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TITLE:

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1868

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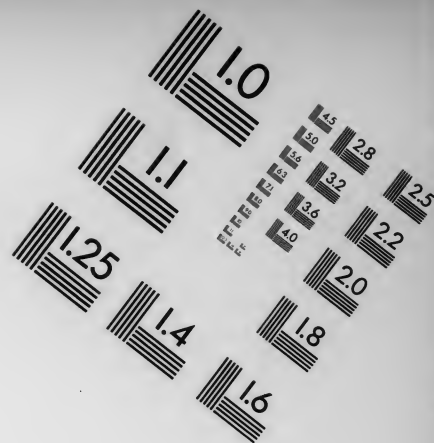
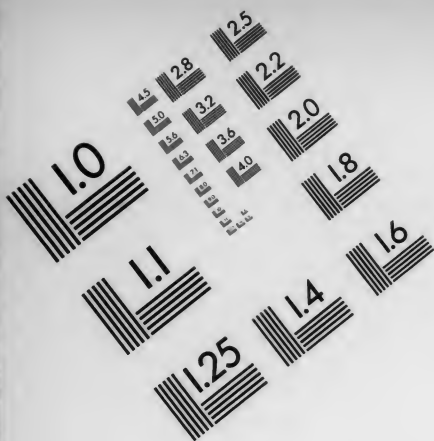


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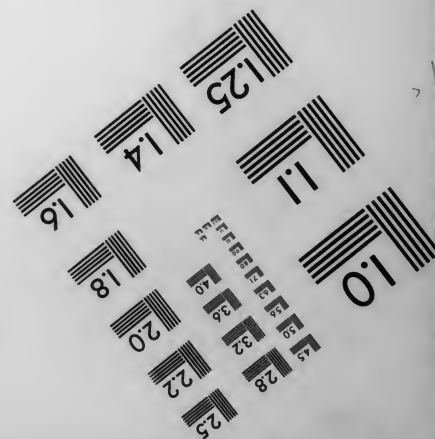
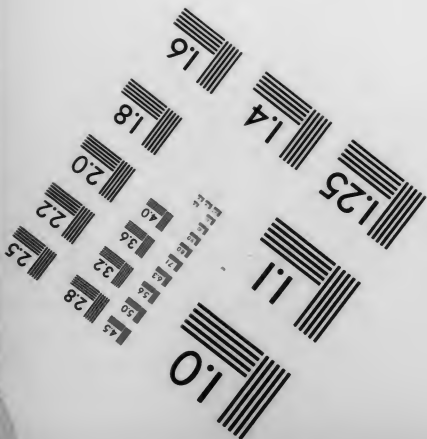
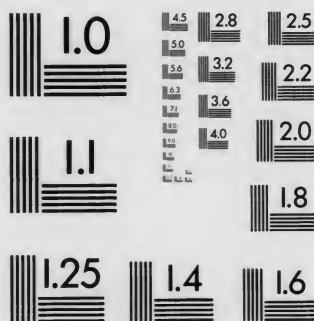
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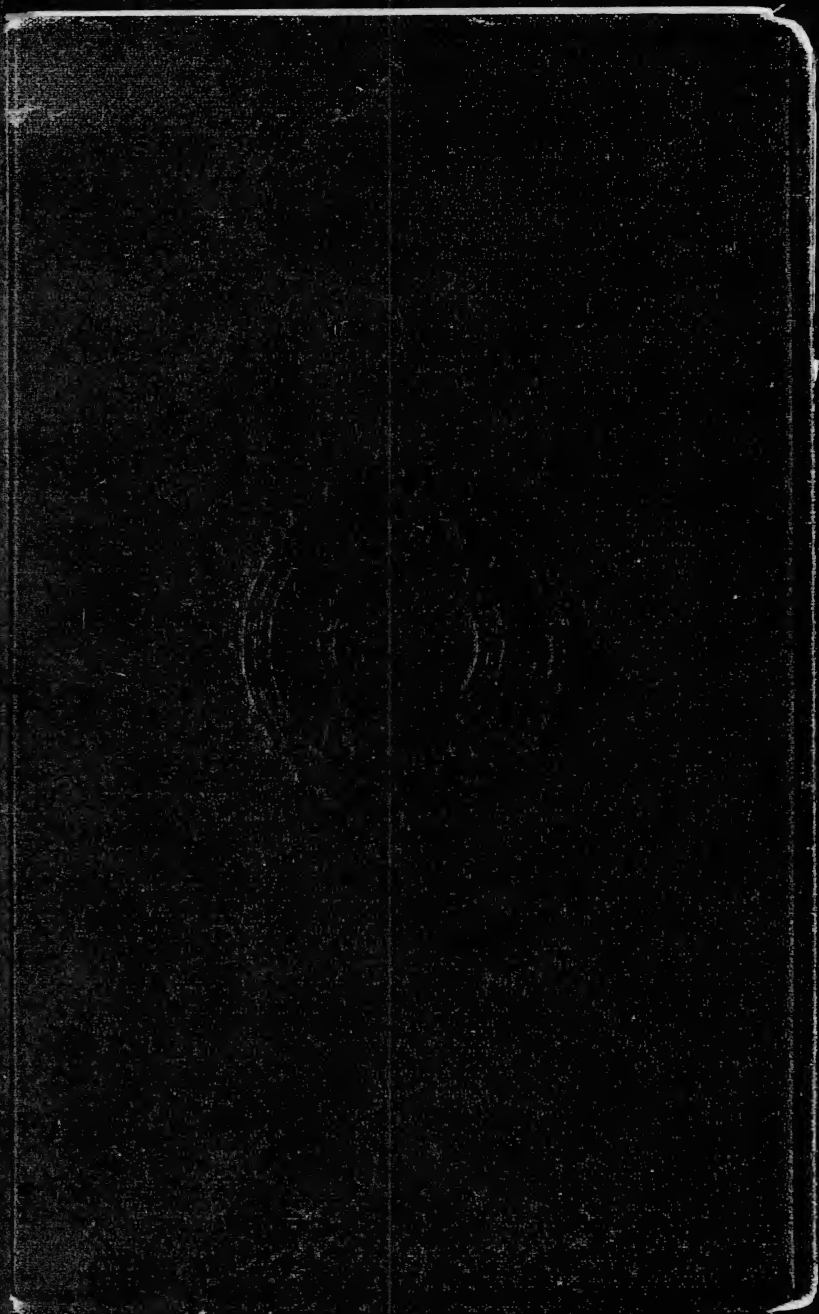
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INTRODUCTION TO THE WASPS.

THE play of *The Wasps* was exhibited in the spring of B.C. 422, in the archonship of Aminias, probably at the Lenaeon festival. It gained the second prize, a play called Προάγων being first, and one of Leucon called Πρέσβεις third.

According to the Greek "Didascalies" it was exhibited in the name of Philonides; and these, as Ranke thinks, are upon the whole the safest guides. He therefore infers that Aristophanes on account of his failure with the *Clouds* returned to his old plan of sheltering himself behind another name, and that the *Proagon*, as well as the *Wasps*, was a play of Aristophanes. On the other hand Richter (who has investigated and edited this play with great care) considers the Didascalies untrustworthy, especially this one; and assigns the *Wasps* to the Great Dionysia, the *Proagon* to the Lenaea. Philonides, he thinks, was merely the principal actor. But this is a matter of no great moment as far as the *Wasps* is concerned; since, whether Philonides were nominal author or actor, Aristophanes was doubtless known to be the real author as well as he is now.

In the *Proagon* Euripides was ridiculed: in the *Wasps* the Athenian litigiousness is the object of satire. According to Ranke, with the *Clouds* ends the first period of Aristophanes' dramatic poetry. And this is a convenient division, borne out in a great measure by a change in the poet's style. For though he is still tolerably consistent, attacking Cleon and the

litigious spirit which he had before ridiculed (e.g. *Nub.* 208), yet his style seems less strict and severe: there is more of the ludicrous, more broad fun. And therefore naturally there is less completeness and connexion of parts in this play. It is not so political as the *Knights*, not so personal as the *Clouds*. The *Wasps*, in fact, consists of two distinct parts: the first, which contains the madness of the old dicast and the ridiculous means used to cure him, ending with the parabasis; the second, in which he is converted to fashionable life, being as it were an afterpiece, and deemed by some critics unnecessary. Thus Schlegel calls the *Wasps* Aristophanes' feeblest play; and few critics rank it very high. But it may be said in defence of our poet, that the last scenes form a very striking contrast to the early part, and so enhance its effect. They are perhaps drawn out to a somewhat tedious length, but possibly some certain time had to be filled up. And Aristophanes, after exposing the absurdities of a life devoted to the law-courts, may well have meant to shew the evil of the other extreme—probably too common among the young fashionables at Athens—in the tipsy frolics of the old ex-juryman. Weak in connexion and plot the play may be, but it is brilliant and amusing in particular scenes.

The *Wasps* gave to Racine the idea of *Les Plaideurs*, and several whole scenes may be compared with advantage. On the details of Athenian law, with which the play abounds, Schoemann, Richter in his long and elaborate Prolegomena, and the Dictionary of Antiquities, furnish ample information.

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460	ἄρ' ἐμ.	Ξ. ἄρ' ἐμ.
463	αὐτὰ δῆλα	αὐτόδηλα
465	λάθρα γ' ἐλάνθαν' ὑπιούσα με	λάθρα μ' ἐλάμβαν' ὑπιούσα
472	ἐλθόμεν	ἐλθοιμεν
473	σοὶ	σοὺς
473	ἐριῶν	ἐραστά
480	οὐδὲ μὲν γ' οὐδ' ἐν	οὐδὲ μὴν οὐπω 'ν
483	ταῦτα ταῦτα	ταῦτα ταῦτα
485	ξυνωμότας	ξυνωμότην
485	μοι	σοι
486	οὐδέποτε γ'	οὐδέπω γ'
487	ᾧδ' ἐστάλης	ἐξεστάλης
493	θελῆ	'θελῆ
504	νῦν	νῦν γ'
522	καὶ ξίφος	ΦΙ. καὶ ξίφος

	<i>Dindorf.</i>	<i>Meineke.</i>
524	εἰπέ μοι	ΒΔ. εἰπέ μοι
525	ἀκράτου	ἀκρατον
526	νῦν δὲ	νῦν δὴ
527	λέγειν τι δεῖ	δεῖ τι λέγειν.
530	ΦΙ. ἀτὰρ	ἀτὰρ
532	λέγειν	λέγων
542	δ' ἐν ταῖς ὁδοῖς	δ' ἂν παίσιν ἐν ταῖσιν ὁδοῖς ἀπάσαις
543	καλοῦμεθ'	καλοῖμεθ'
558	ἀπόφουξιν	ἀπόφουξιν
565	ἀνῶν	ἀνῶν
570	συνκίπτοντο' ἄμ βλ.	συνκίπτοντα βλ.
577	καί...ἄρχειω	om.
578	αἰδοῖα	τῶδοα
588	σεμῶν	σε μόνον
599	Εὐφήμιου	Εὐφήμιδου
600	σφόγγον	σφόγγον
601	τῶν...οἶων μ'	τῶνδ'...οἶων μ'
602	χῦπρησειαν	καὶ ὑπρησειαν
605	'πιλελήσμην	'πελελήσμην
606	εἰσήκουθ' ἄμα	εἰσήκουτά με
608	φιλήσῃ	φιλήθ' με
609	παππίζουσ'	παππίζουσ'
612	καὶ μή	κού μή
614	ἄλλην	ἀλλ' ἦν
615—618	τάδε...κατέπαρδεν	om.
620	καὶ τῆς τοῦ	καὶ τοῦ
627	μ'	γ'
634	οὐκ, ἀλλ'	οὐκουν
636	ὡς δ' ἐπὶ πάντ' ἐλήλυθεν	ὡς ὅδε πάντ' ἐπήλυθε
637	κούδεν παρήλθεν	δέν τι παρήλθεν
642	ᾧσθ'	ὡς
645	ἀπόφουξιν	ἀπόφουξιν
661	τούτων	τούτου
665	μὰ Δι' οὐ μέντοι καὶ	μὰ Δι' οὐ μέντοι. ΦΙ. καὶ
666	ΦΙ. ἐς τούτους κ.τ.λ.	ΒΔ. ἐς τούτους κ.τ.λ.
667	ΒΔ. σὺ γὰρ	σὺ γὰρ
671	δώσετε	οἴσετε
674	λαγαριζόμενον	λαγαριζόμενον
694	πρίων	πρίωνθ'
695	κωλακρέτην	κωλακρέτην
698	καὶ τοῖσιν ἅπασιν	καὶ τοῖσδ' ἅπασιν
701	ἄκαρῆ	ἄκαρές
704	ἐπισίξῃ	ἐπισίξῃ
710	πύφω	πυφῶ
713	ποθ' ὥσπερ νάρκη μου κατὰ	πέπονθ' ; ὥσπερ νάρκη μου
749	πειθόμενος	πιθόμενος
758	μὴ νῦν	μὴ νῦν
765	ἐνθάδε	ἐνθαδὶ
767	ταυθ'	πρᾶτθ'
770	γε	δὲ
772	εἰλη	εἰλη
773	καθήμενος,	καθήμενος

	<i>Dindorf.</i>	<i>Meineke.</i>
795	καθέψεις	καταπέψεις
808	λέγων	γελών
813	ἐπι	ἀπὸ
816	κἄν γάρ...λήψομαι	post v. 797 locat
819	ἴνα γ'	ἢν' ἄν
822	εἰ πως ἐκκομίσαις	οἴτω' ξεκόμισας
826	οἴωσπερ κ.τ.λ.	ΒΔ. οἴωσπερ κ.τ.λ.
827	εἰσαγάγω	εἰσάγω
833, 4	τί τις	τί τις
837	ἐνδοθεν. τί ποτε τὸ χρῆμ' ;	ἐνδοθεν ὃ τι ποτε χρῆμ
849	ἀρπάσας	ὑφαρπάσας
858	διατρίψεις	διατρίβεις
867	δὴ τίς ἐστιν ; οὐχί	δὴ τίς ἐστίν οὐχί
868	ἐξυβήτων	ἐξυβήτην
875	ΒΔ. εὐφημία κ.τ.λ.	εὐφημία κ.τ.λ.
885	προθύρου προύλασε	προθύρου πάρος αὐλᾶς
888	σοι * * κἀπόδομεν	ταῦτά σοι κἀπόδομεν
890	ἤσθημεσθα	ἤσθημεσθα
893	τῶν γ. ν.	τῶν γ. ν. ἴθιε παιᾶν
894—7	τίς...ἀλώσεται	τίς...ΒΔ. οὗτος. ΦΙ. ὅσον ἀλώσεται
902	Ξ. ἀκούετ'...σύκινος	ΒΔ. ἀκούετ'...σύκινος
903	ποῦ ὃ δ' διώκων	ποῦ ποῦ δ' ὃ διώκων
905	ΒΔ. πάρεστω...Λάβης	ΒΔ. πάρεστω οὗτος. ΦΙ. ε. ὃ. αὐ
905	Σ. σίγα	Λάβης
907	ἦν	σίγα
917	ΦΙ. οὐδέν μ.; Ξ. οὐδ. τ.κ.έ.	ἦς
922	ἀφήτ' γ' αὐτὸν	ΦΙ. οὐδέν μ...ἐμοί.
924	θυεῖαν	ἀφήτ' ἔτ' αὐτὸν
929	κεκλάγγω	θυεῖαν
935	ὃ θεσμοθέτης. ποῦ' σθ' οὗτος ;	κεκλάγγω
939	προσκεκαυμένα	ὃ θεσμοθέτης ποῦ' σθ' ; οὗτος,
957	ὅτι σοῦ	προσκεκλημένα
961	ἐνέγραψ'	ὃ τι ; σοῦ
967	ἔλει	ἐγραψεν
968	τραχήλι'	ἔλει
970	αἰκουρὸς	τὰ τραχήλι'
973	ΦΙ. αἰβοῦ...μαλάττομαι	οἰκουρεῖν
974	περιμένει	ΦΙ. αἰβοῦ. ΒΔ. τί τὸ κακόν ; ΦΙ.
978	αἰτείτε	ἔσθ' ὃ. μ.
981	ἐξηπάτηκεν	περιβαίνει
983	ἀπεδάκρυσσα	αἰτείσθε
991	ἔντευθενί	ἐξηπάτησεν
993	ΒΔ. φερ' ..ἠγωνίσμεθα ;	ἐπεδάκρυσσα
997	ἀπέφυγεν	ἔνταυθ' ἔνι.
1011	νῦν μὲν τὰ	ΒΔ. φ. ε. ΦΙ. πῶς ἄ. ἦ.
1029	πρώτων γ'	πέφυγεν
1030	ἀνθρώποις	νῦν τὰ
1037	ἐπιχειρεῖν	πρώτιστ'
1062	μετ' αὐτοῦ	ἀνδραρλοῖς
1064	ἀνδρικότατοι	ἐπιχειρεῖ
	κύκνου τ' ἔτι	μετ' αὐτὸν
		ἀλκιμώτατοι
		κύκνου τε

	<i>Dindorf.</i>	<i>Meineke.</i>
1076	Ἄττικοι...αὐτὸχθονες	om.
1085	ἀπωσάμεσθα	ἐσώξμεσθα
1085	πρὸς ἐσπέρα	πρὸς ἐσπέραν
1087, 8		inverso ordine legit.
1091	πάντα μὴ	πάντας ἐμέ
1110	πυκνὸν	Πυκνὸς
1114	ἐγκαθήμενοι	οἱ καθήμενοι
1115	οὐκ...φύρου	om.
1116	γόνου	πόνου
1133	καὶ τρέφει	κἀκτρέπει
1138	Θυμοιτίδα	θυμοιτίδα
1142	εὐοικέαι	προσεικέαι
1157	ἀποδύου	ὑποδύου
1158	ὑπόδυθι	ὑποδύου τι
1159	ὑποδύσασθαι	ὑποδήσασθαι
1161	πὸδ'	ποτ'
1167	γῆρα	γῆρας
1168	ὑποδυσάμενος	ὑποδησάμενος
1169	διασαλακάνισοι	διασαικάνισον
1172	δοθῆμι	Δοθῆμι
1190	ἐμάχετό γ' αὐτίκα	ἄρ' ἐμάχετ' αὐτίκα
1193	λαγόνας τε	καὶ λαγόνα
1195	πῶς δ' ἂν	πῶς ἂν
1208	προμάνθανε	προμάνθανε
1219	αὐλητρὶς	αὐλητρὶς
1222	σκόλι' ὄπως δέξει καλῶς	σκόλια πῶς δέξει ; Φ. καλῶς
1223	ἄλληθες, ὡς οὐδεὶς	ΒΔ. ἄλληθες ; Φ. ὡς οὐδ' εἰ
1225	δέξει	δέξει
1226	ἐγένετ' Ἀθηναῖος	Ἀθηναῖος γε
1227	κλέπτῃς	ὡς σὺ κλέπτῃς.
1228	τοῦτ' εἰ σὺ δράσεις ; π.	τοῦτ' εἰ σὺ δράσεις, π.
1231	ἕτερον ἄσομαι	ἕτερ' ἀντάσομαι
1239	τοῦτ'...ἐγώ.	om.
1244	κἄτ' ἄσεται	κἀντάσεται
1245	βίαν	βίαν
1248	δὴ διεκόμισας	νῆ Δί' ἐκόμισσας
1252	μεθυσθῶμεν	μεθύμεν
	μηδαμῶς	μὴ, μηδαμῶς
1262	ἀπόχεται	ἀπέρχεται
1268	βοῖᾶς	βοῖᾶς
1274	ἐλάττων	ἐλαττον
1287	οὐκτὸς	ἐκτὸς
1303	ὑβριστότατος	ὑβριστάτος
1305, 6		inverso ordine legit
1310	ἀχυρῶνας	ἀχυρῶν
1324	ὀδὶ δὲ δὴ καὶ	ὀδὶ δὲ καὐτὸς
1338	ἀνέχομαι	οὐκέτ' ἀνέχομαι
1339	ἰαβοῦ αἰβοῦ	αἰβοῦ
1340	* * ποῦ' στῖν	ποῦ' στῖν ἡμῖν
1350	αὐτ'	ταῦτ'
1356	ἰδίον	ἰδίον
1360	καὐτὸς ἐπὶ	καὐτὸς ἐπὶ
1380	νομίσας	νομίσας σ'

	<i>Dindorf.</i>	<i>Meineke.</i>
1387	νή...Ὀλυμπίαν	οἴη.
1391	κάπιθήκην	κάπιθήκας
1414	πρὸς ποδῶν	προσποδῶν
1418	καλέσσης	καλέση
1423	δευρὶ πρότερον, ἐπιτρέπεις	δευρὶ· πρότερον ἐπιτρέπεις
1432	οὕτω...Πιττάλου	post v. 1440 locat.
1434	αὐτὸς	οὗτος
1443	ἐγὼ σε	ἐγωγε
1449	ἀπολώ σ'	ἀπόλω'
	τοῖσι	τοῖς σοῖς
1454	πέισεται τι	τι μεταπεσεῖται
1461	μετεβάλλοντο	μετεβάλλοντο
1473	κατακομήσαι	κατακομήσαι
1481	διορχησόμενος	διορχησόμενος
1487	ρύμης	ρύμης
1507	οὐδὲν γ'	οὐδὲν
1510	πυνοτήρης	πυνοτήρης
1514	ψῆφρέ	μοι· σὺ δὲ
1519	θαλασσίω	θαλασσίω θεοῦ

ΤΠΟΘΕΣΙΣ.

I.

Φιλοκλέων Ἀθηναῖος φιλόδικος ὦν τὴν φύσιν ἐφοῖτα περὶ τὰ δικαστήρια συνελθὼν. Βδελυκλέων δὲ ὁ τοῦτου παῖς ἀχθόμενος ταύτῃ τῇ νόσῳ καὶ πειρώμενος τὸν πατέρα παύειν, ἐγκαθέρξας τοῖς οἰκοῖς καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἐξόδου αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφῆξιν ἑαυτοῖς ἀφομοιώσαντες παρεγένοντο, βουλόμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτεν τὸν συνδικαστήν· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δρᾶμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἦνον οὐδὲ οὔτοι. πέρασ δὲ τοῦ νεανίσκου θαυμάζοντος τίνας ἔνεκα ὁ πατήρ οὕτως ἤττηται τοῦ πράγματος, ἔφη ὁ πρεσβύτερος εἶναι τὸ πρᾶγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειράτο τὰς ὑποψίας ἐξαιρῖν τοῦ πράγματος, νοουθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτερος μηδαμῶς νοουθετούμενος οὐ μεθεῖ τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τοῦτο ποιεῖ, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει. καὶ δύο κίνεσ ἀπεισάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν συνεχῶς τὴν ψῆφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρει ψῆφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφῆξιν ἐμφερεῖς εἶσιν οἱ τοῦ χοροῦ, ἐξ ὧν καὶ τὸ δρᾶμα. οἱ ὅτε μὲν ἦσαν νέοι, πικρῶς ταῖς δίκαις ἐφήδρευον, ἐπεὶ δὲ γέροντες γεγόνασι, κεντούσι τοῖς κέντροις, ἐπὶ τέλει δὲ τοῦ δράματος ὁ γέρον ἐπὶ δέικνωσ καλεῖται, καὶ ἐπὶ ὕβρω τρέπεται, καὶ κρῖνει αὐτὸν ὕβρεως ἀρτόπωλις· ὁ δὲ γέρον πρὸς αὐτὸν καὶ ὀρχησῶ τρέπεται, καὶ γελωτοποιεῖ τὸ δρᾶμα.

Τοῦτο τὸ δρᾶμα πεποιήται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὡσανεὶ γενομένης· πέπλασται γὰρ τὸ δλον. διαβάλλει δὲ Ἀθηναῖος ὡς φιλοδικούντας, καὶ σωφρονίζει τὸν δῆμον ἀποστήναι τῶν δικῶν. καὶ διὰ τοῦτο καὶ τοὺς δικαστὰς σφῆξιν ἀπεικάξει κέντροι ἔχουσι καὶ πλήττουσι. πεποιήται δ' αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ ἀρχοντος Ἀμειλίου διὰ Φιλωνίδου [ἐν τῇ πθ' ἀλυμπιάδῃ]. β' ἦν, εἰς Λήνια. καὶ ἐνίκα πρῶτος Φιλωνίδης Προραγῶνι, Λεύκων Πρέσβεισι τρίτος.

II.

ΑΡΙΣΤΟΦΑΝΟΤΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Φιλοῦντα δικάζειν πατέρα παῖς εἰρξας ἀφνω αὐτός τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως μὴ λαυθάνῃ μηδ' ἐξίη διὰ τὴν νόσον. ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ. εἰθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι σφήκες, παραγίνονται βοηθοῦντες σφόδρα ἐπὶ τῷ δύνασθαι κέντρον ἐνείναι τισὶ φρονοῦντες ἱκανόν. ὁ δὲ γέρον τηροῦμενος συμπίπτει ἔνδον διαδιδάξεν καὶ βιοῦν, ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } οἰκείται Φιλοκλέωνος.
 ΞΑΝΘΙΑΣ }
 ΒΑΒΑΤΚΛΕΩΝ.
 ΦΙΛΟΚΛΕΩΝ.
 ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.
 ΠΑΙΔΕΣ.
 ΚΤΩΝ.
 ΑΡΤΟΠΩΛΙΣ.
 ΧΑΙΡΕΦΩΝ, κωφὸν πρόσωπον.
 ΚΑΤΗΓΟΡΟΣ.

ΣΦΗΚΕΣ.

ΣΩΣΙΑΣ

ΟΤΤΟΣ, τί πασχεις, ὦ κακόδαιμον Ξανθία;

ΞΑΝΘΙΑΣ

φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩΣΙΑΣ

κακὸν ἄρα ταῖς πλευραῖς τι πρῶφειλες μέγα.
 ἄρ' οἶσθά γ' οἶον κνώδαλον φυλάττομεν;

ΞΑΝΘΙΑΣ

οἶδ'· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.

5

1—53. Xanthias and Sosias, who are set to watch Philocleon, tell each other their troubles and their dreams.

² φυλακὴν καταλύειν.] Cf. Arist. *Polit.* v. 8, ἵνα φυλάττωσι καὶ μὴ καταλύωσιν, ὡσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πόλεως τήρησιν. As this verb is used in many phrases, with βίον, πόλεμον, εἰρήνην, βουλήν, and other nouns, it may probably have been with φυλακὴν the common word for coming off guard when relieved. Hence Xanthias in his sleepiness says, 'Oh! I am just taking a lesson at coming off guard.' The watchman in Aesch. *Agam.* 12—17, is described as suffering from his long watch, and having a hard task to keep off sleep.

³ πρῶφειλες.] 'You had then an old score to pay off on your sides (when you allowed yourself to become sleepy, for it is they that will

suffer if you sleep).' The imperfect is far preferable to the present tense here. The MSS. have *προσφειλες*, and the scholiast says, *ἐχρεώσταις τι κακὸν ταῖς πλευραῖς σου καὶ ἀποδοῦναι θέλεις.*

⁴ κνώδαλον.] Cf. *Lysistr.* 476, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδάλουσι; said of women. There seems to be hardly an animal to which κνώδαλον cannot be applied; and no one English equivalent for it as a term of abuse; for we should vary the species of animal to suit the circumstances. Thus, here we might render it 'serpent,' with reference to the dicast's wiliness, and power of wriggling away: in the *Lysistrata* (looking to the context), 'these very hornets.'

⁵ ἀπομερμηρίσαι.] Only used (as far as lexicons tell) here. *μερμηρίζειν* is common in Homer. *μέρμηρα* ἢ *μέρμηρα* καὶ ἡ *φροντίς*. Schol.

ΣΩΣΙΑΣ

σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καυτοῦ γ' ἐμοῦ
κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.

ΞΑΝΘΙΑΣ

ἀλλ' ἢ παραφρονεῖς ἐτεδὸν ἢ κορυβαντιᾶς;

ΣΩΣΙΑΣ

οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.

ΞΑΝΘΙΑΣ

τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.

10

κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο

Μῆδος τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·
καὶ δῆτ' ὄναρ θαναμαστὸν εἶδον ἀρτίως.

ΣΩΣΙΑΣ

κᾶγωγ' ἀληθῶς οἶον οὐδεπώποτε.

6 σὺ δ' οὖν, κ.τ.λ.] Sosias tells Xanthias to chance it, for that he can sympathize with him, being also sleepy. This wakes up Xanthias to see the madness of going to sleep, and he in turn rouses his comrade.

8 κορυβαντιᾶς.] For the Corybantic rites the curious may consult Lucret. II. 610, &c.

In Timaeus' Lexicon to Plato, παραμαίνεσθαι καὶ ἐνθουσιαστικῶς κινεῖσθαι is the explanation. Ruhnken shews that the word is used 'of those who are afflicted with sleeplessness and hear a sound of flutes in their ears,' from Plato, *Legg.* 790, and elsewhere. Hence the answer of Sosias: 'No, it is no sleepless frenzy, no frenzy like that of the Corybantes, who cannot get rid of the din of the flutes, &c. of their orgies, but rather a sleep that takes me.'

9 Σαβαζίου.] A Thracian name of Dionysus, whose priests were called in Thrace *Saboi*. Schol. Sosias goes abroad for his god of sleep, since Xanthias had spoken of a foreign or Phrygian frenzy in κορυβαντιᾶς.

10 βουκολεῖς.] Sc. *τρέφεις*: not an uncommon use. It is very doubtful whether (as L. and S. suggest) there is any allusion to the god's *kuuriform* worship. ποιμαίνεν ἔρωτα (Theocr.) is an analogous phrase. The notion of 'feeding, keeping, tending,' seems to pass into that of 'gently managing,' even with some deceit implied, as in *Ecc.* 81, βουκολεῖν τὸ δῆμιον, and (probably) in *Pac.* 153.

11 ἐπεστρατεύσατο.] Cf. Eur. *Med.* 1185, διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύσατο, and Eur. *Hipp.* 535, ἔρωσ, ἔρωσ, δ' κατ' ὀμμάτων στάζεις πόθον, εἰσάγων γλυκεῖαν ψυχῆ χάρον οἷς ἐπιστρατεύσῃ. With which last Bergler compares v. 8, κατὰ ταῖν κόραιν κ.τ.λ.

12 Μῆδος] Median, i. e. barbarian and foreign, because the other had talked of Sabazius, a foreign god. But an 'invasion by Medes' would be a natural phrase for a Greek.

νυστακτῆς.] Probably the pair nod, and act sleepiness. Whether they get their dreams in the intervals of this their dialogue, or had them before the play began, is uncertain.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑΝΘΙΑΣ

ἐδόκουν ἀετὸν

15

καταπτάμενον ἐς τὴν ἀγορὰν μέγαν πάνυ
ἀναρπάσαντα τοῖς ὄνυξι ἀσπίδα
φέρειν ἐπίχαλκον ἀνεκὰς ἐς τὸν οὐρανόν,
κᾶπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩΣΙΑΣ

οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

20

ΞΑΝΘΙΑΣ

πῶς δῆ;

ΣΩΣΙΑΣ

προερεῖ τις τοῖσι συμπτώταις λέγων,
ὅτι ταυτὸν ἐν γῆ τ' ἀπέβαλεν κᾶν οὐρανῷ

16 καταπτάμενον.] Brunck, Meineke, and Hirschig adopt the form καταπτόμενον as stricter Attic. Yet in *Ach.* 865 Meineke retains προσέπτανθ' οἱ κ. ἄ., saying, 'consulto servavi h. l. formam poeticam.' But why there, and not here? especially since (as Richter says) the slave is telling his dream in rather epic or high-flown style. Cobet says, 'In comoedia ἐπτόμην locum habet; ἐπτόμην ubi supra soccum oratio adsurgit.'

18 ἐπίχαλκον.] This is added (as the scholiast says) to make it clear that it is a shield, not a serpent, that is meant; which last would be the more natural sense to take ἀσπίς in, for eagles carry off snakes rather than shields. And the scholiast adds his opinion that the word for shield was derived from the word for snake, because snakes when asleep coil themselves round in many circles, and the ancient shields were circular. But, as far as we can see from the Greek authors that we have, ἀσπίς, 'shield,' seems older than the other ἀσπίς.

19 κᾶπειτα ταύτην ἀποβαλεῖν Κ.] 'And then threw this same shield down—becoming Cleonymus.' The dream might have ended at ἀποβα-

λεῖν, but Cleonymus, for the sake of a hit at his cowardice, is suddenly put in the eagle's place.

20 γρίφου.] παροιμίον ζητήματος, Schol. 'Cleonymus then turns out for all the world like a riddle.'

21 πῶς δῆ:] Bentley's arrangement of the speakers here is rightly accepted by most editors.

προερεῖ.] The vulg. προερεῖ can hardly stand with the dative. Cobet's προτενεῖ would do. προβαλεῖ is rather suggested by the scholiast' τὰ ἐν τοῖς συμποσίοις προβαλλόμενα αἰνεματώδη ζητήματα. Cf. *Nub.* 757, ἀλλ' ἕτερον αὖ σοὶ προβαλῶ τι δεξιὸν προφέρει, as closer to MSS. προσερεῖ, might be read.

22 ὅτι.] This need not be ousted in favour of τὶ. Riddles were put forward in a positive form. See Samson's riddle in Judges xiv. 14, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' In the same way is the riddle of the Sphinx propounded: ἔστι διπλοῦν ἐπὶ γῆς καὶ τέτραπον, κ.τ.λ. So here one guest propounds (προφέρει) to his fellows, 'that there is one and the same beast which threw away the shield (or snake) in heaven, earth, and ocean.' The alteration to τί is grounded on

κὰν τῆ θαλάττῃ θηρίον τὴν ἀσπίδα;

ΞΑΝΘΙΑΣ

οἴμοι, τί δῆτά μοι κακὸν γενήσεται
ἰδόντι τοιοῦτον ἐνύπνιον;

ΣΩΣΙΑΣ

μὴ φροντίσης.

οὐδὲν γὰρ ἔσται δεινὸν, οὐ μὰ τοὺς θεοὺς.

ΞΑΝΘΙΑΣ

δεινὸν γέ τοῦστ' ἀνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὺν αὐτῷ λέξου.

ΣΩΣΙΑΣ

ἀλλ' ἐστὶν μέγα.

περὶ τῆς πόλεως γὰρ ἔστι τοῦ σκάφους ὄλου.

ΞΑΝΘΙΑΣ

λέγε νυν ἀνύσας τι τὴν τρόπῃ τοῦ πράγματος.

ΣΩΣΙΑΣ

ἔδοξέ μοι περὶ πρῶτον ἕπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια·
κάπειτα τοῦτοις τοῖσι προβάτοις μούδοκει
δημηγορεῖν φάλαινα πανδοκεῦτρια,

35

the supposition that the riddle ought to begin in the orthodox English fashion, with a Why or a What. *ἀσπίς* would sound ambiguous in the riddle till the answer was seen.

25 τοιοῦτον.] With τοιοῦτ' ἐν. the *οι* in τοιοῦτ' would have to be scanned long: which is not so well; for the *υ* in ἐνύπνιον should certainly be short. Cf. *Eq.* 940, and the note there on ἐναποπνιγείης.

27 δεινὸν γέ.] Xanthias takes up the word δεινὸν more in its sense of 'monstrous, strange,' than 'to be feared,' as Sosias had meant it. But 'terrible' will tolerably do duty for both senses.

29 σκάφους.] Cf. Aesch. *S. C. Theb.* 2, ὅστις φυλάσσει πᾶργος ἐν

πρόμνη πόλεως ὀλακα νωμῶν: and Soph. *Antig.* 190, ταύτης ἐπι πλεόντες ὀρθῆς τοῦς φίλους ποιούμεθα. Xanthias, to keep up the metaphor, asks for the 'keel' of the matter. ὡσανεὶ ἔλεγε τὴν βίζαν, Schol., because the keel was laid first. If there is allusion to τρόπον (as Bergler thinks), the equivocal might be kept by 'let us get at once to the bottom of the matter.'

33 βακτηρίας κ. τριβ.] Apparently the usual equipment of the older men. Cf. vv. 117, 1131, and *Ach.* 184, 343; also *Nub.* 541.

34—36. The Athenians listen like silly sheep to a devouring monster.

35 πανδοκεῦτρια.] πάντα δεχομένη, Schol. Cf. *Eq.* 238, φάραγγα καὶ χάρυβδι ἀρπαγῆς. The word

ἔχουσα φωνὴν ἐμπεπρημένης ὕος.

ΞΑΝΘΙΑΣ

αἰβοῦ.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγε·

ἕξει κακιστον τοῦνύπνιον βύρσης σαπράα.

ΣΩΣΙΑΣ

εἴθ' ἢ μιὰρὰ φάλαι' ἔχουσα τρυτάνην
ἴστη βόειον δημόν.

ΞΑΝΘΙΑΣ

οἴμοι δείλαιος·

τὸν δῆμον ἡμῶν βούλεται διστάναι.

ΣΩΣΙΑΣ

ἔδοκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.
εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·

40

usually means 'hostess' (as in *Ran.* 114); here it is 'receiver general of all bribes,' perhaps 'one who never shuts the door 'gainst those who come and pay their score.'

