄρτεμιν, ἧ μελόμεσθα.

60

ΘΕ. πότνια πότνια σεμνοτάτα,
 Ζανὸς γένεθλον,

χαῖρε χαῖρέ μοι, ᾧ κόρα

Λατοῦς Ἄρτεμι καὶ Διός,

65

καλλίστα πολὺ παρθένων,

ἧ μέγαν κατ' οὐρανὸν

ναίεις εὐπατέρειαν αὐλάν,

Ζηνὸς πολύχρυσον οἶκον.

χαῖρέ μοι, ᾧ καλλίστα

70

καλλίστα τῶν κατ' Ὀλυμπον

παρθένων, Ἄρτεμι.

III. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
 λειμῶνος, ᾧ δέσποινα, κοσμήσας φέρω,
 ἔνθ' οὔτε ποιμῆν ἀξιοὶ φέρβειν βοτὰ
 οὔτ' ἤλθέ πω σίδηρος, ἀλλ' ἀκήρατον
 μέλισσα λειμῶν ἔαρινή διέρχεται·

75

Αἰδῶς δὲ ποταμίοισι κηπεύει δρόσοις,

ὅστις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει

τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,

80

τούτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμεις.

- ἀλλ' ὦ φίλη δέσποινα, χρυσέας κόμης
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
 μόνῃ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι, 85
 κλύων μὲν αὐδήν, ὄμμα δ' οὐχ ὄρων τὸ σόν.
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμεν βίου.
- ©Ε. ἀναξ, θεοὺς γὰρ δεσπότας καλεῖν χρεῶν,
 ἄρ' ἂν τί μου δέξαιιο βουλευσάντος εὖ ;
- ΙΠ. καὶ κάρτα γ' ἧ γὰρ οὐ σοφοὶ φαινοίμεθ' ἂν. 90
- ©Ε. οἷσθ' οὖν βροτοῖσιν ὅς καθέστηκεν νόμος ;
- ΙΠ. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι ;
- ©Ε. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.
- ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν ;
- ©Ε. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις ; 95
- ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.
- ©Ε. ἧ κὰν θεοῖσι ταῦτὸν ἐλπίζεις τόδε ;
- ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
- ©Ε. τιμαῖσιν, ὦ παῖ, δαιμόνων χρησθῆναι χρεῶν. 107
- ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. 104
- ©Ε. πῶς οὖν σὺ σεμνήν δαίμον' οὐ προσενέπεις ; 99
- ΙΠ. τίν' ; εὐλαβοῦ δὲ μὴ τι σοῦ σφαλῆ στόμα. 100
- ©Ε. τήνδ' ἧ πύλαισι σαῖς ἐφέστηκεν Κύνρις. 101
- ΙΠ. οὐδεῖς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν. 106
- ©Ε. σεμνή γε μέντοι κἀπίσημος ἐν βροτοῖς. 103
- ΙΠ. πρόσωθεν αὐτὴν ἀγνὸς ὦν ἀσπάζομαι. 102
- ©Ε. εὐδαιμονοίης νοῦν ἔχων ὅσον σε δεῖ. 105
- ΙΠ. χωρεῖτ' ὄπαδοί, καὶ παρελθόντες δόμους
 σίτων 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 δέ, τοὺς νέους γὰρ οὐ μιμητέον,
 [φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν,] 115
 προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
 δέσποινα Κύπρι. χρῆ δὲ συγγνώμην ἔχειν,
 εἴ τίς σ' ὑφ' ἠβῆς σπλάγχνον ἔντονον φέρων
 μάταια βάζει· μὴ δόκει τούτου κλύειν·
 σοφωτέρους γὰρ χρῆ βροτῶν εἶναι θεούς. 120

ΧΟ. Ὀκεανοῦ τις ὕδωρ στρ. α
 στάζουσα πέτρα λέγεται
 βαπτὰν κάλιπσιν εὐρυτον
 παγὰν προΐεισα κρημνῶν,
 ὅθι μοί τις ἦν φίλα, 125
 φάρεα πορφύρεα
 ποταμίᾳ δρόσῳ
 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
 εὐαλίῳ κατέβαλλ'· ὅθεν μοι
 πρῶτα φάτις ἦλθε δέσποιναν 130
 τειρομέναν νοσερᾶ
 κοίτῃ δέμας ἐντὸς ἔχειν
 οἴκων, λεπτὰ δὲ φάρεα
 ξανθὰν κεφαλὰν σκιάζειν.
 τριτάταν δέ νιν κλύω 135
 τάνδε κατ' ἀμβροσίου
 στόματος ἀμέραν
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,
 κρυπτῷ πάθει θανάτου θέλουσαν
 κέλσαι ποτὶ τέρμα δύστανον. 140
 οὐ γὰρ ἔνθεος, ὦ κούρα,
 στρ. β

εἶτ' ἐκ Πανὸς εἶθ' Ἐκίτας
 ἢ σεμνῶν Κορυβάντων
 φοιτᾶς ἢ ματρὸς ὀρείας
 οὐδ' ἀμφὶ τὰν πολύθηρον 145
 Δίκτυνναν ἀμπλακίαις
 ἀνίερος ἀθύτων πελάνων τρύχει;
 φοιτᾶ γὰρ καὶ διὰ λίμνας
 χέρσον θ' ὑπὲρ πελάγους
 δίναισιν νοτίας ἄλμας. 150
 ἢ πόσιν τὸν Ἐρεχθειδᾶν
 ἀρχαγὸν τὸν εὐπατρίδαν
 ποιμαίνει τις ἐν οἴκοις
 κρυπτὰ κοῖτα λεχέων σῶν ;
 ἢ ναυβάτας τις ἐπλευσεν 155
 Κρήτας ἔξορμος ἀνήρ
 λιμένα τὸν εὐξεινότατον ναύταις,
 φάμαν πέμπων βασιλείᾳ,
 λύπα δ' ὑπὲρ παθέων
 εὐναία δέδεται ψυχάν ; 160
 φιλεῖ δὲ τᾶ δυστρόπῳ γυναικῶν
 ἐπῳδ.
 ἁρμονία κακὰ δύστανος
 ἀμηχανία συνοικεῖν
 ὠδίνων τε καὶ ἀφροσύνας.
 δι' ἐμᾶς ἤξέν ποτε νηδύος ἄδ' αὔρα 165
 τὰν δ' εὐλοχον οὐρανίαν
 τόξων μεδέουσαν αὐτεν
 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ
 σὺν θεοῖσι φοιτᾶ.

ἀλλ' ἦδε τροφὸς γεραιὰ πρὸ θυρῶν 170
 τήνδε κομίζουσ' ἕξω μελάθρων·

στυγνὸν δ' ὀφρύων νέφος ἀξάνεται.
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,
 τί δεδήληται
 δέμας ἀλλόχροον βασιλείας.

175

ΓΡ. ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
 τόδε σοι φέγγος, λαμπρὸς ὄδ' αἰθήρ·
 ἔξω δὲ δόμων ἤδη νοσερᾶς
 δέμνια κοίτας.
 δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι
 τάχα δ' εἰς θαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
 φίλτερον ἦγεῖ.

180

185

κρείσσον δὲ νοσεῖν ἢ θεραπεύειν
 τὸ μὲν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
 λύπη τε φρενῶν χερσίν τε πόνος.
 πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
 κοῦκ ἔστι πόνων ἀνάπαυσις·
 ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν,
 δι' ἀπειροσύνην ἄλλου βιότου
 κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας·
 μύθοις δ' ἄλλως φερόμεσθα.

190

195

ΦΑΙ. αἵρετέ μου δέμας, ὀρθοῦτε κἀρα·
 λέλυμαι μελέων σύνδεσμα, φίλαι.
 λάβετε εὐπήχεις χεῖρας, πρόπολοι.

200

- βαρύ μοι κεφαλῆς ἐπίκρανον ἔχειν·
 ἄφελ', ἀμπέτασον βόστρυχον ὤμοις.
- ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς
 μετάβαλλε δέμας.
 ῥᾶον δὲ νόσον μετὰ θ' ἤσυχίας 205
 καὶ γενναίου λήματος οἴσει·
 μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.
- ΦΑΙ. αἰαῖ·
 πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος
 καθαρῶν ὑδάτων πῶμ' ἀρυσάιμαν ;
 ὑπὸ τ' αἰγείροις ἔν τε κομήτῃ 210
 λειμῶνι κλιθεῖσ' ἀναπαυσαίμαν.
- ΤΡ. ὦ παῖ, τί θροεῖς ;
 οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει
 μανίας ἔποχον ρίπτουσα λόγον ;
- ΦΑΙ. πέμπτετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλην 215
 καὶ παρὰ πεύκας, ἵνα θηροφόνοι
 στείβουσι κύνες
 βαλιαῖς ἐλάφοις ἐγχριμπτόμεναι·
 πρὸς θεῶν, ἔραμαι κυσὶ θωῦξαι
 καὶ παρὰ χαίταν ξανθὴν ῥῖψαι 220
 Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'
 ἐν χειρὶ βέλος.
- ΤΡ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις ;
 τί κυνηγεσίων καὶ σοὶ μελέτῃ ;
 τί δὲ κρηναίων νασμῶν ἔρασαι ; 225
 πάρα γὰρ δροσερὰ πύργοις συνεχῆς
 κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἄν.
- ΦΑΙ. δέσποιν' ὀμαλᾶς Ἄρτεμι Λίμνας
 καὶ γυμνασίων τῶν ἵπποκρότων,
 εἶθε γηνοίμαν 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 πώλων ἔρασαι. 235
 τάδε μαντείας ἄξια πολλῆς,
 ὅστις σε θεῶν ἀνασειράζει
 καὶ παρακόπτει φρένας, ὦ παῖ.
- ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμαν ;
 ποῖ παρεπλάγχθην γνώμης ἀγαθῆς ; 240
 ἐμάνην, ἔπεσον δαίμονος ἄτη.
 φεῦ φεῦ, τλάμων.
 μαῖα, πάλιν μου κρύψον κεφαλάν.
 αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
 κρύπτε· κατ' ὄσσων δάκρυ μοι βαίνει, 245
 καὶ ἐπ' αἰσχύνῃ ὄμμα τέτραπται.
 τὸ γὰρ ὀρθοῦσθαι γνώμην ὀδυνᾶ,
 τὸ δὲ μαινόμενον κακόν· ἄλλὰ κρατεῖ
 μὴ γιγνώσκοντ' 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
 εὐλυτα δ' εἶναι στέργηθρα φρενῶν
 ἀπό τ' ὄσασθαι καὶ ξυντεῖναι.
 τὸ δ' ὑπὲρ δισσων μίαν ὠδίνειν
 ψυχὴν χαλεπὸν βᾶρος, ὡς κἀγὼ
 τῆσδ' ὑπεραλγῶ. 260
 βίουτου δ' ἀτρεκεῖς ἐπιτηδεύσεις

φασὶ σφάλλειν πλέον ἢ τέρπειν
 τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
 οὕτω τὸ λῖαν ἤσσον ἐπαινῶ
 τοῦ μηδὲν ἄγαν·
 καὶ ξυμφήσουσι σοφοί μοι.

265

- ΧΟ. γύναι γεραία, βασιλίδος πιστὴ τροφὴ
 Φαίδρας, ὁρῶ μὲν τάσδε δυστήνους τύχας,
 ἄσσημα δ' ἡμῖν ἦτις ἐστὶν ἡ νόσος·
 σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 270
- ΤΡ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν θέλει.
- ΧΟ. οὐδ' ἦτις ἀρχὴ τῶνδε πημάτων ἔφυ·
- ΤΡ. εἰς ταῦτὸν ἦκεις· πάντα γὰρ σιγαῖ τάδε.
- ΧΟ. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
- ΤΡ. πῶς δ' οὐ, τριταίαν οὖσ' ἄσιτος ἡμέραν ; 275
- ΧΟ. πότερον ὑπ' αἴτης ἢ θανεῖν πειρωμένη ;
- ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίον.
- ΧΟ. θαυμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει.
- ΤΡ. κρύπτει γὰρ ἦδε πῆμα κοῦ φησιν νοσεῖν.
- ΧΟ. ὁ δ' εἰς πρόσωπον οὐ τεκμαίρεται βλέπων ; 280
- ΤΡ. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός.
- ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη
 νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν ;
- ΤΡ. εἰς πᾶν ἀφίγμαι κοῦδὲν εἴργασμαι πλέον·
 οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας, 285
 ὡς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῆς
 οἷα πέφυκα δυστυχοῦσι δεσπόταις.

ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
 λαθῶμεθ' ἄμφω, καὶ σύ θ' ἠδίων γενοῦ
 στυγνὴν ὄφρὺν λύσασα καὶ γνώμης ὀδόν,

290

ἐγὼ θ' ὄπη σοι μὴ καλῶς τόθ' εἰπόμεν
 μεθεῖσ' ἐπ' ἄλλον εἶμι βελτίω λόγον.
 κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,
 γυναῖκες αἶδε [συγκαθιστάσαι νόσον]:
 εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας, 295
 λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῆ τόδε.

εἶεν· τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,
 ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
 ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις·
 φθέγγαι τι, δεῦρ' ἄθρησον—ὦ τάλαιν' ἐγώ. 300

γυναῖκες, ἄλλως τοῦσδε μοχθοῦμεν πόνους,
 ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε
 λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται.
 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα
 γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοῦς 305
 παῖδας πατρῶων μὴ μεθέξοντας δόμων,
 μὰ τὴν ἄνασσαν ἰππίαν Ἀμαζόνα,
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο
 νόθον φρονοῦντα γνήσι', οἷσθά νιν καλῶς,
 Ἴππόλυτον—ΦΑΙ. οἴμοι. ΤΡ. θιγγάνει σέθεν τόδε; 310

ΡΑΙ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν
 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.
 ΤΡ. ὄρᾶς; φρονεῖς μὲν εὔ, φρονοῦσα δ' οὐ θέλεις
 παῖδάς τ' ὀνήσαι καὶ σὸν ἐκσῶσαι βίον.

ΡΑΙ. φιλῶ τέκν'. ἄλλη δ' ἐν τύχῃ χεῖμάζομαι. 315

ΤΡ. ἀγνάς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις;

ΡΑΙ. χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι.

ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;

ΡΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἔκοῦσαν οὐχ ἐκόν.

ΤΡ. Ἐθσεύς τιν' ἠμάρτηκεν εἰς σ' ἁμαρτίαν; 320

- ΦΑΙ. μὴ δρῶσ' ἔγωγ' ἐκεῖνον ὀφθείην κακῶς.
 ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει θανεῖν ;
 ΦΑΙ. ἔα μ' ἁμαρτεῖν· οὐ γὰρ εἰς σ' ἁμαρτάνω.
 ΤΡ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελεῖψομαι.
 ΦΑΙ. τί δρᾶς ; βιάζει χεῖρὸς ἑξαρτωμένη ; 325
 ΤΡ. καὶ σῶν γε γονάτων, κοῦ μεθήσομαι ποτε.
 ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.
 ΤΡ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν ;
 ΦΑΙ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.
 ΤΡ. κάπειτα κρύπτεις χρῆσθ' ἰκνουμένης ἐμοῦ ; 330
 ΦΑΙ. ἐκ τῶν γὰρ αἰσχυρῶν ἐσθλὰ μηχανώμεθα.
 ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.
 ΦΑΙ. ἄπελθε πρὸς θεῶν δεξιᾶς τ' ἐμῆς μέθες.
 ΤΡ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὃ χρῆν.
 ΦΑΙ. δώσω· σέβας γὰρ χεῖρὸς αἰδοῦμαι τὸ σόν.
 ΤΡ. σιγῶμ' ἂν ἤδη· σὸς γὰρ οὐντεῦθεν λόγος. 335
- ΦΑΙ. ὦ τλήμον, οἶον, μήτηρ, ἠράσθης ἔρον,
 ΤΡ. ὃν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε ;
 ΦΑΙ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ,
 ΤΡ. τέκνον, τί πάσχεις ; συγγόνους κακορροθεῖς ; 340
 ΦΑΙ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.
 ΤΡ. ἐκ τοι πέπληγμαι· ποῖ προβήσεται λόγος ;
 ΦΑΙ. ἐκεῖθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.
 ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἂ βούλομαι κλύειν.
- ΦΑΙ. φεῦ·
 πῶς ἂν σύ μοι λέξειας ἅμὲ χρή λέγειν ; 345
 ΤΡ. οὐ μάντις εἰμὶ τὰφανῆ γινῶναι σαφῶς.
- ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν ;

- ΤΡ.** ἤδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.
ΦΑΙ. ἡμεῖς ἂν εἶμεν θατέρῳ κεκρημένοι.
ΤΡ. τί φῆς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων τίνος;
ΦΑΙ. ὅστις πρόθ' οὐτός ἐσθ' ὁ τῆς Ἀμαζόνας—
ΤΡ. Ἴππόλυτον αὐδᾶς;

ΦΑΙ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.

- ΤΡ.** οἴμοι, τί λέξεις, τέκνον; ὣς μ' ἀπώλεσας.
 γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι
 ζῶσ'· ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος.
 ῥίψω, μεθήσω σῶμ', ἀπαλλαχθήσομαι
 βίου θανοῦσα· χαίрет' οὐκέτ' εἶμ' ἐγώ.
 οἱ σῶφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὅμως
 κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,
 ἀλλ' εἴ τι μείζον ἄλλο γίγνεται θεοῦ,
 ἦ τήνδε κάμῃ καὶ δόμοις ἀπώλεσεν.

- ΧΟ.** αἶες ὦ, ἔκλυες ὦ
 ἀνήκουστα τᾶς
 τυράννου πάθεα μέλεα θροομένας.
 ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
 κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ.
 ὦ τάλαινα τῶνδ' ἀλγέων
 ὦ πόνοι τρέφοντες βροτούς.
 ὄλωλας, ἐξέφηνας εἰς φάος κακά.
 τίς σε παναμέριος ὄδε χρόνος μένει;
 τελευτάσεται τι καινὸν δόμοις.
 ἄσσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα
 Κύπριδος, ὦ τάλαινα παῖ Κρησία.

- ΦΑΙ.** Τροιζήναι γυναῖκες, αἱ τόδ' ἔσχατον
 οἰκεῖτε χώρας Πελοπίας προνώπιον,

ἤδη ποτ' αὔπνος νυκτὸς ἐν μακρῷ χρόνῳ
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος. 375
 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
 πράσσειν κάκιον, ἔστι γὰρ τό γ' εὖ φρονεῖν
 πολλοῖσιν, ἀλλὰ τῆδ' ἀθρητέον τόδε
 τὰ χρήστ' ἐπιστάμεσθα καὶ γινώσκομεν,
 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο, 380
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
 [μακραὶ τε λέσχαι καὶ σχολή, τερπνὸν κακόν,]
 * * * δισσαὶ δ' εἰσὶν, ἡ μὲν οὐ κακή, αἰδώς τε
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής, 385
 οὐκ ἂν δὴ ἦσθην ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονοῦσ' ἐγώ,
 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν· 390
 ἐπεὶ μ' ἔρωσ ἔτρωσεν, ἐσκόπουν ὅπως
 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἠρξάμην μὲν οὖν
 ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.
 γλώσση γὰρ οὐδὲν πιστόν, ἢ θυραῖα μὲν
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται, 395
 αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτηται κακά.
 τὸ δεύτερον δὲ τὴν ἀνοίαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προνοησάμην.
 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον
 Κύπριν κρατῆσαι, καθθανεῖν ἔδοξέ μοι 400
 κράτιστον, οὐδεὶς ἀντερεῖ, βουλευμάτων.
 ἐμοὶ γὰρ εἴη μῆτε λαυθάνειν καλὰ
 μῆτ' αἰσχρὰ δρώση μάρτυρας πολλοὺς ἔχειν.
 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ,

γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς, 405

μίσημα πᾶσιν. ὡς ὄλοιτο παγκάκως
ἦτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
τόδ' ἤρξε θηλείαισι γίγνεσθαι κακόν.

410

ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῆ,
ἦ κάρτα δόξει τοῖς κακοῖς γ' εἶναι καλά.
μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,
λάβρα δὲ τόλμας οὐ καλὰς κεκτημένας.

αἱ πῶς ποτ', ᾧ δέσποινα ποινὰ Κίπρι,
βλέπουσιν εἰς πρόσωπα τῶν ξυνευενετῶν
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
τέρεμνά τ' οἴκων μὴ ποτε φθογγὴν ἀφῆ ;

415

[ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,]
ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλῶ,
μὴ παῖδας οὐς ἔτικτον·

420

[ἀλλ' ἐλεύθεροι

1st Ed ?

παρρησία θάλλοντες οἰκοῖεν πόλιν
κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.
δουλοὶ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ἦ,
ὅταν ξυνειδῆ μητρὸς ἢ πατρὸς κακά.]

425

μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
γνώμην δικαίαν ἀγαθὴν, ὅτῳ παρῆ.
κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχη,
προθεῖς κάτοπτρον ὥστε παρθένω νέῳ
χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

2nd Ed ?

430

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

ΤΡ. δέσποινα, ἐμοὶ τοι συμφορὰ μὲν ἀρτίως
ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον

- νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· κὰν βροτοῖς 435
 αἱ δευτέραί πως φροντίδες σοφώτεραι.
 ἔρῃς· τί τοῦτο θαῦμα ; σὺν πολλοῖς βροτῶν.
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἕξω λόγου
 πέπονθας· ὄργαι δ' εἰς σ' ἐπέσκηψαν θεᾶς.
 κᾶπειτ' ἔρωτος οὐνεκα ψυχὴν ὀλεῖς ; 440
 οὐ τᾶρα λύει τοῖς ἔρῳσι [τῶν πέλας
 ὅσοι τε μέλλουσ'] εἰ θανεῖν αὐτοὺς χρεῶν·
 Κύπρις γὰρ οὐ φορητός, ἦν πολλὴ ῥῆνῃ·
 ἦ τὸν μὲν εἴκονθ' ἠσυχῆ μετέρχεται,
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρη μέγα, 445
 τοῦτον λαβοῦσα, πῶς δοκεῖς ; καθύβρισεν.
 φοιτᾶ δ' ἂν αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν·
 ἦδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
 οὐ πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι· 450
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 ἔχουσιν αὐτοί τ' εἰσὶν ἐν μούσαις αἰεί,
 ἴσασι μὲν Ζεὺς ὡς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὡς ἀνήρπασέν ποτε
 ἡ καλλιφεγγῆς Κέφαλον εἰς θεοὺς Ἔως 455
 ἔρωτος οὐνεκ'· ἀλλ' ὁμως ἐν οὐρανῷ
 ναίουσι κοῦ φεύγουσιν ἐκποδῶν θεοὺς,
 στέργουσι δ', οἶμαι, συμφορᾶ νικώμενοι.
 σὺ δ' οὐκ ἀνέξει ; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
 πατέρα φυτεύειν ἢ πὶ δεσπόταις θεοῖς 460
 ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις πόρους.
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρώντας λέκτρα μὴ δοκεῖν ὀρᾶν ;
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι
 συνεκκομίζειν Κύπριν ; ἐν σοφοῖσι γὰρ 465

- τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
 οὐδ' ἐκπονεῖν τοι χρὴ βίον λίαν βροτούς·
 οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δοκοὶ
 κανῶν ἀκριβώσει' ἂν· ἴεις δὲ τὴν τύχην
 †πεσοῦς' ὄσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς ; 470
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
 ἄνθρωπος οὔσα κάρτα γ' εὖ πράξειας ἂν.
 ἀλλ' ὦ φίλη παῖ, λῆγγε μὲν κακῶν φρενῶν,
 λήξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
 τάδ' ἐστί, κρείσσω δαιμόνων εἶναι θέλειν· 475
 τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε,
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
 εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι·
 φανήσεται τι τῆσδε φάρμακον νόσου.
 ἦ τὰρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, 480
 εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.
- ΧΟ.** Φαῖδρα, λέγει μὲν ἦδε χρησιμώτερα
 πρὸς τὴν παρούσαν συμφορὰν, αἰνῶ δὲ σέ.
 ὁ δ' αἶνος οὗτος δυσχερέστερος ψόγων
 τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485
- ΦΑΙ.** τοῦτ' ἔσθ' ὁ θνητῶν εὖ πόλεις οἰκουμένας
 δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
 οὐ γάρ τι τοῖσιν ὥσι τερπνὰ χρὴ λέγειν,
 ἀλλ' ἐξ ὄτου τις εὐκλεῆς γενήσεται.
- ΤΡ.** τί σεμνομυθεῖς ; οὐ λόγων εὐσχημόνων 490
 δεῖ σ', ἀλλὰ τὰνδρὸς ὡς τάχος διωστέον,
 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.
 εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
 [τοιαῖσδε, σῶφρων δ' οὖσ' ἐτύγχανες γυνή,
 οὐκ ἂν ποτ' εὐνήσ οὐνεχ' ἠδονῆς τε σῆς] 495
 οὐκ ἦγον ἂν σε δεῦρο· νῦν δ' ἀγὼν μέγας

- σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.
- ΦΑΙ. ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους ;
- ΤΡ. ἀλλ' αἰσχυρ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι. 500
κρεῖσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,
ἢ τοῦνομ' ᾧ σὺ καταθανεῖ γαυρουμένη.
- ΦΑΙ. [καὶ μή γε] πρὸς θεῶν, εὖ λέγεις γάρ, αἰσχυρὰ δέ.
πέρα προβῆς τῶνδ' ὡς ὑπείργασμαι μὲν οὐ
ψυχὴν ἔρωτι, τᾶσχυρὰ δ' ἦν λέγῃς καλῶς, 505
εἰς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.
- ΤΡ. εἰ 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, 510
ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν
παύσει νόσου τῆσδ', ἣν σὺ μὴ γένη κακή.
[δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθουμένου
σημείον, ἢ λόγον τιν' ἢ πέπλων ἄπο
λαβεῖν, συνάψαι τ' ἐκ δυοῖν μίαν χάριν.] 515
- ΦΑΙ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον ;
- ΤΡ. οὐκ οἶδ' ὄνασθαι, μὴ μαθεῖν βούλου, τέκνον.
- ΦΑΙ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῆ.
- ΤΡ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις δὲ τί ;
- ΦΑΙ. μὴ μοί τι Θεσέως τῶνδε μηνύσης τόκφ. 520
- ΤΡ. ἔασσον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
μόνον σύ μοι, δέσποινα ποντία Κύνρι,
συνεργὸς εἶης. τᾶλλα δ' οἶ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.
- ΧΟ. Ἔρωσ Ἔρωσ, ὃ κατ' ὀμμάτων 525
στάζων πόθον, εἰσάγων γλυκεῖαν

ψυχαῖς χάριν οὐς ἐπιστρατεύση,
 μή μοί ποτε σὺν κακῷ φανείης
 μῆδ' ἄρρυθμος ἔλθοις.
 οὔτε γὰρ πυρὸς οὔτ' 530
 ἄστρον ὑπέρτερον βέλος,
 οἶον τὸ τὰς Ἀφροδίτας
 ἴησιν ἐκ χερῶν
 Ἔρωσ ὁ Διὸς παῖς.
 ἄλλως ἄλλως παρά τ' Ἀλφεῷ 535
 Φοῖβου τ' ἐπὶ Πυθίοις τεράμνοις
 βούταν φόνον Ἑλλὰς αἴ' ἀέξει
 Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν,
 τὸν τὰς Ἀφροδίτας
 φιλότατων θαλάμων 540
 κληδοῦχον, οὐ σεβίζομεν,
 πέρθοντα καὶ διὰ πάσας
 ἰόντα συμφορᾶς
 θνατοῖς, ὅταν ἔλθῃ.
 τὰν μὲν Οἰχαλίᾳ 545
 πῶλον ἄζυγα λέκτρων
 ἀνανδρον τὸ πρὶν καὶ ἀνυμφον, οἴκων
 ζεύξασ' ἀπ' Ἰερείσῃ, δρομάδα
 τὰν Ἄιδος ὥστε Βάκχαν, 550
 σὺν αἵματι, σὺν καπνῷ
 φονίοις θ' ὑμεναίοις
 Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν
 ὦ τλάμων ὑμεναίων.
 ὦ Θήβας ἱερὸν 555
 τεῖχος, ὦ στόμα Δίρκας,
 συνείπαιτ' ἂν ἂ Κύπρις οἶον ἔρπει.
 βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα

- τὰν Διογόνοιο Βάκχου 560
 νυμφευσάμενα πότμῳ
 φονίῳ κατέλυσεν.
 δεινὰ γὰρ πάντα γ' ἐπιπνεῖ, μέλισσα δ'
 οἷα τις πεπόταται.
- ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα. 565
 ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι σοῖς;
 ΦΑΙ. ἐπίσχετ'· αὐδὴν τῶν ἔσωθεν ἐκμάθω.
 ΧΟ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.
- ΦΑΙ. ὦμοι, αἰαῖ αἰαῖ· στρ. α
 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570
 ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾶς λόγον; στρ. β
 ἔνεπε, τίς φοβεῖ
 σε φάμα, γύναι, φρένας ἐπίσσυτος;
 ΦΑΙ. ἀπωλόμεσθα. ταῖσδ' ἐπιστάσαι πύλαις 575
 ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.
 ΧΟ. σὺ παρὰ κλῆθρα· σοὶ μέλει πομπίμα στρ. γ
 φάτις δωμαίων.
 ἔνεπε δ' ἔνεπέ μοι, τί ποτ' ἔβα κακόν;
 ΦΑΙ. ὃ τῆς φιλίππου παῖς Ἀμαζόνος βοᾶ 580
 Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.
 ΧΟ. ἰὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω ἀντ. γ 585
 γεγωνεῖν ὅποι'
 ἔμολεν ἔμολε σοὶ διὰ πύλας [βοά].
 ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
 τὴν δεσπότου προδοῦσαν ἐξαυδᾶ λέχος. 590
 ΧΟ. προδέδοσαι, φίλα, πρόδοτος ἐκ φίλων. ἀντ. β
 τί σοι μήσομαι;
 τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι.

- ΦΑΙ. ὦμοι ἐγὼ κακῶν ἀπώλεσέν μ' εἰπούσα συμφορὰς ἐμάς,
ἀντ. α 595
- ΧΟ. φίλως μὲν, οὐ καλῶς δ' ἰωμένη νόσον
πῶς οὖν ; τί δράσεις, ὦ παθοῦσ' ἀμήχανα ;
- ΦΑΙ. οὐκ οἶδα πλὴν ἔν, 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, πρὶν 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 εἰρηκας 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 γλώσσω ὁμῶμοχ' ἢ δὲ φρήν ἀνώμοτος.
- ΤΡ. ὦ παῖ, τί δράσεις ; σοὺς φίλους διεργάσει ;
- ΙΠ. ἀπέπτυσ' · οὐδεὶς ἄδικός ἐστί μοι φίλος.
- ΤΡ. σόγγνωθ' ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον. 615
- ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
γυναῖκας εἰς φῶς ἡλίου κατώκισας ;
εἰ γὰρ βρότειον ἦθελες σπείρειν γένος,
οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τόδε,
ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοῦς 620
ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βᾶρος
παίδων πρίασθαι σπέρμα, τοῦ τιμήματος
τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
ναίειν ἐλευθέροισι θηλειῶν ἄτερ.

- [νῦν δ' εἰς δόμους μὲν πρῶτον ἄξεσθαι κακὸν
 μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.]
 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
 προσθεῖς γὰρ ὁ σπείρας τε καὶ θρέψας πατῆρ
 φερνὰς ἀπέκισ', ὡς ἀπαλλαχθῆ κακοῦ·
 ὁ δ' αὖ λαβὼν ἀτηρὸν εἰς δόμους φυτὸν
 γέγηθε κόσμον προστιθεὶς ἀγάματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
 δύστηνος, ὄλβον δωμάτων ὑπέξελὼν.
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
 γαμβροῖσι χαίρων σῶζεται πικρὸν λέχος,
 ἢ χρηστὰ λέκτρα, πενθεροῦς δ' ἀνωφελεῖς
 λαβὼν πιέζει τὰ γαθῶ τὸ δυστυχές.
 ῥᾶστον δ' ὄτῳ τὸ μηδέν οὔσ' ἀνωφελῆς
 εὐηθία κατ' οἶκον ἰδρυται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
 εἴη φρονούσα πλείον' ἢ γυναῖκα χρή.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν ἢ δ' ἀμήχανος γυνὴ
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 χρῆν δ' εἰς γυναῖκα πρόσπολον μὲν οὐ περᾶν,
 ἄφθογγα δ' αὐταῖς συγκατοικίξειν δάκη
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' αἰ μὲν ἔνδον νῶσιν αἰ κακαὶ κακὰ
 βουλευμάτ', ἔξω δ' ἐκφέρουσι πρόσπολοι.
 ὡς καὶ σύ γ' ἡμῖν πατρός, ᾧ κακὸν κἀρα,
 λέκτρων ἀθίκτων ἦλθες εἰς συναλλαγᾶς·
 ἀγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
 εἰς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,
 ὅς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;

625

630

635

640

645

650

655

εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι·
 εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος ἠρέθην,
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξεπεῖν πατρί.
 νῦν δ' ἐκ δόμων μέν, ἔστ' ἂν ἔκδημος χθονὸς
 Θεοσέυς, ἄπειμι· σίγα δ' ἔξομεν στόμα. 660
 θεάσομαι δὲ σὺν πατρὸς μολῶν ποδὶ
 πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·
 τῆς ἰῆς δὲ τόλμης εἶσομαι γεγευμένος.
 ὄλοισθε. μισῶν δ' οὐποτ' ἐμπλησθήσομαι
 γυναῖκας, οὐδ' εἴ φησί τίς μ' αἰὲ λέγειν 665
 αἰὲ γὰρ σὺν πῶς εἰσι κἀκείναι κακαί.
 ἢ νῦν τις αὐτὰς σωφρονεῖν διδάξάτω,
 ἢ καμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰί.

- Ι. τάλανες ὦ κακοτυχεῖς 670
 γυναικῶν πότμοι.
 τίς αὖ νῦν τέχχαν ἔχομεν ἢ λόγους
 σφαλεῖσαι κάθαμμα λυεῖν λόγου;
 ἐτύχομεν δίκας· ἰὼ γὰ καὶ φῶς.
 πᾶ ποτ' ἐξάλύξω τύχας;
 πῶς δὲ πῆμα κρύψω, φίλαι;
 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν 675
 πάρεδρος ἢ συνεργὸς ἀδίκων ἔργων
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος
 παρὸν δυσεκπέραντον ἔρχεται βίου.
 κακοτυχεστάτα γυναικῶν ἐγώ.
- λ. φεῦ φεῦ· πέπρακται, κοῦ κατώρθωνται τέχχαναι, 680
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.
- ΙΙ, ὦ παγκακίστη καὶ φίλων διαφθορεῦ,

- οἷ εἰργάσω με. Ζεὺς σ' ὁ γεννήτωρ ἐμὸς
 πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.
 οὐκ εἶπον, οὐ σῆς προνοησάμην φρενός, 685
 σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι ;
 σὺ δ' οὐκ ἀνέσχον· τοιγὰρ οὐκέτ' εὐκλεεῖς
 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
 οὗτος γὰρ ὄργῃ συντεθηγμένος φρένας
 ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας, 690
 [ἐρεῖ δὲ Πιτθεῖ τῷ γέροντι συμφορὰς]
 πλήσει δὲ πᾶσαν γαίαν αἰσχίστων λόγων.
 ὄλοιο καὶ σὺ χῶστις ἄκοντας φίλους
 πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.
- ΤΡ. δέσποιν', ἔχεις μὲν τὰμὰ μέμψασθαι κακά· 695
 τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·
 ἔχω δὲ κἀγὼ πρὸς τὰδ', εἰ δέξει, λέγειν.
 ἔθρεψά σ' εὖνους τ' εἰμί· τῆς νόσου δέ σοι
 ζητοῦσα φάρμαχ' εὔρον οὐχ ἀβουλόμην·
 εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν· 700
 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.
- ΦΑΙ. ἦ γὰρ δίκαια ταῦτα κάξαρκοῦντά μοι,
 τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις ;
- ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνον ἐγὼ,
 ἀλλ' ἔστι κάκ τῶνδ' ὥστε σωθῆναι, τέκνον. 705
- ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
 παρήνεσάς μοι ἀπεχειρήσας κακά.
 ἀλλ' ἐκποδὼν ἀπελθε καὶ σαντῆς πέρι
 φρόντιζ'· ἐγὼ δὲ τὰμὰ θήσομαι καλῶς.
- ὑμεῖς δέ, παῖδες εὐγενεῖς Τροϊζήνιαι, 710
 τοσόνδε μοι παράσχετ' ἐξαιτουμένῃ,
 σιγῇ καλύπτειν ἀνθάδ' εἰσηκούσατε.

- λ. ὄμνυμι σεμνήν Ἄρτεμιν Διὸς κόρην,
 μηδὲν κακῶν σῶν εἰς φάος δείξειν ποτέ.
- Ι. καλῶς ἔλεξαθ'. ἔν δὲ προτρέπουσ' ἐγὼ 715
 εὖρημα δῆτα τῆσδε συμφορᾶς ἔχω,
 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
 αὐτῆ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
 οὐ γάρ ποτ' αἰσχυρῶ γε Κρησίουσ' δόμους,
 οὐδ' εἰς πρόσωπον Θησέωσ' ἀφίξομαι 720
 αἰσχροῖσ' ἐπ' ἔργοισι οὐνεκα ψυχῆσ' μιᾶσ.
- λ. μέλλεις δὲ δῆ τι δρᾶν ἀνήκεστον κακόν ;
- Ι. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλευσομαι.
- λ. εὐφημος ἴσθι.
- Ι. καὶ σύ γ' εὖ με νουθέτει.
 ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με, 725
 ψυχῆσ' ἀπαλλαχθεῖσα τῆδ' ἐν ἡμέρᾳ
 τέρψω· πικροῦ δ' ἔρωτος ἠσσηθήσομαι.
 ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι
 θανούσ', ἵν' εἰδῆ μὴ 'πὶ τοῖσ' ἐμοῖσ' κακοῖσ'
 ὑψηλὸσ' εἶναι· τῆσ νόσου δὲ τῆσδέ μοι 730
 κοινῆ μετασυχῶν σωφρονεῖν μαθήσεται.
- λ. ἡλιβάτοισ' ὑπὸ κευθμῶσι γενοίμαν, στρ. α
 [ἵνα με] πτεροῦσσαν ὄρνι
 θεὸσ εἰνὶ ποταναῖσ' ἀγέλαισ' θείῃ.
 ἀρθείην δ' ἐπὶ πόντιον 735
 κῦμα τᾶσ Ἀδριηνᾶσ
 ἀκτᾶσ Ἑριδανού θ' ὕδωρ·
 ἔνθα πορφύρεον σταλάσσοουσ'
 εἰσ οἶδμα πατρὸσ τάλαιναι
 κόραι Φαέθοντοσ οἴκτω δακρῦων 740
 τὰσ ἡλεκτροφαεῖσ' στάγασ.

Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἄκταν	ἀντ. α
ἀνύσαιμι τᾶν ἀοιδῶν,	
ἴν' ὁ ποντομέδων πορφυρέας λίμνας	
ναύταις οὐκέθ' ὄδον νέμει,	745
σεμνὸν τέρμονα ναίων	
οὐρανοῦ, τὸν Ἄτλας ἔχει,	
κρηναί τ' ἀμβρόσιαι χέονται	
Ζητὸς μελάβρων παρὰ κοίταις,	
ἴν' ὀλβιόδωρος αὔξει ζαθέα	750
χθὼν εὐδαιμονίαν θεοῖς.	
ὦ λευκόπτερε Κρησία	στρ. β
πορθίμης, ἃ διὰ πόντιον	
κῦμ' ἀλίκτυπον ἄλμας	
ἐπόρευσας ἐμὰν ἄνασσαν	755
ὀλβίων ἀπ' οἴκων,	
κακονυμφοτάταν ὄνασιν.	
ἦ γὰρ ἀπ' ἀμφοτέρων ἦν	
Κρησίας τ' ἐκ γᾶς δύσορnis	
ἔπταθ' ὡς κλεινὰς Ἀθήνας,	760
Μουνίχου τ' ἄκτας ἴν' ἐκδή-	
σαντο πλεκτὰς πεισμάτων ἀρ-	
χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.	
ἀνθ' ὧν οὐχ ὀσίων ἐρώ-	ἀντ. β
των δεινᾶ φρένας Ἀφροδί-	765
τας νόσῳ κατεκλάσθη	
χαλεπᾶ δ' ὑπέραντλος οὔσα	
συμφορᾶ, τεράμνων	
ἀπὸ νυμφιδίων κρεμαστὸν	
ἄψεται ἀμφὶ βρόχον λευ-	770
κᾶ καθαρμόζουσα δείρα,	
δαίμονα στυγνὰν καταϊδε-	

σθείσα τάν τ' εὐδοξον ἀνθαι-
ρουμένα φάμαν ἀπαλλάσ-
σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

775

ΘΕΡ. ἰοὺ ἰοῦ·

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

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

ΘΕΡ. οὐ σπεύσεται· οὐκ οἴσει τις ἀμφιδέξιον
σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

780

ΗΜΙΧ. φίλαι, τί δρῶμεν; ἢ δοκεῖ περῶν δόμους
λύσαι τ' ἀνασσαν ἐξ ἐπισπαστῶν βρόχων;

ΗΜΙΧ. τί δ'· οὐ πάρεισι πρόσπολοι νεανῖαι;
τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίῳ.

785

ΘΕΡ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν,
πικρὸν τόδ' οἰκούρημα δεσπότηαις ἐμοῖς.

ΧΟ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή·
ἦδη γὰρ ὡς νεκρὸν νιν ἐκτείνουσι δὴ.

ΘΗ. γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή;
ἦχῃ βαρεῖα προσπόλων μ' ἀφίκετο.

790

οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
μῶν Πιτθέως τι γῆρας—εἴργασται νέον;
πρόσω μὲν ἦδη βίωτος, ἀλλ' ὅμως ἔτ' ἂν
λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.

795

ΧΟ. οὐκ εἰς γέροντας ἦδε σοι τείνει τύχη,
Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.

ΘΗ. οἴμοι· τέκνων μοι μὴ τι συλᾶται βίος;

ΧΟ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά σοι.

800

- ΘΗ. τί φής; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;
 ΧΟ. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο·
 ΘΗ. λύπη παχνωθεῖς ἢ ἀπὸ συμφορᾶς τίνος;
 ΧΟ. τοσοῦτον ἴσμεν· ἄρτι γὰρ κἀγὼ δόμοις,
 Θησεῦ, πάρεμι σῶν κακῶν πενθήτρια. 805
- ΘΗ. αἰαῖ· τί δῆτα τοῖσδ' ἀνέστεμμαι κἀρα
 πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὦν;
 χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων,
 ἐκλύεθ' ἄρμούς, ὡς ἴδω πικρὰν θέαν
 γυναικός, ἣ με κατθανοῦσ' ἀπόλεσεν. 810
- ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν· στρ. α
 ἔπαθες, εἰργάσω
 τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
 αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'
 ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς
 πάλαισμα μελέας· 815
 τίς ἄρα σάν, τάλαινα, ἀμαυροῖ ζωάν;
 ΘΗ. ὦμοι ἐγὼ πόνων· ἔπαθον, ὦ πόλις, στρ. β
 τὰ μάλιστα ἐμῶν κακῶν. ὦ τύχα,
 ὡς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
 κηλὶς ἀφραστός ἐξ ἀλαστόρων τινός. 820
 κατακονὰ μὲν οὖν ἀβίωτος βίου·
 κακῶν δ' ὦ τάλας πέλαγος εἰσορῶ
 τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν
 μηδ' ἐκπερᾶσαι κύμα τῆσδε συμφορᾶς.
 τίνα λόγον τάλας, τίνα τύχαν σέθεν 826

βαρύποτμον, γύναι, προσαυδῶν τύχῳ ;

ὄρνις γὰρ ὡς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἐς Ἄιδου κραιπνὸν ὀρμήσασά μοι.

αἰαὶ αἰαὶ, μέλεα μέλεα τάδε πάθη. 830
πρόσωθεν δέ ποθεν ἀνακομίζομαι
τύχαν δαιμόνων
ἀμπλακίαισι τῶν πάροισιν τινος.

ΧΟ. οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῃ κακά· 835
πολλῶν μετ' ἄλλων δ' ὄλεσας κενδρὸν λέχος.

ΘΗ. τὸ κατὰ γῆς θέλω, τὸ κατὰ γῆς κνέφας ἀντ. β
μετοικεῖν τανῦν ὃ τλάμων θανῶν,

τῆς σῆς στερηθεῖς φιλάτης ὀμιλίας·
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.

