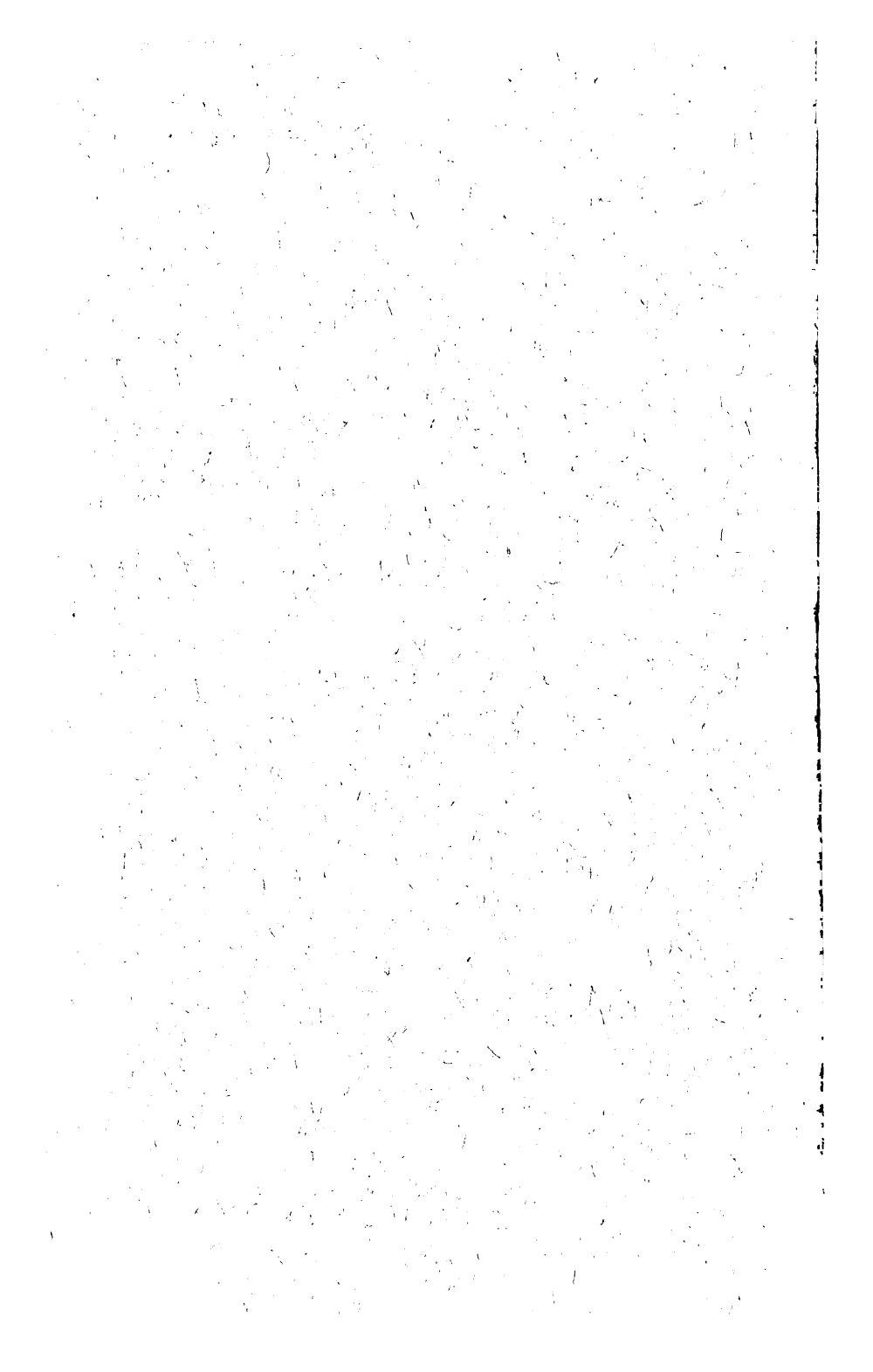


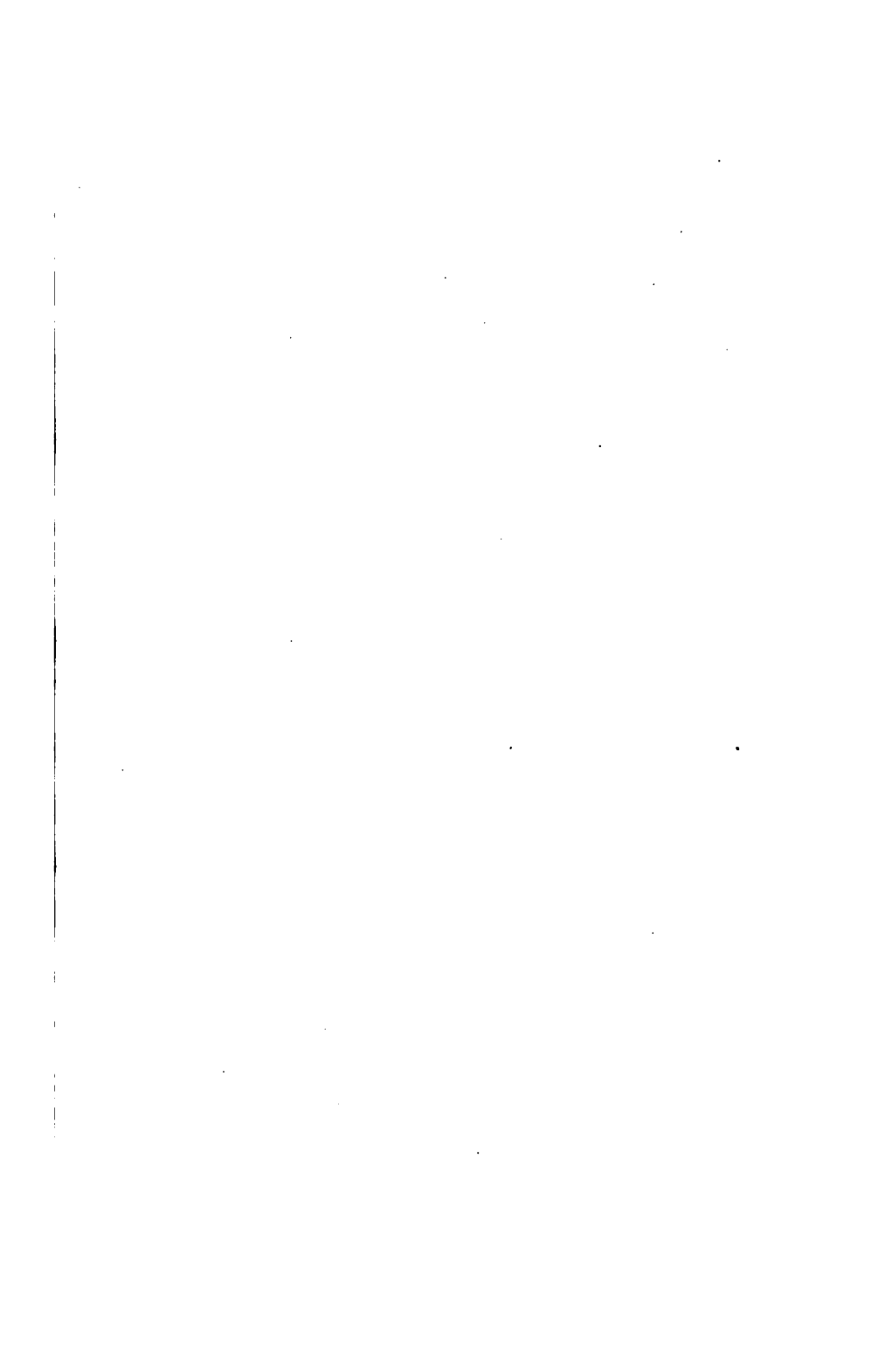
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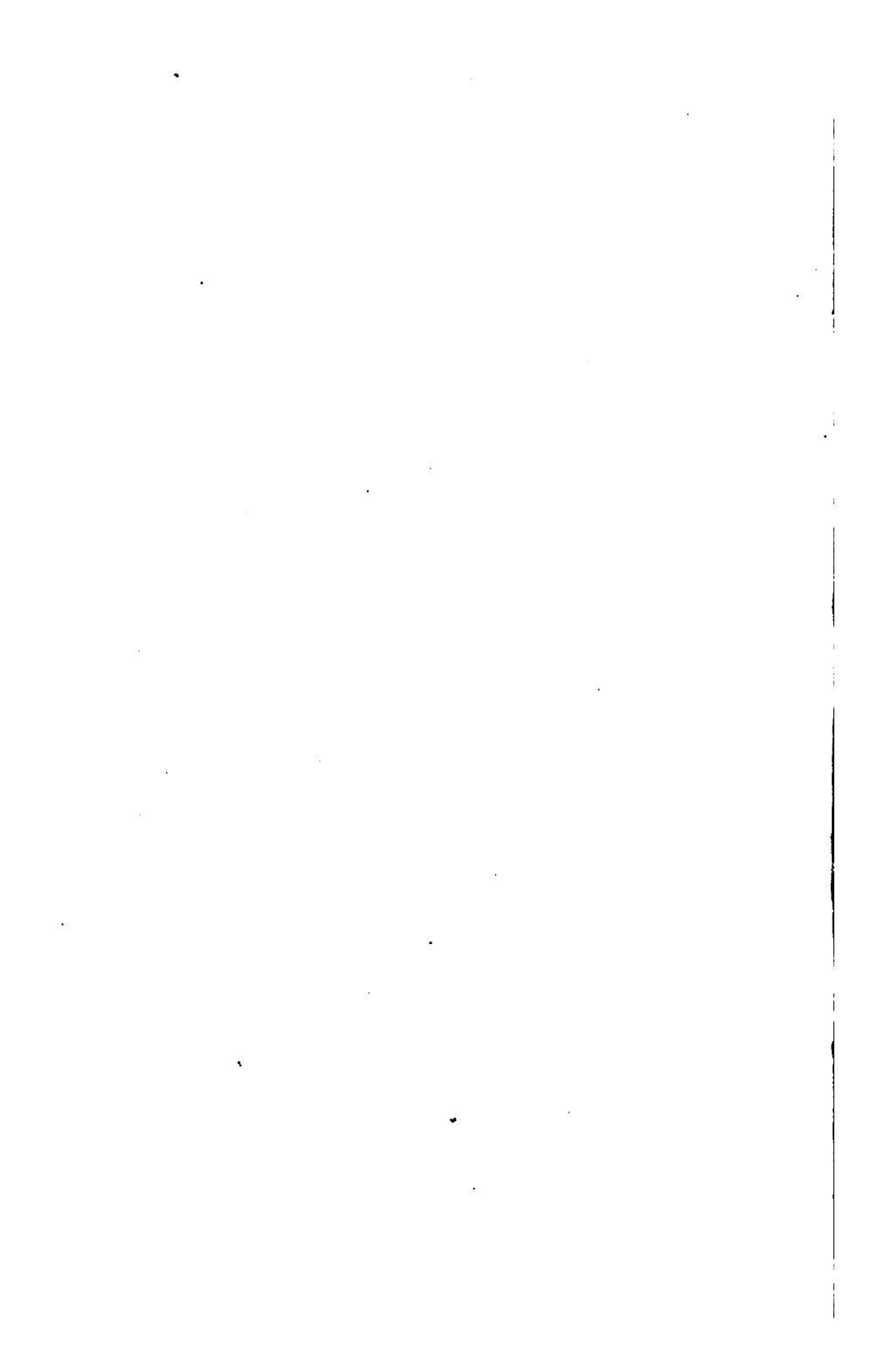
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*This Piece presents Grave Seneca, of Whom  
Corduba boasts, nor less the Pride of Rome.  
Whose Tragick Mus's the Latian Scene did raise,  
And Vyd with the Greek Drama for the Bayes.  
Buskind Philosophy and made the Stage  
A Schqole of virtue to the Vicious Age;  
His Pen, as Counsels to Brave Ends inclin'd,  
Romes Greatness These, In Goodness This Defind.*

THE  
TRAGEDIES  
OF  
*L. Annaeus Seneca*  
THE  
PHILOSOPHER;

*Viz.* { *MEDÆA,*  
*PHÆDRA* and *HIPPOLYTUS,*  
*TROADES,* or the *Royal Captives,*

AND

The Rape of *HELEN,* out of  
the *Greek of Colchus;*

Translated into *English Verse;* with  
ANNOTATIONS.

---

To which is prefixed the

*Life and Death of SENECA the Philosopher;*

WITH

A Vindication of the said Tragedies to  
Him, as their Proper Author.

---

*Adorn'd with Sculptures representing each History.*

---

By Sir EDWARD SHERBURNE, Knight.

---

—*Nec in Turbani, nec Turba*—Manil. Astr. 1.

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LONDON: Printed for S. Smith and B. Walford,  
at the Prince's Arms in S. Paul's Churchyard. 1702.

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To the  
**BLOOMING VIRTUES**  
Of the Hopeful Infancy of  
*Richard Francis Sherburne, Esq;*  
SON and HEIR-APPARENT of  
The Honourable Sir *Nicolas Sherburne*, of  
*Stony-Hurst* in the County-Palatine  
of *Lancaster*, Baronet.

SIR,

**I***N* this ultimate Decline of my  
great Age (broken with unde-  
served Sufferings) to recom-  
mend to You in the Infant-Spring of  
Your budding Years (to which I bear-  
tily wish a still prosperous and flourish-  
ing Increase) the English Version of  
Three Antient Roman Tragedies,

A 3

may

Epistle Dedicatory.

may perhaps by some be censured as a thing not suitable for me to offer, or you (at this time at least) to receive.

I must confess, there is not a little Seemingness of Incongruity between the rough Present, and the tender Hands it is sent to kiss; and nothing of agreeable Compliance with the Gaiety of your pretty, childish, sportive Humour; more delighted at present in bestriding and managing Your Reedy Pegasus, than encountring Bookish Chimera's.

Nevertheless, I cannot by any such Objections be mov'd to desist from what I design'd. For the Thread of my Life being already drawn out to so great a length, I have just reason to fear it may be soon broken off, and I so (unwillingly) lose the Opportunity of  
speaking

Epistle Dedicatory.

*Speaking my thankful Acknowledgments of the many Favours received from Your Thrice virtuous, and Right worthy Grandfather, Your Sometime much deserving Uncle, and particularly Your most Honoured Father. And therefore I made choice by this early anticipated Dedication of these Pieces to Your Name, to shew my grateful Respects to theirs.*

*And upon this account of my Gratitude (the most valuable Concern of my Life) I chiefly desire to become known to Posterity, and having done with any further apologizing Preface, I come now to declare what kind of Present I have made, in offering You these Tragedies.*

*They are antient 'tis true, being originally written more than Sixteen*



Epistle Dedicatory.

*Hundred Years since; yet betray no Weakness of Age, but still retain such lively Marks of true Roman Wit and Poetry, such Ornaments of exalted Elocution, such sparkling Sentences, and such pertinent Precepts of fair Morality, as among the late Tragedies exhibited in our Modern Theatres (since Providence brought You on the Stage of this World) not any, nor all of them together, are able to shew such elevated Idea's in each kind.*

*And when I shall have told You, They are the proper and genuine Issue of the Brain and Pen of the Great SENECA, the gravest Philosopher of his time, the most prudent and elegant Writer of the Age he liv'd in, the ablest Statesman and Politician the*  
*World*

### Epistle Dedicatory.

*World then knew, and (which rather adds to his Misfortune, yet takes not from his Fame) the best of Tutors to the worst of Princes; it is not improbable but that these Tragedies (though enough valuable for their own Worth) may obtain the better Reception for so grave, so ingenious, so learned an Author's sake.*

*Who intending to advance the Lætan Tragic-Drama, then in its declining State, made choice of Subjects the fittest to raise Horrour and Commiseration, that Antiquity could furnish him with; adapting to them Persons the most celebrious in their Lives and Fortunes, yet attended with Catastrophes full of astonishing Atrocities. He conceiving the Representation of the most funestous Events that could*  
*be fall*

Epistle Dedicatory.

*beſal Humanity, might beget in the Spectators ſomething not unplaufibly delightful. For ſo ſings the ingenious natural Poet \* Lucretius.*

Suave mari magno. turbantibus æquora  
ventis

E terra magnum alterius ſpectare laborem  
Non quia vexari quenquam'ſt jucunda voluptas.  
Sed quibus ipſe malis careas, quia cernere  
ſuave eſt.

Suave etiam belli certamina magna tueri  
Per campos inſtructa tuâ ſine parte pericli.

\* *Lib. 2. in princip.*

*'Tis ſweet, when Seas, by Winds vex'd, ſwell  
and roar,*

*To ſee unhappy Wrecks from the ſafe Shore;  
Not that of ſuch Diſaſters the View's ſweet,  
But that we miſs what we ſee others meet.*

*Sweet too it is, arm'd Troops engag'd to ſee  
In War's rude Strifes, our ſelves from War's  
Riſque free.*

*And with ſuch Reflexions as theſe, the  
ſevereſt Tragedies (ſeen or read)  
may*

Epistle Dedicatory:

may afford a kind of pleasurable Diversion.

They are taught yet a befitting Attendance, and not to press for Your Perusal, till Your riper Years, and more consummate Education shall have fitted or inclin'd You to the reading of such Writings, that Favour opportunely afforded, I assume the modest Assurance they may not then displease.

To make them more acceptable to Your self and the Publick (tho' I no ways doubt, but that the Graces of their Originals will appear not altogether unattractive in this their Change of Language) I have added to them Annotations, partly to explicate the more obscure and difficult places occurring in their reading, partly to dilucidate

## Epistle Dedicatory.

lucidate the fabulous and veritable Histories and Persons therein mentioned, and reducing them (where requisite) to chronological Exactness; likewise by giving geographical and chorographical Descriptions of Countries and Regions, and the topographical Illustrations of Cities, Towns, Hills, Mountains, Seas, Rivers, and other Places of note.

And though Your sprightly Genius, improv'd by suitable Instruction, may happily (and I heartily wish it) have outgrown such Helps as these; yet cannot I be perswaded, but that they may be useful and advantagious to the Generality of mere English Readers.

I forbear to give You any further Trouble to excuse a Trouble already given

Epistle Dedicatory.

given You; yet before I leave these Tragedies, I cannot but acquaint You, that in the order they lie exposed to view, they seem to offer this Political Lesson, That the hidden Malice of revengeful (though seemingly reconcil'd) Enemies, together with the flagitious, unbridled Lusts of dissolute Princes, have been the Ruin of most flourishing Kingdoms.

And having thus recommended these Tragedies to Your future Acceptation; it only rests, that I recommend Your early-promising Virtues to the Almighty Goodness to advance and perfect them, by blessing You with a long and a good Life, and the happy Effects of it; and granting that nothing disastrously tragical may ever approach You or Yours. Which

Epistle Dedicatory.

*Which unfeign'd Wish from a  
Heart so sincere as offers it, when I  
shall be laid to my long Dormition in  
the Grave, may serve yet to awaken  
in You, the Memory of him who  
sometime was*

Your most faithfully devoted,  
and most truly affectionate  
humble Servant and Kinsman,

E. SHERBURNE.

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Advertisement

# Advertisement

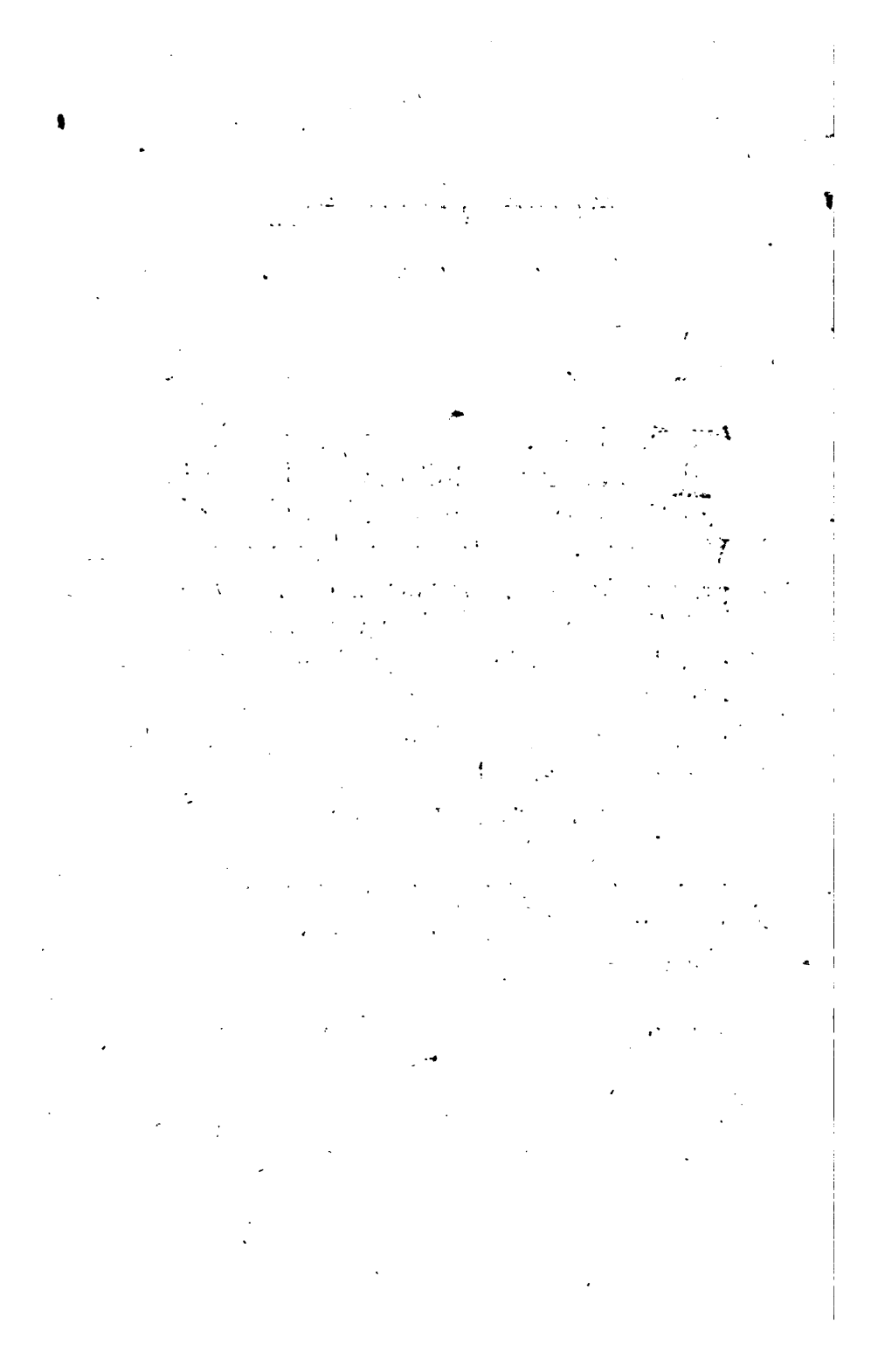
TO THE  
READER.

**T**HES E Three Tragedies with the Preliminary Discourses of the Life and Death of *Seneca* the Philosopher, and Vindication of those Pieces to him as their proper Author ; having been lately retriev'd from Dust and Darkness, wherein they had long lain, by the voluntary Goodness of the most Candid, Judicious, Learned, and nobly Generous Sir JOHN COTTON, Baronet ; my most Honoured and Honourable Friend : are now (as the Result of his signal Civility) recommended to the favourable Perusal of the knowing Reader, without any further Preface of Words than these three only ;

READ, CONSIDER, (and then) CENSURE.

The





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The LIFE of  
*Lucius Annaeus Seneca,*  
 THE  
 PHILOSOPHER,  
 AUTHOR of the Three following  
 TRAGEDIES.

**H**ATH been already written so exactly by the most polite and learned Pens, that it would seem but a needless Undertaking here again to attempt it. But since Custom hath so far prevail'd in Publications of this nature, that the Reader thinks his Expectation not fully satisfy'd, if not enterain'd with some Proemial Discourse of the Life and Quality of the Author commended to his Hands; I have hereupon presum'd to draw this slight *Schizzo* of such a Design; though to make it taking, would require the Pencil of one of the most curious Masters in this kind.

[ a ]

He

He was born in *Corduba*, a City of *Spain*, then a *Roman Colony*, about the middle of *Ottavianus Augustus* his Reign. His Fathers Name (according to the best received Opinion) was *Marcus Annaeus Seneca*, a *Spaniard*, descended of the *Annaan Family*, honoured with Equestral Dignity; commonly known by the Name of *Seneca the Rhetorician*. His Mothers Name was *Helvia*, or as some write it (but not truly) *Elbia*, *Spanish* likewise by Extraction, at least by Birth; a Woman of a great Spirit, nor less Ingenuity. His Father, in the Reign of *Augustus*, leaving *Corduba*, made his repair to *Rome*. Whom after a while, bringing with her *Lucius*, and his Two Brothers, *Novatus* (afterwards called *Gallio*) and *Mela*, his Wife *Helvia* follow'd. There his Father long time liv'd, eminent in Favour with the Princes, and Fame with the People of *Rome*, and extended his Life till toward the end of *Tiberius* his Reign.

The first who season'd our *Lucius* his Youth with the knowledg of good Letters was his Father; by whose Precepts, and his own Industry, he attained to a great measure of Eloquence; besides which, he addicted his Mind to the more noble Study of Philosophy; though diverted from it by his Father in his Life-time, who profess'd thereof an open Dislike. He initiated himself in the School of the *Pythagoreans*, in whose austere Mysteries he was an early Proficient. Afterwards he left that, and betook himself to the more manly Discipline of the *Stoicks*.  
Whose

Whose Instructors therein were *Socion*, *Attalus*, and *Papyrius Fabianus*, the most knowing of that Sect in their time: With whom likewise was associated *Demetrius* the Cynick. In such a School, and under such grave Tutors, he acquired in his youth, the sure and sober Grounds of an eminently well-spent Life, which he afterwards concluded by a Death no less glorious.

In the Time of *Caligula* he began to exercise his Eloquence, and to plead Causes at the Bar, which he perform'd with such admirable Dexterity and Grace, that it had like to have prov'd fatal to him. For *Xiphilin* from *Dion* reports, That *Seneca*, who surpass'd all the *Romans* of his time, and many else in Wisdom and Erudition, for no Crime of his own, nor indeed for so much as the Suspicion of any, had almost lost his Life, by only pleading a Cause in the Senate before that malicious Emperour, who envy'd that any Man should be thought eloquent but himself. By whom he was condemn'd and sentenc'd to dye; yet soon repriev'd at the instance of one of his Court-Misses, alléging, that *Seneca* was in a deep Consumption, and therefore could not last long, to give him any further trouble; which was taken for a real Truth; for by his own Frugality and Assiduity in Study, he had brought his Body to a very macilent and attenuated condition.

In the beginning of *Claudius* his Reign he was honoured with the Questorship; and soon after through the Malice of that infamous Empress

*Messalina* ( falsely accusing him of Incontinency with *Julia* the Daughter of *Germanicus* ) banished into *Corfica*, where he continu'd for the space of Eight Years ; during all which time we find him ( as he himself writes in his *Consolation* to his Mother *Helvia* ) in a Condition as chearful and pleasant as when his Affairs were at the best. His Mind discharg'd of all careful Thoughts, and wholly intent upon its own Operations ; sometimes divertis'd with \* lighter Studies, and then again ( in a serious Inquisition after Truth ) contemplating human Nature and that of the Universe.

*Messalina* being now dead, and *Agrippina* succeeding her in the Bed of *Claudius*, she ( to wipe off the Obloquy that lay upon her of only doing ill things ) undertook to gain *Seneca* his Release from Banishment ; which she soon effected ; persuading her self it would be an Act very grateful and acceptable to the Publique, to extend her Grace and Favour to a Person of his clear Reputation, and great Fame in universal Learning. Designing him in her thoughts for the Tutorship of her young *Domitius*, and to make use of his grave Advice and Councils to prepare him for the Hopes of future Domination, which was the thing she extreamly desired. Hereupon he was sent for home ; though he intended to have made a Visit to *Athens* ere his return. But the then publick Concerns not permitting him that wish'd for Opportunity, he forthwith made his repair

\* i. e. Poetry, and particularly the composing of Two of these Tragedies, *Medea* and *Hippolytus*.

to *Rome*, entering the imperial Palace with the Applause of all good Men, and there taking upon him the Tuition of his then hopeful, but afterwards most infamous Pupil.

Soon after his Return and Settlement in his Court-charge, *Agrippina*, that his Merit might not want any Accession of Honour, to render it yet more conspicuous to the Publick, obtained for him the Prætorship of *Rome*, and, as some add, the *Consular Fasces*: having (before his Banishment) been honour'd with the Questorship and the Senatorian Dignity.

And now the ambitious Subtlety of *Agrippina* working upon the Stupidity of *Claudius*, not only persuaded him to adopt her young *Domitius Nero* into the *Claudian* Family, but (contrary to all Right, and in prejudice of his Son *Britannicus*, his legitimate Successor) to declare him Heir to the imperial Crown; soon after marrying him to his Daughter *Octavia*: which done, he was in a short time following sent out of this World by a Dish of poisoned Mushrooms.

Upon whose Death, his adopted *Nero* (by the extraordinary Care of his faithful Instructor fitted for Empire before he had obtained it) was immediately seated on the imperial Throne, to the general liking of the People of *Rome*, who had conceived fair hopes of his future Rule, upon the score only of his good Education.

Nor were they deceiv'd in what they expected, during the first five years of his Reign; which

seem'd a Model for the best Princes to act by; as *Trajan*, who very well understood it, was wont to acknowledge, affirming *That Nero's Quinquennium was not to be equall'd: and that the good Fortune of Rome and of the whole World lasted as long as Seneca had any credit with that Prince.*

Who now giving the Reins to his long restrain'd vicious Inclinations, and adhering wholly to the pernicious Counsels of his debauch'd Freed-man *Tigellinus*, and his new Mistress *Poppæa*; made it soon appear what an unlimited Power, join'd with extreme Licentiousness, is able to produce of Sad and Dismal.

These still suggested to him, that he could never be thought to act as a Free Prince without ridding himself of the imperious Authority of his Mother, and the Superintendency of his Master *Seneca*: terming him no other than a Ward whilst under the Administration of the one, nor better than a School-boy whilst under the Tutorship of the other.

About this time died (not without Suspicion of Poison) *Afranius Burrhus*, Colonel of the Prætorian Bands; preferred to that Charge by *Agrippina*, whom she had joined in equal Authority with *Seneca* in the Tuition and Government of her Son. *Burrhus*, for his Skill in Military Affairs, and Severity in Martial Discipline; *Seneca* for his Eloquence and honest agreeable Courtship. Who by different Arts and Methods jointly carried on that great Concern, unanimously assist-

ing

ing each other in their respective Charges. The Death of this Man weaken'd much the Credit and Authority of *Seneca*, his good Arts wanting the usual Strength and Support they were wont to receive from the others mutual Friendship.

*Seneca*, not a little troubled at the Loss of so great and so good a Friend, and finding his now headstrong *Charge* running impetuously into all manner of Licentious Villany, nor ignorant of the close Designs carried on against him by the Parasitical Faction at Court, resolv'd to bid adieu to a place so flagitious, and betake himself to the quiet and harmless Amenities of the Country, the better to enjoy his own Privacy, and the Freedom of Study. First acquainting *Nero* with his Intentions, and craving his Leave and Approbation. And the better to ingratiate himself (as he thought) with the young Tyrant, making him a free Offer, and total Resignation of all that envy'd Estate he had received (for the most part) from his Liberality. But this, by *Nero*, with much seeming Kindness, not without the flatt'ring Caresses of familiar Embraces and Kisses, was refused.

However *Seneca* still persisted in the laudable Resolution he had taken up, and having a just pretence given him by the Access of a feverish Distemper; he suddenly left the City, accompanied only by his dear *Paulina*, and a small Retinue; and had no sooner got out of the



\* Noise, Smoke and Smell of Rome, than he was sensible that his Fever abated.

Leaving him therefore for a while to partake the Pleasures of his coveted Retirement, give we the Reader some Account of his Person, Temper of Body and Mind, manner of Living, Estate and Fortune, or what else in him may seem worthily observable.

His Person was of a just Stature; his Body, by reason of his great Abstinence and Frugality, very thin and spare; in his Looks appear'd a manly Gravity, void of all austere Sourness, such as old Accius stiles † *Horrida Honestudo*; for that he had but an indifferent good Face, he himself seems to intimate in his 45th Epistle to Lucilius, where he thus writes: *That you desire me to lend you my Books, I think not I am for that e'er a fat the more learned; no more than I should fancy myself a handsomer Man than I am, should you desire my Picture.* How plain soever his Outside might be, he had a curious Inside; a Mind adorned with most excellent Virtues, and unparalleled Erudition.

His Health was often disturbed by frequent Distempers: among those he particularly complained of two; one a troublesome Distillation from the Brain, the other an *Asthma* or Shortness of Breath; the first had almost brought him into a Consumption; but relieved by the Strength of

\* So he writes in his 104th Epistle to Lucilius.

† By *Vassus* interpreted *Dignitas eris in Viris fortibus & strenuis*,

his Youth, his forbearance of unseasonable Times of Study, and the alleviating Society of his Friends. The latter was the more impetuous, taking him (as he himself complains) like a violent Storm; but the Fit lasted no longer than an Hour at a time, *For who* (says he) *is a long while expiring?* \*The Remedy he used against this was Gestation in a Chair or Litter, that by such kind of easie Succussion he might attenuate and disperse the grosser *Flatus's*; and this he found did him good.

He had two Wives; by the first, whose Name is altogether unknown, he had Children which liv'd not long. His second Wife was a young Lady of extraordinary Birth, Beauty and Behaviour, her Name *Pompeia Paulina* Daughter of *Pamperus Paulinus*, a Person of Consular Dignity; whom he married when he was well advanced in years, and cherish'd with an unfeign'd and never-failing Love: which she answered by the Return of a mutual and persevering Affection; testified at the time of his Death, by her voluntary and resolute Attempt upon her own Life, out of her desire to have borne him company in the sad Carastrophè of his. It appears not that ever he had by her any Children.

He was vastly Rich, which some have imputed to him as blameable and unbefitting a Philosopher. But why should it be thought more a Crime in *Seneca* to be wealthy, than it was in

\* This he declares of himself in his 54<sup>th</sup> Epistle to *Lucilius*.

## \* The Life of Seneca

*Plato, Aristotle, or Cato*, Persons of eminent Learning and Gravity of Manners, I see not. Or why so vast an Estate should be more allowable in some base Freed-men, than in so great a States-man, I leave to indifferent Censurers. Especially since by him not avaritiously acquir'd, or injuriously extorted from any, but receiv'd (for the most part) from the Bounty of his Prince; and by himself made use of as a means to exercise his Liberality and Humanity. For that he was a Munificent Friend and Benefactor, his almost Contemporary *Juvenal* testifies, *Sat. 5.*

*Nemo petit modicis qua mittebantur amicis  
A Seneca, qua Piso bonus, qua Cotta solebat  
Largiri: namque & Titulis & Fascibus olim  
Major habebatur donandi Gloria.* —

We ask not what was sent to his poor Friends  
By *Seneca*, good *Piso*, *Cotta*; when  
Bounty, not Names and *Consuls* Rods, made  
Men.

Dr. B. Holyday.

Nor can a Wiseman be justly condemned for the possessing of Riches, because some avaritious Fools are wholly possessed by them. But how little *Seneca* was, may appear by his free Resignation of all he was worth to his ungrateful Pupil (as is before noted): which shew'd, He al-  
low'd

low'd Riches a Room in his House, but none in his Mind or Affections.

As his Fortune was great, so his Abstinence, Sobriety and Frugality were no less eminent. He never in all his Life eat \* Oysters or Mushromes; conceiving them rather Provocations of Luxurious Gluttony, than any way conducing to wholesome Nourishment. He never used to anoint his Body with Perfumes or sweet Odours: never, or rarely, drank Wine: never used hot Baths, but wash'd in cold Water, casting over him a Course Vest or Mantle; and after that, making (many times) a Dinner upon a dry Manchet, without a Table, or so much as washing his Fingers after it.

Nor did he, in his ordinary Repasts, ever exceed the strict Rules of exemplary Sobriety and Temperance. † He never lay upon a soft Bed, after he had heard *Attalus*, on a time, declaim in praise of sleeping upon a rude Mattress; but lay on a hard Quilt, that would not discover any Impression of his Body, the next Morning when he rose. Nor used he ever any easier way of Repose, even in his declining Age.

Thus laid, he never clos'd his Eyes before he had called himself to account for the Actions of the past Day, by a *Pythagorical Examen*. In doing of which he imitated the Example of the good *Sextius* he speaks of in his *Lib. 3. de Ira* c. 36.

\* Vid. his 108 th Epistle to *Lucilius*.

† Vid. *ibid.* Epist. 108.

by using these kind of Interrogatories. *What Good (O my Soul!) hast thou this day done? In the Practice of what Vertue better'd thy self? What Evil Cogitations hast thou resisted? What Vices corrected? And if his Memory suggested any Fault or Error, of a Nature yet more culpable, committed through Infirmity; after having arraign'd it at the interior Tribunal of Conscience, he dismiss'd it with a severe Reprehension, and a firm Resolution never to give it Readmission.* A Practice of Piety so superlative in a Philosopher and a Heathen, as might well serve to excite in the best Christians a suitable Imitation, and raise in the bad a just shame for their Neglect of so commendable a Duty.

But these transcendent Vertues of so excellent a Person, could now no longer be suffered to upbraid the horrible Impieties of a Tyrannical Monster; whose implacable Malice against all Goodness was not to be satisfied, but by the speedy Ruine of its great Exemplar.

To which end he suborns one of *Seneca's* Freedmen, *Cleonicus* by name, to poison him. But that not succeeding; a fatal Opportunity soon after offer'd it self, by the Detection of *Piso's* Conspiracy (in which divers of the most eminent *Romans* were concern'd) of involving him in the Guilt of that Design. Not that *Nero* found any pregnant Proofs of his being privy thereunto; but it was a thing most joyful to the Tyrant, to meet with any pretence of effecting by the Sword, what he could not do by Poison.

To

To bring this about, one *Natalis* ( and he one of the Conspirators ) deposes *That he was sent to Seneca, being sick, to make him a Visit, on the behalf of Piso, and to expostulate the reason why he deny'd Piso to have any Access to him, seeing it would be better to exercise their Friendship by mutual Converse and Conference.* To this *Seneca* answer'd, *That frequent Discourses and Meetings would by no means be convenient for either of them; and that his own Safety depended much upon Piso's Incommodity.* This Information of *Natalis*, *Nero* commands *Granius Sylvanus*, a Tribune of one of the Pretorian Cohorts, to carry to *Seneca*, and to demand of him, Whether he acknowledg'd what *Natalis* had alledg'd; and what his Answer was?

*Seneca* was then at one of his Country-Houses, about four Miles from *Rome*. Thither the next Evening came the Tribune, and besets the House with a Company of Soldiers, and as *Seneca* was just setting down to Supper with his Wife *Paulina*, and Two other Friends, enters, and acquaints him with the Emperours Commands. *Seneca* told him, *That Natalis had indeed been sent to him to complain ( in Piso's Name ) of his being prohibited to visit him; which he excused, upon the account of his Indisposition, and his desire of Ease and Quiet: And why he should prefer the Safety of a private Person before his own Security, he saw no reason.* Nor had he a Genius prone to Adulation, as was well known to *Nero* himself, who had oftner made tryal of his Freedom in speaking, than servile Complacency.

These

These Words being reported by the Tribune to Nero (*Poppæa* and *Tigellinus*, both present, the Cabinet-Counsellors of that bloody Prince) he ask'd, *Whether Seneca prepar'd not himself for a voluntary Death?* And when the Tribune had assur'd him, *That he perceiv'd no Signs of Fear or Sadness in his Words or Looks;* He was thereupon commanded to go back, and tell him, *He must dye.*

The Tribune went not back the same way he came, but turned aside to *Fenius Rufus*, the Prefect; to whom he made known what Commands Nero had given him; asking him withal, *Whether he should obey 'em?* *Fenius* (possess'd with the fatal Cowardize, which had generally seiz'd all Men) advis'd him to do as he was commanded. *Sylvanus* yet went not himself, but sent one of his Centurions to *Seneca*, to denounce to him the last Necessity. *Seneca* not at all dismay'd, calls for his Will; but that deny'd by the Centurion to be brought him; turning to his Friend, he said, *Since he was not suffer'd to requite their Merits as he desir'd, he left them the only and the fairest Legacy he could bequeath them, the Image of his Life; of which, if they were mindful Imitators, they should carry away the Fame of good Arts, and that of a most constant Friendship.* And seeing them drown'd in a Flood of Tears, he freely reproves them for it; asking, *Where were the Precepts of Wisdom? Where the long premeditated Resolves against imminent Dangers? To whom were the Cruelties of Nero unknown?*

unknown? Or what remain'd for him to add, after the Murder of his Mother, Wife, and Brother, but the Death of his Educator and Instructor?

This said, he embraces his Wife, and having somewhat confirm'd her against the present Calamity, earnestly beg'd of her to moderate her Grief, nor eternally afflict herself; but in Contemplation of her former Life spent in Virtue, to bear the Loss of her Husband with all honourable Consolation. She on the contrary assur'd him, She was resolv'd to dye, and demanded the Hand of the Executioner. Seneca unwilling to oppose her Glory, and loth to leave her he so infinitely lov'd to the Injuries of the dissolute Times, said, *I propos'd to thee, my dear Paulina, the Allurements of Life; thou badst rather the Oynament of a generous Death; I will not envy thy Example: May the Constancy of so brave and resolute an Exit be equal in us both; thy End yet will be the more illustrious.*

After these Words, they both at once cut the Veins of their Arms; Seneca, by reason his Body, impair'd with Age and spare Diet, gave but slow passage to the Blood; cut likewise the Veins of his Hams and Legs. And now wearied with his excruciating Pains, lest the sight of his Sufferings should discourage his Wife, or he, by beholding her Agonies, be put into Impatiency; he persuades her to retire into another Chamber. Then calling to his Scribes (his Eloquence not failing him in the very last moment) he dictates to them several things to be committed to Writing. *Which published in his*



his \* own words (says Tacitus) I forbear to interpret, or deliver in other Terms.

But Nero having no particular Splen against *Paulina*, and unwilling to increase the growing Envy of his Cruelty, sends speedily his Commands to prohibit her Death. Whereupon, at the instance of the Soldiers, her Slaves and free'd Women bound up her Arms, and stopp'd the Blood. She after this pass'd a few Years of her Life, with a laudable Memory toward her Husband. But her Looks and Limbs were grown so pale and wan, as evidently shew'd she had lost much of her vital Spirits.

Mean while *Seneca* perceiving the slow Approach of his lingring Death, desires *Statius Anneus*, his approved Friend and Physician to reach him the Viol of Poyson he had heretofore provided ( being the same with which the condemned by publick Judgment at *Athens* used to be dispatch'd ) and being brought him, he immediately drank it off ; but in vain ; the Passages of his Body grown already cold, and stop'd against the Force of the Poyson. At last he went into a Bath of hot Water ( the first he ever entred ) and sprinkling with its Blood-staind Water those of his Slaves who stood next about him, said, *He offered that as a LIBATION*

\* O improvidè factum, says Lipsius, of this modest Omission of Tacitus. But this is endeavour'd to be supply'd by the Pen of an ingenious and learned French Gentleman, *Monf. Mafcaron*, in a Treatise intituled *La Mort & les dernieres Paroles de Senecque*, by him writton and dedicated to the Cardinal, Duke of *Richelieu*.

TO JUPITER THE INFRANCHISER. And now seiz'd with the painful Convulsions of Death, he was taken thence, and carry'd into a hot Stove ; with the fervent Steam and Vapour whereof he was soon suffocated.

Thus died the great *Seneca*, in the 63<sup>d</sup> or 64<sup>th</sup> year of his Age (for that he was 114 years old at the time of his Death, the Anonymous Annotator upon *Sir Tho. Browne* his *Religio Medici* as groundlessly affirms, as he falsely charges him with several undeserv'd Calumnies) having liv'd in either Fortune with equal Moderation ; in Exile, without Regret or Molestation ; in the highest Charges of State, without Pride or Corruption ; in the greatest Riches, without Luxury ; in Court, without Flattery. From which just Character of his Worth none can detract, but such only as have Inclinations rather to applaud *Nero*.

His Dead Body was burn'd without any Funeral Solemnity: for so (it seems) he by his Will had ordered, when in the Height of his Riches and prosperous Fortune. Whether any Sepulchral Monument were erected for him by his Wife or Friends, History is silent. There are yet some Verses extant (said to be made and spoken by him *extempore* when almost expiring in the Bath of hot Waters) which, tho some Criticks will not admit of to be his, yet since the Learned *Olaus Borrichius* not only approves of them for such, but commends them as *propè Christiani* and *propè Divini* ; left any thing should be wanting

to the due Celebration of his Name and Memory, we have here inserted them (and perhaps as he intended them) for

His E P I T A P H.

*Cura, Labor, Meritum, sumpti pro munere Ho-  
nores,*

*Ite ; alias postac sollicitate Animas !*

*Me Deus à vobis procul avocat : illicit actis*

*Rebus terrenis, hospita terra vale.*

*Corpus avara tamen solennibus accipe Saxis,*

*Namque Animam cælo reddimus Ossa tibi.*

Care, Labour, Merit, Honours frankly gain'd,  
Farewel; with you be others Heads now pain'd ;  
Me God calls far from these: what was to do  
On Earth, done ; hospitable Land adieu !  
Shrowd yet my Relicks in Sepulchral Stones,  
My Soul to Heav'n I give, to thee my Bones.

And this may suffice to have been said touch-  
ing *Seneca* the Philosopher and Writer of these  
Tragedies.

*The Vindication of which Tragedies to him as their Proper Author, is next offer'd to the Perusal of the Judicious.*

**T**HAT *Seneca* the Philosopher did poetize, we have the convincing Testimonies of *Tacitus*, *Dion Cassius*, and *Quintilian*; the last of which assures us. *That he did treat of the Subjects of almost all kind of Studies; for his Orations, his Poems, his Epistles and Dialogues are published among us.*

But tho' it be acknowledged that *Seneca* did write Poems, it will rest yet to prove that any of those Poems were Tragedies. And indeed some Learned Persons seem not only to doubt that ever he wrote any, but plainly deny that any of those Tragedies which go under the Name of *Seneca's* were written by the Philosopher.

But it will not be amiss to hear the Reasons for this their Assertion.

The First is, That it was unbecom'ing the Gravity of *Seneca* to write Tragedies.

The Second, That in all his Works he hath made no mention of any such Pieces.

When they urge the first, they seem to forget that *Marcus Varro*, *Afinius Pollio*, *Pomponius Secundus*, *Scaurus*, *Thrasea*, the Great *Julius*, nay even *Augustus* himself, thought it no ways unbecom'ing their Gravities or Grandeurs, to diver-

tise themselves at their leifurable Hours, with these Scenical Compositions.

What in the next place is urg'd, That *Seneca* in all his Works hath made no mention of any such pieces, might have been much better forborn. For to infer *Seneca* never wrote Tragedies, because he never mentions that he did so, is but a weak and unconcluding Argument. No more does he any where make mention of his Poems, or his Orations, or his Dialogues, which yet that he wrote is evident by the undoubted Testimony of *Fabius* before-cited.

But tho the Philosopher be thus prejudged from being Author of any of these Tragedies; there are others yet, who finding as well the antient Manuscripts, as the modern printed Copies of these Tragedies, generally to bear no other Title than that of *Annaeus Seneca*: have thought fit to ascribe them to some of the *Annaan* Family, distributing them partly to the Son of the Philosopher, partly to his Nephew, partly to I know not what *Seneca*, said to have lived in *Trajan's* time.

Let us see yet how much nearer to the Truth these Conjectures seem to be made than the former Exceptions.

That *Seneca* had a Son (and he his only one by his first Wife) call'd *Marcus* is acknowledg'd. That he was likewise a Child of a very forward and facetious Wit, his Father somewhere in his Poems testifies of him.

*Sic dulci Marcus qui nunc sermone fritinnit,  
Facundo Patruos provocet ore duos.*

May *Marcus* so, now a sweet Prater grown,  
More Eloquence than both his Uncles own.

But that this Son of his ever liv'd to be capable of Reading, much less Writing, any of these Tragedies, is altogether impossible: for he died in his very Infancy, before the Banishment of his Father; which was some years before these Tragedies were composed. And that ever he had any Children by his second Wife *Paulina*, appears not, either by his own or any others Writings.

That his Nephew was Author of these Tragedies, seems a Pretension as unlikely as that of his Son; and yet no less a Man than \* *Erasmus* seems to encourage so groundless a Conceit. *Seneca* (it is well known) had but two Brothers, the eldest next himself being *Annaeus Novatus*, afterwards called *Junius Gallio* from his Adoption, and *Mela* his younger Brother. The first was never married, and died Childless. *Mela* indeed was married, and had an only Son, and he a learned Poet, *Marcus Annaeus Lucanus*, Author of the fam'd *Pharsalia*, put to death likewise by *Nero*, as an Accomplice in the *Pisonian* Conspiracy. This Person is said to have writ-

*In Erasmatone ad Seneca opera.*

ten, besides his *Pharsalia*, divers other Poems, Which, by a very antient Commentator upon him, are enumerated: and among the rest *Tragedia Medea imperfecta*. But neither *Quintilian* nor *Tacitus*, who write of him; nor *Papinius Statius* (in his Adulatory *Genethliacon*) make any mention of such a piece, nor *Suetonius*, who expressly writes his Life. And therefore that single Testimony of this Anonymous Commentator seems as defective and imperfect as the Tragedy he cites to have been written by him. And seeing that Piece of *Medea*, thus taken notice of; was but an imperfect and unfinish'd Work; and that nothing hath been said by any other Author besides, of that, or the other two Tragedies we now publish, to have been written by *Lucan*: We may reasonably conclude, That none of these we have assigned to *Seneca* the Uncle, were ever written by *Lucan* his Nephew.

The third *Seneca*, whom some pretend to have been Author or Part-Author of these Tragedies, and to have liv'd in *Trajan's* time; will, upon an easie Scrutiny, be found to be no *Seneca*. And will be very improbable for him, living in *Trajan's* time, to have been the Author of them, which in the sequel of this Discourse we shall prove to have been written and publickly extant (I mean these We now publish) in the times of *Claudius* and *Nero*. But that this idle Conceit and frivolous Opinion impos'd upon some, may not longer abuse the doubtful Reader, He may take notice that it arises from no other

other ground than a Mistake of *Lactantius Firmianus*, who citing out of an imperfect Copy of the Epitomizer of the *Roman* History, the Comparison of that State to the four Ages of Man; which had for Title *Lucius Annaeus*; he thought he could not add a Name more proper or more taking than that of *Seneca*. Whereas the true Title in the most antient and authentic Manuscripts of that Work (as *\*Salmasius* affirms) was *Lucius Annaeus Florus*; who tho' he were of the *Annean* Family and a florid Writer, and of a Poetical Genius, yet could he make no more Claim or Preence to the Name of *Seneca*, than he could to be the Author of these three Tragedies. And yet from this Mistake of *Lactantius*, an Author of so great Gravity; some unthinking Persons have been overborn to fancy that this *Seneca*, so misnamed by *Lactantius*, was the Person that composed them. But see this Mistake more fully laid open by the Learned *Jo. Ger. Vossius* in *de Historicis Latinis* l. i. c. 30.

Leaving therefore to trouble the Reader any longer with these impertinent Surmises, come We positively to assert, that *Seneca* the Philosopher did exercise his Wit and Pen, as in other, so particularly in Dramatic Poesie.

To make this Good, We shall produce more than a single Testimony.

*Quintilian*, in the 8th Book of his Oratorian Institutions, c. x. thus writes, *I remember* (being

\* In Editione L. Flori.



then but a Touch) it was debated between Pomponius and Seneca in their Prefatory Velitations whether this Expression of Accius, Gradus climinat, ought to have been us'd in a Tragedy? Where we find him exercising his ingenious Curiosity in promoting the *ἀεὶλαχὸν* Decorum as \* *Heinsius* words it, proper for a Tragical Poem.

To this of *Quintilian* add we likewise the Testimony of an Eminent Critic, not only in Grammatical and Poetical, but in Politic Learning, *Terentianus Maurus*, sometime Prefect of *Syene* in *Egypt* under *Trajan* the Roman Emperor; who, in his Poem *de Metris*, speaking of a certain Measure, or Foot in † Verse, not usual with the ordinary Tragick Writers, hath this Remark;

*In Tragiciis junxere Choris, hunc saepe Diserti,  
Annaus Seneca, & Pomponius ante Secundus.*

Yet in the Tragick Chorus this we find  
Learn'd *Seneca*, and 'fore him *Pomponius* join'd.

Where we see him cited for a Tragedian, and reckon'd with *Pomponius Secundus* a most celebrated Tragick Poet of those Times, and for some years his Predecessor in that kind of Study, and much the Elder Person of the two. Nevertheless both for some time Contemporaries.

\* In the Preface to his *Animadversions* and Notes upon these Tragedies.

† Called *Dactylo-Tetrametros*.

Which

Which Instances may in a fair measure serve to invite the Readers Assent to what we but now affirm'd, That *Seneca* the Philosopher diverted himself sometimes with Writing Tragedies.

But of the Ten Tragedies at this day going under the Name of *Seneca*, which may be accounted the Proper and Genuine Issue of the Philosopher's Pen, rests yet to be made out.

The Learned *Jo. Ger. Vossius* in his Work *de Poetis Latinis*, (l. *Singulari* c. 3.) speaking of these Tragedies, concludes, *That without all doubt, there are among them some genuine Pieces of Seneca the Philosopher*; but tells us not particularly which they are, tho' this be sufficient to prove him a Dramatick Writer.

And *Ollaus Borrishius* in his Academical Dissertations *de Poetis* p. 56. thus writes, *Tho' it be not yet determined among the Learned whether that illustrious Volume of Tragedies (as he styles it) bearing Seneca's Name, is wholly to be refer'd to the Philosopher; yet the Generality are inclined to think that most of them (not distinguishing which) ought justly to be attributed to him.*

However these Learned Persons have cautiously forbore to particularize which of these Pieces ought to be ascribed to the Philosopher; the ingenious and quick discerning Critick *Daniel Heinsius* freely gives his Coniecture, \* *That the Three we now present the Reader were only of all the*

\* In *Epistola Dedicatoria* ante has Tragedias.

rest written by him. And these he evinces to be his, from the Purity of their Stile, and their sententious Gravity. \* Elsewhere breaking forth into this Expression, *I wonder that any Man should imagine that these three Tragedies were compos'd by the same Author who made the rest*: before which he prefers these by many degrees. Of the same Opinion is *Monf. Petit of Nismes (Observat. l. 1. c. 1.)* whose Testimony we shall further make use of in the Close of this Essay. Conform likewise to both whose Judgments I find (since the writing of this) is the Sentiment taken up by the industrious Compiler of *Jugements des Sçavants*; where having occasion, among the Poetical Authors to speak of these Tragedies which go under the Name of *Seneca*, he thus delivers himself, *Of all the ten Latin Tragedies, collected into one Volume, under the Name of Seneca, the best of them (by common Consent of the Learned) are allow'd to be the Celebrated Philosopher's, Nero's Tutor. And that he is the veritable Author of Medea, Hippolytus and Troades.*

If yet some scrupulous Reader may haply expect Authorities of greater Antiquity, to prove what is alleged; we shall readily give him the Satisfaction he desires, by acquainting him,

That the first of these Tragedies, *Medea*, is own'd for *Seneca* the Philosopher's, by *Quintilian, Instit. Orat. l. 3. c. 2.* out of which, to exempli-

\* *In Prefatione ad Animadversiones Gr. Nisii.*

He an invidious Interrogation, he cites this *Hemistic*.

*Quas peti terras jubes?*

Which is found in the second Scene of the third Act of this *Medea* now published. The second of these Tragedies, *Hippolytus*, is likewise, by *Priscian*, in *lib. 6.* asserted to be his; who produces out of it, by the Name of *Seneca's Phædra*, this Verse,

*Nunc me Compotem voti facis.*

Which is the 710<sup>th</sup> of this very *Hippolytus*. The third Tragedy, by *Valerius Probus*, a much antienter, nor less eminent Grammarian; is own'd also for his; out of the fourth Act of which, he cites this Verse,

*Quicumque Hymen funestus inlatabilis.*

And this other in the *Chorus* to the said Act,

*Ilium est illic ubi fumus altè.*

Tho' under the Name of *Seneca's Hecuba*; but trulier entitled *Troades*, where those Verses are now read.

Conclude

Conclude we this Discourse (that it may not appear tedious) with a brief Intimation of the Place and Time of writing these Tragedies.

As to the Place, it is conceiv'd that the two first (*Medea* and *Hippolytus*) were written in his Exile (as hath been already hinted by us in his Life) and is confirmed by *Lipfius*, *Heinfus* and other learned Criticks. *Troades*, or the last, appears to have been written after his Return from Exile, and during his Greatness in the Court of *Nero*.

As to the Time, It seems that *Medea* was written immediately upon *Claudius* his Expedition into *Britany*, as may appear by these Verses in the *Chorus* to the second Act,

*Parcite O Divi! veniam precamur,  
Vivat ut tutus Mare qui subegit.*

Mercy ye Gods! we pardon sue,  
Safe may he live did Seas subdue.

Which as *Lipfius* hath first of all noted, were inserted *decore & ingeniosè*, to curry favour with his displeas'd Emperor, who had master'd the Ocean by his numerous Fleet, in that his Attempt upon *Britany*. And this is seconded by the industrious *Mons. Petit*, in the first Book of his *Observations* before-cited.

That

That *Hippolytus* was likewise written in the Time of his Exile, the said ingenious *Monf. Petit* argues from these Verses in the *Chorus* of the Second Act, hinting at an Eclipse of the Moon;

*Et nuper rubuit, nullaque lucidis  
Nubes sordidior vultibus obstitit.*

And late she blush'd, tho no dark Cloud  
Did her bright Looks obscurely throwd.

By which Allusion to the blushing of enamour'd *Phæbe* surpriz'd at the Sight of young *Hippolytus*, he points at a real and notable Eclipse of the Moon, happening at the time of Writing this Tragedy, in the Year of our Lord 46, and in the sixth Year of *Claudius* his Reign; at which time he was an Exile in *Corfica*, and an Observer thereof. There is another Argument for the Time of writing this Tragedy (says the said *Monf. Petit*) that may be taken from the *Nuncius* his Description of the prodigious Sea Monster's extraordinary Bulk, which he compares to

———— *Some Island in the troubled Seas,  
Rais'd to augment the numerous Cyclades.*

By which he alludes, or rather historically refers to a new Island rising the same Year out of the *Ægean* Sea, between the Islands *Thera* and *Therastia*, at Mid day, in view of the Mariners then  
Sailing

Sailing by. Touching which, see the larger Discourse of the said *Monf. Petit*, in his fore-mentioned Observations; and (besides *Pliny* l. 4. c. 23.) *Dausquicus* libro de Terra & Aqua, c. 11.

The Writing of *Troades* appears to have been undertaken during his Tutorship to *Nero*; and more particularly when his headstrong Pupil began to throw off his Preceptorial Admonitions. To check whose brutish Extravagancies, he brings in (says *Heinfius*) the Contest between *Pyrrhus* and *Agamemnon*; under *Pyrrhus* veiling *Nero*, under *Agamemnon*, himself, as his Reprøver. *Monf. Petit* goes yet further, and avers this Tragedy to have been written immediately upon the discovery of *Nero's* Intention to put his banish'd Wife *Octavia* to death, as a Sacrifice to the Love (or Lust rather) of his insatuating Mistress *Poppæa*, who confidently gave out *Cædem Octavia suum Conjugium* (as he observes) for till then she could not think her self secure in *Nero's* Bed. To dehort him from this his Tyrannical, Bloody and Barbarous Design, he conceives, under the Disguise of this allusive Scene (and especially by representing *Agamemnon's* Argument for refusing to sacrifice the unfortunate *Polyxena* to the imperious Will of *Pyrrhus*) *Seneca* here lays before him the Horror of such an impious act. The Verses he cites to confirm this his Conjecture are very pertinent and apposite; and are these,

—Regia

——— *Regia ut Virgo occidat*  
*Tumuloque donum detur, & Cineres riget,*  
*Et facinus atrox Cadis, ut Thalamum vo-*  
*cem,*  
*Non patiar*———

That, at thy Father's Tomb, the Princess  
 shou'd  
 Be made a Sacrifice, and with her Blood  
 Sprinkle his Ashes; or that yet so vile  
 Cruel a Murder we should Nuptials stile  
 We'll ne'er permit ——

And this we hope, with the Reader's good  
 Liking, may serve for a plenary Vindication  
 of these Tragedies to their Proper Author, *Se-*  
*neca* the Philosopher. At least secure me in at-  
 tempting it, against the Imputation of affected  
 Singularity.

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*What*



*What Esteem these Pieces have gain'd in the Opinion of the Learned in several Ages, may appear by the following Testimonies.*

**T**H O it is not my Intention to trouble the Reader with the *Encomiums* which *Quintilian*, *Tacitus*, and his Countryman *Martial* have given him upon the general account of his Worth and Learning: yet cannot I omit the Testimony of the fam'd Orator and Philosopher *Fronto*, and the rather because he was Nephew of the *Great Plutarch*; who, speaking of our Author, gives him this *high Elogium*;

*Seneca* (says he) *hath so exterminated all manner of Errors, that he seems to have reform'd the Age he liv'd in to that of the Golden One; having recalled the Gods, exiling themselves from Mankind, to return again, and mix with them in mutual Society.* But this being a general Commendation of his universal Erudition and Probity, give we the Reader such only as relate particularly to these Dramatic Pieces. And in the first place hear we what that great Reviver of almost lost Poësie

*Franciscus Petrarcha*

In his Familiar Epistles l. 5. delivers; *Varro* (says he) *wrote Satyrs, and Seneca Tragedies, which among the Latins hold the first place, at least the next unto the first.*

That

That Prince of Learning and Severe Critic

*Julius Caesar Scaliger*

In his *Hypercritics* gives him this worthy  
Censure.

*There rest yet (speaking of the Poets of that Age) Four Excellent Poets, amongst whom Seneca makes good his part; whom in Height and Majesty we esteem not inferiour to any of the Greeks, in Grace and Ornament above Euripides himself. His Matter and Invention he had from them, the Sound and Spirit of his Verse from himself.*

*Marcus Antonius Muretus,*

In the second Book of his various *Lectiōes* c. 4. mentions him with a great deal of Honour; *Indeed (says he) he is a nobler Poet, and a more diligent Observer of the antient way, of Writing, than some fondly-fastidious Heads take him to be.*  
And

The judicious Critic *Justus Lipsius*

Professes himself to be, of these Tragedies, especially *Medea* (which he stiles, *Illustris ingenii Fæctum, the Issue of an Illustrious Wis*) an Admirer rather than a Censurer. The Learned

*Daniel Hainsfus,*

In his Dedicatory Epistle before Seneca's Tragedies, crowns him with this deserved Applause;

*In the time of Claudius Cæsar appear'd the illustrious Wit of Lucius Annaeus Seneca: who, when he had addicted himself to the Philosophy of the Stoicks, Pythagoreans and Cyticks, and not a little profic'd in the Writings of Zeno, Cleanthes, and Metrodorus, brought not only Learning; but Weight and Gravity to the Tragick Drama. Then speaking of these three Tragedies, says, There is in them most prudent Precepts for Information either of a publick or a private Life. Giving to each of them the following particular Encomiums.*

*Medea is by him stiled, An illustrious Tragedy.*

*Hippolytus he affirms to be written in a Character Terse and Even, its Diction Pure, the Points Rare, and without Ambition.*

*Troades he commends for a Divine Piece. The concisely industrious Annotator*

*Mr. Farnaby*

Yet more briefly summs up their Elogies, saying *Medea is lofty, Hippolytus florid, Troades divine.* Which last, the ingenious

*Mr.*

Mr. Dryden.

In his Essay upon Dramatick Poesie, declares to be the *Master-piece of Seneca*; especially that Scene therein where *Ulysses* is searching for *Aegisthus* to kill him.

There (says he) you have the *Tenderness of a Mother* so represented in *Andromache*, that it raises *Compassion* to a high degree in the Reader, and bears the nearest Resemblance, of any thing in the *Ancient Tragedies*, to the excellent Scenes of *Passion* in *Shakespear* or in *Fletcher*.

These Testimonies may seem sufficient to shew the high Esteem the Learned of several Ages (nay even of our own Times) have had of these particular Tragedies in their Original. What share of so great a Commendation they now retain in this *English Version*, is left to the Censure of the Truly-knowing.

It may not yet be amiss, for the Reader's greater Satisfaction, to produce what the ingenious Son of a Learned Father,

Mr. Gerard Langbaine of Oxford,

hath given of these Tragedies in their *English Dress*, in his *Remarks upon the English Dramatic Poets*, where he says,

These Tragedies I look upon as the best Versions we have extant, of any of *Seneca's*; and shew the

[ c 2 ]

Translator

*Translator* (by his chusing these from among the rest) a *Gentleman of Learning and Judgment.*

The Censure is delivered with Freedom and Candour.

*A Brief Discourse concerning Translation.*

But since it is not to be hop'd for that these Pieces should be so happy as to fall into the hands only of Readers so qualify'd; there being others, tho of weaker Abilities, yet much more rigid and censorious, who make up the Generality of those who pretend to be judging Readers. And among these not a few who profess themselves Enemies to all Translations that keep close and near to their Originals: grounding their unwarrantable Dislike of that way of Translation, upon a mistaken and misapply'd Passage in *Horace* his *de Arte Poetica*, where they fancy he gives Rules for Translation, and particularly condemns that which they call a Verbal one. I think it not unnecessary to insert something in this place to shew the Erroneousness of that Opinion, and undeceive those who are heedlessly drawn away from truly understanding the Mind of *Horace*. Whole Words (in the fore-cited Passage) are these,

*Publica*

*Publicæ Materies privati juris erit, si  
Nec circa vilem, patulumve moraberis orbem,  
Nec verbum verbo curabis reddere, fidus  
Interpres.*

The plain English of them is this ;

*No publick Matter, but a private Wit  
May make his own; if the vile Track he quit;  
Nor Word for Word be careful to transfer  
With the same Faith as an Interpreter.*

Which Verses, duly read and consider'd, are so far from admitting the Sense these Men would put upon them, that they clearly infer a quite different and contrary Meaning. Which yet I would not have them take from me, but from the illustrious *Huetius*, in his Excellent Discourse *De optimo genere interpretandi*, remarking upon this place; *Hujus loci ea mens est* (says he) *in Materiam ab aliis occupatam, & publici juris; non ita esse involandum, ut verbum verbo reddatur, quasi fidi Interpretis officium exequatur Poeta; sed ut argumentum & rerum Descriptionem exprimat, tum insignia delibet ornamenta, verba pretermittat: i. e. The Mind of which place is this, As to the Matter already assumed and published by others, a Poet may justly yet make the Subject his own, if he fall not so upon it, as to render it word for word, by executing the part of a faithful Interpreter; but endeavour to adorn the Argu-*

ment, with new Imbellishments of fresh Invention, and pass by the Words of the first Writer. This is the Exposition the Learned *Huetius* makes of this place. And 'twill be more than difficult to find an Interpretation given thereof, by any Commentator (from *Acron* and *Porphyrus* to the last that ever animadverted upon *Horace*) dissimilar from that he hath here deliver'd.

By this Passage of *Horace*, thus truly explained, the Reader may clearly perceive, First, that *Horace* gave no Rules for Translation, and therefore cannot be said (as \* some have stil'd him to be) Of that Art the great Law-giver. For doubtless he thought it below him. Next, That according to the Judgment of *Horace* himself, 'tis the Duty of a faithful Interpreter to translate what he undertakes word for word; *Nud' ergo ex Horatii sententiâ fidi Interpretis munus est, verbum verbo referre. Quod Calculo suo confirmat Helenius Acron*, says the said judicious *Huetius*.

And this (by the way) may be enough to manifest the groundless Prejudice of these Fastidious Brisks. Which having thus briefly dispatch'd; we shall now let the more rational Reader know, that what is here offer'd him is a Translation, not curtail'd or diminish'd by a partial Version, nor lengthned out or augmented by a preposterous Paraphrase; but the genuine Sense of *Seneca* in these Tragedies intelligibly delivered, by a close Adherence to his Words as far as the Propriety of Language may fairly admit; in Expressions, not unpoetical, and Numbers

bers not unmusical. But representing, as in a Glass, his just Lineaments and Features, his true Air and Mien, in his own Native Colours, un-  
faded with adulterate Paint, and keeping up (at least aiming so to do) his distinguishing Character: in a word, rendring him entire, and like. Which are the things a Translator should chiefly, if not solely intend.

And having said thus much, it may now seem high time, after so long a Prologue to these Tragedies, to raise the Curtain, and let those who have a mind, see how they are represented on their *English Stage*.



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TO  
SIR EDW. SHELBURNE, K<sup>E</sup>,

ON

Our Mutual Friendship, and his  
Ingenious and Learned La-  
bours.

**D**EAR Friend! I question, nor can yet decide  
Whether thou more art my Delight or Pride?  
O my Defence, and choicest Ornament!  
Whose Flame inspires me now my own is spent.  
Kind was the Storm, and the Times furious Rage  
Did both to shelter in one Port engage.  
By Fortune our Acquaintance there begot,  
Confirm'd by Chance, up into Friendship shot.  
Our willing Spirits quickly understood  
The double Tye of Sympathy and Blood.  
Thy Share of publick Grievs thou didst allay  
By Conversation then with Seneca.  
That great Philosopher who had design'd  
To Life the various Passions of the Mind,

Did

Did wrong'd Medea's Jealousie prefer  
\* To entertain the Roman Theater.  
Both to instruct the Soul and please the Sight,  
At once begetting Horror and Delight.  
This Cruelty thou didst as once express,  
Tho in a strange no less becoming Dress;  
And her Revenge didst rob of half its Pride,  
To see it self thus by it self out-ry'd.

Nor was't enough t' afford his Scenes this Due,  
But what thou gav'st to us, as kindly too  
Thou would'st bestow on him, nor wer't more just  
Unto the Author's Work than to his Dust.  
Thou didst make good his Title, aid his Claim,  
Both vindicate his Poems and his Name;  
So shar'st a double Wreath; for all that we  
Unto the Poet ow, he owes to thee.

The Learn'd what we assert must needs confess,  
Reading Medea, Phædra, Troades.  
Tho Change of Tongues stoln Praise to some afford,  
Thy Versions have not borrow'd, but restor'd.

Next I remember well thou didst distil  
The † Prose of Seneca through thy smooth Quill.  
Into soft Numbers, such as might prefer  
The Poet, high as the Philosopher.

And thy great Master was well pleas'd to see  
His Sufferings chose to grace good Mens, by thee.

He dead, thou didst withdraw from Town, an  
Air

More innocent, chusing with me to share.

\* Seneca's Tragedies translated and vindicated.

† His Answer to Lucilius his Quære, Why Good Men suffer Misfortunes? &c.

Begg'ring the Place guilty of *Royal Blood*,  
By bringing from it a *large Stark of Good*.  
There, thy Retirement *suing with thy Brain*,  
*Antient and modern Poets entertain*;  
And, lest such *Strangers should converse alone*,  
Thou civilly *mix'dst with their Songs* \* *thy own*.  
Till ravi<sup>sh</sup>'d thence by a *Desire to view*  
The happy *Regions where those Lawrels grew*.  
Then having gather'd all the *learned Store*  
Which scatter'd lay in *several Lands before*,  
Back to thy *longing Country didst thou come*,  
And gratefully *unlade thy Freight at home*.

To this great *End, Manilius, who had long*  
The † *Spheres oblig'd and rival'd by his Song*,  
Was chosen by his *thankful Stars to be*  
The *Subject of a sweeter Harmony*.

But first, (as to great *Seneca before*)  
The *Author to his Work thou didst restore*;  
And *Marcus, if not noble, free at least*,  
Of what the *Bond-man seiz'd is re-possess*.  
His *Poem then thou didst sing o'er again*,  
In such a *noble yet so sweet a Strain*,  
As might at once his *Pride and Envy raise*,  
To hear himself *out-sung in his own Lays*.

Yet, as in *Rivers where they smiling creep*  
*Gently along, the Waters are most deep*;  
All who till now on the *smooth Surface sail'd*,  
To fathom the *vast Depth despair'd or fail'd*.  
This thou hast done; whose *Notes like Sea-marks stand*  
To guide us to the *new-discover'd Land*.

\* *Phillis of Scyros, and Miscellany Poems and Translations.*

† *The Sphere of Manilius translated and commented upon.*

*Upon the Author's Triumph, all the rest  
Attend, who e'er \* Astronomy profess'd.  
Of whom the most obscure are proud to be  
Crown'd by thy hand with Immortality ;  
And they who were from Death secur'd by Fame,  
Congratulate th' Accession of thy Name.*

\* Catalogue of Astronomers, antient and modern.

THO. STANLEY

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MEDEA

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Seneca's Three Tragedies :

VIZ.

**M E D E A,**

*Phædra and Hippolytus,*

A N D

**T R O A D E S.**

A E G E T A

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• A D E M

• V O C A T

• E E E M

• E E E M

• E E E M

• E E E M

• E E E M

# MEDEA:

A

## TRAGEDY.

WRITTEN

Originally in *LATIN*

BY

LUCIUS ANNEUS SENECA

The PHILOSOPHER.

Englified by

*Sir Edward Sherburne, Knight.*

WITH

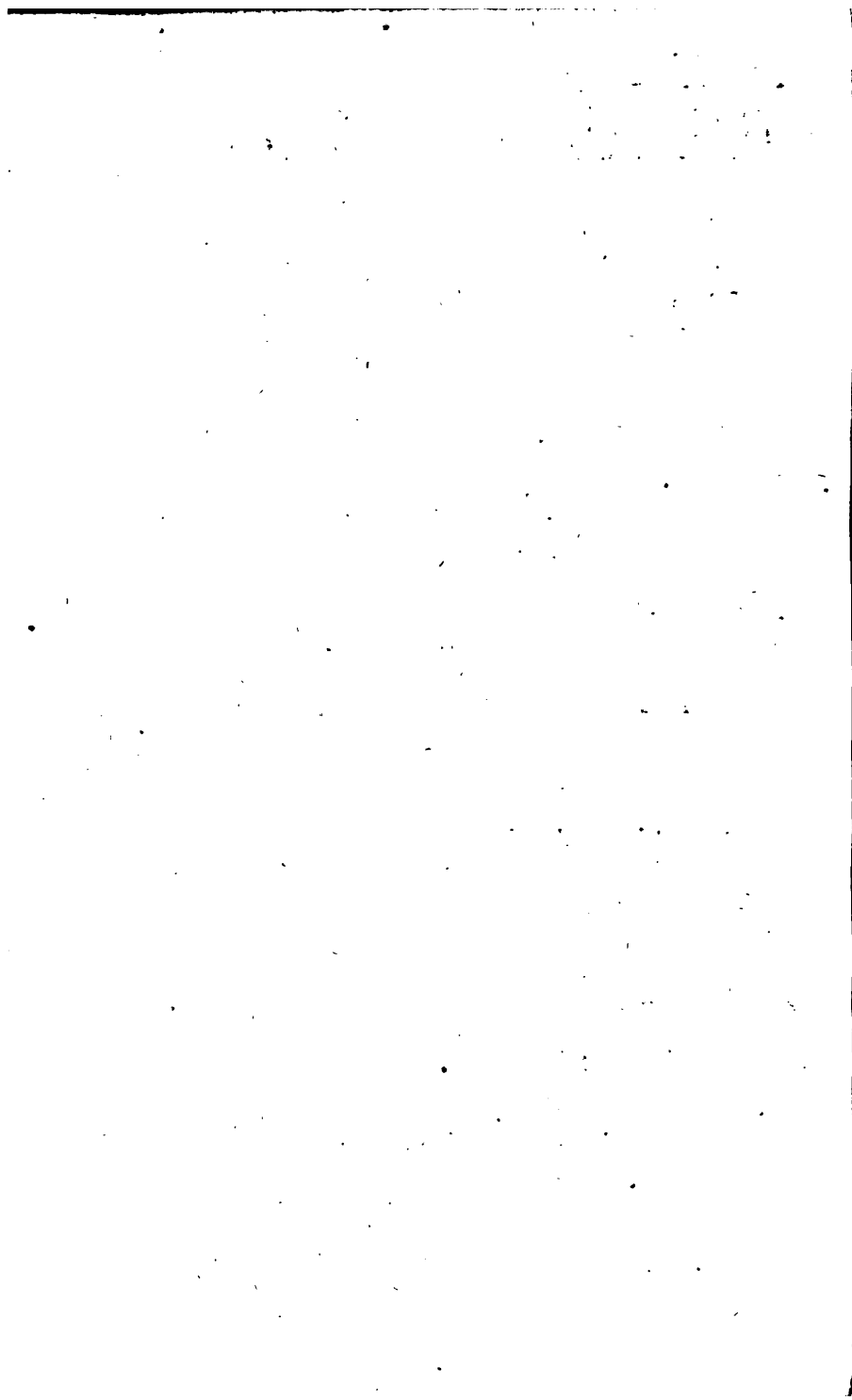
ANNOTATIONS:

*Sit Medea ferox invictaque.*—Hor. de Arte Poet.

L O N D O N:

Printed in the Year 1701.









B. Lens delin:

# MEDEA.

J. Stuart Sculp.

# M E D E A:

## A

# T R A G E D Y.

### ACT I. SCENE I.

M E D E A *Sola.*

YE Nuptial Powers! <sup>2</sup> Thou who the  
Genial Bed  
Guard'st O *Lucina*! Thou, by whose Rules led,  
<sup>4</sup> *Tiphys* the bold Subduer of the Main,  
Learnt <sup>5</sup> the first Ship to guide as with a Rein.

(1) *Ye Nuptial Powers.*] These (as *Delrius* upon this Place notes) were *Numero penè infiniti*. But the Chief or Antesignani among the Greeks, were *Jupiter* call'd *γαμήλιος* and *τῆλον*, as *Juno* *γαμήλια* and *τῆλον*, i. e. *Nuptiales & Adulti*, in regard (as they conceived) That it was not lawful for any to Marry, *Nisi adultâ Etate*. *Juno* was likewise call'd *Zugia*, *Jugalis*, *cui vincula jugalis Cura*, as *Pronuba*, and *Cinxia*, which last Title was attributed to *Diana*, from the Zone or Girdle of the Bride; which being unloosed by the Bridegroom was her Votive or Offering. *Diana* by the *Locrians*, and *Bœotians*, was likewise call'd *Εὐκλῆα*, at whose Altar the affianced Couple were to sacrifice before they were Married, as *Delrius* further notes. She was President also, and Directress in *Puerperii*, in which she was so dextrous, that she is Reported being brought but newly into the World before her Twin-Brother *Apollo*, to have assisted *Latona* in her delivery of him, as both *Proclus* upon *Hesiod*, *Apollodorus* l. 1. and *Servius* in 4. *Eclg. Virgil*, intimate. Among these were reckoned, *Venus quasi Genitura Domina*, and *Suada*, *Nuptiarum Conciliatrix*: *Lucina*, call'd likewise *Ilithya*, *Genialis*

*alis tori Custos*, Neptune call'd *Genethlius*, and *Phœbus* or *Apollō* call'd *Generans Pater*, and there was an Ancient Altar at *Delos* dedicated to him under the Title of *Apollinis Jovis*, on which no Bloody Sacrifice was ever offer'd. Most of which or all of them are Enumerated by *Coluthus*, in his *Rape of Helen*, speaking of the *Nuptials of Pelæus and Thetis*, To these the *Romans* added *Picumnus* and *Pilumnus* as *Dij Præsides Auspicijs Nuptialibus*, says *Nonius Marcellus*, and *Deus Domiducus* to bring the *Bride* home to her house, and *Domitius*, to take Tuition of her there. And that he might be constant and not gad from her Husband, they added the Goddess *Menturna*; and a rabble of other lewd ones mentioned by *S. Augustine de Civitate Dei*, l. 6. c. 9. But these *Latian* deities are no ways applicable to *Medea*.

( 2 ) *Lucina* Guardian of the *Genial Bed* ] Reputed such by the *Antients*; still'd likewise *Præses Puerperii*, the *Puerperial* President; and *Juno Lucina*, for so *Pamphila* ( in *Terence* his *Adelphi*, ) invokes her, *Juno Lucina ser Opem*. She had the Title also of *Ilithya* given her by the *Greeks*, and *Alilath*, by the *Arabians*, the latter signifying ( according to *Selden de Dijs Syris* ) the new Moon or *Noctiluca*, and consequently the same with *Diana*, to whom the Titles of *Ilithya*, *Lucina*; and *Juno Opigena* were given. *Callimachus* yet ( *Hymn. in Delum* ) seems to make mention of another *Lucina* besides *Diana*, where *Peneus* advises *Lætona* in labour of *Diana* and *Apollō* to call upon *Ilithya* which could not be done, as taken for *Diana*, she not being then born; as *H. Stephens* in his Note upon that Place well observes. But *Pausanias* ( as he adds ) explains and clears that scruple, who ( in *Atticis* ) tells of another *Lucina* different from, and more *Antient* than *Diana*, as being Daughter of *Juno* by *Jupiter*, and Sister to *Hebe*, call'd likewise *Ilithya* as *Apollodorus* l. 1. affirms, who came from the *Hyperboreans* ( notwithstanding the Prohibition of her *Spiteful* Mother ) and brought *Lætona* to Bed of *Diana* and *Apollō* in *Delos*. Whether of these two may be taken, will not seem disagreeable to this Place, whose Character *Horace* gives us in his *Carmin Sæculare*, l. 5.

*Rite maternos aperire Partus  
Lænis Ilithya, suave Mater:  
Sive tu Lucina præses vocari,  
Seu Genitalis.*

*Mature Births bringst Thou by thy kind Address;  
Gentle Ilithya, Mothers in Distress  
Protecting: whether Thou'd'st Lucina be,  
Or call'd the Genial Deity.*

As to the Name of *Lucina*, *Ovid* gives us this *Etymology* thereof,  
— — — — — *Dedit hæc tibi Nomina Lucus,  
Vel quia Principium tu Deæ luci habes.*

*Goddess*

*Gadalei, thy name from Groves deriv'd should be,  
Or cause the Prime of Light; deriv'd from Thee.*

The Genial Bed was call'd as Scaliger supposes à *Generando*, or as others, *apud the Aethiorem Gouli Sternobach*, it was by the Greeks call'd *Σταγυρα*, in regard it was covered over with a Veil. *Vid. Scal. Post. l. 3.* See more as to these Genial Beds what H. Valeſius hath learnedly noted in *Excerptis Legationum Hiſtor. Byzantini*: p. 207.

(3) Thou by whose Rales led J Phobos or Minerva by whom Tiphys was intruſted to manage and ſteer the Ship Argo. As he himſelf in *Valerius Flaccus, Argonaut. l. 1.* acknowledges.

*Non habet sine Minerva phobum*

*Dirigitur, nec me tantum Tritonia curſus*

*Erudit; ſape ipſa manu dignata carinam eſt.*

(4) Tiphys, Or. ] Was the Son of Hylkias a Boeotian, as both Apollonius and Valerius Flaccus, in the 1 of their Argonauticks, and elſewhere teſtify; and Apollodorus likewiſe confirms. Tho Hylkias report him to have been the Son of Phorbos, and Hymeneus. Stephanus de urbibus makes him to be Native of Aphormium a Town of the Theſſians; But his late Commentator Pinedo doubts this Place to be made up, ex Græcorum Fermento. Which ſuppoſition of his ſeems not to be Groundleſs, for in Holſtenius his latter Edition of Stephanus it is wholly left out. Nor does either Strabo or Ptolemy make mention of any ſuch Town, or Pausanias the moſt accurate Deſcriber of the Antiquities of Greece; who yet in his Boeoticks ſpeaks of a ſmall Town, call'd Tiphos a Sea-Port, whoſe Inhabitants vindicated to themſelves the Honour of all the Boeotians, for the moſt expert in Maritime Affairs, and celebrated the Memory of Tiphys, as their Towns-born. But what Pausanias calls Tiphos, Apollonius calls Σίφα. However uncertain, or obſcure his Birth-Place might be, all Greece has reaſon to own the Honour ſhe received from the Luſtre of his name.

(5) The firſt Ship J Argo, tho by the Poets Fabled to have been the firſt Ship, appears not to have been ſuch; nor is it likely that from Noahs time to Jafons Mankind ſhould have been ſo Incurious, as not to have imitated the Example of his Ark, and Built Velleſs to ſerve them for Commerce: clear it is by the Teſtimony of the Scholiaſt upon Apollonius his Argonauticks in the very Beginning of the 1. Book, that Danaus long time before, came from Egypt into Greece in a Ship he had cauſed to be made, which for that Reaſon was call'd Danaos, and 'tis known that Aeſes a conſiderable time before this Expedition paſt by Ship from Corinth to Colchos with his whole Family, as Eumelus an Antient Hiſtorical Poet cited by Pausanias, hath left recorded. But tho it may not be the firſt Ship, it may yet be the firſt Galley. See our Notes upon Manilius touching the Conſtellation Argo.

6 Dread Sovereign of the Seas ! thou ever bright 5  
*Phæbus*, who to the world divid'st thy light.  
 7 Three-formed *Hecate* ! that dost display  
 On nightly Mysteries thy conscious Ray ;  
 And all ye Gods by whom false *Jason* swore !  
 Or you, *Medea*, rather should implore 10  
 Dark Chaos ! deeps Infernal ! damned souls !  
 The King who Hells sad Monarchy controuls,  
 And Queen with better Faith was Ravish'd ; hear !  
 Hear whilst we imprecate ! and 8 ye severe  
 Scourgers of Guilt, 9 *Eumenides* ! with Hands 15  
 All bloody, grasping your Sulphureous Brands,

( 6 ) *Dread Sovereign of the Seas* ] *Neptune* ; who by the *Greeks* is sometime call'd *ῥαβδωτορ*, for the noise and roaring of the Seas, resembling the bellowing of a Bull, which Beast they usually offered to him in Sacrifice.

( 7 ) *Three formed Hecate* ] *Hecate* the same with the Moon, so call'd ( as some conceive ) for that she was appeas'd with *Hecatombs*, or that she caused the unburied to wander a hundred years or for the Multiplicity of her Indowments and vertues, or for the Centuple Increase of Fruit, a Secret by her taught, and received from her Mother ; said to be triple-form'd, in regard in Heaven she is call'd *Luna*, on Earth *Diana*, in Hell *Proserpina* ; See more in the Annotations upon the fourth Act, Scene 2.

( 8 ) *Ye severe Scourgers of Guilt* ] In this and what follows, *Seneca* seems to respect that Place in *Caecilius*, where *Ariadne* exclaiming against *Theseus*, thus calls upon the Furies

— *Facta virūm multantes vindice pæna,*  
*Eumenides ! quibus anguino redimita capillo*  
*Frons expirantis præportat pectoris iras,*  
*Huc, huc adventante ! — —*

( 9 ) *Eumenides* ] The Furies call'd ( as *Servius* notes ) *Dira in Calis*, *Furiæ in Terris*, *Eumenides apud Inferos*. They were three Daughters of *Erebus* and *Night*, their Names *Megera*, *Tisiphona*, and *Alecto*, the Hellish Executioners of Celestial vengeance, the last Name being given them by an *Antiphrasis*, *Eumens* signifying Mild and Gentle : *Minerva* having mollified, and appeas'd them from further distracting of *Orestes* ; for which their Indulgent forbearance

forbearance, He is said to have built them a Temple near the *Areopagus* at *Athens*. Tho others affirm, they were so call'd by the *Athenians* long before the time of *Orestes*, by whom they were likewise call'd *Θραι Ζευαι*, or the Venerable Goddesses; and by our Author here *Sceleris ultrices Deas*; both by the *Greeks* and *Romans* Honoured with Divine Rites. Having at *Athens* their *Fanum*, as at *Rome* their *Lucus* or Grove *Furina*, where they Celebrated the *Sacra Furinalia*, signaliz'd likewise by having their *Effigies* stamp'd by some of the *Roman Emperors* upon their Coins; particularly by *Philippus Junior*, upon one of whose we find them thus Represented by the curious Monsieur *Seguin* among his *Selecta Numismata*, that is to say, the Figures of three Women in long Robes with their *Medij* or *Turricula* on each of their Heads; their Hairs like Serpents; the formost of the Three holding in each hand a Torch, that on the right of her having in one Hand a *Key* (perhaps to open or shut the Infernal Ports) in the other a Serpent; on the left, having in one Hand a *Penyard* or *Sword*, in the other a Scourge or Whip: as in this *Eschyon* may appear; The learned *Spanhemius* in his Notes upon *Julian* his *Cæsars* gives an Account of two other *Greek Medals* Coin'd in the Reign of *Gordian* the Younger, One Stamp'd at *Syrba* a Town of *Asia* the less, the other at *Mastaura* a City of *Lycia*, in every respect like that exhibited *Tab. I. Fig. I.*

With snaky Curls, and squalid Looks, appear  
As horrid, at our Nuptials as you were.

Death on the new-made Bride, on *Corinths* King,  
And our own Progeny, untimely bring. 20

And with some Imprecation yet more dire,  
Gainst my false Husband, my fell Mind inspire.

Live he; through unknown Cities helpless roam,

<sup>10</sup> A fearful Exile, without House or Home.

With me his Wife again; Harbour, distrest, 25

From Strangers crave; already a known Guest.

(10) *A fearful Exile, without House or Home.*] So *Accius* in his *Medea*, *Exul inter hostes, exspes, expers, desertus, vagus*, and I find this Curse of *Medea* appositely aggravated in this Verse of *Publius Mimus*, *Exulis cui nusquam Domus est, sine sepulchro est mortuus*. An Exile without a House, is a Dead man without a Sepulcher.



And, than which, none a greater curse can be,  
 Children beget he like himself, and me.  
 See ! our Revenge does on our Wifh attend ;  
 These we have born : Complaints in vain we  
 spend, 39

Why rush we not upon our Eoes, and there

<sup>11</sup> The Bridal Tapers from the Bearers rear,

Extinguish them, and bury all in Night ?

Behold'ft thou this, thou Fountain of all Light,

<sup>12</sup> Phœbus the radiant Author of our Race ; 35

And driv'ft through Crystal Skies, thy wonted  
 space ?

Run'ft thou not back unto the East, and Day

Remeasur'ft ? O ! to me resign thy sway ;

Give me the Guidance of those burning Reins

That rule the Coursers with the fiery Manes, 40

I'd scourge till <sup>13</sup> Corinth, whose small Land divides  
 Two opposit Seas, and breaks their batt'ring Tides,

(11.) *Bridal Tapers*.] The Reader is not here to apprehend these *Tapers* to be the *Nuptial Tapers* carried before the *Bride*, for that was but only one, and borne by the nearest of *Kin* to the *Bride* ; but the Lights borne by the Attendants at the *Nuptial Ceremonies* most usually solemniz'd in the Night.

(12.) *Phœbus the Radiant Author of our Race*.] *Æta* the Father of *Medea* was the Son of *Apollo*, begotten on *Perse* the Daughter of *Neptune*. Who was *Medea's* Mother is not certainly known ; since they reckon *Inys*, *Ephire*, *Hecate*, *Eurylyte*, *Neera*, *Asterodia* and *Antiope*, the most generally received is *Hecate*. *Wald Schol. Apoln. Schol.* 3.

(13.) *Corinth: whose small Land, &c.*] *Corinth* was seated upon the Neck of Land, or *Isthmus*, joining *Peloponnesus* to *Achaia*, parting the *Egean* and *Ionian* Seas. What *Medea* here threatens in her Fury, was once really attempted to have been effected, as *Pausanias* writes, by Design, viz. to have made an Island of *Peloponnesus*; the *Isthmus* being but the Remainder of the unfinished Work, left unperfected in that Death prevented the Undertaker : The Marks and Tracks of the Design being apparent in his days.

Consum'd

Consum'd in Flames, should make them way to  
joyn.

Nought rests to do ; but that a Nuptial Pine  
We bear ; and when the holy Pray'rs, and all 45  
The Rites are done, then, that our Victims fall.  
Through thine own Bowels reach at thy Revenge,  
Soul, if thou liv'st, all Womanish Fears estrange,  
Let thy stout mind on her old strength presume,  
And more than *Scythian* Ferity assume. 50

14 What Ills once *Colchos*, now shall *Corinth* see,  
Horrid, unperpetrated Cruelty,  
Terror to Men and Gods, works in my Mind ;  
Wounds, Death, spread Funerals of Limbs dis-  
joyn'd ;

Pish ! what slight, trivial Ills do we recount : 55  
Acts of our Virgin hands : Our Rage should  
mount ;

Ills more sublime, more horrid Acts of Blood  
Suit without married state, and Motherhood.  
Courage then : Oh, to act thy Tragedy,  
With all thy Fury ; that Posterity 60  
Thy fatal Nuptials and Divorce may find  
Equally signal ; — Stay ; thou rash of mind !

( 14 ) *The Ills once Colchos, &c.* *Colchos*, now called *Mingrelia*, was the supposed Country of *Medea*, bounded on the North with part of *Sarmatia*, on the West with so much of the *Euxine* Sea as extends from the River *Coran* to the mouth of the River *Phasis*, on the South with part of *Cappadocia*, and on the East with *Iberia*, *Ptol. l. 4. Cosm.* where *Medea* betray'd her Father's Kingdom, made *Jason* Master of the Golden Fleece and her self, and slew her Brother *Apsyrtus*, whose Limbs she cut in pieces and scatter'd abroad, so to retard her pursuing Father, whilst he gather'd together the dispersed Members.

Thy spouse by what means leav'st thou? — by  
the same

I once did follow him: banish fond shame;  
Nor waste in dull Delays thy vengeful Plot; 65  
Be quick! by *Ills* leave, what by *Ills* we got.

CHORUS

*Of Corinthian Women, Singing an Epithalamium to  
the Nuptials of Jason and Creusa.*

<sup>15</sup> Ye Gods, whose Empire in the skies,  
Or in the tumid Ocean lies!  
These <sup>15</sup> Princely Nuptials, bless we pray,  
Whilst holy Honours for the Day 70  
The duly-favouring People pay.

( 15 ) It was usual with the Antients at Nuptials (especially those of Princes) to offer (as the Omen to their future Felicity) Vows and Sacrifices. Hence the Word *Vota* is taken for *Nuptia*, and *Votorum Solemnitas* for the very Nuptial Solemnities; as *Potavius* hath observ'd. in his Notes upon *Julian the Apostate, ad Misopogon. p. 307.* And to this purpose is that of *Accius in Oenon.*

*Cives, omnibus faustis Augustam adhibeant  
Faventiam.*

Where *Augusta Faventia*, according to *Festus, Bonam Ominationem significat.* And *Omen*, in *Nonius, Votum est, mentis & vocis: unde Sacrificantiibus dicitur, Bona Omnia habere, i. e. Ut Circumstantes & mente recta & bona oribus proferant.* Thence *Favete Linguis. Favete enim* (says *Festus*) *est bona fieri*, and not as too commonly but erroneously taken altogether for *Silere*; for that is against the general Meaning of the Antients; witness this of *Ovid,*

*Prospera lux oritur, linguis animisque favete;  
Nunc dicenda bona, sunt bona verba die.*

*A glad Morn comes; favour with Heart and Tongue,  
To a good Day good Words do now belong.*

And

And this of *Martial* upon the Birth-day of *Resstitutus*,

*Linguis omnibus & favete Votis.*  
All favour with their Tongues and Vows.

To omit divers other Instances that might be produc'd. By all which it may appear how much they are mistaken who pretend, by *Favere linguis* is meant no other than to impose Silence only on the People; which were to make them dumb and thoughtless Stocks, rather than participating Assistants at the Sacrifices, by their pious Appreciations and Vows, the thing intended by the *Populis rite faventibus* in the Original, and express'd by the Greeks in the word *εὐχόμενοι*, i. e. *benedicere*, tho' that by some Critics be misapply'd and misinterpreted to mean no other than *favere* in the sense of *filere*. But see this more largely discuss'd by *Josephus Castalio* in his Decads of Observations in Criticos, Decad. 2. c. 10. And if this may not seem sufficient, the Reader may further consult the Learned *Casaubon* his Notes upon *Theophrastus* his Characters pag. 321.

First to those <sup>16</sup> Powers that Thunder fling,  
And Scepters bear, for Offering  
A Bull, white without spot, shall die,  
A Heifer that did never try

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( 16 ) First to those Powers that Thunder fling.] Meaning *Jupiter* and *Pluto*; As also the rest of the Deities; for they likewise had their Thunder, yet such as they at first receiv'd from *Jupiter*, and with this difference: first, the Lightning or Thunder which they darted, was of Colour either white or black, that of *Jupiter's* ruddy: theirs again was dull and heavy, and serv'd only to punish; *Jupiter's* propitious, and sent to admonish. I find, that of *Jupiter's* Thunder there were three sorts; the first small, and mortuary; the second bigger, and breaking forth with a loud Noise, sent by *Jove* by the general Advice, and upon the Votes of the Parliament of Gods; the last was greater than the two first, and attended with consuming Fire, which was sent by *Jupiter* when in his Privy Council he determin'd, upon some urgent occasion, to reverse any general Decree or Act establish'd by the rest of the Gods. The *Romans* (as *Pliny* testifies l. 2.) held, that but two of all the Deities us'd to thunder, viz. *Jupiter* and *Pluto*; the first by Day, the last by Night. Unto these Deities in general, they usually offer'd a white Bull in Sacrifice at Nuptials,

The

The servile Yoke, than snow more white,  
Thee, <sup>17</sup> O *Lucina*! does delight.

<sup>18</sup> To her, who *Mars* his bloody hands,

Do's manacle in peaceful Bands,

Who strifes of Nations do's compose,

Whose <sup>18</sup> Horn with growing plenty flows,

Shall fall a gentler Sacrifice.

<sup>19</sup> And thou who these Solemnities,

And Rites legitimate dost grace,

And the nights fullen darkness chase

(yet it was the opinion of some of the Antients, that it was a thing peculiar to offer a Bull to *Jupiter*) as likewise, particularly to

(17) *Thee* O *Lucina*, &c.] (The same with *Juno* as some will, as others the Daughter of *Juno*, *Cui vincula jugalia cura*) a white Heifer; but in the Sacrifice they threw the Galt behind the Altar in sign *future inter conjuges tranquillitatis*, the other parts of the Beast were burnt.