36 ἐμπεπρημένης.] ἐμπεφυσμένης καὶ παχείας, Schol., 'of a fat, bloated sow.' But MSS. R, V, have ἐμπεπρημένην, ἐμπεπρησμένην. Whether 'inflamed voice' or 'inflated' is better, is doubtful. Either is curious. Richter renders the common text, 'the voice of a singed sow.' But the time after the singeing is an odd one to choose for describing the animal's voice. Cleon's voice Aristophanes elsewhere calls κυκλοβόρου φωνήν, and φωνὴν χαράδρας ἐλεθρον τετοκυίας (*Eq.* 137, *Vesp.* 1034).

38 βύρσης.] With reference to Cleon's trade, see *The Knights*, passim.

40—41 δημόν...δῆμον.] A similar play on the word is in *Eq.* 954, where Demus' seal is δημοῦ βοείου θρόνον ἐξωπτημένον. Whether βόειον here implies ἀνασθητον, as a scholiast says, is very doubtful. I know of no such use of βόειος. Some pun on 'fat of bull's flesh,' and 'John Bull' might be suggested as a modern equivalent.

41 διστάναι.] There is no need to fix on any particular disturbance for this 'setting the people by the ears.' The pun on ἰστάναι, 'to weigh,' and διστάναι is the chief thing aimed at.

44 τραυλίσας.] Alcibiades' lisp is mentioned by Plutarch. οἱ δὲ τραυλοὶ τὸ λ ἐντὶ τοῦ ρ λέγουσιν. Schol. It was perhaps affectation. 'Ladacismus, quem scriptores notant in Alcibiade, delicias, non naturae tribuendum arbitror.' Erasmus,

ὄλῃς; Θέωλος τὴν κεφαλὴν κολακος ἔχει.

45

ΞΑΝΘΙΑΣ

ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.

ΣΩΣΙΑΣ

οὐκουν ἐκεῖν' ἄλλοκοτον, ὁ Θέωρος κόραξ
γιγνόμενος;

ΞΑΝΘΙΑΣ

ἤκιστ', ἀλλ' ἄριστον.

ΣΩΣΙΑΣ

πῶς;

ΞΑΝΘΙΑΣ

ὅπως;

ἄνθρωπος ὦν εἶτ' ἐγένετ' ἐξαίφνης κοραξ·
οὐκουν ἐναργές τοῦτο συμβαλεῖν, ὅτι
ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχῆσεται;

50

ΣΩΣΙΑΣ

εἶτ' οὐκ ἐγὼ δούς δυ' ὀβολῶ μισθώσομαι
οὕτω σ' ὑποκρινόμενον σοφῶς ὀνειράτα;

ΞΑΝΘΙΑΣ

φέρει νυν κατέπω τοῖς θεαταῖς τὸν λόγον,

Colloq. de Rect. Pron. Similar affectation in the way of draws and lazy slurring of the liquids is not unknown among the Alcibiadeses of our own time.

45 **Θέωλος.**] As if from Θεός and ἄλλουμι: cf. v. 418, Θεώρου θεοσεχθρία.

46 **ὀρθῶς γε.**] Alcibiades' lisp led him to Theorus' right name, κόραξ. An epigram is quoted from the Anthology: Ρῶ καὶ λᾶμβδα μόνον κόρακας κολάκων διορίζει· λοιπὸν ταῦτὸ κόραξ βωμολόχος τε κόραξ· τούνεκά μοι, βέλτιστε, τόδε ζῶον πεφύλαξο, εἰδὼς καὶ ζῶντων τοὺς κόρακας κόρακας: which might be freely imitated: 'T'wixt fowls and fools in northern tongue small difference is heard: There's chattering fowls, and prating

fools; the man's much like the bird. And those who of this feather be, 'twere best, my friend, to shun. Sure that for any useful end such fowls and fools are one.'

51 **ἐς κόρακας.**] To the point perhaps is Diogenes' apophthegm: κρείττον ἐστὶν ἐς κόρακας ἀπελθεῖν ἢ ἐς κόρακας. 'Better join the fowls than the fools.' Here 'it is plain that we shall lose him, and the fowls (pronounced 'fules') will get him.'

53 **οὕτω σ' ἵπ.**] This (for vulg. οὕτως) commends itself. It is due to Geel and Bergk, and adopted by Richter.

53 **ὑποκρινόμενον.**] Cf. Hom. *Od.* XIX. 535, 555, for exactly the same use.

54—135. Xanthias lays the mat-

ὄλῃ' ἄθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί,
μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
μηδ' αὐ γέλωτα Μεγαρόθεν κεκλεμμένον.
ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος
δούλω διαρριπτοῦντε τοῖς θεωμένοις,
οὔθ' Ἡρακλῆς τὸ δέπνον ἐξαπατῶμενος,
οὔθ' αὐθις ἐνασελγαινόμενος Εὐριπίδης·

60

ter before the audience, praying them not to expect too much, but promising something new. He and his fellow-slave have (he says) to guard for their young master his old father, who is sick of a law fever, is always getting up early, going off to the courts; who dreams of nothing but law-suits, and has a mania for condemning every one. They have tried mild remedies in vain, and now have to shut him up and guard strictly every hole by which he might slip out.

In the opening scene of Racine's *Les Plaideurs* (which indeed is founded on *The Wasps*), Petit Jean's description of his master's doings presents several points of similarity to that of Xanthias.

54 **κατέπω τ. θ.**] So in *Eg.* 36 the matter is put before the audience.

55 **ὑπειπὼν.**] Used nearly as in *Dem. c. Arist.* 637, καὶ γέγραφε, οὐδὲν ὑπειπὼν ὅπως ἂν τις ἀποκτείνῃ, τὴν τιμωρίαν: where οὐδὲν ἵπ. means 'with no reservation.' Here 'with this short preface or saving clause.' ὑπὸ expresses the quiet insertion of the clause, which is to save them from any after charge of having promised more than they performed.

57 **Μεγαρόθεν.**] ὡς ποιητῶν ὄντων τινῶν ἀπὸ Μεγαρίδος ἀμούσων καὶ ἀφῶς σκωπτόντων. Schol. who quotes also from Eupolis τὸ σκώμμι' ἀσελγῆς καὶ Μεγαρικῶν σφῆδρα. Aristotle (*Poet.* c. 3) says that the Megarians claimed the invention of comedy. In the *Acharnians* the Megarian calls the dressing up of his daughters Μεγαρικῶν μηχανάν.

58 **κάρυ' ἐκ φορμίδος.**] Such scatterings for a scramble among the audience seem to have been common. Cf. *Plut.* 797, οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ ἰσχυρία καὶ τραγῳδία τοῖς θεωμένοις προβαλόντ' ἐπὶ τούτοις ἐπαναγκάζειν γελᾶν. Cf. also *Pac.* 962, where Trygaeus does something of the sort, perhaps in parody of other comic writers. In *Nub.* 540—552, Aristophanes disclaims such tricks and repetitions, much as he does here.

60 **Ἡρακλῆς.**] In the *Alcestis* of Euripides Hercules' unseemly eagerness for his meal is described (v. 753—760, 772—802): and Aristophanes afterwards represents him as greedy when in Hades: cf. *Ran.* 549, &c. Hence Ἡρακλῆς ξενίζεται had passed into a proverb of any one impatient. But there is probably a reference here to some particular exhibition of Hercules missing his meal, either by another comedian, or (as Richter thinks) by our poet himself in a former play.

61 **αὐθις...Εὐριπίδης.**] As in the *Acharnians* (v. 400—478) and, acc. to the Scholiast, in the *Proagon*. Of course the *Thestomorphiazusae* is out of the question, as it was exhibited at a later date than this play.

ἐνασελγαινόμενος.] ὑβρίζόμενος. Schol. L. and S. also take it as passive here; but refer to Diodorus Siculus as using it active. It may just as well here mean ἀσελγῶς πράττων, 'acting outrageously.' ἐν means 'in the play.' Aristophanes would hardly call his own chastisement of Euripides ἀσελγεία.

οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
 αὐτὸς τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
 ἀλλ' ἔστιν ἡμῖν λογιδίου γνώμην ἔχον,
 ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
 κομφιδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκεινοσὶ
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέλους.
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
 ἔνδον καθεύξας, ἵνα θύραζε μὴ ἔξη.
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἦν οὐδ' ἂν εἰς γνοιή ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάζετε.
 Ἄμυνίαι μὲν ὁ Προνάπουσ φήσ' οὗτοσὶ
 εἶναι φιλόκυβον αὐτόν

ΣΩΣΙΑΣ

ἀλλ' οὐδὲν λέγει

75

μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

62 ἔλαμψε τῆς τύχης χάριν.] Reiske interprets 'si comoedia, in qua Cleo fuit exagitatus, placuit et splendido applausu fuit excepta.' Rather 'if Cleon came out brilliantly, thanks to good luck (rather than to good management).' So the Scholiast: *ὡς τοῦ Κλέωνος ἀπὸ δυσ-γεσῶν ἐκλάμψαντος*. Though Cleon did owe his name to good luck, the Knights, Aristophanes says, was enough of a dressing for him. In *Nub.* 549, the poet claims credit for not trampling on him when down.

63 μυττωτεύσομεν.] Cf. *Eg.* 771, *κατακνησθῆναι ἐν μυττωῖ μετὰ τυροῦ* and *Rac.* 247, *ὡς ἐπιτετριψέσθ' αὐτῆκα ἀπαξάπαντα καταμυττωτεύσομεν*.

65—66 δεξιώτερον... φορτικῆς.] In a former parabasis, *Nub.* 524—527, φορτικοὶ are similarly opposed to δεξιοί.

67 ἔστιν γὰρ.] This is to be connected in sense with *κατέπευ τὸν λόγον* in v. 54. Cf. *Eg.* 40, *λέγοιμ'*

ἂν ἤδη. νῶν γὰρ ἐστὶ δεσπότης κ. τ. λ.

74—84. There are various ways of dividing this dialogue. Dindorf's text makes Xanthias collect the guesses of the audience, and Sosias remark upon them. Meineke reverses this, and, following Bergk, supposes that a line spoken by Sosias, telling of another guess, has been lost before *οὐκ*, ἀλλὰ φ. μ. In Dindorf's text the *οὐκ* comes rather awkwardly, having nothing in Sosias' *μὰ Δί' ἀλλ'... τεκμαίρεται* to refer to. Hence Richter's text, beginning Sosias' part with *ἀλλ' οὐδὲν λέγει*, seems preferable. Everything then follows naturally, and no loss of a line need be supposed. And the Scholiast says (on the word *φιλόκυβος*) *τινὲς ἀμοιβαῖα*, which suggests a division of that line.

74 Ἄμυνίαι.] Satirized by Cratinus as a flatterer, braggart, and informer. Schol. Cf. *Nub.* 686, for a charge of cowardice against him.

ΞΑΝΘΙΑΣ

οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ.
 ὀδὲ δέ φησι Σωσίας πρὸς Δερκύλον
 εἶναι φιλοπότην αὐτόν.

ΣΩΣΙΑΣ

οὐδαμῶς γ', ἐπεὶ
 αὐτὴ γε χρηστῶν ἐστὶν ἀνδρῶν ἢ νόσος

80

ΞΑΝΘΙΑΣ

Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
 εἶναι φιλοθύτην αὐτὸν ἢ φιλόξενον.

ΣΩΣΙΑΣ

μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
 ἐπεὶ καταπίγων ἐστὶν ὅ γε Φιλόξενος.

ΞΑΝΘΙΑΣ

ἄλλως φλυαρεῖτ'. οὐ γὰρ ἐξευρήσετε.

85

εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγάτε νῦν.

φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότητος.

φιληλιαστίης ἐστὶν ὡς οὐδεὶς ἀνὴρ,

ἔρᾱ τε τούτου, τοῦ δικάζειν, καὶ στένει

ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.

90

ὑπνου δ' ὀρᾶ τῆς νυκτὸς οὐδὲ πασπάλην.

78 Σωσίας.] Some spectator is meant: Sosias was a common name. But our Sosias thinks with Demosthenes (cf. *Eg.* 85, &c.) that tippling is an honest man's failing; and perhaps means to defend himself as well as his namesake; as if of himself it were also implied that *ἀφ' αὐτοῦ τὴν ν. τ.* Dercylus is another of the same habits.

82 φιλοθύτην.] This probably means 'superstitious,' too much given to sacrifices, omens, and the like. It recalls Nicias' character. *φιλόξενος* is meant by Nicostratus as praise, and might follow rather naturally on *φιλοθύτης*, sacrifices entailing feasts. But Sosias takes it of Philoxenus an effeminate rascal.

83 κύν'.] One of Socrates' oaths; and his favourite of the three (*κύνα, χῆνα, πλάτανον*); but perhaps there is not much reference to him here.

88 φιληλιαστίης.] He coins a word beginning, as he said at v. 77, with *φιλ.* The Heliaeas was Philocleon's favourite court. Cf. below, v. 772, and for details about the court see *Diél. Ant.*

90 τοῦ πρώτου ξύλου.] Cf. *Ach.* 25, *ὡσπιόνται... περὶ τοῦ πρώτου ξύλου*. Schömann hence infers that there were wooden seats in the Pnyx, perhaps in the middle of it, though most were of stone. And that there would be benches for the Heliaists seems tolerably certain.

91 πασπάλην.] Analogous is

ἦν δ' οὖν καταμύση κὰν ἄχνην, ὅμως ἐκεῖ
ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.
ὑπὸ τοῦ δὲ τὴν ψήφον γ' ἔχειν εἰσθῆναι
τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
ὡσπερ λιβανωτῶν ἐπιτιθεῖς νουμηνία,
καὶ νῆ Δί' ἦν ἴδη γέ που γεγραμμένον
νιδὸν Πυριλάμπους ἐν θύρᾳ Δήμον καλόν,
ἰὼν παρέγραψε πλησίον "κημὸς καλός."
τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἑσπέρας, ἔφη
ἄψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,
παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
κάπειτ' ἐκεῖσ' ἔλθων προκαθεύδει πρῶ πάντων,

95

100

the use of *ἄχνη*. *κέγχρας* *ἄλευρον* Schol. and on *ἄχνην* the Scholiast refers to Hom. *Il.* ε. 499, *ὡς δ' ἀνεμὸς ἄχνας φορέει ἱερὰς κατ' ἀλωάς*. *ἄχνη* has other significations, but the idea of something fine and light is in all.

93 ὁ νοῦς κ.τ.λ.] So in *Nub.* 27, Phidippides dreams of horses.

95 τοὺς τρεῖς.] i.e. the thumb, forefinger, and middle-finger. Schol.

96 λ. ἐπιτιθεῖς.] Cf. *Ran.* 888, *Nub.* 426, οὐδ' ἐπιτίθειν λιβανωτῶν.

98 νιδὸν Πυριλάμπους.] Demus son of Pylampes was a beautiful youth. Cf. Plat. *Gorg.* 482, λέγω δὲ ἐνοήσας ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταυτὸν τι πεπονθότες, ἐρῶντε δύο δυοῖν ἐκάτερος· ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ δυοῖν, τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους. In *Ach.* 142, this lovers' habit of writing up the name of a favourite is mentioned: καὶ δῆρα φιλαθήναιος ἦν ὑπερφύως, ὑμῶν τ' ἑραστής ἦν ἀληθῶς, ὥστε καὶ ἐν τοῖσι τοῖχοις ἔγραφε Ἀθηναῖοι καλοί.

99 κημὸς.] The point is in the rhyme. For the word cf. *Eg.* 1150.

100 ἀλεκτρυόνα κ.τ.λ.] Racine in *Les Plaideurs* has 'Il fit couper la tête à son coq, de colère, pour

l'avoir éveillé plus tard qu'à l'ordinaire; Il disoit qu'un plaideur, dont l'affaire alloit mal, Avoit graissé la patte à ce pauvre animal.' And Plautus has something similar, *Aul.* 3. 4. 10, 'Obtrunco gallum furem manifestarium, Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.'

ἀφ' ἑσπέρας.] So MS. *Ran.* acc. to Cobet, and it seems preferable to ἐφ' ἑσπ. ἀπὸ ἑσπ. 'from evening' = 'after evening, towards night-fall,' is a common phrase. This cock-crowing, though much earlier than the usual time, did not content the old man. ἐν ὑπερβολῇ τοῦτο. Schol. The time of cock-crowing (ἀλεκτοροφωνία) is sometimes put with tolerable definiteness for three o'clock in the morning: as in ὄψε, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωί. St Mark xiii. 35. Here ἀφ' ἑσπέρας might perhaps mean about 9 p.m., which seemed late to Philocleon who was ready to start directly after his supper (v. 103). The Latin 'de' seems to answer to ἀπὸ in this use. Cf. *Juv.* xiv. 190, Media de nocte supinum clamosus juvenem pater excitat.

103 δορπηστοῦ.] So *δειπνηστος* from δειπνον Hom. *Odys.* p. 120.

ὡσπερ λεπὰς προσεχόμενος τῷ κίονι.
ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
ὡσπερ μέλιττ' ἢ βομβυλιὸς εἰσέρχεται
ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.
ψήφον δὲ δείσας μὴ δεσθῆναι ποτέ,
ἴν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.
τοιαῦτ' ἀλύειν νουθετούμενος δ' αἰεὶ
μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
μοχλοῖσιν ἐνδήσαντες, ὡς ἂν μὴ ἔξη.
ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
καὶ πρῶτα μὲν λόγοισι παραμυθούμενος
ἀπέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
μηδ' ἐξίεναι θύραζ'. ὁ δ' οὐκ ἐπέθετο.
εἶτ' αὐτὸν ἀπέλου κάκασθαι, ὁ δ' οὐ μάλα.
μετὰ ταῦτ' ἔκουρβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ
ἄξας ἐδίκαζεν ἐς τὸ Καινὸν ἐμπεσῶν.

105

110

115

120

105 τῷ κίονι.] A pillar at the entrance of the court probably, but no other mention of it is noticed. The comparison of a limpet sticking to a rock is found also in *Plut.* 1096, ὡσπερ λεπὰς τῷ μειρακίῳ προσίσχεται.

106 τὴν μακρὰν.] A long line drawn on the tablet (πινάκιον, cf. v. 167) meant condemnation: a short line acquittal. Schol.

107—108. By his constant habit of drawing the long line he has got his nails permanently stuffed with wax.

110 ἔχοι.] *ἔχη* Bekk. and vulg. *ἔχοι* R, V, Dind. Mein. &c. This last, being better on critical grounds, is certainly not to be objected to on grounds of sense, the reference being to a past intention, though *τρέφει* is pres. tense. And indeed *δείσας* and *μὴ δεσθῆναι* make the opt. *ἔχοι* quite natural. 'And, as he feared he might be short of voting-pebbles some day, that he might have wherewith to give his vote as dicast, he keeps a whole beach of shingle in-

doors.'

113 ἐνδήσαντες.] Vulg. *ἐγκλείσαντες*.

118 ἀπέλου.] Cf. *Nub.* 1044, λούσθαι. *Plut.* 657, ἐλούμεν.

ὁ δ' οὐ μάλα.] 'But he would none of this:' supply *ἀπελούετο*, or *ἐκαθάρετο*. The imperfect of the active expresses here 'he was for doing the washing or cleansing,' the imperf. pass. with οὐ 'he was not for having it done.'

119 ἔκουρβάντιζ'.] A course of Corybantic orgies and phrenzy might drive away his judicial madness.

120 Καινὸν.] The Scholiast names four courts, Παράβυστον, Καινὸν, Τρίγωνον, Μέσον. Pausanias mentions Παράβυστον and Τρίγωνον: the first as being in an obscure part of the town—perhaps it was a court-house built on to the side of some building or temple—the second as named from its shape. Καινὸν and Μέσον, the 'New Court' and 'Central Court,' are intelligible enough: but of their exact site we know nothing.

ὅτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
διέπλευσεν εἰς Αἴγιναν εἶτα ξυλλαβὼν
νύκτωρ κατέκλιεν αὐτὸν εἰς Ἀσκληπιοῦ
ὁ δ' ἀνεφάνη κνεφαίος ἐπὶ τῇ κυγκλίδι.
ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίομεν. 125
ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν
καὶ τῶν ὀπῶν ἡμεῖς δ' ὅσ' ἦν τετρημένα
ἐνεβύσαμεν ῥακίοισι κάπακτώσαμεν
ὁ δ' ὡσπερὶ κολοῖδς αὐτῷ παττάλους
ἐνέκρουεν ἐς τὸν τοίχον, εἶτ' ἐξήλλετο. 130
ἡμεῖς δὲ τὴν αὐτὴν ἄπασαν δικτύοις
καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,
ναὶ μὰ Δία, τῷ δ' υἱεὶ γε τῷδὲ Βδελυκλέων,

123 Ἀσκληπιοῦ.] Cf. *Plut.* 411, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ κράτιστόν ἐστι. Similar attempts at a cure are made in the *Plutus* (v. 655, &c.).

124 κνεφαίος.] Cf. *Ran.* 1350, ὅπως κνεφαίος εἰς ἀγορὰν φέρουσι ἀποδοίμα. The darkness of early morning is meant in both places. In *Les Plaideurs* (Act II, Sc. 1) L'Intimé tells Léandre that his disguise will not be penetrated for that 'He! lorsqu'à votre père ils vont faire leur cour, A peine seulement savez-vous s'il est jour.'

125 ἐξεφρίομεν.] Cf. v. 156, 892. A third compound from the same verb is διαφρέω, used in *Av.* 193, and (acc. to some texts) in *Thuc.* VII. 32.

126 ἐξεδίδρασκε... ἐξήλλετο.] Imperf. of attempts.

ὕδρορροῶν.] κοίλοι τόποι, δι' ὧν χωρεῖ τὸ ὕδωρ τὸ ἐξ ὑετῶν. Schol. and on *Ach.* 922, ὑδρορροῖα καλεῖται τὸ μέρος τῆς στεφανίδος δι' ὃ τὸ ἀπὸ τοῦ ἄμβρου ὕδωρ συναγόμενον κατέρχεται. Hence it is plain that they were waterpipes forming a regular part of the internal arrangement of the house. Of course it does not follow that they were really large enough to admit of a man's passage

through them: for there is an intended absurdity and exaggeration here. In *Ach.* 922 they may be the same as here (not 'canals' as L. and S. say), and the communication may be by them through the roofs of the ship-sheds (νεώσοικοι). But this will depend on the view taken of τῖφη there. In *Ach.* 1186 an open channel seems meant, but that passage abounds in absurdities, and is by some editors rejected.

128 κάπακτώσαμεν.] Cf. *Soph. Aj.* 579, καὶ δῶμα πάκτου. It is of making all fast by closing doors and the like; whereas ἐμβύσσαι is to 'stuff up,' of such holes and ends of pipes, channels, &c. as would usually be open, but now needed stoppers, to keep in the indefatigable dicast.

129 ὁ δ' ὡσπ. κολοῖδς κ.τ.λ.] 'And he, jackdaw-like, was always knocking him pegs into the wall, and so trying to hop out.' Tame jackdaws used (says the Scholiast) to have perches put to hop on to. Of course they did not make their own perches, though Philocleon did.

133 Φιλοκλέων..... Βδελυκλέων.] Cleon appears as the κηδέμων of the dicasts in v. 242, cf. v. 596, αὐτὸς δὲ Κλέων κ.τ.λ.

ἔχων τρόπους φρναγμοσεμνάκους τινάς. 135

ΒΔΕΛΥΚΛΕΩΝ

ὦ Ξανθία καὶ Σωσία, καθεύδετε;

ΞΑΝΘΙΑΣ

οἴμοι.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

Βδελυκλέων ἀνίσταται.

ΒΔΕΛΥΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;

ὁ γὰρ πατήρ ἐς τὸν ἱπνὸν εἰσελήλυθεν

καὶ μυσπολεῖ τι καταδεδυκός. ἀλλ' ἄθρει, 140

κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται
σὺ δὲ τῇ θύρᾳ πρόσκεισο.

ΣΩΣΙΑΣ.

ταῦτ', ὦ δέσποτα.

135 φρναγμοσεμνάκους.] Rendered by Florens Christianus 'capero-fronti-pervicos.' It is compounded of φρναγμα and σεμνός. But φρναγμοσεμνακουστίνους is one reading; and the Scholiast seems to think ὄφρδς part of the compound, which would require ὄφρναγμ., but what the precise elements would then be, is not plain. Meineke (following Hamaker) puts this line after v. 110, *alg. ἔδωκ τρέφει.* This avoids the awkward construction of the nom. ἔχων after υἱεὶ; and it is not plain how Bdelycleon's manners were 'haughty and pretentious,' which appears about the meaning of the word. If φρναγμοσεμνακουστίνους be put of Philocleon as v. 111, the end of the word might come from ἀκούειν and the meaning be 'having the temper of a proud stern listener,' who was sure to condemn the accused.

136—229. Philocleon makes several attempts to escape: through the outlet of the water from the bath; through the chimney; by holding

on under the donkey; by the roof. At last he is quiet; and the two slaves prepare to receive with stones his peppery fellow-dicasts, whom they expect to come and look for their leader.

137 Βδελυκλέων ἀνίσταται.] Racine borrows a little of what follows for Sc. 2 and 3 of the first Act in *Les Plaideurs*: but with scarcely any of the fun or liveliness of his original.

139 ἱπνόν.] ἱπνὸς κυρίως ἡ κάμνος, νῦν δὲ τὸ μαγειρεῖον φησιν. Schol. And in v. 837 it seems certainly 'the kitchen.' Here L. and S. take it for the stove by which the bath was heated; and it may well be so, for v. 141 seems to require something of the sort.

140 μυσπολεῖ.] If (as L. and S. say) there be reference to μυστιπολεύω, we should render 'is at his mouse-tricks' for 'mysteries.'

141 τῆς πυέλου τὸ τρήμ'.] A hole for letting out the hot water. Schol.

ΒΑΕΛΤΚΛΕΩΝ

ἀναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπηνη ψοφεῖ;
οὗτος, τίς εἶ σύ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΑΕΛΤΚΛΕΩΝ

καπνός; φέρ' ἴδω ξύλου τίνος σύ.

ΦΙΛΟΚΛΕΩΝ

συκίνου.

145

ΒΑΕΛΤΚΛΕΩΝ

νη τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτὰρ, οὐ γὰρ ἐρρήσεις γε, ποῦ 'σθ' ἡ τηλία;
δύου πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλον.
ἐνταυθα νυν ζήτηι τιν' ἄλλην μηχανήν.
ἀτὰρ ἄθλιός γ' εἴμ' ὡς ἕτερός γ' οὐδεὶς ἀνὴρ,
ὅστις πατρὸς νῦν Καπνίου κεκλησομαι.

150

ΣΩΣΙΑΣ.

* * τὴν θύραν ὄθει· πιεζέ νυν σφόδρα,
εὐ κἀνδρικῶς· κἀγὼ γὰρ ἐνταυθ' ἔρχομαι.

145 *συκίνου.*] With reference to *συκοφάντης*; but also *καπνοποιὸν τὸ σύκινον ξύλον.* Schol.

146 *δριμύτατος.*] This fact is (says the Scholiast) attested by Aristotle. But Philocleon is *δριμύς* much as Demus was to be in *Eg.* 808, εἰθ' ἤξει σοι δριμύς ἀγροικὸς κατὰ σοῦ τὴν ψῆφον ἰχνεῶν.

147 *οὐ γὰρ ἐρρήσεις.*] So Dindorf (in his notes), Hermann, and Meineke. Vulg. *ἐσερρήσεις.* MS. Rav. *οὐκ ἐρρήσεις.* Elmsl. *οὐκέτ' ἐρρήσεις.* The *ἐς* does not seem the preposition wanted, but rather *ἐξ.* Dindorf compares *Ach.* 487, ἀτὰρ, φίλοι γὰρ οἱ παρόντες, ...τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;

τηλία.] This seems a general word for any board. *σανὶς βαθεῖα ἐν ἧ ἀλφίτα ἐπίπρασκον.* Schol.

Though used to stop the chimney it may be 'flour-tray, flour-board' here, rather than 'chimney-board,' the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney. Then a log was to be put on this to weigh it down and make matters more safe.

151 *Καπνίου.*] *καπνίας* was a kind of wine, but the reference to this (if there be any) has not much point. Nor is it plain what pre-eminent wretchedness there was in being the son of a 'smoky' father.

152 *τὴν θ. ὄθει.*] Vulg. *παῖ, τὴν.* MSS. R, V, have nothing before *τὴν θ.* Meineke reads *ὄθε τὴν θ. ὄθει.* Hirschig gives this line and what follows to Sosias: so does Richter, with *σὺ δὲ* to fill the gap.

καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ
φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

155

ΦΙΛΟΚΛΕΩΝ

τί δράσετ'; οὐκ ἐκφρήσετ', ὦ μιαρῶτατοι,
δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΑΕΛΤΚΛΕΩΝ

σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙΛΟΚΛΕΩΝ

ὁ γὰρ θεὸς
μαντευομένῳ μοῦρησεν ἐν Δελφοῖς ποτὲ,
ὅταν τις ἐκφύγη μ', ἀποσκλήναι τότε.

160

ΒΑΕΛΤΚΛΕΩΝ

Ἄπολλον ἀποτρόπαιε, τοῦ μαντευματος.

ΦΙΛΟΚΛΕΩΝ

ἴθ', ἀντιβολῶ σ', ἐκφρες με, μὴ διαρραγῶ.

ΒΑΕΛΤΚΛΕΩΝ

μα τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙΛΟΚΛΕΩΝ

διατρώξομαι τοίνυν ὀδᾶξ τὸ δίκτυον.

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔχεις ὀδόντας.

154 *κατακλείδος.*] The exact nature of this part of the fastening does not appear. The *μοχλὸς* and *βάλανος* we often meet with, e.g. in Thuc. II. 4, a passage which well illustrates the construction and fastening of doors in ancient time. Richter interprets *κατακλείς* to mean the whole apparatus of fastening; but it looks more like a part; perhaps it is the hole into which the *βάλανος* went.

155 *φύλαττέ θ' ὅπως.*] Nothing seems gained by the change *φύλατθ' ὅπως*, which, as Dindorf has it, wants a conjunction. Meineke punctuates *μοχλοῦ φύλατθ' ὅπως κ.τ.λ.*: but, though the *βάλανος* cer-

tainly did go through the *μοχλὸς* into its socket, there seems no need to change the common text, by which, as Richter notes, the brief and hurried orders of the slave seem better given.

160 *ἀποσκλήναι.*] The *ἂν* which Meineke adds seems unnecessary. The infinitive follows *χρήσαι* in such sentences as *ἐχρησα πέμψαι* (Aesch. *Eum.* 203); and, though this may be rather a telling of 'what shall be' than an ordaining of a thing 'to be,' an oracle is always a sort of decree or command.

161 *Ἄπολλον κ.τ.λ.*] Cf. *Av.* 61, Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος. 164 *τὸ δίκτυον.*] Cf. v. 132.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δέλαιος·

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΑΕΛΤΚΛΕΩΝ

ἄνθρωπος οὗτος μέγα τι δρασεῖε κακόν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
τὸν ὄνον ἄγων αὐτοῖσι τοῖς κωνθηλίοις·
νουμηγία γάρ ἐστιν.

170

ΒΑΕΛΤΚΛΕΩΝ

οὐκοῦν κἂν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἄν;

ΦΙΛΟΚΛΕΩΝ

οὐχ ὡσπερ γ' ἐγώ.

ΒΑΕΛΤΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑΝΘΙΑΣ

οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
ἴν' αὐτὸν ἐκπέμψεις.

167 πινάκιον τιμητικόν.] On which to draw the long line: cf. v. 106. It occurs to the old dicast as his own peculiar and most deadly weapon.

170 αὐτοῖσι τοῖς κωνθηλίοις.] Of such phrases Elmsley has collected instances in his note on Eur. Med. 160. The preposition ξὶν is rarely added. The explanation of the phrase seems to be this: ἡ ναὺς διεφθάρη αὐτοῖς ἀνδράσι, 'the ship was lost with the men themselves, with the very men, with even the men,' and, as they would be the last things to be lost if any escape were possible, everything else belonging to the ship was necessarily lost. Hence αὐτοῖς ἀνδράσιν = 'men and all.'

171 νουμηγία.] On which day

there would be a fair. Demus bought the Paphlagonian slave on this day (Eg. 43). Dr Primrose (in *The Vicar of Wakefield*) sent his son Moses to sell the horse at a neighbouring fair: and Philocleon pretends in v. 172 to distrust his son's powers at a bargain, fearing a result like that in Goldsmith's story.

κἂν. ἄν.] Cf. note on *Nub.* 783 for the repetition of ἄν.

174 καθῆκεν.] This word suggests Bdelycleon's answer, for καθίεναι ἀγκιστρῶν is an angling term: cf. Theocr. *Id.* XXI. 42, εὐδοκεῖον ἰχθύας, ἐκ καλάμων δὲ πλάνον κατέσειον ἰδιωδῶν. Similar is the use κατεῖναι κάλων, κατιεμένην καταπειρηγήτην, of a sounding line. Herod.

28.

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔσπασεν

175

ταύτη γ'. ἐγὼ γὰρ ἤσθθμην τεχνωμένον.
ἀλλ' εἰσιῶν μοι τὸν ὄνον ἔξαγειν δοκῶ,
ὅπως ἂν ὁ γέρον μῆδὲ παρακύψῃ πάλιν.
κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
βάδιζε θᾶπτον. τί στένεις, εἰ μὴ φέρεις
'Οδυσσεά τιν';

180

ΞΑΝΘΙΑΣ

ἀλλὰ ναὶ μὰ Δία φέρει

κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΑΕΛΤΚΛΕΩΝ

ποῖον; φέρ' ἴδωμαι.

ΞΑΝΘΙΑΣ

τουτονί.

175—6 οὐκ ἔσπασεν ταύτη γ'.] 'He caught nothing with this line.' Cf. *Thesm.* 928, αὐτῆ μὲν ἡ μήρωθος οὐδὲν ἔσπασεν. In Euripides (*Electr.* 582) ἦν δ' ἐκσπασώμαί γ' ὃν μετέρχουμαι βόλον is of net-fishing. Such metaphors are frequent in Greek. There is no sufficient reason for changing ταύτη to αὐτῆ. Aristophanes was not bound to quote the proverb with exactly the same words.

177 ἔξαγειν δοκῶ.] Elmsley would read ἐξάξεν; Meineke adopts from Cobet, ἔξαγ' ἐνδοθεν. No change is needed. Cf. Aesch. *Agam.* 16, ὅταν δ' ἀείδων ἢ μνύρεσθαι δοκῶ; also Plat. *Prot.* 340, δοκῶ παρακαλεῖν; in illustration of which Wayte has quoted several other passages for δοκῶ, 'I am minded,' followed by infinitive of present and aorist.

178 παρακύψῃ.] Cf. *Pac.* 982, *Thesm.* 797, *Ach.* 16. To these Aristophanic passages may be added from the Septuagint, Prov. vii. 6, ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείαις παρακύπτουσα, κ.τ.λ.

Cant. ii. 9, παρακύπτων διὰ τῶν θυρίδων. Not very different is 2 Kings ix. 30, 'ἰεζάβηλ ἐστιμμάσατο τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἠγάθησε σὴν κεφαλὴν αὐτῆς, καὶ διέκυψε διὰ τῆς θυρίδος. In this passage Bdelycleon says that the old man will have no excuse (when the ass is brought out) for peeping out again. He had evidently been peeping out of a window through the netting (v. 164). It is probable that in *Ach.* 16 παρέκνυψεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the Scholiast takes it.

179 κάνθων, τί κλάεις.] So Polyphemus asks his ram, why, contrary to his wont, he is so slow? This whole scene is a comic parody on Ulysses' escape beneath the ram's belly, and his assumption of the name Odysseus (*Odys.* ix. 425, &c.).

183 ἴδωμαι.] Hirschig, to avoid the use of the middle ἴδωμαι in iambic dialogue, reads ἴδω ἔ. ναὶ τουτονί. But ναὶ seems weak. Richter has ἴδωμαι with τουτονί, given to

ΒΔΕΛΥΚΛΕΩΝ

τουτὶ τί ἦν;

τίς εἶ ποτ', ὠνθρωπ', ἑτέον;

ΦΙΛΟΚΛΕΩΝ

Οὐτίς νῆ Δία.

ΒΔΕΛΥΚΛΕΩΝ

Οὐτίς σύ; ποδαπός;

ΦΙΛΟΚΛΕΩΝ

Ἴθακος Ἀποδρασιππίδου.

185

ΒΔΕΛΥΚΛΕΩΝ

Οὐτίς μὰ τὸν Δί' οὐ τι χαιρήσω γε σύ.
ἕφελκε θάπτου αὐτόν. ὦ μιανώτατος,
ἔν' ὑποδέδυκεν ὥστ' ἔμονγ' ἰνδάλλεται
ὁμοιώτατος κλητῆρος εἶναι πωλίφ.

ΦΙΛΟΚΛΕΩΝ

εἰ μή μ' εἴσεθ' ἦσυχον, μαχοῦμεθα.

190

Xanthias. Meineke follows Hirschig, but gives the whole line to Bdelycleon.

185 Ἴθακος Ἀποδρασιππίδου.] Of Ithaca, because Ulysses was so; but perhaps there may be some idea of a derivation from ἴθι. Ἀποδρ. a name coined from ἀποδρᾶναι; cf. διαδρασιπολίτας, *Ran.* 1014. Imitating Bunyan's coinage of names we might represent these significant Greek titles by 'Mr Nobody, from the land of Go, son of Mr Ready-to-run.'