τίνα κλύω ; πόθεν θανάσιμος τύχα, 840
γύναι, σὰν ἔβα, τάλαινα, κραδίαν ;

εἴποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν ;

ὦμοι μοι σέθεν * * * * *
μέλεος, οἷον εἶδον ἄλγος δόμων, 845

οὐ τλητὸν οὐδὲ ῥητόν· ἀλλ' ἀπωλόμην·
ἔρημος οἶκος, καὶ τέκν' ὄρφανεύεται.

* * * ἔλιπες ἔλιπες, ὦ φίλα
γυναικῶν ἀρίστα θ' ὀπόσας ἐφορᾷ

φέγγος ἀελίου
τε καὶ νυκτὸς ἀστερωπὸν σέλας

850

ΧΟ. ἰὼ, ἰὼ τάλας· ὅσον ἔχει κακὸν
δόμος * * *
* * * * * * *
* * * * * * *
δάκρυσί μου βλέφαρα καταχυθέντα τέγ-
γεται σᾶ τύχη·
τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.

855

ΘΗ. ἕα ἕα·
τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χερὸς
ἠρτημένη θέλει τι σημῆναι νέον ;
ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
ἔγραψεν ἢ δύστηνος ἐξαιτουμένη ;
θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησεῶς
οὐκ ἔστι δῶμά θ' ἦτις εἴσεισιν γυνή.
καὶ μὴν τύποι γε σφεινδόνης χρυσηλάτου
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
ἴδω τί λέξαι δέλτος ἦδε μοι θέλει.

860

865

ΧΟ. [φεῦ φεῦ· * τόδ' αὖ νεοχμὸν ἐκδοχαῖς
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν
ἀβίωτος βίου τύχα πρὸς τὸ κρανθῆν εἶη τυχεῖν.
ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.]
ὦ δαίμον, εἴ πως ἔστι, μὴ σφήλης δόμους,
αἰτουμένης δὲ κλυθί μου· πρὸς γάρ τινος
ὄρνιθος ὥστε μάντις εἰσορῶ κακόν.

870

ΘΗ. οἴμοι· τόδ' οἶον ἄλλο πρὸς κακῶ κακόν,

- οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ.
 875
- ΧΟ. τί χρῆμα; λέξον, εἴ τί μοι λόγου μέτα.
 ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω
 βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι,
 οἶον οἶον εἶδον ἐν γραφαῖς μέλος
 φθεγγόμενον τλάμων.
 880
- ΧΟ. αἰαί, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
 ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις
 καθέξω δυσεκπέρατον, ὀλοὸν
 κακόν· ἰὼ πόλις.
 Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν
 βία, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.
 ἀλλ' ὦ πάτερ Πόσειδον, ἅς ἐμοὶ ποτε
 ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
 τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
 τήνδ', εἴπερ ἡμῖν ὤπασας σαφεῖς ἀράς.
 890
- ΧΟ. ἀναξ, ἀνεύχου ταῦτα πρὸς θεῶν πάλιν
 γνῶσει γὰρ αὖθις ἀμπλακῶν· ἐμοὶ πιθοῦ.
 ΘΗ. οὐκ ἔστι· καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς,
 δυοῖν δὲ μοίραιν θατέρα πεπλήξεται·
 ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους
 895
 θανόντα πέμψει τὰς ἐμὰς ἀρὰς σέβων,
 ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.
- ΧΟ. καὶ μὴν ὄδ' αὐτὸς παῖς σὸς εἰς καιρὸν πάρα,
 Ἴππόλυτος ὀργῆς δ' ἐξανεῖς κακῆς, ἀναξ
 900
 Θησεῦ, τὸ λῦστον σοῖσι βούλευσαι δόμοις.
- III. κραυγῆς ἀκούσας σῆς ἀφικόμεν, πάτερ,
 σπουδῆ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τὰ νῦν στένεις
 οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.

- ἔα, τί χρῆμα ; σὴν δάμαρθ' ὄρω, πάτερ, . 905
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἦν ἀρτίως ἔλειπον, ἧ 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·
ἧ γὰρ ποθοῦσα πάντα καρδία κλύειν
κἂν τοῖς κακοῖσι λίχνος οὔσ' ἀλίσκεται.
οὐ μὴν φίλους γε κἄτι μᾶλλον ἢ φίλους
κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. 915
- ΘΗ. ὦ πολλὰ μαστεύοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε
καὶ πάντα μηχανᾶσθε κἄξευρίσκετε,
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς ; 920
- ΙΙΙ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
δέδοικα μὴ σου γλῶσσ' ὑπερβάλλῃ κακοῖς.
- ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκμήριον
σαφές τι κείσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθής ἐστιν ὅς τε μὴ φίλος·
δισσᾶς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,
ὡς ἡ φρονούσα τᾶδικ' ἐξηλέγχετο 930
πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.
- ΙΙΙ. ἀλλ' ἦ τις εἰς σὸν οὖς με διαβαλὼν ἔχει
φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι ;
ἔκ τοι πέπληγμαί· σοὶ γὰρ ἐκπλήσσοσύ με
λόγοι παραλλάσσοντες ἕξεδροι φρενῶν. 935

- ΘΗ. φεὺ τῆς βροτείας (ποῖ προβήσεται;) φρενός·
 τί τέρμα τόλμης καὶ θράσους γενήσεται;
 εἰ γὰρ κατ' ἀνδρὸς βίοντος ἐξογκώσεται,
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανούργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940
 ἄλλην δεήσει γαῖαν, ἣ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' εἰς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς
 ἦσχυνε τὰμὰ λέκτρα κάξελέγχεται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὦν. 945
 δεῖξον δ', ἐπειδὴ γ' εἰς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν ὡς περισσὸς ὦν ἀνὴρ
 ξύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθόμην τοῖσι σοῖς κόμπους ἐγὼ 950
 θεοῖσι προσθεῖς ἀμαθίαν φρονεῖν κακῶς.
 ἦδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὀρφέα τ' ἀνακτ' ἔχων
 βάκχευε πολλῶν γραμμάτων τιμῶν καπνούς·
 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιοῦτους ἐγὼ 955
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
 τέθνηκεν ἦδε· τοῦτό σ' ἐκσώσειν δοκεῖς;
 ἐν τῷδ' ἀλίσκει πλείστον, ὦ κάκιστε σύ·
 ποιοὶ γὰρ ὄρκοι κρείσσονες, τίνες λόγοι 960
 τῆσδ' ἂν γένοιοντ' ἄν, 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' ὤλεσεν. 965
 ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,

γυναίξϊ δ' ἐμπέφυκεν ; οἶδ' ἐγὼ νέους
οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
ὅταν ταραξῆ Κίπρις ἠβῶσαν φρένα·
[τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.] 970

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

εἰ γὰρ παθὼν γε σοῦ τάδ' ἤσσηθήσομαι,
οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,
οὐδ' αἰ θαλάσση σύννομοι Σκειρωνίδες
φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980

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

ΙΙΙ. πάτερ, μένος μὲν ξύστασις τε σῶν φρενῶν
δεινὴ· τὸ μέντοι πρᾶγμ' ἔχον καλοὺς λόγους,
εἰ τις διαπτύξειεν, οὐ καλὸν τόδε,
ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
εἰς ἡλικας δὲ κῶλίγους σοφώτερος. 985

ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης, 990

γλώσσάν μ' ἀφείναι. πρῶτα δ' ἄρξομαι λέγειν,
ὅθεν μ' ὑπήλθες πρῶτον ὡς διαφθερῶν
οὐκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε
καὶ γαῖαν· ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995
ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις,

ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ
 μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
 οὐκ ἐγγελαστῆς τῶν ὀμιλούντων, πάτερ, 1000
 ἀλλ' αὐτὸς οὐ παροῦσι κάγγυς ὦν φίλος.
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς·
 λέχους γὰρ εἰς τόδ' ἡμέρας ἀγνὸν δέμας.
 οὐκ οἶδα πρᾶξιν τήνδε πλὴν λόγῳ κλύων
 γραφῇ τε λεύσσω· οὐδὲ ταῦτ' ἄγαν σκοπεῖν 1005
 πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
 καὶ δὴ τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως·
 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.
 πότερα τὸ τῆσδε σώμ' ἐκαλλιστεύετο
 πασῶν γυναικῶν ; ἢ σὸν οἰκῆσειν δόμον 1010
 ἔγκληρον εὐνήν προσλαβὼν ἐπήλπισα ;
 ἦκιστά γ', εἰ μὴ τὰς φρένας διέφθορε 1014
 [θνητῶν ὄσοισιν ἀνδάνει] μοναρχία. 1015
 ἀλλ' ὡς τυραννεῖν ἠδὺ τοῖσι σῶφροσιν ; 1013
 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν ὦν φρενῶν. 1012
 πράσσειν γὰρ εὖ πάρεστι, κίνδυνός τ' ἀπὼν 1019
 κρεῖσσω δίδωσι τῆς τυραννίδος χάριν. 1020
 [ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς 1016
 πρῶτος θέλομ' ἄν, ἐν πόλει δὲ δεῦτερος 1017
 σὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοις.] 1018
 ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
 εἰ μὲν γὰρ ἦν μοι μάρτυς οἶός εἰμ' ἐγώ,
 καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμεν,
 ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.
 νῦν δ' ὄρκιόν σοι Ζῆνα καὶ πέδον χθονὸς 1025
 ὀμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων
 μηδ' ἂν θελήσαι μηδ' ἂν ἐννοιαν λαβεῖν.
 ἦ τᾶρ' ὀλοίμην ἀκλεῆς ἀνώνυμος,

- ἄπολις ἄοικος, φυγὰς ἀλητεύων χθόνα,
 καὶ μήτε πόντος μήτε γῆ δέξαιτό μου 1030
 σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.
 εἰ δ' ἤδε δειμαίνουσ' ἀπώλεσεν βίον
 οὐκ οἶδ'· ἐμοὶ γὰρ οὐ θέμις πέρα λέγειν.
 ἐσωφρόνησε δ' οὐκ ἔχουσα σωφρονεῖν,
 ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035
- ΧΟ. ἀρκοῦσαν εἶπας αἰτίας ἀποστροφῆν,
 ὄρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.
- ΘΗ. ἀρ' οὐκ ἐπώδως καὶ γόης πέφυχ' ὄδε,
 ὅς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
 ψυχὴν κρατήσειν τὸν τεκόντ' ἀτιμάσας ; 1040
- ΙΙΙ. καὶ σοῦ γε κάρτα ταῦτα θαναμάζω, πάτερ·
 εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
 ἔκτεινά τοί σ' ἂν κοῦ φυγαῖς ἐξημίουν,
 εἴπερ γυναικὸς ἠξίουσ ἐμῆς θιγεῖν.
- ΘΗ. ὡς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ, 1045
 ταχὺς γὰρ Ἄιδης ῥᾶστος ἀνδρὶ δυσσεβεῖ· 1047
 ἀλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονός 1048
 ὡσπερ σὺ σαντῶ τόνδε προῦθηκας νόμον· 1046
 [ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον· 1050
 μισθὸς γὰρ οὗτός ἐστιν ἀνδρὶ δυσσεβεῖ].
- ΙΙΙ. οἴμοι, τί δράσεις ; οὐδὲ μηνυτὴν χρόνον,
 <(ὅς τοι) διέρπων πάντ' ἀληθεύειν φιλεῖ,>
 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελαῖς χθονός ;
- ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαντικῶν,
 εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κάρα.
- ΙΙΙ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων 1055
 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;
- ΘΗ. ἡ δέλτος ἤδε κλῆρον οὐ δεδεγμένη
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα

- φοιτῶντας ὄρνεις πόλλ' ἐγὼ χαίρειν λέγω.
 III. ὦ θεοί, τί δῆτα τοῦμὸν οὐ λύω στόμα, 1060
 ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι ;
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὓς με δεῖ,
 μάτην δ' ἂν ὄρκους συγγέαιμ' οὓς ἄμοσα.
 ©H. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
 οὐκ εἰ πατρώας ἐκτὸς ὡς τάχιστα γῆς ; 1065
 III. ποῖ δῆθ' ὁ τλήμων τρέφομαι ; τίνος ξένων
 δόμους ἔσειμι τῆδ' ἐπ' αἰτία φυγῶν ;
 ©H. ὅστις γυναικῶν λυμεῶνας ἤδεται
 ξένους κομίζων καὶ συνοικούρους κακῶν.
 III. αἰαί· πρὸς ἦπαρ δακρύων τ' [ἐγγύς] τόδε, 1070
 εἰ δὴ κακός γε φαίνομαι δοκῶ τέ σοι.
 ©H. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,
 ὄτ' εἰς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.
 III. ὦ δώματ', εἶθε φθέγμα γηρύσαισθέ μοι
 καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ. 1075
 ©H. εἰς τοὺς ἀφώνους μάρτυρας φεύγεις σοφῶς·
 τὸ δ' ἔργον οὐ λέγον σε μὴνύει κακόν.
 III. φεῦ·
 εἶθ' ἦν ἐμαντὸν προσβλέπειν ἐναντίον
 στάνθ', ὡς ἐδάκρυσ' οἶα πάσχομεν κακά.
 ©H. πολλῶ γε μᾶλλον σαυτὸν ἠσκησας σέβειν 1080
 ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.
 III. ὦ δυστάλαινα μήτηρ, ὦ πικραὶ γοναί·
 μηδεῖς ποτ' εἶη τῶν ἐμῶν φίλων νόθος.
 ©H. οὐχ ἔλξετ' αὐτόν, δμῶες ; οὐκ ἀκούετε
 πάλα ξενουῖσθαι τόνδε προννέποντά με ; 1085
 III. κλαίων τις αὐτῶν ἀρ' ἐμοῦ γε θίξεται
 σὺ δ' αὐτός, εἰ σοι θυμός, ἐξώθει χθονός.
 ©H. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγους·

- οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
 III. ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ· 1090
 ὡς οἶδα μὲν πόλλ', οἶδα δ' οὐχ ὅπως φράσω.
 ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη
 σύνθακε συγκύναγε, φευξοῦμεσθα δὴ
 κλεινὰς Ἀθήνας. ἀλλὰ χαίрет', ὦ πόλις
 καὶ γαῖ Ἐρεχθέως· ὦ πέδον Τροιζήνιον, 1095
 ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
 χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφέγγομαι.
 ἴτ', ὦ νέοι μοι τῆσδε γῆς ὀμήλικες,
 προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
 ὡς οὔποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
 ὄψεσθε, κεῖ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.
- XO. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ, στρ. α
 λύπας παραιρεῖ·
 ξύνεσιν δέ τιν' ἐλπίδι κεύθων 1105
 λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσω·
 ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
 μετὰ δ' ἴσταται ἀνδράσιν αἰῶν
 πολυπλάνητος αἰεί. 1110
 εἶθε μοι εὐξαμένῃ θεόθεν τάδε μοῖρα παράσχοι, ἀντ. α
 τύχαν μετ' ὄλβου
 καὶ ἀκήρατον ἄλγεσι θυμόν·
 δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνεΐη·
 ῥάδια δ' ἦθεα τὸν αὔριον 1116
 μεταβαλλομένα χρόνον αἰεὶ
 βίον συνευτυχοίην.
 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω τὰ παρ' ἐλπίδα λεύσ-
 σων, στρ. β 1120
 ἐπεὶ τὸν Ἑλλανίας

φανερώτατον ἀστέρ' Ἄθάνας
 εἶδομεν εἶδομεν ἐκ πατρὸς ὄργᾱς
 ἄλλαν ἐπ' αἶαν ἰέμενον. 1125
 ὦ ψάμαθοι πολιήτιδος ἀκτᾱς
 δρυμός τ' ὄρειος, ὅθι κυνῶν
 ὠκυπόδων μέτα θήρας ξναιρεν
 Δίκτυνναν ἀμφὶ σεμνάν, 1130
 οὐκέτι συζυγίαν πῶλων Ἐνετᾶν ἐπιβάσει *ἀντ. β*
 τὸν ἀμφὶ Λίμνας τρόχον
 κατέχων ποδὶ γυμνάδος ἵππου·
 μούσα δ' ἄνπνος ὑπ' ἄντυγι χορδᾶν 1135
 λήξει πατρῶν ἀνὰ δόμον·
 ἀστέφανοι δὲ κόρας ἀνάπαυλαι
 Λατοῦς βαθείαν ἀνὰ χλόαν·
 νυμφιδία δ' ἀπόλωλε φυγᾶ σᾶ 1140
 λέκτρων ἄμιλλα κούραις.
 ἐγὼ δὲ σᾶ δυστυχία δάκρυσι διοίσω ἐπφδ.
 πότημον ἄποτμον· ὦ τάλαινα
 μᾶτερ, ἔτεκες ἀνόνατα· φεῦ, 1145
 μανίω θεοῖσιν·
 ἰὼ ἰὼ συζύγιοι Χάριτες,
 τί τὸν τάλαν' ἐκ πατρίας γᾶς
 τὸν οὐδὲν ἄτας αἴτιον
 πέμπετε τῶνδ' ἀπ' οἴκων ; 1150

καὶ μὴν ὀπαδὸν Ἴππολύτου τόνδ' εἰσορῶ
 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

ΙΓΓ. ποὶ γῆς ἀνακτα τῆσδε Θησεία μολῶν
 εὐροιμί' ἄν, ὦ γυναῖκες ; εἶπερ ἴστε, μοι
 σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω ; 1155

- ΧΟ. ὄδ' αὐτὸς ἔξω δωματίων πορεύεται.
- ΑΓΓ. Ἐθῆσευ, μερίμνης ἄξιον φέρω λόγον
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν
ναίουσι καὶ γῆς τέρμονας Τροϊζηνίας.
- ΘΗ. τί δ' ἔστι ; μῶν τις συμφορὰ νεωτέρα 1160
δισσὰς κατείληψ' ἀστυγείτονας πόλεις ;
- ΑΓΓ. Ἴππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.
- ΘΗ. πρὸς τοῦ ; δι' ἐχθρας μῶν τις ἦν ἀφιγμένος,
οὔτου κατήσχυν' ἄλοχον ὡς πατρὸς βία ; 1165
- ΑΓΓ. οἰκεῖος αὐτὸν ὄλεσ' ἀρμάτων ὄχος
ἀραὶ τε τοῦ σου στόματος, ἅς σὺ σφῷ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.
- ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατὴρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170
πῶς καὶ διώλετ' ; εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ ;
- ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων 1175
ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
Ἴππόλυτος, ἐκ σου τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταῦτ' ὀδύων ἔχων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
φίλων ἅμ' ἔστειχ' ἠλίκων ὀμήγγυρις. 1180
- χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων·
τί ταῦτ' ἄλῳ ; πειστέον πατρὸς λόγοις.
ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.
τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπειέγετο, 1185
καὶ θᾶσσον ἦ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδας.
 καὶ πρῶτα μὲν θεοῖς εἰπ' ἀναπτύξας χέρας· 1190
 Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·
 αἰσθοῖτο δ' ἡμᾶς ὡς ἀτιμάζει πατῆρ
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 κὰν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν
 πώλοις· ὁμαρτῆ πρόσπολοι δ' ἐφ' ἄρματος 1195
 πέλας χαλινῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργους κἀπιδαυρίας ὁδόν.
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τις ἐστὶ τοῦπέκεινα τῆσδε γῆς
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν. 1200
 ἔνθεν τις ἤχῳ χθόνιος ὡς βροντῆ Διὸς
 βαρὺν βρόμον μεθῆκε φρικώδη κλύειν·
 ὄρθον δὲ κρᾶτ' ἔστησαν οὓς τ' ἐς οὐρανὸν
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 πόθεν ποτ' εἶη φθόγγος. εἰς δ' ἀλιρρόθους 1205
 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη
 Σκείρωνος ἀκτὰς ὄμμα τοῦμὸν εἰσορᾶν·
 ἔκρυπτε δ' Ἴσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
 κᾶπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν 1210
 πολὺν καχλάζον ποντίῳ φυσημάτι
 χωρεῖ πρὸς ἀκτὰς, οὗ τέθριππος ἦν ὄχος.
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα
 κῦμ' ἐξέθηκε ταῦρον ἄγριον τέρας,
 οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη 1215
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.

εὐθύς δὲ πάλους δεινὸς ἐμπίπτει φόβος
 καὶ δεσπότης μὲν ἱππικοῖσιν ἦθεσι
 πολὺς ξυνοικῶν ἦρπασ' ἠνίας χεροῖν, 1220
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἱμάσιν εἰς τοῦπισθεν ἀρτήσας δέμας·
 αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ γναθμοῖς
 βία φέρουσιν, οὔτε ναυκλήρου χερὸς
 οὔθ' ἱποδέσμων οὔτε κολλητῶν ὄχων 1225
 μεταστρέφουσαι. κεῖ μὲν εἰς τὰ μαλθακὰ
 γαίας ἔχων οἶακας ἰθύνοι δρόμον,
 προυφαίνειτ' εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,
 ταῦρος φόβῳ τέτρωρον ἐκμαίνων ὄχον·
 εἰ δ' εἰς πέτρας φέροντο μαργῶσαι φρένας, 1230
 σιγῇ πελάζων ἀντυγι ξυνείπετο
 εἰς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235
 αὐτὸς δ' ὁ τλήμων ἠνίασιν ἐμπλακεῖς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθείς,
 σποδούμενος μὲν πρὸς πέτραις φίλον κἀρα,
 θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν·
 στήτ', ὧ φάτναισι ταῖς ἐμαῖς τεθραμμέναι, 1240
 μὴ μ' ἐξαλείψητ'. ὧ πατὴρ τάλαιν' ἀρά.
 τίς ἀνδρ' [ἄριστον] βούλεται σῶσαι παρών ;
 πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἱμάντων οὐ κάτωιδ' ὄτῳ τρόπῳ 1245
 πίπτει, βραχὺν δὴ βίσιον ἐμπνέων ἔτι·
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπαίας οὐ κάτωιδ' ὅπου χθονός.

- δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἀναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαι ποτε 1250
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος,
 καὶ τὴν ἐν Ἰδη γραμμάτων πλήσειέ τις
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.
- ΚΟ. αἰαῖ· κέκρανται συμφορὰ νέων κακῶν, 1255
 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῆ.
- ΝΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
 λόγοισιν ἤσθην τοῖσδε· νῦν δ' αἰδούμενος
 θεοῦς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
 οὐθ' ἤδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς. 1260
- ΚΓΓ. πῶς οὖν; κομίζειν ἢ τί χρεὶ τὸν ἄθλιον
 δράσαντας ἡμᾶς σῆ χαρίζεσθαι φρενί;
 φρόντιζ'· ἐμοῖς δὲ χρώμενος βουλευμασιν
 οὐκ ὤμῶς εἰς σὸν παῖδα δυστυχοῦντ' ἔσει.
- ΝΗ. κομίζετ' αὐτόν, ὡς ἰδὼν ἐν ὄμμασι 1265
 τὸν τᾶμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη
 λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.
- ΚΟ. σὺ τὰν θεῶν ἄκαμπ-
 τον φρένα καὶ βροτῶν ἄγεις, Κύπρι·
 σὺν δ' ὁ ποικιλόπτερος ἀμφιβαλῶν 1270
 ὠκνιάτῳ πτερῷ ποτᾶ-
 ται 'πὶ γαίαν εὐάχητόν θ'
 ἀλμυρὸν ἐπὶ πόντον.
 θέλγει δ' Ἐρως, ᾧ μαινομένα κραδία
 πτανὸς ἐφορμάσῃ 1275
 χρυσοφαῆς,
 φύσιν ὀρεσκῶν
 σκυλάκων πελαγίων θ'

- ὄσα τε γὰ τρέφει,
 τὰν Ἄλιος αἰθομένην δέρκεται,
 ἄνδρας τε· συμπάντων δὲ 1280
 βασιληίδα τιμάν, Κύπρι,
 τῶνδε μόνα κρατύνεις.
- AP. σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
 παῖδ' ἐπακοῦσαι
 Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285
 Θησεῦ, τί τάλας τοῖσδε συνήδει,
 παῖδ' οὐχ ὀσίως σὸν ἀποκτείνας,
 ψευδέσι μύθοις ἀλόχου πεισθεῖς
 ἀφανῆ; φανεράν δ' ἔσχεθες ἄταν.
 πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290
 δέμας αἰσχυνθεῖς,
 ἢ πτηνὸς ἄνω μεταβὰς βίοντον
 πῆματος ἔξω πόδα τοῦδ' ἀπέχεις;
 ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι
 κτητὸν βιότου μέρος ἐστίν. 1295
 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·
 καίτοι προκόψω γ' οὐδέν, ἀलगνῶ δὲ σέ.
 ἀλλ' εἰς τόδ' ἦλθον, παιδὸς ἐκδειῖται φρένα
 τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάγη,
 καὶ σῆς γυναικὸς οἴστρον ἢ τρόπον τινὰ 1300
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν
 ἡμῖν, ὄσαισι παρθένειος ἠδονή,
 δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.
 γνώμη δὲ νικᾶν τὴν Κύπριν πειρωμένη
 τροφοῦ διώλετ' οὐχ ἔκοῦσα μηχαναῖς, 1305
 ἢ σῶ δι' ὄρκων παιδὶ σημαίνει νόσον.
 ὃ δ' ὥσπερ ὦν δίκαιος οὐκ ἐφέσπετο

λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
 ὄρκων ἀφείλε πίστιν, εὖσεβῆς γεγώς.
 ἢ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη
 ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε
 δόλοισι σὸν παῖδ', ἀλλ' ὁμως ἔπεισέ σε.

1310

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θεσεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,
 τοῦνθένδ' ἀκούσας ὡς ἂν οἰμώξεῖς πλέον.

ἄρ' οἴσθα πατρός τρεῖς ἄρὰς σαφεῖς ἔχων;
 ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
 εἰς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρόν τινα.

1315

πατῆρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
 ἔδωχ' ὄσονπερ χρῆν, ἐπέειπερ ἦνεσεν·

σὺ δ' ἔν τ' ἐκείνῳ κὰν ἐμοὶ φαίνει κακός,
 ὃς οὔτε πίστιν οὔτε μάντεων ὄπα

1320

ἔμεινας, οὐκ ἤλεγξας, οὐ χρόνῳ μακρῷ
 σκέψιν παρέσχες, ἀλλὰ θᾶσσον ἢ σ' ἐχρήν
 ἄρὰς ἐφήκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

ΑΡ. δεῖν' ἐπραξας, ἀλλ' ὁμως

1325

ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·

Κύπρις γὰρ ἠθελ' ὥστε γίγνεσθαι τάδε,
 πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·

οὐδεὶς ἀπαντᾶν βούλεται προθυμία

τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί.

1330

ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη

οὐκ ἂν ποτ' ἦλθον εἰς τόδ' αἰσχύνῃς ἐγὼ

ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ

θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἀμαρτίαν

τὸ μὴ εἶδέναι μὲν πρῶτον ἐκλύει κάκης·

1335

ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνή

λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.
 μάλιστα μὲν νυν σοὶ τὰδ' ἔρρωγεν κακά,
 λύπη δὲ κάμοι· τοὺς γὰρ εὐσεβεῖς θεοὶ
 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς 1340
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. καὶ μὴν ὁ τάλας ὄδε δὴ στείχει,
 σάρκας νεαρὰς ξανθὸν τε κἀρα
 διαλυμανθείς. ὦ πόνος οἴκων,
 οἶον ἐκράνθη δίδυμον μελάβροισ 1345
 πένθος θεόθεν [καταληπτόν.]

ΙΠ. αἰαὶ αἰαὶ·
 δύστανος ἐγώ, πατὴρ ἐξ ἀδίκου
 χρησιμοῖς ἀδίκοις διελυμάνθην.
 ἀπόλωλα τάλας, οἴμοι μοι. 1350

διὰ μου κεφαλᾶς ἄσσοισ' ὀδύνας,
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.
 σχέες, ἀπειρηκὸς σῶμ' ἀναπαύσω.—
 ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς 1355
 βόσκημα χερὸς,

διὰ μ' ἐφθειρας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροὸς ἐλκῶδους ἄπτεσθε χεροῖν.
 τίς ἐφέστηκεν δεξιὰ πλευροῖς ; 1360

πρόσφορὰ μ' αἶρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατὴρ ἀμπλακίαις. Ζεῦ Ζεῦ, τὰδ' ὄρᾶς ;
 ὄδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 ὄδ' ὁ σωφροσύνη πάντας ὑπερσχὼν 1365
 προὔπτον ἐς Ἄϊδαν στείχω κατὰ γᾶς,
 ὀλέσας βίοντον μόχθους δ' ἄλλως

- τῆς εὐσεβίας
εἰς ἀνθρώπους ἐπόνησα.
αἰαῖ αἰαῖ· 1370
καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.
μέθετέ με τάλανα·
καί μοι Θάνατος Παιὰν ἔλθοι.
προσαπόλλυτέ μ' ὄλλυτε τὸν δυσδαίμον·
* ἀμφιτόμου λόγχας ἔραμαι 1375
διαμοιρᾶσαι,
διὰ τ' ἐνᾶσαι τὸν ἐμὸν βίοντον.
ὦ πατὴρ ἐμοῦ δύστανος ἀρά,
μυαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων 1380
ἐξορίζεται κακὸν οὐδὲ μέλλει,
ἔμολέ τ' ἐπ' ἐμὲ
τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον κακῶν ;
ἰὼ μοι, τί φῶ ;
πῶς ἀπαλλάξω βιοτὰν 1385
[ἐμὰν] τοῦδ' ἀναλγήτου πάθους ;
εἴθε με κοιμίσειε τὸν δυσδαίμον·
Ἄιδου μέλαινα νύκτερός τ' ἀνάγκα.
- AP. ὦ τλήμων, οἷσιν συμφοραῖς συνεζύγησ·
τὸ δ' εὐγενές σε τῶν φρενῶν ἀπώλεσεν. 1390
- III. ἔα·
ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
ὣν ἡσθόμην σου κἀνεκουφίσθη δέμας·
ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά ;
- AP. ὦ τλήμων, ἔστι, σοί γε φιλτάτη θεῶν.
- III. ὀρᾶς με, δέσποινα, ὡς ἔχω, τὸν ἄθλιον ; 1395
- AP. ὀρῶ· κατ' ὄσσω δ' οὐ θέμις βαλεῖν δάκρυ.

- ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης,
 ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλῆς γ' ἀπόλλυσται.
 ΙΠ. οὐδ' ἵππονώμας οὐδ' ἀγαλμάτων φύλαξ.
 ΑΡ. Κύπρις γὰρ ἡ πανοῦργος ᾧδ' ἐμήσατο. 1400
 ΙΠ. ὦμοι· φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.
 ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
 ΙΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ἦσθημαι, Κύπρις.
 ΑΡ. πατέρα τε καὶ σέ καὶ τρίτην ξυνάορον.
 ΙΠ. ὦμωξα τοῖνυν καὶ πατρός δυσπραξίας. 1405
 ΑΡ. ἐξηπατήθη δαίμονος βουλευμάσιν.
 ΙΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
 ΙΠ. στένω σέ μᾶλλον ἢ μὲ τῆς ἀμαρτίας.
 ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410
 ΙΠ. ὦ δῶρα πατρός σου Ποσειδῶνος πικρά.
 ΘΗ. ὡς μήποτ' ἐλθεῖν ὦφελ' εἰς τοῦμόν στόμα.
 ΙΠ. τί δ' ; ἕκτανές τ' ἄν μ', ὡς τότ' ἦσθ' ὠργισμένος.
 ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.
 ΙΠ. φεῦ
 εἶθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415
 ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον
 θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
 ὄργαι κατασκήψουσιν εἰς τὸ σὸν δέμας
 [σῆς εὐσεβείας ἀγαθῆς 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 Τροίηζηνιά
 δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425
 κόμας κερῶνται σοι, δι' αἰῶνος μακροῦ

πένθη μέγιστα δακρύων καρπουμένῳ.
 ἀεὶ δὲ μουσοποιὸς εἰς σὲ παρθένων
 ἕσται μέριμνα, κοῦκ ἀνώνυμος πεσῶν
 ἔρως ὁ Φαίδρας εἰς σὲ σιγηθήσεται. 1430
 σὺ δ' ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ
 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
 ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ
 θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.
 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435
 Ἴππόλυτ'· ἔχεις γὰρ μοῦραν ἢ διεφθάρης.
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοῦς ὄραν
 οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
 ὄρῳ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.

III. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία· μακρὰν δὲ λείπεις
 ῥαδίως ὀμιλίαν. 1441
 λῷ δὲ νεῖκος πατρὶ χρηζούσης σέθεν·
 καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.

αἰαί, κατ' ὅσων κιγχάνει μ' ἤδη σκότος·
 λαβοῦ, πάτερ, μου καὶ κατόρθωσον δέμας. 1445

ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα ;
 ΙΠ. ὄλωλα καὶ δὴ νερτέρων ὄρῳ πύλας.
 ΘΗ. ἦ τὴν ἐμὴν ἀναγνον ἐκλιπὼν φρένα ;
 ΙΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῷ φόνου.
 ΘΗ. τί φῆς ; ἀφήσεις αἵματός μ' ἐλευθερον ; 1450
 ΙΠ. τὴν τοξόδαμον Ἄρτεμιν μαρτύρομαι.
 ΘΗ. ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.
 ΙΠ. τοιῶνδε παιδῶν γησιῶν εὐχου τυχεῖν. 1455
 ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς.
 ΙΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ. 1453
 ΘΗ. μὴ νυν προδῶς με, τέκνον, ἀλλὰ καρτέρει.
 ΙΠ. κεκαρτέρηται τᾶμ'· ὄλωλα γάρ, πάτερ·

κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.

ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,
οἴου στερήσεσθ' ἀνδρός· ὦ τλήμων ἐγώ·
ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι. 1460

ΧΘ. κοινὸν τόδ' ἄχος πᾶσι πολίταις
ἦλθεν ἀέλπτως.
πολλῶν δακρύων ἔσται πύτυλος·
τῶν γὰρ μεγάλων ἀξιοπενθεῖς
φῆμαι μᾶλλον κατέχουσιν. 1465

NOTES.

1, 2. Πολλή κέκλημαι is explained by Monk as meaning *I am* powerful, and he quotes numerous instances in which κέκλημαι = *sum*. But surely Weil is right in giving more force to the verb, and explaining πολύ μου κλέος ἐστίν. οὐκ ἀνόνημος means "and not inglorious." Mr. Paley explains it πολλά δνόματα κεκλημένη, but that is πολυώνυμος, whereas οὐκ ἀνόνημος always means glorious, e.g. in *Helena*, 16. So in Χρ. Πασχ. 103, this line is put into the mouth of the virgin-mother, who could not say that she had many names.

3. πόντου, the Euxine : cf. Plato *Phaed.* 109, B, τοὺς μέχρις Ἡρακλείων στηλῶν ἀπὸ Φάσιδος.

6. σφάλλω is a regular word for the inspiration of passion by Aphrodite, implying of course misfortune. Mr. Paley quotes several instances of this use.

8. For this sentiment, cf. *Supplices*, 232; *Bacchae*, 321.

10. Ἀμαζόνος; Antiopa, or some say Hippolyte, was her name.

11. παιδεύματα. For this plural use Weil compares the Latin *deliciae* : cf. *Hec.* 265, where προσφάγματα is used of one victim; also *Orest.* 1053, and Soph. *Phil.* 36.

19. προσπεσών, the scholiast explains by ἐντυχών. This is hardly accurate, for we can say ἐντυχών Ἀρτέμιδι, but not ἐντυχών ἑμιλίᾳ Ἀρτέμιδος. Compare with προσπεσών a passage in Euripides' *Fragments* (Fr. 29), εἰς ἑμιλίαν πεσόντα, which suggests εἰσπεσών as the true reading, for we must notice that the present is the only passage where προσπεσών is found with a direct acc.; elsewhere with a preposition or the dative.

20. τοῦτοισι, sc. Artemis and Hippolytus, not as Mr. Paley explains, Phoebus and Artemis. Phoebus has nothing to do with the matter, and is not even mentioned as being honoured

by Hippolytus. What Aphrodite means is: "I am going to punish Hippolytus, not through envy of his affection for Artemis, but through anger at his neglect of me."

23. **προκόψασ'**; schol. **προκατασκευάσσα**. "The metaphor," says Monk, "seems taken from cutting down wood and other hindrances on a march." There is a change of construction here: the poet begins with the nominative and then changes to an accusative construction.

25. **δψιν και τέλη μυστηρίων**. **τέλη** was the general word for initiation; **δψις** was the initiation into and sight of the higher mysteries, and so those privileged to see these more solemn rites were called **ἐπόπται**. Cf. Andokides, *On the Mysteries*, § 31: **μεμύησθε και ἐωράκατε τοῖν θεοῖν τὰ ἱερά**.

27. **κατέσχετο**. Monk changed to **κατείχετο**, on the grounds that a passive is required and **κατεσχόμην** cannot be used passively.

30. **κατόψιον** is to be joined with **ναῦν**, "a temple commanding a view of this land," *i. e.* Troezen.

31, 32. **ἐγκαθείσατο**, Dawes' correction for **ἐγκαθίστατο**; Monk reads **καθείσατο**. In the next line we find in the MSS. both **ἐκδηλον** and **ἐκδημον**, the latter of which is adopted by most editors, and interpreted *a love for one not at home*. Monk considered 32 and 33 spurious, noticing among other grounds that it was inconsistent with the plot that Phaedra, who concealed her love, should openly call a temple after the name of Hippolytus. Valckenaer reads **ναῦ Κύπριδος ἐγκαθείσατο, ἐρῶσ', Ἐρωτ' ἐκδημον**, "deeply in love, she placed in Kypris' temple an image of Amor Absens." Weil proposes to alter all these lines: in l. 29, considering *Τροϊζηνίαν de trof*, he would read **τῆνδε γαίαν εἴσατο**, and in 31 **Κύπριδος, Ἴππολύτῳ δ' ἐπι**, omitting altogether **ἐρῶσ' Ἐρωτ' ἐκδηλον**, and l. 33. He refers to the *Corpus Inscr. Att.* to show that the temple (on the south slope of the Acropolis) was called **Ἀφροδίτης ἐπι Ἴππολύτῳ**, and thinks 33 was added in late times to explain. But this is far too bold a change. Reading **ἐκδηλον**, we may obtain good sense from these lines. There is a contrast intended between what Phaedra did in Athens and in Troezen, between **πριν μὲν ἐλθεῖν, κ. τ. λ.**, and **ἐπεὶ δὲ θησέως, κ. τ. λ.**: in Athens she loved him, and by founding a temple called after his name made her love visible (**ἐκδηλον**); whereas in Troezen she concealed her passion, which was there more violent in consequence of his presence.

33. For **ὠνόμαζεν** Kirchhoff reads **ὀνομάσουσι**.

35. **Παλλαντιδῶν**. The sons of Pallas, who were first cousins of Theseus (for Pallas was the younger brother of Aegeus), attempted to gain the rule at Athens, and were killed by Theseus.

36. Weil proposes *πόλις* for *χθόνα* on account of *χθόνα* in 34.

37. *ἐνιαυσίαν φυγὴν*. This was called *ἀπενιαυτισμός*.

38. *ἀνέστας*, "having acquiesced in."

41. *πείνειν*, turn out: *ταύτη* in this way; that is, as it would if silence were preserved.

42. *δείξω δὲ Θησεὶ πρᾶγμα*. It has been objected that this is inconsistent with the argument of the play, as Aphrodite does not reveal to Theseus Phaedra's passion, and Weil proposes *δείξαι δεήσει πρᾶγμα*, which seems to us feeble. The expression merely means "I will cause the matter to come to Theseus' ears"; Euripides does not add that it was to be represented in a false light, for his prologue is only to give a sketch of the plot, not to enter closely into the details. *κάκφανήσεται* is tautological.

43. *πεφυκότα*. Some MSS. have *νεανίαν*, apparently a gloss on *πεφυκότα*.

47. *ἡ δ' εὐκλεῆς, κ. τ. λ.* "She shall die, as a woman of honour it is true, but yet she shall die." This is Weil's correct interpretation, who quotes l. 687: *οὐκέτ' εὐκλεῖς θανούμεθα*, and adds, The present, *ἀπόλλυται*, denotes an irrevocable sentence: cf. Aesch. *Chœph.* 549: *ἐκδρακοντωθεὶς ἐγὼ κτείνω νιν*.

48. *οὐ προτιμήσω*. "I will not take into account": cf. *Alkestis*, l. 761, *τῶν ἐν Ἀδμήτου κακῶν οὐδὲν προτιμῶν*.

49. For this use of *μη οὐ*, where *μη* might seem to us sufficient, cf. Soph. *O. T.* 283, *μη παρῆς τὸ μη οὐ φράσαι*; *Trach.* 90, *οὐδὲν ἐλλείψω τὸ μη οὐ πᾶσαν ἀλήθειαν πυθέσθαι*.

58, 59, 60: Metre

υ		ι	-		ι	υ	υ		ι	υ
ι	υ	υ		ι	υ	υ		ι		
ι	υ	υ		ι	υ	υ		ι	υ	

61. Here is a chorus of *Θεράποντες* in addition to the regular chorus, which enters afterwards, a very rare device in Greek tragedy. It was called a *παραχορήγημα*. It is said to have been also used in Euripides' lost plays, the *Alexander* and the *Antiope*. We have it in the *Cyclops* and in Aristophanes' *Frogs*. Weil considers the marriage song, which is left to us among the fragments of the *Phaethon*, to have been sung by an accessory chorus (see Mahaffy's *Hist. of Classical Greek Literature*, vol. i. p. 335).

Metre of 61—72 :

⊥	⊥	⊥		⊥	⊥	⊥		⊥	⊥	⊥		⊥
-		⊥	⊥		⊥	⊥						
⊥	⊥		⊥	⊥	⊥		⊥	⊥		⊥		
⊥	-		⊥	⊥	⊥		⊥	⊥		⊥		
⊥	-		⊥	⊥	⊥		⊥	⊥		⊥		
⊥	⊥		⊥	⊥		⊥	⊥		⊥			
⊥	-		⊥	⊥	⊥		⊥	⊥		⊥	-	
-		⊥	⊥	⊥		⊥	⊥		⊥	-		
⊥	⊥	⊥		-	-		⊥	-				
-		⊥	-		⊥	⊥	⊥		⊥	-		
⊥	⊥	-		⊥	⊥	⊥						

68. *εὐπατέριαν αὐλάν*, a poetical expression for *εὐδαίμονα πατρὸς αὐλάν*, Monk. Many changes have been proposed. Weil reads *ἡ μεγάλην κατ' οὐρανὸν ναίεις εὐπατέριαν αὐλάν*. Following Cobet's proposal of *αἰγλαέντα* for *ἡ μέγαν*, Wecklein would read *αἰγλαέντα κατ' οὐρανὸν ναίουσ' εὐπατέρεια Ζ. π. αὐλάν*, which is certainly an improvement. The next three lines are considered spurious by Weil; in some MSS., which Mr. Paley follows, they are given to Hippolytus.

73. Hippolytus enters bearing a wreath to present to Artemis. Some have thought that these lines are merely allegorical (for a pure heart), but this is unnecessary.

76. *ἀκήρατον*. The repetition of this word from l. 74 seems natural and effective. Weil proposes *παρθένον*, and in the next line reads *λαρινή* (A) for *ἡρινόν* (P C), after the scholiast, which is approved by Kirchhoff, Wecklein, and Barthold.

77. *Αἰδώς*. An untranslatable word, including the ideas of modesty, reverence, and purity.

78. *δοσις*. So Porson, followed by Monk, Nauck, and Weil, for the MSS. *δοσις*, because this necessitates *εἰληχεν* being taken in a neuter sense, which is very unusual. Nearly the same words occur in *Bacchae*, 315: *ἀλλ' ἐν τῇ φύσει τὸ σωφρονεῖν ἔνεστιν ἐς τὰ πάντ' ἄει*, there also in reference to chastity. The sentiment is designedly anti-Socratic: cf. l. 376 sq., where the theory of Sokrates that virtue consists in knowledge, vice in ignorance, is opposed at some length.

86. There seems to have been a feeling among the ancients that sight of the gods was attended with evil consequences: cf. l. 1391, where it is by the *θεῖον ὄμμα* that Artemis is recognized by Hippolytus. Cf. also *Acts*, ix. 7, where the men with

St. Paul "stood speechless, hearing a voice, but seeing no man." But Saul, who saw Christ, was struck blind. With Homer we do not find this feeling. Vision of the gods is granted to their favourites: cf. π, 161, οὐ γὰρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς.

87. "May I reach the completion of life as I have begun it." We must not be misled by κάμπτω into confusing τέλος with τέρμα, and taking it to be the turning-point or middle of life: τέλος means *completion*. κάμπτω is often found thus metaphorically used with βίος: *Electra*, 955, πρὶν ἂν πέλας γραμμῆς ἴκηται καὶ τέλος κάμψῃ βίου. Τούτοις is antecedent to ὅστις by a not uncommon change.

88. ἄνα, κ.τ.λ. "King—I do not call thee Lord, for the gods and them alone is it right to call Lords." Weil aptly quotes Xenophon, *Anab.* iii. 2. 13: Οὐδένα ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.