(18) *To her who Mars his bloody Hands, &c.*

• *Shall fall a nobler Sacrifice.* ] The Goddess *Venus*, to whom they offer'd a Bowl of Wine and Frankincense; or *Concord* or *Peace*, the Conciliatrix of Differences, and Mother of Plenty, signified by her still replenishing Horn. Alluding to the Story of the *Amalthean* Goat, which being Nurse to *Jupiter*, and having broken one of her engaged Horns in a Thicket, the same was by *Amalthea* a Nymph (who own'd the Goat) taken up and fill'd with various sorts of Fruits and Flowers, and brought to the Infant *Jupiter* to smell on; of which Benefit *Jupiter* being afterwards mindful, granted this Boon to the Nymph, that whatever she should ask, should immediately spring from that Horn, call'd from thence *Cornucopia*. Vid. *Ovid. 5. Fastor.*

(19) *And thou who these Solemnities, &c.*

*Thy Head with Roses crown'd.* ] *Hymen*, the Derivation of his Name *Scalliger* in the third of his *Poetices* will direct you to. He is here crown'd with *Roses*, (*Catullus* crowns him with Sweet-Marjoran) the Reason why I find not; only this I read, that the *Rose* was a Flower dedicated to *Venus*, and sprung (as Poets feign) from her Blood: some Philosophers likewise were of opinion, that the Colour and Odour of the *Rose* proceeded from the Influence of her Planet, whose Colour and Prickles may perhaps allude

# M E D E A

11

allude to the Blushes and Smarts of wounded Lovers. *Capella* likewise terms the Wreaths or Garlands usually worn at Nuptials, *Conscia Veneris Serta*. *Sappho* says, the Rose.

Ἐγὼ ὀφθαλμοῖσιν ἄποδιδόσκω ἑστέρις.

*Amorem spirat, Venerisque est conciliatrix,*

Of Hymen see more toward the End of this Chorus.

With thy auspicious hand, come down'd  
In Wine, <sup>19</sup> thy Head with Roses crown'd.  
<sup>20</sup> And thou bright Star, with silver Ray,  
Fore-runner of the Night, and Day;  
That slow to those dost still return,  
Who with Loves mutual Flames do burn.  
Mothers that long, Daughters new wed  
Wish thee thy early Beams to spread.

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(20) *And thou bright Star with Silver Ray,  
Fore-runner of the Night and Day.] Hesperus, the same with Lucifer,  
a Star consecrate to Venus, and beloved of her;*

— Oceanis perfusus Lucifer unda,  
Quem Venus ante alios astrorum diligit ignis.  
Extulit os sacrum. Virgil. l. 8. *Aeneid*.

*The Sea-bath'd Lucifer's bright Head aspires,  
Whom Venus loves 'bove all Heaven's shining Fires.*

Supposed to be one and the same Star, *Lucifer* being taken for the Globe or Body thereof, and *Venus* for that Power, (in the Metaphysics called the *Intelligence*) by which the Rotation of its Orbs is perpetuated, *Scal.* l. 5, *Poet.* usually invoc'd at Nuptials to bring on the Evening, the time wherein the Bridal Solemnities were performed. Of which likewise thus *Claudian*,

*Atollens thalassio Idalium jubas  
Dilectus Veneri nascitur Hesperus:*

*Claud. Nupt. Hon. & Mariae:*

*To light the Nuptials, his Idalian Ray  
Hesper, below'd of Venus doth display.*

'Mong

<sup>21</sup> 'Mong the *Cecropian Dames*, the *Pride*  
For Beauty, veil unto th: *Bride*

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<sup>22</sup> The *Virgins of the Walleſs Town*

<sup>23</sup> Who on *Taygetus* h's *Crown*,  
Themſelves (as is their *Countries* guiſe )  
In manly *Paſtimes* exerciſe.

( 21 ) 'Mong the *Cecropian Dames*, &c. ] *Attick* or *Athenian* Virgins ; from *Cecrops* the firſt King of *Attica*, who founded and built the *Tower of Athens* ; hence it came that the *Athenians* were call'd *Cecropians*, and the *Region of Attica*, *Cecropia*. He was contemporary with *Mofes* (as *Eusebius* writes) and flouriſhed about the year of the *World* 3645. and before the *Flood of Deucalion*. He was ſaid to be bi-form'd, and to have the ſhape of a *Man* above, and of a *Dragon* beneath ; in regard of his *Wiſdom* and *Fortitude*, according to *Demopſthenes* ; or, as *Plutarch* interprets it, for being a *Prince* fierce and terrible in the beginning of his *Reign*, afterwards mild and gentle ; or in that he was ſkill'd in two *Languages*, the *Egyptian* and *Greek* ; or as *Juſtin* reports, *Quia primus Maxem Famine matrimonio junxit.*

( 22 ) The *Virgins of the Walleſs Town*, &c. ] *Spartan* Virgins, that *Town* being unwall'd. The reaſon whereof being ask'd *Ageſilaus*, he answer'd, that armed *Citizens*, at *Concord* and *Unity* among themſelves, were the beſt *Defence* of a *Town*, whoſe *Safety* he ſaid conſiſted not in *Bulwarks* or *Trenches*, but in the *Valour* and united *Reſolution* of the *Inhabitants*. It is at this *day* held and fortified by the *Turks*, being a *Sanziackſhip*, and by them call'd *Mizithra*.

( 23 ) Who on *Taygetus* h's *Crown*.

In manly *Paſtimes*, &c. ] *Taygetus* is a *Mountain of Laconia*, near *ro*, and overlooking *Sparta* ; On whoſe *Top*, the *Virgins* of that *Town* and *Country* were wont to ſport themſelves in *Wreſtling*, *Races*, and other manly *Exerciſes*, γυμνάσιον μνεγίς, i. e. *nudis femoribus* (as *Peleus* in *Euripides* his *Andromache* taxes them.) Which *Cuſtom*, as *Plutarch* writes, had its *Original* from *Lycurgus* his *Inſtitution*. They uſed likewiſe ſolemn *Dances* and *Songs*, in which they recited the *Praiſes* of *Bacchus* and *Venus* : Firſt practis'd among themſelves only (as *Scaliger* obſerves in *1. Poet.*) afterward in the *Company* of *Young Men*, with whom they performed theſe kinds of *Exerciſes* naked ; commended by *Plato* in his *Republicque*, as a thing fit to be practis'd by *Women* of all ſorts and *Ages*.

And

<sup>24</sup> And those their limbs in *Dirce* lave 100

<sup>25</sup> Or in *Alpheus* sacred Wave.

To the <sup>26</sup> *Æsonian* Youth, for Grace  
And Form, <sup>27</sup> shall *Bacchus* self give place,

Who to the Yoke fierce *Tygers* chains,

<sup>28</sup> Or he who o're the *Tripods* reigns, 105

(24) *And those their Limbs in Dirce lave.* ] Meaning the *Theban* Virgins; *Dirce* being a Fountain in *Bœotia* near *Thebes*, sacred to the *Muses*; with whom likewise our Author may seem tacitly to compare *Creusa*.

(25) *Or in Alpheus sacred Wave.* ] *Alpheus* is a River of *Arcadia*, running along by *Elis* and *Pisa*; called here sacred, either in that, as the Ancients supposed, no River but was thought to contain a Deity, (and therefore by the Poets called the Sons of Gods) or that the *Eleian* Games were perform'd to this River, as to a God and Friend of *Jupiter*; with whose Water alone it was lawful to wash and cleanse the Altar of *Olympick Jove*, famous for the memoriz'd Love 'twixt him and *Arcthusa*. Of which see *Ovid. Metam. l. 5.*

(26) *The Æsonian Youth, &c.* ] *Jason* the Son of *Æson*, the Son of *Cretæus*, the Son of *Æolus*; who was his Mother is not certainly known. Some say *Theognis*, others *Polyphemes*, some *Eteoclymenes*, and others *Alcymides*. Vid. *Apol. Schol.*

(27) *Shall Bacchus self give place*  
*Who to the Yoke fierce Tygers chains.* ] *Bacchus* was so called from the howling Vociferation which the *Bacchæ* or *Frowes*, brought by him from conquer'd *India*, made. Said to be always young, in that he had the Looks of a Youth or Boy; and always reputed *inter Formosissimos*. Drawn by yoked *Tygers*, a kind of an untamed Ferity; the Hieroglyphick, *Emollitæ, Ferocia*. See more in our Notes on *Hippolytus*.

(28) *Or he who o'er the Tripods reigns,*  
*Mild Brother to the sterner Maid, &c.* ] *Apollo*, who gave Oracles by the Tripod, which was a Seat or Stool of three Feet, made of Gold or Brass; on which the Priest being seated, was inspired with the Spirit of Divination, and gave Answers. The Epithets of *Aspera* and *Ferox* are often given by the Poets to *Diana*; which tho they may seem in the opinion of some unsuitable, and not fitly apply'd to such a Deity; yet in respect of her obstinate Vow of perpetual Virginity, there be those that think she justly deserv'd them.



Mild Brother to the sterner Maid.

9 The Swan-got Twins fair *Leda* laid,  
*Castor*, with *Pollux* who for blow  
 Of weighty <sup>10</sup> *Cestus* all out-go,  
 Yield to *Aesonides* the day.

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So, so *Caeſtial* powers we pray,  
 All Wives excel the Beauteous Bride,  
 The Bride-groom paſs all Men beſide.

When with the *Virgin Choir* ſhe joins  
 Her Look 'bove all with Luſtre ſhines.

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( 29 ) *The Swan-got Twins fair Leda laid,*

*Castor with Pollux, &c.* ] *Castor* and *Pollux* were feign'd to be begotten by *Jupiter*; in the likeness of a Swan; on *Leda*; who conceiving, brought forth, or (if I may as properly say it) laid two Eggs, of one came *Helena*, of the other *Castor* and *Pollux*. Feign'd to be born of Eggs, in regard (as *Athenaeus* says) by *Wdy*, which in the *Greek* signifies an Egg, was understood. Likewise in Upper Room or Chamber. Whence (they being born in the upper part of the House) the Fable may seem to spring.

( 30 ) ——— *Who for Blow*

*Of weighty Cestus.* ] The *Cestus*, (for so it ought to be written when taken for *Arma Pugilum*; *Cestus*, with a single *e*, being meant for the *Cingulum Veneris*. See *Vulcanius* his *Theſaur. utriusque Linguae*, p.744.) was a Game or Exercise in which *Castor* and *Pollux* were both famous; Originally plain *Fifty-Cuffs*; afterwards, for the defence of the Hand, there was added a *Lora* or *Thong* fastned at the Elbow and Shoulder; to which *Lora* was sowed a weighty piece of Iron or Lead, to be held in the Hand. In which cruel Pastime they not seldom endanger'd the dashing out of one anothers Brains, and therefore they usually wore an *Helmet* or *Cap* of Defence, especially for their Ears. All the Art in this was, to avoid the Blows, not by running back, but by the dexterous motion of the Body. This Exercise is by some called the *Hurlbat*, but erroneously; which Opinion see derided by *Sealiger*. But the Reader will be better satisfied by the Figure thereof given in Sculpture, which take from *Hieroh. Mercurialis*, he acknowledging to have received it from the hand of that curious Artist and Antiquary *Pyrrho Ligorio*. See *Tab. I. Fig. II.*

So when the Sun his Beams displays,  
The Splendour of the Stars decays.

<sup>31</sup> So fade the *Pleiades*, scarce seen,  
When with her borrow'd Shine, Night's Queen  
Inorbs her Crescent, so to th' Eye. 120  
White blushes with <sup>32</sup> *Phœnician Dye*.

( 31 ) So fade the *Pleiades*, &c. ] The *Pleiades* are said by some to be the Daughters of *Lycorgus*, who reled in the Island of *Naxos*; who, for that they were the Nurles of *Bacchus*, were said so to be consellated by *Jupiter*. They were seven in number, their Names *Celano*, *Sterope*, *Merope*, *Alcyonæ*, *Maia*, *Taygeta* and *Electra*, which last (as *Aratus* says) is scarce to be seen, and for that reason by some thought to be so called; others fable that for shame she obscures her self, for as much as all the rest of her Sisters were married to Gods, and she alone had a Mortal to her Husband. *Proclus* *Diodorus* upon *Hesiod*, reports them to be the Daughters of *Atlas*, begotten on the Nymph *Pleione*, from whence they are said to take their Denomination; who conceives them to be no other, than the assisting Angels or Intelligences of the seven Spheres, alloting *Celano* to the Sphere of *Saturn*, *Sterope* to *Jupiter's*, *Merope* to that of *Mars*, *Alcyonæ* to the Sphere of *Venus*, *Maia* to *Mercury's*, *Taygeta* to the Moon's, and *Electra* to the Sun's; their Situation, according to *Ovid* in *Phœnomenis*, and *Servius* on *Virgil*. ante genua *Tauri*.

*Pleiades ante genu septem radiare seruat,  
Sed tantum apparet sub opaca septima nube.*

Sev'n *Pleiads* fore the Knees of *Taurus* shine;  
Dark Clouds the seventh, hardly seen, confine.

*Pliny* places them in *cauda Tauri*, reprehended by *Joseph Scaliger* in his *Momilian Annotations*, since the Bull is but half-body'd, his upper Parts (as *Ovid* says) only appearing, as cut off in the middle, about which cæsure the *Pleiades* are seated. So called, either from their Plurality, or from the *Greek*, which signifies to sail, in regard, that upon their rising was the Season for Navigation, as in the *Latin Vergilia*, from the Vernal Season, the time wherein they arise. *Plin.* l. 2. c. 41.

( 32 ) *Phœnician Dye*. ] Purple or Scarlet, the best being that of *Tyre* a City of *Phœnicia*, near which the *Scarlet-Fish* is taken, that yields that Dye. See *Salmasius* upon *Pancirallus*, de rebus perditis & nuperrime inventis. Vid. *Notas* in *Hippolyt.*

So when Day dawns, *Sol's* ruddy Light  
Shews to the Dew-wet Shepherds Sight.

From *Phasis* horrid Bed releast,  
Wönt with unwilling hand, the Breast 125  
To touch of such a barbarous Bride,  
With Parents wills first ratifi'd;

(33) From *Phasis horrid Bed.*] *Medea* was call'd *Phasis* and *Colchis*, from the River *Phasis* in *Colchos*, as being by some conceived to be there born; tho' *Pindar* in the thirteenth Ode of his *Olympicks*, seems to make *Corinth* the Country of *Medea*, and not *Colchos*, yet so she may justly be call'd, in regard that her Father *Aeta*, leaving his Principality of *Corinth*, or exchanging it for *Colchos*, theré reigned.

(34) With Parents Will's first ratify'd.] The chief Power of disposing of their Daughters in Marriage, even among the ancient Ethnicks, was in the Parents; without whose Consents it was not held lawful. Hence *Hermione* in *Euripides*;

Νυμφόμικτον ὃ σὺ ἐμῆς πατρὸς ἐμῆς  
Ματρὸς ἔσθι, κ' ἐν ἐμῶν κερῶν τὸ δέ.

*Curam Parenti de meis ego Nuptiis  
Permitto, non est istud Arbitrii mei.*

*My Nuptials to my Father's Care leave I,  
To judg of those I take not Liberty.*

And *Catullus*, in *Carmina Nuptiali*, thus argues it with the Brid: :

*Virginitas non tota tua est, ex parte Parentum est:  
Tertia pars Patris est. Pars est data tertia Matri.  
Tertia sola tua est: no' i pugnare duobus,  
Qui Genero sua jura simul cum Dote dederunt.*

Know thy *Virginity's* not all thy own,  
Thy Parents claim a part. Thy Father one, }  
Thy Mother one; a third part's thine alone. }  
Contend not then 'gainst Two, 'bout what's their Right,  
But with thy Parents Will let thine unite.

Now

Now happy Wed a *Gretian* Dame,  
 Now Youths with Taunts permissive, Gáste  
 And in loose Rhimes chant sportive words, 130  
 Rare is this Licence gainst your Lords.  
<sup>35</sup> Fair Issue of the God of Wine,  
<sup>36</sup> 'Tis time to light thy carved Pine:

(35) *Fair Issue of the God of Wine.* ] *Hymen* was said to be the Son of *Bacchus* and *Pompe* (*Coturnus* makes the Muse *Urania* his Mother, and some *Apollis* his Father.) The same with the *Greeks* (*says Scudiger*) as *Thalassius* with the *Romans*. By the *Indians* (as *Broussé* in *Genealog. Deor.* writes) Ruled the God of the Night. Of all the Deities chiefly invoked at Nuptials. *Lactantius* reports that *Hymen* was a beautiful Youth of *Athens*, who (for the Love of a young Virgin) in the habit of one disguised, performing the *Eleusian Rites*, was, with divers other Maids of that City, taken and carried away by *Pyrates*, and by them (supposing him a Maid) lodg'd with his Mistress. Who, when the *Pyrates* were asleep, cut their Throats, and then running before to *Athens*, told the Parents of the Maids, that if among the rest they would assure him of her whom he affected, he would restore their Daughters. Which being granted him, and the Marriage proving fortunate, it grew into a Custom afterward at Nuptials to invoke the Name of *Hymen*. Of whom, and of his several Duties, it will not be amiss, as a Corollary, to add what is elegantly sung by *Martianus Capella* in these following Verses:

*Tu quem psallentem Thalassius, quæm matre Coturno,  
 Progenitum perhibent; Operta ducta Deum.  
 Semina qui arcanis stringens pugnancia vinculis,  
 Complexuque sacro, diffusa neas fores.  
 Namque Elementa ligas vicibus, mandumque moribus;  
 Aque auram mentis, corporibus socias.  
 Fœdera complacito sub quo nœtura jugatur.  
 Sexus conciliæ, & sub amore fœdero:  
 O Hymenæe descens! Cypridis tu mantimæ curas.  
 Hinc tibi nups flammans ore cupido micat.  
 Seu tibi quod Bacchus Pater est, placuisse choreas;  
 Cantare ad Thalassius seu Genetricis habes;  
 Comere corniferis florentia limina fertis,  
 Seu sanguineo Gratia trina dedit.*

Thou Muse-born! who at Bridals chant'it, whose Hands  
 Do link the Deities in Sacred Bands:

Who jarring Seeds in mystick Knots dost chain,  
 Discordants knit, in Concord dost maintain :  
 Marry'st the World, the Elements dost bind  
 In mutual Ties ; to Bodies wed'st the Mind :  
 Whose pleasing Yoke Nature her self doth prove,  
 Sexes unit'st, mak'st Faith strike league with Love :  
 O Graceful Hymen ! Joy of *Euryeia*.  
 For in thy flagrant Looks, hence Love doth shine.  
 Whether the measur'd Brawls, in that thy Sire  
 Was *Bacchus* ; or to chant i'th Nuptial Quire,  
 In that a Music thy Mother thou affect'st ;  
 Or Gates with Flowers, the Graces Kinsman, deck'st.

( 36 ) *'Tis time to light the carved Pine.* ] After the Nuptial Supper was ended, and the Dances done, the *Promuba* (which was usually the Mother of the Bride) taking the Bride by the hand led her to the Genial Bed, tho others will have this to be done by Youths, the nearest of Kin of the Father's or Mother's side. Before them (according to the manner of the *Greeks*) went a Youth in a long Robe, representing the Person of *Hymen*, bearing a lighted Torch of *Pine* or *White-thorn*, which *Pliny* reports to be held *omnium Austificatissima*. After followed two others (according to the manner of the *Romans*) bearing a Distaff and Spindle; (after the custom of the *Greeks*) a Sieve or Boulter, and a Pestle and Mortar, to signify how the Bride was to employ her future Time. And with these Ceremonies being brought to the Bride-Chamber, she was there unveiled by the Bridegroom. *Vide Plut. in Rom. Scal. Poet. l. 3.*

'7 With Wine-wet Fingers, then put out  
 The solemn Flame ; whilst all the Rout

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( 37 ) *With Wine-wet Fingers then put out  
 The Solemn Flame, &c.* ] This Verse I have thus render'd, tho contrary to the Sense of *Delrius*, who would have *excute* (which I render *put out* or *shake out*) to *tear* or *make to Blaze* ; as being indic'd by the more plausible Interpretation of *Mr. Farnaby*, who conceives it was the Office of *Hymen*, at Nuptials, to extinguish the Bridal Taper, as well as light it. I find it was the Custom likewise, before the Torches were put out, for the *Promuba* to light the Nuptial Lamp, which was to be kept constantly burning by Night, and that done, all the Tapers were extinguished. Which that they were not laid under the Bed, or reserv'd to light a Funeral Pile, was most religiously observed. *Scal. l. 3. Poet.*

With

With mirthful Jollity do's ring,  
 "And the *Fescennine* Youths do sing  
 Their Festive Flouts; she want these Rites,  
 And Grace of *Hymeneal* Lights,  
 Who as a Fugitive shall wed  
 Her self unto a Forein Bed.

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( 38 ) *And the Fescennine Youths do sing, &c.* ] It was the Custom at Marriages (among the Antients) the Bride and Bridegroom being entred into Bed, and the Doors of the Chamber being lock'd, to sing an *Epithalamium*, full of lascivious Wantonness and not to be question'd Licentiousness (as the Verses immediately before-going do intimate) that while that was sung *Compressa Virginis clamor non audiretur*. To which end they strew'd Nuts likewise to be trod on; tho there be a better Reason render'd for it, viz. *That the Married Couple should renounce and abandon all Childish Sports and Vanities of Youth*. These Verses, as the Youths that sung them, were called *Fescennine*, from *Fescennum* a Town of *Etruria* (and not, as *Servius* makes it, a Town of *Campania*) from whence they first came; or, as others will, in regard that *Fascinum arceus putabantur*, They were held to drive away Ill Luck or Witchery, or the conceived Revenge which *Nemesis* might take for too great Praises usually given to the married Pair in the *Epithalamium* or marriage Song; and therefore these *Fescennine* Youths and Derisory Verses were added to the Musick.

## ACT II. Scene I.

Enter M E D E A, and her N U R S E.

M E D E A.

O H! I am slain; the *Hymeneal's* Sound  
Hath pierc'd my Ears, and giv'n my  
Heart a Wound.

The Ill I suffer, I scarce yet believe.

' And thus could *Jafon* cause *Medea* grieve?

When from my Father, Country, Crown, and  
State

H' had brought me, thus, to leave me desolate

In a strange Land; could he our Merits slight?

Cruel, and thankless Wretch! whose powerful  
Might

Seas Rage, he saw, and Force of Flames out-  
went?

Thinks he then all our stock of Mischief spent?

Perplex'd and wav'ring, my unquiet Mind

Labours, which way she may her Vengeance  
find.

Would Heav'ns he had a Brother! Stay; a Wife

He has; let's then attempt against her Life,

( 1 ) *And thus could Jafon cause Medea grieve?* ] The Name of *Jafon*, as *Pindar* intimates in 4. *Pythior*. seems to be deriv'd à *Sanando*, *Idone* in the *Greek* signifying *Sanctity*, who by reason that in his younger Years he was brought up under *Chiron*, and by him instructed in *Chirurgery* and *Physick*, was called *Jafon*, *fron Senator*.

Full Compensation for all Injuries. 15

If Greek, or Barbarous Towns, ( in Villanics  
 Skilled ) have known a Mischief, such as thou  
*Medea*, yet neer knew'st, or practic'd'st, now,  
 Now attempt the like. Let thy Resolves find  
 Counsel from thy own Ills; call to thy mind 20  
 The signal Glory of the Colchian Crown  
 Made prize; thy Brother's Limbs dissected,  
 thrown  
 About the Seas; sad Funeral to his Sire!  
 Think on old *Pelias* boiling o'er the Fire.

( 2. ) *The Signal Glory of the Colchian Crown*  
*Made Prize.*] The Golden Fleece, brought to Colchas by *Phryxus*.  
 The Fable of which is this, *Phryxus* and his Sister *Helle*, flying  
 from the Cruelty of their Father, *Athamas*, exasperated by his  
 Wife their Step-mother *Ino*. (For they were the Children of re-  
 pudiated *Nephele*) were by their Mother furnished with a Ram,  
 whose Fleece was of Gold which she had from *Mercury*.  
 Mounted upon which, they were carried through the Air; when  
 they came to the Sea running betwixt *Sigeum* and *Chersonesus*,  
 affrighted *Helle* fell from his back into the Sea; which from her  
 took its Name. *Phryxus* notwithstanding safely arrived at *Colchus*,  
 and there in memorial sacrificed the Ram to *Jupiter*, of that cal-  
 led *Phryxus*, (but *Plinius* in *Asia* makes it doubtful to what  
 God, but conjectures it may be the same which the *Orchomenians*  
 call *Laphystius*. *Apollonius* yet in *Argonaut. lib. 3.* reports it to have  
 been offer'd. *Act. 4. 1. c. Jovi Exulam Hospiti.*) and hung the  
 Fleece in the Grove of *Mars*, which was afterwards kept (as they  
 fabled) by a sleepless Dragon. *Vide Natal. Com. Mythol. l. 6. Tacitus*  
*reports, in the sixth Book of his Annals, that among the Col-*  
*chians: no Man durst sacrifice a Ram, because (as he says) Phry-*  
*xus was once carried upon one; be it, that that Ram was a*  
*Beast or a Ship bearing that Ensign. This Fleece Jason, by the*  
*help of Medea, made his Prize. Vid. Ovid. Met. & Apoll. lib. 4.*  
*lib. 7.*

( 3 ) *Think on old Pelias boiling o'er the Fire, &c.*] *Pelias* was  
 King of *Theffaly*, which he by Power kept, tho' the Right there-  
 of belong'd to his Nephew *Jason*: *Medea* therefore to be reveng'd  
 of him for the Injury done her Husband, coming to *Pelias* his  
 Court; who was then very aged, pretends that she would restore



his Youth, as she had done old *Aeson's* her Husband's Father, and persuaded his credulous Daughters to cut in pieces his aged Limbs, and to boil them in a Cauldron of Water which she had prepar'd; which when the Daughters had done, she leaves them guilty of Parricide and frustrate of their pious Hopes, and by Flight avoids their Vengeance.

How oft have we spilt guiltless Blood? yet  
ne'er

Did we act Ills in Rage; Love's Rage we bear.

'Las what could *Jason* do, at the dispose

Of a Superiour Power? — His Breast oppose

T' a Murth'ring Sword. — Ah! better Words  
afford

My passionate Griefs; rather, so Fates accord,  
May he live still my *Jason* as before.

If not, yet may he live; mindful of poor

*Medea*, to whose Love his Life's a Debt.

The Fault was wholly *Creons*: by whose great  
O'er-ruling Power, our Marriage-bands he brake;

He did the Mother from her Children take,

He cancell'd our strict-plighted Faith; He, he,

The Butt of our deserved Vengeance be.

I'll bury his proud Palace in a high

Heap of Ashes, whilst the black Clouds that flie

Of Flame-driv'n Smoak, *Malca* shall amaze

Which storm-beat Vessels puts to long delays.

r (4) *Malca shall amaze.*] *Malca* was a Promontory of *Peloponnesus*, on the South of *Laconia*, so called from *Malcus*, one of the *Argive* Kings: extending many Miles into the Sea; no small Hindrance and often Peril to the Mariners sailing along those Coasts. Whence came the Adage, *Malcum legens, que sunt dantur evolvessere*; mentioned by *Erasmus Chiliad. 2. Centur. 4. Adag. 166* Yee *Flavius Zeuxis Ergastes* was so happy as to pass this dangerous Cape in no less than seventy two Voyages. between *Greece* and *Italy*.

Baby, and to continue the Memory thereof by an Inscription upon his Monument to this effect, beginning thus, ΦΑΤΙΟΝ ΖΕΤΗΣ ΕΡΤΑΣΤΗΡ ΠΑΕΤΕΑΣ ΤΙΕΡ ΜΑΛΕΟΝ ΕΙΣ Ι-ΤΑΙΑΝ, &c. In Latin thus,

*Flavius Zenxis Ergaster, Qui navigavit per Malam in Italiani Navigetiones septuaginta duas, praparavit hoc Monumentum sibi & filiis suis Flavio Theodoro, & Flavio Theuda, & cui-cunque illi concedent.*

See the Notes of the incomparable Dr. Vossius, in *Appendice ad Marmora Ononensis (olim Arundel.) Inscrip. Num. 23.*

*Nu.* For love of Heav'n be silent, and restrain  
Passion to recluse Sorrow ; " who sustain  
" Wrongs that oppress 'em, with a quiet Mind 45  
" And unmov'd Thoughts, know best the way to  
find

" How to repay 'em. Anger kills, conceal'd ;  
" Hates miss of their Revenge, when once reveal'd.

*Me.* " That Grief's but small which Counsel can  
oe'r-sway ;

I'll meet all Opposites.

50

*Nu.* Thy Fury stay  
Dear Daughter ; scarce a still Retiredness  
Secure thee can, open Attempts much less,

*Me.* " Fortune the Valiant fears ; but tramples  
on

" The coward Soul.

55

*Nu.* " Then Resolution  
" Is good, when the Attempt is possible.

*Me.* " What  
" To Courage, and a Mind resolv'd, is not ?

*Nu.* " No Hope a Remedy t'a lost Affair 60  
" Do's shew.

*Me.* " Who nought can hope, should  
nought despair.

Nu. The Colchians hate thee, in thy Spouse  
no Faith

There is; of all thy vast store, Fortune hath  
Nor left thee ought. 65

Me. Yes, here's Medea fill,  
Here Seas, Earth, Fire, Gods, Thunder, what  
can kill

As well as Steel, behold.

Nu. Th' incens'd Ire  
O' th' King yet's to be fear'd. 79

Me. What was our Sire?

Nu. Fearst thou not force of Arms?

Me. Not tho from Earth

They sprung, and took from thence their ho-  
mild Birth.

Nu. Thou'lt suffer Death. 75

Me. 'Tis that we wish.

Nu. Be led

At my Request to flie.

Me. That I e'er fled

I grieve; Medea flie! 80

Nu. Think what thou art

A Mother.

Me. Yes, by whom, you see.

Nu. To part

Hence doubtst thou? 85

Me. No; we'll go, but first revenge.

Nu. Th' Avenger will pursue.

Me. It will be strange

(5) The Colchians hate thee. The Subjects of her Father *Eteo*,  
and *Medea* of *Colchis*. See *Strabo*, *Geograph.* l. 12. and *Strabo*  
l. 11. conjecture, originally *Scythians* from the *Egyptians*. Vide  
*Vadianum in Pomp. Melam.* If

If we not find him obstacles.

No. Suppress 90

These Menaces, rash Woman, and redress  
Thy Pertinacious Thoughts; comply with Fate.

Me. <sup>6</sup> Fortune may ravish from me<sup>6</sup> my Estate,  
My mind she never can. But heark! I hear  
The Palace Doors to creak; who is't draws  
near?

'Tis Creon, the proud Tyrant, Creon, high  
Elated with Pelasgic Royalty.

(6) Fortune may ravish from me my Estate,  
My Mind she never can. ] To this purpose *Affius* in *Telephus*,  
which our Author here may reflect upon;

*Nam si à me regnum Fortuna atque opes  
Extorqueat, virtutem sibi quærit.*

*Fortune my Wealth and Crown has ravish'd from me,  
But of my Virtue she could ne'er overcome me.*

And *Loredano*, in his *Scherzi Geniali*, speaking of *Mausolus*, hath  
imitated them both;

*La Fortuna può ben oppressar mi la Rovina;  
Ma non già scuotire a i pièghi il mio Cuore.*

*Ruine on me may Fortune's Spite impart,  
But ne'er to oblige Prayers may bow my Heart.*

(7) Pelasgic Royalty. ] Pelasgia was commonly taken for all  
Greece, but more particularly for *Thessaly* and *Asia*, so called from  
Pelasgus the Son of *Neptune*, or *Inachus*. Here applied to the  
Gothic Monarchy.

Labanthe, l'incorona l'or d'or

Scene

## Scene II.

*Enter CREON.*

Yet does *Aëta's* noxious Issue stay  
 Within our Confines ? not yet gone away ? 99  
 Something she machinates ; whom all do brand  
 For Noted Fraud, and a Nefarious Hand ;  
 Whom spares she ? whom, suffers secure to rest ?  
 T' extirpate by the Sword this worst of Pest  
 We once resolv'd ; th' Intreaties of our Son-  
 In-law prevail'd ; and our Concession 109  
 Got, that she might live ; on terms she quit  
 Our Realms from future Fears : with Looks that  
 threaten,

And truculent Aspect. She 'gins to bend  
 This way her steps, as tho she did intend  
 Some speech with us ; Our Guard there ! Hence,  
 Away 110

With her, nor suffer her to speak ; t' obey  
 A King's Command, once let her learn ; with  
 speed  
 Dispatch, and send the Monster gone.

*Me.* What Deed ?  
 What Crime of ours must you by fight ? 115  
*Cre.* A Cause

The Innocent Soul demands !

*Me.* " If by the Laws  
 " You govern, 'fore you judge, first understand.  
 " If by your Will alone you rule, command. 120

*Cre.*

*Cre.* Dispute not; 'tis our Pleasure, right or wrong.

And thou shalt suffer't.

*Me.* " Unjust Scepters, long

" Continue not.

*Cre.* Away; to *Colchus*, hie

To your own home again. 125

*Me.* Most willingly,

So he that brought me thence, return with me.

*Cre.* Your *Wishes* come too late to our Decree.

*Me.* " Who ought Decrees, one side unheard;  
tho he

" What's equal judg, acts without Equity. 130

*Cre.* Old *Pelias* ru'd for lending thee an Ear,  
But speak; and your Egregious Cause let's hear.

*Me.* How ill appeas'd is the Wrath of Kings,  
And what a Pride in Royal Fancy springs,  
Their first-fix'd Resolutions to pursue, 135  
From our own Princely Thoughts w' have learn'd  
too true.

For tho with sad Calamity oppress,  
Scorn'd, suppliant, out-cast, ev'ry way distress  
W' are now, we once, in Royal State did shine,  
And from bright *Sol* drew our Illustrious Line. 140

<sup>8</sup> What *Phasis* in his winding Arms do's close,

<sup>9</sup> What's er behind the *Scythian Pontus* shows,

( 8 ) *What Phasis in his winding Arms.* ] *Phasis* was the most celebrated River of *Colchus*, taking its Rise in the Mountain *Armenian*, according to *Apollonius in Argonaut.* 2. or from the Mountain *Armenian*, as *Dionysius Perieget.* calls it, ( a part of the Mountain *Caucase* ) and running through the *Colchian* Plains, is augmented by several other Rivers falling into it, and becomes navigable. Its first Name was *Arcturus*, from its situation under that cold

cold *Sea*, as *Plutarch de Exuviniis* affirms. Afterwards, *Phasis*, from the Nymph *Phasis*, who pursu'd by *Bacchus*, and flying to preserve her Chastity, fainted for want of Spirits and died, and was by *Bacchus* transformed into this *Rivae*. *Plutarch (supra citat)* says, it took its Name from *Phasis* the Son of *Apollo* and *Ocyrooe* Daughter of *Ceanans*, who, persecuted by the Furies for having slain his Mother, threw himself into it. *Eustathius* upon *Homer* reports, it was so called from one *Phasis* Father of *Colchus*. See *Mausaeus in Plutarchum de fructibus*, and *Monf. Bachel* in his excellent Notes on *Ovid's Epistles*, where he hath made a most particular Collection of all that relates to its Name and Course. Its modern Name, according to *Ortelius*, is *Fassi*.

(9) *What's tri behind the Scythian Pontus, &c.*

Where the Salt Waves grow fresh, &c. I. The *Scythian Pontus* is that *Sea*, which, beginning from the *Thracian Bosphorus* or *Straits of Constantinople*, extends in a large Plain of Waters, known by several Names, by the *Grecians* called the *Euxine Sea*, or (as *Ovid* says) more fitly termed *Aeneas*, of the Inhospitality of the Inhabitants along those Coasts, or because so infested by *Pyrates*; by the *Turks* at this day called the *Black Sea*; and by our Author the *Scythian Pontus*, whose Waters are here said to be fresh with the Admission of Rivers falling into them. The like is reported thereof by *Pliny*, which may well be, in regard of the neighbouring *Palmus Maasius* issuing into it by the *Straits of Bosphorus Cimmerius*; the River *Tanais* and divers other great Rivers discharging their fresh Streams likewise into the same; for which reason it is said to be potable. The neighbouring People driving their Cattle thither to drink, thriving better with it, than with other Water. See *Arianus in Periplo Ponti Euxini*, and *Strucius* thereupon. *Petavius in Hist. Thracica*, in *Dulcani Opera*, p. 360, and *Paulus Merula Dissertat. de maxibus*.

Where the Salt Waves grow fresh with flood-mixt Streams,

All that extent of Land, whose Borders bear

The silver <sup>10</sup> *Thermodon*; in trampled Fields, 145

Where <sup>11</sup> widow'd Troops display their tun'd Shields,

(10) *Thermodon*.] A River of *Scythia Europaea*, arising from a single Spring in the Mountains overlooking the *Thermodon* Plains, known by the Name of *Amraon* or *Amraonides*, which meeting

meeting in its Course with some higher Ground, by that means is divided into several Streams. All which enriching the Fields through which they pass, at length uniting, form this River, whose first Name, according to the Scholiast of *Apollonius* (in *Argonau. l. 2.*) seems to have been *Araeus*, homonymal with the *Armenian* River so called. Afterwards it had the Name of *Crysalus*, for the Coldness of its Streams, congealing to Iceicles even in the Heat of Summer. Whence *Petrus Petitus* (*libro de Amazonibus*) wonders at its change from that to *Thermodon*, which carries in it a Syllable of a warm signification. The Origine of which last Name we might have understood by *Platon* (*de stumibus*) had not the Injury of Time deprived us of its intended Discovery, by mangling that particular Chapter wherein it was delivered. *Krisarthisides*, by a corruption of its Name, called *Permen*. Which passing between the two (sometimes) great Cities *Themesyra* on the West, and *Polemonium* on the East, loses its swelling Greatness (by *Xenophon*, in *5. Asiae.*) reckoned to extend to no less than three hundred feet in Breadth, by its Fall into the *Euxine* Sea.

( 11 ) *Where Widowed Troops, &c.* ] *Amazons*, a Warlike sort of Women, who voluntarily divorc'd themselves from the Society of Men, or rather expelled them; never marrying, only once every year, for the propagation of their Race, admitting the Company of Men. The Male Children (when they were delivered) they sent away to their Fathers; the Female they brought up, tearing their Right-breasts (whence they took their Denomination) that they might not hinder their shooting. Of their Original, *vid. Isidorum l. 11.* and more particularly *Petrus Petitus* his Treatise *de Amazonibus*, curiously handling that Subject.

( 12 ) *Their luted Shields.* ] *Poeta, qui lunata dicunt excusandi sunt, si non magis expriment, nec commode possint; The Poets who call them Luted are to be excus'd, if they express them not better, nor indeed can they more commodiously;* says *Lippius* in his *Analect. in Militia Roman.* p. 475. *Petrus*, in his Hieroglyphicks, gives the Description of the *Amazonian Pelta*, from the Carv'd Work of an antient Marble Cistern in the Pope's Garden at Rome. Which see likewise described in *Petrus* his Treatise before-mentioned.

My Father with Imperial Sceptre sways.  
 In Joys of Royalty, and happy Days.  
 There flourish'd we; Our Marriage-bed those  
 fought  
 Whom now, we seek; But Fortune, light as  
 Thought, From



From us those Sceptred Glories having rent,  
Hath now expos'd us to sad Banishment.

"In Crowns, confide ! whose Wealth Chance  
do's transfer

"At Pleasure ; But this yet, what no day e'er

"Can take from them, Kings, great, and glorious  
have,

155

"To help th' Afflicted, and the Suppliant save.

This only from our *Colchian* Realms, away  
We brought, that by our Favour, we can say  
The Flower of *Greece*; and Princely Ornament,  
*Achaia's* chiefest Strength, the high Descent 160  
Of Gods, were sav'd from Death. *Orphetus* whose  
Song

Charms stony Rocks, and draws the Woods along!

Is our free Gift ; that *Leda's* Twins survive

Our double Bounty is ; by us do live.

The Sons of *Boreas*,<sup>11</sup> *Lynceus*, he whose Sight 165  
Extends cross *Pontus* its emitted Light,

( 13 ) *Lynceus, he whose Sight*

*Extends cross Pontus its emitted Light.* ] *Lynceus* is reported to be the most quick-sighted of Men, who from the top of *Taygetus* is said clearly to survey all *Peloponnesus*, and to discover *Cassio* and *Pollux* lying hid in an hollow Tree ; with his sharp Sight to pierce through the Bodies of Oaks, to penetrate the Earth, and Globe of the Moon, as *Pliny* says, *Nat. Hist. l. 2. c. 7.* And as *Plutarch* writes, to discern Ships, from *Sicily*, weighing Anchor in some parts of *Africk*, being no less than fifteen hundred *Stadia* ; tho all Mathematicians deny any visible Object upon Earth or at Sea to be discerned the tenth part of such a Distance, add beside the Gibbosity or Convexity of the Sea or Earth, which, in so great a Distance must needs intercept the Sight. (If any thing yet might be said to hinder the penetrating Sight of *Lynceus*.) But the Fable of his wonderful Perspicacity seems to arise from his Cunning in finding out Gold Mines, which he discover'd with such Certainty, that thereupon the ignorant Vulgar reported

ted he could see into the Bowels of the Earth. See *Hycin. de Pest. Fabul. l. 1.* Here our Author seems to adhere to the Opinion of the *Stoicks* and *Platonists*, who will have Vision to be by Emission of *Radii* or Beams from the Sight to the Object, oppos'd by the *Peripateticks*, and the best Masters of the *Opticks*; who say, *The Vision is by Radii extrinsically flowing from the visible Object to the Sight; the Object being illuminated by the Light, and the Radii, or Lights proceeding from that illuminated Body striking the Eye; whose Radii extending in the Form of a Pyramid, whose Vertex or Point is in the Eye, and Basis in the thing visible. Vid. qua Alham. c. 5. l. 1.* As likewise what that Ornament of our Nation and Learning, the Viscount of *St. Albans*, saith of Vision in his *Nat. Hist. p. 65, 72, 144, &c.* And see this Question argued by *Macrobius, Saturnal. l. 7. c. 14.*

“And all the *Minyæ*, by our Favour, were  
Preserv'd from Ruin: not to mention here  
The Chief of all those Chiefs; whose Safety we  
Reckon no Debt, to none imputed be. 170  
To you the rest, to us, this one we brought:  
Away: Inveigh your worst then, count each Fault

(14) *And all the Minyæ.*] These were fam'd for good Mariners; whence stiled by *Lucan. l. 3. Pharsal.*

— *Minyæ Gens cognita Remis.*

And made up the greatest number of the *Argonauts* in this Expedition of *Jason*. So call'd as being descended from the Daughters of *Minyas*, a rich *Bœotian* Prince (perhaps after the manner of the *Carians*, who, as *Hæcælin* upon the first of *Apollonius* his *Argonauts* observes from *Herodotus*, took their Names from their Mothers,) which *Minyas* was (as some will) Son of *Orchomenus*, (as others) Father of *Orchomenus*, who built the City of *Orchomenus* in *Bœotia*, whence they were call'd *Minyæ Orchomenii*: those of *Theffaly* being a Colony from them derived. The most noted were those about *Iolus*; in which Town *Jason* himself was born, being the Chief or Head of that Clan or Race; as Son of *Alcimedæ*, Daughter of *Clymène*, whose Father was *Minyas*. But of these *Minyæ*, the studious Youth cannot be more copiously or more learnedly informed than by the ingenious *Monf. Bachel*, in his accurate Comment upon *Ovid's* Epistles in *French*, p. 572, & *deincept.*

Of

Of ours, of all this only can you blame,  
*Argos* return: yet if our *Virgin Shame*,  
 And *Love of Father*, had not stoop'd to *Love* 175  
 Of *Jason*, (whom fore these we did approve)  
 The *Chief of Greece* had perish'd, and your *Son*  
 To ruin, on *Bulls flaming Breaths* had run.  
 Fortune our Cause m' oppress, (tho' undeserv'd).  
 Yet shall we ne'er repent to have preserv'd 180  
 The Off-spring of so many *Kings*: With you,  
 Of all our *Crimes* is the *Reward*, and *Due*.  
 Condemn us so you please; but first the *Crime*  
 Declare: *W'* are guilty; true: So were; what  
 time

"*Creon* thy *Knees* we touch'd, and did implore  
 The *Faith of thy protecting Hand*. No more 185  
 Ask we at present, but some place obscure;  
 Where we our selves and *Sorrows* may immure:  
 If from this *City* banish'd by your *Doom*,  
 Within your *Realms*, afford us yet a *Room*. 190

(15) *Creon, thy Knees we touch'd and did implore* . . . .

*The Faith of thy protecting Hand, &c.* ] The Antients made several parts of Man the Seats of several moral Vertues and Vices; assigning modest Shamefacedness to the Forehead, the contrary Vice to the Mouth, Irrision and Sagacity to the Nose, Judgment to the Ear, Pride and Dadaïn to the Eyebrows, Pity to the Ears, which Suppliants us'd, when they made their Requests, with Reverence to touch and embrace. The Hand was the Pledge of Faith, as *Cicero* says in the second of his *Philipp*. [*Thy Hand* which were the Pledges of Faith, are not violatèd with perfidious Wickedness.] Which, in the Act of Promise or Paction, was held forth and touch'd by the Suppliant; the Reason (as *Harro* gives it) is, that the Authority of the Antients consisted in the power and strength of the Hand. *Plutarch* reports, that the *Flamini* were wont to perform Divine Rites, *manu ad digitus involuèd*, symbolically signifying, That Faith is inviolably to be kept, and that the Hand was its consecrated Seat.

*Cre.*

Cre. That we with Rigor rule not, nor with  
high

Pride, trample upon humbled Misery,  
Sufficient Proof we seem in this t' have shown  
By such a Son-in-law electing; One  
Exil'd, afflicted, terrifi'd with Fears. 195

For thee the young *Acastus*, who now wears  
*Thessalia's* Crown, seeks with Death-threatening Ire,  
T' avenge the Murder of his Aged Sire,  
And his dissected Parents Limbs; when by  
Thy false Suggestions led, too credulously, 200  
The perpetration of so foul a Fact,  
The pious Sisters impiously did act.

Wave thine, and *Jason* can his Cause maintain;  
No Guilt of Blood his guiltless Hands did stain,  
Nor touch of wicked Steel; far from thy dire 205  
Counsels, he still innocuous did retire.  
But thou, vile *Machinatrix* of all Ills,  
Whom wom'anish Spleen, and manly Courage  
steels

For all Attempts, regardless of thy Fame, 209  
Begone, and purge our Realms of such a shame:  
Hence your letiferous Simples take; from Fear  
Free our perplexed Subjects, and elsewhere  
With thy Complaints vex Heav'n.

*Me.* To be gone  
Compel y'us? or Ship, or a Companion 219  
Afford; why us alone, command you hence?  
Alone we came not; or if your pretence  
Be Fear of War, expel us both; 'twixt two  
Equally guilty, why distinguish you?

To him, not us fell *Pelias*; add our Flight, 220  
 Our Kingdom's Prize, our Sire deserted quite,  
 Our Brother piece-meal torn, or if beside  
 A Crime there be he teach to his new Bride  
 'Tis his, not ours: and tho so often prest  
 To ill, 'twas ne'er for our own Interest. 225

*Cre.* 'Tis fit th' wert gone; why spin'st thou  
 out Delays

In Talk?

*Me.* Vouchsafe thy parting Suppliant prays,  
 This last Request; Let not the Mother's Fault  
 Be as a Guilt upon her Children brought. 230

*Cre.* Go, go, we'll guard these with a Father's  
 Care.

*Me.* By these more happy Nuptials; by thy  
 fair

Future Hopes, and by this thy Regal State,  
 Which Chance with various Change doth agitate,  
 We pray; afford some small time e'er we go,  
 Upon our dearest Children to bestow 236  
 Our last, and perhaps dying Kisses.

*Cre.* Time,

Only for Fraud thou ask'st.

*Me.* What Fraud or Crime  
 Can in so short a space be fear'd? 241

*Cre.* "None can

"For Mischief be too short.

*Me.* Deny'st thou then  
 So small a Moment to a Wretches Tears? 245

*Cre.* Tho thy Intreaties by our ominous Fears  
 Opposed are, one Day thou shalt obtain.

*Me.* Thy Grant's too great; revoke some part  
 again; And

And hence we speed.

*Cre.* If 'fore to morrows Sun 250  
Advance the chearful Day, thou art not gone,  
Thou surely dy'ft. But us the Time now calls  
To Pray'rs, and Rites of *Hymen's* Festivals.

[*Exeunt.*]

## C H O R U S.

<sup>16</sup> Rash Man was he, with Ships frail Beak  
Did first the treach'rous Billows break; 255  
And his own native Soil declin'd,  
Durst trust his Life to trustless Wind.  
The Seas with doubtful Course divide,  
And in a slender Plank confide,  
<sup>17</sup> Drawn to too thin Dimensions far, 260  
<sup>18</sup> Twixt Life and Death too poor a Bar.

( 16 ) *Rash Man was he with Ships frail Beak*

*Did first the treach'rous Billows break.* ] This suits with that of *Horace*, *Ulli robur & as triplex*, &c. to which may be applied the Answer of *Carplides*, who being asked his Opinion, *What he thought of the Sea and Seamen?* answered, *That there is nothing more treacherous than the first, and that the others were its Comrades.*

( 17 ) *Drawn to too thin Dimensions far,*

*Twixt Life and Death too poor a Bar.* ] Alluding perhaps to that Apothegm of *Anacharsis* ( in *Laertius* ) *That the Distance betwixt Death and those in a Ship at Sea, was no more than the Thickness of the Bark.* Of which thus *Juvenal*, *Sat. 12.*

*In nunc & ventis animum commiste, dolato  
Censuras Ligno, digitis à morte remotus  
Quatuor, aut septem, si sit latissima Teda.*

Go; trusting in a close-shav'd Plank; but four  
Poor Inches distant, or but seven, if more,  
Bro'nt Death; and to the Winds thy Life commit.

*Seneca* elsewhere, in his 48 Ep. to *Lucilius* thus moralizes hereupon, *ras si in navigatione tantum existimas minimum quo à morte vita deducitur; in omni loco aequè tenne est intervallum; non ubique se Mors tam prope offendit, ubique tam prope est: i. e.* Thou errest if thou thinkest that in Sailing only there is the least Distance between Life and Death; in every place there is the same slender Interval: Death shews himself not every where to be so near; he is yet as near every where.

Celestial Signs were yet unknown,  
 And of those Lights use there was none  
 Whose Fires bespangle all the Skies.  
 Nor yet were Pilots grown so wise  
<sup>18</sup> To shun the stormy *Hyads* Threat,  
<sup>19</sup> Th' *Olenian* Goats bright Star, not yet;  
<sup>20</sup> Nor those which that old lazy Swain  
*Bootes* drives, the Northern Wain.

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(18) *The stormy Hyads.* ] A Constellation, as *Aratus* writes, of seven, according to *Proclus*, of six, and, as *Hesiod* will of five Stars in the Forehead of the Bull, whose Rise and Set was the cause of Storms and Tempests. These were the Daughters of *Atlas*, who so excessively bewailed the Death of their Brother *Hyas*, torn in pieces by a Lion, that from him they took their Denomination, and by the commiserating Gods were converted into Stars. *Vide Hygin. Astronom. Poet.*

(19) *Th' Olenian Goats bright Star.* ] The *Amalthean* Goat, feigned by Poets to be the Nurse of *Jupiter*, so called from *Olenus*, a Town of *Achaia*, near which she gave him suck. For which Benefit she was afterwards by *Jupiter* translated among the Stars; of her we have spoken already in the Annotations upon the first *Chorus*.

(20) *Nor those which that old lazy Swain*  
*Bootes* drives, the Northern Wain, &c. ] *Bootes* is otherwise called *Arctophylax*; whose first Name, as *Manilius* says, is given him in that

————— *Bootes,*  
*Quid stimulo junctis instat de more Juvencis.*  
*Manil. l. 1. seu Sphaera.*

He seems with Goad t' incite his yoked Steers.

The

The Northern *Wain* consists of seven Stars in the Constellation of the greater Bear, (which is in all made up of twenty four) four of which, on the one side of the Bear, making by their Postures the Form of a Quadrangle, are called the *Wain*; the three on her Tail (if a Bear may be said to have one) the Oxen; near which *Bootes* being placed, is stiled the Waggoner or Driver; called here lazy, in regard of his slow Motion, by reason of his Vicinity to the Pole.

*Boreas* and *Zephyre*, yet to none 270

By Names distinguished were known.

*Tiphys* did first on Seas display

His Sails, and taught the Winds t' obey

New Laws: Now fore a quartering Gale

His Course to run with all his Sail. 275

Now bring the Tack aboard; now fast

His lower'd Yards, bind to the Mast,

His Canvas then unfurl'd again,

Unto the Winds to hoise amain,

When the too greedy Mariner 280

Calls for a Gust; and th' red Drabler

Unto th' enlarged Sail made fast,

Trembles with the impulsive Blast.

The Candid Age of Innocence

Our Fathers saw; free from all Sense 285

Of Fraud; then in secured Rest

Each Man on his own Ground, liv'd blest

With Length of Years; with little rich,

Nor of more Wealth, than that with which

His Native Soil was stor'd, could tell.

<sup>21</sup> The Pine of *Thessaly*, the well- 290

(21) *The Pine of Thessaly, &c.*] *Argo*, built of *Thessalian* Pines; *Thessaly* being a Region of *Greece*, abounding in Mountains and Woods; of *Argo* see more after.



Divided World's Partitions broke,  
 And caus'd Seas feel th' Oars lashing Stroke;  
 And the secluded Ocean made  
 Part of our Fears: yet sadly paid 295  
 For this so bold a Wickedness;  
 Through tedious Dangers and Distress,  
 Long driv'n: <sup>22</sup> when those Rocks that bound  
 The Entrance to the *Pontick* Sound,  
 Tilting with impetuous Shocks, 300  
 Did eccho like loud Thunder Knocks.  
 'T'wixt whom the Sea crusht, mounts, and laves  
 The Stars and Clouds with foaming Waves.  
 Bold *Tiphys* then grew pale with Fear,  
 His fault'ring Hands forgot to steer; 305  
 Silent was *Orpheus* and his Lute;  
 And <sup>23</sup> *Argo's* self was then struck mute.

(22) — *When those Rocks that bound  
 The Entrance to the Pontick Sound.* ] These are two Rocks in the  
 Mouth of the Streights of the *Thracian Bosphorus*, called *Cyane*,  
*Symplegades*, *Planke*, *Samarmade* and *Sandromade*. The first Name  
 given them in regard of their black Colour; the others, in that,  
 as the Poets fabled, they justled and dash'd against one another  
 with violent Concussions. The Ground of that Fiction arising  
 for that to the Sailors, in regard of their near Distance and the  
 Motion of the Ship and Sea, they seem'd now to part, and then  
 again to close. Or, as *Hoesline* in his Notes upon *Apollonius* l. 2.  
 v. 608. writes, in that the broken Rocks, lying in the Sea in a  
 manner close up the narrow Streights; or in regard of Pyrates  
 possessing both sides of the Passage, and obstructing the same,  
 till overcome by *Jason*. See *Petrus Gillius* his accurate Description  
 of the *Thracian Bosphorus*, l. 2. c. 24.

(23) *Argo's self was then struck mute.* ] *Argo* was said to be en-  
 dow'd with Voice, and more than that with Prophecy; being  
 by *Valerius Flaccus*, in the first of his *Argonauticks*, called *Fatidicam*  
*Ratem*, but more peculiarly the Mid-mast of the Ship, which was  
 plac'd by *Pallas* her self, and cut from the *Dodonæan Oak*, which  
 gave Oracles.

What

What? when the Maid whose Waste surrounds  
A Cincture of fierce rav'ning Hounds,

(24) *The Maid whose Waste surrounds  
A Cincture of fierce rav'ning Hounds.* ] This Maid was *Scylla* the Daughter of *Misus* King of *Megara*, who falling in love with *Minos* King of *Crete*, then besieging that Place, cut off her Father's purple Hair, (which while he was Possessor of he was held to be invincible, and the State under him, but as soon as that was gone, his Life went with it.) This Hair she deliver'd, with the Town, to *Minos*, as the Pledge of her Love. *Minos* having thus gained the Town, is said, in his Return to *Crete*, for this her Parricidal Act, to have thrown her into the Sea. Thus *Apollodorus*, in his *Bibliotheca* lib. 3. delivers the Story, but makes no mention of her rocky Transformation. Which is yet given us by *Ovid Metam.* l. 14. and in his *Amer.* l. 3. *Eleg.* 12. compris'd in this Dyctich,

*Per nos Scylla Patri canos furata capillos  
Pube premit rabidos, inguibusque canes.*

We *Scylla* taught her Fathers purple Lock  
To Roar, turn'd for't into a barking Rock.

Others make her the Daughter of *Phorcus*, or *Phorceus*, King of *Corsica* and *Sardinia*, a most beautiful Woman; who having consented to the amorous Embraces of *Neptune*, or, as others say, *Glaucus*; *Amphitrite* thereupon, or *Circe*, infested a Fountain she used to bath in with their invenom'd Charms, which divested her of her beautiful Form; so that infuriated she cast her self into the Sea, and was thereupon converted into this Prodigious Sea-Monster. Of which read *Natalis Comes Mytholog.* l. 8. (citing *Myro Prienensis* in the fifth of his *Messeniacs*) where see her described from the Authorities of *Homer Odyss.* 12. and *Apollonius Rhodius Argonaut.* l. 4. *Virgil* yet in *Eleg. Silen.* calls her *Scyllam Nis.* But *Lactantius*, or *Lactatius*, in his Comment upon *Statius* his *Thebais*, citing that Verse in *Virgil*, declares it ought to be read *Scyllam Phorci*, for 'twas she, not the *Scylla* of *Nisus*, that was transformed into that stupendious Rock. So that *Fabius Ursinus* (in *Virgil. collat. cum Græc. Script.*) adds this Note thereupon, *Ac vidi qui hanc scripturam non abominandam existimo verint.* *Polephatus* yet in his Book *de Sanguor.* will have this *Scylla* to be neither the one nor the other, but the Name of a Gally built by the *Tyrrenians*, so excellent a Sailer, that they made with her frequent Pyratycai Depredations in the *Sicilian* Seas. Whence grew the Fable.

Did all their Jaws at once extend !  
 What Man with Horror did not bend  
 At such a Sight ? Who without Fear  
 Could that loud barking Monster hear ?  
 What ? when with Magick of their strain,  
 Those dire Plagues, charm'd 'th' *Ausonian* Main !  
 'Till on his Lyre *Pierian* play'd  
*Orpheus*, 'till on his Lyre *Pierian* play'd  
 and ev'n the *Syren* made  
 (Wont Ships to captive while she sings)  
 Follow the Musick of his Strings.

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(25) *The Ausonian Main.* ] *The Italian Sea* ; running along the Coast of *Italy*, so called from *Auson* the Son of *Ulysses* and *Calypso*. The *Sicilians* (as *Strabo* reports, l. 2.) were wont to say of this Sea, *That it alone was sweet, whereas all others were salt* ; not truly, but jestingly, in regard of the sweet Cates and Delicacies usually transported to them by this Sea.

(26) *Till on his Lyre Pierian play'd,*

*Orpheus.* ] The Reader may perchance think it strange to find two several Names apply'd to one Instrument, being here termed a *Lyra*, and but immediately before a *Lute*. Yet I may as well vary in the English, as the Author himself in the Original, first calling it *Lyræ*, and then *Cytharam*. The better therefore to inform the ordinary Reader, he may take notice, that the Words *Lyra*, *Cythara*, *Tessudo*, *Chelys*, are by the Poets usually applied to one and the same Instrument. The three first so used by *Statius* in the first of his *Achilleids*, and the tenth Book of his *Thebais* ; yet are they several Instruments. The *Lyra* (according to *Pausanias*) being the Invention of *Mercury*, and the *Cythara* of *Apollo*. The Invention and Form of *Mercury's Lyra* is thus described by *Lucian* (in *Dialog. Apoll. and Vulcan.*) *Mercury having found a dead Tortoise, made an Instrument thereof, applying to the hollow Shell, a Neck extending with two Horns; gluing Reeds, and over them staining a Cover, as the Belly of the Instrument, and to that fastening a Bridge, and seven Strings.* From this (as *Joseph Scaliger* observed in his learned Annotations upon *Manilius*) proceeded the *Cythara* or *Chelys*, likewise called *γαγυρῆ*, which is no other than the *Lyra* of *Mercury* reformed ; for whereas that had two Necks, this had but one, in whose Top, Pegs were placed for the winding up of the Strings, the very same with our *Lute* at this day. And as from the entire *Lyra* proceeded the *Chelys* or *Lute*, so from

a part

a part thereof came the latter *Lyra* usually attributed to *Arión*, *Apollo* and *Hercules*, which is no other than the *Lyra* of *Mercury* with the *Testudo* or Back taken away, and is in fashion like to two *Ss* opposed, and an *I* tranſver'd; [See *Tab. I. Fig. III.*] play'd upon both with the *Plectrum* or *Quill*, and *Fingers* alone; ſometimes with both *Hands*, as on our *Harp*, tho' *Venantius Fortunatus*, by him cited, makes the *Harp* and *Lyra* to be two different Instruments.

*Romanus Lyra plaudit tibi,*  
*Barbarus Harpa.*

The *Roman* to the *Lyre* thy Praises ſings,  
And the *Barbarian* to his *Harp's* tun'd Strings.

This *Lute* or *Lyre* of *Orpheus* (which *Scaliger* will have to be after the form of *Mercury's*) is conſtellationed for its admirable Effects; ſtudded with nine Stars, here called *Pierian*, in that it was given him by his Mother *Calliope*, one of the *Muses*, who were called *Pierides*; but why or how ſo call'd is doubtful. Some derive it from the *Theſſalian* Mountain *Pierius*; or from a Perſon ſo named, Father of nine Daughters, who, contending with the *Muses* in Voice and Song, and by them vanquiſhed, were turn'd into chatt'ring *Pies*, and the *Muses*, in glory of their Victory, thence aſſumed the Name of *Pierides*. Of which ſee the Fable in *Ovid. Met. l. 5.* But with more likelyhood of Truth, from a People of *Thrace*, called *Pieræ*, who, leaving their Country, ſeated themſelves partly in *Macedonia*, partly in *Beotia*, and there conſecrated to the *Muses* *Helicon*, and the Cave of the *Libethrian* Nymphs, and to them dedicated the Fountains *Pimpleus* and *Pieria*. And hence the *Muses* came to be called *Heliconides*, *Libethrides*, *Pimpleiades* and *Pierides*. *Vide Feſtum in vocibus Pimpleiades & Pierides, ibidemque Dæterium.*

(27) And ev'n the Syren made,  
Went Ships to captive while ſhe ſings,

[Follow the Muſick of his Strings.] The *Syrens* were the Daughters of the River *Achelous* and the Muſe *Calliope*; *Euripides*, in *Helena*, makes them the Daughters of *Tellus*, (or, as ſome will, of *Terpsichore*, as others of *Melpomene* or *Sterope*.) They were in number three, their Names *Parthenope*, *Lygia*, and *Leucoſia*, of whom, one play'd on the *Lyre*, another on a *Pipe*, and a third was excellent at ſinging. Virgins above, and Fiſhes beneath; once winged, but in a Contention with the *Muses* overcome, they were by them unplumed. Their manner was, with their Muſick to allure the *Mariners* to ſtay and liſten to them, and having by their Melody charm'd them aſleep, to devour them. Of whom thus *Claudian*;

*Dulce*

*Dulce malum pelago Syren, volucerque puella,  
 Scyllæos inter fremitus avidamque Charybdim  
 Musica saxæ fretis habitabant dulcisa Monstra.  
 Blanda pericla maris ; terror quoque gratus in undis ;  
 Delatis licet huc incumberet aura carinis,  
 Impleissentque sinus venti de puppe ferentes,  
 Figebat vox una ratem : nec tendere certum  
 Delectabat iter reditus, odinumque iurobar.  
 Nec dolor ullus erat, mortem dabat ipsa voluptas.*

Claudian. Epigr. in Syrenas.

Syrens th' allèctive Mischief of the Waves,  
 Wing'd Virgins ; 'twixt Charybdis greedy Caves,  
 And Scylla's barking Rocks, inhabited.  
 Seas flattering Perils, and Waves pleasing dread.  
 Ships 'fore a Fore-wind running, when their Sails  
 Swell'd with the forcive Breath of fav'ring Gales  
 Their Voice alone did fix ; who now no more  
 Think of returning to the wish'd Shore,  
 But hate the Thought ; no sense of Pain perceive,  
 But Life in the Excess of Pleasure leave.

They were twice overcome, once by Orpheus as is here intimated, and again by Ulysses, (if yet he may not rather be said, not to be vanquish'd by them, than to have overcome them.) Our Orpheus his way of Victory was the more noble ; who (whereas Ulysses only stopp'd his Ears not to hear their Song) chanting aloud the Praises of the Gods, did with his Voice drown their pernicious Melody.

What was the Purchase of so bold  
 A Voyage, but a Fleece of Gold ;  
 And greater Mischief than the Sea,  
 Medea : fit the Freight to be

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(28) Greater Mischief than the Sea,  
 Medea, &c.] Perhaps alluding to that Agage, Ignis, Mare,  
 Mulier, tria mala, of which see Erasmus, Adag. 8. Cent. 2. Euripides brings in Medea giving no better a Character of her Sex (and yet perhaps too good for her) than this,

ἡμεῖς ἴσμεν ὅτι ἐν τῷ ἁγῶνι  
 Iuvantes.

Iuvantes

# M E D E A.

43

*Sumus quidem quales sumus nos Fœmina, neque enim malè ausim dicere.*

We Women are what we are still,  
And yet I dare not say we're ill.

Of the first Ship. The passive Main  
Now yields, and does all Laws sustain. 325  
Nor the fam'd *Argo*, by the hand  
Of *Pallas* built, by *Heroes* mann'd,  
Does now alone complain she's forc'd  
To Sea; each petty Boat's now cours'd  
About the Deep; no Boundure stands, 330  
New Walls by Towns in foreign Lands  
Are rais'd; the pervious World in'ts old  
Place, leaves nothing. *Indians* the cold  
<sup>29</sup>*Araxis* drink, <sup>10</sup>*Albis*, and *Rhine* 335  
The *Persians*. Th' <sup>11</sup>Age shall come, in fine  
Of many years, wherein the Main  
M' unloose the universal Chain;

( 29 ) *Araxis, &c.* ] Is a River of the greater *Armenia*, taking his beginning from Fountains, near the Mountain *Periartes*, from whence (as *Ptolomey* describes it) running Eastward almost as far as the *Caspian* Mountains, and then turning Northward with two divided Streams, discharges one into the *Hyrcanian* or *Caspian* Sea, and mingles the other with the River *Cyrus* or *Thyræ* falling likewise into the same Sea.

( 30 ) *Albis and Rhine, &c.* ] *Albis* is a River of *Germany*, taking his beginning in the County of *Hermunduri* in the ancient Province of *Rhetia*, in times past (as *Tacitus* says, in his Book *de Moribus Germaniæ*) a famous River, and well known, now only heard of. At this day called the *Elbe*.

*Rhine* or the *Rhene* is the most celebrated River of *Germany*, the Western Boundure of that Countrey, having his beginning (according to the fore-named Author) on the top of the inaccessible *Rhetian Alps*; whence running with a Course winding somewhat Westward, he at length falleth into the North or *German Ocean*.

And

And mighty Tracts of Land be shown,  
 To Search of Elder Days unknown.  
 New Worlds by some new *Tiphys* found,  
 Nor <sup>11</sup> *Thule* be Earth's farthest Bound.

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( 31 ) *The time shall come, wherein the Main  
 M<sup>o</sup> unloose, &c.*

[ *Nor Thule be Earth's farthest Bound.* ] Not a little do the *Spaniards* glory in this Prophecy of *Seneca*; as pointing out the Discovery of *America*, by them first found out. *Sane non vana, s<sup>e</sup> de Hispanis Hispanus*, says *Delrius*. Nor is it less admired by some of our own Contry-men; I cannot but wonder at that bold Prophecy of *Seneca*, says *Dr. Hackwell (Apolog. &c.)* Yet my Lord *Bacon*, in his Essay of Prophecies seems not to allow this for one. See *Plato in Phaedone de Orbe incognito*; and *Ælian* in his various History de Colloquio *Mida & Sileni*. l. 3. c. 18. But particularly concerning this Prophecie of *Seneca*, see *Abrahamus Ortelius* in his Mapp of the *West-Indies*.

Concerning *Thule* there is no small Difference among Authors. The Poets generally in their Expressions used it for a Place far remote, and beyond which there was no known Land. *Pliny* makes it to be an Island six days sail from *Britain* Northward; some have made it to be an Island in *Britain*, and others *Britain* it self so called. *Strabo* confesses the story of *Thule* to be most obscure; and *Petrarch*, l. 3. ep. 1. having said much, tho nothing positively, concludes at last thus, *Ut nihilo videatur occultior ipsa Insula, quam veritas*. *Mercator* makes it to be *Iceland*; and *Ortelius* will have it to be *Tylemark*, a Tract of *Norway*. *Servius*, in i. *Georg. Virgillii*, comes nearer to the Truth, where he writes, *Thule Insula Oceani inter septentrionalem & occidentalem Plagam ultra Britanniam, juxta Orcades & Hiberniam*. Our English *Pausanias* (the learned *Camden*) supposes it (and most probably) to be *Sbetland* or *Hethland*, an Island in the *Scottish Seas*, lying between *Norway* and *Scotland*, and under the Dominion of the latter; which his Conjecture he strengthens by the Authority of *Pucerus*, who (in his Book de *dimensione terre*) says, that by Seamen it is called *Thylensal*. To this adding the size of the Island, agreeable to that wherein *Ptolomey* places it, he assures himself certainly to have found *Thule*, and pronounces the matter to be at an end and questionless. Which Opinion of his the much knowing *Selden* seems likewise to approve of his *Mare Clausum*, l. 2. c. 1. p. 121. The Name of this Island *Suidas* derives from *Thules* a King of *Egypt*; *Isidore* from the Sun; and some from the Saxon Word *Tell* which signifies a Limit, as if it were a Bound of the North and West. *Vide Cambd. de Ins. Britan.* p. 850.

AQ

## Act III. Scene I.

Enter Nurse, following Medea running frantick  
over the Stage.

## N U R S E.

AH! whither rapt with eager speed away  
Dear Charge? hold, curb thy Rage, thy  
Fury stay!

As when some frantick Fro, whom *Bacchus* mads,  
Trots her wild *Entheous* Dance, and raving gads  
On <sup>1</sup>*Pindus* snowy Top, or *Nysa's* Crown: 5  
So here, now there, she hurries up and down,  
As if with a <sup>2</sup> *Lymphatick* Rage possesst.  
Her Looks attracting Fervour from her Breast.

(1) On *Pindus* snowy Top, or *Nysa's* Crown.] *Pindus* is a Mountain upon the Borders of *Thessaly* near *Thrace*: *Nysa*, when alone without any other Attribute (for there are ten Places, Cities and others, of that Name) is taken for a City of *India*, seated at the foot of the Mountain called *Meros*, (mentioned by *Quintus Curtius* in the 8. Book of his History) in a Cave in which *Bacchus* is said to be nurs'd. The Scholiast of *Apollonius* makes it (as our Author here) a Mountain of *India*. *Delrius* yet dissent from him, and conceives that he confounds *Nysa* with *Meros*, and would have it to be one of the Tops of *Parnassus*. *Pindus* and *Nysa* were Places consecrate to *Bacchus*, where his frantick Solemnities were used to be celebrated.

(2) With a *Lymphatick* Rage possesst.] Those were said to be *Lymphatick*, who, having by chance espy'd some Nymph or watery Deity in the River, were by them, for that Discovery, dispossest of their Senses. Or else so called (as conjectured) in that, from the abundance of the Brains Moisture, proceeded their Distraction. As *Lunatick*, in regard that the Moon is predominant over the Humours. Of the Violence of this Passion thus



thus our Author, in his 13: Epistle to Lucilius; *Nulli tam perniciosa tam irrevocabiles quam Lymphatici metus; ceteri enim sine ratione; hi sine mente sunt: i. e. None are so pernicious or so irrevocable as your Lymphatick Fears; others are irrational, these demented.*

Cries, O you Gods! then weeps, now smiles  
again;

And all the Symptoms of a troubled Brain 10  
Discovers; doubts, threatens, with Anger boils;  
Laments and sighs; Oh! to what Centre toils  
This Weight of Cares? these Threats where will  
she wreak?

Or where will this high Sea of Fury break?  
Which like an Inundation swells: No low 15  
Nor vulgar Mischiefe she intends; t' out-go  
Her self she seeks: we know full well, her old  
Distempers Signs; some eminently bold,  
Horridly impious Act; she plots: 't appears  
In her fell Looks: The Gods deceive our Fears;

## Scene II.

*Enter M E D E A.*

If, Wretch, a Rule thou wouldst prescribe thy  
Hates,  
Thy rash Love imitate; Tamely (ye Fates!)  
And unreveng'd shall we these Nuptials bear?  
Shall this Day idly pass? fought with such Care  
And Toil! with so much Difficulty gain'd! 25  
Whilst self-poiz'd Earth in midst of Heav'n's su-  
stain'd;

*And*

And the bright Orbs their stated Changes run,  
 Whilst Sands no Number know ; whilst Day the  
 Sun,  
 And Night the Stars attend ; whilst 'bout the  
 Pole

<sup>3</sup> The undrench'd *Arctos* turns, and Rivers roll 30  
 Into the Main ; our deadly vengeful Spite  
 Shall ne'er grow less, but rise t' a greater height.  
 What wild Beasts Salvageness ? What chased  
 Waves

Ingulf'd in *Scylla's* and *Charybdis* Caves ?

( 3 ) *The undrench'd Arctos turns.* } By *Arctos* is meant the Constellation of the Northern Bear, as likewise the *Artick Circle*, in which that Constellation is included, called *Arctos*, as well as *Arcticus*. Of which see *Joseph Scaliger* his learned Annotations upon *Manilius*, p. 75. in *l. 1. s. spher.* The Reason of that Epithet *undrench'd*, you shall find in the Annotations upon the fourth Act.

( 4 ) *Scylla's or Charybdis Caves.* } Of *Scylla* we have already spoken, at this day (according to *Phazellus*) called *Scyllus* : *Charybdis* was feign'd to be an old greedy Hag, slain by *Hercules* for stealing away his Oxen, and cast into the Sea, antiently called *Euripus Taurominitanus*, running betwixt *Sicily* and *Italy*, at this day by the *Italians* called *Galo Faro*. (Vid. *Paul. Merul. dissertat. de Mar.*) Others feign that she was by *Jupiter* struck dead with Thunder, and converted into a Rock in that Sea bearing her Name. Concerning whom that noted Adage is in every Man's mouth,

*Incidit in Scyllam cupiens vitare Charybdis.*

Which yet (as *Sanctius* upon *Alcius* notes) is not rightly understood by those who apply it to such as avoiding a small Mischiefe fall into a greater ; but is meant by the contrary, *Scylla* being a lesser Evil than *Charybdis* : and therefore *Circe*, in *Homer*, advises *Ulysses* to steer his Course rather near *Scylla* than *Charybdis*.

What

' What *Ætna*, (under which *Typhæus* lies, 35  
 Expiring Flames) our Rage shall equalize?  
 Nor rapid Streams, nor Torrents heady course,  
 ' Nor wrathful *Euxine* Seas, by *Corus* Force  
 Vext into Storms, nor Flames blown up by Wind  
 Can stop th' incens'd Fury of my Mind. 40  
 I'll down with all.—*Creon* his Fears did move  
 (Forsooth) and King *Acæstus* Arms;—“ True Love  
 “ Can never stoop to fear of any?—But,  
 O'erpower'd he was inforc'd to yield:—Could not  
 He yet to his poor Wife have bid adieu! 45  
 My Life! stout tho he be, he fear'd this too.  
 Yet sure, being *Creon's* Son, he might a while  
 Have respited the Time of our Exile.  
 But one short Day, to take my last farewell  
 Of both my Children!—Yet, tho short, 'tis  
 well. 50

( 5 ) *What Ætna, under which Typhæus lies,*  
*Expiring Flames, &c.* ] The ingenious *Pétrarch* ( *nel Triumpho*  
*d' Amore* ) hath made choice of this place for his Imitation ;

*Non belli mai Vulcan, Lipari, od' Ischia,*  
*Stromboli, O Mongibello in tanta rabbia.*

*Vulcanian Lipari nor Ischia*

Or *Ætna*, can such furious Flames display.

*Typhæus* was one of the Giants that invaded the Heavens, struck  
 down by *Jupiter* with Thunder ; over whom (according to *Pin-*  
*darus* and *Ovid*) *Ætna*, (according to *Homer* and *Virgil*) *marime,*  
*Jovis Imperiis imposta.*

( 6 ) *Nor wrathful Euxine Seas by Corus Force, &c.* ] Of the  
*Euxine* Sea we have already spoken. *Corus*, according to the O-  
 pinion of some, is a Western Wind blowing toward the North ;  
 so likewise *Lucan* makes it 5. *Phœx*. tho the Censurer of him, and  
 all Poets reprehend him for it, who will have it to arise (and  
 rightly) from a Point of the North, and from thence directly  
 blowing Southward. *Vid. ejus Poet. l. 5. seu Critic.*

Much

Much, much shall these few Hours produce; that  
Fact

Which all Days else shall ring of, this shall act.  
We will invade the Gods, and shake the Frame  
Of the whole Universe.

*No.* Thy Mind reclaim, 55  
Thy Heart, with Grievs disturbed, pacify.

*Me.* " No thought of Rest, till, with our own,  
we see

" A general Rutine; perish if we shall,  
" Perish all else; We will not singly fall.

*No.* See how great Dangers thy Attempts oppose!  
" 'Gainst potent Opposites none safely goes. 64

### Scene III.

Enter JASON.

Still cruel Fates! Fortune severe alike!  
Equally bad, or if she spare or strike!  
So often Heav'n, hath for our desp'rate Woes,  
Found Remedies more desperate than these. 65  
Would we the Faith, to our Wife's Merits due,  
Have kept; We must have dy'd. Death to eschew

(7) ———— *That Fact,*  
*Which all Days else shall ring of, this shall act.* ] So Seneca the Fa-  
ther, in *Thyeste*;

*Age Anime, fac quod nulla Posteritas probet,*  
*Sed nulla taceat.* ————

Soul! do the Fact which all Times may detest,  
But none keep silent. ————

E

We

We must be faithless ; not to this inclin'd  
 By abject Fear, but a paternal Mind. 7  
 For in their Parents Ruine, our poor Race 76  
 Would be involv'd. O Justice! if a place  
 In Heav'n thou hast, by thy white Throne I sweat  
 The Children overcame their Sire. Nor e'er  
 Shall I think other, but that she (tho fierce  
 Of Heart, and beyond all Reclaim perverse,) 75  
 Her Childrens Lives would 'fore my Bed desire.  
 With Pray'rs we were resolv'd t' accost her Ire,  
 But see! sh' hath spy'd us; ill the Sight she brooks;  
 Disdain and Passion printed in her Looks. 79

*Me.* We flie! *Jason*, we flie! for us to change  
 Seats, is not new ; the Cause is new and strange.  
 For thee we us'd, but now from thee we flie.

Whom thus from your Abodes inforce you hie?  
 To whom dost send us? shall we *Phasis* Flood,  
*Colchos* and our Sire's Realms, or Fields with Blood  
 Of slaughter'd Brother stain'd, go seek? what  
 Lands, 86

What Seas must we find out at thy Commands?  
 The *Pontick Straits*? through which that Princely  
 Train

We safe brought home ; when through th' in-  
 censed Main

And dangerous *Symplegades*, we fled 90  
 With thee, now turn'd Adulterer to our Bed?  
 Shall we for small <sup>8</sup> *Iolcos* make? or steer  
 Unto <sup>9</sup> *Thessalian Tempe*? what ways e'er

( 8 ) *Shall we for small Iolcos make? ] Iolcos was the Birth-place of Jason, called likewise Larissa (as Pomponius Mela testifies lib. 2.) which gave a Title to Achilles, who by Virgil is stiled Larissæus.*  
 The

# M E D E A

37

The Place, as *Pindarus* in his fourth *Pyth.* writes, from whence *Jason*, with his *Argonauts*, first set sail for *Colchos*.

(9) *Thessalian Tempe.* ] *Tempe* was a most celebrated Grove of *Thessaly*, and sacred to the *Muses*: *Aelian*, who at large describes this place in his *Vpr. Hist.* l. 3. c. 1. writes, that the Victors in the *Pythian Games* were used to be crowned with the Laurel of this Grove in memorial of *Apollo*; who, after he had slain *Python*, was there crowned with a Wreath of Bays; an Altar being afterwards erected to him in the Place where it was done.

To thee we open'd, 'gainst our selves we clos'd.  
Then whither send y' us? to what Lands expos'd;  
To Exile, an exiled Wretch is sent 96

And yet no place assign'd for Banishment.

Yet go we must, so to command seems fit

To *Creon's* Son-in-law, and we submit.

Inflict on us the worst of Cruelties, 100

We have deserv'd. Let *Creon* exercise

The bloodiest Tortures Tyranny e'er bred;

To plague a Strumpet to his Daughter's Bed.

Load us with Irons; and shut us from all Light

In a dark Dungeon of eternal Night: 106

Yet shall we suffer less than we deserve.

Ingrateful Wretch! think (if thy Heart will serve

To let thee) of the Flame-breath'd Bulls; the Field

Which Armies of Arm-bearing Foes did yield.

When, at our sole Command, those Earth-born

Bands 110

Mutually fell by their self-slaught'ring Hands.

To these, add the *Phryxean* Rams rich Prize,

And sleepless Dragon charm'd; whose wakeful

Eyes

Obey'd Sleep's unknown Pow'r: our Brother slain;

Mischief with Mischiefs re inforc'd again. 115

E 2

Fraud:

Fraud-blinded Daughters urged to divide  
 Their Parents Limbs, unto new Life deny'd.  
 And our own Kingdoms for a Stranger's Crown  
 Deserted; by what Hopes soe'er you own  
 Of your dear Children; by the Certainty 120  
 Of thy new-fix'd Abodes; and Victory  
 O'er vanquish't Monsters; by these Hands of ours  
 Ne'er spar'd for thee r'employ their utmost Pow'rs.  
 By fore-past Fears; Heav'ns, <sup>10</sup> Seas (the Wit-  
 nesses

Of our wrong'd Nuptials) pity our Distress. 125  
 And in thy happy state, to us that crave  
 Render the Comfort thou would'st wish to have.  
<sup>11</sup> Of all the Wealth by *Scythians* rapt away  
 From Sun-scorch'd Dwellers of rich *India*,

( 10 ) ——— Seas

*The Witnesses of our wrong'd Nuptials* ] Our Author seems to follow the opinion of those who will have the Nuptials of *Peles* and *Medea* performed at Sea. *Apollonius* will have them celebrated in the Island *Coreyra*; some at *Byzantium*; others in *Colchis*, and with the Privy of a *Sea*; *Valerius Flaccus* makes them to be begun in the Island *Pruce*, and interrupted by the coming of *Absyrtus*.

( 11 ) Of all the Wealth by *Scythians* rapt away

*From Sun-scorch'd Dwellers of rich India*. ] Meant by the Eastern *Scythians*; *Scythia* by Geographers being divided into *Scythia Europea* and *Asiatica*; *Scythia Europea* (concerning which see *Pomponius Mela* l. 2. and *Pliny*, l. 4.) extends from the Bank of *Tanais*, *Palus Maeotis*, and the Shores of the *Euxine* Sea, to the Mouth of *Aster*. *Asiatica*, beginning from the Limits of the opposite Shores towards the East, as far as the *Seres*, on the North bounded with the Ocean, on the South stretching to the Mountain *Zourus*, on the West to *Cappadocia* and *Armenia*, (tho' those Countries were likewise under the Subjection of the *Scythians*.) *Ptolemy*, l. 6. *Cosm.* divides this *Scythia Asiatica* into *Scythia intra Imaum montem*, and *Scythia extra Imaum montem*. That *intra Imaum* he terminates on the West by *Sarmatia Asiatica*, on the East by the Mountain *Imaum*, on the South by the Nations beyond the *Caspian* and *Hyr-*  
canian

Indian Sea, and on the North by the Land call'd by him *Terra Incognita*. That *extra Innam* hath on the East People call'd *Seres*, on the North *Terra Incognita*, on the South *India extra Gangem*, and on the West *Seythia Interior*. Both of these are properly call'd *Asybiae*.

Too narrow an Exchequer for whose Store, 130  
Our whole Court seems; with whose superfluous

Ore

W'adorn the Woods and Groves; no part brought  
we

But our slain Brother's Limbs, and those on thee  
Impended; Country, Father, Brother, Shame.

With this Dowre wed; parting, restore the  
same.

135

*Jas.* When wrathful Creon fought thy Life to  
have,

Mov'd by our Tears, for Death he Exile gave.

*Me.* We Exile thought a Punishment; but now  
We find, that; for a Favour you allow.

( 12 ) *With this Dowre wed, parting restore the same.*] The Nuptial Dowre, among the Antients, was the most certain Argument of Matrimony; the *Dotis Deditio* being that which distinguished Wives from Concubines, as *Briffonius de ritu nuptiarum* proves, out of *Plautus* his *Trinum. Act. 3. Sc. 2.* Nor (unless in case of Adultery) by the Laws of the *Athenians*, could a repudiated Wife be debar'd from receiving the benefit of it. Wherefore *Medea* here, unjustly divorc'd by *Jason*, claims, as her Dowre, the benefit of all the signal Performances she had for his sake accomplished. The Restitution of which, upon this her undus Separation, she demands to be made good to her, according to the ancient Nuptial Stipulation among the *Romans*, which runs thus, *Ut si Divortium sine culpa Mulieris fieret, Dos ei redderetur restitutaque.* See *Briffonius l. 1. de Formulis, §. 407.* And hitherto; by this Expression of *Medea*, seems *Seneca* to allude.



*Jas.* Whilst yet thou may'st, get thee from  
hence convey'd;

“The Wrath of Kings is Heavy.

*Me.* You persuade  
This to endear you in *Creusa's* Love;  
You seek a hated Strumpet to remove.

*Jas.* Objects *Medea* Love?

*Me.* And Treachery,  
And Murder too.

*Jas.* What Crime is there, 'gainst me  
Thou can'st object, deserves so foul a Blame?

*Me.* All that we ever did. 150

*Jas.* Then 'tis your Aim  
T' involve us in the Guilt of your Misdeeds.

*Me.* Those, those are thine. “He to whose  
Gain succeeds

“The Ill, is the Ill's Author. Tho our Fame  
All should oppose, thou ought'st defend the  
same; 155

And say we're blameless: “He should guiltless be  
“In thy Repute, is guilty made for thee.

*Jas.* “That Life's a burthen, which enjoy'd  
brings Shame.

*Me.* That Life discharge, enjoy'd with Loss of  
Fame.

*Jas.* Rather appease thy Wrath-incens'd Breast,  
For thy poor Childrens sakes; 161

*Me.* No, we detest,  
Abjure the thought; What? shall *Creusa* live,  
And Brothers to *Medea's* Children give?

*Jas.* 'Twill be an Honour when our exil'd Race,  
A Queen, shall with her kindred Issue grace. 166

*Me.*

*Me.* Come never so unfortunate a Day  
To the already wretched, with Allay  
Of baser Blood, to mix our noble Line.

[<sup>13</sup> *Phœbus* with *Sisyphus* his Nephews join. 170

*Jas.* Why seek'st thou Ruine on us both to  
bring?

Let me intreat thee to depart.

*Me.* The King  
Could yet vouchsafe to hear us speak.

*Jas.* Declare 175  
What's in my Pow'r to do for thee.

*Me.* Me! dare  
Any Mischief.

*Jas.* On either Hand, see here  
Two potent Kings. 180

*Me.* Than those a greater fear,  
Behold *Medea!* let us exercise  
Our Pow'rs, and *Jason* be the Victor's Prize.

*Jas.* Weary'd with Miseries, I yield; forbear;  
So often try'd, the turn of Fortune fear. 185

*Me.* Mistress of Fortune we have ever been.

*Jas.* *Acastus* there; here *Creon's* nearer Spleen  
Threatens Destruction.

*Me.* Void thou either's Harms:  
Not 'gainst thy Father-i'-law to rise in Arms, 190  
Or stain with Kindreds Blood thy Innocence,  
*Medea* wills. Guiltless with her fly hence.

*Jas.* Who shall oppose, if they their Pow'rs  
combine,  
And 'gainst us with united Forces join?

( 13 ) *Phœbus* with *Sisyphus* his Nephews join. ] Meaning the  
Issue of *Medea*, Daughter of *Ætes* Son of *Phœbus*, with the Off-  
spring of *Creusa*, Daughter of *Creon* Son of *Sisyphus*. *Me.*

*Me.* Add *Colchians* too; *Aeta* General: 195  
*Seythians* with *Grecians* join; we'll foil them all,

*Jas.* I potent Sceptres dread.

*Me.* Rather take heed  
Y' affect them not.

*Jas.* Lest this our Conference breed  
Suspect, let's here cut short our long Discourse, 200

*Me.* Now *Jove*, o'er all the Heav'n's thy Thunder  
force,  
Stretch forth thy Hand, thy vengeful Flames  
prepare,  
And from crackt Clouds the World with Horror  
scare.

Nor with delib'rate Aim level thy Throw,  
Take him or me: which of us each the Blow 205  
Shall sink, will guilty fall; if at us cast,  
Thy Thunder cannot miss.

*Jas.* Resume at last  
More sober Thoughts, Language more mild, & if  
ought

In *Creon's* Court, in Exile may be thought 210  
Easeful to thee, ask and the ask'd-for have.

*Me.* Thou know'st we can, and use with *Scorta*  
to wave.

The Wealth of Kings; we only wish we might.  
Our Children have Companions in our flight;  
That in their Bosoms we our Tears may shed, 215  
More Sons thou may'st expect from thy new Bed,

*Jas.* I must confess me willing to comply  
With thy Desires; forbid by Piety  
Nor could I suffer this, tho' *Creon's* Pow'r  
Should force me to't. For this alone implore 220

Life;

I Life; of all my Cares the only Ease,  
Sooner I could want Breath, Limbs, Light, than  
these.

*Me.* Loves he his Children so! 'tis well, we ha't;  
Now we know where to wound him. ——— We  
hope yet

We may our last Words in their mindful Breasts  
Implant; embrace; seems this a just Request?  
This too, we with our latest Speech intreat,  
What our rash Grief hath utter'd, you'd forget,  
And a more favourable Memory  
Of us retain; all Passions buried be.

*Jaf.* All, all's forget by us; and here we pray  
Thou may'st the Fervour of thy Mind allay,  
And gentle Curb unto thy Passions give.  
"Patience is Misery's best Lenitive." [Exit.

*Me.* Gone! is't e'en so? hast thou forgotten  
me?  
And all my Merits, slip from thy Memory;  
No; we will ne'er slip thence. Now mind thy  
Part;

Summon together all thy Strength and Art.  
'Tis thy best use of Ills to think there's none.  
Scarce will there Opportunity be shown  
To effect our Treachery. Our Plots they fear.  
Run then a Course from all Suspicion clear.  
Begin, *Medea!* for thy Task prepare;  
And what thou can'st, and what thou canst not,  
dare.

O faithful Nurse! whom Chance with us hath  
made  
Partner in Woes; our wretched Counsels aid.

A Robe we have, our Kingdom's Ornament;  
 As Pledge of his Etherial Descent,  
 By Sol t' *Æta* giv'n: a Carquanet  
 With Gold encha'd, and a rich Coronet 250  
 Set with bright Gems; these to the new-wed  
 Bride

My Sons shall bear; first with dire Tinctures dy'd.  
 Inyoke we *Hecate*; our sad Rites frame,  
 The Altars strow; now crack this Roof in flame.

[Exit,

## C H O R U S.

Nor Force of Flames, nor Strength of Wind,  
 Nor Thunder we such Terror find 256

As a divorc'd Wife, set on fire  
 With Hate and Ardor of Desire.

Not Cloudy *Auster* where he pow'rs  
 Forth Deluges of Winter Show'rs, 260

When *Ister* like a Torrent roul'd,  
 Breaks Bridges down, runs uncontroul'd.

(14) When *Ister* like a Torrent roll'd.] *Ister* is a part of *Danubius*, or the *Donow*, a famous River of *Germany*, which (as *Pomponius Mela* says) maintaining its Course a long while through divers Lands is called *Danubius*, after by the Inhabitants of the Countries through which it passes, *Ister*. *Ptolomey* more particularly tells us, That when *Danubius* is come as far as the City of *Accium* (a City of the Lower *Mysia*, near the Confines of *Dacia*, in the 47. degree of Northern Latitude) it loses its Name, and from thence, until it falls into the Sea, is called *Ister*. Which having received into it sixty Navigable Rivers, falls at length into the *Egeiye* Sea. It arises not far from the *Heriyman* Wood from a clear Spring, now inclosed within the Castle of *Donaweschingen*, a House of the Counts of *Furtemberg*. (*Thulius*.) It is said to have as many Out-lets or *Offis* as *Nilus*, according to *Amnianus Marcellinus*. *Pliny* and *Ptolomey* allow but six. But see as to this *Brietius* in *Parall. Geogr. Vet. & Nov.* Where they are particularly enumerated and nominated.

Not

14 Not *Rhodanus* with rapid Course  
 Where he resisting Seas does force.  
 16 Nor *Hæmus*, when the Sun's hot Beams 265  
 In mid Spring thaw his Snows to Streams.  
 Love spur'd with Passions blind, disdains  
 All Rule, nor brooks imposed Reins.  
 Fearless of Death, covets upon  
 Drawn Swords with obvious Steps to run. 270  
 Mercy ye Gods! we Pardon sue,  
 Safe may he live, did Seas subdue.  
 Yet the Deep's Monarch storms, his Pow'r,  
 Next *Jove's* should stoop t'a Conquerour.  
 Bold *Phaeton*, that durst aspire 275  
 To rule the Chariot of his Sire,  
 Whilst from prescribed Bounds he stray'd,  
 Felt the mad Flames his Rashness made.  
 None suffer'd in a known way; tread  
 In that safe Path where others lead. 280  
 Nor violate the sacred Bands  
 Impos'd by Nature's sacred Hands.  
 Whoe'er those noble Planks which made  
 Bold *Argo*, touch'd; spoil'd of his Shade

( 15 ) Not *Rhodanus* with rapid Course. ] *Rhodanus* or the *Rhone* is a River of *Gallis Narbonensis*, arising from the *Grison Alps*, and from thence, as it were, compassing the Country with his winding Streams, falls at length into the *Gallick* or *Messilian* Sea.

( 16 ) Not *Hæmus* when the Sun's hot Beams. ] *Hæmus* is a Mountain of *Thrace*, upon the Borders of *Myfia* inferior, by *Polybius* reported to be of that eminent Height, that a Man from the Top thereof might behold the *Ægean* and *Ionian* Seas; tho' *Strabo* seems not to allow of this for a Truth. This mighty Mountain (if we believe the Poets) was once a Man, and the neighbouring Mountain *Rhodope*, his Sister, of whose Transformation see *Ovid Metam.* l. 6.

<sup>17</sup> The sacred Grove which *Pelion* crown'd; 285  
 Past floating Rocks in the Profound;  
 Did through so many Perils wade  
 Of the vast Deep; and Anchor weigh'd  
 From off a barb'rous Coast, possess'd  
 Of forein Gold; for home address'd, 290  
 With sad event the Breach heru'd  
 Of the Seas Rites; with Plagues pursu'd  
 And Justice of the angry Main.

*Tiphys*, who first the Ocean  
 Tam'd, <sup>18</sup> to an unskillful Pilot, left 295  
 His Charge, on forein Shores bereft  
 Of Life, far from his native Land,  
<sup>19</sup> 'Mongst unknown Ghosts lies tomb'd in Sand.  
<sup>20</sup> He from the vocal Muse that Springs,  
 At Sound of whose Harmonious Strings, 300

(17) *The sacred Grove which Pelion crown'd, &c.* ] *Pelion* is a most noted Mountain of *Thessaly*; in a Cave or Grot, in which *Peleus*, marrying *Thetis*, entertained (as the Poets fable) and feasted all the Gods. *Vide Claudian. de nuptiis Honor. & Mar.* and *Euripides in Iphigenia*. From whence a great part of the Timber that built *Argo*, was fell'd and taken.

(18) *To an unskillful Pilot, &c.* ] Who this should be that succeeded *Typhis* in the Pilot-ship of *Argo* is not agreed on; some say *Ancus*, others *Euphanus*; but the most generally received Opinion is, that it was *Erginus* the Son of *Neptune*, afterwards slain by *Hercules*.

(19) *'Mongst unknown Ghosts lies tomb'd in Sand.* ] *Typhis* on a sudden, as he held the Helm, fell down dead, and was buried in *Mariandannum* a famous Cave in *Bythinia* *Atherusia*; but whether before he came to *Colchos*, or in his Return, is not known. *Apollonius Hignus* and *Valerius Flaccus* seem to declare the former; but an ancient Greek Author, *Herodotus* by Name, (as cited by the Scholiast of *Apollonius in l. 2.*) affirms that he died not till in his Return from thence.

(20) *He from the vocal Muse that Springs.* ] *Orpheus*, who by general consent of the Antients was held to be the Son of *Phobus*, begotten

begotten on the Mule Calliope. De Corpore vultu Fide. Com. B. libror.  
de Sapiencia veter. c. 11. cui Titulus Orpheus fuit Philosophia. Et Teren-  
tium Heulianum in Prolegomenis ad Apollonium, p. 33. Et Fulgen-  
tius Theolog.

The rapid Streams their Motions ceas'd,  
Their Murmurs the rude Winds suppress'd,  
While Birds their own Notes left, this Song  
Fled listning, and Woods danc'd along;  
His Limbs o'er *Thracian* Acres spread 305  
<sup>21</sup> Dragg'd unto *Hebrus* streaming Head,  
To *Styx* descended, known before ;  
And *Tartarus*, to return no more.  
<sup>22</sup> *Alcides Boreas* Issue flew ;  
<sup>23</sup> He who could various Shapes induc, 310

(21) *Dragg'd unto Hebrus streaming Head.* ] *Hebrus* is a River of *Thrace*, famous for the memoriz'd Tragedy of *Orpheus*, into which the furious *Bacchanals*, after they had torn his Body in pieces, threw his Head. It was antiently called *Rhombrus*, from the vorticious Eddies of its Waters taking its Name *Hebrus*, from *Hebrus* the Son of *Cassander* and *Crotone* ; who afterwards marrying another Wife, by Name *Damasippe*, she became inamour'd of her Son-in-law, and by him being slighted, she falsly charges him to *Cassander* of an Attempt to have ravish'd her ; which he believing, pursues him with armed Force through the Woods whither he had retreated, from which not being able to escape, he threw himself into the *Schombrus*, and there perished. That Accident giving it the new Name of *Hebrus*, as *Plutarch de Fluminibus*, from the Authority of *Timocleus*, delivers the Story.