186 οὐτίς...οὐ τι.] He plays on the words; cf. Hom. *Odyss.* i. 408, ὦ φίλοι οὐτίς με κτείνει δόλω, to which his comrades answer, εἰ μὲν δὴ μήτις σε βιάζεται...νοῦσόν γ' οὐπως ἔστι Διὸς μεγάλου ἀλέασθαι.

188 ἔν' ὑποδέδυκεν.] ἔνα is best taken not as an exclamation, but rather in close connexion with μιανώτατος, 'abominable wretch, in having crept under there!' This use of relatives and relative particles is

common in Greek. Cf. *Nub.* v. 1157, 8, οὐδὲν ἐργάσαισθ'...οἶος ἐμοὶ τρέφεται νίδς, and 1206—8, μάκαρ... αὐτὸς ἐφός ὡς σοφὸς χολόν τὸν νίδν τρέφεις. But though, in strictness of construction, οἶος, ὡς, &c. are relative, we turn them by a separate definite clause in English; e.g. *Plat. Theaetel.* 161, τὸ δὲ δὴ ἐμὸν τε καὶ τῆς ἐμῆς τέχνης σιγῶ ὅσον γέλωτα ὀφλισκάνομεν, 'but of myself and my art I say nothing, such utter ridicule do we incur.' Cf. note on *Nub.* 394.

189 κλητῆρος πωλίφ.] His position suggests that he is a 'sucking foal': his litigious tastes that he is the foal of a κλητῆρ. But κλητῆρος comes in oddly. Is it a comic substitution for κύνθωνος? It answers to it in quantity and in the initial consonant, and that appears to be about what Aristophanes requires when putting one word παρά προσδοκίαν for another.

ΒΔΕΛΥΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῆν δῆτα;

ΦΙΛΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΔΕΛΥΚΛΕΩΝ

πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ πονηρὸς; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ
νῦν μ' ὄντ' ἄριστον ἀλλ' ἴσως, ἔταν φάγγης
ὑπογάστριον γέροντος ἡλιαστικοῦ.

195

ΒΔΕΛΥΚΛΕΩΝ

ὄθει τὸν ὄνον καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔΕΛΥΚΛΕΩΝ

ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.
ὄθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
καὶ τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλόν,

200

191 περὶ ὄνου σκιᾶς.] Of this proverb for 'a mere nothing' the Scholiast gives as origin a tale of a man who, having hired an ass to carry his goods, was for shading himself behind the animal at noon-day. To this the owner of the ass objected, saying that he had let out the ass, but not its shadow. The cause was brought into court. And, in after times, Demosthenes is said to have used the story to shame his audience into attention.

192 πόρρω τέχνης.] 'Far advanced in craftiness,' very sly. This suits far better with Bdelycleon's tricks and attempts to escape, than 'without art,' as some unaccountably render it.

193—5. Philocleon replies that he is not πονηρὸς, but ἄριστος to the taste; and that, when they come to taste and know him, they will find

him so. He is ὑπογάστριον because of his position. The ass that suckles him, which above was κλητῆρ, is now γέροντ ἡλιαστικός. The Athenians ἐχρῶντο τοῖς ὄνεοις, says the Scholiast. Indeed from *Eg.* 1399, τὰ κύνεια μινὸς τοῖς ὄνεοις πράγμασιν, we might infer that they ate such food; but then Cleon's sausages were probably not to be of the first order. However, granting that they ate both dog and donkey, the wit of this passage will still sound rather flat to English ears.

197 ὦ ξυνδικασταὶ, κ.τ.λ.] So Cleon calls the heliasts to his aid in *Eg.* 255.

198 κέκραχθι.] Cf. *Ach.* 335, ὡς ἀποκτενῶ κέκραχθι.

199. Here he turns to the servant with orders to make all fast.

200 βάλανον...ἐς τὸν μοχλόν.]

καὶ τῇ δοκῷ προσθεῖς τὸν ὄλμον τὸν μέγαν
ἀνύσας τι προσκύλιέ γ'.

ΣΩΣΙΑΣ

οἶμοι δεῖλαιος·
πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον;

ΞΑΝΘΙΑΣ

ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.

ΣΩΣΙΑΣ

μῦς; οὐ μὰ Δί', ἀλλ' ὑποδύμενός τις οὔτοσ' 205
ὑπὸ τῶν κεραμίδων ἡλιαστής ὄροφίας.

ΞΑΝΘΙΑΣ

αἶμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ στί μοι τὸ δίκτυον;
σοῦ σοῦ, πάλιν σοῦ.

ΒΑΕΑΤΚΛΕΩΝ

νῆ Δί' ἣ μοι κρέιπτον ἦν
τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός. 210

ΣΩΣΙΑΣ

ἄγε νυν, ἐπειδὴ τουτοῦ σεσοβήκαμεν,
κοῦκ ἔσθ' ὅπως διαδὺς ἀν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;

Cf. v. 154. The βάλανος went through the μοχλός, and into a socket behind it; and this verse partly justifies, and certainly explains, Meineke's punctuation at v. 154.

201 δοκῷ.] This beam was plainly distinct from the μοχλός, or ordinary bar. It was probably a large wooden beam put across the whole door, only perhaps to be used when the house was to be permanently shut up, or barricaded, as here.

202—210. This dialogue Meineke makes between Xanthias and Bdelycleon to v. 206, giving 207—210 to Bdelycleon.

206 ὄροφίας.] λέγονται μῦς ὄροφίαι καὶ βφεῖς οἱ περὶ τὰς ὄροφάς

διάγοντες καὶ ταύτας περιτρέγοντες. A mouse is rather thought of here than a snake; cf. v. 140: but in India and hot climates a snake dropping from the roof would be natural enough.

209 σοῦ σοῦ.] From the Scholiast's ἀποσοβοῦσι τὸν γέροντα ὡς στρουθὸν we may conclude that this word σοῦ was in use merely as an exclamation to scare away birds.

210 Σκιώνην.] Cf. Thuc. iv. 120. Scione had revolted to Brasidas in the year before this play was exhibited.

213 ἀπεκοιμήθημεν.] 'Why don't we at once sleep?' Cf. Plat. Prot. 310, τί οὖν οὐ διεγήσω ἡμῖν τὴν

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ', ὦ ποιηρ', ἤξουσιν ὀλίγον ὕστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τουτοῦ 215
τὸν πατέρα.

ΣΩΣΙΑΣ

τί λέγεις; ἀλλὰ νῦν ὄρθρος βαθύς.

ΒΑΕΑΤΚΛΕΩΝ

νῆ τὸν Δί', ὑφ' ἑ τᾶρ' ἀνεστήκασι νῦν.
ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεὶ,
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελησιδωνοφρυνιχήρατα, 220
οἷς ἐκκαλοῦνται τούτου.

ΣΩΣΙΑΣ

οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ', ὦ ποιηρὲ, τὸ γένος ἦν τις ὀργίσιμη
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιῶ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος 225
ὀξύτατον, ᾧ κεντούσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.

ξυνουσίαν; and Soph. Oed. Tyr. 1002, τί δὴτ' ἐγωγ' οὐ τοῦδε τοῦ φόβου σ', ἀναξ, ἐπέπερ εἵνους ἦλθον, ἐξελυσάμην; To these instances Wayte, in his note on the passage first quoted, adds several.

ὅσον ὅσον.] Cf. Nub. 1288, πλέον πλέον.

217 τᾶρ' ἀνεστήκασι νῦν.] The MSS. have γὰρ...νῦν: Porson γ' ἀρ'...νῦν: Meineke νῦν...γὰρ, which gives a late position to γὰρ. The meaning is that ὄρθρος βαθύς is not too early for them, nay, that they are rather late this time; since generally they come soon after midnight, in the small hours.

220 ἀρχαιομελησ.] Whether μέλος or μέλι be the second element in this compound is rather doubtful.

If μέλι, as the Scholiast and Aristarchus say, then Meineke's ἀρχαιομελισιδ. is to be preferred. But Dindorf quotes from Av. 750, ἐνθεν, ὡσπερὶ μέλιττα, Φρύνιχος ἀμβροσίον μέλιον ἀπεβόσκειτο καρπὸν αἰεὶ φέρον γλυκεῖαν ψάαν. Phrynichus wrote a play named the Phoenissae, in which Sidonians were frequently mentioned. Songs from this play are meant here.

225 κέντρον.] Bergler quotes from Phrynichus, the comic poet, ἔστιν δ' αὐτοῖς τὸ φυλάττεσθαι τῶν νῦν χαλεπώτατον ἔργον· ἔχουσι γὰρ τι κέντρον ἐν τοῖς δακτύλοις.

227 φέψαλοι.] So the chorus of old Achaeans (Ach. 666) invoked their muse to come fiery and sparkling like φέψαλοι.

ΣΩΣΙΑΣ

μη φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟΡΟΣ

χώραι, πρόβαν' ἔρρωμένως. ὦ Κωμία, βραδύνεις; 230
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἱμάς κύνειος·
νυκτὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίξεν.
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἄρ' ἐστὶ που ἵναυθ', ἢ Χάβης ὁ Φλυεύς;
πάρεσθ', ὃ δὴ λοιπὸν γ' ἔτ' ἐστίν, ἀππαπαὶ παπαιᾶξ, 235
ἦβης ἐκένης, ἠνικ' ἐν Βυζαντίῳ ξυνήμην
φρουροῦντ' ἐγὼ τε καὶ σύ· κἀτα περιπατοῦντε νύκτωρ
τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
κἀθ' ἠψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.

228 ἐὰν ἐγὼ.] Dindorf has plainly shown, in a note on this line, that the second syllable of ἐὰν is long, and that the insertion of γε has been owing to copyists' ignorance of this. Cf. v. 1231 of this play for one of the many examples.

230—315. The Chorus now enter: they are old men, attired in some way to resemble wasps, perhaps in the colour of their dress, but certainly in their stings. They stir each other up, recount their youthful exploits, and look forward to condemning any who are brought before them. Some boys bearing torches attend them, and they carefully pick their way to Strepsiades' house. Surprised at his non-appearance, they halt, and try to rouse him with their song; imagining possible causes for his delay, reminding him of his severity, and calling him to share in the spoil of a rich man who is to be condemned. A short dispute follows between the old men and their young link-bearers, who threaten to strike work if they do not get figs, but soon find that they may be thankful if they get even their breakfast.

231 ἱμάς κύνειος.] Whether this be 'a thong of dogskin,' or (as Dindorf and Schneider prefer) 'a thong with which dogs are fastened,' or 'a dog whip,' as some think, it is any way meant as a proverb for toughness. Cf. ἱμάστας ἐκ Λεπρῶν (*Ach.* 724).

232 Χαρινάδης.] One of the name is mentioned in *Pac.* 1155; but hardly one of the same character, as he is there a rather jovial countryman invited to feast and make merry.

233 Στρυμόδωρε.] Cf. *Ach.* 272, *Lys.* 259. Conthyla was an Attic deme.

235—9. As in *Ach.* 210, &c. the old men recal the deeds of their youth.

236 ἐν Βυζαντίῳ.] Forty-seven years before; cf. *Thuc.* I. 94.

239 κορκόρου.] Genitive of part: 'some of the pimpnel.' But it is the ordinary case to use of eatables and drinkables. So the French almost always use 'du, de la' in like phrases.

αὐτόν.] Sc. τὸν ὄλμον. They were short of wood; so stole and broke up a wooden mortar. Others, not

ἀλλ' ἐγκονῶμεν, ἄνδρες, ὡς ἔσται Λάχητι νυκτὶ· 240
σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
χθές οὖν Κλέων ὁ κηδεμῶν ἡμῖν ἐφέϊτ' ἐν ὄρα
ἦκειν ἔχοντας ἡμερῶν ὄργην τριῶν ποιηρᾶν
ἐπ' αὐτόν, ὡς κολωμένους ὧν ἠδίκησεν. ἀλλὰ
σπεύδωμεν, ἄνδρες ἤλικες, πρὶν ἡμέραν γενέσθαι. 245
χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντη διασκοπῶμεν,
μη̄ που λίθος τις ἐμποδῶν ἡμᾶς κακόν τι δράσῃ.

ΠΑΙΣ

τὸν πηλὸν, ὦ πάτερ πάτερ, τουτοῦ φύλαξαι.

ΧΟΡΟΣ

κάρφος χαμᾶθέν νυν λαβῶν τὸν λύχνον πρόβυσον.

ΠΑΙΣ

οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟΡΟΣ

τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλιδ' ὠθεῖς,
καὶ ταῦτα τοῦλαιον σπανίζοντος, ὦνῃτε;

so well, take αὐτόν to be of the κέρκορος. But αὐτόν would not have been expressed at all if that had been the meaning; ἠψομεν τοῦ κ. κατασχίσαντες, 'we split up and boiled the pimpnel,' would have been sufficient.

240 ἔσται Λάχητι.] ἡ δίκη ἢ τι μαρτὶα ἢ τοιοῦτόν τι. Schol.

241 σίμβλον.] Cf. the use of βλίπτειν in *Eg.* 794. Laches had stored up his plunderings like a bee. His speculations in Sicily are further alluded to in v. 895, &c., where the dog Labes is tried.

243 ἡμ. τριῶν.] A military provision was σιτί' ἡμερῶν τριῶν. Cf. *Pac.* 312, *Eg.* 1079. In Racine's play (*Act* I. Sc. 4) Dandin, when going out, says, 'Je ne veux de trois mois rentrer dans la maison. De sacs et de procès j'ai fait provision.'

244 κολωμένους.] Cf. *Eg.* 456, χῶπῳ κολᾶ τὸν ἄνδρα. The middle form of the future is the true Attic

form.

247 λίθος.] Better than vulg. λαθόν: they are looking well to their footsteps, and avoiding mud and stones, in the dark morning. And λίθος is in MS. V.

248. The boys are beside the regular chorus. Dindorf thinks there were perhaps six. They are sent to bear a message to Cleon at v. 408.

248—272. Of these lines the copyists ingeniously made tetrameter iambs, by insertions here and there of σύ, γε, νυν, τι, που, δὴ, ὅδ', ἐξ. The lines are called, 'versus asynarteti:' each is composed of a dimeter iambic and a dimeter trochaic catalectic.

251 μαθὼν.] 'Urit me pruritus emendandi, et nescio quo modo malim hic legere τί δὴ παθὼν, non μαθὼν.' Florens Chr. The same complaint takes Meineke, wherever the phrase τί μαθὼν occurs.

οὐ γὰρ δάκνει σ', ὅταν δέη τίμιον πρίασθαι.

ΠΑΙΣ

εἰ νῆ Δί' αὐθις κονδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἀπιμεν οἰκάδ' αὐτοί· 255
ἄπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟΡΟΣ

ἢ μὴν ἐγὼ σοῦ χἀτέρους μείζονας κολάζω.
ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι
κοῦκ ἔσθ' ἵπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον 260
ὔδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνους οὐτοὶ μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἄττα μὴ ἔστι πρῶα
ὔδωρ γεῖσθαι κάπιπνεῦσαι βόρειον αὐτοῖς. 265
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς

253 δάκνει σ'.] For *σε* elided, even when emphatic, cf. *Nub.* 916, and the note there. And *Soph. Oed. Tyr.* 329, ἐγὼ δ' οὐ μήποτε τὰμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφῆνω κακά is an analogous elision, for the possessive *σά* must there have some stress laid on it, as opposed to τὰμᾶ. There is a similar complaint of wastefulness in oil in *Nub.* 56—9, where the old men enforce their reproof with blows.

254 κονδ. v.] Cf. *Eg.* 1236, κονδύλοις ἡρμωττόμην.

257. When the light is gone, the old men will flounder about in the mud like sand-pipers. For ἀτταγᾶς cf. note on *Ach.* 875.

259 βόρβορος.] Meineke takes *μάρμαρος* from Hermann. MS. Ven. has βόρβαρος. Hermann argues that 'as the old man says there must be rain within four days at most, it is hard and dry ground that he ought to be complaining of.' But then what force have *πηλός* and *ἀτταγᾶς* above? And *μάρμαρος* is an uncommon word to admit on

conjecture for 'stony ground, &c.' It seems better to take vv. 261, 262 of past rain, and then τὸ πλείστον must be taken with ὔδωρ. The prophecy of rain 'within four days at most' from the signs of the lamp-wicks would be curious. The old men's talk will run about thus: 'You talk of mud: why here is mud beneath my feet—enough to shew that heaven has been raining its hardest for four days—and then look too at the lamp-wicks: they have fungi on them: that shews rain is about; and we shall have some more.' Their first inferring from the mud how much rain there has been, and then passing on to the consideration of rain to come, may be a little rambling, but is not out of character with old men.

262 μύκητες.] Cf. *Virg. Georg.* i. 391, *testa cum ardente viderent Scintillare oleum et putres concrecere fungos.*

264 δεῖται δὲ, κ.τ.λ.] And this rain (they go on to say) is wanted for the later fruits.

πέπουθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλήθος;
οὐ μὴν πρὸ τοῦ γ' ἐφολλκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
ἠγείτ' ἂν ἄδων Φρυνίχου· καὶ γὰρ ἔστιν ἀνήρ
φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὠνδρες, 270
ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
τουμοῦ μέλους ὑφ' ἡδουῆς ἐρπύση θύραζε.
τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπα-
κούει;

μῶν ἀπολώλεκεν τὰς
ἐμβάδας, ἢ προσέκοψ' ἐν 275
τῷ σκότῳ τὸν δάκτυλόν που,
εἴτ' ἐφλέγημηνεν αὐτοῦ
τὸ σφυρὸν γέροντος ὄντος;
καὶ τάχ' ἂν βουβωνιῶη.
ἢ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
καὶ μόνος οὐκ ἂν ἐπέιθετ',
ἀλλ' ὅπότε ἀντιβολοῖη
τις, κάτω κύπτων ἂν οὕτω,
λίθον ἔψεις, ἔλεγεν. 280
τάχα δ' ἂν διὰ τὸν χθιζινὸν ἀνθρωπον, ὃς ἡμᾶς διεδύετ'
ἔξαπατῶν, λέγων ὡς
καὶ φιλαθήναιος ἦν καὶ

268 ἐφολλκός.] Cf. *Aesch. Supp.* 200, καὶ μὴ πρόλεσχος μῆδ' ἐφολλκὸς ἐν λόγῳ γένη. The Scholiast says ἐφολλκός is the boat towed astern of a ship. This adjective we more often find active; e.g. in *Thuc.* iv. 108, τοῦ Βρασίδου ἐφολλκὰ καὶ οὐ τὰ ὄντα λέγοντος.

269 Φρυνίχου.] Cf. above, v. 220.
270 ἀλλὰ μοι δοκεῖ στάντας.] Cf. *Eg.* 1311, καθῆσθαι μοι δοκεῖ ἐς τὸ Θησεῖον πλεούσας. The Chorus having picked their way to Philocleon's house halt there, and chant their summons.

274 ἀπολώλεκεν τὰς.] Hermann corrected to ἀπολώλεκεν τὰς to agree with λέγων ὡς as he has it in v. 283. Richter's ἔξαπατῶν τε λέγων θ' in v. 283 seems as good, retaining here

the vulg. ἀπολώλεκε.

276 δάκτυλον.] Sc. ποδός.

278 δριμύτατός γ'.] Cf. note on *Eg.* 808, εἴθ' ἤξει σοι δρυμὸς ἀγροικος, κ.τ.λ.

279 κάτω κύπτων.] To show inattention, or to avoid being moved by the defendant's piteous appearance.

280 λίθον ἔψεις.] The Scholiast gives similar proverbs: πλίνθον πλόνειν, χύτραν ποικίλλειν, εἰς ὔδωρ γράφειν, ἀθλίωτα λευκαίνειν, κατὰ θαλάττης σπείρειν.

281. Perhaps grief at the escape of a defendant has made him ill.

282 φιλαθήναιος.] To be pronounced with the diphthong short, for the line answers to ἐμβάδας ἢ προσέκοψ' εν.

τὰν Σάμφω πρῶτος κατείποι,
διὰ τοῦτ' ὀδνηθεῖς

εἶτ' ἴσως κείται πυρέττων.

ἔστι γὰρ τοιοῦτος ἀνὴρ.

ἀλλ', ὦγάβ', ἀνίστασο μῆδ' οὕτως σεαυτὸν

ἔσθιε, μῆδ' ἀγανάκτει.

καὶ γὰρ ἀνὴρ παχὺς ἦκει

τῶν προδόντων τὰπὶ Θράκης·

ὄν ὅπως ἐγχυτρίεις.

ἕπαγ', ὦ παῖ, ἕπαγε.

ΠΑΙΣ

ἐβελήσεις τι μοι οὖν, ὦ πάτερ, ἦν σου τι δεηθῶ;

283 τὰν Σάμφω.] The accused man (claimed to have done the state service by early information which enabled them to get a footing in Samos. The Athenians helped Miletus against Samos under Pericles, about twenty years before this play was exhibited. They reduced the island in nine months. Thuc. I. 115—117.

287 ἔσθιε.] Cf. Hom. II. ζ. 202, ὄν θυμὸν κατέδων. It is a favourite metaphor. Bergler quotes from Alcæus ἔδωδ' ἔμαντον ὡς πολλόπους.

288 παχὺς.] So Rac. 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλοναίους, αἰτίας ἂν προστιθέντες ὡς φρονεῖ τὰ Βρασίδου. To be a traitor in the matter of the Thrace-ward parts, and to favour Brasidas, amount to about the same, since Brasidas took a leading part in the campaigns there. For the operations cf. Thuc. IV. 102.

289 ἐγχυτρίεις.] 'Put in the pot,' add 'him to the 'stock' for soup. One of our poet's frequent metaphors from cookery. Cf. Eq. 745, ἕψοντος ἑτέρου τὴν χύτραν ὑφειλόμην, where χύτρα is plainly the 'stock-pot' boiling on the fire with the meat in it; and Eq. 1136—40, τοῖσδ' ἐπίτηδες...τρέφεις, κἄθ', ὅταν μὴ σοι τύχη ὕψον ὄν, τούτων δὲ ἂν

ἦ παχὺς θύσας ἐπιδειπνεῖς. Being plump and fat (παχὺς), he would be a savoury morsel to add to the pot. Our own slang will supply 'pot' or 'dish' as equivalents. The Scholiast's explanation of ἐγχ. as referring to exposure of infants in χύτραι seems to me quite unnecessary here. Being recognized by Hesyclus it deserves some respect, but where Aristophanes can be so easily explained from himself, it appears better so to explain him.

290 ἕπαγ', ὦ παῖ.] Hermann supplies this line to the end of the strophe (after v. 280, λ. ε. λέγειν) for the sake of symmetry. There seems no strong reason to give why the chorus should not say it only once, after the completion of both parts of their song. Why may not the chorus have halted, and deferred their 'lead on' to the end? Cf. above, v. 270, σπάντας ἐνθάδ' ἐκκαλεῖν.

291—302. These lines metrically are answered by 303—315. The metre in the first five lines is 'Ionicum a minore,' — — — — | — — — — |. Instances of this metre are Aesch. Pers. 65—112, and in Latin, Hor. Od. III. 13, Miserarum est neque amori dare ludum, &c.

ΧΟΡΟΣ

πάνυ γ', ὦ παιδίον. ἀλλ' εἰπέ τί βούλει με πρίασθαι
καλόν; οἶμαι δέ σ' ἐρεῖν ἀστραγάλους δήπουθεν, ὦ παῖ. 295

ΠΑΙΣ

μὰ Δί', ἀλλ' ἰσχάδας, ὦ παππία· ἦδιον γάρ.

ΧΟΡΟΣ

οὐκ ἂν

υὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑΙΣ

μα Δί' οὐ τᾶρα προπέμφσω σε το λοιπόν

ΧΟΡΟΣ

ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλφιστα δεῖ καὶ ξύλα κῶψον
σὺ δὲ σὺκά μ' αἰτεῖς. 300

ΠΑΙΣ

ἄγε νυν, ὦ πάτερ, ἦν μὴ τὸ δικαστήριον ἄρχων
καθίσῃ νῦν, πόθεν ὠνησόμεθ' ἄριστον; ἔχεις ἐλ-
πίδα χρηστήν τινα νῦν ἢ πόρον Ἑλλάς ἱρόν εἰπέην; 305

ΧΟΡΟΣ

ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ, μὰ Δί' οὐκ ἔγωγε νῦν οἶδ'
ὀπόθεν γε δεῖπνον ἔσται. 309 311

298 ἦδιον γάρ.] The ι is scanned short, the answering line being μὰ Δί' οὐκ ἔγωγε νῦν οἶδ'.

300 μισθαρίου.] The τριώβολον, which had to find three (husband wife and child) in the necessities of life. The diminutive μισθάριον expresses the paltriness of the pay.

302. Hermann adds εἰ ἔ here to balance v. 315. But it might be 'extra metrum' there. Cf. note at v. 290.

303—308. Seeing that figs are quite out of the question, the boy begins to be anxious about his breakfast, if the court should not sit.

305 καθίσῃ.] Cf. v. 1441, ἔως ἂν τὴν δίκην ἄρχων καλῇ. It appears that the archon had the power of determining whether the court should sit, and that it was not sure to sit every day. Cf. Thesm. 78, ἐπεὶ νῦν γ' οὔτε τὰ δικαστήρια μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα.

308 πόρον Ἑλλάς ἱρόν.] From Pindar, acc. to Scholiast. Having used πόρον, 'way,' i.e. means of getting money, he adds ridiculously enough the other words which he remembers come with πόρον in Pindar. The sacred πόρος Ἑλλάς is there the Hellespont.

ΠΑΙΣ

τί με δῆτ', ὦ μελέα μητέρα, ἔτικτες,

ΧΟΡΟΣ

ἦν' ἐμοὶ πράγματα βόσκειν παρέχης;

ΠΑΙΣ

ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἶχον ἄγαλμα. 314

ἔ ἔ.

πάρα νῶν στενάξεν.

ΦΙΛΟΚΛΕΩΝ

φίλοι, τήκομαι μὲν 317

πάλαι διὰ τῆς ὀπῆς

ἰμῶν ὑπακούων.

ἀλλ' οὐ γὰρ οἶός τ' ἔτ' εἶμ'

ἄδειν. τί ποιήσω;

τηροῦμαι δ' ὑπὸ τᾶνδ', ἐπεὶ

βούλομαι γε πάλαι μεθ' ὑ- 320

μῶν ἐλθῶν ἐπὶ τοὺς καδί-

312 τί με, κ.τ.λ.] From the The-
seus of Euripides. The Scholiast
gives both lines to the boy, and says
that in the play they were spoken
by those destined to be eaten by the
Minotaur. I do not see what good
sense can be made of v. 313 thus
given to the boy. It seems better
to follow Meineke and Cobet, who
give v. 313 to the chorus. 'Why,'
laments the boy, 'didst thou bear
me?' 'To be a plague to me to
keep, of course,' replies the old man.
However, v. 313 may in some way
resemble the line in Euripides that
follows τί με κ.τ.λ.

314 ἀνόνητον, κ.τ.λ.] Hippoly-
tus says (in the Theseus), ἀνόνητον
ἄγαλμα, πάτερ, οἰκοισι τεκῶν. The
wallet here was to put the meal in,
which the dicasts would buy if they
got their pay. Cf. *Eccē.* 380, Β. τὸ
τριώβολον δῆτ' εἴλαβες; X. εἰ γὰρ
ἴσφελον. ἀλλ' ὕστερος ἦλθον νῆ Δί'
ὥστ' αἰσχύνομαι ἢ Δί' οὐδὲν ἄλλο

μᾶλλον ἢ τὸν θύλακον. The boy is
here carrying the father's wallet.

315 πάρα νῶν στ.] 'We may
both make our moan.' Perhaps, as
Richter thinks, both young and old
unite to say this. It is no doubt
another Euripidean scrap.

316—394. Philocleon hears the
chorus, and tells them his hard case.
They are indignant. After some
talk about ways of escape, the old
man hits on the plan of gnawing
through the net, and letting himself
down by a cord.

318 ὑπακούων.] Meineke's ἑπα-
κούων is in no respect better than
this. Cf. *Nub.* 263. Of Philocleon
listening at the window ὑπ. seems
correctly said, as it is so frequently
used of a door-keeper listening to
and answering a knock at the door.

321 καδίσκουσ.] He would fain
be off to his dear balloting-urns,
and be doing some mischief. Cf.
v. 340, οὐκ ἔξ με...δρᾶν οὐδὲν κακόν.

σκους κακόν τι ποιῆσαι.

ἀλλ', ὦ Ζεῦ Ζεῦ, μέγα βροντήσας

ἢ με ποιήσου καπνὸν ἐξαιφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου 325

τοῦτον τὸν ψευδαμάμαξον.

τόλμησον, ἀναξ, χαρίσασθαί μοι,

πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέφ

σπόδισον ταχέως·

κάπτειτ' ἀνελῶν μ' ἀποφυσήσας 330

εἰς δξάλμην ἔμβαλε θερμῆν·

ἢ δῆτα λίθον με ποιήσου ἐφ' οὐ

τὰς χοίρινας ἀριθμοῦσιν.

323 ἄλλ' ὦ Ζεῦ, κ.τ.λ.] These
wishes are in a sort of half-tragic
style. Cf. Aesch. *Prom. Vincē.*
1043—1053; which passage Aristophanes
possibly had in his mind
here. The metre (anapaestic) is the
same.

μέγα βροντήσας.] Vulg. μέγα
βρόντα, which Meineke reads as one
word, Hirschig as imperative, fol-
lowing it by κάμει π. It seems well
to commence the anapaestic system
with ἄλλ' ὦ Ζεῦ, and therefore Din-
dorf's text is preferable, for the pa-
roemic verse should not be at the
beginning.

325 Προξενίδην.] Having spo-
ken of smoke, he adds these as
beggarly braggarts (*πρωχαλαζόντας*),
called 'smokes,' Proxenides, and
Aeschines, son of Sellus. Schol. Cf.
Av. 1126, Προξενίδης ὁ κομπασεύς,
and below, v. 457.

326 ψευδαμάμαξον.] The ἀμά-
μαξος is a kind of vine, whose wood
crackles loud in the fire. Hence
the whole word means that Aeschi-
nes is false and noisy. Schol. ψευ-
δατράφαξος in *Eq.* 630 is a similar
compound, used also metaphorically.

327 τόλμησον χαρίσασθαί.]
'Bring thy heart to grant me the
boon.' 'Id est χαρίσαι,' Brunck,
from which note not much is gained.

More to the point is Bergler's quo-
tation from Soph. *Trach.* 1070, ἰθ'
ὦ τέκνον, τόλμησον, οἰκτερόν τέ με
τολμᾶν, τλήναι, τλήμων express 'en-
durance' of various kinds, from bold-
ness and hardihood' to 'patience
and misery.'

328 κεραυνῷ.] Cf. Soph. *Trach.*
1087, ἐνσεισον, ὤναξ, ἐγκατάσκησον
βέλος, πάτερ, κεραυνοῦ.

329 διατινθαλέφ.] διαπύρφω Hesych.
Suidas quotes τινθαλέοισι κατικμή-
ναντο λοετραῖς. And ποτῷ τινθαλέφ
occurs in Nicand. *Alexipharm.* 445.
Hence it seems used of hot liquid:
and the thunderbolt may be con-
ceived of as liquid fire.

330 ἀποφυσήσας.] Men blow
off the ashes of fish baked on the
coals. Schol. The word σπόδισον
suggests this culinary metaphor,
which is rather a coming down after
the tragic style of the preceding
lines.

332 λίθον, κ.τ.λ.] 'Or turn me
to stone—so it be that whereon they
count the voting-shells.' For χοίρινας
cf. *Eq.* 1332. The prayer that he
might be turned to stone suggests
Niobe: and it is possible that this
may have reference to some play of
that name. We know that there
was a *Niobe* of Aeschylus, and also
one of Sophocles. Cf. v. 580.

ΧΟΡΟΣ

τις γὰρ ἐσθ' ὁ ταυτά σ' εἶργων
κάποκλείων τὰς θύρας; λέ-
ξον πρὸς εἵνους γὰρ φράσεις.

335

ΦΙΛΟΚΛΕΩΝ

οὐμὸς υἱός. ἀλλὰ μὴ βοᾷτε· καὶ γὰρ τυγχάνει
οὐτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.

ΧΟΡΟΣ

τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;
ἢ τίνα πρόφασιν ἔχων;

ΦΙΛΟΚΛΕΩΝ

οὐκ ἔῃ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν,
ἀλλὰ μ' εὐχαεῖν ἔτοιμός ἐστ'. ἐγὼ δ' οὐ βούλομαι.

340

ΧΟΡΟΣ

τοῦτ' ἐτόλμησ' ὁ μαρὶς χα-
νεῖν ὁ Δημολογοκλέων ὅδ',

335 πρὸς εἵνους γ. φ.] The chorus sympathize with him in his prison, much as the ocean nymphs do with Prometheus in his strait. Cf. Aeschl. *Prom. Vinct.* 128, &c.

337 τόνου.] Met. from ships, says the Scholiast: *i.e.* from their ropes. It might be from stringed instruments: 'loosen the tension,' and so 'lower the tone.' There is the same doubt as to the metaphor in *Eg.* 532. Herodotus uses the word of the tension of the ropes in the bridge across the Hellespont, VII. 36.

338 ἔφεξιν.] For the accusative see note on *Eg.* 783. For the sense, τίνος ἔνεκεν (Schol. R.) is the best Greek comment. ἔφεξις should be taken in the sense of 'aim, intent,' from ἐπέχειν, in such uses as ἐπέχειν τόξον, ἐπέχειν τὸν νοῦν. 'With what aim, aiming at what, does he wish, &c.' It is generally interpreted as = πρόφασιν = ἐπισχεσίη (Hom. *Odys.* φ. 71), 'grounds,' 'something to rest upon.' The gloss of Hesychius

χάρην, ἔνεκα, ἐποχὴν, πρόφασιν, is not decisive against the sense of 'final aim'; and we get thus some distinction between ἔφεξις and πρόφασιν in our text. 'What is his aim in this? What fair grounds has he to go upon?'

339 ἢ τίνα π. ἐ.] This line some would eject. But vv. 334—345 = vv. 365—378, and ἢ—ἔχων answers tolerably to ἀλλ'... γινάσκων, if we take Meineke's ἢ τίνα for τίνα.

342 Δημολογοκλέων.] 'Quasi sui oblitus hoc dicit chorus.' Bergl. Dindorf calls this 'inepta interpretatio.' But it seems about right. The chorus probably, in their anger, are meant to use a word that shall end like Bdelycleon, the man's true name, without looking to the force of that termination. They mean δημολόγος in a bad sense, not reflecting that it will apply to their friends more than to their foes. δημολογοκλέων or δημογελοκλέων, conj. Reisk. The Scholiast explains by τύραννος καὶ ἀρχοντίων.

ὅτι λέγεις τι περὶ τῶν νε-
ῶν ἀληθές. οὐ γὰρ ἂν ποθ'
οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
σεν λέγειν, εἰ

343

μὴ ξυνωμότης τις ἦν.

345

ἀλλ' ἐκ τούτων ὦρα τινα σοὶ ζητεῖν καινὴν ἐπίνοιαν,
ἣτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

ΦΙΛΟΚΛΕΩΝ

τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὡς πᾶν ἂν ἔγωγε ποιούην
οὕτω κιτῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟΡΟΣ

ἔστιν ὅπῃ δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης διορύξαι,
εἴτ' ἐκδύναί ῥάκεσιν κρυφθεῖς, ὥσπερ πολὺμητις Ὀδυσσεύς;

350

ΦΙΛΟΚΛΕΩΝ

πάντα πέφρακται κοῦκ ἔστιν ὁπῆς οὐδ' εἰ σέρφφ διαδύναί.
ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὅπῃαν δ' οὐκ ἔστι γενέσθαι.

ΧΟΡΟΣ

μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς ὀβε-
λίσκους

345 ξυνωμότης.] Cleon is always charging 'conspiracy' on his enemies. Cf. *Eg.* 236, 257: and below vv. 483, 488, 495, 507.

349 σανίδων.] τῶν περιεχουσῶν τὰ δόματα τῶν εἰσαχθησομένων εἰς τὸ δικαστήριον. Schol. He wants to go the round of these notices, that he may know what suits are coming on, and so may come into court prepared for the business he has to do. Some however (with another explanation of the Scholiast) take σανίδων here = δρυφάκτων, the rails or barriers. But cf. below, 848, where the σανίδες and γραφαὶ are brought out together: which makes for the first interpretation.

350 διορύξαι.] Meineke's διαλέξει is from Hesychius: who however when he explains διαλέξει by διορύξαι may only have been referring to *Lysistr.* 720, διαλέγουσαν τὴν ὀπῆν,

'widening the hole,' and may not have meant to imply that the exact infinitive διαλέξει was in Aristophanes.

351 ῥάκεσιν, κ.τ.λ.] Cf. Hom. *Od.* δ. 245, σπείρα κἀκ' ἄμφ' ὤμοισι βαλὼν, οἰκῆν ἑοικώς, ἀνδρῶν δυσμενέων κατέδου πῶλον εὐρυγυῖαν, and Eur. *Hec.* 239, οἰσθ' ἠνίκ' ἦλθες Ἴλιου κατὰσκοπος, δυσχλαῖνα τ' ἄμορφος, ὀμμάτων τ' ἀποφόνου σταλαγμοὶ σὴν κατέσταζον γένυν. And his later appearance in the beggar character in the *Odyssey* may also be meant.