90. ἦ γὰρ, κ.τ.λ. Understand εἰ μὴ δέξασθαι θέλομεν.

93 sq. τὸ σεμνόν. Cold reserve. The following passage, as it stands, has always presented insurmountable difficulty, which we have sought to lessen by changing the order of the verses in the present edition. The old order is noted on the margin of the text. Thus σεμνός is used in 93, 94 of an objectionable quality, whereas in 99, 103 (according to old reading) it is used as a term of praise and honour. It seems hardly credible that Euripides would have made the Attendant ask—"Is not τὸ σεμνόν a highly objectionable quality with men and gods?" and then, on Hippolytus' admission of this, ask—"Why, then, honourest thou not such a σεμνὴ θεὰ as Aphrodite?" Tournier proposed σεπτὴν and σεπτὴ in 99 and 103, but this takes away the point from l. 100, where the Eumenides, σεμναὶ θεαὶ are referred to: cf. *Orest.* 37: ὀνομάζειν γὰρ αἰδοῦμαι θεὰς Εὐμενίδας. Most probably some lines have fallen out after 98, in which the difference of τὸ σεμνόν in gods and in men was brought out. Going down further we find l. 105 (according to common order) out of its place, for it should immediately precede 108, being plainly, as Gomperz and Weil have seen, the last line of the stichomuthia. On this account they transposed 104, 105, after 106, 107. In the present edition we have transposed 107, 104 so as to follow 98, and interchanged 102 with 106, for 102 is spoken as Hippolytus goes off, and is clearly his last word. Possibly 98 reverses the poet's real meaning.

94. Join οὐ with ἀχθηνός.

101. There was a statue of Kypriis on the stage.

102. πρόσωθεν ἀσπάξομαι, an expression equivalent to χαίρειν λέγω, but more refined. Cf. Aristoph. *Plut.* 322.

106. Cf. Eurip. *Meleagros*, fr. 528: ἡ γὰρ Κύπρις πέφυκε τῷ σκότῳ φίλη.

107. "May you fare well, having sense in as great a degree as you require it." ὅσον is adverbial.

112. γυμνάσω τὰ πρόσφορα. "Give the horses their proper exercise." It would seem that the horses had not been out with him in the morning: he had been hunting on foot with his dogs.

115. This verse, which, as it stands, is quite pointless, must be either corrupt or spurious. Reiske has suggested to read φρονεῖν for λέγειν. Weil proposes δούλοις θεῶν, comparing l. 88, which would give excellent sense, but θεῶν would not very easily be confounded with λέγειν. Vater puts a comma at φρονούντες, removing that after λέγειν, and so interprets, "We who have sense will pray to your images in such words as are becoming for slaves to use"; but this, though ingenious, will be accepted by few. The line is probably an interpolation.

119. μὴ δόκει τούτου κλύειν. "Appear not to hear him."

120. In *Bacchae*, 1348, we have the same sentiment: Ὅργας πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.

121. Arnoldt wishes to arrange the following choral ode differently, considering it not to have been sung throughout by the whole chorus together. He assigns the first strophe and antistrophe to the whole; the second strophe and antistrophe each to a semi-chorus; and the epode to the Coryphaeus. Hense and Barthold wish to give the first pair also to semi-choruses, and Barthold proposes even to divide the strophes themselves. There is, however, no evidence for these divisions.

Str. 121-130 = Ant. 131-140.

121, 131.	⊥	⊥	⊥		⊥	⊥	⊥		⊥
122, 132.	-		⊥	⊥	⊥		⊥	⊥	⊥
123, 133.	-	-		⊥	⊥	⊥		⊥	⊥
124, 134.	-		⊥	⊥	⊥		⊥	⊥	-
125, 135.	⊥	⊥		⊥	⊥		⊥	⊥	⊥
126, 136.	⊥	⊥	⊥		⊥	⊥	⊥		⊥
127, 137.	⊥	⊥	⊥		⊥	⊥		⊥	
128, 138.	-	⊥		⊥	-		⊥	⊥	⊥
129, 139.	-		⊥	⊥		⊥	⊥		⊥
130, 140.	-		⊥	⊥	⊥		⊥	⊥	-

121 *sq.* These lines refer to a spring near Troezen, which the scholiast tells us was mentioned by Dionysodorus, who wrote a work "On Rivers," as being large enough to plunge

pitchers in, which is the meaning of *βαπτὰν κάλλισι*. Mr. Paley considers these two words to mean "drinkable." *Ἐδρυτον* is the emendation of Weil for the MSS. *ρυτὰν*, to which he was led by the scholiast's *ἐν τῇ εὐδρυφῷ πηγῇ*. This rectifies the metre. We may translate the lines thus: "There is a certain (well-known) rock, dripping ocean water, sending from its steep a rich spring, in which pitchers are dipped, and it was there that I had a friend washing purple robes in the stream, and she was spreading them out on the face of a sunny rock." It is interesting to compare the English expression corresponding to the Greek *ἐπὶ νῦτα*. For *δρόσος*, in the sense of water, see *Iph. in Aul.* 178: *ἐπὶ κρηναίαισι δρόσοις*; *Helena*, 1384, *χρόνια νίπτρα ποταμίας δρόσου*; Monk aptly compares "Rore puro Castaliae" of Horace. Wecklein's way of rendering the first two lines is remarkable; he translates, "There is a place known by the rock which drops water of the ocean," and compares *Orest.* 331, *ἵνα μεσόμφαλοι λέγονται μυχοί*: *Soph. Trach.* 638, *ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλεῦνται*: also *Oed. Col.* 1594.

130. *δεσποίνας*. "About my mistress"; so *Soph. Ajax*, 221, *ἀνδρὸς ἀγγελίαν*. The general reading is *δέσποιναν*, but both are found in the MSS.; and *δεσποίνας*, which is the more difficult, was probably changed by some one who did not understand the construction; besides, as Weil, who prefers the genit., remarks, it gives us the rest of a comma at the end of the strophe ("un petit repos et une virgule"), which is very desirable.

131 *sq.* "That pining on a bed of sickness she keeps (herself, *lit.* her body) within the house." Weil prefers to take *δέμας* with *τειρομένην*, and consequently in 133 changes *οἶκων* to *οἶκον*, making it the subject, and *τειρομένην* the object, of *ἔχειν*. Wecklein proposes to read *τειρομένην νοσερῶς αὐτὰν δέμας ἐντὸς ἔχειν κοίτας*.

135 *sq.* Take *τριτάταν τάνδε ἀμέραν* together: "I hear that this is the third day that she," &c. The construction here is rightly explained by Weil, who says, "After *κατ' ἀμβροσίου στόματος* we expect *οὐ καθιέναι σίτον*. Instead of that the poet proceeds thus—'to keep her body in abstinence from the fruit of Ceres.'" Remark that both *ἀμβρόσιος* and *Δήμητρος ἀκτή* are Homeric, and this is a reason against changing the former with Hartung and Wecklein to *τάνδ' ἀβρωσία*.

141. *οὐδ*. Lachmann corrected the MS. *οὐ*, which violates the metre, to *οὐδ*, and so in 145 he has changed *σὺ δ'* into *οὐδ'*, where some have proposed *εἴτ'*. But as it is at least questionable whether Euripides would have used such a mode of expressing conjectures as to the origin of Phaedra's illness, we have, whilst retaining Lachmann's *οὐτ'*—which is palaeographi-

cally almost the same as CT—followed a suggestion of Mr. Tyrrell's, and placed a note of interrogation after *τρέχει*. With this reading there is no difficulty in the following *φοιτᾷ γὰρ, κ.τ.λ.*, which means, "for, if you offended Diktynna in Crete, she is able to pursue you across the sea."

Str. 141–150 = Ant. 151–160.

141, 151.	⊥ υ		⊥ υ υ		⊥ -		-
142, 152.	- -		⊥ υ		⊥ υ υ		⊥
143, 153.	- -		υ υ υ		⊥ -		
144, 154.	-		⊥ -		⊥ υ υ		⊥ -
145, 155.	-		⊥ υ		⊥ υ υ		⊥ υ
146, 156.	-		⊥ υ		⊥ υ υ		⊥
147, 157.	υ υ υ		⊥ υ		⊥ υ υ		⊥ - -
148, 158.	-		⊥ -		⊥ υ υ		⊥ -
149, 159.	-		⊥ υ		⊥ υ υ		⊥
150, 160.	- -		⊥ υ υ		⊥ -		-

147. *ἀνίερος ἀθύτων πελάγων*. "Unholy through unperformed sacrifices." Weil, for the sake of the metre, reads *ἄθυτος ἀνίερον πελάγων*. Diktynna was the goddess corresponding to Artemis, whom they worshipped in Crete, the native land of Phaedra.

148, 149. These lines are very suspicious. Dindorf proposes *χέρσου* for *χέρσον*, translating it "barren." Monk reads *χέρσον θ' ἔπερ*: the meaning would then be "For she wanders over waters and beyond the dry land, on the sea-eddies of wet brine." Weil at first conjectured *χωροῦσ'*, which Wecklein approves; but in his second edition returns to the mss.

153. *ποιμαίνει*. Schol. *βουκολεῖ, ἔξαπατᾷ*, "beguile by charms"; so Theocritus xi. 80: *ὄτω τοι Πολύβημος ἐποιμαίνει τὴν ἔρωτα μουσίδων*. Similarly, *βουκολεῖν* is used of beguiling, Aesch. *Ag.* 669: *ἐβουκολοῦμεν φροντίσιν γέρον πάθος*; Aristoph. *Ecc.* 81: *βουκολεῖν τὸν δῆμιον*. Monk and others read *πημαίνει*, "injures."

154. *κρυπτᾷ, κ.τ.λ.* Here *λεχέων σῶν* depends on *κρυπτᾷ*. Trans.: "a connexion concealed from thee." Monk and Paley read *κρυπτᾷ κοίτῃ* with all the mss., except one.

160. "But, confined to bed, has she her mind engrossed with grief for her sufferings?" Monk reads *εὐναία ψυχᾷ*; Weil, *εὐναία ψυχᾶν*. *εὐναία* is suggested by the schol., and one late ms. for the *εὐναία* of the rest.

161. "But a wretched feeling of distress, resulting from the depression of approaching travail, is an usual symptom of the wayward temperament of women." Weil assigns the meaning of delirium to ἀφροσύνας, which must be taken thus closely with ὠδίονον. The rest of the epode shows that it does not mean amorous desire. The schol. notes a v. l. δυσφροσύνας. For κακά there is another reading, κακᾶ.

Epod. 161-169.

161.	υ	υ		υ	-		υ	υ		υ	υ		υ	-				
162.	υ	υ	υ		υ	υ		υ	-		υ	υ						
163.	υ			υ	υ	υ		υ	υ		υ	-						
164.	υ	-		υ	υ	υ		υ	υ	υ		-						
165.	υ	υ		υ	-		υ	υ	υ		υ	υ	υ		υ	-		-
166.	-			υ	υ	υ		υ	υ	υ		υ						
167.	-			υ	υ	υ		υ	υ	υ		υ	-					
168.	υ	υ		-	-		υ	υ		-	-		υ	υ		-	-	
169.	υ	υ		υ	υ		υ	-										

167. ἀύτην, an Aeolism, of which we have another instance in *Medea*, 423: ἠμνεῦσαι = ἠμνοῦσαι.

168. καί μοι, κ. τ. λ. Weil shows the force of these two lines by his remark: "Instead of saying, 'and she assisted me,' they say what is the consequence of it, 'and always revered by me, she walks in the number of the gods.'" Mr. Paley takes σὺν θεοῖσι, "thanks to the gods."

170. γεραιά. Here αι is short, which is not very common: see *Hec.* 64: γεραιᾶς χειρὸς προσλαζόμενοι.

172. Compare Soph. *Ant.* 528: νεφέλη δ' ὀφρύων ἔπερ αἱματόεν ῥέθος αἰσχύνει.

174. δεδήληται, active, "has spoiled," though we find it sometimes passive in Herodotus. In the next line ἀλλόχροον is proleptic.

175. This line and the following would be very appropriate in 428 B. C., and call up in the minds of the Athenians the ravages of the plague which was then raging.

178 sq. Racine renders as follows:

"Vous-même, rappelant votre force première,
 Vous vouliez vous montrer et revoir la lumière,
 Vous la voyez, madame; et, prête à vous cacher,
 Vous haïssez le jour que vous veniez chercher!"

The whole of this beautiful scene is closely copied by Racine.

Phèdre, acte I., scène iii., down to the fine speech of Phædra, beginning at l. 372, where Racine puts into her mouth a romantic history of her love for Hippolytus, instead of Euripides' speculations.

183. σφάλλει, "find yourself mistaken, are disappointed." Racine has "Comme on voit tous ses voeux l'un l'autre se détruire!"

186. Here the nurse probably turned to the audience, and addressed to them the seven following ethical verses.

188. χειρὶν τε πόνος. The genitive χειρῶν would be expected; and Porson, followed by Monk, reads χειροῖν, a quite unnecessary alteration, for in Greek writers, especially Thucydides, such changes of construction are quite common.

191. Weil prefers τούτου το τοῦ ζῆν, considering the latter a gloss. It is read by the schol. on Arist. *Ran.* 1082.

194. τοῦδ' ὅ τι τοῦτο στίλβει, "of this thing, whatever it is, that presents such a bright appearance." There is another reading, στι, which is much less forcible. With the sentiment of these lines compare Eur. *Phrixos* (frag. 830, ed. Nauck.):

τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὁ κέκληται θανεῖν
τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὅμως βροτῶν
νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες
οὐδὲν νοσοῦσιν οὐδὲ κέκληται κακά.

196. οὐκ ἀπόδειξιν, to be taken closely together, "non-revelation": cf. *Bacchæ*, 455, οὐ πάλης ὄπο.

201. Compare Racine, *Phèdre*, acte I. scène iii., who renders the passage thus:

"Que ces vains ornements, que ces voiles me pèsent !
Quelle importune main, en formant tous ces noeuds
A pris soin sur mon front d'assembler mes cheveux?"

202. ὄμοις. There is good MS. authority for ὄμοι or ὄμοι.

214. μανίας ἔποχον λόγον, lit. : "a word mounted on madness," i. e. a word of which madness is the support or basis. Liddell and Scott compare *Odyssey*, i. 297: οὐδὲ τί σε χρὴ νηπίδας ὀχέειν, which is not a close parallel.

215. The scholiast has the following note here: "At this passage it is necessary for the actor to become excited in both gesture and voice, and when he comes to the words εἶμι πρὸς ὄλην he must leap up, as if Phædra were actually going."

220. παρὰ χάλταν. This refers to holding up the dart beside the ear in order to poise it. Valckenaer aptly compares *Verg. Aen.* ix. 417: *summa telum librabat ab aure.*

223. *κηραίνεις*. "Why, my child, are you excited about these things?" *κηραίνω* means to care for, with a notion of anxiety. In Aeschylus it means "destroy," according to some; *Supp.* 999: *θῆρες δὲ κηραίνουσι καὶ βροτοί, τί μὴν*: but it can be taken quite well in the sense of "care for," which it elsewhere bears.

225. Dindorf and Jahn propose to transpose ll. 225, 226, 227, so as to succeed l. 211, changing places with 213 and 214. Weil approves of this, asking, "Why should the nurse put off censuring what she considered strange in the first desire of Phaedra until she had heard another?" But the difficulty, if any, is too small to countenance such a change. The passage reads quite naturally as it stands.

226. *πύργους συνεχῆς*, adjoining the towers of the city wall.

228. *Λίμνας*, a town on the sea-coast, near Troezen, where Artemis was worshipped, and where there was a gymnasium, as we see in l. 1133 of this play, whence the appropriateness of the place being introduced in this context. The MSS. reading is *δέσποινα Δίας* or *ἁλίας*, but the schol. has *δὲ δέσποινα τῆς ἰσοπέδου Λίμνης*: and Hesychius gives *ἰσοπέδον* as the meaning of *δμαλόν*, whence Heimsoeth's emendation, *δμαλᾶς*. OM fell out after OIN, and a gloss *λείας* was introduced in the text. Most editors read *ἁλίας*.

233. Some construct *ἐστέλλου ἐπὶ θήρας πόθον*, taking *βᾶσ'* with *ἕρος*, but it is preferable to join *ἐστέλλου* with *ἕρος*, and *βᾶσ'* with *ἐπὶ θήρας πόθον*, as Weil does.

237. *ἀνασειράζειν* is interpreted by Suidas by *ἀναχαλινοῦν*, "draw back by the bridle, and so turn out of the straight course." Weil compares Vergil's words, "Frena furenti concutit . . . Apollo," said of the sybil.

238. *παρακόπτειν*, here used actively, "to drive mad," is generally found neuter, "to be mad."

239 *sq.* Racine renders:

"Insensée, où suis-je ? et qu' ai-je dit ?
Où laisse-je égarer mes vœux et mon esprit ?
Je l'ai perdu, les dieux m'en ont ravi l'usage.
Cénone, la rougeur me couvre le visage :
Je te laisse trop voir mes honteuses douleurs ;
Et mes yeux malgré moi se remplissent de pleurs."

244. Remark the mixed use of the plural and singular, *αἰδοῦμεθα . . . μοι*.

248. *τὸ μαινόμενον*, "to be mad," = *τὸ μαινεσθαι*. This use of the participle is often found in Euripides and Thucydides. In *Orest.* 250 we have *τῷ παρεμμένῳ*: *Hec.* 299, *τῷ θυμουμένῳ*.

249. κρατεῖ = κρείσσόν ἐστι.

253. These verses on friendship have been made use of by Cicero in his *de Amicitia*, xiii. 45: "Fugiendas esse nimias amicitias," and "commodissimum esse quam laxissimas habenas habere amicitiae," &c. (Weil). Cf. also the reflection of Friar Lawrence (*Romeo and Juliet*, ii. 6):

" These violent delights have violent ends
And in their triumph die, like fire and powder,
Which as they kiss consume: the sweetest honey
Is loathsome in his own deliciousness,
And in the taste confounds the appetite:
Therefore love moderately; long love doth so;
Too swift arrives as tardy as too slow."

254. ἀνακρίνασθαι φίλιας. This expression is supported by passages quoted by Porson, *Herod.* iv. 152: φίλιαι συνεκρήθεσαν: vii. 151: φίλιην συνεκράσαντο, and others.

261. βίωτον ἀτρεκέϊς ἐπιτηδεύσεις, "unswerving," *i. e.* "engrossing pursuits," *e. g.* "engrossing oneself in friendship's service to exclusion of all else." This interpretation is in accordance with the etymological connexion of ἀτρεκής (*itérg*, root of Lat. *torqueo*).

263. τῇ ὑγίει, "of mind as well as body."

265. μηδὲν ἄγαν, *nihil nimis*, was a common proverb.

269. ἄσημα, for ἄσημον, an instance of an use that we find often in Thukydides, to which Shilleto gives the name of *pluralism*.

271. οὐκ οἶδ' ἐλέγχου'. "I do not know by questioning her." Nauck reads ἐλέγχους.

274. κατέξανται, a common metaphor for being wasted away by misfortune.

275. τριταλαν ἡμέραν, a mixture of the constructions τρεῖς ἡμέρας and τριτάλια.

287. When speaking of women in the plural, the masc. is used.

291. "And if in any point I did not speak to you well on former occasions, giving up that method, I," &c. Weil reads in 290 ἐγὼ for ὀδδν, and in 291 ὀδδων θ' for ἐγὼ θ', thus making γνώμης ὀδδων θ' depend on μεθεῖσ'. But the expression γνώμης ὀδδων was a very common one: cf. l. 390.

294. συγκαθιστάναι. This word is generally taken to mean "help to set right." But καθιστάναι never bears this sense. *There is nowhere* any passage quoted to support it. Moreover, we

should not expect to find νόσον after νοσεῖς of the preceding line. (Cf. *Hermathena*, No. vii. p. 89.) That the words are corrupt is further proved by the scholiast's note, which shows that he did not read *συγκαθιστάται*, viz. "γυναῖκες αἶδε· συνδιοικήσουσι, ἀποκαταστήσουσι (this could hardly be a gloss on *συγκαθιστάται*, and points to a future verb or a participle in the text), *θεραπεύσουσι τὴν μοιχείαν. συμπράξουσι, συνεργήσουσι. γυναῖκες γὰρ οὔσαι ἐν ταῖς τοιαύταις συμβάλλονται νόσοις, αἱ μὲν πειραθεῖσαι, αἱ δὲ προσδοκῶσαι πείσεσθαι. καὶ γὰρ εὐεπίβατον ἔγαν εἰς τὰ τοιαῦτα τὸ τῶν γυναικῶν γένος. ζοικε δὲ λέγειν ἔρωτας ἢ τοιοῦτον ἀπόρητον."*

From this note it seems not unlikely that the right reading is *συνδιοικήσουσί σοι*, and that the scholiast cites the whole phrase from the text. *Διοικεῖν* would be a very appropriate word, and the compound *συνδιοικεῖν* is found in Demosthenes. The MSS. *συγκαθιστάται* may owe its insertion in the text to the scholiast's *ἀποκαταστήσουσι*.

303. *ἐτέγγεθ'*. For this use of *τέγω*, Monk compares Aesch. *Prom.* 1007: *τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ λιταῖς*, and Soph. *Oed. Tyr.* 336. The MSS. vary it with *ἐθέλγεθ'*.

304. *πρὸς τὰδ'*, "so." Weil compares Soph. *Oed. Tyr.* 343: *πρὸς τὰδ' εἰ θέλεις θυμοῦ δι' ὀργῆς. πρὸς τὰδ' θαλάσσης* is a parenthesis.

305. *προδοῦσα σοῦς, κ. τ. λ.* Racine:

"Vous trahissez enfin vos enfants malheureux,
Que vous précipitez sous un joug rigoureux.
Songez qu'un même jour leur ravira leur mère
Et rendra l'espérance au fils de l'étrangère," &c.

309. *νόθον φρονούντα γήσι'*, "a bastard of no bastard sentiments."

310. *Ἰππόλυτον*. Notice the very artistic way in which Euripides from l. 307 to l. 310 prepares for and yet delays to pronounce the name of Hippolytus.

310. *θυγάνει σέθεν τόδε*. Racine: "Ce reproche vous touche?"

316. *ἀγνὸς μὲν*. The explanation of interrogations like this which begin with *μὲν* is, that the speaker commenced with an assertion, and changed at the end to an interrogatory tone of voice.

317. Racine has:

"Grâces au ciel mes mains ne sont pas criminelles,
Plût aux dieux que mon coeur fût innocent comme elles!"

318. *ἐπακτοῦ*, "brought on you by an enemy through witchcraft," is the scholiast's correct explanation. Weil compares

Plato, *Laws*, 933D: ἐπαγωγᾶς ἢ τισιν ἐπφοδαῖς . . . ὁμοίος βλάπτουσι.

322. **ἐξάρει**, "rouses, impels," lit. "raises up."

324. **οὐ δεῖθ' ἐκοῦσα**. Understand *έάσω*, from *έα* in the preceding line. **έν δε σοι λελείψομαι**, "not willingly will I leave you to transgress, for it is with you if I fail," *i. e.* "my failing to discover what is the matter with you will be at your own door."

326. **κού**. The common reading is *οὐ*, but the *Codex Marcianus* gives *καὶ οὐ*, whence many editors have properly adopted the reading in the text.

327. *σοι* is emphatic, not being enclitic, "evil to you."

328. **μή τυχεῖν** is interpreted by the schol. *στερηθῆναι*: by Mr. Paley, "not to gain you over to my views." Hartung proposes *σοῦ γ' ἀμπλακεῖν*, considering *μή τυχεῖν* a gloss; and Weil introduces this reading into the text: *στερηθῆναι* would be a correct explanation of *ἀμπλακεῖν*. But *μή τυχεῖν* is quite correct for "not to hit," *i. e.* "not to find out, your feelings."

329. **δλεῖ**. Monk gives this word to the nurse, which destroys the stichomuthia. If we take *δλεῖ* as the second pers. sing. of *δλοῦμαι*, we have a remark of little force. Why should the nurse die? Weil construes *δλεῖ*, 3rd sing. active, with *τὸ πρᾶγμα* as nom., and *ἐμέ* as object; an hyperbaton construction to which he compares l. 403, which, however, bears no resemblance. *δλεῖ* seems to be corrupt, for no thoroughly satisfactory account can be given of it.

330. Hirzel plausibly suggests to transpose l. 330 with l. 332. Wecklein considers 330, 331 spurious.

335. **σέβας χερὸς τὸ σόν = τὸ σῆς χερὸς σέβας**.

337. **μήτηρ**, Pasiphae. Racine follows this highly artistic manner of introducing Phaedra's revelation, Acte I. sc. 3:

"O haine de Vénus! O fatale colère!
Dans quels égarements l'amour jeta ma mère."

339. **δμαιμε**, Ariadne.

341. Racine has:

"Puisque Vénus le veut, de ce sang déplorable
Je péris la dernière et la plus misérable."

343. **έκείθεν**, *i. e.* "from love," but the comma usually printed after *ήμεις* should be omitted.

345. This verse is copied by Aristophanes, *Knights*, 16, and in both places Bergk and Nauck, followed by Kirchhoff and Weil, read *χρης* (a poetical form of *χρη(εις)*) instead of *χρη*.

347. "What is it they mean when they talk of people being

in love?" Weil reads *ἐν βροτοῖς* for *ἀνθρώπους*, and Reiske λέγουσ' ἐν ἀνθρώποις.

349. *θατέρω* = *τῷ ἀλγεινῷ*: "It seems we have only found it the latter."

352. *σοῦ τὰδ', οὐκ ἐμοῦ κλύεις*. Racine has "C'est toi qui l'as nommé!" Notice how the dialogue begins (l. 310) and ends with the name *Ἰππόλυτος*.

353. *τί λῆξεις*. The future is used, "as if she were waiting for the confirmation of the incredible thing which she has just heard," Weil. There are numerous instances, e. g. *Hec.* 511.

354. *οὐκ ἀνασχέτ'*. See note on l. 269.

357. For *θανοῦσα* Herwerden reads *φθάνουσα*, and Weil proposes *μαθοῦσα*, considering *θανοῦσα* superfluous after *ἀπαλ. βίου*. *θανοῦσα* is, however, supported by *Χριστ. Πασχ.* 372.

358. *ἀλλ' ὄμως*. Barthold remarks that this phrase occurs in fifteen other places at the end of a line in Euripides, and notices that Aristophanes makes fun of this *mannerism* (as he evidently considered it) in the *Acharnians*, ll. 402 and 407.

359. *κακῶν*, "evil things."

362-371. These lyric lines correspond to 668-679, as strophe to antistrophe.

Metre :

Str. 362-372 = Ant. 668-679.

362, 668.	υ υ υ - υ υ υ -	Resolved Cretic.
362, 669.	υ - - υ -	Dochmiac.
363, 670.	υ - - υ υ υ υ υ υ υ -	Dochmiac.
363, 671.	υ - - υ - υ - - υ -	Dochmiac.
364, 672.	υ υ υ - υ - υ - - - -	Dochmiac.
365, 673.	- υ - υ - - υ -	Cretic (with initial trochee).
366, 674.	- υ - υ - - υ -	do.
367, 675.	Iambic Trimeter.	
368, 676.	υ υ υ - υ υ υ υ υ - υ -	Dochmiac.
369, 677.	υ - - υ - υ - - υ -	Dochmiac.
370, 678.	Iambic Trimeter.	
371, 679.	υ υ υ - υ - υ - - υ -	Dochmiac.

363. This line and the next are much disputed. The mss. have *φιλιαν* and *φίλαν*, *καταλύσαι* and *κατανῶσαι*. Elmsley emends, *πρὶν σᾶν, φίλα, κατανῶσαι φρενῶν*, "before arriving at your state of feelings." Wecklein proposes *πρὶν σᾶν ὀφλεῖν καταλύσιν φρενῶν*. If we read the MS. *φίλαν* we can take

it, "before thou who art dear to us hast accomplished thy intentions." On the whole, perhaps the simple emendation of Elmsley which we have in our text is the best.

368. τίς σε, κ. τ. λ. "What kind of day is this which awaits you?" *i. e.* "what does this day reserve for you before its close?" Monk and Weil correctly interpret παν. ἴδε χρόνος by ἦδε ἡμέρα, but Monk reads τί for τίς. Bothe and Paley explain: "What sort of life will you spend all day long here?"

370. φθίνει, *cadit*, "metaphor taken from the sun or a star on the point of setting," Monk. Weil punctuates at ἐστίν, and reads ἡ φθίνεις τύχη, following the scholiast, who has διεφθάρης ἐρωτικῶ παθεῖ ἀποφαντικῶς.

374. αὔπνος. This is the emendation of Nauck for the ἄλλως of the MSS. The scholiast has πολλάκις διαγρυπνήσασα ἐν νυκτὶ ἐσκοπήσα, and Aristophanes, parodying this line in *Frogs*, 931: "Ἦδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα.

376 *sq.* This passage is accepted by all editors up to Barthold, and still finds defenders, but seems to us corrupt, whatever be its proper restoration; for αἰδώς cannot possibly be classed as a species of ἡδονή; and if it be supposed a third kind of danger to men, co-ordinate with ἀργία and ἡδονή, it is wholly irrelevant, and stands isolated in the argument; for the following words, δισοῶ δ' εἰσίν, &c., cannot be construed with αἰδώς, as has hitherto been done, (1) because Euripides would then have written δισοῆ δ' ἐστίν, there being no case of the plural of δισοῶς being used with a singular noun, not to say with a noun which has no plural. This is so even when it merely means *two*, e. g. δισοῆ μέριμνα in *Hecuba*, 897, *a fortiori* where it means of two kinds, e. g. διττῆ γὰρ ἡ θήρα in Plato. (2) Αἰδώς is generally personified by the Greeks, and known by statues; it always represents an honourable and venerable quality (cf. v. 78), though on some occasions it brings men into difficulties, e. g. ἡ μέγα σίνεται, ἡδ' ὀνίησι in Hesiod, οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ, *Od.* ρ, 347, and especially in Eurip. *Erechtheus*, frag. 12:

Αἰδοῦς δὲ καυτὸς δυσκρίτως ἔχω πέρι
καὶ δεῖ γὰρ αὐτῆς κάστιν οὐ κακὸν μέγα.

(3) But to describe either its noble side, as οὐ κακή, or its occasional inexpediency, as ἄχθος οἴκων, is absurd, while these epithets are quite applicable to pleasure. Thus αἰδώς τε is a gloss added by some reader who remembered the line in Hesiod.

Similar objections may be raised to μακρὰ τε λίσχαι καὶ σχολή, *τερπνὸν κακόν*, as a closer definition of ἡδονή, in a sentence where ἡδονή is opposed to ἀργία. It would rather be an explanation of ἀργία. For the argument of Euripides is plainly *this*: "They fail either from want of energy, or from misplaced

energy, from indolence, or from the pursuit of positive pleasures. To describe these pleasures pursued from passion as philosophic talking is absurd. The line is therefore misplaced. Logically it would come after *τό γ' εἰδ' φρονεῖν*, as the whole passage is certainly an attack on the Socratic doctrine that virtue is knowledge. This was suggested in *Hermathena*, VII. p. 82, but perhaps the passage does not read smoothly enough to warrant that change. Barthold reads it *ἄλλην τιν' ἄλλος. εἰσὶ δὲ φθοραὶ βίου*, which makes good sense, but he leaves the *αἰδώς τε* untouched.

377. *πράσσειν κάκιον*, "fare worse." Weil reads *τὰ χείρον'*, considering that the question is not of how men fare, but of how they act; but *διέφθαρται* in l. 375 supports the text.

379. For sentiment, cf. Ovid, *Metam.* vii. 20: *video meliora proboque, Deteriora sequor.*

401. There is another reading, *βουλεύμασιν*.

402. *καλά* depends on *δρώση* in the next line.

405. Weil places *ἐγγνωσκον καλῶς* as a parenthesis within brackets, and makes *οὔσα* depend on *ἤδη*.

411. *τοῖσιν ἐσθλοῖσιν*, "the noble," and, in 412, *τοῖς κοκοῖς*, "the common people." "This mode of speaking," says Weil, "is one of the relics of old time preserved in the complete democracy."

413. *λάθρα* appears as *λάθρη* in Homer. Many editors write *λάθρη*, but this appears unnecessary, though the word was probably originally the dat. of a noun, as it is always found adverbially, and has not *ι* in the MSS.

418. Compare Aesch. *Agam.* 37: *οἶκος δ' αὐτὸς εἰ φθογγὴν λάβοι σαφέστατ' ἢν λέξειεν.*

419 *sq.* Lines 421-425 are quite inconsistent with the last five lines of the speech, 426-430. The former speak of illegitimate birth as an unmitigated evil; the latter assert that a noble mind (irrespective of all other conditions) is the sole thing that is lasting. Hence it seems probable that ll. 421-425 belonged to one edition of the HIPPOLYTUS, ll. 426-430 to the other, and that in later times both passages were brought together. This view is confirmed by the fact that shortly before B. C. 428, the year in which the second edition of HIPPOLYTUS (the *Ἴππόλυτος Στεφανίας*) was brought out, Perikles, in consequence of the death of his legitimate children, had a law passed for the legitimizing of his son by Aspasia—in fact, repealing the very law that he had before enacted himself. It would at this time have been an open attack on the memory of Perikles, and on his son, to have spoken as the text does in ll. 421-425; and thus we must suppose that these lines were in the first edition, and that in the

second edition he substituted for them ll. 426-430. When in later times ll. 421-425 were introduced again into the text, l. 419 may have been foisted in as a connecting link with the foregoing, and it may be that ll. 413-418 were not in the first edition; but this, of course, cannot be more than conjectured. Line 1083 evidently belonged to the first edition, and Euripides, by an oversight, did not change it, and also perhaps. l. 1453.

424. **θρασύπλαγχνος.** *θρασύτομος* is the reading quoted by Diog. L.

426. **ἀμιλλᾶσθαι,** *durando certare*, "last as long as."

431. **φεῦ, φεῦ:** not "alas!" but "well, well!" an exclamation of admiration, not grief. Weil compares *Heracl.* 535: **φεῦ, φεῦ, τί λέξω παρθένου μέγαν λόγον κλύων,** a similar remark made after the noble speech of Makaria.

432. **καρπίζεται,** "produces." Mr. Paley has shown in his note on Aesch., *Seven against Thebes*, 601, the distinction between *καρπίζομαι* and *καρποῦμαι*, the latter of which means "to reap the fruit of." The other reading, *κομίζεται*, adopted by Monk, is only a gloss, and points to the true interpretation of *καρπίζεται*. It is found in P C and Stobæus.

435. **φαῦλος** means "foolish" here. Barthold proposes *κάν σοφοίς* for the MSS. *κάν βροτοίς*, by which change *καί* would have a meaning, "even," while at present it has none.

437. This line has hitherto been always printed before 440. But in that case, what is the meaning of *γάρ* in *οὐ γάρ περισσόν*?

438. If the anger of the goddess were meant, as it is usually taken, the nurse could not say *οὐδὲν περισσὸν πέπονθας*, for the anger of Aphrodite would be *περισσότατον*. It is remarkable that *ἄργα* in the plural generally means not wrath, but passions; and here *ἄργα θεᾶς* are the "ordinary passions inspired by the goddess."

441. **λύει** = *λυσιτελεῖ*, a common use in Euripides. **τῆρα** is crasis for *τοὶ ἄρα*. This is Valckenaer's emend. for the MSS. *οὐτ' ἄρα γ' οὐ δεῖ*.

442. The words *τῶν πέλας* and *ἴσοι τε μέλλουσι* are certainly corrupt. Wecklein proposes *νόσον μαλάσσειν* for *ἴσοι τε μέλλουσ'*.

443. Horace has *In me tota ruens Venus*.

445. *περισσόν*, as in 437, "extraordinary, unnatural, one who despises love."

446. **πῶς δοκεῖς**, used to give liveliness to narration: cf. *Hecuba*, 1160: *κἀτ' ἐκ γαληνῶν, πῶς δοκεῖς; προσφθεγμάτων*. We have it often in Aristophanes.

447 sq. Cf. l. 1268 sq. of this play. So Sophokles talks of

Eros in his celebrated chorus in the *Antigone*, and in the following fragment of his lost *Phaëdra* :

Ἔρως γὰρ ἄνδρας οὐ μόνους ἐπέρχεται,
οὐδ' αὖ γυναῖκας ἀλλὰ καὶ θεῶν ἄνω
ψυχὰς χαράσσει κατὰ πόντον ἐρχεται.
καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατῆς σθένει
Ζεὺς ἀλλ' ὑπέκειε καὶ θέλων ἐγκλίνεται.

But the fullest expression of these ideas is in a fragment from an unknown play of Sophokles, preserved by Stobaeus :

ὦ παῖδες, ἦ τοι Κύπρις οὐ Κύπρις μόνον
ἀλλ' ἐστὶ πολλῶν ὀνομάτων ἐπώνυμος.
ἔστιν μὲν Ἀΐδης, ἔστι δ' ἀφθιτος βία
ἔστιν δὲ λύσσα μαινὰς, ἔστι δ' ἡμερος
ἄκρατος, ἔστ' οἰμωγμός. ἐν κείνῃ τὸ πᾶν
σπουδαῖον, ἡσυχάειον, ἐς βιάν ἄγον.
ἐντήκεται γὰρ πνευμόνων ὄσοις ἐνι
ψυχῇ. τίς οὐχὶ τῆσδε τῆς θεοῦ βορά ;
εἰσέρχεται μὲν ἰχθύων πλωτῶ γένει,
ἐνεσσι δ' ἐν χέρσου τετρασκελεῖ γονῆ'
νωμα δ' ἐν οἰωνοῖσι τοῦκείνης πτερδόν,
ἐν θηρσίν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω.
τίν' οὐ παλαιόσ' ἐς τρίς ἐκβάλλει θεῶν ;
εἰ μοι θέμις, θέμις δε τάληθ' ἴλεγει,
Διὸς τυραννεί πνευμόνων' ἄνευ δορδός,
ἄνευ σιδήρου πάντα τοι συντέμνεται
Κύπρις τὰ θνητῶν καὶ θεῶν βουλεύματα.

451. This surely means not pictures, but literature, and does not refer to the same kind of representation as Hippolytus mentions in v. 1005, where the singular is used. ἐν μούσαις means *literature*, chiefly poetical. The amours of the gods were favourite subjects with the old logographers and genealogical poets. γραφή commonly means writing, not pictures. Cf. 1311.

452. αὐτοί τ' εἰσίν, κ. τ. λ., "and are themselves engaged in literary studies."

458. στέργουσι νικώμενοι, "acquiesce in defeat."

459. ἐπὶ ῥητοῖς ἄρα, "on particular specified conditions." ἄρα is ironical: cf. Thukyd. i. 13: ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι.

460. ἦ' πῖ, κ. τ. λ., "or with different gods for masters."

461. κάρτ' ἔχοντας εὖ φρενῶν (some MSS. φρονεῖν), "very sensible persons." In next line, μὴ δοκεῖν δρᾶν means "pretend not to see."

465. συνηκομῆζεν, "to assist," is equivalent here to κρύπτειν.

467. The ordinary reading, *χρῆν* (for *ἐχρῆν*), would imply that men really did elaborate their conduct very finely, which is not true. The old reading, *χρή*, is found in the scholiast, and should be retained.

468. The usual reading after the MSS., but which is almost by all admitted to be corrupt, gave *δόμοι* for *δοκοί*, and *καλῶς ἀκριβώσειαν* in the following line; this was supposed to mean, "For not even can men (*βροτοί*) make with perfect accuracy a roof with which houses are covered in." This is not Greek, for *ἄν* is required, and *ἤς κατηρεφεῖς δόμοι* is highly unsatisfactory. Monk thinks that a line has fallen out. Musgrave ingeniously proposed *κανὼν ἀκριβώσει' ἄν*; and Seidler *δοκοί* for *δόμοι*, which we have followed. Wecklein, utilizing these hints, would read *οὐδὲ στέγην ἄν εἰς κατηρεφεῖς δοκοὺς κανὼν ἀκριβώσειεν*, but this is unnecessary. The changes of Musgrave and Seidler are drawn from the scholium: *καὶ τὸ μέτρον τοῦ διαστήματος τῶν δόμων* (read *δοκῶν*) *φυλάξειαν ὡς μήτε ἐκεῖνην πολὺ ἀπέχειν μήτε τὴν ἄλλην πλησιάζειν. Εἶτα πρὸς μὲν ξύλων συνθέσεις καὶ κανόνας εὐσυνθέτους οὐκ ἐφίκετο τῆς ἀκριβείας.* Barthold rejects 468, 469, 470 altogether.

469. *εἰς δὲ τὴν τύχην ὄσσην σύ.* This is a strange expression, though *δυστυχία* would be quite natural. Weil considers that *τύχη* has arisen from *παραχή*, a customary gloss of *κλύθων* when used in a metaphorical sense, and reads *εἰς κλύθωνα δέ (ὄσον* in next line), originally conjectured by Gomperz from the scholium *εἰς δὲ πέλαγος*. Such a word as *κλύθων* is very probable on account of *ἐκνεύσαι*, yet this correction does not seem satisfactory, for the next line cannot stand as it is. *ὄσσην σύ* implies some one with whom a comparison is made. We suggest to read *ἦν δέ τις τύχη πεσῶν ἐς ἄντλον*, on which the scholium *πέλαγος* would be just what we should expect. For *ἄντλος*, cf. note on l. 767. Barthold rejects the lines 468-470 altogether, thinking the last part a bad imitation of lines 822-824.

471. "But if you have more good points than bad ones in your character, you will fare very well, considering you are human." These words are a confusion, or rather composition, of two constructions, viz., *εἰ πλείω τὰ χρηστὰ τῶν κακῶν ἔχεις* and *εἰ τὰ πλείω χρηστὰ ἢ κακὰ ἔχεις*.

472. What is the force of *γε* after *κάρτα*? After a limitative word like *ἐπιεικῶς* it would be natural, but after *κάρτα* it is unintelligible, and therefore corrupt. With Cobet only it has not passed muster; he proposes *κάρτ' ἂν εἶ*.

475. Aristophanes was thinking probably of this line in *Clouds*, 1082, where the *Ἄδικος Λόγος* says: *Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο*, in excusing improper love. So also

Eur. *Troad.* 948, Helen says: *την θεον κόλαζε και Διὸς κρείστων γένου ὅς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος, κείνης δὲ δοῦλός ἐστι. συγγνώμη δ' ἐμοί.*

477. Barthold omits the five last lines as spurious.

484. *ψόγων*. This is Weil's emendation for MSS. *λόγων*; being antithetical to *αἰνος*, it gives the true point to the sentence.

485. *μᾶλλον ἄλγων*, pleonasm, as in *Hecuba*, 377: *μᾶλλον εὐτυχέστερος*, and to which there are many English parallels in Shakspeare.

491. *τάνδρός διωστέον*. Schol. explains *πειρατέον τῆς γνώμης τοῦ Ἱππολτου ποῖος ἔσται πρὸς τὰ λεγόμενα*. Weil says *τάνδρός* is for *τὰ ἀνδρός*, not *τοῦ*; but *τοῦ* is certainly required; and though in the few examples we have of the use of *διειδέναί* we find the accusative following it, yet it is easier to suppose that it can be used with the genitive of respect, than the omission of *τοῦ*. The old reading, which placed a full stop at *τάνδρός*, making it depend on *δεῖ*, put into the mouth of the nurse a very coarse expression, as Weil calls it. The new punctuation is due to Nauck. Mr. Paley, in the small Cambridge edition, explains the right reading in his notes; but, by some oversight, leaves the old one in the text, which he also has in his large edition. In the Florentine C the punctuation is unmistakably after *σ'*, not after *τάνδρός*, and in the Pal. there is no stop in the line at all. Barthold, retaining the stop at *τάνδρός*, reads *ῥ τάχος διωστέον τὸν εὐθύν, κ. τ. λ.*

493 *sq.* "For if your life were not in danger of such misfortunes, and if you were a woman of strong self-restraint, I should never, for the sake of your lustful pleasures, have urged you to this course, whereas," &c. There is something unsatisfactory in this. Nauck considers lines 494, 495 spurious, and reads *πῶς ἦγον* for *προῆγον* in 496. Weil emends *οἷς* for *σοι*, and *βίου* for *βιος*, in 493, and omits *δ'* in 494, and renders: "if there were means by which you would be able to preserve your honour without such great danger to your life"; but this is objectionable: *ἂν* is indispensably required with *ἐτύγχανες* in such a sense. We agree with Nauck in thinking them interpolated; but read *οὐκ*, not *πῶς*, in 496, on account of *οὐκ ἂν ποτ'* in 495.

500. *ἄλλ' αἰσχρ'*. MSS. *αἰσχρ' ἄλλ'*, in which there is a logical difficulty. "The transition from this verse to the next leaves something to be desired," says Weil, and he proposes *ἄλλ' εἴ γ' ἀμείνω*, which is hardly satisfactory. Nauck and Barthold would omit the line. The real difficulty is that the nurse should confess at once, "yes they are *αἰσχρά*": what we should expect her to say is, "call my words *αἰσχρά* & it

you like." We have emended ἀλλ' αἰσχρ', "But these things you call disgraceful are better for you than your own principles of honour." Some MSS. read κακῶν.