(22) *Alcides Boreas Issue flew, &c.* ] *Calais* and *Zetes*, the Sons of *Boreas* were slain by *Hercules* in the Island *Tenos*, who (as *Apollonius* hath it in the first of his *Argonautics*) in memorial thereof erected upon their Sepulchre two Pillars, one whereof was said to move at the blowing of the North Wind. The Cause of their Death (as I find collect'd by the Scholiast of *Apollonius*) is variously deliver'd. Some say the Reason of it was, because they dissuaded the Return of *Argo* into *Mysia* to take in *Hercules* ; and the Cause that induc'd them to that was (as *Aristotle* in the third Book of his *Politicks*, c. 13. reports) that in regard of the Eminency of his Person above the rest, they persuaded the *Argonauts*, who held a  
Democratical



Democritical kind of Government among themselves, to exclude him by an *Ostracism*. Some say that *Hercules* did it, to revenge the Injury he had received from their Father *Boreas* in the Island of *Cor*, where he distress'd him with a Storm. Others, in that they contended with *Hercules* about the Dividend of the Gifts given by *Jason* among the *Argonauts*. And some, for that having received *Hercules* as their Guest, they treacherously conspir'd his Death.

( 23 ) *He who could various Shapes induce,  
From Neptune who derives his Breath, &c.* ] *Periclimenus* is reported to have been the Son of *Nelus* or *Neptune*, which is all one; *Νηλεΐδης* ὁ κενὸν ἄνθρωπον, says the Scholiast of *Apollonius*, l. 1. v. 156. Who by the Gift of his Father could change himself into sundry Shapes; slain by *Hercules* after he had transformed himself into an Eagle.

From *Neptune* who derives his Breath,  
From *Hercules* receiv'd his Death.  
He too, when Seas and Earth h' had crown'd  
With Peace, <sup>24</sup> and forc'd the *Stygian* Sound,  
<sup>25</sup> Alive on *Æta's* Pyre repos'd, 315  
His Limbs to Cruel Flames expos'd.

( 24 ) *Forc'd the Stygian Sound.* ] *Hercules*, as the Poets feign; descended into Hell on this occasion; *Theseus* and *Perithous*, attempting to steal thence *Proserpina*, were by *Pluto* taken Prisoners. Whose Rescue *Hercules* undertook and by force perform'd, and dragg'd from thence *Cerberus*. *Vid. Ovid. Met. l. 9.*

( 25 ) *Alive on Æta's Pyre repos'd  
His Limbs to cruel Flames expos'd,*  
*While mingled Gore's Infection, &c.* ] *Nessus* attempting to ravish *Deianira*, after he had transported her over the River *Evenus*, was by *Hercules* (yet on this side the River) shot through with one of his poisonous Arrows; he, to be reveng'd of *Hercules*, cunningly, before he dies, insinuates into *Deianira*, That a Shirt dyt in his Blood, and sent to her Husband to put on, would reclaim his Love from others, and regain his languishing Affection towards her. Which Advice she believing presently puts in execution, and sends a Shirt dyt in his Blood, (not thinking of the Poison mixing with it) to her Husband, which (when he had put it on) cleaving to his Flesh, consum'd him with burning Tortures. He, in this Agony, causes a funeral Pile to be built on the Mountain *OËta* in *Thessaly*, and laying himself thereon, commanded the same to be fired; and so burnt himself alive. *Vide Met. l. 9.* While

While mingled Gore's Infection, sent  
By 's Wife, his Flesh with Tortures rent :

<sup>26</sup> A Boar *Ancæus* Life o'er-threw,

<sup>27</sup> His Uncles *Meleager* slew,

320

And by the vengeful Hand doth fall  
Of his enraged Mother ; All

Deserv'd ; What Crime, did expiate  
That tender Lad's untimely Fate ?

<sup>28</sup> The Boy by *Hercules* unfound

325

In Waves of secure Waters drown'd.

Go now bold Spirits ; plow again,  
When Springs are to be fear'd, the Main.

( 26 ) *A Boar Ancæus Life, &c.* ] *Ancæus* was one of those who adventured with *Meleager* in the hunting of the *Caledonian Boar*, by whom he was slain. *Vid. Ovid. Met. l. 8.* Of whom likewise it is said, that a Boar breaking into a Vineyard where he was drinking, and now about to put the Cup to his Lips, slew him, from whence came the Proverb,

*Multa cadunt inter calicem supremaque labra.*

( 27 ) *His Uncles Meleager slew,*

*And by the vengeful Hand doth fall*

*Of his enraged Mother, &c.* ] *Meleager* having slain the *Caledonian Boar*, presented his Head to *Atalanta* (a beautiful young Nymph, who first wounded him, and whom he affected) which *Meleager's* Uncles (*Toxæus* and *Plexippus*) envying at, took from *Atalanta* the Spoil, at which the enraged Lover slew them both. The News whereof is brought to *Alibæa*, *Meleager's* Mother, who to revenge her Brothers Death, throws her Son's fatal Brand, (the Fable of which see in *Ovid Met. l. 8.*) into the Fire, together with which his Life consum'd.

( 28 ) *The Boy by Hercules unfound, &c.* ] *Hylas*, the Son of *Theodomas* ; a Youth below'd of *Hercules*, who being sent into *Myfia*, to fetch fresh Water from the River *Ascanius*, was drown'd in the same ; or, as feigned, rapt away by the Nymphs of the Flood, in search of whom, *Hercules* and *Polyphemus* went

# M E D E A

— *Hylas* — *quo fons voluit*  
*Clamaver, ut Hylas Hyle, Hyle unum fuerit.*

Calling on *Hylas* in the River drown'd  
That all the Shores did *Hylas, Hyle* found.

The following Verses, in the Original, beginning

*Lumen quoniam, &c.*

in the End of this *Chorus*, as likewise three others immediately following this Verse,

— *Ignotas jacet inter umbras:*

in the middle thereof; I have omitted, as being by *Fidias* and some later Criticks justly censured to be none of *Seneca's*, in that they favour of many illiterate Absurdities, and confound Times and Stories. Conceiving it an Injustice to charge upon *Seneca* the surreptitious Defects of a Poetaster.

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A<sup>c</sup>t IV. Scene I.

Enter N U R S E sola.

**H**Orror my trembling Soul invades, some  
 great  
 Pernicious Mischief present Ill does threat.  
 How vast a Rage her swelling Grief dilates!  
 Its own Incendiary ! Integrates  
 Her laps'd Powers ! with Fury oft possess'd 5  
 I've seen her charge the Gods, attempt to wrest  
 Heav'n with her Charms : some more prodigious

A<sup>c</sup>t

Than these yet works she ; for as hence she packt  
 With frighted Steps, and her dire Conclave en-  
 ter'd,

Forth all her Spells she pours, and what t've  
 ventur'd 10

On, her self long fear'd, there broaches, a whole  
 Hell

Of Ills let loose, close kept in that dark Cell.

And whilst she with sinister Hand, prepares

Th' infaustus Work, sh' invokes with Magick  
 Pray'rs

Whatever Poisons *Libya's* scalding Sands 15  
 Create ; what *Taurus* (where cold Winter stands

( 1 ) *Whatever Poisons Libya's scalding Sands, &c.* ] *Libya* is a  
 Country of *Africa*, taken sometimes for all *Africa*, so called from  
 the Wind *Libi* or *Alif* blowing from thence, or from *Libya* the  
 Daughters of *Erephus*. That Part thereof which borders upon

*Egypt* being fertile, tho a Desert, in poisonous Simples and venomous Serpents, which (as *Ovid* feigns in 4. *Met.*) first sprung from the Drops of Blood falling from *Medusa's* Head newly dissected, as the same was transported by winged *Percus* over that Region: or, as others, from the Blood of the slain Giant. But Naturalists more truly report, that those Countries which are infected with too much Heat or Cold, are ever fruitful in such hurtful Productions.

(2) *What Taurus, &c.* ] *Taurus* is a Mountain of *Asia*, or rather a contigued Ridge of Mountains linked together, and running from the Mountains *Scordisci*, and the Borders of *Cappadocia*, unto the uttermost Bounds of *Cilicia*.

Cloath'd with perpetual Snow,) in's frozen Veins  
 Congeals; and every Monster. At whose strains  
 Crawl scaly Multitudes from under-ground,  
 And as officious Agents wait her round. 20  
 Thither an aged Serpent trails along  
 His o'ergrown Bulk, and darts his forked Tongue;  
 Seeking on whom t'inflict a Death; at sound  
 Of her dire Charms, his pois'nous Length in round  
 And complicated Orbs he folds; she cries 25  
 Poor are the Ills, and base the Weapons rise  
 From this low Earth; I'll from the Heav'ns fetch  
 down

Poisons to serve my turn; this instant crown  
 With Ills worthy thy self; Now, now's the time  
 Something to act above a vulgar Crime. 30  
 Hither descend ' the Snake that seems to lie  
 Like a huge Torrent rolling cross the Skie,  
 In whose immense Folds either ' Bear is ty'd,  
 ' The great th' *Achaians*, th' less *Sidonians* guide.

(3) *Hither descend the Snake that seems to lie  
 Like a huge Torrent rolling cross the Sky,  
 In whose immense Folds, &c.* ] This was the Dragon that was  
 slain by *Cadmus* in *Bavtia*, when he was sent by *Ageus* in search  
 of

of his Sister. Made a Constellation, consisting of one and thirty Stars, and placed between the two Bears; which, with his finewy Flexures he seems to infold, the lesser with his Head and Neck, the greater with his Tail. By one of which it is said the *Achaians*, by the other the *Sidonians* were us'd to sail. Of which likewise *Ovid Trist. l. 4.*

*Regna minisque Fera, quarum regit altera Graias  
Altera Sidonias, utraque sicca rotas.*

Great and less Bears, of which, through Seas rough Tides,  
Thou Greece's Ships, thou South dry) Sidon's guides.

His griping Hands let *Ophiuchus* loose, 35  
And the squeez'd Venom of his Snake infuse.  
Hither repair, drawn by these Charms of ours,  
Python that durst assail two Heav'nly Pow'rs.  
Hydra, with all the Serpents were subdu'd  
By *Hercules*, in their own Death renew'd.

(4) *His griping Hands. let Ophiuchus loose.* ] *Ophiuchus* is a Constellation consisting of seventeen Stars. (as the Scholiast of *Aratus* writes) so called in that in his Hand he seems to hold or grasp a Serpent (which is likewise made up of thirty Stars) conceived to be *Esculapius*, *Hercules* or *Prometheus*; converted into that Constellation, commonly called *Serpentarius*. Vide *Hygini Poeticon Astronomicum*.

(5) *Python that durst assail two Heav'nly Powers.* ] *Python* was sent by envious *Juno* as a Plague to pursue *Latona*, when great with Child of *Phabus* and *Diana*, and afterwards was slain by young *Apollo*.

(6) *Hydra with all these Serpents, &c.* ] *Hydra* was a Serpent, feigned to have many Heads which *Hercules* encountering with, and cutting off some of her Heads, in the room of each of those cut off sprang up two more, multiplying by their own Ruine; the Growth of which, *Hercules* at last, by cauterizing the Wound, prevented, and so slew this Monster, which was afterwards made a Celestial Sign, being a Southern Constellation, extending his Head towards the Sign called the Great Dog, or *Sirius*, his Middle under the *Lion*, and his Tail toward the *Centaur* or *Chiron*. Vide *Aras. Scholiast*.

And thou the *Colchians* wakeful Spy, whose Eyes  
In drowzy Sleep our Spells did first surprize.

Then (having call'd of Serpents all the kinds,)  
Sh' in one mass all pernicious Simples binds.

Whatever on impervious <sup>7</sup> *Eryx* grows, 45

<sup>8</sup> What *Caucasus*, (where sit continual Snows)  
Stain'd with *Promethean* Blood, brings forth;  
what'er

<sup>9</sup> The Warlike *Medes* in charged Quivers bear.

<sup>10</sup> What flying *Parthians* use; with what the Points  
Of his keen Shafts the wealthy <sup>11</sup> *Arab* noints. 50

(7) *Whatever on impervious Eryx grows.* ] *Eryx* is a Mountain of *Sicilia*, so called from *Eryx* the Son of *Buteo* and *Venus* sacred to her, of which she was called *Erycina*. At this day it is called *Monte di Trapani*, as being not far from *Drepanum*, now called *Trapani*, and betwixt that and *Panormus*, now called *Palermo*.

(8) *What Caucasus stain'd with Promethean Blood.* ] *Caucasus* is a Mountain of *Scythia*, beginning from the Mountain *Corax*, and with one Ridg parting *Colchus* from *Iberia*, with the other *Iberia* from *Albania*, and so running to the *Ceraunian* Mountains. To this Hill was *Prometheus*, as the Poets fabled, bound for stealing Fire from Heaven; of whom see more hereafter.

(9) *The Warlike Medes.* ] There be some, who would charge our Author with an Anacronism, in that he brings in *Medea's* Nurse speaking of the *Meder*; who, as they would have it, took their Denomination from *Medius* the Son of *Modes* by *Egeus*: but the Name of *Media* is more antient, being so called from *Madas*, the Son of *Japhet*, who, as *Sleyden* writes, was sent thither by *Nimrod* to plant, about an hundred and fifty years after the Flood, where he laid the Foundation of that antient Empire called after his own Name. *Vide Joseph. Antiq. Judaic. l. 1.*

(10) *What flying Parthians use.* ] *Parthia* is a Country of *Asia*, bounded, as *Ptolomey* describes it, on the West by a part of *Media*, on the North by *Hircania*, on the East by *Aria*, on the South by *Carmenia deserta*. Whose Inhabitants for their manner of Fight were notorious, who in a counterfeited Flight discharged their Arrows backward upon their pursuing Enemies.

(11) *The wealthy Arab.* ] Those of *Arabia Felix*. *Arabia* being divided into three Portions; viz. *Petrea*, *Deserta* and *Felix*. *Arabia Petrea* is on the West bounded with part of *Syria*, on the North

North with *Palestina*, *India*, and part likewise of *Syria*, on the South *Sinus Arabicus interiori*, on the East partly by *Arabia Felix*, partly by *Arabia Deserta*. The last of which on the North is terminated by *Mesopotamia*, along the River *Euphratus*, on the East by *Babilonia*, and part of the *Persian Gulf*, on the South by Mountains running along the Borders of *Arabia Felix*, on the West by part of *Syria* and *Arabia Petraea*. *Arabia Felix* hath on the North *Arabia Petraea* and *Deserta*, part of the *Persian Gulf*: On the West *Sinus Arabicus*, on the South the *Red Sea*, and on the East part of the *Persian Gulf*, as far as the Promontory *Sagarus*. *Vide Ptol. l. 5. Capitegr.*

Those Juices which the noble <sup>12</sup> *Sweves* inclin'd  
Near the cold North, in Groves <sup>13</sup> *Hercynian* find.  
Whate'er the Earth i'th' procreating Spring  
Begets, or in the Winter forth doth bring,  
When rigid Cold in Ice hath all things bound, 55  
And Forests of their Summer's Pride uncrown'd.  
Those Herbs that bloom with a pestiferous Flow'r  
She culls, the Juice indu'd with baneful pow'r

(12) and (13) *Those Juices which the noble Sweves inclin'd, Near the cold North in Groves Hercynian find.* ] The *Sweves* are a People of *Germany*, who altho (as *Tacitus* reports *de moribus Germaniae*) they are by one general Name called *Suoi*, yet are they not one Nation. Of these the most antient and noble (as he says) were the *Semnones*, who accounted themselves as the Head of the *Suevians*. The Posterity of these inhabited the Northern Tract of *Germany*, which is at this day called *Swaben*. *Pucerus* is of opinion that the *Suedes* and these were one Nation, there being but one Letter's difference in their Names; but others think otherwise, and most make them the Offspring of the *Suiones* or *Suomes*, the antient Inhabitants of that Land, which is at this day called *Swethland*, and not of the *Suevi* or those of *Swaben*. *Hercynia* is the most celebrated Forest of *Germany* (if not of the World) of which thus *Pliny*; *In the Forest of Hercynia there are mighty Oaks, which seem to be untouch'd with the Injury of Time, of equal Birth and Age with the World, with the encountering of whose spreading Roots whole Hills are lifted up; and when they run above ground, writhing themselves into such Arches, that Troops of Horse may pass under them. Seated* (according to *Ptolomey*) in the very midst between *Gabrita Sylva*, and the *Sarmation Mountains*.



From Roots distorted wrings. From *Pindus* some,  
 Some Drugs from high <sup>14</sup> *Æmonian Athos* come. 60  
 These tender Sprigs as on *Pangæus* top  
 They grew, did her blood-canker'd Sickle crop.  
 These <sup>16</sup> *Tygris* nourish'd, whose swift Streams  
 opprels  
 His gulphy Channel; these *Danubius*; these  
 The fam'd <sup>17</sup> *Hydaspes*, whose warm Current laves  
 Dry *India's* Sands with Gem-enriched Waves,  
 And <sup>18</sup> *Bætis*, whence its Land a name did get,  
 Whose languid Streams 'gainst Seas *Hesperian* beat,

(14) *Æmonian Athos*.] *Athos* is a Mountain and Promontory of *Thessaly*, call'd *Æmonian*, *Æmonia* being a Name of *Thessaly* deriv'd from *Æmon* the Son of *Deucalion*, as *Thessaly* from *Thessalus* the Son of the said *Æmon*, at first call'd *Pyrrhus* from *Pyrrha* the Wife of *Deucalion*.

(15) *Pangæus Top*.] *Pangæus* is a Promontory of *Thrace*, respecting *Macedonia*; so *Pliny* makes it. Others a Mountain of *Macedonia* near to the City of *Philippi*. *Ortelius* says it was likewise call'd *Pieria*, and antiently *Germanius*.

(16) *Thos*.] *Tygris* is a River arising in the greater *Armenia* from a clear Spring in a plain Ground, whence running and passing through the Lake *Arakusa*, he meets with the Mountain *Taurus* in his way; at the foot whereof in a Cave he sinks under-ground, and arises again on the other side of the Mountain, from whence maintaining his Course through *Thospita Palus*, he waters a great part of *Asia*; and at length with two divided Streams falls into the *Persian Gulf*. A River of most swift and violent Current, whence it takes its Name, which in the *Persian*, *Median* or *Armenian* Tongue signifies an Arrow. Now call'd *Tigris*. But of this River and its Name see more in *Phasarich de Fluminibus*, and the learned *Philip Tac. Manfactu* his Notes thereupon.

(17) *The fam'd Hydaspes*.] *Hydaspes* is a River of *India*, arising from the Mountain *Imaus*; and falling into the great River *Indus*; celebrated for the Treasure of his Streams.

(18) *And Bætis*, whence its Land a Name did get.] *Bætis* (now by the *Spaniards* call'd *Guadalquivir*) is a River of *Spain*, running through that part thereof which in antient times was call'd *Hispania Bætica* from the River, now, *Guñado*; discharging its Streams into the *Spanish* Ocean.

These

These felt the Edge of Knife at birth of Day,  
 In dead of drowzy Night; this slender Spray 70  
 Was from his Stalk cut down. This ripen'd Blade  
 She did with her charm-tainted Nail invade.  
 The deadly Weeds she takes, and forth doth  
 squeeze

Her Serpents putrid Venom, and with these  
 She mixes <sup>19</sup> Birds of inauspicious flight, 75  
 The Heart o'th' solitary Owl; th' hoarse Night-  
 Ravens Entrails whilst alive exsected.

These the pernicious Artist, thus selected,  
 In parcels puts; Flames rav'nous Forcethese hold,  
 Those th' Icy Chilness of benumbing Cold. 80  
<sup>20</sup> Words to her Poisons adds, of no less dread  
 Than Poisons are. See! she begins to tread

(19) *Birds of inauspicious Flight.* ] The Original hath *obscenas Aves*, referring to the nature of the Fowls, as the *Kite, Jay, Night Raven*, &c. (as follows) which were *Aves inauspicatae*, i. e. *male ominatae*. *Horace*, in *Epod. 5.* makes his *Canidia* to add to the Eggs or Entrails alive exsected out of an *Owl*, the Blood of a *Toad*,

*Unctis turpis Rana ova sanguine.*

Where *turpis Rana* is to be taken for a *Toad*.

(20) *Words to her Poisons adds, of no less dread*

*Than Poisons are.* ] Meaning her Magical Incantments. *Dionysius Vossius*, in his learned Comment upon *Moses Maimonides; de Libellastria*, explaining the word *Incantator*, which he derives from an Hebrew word signifying *associate & conjungere*, and questioning why that *associating and conjuring* Term should be apply'd to an Enchanter? tho, as he says, there be no apparent Reason, yet he guesses at these: 1. For that Incantments by their Charms can associate Serpents and other noxious Creatures together, without hurting one another. Hence the Jews have a Proverb (says he) *Societas nuda animalia per Incantationes*. To which, as the learned *Mons. Ludolph* in his elaborate Comment upon his own *Ethiopicus History*, conceives, are to be applied these words of *Deuteronomy, ch. 18. ver. 11, Congregans congregationem*. Which kind of Incan-

tation

tation, some (says he) will have to be double, the greater and the lesser; by the first congregating the greater sort of noxious Creatures, as *Lions, Tygers, Dragons, &c.* by the latter the lesser sort, as *Snakes, Scorpions,* and other venomous Insects. And it is strange what he there delivers from *Tellusius*. That some of the *African Kings*, at the Solemnities of their Inaugurations, are invested, as with a Guard, by *Lions, Tygers, Dragons,* and other such fierce and ravenous Animals, obsequiously associated, as it were to do them Honour, by this kind of magical Incantation. 2. For their associating and consorting with the Devil in their Operations. To which he adds a third, the associating of Words or Charms to their poisonous Ingredients to make them more efficacious. For Proof of which he produces this very Verse of our Author,

*Addit venenis verba non istis minus  
Metuenda.* —————

Her frantick Dance, her Rites infernal makes;  
Now charms; the World at her first Accents  
quakes.

## Scene II.

*Enter M E D E A.*

You silent People of the Shades below! 85  
Ye Gods infernal! and dark <sup>21</sup> *Chaos*; loe!

( 21 ) *Dark Chaos, &c.*] *Chaos* by the Poets is diversly taken; sometimes for the Air, sometimes (as here, and the beginning of the first Act, is meant) for the infernal Mansion. Properly for that confus'd Mass, out of which, this mundane Fabrick, by the Act of Love, was educed, call'd by the *Platonists* the undigested World. *Some Philosophers* (the otherwise famous) have dream'd that this *Chaos* was compos'd with *Demogorgon*, and Assent to him, to the end that if at any time he should have an intent to produce Creatures, he might not want Matter. As if he that could give Form to divers things, could not as well produce Matter to inform. *Boccace Genealog. Decur.*

To you we bow ; thou gloomy Mansion

<sup>21</sup> Where sooty *Dis* resides ! seated upon  
The lowest Hell, the Den of squallid Death !

We you invoke : quit your Abodes beneath, <sup>20</sup>  
Leave your old Task of tort'ring Souls, and pack  
To the new Nuptials. From his wheeling Rack

<sup>23</sup> Releas'd, a while Rest let *Ixion* have,

<sup>24</sup> And *Tantalus* sup free the fleeting Wave.

Whilst *Creon* feels more horrid Pains than these,

<sup>25</sup> Let *Sisyphus* his Torments find no Ease.

( 22 ) *Where sooty Dis resides.* ] *Dis* with the *Latini* was the same as *Pluto* with the *Greeks*, so called (as *Cicero* intimates in his second Book *De Natura Deorum*) *From the Opulency and Treasure of the Earth, as from which all things take their Original, and into which at last they are again resolv'd.* And therefore (says he) *Omnis vis terrena atque Natura, Diti Patri dicata est.* *Malkin's p.*

( 23 ) *From his wheeling Rack*  
*A while releas'd, Rest let Ixion have.* ] *Ixion* attempting to force the Chastity of *Juno*, *Jupiter* substituted a Cloud in her Likeness, of which he was reported to beget the *Centaur* : when afterwards boasting that he had known the Queen of the Gods, he was for that struck down to Hell with a Thunder-bolt; and continually turnd about upon a restless Wheel ; to which he was bound fast with Snakes.

( 24 ) *And Tantalus sup free the fleeting Wave.* ] *Tantalus* either for that when he feasted the Gods, he set before them the Limbs of his Son *Pelops*, (in a most inhumane manner) as part of the Banquet, or else in that being admitted to the Council of the Celestials, he revealed their Secrets, was thrust into Hell, and set up to the Chin, in the River *Eridanus*, where thirsting and hungry, he vainly catches at the flying Streams and dangling Fruit, which avoids his Reach.

( 25 ) *Let Sisyphus his Torments find no ease.* ] *Sisyphus* was the Son of *Æolus*, and Father of *Creon*, and therefore *Medea* wishes a Continuation of his Torments, who infesting *Attica* with Robberies, was at last slain by *Theseus*, and feigned in Hell to roll a weighty Stone up a steep Hill, which still when at the top tum- bles down again upon him.

You

26 You who in perforated Urns still vain  
 Successless Toil deludes, cease from your Pain,  
 And thither hie; this Day your Hands requires,  
 And thou, the Empress of Nocturnal Fires! 100  
 To these our Rites invoked, come; put on  
 Thy worst of looks, and with more Fronts than one  
 Menacing, appear! with loose Hairs thus display'd  
 (As thine becomes) we've searcht each secret shade,  
 With naked Feet; call'd from dry Clouds the  
 Rain, 105

And to its Bottom forc'd the suffering Main.  
 Whilst old *Oceanus* affrighted, hides  
 Within his Waves Recefs his vanquish'd Tides.  
 Heav'n's Laws inverted, shewn the World the  
 Light

Of Sun and Stars at once, the Day and Night. 110  
 27 Drench'd both the Bears in the forbidden Deep.  
 And chang'd the Course the constant Seasons keep.

(26) *You who in perforated Urns still vain*  
*Successless Toil deludes, &c.* ] These were the fifty Daughters of  
*Danaus*, who of their Grandfather *Belus* were called *Belides*; these  
 by the appointment of their Father, slew their Husbands the Sons  
 of their Uncle *Egyptus*, the first night they lay with them, (and  
 therefore here especially call'd upon by *Medea*) for which they  
 are said to be punished in Hell by pouring of Water into a Vessel  
 full of Holes, which they drew up likewise with Buckets pierced  
 or bored through in the same manner.

(27) *Drench'd both the Bears in the forbidden Deep.* ] The greater  
 Bear called *Helice*, and the lesser *Cynosura*, are two Constellations  
 included within the Arctic Circle, into which the Poets feigned  
*Calysto* and her Son *Arctas* were, by the favour of *Jupiter*, conver-  
 ted: which *Juno* maligning, intreated *Tethys* and *Oceanus* that  
 they would not suffer them (as other Stars) to set in their Way  
 ters; (it being the opinion of the Antients, that the setting Stars  
 did descend into the Sea: ) upon which her Request, they were  
 interdicted the Ocean; yet by *Medea* (as she here boasts) not-  
 withstanding drench'd in the forbidden Waves. *Vide Ovid. Me-  
 t. lib. 2.* Cloth'd

Cloath'd Earth in Summer with a Spring new-born,  
 Made *Ceres* see a Winter Crop of Corn.  
 Swift *Phæbus* turn his Streams back to their Source.  
 And *Ister*, in seven Mouths divided, force  
 His Waters to a stand, his Spring confin'd.  
 And made Floods roar, Seas swell, without a  
 Wind.

An antient Wood, whose Leaves its Covert made,  
 At our commanding Voice hath lost his Shade.  
*Phæbus* his Course, Day left at Noon, forbears;  
 And when we sing the Stars drop from their  
 Spheres.

'Tis time, dread *Phæbe*, at these Rites of thine  
 Thou present wert; <sup>28</sup> to thee this Wreath of nine  
 Embroider'd Serpents, wrought with bloody hand,  
 We offer. <sup>29</sup> Lo! his biform'd Limbs durst  
 band

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'Gainst *Jove's* high Empire, bold *Typhæus*! this  
 The pois'nous Blood of treach'rous *Nessus* is,

(28) To thee this Wreath of nine  
 Embroider'd Serpents, &c.] With a Wreath of Serpents the Witch  
*Ericho* crowns her self; in *Lucan* l. 6. The Number Nine by the  
*Pythagoreans* was held sacred, and the perfectest of all Numbers,  
 as consisting of three Ternaries, each of which is divided into  
 three Unities, and therefore in holy Ceremonies (as in Magick  
 Rites) the Antients superstitiously conceived that the Deity was  
 affected with its Imparity. Of the Magical Virtue of Arithmeti-  
 cal or Musical Numbers, see *Delriæ Disquisit. Magic. lib. 1. cap. 2.*  
*Quest. 2.*

(29) Lo! his biform'd Limbs durst band  
 'Gainst *Jove's* high Empire; bold *Typhæus*.] Of *Typhæus* we have  
 spoken already; here said to have biform'd Limbs, in that the  
 Giants that war'd against the Gods, of whom *Typhæus* was one,  
 were sign'd to have the Feet of Dragons. *Pindarus* in 4. *Olymp.*  
 calls *Typhæus* *ἑκακεφαλός*, i. e. *Centecipitem*, hundred-headed.

Giv'n

Giv'n by himself as he did Life expise.  
 These Ashes rak'd we from the *Ocean Pyre*, 130  
 Dryp'd with *Herculean Foam*. See, in this hand  
 The pious Sisters, impious Mothers Brand,  
 Vengeful *Althæa*! 30 these Plumes found we cast  
 By rafeul *Harpies*, as by *Zetes* chas'd.  
 These are the Wings the wounded *Stymphal de*  
 bore  
 Slain by the Shafts dipt in *Lernaan Gore*. 135

(30) These Plumes found we cast

By rafeul *Harpies* as by *Zetes* chas'd. *J. Hesiod* makes the *Harpies* to be but two in number, *Virgil* three. Their Names *Aello*, *Ocyrops* and *Caeno*, feigned to be winged, with Virgins Faces and *Vultures* Claws; the Mythology of which see in *Gyraldus* his *Synagoga Dæmonum*, and *Natal. Comes* l. 7. c. 6. These were chased away from *Phineus*, the old blind and needy King of *Paphlagonia*; by *Calais* and *Zetes* the Sons of *Boreas*, who were said to have Wings, (the Fable of which read in *Ovid Metam.* 7.) *propter nimiam velocitatem eorum qui ad Boream habitans*; and for that reason, or their Celerity in Execution of Designs may seem to be invited by the *Argonauts*, in the Expedition to *Colchos*. Nor do the Names given to those Youths unaptly suit with the Sons of the Wind, *Zetes* being so called *as Castrus, quod nimium flet*, & *Calais ut qui rapidus aëre, quia leniter flet. Tzetzes in Lycophron*, and the Scholiast of *Pindar*.

(31) These are the Wings the wounded *Stymphal de bore,*

Slain by the Shafts dipt in *Lernaan Gore*.] The *Stymphalides*, according to the Scholiast of *Apollonius*, are said to have been the Daughters of a certain Hero by name *Stymphalus*, whose Wife was *Ornithis*. These *Hercules* is said to have slain for their Inhospitality toward him. Others say, they were filthy Fowls feeding upon Mans flesh, taking their Name from a Lake in *Arcadia*; which *Hercules* chas'd away with the Sound of a brazen Instrument, made by *Vulcan*, and given him by *Pallas*; here said to be slain by his poisonous Arrows. *Pausanias*, in *Arcadicis*, reports, that in the Desarts of *Arabia* there were such kind of Fowls, no less terrible to Travellers than *Lions* or *Leopards*, who with their Beak would strike through *Armour*; from whence they found a means afterwards to take them, by inventing a kind of Coverture for the Body, through which when the Fowl had struck his Beak, they were there, as in a *Gin*, detained. There

is a Medal published by *Monf. Patin*, in his *Theſaur. Numiſm.* p. 98. Stamp in Honour of *Hercules*, by the *Temeni Thuriæ* Citizens of *Tschiridſſas*, or *Temeni Poſſia*, a ſmall City of *Lydia*, mentioned occaſionally by *Panſonius* in *Attica*. Which Medal being one of the larger ſize, very rare and curious, and repreſenting the Story of this Fiction, not met with in any other antient Coins whatſoever, I could not but think it worth the exhibiting in this place. Where may be ſeen *Hercules* near a Pillar, on which is placed the Statue of *Pallas*. On his left Arm his Lions Spoil and Club. His Right-hand holding the *Crepitaculum* or brazen Trumpet, made by *Vulcan* and given him by *Pallas*, with whoſe frightful and horrible Sound he drove thoſe Fowls from the Lake and Covert where they lodged, and being on Wing, ſhot them with his poiſonous Arrows. One of the *Symphalides* being there expreſ'd darting a Feather from his Wing, like an Arrow, againſt *Hercules*, as the Deſign ſhews. Which ſee in *Tab. I. Fig. IV.*

32 The Altars ſound! and our own Tripods mov'd  
 B'our fav'ring Goddeſs, ſhew theſe Rites approv'd.  
 33 See *Trivia's* whirling Carr! not as when bright,  
 With a full Orb illuminating Night, 140  
 She drives; but ſuch, when with a lured Face,  
 Vext with 34 *Theſſalian* Charms, a nearer Race,

( 32 ) *The Altars ſound, &c.* ] This was a ſign of *Hecate's* Approach (among Witches) and answering of their Magical Invo- cations, which was always attended with Earthquakes, and the horrid noiſe of howling Dogs. See after what is ſaid at the Number 46.

( 33 ) *See Trivia's whirling Carr, &c.* ] *Trivia* is a Name of *Hecate*, or *Diana*, of whom we have already ſpoken: ſo called either in regard of her Tripple Courſe under the *Zodiack*, according to her Height, Latitude or Longitude, or elſe in that ſhe is ſaid to be Preſident over Croſs-ways or *Trivia*; the Patroness of Witches; whoſe Chariot deſcending was another Sign likewiſe of the Con- ceſſion of their Requeſts. *Vide Ovid. Met. l. 7. de Medea.*

( 34 ) *Vext with Theſſalian Charms, &c.* ] *Theſſaly* was a Coun- try famous (or rather infamous) for Inchantments and Magick Arts; inſomuch as *Pliny* notes, *lib. 30. cap. 1.* That the general Practice of thoſe Arts in that Countrey, gave a more peculiar Name or Title to Magick, being ſtil'd *Arts Theſſalica*.



To Earth she runs : so shine thy triftful Light  
 With pallid Ray, 'and with strange Horror fright  
 The World : 'whilst thy Extreame's to ease, O  
 Great

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*Diſſynna!* <sup>37</sup> rich *Corinthian Brafs* is beat.

(35) *With strange Horror, fright*

*The World.* ] That the Ancients were took with Fear and Terror at the Eclipse of the Moon, is apparent from History, to omit others, I shall only give one memorable Instance out of *Cornelius Tacitus* in the first of his Annals, which for the good effect it wrought is worthy the reciting : In the Rebellion stirred up by *Perceanius* and *Vibulenus*, against *Blesus* Lieutenant-General of the Legions in *Pannonia*, in the beginning of *Tiberius* his Reign, when the Soldiers were in the height of their Disorder, and menaced the greatest Outrage, the Moon on a sudden began to be Eclipsed ; which the Soldiers (ignorant of the Cause) construed as a Presage of present Ill-Luck, and comparing their Attempts to the Eclipse, were of opinion, that their Success shall be prosperous, if the Goddess should become bright again. Whereupon they began with Trumpets, Cornets, and other brazen Instruments, to make a loud Noise, now sad, now joyful, as the Moon appeared clear or dark ; but when the Clouds rising took from the sight of the Moon, supposing she had been hid in Darkness, and utterly lost her Light, they began to lament, complaining that that portended their Labours should have no End, and that the Gods turned their Faces from their Wickedness. Whereupon *Cæsar Drusus*, who was sent by the Emperour to appease them, and whom in a hostile manner they had environed in the Camp, thinking it fit to make his Advantage of their Fears, so wrought that he composed the Sedition, and caused the Ring-leaders to be put to Death. *A Rebellion happily ended!*

(36) *Whilst thy Extreame's to ease, O Great*

*Diſſynna.* ] *Diſſynna* is one of the Names of *Diana* ; so called, as some conceive, in that she first invented Toils and Nets for hunting ; or, as others think, assumed by her in memorial of the Nymph *Britomart*, her beloved Fellow-Huntress, who flying from the pursuit of her Lover *Minos*, to avoid his Surprise, leaped into the Sea, and fell into a Fishing-Net, whence she was call'd *Diſſynna*, and by that Name after worshipped as a Goddess, which *Diana* likewise, in memory of her, vouchsafed to make one of her Attributes.

Of the Beating of Kettles, Basons, and other bræzen Vessels, used

used by the Antients when the Moon was eclipsed (which they did to drown the Charms of Witches, that the Moon might not hear them, and so be drawn from her Sphere, as they suppos'd) I shall not need to speak, being a thing so generally known, a Custom continued among the *Turks* to this day. Yet I cannot but add, and wonder at what *Joseph Scaliger* in his Annotations upon *Manilius*, reports out of *Bonincensius*, an antient Commentator upon the same Poet: who affirms, That in a Town in *Italy* where he lived (within these two Centuries) he saw the same piece of Paganism acted upon the like occasion.

(37) *Rich Corinthian Brass is best.*] *Corinthian Brass* was much esteemed of by the Antients, especially by the *Romans*. The Original of whose high Esteem *Pliny*, *Nat. Hist. lib. 34. cap. 1. § 1; & 3.* delivers thus; *The City of Corinth being taken and burnt by Mumius the Roman Consul, about six hundred and seven Years after the Building of Rome; divers brazen Statues being melted, together with other Vessels of Gold and Silver, in that general Conflagration, and mixing together, from thence arose that celebrated Vein of Brass; so much esteemed by the Romans, that (as he reports) they held it to be in value ante Argentum, ac penè ante Aurum.* But this pretended Original of its Excellency is not taken notice of by any of the *Greeks*; not by *Strabo* in his Description of *Corinth*; *Aristides* in his *Isthmicis*; *Pausanias* in *Corinthiacis*, or *Dion. Chrysostom* in his Commentation of that City; only by *Plutarch*, in *Pyth. Oracul.* which perhaps he might do in compliance with the common rumour he found taken up among the *Romans*. But the learned *Bochartus*, in *Hierozoic. l. 6.* evinces, that the fam'd *Corinthian Brass* was long before this accidental Commixture by Conflagration; and that it was made by artificial tempering, and known even in *Solomon's* time, who thereof caused the Vessels and the Gates of his Temple to be made, particularly the Pillars of the *Portico* before it, for its Curiosity named *Speciosa*, mentioned in the third of the *Acts*, and described by *Josephus* in his *Jewish Antiquities, l. 15; c. 14.* So that 'tis probable it might have been in use some considerable time before it was known to *Solomon*; and may serve to clear *Seneca* from the Censure of having committed an absurd *Anachronism* in this place, which some Criticks unadvisedly impose upon him.

<sup>38</sup> Upon this blood-stain'd Turf our Sacrifice  
To thee we make, <sup>39</sup> this Funeral Torch supplies

(38) *Upon this blood-stain'd Turf our Sacrifice*  
*To thee we make.*] It was the manner of the antient Witches to offer

offer their hellish Sacrifice on an Altar made of Turf, digging a Trench about it (which they commonly did with their Nails) and therein to pour the Blood of a Black Lamb, for *Nigra triformis bestia mactatur Dea*, says *Silius Ital. lib. 1. Medea*, to make her Sacrifice more horrid, empties her own Veins (as in the following Verses) to supply that devilish Ceremony, But of the manner of these Sacrifices, hear *Apollonius lib. 3. Argonaut.*

Δὴ τότε βίωσω νύκτα διαμοιρηθεὶς οὐλάζου,  
 Ἀχμαῖοις βῆσι λοισσάμεν ποταμίῳ,  
 Οἷον ἀνδρῶν ἄλλων ἐπὶ φάρεσι κωαρτοῖσι  
 Βέδρον ἐρύξασθ' ὀσφυγία. Τῷ δ' ἐπὶ θῆλυον  
 Ἀργεῖον σφάζειν, καὶ ἀδαιεῖν αἰμοδυσήσῃ.  
 Αὐτὰρ περιβλήν ἐδ' ὑπὸ σῶσι βέδρον.  
 Μοιροβῆν δ' Ἐκφύτων Περσῶν δαμοιόσασθαι.  
 Λαίαν δ' αὖ Νηπταὶ συμβλήῃα ἔργα μελεσῶν.  
 Ἐρῶ δ' ἔπειτα σταυρωμένην ἰδέσθαι.  
 Ἄλ' δ' ἐπεὶ περιβλήῃσι ἀνεχάξω. Μυθεῖ σὺ δ' ἔσθ' ὄν.  
 Ἦε ποδῶν ἔσθ' ἔσθ' μεταστροφὴν αἰσῶν  
 Ἦε κωνῶν ὕλακί. Μὴ πως τὰ ἔσθ' ἔσθ' κολύσας;

*When humid Night just half her Course hath run;  
 Go to th' untroubled Brook, where wash'd, alone,  
 Glad in a Sable Vesture, dig a Pit.  
 Then of a Female Lamb the Throat strait slit,  
 And o'er the Pit a Pile erected, fire;  
 And the crude Victim lay thereon entire.  
 Then, Perseus, sole-born Hecate appease,  
 With pour'd on Honey, wrought by lab'ring Bees.  
 And (that thy Work may with Success be sign'd)  
 With Pray'rs propitiate her sterner Mind.  
 Which done, go from the flaming Pile; nor let  
 The Noise of barking Dogs, or trampling Feet,  
 Make thee on that revert thy Look again,  
 If so, thy Sacrifice proves all in vain.*

( 39 ) *This Fun'ral Torch supplies*

*Nocturnal Fires, snatch'd from the flaming Pile.* ] The *Lamia* of ancient times used to burn Lights in their *Nefarious Mysteries*, observed likewise by those of later times, in whose Conventions (as *Dekius* reports) *Ignis accensus erat teter & horridus*; nor would any Torch or Brand serve them so well in their infernal Rites as that which was snatch'd from a Funerary Pile. *Remigius* in his second Book of *Demonolatris*, cap. 3. relates a most prodigious Story of two modern Witches, who having digged up two buried Car-

cases

cuffs, and burnt them to Ashes all but the Right Arm of one of them, made thereof a Torch to give light to their Acts of Darknes: the Fingers ends of the dissected Arm, all the while they were about their devilish Work, burning with a blue and sulphurous Flame; which, when the Flame (their Ceremonies done) was extinguished, remained notwithstanding intire, and as if intouch'd by the Fire.

Nocturnal Fires, snatch'd from the flaming Pile.

1° To thee our Head we toss, with Neck bow'd,  
while

Our Charms we utter; our Hairs loosely spread  
A Fillet binds, as when we mourn the Dead.

To thee this wither'd Bough thus wave we round,  
Brought from the dark Shades near the *Stygian*  
Sound.

To thee with bared Breast true *Menad* like, 155

This rusty Knife thus in our Arms we strike.

Our streaming Blood down to the Altar flows;  
Inure your selves, my Hands, such Wounds t'im-  
pose,

And learn the dearest Blood of thine to shed.

The hallowed Flood our pierced Veins have bled.

If thou complain'st thou art too often prest 161  
B'our Orisons, pardon a forc'd Request.

(40) To thee our Head we toss, with Neck bow'd, &c. ] The Gestures and Actions which were used by the Antient Witches in their Ceremonies, *Adorandi gratia*, were most preposterous; perpetrated by the Maintainers of their abhorred Arts at this day; who in their Conventions, when they adore the Devil President of their Meeting, do it, as *Delrius* reports l. 2. 2. 16. with their Back towards him, not bowing their Heads downward, but tossing them up; and reclining them backward, so that their Chins respect the Heavens.

“ That thus, O *Perfis* ! we thy Pow’rs implore,  
 The Cause is still the same as heretofore,  
 Still *Jafon* : now infect the Bride’s Attire, 165  
 That when put on, the close Serpentine Fire,  
 Her inmost Marrow may consume, “ within  
 The yellow Gold, couch’d lies the Flame unseen.

(41) *That thus, O Perfis, &c.* ] *Herote* ; so called, being the Daughter of *Perfens*, and Neice of *Jupiter* ; or, as some will, the Daughter of *Jupiter* and *Asteria*. *Bacchylides* says she was, *ἄσπετος Νυκτὸς ἰσχυρὸν ἄστρην ἑυδύτης*, Daughter of Torch-bearing, large-bosom’d Night.

(42) ————— Within  
*The yellow Gold, couch’d lies the Flame unseen.* ] *Montlius* l. 3. hath briefly touch’d at this Contrivance of *Medea*, in these words;

————— *Auroque Incendia facta.*

But to what part of her mischievous Presents this Gold was to be applied is not certain, whether to that of the Robe, or the Coronet. *Horace*, *Carm. l. 5. Od. 5.* reckons only the *Palla* or Robe. *Pliny*, l. 2. c. 105. reckons only the Coronet. But, in the last Scene of the third Act of this Tragedy, *Medea* reckons up a rich embroider’d Robe, a Carquanet or Neck-lace, and a Coronet of Gold. So that likely it is, she, to make sure work, infected all three. What this fiery Composition therein used was, is much questioned. She here reckons up three several sorts ; the first, that given her by *Prometheus*, part of his heavenly Theft ; the second, taken from the thunder-struck Corps of *Phaeton* ; the third, a sulphurous Composition imparted to her by *Vulcan*. The two first are too poetical to be insisted upon, the last hath some shew of Probability ; for *Pliny* (*loco citato*) takes it to have been *Naphtha* or liquid *Bitumen*, with which the Vest and Coronet of *Creusa* subtly besmeared, as she approach’d the Nuptial Altar, attracting the Flames made of her a lamentable Sacrifice. Of this Opinion likewise is *Canaparius*, *de Atramentis* p. 86. where he conceives it to have been an Inunction of Sulphur and liquid *Bitumen*, or *Oleum Petreolum*, which he terms the *Naphtha* of *Discorides* ; by the Antients (as he proves out of *Galen*) called *Unguentum Medea*. And the Reader may be further satisfied, as to this point, by the learned Animadversions of *Lambacius*, in *Codini excerpta*, p. 142.

Which

' Which he who rues his heav'nly Theft, with still  
Renewed Liver, gave; and taught the Skill 170  
How to conceal its Force; *Mulciber* did  
Give us these Fires, in subtle Sulphur hid.  
This living flash of fatal Lightning, we  
From *Phaeton* our Cousin took; here be  
The Gifts the triple-shap'd "*Chimera* gave. 175  
The Flames breath'd from the Bulls scorch'd  
Throats we have,

(43) *He who rues his Heav'nly Theft, with still  
Renewed Liver.* ] Of *Prometheus* being bound to the Mountain  
*Caucasus*, where an Eagle still tir'd upon his Liver, we have in  
part already spoken, a Fable sufficiently known; yet was he at  
length by *Jupiter* releas'd from thence, tho' the God, to save his  
Oath, caus'd one of his Fingers to be bound with a Hoop or  
Ring of Iron made of a piece of his Chain, and in it a Stone ta-  
ken from the Mountain to which he was bound. From hence  
(as *Pliny* writes in the Proem of his 38. Book) came the Custom  
of wearing Rings, in memory of *Prometheus*, at the first made  
of Iron, and so a long time worn by the *Romans*, afterward of  
Gold. *Vide Salmasi. Pancir. l. 1.*

(44) *The Triple-shap'd Chimera, &c.* ] *Chimera* by *Fulgentius* is  
thus described: a Monster of a triple Form, the Fore-parts re-  
presenting a Lion, the Middle a Goat, and the Hinder-parts a  
Dragon. *Solinus* writes, that the *Chimera* was not a Beast but a  
Mountain of *Lycia*, ejecting Flames from the top thereof, near  
which Lions were wont to harbour, in the midst were Fields in  
which Goats us'd to feed, and the bottom was infested with Ser-  
pents. *Lycophron's Paraphrases* says otherwise, who makes *Chi-  
mera* to be a Woman of that Name, the Daughter of *Amisodarus*  
Governour of *Lycia*, who, with her two Brothers *Draco* and *Leo*,  
having seized upon certain Straits or Passages, spoiled and slew  
all that travelled that way. These three, in that they joined to-  
gether unanimously to the Ruine of others, gave occasion of the  
Fable of this triple-shap'd Monster, as the usual ordering of their  
Forces, the Posture of their Shapes; for in the Front or Van  
*Leo* still fought, in the midst or Battel *Chimera*, and in the  
Rear *Draco*. *Bellerophon* having vanquish'd these in fight, was  
therefore feign'd to have slain this Monster. *Vide Plut. in lib. de  
Virtut. Mælior. de Bellerophonte & Chimera.*

Which mixed with "*Medusa's Gall do serve,*  
 So charg'd, the secret Mischief to conserve.  
 With Pow'r these Poisons, *Hecate*, inspire,  
 And guard the hidden Seeds of the close Fire: 180  
 Lurks in these Gifts, let them deceive the Test  
 Of Sight and Touch; whilst in her Veins and  
 Breast

The subtle Fervour spreads, and doth calcine  
 Her melting Limbs; in Smoak let her Bones pine,  
 And her inflamed Tresses, beam-like blaze, 185  
 And dim the Light her Nuptial Tapers raise.

—Our Pray'rs are heard; thrice *Hecate*' bark'd  
 aloud.

Thrice with sad Flames her sacred Fires she show'd,

(45) *Medusa's Gall, &c.* ] *Medusa* was the Daughter of *Phorcus*, who had besides her two other Daughters, whose Names were *Euryale* and *Sthenis*; these inhabited the Islands called *Dorcadis*, in the *Æthiopic* Sea, opposite to *Hesperides*. They were said to have but one Eye in common amongst them, Snaky Tresses, Tusks like Boars, Brazen Hands, and Golden Wings. Some say they were all of admirable and equal Form and Beauty, and on whom whoever look'd were struck with Admiration and stupefying Astonishment; from whence sprung the Fable, that the Sight of them converted Men into Stones. Called *Gorgons* (as some think) of their Nimbleness and Agility. There be who report (if this be not the greater Fiction) that in *Libya* there is a kind of Beast called a *Gorgon*, not much unlike to a Sheep, his Head shaggy, with Hair hanging over his Eyes, when shaking his Hair from his Eyes, and erecting his Head, he kills those that see him, with his very Look. The Hair of *Medusa* (which was once her greatest Ornament) was by *Pallas* converted into Snakes, as a Punishment inflicted upon her for suffering her self to be abused by *Neptune* in her Temple: her Snake-hair'd-Head was afterward cut off by *Perseus*, and by him in the Constellation is held forth, called the *Devil's Head* and *Caput Argol.* Vide *Ovid. Met. l. 3, & 4. Natal. Comes l. 7. c. 12.*

(46) *Our Pray'rs are heard; thrice Hecate bark'd aloud.*

*Thrice with sad Flames her sacred Fires she show'd.* ] *Medea's Prayers* are ratified by the barking of *Hecate* and her Hell-hounds, (for

no better Attendance do the Poets allow her than a Company of howling Curs) one of the signals of her Approach, which is thus express'd by *Virgil*, *Æneid*. l. 6.

— *Mugire solum & juga capta movere  
Sylvarum ; visseque canes ululare per umbram,  
Adventante Dea.* —

The Centre bellow'd, woody Mountains danc'd,  
Dogs howl'd in shades, while *Hecate* advanc'd.

As likewise by Fulguration, and the sad Light of her infernal Fires, which was another token of her Coming. Yet the Poets make the unusual and sudden Splendor of Flames to be a general Signal of the Advention of any of the Deities as well as of her. For so *Claudian* l. 1. *de Rap. Prof.* designs the Approach of *Phæbus*: so likewise *Ovid*, in *Mec.* l. 4. ushers the coming of *Bacchus*, and *Plautus* in *Amphytr.* the appearance of *Jupiter*.

All's finish'd. Nurse, my Children call, that  
they

Unto *Crensa* may these Gifts convey. 190  
17 Go Children ; Issue of a hapless Mother ;  
Go, by your Pray'rs and Presents seek another,  
Less kind t'appease. Back hither quickly hie,  
That we your last Embraces may enjoy.

## C H O R U S.

Whither runs 18 bloody *Menas*, drove 195  
By the fierce Fury of her Love ?

(47) Go Children, &c.] What the Number of *Medea's* Children was, is controverted ; some make them three, others but two, as *Seneca* here. The Names of the three *Dindimus*, *Alcymenus* and *Thersander* ; of the two *Marmorus* and *Pheretes*. See, as to these last, *Apollodorus lib.* 1.

(48) Bloody *Mænas*.] Meaning *Medea*, hurrying up and down like a frantick *Bacchanal*. The *Mænas*es being so called from *galyx*es, as madd'd by *Bacchus* his infuriating Infusions.



What Mischief with wild Rage intends !  
 In Frowns her wrinkled Forehead bends.  
 Shaking her Head, she proudly jets,  
 And menaces the King with Threats. 200  
 Who her an Exile would suppose ?  
 The flushing Red in her Cheeks glows.  
 Now Palenefs thence the Red does chace,  
 No Colour long her changing Face  
 Retains ; now here she runs, now there, 205  
 Distracted as her Passions bear.  
 49 As Tygres of her young bereft,  
 With wild Speed prosecutes the Theft  
 50 Through *Ganges* Forest ; so, nor Rage  
*Medea* knows, nor Love t' allwage.

( 49 ) *As Tygres, of her young bereft,*  
*With wild Speed prosecutes the Theft.* ] A most apt Comparison ;  
 for by a Tygres the Antients hieroglyphically express'd the De-  
 sire of Revenge. A Creature (especially those of *India*) of no  
 less Strength and Fierceness than a Lion ; the Female reckoned  
 by *Ælian*, *inter Animalia philotæca*, great Lovers of their Young ;  
 of which being by Huntsmen deprived, she pursues them with  
 violent Speed ; to retard which, they cast in her way Glass  
 Spheres or Globes, wherein she seeing her Likeness, imagines it  
 to be that of her little Ones ; and having tumbled and tofs'd  
 them for some time, and at last broken them, and not finding  
 what she sought for, she again pursues her Chace after them, nor  
 leaves off till she have forc'd the Huntsmen to take Ship for their  
 Safety. See the Author of the Hieroglyphical Collections *ex Vet.*  
*& Nestes Descript.* lib. 4, & 6. usually annexed to the Edition of  
*Pierius*.

( 50 ) *Through Ganges Forest.* ] *Ganges* is one of the greatest Ri-  
 vers in the World, whose Spring arises in the *Emodian* Mountains,  
 or the Mountain *Imaus*, commonly called *Delanguer*, in the Con-  
 fines of *Tartary*, dividing *India* into two parts ; the Eastern Di-  
 vision is said to be *extra Gangem*, without *Ganges* ; the Western  
*intra Gangem*, within *Ganges* ; whose Forests are conceived to be  
 part of the Kingdom of *Bengala*, stored with all sorts of ravenous  
 wild Beasts, besides Elephants and their mortal Enemies *Rhinoc-*  
*rotæ*.

Notes. It is said to have taken its Name from a mighty Prince so called, Son of *Gomer*, Son of *Japhet*, Son of *Noah*, says *Carilus Stephanus*; and still retains its old Name *Ganga*, according to *Guastaldus, teste Ferraria*. It falls into that part of the *Indian* Sea called from it antiently *Sinus Gangeticus*, at present *Golfo di Bengala*, with no less than nine Out-lets or *Ostia*, says our Author *Seneca*, in his *Book de situ India*. *Virgil*, in *Aeneid*. 9. allows of no more than seven.

Now Wrath and Love their Pow'rs conjoin;  
What will she do? to which incline?

When from *Pelasgian* Lands away

Will she her curst self convey?

And by her wish'd Absence clear

215

The Kings and Kingdom of their Fear?

Now, *Phœbus*, drive with winged pace,

No curbing Reins retard thy Race.

In her dark shades let friendly Night,

Now hide the Lustre of the Light.

220

And *Hesperus*, Night's Usher, steep

The fear'd Day in the Western Deep.

## Act V. Scene I.

*Enter NUNCIUS and CHORUS.*

NUNCIUS.

**A**LL's lost! our Kingdom's Glory sunk in  
 Fire;  
 The Princely Daughter and her Royal Sire  
 In blended Ashes lie.

*Cho.* Say how betray'd?*Nun.* Ev'n by those usual Trains for Kings are  
 laid.

By Gifts.

*Cho.* In those what Treachery could be?*Nun.* Nay, that's my wonder: Nor, tho' th'  
 Fact I see,

Can my Belief receive't for possible.

*Cho.* The manner of so strange a Ruine tell.*Nun.* As 'twas commanded, the devouring  
 FlameAssaults each part o'th' Palace: the whole Frame  
 In pieces falls; and now we fear the Town.*Cho.* The raging Flames with thrown-on Wa-  
 ter drown.

*Nu.* Ev'n that Astonishment and Wonder breeds  
 In this Disaster, Fire on Water feeds;  
 The more suppress, the more it burns; and grows  
 By that which to extinguish we impose.

Scene  
 14

Scene II.

Enter M E D E A, and her N U R S E.

N U R S E.

Fly! fly, *Medea!* quickly hence be gone,  
And seek with speed some other Region. 20

*Me.* How should we fly!—No; were we fled,  
to see

This Day, we would return again; to be  
Spectatress of these Gallant Nuptials.—Heart!  
Dost stop? pursue thy happy Rage; this part  
Of thy enjoy'd Revenge, what is't?—Distraught!  
Dost thou yet love? is widowed *Jason* thought 26  
Sufficient? work; *Medea*, work! invent  
Some strange unusual kind of Punishment.

<sup>1</sup> Hence with all Right, expulsed' Shame be gone.

<sup>2</sup> "That's poor Revenge, which Hands yet pure  
have done. 30

(1) Hence with all Right expulsed Shame be gone. ] So *Medea* in  
*Apollon, Argonaut.* 3. cries out,

ἔπιβρο αἰδώς  
ἔπιβρο ἀγχιῶν

— Farewel Honour,  
Farewel Shame. —

When she cast off the Duty and Affection of a Daughter, as now  
of a Wife and Mother.

(2) That's poor Revenge, which Hands yet pure have done. ] This  
Verse in the Original is subject to several Readings. The ordi-  
nary Editions have it thus,

*Levis est vindicta, quam ferunt parvae manus.*

And some instead of the word *parvae* have *provae*; but *Grævius*, from the *Florentine* Manuscript, gives us a better Reading, *parva manus*; affording (as he conceiv'd) a more emphatical Sense and Meaning, implying, that *Medea* thought not her Hands stained with any Guilt of Impiety or Impurity, by the Death of *Creon* and his Daughter, looking upon him as a common Oppressor and her open Enemy, and upon *Cressa* as a Harlot and Wronger of her Nuptial Bed, and in that case had acted only (as Justice upon Offenders) *paris manibus*. We have therefore, in our Version, followed the Text as corrected and interpreted by *Grævius*.

Be all intent on Wrath; bravely excite  
 Thy drooping Thoughts, and with more eager  
 Might  
 Rouze up th' old sparks of Rage hid in thy Breast.  
 What we have done already, to the rest  
 W'intend, may be call'd Piety: now ply't; 25  
 Let the World know how vulgar and how slight  
 Our former Ills were, but as Preludes to  
 Ensuing Rage. What could such rude Hands do,  
 Might be term'd great? or by a Girl be shown?  
 We're now *Medea*; our Invention grown, 40  
 As our Ills multiply'd. Now, now we're joy'd,  
 We lopt our Brother's Head, and did divide  
 His bleeding Limbs; that we our Father spoil'd  
 Of his Crowns sacred Treasure; and beguil'd  
 Daughters to take up parricidal Arms. 45  
 Seek matter for thy Fury, for all Harms  
 That brings a Hand prepar'd.—Wrath whither,  
 oh!  
 Transported art thou? 'Gainst what treach'rous  
 Foe

Intend't

Intend'ft these Weapons? — Something my fierce  
Mind,

But what I know not, hath within design'd, 50  
Nor dares t'her self disclose — Fool, I have been  
Too fondly rash. Oh that I could have seen  
Some Children of the Strumpet got! — What's  
thine

By *Jason* think *Crensa* bore. This kind  
Of Vengeance likes; and likes deservedly. 55

The height of Ills, with a Resolve as high  
Attempt: You, we did once our Children call,  
For your Sire's Crimes a Satisfaction fall,

— Horror invades my Heart; an icy Cold  
Stiffens my Limbs; my Breast pants; Wrath his  
hold 60

Hath left, and there (a Wive's stern Passions quit)  
A Mother's soft restor'd Affections sit.

We in our Childrens Blood our hands imbrue?

Ah! better Thoughts distracted Griefs pursue!

Far be it from *Medea* yet, to act 65

So foul a Sin, or so abhor'd a Fact.

What Crime, poor Wretches! shall they suffer  
for?

— Their Father's Crime enough, and greater  
far

Their Mother. Let 'em die, they're none of mine.  
Hold! they're thine own: then perish because  
thine. 70

Alas! they're innocent: without a touch

Of Guilt: 'tis true; my Brother too was such.

Why stagger'st thou my Soul? or why do Tears  
Water my Checks? whilst Passion this way bears

My

My wav'ring Mind, now that way Love divides;  
Toss'd in an Eddy of uncertain Tides. 76

As when the Winds wage war, the passive Waves  
Are counter-rockt, the Sea a Neuter raves.

So floats my wreckt Heart; now Wrath wins the  
Field,

Now Piety; to Piety Wrath yield. 80

Oh! you, the only Joy and Comfort left  
Of our sad State! now of all else bereft;

Come hither, my dear Children! and with mine  
Your little Arms in close Embraces join.

May in your Lives your Father yet delight, 85

Whilst I your Mother may— Exile and Flight  
Inforce me on: strait from my Arms with Cries

Will they be torn; then perish from all Joys  
Of Father as of Mother. Grief again

Renews; my Hate boils high, my heated Brain  
Its old Rage fires, and stirs m'abhorred Hand

Up to new Mischief. On then, thy Command  
We follow. ' Would an Issue from my Womb

As numerous as *Niobe's* had come,

And twice seven Children had from us deriv'd  
Their Births: our Barrenness hath ev'n depriv'd

( 3 ) *Would an Issue from my Womb*

*As numerous as Niobe's had come.* ] Of the Number of *Niobe's* Children there be several Reports; *Homer* reckons but seven, Sons and Daughters; *Euripides* fourteen; *Sappho* eighteen; *Bacchilides* and *Pindarus* twenty; others say they were but three in all; *Tertius* yet reckons seven Sons and seven Daughters by their Names, viz. the Sons *Sypilus*, *Agætor*, *Phedimus*, *Ismenes*, *Euphytus*, *Xantalus*, *Damasilthon*, the Daughters *Nearsa*, *Cleodexe*, *Astioche*, *Phoeta*, *Pelopis*, *Eugye* and *Chloris*. Of the Death of her and her Children, and her Conversion into Marble, see *Ovid Metam.* l. 6. *Pausanias de Arcadicis. Poliphatus de non credendis fabulis.*

Our

Our Vengeance; yet w' have two: enough t' expire  
As Victims to our Brother and our Sire.

—Whither does this dire Troop of Furies bend?  
Whom seek they? where their fiery Strokes intend?  
'Gainst whom shake they their bloody Brands,  
Snakes wound

101

In lashing Whips with horrid Hisses sound.  
Whom does *Megara* with infestive post  
Pursue? what yet unknown dismember'd Ghost,  
Is this appears? 'ts my Brother's, come to crave  
Vengeance of us; and Vengeance shalt thou have.  
But first, fix all these Fire-brands in my Eyes;  
Tear, burn; my Breast to Furies open lies.  
Hence these dread Ministers of Vengeance send,  
And bid these Spirits satisf'd descend.

110

Leave me to my self; Brother; to employ  
This Arm in thy revenge, that did destroy  
Thy Life; † thus with this Victim we appease  
Thy injur'd Ghost.—What suddain Sounds are  
these?

(A) Thus with this Victim we appease

Thy injur'd Ghost. ] This said, she kills one of her Children, as a  
Sacrifice to her Brother's Ghost. *Alcibiades* hath a pretty Emblem  
taken from *Archias*, the Greek Poet, upon the Statue of *Medea*  
killing her Children, in whose Bosom a Bird built her Nest.

*Colchidos in gremio nidum quid congeris? eheu*

*Nescias cui pullarum tuum mulo credis avis?*

*Dura parens Medea; juvis servissima Notos*

*Perdidit, & speras parcat ut illa tuos?* Embl. 54.

Poor Bird, that know'st not where thou build'st thy Nest!  
Trust'st thou thy young ones in *Medea's* Breast?  
Her cruel Hands shed her own Childrens Blood,  
And dost thou hope that she will spare thy Brood?

Yet *Ælian* (in the fifth Book of his *Various Histories*, c. 21.) seems  
to assuile her of the Murder of her Children; *Thaire bē jōmē* (says he)

206



*who report that the Rumour concerning Medea is false, and that not she but the Corinthians made away her Children; that Tragical Fable owing its Original to Euripides, who, at the request of the Corinthians, transfer'd the Murder of the Children from them to their Mother; Truth in process of time giving place to Fiction: who says further, That it was a common Fane in his Days, that the Corinthians us'd to offer expiatory Sacrifices, as a Tribute to the Ghosts of the slain Children.*

What means this Noise? — Arms 'gainst my Life  
are bent. 105

Up to the Houses top force thy Ascent:  
Finish thy Murder there. Come you with me  
My small Companion: whilst this Body we  
Convey along. Now, Soul, thy task intend, 120  
Nor thy brave Mischief unregarded end  
In secret; shew't the People, let them stand,  
Th' amaz'd Spectators of thy Tragick hand.

### Scene III.

*Enter J A S O N, cum Armatis.*

J A S O N.

You whom the Murder of your Prince doth move  
With sad Resentments of a loyal Love, 125  
The Author of that execrable Deed  
Help to surprize; hither with Weapons speed  
You armed Cohorts, here this House surround,  
And lay the Fabrick level with the Ground.

*Me.* Ay, now our Sceptre, Brother, Sire, again  
W'enjoy, and *Colchans* their rich Spoil retain. 131  
Our Kingdom and our lost Virginity  
Are now restor'd: O long cross Destiny  
At length grown kind! O festive Nuptials! Oh,  
Give thy Revenge, as Crime, Perfection. 135  
Dispatch

Dispatch while thy hand's in.—Why thus delays  
My Soul? what Doubts? — Our potent Wrath  
decays ;

Now of the Fact a shameful Penitent.

What have I done? Wretch! such tho I repent,  
I've don't; an ample Joy m'unwilling Heart. 140

Seizes: it grows upon me. Yet this part  
Of Vengeance wanted, he not being here,  
Nor a Spectator; without whom whate'er  
W've done, is lost.

*Jaf.* See where she sits, upon 145  
Yon Houses shelving top! hither some one  
Bring burning Brands, and Fire impose on Fire;  
That scorch'd in her own Flames she may expire.

*Me.* Do, raise your Sons a Fun'ral Pile; your Bride  
And Father-in-law, our Kindness did provide 150  
With Rites of Sepulture. His Doom this Son  
Hath felt; the like shall this, whilst thou look'st on.

*Jaf.* By all the Gods! by our Community  
Of Flight and Bed, which uninforced I  
Ne'er violated: spare this Child; O spare 155  
Me this: the Crime is mine, then let me share  
The Punishment; and let deserved Death,  
Seize on my guilty Head, and loathed Breath.

*Me.* No; where thou would'st not ha't, where  
thou dost feel

Most Sense of Sorrow, will we force our Steel. 160  
Go now, thou proud Insulter, go and wed  
Young Virgins, now, and leave a Mother's Bed.

*Jaf.* Let one suffice t'have suffer'd.

*Me.* If our Rage  
One Death, or single Slaughter could assuage 165.

We

We none had sought ; and tho both die, yet that  
T'our Wrongs is not Revenge commensurate ;  
If in our Womb a Pledge there be, ev'n there  
This Steel shall search't, and thence the *Embriom*  
tear.

*Ja.* Dispatch thy Villany ; no more we crave !  
An End at least now let our Sufferings have.

*Me.* Hastenot my Grief ; but leisurely employ  
Thy slow Revenge. This Day's our own ; w' enjoy  
Th'accepted time.

*Ja.* Death, cruel ! we implore, 175  
Kill me.

*Me.* Thou Pity crav'st. All's done ; not more  
Had we (O Sorrow ! ) as a Sacrifice  
To offer thee. Erect thy humid Eyes,  
Ingrateful *Jason*, here look up ; dost know 180  
Thy Wife ? thus use we to escape : Heav'n's show  
Our flight clear way ; see both our Dragons here,  
Who freely stoop their scaly Necks to bear  
Their willing Yoke. Now take your Sons, whilst  
On winged Wheels through Airy Regions fly.

*Ja.* Go, thro' the high *Ætherial Stages* post,  
And shew there are no Gods where'er thou go'st.

(3) Go, through the high *Ætherial Stages* post,  
And shew there are no Gods where'er thou go'st.] From *Corinth*, drawn  
by her winged Dragons, *Medea* flies to *Athens*, where she married  
*Egeus*, and had by him a Son called *Medus* ; whom likewise af-  
terward (attempting to poison his Son *Theſeus*, that so the Kingdom  
of *Athens* might descend to her Son *Medus*, and being detected)  
she leaves, and by flight returns to *Colchos*, which (her Father  
being dead) she recovered, and (as *Simonides* writes) the King-  
dom of *Corinth* likewise. Who tho in her Life so wicked, yet af-  
ter Death was by the *Colchians* honoured with Divine Rites, who  
dedicated a Temple to her Memory, into which (in regard of  
*Jason's* Ingratitude) no Men were permitted to enter.

F I N I S.





P. 107. PHAEDRA & HIPPOLYTUS. M. V. Gucke Sculp.

*Phædra and Hippolytus :*  
A  
TRAGEDY.

WRITTEN

Originally in *L A T I N*

BY

LUCIUS ANNEÛS SENECA

The PHILOSOPHER.

Englified by

Sir *Edward Sherburne*, Knight.

WITH

ANNOTATIONS.

---

— *Pudicum*

*Perdidit Hippolytum non fœlix cura Pudoris.*

*Ausonius Edyll. 15.*

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# Dramatis Personæ.

**H**ippolytus, Son to *Theseus* by *Antiope* or *Hippolyta* Queen of the *Amazons*.

*Theseus*, King of *Athens*, Father of *Hippolytus*.

*Phadra*, Queen of *Athens*, Wife to *Theseus*, Mother-in-law to *Hippolytus*.

Nurse to *Phadra*.

Nuncius.

Chorus.

M U T E S.

Huntsmen.

Maids to *Phadra*.

Servants.

S C E N E

*Athens*, and the Country adjoining.

H 2

T H E



THE  
ARGUMENT.

**H**ippolytus, averse to Venus Joys,  
In Sylvan Pleasures his chaste Life  
employs.

Phædra his Bed incestuously desires,  
Plots to enjoy it, is rejected. Fires  
Of Love then turn'd to Hate. A Rape she feigns,  
Lays to his charge. This Faith with Theseus gains.  
Young Hippolyte flies, rash Curses after sent,  
The flying Youth with a sad Death prevent.  
Which known to Phædra, struck with deep Re-  
morse,  
She with his Sword Life from her Breast doth  
force.

Phædra

# Phædra and Hippolytus:

A

## TRAGEDY.

### ACT I. SCENE I.

*Enter HIPPOLYTUS with Huntsmen,  
preparing for the Chase.*

HIPPOLYTUS.

**G**O; you the shady Woods <sup>1</sup> beset,  
You tall <sup>1</sup> Cecropius Summit beat

(1) *Woods beset.* ] Expressing the manner of the antient Hunting; which was, to surround with Troops the place where the Game was lodg'd; allotting to every Man his Station, Task and Arms. Which was done by *Magister Venationis*, the Master of the Hunt (whose Part Hippolytus here undertakes, and, as *Plinius in Gratium* notes, most artificially, like an excellent Huntsman, performs) without whose Order and Direction it was not lawful for any Man to quit his Station, nor to assail any Beast, but as directed by him. Which Custom *Pterius l. 7. Hieroglyph. c. 6.* affirms was in histime observed and practised in Sicily, as from the Testimony of *Jo. Antonius Pollio* late Prince of Gela, (or, as it is modernly stiled, of *Terra Nuova*) he delivers it. See likewise *Xenophon de Venatione.* & in *1. de Padia Cyri.*

(2) *Cecropius.* ] A Mountain of Attica near Athens, says *Delrius*, citing *Pliny l. 7.* and *Apollodorus l. 3.* neither of which yet say any thing thereof; *Pliny* only says, *Oppidum Cecrops à se appellavit Cecropiam, qua nunc est Arx Athenis*; and *Apollodorus* says no more than that *Cecrops* reigned in Attica, which was formerly called *Acta*, ἀπὸ τῆς ἑταίρας Κεκροπίας ἀγροῦ, and called it after his own Name *Cecropia*; but not a word of the Mountain *Cecropius*. *Ferrius* makes mention of the *Mont Cecropius*, as a Mountain of *Attica*

*sica* near *Athens*, but says nothing in what Part. or Tribe it was placed, or whether the same with the *Mont Cocropius* here mentioned. *Bristius* (in *Parallel. Geogr. Vet. & Nov.*) conceives *Cocropius* to be one of the Hills that compose the Mountain *Hymettus*, and of nearest situation to *Athens*. *Vide illum* p. 408. Which Name likewise *Silius Italicus*, from the Authority of *Strabo*, gives it; as the learned *Gerbelius*, in his Description of *Sophianus* his Map of *Greece*, affirms.

With nimble Feet; those Plains some try  
Which under stony ' *Parnes* lie.  
And those the ' River with swift Waves  
Roll'd through ' *Thriastian* Vallies laves. 5

(4) *Parnes*.] Another Mountain of *Attica*, yielding store of Wild Game, as Boars, Bears, &c. as *Pausanias* in *Atticus* writes; famous likewise for the Temple of *Jupiter*, and his Statue of Brass, from thence called *Jupiter Parnethius*. It is described to be a stony Mountain, yet fertile in Vines; for so by *Senatus*, in *12. Thebaid.* it is stiled,

————— *Parnesque benignus*  
*Visibus.* —————

Nor less fam'd for its good Pasturage, its Name coming from a *Phœnician* or *Syrian* original, *Parnes* signifying no more than *pasture*, in the *Greek*, i. e. *pasceat*, so feed. See *Casaubon's* Notes on *Perseus*, in *Prolegom.* p. 10. Its modern Name is *Chasha*.

(4) *The River*.] Expositors agree not about this Nameless River, which *Seneca* only describes by the Course it takes; and by that it cannot be thought to be any other than the *Attick Cephissus*, which none of them have yet hit upon: for which (besides *Ferrarius* and *Baudrand*) take the Testimony of a learned Eye-witness, *Sir George Wheeler*, in his Map of *Achaia vetus & nova*, inserted in the Edition of his Travels, where you will find it directed through the *Cœmpus Thriastus*.

(5) *Thriastian Valleys*.] So called from *Thris* a Town in the Tribe of the *Oenonides*, mentioned by *Stephanus Byzans.* and *Apollodorus*, l. 3. who writes, That Neptune being worsted in his Contest with *Minerva* about his Claim to *Athens*, in revenge made a breach into the said Valleys, and laid them under a Flood of Salt Water, as he did all *Attica* beside. There was a Gate of *Athens* called *Poreæ Thriastia*, leading into these Valleys.

Climb

6 Climb you those lofty Hills still white  
 With cold *Riphaean* Snows, their Flight  
 Some others take, where stands the Grove  
 With spreading Alders interwove, 10  
 Where ly the Fields which 7 the Spring's Sire,  
 The 4 foftring *Zephyre*, doth inspire  
 With balmy Breath, 8 when to appear  
 He calls the Vernal Flowers, and where

( 6 ) *Climb you thofe lofty Hills, ftill white*  
*With cold Riphaean Snow.* ] What thefe Hills fhould be is not  
 certainly to be affirmed : for, as the ingenious Surveyor of *Attica*,  
*Sir George Wheeler*, in his obliging Letter to me writes, I fup-  
 pofe there is no Mountain of *Attica* high enough to be covered with Snow  
 constantly both Summer and Winter ; if any, it muft be *Cithæron*,  
 joining *Wef*t near to *Parnes*. By *Riphaean* Snows, are to be under-  
 flood Snows harden'd by the cold Northern Wind blowing from  
 the *Riphaean* Mountains ; which were fo called à *perpetuo ventorum*  
*flatu*, for *ῥιπή* *Græcè Impetus*, and *ῥίπαις* (*Servius* in 3. *Georg.*  
*Virgil.*) There are Hills in *Arcadia* called *Riphaei*, but thofe are  
 always written without the *Aspiration*, which is added when we  
 fignify the *Hyperborean* Mountains, if we may rely upon the Au-  
 thority of the faid *Servius*, in 9. *Aeneid*.

( 7 ) — *The Spring's Sire.*  
*The foftring Zephyre.* ] The Poets are generally very prodigal  
 in their *Eucœmius* of this Wind ; and therefore by *Claudian*, in  
*Rapt. Proferp.* l. 2. he is ftiled

— *Pater O gratiffime Veris, &c.*

called *Zephyrus* by the *Greeks* *quasi Ζεφφρος*, *Life-Bringer* ; and by  
 the *Latins* *Favonius quid satis fervens*. *Lucretius*, in 5. *de Rer. Nat.*  
 calls him *Venus her Harbinger*, and makes him frow the *Parus* fhut  
 treads in,

*Et Ver & Venus, & Veneris Prænantius ante*  
*Pinnatus graditur Zephyrus, veftigia propter.*

\* So *Anacreon* *Od.* 57.

*Ὅνδ' ἀνέμῳ ἠδὲ πτεροῦ*  
*Ἀναγνῆ Ζεφφρῶ ἀνέμῳ.*

H 4

( 8 ) *When*

(8) — *Whom to appear*

He calls the vernal Flowers. ] Catullus makes Zephyrus to bring forth the Flowers in this Verse,

*Aura parit flores tepidi sacunda Favoni.*

Seneca here makes him *Vernas evocare herbas*, to call them forth to appear as his Attendants and Family. In which he is elegantly imitated by Petrarch. *Somet. part. 2.*

*Zephyrus torna e' l bel tempo rimena,  
E i fiori, & l herbe juo dolce famiglia.*

<sup>9</sup> *Meander-like*, 'bove <sup>10</sup> *Agra's Plains*,  
Through Pebbles calm <sup>11</sup> *Ilissus* strains

15

(9) *Meander-like*. ] Before we can give a clear Explanation of this place, it will be requisite to shew the different Readings thereof; according to the vulgar Editions which run thus, to the no little Perplexity of the greatest Criticks :

*Ubi per glacies lenis Ilissus,  
Ubi Meander super aequales  
Lahitur agros.*

To trouble you with the several fruitless Conjectures of the Critics hereupon, would be too tedious: take the true Reading of those Verses from the industriously learned *Jo. Mourinus* in his *Athene Attica* l. 2. c. 5.

*Ubi per glareas lenis Ilissus  
Uti Meander, super aequales  
Lahitur Agros.*

Conform to which last Reading is our Translation, and will need little Illustration, the Sense being so plain. *Seneca* in this place only describing the Course of *Ilissus* to be like that of the *Phrygian Meander*, flexuous and winding; but, *quod, ullus Meander furius Atticam persequat, nunquam lego*, says the great *Scaliger* in his Notes upon this place; and therefore *Delrius* his Fancy of the *Meandrian Asopus*, from the Authority of *Pausanias*, is here not to be admitted.

(10) *Agra's Plains*. ] *Agra* and *Agro* is a place in *Attica* where *Diana* is said to have made her first Essay of hunting, upon her coming

coming from *Delos*; whence she gain'd the Title of *'Ayerries* *Deis*, *Veneris* *Dea*, and *'Azeia*, and where she had her Temple, and in that her Statue in a hunting Posture arm'd with her Bow, as *Pausanias* in *Atticis* testifies. See more hereof in *Mourfius* his *Athena Attica* l. 2. c. 5. & de *Populis Attica* in voce *'Azez* sive *'A-ypau*.

(11) *Ilfus*.] A River of *Attica*, arising not far above the Plains of *Agra*, into which the River *Eridanus*, cognominal with that of *Italy*, discharges it self. Famous for *Boreas* his Rape of *Orythia*, sporting her self upon its Banks, according to *Apollonius* in 1. *Argonaut*. Honoured likewise with an *Altr* dedicated to the *Ilfian* *Muses*, of which *Pausanias* in *Atticis*, and *Noronus* in *Dionys*. l. 41. Memorable for the Death of *Codrus*, Son of *Melanibus*, and last King of the *Athenians*, slain near it by the *Peloponnesians*, the place vulgarly shewn in the time of *Pausanias*. And lastly noted, as by our Author here, & by *Statius*, for its flexuous Current and undermining of its Banks, in this Verse in 4. *Theb*.

— *Anfractu riparum incurvus Ilfus*.

See *Mourfius* as aforesaid, and *Barthius* upon this place of *Statius* profusely commenting.

His Course, whose hungry Waters ear  
Away his barren Banks. You beat  
On the Left-hand, where <sup>12</sup> *Marathon*  
The way does open to the Down.

(12) *Marathon*.] One of the *Tetrapolies* of *Attica*, in the Tribe of the *Leontides*, equally distant from *Athena* and *Carystos* of *Euboea*; so called from *Marathon* the Hero, according to *Pausanias*, or from *Marathon* the Son of *Apollo*, as *Suidas*. Famous for the memorable *Discomfiture* given *Darius* his Forces by *Miltiades* in the *Fields* near adjoining. Where *Pausanias* reports that in his time, There used nightly to be heard the Clashing of Arms, Nighing of Horses, and the Appearance of Men charging in fight; which if any one of a scrupulous Curiosity went to discover, they were sure to be sent back again with some Hurt or Disaster; but to those that accidentally heard or saw the same, the Martial Ghosts were more civil; and would let them depart without any harm. There were extant the Sepulchres of the slain in that memorable Battel, and Pillars inscribed with their Names, and the Tribes of which they came; and the Monument of

of *Mithades*. There was also a Wood or Forest abounding with Olive Trees, of which *Pausanias* in *Atticis*, and *Nonnus Dionys. l. 13.* which might bring it within the Number of Places fit for the Chace.

Where nightly the wild Herds along  
 Unto their Forage lead their young.  
 You tow'rd the rough<sup>13</sup> *Acharnans* run,  
 Seated against the Southern Sun,  
 Whose warm Beams Winter's Rigour slack. 25  
 For sweet<sup>14</sup> *Hymettus* Quarries make

(13) *Rough Acharnans.*] People of *Attica*, inhabiting the City of the *Acharnae*, in the Tribe of the *Oensides* between *Athens* and *Aphidnae*, near the *Theban Way* under Mount *Parnus*; of which (says Sir *George Wheeler* in his courteous Letter to me from *Sherfield* in *Hantsire*) I neither saw nor heard of any Remains; nor is there so much as any Village so called now thereabouts. Whose Memory yet *Aristophanes* hath perpetuated in his Comedy called *'Αχαρνῶν*; where *Pausanias* writes, that *Ivy* was first seen to spring, and those People first to have adorn'd the *Bacchanals* Spears therewith; as *Statius*, in 12. *Thebaid.* tells us,

*Quaeque rudes Thyrsos oderis vestitis Acharnae.*

And as *Suidas*, in *vooc 'Αχαρνῶν*, testifies introduced the Use of *Ivy* Garlands in Scenical Pastimes. And where (as *Lutatius* upon the forementioned Verse of *Statius* asserts) the *Dionysian* Festivals were first invented and celebrated. That rough Epithet being here given them in regard they were a fierce, stout and warlike People. By *Statius*, in 1. *Achill.* stiled *Asper Acharnan*; and by *Virg.* in *New. Od. 2.* *ἄσπερος Ἀχαιοῦ*, stout and valiant, or in regard they were rustick and brutish; of whom yet in a contrary Sense, seems that Adage to be taken up *νοεῖται ὁ Ἀχαρνῶν*, *Perillus Acharnensis*, being by *Erasmus* applied in *maller*, & *delicium deditis.* Vide *Erasm. Chiliad. 2. Centur. 3.*

(14) *Hymettus Quarries.*] *Hymettus* is a Mountain of *Attica* affording the best station for Bees, and only yielding for its flowery Fragrance (as *Pausanias* reports) to the *Halysian* Pastures. As it is fam'd for its Honey, so no less celebrated for its Marble Quarries; *Crassus* the Orator, Nephew to the rich *Crassus*, being the first that made use of *Hymettian* Pillars in the *Atrium* of his House

House on Mount *Palatine*, as *Pliny* l. 36. testifies. Its modern Name *Lambroussi*, quasi λαμπρῶς βῆστος, says *Hardwin* in l. 4. *Plinii*, i. e. the *Splendid Mountain*, and *Teleoussii*, and *Monte Matis*, but corruptly for *Monte Himetto*, which Name it yet likewise retains, says *Brietiuss*, in *Parall. Geograph. Vet. & Nev. in vera Græcia*.

Some others. You pursue the path  
To small <sup>15</sup> *Aphidna*, that part hath  
Been long untrac'd, where to a Reach  
<sup>16</sup> *Sunion* th' Embayed Shore doth stretch. 30  
Whom *Sylvan* Glories do excite,  
Lo, <sup>17</sup> *Phibaliss* doth him invite :

( 15 ) *Aphidna*.] A small Town of *Attica*, in the Tribe of the *Leontides*, whither *Theseus* (by the help of his Friend *Pirithous*) having carry'd away *Helena* from her Father's Court, being then but very young, kept her concealed ; till pursued by her Brethren *Castor* and *Pollux*, she was at last rescu'd and the Town defaced, of which *Plutarch* in the Life of *Theseus*. So called from *Aphidnus* a Native of *Attica*, and Friend of *Theseus*. There was a Town likewise of the same Name in *Laconia*, whence the *Tyndarides*, in their way toward the rescue of their Sister, made Prize of the two *Leucippides*, *Phœbe* and *Ilaira*. See, as to the distinction of these two *Aphidna*, *N. Heins. in Notis ad 5. Pastor. xi. 708*.

( 16 ) *Sunion*.] A Promontory of *Attica*, running South-East from the *Scarronique* Gulf, to the *Egean* Sea ; upon the Point of which *Minerva* had her celebrated Temple, thence called *Minerva Suniades*, mentioned by *Vitruvius* l. 4. and *Pausanias* in *Atticis* : some of the Pillars of this antient Fabrick, yet standing, have given occasion of its modern Name, being by the *Italian* Seamen called *Capo delle Colonne*.

( 17 ) *Phibaliss*.] Some Editions in this place have *Philippis*, *Vox ignota Cælo Græco*, says the learned *Joseph Scaliger*, to whom we are beholden for this truer Reading *Phibaliss*, from the Authority of *Aristophanes* in *Ἀχαρηδών*, which his Scholiast affirms to be a Place in *Megaris*, or as others will in *Attica*, commended for its excellent dry'd Figs ἰσθδὸς φικᾶλλῆς, preferable to any elsewêre in those parts. See *Scaliger* in his Notes upon this Tragedy. And because the Scholiast of *Aristophanes* says it is either in the *Megarenstion* or the *Athenian* Province, *Jacobus Gronovius* in his Notes on the various Lectiōns in *Stephanus de Urbibus*, taken from the *Perugian* MS. conceives it to be placed upon the Brook or Torrent *Aspis*, disterminating those two Provinces. *Vide illum ut supra in v. lams.*  
There



There by many a Wound well known,  
 The Terror of the labouring Clown,  
 Lodges a Bear: slack you the Line 35  
 To those still Hounds there, but confine  
 Those <sup>18</sup> fierce *Molossians* to their Chain,  
 Those <sup>19</sup> *Cretan* Bitches, let them strain  
 Their tougher Leash, with Necks whose Hair  
 Is worn, by frequent struggling, bare. 40

(18) *Fierce Molossians.*] *Epiratic* Hounds; so called from *Molossia* a City of *Epirus* where they were chiefly bred: which took its Name of *Molossus* Son of *Pyrrhus* and *Andromache*; from whom likewise the whole Region of *Epirus* was so called. A large deep-mouth'd Hound; for so *Lucretius*, in 5. *de Rerum Nat.* describes them;

————— *Magna Molossian*  
*Mollia recta fremunt, & vocibus omnia complent.*

Withal very fierce and stout; and what is yet more, remarkable for their Faithfulness to their Masters, who not seldom lamented their Deaths with Tears; as *Statius*, in *Epiced. Pileti Ursi*, testifies,

————— *Gemit inter Bella peremptum*  
*Raribus Equum, fidosque Canes fervere Molossi.*

(19) *Cretan Bitches.*] Reckoned among the best mettled Hounds, and therefore our Author here gives them the Epithet of *Pugnaces*; for as *Varius*, cited by *Macrobius* l. 6. c. 2. hath hinted, they were a fretting and chafing sort of Hounds,

*Si veteris potuit Cervæ comprehendere lustra,*  
*Sævit in absentem.*

And therefore *Seneca* very appositely here brings them in under some restraint of their Leash for that Reason; thereby denoting their fiery Eagerness for the Chace. *Claudjan* describes them to be a shaggy rough-coated Hound, in 3. *de laud. Sicilianis*, where he says, *Hinc atque fremunt Cresse,*

Those

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Those <sup>20</sup> fiery *Spartans* ('tis a bold  
 Race, and greedy of their Prey) hold  
 Shorter up; the hollow Rocks shall round  
 E'er long with their full Cries resound :  
 Now with sagacious Nose inclin'd. 45  
 Snuff they the Air, and seek to find  
 Their Game, whilst yet the Scent lies hot,  
 And the dew'd Earth retains the Slough  
 Of Feet, <sup>21</sup> ere Day-light 'gins t'appear.  
 Some one on charged Shoulders bear 50

( 20 ) *Fiery Spartans.* ] Much after the same Goodness as the *Cretan Hounds*, and therefore by *Gratius*, in his *Cynageticks*, they are joined together in this Verse,

*Sparta suos & Creta suos promittit Alumnus.*

*Callimachus* (*Hymn in Dianam*) calls the *Spartan Hounds*, *Θάλασσαν ἀσπίον κυνοειδίας, velutierei ventis Cynosarides*, which his Scholiast interprets *ἀλωπεκίδας, Canis vulpinos*, as begotten between a Birch and a Fox : or so called from a place in *Laconia* where they were bred. *Cynosura* a Town or Region in *Laconia* (perhaps taking its Name from *Cynosurus* the Son of *Mercury*) of which *Statius*, in 4. *Theb.*

*Dives & Orchomenos pecorum, & Cytosura ferarum.*

And for that reason esteem'd as bred up in the Chace for Wild Beasts, there so frequent. Their chiefest Excellence was their Speed, and therefore *Virgil*, in *Eclog.* 3. calls them *Veloces Spartanæ Catulos*, and by *Claudius* (as above said) they are termed *Tennesque Livine*, rather denoting their Fleetness than Strength. Yet our Author makes them here a bold sort of a Dog; and *Xenophon*, in *Periastice*, reckons both these and the *Cretan Hounds* as the properest Dogs for the Boar Chace.

( 21 ) *Ere Day-light 'gins t'appear.* ] This Rule is inculcated by *Xenophon*, in *De Venatione*, *Ἐξήναυ αἰεσὶ ἐκτρέ διίτακτο*; and therefore *Gratius* describes Hunting to be *Prima Lucis Opus*, as our Author here *Dubia Lucis*: and for such is further noted by *Apollonius Argonaut.* l. 4. *Opien*, and others; and therefore *Nemesianus* (conform to what is here hinted, and by him elegantly imitated) advises,  
*Venemur*

*Venemur dum mane novum ; dum mollia Prata  
Noburnis calcata feris, vestigia servant.*

Let's hunt whilst the Morn's new ; whilst the soft Plain  
Of Night-graz'd Herds does the fresh steps retain.

( 22 ) *Some on charged Shoulders bear, &c.* ] Ovid sums up the  
*Gestus Venatorii*, in the eighth of his *Metamorph.*

— *Pars retia tendunt,  
Vincula pars adimunt canibus, pars pressa sequuntur  
Signa pedum.* —

— A part the corded Toils extend,  
Some Hounds uncouple, some the Tracks of Feet  
Close follow.

The corded Toils some help to set  
With nimble Speed the close-mach'd Net.  
Some, with vain Terror to confine  
The rowz'd Game, pitch the red-plum'd Line:

( 23 ) *The red-plum'd Line.* ] This was called the *Formido* and *Metus* ( *ab Effectu sic dicta*, says our Author in 2. *de Ira.* ) Which Relick of Antient Hunting we find yet continu'd in Sicily, as *Pierius*, *Hieroglyph.* l. 7. c. 6. describes it ; Every Hunter (says he) going to the Chase, carries with him a bundle of Rods, about four feet long apiece, tipped at one end with Iron, and bored through at the other, through which a Line or Cord was drawn ; coming to the place where their Game was lodged, they surrounded the same, every one sticking their Rods into the Ground at ten feet distance one from the other, in the nature of a Palisado, the Line being extended through the tops of them from the first to the last ; between each Rod, upon the Line, they hung Tufts of Feathers (for the most part of Swans or Vultures Wings, and dyed Crimson) which they ty'd with a Thread to the Line or Cord, so that with the least breath of Wind they are whirl'd and whick'd about ; after this, the Game being rowz'd, they fly immediately towards the Line, where gazing upon the shining and shaking Feathers, they turn off wandring about as if kept in within a Wall or Pale. And this is that to which *Virgil*, *Æn.* 4. alludes, when he says,

*Dum trepidant ala, saltusque indagine cingunt.*

Mistaken

# HIPPOLYTUS. III

Mistaken (if I am not) by all Expositors; for neither *Servius*, nor *Scopas*, who pretends to come nearest to the Mark, nor *La Cerda* himself, have either truly understood, or rightly interpreted that place.

Take you a light Dart; <sup>24</sup> you a large Boar-Spear, and that with both hands charge. 55

You close conceal'd in Ambush lie,  
And fright with Noise the Beasts that fly  
Into the Toils. You of the Prey,  
When we have kill'd, shall take the 'Say. 60

To thy Companion, O Divine  
*Virago!* now Success assign.  
Thou, who Earth's solitary parts  
Thy Empire mak'st: whose sure aim'd Darts  
Those Beasts feel cold <sup>25</sup> *Araxis* drink, 65  
Those sport on frozen <sup>26</sup> *Ister's* Brink.

( 24 ) — *You a large*

*Boar-Spear, and that with both hands charge.* ] The Use and Managing of the Boar-Spear, *Xenophon*, in his Book of Hunting, most accurately handles; shewing the express Posture of the Body in using it, how to set the Feet, how to apply both Hands to it, when the Charge (as' is here enjoin'd) is to be made; which we forbear to interpret, since nothing can more clearly express the same than the Figure of a Medal taken from some Coins of *Nero* and *Vespasian*, exhibited by *Æneas Vicus* and *Sebast. Ericxo*. Which see in *Tab. I. Fig. V.* This Weapon, tho most commonly used against the Boar, was made to serve against other Wild Beasts, as *Martial* (in *Apophor. de Venatulis*) evidences; where he says,

*Excipient Apror, expectabantque Leones,  
Intrabant Urso; sit modò firma manus.*

Wild Boars these strike, fierce Lions these withstand,  
Lance the rough Bear; keep only a firm Hand.

( 25 ) See Notes on *Chorus* to *Act. 1. of Medea*.

( 26 ) See Notes on second *Chorus* to *Medea*.

*Getulian*

27 *Getulian Lions* who subdues,  
 Whose Hand 18 *Cretæan Harts* pursues;  
 And now does slighter Wounds impose  
 Upon the swiftly flying Roes.  
 Tygers to thee present their Breasts;  
 Swift-footed Elgs, with shaggy Crests,

70

(27) *Getulian Lions.* ] *Getulia* is a Region of *Africa*, bordering upon *Mauritania Casariensis*; so called from *Getulus* the Son of *Vulcan*. *Legnum arida Nutrix*. Those of that Country being of all others the most fierce and cruel, and greediest, not only of the Blood of other Creatures, but of Men. And therefore the *Africans*, as *Polybius Æmilianus Comus* reports (*referente Domitio in Sylvius Statii*) us'd, when they catch'd any of them, to crucifie them, or hang them up upon Crosses, for a Terror to the rest.

(28) *Cretæan Harts.* ] Almost the only Game the Antients allow'd *Diana*; nor does *Homer* make her to hunt other, the places by him assign'd for her hunting being either *Taygetus* or *Erymanthus*, in neither of which Lions or Beasts of Prey are said to breed. In which respect she was particularly worshipp'd by the *Eleians* under the Title of *Ἀρτίμις ἐλαφαία*, as *Pausanias*; in *Etiæis*, witnesses; and for that reason both by *Alcæus* and *Andræon* she is stiled *ἐλαφίβολα* Ἀρτίμις; *Cervorum Jaculatrix*. And from *Callimachus* (in *Hymno ad Dianam*) it may be collect'd that she us'd to pursue only fearful Deer, Kids or Hares, not Wild Bulls, Lions or the Salvage Boar; but her *Sylvan Deity* is beholden to *Sonæa* for this Enlargement of her Power.

(29) *Elgs, with shaggy Crests.* ] The Original hath *Bisontes*, by *Pliny* l. 8. c. 15. termed *Jubati*; and by our Author here *Villofi*; which I have render'd *Elgs*, upon the Authority of *Julius Scaliger Exercit.* 206. § 1. who says they are so called by the *Switzers*; yet it is a different Beast from that which the *German* call *Elk*. It is headed, horn'd and hoof'd like a Stag; shagged about the Neck, Shoulders and Hanches like a Goat; by the *German*s (as the said *Scaliger* adds) called *Aurox*, by the *Lithuanians* *Suber*; its Horns are more branched, but shorter than those of a Stag.

To

To thee their Backs: and <sup>10</sup> fiercer Bulls  
 Arm'd with large Horns on their rough Sculls.  
 What Beast soever there remains, 75  
 Whether in the deserted Plains,  
 Which the <sup>11</sup> poor *Garamantian* knows:  
 Those the <sup>12</sup> rich *Arabs* Woods inclose,

(30) *Fiercer Bulls.* ] These are express'd by the Name of *Uri*, which *Macrobius*, l. 6. *Saturnal.* tells us is *vox Gallica*. But neither, the Word, nor any thing by that signified is now found in that Country. *Cæsar* however; lib. 2. *de Bello Gallico*, describes them to be little less than an Elephant in bigness, specie, & colore, & figurâ *Tauri*. The *Germani* call them *Vism*; of so great Strength, and such extreme Fierceness; that they neither spare Man nor Beast, if they come within sight of them. There are of these yet some remaining in the Province of *Mazovia* in *Poland*, which those People call *Thur*, much bigger than the common Bulls; of Colour black save only a white Stroke along their Chine, as *Godwinus*, upon that place of *Cæsar*, reports.