353 ὅπῃαν.] There is a pun on the double derivation from ὀπῆς or ὀπῆ; and possibly (as Florens thinks) an allusion to the sourness of the dicast in ὀπῆς from ὀπῆς. He cannot get out through the hole; and he cannot be as sharp and sour as he would fain be with those brought before him.

ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω; 355

ΦΙΛΟΚΛΕΩΝ

οἶδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ προσ-
όμοιον.

ἦβων γὰρ κἀδυνάμην κλέπτειν, ἴσχυόν τ' αὐτὸς ἔμαντοῦ,
κούδεις μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὕπλοις
ἄνδρες ὀπλίται διαταξάμενοι 360
κατὰ τὰς διόδους σκοπιωροῦνται,
τῶ δὲ δὺ' αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟΡΟΣ

ἀλλὰ καὶ νῦν ἐκπόριζε 365
μηχανὴν ὅπως τάχισθ' ἔ-
ως γὰρ, ὦ μελίττιον.

ΦΙΛΟΚΛΕΩΝ

διατραγεῖν τοίνυν κράτιστον ἐστὶ μοι τὸ δίκτυον.
ἦ δέ μοι Δίκτυνα συγγνώμην ἔχει τοῦ δικτύου.

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἀνδρὸς ἐστ' ἄνοτος ἐς σωτηρίαν.

355 **Νάξος ἐάλω.**] By Cimon (cf. Thuc. I. 98), about fifty years before this play. Cf. v. 283. From such references we may infer the chorus to be old men of about seventy years.

357 **ἴσχυόν τ' αὐτὸς ἔμαντοῦ.**] Either 'I had my own proper strength,' was not the weakling I now am; or 'was lord of my own limbs and body.' Mitchell. In this latter case *ἴσχυον* would govern a genitive after the analogy of *ἄρχειν*, *κρατεῖν*, and such verbs. That *ἴσχυον* = *ἰσχυρότερος ἦν* (as L. and S. say) is unlikely. Besides, would not *ἰσχυρότερος ἦν αὐτὸς ἔμαντοῦ* mean naturally, 'I was stronger than my former self, than I was before that

time,' not 'than my present self, than I am now'?

363 **γαλῆν.**] Cf. *Pac.* 1151, where the wife is bidden to bring out the meat, *εἰ τι μὴ ἔφηγεκεν αὐτῶν ἢ γαλῆ τῆς ἐσπέρας*. For the arrangement *ὥσπερ με γαλῆν* cf. *Nub.* 257, *ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε*.

364 **τηροῦσιν ἔχοντ'.**] For dual with plural cf. *Nub.* 1506, *παθόντε... ὑβρίζετε*.

368 **Δίκτυνα, κ.τ.λ.**] May the patroness of nets excuse me for tearing this net.

369 **ἀνοτος.**] Cf. Aesch. *Fr.* 145, *οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἀνοίς*; and Eur. *Andr.* 1132, *ἀλλ' οὐδὲν ἦεν*.

ἀλλ' ἔπαγε τὴν γνάθον. 370

ΦΙΛΟΚΛΕΩΝ

διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδὲν, ὦ τᾶν, δέδιθι, μηδὲν
ὡς ἐγὼ τοῦτόν γ', εἰν γρύ-
ξη τι, ποιήσω δακεῖν τὴν
καρδίαν καὶ τὸν περὶ ψυ- 375
χῆς δρόμον δραμεῖν, ἵν' εἰδῆ
μὴ πατεῖν τὰ
τῶν θεῶν ψηφίσματα.
ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλώδιον εἶτα καθίμα
δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπιείθους. 380

ΦΙΛΟΚΛΕΩΝ

ἄγε νυν, ἦν αἰσθομένῳ τούτῳ ζητήτόν μ' ἐσκαλαμάσθαι
κἀνάσπαστον ποιεῖν εἴσω, τί ποιήσετε; φράζετε νυνί.

ΧΟΡΟΣ

ἀμνυοῦμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέσαντες,
ὥστ' οὐ δυνατὸν σ' εἶργειν ἔσται· τοιαῦτα ποιήσομεν ἡμεῖς.

374 **δακεῖν τ. κ.]** 'To gnaw his heart' in vexation. Cf. *Nub.* 1369.

378 **τῶν θεῶν.]** Vulg. *ταῖν θεῶν*; which would mean Ceres and Proserpine. *ψηφίσματα* seems by way of surprise for *μυστήρια*. The Scholiast has the dual. Meineke, Cobet, and some others *τοῖν θεῶν*. Probably whether dual or plural be in the text, Ceres and Proserpine are specially meant. Schömann (*De Com. Alh.* p. 249) says, '*τὰ ταῖν θεῶν ψηφίσματα dicit facete pro τοῖς τ. θ. νόμοις*, de pietate erga parentes, quae ideo earum dearum Cereris atque Proserpinae, lex dici poterat, quoniam omnem in vita et moribus iis acceptam referebant, mysteriaque iis etiam in huius rei memoriae celebrabant.'

380 **Διοπιείθους.]** The Scholiast

on *Av.* 989, ὁ μέγας Διοπιείθης, quotes from Phrynichus *ἀνήρχορεῖται, καὶ τὰ τοῦ θεοῦ καλά. βούλει Διοπιείθη μεταδράμω καὶ τύμπανα*; and from Amipsias *Διοπιείθει τῷ παραμυνομένῳ*. Hence it is plain that *ψυχὴν ἐμπλ. Δ.* means 'having filled your soul with raging fury.' Cf. *Ach.* 484, *καταπῶν Εὐριπίδην*. The Scholiast further says that Diopithes was an orator; and in the *Knights* (v. 1085) he, or a namesake, is spoken of as maimed (*κυλλός*), or as bribed.

381 **ἐσκαλαμάσθαι.]** Below, at v. 609, *ἐκκαλαμάται* is used, but not so literally. 'arundo' in Latin bears the same sense as *κάλαμος* in this use.

383 **πρινώδη.]** Cf. *Ach.* 180, *στυπτοὶ γέροντες, πρινωί, ἀπεράμο-νες*.

ΦΙΛΟΚΛΕΩΝ

δράσω τοίνυν ὑμῖν πίνυος· καὶ μανθάνετ' ἦν τι πάθω
 ἴγῳ, 385
 ἀνελόντες καὶ κατακλαύσαντες θεῖναί μ' ὑπὸ τοῖσι δρυ-
 φάκτοις.

ΧΟΡΟΣ

οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει
 σαυτὸν θαρρῶν κάπτειξάμενος τοῖσι πατρώοισι θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὦ Λύκε δέσποτα, γείτων ἦρως· σὺ γὰρ οἷσπερ ἐγὼ κε-
 χάρησαι,
 τοῖς δακρύοισιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὀλοφυρμοῖς· 390
 ἔκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταυτ' ἀκροῶ,
 καὶ βουλήθης μόνος ἠρώων παρὰ τὸν κλάοντα καθῆσθαι.
 ἐλέησον καὶ σώσον νυνὶ τὸν σαυτοῦ πλησιόχωρον·
 κού μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ' ἀποπάρδω.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος, ἐγείρου.

ΣΩΣΙΑΣ

τί τὸ πρῶγμ' ;

385 δρυφάκτοις.] Even in death he would be in the court. Cf. *Eg.* 675 for δρυφάκτοι.

387 οὐδὲν πείσει.] 'You'll come to no harm—you'll not die': ἦν τι πάθω ἴγῳ above is the common euphemism, 'If anything should happen to me' = 'If I should die.'

389 Λύκε.] The hero Lycus, son of Pandion, had a statue close to the court, and appears to have been a patron of the courts generally. Cf. below, v. 819. Also Pollux names a special court as τὸ ἐπὶ Λύκῳ δικαστήριον.

390 τοῖς δακρύοισιν, κ.τ.λ.] Generally tears and wailings were thought out of place and displeas-

ing at shrines and temples: but Lycus, he argues, must delight in such, as he has settled himself there.

394 κάννας.] 'reed-mats,' ψιλάθους. Schol. Others think it simply means 'a wattled fence.' And a protecting enclosure round the statue of Lycus, whether of mats hung up, or of lattice work, seems to suit the passage.

395—470. Bdelycleon discovers his father escaping, raises the alarm, and they keep him back. The Chorus come to his rescue; Bdelycleon summons more slaves; and, after a scuffle, the Chorus are beaten back, exclaiming loudly at the conspiracy and tyranny.

ΒΔΕΛΤΚΛΕΩΝ

ὥσπερ φωνή μέ τις ἐγκεκυκλωται. 395

ΣΩΣΙΑΣ

μῶν ὁ γέρων πη διαδύεται αὐ ;

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί' οὐ δῆτ', ἀλλὰ καθιμῆ

αὐτὸν δήσας.

ΣΩΣΙΑΣ

ὦ μιαρῶτατε, τί ποιεῖς ; οὐ μὴ καταβήσει ;

ΒΔΕΛΤΚΛΕΩΝ

ἀνάβαιν' ἀνύσας κατὰ τὴν ἐτέραν καὶ ταισιν φυλλάσι παῖε,
 ἦν πως πρύμνην ἀνακρούσῃται πληγεῖς ταῖς εἰρεσιώναις.

ΦΙΛΟΚΛΕΩΝ

οὐ ξυλλήψεσθ' ὅποσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι, 400
 ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμῳ καὶ Φερέδειπνε ;
 πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω μάλλον
 ἄγασθαι ;

ΧΟΡΟΣ

εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολὴν,
 ἦνπερ, ἦνικ' ἂν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν ;
 νῦν ἐκείνο νῦν ἐκείνο

405

395 ἐγκεκύκλωται.] Rather a curious use of this verb. Euripides uses it of the ether, τοῦ χθόν' ἐγκεκυκλουμένου αἰθέρος. *Bacch.* 292. Perhaps Aristophanes took it from some poet, Euripides or another, who had spoken of 'a circum-ambient voice.'

396 διαδύεται αὐ.] Dindorf adds the αὐ for the metre. Brunck added οὐ before μὰ Δί'. Porson reads διαδὺς ἔλαθεν for διαδύεται: this last Meineke and Hirschig admit.

397 μιαρῶτατε, τί ποιεῖς ;] μάρ' ἀνδρῶν, Porson, to avoid the sequence of anapaest after dactyl. It is a nice point to settle whether such a sequence was so utterly in-

admissible to an Athenian that we are justified in leaving MSS. in order to avoid it. Cf. notes on *Nub.* 663 and 1407.

398 ἐτέραν.] Sc. θυρίδα. Philocleon was getting down from a window.

399 εἰρεσιώναις.] For these cf. Scholiast on *Eg.* 729.

400—403. He calls on several of his fellow dicasts by name. The names Τισιάδης, from πῖσασθαι, and Φερέδειπνος (v. 311, ὅποθεν τὸ δείπνον ἔσται) are significant.

403, 4 τί μέλλομεν.] 'Why do we delay to rouse, &c.' After ἦνπερ supply κινούμεν.

405—414. These lines probably

τοῦξυθυμον, ᾧ κολαζόμεσθα, κέντρον ἐντέτατ' ὄξύ.
 ἀλλὰ θαιμάτια βαλόντες ὡς τάχιστα, παιδία,
 θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,
 καὶ κελεύετ' αὐτὸν ἤκειν
 410 ὡς ἐπ' ἄνδρα μισόπολιν
 ὄντα κάπολουμενον, ὅτι
 τόνδε λόγον ἐσφέρει,
 [ὡς χροῖ] μὴ δικάζειν δίκας.

ΒΑΒΑΤΚΛΕΩΝ

ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε. 415

ΧΟΡΟΣ

νῆ Δί' ἐς τὸν οὐρανὸν γ' ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.

ought to correspond metrically to vv. 463—470: but they do not do so exactly, and it is hardly safe to alter the text to produce a strict agreement.

406 κολαζόμεσθα.] Cf. Plat. *Prot.* 324 C, τιμωροῦνται καὶ κολάζονται. A rare use of the middle form in the present, though in the future tense the middle is the proper Attic form. Cf. above, v. 244.

407 ἐντέτατ' ὄξύ.] This does not content Dindorf, but as the antistrophic verse is also uncertain, he offers no correction. Hermann reads ἐντέταται ὄξύ. Meineke makes this agree with v. 465, by ἐντετάμεθ' ὄξύ here and ἐλάμβαν' ὑπιούσα there.

414 ὡς χροῖ.] Most editors throw these words out; and so the verse would answer to αὐτὸς ἀρχων μόνος.

415 ὦγαθοί, κ.τ.λ.] This scene between Bdelycleon and the enraged Chorus is rather like that between Dicaeopolis and the Acharnian colliers, *Ach.* 284, &c.

416 ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.] Whether this be given to Bdelycleon, or to the Chorus (and it will make tolerable sense either way, though perhaps the actual holder

is more correctly said 'to loose his hold of,' than is he who will not give up his attempt to seize a person), it seems certain that τοῦδε for τόνδε is a proper correction. Dawes pointed out that μεθίναί, 'to set loose, send from you,' governed the accusative—μεθίσθαι, 'to loose oneself from, let go one's hold of,' a genitive. The passages which some have brought to support the accus. after μεθίσθαι are: *Soph. El.* 1277, μή μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθίσθαι. *Eur. Med.* 736, τοῦτοις...ἀγούσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ. In neither of these passages is the accusative governed by the verb in question (see Elmsley and Porson on the *Medea*, and Jebb on the *Electra*). Brunnck also brings *Eur. Iph. in Aul.* 309, ἀφες δὲ τήνδ' ἐμοί. ME. οὐκ ἂν μεθελίμην; which proves nothing; and *Eur. Phoen.* 519, where no doubt ἐκείνου should be read for ἐκείνον. The principle of Dawes' rule is so plain, that a few copyists' errors need not weigh against it.

ἐγὼ οὐ.] Cf. *Nub.* 901, ἐγὼ αὐτά: which Dindorf there writes in one word, as by crasis. Editors have not been thoroughly consistent in

ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής;
 ᾧ πόλις καὶ Θεώρου θεοισεχθρία,
 κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑΝΘΙΑΣ

Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὄραξ, ᾧ δέσποτα; 420

ΒΑΒΑΤΚΛΕΩΝ

οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκῃ τὸν Γοργίου.

ΧΟΡΟΣ

καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε
 δεῦρο κάξειρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἴεσο,
 ξυσταλεῖς, εὐτακτος, ὄργῆς καὶ μένους ἐμπλήμενος,
 ὡς ἂν εὐ εἶδῃ τὸ λοιπὸν σμήνος οἶον ὄργισεν. 425

ΞΑΝΘΙΑΣ

τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχοῦμεθα·
 ὡς ἐγὼ' αὐτῶν ὁρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δὲ μὴ, φήμ' ἐγὼ

their manner of writing such combinations of vowel sounds: and possibly the original writers were no more so; a rigid uniformity in orthography being a modern refinement.

418 θεοισεχθρία.] The reproachful expression, θεοῖς ἐχθρὸς, had almost come to be considered one adjective; and from it was formed a noun in -ία. Other readings are θεοσεχθρία, θεοσεχρία, but they do not seem so good; nor do they appear to suit the metre. The lines are composed of four cretics.

421 ἐν δίκῃ.] ἀπὸ τοῦ δικάζοντες. Schol. The prevailing sense of ἐν δίκῃ in Aristophanes (as elsewhere) is 'justly.' Cf. *Eg.* 257, ἐν δίκῃ γ', ἐπεὶ τὰ κοινὰ πρὶν λαχέειν κατεσθίεις. And it is not quite certain that here, if the Philippus mentioned was, as the Scholiast says, a traitor and barbarian, Bdelycleon may not

mean to hint that his judicial punishment served him right. When this man was condemned does not appear. A passage in *The Birds* (v. 1700), βάρβαροι δ' εἰσὶν γένος, Γοργίαι τε καὶ Φίλιπποι, apparently refers to the same person.

422 αὐθις.] 'In another trial, as a second instance.' Holden reads αὐτοῖς, which Meineke adopts.

423 ἴεσο ξυσταλεῖς.] Cf. *Eccl.* 93, ξυστειλόμενα θαιμάτια, and 486, πρὸς ταῦτα συστέλλου σεαυτῆν. Not very unlike this use, though more specially nautical, is *Eg.* 432, ἐγὼ δὲ συστέλλας γε τοὺς ἀλλάντας εἶτ' ἀφήσω κατὰ κύμ' ἐμαντὸν οὐριον κλάειν σε μακρὰ κελεύσας.

424 ἐμπλήμενος.] For the form cf. *Eccl.* 51, τριχίδιον ἐμπλήμενος.

428. The metre is the same as that of 418, 419, each line being composed of four cretics. In v. 429 -vas μακαρι- is an equivalent for α

τὰς χελωνας μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

εἶά νυν, ὦ ξυνδικασταί, σφήκες ὄξυκάρδιοι, 430
οἱ μὲν ἐς τὸν πρωκτὸν αὐτῶν ἐσπέτεσθ' ὠργισμένοι,
οἱ δὲ τῶφθαλμῷ ἢ κύκλῳ κεντεῖτε καὶ τοὺς δακτύλους.

ΒΑΕΑΤΚΛΕΩΝ

ὦ Μίδα καὶ Φρυξὲ βοήθει δέυρο καὶ Μασυντία,
καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί·
εἰ δὲ μὴ, ἢ πέδαις παχείαις οὐδὲν ἀριστήσετε. 435
ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.

ΧΟΡΟΣ

εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὦ Κέκροψ ἦρωσ ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδη,

cretic in time, two short syllables being in place of one long.

429 **χελῶνας, κ.τ.λ.**] This prophecy is fulfilled later on in the play, when Xanthias comes in (at v. 1292) exclaiming, *ὦ χελῶναι μακάριαι τοῦ δέρματος*, after being beaten by his master.

432 **τῶφθαλμῷ ἢ.**] Cf. *Nub.* 943, *τῶφθαλμῷ κεντούμενος ὡσπερ ὑπ' ἀνθρηπῶν... ἀπολείπει.* Elmsley's ἢ *κύκλῳ* for *κύκλῳ* seems worthy of acceptance, because MS. Rav. has *τῶφθαλμῶν*: otherwise the simple dative *κύκλῳ* might be confirmed by many examples, and would be satisfactory.

433 **Μίδα.**] Midas, Phryx, and Masynthias are names of slaves.

435 **εἰ δὲ μὴ.**] 'Else,' if you do not (obey me and not let him go). Instances like this are frequent, where, a prohibition having gone before, we cannot render *εἰ δὲ μὴ* literally without some ambiguity, because of the preceding negative.

οὐδὲν ἀριστήσετε.] Breakfast seems to have been the meal on the absence of which the Greeks

most comment as a hardship. Cf. Theocr. *Idyll.* i. 51, *πρὶν ἢ κράτιστον ἐπὶ ξηροῖσι καθίξῃ*, where some read *ἄριστον* (*ἀνάριστον*), 'breakfastless,' and the sense comes out much the same with either reading. Cf. also Aesch. *Ag.* 351, *πόνος νήστις πρὸς ἀριστοῖσιν ὧν ἔχει πόλις τάσει.*

436 **θρίων.**] There was a proverb, *πολλῶν ἐγὼ θρίων ψόφους ἀκήκοα.* Fig-leaves crackle loudly when burnt: hence the proverb, of empty and noisy threats. Schol.

437 **τοῦτον μεθήσεις.**] See above, at v. 416, for *μεθεῖναι* and *μεθέσθαι.* **ἔν τί σοι.**] For the tmesis cf. *Nub.* 792, *ἀπὸ γὰρ δλοῦμαι.* *Ach.* 295, *κατὰ σε χώσομεν.*

438 **Δρακοντίδη.**] The fable of Cecrops' serpent shape below is found in *Ov. Met.* 255, and elsewhere. But Richter explains *Δρακ.* differently: 'the poet compares the oft invoked god to the oft accused Dracontides,' for whom cf. v. 157. But the older explanation seems the better; and the reference to Dracontides very doubtful.

περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον,
οὓς ἐγὼ διδάξα κλάειν τέτταρ' ἐς τὴν χοίνικα; 440

ΧΟΡΟΣ

εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρῃ κακά;
δηλαδῆ· καὶ νῦν γε τοῦτω τὸν παλαιὸν δεσπότην
πρὸς βίαν χειρούσω, οὐδὲν τῶν πάλαι μεμνημένοι
διφθερῶν κᾶξωμίδων, ἃς οὗτος αὐτοῖς ἤμπόλα,
καὶ κυνᾶς· καὶ τοὺς πόδας χειμῶνος οὗτος ὠφέλει, 445
ὥστε μὴ ῥιγῶν ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι
οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙΛΟΚΛΕΩΝ

οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον;
οὐδ' ἀναμνησθεῖς ὅθ' εὐρῶν τοὺς βότρυς κλέπτοντά σε
προσαγαγῶν πρὸς τὴν ἐλάαν ἐξέδειρ' εἰ κἀνδρικῶς, 450
ὥστε σε ζηλωτῶν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.
ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν υἱὸν ἐκδραμεῖν.

ΧΟΡΟΣ

ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
οὐκέτ' ἐς μακρὰν, ἵν' εἰδῆθ' ὅλον ἐστ' ἀνδρῶν τρόπος

439 **βαρβάρων.**] He calls to the national hero to aid him against the foreign slaves, Mida, Phryx, and the rest.

440 **κλάειν τέτταρ' ἐς τὴν χοίνικα.**] 'To weep four times to the choenix,' that is, while kneading four loaves to the choenix of flour, which the Scholiast says was the regular proportion. The slave worked at kneading four loaves to the choenix, bemoaning his hard labour the while with a gush of tears for each loaf. But *χοίνιξ* also means a kind of stocks, cf. *Plut.* 276, *τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι.* A pun on the two senses may possibly be intended; but the exact meaning of 'weeping four times (when put) into the stocks' is not clear. With *κλάειν, τέτταρα, Ach.* 2, *ἦσθην τέτταρα*, may be compared.

442 **δηλαδῆ.**] Cobet's *δῆλα δ'*, *εἰ καὶ νῦν γε* (accepted by Meineke),

if not necessary, is very neat.

443 **οὐδὲν κ.τ.λ.**] The Chorus upbraids the slaves with want of gratitude for clothes given to them. Their master afterwards reckons even the beatings that they got as grounds for gratitude.

444 **κᾶξωμίδων.**] *ἰμάτια δουλικὰ καὶ ἑτερομάσχαλα.* Schol.

445 **πόδας ὠφέλει.**] Cf. *Eq.* 874, *εἰνούστατον τε τῆ πόλει καὶ τοῖσι δακτύλοισιν*, of the sausage-seller, after his gift to Demus of a pair of shoes.

450 **προσαγαγῶν κ.τ.λ.**] The culprit was tied up to an olive-tree, and received such a thrashing as any one might envy. *εἰ κἀνδρικῶς* occurs in the same collocation in *Eq.* 379.

451 **ἀχάριστος ἦσθ' ἄρα.**] 'You after all were thankless.' I was not earning the gratitude I had a right to expect, and thought at the time I should get.

ὄξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 455

ΒΑΕΑΤΚΛΕΩΝ

παῖε παῖ', ὦ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΞΑΝΘΙΑΣ

ἀλλὰ δρῶ τοῦτ'. ἀλλὰ καὶ σὺ τύφε πολλῶ τῷ καπνῷ.

ΣΩΣΙΑΣ

οὐχὶ σοῦσθ'; οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε τῷ ξύλλῳ.

ΞΑΝΘΙΑΣ

καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελλαρτίου.
ἀο' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ. 460

ΒΑΕΑΤΚΛΕΩΝ

ἀλλὰ μα Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ

ἄρα δῆτ' οὐκ ἀνὰ δῆλα
τοὺς πένησιν, ἢ τυραννῖς
ὡς λάθρα μ' ἐλάμβαν' ὑπιούσα; 465

455 βλεπόντων κάρδαμα.] So *vāpu βλέπειν, πυρρίχην βλέπειν* (*Av.* 1169), *ναύφρακτον βλέπειν* (*Ach.* 95), &c.

456. Bdelycleon has been away for a short time, and now comes out again, encouraging the slaves to drive away the assailants.

457 ἀλλὰ καὶ σὺ.] To Sosias. Meineke arranges the dialogue differently, without Sosias.

458 σοῦσθ'.] Nearly as *σοῦ σοῦ* above at v. 209. But Aeschylus and Sophocles both use this word of 'haste,' without any notion of driving away: e.g. Aesch. *S. c. Theb.* 31, *σοῦσθε σὺν παντευχία*; and Soph. *Aj.* 1414, *σοῦσθω, βάτω*.

459 Αἰσχίνην.] The same as the son of Sellus mentioned above at v. 325. He was *καπνώδης διὰ τὴν ἀλαζονείαν*. Also the Scholiast finds a reference to *σέλας*, 'blaze,' in the altered name of the man's father (which he spells *Σελάριος*): ὁ γὰρ

καπνὸς τοῦ σέλαος γέννημα, 'smoke is born of blazing fire'; and therefore the smoky Aeschines is fitly 'son of Blazius.'

460 ἀο' ἐμέλλομεν.] Cf. *Ach.* 347, *Nub.* 1301.

462 Φιλοκλέους.] ὡς Φιλοκλέους ἀγρίου ὄντος ἐν τῇ μελοποιίᾳ. εἴπερ τὴν πικρίαν αὐτοῦ εἶχον, οὐκ ἂν ῥαδίως αὐτοὺς διέφυγες. Schol. The phrase *καταπιῶν Εὐριπίδην*, *Ach.* 484, expresses the same idea of imbibing a poet's spirit. Cf. also above, v. 380. And Homer's *δράκων βεβρωκῶς κακὰ φάρμακ'* (*Il. χ.* 94) may be added in illustration: as the serpent 'got venom from his food, and bitter fury within him,' so were this company to be bitter and keen on Philoclean diet. For Philocles cf. *Thest.* 168, *ταυτ' ἄρ' ὁ Φιλοκλέης αἰσχρὸς ὦν αἰσχρῶς ποιεῖ*.

465 ὡς λάθρα μ' ἐλάμβαν' ὑπιούσα.] This line has to agree with v. 407 in metre. MSS. and editors

εἰ σύ γ', ὦ πόνῳ πονηρὸ καὶ κομηταμμνία,
τῶν νόμων ἡμᾶς ἀπέιργεις ὧν ἔθηκεν ἡ πόλις,
οὔτε τιν' ἔχων πρόφασιν
οὔτε λόγον εὐτράπελον,
αὐτὸς ἄρχων μόνος. 470

ΒΑΕΑΤΚΛΕΩΝ

ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγᾶς;

ΧΟΡΟΣ

σοὺς λόγους, ὦ μισόδημε καὶ μοναρχίας ἐρῶν,
καὶ ξυνὸν Βρασιδα, καὶ φορῶν κράσπεδα 475
στεμμάτων, τὴν θ' ὑπήμην ἄκουρον τρέφων;

ΒΑΕΑΤΚΛΕΩΝ

νῆ Δί' ἢ μοι κρεῖττον ἐκστήναι τὸ παράπαν τοῦ πατρὸς
μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὀσημέραι.

vary in the details: the above is Meineke's. *λάθρα γ' ἐλάμβανε*, the common reading, seems tautological.

466 πόνῳ πονηρῶ.] Cf. *Lys.* 350, *ἄνδρες πόνῳ πονηροί*. Such alliterations pleased the Greek ear. Cf. note on *Nub.* 6.

κομηταμμνία.] *κομᾶν* = μέγα φρονεῖν: of Amynias we shall have more at v. 1267.

469 εὐτράπελον.] 'Ready, ingenious,' and so 'plausible.' Possibly the chorus of dicasts would have borne resignedly being tyrannized over, had their enemy defeated them by some dexterous plea, such as they were wont to admire in court. But *εὐτράπελος* is not always used in a bad sense: cf. Thuc. II. 41, where it is Pericles' boast that to the Athenians beyond all the world it belongs *ἐπὶ πλείστα εἶδη μάλιστ' εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι*.

470—547. Bdelycleon proposes a conference, to settle matters amicably. At first the chorus will have no compromise with conspirators;

but after some talk it is agreed that Philocleon shall advocate the cause of the dicasts, and shew that their life is the most desirable. The chorus encourage him to do his best in their defence.

473 ἐρῶν.] With the vulg. *εραστά* this line did not correspond to the trochaic v. 417. Yet, for the sense, *εραστά* comes better after *μισόδημε*, and the correction in these cases to perfect the metrical correspondence is often a doubtful matter.

475 ξυνὸν Βρασιδα.] Cf. *Pac.* 640, *φρονοὶ τὰ Βρασιδίου*. Hems or edgings of wool were worn, says the Scholiast, by the Laconians. The beard and moustache they also allowed to grow in some manner peculiar to themselves. Hence all these particulars denote τὸ λακωνίζειν.

479 κακοῖς τ. ναυμαχεῖν.] 'Face such a broadside of troubles' we might say. Naval metaphors are of course rife at Athens.

ΧΟΡΟΣ

οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουσπὶν οὐδ' ἐν πιγγάνῳ 480
τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχοινίκων ἐπῶν.
ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος
ταῦτά ταῦτά σου καταντλή καὶ ξυνωμότας καλῆ.

ΒΔΕΛΥΚΛΕΩΝ

ἀρ' ἂν, ᾧ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
ἦ δέδοκται σοι δέρεσθαι καὶ δέρειν δι' ἡμέρας. 485

ΧΟΡΟΣ

οὐδέποτε γ', οὐχ, ἕως ἂν τι μου λοιπὸν ᾗ,
ὅστις ἡμῶν ἐπὶ τυραννίδ' ᾧδ' ἐστάλης.

480 **σελίῳ.**] Parsley and rue were planted as a border to gardens; those who had not advanced beyond them were only at the entrance or threshold: hence 'you are only at the parsley,' or 'not yet at the parsley,' is a proverb meaning 'you have only just begun,' or 'you have not yet begun.'

481 **τοῦτο γὰρ ... τριχοινίκων ἐπῶν.**] 'For this three-quat phrase will we throw in,' *i.e.* the phrase οὐδὲ μὲν γ'...πιγγάνῳ. Cf. *Rac.* 521, ῥῆμα μυριάμορον. The expressions in the former verse may have been taken from some bad poet. Archippus the Scholiast thinks is here attacked. *τριχοινίκος* evidently means 'capacious, big;' and the chorus are probably led to use their fine phrase by Bdelycleon's expressions before, *ναυμαχεῖν ὀσημέραι*, and (perhaps) *ἐκστῆναι τοῦ πατρός*. Richter thinks all these may have been phrases used by Archippus. This poet wrote a play called *ἄνον σκία*, which some think is referred to above at v. 191.

482 **ἀλλ' ὅταν.**] 'But (you will feel it) when.'

483 **καταντλή.**] Cf. *Plat. Ref.* 344 A. ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῶ εἶχεν ἀπιέναι, ὥσπερ βαλαρεὺς ἡμῶν καταντλήσας κατὰ τῶν ὠτων

ἀθρόον καὶ πολλὸν τὸν λόγον.

483 **ξυνωμότας.**] So MS. V; MS. Rav. has an abbreviation which might equally stand for plural or singular. But, on the score of sense, the plural seems better. The orator would use the word in the plural, *ξυνωμόται*, associating Bdelycleon with accomplices; cf. v. 488, *ξυνωμόται*, and *Eq.* 628, *ξυνωμότας λέγων πιθανώταθ'*, in a very similar case.

484 **ἀπαλλαχθεῖτέ μου.**] 'Will you or won't you keep clear of me? The leading idea of course is that he is to be rid of them rather than they rid of him, though the Greek at first sight looks as if the reverse were the case.

485 **σοι.**] Thus Bergk reads for vulg. *μοι*. The Chorus are addressed in the singular in the person of their leader. *δ. μοι* means 'is it decreed for me?' A curious use of the dative after such a verb.

485 **δέρεσθαι καὶ δέρειν.**] Bergler compares *Ran.* 861, *δάκνειν, δάκνεισθαι*.

487 **ᾧδ' ἐστάλης.**] The deficient syllable in MSS. before *ἐστάλης* is supplied in various ways. *ἐπὶ τυραννίδι διεστάλης* Bentl. *ᾧδ'* is due to Hermann. Either this or Meineke's *ἐξεστάλης* makes the line agree with v. 429.

ΒΔΕΛΥΚΛΕΩΝ

ὡς ἅπανθ' ὑμῶν τυραννίς ἐστι καὶ ξυνωμόται,
ἦν τε μείζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορή,
ἣς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πευτήκοιτ' ἐπῶν 490
νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιωτέρα
ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,
εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας 495
οὔτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι.
ἦν δὲ γήτειον προσαιτῆ ταῖς ἀφύαις ἡδύσματα,
ἣ λαχανόπωλις παραβλέψασά φησι θατέρῳ
εἰπέ μοι, γήτειον αἰτεῖς πότερον ἐπὶ τυραννίδι;
ἣ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;

488 **τυραννίς.**] The Athenians, remembering the Pisistratids, were ever on their guard against 'tyranny.' The mutilation of the Hermae in Alcibiades' time was thought ἐπὶ *ξυνωμοσίᾳ νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι*. Thuc. VI. 27. And Demosthenes (*de Syniacti*, p. 170) rebukes this suspiciousness, giving instances which, though of course not so absurd as those of Aristophanes, are absurd enough.

490 **πευτήκοιτ' ἐπῶν.**] Fifty years is put as a round number for a long time. The expulsion of the Pisistratids would be considerably more than fifty years before this play; later disturbances and anti-democratical movements would be less than fifty years ago.

491 **ἀξιωτέρα.**] Cf. *Eq.* 645, 672, for this market sense of *ἀξιος*.

493—5. If any purchaser prefer one kind of anchovy to another, an absurd political charge is made out of it. The *ὀρφῶς* was the more delicate kind.

496 **ταῖς ἀφύαις ἡδύσματα.**] Various are the readings adopted here: *ταῖς ἀφ. ἡδυσμά τι, ταῖς ἀφ. ἡδυσμά τις, ταῖς ἀφ. ἡδύσματα, τις ἀφ. ἡδύ-*

σμά τι, τις ἀφ. ἡδύσματα. The substitution of *τις* for *ταῖς* is to avoid the dactyl in the fifth place; for which, however, cf. *Ach.* 318, *τὴν κεφαλὴν ἔχων λέγειν*: which some editors alter there. *ταῖς ἀφύαις ἡδύσματα* seems to square best with *Eq.* 678, *ἔπειτα ταῖς ἀφύαις ἐδίδον ἡδύσματα*. Of course *τις* is not necessary as subject to *προσαιτῆ*; for the same purchaser may be supposed to go on from the fish stall to the vegetable stall. Indeed, the *πρὸς* in the compound verb rather implies that it is a further demand of the man who has just bought his anchovies.

497 **θατέρῳ.**] τῷ ἐτέρῳ ὀφθαλμῷ χαλεπῶς υποβλεψαμένη, ὡς οὐκ ἀξιὸν ἡγουμένη τὸν τυχόντα φαγεῖν γήτειον. Schol. Leeks were, the herb-seller meant, a dish for a king; it was not for the like of him to be wanting them, or to expect Athens to supply him therewith. Perhaps in the next line *φέρειν* contains a notion of paying as tribute (*φόρον*), and the line might be paraphrased, 'are you a king, and is Athens bound to pay you tribute of leeks to relish your anchovies?'

ΞΑΝΘΙΑΣ

καμὲ γ' ἢ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, 500
ὅτι κελητίσαι ἔκλευον, ὄξυθυμηθεῖσά μοι
ἦρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.

ΒΔΕΑΤΚΛΕΩΝ

ταῦτα γὰρ τοῦτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγὼ
τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
ὀρθροφουτοσυκοφαντοδικοταλαιπώρων τρόπων 505
ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
ταῦτα δρᾶν ξυνωμότης ὧν καὶ φρονῶν τυραννικά.

ΦΙΛΟΚΛΕΩΝ

νῆ Δί' ἐν δίκη γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς·
οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσι, ἀλλ' ἦδιον ἂν 510
δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον.

502 Ἰππίου.] Aristophanes does not fall into the mistake about Hippias, which Thucydides remarks on (I. 20). He mentions Hippias as the tyrant in *Eg.* 447—9, *A. τὸν πάππον εἶναι φημί σου τῶν δορυφόρων. Κ. ποίων; φράσον. Α. τῶν Βυρσίνης τῆς Ἰππίου.*

505 ὀρθροφ.] His life was wretched and toilsome (*ταλαιπώρος*), with early rising and trudging to the courts (*ὀρθροφουσία*), and with pettifoggery and suits (*συκοφαντία, δίκαι*). Mitchell calls him 'a home-forsaker, morning-trudger, a suit and cause-distracted man.' The *ταλαιπώρια* of his present life is contrasted with the joviality of that proposed.

506 Μόρυχος.] Of course it is only in irony that Morychus' life is termed *γενναῖος*. For this luxurious gourmand cf. *Ach.* 887, *Pac.* 1008, and below, v. 1142. Bdelycleon had promised *εὐωχία* to his father, cf. above, v. 341.

508 ὀρνίθων γάλα.] A proverb for the utmost luxury. It is promised as such in *Av.* 733, by the

chorus of birds (who ought to know all about it), and again at v. 1673.