503. καὶ μὴ γε. καὶ gives no sense. Weil emends μὴ μοι γε. Hense and Barthold read μὴ νῦν γε: Kirchhoff, μὴ μὴ σε. It is impossible to decide the right reading.

504. οὐ, Nauck's emendation for εἶ. Cobet would read ὑπὸργασμαι, but ὑποργάζω only occurs in a comic fragment, in a meaning which seems quite out of place here. This is the only place in which ἐπέργαζομαι is found in this metaphorical sense; and all editors, except Weil, through not attending to the proper meaning, have lost the point of the word. It does not mean to subject to, but to prepare for, as *e. g.* to prepare a field for the reception of seed, Xen. *Oec.* 16. 10: τῷ σπόρῳ νεὺν ὑπεργάζεσθαι. Weil, though interpreting this word correctly, loses the contrast of μέν and δέ by retaining εἶ. The real meaning of the passage is, "as, though I have tried to prevent my soul being a receptacle for love, yet, if you speak so plausibly, I shall be beguiled into sin."

506. ἀναλωθήσομαι (διαφθαρθήσομαι, schol.) does not agree with φεύγω, so Weil proposes ἀνειληθήσομαι = revolver, a word which he also introduces in *Medea*, 1181, reading ἀνειλῶν for ἄν ἔλκων. He compares *Orestes*, 171: πάλιν ἀνὰ πόδα σὸν εἰλίξεις. Barthold reads λανθάνουσ' ἄλωσομαι, and Wecklein suggests πάλιν ἰοῦσ' ἄλωσομαι. It seems very likely that ὠθήσομαι is the last word in the line, a wrong form for ὠσθήσομαι, but one often found in the MSS. The schol. has δέδοικε γὰρ ἢ Φαίδρα μὴ λαβοῦσ' ἄλφ τῇ πιθανότητι, so we might read λανθάνουσ' ὠσθήσομαι, but that ὠθέω seems always used of violent pushing, and is therefore inappropriate with λανθάνουσ'.

507. "If you think so, you should not have fallen in love; but as you have done so, obey me; for I have thought of a second plan." δευτέρα γὰρ ἢ χάρις is corrupt, and is not yet satisfactorily emended. Weil, holding that the word ἁμαρτάνειν is wholly inappropriate as said by the nurse of an unwished and striven-against passion, and remarking that εἴ τοι δοκεῖ σοι is generally followed by an imperative phrase, and, moreover, that δευτ. γὰρ ἢ χάρ. implies that the second favour was indicated in the preceding words, reads:

χρή τέ μ' ἐνδὸς ἁμαρτάνειν,
τόδ' οὖν πιθοῦ μοι.

This change is not at all convincing; ἁμαρτάνειν is used of improper love, like νοσεῖν, without any special blame. The difficulty lies in δευτέρα γὰρ ἢ χάρις. Barthold proposes οὐδ' οὖν,

πιθοῦ μοι, δευτέρῳ σοι καταναεῖν, without any authority or probability.

512. κακή, "cowardly."

513-515 are incompatible with 516, and are rightly considered spurious by Kirchhoff, Weil, and Nauck.

524. τοῖς φίλοις, *i. e.* Hippolytus.

a. Str. 525-534 = Ant. 535-544.

525, 535.	υ		ε	υ		ε	υ	υ		ε	υ		-
526, 536.	-		ε	υ	υ		ε	υ		ε	υ		ε
527, 537.	-		ε	υ	υ		ε	υ		ε	υ		ε
528, 538.	-		ε	υ	υ		ε	υ		ε	υ		ε
529, 539.	-		ε	υ	υ		ε	-					
530, 540.	ε	υ		ε	υ	υ		-					
531, 541.	-		ε	υ		ε	υ		ε	υ	υ		
532, 542.	-		ε	υ		ε	υ	υ		ε	υ		
533, 543.	-		ε	υ		ε	υ		ε				
534, 544.	υ		ε	υ	υ		ε	υ					

β. Str. 545-555 = Ant. 555-564.

545, 555.	ε	υ	ε	υ	υ	ε							
546, 556.	ε	υ	ε	υ	υ	ε	-						
547, 8; 557, 8.	υ	-	ε	υ	ε	υ	υ	ε	υ	ε	-		
549, 559.	-	ε	υ	ε	υ	υ	ε	υ	υ	υ			
550, 560.	-	ε	υ	υ	ε	υ	ε	-					
551, 561.	υ	ε	υ	υ	ε	υ	ε						
552, 562.	υ	υ	ε	υ	υ	ε	-						
553, 563.	-	-	ε	υ	ε	υ	υ	ε	υ	ε	υ		
554, 564.	ε	-	ε	υ	υ	ε	-						

525. δ . . . σταζων. This is (in A only) the right reading, which Weil has adopted in his text. δ is not found for δs in the tragedians; σταζων is Wecklein's emendation; MSS have σταζεις.

Nauck proposed *ίελς. κατ' ὀμμάτων*, the eyes of the lover. Of the first strophe and antistrophe of this ode there is a fine version by Mr. R. Browning, in the *Primer on Euripides*, p. 116. *ψυχῆ* is the reading of PC.

531. *ὑπέρτερον οἶον* = *ὑπέρτερον ἦ*, so we have in Theocritus *γλυκερώτερον ὄσσον*.

535. The sense of ll. 535–541 is: it is in vain that Greece does splendid homage to Zeus and Phoebus, if it neglects Eros. Plato, *Symposium* 177 A and 189 C, notices that the Greeks neglected the worship of Eros: he had no temple in Athens. Line 534 is the only place in ancient writers in which Eros is spoken of as son of Zeus. Similarly Hecuba (*Hec.*, l. 816) complains of the neglect of the worship of Peithô :

πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνῃν
οὐδέν τι μᾶλλον ἐς τέλος σπουδάσομεν
μισθοὺς δίδόντες μανθάνειν, ἢν ἦν ποτε
ἤπειθεν ἅ τις βούλοιο, τυγχάνειν θ' ἅμα.

537. *αι'* was added by Hermann to restore the metre.

542. *διὰ πάσας . . . θνατοῖς*, "coming with all kinds of utter misfortune to mortals," a phrase on the analogy of *διὰ πολέμου, διὰ δίκης, κ. τ. λ.* For *πάσας* A reads *πλείστας*.

546. As Weil has shown, *πῶλον* and *ἄζυγα* go together, whereas *λέκτρων* depends on *ἄνανδρον*. Most editors take *ἄζυγα* with *λέκτρων*, thus making *ἄνανδρον* feeble and unpoetical. The girl referred to is Iole, to gain possession of whom Herakles sacked Oechalia.

548. Most of the editors have adopted the emendation of Matthiae, *ἔπ' εἰρεσίᾳ*, for the MSS. *ἀπειρεσίαν*. Weil has propounded a theory as to the original construction of the sentence, but has offered no emendation: *τᾶν*, which he reads in the next line as relative, would require a finite mood preceding, whose subject would be "Eros" from the last line of the strophe. The scholiast has *ἀποξέβασα καὶ ἀποχωρίσασα τῶν οἴκων*. Perhaps we should read *ζεύξασ' ἔπ' Εὐρυτίων*, which had been proposed by Monk (who also suggests *Εὐρυτιδᾶν*), but had passed into oblivion among subsequent editors. *Εὐρύτιος* would be a poetical form of the regular adj. *Εὐρυτεῖος*, like *Βάκχιος* for *Βακχεῖος*. Eurutos was Iole's father. For the use of *ἀποξέγγυμι* cf. *Phoen.* 329, *ἀπήγας δημοτέρου τᾶς ἀποξυγείσας δόμων*. The word is probably used with reference to the preceding *πῶλον*, a point to which editors have not drawn attention.

550. *"Αἶδος Βάκχαν*: cf. *Βάκχαι Αἶδου*, said in *Hecuba*, 1076, of Trojan captives. From the reading *ναῖδ' ὅπως τε Βάκχαν* Wecklein draws *μανάδα τιν' ὥστε Βάκχαν*.

551. **καπνῷ**, "flame," as Weil observes.
552. **θ' ὑμεναίοις**. Weil's emendation seems likely, viz., ὄφ' ὕμνοισιν, for the repetition of ὑμεναίων in v. 554 offends us. In the antistrophe in v. 562 he retains **κατεύνασεν** for **κατέλυσεν**, forgetting that the *α* in **κατεύνασεν** is short.
553. **ἔξειδωκεν**, *vox propria*, of "giving in marriage."
561. **νυμφευσαμένα**, Kirchhoff's emendation for **νυμφευσαμέναν**. **Βροντᾶ ἄμφ.**, "double-flamed thunder" (alluding to representations in art of the thunderbolt, with tongues of flame above and below), depends on **νυμφ.**
562. **κατέλυσεν**, *v. note* on 552. Paley reads **κατέπαυσεν**.
563. The metre of this line does not correspond with the strophe. Mr. Paley, with probability, adopts **δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ**, "breathes over the world" (the reading of C).
567. **ὡς μάθω**, C.
569. The following is one of those remarkable scenes in which Euripides so effectively combines staid iambics with excited dochmiacs: see l. 817 *sq.* of this play, *Herc. Fur.*, 1163, *Alkestis*, 243 (cf. Mahaffy's *Hist. of Greek Literature*, i. p. 382).
576. **κέλαδος ἐν δόμοις πίτνει** is a curious expression. Wecklein's emendation is **κέλαδος ἘΝΔΟΝ ἸCΤΑΤΑΙ**. For **ἰστάναι**, with words meaning noise, compare *Herakleid.* 128, *Bohḡn ἔστησε*: *Iph. Aul.* 1039, **ἔστασεν ἰαχάν**: *Iph. Taur.* 1307, **ἴστησιν βοήν**.
585. The scholium **γρ. ἰωάν**, **ἀντὶ τοῦ φωνῆν παρὰ τὸ ἴεναι καὶ ἀναπέμπεσθαι** has led Weil to his good emendation **ἴαν** for the *ms.* **ἰαχάν** (or Elmsley's **ἄχάν**).
586. The usual reading—

γεγωνεῖν ὄπα (libri ὄπα)
διὰ πύλας ἔμολεν ἔμολε σοὶ βοά,

gives quite inappropriate sense; the chorus can hear distinctly that the sound proceeds from the house, but cannot distinguish the words. Nauck proposes to read **δτου** for **ὄπα**, but Weil seems here again successful in his correction—

γεγωνεῖν ὄποι'
ἔμολεν ἔμολε σοὶ διὰ πύλας * *

A word has fallen out here, and **βοά**, which makes bad sense, proceeds from the schol. **διὰ τὸ μὴ ἀκούειν οὖν τῶν λόγων οὐδὲ εἰπεῖν δύναται τίς ἢ βοή**. Weil suggests as the right word **μαθεῖν** or **ἔπη**. **τάδε** might be preferable.

597. **φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον** is the adapted reading from A (**φίλως μὲν καλῶς**), but produces an ill-sounding collocation of the two adverbs. The Florentine C has **φίλως μὲν οὐ**

καλῶς δ' ἰωμένη νόσον, in which we must punctuate after μέν. A, and the best copies of the same class, have φίλως μέν καλῶς δ' οὐ (unmetrically), consequently our text has the best MS. authority.

601. ἀναπτυχαί. Weil renders *οφει eye*, suggested by the retracting of the eyelids.

605. For τῆς σῆς, Weil reads τῆσδε (of some MSS.), considering the vulgate a gloss.

612. "Juravi lingua, mentem injuratum gero": so is the famous line rendered by Cicero (*De off.*, iii. 29), who defends the sentiment. See Mahaffy's *Hist. of Greek Literature*, i. p. 335. In three passages in Aristophanes it is caricatured.

614. ἀπέπτυσ' : sc. τὸν λόγον, that is φίλους : cf. *Iph. in Taur.* 1161, where Iph., in answer to the question τί δ' ἔστι καινὸν ἐν δομοῖς, says ἀπέπτυσ', that is the word καινόν.

616. For the sentiment in this and following lines, cf. *Medea*, 573-575 :

χρῆν γὰρ ἄλλοθεν ποθεν βροτοῦς
παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος'
χοῦτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.

In l. 616, Weil with his usual acumen finds a difficulty in κακόν, remarking that χρυσὸς κίβδηλος could be said, but not κίβδηλος μόλιβδος : he proposes to replace κακόν by γάνος ; but no change is necessary, for in Herodotus, i. 66, 75, &c., we find κίβδηλος with χρησμός, not as counterfeit, but specious or misleading : hence translate a "specious mischief."

622. τοῦ τιμήματος τῆς ἀξίας ἕκαστον, "each according to the valuation of his deposit."

625, 626. These two verses are spurious, as Nauck has shown. They have a quantity ἐκτινόμεν which does not conform to the tragedians' use, they are suspiciously like 630, 633, and they do not read smoothly. Mr. Paley keeping the lines reads ἐκτείνόμεν (with A and P), quoting *Med.* 585, ἐν γὰρ ἐκτενεῖ σ' ἔπος in the sense of *lay low*, a term borrowed from the palaestra. But surely while there it is quite appropriate, referring to a conflict of words, here it would be strained.

634. Weil alters this line by reading ὅς τε κηδεύσας καλῶς, remarking that there is no question of an inevitable alternative, as is shown by ll. 638, 639. The change is unnecessary, for Euripides (though of course not fairly) makes the alternative a complete one. Lines 638, 639 are only a remark added afterwards, and refer to a particular case of the first alternative, viz. : An unpleasant married life is least unpleasant when it is through εὐθλία that the wife is ἀνοφελής.

637. *πιεῖται*, "tries to stifle," Weil.

638. *τὸ μὴδὲν οὐδ'* is Weil's emendation for *τὸ μὴδὲν, ἀλλ'*. If we keep *ἀλλ'* we have an unmeaning contrast between *τὸ μὴδὲν* (which without *οὐσα* is hardly good Greek) and *ἀνωφελής*, *i. e.* between two negatives. Probably *ἄλλ* arose from repetition of *AN*, in *ἀνωφελής*, which word, however, is itself slightly suspicious, on account of *ἀνωφελείς* in 636. Wecklein approves of Nauck's *οὐσα νωχελής*, and proposes *βῆρον* for *βῆστον* in the beginning of the line.

642. *πανούργον*, PC. 643 and 644 are in the margin in C.

644. *μωρίαν* means here, as constantly, impure desires. For *ἀφρηρέθη* used in a similar way, cf. line 1207.

646. *ἄφθογγα δάκη θηρῶν*, "beasts which bite, not talk."

647. *ἴν' εἶχον*, κ. τ. λ. "In which case they (the women, of course) would have no one to speak to, and, if they did speak, would receive no answer from the beasts (*ἐκείνων*)." That this is the meaning of this sentence seems so plain from the context that no note would be required, but that Mr. Paley finds a difficulty, and makes *θῆρες* subject of *εἶχον*. *τινα* is governed by *προσφωνεῖν*, and *εἶχον* is taken absolutely.

649. The MSS. reading, *δρῶσιν βουλευμάτ'*, is not good sense. The schol. has *μηχανῶνται*, which would not explain *δράω*. We have adopted Weil's conjecture, *νῶσιν*, and we thus have a slight play of words. "As it is, our women spin—not wool—but wicked plans," &c. This line is omitted in the Flor. C and in P. Wecklein proposes *ἐννοοῦσιν* for *ἐνδον δρῶσιν*.

654. *πῶς ἂν κ. τ. λ.*, *i. e.* "How should I commit such a wicked act, if I consider myself polluted by the very hearing of it?" Hippolytus, after a long general preface, replies in the negative by these words to Phaedra's proposition.

657. This line directly contradicts the much censured 612, and shows how strictly Hippolytus adhered to his obligation.

660. *σῖγα* is an adverb.

661. "I will see how you behold him," an uncommon use of *πῶς* for *ὅπως*.

665. *οὐδ' εἰ*, κ. τ. λ. These words are out of place, and require correction according to Weil, who would read *οὐδὲ φείσομαι λέγειν κακῶς*, making thus a correspondence between *κακῶς* and *κακαί* in next line; but *ἄεἰ* in 666 requires a preceding *ἄεἰ* almost imperatively, while *κακαί* at the end does not. Mr. Paley has shown the real interpretation to be that *οὐδ' εἰ . . . λέγειν* are spoken in the person of the poet, already remarkable for supposed misogynism, and are addressed to the audience.

669. This antistrophe corresponds to 362-372, and is evidently spoken by the one person, Phaedra, as Nauck and Weil print it, not as Monk and Mr. Paley. The Paris MS. 2712 supports this. *τάλαιες* is Barnes's emend. for MS. *τάλαινες*.

670. So Nauck. Vulg. *τίνα νῦν τέχναν*. Weil, *τέχνας νῦν τίνας ἔτ' ἔχομεν*. Monk, Paley, &c., *τίνας νῦν τέχνας*.

671. *σφαλεῖσαι κάθαμμα λύειν λόγου*. Weil remarks that these are metaphors from the palaestra. *κάθαμμα* is "the grip." *λόγου* is probably corrupt, or perhaps *λόγους* in the preceding line, which has a variant *λόγον*. Monk corr. MSS. *λόσειν*.

675 sq. Aristophanes, *Thesm.* 715, has imitated these lines:

*Τίς οὖν σοι τίς ἂν ξύμμαχος ἐκ θεῶν
Ἄθανάτων ἔλθοι ξὺν ἀδίκους ἔργους;*

677. *τὸ γὰρ παρ' ἡμῖν—βίου*. This is corrupt. The schol. interprets *τὸ γὰρ νῦν πάθος παρὸν παντὸς τοῦ βίου δυσεκπέρατόν ἐστιν*, but this way of taking *βίου* will hardly recommend itself to anyone. Weil reads *βίῳ*, translating "the misfortune which I experience advances against my life as a thing difficult to pass; i. e. conducts me to a violent death." Here and v. 883 the MSS. read *δυσεκπέρατον*.

686. *κακύνομαι*, "I am dishonoured."

691. This line is wanting in one Paris MS., and is generally considered to be spurious.

696. Take *σοῦ* with *τὴν διάγνωσιν*, "For the sting of grief overcomes thy judgment."

700. *εὖ γ' ἔπραξα*. Cobet has corrected to *ἐξέπραξα*.

703. *τρώσσασαν, κ. τ. λ.* The meaning, according to the editors, must be "having injured me first, then to enter into an argument with me," and the scholiast has *ἄτοπον τὸ καὶ ἐθέλειν σε ἰσολογεῖν μοι καὶ ἐκ τῶν ἴσων ἀμφισβητεῖν τρώσσασάν με*. But *συγχωρεῖν* does not express this. Tournier emends *εἰθ' ὁμῶσε χωρεῖν*, which Weil reads. But may not *συγχωρεῖν* be taken in its ordinary sense: "Is it just and a sufficient excuse, now that you have wounded me, to confess in words that you have done so?"—to add insult to injury. For *ἦ γὰρ* (AFC) most edd. read *ἦ καὶ*.

708, 709. Racine, *Phèdre*, iv. 6: Va, laisse-moi le soin de mon sort déplorable. Weil remarks that the nurse does not, as is generally supposed, re-enter the palace. For δὲ PC read *γάρ*.

713. The chorus appeals to the altar of the goddess on the stage. PC read *καλὴν ψαθ'*.

715, 716. These two lines as they stand are corrupt. For *προτρέπουσ'* there is another reading, *προστρέπουσ'*. The schol.

has ζητούσα καὶ ἐξερευνώσα, μετατρέπουσα, φησί, καὶ πολλὰ δοκιμάζουσα καὶ εἰς πολλὰ μεταφέρουσά μου τὴν γνώμην ἐν μόνον ἴαμα τῆς συμφορᾶς εἶδρον. From this, combined with the facts that μετατρέπουσα, μεταφέρουσα are found elsewhere as glosses on στρέφουσα, and that in Aesch. fr. 314 (*Herm.*) ἴαμα is a gloss of the uncommon word ῥῦμα, Weil proposes:

ἐν δὲ, πᾶν στρέφουσ', ἐγὼ
εὐρούσα ῥῦμα τῆσδε συμφορᾶς ἔχω,

and with his usual boldness introduces it into the text: εὐρούσα ῥῦμα, according to his theory, became εἶρημα, and δῆτα was afterwards inserted. His πᾶν στρέφουσ' is very tempting, but his change in l. 716 is more than doubtful. εὐρούσ' ἴαμα seems much more probable. The MSS. vary between δῆτα and δῆ τι; hence it seems likely that δῆ occurs in the words whatever they be. Wecklein emends ἐν δὲ πᾶν στρέφουσ' ἔπος εὐρούσ' ἄκος δῆ: there might then be a play on ἄκος in l. 722.

718. πρὸς τὰ νῦν πεπτωκότα, "so far as is possible, considering the circumstances."

721. μιᾶς, "for the sake of one poor life," *i. e.* her own.

731. σωφρονεῖν μαθήσεται, "learn to be wise," *i. e.* not to despise love. Surely the double sense which Mr. Paley finds in σωφρονεῖν, as implying both wisdom and chastity, is out of place here.

732. Cf. Mr. Jebb's beautiful translation. (*Translations*, pp. 35-37.)

Metre: Str. l. 732-741 = Ant. 742, 751.

732, 742.	⊥	⊥	⊥		⊥	⊥	⊥		⊥		⊥	⊥	⊥	⊥		⊥	-
733, 743.	⊥	⊥		⊥	⊥		⊥	⊥		⊥	-						
734, 744.	⊥	⊥		⊥	⊥	⊥		⊥		⊥	⊥	⊥	⊥	⊥		⊥	-
735, 745.	⊥	-		⊥	⊥	⊥		⊥	⊥		⊥						
736, 746.	⊥	-		⊥	⊥	⊥		⊥	-								
737, 747.	⊥	⊥		⊥	⊥	⊥		⊥	⊥		⊥						
738, 748.	⊥	⊥		⊥	⊥	⊥		⊥	⊥		⊥	-					
739, 749.	-		⊥	⊥	⊥		⊥	⊥		⊥	-						
740, 750.	⊥		⊥	⊥	⊥		⊥	⊥		⊥		⊥	⊥	⊥		⊥	
741, 751.	⊥	-		⊥	⊥	⊥		⊥	⊥		⊥						

Str. 752-763 = Ant. 764-775.

752, 764.	┌ -		┌ υ υ		┌ υ		┌
753, 765.	┌ -		┌ υ υ		┌ υ		┌
754, 766.	┌ υ		┌ υ υ		┌ -		
755, 767.	υ υ		┌ υ υ		┌ υ		┌ υ
756, 768.	┌ υ		┌ υ		┌ -		
757, 769.	υ υ		┌ υ υ		┌ υ		┌ υ
758, 770.	┌ υ υ		┌ υ υ		┌ -		
759, 771.	┌ υ		┌ -		┌ υ		┌ -
760, 772.	┌ υ		┌ -		┌ υ		┌ -
761, 773.	┌ υ		┌ -		┌ υ		┌ -
762, 774.	┌ υ		┌ -		┌ υ		┌ -
763, 775.	┌ υ		┌ -		┌ υ		┌ υ

732. Cf. Hesiod, *Theog.* 483: "Ἀντρω ἐν ἡλιβάτω ζαθέης ὑπὸ κεῦθεσι γαίης. Ἥ-λίβατος, used originally as epithet of rocks, meant "washed and smoothed by rain," and so "naked, steep." Hence it came to be used in the sense of "inaccessible," and be applied to caverns. The word is connected with λείβω, "pour," Lat. *lubricus*, "slippery, smooth," and the words λίψ, ἔλιψ, meaning *rock*. The derivations given by Liddell and Scott are not to be accepted.

733. Ἴνα με must be spurious, as it is not sense to say, "would that I were in the caves of the earth, and may the god make me *there* a bird among the winged herds." Herwerden proposes χθόνος, ἡ πτ.·ω. θ. ἐν με π. α. θ.

739. πατρός, *i. e.* the sun.

741. MSS. give ἠλεκτροφαεῖς αἰγὰς. But in the first place it is not good sense to say σταλάσσειν αἰγὰς in speaking of drops, and has only a false air of poetry: secondly, αἰγὰς does not agree with the antistrophic θεοῖς. We follow Weil's emendation, στάγας: the nom. στάγες occurs in *Apoll. Rhod.* 4, 624.

749. παρὰ κούταις does not agree with the line in the strophe where τάλαιναι has been rightly restored for τριτάλαιναι. Several emendations have been proposed, but Hermann's παρ' εἰναῖς is far the best.

757. κακονυμφοτάταν δυνασιν, in apposition to the sentence.

Prof. Jebb felicitously translates "to bless her with a marriage most unblest."

758—761. These are Weil's elegant and necessary changes of the corrupt MSS. reading :

ἦ γὰρ ἀπ' ἀμφοτέρων ἦ
Κρησίας ἐκ γὰρ δύσσορις
ἔπτατ' ἐπὶ κλεινὰς Ἀθήνας
Μουνύχου δ' ἀκταΐσιν ἐκδήσαντι, κ.τ.λ.

The schol. has, ὄντως γὰρ ἀπὸ τῶν δύο, ἀπὸ τε τῆς Κρήτης καὶ τῆς Ἀττικῆς, κακὰ σημεῖα ἐφάνησαν αὐτῇ. Translate—"for surely it was attended with bad omens from both countries, from the Cretan when it sped off to famous Athens, and then in that part of the shore of Munichus where they," &c. The shore of Munichus refers of course to the port Munichia. With antiquarian accuracy the poet represents the ship landing at the open roadstead of Phaleron, not at the later harbour of Piræus. The MSS. have Μουνυχίου, but as we find Μούνυχος always on inscriptions, it must be what Euripides originally wrote, as the corruption to Μούνυχος cannot have been so early as the fifth century B.C. Notice that, with Weil's reading, l. 760 corresponds to the antistrophic line.

762. πεισμάτων ἀρχάς, "the ends of the ropes."

764. ἀνθ' ὧν, "wherefore," or more strictly, "in accordance with which" (the omens). Both οὐχ ὀσίων ἐρώτων and Ἀφροδίτας depends on νόσφ, "the disease, caused by Aphrodite, consisting of forbidden love."

767. ὑπέραντλος, "overcharged." This is the only place in classical Greek in which the word occurs. In Plutarch and Lucian, &c., it is used of ships being water-logged. We may take this opportunity of discussing the words ἀντλέω and ἄντλος, whose intimate etymological connexion has never yet been doubted. In establishing philological affinity two things are to be taken into account—sound and meaning. As far as sound goes these words are identical; when we come to meaning it is harder to see the relation. ἀντλέω is for ἀγκλέω, Lat. *anclare*, and is used originally of drawing water: the metaphorical sense (in expressions like ἀντλεῖν κακὰ, τύχην, βίον, cf. l. 898) is explained by the analogy of *haurio* (orig. "draw water"), *exhaustus*, and the old Latin expression *anclare labores*. Ἄντλος, on the other hand, means, in the oldest passages in which we find it, *bilge water* (not *hold*), *Odyssey*, xii. 411, and xv. 479; also in the fragment of *Alcæus* (περ μὲν γὰρ ἄντλος ἰστοπέδαυ ἐχει) it is better taken *bilge water* than *hold*. In Pindar it means a sheet of water, as in *Eur. Hec.* 1025: ἐς ἀλίμενα ἄντλον πεσών.

In most other places it means bilge water, and is sometimes used metaphorically, like *πέλαγος*, for a sea of trouble (cf. l. 822 sq.). The original meaning is evidently stagnant water, and it became associated with *ἀντλέω* on account of its form, combined with the accidental circumstance that *ἀντλέω* is sometimes used of pumping or baling out bilge water. What then is the etymological connexion of *ἄντλος*? We can hardly hesitate to place it with the Latin *sent-ina* of the same meaning, *σ* having fallen off as in *ἔτεος* (Sansk. *satyas*), *ὄρος* (Lat. *serum*), *ἄλοχος* (for *σάλοχος*), &c. We may, perhaps, put both words among those that Fick groups under *sa, san* (e. g. *sino, positus, situs*); they would thus originally have expressed stationary, as opposed to running, water. *Ἐπέραντλος* is of course formed from *ἄντλος*, and means "overcharged with bilge water," just like *ὑπερύδρος*, "overflowed with water, dropsical." In the present passage misfortune is the *ἄντλος*. It is interesting to remark how Plutarch evidently considers *ὑπέραντλος* connected with *ἀντλέω*, for he uses the expression *ἐπηνηλημένοι φροντίσιν* and *ὑπέραντλοι φροντίσιν* as equivalent.

δέρα, Markland for MS. *δέρα*.

776, 7. Weil has seen that these verses and the others spoken by the same person were spoken behind the scenes, and, therefore, cannot be attributed to an *ἄγγελος*. Consequently from "one inferior MS. and the old editions" he assigns them to a *Θεράπαινα*. So Kirchhoff. The Flor. C ascribes 776, 777 to a *Θεράπαινα*, but 780, 781, 786, 787 to an *Ἄγγελος*. For *δόμεων*, P and C read *δρόμφ*.

780. *ἀμφιδέξις*, probably said of a man who can use both his hands equally well, and hence transferred to a double-edged sword or knife.

787. Schol. *τὴν ἀτυχῆ οἰκουρόν*.

791. Nauck proposed and Weil reads *ἡχῆ* for *ἡχώ*.

794. Weil says *νέον τι* is nominative, *γῆρας* Πιτθέως accusative. Mr. Paley takes *γῆρας* nom. and compares *οἱ ἔτολμηθη πατήρ* (*Elect.* 277). The most satisfactory way is to suppose Theseus to begin a sentence, then pause at *γῆρας*, and finish it with a different construction.

795. Some MSS. read *δμως ἐστ' ἄν*, after which Nauck and Weil correct *βιοτός ἐστιν ἀλλ' δμως*. But the ordinary reading is quite defensible. The force of *ἐτι* will best appear if we consider it as the opposite of *οὐκέτι*.

809. In Lascaris' and Aldus' ed. this line is repeated after v. 824. The palace is opened by the eccyclema.

811. For the alternating dochmiacs and iambics in the following scene, cf. note on l. 569. At the beginning of l. 811,

either the first syllable is an anacrusis—which, comparing l. 830, seems more probable, or the first *λω* is pronounced as a monosyllable.

817. MSS. have *πόνων ὦν ἔπαθον, ὦ πόλις*, and for *πόλις* there are variants *τάλας* and *τάλαινα*. The usual reading is as in the text, omitting *ὦν*; but Weil reads, *πόνων ἔπαθον ὦν πολὺς* (= *ἔπαθον ὦν πολλῶν*). For *πόλις*, cf. l. 884.

821. Schol. *καταφθορά ζωῆς ἀβιωτοποιός. κατακονά* (from *κατακαίνω*, as *καταφθορά* from *καταφθείρω*, *κτόνος* from *κτείνω*, &c.) means destruction.

834, 835. The same consolation is given in the *Alkestis* to Admetos, l. 417: *οὐ γάρ τι πρῶτος οὐδὲ λολίσθιος βροτῶν γυναικὶς ἐσθλῆς ἤμπλακες*.

836. MSS., *μετοικεῖν σκότῳ θανάων δ τλάμων*. Barthold says, "σκότῳ does not admit of being joined either with *θανάων* or *μετοικεῖν* satisfactorily." He reads *μετοικεῖν θανάων δ τλάμων ἐγώ*. Reiske reads *σκότῳ συνών*, and Weil, changing the order, after Enger, reads *συνών δ τλάμων σκότῳ*; but *συνών* could hardly be right, as Barthold has seen; *συνεσόμενος* would be required. *σκότῳ* is certainly due to a gloss on *κνέφας* (schol. *κνέφας σκότος*). The true reading is probably *μετοικεῖν ΤΑΝΤΝ δ τλάμων θανάων*. This adds much force to Theseus' exclamation: "I desire to go *this very moment*," &c., *i. e.* not wait for my natural death. By a mistake of a copyist, *δ τλάμων* was transposed with *θανών*, before which the very similarly written *τανῶν* fell out, and *σκότῳ* was inserted from a gloss. This reading is confirmed by *Christus Patiens*, l. 902, 3, where the author quotes l. 836 in full, and in the next line has *τανῶν μετοικεῖν*, a transposition which he made for the sake of his iambic metre (such as it is).

840. *τίνα κλύω*; what must I hear? *κλύω* is subjunctive.

841. For the not very common construction of an accus. with *βαίνω*, Mr. Paley quotes Arist., *Clouds*, l. 30, *ἔταρ τί χρέος ἔβα με μετὰ τὸν Πασίαν*;

845. We must consider *οἶον* as relative, not interrogative: "I am wretched for such misfortunes as I have seen." Weil compares *ἀκόμωρος δὴ μοι, τέκος, ἔσσειαι οἶ' ἀγορεύεις*. *Π.* xviii. 95. Cf. also l. 879, *infra*.

848. From symmetry with the strophe, it is evident that Kirchhoff is right in assigning ll. 848–851 to Theseus, and not to the chorus: cf. Excursus. In 849 *δρᾶ*, not *ἐφορᾶ*, should probably be read.

851. The ordinary reading, *σελάνα*, does not agree with the antistrophe. Jacobs' correction, *σέλας*, supported by a line

in the fragments of Kritias, τὸ τ' ἄσπερωπὸν οὐρανοῦ σέλας, is surely right.

858. The genitives are to be taken with ἐπιστολὰς ἔγραψεν, "has she written commands about." Cf. Soph. *Trach.*, 1122, τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων.

861. At first sight δῶμα θ' ἦτις, κ. τ. λ., seems strange, as after οὐκ ἔστι we expect οὐδέ. Weil proposes—

θάρσει, τάλαινα, λέκτρα τὰμά· Θησέως
οὐκ ἔστι δῶμαθ' ἦτις εἰσεῖσιν γυνή,

an elegant and satisfactory change, especially as Cod. A and the schol. have the reading δῶμαθ'. But still it is unnecessary to alter if we consider οὐκ ἔστι as an almost positive idea.

867. ἐμοὶ μὲν οὖν, κ. τ. λ. This passage is unintelligible, and generally agreed to be corrupt. Weil proposes οἱ' ἂν τύχοι for εἴη τυχεῖν, "Such are the evils which can happen, to judge from what that which has befallen." But Kirchhoff, following the scholiast's hint, rejects 871-3.

873. To Hartung is due the emendation ὕριθος for οἰωνόν, which probably found its way into the text from some gloss.

875. λεκτόν cannot be right, on account of the following verse. Weil formerly wished to transpose them, but now he follows, as he thinks, Reiske in reading στεκτόν for λεκτόν, but he seems to have misunderstood Reiske's emendation, which is οὐ στεκτόν οὐδὲ λεκτόν, and is accepted by Barthold. The scholiast has a note on l. 846, δ' οὔτε σιωπᾶν δύναμαι (μέγα γὰρ ἔστιν) οὔτε λέγειν, which does not apply there, and is generally referred to here. We propose οὐ τλητόν οὐδ' ANEKTON: cf. *Hec.*, 158, δουλείας τᾶς οὐ τλατᾶς, τᾶς οὐ φερτᾶς, and consider that the scholiast's note, if it points to anything, points to reading οὐ στεκτόν οὐδὲ ρητόν in 846.

882. Cf. the Homeric ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

884. ἰὼ πόλις. This has been considered inappropriate, and has been changed by Dindorf to ἰὼ τάλας, while Weil proposes ἰὼ πόποι. But ἰὼ πόλις is an appeal for sympathy to the city; the actor turned to the Athenian audience. Theseus also cries δ' πόλις, on seeing Phaedra's corpse, l. 817.

891. The correction ἀνεύχου, for the MS. ἀπεύχου, is due to Valckenaer.

898. ἀντλήσει βίον, "eke out a piteous life." See note on l. 767.

903. ἐφ' ᾧ τὰ νῦν. This reading is preserved in Χριστὸς Πάσχων. The MSS. have ἐφ' ᾧ τινι and ἐφ' ᾧ νῦν.

907. οὔπω, κ. τ. λ. = οὔπω χρόνος παλαιὸς ἐξ οὗ φάος τόδε εἰσεδέρηκετο.

911. This line is transposed by Markland and Weil so as to follow 913. But the manuscript order is preferable, as *κάν τοῖς κακοῖσι* takes up the preceding *ἐν κακοῖς*: thus, "you have no profit from keeping silence in misfortunes; for be assured that a heart which takes an interest in all your experiences cannot refrain from showing curiosity even when those experiences are unhappy; nay, it is not right, father, for you to conceal your misfortunes from those who are friends and more than friends." L. 914 explains what is meant by *ποθοῦσα πάντα κλύειν*. Weil acutely remarks that *κῆτι μᾶλλον ἢ φίλους* will sound as an irony in Theseus' ears. We must add that Markland's change finds some support from the fact that in *Χριστ. Πασχ.*, where ll. 909–913 are quoted, l. 911 is omitted.

916–920. Euripides, when he wrote these lines, was probably thinking of the words of Theognis (430):—

οὐδεὶς πω τοῦτό γ' ἐπεφράσατο
 'Ὅστις σῶφρον' ἔθηκε τὸν ἄφρονα κάκ κακοῦ ἐσθλόν.

But the popular sophists were attacked or defended in this way every day. In l. 916 what is the meaning of the MSS. reading, *ἁμαρτάνοντες μάτην*? It does not agree with the following lines, and *μάτην* is superfluous. The schol. seems to have had a variant *μανθάνοντες* for *ἁμαρτάνοντες*, from which Weil emends *μαστέοντες*, which we have accepted.

923. *λεπτοurgeráis* = *λεπτολογεῖς*, a word not often found. It occurs in Plato's *Politicus*, 249 D.

924. *ὑπερβάλλη*, "strikes beyond the mark," *i.e.* "runs wild," "speaks not to the point."

929. *τὴν δ' ὅπως ἐτύγγανεν*. Weil has the note: "Theseus would that truth and falsehood were distinguished by the nature of the voice, by the organ. The true speech should have the sound which we are accustomed to; the false speech another sound of some kind or other, which he cannot indicate more exactly, *ὅπως ἐτύγγανεν*. The editors do not seem to have understood these words." We should rather say that the just voice should have a fixed sound, by which as a standard every other kind of voice could be tested. But it is not clear whether Euripides meant to say a just *sound*, and any other *sound* you like, or a just voice, and a voice speaking in any other way you like except for justice. But this does not affect the general sense.

930. *Ὡς*, used with the past indicative for an unfulfilled consequence, as we often find *ἴνα*. Cf. l. 1079.

931. *κοῦκ ἂν ἠπατώμεθα*, "and we would not be liable to deception."

935. *παρὰλάσσοντες, ἔξεδροι φρενῶν* are mild terms for *μαινόμενοι*.

938. The meaning of *κατ' ἀνδρῶν βίωτον* is shown by the next line: "from generation to generation."

940. *θεοῖσι, κ. τ. λ.* On these words we find the scholium *ὀφείλομεν δεήσεις τοῖς θεοῖς ἀνευγκεῖν, ἵνα ἕλλην γῆν τινα ἀπομερίσῃ ἥτις τοὺς κακοὺς χωρήσει*, which with our present reading is unintelligible. Nauck draws out the reading—

*θεοῖσιν εὐχέσθαι χρεῶν
ἄλλην πορίζειν γαίαν.*

946. *εἰς μίασμ' ἐλήλυθας*, is a kind of parody on *εἰς λόγους ἐλήλυθας*.

951. *θεοῖσι, κ. τ. λ.*, "Be guilty of the folly of attributing ignorance to the gods." *φρονεῖν* depends on *πιθολίμην*.

953. *καπήλευε*, "boast, show off," a metaphor from petty retailers exposing their goods to sale, and praising them; *σίτοις* presents difficulty, and various corrections have been proposed, but Weil has perhaps found the true reading in *τροφάς*, which he says is found, every letter, in a scholium otherwise absurd.

961. *τῆσδ'*, sc. *δέλτου*. Theseus holds up the tablet containing the accusation of Phaedra.

964. "Well, then, you say that she made a bad bargain with her life," lit. "was a bad bargainer of."

970. What the force of this line is in this place it would be hard to say. The schol. explains *συγγνώμην αὐτοῖς παρέχει τὸ ἄνδρας εἶναι ἐν ἁμαρτίαις, ταῖς γυναιξὶ δὲ οὐ*, which is the natural meaning. It is probably interpolated from another play. It also disarranges the symmetrical construction of Theseus' monologue: cf. *Excursus*.

977. Sinis and Skiron were two robbers of legend who infested the Isthmus of Corinth. The former used to bind wayfarers between two tall trees, which he bent down together and then let go, so that the victim was pulled in pieces. Skiron, after forcing the traveller to wash his feet, used to kick him down from the rocks into the sea, to become food for a monstrous tortoise. Theseus destroyed them both by their own tortures. By some oversight Mr. Paley, in his Cambridge edition of this play, has confused together the two distinct persons.

979. *σύννομος* is properly used of horses and cows feeding in the same pastures, hence transferred to other animals. In Aesch.

Cho. 598, it is used metaphorically: *ἔρωτες ἔπαις σύννομοι*, and Euripides has in *Hel.* 1488, *πταναὶ σύννομοι νεφέων δρόμου*. Lidd. and Scott seem to understand the *πέτραι* to be the *Συμπληγάδες*. MSS. give both *θαλάσση* and *θαλάσσης*.

982. *τὰ πρῶτα* probably refers to the high fame and good name of Hippolytus, which are now being quite overthrown: this is more pointed than if we take it as the highest prosperity.

983. *ξύστασις* is contraction, and means that Theseus' mind was in a high state of tension. We have in *Alkestis*, 797, *τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν*.

988. *ἔχει δὲ μοῖραν καὶ τόδ'*. Hippolytus says: "I am at loss for words in the presence of a multitude, though before a few friends I find myself more eloquent; and it is quite right and orderly that it should be so, for on the other hand," &c. *ἔχει δὲ, κ. τ. λ.*, lit. this also has a fair arrangement or division. Schol. renders the general sense *ἔχει δὲ καὶ τοῦτο λόγον*. The sentiment reminds us of the case of Isokrates, who had no ability for speaking publicly: cf. Mahaffy's *Hist. of Greek Literature*, ii. p. 214.

998. "But those who would be ashamed to propose to their friends what is wicked, or to render them a base service, if proposed." Take *τοῖσι χρωμένοις* with *ἐπαγγέλλειν* as well as with *ἀνθυπουργεῖν*.

1003. *Christus Patiens*, 521, has a different order of words: *ἀγὼν ἐς τόδ' ἡμέρας*, which Weil adopts. In regard to euphony the MS. reading is preferable.

1005. *γραφῆ*, "painting." This is important, showing that erotic pictures were already common in 428 B. C., though of course the reference here is an anachronism. The MSS. have *οὐδὲ ταῦτα γὰρ*, but *γὰρ* is totally out of place. We follow Kirchhoff's emendation *ἔγαν*.

1012. *οὐδαμοῦ μὲν ὦν φρενῶν*: cf. such phrases as *ποῦ φρενῶν* εἶ. The ordinary reading, *οὐν φρονῶν*, was corrected by Markland to *οὐν φρενῶν* after the scholiast. *οὐδαμοῦ φρονῶν* is without analogy. The participle *ὦν*, however, is required; hence we read *ὦν* for *οὐν*.

1012 *sq.* The manuscripts presented this passage in a very corrupt state. In the first place, *μάταιος—φρενῶν* was no answer to ll. 1010, 1011, which in the MSS. it immediately succeeded, and was followed by another question, *ἀλλ' ὥς, κ. τ. λ.* (1015). Secondly, *εἰ μὴ τὰς φρένας—μοναρχία* is quite tautological. Weil essayed to restore these lines by placing the note of interrogation after *τυραννεῖν ἡδὺν*, instead of after *σώφροσιν*, and reading *τιμὴ* for *γ' εἰ μὴ*. Thirdly, the three bracketed lines, *ἐγὼ δ' ἀγῶνας, κ. τ. λ.*, are quite out of place in the mouth of

Hippolytus, whose sole delight was in hunting in the woods, in the company of Artemis. They are, probably, a late addition. We have attempted to restore the order of the passage, and it now reads naturally, save for the corrupt words *θνητῶν ὄσσοισιν ἀνδάνει* (which must be considered a gloss), for which we are to understand words to the effect *ἢ κακοῖς θνητῶν ἀνδάνει*. The argument, then, beginning at l. 1010, runs thus: "Did I hope by union with Phaedra to possess your kingdom? That could not be, save despotic sway, which the base of mortals love, had corrupted my mind. But you will say that to be despot is pleasant, not alone to the base, but even to the chaste. I should have been foolish," &c. Unchastity was associated by the Greeks with tyrants: cf. Herod. iii. 80, *βιάται γυναικάς, κτείνει τε ἀκρίτους*.

1018. *φίλοις* is of course predicate "with the noblest for my friends." Weil proposes to read *συνῶν ἀρίστοις ἐντυχεῖν ἀεὶ φίλοις*.

1019. Nauck and most editors read (with PC) *πράσσειν τε γὰρ*; but is *πράσσειν* in this absolute sense admissible? Weil proposes *τὸ δρᾶν*. We do not hesitate to retain the (A) reading, which Monk and M. Paley follow, *πράσσειν γὰρ εἶ*.