(31) *Poor Garamantian.* ] A People inhabiting the Desert Sands of *Lybia*, stor'd only with several sorts of most pestilent Serpents, *Diodorus Siculus* reports; there was no Fowl to be seen among them, nor any four-footed Beasts, unless Wild-Goats and a sort of Neat that graz'd (as *Mela* affirms) with their Heads backward. *Ptolomey* describes them to be a people of *Libya*, extending from the Head of the River *Bagrada*, as far as the Lake *Nuba*. *Strabo*, l. 7. makes them conterminous with *Getulia*, and to be altogether like the *Arabian Nomades*. *Pliny* seats them neighbouring the *Augila* and the *Psylli*, bordering upon the Desert now called *Biledulgerid*, inter utraque *Syrtis*, vide illum l. 5: where he reckons up these three Cities of theirs, *Mactæa*, *Debris*, and *Garamus*, which last was the *Metropolis*, and gave name to the People; tho' *Servius*, upon this Verse of *Virgil*,

— Super *Garamantes* & *Indis*.

derive their Name from *Garmar*, the Son of *Apollon*.

(32) *Rich Arabs.* ] See Notes on *Medes*.

Or <sup>33</sup> Pyrenean Hills conceal,  
 Whome'er <sup>34</sup> Hyrcanian Lawns reveal,  
 Or those the <sup>35</sup> wand'ring Sarmats see,  
 Great Goddess! dread thy Shafts and Thee.

80

(33) Pyrenean Hills. ] Mountains dividing France from Spain ; so called from Pyrene Daughter of Bebryx, King of those Parts, who entertaining Hercules in his March against Geryon King of Spain, he in requital got his Daughter with Child ; who, flying her Father's Displeasure, was on these Hills torn in pieces by Wild Beasts. Whose scatter'd Limbs being afterwards found by Hercules, in his Return, he is there said to have given them her Burial ; as Silius Italicus, l. 3. hath pathetically represented the Story. Others yet derive the Name of those Mountains ἀνά τῶν πυρῶν, either for that the Woods thereon were once casually set on fire, by the Shepherds, as some conceive ; or, for that their Tops seem to blaze with frequent Conflagrations.

(34) Hyrcanian Lawns. ] Hyrcania, at this day called Hyrack, is a Region of Asia, and in a manner a continued Forest, bounded (as Ptolemy, l. 7. Cosmog. describes it) on the East by the Mountains of Margiana, on the West with Media, on the South with Parthia, on the North with the Caspian Sea. The Tygers of this Country being of all others the most fierce and cruel.

(35) Wand'ring Sarmats. ] Sarmatia by Geographers is divided into Sarmatia Asiatica and Europea ; Asiatica lies on the East of Tanais, inhabited by the Eastern Tartars, Scythians, and divers other People living in Hords like Shepherds, and shifting from place to place for convenience of Pasturage ; concerning whose Limits see Ptolemy l. 5. Cosmog. de situ Sarmatiae Asiaticae. The European Sarmatia is seated on the Western side of Tanais, containing in it several Nations, as the Polonians, Russians, Moscovites, Lithuanians, Moxovites, Prutenians, Pomeranians, Livonians, Goths, Alans, Valachians, and the Western Tartars, of whom see Ptolemy l. 3. c. 5. and Alexander Guagninus in Descript. Sarmatiae Europae. By the Romans called Sarmatae, by the Greeks Σαρματῶν, as Pliny l. 4. testifies. Their Name seeming to be given them from their terrible Aspect, and is composed of Σαῦρ and ὄμμα, the first signifying a Viper, the last an Eye ; in regard their Eyes resembled those of Vipers or Serpents. Vide Ganguinum loco citato. Or, as others will, from Asarmoth, the Son of Jectan, the Son of Heber, as Briettius, in Tom. 2. of his Parallels of antient and modern Geography, tells us.

If

If with due Rites thy Sylvan Pow'r  
 The grateful Votary implore,  
 The Toils retain th' intangled Prey, 85  
 Nor strugling Feet through Nets break way ;  
 But home he comes, whilst his Wain's Back  
 Does with the loaded Quarry crack,  
 And every Hound up to the Eyes  
 In Blood his greedy Snout bedies. 90  
 Whilst to their Homes the Rural Train  
 Return in Triumph back again.  
 Lo! the kind Goddess proves our Friend !  
 The Hounds, I hear, their loud Mouths spend ;  
 The Huntsmen call. This way I'll take, 95  
 That I the shorter Cut may make.

Scene II.

*Enter Phædra and her Nurse.*

P H Æ D R A.

<sup>16</sup> O Crete! thou <sup>37</sup> mighty Empress of the Main,  
 Whose num'rous Fleets the charged Seas sustain;

[ 36 ] O Crete. ] So called from Cretes, Son of Jupiter and the Nymph Idæa, King of the Curetes, as Philistides Mallores ; or from the Nymph Crete, as Dofyades ; or from the Daughter of Hesperus so called, as Anaximander. Cretes says it was first called Aeria, then Curetis, and Macaron, (quasi Insula Beatorum) as Pliny, l. 4. c. 12. reports. Known likewise by the Names of Idæa, Cithonia; and Deliche from its Length, (as Stephanus in voce Aeria) and Telchinia from the Telchines, who accompanied the Goddess Rhea from Phrygia into Crete, and were nine in Number, and were Foster-Fathers to Jupiter, which were afterwards called Curetes; Its present Name is Candia, an Island in the Mediterranean Sea.

— *Natrix Terræ superba Jove.*



Once famous for her hundred Cities, of which *Pliny* in the fore-cited place, reckons up a great Number by their Names; and *Maurusius*, in *Creta*, no less than six score: all which, by a terrible and in a manner unheard of Earthquake, were at once ruin'd, in the time of *Valens* and *Valentinian*, in the year of our Lord 368, so that at this day hardly four of them are remaining, *viz.* *Castro*, being the *Metropolis* of the Island, by the *Italians* called *Candia*, which now gives denomination to the whole Island; *Canea*, *Resimo* and *Sitia*. See *Maurusius* as aforesaid, l. 1. c. 5. & 15.

( 37 ) *Mighty Empress of the Main.* ] That Title she gained by her very Situation, and for that reason it is allow'd her by *Aristotle* in the second of his *Politicks* c. 8. But that natural Advantage of the place was long since foreseen by *Minos* the second of that name King of *Crete*, Son of *Lycastus*, who having built him a considerable Navy, by that means first attempted and acquir'd the Empire of the Main; making himself Lord of the Sea and of many of the maritime Coasts of *Greece*, and of all or most of the Islands in the *Mediterranean* and *Aegean* Seas; and expelling by Force of Arms the *Carians*, who had possess'd themselves of the *Cyclades*, and thence made their *Pyratick* Excursions. Which Marine Dominion his Successors afterwards continued. See *Erasmusus Cbiliad.* l. 1. c. 2. *Adag.* 31. Our Learned *Selden* in his *Mare Clausum*, l. 1. c. 9. p. 37. And particularly *Maurusius*, in his Description of this Island, l. 3. c. 3.

'Along each Coast; far as with pervious Tides  
 Unto *Assyrian* Lands blue *Nereus* glides. 100

( 38 ) *Assyrian Lands.* ] Not to be taken in the strict Geographical Acceptation of the Words: for *Assyria* properly is that part of *Asia*, which *Ptolemy*, in his fifth Table thereof, describes to comprehend the Country within the Confines of the great *Armenia* on the North, *Mesopotamia* on the West, *Susiana* on the South, and *Media* on the East. And was so called from *Asur* the Son of *Sem*; to no part of which the Seas here mentioned are or can be conterminous. But in a more extensive and promiscuous Usage of the Words, according to Poetical Liberty, which ordinarily confounds *Assyria* with *Syria*, which are yet two different Countries: for *Syria* (by the *Italians* at this day called *Soria*, by the *Turks* *Saristan*) is separated from *Assyria* by *Euphrates* and *Tigris*, reaching from thence as low as *Phœnicia*, which it likewise comprises, with several other Countries of note; whose Western Boundary is wash'd with the *Mediterranean* Sea, for that reason called *Mare Syriacum*. But our Author is herein

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herein sufficiently justified by the Examples of *Bion*, *Smyrneus*, *Catullus* and *Virgil* himself, whose Authorities (amongst others) *Bochartus*, in his *Phalæg* l. 2. c. 3. makes use of to evince the promiscuous Usage of the first, for the latter of those Regions. But see this further discuss'd and clear'd by our Learned *Selden*, in *Prolegomen. ad lib. de Diis Syris*.

(39) *Nereus glides.* ] *Nereus* was the Son of *Pontus* and the *Earth*, and Father of the *Nereides* by his Wife *Doris*. By *Homer* called *Νηρηϊος*, the old Marine Deity. So is he stiled by *Hesiod* in *Theogon*. for his good Humour, as affecting Truth, Peaceableness and Equity. *Apollonius*, l. 4. *Argonaut.* describes his chief Mansion or Palace to have been within the *Aegean Sea*, where he kept a pleasant Court, masquerading with his fifty Daughters, and the beautiful Sea-Nymphs, as *Orpheus* in his *Hymns* tells us. Here figuratively taken for the Sea it self. As he is likewise by *Ovid*, in *Epist. Deianira*, writing to *Hercules*,

*Respice vindicibus peccatum viribus orbem,  
Quæ latam Nereus carulus ambis hupum.*

By thy just Arms the World with Peace see crown'd,  
Far as blue *Nereus* the glad Earth does round.

See more in *Natalis Comes: Mytholog.* l. 8. c. 6.

Why in a hated home? Wife to my Foe,  
A wretched Life, drawn out in Tears and Wo,  
Compell'st thou me to lead? my wand'ring Spouse  
Hath left me; still his\* old Faith *Theseus* shows.  
Who to irremeable *Styx* is gone 105  
With bold *Pirithous* a Companion;

\* The same he shew'd to *Ariadne*.

(40) *With bold Pirithous a Companion.* ] *Lucian*, in his Dialogue *Charidemus*, briefly relates the Occasion of this his Engagement, which is thus: *Theseus* obliged to *Pirithous* for his Assistance in the Rape of *Helen* (as in the Note upon *Aphidna* is already hinted) for that reason affected him with so great a Love and Friendship, as became in future Times proverbially *Signal*. And *Pirithous* designing afterwards a like Rape upon *Proserpine*, sollicitus *Theseus* to assist him in that Affair. From which yet (duly considering the Danger of such an Enterprize) he endeavours to dissuade him. But not prevailing, he at length

*length gratefully condescends to bear his company in that perilous Adventure, esteeming it an Obligation in point of Honour to venture his Life in the Service of his Friend, who had so generously, upon the like occasion, on his behalf hazarded his own.*

And an Assistant to his mad Design,  
From *Pluto's* Throne to ravish *Proserpine*.  
Nor Fear nor Shame could hold him, but he must  
In Hell go seek new matter for his Lust. 110

A greater Grief does yet my Soul oppress,  
Nor silent Night nor Slumber can release  
My Heart from Cares; the nourisht Ill still grows,  
And burns within; as that Fire's Tide that flows  
In *Ætna's* Caves. My curious Web no more 115  
Affects me now: my Spindle, which before  
I us'd, now 'twixt my careless Hands falls down:  
Nor do my votive Gifts the Altars crown:  
Nor with *Athenian* Dames in mixed Quires,  
Toss I in silent Rites the conscious Fires: 120

(41) *Toss I in silent Rites the conscious Fires.* ] Intimating the *Eleusian* Festivals, which were the most celebrated of all the *Grecian* Solemnities, and by way of excellence called *Mysteria*; owing their Original, as some will, to *Artibeus*, who being an *Egyptian* Prince, and understanding the great Dearth of Corn the *Athenians* were then under, brought them a considerable Supply thereof; and for that Reason was by them chosen their King: who thereupon first taught these *Cerealian* Festivals. Or, as others report, to *Ceres* her self; who is said first to have relieved the *Athenians*, in their Distress, with a large proportion of Corn, and to have taught them its Cultivation and Use; for which, in gratitude, they repaid her with these Solemnities: in which she had first instructed *Triptolemus*, *Dioeles*, *Eumolpus* the Son of old *Museus* the Poet, and some others, as *Meursius* in *Eleusina* delivers it. These Mysteries were double, the *Greater* and the *Lesser*, the first in honour of *Ceres*, and only celebrated at *Eleusis*; the latter in memory of *Proserpine*, and performed near the River *Ilissus*, on the Plains of *Agro*, in the Temple of *Dianna* *Aryetia*: and at different Times, the first in the Month *Bœdromion*, about our *August* or

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or September; the later in the Month *Anabestarian*, or our April. The Greater of these was celebrated for nine Days together, beginning on the fifteenth day of *Boedromion*: on the fifth of which nine days, which was the nineteenth of the Month, call'd *λαμναιδῶν ἡμέρα*, and particularly dedicated to *Ceres*, they ran with lighted Flambeaux, in imitation of *Ceres*, who, with Torches kindled at *Ætna's* Flames, made search after her lost Daughter *Proserpine*, and is here meant by

*Tossing in silent Rites the conscious Fires.*

Now these Mysteries were kept under the greatest Secrecy and Silence imaginable; the Discovery whereof, by any that were initiated, was Piacular. The particular Methods of Admission to these Mysteries were five, and are thus reckon'd up by *Theon Smyrnaeus*, in *Mathem. Platon.* 1. *κατακλιμασμός*, Purgation or Expiation from all enormous Sensualities. 2. *ἡ δὲ τελετικὴ ἐργασία*, *Sacrorum Traditio*, Initiation or Institution. 3. *εὐνομήσια*, or Inspection of the sacred Symbols, (which were found to be no other than the Privities of either human Sex, divested of those disguising Veils and Shrouds in which the Founder's Superstition had envelop'd and dress'd them.) The 4. was the End or Scope of that Inspection, which was their Coronation, by which they were enabled to instruct others: The 5. and last, was the Persuasion of their acquiring that Happiness which the Exercise of those revered Ceremonies promised them, viz. *An Endearment to the Deity, by a Life suitable to the Instructions they had been taught.* Whether these Ceremonies (we mean the Great ones) were Quinquennial or Annual is by some questioned; concerning which see the judiciously knowing *Balialdus* his most accurate Notes upon the forecited Place of *Theon*, thereby endeavouring to reconcile the Difference between the Learned *Scaliger*, and his Learned but too rigid Antagonist *Petavius*. Of all the Ethnick Festivities these had the longest Duration, and continued a considerable Time after Christianity had gain'd the Empire of the World, till at length totally abolish'd by *Theodosius* the Elder. But it is fit I do now *Lampada tradere* to such as are yet further inquisitive after these antiquated Solemnities, to whom the Learned *Maurusus*, in his Treatise upon this particular Subject, will afford more ample Satisfaction.

Nor Sacrifice, nor my chaste Pray'rs present  
 Unto the Land's adjudg'd President.

All my Joys now to course the rowz'd Deer,  
 And with my soft Hand dart a rugged Spear.

O whither tend'st thou, my besotred Mind? 125

Why madly lov'st the Woods? Ah! now I find  
 My wretched Mother's fatal Curse: now we  
 Have learn'd to sin in Woods as well as she.

I pity thee, poor Mother! that did'st prove  
 The uncouth Fury of so strange a Love 130

(42) *The Land's adjudg'd President.* ] *Minerva*: for when *Neptune* and she contended which of them should have the Protection and Nomination of the new-built City of *Athens*; and *Neptune* having struck his Trident into the Earth, in the midst of the Castle, and made the Sea to spring up; *Minerva*, coming after, raises, in the Temple of *Pandrosas*, an Olive-tree. The Contest rising high between them, *Jupiter* refers the Controversie (not to *Cecrops*, *Cranus*, or *Erechtheus*, as some have reported, but) to the twelve Gods, by whose sentence the City (as the whole Province of *Attica*) was adjudg'd to *Minerva*, who gave it her own Name *Athene*, as *Apollodorus*, l. 3. c. 3. witnesses.

(43) *I pity thee, poor Mother!* ] The Mother of *Phadra* was *Pasiphae*, Daughter of *Sol* and *Cressa*, or *Perseis*, and Wife of *Minos* the second of that Name King of *Cressa*. Which Princess, Poetical Fiction hath represented to have been so unfortunate as to set her Affection upon a Bull, and so brutish as to enjoy him in the figure of a Cow, artificially contriv'd by *Daedalus*, whereinto she was put in a Posture fit to receive him. Which prodigious Fable (tho by *Palaephatus* branded as a most detestable and incredible Falstrey) was yet publickly reviv'd and expos'd to common view in the *Roman* Theatre, by two of the most brutish Monsters of Mankind, *Nero* and *Domitian*, the first, as *Suetonius* in his Life, §. 12. bears witness; the other as *Martial*, in his first Book *de Spectaculis* Epigr. 5. hath recorded. But hear we what the Quick-lighted *Lucian* says in vindication of this injur'd Lady, in his Dialogue *de Astrologia*, where he writes much to this Effect; That *Pasiphae* having been instructed by *Daedalus* in the knowledge of the Stars, and the Celestial Signs; and being greatly affected with that kind of Study, she employ'd a considerable part of her leisureable hours in noting divers Observables in the Constellation called *Taurus*, or the Bull. Whereupon the scurrilous Wits of those Times lampoon'd her with this beastly Libel. As

As that of a Wild Bull : he fierce disdain'd  
The Yoke, and o'er th' untam'd Herd proudly  
reign'd ;

Yet he lov'd something : but these Flame of ours  
What *Daedalus*, or what Celestial Pow'rs  
Can e'er befriend? Not if again that fam'd 135  
Mopsopian Artist, who the Labyrinth fram'd

(44) *Mopsopian Artist.* ] *Daedalus*, Son of *Eupalamon*, or *Palæmon* as some write, or of *Euphemus*, or *Mædon* as others, *Fabrilis Artis Magister*, as he is stiled by *Solinus*; so called, as being by Birth an *Athenian*. *Athena* (and the whole Province of *Attica*) so denominated from *Mopsopus* one of their Kings, (as *Strabo*, l. 9. witnesses,) or from *Mopsopia* Daughter of *Oceanus*, according to *Suidas* in voce *Eupherion*; tho' *Stephanus Byzantinus*, *ἄλδ ἰθρῶν*, says *Attica* was so called from *Mopsops*, citing the Authority of *Callimachus*, further adding, that the Name is seldom used in the Nominative Case. *Eustathius* yet, in *Dionysii Perieges.* p. 60. writes, that it was so called from one *Mopsus*, not the same (says he) with *Mopsus* the Prophet, Son of *Tiresias*, but determines not who he was. *Lycophron*, in *Cassandra* v. 733. seems to agree with *Callimachus*, whom *Stephanus* follows; and therefore the learned *Haltsenius*, in his Notes upon *Stephanus*, is of opinion, that the forecited place of *Strabo* should be corrected by this of *Stephanus*, and that *Mopsops* is the true Name of the Person from whom *Attica* was called *Mopsopia*. And this I cannot but let the studious Reader know was some years before observed and noted by the ingenious *Monf. Bæcher*, in his curious Commentaries on *Ovid's Epistles* by him translated into *French*, p. 909. &c.

(45) *Who the Labyrinth fram'd.* ] *Daedalus* flying from *Athena* to avoid the Punishment which the *Arcopagites* would have inflicted upon him for the Death of his Nephew *Talus*, whom he threw headlong from the *Acropolis*, as envying his Ingenuity, which he fear'd might rival his; came to *Creta*, and there was entertained and encouraged by *Minos* King thereof, and by him employ'd in building him a House or Labyrinth to include the *Minotaur*; which he undertook and finished after the Pattern of the *Egyptian* Labyrinth, but as *Pliny*, l. 36. c. 13. affirms, not equalling it in proportion by the hundredth part. This some report to have been built at *Gnossus*, others at *Gorfine*. But see this more clearly made out by the learned *Meursius* in his *Creta*, l. 2. c. 2. to whom I refer the more inquisitive Reader. *Hyginus* (*Fab.*  
40.)

40.) declares, *That for his Praetise in assisting Pasiphae in her uncom-  
-ratable Amours, he was by Minos cast into this Labyrinth of his own  
-framing, till freed from thence by the Kindness of Pasiphae: Or, as  
-others say, deliver'd by Theseus after his Defeat of the Minotaur,  
-and restored by him to his own Country Athens.*

To inclose the Minotaur should hither fly,  
Could he t'our Woes a Remedy apply.

<sup>45</sup> *Venus*, incens'd against *Sol's* hated Race,  
Seeks to revenge on us that known Disgrace 140  
Of *Mars* and her insnar'd; with Infamy  
Still loading the whole Stock, none e'er escap'd free  
Of *Minos* Race: their Loves have ever been,  
Notorious by the Adjunct of some Sin.

(45) *Venus, incens'd against Sol's hated Race.* ] *Phaebus* having discover'd *Mars* and *Venus* in bed together, immediately acquaints her Husband *Vulcan* therewith, who having made a most curious Adamantine Net-work, so subtle as not to be discovered, throws it over their Bed, and therein insnares them; which done, he goes to the Gods and tells them of it, who coming, found them struggling to get loose, but in vain, for *Vulcan* had surely hamper'd them. This, as it gave occasion for Mirth and Laughter to all the Celestials, so it incens'd *Venus* with a most implacable Malice against *Phaebus* and his whole Family, especially the Females, on whom she inraill'd her Revenge, by making all of them most unfortunate in their Loves; as the Examples of *Medea*, *Circe*, *Dirce*, *Pasiphae*, *Ariadue*, and *Phaedra* do evince. Which as it is here intimated, is likewise by *Ovid* hinted at in *Phaedra's* Epistle to *Hippolytus*, in these words,

*For siton hunc fato Generis reddamus amoram,  
Et Venus ex tota gente Tributa petit.*

Sure we by Fate are thus to Love inclin'd,  
And *Venus* claims this Tax from all our kind.

The original Invention was owing to *Homer*, in the eighth of his *Odysses*, and from thence copied by *Ovid* in the fourth of his *Metamorphoses*, where the Reader may find it.

————— In toto notissima fabula *Caes.*

*Nu.*

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No. O *Theſeus* Royal Conſort! <sup>46</sup> *Jove's* bright  
Seed! 145

This Ill from thy chafſt Breaſt expel with ſpeed,  
Theſe Flames extinguiſh; nor to Hopes accurſt  
Give up thy yielding Soul: who at the firſt  
Reſiſts Love's Charge, comes off a Victor ſtill;

\* But he who ſooths and nurſes the ſweet Ill 150  
Too late, alas! the Yoke denies to bear  
Himſelf aſſum'd: and how averſe to hear

Truth told are Princes, we well know, and find  
With what Reluctancy to right inclin'd.

Fall yet what may, I'll bear't, nor Truth diſ-  
guiſe: 155

Freedom at hand my weak Age fortifies.

† " 'Tis the firſt ſtep from Sin, to have the Will,  
" To poſſeſs, next Shame, to know a mean in Ill.  
Wretch whither tendſt thou? why doſt aggravate  
Thy Houſe's Shame? and and foil thy Mother's  
Fate, 160

(46) *Jove's bright Seed.* ] Her Genealogy, according to Poetical Heraldry, is thus recorded; *Jupiter* had three Sons, *Minos*, *Rhadamanthus* and *Sarpidon*, by *Europa*; whom *Asterius* the Son of *Theauſantus* King of *Crete* after married, and having no Children of his own adopted hers. After his deceaſe, *Minos* ſucceeds in the Kingdom of *Crete*, who, by *Ithone* the Daughter of *Lyſius*, had *Lycastus*; as he, by *Ida* the Daughter of *Corybas*, had a Son whom he called *Minos*, after his Grandfather's Name. This laſt *Minos*, the Son of *Lycastus* (whom many, in regard of the Synonymy, confound with the firſt, the Son of *Jupiter*) married *Paliſphae* the Daughter of *Apollo* and *Crete*, or *Perſeis*, who by her had Iſſue, *Deucalion*, *Creteus* and *Androgeus*, *Ariadne* and *Phædra*.

\* *Amor; animi arbitria ſumitur, non ponitur.* Publ. Syrus.

† Not much unlike is that of our *Seneca* elſewhere in *Epist.* 28.  
*Initium ſalutis eſt notiſſima peccati, deprehendas te oportet, antequam e-*  
*menas.*

By



By Crimes 'bove Monsters? " for to our Man-  
ners we

" Our Ills impute; Monsters to Destiny.  
If 'cause thy Husband breaths not this World's  
Air,

Thou think'st thy Faults from Fears secured are,  
Thou art deceiv'd: say *Pluto Theseus* keeps 165  
Perpetual Prisoner in *Lethean* Deeps;  
Think'st thou that he who o'er the wide-stretch'd  
Main

Extends his Empire, and beneath whose Reiga  
An hundred Cities stoop, thy Father, will  
Let undetected pass so great an Ill? 170

Believe it not; " Parents are quicker Ey'd,  
" More wisely careful: say yet we could hide  
By subtil Craft thy Crime; yet what shall he  
By whose bright Beams all thing enlight'ned be,  
Thy radiant Grandfire? or what he who shakes  
The Heav'ns, and with *Ætnean* Thunder rakes,  
The Gods great Father? canst thou draw a Skreen  
'Twixt these all-seeing Judges and thy Sin?  
Suppose yet they should with thy Crime dispense,  
And Faith assur'd (deny'd each great Offence) 180

(47) ——— To our Manners we

*Our Ills impute; Monsters to Destiny.* ] An Opinion own'd by the  
*Stoicks*, who ascribe to Monsters' a fatal and supernatural Genera-  
tion; which yet the *Peripateticks* will have to proceed from an  
accidental Error of Nature, and therefore by *Aristotle*, in *de Ge-  
neratione Animal.* they are called ὁμοίως γεννηταί, *Natura Ex-  
cursiones*; or, as *Scaliger*, *Exercit.* 221. § 4. terms them, *Prewarica-  
tions of Nature.* See *Plutarch.* in *Placitis Philosophorum.* *Lipsius* in  
*Philosog. Stoica* l. 1. *Dissertat.* 13, and *Joachimus Camerarius*, *Problem.*  
p. 56. in *Appendice.*

Wait

Wait on thy incestuous Pleasures ; yet what Pain  
 Is't, of a guilty Conscience to sustain  
 The waking Horror ! and a Soul o'er-laid  
 With its own Crimes, and <sup>48</sup> of it self afraid !  
 " Some safely may, none e'er secure did sin. 185  
 Repress this impious Love : a Crime ne'er seen,  
 In the most barbarous Lands : a Sin unknown  
<sup>49</sup> To wand'ring *Getes*, to those who *Taurus* crown  
 Inhabit, or <sup>50</sup> wild *Scythians* that dwell  
 In scatter'd Tents. This horrid Guilt expel 190  
 From thy chaste Breast ; and of thy Mothers Fires  
 Mindful, abhor such new and strange Desires.  
 Would'st by the Son's the Father's Bed pollute ?  
 Swell thy curst Womb with some mishapen Fruit ?  
 With thy foul Lust, go, invert Nature then. 195  
 Why want there Monsters ? or thy Brother's Den  
 Why unsupply'd ? so oft the World shall hear  
 Of Prodigies, so often Nature bear

( 48 ) *Of it self afraid.* ] Appositesy to what is here express'd our Author hath given us in his eighth Epistle, *Multos (improbos) fortuna liberat à pœna, nullos à metu.*

( 49 ) *Wand'ring Getes.* ] A Nation by some plac'd above the *Thracians*. So *Pausanias* in *Eliacorum* 1. Rather a People of *Scythia Europæa*, in *Mæssa* Inferiour. Others place them in *Dacia*, and on either side of the *Ister*, and make them a part of the *Bulgarians* and *Moldavians*, govern'd by Kings of their own, till *Trajan* had subdu'd *Dacia*, and brought it into the Form of a *Roman* Province.

( 50 ) — *Wild Scythians that dwell*

*In scatter'd Tents.* ] Under this Name of *Scythians* are compris'd a numerous sort of different People, divided into the *Asian* and *European Scythians* ; of which *Pliny* makes a numerous mention : the *European Scythians* at present go under the general Name of *Tartars*. Those who had no certain dwelling Places, but carried with them their Houses and Tents, were call'd *Hamasobii*. Our Author here terms them *Sparfs*, from their scatter'd way of living.

The

The breach of her own Laws, as *Cretan Dames*  
 Shall feel their Hearts incens'd with amorous  
 Flames. 200

*Phæ.* I 'must confess 'tis true thou tell'st me,  
 Nurse,

But forc'd by Passion, I pursue the worse.  
 Headlong to Ruine runs my knowing Mind,  
 Which oft turns back, but vainly, Help to find.  
 So when against the Tide the Sailor toils 205  
 To force his loaded Bark, the Current foils  
 His Pains, down Stream the master'd Vessel's  
 drove.

My Reason's conquer'd by more powerful Love,  
 Who rules as Tyrant in my captiv'd Breast. 209  
 This winged God does Heav'n and Earth infest.  
 With all-o'er-mast'ring Flames *Jove's self* he  
 scorches,

*Mars* more than Fire-Pikes dreads his little  
 Torches.

The God who three-fork'd Thunder frames, who  
 toils,

Unswelter'd in *Ætnean* Forges, broils  
 In his small Fires. *Phæbus* who bears the Fame  
 For Archery, this Boy with surer Aim 216  
 Tranfixes : through the Earth and ample Skies  
 A winged Plague to Men and Gods, he flies.

*Nur.* Depraved Appetite, that Bawd to Vice,  
 Made Love a God: and for his freer Rise, 220  
 Did to this Fury a false Pow'r assign.

Fancying, o'er all the World how *Erycine*  
 Her wand'ring Boy sends, how to Heav'n he flies,  
 There shoots his Shafts; among the Deities

Greatest

Greatest tho least; " Wild Heads these Follies feign'd,

225

" So Love his Bow, her Pow'r so *Venus* gain'd.

" Whoe'er too great Prosperity enjoys,

" Floating in Luxury, vain Novelties

" Affecting, him dire Lust (that never fails

" T' attend on ample Fortunes) soon assails. 230

" No common Dainties, nor no House, tho neat,

" If meanly built, can please, nor courser Treat.

" O why from homely Cottages abstains

" This Plague, and in our princely Mansions reigns?

" Or why alone in poor and humble Cells, 235

" And not in Courts, religious *Venus* dwells?

" Why do the common sort of People prove

" Honest Affections and restrained Love?

" When those with Riches and with Empire crown'd

" Unto their vast Desires prescribe no bound; 240

" Above their Pow'rs the Great in Pow'r aspire,

" Would by their Wills Impossible acquire.

Thou see'st what for thy Royal State is best;

Fear thy returning Husband's Pow'r at least.

*Pha.* In me Love's greater Tyranny does reign;

I fear no Man's Return: none e'er again 246

Trod the Earth's Convex, or return'd to Light

From those still Deeps where dwells eternal Night.

*Nur.* Believe not this: tho *Dis* shut up his Court,

And *Stygian Cerberus* watch at the Port, 250

*Theſeus*

<sup>51</sup> *Theſeus can Ways deny'd to others find:*

*Phæ.* Perhaps he'll pardon this our Love.

*Nur.*

Unkind

To a chaf't Wife he was; <sup>52</sup> *Antiope*

His cruel Hand felt; but ſuppoſe that he

(51) *Theſeus can ways deny'd to others find.*] Three ſorts of Men only the Poets allow to be capable of returning from the infernal Deeps to Light again: 1. *Those Quos æquus amavit Jupiter.* 2. *Quos ardens exivit ad Æthera virtus.* 3. *Diis Geniti.* As *Virgil* in 6. *Æneid.* To all which three Privileges *Theſeus* might juſtly pretend. But perhaps our Author in this place alludes to his Eſcape out of the Labyrinth; which, tho' no others could attain to, he yet was ſo fortunate as beyond Expectation to perform.

(52) ——— Antiope

*His cruel Hand felt.*] That the Mother of *Hippolytus* was an *Amazon* is generally allow'd; but whether her Name were *Hippolyta* or *Antiope* is controverted. Thoſe who ſtand for *Antiope*, ſay ſhe was the Daughter of *Hippolyta* Queen of the *Amazons*, tho' others again will have her to be her Siſter; but the former the more likely. How ſhe came to be the Wife of *Theſeus* is likewiſe queſtionable; ſome ſay that *Hercules*, in his War againſt the *Amazons*, beſieging the City *Themiscyra* near the River *Thermodon*, and not being able to take it, *Antiope* during the Siege became enamour'd of *Theſeus* (who then accompanied *Hercules* in that Expedition) and deliver'd the Town into his hands. After which *Hercules* gave her in marriage to *Theſeus*. Others ſay, that *Theſeus*, during that War with *Hercules*, took *Antiope* Priſoner; and that ſhe, bearing a good liking to him, follow'd him into *Attica* and became his Wife, and brought forth his Son *Hippolytus*. But as to the means and manner of her Death, there is yet as much Uncertainty; ſome report that ſhe was kill'd by *Theſeus*, but allege no Cauſe or Reaſon for it, that can be met with in any antient Author; yet *Higynus* affirms that *Theſeus* kill'd her in obedience to the Oracle of *Apollo*. But this again is contradicted by others, who ſay not that ſhe was ſlain by *Theſeus*, but that, in the Hoſtile Irruption made into *Attica* by the *Scythians* and *Amazons* to revenge the Injury of the War he had brought upon their Country, ſhe, ſtoutly fighting in her Husband's Cauſe, was ſlain by one of the invading *Amazons*, nam'd *Molpadia*, whom *Theſeus* immediatly after killed. This various Story *pro* and *con* may be collected out of *Plutarch* in *Theſeo*, *Diodorus Siculus* l. 4. *Pausanias* in *Atticis*, *Thetæus* in *Lycophron*, *Higynus* Fab. 30. and elſewhere, *Servius* in *Æneid.* and others, whom for Brevity ſake I forbear to mention.

Should

Should be appeas'd ; yet who can e'er reclaim  
 The other's Mind ? that hates the very Name  
 Of Woman ; leads a single Life ; does shun  
 The Marriage-Bed ; born of an *Amazon*  
 You may perceive he was. 260

*Pha.* Yet him o'er Hills  
 Tipt with the Snow, and with his nimble Heels  
 Bearing rough Grags, thro' Woods, o'er Moun-  
 tains, I

With Joy could follow.

*Nur.* Think'st he'll e'er apply  
 Himself to thee, or Love's Careffes know, 266  
 For unchast *Venus* his chaste Rites forego ;  
 Hop'st thou he'll e'er love thee, who for thy sake  
 Perhaps hates all thy Sex ?

*Pha.* Will not Pray'rs make  
 His Mind relent ? 271

*Nur.* He's fierce.

*Pha.* Fierce things have been  
 Yet tam'd by Love.

*Nur.* He'll fly. 275

*Pha.* We'll follow him.

Tho through the Seas.

*Nur.* To mind thy Father call.

*Pha.* And Mother too.

*Nur.* He hates your Sex. 280

*Pha.* We shall

Then fear no Rival.

*Nur.* Thy returning Spouse.

*Pha.* Who ? the Companion of *Pirithous*.

*Nur.* Thy Father too. 285

*Pha.* Kind *Ariadne's* Sire.

*Nur.* By these Hairs Age hath silver'd, I desire,  
This Bosom worn with Cares, these Breasts once  
dear

To thee, give check unto thy wild Career,  
And thy own Succour prove: "'tis to the Mind  
" Some part of Cure, to be for Cure inclin'd.

*Pha.* No more, good Nurse, I yeild: nor hath  
my Breast

All Shame abandon'd. Love! I'll do my best  
If thou'lt not bow, to break thee. No Defame  
Shall ever blemish my unspotted Name. 295

There's but one Remedy; on that we're bent:  
Follow thy Spouse; thy Sin by Death prevent.

*Nur.* Suppress these Thoughts: th'art worthy  
to enjoy

Life, 'cause thou think'st thy self worthy to die.

*Pha.* No, Nurse; my Death's unalterably set:  
Only the kind is undetermin'd yet. 301

Whether Sword, Halter, Precipice, shall be  
My End, is unresolv'd: but, Chastity,  
We'll fall thy Sacrifice.

*Nur.* And shall I see 305  
And suffer thee to perish willfully?  
O check this wilder Fury.

*Pha.* " To restrain  
Death, that's decreed and due, all Reason's vain.

*Nur.* If then (thou only Comfort of my Age!)  
Thy Soul be master'd with so strong a Rage, 311  
Regard not Fame: " Fame's but a Liar still,  
" Bad to the Good, and good unto the Ill.

Let's

Let's try this froward Youth : the Task be mine  
To work his stubborn Will to yield to thine. 315

C H O R U S.

'' Goddess! whose Birth from rough Seas came,  
'' Whom Mother the *Twin Cupids* name :

( 53 ) Goddess, whose Birth from rough Seas came. ] So *Apuleius* in *A. Metamorph.* represents her, *Deam quam carulum profundum pelagi peperit, & ros spumantium fluctuum educavit.* The Fable is thus related : *Saturn* having, with his Scyth, mow'd away his old Father *Caelus* his *Virilia*, throw them into the Sea ; from whose Blood mixing with the Foam of the Ocean *Venus* was said to have her Conception and Birth : whence she was called *'Aφροδίτη, and ἡ ἀφρῆ, i. e. à spuma, as Hesiod* in *Theogon.* tells us. *Pausanias* in *Arcadicis* reports, that in the Temple of *Venus* among the *Megalopolitans* there were three Statues erected to her Honour : the first representing the celestial or heavenly *Venus*, (whom, in *Atticis* he reports, in a certain Epigram, to be the eldest of the *Parca* ; ) the second was stiled the Popular or Common ; the third wanted a Proper Name. *Cicero*, in 3. *de Nat. Deorum*, mentions four several *Venus*'s, the first the Daughter of *Caelus* and *Light*, the second born of the *Sea*, the third the Daughter of *Jupiter* and *Dione*, the fourth and last the Daughter of *Tyrus* and *Syria*, whom the *Assyrians* called *Deam Astarten*. But it will be needless for the Illustration of this place to enumerate more than one *Venus*.

The foam-bred Goddess, Aphrodite stild  
By Gods and Men.—

As *Hesiod*, in his said *Theogonia*, describes her.

( 54 ) Whom Mother the *Twin Cupids* name. ] Herein our Author (perhaps) follows *Plato*, who in his *Symposion* writes of two *Cupids*, the one humane and earthly, the other divine and heavenly : which it is likely he borrowed from the *Egyptians*, who (as *Plutarch*, in *Disput. Amator.* reports) acknowledg'd two *Cupids*, one Celestial the other Terrestrial, to whom yet they added the Sun for a third, in regard of the affinity between his Effects and those of Love. Here we cannot let pass that common Error concerning *Eros* and *Anteros*, which is, that the last is said to be the Opposer of the first. Which Mistake that place of *Themistius* in *Orat.* 6. may convince, where he relates this Fable : *Thsi Cupid*



being born, and not thriving well, Venus went to consult the Goddess Themis, from whom she received this Answer, That true Love might be born alone, but could never thrive alone, wherefore it was necessary for her, if she desired that Eros should arrive to any Growth or Perfection, to create Anteros, that is, a mutual and reciprocal Love, corresponding to him in Affection. Whereupon she accordingly did as the Goddess had advised her. Which Bonaventura Vulcanius hath likewise noted in 6. Idyl. Mafchi super hunc Hæmystich.

—'Ερὸς δὲ ἀντιῶν ἐραστὴν.

*Amar mutua reciprocatio versatur.*

Venus also in Lucian, in Dialog. de Deorum judicio, tells Floris that she had two Sons, one called Eros and the other 'Iuppas, that is, Love and Amability; one exciting Love in the Person affected, the other causing a Love-worthy Gracefulness or Appearance in the Party affecting. And here perhaps it may not be thought altogether unpleasing or impertinent to insert what Eusebius writes of this double Love, in the Life of Jamblichus, Who looking one day in the hot Baths at Gadara in Syria, (we less saw'd those of Baijæ among the Romans) and saw of his Friends then bathing with him, observing that there were two Baths, the less than the others, yet much neater and more elegantly adorned than the rest were, and desirous to know how those were particularly called, and some of the Inhabitants whom they enquired of, telling them that they knew not the Cause or Reason of their Names, but assured them that the Name of one of them was Eros, and of the other Anteros. Which Jamblichus hearing as he was sitting on the brink of the Bath, immediately with his Hand touches the Water, and uttering some Words softly to himself, forthwith raises up a beautiful Child like a Cupid, of comely Features, and adorned with a bright Gold-colour'd Hair; and presently going from thence to the other Bath, and using there the same Method and Charms as in the former, immediately thereupon appears another little Cupid, in all respects like unto the first, save that only his Hair was not altogether so bright and shining. Which two little Minions having adbered with close Embraces to Jamblichus, and hug'd him for some time as if he had been their Natural Father, he soon after remands them back to their watery Cells; to the Admiration and Astonishment of his Friends and Companions. To trouble the Reader with what the Scholiast of Apollonius in 3. Argonaut. or Cicero in 3. de Natura Deorum, relate of four several Cupids, or what Philostratus in Einy of 'Αβ-τω, writes, that (besides the Twin Cupids already mentioned) there were divers others born of Nymphs, who had the Government of Human Affections, and therefore said to be many, οὐκ πολλὰ δὲ Ἐρῶν ἀνδρῶν, quid ea multa sunt quorum Amore

Homines

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*Hominis capiuntur*; will be but needless, as being wholly unapplicable to the *Geminus Capitis* here meant by our Author, and I fear I have already run beyond my Bounds.

— *Quis enim modus esset Amori?*

His powerful Flames subduing Hearts,  
 How sure that childish Wanton darts,  
 And with an Aim unerring deals! 320  
 Into the melting Marrow steals  
 The theivish Fire, and of their Food  
 Robs th' Azure Conduits of the Blood;  
 No sign the secret Wound betrays,  
 But on the wafsted Spirits prays. 325  
 No Truce there is 'twixt him and Hearts,  
 O'er the whole World he flings his Darts.  
 Who the Sun's Rise, who his Set sees,  
 Whom the South scorcheth, North does freeze,  
 All feel the Fervour of his Fires.  
 He Youth with wilder Flames inspires,  
 And in decrepid Age repeats  
 The Ardor of their languish'd Heats.  
 He Virgins immaturer Breasts  
 With strange unknown Desires infests: 335  
 And Gods constrains, leaving the Skies,  
 To trace the Earth in a Disguise;  
<sup>55</sup> Sol Herdsman turn'd, in Thessaly  
 Fed Cattel, and, his Harp laid by,

(55.) Sol Herdsman turn'd, in Thessaly  
 Fed Cattel, &c. ] So the other *Seneca* in *Hercule furens*,

*Paster Phœon Bilius pascit greges.*

*Sand Ovid, in 2. de Arte Amandi,*

*Cynthia Admeti vacca paruisse Pheræas  
Fertur, & in parva deliturisse Casa.*

Which Fable, according to some, is thus related: *Apollo* for Love of *Alceſtis* the Daughter of *Pelias*, and Wife of *Admetus*; or, as *Callimachus*, in *Hymn. ad Apollinem*, writes, for the Love of *Admetus* himself, whom when young, being a beautiful Youth he affected, for nine years space kept his Herds near the River *Amphrysus*, and the City *Phera* in *Theſſaly*. *Apollodorus* l. 3. reports, that *Apollo*, to revenge the Death of his Son *Æscholopius*; (whom *Jupiter* had kill'd by a stroke of Thunder, for presuming to raise the Dead to Life again) slew the *Cyclops* that forged the Thunder: or, as others write, the Sons of the said *Cyclops*. At which *Jupiter* was so enraged, that he resolv'd to condemn him to the lowest Hell, but, softned by the Prayers of *Latona*, alter'd his Doom, and adjudged him, his Divinity laid aside, to serve a Mortal for a whole year: whereupon *Apollo* betook him to the service of *Admetus*, to feed his Cattel. In which time of his Service (which *Servius* in 7. *Æneid.* says was nine years) he caus'd all the Cows of *Admetus* to bring forth double Calves; tho' our Author and *Horace* say he undertook to feed his Bullocks; as *Bindus* in *Ryth.* his Sheep; as *Callimachus* in the forementioned Hymn his Mares, or, as *Ovid* aforesaid, and in *Epist. Genones*, and *Apollodorus* will have it, his Cows. The reason of which Fable, according to *Macrobius*, is this, that the Sun as it were feeds and nourishes whatever the Earth produces, *Unde non vitæ generis, sed annuæ pecorum Pastor canitur.*

<sup>56</sup> With Pipe of Reeds uneyen made. 349  
His Bullocks to their Pasture plaid.

( 56 ) With Pipe of Reeds uneyen made. ] Our Author gives us here the true Form and Figure of the Pastoral Pipe, which at first consisted of one single Reed or *Calamus*, afterwards of two, at last of seven or more, join'd together with Wax. This they call'd *Fistula*, *Syrinx* and *Cicuta*. The Canes or Reeds that compos'd it were *Magnitudine omnes inter se impares, sed proportione certâ*, to use *Bartolinus* his Words in his Book *de Tibiis*. This *Fistula* or *Tibia Pastoralis* had no *Foramina* in the Canes to make Distinctions of Notes by the Stoppings of the Fingers, but only by Inflation of the several *Calami*, which at the Top, where the Blast was made, were all even; for the quicker course and recourse of the Players Lips; but in the lower part where the Breath issued out, were

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all uneven, yet still in regular proportion : Upon this Instrument without any Stops to make any harmonious Composition, *ingens Artificium arguit*, says the said *Bartolinus* l. 3. c. 6. It is said by *Isidore* to have been the Invention of *Pan*, citing this Authority of *Virgil* for what he says;

*Pan primus Calamos cerâ conjungere plures  
Instituit.* —————

And for that reason it was called *Pandorion* and *Pandura*, the *Nemus* ascribe it to *Minerva*, who (l. 24. *Dionys.*) says,

Λιγύων Ξύρον ἑμοῦ δ' ἄλλαν τῆνον αὐλάων.

*Libyam invenit conjuncturam figuram tibirum.*

How oft yet under meaner Shrouds  
Mask'd hath he been, who Heav'n's and Clouds  
Guides with his Hand ? with Silver Wings  
Now like a Swan he seems, <sup>57</sup> and sings 345

( 57 ) ——— *And sings*

*More sweetly than they dying use.* ] That Swans sing is generally sung by the Poets as well *Greek* as *Latin*, and then most harmoniously, when nearest their Death. Nor seems this only a Fiction of the Poets, for thus writes *Plato* in *Phaedrus*, Κύνες γὰρ δα-  
νυμένους, &c. *Swans* (says he) *when near their Deaths sing most, rejoicing as it were that they are going to that God to whom they are sacred.* And of this opinion seems *Cicero* in *Tusculanis*, and *Plutarch* in *Sympos.* See the Adage Κύνες ἄγρια, *Cynes Cantic*, apud *Erasm.* *Chiliad.* 1. *Centur.* 2. *Adag.* 25. The Reason of which *Ovid* in 2. *Fast.* seems to give in these Verses,

*Flebilibus numeris veluti candentia durâ  
Trajectus penna tempora, cantat olor.*

So in sad Notes a Swan, whose Temples some  
Hard Quill transpierces, sings before its doom.

Upon which Verses (mistaken by most Expositors) *Paulus Marfus Pincinotes* writes thus : *Cycni in senectâ pennam habent duriusculam fronte innatam*, &c. *Swans* (says he) *grown old have a hard Quill breeding in their Head, and as it were piercing their Temples, which*

Pomponius hath observed in Germany, and I my self sometimes in Ionia. The old Swans only have this trajecting Quill, the others not, which I wonder hath not been taken notice of by any else. Thus far he. But the ingenious Nicolaus Heinſius, in his Notes upon this place denies the Assertion; becauſe (as he ſays) he never yet read any ſuch thing in any Author he ever met withal, and therefore conceives thoſe Verſes to be ſurreptitious, and to be expung'd out of the original Text of Ovid. Nevertheleſs ſomething to this Effect is hinted at by Lucretius in *Rev. Nat.* l. 4. where he writes, according to Tanaquil Faber his Emendation,

*Vallibus & gelidis Cygni cœrti in Heliconis  
Cum liquidam tollunt lugubri voce querulam.*

Plato yet in his forecited place denies that Swans ſing at their Death through Pain, For there is no Bird (ſays he) that ſings when they are either hungry, very cold, or ill, but for the Reason by him before alleged. I know ſome Naturaliſts have endeavour'd to prove the Swans Muſical Note to proceed from the Length, Flexure and Narrowneſs of the Gutturall Pipe, by reaſon of which the Voice is ſtrain'd forth more ſmall and ſweet. But this by Lucian, in *Dialeg.* *αἰσῆς Ἐλκυσσῶν ἢ ἢς Κόρυς*, is rejected as fabulous; and by Pliny ſuſpected for no leſs, when he writes, *Olorum morte narratur flebilis cantus, falſis (ut arbitror) aliquot experimentis.* And Scaliger *Exercit.* 232. thus cenſures Cordus for profeſſing it, *De Cygni editus ſuaviſſimo, quem cum mendaciorum parentis Græciâ iactari auſus eſ; ad Luciani Tribunū, apud quem aliquid novi diceas, præſtāo te.* Nor without Reason hath a late elegant and learned Author of our own, Sir Thomas Brown, reckoned this Opinion in the *Classis* of Vulgar Errors, in his *Pſeudodoxia Epidemica* l. 3. c. 10. And for ſuch we here leave it.

More ſweetly than they dying uſe.

<sup>58</sup> Now he a Bull's fierce ſhape indues,

( 58 ) Now he a fierce Bull's ſhape indues.] In which Herodotus l. 1. reports he raviſhed Europa the Daughter (as Apollodorus l. 1. writes) of Agenor, or Phœnix King of Phœnicia. See the Fable at large in Moſchus his *Idyllion* ſo called, (eſpecially ſince ſo elegantly taught Engliſh by my deareſt, moſt learned, and moſt honoured late Friend Thomas Stally, Eſq;) in Ovid *Metamorph.* l. 3. and Lucian in *Dial. Zephyri & Noti*, & *de Dea Syria*. Nigidius cited by Calpurnius Baſſus in *Germanicorum*, report that it was not Jupiter, but a Bull which Neptune gave him endu'd with human Underſtanding, that ſurpris'd

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surpriz'd *Europa*, sent by *Jupiter* to that purpose; for which in a grateful memorial of the Enterprize, *Jupiter* is said to have made him a Sign in Heaven. Which *Seneca* the Father, in *Hercule Furcense*, seems likewise to insinuate;

*Hinc quæ repente vere laxatur dies,  
Tyria per undas vester Europa nitet.*

The Ground of which Fable is conceiv'd to arise either from the *Parasemon* of the Ship in which *Europa* was transported, or from the Commander in chief of that Piratical Expedition, designed by *Jupiter* against the *Tyrinus*.

And his smooth Back, whilst one ascends,  
Unto the sportive Virgins bends.  
Then through his Brother's Waves, untry'd 350  
Before, (whilst Oars his Feet supply'd)  
He Victor swims; with fearful Eyes  
Regarding still his beauteous Prize.  
59 Dark Night's bright Goddess fir'd, her Sphere  
Forsaking, to her Brother's Care 355

(59) *Night's bright Goddess fir'd, her Sphere  
Forsaking.* ] Tho it be not mentioned here for what reason she is said to forsake her Sphere, it is yet to be understood our Author alludes to the Fable of *Endymion*; who, as *Cicero* in *Tusculan*, writes, was by the inamour'd Moon cast into a long Sleep in a Cave in the Hill *Latmos* of *Caria*, whither she is said, leaving her heavenly Sphere to come and steal a Kiss from her sleeping *Minion*. But *Propertius* l. 2. *Eleg.* 12. gives us the naked Truth of the Business.

*Nudus Et Endymion Phæbi capisse sororem  
Dicitur, Et nuda concubuisse Dea.*

*Pausanias* in *Eliacorum* 1. tell us (among other things relating to his Parentage and Descent) that *Endymion* was a beautiful Youth, and affected by *Diana*; who is said, for his sake, to have obtain'd this Boon of *Jupiter*, that whatsoever he ask'd should be granted him; whereupon the dull Fool requested that he might sleep perpetually, and neither know Old Age nor Death: whence comes

comes the Adage *Ἐρμῆος ὄμιλος*, Vide *Chilad. 1. Cent. 9. Adag. 83.* Much more might be said as to the Story of *Endymion*, but this may suffice for the Explanation of this place. If the Reader yet desire a further Display of this Fable, let him see *G. Buchanan* his Poem of the Sphere l. 5. where it is elegantly described and Astronomically applied.

Her Silver Chariot leaves to guide :  
 He in a less Round learns to ride,  
 And drive the <sup>60</sup> Two hors'd Coach of Night,  
 Which now no due Course keeps; the Light  
 Slowlier returning, 'cause that feels 360  
 A Weight too heavy for its Wheels.  
<sup>61</sup> *Alcmena's* Great Son threw aside  
 His Shafts, and threaten'g Lion's Hide.

(60) *Two-hors'd Coach of Night.* ] The Poets give to the Moon a Chariot or Coach of two Wheels, drawn by two Horses, Oxen, Mules or Stags, of which see our Notes on the first Book of *Metamorphosis*. We shall only add that her Charioteer was *Opis*, by which is understood the Influence the Moon hath in *Parturientium Labores*; she being her self so call'd *Ἐστὶν ὁ ὄμιλος τῆς μῆνης, quod Parturientibus opitulatur*; according to the Scholiast of *Callimachus*.

(61) *Alcmena's Great Son.* ] *Hercules*; begot by *Jupiter* on *Alcmena*, in the Likeness of *Amphitryo*. *Diodorus Siculus* writes of three several *Hercules's*. And *Cicero de Natura Deorum* of six. The first the Son of the eldest *Jupiter*, (for there were likewise more *Jupiters* than one) the second the Son of *Nilus*, call'd the *Egyptian Hercules*; the third was one of the *Idæan Dædylis*, mentioned likewise by *Pausanias* in *Beotia*, and particularly worshipp'd by the *Ionians*, *Tyrians* and *Beotians*, under the Name of the *Idæan Hercules*; the fourth the Son of the second *Jupiter* and *Asteris* the Sister of *Latona*, worshipp'd also by the *Tyrians*; the fifth born in *India* and surnam'd *Belus*; the sixth the Son of the third *Jupiter* by *Alcmena*, or the *Theban Hercules*, to whom the Acts of all the rest are attributed. *Macrobius* in 3. *Saturnal.* from the Authority of *Varro*, writes, that the *Romans* honour'd him as *Mars*, and had the same Priests (the *Salians*) appropriated to his Worship. He further adds, that what by others is call'd *Stella Martis*, is by the *Chaldeans* call'd *Stella Herculis*: and in the first of his said *Saturnals*,

*nals*, affirms he was the same as the Sun, as his Name evidences, *Hercules* signifying no other than *Ἡρῆς κλάδος*, *Aeris Gloria*, which cannot be applied to any thing more properly than to the Sun's Illumination.

With Em'rauld Rings his Fingers grac'd,  
 His rough Hairs in due order plac'd. 365  
 On's Legs did Gold-wrought Buskins try,  
 On's Feet did yellow Sandals tie,  
 And with that Hand, which us'd to ply  
<sup>62</sup> His conqu'ring Mace, that Monsters slew,  
<sup>63</sup> He Threads with quick-turn'd Spindle drew.

( 62 ) *His conqu'ring Mace that Monsters slew.* ] There is some difference among Poetical Expositors touching the Matter of which *Hercules* his Club was made; some will have it of knotty Oak, others of an Olive-Stock, which, as the *Trezenians* affirm'd, was by *Hercules* cut down near to the Lake *Saronis*, and by him afterwards dedicated to *Hermes Polugias*; which is said in his Temple to have taken root and flourished, and by the *Trezenians* (as *Pausanias in Corinthiacis* affirms) was commonly shown in his days, tho he seems himself to want Faith to believe the Miracle. *Pisander* (as cited by the Scholiast of *Apollon Argonaut. in l. 1.*) will have it to be of Brass. This amongst the Antients was the Symbol of invincible Virtue or Fortitude, as *Pierius l. 5 t. c. 3.* proves by divers Instances; as likewise by the Coins of *Gordianus Pius*, on which was stamp'd *Hercules* naked with his Club, with this Inscription *VIRTUS AVGVSTI*; and the Medals of *Trajan*, which by Decree of the Senate were coin'd in honour of him, with a Lions Head and an *Herculean Club*, with this Motto *OPTIMO PRINCIPI*.

( 63 ) *He Threads with quick turn'd Spindle drew.* ] But what a clumsy-fitted Spinnster he prov'd, the Author of the *Elegy in Obsequium Mætinatis* declares, where speaking of *Hercules*, he writes,

*Percussit crebros se propter Lydia nodos.*  
*Te propter dura flamine rupta manu.*

For making Snarls and Knots thy Dame oft beat thee,  
 Out to for breaking of thy Threads did treat thee,

The



The Ground or Occasion of which his servile Submission to Omphale the Lydian Queen, is thus by *Diodorus Siculus* and *Plutarch* in *Thebes* reported, *Hercules* having slain *Phisus*, is said to have fall'n into a grievous Sickness, of which he could not be cured before he had made Expiation for the Murder he had committed; whereupon he went to the Father of *Neser* to be absolved, but he refus'd to do it; from him he addrests to *Deiphobus*, who told him, there was no other way for him to be freed from his Sickness but to lose his Liberty, and sell himself for a Slave, and with the price thereof to make Satisfaction to the Children of *Iphitus*. Whereupon he voluntarily sold himself to *Omphale*, Daughter of *Gordanus*, and Lane Queen of *Lydia*; in whose Service how he behaved himself, *Lucian* (in his Book *de Scribendæ Historiæ*) will inform you.

61 The Persian, and the fertile Land  
62 Of Lydia, pow'ful in Command.

( 63 ) *The Persian Land.* ] *Persis* is a Province of the Great *Persian* Empire, term'd *Persia Propria*; bounded on the North by *Media*, on the West by *Susiana*, on the East by *Carmania*, on the South by the *Persian* Gulph: so called (as some conceive) from the Word *Pharis*, which in *Arabic* signifies a Horse, as *Pharis* a *Horseman*; the *Hebrew* *Phar* meaning the same; in regard the *Persians* were reputed excellent Horsemen. But according to *Xenophon* in *Pædæ* *Cyri* l. 1. taking Name from *Perseus*, or as *Strabo* will from *Perses* the Son of *Perseus* and *Andromeda*, formerly by the *Greeks* called *Cephene*, and by themselves *Aræi*, as *Herodotus* l. 7. affirms; at present *Far* or *Parsi*. But that the Nation of the *Persians* were so called before *Cyrus*'s Time, *Bacchius* in his *Phælog.* lib. 4. cap. 40. plainly denies, *Persia* being then called *Elam* (which it took from *Elam* the Son of *Sihon*) by which Name it was only known to the Sacred Pen-Men, until the time of *Cyrus*; and further proves (from the Testimony of *Josephus*, *Antiq.* l. 1. c. 7.) the *Elymai* or *Elumites* to have been *Ἰεροποῖ ἀεργεῖρας*, *Persarum* *Gentis* *Antiores*.

( 64 ) ———— *The fertile Land*

Of Lydia, pow'ful in Command. ] *Lydia* was anciently a Region of the *Lesser Asia*, bounded on the East and North by the *Greater Phrygia*, on the South by *Lycia*, on the West by *Ionia*, which was sometime reckon'd as a Part of it. So call'd from *Lydis* the Son of *Atty*, as *Herodotus* and *Dionysius Halicarnassensis* affirm; or from *Lud* the Son of *Shera*, as most of the Ecclesiastical Writers assert. Called likewise *Mæonia*, as divers of the *Greek* Geographers and Poets

Poets deliver, from *Meon* one of their Kings; which *Bochartus* yet (*l. 2. c. 12. Geograph. Sacra*) disapproves, as not allowing there was any *Lydian* Prince of that Name, other than *Commentitarius*, and therefore declares it to be so called from the River *Meander*, which was antiently called *Meon*, as (from the Authority of *Stephanus in voce Mauryia*) he proves: at this day called *Serapis*, and under the Dominion of the *Turks*: here taken notice of for the Greatness of its Power and Empire. *Herodotus l. 1.*, affirming that there was not any People of *Asia* so powerful in Arms and Dominion as they were under the Reign of the wealthy *Cresus*, who was Master of *Phrygia, Mysia, Bithynia, Paphlagonia, Ionia, Eolia, Doris, Caria, Pamphylia, Lycia, and Cilicia*, till de- feated and brought under subjection by the conquering *Cyrus*; who (as advi'd by his Prisoner the captiv'd *Cresus*) took from them their Arms and Horses, interdicting them from making any use of them, upon which account grew not only the Greatness, but in all probability the very Name of *Persia*. For till after the Conquest of the *Medes* and these *Lydians*, the Use of Horses and Horsemanship was not known in *Persia*, as the learned *Bochartus* proves out of *Xenophon*, *Cyrus* being the first who introduced military Cavalry among them, in which they became afterwards so expert, as from thence to assume their Name, as in the foregoing Note is already hinted. The *Lydians* in the mean time growing as eminent for their Luxury and Dissoluteness, as they were before for their Arms and Valour.

(Disrob'd of his fierce Lion's Skin)

Hath on his mighty Shoulders seen

(On which Heaven's Fabrick once was born) 375

A slight-weav'd *Tyrian* Mantle worn.

These Fires, if wounded Hearts say true,

Are sacred, and do all subdue.

The Earth which the salt Seas imbrace,

The Heavens which glittering Stars inchace, 380

Under the cruel Tyranny

Of this blind Boy subjected lie.

Whose Shafts, inevitable, seize

Upon the blue *Nereides*;

Nor can the Waters of the Main

The Fervour of his Fires restrain.

385

The

The winged People of the Sky  
 No less his powerful Flames do try.  
 When *Venus* does their Bloods excite,  
 How Bulls do for their Heifers fight! 390  
 Faint Harts, when their Hinds Love they doubt,  
 To Combat call their Rivals out,  
 And signs, by braying, to their Foe  
 Of their conceived Fury show.

The swarthy *Indian* then no more 295  
 Dares spotted Tygers chase; the Boar  
 Whetting his angry Tusks, does roam,  
 And froths his Jaws with a white Foam.  
 The *Libyan* Lions shake their Manes,  
 When in their Breast his Fury reigns. 400

And with their fiercer Roarings make  
 The Forests groan, the Ground to quake.  
 The Horror of the Sea, the Whale;  
 And Elephant his Fires assail.  
 All bow to Natures Laws, there's none 405  
 Exempt. All Enmity's o'erthrown  
 At Love's Command, in whose kind Fires  
 Hate, tho inveterate, expires.

What need we instance more, when Love  
 Can Hearts of cruel Stepdames move.

Act II. Scene I.

*Enter CHORUS and NURSE.*

CHORUS.

**O** Speak, dear Nurse, what News? where is  
the Queen?

Is no Abatement of her Passion seen?

*Nur.* No Hope as yet appears, or to assuage,  
Or put an end to her Distempers Rage.  
She fries in secret Fires, and tho she'd hide  
Her smother'd Grief, 'tis by her Looks descry'd.  
Her Eyes shoot Flames; she loaths the Light  
should see.

Her meagre Cheeks, with nothing pleas'd can be,  
Perplex'd with Passions strange Variety.  
In fainting Fits she often falls as dead, 10  
Scarce can her feeble Neck support her Head.  
To Rest she goes, yet Sleep she cannot taste,  
But in Complaints the tedious Night does waste.  
Commands to be set up, then in her Bed  
Laid down again: now bids them dress her Head,  
Anon undress the same; unapt to bear 16  
With Patience ought; likes nothing long to wear.  
No Care or of her Food or Health retains;  
Feebly she creeps about; nor now remains  
Her former Vigour, nor that blushing Grace 20  
Which gave a beauteous Tincture to her Face.

Care

Care macerates her Limbs; trembling she goes;  
 Her comely Mein and Port quite lost: nor does  
 Her Eye, which late with Lustre, as a Sign  
 Of her bright Race, now ought *Phœbeian* shine. 25  
 Tears trickle down her pallid Cheeks, still wet  
 With a continual Show'r; as when the Heat  
 Assails high *Taurus* Crown, the Mountain flows  
 With tepid Currents of dissolved Snows.

But see the Royal Palace is displaid, 30  
 Where on her golden Couch behold her laid,  
 Leaning upon her Arm; whilst her own Cleaths  
 And Princely Habits her sick Fancy loaths.

*P H Æ D R A lying on a Couch.*

Maids, take those Richer Garments from my  
 Eye;  
 Hence with those Robes that shine with ' *Tyrian*  
 Dye;

(1) *Tyrian Dye.*] That is, *Purple*. The *Tyrian* being the most esteemed of all others for the Richness of its Colour; being of a high Red, mix'd with a bright Black, like found concrete Blood. Hence *purpureus* Color is taken for *Ruber*, *Punicens*, *Florens*, ac *Rufus*, and so *Vingil* calls the juvenile blushing Grace, or *Decus Genarum*.

*Lumen Juvencæ purpureum.*

The best sort is by *Pliny*, by way of Excellence, called *Dipaphæ Purpura*, by reason the Wool or Silk that was to take that Dye, was twice dipt or steep'd therein. And this was two-fold, *Rubra saturata* and *diluta*; the *saturata*, or rather *saturans* (from its dazzling and soon cloying of the Sight) was that whose Atoms are more compacted and close, not admitting the intercourse of any other Colour; the *diluta* was that whose Matter was looslier disposed by reason of its Mixture. There was another sort of Purple

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Purple called *Jambina* or *Violetta*, and was likewise distinguished into *Saturata* and *Diluta*; the first resembling the *Khaka Seresina*, by *Pliny* termed *Cauchylionum Vegetiffimum*; the second more resembling the Colour of the *Amethyst*, as I am instructed by the noble *Rabius Coleman*, in his *hoyle* but excellent *Opusculum de Purpura*; and the larger and accurate Annotations of *Ja. Daniel Major* thereupon. And tho' this may seem sufficient to be said of this *Tyrian Dye* or Purple, yet I cannot but add, that besides the Name *Thyrsis*, to which directly answers the *Latin Purpura*, it was likewise known to the Antients, especially the Poets, by three several Synonyms, *Cauchylium*, *Murex* and *Ostrum*. The first so called from the turbinated *Univalve Concha* investing the Body of the Fish affording that purple Juice or Tincture; the second from the aculeated prickly Head of the said Shell-fish, by the *Latins* called *Murex*; the last so denominated from the hard bony-Substance of the *Testa* or Shell of the said Purple Fish, by the *Greeks* called *ὄστρεον* and *ὄστρεον*, from *ὄστρον* by a *Plonasm* of the Letter *σ*, which the *Latins* called *Ostrum*, from *Os*, quasi *Osseum*; which last see *Hieronymus* l. 7. c. 13. reckons the most precious of all the Purple Colours. But that, as well as the rest, long since utterly lost; and therefore justly by *Pomponius* reckoned among the curious *Dependia* of Antiquity.

## And Vests of Silk by ' Eastern Seres wrought On Boughs of Trees; from Lands far distant brought.

( 2 ) *Eastern Seres*. ] That Epigram is here given them for the clearer demonstrating their *Mundane Position*, for the Antients generally speaking, determine not the Place of their Abode or Being; and therefore *Seneca* the Father in *Thyeste* confines them not to any certain situation, but thus describes them.

*Quacunque loco jacant  
Seres, vellera nobilia.*

The *Seres*, whereso'er they lie,  
Ennobled with rich Draggery.

Others likewise reckon them circumscribed, as it were, with a *Terra Incognita*. But *Pomponius Mela*, l. 1. c. 2. tells us the *Seres media ferme a *Rhoë* partis incolant*; upon which words his learned Observer, *Dr. Isaac Vossius*, assures us, that the *Seres* of the Antients

tients were the very same with the *Chineses* or *Sinenses*, and different from the *Thina* or *Sina* of *Ptolemy*; for those he proves to be the People of *Siam*, and under the Dominion of the King of *Siam*, which extended some time from *Ganges* through a great part of *India* toward *China* or the *Seres*, with whom agrees *Georgius Henricus Ursinus*, in his particular Treatise *de Seribus*. See likewise *Theophilus Spizelius* his Commentary *de Re Literaria Sinesium*. § 1. p. 2. & 3.

(3) ——— *Silks wrought*

On *Boughs of Trees*.] Of the *Seres* culling or carding of Silk from the Boughs or Leaves of Trees, Antient Authors, as well Historians and Philosophers as Poets make frequent mention, to instance only (among the last) *Virgil* in *Georg.* 2.

*Velleraque ut foliis deperant tenuia Seres.*

From Leaves the *Seres* fleazy Fleeces cull.

Which was done by often sprinkling the Leaves with Water, which produc'd a certain kind of downy Substance; this they eaded off, and spun into fine Threads, afterwards weaving them into curious silken Webs. This yet against the Authority of *Virgil* himself, and the joint Testimony of *Strabo*, *Pliny* l. 6. c. 27. *Ammianus Marcellinus* l. 23. and others, is by *La Cerda* deny'd. Who from the bare Authority of *Pausanias* endeavours to shew that this Silk was not produced from the Leaves of Trees by sprinkling or moistning them as aforesaid, but by a certain Insect by *Pausanias* reported to be much like a Spider, and spinning a Thread like that. But see this Point discuss'd *pro* and *con* by the learned *Salmafus* in his Notes in *Tertullian. de Pallio*, p. 242, 243, &c. I shall only add, that *Scaliger de Subtil. Exercit.* 158. § 9. affirms, this kind of Silk (after the same manner as practis'd among the *Seres*) to be made in *Calabria*. *Lipsius* likewise (in *Comment. ad a. Annal. Taciti*) and *Delrius* (upon this place of our Author) distinguish between *Sericum*, *Byssum* and *Bombycinum*; the first, that of the *Seres*, made as is already noted; the second growing out of the Ground, in the nature of Hemp or Flax; the third, the Work of Silk-worms. Which last yet may be proved not to have been known to the *Romans* till the time of *Justinian* the Emperour; whereas the first was not only early known to them long before that Emperour's time, but decry'd as an Excess of their too splendid Luxury.

A shorter Zone my ruckt up Garments bind,  
No Carcanet my Neck, nor Pearls of Inde

(4) *No Carcanet my Neck.* ] The *Mundus Muliebris* of the Antients affords us great marks of their stupendious and vain Luxury as any other particular, to instance only in this of the Carcanet or Necklace, by the Greeks called *the Carcanet*, by the Latins *Monile*, *Torques*, *Catella*, *Linna*; the *Italians* call it *Carcanetto* which the *English* hath borrowed from them, and we have here made use of, seeming derived from *Caricare* and *Collum*, the first signifying to charge or load, the other the Neck or Throat, *quasi onere guttur*, as our *Skeiner* etymologizes the Word, nor unappositely, answering to the practice of the *Greek* and *Roman* Dames; who in the use of this Ornamental Trifle were prodigiously profuse and expensive: for we find their Matter, Form and Fashion to have been altogether extraordinary; as either made of massie Gold, adorned with Diamonds and precious Stones of great value, or having Pearls of very notable Price, Size and Weight annexed, as *Pliny* l. 33. c. 3. *Inserta Margaritarum Pondera à collo dominarum aureo pendent.* Inasmuch that *Tertullian* (in *de Habitu Mulierum*) exclaims, *Saltus Et insulas tenera cervix fert, A tender Neck bears whole Forests and Islands* (that is to say, the Value of them) and *St. Hierom*, speaking of a single String or Necklace, cries out (in *Epist. ad Paulum Eremit.*) *Uno filo villarum insulas pectus, The Price of Towns is contain'd in one single Thread.* *Tertullian* more particularly tells us, *Uno lino decies sestertium inseritur*, which was of no less value than fifty thousand *Florins*. The young *Grecian* Ladies had their Necklaces of Gold beset with Diamonds in such order as they represented the Letters of their Names, of which *Aristocritus* gives us an elegant Example in his *Thais*, l. 1. *Epist. 1.* Tho' all this may be obvious to a more knowing Reader who may happily have met with the same in *Montfaucon's* his *Treatise de Luxu Romanorum* c. 5. and his *Exercit. Critic.* l. 2. c. 16. *Sebaste's* *Synagoga de Turquibus Antiquarum*, and *Bartholinus* his *Schedion de Armillis Veterum*; yet I held it not altogether unfit to be here inserted for the Information of the less intelligent ones.

(5 (— *Nor Pearls of Inde*  
*Adorn my charged Ears.* ] *Ovid de Arte Amandi* l. 3. uses the like Expression;

— *Non charis aures onerato lapilli;*  
*Quas legis in viridi decalce Indus aqua.*



The Indian People the Romans called *Uniones*, quoniam nulli duo repeririuntur indistincti, because never any two more found so alike but there was some discernible Difference between them, as Pliny l. 9. c. 25. gives the Reason, where he likewise commends those of India above all others. See likewise Salinus c. 66. and Ammianus Marcellinus, l. 23. and *Arrianus Rerum Indicarum libro singulari*. Scalliger *Exercitat.* 226. § II. reports, that near the Mand Burnes in the neighbouring Sea, there are Pearls taken out of Oysters of the bigness of a Hens Egg; and that the King of the said Island wears some in his Crown of the bigness of those of a Goose. Such Pendants as these might perhaps (as Phœdra here says) *deducere Aures, dum down her charged Ears*; and have satisfied the ambitious Roman Ladies that were not contented with single Pearls in their Ears, whose luxurious Pride our Author l. 7. *de Beneficis* thus taxes, *Vides Uniones non singulas singulis auribus comparatos; jam enim exercitata auri; oneri ferendo sunt, juncturæ inter se. Et insuper altis binis suppomentur. Non facis muliebris insaniis viros subderat nisi bina ac terna patrimonium auribus singulis perpendissent.* I see more than single Pearls provided for single Ears, for now they are grown exercised to bear Burthens, they wear them now joined in Clusters, and over those again hang double. As if the Madness of the Wives had not sufficiently subjugated their Husbands, unless they hang two or three Patrimonies in each Ear.

Adorn my charged Ears; No Odors spread  
Or rich Assyrian Perfumes on my Head.

( 6 ) ————— No Odors spread.

Or rich Assyrian Perfumes on my Head.] The Ancients both Greeks and Romans (especially the Women) were very curious in anointing their Hairs with Aromatick Oils and Essences; all but the Spartans, who were particularly forbidden it by Lycurgus his Institutions (as Plutarch in *Apolloniæ*. *Lacœniæ*. informs us.) The Perfumes that were chiefly used about the Hairs, were first *Amomum*, which was properly called *Libanum Assyriacum*, and is here meant by our Author, and expressed by *Martial* in *Epigram.* 77. *lib.* 8.

*Si sapis Assyrio semper tibi crinis Amomo  
Splendeat.* ———

Let with Assyrian Amomum thine  
Thy Hairs if wife, ———

c J

Secondly;

Secondly, Myrrh ;

*Quid Orientae crinem perfundere Myrrhae ?*

With *Oriental* Myrrh e' anoint the Hair.

As we find in *Propertius*, l. 1. *lib.* Thirdly, *Spikenard*.

*Nec Coma ves fallat liquida nitidissima Nardi.*

Nor Hair with liquid Nard made bright deceive you.

As *Ovid de Arte Amandi*, l. 3. intimates.

So 'bout my Neck let my loose Hairs hang down  
In careless order, and my Shoulders crown ;  
That as I run they with the Wind may play :  
My Left-hand shall my stinging Quiver stay, 45  
My Right shall brandish a *Thessalian* Spear,  
Such my stern Love's fair Mother did appear,  
When she, forsaking the cold *Pontick* Strands,  
8 With *Tanaitick* and *Mæotic* Bands,  
Made *Cavalendo's* o'er the *Arick* Lands. 50

( 7 ) *My Left-hand shall my stinging Quiver stay,*  
*My Right shall brandish a Thessalian Spear.* ] No Antique Statue  
or Medal could have better express'd this hunting Posture of *Phe-*  
*dra* in imitation of her *Venarian* Goddess, than our Author hath  
here done it ; but to shew the exact Observance of the Concini-  
nity and Decorum in this matter, take the annexed Ectype from  
one of the old Coins, which see in *Tab. I. Fig. 6.*

That Epithet of *Thessalian* here given to the Spear, is a Prolep-  
tical Affectation frequently used by the Poets, and here imitated  
by our Author by way of Anticipation ; for in *Phedra's* time  
*Thessaly* was not known by that Name. Which kind of Aq-  
chronism hath sometime since been detected, and observed by the  
Learned *Jo. Gerardus Vossius. Hist. Poes. l. 1. c. 3.* more than once.  
And is to be seen in our Notes upon the third *Chorus* of our  
*Troades.*

( 8 ) *With Tanaitick and Mæotic Bands.* ] Our Version here  
differs from the original Text of the *Vulgar* Editions, which  
commonly (without any Sense) runs thus,

*Talis severi Mater Hippolyti fuit,  
 Qualis reliquis frigidi Panni Plagis;  
 Egis catervas, Atticum pulsans solum  
 Aut Tanaïs aut Maotis.*

But the learned Dr. *Jacob Vossius* from a more correct Manuscript of his own (in his Notes upon *Justin l. 12. c. 3.*) amends and reads the two last Lines thus,

*Egis catervas Atticum pulsans Solum  
 Tanaïs aut Maotis.*

Which Reading *Gronovius* upon this place approves of, and compares with in his Edition of these Tragedies; Geographers attesting that the *Amazons* chiefly inhabited about the River *Tanaïs*, and Lake *Maotis*, whence they are called *Tanaïta* and *Maota*. Of whose warlike Expeditions both against and in defence of *Troy*, as likewise against the *Athenians* State (these particularly mentioned) see *Petrus Ponsus* his Dissertation *de Amazonibus c. 27.* and *Maurus* in his *Thesaurus*, from the Authority of *Lycophrum* and his Scholiast, *Plutarch*, and others.

A crescent Shield flanking her tender side,  
 Her Hair now loose, in knotted Curls now ty'd.  
 Dress in this manner to the Woods I'll fly.

*Nur.* Cease these sad Plaints; "Grief cures not  
 Misery.

*Pha.* Can ought my cruel Grievs or ease, or  
 end!

*Nur.* Let's pray the Virgin Huntress would  
 befriend. [*Exit Phædra.*

(9) Let's pray the Virgin Huntress would befriend.] Tho the ingenious Censurer of the Tragedies of the last Age be pleas'd to make himself merry with the Absurdity (as he conceives) of this Address to the Goddess of Chastity to help on *Phædra* her illicite Amours; he should have been yet so cautiously critical, before he had deliver'd his Censure, as to have consider'd, that the Virgin Huntress was the same with the Moon, and the same with *Hecate*, who was held to preside over and *bestow* to dispense

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dispense her favourable Influence in all amorous Designs: and had he but advis'd with that ingenious Critick Monf. Dacier in his excellent Remarks upon *Horace Od. 26. l. 3.* at these Words,

*O que beatam Diva regis Cyprum, &  
Memphin.* —

he would have inform'd him that *Diana*, or the *Moon*, and *Venus*, were but one and the same Divinity: or had he but consulted our learned Mr. Selden, *de Diis Syris Syntagm. 1. c. 2.* he would have told him, *Quod vulgus Veneri, id Lunæ, seu Hecate, præsci munus tribuebant*; and therefore the Nurse here very appositely invokes her,

*Hecate triformis, ex ades captis fovens.*

And this he might have seen further proved by the Scholiast on *Theocritus Idyll. 2.* where he tells us that it was customary among the Antients, in their Amours, for the Men to implore the *Sun* as the Women the *Moon*. Not to mention what *La Cerda* further instances, as to this particular, in his Notes on the ninth of the *Æneis*, from the Authority of the said Scholiast: nor to call in, for further illustration of this matter, the Testimonies produced by *Schedius de Diis Germanis p. 159.* & *deinceps*: or *Pincierius* in his *Parerg. Otii Marburg. l. 2.* where he says, *Ethnici Lunam amatoria levitatis infimularunt, eidemque amantibus præsidendi munus injunserunt, i. e. The Ethnicks not only charg'd the Moon with amorous Levity, but inpos'd upon her the Presidency over Lovers Affairs.* And thus much be only said, without any other Reflection than, to do our Author right.

*Manet Nurse, who, on the behalf of Phædra, offers  
Supplications and Sacrifice to Diana or Hecate.*

## N U R S E.

Hail the Woods Queen! the only Deitie  
Honour'st the Hills, which only honour thee;  
These sad and threatenng Omens of her Heart,  
Great Goddess of the Groves! to good convert. 60  
Bright Lamp of Heav'n! thou Ornament of Night!  
That cheer'st the World with thy alternate Light.

L 4

Three

Three-formed *Hecate*! O be inclin'd  
 T' our Pray'rs! and bow *Hippolytus* stern Mind.  
 To love now let him learn, and be inflam'd 65  
 With mutual Fires; be his fierce Heart reclaim'd,  
 And stoop to *Venus* Laws; to this wish'd End,  
 Adored Goddess! all thy Pow'rs intend.

So shine thy Looks with Lustre ever bright,  
 And break through the obscuring Clouds by  
 Night 70

With Silver Horns. So Charms thee never force  
 To leave thy Sphere, nor interrupt thy Course.

So never Shepherd boast thee for his Prize.

Come, O invok'd! and this our Sacrifice  
 Accept. Behold the Goddess does assent. 75

[Enter *Hippolytus*.

I see him, with religious Intent,

His sacred Rites performing all alone.

What doubt'st? see Fortune Time and Place hath  
 shown.

Now to our Arts.—What? do we trembling  
 stand?

“’Tis hard to execute an ill Command. 80

“Who Royal Mandates serve yet, must lay by

“All Sense of Just and Honest: Modesty

“Is an ill Agent for a Prince's Ends.

*Hip.* Kind Nurse, why com'st thou with a Look  
 portends

Sadness and Care? I hope no News o' th' King, 85  
 Queen, or my Brothers, that is bad, you bring.

*Nur.* Remit these Fears: thy Father's Court  
 and State

Flourish at present with a Prosperous Fate.

Would'st

Would'st thou for happier Fortune be inclin'd ;  
 The Care of thee afflicts my aged Mind, }  
 Who to thy self art rigorously unkind. } 90

Whom Fates have made so, may live wretched ;  
 those

Who uncompell'd themselves to Ills expose,  
 And their own Tort'ers prove, deserve to lose --  
 Those Joys, like Fools, they know not how to  
 use. 95

Thy Years remembrance, give thy Mind the rein,  
 And in the solemn Feasts, with sportive vein,  
 Brandish thy Torch : " drown all thy Cares  
 in Wine,

And, while thou may'st, enjoy this Life of thine,

( 10 ) *Brandish thy Torch.* ] Alluding to the Custom of the an-  
 tient Greeks (especially the Athenians) amongst whose Festivities  
 the brandishing or tossing of the Torch was usual ; which some  
 will have here to be meant as used in the Night Feasts of *Arria* ;  
 which cannot here be apply'd to *Hippolytus*, tho' it might be to him  
 as *Virbius* in the Ceremonies of *Diana Aricina* in *Latium*, as observ-  
 ed by *Dionysius* upon this Place. But I find the chief Feasts among  
 the Greeks, wherein they did *Andryssa*, *Facies jactare*, sportively,  
 were the *Panathenian*, the *Vulcanian*, and the *Promethean*, in ho-  
 nour of *Minerva*, *Peleus* and *Prometheus*, (for the bearing of Tor-  
 ches in the *Aloufian* Feasts was not in any ways of rejoicing,  
 but rather the contrary) some of which may haply be here im-  
 ply'd. *Gravovius* conceives this to be rather practis'd in the Fe-  
 stivals of *Comus*, *Bacchus* or *Venus*. In whose Feasts (particularly  
 those of *Comus*) says *Petitus*, *Observat. l. i. c. 2.* noting upon this  
 place, *Agitabant Chorus ἄσχητος, They us'd to dance in companies,*  
*waving and brandishing of Torches.* And I know not whether that  
 old Country English Dance, call'd *Brandlex la Torche*, may not be  
 some Relick of that antient Pagan Festivity.

( 11 ) *Drown all thy Cares in Wine.*

*And, while thou may'st, enjoy this Life of thine*  
*Which quickly flies away.* ] Pertinently is this place explain'd by  
 what *Lucretius*, l. 3. hath express'd in these Verses ;

*Hoc etiam faciunt cum discubere, tenentque  
Pocula saepe homines, & inutabrant ora coronis,  
Ex animo ut dicant, brevis hic est fructus homillie.*

So when Good-Fellows set to't, their Heads crown'd,  
And full Bowls 'bout the Board are handed round,  
Their Meaning's this, *Men have short Pleasures here,*

Nor unappositely hitherto may be apply'd what the old Scholiast upon *Persius* observes of the *Cretans*, that they counted their time of Life to be only the Duration of that part thereof which was spent *happily and pleasantly*; and accordingly they us'd to write upon the Monument of any one that dy'd, *Vixit annis tot, Duravit autem tot*; and is likewise observed to my hand by the Learned Author of the posthumous Commentaries upon *Crete, Cyprus and Rhodes*.

Which quickly flies away. An am'rous Breast, 100  
And gentle *Venus* suit a Young-man best.  
Cheer up! why ly'st thou all alone a Nights?  
This Sadness quit, and revel in Delights.  
Let not thy Youth thus Perish in its Prime;  
\* God hath a Duty set for every Time, 105  
And does our Life through its Degrees extend,  
And to our Age proportions a fit End.  
Mirth is the Ornament of youthful Years,  
Sad Looks and Gravity become Grey Hairs.  
Why dost thy pregnant Genius thus restrain? 110  
That Corn does yield the Plowman ample Gain,  
Which in unvexed Furrows freely grows;  
And 'bove the Wood that Tree extends its Boughs

\* As *Ovid*, in *Festis*, upon another account;

— *Finitaque certis*  
*Legibus est Ætas.* —

Which

Which no malignant Hand does lop: Wits be  
 " Apt to rise high, cherish'd by Liberty. 115  
 Thou like a churlish Huntsman lead'st thy Life,  
 Nor young wits know the Pleasures of a Wife.  
 Think'st thou that Nature Men for this did frame,  
 To suffer Hardship, and wild Beasts to tame?  
 Or manage bloody Wars? Ah no: that great 120  
 And wise Disposer of this All, hath set  
 This Law, that since Fates so rapacious are,  
 We with successive Issue should repair  
 Nature's Decays. *Venus* this World exclude,  
 (*Venus*, by whom our human Stock's renew'd) 123  
 And all the Beauty of this World decay,  
 No Ships will Sails on empty Seas display;  
 Skies will want Birds; Woods will want Game to  
 kill,

And nought but Wind will Air's vast Region fill.  
 Alas! how many kinds of Death there be 130  
 Attending Man! Seas, Sword and Treachery.  
 Say we were subject to no Laws of Fate,  
 Yet of our selves we haste to our Lives Date,  
 To *Styx* dark shades; should barren Youth then  
 lead

A single Life, nor know the Marriage Bed, 135  
 All that thou seest, in one short Age of Man,  
 Would come to Ruine; follow Nature then,  
 The Guide of Life: thy Time in Towns be spent,  
 And Jovial Society frequent.

*Hip*. No Life so happy, none from Ill so free,  
 So near the elder Times Integrity. 141  
 As that which, leaving Towns in Fields is led:  
 No avaricious Fury fills his Head,

Who



Who lives the harmless Ouel of Hills and Wood  
 No-Breath of People; faithless to the Good, 145  
 Nor rancorous Speech, nor Favour's sickle Grace,  
 Nor fleeting Riches; nor vain Honour's Chace,  
 Affect his Soul.

He's no Court Vassal: gapes not for a Crown,  
 Nor toils to compass it: fears no man's Frown, 150  
 Ne'er couzen'd is with flattering Hopes; nor yet  
 By the base Tooth of Black-mouth'd Envy bit.  
 Nor of those Ills which reign in Cities knows.  
 Nor conscious fears how the loud Rumour goes  
 Studies no Lies: nor seeks his House to build 155  
 Upon a thousand Columns; or begild  
 His carved Roofs: nor sacrificing, 'drowns  
 In-Blood the Altar: nor slays Heccatombs  
 Of Snow-white <sup>12</sup> Oxen with Meal-sprinkled  
 Crowns.

(12.) *Oxen with Meal-sprinkled Crowns.* Expressing the Ceremony us'd by the Antients, who, before they slew the Beast intended for Sacrifice, strew'd Meal and Salt upon his Forehead, as both *Seruius* and *Pomponius Sabinus* have noted upon this Verse of *Virgil*:

*Es salsa fruges, & circum tempora vitæ.*

With which likewise they besprinkled the Fire on the Altar, and covered the sacrificing Knife. This Composition of Meal and Salt was by the *Romans* called *Mola*, a *Farra* & *Sals mola*, and was so be made, *de horno Fruge & de horno Sale*, i. e. *de noua*, as *Sabinus* interprets it. See *Horace Od.* 23. l. 3. upon these Words,

*Horre pio, & lactata mica.*

By which was meant as intire and acceptable a Sacrifice as if accompanied with a richer Victim. There was this Difference between the *Greeks* and *Romans* in this particular Ceremony, that the first us'd the Corn in the Grain intire, and the latter as it was ground into Meal. But

But harmless wand'ring in the open Air, he does  
 The Solitary Country's Sweets do share;  
 No cunning Subtilties or Craft he knows,  
 But to intrap wild Beasts; and when he grows  
 Weary with Toil, his tired Limbs he lays  
 In cool *Alphion's* pure refreshing Waves and Frays;  
 Now by the Banks of swift *Alphion's* Strays,  
 And the thick Coverts of the Woods furtrays:  
 Where <sup>13</sup> *Lerna's* Streams with chilling Waters  
 pass,

Clear and pellucid as transparent Glass,  
 His Seat oft changes: from their warbling  
 Throats

The querulous Birds here strain a thousand Notes,  
 Whilst through the Leaves the whispering Zephyr  
 blows,

And wags the aged Beaches spreading Boughs,  
 There, by the Current of some silver Spring,  
 Upon a Turf behold him slumbering; 175  
 Whilst the licentious Sream through new-sprung  
 Flow'rs

With pleasing Murmurs its sweet Water pours,  
 Red-sided Apples, falling from the Trees,  
 And Straw-berries, new-gather'd, do appease  
 His Hunger with soon purchas'd Food; who flies  
 Th'abhor'd Excess of Princely Luxuries. 181

(13) *Lerna's Streams.* ] Not the Lake *Lerna*, but a Fountain of that Name not far from *Corinth*, and a River from thence arising; Which (as *Pausanias* in *Corinthiacis* relates) when all the rest of the Rivers of that Country are dry'd up through the Heat of Summer, flows still with unexhausted Streams. Vide etiam *Strabon*. l. 8. & *Propertium* l. 2. *Eleg.* 2.

In Gold let fearful Tyrants quaff: his Cup's  
His Hand, whence he with greater Guffo fups.  
Some fresh cool Spring: he fleeps more foun'd and  
fure

On a hard Bed, than they who do fecure 185  
Their Thefts in dark Receptacles; afraid,  
Tho' under multiplicious felter laid.

He feeks the Light, and makes the Heav'n and  
Skies

To witness how he lives. Sure on this wife  
The firft Age liv'd, when Gods convers'd with  
Men. 190

No blind Defire of Gold poffefs'd them then.  
Nor did there any Sacred Land-mark bound  
Unto the People the unmeasur'd Ground.

(14) *Sacred Land-mark.*] The Land-mark was called sacred, as being the Representation of the God *Terminus*, of whom *Ovid*, in 2. *Festorum*, gives this Description;

*Whether a Stone or Stake, fet in a Clod,  
Thou wert, the Antients made of thee a God.*

*Numa* introducing him among the *Romans* as one of their chief Deities, being honour'd among the *Greeks* under the Title of *Zeus Oeas*, or *Jupiter Terminalis*: worshipp'd as President over the Bounds of their Lands and Territories, and honour'd with annual Solemnities and Sacrifices every *February*; which see most ingeniously and pleasantly described by *Ovid*, loco citato. The Figures they us'd to represent these *Termini* or Land-marks by, were sometimes a Stone, or piece of Wood, upon which was placed a *Buffo* or Body to the middle, or else a young Head crowned with sacrificing Instruments. Sometimes a piece of a Pyramid with its Base upward, and upon that a Head adorned with Rays, and Feet coming out underneath. Otherwhiles (as by the *Thracians*) represented like a Man without Arms, and lessening towards his Feet, as in some Brass Medals of *Marcus Aurelius Antoninus*, exhibited by *Monf. Patin*, in *Numism. medice & infima forma*, may appear; thereby signifying that he had settled, defended,

defended, enlarged, or vindicated the Limits of the Roman Empire. And so careful were they of preserving the *Termini*, not only of the Publick Territories, but private Mens Possessions; that whosoever was convinced to have plough'd them up or defaced them, himself and Oxen were condemned as accursed. But see more, as to this particular, in *Jo. Laurentbergius Gramat. l. 1. c. 2.* and *Gulielmus Gessius* his Publication of the *Antiquus Rxi Agraria* and his Annotations, with *Rigobius* his Notes and Glossary thereupon.

No credulous Ships as yet did plough the Flood,  
 Each knew his own Seas; as yet Cities stood  
 Ungirt with a deep Trench and flanked Line;  
 The Soldier did not yet to Arms incline  
 His fiercer Hands; as yet no bar'd up Ports  
 By the *Balista's* weighty Shot were Forc'd.

( 15 ) *Balista's weighty Shot.* ] The *Balista* was an Engine which the *Romans* used to the same purpose as we do now great Ordnance. Its Name, tho' of *Roman* imposition, *Servius* in *9. Virgilit. Eneid.* derives from the *Greek* *βάλλω*, *a jaciendo*; so does *Lipius* in *3. Polyorcticon*, for by throwing Stones of great Weight in the Nature of battering Pieces, they made their Breaches against the Walls and Gates of besieged Cities, as *Silius Italicus l. 1. de Bello Punico* instances;

— *Adductis stridula nervis,  
 Phocæis effundit vastos Balista molares.*

Yet *Vegetius. l. 4.* affirms the *Balista* to shoot as well Darts or long pieces of Timber, (rather proper to the *Catapultæ* or *Scorpionæ*. So *Amianus Marcellinus l. 23.* and *Cæsar* in *1. de Bello Civili*, and others. *Silius Italicus* likewise makes them to be employ'd as well in Field Service as Batteries, where he adds;

*Atque eadem ingentis mutato pondere, tali  
 Erratum excutiens, orbium media agmina rumpit.*

But *Vitruvius* (with whom likewise consent *Livy* and *Polybius*) allows them only to discharge great and weighty Stones (for which reason *Polybius l. 4.* only calls them *λίθοντες*. If the Reader desire a more particular Satisfaction, touching these obsolete *Machine*

*china*, I must refer him to *Lipsum, loco citato*, where he may meet with their Figures represented in Sculpture: for to be further precise in its Description, were to offend against the Advice of the much knowing *Philander*, in his Notes upon *Nitrocrisus*, treating of this Subject, where he wishes the Curious to consider how impossible it is, *ut quis rectè de iis statuat, quorum cognitio funditus interierit?* I shall only add, that as to the Invention of the *Bolista*, it is by *Pliny*, l. 7. ascribed to the *Phœnicians*, by *Silius Italicus*, in the Verses before-mentioned, to the *Phœnicians*.

Beneath no Lords Commands the Earth did  
bow;

200

Nor did yoke'd Oxen draw the furrowing Plough,  
But then the free and self-impregn'd Field  
Did Food to the contented People yield:

The Woods on them their native Wealth bestow'd;  
Their Native Houses to dark Caves they ow'd.

Rash Anger, and the wicked Love of Gain,  
Unbounded Lust, and bloody Thirst of Reign,  
This sacred League first broke: the Strong then

o'er

The Weak began to prey, Right then was Pow'r.  
At first the Combat by bare Fists was try'd,

210

Then Stones, and ruder Staves their Arms supply'd.

The lighter Cornet was not tipt with Steel;  
No Sword adorn'd the Thigh; no Head did feel  
The weight of plumed Casque. Rage first made  
Arms,

And furious *Mars* invented unknown Harms,  
And thousand Forms of Death: hence Blood did stain  
stain

The Face of Earth, and the Seas wat'ry Plain.

Then

Then Ills through each House ran without restraint,

Nor was there Crime without a Precedent.

Brothers by Brothers, Fathers were of Life 220

By Sons depriv'd, the Husband By the Wife;

And wicked Mothers their own Children slew.

(Not to name Step-Mothers; that curs'd Crew,

Than Beasts more merciless;) But Woman kind,

First mover of all horrid Crimes, inclin'd 225

Mens Thoughts to ill; whose wicked Lusts and

Dir

Incests have set so many Towns on fire.

So many Nations rais'd to Arms, o'erthrown

So many Empires; wave all else, alone

*Aegens* Wife, *Medea* can declare 230

How great a Curse and Mischief Women are.

*Nur.* Why should the Faults of some on-all

be prest?

*Hipp.* Out! I abhor the Sex, abjure, detest;

Whether by Reason, Nature, Rage inclin'd,

I hate 'em all. Floods shall with Flames be

joyn'd, 235

And Ships secure in swallowing Quick-Sands

ride,

*Phæbus* from *Tethys* Western Lap be spy'd

To take his rise; Wolves to young Kids be kind;

Ere Woman Place in my Affections find.

*Nur.* The most perverse have yet been tam'd

by Love, 240

Whose Power, from Hearts, all Hatred can re-

move;

The truth of this thy Mothers Kingdoms prove.

M

Those

Those fierce Virago's *Venus* Yoke sustain,  
Thou sole-born of thy Mother mak'it this plain.

*Hipp.* My Mothers death does me this help  
allow,

That I can freely hate all Women now.

*Nur.* As the firm Rock does the Waves Charge  
sustain,

And beats th' assailing Surges back again ;

So he my words repels.—But *Phædra*, see  
Hurrying with Speed, and wild Impatiencie! 250

What will she ? Whether tends her furious Race ?

Alas! She's fall'n into a Swoon, her Face

Is pale as Death.—Look up! Speak *Phædra*!  
See

Thy dear *Hippolytus* embraces thee.

*Phæ.* O who recalls my Sorrows with my  
Breath! 255

And my fierce Flames renews? How sweetly  
Death

Had took me from my self and them! Yet why  
Should'st thou the sweeter Joys Life offers, fly?

Take courage; freely act thy own Command.

Speak boldly. " They who timorously stand 260

" T' intreat, teach to deny. The greatest part  
Of my Crime's past. Shame comes too late;  
my Heart

By Love nefandous foil'd. Yet, it may be,

( If e'er their wish'd Ends my Wishes see ) 264

The name of Marriage may my Shame suppress.

" Some Crimes have been made honest by success.

