

**ARIADNE
IN NAXOS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649130108

Ariadne in Naxos by R. S. Ross

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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Ἄλλὰ τί κεν βίξαιμε; θεὸς δὲα πάντα τελευτῆ,
Πρὸςβα Διὸς θυγάτηρ Ἴλη, ἣ πάστας αἰῆται,
Οὐλαμένη, τῆς μὲν θ' ἀπαλοὶ πάδες· οὐ γὰρ ἐπ' οὐδεὶ
Πίλναται ἄλλ' ἄρα ἦγε κατ' ἀνδρῶν κρᾶστα βαίνει,
Βλέπτασε' ἀνθρώπους.—*Homer.*

Ἄλλ' ἔστι ταύτη τάδ' ἔρωτα χρῆ ποσειν.—*Euripides.*

λαμπρὸς θ' ἔοικεν ἡλίου πρὸς ἀετλάς
πυλῶν ἐσθῆξιν, ὥστε κόματος δίκην
κλύζειν πρὸς αὐγὰς τοῦδε σήματος πολὺ
μείζον.—*Eschylus.*

— οὐ γὰρ οἶδ' ἀρωγμένως πύλας
ἄδου, φάος τε λοίσθιον βλέπω τῆδε.—*Euripides.*

LONDON
TRÜBNER & CO., LUDGATE HILL

1882

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ARIZONA IN 1902

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MAIN

ARGUMENT.



THESEUS, son of *Ægeus* king of Athens, having undertaken many perilous expeditions and performed many valorous feats, in emulation of *Hercules*, had gone to Crete to rid the Athenians of the yearly tribute of seven youths and seven maidens to the *Minotaur* which had been imposed upon them by *Minos*, after his invasion of Attica, to avenge the death of his son *Androgeus*, whom the Athenians had slain. After vanquishing the *Minotaur* by means of the magic sword and clue with which *Ariadne*, the daughter of *Minos*, supplied him, he departs with her for Athens, but being driven into *Naxos* by stress of weather he determines to leave her there. *Ariadne*, abandoned by *Theseus*, is entreated by *Dionysos* to be his wife, but she is deaf to his supplications, and in her despair determines to kill herself. She is, however, forestalled in this by *Artemis*, who slays her with an arrow while out hunting; and *Dionysos* places a crown of stars in the heavens in memory of her.

Theseus married *Hippolyta*, queen of the *Amazons*, and after her death, *Ariadne's* younger sister, *Phædra*.

The scene is in *Naxos*.



ARIADNE IN NAXOS.

ARTEMIS.

HITHER, from blue Arcadian hills where roam
The fleet-foot antlered game I love to chase,
Hither, from mountain crags and glens and wilds,
I come, intent to visit Delos where
The Titan's daughter, led by highest hand,
Gave the chaotic world the Source of Light—
Phœbus Apollo—me with him as twin ;
There Hera-hunted Leto's temple towers,
My rites in fitting shrine are celebrate,

And the superbest fane e'er reared by man
(E'en to Apollo's worship) dedicate
Of yore by Cecrop's son, increasing aye
In fine proportions, beauties, wonders, wealth,
Still stands pre-eminent (e'en as its God
In loveliness and loving works to man,
Benighted e'er his advent) o'er all shrines,
And there still reigns in his most holy place
The God of universal excellence ;
And there his healing horn-knit altar stands,
And there his worship lastingly endures
E'en as the Zeus-forged adamantine chains
Which link this sacred soil (once floating isle
For Leto's sake made fast) immovably
To rocky depths of never-resting ocean.

Fair Delos then my goal ; but my desire
My brother's proudest altars to behold
Once more, also the isle whence he extends
O'er all on earth that is, that lives, that moves,
His beneficial, well-accorded sway,
Has for a space been tempered by the thought
That urged me further from my course to this,
The eager thought to find and contemplate
A scarce-wrought rock-cut work in Naxian marble,
A mountain statue of the mighty god
Who doth inspire to works of nobleness.
Ardent within me is the longing, else
I ne'er had stayed my golden-horned stags,
Nor from my chariot in this isle set foot,
For here the rites are those my soul abhors ;