1022. "If I had a witness to my character."

1029. This line, which was suspected by many editors on account of l. 1048, is now to be retained after Weil's restoration of the latter passage to its right place (see note on 1045).

1034, 1035. As they stand, these lines do not give sense, though of course the editors have tortured meanings out of them, especially by taking *οὐ ἔχουσα* as = *οὐ δυναμένη*, a sense which it does not well bear; it usually means "not having the opportunity," implying an external, not an internal, preventive. Weil proposes *οὐκ ἔχουσ' ἄλλως φρονεῖν* and *κακῶς* for *καλῶς* in the following line; thus we should have excellent sense: "She was continent because she had not the chance of being anything else, whereas I, who had the opportunity of incontinence, did not abuse it." The change is rather bold. Perhaps, instead of *ἄλλως φρονεῖν*, we might read *ἄσωφρονεῖν*, which, though never found, would yet be a normal formation. The schol. *γρ. οὐχ ἔκοῦσα* points to that reading, with the comma placed *before σωφρονεῖν*. This gives good sense: "she was chaste against her will, but we having the means of showing chastity did so to no good purpose."

1039. *εὐοργησία*, "coolness." Cf. *Bacchae*, 641: *πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σάφρον' εὐοργησίαν*.

1045 *sq.* Weil has restored the right order here (cf. text), at the same time showing the genuineness of l. 1029, which,

on account of its similarity to l. 1048, had been generally considered interpolated. *ὄσπερ σὺ, κ.τ.λ.*, following *ἐκ πατρός, κ.τ.λ.*, shows that Theseus quotes the words of Hippolytus.

1049. This is interpolated from 898, and 1050: a stupid variation of 1046, was added on to complete it: the scholiast says that some MSS. omitted it.

1051 and 1053, between which we have inserted a line, originally ran thus:—"Alas, what wilt thou do? wilt thou receive not even time as an informer in respect of us, but wilt thou banish me?" This certainly left something to be desired: we expect to read, "time that maketh all things plain." As it stands, the meaning does not appear quite clear. Moreover, the symmetrical arrangement demands three lines here, not two: Barthold has exercised his ingenuity in suggesting arrangements, but unsuccessfully. The missing line is probably that quoted by Stobaeus (*Ecl.* i. 8. 25), as from the *Ἰππόλυτος*, thus:

χρόνος διέρπων πάντ' ἀληθεύειν φιλεῖ,

but as it does not occur in our MSS., it was naturally attributed to the first *Hippolytus*. In a proverbial quotation the original relative (conjecturally *ὅς τοι* rather than *ὄσπερ*, for *τοι* is a regular word for introducing a gnome) would naturally be replaced by the subject, *χρόνος*, which fitted exactly in the Iambic line. The symmetry of this scene is now complete (l. 1038–1063): 3, 4, 4, 3: 4, 3, 4 (cf. *Excursus*).

1057. *κλήρον*. "This tablet in my hand (*ἤδε*), though it has received no prophetic characters," &c. Schol. *κλήροι λέγονται τὰ σημεῖα τῆς πτήσεως τῶν οἰωνῶν ἐξ ὧν οἱ μάντιες προλέγουσιν*. Cf. *Phoenissae*, 838, *κλήρους τέ μοι φύλασσε παρθένῳ χερί οὗς ἔλαβον οἰωνίσματ' ὄρνιθων μαθών*.

1058, 1059. Notice the modern tone of thought which Euripides puts in the mouth of Theseus, which is really an anachronism. An ancient prince would have considered such a remark an impious heterodoxy.

1060, 1061. Spoken aside. For other instances of *asides*, compare Mahaffy's *Hist. of Greek Literature*, i. p. 345.

1064. *ἀποκτείνει* is suspicious. Cobet would read *ἀποκναίει*, which may be right.

1069. *συννοκούρους κακῶν*, apparently = *κακοῦς* (*κακοῖς συζῶντας*), seems unsatisfactory to Weil, who would read *καλῶν* (fr. *καλέω*) for *κακῶν*.

1070, 1071. "Alas! this wounds me to the heart (liver), and brings me nigh to tears, that I should thus appear unrighteous, and that you should believe me so." In an English writer this would be quite natural, but in a Greek writer it would seem

ridiculous. A very small misfortune was sufficient to excite tears in a Greek, *a fortiori* to bring him nigh to tears: he would weep at a distress which did not at all wound his *ἦπαρ*. Thus we have here in *ἐγγὺς δακρύων* an anticlimax instead of a climax. It is evident that Euripides wrote to the effect "too great for tears": we might suggest some such word as *ἐκτός*, as *ἐγγὺς* is the very opposite of what is required. This is confirmed by l. 1079.

1077. *οὐ λέγον*, "though it speaketh not," far stronger than Weil's unnecessary change to *ἄφθογγον*.

1079. *ὡς ἰδάκρυσ'*, "in which case I should have wept." Hippolytus means if he were an independent witness standing opposite to himself, he could not have preserved dry eyes. For *ὡς* with indic. cf. 930.

1080. Theseus takes up Hippolytus as if he had said "Would I could see my own face in a mirror," and replies, "yes, you are fonder of worshipping your own beauty than of honouring your parents."

1081. *δίκαιος ὢν*, "as you should." Beware of translating it, "with all your justice."

1083. See note on l. 419, *sq.*

1085. *πάλαι ξενούσθαι τόνδε*, "that he is long ago made a *ξένος* of," *i. e.* he is no longer a citizen.

1091. MSS. *ὡς οἶδα ταῦτ'*. What does this mean? What are the *ταῦτ'*? *ταῦτα* must refer to something explicit and just mentioned, as to the direct subject of conversation: it cannot be used in a general sense, such as Barthold would give it, comparing l. 1041, but there *ταῦτα* is used directly referring to what Hippolytus explains in the following two lines, and is not in the least general. Mr. Paley renders *οἶδα δ' οὐχ ὄπως φράσω*, "How I can give expression to them, *i. e.* my grief at the fate that awaits me," which implies that he takes *ταῦτα*, "my grief at my fate"; but *ταῦτα* can only refer to "my fate," *φύγῆς*, cf. 1089, and what is more frigid than "I know my fate, but I know not how I can express it"! Tournier proposed *ὅς γ' οἶδα μὲν τέργ'*. We propose *πόλλ'* for *ταῦτ'* as the true reading: by writing the line in capitals it will be seen how easily it fell out, owing to the numerous similar letters Α, Λ, and Δ. This conjecture is confirmed by the line in *Χριστος Πάσχω* (l. 606), which is this very line, with the exception of *πόλλ'* for *ταῦτ'*, of the MSS. In turning from Theseus to bid his farewell, Hippolytus utters what is purposely general and unexplicit for Theseus, but quite understood by the audience:

“How much have I that I could tell, but I know not how to tell it”!

1092. He turns to the statue of Artemis on the stage.

1093. “We shall have to flee from the renowned Athens.” Mr. Paley, quoting the scholiast, takes Ἀθήνας = to Athens (eis Ἀθήνας); but this implies both inconsistency and doubtful grammar. In the first place, φεύγω, with the direct accusative, never means flee to, always flee from: in the second, we should have Hippolytus saying, “We shall flee to Athens. But farewell Athens and Attica (city and land of Erechtheus)”! for though land of Erechtheus might possibly, as the schol. seems to imply, be used for Troezen, yet city of Erechtheus can mean nothing but Athens. Hippolytus (see line 974) was banished from Athens as well as Troezen.

1102. As the scholiast has noticed, κεύθων and λείσσω, masculine *singular*, occur in the sceptical strophe *a*, and λείσσω again in the sceptical line 1120, whereas in the orthodox antistrophe *a*, we have εὐξαμένα, μεταβαλλομένα, in the proper person of the chorus. This is certainly intentional, and we may suppose the poet speaking in his own person. As a general rule we find Euripides expressing his own sentiments in the first strophe and antistrophe of his choral odes (cf. Mahaffy's *Hist. of Greek Literature*, vol. i. p. 324), but here he gives special prominence to his personal belief by using the masculine singular.

Metre:—

Str. 1102-1110 = Ant. 1111-1118.

1102, 3; 1111, 12.	∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ —	[Dactylic Hexameter.]
1104, 1113.	— ∟ ∟ ∟ —	
1105, 1114.	∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ —	
1106, 7; 1115, 16.	∟ ∟ ∟ ∟ ∟ ∟ ∟ — ∟ ∟ ∟ ∟ ∟ ∟ ∟ —	[Hexameter.]
1108, 1117.	∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟	
1109, 1118.	∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ —	
1110, 1119.	∟ ∟ ∟ ∟ ∟ ∟ —	

Str. 1120-1130 = Ant. 1131-1141.

1120, 1; 1131, 2.	⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ -	[Hexameter.
1122, 1133.	0 ⊥ 0 - ⊥ 0 -	Cretic.
1123, 1134.	0 0 ⊥ 0 0 ⊥ 0 0 ⊥ -	
1124, 1135.	⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ -	
1125, 1136.	- ⊥ 0 ⊥ 0 ⊥ 0 0 0	
1126, 1137.	⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ -	
1127, 8; 1138, 9.	- ⊥ 0 ⊥ 0 0 0 0 -	
1129, 1140.	⊥ 0 0 ⊥ 0 0 ⊥ 0 0 ⊥ -	
1130, 1141.	- ⊥ 0 ⊥ 0 ⊥ -	

Epod. 1142-1150.

1142, 3.	0 ⊥ 0 - ⊥ 0 0 ⊥ 0 0 0 0 ⊥ -
1144.	⊥ 0 0 ⊥ 0 ⊥ 0 ⊥ 0
1145.	⊥ 0 0 0 0 0 0 ⊥ 0 ⊥
1146.	⊥ 0 ⊥ 0 ⊥ 0
1147.	0 ⊥ 0 - ⊥ 0 0 ⊥ 0 0 ⊥
1148.	0 ⊥ 0 0 ⊥ 0 0 ⊥ -
1149.	0 ⊥ 0 ⊥ - ⊥ 0 -
1150.	⊥ 0 0 ⊥ 0 ⊥ -

1103. τὰ θεῶν μελεδήμαθ'. If we take this to mean the care of the gods for men, we have an inconsistency, as the chorus would first assert that the gods do care for men, and then express serious doubts on the subject, as fortune is so uncertain, and deeds so unfairly recompensed. Take θεῶν as objective genitive, and the chorus says, "Thoughts about and respect towards the gods, whenever I indulge in them, have a soothing influence, but though I do entertain a secret hope that there is a *Providence*, yet, when I see," &c. ξύνεσιν means the supreme Intelligence. λύπας may either be genitive, cf. *Herac.* 908, φρονήματος παραιρῶν, or accus., cf. *Hec.* 591, τὸ λίαν παρείδες.

1106. "I am at a loss both in the fortunes and in the deeds (compared together) of mortals when I look at them."

1111. "Strange that the chorus, after having just expressed its doubt in a divine providence, expects, nevertheless, the fulfilment of its wishes by the Deity (*θεόθεν*). The substitution of *μοῖρα* appears to be intended somewhat to conceal this contradiction." So Barthold; but there was little necessity for this observation: the words are merely a poetical, periphrastic way of expressing a wish. In 1113 PC read *ἀγήραον*.

1115. *δόξα δὲ, κ.τ.λ.* To take *δόξα* here as signifying reputation would force the meaning of *ἀτρεκής*, would not agree with *ἐνελή*, which evidently implies *θυμῶ*, and is not at all appropriate in connexion with either the foregoing or the following lines. The first two strophes refer entirely to *belief* and scepticism. The wish is: "May I have good fortune and wealth, and a mind and temper (*θυμός*) untainted by despair and uncertainty (these are the *ἄλγη* referred to), so that I can enjoy my fortune; may my *opinions* be neither uncompromising (rigid and unswerving), nor yet hypocritical, but accommodating my habits to the morrow as it comes (*ἄελ*), may I live a happy life." Weil interprets l. 1115, "About human affairs I wish not to have opinions too true, nor errors too gross"; but the chorus does not object to *true* opinions, but to bigoted and decided opinions on subjects of whose real truth we cannot be sure. The metaphor *παράσημος* (counterfeit coin, like *κίβδηλος*) is perhaps carried on in *μεταβαλλομένα*: the idea then is—my opinions must be not unswerving (money of too pure metal), lest in the exchange I should obtain less than I give, nor yet not genuine (bad coin), lest I fail in exchanging them at all: they must suit whatever be the currency of the day. The force of *ἄελ* is the same as in such passages as *ὑπὸ τινῶν ἄελ πλείονων* (*Thuc.* 1, 2). The force of *συν* in *συνευτυχολίην* is not clear to Weil, who reads *βίστον εὐτυχολίην*. We consider *βίον συνευτυχολίην* poetical for *εὐτυχῶς συζῆην* (*ἦθεσι τοιοῦτοις*).

1119. *καθαράν*, orthodox, pure from the taint of scepticism.

1121. Weil is right in taking *Ἑλλάνας* separately from *Ἀθάνας*, and understanding *γᾶς* with it: "This star of Athens, the most brilliant in Greece."

1133. *τρόχον*, "hippodrome." *ἀμφι* is unusual with the genitive in the meaning of place; but cf. Herod. viii. 104, *ἀμφι ταύτης τῆς πόλιος*.

1134. "Occupying the chariot course with the feet (*ποδί* for *ποσί*) of his trained horse." *γυμνάδας ἵππους* of the MSS.

cannot be right, for it could only be taken of riding (ποδί referring to Hippolytus' foot), which is not meant here, as appears in l. 1131). All editors follow Reiske's emendation.

1135. **μουσα, δ', κ.τ.λ.** "But the muse that did not sleep beneath the lute-strings shall be heard no more in thy father's house." The melody is supposed to dwell beneath the **χορδαί**. **ἄντυξ** is not a bridge, for there was none in ancient musical instruments; the strings, as in our guitar, were on the same level; and it was the **ζύγον**, a transverse piece of wood which fastened the strings at one end. **ἄντυξ χορδᾶν** (this combination here only) may refer to the curved rim of the lyre, from which the strings stretched to the **ζύγον**, like the reins from the **ἄντυξ** of a chariot.

1142. **ἐγὼ δὲ**. "I, the married woman," opposed to the **κούραις** of 1141.

1143. **πότμον ἀποτμον**. Euripides is very fond of such expressions. The negative adjective expresses that what is denoted by the positive substantive should not have been by right: here *e. g.* the fate that is no fate, that is no proper, worthy fate: the fate that should not have been thy fate. Of course it ultimately means unfortunate: cf. **γάμος ἄγαμος, ἄγονον γένος, ἀπόλεμος πόλεμος**.

1147. **συζύγαι** is a strange adjective. Dindorf reads **ζύγαι**, which with **χάριτες** would mean love of husband and wife, and refer to Theseus' affection for Phaedra. If we take **Χάριτες** of the three Graces, **συζύγαι** will refer to their arms twined round one another, as we see them in sculpture; and the point of mentioning them here will be explained by an inscription (Preller, *Gr. Mythol.* i. 396) which represents their worship in Athens to have been connected with that of Artemis.

1148. **ἐκ πατρίας γᾶς** and **τῶνδ' ἀπ' οἴκων** can hardly stand together thus. Weil reads

τί τὸν τάλας' ἐκ πατρίας
ἄτας, τὸν σιδὲν αἴτιον,
πέμπετε τῶν δ' ἀπ' οἴκων;

1161. **ἀστυγείτονας πόλεις**, "neighbouring cities": Athens and Troezen called neighbouring although they were separated by the sea, just as in Herodotus, vi. 99, of *Athens and Eretria*: **οὔτε ἔφασαν ἐπὶ πόλιος ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθήνας**. **Ἀστυγείτων** meant properly "neighbouring city," but the first part, **ἄστυ**, gradually lost all force, so that, as here, it could be used with **πόλεις**; and in Herod. ix. 122, of two countries.

1163. ἐπὶ σμικρᾶς ῥοπῆς, "depending on a small turn of the scale," *i. e.* "the slightest movement will be sufficient to kill him outright"; as we say, his life hangs on a thread: cf. Plato, *Rep.* 556, σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κἀμνεν; Soph., *Oed. Tyr.*, σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπῆ. Euripides, instead of saying ὁ βίος αὐτοῦ ἐστὶν ἐπὶ σμικρᾶς ῥοπῆς, says δέδορκε φῶς ἐπὶ, κ. τ. λ.

1169. τε here connects genus and species, which is elsewhere expressed by τε καὶ: cf. Τρωῆς τε καὶ Ἐκτωρ.

1176. ἀναστρέφει πόδα: Lat. *versari*.

1179. Kirchhoff reads ἀκτάς.

1182. "Why am I thus vacillating?" ἀλώ means to be in a *wandering*, distracted state of mind.

1186. καὶ θᾶσσον ἢ λέγοι τις, the reading of the MSS. is not Greek; ἔν is indispensable with λέγοι. Barthold defends it by comparing *Androm.* 929, εἴποι τις, which is not to the point, as it means "suppose one to urge"; and *Iph. Taur.* 837, κρείσσον ἢ λέγοι τις, which is Hartung's proposal, and not the MSS. reading, which is λόγοισιν. Hartung would probably adduce the present passage to support his reading, but it can certainly not be conversely adduced to support this. In that place we should, perhaps, read λέγειν τιν'. The schol. has ἀντὶ τοῦ ταχέως, ἅμα τοῖς λόγοις καὶ πρὸ τοῦ πληρῶσαι αὐτὸν τὸν λόγον, whence Weil draws ἢ λέγειν νιν, considering that the present reading arose from a variant τιν', and comparing *Bacchae*, 746, θᾶσσον δὲ διεφοροῦντο σαρκός ἐνδυνὰ ἢ σὲ ξυνάψαι βλέφαρα (where Köechly proposes σὺ ξυνάψαις). But l. 1185 is against this reading, especially τὸν-θένδε, which means *after* Hippolytus had spoken, and ἠπείγετο involves some time. We may suggest λέγειν ἐμ', which, while it involves no difficulties, is to the point, and quite corresponds to the scholium. It would originally have been written ΔΕΓΕΙΝΕΜ, and the copyist might have left out either of the two similar syllables ΕΙΝ or ΕΜ. Λέγοι τις was then a late makeshift to complete the line.

1188. ἀπ' ὀνυγος, from the rail of the car he snatches the reins which were hung thereon.

1189. The common interpretation of αὐταῖσιν ἀρβύλαισιν, boots and all, booted as he was, is so ridiculous that it scarce deserves mention. ἀρβύλαι are the hollows in the chariot made to receive the feet, in which Hippolytus, though he leaped so quick, fitted his feet *exactly*; so the scholiast, τοῖς τόποις ἐν οἷς πατοῦσιν οἱ ἥνιοχοι. αὐταῖσιν presents difficulty: we have rendered it by *exactly*. γλυπταῖσιν and ἀπταῖσιν have been suggested. πόδας does not sound well after al the silt-

lants in the line. There is a variant *πόδα*. Kirchoff reads *πόδε*.

1194. *κέντρον*, the schol. says, is used for *μάστιξι*, but in Xenophon, *Cyrop.* vii. 1, 29, we have *ἐνίει οὐδὲν φειδόμενος τῶν ἵππων ἀλλὰ ἰσχυρῶς ἐξαιμάτων τῷ κέντρῳ*.

1195. MSS. *πῶλοισι δμαρτῆ· πρόσπολοι δ' ἐφ' ἄρματι* (C and E); P has *ὄφ' ἄρματος*, A *ἐφασκομ* corrected to *ἐφάρματος*. The usual reading is *ἐφ' ἄρματος*. Nauck proposed *ἄκασχ' ὄμοῦ* (*ἄκασκα* means *genitly*), and Hartung *ἀμφ' ἄρματι*, while Weil considers *ἐφ' ἄρματος* a gloss on *ὄχουμένῳ*. We have retained *ἐφ' ἄρματος*, not without hesitation; *ἐφ' ἄρματι* will mean *παρὰ τῷ ἄρματι*, for which use of *ἐπι* the scholiast quotes *Ἀθηναίης ἐπι γούνασι κείται*, to which we may add, among other instances, *ἐπι θύρῃσι*. But there are two objections to this—(1) In the only passages that can be quoted in support of this use, *ἐπι* denotes rest, and is not used of motion, which is intended here, so that they are not really parallel; (2) *ἐφ' ἄρματι* could hardly mean anything but “in the chariot,” like *ἐφ' ἵππῳ*, *ἐφ' ἵπποις*. We may suggest *ἐθ' ἄρματος*, a simple change of *ἐφ' ἄρματος*: “we attendants still near the reins of the chariot followed our master,” our attendance did not cease when we had yoked the car: or might *πρόσπολοι* be taken with *ἄρματος*, “we still attendant on the chariot”?

The edd. place the stop after *δμαρτῆ*: that would mean that Hippolytus goaded all the horses *at the same time!* Nauck proposes to transpose *ἐπήγε* with *δμαρτῆ*, which then along with *ἐν τῷδ'* would mean “simultaneously,” “at this point,” “just at this moment.” We have followed Barthold in punctuating after *πῶλοισι* and connecting *δμαρτῆ* with the following sentence, even though *δ'* is thus out of its usual position. Barthold proposes to read *δμαρτῆ δ' ἀναβοῶντες πρόσπολοι*, which violates Porson's canon.

1197. *τὴν εὐθὺς κ.τ.λ.* The road from Troezen to Argos runs in a north-westerly direction, but inland, not along the coast, for the mountains Kólaki and Ortholithi which go down to the sea render the line of coast almost impassable. It is strange that Euripides should have taken such a liberty as to represent the road running along the shore, for the Athenians must have been well acquainted with the topography. Later tradition made the scene of Hippolytus' destruction on the east shore opposite Kalauria.

1200. Strabo informs us that the Saronic Gulf was called *κόλπος*, *πόντος*, *πέλαγος*, or *πόρος*.

1201 *sq.* Racine imitates this passage, though with many changes, *Phèdre*, v. 6. It is interesting to compare his detailed

description of the monster with Euripides' simple ταῦρον ἄγριον τέρας :

“ Un effroyable cri, sorti du fond des flots,
Des airs en ce moment a troublé le repos ;
Et du sein de la terre une voix formidable
Répond en gémissant à ce cri redoutable.
Jusqu' au fond de nos coeurs notre sang s'est glacé :
Des coursiers attentifs le crin s'est hérissé.
Cependant, sur le dos de la plaine liquide,
S'élève à gros bouillons une montagne humide :
L'onde approche, se brise et vomit à nos yeux
Parmi des flots d'écume, un monstre furieux.
Son front large est armé de cornes menaçantes ;
Tout son corps est couvert d'écailles jaunissantes ;
Indomptable taureau, dragon impétueux,
Sa croupe se recourbe en replis tortueux ;
Ses longs mugissements font trembler le rivage
Le ciel avec horreur voit ce monstre sauvage.”

1201. χθόνιος ὡς βροντῇ Διός, “like an earthquake”: cf. *Electr.* 748, νεφτέρια βροντῇ Διός. βρόντειον is used by the modern Boeotians of a mountain north of Thebes, which constantly makes a rumbling sound.

1204. νεανικός, the scholiast explains by μέγας, ισχυρός.

1206. ἱερόν, supernaturally great: cf. *Cycl.* 265, ἱερά κύματα.

1207. οὐρανῷ στηρίξον, poetical use of the dative = πρὸς οὐρανὸν στηρίξον: cf. *Bacchae*, 972, οὐρανῷ στηρίξον κλέος. ὥστ' ἀφηρέθη, &c., lit. “so that my eye was deprived of the beaches of Skeiron, so as to see them.”

1212. ἀκτῆς, parts of the beach.

1220. πολὺς ξυνοικῶν, “quite at home with horses.”

1222. ἱμάσιν is better taken with ἀρτήσας than with ἔλκει, which is quite in accordance with the parallel of the helmsman.

1223. Racine :

“ La frayeur les emporte ; et, sourds à cette fois,
Ils ne connaissent plus ni le frein ni la voix.”

1226. μεταστρέφουσαι, “carrying for,” “attending to.” The middle μεταστρεφόμεναι is generally found in this sense.

1230 *sq.* Racine :

“ A travers les rochers la peur les précipite ;
L'essieu crie et se rompt ; l'intrépide Hippolyte
Voit voler en éclats tout son char fracassé ;
Dans les rênes lui-même il tombe embarassé.”

1232. ἔσφηλε κἀναχαλίτισεν. Notice the aorist tenses in contrast to the preceding imperfects. ἀναχαλιτίζω is, like ἐκτραχηλίζω, often used for overthrowing, metaphorically.

1233. ἀψίδα, properly the fellow of the wheel, then the wheel itself, as here. The Marcian A. breaks off at v. 1234.

1235. σφύριγγες τροχῶν, axle-boxes of the wheels. ἀξόνων ἐνήλατα, the pins driven into the axle, *i. e.* the linchpins.

1241. ὦ πατὴρ τάλαιν' ἀρά evidently refers to the curse of l. 886 *sq.*, though Hippolytus is not represented as having heard it.

1242. Ἀριστον seems corrupt. It is hardly conceivable that Euripides should have put such an epithet into Hippolytus' mouth. What sounds more ridiculous than "Who will come save me, most excellent man that I am?" We suggest ἀρωγός.

1247. ἄπποι δ' ἐκρυφθεν. This form is for ἐκρύφθησαν, if it be correct, but stands without analogy in the tragedians. Hence Nauck has proposed δὲ φροῦδοι; Weil, ὄχος δ' ἐκρύφθη. Barthold is probably right in retaining ἐκρυφθεν, supported by such forms as ἔσταν (*Phoen.* 1246, which Nauck changes to στήτην), and in choral passages, ἀνέσταν, ἔβαν, ἀπέδραν, &c.

1249 *sq.* Racine has :

"J'ai vu des mortels périr le plus aimable
Et j'ose dire encor, seigneur, le moins coupable."

Barthold remarks that the youthful Ἄγγελος here plays in relation to the elder Theseus the same part as, in the beginning of the drama, the old servant had played towards the youthful Hippolytus.

1253. "And if we were to fill all the pine-wood in Ida with writing"; that is, tablets made of pine-wood. Ida may have a reference to Phaedra's Cretan origin, though Weil denies any reference thereto. In any case, τὴν ἐν Ἴδῃ πέυκην means the pine-wood of Mount Ida in the Troad, and is a proverbial expression.

1257. The manner in which Theseus receives the news of his son's misfortune is a contrast to the parallel scenes in Racine and Seneca, where his paternal love is represented as at once overcoming all his wrath.

1258. ἦσθην. "I was pleased," in opposition to the present ἦδομαι of l. 1260. ἦσθην is very commonly found in a present sense not only in comedy, but in tragedy: for example, in *Soph. Philoct.*, ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τέ μ', "I am pleased to hear you praising," &c.

1268. Metre :

1268. υ | ˘ υ | ˘ υ | ˘
 1269. ˘ υ υ | ˘ υ | ˘ υ | ˘ υ υ
 1270. ˘ υ | ˘ υ | ˘ υ υ | ˘ υ υ | ˘
 1271. ˘ υ υ | ˘ υ | ˘ υ | ˘
 1272. ˘ υ | ˘ υ | - ˘ | - ˘
 1273. ˘ υ | υ υ υ | ˘ υ
 1274. - | ˘ υ | ˘ υ | ˘ υ υ | ˘ υ υ | ˘
 1275. ˘ υ υ | - ˘ | -
 1276. ˘ υ υ | ˘
 1277. υ υ υ | ˘ υ | ˘ υ υ | ˘ υ υ | ˘
 1278. υ υ υ | ˘ υ | -
 1279. - | ˘ υ υ | ˘ υ υ | - ˘ | υ ˘
 1280. - | ˘ υ | ˘ - | ˘ υ
 1281. υ υ | ˘ υ υ | - ˘ | - υ
 1282. ˘ υ υ | ˘ υ | ˘ -

1271. πτερῶ, a winged dart. Schol. βέλει. So *Herc. Fur.* 424, βέλεσι τ' ἀμφέβαλλε.

1274. μαινομένα κραδία. Weil prefers the accus., and reads *μαινομένα κραδία*. But *μαινομένα κραδία* may be taken as equal to *μαινόμενον*, proleptically; it of course refers to ϕ , not $\epsilon\rho\omega\varsigma$.

1277. φύσιν δρεσκών, &c. Barthold thinks that these words are not governed by *θέλγει* as expegetical of the antecedent of ϕ , but that some verb has fallen out, which he does not attempt to restore, and adds that *φύσιν δρνήθων αἰθερίων* is left out, so that "the enumeration is illogical"; he compares the passage in Sophokles' *Antigone* (343), where Man *κουφονών τε φύλον δρνήθων ἀμφιβαλὼν ἄγει καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν σπεύρασι*. But there the whole purpose is to give a full description of all the powers and achievements of man: here are merely a few words inserted in a hymn which treats of the power of Kupris and Eros over *man*, not over all animals. 1277-1279 are merely an unessential addition, so the omission of *δρνήθων* does not present any difficulty. As to a participle having fallen out, that is possible (*ἔγων* might have dropped out after

σκυλάκων); but there is no reason for supposing this, as the lines afford an easy sense.

1281. βασιληίδα τιμάν κρατύνεις, "thou possessest the honoured power of a queen."

1283. εὐπατρίδαν, "of noble family," belonging to the Eupatridae.

1288 *sq.* = "By the false tale of your wife persuaded of what had no certain or visible proof; but a visible and certain retribution did you get." Barthold considers a line to have fallen out, of which ἀφανῆ formed one word, and the meaning of the passage to have been, "You hastened to avenge an *uncertain* λάβη: you have heaped on yourself a certain retribution." We cannot determine how the lines ran originally, but there is certainly a corruption somewhere. ἔσχεθες, Markland, for MS. ἔσχες.

1292. μεταβὰς βίονον. Weil transposes these words, so as to take πόδα with μεταβὰς, like βαίνω πόδα in *Elektra*, 94.

1293. The MSS. waver between ἄπ and ἀνέχεις.

1294. ἀγαθοῖς ἀνδράσιν, "men of honour." As the best MSS. read τ', Weil, considering ἀγαθοῖς a gloss, reads χρηστοῖς.

1295. On κτητόν the scholiasts have κατατεταγαμένον and εἰς ἀγαθοῖς ἀνδρὰς οὐκέτι μετρηθήσεται σου ὁ βίος, which are not very appropriate, so Weil proposes νεμετόν, a form not found, but which he supports by νεμέτωρ.

1297. Valckenaer remarks that this line was probably borrowed by Menander, for we have in Terence, *Andr.* iv. 1. 16, Atqui aliquis dicat 'nil promoveris': Multum; molestus certe ei fuero. For προκόψω, cf. l. 23: "I will make no preparation to put it as gently as possible to you, but will not hesitate to pain you."

1302. δοῖσιν, to be taken with ἐχθίστη, most hateful to all who delight in virgin purity.

1303. The reading of the MSS., δηχθεῖσα, does not suit κέντροις. πληγείσα, πληχθεῖσα have been proposed; but Weil has suggested the most probable, δηθεῖσα, quoting *Herc. Fur.* 20: "Ἦρας ὑπο κέντροις δαμασθείς. The schol. has the gloss συσχεθεῖσα πόνοις; and elsewhere (*Orest.* 845) δαμείς is explained by συσχεθείς.

1312. ἄλλ' ὄμως takes up ψευδεῖς and δόλοισι. Weil translates διώλεσε, "tried to destroy"; but that would be naturally expressed by the imperfect.

1316. So Theseus to Hippolytus (l. 959), ᾧ κἀκίστε σὺ. Παρεῖλες, "misused."

1317. **ἔξδν**, nominative absolute, = *ὅτε ἔξδν ἦν*, not accusative absolute, as is generally explained. Cf. Plato, *Protagoras*, cap. vi. : *Δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα*, where *δόξαν ἡμῖν ταῦτα* must be explained *ἐπεὶ ἡμῖν ταῦτα δόξαντα ἦν* (= *ἔδοξεν*), and in the nom. absol. construction the sing. *δόξαν*, not the plur. *δόξαντα*, is used, on the analogy of a neuter plur. with a sing. verb.

1320. **ἐν τ' ἐκείνῳ**, "both in his eyes," &c.

1324. **ἔφηκας**. This is Nauck's reading for vulg. *ἀφήκας*, after the Copenhagen MS.

1325. **δελ' ἐπραξας**, "thou hast acted terribly," not "thou hast done terrible things," which would be *δελ' ἐποιήσας*. *πράττειν* is used of the subjective, moral action; *ποιεῖν*, of the actual objective effect.

1328. **πληροῦσα**, "satiating the wish of her soul." In prose, *ἀποπίμπλημι* is found in this sense: Plat. *Laus*, 717, *ἀποπιμπλάσι τὸν θυμόν*; and Thuk. vii. 68, *ἀποπλήσαι τῆς γνώμης τὸ θυμούμενον*.

1328. **θεοῖσι δ' ὧδ' ἔχει νόμος**. This passage is very interesting, as exhibiting a Greek notion of the dealings of gods with men, and an attempt to reconcile a just, overseeing Providence with the numerous injustices—the calamities of the good and prosperity of the undeserving—which constantly occur. The gods are supposed to have made an arrangement among themselves which enables any of them to pursue his or her own ends, evil or otherwise, without the interference of the rest, who are bound to stand aloof; and Zeus sees that this arrangement is carried out, as is shown by *Ζῆνα μὴ φοβουμένη*, l. 1331. The gods, as a body, wish justice to be strictly meted out—the pious to be free from misfortunes, the evil to be destroyed, with all their belongings (cf. ll. 1339–41); they do not delight in the death of the pious; but they are yet, in consequence of this *νόμος*, unable to prevent one of their number satisfying private malice, and sacrificing justice to spite and vengeance. This conception is an endeavour to solve the ethical problem of reconciling a just governor with the unjust occurrences that take place in the world. It was often the rule of the aristocratic states in Greece.

1335. **κάκης**, "baseness," "villainy."

1336. **ἀνάλωσεν**, "spent," "exhausted."

1342. The word *σείχει*, Weil remarks, shows that Hippolytus was not carried, but walked, supported by servants.

1346. **καταληπτόν** is untranslatable. A present participle like *κατασκήπτον* (which does not suit the metre) is required. Gomperz proposed *κατάπαλτον*, sc. hurled down.

1349. **χρησμοῖς**. Schol. *αἰτήσεσι, κατάραις*. It here means

“*notis*,” imprecations, from the notion of a father’s *dictum*, as oracular, divine.

1354. ἀναπαύσω is subj. after σχές, just as in 567, ἐκμάθω is subj. after ἐπίσχετε. Here, after ἀναπαύσω, there was a pause, as is shown by the hiatus with ὦ which begins the next line.

1360. δεξιά = ἐκ δεξιῶς. Weil, however, renders it “dexterously.” Some MSS. read ἐνδέξια.

1366. After προὔπτον ἐς Αἴδαν, Weil considers κατὰ γᾶν and δλέσας βίον to be “deux chevilles”; and from a variant κατ’ ἄκρας deduces κατάραις, which he reads. But are the two latter weaker than the former? Hippolytus is gradually intensifying agony: it is the losing of life that is the worst thing that can happen. Theseus himself had already been in Hades, under the earth, but *alive*. Some MSS. give κατάραις.

1372. The short syllables are suited to the peevish exclamations of Hippolytus to the servants, in his great pain.

1373. καὶ μοι Θάνατος Παιὼν ἔλθοι : so Aeschylus (*Fr.* 244):

ὦ Θάνατε Παιῶν, μὴ μ’ ἀτιμάσῃς μολεῖν,
μόνος γὰρ εἶ σὺ τῶν ἀνηκέστων κακῶν
ιατρός,

which Sophocles modifies into ὦ θάνατε, θάνατε, νῦν μ’ ἐπίσκεψαι μολῶν, *Phil.* 797—a metrical licence avoided in his earlier plays.

1374. This anapaestic verse has a syllable beyond the metre.

1378. The metre changes from anapaests to dactylic and trochaic lines, with some dochmiacs.

Metre :

1378–1388.

1378.	-		υ	υ		υ	-		υ	υ		-					
1379.	υ		υ	υ		υ	υ		υ	υ		-					
1380.	υ	-		-	υ	-		-	υ	-		Dochmiac and Cretic.					
1381.	υ	υ		υ	υ		υ	υ	υ		υ	υ					
1382.	υ	υ	υ		υ	υ	υ										
1383.	υ	υ		υ	υ		υ	υ		υ	υ		υ	υ		-	
1384.	υ	υ		-	υ	υ							Dochmiac.				
1385.	υ	υ		υ	-		υ	υ	υ		υ						
1386.	υ	υ		υ	-		υ	υ		υ							
1387.	υ	υ	υ		υ	υ		υ	υ		υ	-		υ	υ		
1388.	-		υ	υ		υ	υ		υ	υ		υ	υ		υ	-	

1379. **μιαφόνων τε συγγόνων.** Schol. ἀναφέρει δὲ καὶ ἐπὶ τὸν τῶν Παλλαντιδῶν φόνον. Barthold thinks that *σύγγονοι* and *προγεννήτορες* do not refer to different persons, and he finds in *προγεννήτορες* Tantalos and Pelops, as Pittheus, the grandfather of Hippolytus on the mother's side, is called son of Pelops in *Medea*, 683. The expression is probably quite vague: cf. Theseus' words in l. 832.

1381. **ἔξορίζεται,** MSS.; schol., ἀπὸ τοῦ θροῦ ἐκείνων εἰς ἐμὲ ἔρχεται, that is, "the crime (of my ancestors) goes beyond the bounds of its authors, and comes upon me." L. and S. take *ἔξορίζ.*, with the preceding genitives, in the sense "come forth from"; but it is better either to take it, with Barthold, "The evil is now being driven over the boundaries and tarries not," that is, "the crime of my forefathers is now in the process of being completely done away with, atoned for by my death" (we may compare the Latin *exterminare*); or to follow the scholiast, and his explanation is supported by the following words: *ἔμολε τ' ἐπ' ἐμὲ τί ποτε, κ.τ.λ.* To this sense of *ἔξορίζομαι* we may compare the French *déborder*. Hence Ovid's lines:

num generis fato, quod nostros *errat* in annos,
Tantalides matres apta rapina sumus.

Cf. Mr. Palmer's note on *Heroides*, viii. 65. Weil proposed *ἐπουρίζεται κακὸν τόδ'*, and Wecklein, *ἐξακρίζεται*.

1386. **ἀναλήπτου,** "insensible to pain, and so feeling no sympathy or pity." The word came to be so generally used for merciless, ruthless, that it is here actually applied to a *thing*, *πάθος*.

1387. **ἐμᾶν** is not found in the codex Havniensis.

1391. Cf. Aesch. *Pr.* 115: *τίς ὀδμὰ προσέκτα μ' ἀφεγγῆς θεόσυντος*.

1398. **τοὶ δύσποτμος** in some MSS.

1399. **ἱππονόμας,** for *ἱππονόμης*, a Doric form, like *κυναγός*.

1401. **φρονῶ,** "I recognise": cf. *Bacchae*, 1259: *φρονήσασαι μὲν οἷ' ἐδράσατε ἀλγήσει' ἄλγος δεινόν*.

1403. **ἦσθημαι.** The perfect is here evidently used in a present sense. "I perceived whilst you spoke," as Barthold takes it, is quite inappropriate, and would be *ἦσθόμην*, as in *Irh. Taur.* 351: *τοῦτ' ἔρ' ἦν ἀληθές, ἦσθόμην, φίλαι*, which he actually quotes. *ᾤλεσεν μία κύπρις, C.*

1409. **τῆς ἁμαρτίας,** "thy error," is not to be taken with *μὲ*, as might seem at first sight from the order.

1413. **ἔκτανες τᾶν (τοιᾶν) μ',** "you would have killed me in any case."

1415. Translate "would that men might bring a curse on the gods." This leaves it open whether it mean "be the cause of curses to the gods," which is supported by *Medea*, 608, *καὶ σοῖς ἀραῖα γ' ὄσα τυγχάνω δόμοις*, and by *Iph. Taur.* 778: or mean, as Barthold takes it, "be able to curse the gods *with effect*."

1416-1418. In these lines there seems to be a corruption. Weil's emendations are *θεοῖς ἄτιμον* for *θεῶς ἄτιμοι*, and *ἄται* for *ὄργαι*: he reads *ζόφω* in 1416. *κατασκήπτουσιν*, P.C.

1419. An inappropriate verse, and evidently a repetition of 1454. Most edd. exclude it.

1420. Weil reads *ἄθις* for *αὐτῆς*, and in next line, *μάλισθ' οἱ* for *μάλιστα*.

1421. Instance of double superlative.

1424. *Pausanias*, ii. 32. *Ἴππολύτῳ δε τῷ Θησεῷς τέμενός τε ἐπιφανέστατον ἀνεῖται, καὶ ναὸς ἐν αὐτῷ καὶ ἡγαλμά ἐστιν ἀρχαῖον* καὶ ταῦτα μὲν *Διομήδην* λέγουσι ποιῆσαι, καὶ προσέτι θῆσαι τῷ *Ἴππολύτῳ* πρῶτον. *Τροίσηνιοις δὲ ἱερεὺς μὲν ἐστιν Ἴππολύτου τὸν χρόνον τοῦ βίου πάντα ἱερώμενος καὶ θυσίαι καθεστήκασιν ἐπέτειοι. Δρῶσι δὲ καὶ ἄλλο τοιόνδε: ἐκάστη παρθένος πλόκαμον ἀποκεῖρεται οἱ πρὸ γάμου, κειραμένη δὲ ἀνέθηκεν ἐς τὸν ναὸν φέρουσα. Ἀποθανεῖν δὲ αὐτὸν οὐκ ἐθέλουσι συρέντα ὑπὸ τῶν Ἴππων, οὐδὲ τὸν τάφον ἀποφαίνουσιν εἰδότες: τὸν δὲ ἐν οὐρανῷ καλούμενον ἠίοχον, τοῦτον εἶναι νομίζουσιν ἐκείνον Ἴππολύτου τιμὴν παρὰ θεῶν ταύτην ἔχοντα.*

1427. *πένθη δακρῶν* = *πένθη δακρῶνεντα*.

1429. *οὐκ ἀνώνυμος πεσὼν σιγηθήσεται* = *οὐκ, εἰς ἀνωνυμίαν πεσὼν, σιγηθήσεται*, "will not fall into oblivion and be untalked of": *ἀνώνυμος*, proleptic.

1434. *θεῶν διδόντων*, "when the gods put it in the way of men"; *διδόντων* here used of a bad gift, we should expect, as Barthold says, *θελόντων* or *ἀγόντων*.

1436. *ἔχεις*, "thou knowest," as in l. 1021, *τὰ δ' ἄλλ' ἔχεις*.

1437. *καὶ χαῖρ'*, more usually *ἀλλὰ χαῖρε*. "Euripides has this combination nine times, Aeschylus once (*Eum.* 775), Sophokles not at all." Barthold. *ἐμοὶ γὰρ*, κ. τ. λ. So Apollo in *Alkestis*, 22, says—

*ἐγὼ δε μὴ μίασμα μ' ἐν δόμοις κίχη
λείπω μελάθρων τῶνδε φιλάτην στέγην.*

1439. This verse is suspected by Cobet, and is generally considered spurious. It is supported, however, by *Χριστ. Πασχ.* 149.

1441. The line is some stupid reader's note. Such a reproach is quite out of harmony with the rest of Hippolytus' words from 1390 on. Euripides could not have made Hippolytus

say in this parenthetical and casual manner, "You are not very sorry at leaving your old friend," and yet express no further concern at her indifference. Throughout the scene Artemis has shown the greatest sympathy. Musgrave has essayed the reading of one MS. *λείποις*, Valckenaer *μιαράν* for *μακράν*, *sc.* polluting. But the line is copied in the *Christ. Pat.*, which shows an old corruption.

1448. For *φρένα* some MSS. read *χέρα*.

1451. The MS. reading *Ἄρτεμιν* is perhaps a gloss on *τοξόδαμνον παρθένον*, an expression which occurs in a fragment of Diphilus, with an allusion to its use in tragedy, *Λητῶς Διὸς τε τοξόδαμνε παρθένε, Ὡς οἱ τραγῳδοὶ φασιν*: so Nauck.

1453. We have followed Barthold in transposing lines 1453 and 1455. Hippolytus thus takes up the word *γενναῖος*, said of him by Theseus in 1452, and bids him pray that he may have sons with no stain on their birth, and of equal *γενναιότης*—*γνήσια φρονούντες* (cf. l. 309).

1457. "My endurance is endured"; I can hold out no longer. Compare the words of Lancelot in Tennyson's *Lancelot and Elaine*:

"Diamond me

No diamonds! for God's love, a little air!
Prize me no prizes, for my prize is death!"

1464. *πίτυλος*. This word occurs very frequently in Euripides. It is used of the plashing of oars, of the blows of the spear, of the beating of the breast and cheeks in mourning, of drops falling into a cup, here of tears, and also metaphorically of passion, as *πίτυλος μανίας*.