On then, begin.—Let me intreat your Ear

A while in private; if there be any near,

With-

Withdraw—

*Alpp.* The place is free from Ear  
or Eye, 270

*Phad.* My Tongue doth utterance to my  
Words deny.

A great Force strives my bashful Speech to eject,  
Which by a greater Force again is checkt.

As witness, O ye Gods! The thing I would—  
—Is 'gainst my Will. 275

*Alpp.* What does thy Tongue  
withhold?

*Phad.* Small Griets can speak, the great are  
stupifi'd.

*Alpp.* Fear not, dear Mother, in my Breast to  
hide

Thy Cares.

*Phad.* That Name of Mother is too proud  
A Title, an humbler Title would b'allow'd 281

Our Loves; Or 'sister me, or Servant call,

But Servant rather: For whose sake I shall

Refuse no kind of Service; bid me go,

And I'll climb *Pindus*, crown'd with Ice and Snow;

Through Fire I'll pass, or (if thou say'st) upon

Arm'd Troops, and the drawn Swords of Foes

I'll run. 287

( 15 ) Or *Sister me*, &c. ] The Appellation of Sister had another signification among the Antients, than that of the vulgar, being sometime reckon'd into *Lesbos* & *Epaminos*, and taken in the same acception as *Misch*, (so here intended). See *Lipfius*, ( l. 3. *Antiquarum Lesbianum* ), proving the same from this very place of our Author, and from *Lipfius*, *Woverius*, in his Notes in *Satyr. Petronii*.



To thee, m' intrusted Scepter, I resign,  
 With that, my self; accept of me as thine.  
 It thee becomes to rule, me to obey, 290  
 Thy Fathers Realms suit not a Womans Sway.  
 Do thou, adorn'd with vigorous Youth, this Land  
 And People govern under thy command;  
 And me, thy Suppliant and thy Servant, take  
 Into thy Bosom; and for Pity's sake, 295  
 Pity a Widow.

*Hipp.* Heav'n's make the Omen vain!  
 My Father safe will soon return again.

*Phad.* The King who Hell's tenacious Empire  
 sways,  
 And silent *Styx*, made no retreating ways 300  
 To Light again. Think'st thou he'll e'er let scape  
 Him, who intended to his Bed a Rape?  
 Unless his sterner Mind do gentle prove,  
 And pardon his Offence, since caus'd by Love.

*Hipp.* The righteous Gods will his Return be-  
 friend. 305  
 But whilst our Wishes those high Powers suspend,  
 I shall my Brothers with that Love affect,  
 As fits a Brother, and shall thee protect.  
 Think not thy self a Widow: I'll to thee  
 A Husband in my Father's absence be. 310

*Phad.* How credulous are Lovers Hopes! O  
 vain

Delusive Love! Is this enough, and plain  
 It hath spoke? I'll try him further yet with  
 Pray'rs.

O pity me, and bow thy gentle Ears

To my Complaints; fain would I speak, yet  
loth 315

I am \_\_\_\_\_

*Hipp.* What is thy Grief?

*Phad.* Such as, in troth,  
Thou'lt scarce believe, should e'er a Step-Dame  
vex.

*Hipp.* Thy words are still ambiguous, and  
perplex. 320

Speak plainer.

*Phad.* Know then, Loves fierce Flames  
my Breast

Do scorch, and on my inmost Marrow feast;  
The Flame within my Bowels hid, doth fly  
Through all my Veins, and every Artery. 325

<sup>16</sup> As when a Fire some House hath seiz'd upon,  
The nimble Flame from Beam to Beam does run.

*Hipp.* The Love of *Theseus* these chaste Flames  
does move;

*Phad.* 'Tis true, my dear *Hippolytus*, I love  
Those former Looks of *Theseus*, that young Face,  
When first the budding Down his Cheeks did  
grace. 331

When from the *Gnosian* Monster's Den, b' a Thred  
He through the winding Labyrinth was led.

( 16 ) *As when a Fire some House hath seiz'd upon.* ] The Comparison here us'd by *Seneca* to express *Phadra* her amorous Passion, by the firing of a House, is by *Paradise* ( in *Symbol. Heroic.* ) not unappositly apply'd to that of a hollow Trunk of Wood cast into the Fire, in which the included Flames rage more fiercely, and destroy it faster than the lingring Fire without, according to this Motto, *Vix est ardentior intus.*

How thine he then, his Looks with Ribbands dy'd,  
 Whilst his pure Looks a Scarlet Tincture dy'd.  
 Strong Arms! His Face did like thy *Phœbus's*  
 shine, 336

Or like my *Phœbus's* looks, or rather thine.  
 Such, such he seem'd to thee, when he pleas'd the Eye  
 Ev'n of his Foe: So bare his Head on high  
 Thy looks are free from all adulterous Grace, 340  
 Thy very Father's Looks; yet in thy Face  
 Part of thy Mothers Sternness, with a swart  
 And a becoming Mixture seems to meet.

A *Scythian* Rigour in a *Grecian* Look!  
 Hadst thou that Voyage with thy Father took,  
 When to the *Cretan* Monster he was sent, 346  
 My Sister thee, not him, the Chue had lent.  
 17 Oh Sister, wheresoe'er in Heav'n you shine,  
 Help me, now plung'd in a Distress like thine!

( 17 ) Oh Sister, wheresoe'er in Heav'n you shine. ] Of *Ariadne's* being deserted by *Theseus*, and by *Bacchus* made his Bride, *Catullus* in *Argonauts*. *Ovid* in 3. *Fastus*. &c. in *B. Metamorph. Nomsus Dimeys*. 47. *Plutarch*, in *Theseo*, and, others, make mention of her being admitted into the Number of the *Celestials*, and call'd by the Name of the Goddess *Libera*; *Qui pristinam frugum rusticis in sacra summa congerere, & cum Libero sacrum facere solebant*, *Servius*, in 1. *Georg. Virgil* witnesses. That her Crown was constellated by *Bacchus*, is as commonly known: whose Position *Manilius*, lib. 1. and *Hyginus*, lib. 2. *Astronom. Poetic.* describe. But that she her self was made a Constellation, is hardly to be met withal, tho' our Author in this place seem to infer the same; so likewise does *Ovid*, in 1. *de Arte Amandi*, where he introduces *Bacchus* thus caressing her:

*Pone matrem, Bacchi Gnostias uxor eris.  
 Manus habe caelum, caeli spectabere sidus,  
 Saepè reges dubiam, Cressa puella, rascem.*

Fear not; of *Bacchus* thou shalt be the Bride,  
 Heav'n too thy Guest; where thou shalt stellify'd  
 Shine, unto doubtful Seamen their sure Guide.

But

But the Learned *Nicolaus Heinſius*, in his accurate Edition of *Ovid's Works*, not a little invalidates the Authenticneſs of this Proof, by reading in the laſt Verſe, not *Creſſa puella*, but *Creſſa curus*. However the vulgar Editions may ſufficiently defend, at leaſt excuſe, my Conjecture. Yet if that will not do, take the Teſtimony of *Ovid's* Contemporary, *Propertius* ſpeaking of *Bacchus*,

*Te quoque non eſſe rudem teſtantur in aſtris  
Lyncibus in Cælum veſtra Ariadna tuis.*

Nor was her Crown only conſtellated, but her Perſon like-  
wiſe, as *Ovid* in the 3d. of his *Faſti* teſtifies; being made a God-  
deſs, and ſtil'd *Libera*, and worſhipped by Husbandmen, with  
the Offerings of their Firſt-Fruits, together with *Bacchus*, in the  
Celebration of the Ceremony of his Myſtical *Vannus*, as *Servius*  
notes, in his Firſt of *Virgil's Georgics*. But her perſonal Conſtel-  
lation is beyond all doubt and queſtion made out by *Mamilius*,  
in the Fifth of his *Aſtronomies*, where he thus writes;

— tollitur ad uadis

*Clara Ariadna quondam monumenta coronæ,  
Et molles tribuent Artes: hinc dona puellæ  
Namque nitent; illinc orion: eſt ipſa puella.*

From Seas advanc'd, bright *Ariadne's* Crown  
Soft Arts befriends; here, of the wronged Maid  
The *Gifts* ſhine; there, her riſing ſelf's displaid.

And the great *Scaliger*, in his Caſtigations on *Catullus* (*de Cornia Berenices*) affirms, it was the Opinion of the ancient *Aſtronomers* and *Mythologiſts*; which may juſtly ſerve to invalidate the cau-  
tious objection alledg'd, as aforeſaid, by the ingenious and learn-  
ed *Nicolaus Heinſius*.

To one Houſe both of us our Ruin owe, 350  
Thou to the Father, I the Son. See, low,  
As to thy Knees, a royal Suppliant bows,  
And her unblemish'd Fame and Honour vows.  
To thy ſole Will: With this reſolved Mind,  
Or of my Grief or Life an end to find. 355  
Pity a Lover then.

*Hipp.*

Dread Sovereign

Of Heav'n-thron'd Deities! Crimes thus profane  
 Dost thou so slowly see; so slowly hear! 359  
 Sleepest thy just Vengeance? When will thy severe  
 Hand Thunder dart, if now the Heavens be clear?  
 Now let the forced Skies descend, and Clouds  
 The day invellop in dark pitchy Shrouds.

Stars retrograde their Course obliquely run!

O thou sidereal Head, thou radiant Sun! 365

Seest thou these horrid Crimes of thy bright Race?  
 Fly, fly for shame, and hide in Night thy Face.

Why is thy Hand thus idle, O thou Sire

Of Gods and Men? Why scapes the World the  
 Fire

Of thy three-forked Thunder? At my Head 370  
 Level; let thy quick Lightning strike me dead.

I guilty am, and well deserve, since I

This wicked Stepmother did please, to dye.

Was I for thy foul Incest worthy thought?

Seem'd I alone fit matter to be wrought 375

To thy base Ends? Has my Austerity

Merited this? O thou, who dost outvy

Thy impious Sex in high Impiety?

That dar'st a more abominable Fact,

Than did thy Monster-bearing Mother act. 380

Far worse than she that bare thee: She with plain

Whoredom alone her Marriage-Bed did stain;

Yet was her Crime at last, tho' long conceal'd,

By her strange Issues double shape, reveal'd.

When the ambiguous Infant did proclaim, 385

With a fierce savage Look, its Mothers shame.

The

H I P P O L Y T U S. 169

The Womb that bare that Monster, brought  
forth thee.

Thrice, oh, thrice happy, who by Treacherie  
Or Hate, their Lives have lost. Father thy Fate  
I envy, and deplore my own sad State. 390

A greater Mischief far is mine to me,  
Than was thy *Colchian* Stepdame unto thee.

*Phad.* O now our wretched Houses Fate we  
find!

What we should fly we follow: Of my mind  
All Rule is lost. Yet thee, through Fire, through  
Seas, 395

O'er Rocks, through Torrents threatning Deluges,  
Fearless I'll follow: Wherefoe'er thou go'st,  
Like to a Frantick, after thee I'll post.

Disdainful Youth! See! I again decline 399  
My prostrate Limbs, and on my Knees hug thine.

*Hipp.* Take off thy Hands, nor my chaste  
Limbs pollute.

How's this? Like a lascivious Prostitute,  
Into Embraces rushing? Then my Sword  
Unto her Crime due Punishment afford.  
See! In the Tresses of the impudent 405  
My Hand I've wound; and her Head backward  
bent.

No juster Sacrifice, thou bow-arm'd Maid,  
Was ever on thy Virgin-Altars laid.

*Phad.* Now thou art kind; thou grant'st me  
my Desires,

*Hippolytus,* and cur'st my raging Fires. 410  
'Tis 'bove my Wish that slain by thee I dye  
Without a Wrong unto my Chastity.

*Hipp.*

*Hipp.* Hence! Live; lest to thy Pray'rs I  
seem to yield.

This Sword too, by thy lustful Touch defil'd,  
Quit my chaste side. What *Tanais*, from this  
Stain,

Or what *Mæotis*, near the *Pontic* Main,  
Can wash me clean? Not *Neptune* with his whole  
Ocean can ever expiate so foul,

So great a Guilt.—O Woods! O Beasts! [*Exit.*

*Nur.* Her Crime 240

Detected is.—What dull'd my Wits? No Time  
Is to be lost: Turn back the Crime we must.

And charge *Hippolytus* with horrid Lust.

“Mischief with Mischief must be veil'd: We see't,

“'Tis safest, Dangers that are fear'd, to meet. 425

We may be Sufferers, not Aggressors thought,

Who knows? Since there's no Witness of the

Fault.

Help! Help *Athenians*! Servants, help your Queen:

Behold *Hippolytus* (O horrid Sin!)

Attempts a Rape upon his Fathers Wife, 430

Threatning to force her Honour or her Life.

Now hence he's fled, swift as the Wings of Wind,

Yet in his Fear, hath left his Sword behind.

Which, as the Witness of his foul intent, 434

We keep; but first, be your Endeavours bent

To comfort the sad Queen. Let her torn Hair

Hang as it does; into the City bear

The Marks of this unparallel'd Offence.

Madam, cheer up, recover your lost Sence.

Tear not your self; or to be seen distast. 440

“Not Fortune makes us, but the Mind, unchast.

C H O.

CHORUS

*Declaring the Flight, and praising the comely Person of Hippolytus.*

Swift as a raging Storm he flies,  
 18 Or *Hurricane* through the Skies.  
 Swifter than Meteors rapid course,  
 Which the impulsive Winds do force, 449  
 When hurry'd through the airy Main,  
 They glide with a long fiery Train.  
 Let wand'ring Fame those Beauties praise,  
 That were the Grace of elder days.  
 Compar'd with thee, by so much thine 450  
 Their boasted Beauties would out-shine,  
 By how much greater Light adorns  
 Bright *Phoebe*, when she joyns her Horns

( 18. ) *Hurricane*. ] The Periphrasis here us'd by *Seneca*, of *Nubes glomeratae Comae*, we have rendered in one word, *Hurricane*. Denoting in the Language of the *Caribbians*, a most excessive tempestuous storm of extraordinary Wind and Rain together; whose pernicious Fury, Violence, and Celerity, cannot be parallel'd by any other. Which tho' some have reckon'd it to be a kind of your *Typhons* or *Tornados*, yet seems its Impetuosity hardly reducible under any Definition, or indeed, Description. And however there have lately been given us some Historical ( but not Adequate ) Relations of its stupendiously-terrible Effects, yet I find none have hitherto discover'd or made known its dismal Causes. These horrible Storms are seldom heard of, but between the Tropics and within the Jurisdiction of the General or Trade-Winds; and infest for the most part the *Philippine* and *Caribbe* Islands, by the Inhabitants whereof they are called *Hurricane's*, by the Spaniards *Oracano's*; but the Word seems borrow'd from a barbarous Origine. See the Learned Discourse concerning the Origine and Properties of Wind, by Mr. R. Bohun, of *New College*, Oxon, p. 157. & deinceps.

In



In a full Orb, and with swift Race,  
 Drives through the Skies with blushing Face,  
 When every lesser Star retires 456  
 Dim'd by the Splendor of her Fires.  
 Such the bright Usher of dark Night  
 Rises from Seas with new-bath'd Light,  
*Hesper*; the same, Night chac'd away 460  
*Lucifer*, Herald of the Day.

<sup>18</sup> Not *Indian Liber* still unshorn,  
 Whom Youth unfading does adorn,  
 Who does with Vine-bound Spear enforce  
 His restive Tygers in their Course. 465

( 18 ) Not *Indian Liber*. ] There are several Reasons given by divers of this Name of *Liber* apply'd to *Bacchus*. The *Egyptians*, as *Plutarch* ( in *Libro de Iside & Osiride* ) is the Reporter, derive it from hence. *Apops* ( as they fable ) was the Brother of *Phœbus*, and wag'd War against *Jupiter*, in whose defence, *Osiris*, who is by them interpreted to be the same with *Bacchus*, is said to have taken up Arms, and to have rescu'd him from the Violence of his Enemies; whereupon, he was by *Jupiter* adopted into his cœlestial Family, and honour'd with the Title of *Liber Pater*. The same Author likewise in his *Century of Roman Problems* adds, that, according to the Opinion of some, he was so call'd, because Men, when heated with Wine, are prone to Licentiousness and extravagant Liberty; or rather as our own Author elsewhere ( *Lib. de Tranquillitate Vitæ* ) tells us, *Non licentiam lingue, sed quia liberat servitio curarum animum, &c.* or from the custom of Libation by him introduc'd; or from his enfranchising of *Beotia*, according to *Diodorus Siculus*; or if you will take a modern, and no vulgar Critick's word for it; because the Eastern and *Indian* Princes ( of whom *Bacchus* was reckon'd one of the greatest ) were antiently call'd *Liberi*, as Monarchs invest'd with superlative Freedom. *Vid. M. Dacier in Horatii.*

Tho' *Bacchus* be here said to be adorn'd with unfading Youth, yet is he by the Antients represented sometime in the likeness of a Boy; sometime in the similitude of a Young Man; sometime of a large-bearded old person; of which threefold Representation, see the Physical Reason given by *Macrobius in 1. Saturnal. cap. 19.*

Whose

Whose Brows with <sup>19</sup> Horns Majestick crown'd  
 Are with a <sup>20</sup> golden Mitre bound,  
 Can boast his curled Locks more fair  
 Than thy unordered Tresses are.

(19) *With Horns Majestick crown'd.*] The Antients gave Horns to *Bacchus*. Hence by the Poets he is call'd *ταυροκόρνος*, *tauricornis*, and *ταυροκέρας*, *tauricornis*, and *βικέρνος*, *bicornis*, and *αεικέρας*, *corniger*. *Horace* gives him golden Horns, *Ode XIX. lib. 3.* where he describes him *Aureo cornu decoram*, imitated by *Sidnius Apollinaris* (*in Burgo Lepetit.*)

— *Caput aurea rampunt  
 Cornua, & indigenam jaculantur fulminis ignem.*

— His Brows with golden Horns are grac't,  
 Which native Splendour like bright Lightning cast.

Which capital Ornament seems to have been given him either for that he was conceived to have been the first that yoked Oxen to the Plough, (as *Plutarch, lib. de Iside & Osyride, & in Quest. Græcan.* reports) or in regard (as *Diodorus Siculus, l. 4.* affirms) he was held to have been the Son of *Jupiter Hammon*, who was pourtrayed with his Head horned; or rather, for being taken by antient Mythologists to have been the same with *Moses*, who is represented to have appeared, after his descent from Mount *Sina*, horned (but erroneously, from the mistaken word in the original Text, which signifies as well Splendour or Radiancy, as a Horn). See *Jo. Gerard. Vossius, lib. de Idololatria, c. 30.* Among the Antients the Horn denoted Strength, Vigour, Power, and Majesty, and was taken in the same sense as *Corona*, which from thence seems to be derived, and was antiently fashioned w<sup>th</sup> pointed Rayes, in the similitude of Horns, as *Pierius Hieroglyph. lib. 7. c. 18. & 19.* testifies.

(20) *Mitre.*] The Mitre was the proper Ornament of *Bacchus*; whence, by *Diodorus Siculus*, he is called *Μιτροκόρος*. And was no other than the *Diadema*; and that but a *Fascia*, Band, or Wreath for the Head; of which form were the antientest of Crowns; as in the Description of the *Cidaris* and *Tiara* of the *Persians* in *Ctesias, Xenophon,* and *Quintus Curtius*, is observed by the Learned *Selden*, in his Illustrations of the 7th Song of *Drayton's Polybion*; confirmed by *Coleus Rhodiginus Antiquarum Lib. 1. c. 16. s. 10.* in these words, *Mitram, Homero posteriori, Teentiām esse dicunt quā obligatur caput, sive fasciam mali dicitur.* See like-  
 wife

wife *Brythia* further discussing this matter, *de Poſſione Agri*; and *Pafchalus* professedly upon this Subject, *lib. 4. cap. 21. de Cornis*.

Nor yet let him too much be took 470  
 With self-conceit of his own Look,  
 Whom Fame says *Ariadne's* Eyes  
 Before great *Bromio's* self did prize.

Beauty, which few a Good can file,  
 Thou Gift enjoy'd but a short while, 475  
 How swiftly dost thou fly away!

Nor so the Sun's Meridian Ray,  
 Spoils the fresh Meadows of the Green  
 Which the late Spring had cloath'd them in;  
 When Earth beneath the Solstice fries, 480  
 And the short Night before him flies.

( 21 ) *Bromius*. ] Another Name of *Bacchus*, and *re hejus*, from the obstreperous noise of his Attendants and Train, express in this Distich of an old anonymous Poet :

*A strepitu Bromius, quod vociferatur Iacchus,  
 Quod curis solvat corda Lyceus erit.*

or from *Brome*, the Sister of *Bacche*, one of his Nurfes; from the last of which he derived likewise the Name of *Bacchus*, as *Servius* in *6. Elog. Virgil.* hath noted; or (as *Monf. Chevreau* in *son Histoire du Monde, lib. 6. p. 243.* conjectures) from the Arabique Word *Baccha* signifying Excellent or Illustrious; or rather as *Borchartus* conceives *Bacchus, quasi Bar-Chus, i. e. Filius Chusi*; the same with *Nimrod*, who was at least, if not the Son, the Grand-Son of *Chus*; which Name of *Nimrod* seems to be derived from *Nimra*, signifying in the *Chalde* a Tyger, with whose Spoils or Skins he was vested and adorned; as was likewise *Bacchus*, and had his Chariot drawn by Tygers. He further adds, that the most ancient Name of *Bacchus* in Fables was *Zaydeus, i. e. Robustus Venator*, a Title likewise given to *Nimrod*. See *Phalag. l. 1. cap. 1. & 2.* As to the Name *Bromius* or *Brumus*, the *Romans* celebrated in Honour thereof their *Bromalia* every November. Of which see *Dempster in Rosin. Antiq. l. 4. p. 297.*

H I P P O L Y T U S. 175

Pale Lillies languish, Roses shed  
 Their sweet Leaves, grateful to the Head.  
 So soon that radiant Tincture dies,  
 That does soft Cheeks vermilionize, 485  
 Rapt in a moment : Every day  
 From Beauty bears some Spoil away.  
 None wise then such a fleeting Toy  
 Will trust ; but while they may, enjoy ;  
 Time does with silent motion traſt, 490  
 Succeeding Hours are worse than paſt.  
 Why seek'st thy self in Woods to obſcure ?  
 Beauty's in Desarts not more sure.  
 Thee in some shady Covert laid,  
 When *Phœbus* his mid-Courſe hath made, 495  
 Will wanton *Naiad's* cloſe in Rings,  
 Fair Youths imprifoning in their Springs.  
 Lascivious Wood-Nymphs, Mountain-Fawns,  
 Rude Satyrs that frequent the Lawns,  
 Will ſubtle Ambuſhes deviſe, 500  
 How they may, ſleeping, thee ſurprize.  
 Should'st thou be by the Night's bright Queen  
 ( Younger than the *Arcadians* ) ſeen,  
 In ſtar-deckt Skies as ſhe does ride,  
 Her Chariot ſhe'd forget to guide. 505

( 22 )

————— *Night's bright Queen* —————

*Younger than the Arcadians* ] The *Arcadians* boasted themselves to be a Nation before ever the Moon was a Luminary in the Heavens. The Occasion this : The *Greeks* generally were wont to order their Affairs according to the Appearances of the Moon ; especially those Two of the New and Full. The *Spartans* held it piacular to begin any great Design, till after they had consider'd the Moon at her New or Full Appearance. Whereas the *Arcadians*, contrary to that general Custom of the *Greeks*, undertook to make War, or perform other Buſineſs of great

great concern before the approach of the New Moon or that of the Full: And were therefore call'd *αργεῖα λυαί*, i. e. *Antelunes*, in derision, as slighting that superstitious Observation. Which Reproach or Nick-Name they wittily turn'd into their Praise and Commendation; affirming their Nation to be more antient than that Planet; applying what others intended as a Disgrace and Mockery to the Antiquity of their Original; as I find observed by the Learned *Maussacus*, in his Notes upon *Plutarch*, *ὅτι νωτῶρον ἢ ὕδραν*. in *Euripidum*, as collected from the antient Scholiast of *Aristophane*, in voce *βουνόβωλυα*. See likewise *Suidas* upon the same word. *Censorinus* yet, *De Die Natali*, cap. 119. tells us, they were not so call'd, as if they were a Nation before there was a Moon (as they falsely boasted of themselves) but, *quod prius habuerunt annum; quam is in Græcia ad Luna cursum institueretur*; because they us'd a Computation of Years far different, and much antienter than that instituted by the rest of the *Greeks*, according to the Course of the Moon.

23 And late she blush'd, tho no dark Cloud  
 Did her bright Looks obscurely shroud.  
 When we imputing her chang'd Light  
 To some *Thessalian* Chарmer's Spight,  
 Did make the hollow Brass resound. 510  
 But thou, the only Cause wert found,  
 And Charm, that did her stay enforce;  
 For seeing thee she stopt her Course.

On thy fair Looks let seldom beat  
 The Winter's Cold or Summer's Heat; 515  
 Their White the Marble shall outvvy,  
 That does in *Parian Quarries* ly.  
 How lovely shews thy manly Face?  
 How sweet thy Brows majestick Grace?

( 23 ) *And late she blush'd.* ] By this Allusion of the Blushing of the enamour'd Moon, *Seneca* hints at a true and real Eclipse of her, which happened at the Time of his writing this Tragedy, during his Exile in *Corfica*. Of which see what we have already remark'd in the Preface to these Tragedies.

Thy

Thy Ivory Neck thou may'st compare 520  
 With *Phœbus*, whose loose-flowing Hair  
 Beneath his Shoulders reaches down;  
 Thee thy rough Front, and curled Crown,  
 And shorter Tresses grace; which fly,  
 Whiskt by the Wind disorderly. 525  
 Thou may'st with warlike Deities  
 For Strength contend; and gain the Prize.  
 Thy Arms, like *Hercules*; thy Breast  
 Ample as *Mars* his broad-spread Chest.  
 When mounted on some bounding Steed, 530  
<sup>21</sup> *Castor* for Horsemanship exceed  
 Thou do'st; and canst, with nimble Hand  
 His Spartan <sup>25</sup> *Cyllarus* command.

( 24 ) *Castor for Horsemanship.*] *Castor* was fam'd for the Horse,  
 as his Brother *Pollux* for the Exercise of the *Castus*, whence *Homer*,  
 as well in his *Iliads* as *Odysses*, thus describes them;

Καστοῦ δ' ἐκπιδάμων, ἔπειθε ἀγασθῶν Πόλυδ' ἀδελφεῶν.

*Castoremque equorum domitorem, Et pugillata strenuum Pollucem.*

Which Character is continued to them by *Statius*, in *Epicædio Patris*,  
 wherein he commends his Father equalizing them in both  
 their Exercises.

— Non toties victorem *Castora* Gyro,  
 Nec fratrem *Castu* virides plausere *Therapna*.

The like Commendation the Chorus here gives to *Hippolytus*, by  
 proclaiming him a more expert Horseman than *Castor*; who was  
*Præses rei equestris* among the Antients.

( 25 ) *Cyllarus.*] *Cyllarus* was the celebrated Horse of *Castor*,  
 given him by *Juno*; or as *Suidas* ( from the Authority of *Stesichorus* )  
 reports, by *Mercury*. His Name impos'd ἐξ ἑὸς κελλεύειν, ἢ  
*currendo*, from his Fleetness. Vide *Suidam* in voce *κύλλαρος*, &  
*Jannæ Parrhasium*, *Sylog. 4. Epistol. 37*. I cannot here yet but ob-  
 serve that *Pollux* as well as *Castor* was noted for his Skill in Horse-  
 manship; and therefore *Virgil* in 3. *Georg.* makes *Cyllarus* to be  
*Pollux* his Horse, where he says,

*Talis Amyclæi demitus Pollucis Habentis  
Cyllarus.*——

which is not to be taken figuratively, as *Servius* interprets the Verse, that is to say, *Pollux* for *Castor*, but really and literally; for *Pollux* was not (as some have erroneously conceiv'd) only a Champion at the *Cassus*, or Handy-strokes, but a Horseman as good as *Castor*, and *Cyllarus* equally serviceable to them both. And upon this account *Spatius*, (in *Equa Domitiani*) represents *Cyllarus*, as looking with a timorous Regret upon *Domitian's* Horse, whom he found not subjected to such a Hackney-Condition as himself; for as the Poet there says,

—— *Hic nunquam mutabis habenas,  
Perpetuis frenis, atque uni serviet astro.*

—— He ne'er will Bit or Bridle change,  
But always serve one Star. ——

See this first noted by *Turnebus* in *Adversar.*—— and from him by *La Cerda*, on the place of *Virgil*, before cited.

Unto thy Fingers fit thy Dart,  
And throw with all thy Strength and Art, 535  
*Cretans*, whose Skill we so commend,  
Shall not their Arrows further send,  
Or would'st thou, *Parthian* like, let fly  
Thy winged Shafts into the Sky;  
None shall return again unsped, 540  
But in warm Entrails hide its Head,  
And from the Clouds (thy Art to crown)  
Its fleeting Mark, trasfix'd bring down.  
Beauty in Men (Time's Annals see.)  
Scapes rarely with Impunity, 545  
May thine yet meet no Powers severe,  
26 But safe as deform'd Age appear.

( 26 ) But safe as deform'd Age appear.] This Verse in the Original hath a double reading; the common Copies have

*Deformis*

*Deformis Scuti limina transeat.*

which *Lipſius* thinks paſſable; yet gives us from his own Manuſcript this other Reading,

*Deformis Scuti membra imaginem.*

but knows not what to make of it. *Scaliger* firſt gave thereof his ingenious Interpretation, which *Grandæus* (in *Diatriba* 21. ad *Statii Silvas*) thus ſeconds and helps; *The Chorus* (ſays he.) wiſhes here that *Hippolytus* his noble Beauty might not appear to *Rhamnuſia*, looking upon him, other than as the Picture of deformed Age; that ſo he might avoid her Envy, and paſs by the Punishment uſually inflicted by her, upon things of too proud and ſupreme Excellence. We have followed this latter Reading and Interpretation as near as we could well give it, without ſtraining too cloſe.

What iſt that Women when they are  
Incenſt with Fury will not dare?  
The guiltleſs Youth muſt now be made 550  
Guilty of Rape: And to perſwade  
That horrid Fact, with Trefles rent,  
And Head deſpoil'd of Ornament,  
Mad *Phædra* runs, and weeps, and cries,  
And all that Womans Wit can, tries 555  
To make her Miſchief take.—But ſee!  
Who's this that bears ſuch Maſteſty  
In lofty Looks, and ſtruts it thus?  
How like to young *Hippolytus*!  
Were not his Looks ſo wan, or Hair 560  
All ſeul'd, did not ſo rudely ſtare:  
Sure, if I not miſtaken be,  
'Tis *Theſeus* new return'd; 'tis he.



## Act III. Scene I.

Enter THESEUS return'd from Hell.

THESEUS.

FROM Bounds of endless Night, and that  
 vast Deep,  
 In whose dark Horrors Souls imprison'd keep,  
 At length w' are fled.—My Eyes the Light scarce  
 brook,

Four times the *Eleusinian* Plowman's Hook  
 ' The Bounties of *Triptolemus* hath cut. 5  
 As oft in equal Scales hath *Libra* put  
 The Day and Night, since I my doubtful Breath,  
 Drew 'twixt the sad Extreame of Life and Death.  
 Yet in that Death-like state some Life remain'd,  
 My Sence in my Afflictions still retain'd; 10  
 These Ills their End from great *Alcides* found;  
 Who, when from Hell he dragg'd th' infernal  
 Hound,

( 1 ) *The Bounties of Triptolemus.* ] That is, all sorts of Corn. The Semination, Cultivation, and ordering thereof for the Use and Benefit of Mankind, being first by him discover'd. Instructed therein by *Ceres*; who in her Pursuit after *Proserpina*, coming to *Eleusis*, was by *Celeus*, the Prince thereof, and *Metanira*, his Queen, kindly receiv'd and entertain'd; for which, in requital, she undertook to nurse up, and educate their eldest Child, *Triptolemus*, and when arriv'd to six Years, taught him Agriculture, and the Ordering of Corn for human Use, and bestow'd on him her Chariot drawn by winged Dragons, for his more expeditious Communication of that necessary Knowledge to the Nations round about. See *Apollodorus* his *Bibliothec.* l. 1.

Me

H I P P O L Y T U S. 181

Me from my Adamantine Chains fet free,  
 And brought along once more his Light to see.  
 My Limbs not now their former Strength retain,  
 My Legs beneath me tremble : O what Pain 16  
 Was it from the Abyfs of Hell to climb  
 To this Ætherial World, and at one time  
 Retreat from Death, and with unequal Pace  
 The mighty Strides of *Hercules* to trace! 20  
 What fadder Cries are thefe that ftrike mine  
 Ears ?

Declare ſome one ; what mean thefe Plaints,  
 thefe Tears  
 And mixed Lamentations in our Ports ?  
 Well t'an infernal Guest this Manſion ſorts.

*Enter NURSE, in haſte.*

NURSE,

O Sir ; an obſtinate reſolve to part 25  
 With her loath'd Life poſſeſſes your Queens  
 Heart.

Nor can our Tears or ſupplicating Breath  
 Move her one jot, ſhe's wholly bent on Death.

*Theſ.* What may the cauſe be ? Why will ſhe  
 now dye

When I'm return'd ? 30

*Nur.* Ev'n that's the reaſon why  
 Her Death ſhe haſtens.

*Theſ.* Thy Words Riddles be,  
 Whoſe doubtful Senſe conceals ſome Myſtery :

N 3

Speak

Speak plain: What Grief does her sad Mind  
possess? 35

*Nur.* Her secret Ill she will to none confess,  
Resolv'd to keep t'her self for what she dies;  
Haste, I beseech you, haste, Sir, her Life lies  
Upon't——

*Thef.* Open the Palace Doors there, oh  
My Dear! is this the Welcome thou do'st show?  
Thus thy long-lookt-for Spouse do'st entertain.  
Throw by that Sword; restore to me again  
My frighted Senses, and the Cause relate  
Would force thee thus thy Death t'anticipate. 45

*Phad.* By thy imperial Sceptre, by the Grace  
And springing Glory of thy hopeful Race,  
By thy return, and my determin'd Death,  
Permit me to resign my hated Breath.

*Thef.* What Cause constrains thee to't? 50

*Phad.* Should I disclose  
The Cause of Death, I should Death's Comfort  
lose.

*Thef.* None but my self shall hear it; dost  
thou doubt

To trust it to thy Husband's Ear? Speak out;  
Close in my faithful Breast thy Words shall sleep.

*Phad.* "If Silence you'd expect, first, Silence  
keep. 56

*Thef.* I'll take from thee Death's Opportunity.

*Phad.* None can, from one that is resolv'd to dy.

*Thef.* The Crime, whose Expiation Death  
must prove,

Declare.

*Phad.*

HIPPOLYTUS. 183

*Phed.* 'Tis 'cause I live. 60

*Thef.* Do these Tears move

No whit thy harder Heart?

*Phed.* "She happy dies

"Whose Death is waited on by weeping Eyes.

*Thef.* She still persists in silence: yet what she Denies to utter, from her Nurse shall be 66

By Whips, and clogging Chains enforc'd; in Bands

Of Iron quickly bind her guilty Hands, And on her Back redoubled Stripes impose,

'Till she this Secret of her Mind disclose. 70

*Phed.* Hold! I'll confess't my self.

*Thef.* Why turn'st aside

Thy sadder Looks: And with thy Veil do'st hide

Thy Tear-dew'd Cheeks?

*Phed.* Be Witness, O thou, Sire, Of Heaven-thron'd Gods, and thou, whose radiant Fire 76

Aetherial Light begets: On whose bright Ray Depends the Lustre of our House and Day.

By no Temptations could we be inclin'd, Nor could or Threats, or Steel inforce my Mind, Although my Body suffer'd Violence: 81

Whose Shame's Pollution now my Blood shall cleanse.

*Thef.* What Villain was't durst thus our Honour wrong?

*Phed.* One whom you least imagin should.

*Thef.* I long 85

To hear him nam'd.

Phad.

This Sword will tell,

which by

Thy brutish Ravisher ( with the loud Cry  
Of People that came passing to our aid,  
Frighted ) was left, as hence his Flight he made.

*Thef.* What see I, Wretch! what Prodigy be-  
hold !

<sup>2</sup> The Royal Ivory markt with Studs of Gold,  
Grace of th' *Aethaan* Name ; but of his Guilt,  
The curfed Evidence, shines in the Hilt.  
Where is the Villain fled ?

95

*I had.*

These Servants here

Beheld him swiftly flying, wing'd with Fear.

*Thef.* O sacred Piety? O *Jove!* Who bears  
The Rule, and guid'st the Motions of the  
Spears.

And thou, who hold'st in Seas the second Reign,  
Whence springs the Taint of this accursed Strain?

( 2 ) *The Royal Ivory markt with Studs of Gold.* ] The *Athenians* were extremely vain-glorious of their conceited Original, boasting themselves *Autochthones*, born out of the same Land they inhabited, as the Grasshoppers were ; and therefore to shew the Antiquity of their Birth, they commonly us'd to wear in a Lock of their Hair a little Figure of a Grasshopper in Gold. But tho' this manner of wearing them in the Locks of their Hair were taken up by the generality of the People, yet the King and Princes of *Attica* wore this distinctive Mark in the Hilt of their Swords, which were most commonly of Ivory : Whence *Ovid*, speaking of *Aegeus* his discovering of *Theseus* to be his Son, says,

*Pater in capulo gladii conspexit eburno  
Signa sui generis. —*

As *Theseus* here by the Hilt of his Sword discovers his Son *Hippolytus*.

Seems

Seems he in *Greece*? Or near the Desert Head  
 Of *Taurus*? Or the Banks of *Phasis* bred!  
 " A vicious Kind to its first Rise turns back,  
 " And base Blood shews of its foul Spring the  
 Track. 105

Those fierce Viragoes *Venus* chaster ties,  
 And the strict Laws of Wedlock do despise.  
 Their Virgin Shames exposing to the rude  
 Embraces of a lustful Multitude.  
 O the curst Fate of such a vicious Race! 110  
 Whose Manners better by no change of Place.  
 Even Beasts incestuous Coiture disclaim,  
 The Laws of Kind preserv'd by inbred Shame.  
 Where's that feign'd manly Look that seem'd  
 to affect.

The Antient Garb and Manners? Grave Aspect?  
 " Deceitful Life! Who thy hid Sense can find?  
 " That mask't with a fair Face, a deform'd Mind.  
 " The impudent Shames modest Blushes wears,  
 " The Russian Meekness; Irreligion bears  
 " The shew of Piety; and Truth, Deceit 120  
 " Seems to affect; Hardship th' Effeminate.  
 Didst thou reserve thy self for me, thou rude,  
 And undefil'd Inhabitant o'th' Wood?  
 And seem'd it fit thy Manhood to begin,  
 By wronging of my Bed? By such a Sin? 125  
 Now, now, I gladly thank the Heavenly  
 Powers,

*Antiope* fell by this Hand of ours.  
 That while for Stygian Deeps we were design'd,  
 We thy own Mother left thee not behind.

Go where thou wilt, to unknown Nations fly,  
 Get thee to Lands the most remote, that ly 134  
 From all the World divided by huge Seas;  
 ' Though thou descend to the Antipodes,  
 Or climb (to find thee out some obscure Hole  
 To hide thee in) above the high-ras'd Pole.  
 And see Snows, Storms, and the fierce Northern  
 Wind

Beneath thee bluster; Vengeance yet shall find 136  
 Thee out; through all thy lurking Holes I'll trace  
 Thee Fugitive, to the most distant place  
 Where yet no wandering Foot e'er found Access.  
 Although immur'd within some Rocks Recess;  
 Dark and obscure; I'll search and find thee there,  
 No place shall hinder my Pursuit: And where  
 Arms cannot reach thee, Curses shall. Do'st know  
 From whence we came?— Dread Neptune did  
 bestow

This Boon on us, that we Three Prayers should 145  
 make,  
 To which he'd sign; + and by th' adjur'd Lake

(3) *Though thou descend to the Antipodes.*] Seneca, in the Original, does not expressly mention the Antipodes; tho' he plainly points out the place for them, when he says, — *Orbemque nostris pedibus obversum.* Wherefore Delrius heretupon notes, *admississe videtur Antipodes.* Not doubted of by Strabo, Mela, and most of the ancient Geographers; not by Ovid, and Pliny disown'd, plainly asserted by Pythagoras and Plato. And therefore without leave of Laëntius, and the good S. Austin, we have here made bold to use the Word, as best expressing the meaning of Seneca (partly a Pythagorist) who seems, not even in those days, to have been ignorant of a Truth so universally since confirm'd by modern Experience.

(4)

— By th' adjur'd Lake

Of Styx confirm'd his Vow. — ] It is fabled of the Gods, that when they would solemnly assure the Performance

mance of their Promises, they confirm'd it by swearing by the Waters of *Styx*. Which was an Oath so sacred among the Deities, that the Violation thereof was punished by their Forfeiture of Heaven, and Exclusion from the Banquets of the Gods, cast into a dumb Lethargy for a Year, and after that for Nine more, before they could be restor'd to their pristine Condition, as *Hesiod* in *Theogonia* declares. The reason of this divine Honour attributed to *Styx* proceeds from hence; for that *Victoria*, one of her Daughters (she had Three more, *Vis*, *Robur*, and *Zelus*) assisted *Jupiter* against the rebellious *Titans*; or for that *Styx* her self discover'd to him the Conjurament and Conspiracy of the Gods, who intended to have bound him, and delivered him up to his Enemies. And therefore *Jupiter* in a grateful Memorial of the Benefit, order'd that the Gods should make their solemn Oath by the Waters of *Styx*. The Ceremony us'd in taking it, see likewise describ'd by *Hesiod*, as aforesaid. This being the Poetical Ground of this Fiction; the Physical is thus given by *Aristotle*, in the First Book of his *Metaphysics*, cap. 3. *Thales* (says he) asserted *Water* to be the Principal of all things; and so thought most of the ancient Naturalists and Theologues, declaring *Oceanus* and *Tethis* to be the Parents of Generation,  $\epsilon\gamma\ \tau\omicron\upsilon\ \omicron\pi\alpha\tau\epsilon\upsilon\ \tau\omicron\upsilon\ \delta\epsilon\iota\omega\ \upsilon\ \delta\omega\alpha\tau\omicron\varsigma$ , and that the Oath of the Gods was *Water*, and that *Water* by the Poets call'd *Styx*. Now (as he goes on) That is most honourable which is most ancient; and therefore an Oath taken by that which is so, is most honourable. Thus discours'd *Thales* (says he) touching the Prime Cause. I shall only add, that this *Stygian* Oath was not only taken as a celestial Test by the Gods, but assum'd and impos'd likewise by Men. For the hairbrain'd *Cleomenes*, in his Quarrel against *Demaratus*, King of *Sparta*, instigating the *Arcadians* to assist him, oblig'd the chief of those who adher'd to him, to take an Oath of Fidelity by the Waters of *Styx*, whose Spring was in the City *Nonacris* in *Arcadia*, whither he had summon'd them to make their Appearance. As *Herodotus*, in his Sixth Book, or *Erato* delivers the Story.

Of *Styx*, confirm'd his Vow. O now make good  
 This thy sad Gift, thou Ruler of the Flood!  
 No longer let *Hippolytus* the Light 150  
 Of Day behold; but to the Shades of Night,  
 Curs'd by his Father, in Youth's Prime descend.  
 To me this execrable Aid extend!

Had



Had we not been by weighty Ills oppress'd,  
 We never had enforc'd this last Request. 155  
 When in *Tartarian* Deeps by *Dis* inchain'd,  
 This Vow we spar'd, from this last Wish abstain'd.  
<sup>5</sup> *Kind Father*, now thy promis'd Boon fulfil.  
 Why tarry'st thou? Why are the Seas yet still?  
 Let Cloud-compelling Winds blow Night on  
 Day,  
 And take the sight of Heav'n and Stars away.  
 Unsluce the Main, and let the watery Flood  
 Rise high, and swell; big with a monstrous Brood.  
 [Exit.]

## C H O R U S.

“ Great Parent of the Deities,  
 Nature! And thou who rul'st the Skies! 165  
 By whom the Star-imbellish'd Heaven  
 Is with a rapid Motion driven;  
 Who guid'st the Planets, and the Poles  
 On nimble-turning Hinges rowls.

( 5 ) *Kind Father.* ] Tho *Aegæus* be commonly reputed the Father of *Theseus*, yet *Neptune* is likewise by others said to be his Father, and here own'd for such by *Theseus*. The Story *Apollodorus*, l. 3. thus delivers: *Pittheus*, by the Advice of the Oracle, gives his Daughter *Ethra* in Marriage to *Aegæus*, being then drunk: The same Night, ( being that of the Wedding ) *Neptune* makes court to her, and gains her Bed; at which time he is reported to have begotten *Theseus*; confirm'd by the *Greeks*, as well Poets as Historians, See besides *Plutarch*, *Murcius* in *Theseo*.

( 6 ) *Great Parent of the Deities,*  
*Nature!* — ] In this invocation of Nature, our Author seems to have imitated the ancient *Orpheus*; in one of whose Hymns she is thus address'd to:

Ἡ φύσις πάμμητις Θεῶν, πολυμήχανη μήτις.

Nature of all the great Dædalian Mother,  
Eternal Deity!

To which *Seneca* seems here to add something yet more superlative, by giving her the Title of *Magna Parens Deum*! And tho' that Expression be by some seemingly extenuated, by interpreting the word *Deum* to mean no more than the Stars and Planets, which by the Stoicks were reputed Deities; yet how *Seneca* can be elsewhere excus'd, where he says (*Quest. Natur. l. 2. quest. 45.*) *Vis Deum Naturam vocare? Non errabis.* I see not. For to make use of what *Laërtius* thereupon observes, he comprehends under one Name, *Res diversissimas, Deum & mundum, Artificem & opus.* confounding the Almighty Creator with the Creature. But see these bold Stoical Extravagancies fairly moderated by *Lipsius* in his *Physiolog. Stoica, lib. 1. Dissert. 5.* and learnedly refuted by the Honourable Mr. *Boyle*, in his *Free Enquiry into the vulgarly receiv'd Notion of Nature.*

So great a Care why do'st thou prove 170  
T'inform those restless Spheres above!  
That now the hoary Frost bereaves  
The Woods and Forests of their Leaves.  
Now Shade to every Shrub returns;  
Now fiery *Leo Ceres* burns; 175  
Now milder Autumn does assuage  
The Rigour of his scorching Rage.  
And yet great Monarch of this World  
(By whom the just-pois'd Orbs are hurl'd  
Round 'bout their Centres) seem alone 180  
Of Mortals so neglectful grown,  
As if by thee no Thought were had,  
To help the Good or plague the Bad!  
"Chance without Order does command  
"Th' Affairs of Men; and with blind Hand

" Her

190 P. H Æ D R A and

“ Her ill-plac'd Bounties does dispence,  
“ Whilst Lust triumphs o'er Innocence.  
“ Fraud does in Courts of Princes reign,  
“ And 'tis the Peoples giddy vain  
“ With Power base Subjects to invest, 190  
“ And whom they honour, soon detest.  
“ Sad Virtue reaps an unjust Meed,  
“ And Chastity's oppress'd with Need.  
“ Whilst viciously potent grown,  
“ Th' Adulterer does climb a Throne. 195  
Vain Modesty! Deceitful Grace!  
But stay; what News with nimble pace,  
Is this the hasty *Nuncius* bears?  
His sad Cheeks stain'd with falling Tears.

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ACT IV. SCENE I.

Enter NUNCIUS and THESEUS.

NUNCIUS.

O The hard Fortune of a servile state!  
Forc'd to be *Nuncius* of so sad a Fate.  
*Thef.* Fear not the worst of Crosses to disclose,  
I have a Breast not un-inur'd to Woes.  
*Nunc.* Voice to so great a Grief my Tongue  
denies. 5  
*Thef.* On our crush'd State what heavier Bur-  
then lies?

*Nunc.*

HIPPOLYTUS. 191

*Nunc.* Hippolytus, ah me! Is dead—dead—  
*Thef.* He

Long since hath been as a Son dead to me.  
 Now, as a Ravisher, at length he's dead. 10  
 But say the manner how.

*Nunc.* As hence he fled  
 With nimble steps, his harness'd Steeds he fits  
 Unto his Chariot, rein'd with curbing Bits.  
 When muttering much unto himself, the Land 15  
 That bred him cursing; oft with heav'd up Hand,  
*He cries, O Father!* Then with Whip constrains  
 His Horses speed, and slacks their checking Reins.  
 When strait, the Sea, like a huge Mountain swelling,  
 Rose to the Stars, no breath of Wind compelling.  
 No Storm in any part of Heav'n was heard, 21  
 The Waters, with a self-rai'd Tempest stir'd.  
 Not so *Sicilia's* storm-vex'd Ocean raves,  
 Nor work the Seas with such high-going Waves  
 At *Corus* Blasts, when Rocks their Fury dread, 25  
 And their white Spry strikes *Leucad's* misty Head.  
 The Sea a watry *Pelion* now appears,  
 Big with a Monster, which to shoar she bears.  
 Nor to wreck Ships is this wild Tempest meant,  
 The Land it threatens: Billows thither bent 30

( 1 ) *Leucad's misty Head.* ] *Leucas* is a Promontory of *Epirus*, commonly call'd *Cape S. Nicolo*, and a Town upon it of the same Name; just against which lies the Island *Leucadia*. It is said to have taken its Name from a certain Youth so call'd, whom *Apollo* would have made a Rape of, who flying his Pursuit, threw himself from thence into the Sea, as *Servius*, on the Third of his *Aeneis* tells us. Of this *Leucadian* Rock *Jos. Scaliger*, in his Lections upon *Ansonius*, will give the Reader an ample account.

Roll swiftly: Nor know we with what strange  
Birth

They labour; or what Miracle the Earth  
Would shew the Stars. The toiled Waves appear;  
Prest with a Burthen which they groan to bear.

<sup>2</sup> That seems some Island from the troubled Seas,  
Rais'd to augment the numerous *Cyclades*. 36

<sup>3</sup> In Waves the *Epidaurian Fane* lies drown'd,  
The Rocks, by *Scyron's* Villanies, renown'd,  
And *Isthmos*, which two Seas imbrace; whilst we  
This with Amazement view, behold the Sea 40  
Begins with horrid Bellowings to resound,  
Which the remugient Rocks do eccho round.

A big-swol'n Head, froath'd with a briny Spry,  
Vomits the Sea's salt Charge alternately.

As some + huge Whorlpool rowl'd through  
Deeps about; 45

From whistling Trunk the gulped Stream does  
spout.

( 2 ) *Seems some Island from the troubled Seas;*

*Rais'd to augment the numerous Cyclades.* ] He hints in this place at a strange Prodigy happening about the time of his writing this Tragedy, when an Island ( never before seen ) rais'd it self with Noise, Smoak, and Flame, out of the Waves of the *Ægean* Seas, among the *Cyclades*, to which he compares the bulky Vastness of this marine Monster. See more in the Preface to these Tragedies.

( 3 ) *The Epidaurian Fane.* ] *Epidaurus* was a City in *Peloponnesus*, near the Promontory *Spiræum*, in the East of the *Argian* Province, hemm'd on one side with Rocks, on the other with the Sea; in which was the famous Temple of *Æsculapius*; and from thence, according to *Sophianus*, called *Æsculapio*, by *Niger Pighinia*, says *Ferrarius*.

( 4 ) *Huge Whorlpool.* ] A sort of Whales so call'd by our own Seamen, having ( as *Pliny*, l. 9. c. 6. describes them ) *Oris in frontibus; idcirque summa aqua innatantes in sublime nimbos efflant.* Where

we may observe, that what *Phy* call their *Ora*, is a hollow Trunk in their Foreheads, out of which they spout vast streams of Water, able to indanger a Ship within their reach; which kind of Whale the *Greeks* called *σφωβη* and *καψη*, and by *Hermolous*, *Flavrus*, expressing both the Names. See *J. General. Vossii de Origine & Progressu Philosophia*, l. 4. c. 20. This Trunk of these *Naturæ* call their *σφωβη*, which I have express'd by their *Whistling Trunk*; for the *Sonnet* here makes the *Physicæ Flatus* or *resunders*, that seems to be a Mistake; for he does it by his *Fistula*. And therefore *Delius* endeavours to excuse his Countryman, by reading the Verse after this manner. *Flatus resunders*, or *Physicæ capax*; where the *Ora capax* hath no reference to *resunders*; but is meant to imply the large size of his Head; by which he exceeds any other sort of Whale. And for this reason by the *Italians* it is called *Capidio*, and *Capidoglio*.

And now the Waters, breaking with a Roar,  
 Discharge the dreadful Monster on the Shore.  
 Our Fears exceeding: the Waves rushing on,  
 Threat to the Land an Inundation, 50  
 Following their monstrous Birth: We shook for  
 fear.

*Thef.* Say yet what shape did this strange Monster bear?

Like to a Bull he seem'd above the Breast,  
 Advancing his green Front and curled Crest,  
 With bristled Ears, and party-colour'd Horn, 55  
 Such as the Ruler of the Herd adorn;  
 Or those that live in Seas; who from his dire  
 Throat vomits Flames, as his Eyes sparkle Fire.  
 His Neck, distinguished with azure Spots,  
 Swelling with brawny Rolls, and fleshy Knots. 60  
 His wide-stretch'd Nostrils snort; green Mofs his  
 Breast,  
 And, Dulaps like, a Pectoral invest.

His Sides with red distain'd : and where they  
end,

The rest does in a monstrous Fish descend,  
Big as a mighty Whale, which in the Main 65  
Swallows down Ships, and casts them up again.  
The Land hook ; Cattel, at the Noise afeard,  
Ran 'bout the Fields ; the Shepherd left his  
Herd.

Wild Beasts forsook their Coverts ; Fear possess'd  
With chilling Cold. each Hunter's bloodless  
Brest. 70

*Hippolytus* undaunted yet remains,  
Curbing his Horses in with hard-born Reins ;  
And to their Fears exciting Words applies.

A way through broken Rocks to *Argos* lies  
A long the Shore. The Monster here makes  
halt, 75

Whets his keen Rage, and arms for the Assault.  
When after a short Prelude with his Ire,  
Finding his chafed Courage to aspire ;  
The Ground scarce touching, forth he swiftly flies,  
And fronts the trembling Steeds with glaring  
Eyes. 80

Whom the brave Youth thus charges, undismaid,  
With thundring Voice, and Looks that Wrath  
display'd.

( 5 ) *Swallows down Ships, and casts 'em up again.* ] Though  
*Pliny* affirms the Whale, call'd *Priftis*, to swallow down Ships ;  
yet the learned *Scaliger*, in his 104th Exercitation against *Gordon*  
*de Subtilitate*, affirms it to be a thing incredible, in that the gur-  
tural passage of the greatest Whale is not of the wideness of half  
a Foot.

Vain Fears my manly Mind can ne'er surprize,  
 To foyl Bulls, was my Fathers Exercise.  
 With that the frighted Horses hurry on 85  
 The whirling Chariot, and distracted run,  
 Where e'er their Fear their wilder Fury drives;  
 Quitting the Road, they climb the rocky Clives.  
 But, as a Pilot, lest rough Seas o'erwhelm  
 His Bark, with all his strength belays the Helm,  
 And breaks with Art the swelling Waves; so here,  
 In rugged ways does he his Chariot steer. 191  
 Now holds his Horses in, now as they skip,  
 And fling about, corrects them with his Whip.  
 His Foe pursues him still with equal pace, 195  
 Now siding him, now charging Face to Face;  
 Provoking Fear on every Hand: And now  
 Further he could not go; for with fierce Brow  
 Confronting him, the Sea-born Monster stands.  
 His frighted Horses breaking all Commands, 200  
 Plunge to get loose; and rearing bolt upright,  
 Throw to the ground their Master, who (sad  
 Sigh!)

( 6 ) To foyl Bulls was my Father's Exercise. ] He refers to the Story of the Marathonian Bull, and that of the Minotaur, both vanquished by Theseus. The first sent by Neptune to plague and ravage Attica; or, (as Apollodorus, l. 2. reports) vanquished first by Hercules in Crete, and from thence brought into Peloponnesus, at the Command of Eriichon; who when let loose, passing the Isthmus, made Havock and Spoil in all the Country about Marathon; whereupon Theseus desirous to signalize his Name by his Defeat, attack'd him singly, when the whole Country durst not attempt it; and having master'd him, brought him alive into the City of Athens, and there offer'd him up as a Sacrifice to Minerva, as Pausanias in Attica; or as Plutarch in his Life, and Diodorus Siculus affirm to Apollo Delphinus. His Defeat of the Minotaur is more generally known, and already elsewhere remarked.



Falling, lies fetter'd in th' intangling Reins,  
 Which bind him faster still the more he strains  
 His Steeds perceiv'd the sad Disaster strait, 207  
 And with the Chariot (wanting now its Weight,  
 And wonted Driver) where Fear spurs them, run.  
 So the illustrious Chariot of the Sun,  
 (Missing its proper Guide) disdain'd Day  
 Should know the Rule of an usurped Sway, 210  
 Threw from the Skies the erring Charioteer.  
 His Blood the Fields distains; rough Briers tear  
 His Hair away; dash't gainst the Rock, his Head  
 Rebounds; with many Wounds disfigured.  
 The hurry'd Wheels his dying Members rake,  
 At length his traile'd Corps on a burnt Stake, 216  
 Caught by the Groin, stuck fast; the Chariot  
 found

A stop a while; its Lord transfix'd: the Wound  
 The Horses checkt: at length, at once, Delay  
 And their poor Lord, straining, they tear away.  
 His half-dead Flesh the thorny Brambles scratch,  
 And every Shrub some piece of him does catch.  
 His mournful Servants running every way  
 About the Fields, about the Thickets stray, 224  
 And follow where they see their Master trail'd  
 With a long bloody Track the Earth ingrail'd.  
 His tyr'd Hounds howling, trace his Limbs; nor  
 yet

With all their Search could his sad Mates com-  
 plete

His mangled Corps. Meets Beauty with such  
 Grace?

He who but lately held the Second Place 230  
 With

**H I P P O L Y T U S. 197**

With thee in Empire, thy Crown's Heir design'd,  
 Who, like the Stars, in glorious Lustre shin'd,  
 With recollected Limbs, defac'd and torn,  
 Now piece-meal to his Funeral-Fire is born.

*Thes.* How strongly powerful Nature dost thou  
 bind 235

The Hearts of Parents! How by thee inclin'd,  
 Though 'gainst our Wills! For him, whose guilty  
 Head

I lately doom'd to Death; I grieve now dead.

*Nunc.* " For what he with'd done, none grieves  
 honestly.

*Thes.* " It is the height of Infelicity, 240

" When ev'n our Wishes prove our Curses.

*Nunc.* But

Why grieve'st thou for him, if thou lov'st him  
 not?

*Thes.* Not that I've lost him grieve I, but that  
 The Cause should be, he such a Death should dye.

**C H O R U S.**

What turns th' Affairs of Mortals Wheel 245

About! Small things do hardly feel

The Rage of Fortune; what is low,

Heavens high Hand strikes with a slight Blow.

Sweet Peace in obscure Mansions keeps,

A Cottage yields untroubled Sleeps. 250

When Turrets that to Clouds aspire,

Feel the rough Tempests storming Ire.

Moist Vallies dread not Thunders Stroke,

When *Caucasus* high Crown is broke

With Heaven's Artillery; great Hights 255  
 Jove in a jealous Anger smites.  
 No Storms Plebeian Roofs do rock,  
 Courts only feel the Thunders Shock  
 Fortune, with doubtful Wings, still flies,  
 And Faith with all Men falsifies. 260  
 He who late fled the Shades of Night,  
 And now enjoys the Day's clear Light,  
 Wails his return; finds his own Court  
 Worse Hell than his sad Stygian Port.  
 Great Goddess, of th' Athenian State! 265  
 That Theseus with unwonted Fate  
 Reviews the Heav'ns, (the Stygian shore  
 Declin'd) thou ow'st no Soul the more  
 To thy rapacious Unkle; he  
 His Number still complete does see. 270  
 What mournful Voice invades my Ear?  
 What means mad Phædra with a drawn Sword  
 here?

ACT V

SCENE I  
 The same Place  
 Enter Phædra  
 O! O! O! O!  
 What means this? what means this?  
 O! O! O! O!  
 What means this? what means this?  
 O! O! O! O!  
 What means this? what means this?  
 O! O! O! O!  
 What means this? what means this?  
 O! O! O! O!  
 What means this? what means this?  
 O! O! O! O!

Ad

ACT V. Scene I.

THESEUS, PHÆDRA, CHORUS,  
and Servants.

THESEUS.

WHAT Fury to thy grief-pierc'd Soul  
adds Stings?

Why this drawn Sword? Whence is't this Passion  
springs?

What mean these Outcries? And these Tears you  
shed

Over the hated Reliques of the dead?

*Phad.* Me, me, thou King of Waves, invade  
'gainst me

Send forth the horrid Monsters of the Sea,

Whatever *Thetis* in her inmost Deeps,

Or in its utmost Waves the Ocean keeps.

Unlucky *Theseus*! Thou, who to thy own,

Still fatally revert'st! \* Father and Son, 10

By thy return, both suffering; born to prove

Thy House's Ruine! In thy Hates or Love

Unto thy Wives equally hurtful; thus

Do I behold thee, dear *Hippolytus*!

\* *Egeus* his Father miscarrying upon his return from *Crest*; his Son upon his return from Hell.

And did I make thee such? These Limbs of thine  
 What <sup>1</sup> *Scinis* or <sup>2</sup> *Procrustes* did disjoyn?  
 Or hath the *Cretan* Bull (that makes the round  
 Of the *Dadalian* Labyrinth resound  
 With horrid Bellowings) mangled thus, and torn  
 Thy tender Body with his going Horn?  
 Ah me! Where is thy Beauty fled? the Light  
 Of thy fair Eyes, my Stars! Set in dark Night?

( 1 ) *Scinis*.] The Name of a notorious and merciless Robber; by the *Greeks* written *Sinis* and *Sinnis*; by the *Latins*, *Scinis*, who way-laying Travellers passing by the *Corinthian* *Isthmus*, after he had spoiled them of their Goods, bound their Arms and Legs to the Branches of two Pines beat down by force to the ground; which jerking back to their natural place and position, calamity rent in sunder the Bodies of the poor Wretches thereunto fastned. And for this reason he was called *Pitycampetes*, or the Pity-Bender. Which kind of Death was inflicted upon him by *Theseus*. He was Son of *Polydemon*, by *Sylea* the Daughter of *Corinthus*; or, as *Plutarch* (in *Theseo*) reports, Son of *Canethus*, and *Henioche*, Daughter of *Pitheus*, and consequently Cousin German of *Theseus*; which he understanding not till after he had put him to death, being much troubled therewith, and having annoy'd himself of his Murder, he instituted in Honour to his Memory the *Isthmian* Games.

( 2 ) *Procrustes*.] Another inhuman and tyrannical Homicide, Son of *Neptune*, according to *Hyginus*, &c. His true Name *Demastes*; that of *Procrustes* being given him a long time, which signifies to rack or extend by Force and Torture; for his custom was to constrain such as fell into his Hands, to be brought to a Bed which he had, and if they were longer than it, he caus'd their Legs and Feet to be cut off, till they were equal to his Bed; and if shorter, he caus'd their Limbs to be cruelly rack'd and forcibly extended, till they stretch'd out to reach the length of it. He practis'd these his Cruelties, as *Diodorus Siculus* writes, at a Place in *Attica*, call'd *Corydalus*; as *Plutarch* (in *Theseo*) at *Hermonia*, as *Pausanias* reports at the River *Copidissus*; at one of which places being met by *Theseus*, he put an end to his cruel Life, by imposing upon him the very same Torments he had inflicted upon others.

— Nec lex est justior ulla  
 Quam decus artifices arte perire sua.

And

**HIPPOLYTUS. 201.**

And art thou dead? Yet let thy Soul a while  
Here hover, and my last Words hear: Nought  
vile.

Will we now speak: This Hand, and 'tis but  
right,

Shall with due Punishment thy Wrongs requite.  
And this revenging Steel strike through my Brest,  
And me, at once, of Life and Crime devest.

Then through *Tartarian* Lakes, dark *Styx*, and  
through

The flaming *Phlegeton* we'll thee pursue. 30

— But first thy Ghost appease we; thus I spread  
My Hairs on thee, thus tear them from my  
Head.

It was not lawful that we Souls should joyn,  
But sure we may joyn Fates: Thus I'll be thine.

If then thou'rt chaste, unto thy Husband dye,  
If not, unto thy Love.— Shall ever I 36

Guiltless and innocent again be led  
To *Theseus* impiously defiled Bed?

O Death, of my unhappy Love the sure  
Redress, and my Shame's expiating Cure! 40

To thee I fly; receive me in thy wide-  
Stretch'd Arms, and in thy peaceful Bosom hide.

Hear you, *Athenians*! And thou, *Theseus*,  
hear!

Worse Father than I a Stepmother,  
Whate'er I told you were abhorred Lies, 45

Which from despis'd Affection did arise.

And poor *Hippolytus* is innocent  
Of all those Crimes my Malice did invent.

To charge him with, <sup>3</sup> and punish'd wrongfully.  
 \* Receive this Truth due to thy Chastity, 50  
 And see my bared Breast ready to take  
 The just-deserv'd Steel; whose Blood shall  
 make

Atonement for thy Death.— Now learn by us  
 What † thou shouldst do for thy lost Son,—dye  
 thus.

[ Falls upon the Sword.

( 3 ) Punish'd wrongfully. ] A greater resemblance of this tragical Misfortune of *Hippolytus*, cannot any where be met with than in that of the young Prince *Crispus*, Son of *Constantine the Great*, by *Minervina*, on whom his Mother-in-Law *Faufta*, Daughter of *Maximianus* ( who, together with *Dioctlesian*, had abdicated the Empire of *Rome* ) madly falls inamour'd. But finding her unwarrantable Amours by him rejected, she thereupon accuses him to the Emperor as her Husband, of a brutish Violence offer'd to her Person; which gaining too easie Belief, with the credulous *Constantine*, he immediately condemns his innocent Son to dye; whose deplorable Tragedy a late *Italian* Wit, *Bernardus Stefonia*, hath undertaken to write. And to shew the likeness of his Subject with this of *Seneca's*, he caus'd to be plac'd in the Front or *Proscenium* of its Theatrical Representation, this following Inscription:

IULIUS FLAVIVS CRISPVS CÆSAR  
 FLAVH CONSTANTINI AVGVSTI FILIVS  
 EX ALEMANNICO BELLO VICTOR  
 TERTIVM CONSVL  
 FORIS PARTA PACE DOMI BELLVM OFFENDIT.  
 CVM FORTITER CADERE QVAM TVRPIVS  
 FACERE MALVISSET.  
 FAVSTAM NOVERCAM PHÆDRÆ, PATREM THESEO  
 SIMILLIMOS EST EXPERTVS.  
 HIPPOLYTO IPSE CONSTANTIOR.

Which see in the Learned P. *Ferquino Galluzzi* his *DISSA  
 DEL CRISPO TRAGOEDIA*.

\* O *Hippolytus*.

† O *Theſeus*.

*Theſ.*

*Thes.* Thou pale *Avernus!* You *Tynarian*  
Caves! 55

And thou, dark *Lethe!* from whose grateful  
Waves,

The wretched Souls drink sweet Oblivion;  
And ye dull Lakes, that with dead Currents run.  
In Plagues eternal plunge this impious Head.

Now rise, thou Monster, from thy wavy Bed, 60  
With all those numerous Fries, that *Proteus* keeps  
In lowest Seas; into your gulphy Deeps  
Hurry a Wretch, that boasts a Crime so dire,  
And thou too easily assenting Sire

To my rash Vows: Hear! I an Act have done,  
That merits more than Death, murder'd my Son.  
Whilst I with Vengeance a feign'd Crime pursue,  
I wickedly am fall'n into a true. 68

Seas, Hell, and Heaven alike our Mischiefs share;  
What rests? Notorious to Three Realms we are.

For this returned we? Scap'd we from Hell free,  
That we on Earth might double Slaughters see?  
That Widower, and childless, both, I might  
At once my Wife's and my Son's Funerals light.

O great *Alcides!* To whom the Benefit 75  
Of this sad Light we owe, to Disfremit  
Thy Gift again. — But on our impious Head  
In vain do we invoke the Death we fled.

\* Thou bloody Murderer! That could'st devise  
So many strange unheard of Cruelties. 80

Now on thy self just Vengeance irrogate.  
May'st thou by Pines forc'd down; by Strength  
and Weight

To himself. Upward



Upward recoyling, torn asunder be,  
 Or cast from † *Scyron's Cliffs* into the Sea.  
 More horrid Torments yet, where *Phlegyas* 89  
 With streams of Fire surrounds the damn'd, are  
 known,  
 And we have seen: Those Plagues, that place  
 full well  
 To us belong: Make room ye Ghosts of Hell:  
 On me the weighty Stone impose; and ease  
 The wearied Hands of old † *Aeolus*. 90  
 Let confusing Streams my thirty Lips deceive,  
 Now let the greedy Vulture † *Titius* leave,

(4) *Scyron's Cliffs*.] *Scyron* was an insatiate murdering Thief, who out of a singular, and singular kind of malicious Pride, posing himself in the Streights that lead from *Megara* towards *Corinth*, caus'd such a pass'd by that way to come and wash his Feet, and while they were doing it, spurn'd them with his Foot down those Cliffs into the Sea. Upon account of which his notorious and flagitious Villanies, those *Megarensian Cliffs* were called *Scyronian*. But he was serv'd in his kind by *Theseus*, who threw him from thence into the Sea. The Representation of which Act wrought in embossed Work was in *Phrygia*; his days to be seen in the *Pantheon* of the Royal Palace at *Milans*, as he himself in *Atticus* affirms. These Rocks, and the passage through them were at the bottom or foot of the Mountain *Gergonia* (at this day call'd *Palsiovouni*) which was the lower way from *Megara*, having a very deep Precipice on the Left Hand toward the Sea, and the Mountain on the other Hand of a vast height above it, and is worthily (saith a Modern Traveller that lately pass'd it) call'd *Kand* Σαλας, the bad way, for its Narrowness, Ruggedness, and danger of falling headlong into the Sea. The Road being at this day little less infested with the Ambassadors of *Corinth*, than it was of old by that merciless Thief. See *His Geo. Wheller*, in his *Travels*, l. 6. p. 426.

\* *Sisyphus* was the Son of *Aeolus*.

† *Titius* was said to be the Son of the Earth; so *Virgil*, in *Eclog.* makes him; who attempting to woo *Lycus* to his Embraces, was slain by *Apollo*, and condemn'd to Hell to feed for ever a Vulture with his Liver.

And

And on my growing Liver ever feast!  
 Rest, dear *Perithous* his † Parent, rest;  
 Unto thy torturing Wheel let me be bound, 95  
 And with perpetual motion hurried round;  
 Cleave Earth! And swallow me, thou dark Abyss  
 Of Night! This way to Hell more fitting is  
 For *Theseus*. Son! I follow thee. Nor fear  
 Thou King of Souls! Not as a Ravisher 100  
 Do I now come, but as thy peaceful Guest,  
 In thy eternal Mansions still to rest.  
 Receive me then!—But 'lafs! These Pray'rs of  
 mine

Are fruitless, nor relentless Gods incline;  
 Were it some Mischief we implor'd, our Pray'r  
 How soon would they then grant, how quickly  
 hear!

*Chor.* Time for thy Tears, enough rests: *The-*  
*seus!* now

Unto thy Son his Funeral Rites allow;  
 And decently his Limbs disjyn'd and torn,  
 Quickly compose! 110

*Thef.* O give me leave to mourn!  
 Hither the sad Remainers of his dear  
 Lov'd Body bring; here lay 'em, lay 'em here.  
 Is this *Hippolytus*?—My own dire Act  
 I now acknowledg; detestable Fact! 115  
 I murder'd thee, *Hippolytus!* 'twas I,  
 And lest my Guilt should want a double Dy;  
 Or I an Accessory to my Sin,  
 Unto my Aid I call'd my Father in.

† *Exon* was the Father of *Perithous*.

Now see for what thou didst his Help engage!  
 O what a Cross is Orbity to Age      121  
 Broken with Sorrows! In thy Arms imbrace  
 His mangled Limbs, and groveling on thy Fate,  
 A miserable Wretch, what yet does rest  
 Of thy Sons Limbs now cherish in thy Brest.      125  
 His torn and scatter'd Members recompose,  
 And every Limb in its due place dispose.  
 Here, as I take it, this stout Arm should stand;  
 Here, that so well could guide the Reins, this  
 Hand;

This sure a Part of his Left Side appears!      130  
 How much of him yet's wanting to our Tears!  
 Hold, trembling Hands, till this sad Work be  
 done;

And stay my parched Cheeks these Tears that run  
 From my swollen Eyes, whilst I recount my slain  
 Son's Limbs, and piece his Body up again.      135  
 Here's a torn shapeless Lump: What Part of thee  
 It is, I know not, but some Part 't must be;  
 Here lay't, in this void place; there let it lie,  
 And that, though not its own, since void, supply.  
 Is this that bright sydereal Face of thine,      140  
 That could thy Enemy to Love incline?  
 And is thy Beauty come to this? Dire Fate!  
 More cruel Love! But far more cruel Hate!

Thus at thy Father's Wish return'st thou, Son!  
 Of my great Parent, loe! The last kind Boon  
 Afforded me! That with repeated Cries      145  
 I thus should pay thee piece-meal Obsequies.

But

But now commit these Reliques to the Fire.  
 Set open wide our Palace by so dire  
 A Slaughter stain'd; and let sad *Athens* round  
 With Plaints of mournful Citizens resound. 151  
 You, whilst these here search for his Limbs that  
 are  
 Yet unretriev'd; the Funeral Pile prepare.  
 For † *her*, the Grave afford her Bones a Bed.  
 ‡ *But lye Earth heavy on her impious Head.* 115

† *Phædra.*

( 5 ) *Lye Earth heavy.*] It was an usual Formulary of the ancient Ethnick Superstition in the Funerals of their dead, to wish for their Friends or dear Relations, the Earth might lye light and easie upon them; which they express'd many times by setting up a Cippus at the head of their Graves, inscribed with these four Letters S. T. T. L. i. e. *Sit Tibi Terra Levis.* This was the Practice among the *Romans.* The *Greeks*, in this Case, for their Friends made use only of this single word *χαρπον*, i. e. *salvere.* On the contrary, the *Romans*, at the Interment of those who, while they liv'd, had deserv'd ill of them, or had been flagitious Criminals; their Imprecation was, *fit (illis) Terra gravis;* by which they not only imply'd their Pressure by the Weight of injected Earth thrown upon them, but their Obnoxiousness to the Bonds and Fetters of veneficious Incantations, under which their Ghosts were supposed to lye burdened under lasting Night, without hopes of *Evocation*; whence yet the *Umbra Feliciores*, as *Quintilian* (*Declam.* 10.) terms them, had the Privilege to be sometimes dismiss'd. The *Greeks*, upon this Occasion, made only use of this solemn Word of Imprecation, *δυσχερον*, i. e. *Diris devovere*; as I find observ'd by my sometime most dear and learned Friend *Thomas Stanley*, Esq; in his *Anecdote Scholia's* upon *Callimachus*, particularly on his Third Epigram *in mortem Timonis.* See further as to this matter *Gutherius de Jure Manium*, l. 2. c. 13. *Kirkmannus de Funeribus Roman.* l. 3. c. 9. and *Meursius* upon the same Subject, *Libro singulari*, c. 43.

F I N I S.

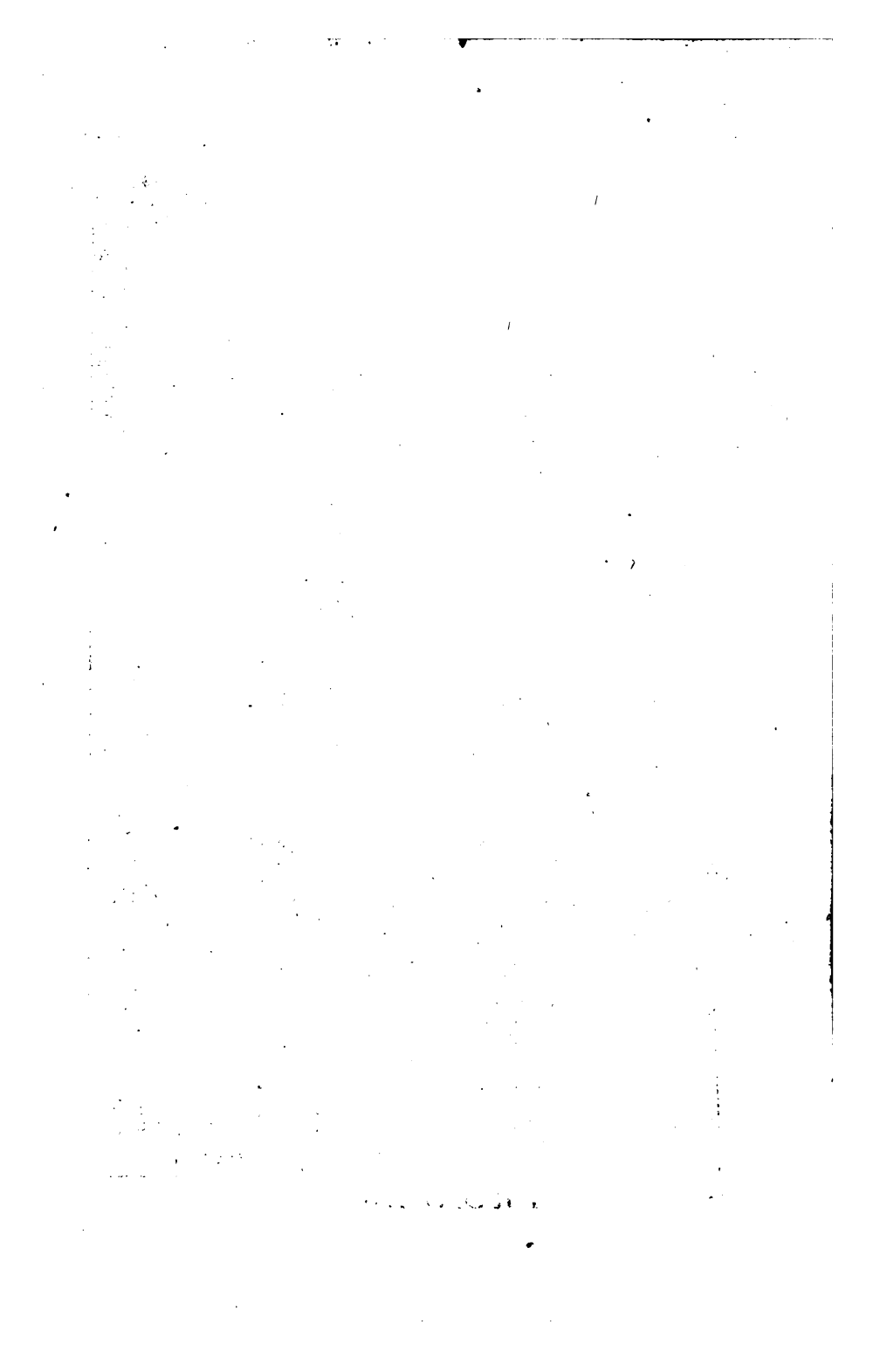
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P. 213

# TROADES

M. V. Fuchs Sculp

TROADES;

OR THE

Royal Captives.

A

TRAGEDY,

Written Originally in *Latin*

By *LUCIUS ANNÆUS SENECA,*

The PHILOSOPHER.

Englified by

*Sir Edward Sherburne,* Knight.

WITH

ANNOTATIONS.

---

*Res Asia, Priamique evertere Gentem  
Immeritam, visum est superis.*

Virg. *Æn.* 3.

---

LONDON: Printed in the Year 1701.



# REPORT

ON THE

PROGRESS OF THE

WORK DURING THE

PAST YEAR

AND

FOR THE

---

PRESENT YEAR

THE  
ARGUMENT.

**T**ROY yet in Flames, fresh Grief from  
old Grounds springs,  
Revenge not satisfy'd: fierce Phthia's Kings  
Offended Ghost Polyxena demands  
As his vow'd Bride, be slain by Pyrrhus  
Hands.

Disputes 'bout this he with Atrides bands,  
Ended by Chalcas; who, Great Hector's Son  
Says must from Cæa's Tower be headlong  
thrown.

So what is said, is done.

TROADES.

# THE HISTORY OF THE

The first part of the history of the  
 country is the history of the  
 people who lived in the  
 country before the  
 discovery of the  
 country by the  
 Europeans. The  
 history of the  
 country is the  
 history of the  
 people who lived  
 in the country  
 before the  
 discovery of the  
 country by the  
 Europeans.

CHAPTER I

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# TROADES.

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## ACT I. SCENE I.

---

Enter HECUBA.

WHO trust in Thrones, in proud  
*Escurials* reign,  
 Nor fear the <sup>1</sup> *Easie* Gods, pos-  
 selt with vain  
 Credulity of a still prosperous State,  
 Me let him look on, and thee *Troy*! By Fate

(1) *Easie Gods.*] As *Seneca* here calls them, *Leves Deos*, (which we render *easie*, that is, soon turn'd and wavering) so *Juvonial* calls them *faciles*: *Claudian*, in 2. *Ruffin*. *instabiles Deos*, & *lubrica Numina*, in these Verses,

*Desinat elatis quisquam confidere rebus,  
 Instabilisque Deos & lubrica Numina discat.*

Trust not to elate Fortune, but be wise,  
 Doubt th' easie Gods, and wavering Deities.

Than which nothing can come nearer to the sense and meaning of our Author. *Gravovius* yet will not have this Epithet to be, by *Seneca*, applied or appropriated to the superiour Deities, but to second Causes working under them, that is, to Fortune or Chance: *Dii leves* (says he) *fortuna inconstans & mutabilis.*

A greater Document was never shown 5  
 On what a slippery Hight Pride stands! O'er-  
 thrown  
 Is <sup>2</sup> *Asia's* strong Support, of <sup>3</sup> *God-like Hands*  
 Th' *egregious Labour*; under whose Commands

( 2 ) *Asia's strong Support.* ] Not to be understood in its largest Extent, as taken for the ( then ) Third part of the World; ( by Geographers call'd *Asia Major* ) but of so much as was compriz'd under the Name of *Asia Minor*, containing all that Tract of Land, which the *Turks* ( at this day ) call *Anatolia*, divided into four Parts, of which the greatest, towards the West and the *Egean Sea* ( more properly call'd *Anatolia* ) hath in it the Countreys of *Bithynia*, *Paphlagonia*, *Mysia*, *Phrygia*, *Lydia*, *Eolis*, *Ionia*, *Caria*, and the greatest part of *Galatia*. That towards the North and the *Euxine Sea* ( call'd at present *Armenia*, and by the barbarous People *Rum* ) comprehends *Pontus*, *Cappadocia*, and the residue of *Galatia*. The third and Southerly part ( now call'd *Caramania*, by *Ortelius*, *Caramanidia* ) lying along the *Mediterranean Sea*, contains the several Provinces of *Cilicia*, *Pamphylia*, and *Lycania*. The fourth and Easterly Part, which is stretch'd as far as *Ephratus*, ( and, according to *Baudrand*, in *Ferrarius's Lexicon*, at this day call'd *Aladuli* ) contains all that Tract of Land, by the Antients call'd *Armenia Minor*. Over all which, and some part likewise of *Asia Major*, *Priam* was Lord Paramount: Whence may be collected the Greatness of his Dominions.

( 3 ) *Of God-like Hands th' egregious Labour.* ] The Town was first built by *Dardanus*, and call'd *Dardania*; afterwards from *Tros*, *Troja*; then from *Ilus*, who much beautified and enlarg'd it, call'd *Ilium*: But the Walls were afterwards, in the time of *Laomedon*, raised by the hired Labour of *Neptune* and *Apollo*, as *Homer* first, and from him most of the Antient Poets have reported, or rather fabled. The Origin of which Fiction, according to *Eustathius*, in 1. *Odysseus*, sprung from hence, That *Laomedon*, intending, for the greater security of his Royal City, to encompass the same with strong Walls, made use, towards the building of them, of the Treasure dedicated to *Apollo* and *Neptune*. With whom *Servius*, in 2. *Æneid*, accords, where he says, That *Laomedon*, having vow'd a certain Sum of Money to be appropriated to the Sacrifices in honour of the forementioned Deities; was constrain'd, upon an Invasion of the *Mysians*, his Enemies, to divers and employ the same in raising Walls for the Defence of his City. Whence those Gods are said to have immur'd *Troy*. *Eustathius* gives yet another Allegory of the Fable, which is this: The Poet (lays he.)

he) attributes to the Walls of Troy, by way of Excellence, what is requisite and necessary to all manner of Masonry, which hath need of Neptune, or Measure, to cement the Materials, ( Stones or Bricks ) and of Apollo, or the Heat of the Sun, to dry and harden the Work:

He who cold <sup>1</sup> seven-mouth'd Tanais drinks,  
 once bore  
 Confederate Arms; and he who does adore 10  
 The Rising Sun, where Tigris ~~manu~~ Streams stain  
 Their Waters in the <sup>5</sup> Erythraean Main;

( 4 ) *Seven-mouth'd Tanais.*] Though *Seneca* here gives to *Tanais* seven Mouths, or Out-lets, yet none of the ancient Greek Authors do the like. *Strabo* mentions two only, which open into the *Palus Meotis*, distant 60 *Stadia* one from the other. *Ptolemy* and *Pliny* allow no more. *Albertus Campanus* (as cited by *Stuckius*, in *Schol. ad Periphras. Arrian. in Pont. Eux.*) affirms them to be three; *Niger* five; but the two mention'd by *Strabo*, *Ptolemy*, and *Pliny*, seem to be, if not the only, the chief. *Delrius* conceives *Seneca* here makes *Hecuba* to apply to *Tanais* what is proper to *Danubius*, or *Ister*, by way of greater Decorum, as being a Woman, and ignorant of Geographical exactness. But the Error doubtless is *Seneca's* own, who, elsewhere, in his *Natural Questions*, confounds *Danubius* with *Tanais*. *Danubius* (says he) *Sarmaticos impetus colibens, Et Europam Asiâque determinans*. For 'tis not *Danubius*, but *Tanais*, divides Europe from Asia. And this was a common Error among the Romans, as is partly hinted at by *Acron*, upon *Horace*, and observed by the Learned Dr. *J. Vossius*, in his Notes upon *Scylax Carianensis*; and therefore with some caution to be laid to *Seneca's* Charge.

( 5 ) *The Erythraean Sea.*] Here again *Delrius* and some others, seem to charge *Seneca* with an Error, for saying that *Tigris* disburdens it self into the Red Sea; whereas (say they) it falls into the *Persian Gulph*: As if that were not a part of the Red Sea? I am sure *Herodotus*, in his First Book, expressly affirms no less; And *Pliny*, l. 6. c. 24. thus delivers his Opinion touching this Matter; *Truampit in hac parte geminum mare terras, quod mare rubrum dicere nostri, Græci Erythraeum*. Which Description of his gives me occasion to think he reflected upon what *Manilius*, concerning the same matter, hath in his Fourth Book deliver'd in these words;

—Sub medium Solem duo bella per undas  
Intulit Oceanus terris.—

The Ocean 'gainst the Earth a double War  
With its invading Waves infers.—

Pliny going on thus further to explain it; *In duos* (says he) *dividitur sinus, is qui ab Oriente est, Persicus appellatur, &c.* And that the *Persian Gulph* was reckoned a part of the *Red Sea*; may be likewise made out by *Arrianus* in *Indicis*, p. 548. where he writes that *Nearchus*, Admiral of *Alexander's Fleet*, setting out (at his Command from the Out-let of *Indus*, sailed through the great Ocean into the *Persian Gulph*, *ἢν δὲ ἐπὶ τῷ Περσικῷ κόλῳ ἐστὶν ἡ εὐχάριος ἁλῆσις* Which some (says he) call the *Red Sea*. And *Manilius* elsewhere, in his fore-cited Book, joyns *Tigris* and the *Red Sea* together, which he could not do, unless he meant the *Persian Gulph* is a part thereof; as in this Verse;

*Et Tigris, & rubri radiantia litora ponti.*

And *Tigris* and the *Red-Seas* radiant Shore.

And this may suffice to vindicate *Seneca*, without the help of *Ortelius* (in *Theatrum Geograph.*) or *Geo. Merula* (in *Differen. de Mariibus*) from the Imputation of Mistake in this particular. If this be not enough, the Reader may be further satisfied, as to the Name, Description, and Extent of the *Red Sea*, by *Monf. Ludolph*, his learned Comment upon his *Ethiopic History*, l. 5. c. 2. p. 80, 81.

And She, whose Realms the wandring *Scythians*  
bound,

Who beats with widowed Troops the *Pantick*  
Ground.

6 By Steel mow'd down, now her own Ruins  
Weight

Bears 7 *Pergamus*; her Tow'rs which glister'd late

(6) *By Steel mow'd down.*] *Exciso ferro* is the Original Expression, which I conceived could not be better render'd than by alluding to the Devastation of a fair Mead of its flourishing Crop, by the destroying Scythes of impetuous Mowers. So *Tertullian*, in his Book *de Pallio*, enumerating the several means of Man's Destruction, reckons as the last, *quos gladius deindit*, as if crop'd or shorn away by the Sword.

(7) *Pergamus.*] *Pergamus*, *Pergamus*, *Pergamum*, and *Pergama*, was properly the Castle or Citadel of *Troy*, as *Acropolis*, or *Geocropia*

propis of Athens, Byrsa of Garbage, Cadmea to Thebes, and the Capital to Rome. See (besides Servius, in Virgil, *Æn.* 2.) Bochart. in *Genean.* l. 2. c. 10. And this part of Troy was that more especially, which Apollo and Neptune are said to have immur'd and fortify'd; according to Apollodorus *Bibl.* l. 2.

With their fir'd Buildings fallen: All, All's o'er-  
turn'd

In Flames; \* *Assaracus* his Palace burn'd.  
Nor Flames the Victors greedy Hands prevent,  
But while yet burning; Troy's for Pillage rent.  
Smoak in Waves rising takes Heaven's Sight a-  
way,

20

And black-burnt Cinders sneer the Face of Day.  
Measuring with greedy Eye Troy's long fought  
Spoil

The Victor stands, and now his Ten Years Toil  
Forgives; astonish'd at her Ruins, he yet  
Scarce thinks it vincible, though won he see it.  
The Dardan Wealth Greek Souldiers bear away;  
Nor can a thousand Ships contain the Prey.

To witness here I call the adverse Pow'rs!  
And \* thou, once Ruler of the Phrygian Tow'rs,

( 8. ) *Assaracus*. ] *Deiuius* ( and *Farnaby* following him ) makes him the Son of *Ilus*, but falsely; for he was not Son, but Brother to *Ilus*, according to his Genealogy recorded by *Apollodorus*, in *Biblioth.* l. 3. and *Conon*, in his Twelfth Narration. *Trus* the Son of *Eriothonius*, and Grandchild of *Dardanus*, by *Callirhoe* the Daughter of *Scamander*, begot *Ilus*, *Assaracus*, and *Ganymed*. *Assaracus*, with his Father *Tros*, govern'd *Dardania*, and, by *Hierannon*, the Daughter of *Simois*, begot *Cappis*; He, by *Themis*, the Daughter of *Ilus*, *Achisus*; He, by *Venus*, *Æneas*; Qui *Trojanus* *Nepotes* in *Latinus* *transsulit*; whence *Assaraci* *Protes*, and *Assaraci* *Dynas*, in *Virgil*, by way of Flattery to *Augustus*, and the *Julian* Family.

\* *Priam*.

Peneath



Beneath the Ruins of thy Empire laid 30  
 My Countries Ashes! and thy \* Dearer Shade,  
 Who standing, *Ilium* stood. Yc lesser Ghosts,  
 My Childrens numerous Souls! What ever Cross  
 Hath fall'n, what Ills th' inspired Maid foretold,  
 \* (The God belief forbidding) those of Old, 35  
 Saw pregnant *Hecuba*; nor held my Peace,  
 Before *Cassandra*, a vain <sup>10</sup> *Prophets*.  
 Not crafty *Ithacus*, nor *Diomed*,  
 Nor treacherous *Sinon*, through your Buildings  
 spread  
 These Flames; These Fires are mine; and with  
 my Brands 40  
 You burn. But why lamenting thus *Troy's* Ruins,  
 stands  
 Too long-liv'd Age? Here Wretch! look here,  
 on these  
 (*Troy's* an old Grief) more fresh Calamities.

\* *Hecuba*.

( 9 ) *The God belief forbidding.* ] *Apollo* having tempted *Cassandra* to yield to his wanton Desires, she made him a seeming Promise, provided he would bestow upon her the Gift of Prophecy: Which the God having granted her, she deny'd to make good her Promise. Whereupon *Apollo* not being able to recall what he had given her, added to it this Curse; that though the prophecy'd never so truly, she should not be believ'd. Hence that of *Propertius*, l. 3.

*Certa loquer, sed nulla fides.* —————

( 10 ) *Prophets.* ] She reflects upon the prophetic Dream she had, when with Child of *Paris*, which imposed that she was brought to Bed of a Firebrand that would set all *Troy* on Flame: Of which *Apollodorus*, lib. 3. *Ovid*. in *Epist. Parid.* and others; whence *Paris*, by *Lycophron*, is called *pyros* and *orres*, that is, a Firebrand; to which in the following Verses she alludes, where she says,

— With my Brands you burn.

I saw (O cruel Fact!) the old King slain;  
 And, a worse Crime, the sacred Altars stain;  
 Than armed Ajax dar'd. When with Hands  
 wreath'd

In's Hair, his Head reverling, *Pyrrhus* sheath'd  
 In a deep Wound his cased Blade; which strook  
 Up to the Hilts; when the King willing took;  
 Drawn forth his aged Throat, scarce reek'd with  
 Blood.

Whom not the sense of his extreme Age cou'd  
 From so abhor'd a Murder once restrain,  
 Nor present Gods, nor yet *Jove's* sacred Fane,  
 The Glory oncé of this now level'd State.  
 He to so many Princes Father late,

( 11 ) *Then armed Ajax dar'd.* ] *Ajax Oileus*, in the Temple of *Minerva*, whither *Cassandra* fled for Refuge, ravish'd her before the Sacred *Palladium*, or Image of the Goddess; which is said to have turned his Eyes up toward the Roof of the Temple, in abhorrence of his villanous Act; as the Scholiast of *Homer*, in *Il. V.* and *Lycophron* tells us

( 12 ) *Nor yet Jove's Sacred Fane.* ] The Temple of *Jupiter Herculus*, at whose Altar *Priam* was slain; which he here calls *Sacrum Regni*, that is, the *Sacrarium* (says *Scaliger*) ubi inaugurandi Reges mansuebantur. A Fane (says *Arcandus Paganus* in 8. in *Ferr.*) est religiosissimum Templum, unde facta palantur. There is a difference between *Fanum* and *Delubrum*; *Fanum* being a Temple appropriated to one single Deity; *Delubrum*, a place, where there were many Chappels dedicated to several Gods. Vide *Dobit. Ger. Jo. Voss. Etymolog. Ling. Lat.*

( 13 ) *To so many Princes Father.* ] *Apollodorus* reckons them up thus: The Sons by *Ariiba*, his first Wife, *Esopus*; by *Hecuba*, his second Wife, Daughter of *Dimantes*, (or, as some will, *Giffon*, as others of *Songarus* and *Metope*) *Heber*, *Paris*, *Deiphobus*, *Heleus*, *Ragranes*, *Polytes*, *Antiphus*, *Hippomus*, *Polydorus*, *Troilus*. And by other Wives, *Melanippus*, *Gorgythion*, *Phulsson*, *Hippocharis*, *Glencho*, *Agarthos*, *Cherfidamus*, *Eugoras*, *Hippodamus*, *Messor*, *Atas*, *Tarybus*, *Lycua*, *Dryops*, *Bias*, *Chromius*, *Aligonus*, *Telephus*, *Eupandrus*, *Chironus*, *Molus*, *Anabonachus*, *Ladocus*, *Echibon*, *Idomeneus*, *Hypereus*, *Alagrus*, *Donocum*, *Arctus*, *Pharis*, *Glorius*, *Jobon*, *366*

*Hippirichis, Egeoneus, Lyfichous, and Polyxanon.* The Daughters, by *Hecuba, Iliene, (Maxima Natarum Priami) Crensa, Loodice, Cassandra, Polyxena.* By other Wives, *Medusa, Medeficasta, Lyfimoche, Arifodome.* A goodly Number! Of whom we might have spar'd the particular Nomination, were it not that these Notes are chiefly intended for the satisfaction of the newly initiated into these *Delphian Myfteries*, to whom haply this kind of Poetical Heraldry may not be altogether unpleasing. But of the Number of *Priam's Sons and Daughters*, and the Diversity of the various writing of their Names. See *Mankerus, in Notis ad Hygini Tabul. s. xc.*

Now wants a Sepulcher, <sup>14</sup> and Funeral Fire,  
His Troy in Flames. Nor can all this Heaven's Ire  
Appease. To Lords, lo! *Priam's Daughters* by  
The <sup>15</sup> Urn are given, whom, a scorn'd Prize,  
shall I

( 14 ) *Funeral Fire.* ] So *Manilius, l. 4.*

————— *Priamisque in litore Truacus,*

*Cui nec Troja regus.* —————

And *Priam* on the shore a headless Spoil,  
His *Troy* in Flames, wants yet a Funeral Pile.

Which makes me believe *Seneca* was not unacquainted with *Manilius* his Writings, whom not only in this, but in several other places, he seems to have imitated.

( 15 ) *By the Urn.* ] It was the Custom among the *Greeks* and *Romans*, to draw their Lots out of an Urn. The Lots were made of round Balls of Clay, on which the Names or Marks of those that were concerned were impress'd, and cast into an Urn; whence that of *Horace, Sat. 1. l. 2.*

*Cervius iratus leges imitatur & Urnam.*

Vex'd *Cervius* menaces the Law and Urn.