510 βατίσιν.] Cf. *Pac.* 810, *βατιδοσκόποι*. Eels (in the next line) were the delight of Morychus, cf. *Ach.* 887, where the Copaic eel is welcomed as *φίλη Μορίχῳ*.

511 πεπνυγμένον.] The operation of *πνίξις* is best described by Herodotus, II. 92, when he is telling how the Egyptians prepare the edible byblus: *οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλω χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίζαντες οὐτῶ τρώγουσι*. It is plain that the operation was performed *without water*, in a close-covered vessel, of earthenware probably, and was nearly what cooks now call 'braising,' and was not 'stewing' or 'seething.' There is also a further metaphorical sense in *πεπνυγμένον*, because, as Bergler says, 'in *iudiciis innocentes saepe misere vexantur et paene enecantur*.' The *λοπάς* is the dish in which the meat is served after the cooking: but has not apparently any judicial meaning.

ΒΔΕΑΤΚΛΕΩΝ

νῆ Δί' εἰθίσθης γὰρ ἦδεσθαι τοιούτοις πράγμασι·
ἀλλ' ἐὰν συγῶν ἀνάσχη καὶ μάθης ἀγῶ λέγω,
ἀναδιδάξειν οἴομαί σ' ὡς πάντα ταῦθ' ἁμαρτάνεις. 515

ΦΙΛΟΚΛΕΩΝ

ἐξιμαρτάνω δικάζων;

ΒΔΕΑΤΚΛΕΩΝ

καταγελάμενος μὲν οὖν
οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὐς σὺ μόνον οὐ προσκυνεῖς.
ἀλλὰ δουλεύων λέληθας.

ΦΙΛΟΚΛΕΩΝ

παῦε δουλείαν λέγων,
ὅστις ἄρχω τῶν ἀπάντων.

ΒΔΕΑΤΚΛΕΩΝ

οὐ σὺ γ', ἀλλ' ὑπηρετεῖς
οἴομενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,
ἦτις ἡ τιμὴ ἵστί σοι καρπουμένῳ τὴν Ἑλλάδα. 520

ΦΙΛΟΚΛΕΩΝ

πάνυ γε· καὶ τοῦτοισί γ' ἐπιτρέψαι θέλω.

ΒΔΕΑΤΚΛΕΩΝ

καὶ μὴν ἐγὼ.

ἄφετε νῦν ἅπαντες αὐτόν.

512. It is all habit, says the son; I can easily shew you that you are quite wrong, and are making yourself a miserable slave.

516 *καταγ. μὲν οὖν*.] Nay, to say you are wrong is not enough; you are, though you don't see it, a laughing-stock to the demagogues and orators.

518 *ἄρχω*.] See the passage in *The Knights* (1111—1150), where the Chorus chide Demus for being duped by the orators and demagogues, and he strives to shew that he is not such a fool as he looks.

They allow, however, at the outset ὦ Δῆμε καλήν γ' ἔχεις ἀρχήν, *δτι πάντες ἀνθρωποὶ δεδίασι σ' ὥσπερ ἄνδρα τύραννον*.

520 *καρπουμένῳ*.] What good do you, as a dicast, get (asks the son) from the revenues coming in from Greece? you only have your paltry three-obol piece: the demagogues take the lion's share.

521 *πάνυ γε*.] An assent to *διδάξον*: 'with all my heart (I will inform you).'

522 *ἄφετε*.] Spoken to the slaves, who were still guarding him.

ΦΙΛΟΚΛΕΩΝ

καὶ ξίφος γέ μοι δότε
ἦν γὰρ ἠττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΑΕΛΤΚΛΕΩΝ

εἶπέ μοι, τί δ' ἦν τὸ δεῖνα τῇ διαίτῃ μὴ ἔμμενης;

ΦΙΛΟΚΛΕΩΝ

μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος. 525

ΧΟΡΟΣ

νῦν δὴ τὸν ἐκ θῆμετέρου
γυμνασίου δεῖ τι λέγειν
καινόν, ὅπως φανήσῃ

καὶ ξίφος γέ.] This line is wrongly given to Bdelycleon in some editions. Bergler corrected the arrangement of speakers. Cf. v. 714, where Philocleon has the sword now asked for. And the *καὶ ξίφος γέ μοι δότε*, 'Ay, and give me a sword,' plainly shews that it is the beginning of another person's speech. Philocleon will, in tragic fashion, like Ajax, fall on his sword, if defeated.

524 τὸ δεῖνα.] Cf. *Lys.* 921, *καί τοι τὸ δεῖνα ψιὰός ἐστ' ἐξοιστέα*, 926, *καί τοι τὸ δεῖνα προσκεφάλαιον οὐκ ἔχεις*. Also *Pac.* 268, *τὸ δεῖνα γὰρ ἀπόλωλ'* 'Ἀθηναίοισιν ἀλετριβανος. From all these passages it is plain that τὸ δεῖνα is used when a speaker, suddenly recollecting something that hinders or affects the matter in hand, cannot at once in his hurry find words for it, but explains his meaning in the following clause. Thus in the *Lysistrata* we might render it: 'And yet there's what's-its-name still wanted—a mat, I mean, must be brought; and so too in the other passage. In the *Peace* it is: 'You don't bring the pestle? No, for what's-its-name prevented—I mean, the Athenians' pestle is dead.' And so here, 'And what if what's-its-name were to happen—

if, I mean, you were not to abide by the arbitration.' This explanation appears better than that of L. and S., who take τὸ δεῖνα to be a vocative of address to the person; an explanation which seems not applicable satisfactorily to any of the Aristophanic passages, and impossible in some. *Lys.* 1188 may be added, and will be found to be like those above quoted.

525 ἄκρατον μισθόν.] Cf. *Eq.* 85, *ἄκρατον οἶνον ἀγαθοῦ δαίμονος*. The dicast's mind thinks of 'wage' rather than 'wine.' I have not hesitated with Meineke to accept *ἄκρατον* for *ἀκράτου*, due to Richter. The confusion of *v* and *ν* is frequent in MSS. The converse change from *πεντάβολον* to *πεντωβίλον* is to be accepted in *Eq.* 798. Cf. also *Pac.* 254.

526 νῦν δὴ, κ.τ.λ.] Το νν. 526—545 correspond metically vv. 631—647; but some words have been lost near the end of the antistrophe.

528 φανήσῃ.] This is to be taken with *μὴ κατὰ τ. ν. τ. λέγειν*. Bdelycleon interrupts to ask for his desk (*κίστην*), that he may take notes: he then says to the chorus, with reference apparently to their words 'that you may appear.' 'But what sort of a man will you appear, if

ΒΑΕΛΤΚΛΕΩΝ

ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.
ἀτὰρ φανεῖ ποῖός τις ὢν, ἦν ταῦτα παρακέλευη; 53C

ΧΟΡΟΣ

μὴ κατὰ τὸν νεανίαν
τὸνδε λέγειν. ὄρῳ γὰρ ὡς
σοὶ μέγας ἐστὶν ἀγὼν
καὶ περὶ τῶν ἀπάντων,
εἴπερ, ὃ μὴ γένοιθ', οὐ-
τός σ' ἐθέλει κρατῆσαι. 535

ΒΑΕΛΤΚΛΕΩΝ

καὶ μὴν ὅσ' ἂν λέξη γ' ἀπλῶς μνημόσυνα γράφομαι γὰρ.

ΦΙΛΟΚΛΕΩΝ

τί γὰρ φάθ' ὑμεῖς, ἦν ὀδί με τῷ λόγῳ κρατήσῃ;

ΧΟΡΟΣ

οὐκέτι πρεσβυτῶν ὄχλος 54O
χρήσιμος ἐστ' οὐδ' ἀκαρῆ·
σκωπτόμενοι δ' ἂν παίσιν ἐν
ταῖσιν ὁδοῖς ἀπάσαις

you urge him on in this way?' meaning probably that the chorus, as well as their champion, will cut a very different figure after the contest from what they expect. Then the chorus, ignoring his interruption, go on with their directions to Philocleon.

532 λέγειν.] Meineke adopts Hirschig's *λέγων*. ὅπως φανήσῃ λέγων, 'that you may appear speaking, be proved to speak,' is perhaps a little better than *φ. λέγειν*, 'you may appear to speak?' but the construction with infinitive seems admissible, and has all the MS. authority.

533, 4 ἀγὼν...περὶ τῶν ἀπάντων.] A kind of phrase frequent in exhortations, e. g. Thuc. VII. 61, ὃ μὲν ἀγὼν ὃ μέλλων ἔσται περὶ τε σωτηρίας καὶ πατρίδος ἐκάστοις.

535 ὃ μὴ γένοιθ'.] This refers only to *κρατῆσαι*, not to the whole phrase, *ἐθέλει κρατῆσαι*.

537 ὅσ' ἂν λέξη γ' ἀπλῶς.] 'Of every word he says.'

541 ἀκαρῆ.] Cf. *An.* 1649, *τῶν γὰρ πατρῶων οὐδ' ἀκαρῆ μέτεστί σοι*. The word is used of time in *Nub.* 496. The singular is found in *Plut.* 244, *ἐν ἀκαρεῖ χρόνῳ* (or *χρόνου*). And below, at v. 701, *ἀκαρῆς* is read by many editors, as countenanced by Suidas.

542—5. The very *gamini* in the street will mock at us. Street boys seem to have been an institution in all lands. Cf. Horace's 'yellunt tibi barbam lascivi pueri.' Meineke's text has been adopted: for Dindorf's is as far from the MSS. by omission as is Meineke's by the conjectural insertion of *παίσιν*.

βαλλοφόροι καλὸν μὲθ', ἀν-
τωμοσιῶν κελύφη.

545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογίσει
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλώτταν βασάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω
τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας.

τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικα-
στοῦ,

550

ἢ τρυφερότερον, ἢ δεινότερον ζῶον, καὶ ταῦτα γέροντος;
ὄν πρώτα μὲν ἔρπουτ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις
ἄνδρες μεγάλοι καὶ τετραπήχεις· κάπειτ' εὐθύς προσίοντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσίων κεκλοφυῖαν

544 **βαλλοφόροι.**] Old men were employed to carry branches of olive at the Panathenaic procession, as being useless for any other service. Schol.

545 **ἀντωμοσιῶν κελύφη.**] For *ἀντ.* cf. *Diél. Antiq.* p. 55. *κελύφη*, 'mere husks, empty shells;' their kernel, force, and virtue being now gone.

547 **βασάνιζε.**] 'Test your full powers of tongue;' *i. e.* do all you know in the way of speech.

548—649. Philocleon describes how he is courted and flattered by the powerful, that they may ensure acquittal when brought before him as a dicast: how he receives all kinds of presents and indulgences; how he and his fellows do what they will, and give account to none: how he is quite worshipped and petted at his own home, and is a very Zeus to the multitude. When he has ended this speech, during which Bdelycleon takes a few notes, and throws in a few remarks, the Chorus, and Philocleon himself, think that the day is won.

548 **βαλβίδων.**] A favourite metaphor. Cf. *Eg.* 1159, *ἀφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτοῖσι*: also *Lys.* 1000, *ἀπὸ μᾶς ὑπλαγίδος*.

551 **τρυφερότερον.**] 'Better found in all luxuries, means of gratifying appetite, &c.' The Scholiast's *τρυφῆς δεόμενον* is a curious mistake. The word is illustrated in detail in vv. 607—619.

551 **δεινότερον.**] 'More feared.' Cf. vv. 622—630. The more frequent sense perhaps of *δευδός* in Attic Greek, when used of persons, is 'clever, cunning;' but the context is decisive for the other meaning here. *δευδός* is first 'fearful,' then by easy transition 'wonderful;' then, of persons, such fear or wonder at them is grounded on their possession of great powers, especially knowledge or cunning.

κ. τ. γέροντος.] 'Even though he be old,' and the old (as the Scholiast notes) are generally incapable of pleasure, and weak.

553 **τετραπήχεις.**] Used by way of praise in *Ran.* 1014, *γενναῖος καὶ τετραπήχεις*: here rather of great hulking fellows, who have to cringe to the (probably) insignificant-looking little judge. In *Theocr. Id.* xv. 17, *ἄνθρωπος τρισκαίδεκάπηχης* is contemptuous. Persius' 'Fulfennius ingens' (*Sat.* v. 190) is of this six-foot type.

554 **τὴν χεῖρ' ἀπαλὴν.**] Meineke

ἱκετεύουσιν θ' ὑποκίπτοντες, τὴν φωνὴν οἰκτροχοοῦντες· 555
οἰκτειρόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὶ τὸς πάποθ' ὑφέιλου
ἀρχὴν ἄρξας ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων
ὄς ἐμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν ἀπόφυξιν.

ΒΑΕΛΤΚΛΕΩΝ

τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν μοι.

ΦΙΛΟΚΛΕΩΝ

εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὄργην ἀπομορχθεὶς, 560
ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποῖηκα,
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.
φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θάπτεμ' ἐνταῦθα δι-
καστῆ;

οἱ μὲν γ' ἀποκλιάνονται πενίαν αὐτῶν καὶ προστιθέασιν
κακὰ πρὸς τοῖς οὖσι, ἕως ἀνίων ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν

doubtfully proposes *τις* for *τὴν*. But surely *ἀπαλὴν* is an indirect predicate: 'he puts his hand in mine (so as to be soft,' or 'he puts his hand in mine softly.' For the sense, it is much the same as if the adverb had been used. The transition from plural to singular need cause no difficulty: cf. vv. 564, 565, and *Pac.* 639, *ἔσειον... τοὺς παχεῖς, αἰτίας ἂν προστιθέντες ὡς φρονεῖ τὰ Βρασίδου*. To illustrate the general sense of this passage, Bergler quotes from *Xen. de Rer. Ath.* i. 18, *νῦν δ' ἠνάγκαστα τὸν δῆμον κολακεύειν τῶν Ἀθηναίων εἰς ἕκαστος τῶν συμμάχων... καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις καὶ εἰσιόντος τοῦ ἐπιλαμβάνεσθαι τῆς χειρὸς, διὰ τοῦτο οὖν οἱ σύμμαχοι δοῦλοι τοῦ δήμου τῶν Ἀθηναίων καθεστᾶσι μᾶλλον*.

557 **στρατιᾶς.**] For thefts on service cf. above, v. 354: also vv. 236—8. But here is rather meant a fraudulent embezzlement of money entrusted to the soldier to purchase provisions for the mess; as *ὑφέλου* and *ἀγοράζων* prove: the *ὑπό* denoting a quietness and secrecy in the transaction.

558 **ἦδειν.**] For the form cf.

Nub. 380, *ἐλελήθην*.

560 **εἰσελθὼν κ.τ.λ.**] 'Then, having gone into court and taken my seat as dicast, after these entreaties, &c.' The *ἀντιβολῆαι* came before the going into court. For *εἰσελθὼν* compare *εἰσιόντος* in the passage of Xenophon quoted above.

ἀπομορχθεὶς.] No other metaphorical use of this word is given. *ἀποβαλὼν* Schol. but it seems to mean 'having had my anger smoothed away,' having been stroked, patted, &c. into lenity.

562. The defendants will say anything and everything to gain acquittal.

565 **ἕως ἀνίων.**] Dindorf supplies *ἀνίων* from MS. V, in which the syllable *ων* is written. But the *ι* is long in *ἀνίων* in *Eg.* 349, which makes for Meineke's view, who (with Hermann) writes *ἀνίων*: 'till, ascending in the scale of miseries, (= making his woes ever greater and greater) he makes his equal to mine.' In illustration of this, in connection with *προστιθέασιν* in v. 564, may be quoted from *Thuc.* III. 45, *ἐπεὶ διεεληλυθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες,*

οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον 566
οἱ δὲ σκώπτουσ', ἕν' ἐγὼ γελᾶσω καὶ τὸν θυμὸν κατα-
θωμαι.

κἄν μὴ τοῦτοις ἀναπειθώμεσθα, τὰ παιδᾶρι' εὐθύς ἀνέλκει,
τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι·
τὰ δὲ συγκύψανθ' ἄμ βληχᾶται· κᾶπειθ' ὁ πατήρ ὑπὲρ
αὐτῶν 570

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι·
εἰ μὲν χαίρεις ἀνὸς φωνῇ, παιδὸς φωνῇ ἐλεήσεις·
εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι.
χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνεῖμεν.
ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλοῦτου καταχῆνη;

εἶπας ἦσον ἀδικούντο ὑπὸ τῶν κακοῦρ-
γων. καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων
ἀδικημάτων μαλακώτερας κείσθαι αὐ-
τάς, παραβαινομένων δὲ τῷ χρόνῳ
ἐς τὸν θάνατον αἱ πολλὰ ἀνήκουσι,
'Men have gone through the whole
list of punishments, ever adding
punishment to punishment (=with
continual increase in severity) if by
any means they might less suffer
from evil-doers. And punishments
enacted in old time were milder,
naturally enough, even for heinous
offences, but, as these in time were
defied by transgressors, the more
part have now reached the severity
of death.' The use of προστιθέναι
is similar, also ἀνήκουσι may be
compared with ἀνῶν here.

566 Αἰσώπου.] A tragic actor
of the name is meant, says the Schol-
iast; and this would make the Αἰ-
σώπου τι γέλοιον more distinct from
the 'fables' just mentioned. Yet
Αἰσωπικὸν γέλοιον is supposed to
refer to a different Aesop, namely the
writer of fables, in v. 1259: whence
it does not seem certain that the
fable-writer is not meant here as
well. The μῦθοι first mentioned
might be longer and more elaborate
apologues, and so considered dis-
tinct from Aesop's short and funny
fables about birds, beasts, &c.

570 ἄμ βληχᾶται.] Dindorf says:
'formam monosyllabam restitui,
annotatam ab Hesychio.' συγκύ-
πτοντα βληχᾶται Porson. Richter
reads συγκύψανθ' from MSS. R
and V: and the aorist participle is
quite as good as the present, if not
better: cf. Herod. III. 42, συγκύψαν-
τες ποιεῖσι.

κᾶπειθ' ὁ πατήρ κ.τ.λ.] Cf.
Demosth. c. Mid. 574, where Midias
is said to intend thus to excite com-
miseration.

574 κόλλοπ' ἀνεῖμεν.] Cf. v.
337, ὕψεσθε τοῦ τόνου. The κόλλο-
πες are the small pegs of the lyre to
which the strings are fastened, and
by turning which they can be tight-
ened. Schol. This passage rather
supports the interpretation of v. 337
as a metaphor from a stringed in-
strument.

575 πλοῦτου καταχῆνη.] Cf.
Ecc. 631, καταχῆνη τῶν σεμνοτέρων
ἔσται πολλή. It seems to strike
Bdelycleon as a curious phrase, for
he at once jots it down. ἐγχαεῖν
is a common word for 'to mock at,
have the laugh against,' but the
noun καταχῆνη, as thus used, hardly
finds a literal English equivalent.
'Am I not herein a mighty king,
and cannot I snap my fingers at your
wealthy men?' is the sense.

ΒΔΒΑΤΚΛΕΩΝ

δεύτερον αὐ σου τοῦτι γράφομαι, τὴν τοῦ πλοῦτου κατα-
χῆνην 576
καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος ἄρχην.

ΦΙΛΟΚΛΕΩΝ

παιδῶν τοῖνυν δοκιμαζομένων αἰδοῖα πάρεστι θεᾶσθαι.
κἄν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
ἐκ τῆς Νιόβης εἶπῃ ῥῆσιν τὴν καλλίστην ἀπολέξας. 580
κἄν αὐλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα
ἐν φορβεῖᾳ τοῖσι δικασταῖς ἔξοδον ἠύλησ' ἀπιούσιν.
κἄν ἀποθνήσκων ὁ πατήρ τῷ δῶ καταλείπων παιῶν ἐπί-
κληρον,
κλαίειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ

579 Οἶαγρος.] A tragic actor;
whether of Aeschylus or Sophocles
is doubtful, and matters little.
Aeschylus and Sophocles wrote each
a play called *Niobe*: that of Aeschylus
is mentioned in *Ran.* 912.

580 ῥῆσιν.] Cf. *Nub.* 1371, Εὐ-
ρηπίδου ῥῆσιν τιν'. The dicasts get
something out of both actor and
flutist, before giving them a verdict.

582 φορβεῖᾳ.] The object of the
mouth-piece was, according to the
Scholiast, ὅπως ἂν σύμμετρον τὸ
πνεῦμα πεμπόμενον ἡδεῖαν τὴν φωνῆν
τοῦ αὐλητοῦ ποιήσῃ, τῷ make the
stream of breath through the instru-
ment regular and even, and so
sweeten the tone. φορβεῖᾳ ἄτερ
came to be a proverb for 'without
regulation or control.' Hence Cicero
to Atticus (*Epist.* II. 16) says of
Pompey, 'Cnaeus quidem noster
jam plane quid cogitet nescio; φουσῆ
γὰρ οὐ μικροῖσιν αὐλίσκοις ἐστὶ, ἀλλ'
ἀγροῖσι φύσαισι φορβεῖᾳ ἄτερ:' quot-
ing what we know to be a frag-
ment of Sophocles. A crow is
ridiculously introduced in *The Birds*
(v. 861) with such a mouthpiece
on.

ἔξοδον ἠύλησ' ἀπιούσιν.] 'Plays
us out of court.' But the playing

out was perhaps to be with the
concluding piece of music from some
well-known play: the end of a tra-
gedy being called *ἐξόδος*.

583—6. If a father die, leaving
one daughter sole heiress, and have
betrothed her already, we set the
will aside, and take upon ourselves
to give away the bride to our fa-
vourite.

583 ἐπὶ κληρον.] The later name,
according to the Scholiast, was *μο-
νοκληρονόμος*: and it is curious that
ἐπὶ κληρος should in Attic Greek
have come to be so specially used
of a daughter inheriting, and that
too an only daughter and child. Such
an heiress was also called *πατροῦχος*
πάρθενος (Herod. vi. 57), and it was
a matter to settle by law, who, as
next of kin, should have her to wife,
if her father had not, before his
death, betrothed her.

584 κλαίειν...τὴν κεφαλὴν.] The
construction is curious. In *Plut.*
612, σὲ δ' εἶν κλαίειν μακρὰ τὴν κεφα-
λήν, the second accusative τὴν κ.
appears to be in apposition to σέ:
'and to let you—your head (=your
person, yourself) go weep.' Here
the construction probably is 'having
told the will that its head (=itself)

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν ἐπούση, 585
 ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέση.
 καὶ ταῦτ' ἀνυπεύθυνοι δρώμεν τῶν δ' ἄλλων οὐδεμί' ἀρχή.

ΒΔΕΛΥΚΛΕΩΝ

τουτὶ γάρ τοι σε μόνον τούτων ὧν εἴρηκας μακαρίζω
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. 589

ΦΙΛΟΚΛΕΩΝ

ἔτι δ' ἡ βουλή χω' δῆμος ὅταν κρίναι μέγα πρῶγμ' ἀπορήση,
 ἐνθήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παραδούνα'
 εἰτ' Εὐαθλος χω' μέγας οὗτος κολακῶνυμος ἀσπιδαιοβλήης
 οὐχὶ προδώσει ἡμᾶς φασίν, περὶ τοῦ πλήθους δὲ μαχεῖσθαι.
 κὰν τῷ δῆμῳ γνώμην οὐδεὶς πάποτ' ἐνίκησεν, ἐὰν μὴ
 εἴπῃ τὰ δικαστήρι' ἀφείναι πρότιστα μίαν δικάσαντας. 595
 αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περιτρώγει,

may go weep;' but there may be (as Florens supposes) another meaning implied in κεφαλῆν, 'the head or beginning of the will,' *prima cere æ carui testamenti*. The passages quoted by Bergler with κλάειν μακρὰ do not help us in explaining the construction of κεφαλῆν either in the *Plutus* or here. The explanation of one Scholiast on the *Plutus*, that τίπτονσαν is understood, is not satisfactory.

585 καὶ τῇ κόγχῃ.] Supply εἰπόντες κλάειν. They used to put shells over the seals for greater security. Schol.

πάνυ σεμνῶς.] 'Most pretentiously,' with a great fuss, and show of care.

587 καὶ ταῦτ'...ἀρχή.] And we do all this with no account to render afterwards: which is more than any other magistrate can do, since he has to submit to the εὐθύνη on going out of office.

588 σε μόνον.] Reiske, Porson, Dindorf, Meineke, read it thus. σεμνὸν vulg., σεμνῶν MS. Rav. σεμνῶν might do, 'Why on this point of your grand privileges I do con-

gratulate you.' τουτὶ refers to τὸ ἀνυπεύθυνος δρᾶν.

590. Philocleon goes on with his tale, regardless of his son's remark; shewing how the most important public matters are referred to the dicasts, and how the demagogues all court them.

592 Εὐαθλος.] Cf. *Ach.* 210, and the note there. The comic writers, Plato and Cratinus, both mention him. Schol.

κολακῶνυμος.] For Cleonymus cf. *Nub.* 353, and above, vv. 20—23. His name is slightly changed so as to include the word (κόλαξ) that best describes his nature.

593 οὐχὶ προδώσειν.] Cf. below, v. 666. In *Eg.* 1048 Cleon represents himself by a lion, ὅς περὶ τοῦ δήμου πολλῶς κώνωμι μαχεῖται.

595 ἀφείναι κ.τ.λ.] Cf. *Eg.* 50, ᾧ Δῆμῳ, λούσαι πρώτον ἐκδικάσαι μίαν.

596 κεκραξιδάμας.] Cf. *Eg.* 137, κεκράκτης. His voice is often remarked on as loud: cf. above, v. 36. Ἄ φωνὴ μαρὰ (*Eg.* 218) was one of the requisites for a demagogue.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μῖας ἀπαμύνει.
 σὺ δε τὸν πατέρ' οὐδ' ὀτιοῦν τούτων τον σαυτοῦ πάποτ'
 ἔδρασας.

ἀλλὰ Θεώρος, καίτουστίν ἀνὴρ Εὐφήμιου οὐδὲν ἐλάττων,
 τὸν σπύργον ἔχων ἐκ τῆς λεκάτης τὰμβάδι' ἡμῶν περικωνεῖ.
 σκέψαι δ' ἀπὸ τῶν ἀγαθῶν ὅων ἀποκλείεις καὶ κατερύκεις,
 ἦν δουλείαν οὐσαν ἔφασκες χύπηρσίαν ἀποδείξειν.

ΒΔΕΛΥΚΛΕΩΝ

ἐμπλησο λέγων' πάντως γάρ τοι παύσει ποτὲ κἀναφανήσει
 πρακτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς περισέμενου.

ΦΙΛΟΚΛΕΩΝ

ὁ δὲ γ' ἥδιστον τούτων ἐστὶν πάντων, οὐ γὰρ ἵπελεθ-
 σμην, 605
 ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἀτ' εἰσήκουθ' ἅμα πάντες
 ἀσπάζονται δια τὰργύριον, καὶ πρώτα μὲν ἡ θυγάτηρ με

597 τὰς μῖας ἀπαμύνει.] As is said in *Eg.* 59, δειπνούντος ἐστὼς ἀποσοβεί τοὺς ῥήτορας. Homer (*Il.* δ. 130) has a curious simile about Athene keeping off the arrow from Menelaus: ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῦς ὡς ὅτε μήτηρ παιδὸς ἐέργει ἡνίαν, 89' ἠδέϊ λέξεται ὑπνω.

599 Εὐφήμιου.] Euphemius and Theorus were evidently of the same stamp. Of the former we know nothing; the latter is frequently ridiculed.

600 περικωνεῖ.] κυρίως τὸ πισσῶσαι τὰ κεράμια. Schol.

602 χύπηρσίαν.] καὶ ὑπηρσίαν MS. Rav., which Bentley and Meineke also read. Dindorf rather approves it, but notes that the Ravenna MS. has καὶ οὐδὲν for κούδεν in v. 741, and other similar readings, 'crasi non raro neglecta.' It is difficult to lay down any invariable rule how such sequences or blendings of vowel-sounds were written. Possibly the Greeks themselves had no fixed rule. They were pronounced so as to satisfy the requirements of metre, &c., and the audience

would be in no doubt about them, while the language was living and in its prime: the method of writing them was for later grammarians to settle and reduce to uniformity.

603, 4. Bdelycleon thinks that his father will turn out but a sorry figure, for all his grand 'empire,' as he calls it: a sow will return to her wallowing in the mire.

606 ὅταν οἴκαδ' ἴω.] All the conjunctives depend on *δταν*: so either the sentence is not strictly regular, having no apodosis to δ δὲ γ' ἥδιστόν ἐστιν; or the apodosis must be at once supplied before οὐ γὰρ ἵπελεθσμην: 'what is most sweet (is that) which I had well-nigh forgot; viz. when I go home, &c.' But there is most probably an anacoluthon: the sentence was first meant to run thus: δ δὲ γ' ἥδιστόν ἐστιν, ὅταν οἴκαδ' ἴω, πάντες ἀσπάζονται: then the verbs were put in the subordinate clause introduced by *δταν*, and, owing to the length of this clause, the regular apodosis required by strictness of grammar was forgotten.

ἀπονήξῃ καὶ τῷ πόδι ἀλείφῃ καὶ προσκίψασα φιλήσῃ,
καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλαμάται,
καὶ τὸ γύναϊόν μ' ὑποθωπεύσαν φυστήν μάξαν προσε-
νέγκῃ,

610

κᾶππειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ, φάγε τουτί,
ἔντραγε τουτί· τούτοιςιν ἐγὼ γάννυμαι, κοῦ μή με δέησι
ἐς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παραθήσει
καταρσάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι ταχὺ μάξῃ...
τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν
κᾶν οἶνόν μοι μὴ ἴχῃς σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκό-
μισμαι

616

οἶνου μεστὸν, κᾶτ' ἐγχείομαι κλίνας· οὔτος δὲ κεχηνῶς
βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στρατίου κατέπαρδεν.
ἄρ' οὐ μεγάλην ἀρχὴν ἀρχῶ
καὶ τῆς τοῦ Διὸς οὐδὲν ἐλάττω,

620

ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς;
ἦν γοῦν ἡμεῖς θορυβήσωμεν,

609 ἐκκαλαμάται.] Cf. v. 381.
610 φυστήν.] ἐξ ἀλφίτων καὶ
οἴνου. Schol.

612—14. He does not depend for
his supplies on his son or the stew-
ard who will grumble all the while.

612 κοῦ μή.] Vulg. καὶ μή; which
is hardly defensible, 'and let me
not need to look, &c.' Elmsley
proposed *κεὶ μή με δέησει*. The cor-
rection *κοῦ* is Hermann's, approved
by Meineke and Richter.

614 ἀλλ' ἦν μή μοι.] This is Mei-
neke's reading, adopted by Holden.
It is best understood as an aposio-
pesis, 'and if he do not—woe be to
him.' Or, as Hirschig punctuates,
we may make *τάδε κέκτημαι, κ.τ.λ.*
the apodosis to *ἦν μή*. Meineke re-
jects the four lines 615—618. The
vulg. *ἄλλην μή*, 'lest he may soon
have to knead me another,' is not
satisfactory.

615 πρόβλημα...ἀλεωρήν.] Ho-
meric: cf. Hom. *Il.* μ. 57, *δηῶν*
ἀνδρῶν ἀλεωρήν.

616 ὄνον.] There is probably a

play on the similarity of sound in
οἶνος and *ὄνος*; and on the double
sense of *ὄνος*. The vessel may have
been so named from having two
long ears; being a sort of 'diota.'

617 κεχηνῶς.] 'Wide-mouthed,'
applicable both to the wine-vessel,
and to the animal, when braying
out his contempt.

618 βρωμησάμενος.] Of the ves-
sel this might refer to the noise of
the wine as it was poured in; as
Bergler suggests. The general sense
of the passage is that Philocleon
gets his wine-vessel, fills it for him-
self, and with his *ὄνος* laughs to
scorn his son's *δίνος*.

στράτιον.] τὸ εἰς πολλοὺς διήκον.
Schol. *πολεμικὸν ἢ φοβερὸν*. Hesych.
The shout of Ares in Homer (*Il.* ε.
859), ὁ δ' ἐβραχε χάλκεος Ἄρης
*ἄσπον τ' ἐνεράχιλοι ἐπίαχον ἢ δεκά-
χιλοι ἀνέρες ἐν πολέμῳ*, was decided-
ly *στράτιον*.

620—25. A dicast is as sovereign
as Zeus: the thunders of the court
are spoken of, and feared.

πᾶς τίς φησιν τῶν παριόντων,
οἶον ξ, ἰᾶ τὸ δικαστήριον,
ὦ Ζεῦ βασιλεῦ.

625

κᾶν ἀστράψω, ποππίζουσιν,
κἀγκεχόδασίν μ' οἱ πλουτοῦντες·
καὶ πάνν σεμνοί.

καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'
ἀπολοίμην, εἰ σὲ δέδοικα.

630

ΧΟΡΟΣ

οὐπόποθ' οὔτω καθαρῶς
οὐδενὸς ἠκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος.

ΦΙΛΟΚΛΕΩΝ

οὔκ, ἀλλ' ἐρήμας ᾤεθ' οὔτος βραδίως τρυγήσειν·
καλῶς γὰρ ἦδειν ὡς ἐγὼ ταύτη κράτιστός εἰμι.

635

ΧΟΡΟΣ

ὡς δ' ἐπὶ πάντ' ἐπήλθε κοῦ-
δέν τι παρήλθεν, ὥστ' ἐγῶγ'
ἠῦξανόμην ἀκούων,

626 ποππίζουσιν.] This sound
is here meant by way of charm
against evil: cf. Plin. *Hist. Nat.*
XXVIII. 5, fulgetras poppysmate ad-
rare consensus gentium est. There
are various other uses of the word,
which is evidently onomatopoeic.

629 νῆ τ. Δ.] The old man prob-
ably repeats his assertion thus
strongly, not only to impress it on
his son (who perhaps makes some
gesture of dissent), but to convince
and assure himself.

631 καθαρῶς.] 'Clearly;' the
adverb is to be taken with *λέγοντος*.

634 οὔκ, ἀλλ'.] The proverbial
phrase *ἐρήμας* (*ἀμπέλους*) *τρυγήσειν*
is again used in *Ecc.* 885. It is
from those who guard vines care-
lessly, according to the Scholiast:
and a somewhat similar proverb
seems *γλυκεῖ' ὀπώρα φύλακος ἐκλε-*

λοιπός. For the watching of vines,
see a pleasing picture in Theocritus
(*Id.* I. 45—51) of a boy set to
watch the ripe grapes, from whom
a fox successfully manages *τρυγᾶν*
ἐρήμας. But to the dicast *ἐρημος*
would also suggest *δικη*, 'a case un-
defended'; where judgment goes by
default. The whole sense of the
speech is 'No (you never did hear
any speak better), yet this man
thought to win an easy victory,
(absurd!) for he knew forensic argu-
ment to be my strong point.' Or the
ellipsis before *γὰρ* may be rendered
by 'why, he knew, &c.'

636—641. In these lines Meineke's
readings square better with the cor-
responding verses 531—536 and are
about as near to MSS.

638 ἠῦξανόμην.] 'Felt myself
bigger.' Cf. Plat. *Menex.* 235, ὥστ'

κἂν μακαρῶν δικάζειν
αὐτὸς ἔδοξα νήσοις,
ἠδόμενος λέγοντι.

640

ΦΙΛΟΚΛΕΩΝ

ὡς οὗτος ἦδη σκορδινᾶται κάστιν οὐκ ἐν αὐτοῦ.
ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟΡΟΣ

δεῖ δέ σε παντοίας πλέκειν
εἰς ἀπόφυξιν παλάμας.

645

τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-
ναι χαλεπὸν

μηὶ πρὸς ἐμοῦ λέγοντι.

πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ νεόκοπτον,
ἦν μὴ τι λέγῃς, ἥτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖξαι.

ΒΛΕΑΤΚΛΕΩΝ

χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυ-
γφδοῖς, 650

ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.
ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη

ἔγωγε γενναίως διατίθεται... ἠγούμε-
νος ἐν τῷ παραχρῆμα μείζων καὶ καλ-
ῶν γεγονέναι, ... τῶς δὲ οἶμαι μόνον
οὐκ ἐν μακάρων νήσοις οἰκεῖν.

639 δικάζειν.] They cannot
imagine, even in the isles of the
blessed, life without lawsuits.

642 σκορδινᾶται.] Yawning or
gaping is a token of weariness in
Act. 39. Here the dicast takes it
to mean confusion and loss of pre-
sence of mind. The Scholiast ex-
plains it as δ ποιούσιν ἐξ ὕπνου ἀνι-
στάμενοι καὶ μετὰ χάσματος τὰ μέλη
ἐκτείνοντες.

643 σκύτη βλέπειν.] A proverb,
used also in Eupolis, according to
the Scholiast: εἰρηται δὲ ἐπὶ τῶν
ὑπονιαστικῶς διακειμένων πρὸς τὰ
μέλλοντα κακά. If so, it is not quite
analogous to βλέπειν νᾶπυ and the
like: for it then ought to mean 'to

look as if going to whip,' rather than
'to be whipt.'

647 χαλεπὸν.] Some syllables
have been lost here: the amount
will differ, as we take Dindorf's text
or Meineke's.

649 κατερεῖξαι.] Cf. *Ran.* 505,
κατερικτῶν χύτρας ἔτρουσ δὲ ἢ τρεῖς.