1465-6. These verses seem to allude to the death of Perikles, which happened near the time of the representation of this play. *Μάλλον* expresses a comparison with the other victims of the plague. Euripides changed the final verses as they stood in the first edition in order to suit the occasion. The end of the first Hippolytus is preserved to us by Stobaeus, *Flor.* 5, 16:

ὦ μάκαρ, οἷας ἔλαχες τιμάς,
Ἴππόλυθ' ἦρωσ, διὰ σωφροσύνην
οὔποτε θνητοῖς
ἀρετῆς ἄλλη δύναμις μείζων'
ἦλθε γὰρ ἢ πρόσθ' ἢ μετόπισθεν
τῆς εὐσεβίας χάρις ἐσθλή.

Another reference to the plague is probably in line 176 *sq.*

1466. *κατέχουσιν*: schol. *ἐπικρατοῦσιν*.

EXCURSUS

ON THE

SYMMETRICAL ARRANGEMENT OF DIALOGUE IN EURIPIDES.

THROUGHOUT the *Hippolytus* we find that the scenes are artistically constructed in form, in the number of lines assigned to the speakers in dialogue, and in the arrangement of the monologues. These points of symmetry are very interesting. Hirzel was the first to treat of them scientifically; Weil and Barthold have added much to his views; but there is great danger in over subtlety, and we here confine ourselves to the most obvious arrangements.

Lines 1-57. The prologue is introduced by 9 lines, and closes with 7. The body of the speech consists of 21 lines (20-40), enclosed by 10 on either side. Thus, 9 : 10 : 21 : 10 : 7.

Lines 82-120. The dialogue between Hippolytus and Attendant (88-107) is preceded by 6 lines of Hippolytus (82-87) presenting the wreath to Artemis, and followed by six lines of the same speaker, and the scene concludes with 6 more lines spoken by the Attendant (considering 115 spurious). Thus,

6 : 20 : 6 : - 6.

Lines 176-266. The Nurse speaks 5 (176-180) + 5 (181-185) + 12 (186-197) lines; Phaedra speaks 5 (198-202); the Nurse 5 (203-207). This is the first part. Then Phaedra begins her wild wishes with 4 lines (208-211); the Nurse, 3 (212-214); Phaedra, 4 + 4 (215-218-221); Nurse, 5 (223-227); Phaedra, 4 (228-231); Nurse, 4 + 3 (232-235-238); Phaedra, 4 (239-242). The third part begins with Phaedra's command that her head be covered (l. 243), followed by 6 verses (244-249); the Nurse

answers in 2 (250, 251), and moralizes in 6 + 3 + 6 (252-258-260-266). The scene, then, is arranged as follows :

1 (176-207). 5 : 5 : 12 : 5 : 5.
 2 (208-242). 4 : 3 : 4 : 4 : 5 : 4 : 4 : 3 : 4.
 3 (243-266). 1 + 6 : 2 + 6 : 3 + 6.

Lines 267 *sq.* The stichomuthia of 13 lines is preceded by 4 of the Chorus, and followed by 4 of the Nurse, after which follow another 13 lines (287-296) of the Nurse (4 : 13 : 4 : 13). Then follow 7 + 7 (296-303-310), then 16 = 4 + 8 + 4 (311-326), which are followed by 3 sets of 9 verses in stichomuthia (327-335-344-353), and then 8 lines of the Nurse. Thus :

4 : 13 : 4 : 13 : : 7 : 7 : : 4 : 8 : 4 : : 9 : 9 : 9 : : 8.

Lines 372 *sq.* (Phaedra's Monologue). The first 30 lines (372-401), as they stand in our text, break up in accordance with transition of thought into 8 (372-378), 7 (379-386), 7 (387-393), 8 (394-401; the scheme is thus, 8 : 7 : 7 : 8). This is an advantage won by the transposition of l. 384, for else we could only divide into 15 + 15. We cannot attempt to arrange the remaining part of the speech, as we cannot tell accurately how they stood in either first or second edition.

Lines 433-481 (the Nurse's Monologue). The scheme is easily seen (retaining ll. 468 *sq.*, which Barthold rejects) :

4 : 6 : 4 : 20 : 4 : 6 : 4.

Lines 481-524. 4 lines of the Chorus followed by 4 of Phaedra ; 6 of the Nurse (omitting 494, 495), 5 of Phaedra and Nurse, 4 of Phaedra, 6 of Nurse, 5 of Phaedra and Nurse, 4 of Nurse :

4 : 4 : : 6 : 5 : 4 : : 6 : 5 : 4.

Lines 565 *sq.* The lyric dialogue between Phaedra and the Chorus is divided in two parts by the 2 Iambics of Phaedra (581, 582), and is preceded and followed by 4 lines between Phaedra and Chorus (565-569 = 596-600). Then follow 15 lines of Hippolytus and Nurse, equal in number to the preceding 15 utterances of Phaedra and Chorus.

Lines 616-668 (Hippolytus' Monologue). This may, perhaps, be arranged (omitting 625 + 626) :

2 : 7 : 7 : : 6 : 5 : 6 : 5 : : 5 : 3 : 5.

Lines 693-731. The scheme is evidently

2 : 7 : 2 : : 2 : 7 : 2 : : 7 : 3 : 7.

Lines 776-810. Seven pairs of lines are spoken by the Chorus and the Maid (776-789), and then Theseus, entering, speaks 7 single lines, which are followed by 2 of the Chorus, 5 of stichomuthia, 2 of Chorus, and 5 of Theseus. Thus :

$$7 \times 2 : 7 : : 2 : 5 : 2 : 5.$$

Lines 811 *sq.* Between strophe β and antistrophe β , spoken by Theseus, are two consolatory lines of the Chorus (834, 5). We have followed Weil in supposing a gap between 852 and 853, for these lines should evidently form an antistrophe to ll. 811-815. Lines 848-851 belong to Theseus, not to the Chorus, for they correspond to 830-833.

Lines 885-935. Theseus 6; Chorus 2; Theseus 6; Chorus 3; Hippolytus 3; Hippolytus 6 + 5; Theseus 5; Hippolytus 4; Theseus 7; Hippolytus 4. Thus :

$$6 : 2 : 6 : : 6 : 6 : : 5 : 5 : : 4 : 7 : 4.$$

Lines 936-980 (Theseus' speech). Ten lines (936-945) open before he begins his arguments, and 10 lines pronouncing sentence of banishment conclude. The intermediate 24 lines consist of two sets of 12 (946-957 = 958-969; we do not account the spurious l. 970), each of which can in turn be divided into two sixes. Hence the scheme :

$$10 : 6 ; 6 : 6 ; 6 : 10.$$

Lines 983-1035 (Hippolytus' Defence). We cannot be quite certain of the arrangement, as we cannot know what lines may be lost in the neighbourhood of l. 1020. Taking the speech as it is, but omitting ll. 1018-20, we may arrange :

$$7 : 6 : 6 : 5 : 5 : 6 : : 4 : 7 : 4.$$

But if we suppose that the three rejected have taken the place of two Euripidean lines, we get the much more symmetrical scheme :

$$7 : 6 ; 6 : 5 ; 5 : 6 ; 6 : 7 ; \text{ and } 4 \text{ concluding verses.}$$

Lines 1037-1064. Omitting ll. 1049, 1050, and counting the line inserted after 1051, we get the symmetrical scheme :

$$3 : 4 : 4 : 3 : : 4 : 3 : 4.$$

Lines 1064-1092 fall into two parts (1064-1077 and 1078-1092), separated by the interjection $\phi\epsilon\upsilon$. Each consists of seven distichs. Hippolytus' farewell address in 10 lines (1093-1101) concludes the scene.

1153-1172. 4 lines between Messenger and Chorus are followed by 3 of Messenger and 2 of Theseus; then in the centre are the two lines (1162, 1163) announcing Hippolytus' death, which are followed by 2 of Theseus, 3 of Messenger, and 4 of Theseus. Thus:

$$4 : 3 : 2 : 2 : 2 : 3 : 4.$$

Lines 1296-1341. 17 lines of Artemis are followed by an exclamation from Theseus; then come 12 lines of Artemis, and another exclamation of Theseus, after which Artemis speaks 17 lines again, if we count δειν' ἔπραξας ἀλλ' ὄμωσ (1325) as a whole. Thus:

$$17 : \frac{1}{2} : 12 : \frac{1}{2} : 17.$$

Lines 1389-1414. 4 lines (2 + 2) precede the monostichs of Artemis and Hippolytus. 1393-1406 fall into halves of 7 lines each. The 8 lines between Hippolytus and Theseus (1407-1414) also fall into two tetrads. Thus:

$$2 : 2 : 7 : 7 : : 4 : 4.$$

Lines 1416-1443. Artemis' speech begins with 6 lines respecting Kupris; then come 8 foretelling the future honours of Hippolytus; then 6, reconciling Hippolytus and Theseus. Her three farewell lines correspond to the three of Hippolytus (1440-1443, omitting l. 1441). Thus:

$$6 : 8 : 6 : : 3 : 3.$$

Lines 1444-1458. The 11 monostichs (1446-1456) are enclosed on each side by a distich:

$$2 : 11 : 2.$$

March, 1881.

A CATALOGUE
OF
EDUCATIONAL BOOKS,
PUBLISHED BY
MACMILLAN AND CO.,
BEDFORD STREET, STRAND, LONDON.

ELEMENTARY CLASSICS.

18mo, eightpence each.

A Series of **CLASSICAL READING BOOKS**, selected from the best Greek and Latin authors, with short introductions, and full elementary Notes at the end, designed for the use of the Lower Forms of Public Schools, of Private Preparatory Schools, of Candidates for University Local Examinations, and of beginners generally.

The following are ready or in preparation :—

VIRGIL. THE FIFTH ÆNEID. THE FUNERAL GAMES.

Edited by Rev. A. CALVERT, M.A., late Fellow of St. John's College, Cambridge. [Ready.]

HORACE. THE FIRST BOOK OF THE ODES. Edited by T. E. PAGE, M.A., late Fellow of St. John's College, Cambridge, and Assistant-Master at the Charterhouse. [Ready.]

THE SECOND BOOK OF THE ODES. By the same Editor. [Ready.]

OVID. SELECTIONS. Edited by E. S. SHUCKBURGH, M.A., late Fellow of Emmanuel College, Cambridge, and Assistant-Master at Eton. [Ready.]

CÆSAR. THE SECOND AND THIRD CAMPAIGNS OF THE GALLIC WAR. Edited by W. G. RUTHERFORD, M.A., Balliol College, Oxford, and Assistant-Master at St. Paul's School. [Ready.]

30,000.3.81.

CÆSAR. SCENES FROM THE FIFTH AND SIXTH BOOKS OF THE GALLIC WAR. Selected and Edited by C. COLBECK, M.A., Fellow of Trinity College, Cambridge, and Assistant-Master at Harrow. [Ready.]

THUCYDIDES, Book IV. Ch. 1-41. THE CAPTURE OF SPHACTERIA. Edited by C. E. GRAVES, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge. [Ready.]

HERODOTUS. Selections from Books VII. and VIII. THE EXPEDITION OF XERXES. Edited by A. H. COOKE, B.A., Fellow of King's College, Cambridge. [Ready.]

THE GREEK ELEGIAC POETS. Selected and Edited by Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College, and formerly Fellow of St. John's College, Cambridge. [Ready.]

HOMER'S ILIAD. Book XVIII. THE ARMS OF ACHILLES. Edited by S. R. JAMES, B.A., Scholar of Trinity College, Cambridge, and Assistant-Master at Eton. [In preparation.]

LIVY. THE HANNIBALIAN WAR. Being part of the 21st and 22nd books of Livy, adapted for the use of beginners. By G. C. MACAULAY, M.A., Assistant-Master at Rugby, formerly Fellow of Trinity College, Cambridge. [Ready.]

VERGIL. THE SECOND GEORGIC. Edited by Rev. J. H. SKRINE, M.A., late Fellow of Merton College, Oxford, and Assistant-Master at Uppingham. [Ready.]

HORACE. SELECTIONS FROM THE EPISTLES AND SATIRES. Edited by Rev. W. J. F. V. BAKER, B.A., Fellow of St. John's College, Cambridge, and Assistant-Master at Marlborough. [Ready.]

PLATO—EUTHYPHRO AND MENEXENUS. Edited by C. E. GRAVES, M.A. [In preparation.]

LIVY. THE LAST TWO KINGS OF MACEDON. SCENES FROM THE LAST DECADE OF LIVY. Selected and Edited by F. H. RAWLINS, M.A., Fellow of King's College, Cambridge, and Assistant-Master at Eton. [In preparation.]

HORACE—*THE THIRD AND FOURTH BOOKS OF THE ODES.* Edited (each book separate) by T. E. PAGE, M.A. *[In preparation.]*

MACMILLAN'S CLASSICAL SERIES FOR COLLEGES AND SCHOOLS.

Being select portions of Greek and Latin authors, edited with Introductions and Notes at the end, by eminent scholars. The series is designed to supply first rate text-books for the higher forms of Schools, having in view also the needs of Candidates for public examinations at the Universities and elsewhere.

The following volumes are ready :—

ÆSCHYLUS—PERSÆ. Edited by A. O. PRICKARD, M.A., Fellow and Tutor of New College, Oxford. With Map. 3s. 6d.

CATULLUS—SELECT POEMS. Edited by F. P. SIMPSON, B.A., late Scholar of Balliol College, Oxford. New and revised Edition. 5s.

CICERO—THE SECOND PHILIPPIC ORATION. From the German of Karl Halm. Edited, with Corrections and Additions, by JOHN E. B. MAYOR, Professor of Latin in the University of Cambridge, and Fellow of St. John's College. New edition, revised. 5s.

THE CATILINE ORATIONS. From the German of Karl Halm. Edited, with Additions, by A. S. WILKINS, M.A., Professor of Latin at the Owens College, Manchester. New edition. 3s. 6d.

THE ACADEMICA. Edited by JAMES REID, M.A., Fellow of Caius College, Cambridge. 4s. 6d.

PRO LEGE MANILIA. Edited after HALM by Prof. A. S. WILKINS, M.A. 3s. 6d.

PRO ROSCIO AMERINO. Edited after HALM. By E. H. DONKIN, M.A., late Scholar of Lincoln College, Oxford. Assistant-Master at Uppingham. 4s. 6d.

- DEMOSTHENES—THE ORATION ON THE CROWN.**
 Edited by B. DRAKE, M.A., late Fellow of King's College,
 Cambridge. Sixth and revised edition. 4s. 6d.
- HOMER'S ILIAD—THE STORY OF ACHILLES.** Edited
 by the late J. H. PRATT, M.A., and WALTER LEAF, M.A.,
 Fellows of Trinity College, Cambridge. Fcap. 8vo. 6s.
- HOMER'S ODYSSEY—THE NARRATIVE OF ODYS-
 SEUS, Books IX.—XII.** Edited by JOHN E. B. MAYOR,
 M.A. Part I. 3s.
- JUVENAL—SELECT SATIRES.** Edited by JOHN E. B.
 MAYOR, Fellow of St. John's College, Cambridge, and
 Professor of Latin. Satires X. and XI. 3s. 6d. Satires XII.—
 XVI. 4s. 6d.
- LIVY—HANNIBAL'S FIRST CAMPAIGN IN ITALY,
 Books XXI. and XXII.** Edited by the Rev. W. W.
 CAPES, Reader in Ancient History at Oxford. With 3
 Maps. 5s.
- MARTIAL—SELECT EPIGRAMS.** Edited by Rev. H. M.
 STEPHENSON, M.A., Head-Master of St. Peter's School,
 York. 6s.
- OVID—FASTI.** Edited by G. H. HALLAM, M.A., Fellow of
 St. John's College, Cambridge, and Assistant-Master at
 Harrow. With Maps. 5s.
- OVID—HEROIDUM EPISTULÆ XIII.** Edited by E. S.
 SHUCKBURGH, M.A. 4s. 6d.
- PLAUTUS—MILES GLORIOSUS.** Edited by R. Y. TYRRELL,
 M.A., Fellow and Professor of Greek in Trinity College, Dublin.
 5s.
- PLINY'S LETTERS—Book III.** Edited by Professor JOHN E.
 B. MAYOR. With Life of Pliny, by G. H. RENDALL, M.A.
 Fcap. 8vo. 5s.
- PROPERTIUS—SELECT POEMS.** Edited by J. P. POST-
 GATE, M.A., Fellow of Trinity College, Cambridge.
[Nearly Ready.]
- SALLUST—CATILINE and JUGURTHA.** Edited by C.
 MERIVALE, B.D. New edition, carefully revised and en-
 larged. 4s. 6d. Or separately 2s. 6d. each.

TACITUS—AGRICOLA and GERMANIA. Edited by A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. Translators of Tacitus. New edition. 3s. 6d. Or separately 2s. each.

THE ANNALS, Book VI. By the same Editors. 2s. 6d.

TERENCE—HAUTON TIMORUMENOS. Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College. 3s. With Translation, 4s. 6d.

PHORMIO. Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, B.A. 4s. 6d.

THUCYDIDES—THE SICILIAN EXPEDITION, Books VI. and VII. Edited by the Rev. PERCIVAL FROST, M.A., Late Fellow of St. John's College, Cambridge. New edition, revised and enlarged, with Map. 5s.

XENOPHON—HELLENICA, Books I. and II. Edited by H. HAILSTONE, B.A., late Scholar of Peterhouse, Cambridge. With Map. 4s. 6d.

CYROPÆDIA, Books VII. and VIII. Edited by ALFRED GOODWIN, M.A., Professor of Greek in University College, London. 5s.

MEMORABILIA SOCRATIS. Edited by A. R. CLUER, B.A. Balliol College, Oxford. 6s.

THE ANABASIS—Books I to IV. Edited with Notes by Professors W. W. GOODWIN and J. W. WHITE. Adapted to Goodwin's Greek Grammar. With a Map. Fcap. 8vo. 5s.

The following are in preparation:—

ÆSCHINES—IN CTESIPHONTEM. Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge. [*In the press.*]

CICERO—PRO P. SESTIO. Edited by Rev. H. A. HOLDEN, M.A., LL.D., Head-Master of Ipswich School, late Fellow and Assistant Tutor of Trinity College, Cambridge, Editor of Aristophanes, &c.

DEMOSTHENES—FIRST PHILIPPIC. Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge.

DEMOSTHENES *Continued*—

ADVERSUS LEPTINEM. Edited by Rev. J. R. KING, M.A., Fellow and Tutor of Oriol College, Oxford.

[*In the press.*]

EURIPIDES—SELECT PLAYS, by various Editors.

ALCESTIS. Edited by J. E. C. WELLDON, B.A., Fellow and Lecturer of King's College, Cambridge.

BACCHAE. Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College.

HIPPOLYTUS. Edited by Rev. J. P. MAHAFFY, M.A., Fellow and Tutor of Trinity College, Dublin. [*In the press.*]

MEDEA. Edited by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge.

HERODOTUS—THE INVASION OF GREECE BY XERXES.

Books VII. and VIII. Edited by THOMAS CASE, M.A., formerly Fellow of Brasenose College, Oxford.

HOMER'S ODYSSEY—Books XXI.—XXIV. Edited by S. G. HAMILTON, B.A., Fellow of Hertford College, Oxford.**HORACE—THE ODES.** Edited by T. E. PAGE, M.A., Master at Charterhouse and late Fellow of St. John's College, Cambridge.

THE SATIRES. Edited by ARTHUR PALMER, M.A., Fellow and Professor of Latin in Trinity College, Dublin.

LIVY—Books XXIII. and XXIV. Edited by Rev. W. W. CAPES, M.A.

Books II. and III. Edited by Rev. H. M. STEPHENSON, M.A., Head-Master of St. Peter's School, York.

THE SAMNITE WARS as narrated in the First Decade of Livy. Edited by Rev. T. H. STOKOE, D.D., Lincoln College, Oxford, Head-Master of King's College School, London.

LYSIAS—SELECT ORATIONS. Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College. [*In the press.*]**PLATO—FOUR DIALOGUES ON THE TRIAL AND DEATH OF SOCRATES, viz., EUTHYPHRO, APOLOGY, CRITO, AND PHÆDO.** Edited by C. W. MOULE, M.A., Fellow and Tutor of Corpus Christi College, Cambridge.**SOPHOCLES—ANTIGONE.** Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, B.A.

SUETONIUS—LIVES OF THE ROMAN EMPERORS.

Selected and Edited by H. F. G. BRAMWELL, B.A., Junior Student of Christ Church, Oxford.

TACITUS—THE HISTORY. Books I. and II. Edited by C. E. GRAVES, M.A.

THUCYDIDES—Books I. and II. Edited by H. BROADBENT, M.A., Fellow of Exeter College, Oxford, and Assistant-Master at Eton College.

Books IV. and V. Edited by C. E. GRAVES, M.A., Classical Lecturer, and late Fellow of St. John's College, Cambridge.

VIRGIL—ÆNEID, II. and III. The Narrative of Æneas. Edited by E. W. HOWSON, B.A., Fellow of King's College, Cambridge.

Other volumes will follow.

CLASSICAL.

ÆSCHYLUS—THE EUMENIDES. The Greek Text, with Introduction, English Notes, and Verse Translation. By BERNARD DRAKE, M.A., late Fellow of King's College, Cambridge. 8vo. 5s.

THE ORESTEIAN TRILOGY. Edited with Introduction and Notes, by A. O. PRICKARD, M.A., Fellow and Tutor of New College, Oxford. 8vo. [In preparation.]

ARATUS—THE SKIES AND WEATHER-FORECASTS OF ARATUS. Translated with Notes by E. POSTE, M.A., Oriel College, Oxford. Crown 8vo. 3s. 6d.

ARISTOTLE—AN INTRODUCTION TO ARISTOTLE'S RHETORIC. With Analysis, Notes and Appendices. By E. M. COPE, Fellow and Tutor of Trinity College, Cambridge. 8vo. 14s.

ARISTOTLE ON FALLACIES; OR, THE SOPHISTIC ELENCHI. With Translation and Notes by E. POSTE, M.A. Fellow of Oriel College, Oxford. 8vo. 8s. 6d.

THE METAPHYSICS. BOOK I. Translated by a Cambridge Graduate. 8vo. 5s.

THE POLITICS. Edited, after SUSEMIHV., by R. D. HICKS, M.A., Fellow of Trinity College, Cambridge. 8vo.

[In preparation.]

ARISTOTLE *Continued*—

THE POLITICS. Translated by J. E. C. WELLDON, B.A.,
Fellow of King's College, Cambridge. 8vo. [*In preparation.*]

ARISTOPHANES—*THE BIRDS.* Translated into English
Verse, with Introduction, Notes, and Appendices, by B. H.
KENNEDY, D.D., Regius Professor of Greek in the University
of Cambridge. Crown 8vo. 6s. Help-Notes to the same,
for the use of Students. 1s. 6d.

ARNOLD—*A HANDBOOK OF LATIN EPIGRAPHY*—
By W. T. ARNOLD, B.A. [*In preparation.*]
*THE ROMAN SYSTEM OF PROVINCIAL AD-
MINISTRATION TO THE ACCESSION OF CON-
STANTINE THE GREAT.* By the Same Author.
Crown 8vo. 6s.

"Ought to prove a valuable handbook to the Student of Roman His-
tory."—GUARDIAN.

BELCHER—*SHORT EXERCISES IN LATIN PROSE
COMPOSITION AND EXAMINATION PAPERS IN
LATIN GRAMMAR,* to which is prefixed a Chapter on
Analysis of Sentences. By the Rev. H. BELCHER, M.A.,
Assistant Master in King's College School, London. New
Edition. 18mo. 1s. 6d.

Key to the above (for Teachers only). 2s. 6d.

*SHORT EXERCISES IN LATIN PROSE COMPOSI-
TION. PART II.,* On the Syntax of Sentences, with an
Appendix including, *EXERCISES IN LATIN IDIOMS,*
&c. 18mo. 2s.

BLACKIE—*GREEK AND ENGLISH DIALOGUES FOR
USE IN SCHOOLS AND COLLEGES.* By JOHN
STUART BLACKIE, Professor of Greek in the University of
Edinburgh. New Edition. Fcap. 8vo. 2s. 6d.

CICERO—*THE ACADEMICA.* The Text revised and explained
by JAMES REID, M.A., Fellow of Caius College, Cambridge.
New Edition. With Translation. 8vo. [*In the press.*]

THE ACADEMICS. Translated by JAMES S. REID, M.A.
8vo. 5s. 6d.

SELECT LETTERS.—After the Edition of ALBERT
WATSON, M.A. Translated by G. E. JEANS, M.A., Fellow
of Hertford College, Oxford, and Assistant-Master at Hailey-
bury. 8vo. 10s. 6d.

CLASSICAL WRITERS. Edited by J. R. GREEN, M.A.
Fcap. 8vo. 1s. 6d. each.

A Series of small volumes upon some of the principal classical writers, whose works form subjects of study in our Schools.

<i>EURIPIDES.</i> By Professor J. P. MAHAFFY.	[Ready.
<i>LIVY.</i> By Rev. W. W. CAPES, M.A.	[Ready.
<i>SOPHOCLES.</i> By Prof. LEWIS CAMPBELL.	[Ready.
<i>VERGIL.</i> By Professor H. NETTLESHIP.	[Ready.
<i>DEMOSTHENES.</i> By S. H. BUTCHER, M.A.	} <i>In</i> <i>preparation.</i>
<i>CICERO.</i> By Professor A. S. WILKINS.	
<i>TACITUS.</i> By Messrs. CHURCH & BRODRIBB.	
<i>HERODOTUS.</i> By JAMES BRYCE, M.A.	

ELLIS—PRACTICAL HINTS ON THE QUANTITATIVE PRONUNCIATION OF LATIN, for the use of Classical Teachers and Linguists. By A. J. ELLIS, B.A., F.R.S.
Extra fcap. 8vo. 4s. 6d.

ENGLAND—EXERCISES ON LATIN SYNTAX AND IDIOM, ARRANGED WITH REFERENCE TO ROBY'S SCHOOL LATIN GRAMMAR. By E. B. ENGLAND, M.A., Assistant Lecturer at the Owens College, Manchester. Crown 8vo. [In the press.

EURIPIDES—MEDEA. Edited, with Introduction and Notes, by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge. 8vo. [In the press.

GEDDES—THE PROBLEM OF THE HOMERIC POEMS
By W. D. GEDDES, Professor of Greek in the University of Aberdeen. 8vo. 14s.

GLADSTONE—Works by the Rt. Hon. W. E. GLADSTONE, M.P.
JUVENTUS MUNDI; or, Gods and Men of the Heroic Age. Second Edition. Crown 8vo. 10s. 6d.
THE TIME AND PLACE OF HOMER. Crown 8vo. 6s. 6d.
A PRIMER OF HOMER. 18mo. 1s.

GOODWIN—Works by W. W. GOODWIN, Professor of Greek in Harvard University, U.S.A.

SYNTAX OF THE MOODS AND TENSES OF THE GREEK VERB. New Edition, revised. Crown 8vo. 6s. 6d.

AN ELEMENTARY GREEK GRAMMAR. New Edition, revised. Crown 8vo. 6s.

"It is the best Greek Grammar of its size in the English language."—*Athenaeum.*

A GREEK GRAMMAR FOR SCHOOLS. [In preparation.

GOODWIN—*A TEXT-BOOK OF GREEK PHILOSOPHY*, based on RITTER and PRELLER'S "Historia Philosophiae Graecae et Romanae." By ALFRED GOODWIN, M.A. Fellow of Balliol College, Oxford, and Professor of Greek in University College, London. 8vo. [In preparation.

GREENWOOD—*THE ELEMENTS OF GREEK GRAMMAR*, including Accidence, Irregular Verbs, and Principles of Derivation and Composition; adapted to the System of Crude Forms. By J. G. GREENWOOD, Principal of Owens College, Manchester. New Edition. Crown 8vo. 5s. 6d.

HERODOTUS, Books I.—III.—*THE EMPIRES OF THE EAST.* Edited, with Notes and Introductions, by A. H. SAYCE, M.A., Fellow and Tutor of Queen's College, Oxford, and Deputy-Professor of Comparative Philology. 8vo.

[In preparation.

HODGSON—*MYTHOLOGY FOR LATIN VERSIFICATION.* A brief Sketch of the Fables of the Ancients, prepared to be rendered into Latin Verse for Schools. By F. HODGSON, B.D., late Provost of Eton. New Edition, revised by F. C. HODGSON, M.A. 18mo. 3s.

HOMER—*THE ODYSSEY.* Done into English by S. H. BUTCHER, M.A., Fellow of University College, Oxford, and ANDREW LANG, M.A., late Fellow of Merton College, Oxford. Second Edition, revised and corrected, with new Introduction, additional Notes and Illustrations. Crown 8vo. 10s. 6d.

THE ILIAD. Edited, with Introduction and Notes, by WALTER LEAF, M.A., Fellow of Trinity College, Cambridge, and the late J. H. PRATT, M.A. 8vo. [In preparation.

HOMERIC DICTIONARY. For Use in Schools and Colleges. Translated from the German of Dr. G. Autenreith, with Additions and Corrections by R. P. KEEP, Ph.D. With numerous Illustrations. Crown 8vo. 6s.

HORACE—THE WORKS OF HORACE, rendered into English Prose, with Introductions, Running Analysis, and Notes, by J. LONSDALE, M.A., and S. LEE, M.A. Globe 8vo. 3s. 6d.

THE ODES OF HORACE IN A METRICAL PARAPHRASE. By R. M. HOVENDEN. Extra fcap. 8vo. 4s.

HORACE'S LIFE AND CHARACTER. An Epitome of his Satires and Epistles. By R. M. HOVENDEN. Extra fcap. 8vo. 4s. 6d.

WORD FOR WORD FROM HORACE. The Odes literally Versified. By W. T. THORNTON, C.B. Crown 8vo. 7s. 6d.

JACKSON—FIRST STEPS TO GREEK PROSE COMPOSITION. By BLOMFIELD JACKSON, M.A. Assistant-Master in King's College School, London. New Edition revised and enlarged. 18mo. 1s. 6d.

KEY TO FIRST STEPS.

[Immediately.]

SECOND STEPS TO GREEK PROSE COMPOSITION, with Miscellaneous Idioms, Aids to Accentuation, and Examination Papers in Greek Scholarship. 18mo. 2s. 6d.

* * A Key to both Parts, for the use of Teachers only, is in preparation.

JACKSON—A MANUAL OF GREEK PHILOSOPHY. By HENRY JACKSON, M.A., Fellow and Prælector in Ancient Philosophy, Trinity College, Cambridge. [In preparation.]

JEBB—Works by R. C. JEBB, M.A., Professor of Greek in the University of Glasgow.

THE ATTIC ORATORS FROM ANTIPHON TO ISÆOS. 2 vols. 8vo. 25s.

SELECTIONS FROM THE ATTIC ORATORS, ANTIPHON, ANDOKIDES, LYSIAS, ISOKRATES, AND ISÆOS. Edited, with Notes. Being a companion volume to the preceding work. 8vo. 12s. 6d.

JEBB *Continued*—

THE CHARACTERS OF THEOPHRASTUS. Translated from a revised Text, with Introduction and Notes. Extra fcap. 8vo. 6s. 6a.

A PRIMER OF GREEK LITERATURE. 18mo. 1s.

A HISTORY OF GREEK LITERATURE. Crown 8vo.
[In preparation.]

JUVENAL—THIRTEEN SATIRES OF JUVENAL. With a Commentary. By JOHN E. B. MAYOR, M.A., Kennedy Professor of Latin at Cambridge. Vol. I. Second Edition, enlarged. Crown 8vo. 7s. 6d. Vol. II. Crown 8vo. 10s. 6d.

"For really ripe scholarship, extensive acquaintance with Latin literature, and familiar knowledge of continental criticism, ancient and modern, it is unsurpassed among English editions."—PROF. CONINGTON IN "EDINBURGH REVIEW."

"Mr. MAYOR's work is beyond the reach of common literary compliment. It is not only a commentary on Juvenal, but a mine of the most valuable and interesting information on the history, social condition, manners, and beliefs of the Roman world during the period of the early Empire."—PROF. NETTLESHIP IN THE "ACADEMY."

"Scarcely any valuable contribution that has been hitherto made to the interpretation of Juvenal will be sought in vain in this commentary . . . This excellent work meets the long felt want of a commentary to Juvenal on a level with the demands of modern science."—PROF. FRIEDLÄNDER OF KÖNIGSBERG IN "JAHRESBERICHT FÜR ALTERTHUMSWISSENSCHAFT."

KIEPERT—MANUAL OF ANCIENT GEOGRAPHY,
Translated from the German of Dr. HEINRICH KIEPERT.
Crown 8vo. 5s.

KYNASTON—EXERCISES IN THE COMPOSITION OF GREEK IAMBIC VERSE by Translations from English Dramatists. By Rev. H. KYNASTON, M.A., Principal of Cheltenham College. With Introduction, Vocabulary, &c. Extra Fcap. 8vo. 4s. 6d.

KEY TO THE SAME (for Teachers only). Extra fcap. 8vo. 4s. 6d.

EXEMPLARIA CHELTONIENSIA : sive quae discipulis suis Carmina identidem Latine reddenda proposuit ipse reddidit ex cathedra dictavit HERBERT KYNASTON, M.A., Principal of Cheltenham College. Extra fcap. 8vo. 5s.

IVY, Books XXI.—XXV. Translated by A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. [*In preparation.*]

LLOYD—THE AGE OF PERICLES. A History of the Politics and Arts of Greece from the Persian to the Peloponnesian War. By WILLIAM WATKISS LLOYD. 2 vols. 8vo. 21s.

MACMILLAN—FIRST LATIN GRAMMAR. By M. C. MACMILLAN, M.A., late Scholar of Christ's College, Cambridge, Assistant Master in St. Paul's School. 18mo. 1s. 6d.

MAHAFFY—Works by J. P. MAHAFFY, M.A., Professor of Ancient History in Trinity College, Dublin.

SOCIAL LIFE IN GREECE; from Homer to Menander. Fourth Edition, revised and enlarged. Crown 8vo. 9s.

RAMBLES AND STUDIES IN GREECE. With Illustrations. Second Edition. With Map. Crown 8vo. 10s. 6d.

A PRIMER OF GREEK ANTIQUITIES. With Illustrations. 18mo. 1s.

EURIPIDES. 18mo. 1s. 6d.

MARSHALL—A TABLE OF IRREGULAR GREEK VERBS, classified according to the arrangement of Curtius Greek Grammar. By J. M. MARSHALL, M.A., one of the Masters in Clifton College. 8vo. cloth. New Edition. 1s.

MARTIAL—SELECT EPIGRAMS FROM MARTIAL FOR ENGLISH READERS. Translated by W. T. WEBB, M.A., Professor of History and Political Economy, Presidency College, Calcutta. Extra fcap. 8vo. 4s. 6d.

BOOKS I. AND II. OF THE EPIGRAMS. Edited, with Introduction and Notes, by Professor J. E. B. MAYOR, M.A. 8vo. [*In the press.*]

MAYOR (JOHN E. B.)—FIRST GREEK READER. Edited after KARL HALM, with Corrections and large Additions by Professor JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. New Edition, revised. Fcap. 8vo. 4s. 6d.

MAYOR *Continued*—

BIBLIOGRAPHICAL CLUE TO LATIN LITERATURE. Edited after HÜBNER, with large Additions by Professor JOHN E. B. MAYOR. Crown 8vo. 10s. 6d.

MAYOR (JOSEPH B.)—GREEK FOR BEGINNERS. By the Rev. J. B. MAYOR, M.A., Professor of Classical Literature in King's College, London. Part I., with Vocabulary, 1s. 6d. Parts II. and III., with Vocabulary and Index, 3s. 6d. complete in one Vol. New Edition. Fcap. 8vo. cloth. 4s. 6d.

NIXON—PARALLEL EXTRACTS arranged for translation into English and Latin, with Notes on Idioms. By J. E. NIXON, M.A., Fellow and Classical Lecturer, King's College, Cambridge. Part I.—Historical and Epistolary. New Edition, revised and enlarged. Crown 8vo. 3s. 6d.

PEILE (JOHN, M.A.)—AN INTRODUCTION TO GREEK AND LATIN ETYMOLOGY. By JOHN PEILE, M.A., Fellow and Tutor of Christ's College, Cambridge, formerly Teacher of Sanskrit in the University of Cambridge. Third and Revised Edition. Crown 8vo. 10s. 6d.

A PRIMER OF PHILOLOGY. By the same Author. 18mo. 1s.

PINDAR—THE EXTANT ODES OF PINDAR. Translated into English, with an Introduction and short Notes, by ERNEST MYERS, M.A., Fellow of Wadham College, Oxford. Crown 8vo. 5s.

PLATO—THE REPUBLIC OF PLATO. Translated into English, with an Analysis and Notes, by J. LL. DAVIES, M.A., and D. J. VAUGHAN, M.A. New Edition, with Vignette Portraits of Plato and Socrates, engraved by JENNS from an Antique Gem. 18mo. 4s. 6d.

PHILEBUS. Edited, with Introduction and Notes, by HENRY JACKSON, M.A., Fellow of Trinity College, Cambridge. 8vo. *[In preparation.]*

THE TRIAL AND DEATH OF SOCRATES. Being the Euthyphro, Apology, Crito, and Phaedo of Plato. Translated by F. J. CHURCH. Crown 8vo. 4s. 6d.

PLAUTUS—THE MOSTELLARIA OF PLAUTUS. With Notes, Prolegomena, and Excursus. By WILLIAM RAMSAY, M.A., formerly Professor of Humanity in the University of Glasgow. Edited by Professor GEORGE G. RAMSAY, M.A., of the University of Glasgow. 8vo. 14s.

POTTS (A. W., M.A.)—Works by ALEXANDER W. POTTS, M.A., LL.D., late Fellow of St. John's College, Cambridge; Head Master of the Fettes College, Edinburgh.

HINTS TOWARDS LATIN PROSE COMPOSITION. New Edition. Extra fcap. 8vo. 3s.

PASSAGES FOR TRANSLATION INTO LATIN PROSE. Edited with Notes and References to the above. Extra fcap. 8vo. 2s.

LATIN VERSIONS OF PASSAGES FOR TRANSLATION INTO LATIN PROSE. For Teachers only. 2s. 6d.

EXERCISES IN LATIN PROSE. With Introduction, Notes, &c., for the Middle Forms of Schools. Extra fcap. 8vo. [*In preparation.*]

ROBY—A GRAMMAR OF THE LATIN LANGUAGE, from Plautus to Suetonius. By H. J. ROBY, M.A., late Fellow of St. John's College, Cambridge. In Two Parts. Third Edition. Part I. containing :—Book I. Sounds. Book II. Inflections. Book III. Word-formation. Appendices. Crown 8vo. 8s. 6d. Part II.—Syntax, Prepositions, &c. Crown 8vo. 10s. 6d.

"Marked by the clear and practised insight of a master in his art. A book that would do honour to any country."—*ATHENÆUM.*

SCHOOL LATIN GRAMMAR. By the same Author. Crown 8vo. 5s.

RUSH—SYNTHETIC LATIN DELECTUS. A First Latin Construing Book arranged on the Principles of Grammatical Analysis. With Notes and Vocabulary. By E. RUSH, B.A. With Preface by the Rev. W. F. MOULTON, M.A., D.D. Extra fcap. 8vo. 2s.

RUST—FIRST STEPS TO LATIN PROSE COMPOSITION. By the Rev. G. RUST, M.A. of Pembroke College, Oxford, Master of the Lower School, King's College, London. New Edition. 18mo. 1s. 6d.

- RUTHERFORD**—*A FIRST GREEK GRAMMAR.* By W. G. RUTHERFORD, M.A., Assistant Master in St. Paul's School, London. New Edition, enlarged. Extra fcap. 8vo. 1s. 6d.
- SEELEY**—*A PRIMER OF LATIN LITERATURE.* By Prof. J. R. SEELEY. [In preparation.]
- SIMPSON**—*PROGRESSIVE EXERCISES IN LATIN PROSE COMPOSITION.* Founded on Passages selected from Cicero, Livy, &c. By F. P. SIMPSON, B.A., of Balliol College, Oxford. [In preparation.]
- TACITUS**—*COMPLETE WORKS TRANSLATED.* By A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A.
THE HISTORY. With Notes and a Map. New Edition. Crown 8vo. 6s.
THE ANNALS. With Notes and Maps. New Edition. Crown 8vo. 7s. 6d.
THE AGRICOLA AND GERMANY, WITH THE DIALOGUE ON ORATORY. With Maps and Notes. New and Revised Edition. Crown 8vo. 4s. 6d.
- THEOCRITUS, BION and MOSCHUS.** Rendered into English Prose with Introductory Essay by ANDREW LANG, M.A. Crown 8vo. 6s.
- THEOPHRASTUS**—*THE CHARACTERS OF THEOPHRASTUS.* An English Translation from a Revised Text. With Introduction and Notes. By R. C. JEBB, M.A., Professor of Greek in the University of Glasgow. Extra fcap. 8vo. 6s. 6d.
- THRING**—Works by the Rev. E. THRING, M.A., Head-Master of Uppingham School.
A LATIN GRADUAL. A First Latin Construing Book for Beginners. New Edition, enlarged, with Coloured Sentence Maps. Fcap. 8vo. 2s. 6d.
A MANUAL OF MOOD CONSTRUCTIONS. Fcap. 8vo. 1s. 6d.
A CONSTRUING BOOK. Fcap. 8vo. 2s. 6d.

VIRGIL—*THE WORKS OF VIRGIL RENDERED INTO ENGLISH PROSE*, with Notes, Introductions, Running Analysis, and an Index, by JAMES LONSDALE, M.A., and SAMUEL LEE, M.A. New Edition. Globe 8vo. 3s. 6d.

WHITE—*FIRST LESSONS IN GREEK*. Adapted to Goodwin's Greek Grammar, and designed as an introduction to the Anabasis of Xenophon. By JOHN WILLIAMS WHITE, Ph.D., Assistant-Prof. of Greek in Harvard University. Crown 8vo. 4s. 6d.

WILKINS—*A PRIMER OF ROMAN ANTIQUITIES*. By A. S. WILKINS, M.A., Professor of Latin in the Owens College, Manchester. With Illustrations. 18mo. 1s.

WRIGHT—Works by J. WRIGHT, M.A., late Head Master of Sutton Coldfield School.

HELLENICA; OR, A HISTORY OF GREECE IN GREEK, as related by Diodorus and Thucydides; being a First Greek Reading Book, with explanatory Notes, Critical and Historical. New Edition with a Vocabulary. Fcap. 8vo. 3s. 6d.

A HELP TO LATIN GRAMMAR; OR, The Form and Use of Words in Latin, with Progressive Exercises. Crown 8vo. 4s. 6d.

THE SEVEN KINGS OF ROME. An Easy Narrative, abridged from the First Book of Livy by the omission of Difficult Passages; being a First Latin Reading Book, with Grammatical Notes and Vocabulary. New and revised edition. Fcap. 8vo. 3s. 6d.

FIRST LATIN STEPS; OR, AN INTRODUCTION BY A SERIES OF EXAMPLES TO THE STUDY OF THE LATIN LANGUAGE. Crown 8vo. 5s.

ATTIC PRIMER. Arranged for the Use of Beginners. Extra fcap. 8vo. 4s. 6d.

A COMPLETE LATIN COURSE, comprising Rules with Examples, Exercises, both Latin and English, on each Rule, and_vocabularies. Crown 8vo. 4s. 6d.

MATHEMATICS.

AIRY—Works by Sir G. B. AIRY, K.C.B., Astronomer Royal :—

ELEMENTARY TREATISE ON PARTIAL DIFFERENTIAL EQUATIONS. Designed for the Use of Students in the Universities. With Diagrams. Second Edition. Crown 8vo. 5s. 6d.

ON THE ALGEBRAICAL AND NUMERICAL THEORY OF ERRORS OF OBSERVATIONS AND THE COMBINATION OF OBSERVATIONS. Second Edition, revised. Crown 8vo. 6s. 6d.

UNDULATORY THEORY OF OPTICS. Designed for the Use of Students in the University. New Edition. Crown 8vo. 6s. 6d.

ON SOUND AND ATMOSPHERIC VIBRATIONS. With the Mathematical Elements of Music. Designed for the Use of Students in the University. Second Edition, Revised and Enlarged. Crown 8vo. 9s.

A TREATISE OF MAGNETISM. Designed for the Use of Students in the University. Crown 8vo. 9s. 6d.

AIRY (OSMUND)—*A TREATISE ON GEOMETRICAL OPTICS.* Adapted for the use of the Higher Classes in Schools. By OSMUND AIRY, B.A., one of the Mathematical Masters in Wellington College. Extra fcap. 8vo. 3s. 6d.

BAYMA—*THE ELEMENTS OF MOLECULAR MECHANICS.* By JOSEPH BAYMA, S.J., Professor of Philosophy, Stonyhurst College. Demy 8vo. 10s. 6d.

BEASLEY—*AN ELEMENTARY TREATISE ON PLANE TRIGONOMETRY.* With Examples. By R. D. BEASLEY, M.A., Head Master of Grantham Grammar School. Fifth Edition, revised and enlarged. Crown 8vo. 3s. 6d.

BLACKBURN (HUGH)—*ELEMENTS OF PLANE TRIGONOMETRY,* for the use of the Junior Class in Mathematics in the University of Glasgow. By HUGH BLACKBURN, M.A., Professor of Mathematics in the University of Glasgow. Globe 8vo. 1s. 6d.

