

**EURIPIDES AND THE  
ATTIC ORATORS; A  
COMPARISON**

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Euripides and the Attic orators; a comparison by A. Douglas Thomson

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**A. DOUGLAS THOMSON**

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EURIPIDES  
AND  
THE ATTIC ORATORS  
*A COMPARISON*

BY  
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## P R E F A C E

IN writing these pages I have consulted a large number of works bearing more or less closely on the subject under treatment; and of particular cases of indebtedness to these I have endeavoured to make full acknowledgement in the notes. The books which I have found most helpful are the following:—

Berlage, *De Euripide Philosopho*.

Blass, *Die Attische Beredsamkeit von Gorgias bis zu Lysias*.

Butcher, *Demosthenes* (in Macmillan's Classical Writers Series).

*Some Aspects of the Greek Genius* (1st ed.).

Coulanges, *La Cité Antique*.

Jebb, *Attic Orators*.

Mahaffy, *Euripides* (in Macmillan's Classical Writers Series).

Paley, *Euripides* (in Bibliotheca Classica).

Wilamowitz-Moellendorff, *Euripides, Herakles*.

I must make special mention of Berlage's *De Euripide Philosopho*, the work which I have found most useful for my present purpose, and to which I can scarcely overrate my obligation. I have followed Berlage's method and arrangement almost throughout, extending to the Orators what he had done for Euripides only. But even in the case of Euripides I have written chiefly from manuscript notes; and any errors that may occur in the matter of references are my own.

Professor Decharme's *Euripide et l'Esprit de son Théâtre*—a book at once brilliant and judicious—I had not read till the present work was completed, but I have been able to add numerous references to it in the foot-notes.

If this study of Euripides and the Attic Orators has, in the matter of comparison, proved less fruitful than I had anticipated, and if the conclusions are frequently of a negative rather than a positive character, it has had, I hope, at least one result which makes it not altogether useless. It has been the occasion of doing for the Orators what had already been done for Euripides—of grouping together and so converting into a whole which is more *εὐσύνοπτον* their thoughts on those problems of life which must always be of interest to thinking men.

The work was originally presented to the Senatus of the University of Edinburgh as a thesis for the degree of Doctor of Letters, and owed its inception to a suggestion of Professor Butcher, to whom I would here record my gratitude for much kindly interest shown during its progress. The fact that it was written as an academic dissertation may perhaps be regarded as a sufficient reason for quoting the Greek texts rather than translations.

I have used the Oxford text of Euripides, with Nauck's *Tragicorum Graecorum Fragmenta* (2nd ed.) for the Fragments, and the Teubner texts for the Orators.

EDINBURGH,

October, 1898.



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# EURIPIDES AND THE ATTIC ORATORS

## CHAPTER I

### INTRODUCTION

§ 1. AFTER Marathon, Salamis and Plataea had secured Greek freedom against Persian encroachment, there came a period of repose. Already there had been indications of a wider intellectual life. The exclusive sway of Poetry was beginning to break down. A feeling was arising that thought might be beautifully expressed in prose as well as in verse, and thus there was being removed one of the greatest hindrances to clear, untrammelled reflection. Practical life began to occupy more and more the minds of thinking men: mythology was no longer the sole object of literary study. From the Persian Wars and their consequences this new intellectual tendency received the stimulus it needed to rouse it to life and vigour. Not only have we their direct result in the history of Herodotus, and in much of the Aeschylean drama, but they gave the first great impulse to that period of enterprise, alike in practical and in speculative life, which reached its culmination under Pericles.

A century and more before the Persian Wars, the Greeks, dissatisfied with the mere personification of natural agencies which constituted their theology, and true to their natural bent for inquiry, had begun to ask what those natural agencies really were. Originally there had been no dividing line between philosophy and theology, but now that dividing line began to be traced. The earliest philosophers were physicists, who devoted themselves to the study of nature