29–33. Phaedra’s ἐρωτεῖν must at first (at Athens) have been without betraying symptoms, by contrast with the change at Trozen to symptoms of νόσον (still unexplained) as described in 34–40. We need to be told that explicitly, in preparation (μὲν) for 34 ff. (ἔπει δὲ ...) and in conjunction with the potentially revealing foundation of a temple to Aphrodite. We therefore need not only Jortin’s ὁνομάζοντων for ὀνόμαζεν in 33, but also my ἀδηλὸν for ἐκδημὸν (v. l. ἐκδηλὸν) in 32. The nearby ἐκδημὸν in 37 will have played a part in the corruption.

42

†δεῖξω δὲ Θησεῖτ (Θ- δὲ δ- V) πράγμα κάκφανηται.

Obelization is commended by the combination of questionable sense (much discussed), V’s variant and the enigmatic divergence of Π (…)τοις πρα[…] (…). Broadhead argued well that we need το with
πράγμα, but his θήκο δ' ἐγὼ τὸ πράγμα needs an adverb.  

Better therefore δείξω δ' ἐγὼ (or δέ πως?) τὸ πράγμα, on the supposition that both Θησεί (differently placed in V) and Π's dative plural came in as intended clarifications. But better still would be δειχθήσεται τὸ πράγμα κἀκρανήσεται (which could otherwise have generated Θησεί). For the asyndeton thus, cf. Med. 365–6 ἀλλ' οὕτι ταύτη ταύτα, μὴ δοκεῖτε πω' ἢ ἐξ ἑρ' ἀγώνες ... Π² may then have had δειχθήσεται αὐτοῖς οὐκ οἷς τοῖς.

67–71[–2]

67 ὁ (τε) μέγαν κατ' οὕραν ὁν


67. El. 153 (alone) is insecure support for the contextually unusual lekythion.  

Weil's μεγάλων has been commended;  

but μέγαν οὕραν ὁν is epic (Il. 1. 497, etc.). ὁ (τε) is a better way of obtaining ch ia (as 70 and 1387 below, q. v.): a characteristic hymnic use, cf. Hec. 445, I. T. 1237, Ion 882, 908, Or. 321, S. El. 151, etc.

68–9. Gaisford's εὑρατέρετ' ἀν' for -ειαν (not mentioned by Barrett or Diggle, merely disparaged by Stockert in conjunction with μεγάλων) merits more consideration than it has received. Pace Halleran the extended use of εὑρατέρεια with αὐλῆ is peculiar, since εὑρατ- words always elsewhere describe persons as 'having a good father', and A. R. 1. 570–1 εὑρατέρειαν Ἀρτεμιν could well be an


4 False elision of -αι is frequent in the tradition (always false in tragedy, cf. Diggle, Euripidea 313).

5 Professor Diggle has drawn my attention to Crespontes fr. 453. 9 and Telephus fr. 727c. 29. In the former I prefer Bergk's ίθι μοι, πότεν[τ]α, πόλιν to Diggle's (ὅθ') ίθι μοι, πότηρ, πόλιν. An ionic verse there associates well with the preceding φιλοστεφάνους te κώμους, akin to ὑσ—σ—σ—σ—σ. In the latter, εὐθυς Ἰλίου πόρον Ἀτρείδας ἰδέθησαι should be taken together as e—D: ὑσ, like Rh. 536–7/555–6 (p. 578 below), and cf. Alc. 231–2 γυναῖκα κατάσπασον ἐν ἀματὶ τῶι δ' ἐπόση (with Hermann's neglected ὑσ [ὑσ] δύναμις in 220).

6 West, BICS 27 (1980), 9.

7 Diggle, Euripidea 325.