This Urn was by the *Greeks* call'd *Hydris*, and by the *Romans* likewise *Situla*, and *Sitella*, from its Form. And this kind of Sortition was threefold, *Divisoria*, (which is that here meant) *Consultoria*, and *Divinatoria*. In allusion to this Custom of the Antients, is that Fiction of the Poets touching the Distribution of humane Destiny, as to Life and Death, which they will have to be dispens'd by this kind of Sortition. Whence that of *Horace*, speaking of the Living,

*Omne*

*Omne capax movet urna nomen. And,  
Omnium versatur urna,  
Seriis aut ocyus fors exitura.*

And *Virgil, lib. 6. of the Dead,*

*Quaestor Minus urnam movet* —

In confirmation of which Heathenish Opinion, I think it not amiss here to add what I find in *Sponius* his *Appendix* to his *Antiquities and Curiosities of Lyons*, lately published, where he gives us the Sculp of an antient Relique, being a small brazen Image of *Imarmene*, or *Destiny*, plac'd upon an Urn of the same Metal, having under one Foot a *Globe*, representing the *World*, and in her Hand a *Hydra*, or *Situla*, as it were the fatal Urn of *Humanity*. A like Statue *Levinus Torrentius* reports himself (in his Comment upon that place of *Horace* before cited) to have seen at *Rome*, in the Garden of *Cardinal Cassi*, in which was one of the *Parca*, standing with one Foot upon a *Wheel*, and holding in her Hands two Lots, or *ScrOWls*, as drawn from this Lottery of *Destiny*, and underneath this word, *FATIS*.

Attend? Some one may his Wife *Hector's* make,  
Some <sup>16</sup> *Helenus*, <sup>17</sup> some may *Antenor's* take: 61

( 16 ) *Some Helenus.* ] Who was *Helenus* his first Wife is not certainly known; ( for it is that which is here meant ) his second Wife was *Andromache*, whom *Pyrrhus*, at his death, bequeathed to him with the Kingdom of *Epirus*. Touching which, see *Pausanias*, and the Conjecture of *Delrius* upon this Place.

( 17 ) *Some may Antenor's take.* ] *Theano* was Wife to *Antenor*, of whom *Servius* ( in 1. *Eneid.* ) says, she was *Venerabilis inter Trojanos Faemina*. She is mention'd by *Homer* and *Triphiodorus*. She was Daughter, as some will, of *Cisseus*; as others, of *Dimantea*. See more of this Lady in the curious Treatise of *Lorenzo Pignoria*, entituled, *L'Antenore*. She was Priestess of *Minerva*, and *Guardianess* of the *Palladium*, which she brought with her from *Troy* into *Italy*. Whence *Ursatus* conceives the Original of the *Vestal Order* to have sprung. *Vide ejus Monument. Patav. p. 77.* But here *Seneca* seems, by *Pignoria*, to be charged with Inadvertency, for saying some of the *Greeks* might seek to make *Antenor's* Wife his Slave; for she escap'd free with her Husband before the Sack and Ruine of *Troy*, as may be seen in *Virgil. Ene. l. 1.*

*Antenor*

*Antenor potuit mediis elapsus Achivis  
Illyricos penetrare sinus.*——

*Antenor yet could pass the Grecian Hoast,  
And safely land on the Illyrian Coast.* G. Sandys.

which Favour was allowed him by the Greeks for his hospitable Civility shewn to Menelaus, Palamedes, Ulysses, Atamas, and Diomedes (when sent as Ambassadors to demand Helen) whose Lives he preserv'd against the Treachery of Antimachus and his Crew, brib'd by Paris to have destroy'd them; as is deliver'd by an anonymous Greek Poet, in a Fragment set out by Frederickus Morellius, *de Babris*, &c. (as he entitles it) *Carmen Illicum*.

Perhaps some one thy Bed, *Cassandra*, seeks;  
I'm only a fear'd Lot to all the Greeks.

Cease you my Captive Troops! Your Plaints  
forbear!

Beat with your Hands your Breasts, with Cries  
the Air, 65

And Troy's sad Obsequies perform: Now round  
*Ido*, that dire Judge's Fatal Seat, resound.

### *C H O R U S of Captive Trojan Ladies.*

No rude Crew un-inur'd to Tears  
Bid you to mourn: Successive Years  
Can witness, this w'have never ceas't 76  
To do, since first the *Phrygian* Guest  
18 *Amycla* reach'd, and 19 *Cybel's* Pine  
Did plow blew *Neptune's* foaming Brine.

(19) *Amycla*.] A City of *Laconia*, one of the Hundred with which that Region was once beautified, built by *Amyclas*, the Son of *Lacedaemon*, (says *Stephanus de Urbibus*) called likewise antiently *Linna*, distant 20 *Stadia* from *Sparta*, to the Sea-ward, the most famous in all *Laconia* for the Temple of *Apollo*. In the time of *Pausanias*, but a small Town, having been twice before that destroyed, first by *Telclus*, the Son of *Archelaus*, afterwards by the *Dorians*; what is left of it being at this day called *Verdomia*,  
or

at *Vordana*, according to *Ortelius*, from the Authority of *Niger*. There was another *Amycla* in *Italy*, between *Gaeta* and *Terracina*, seated on the Sea-shore, and giving its Name to the Bay antiently call'd *Mare Amyclanum* (at this day *Golfo di Gaeta*, and; according to *Sanfelicius* in *Ortelius*, *Mar di Sperlunga*) built by the Companions of *Caster* and *Pollux*, *Laconians*, and lost by the Silence of its Inhabitants, which gave rise to the Proverb, *Amyclas perdidit silentium*. The reason whereof see in *Servius* upon *Virgil*, *lib. 10.* and others.

( 20 ) *Cybel's Pine.* ] That is, the Ship wherein *Paris* sail'd to *Greece*, whose Materials were cut from *Mount Ida*, which was dedicated to the Goddess *Cybele*, or *Cybele*, in *Phrygia*, whence the Goddess *Rhea* her self was so called. *Stephan. de Urb.* makes it a City and a Temple in *Phrygia*, which gave that Name to the Goddess. But *Pinedo*, in his late publish'd Observations upon that Author, conceives, that instead of *Κύβηλον Τεγῆ*, in *Stephanus*, it ought rather to be read *Κύβηλον Ὀρεῶν*. Which his Conjecture he strengthens from the Authority of *Strabo*, *lib. 12.* where it is said, That *Rhea* was call'd *Dindymene*, from the Mountain *Dindymus*, as *Cybele* from *Cybele*: This Mountain being likewise taken notice of by *Ovid*, *Fastor. lib. 4.* where he mentions together,

*Dindymon & Cybelem, & amaranam fontibus Idam.*

*Dindimos, Cybele, and fount-full Ide.*

On to our Complaints, and as we weep, 80.  
Do thou, O wretched Queen, <sup>21</sup> Time keep  
With thy advanced Hand: whilst we,  
Skill'd in our Parts, do follow thee.

( 21 ) *Time keep with thy advanced Hand.* ] He reflects upon the Custom of the Antients, among whom, in their Lamentations for the Dead ( which was performed by Women, hired to sing their *Nenia*, or *Lugubria Carnum* ) there was one, whom the *Romans* call'd *Præfica*, the *Greeks*, *Προφύτις*, who did Ordinare *plangentes*, and, as *Astus* says, *Dabus cæteris plangendi modum*, directing the others by her Voice and Hand, to keep due Order, Time, and Decorum in their several Parts of the sad and solemn Office, which was performed both by vocal and instrumental Music. Of which, see more in *Kirkmannus* and *Mearsius*, *de Sæneribus*, and ( if you please ) in *Cuperus*, *Observationum. lib. 1. c. 2.* The Method of this mournful Solemnity, *Seneca* hath here exactly observed, by making *Hæcuba*, as it were, the *Præfica* to the rest: This *Chorus* seeming to have been acted, not according to the ordinary,

dinary; but musical Pronunciation, like that which at this day the *Italians* call *Recitative*, and which they continue through entire *Dramas* and *Operas*, even to disgust; as is well observ'd by *Monsieur Hædelin*, in his *Pratique du Theatre*, l. 2. p. 147.

*Hecuba.*

You faithful Consorts of our Woe  
 Unbind your Tresses: Let your Hair 84  
 About your sad Necks loosely flow,  
 Powder'd with *Troy's* warm Ashes: Bare  
 Your Arms; your Vestures, slackly ty'd  
 Beneath your naked Bosoms, slide  
 Down to your Waists. For whose Bed dress 90  
 Vail'st thou, O Captive, Shame! thy Breast:  
 A looser *Zone* your Garments bind!  
 Your Cries with frequent Strokes be join'd!  
 Hands prest t'assail! Aye, now you please,  
 Thus habited! Now *Troaders* 95  
 I know you all: Again renew  
 Your mournful Plaints, and strive t'ourdo  
 Th' Expressions common Sorrows vent,  
 'Tis *Hector* whom we now lament!

C H O R U S.

<sup>22</sup> Our Locks oft torn to wail the Dead; 100  
 See! We have all unfileted,

( 22 ) *Our Locks oft torn.*] It was customary among the *Ancients*, for *Women*, in mourning for the *Dead*, to tear their *Hair*. Of which, Instances are every where to be met with, in the *Greek* and *Latin* Poets; practis'd likewise by *Men*. Hence the Example of *Achilles* upon the Death of *Patroclus*, and of *Agamemnon* in *Memor*, and in *Alfius* the Tragedian, as cited by *Cicero*,  
*Tufout.*

*Tuscul.* 3. *Scindens dalaia idemdem intonsam comam.* Upon which *Bion* the Philosopher is, by *Cicero*, introduc'd, as scoffing at that foolish practice, *quasi cubitis mator levaretur.* See *Kirkman*, and *Maurj.* *De funeribus.*

And 'bout our shoulders loosely thrown;  
Upon our Heads warm <sup>23</sup> *Athes* strown.

*Hecuba.*

Fill then your Hands; From *Troy* this yet  
We lawfully may take; and let 105  
From your devested Shoulders slide,  
Your Garments, down on either side.  
Now <sup>24</sup> bared Bosoms call for Blows.  
Now, Sorrow, all thy Pow'rs disclose.  
*Rbetean* Shores with Plaints resound, 110  
And *Eccho* the sad Cries rebound:  
Nor, as she's wont, ingeminate  
The last of Words, but iterate  
*Troy's* Plaints entire; that all the Main,  
And all the Heav'ns may ring again. 115

( 23 ) *Athes strown.* ] This likewise was frequent in the funeral Ceremonies, among the ancient *Greeks* and *Romans*; as well as among the *Jews*; of which the fore-cited Authors afford sufficient Testimonies.

( 24 ) *Bared Bosoms call for Blows.* ] *Stragoronia*, or beating of the Breast, was one of the most usual Expressions of funeral Sorrow, and proper to the *Præfice*, from whom the rest of the Mourners receiv'd their *Cu*, and the manner and measure of their Lamentation; which here *Hecuba* prescribes, and is answer'd by the *Chorus*, in the following Verses, in all the various and sad Expressions of funeral Deplorements. Which, as *Seneca* here, so *Cicero* in 3. *Tuscul.* reckons up thus, *Pedores, Muliebres Lacerationes, Genarum, PeForis, Feminum, Capitis Percutiones*, and calls them, *Varia & detestabilia genera lugendi.* For by the XII. Tables, these kinds of undecent Bewailings were forbidden; yet still conti-



na'd, as *Angelus Rocca* in *Appendice ad Bibliothecam Vaticanam*, p. 344, 345. affirms in *Sicily, Apulia, and Calabria* to this day. The Women that are hired to act this barbarous Folly being call'd in Latin *Repetentes*, and in the vulgar *Italian Repetatrici*, which he conceives ought rather to be call'd *Reputatrice*, from the *Italian* word *Reputare*, which signifies as much as the Latin *asfirmare*, by reason of the extraordinary Commendations usually attributed to the deceased Party in these extravagant kind of Lamentations.

Now let remorseless Hands infest  
With sounding strokes each suff'ring Breast ;  
W' are not with usual Stripes content ;  
'Tis *Hector* whom we now lament.

## C H Ō R U S.

For thee our Arms we bear, and Blows 120  
On bleeding Shoulders thus impose.  
For thee our Heads these Strokes do bear,  
Our nursing Breasts for thee we tear.  
The Wounds which since thy Death remain  
Yet green, now freshly bleed again. 125  
Thy Country's strength! Fates *Remora*!  
The tired *Phrygians* only stay.  
*Troy's* Rampart! who upheld 'st her Tow'rs  
Ten Years against assailing Pow'rs.  
With thee she fell; one Day <sup>25</sup> a Grave 130  
To *Hector* and his Country gave.

( 25 ) *A Grave to Hector and his Country gave.* ] From hence *Anstius* borrow'd the Epitaph he has bestow'd on *Hector*, in the following Distick :

*Hectoris hic tumulus, cum quo sua Troja sepulta est,  
Conduntur pariter quæ perierunt funus.*

This *Hector's* Tomb is, and his *Troy's* as well ;  
Together ly they, who together fell.

*Hecuba.*

## H E C U B A.

Turn now your Plaints ; Let *Priam* too  
Be wept for : *Hector* hath his due.

## C H O R U S.

Receive our Tears, <sup>26</sup> twice captiv'd King!  
Thee Reigning, Fates no Cross did bring 135  
Single on *Troy*; twice did she feel  
<sup>27</sup> *Herculean* Shafts, twice *Grecian* Steel.  
When after all the Tragic Falls  
Of *Hecub's* Race; and Funerals  
Of Princely Sons; thy self, in fine, 140  
Did'st close their Tragedies with rhine.  
And to <sup>28</sup> great *Jove*, a Victim slain,  
*Troy's* Shores thy <sup>29</sup> headless Trunk sustain.

( 26 ) *Twice captiv'd King.* ] *Priam* was twice made Captive, first by *Telamon* and *Peleus*, Sons of *Æacius*, in revenge of his Father *Laomedon's* breach of Faith; afterwards by *Agamemnon* and *Pyrhus*, the Son of *Achilles*; by whom slain. Of which, *Apolodorus*, and *Hyginus*, de *Fabulis*.

( 27 ) *Twice Herculean Shafts.* ] Once by *Hercules* himself, afterwards, by *Philostratus*; to whom *Hercules* bequeath'd his envenom'd Shafts, without which *Troy* (as the Fates had order'd it) could not have been taken; as *Pindar*, *Lycophron*, *Sophocles*, *Apolodorus*, and *Hyginus* declare.

( 28 ) *To great Jove a Victim.* ] Being slain at the Altar of *Jupiter Herculeus*, as is before noted. *Quintus Calaber*, l. 13. is the only Author who makes mention of *Priam's* being slain by *Pyrhus*, before an Altar of *Mercury's* *Ægiale* *and* *Staphyle*; as it is commonly read, perhaps by mistake, for *Ægiale*. *Pausanias*, in *Phocis* reports, from the Authority of the Poet *Leschar*, who wrote *Iliad Ægiale*, ( *Ilii Disvastationem* ) that he was not slain before any Altar, but that *Neoptolemus*, by chance encountering him, at the Gate of his Palace, there slew him.

( 29 ) *Thy headless Trunk.* ] He alludes to that of *Virgil*;

— Jacet ingens lictore truncus.

Upon which place *Servius* notes, that, according to the tradition of some of the Antients, *Priam* being taken Prisoner in his own Palace, was thence, by *Pyrrhus*, dragg'd to his Father's Monument, on the *Sigæon* shore, where having slain him, he cut off his Head, which he caused to be fixed upon a Pike or Lance, and carried about by the Soldiers. By whom likewise (as *Pomponius Sabinus* adds) his headless Corps was barbarously dragg'd up and down.

*Hæc finis Priami fatorem.*—

*Hecuba.*

Your Tears on other Subjects spend,  
 Ye *Ilian* Dames, my *Priam's* End 145  
 Is not to be lamented. All  
 Deceased *Priam* Happy call.  
 He to th' infernal Shades went free,  
 Not thrall'd in *Grecian* Slavery.  
 He ne'er th' *Atrides* saw, he never 150  
 The false *Ulysses* knew, nor ever  
 Shall <sup>10</sup> bow his captiv'd Neck, a Prize  
 In their triumphed Victories.

( 30 ) *Bow his Neck.* ] This shews the manner how Captives were ordered, in the triumphal Processions of the Antients; which *Prudentius*, l. 2. *Contra Symmac*, has thus briefly describ'd,

—*Carrus summo miramur in arcu*  
*Quadrifugos, stantesque Duces in curribus altis,*  
*Sub pedibusque Ducum captivos, poplite flexo,*  
*Ad juga depressos, manibusque in terga retortis, &c.*

Chariots by Horse drawn in a double Tire,  
 And Generals in them standing, we admire,  
 Carv'd in high Arches, and beneath them cast  
 Slaves on bent Knees, their Arms behind bound fast.

And may serve to explain both these and the following Verses. Who would further be satisfy'd, as to the particular Descriptions of

of

of the ancient Triumphs, may consult *Appian*, in his *Lybick History*; *Plutarch*, in the Life of *Emilius*; *Josephus*, in his Seventh Book of the *Jewish Wars*; and *Zonaras*, *Annal.* l. 2. besides *Pancirollus*, and his Comentator *Salmuth*, *Alexander ab Alexandro*, and *Tiraguel* upon him, *Pavvinius*, *Guichardus*, who have expressly written upon this Subject.

Nor shall his Hands, which late sustain'd  
A Scepter, be behind him chain'd, 155  
Nor in Gold Fetters manacled  
Following the Victor's Car, be led  
In pomp through proud *Mycenæ*.

C H O R U S.

All  
Deceased *Priam* happy call; 160  
<sup>31</sup> Attended at his latest Fate  
With the whole Ruine of his State.  
Who now in the <sup>32</sup> *Elizian* Groves  
Delightful Shades securely roves,

( 31 ) *Attended at his latest Fate.* ] This perhaps was written by *Seneca*, in a flattering compliance with *Nero*, who, by *Xiphilinus*, is reported to have often declar'd *Priam* the happiest of Men. *ὅτι τὸ πλεῖστον αἰὶα καὶ τὸ πλεῖστον ἀπολαύσας ἑἴδεν*, for that he saw his Country and his Kingdom destroy'd with himself. The like Sentiment is said to have been own'd by that other Monster of Mankind, *Tiberius*, as *Suetonius* and *Dion. Cassius* report of him. But haply *Seneca*, in this, may rather imitate *Ovid*, who (*Metamorph.* 13.) thus makes *Hecuba* to speak :

—O *Priam* ! I  
May call thee happy, after ruin'd Troy,  
Happy in death; Thou see'st not this sad Fate,  
Thou lo'st'st thy life together with thy state. Mr. Sandy's.

( 32 ) *In the Elizian Groves delightful Shades.* ] Where these *Elizian* Fields were, is not agreed upon by the ancient Poets,  
Q 3 some

Some placing them in the Orb of the Moon, some in the Milky way, or *Circulus lacteus*. Others in the *Fortunate*, *Atlantick*, or *British* Islands; *Herodotus* and *Duris*, in *Egypt*; *Virgil* and *Lycophron*, in *Greece*, not far from *Thebes*, or in *Arcadia*: some in *India*. *Strabo* describes them to have been in *Hispania Bætica*, or in *Ephræmæda*. Wherever they were, this is certain, the Fable sprung (says *Debrus* in *Hercul. fur. ad vers. 743.*) from the sacred Story of *Paradise*: Or, if you will take *Bochartus* his word, from some of the pleasant Discoveries of the *Phœnicians* (and as he thinks) in *Bætica*, in whose Language (being a Dialect of the *Hebrew*) *Alax* signifies *Letari & Exultare*; *Aliz*, *Letus*; *Alizuth*, *Escultatio*, whence *Elixius*, ἀλιζαῖος, *A* being changed into *E*, as *Erethem* for *Anakim*; *Edeffa* for *Adassa*, &c. Hence the *Elixian* Fields seem to be taken for a place of Pleasure and Gladness: To which *Virgil* alludes,

—Exinde per amplum

Mittimur Elixium, & pauci læta arva tenemus.

—We then are sent

T' Elixium, where blest States some few retain.

And elsewhere;

Devenere locos lætos, & amana virata,

Fortunatorum nemorum sedesque beatas.

See *Bochartus* in *Canana*. l. i. c. 34.

To joyful Places came they; pleasant Greens,  
And happy Groves, the Seats of blessed Souls.

If this may not suffice, the more curious Reader may meet with further satisfaction herein, in the Reverend *Duport* his Learned Notes upon his *Gnomologia Homericæ*, p. 170, 171, 172.

And 'mong the " pious Ghosts makes Quest 165  
For *Hæctor*. Happy *Priam*! " Nor less blest  
" Whoever in War's bloody strife  
" Falling, sees all things perish with his Life.

( 33 ) *Pious Ghosts makes quest for Hæctor.*] This is not said without reflecting upon the Opinion of the Antients touching *Hæctor*; for *Lycophron* affirms, that *Hæctor* was design'd, after death, for the Islands of the Blessed, for his exemplary Piety, in reverencing and frequently sacrificing to the Gods, while living.

## Act II. Scene I.

TALTHIBIUS, and CHORUS of  
old Trojans.

\* *Talthibius.*

**H**OW long in Port the Greeks still  
wind-bound are!  
When War they seek, or for their  
Homes prepare!

CHORUS.

The Cause declare them and their Fleet detains,  
What God it is that their Return restrains.

\* *Talthibius.* ] Was chief Herald to *Agamemnon*, and a Person highly reverenc'd by the *Greeks*; the *Lacedemonians* honouring him with divine Rites, to whose Memory they erected a Temple, and paid him religious Dues. His Posterity (the *Talthybiads*) having the Honour perpetuated to them of being chief Heralds, or extraordinary Ambassadors upon any signal Occasion, as *Heredotus* in *Polyymnia*, or his 7th Book testifies; and *Pausanias* likewise in *Laconicis*, and is taken notice of by *Everardus Teitinius*, in his Treatise *Homericæ. Antiquitat. cap. 17. De Pace & Fœderibus.*

( 1 ) *How long in Port, &c.* ] The *Greeks*, in their first Expedition against *Troy*, were detain'd in Port *Aulis*, by the Anger of offended *Diana*, who could not be appeas'd, but by the Sacrifice of *Iphigenia*, *Agamemnon's* Daughter; and upon their return retarded till they made satisfaction to the Ghost of incens'd *Achilles*, by sacrificing at his Tomb *Polyxena*, the Daughter of *Priam* and *Hecuba*.

Q 4

*Talthibius.*

*Talibius.*

Amazement strikes my Soul; a trembling  
 Cold  
 Palsies my Joynts. Prodigious Truths when told  
 Are hardly credited; yet these, these Eyes  
 Were Witnesses: And now the Sun's uprise  
 New gilt the Mountain tops, and Eastern Light  
 Had clearly vanquish'd the whole Hoast of Night;  
 When on a sudden <sup>2</sup> the fore-shaken Ground, **11**  
 Breath'd from its Centre <sup>3</sup> a strange bellowing  
 Sound:  
 Woods bow'd their Heads, the sacred Groves  
 with loud  
 Cracks rung, like Thunder breaking through  
 a Cloud;  
 Stones from cleft *Ida's* Quarries fell: Nor shook  
 The Earth alone; the Sea with Terrour strook,

( 2 ) *The shaken Ground.* ] This seems to be no less philosophically than poetically written. For according to the Mysterious Doctrine of the *Egyptians* and *Chaldeans*, the Appearance of Heroes was thus properly to be usher'd: Of which, *Iamblicus, de Mysteriis Egyptiorum* (now lately revived by the *Æsculapian* Industry of my Learned and Honoured Friend, Dr. *Thomas Gale*) thus writes; ἐν τῷ τῷ Ἡρώδῳ, &c. *Heroibus adventantibus, plaga quadam Terra commoventur, & circumsonant fragores, &c.*

( 3 ) *Bellowing Sound.* ] He points at the particular kind of Earth-quake, which, from the noise it makes, is called *Μύκη, seu mugiens*. Of which *Aristotle, in Meteorolog. l. 2.* thus renders the Cause. Πυρρῶς γὰρ αἱ ὀλίγοι τῆς κενώσεως, &c. *Before the Earth-quake there comes a sound, in regard the subtle Spirit which makes it, struggling against the solid or hollow Bodies, and various Figures of the subterraneous Caverns, is wont to render various Notes or Sounds; so that sometimes, the Earth (as the Writers of Prodigies affirm) seems μύκηδου, to bellow.*

Th

Th' Approach of her *Achilles* felt, and laid  
Her swelling Waves. Th' Earth yawning then  
display'd

Her immense Caves, and from the Depths of Night  
Open'd a Passage to Ætherial Light : 20

The Tomb disburd'ning, whence the Ghost arose  
Of great *Achilles*; Such when <sup>4</sup> *Thracian* Foes  
( The Prelude to thy Fates, *Troy!* ) he o'erthrew,  
And the white hair'd <sup>5</sup> *Neptunian Cycnus* slew.

Or when in heat of Fight, with strenuous Force  
Through Troops he charg'd, and <sup>6</sup> stopp'd the  
Rivers Course 26

( 4 ) *Thracian Foes.* ] The first Exploit of *Achilles* was in *Myssa*, where he encountred and wounded *Telephus*, who deny'd him and his Forces passage towards the Siege of *Troy*: Of which more in the next Scene.

( 5 ) *Neptunian Cycnus slew.* ] *Cycnus* was the Son of *Neptune*, whom *Achilles*, at his first Arrival before *Troy*, slew, although he were invulnerable all over, by strangling him. See *Ovid. Metam. l. 12.* *Tzetzes* upon *Lycophron* makes him invulnerable all but his Head, where he receiv'd his mortal Wound, by the cast of a massy Stone, as *Palaphatus* reports. He is here call'd *Neptunian*, to distinguish him from others of the same Name; for there were Five so called famous in poetic Story. The first, *Cycnus*, the Son of *Sichnelus*, King of the *Ligurians*, Cousin to *Phaeton*, of whom *Ovid. Metam. l. 2.* The second was Son of *Apollo*, and *Hyrie*, or *Thyrie*, of whom likewise *Ovid* makes mention, *Metam. l. 7.* The third was Son of *Mars* and *Pyrene*, slain by *Hercules*, of whom *Apollodorus, l. 2.* and *Hyginus, c. 3.* The fourth, the Son of *Mars* and *Pelopias*, slain by *Hercules*, according to *Pindar, in Olymp.* The fifth, the Son of *Neptune*, before mentioned.

( 6 ) *And stopp'd the Rivers Course.* ] Of this see *Homer, Il. 21.* and *Statius, in Achilleid. 1.* where, by way of Prophecy, he declares, that

— *Æacides tepido modo Sanguine Teucros*  
*Undabit campos, modo crassa exire vetabit*  
*Flumina*—

• *Æacides* shall Trojan Fields bestrow  
With Blood, make thickned Rivers cease to flow.

*Caullus*



*Catullus* likewise in *Meitii Peda*, brings in the *Pere* thus prophetically singing of this particular *Action* among other his glorious Achievements.

*Tepis eris magnis virtutibus unda Scamandri  
Qua passim rapido diffunditur Hellesponto,  
Cujus iter caesi angustam corporam aceris  
Alia reprefret parvisq; flumine caede.*

Witness to his great Valour *Xanthus* Tide  
Which swiftly to the *Hellespont* does glide:  
Whose Course with slaughtered Bodies as it hits,  
He'll stop, and warm with frequent Tragedies.

With slaughter'd Carcasses, while *Xanthus* Tide,  
Seeking a Passage through, did slowly glide.  
Or such when Victor trailing by the Heels  
Hector and Troy, born on triumphant Wheels,  
Then with this Voice of Anger fills the Coast:  
Go, go, ye lingring Greeks, and rob our Ghost 30  
Of its due Honours; weigh ingrateful! weigh  
Your Anchors, through our Seas to make your way.  
'Twas not with Trifles Greece did satisfy 35  
Achilles Anger, nor a Price less high  
Shall she now pay. <sup>8</sup> Polyxena be wed  
To our Ashes; and her Blood let Pyrrhus shed.

( 7 ) *Trailing by the Heels Hector and Troy.* ] He alludes to what is reported by *Hyginus* ( *De Fabul.* ) of *Achilles*, who dragging *Hector* at his Chariot, cry'd out in a vain-glorious Boast, *Expugnavi Trojam.*

( 8 ) \_\_\_\_\_ *Polyxena, be wed*  
*To our Ashes, and her Blood let Pyrrhus shed.* ] That *Achilles* was passionately in Love with *Polyxena*, and that Love of his the cause of his Death ( as is hinted in the first Note to the following Act ) and that he continu'd her resolute *Inamorate* even after Death, requiring to have her for his Wife in *Elysium*, and for that end to be immolated at his Tomb by *Pyrrhus*, is commonly known.

But

But that *Polyxena* was thus sacrific'd as our Author here, *Euripides* and others have delivered, seems to be deny'd by *Philostratus* (in *de Vita Apollonii*, l. 4. c. 5.) who reports that *Polyxena* affecting *Achilles* with a reciprocal Love, conceiv'd so great a Grief and Displeasure at his Death, that stealing privately out of *Troy*, transported by her Passion, and coming to *Achilles* his Tomb, she there (having first poured forth her dolorous Complaints) slew her self with her own Hand. And though this may seem to contradict the Design of this Tragedy, and go against the stream of most of the fabulous Writers, yet it may not be amiss for the younger sort of Readers to be acquainted with the Diversity that is to be found in these kind of fictitious Stories. See this remarked likewise by *Calius Rhodiginus Antiq. l. 13. c. 12.*

This said, he shrouds himself in Night, and sinks  
To Hell again: the Earth together shrinks, 40  
Closing her gaping Clefts; the quiet Main  
Becalmed lies; the Winds their Rage restrain,  
The smooth Seas move with gentle Murmurings,  
And *Triton* thence the Hymeneal sings:

( 9 ) *Triton*, &c. ] The Son of *Neptune* and *Amphitrite*, according to *Hesiod* and *Apollodorus*; or of *Neptune*, and *Caleno*, as *Tzetzes* upon *Lycophron*, who, in his *Cassandra*, calls him likewise the Son of *Nereus*. *Servius*, in *Æneid*. 1. makes him the Son of *Nephtunus*, and *Salacia*, which perhaps is the same with *Amphitrite*. He was the prime marine Trumpeter, and form'd Half-man, Half-dolphin, indu'd with human Voice, and is here introduc'd, perhaps in Honour of *Thetis* his Kinswoman, to sing the *Epithalamium* to her Son's designed, or rather feigned Nuptials with the unfortunate *Polyxena*.

## ACT II. Scene II.

PYRRHUS, AGAMEMNON.

Pyrrhus.

WHEN home you thought to sail,  
 full Fraught with Joy,  
 Achilles fell; by whose sole  
 Arm fell Troy.

Whose all-o'er-mustering Valour soon repaid  
 The loss of that Delay which <sup>2</sup> Scyros made,

( 1 ) Achilles fell. ] Being shot with an Arrow by *Paris*, and that treacherously, having train'd him to the Temple of *Apollo Thymbraeus*, to treat about his Marriage with *Polyxena*, according to *Thetis*: upon *Lycophron*, and *Servius*, in *Æneid*. 6. though *Euripides*, in *Philoctet*. & *Calaber*, and *Ovid*, in *Epist. Hermion*. seem to infer, that he was slain by *Apollo*, with an Arrow shot in his Heel, where he was only vulnerable ( as some fable ) in regard he would not desist, at his request, from infesting the *Trojans*. But as *Hyginus* ( *de Fab. c. 107.* ) reports, this was done by *Apollo*, in the likeness of *Paris*. Others, from the Authority of *Homer*, in *Iliad*. 19. and *Virgil*, *Æn.* 6. will have him shot by *Paris*, but that *Apollo* directed and design'd the Shaft, as *Virgil*. ( *loco citat.* ) intimates in these Verses:

*Phæbe, graves Troje semper miserato labores,  
 Dardana qui Paridis direxisti tela manumque  
 Corpus in Æacida.*

*Phæbus!* Thou pitying *Troy's* sad Woes, the Hand,  
 And *Dardan* Shafts of *Paris*, didst direct  
 To give *Æacides* his fatal Wound.

( 2 ) *Scyros*.] Is an Island in the *Ægean* Sea, mid-way between *Lesbos* and *Eubœa*, at this day called *Scyros*, and *Scyro* ( and different from that *Scyros*, which by *Ptolemy* is reckoned one of the *Cyclades*.)

*Cyclades.*) Here *Achilles*, by his Mother's Advice, was conceal'd for some time (to avoid his going to the War of *Troy*) in the habit of a young *Virgin*, (call'd *Pyrrho*, from the colour of his Hair, being yellow) among the Daughters of King *Lycomedes*. Of which, *Apollodorus*, *Bibl. l. 3.* *Ovid. Metam. l. 13.* and *Statius*, in *Achilleid. l. 1.*

And <sup>3</sup> *Lesbos*, that divides th' *Ægean Flood*; 5  
 For *Troy's* Fall doubtful still, he absent, stood.  
 Should you now haste to satisfie his Will,  
 Yet were it tardy Satisfaction still.  
 Now every Chief his proper Share hath took;  
 For less Reward can so much Virtue look? 10  
 Merits he nothing? Who, when (charg'd to  
 shun  
 Wars Hazards) his Life's Course he might have  
 run  
 In peaceful Quiet beyond *Nestor's* Years;  
 Yet slighting his Disguise and Mothers Fears,

( 3 ) *Lesbos.*] *Achilles*, after he had left *Scyros*, before he join'd the *Grecian* Fleet, put in at *Lesbos*, one of the most celebrated Islands in the *Ægean* Sea, where he made himself Master of a considerable Booty, which the country People endeavouring to regain, call'd to their Assistance *Trambelus*, the Son of *Telamon*, then upon the place, who in that Attempt was slain by *Achilles*. After which he laid siege to *Methymne*, but was notably oppos'd; insomuch that he almost despair'd of taking the place, until by chance *Pisidice*, the King's Daughter, seeing him from the Wall, became enamour'd of his Person, and promis'd to betray the Town to him, on condition he would marry her; which being seemingly consented to by *Achilles*, the Town was accordingly deliver'd to him. But he, in detestation of her unnatural Treachery, not only refus'd to marry her, but caus'd her to be ston'd to Death by his Soldiers. These were his Exploits in *Lesbos*, as they are recorded by *Parthenius*, in *Erotic. c. 21.* and *26.* partly from the Authority of *Euphorion*, partly from that of an anonymous Poet, who τὴν Ἀπόλλωνος κτῆσι γυναικῶν, wrote of the Lesbian Affairs; of which the Verses are cited by *Parthenius*, and from him, by *Delrius*, in his Notes upon this Tragedy.

He

He † himself Man, by assum'd Arms, confest. 15  
 When *Telephus* with barbarous Pride repress  
 Our Entrance into *Myssa*, ' his yet rude  
 Hand in that Prince's Blood he first imbru'd.  
 Who felt with what a force the same could wound,  
 Yet in his Cure, that no less gentle found. 20

( 4 ) *Himself Man, by assum'd Arms, confest.* ] The Story or Fable is this; *Achilles*, as is before noted, being conceal'd in *Scyros*; by his Mother, among the Daughters of *Lycomedes*, in the habit of one of the same Sex, could by no means be found out, till the *Greeks*, consulting *Calchas*, were by him told where he lay hid in disguise, upon which *Ulysses*, and, as *Statius* ( in *Achillid.* ) adds, *Diomed* ( with whom the Scholiast upon *Homer* joins likewise *Phoenix* and *Nestor* ) was sent to *Scyros* to discover him, Who did it by this Stratagem. Coming like a Merchant with several Wares to sell, he expos'd them in the Court of *Lycomedes*; where among divers sorts of Womens Dresses, and other Accountments; proper for them, he set out sundry Arms, as well offensive as defensive, of curious Workmanship. While the Virgins were looking upon such Merchandizes as were agreeable to them, *Achilles* regarded only the Arms. Whereupon *Ulysses* gave private notice to a Trumpeter; he had brought with him; to sound, at a fitting distance, a Charge, as if some Enemy were coming upon them, at which the young Ladies, affrighted, ran speedily away, to secure themselves, only *Achilles* undauntedly seiz'd upon a Buckler and a Javeline, and put himself in a posture of defending his Life. By which Act he discover'd himself to *Ulysses*, who by fair Persuasions, so wrought with him, that he went along with the *Greeks* to the *Trojan* War. See the History at large in *Hymnus, De Fabulis*, c. 96. in *Statius, Achilleid.* l. 2. and *Natalis Coener*, l. 9. c. 1.

( 5 ) *His yet rude Hand in that Prince's Blood he first imbru'd.* ] The manner how *Telephus* was wounded, and afterwards cur'd by *Achilles*, is thus related, both by *Tzetzes* and *Lycophron*, and *Edraebius*, in *Iliad.* 1. The *Greek* Army marching to the Siege of *Troy*, mistook their way, and fell into *Myssa*, where they were vigorously opposed by *Telephus*, King of that Country, who had like to have given them a total Defeat, had not *Bacchus*, in requital of *Agamemnon* his many Sacrifices to him, caused a Vine suddenly to spring out of the Earth, with whose entangling Branches, *Telephus* his Legs, or, as some say, those of his Horse, were ensnar'd, so that he was thrown to the ground, and at the same time dangerously wounded by *Achilles*, ( to which *Pindar* seems to

to allude, in *Iliad*. Od. 8.) Of this Hurt he could find no Cure, till, consulting the Oracle, he was told, that he was to expect Remedy from the Hand only that wounded him. Wheresupon he had recourse to *Achilles*, who gave him present Cure, on condition he should be Guide to the *Greeks*, in their March against *Troy*, which in Gratitude, he afterwards perform'd. The means of his Cure is variously reported: Some will have it by scraping the Rust of his Spear-head into *Telephus* his Wound: Others, that it was by the Juice of an Herb, called *Sydeitis*, taught him by *Chiron*, very prevalent in the curing of Wounds; the Herb, from this Application of *Achilles*, being afterwards call'd *Achilles*: Others, that it was by a Plaster of Verdigrease, of which they attribute the Invention to *Achilles*: Some by a mixture of the Spear-rust and Plaster. But *Pliny* inclines rather to the first, because the antient Pictures (says he) represent him scraping the Rust off his Spear-head with his Sword, into *Telephus* his Wound; the Poets and Painters agreeing herein. Vide *Plin.* l. 25. c. 5. and l. 34. c. 15.

6 *Thebes* and *Eetion* by his Arms pursu'd,  
Both fell; his State and he at once subdu'd.  
The small *Lyrnessus* Mountain-seated Tow'rs,  
He with like Slaughter level'd by his Pow'rs.

(6) *Thebes*.] Of this *Stephanus*, *De Urbibus*, reckons up no less than Nine Cities. But that here meant is the *Cilician Thebes*, where *Eetion*, Father of *Andromache* reign'd, call'd *Θίβη* *Ἰωννῶν*, and *Θίβη* *Ἰωννῶν*, by *Eustathius*, in *Iliad*. 1. because built, in loco campestri & plano. See *Pineda*, upon *Stephanus*. This City *Achilles* is here said to have ruin'd, with the slaughter of its Prince. Hence that of *Ovid*. *M. s.* l. 12. where *Achilles* boasts of himself,

*Eetionem implovi sanguine Thebas.*

*Eetion* *Thebes* I fill'd with Blood.

(7) *Lyrnessus*.] A City of *Troas*, the Birth-place of *Hippodamia*, the Daughter of *Briseus*, thence call'd *Briseis*, and Wife of *Meneus*, King thereof, whom *Achilles*, according to *Homer*, *Il.* 2. is said to have slain, bringing away *Briseis* Captive from the subverted City.

Enobled

Enobled by fair *Briséis* Captive made: 25  
 He <sup>8</sup> *Chryse*, cause of kingly Difference, laid  
 In her own Ruins. <sup>9</sup> *Tenedos* renown'd  
 By Fame, and <sup>10</sup> *Cilla* rich in fertile Ground  
 To *Phæbus* sacred, whose fat Pastures fed  
 Large *Thracian* Flocks, by him were vanquished.

( 8 ) *Chryse*. ] A Town of *Phrygia Minor*, where *Chryses*, the Priest of *Apollo*, and Father to *Astynome*, or *Chryseis*, lived, whom they will have to be Brother to *Brisens*, who lived at *Pedæsius*. Both which Towns *Achilles* having sack'd and ruin'd, and dividing the Spoils among the Soldiers and Commanders, he gave to *Agamemnon*, *Astynome* or *Chryseis*, reserving to himself *Hippodamia* or *Briséis*. But *Chryses*, *Astinome's* Father, being *Apollo's* Priest, demanded his Daughter from *Agamemnon*, but was dismiss'd with Threats and Injuries. *Apollo*, therefore, to vindicate his Priest, sent a Plague into the *Grecian* Army; whereupon, to appease the God, *Chryseis* was restor'd to her Father: And *Agamemnon* suspecting *Achilles* to have encourag'd *Chryses* in re-demanding his Daughter, took away *Hippodamia*, or *Briséis* from *Achilles*, whence grew the Differences between those Princes.

( 9 ) *Tenedos*. ] ——— *Notissima famâ*  
 a. *Insula* ———

as describ'd by *Virgil*, lying in sight of the *Trojan* Shore, heretofore call'd *Leucephorys*, as *Stephanus de Urbibus* writes, sacred to *Apollo*, who there had his Temple; and was honour'd with the Title of *Apollo Sminthius*. It retains at this day its old Name, being vulgarly call'd *Tenedo*.

( 10 ) *Cilla*. ] There were antiently Three Cities of this Name; one in *Africa*; another of *Eolis*; and a third in *Cilicia*, being that here meant, ἐν δὲ ἰσχυρῶν Ἀπόλλωνος, where *Apollo* had a Temple, as *Hesychius* writes; whence he derived the Attribute of *Cilleus*, as *Strabo*, lib. 13. testifies. And here I cannot but acquaint the Reader, that *Grænovius* his Text differs from the vulgar, he reading from the Authority of the *Florentine* Manuscript, the immediately foregoing Verses in the Original, thus,

*Et nota famâ Tenedos, & qua pascuo*  
*Fœcunda pingui Thracios nutrit Gregeis*  
*Syros, fratrumque Lesbos Ægeum secans*  
*Et sacra Phæbo Cilla.*

Where

Where he takes the Fifth Verse in the beginning of this Scene, and inserts it the Third of the fore-cited, viz. *Syros, fretumq, &c.* We have yet follow'd the vulgar Editions, not without reason; which we could easily make out, both against *Delvius* his Exceptions, and those of *Gronovius*, would the narrow Limits of this Page allow me to expatiate.

What? And those Lands through which <sup>9</sup> *Caycus* flows;

Whose Streams augment by Spring-dissolved Snows.

These so great Slaughters, Nations mighty dread,  
Like Whirlwinds through <sup>10</sup> so many Cities spread,

( 9 ) *Caycus*. ] A River of *Mysia*, according to *Virgil*, *Geor. l. 4.* by whom it is called *Mysusque Caycus*, *Strabo*, *l. 12.* makes it a River of *Æolis*; *Lucan*, of *Idalis*, being a Province of the Lesser *Asia*, where he writes,

— Gelido Tellus perfusa Cayco  
Ida'is —

By *Ovid* (*Metam. l. 2.*) it is call'd *Teuthrantæusque Caycus*, from *Teuthranta*, a Province of *Mysia*, so called from *Teuthras*, King thereof. *Ovid* likewise tells us (*Metam. l. 15.*) that it was first call'd *Mysus* in these Verses,

*Et Mysum, capitisque sui ripæque prioris  
Pantuisse ferunt, aliâ nunc ire Caycum.*

And *Mysus*, his first Head and Banks disclaim'd,  
Runs a new Course, and is *Caycus* nam'd.

It was likewise antiently call'd *Adurus*; Then *Astræus*, from *Abræus*, the Son of *Neptune*, who threw himself into it: Also *Pauræus*, which Name was chang'd into *Caycus*, and by means of *Caycus*, Son of *Mercury* and *Ocyrhoe*, who having slain *Timander*, a Noble *Mysian*, and being pursu'd, cast himself into it, as *Plutarch*, *æst. nosæm.* reports. At this day it is most commonly call'd *Girmastî*; by *Niger*, *Castri*; by others, *Chiay*, as *Ortelius* and *Ferrarius* affirm.

( 10 ) So many Cities. ] There are reckon'd to be taken and  
R sack'd



sack'd by *Achilles* in his Expedition to *Troy*, no less than Twelve Maritime, and Eleven Inland Towns and Cities, as himself boasts, *Iliad* 9.

*Twelve Cities with my Fleet I did destroy,  
Eleven with my Land-Forces.*—

Which might have been anothers closing Fame, 35  
Were but his '1 Marches Actions; thus he came:  
And in so many glorious Conquests shar'd  
The Spoils of War, while he for War prepar'd.  
Though we his other Merits should refrain;  
Were not this One sufficient? '1 Hector slain! 40  
*He Ilium conquer'd*; 'twas but sack'd by you.  
Our Parents noble Praises we'll pursue,  
And his brave Acts, for which that Praise is }  
due. }

( 11 ) *His Marches Actions.* ] To the same sense—  
*Claudian*, in 4. *Conf. Honorii*.

*Quod longis alii bellis potuere mereri,  
Hac tibi dat Stilichonis iter.*—

What others by long Wars are wont to do,  
This thy March only effects, *Stilicho*.

And in *De Laud. Stilicho*.

*Vestra manus dubio quicquid discrimine gessit,  
Transcurrens egit Stilicho.*—

Which he seems to have borrow'd from this place of our Author.  
( 12 ) *Hector slain.* ] *Hyginus* (*Fab.* 107.) relates, that *Achilles* having slain *Hector*, broke out into this boasting Exclamation, *Trojam expugnavi*, to which perhaps our Author may allude in this Brag of his Son *Pyrrhus*, *Ilium vicit pater*; as certainly *Horace* does, *l. 4. Od. 4.* where he is stiled

—Trojae prope victor alta  
Phthia Achilles.

Which

which *Monf. Dacier* thus explains; *C'eftoit prefque avoir pris Troye, que d'avoir tué Hectör*: As *Horace* likewife, *Ode* 4. l. 2. expreffes it,

— *ademptus Hectör.*  
*Troiaidit feffis leviora dolis.*  
*Pergamæ Graiis.*

— *Hectör* flain,  
 Made *Troy* more eafie to be ta'en  
 By the tir'd *Greeks*.

Who knows not *Hectör*, in his Fathers Sight;  
 In's Unkles, <sup>13</sup> *Memnon*, fell by him in Fight? 45  
 Whole Death his Parents Cheeks with Sorrow  
 pal'd,  
 And morning's roſie Looks in Mourning veil'd.  
 Himſelf abhor'd the fatal Precedent,  
 And learn'd, that Sons of Gods were not exempt  
 From Death. <sup>14</sup> *Penthefilea* too, of all 50  
 Our Fears the laſt, did by his Valour fall.

( 12 ) *Memnon*. ] Son of *Tithon* (*Priam's* Brother), and *Aurora*, according to *Ovid*, *Apollodorus*, *Philoſtratus*, and moſt of the fabulous Writers; or, according to *Æſchylus*, as cited by *Strabö*, l. 15. of *Tithon* and *Giffa*, was ſent to the ſuccour of *Troy*, with 10000. *Ethiopi*ans, and 10000. *Suſians*, by *Theutamus*, Monarch of *Aſia*, (the Twentieth in deſcent from *Ninas* and *Semiramis*) and ſlain by *Achilles*, in revenge of his Friend *Aniſochus*, formerly kill'd by *Memnon*. Of which *Act Pindar*, in 6. *Nem.* makes a glorious mention. But *Cæſtæus* (*in Hiſtor. compend.*) reports that *Ajax* having encountred *Memnon*, and forc'd him to let fall his Buckler, *Achilles* being near at hand, took hold of that Advantage; and running him through the Throat with his Javelin (unſoldier-like) kill'd him. *Philoſtratus* (*in Vita Apollon. l. 6.*) reports, that the *Ethiopian Memnon* was never at *Troy*, and (*in Heroic.*) makes mention of Two *Memnons*; the one, the *Ethiopian Prince*; the other, a *Trojan*, the ſame here kill'd by *Achilles*.

( 13 ) *Penthefilea*. ] Queen of the *Amazons*, who after many Encounters with *Achilles*; where in he was firſt worſted by her; was at the laſt ſlain by him, but not without his extreme Regret: Having diſcover'd, after her Helmet was pull'd off, her admirable Beauty, which was, even in Death more conquering than

her Arms, while living. For upon sight of it, he became most passionately in love with her, as *Propertius*, l. 3. *Eleg.* 11. testifies in these words,

*Aurea cui postquam nudavit cassida frontem,  
Vicit villosam candida forma suam.*

Her Gold Cask rais'd her Beauty open laid,  
Which of her Conquerour a Conquest made.

See more to this purpose, in *Q. Calaber*, l. 1. *Lycophron*, in *Cassandra*, *Tzetzes* upon him, and *Servius*, in 11. *Virg. Æneid.* *Dares Phrygius* yet reports, that *Penthesilea* was slain by *Pyrrhus*, not by *Achilles*; which haply may have more of Truth in it, than what is reported by *Eustathius*, from the Tradition of some of the Antients, that *Achilles* was slain by *Penthesilea*, and afterwards (being resuscitated by the Prayers of his Mother) slew her, who first slew him.

A Virgin then might but his Due be thought,  
Though even from <sup>14</sup> *Argos* or *Mycena* brought,  
Priz'd you his Merits justly: Can you move  
A Doubt yet, or refuse his Will t' approve? 55  
Think you 'tis Cruelty to *Peleus* Son  
To offer *Priam's* Daughter? When \* your own  
A Sacrifice to *Helena* was made?  
For what even Precedent allows, we plead.

*Agamemnon.*

<sup>15</sup> "Not to curb Passion, childish Weakness is. 60  
"Others the Heat of Youth inflames: But this

(14) *From Argos, or Mycenæ.* ] That is, either one of *Agamemnon's* own Race and Family, or of the choicest of his Subjects, the *Argives*, or *Mycenians*; *Argos* and *Mycena* being two of the chiefest Cities within his Principalities, and the Places where he had his Court and Residence.

\* *Iphigenia.*

(15) 'Tis childish Weakness, &c. ] Whether this Contest between *Pyrrhus* and *Agamemnon*, be taken from that, between *Tyber*, and the *Atrides*, in *Sophocles* his *Ajax*, as *Delrius* supposes, or from

from Euripides his *Menalippe* (of which there are some Fragments in *Stobæus*) as *Heinsius* conjectures, is but uncertain. This we may with clearer Probability affirm, that *Seneca*, under the Person of *Pyrrhus*, seems to set forth the violent and head-strong Humour of his tyrannical *Nero*, shrouding himself under that of *Agamemnon*, and by that means occultly chastizing the Extravagancies of that Prince's fierce and unbridled disposition.

In *Pyrrhus* is Hereditary. We  
 Have felt <sup>16</sup> thy Father's Rage; and th' Injurie  
 Of his high Threats have suffer'd heretofore.  
 "The more thy Power, thy Patience should be  
 more. 65

Why with the Blood of a young Virgin slain,  
 Seek'st thou so great a Leader's Ghost to stain?  
 " 'Tis fit this first we learn to know, *what e'er*  
 " The <sup>17</sup> Victor ought to do; the Vanquish'd bear.

( 16 ) *Thy Father's Rage.* ] *Achilles*, for the Loss of *Briséis*, taken from him by *Agamemnon*, affronted him with outrageous Language, and would have drawn his Sword to have killed him, but was hindred by *Pallas*, and the interposing Eloquence of *Nestor*. *Horace* (*de Art. Poet.*) has drawn his Picture to the Life, in these Verses.

*Scriptor honoratum si forte reponis Achillem,  
 Impiger, iracundus, inexorabilis, acer,  
 Iura neget sibi nata, nihil non arroget armis.*

Which *Ben. Johnson* hath thus copied,

— If again  
 Honour'd *Achilles* chance by thee be seiz'd,  
 Keep him still active, angry, unappeas'd;  
 Sharp and contemning Laws, which at him aim,  
 And daring any things by Arms to claim.

( 17 ) *The Victor ought to do, the Vanquish'd bear.* ] *Alexander the Great*, in *Quintus Curtius*, pretends to have fully understood and practis'd this Point of Bravery and Justice, where he says, *Et vincere, & consulere victis scio.*

- "<sup>18</sup> No violent Dominions long endure : 70  
 " 'Tis Moderation makes a Throne stand sure.  
 " When Fortune swells our State to an Excess,  
 " 'Tis Wisdom to restrain our Happiness :  
 " The Turns of Chance, and too propitious  
 Pow'rs  
 " Still fearing; Conquest teaching, how few  
 Hours 75  
 " Can to Subversion bring the greatest State.  
 Troy's Fall hath rais'd our Thoughts to too elate;  
 Too stern a Pride; in the same place we stand  
 From whence she fell. Once with too proud a  
 Hand  
 I must confess I bare my self, but what 80  
 Might have rais'd others Thoughts, Success;  
 e'en that  
 Hath humbled Mine. Thou *Priam*, make me  
 proud !  
 Thou bid'st me fear. " What but a splendid  
 Shroud  
 " Of Vanity, may we think Crowns to be,  
 " Our Brows impaling with false Majesty, 85  
 " Which Chance, in one short Hour, may make  
 her spoil,  
 " Without<sup>19</sup> a Thousand Ships, or Ten Years  
 Toil.

( 18 ) *No violent Dominions, &c.* ] *Inmodica nunquam regi posse, nec diu durare quicquid regi non posse*; is elsewhere declared by our *Seneca*, in *de Benefic. c. 31*.

( 19 ) *Without a thousand Ships, &c.* ] Mention being made, not only here, but also in some other places of this Poem, of the number of the *Grecian* Ships employ'd, in the *Trojan* War, by the round Sum of One Thousand; it is not yet to be understood, as if that were the just number of the Fleet, but only a conjectural  
if

account thereof. For *Homer* (in *Iliad. 2.*) gives in a List of 1186. The Scholiast of *Euripides* (in *Trag. Orést.*) 1155. *Doros Phrygius*, 1140. *Cedrenus* (*Hist. Compend.*) 1198. *Thucydides* (*lib. 1.*) and *Dion. Prusæus* (*Orat. 11.*) 1200. *Distys Cretensis*, 1295. Of all which Numbers, those given by *Homer* and *Thucydides*, seem to have the best warrant of Authority. And having said thus much of the Number of the Ships, it will not be amiss here, to give the Reader a Computation of the Army and Forces, by those Ships transported to the Siege of *Troy*. And if any fastidious Heads shall look upon these minute Remarks, as unprofitable, or impertinent, I shall oppose against their Censure the Example of the incomparable *Monsieur Bachet*, who, in his curious Annotations upon *Ovid's Heroick Epistles* (whence he hath gain'd no less Repute in Poetical Learning, than he hath done in Mathematical, by his admirable Commentary upon *Diophantus*) hath condescended to handle these very particulars, whose Footsteps in this Enquiry we follow, and accordingly find that *Eustathius* (in *Iliad. 2.*) reckons them to amount to 120000. adding, that *Aristarchus* made them no less than 142320 Soldiers; for Authors differ no less about the Muster of the Forces, than they do in the Number of the Ships. There is a passage or two in *Homer*, whence the Computation may be made; the First, *Iliad. 8.* where the *Trojan Camp* is described, to contain 1000. Fires, and Fifty Soldiers allotted to warm themselves at each. By which reckoning it may appear, that the *Trojans*, with their Allies, were only 50000. strong. Now in the Second *Iliad*, *Agamemnon* boasts, that there were more than Ten *Greeks* to every *Trojan*. By which Account the *Grecian Army* would amount to above Five Hundred Thousand Men. And yet that seems incredible, in regard, that in the most flourishing State of *Greece*, which was about the time of *Xerxes* his Invasion, all *Greece* could not make head against *Mardonius*, with an Army of above a Hundred Thousand. The forementioned *Monsieur Bachet*; in his Commentary upon the Fifth Book of *Diophantus* his *Arith.* produces an Epigram (published in *Agone Homeri & Hesiodi*, set forth in *Greek*) where *Homer* is introduced, to answer *Hesiod's* Question, touching the Number of the *Grecian Army*; thus in *Latin*,

*Septeni luxere foci, sed quemlibet ante  
Quinquaginta capto verubus transfixa tremebat,  
Nongentisque viru Danaû data secula ab uno.*

Which is resolved, by multiplying together 7 (the Number of the Fires, and 50; (the number of the Spits) making 350. then, by that, multiplying 900. the Number of Men, fed by the Flesh on one Spit, which will make the Number of 315000. Soldiers.

But *Thucydides*, a most grave Historian (*lib. 1.*) computes the Number after this manner. He supposes, that, in every one of the greater Ships, there might be 120 Soldiers; in every one of the lesser 50. both amounting to 170. Of which Sum of 170: taking a Medium, by halving, there will then remain 85. the Number of Men supposed to be in each Ship, one with another. Wherefore multiplying the Number of *Homer's* whole Fleet, being 1186 Ships, by 85. the Product will be 100810. Soldiers: or, according to *Thucydides* his own List of the Ships, being 1200. multiply'd by 85, as aforesaid, 102000. Men.

“ So slow a Fate attends not all. And Greece !  
 ( If with thy leave I may confess it ) This  
 I'll say ; I would have Ilium distress, 90  
 Nay more, subdu'd ; \* <sup>20</sup> her Ruin yet repress ;

\* *Illos crudeles vocabo, qui puniendi causam habent, modum non habent,* says our Author, *de Clem. c. 4. i. e. Those I call cruel, who, having cause to punish, have yet no measure.*

( 20 ) Her Ruin yet repress'd. ] The Ekample of *Marcellus*, at *Syracuse*, in this particular, is memorable, and conformable to the Clemency here profess'd by *Agamemnon*, as it is represented by *Silius Italicus*, *lib. 3.*

————— *Postquam sublimis ab alto*  
*Aggere, despexit trepidam clangoribus urbem,*  
*Inque suo positum nata, sicut mania Regum,*  
*An nullo oriens videat lux crastina maris,*  
*Ingenuit, nimiumque viris, tantumque licere*  
*Harruit ; & prope revocatâ militis irâ*  
*Jussit stare domos —————*  
 ———— *Sic parcere vitis*  
*Pro prædâ fuit —————*

From a high Mount, when he a while had view'd  
 The trembling City to his Will subdu'd.  
 Whither the kingly Walls should stand, or none  
 To the next Morning rising Light be shewn.  
 He griev'd to think ; was Horror-struck to see  
 So much to act was to Man's Will left free.  
 Then hastily the Soldiers Rage restrain'd ;  
 Commands all stand safe : — So the Spoil he gain'd,  
 Was to shew Mercy to the vanquish'd. —

But

But the hot Rage of an incens'd Foe,  
 And Victory, by Night obtained, know  
 No Curb. What cruel or unworthy Fact  
 May seem committed, that Revenge did act, 90  
 And Darkness, which does Fury forward thrust,  
 And the victorious Sword; whose killing Lust  
 Having once tasted Blood's ne'er satisfy'd.  
 If ought of ruin'd *Troy* may yet abide  
 After all this, now let it stand secur'd: 100  
 Enough, more than enough, she hath endur'd.

That at thy Father's Tomb the Princess shou'd  
 \* *Be made a Sacrifice, and with her Blood*  
*Sprinkle his Ashes,* or that yet so vile  
 Cruel a Murder we should Nuptials stile, 105  
 We'll ne'er permit: 'Tis we must bear the blame:  
 " † Who ought, yet not forbids Ill, bids the same.

*Pyrrhus.*

Shall then *Achilles* Ghost due Honours want ?

*Agamemnon.*

Dues it shall have, and every Tongue shall chant  
 His Praise; and Lands unknown refound his Fame,  
 And celebrate the Glory of his Name. 111

\* *Quæ docet ut panis hominum vel sanguine pasci,*  
*Turpe, serumque putes.* — Claudian.

† *Who ought, yet not forbids Ill, bids the same.*] This Topique the  
 grave *Thucydides* long before made use of, in his First Book of his  
 History, where introducing the *Corinthian* Embassadors to per-  
 swade the *Spartans* to undertake a War against the *Athenians*, he  
 furnishes them with this Argument; *The Athenians*, in our Opini-  
 ons, seem less culpable, in attempting to bring the *Peloponnesians*  
 beneath their unjust Subjection, than the *Spartans*, Who having it in  
 their power to hinder them, neglect yet to do it.

If



If yet his Affes nought but Blood can ease,  
 Let that of slaughter'd Herds his Ghost appease.  
 But let not Blood be spilt to be bewail'd,  
 By wretched Mothers: How ye Gods prevail'd,  
 Or whence did this inhumane Custom rise,  
 Of making<sup>20</sup> Man to Man a Sacrifice! 117  
 Think but what Hate would to thy Sire accrue,  
 Should such dire Rites be to his Honour due.

*Pyrrhus.*

Thou insolently haughty in Success, 120  
 As fearfully dejected in Distress!  
 Tyrant o'er Kings! Does new-sprung Love infect  
 Yet once again with sudden Flames thy Breast?  
 Does *Agamemnon* think that he shall still  
 Thus wrong *Achilles*? No; know *Pyrrhus* will,

( 21 ) *Making Man to Man a Sacrifice.* ] The Original of this impious kind of Sacrifice seems to be derived antiently from that Example of *Abraham's* Obedience to the Divine Command in offering his Son *Isaac*. Of which, besides the Authority of Scripture, mention is made even by profane Historians, as *Eusebius*, ( in *Præpar. Evangel.* l. 9. c. 19. ) testifies, from the Writings of *Melo*, cited by *Alexander Polyhistor*. Hence by Satanical Emulation, or Instigation, these humane ( or rather inhumane ) Immolations seem to have been propagated among the antient Heathens, in their Sacrifices to their fictitious Deities, *Saturn*, *Belus*, or *Moloch*, *Jupiter*, *Apollo*, or *Mithra*, *Venus*, *Diana*, *Mercury*; nay, to Heroes, Emperours, Kings, Princes, private Persons, and what is yet worse, even to Brutes and Monsters; touching which ( to spare the Citations of antient Testimonies ) see the late Treatise of *Jacobus Geusius*, *De Victimis Humanis*; where whatever may concern that Subject is laboriously collected. Besides what the Reader may meet with in *Stuckius*, *De Sacrificiis Gentil.* *Gerard. Jo. Vossius*, *De Origine & Progressu Idolatr.* l. 1. and *Saubertus*, *de Sacrific. Veterum*, c. 21. or in our learned *Selden*, *De Diis Syris Syntagma*. r. c. 6. together with *Andreas Beyerus* thereupon, *In Additament.* and *Schedius*, *De Diis German.* c. 32.

Or

Or see this Victim offer'd to his Grave,  
 Or else a greater, worthier Victim have:  
 This Sword here thinks it does too long abstain  
 From Royal Blood, and *Priam's* Ghost would fain  
 Have a King's bear it company. 139

*Agamemnon.*

'Tis true;  
 The greatest Praise that is to *Pyrrhus* due,  
 Is that he murder'd *Priam*, whom his *Sire*  
 Spar'd when his Suppliant.

*Pyrrhus.*

'Tis Truth entire; 135  
 We know't: that *They who were my Father's Foes*  
*Were forc'd to be his Suppliant; you 'mongst those.*  
 But *Priam* was the stouter of the Two,  
 He came in Person to petition; You  
 Not yet so valiant as to supplicate, 140  
 Like a tame Coward, chose to delegate  
 ' Ajax and *Ithacus* to make your Prayer,  
 Whilst you lay sculking, and kept close for fear.

*Agamemnon.*

But your brave Father fear'd not, 'tis confess,  
 He 'mongst fir'd Ships, and slaughter'd *Greeks*  
 could rest 145

(21) *Spar'd when his Suppliant.*] Coming to implore the Redemption of *Hector's* Corps, of which see the Relation in *Homer. Il. 24.*

(22) *Ajax and Ithacus.*] To these *Homer. Il. 9.* adds *Phanix*; as chief of the Embassy, whom *Orvid*, in *Egyst. Brisard. ad Achillem*, follows

follows. These, at the intreaty of *Agamemnon*, su'd to make his peace with *Achilles*, not only by proffering him to return *Brisis*, but offering him also rich Presents, both which the obstinate Hero refused.

Secure; unmindful of his Charge; and run  
 Upon his Lute nimble Division.

*Pyrrhus.*

Yet was great *Hector*, who your Arms de-  
 spis'd,  
 At sound but of his Lute with fear surpriz'd.  
 And in the midst of Terrour and Dismay 150  
 His Navy yet in peaceful Quiet lay.

*Agamemnon.*

Yes, the same Navy *Priam* durst to board.

*Pyrrhus.*

" 'Tis kingly to a King Life to afford.

( 24 ) *Upon his Lute.*] See *Julian* the Apostate, in his Second Oration to *Constantius*, appositely mythologising upon this Act of *Achilles*, who, besides his Martial Arts, was train'd up by *Chyron*, in Physick and Musick, vocal and instrumental, in which he became an excellent Proficient, and for which he is celebrated by the antient Poets. This Lute, or Lyre of his, is said to have been that of *Mercury's*, which *Corybas*, the Son of *Jason*, and Nephew of *Dardanus*, is reported (according to *Diodorus Siculus*, l. 5.) to have left at *Lymessus*, and which *Achilles*, when he took that Town, found, and carried away with him. From this yet *Homer* (*Iliad*. 9.) dissents, telling us, that when the Ambassadors sent from *Agamemnon* came to him, they found him playing upon

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a Silver-neck'd Lute, curiously wrought, which among other Spoils, he brought from the Sack of *Eetionian Thebes*.

*Agamemnon.*

Then why a King did you deprive of Breath?

*Pyrrhus.*

“ There's Mercy sometimes shewn in giving  
Death. 155

*Agamemnon.*

So you'd in Mercy sacrifice a Maid ?

*Pyrrhus.*

And such a Sacrifice can you dissuade,  
Who offer'd your own Child ?

*Agamemnon.*

“ Their Kingdom's Good  
Kings should prefer before their Childrens  
Blood. 160

*Pyrrhus.*

Forbid a Captive's Death no Law e'er did.

*Agamemnon.*

“ What the Law does not, is by Shame forbid.

*Pyrrhus.*

*Pyrrhus.*

“ What likes, is lawful, by all Victors thought.

*Agamemnon.*

” The more your Licence, to will less you ought:

*Pyrrhus.*

Fore these thus wantst thou, who by *Pyrrhus* are  
Freed from the Bondage of a Ten Years War?

*Agamemnon.*

Breeds <sup>26</sup> *Scyrus* such high Blood? 167

( 25 ) *The more your Licence, to will less you ought.* ] The like  
Counsel is given by *Apollonius* to *Vespasian*, in *Philostratus*, l. 5. c. 13.  
Τὸ ἔδειναι οὐκ ἔστι βίβλη δίδωσι, ἀσφραγιστέον ἢ αὐτῷ χεῖρον.  
i. e. Forbear to take the licence to do all thou hast a Will to, so shalt  
thou manage thy Affairs more prudently. Nor is that offer'd by *Claudi-  
dian*, in *q̄a Consul. Honorit*, less acceptable.

*Nec tibi quid liceat, sed quid fecisse decebit  
Occurrat, mentemque domat respectus honesti.*

Not what shall like, but what behoves thee, do,  
And what respect of Honour prompts thee to.

But more opposite to what is here advis'd, is that of *Pliny*; *Leges  
Principi nemo scripsit, non tamen ei licet, quod libet. ac minimum de-  
cet libere, cui nimium licet.* i. e. None ever prescrib'd Laws to a Prince;  
yet is he not to take licence to do what he list; and very little is he to  
list, to whom too much is licens'd.

( 26 ) *Breeds Scyrus such high Blood?* ] The Poet perhaps al-  
ludes to the Proverb, or common By-word, *Scyrus Principatus*,  
which is meant of a mean and low Principality, as *Suidas* testi-  
fies, ἡ δὲ δὲς ἄγρῃ Σκυρίῳ, in regard the Island is stony and un-  
fruitful;

fruitful ; whence, according to *Bochartus* ( in *Canan.* l. 1. c. 12. ) the Name seems to be deriv'd. See likewise *Erasmus* ; in *Adag. Scyrius Principatus.*

*Pyrrhus.*

*Scyrius* which knows

27 No Brothers Sins.

*Agamemnon.*

Which strait'ning Seas inclose. 170

*Pyrrhus.*

Yes, Seas that owe us a relation ;  
Indeed <sup>28</sup> *Thyestes* noble House w' have known,  
Great *Atreus* too.

( 27 ) — *Which knows* ]

*No Brothers Sins.* ] As *Mycena* and *Argos* were guilty of. For *Atreus* and *Thyestes*, the Sons of *Pelops*, by *Hippodamia*, were first guilty of the Murther of their Brother-in-Law *Chrysisippus*, whom *Pelops* begat on *Asioche*, his Concubine. Afterward, *Thyestes*, by the help of *Erope*, the Wife of *Atreus*, whom he had seduc'd to play the Adulteress, became Master of his Brother's Golden-Fleec'd Ram ( which was the fatal Ornament of his Kingdom ) upon which *Atreus*, to be reveng'd, kills Three of *Thyestes* his Children, then Hostages in his Court, and inviting *Thyestes* to a Treatment of seeming Reconciliation, feasts him with the Flesh and Blood of his Children. From the sight of which horrid Banquet, the Sun is said to have withdrawn his Light. See *Hoginus*, *De Fabul. Pausanias* in *Corinth.* and the Tragedy of *Thyestes*, among those which go under the Name of *Seneca.*

( 28 ) — *Thyestes noble House,* ]

*Great Atreus too.* ] Ironically spoken, and reflecting upon the unhappy Miscarriages of *Agamemnon* his Family ( of which in the foregoing Note ) being notwithstanding of a very illustrious Original. For *Jupiter*, on *Pluto*, Daughter of *Hymus* ( as *Hoginus*, *de Fabulis*, c. 14. makes her ) or as some will  
of

of *Oceanus*, as others, of *Saturn*, begat *Tantalus*. He, on *Euryanassa*, or ( according to *Hyginus*, c. 83. ) on *Dione*, Daughter of *Atlas*, *Pelops* ; who by *Hippodamia*, only Daughter of *Oenomaus*, had *Atreus*, and *Thyestes* ; *Atreus*, by *Erope*, Daughter of *Craterus* *Agamemnon*, and *Menelaus*, thence call'd *Atrides*. Though *Servius* ( in *Æneid*. 1. ) tells us, the Name *Atrides* was *Nomen usurpatum*, *Agamemnon* and *Menelaus* being the Sons of *Pylæsthenes*, and not of *Atreus*. Which difference of Opinion some reconcile thus, making *Pylæsthenes* the Son of *Atreus*, and to have dy'd very young, but to have been Father of two Sons, *Agamemnon* and *Menelaus*, whom he left to the Care and Tuition of his Grandfather *Atreus*, whence they were call'd *Atrides*. But the most common and prevalent Opinion is, that they were really the Sons of *Atreus* ; and that after the Death of their Father ( slain by *Egyftus*, the Son of *Thyestes* ) they were convey'd ( as *Tzetzes* tells the Story, *Chil. Hist.* 18. ) by one *Troitecomphus*, to *Polyphidus*, King of *Sicyonia*, who, the better to secure them from the Malice of *Thyestes*, sent them to *Oeneus*, King of *Ætolia*. Not long after which, *Tyndarus*, King of *Sparta*, taking notice of them to be hopeful Princes, adopted them for his Sons-in-Law, martyring his two Daughters, *Clytemnestra* and *Helena*, the one to *Agamemnon*, the other to *Menelaus*.

*Agamemnon.*

Out thou Girls Bastard Brat,  
Got by *Achilles*, when scarce Man. 175

*Pyrrhus.*

By that  
*Achilles*, who to the whole World ally'd  
Enjoys the Honours of the Deif'd,

( 29 ) *Enjoys the Honours of the Deif'd.* ] *Achilles*, soon after his Death, was honoured with Divine Rites. Of which the ancient Scholiast upon *Statius* his *Achilles*, explicating this Verse, *Iliaci scopulos habitare Sepulchri*, thus writes, *Ubi Achillem pro Deo consecraturi erant mortales*. For near his Tomb, on the *Sigean Promontory*, he had a Temple dedicated to him, call'd *Achillion*; where he was worshipp'd by the *Ilienses*, as *Britannicus* notes upon the same Verse. *Pausanias*, in *Laconicis*, tells of a Temple near *Sparta*, dedicated to him, and built by *Proces*, Grandchild of *Pergamus*,

*Pergamus*, Son of *Neoptolemus*, or *Pyrrhus*, where the *Athlete*, or *Combatant*, who went into the Plane-tree Grove, on Solemn days to fight, offer'd Sacrifice to *Achilles*, before the Combat. And *Dion Prusaicus* (*Orat.* 36.) reports that his Countrymen, the *Borystenite*, had him in highest Veneration, to whom they built a Temple, in a certain Island, which they call'd after his Name. By the *Athenians* likewise he was worshipp'd as their Tutelar Deity, by whose supposed Protection, both that City and the whole Region of *Attica* (as *Zosimus* in 4. *Hist.* from the Authority of *Syrianus*, the Philosopher would persuade his Reader to believe) was preserv'd from the threatening Ruin of Earthquakes, generally infesting all *Greece*, in the time of *Valens*, the Eastern Emperour. The same *Zosimus* in his Fifth Book, likewise adding, that when *Alarichus* besieged that City, with intent to have destroy'd it, he was frighted from his design, by the appearance of his angry Demi-God, at the Prayers and Intercession of the Besieged. Not to mention the Honours done him by *Alexander* the Great, and *Antonius Caracalla*, the Roman Emperour, in their Parentations at his Monument, mentioned by *Arrian* and *Herodimus*. The over-curious criticising of *Gronovius* upon this place, endeavouring to wrest the original Text from the common Reading of the Words, as we have render'd them, is to little purpose.

Who can a Claim <sup>11</sup> to Seas by *Thetis* move,  
To Hell by *Æacus*, to Heav'n by *Jove*. 180

*Agamemnon.*

Yes, he who fell by *Paris* feeble Hand.

*Pyrrhus.*

Whom yet not any of the Gods durst stand  
In open fight.

( 31 ) To Seas by *Thetis*, &c. ] *Achilles* was the Son of *Peleus*, by *Thetis*; *Peleus* the Son of *Æacus*, by *Endeis*, the Daughter of *Chiron*; *Æacus* the Son of *Jupiter*, by *Argina*, Daughter of the River *Asopus*.

S

*Agamemnon.*



*Agamemnon.*

Sir, I could rule your Tongue,  
 And give your Boldness due Correction; 185  
 But that this Sword of ours knows how to spare  
 E'en Captives: Let the Gods Interpreter,  
*Calchas*, be call'd, and what the Fates command  
 By him, to that we willingly will stand.

[ *Enter Calchas.*

*Agamemnon.*

Thou Sacred Minister, who loos'dst the Bar 190  
 Which stop'd the *Grecian* Navy, and the War;  
 Whose Art unlocks the Heavens, expounds their  
 Laws,  
 And from Beasts Entrails, Thunder, Comets,  
 draws  
 The sure Prefages of ensuing Fate;  
 Whose Words we purchas'd at so dear a Rate, 195  
 Now here declare what 'tis the Gods intend:  
 And this our Strife, let thy grave Counsel end.

*Calchas.*

The usual means, Fates of Return afford  
 The *Greeks*. To th' Tomb of the *Thessalian*  
 Lord  
 The Virgin must be sacrific'd; so drest 200  
 As *Grecian* Brides are at their Nuptial Feast,  
 And, *Pyrrhus*, wedded to thy Sire by thee,  
 With these due Rites shall she espoused be.

Yet

Yet is not this our Fleets sole *Remora*.  
 More noble Blood than thine, *Polyxena*, 205  
 The Fates require. <sup>32</sup> Great *Hector's* only Son  
 From some high Turret must be headlong  
 thrown;  
 So have the Gods decreed he should be slain.  
 Then may your conquering Navy plough the  
 Main.

( 32 ) *Great Hector's only Son.* ] *Hector* had more Sons than One; for besides *Astyanax*, the Scholiast of *Euripides* ( from the Testimony of *Anaxicrates*, in the Second Book of his *Argolique History* ) affirms, that *Hector* had by *Andromache* Two other Sons, viz. *Amphimeus* and *Scamandrius*; but this last seems to be the same with *Astyanax*; he being first call'd by his Father *Scamandrius*, from the River *Scamander*. But that being look'd upon as *asperum & durum vocabulum*, the Gods not vouchsafing to make use of it; but giving it the Name of *Xanthus*, as a softer Appellation. He had afterwards his Name changed into *Astyanax*, as the more pleasing, and seemingly the more prosperous Denomination. He had likewise another natural Son, named *Palaterus*. As to the double Name of *Astyanax*, see the late Learned Observator on *Catullus*, Dr. *J. Vossius*. And as to the Plurality of *Hector's* Children, see the curious *Monf. Bachet*, his *Ovidian Comment in French*, and my sometime ingenious Friend *Monf. Colomiez*, his *Bibliothèque Curieuse*.

## C H O R U S.

This CHORUS, consisting of *Trojan Women*, is aptly enough introduc'd, to question the Verity of *Achilles's* rising from the dead, as rumour'd in the foregoing A&S; and *Seneca* takes occasion to make them speak his own *Epicurean* and *Stoical* Sentiments, in prejudice to the Persuasion of the Soul's Immortality, thereby rendring the Subject of their Discourse confessedly impious; in somuch, that *Delvius* (otherwise no less a Friend to him, than his Friend *Lipsius*) is here forc'd to leave him, and cry out, *Valens Seneca cum suis anima necatoribus*; having first prepar'd an Antidote against his poisonous Assertions, therein vindicating the Soul's Immortality, by Arguments drawn not only from the Reasonings of the wisest Philosophers, and the common Sentiment of most Nations, but also from the Dictates of Scripture, Fathers, Councils, and the meer Light of Nature. To which, by way of Precaution, we refer the unwary Reader.

**I**S it a Truth? or Fiction blinds 210  
 Our fearful Minds?  
 That when to Earth we Bodies give,  
<sup>33</sup> Souls yet do live?  
 That when the <sup>34</sup> Wife hath clos'd with Cries  
 The Husband's Eyes, 215

( 33 ) *Souls yet do live.* ] The *Stoicks* are not all of one Persuasion, touching the state of the Soul, after the Death of the Body; some affirming it to dye with the Body, as *Panatius*, and his Followers. Others, with *Cleanthes*, (with whom likewise *Chrysippus* in part consents, as to the Souls only of the wife) allow to them a survivance after the Body, but not to endure longer than the Worlds general Conflagration. Which Opinion *Cicero* (in 1. *Tuscul.*) hath thus ingeniously express'd: *Stoici usuram nobis largiuntur, tanquam Cornicibus; Diu mansuros aiunt animos, semper, negant.*

( 34 ) *The Wife hath clos'd with Cries*  
*The Husband's Eyes.* ] The Antients, as well *Greeks* as *Romans*, were most superstitiously observant of the Ceremony of closing the Eyes of the Dead, and this was always done, or intended to be done, by those of nearest Relation; as *Wives* for their *Husbands*; *Husbands* for their *Wives*; *Parents* for

for their Children, Children for their Parents, and so in order, according to their Degrees of Proximity, by Blood or Friendship. Of the manner of performing which Ceremony, and of the Reasons for it, the Reader may find a particular account, in *Kirkmannus, de Funeribus, l. 1, c. 6.* and *Maurus* upon the same Subject, *lib. singular. c. 3.*

When the last fatal Day of Light  
 Hath spoil'd our Sight,  
 35 And when to Dust and Ashes turn'd  
 Our Bones are urn'd;  
 Souls stand yet in no need at all 220  
 Of Funeral.  
 But that 36 a longer Life with Pain  
 They still retain?  
 Or dye we quite? Nor ought we have  
 Survives the Grave? 225  
 When like to Smoak immix'd with Skies,  
 The Spirit flies,

( 35 ) *When to Ashes turn'd*  
*Our Bones are urn'd.* ] After the Corps was burnt  
 ( which was the manner of the antient Funeral ) they collected  
 the remaining Bones and Ashes of the Dead; which Office or  
 Duty, among the *Romani*, was called *Offitium*. The Bones and  
 Ashes so collected together, they besprinkled with Wine and  
 other odoriferous Liquors, and bedew'd with their Tears, then  
 put them up into small Vessels, which they call'd *Urns*; which  
 Urns or Vessels were distinguish'd by their proper Names of *Of-  
 suaria* and *Cineraria*. See the forecited Authors in the precedent  
 Note.

( 36 ) *A longer Life with Pain*  
*They still retain.* ] This is the best condition  
 which the most eminent of the *Stoicks* allow to a separated Soul;  
 for the Life of a Soul, after the Body's Death, the *Stoicks* (as *Del-  
 rius* upon this place notes) *ἀσπλάγε, miseriam rebantur*, though *La-  
 ctantius* ( *lib. 7.* ) reports *Zeno* to have taught otherwise. The  
 words of *Lactantius* are these: *Esse inferos Zenon Stoicus docuit, &  
 sedes Piorum ab Impiis esse discretas; & illos quidem quietos, ac dele-  
 tibus incalescere regiones, hos vero luere penas in tenebrosis locis, atque  
 in carni voragibus horrendis.* S 3 And

And <sup>17</sup> Funeral Tapers are apply'd  
 To th' naked Side.  
 Whate'er *Sol* rising does disclose, 230  
 Or setting shows;  
 Whate'er the Sea with flowing Waves  
 Or ebbing laves;  
 Old Time, that moves with winged pace,  
 Doth soon deface. 235  
 With the same Swiftneſs the Signs rowl  
 Round, round the Pole,  
 With the ſame Courſe Day's Ruler ſteers  
 The fleeting Years;  
 With the ſame Speed th' oblique-pac'd Moon 240  
 Does wheeling run:  
 We all are hurried to our Fates,  
 Our Lives laſt Dates;  
 And when we reach the *Stygian* Shore,  
 Are then no more. 245  
 As Smoak, which ſprings from Fire, is ſoon  
 Diſpers'd and gone;

( 37 ) *Tapers are apply'd*

*To th' naked Side.* ]

Alluding to the antient Cuſtom or Ceremony, in ſetting fire to the Funeral Pile whereon the dead Body was to be burnt, which was done by the neareſt of kin of the Male Sex, who ( as *Virgil* expreſſes the manner of doing it )

— *ſubjectam mare Parentum*  
*Averſam tenuere facem* —

going backward, and turning their Faces from the Pile, *Ut id officium neceſſitatis eſſe oſtenderent, non voluntatis*, ſays *Servius* upon that place: adding likewiſe, that theſe Funeral Lights or Torch'es were made *ex funibus*, of twiſted Cords, ( which, as *Iſidore* tells us, were *cerâ circumdanti*, ) whence *Varro* derives the Denomination of *Funeral*.

Or

Or Clouds which we but now beheld,  
By Winds dispel'd ;

The Spirit, which informs this Clay, 250  
So fleets away.

<sup>38</sup> *Nothing is after Death*; and this  
Too, *Nothing* is :

The Gaol, or the extreamest space  
Of a swift Race. 255

<sup>39</sup> The *Covetous* their Hopes forbear,  
<sup>40</sup> The *Sad* their Fear.

Ask't thou, whene'er thou com'st to dye,  
Where thou shalt lye?

( 38 ) *Nothing is after Death; and this*  
*Too, Nothing is.* ]

*Seneca* here does not so much seem to declare, as to confirm his Opinion ( to use *Heinsius's* Expression ) which he hath elsewhere to this purpose laid down, both in his Epistles to *Lucilius*, and particularly in *Consolat. ad Marciam*, from whom his Nephew *Lucan* hath borrow'd thus much in the Third of his *Pharsalia* :

*Aut nihil est sensus animis à morte relictum,  
Aut mors ipsa nihil*—

Or Souls no Sense do after Death retain,  
Or Death is nothing—

To a much better and contrary Sense *Propertius*, lib. 3. *Eleg.*

*Sunt aliquid Manes, Lethum non omnia finit.*

*Manes* are something, Death not all things rids.

( 39 ) *The Covetous.* ] That is, the desirous of Death, in hopes thereby to better their Condition.

( 40 ) *The Sad.* ] That is, those that fear Punishment for their Offences after Death.

21 Where lye th' unborn. Away Time rakes us,  
Then *Chaos* takes us. 261

Death's Individual; like kind  
To Body or Mind.

42 Whate'er of *Tænarus* they sing,  
And Hell's fierce King, 265

How *Cerberus* still guards the Port  
O'th' *Stygian* Court,

All are but idle Rumours found,  
And empty Sound;

Like the vain Fears of Melancholy 270  
Dreams, and fabulous Folly.

( 41 ) *Where lye th' unborn.* ] This is but a Repetition of what he elsewhere declares, (*Consolat. ad Marc.*) *Mors nos in illam tranquillitatem, in qua, antequam nasceremur, jacuimus, reponit. Si mortuorum aliquis miseratur, & natiatorum miseratur.*

( 42 ) *Whate'er of Tænarus they sing, &c.* ] The same Position he maintains in *Consolat ad Marciam*, in these words; *Illæ quæ nobis inferos faciunt terribiles fabula est, &c. Luserunt ista Poeta, & vanis nos agitavera terroribus.* Where we may see he hath in this place only transferr'd the Sense of his Philosophical Propositions into Poetical Numbers; and from this Instance, and the foregoing, clearly infer ( were there no other Arguments to evince it ) that *Seneca*, the Philosopher, was the Author of this Tragedy.

## ACT III. Scene I.

ANDROMACHE, SENEX,  
ASTANAX *mutc.*

*Andromache.*

WHY tear you thus your Hair, and  
weeping beat  
Your wretched Breasts, ye *Phry-*  
*gian* Dames? We yet  
Suffer but lightly, if we suffer what  
Is only to be wept. *Troy* fell but late  
To you, to me long since. When in our view 5  
Cruel *Achilles* at his Chariot drew  
*Hector's* Limbs; whilst with a Weight un-  
known  
The trembling Axletree did seem to groan.  
Then, then was *Troy* o'erthrown, then *Ilium* fell;  
Sense of that Grief makes me unsensible. 10  
And now by Death freed from Captivity  
I'd follow *Hector*; but this Boy here, he  
Witholds me; he (sweet Child) my Will re-  
strains,  
And from a much-desired Death detains.  
'Tis he that makes me yet the Gods intreat; 15  
He to my Grievs a longer time hath set.

And



And though my greateſt Comfort, took from me  
 The greateſt Comfort in my Miſery,  
 Security from Fear; no place doth reſt  
 For happier Fortune with the worſt oppreſt 20  
 And ſaddeſt Miſeries: " For to fear ſtill,  
 " When Hope hath left us, is the worſt of Ill.

*Senex.*

What ſudden Fear does thy ſad Mind ſurprize?

*Andromache.*

• From our great Ills ſtill greater Ills ariſe,  
 Nor yet can *Iliums* fatal Woes have end. 25

*Senex.*

What further Miſeries does Heaven intend?

*Andromache.*

Hell's open'd; and our Foes, that we might ne'er  
 Want Terroure, riſing from their Graves appear.  
 And can this only to the *Greeks* befall?  
 Sure Death is equally the ſame to all. 30  
 That common Fear all *Phrygians* doth diſtreſs;  
 But my ſad Dream doth me alone oppreſs.

*Senex.*

Declare, what did thy dreadful Dream preſent?

*Andromache.*

Two parts of quiet Night were almoſt ſpent,  
 And

And now the <sup>1</sup> Seven *Triones* had wheel'd round:  
Their glittering Wain, when Rest ( a Stranger  
found 36

To my afflicted Thoughts ) in a short Sleep  
Upon my wearied Eyes did gently creep,  
( If such Amaze of Mind yet Sleep may be.)  
Strait to my thinking I did *Hector* see. 40  
Not such, as when against the *Argives* bent  
On *Grecian* Ships, <sup>2</sup> *Idean* Flames he sent ;  
Nor such when he his Foes with slaughter strook,  
And real Spoils from <sup>3</sup> false *Achilles* took.

( 1 ) *Seven Triones.* ] The words in the Original are, *Clarissime Septem vertentur stelle Jugum*, meaning those in the Constellation of the Northern Bear or Wain, which the *Latines* call *Septem Triones*, from their resemblance of Oxen drawing a Wain. Of which thus *Festus*: *Septem Triones septem stelle appellantur, à bubus junctis, quos Triones veteres appellant, quod juncti erant terram quasi Teriones.* And to the same purpose *Varro de Lingua Lat. l. 6. Bvianes & Boves appellantur à Bubulcis etiam nunc, maxime cum arant terram: Equis ut dicti valentes Glebarii, qui facile proficiunt Glebas, sic omnes qui terram arabant, à terra Teriones, unde Triones, &c.* Upon which score I have made bold here to adopt the word into English, and ( as I conceive ) with as good Sense, and better Sound in Verse, than by plainly and flatly rendering *Septem Stella* the *Seven Stars*. Whether the Word may pass among us, I leave to the Modern *Censors* of Language: This I cannot but add, that among the *Romans* it was taken up by some of the *Lucretian* Family, as a distinct *Cognomen*. Whence, among the Consular Coins, we find some of *L. LUCRETIUS TRIO*, on the reverse of which is stamp'd the Figure of an Half Moon and the Seven Stars, or *Septem Triones*; *Quibus notis* ( says *Fulvius Ursinus* in *Famil. Roman.* ) opinor *L. Lucretium cognominis sui originem indicare voluisse.* See likewise to this purpose *Scaliger* upon *Festus*, as before cited.

( 2 ) *Idean Flames.* ] That is, Torches or Firebrands made of Pine, cut from Mount *Ida*, wherewith the *Trojans* attempted to fire the *Grecian* Fleet, led by the Conduct and Valour of *Hector*. Of which Exploit see *Homer* in the 12, 13, 14, and 15 of his *Iliads*.

( 3 ) *Falſe Achilles.* ] Meaning *Patroclus*, dress'd in the Armour of *Achilles*. For *Patroclus* seeing the *Greeks* worsted by *Hector*,

So, and their Ships begun to be fired, begg'd of Achilles that he would permit him the use of his Arms, and the Conduct of the *Myrmidons*. Which being granted him, he bravely charged the *Trojans*, and forc'd them to a Retreat. In which Action he was first wounded by *Euphorbus*, and forced to retire; yet not without the intervening assistance of *Apollo*, who before had caused his Armour to be loosned, and to fall from him: Whereupon, *Hector* pursuing him, kill'd him outright. Whence dying, he thus upbraids *Hector*, in *Homer. Iliad. 16.*

*Pernicious Fate and Phoebus first o'erthrew me,  
Euphorbus next, thou'rs but the third that slew me.*

Nor did his sprightly Eyes with Lightning glance,  
But with a sad dejected Countenance 46  
Like mine, he stood; his Hair all soil'd and wet,  
(It joyed me though, even such to see him yet.)  
His Head then shaking, thus at length he spake;  
Awake, my dear *Andromache*, awake, 50  
And quickly hence *Astyanax* convey;  
Let him be closely hid; no other way  
Is left to save him: Thy sad Cries forbear.  
Griev'st thou *Troy's* fall'n? Would God it wholly were.

Quickly dispatch, and to some secret place 55  
Convey this last small Hopes of all our Race.  
Sleep from my Senses a cold Horrour shook,  
When staring round with an affrighted Look,  
Wretch, I (my Child forgot) for *Hector* sought;  
But lo the fleeting shadow, whilst I thought 60  
To have embrac'd it, fled. O my dear \* Joy,  
True Blood of thy great Sire, sole Hopes of *Troy!*  
Unhappy Issue of too fam'd a Race!  
Too like thy Father; even such a Face

\* *Astyanax.*

My *Hektor* had; his Gait such, so he bare 65  
 His conq'ring Arms; so did his curled Hair  
 Part on his threaten'g Forehead, + so from's Head  
 Covering his Neck, 'bout his tall Shoulders spread.  
 O Son, too late unto thy Country born,  
 Too soon unto thy Mother! will that Turn, 70  
 That happy Revolution never come,  
 That I may see thee build up *Ilium*,  
 And her fled Citizens reduce once more,  
 And to their Town and them their Name restore;  
 But I forget my self, and fondly crave 75  
 Too happy things: "Enough poor Captives have  
 " If they may live. What place Wretch, can secure  
 Thy Fears? Sweet Child, where shall I hide thee  
 sure?

( A )

—— So from's Head  
 Covering his Neck, 'bout his tall Shoulders spread. ] *Hektor's*  
 fashion or manner of wearing his Hair was peculiar, being rais'd  
 up from his Forehead, and upon the Crown carried back to the  
 hinder part of his Head, and thence falling down about his Neck,  
 as *Julius Pollux* from the Testimony of *Timæus* shews, l. 2. s. 34  
 Which kind of Tonsure or ordering of the Hair, came to be  
 called *Hektoræa Cerna*, of which see *Lycophron in Cassand.* and upon  
 him *Meursius* and *Canterus*. *Polyenus* likewise, l. 1. p. 13. declares  
 it to have been the Tonsure of *Theseus*, hence nam'd *Rasuram The-*  
*seiden*, and particular to the *Abantes*, as *Homer* testifies, who thus  
 describes them

—— Ἀκάντες ὀπίσθεν κομῶντες.

*Abantes*, who their Locks do backwards wear.

See *Casauben's* Edition of *Polyenus*, gr. lat. 120. Affected by *Capitula*  
 and *Nero* the Roman Emperours, and others of the *Claudian* Family,  
 as *Suetonius* testifies; who says of the former, that it was his manner  
 to go *Capillo pone occipitium submissore*, ut *cervicem etiam obtegeret* :  
 And of the latter, that *Comam peregratione Achaicâ etiam pone verti-*  
*cem submissere*. See not only the particular Description of this kind  
 of Tonsure, but also the Representation thereof in Sculpture,  
 from an antient *Intaglia* in *Jo. Angelo Camini* his *Iconographia*.

That late proud Palace, rich in Wealth and Fame.  
 Built by the Gods, worthy ev'n Envy's Aim, 80  
 Is now to a rude heap of Ashes turn'd,  
 All's levell'd with the Ground, the whole Town  
 burn'd

In wastful Flames; nor doth there now abide  
 So much of *Troy* as may one Infant hide.

What place would fittest serve for my intent?  
 Hard by's my Husbands stately Monument,  
 Which ev'n the Enemy doth reverence,  
 Which with much Cost, nor less Magnificence,  
 ( On his own Sorrows too too prodigal )  
 Old *Priam* built; there I may best of all 90  
 Intrust him with his Sire.—A cold Sweat flows  
 O'er all my Limbs, my Mind distracted grows,  
 And dreads the *Omen* of the dismal place.

*Senex.*

" Oft a suppos'd Destruction ( in this case )  
 " Men from a real Ruine hath preserv'd. 95  
 No other Hope of Safety is reserv'd.  
 A great and fatal Weight on him doth lie,  
 The Greatness of his own Nobility.

*Andromache.*

Pray Heav'n no one discover or betray him.

*Senex.*

Let there be none to witness where you lay him.

*Andros*

*Andromache.*

How if the Enemy demand the Boy?

*Senex.*

Say, He was murder'd in insubverted *Troy*.

*Andromache.*

What boots it to lie hid a while, that past,  
To fall into their cruel Hands at last?

*Senex.*

Despair not, hope for better Fate: "The first  
"Charge of the Victors Fury is the worst.

*Andromache.*

Alas, what should we hope, if he can ne'er  
Be kept conceal'd without apparent Fear?

*Senex.*

"Choice of their Safety the Secure may make,  
"Those in distress must hold of any take. 100

*Andromache.*

What desert place or unfrequented Land  
Will give thee safe Repose? What friendly Hand

Protect

Protect us? To our Fears who'll Comfort  
yield?

O thou who always didst, thy own now shield,  
Great *Hector*! This dear Treasure from thy  
Wife

Receive, let thy dead *Achilles* guard his Life. 116  
Come, Child, enter this Tomb; back why dost  
start?

Scorn'st thou to lurk in Holes? His Fathers  
Heart

In him I see; he shames to fear.—Quit, quit  
Thy Princely Thoughts now, and take such as  
fit

120

Thy present state. See all of *Ilium*  
That's left, a Child, a Captive, and a Tomb.  
Submit to Heavens Decree, nor fear to enter  
Thy Fathers Monument; go, boldly venture.  
There, if on Wretches Fates Compassion have,  
Thou'lt Safety find; if Death they give, a Grave.

*Senex.*

He's hid: but lest thy Fears should him betray,  
Remove some distance hence another way.

*Andromache.*

"The nearer that we fear, we fear the less:  
But if you please, let us withdraw—— 130

*Senex.*

Whist! Peace:  
Madam,

Madam, your sad Complaints a while suspend,  
The *Cephalentan* Prince this way does bend.

*Andromache.*

Cleave, Earth! and thou, dear Spouse, rend up  
the Ground  
From lowest Hell, and in that dark Profound  
Hide our Loves Pledge. He comes, he comes,  
his Pace  
And Looks speak Plots; there's Mischief in his  
Face.

( 5 ) *The Cephalentan Prince.* ] *Ulysses*, from *Cephalenia*, an Island in the *Ionian* Sea, 120 Miles in compass, distant about 20 Miles from *Zant*, of which he was Lord. The Island had antiently four Cities, denominated from the Four Sons of *Cephalus*, *Præfusus*, *Samus*, *Peleni*, and *Cramius*. Now only one, of the same Name with the Island, remains, with some Villages, and a Port called *Argosoli*, Six Miles from *Cephalenia*, Southwards. See *Baudrand. in Ferrarii Lexicon*. It was heretofore called *Samus* or *Samus*, and ( according to some, says *Ortelius* ) *Taphos*; at present, by the *Italians*, *Cefalenia*, and is under the Dominion of the *Venetians*.



## Scene II.

Enter *ULYSSES*.*Ulysses.*

**T**HO to promulgate a severe Decree  
I come; I beg you'll be so just to me,  
As not to think the rigorous Sentence  
mine,

But what the Votes of all the *Greeks* enjoyn.  
Whose late Return to their lov'd Homes with-  
stands

Great *Hector's* Heir: Him Destiny demands.  
Still doubtful Hopes of an uncertain Peace,  
And fear of Vengeance will the *Greeks* oppress,  
Nor suffer them to lay down Arms so long  
As thy Son lives, *Andromache*.

*Andromache.*

This Song,  
Does *Calchas* your great Prophet sing?

*Ulysses.*

Although  
He had said nothing, *Hector* tells us so.  
Whose Stock we dread: "A generous Race  
aspires  
" Unto the Worth and Virtue of their Sires.

So

So the great Herds small Playfellow, which now  
Sports in the Pastures <sup>1</sup> with scarce budded Brow,  
Strait with advanced Crest and armed Head,  
Commands the Flock which late his Father led.

And so the tender Sprout of some tall Tree 21

Late fell'd. shoots up in a short time to be  
Equal to that from whence it sprung, and lends  
To Earth a Shade, to Heav'n its Boughs extends.

So the small Ashes of a mighty Fire 25

Carelessly left, into new Flames aspire.

“ Grief does indeed Matters unjustly state,

“ And makes of things but a wrong Estimate.

Yet if your Case you duly shall perpend,

You'll not think strange if after Ten Years end,

Th' old Soldier spent with Toil new Wars should  
fear, 31

And never enough ruin'd *Troy*; for ne'er

Can we enjoy Security of Mind,

Our selves not safe, whilst still we fear to find

Another *Hector* in *Astyanax*. 35

Then rid us of this Terror that thus wracks

Our Thoughts. This is the only cause of stay

Unto our Fleet, ready to wing its way.