650—724. Bdelycleon in reply
gives some account of the state re-
venues; shews how large a part of
these is absorbed by self-interested
demagogues, while the people get
but little, and follow blindly and
slavishly these leaders.

651 ἐντετοκυῖαν.] ἐγγεννηθεῖσαν.
Schol.

652 πάτερ.] Cf. *Hom. Od. a.*
45, ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε
κρείοντων. Philocleon was led to
use the phrase by his father's boast
that he and his fellow dicasts had

ΦΙΛΟΚΛΕΩΝ

παῦσαι καὶ μὴ πατέριζε.
εἰ μὴ γὰρ ὅπως δουλεύω 'γὼ, τουτὶ ταχέως με διδάξεις,
οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κἂν χρῆ σπλάγγων μ'
ἀπέχεσθαι.

ΒΛΕΑΤΚΛΕΩΝ

ἀκρόασαι νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ μετωπον'
καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ' ἀπὸ
χειρὸς, 656
τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα·
κάξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,
πρυτανεία, μέταλλ', ἀγορὰς, λιμένας, μισθοὺς καὶ δημιό-
πρατα.

τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται ἡμῖν. 660
ἀπὸ τούτων νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ,
ἕξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίγνεται ἡμῖν ἑκατὸν δῆπου καὶ πεντήκοντα τάλαντα.

the titles of Zeus: vv. 620—25.
The father stops him with 'don't be
fathering me,' and brings him to the
point.

654 σπλάγγων μ' ἀπέχεσθαι.]
Cf. *Eq.* 410, ἢ μήποτ' ἀγοραῖον Διὸς
σπλάγγηνοι παραγενομένην. He
would be excluded from the sacrifi-
ces, if stained with the crime of
homicide.

656 λόγισαι φαύλως.] 'Do an
easy sum: 'one that needs no peb-
bles or counters, but can be done
on the fingers, off-hand. This is of
course the sense of φαύλως, as in-
deed the Scholiast and Suidas ex-
plain it. Florens not so well explains
it 'do the sum badly,' inexactly,
'quia certior computatio per calcu-
los quam digitos.' But the sum is
done exactly enough in what fol-
lows.

658 τὰ τέλη, κ.τ.λ.] Schömann
de Com. Athen. p. 286 explains

these items. τέλη are taxes paid by
aliens and freedmen, by particular
trades, &c.: ἑκατοστὰι, harbour dues
in the Piræus: ἀγοραὶ, λιμένες re-
present duties paid on exports, im-
ports, and wares sold: μισθοὶ prob-
ably are rents from public lands
or houses let out to private indi-
viduals: πρυτανεία, court-fees, equi-
valent nearly to the Roman 'sacra-
menta': δημιόπρατα, confiscated
goods, or the money produced by
their sale.

660—663. These make up in all
2000 talents. But each dicast is to
have 3 obols a day, or half a
drachma: therefore 15 drachmae in
a month of 30 days, 150 drachmae
in a year of ten months. Then
6000 × 150 dr. = 150 × 60 × 100 dr.
= 150 talents. As the Scholiast re-
marks, the judicial year had but
10 months, 2 months being spent in
holiday.

ΦΙΛΟΚΛΕΩΝ

οὐδ' ἡ δεκάτη τῶν προσιώντων ἡμῖν ἄρ' ἐγένεθ' ὁ μισθός.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί' οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ

καὶ ποῖ τρέπεται δὴ πείτα τα χρηματα τᾶλλα; 665

ΒΔΕΛΤΚΛΕΩΝ

ἐς τουτους τοὺς, οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὸν, ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεὶ. σὺ γὰρ, ὦ πάτερ, αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθείς.

κἀθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὴ κἀναφοβοῦντες, 670 δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω. σὺ δὲ τῆς ἀρχῆς ἀγαπᾶς τῆς σῆς τοὺς ἀργελοφους περι- τρώγων.

οἱ δὲ ξύμμαχοι ὡς ᾔσθηται τὸν μὲν σύρφακα τὸν ἄλλον

664 δεκάτη.] Being but 150 out of 2000.

665 καὶ ποῖ.] Meineke's and Bothe's arrangement of the speakers seems preferable. Philocleon says, 'Then after all we don't get a tenth of the whole. Bd. No, that you don't. Phi. What then becomes of the rest? Bd. Oh! it goes to those braggart demagogues, who cajole you with such fine promises.' The phrase τοὺς οὐχὶ πρ. κ.τ.λ. is much better as said in scorn by Bdelycleon, than as a serious confession on Philocleon's part.

666 κολοσυρτὸν.] Of the lowest rabble: cf. *Plut.* 536. It is a word rather supplied by Bdelycleon to express what the stump-orators virtually meant, than the real word that they would have used, when thus making their showy professions of republicanism.

668 περιπεφθείς.] A peculiar use. In *Plut.* 159, ὀνόματι περιπέττουσι

τὴν μοχθηρίαν, as also in *Plat. Legg.* 886 E, λόγοισιν εὖ πως εἰς τὸ πιθανὸν περιπεπεμμένα, the word is of conduct or theories made plausible and smooth to outward view by specious words; but of its application to a person deceived by such means, this seems to be the only instance. But there is something rather analogous in *Eq.* 215, τὸν δῆμον προσποιῶ ὑπογλυκαίων ῥηματίοις μαγειρικοῖς: for there the 'sugaring' or 'sweetening' would, strictly, be applied to the viands, but the participle governs the person won over by such skill in cookery.

672 ἀργελόφους.] τὰ περιττὰ καὶ ἀχρηστα, ἀργέλοφοι γὰρ τῆς μηλωτῆς οἱ πόδες. Schol. 'refuse, leavings.'

673—77. These rascals get the best of everything: and the allies soon find that out, and court them, but scorn you.

ἐκ κηθαρίου λαγαρίζομενον καὶ τραγαλίζοντα τὸ μηδὲν, 674 σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τούτοισι δὲ δωροφοροῦσιν ὕρχας, οἶνον, δάπιδας, τυρὸν, μέλι, σήσαμα, προσκεφάλαια, φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα, πλουθυ- γίειαν

σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῇ πολλὰ δ' ἐφ' ὑγρᾷ πιτυ- λεύσας,

οὐδεὶς οὐδὲ σκοροδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἀγλιθας μετέ- πεμψα.

680

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκναλίας.

673 σύρφακα.] Bergler quotes from Euphron, *ὅταν μὲν ἐλθῆς εἰς τοιοῦτον συρφετὸν, Δρύμωνα καὶ Κέρδωνα καὶ Σωτηρίδην.* It is much the same as κολοσυρτὸς, v. 666.

674 ἐκ κηθαρίου.] πλέγμα ἐστὶ κανιακῶδες ἐπιτιθέμενον τῇ κληρω- τριδί τῶν ψῆφων. Schol. It was also called κῆθιον: and the κημὸς seems to have been a similar vessel. The word here stands for law-business generally.

λαγαρίζομενον.] The explanation of this word, from λαγὰρ, seems certainly preferable to that of the Scholiast, τὰ λάγαρα ἐσθιοντα, ὃ ἐστὶν εὐθραυστα καὶ εὐτελῆ ὄντα. The general sense then will be: 'when the allies see that you, as a result of your lawsuits, become thin and starved.'

675 Κόννου ψῆφον.] That this means 'a mere cipher,' is tolerably certain; but the origin of the phrase is doubtful. A Connas is mentioned in *Eq.* 534, a worn out musician probably. The Connus, or Connas, of this passage may be the same, or he may be some other man of no account. The Scholiast tells us that Κόννον θρίον was the proverb; where θρίον is by Florens taken to mean 'inanis sonus,' cf. v. 436, πολλῶν... οἶδα θρίον τὸν ψό-

φον. And ψῆφος seems used because a dicast is the subject: but it is uncertain whether K. ψῆφος is 'the vote given by Connus,' (of no use or validity we may suppose,) or whether it means 'they think that you are but of the account of Connus,' you, as an item in the reckoning, are but of the value of Connus, viz. worth nothing.

676 ὕρχας.] κεράμια ἀγγεῖα, ὑποδεκτικὰ ταρίχων, δύο ὅτα ἔχοντα. Schol. Cf. *Pers. Sat.* III. 76, Maenaeque quod prima nondum defecerit orca: where the satirist is speaking of presents given by provincial clients to their legal advocates.

676 σήσαμα.] Cakes made of this were favourites at Athens: cf. *Ach.* 1092, σησαμούντες.

678 πιτυλεύσας.] πιτυλος ἡ καταβολὴ τῆς κόπης. Schol. πιτυλεύσας here belongs properly to ἐφ' ὑγρᾷ, some ordinary word=προνήσας being understood with ἐν γῇ. A similar zeugma is in *Eq.* 545, σωφρονικῶς κοῖκ ἀνοήτως ἐσπηδῆσας ἐφλυάρει. References to the Athenians' labours on the sea are frequent, *es.* in *Eq.* 785, τὴν ἐν Σαλαμῖνι.

681 αὐτὴν τ. δ.] 'You do not exactly make out the slavery (that you spoke of).' Cf. v. 518.

ΒΑΕΑΤΚΛΕΩΝ

οὐ γὰρ μεγάλη δουλεία ἴσθιν τούτους μὲν ἅπαντας ἐν ἀρχαῖς αὐτούς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μισθοφοροῦντας;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾶς οἷς αὐτὸς ἐλαύνων

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτίσω, πολλὰ πονήσας. 685 καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾶς, ὁ μάλιστά μ' ἀπάγχει,

ἔταν εἰσελθὼν μειράκιόν σοι καταπύγον, Χαιρέου υἱός, ἀδὲ διαβὰς, διακωηθεὶς τῷ σώματι καὶ τρυφεραυθεὶς, ἦκειν εἴπη πρῶ κἂν ὥρα δικάσουθ', ὡς ὅστις ἂν ὑμῶν ἕστερος ἔλθῃ τοῦ σημείου τὸ τριώβολον οὐ κομίζεται. 690 αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, κἂν ἕστερος ἔλθῃ καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ, ἦν τίς τι διδῶ τῶν φευγόντων, ξυυθέντε τὸ πρᾶγμα δὴ ὄντε ἐσπουδάκατον, κἄθ', ὡς πρίων, ὁ μὲν ἔλκει, ὁ δ' ἀντενέδωκε.

οὐκ ἀποφ. ἀποκναίεις.] The negative belongs only to the participle.

684—5 ἐλαύνων—πεζομαχῶν—πολιορκῶν.] An explanation of v. 678.

686—90. Then too you are at the beck and call of dissolute young striplings. Chaereas was attacked by Eupolis (says the Scholiast) as of foreign extraction.

686 ἀπάγχει.] A favourite Greek metaphor to express what annoys one, what one cannot away with, cannot swallow. Cf. *Ach.* 125, ταῦτα δῆτ' οὐκ ἀγχοῦη;

688 ὠδὲ.] He imitates the youth's gait.

690 σημείου.] Those who came late were shut out: cf. below, 775, 891. We find in *Thesm.* 277, τὸ τῆς ἐκκλησίας σημείον ἐν τῷ θεσμοφορεῖω φαίνεται: and in Andocides, *De Mystericis*, p. 6, ἐπειδὴ τὴν βουλήν εἰς τὸ βουλευτήριον ὁ κήρυξ ἀνείπη ἵεταί καὶ τὸ σημείον καθέλη. Whence it is rightly inferred by Schömann

(*De Com. Ath.* pp. 149—153), that the 'signal' was something plainly visible, of the nature of a standard, set up to denote when it was time to meet, and taken down when all were assembled, or when enough were assembled; and that after it was taken down no late comers were admitted. It is of the σημείον for the βουλή that Andocides is speaking, but the signals whether for council or law-courts were probably of the same nature.

691 συνηγορικόν.] 'Counsel's fee: double of the three-obol piece; but not so very large. However, his gains do not end here, for he and some other make more by a bribe from the defendant.

694 ἐσπουδάκατον.] 'Make a job of it,' have settled it all between them κατὰ σπουδῆν. Cf. *Eq.* 1370, κατὰ σπουδᾶς; and note on *Eq.* 926, where this use of σπουδῆ is illustrated from Demosthenes.

πρίων.] i.e. πρίωνε, 'a pair of sawyers.' There is a sort of mock

σὺ δὲ χασκάσεις τὸν κωλαγρετήν τὸ δὲ πραπτόμενόν σε λέληθεν. 695

ΦΙΛΟΚΛΕΩΝ

ταντί με ποιούσ'; οἴμοι, τί λέγεις; ὥς μου τὸν θῖνα ταράττεις, καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι χρήμά με ποιεῖς.

ΒΑΕΑΤΚΛΕΩΝ

σκέψαι τοῖνον ὡς, ἐξόν σοι πλουτεῖν καὶ τοισὶδ' ἅπασιν, ὑπὸ τῶν αἰεὶ δημιζόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι ὅστις πόλεον ἀρχῶν πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς, 700 οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῆ. καὶ τοῦτ' ἐρίψο

contest between the opposite parties, but they are really in collusion, and agree like a pair of sawyers, one yielding as the other pulls, πρίωνθ' Hirschig and Mein. πρίων, πρίωνε, πρίων, MSS. Dindorf infers the declension πρίων, -ωνος from Photius, who remarks that Cratinus uses the plural πρίωνε διὰ τοῦ ο, as if that were not the usual form.

695 κωλαγρέτην.] This officer was, among other things, paymaster to the dicasts. The derivation given by the Scholiast seems probable; though quite unconnected with the duty of the office which is here treated of: ὁ ταμίης τοῦ δικαστικοῦ μισθοῦ καὶ τῶν εἰς θεοὺς ἀναλωμάτων. νόμος δὲ ἦν τὰ ἰσολειπόμενα τοὺς ἱερέας λαμβάνειν ἃ εἰσιν ὄλον δέρματα καὶ κωλαί.

696 θῖνα ταράττεις.] 'You stir my very depths.' Here θῖς is of the sand at the bottom, compare Virgil's 'nigrasque alte subjectat arenas.'

698 καὶ τοισὶδ'.] Meineke first proposed κάσσοισιν, 'when you and all the citizens might be wealthy:' but afterwards acquiesced in Hermann's καὶ τοισὶδ'. Bentley proposed ἀγαθοῖσιν; Reiske ἴσα τοῖσιν ἀπαισιν, 'because the childless are

courted by legacy-hunters.'

699 δημιζόντων.] This word is referred to by Ruhnkön on *Δημοῦσθαι*, in Timaeus' Platonic Lexicon. The two words may have been of much the same force: but in the passages we have for *δημιόσθαι* and *δήμωμα* (*Plat. Theaet.* 161, and *Aristoph. Pac.* 796) scarcely any notion of *δημος* survives.

ἐγκεκύκλησαι.] 'A re venatoria ducta videtur metaphora.' Conz. And this seems right: 'you are encircled, hemmed in, confined, brought to bay.' The Latin version in Bekker's edition gives 'involutus sis nescio quibus angustiis.' Mitchell translates, 'Into corners you're driving (= driven, *metri gratia*), by the men who are thriving on the love, &c.'

701 ἐρίψο, κ.τ.λ.] What they do give is dealt out drop by drop, like oil through wool into a man's ear. Bergler compares Dem. *Olynth.* III. p. 37, ἴσως ἂν ἴσως, ᾧ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσασθε ἀγαθόν, καὶ τῶν τοιοῦτων λημμάτων ἀπαλλαγείητε, ἃ τοῖς ἀσθενοσὶ παρά τῶν ἰατρῶν στίσις διδομένους ἔσκε· καὶ γὰρ οὔτε ἰσχνὸν ἐκεῖνα ἐντίθησιν, οὔτ' ἀποθνήσκων ἐξ, καὶ ταῦτα ἃ

ἐνστάξουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ', ὥσπερ ἔλαιον.
βούλονται γὰρ σε πένητ' εἶναι· καὶ τοῦθ' ἂν οὐνεκ', ἐρῶ σοι,
ἵνα γιγνώσκῃς τὸν τιθασευτήν· κἄθ' ὅταν οὐτός γ' ἐπισίξῃ,
ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾷς. 705
εἰ γὰρ ἐβούλοιο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν ἂν.
εἰσὶν γε πόλεις χίλιαί, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν
τούτων εἴκοσιν ἀνδρας βόσκειν εἴ τις προσέταξεν ἑκάστη,
δύο μυριάδ' ἂν τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγῶσι

νέμεσθε νῦν ἡμεῖς οὔτε τοιαυτὰ ἐστὶν
ὥστε ὠφέλειαν ἔχειν τιὰ διαρκῆ, οὐτ'
ἀπογόνους ἄλλο τι πράττειν ἐξ.

703 τοῦθ' ἂν οὐνεκ', ἐρῶ.] 'And
this they do, I will tell you why,
'tis that you may.' Meineke, omit-
ting the comma after οὐνεκα, leaves
it doubtful whether the sense might
not be 'and this for a reason which
I will tell you, viz. that, &c.' ἂν
οὐνεκ' ἐρῶ being = οὐνεκα τούτων ἃ
ἐρῶ.

704 τιθασευτήν.] Demosthenes
says (*Olynth.* III. 37) of certain states-
men τιθασεῦσιν χειροθεῖς αὐτοῖς
ποιούσιν. Indeed there is much in
that speech that illustrates Aristophanes'
strictures here.

ἐπισίξῃ.] You are kept quiet like
a dog till your master urges you on
at any one. Ruhnken's ingenious
conjecture in Theocr. *Id.* VI. 29,
σίξαι δ' ὑλακτεῖν νῦ καὶ τὰν κύναι
is referred to by Brunck in illustration
of this.

705 ἐπιρρύξας.] ἐπιρρύξαι κύναις
ἐπαφιέναι καὶ παρορμᾶν. Hesych.
ῥύξω is 'to growl, snarl' = Lat. *hurr-
rire*: cf. 'canina litera,' (Pers. *Sat.*
I. 109) for the letter R. The hound
would be set on by a kind of imita-
tive growl, as well as by a hiss
(σισμὸς).

708 προσέταξεν.] Dawes' alte-
ration προσέταττεν is not necessary.
With the common text the general
sense is: 'If the statesmen chose to
feed the people, it would be easy.
For if each one of our thousand
cities had been (some time ago) or-
dered to feed twenty men, twenty

thousand of our citizens would be
now living in clover;' and this plan
our statesmen might now adopt.
The imperfect προσέταττεν 'were
each city ordered, &c.' makes the
passage rather neater; but it is in-
telligible and correct as it stands.

709 μυριάδ' ἂν.] Dobree's cor-
rection for μυριάδες. The particle
ἂν can hardly be dispensed with.
Richter's passages to countenance
such omission are not satisfactory.
Thuc. III. 74, ἡ πόλις ἐκινδύνευσεν
διαφθαρῆναι, εἰ ἀνεμος ἐπεγένετο, is
plainly not analogous. It means
'the city was in danger of being
destroyed (ay, and had been destroy-
ed) if a wind had arisen.' Nor
could ἂν have been used with ἐκιν-
δύνευσεν without a plain absurdity:
the risk was actual and real. Near-
ly the same may be said of Eur.
Hec. I. 1111, εἰ δὲ μὴ Φρυγῶν πύργους
πεσόντας ἤσμεν Ἑλλήνων ὄροι, φόβον
πάρεσχεν οὐ μέσως ὄδε κτύπας. The
noise actually did cause some alarm,
we may suppose. If any correction
be needed there, the imperf. παρεῖ-
χεν, of the incipient fear so soon to
be checked, seems to me better than
παρεσχ' ἂν, ὄδ' ἂν, the corrections of
Porson and Elmsley. And it will
be found that, in all such cases
where the past indic. without ἂν is
put, either part of the action had
taken place (or was taking place),
while the condition applies to the
completion and effect of the whole;
or, by a rhetorical emphasis of ex-
pression, what might have occurred
is represented as if it had already

καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυφῶ καὶ πυριάτῃ, 710
ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίον.
νῦν δ' ὥσπερ ἔλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν ἔχοντι.

ΦΙΛΟΚΛΕΩΝ

οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχέεται,
καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθακὸς εἰμι;

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ' ὅπότεν μὲν δείσωσ' αὐτοὶ, τὴν Εὐβοίαν διδῶσιν 715
ὑμῖν καὶ σίτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους
ποριεῖν ἔδοσαν δ' οὐπάποτέ σοι, πλὴν πρώην πέντε με-
δίμνους,

occurred. The same condensed and
graphic construction is common in
Latin; e.g. Pons publicus iter paene
hostibus dedit ni unus vir fuisset,
Liv. II. 10, Si per Metellum lici-
tum esset, matres...veniebant, Cic.
Verr. V. 49, Prope in proelium ex-
arsere, ni Valens imperii admonuisset,
Tac. *Hist.* I. 64. See Madvig,
Lat. Gr. § 348. But no such explana-
tion suits this passage, which is
entirely a supposed case. The other
correction by Dawes, ἔζων ἂν is un-
satisfactory, because ἐν is wanted to
make the phrase ἐν π. λ. a proper
parody on ἐν πᾶσι ἀγαθοῖς.

709 ἐν πᾶσι λαγῶσι.] ἐν πᾶσιν
ἀγαθοῖς, ἐν τρυφῇ. Schol. A more
comical parody is the ἐν πᾶσι βολί-
τοις of *Ach.* 1026.

710 πυφῶ.] For this cf. *Pac.* 1159,
ἦν δὲ καὶ πύδος τις ἐνδον καὶ λαγῶα
τέτταρα.

πυριάτῃ.] A pudding made from
the πύδος, they say: and the other
name for it, πυρίεφθον, as well as the
appearance of this word, suggests
that it was made by scalding. 'Co-
lostra' is the Latin term, Mart. XIII.
38, 2.

711 τοῦ Μ. τρ.] Cf. *Eg.* 1334.
Isocrates in his Panegyric oration is
fluent on the Athenians' Marathonian
glories.

712 ἔλαολόγοι.] These, as the

Scholias tells us, got small pay: and
apparently kept close to the master
who was to pay them to see that that
same was forthcoming. The dicasts
are similarly bound to their pay-
master, the κωλαργέτης mentioned
above.

713 τί ποθ' ὥσπερ.] The altera-
tions adopted by many critics in
this line are to suit Suidas, who on
νάοκη has τί πέπονθα ὥσπερ νάρκη.

715. They make fine promises,
which they never perform. For Eu-
boea, cf. *Nisib.* 211—13. Athens
was chiefly dependent upon foreign
countries for her corn. Hence (as
Mitchell remarks) we find her court-
ed by presents of it. And there
were rigorous laws to ensure an ad-
equate supply of it, as may be seen
from Demosthenes' speeches against
Leptines, Phormio, Lacritus, Diony-
sodorus.

717 ἔδοσαν.] The aorist expresses
the completed action, the pres. δι-
δῶσιν only the beginning of it, 'they
offer.'

πρώην.] This refers to some more
recent largess of corn than that sent
from Egypt by Psammethichus, twenty-
three years before this play. On
that occasion some four thousand
aliens were found among the fifteen
thousand citizens. A strict enquiry
into the genuineness of the claim-

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίρικα, κριθῶν.
ὦν οὐνεκ' ἐγὼ σ' ἀπέκλειον αἰεὶ,
βόσκειν ἐθέλων καὶ μὴ τούτους 720
ἐγχασκειν σοι στομφάζοντας.
καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
ὅ τι βούλει σοι,
πλὴν κωλαγρέτου γάλα πίνειν.

ΧΟΡΟΣ

ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀ-
κούσης, 725
οὐκ αἰ δικάσαιο. σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῶ δεδό-
κησαι
ὅσπ' ἤδη τὴν ὄργην χαλάσας τοὺς σκίπωνας καταβάλλω.
ἀλλ' ὦ τῆς ἡλικίας ἡμῶν τῆς αὐτῆς συνθιασῶτα,
πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένη,
μηδ' ἀτενῆς ἀγαυ ἀτεράμων τ' ἀνήρ. 730
εἶθ' ἄφελὲν μοι κηδεμῶν ἢ ξυγγενῆς
εἶναι τις ὅστις τοιαῦτ' ἐνουθέτει.
σοὶ δὲ νῦν τις θεῶν

ants' citizenship was held, in cases of such distribution. Hence *ξενίας φεύγων* in the next line. Bdelycleon got his corn, but not without some trouble in establishing his true Athenian birth.

721 *στομφάζοντας.*] Cf. *Nub.* 1367, *στόμφακα, κρημοποιόν*, of Aeschylus.

722 *ἀτεχνῶς.*] Cf. note on *Act.* 37.

724 *κωλαγρέτου γάλα.*] His pay, the three obol piece, is meant: but there is also allusion to *ὀρνίθων γάλα*, cf. v. 508.

725—759. The Chorus join their persuasion to Bdelycleon's, but the old man cannot bring himself to do without law.

725 *ἦ που σοφός.*] Cf. Aesch. *Prom. Vinct.* 886, *ἦ σοφός, ἦ σοφός, ὅς πρῶτος ἐν γνῶμα τὸδ' ἐβάστασε κ.τ.λ.* The maxim that follows was from Phocylides: *μηδὲ δίκην δικάσης*

πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης. Euripides in *Herac.* 180, *Androm.* 957 adopts it. It was in the oath of the dicasts, as Bergler shews from Dem. c. *Timocr.* 746, and is urged on our dicast below at v. 919. The Chorus are now converted to Bdelycleon's (and the poet's) view. In the Clouds the chorus veer round in a somewhat similar way, and taking the honest side turn against Strepsiades.

729—36. To this correspond vv. 743—49.

730 *ἀτεράμων.*] *ἀτεράμων* is the commoner form, e.g. Theocr. *Id.* X. 7, *πέτρας ἀπόκομ' ἀτεράμων*, of an untiring mower.

731—36. The Chorus wish they had had the advantage of such advice, and counsel Philocleon to take it, as there is evidently some divine inspiration in Bdelycleon's words.

733 *σοὶ.*] To Bdelycleon.

παρὼν ἐμφανῆς
ξυλλαμβάνει τοῦ πράγματος,
καὶ δῆλός ἐστιν εὐ ποιῶν 735
σὺ δὲ παρῶν δέχου.

ΒΔΕΛΥΚΛΕΩΝ

καὶ μὴν θρέψω γ' αὐτὸν παρέχων
ὅσα πρεσβύτη ξύμφορα, χόνδρον
λείχειν, χλαῖναν μαλακὴν, σισύραν,
πόρνην, ἥτις τὸ πέος τρίψει
καὶ τὴν ὄσφυν. 740
ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,
τοῦτ' οὐ δύναται με προσέσθαι.

ΧΟΡΟΣ.

νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
τότ' ἐπεμαίετ'. ἔγνωκε γὰρ ἀρτίως,
λογίζεται τ' ἐκεῖνα πάνθ' ἀμαρτίας 745
ἀ σοῦ κελεύοντος οὐκ ἐπίθετο.
νῦν δ' ἴσως τοῖσι σοῖς
λόγοις πείθεται,
καὶ σωφρονεῖ μέντοι μεθι-
στάς ἐς τὸ λοιπὸν τὸν τρόπον
πειθόμενός τέ σοι. 749

736 *σὺ.*] To Philocleon. Burges proposed τὸ δ' εὐ παρὼν δέχου; Seager παρὼν, 'while you may,' which seems worthy of consideration, for σὺ δὲ παρὼν is of doubtful meaning, and comes awkwardly after παρὼν in v. 733.

738 *χόνδρον.*] Mentioned along with other like things in Ar. *Fr.* 364, *ἀράκουσ, πυροῦσ, πτισάνην, χόνδρον, ζεῖάσ, αἶρας, σεμίδαλι.*

742 *προσέσθαι.*] Cf. *Eq.* 359, *ἐν δ' οὐ προσίεται με.*

743—6. He is meditating and repenting, say the Chorus.

744 *τότ' ἐπεμ.*] The metre of this line is not satisfactory, to correspond

with v. 730 exactly. But changes to bring the metre into order are not always safe or worth the making.

748 *καὶ σ. μέντοι.*] 'And indeed he's wise in such change and compliance.' I can see no reason for changing (with Hirschig) to *μεθεστῶσ τῶν τρόπων*, merely because *μεθέστηχ' ὡν εἶχε τρόπων* occurs in *Plut.* 365. *μεθίστησι* is used in *Eq.* 398.

The correction of *πειθόμενος* to *πιθόμενος*, 'metri gratia,' against all MSS. seems unsafe, as the present participle is better for the sense.

ΦΙΛΟΚΛΕΩΝ

ἰὼ μοί μοι.

ΒΔΕΛΤΚΛΕΩΝ

οὔτος, τί μοι βοᾷς;

ΦΙΛΟΚΛΕΩΝ

μή μοι τούτων μηδὲν ὑπισχνού.

750

κείνων ἔραμαι, κείθι γενοίμαν,
ἴν' ὁ κήρυξ φησὶ, τίς ἀνρήφι-
στος; ἀνιστάσθω.

κάπισταιήν ἐπὶ τοῖς κημοῖς
ψηφίζομένων ὁ τελευταῖος.

755

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή;
πάρες, ὦ σκιερά. μὰ τὸν Ἡρακλέα,
μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς
κλέπτουτα Κλέωνα λάβοιμι.

ΒΔΕΛΤΚΛΕΩΝ

ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

760

ΦΙΛΟΚΛΕΩΝ

τί σοι πίθωμαι; λέγ' ὅ τι βούλει, πλην ἑνος.

ΒΔΕΛΤΚΛΕΩΝ

ποίου; φέρ' ἴδω.

750—59. The old man is in despair, and will have none of his son's gruel, &c., but in tragic pathos sighs for the law-courts.

751 κείνων ἔραμαι.] Cf. Eur. *Alcest.* 866, κείνων ἔραμαι, κείν' ἐπιθυμῶ δῶματα ναίειν.

755 τελευταῖος.] Some would find a pleasure in keeping back their votes to the last. Schol.

757 πάρες, ὦ σκιερά.] Again from Euripides, parodied from the *Bellerophon*; of which the Scholiast gives us the following: πάρες, ὦ σκιερά φυλλάς, ὑπερβῶ | κρηναῖα νάπη· τὸν ὑπὲρ κεφαλῆς | αἰθέρ' ἰδέσθαι σπεῦδω, τίς ἔχει | στάσω Εἰνοδία. What Philocleon addresses by σκιερά is not very definite, nor meant to be so.

759 Κλέωνα.] The dastic character is attacked as harsh and faithless, since Philocleon keeps no faith even with Cleon, from whom his name is formed. Schol. It may however be added that now Cleon and his tribe have been exposed by Bdelycleon; whose words have had their weight (cf. v. 713), though the old dicast is not quite convinced.

760—834. As the old man cannot entirely give up law, Bdelycleon proposes that he shall hold a court at home, and points out the advantages of this plan. Philocleon consents: due preparations are made; and he takes his seat.

761 πίθωμαι.] Conjunction of de-liberation: cf. *Nich.* 87, τί δὲ πίθωμαι δῆτά σοι;

ΦΙΛΟΚΛΕΩΝ

τοῦ μη δικάζειν. τούτο δε
"Αιδῆς διακρινεῖ πρότερον ἢ ἰγὼ πείσομαι.

ΒΔΕΛΤΚΛΕΩΝ

σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
ἐκέισε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε
αὐτοῦ μένων δικάζε τοῖσι οἰκέταις.

765

ΦΙΛΟΚΛΕΩΝ

περὶ τοῦ; τί ληρεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ταῦθ' ἄπερ ἐκεῖ πράττεται

ὅτι τὴν θύραν ἀνέφωξεν ἡ σηκὶς λάθρα,
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.
πάντως γε κακεῖ ταῦτ' ἔδρας ἐκάστοτε.

770

763 "Αιδῆς διακρινεῖ.] 'Death will part us sooner than I will comply in this.' It seems a mixed construction of, (1) Death only shall part us (myself and the law-courts), and (2) Death shall take me (=I will die) ere I give in to this.' The Scholiast says there is reference to a passage in the *Cressae* of Euripides, where κρινεῖ ταῦτα is used. Aristophanes is indeed perpetually taking fragments from Euripides, but there is perhaps nothing in this phrase to necessitate its being a quotation.

764 κεχάρηκας.] His only joy and pleasure had come to be in courts. In *Les Plaideurs* the same plan is adopted: Act II. Sc. 13. 'Hé doucement! Mon père, il faut trouver quelque accommodement. Si pour vous sans juger la vie est un supplice, Si vous êtes pressé de rendre la justice, Il ne faut pas sortir pour cela de chez vous; Exercez le talent et jugez parmi nous.'

767 ταῦθ' ἄπερ.] i. e. ταῦτα δικάζε ἄπερ ἐ. π. Meineke reads πρᾶτθ' ἄπερ, perhaps because ταῦθ' ἄπερ does not fit in so well with Philocleon's interruption, περὶ τοῦ; τί

ληρεῖς; But the change is needless. Nor is it important whether ταῦθ' or ταῦθ' is read. In *Eg.* 213, ταῦθ' ἄπερ ποιεῖς πολεῖ is a similar phrase, where the sausage-seller is told that the new trade of politics is but a continuation of his old trade of mincing up sausage-meat. Racine continues in imitation of this part. 'Dandin. Ne raillons point ici de la Magistrature, Vois-tu je ne veux point être juge en peinture. Léandre. Vous serez, au contraire un juge sans appel, Et juge du Civil comme du Criminel. Vous pourrez tous les jours tenir deux audiences: Tout vous sera chez vous matière de sentences. Un valet manque-t-il à rendre un verre net; Condamnez-le à l'amende; et s'il le casse, au fouet. Dandin. C'est quelque chose; encor passe quand on raisonne. Et mes vacations, qui les payera? personne? Léandre. Leurs gages vous tiendront lieu de nantissement. Dandin. Il parle, ce me semble, assez pertinemment.'

769 μίαν.] Sc. δραχμῆν: that being the unit of Attic money.

770 πάντως γε, κ.τ.λ.] And the

καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχη
εἶλη κατ' ὄρθρον, ἠλιάσει πρὸς ἥλιον
ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος·
ῥυτος, εἴσει· κἂν ἔγρη μεσημβρινὸς,
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυκλίδι.

775

ΦΙΛΟΚΛΕΩΝ

τουτί μ' ἀρέσκει.

ΒΔΕΑΤΚΛΕΩΝ

πρὸς δὲ τούτοις γ', ἣν δίκην
λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
ᾧσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος; 780

causes you dealt with there (says his son) were not much better. This is in contempt: but the old man would probably see nothing in it but a promise that he should have what he had before.

771—74 καὶ ταῦτα... εἴσει.] 'And these cases you will (as reason is) judge out in the sun, if the morning is fine; by the fire, if it snows; you will go indoors, if it rains.' Such appears the best way of punctuating the present text. The common punctuation gives 'if it snows, sitting by the fire, while it rains, you will take cognizance of the case,' if we take εἴσει from εἶσομαι, as the Scholiast does, who explains it by γνώσῃ τὴν δίκην. This is hardly sense. But it is, with the punctuation adopted above, rather a curious order of weather; sunshine—snow—rain: and a conjunction is wanted with ἢ. Meineke says that in the reading of MS. V. ῥυτος 'latet aliud quid quam ῥυτος': but what it could have been, it seems vain to conjecture: nor indeed is there enough ground for rejecting our text as corrupt.

771 ἐξέχη.] Cf. Ar. Fr. 346, Λέξει ἄρα, ᾧσπερ τὰ παιδί, ἔξεχ' ᾧ φίλ' ἦλκε.

772 ἠλ. πρὸς ἥλιον.] The derivation for ἠλίασα suggested here is countenanced by Scholiasts, though ἀλιεσθαι is doubtless the correct origin of the word.

775 οὐδεὶς σ' ἀπ.] You may be as late as you like. Cf. above, v. 690.

776 τουτί μ' ἀρέσκει.] This accusative, in place of the usual dative, with such verbs, is called by grammarians an Attic construction. It seems worth while to compare as analogous the use in English of the directly objective case in many phrases, e.g. 'Shoot me that bird,' 'Give him the book,' and the like. And in French, 'Donnez-moi,' but 'Il m'a donné, il me donne,' when the case precedes the verb.

778 δάκνων, κ.τ.λ.] For self-biting cf. v. 374. Snappishness towards the defendant often resulted (says the Scholiast) with a hungry juror.

780—83 μασώμενος... ἀναμασώμενοι.] We may infer that ἀναμα-

ΒΔΕΑΤΚΛΕΩΝ

πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογι,
ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμα ἔγνωσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
τὸν μισθὸν ὁπόθεν λήψομαι.

ΒΔΕΑΤΚΛΕΩΝ

παρ' ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

καλῶς, 785

ὅτι κατ' ἐμαντον κοῦ μεθ' ἑτέρου λήψομαι.
αἴσχιστα γὰρ τοί μ' εἰργάσατο Λυσίστρατος
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρῶην λαβὼν,
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,
κἄπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων·
κἀγὼ ἑκάψ'· ὀβολοὺς γὰρ ῥόμην λαβεῖν
κἄτα βδελυχθεὶς ὀσφρόμενος ἐξέπτυσσα
κἄθ' εἶλκον αὐτόν.

790

σᾶσθαι had an analogous use to the Lat. 'ruminare,' and to our own 'to chew the cud,' though this last would hardly be used of judicial reflexion. ἐκ μεταφορᾶς τῶν ἀναπεμπαζόντων τὴν τροφήν ζῶων, καὶ αὐτὸς ἀναμασώμενον. Schol.