BOOLE—Works by G. BOOLE, D.C.L., F.R.S., late Professor of Mathematics in the Queen's University, Ireland.

A TREATISE ON DIFFERENTIAL EQUATIONS.
Third and Revised Edition. Edited by I. TODHUNTER. Crown 8vo. 14s.

A TREATISE ON DIFFERENTIAL EQUATIONS.
Supplementary Volume. Edited by I. TODHUNTER. Crown 8vo. 8s. 6d.

THE CALCULUS OF FINITE DIFFERENCES.
Crown 8vo. 10s. 6d. Third Edition, revised by J. F. MOULTON.

BROOK-SMITH (J.)—*ARITHMETIC IN THEORY AND PRACTICE.* By J. BROOK-SMITH, M.A., LL.B., St. John's College, Cambridge; Barrister-at-Law; one of the Masters of Cheltenham College. New Edition, revised. Crown 8vo. 4s. 6d.

CAMBRIDGE SENATE-HOUSE PROBLEMS and RIDERS WITH SOLUTIONS :—

1875—*PROBLEMS AND RIDERS.* By A. G. GREENHILL, M.A. Crown 8vo. 8s. 6d.

1878—*SOLUTIONS OF SENATE-HOUSE PROBLEMS.*
By the Mathematical Moderators and Examiners. Edited by J. W. L. GLAISHER, M.A., Fellow of Trinity College, Cambridge. 12s.

CANDLER—*HELP TO ARITHMETIC.* Designed for the use of Schools. By H. CANDLER, M.A., Mathematical Master of Uppingham School. Extra fcap. 8vo 2s. 6d.

CHEYNE—*AN ELEMENTARY TREATISE ON THE PLANETARY THEORY.* By C. H. H. CHEYNE, M.A., F.R.A.S. With a Collection of Problems. Second Edition. Crown 8vo. 6s. 6d.

CHRISTIE—*A COLLECTION OF ELEMENTARY TEST-QUESTIONS IN PURE AND MIXED MATHEMATICS*; with Answers and Appendices on Synthetic Division, and on the Solution of Numerical Equations by Horner's Method. By JAMES R. CHRISTIE, F.R.S., Royal Military Academy, Woolwich. Crown 8vo. 8s. 6d.

CLIFFORD—*THE ELEMENTS OF DYNAMIC*. An Introduction to the Study of Motion and Rest in Solid and Fluid Bodies. By W. K. CLIFFORD, F.R.S., Professor of Applied Mathematics and Mechanics at University College, London. Part I.—KINEMATIC. Crown 8vo. 7s. 6d.

CUMMING—*AN INTRODUCTION TO THE THEORY OF ELECTRICITY*. By LINNÆUS CUMMING, M.A., one of the Masters of Rugby School. With Illustrations. Crown 8vo. 8s. 6d.

CUTHBERTSON—*EUCLIDIAN GEOMETRY*. By FRANCIS CUTHBERTSON, M.A., LL.D., Head Mathematical Master of the City of London School. Extra fcap. 8vo. 4s. 6d.

DALTON—Works by the Rev. T. DALTON, M.A., Assistant Master of Eton College.

RULES AND EXAMPLES IN ARITHMETIC. New Edition. 18mo. 2s. 6d. [*Answers to the Examples are appended.*]

RULES AND EXAMPLES IN ALGEBRA. Part I. New Edition. 18mo. 2s. Part II. 18mo. 2s. 6d.

DAY—*PROPERTIES OF CONIC SECTIONS PROVED GEOMETRICALLY*. PART I., THE ELLIPSE, with Problems. By the Rev. H. G. DAY, M.A. Crown 8vo. 3s. 6d.

DREW—*GEOMETRICAL TREATISE ON CONIC SECTIONS*. By W. H. DREW, M.A., St. John's College, Cambridge. New Edition, enlarged. Crown 8vo. 5s.

SOLUTIONS TO THE PROBLEMS IN DREW'S CONIC SECTIONS. Crown 8vo. 4s. 6d.

DYER—*EXERCISES IN ANALYTICAL GEOMETRY*. Compiled and arranged by J. M. DYER, M.A., Senior Mathematical Master in the Classical Department of Cheltenham College. Crown 8vo. [*Nearly ready.*]

EDGAR (J. H.) and PRITCHARD (G. S.)—NOTE-BOOK ON PRACTICAL SOLID OR DESCRIPTIVE GEOMETRY. Containing Problems with help for Solutions. By J. H. EDGAR, M.A., Lecturer on Mechanical Drawing at the Royal School of Mines, and G. S. PRITCHARD. Fourth Edition, revised and enlarged. By ARTHUR MEEZE. Globe 8vo. 4s. 6d.

FERRERS—Works by the Rev. N. M. FERRERS, M.A., Fellow and Master of Gonville and Caius College, Cambridge.

AN ELEMENTARY TREATISE ON TRILINEAR CO-ORDINATES, the Method of Reciprocal Polars, and the Theory of Projectors. New Edition, revised. Crown 8vo. 6s. 6d.

AN ELEMENTARY TREATISE ON SPHERICAL HARMONICS, AND SUBJECTS CONNECTED WITH THEM. Crown 8vo. 7s. 6d.

FROST—Works by PERCIVAL FROST, M.A., formerly Fellow of St. John's College, Cambridge; Mathematical Lecturer of King's College.

AN ELEMENTARY TREATISE ON CURVE TRACING. By PERCIVAL FROST, M.A. 8vo. 12s.

SOLID GEOMETRY. A New Edition, revised and enlarged of the Treatise by FROST and WOLSTENHOLME. In 2 Vols. Vol. I. 8vo. 16s.

GODFRAY—Works by HUGH GODFRAY, M.A., Mathematical Lecturer at Pembroke College, Cambridge.

A TREATISE ON ASTRONOMY, for the Use of Colleges and Schools. New Edition. 8vo. 12s. 6d.

AN ELEMENTARY TREATISE ON THE LUNAR THEORY, with a Brief Sketch of the Problem up to the time of Newton. Second Edition, revised. Crown 8vo. 5s. 6d.

HEMMING—AN ELEMENTARY TREATISE ON THE DIFFERENTIAL AND INTEGRAL CALCULUS, for the Use of Colleges and Schools. By G. W. HEMMING, M.A., Fellow of St. John's College, Cambridge. Second Edition, with Corrections and Additions. 8vo. 9s.

JACKSON — GEOMETRICAL CONIC SECTIONS. An Elementary Treatise in which the Conic Sections are defined as the Plane Sections of a Cone, and treated by the Method of Projection. By J. STUART JACKSON, M.A., late Fellow of Gonville and Caius College, Cambridge. Crown 8vo. 4s. 6d.

JELLET (JOHN H.)—A TREATISE ON THE THEORY OF FRICTION. By JOHN H. JELLET, B.D., Senior Fellow of Trinity College, Dublin; President of the Royal Irish Academy. 8vo. 8s. 6d.

JONES and CHEYNE—ALGEBRAICAL EXERCISES. Progressively Arranged. By the Rev. C. A. JONES, M.A., and C. H. CHEYNE, M.A., F.R.A.S., Mathematical Masters of Westminster School. New Edition. 18mo. 2s. 6d.

KELLAND and TAIT—INTRODUCTION TO QUATERNIONS, with numerous examples. By P. KELLAND, M.A., F.R.S.; and P. G. TAIT, M.A., Professors in the department of Mathematics in the University of Edinburgh. Crown 8vo. 7s. 6d.

KITCHENER—A GEOMETRICAL NOTE-BOOK, containing Easy Problems in Geometrical Drawing preparatory to the Study of Geometry. For the use of Schools. By F. E. KITCHENER, M.A., Mathematical Master at Rugby. New Edition. 4to. 2s.

MAULT—NATURAL GEOMETRY: an Introduction to the Logical Study of Mathematics. For Schools and Technical Classes. With Explanatory Models, based upon the Tachymetrical Works of Ed. Lagout. By A. MAULT. 18mo. 1s. Models to Illustrate the above, in Box, 12s. 6d.

MERRIMAN — ELEMENTS OF THE METHOD OF LEAST SQUARES. By MANSFIELD MERRIMAN, Ph.D. Professor of Civic and Mechanical Engineering, Lehigh University, Bethlehem, Penn. Crown 8vo. 7s. 6d.

MILLAR—ELEMENTS OF DESCRIPTIVE GEOMETRY. By J. B. MILLAR, C.E., Assistant Lecturer in Engineering in Owens College, Manchester. Crown 8vo. 6s.

- MORGAN**—*A COLLECTION OF PROBLEMS AND EXAMPLES IN MATHEMATICS.* With Answers. By H. A. Morgan, M.A., Sadlerian and Mathematical Lecturer of Jesus College, Cambridge. Crown 8vo. 6s. 6d.
- MUIR**—*DETERMINANTS.* By THOS. MUIR. Crown 8vo. [In preparation.]
- NEWTON'S PRINCIPIA.** Edited by Prof. Sir W. THOMSON and Professor BLACKBURN. 4to. cloth. 31s. 6d.
- THE FIRST THREE SECTIONS OF NEWTON'S PRINCIPIA,* With Notes and Illustrations. Also a collection of Problems, principally intended as Examples of Newton's Methods. By PERCIVAL FROST, M.A. Third Edition. 8vo. 12s.
- PARKINSON**—Works by S. PARKINSON, D.D., F.R.S., Tutor and Prælector of St. John's College, Cambridge.
- AN ELEMENTARY TREATISE ON MECHANICS.* For the Use of the Junior Classes at the University and the Higher Classes in Schools. With a Collection of Examples. New Edition, revised. Crown 8vo. cloth. 9s. 6d.
- A TREATISE ON OPTICS.* New Edition, revised and enlarged. Crown 8vo. cloth. 10s. 6d.
- PEDLEY**—*EXERCISES IN ARITHMETIC* for the Use of Schools. Containing more than 7,000 original Examples. By S. PEDLEY, late of Tamworth Grammar School. Crown 8vo. 5s.
- PHEAR**—*ELEMENTARY HYDROSTATICS.* With Numerous Examples. By J. B. PHEAR, M.A., Fellow and late Assistant Tutor of Clare College, Cambridge. New Edition. Crown 8vo. cloth. 5s. 6d.
- PIRIE**—*LESSONS ON RIGID DYNAMICS.* By the Rev. G. PIRIE, M.A., late Fellow and Tutor of Queen's College, Cambridge; Professor of Mathematics in the University of Aberdeen. Crown 8vo. 6s.
- PUCKLE**—*AN ELEMENTARY TREATISE ON CONIC SECTIONS AND ALGEBRAIC GEOMETRY.* With Numerous Examples and Hints for their Solution; especially designed for the Use of Beginners. By G. H. PUCKLE, M.A. New Edition, revised and enlarged. Crown 8vo. 7s. 6d.

RAWLINSON—*ELEMENTARY STATICS*, by the Rev. GEORGE RAWLINSON, M.A. Edited by the Rev. EDWARD STURGES, M.A. Crown 8vo. 4s. 6d.

RAYLEIGH—*THE THEORY OF SOUND*. By LORD RAYLEIGH, M.A., F.R.S., formerly Fellow of Trinity College, Cambridge. 8vo. Vol. I. 12s. 6d. Vol. II. 12s. 6d.
[Vol. III. in the press.]

REYNOLDS—*MODERN METHODS IN ELEMENTARY GEOMETRY*. By E. M. REYNOLDS, M.A., Mathematical Master in Clifton College. Crown 8vo. 3s. 6d.

ROUTH—Works by EDWARD JOHN ROUTH, M.A., F.R.S., late Fellow and Assistant Tutor of St. Peter's College, Cambridge; Examiner in the University of London.

AN ELEMENTARY TREATISE ON THE DYNAMICS OF THE SYSTEM OF RIGID BODIES. With numerous Examples. Third and enlarged Edition. 8vo. 21s.

STABILITY OF A GIVEN STATE OF MOTION, PARTICULARLY STEADY MOTION. Adams' Prize Essay for 1877. 8vo. 8s. 6d.

SMITH—Works by the Rev. BARNARD SMITH, M.A., Rector of Glaston, Rutland, late Fellow and Senior Bursar of St. Peter's College, Cambridge.

ARITHMETIC AND ALGEBRA, in their Principles and Application; with numerous systematically arranged Examples taken from the Cambridge Examination Papers, with especial reference to the Ordinary Examination for the B.A. Degree. New Edition, carefully revised. Crown 8vo. 10s. 6d.

ARITHMETIC FOR SCHOOLS. New Edition. Crown 8vo. 4s. 6d.

A KEY TO THE ARITHMETIC FOR SCHOOLS. New Edition. Crown 8vo. 8s. 6d.

EXERCISES IN ARITHMETIC. Crown 8vo. limp cloth. 2s. With Answers. 2s. 6d.

Answers separately. 6d.

SCHOOL CLASS-BOOK OF ARITHMETIC. 18mo. cloth. 3s.

Or sold separately, in Three Parts. 1s. each.

SMITH *Continued*—

KEYS TO SCHOOL CLASS-BOOK OF ARITHMETIC
Parts I., II., and III., 2s. 6d. each.

*SHILLING BOOK OF ARITHMETIC FOR NATIONAL
AND ELEMENTARY SCHOOLS.* 18mo. cloth. Or
separately, Part I. 2d. ; Part II. 3d. ; Part III. 7d. Answers.
6d.

THE SAME, with Answers complete. 18mo. cloth. 1s. 6d.

KEY TO SHILLING BOOK OF ARITHMETIC.
18mo. 4s. 6d.

EXAMINATION PAPERS IN ARITHMETIC. 18mo.
1s. 6d. The same, with Answers, 18mo. 2s. Answers, 6d.

*KEY TO EXAMINATION PAPERS IN ARITH-
METIC.* 18mo. 4s. 6d.

*THE METRIC SYSTEM OF ARITHMETIC, ITS
PRINCIPLES AND APPLICATIONS*, with numerous
Examples, written expressly for Standard V. in National
Schools. New Edition. 18mo. cloth, sewed. 3d.

A CHART OF THE METRIC SYSTEM, on a Sheet,
size 42 in. by 34 in. on Roller, mounted and varnished, price
3s. 6d. New Edition.

Also a Small Chart on a Card, price 1d.

EASY LESSONS IN ARITHMETIC, combining Exercises
in Reading, Writing, Spelling, and Dictation. Part I. for
Standard I. in National Schools. Crown 8vo. 9d.

EXAMINATION CARDS IN ARITHMETIC. (Dedi-
cated to Lord Sandon.) With Answers and Hints.

Standards I. and II. in box, 1s. Standards III., IV. and V.,
in boxes, 1s. each. Standard VI. in Two Parts, in boxes,
1s. each.

A and B papers, of nearly the same difficulty, are given so as to prevent copying, and the Colours of the A and B papers differ in each Standard, and from those of every other Standard, so that a master or mistress can see at a glance whether the children have the proper papers.

SNOWBALL—THE ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY; with the Construction and Use of Tables of Logarithms. By J. C. SNOWBALL, M.A. New Edition. Crown 8vo. 7s. 6d.

SYLLABUS OF PLANE GEOMETRY (corresponding to Euclid, Books I.—VI.). Prepared by the Association for the Improvement of Geometrical Teaching. New Edition. Crown 8vo. 1s.

TAIT and STEELE—A TREATISE ON DYNAMICS OF A PARTICLE. With numerous Examples. By Professor TAIT and MR. STEELE. Fourth Edition, revised. Crown 8vo. 12s.

TEBAY—ELEMENTARY MENSURATION FOR SCHOOLS. With numerous Examples. By SEPTIMUS TEBAY, B.A., Head Master of Queen Elizabeth's Grammar School, Rivington. Extra fcap. 8vo. 3s. 6d.

TODHUNTER—Works by I. TODHUNTER, M.A., F.R.S., of St. John's College, Cambridge.

"Mr. Todhunter is chiefly known to students of Mathematics as the author of a series of admirable mathematical text-books, which possess the rare qualities of being clear in style and absolutely free from mistakes, typographical or other."—SATURDAY REVIEW.

THE ELEMENTS OF EUCLID. For the Use of Colleges and Schools. New Edition. 18mo. 3s. 6d.

KEY TO EXERCISES IN EUCLID. Crown 8vo. 6s. 6d.

MENSURATION FOR BEGINNERS. With numerous Examples. New Edition. 18mo. 2s. 6d.

ALGEBRA FOR BEGINNERS. With numerous Examples. New Edition. 18mo. 2s. 6d.

KEY TO ALGEBRA FOR BEGINNERS. Crown 8vo. 6s. 6d.

TRIGONOMETRY FOR BEGINNERS. With numerous Examples. New Edition. 18mo. 2s. 6d.

KEY TO TRIGONOMETRY FOR BEGINNERS. Crown 8vo. 8s. 6d.

TODHUNTER *Continued*—

MECHANICS FOR BEGINNERS. With numerous Examples. New Edition. 18mo. 4s. 6d.

KEY TO MECHANICS FOR BEGINNERS. Crown 8vo. 6s. 6d.

ALGEBRA. For the Use of Colleges and Schools. New Edition. Crown 8vo. 7s. 6d.

KEY TO ALGEBRA FOR THE USE OF COLLEGES AND SCHOOLS. Crown 8vo. 10s. 6d.

AN ELEMENTARY TREATISE ON THE THEORY OF EQUATIONS. New Edition, revised. Crown 8vo. 7s. 6d.

PLANE TRIGONOMETRY. For Schools and Colleges. New Edition. Crown 8vo. 5s.

KEY TO PLANE TRIGONOMETRY. Crown 8vo. 10s. 6d.

A TREATISE ON SPHERICAL TRIGONOMETRY. New Edition, enlarged. Crown 8vo. 4s. 6d.

PLANE CO-ORDINATE GEOMETRY, as applied to the Straight Line and the Conic Sections. With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 7s. 6d.

A TREATISE ON THE DIFFERENTIAL CALCULUS. With numerous Examples. New Edition. Crown 8vo. 10s. 6d.

A TREATISE ON THE INTEGRAL CALCULUS AND ITS APPLICATIONS. With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 10s. 6d.

EXAMPLES OF ANALYTICAL GEOMETRY OF THREE DIMENSIONS. New Edition, revised. Crown 8vo. 4s.

A TREATISE ON ANALYTICAL STATICS. With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 10s. 6d.

TODHUNTER *Continued*—

A HISTORY OF THE MATHEMATICAL THEORY OF PROBABILITY, from the time of Pascal to that of Laplace. 8vo. 18s.

RESEARCHES IN THE CALCULUS OF VARIATIONS, principally on the Theory of Discontinuous Solutions: an Essay to which the Adams Prize was awarded in the University of Cambridge in 1871. 8vo. 6s.

A HISTORY OF THE MATHEMATICAL THEORIES OF ATTRACTION, AND THE FIGURE OF THE EARTH, from the time of Newton to that of Laplace. 2 vols. 8vo. 24s.

AN ELEMENTARY TREATISE ON LAPLACE'S, LAME'S, AND BESSEL'S FUNCTIONS. Crown 8vo. 10s. 6d.

WILSON (J. M.)—ELEMENTARY GEOMETRY. Books I. to V. Containing the Subjects of Euclid's first Six Books. Following the Syllabus of the Geometrical Association. By J. M. WILSON, M.A., Head Master of Clifton College. New Edition. Extra fcap. 8vo. 4s. 6d.

SOLID GEOMETRY AND CONIC SECTIONS. With Appendices on Transversals and Harmonic Division. For the Use of Schools. By J. M. WILSON, M.A. New Edition. Extra fcap. 8vo. 3s. 6d.

WILSON—GRADUATED EXERCISES IN PLANE TRIGONOMETRY. Compiled and arranged by J. WILSON, M.A., and S. R. WILSON, B.A. Crown 8vo. 4s. 6d.

"The exercises seem beautifully graduated and adapted to lead a student on most gently and pleasantly."—E. J. ROUTH, F.R.S., St. Peter's College, Cambridge.

WILSON (W. P.)—A TREATISE ON DYNAMICS. By W. P. WILSON, M.A., Fellow of St. John's College, Cambridge, and Professor of Mathematics in Queen's College, Belfast. 8vo. 9s. 6d.

WOLSTENHOLME—MATHEMATICAL PROBLEMS, on Subjects included in the First and Second Divisions of the Schedule of Subjects for the Cambridge Mathematical Tripos Examination. Devised and arranged by JOSEPH WOLSTENHOLME, late Fellow of Christ's College, sometime Fellow of St. John's College, and Professor of Mathematics in the Royal Indian Engineering College. New Ed. greatly enlarged. 8vo. 18s.

SCIENCE.

SCIENCE PRIMERS FOR ELEMENTARY SCHOOLS.

Under the joint Editorship of Professors HUXLEY, ROSCOE, and BALFOUR STEWART.

"These Primers are extremely simple and attractive, and thoroughly answer their purpose of just leading the young beginner up to the threshold of the long avenues in the Palace of Nature which these titles suggest."
—GUARDIAN.

"They are wonderfully clear and lucid in their instruction, simple in style, and admirable in plan."
—EDUCATIONAL TIMES.

INTRODUCTORY—By T. H. HUXLEY, F.R.S., Professor of Natural History in the Royal School of Mines. 18mo. 1s.

CHEMISTRY—By H. E. ROSCOE, F.R.S., Professor of Chemistry in the Victoria University the Owens College Manchester. With numerous Illustrations. 18mo. 1s. New Edition. With Questions.

"A very model of perspicacity and accuracy."
—CHEMIST AND DRUGGIST.

PHYSICS—By BALFOUR STEWART, F.R.S., Professor of Natural Philosophy in the Victoria University the Owens College, Manchester. With numerous Illustrations. 18mo. 1s. New Edition. With Questions.

PHYSICAL GEOGRAPHY—By ARCHIBALD GEIKIE, F.R.S., Murchison Professor of Geology and Mineralogy at Edinburgh. With numerous Illustrations. New Edition, with Questions. 18mo. 1s.

"Everyone of his lessons is marked by simplicity, clearness, and correctness."
—ATHENÆUM.

GEOLOGY—By Professor GEIKIE, F.R.S. With numerous Illustrations. New Edition. 18mo. cloth. 1s.

"It is hardly possible for the dullest child to misunderstand the meaning of a classification of stones after Professor Geikie's explanation."
—SCHOOL BOARD CHRONICLE.

SCIENCE PRIMERS *Continued*—

PHYSIOLOGY—By MICHAEL FOSTER, M.D., F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

“The book seems to us to leave nothing to be desired as an elementary text-book.”—ACADEMY.

ASTRONOMY—By J. NORMAN LOCKYER, F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

“This is altogether one of the most likely attempts we have ever seen to bring astronomy down to the capacity of the young child.”—SCHOOL BOARD CHRONICLE.

BOTANY—By Sir J. D. HOOKER, K.C.S.I., C.B., F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

“To teachers the Primer will be of inestimable value, and not only because of the simplicity of the language and the clearness with which the subject matter is treated, but also on account of its coming from the highest authority, and so furnishing positive information as to the most suitable methods of teaching the science of botany.”—NATURE.

LOGIC—By Professor STANLEY JEVONS, LL.D., M.A., F.R.S. New Edition. 18mo. 1s.

“It appears to us admirably adapted to serve both as an introduction to scientific reasoning, and as a guide to sound judgment and reasoning in the ordinary affairs of life.”—ACADEMY.

POLITICAL ECONOMY—By Professor STANLEY JEVONS, LL.D., M.A., F.R.S. 18mo. 1s.

“Unquestionably in every respect an admirable primer.”—SCHOOL BOARD CHRONICLE.

In preparation :—

ZOOLOGY. By Professor HUXLEY. &c. &c.

ELEMENTARY CLASS-BOOKS.

ASTRONOMY, by the Astronomer Royal.

POPULAR ASTRONOMY. With Illustrations. By Sir G. B. AIRY, K.C.B., Astronomer Royal. New Edition. 18mo. 4s. 6d.

ASTRONOMY.

ELEMENTARY LESSONS IN ASTRONOMY. With Coloured Diagram of the Spectra of the Sun, Stars, and Nebulae, and numerous Illustrations. By J. NORMAN LOCKYER, F.R.S. New Edition. Fcap. 8vo. 5s. 6d.

“Full, clear, sound, and worthy of attention, not only as a popular exposition but as a scientific ‘Index.’”—ATHENÆUM.

ELEMENTARY CLASS-BOOKS *Continued*—

QUESTIONS ON LOCKYER'S ELEMENTARY LESSONS IN ASTRONOMY. For the Use of Schools. By JOHN FORBES-ROBERTSON. 18mo. cloth limp. 1s. 6d.

PHYSIOLOGY.

LESSONS IN ELEMENTARY PHYSIOLOGY. With numerous Illustrations. By T. H. HUXLEY, F.R.S., Professor of Natural History in the Royal School of Mines. New Edition. Fcap. 8vo. 4s. 6d.

"Pure gold throughout."—GUARDIAN.

"Unquestionably the clearest and most complete elementary treatise on this subject that we possess in any language."—WESTMINSTER REVIEW

QUESTIONS ON HUXLEY'S PHYSIOLOGY FOR SCHOOLS. By T. ALCOCK, M.D. 18mo. 1s. 6d.

BOTANY.

LESSONS IN ELEMENTARY BOTANY. By D. OLIVER, F.R.S., F.L.S., Professor of Botany in University College, London. With nearly Two Hundred Illustrations. New Edition. Fcap. 8vo. 4s. 6d.

CHEMISTRY.

LESSONS IN ELEMENTARY CHEMISTRY, INORGANIC AND ORGANIC. By HENRY E. ROSCOE, F.R.S., Professor of Chemistry in the Victoria University the Owens College, Manchester. With numerous Illustrations and Chromo-Litho of the Solar Spectrum, and of the Alkalies and Alkaline Earths. New Edition. Fcap. 8vo. 4s. 6d.

"As a standard general text-book it deserves to take a leading place."—SPECTATOR.

"We unhesitatingly pronounce it the best of all our elementary treatises on Chemistry."—MEDICAL TIMES.

A SERIES OF CHEMICAL PROBLEMS, prepared with Special Reference to the above, by T. E. Thorpe, Ph.D., Professor of Chemistry in the Yorkshire College of Science, Leeds. Adapted for the preparation of Students for the Government, Science, and Society of Arts Examinations. With a Preface by Professor ROSCOE. New Edition, with Key. 18mo. 2s.

POLITICAL ECONOMY.

POLITICAL ECONOMY FOR BEGINNERS. By MILLICENT G. FAWCETT. New Edition. 18mo. 2s. 6d.

"Clear, compact, and comprehensive."—DAILY NEWS

"The relations of capital and labour have never been more simply or more clearly expounded."—CONTEMPORARY REVIEW

ELEMENTARY CLASS-BOOKS *Continued*—**LOGIC.**

ELEMENTARY LESSONS IN LOGIC; Deductive and Inductive, with copious Questions and Examples, and a Vocabulary of Logical Terms. By W. STANLEY JEVONS, LL.D., M.A., F.R.S. New Edition. Fcap. 8vo. 3s. 6d.

"Nothing can be better for a school-book."—GUARDIAN.

"A manual alike simple, interesting, and scientific."—ATHENÆUM.

PHYSICS.

LESSONS IN ELEMENTARY PHYSICS. By BALFOUR STEWART, F.R.S., Professor of Natural Philosophy in the Victoria University the Owens College, Manchester. With numerous Illustrations and Chromolitho of the Spectra of the Sun, Stars, and Nebulæ. New Edition. Fcap. 8vo. 4s. 6d.

"The beau-ideal of a scientific text-book, clear, accurate, and thorough."—EDUCATIONAL TIMES.

QUESTIONS ON BALFOUR STEWART'S ELEMENTARY LESSONS IN PHYSICS. By Prof. THOMAS H. CORE, Owens College, Manchester. [*Immediately.*]

PRACTICAL CHEMISTRY.

THE OWENS COLLEGE JUNIOR COURSE OF PRACTICAL CHEMISTRY. By FRANCIS JONES, Chemical Master in the Grammar School, Manchester. With Preface by Professor ROSCOE, and Illustrations. New Edition. 18mo. 2s. 6d.

CHEMISTRY.

QUESTIONS ON CHEMISTRY. A Series of Problems and Exercises in Inorganic and Organic Chemistry. By FRANCIS JONES, F.R.S.E., F.C.S., Chemical Master in the Grammar School, Manchester. Fcap. 8vo. 3s.

ANATOMY.

LESSONS IN ELEMENTARY ANATOMY. By ST. GEORGE MIVART, F.R.S., Lecturer in Comparative Anatomy at St. Mary's Hospital. With upwards of 400 Illustrations. Fcap. 8vo. 6s. 6d.

"It may be questioned whether any other work on anatomy contains in like compass so proportionately great a mass of information."—LANCET.

"The work is excellent, and should be in the hands of every student of human anatomy."—MEDICAL TIMES.

ELEMENTARY CLASS-BOOKS *Continued—***STEAM.**

AN ELEMENTARY TREATISE. By JOHN PERRY, C.E., Whitworth Scholar, Fellow of the Chemical Society, Lecturer in Physics at Clifton College. With numerous Woodcuts and Numerical Examples and Exercises. 18mo. 4s. 6d.

"The young engineer and those seeking for a comprehensive knowledge of the use, power, and economy of steam, could not have a more useful work, as it is very intelligible, well arranged, and practical throughout."—
IRONMONGER.

PHYSICAL GEOGRAPHY.

ELEMENTARY LESSONS IN PHYSICAL GEOGRAPHY. By A. GRIKIE, F.R.S., Murchison Professor of Geology, &c., Edinburgh. With numerous Illustrations. Fcap. 8vo. 4s. 6d.

QUESTIONS ON THE SAME. 1s. 6d.

GEOGRAPHY.

CLASS-BOOK OF GEOGRAPHY. By C. B. CLARKE, M.A., F.L.S., F.G.S. Fcap. 8vo. New Edition, with Eighteen Coloured Maps. 3s.

NATURAL PHILOSOPHY.

NATURAL PHILOSOPHY FOR BEGINNERS. By I. TODHUNTER, M.A., F.R.S. Part I. The Properties of Solid and Fluid Bodies. 18mo. 3s. 6d.

Part II. Sound, Light, and Heat. 18mo. 3s. 6d.

MORAL PHILOSOPHY.

AN ELEMENTARY TREATISE. By Prof. E. CAIRD, of Glasgow University. [In preparation.]

ELECTRICITY AND MAGNETISM.

ELEMENTARY LESSONS IN ELECTRICITY AND MAGNETISM. By Prof. SYLVANUS THOMPSON, of University College, Bristol. With Illustrations. [In preparation.]

SOUND.

AN ELEMENTARY TREATISE. By W. H. STONE, M.B. With Illustrations. 18mo. 3s. 6d.

PSYCHOLOGY.

ELEMENTARY LESSONS IN PSYCHOLOGY. By G. CROOM ROBERTSON, Professor of Mental Philosophy, &c., University College, London. [In preparation.]

ELEMENTARY CLASS BOOKS *Continued*—

AGRICULTURE—*ELEMENTS OF AGRICULTURAL SCIENCE*. By H. TANNER, F.C.S., Professor of Agricultural Science, University College, Aberystwith. Fcap. 8vo.

[*In the press.*]

ECONOMICS—*THE ECONOMICS OF INDUSTRY*. By A. MARSHALL, M.A., Principal of University College, Bristol, and MARY P. MARSHALL, late Lecturer at Newnham Hall, Cambridge. Extra fcap. 8vo. 2s. 6d.

"The book is of sterling value, and will be of great use to students and teachers."—*ATHENÆUM*.

Others in Preparation.

MANUALS FOR STUDENTS.

Crown 8vo.

COSSA—*GUIDE TO THE STUDY OF POLITICAL ECONOMY*. By Dr. LUIGI COSSA, Professor in the University of Pavia. Translated from the Second Italian Edition. With a Preface by W. STANLEY JEVONS, F.R.S. Crown 8vo. 4s. 6d.

DYER AND VINES—*THE STRUCTURE OF PLANTS*. By Professor THISSELTON DYER, F.R.S., assisted by SYDNEY VINES, B.Sc., Fellow and Lecturer of Christ's College, Cambridge. With numerous Illustrations. [*In preparation.*]

FAWCETT—*A MANUAL OF POLITICAL ECONOMY*. By Right Hon. HENRY FAWCETT, M.P. New Edition, revised and enlarged. Crown 8vo. 12s.

FLEISCHER—*A SYSTEM OF VOLUMETRIC ANALYSIS*. Translated, with Notes and Additions, from the second German Edition, by M. M. PATTISON MUIR, F.R.S.E. With Illustrations. Crown 8vo. 7s. 6d.

FLOWER (W. H.)—*AN INTRODUCTION TO THE OSTEOLOGY OF THE MAMMALIA*. Being the substance of the Course of Lectures delivered at the Royal College of Surgeons of England in 1870. By Professor W. H. FLOWER, F.R.S., F.R.C.S. With numerous Illustrations. New Edition, enlarged. Crown 8vo. 10s. 6d.

MANUALS FOR STUDENTS *Continued—*

FOSTER and LANGLEY—A COURSE OF ELEMENTARY PRACTICAL PHYSIOLOGY. By MICHAEL FOSTER, M.D., F.R.S., and J. N. LANGLEY, B.A. Fourth Edition. Crown 8vo. 6s.

HOOKE—THE STUDENT'S FLORA OF THE BRITISH ISLANDS. By Sir J. D. HOOKE, K.C.S.I., C.B., F.R.S., M.D., D.C.L. New Edition, revised. Globe 8vo. 10s. 6d.

HUXLEY—PHYSIOGRAPHY. An Introduction to the Study of Nature. By Professor HUXLEY, F.R.S. With numerous Illustrations, and Coloured Plates. Third and Cheaper Edition. Crown 8vo. 6s.

HUXLEY and MARTIN—A COURSE OF PRACTICAL INSTRUCTION IN ELEMENTARY BIOLOGY. By Professor HUXLEY, F.R.S., assisted by H. N. MARTIN, M.B., D.Sc. New Edition, revised. Crown 8vo. 6s.

HUXLEY and PARKER—ELEMENTARY BIOLOGY. PART II. By Professor HUXLEY, F.R.S., assisted by T. J. PARKER. With Illustrations. [*In preparation.*]

JEVONS—THE PRINCIPLES OF SCIENCE. A Treatise on Logic and Scientific Method. By Professor W. STANLEY JEVONS, LL.D., M.A., F.R.S. New and Revised Edition. Crown 8vo. 12s. 6d.

STUDIES IN DEDUCTIVE LOGIC. By Professor W. STANLEY JEVONS, LL.D., M.A., F.R.S. Crown 8vo. 6s.

KENNEDY — MECHANICS OF MACHINERY. By A. B. W. KENNEDY, M. Inst. C.E., Professor of Engineering and Mechanical Technology in University College, London. With Illustrations. Crown 8vo. [*In the press.*]

KIEPERT—A MANUAL OF ANCIENT GEOGRAPHY. From the German of Dr. H. KIEPERT. Crown 8vo. 5s.

OLIVER (Professor)—FIRST BOOK OF INDIAN BOTANY By Professor DANIEL OLIVER, F.R.S., F.L.S., Keeper of the Herbarium and Library of the Royal Gardens, Kew. With numerous Illustrations. Extra fcap. 8vo. 6s. 6d.

MANUALS FOR STUDENTS *Continued*—

PARKER—*A COURSE OF INSTRUCTION IN ZOOTOMY (VERTEBRATA)*. By T. JEFFREY PARKER, B.Sc. Lond., Professor of Biology in the University of Otago. With Illustrations. Crown 8vo. [In the press.]

PARKER and BETTANY—*THE MORPHOLOGY OF THE SKULL*. By Professor PARKER and G. T. BETTANY. Illustrated. Crown 8vo. 10s. 6d.

TAIT—*AN ELEMENTARY TREATISE ON HEAT*. By Professor TAIT, F.R.S.E. Illustrated. [In the press.]

THOMSON—*ZOOLOGY*. By Sir C. WYVILLE THOMSON, F.R.S. Illustrated. [In the press.]

TYLOR—*ANTHROPOLOGY*. An Introduction to the Study of Man and Civilisation. By E. B. TYLOR, D.C.L., F.R.S. With numerous Illustrations. Crown 8vo. 7s. 6d.

Other volumes of these Manuals will follow.

SCIENTIFIC TEXT-BOOKS.

BALFOUR—*A TREATISE ON COMPARATIVE EMBRYOLOGY*. With Illustrations. By F. M. BALFOUR, M.A., F.R.S., Fellow and Lecturer of Trinity College, Cambridge. In 2 vols. 8vo. Vol. I. 18s. now ready. [Vol. II. nearly ready.]

BALL (R. S., A.M.)—*EXPERIMENTAL MECHANICS*. A Course of Lectures delivered at the Royal College of Science for Ireland. By R. S. BALL, A.M., Professor of Applied Mathematics and Mechanics in the Royal College of Science for Ireland. Cheaper Issue. Royal 8vo. 10s. 6d.

CLAUSIUS—*MECHANICAL THEORY OF HEAT*. By R. CLAUSIUS. Translated by WALTER R. BROWNE, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo. 10s. 6d.

COTTERILL—*A TREATISE ON APPLIED MECHANICS*. By JAMES COTTERILL, M.A., F.R.S., Professor of Applied Mechanics at the Royal Naval College, Greenwich. With Illustrations. 8vo. [In preparation.]

DANIELL—*A TREATISE ON PHYSICS FOR MEDICAL STUDENTS*. By ALFRED DANIELL. With Illustrations. 8vo. [In preparation.]

FOSTER—*A TEXT-BOOK OF PHYSIOLOGY*. By MICHAEL FOSTER, M.D., F.R.S. With Illustrations. Third Edition, revised. 8vo. 21s.

SCIENTIFIC TEXT-BOOKS *Continued*—

GAMGEE—*A TEXT-BOOK OF THE PHYSIOLOGICAL CHEMISTRY OF THE ANIMAL BODY.* Including an account of the chemical changes occurring in Disease. By A. GAMGEE, M.D., F.R.S., Professor of Physiology in the Victoria University and Owens College, Manchester. 2 Vols. 8vo. With Illustrations. Vol. I. 18s.

[Vol. II. in the press.

GEGENBAUR—*ELEMENTS OF COMPARATIVE ANATOMY.* By Professor CARL GEGENBAUR. A Translation by F. JEFFREY BELL, B.A. Revised with Preface by Professor E. RAY LANKESTER, F.R.S. With numerous Illustrations. 8vo. 21s.

GEIKIE—*TEXT-BOOK OF GEOLOGY.* By ARCHIBALD GEIKIE, F.R.S., Professor of Geology in the University of Edinburgh. With numerous Illustrations. 8vo. [In the press.

GRAY—*STRUCTURAL BOTANY, OR ORGANOGRAPHY ON THE BASIS OF MORPHOLOGY.* To which are added the principles of Taxonomy and Phytography, and a Glossary of Botanical Terms. By Professor ASA GRAY, LL.D. 8vo. 10s. 6d.

NEWCOMB—*POPULAR ASTRONOMY.* By S. NEWCOMB, LL.D., Professor U.S. Naval Observatory. With 112 Illustrations and 5 Maps of the Stars. 8vo. 18s.

"It is unlike anything else of its kind, and will be of more use in circulating a knowledge of astronomy than nine-tenths of the books which have appeared on the subject of late years."—*Saturday Review.*

REULEAUX — *THE KINEMATICS OF MACHINERY.* Outlines of a Theory of Machines. By Professor F. REULEAUX. Translated and Edited by Professor A. B. W. KENNEDY, C.E. With 450 Illustrations. Medium 8vo. 21s.

ROSCOE and SCHORLEMMER — *INORGANIC CHEMISTRY.* A Complete Treatise on Inorganic Chemistry. By Professor H. E. ROSCOE, F.R.S., and Professor C. SCHORLEMMER, F.R.S. With numerous Illustrations. Medium 8vo. Vol. I.—The Non-Metallic Elements. 21s. Vol. II. Part I.—Metals. 18s. Vol. II. Part II.—Metals. 18s.

VOL. II. Containing Lectures by W. SPOTTISWOODE, P.R.S., Prof. FORBES, Prof. PIGOT, Prof. BARRETT, Dr. BURDON-SANDERSON, Dr. LAUDER BRUNTON, F.R.S., Prof. ROSCOE, and others. Crown 8vo. 6s.

**MANCHESTER SCIENCE LECTURES
FOR THE PEOPLE.**

Eighth Series, 1876-7. Crown 8vo. Illustrated. 6d. each.

WHAT THE EARTH IS COMPOSED OF. By Professor ROSCOE, F.R.S.

THE SUCCESSION OF LIFE ON THE EARTH. By Professor WILLIAMSON, F.R.S.

WHY THE EARTH'S CHEMISTRY IS AS IT IS. By J. N. LOCKYER, F.R.S.

Also complete in One Volume. Crown 8vo. cloth. 2s.

ALEXANDER—*ELEMENTARY APPLIED MECHANICS*; being the simple and more practical Cases of Stress and Strain wrought out individually from first principles by means of Elementary Mathematics. By T. ALEXANDER, C.E., Professor of Civil Engineering in the Imperial College of Engineering, Tokei, Japan. Crown 8vo. 4s. 6d.

BETTANY.—*FIRST LESSONS IN PRACTICAL BOTANY.* By G. T. BETTANY, M.A., F.L.S., Lecturer in Botany at Guy's Hospital. 18mo. 1s.

BLANFORD—*THE RUDIMENTS OF PHYSICAL GEOGRAPHY FOR THE USE OF INDIAN SCHOOLS*; with a Glossary of Technical Terms employed. By H. F. BLANFORD, F.R.S. New Edition, with Illustrations. Globe 8vo. 2s. 6d.

EVERETT—*UNITS AND PHYSICAL CONSTANTS.* By J. D. EVERETT, F.R.S., Professor of Natural Philosophy, Queen's College, Belfast. Extra fcap. 8vo. 4s. 6d.

GEIKIE.—*OUTLINES OF FIELD GEOLOGY.* By Prof. GEIKIE, F.R.S. With Illustrations. Extra fcap. 8vo. 3s. 6d.

LANDAUER—*BLOWPIPE ANALYSIS.* By J. LANDAUER. Authorised English Edition by J. TAYLOR and W. E. KAY, of Owens College, Manchester. Extra fcap. 8vo. 4s. 6d.

- MUIR**—*PRACTICAL CHEMISTRY FOR MEDICAL STUDENTS*. Specially arranged for the first M.B. Course. By M. M. PATTISON MUIR, F.R.S.E. Fcap. 8vo. 1s. 6d.
- M'KENDRICK**—*OUTLINES OF PHYSIOLOGY IN ITS RELATIONS TO MAN*. By J. G. M'KENDRICK, M.D. F.R.S.E. With Illustrations. Crown 8vo. 12s. 6d.
- MIALL**—*STUDIES IN COMPARATIVE ANATOMY*.
 No. I.—The Skull of the Crocodile: a Manual for Students. By L. C. MIALL, Professor of Biology in the Yorkshire College and Curator of the Leeds Museum. 8vo. 2s. 6d.
 No. II.—Anatomy of the Indian Elephant. By L. C. MIALL and F. GREENWOOD. With Illustrations. 8vo. 5s.
- SHANN**—*AN ELEMENTARY TREATISE ON HEAT, IN RELATION TO STEAM AND THE STEAM-ENGINE*. By G. SHANN, M.A. With Illustrations. Crown 8vo. 4s. 6d.
- TANNER**—*FIRST PRINCIPLES OF AGRICULTURE*. By H. TANNER, F.C.S., Professor of Agricultural Science, University College, Aberystwith, &c. 18mo. 1s.
- WRIGHT**—*METALS AND THEIR CHIEF INDUSTRIAL APPLICATIONS*. By C. ALDER WRIGHT, D.Sc., &c. Lecturer on Chemistry in St. Mary's Hospital Medical School. Extra fcap. 8vo. 3s. 6d.

HISTORY.

- ARNOLD**—*THE ROMAN SYSTEM OF PROVINCIAL ADMINISTRATION TO THE ACCESSION OF CONSTANTINE THE GREAT*. By W. T. ARNOLD, B.A. Crown 8vo. 6s.
 "Ought to prove a valuable handbook to the student of Roman history."—GUARDIAN.
- BEESLY**—*STORIES FROM THE HISTORY OF ROME*. By Mrs. BEESLY. Fcap. 8vo. 2s. 6d.
 "The attempt appears to us in every way successful. The stories are interesting in themselves, and are told with perfect simplicity and good feeling."—DAILY NEWS.
- BROOK**—*FRENCH HISTORY FOR ENGLISH CHILDREN*. By SARAH BROOK. With Maps. Crown 8vo. [*In the press.*]

FREEMAN (EDWARD A.)—OLD-ENGLISH HISTORY.

By EDWARD A. FREEMAN, D.C.L., LL.D., late Fellow of Trinity College, Oxford. With Five Coloured Maps. New Edition. Extra fcap. 8vo. half-bound. 6s.

GREEN—A SHORT HISTORY OF THE ENGLISH PEOPLE. By JOHN RICHARD GREEN, M.A., LL.D. With Coloured Maps, Genealogical Tables, and Chronological Annals. Crown 8vo. 8s. 6d. Seventy-fifth Thousand.