Nor think me cruel, 'cause by Fates compell'd

I *Hector's* Son require; had Heav'n so will'd, 40

( 1 ) *With scarce budded Brow.* ] *Seneca* seems in this place to have imitated his beloved *Ovid* ( as elsewhere in these Tragedies he frequently does ) who in his *Halieut.* hath the like Comparison,

— *Vitulus sic namque minatur*

*Qui nondum gerit in tenerâ jam cornua fronte.*

So threatens a young Calf, whose tender Brow  
No Horns yet Bears.—

I had as soon ask'd <sup>2</sup> *Agamemnon's Son*,  
Than suffer <sup>3</sup> what the *Victor's* self hath done.

*Andromache.*

Would God, dear Child, I had thee in my Hand,  
Or knew thy present Fortune, or what Land  
Now harbours thee ; though Swords transpiere'd  
my Breast, 54  
Though galling Chains my captiv'd Hands op-  
prest,  
Or Flames beset me round, they ne'er should  
move  
My Heart to quit a Mothers Faith or Love.  
Poor Infant, O where art thou ? what strange Fate  
Is fall'n on thee ? Wandrest thou desolate 50  
In untrac'd Fields ? Or perish'dst thou, my Joy,  
Amidst the Smoke and Flames of burning *Troy* ?  
Or hath the *Victor* in a wanton Mood  
Of Cruelty plaid with thy childish Blood,  
And murder'd thee in sport ? Or by some Beast  
Slain, do thy Limbs *Idean* Vultures feast ? 56

( 2 ) *Agamemnon's Son.* ] *Orestes*; who was formerly call'd *Achæus*, according to *Plutarch de Orac. Pyth.* *Ptolemaus Hephestion* (*apud Photium*) reports he was born upon the Beast-day of *Ceres*, furnamed *Erinnyis*, thereby presaging, that he should one day be tormented by Furies, as he happened to be, for the Murder of his Mother *Clytemnestra*, and her Adulterer *Ægisthus*; in revenge of his Fathers Death by them contrived.

( 3 ) *What the Victor's self hath done.* ] Who gave his own Daughter *Iphigenia* to be sacrific'd for the Prosperity of the *Grecian* Fleet.

*Ulysses*

*Ulysses.*

Come, come, dissemble not ; 'tis had to cheat  
*Ulysses* : Know we can the <sup>4</sup> Plots defeat  
*Of Mothers although Goddeffes.* Away  
 With these vain Shifts, and where thy Son is, say.

*Andromache.*

Where's *Hector* ? *Priam* ? all the *Trojans* ? You  
 For one ask, I for all.

*Ulysses.*

Torture shall serue,  
 Since our Persuasions cannot gain a free,  
 A forc'd Confession from thee. 65

*Andromache.*

Alas she  
 Is 'gainst the worst of Fate secured still,  
 That die not only can, but ought, and will.

*Ulysses.*

These Boasts at Deaths approach will quickly fly.

*Andromache.*

No, *Ithacus* ; if me thou'dst terrifie, 70

( 4 ) — *The Plots defeat  
 Of Mothers, although Goddeffes.* ] Alluding to the Design  
 of *Thetis* in concealing her Son *Achilles*, to prevent his going to  
 the *Trojan War*, which by *Ulysses* was detected and defeated.

278 T R O A D E S.

Threaten me Life, for Death's my wish.

*Ulysses.*

Fire, Blows,  
And Tortures shall enforce thee to disclose  
The Secrets of thy Breast. " Oft-times we see  
" Severity works more than Lenity. 75

*Andromache.*

Doom me to Flames, dissect with Wounds, and  
try  
All torturing Arts that witty Cruelty  
Did e'er devise; Thirst, Famine, all Plagues,  
through  
My Bowels burning Irons thrust; or muc  
Me up in some dark noisom Dungeon: And 80  
( If yet you think not these enough ) command  
Whatever Cruelties on captiv'd Foes  
A haughty barbarous *Victor* dare impose:  
No Tortures e'er shall a Confession wrest,  
Nor Terrors daunt my stout Maternal Breast. 85

*Ulysses.*

This obstinate Love thou to thy Child dost bear  
Warns all the *Greeks* to like parental Care.  
After a War so far, so long, less I  
Shold fear the Ills *Calchas* does prophecy:  
Fear'd I but for my self: But 'tis not us 90  
Thou threatst alone, but my *Telemachus*.

( 5 ) My *Telemachus*. ] *Telemachus* was the Son of *Ulysses* and  
*Penelope*, born a little before he went to the *Trojan War*, who  
therefore

therefore (according to *Eustathius in 1. Odyss.*) at his parting gave him that Name, as desiring he might lead his Life *τὴν ἀσφαλτοειδέα*, far from the hazards of War and Battels, which he himself was unfortunately enforc'd then to undergo.

*Andromache.*

And must I Comfort then afford my Foes  
Against my Will? I must.—Sorrow disclose  
Thy hidden Grievs. Now ye *Atrides*, cheer!  
And be thou still to *Greeks* the Messenger 95  
Of happy News, Great *Hector's* Son is dead.

*Ulysses.*

Where be the Proofs may make this credited?

*Andromache.*

So fall on me what e'er the *Victor's* Rage  
May threat; so Fates to my maturer Age  
An easie close; and where I had my Birth 100  
Afford me Burial: So may the Earth  
Lie light on *Hector's* Bones, as he bereav'd  
Of Light lies 'mongst the Dead, and hath receiv'd  
The dues of Funeral.

*Ulysses.*

Fate's in his Fate 105  
Accomplish'd, and firm Peace to *Greece*, then strait  
Pronounce, *Ulysses*.—Stay, fond Man, what dost?  
Shall *Grecians* thee, and thou a Mother trust?  
Perhaps she feigns, nor fears her dreadful Curse.  
Fear Imprecations they that fear nought worse?

Sh'as sworn 'tis true ; if so, than her Son's loss  
 What can she fear to her a heavier Cross? 112  
 Now summon all thy Sights together ; be  
 Wholly *Ulysses*. Truth's ne'er long hid. We  
 Must sift her thoroughly.—See, she weeps, sighs,  
 mourns. 115

With anxious steps, now this, now that way turns.  
 And our Words catches with a heedful Ear ;  
 We must use Art, she does not grieve, but fear.

That with the Sorrows of some Mothers we  
 Condole 'tis fit, but we must gratulate thee, 120  
 Happy in Misery and thy Spns loss !  
 For whom a heavier Death intended was,  
 Who from that lofty Tower which now alone  
 Remains of *Troy* was destin'd to be thrown.

*Andromache.*

My Heart faints, Fear shakes all my Joynts, a  
 cold 125  
 Congealing Frost upon my Blood lays hold.

*Ulysses.*

See, see, she trembles ; this must be the way.  
 Her Fears a Mothers Love in her betray.  
 I'll fright her further yet.—Go, search with speed  
 This Foe, that by his Mothers Fraud is hid, 130  
 This onely Plague of *Greece* ; find him where'er  
 He lies.—So, have y'him? bring him here.  
 Why lookst thou back and tremblest?—Now he  
 dies. [To himself.

*Andro-*

*Andromache.*

Would God this Fear from present grounds did  
rise ;

'Las, 'tis with us habitual. " The Mind 135  
" From what it long hath learnt is late declin'd.

*Ulysses.*

Since thy Sons better Fate prevented hath  
The lustral Sacrifice, thus *Calchas* saith,  
Our Fleet may hope return if we appease  
With *Hector's* Ashes the incens'd Seas, 140  
And raze his Monument unto the Ground.  
Now since the Son by Death a way hath found  
To scape the Justice of his destin'd Doom,  
We must exact it from his Father's Tomb.

*Andromache.*

What shall I do ? My Mind a double Fear 145  
Distracts ; here my poor Child, the Ashes there  
Of my dear Husband. Which shall I first prize ?  
Bear witness, ye relentless Deities,  
And <sup>o</sup> thy blest *Manes*, real Gods to me !  
Nought, *Hector*, in my Son I pleasing see 150

( 6 ) *Thy blest Manes, real Gods to me !* ] The great Orator *Quintilian*, tho no Approver of *Seneca's* Pen, seems yet in the Sixth Book of his *Institut. in Præfat.* (resenting the Loss of his dear Son) to have nearly imitated this place, where he uses these Words—*juro per mala mea, per illas manes, numina doloris mei.* And as I conceive *Quintilian* in this place to have imitated *Seneca*, so with more assurance I believe *Seneca* here imitates his beloved *Ovid* ; *Perque tuos manes, qui mihi numen erunt.* Vide *Ovid.*



*Ovid. Fastr. II.* The meaning of the word *Manes* may be seen in *Festus de Verborum significatione*, *Nonius in voce Manum*; where *Manes* is deriv'd à *Mano*, i. e. *Bono*, quia *Boni sunt*, as conceiv'd the Spirits of the Just, according to *Herodotus in Melpom.* See *Dacierius's Notes on Festus in usum Delphini*, p. 228. in voce *Manes.* And *Brissonius de Formulis*, p. 57. & 102.

But thy self only; Long then may he live  
 Thy Representative.—And shall I give  
 My Husbands Ashes to the Waves? O'er vast  
 Seas suffer that his rifled Bones be cast?  
 Let t'other rather die.—And canst thou be 155  
 Spectatress of thy own Childs Tragedy?  
 See him thrown headlong from the Tower's steep  
 height?

I can and will, rather than *Hector* yet  
 Be after Death the *Victor's* Spoil again.  
 Think yet this lives, hath Sense, can feel his  
 Pain, 160

Whilst t'other Fates from Ills secured have.  
 Why staggerest thou? resolve strait which to  
 save.

Ingrateful, doubt'st thou? There thy *Hector* is.  
 Mistaken Wretch, either is *Hector*: This  
 Yet young and living, who in time may be 165  
 Th' Avenger of his Father's Death.—Still we  
 Cannot save both.—Resolve o'th' two how'er  
 To save him yet whom most the *Grecians* fear.

*Ulysses.*

The Prophet's Words shall be fulfill'd; the place  
 I will demolish. 170

*Andro-*

*Andromache.**Which ye sold.**Ulysses.*

Deface

The Monument.

*Andromache.*

The Faith of Gods and thee,  
*Achilles*, we appeal to. *Pyrrhus*, see 175  
 Thy *Father's Gift* made good.

*Ulysses.*

Down it shall go,  
 And with its Ruines the wide Champain strow.

*Andromache.*

No Wickedness, ye *Greeks*, have ye refrain'd,  
 But this alone; Temples you have profan'd, 180  
 And Gods propitious to you; yet ye spar'd  
 The Mansions of the Dead. I am prepar'd  
 To hinder their intent, and will oppose  
 With weak unarmed Hands these armed Foes.  
 Anger and Indignation strengthen me! 185  
*Penthesilea*-like I'll 'mongst them flie,  
 Or ' mad *Agave*, that the Woods did trace,  
 Shaking her *Thyrus* with a frantick pace,

( 7 ) Mad Agave. ] Daughter of *Cadmus* and *Hermione*, Wife  
 of *Echion*, and Mother of *Pentheus* Prince of *Thebes*, an Enemy  
 to the *Bacchanalian* Festivals. Whereupon his Mother *Agave*,  
 distra-

distracted with the Fury of *Bacchus*, together with her Sisters, supposing him a wild Boar, fell upon him, and transfix'd him with their Javelins, then cut him in pieces. See the Fable at large in *Ovid. Metam. lib. 3.* and *Hyginus de Fab. c. 184.*

Dealing dire Wounds insensibly, and by  
Defending bear his Ashes company. 190

*Ulysses.*

What does a Womans Passion move your Hearts,  
And vainer Cries? On Slaves, and ply your parts.

*Andromache.*

First by your bloody Hands let me be slain.  
Up from *Avernus*! Break thy fatal Chain!  
Rise, *Hector*! Rise! *Ulysses* to subdue, 195  
Thy Ghost alone will be sufficient, View  
How Arms he brandishes! How Flames do fly  
From his stout Hands! See y' him? Or is it I  
That see him only?

*Ulysses.*

Down with't to the ground. 200

*Andromache.*

What dost? Wilt see one Ruine then confound  
Father and Son? Perhaps my Prayers may yet  
Appease them; strait resolve, or else the Weight  
O'th' falling Tomb will crush thy Child to death.  
First lose he any where his wretched Breath, 205

Or

Or e'er the Father the Son's Ruine be,  
 Or Son the Father's.—Thus, *Ulysses*, we  
 Low as thy Knees fall, and beneath thy Feet  
 These Hands ( which yet no Mans e'er touch'd )  
 submit.

Pity a Mothers Woes, with Patience hear 210  
 Her pious Complaints, and lend a Gentle Ear.

“ And how much higher Heav'n hath advanc'd  
 thy state,

“ So much the less depress a Wretches Fate.

( 8 ) *Low as thy Knees fall.* ] Supplicants among the Antients, in grave and capital Cases, were wont to embrace the Knees of those whom they supplicated; they conceiving a kind of Reverence due to those Parts; *fortasse quia inest iis vitalitas*, says *Pliny*: in regard, as he adds, on either side of them there is a certain Concavity or Hollowness, which if pierced, lets out Life as if one's Throat were cut. And therefore, says he, *Hæc supplices attingunt, ad hæc manus tendunt, hæc ut oras adorant.* Hence the supplicating Formula, *Per tua obsecro genua, per hæc genua te obsecro*; of which in *Briffonius*, l. 8. They used likewise, besides laying hold of the Knees with one Hand, to touch the Chin with the other; but this was peculiar only to the Greeks. It was usual likewise to lay their Hands, by way of Submission, under the Feet of those whose Mercy they implor'd, as is here intimated, and sometimes to kiss them. Some give the reason of these different Applications; for they touch'd the Head, Beard, or Chin, *quando consensum expetebant.* The Hands *quando auxilium*, the Knees *quando felicem successum rerum*, says *Schmidius in Pindar. Nem. Od. 7.* The Jews used to put their Hands under the Thigh of him whom they craved Favour from. To these submissive Departments they added their Tears; whence that of *Claudian. de Rapt. Proserp.* l. 8.

— *Gemibusque suas cum supplice fletu*

*Admovère manus.*

And to his Knees with suppliant Cries,  
 His Hand applies.

But of this see more in *Alex. ab Alex. Genial. Dier.* l. 2. c. 19. and his learned Commentator *Tiraquel. Stuckius de Sacrif. Genial.* p. 87. *La Cerda in Virg. Æneid.* 3. & 10. and *Josephus. Laurentius.* in his *Polymathia*, l. 1. *dissert.* 27. where the several Circumstances relating to this matter are particularly handled. “ When

" When to the miserable we extend  
 " Our Charity, we unto Fortune lend. 215  
 So to the chaste Embraces of thy Wife  
 May'st thou in peace return, and Fates the Life  
 Of old *Laertes*, till that day extend.  
 So may thy Son, thy Age's hope, transcend  
 Thy Hopes and Wishes, live more Years to see  
 Than hath his Grandfire, wiser prove than thee:  
 O pity! All my Comfort's in this Boy.

*Ulysses.*

Produce him first, then what you ask enjoy.

### Scene III.

*U L Y S S E S, A N D R O M A C H E,*  
*A S T I A N A X.*

*Andromache.*

**F**orth from the hollow Entrals of the Tomb  
 Thou wretched Theft of thy sad Mo-  
 ther come!  
 The Terror of a Thousand Ships here see,  
*Ulysses*, this poor Child! down on thy Knee,  
 Thy Lord, with humble Reverence adore, 5  
 And Mercy, with submissive Hands, implore.  
 Nor think it shame for Wretches to submit  
 To what e'er Fortune wills; the Thoughts now  
 quit Of

Of thy great Ancestors, nor *Priam* call  
 To mind, nor his great Pow'r; forget it all, 10  
 And *Hector* too: assume a Captives state.  
 And though unsensible of thy own Fate,  
 Poor Wretch, thou be, yet from our Sense of  
 Woes

Example take, weep as thy Mother does.  
 'Tis not the first time *Troy* hath seen her Prince  
 Shed Tears: So *Priam*, when a Child long since  
 The Wrath of <sup>9</sup> stern *Alcides* pacifi'd;  
 He who so fierce was, who in strength outvy'd  
 Ev'n Monsters, who from Hell's forc'd Gates  
 could yet

Through ways impervious open a Retreat: 20  
 Quell'd by the Tears of his small Enemy;  
 Resume (says he) thy former Royalty,  
 And in thy Father's Throne and Empire reign.  
 But Faith more firmly than he did, maintain.  
 Happy that such a *Victor* him did seize! 25  
 Learn thou the gentle Wrath of *Hercules*.

( 9 ) Stern *Alcides* pacifi'd. ] *Hercules* having taken *Troy*, and  
 and slain *Laomedon*, gave his Daughter *Hesione* to *Telamon*, with  
 further assurance, that those among the Captives, whom she  
 should desire to be released, should be granted her. Whereupon  
 she desired that her Brother *Pedarees* then a Child should be given  
 her. *Hercules* reply'd, that he was then to be made a Slave. Up-  
 on which pulling off her rich Veil from her Head, she therewith  
 ransom'd him. Whence he was afterward called *Priamus*, and  
*ve meladē*, from his being so redeem'd, and was by *Hercules* not  
 only restor'd to his Liberty, but also to his Kingdom. See *Hygi-  
 nus Fab.* 89. and *Apollodorus Biblioth.* lib. 2. and *Tzetzes in Lycophron*.  
 But *Diodorus Siculus* l. 4. reports, that he was restor'd to his King-  
 dom by *Hercules*, for the Justice and Kindness shewn to *Hercules*  
 his Embassadors, whom his Father had imprison'd, to whom he  
 afforded the means of making their Escape. For which *Hercules*,  
 after he had taken *Troy*, and slain *Laomedon*, seated him on his Fa-  
 ther's Throne. Or

Or only please his Arms ? See 'fore thine Eyes  
 No less a Suppliant than that Suppliant lies ;  
 And begs but only Life, his Crown and State  
 He leaves to Fortune and the Will of Fate. 30

*Ulysses.*

Trust me the Mothers Sorrow moves me much,  
 But nearer me the Grecian Mothers touch,  
 To whose no little Grief this Child aspires.

*Andromache.*

And shall he then the Ruines which these Fires  
 Have made, repair ? These Hands erect Troy's  
 Fall? 35

Poor are the hopes she has if these be all.  
 We Trojans are not so subdu'd, that yet  
 We should to any be a Fear: is't Great  
*Hector* in him you look at ? Think withal,  
 That *Hector* yet was dragg'd 'bout *Ilium's* Wall.  
 Nay, he himself, did he now live to see 40  
 Troy's Fate, would of an humbler Spirit be.  
 " Great Minds by pressures of great Ills are broke.  
 Or would you punish ? Than a slavish Yoke  
 What to free Necks more grievous ? let him bring  
 His Mind to serve. This who'll deny a King ?

*Ulysses.*

Not we, but *Calchas* this denies to thee.

*Andromache.*

O thou damn'd Author of all Villany!

Thou

Thou, by whose Valour none yet ever dy'd,  
 Whole Treacheries the *Greeks* themselves have  
 try'd.

The Prophet and th' abused Deities  
 Dost thou pretend? No, 't's thine own Enterprize,  
 Thou base Night-Soldier. Thou whose Man-  
 hood's Proof

The Sun ne'er witness'd ; only stout enough  
 To kill a Child : Now thou may'st brag and say,  
 Thou hast dar'd something yet in open day. 56

*Ulysses.*

Enough the *Greeks*, too well the *Trojans* know  
*Ulysses* Worth ; but time we cannot now  
 Spend in vain Talk. The Fleet does Anchor  
 weigh.

*Andromachè.*

Yet so much time afford us, as to pay 60  
 A Mother's last Dues to my dying Boy ;  
 And by our strict Embraces satisfie  
 My greedy Sorrows.

*Ulysses.*

Would our Power would give  
 Thy Woes Relief ; yet what we can receive, 65  
 As long a time as thou thy self shalt please  
 To grieve and weep. " Tears Sorrow's Burthen  
 ease.

U.

*Andro-*



*Andromache.*

O thou sweet Pledge of all my hopes! the Grace  
 Of a now ruin'd, but once glorious Race!  
 Terror of Greece! the Period of all 70  
 Thy Countries Ruines! her last Funeral!  
 Vain Comfort of thy wretched Mother! Who  
 ( Fondly, God knows ) of Heaven did often sue,  
 Thou mightst in War thy Father equalize,  
 In Peace thy Grandfire; but Heav'n both denies.  
 The *Ilian* Sceptre thou shalt never sway, 76  
 Nor shall the *Phrygian* Realms thy Laws obey,  
 Nor conquer'd Nations stoop thy Yoke to bear.  
 The *Greeks* thou ne'er shalt foil, nor *Pyrrhus* e'er,  
 T'avenge thy Sire, at thy proud Chariot trail:  
 Nor with light brandish'd Arms wild Beasts assail  
 In the wide Forests: Nor, when e'er it falls,  
 Shalt solemnize *Troy's* chief of Festivals,  
 And <sup>10</sup> well-train'd Troops in noble Motions lead:  
 Nor 'bout the sacred Altars nimbly tread; 85

( 10 ) *Well-train'd Troops in noble Motions lead.* ] This was that kind of Exercise which was call'd *Troja*, proper to the *Phrygians*, being an imitation of a Fight on Horseback, with nimble motions and turnings in exact Time and Measure; which *Ascanius* is said to have instituted at his building of long *Alba*, in commemoration of what was used to be practis'd in his native Country, and is describ'd by *Virgil. Æneid. 5.* This *Servius* will have to be the same with that which they call the *Pyrrhick* Dance, but erroneously, as *Marsus* in his *Orchestra*, and *Salmasius* in *Enst. Pliant.* have noted. For the *Pyrrhick* Dance was *Salsatio Pedestris*, this *Lusus Equestris*; the former was performed by Men and Women mix'd together on Foot; the latter only by Youths on Horseback. The former was invented by *Pyrrhus* Son of *Achilles*, or *Pyrrhicus* the *Lacedemonian*; the other not invented, but renovated by *Ascanius*. *La Cerda* from the Authority of *Wolfgangus Lælius*, conceives

conceives the Original of *Turnements* to come from this *Trojan* Exercise, and to be called *Torneamentu*, *quasi* *Trajamenta*, with what Probability let the Reader judge.

And when exciting Notes shrill Cornets sound;  
 In " *Phrygian* Temples dance an antick round.  
 A Death than Death it self more sad, for thee  
 Remains ; and *Trojan* Walls shall something see  
 More woful yet than *Hector* dragg'd. 90

*Ulysses.*

Here close

Thy mournful Plaints ; immoderate Sorrow  
 knows  
 No Bounds.

*Andromache.*

The time we for our Tears demand,  
 Alas, is small; permit yet with this Hand 95

( 11 ) In *Phrygian Temples* dance an *Antick* round. ] Dancing was a part of the religious Worship of the antient Ethnicks. What kind of Dance yet is here particularly meant is not easily determined ; unless it be that which was called *χορομαχία*, being a lofty kind of Dance, and seems to be appropriated to the Honour of *Apollo*, as *Meurſius* in *Orchestra*. from the Authority of *Menander*, the Rhetorician, tells us ; and was so called, because they sung and danc'd about the Altar while the Sacrifice was burning. Which Dance was thus ordered : First they moved from the left hand to the right, then from the right they turn'd again to the left. The former motion was in imitation of that of the *Zodiack*, the latter in conformity to that of the Heavens. Lastly, they danc'd, and skipp'd round about the Altar. And this was done in a mix'd Company of Men and Women, according to the Testimony of *Athenaus*, l. 14. But perhaps here is rather meant the *Saltatio Corymbusia*, in Honour of *Cybele* the *Phrygian* Goddess, who was particularly affected with those kinds of Measures ; of which see *Lucian* *de* *Organois*, *De Saltatione*.

I close his Eyes in Life though not in Death.  
 Dear Child, although so young thou lose thy  
 Breath,  
 Yet thou dy'st fear'd. Go, thy *Troy* looks for thee;  
 Go, and in Freedom thy free *Trojans* see.

*Astyanax.*

O pity, Mother!

100

*Andromache.*

'Las, why dost thou wring  
 My Hand, and to my Side (vain refuge!) cling?  
 As when a sucking Fawn a Lion spies,  
 Or roaring hears, strait to the Hind it flies:  
 Yet the fierce Beast frightening the Dam away, 105  
 With murdering Fangs seizes the tender Prey.  
 So from my Bosom will the cruel Foe  
 Drag thee, poor Child! Yet (Dearest) e'er  
 thou go  
 Take my last Kisses, Tears, and this torn Hair;  
 Then to thy Father full of me repair. 110  
 Tell him, if former Passions Ghosts do move,  
 Nor Funeral Flames extinguish those of Love,  
*Hector* is much to blame, to let his Wife,  
 Enthrall'd by *Greeks*, thus lead a Servile Life.  
 Though he lie still, *Achilles* yet could rise. 115  
 Take from my Head again, and from my Eyes,  
 These Tears and Tresses; all that now is left  
*Andromache*, of *Hector* since bereft.  
 These Kisses to thy Father bear from me:  
 But leave this Robe, that may some Comfort be

(When

T R O A D E S. 293

(When thou art gone) to thy poor Mother; this  
Did thy Sire's Tomb and sacred Ashes kiss:  
So shall these Lips, if any Reliques here  
Of their lov'd Dust, yet unshook off, appear.

*Ulysses.*

She'll ne'er have done;—"Grief knows not what  
is fit.

Bear hence this stop of the Argolick Fleet.

C H O R U S.

W HAT Seats shall we poor Captives find?  
Where are our new Abodes design'd?  
Planted in <sup>12</sup> hilly *Theffaly*,  
Or shady <sup>13</sup> *Tempe* shall we be? 130

( 12 ) *Hilly Theffaly.* ] A most celebrated, but hilly Region of Greece, wherein are the famous Mountains of *Ossa*, *Pelson*, and *Olympus*, on the North; *Oeta* and *Othrys* on the South; and *Pindus* on the West; antiently call'd *Pelagias*; by which Name, and *Pelagion Argos*, it is only known in *Homer*. And therefore *Seneca* here; and other Writers, who make mention of *Theffaly*, within the compass of the *Trojan* times, do it by a kind of *Prolepsis*, as is noted by *Pinedo*, upon *Steph. de Urbibus, in voce Θαιουαλια*. It is known in Poetical Stories, by several Names, being call'd *Pyrrhaea*, from *Pyrrha*, the Wife of *Deucalion*; as *Pandora*, from his Mother; *Aemonia* from *Aemon*; *Nesonia* from *Neson* the Son of *Theffalus*; and from *Theffalus*, the Son of *Aemon* (according to *Strabo, l. 9.*) or (according to *Diod. Siculus, l. 4.*) of *Jason* and *Medea*, *Theffalia*. It was antiently divided into four Parts, *Phthiotis*, *Aestiacotis*, *Theffaliothis*, and *Pelagiotis*. The Modern Vulgar Names, by which it is known, are divers; being by *Castaldus* called *Comenolitari*; by *Antonius Gausfræus*, *Theumenestia*; by *Laxius*, *Lamina*, as both *Ortelius* and *Ferrarius* affirm. But the most vulgar Name, by which (according to *Briestius*) it is known among the *Turks* (now Lords thereof) is *Janna*.

( 13 ) *Shady Tempe.* ] A most pleasant part of *Theffaly*, lying in a delightful Valley, through which the River *Peneus* glides;

hemm'd about by Hills and Woods, elegantly describ'd by *Ælianus* (*Var. Hist. l. 3. c. 1.*) here call'd *Opaca Tempe*, and by *Statius* and *Lucan*. *Umbrosa, Nemorosæque Tempe*: Its Name, according to the excellently-learned *Dr. Isaac Vossius, Observ. in Melan*, being derived à *religione loci*. And therefore *Mela* thus speaks of it, *Hic sacra Nemore nobilita Tempe*. For à *Τέμεν Τέμεν* Ⓞ, and by contraction, *Τέμεν* Ⓞ, and thence, according to the *Æolick* Dialect, changing *μ* into *π*, *Τέμεν* Ⓞ, signifies *lucum vel sanum*; where the People offer'd Sacrifice, and perform'd Divine Rites continually. Which unintermitted Worship of the Gods (to use *Ælianus's* words) made the place sacred.

Or sent to <sup>14</sup> *Phthia's* rugged Fields?  
*Phthia*, which stoutest Soldiers yields.  
 Or stony <sup>15</sup> *Trachis*? fitter place  
 For Cattle of a hardy Race.  
 Shall us <sup>16</sup> *Iolchos* entertain,  
 Proud of the Conquest of the Main? £35

( 14 ) *Phthia*. ] A City and Region of *Thessaly*, so call'd, according to *Stephanus de Urb.* from *Phobtus*, the Son of *Neptune* and *Larissa*, the Birth-place of *Achilles*, whence, by *Horace*, he is call'd *Phthius Achilles*, fam'd for the breeding of good Soldiers. *Palmerius* (*in Exerc. p. 404.*) from the Authority of *Pausanias*, tells us, that antiently there were two *Phthia's*, one in *Thessaly*, of which *Protesilaus* was Prince, whose Inhabitants were call'd Ⓞ*σῖοι*. The other, in *Achaia Phthiotide*, whose Inhabitants were called Ⓞ*σῖωτας*, of which *Achilles* was Lord. To confirm which, he cites the Author of the brief *Scholia's* upon *Homer, Iliad. γ.*

( 15 ) *Stony Trachis*. ] A City of *Phocia*, according to *Strabo*; according to *Stephanus*, of *Thessaly*, seated under Mount *Oeta*, built by *Hercules*, and so called, from the Roughness and Asperity of its Soil and Situation. Call'd likewise *Heraclea* from *Hercules* it's Founder; near which he burnt himself, the Place being call'd *Pyra*. Where *Acilius* the Roman Consul sacrific'd to his Memory. In this City *Dejanira* is likewise said to have kill'd her self. It is call'd at this day *Comarus*, according to *Pinetus*.

( 16 ) *Iolchos*. ] A City of *Magnesia*, not of *Achaia*, and distinct from *Thessaly*, so called from *Iolchus* the Son of *Amrysus*, the Birth-place of *Jason*, from whence he with the *Minye* set sail in the first Ship *Argo*, under the Conduct of *Tiphys*, for the Golden Fleece, as the Poets fable. Though to speak trulier, the *Argo-*  
*nautis*

*nauti* set sail from *Pagasa*, the Port where *Argo* was built, and not from *Tolchos*, which was seated within the Land 30 *Stadia* distant from the Sea, or the *Pagasean Bay*, at this day call'd *Golfo d' Armirò*. Its modern name is *Iaco*, according to the Testimony of *Ferrarius*. Call'd likewise ( notwithstanding the proud Title given it here by *Seneca* ) *λατρεία*, quasi *famula*, *cujus servitutis multa, epuse ab Antiquis proferuntur*, says *Brieti* in *Parall. Geogr. veter. & nov. p. 365.*

Or *Creet*, whose spacious Land is round  
 With <sup>17</sup> Hundred of fair Cities crown'd ?  
 Or barren <sup>18</sup> *Tricca* ? small <sup>19</sup> *Gyrton* ?  
 Or <sup>20</sup> *Modon* with light Bents o'ergrown ? 140

( 17 ) *Creet, &c.* ] An Island in the *Mediterranean-Sea*, more known than that it needs here to be describ'd, having already been sufficiently discours'd of in our Notes upon *Hippolytus*; heretofore from the number of its Cities called *Hecatompolis*.

( 18 ) *Tricca.* ] A City of *Thessaly*, so denominated from *Tricca*, the Daughter of *Penews*; ( at this day call'd *Tricala*, according to *Sophianus* ) an Episcopal See under the Metropolitan of *Larissa*: And in nothing more famous, than that *Heliodorus* ( the incomparable Author of *The fair Ethiopian* ) there sat Bishop in the time of *Arcadius* and *Honorius* Emperours; the Honour of which he is said rather to have parted with, than with the Reputation of having been Author of that most ingenious Piece, if we may believe *Nicephorus*. The truth of which Story is yet much doubted of by the Learned Monsieur *Huetius*, in his Treatise *De l'Origine des Romans.*

( 19 ) *Gyrton.* ] A City of *Macedonia* in the Region of *Stymphalia*, not far from the Lake and City of *Lychnidus*, to the East: by *Strabo* call'd *Phlegyia*, by *Pausanias*, *Andreit*, at this day *Tachi Volicati*, according to *Nardus*, as *Ferrarius* testifies. The Vulgar Editions have in the Original *Gortyne*, but we are beholding to *Granovius* for this truer reading.

( 20 ) *Modon.* ] A City of *Peloponnesus* on the borders of *Messenia* South-West, heretofore call'd *Methone*, and by *Pausanias*, l. 5. *Modon*. at this day by the *Turks*, *Moytane*, part of the Territories of *Philistetes*, according to *Homer* ll. 2. and *Strabo* l. 9. at this time in a flourishing condition, being a Prefectship of the *Turks*, and a Bishops See under the Archbishop of *Patras*. There is another *Methone* of *Thrace*, mentioned by *Suidas* and *Stephanus*, and by the latter confounded with this; but see the Error rectified by *Pinedo*.

Another so call'd of Macedonia in *Magnesia*, of which *Thucydides*, *Strabo*, *Stephanus*, and *Pliny*. Another in *Thessaly*, remembered by *Hesychius*. The learned *Petr. Jo. Nunnesius* (in his Notes upon the *Life of Aristotle*) recounts no less than Six Cities of this Name in several places; whom see at pag. 42. The learned *Mausaeus* (in *Harpocrai.*) blames *Demeirius Magnes* (in *συνωνύμοις πόλεων*) for reckoning but Four *Methones*, since (says he) 'tis most certain there are no less than Five: One of *Thrace*, one of *Laconia*, another of *Macedonia*, a Fourth of *Perfu*, and a Fifth of *Eubois*.

Or the <sup>11</sup> *Oetaean Woods* Recess,  
Which more than once to *Troy's* Distress  
Shafts fatal sent? Or must we store  
Thin-people'd <sup>22</sup> *Olenos* with more?

( 21 ) *The Oetaean Woods Recess.* ] *Melibaea*, a City seated in the Recess of a large Bay at the foot of the Mountains *Ossa* and *Pelion*, and within the Promontory *Sepias*, according to *Mela*, l. 2. c. 3. ennobled by the Birth of *Philoctetes*, to whom *Hercules* bequeathed his fatal Shafts that were to be employed against *Troy*, (built by *Magnes* the Great Grand-Son of *Aeolus*, and Father of *Hymeneus*, according to *Antonius Liberalis*) and so called from the Name of his Wife, as *Eustathius* in *Iliad.* 2. testifies.

( 22 ) *Thin-people'd Olenos.* ] A City of *Achaia*, so called from *Olenus* the Son of *Jupiter* and *Anaxithea*, one of the *Danaides*, according to *Stephanus*, from the Authority of *Ister* in *Egypt. Colonis*. Or as others will, from *Olenus* the Son of *Vulcan*, its Founder; here said to be thin-people'd. Which answers to what *Pausanias* in *Achaic*, writes of it, where he says, *That it appears by the Elegies of Hermesianax; that it was from the beginning ποδισσα μινεον, but a small Town; and in process of time deserted by its Inhabitants, and εδυσιας, by reason of its Debility.* For we find, that in *Strabo's* time it was totally deserted, being transfer'd to *Dymae*, the Ruins thereof (as he says) appearing between *Patra* and *Dymae*. There is likewise another place in *Aetolia*, of the same name, mention'd by *Homer Iliad.* 2. which still retains its old Name *Oleno*. At this day, says *Sponius*, call'd *Caminitza*, yet his Fellow-Traveller *Sir George Wheeler* gives it the Name of *Maminitza*. *Pinetus* calls it *Camigitza*; but *Niger* (in *Ortelio*) gives it the first Name. Whence *Sponius* seems to have taken it:

Or unto <sup>23</sup> *Pleuron* shall we go,  
*Pleuron* the Virgin *Dians* Foe?  
 Or to fair-harbour'd <sup>24</sup> *Traxen* get?  
 Or <sup>25</sup> *Pelion*, <sup>26</sup> *Prothous* proud Seat?

( 23 ) A City of *Ætolia*, so call'd from *Pleuron* one of the Sons of *Ætolus* and *Promia*, Daughter of *Phorbus*, according to *Apollodorus*. By *Statius* (*Theb.* l. 4. ) call'd *Meleagria Pleuron*, as if by him built, or rather because he was there born. *Strabo*, l. 10. says, there were two Cities of the name, the Old and the New; his words are to this purpose: *Near to Aracynthus the Inhabitants built the new Pleuron, leaving the old, which lay near to Calydon, in a fertile and plain Soil, when that Region was wasted by Demetrius surnamed Ætolicus.* It is at this day called *Bozichistran*, ( according to the Testimony of *S. Gall* ) in a Manuscript of Cardinal *Barberine's* Library, cited by *Baudrand*, in *Ferrar*. *Diana* was an Enemy to this Town, in regard *Oeneus*, when Prince thereof, sacrificing of the first Fruits of his Land to the Celestial Deities, omitted her: whereupon she sent the *Calydonian* Boar to waste and ravage his Country; of which the Fable is sufficiently known in *Ovid*, *Met.* l. 8.

( 24 ) Fair harbour'd *Traxen*. ] The Original of this Town is much to this effect deliver'd by *Pausanias* in *Corinthiac*. *Hypere* and *Anthea* Sons of *Neptune* and *Alyone*, Daughter of *Atlas*, founded in *Peloponnesus* Two Towns, call'd after their Names *Hyperea* and *Anthea*. Afterwards *Traxen* and *Pitheus*, Sons of *Palops*, having their Seats in the neighbouring Territory, soon made themselves Masters of the said Towns; and *Pitheus* uniting them into one City, gave it the Name of *Traxen*, from his Brother *Traxen*, not long before deceased; being also called *Aphrodisias*, *Saronica*, *Pesidonia*, and *Apollonia*, as is mention'd by *Stephanus de Urbibus*. Its Situation, according to *Strabo*, being 15 *stadia* from the Sea, where it hath a fair Port, heretofore called *Portus Saronicus*, and *Pagonus*, in *Greek* Πάγων, signifying a Beard; whence grew the Proverb of sending beardless People εἰς Τροάδα, unto *Traxen*; of which see *Suidas* in voce Πάγων. *Traxen* at this day according to *Niger* is vulgarly called *Damala*, according to *Castaldus*, *Pleda*.

( 25 ) *Pelion*. ] A noted Mountain of *Thessaly* contiguous to *Ossa* and *Olympus*, at this day ( according to *Jo. Traxas* ) called *Petrar*, which *Dicaearchus Siculus* ( as *Pliny* l. 2. reports ) found, by the Measure of its Perpendicular, to be 1250 Paces higher than any other Mountain of *Thessaly*, though *Pliny* seems withal to doubt the Truth of this Assertion.

( 26 ) *Prothous* proud Seat. ] The vulgar Latin Editions have instead



stead of *Prothous*, *Proteus*, but erroneously; which Error *Grævovius*, by the help of the *Florentine Manuscript*, hath rectified. *Prothous* was Commander of the *Magnetics* in the *Trojan War*, mention'd by *Homer Iliad. 2.* in these Verses:

Μαχρήτων δ' ἦρχε Πρωθῶ Τειθηίδου ἕρ,  
Ὅς αἰεὶ Πανεύου καὶ Πηλεῶν εἰναισθούδαυ.

*Prothous, Teuthredon's Son, the Magnets led,  
Near Peneus and shady Pelion bred.*

Third step to Heaven, where *Chiron* laid  
\* In's Cell, which eating time had made 150  
In the Hill's side, oft us'd to whet  
His \* Pupil's Courage, ( then too great )  
By singing to his Harp's tun'd Strings  
Battles and bloody Bickerings?

( 27 ) In's Cell, which eating Time had made.] The Original hath *montis exesi antrum*; where we may take notice of the different acceptions of the words *antrum*, *caverna*, and *spelunca*. As to the first, we find, according to *Ammonius*, αἴσθησις ἐστὶ τὸ αὐτοφύεον κελύκη, a spontaneous or natural Cavity. The difference between *caverna* and *spelunca* some make to be this, that the former is made by cutting into a Rock, the other an accidental formation of the Earth. Others will have the former to be natural, and the latter artificial, or the Work of Hands. So *Ammonius*, Σπήλαιον, τὸ χειροποίητον. Now which of these was this Cell of *Chiron*, *Statius* in 1. *Achilleid.* will best inform us, where he thus describes it:

————— *Demus ardua montem*  
*Perforat, & certo suspendit Pelion Arcu,*  
*Parte exhausta manu, partem sua rapatae aetate.*

————— The Hill the ample Cave  
Pierces, and *Pelion* on its sure Arch bears,  
Part wrought by Hand, part worn by Age appears.

Where we see the Poets Ingenuity hath united and reconciled the several Differences. This Cave was by the Antients called *antrum Pelethronium*: whence *Chiron* gain'd the Surname of *Pelethrius*, as the Cave its Denomination from *Pelethronius*, one of the ancient Kings of the *Lapithæ*, of whom *Pliny* and *Hygius* make mention.

\* *Achilles.*

Or

Or make <sup>28</sup> *Carystus*, rich in vein'd  
Marble, with various Colours stain'd ?

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Or <sup>29</sup> *Chalcis*, plac'd on a rough Shore,  
Where the swift <sup>10</sup> *Euripus* does roar ?

( 28 ) *Carystus*. ] A Maritim City of *Eubæa*, on the South of the said Island, at the foot of the Hill *Ocha*, looking to the *Myræan* Sea ; so called from *Carystus* the Son of *Chiron*, whence ( says *Stephanus* ) by *Theodoridas* it is called *Chironia*, famous for rich Quarries of Marble the most eminent and noted being that of a Sea-green colour, of which *Statius* ;

———— concolor alto

*Pena mari* ———

And elsewhere,

———— *gaudens fluctus æquare* ( or *fluctu certare* ) *Carystus*,

As *Salmasius* (*Notis in Jul. Capitolin.*) reads and corrects the Verse.

( 29 ) *Chalcis*. ] The chief City of *Eubæa*, seated upon the *Euripus*, at this day called *Negroponte*, by the modern Greeks *Egripus*, by the *Turks* *Egribis*, as *Leunclavius* affirms ; and so they call the *Euripus* upon which it is seated. Whence *Sponius* ( in his *Voyages* ) conceives the Original of that corrupt Name *Negroponte* to arise. For the *Franks* ( as he notes ) at their first coming into these Parts, hearing the Islanders say when they went to this Town, *Ἐἰς τὸν Ἐγρίπον*, i. e. to *Egripus*, from their misunderstood Dialect, and their corrupt pronuntiation thereof, clapping the last letter in *τὸν* to the beginning of *Egripus*, they form'd this Name *Negroponte*. Which seems to afford a better Original of the Name than that of the *Italians*, who call it *Nigroponte*, from I know not what Bridge of black Stone, which never was nor is now. to be found. The old *Chalcis* seems to be so called, according to *Stephanus*, from *Combe* the Daughter of *Afopus*, called likewise *Chalcis* ; or as he says, *στὰ τὰ χαλκουργεῖα*, from *Brass-Works* or *Founderies* there first set up : Or as *Bochartus* ( in *Chanaan* l. 1. c. 13. ) would rather have it from the *Phœnician* word *Chalakin*, which signifies to divide, *Quia mediæ spatium inter Chalcidem & Bœoticam impetu maris divisum est, & per angustiam scissum*, ( says he ) as *Sicily* from *Rhegium*, so called à *rumpendo*, which in Greek is *εγυλίαις*. *Stephanus* reckons up Four other Cities of the same Name ; one in the Territory of *Corinth*, another in *Ætolia*, a third in *Syria*, and a fourth in *Scythia*. See likewise *Sam. Tenullius* *Notis in Iamblic. Chalcidens* ; in *Nicomach. Arithm.* p. 63, 64.

( 30 ) *Euripus* does roar. ] A narrow Strajt of the *Ægean* Sea, running

running with a violent Eddy between *Baotia* and the Island *Ephusa*, at this day called *Stretto di Negropente*, famous for its wonderful Tides, of which *Mela*, *Livy*, *Strabo*, *Pliny*, *Suidas*, have written, but diversly; some reporting it to flow and ebbe six times, some seven, some no less than fourteen times in 4 hours. But no better Account can be given hereof, than what is delivered by a late Learned Jesuit *Paul Babin*, in a Letter of his inserted by *Sponius*, in his *Voyage into the Levant*, and confirmed by his own experience. According to whom the *Euripus* is said to have two sorts of Tides, the one regular and common with the Ocean, the other irregular and extraordinary, of which he gives this following Table, respecting the several Phases of the Moon, viz.

*From the first day of the New Moon to the eighth following it is regular; from thence (beginning with the first Quarter) to the thirteenth day it is irregular, flowing 12, 13, or 14 times, and as often ebbing in 24 hours. From thence (about Full Moon) to the twentieth day following it is regular again. Then commencing with the last Quarter to the twenty sixth day it continues irregular; after that, reassuming its regular Course. So that in every Moon there are reckoned 11 days of irregular, and 18 or 19 days of regular motion.*

Of the Cause of this strange Effect, partly proceeding from Winds, partly from the Influence of the Moon and Eddy-like Motions of the Ocean's intercepted Waters in that narrow Strait, see the Observations of the most Learned Doctor *Isaac Vossius*, in *Melan*, l. 2. c. 7. p. 211. More satisfactory far than the pretended Demonstration which the too forward Critique, *Tanaquil Faber* in the 14th Epistle of his first Volume would obtrude upon his Reader.

Or shelter in <sup>31</sup> *Calydna* find,  
Easily reach'd by any wind?

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( 31 ) *Calydna*. ] An Island seated by *Strabo* near *Tenedos* in the *Ægean* Sea. *Hesychius* places it not far from *Rhodes*: so called according to *Stephanus* from *Calydnus* the Son of *Cælus*. Others make two Islands of that Name, among whom *Lycophron* in *Cassandra*, who from them brings the Snakes that murder'd the Sons of *Laocoon*: as *Quintus Smyrnaeus* likewise, lib. 12. who makes yet but one Island of it, and calls it *Calydna*: and *Eustathius* (*ad Iliad. 2.*) says it was called *Calydna* plurally, as *Thebe* and *Athene*: being likewise called *Calymna* and *Calymnia*, famous for excellent Honey, according to *Ovid. Met. l. 8.*

— *Fecundaque melle Calydnæ;*

Whence *Mel Calydnium* and *Calymnium*.

Or

Or <sup>32</sup> *Gonoessa*, which ne'er fails  
 Of stormy Blasts and bustling Gales?  
 Or to <sup>33</sup> *Enispa* shall we steer,  
 Which *Boreas* angry Breath doth fear?  
 For Sea-girt <sup>34</sup> *Peparethos* stand, 169  
 Which lies 'gainst <sup>35</sup> *Aete's* pointed Land?

( 32 ) *Gonoessa*. ] A City of *Perrhibea*, according to *Stephanus* *Hom.* II. 2. and *Eustathius* upon him makes it a Promontory of *Pellene*, or a City there seated, calling it *αἰωνίω Τροχόσσω*, *altam Gonoessam*. By reason of which situation it is ( as our Author adds ) much exposed to Winds and Tempests. *Pausanias* in *Corinth.* calls it *Gonussa*, and makes it a City seated above *Siryon*; and in *Achaic.* will have its true Name to be *Donussa*, telling us that *Pisistratus*, or whoever was employed by him in collecting the scattered Verses of *Homer* together, through Ignorance corrupted its Name. *Lycophron* mentions it *ad vers.* 869. upon which his Commentator *Tzetzes* makes it a City of *Thessaly*, and adds, that there was a Lake of the same Name in *Sicily*, to which *Melampus* in his wandering Course was driven.

( 33 ) *Enispa*. ] A City of *Arcadia*, according to *Stephanus*, and ( as he adds ) by some made to be a City of *Cletois* or *Phocis*, mentioned by *Homer* *Iliad.* 2. where he calls it *ἠνισπασσα* *Ἐνίσπασσα*, which *Statius* (*Thebaid.* l. 4. ) hath imitated, where it is by him called *Ventosa Enispe*. *Pausanias* in *Arcadica* writes, that it was by some reported to have been an Island in the River *Ladon*, as *Statis* and *Rhipe* were; but he censures it for a very Erroneous Opinion. *Strabo*, l. 8. writes, that both *Enispa* and the other two were long before his time so utterly ruined, that no remains of them were possibly to be found.

( 34 ) *Peparethos*. ] An Island in the *Aegean* Sea, one of the *Cyclades* over against the Coast of *Magnesia*, as *Strabo*, l. 3. & 9. places it. *Pliny*, l. 4. c. 12. places it over against Mount *Arbos*; *Arbos* ( says he ) *ante se habet insulas quatuor, Peparethum cum opido, quondam Evuenum dictam*, for the noble Wine it yielded. It is by *Ovid.* *M. t.* l. 7. celebrated likewise for its fertility in Olives in this Verse;

—nitidaque ferax *Peparethos* *Olivæ*.

It is by *Niger* called *Lemene*, by *Castaldus Saragino*, by others *Opulo*. But part of its old Name seems yet to adhere to it; for in the vulgar *Nautical Tables* it is called *Peperit*; according to *Ferrarius* and *Baudrand*.

( 34 ) *Aete's*

( 34 ) *Attic's pointed Land.* ] In all the Latin Originals the Verse is thus read :

———— *Attica pendens Peperethos ora.*

by an unexcusable Error (as *Gronovius* censures it) as inconsistent with Geographical Exactness. This *Debruius* long since observed, and therefore instead of *Attica*, supposes it might be better read *Atia*, from *Atre*, a Promontory and City of *Magnesia*, of which *Stephanus* in voce *Atia*. Where he likewise adds, that *Demetrius* remembers by that Name the Region and Shore by Mount *Athos*, over against which and *Magnesia*, Geographers place the Island of *Peperethos*. Which Conjecture grounded upon fair probability we have follow'd in our Version.

Or seek <sup>35</sup> *Eleusis* through the Deep,  
Where <sup>36</sup> silent Festivals they keep?

( 35 ) *Eleusis.* ] A Maritime City of *Attica* seated between *Magara* and *Portus Piræus*, so called *διὰ τὴν τῆς Δημήτρως ἑλάνων*, *ab adventu Ceresis*. For *Ceres* in search after *Proserpina* came thither, and was kindly received by *Celeus*; in requital of which she shew'd to his Son *Triptolemus* the way of sowing Corn. Though others report it was so called from *Eleusis* or *Eleusinus* the Son of *Mercury* and *Daira*, Daughter of *Oceanus*; whom some will have to be the Father of *Triptolemus*. At this day it is called *Sepstima*, as *Sophianus* testifies, or *Lepstina*, or *Lephtina*, as *Sir Geo. Wheeler*, in his *Travels*. By others *Guadalema*. See *Adimari* his Notes upon his *Italian Pindar Olymp. 9.* and famous for the Temple of *Ceres*, where the *Eleusinian* Mysteries were celebrated, built by *Itynus*, and (as *Strabo lib. 9.* reports) capable of as much Company as any Theatre.

( 36 ) *Silent Mysteries.* ] The *Eleusinian* Rites and Ceremonies were *ἄσις ἑρμῆος* called *Mysteria*, and observed with so great secrecy, that it was Death for any one to reveal them, as is manifest by the Story of *Diagoras Melius* his being for divulging them condemn'd by the *Athenians*, who offered a Talent of Gold to any to kill him, and Two Talents to such as should bring him alive to Judgment. Of which *Suidas* in voce *Διαγόρ.* &c. Hence they are called *Silent Mysteries*, the particular Description whereof the Reader may find in *Maurusius*, who hath written expressly upon that Subject, as *Petrus Castellanus* in *Ἑρμῆος*, and *Jo. Fajoldus* in his *Græcorum Mysterum Ἱερολογία*.

Or

Or Ajax his <sup>37</sup> true Salamine?  
 Or <sup>38</sup> Calydon, by a wild Swine 170  
 His furious Mischiefs fam'd? Or make  
 For <sup>39</sup> Bessa and <sup>40</sup> Scarphe, where the Lake-

( 37 ) Ajax his true Salamine. ] The *Salamis* or *Salamine* here meant is an Island near the *Athenian Coast*, with a City of the same Name, here called *Ajax his true Salamine*, to distinguish it from the *Salamine* built by his Brother *Teucer* in *Cyprus* during his Exile. For as *Valerius Patarc.* tells us, *Teucer non receptus à patre Telemono, ob sequitatem non vindicata fratris injuria*, ( he means the Affront given by *Ulysses* about *Achilles* his Arms, the occasion of his Death ) *Cyprum oppulsus, cognominem patrie sue Salaminis constituit.* Which *Cyprian Salamine* is by Authors called *Ambigua*, quia habitandum non tam Salaminis fecit, says *Gronovius Observ. l. 1. c. 3.* the *Attick Salamine* being the true Country of *Ajax*. And therefore by *Manilius* and *Lucan* ( as well as by our Author here ) the Epithet *Vera* is given to it by *Horace*, to the other that of *Ambigua*, in these Verses, *Od. 7. l. 1.*

certus enim promissis Apella  
 Ambigua tollere novam Salamina futuram.

ApoHo certainly in a new Land.  
 Promis'd ambiguous Salamine should stand.

The Island was antiently ( according to *Strabo* ) called *Scirus*, *Cychoera*, and *Pityussa*. The modern Name ( as *Ferrarius* from the Authority of *Sophianus* reports ) being *Colouri*.

( 38 ) Calydon. ] A City of *Ætolia*, which *Sponius* conceives to be the same with *Galata*. Others think it to be, where the Ruins appear of a Town not far from *Missalongia*. Where *Diana* was worshipped by the Name of *Laphria*, who incens'd against *Oeneus* for his neglect in sacrificing to her, sent the *Calydonian Boar* to waste his Country, slain by *Melager* and *Atalanta*, of which see the Fable in *Ovid Met. l. 8.* *Pausanias in Arcad.* reports, that the two great Tusks of this Boar were kept in the Temple of *Minerva* in *Alea*, a Town of *Arcadia*, and were from thence by *Augustus Caesar* transported to *Rome*, one of them being extant in his time half an Ell in length.

( 39 ) Bessa. ] A Town of the *Locrians*, mention'd by *Homer Il. 2.* so called ( according to *Strabo, l. 9.* ) as being seated in a heathy Plain.

( 40 ) Scarphe. ] Another City of the *Locrians*, seated upon a higher ground, so call'd ( according to *Strabo* ) in regard the Fields

Fields and Country about it were thick beset with Woods and Fruit-Trees. Whence *Casaubon* upon that place affirms the true Name to be *Tarphē*. For *Tarphē* and not *Zarphē* signifies *densitas sylvarum*. Of which Conjecture of his he is much opinated; and maintains the former Name to be an inveterate Error of the antient Copies. *Strabo* in the same place likewise reports, that in his time it was called *Pharygā*, and that *Juno* had there a Temple, and was thence called *Juno Pharygā*. He adds further in his First Book, from the Authority of *Demetrius Calatianus*, that it was almost totally ruined by an Earthquake. But it seems some Reliques thereof are yet remaining, and call'd *Boudoniza*, according to *Meletius*, apud *Ferrarium*.

Like <sup>41</sup> *Titareffus* with dull Waves  
Creeping along, the Vallies laves?  
Or shall we at the last set down  
In <sup>42</sup> *Pylos*, aged *Nestor's* Town?

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( 41 ) *Titareffus*.] Or, as the *Greeks* write it, *Titareffus*, a River of *Theffaly*, qui & *Orcus*, says *Vibius Sequester*. *Strabo* likewise (lib. 7.) writes, that it was antiently call'd *Europus*. It rises from the Mountain *Titarus*, and falls into *Peneus*, and by reason of the oily thickness of its Waters, mingles not with it, but swims upon it; *Quem Stygiā palude crescere quidam autumant*, adds *Vibius Sequester*; thus described by *Lucan. Pharsal. l. 6.*

*Solus in alterius nomen cum venerit unda  
Defendit Titareffus aquas; lapsusque supernè  
Gurgite Penei pro siccis utitur arvis.  
Hunc fama est Stygiis manare paludibus omnem,  
Et capitis memorem fluvii contagia vilis  
Nolle pati; superūnque sibi servare timorem.*

Thus rendered by *Mr. Tho. May*:

*Alone his stream pure Titareffus keeps,  
Though in a different-named Flood he creeps;  
And, using Peneus as his Ground, he flows  
Above: from Styx; they say, this River rose,  
Who, mindful of his Spring, scorns with base Floods  
To mix, but keeps the Reverence of the Gods.*

( 42 ) *Pylos*.] A City of *Messenia*, in *Peloponnesus*. Of which Name *Strabo* and *Stephanus* reckon Three Towns, whereof two seated upon the Sea-coast. One in *Elis*, at the foot of the Mountain

Mountain Crabs; another in *Messania*, near *Coryphasum*; a third in *Arcadia*; all in *Peloponnesus*. Every of which, the respective Inhabitants boasted to be the Country of *Nestor*. But the *Nestorian Pylus* was the *Messenian*, which was likewise call'd *Nelea*, by *Pausanias*; by *Ptolemy*, *Abarinus*; by *Stephanus*, *Coriphastum*; by *Suidas*, *Spaferia*; Its modern Name, according to *Sophianus*, being *Novarino*; according to *Niger*, and the *Italian Nautical Tables*, (*Tafte Lenuclario*) *Zonichia*.

43 *Pharis*, 45 *Jove's Pisa*, 46 *Elis* see,  
 47 Adorn'd with Wreaths of Victory?

43 *Pharis*.] A City of *Laconia*, mentioned by *Homer*, in his *Catalogue*, or second Book of the *Iliads*, destroy'd, as *Pausanias* writes, by the *Lacedaemonians*, in the time of *Teleclus*, Son of *Archelus*, and Grandson of *Agefilus*.

44 *Jove's Pisa*.] A City and Fountain, in the *Olympic Plains*, where *Jupiter* had his Temple, which *Hercules* intending to destroy, was prohibited by *Apollo's Delphian Oracle*, in these words, Πάτερ μήδ'α Πίσην, &c. *Pisa Patri cura*, &c. here therefore call'd *Jove's Pisa*, chiefly in regard of the *Olympick Games* there exercised. Which Honour was the occasion of its Ruin; for contesting with *Elis*, about the jurisdiction of celebrating the said Games, the incensed *Eleans* wrought at last its Destruction; of which, see *Pausanias*, l. 5. & 6. *Strabo* (l. 8.) writes, that some made a doubt, whether there ever were such a City as *Pisa*, but allow'd of the Fountain of that Name, which, in his time, he says, was call'd *Bisa*. See yet the contrary evinc'd by *Pausanias* in *Eliac. Poëter*. where he asserts, that there was such a City as *Pisa*, and so call'd from *Pifus* its Founder, Nephew of *Aeolus*; or from *Pisa*, Daughter of *Endymian*, though destroy'd in his time; the Ground where it stood turn'd into Vineyards; and therefore I cannot but doubt the Truth of what *Adimari* in his learned Declarations upon his *Italian Pindar*. (Od. 1. *Olymp.*) writes, that it is at present call'd *Longanico*. And that the *Pisans* of *Peloponnesus* erected the City of that Name in *Baly*, not far from *Ligorn*. See the same made out by *De Noris*, in his *Genotaph. Pisan. Dissert.* 1. p. 2. & 3.

45 *Elis*.] A City in the Region so call'd, not far from *Olympia*, which, though *Seneca* here makes to be coeval with the time of the *Trojan War*, yet *Strabo* (lib. 8.) affirms the contrary, and says, it was not built in *Homer's* days, but long after, that is, after the time of the *Persian War*. He asserts likewise, that all those Places in *Peloponnesus*, which *Homer* mentions, were not Ci-



ties, but Regions, inhabited by several small *Pagi*, or Boroughs, out of which the Cities, bearing the Names of the several Regions, were afterwards collected, into *ἑὶς ἑὶς ἑὶς* *HAUS*; &c. And after this manner (says he) the Inhabitants of the several *Pagi*, or Boroughs, in the Region of *Elis* congregated themselves into one City of the same Name.

(46) *Adorn'd with Wreaths of Victory.*] That is, the Crowns gain'd by the Victors, in the *Olympian-Games* there celebrated. These Crowns were of Olive-Branches, yet not of every kind of Olive-Tree, but of that only, which was called *αἰθρα*, i. e. *Oleaster*, or the Wild Olive. In process of time, they came to be of Gold; of which see particularly *Pascalius, de Coronis, l. 6. c. 18, 19, & 20.* to spare the mentioning of ancient Authors, which *Thraquel* (in *Alex. ab Alex. l. 5. c. 8.*) will point out to the more inquisitive Reader. And here *Seneca* again seems to speak proleptically, and by way of Anticipation. For *Strabo* (*lib. 8.*) affirms, that these Games were not in use in the time of the Trojan War, nor this manner of crowning the Victors then practis'd, and that *Homer* makes no mention of them; those by him mentioned being only Funeral-Games, or such like solemn Exercises.

Let any Winds our Canvas fill,  
And bear us to what Lands they will, 180  
So we poor Wretches <sup>47</sup> *Sparta* miss,  
That bred the Bane of *Troy* and *Greece*;  
So we at least from <sup>48</sup> *Argos* run,  
So we the proud <sup>49</sup> *Mycena* shun.

(47) *Sparta.*] The principal City of *Laconia*; called likewise *Lacedaemon*, the Birth-place of *Helena*, at this day called *Myfisbra*, whose modern condition see described by *Monfieur de Guilletiere*, in his *Lacedaemone Ancienne et Nouvelle.*

(48) *Argos.*] There are three Cities of this name. The first, *Argos Peloponnesiacum*, the chief City of *Argia*, at this day called *Argo*; the second *Argos Amphiloebium*, in *Epirus*, at this day *Anfioleha*; the third, *Argos Pelagicum*, at this day vulgarly called *Ar-miro*. The first is that which is here meant. See *Orselow* in *The-saur. Geograph. & Ferrar.*

(49) *Mycena.*] A City of *Argia*, so called, from *Mycenas*, the Son of *Sparto*, or *Mycens*, the Daughter of *Inachus*, as some will, or from *Mūna*, the Pommel of *Perseus* Sword-hilt falling off there; or from *Mūna*, signifying likewise a Mushroom, which *Perseus* pulling up, there gush'd out a Spring of Water, with which

which he quench'd his Thirst. Upon which accident he there built the City, and called it *Mycene*, as *Pausanias* writes; or from *Muxhou-dus*, because *Io*, when turn'd into a Cow (as *Stephanus de Urbibus*) there first low'd; the Birth-place of *Agamemnon*; at this day called *Agios Adriano*, according to *Sophianos*; by *Niger, Choria*; by *Thevet, Grebini*, as *Ortelius* testifies; by others *Damata*. See *Aless. Adimari*, his *Italian Notes* upon *Pindar*, in *Od. 4. Pyth.*

So we in <sup>10</sup> *Neritos* ne'er plant,  
Shorter and narrower the <sup>51</sup> *Zant*.  
So we ne'er reach the treacherous Bay,  
And Shoals of <sup>52</sup> rocky *Ithaca*.

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(50) *Neritos*. ] An Island not far from *Ithaca* and *Zant*, of which *Virgil. Æneid 3.* makes mention in these Verses;

— Medio apparet factu nemorosa Zacynthos,  
Dulichiumque Sameque & Neritos ardua saxis.

Its self the woody *Zant* in mid Seas shows,  
*Dulichium*, Same, rocky *Neritos*.

There was a Mountain of the same Name, in *Ithaca*, of both which *Strabo* speaks, *lib. 10.* citing the Authority of *Homer*.

(51) *Zant*. ] An Island in the *Ionian Sea*, lying against the Western-Coast of *Peloponnesus*, near the entrance of the *Sinus Corinthiacus*, anciently called *Zacynthus*, from *Zacynthus*, the Son of *Dardanus* ( according to *Stephanus* ). *Pliny* likewise affirming, that it was before that called *Hyrie*. Its length ( according to *Baudrand, in Ferrar.* ) is reckoned 25 Miles, its breadth 20. its circumference 60.

(52.) *Rocky Ithaca*. ] It is noted ( says *Gryphander, de Insulis* ) that the Poets, when they speak of small and stony Islands, call them *Rocks*, *Sive quis scopulis suis munita, sive quia rem extenuant, & contemptius de ea loquantur* : So *Virgil. Æn. l. 3.*

*Effugimus Ithaca scopulos, Laertia regna.*

*Cicero, de Orator. 1.* speaks very undervaluingly of the City so called, when he describes it to be *in asperrimis scopulis, seu nidulum, officam*. This Island is in circuit about 25 Miles, inhabited only by Exiles and Pyrats; now vulgarly called *Val de Compare*. Yet *Sponius*, in his Voyages into the *Levant*, says it is call'd *Jatacho*; the *Levant-Seamen* at this day call it *Cephalogna piccola*; distant about Six or Seven Miles from *Dulichium*, or *Thiaki*, as the *Modern Greeks* now call it. X 2 Who

” Who, *Hecuba*, can tell thy Fate?  
 ( Of Queens the most unfortunate ! )  
 What servile Hardships shalt thou try?  
 Where, or in whose Dominions dye?

( 53 ) *Who, Hecuba, can tell thy Fate?* ] *Hyginus, de Fabulis* c. 111. writes, that *Hecuba*, in her passage by Sea, through Impatience of her Grief; threw her self over-board into the *Hell-sport*, and was transform'd into a Bitch: The Fable arising from the Acerbity and Rage of her Sorrow, which caus'd her to curse and revile all she met with, especially of the *Greeks*. To which *Plautus* ( in *Menecchmo* ) alludes, *Act, 5. Scen. 1.*

*Hecuba* ( quod tu nunc facis )  
 Omnia mala ingerbat, quem quem aspexerat,  
 Itaque adeo jure capta appellari est Canis.

*Hecuba* us'd ( as now thou dost ) to load  
 With snarling Curses all she met; for which  
 She justly gain'd the Name of a curs'd Bitch.

being ston'd to death by the *Thracians* in *Cherronesus*, and a Tomb erected for her in the place, bearing the Title of *Kuuds σῆμα*, or the *Bitches Monument*, which *Pliny* places in *fronte obliquâ Mastusia*. ( a Promontory of the *Thracian Cherronesus*, over against *Sygaum* ). *Strabo*, between the City *Dardanus*, and *Abydos*, over against the Mouth of the River *Rhodius*, in the same *Cherronesus*: *Solinus*, upon the Promontory of the *Asian Sigæum*; but falsely, as is observed by his learned Exercitator *Salmasius*. *Cedrenus* ( in *Histor. Compend.* ) reports, that she was ston'd to death on Ship-board, by *Ulysses* and his Companions, and thrown into the Sea, near the Promontory *Maronea*, which, from that Accident, they call'd *Cynossena*. *Suidas* ( in *vocæ Kuuds σῆμα* ) writes, that *Ulysses*, coming to the Cape *Maronea*, and being prohibited by the Inhabitants from taking such Necessaries as he wanted, landed his Men, and encountred with them, where *Hecuba* exercising her bitter and inveſſive Language, was ston'd to death by the Soldiers, who there buried her, calling the place, The *Bitches Monument*. . . *Ovid. Metam. lib. 14.* tells us yet the Story otherwise, which there see. *Julus Pollux* ( *lib. 5. c. 5.* ) conceives this *Kuuds σῆμα* to be rather the Monument of some famous Dog: of which he gives several Instances, as of *Atalanta's* and *Kaushippus* their Dogs, in *Calydon* and *Salamine*; and *Gargæus*, *Geryon's* Dog, in *Spain*, who had their Monuments so called. Which Conjecture seems not to displease the incomparable *Observer* upon *Antiq.*

## ACT IV. Scene I.

HELENA, ANDROMACHE,  
HECUBA, and POLYXENA.

*Helena.*

WHEREVER *Hymen* is unfortunate,  
On whom Sighs, Mourning,  
Blood and Slaughter wait,  
There *Helena's* a fit *Auspex*,  
forc'd t' extend

The Woes of ruin'd *Troy* beyond their End. 5  
False News of *Pyrrhus* Nuptials I must bear,  
Gems, and *Greek* Habits for his Bride to wear.

( 1 ) *Helena's a fit Auspex.* ] The Antients in contracting, or solemnizing Marriages, were directed therein by the flight of Birds, or Augury: and the Person that perform'd the Auguring Office was call'd *Auspex*. The *Romans* were very observant hereof for a long time; and though at length, they left off the Custom of Augury, yet they still retain'd the Office of *Auspices*. Of which thus *Cicero*, *De Divinat.* l. 1. *Nihil fere quondam majoris rei, nisi auspicio, ne privatim quidem, gerebatur; Quod & nunc Nuptiarum Auspices declarant, qui re omisit, nomen tamen tenent.* Wherefore *Helena* is here not unaptly introduc'd to be *Auspex*, at the unfortunate and tragical Marriage of *Polyxena*: She being by *Lycophron* (*Ad Vers.* 512.) compar'd to the Fowl call'd *Crex*, — *toro pessima semper Avis* (to use the Words of *Propertius*) which we in English call *Daker-Hen*, being a Water-Fowl, held to be most un luckily ominous in Augury, especially as to Nuptials: Upon which, see his Commentator *Tuetzes*, *Canterus*, *Meursius*, and *Doufa* in *Propert.* l. 4. *Eleg.* 5.

Whilst (circumvented by my treacherous Wife)  
 I *Paris* Sister of her Life beguile;  
 And beguil'd be she. " 'Tis a Courtesie  
 " Unprepossess'd with fear of Death, to dye: 10  
 Why doubt'st thou to perform thy Task? " On  
 those

" The Guilt of inforc'd Crimes lies, who impose.  
 Thou Female Glory of the \* *Dardan* Race!  
 Heaven now begins to shew a friendlier Face  
 To the Afflicted; does a Mate provide, 15  
 Such as not *Priam* could in all *Troy's* Pride.  
 For thee to lawful *Hymen's* sacred Rites,  
 The Chief of the *Pelasgian* Name, invites,  
 Who rules wide *Thessaly*: Thee <sup>2</sup> *Tethys*, all  
 The watry Powr's, thee, hers will *Thetis* call, 20  
 The Seas mild Empress! *Pyrrhus* marry thee,  
 Thou Niece to *Peleus* shalt, and *Nereus* be.  
 Put off these sad, and festive Habits take,  
 Unlearn thou Captive art, and Captive make.  
 Thy Hair frightfully staring, recommand 25  
 To order, by some <sup>3</sup> curious Dressers Hand.

\* To *Polyxena*.

( 2 ) *Tethys and Thetis.* ] *Tethys* and *Thetis* were two distinct Poetical Deities, *Tethys* being reputed the Daughter of *Calus* and *Tellus*, and Wife of *Neptune*, or *Oceanus*, by whom she had *Doris*; *Doris* by *Nereus* had *Thetis*, who by *Peleus* had *Achilles*. So that *Thetis* was Grandchild to *Tethys*; as is manifest by this of *Catullus*; speaking of *Peleus* ( in *Epithalam.* )

*Tene Thetis tenuit pulcherima Neptunine !*  
*Tene suam Tethys concessit ducere Neptem ?*

Thee take did *Thetis* loveliest *Neptunine* !  
 Thee did to wed her Niece *Tethys* design.

See, in further confirmation of this, *Apollodorus*, l. 1. c. 2.

( 3 ) By some curious Dresser's Hand. ] The Antients were very exact

exact in this piece of Formality. The Instruments they used in setting out of the Hair may be collected from *Scaliger* upon *Festus*, in voce *Cnaſon*. Where we find *Cnaſon* to be *Acus qua malier caput ſcalpit*. *Scaliger* thereupon noting, that *Duplex eſt Acus ornatrix; cum altera quæ caput ſcalpunt quæ diſcerniculum dicitur. Altera quæ crines ſcunt & ſuſtinent. quam Græci ἄλαμψον καὶ οὐκείρα vocant; Latini etiam Fiſulam,*

This chance may raiſe thee to a better State;  
 Captivity hath made ſome fortunate,

*Andromache.*

Was this then only wanting to our Woes?  
 This? To rejoyce, when *Troy* in Aſhes glows?  
 O time for Nuptials fit! But who denies, 31  
 Or doubts to wed, when *Helen* does adviſe?  
*Helen* the Bane, the Ruin, and the Peſt  
 Of either Nation; See theſe Graves! where reſt  
 Their valiant Chiefs! Theſe Fields! 'Bout which  
 are ſpread 35  
 The bared Bones, ſad Reliques of their Dead.  
 Theſe, theſe, thy Marriage ſcatter'd, with a flood  
 Of *Europe's* beſt, and *Asia's* braveſt Blood;

( 4 ) *Helen.*] It may not perhaps be altogether impertinent in this place to ſay ſomething of the Name of *Helen*, which ſeems to be derived from the Accident of her Birth, her Mother being deliver'd of her ἐν ἑλῶσι, in *Palude*, as *Ptolemaus Hephæſtion*, l. 4. *Nov. Hiſtor.* reports; her proper Name being *Echo*, which ſhe gain'd from her notable cunning, in counterfeiting the Voices of others. Of which *Homer*, as cited by the ſaid *Ptolemaus Hephæſtion* ſays:

Πάριον Ἀργίον φωνῶν ἰσχυρὸν ἀλόχεισιν.

*Argivum uxorē imitata eſt vocibus omnes.*

She was likewiſe, as the ſame *Hephæſtion* writes, call'd *Leona*.

( 5 ) *Europe's beſt, and Asia's braveſt Blood.*] The Antients in the Partition of the Earth's Globe, allow'd of no more than Two Diviſions, that is, of *Asia* and *Europe*. And to this Opinion

seems *Theocritus* or *Moschus* to allude, in that *Idyllium* (attributed to them both) entitled *Europa*; in the beginning of which it is said,

Τῆς Ἰστανόφρονος ἐπιμαχούσης Ἰμῶν  
 Φοίνικος θυγατρὸς ἐν παλάτῃ Εὐρώπῃ  
 Βίβουτ' ἠπείρας δὴαὶς ἀπὸ τοῦ μάρμαρος  
 Ἰστανόφρονος Ἀντιμισθῆς.—

*Europa Phoenix Child, a Virgin yet,  
 Alone in a high Chamber taking rest,  
 Beholds two Countries that for her contest,  
 The Asian and her Opposite.—*

Mr. Stanley.

And *Horace* takes up what is there hinted at in his Ode to *Galatea*, l. 3. where he describes the Fable of the *Tyrian Europa*, concluding,

Τῆς Ἰστανόφρονος  
 Nomina duces.

Part of the Earth's bisected Sphere  
 Thy Name shall bear.

But though this be the general opinion of all Poets, as well *Greek* as *Latin*, there are those yet who will not have *Europa* to take its Name from that fabulous Original; but from *Europus*, the Son of *Egius*, first King of the *Sicyonians*, a small City in *Peloponnesus*, which from him was called *Egiolia*. This *Europus* his Son, a stirring and ambitious Prince, having given his Name to the Mountain *Europus*, and the City *Europa* within the Province of *Macedonia*, afterwards extended his Name to the then only second, most pleasant and most flourishing Division of the Earth's Globe. And that long before the time of the Fable of the *Syrian-Jove* rap't *Europa*. The *Sicyonian* Kingdom being erected not more than Eleven Years after the *Affyrian* or *Babylonish* Monarchy; about the Year of the World 1890. and the Rape of *Phenix*, or *Agenor's* Daughter *Europa*, not happening till about the Year from the Creation 2606. as may be seen (not to trouble the Reader with further Authorities) in *Brietius* his curious and concise Chronology, Tom. I. and *Buns* his Annotations on *Cluverius* his Geographical Introductions.

Whilst

Whilst thou at ease saw'st both thy Husbands  
 fight,  
 Careless on which the Victory should light. 40  
 Go then, and for these Wedding Joys prepare!  
 For Nuptial Lights and Torches never care;  
*Troy's* Flames with those supply. Now *Troades*  
 The Marriage Rites of *Pyrrhus* solemnize  
 As they deserve; that is, with Tears and Cries. 45

*Helen.*

Though mighty Grief no Curb, no Reason knows,  
 But oft hates those are shavers in its Woes;  
 Yet 'fore a partial Judge can I defend  
 My Cause; who suffer more than you pretend.  
*Andromache* for *Hector*, *Hecuba* 50  
 For *Priam*, freely mourns, I closely pay  
 My conceal'd Sighs for *Paris*. 'Tis severe,  
 Hateful and sad, a servile Yoak to bear.  
 Yet that have I endur'd, these Ten Years past.  
 Your Household Gods are sack'd; *Ilium* laid wast.  
 To lose ones native Land, is a sad Curse;  
 To fear, like me, without Relief; yet worse.  
 A fellow-sufferance does your Woes assuage.  
 'Gainst me, the Victors both, and vanquish'd rage.  
 Whom you must serve, Chance yet hath scarce  
 design'd, 60  
 I'm sure, without a Lot, a Lord to find.  
 You'll say I was to *Troy* the cause of War,  
 And her sad Ruin. - Take what you infer,  
 To be a Truth; if you can prove that e'er  
 A *Spartan* Ship me to your Coasts did bear. 65  
 But



But if by *Phrygians* I a Prize was made,  
 And to her Judge a Gift by *Venus* paid,  
 Excuse then *Paris*. For our Cause, 'twill come  
 Fore a rough Judge; it waits *Atrides* Doom.  
 But now, *Andromache*, thy Plaints laid by 70  
 A while, to bow this resolute Virgin try.  
 I scarce can hold from Tears. —

*Andromache.*

The thing is sad  
 That *Helen* weeps for; it must needs be bad.  
 But wherefore weeps she? say! What new De-  
 ceit?

What Mischiefs plots *Ulysses*, that grand Cheat?  
 Must from *Idean* Rocks the Maid be cast?  
 Or from this Tow'r, or yond' Clifts, into vast  
 Seas hurl'd? where with his crook'd and ragged  
 side

Lofty *Sygaum* does imbay the Tide? 80  
 Speak! What beneath thy Looks sly Vail is laid?  
 No ill, but's less, than *Pyrrhus* to be made  
 To *Priam* Son in Law, and *Hecuba*.

What Pains; what Torments, must we suffer? say!  
 For this from our Woes Sum may well be spar'd;  
 To be deceiv'd. To dye, w'are all prepar'd,

*Helen.*

Would Heav'n, the Gods Interpreter had doom'd  
 Me to have dy'd; and at *Achilles* Tomb

By

By *Pyrrhus* furious Hand t'have fall'n ! <sup>6</sup> *That I*  
 With thy sad Fate, *Polixena* ! might vye, 90  
 Whom *Thetis* Son (t'his Grave first Victim made)  
 Demands for Spouse in the *Elyfian* shade.

*Andromache.*

See how great Joy does her high Soul express  
 At her declar'd Death ! Royal Robes and Dress  
 Now she assumes, now yields t' adorn her head ;  
 To dye she *Marriage* thinks, but *Death* to wed.  
 Her aged Mother yet at the Report,  
 Is Thunder strook ; nor more can Grief support,  
 With this Surcharge oppress.—Courage ! recall  
 Your Life and Spirits, Madam ?—On how small  
 A Thread hers hang !—How little will suffice  
 T' ease *Hecuba* of all her Miseries !  
 She breaths, and comes t' her self again : —I find  
 Death to the miserable is unkind.

*Hecuba*

Yet lives *Achilles* to the *Phrygians* Woe? 105  
 Yet does he plague us? Is he still our Foe?

( 6 )

*That I*

With thy sad Fate, *Polixena*, might vye. ] She had her Wish;  
 tho not so early ; for she dy'd a Death, not yet so sudden nor so  
 honourable : But being return'd with her Husband *Menelaus*, from  
*Troy* to *Sparta*, she was forced to fly from thence by *Nicostratus*,  
 and *Megapenthus* natural Sons of *Menelaus*, and betake her self to  
*Rhodes*, under Protection of *Polyxo*, or *Polypo* (Widow of *Tlepole-  
 mus*, King of that Island) her Kinswoman ; who resenting the  
 loss of her Husband in the *Trojan* Wars, occasioned upon her ac-  
 count, order'd her Women to seize upon her, coming out of  
 a Bath, and to hang her up on an Oak, to perpetuate the Memo-  
 ry of which act, the *Rhodians* erected a Temple, to which they  
 gave the Name of *Helena Dendritis*. See *Pausan.* l. 3.

316 TROADES.

O *Paris* feeble Hand! his very Grave  
 And Ashes thirst our wretched Blood to have:  
 Once me a happy Troop of Children round  
 On every side enclos'd; enough I found 110  
 T' impart to all my Kisses; nor could tell  
 'Mong such a fair and numerous Issue, well  
 How to divide a Mother. Now, there's none  
 Left me but this, my sole Companion,  
 My Joy and Comfort in Affliction 115  
 This, this poor Girl; the last Remain of all  
*Hecuba's* Race! she only lives to call  
 Me Mother. — Leave hard-temper'd Soul my  
 Breast!

And this one Funeral after all the rest  
 Remit at length to me. \* She changes hue, 120  
 A show'r of Tears does her pale Cheeks bedew.  
 Rejoice dear Child! gladly *Andromache*,  
 Gladly *Cassandra* thus espous'd would be.

*Andromache.*

We, we poor Wretches, *Hecuba*, are most  
 To be deplor'd; who must on Seas be tost, 125  
 Now here, now there, and God knows whither  
 hurry'd?  
 She's † happy; by Fates destin'd to be bury'd  
 In her own Native Land.

\* To *Polyxena*.

† *Polyxena*.

( 7 ) *She's happy, &c.* ] The Author seems to have taken this  
 from *Virgil* ( as he from *Euripides* in *Troad.* ) where ( l. 3. *Ætidi.* )  
*Andromache* thus speaks:

TROADES.

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O felix una ante alias Priamæia Virgo!  
 Hostilem ad Tumulum Trojæ sub manibus altis  
 Jussa mori; quæ fortibus non pertulit ullos,  
 Nec vihoris Heri tetigit Captivæ Cubile.  
 Nos Patriâ incensâ, diversa per Æquora velle, &c.

O thou of Priam's Daughters the most blest!  
 Who under Troy's high Walls felt Death's Arrest  
 At thy Foes Tomb! not drawn by Lot, or led  
 Captive, to touch a conquering Master's Bed.  
 We, our Town burnt, thro' diverse Seas are born, &c.

*Helen.*

You'd grieve yet more 129  
 Did you but know what Lot's for you in store,

*Andromache.*

Is of my woes yet any Part unknown?

*Helen.*

The Captives Dooms th' impartial Urn hath shown.

*Andromache.*

Whose Slave am I? Whom must I master call?

*Helen.*

Unto the Syrian Youth, by Lot you fall.

*Andromache.*

Happy Cassandra! whom Prophetic Rage 135  
 And Phœbus from the Lot does disengage.

*Helen.*

She's Agamemnon's Prize.

*Hecuba.*

*Hecuba.*

Is *Hecuba*

By any sought for ?

*Helen.*

You a short-liv'd Prey 140  
Are to *Ulysses*, 'gainst his Will, become,

*Hecuba.*

O who could be Dispenser of a Doom  
So cruel and tyrannical ! that brings  
Queens to be Slaves to those that are not Kings ?  
What God does so unluckily dispose 145  
Poor Captives ? What stern Judg, unto our Woes  
Weight adding, does so little understand  
To chuse us Lords ? and with a rigorous Hand  
Deals such cross Fates to Wretches ? What dire Lot  
T' *Achilles* Arms does *Hector's* Mother put ? 150  
Given to *Ulysses* ! — Now indeed distress'd  
I seem ; with all Calamities oppress'd.  
I shame at such a Lord, not Servitude.  
Must he then who *Achilles* Spoils indu'd,  
Have *Hector's* too ? And must the barren, small,  
And Sea-girt *Ithaca* give me Funeral ?  
Lead, lead, *Ulysses*, when you please ; no stay  
I'll make, but follow thee, my Lord. And may  
My own Fates follow me. No Calms assuage  
The angry Seas, let them with Tempests rage.  
May Wars, Fire, mine and *Priam's* Miseries  
Pursue you ; and till those Plagues come, suffice  
It,

T R O A D E S.

319

It, this is sure: *You have your Lot; I yet  
Have rob'd you of all hop'd-for Benefits.*

But see, with a precipitated pace  
Where *Pyrrhus* comes? with Fury in his Face. } 165  
*Pyrrhus*, why stop'st thou in thy bloody Race? }  
Sheath in this Breast thy Sword: let Death in fine  
*Achilles* Father-in-law and Mother join.

Go on thou Murderer of the Aged! On! 170

This Blood fits thee: to Execution  
Drag hence a Captive Wretch: And by so vile  
Abhor'd a Slaughter, Gods above defile,  
And Ghosts below.—What, shall I pray for you?  
Seas to such dismal Sacrifices due. 175

On your whole Fleet, your thousand Ships, like  
Curse

Fall, I wish that shall carry me, or Worse.

C H O R U S.

*Of mix'd Trojans, comforting themselves by their  
Community of Sorrows.*

**T**O those that Mourn, 'tis sweet Relief,  
When Nations Sorrows eccho to their  
Grief.

Less felt is that Afflictions Sore 180

Which numerous Sharers mutually deplore.

Sorrow is like Infection; loves to obtrude

It self upon a Multitude.

And counts it some Content,

Not singly to lament. 185

There none denies to bear that Fate

All suffer under: in a common Wo

None

None thinks himself unfortunate,  
Tho he be so.

Take hence the Happy, lay the Rich aside, 105  
Whose Gold and fertile Acres is their Pride;  
The Poor will raise their drooping Heads. There's  
none  
Miserable but by Comparison.

To those by great Calamities o'ertook  
'Tis sweet to see none wear a chearful Look. 195  
Sadly that Man his Fate bewails,  
Who in a *Private Vessel* fails;  
And naked, helpless, and forlorn,  
Sinks in the Port to which his Course was born.  
Storms and his Fate he bears with even mind,  
Who sees a thousand Ships before him drown'd,  
And all the Shore scatter'd with Wrecks does find,  
Whilst Waves by *Corus* dash'd 'gainst Rocks re-  
found.

*Phrixus* for *Helle's* single Loss complain'd,  
When by the *Gold-sheec'd Leader of the Flock* 205  
They both were took

( 8 ) *In a private Vessel.* ] In this manner, *Titus* first, afterwards *Trajan* punished the false Informers and Calumniators of their Times, by putting them into an empty Vessel alone, without any help or Companion, and so exposing them to Sea; OF which *Pliny* in *Panegy. ad Trajanum*. Vide etiam *Cassiodor. in Saec. pag. 36.*

( 9 ) *Phrixus for Helle's single loss complain'd.* ] The Fable of *Phrixus* and *Helle*, as deliver'd by *Apollodorus*. l. 1. is this; *Athamas* the Son of *Eolus* had by his first Wife *Nephele* Two Children, *Phrixus* and *Helle*. Afterwards repudiating *Nephele*, he married *Ino* the Daughter of *Cadmus*, and by her having Children, *Ino* persuaded him to make away *Phrixus* and *Helle*, that so they might not prejudice the Inheritance of her Children. But this Delight being

being discover'd by *Nephele*, she gave to *Phrixus* a Ram, whose Wool was of Gold, and could speak, presented her by *Mercury*. This Ram promis'd to free them from the threaten'd Danger, by transporting them on his Back through the Ait. This Offer they accepted of. But coming to the Strait running between *Sigeum*, and the *Thracian Chersonesus*, *Helle* fell from his Back into the Sea, which from thence was call'd the *Hellepont*. *Phrixus* being carried safe to *Colchis*, where he sacrific'd his Deliveter to *Jupiter Phœnixus*, and made a Present of his Fleece to *Aetes* his Father-in-Law (whose Daughter *Chalcippe* he had married) and hung the Fleece on an Oak in a Grove consecrated to *Mars*.

( 10 ) *The Gold-Fleece's Leader of the Flock, &c.* ] *Seneca* doubtless respected this place of *Mænilius*, l. 4. Speaking of the *Celestial Ram*,

*Adserit in cubes Pontum, quæm viscera ipsæ  
Virgine delapsa, cum fratrem ad littora suavit,  
Et minus deservit obitus, dorſumque levare.*

Seas he asserts, which once he conquer'd, when  
The Sister lost, the Brother safe to shore  
He brought; and griev'd the Load made less, he bore.

What *Mænilius* applied to the Ram, *Seneca* more suitably transfets to *Phrixus*.

(Brother and Sister) on his Back.

And she in Mid-Seas fell a helpless Wrack.

" *Deucalion* yet and *Pyrrha*, both refrain'd  
From Tears, when they the swelling Sea beheld,  
And nothing but the Sea that swell'd; 211  
Of *Loſt Mankind*, all that remain'd.

( 11 ) *Deucalion yet and Pyrrha.* ] *Deucalion* was the Son of *Prometheus*, and his Wife *Pyrrha*, Daughter of *Epimetheus*, *Prometheus* his Brother, his Cousin-German; and were the only Persons that escap'd the great Inundation which happen'd in *Thessaly*, in the 3185 year of the *Julian* Period, and 1529 years before the Birth of our Saviour, in the time of *Cranæus*, being King of *Athens*, as the Learned *Selden* ( in his *Canon. Chronic. on the Marmor. Arundel.* ) hath computed it. See the Fable in *Ovid: Metamorph. l. 1.*

Y

But



But these sad Meetings, these our mutual Tears  
 Spent to deplore our miserable State,  
 The Fleet, which ready now to sail appears 215  
 Will strait dissolve and dissipate.  
 Soon as the Trumpets hasty Sound shall call  
 The Mariners aboard, and all  
 With favouring Gales and Oars for Sea shall stand,  
 When from our Sight shall fly our dear-lov'd Land:  
 What Fears will then our wretched Thoughts sur-  
 prize, 221  
 To see the Land to sink, and the Sea rise?  
 When *Ida's* tow'ring Height  
 Shall vanish from our Sight;  
 The Child shall then unto its Mother say, 225  
 The Mother to the Child, pointing that way  
 Which tends unto the *Phrygian* Coast;  
 Lo! yonder's *Ilium* where you spy  
 Those Clouds of Smoke to scale the Sky.  
 By this sad Sign, when all Marks else are lost,  
*Trojans* their Country shall descry.

## Act V. Scene I.

NUNCIUS, ANDROMACHE and  
HECUBA.

*Nuncius.*

**O** Horrid, cruel, curf'd Fates! what Crime  
Hath bloody *Mars* yet feen in ten years  
time  
Like fad or barbarous! where fhall I  
begin?  
With your Woes, Madam? Or yours, Aged  
Queen?

*Hecuba.*

Whofe Woes foe'er you tell, they're mine; each  
Breaf  
Bears its own Griefs, but mine's with all oppreff;  
The univerfal Sorrow: None can fay  
He's wretched, but he's fuch to *Hecuba*.

*Nuncius.*

The Virgin's facrific'd, and the Youth caft  
From the Tow'rs Height: both Brave yet to the  
laft.

Y z

*Andr<sup>o</sup>*

*Andromache.*

Relate the Series of their Deaths: declare  
 This double Tragedy: I long to hear  
 The Sum of all my Griefs. Speak then and show  
 Th' intire Complement of all my Wo.

*Nuncius.*

' *A Tow'r yet stands*; All now that's left of *Troy*,  
 Whence, bearing in his Arms his Age's Joy,  
 His little Grandson; *Priam* us'd to view  
 His Troops, and order what those Troops should  
 do.

Thence (when brave *Hector* in that glorious Fight  
 What time the routed *Greeks* he chac'd in flight  
 With Sword and Fire) to young *Astyanax*  
 The old King show'd his Father's valiant Acts.

(4) *A Tower yet stands, &c.* ] This was part of the *Scæan Gate*, famous in the *Trojan Story* above the other five (for *Troy* had six Gates) viz. the *Antenorian*, the *Dardanian*, the *Ilian*, the *Catumbrian*, the *Trojan*, and the *Scæan*; which last, some will have so called *quia in læva urbis parte sita*. And *Vitruvius* uses the Word *Quædã*, for *non directã*; the *Latins* by the Word *Scæda* expressing the same thing, i. e. *obliquus, sinistrã, læva*, respecting its situation or position, *quod in sinistra parte urbis esset*, says *Philander in Vitruvium*, l. 1. c. 5. as is before immediately hinted. Some from the Fatality of the Place, of *sinistrus Consultations* there had by the *Trojans*. *Strabo*, l. 13. conceives it be a *Thracian Name*, as *Scæus Amnis, &c.* and others conceive it so called from its Builder: *Servius* in 3. *Æneid.* derives the Name, *ἀπό τοῦ ἐκλυδοματός, i. e. Tentorio aut Tabernaculo*; because the sepulchral Monument of *Laomedon* was placed over it: which Etymology of *Servius*, tho' approved of by *La Cerda*, is yet by the Learned *Monf. Bachellet*, in his excellent (and not vulgarly known) Commentaries upon *Ovid's Epistles*, censured for a very extravagant one.

This

T R O A D E S.

325

This noted Tow'r, once our Walls cheifest Grace,  
(Now a curs'd Rock, and a deserted Place)

Huge Crowds of Soldiers with their Troops sur-  
round.

25

A Seaman scarce to guard the Fleet is found.

All thither flock : To some a Hill does lend

From far an open Prospect : Some ascend

The rocky Cliffs; and there, eager to see,

On Tiptoes stand. Some climb this neighbouring  
Tree,

30

Some that: Th' adjoining Woods tremble to bear

The numerous Spectators. Some here are

Climb up steep Precipices. Some bestride

Ridges of half-burnt Houses. Others ride

On pieces of the broken Wall: And some 35

To see his Son's Death, get on *Hector's* Tomb.

*Ulysses* proudly stalksthrough all the Throng,

As way was made; leading in's Hand along

The Princely Youth, who makes no sluggish stop

In this sad March; but gaining the Tow'r's top, 40

Thence, here and there, with an undaunted Gest,

Casts round his angry Eyes: Of some fierce Beast,

As a young tender Cub, not able yet

To tyrannize with murdering Fangs, does threat,

And vainly snarls, and snaps, and swells with

Rage;

45

The Princely Captive on this lofty Stage

Like Courage shows; and from all Hearts does

force

Compassion, ev'n *Ulysses* feels Remorse.

He weeps not yet, for whom all else shed Tears.

Now whilst *Ulysses* (as \* enjoin'd) prepares 50

\* By *Calchas*,

His

His solemn Speech ; and with set Pray'rs invites  
The cruel Gods to those more cruel Rites,  
He nimble of his own accord leaps down  
Amidst the Ruins of his State and Town.

*Andromache.*

What \* *Colchian*, or what wand'ring *Scythian*, †  
Or † *Hyrca*n, bordering on the *Caspian* Main,  
That knows no Law, would such an Act have  
dar'd ?

‡ *Cruel Busyris* butchering *Altars* spar'd

\* See the Notes upon *Medea*.

† See the Notes upon *Hippolytus*.

( 2 ) *Cruel Busyris*, butchering *Altars*. ] *Busyris* was supposed the Son of *Neptune* by *Libya* or *Lysianassa* Daughter of *Epaphus*, and to have been King of *Egypt* ; who, in a time of nine years Drought, was advis'd to sacrifice a Male Guest to *Jupiter* as a means to avert the impending Famine, whereupon he made the first Sacrifice of him who gave the Advice, which was one *Thasius* a *Cypriah* Augur ; and yearly continued to offer the like abominable Sacrifice. Whence *Virgil* in 3. *Georg.*

— *Quis aut Eurythoea durum  
Aut illaudati nescit Busyridis aram :*

Being, for this his inhumane Cruelty, slain by *Hercules*, as *Apollodorus* l. 2. and *Hyginus* in *Fab.* testifie. Some suppose this to have been the same *Egyptian Pharaoh* who published the bloody Edict of murdering the *Jewish* Male Children. Which see discuss'd by the Learned *Jo. Ger. Vossius* de *Origin. Et progress. Idololatr.* l. 1. *Strabo* yet, l. 17. confidently avers there was never such a Man or Prince ; and *Diodorus Siculus* ; *Bibl.* l. 1. affirms, that the word *Busyris* signifies no other in the *Egyptian* Language, than the Tomb of *Osyris* ; at which it was usual yearly to sacrifice Strangers that were red-Hair'd, of which Colour was *Typhon* his Enemy ; whence grew the ground of the Fable. I find yet a *Kitig*, or Tyrant rather of that Name in *Egypt*, who flourish'd near the time when *Moses* and *Jehoua* led the *Israelites* towards the Land of *Canaan* ; who built

the City of *Bufris*, so called after his own Name; where he had a stately Palace, which he polluted with the barbarous Sacrifices of human Guests inhumanly offer'd on his bloody Altars. Whom, *Hercules* coming into *Egypt*, and invited by him to his treacherous Court, slew at his first approach, together with his Son *Amphidamas*, by him bred up in his tyrannical Impieties, and *Chalbes* the Priest by him made use of in those execrable Sacrifices. See *Jo. Bisselius, in Decad. Illustr. Ruinar. Tom II. p. 97.*

Yet Childrens Blood; nor ever *Diomed*  
 ' *His Horses with the Flesh of Infants fed.* 60  
 Who'll take thy Limbs and give them Funeral?

*Nuncius.*

What Limbs could there be left by such a Fall?  
 His Bones were crush'd to pieces; nor one  
 Grace,

Or Mark was left in Body or in Face  
 Resembling his illustrious Father: All 65  
 Were utterly defac'd by the sad Fall.

His Neck was broken. His Head 'gainst a Rock  
 Encount'ring, dash'd his Brains out with the  
 Knock.

Nought but a shapeless Trunk he lay.

( 3 ) *With the Flesh of Infants fed.* ] It is fabled that *Diomed* fed his Horses with Mens Flesh. But this ( as *Paraphatus* truly censures it ) is a very ridiculous Fiction; for Horses delight not in humane Flesh, but in Hay and Provender: And therefore the ground of the Fable, according to the said *Palephatus*, seems to be this. That *Diomed* was a great Breeder and Feeder of Horses, as well for Military Service as Agriculture; in maintenance of whom he greatly wasted his Estate; for which reason his Friends said that his Horses were ἀνδροφάγος, *Men-Devourers.*

*Andromache.*

Ev'n so 70

Too like his Father.

*Nuncius.*

From this Scene of Wo  
The *Greeks* next, (weeping yet for what they'd  
done)

To act another Crime as barbarous run,  
In haste t' *Achilles* Tomb; whose farther side 75  
\* *Rhetean* Waves beat with a gentle Tide.

Th' Extreams to that oppos'd, a Champaign  
Ground

Invests; in th' midst of which a Vale is found,  
From whose low Edge a hilly Ridge ascends,  
And 'bout it like a Theatre extends. 80

The Shore is cover'd with the numerous Prefs.  
Some think this done in order to release  
Their Navy's stop; some look on the Design  
As meant t' extirpate all *Troy's* Hostile Line.  
Most of the giddy Vulgar seem to hate 85  
The Act, they come to see and perpetrate.  
*Trojans* attend too; and with fearful Eyes  
Expect the last of all *Troy's* Tragedies.