784 ἀνά τοί με πείθεις.] Cf. *Nub.* 792, ἀπὸ γὰρ ὀλοῦμαι.

787 Λυσίστρατος.] Cf. *Ach.* 854, οὐδ' αὐτὸς αὐτὸν σκώψεται Παύσων ὁ παμπόνηρος, Λυσίστρατος τ' ἐν τὰ γορᾶ. Also in *Eg.* 1265 he is mentioned. He seems to have been a poor hungry parasite, who probably earned his dinner by his jokes. He is one of Philocleon's companions at the banquet (below, v. 1302, 1308), and we have a specimen there of his style of wit and buffoonery.

788 δραχμὴν.] That the κωλαγρέ-

ται might not have to give change, they gave a drachma (=six obols) to a pair of dicasts.

789 ἐν τοῖς ἰχθύσιν.] So ἐν τῷ μύρῳ, 'in the perfume market,' in *Eg.* 1375: ἐν ταῖς μυρρίναις, *Thest.* 448: κἂν ταῖσι χύτραις καὶ τοῖς λαχνοῖσιν ὁμοίως, *Lys.* 557.

790 τρεῖς λοπίδας.] The three mullet scales would look like small coins at first sight.

791 κἀγὼ ἑκάψ'.] To put coins in the mouth appears to have been a common practice. Alexis (in Athenaeus) has this very word, ὁ δ' ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον. And in *Ecc.* 818, μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων, is said by one who has just been marketing.

793 εἶλκον.] 'I was dragging him off (into court).'

ΒΔΕΛΥΚΛΕΩΝ

ὁ δὲ τί πρὸς ταῦτ' εἶφ';

ΦΙΛΟΚΛΕΩΝ

ὅ τι;

ἀλεκτρύωνος μ' ἔφασκε κοιλίαν ἔχειν
ταχὺ γούν καθέψεις τὰργύριον, ἢ δ' ὅς λέγων.

795

ΒΔΕΛΥΚΛΕΩΝ

ὄρῃς ὅσον καὶ τοῦτο δῆτα κερδανεῖς;

ΦΙΛΟΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποίει.

ΒΔΕΛΥΚΛΕΩΝ

ἀνάμενέ νυν' ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙΛΟΚΛΕΩΝ

ὄρα τὸ χρῆμα· τὰ λόγι' ὡς περαίνεται.
ἡκηκόη γὰρ ὡς Ἀθηναῖοί ποτε

800

794 ἀλεκτρύωνος.] ἐπεὶ πάντα πέττουσιν οἱ ἀλεκτρύωνες, θερμότην κοιλίαν ἔχοντες. An ostrich is our proverbial bird for tough digestion: hence Mitchell renders it 'Health to your ostrich-coats quoth he! Hard cash, I see, disturbs not your digestion.'

795 ταχὺ γούν καθέψεις.] Hirschig reads καταπέψεις. But how the future tense is to be explained here, is not clear. With the usual text it is 'At all events you make short work of digesting money.' Lysistratus ignores the fact that he had given him fish-scales, and that he had got rid of the contents of his mouth 'exspuendo' not 'digerendo.'

ἢ δ' ὅς.] ἀντὶ τοῦ εἶφῃ, καὶ ἐστὶν ἀπὸ τοῦ ἡμί. κέρχεται δὲ αὐτῷ συνεχῶς ὁ Πλάτων. Schol.

797 οὐ πάνυ τι μικρόν.] 'It is not so very small a gain.' For a thorough discussion of οὐ πάνυ see an appendix upon this phrase at the end of Cope's *Gorgias*. The irony

of the speaker, the tone of the voice &c., often make οὐ πάνυ, which strictly is 'not altogether, not quite,' a polite equivalent for 'not at all;' but there seems to me no strong reason for the rule laid down by some, that οὐ πάνυ means 'altogether not,' οὐ παντάπασι 'not altogether;' the former a negation of the whole in all its parts, the latter a negation of some one or more parts in the whole. Some passages in Plato and Aristotle are (it appears) decisive against this rule, and there are none which cannot be well explained with οὐ πάνυ = 'not quite,' which seems its natural meaning.

798 Bdelycleon goes in to fetch all that is needed to constitute a court.

799 λόγι'.] Frequent recourse is had to oracles, cf. *Eq.* 109 sqq., 195—201, 1030—4. Philocleon speaks these lines to himself: the slaves probably having left the stage with Bdelycleon.

δικάσειεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
κἂν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ
αὐτῷ δικαστηρίδιον μικρὸν πάνυ,
ὥσπερ Ἐκάτειον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔΕΛΥΚΛΕΩΝ

ἰδοῦ, τί ἔτ' ἐρεῖς; ὡς ἅπαντ' ἐγὼ φέρω
ὅσαπέρ γ' ἔφασκον, κἂτι πολλῷ πλείονα.
ἀμὲν μὲν, ἦν οὐρητιάσης, αὐτῇ
παρὰ σοὶ κρεμήσεται ἐγγυς ἐπὶ τοῦ παττάλου.

805

ΦΙΛΟΚΛΕΩΝ

σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
ἐξεῦρες ἀτεχνῶς φάρμακον στραγγουρίας.

810

ΒΔΕΛΥΚΛΕΩΝ

καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῇ,
ροφεῖν ἂν δέη τι.

ΦΙΛΟΚΛΕΩΝ

τουτ' αὖ δεξιόν'

κἂν γὰρ πυρέττω, τὸν γε μισθὸν λήψομαι.
αὐτοῦ μένων γὰρ τὴν φακὴν ροφήσομαι.

801 ἐπὶ ταῖς οἰκίαισι.] 'At their several homes.'

804 Ἐκάτειον.] There were numerous chapels of Hecate about Athens: ὡς τῶν Ἀθηναίων πανταχοῦ ἰδρυμένων αὐτῇ, ὡς ἔφορον πάντων καὶ κουροτρόφον. Schol. And probably they were near the entrances of the houses.

805 Bdelycleon comes out with his judicial apparatus.

808 ἐπὶ.] The German editors change this to ἐκ or ἀπὸ. Though these prepositions are more natural with κρεμ., yet the vessel might surely be said to rest on its peg.

811 φακῇ.] ὥσπερ τὸ σικη ἀπὸ σικέα περισπῶσι, καὶ τὸ ἀμυγδαλῆ ἀπὸ ἀμυγδαλέα, οὕτω καὶ φακῆ ἀπὸ τοῦ φακέα. Schol. The plant itself is φακός.

813 κἂν γὰρ πυρέττω.] Even

though he might be ill and sick of a fever, he might get his pay while sitting comfortably at home by the fire and swallowing his gruel. For οἱ νοσοῦντες χυλὸν πρσιάνης ροφοδοσι. Schol. And in a fragment of Aristophanes found in Athenaeus (*Fr.* 201) we have πρσιάνην διδάσκει αὐτὸν ἔψευ ἢ φακῇ. This explanation seems so satisfactory that I cannot understand Hermann's transposition of the line to follow v. 797.

815 A cock is brought out, to wake up the dicast, should he go to sleep; a result not improbable. In *Les Plaideurs* L'Intime, in proof of his qualifications for an advocate, says 'J'endormirai, Monsieur, tout aussi bien qu'un autre.' And Dandin accordingly does go to sleep under the effect of the advocate's pleadings.

ἀτὰρ τί τὸν ὄρνιν ὡς ἔμ' ἐξηνέγκατε;

815

ΒΔΕΛΤΚΛΕΩΝ

ἴν' ἂν, ἣν καθεύδης ἀπολογουμένου τινός,
ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.

ΦΙΛΟΚΛΕΩΝ

ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.

ΒΔΕΛΤΚΛΕΩΝ

τὸ τί;

ΦΙΛΟΚΛΕΩΝ

θῆρῶν εἰ πως ἐκκομίσεις τὸ τοῦ Λύκου.

ΒΔΕΛΤΚΛΕΩΝ

πάρεστι τουτί, καὶ τὸς ἀναξ οὔτοσί.

820

ΦΙΛΟΚΛΕΩΝ

ὦ δέσποθ' ἦρωσ, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.

ΒΔΕΛΤΚΛΕΩΝ

οἴοσπερ ἡμῖν φαίνεται Κλεώνυμος.

ΦΙΛΟΚΛΕΩΝ

οὐκουν ἔχει γ' οὐδ' αὐτὸς ἦρωσ ὦν ὄπλα.

ΒΔΕΛΤΚΛΕΩΝ

εἰ θάπτον ἐκαθίζου σὺ, θάπτον ἂν δίκην
ἐκάλουν.

ἐξηνέγκατε.] Plural, because one of the slaves helped to bring out the things.

817 ἄνωθεν.] The cock was placed on a perch above Philocleon's head. Below at v. 932 he appeals to the bird to confirm his judgment.

819 εἰ πως.] This, the common text, is in every way as good as Meineke's alteration. 'If you would manage to bring out Lycus' statue' is a natural way of asking for it.

Λύκου.] Cf. above, v. 389.

820 πάρεστι τουτί.] He brings a picture of Lycus, Schol. And apparently it was a stern countenance (*χαλεπὸς*), and (the Scholiast says) ill-looking (*δύσμορφος*). This

leads to a comparison with Cleonymus; upon which it is remarked that he is like Cleonymus in not having defensive armour, with allusion to Cleonymus casting away his shield. A hero was commonly represented in full panoply.

823 οὐκουν κ.τ.λ.] Sosias is unnecessary here; to whom the line is commonly given. Bergk and Meineke corrected the arrangement. The dialogue runs thus, BD. 'Here is Lycus'. PH. 'What an ugly stern fellow he is.' BD. 'He's something like Cleonymus, methinks.' PH. 'Ay, and that's why, hero though he is, he has no shield.'

825 ἐκάλουν.] This verb is used of the presiding judge, cf. below v

ΦΙΛΟΚΛΕΩΝ

κάλει νυν, ὡς κάθημαι ἴγῳ πάλαι.

825

ΒΔΕΛΤΚΛΕΩΝ

φέρε νυν, τί' αὐτῷ πρῶτον εἰσαγάγω δίκην;
τί τίς κακὸν δέδρακε τῶν ἐν τῷκίᾳ;
ἢ Θραῖττα προσκαύσασα πρῶτην τὴν χύτραν—

ΦΙΛΟΚΛΕΩΝ

ἐπίσχεσ οὔτος· ὡς ὀλίγου μ' ἀπώλεσας.
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνεται;

830

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐ πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' ἐγὼ δραμῶν

αὐτὸς κομοῦμαι τὸ γε παραντικ' ἐνδοθεν.

ΒΔΕΛΤΚΛΕΩΝ

τί ποτε τὸ χρῆμ'; ὡς δεινὸν ἢ φιλοχωρία.

1441, *εὖς ἂν τὴν δίκην ἄρχων καλῆ*. Similar is the use of *εἰσαγεῖν* in the next line.

827 τί τίς.] The double interrogative is quite after Greek use, and better than the common text *τί τίς*, though 'Who has done what?' is in English very colloquial.

828 προσκαύσασα.] 'Burning the pot' must here mean 'burning or singeing the contents of it;' for the pot would be on the fire in the regular way of business, and would (with the other cooking vessels) become *προσκαυμένα*, cf. below v. 939.

829 ὀλίγου.] Cf. *Nub.* 722, *ὀλίγου φρουδὸς γεγέννημαι*.

830 δρυφάκτου.] The only instance of the singular of this word.

831 ἱερῶν.] Cf. *Theam.* 629, *οὐδ' εἰπέ μοι, ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδέκνυτο*. To the old dicast all appertaining to the law-courts is sacred.

832 ἄλλ' ἐγὼ κ.τ.λ.] Philocleon posts off to fetch something for *δρῶ-*

φακτοί; his son exclaims in surprize at the old man's quickness *τί ποτε κ.τ.λ.* Then Xanthias runs in, with the tale of the dog's theft: this is at once seized on as the first case for the decision of this home circuit: then, as the old man re-enters, his son exclaims *τουτί τί ἐστι*; The arrangement of the speakers in Dindorf's *Poetae Scenici* is absurd. The text above follows the arrangement of Richter and Meineke. The adoption of *ὃ τι ποτέ χρῆμ'* from Hermann, to end Philocleon's speech in v. 834, seems unnecessary. The meaning of that would be 'I will run in and get whatever we want' or 'whatever article I can lay my hands on'. The common reading *τί ποτε τὸ χρῆμ'* is 'Why, what ever ails the man? (he runs off so fast). A wonderful thing is the love of place!'

834 φιλοχωρία.] Philocleon has a cat-like attachment to the law-courts.

ΞΑΝΘΙΑΣ

Βάλλ' ἐς κόρακας. τοιουτοῦ τρέφειν κύνα. 835

ΒΔΕΛΤΚΛΕΩΝ

τί δ' ἔστιν ἐτεόν;

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ Λάβης ἀρτίως
ὁ κύων παρ' ἄξιας ἐς τὸν ἵπνόν ἀναρπάσας
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;

ΒΔΕΛΤΚΛΕΩΝ

τοῦτ' ἄρα πρῶτον τὰ δίκημα τῷ πατρὶ
εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών. 840

835—840. The first criminal to be tried is found in a dog who has stolen and eaten a cheese. His fellow dog is to prosecute. After due sacrifices and prayers from Bdelycleon and the chorus that their artifice may succeed, the trial begins.

835 βάλλ' ἐς κ.] Said to the dog, τρέφειν.] Infinitive of exclamation: cf. *Nub.* 268, τὸ δὲ μηδὲ κυνῶν... ἐλθεῖν ἔχοντα. The explanation of such a construction seems to be that the infinitive of the verb may stand for a noun, and then, the noun having been expressed, the rest of the sentence is left unsaid, the tone of the speaker plainly enough indicating what it would be. Thus, 'that I didn't even put a cap on before I came (was foolish):' and here, 'To keep such a dog (is absurd).'

836 Δάβης.] 'Griper, Nipper, Holdfast'; a natural name for a dog: the Scholiast quotes Δάκης as a dog's name used by Teleclides. But there is evident allusion to Laches and his speculations in Sicily. Cf. above, v. 240, ἔσται Λάχητι νυκί (ἡ δίκη). Laches went with the first Athenian expedition to Sicily, in B. C. 427. Cf. Thuc. III. 86, 88, 90. He was superseded by Pythodorus (Thuc. III. 115). The facts of the deme of

Aexone being given to the dog (Laches' real deme, cf. Plat. *Lach.* 197), and of the theft being a *Sicilian* cheese, leave no doubt that Laches is here alluded to.

837 ἵπνόν.] 'The kitchen:' for the limited sense of 'oven' will not suit. Cf. v. 139.

838 τροφαλίδα.] 'fresh curd-cheese,' from τρέφειν. Cf. Theocr. *Id.* xxv. 106, ἄλλος ἀμόλγιον εἶχ', ἄλλος τρέφε πίονα τυρόν. One Scholiast appears to interpret it 'a round cheese,' and that the cheese was round is likely: but the explanation perhaps arises from some confusion between τρέπειν and τρέφειν. The dairy sense of τρέφειν is quite established enough to make the meaning of τροφαλίς certain.

Σικελικὴν.] πολυθρέμμων δὲ ἡ Σικελία, διὸ τυρόν πολλὸν καὶ κάλλιστον ἔχει. Schol.

839 τοῦτ' ἄρα, κ.τ.λ.] Racine has a dog-trial in imitation of this. But there is not very much similarity between Aristophanes and the French dramatist here. The latter makes the tediousness and bombast of the advocates the chief feature in the trial, which ends in the judge being sent to sleep, and, on being awakened, hastily condemning the accused to the galleys.

840 εἰσακτέον.] The technical

ΞΑΝΘΙΑΣ

μὰ Δι' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν κυῶν
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.

ΒΔΕΛΤΚΛΕΩΝ

ἴθι νυν, ἄγ' αὐτὸ δεῦρο.

ΞΑΝΘΙΑΣ

ταῦτα χρῆ ποιεῖν.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἔστι;

ΒΔΕΛΤΚΛΕΩΝ

χοιροκομῆιον Ἔστιας.

ΦΙΛΟΚΛΕΩΝ

εἴθ' ἱεροσυλήσας φέρεις;

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἴνα

ἀφ' Ἔστιας ἀρχόμενος ἐπιτρίψω τῖνα. 845

ΦΙΛΟΚΛΕΩΝ

ἀλλ' εἰσαγ' ἀνύσας· ὡς ἐγὼ τιμᾶν βλέπω.

ΒΔΕΛΤΚΛΕΩΝ

φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

word of the judge: cf. note on v. 875.

844 τοῦτλ.] Philocleon returns, with a pig-sty fence, ἀγγεῖόν τι καννοστόν, to serve for δρύφακτοι. It is called 'of Hestia,' because (says the Scholiast) they kept pigs close to their homes (if that be the meaning of ἐπὶ τῆς ἐστίας τρέφουσι χοίρους), the pig-stye adjoining the house probably. In an Irish cabin indeed the pig is more literally ἐπὶ τῆς ἐστίας. Also, at libations, they began with the goddess Hestia; hence Philocleon, when charged with temple-robbing, replies, 'No, it's all in the regular course; I begin with

Hestia, as our wont is, and go on to despatch my victim.' Cf. Plat. *Euthyphr.* 3, ἀφ' Ἔστιας ἀρχεσθαι κακουργεῖν τὴν πόλιν. The phrase passed into a proverb for beginning at the very beginning.

847 τιμᾶν βλέπω.] Cf. *Ach.* 375, οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφω δακεῖν. The infinitive takes the place of the noun: hence such phrases as βλέπειν νᾶπυ may be compared with this.

848 σανίδας.] These are certainly here what they most probably are at v. 349, tablets with notices of the suits upon them; containing in fact a programme of the dicastic business

ΦΙΛΟΚΛΕΩΝ

οἴμοι, διατρίβεις καπολεῖς τριήμερῶν
ἐγὼ δ' ἀλοκίξεν ἐδεόμην τὸ χωρίον.

850

ΒΑΕΛΤΚΛΕΩΝ

ἰδού.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν.

ΒΑΕΛΤΚΛΕΩΝ

ταῦτα δῆ.

ΦΙΛΟΚΛΕΩΝ

τίς οὔτοσι

ὁ πρῶτός ἐστιν;

ΒΑΕΛΤΚΛΕΩΝ

ἐς κόρακας, ὡς ἄχθομαι,
ὅτι ἡ πελαθόμην τοὺς καδίσκουσ ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ

οὔτος σὺ ποῖ θεῖς;

ΒΑΕΛΤΚΛΕΩΝ

ἐπὶ καδίσκουσ.

to be done. There was no strong necessity for them perhaps, when only one suit, and that a known one, was coming on; but Philocleon will insist in having all the minutest particulars of law-court furniture.

850 ἐγὼ δ'...τὸ χωρίον.] Meineke thinks this line corrupt. It is commonly interpreted, 'And I wanted to furrow up the ground,' *i. e.* to trace the line on the *πινάκιον τιμητικόν*. He was in a hurry to be at his work, and to condemn his man. And *Thest.* 777—786 is brought to support such a metaphor; where Mnesilochus, meaning to write, says, ἀγε δὴ πινάκιον ξεστῶν δέλτοι, δέξασθε σμίλης ὀλοῦσ, κήρυκας ἐμῶν μύθων· οἴμοι τοῦτὶ τὸ βῶ μοχθηρὸν· χῶρει, χῶρει. ποίαν ἀλλακὰ; βῆσκετ' ἐπέγετε πάσας καθ' ὁδοῦσ κείνα ταύτα·

ταχέως χρή. But is it not possible that Philocleon, who, though a dicast, is in some respects a rough old-fashioned fellow, has a farm? and that he counted on getting away to it, after despatching his law business, and doing a little farmer's work. 'You will keep me here all day,' he says, 'and I wanted to do a bit of ploughing on my farm.' *χωρίον* is frequently used in this sense: cf. *Ach.* 226, *Pac.* 1146, 1148. The delay of these preparations wears him, though he is anxious to have everything correct: hence at v. 855 he will not have *καδίσκοι* fetched, but at once produces something to serve for them. Of course there is a little inconsistency in his wanting thus to get it over, but that is not unnatural in an old man of his sort.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶσ.
ἐγὼ γὰρ εἶχον τοῦσδε τοὺσ ἀρυστίχουσ.

855

ΒΑΕΛΤΚΛΕΩΝ

κάλλιστα τοῖνυν· πάντα γὰρ πάρεστι νῶν
ὅσων δεόμεθα, πλήν γε δὴ τῆσ κλεψύδρασ.

ΦΙΛΟΚΛΕΩΝ

ἦδὶ δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;

ΒΑΕΛΤΚΛΕΩΝ

εὐ γ' ἐκπορίζεις ἀντὰ κάπιχωρίωσ.
ἀλλ' ὡσ τάχιστα πῦρ τίσ ἐξενεγκάτω
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἐνδοθεν,
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖσ θεοῖσ.

860

ΧΟΡΟΣ

καὶ μὴν ἡμεῖσ ἐπὶ ταῖσ σπονδαῖσ
καὶ ταῖσ εὐχαῖσ
φήμην ἀγαθὴν λέξομεν ὑμῶν,
ὅτι γενναίωσ ἐκ τοῦ πολέμου
καὶ τοῦ νείκουσ ξυνεβήτην.

865

ΒΑΕΛΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

855 ἀρυστίχουσ.] ἀγγεῖον ᾧ ἐστιν ἀρύσασθαι, κοτύλη ἢ κύαθος. Schol.

859—62. Myrtle boughs and frankincense are brought out. On *μυρρίνας* the scholiast says *μυρρίνας γὰρ ἐσπεφανοῦντο οἱ ἀρχόντεσ*; and at most festivals these boughs appear to have been used. Cf. the well-known song on Harmodius and Aristogiton, ἐν μύρτου κλαδί τὸ ξίφος φορήσω. And at the merry-making in *The Peace* (v. 1154) myrtle-boughs are sent for. Cf. also *Ran.* 871 for fire and frankincense thus called for: *ἴθι νυν λιβανωτὸν δεῖρό τίσ καὶ*

πῦρ δότω, ὅπως ἂν εὐξώμαι πρὸ τῶν σοφισμάτων.

863—67. This is a system of anapaests. A strophe follows, vv. 868—873, εὐφημία...πλάνων, to which correspond vv. 885—890, ξυνευχόμεσθα...νεωτέρων.

868 εὐφημία.] Constantly called for on similar occasions; cf. *Eq.* 1316, *Nub.* 263, *Thest.* 295. This line is given by Meineke to the chorus. Richter gives the following line to Bdelycleon, making the chorus resume with τὸ πρῶτον δ' κ.τ.λ.

869—74. The Chorus pray that

ΧΟΡΟΣ

ὦ Φοῖβ' Ἀπολλον Πύθι', ἐπ' ἀγαθῇ τύχῃ
τὸ πρᾶγμ' ὃ μηχανᾶται 870
ἐμπροσθεν οὗτος τῶν θυρῶν,
ἅπανσι ἡμῖν ἀρμόσαι
πανσαμένοις πλάνων.
Ἴηγε Παιάν. 874

ΒΔΕΛΥΚΛΕΩΝ

ὦ δεσποτ' ἀναξ, γείτον ἀγνιεῦ τοῦμοῦ προθύρου προπύλαιε,
δέξαι τελετήν καινὴν, ὠναξ, ἣν τῷ πατρὶ καινοτομοῦμεν
παῦσόν τ' αὐτοῦ τούτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος,
ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίφ παοαιῖξας
ἤδη δ' εἶναι τοῖς ἀνθρώποις
ἥπιον αὐτόν,
τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον 880
τῶν γραψαμένων,
κάπιδακρύνειν ἀντιβολοῦντων,
καὶ πανσάμενον τῆς δυσκολίας
ἀπὸ τῆς ὀργῆς
τὴν ἀκαλήφην ἀφελέσθαι.

Bdelycleon's device may turn out well, and suit them all, giving them rest from their wanderings and errors in legal matters.

872 ἀρμόσαι.] Infinitive, as frequently in prayers, dependent on ὄσς, or some word of the kind.

875—885. Bdelycleon puts up his special prayer that his father may be turned to a milder mood.

875 προθύρου προπύλαιε.] Readings vary here. The MSS. are corrupt: MS. R. has προθύρου πρόσθ' πύλας; MS. V. προσύλου προσπύλας; the rest προθύρου πρὸς πύλας. The correction in the text is Bentley's; Bergk reads πρόσθεν προπύλαιου; Meineke προσύλου πάρος ἀλλὰς. The sense does not vary much, whichever correction we take as most probable. Meineke thinks his nearest to the Ven. MS., and that the expression is probably a fragment from

Euripides.

876 καινοτομοῦμεν.] Cf. *Eccē.* 584, εἰ καινοτομεῖν ἐθέλησουσιν, καὶ μὴ τοῖς ἡθάσει λίαν τοῖς τ' ἀρχαίοις ἐνδιατρίβειν.

877 στρυφνόν.] From στύφειν, 'astringere': χεῖλα στύφεις, Anth. The next word πρίνινος is applied to old men in *Ach.* 179, coupled with σιπτοί.

878 σιραίου.] τὸ ἠψημένον γλεῦκος, βραχὺ δ' ἔχον παράπικρον ὄταν καθεψηθῆ. Schol. Instead of bitter a little sweet is to be put into the old man's composition.

880 φεύγοντάς τ' ἐλ.] He had been always ready to condemn, and inexorable to piteous appeals. Cf. above, 560—70.

884 ἀκαλήφην.] 'The nettle, the sting.' Crates in the *Phoenissae* used the word in the same way. Schol.

ΧΟΡΟΣ

ξυνευχόμεσθά σοι * * κἀπάδομεν 885
νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγεμένων.
εὖνοι γάρ ἐσμεν ἐξ οὗ
τὸν δῆμον ἡσθόμεσθά σου
φιλοῦντος ὡς οὐδεὶς ἀνὴρ 890
τῶν γε νεωτέρων.

ΒΔΕΛΥΚΛΕΩΝ

εἴ τις θύρασιν ἠλιαστής, εἰσίτω
ὡς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙΛΟΚΛΕΩΝ

τις ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΞΑΝΘΙΑΣ

ἀκούετ' ἤδη τῆς γραφῆς. ἐγράψατο

885 ξυνευχόμεσθά σοι] ταῦτά οἱ ταῦτά before σοι is generally accepted to fill the gap.

888 ἡσθόμεσθα.] Corrected from ἡσθόμεθα of MSS. In what way ἡσθόμεσθα, the reading of Cobet and Meineke, is better, it is hard to say.

890 τῶν γε νεωτέρων.] τῶν γεννητοτέρων. R. V. And the Scholiast recognizes both readings. But the common text suits the metre, corresponding with v. 873, πανσαμένοις πλάνων; and is better for the sense. 'You love the people as no man does of the nobler sort,' is a sentiment hardly intelligible. But, 'as no man does, at least of the younger men, of men now-a-days,' fits well with the character of the chorus who are approvers of an older generation. After this line Meineke adds ἴηγε παιάν, to balance the same in v. 874; unnecessarily perhaps; cf. above, v. 281.

891—994. The trial begins. There is a dog plaintiff, and a dog defendant. The charge is set forth; the damages laid. Philocleon is eager to condemn, before he has heard half the case. Xanthus is spokes-

man for the prosecuting dog; shews how the accused stole the cheese and gave him no share. The old dicast will hardly hear any defence, but Bdelycleon makes him do so, and sets forth piteously the case of the accused, brings witnesses to shew that the accuser is just as bad; produces the children of the accused as a last resource to move pity. Philocleon is a little melted, but yet means to condemn. Bdelycleon, however, deceives him, and makes him put his vote into the wrong urn, and Labes is acquitted.

891 εἴ τις θύρασιν.] Bdelycleon acts as thesmothetes: cf. above, v. 775, οὐδεὶς δ' ἀποκλήσει θεσμοθέτης τῇ κίγκλιδι. The signal for the gathering we may suppose now to be taken down: cf. note on σημεῖον at v. 690.

893 τίς ἄρ' ὁ φ.] Philocleon is eager for his work; predetermined that the defendant shall be well trounced.

ὅσον.] Exclamatory, 'how finely, how thoroughly!'

894—97. Bdelycleon introduces the suit, ἀκούετ' ἤδη, 'Oyes, Oyes,'

κύνων Κυδαθηναίους Λάβητ' Αίξωνέα,
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωὸς σύκινος.

ΦΙΛΟΚΛΕΩΝ

θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλφ.

ΒΑΕΑΤΚΛΕΩΝ

καὶ μὴν ὁ φεύγων οὐτοσὶ Λάβης πάρα.

ΦΙΛΟΚΛΕΩΝ

ὦ μιαρὸς οὐτος ὡς δὲ καὶ κλέπτου βλέπει, 900
οἶον σεσηρῶς ἐξαπατήσῃ μ' οἶεται.
ποῦ δ' ἔσθ' ὁ διώκων, ὁ Κυδαθηναίους κύων;

Mitch. Cf. the usual ἀκούετε λέψ, *Ach.* 1000.

895 **Κυδαθηναίους.**] The deme of the parties concerned is mentioned in all such formulae. Here the deme of Cydathenus is given to the dog, because that was (it is said) the deme of Cleon. Cleon compares himself to a dog in *Eg.* 1023, and is compared to one by his adversaries.

Λάβητ' Αίξωνέα.] Labes is (as we have seen at v. 836) to represent Laches. This deme of Aexone was noted for the scurrilous language to which its inhabitants were addicted, says Stephanus; and Plato (*Laches*, 197) seems to confirm this, where Laches says, 'I will say nothing in reply, though I have plenty to say, lest you should assert that I am Aexonian not only in name but in nature.'

897 **Σικελικόν.**] Bergler quotes from Antiphanes in Athenaeus, *τυρὸς Σικελὸς, μύρον ἐξ Ἀθηνῶν, ἐγγέλεις Βοιώται.* For Laches' peculations in Sicily cf. note on v. 836.

τίμημα.] The damages were first laid by the plaintiff, who was said *τιμᾶσθαι*. Against this the opponents might ἀντιτιμᾶσθαι. The judge finally decided the amount (*ἔτιμα*).

κλωὸς.] περιτραχήλιος δεσμός.

Schol. It is of fig-wood with allusion probably to *συκοφαντία*: of which Aristophanes never tires.

898 **θάνατος μὲν οὖν.**] The mild penalty does not content Philocleon. All his interpolations in the trial scene are severe, and against the defendant.

900 **κλέπτου βλέπει.**] 'He carries thief in his face.'

901 **σεσηρῶς.**] The 'grin,' expressed by this word, is generally in mockery or malice, but not always so, as Theocr. *Id.* VII. 19, *εἶπε σεσαρῶς ὄμματι μειδιῶντι*, proves. Hence Richter's alteration *σεσηρῶς* (a form perhaps not elsewhere found) is needless. The Scholiast's explanation, *κεχρηῶς, διανοιγμένον ἔχων τὸ στόμα*, further confirms the text. And the broad grin would be more immediately striking as the dog came in, than would the wagging of his tail. Richter quotes, *Eg.* 1029, *ὄς κέρκω σαίνων σ', ὅπταν δειπνῆς, ἐπιτηρῶν ἐξέδεταί σου τοῦψον ὅταν σὺ ποῦ ἄλλοτε χάσκῃς.*

902 **ποῦ δ' ἔσθ' ὁ διώκων.**] Dindorf in the old Poetae Scenici had *ποῦ δ' ὁ δ.*, which manifestly was wrong. In his larger edition he approves *ποῦ μοῦ διώκων*, i. e. *ποῦ μοι ὁ διώκων*, which is a curious crasis. *ποῦ ποῦ δ' ὁ δ.* Mein., *ποῦ δ' οὖν ὁ δ.*

ΚΤΩΝ

τῷ αἰ.

ΒΑΕΑΤΚΛΕΩΝ

παρεστῶ.

ΦΙΛΟΚΛΕΩΝ

ἕτερος οὐτος αἰ Λάβης.

ΒΑΕΑΤΚΛΕΩΝ

ἀγαθὸς γ' ἵλακτεῖν καὶ διαλείχειν τὰς χύτρας.
σίγα, κάθιζε· σὺ δ' ἀναβὰς κατηγόρει. 905

ΦΙΛΟΚΛΕΩΝ

φέρει νυν, ἅμα τῆνδ' ἐγγεάμενος κἀγὼ ῥοφῶ.

ΞΑΝΘΙΑΣ

τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμην,
ἄνδρες δικασταί, τουτουί. δεινότερα γὰρ
ἔργων δέδρακε κἀμὲ καὶ τὸ ῥυππαπαί.
ἀποδράς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν 910

Hotib. The reading of the text is in Hirschig and Richter.

903 **αἰ αἰ.**] *μμεῖται τὴν φωνήν.* Schol. This line is variously divided. To give *παρεστῶ* to Bdelycleon, *ἕτερος—χύτρας* to Philocleon, as Dobree does, seems best. On the dicast asking for the prosecutor, he is brought forward, and barks, and Bdelycleon says, 'He is here.' The dicast remarks that he looks like a second Labes. The son rejoins that he is good at barking, &c.: and then bids his father listen in silence, while Xanthias gets up and speaks for the prosecutor.

904 **διαλείχειν.**] The prosecuting dog is about as bad as the other. In *Eg.* 1030—34 Cleon is described as a dog Cerberus, of whom Demus is to beware, and who will escape notice *κνηθὸν νύκτωρ τὰς λωπάδας καὶ τὰς νήσους διαλείχειν*. The *χύτραι* here mean subject states or islands, as there *νήσους* is by way of surprise for *χύτρας*.

906 **τῆνδ'.**] Sc. *φακῆν*. Cf. above,

v. 811.

907 **ἦν.**] It is a question whether we ought against nearly all MSS. to change this to *ἦς*, though this latter is certainly the more Attic construction. Richter and Meineke do, following Brunck.

909 **ῥυππαπαί.**] 'The seamen,' because *ῥυππαπαί* was the seamen's cry; for which cf. *Ran.* 1073; also *Eg.* 602, for a rhyming imitation, *ἵππαπαί*. The scholiast adds that the sailors were aggrieved by this cheese theft, *ὡς τῶν ἐρετῶν καὶ ναυτῶν περὶ πλείστου ποιουμένων τὸν τυρὸν*. However this may be, the sailors are mentioned naturally enough, since Laches was in command of a fleet in Sicily.

910 **γωνίαν.**] This and *ἐν τῷ σκότῳ* the Scholiast explains *ἐπειδὴ ἐν μέρει τῆς δύσεως ἢ Σικελία*. Sicily (as regards Greece) was out of the way and in a corner westward. Perhaps this is striving too much for a double meaning in all the details of the dog's theft.

κατεσικέλιξε κἀνέπλητ' ἐν τῷ σκότῳ,
 νῆ τὸν Δί', ἀλλὰ δῆλός ἐστ' ἔμοιγε τοι
 τυροῦ κάκιστον ἀρτίως ἐνηρυγει
 ὁ βδελυρὸς οὗτος.

ΞΑΝΘΙΑΣ

κοῦ μετέδωκ' αἰτοῦντι μοι.

καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται,
 ἦν μή τι κάμοι τις προβάλλῃ τῷ κυνί; 915

ΦΙΛΟΚΛΕΩΝ

οὐδὲν μετέδωκεν;

ΞΑΝΘΙΑΣ

οὐδὲ τῷ κοινῷ γ' ἐμοί.

ΒΔΕΛΥΚΛΕΩΝ

θερμὸς γὰρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.
 πρὸς τῶν θεῶν, μὴ προκαταγίνωσκ', ὦ πάτερ,
 πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.

ΦΙΛΟΚΛΕΩΝ

ἀλλ', ὦγαθέ, 920

τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.

911 κατεσικέλιξε.] 'He si-sliced away.'

914 κοῦ μετέδωκ'.] That he gave no share to the other dog (Cleon's representative) is the chief crime. Xanthias' complaint, as the aggrieved dog, has an ironical meaning.

915 καίτοι κ.τ.λ.] Who can benefit you, without a previous sop to your Cerberus? It must be, 'love me, love my dog.' Cf. the note above at v. 904, and *Ec.* 1030—34.

917 οὐδὲν κ.τ.λ.] Meineke with Bergk gives this and the following line to Philocleon. Neither thus, nor with Dindorf's arrangement, is the connexion of θερμὸς γὰρ ἀνὴρ with the preceding plain. Florens says, that Philocleon, while speaking, tries whether his lentil porridge is ready; and, finding it

hot, says that the accused is 'as hot (meaning 'as bold') as the lentil porridge.' But the direct mention of him as ἀνὴρ, 'the man' (instead of 'the dog') is curious. Nor is θερμότης a natural reason for withholding a share of anything. ἀνὴρ may indeed be compared with ἄνδρα in v. 923; but the sense of the line as applied to Labes or Laches is not satisfactory. The line is better given to Bdelycleon, with reference to some gesture of anger and eagerness to condemn shewn by Philocleon. Thus Bdelycleon would say, seeing his father's hot haste, 'Why, the man's as hot as his lentil porridge! Pray, father, in heaven's name don't condemn too soon.'

920 ἀμφοτέρων.] Cf. note at 725.

ΞΑΝΘΙΑΣ

μὴ νυν ἀφήτέ γ' αὐτὸν, ὡς ἔντ' αἷ πολὺ
 κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,
 ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ
 ἐκ τῶν πόλεων τὸ σκίρον ἐξεδήδοκεν. 925

ΦΙΛΟΚΛΕΩΝ

ἐμοὶ δε γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι.