"Stands alone as the one general history of the country, for the sake of which all others, if young and old are wise, will be speedily and surely set aside."—ACADEMY.

READINGS FROM ENGLISH HISTORY. Selected and Edited by JOHN RICHARD GREEN, M.A., LL.D., Honorary Fellow of Jesus College, Oxford. Three Parts. Globe 8vo. 1s. 6d. each. I. Hengist to Cressy. II. Cressy to Cromwell. III. Cromwell to Balaklava.

GUEST—LECTURES ON THE HISTORY OF ENGLAND.

By M. J. GUEST. With Maps. Crown 8vo. 6s.

"It is not too much to assert that this is one of the very best class books of English History for young students ever published."—SCOTSMAN.

HISTORICAL COURSE FOR SCHOOLS—Edited by EDWARD A. FREEMAN, D.C.L., late Fellow of Trinity College, Oxford.**I. GENERAL SKETCH OF EUROPEAN HISTORY.**

By EDWARD A. FREEMAN, D.C.L. New Edition, revised and enlarged, with Chronological Table, Maps, and Index. 18mo. cloth. 3s. 6d.

"It supplies the great want of a good foundation for historical teaching. The scheme is an excellent one, and this instalment has been executed in a way that promises much for the volumes that are yet to appear."—EDUCATIONAL TIMES.

II. HISTORY OF ENGLAND. By EDITH THOMPSON.

New Edition, revised and enlarged, with Coloured Maps. 18mo. 2s. 6d.

III. HISTORY OF SCOTLAND. By MARGARET MACARTHUR. New Edition. 18mo. 2s.

"An excellent summary, unimpeachable as to facts, and putting them in the clearest and most impartial light attainable."—GUARDIAN.

IV. HISTORY OF ITALY. By the Rev. W. HUNT, M.A. 18mo. 3s.

"It possesses the same solid merit as its predecessors . . . the same scrupulous care about fidelity in details. . . . It is distinguished, too, by information on art, architecture, and social politics, in which the writer's grasp is seen by the firmness and clearness of his touch."—EDUCATIONAL TIMES.

HISTORICAL COURSE FOR SCHOOLS *Continued*—

V. HISTORY OF GERMANY. By J. SIME, M.A.
18mo. 3s.

"A remarkably clear and impressive history of Germany. Its great events are wisely kept as central figures, and the smaller events are carefully kept, not only subordinate and subservient, but most skilfully woven into the texture of the historical tapestry presented to the eye."—**STANDARD.**

VI. HISTORY OF AMERICA. By JOHN A. DOYLE.
With Maps. 18mo. 4s. 6d.

"Mr. Doyle has performed his task with admirable care, fulness, and clearness, and for the first time we have for schools an accurate and interesting history of America, from the earliest to the present time."—**STANDARD.**

EUROPEAN COLONIES. By E. J. PAYNE, M.A. With
Maps. 18mo. 4s. 6d.

"We have seldom met with an historian capable of forming a more comprehensive, far-seeing, and unprejudiced estimate of events and peoples, and we can commend this little work as one certain to prove of the highest interest to all thoughtful readers."—**TIMES.**

FRANCE. By CHARLOTTE M. YONGE. With Maps. 18mo.
3s. 6d.

"An admirable text-book for the lecture room."—**ACADEMY.**

GREECE. By EDWARD A. FREEMAN, D.C.L.

[In preparation.]

ROME. By EDWARD A. FREEMAN, D.C.L. *[In the press.]*

HISTORY PRIMERS—Edited by JOHN RICHARD GREEN.
Author of "A Short History of the English People."

ROME. By the Rev. M. CREIGHTON, M.A., late Fellow
and Tutor of Merton College, Oxford. With Eleven Maps.
18mo. 1s.

"The author has been curiously successful in telling in an intelligent way the story of Rome from first to last."—**SCHOOL BOARD CHRONICLE.**

GREECE. By C. A. FYFFE, M.A., Fellow and late Tutor
of University College, Oxford. With Five Maps. 18mo. 1s.

"We give our unqualified praise to this little manual."—**SCHOOLMASTER.**

EUROPEAN HISTORY. By E. A. FREEMAN, D.C.L.
LL.D. With Maps. 18mo. 1s.

"The work is always clear, and forms a luminous key to European history."—**SCHOOL BOARD CHRONICLE.**

GREEK ANTIQUITIES. By the Rev. J. P. MAHAFFY,
M.A. Illustrated. 18mo. 1s.

"All that is necessary for the scholar to know is told so compactly yet so fully, and in a style so interesting, that it is impossible for even the duller boy to look on this little work in the same light as he regards his other school books."—**SCHOOLMASTER.**

HISTORY PRIMERS *Continued—*

CLASSICAL GEOGRAPHY. By H. F. TOZER, M.A.
18mo. 1s.

"Another valuable aid to the study of the ancient world. . . . It contains an enormous quantity of information packed into a small space, and at the same time communicated in a very readable shape."—*JOHN BULL.*

GEOGRAPHY. By GEORGE GROVE, D.C.L. With Maps.
18mo. 1s.

"A model of what such a work should be. . . . we know of no short treatise better suited to infuse life and spirit into the dull lists of proper names of which our ordinary class-books so often almost exclusively consist."—*TIMES.*

ROMAN ANTIQUITIES. By Professor WILKINS. Illustrated.
18mo. 1s.

"A little book that throws a blaze of light on Roman History, and is, moreover, intensely interesting."—*School Board Chronicle.*

FRANCE. By CHARLOTTE M. YONGE. 18mo. 1s.

"May be considered a wonderfully successful piece of work. . . . Its general merit as a vigorous and clear sketch, giving in a small space a vivid idea of the history of France, remains undeniable."—*SATURDAY REVIEW.*

In preparation :—

ENGLAND. By J. R. GREEN, M.A.

LETHBRIDGE—A SHORT MANUAL OF THE HISTORY OF INDIA. With an Account of INDIA AS IT IS. The Soil, Climate, and Productions; the People, their Races, Religions, Public Works, and Industries; the Civil Services, and System of Administration. By ROFER LETHBRIDGE, M.A., C.I.E., Press Commissioner with the Government of India, late Scholar of Exeter College, Oxford, formerly Principal of Kishnaghur College, Bengal, Fellow and some time Examiner of the Calcutta University. With Maps. Crown 8vo. 5s.

MICHELET—A SUMMARY OF MODERN HISTORY. Translated from the French of M. MICHELET, and continued to the Present Time, by M. C. M. SIMPSON. Globe 8vo. 4s. 6d.

OTTÉ—SCANDINAVIAN HISTORY. By E. C. OTTÉ. With Maps. Globe 8vo. 6s.

PAULI—PICTURES OF OLD ENGLAND. By Dr. R. PAULI. Translated with the sanction of the Author by E. C. OTTÉ. Cheaper Edition. Crown 8vo. 6s.

RAMSAY—A SCHOOL HISTORY OF ROME. By G. G. RAMSAY, M.A., Professor of Humanity in the University of Glasgow. With Maps. Crown 8vo. [*In preparation.*]

TAIT—*ANALYSIS OF ENGLISH HISTORY*, based on Green's "Short History of the English People." By C. W. A. TAIT, M.A., Assistant-Master, Clifton College. Crown 8vo. 3s. 6d.

WHEELER—*A SHORT HISTORY OF INDIA AND OF THE FRONTIER STATES OF AFGHANISTAN, NEPAUL, AND BURMA*. By J. TALBOYS WHEELER. With Maps. Crown 8vo. 12s.

"It is the best book of the kind we have ever seen, and we recommend it to a place in every school library."—*EDUCATIONAL TIMES*.

YONGE (CHARLOTTE M.)—*A PARALLEL HISTORY OF FRANCE AND ENGLAND*: consisting of Outlines and Dates. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe," &c., &c. Oblong 4to. 3s. 6d.

CAMEOS FROM ENGLISH HISTORY. — FROM ROLLO TO EDWARD II. By the Author of "The Heir of Redclyffe." Extra fcap. 8vo. New Edition. 5s.

A SECOND SERIES OF CAMEOS FROM ENGLISH HISTORY—THE WARS IN FRANCE. New Edition. Extra fcap. 8vo. 5s.

A THIRD SERIES OF CAMEOS FROM ENGLISH HISTORY—THE WARS OF THE ROSES. New Edition. Extra fcap. 8vo. 5s.

A FOURTH SERIES—REFORMATION TIMES. Extra Fcap. 8vo. 5s.

EUROPEAN HISTORY. Narrated in a Series of Historical Selections from the Best Authorities. Edited and arranged by E. M. SEWELL and C. M. YONGE. First Series, 1003—1154. Third Edition. Crown 8vo. 6s. Second Series, 1088—1228. New Edition. Crown 8vo. 6s.

DIVINITY.

. For other Works by these Authors, see *THEOLOGICAL CATALOGUE*.

ABBOTT (REV. E. A.)—*BIBLE LESSONS*. By the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School. New Edition. Crown 8vo. 4s. 6d.

"Wise, suggestive, and really profound initiation into religious thought."
—*GUARDIAN*.

ARNOLD—*A BIBLE-READING FOR SCHOOLS*—THE GREAT PROPHECY OF ISRAEL'S RESTORATION (Isaiah, Chapters xl.—lxvi.). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel. New Edition. 18mo. cloth. 1s.

ISAIAH XL.—LXVI. With the Shorter Prophecies allied to it. Arranged and Edited, with Notes, by MATTHEW ARNOLD. Crown 8vo. 5s.

CHEETHAM—*A CHURCH HISTORY OF THE FIRST SIX CENTURIES.* By the Ven. ARCHDEACON CHEETHAM. Crown 8vo. [In the press.]

CURTEIS—*MANUAL OF THE THIRTY-NINE ARTICLES.* By G. H. CURTEIS, M.A., Principal of the Lichfield Theological College. [In preparation.]

GASKOIN—*THE CHILDREN'S TREASURY OF BIBLE STORIES.* By Mrs. HERMAN GASKOIN. Edited with Preface by the Rev. G. F. Maclear, D.D. PART I.—OLD TESTAMENT HISTORY. 18mo 1s. PART II.—NEW TESTAMENT. 18mo. 1s. PART III.—THE APOSTLES : ST. JAMES THE GREAT, ST. PAUL, AND ST. JOHN THE DIVINE. 18mo. 1s.

GOLDEN TREASURY PSALTER—Students' Edition. Being an Edition of "The Psalms Chronologically Arranged, by Four Friends," with briefer Notes. 18mo. 3s. 6d.

GREEK TESTAMENT. Edited, with Introduction and Appendices, by CANON WESTCOTT and Dr. F. J. A. HORT. Two Vols. Crown 8vo. [In the press.]

HARDWICK—Works by Archdeacon HARDWICK.

A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. From Gregory the Great to the Excommunication of Luther. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps. Fourth Edition. Crown 8vo. 10s. 6d.

A HISTORY OF THE CHRISTIAN CHURCH DURING THE REFORMATION. Fourth Edition. Edited by Professor STUBBS. Crown 8vo. 10s. 6d.

KING—*CHURCH HISTORY OF IRELAND.* By the Rev. ROBERT KING. New Edition. 2 vols. Crown 8vo.

[*In preparation.*]

MACLEAR—Works by the Rev. G. F. MACLEAR, D.D., Warden of St. Augustine's College, Canterbury.

A CLASS-BOOK OF OLD TESTAMENT HISTORY. New Edition, with Four Maps. 18mo. 4s. 6d.

A CLASS-BOOK OF NEW TESTAMENT HISTORY, including the Connection of the Old and New Testament. With Four Maps. New Edition. 18mo. 5s. 6d.

A SHILLING BOOK OF OLD TESTAMENT HISTORY, for National and Elementary Schools. With Map. 18mo. cloth. New Edition.

A SHILLING BOOK OF NEW TESTAMENT HISTORY, for National and Elementary Schools. With Map. 18mo. cloth. New Edition.

These works have been carefully abridged from the author's larger manuals.

CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. New Ed. 18mo. cloth. 1s. 6d.

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs, for Junior Classes and Schools. New Edition. 18mo. 6d.

A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION. WITH PRAYERS AND DEVOTIONS. 32mo. cloth extra, red edges. 2s.

MAURICE—*THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS.* Manual for Parents and Schoolmasters. To which is added the Order of the Scriptures. By the Rev. F. DENISON MAURICE, M.A. 18mo. cloth, limp. 1s.

PROCTER—*A HISTORY OF THE BOOK OF COMMON PRAYER,* with a Rationale of its Offices. By FRANCIS PROCTER, M.A. Fourteenth Edition, revised and enlarged. Crown 8vo. 10s. 6d.

PROCTER AND MACLEAR—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Re-arranged and supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By the Rev. F. PROCTER and the Rev. Dr. MACLEAR. New and Enlarged Edition, containing the Communion Service and the Confirmation and Baptismal Offices. 18mo. 2s. 6d.

PSALMS OF DAVID CHRONOLOGICALLY ARRANGED. By Four Friends. An Amended Version, with Historical Introduction and Explanatory Notes. Second and Cheaper Edition, with Additions and Corrections. Cr. 8vo. 8s. 6d.

RAMSAY—THE CATECHISER'S MANUAL; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By the Rev. ARTHUR RAMSAY, M.A. New Edition. 18mo. 1s. 6d.

SIMPSON—AN EPITOME OF THE HISTORY OF THE CHRISTIAN CHURCH. By WILLIAM SIMPSON, M.A. New Edition. Fcap. 8vo. 3s. 6d.

TRENCH—By R. C. TRENCH, D.D., Archbishop of Dublin. *LECTURES ON MEDIEVAL CHURCH HISTORY.* Being the substance of Lectures delivered at Queen's College, London. Second Edition, revised. 8vo. 12s.

SYNONYMS OF THE NEW TESTAMENT. Ninth Edition, revised. 8vo. 12s.

WESTCOTT—Works by BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Fourth Edition. With Preface on "Supernatural Religion." Crown 8vo. 10s. 6d.

INTRODUCTION TO THE STUDY OF THE FOUR GOSPELS. Fifth Edition. Crown 8vo. 10s. 6d.

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. New Edition. 18mo. cloth. 4s. 6d.

WILSON—*THE BIBLE STUDENT'S GUIDE* to the more Correct Understanding of the English Translation of the Old Testament, by reference to the original Hebrew. By WILLIAM WILSON, D.D., Canon of Winchester, late Fellow of Queen's College, Oxford. Second Edition, carefully revised. 4to. cloth. 25s.

YONGE (CHARLOTTE M.)—*SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES*. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." In Five Vols.

FIRST SERIES. GENESIS TO DEUTERONOMY. Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.

SECOND SERIES. From JOSHUA to SOLOMON. Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.

THIRD SERIES. The KINGS and the PROPHETS. Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.

FOURTH SERIES. The GOSPEL TIMES. 1s. 6d. With Comments, extra fcap. 8vo., 3s. 6d.

FIFTH SERIES. APOSTOLIC TIMES. Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.

MISCELLANEOUS.

Including works on Modern Languages and Literature, Art Hand-books, &c., &c.

ABBOTT—*A SHAKESPEARIAN GRAMMAR*. An Attempt to illustrate some of the Differences between Elizabethan and Modern English. By the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School. New Edition. Extra fcap. 8vo. 6s.

ANDERSON—*LINEAR PERSPECTIVE, AND MODEL DRAWING*. A School and Art Class Manual, with Questions and Exercises for Examination, and Examples of Examination Papers. By LAURENCE ANDERSON. With Illustrations. Royal 8vo. 2s.

BARKER—*FIRST LESSONS IN THE PRINCIPLES OF COOKING*. By LADY BARKER. New Edition. 18mo. 1s. d.

BOWEN—*FIRST LESSONS IN FRENCH.* By H. COURTHOPE BOWEN, M.A. Extra fcap. 8vo. 1s.

BEAUMARCHAIS—*LE BARBIER DE SEVILLE.* Edited, with Introduction and Notes, by L. P. BLOUET, Assistant Master in St. Paul's School. Fcap. 8vo. 3s. 6d.

BERNERS—*FIRST LESSONS ON HEALTH.* By J. BERNERS. New Edition. 18mo. 1s.

BLAKISTON—*THE TEACHER.* Hints on School Management. A Handbook for Managers, Teachers' Assistants, and Pupil Teachers. By J. R. BLAKISTON, M.A. Crown 8vo. 2s. 6d. (Recommended by the London, Birmingham, and Leicester School Boards.)

"Into a comparatively small book he has crowded a great deal of exceedingly useful and sound advice. It is a plain, common-sense book, full of hints to the teacher on the management of his school and his children.—SCHOOL BOARD CHRONICLE.

BREYMANN—Works by HERMANN BREYMANN, Ph.D., Professor of Philology in the University of Munich.

A FRENCH GRAMMAR BASED ON PHILOLOGICAL PRINCIPLES. Second Edition. Extra fcap. 8vo. 4s. 6d.

FIRST FRENCH EXERCISE BOOK. Extra fcap. 8vo. 4s. 6d.

SECOND FRENCH EXERCISE BOOK. Extra fcap. 8vo. 2s. 6d.

BROOKE—*MILTON.* By STOPFORD BROOKE, M.A. Fcap. 8vo. 1s. 6d. (Green's Classical Writers.)

BUTLER—*HUDIBRAS.* Edited, with Introduction and Notes, by ALFRED MILNES, B.A. [*In preparation.*]

CAMBRIDGE UNIVERSITY ALMANACK AND REGISTER FOR 1881, being the Twenty-ninth Year of Publication. Crown 8vo. 3s. 6d.

CALDERWOOD—*HANDBOOK OF MORAL PHILOSOPHY.* By the Rev. HENRY CALDERWOOD, LL.D., Professor of Moral Philosophy, University of Edinburgh. Sixth Edition. Crown 8vo. 6s.

COLLIER—*A PRIMER OF ART.* With Illustrations. By JOHN COLLIER. [*In preparation.*]

DANTE—*THE PURGATORY OF DANTE*. Edited, with Translation and Notes, by A. J. BUTLER, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo. 12s. 6d.

DELAMOTTE—*A BEGINNER'S DRAWING BOOK*. By P. H. DELAMOTTE, F.S.A. Progressively arranged. New Edition improved. Crown 8vo. 3s. 6d.

FAWCETT—*TALES IN POLITICAL ECONOMY*. By MILLICENT GARRETT FAWCETT. Globe 8vo. 3s.

FEARON—*SCHOOL INSPECTION*. By D. R. FEARON, M.A., Assistant Commissioner of Endowed Schools. Third Edition. Crown 8vo. 2s. 6d.

FREDERICK—*HINTS TO HOUSEWIVES ON SEVERAL POINTS, PARTICULARLY ON THE PREPARATION OF ECONOMICAL AND TASTEFUL DISHES*. By Mrs. FREDERICK. Crown 8vo. 2s. 6d.

"This unpretending and useful little volume distinctly supplies a desideratum. . . . The author steadily keeps in view the simple aim of 'making every-day meals at home, particularly the dinner, attractive,' without adding to the ordinary household expenses."—*Saturday Review*.

GLADSTONE—*SPELLING REFORM FROM AN EDUCATIONAL POINT OF VIEW*. By J. H. GLADSTONE, Ph.D., F.R.S., Member of the School Board for London. New Edition. Crown 8vo. 1s. 6d.

GOLDSMITH—*THE TRAVELLER*, or a Prospect of Society; and *THE DESERTED VILLAGE*. By OLIVER GOLDSMITH. With Notes Philological and Explanatory, by J. W. HALES, M.A. Crown 8vo. 6d.

GRAND'HOMME—*CUTTING-OUT AND DRESSMAKING*. From the French of Mdle. E. GRAND'HOMME. With Diagrams. 18mo. 1s.

GREEN—*A SHORT GEOGRAPHY OF THE BRITISH ISLANDS*. By JOHN RICHARD GREEN and ALICE STOPFORD GREEN. With Maps. Fcap. 8vo. 3s. 6d.

The *Times* says:—"The method of the work, so far as real instruction is concerned, is nearly all that could be desired. . . . Its great merit, in addition to its scientific arrangement and the attractive style so familiar to the readers of Green's *Short History* is that the facts are so presented as to compel the careful student to think for himself. . . . The work may be read with pleasure and profit by anyone; we trust that it will gradually find its way into the higher forms of our schools. With this text-book as his guide, an intelligent teacher might make geography what it really is—one of the most interesting and widely-instructive studies."

HALES—*LONGER ENGLISH POEMS*, with Notes, Philological and Explanatory, and an Introduction on the Teaching of English. Chiefly for Use in Schools. Edited by J. W. HALES, M.A., Professor of English Literature at King's College, London. New Edition. Extra fcap. 8vo. 4s. 6d.

HOLE—*A GENEALOGICAL STEMMA OF THE KINGS OF ENGLAND AND FRANCE*. By the Rev. C. HOLE. On Sheet. 1s.

JOHNSON'S LIVES OF THE POETS. The Six Chief Lives (Milton, Dryden, Swift, Addison, Pope, Gray), with Macaulay's "Life of Johnson." Edited with Preface by MATTHEW ARNOLD. Crown 8vo. 6s.

LITERATURE PRIMERS—Edited by JOHN RICHARD GREEN, Author of "A Short History of the English People."

ENGLISH GRAMMAR. By the Rev. R. MORRIS, LL.D., sometime President of the Philological Society. 18mo. cloth. 1s.

ENGLISH GRAMMAR EXERCISES. By R. MORRIS, LL.D., and H. C. BOWEN, M.A. 18mo. 1s.

THE CHILDREN'S TREASURY OF LYRICAL POETRY. Selected and arranged with Notes by FRANCIS TURNER PALGRAVE. In Two Parts. 18mo. 1s. each.

ENGLISH LITERATURE. By STOPFORD BROOKE, M.A. New Edition. 18mo. 1s.

PHILOLOGY. By J. PRILE, M.A. 18mo. 1s.

GREEK LITERATURE. By Professor JEBB, M.A. 18mo. 1s.

SHAKSPERE. By Professor DOWDEN. 18mo. 1s.

HOMER. By the Right Hon. W. E. GLADSTONE, M.P. 18mo. 1s.

ENGLISH COMPOSITION. By Professor NICHOL. 18mo. 1s.

In preparation :—

LATIN LITERATURE. By Professor SEELEY.

In preparation *Continued*—

HISTORY OF THE ENGLISH LANGUAGE. By
J. A. H. MURRAY, LL.D.

SPECIMENS OF THE ENGLISH LANGUAGE.
To Illustrate the above. By the same Author.

MACMILLAN'S COPY-BOOKS—

Published in two sizes, viz. :—

1. Large Post 4to. Price 4*d.* each.

2. Post Oblong. Price 2*d.* each.

1. *INITIATORY EXERCISES & SHORT LETTERS.*
 - *2. *WORDS CONSISTING OF SHORT LETTERS.*
 - *3. *LONG LETTERS.* With words containing Long Letters—Figures.
 - *4. *WORDS CONTAINING LONG LETTERS.*
 - 4*a.* *PRACTISING AND REVISING COPY-BOOK.* For Nos. 1 to 4.
 - *5. *CAPITALS AND SHORT HALF-TEXT.* Words beginning with a Capital.
 - *6. *HALF-TEXT WORDS,* beginning with a Capital—Figures.
 - *7. *SMALL-HAND AND HALF-TEXT.* With Capitals and Figures.
 - *8. *SMALL-HAND AND HALF-TEXT.* With Capitals and Figures.
 - 8*a.* *PRACTISING AND REVISING COPY-BOOK.* For Nos. 5 to 8.
 - *9. *SMALL-HAND SINGLE HEADLINES*—Figures.
 10. *SMALL-HAND SINGLE HEADLINES*—Figures.
 - *11. *SMALL-HAND DOUBLE HEADLINES*—Figures.
 12. *COMMERCIAL AND ARITHMETICAL EX-AMPLES, &c.*
 - 12*a.* *PRACTISING AND REVISING COPY-BOOK.* For Nos. 8 to 12.
- * These numbers may be had with Goodman's Patent Sliding Copies. Large Post 4to. Price 6*d.* each.

MACMILLAN'S COPY-BOOKS *Continued*—

By a simple device the copies, which are printed upon separate slips, are arranged with a movable attachment, by which they are adjusted so as to be directly before the eye of the pupil at all points of his progress. It enables him, also, to keep his own faults concealed, with perfect models constantly in view for imitation. Every experienced teacher knows the advantage of the slip copy, but its practical application has never before been successfully accomplished. This feature is secured exclusively to Macmillan's Copy-books under Goodman's patent.

MACMILLAN'S PROGRESSIVE FRENCH COURSE—By G. EUGÈNE-FASNACHT, Senior Master of Modern Languages, Harpur Foundation Modern School, Bedford.

I.—FIRST YEAR, containing Easy Lessons on the Regular Accidence. Extra fcap. 8vo. 1s.

II.—SECOND YEAR, containing Conversational Lessons on Systematic Accidence and Elementary Syntax. With Philological Illustrations and Etymological Vocabulary. 1s. 6d.

III.—THIRD YEAR, containing a Systematic Syntax, and Lessons in Composition. Extra fcap. 8vo. 2s. 6d.

MACMILLAN'S PROGRESSIVE FRENCH READERS—By G. EUGÈNE-FASNACHT.

I.—FIRST YEAR, containing Tables, Historical Extracts, Letters, Dialogues, Fables, Ballads, Nursery Songs, &c., with Two Vocabularies: (1) in the order of subjects; (2) in alphabetical order. Extra fcap. 8vo. 2s. 6d.

II.—SECOND YEAR, containing Fiction in Prose and Verse, Historical and Descriptive Extracts, Essays, Letters, Dialogues, &c. Extra fcap. 8vo. 2s. 6d.

MACMILLAN'S PROGRESSIVE GERMAN COURSE—By G. EUGÈNE FASNACHT.

Part I.—FIRST YEAR. Easy Lessons and Rules on the Regular Accidence. Extra fcap. 8vo. 1s. 6d.

Part II.—SECOND YEAR. Conversational Lessons in Systematic Accidence and Elementary Syntax. With Philological Illustrations and Etymological Vocabulary. Extra fcap. 8vo. 2s.

MARTIN—*THE POET'S HOUR*: Poetry selected and arranged for Children. By FRANCES MARTIN. Third Edition. 18mo. 2s. 6d.

SPRING-TIME WITH THE POETS: Poetry selected by FRANCES MARTIN. Second Edition. 18mo. 3s. 6d.

MASSON (GUSTAVE)—*A COMPENDIOUS DICTIONARY OF THE FRENCH LANGUAGE* (French-English and English-French). Adapted from the Dictionaries of Professor ALFRED ELWALL. Followed by a List of the Principal Diverging Derivations, and preceded by Chronological and Historical Tables. By GUSTAVE MASSON, Assistant-Master and Librarian, Harrow School. Fourth Edition. Crown 8vo. half-bound. 6s.

MOLIÈRE—*LE MALADE IMAGINAIRE*. Edited, with Introduction and Notes, by FRANCIS TARVER, M.A., Assistant-Master at Eton. Fcap. 8vo. 2s. 6d.

MORRIS—Works by the Rev. R. MORRIS, LL.D.

HISTORICAL OUTLINES OF ENGLISH ACCIDENCE, comprising Chapters on the History and Development of the Language, and on Word-formation. New Edition. Extra fcap. 8vo. 6s.

ELEMENTARY LESSONS IN HISTORICAL ENGLISH GRAMMAR, containing Accidence and Word-formation. New Edition. 18mo. 2s. 6d.

PRIMER OF ENGLISH GRAMMAR. 18mo. 1s.

NICOL—*HISTORY OF THE FRENCH LANGUAGE*, with especial reference to the French element in English. By HENRY NICOL, Member of the Philological Society.

[*In preparation.*]

OLIPHANT—*THE OLD AND MIDDLE ENGLISH*. A New Edition of "*THE SOURCES OF STANDARD ENGLISH*," revised and greatly enlarged. By T. L. KING-TON OLIPHANT. Extra fcap. 8vo. 9s.

PALGRAVE—*THE CHILDREN'S TREASURY OF LYRICAL POETRY*. Selected and Arranged with Notes by FRANCIS TURNER PALGRAVE. 18mo. 2s. 6d. Also in Two parts. 18mo. 1s. each.

PLUTARCH—Being a Selection from the Lives which Illustrate Shakespeare. North's Translation. Edited, with Introductions, Notes, Index of Names, and Glossarial Index, by the Rev. W. W. SKEAT, M.A. Crown 8vo. 6s.

PYLODET—*NEW GUIDE TO GERMAN CONVERSATION*: containing an Alphabetical List of nearly 800 Familiar Words followed by Exercises, Vocabulary of Words in frequent use; Familiar Phrases and Dialogues; a Sketch of German Literature, Idiomatic Expressions, &c. By L. PYLODET. 18mo. cloth limp. 2s. 6d.

A SYNOPSIS OF GERMAN GRAMMAR. From the above. 18mo. 6d.

QUEEN'S COLLEGE LONDON. THE CALENDER, 1879-80; 1880-81. Fcap. 8vo. Each 1s. 6d.

READING BOOKS—Adapted to the English and Scotch Codes. Bound in Cloth.

PRIMER. 18mo. (48 pp.) 2d.

BOOK I. for Standard I. 18mo. (96 pp.) 4d.

” II. ” II. 18mo. (144 pp.) 5d.

” III. ” III. 18mo. (160 pp.) 6d.

” IV. ” IV. 18mo. (176 pp.) 8s.

” V. ” V. 18mo. (380 pp.) 1s.

” VI. ” VI. Crown 8vo. (430 pp.) 2s.

Book VI. is fitted for higher Classes, and as an Introduction to English Literature.

“They are far above any others that have appeared both in form and substance. . . . The editor of the present series has rightly seen that reading books must aim chiefly at giving to the pupils the power of accurate, and, if possible, apt and skilful expression; at cultivating in them a good literary taste, and at arousing a desire of further reading. This is done by taking care to select the extracts from true English classics, going up in Standard VI. course to Chaucer, Hooker, and Bacon, as well as Wordsworth, Macaulay, and Froude. . . . This is quite on the right track, and indicates justly the ideal which we ought to set before us.”—**GUARDIAN**.

SHAKESPEARE—A SHAKESPEARE MANUAL. By F. G.

FLEAY, M.A., late Head Master of Skipton Grammar School.
Second Edition. Extra fcap. 8vo. 4s. 6d.

AN ATTEMPT TO DETERMINE THE CHRONOLOGICAL ORDER OF SHAKESPEARE'S PLAYS. By

the Rev. H. PAINE STOKES, B.A. Extra fcap. 8vo. 4s. 6d.

THE TEMPEST. With Glossarial and Explanatory Notes.

By the Rev. J. M. JEPHSON. New Edition. 18mo. 1s.

SONNENSCHN EIN and MEIKLEJOHN—THE ENGLISH**METHOD OF TEACHING TO READ.** By A. SON-

NENSCHN EIN and J. M. D. MEIKLEJOHN, M.A. Fcap. 8vo.

COMPRISING :

THE NURSERY BOOK, containing all the Two-Letter Words in the Language. 1d. (Also in Large Type on Sheets for School Walls. 5s.)

THE FIRST COURSE, consisting of Short Vowels with Single Consonants. 6d.

THE SECOND COURSE, with Combinations and Bridges, consisting of Short Vowels with Double Consonants. 6d.

THE THIRD AND FOURTH COURSES, consisting of Long Vowels, and all the Double Vowels in the Language. 6d.

"These are admirable books, because they are constructed on a principle, and that the simplest principle on which it is possible to learn to read English."—SPECTATOR.

TAYLOR—WORDS AND PLACES; or, Etymological Illus-

trations of History, Ethnology, and Geography. By the Rev.

ISAAC TAYLOR, M.A. Third and cheaper Edition, revised

and compressed. With Maps. Globe 8vo. 6s.

TAYLOR—A PRIMER OF PIANOFORTE PLAYING. By

FRANKLIN TAYLOR. Edited by GEORGE GROVE. 18mo. 1s.

TEGETMEIER—HOUSEHOLD MANAGEMENT AND COOKERY. With an Appendix of Recipes used by the

Teachers of the National School of Cookery. By W. B.

TEGETMEIER. Compiled at the request of the School Board

for London. 18mo. 1s.

"Admirably adapted to the use for which it is designed."—ATHENÆUM.

"A seasonable and thoroughly practical manual. . . . It can be consulted readily and the information it contains is given in the simplest language."

—PALL MALL GAZETTE.

THORNTON—*FIRST LESSONS IN BOOK-KEEPING.* By J. THORNTON. Crown 8vo. 2s. 6d.

The object of this volume is to make the theory of Book-keeping sufficiently plain for even children to understand it.

THRING—Works by EDWARD THRING, M.A., Head Master of Uppingham.

THE ELEMENTS OF GRAMMAR TAUGHT IN ENGLISH. With Questions. Fourth Edition. 18mo. 2s.

TRENCH (ARCHBISHOP)—Works by R. C. TRENCH, D.D., Archbishop of Dublin.

HOUSEHOLD BOOK OF ENGLISH POETRY. Selected and Arranged, with Notes. Third Edition. Extra fcap. 8vo. 5s. 6d.

ON THE STUDY OF WORDS. Seventeenth Edition, revised. Fcap. 8vo. 5s.

ENGLISH, PAST AND PRESENT. Eleventh Edition, revised and improved. Fcap. 8vo. 5s.

A SELECT GLOSSARY OF ENGLISH WORDS, used formerly in Senses Different from their Present. Fifth Edition, revised and enlarged. Fcap. 8vo. 5s.

VAUGHAN (C. M.)—*WORDS FROM THE POETS.* By C. M. VAUGHAN. New Edition. 18mo. cloth. 1s.

VICTORIA UNIVERSITY CALENDAR, with the Calendar of the Owens College, 1880-1881. Crown 8vo. 3s.

VINCENT and DICKSON—*HANDBOOK TO MODERN GREEK.* By EDGAR VINCENT, Coldstream Guards, and T. G. DICKSON, M.A. With Preface by Professor J. S. BLACKIE. Extra fcap. 8vo. 5s.

"This is a grammar and conversation book in one, and avoids with great success the tediousness too common in grammars and the silliness too common in conversation books. . . . It will not be Messrs. Vincent and Dickson's fault if their work does not contribute materially to the study of Greek by Englishmen as a living language."—*PALL MALL GAZETTE.*

WARD—THE ENGLISH POETS. Selections, with Critical Introductions by various Writers and a General Introduction by MATTHEW ARNOLD. Edited by T. H. Ward, M.A. 4 Vols. Vol. I. CHAUCER TO DONNE.—Vol. II. BEN JONSON TO DRYDEN.—Vol. III. ADDISON TO BLAKE.—Vol. IV. WORDSWORTH TO SYDNEY DOBELL. Crown 8vo. Each 7s. 6d.

“They fill a gap in English letters, and they should find a place in every school library. It is odds but they will delight the master and be the pastime of the boys. . . . Mr. Ward is a model Editor. . . . English poetry is epitomised; and that so brilliantly and well as to make the book in which the feat is done one of the best publications of its epoch.”—THE TEACHER.

WHITNEY—Works by WILLIAM D. WHITNEY, Professor of Sanskrit and Instructor in Modern Languages in Yale College.
A COMPENDIOUS GERMAN GRAMMAR. Crown 8vo. 4s. 6d.

A GERMAN READER IN PROSE AND VERSE, with Notes and Vocabulary Crown 8vo. 5s.

WHITNEY AND EDGREN—A COMPENDIOUS GERMAN AND ENGLISH DICTIONARY, with Notation of Correspondences and Brief Etymologies By Professor W. D. WHITNEY, assisted by A. H. EDGREN. Crown 8vo. 7s. 6d.
THE GERMAN-ENGLISH PART, separately, 5s.

WRIGHT—THE SCHOOL COOKERY BOOK. Compiled and Edited by C. E. GUTHRIE WRIGHT, Hon. Sec. to the Edinburgh School of Cookery. 18mo. 1s.

Sir T. D. ACLAND, Bart., says of this book:—“I think the ‘School Cook ry Book’ the best cheap manual which I have seen on the subject. I hope teachers will welcome it. But it seems to me likely to be even more useful for domestic purposes in all ranks short of those served by professed cooks. The receipts are numerous and precise, the explanation of principles clear. The chapters on the adaptation of food to varying circumstances, age, climate, employment, health, and on infants’ food, seem to me excellent.”

YONGE (CHARLOTTE M.)—THE ABRIDGED BOOK OF GOLDEN DEEDS. A Reading Book for Schools and general readers. By the Author of “The Heir of Redclyffe.” 18mo. cloth. 1s.

Now publishing, in Crown 8vo, price 2s. 6d. each.

ENGLISH MEN OF LETTERS.

Edited by JOHN MORLEY.

"These excellent biographies should be made class-books for schools."—
WESTMINSTER REVIEW.

* * * Upwards of 175,000 of these volumes have been sold.

JOHNSON. By LESLIE STEPHEN. Crown 8vo. 2s. 6d.

"The new series opens well with Mr. Leslie Stephen's sketch of Dr. Johnson. It could hardly have been done better, and it will convey to the readers for whom it is intended a juster estimate of Johnson than either of the two essays of Lord Macaulay."—PALL MALL GAZETTE

SCOTT. By R. H. HUTTON. Crown 8vo. 2s. 6d.

"We could not wish for a more suggestive introduction to Scott and his poems and novels."—EXAMINER

GIBBON. By J. C. MORISON. Crown 8vo. 2s. 6d.

"As a clear, thoughtful, and attractive record of the life and works of the greatest among the world's historians, it deserves the highest praise."—EXAMINER.

SHELLEY. By J. A. SYMONDS. Crown 8vo. 2s. 6d.

"The lovers of this great poet are to be congratulated at having at their command so fresh, clear, and intelligent a presentment of the subject, written by a man of adequate and wide culture."—ATHENÆUM.

HUME. By Professor HUXLEY, F.R.S. Crown 8vo. 2s. 6d.

"It may fairly be said that no one now living could have expounded Hume with more sympathy or with equal perspicuity."—ATHENÆUM.

GOLDSMITH. By WILLIAM BLACK. Crown 8vo. 2s. 6d.

"Mr. Black brings a fine sympathy and taste to bear in his criticism of Goldsmith's writings, as well as his sketch of the incidents of his life."—ATHENÆUM.

DEFOE. By W. MINTO. Crown 8vo. 2s. 6d.

"Mr. Minto's book is careful and accurate in all that is stated, and faithful in all that it suggests. It will repay reading more than once."—ATHENÆUM.

BURNS. By Principal SHAIRP. Crown 8vo. 2s. 6d.

"It is impossible to desire fairer criticism than Principal Shairp's on Burns poetry. . . . None of the series has given a truer estimate either of character or of genius than this volume."—SPECTATOR.

SPENSER. By the Very Rev. the DEAN OF ST. PAUL'S. Crown 8vo. 2s. 6d.

"Dr. Church is master of his subject, and writes always with good taste."—ACADEMY.

THACKERAY. By ANTHONY TROLLOPE. Crown 8vo. 2s. 6d.

"Mr. Trollope's sketch is excellently adapted to fulfil the purpose of the series in which it appears."—ATHENÆUM.

BURKE. By JOHN MORLEY. Crown 8vo. 2s. 6d.

"It is no disparagement to the literary studies already published in this admirable series, to say that none of them have surpassed, while few have equalled, this volume on Burke."—BRITISH QUARTERLY REVIEW.

MILTON. By MARK PATTISON. Crown 8vo. 2s. 6d.

"The writer knows the times and the man, and of both he has written with singular force and discrimination."—SPECTATOR.

HAWTHORNE. By HENRY JAMES, JUNR. Crown 8vo. 2s. 6d.

"Probably no one living could have done so good a book on Hawthorne as Mr. James has done."—SATURDAY REVIEW.

SOUTHEY. By Professor DOWDEN. Crown 8vo. 2s. 6d.

"A truly scholarly and delightful monograph of a great writer, who has been of late years undeservedly neglected."—EXAMINER.

CHAUCER. By Professor A. W. WARD. Crown 8vo. 2s. 6d.

"An enjoyable and excellent little book is this of Professor Ward's. Far away the best connected account of Chaucer and his works to be found in English."—ACADEMY.

BUNYAN. By JAMES A. FROUDE. Crown 8vo. 2s. 6d.

"The life and character of Bunyan stand out in bold relief, and for the first time the author of the 'Pilgrim's Progress' is portrayed as he really existed."—WESTMINSTER REVIEW.

POPE. By LESLIE STEPHEN. Crown 8vo. 2s. 6d.

"The sketch of Pope's life which Mr. Leslie Stephen has written is interesting throughout. . . . A work which one can only lay down with a wish to have a good deal more on the same subject from the same hand."—ACADEMY.

BYRON. By Professor NICHOL. Crown 8vo. 2s. 6d.

"Decidedly one of the most careful and valuable of the whole series. When a book is as good as Professor Nichol's, there is little to be said about it, except to recommend it as widely as may be."—ATHENÆUM.

COWPER. By GOLDWIN SMITH. Crown 8vo. 2s. 6d.

"Mr. Goldwin Smith has sketched in a few decisive touches the genius of the poet and the weakness of the man."—DAILY NEWS.

LOCKE. By Professor FOWLER. Crown 8vo. 2s. 6d.

"In the case of Locke's biographer, we venture to say that Mr. Morley has been exceptionally fortunate. A pen more competent than Professor Fowler's for this particular work might have been sought, and sought in vain."—EXAMINER.

WORDSWORTH. By F. W. H. MYERS. Crown 8vo. 2s. 6d.

"Mr. Myers gives us a picture of the man and an estimate of his work, which is certainly not inferior to anything that has preceded it. Possibly the best chapter in the book—every chapter is excellent—is that on Natural Religion."—ACADEMY.

DRYDEN. By G. SAINTSBURY. Crown 8vo. 2s. 6d.

IN PREPARATION.

SWIFT. By JOHN MORLEY.

ADAM SMITH. By LEONARD H. COURTNEY, M.P.

BENTLEY. By Professor R. C. JEBB.

LANDOR. By Professor SIDNEY COLVIN.

DICKENS. By Professor A. W. WARD.

DE QUINCEY. By Professor MASSON.

BERKELEY. By Professor HÜXLEY.

CHARLES LAMB. By Rev. ALFRED AINGER.

STERNE. By H. D. TRAILL.

SIR PHILIP SIDNEY. By J. A. SYMONDS.

Other Volumes will follow.

MACMILLAN'S GLOBE LIBRARY.

Price 3s. 6d. per volume, in cloth. Also kept in a variety of calf and morocco bindings, at moderate prices.

"The Globe Editions are admirable for their scholarly editing, their typographical excellence, their compendious form, and their cheapness."—SATURDAY REVIEW.

Shakespeare's Complete Works.—Edited by W. G. CLARK, M.A., and W. ALDIS WRIGHT, M.A., Editors of the "Cambridge Shakespeare." With Glossary. pp. 1075.

Spenser's Complete Works.—Edited from the Original Editions and Manuscripts, by R. MORRIS, with a Memoir by J. W. HALES, M.A. With Glossary. pp. lv., 736.

Sir Walter Scott's Poetical Works.—Edited, with a Biographical and Critical Memoir, by FRANCIS TURNER PALGRAVE, and copious Notes. pp. xliii., 559.

Complete Works of Robert Burns.—Edited from the best Printed and Manuscript authorities, with Glossarial Index, Notes, and a Biographical Memoir by ALEXANDER SMITH. pp. lxii., 636.

Robinson Crusoe.—Edited after the Original Editions, with a Biographical Introduction by HENRY KINGSLEY. pp. xxxi., 607.

Goldsmith's Miscellaneous Works.—Edited, with Biographical Introduction, by Professor MASSON. pp. lx., 695.

Pope's Poetical Works.—Edited, with Notes and Introductory Memoir, by A. W. WARD, M.A., Professor of History in Owen's College, Manchester. pp. lii., 508.

Dryden's Poetical Works.—Edited, with a Memoir, Revised Text and Notes, by W. D. CHRISTIE, M.A., of Trinity College, Cambridge. pp. lxxxvii., 662.

Cowper's Poetical Works.—Edited, with Notes and Biographical Introduction, by WILLIAM BENHAM, Vicar of Marden, pp. lxxiii., 536.

Morte d'Arthur.—SIR THOMAS MALORY'S BOOK OF KING ARTHUR AND OF HIS NOBLE KNIGHTS OF THE ROUND TABLE.—The original Edition of CAXTON, revised for Modern Use. With an Introduction by Sir EDWARD STRACHEY, Bart. pp. xxxvii., 509.

The Works of Virgil.—Rendered into English Prose, with Introductions, Notes, Running Analysis, and an Index. By JAMES LONSDALE, M.A., and SAMUEL LEE, M.A. pp. 228.

The Works of Horace.—Rendered into English Prose, with Introductions, Running Analysis, Notes, and Index. By JAMES LONSDALE, M.A., and SAMUEL LEE, M.A.

Milton's Poetical Works.—Edited, with Introductions, by Professor MASSON.

MACMILLAN AND CO., LONDON.

LONDON :
R. CLAY, SONS, AND TAYLOR,
BREAD STREET HILL, E.C.