( 4 ) *Rhetean*, &c.] *Pliny*, *Solinus*, and *Seneca* place *Achilles* his Monument on the *Rhetean* Promontory; But against the Authority of *Strabo*, and Poetical Story; by whom, (as by *Lucian* in *Charonte*,) it is seated on the *Sigean* Promontory. See *Salmafius* in *Solinum*, p. 869. and *Dr. Vossius* in *Melan.* p. 98.

When

When strait, as at our solemn Marriage Rites,  
 In head of all, are born the Nuptial Lights: 90  
 Next *Heleo*, at the Bride's sad *Pronuba*,  
 Comes with dejected Mein; whilst *Phrygius*  
 pray

So may *Hermione* wed; and so may she  
 Return'd with Shame to her first Husband be.  
*Trojans* and *Greeks* are both with Horror strook,  
 When forth the Princess comes; with submissive  
 Look,

But Cheeks that dy'd in modest Blushes shine,  
 More beautiful in this her sad Decline.  
 As *Phæbus* seems to cast a sweeter Light  
 Now near his Set, when the approaching Night  
 Invades the Confines of the doubtful Day. 101

The vulgar Minds are lost in strange Dismay;  
 Who (as their Custom is) always commend  
 Those who are going to their fatal End.

Her Beauty some, others her Youth as much. 102  
 Some the sense does of her chang'd Fortune touch.  
 All her high Spirit praise; that Death dares meet.  
 Fearless she out-steps *Pyrrhus*; whilst to see't,

( 5 ) *So may Hermione wed.* ] *Hermione* was very unfortunate in her Marriage. She was first, according to *Sophocles* (in *Tragedy*: *Hermione*, now lost, but cited by *Eustathius*) *Euripides*, and *Ovid*, espoused to *Orestes*; according to *Homer*, to *Pyrrhus*; to both of whom she was alternately Wife, as the Power and Interest of either Husband prevailed. During whose Conteſts she led a most unquiet and melancholy Life. See to this purpose *Eustathius* in 4. *Odysse*. *Euripides* in *Tragedy*. *Orestes*. & *Ovid*, in *Epistle* *Hermione ad Orestes*. It is reported by the Scholiast of *Pindar*, that after the death of *Pyrrhus* and *Orestes*, she was married to *Diomedes*, and with him immortaliz'd by the favour of the Gods, according to the Testimony of *Ibicus*, cited by the said Scholiast.

Some



Some quake, some pity, some admire. Now come  
 To the Land's Point, *Pyrrhus* his Father's Tomb  
 Ascends; nor does the stout *Virago* shrink 111  
 Or draw one Foot yet back, tho at Death's brink,  
 But with a stern Look, *Pyrrhus* to provoke,  
 Turns to receive the Sacrificing Stroke.  
 Pity at once, and Wonder all Minds fill, 115  
 Seeing her so brave, and *Pyrrhus* slow to kill.  
 Soon as his Hand into her tender Breast  
 Had forc'd the murdering Steel, a full Stream  
 press'd  
 Of bubling Gore through the large Wound : nor  
 dy'd  
 Her Courage yet : she fell as tho she try'd 120  
 T'oppress *Achilles* in his Grave, and force  
 The Earth to lye yet heavier on his Corse.  
 Both sides, the *Phrygians* and the *Greeks* lament :  
 These tim'rously, their Sighs those louder vent.  
 This was the Order of the Sacrifice. 125  
 Nor on the Grounds hard Surface stagnant lies,  
 Or floats in streams the sacrificed Blood;  
 The thirsty Grave soon drank up all the Flood.

*Hecuba.*

Go, go ye *Greeks* ! now seek your Homes a-  
 gain,  
 With your wing'd Fleet securely plough the  
 Main,  
 The Royal Virgin, and the Youth are slain. 131  
 The War's now ended. — Would my Life were so.  
 Where shall I bear this Burden of my Wo?

How

How quit my Deaths<sup>6</sup> vivacious *Remora*?  
 For whom shall I my Tears sad Tribute pay? 135  
 For my Girl? Grand-son? Husband? Country  
 lost?

Or for all these at once? or my self most?  
 Whose only Wish is Death. Cruel! thou hy'st  
 To murder Infants; to young Virgins fly'st:  
 Each where mak'st hast to kill: But me alone 140  
 Thou fear'st; and shun'st, though all Night call'd  
 upon

'Mid'st Fire and Sword:—Nor Rage of hostile  
 Pow'rs,

Nor Flames, nor Ruins of *Troy's* falling Tow'rs,  
 One poor old Woman could dispatch. How nigh  
 To thee yet (*Priam!*) when thou fell'st, stood I?

*Nuncius.*

Away to Sea, ye Captives! Now unmor'd  
 The *Greek* Fleet hoises Sail: Hast, hast aboard.

(6) *Vivacious Remora.* ] Not unelegantly *Pliny* reckons among  
 the Misfortunes of Life, that of *Senectæ in penam vivacis.*

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F I N I S.

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## Advertisement.

**T**HIS Tragedy having shewn the utter Subversion of the Trojan Empire; and final Extirpation of all its Royal Race; I held it not amiss to subjoin to it Coluthus his short and not unelegant Poem of the Rape of Helen, the original Cause of all those Tragical Disasters: Whence the Reader may take occasion to infer, how sad a Load of Calamity a Lascivious and Dissolute Prince, by the Pursuit only of his Illicit Pleasures, may bring upon himself, his Country, State and Family.

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THE





P. 333.

RAPE OF HELEN

M. V. Gault Sculpt.

THE  
RAPE  
OF  
HELEN,

Out of the *Greek* of

*COLUTHUS.*

---

Englified by

*Sir Edward Sherburne, Knight.*

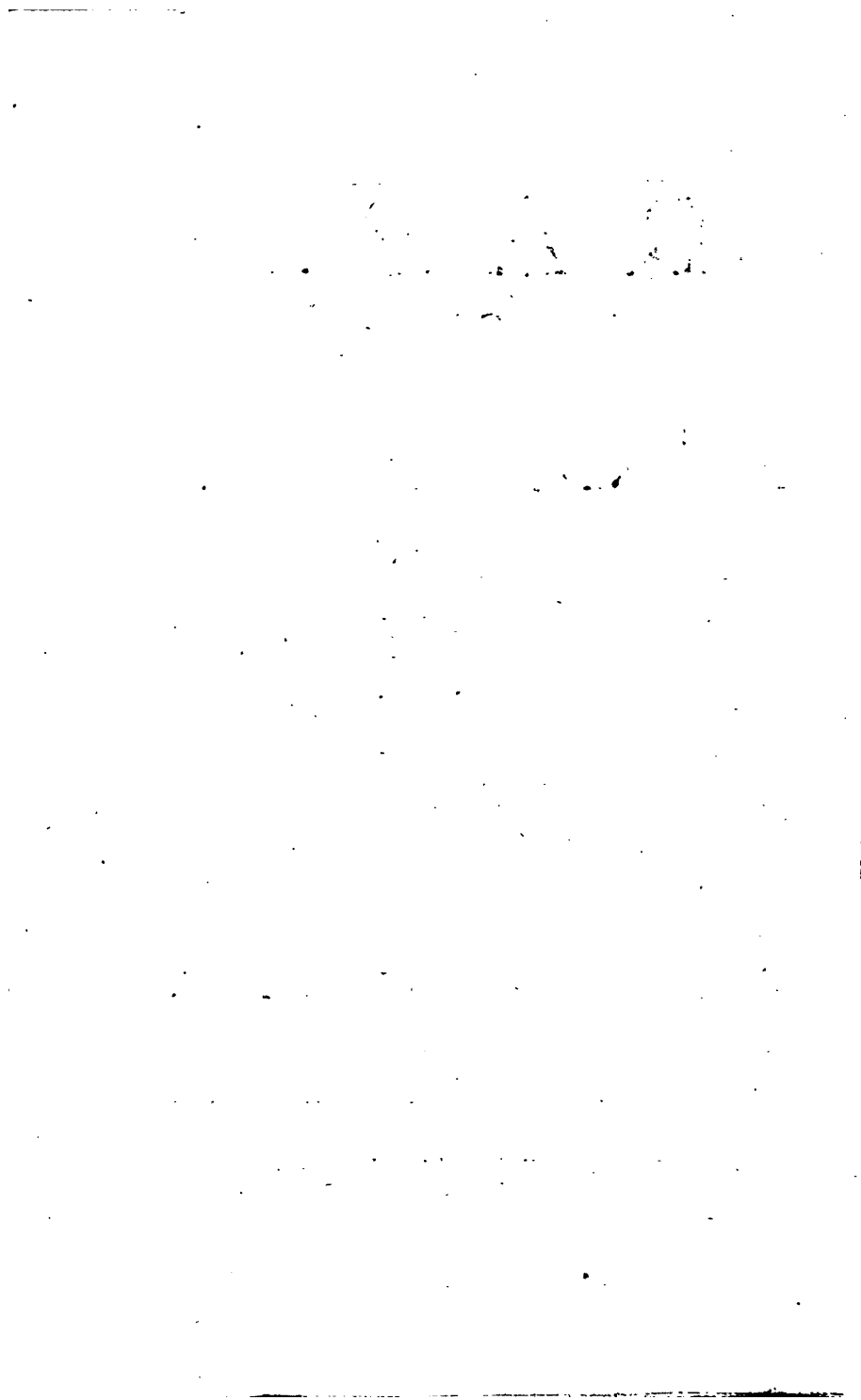
WITH

ANNOTATIONS.

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LONDON: Printed in the Year 1701.



# ANNOTATIONS

Upon the

# TITLE.

**T**HE Rape, &c.] Not to be taken in the common accep-  
tion of the word : ( for *Paris* was more courtly than to  
offer, and *Helen* more kind-hearted, than to suffer such a Vio-  
lence ; ) but rather for a transporting of her (with her consent)  
from her own Country to *Troy* : which *Virgil* seems to insinuate  
in the first Book of his *Aeneid*, where he speaks to *Achates* to bring  
him from the Fleet, amongst other Presents for *Dido*, a rich Veil ;  
once,

*Ornatus Argivæ Helenæ, quos illa Mycenis  
Pergama cum peteret, inconcessisq; Hymeneos  
Extulerat, &c.*

Greek *Helen's* drefs, which she from *Sparta* brought,  
When *Troy*, and lawless Marriages she sought.

Where the word *peteret* is to be applied as well to *Hymeneos* as  
*Pergama*, and implies that the quitting of her Country, and go-  
ing along with *Paris*, was an Act she desir'd as well as consented  
to, as *Donatus* ( in 6. *Aeneid*. ) hath rightly observed ; and thus  
much the ensuing Poem makes good.

But the occasion of this her Rape is diversly reported : *Herodotus*  
writes, that *Paris* did it in a meer bravery of Knight-Erran-  
ty, following the Examples of the *Cretans*, *Phœnicians*, and the  
*Argonauts*, in the Rapes of *Europa*, *Io*, and *Medea*. *Dionysius Cretensis*,  
and others, report, that being sent Embassador unto the *Grecian*  
Princes to negotiate for the Release of his Aunt *Hesione*, or  
( according to *Plutarch*, in *Vita Homeri* ) ἑλληνικῶν βίω μαθεῖν ἀργου-  
σῶν, i. e. to learn *Greek* Fashions ; and being kindly entertained



# 336 ANNOTATIONS

at *Sparta* in the Court of *Menelaus*, he in his absence solicited his Queen, and having won her Consent, carried both her and her Two Kinswomen, *Clymene* and *Æthra*, away with him to *Troy*.

Οὐκ ἐς ἔννεμόνδ' ἄλγος ἔτ' ἔδ' ἔβας Ἐννέμον' εὐφραλέως,  
Οὐδ' ἴκω Πύρραυον Τρῶας.

But she, in neat-built Ships (as falsely Fame Gives out) ne'er sail'd, nor e'er at *Ilium* came,

Says *Stesichorus*, in his Recantation, after he had been struck blind for slandering *Helen* (with a Matter of Truth) as *Plato* in *Phaedrus*, and *Pausanias* in *Lacon*, make mention. *Euripides* likewise in her Tragedy (though elsewhere he be of another Opinion) makes her not to be rapt by *Paris*, but convey'd into *Ægypt* by *Mercury*, and there kept in safe Custody by *Proteus*: and that a Cloud in her likeness was only transported by *Paris* to *Troy*: which *Menelaus*, after the end of the *Trojan Wars*, brought away with him, but being driven (in his Return) upon the Coast of *Ægypt*, lost there his cloudy *Helen*, and recovered the true one by the means of *Theonoe*, *Proteus* his Daughter.

But this is over-born by the general Stream of all Poetical Relations, which say, (and our Author here goes along with the Tide) that *Helen* was assign'd to *Paris*, as

Δάξον τὰς Ἀφροδίτας  
Ὅτ' ἀπὸ κλυβαλαίου δέξοντ'  
Ἦξεν Πάλλαιδ' ἴων, ἴδω.  
Μορφαί δ' ἑκόντες ἔλθον.

*Euripid. Iphig. in Aul.*

The Gift of Venus, when she near  
The Fountain clear,  
Wish Pallas, and the Wife of Jove,  
For Beauty strove.

Upon which score he is said to have undertaken a Voyage to *Sparta*, and from thence to have brought her away with him to *Troy*. Which occasioned those fatal and lasting Wars, so celebrated by *Homer* in his *Iliads*, to which this ensuing Poem; seems as if were a Prologue or *Preludium*.

There be those yet who think her not worth the Honour of so famous a Contention; and *Hoicklin* (in *Prolegom. ad Apollon.*) saith in plain terms, that *Homer* might be ashamed to make that the Argument of his Work, nor will believe that any Man could be such

Upon the T I T L E. 337

such a Wittal, as to seek by force to regain one to his Bed that had so notoriously wrong'd it. Tho' this Example wants not Seconds, if we may credit *Parthenius in Eroticis*. But hear we another Doctor's Opinion, with which we conclude :

*Olim mirabar, quod tanti ad Pergama belli  
Europa atque Asiae causa Puella fuit.  
Nunc, Pari, tu sapient, & tu, Menelae fuisti :  
Tu, quia ponebar ; tu, quia lentus eras.  
Digna quidem facies, pro qua vel obiret Achilles  
Vel Priamus, belli causa probanda fait.*

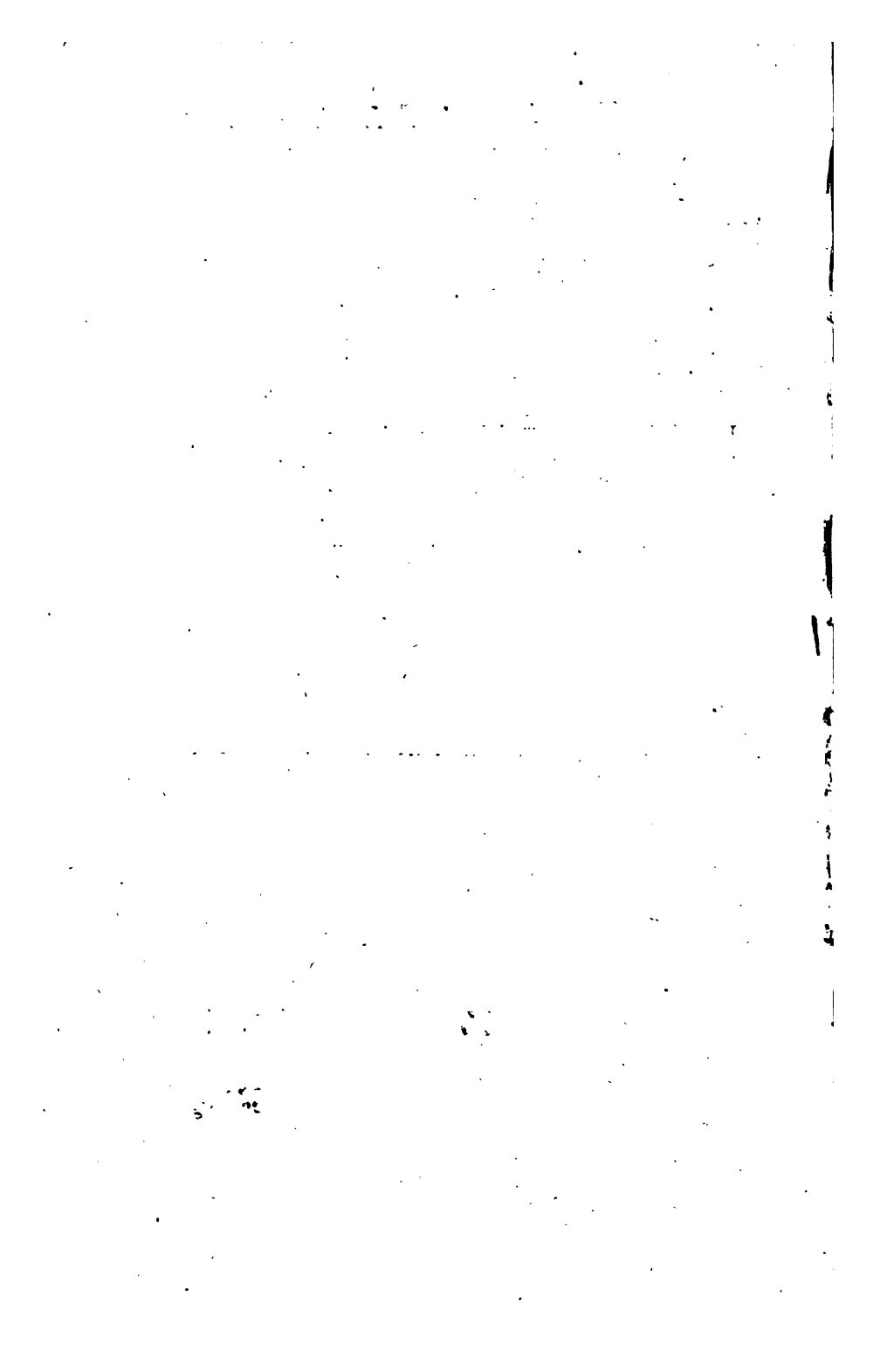
Propert. l. 2. eleg. 3.

I wonder'd once, that Troy's War, which engag'd  
Half the whole World, should for a Wife be wag'd.  
But now methinks both Princes I approve,  
This 'cause he fought, that 'cause he kept his Love.  
Worthy *Achilles*, worthy *Priam's* Life,  
Was such a Beauty: 'Twas a just brave Strife.

---

Z

THE



THE  
 Rape of *HELEN*,  
 Out of the *Greek* of  
*COLUTHUS.*

**Y**E <sup>1</sup> *Trojan Nymphs!* <sup>2</sup> *Xanthus* fair Pro-  
 geny!  
 Who on your Fathers Saids oft lay-  
 ing by

( 1 ) *Ye Trojan Nymphs, &c.* ] Not unlike that of *Callimachus*, *Hymn. in Delum.* Νύμφαι Θρασιίδες ποταμῶ Ἰ.Θ. where speaking of the Daughters of the River *Peneus*, he calls them *Thessalian Nymphs*; these were frequently invoked by the Poets, and were of divers kinds, as the *Naiades*, of all Waters in general; the *ὕδριαδες*, of standing Lakes or Pools; the *κρηνίδες*, of Fountains; the *ὀρεποταμίδες*, of Rivers; the *ἐπιονόμοι*, of Marishes; and the *ὑπερίδες*, of the Sea.

( 2 ) *Xanthus.* ] Was the most celebrated River of *Troas*, descending from Mount *Ida*,

"Ὁν Χάνθον καλεῖται Σίος, Ἄρδ' αὖτ' δὲ Σκαμάνδρον!

*Xanthus* by Gods, by Men *Scamander* call'd.

The first Name being given it, for that its Waters turn'd the Fleeces of such Sheep as drunk of it yellow as *Aristotle* ( in 3. *Animal.* ) hath recorded; taking the second Name from *Scamander* the Son of *Choribas* and *Demodice*, who, surpriz'd with Madness upon sight of the Mysteries of the Goddess *Rhea*, threw himself

## 340 The Rape of H E L E N.

immediately into it, and was there drowned, as *Plutarch*, in *Fluv. & Mons. Nem.* witnesses. There is another River likewise of the same Name in *Lycia*, of which *Homer*, *H.* 16. and *Callimachus* *Hymn. in Delum.* make mention. And a third in *Baotia*, so called, of which *Plutarch* in *Quaest. Graec. quaest.* 41. the *Trojan Xanthus* is at this day called *Simoetes*, as *Ortelius*, from the Authority of *Gnaestaldus* reports.

Your sacred <sup>3</sup> Hand-Sports, and Heads reedy  
Tires,  
Ascend to dance on *Ide* in mixed Quires;

( 3 ) *Sacred Hand-sports.* ] What our Author may mean by *ἱερὰ καλύπτια χερῶν*, I find not interpreted by any; yet, if not *Armlets*, as in our first Edition of this Piece we thought fit to render them, (which seem'd not unsuitably to answer to *σλαυγμων κρηδματα*); nor the curious Works of their Hands, of which *Philostratus* in *εἰχλῶν βρωτ.* nor some Musical Instruments, Cymbals or the like. I cannot think of any thing more genuine than some *Concha*, or Shells usually found on the Banks or Shores of Rivers, with which the Nymphs commonly made their Pastime; especially with the lesser sized ones, which, by reason of their being dedicated to *Venus*, were called *Sacred*. Of these they made Bracelets and Necklaces, nay Ornaments for the Collars of their Hounds; as is instanced by *Gratius*, in his *Κυνεγυρ.* in this Verse,

———— *Sacris conferta Monilia Conchis.*

Upon which see the learned *Vlitius* in his Notes. So the ingenious *Bonarelli*, in his excellent *Italian Pastoral*, *Phyllis of Scyros*, brings in the Shepherdess *Callis* relating how she was surprized on the Sea-shore, whilst she was gathering

———— *Le vergate Conchiglie*  
*Per intrecciare un bel Colare al Capro.*

— Various coloured Shells to deck  
A Collar she had made for her Kid's Neck.

The larger sort likewise (called by *Athenaus*, *Nautili* and *Trepfchrote*) reckon'd among the familiar Delights of young Virgins; which, at their time of Marriage, or years of Maturity, they offer'd to *Venus*. As in that Epigram of *Callimachus*, mentioned by *Athenaus*,

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*Athenis*, l. 7. c. 19. where *Selenus* is said to offer a *Couch* or *Shell*, which was sometime hers, to *Asinus*, who was honoured with the Title of *Venus Zephyritis*. Whence *Callimachus* calls the *Shell* *ἄσινος κούβητος* *Asinias*. See *Casaubon* his Remarks upon the said Passage in *Athenis*.

Quit your rough Flood ; and tell the *Phrygian*  
Swains 5

Just verdict : † How the Hills he left, the Main's  
New Toyls to undergo : His Mind what prest  
With fatal Ships both Sea, and Land t' infest ;  
Whence did that unexpected Strife arise,  
Which made a Shepherd judge 'twixt Deities:  
What was his bold Award ; how to his Ear 11  
Arriv'd the fair Greek's Name ; for you were there ;  
And *Paris* thron'd in *Ida's* shades did see,  
And *Venus* glorying in her Victory.

When tall *Thessalian* Mountains the Delights 15  
Witness'd of *Pelus* Hymenæal Rites,

( 4 ) —Who the Hills forsook,

*The Main's new Toils to undergo.*—] \* *ἄλλο ἔργον*, (tho elsewhere a simple *Periphrasis*) is here meant in opposition to the proper Acceptation of *ἔργα χτὶ τὰ ἰσχυρὰ*; *The Labours of the Earth*.

( 5 ) *Pelus Hymenæal Rites.* ] The Poets fabled, that *Pelus* the Son of *Æacus*, and Pupil of *Chiron*, married *Thetis* the Daughter of *Nereus*, in the Mountain *Pelson*, and that all the Gods did him the honour to grace his Nuptials with their Presence. The Ground of which Fiction the Scholiast of *Aristophanes*, in *Nubibus*, hath after this manner discover'd : So indulgent was *Chiron* to his Pupil *Pelus*, that he studied by all possible means to advance the Honour of his Name ; he therefore endeavour'd, and at last concluded, a Match betwixt him and *Philomela* the Daughter of *Actor* the *Myrmidon*, a Lady of incomparable Beauty ; but gave it out, that she was *Thetis*, whom, by *Jove's* Consent, *Pelus* was shortly to marry, and that all the Gods would descend to his Wedding in Showers of Rain ; whereupon having made choice of a Time, which by his Conjecture (as he was notably well vers'd that way) it was likely to prove very rainy, he appoints the Consummation of the intended Nuptials. And the Sea-

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son proving as he had foretold, the Rumour was verily believed by the ignorant Vulgar, and in succeeding Times by the Fictions of the Poets. From whence may be collected this further Moral; *Thetis* by Mythologists is taken for the *Water*, married by *Jupiter*, i. e. *Fire*, or *Calor naturalis* to *Peleus* or *Earth*, whence is produced Mankind (*πῆλυ πλάσασα*.) All the Gods came to their Wedding, because every Part of the Body is attributed to some particular Deity (as the Head to *Jupiter*, Eyes to *Minerva*, Arms to *Juno*, &c.) except *Erys* or *Contention*, because the Work itself subsists by Harmony and Agreement. *Fulgens.*

6 *Ganymed* Nectar at the sacred Feast  
By *Jove's* Command, fill'd out to every Guest;  
For all descended from celestial Race,  
That day; with equal Forwardness, to grace 20

( 6 ) *Ganymed Nectar at the sacred Feast,*  
By *Jove's* Command fill'd out to every Guest. ] This with some of the following Verses seems to be abstracted out of *Euripides* (in *Choro Iphig. in Aul.*) of which we have taken out some Part,

Τὶς ἀρ' ὑμῶναι⊕ διὰ λωτῶ λίσυ⊕  
Μετὰ τε φιλόχορον κιδάεας  
Ἐυείγισον δ' ἄσπ' ἑλαμῶσαν  
'Ἐσείων Ἰάχων, &c.

What was the Pleasure of that day,  
When *Hymen* on his Harp did play,  
And *Lybian* Ripe for Dances meet?  
The *Muses* too, with nimble Feet  
The Ground in golden Sandals prest,  
At happy *Peleus* Nuptial-Feast.  
Grac'd by the Gods! And sweetly sung,  
( Whilst *Pelion* with their Voices rung )  
The Praises of the Queen o'th' Seas,  
Fair *Thetis*, and *Æscides*.

Mean time, the *Phrygian Ganymed*,  
The furtive Pleasure of *Jove's* Bed,  
From golden Ew'rs brisk Nectar still  
Fast as 'twas quaff'd did freely fill.

Fair

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' Fair *Thetis* (*Amphitrite's* Sister) strove.  
 From Seas came *Neptune*, from the Heavens came  
*Jove*,  
 And <sup>8</sup> *Phœbus* from the *Heliconian* Spring,  
 Did the sweet Consort of the Muses bring.  
 Next whom, the Sister to the Thunderer 25  
 Majestick *Juno* came : Nor did the fair

( 7 ) ——— to grace ] Fair *Thetis* (*Amphitrites* Sister) strove. ] This *Dissys* *Cretensis* further explains (*de Bello Trojan.*) speaking of the Nuptials of *Peleus* and *Thetis* ; but with difference from our Author ; He making *Thetis* to be the Daughter of *Chiron*, and not of *Nereus*, and consequently not Sister of *Amphitrite*. And of this Opinion likewise is *Tzetzes*, *Chiliad*.

Ὀν Ἀχιλλεύς τῆ Θετιδῶ ἢ Πηλεὺς γένετο  
 Οὐ τῆς Θαλάσσης Θετιδῶ ἀλλὰ τῆς γυναικὸς  
 Ἦπερ τὴν ἢ Διδάχτειν χηρῶν φιλοσοφῶ.

*Achilles* was *Peleus* and *Thetis* Son,  
 Not *Sea-born* *Thetis*, but *another's* ;  
 That Daughter to the Learned *Chiron* was,

With which it may not seem unfit the younger Readers should be acquainted.

( 8 ) *Phœbus* from the *Heliconian* Spring. ] Contradicted yet by *Catullus*, in *Nupt. Pol.*

Inde Pater Divum, sancta cum Coniuge natisque  
 Advenit Cælo, se solum (*Phœbe*) relinquens  
 Unigenamque simul cultricem montibus *Hydri*,  
*Pelea* nam tecum pariter Soror asperniata est  
 Nec *Thetidis* tædæ voluit celebrare jugales.

*Jove*, with his Sacred Queen, and all his kind,  
 From Heav'n came ; *Phœbus* only left behind,  
 And his stern Sister to the Chace inclin'd.  
 For *Peleus* they both equally disdain'd,  
 And *Thetis* Nuptial Rites to grace refrain'd.



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*Phabus* or *Apollo* was always on the opposite side to the *Greeks*, and knew it would be his Fate to kill the Son of *Thetis*, *Achilles*, and might therefore forbear. 'Tis *Muretus* his Remark upon that Place of *Caesellus*.

9 *Harmonia's* Mother *Venus* stay behind ;  
 10 *Suada* went too, who for the Bride entwinn'd  
 The Wedding Garland, and Love's Quiver bare  
*Pallas*, from Nuptials tho' averse, was there ; 30  
 Aside her heavy Helmet having laid.  
*Apollo's* Sister, the *Eatonian* Maid,  
 ( Though wholly to the savage Chace apply'd )  
 Her Presence at this Meeting not deny'd.  
 Stern *Mars*, not such, as when his Spear he shakes,  
 But as when he to lovely *Venus* makes 36  
 His amorous Address (his Shield, and Lance  
 Thrown by ) there smiling mix'd in a soft Dance.

( 9 ) *Harmonia's* Mother *Venus*. ] *Harmonia* was the Daughter of *Venus* by *Mars* ; so *Hesiod* in *Theogonia*.

— *Kυθιερια φοβου ς δειμον εντραν*  
*'Αφροδιτα.*

*Bair Cytheraea, Terror, Fear,*  
 To *Mars* did with *Harmonia* bear.

Of which the Scholiast renders this Reason. In regard that the Breaches and Ruines which are made in Cities by the Assaults of *Mars*, are repaired again by a peaceable Commerce and amicable Association. Or, according to others, that Musick not only delights the Mind, but inflames the Heart with Courage; and therefore there is hardly any People that use not some kind of Musick to provoke them to Battel.

( 10 ) *Suada* went too. ] *Suada*, by the *Greeks* call'd *Πειθε*, was the Goddess of Perswasion ; whom *Theseus* (as *Pausanias* in *Atticis* witnesses) first caus'd to be honour'd with Divine Rites among the *Albanians*. She is here said to compose the Wedding Garland, and to bear *Cupid's* Quiver, and not unaptly, since nothing in Love is more forgive than perswasive Courtship.

But  
 H. E.

But thence unhonour'd <sup>11</sup> *Erys* was debarr'd;  
 Nor *Chiron* her, nor *Peleus*, did regard. 40  
 But *Bacchus* shaking with his golden Hair  
 His dangling Grapes, lets *Zephyre's* sportive Air  
 Play with his curled Tresses: like some young  
 Heifer, (which by a furious <sup>12</sup> Gad-Fly stung,  
 Quitting the Fields, in shady Forests strays) 45  
 Whilst madd'd *Erys* roams; seeking always

( 11 ) But thence unhonour'd *Erys* was debar'd. ] The Reason we have given in our Note ( 5 ). She was the Goddess of *Discord* and *Contention*, and Mother of the *Ermenides* or *Furies*, according to *Hesiod* in *Theogonia* & *ἔμψα*. I shall only add, that the Poets fabled there were two *Erys's*, one the Goddess of Noble Contentions, in which those that strove (as well Vanquished as Victors) came off with greater Glory; the other the Goddess of base and pernicious Contentions, which render'd those engag'd therein still more infamous. See *Erasmus* *Chil.* 2. *Cent.* 6. *Adag.* 24.

( 12 ) By a furious Gad-fly stung. ] Suited with that *Simile*, in *primo Apollonii*, where *Hercules* is described running madly in quest of lost *Hylar*.

Ὅτι πῖ τε μέγαρα πτυμίων ἴωστο ταῦρ, &c.

Thus Englished,

As when a Bull, stung by some Gad-fly, runs,  
 Loathing the green and plashy Meads, and shuns  
 Herds-Men and Herds; now restless, flings about,  
 Now chaffing stands; and his large Neck thrusts out,  
 Bellowing, as if by some fierce *Oestrum* stung.

— Καλῶ βεβηλῆμεν οἴστρα.

Where the *Oestrum* (though generally by the *Latin* Poets, our Author, and other the *Greeks* likewise, it be usually taken for one and the same thing) seems yet to be distinguish'd from the *Μύα*, by *Apollonius*; so it is by *Softratus*, in 4. *Animal*. as cited by his Scholiast, where he reports, That the *Myops* or *Tabanus* is bred in the Woods, the *Oestrum* in Rivers. *Aristotle* likewise speaks

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speaks always distinctly of them, though in the Metaphor they agree; taken for any high Passion or Fury; most frequently apply'd to Love. So *Aristænetus, Musæus, Nonnus.*

How to disturb the Quiet of the Feast.

'<sup>3</sup> Oft from her rocky Cell (with Rage possess'd)  
She flings, now stands, now sits, then from her  
Head

Tearing a snaky Scourge, lashes her stony Bed. 50

( 13 ) *Oft from her rocky Cell, with Rage possess'd,*  
*She flings, &c.*— The follow-  
ing Verses, in the Original, I conceived to be faulty, running  
thus,

— *χειρὶ ἢ γαῖῃς* (or as *Neander* would read it  
*χειρὶ δὲ γαῖῃς*)  
*Οὐ δὲ τὸ κάλπον* (or as *Neander* would read it *κάλπου*)  
*Ἐρυσὲς κὶ ἔκ ἐφουδαῖο πύργω.*

The true meaning of the words I doubted, and imparted my Thoughts thereupon to my late Learned Friend Dr. *Isaac Vossius*, who return'd his Opinion of the place, in a kind Letter to this effect; *Lectionem hanc, vel nullam, vel certè dilutam, & forsàn ridiculum habere sensum, rectè judicasti. Vide itaque rogo, num sic refringenda sint istæ verba:*

— *χειρὶ ἢ λαῖῃ*  
"Οὐ ἢ τὸ κάλπου" Ἐρυσὲς, κὶ ἢν ἐφουδαῖο πύργω.

giving this interpretation of his Alteration or Amendment; "As *Virgil* (says he) makes the Beds of the Furies to be of Iron, so *Calpurnius* here makes that of their Mother *Erys* to be of a Rock or "Stone, who, in rage, pulls off one of her Snakes for a *Κάλπη* or "Scourge, and therewith lashing, inquinates her stony Bed, as express'd by the word *ἐφουδαῖο*, signifying *inquinare, vel sanguine inficere*. Which ingeniously corrected Reading of so judicious and learned a Person, I have chose rather to follow than the common Ection. And this Remark, long ago most obligingly communicated to me by Letter, the Doctor hath likewise made in his excellent Observations on *Catullus*, lately since published; where the Reader (if further inquisitive) may meet with it.

For

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For Lightning she'd have strook : <sup>14</sup> or by some  
Spell

The bold *Titanean* Brethren rais'd from Hell  
With hostile-Flames to storm *Jove's* stary Fort ;  
Tho' thus enrag'd, she yet does *Vulcan* court,  
Whom Fire, and malleable Steel obeys : 55

She thought the sound of clat'ring Shields to raise,  
That so the Gods, affrighted with the Noise,  
Might have run forth, and left their festive Joys.

But fearing *Mars*, she does at last incline  
To put in act a far more quaint Design : 60  
She calls to mind <sup>15</sup> *Hesperia's* golden Fruit ;  
Whence a fair Apple of dire Wars the Root,

( 14 ) — Or by some Spell

The bold *Titanean Brethren rais'd from Hell.* ] The *Titans* were the Issue of *Cælus* and *Terra*, which she is said to have introduc'd to vengeance against *Saturn* ( as the Giants afterwards against *Jupiter* ) for the Injury the Gods had done her and her Sons, Whence *Servius*, in 6. *Æneid.* conceives their Name to be deriv'd *Sancti et Novus*, i. e. *ab Ulione*. These were struck down to Hell or *Tartarus*, the lowest Part of it by the Conquering Gods, and overwhelm'd in perpetual Darkness, all but *Sol*, who for his Fidelity merited so high a place in Heav'n.

But this Place seems to favour of the Adage *Ταραχος ἀδελφία*, i. e. *Titanas invocas*; which is usually taken up, *Ubi quis suis diffusis viribus, alienum implorat auxilium.* *Erasm. Cbil. 2. Cent. 4. Adag. 47.*

( 15 ) Of the *Hesperides* the Golden Fruit

To mind she calls. ] *Hesperus* was Brother to *Atlas* King of *Mauritania*, and had a Daughter named *Hesperida*, whom he gave in Marriage to his Brother *Atlas*; who begot on her several Daughters, which from their Mother were called *Hesperides*; their Names (according to some) were *Egle*, *Arethusa* and *Hesperithusa*; but according to *Apollodorus*, l. 2. *Egle*, *Erythia*, *Hestia* and *Arethusa*. To these the Poets fabled a Garden to have been given by *Atlas*, enrich'd with a Tree bearing Golden Fruit, and guarded by a sleepless hundred-headed Dragon, begot by *Typho* and *Echidna*. This Garden, or Gardens rather, were suppos'd by some to have been in that part of *Libya* call'd *Mauritania Tingitana*; but as *Apollodorus* tells us in the *Hyperboræan Atlas*. Pulling

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Pulling, the cause of signal Strifes she found;  
 16 Then midst the Feast, Dissentions fatal ground  
 Casts, and disturbs the Goddesses fair Quire. 65

*Juno*, of *Jove's* Bed proud, does first admire  
 The shining Fruit, then challeng'd as her due;  
 But *Venus* (all surpassing) claims it too,  
 17 As Love's Propriety; which by *Jove* seen,  
 He calls, then thus to *Hermes*, boes begin. 70  
 Know'st thou not *Paris*, one of *Priam's* Sons?  
 Who, where through *Phrygian* Grounds smooth  
*Xanthus* runs,

Grazes his horned Heards on *Ida's* Hill,  
 To him this Apple bear; say 'tis our Will,  
 As Arbitrator of Beauty, he declare 75  
 Which of these Goddesses excells in rare

( 16 ) *Casts midst the Feast.* ] How this could be done by her being a forbidden Guest, may be well question'd; but *Lucian. in Dialog. (Penelope & Galen.)* thus takes off the Doubt; who tells us, That *Peleus* and *Thetis* being retired with *Neptune* into the *Thalamus* or Bed-Chamber; and the rest of the Gods, some of them freely quaffing their delicious *Nectar*; others prailing and applauding the Bride and Bridegroom; *Apollo* touching his Lyre, and the *Muses* singing in Confort to him, she might easily (the Deities being thus severally diverted) effect what she intended unawares to them.

( 17 ) *As Loves Propriety.* ] The Scholiast upon that of *Aristophanes* ( *Μήλα βλάθει τὰν παρρησίαν*, Hit with an Apple by a Wench ) says, that the Apple is the Symbol of Love, and dedicated to *Venus*; so called by *Arabius Scholiasticus*, in an Epigram upon *Atalanta*, *Ζυγίης ἀμβροτοῦ παφίης*. Hence it is that *Philobrotus* brings in the *Cupid's* gathering Apples. And that Apples were used for Presents among Lovers, *Catullus* testifies *ad Orsulum*. See the Story of *Acontius* and *Cydippe*, and that elegant Description of *Theophilus* the Greek Emperour, and *Theodora*, by *Cantacuzenus*, and by *Theodasius Melittus*. Hither refer we that which *Theocritus* calls *Μηλοκόμην*, *Virgil. Mala peters*, Allurements of Love. *Chariclea* in *Lucian*, sends to *Dinias* τῶν στεφάνων ἡμίμακροντες ἢ μίλα πρὸ ἐπιπέδων, Garlands half withered, and some Apples

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Apples here and there bitten. *Aristænetus*, to the same purpose, Πάμφιλος ἢ μὴ μὴ ἐν εὐνοῦς ἄνω τῶν κόλπων ἐκείνης, *Pamphilus* biting a piece of an Apple, cast it directly into *Thebæus* Bosom, she with a Kiss receiv'd it, and put it up closely between her Breasts and her Stomacher. *Philo* allegorizeth the Apple which *Eve* gave to *Adam* much to this effect.

18 Conjunction of arch'd Eyebrows, lovely Grace,  
 19 And well-proportion'd Roundings of the Face:  
 20 And she that seems the fairest in his Eyes,  
 To have the Apple, as her Beauty's Prize. 80

( 18 ) *Rare Conjunction of arch'd Eyebrows.* ] An eminent part of Beauty among the *Grecian Ladies*. *Aristænetus*, Τὸ δὲ μωρόστρον ἰσακέρως τὰς ὀφθαλμοὺς ἀπέχει, i. e. *Supercilia disparata æquabili Medietate*. *Petronius*, *Supercilia usque ad molarum scripturam, Et rursus confusio luminum pene permixta*. *Anacreon* describing his Mistress to the Painter ;

Τὸ μωρόστρον δὲ πάλαι  
 Διδάμοιτ' ἄνευ κείρου  
 Ἐξέτω δ' ὄψιν ἐμὴν  
 Τὸ τίληδότης σμωρόστρον  
 Βλασφᾶσαν εἶναι πολλοῖσιν.

Her fair arch'd Eyebrows see  
 You so cunningly dispose,  
 That they neither part nor close,  
 But by a Divorce so slight,  
 Be disjoyn'd may cheat the sight.

( 19 ) *And well-proportion'd Roundings of the Face.* ] *Coluthus*, in this place, ( as in some others ) imitates the ingenious *Maseus*, who in his *Erotopagnion* commends *Hero's* κόλλα παρῶν, which *Paræus* interprets, *Rotunditates genarum* ; but what *Maseus* applies particularly to the Cheeks, *Coluthus* ascribes to the Symmetry of the Face, which I have term'd the *Roundings* thereof, or the sweet Mouldings of it ; for so *Paræus*, upon the word κόλλα, says it may be taken, as *ἀσμεῖς*, ζυγᾶ, κἀκείνη, the Connection, Frame, or Fashion of the Face.

( 20 ) *And she who seems the fairest in her Eyes,*  
 To have the Apple. ] So had *Erys* written on the Apple ; ἢ ἔσται λαβέτω, Let the fairest take it ; which is approv'd of by *Jupiter*. See *Lucian*, in the fore-cited Dialogue.

This

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This charge on *Mercury*, *Saturnius* lays,  
 Who humbly his great Sires Commands obeys ;  
 And with officious Care th' Immortals guides ;  
 Whilst each her self in her own Beauty prides ;  
 But as they went, Love's subtle Queen, her Heads  
 Rich Tire unloosing, <sup>21</sup> with gold Fillets breads  
 Her curious Hair ; then thus, <sup>22</sup> with Eyes intent  
 On her wing'd Sons, her troubled Thoughts does  
 vent.

The Strife is near ; dear Sons your Mother Aid !  
 This day must crown my Beauty, or degrade. 90  
 And much I fear to whom this Clown will give  
 The golden Fruit : *Juno*, all Men believe

( 21 ) *With Gold Fillets breads her curious Hair.* ] Which seems  
 to be taken from that Hint *Callimachus* gives in *Palladis Lavacro* ;  
 where, speaking of *Pallas*, he writes,

Οὐδ' εἰς Ὀειδαλέον Μεγάλα Θεὸς ἔδιδε Στεφάνῳ  
 Ἐλάϊον δὲ εἰς Διπαυρήματα, &c.

On *Ide* when she for Beauty did contest,  
 Her Looks *Minerva* by no *Mirror* dress,  
 Nor *Simois* Streams, tho' clear as any *Glass* ;  
 Nor *Juno* ; *Venus* only in smooth *Brass*  
 Her Face beheld, and oft her *Tresses* trickt.

( 22 )

— *With Eyes intent* ] Con-  
 sonant to the Description here given by *Coluthus*, is that of *Silius*  
*Italicus* upon the same Subject ;

*Cum sic suspirans roseo Venus ore decoros*  
*Alloquitur natos. Testis certissima vestrae*  
*Ecce dies pietatis adest ; quis credere salvis*  
*Hoc ausit vobis ? Deforma atque ore ( quid ultra*  
*Jam superest rerum ! ) certat Venus.*

When fighting rose-lip'd *Venus* thus bespake  
 Her beauteous Sons. The Day is come to make

Full

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Full tryal of your Love: Who wou'd have thought  
This your Powers safe? For Beauty (is there ought  
Left her beside!) *Venus* must now contest.

To be the Graces reverend Nurse: To her  
<sup>23</sup> The Gift of Sceptres they assign in War,  
 A powerful Goddeſs is *Minerva* deem'd. 95  
 But we alone are of no Pow'r eſteem'd.  
 Nor Empires we, nor martial Arms beſtow:  
 Yet why, without a Cauſe, thus fear we? Tho'

( 23 ) *The Gift of Sceptres.* ] By the Sceptre is imply'd Sovereign Command; the Sceptre being antiently a Spear, according to *Justin* l. 34. *Per ea adhuc tempora Reges Haſtas pro Diademate habebant, quas Graeci Σκῆπτρα dixerunt, i. e. In thoſe days Spears were born by Kings inſtead of Diadems, which the Greeks called Sceptres.* We find the Faſhion of them antiently to have been with an Eagle on the top, but *Ariſtophanes*, in *Auibus*, makes it only a Bird:

Ἐπὶ τῶν Σκῆπτρων ἀετῶν ὄρνις.

*A Bird upon their Sceptres perch'd.*

And preſently after:

Ὅπου τῆλ' ἔβλεπεν Πειρῶνός τις ἔχον ὄρνιν  
 Ἐν τοῖς Τεῦχ' οὖν ἴδεν.

*Like to ſome Priam in the Play,  
 Bearing in State a Popinjay.*

But among the *Romans* the Enſign was an Eagle. So *Dionyſius Halicarn.* l. 5. writes, *That the Etrurians ſent to Tarquinius Prifcus, as a Kingly Gift, a Sceptre on whoſe top was an Eagle; which Tarquin uſed as his Royal Ornament.* And after the Expulſion of the Kings, it was taken up by the Conſuls; and in time by the Emperours, to demonſtrate their Conſular Dignities, as is obſerved by the Learned *de Neris* upon a curious Golden Medal of *Diocletian* and *Licinius*, where they are exhibited bearing each Sceptres with Eagles upon them.

*Minerva*



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*Minerva's Spear* we have not, we yet better  
 Are <sup>24</sup> with our *Cestus* arm'd, Iweet Love's soft  
 Fetter, 100

Our *Cestus*, that our Bow is, that our Sting,  
 Which Smart to Women, but not Death does  
 bring.

Thus rose-finger'd *Venus* on the way  
 To her attending *Cupid's* spake, whilst they,  
 With dutious Words, their drooping Mother  
 cheer. 105

And now they reach'd the top of *Ida*; where  
 The youthful *Paris* near <sup>25</sup> *Anaurus's* Head,  
 His Father's Sheep in Flocks divided fed :

( 24 ) *With our Cestus better arm'd.* ] The *Cestus* of *Venus* is by  
 Grammarians deriv'd partly ἀπὸ τοῦ κέστυ, for its curious Needle-  
 work or Ornamental Decoration ; for, as *Homer* tells us, Ἰλιάδ.  
 ε. it was wrought most strangely powerful :

— Ἐν δὲ ἀεὶ οἱ Σαλαμίηλα πάντα τίτυκται, &c.

*All provoking Pleasures there were wrought,  
 Desire, Love, Female Blandishments, that can  
 Captive the Mind even of the wisest Man.*

Partly ἀπὸ τοῦ κερταῖον, from its stimulating Quality: to which  
 last Etymology *Colubus* here ingeniously alludes, when he makes  
*Venus* say of it ;

— That our Bow is, that our Sting,  
 Which Smart to Women, but not Death does bring.

( 25 ) *Anaurus Head.* ] Tho by *Apollonius, Callimachus, Moschus,  
 Theocritus, Euripides, Lucan* and others, taken for the proper Name  
 of a River ; yet *Anaurus* is only the Name of any Torrent.  
 And therefore whereas *Apollonius* describing the Story of *Jason*  
 losing one of his Shoes in passing over on foot the River (as he  
 calls it) *Anaurus*. *Valerius Flaccus*, telling the same Story, makes  
 mention, and trulier, of the River *Enipeus* ; he finding no such  
 River as *Anaurus*, either in *Thessaly* or in any other part of the  
 World

World besides, as is well observed by *Lampertus Alardus* upon that place of *Valerius Flaccus*. *Hoelxlin* likewise notes upon the fore-cited place of *Apollonius*, that *Anaurus* is not to be taken there *αειώς* but *αεροννεμώς*, not properly, but by an ordinary way of speaking. And the Scholiast of *Apollonius*, noting upon the word *Anaurus*, says, *Οι δὲ τῶν ποταμῶν (Quosdam ποταμῶν ἵπν ἀδύρτωι, i. e. Divers Rivers, taking their Original from the Rain, are so called. But Eustathius, in Dionys. Perieges.* gives us the true Erymology of the Word, where he writes, *Τὴν αὖτὲν ὀνομαζομένην ἀναύρω, διὰ τὸ μὴ εὐαίως τὰς ἀναυαίως ἀνεῖς ἀποβαλεῖν, because it sends not up any vorulent Steams and windy Vapours, as all Rivers do.* and for such a Flood or Torrent it is here to be taken: for there is no River of that name to be found on *Ida*, or within the extent of the *Trojan Territories*. And yet *Ferrarius* mentions this as a River, and that That of *Thessaly*, so call'd, passes by the City *Demetrias*, and falls into the *Pegasion Bay*, being thence called *Fiume di Demetriada*. Nay the eminent Critick *Dr. J. Vossius*, in his admirable Observations on *Callimachus*, makes *Anaurus* a River of *Thessaly*, and to want the fertile *Favonian Breath*, or *Airy Steam*, which other Rivers afford. Whence its Banks and neighbouring Soil are said to be barren. And thence he believes the Antients made *Anaurus* the Father of *Erica*, citing to that end the Authority of *Hesychius*; *Erica* being no other than the *Sweet Broom*, *Heath*, or *Ling*, growing in such kind of places. And it may not seem an impertinent Addition to let the Reader know that this Word *Anaurus* is apply'd to divers Rivers, tho' not as their proper Name, but as a distinctive Qualification of them. Hence *Marcus Fredericus Vendelinus*, in his *Admiranda Nili cap. 11.* reports, from the Authorities of *Herodotus* and *Pliny*, that *Nilus* is called *Anaurus* for not sending forth any Steams or Vapours. And the like is affirmed of *Borysthenes*. *Brodeus* is also produced by him, as asserting that most of all the Rivers of *Libya* are so qualify'd and called, citing his *l. 3. Miscel. c. 30.* and the Authority of *Theophrastus*, *ὡς ἐὶ Ἀναύω.*

Here of his roving Bulls he count doth keep,  
 And there he reckons o'er his well-fed Sheep. I 10  
 Low as his Knee, a Mountain-Goat's rough Hide  
 Hung from his Shoulders flapping by his side:  
 Hard by him lay his Crook: Such to the Eye  
 ( As slowly to his Pipes soft Melody

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He moves ) appear'd the gentle *Pbrygian* Swain :  
 Tuning on's Reed, a sweet, though rural Strain.

I'th' solitary Stalls oft would he fit  
 Himself with Songs delighting ; and forget  
 The care both of his Herds and Flocks, <sup>16</sup> the  
 Praise

Of *Pan* and *Hermes* subject of his Lays, 120  
 ( With Shepherds most in use : ) whose sweeter  
 Note

No Dogs rude Howl, no Bulls loud-bellowing  
 Throat

Disturbs ; but Eccho only, that affords  
 An artless sound in unarticulate Words.

His Oxen cloy'd with the rank Grass, were laid,  
 Stretching their fat sides in the cooler shade ; 126  
 Under th' Umbrella of a spreading Tree,  
 Whilst he himself fate singing : but when he

( 26 ) ——— *The Praise*  
 Of *Pan* and *Hermes*, subject of his Lays,  
 Which Shepherds most in use ——— ] *Horace* l. 4. *Od.* 12.

*Dicunt in tenero gramine pinguium*  
*Custodes ovium, cornina fistula,*  
*Delectantque Deum cui pecus & nigri*  
*Colles Arcadiae placent.*

On the soft Grass laid along  
 Shepherds with their Pipe and Song,  
 Please the God whole Joy Flocks be,  
 And black Hills of *Arcadie*.

Nor less than *Pan* was *Mercury* honoured by them ; for Antiquity  
 likewise conceited ( as *Homer* in *Hymn. Mercurii* )

Πάντων ὄψ' ἀρκεδαιῶν ἀνδρῶν καὶ δειμῶν Ἑρμῆος.

*Hermes* to be the Guardian of all Sheep.

Spy'd

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Spy'd *Hermes* with the Goddeſſes ; afraid,  
Upſtaring , from their Sight he would have  
made :

And (his ſweet Pipe among the Ruſhes flung)  
Abruptly cloſ'd his ſcarce commenced Song.  
To whom amaz'd, thus Heaven's wing'd *Nuncius*  
ſpake :

Caſt away Fear ; a while thy Flocks forſake,  
Thou muſt in Judgment fit, and freely tell 135  
Which of theſe Pow'rs in Beauty does excel,  
And to the Faireſt this fair Fruit preſent.

Thus he : when *Paris*, with Eyes mildly bent  
In am'rous Glances, of their Beauties took  
Exact ſurvey : which had the gracefull'ſt Look ;  
The brighteſt Eyes, whoſe Neck the whiteſt Skin,  
Not leaving ought, from Head to Heel unſeen.

To whom *Minerua* firſt het ſelf addreſſ'd,  
Then taking by the Hand theſe Words expreſſ'd.

Come hither *Paris* ! leave *Jove's* Wife behind :  
Nor *Venus*, Preſident of Nuptials, mind. 146  
*Pallas*, of Valour the Directreſs, praiſe :

Intruſted with large Rule and Power ; Fame ſays,  
Thou govern'ſt *Troy* : me chief for Form confeſs,  
I'll make thee too its Guardian in Diſtreſs. 150

Comply, and 'gainſt *Bellona's* dreadful Harms  
Secur'd, I'll teach thee the bold Deeds of Arms.  
Thus *Pallas* courted him: ſhe ſcarce had done,  
When, with fair Words and Looks, *Juno* begun.

If me the Prize of Beauty thou'ſt aſſign, 155  
The Empire of all *Aſia* ſhall be thine ;

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Slight Wars, what Good from thence to Princes  
springs?

Both Valiant Men and Cowards stoop to Kings.  
Nor do *Minerva's* Followers oft rise high,  
But Servants rather to *Bellona* die. 160

This glorious Proffer flatly *Juno* made.

<sup>27</sup> But *Venus*, her large Veil unloos'd, displaid  
Her whiter Bosom; nor at all was shy,  
But did the honey'd Chain of Loves unty:  
And, whilst to view she her fair Breasts disclos'd,  
Thus spake; her Looks into sweet Smiles dis-  
pos'd. 166

Our Beauty, Wars forgot, our Beauty prize,  
And Empires, and the *Asian* Lands despise.  
We know not Wars, nor use of Shields can tell;  
In Beauty, Women rather should excel.  
For Valour, I'll to thee a Wife commend,  
'Stead of a Throne, fair *Helen's* Bed ascend.

( 27 ) But *Venus* her large Veil unloos'd, displaid

Her whiter Bosom, nor at all was shy. ] Let *Ausonius* here not un-  
elegantly moralize; *Tegat sporitis Auditor doctrinam suam qui vobis  
ad dicendum sollicitare trepidantem, nec emerita adversus Tirunculos  
arma concutiat veterana talliditas. Sensit hoc Venus de pulchritudinis  
forma diti ambiguo ampliata iudicio; pudenter enim, ut apud patrem ve-  
lata certaverat; neque deterrēbat emulas ornatus aequalis. At postquam  
in Pastoris examen deducta est lis Deorum; qualis emererat mari, aut  
cum *Marte* convenerat, & consternavit Arbitrum, & Contendentiam  
certamen oppressit; Epist. 11. ad Paulum, i. e. It behoves a Healer  
to keep close his Learning if he would sollicite to an Encounter a trembling  
Disputant, nor should his veteran Cunning brandish tenuous Arms a-  
gainst young Tyro's. *Venus* was sensible of this, when the judgment of  
her Beauty was doubtfully deser'd; for she modestly, as before her Father,  
contended veil'd; nor did the Equality of her Dress and Ornaments deter  
her emulous *Asraginists*. But after the Dispute of the *Deities* who re-  
fer'd to the Examination of the Shepherd *Paris*; she, in the same man-  
ner as she emerg'd from the Sea, or met the Embraces of *Mars*, aston-  
ish'd and amaz'd her Arbitrer, and foil'd her Contender.*

A

A Spouse thee *Troy* and *Sparta* shall behold.  
 Scarce had she ended, when the Fruit of Gold  
 To *Venus*, as her Beauty's noble Prize, 175  
 The Swain presented; whence dire Wars did rise.  
 Who in her hand as she the Apple weigh'd,  
 Did *Juno* and *Minerva* thus upbraid.

Yield me the Victory, yield me, fair Friends!  
 Beauty I lov'd, and Beauty me attends: 180  
<sup>28</sup> *Juno*, they say thou gav'st the Graces Life,  
 Yet they have all forfook thee in this Strife;  
<sup>29</sup> Tho thou to *Mars* and *Vulcan* Mother art,  
 Nor one nor other did their Aid impart;

( 28 ) *Juno*, they say, thou gav'st the Graces Life. ] Our Author here makes *Juno* the Mother of the Graces. *Antimachus* (as *Pausanias* in *Boeot.*) will have them to be the Daughters of *Sol* and *Aegle*. *Servius*, in 6. *Aeneid.* of *Bachus* and *Venus*. *Apollodorus*, of *Jupiter* and *Eurymome* the Daughter of *Oceanus*. So likewise *Hesiod*, in *Theogon.* Others of *Erebus* and *Night*. These were in number three; their Names *Aglaia*, *Euphrosyne*, *Thalia*. Yet both their Names and Number I find controverted. The *Lacedaemonians* acknowledging only Two, by the Names of *Auxo* and *Hegemon*, as *Pausan* in *Boeot.* *Homer* but One, whom he makes the Wife of *Vulcan*, *Quod gratisa sint mechanica opera*, says *Phornutus*. Yet he names *Pasithea* likewise for one of the Graces, whom *Juno* promises to *Somnus* for his Bride. But see the common received Fable (and that moralized) in our *Seneca*, in 1. *de Beneficiis*.

( 29 ) Tho thou to *Mars* and *Vulcan* Mother art,  
 Nor one nor other did their Aid impart. ] I know not how *Mars* may be excus'd, but *Vulcan* had little reason to help so unnatural a Mother as she was, who is said to have thrown him to Earth from Heaven, when newly born, for his Deformity. (The Physical Sense of which *Lucretius*, in 5. *de Rev. Natura*, tells us, is no other than that

*Fulmen detulit in Terras mortalibus ignem  
 Primitus.*

Thunder first Fire on Earth to Mortals brought,

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Nor would she ever acknowledge him for hers, until such time as having made a Chair of Gold, with such inward Springs that whoever was catch'd as in a Trap (an *Italian Trick*) he sent the same as a Present to *Juno*; who, sitting therein, was taken fast, and deny'd by *Vulcan* to be set at Liberty until she would discover to him who were his Parents; whereupon *Juno* declaring the Truth of the business, she was set free, and he admitted into the Number and Society of the Gods. See *Pausanias in Attica*, and *Servius in 5. Eclog. Virgil.*

Tho this in Flames, that glory in his Spear, 185  
 Yet neither *Mars* nor *Vulcan* help'd thee here.  
 How thou bragg'dst too, <sup>10</sup> who from no Mothers  
 Womb,  
 But *Jove's* cleft Scull, the Birth of Steel, did'st  
 come?

( 30 ) *Who from no Mothers Womb.* ] *Callimachus de Palladis La-*  
*ciacra.*

Ματῆρ δ' ἔτις ἔπις τῆς Σίας  
 Ἄλλὰ Διδς κορυφῆ ———

*No Mother brought her forth,  
 But Jove's Head gave her Birth.*

And *Eschylus in Eumenid.*

Πατῆρ μὲν ἄν γένος! ἄνδρ Μῆδ'ς τίνας, &c.

*One may a Father without Mother prove,  
 Witness the Daughter of Olympic Jove,  
 She from the Wombs dark Mansions came not forth,  
 But Plant-like sprung, no Goddess gave her Birth.*

The Sense of which two last Verses, *Coluthus* seems to have imitated. But I find there is another, and less common Story of her Birth, which is this: That *Jupiter* having one day swallowed *Metis* the Goddess of Counsel, was thereupon impregnated, and brought forth at his Mouth *Minerva*, that is, Discourse or Elocution. Now the Mouth being a noted part of the Head, she is symbolically said to have sprung from that of *Jupiter*. This Story *Galen* delivers (in *de Hipocrat. & Platon. Placit.*) from the Authority of *Chryssippus* the Stoic Philosopher, and is taken notice of  
 by

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by the curious *Monf. Spanheim* in his diffusively learned Observations upon the fore-mentioned Hymn of *Callimachus*, and hath been cited, but not explained by *Neander*, in his Notes upon this Poet.

In Armour how thy Limbs are dress'd? how Love  
Thou shun'st, and dost the Toils of *Mars* ap-  
prove? 190

Alike to Peace and Wedlock opposite.  
*Minerwa*, know, that such for glorious Fight  
Are much unfit, whom by their Limbs none well  
Whether they Men or Women be can tell.

Sad *Pallas* thus, proud of her Victory, 195  
She Flouts, and her and *Juno* both puts by,  
Whilst she the fatal Prize of Beauty won.

Inflam'd with Love, hot in pursuit of one  
To him unknown; with inauspicious Fate,  
Men skill'd in Architecture, *Paris* strait 200  
To a dark Wood conducts; where, in a trice,  
Tall Oaks are fell'd<sup>31</sup> by *Pherecles* advice,  
Of Ills the Author, who before, to please  
His fond King, Ships had built; whilst for the  
Seas

(31) By *Pherecles Advice*.] *Pherecles* was the Son of *Harmonides*.

ὅς χειρὶν ἐπιπέσο δειδάλα πάλια  
Τὸ δ' ἔχειν ἕξοχα γὰρ ἐφ' ἰστέατο Πανδρᾶς Ἀσθμαί  
Οἱ δ' ἢ Ἀλεξάνδρῳ τακτῆρα ἴσως ἴσως  
Ἀρχαῖος ἄς πᾶσι κελόν τρώεσσι γεινόντο,  
Οἱ τ' αὐτῷ. —

For curious Handicrafts exceeding fam'd,  
*Minerwa's Favourite*, who for *Paris* fram'd  
A Fleet of Ships of equal Bulk and Trim,  
Of Ill, the Original to *Troy* and him.

For he was slain after in the Trojan War by *Meriones*, as *Homer* in  
the same place witnesses. A a 4 Paris



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*Paris* does *Ida* change; and on the Shore 205

With frequent Pray'rs and Sacrifice implore

His kind Assistant, Queen of Marriage-Vows;

Then the broad Back of *Hellepontus* ploughs.

But sad presaging Omens did appear:

Seas rising to the Skies did either Bear 210

Surround with a dark Ring of Clouds; whilst  
through

The troubled Air a show'ring Tempest flew.

With strokes of active Oars the Ocean swell'd:

And now the *Trojan* Shores forfook, he held

His Course for *Greece*, and born with winged

Hast,

215

'*Ismarus* Mouth, and tall *Pangæus* past.

Then Love-slain '3 *Phillis* Rising Monument,

And of the Walk which oft she came and went,

( 32 ) *Ismarus Mouth, and tall Pangæus.* ] *Ismarus* is a Mountain of *Thrace*, and a maritime City of the same Region, in the Province of *Ciconia*, mentioned by *Homer*, *Odysf.* 1. expugn'd and plunder'd by *Ulysses* in his return from *Troy*, as he himself reports.

Ἰσμάρον μὲ φέρον ἄνεμος Κικονίαν πλααῶσιν  
Ἰσμάρω, ἔρδα δ' ἔργον πόλιν ἔρηματον.—

From *Troy* cross Winds me to *Ciconia* bare,  
To *Ismarus*, where we the City sack'd.

Here a River, perhaps descending from the Mountains, and therefore so called. There is a Lake also of the same Name according to *Maronea* and *Scripion*. See *Holsten* in *Stephan*. *Pangæus*, according to *Pliny*, is a Mountain of *Thrace*, known at present by the Names of *M'saca* and *Castagna*, as *Bellonius*, cited by *Ferrarius*, affirms. It is by others reckon'd a Mountain of *Macedonia*.

( 33 ) *Phillis* rising Monument. ] The reason of this Epithet, *Heinsius* gives ( in *Crepund. Silian.* l. 15. ) where he writes; *Sepulchra sua in gratiam viatorum nautarumque in mari errantium, educebant antiqui, unde elegantissime τιμῶν ναυγαντίβυς ἀψίδων dixit C. Julius*, citing this Verse. In which *Seneca Apollonius* ( in 1. *Argonaut.* )

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*genant.*) speaking of Mount *Aethus* discovering it self to the *Agronians* as they sail'd along, says,

————— Ἄσω ἀντιόλλε κολίβη  
Θρηίκην ———

where ἀντιόλλε means no more than in the Sea-phrafe φαίνεσθαι, *it appears*, or *rises*, as a little before in the same Book, *Apollonius* speaks,

φαίνεται δ' οὐράλην Σελήδος φαίνεσθαι δ' ἀπὸ δὴν  
Πιρραίας. ———

Which *Hoelzelin* not improperly renders,

*Marina oriebatux Sciasbus, oriebatuxque procul  
Pirraia.* ———

Since, to the Sailor at Sea making for any Shore, Objects discover themselves, as it were, rising by Degrees.

But here *Coluthus* seems guilty of an Anachronism, in making *Phyllis* to be dead and buried before the time of the *Trojan War*; whereas, according to the Testimony of most Authors, *Demophoon* was not known to *Phyllis* till after the Destruction of *Troy*; who, in his Return from thence, passing through *Thrace* (of which *Phyllis* was then Queen) became not only acquainted but enamour'd of her, as she likewise of him; as *Servius*, on the fifth of *Virgil's Eclogues*, hath noted. Which Mistake is judiciously observed by the ingenious and learned *Monf. Bachett*, in his curious Commentaries upon *Ovid's Epistles*, by him translated into *French*.

34 The ninefold Round he saw; there she to  
mourn

Did use, while her *Demophoon's* safe Return, 220  
She from *Athenian* Lands expected. Then  
Coasting by *Thessaly's* broad Shores, in ken

( 34 ) *The ninefold Round.* ] *Hyginus de Poetarum Fabulis* c. 59. (speaking of *Phyllis* expecting *Demophoon* at the appointed day of his Return) says, *Illæ eo die dicitur novies ad litus cucurrisse, quod ex ea græcè Enneados appellatur, i. e. She in one day ran nine times to the Shore, which from thence in Greek was called Enneados.*

The

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The fair *Achaian* Cities next appear'd.

<sup>35</sup> Men-breeding *Phthia*, and <sup>36</sup> *Mycene* rear'd  
High and wide built ; when the rich Meadows  
past 225

Water'd by <sup>37</sup> *Erymanthus*, he at last  
Spies <sup>38</sup> *Sparta*, lov'd *Atrides* City, plac'd  
Near clear <sup>39</sup> *Eurotas*, with rare Beauties grac'd :

( 35 ) *Men-breeding Phthia.*] So after at Verse ( 273 ), and  
*Seneca in Troad.*

— *Viros Tellus dare Militares*  
*Aptior Phthia* —

A Province and City of *Thessaly* ; the Birth-place of *Achilles* ;  
which *Peleus*, when banish'd by his Father *Aeacus* for the casual  
Murder of *Phocus*, made himself Master of ; as *Teucer* of *Cyprus*,  
and *Telamon* of *Salamis*, upon the same occasion.

( 36 ) *Mycene.*] A City in the *Argive* Territories, whose  
Founder *Perseus* is said to be ; so called, for that the Pommel of  
his Sword-hilt (which in *Greek* is *μύκη*, by which Word like-  
wise they denoted a *Mushroom* or *Toad-stool*) fell off there: *Pausa-  
nias*, in *Corinth.* says, *I have heard, that Perseus being very thirsty,  
and pulling up a Mushroom by chance, there suddenly gush'd out of the  
Place a clear Spring of running Waters ; with which having quenched  
his Thirst to his no little Pleasure, he from that accident called the City  
he built there Mycene.* Tho there be others that will have *Mycene*  
the Son of *Sparto.* or *Mycene* the Daughter of *Inachus*, to give  
Name to it. Which Opinion *Pausanias* yet rejects.

( 37 ) *Erymanthus.*] *Erymanthus*, according to *Pausanias* in  
*Arcad.* hath his Fountain on the Hill *Lampea* sacred to *Pan* ; some  
part perhaps of the Mountain *Erymanthus*, whence the River takes  
its Name. Which gliding through *Arcadia*, and on the Right-  
hand leaving the Mountain *Phloe*, on the Left the *Thelpusian*  
Plains, falls at length into *Alpheus*. There is a Mountain, River,  
and Town of this Name in *Arcadia*. The River since called  
*Dimizana*, according to *Niger*, says *Ferrarius*.

( 38 ) *Sparta.*] The chief City of *Laconia*, where *Menelaus*  
reign'd ; built by *Lacedaemon* ; and so called from *Sparto* the  
Daughter of *Eurotas.* *Pausan. Lacon.*

( 39 ) *Eurotas.*] The most celebrated River of *Laconia* ; it  
derives its Name from *Eurotas* one of the *Laconian* Kings, who  
having

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having by a Channel carried away the Water into the Sea that made the Fields a Fen, call'd the Current, now flowing like a River within its Banks, by his own Name. *Pausan. Lacon.* Its modern Name being *Varili Potamo*, or the Kingly River.

Not far from whence, under a shady Wood,  
 He wand'ring saw how sweet <sup>40</sup> *Therapna* stood.  
 For now but a short Cut he had to sail,      231  
 Nor long was heard the Dash of Oars: they  
 hale

The Ship to shore, and with strong Haulers ty'd,  
 When *Paris*, with clear Water purify'd,  
 Upon his Tip-toes lightly treads, for fear      235  
 His lovely Feet he with the Dust should smear,  
 Or going hastily, his Hair, which flows  
<sup>41</sup> Beneath his Cap, the Winds should discompose.  
 By this, the stately Buildings, drawing nigher,  
 He views, the neighb'ring Temples that aspire,

( 40 ) *Therapna.* ] A Town in *Laconia*, where *Helen* was born and buried with *Menelaus*, as *Pausanias* writes; so called from *Therapnae* the Daughter of *Leleges*. *Idem ibidem.*

( 41 ) *Beneath his Cap.* ] The Scholiast of *Aristophanes*, *φασὶ τῆς Κωνίης τῆς Πετασῶν λήραδος, ἐν Πελοποννήσῳ γὰρ ἐστὶ τῆς κορυφῆς φορετὴ ἡ Ἐρμῆος σπέος ὅν τῆς Κωνίης εἶπε*, i. e. In *Peloponnesus* they call a *Petasis* *Cuncea*, from the wearing of which *Mercury* is called *Cunes*. We have render'd it (for the more modern Expression) a *Cap*; but *J. Angelo Canini*, in his *Iconographia*, persuades me to think it was a *Phrygian Tiara*, peculiar to the *Trojans*: for, in an antient Manuscript of *Virgil* in the Vatican Library, he affirms to have seen the *Trojans* represented, in Miniature, with Caps whose tops bend forward in the manner of a Horn, not much unlike that worn by the *Dukes of Venice*; and with such a one is the *Trojan Ganymede* represented in an antient Agat of the said *Canini*, and *Paris* in divers antient Statues design'd for him to be seen in *Rome*. And this may serve to explain the meaning of our Author and apologize for our Version.

And

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And City's Splendour, where with wond'ring  
Eyes 241

The Statue of their *Pallas* he espies,  
All of pure Gold ; from which, his roving Sight  
Next *Hyacinthus* Image does invite ;

The Boy with whom *Apolla* us'd to play : 245

Whom lest *Latoona* should have rapt away  
(Displeas'd with *Jove*) the *Amyclaeus* fear'd.

42 *Phœbus* from envious *Zephyre*, who appear'd

His Rival, could not yet secure the Boy :

But Earth t' appease the sad King's Tears, his  
Joy, 250

41 A Flow'r produc'd ; a Flow'r, that doth pro-  
claim

Of the once lovely Youth, the still-lov'd Name.

( 42 ) *Phœbus from envious Zephyre*—

—*Could not yet secure the Boy.* ] The Story is thus related by *Apollo* to *Mercury* in *Lucian*, (*Dialog. Mercur. & Apoll.*) He ( to wit *Hyacinthus* ) learn'd to play at *Hurl-bats*, and I play'd with him ; but the most pernicious of the Winds, *Zephyre*, lov'd him too, and had done so for a long time : but being slighted and brooking to be disdain'd ; He, whilst we ( as our Custom was ) play'd together, and I toss'd the *Hurl-bat* on high, blowing from the top of *Taygetus* drove it directly on the Boy's Head with such Violence, that the Blood sprang from the Wound ; and the Boy immediately died.

( 43 ) *But th' Earth a Flow'r produc'd.* ] In the same Dialogue *Apollo* thus goes on ; *But of the Blood that was shed, I caus'd the Earth to produce a Flower, Mercury, and most fragrant of all others, which carries certain Letters in its Leaves, that do as it were deplore his Death.* Of which see *Ovid. Metam.* l. 10. *Moschus* in *Epitaph. Bionis.* *Pliny* l. 21. c. 11, & 26. *Diocorides* takes it to be the *Vaccinium* of the *Latins*, retaining some similitude of Name, and so interpreted by *Servius* on this Verse of *Virgil*,

*Alba Ligustra cadunt, Vaccinia nigra leguntur.*

Now

The Rape of H E L E N. 365

Now near *Atrides* Court, before the Gates,  
Bright in Celestial Graces *Paris* waits.  
Not *Semele* a Youth so lovely bare, 255  
(Your Pardon, *Bacchus* ! tho' *Jove's* Son you are)  
Such Beauty did his Looks irradiate.

But *Helen* the Court Doors unbolting strait,  
When 'fore the Hall the *Trojan* she had seen  
And throughly mark'd, kindly invites him in, 260  
And seats him in a Silver Chair ; \* Her Eyes,  
Whilst on his Looks she feeds, not satisfies.  
First she suppos'd he *Venus* Son might be,  
Yet when his quiver'd Shafts she did not see  
She knew he was not Love ; but by the shine 265  
Of his bright Looks thought him the God of  
Wine,

At length her Wonder in these Words did break.

Whence art my Guest ? thy Stock, thy Coun-  
try speak ;  
For Majesty is printed in thy Face :  
And yet thou seem'st not of the *Argiv* Race. 270

( 44 ) ——— Her Eyes  
Whilst on his Looks she feeds not satisfies. ] In imitation of *Museus*,  
where *Leander* looking upon *Hero*, 'lays he was,

Παλαιῶν ἐμὸς ὄμμα λόγον δ' ἐν εἶδός ἐνόησεν.

With viewing 'tir'd, his Eye not satisfy'd.

A sign of Love, as *Hellodorus* observes l. 2. See *Dido* in *Vergil*.

Expleri mentem nequit ut desit que tuenda.

*Catullus* in *Ariadus* :

————— Cui languida nondum  
Lumina sunt Nati cara saturata figura.

## 366 The Rape of H E L E N:

<sup>45</sup> Of Sandy *Pylus* sure thou canst not be,  
 I know <sup>46</sup> *Antilochus*, but know not thee.  
 Nor art of <sup>47</sup> *Phthia* which stout Men doth breed,  
 I know all <sup>47</sup> *Æacus* renowned Seed;  
 The glorious *Peleus*, and his warlike Son, 275  
 Courteous <sup>48</sup> *Patroclus*, and stout <sup>49</sup> *Telamon*:

(45) *Sandy Pylus*.] The *Pylian* Fields, says *Pausan.* in *Messen.* are for the most part Sandy, and afford little Pasturage for Cattel. *Homer* testifies as much, who, speaking of *Nestor*, styles him always the King of *Sandy Pylus*. *Eustathius* upon *Homer* reckons three several Towns of the same Name; the first in *Messenia*, where *Nestor* reigned. The second in *Arcadia*, where *Nestor* was born. The third in *Elis*, near the *Olenian* Promontory. This of *Messenia* is now called *Navarinum*, where yet stands a strong Castle now taken by the *Venetians*, upon a rising Ground stretching into the Sea, whereinto it hath a large prospect, and a fair Haven.

(46) *Antilochus*.] Μεγαθύμυ Νέστορος υἱός, i. e. The Son of Great-Soul'd *Nestor*. *Homer Iliad.* 16. Of whom likewise *Pindar.* *Pyth.* 6. *Philostratus* l. 2. *Eicon.* 7. and *Horace* l. 3. *Od.* 10.

(47) *Æacus renowned Seed*.] *Æacus* was the Son of *Jupiter* and *Ægina*, whose Sons were *Phocus*, *Peleus*, *Teucer* and *Telamon*.

(48) *Patroclus*.] Μεγαθύμυ Νέστορος υἱός, (*Homer. Iliad. passim*) i. e. *Menætius valiant Son*, and the beloved Associate of *Achilles*; by Birth an *Opuntian*. Who having at Play casually slain *Clytemnestus*, a Youth of equal years with himself, and for that banish'd his Country, came to *Phthia*, and was kindly entertain'd by *Peleus*, and brought up by him as a Companion for his Son *Achilles*. Which, besides *Homer Iliad.* J. *Ovid* in these Verses testifies.

*Cade puer facta Patroclus Opunta reliquit,  
 Thessalicamque adiit hospes Achilles humum.*

For Murder young *Patroclus Opuns* left,  
 And in *Achilles* Realms liv'd a lov'd Guest.

(49) *Stout Telamon*.] Not here to be taken for one of *Phthia*, tho haply our Author at first sight may seem to infer as much: for, as I have before noted,

*Telamon in Salamis did reign,  
 And Peleus apart in Phthia dwelt.*

*Apoll. Argon.* l. 1.  
 Thus

The Rape of H E L E N. 367

Thus *Helen*, curious to be satisfy'd,  
 Questions her Guest, who fairly thus reply'd,  
 If thou of *Troy* in *Phrygia's* utmost Bound,  
 50 By *Neptune* and *Apollo* walled round, 280  
 And of a King from *Saturn* sprung, who there  
 Now fortunately rules, didst ever hear,  
 His Son am I; and all within his Sway,  
 To me, as chief next him, subjection pay.  
 From *Dardanus* am I descended, he 285  
 From *Jove*; where Gods, immortal tho they be,  
 Do oft serve Mortals: who begirt our Town  
 Round with a Wall, a Wall that ne'er shall down.  
 I am, great Queen, the Judg of Goddeſſes, 289  
 Whom, tho displeas'd, I censur'd, and of these  
 The lovely *Venus* Beauty did prefer:  
 For which, in noble Recompence, by her

( 50 ) By *Neptune* and *Apollo* walled round. ] Yet *Neptune*, in *Homer Iliad.* *φ.* affirms that he only walled it, being hired to that end for a year by *Laomedon*, as *Apollo* was to keep his Oxen, as *Homer* in the same place testifies. But *Pindar, Olymp.* 8. reports, that part of it was walled by *Æacus*,

*Whom Phœbus and dread Neptune call'd  
 To help them when they Ilium wall'd,  
 Fore-knowing in Wars wasteful Fire  
 It once should fatal Fumes expire.*

The Godlings having no other way to save their Credits, and keep touch with Destiny, than by admitting a Mortal to the Work, else, in spite of Fate, it needs must have been impregnable.

( 51 ) From *Dardanus* am I descended. ] It is not perhaps commonly taken notice of, that this *Dardanus* was a famous Magician: so he is represented by *Apuleius*, in *Apolog.* *Ego ille sum vel Charimondas vel Damigeron, vel is Moses, vel Jannes, vel Apollonius, vel ipse Dardanus, vel quicumque post Zoroastren vel Elostanen inter Magos celebratus est.*

Promis'd



370 *The Rape of HELEN.*

Once into my amorous Flame,  
 Dear, thou dream'st thou didst consent,  
 But that Dream of Truth fell short,  
 'Cause it from the Ivory Port  
 Of thy whiter Bosom came  
 But if thou would'st what that meant,  
 Now a real Truth should prove,  
 Dearest Love,  
 Thy old Bedfellow forsake,  
 And me a new and better take;  
 And thoult find 'twill then return,  
 By the other Gate of Horn.

To other of Ivory, whence couz'ning Lies,  
 And vain Delusions of false Dreams arise.  
 When from *Atrides* hospitable Court 315  
*Paris* thro' plough'd Seas *Helen* does transport,  
 And in the Gift of *Venus* proudly joy; 315  
 Bearing with speed the Freight of War to *Troy*.  
*Hermione*, soon as the Morn appears, 319  
 To Winds her torn Veil casting, big with Tears,  
 Her Loss bewails; and from her Chamber flying,  
 With Grief distraught, thus to her Maids spake,  
 crying.

( 54 ) From *Atrides hospitable Court*. ] Briefly, but fully to  
 this purpose *Statius* in 2. *Achilleid*.

*Hospitis Atride* \_\_\_\_\_  
 \_\_\_\_\_ *spoliat Thalamos, Helenaque superbis*  
*Navigat.* \_\_\_\_\_

—He spoys his Host *Atrides* Bed,  
 And proudly sailing thence, with *Helen* fled.

Whither

<sup>55</sup> Whither without me is my Mother fled?  
 Who lay with me last night in the same Bed?  
 And with her own hand lockt the Chamber Door?  
 Thus spake she weeping: All the Maids deplore  
 With her their Mistress Absence; yet essay 327  
 With these kind Words her Passion to allay.

Why dost thou weep, sweet Child! thy Mo-  
 ther's gone,  
 But will return soon as she hears thy Moan. 330  
 See how thy Tears have blubber'd thy fair  
 Checks!

Much Weeping the divinest Beauty breaks.  
<sup>56</sup> She 'mongst the Virgins is but gone to play,  
 And coming back, perhaps hath miss'd her way;  
 And in some flowry Meadow doubtful stands;  
 Or in *Enrotas* bath'd, sports on his Sands.

The weeping Child replies; the Hill, Brook,  
 Walk,

And Fields she knows; do not so idly talk:  
 The Stars do sleep, yet on cold Rocks she lies;  
 The Stars awake, and yet she does not rise. 340  
 O my dear Mother! Where dost thou abide?  
 Upon what Mountains barren top reside?

( 55 ) *Whither without me is my Mother fled?* ] *Hermione in Ovid's Epistle,*

*Ipsa ego non longas, etiam tunc scissa capillos,  
 Clamabam, sine me me sine mater abis?*

My self with short Hairs torn, cry'd whither? Oh -  
 Whither without me, Mother, dost thou go?

( 56 ) *She with Virgins is but gone to play.* ] Of these custotnary meetings of Virgins to dance in some Garden or Meadow, *Theocritus*, *Idyll.* 18. *Melchus*, *Idyll.* 2. *Apollon. Argon.* l. 1. *Museus.*

372 *The Rape of HELEN.*

Hath some wild Beast alas! Thee wandering slain?  
 (Yet <sup>17</sup> from Joves Royal Blood wild Beasts  
 refrain )

Or fall'n from some steep Precipice, art laid 345  
 An unregarded Corse in some dark shade  
 And yet in ev'ry Grove, at ev'ry Tree,  
 Search have I made, but cannot meet with thee.  
 The Woods we blame not then; nor do profound  
*Euxot's* gentle Streams conceal thee drown'd : 350  
 For in deep Floods the *Naiades* do use,  
 Nor e'er by them their Lives do Women lose.

Thus poor *Herione* complaining, wept,  
 Then tow'rd her Shoulder her Head leaning slept.  
 ( *Sleep is Death's* <sup>18</sup> *Twin*, and as the younger  
 Brother,

In every thing doth imitate the other ;

( 57 ) *From Jove's Royal Blood wild Beasts refrain.* ] Upon this ground ( perhaps ) is built that Opinion of the Antients ( commonly received among the Vulgar ) that the Lyon will not touch the Person of a King to hurt him ; for

Ἐκ Διὸς βασιλῆες, ἔπειθ' ἀδὲς ἑστὶν Ἀνακτοῦ  
 ἁγιότατον

*Kings are from Jove ; nor from Jove springs  
 Ought that more sacred is than Kings.*

( 58 ) *Sleep is Death's Twin.* ] *Homer. Illad.* 14. & 16. Whence the Tragedian in *Hercule Furieux* borrow'd this Expression,

*Frater dura languide moris.*

for they both had the same Parents, *Erebus* and *Night*, according to *Hesiod in Theogon.* *Pausanias* ( in *Eliaeorum primo* ) reports, That he saw at *Eli* the Picture of a Woman holding in her Left Arm a white, in her Right a black Child ; the one expressing *Death*, the other *Sleep.* The Woman her self representing *Night*, the Nurse

The Rape of H E L E N. 373

Nurse of both. The reason of which feigned Twinship *Athenagoras* thus gives in *Lib. de Resurrectione mortuorum*. *Ἐπεὶ ἡδὲ αἰτίαν* ( αἰτία πᾶς ἀδελφότητος ἐστὶν ἀνάγκη τῶν ὑποκειμένων, &c. i. e. For this cause, I suppose, some call Sleep the Brother of Death, not as deriving their Genealogy from the same Parents, but from the same Accidents that happen to those that sleep and dye; as their insensibility of external Occurrences, and their own Being.

59 Hence 'tis that Women often when they weep,  
O'ercharg'd with their own Sorrows, fall asleep )  
When in a Dream, her Mother ( as she thought )  
Seeing, she cries, vex'd, yet with Fear di-  
straught: 360

From me disconsolate last Night you fled,  
And left me sleeping in my Father's Bed.  
What Hill, what Mountain have I left untrac'd?  
To *Venus* pleasing Ties mak' st thou such haste ?

To whom fair *Tindaris* this Answer made: 365  
Daughter! though griev'd, me yet forbear t' up-  
braid :

That treacherous Stranger, who the other day  
Came hither, carry'd me by force away.  
Thus she: at which out strait *Hermione* flies.  
But finding not her Mother, louder cries; 370

Wing'd Issue of th' Inhabitants of Air,  
Ye Birds! to *Menelaus* strait declare,  
One late arriving at the *Spartan* Port,  
Hath rob'd him of the Glory of his Court.  
Thus to regardless Winds did she complain, 375  
Seeking her absent Mother, but in vain.

( 59 ) Hence 'tis. ] By reason of the near Similitude of the two Affections, *Heliodor. lib. 2.*

374 *The Rape of* H E L E N:

Mean-time, through *Thracian Towns*, and *Helles*  
Strait

*Paris* arriv'd safe with his beautious Freight,  
When from the Castle, viewing on the shore  
A new Guest land, her Haij *Cassandra* toke 380  
But *Troy* with open Gates her welcome shows  
To the returning Author of her Woes.

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F I N I S.

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# Omissa & Addenda.

## IN M E D E A.

**J**ASON five Senator, p. 20. to be added after it, his first Name being Δειδαίμων, i. e. *Crafty Stickler*.

*Reece of Gold.*] The Original of this Fable of the fam'd *Fleece of Gold*, is by some expounded after this manner; That the chief or sole Riches of the *Colchians*, was in the much esteem'd Furs of a certain Animal named *Simmer*, *Siber*, and *Sabel*; by us *Sables*, by the *Italians* *Zibellini*, by *Fernandes* *Sapphorina*, and esteem'd for the graceful and ornamental Eye of Blackness, with which they are adorned. The Name *Golden* being given them, *Quod Auro contra cara, & infinitis Purpura pretiosiora*, for that they were more dear than Gold, and infinitely more precious than Purple, says a Learned Critick. Yet were not these the native Product of *Colchos*, but brought by them from *Beria*, since called *Siberia* (and most probably so nam'd from that Animal) a Province of *Russia*. These the *Colchians* by stealth made their Prize, and kept as their choice and high valu'd Merchandise. This is told us by the admirable *Catullian* Observator *Dr. J. Vossius*. And the less knowing Reader not easily meeting with that piece of Curiosity, may perhaps receive it from us as an unpleasing Advertisement.

*Mermerus and Pheretes.*] *Medea* is reported to have had other Children by *Jason*, during her ten Years cohabiting with him in *Corinth*; for they reckon, besides those two, *Alciamenes*, *Theffalus*, *Tisander* and *Polyxenus*: and that *Theffalus* fearing to meet with the like bloody Fate that had befallen his Brothers, left *Corinth*, and betook himself to *Iolchos*, where he erected his Kingdom, and left his Name to the *Pelasgeans*, from him called *Theffalians*, *Natalis Comes, s. de Medea*.

*Sooty Dis.*] So I render *Umbrafi Ditis*; for *Bonaçe*, describing *Demogorgon*, in his *Genealog. de gli Iddii*, says he was *Vestito d'una Pallidezza affumicata*.

*Witber'd Bough.*] In the Original it is *Tristis Ramus*; the Reason why I so render it, see in *Ben. Johnson* his Notes upon his *Mask of Witbes*.

*Rusty Knife.*] The *Latin* hath *Sacro Cultro*; that I give it that Epithet, the Authority of *Ben. Johnson* mov'd me: whom see likewise in his Notes upon his *Mask of Witches*.

*Show there are no Gods; where e'er the go'st.*] The *Modes* be here by *Jason* dismiss'd with this ungrateful and scellestous Farewel; there be those yet who have given her another kind of Character; and first they affirm, That she was not the Murderess of her Children; but that, when she fled from *Corinth*, she secur'd them in the Temple, and under the Protection of *Acraon Juno*. From whence they were taken by the *Corinthians*, and in regard they had been employ'd by their Mother to carry the veneficious Presents, which were the Ruine of *Creusa* and her Father *Creon*, they inhumanly cut them in pieces. The Infamy of which horrid Murder *Euripides* is said, for the Bribe of five Talents, to have transfer'd from the *Corinthians*, and charg'd upon their Mother.

That afterwards (unknown to any) she returned to *Calchas*, and there restor'd her Father *Aetes* (dispossess'd of his Kingdom by his Brother *Perseus*) to his Throne and Kingdom. For which she was highly belov'd by the *Calchians*, and honour'd with Divine Rites, under the Title of the Goddess *Bona*.

At last she was transferred to *Elysium*, or the happy Islands, where *Achilles* then being, took her for his Immortal Wife.

See this partly deliver'd by *Pausanias* in *Corinthiacis*, partly by *Apollodorus Biblioth.* l. 1. in *fine*, as likewise by the Scholiast of *Euripides*, and *Apollonius*, *Macrobius Saturnal.* l. 1. *Ælian* his various Histories l. 5. c. 21. and *Natalis Comus*, &c. Which, tho contrary to the Design of the Tragedy, I held it not amiss to be made known to young Beginners.

### IN HIPPOLYTUS.

This second Tragedy bears, in the vulgar printed Editions, no other Title than that of *Hippolytus*. But finding *Priscian* quotes it as *Seneca's Phædra*, I thought fit to give it the Name of *Phædra* and *Hippolytus*, as being the consummate Title, and more agreeable to the Subject of the *Drama*; of which not having made any signification in my Notes, I held it no less than requisite to let the Reader know the Reason of my so altering it.

*With Pipe of Reeds uneven fram'd.*] Tho what we have said of the Pastoral Pipe, consisting at first of a single *Calamus*, afterwards of seven or more join'd together with Wax, of which we have spoken in our Notes at pag. 134 and 135. Yet of the Pipe called *Tibia* it will not be amiss to add what I find related by the Learned *Dr. J. Vossius*, in his *Catullian Observations*, That as

to its Invention it was primarily owing to the *Phrygians*; and had not its Name from *Tibia* the Shank or Legs of Deer or other Beasts or Fowl, but from *Phrygia* antiently call'd *Tibia*, and the *Phrygian Tibii*, and in proof of this Assertion cites *Nonnius Marcellus ad voc. Tibinos modos*, producing these words of *Varro*, *Sonitus matris Deum tenimus Tibinos tibi nunc semiviri*. Yet the no less eminent Critick *Josias Mercerus*, in his Learned Notes upon *Nonnius*, declares those words *Tibinos à tibiis modos*, to be added *male manu*. However, upon so warrantable an Author's opinion as before alleged, the Reader may admit of the Note, as of no vulgar Curiosity.

### In T R O A D E S.

Europe's best and Asia's bravest Blood.] Having, as to *Europe*, declared the Original of its Name, we conceive our selves no less oblig'd to do the like for *Asia*. And this, some will have to be receiv'd from *Asia*, an antient Princess who is said long to have reign'd in the greatest part of that Continent. Others ascribe it to the Nymph *Asia* Daughter of *Tethys* and *Oceanus*, and Wife of *Japetus* Father of *Prometheus*, or to *Asius* the Son of *Mancus* the *Lydian*. With more probability supposed to have taken its Name from the Lake *Asia*, or a Town not far from it, seated by the Mountain *Imolus* in the Lesser *Asia*, which was properly so called, from whence the Name was transferred to the larger Continent. For in *Homer's* days, and somewhat after his time, the Name of *Asia*, as taken for that large Division of the Earth, was equally as unknown as *Europe* or *Africa*, if we may rely upon the Authority of the fore-cited Critick.



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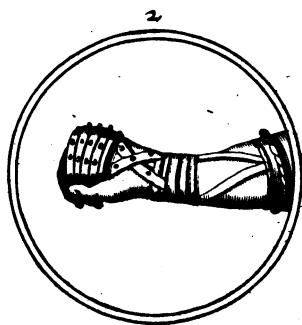
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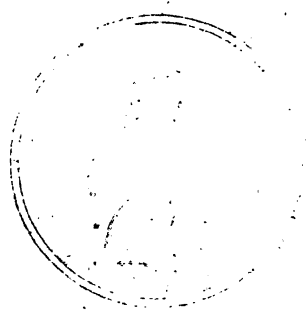
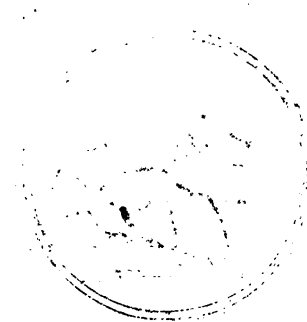
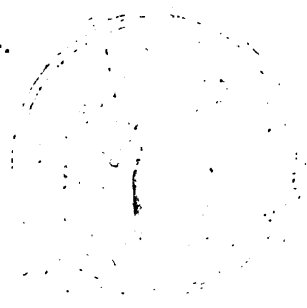
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M. Guich Sculp.



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A N  
I N D E X  
Of the *Principal Matters* in the  
A N N O T A T I O N S.

---

A.

- A** *Brabant's* intention in offering up of *Isaac* mis-interpreted by the Heathens, and erroneously made the occasional Introduction of Humane Sacrifices, Page 250
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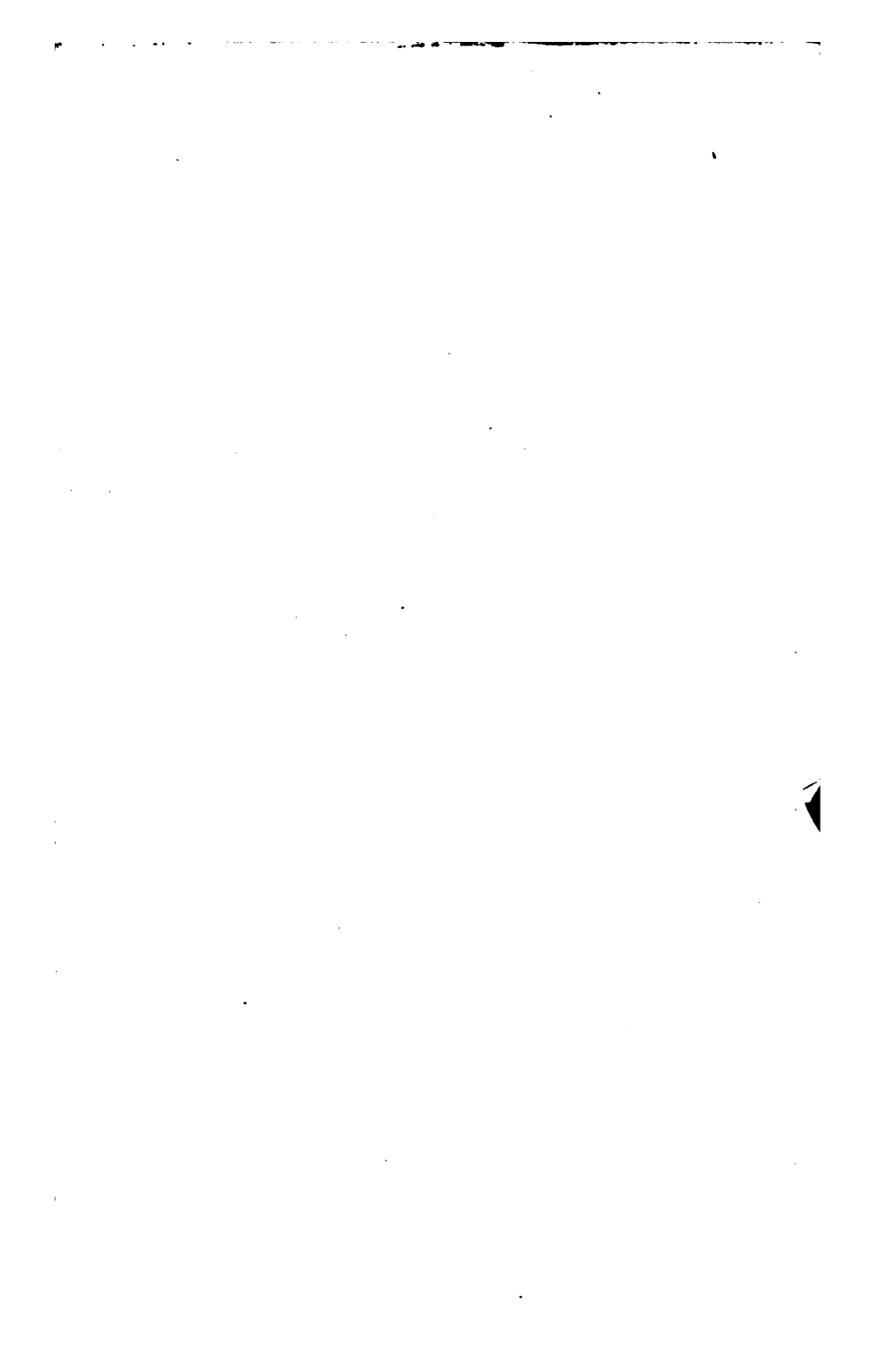


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