ΞΑΝΘΙΑΣ

πρὸς ταῦτα τοῦτον κολάσατ'· οὐ γὰρ ἂν ποτε
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο·
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·
 ἐὰν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάξομαι. 930

ΦΙΛΟΚΛΕΩΝ

ιοῦ ἰού.

ἴσας κατηγορήσε τὰς πανουργίας.
 κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,

923 ἄνδρα μονοφαγίστατον.] 'Beyond all dogs a man of selfish greed.' The inconsistency of κυνῶν ἄνδρα is intentionally ridiculous. The superlative in -ίστατος from μονόφαγος is analogous to λαλίστατος from λαλῶς, *Eur. Cycl.* 315; cf. *Ar. Ran.* 91.

924 θυεῖαν.] The mortar means Sicily or the Sicilian sea, as the Scholiast says. A mortar was round (στρογγύλη): cf. *Pac.* 228.

925 σκίρον.] Eupolis, in his *Golden Age*, has the phrase τροφαλις βαδίζει σκίρον ἠμφισομένη. There is a play on the double meaning. Of the cheese, it is the hard under crust; of the cities, the gypsum or stucco of their buildings. And in the next line Philocleon takes it as equivalent to γῆ σκιρράς, with which they used to mend broken pitchers.

928 μία λόχμη.] There was a proverb μία λόχμη δύο ἐριθάκουσ οὐ τρέφει, 'one bush does not support two redstarts'. Here Xanthias means 'one house can't keep two thieves': he himself (as the dog or

Cleon) being of course one.

929 κεκλάγγω.] Some read κεκλάγγω: but the better editors and MS. R are for κεκλάγγω.

διὰ κενῆς.] This phrase is used adverbially by *Thuc.* 1v. 126, ἢ διὰ κενῆς ἐπανάσεις τῶν ὄπλων. And the Greeks often put together adverbs of nearly the same meaning. Another instance of διὰ κενῆς ἄλλως is quoted from Plato the comic writer: and Bergler quotes ἄλλως μάτην as combined. To which might be added αἰθὶς αἰ πάλλιν, and similar phrases. It would be easy here to suggest a noun feminine as understood; but probably the speaker had no such definite noun in his mind, and was hardly conscious of any ellipsis.

933 κλέπτον τὸ χρῆμα τάνδρός] = ἀνὴρ ἐστὶ κλέπτης. For τὸ χρῆμα cf. *Nub.* 2, τὸ χρῆμα τῶν νυκτῶν, and the note there.

οὐ καὶ σοὶ.] The dicast turns round to the cock perched up above him.

ᾠλεκτρύν; νῆ τὸν Δί', ἐπιμύει γέ τοι.
ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω.

935

ΒΔΕΛΥΚΛΕΩΝ

αὐτὸς καθελού· τοὺς μάρτυρας γὰρ ἐσκαλώ.
Λάβητι μάρτυρας παρῆναι, τρυβλίον,
δοῖδουκα, τυρόκηστιν, ἐσχαραν, χύτραν,
καὶ τᾶλλα τὰ σκεύη τα προσκεκαυμένα.
ἀλλ' ἔτι σί γ' οὐρεῖς καὶ καθίζεις οὐδέπω

940

ΦΙΛΟΚΛΕΩΝ

τοῦτον δέ γ' οἴμ' ἐγὼ χεσεῖσθαι τήμερον.

ΒΔΕΛΥΚΛΕΩΝ

οὐκ αὖ σὺ παύσει χαλεπὸς ὦν καὶ δύσκολος,
καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὀδᾶξ ἔχει;

ΦΙΛΟΚΛΕΩΝ

ἀνάβαιν', ἀπολογού. τί σεσιώπηκας; λεγε.

934 ἐπιμύει.] 'He winks assent': and a wink from a cock is as good as a nod.

937—9 The dish, cheese-scraper, &c., are called to witness in Labes' favour. The ἐσχάρα was a portable brazier; cf. *Ach.* 887, δμῶες ἐξενέγκατε τὴν ἐσχάραν μοι δεῦρο καὶ τὴν μπίδα. All the kitchen vessels might have seen the theft, and seen also what the thief did with the cheese; whether he gave any to others. The ἐσχάρα was perhaps used for the toasting of the cheese.

939 προσκεκαυμένα.] 'burnt at the fire' as such utensils would be: cf. above v. 828. Dobree and Hermann read προσκεκλημένα 'subpoenaed as witnesses'; an ingenious change: but hardly needed.

942 οὐκ αὖ σὺ κ.τ.λ.] This is addressed to the old man. Bdelycleon had before asked him not to be too hasty in condemning (v. 819): he now asks it again, οὐκ αὖ σὺ 'will you not, I again ask, cease &c.' Florens takes it as addressed to the prosecutor; but there is not much

sense in rebuking him for severity; severity would be reasonable in him.

943 καὶ ταῦτα τοῖς φεύγουσιν.] 'And that too against the poor defendants.' Bdelycleon wants him to have some wrath for the prosecutors. Cf. above v. 880, τοὺς φεύγοντάς τ' ἐλεεῖν μάλλον τῶν γραψαμένων, κ.τ.λ.

ἀλλ' ὀδᾶξ ἔχει.] 'But do you hold on to them with griping teeth?' One of the expected advantages in this law-court at home was, that the dicast being not starved, but having his porridge, would cease δάκνων τὸν ἀπολογοῦμενον (v. 778). The αὐτοδᾶξ τρόπος was a characteristic of the Athenians, cf. *Pac.* 607. The Scholiast strangely mistakes the meaning of this passage; and those who propose ἔχεις for ἔχει propose no improvement. The sense of the middle voice suits quite well: 'you hold fast to, cling to': it appears just the word for a bulldog tenacity.

944 ἀνάβαιν'.] He turns to the defendant here.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὐκ ἔχει οὗτος γ' ἔοικεν ὃ τι λέγει.

945

ΒΔΕΛΥΚΛΕΩΝ

οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπουθέναι,
ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.
πάρεχ', ἐκποδών. ἐγὼ γὰρ ἀπολογήσομαι.
χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου
ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως.
ἀγαθὸς γὰρ ἐστὶ καὶ διώκει τοὺς λύκους.

950

ΦΙΛΟΚΛΕΩΝ

κλέπτῃς μὲν οὖν οὗτος γε καὶ ξυνωμότης.

ΒΔΕΛΥΚΛΕΩΝ

μὰ Δι', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
οἷός τε πολλοῖς προβατίοις ἐφεστάναι.

955

ΦΙΛΟΚΛΕΩΝ

τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;

ΒΔΕΛΥΚΛΕΩΝ

ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν

945 ἀλλ' οὐκ.] Philocleon maintains his conclusion against the defendant: thinking that he has not a word to say. His son says that it is not conscious guilt, but a sudden paralysis of the tongue.

947 Θουκυδίδης.] Son of Melesias, opponent of Pericles, accused of some misdoings in Thrace, and ostracised, B.C. 444, cf. *Ach.* 703, 708, where Aristophanes appears to pity him, as hardly dealt with. The policy of Pericles our poet does not approve of: cf. *Ach.* 530 sqq., and therefore naturally sympathizes with his rival.

949 πάρεχ', ἐκποδών.] Reiske seems to be right in thus punctuating. For πάρεχε can hardly mean 'take yourself off', or, with ἐκποδών, be equivalent to *ἴθι ἐκπ.*, ἀπαγε

ἐκπ., as L. and S. say. πάρεχε is rather 'allow me, give place, let me come', and ἐκποδών 'out of the way with you!' The Scholiast confirms this by his note λακτίσας τὸν κύνα φησὶν ἀναχώρει. Bdelycleon pushes aside the dog and takes the place of defendant.

952 λύκους.] τοὺς συκοφάντας. Schol. It seems rather meant that Laches was an active soldier against his country's enemies.

953 κλ. μὲν οὖν οὗτος γε.] Cf. *Nub.* 1112, ὡχρὸν μὲν οὖν ἐγῶγε καὶ κακοδαίμονα.

955 προβατίοις.] Cf. v. 32, πρόβατα συγκαθήμενα. No doubt here too there is an idea of the Athenians being silly sheep.

957 ὅτι σοῦ.] 'The good of him is that he fights for you &c.'

καὶ τᾶλλ ἄριστός ἐστιν· εἰ δ' ὑφείλετο,
ξύγγνωθι. καθαρίζου γὰρ οὐκ ἐπίσταται.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,
ἵνα μὴ κακουργῶν ἐνέγραψ' ἡμῖν τὸν λόγον.

960

Philocleon had asked 'What is the good of him?' and the answer is natural enough. Dobree reads it *ὅτι; σοῦ* 'you ask what good? Why he fights &c.' Either of these seems far preferable to Meineke's conjectural change in his notes, *οὐ σοῦ* κ.τ.λ. 'Does he not &c.'

959 *κιθαρίζου κ.τ.λ.*] A curious excuse for non-appreciation of the difference between 'meum' and 'tuum'. But ignorance of the elements of music implies utter illiterateness; therefore it is as if Bdelycleon had said 'poor fellow! he's had no schooling—knows nothing—what is he to turn his hand to but thieving?' And below at v. 989, Philocleon retorts that he knows no trade but judging and condemning. In *Av.* 1432, *τί γὰρ πάθω; σκάπτου γὰρ οὐκ ἐπίσταμαι*, is a similar excuse, given by the informer who knows no trade but his own. The scholiast quotes a proverb, to which there may be allusion, *περὶ βυδίζω, νέν γὰρ οὐκ ἐπίσταμαι*, 'I trudge afoot because I cannot swim.' In the *Knights* (v. 188) the sausage-seller objects *οὐδὲ μουσικὴν ἐπίσταμαι πλὴν γραμμάτων*: but he is told that that is rather odds in his favour for being a statesman nowadays; and therefore for being a thief perhaps, in Aristophanes' view of his country's statesmen at that time.

960 *γράμματα.*] Cf. *γραμμάτων* in *Eg.* 189, quoted above. After *ἐβουλόμην ἂν* understand *ἐπίστασθαι αὐτόν*.

961 *ἵνα μὴ... ἐνέγραψ'.*] A thorough discussion of this construction is to be found in Hermann's notes on Viger, *de Idiomaticis*. *ἵνα*, *ὅπως*, *ὥς*, with past indicative, express a con-

sequence now impossible: 'adhibentur quum indicatur consilium, quod quis habuit, nec tamen effectum reddidit.' 'Cum indicativo praeteritorum temporum junguntur, quum significatur aliquid, quod futurum fuisset, si quid aliud actum esset, sed nunc non factum est.' Herm. They indicate something which would have been sure to follow, had something else been done, but which, as it is, has not followed, since that antecedent 'something else' was not done. Examples are, Aristoph. *Rac.* 135, Eur. *Hipp.* 645, Soph. *Oed. Tyr.* 1389—93. This last passage gives a double illustration, one for the imperfect, one for the aorist tense. *οὐκ ἂν ἐσχόμην τὸ μὴ ποκλείσθαι τοῦμόν ἄθλιον δέμας, ἢ ἢ τυφλός τε καὶ κλῖων μηδέν... τί μ' οὐ λαβῶν ἔκτεινας εὐθὺς, ὡς εἶδεξα μήποτε ἐμαντῶν ἀνθρώποισιν ἐνθεν ἦν γεγώς;* This past tense of the indicative may be aorist or imperfect: aorist, if a result is expressed not as lasting, but done once for all; imperfect, if lasting. Thus, *ἢ ἢ τυφλός κ.τ.λ.*, 'that so I might be not only blind but deaf,' the blindness and deafness being results lasting up to the time of speaking; but *ὡς εἶδεξα μήποτε* 'that so I might never have shewn,' the shewing being but once for all, and now over and done. 'That so' seems the closest English reading. Monk (on the *Hippolytus*) suggested 'in which case.' But this rather loses the notion of intent, purpose, &c. in *ἵνα*, *ὅπως*, *ὥς*. True it is that *ἵνα* sometimes = 'where,' with a simple relative force; but then it should be followed by *οὐ* (with *ἂν*) not by *μή*. The English 'that' keeps the notion of purpose, &c., while the 'so' = 'in that (now impossible) case,' and

ΒΔΕΑΤΚΛΕΩΝ

ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.
ἀνάβηθι, τυρόκηστι, καὶ λέξον μέγα·
σὺ γὰρ ταμείουσ' ἔτυχες. ἀπόκριναι σαφῶς,
εἰ μὴ κατέκησάς τοῖς στρατιώταις ἄλαβες.
φησὶ κατακῆσαι.

965

ΦΙΛΟΚΛΕΩΝ

νὴ Δί', ἀλλὰ ψεύδεται.

ΒΔΕΑΤΚΛΕΩΝ

ὦ δαιμόνι', ἐλέει τοὺς ταλαιπωρουμένους.
οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει
καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταῦτῳ μένει.
ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνου.
αὐτοῦ μένων γὰρ ἔττ' ἂν εἶσω τις φέρη,
τούτῳ μετατεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

970

thus gives the right shade of meaning. Hermann observes that the Latins have no exactly equivalent construction, but that the Germans have; e.g. in Sophocles he well translates, 'damit ich blind und taub wäre,' and 'damit ich nie gezeigt hätte wer ich bin.' At the same time I would urge, in favour of Monk and his followers, that such conjunctions as *ἵνα ὡς ὅπως* partake of the character of relatives, and indeed were possibly relatives originally: compare the Latin 'quo,' which comes to be = 'that.' And the more common English way of putting such a sentence is, 'why didst thou not receive me? (or, 'would thou hadst &c.' or, 'thou shouldst have &c.') so had I never shewn.' Cf. note on *Nub.* 1158, 669 for this difference of Greek and English idiom. Shakespeare's, 'I would I were a glove upon that hand, That I might touch that cheek,' is a case for this construction, and is so rendered in a Porson exercise.

964 *ταμείουσ'.*] As a political term this would be a dispenser of moneys, provisions, &c. 'treasurer,'

Mitch. In a house it would be 'housekeeper, steward,' or perhaps here 'pantler, buttery-man.'

967 *ἐλέει.*] This must be a disyllable in pronunciation, unless, as Dindorf in his notes proposes, we throw out *τοῦς*. In one edition Dindorf writes *ἐλεει*, 'recte, ut videtur,' says Meineke. And *ἐλεεινός* for *ἐλεεινός* rests on good authority. But possibly some of these combinations were monosyllabically pronounced, and yet not monosyllabically written. Cf. *νεακῆν* in v. 1067, and (if the vulg. be retained) *ἀπεωσάμεσθα* in v. 1085.

968—72. Laches can eat odds and ends and fish bones, and is here, there, and everywhere: the other stops at home, and wants to be well fed. The activity of Laches and the lazy greediness of Cleon are contrasted.

970 *οἰκουρὸς.*] *Κλέωνά φησιν ἐνδομχοῦντα τὰ τῆς πόλεως κατεσθίειν.* Schol. Brunck, followed by Hirschig and Meineke, reads *οἰκουρεῖν*: which seems better, but the MS. reading is not indefensible: 'is a sort of stay-at-home-merely.'

ΦΙΛΟΚΛΕΩΝ

αἰβοῖ, τί κακόν ποτ' ἔσθ' ὕψ' μαλάττομαι;
κακόν τι περιβαίνει με, κἀναπείθομαι.

ΒΔΕΑΤΚΛΕΩΝ.

ἴθ', ἀντιβολῶ σ', οἰκτεῖρατ' αὐτόν, ὦ πάτερ,
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;
ἀναβαίνειτ', ὦ πονηρὰ, καὶ κνυζούμενα
αἰπέτε κἀντιβολεῖτε καὶ δακρῦετε. 975

ΦΙΛΟΚΛΕΩΝ.

κατάβα κατάβα κατάβα κατάβα.

ΒΔΕΑΤΚΛΕΩΝ.

καταβήσομαι.

καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πανυ
ἐξηπάτηκεν. ἀπάρ ὅμως καταβήσομαι. 980

ΦΙΛΟΚΛΕΩΝ.

ἐς κόρακας. ὡς οὐκ ἀγαθὸν ἐστὶ τὸ ροφεῖν.
ἐγὼ γὰρ ἀπεδάκρυσσα νῦν γνώμην ἐμὴν
οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος.

973 αἰβοῖ.] Philocleon is disgusted to find that he is softening. Bdelycleon takes advantage of this, and produces the little ones of the accused, to whine and excite commiseration. It was a common custom both with Greeks and Romans to bring the family into court, that their tears might move the judges. Cf. Dem. c. Mid. 574. Racine takes this idea, 'Venez, famille désolée, Venez, pauvres enfans, qu'on veut rendre orphelins, Venez, faire parler vos esprits enfantins. Oui, Monsieur, vous voyez ici notre misère. Nous sommes orphelins, rendez-nous notre père, &c.'

975 οἰκτεῖρατ'.] Plural, because Philocleon was but one of many dicasts.

979 κατάβα.] The customary word for the dicasts to say, when they had heard enough to convince

them, and bade the pleader come down from his place and say no more. But they sometimes deceived the hope of acquittal thus raised.

982 ἐς κόρακας.] A curse on either the defendant or the porridge; perhaps on both, as Mitchell takes it, 'Curse on yourself and curse upon this pottage!'

983, 4 ἐγὼ γάρ...ἐμπλήμενος.] 'For I wept freely but now, as I think, for no earthly reason but because I was full of the lentil porridge; the heat of which brought tears to his eyes. For γνώμην ἐμὴν cf. Rac. 232, καὶ γὰρ ἐξίεναι γνώμην ἐμὴν μέλλει. The old interpretation, 'I wept away my judgment, lost my cool judgment in my tears,' is certainly wrong. Meineke's ἐπεδάκρυσσα is confirmed by the Scholiast's ἐπεδάκρυσας τῷ τῶν παιδῶν ὄδυρμῳ, but is against all MSS.

ΒΔΕΑΤΚΛΕΩΝ.

οὐκοῦν ἀποφεύγει δῆτα;

ΦΙΛΟΚΛΕΩΝ.

χαλεπὸν εἰδέναι. 985

ΒΔΕΑΤΚΛΕΩΝ.

ἴθ', ὦ πατριδίον, ἐπὶ τὰ βελτίω τρέπου.
τηροδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
μύσας παρᾶξον ἀπόλυσσον, ὦ πάτερ.

ΦΙΛΟΚΛΕΩΝ

οὐ δῆτα ἰθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΔΕΑΤΚΛΕΩΝ

φέρε νῦν σε τηροδὶ τὴν ταχίστην περιάγω. 990

ΦΙΛΟΚΛΕΩΝ

ὄδ' ἔσθ' ὁ πρότερος;

987 τηροδὶ.] He gives him a pebble to vote with, a pebble 'condemnatory,' καταδικάζουσαν. This he wishes him to put into the urn called ἄκυρος and also ὕστερος. The consequence would be the acquittal of the prisoner. Philocleon refuses to do that, but is so led round that he in the end mistakes the urn into which he puts his condemnatory vote, and unintentionally acquits. There were, it appears, two urns, the one called κύριος, of brass, the other ἄκυρος, of wood. There were also two kinds of voting pebble, one bored through with a hole, the other entire and solid (τετρυνημένη, πληροῆς), or sometimes one black, the other white. The perforated or black were for condemnation, the solid or white for acquittal. That a vote might be used effectually it had to be dropped into the 'valid' urn (κύριος): the other vote was then put into the 'invalid' urn, and had no effect. The votes found in the 'valid' urn were counted, and the result was according to the excess or defect of one or the other. The

urns were from their position called πρότερος and ὕστερος: but what this position was exactly, is uncertain. Richter thinks the πρότερος was close to the tribunal, the ὕστερος further off, beyond where the advocate, witnesses, &c., stood, so that the dicasts put their useless vote into this just before leaving the court.

988 μύσας κ. τ. λ.] 'Shut your eyes and pass on hastily to the further urn and acquit him.' This Philocleon refuses to do, retorting on his son his own words at v. 959, 'that he is no scholar,' and knows but one trade, viz. that of condemning.

990 φέρε νῦν σε.] Bdelycleon pretends to be resigned, and offers to conduct him to the πρότερος κάδικος; but in some way so misleads him that he finds the ὕστερος where the πρότερος should, according to his idea, be, and into it he drops his condemning vote. This amounts to an acquittal; for the other vote, that of acquittal, of course goes into the 'valid' urn.

ΒΔΕΑΤΚΛΕΩΝ

οὗτος.

ΦΙΛΟΚΛΕΩΝ

αὕτη ἴναδθ' ἔνι.

ΒΔΕΑΤΚΛΕΩΝ

ἐξηπάτηται, κάπολέλυκεν οὐχ ἑκών.

ΦΙΛΟΚΛΕΩΝ

φέρ' ἐξεράσω.

ΒΔΕΑΤΚΛΕΩΝ

πῶς ἄρ' ἠγωνίσμεθα;

ΦΙΛΟΚΛΕΩΝ

δείξειν ἔοικεν.

ΒΔΕΑΤΚΛΕΩΝ

ἐκπέφευγας, ὦ Λάβης.

πάτερ πάτερ, τί πέπουθας;

ΦΙΛΟΚΛΕΩΝ

οἴμοι, ποῦ 'σθ' ὕδωρ; 995

ΒΔΕΑΤΚΛΕΩΝ

ἔπαιρε σαντόν.

ΦΙΛΟΚΛΕΩΝ

εἰπέ νυν ἐκεῖνό μοι,

ὄντως ἀπέφυγεν;

993 ἐξεράσω.] Cf. Aesch. *Eum.* 742, ΑΘ. ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλου, ὅσους δικαστῶν τοῦτ' ἐπέσταλται τέλος. ΟΡ. ὦ Φοῖβ' Ἀπολλων, πῶς ἄγὼν κριθήσεται; This makes for Dindorf's text against Meineke's; for the dicast Philocleon should empty out and count the votes. But πῶς ἄρ' ἠγωνίσμεθα; does look rather as if it were an impatient question thrown in during the counting; and in the passage of Aeschylus Orestes, the defendant, puts the question. Hence I have slightly altered the arrangement of the dialogue, which now runs thus: 'PHI. Come, let me turn out the votes. BD. How have we sped in the trial?

PHI. 'Twill soon be shewn. BD. Labes, you are acquitted!' Bdelycleon, interested for the accused, asks, 'how have we sped?' and then sees at once the result and tells it to the defendant before the old dicast, in his astonishment and disgust, can get out a word.

994 δείξειν ἔοικε.] Sc. τοῦργον. Cf. *Lys.* 375, τοῦργον τάχ' αὐτὸ δείξει. 995 ποῦ 'σθ' ὕδωρ.] The old man is fainting: cf. *Ran.* 481, ἀλλ' ὠρακίω· ἀλλ' οἴσε πρὸς τὴν καρδίαν μου σπογγίαν.

996 ἔπαιρε σαντόν.] Cf. Eur. *Androm.* 1076, ἄ ἄ, τί δράσεις, ὦ γεραιέ; μὴ πέσης· ἔπαιρε σαντόν. PHI. οὐδέν εἰμ'· ἀπαλόμην.

ΒΔΕΑΤΚΛΕΩΝ

νὴ Δί'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

ΒΔΕΑΤΚΛΕΩΝ

μὴ φροντίσης, ὦ δαιμόνι, ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι, φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000
ἀλλ', ὦ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι ἄκων γὰρ αὐτ' ἔδρασα κού τοῦμοῦ τρόπον.

ΒΔΕΑΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γὰρ σ', ὦ πάτερ, θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ, ἐπὶ δεῖπνον, ἐς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
ὥσθ' ἠδέως διάγειν σε τὸν λοιπὸν χρόνον· κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.

999 ξυνείσομαι.] 'How shall I be conscious of this deed with myself,' i. e. 'how can I yet live and know that I have done this deed,' which almost = 'how can I pardon myself for this?' To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the common meaning of *συγγιγνώσκω*. The Latins took a different compound to express the same thing, 'ignoscere' 'to (apparently) not know, to refuse to know, ignore, wink at,' and so 'to pardon.' The one language expresses pardon by inward acquiescence in the knowledge of a crime; the other by outward denial of such knowledge.

1002 κού τοῦμοῦ τρόπου.] 'And not (as a deed) fitting my character, not after my wont.' The genitive is the same as that in the common

phrases ἀγαθὸν ἔστιν ἀγαθὰ πράττειν and the like. It was not δικαστικοῦ τρόπου to acquit. 'Not such my wont, as those who know me know' (Tennyson) Philocleon might have said.

1003 καὶ μηδὲν ἀγανάκτει γ'.] 'Yes, yes, and don't be so overmuch grieved.' The γε gives assent to Philocleon's excuse.

1005 θεωρίαν.] Philocleon is to give up law and do nothing but enjoy himself at feasts and theatres. The same kind of retirement is proposed for Cratinus in *Ep.* 536. The 'reformed' life which the old man is to lead is not of the highest order, and is no doubt a satire on the follies and excesses in that direction which were prevalent at Athens in our poet's age.

1007 Ὑπέρβολος.] Cf. *Nub.* 551, 623, 876, 1065.

ἀλλ' εἰσῴωμεν.

ΦΙΛΟΚΛΕΩΝ

ταῦτά νυν, εἶπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.

ὑμεῖς δὲ τέως, ὦ μυριάδες

ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' εὖ λέγε-
σθαι μὴ πῆσῃ φαύλως χαμαῖς
εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν

ἔστι πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὐτε λεῖ πρόσσχετε τὸν νοῦν, εἶπερ καθαρὸν τι φιλεῖτε.

1008 Philocleon resigns himself to the change, and they go in to prepare for it, leaving the stage clear for the parabasis.

1009. The parts of this parabasis are: κομμάτιον, 1009—1014, parabasis proper (or anapaests) 1015—1050, μακρὸν, 1051—1059, στροφή, 1060—1070, ἐπίρρημα, 1071—1090, ἀντιστροφή, 1091—1100, ἀντεπίρρημα, 1101—1121.

ἀλλ' ἴτε χαίροντες.] Cf. *Eg.* 498, *Nub.* 510, ἀλλ' ἴθι χαίρων, κ.τ.λ.

1010 μυριάδες.] To be taken rather vaguely of multitudes. Strictly speaking the 'myriads' of the audience would not be many, as Richter reminds us; but each myriad of itself may be ἀναρίθμητος. Plato uses μυριάδες ἀναρίθμητοι, of the numerous generations of forefathers that have preceded us, *Theaet.* 175, A.

1012 πῆσῃ.] As did the *Clouds*, to the first exhibition of which he refers here and further on in this parabasis.

1013 σκαιῶν.] The exact opposite is δεξιός, a favourite word of compliment to the Athenians. Cf. *Nub.* 524—27, ἀνεχώρων ἔπ' ἀνδρῶν

φορτικῶν...ταῦτ' οὖν ὑμῖν μέμφομαι τοῖς σοφοῖς...ἀλλ' οὐδ' ὡς ὑμῶν...πρόδῶσω τοὺς δεξιούς: cf. also *Nub.* 521, θεατὰς δεξιούς. Euripides opposes σκαιὸς and σοφός: *Med.* 190, σκαιὸς δὲ λέγων κοῦδέν τι σοφὸς τοὺς πρόσθε βροτῶν οὐκ ἂν ἀμάρτοις.

1015—1050. The poet complains of unjust treatment. He has done the Athenian public good service: first in the name of other poets, then in his own. He has not debased his Muse to gratify others, nor has he attacked the small; but has boldly withstood the great and powerful, Cleon especially. Also he has exposed other plagues and corrupters of public morals. But the Athenians, though they honoured him at first, gave him up last year, and rejected the best play he had ever given them: entirely through their want of understanding, and through no fault of the poet.

1015 πρόσσχετε.] Cf. *Nub.* 575, *Eg.* 504.

καθαρὸν.] Cf. above v. 631, καθαρῶς λέγοντος. The word means here 'genuine, pure,' the real thing, as opposed to what is specious but of no real worth.

μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπιθυμεῖ. 1016 ἀδικεῖσθαι γὰρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποικῶς, τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἐτέροισι ποιη-
ταῖς,

μμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι·
μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτὸν, 1021 οὐκ ἀλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἠμιοχῆσας. ὠ
ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς ὡς οὐδεὶς πάποτ' ἐν ὑμῖν, 3
οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς οὐδ' ὀγκῶσαι τὸ φρόνημα, 4

1017 ἀδικεῖσθαι..... πρότερος.] 'That he is the first to suffer wrong,' not only having done the public no wrong himself, but having done it much good.

1018 ἐπικουρῶν κ.τ.λ.] Philonides and Callistratus were the poets under whose names Aristophanes' earliest plays came out: viz. the *Babylonians*, *Banqueters*, *Acharmians*. For another mention of this, cf. *Nub.* 539, sqq.

1019 Εὐρυκλέους.] A ventriloquist and diviner at Athens, from whom others of the same trade were afterwards called Euryclidae. Schol.

1020 εἰς ἀλλοτρίας.] As Eurycles throws his voice into others, so did I with my plays. Others seemed the utterers; I was the real source of the words which flowed out.

χέασθαι.] Infin. dependent on μμησάμενος. ἐνδὺς χέασθαι=ἐνδύ-
ναι καὶ χέασθαι: so that the syntax will be μμησάμενος Εὐρυκλέα (ὥστε) ἐνδύσαι εἰς ἀλλ. γ. καὶ χέασθαι.

1021 καθ' ἑαυτὸν.] The *Knights* was Aristophanes' first play exhibited in his own name. And the Scholiast remarks that none would run the risk of acting Cleon's part, hence Aristophanes had to act it himself. This would give peculiar force to κινδυνεύων καθ' ἑαυτὸν; but it is not necessary here to understand anything more than

the risk of failure before the audience. And καθ' ἑαυτὸν, 'by himself,' in his own name, is merely opposed to the ἐπικουρῶν ἐτέροισι. Cf. *Eg.* 513, ὡς οὐχὶ πάλαι χορὸν αἰτοῖα καθ' ἑαυτὸν.

1022 ἠμιοχῆσας.] 'Having taken on him to rein the mouths of his own and no others' muses.' The poet, when he had entered as it were into others who were to utter his thoughts, might be termed the charioteer or controller of their mouths, or of the strains to issue from them. For a bold metaphorical use of ἠμιοχος, cf. *Nub.* 602, αἰγίλος ἠμιοχος.

1023 ἀρθεῖς δὲ μέγας.] Cf. Dem. *Olynth.* II. 20, ὡς περ οὖν διὰ τούτων ἤρθη μέγας, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν.

1024 οὐκ ἐκτελέσαι κ.τ.λ.] There is a difficulty here, which Reiske saw, and thought ἐκτελέσαι corrupt; but the other commentators seem to pass it over. οὐκ ἐκτ. φ. ἐπ., must mean 'he does not—elated by his honours—say he has attained perfection, done everything that there is to do.' And so the Scholiast says: οὐκ ἐπὶ τέλος ἔδοξεν αὐτῷ ἐλθεῖν οὔτε τῆς ποιήσεως οὔτε τῶν ἐπαίνων. For that ἐκτελέσαι ἐπαρθεῖς=τελέως ἐπαρθῆναι, 'to be completely elated,' as Florens says, following the earlier (and not very intelligible) part of the Scholium, is hardly possible. But οὐδ' ὀγκῶ-

οὐδὲ παλαίστρας περικωμάζω πειρῶν' οὐδ' εἴ τις ἐραστὴς
κωμφοδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν, 1026
οὐδενὶ πάποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῆ,
ἵνα τὰς Μούσας αἰσιν χρήται μὴ προαγωγούς ἀποφήνη.
οὐδ' ὅτε πρῶτόν γ' ἦρξε διδάσκειν, ἀνθρώποις φησ' ἐπιθέσθαι,
ἀλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπιχειρεῖν.

σαι τ. φ., does not follow with any good sense the clause οὐκ ἐκτ. φ. ἐπ. 'he does not profess to have done everything, nor to be puffed up.' What is wanted is, 'He desires that he...or was puffed up.' And the phrase ἐκτελέσαι ἐπαρθεῖς cannot be reasonably explained of anything that the poet would deny. If there is corruption in the text and a change needed (as it seems to me there is), I would propose ὀγκώσας and περικωμάζει. 'He does not—elated or puffed up in thought—profess to have done everything, nor does he go round &c.' Or we might read ὀγκοῦται, 'He does not profess perfection, nor is he puffed up, nor does he &c.' For ὀγκοῦσθαι, cf. *Ran.* 703, ὀγκωσόμεσθα κάποσεμνωμένοισθα.

1025 παλαίστρας περικωμάζειν πειρῶν.] Cf. *Rac.* 762, καὶ γὰρ πρότερον πράξας κατὰ νοῖν οὐχὶ παλαίστρας περιουσιῶν παῖδας ἐπέλων. Bruck's correction of the MSS. περιῶν or περιῶν to πειρῶν here seems certain. There is a hit at Euripolis, the Scholiast tells us, who περιῆσει τὰς παλαίστρας σεμνωμένους καὶ τοῖσιν παισίν ἑαυτὸν δῆλον ποιῶν τῆς νίκης ἔνεκα.

1025—28. Nor would he hold his tongue to screen any, and so connive at their wickedness.

1029. πρῶτόν γ'.] As it was now certainly known that the earlier plays, exhibited under the names of others, were written by Aristophanes, this probably refers to those earlier plays. Some have explained ἦρξε διδάσκειν to refer to the *Knights*, because αἱ διδασκαλῆαι φέρουσι τοῖς

Ἰππεῖς πρῶτους ὑπ' αὐτοῦ καλεῖσθαι. But the *Babylonians* was concerned in attacking Cleon, and can hardly be excluded from the *θρασεῶς ξυστᾶς εὐθὺς ἀπ' ἀρχῆς αὐτῷ* *καρχαρόδοντι*.

ἀνθρώποις.] 'Mere men' as opposed to τοῖσι μεγίστοις (*θηρῶν, κνωδαλοῖς*) 'mighty monsters'. The changes proposed ἀνθρωπίσκους (from *Rac.* 751), ἀνδραρίους ἐπιθ. seem hardly needed. Hercules' labours and contests were generally with such as were more than man. And the Scholiast evidently comments on ἀνθρώποις, saying: ἀλλὰ τέρασι καὶ δαίμωνι. 'When first the scenic trade of instruction he essay'd, monsters not men were his game, sirs; Strange Leviathans that ask'd strength and mettle, and had task'd Alcides their fury to tame, sirs.' Mitchell.

1030. ἐπιχειρεῖν.] Meineke reads ἐπιχειρεῖ on no MS. authority: to avoid (I suppose) the infinitive present following upon the infinitive aorist. But as in direct graphic narrative the present indicative is used of past events, so the infinitive of the present may be put in oblique narration, Cf. *Eg.* 514, φησι γὰρ ἀνὴρ οὐχ ὑπ' ἀνοίας...διατρίβειν, where the delay meant is a delay in past time, though expressed by the present infinitive; and further on v. 541, ταῦτ' ὀρωδῶν διέτριβεν αἶε shows plainly that it is so. We might translate here 'he set not (he says) on mere men, but with noble Herculean wrath he goes at mighty monsters'.

θρασεῶς ξυστᾶς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,
οὐ δευνόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες ἔλαμπον,
ἑκατόν δὲ κύκλω κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο
περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετο-
κίας,

φώκης δ' ὄσμῃν, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ κα-
μήλου. 1035

τοιούτου ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,

1031. καρχαρόδοντι.] Cf. *Eg.* 1017, σώζεσθαι σ' ἐκέλευσ' ἱερὸν κύνια καρχαρόδοντα, in the oracle quoted by Cleon about himself. In *Rac.* 752—758, this passage is repeated. The word καρχαρόδου is applied by Homer to dogs (*Il.* κ. 350), by Theocritus to a wolf, (*Id.* xxiv. 86). Aristotle distinguishes it especially from χαυλιόδου, and explains it thus τὰ μὲν χαυλιόδοντα ἔχει, ὡς περὶ ὄσ' τὰ δ' ὀξείας καὶ ἐπαυλάσσοντα, ὅθεν καρχαρόδοντα καλεῖται, ἐπεὶ γὰρ ἐν τοῖς ὄδοισιν ἡ ἰσχυρὴ αὐτῶν, οἱ χηρήσιμοι πρὸς τὴν ἀλκὴν ἐναλλάξ ἐμπέτουσιν ὅπως μὴ ἀμβλύνωνται τριβόμενοι πρὸς ἀλλήλους.

1032. Κύννης.] In *Eg.* 765, Cleon professes himself to be the best 'after Lysicles, Cynna and Salabaccho.' These two last were courtzeans. There is reference to κύνος in Κύννης. Bergler compares Homer's κύνος ὄμματ' ἔχων (*Il.* α. 225): to which add the use of κύνωπις and κύνωπις, and κυνοθαρής (*Theoc.* *Id.* xv. 53).

1033 ἑκατόν δὲ κύκλω κ. κ.] Note the intentional alliteration; which would be impaired, were we to accept Bentley's conjecture γλωτταί, as Meineke is inclined to do. Surely in a description of this kind κεφαλαὶ ἐλιχμῶντο is not too bold a phrase. Cleon is now a hundred-headed hydra: each head is a flatterer's head, and his own, the arch-flatterer's, in the middle. Or indeed he may still be in his old character of Cerberus (*Eg.* 1030), the number of whose heads is variously told,

cf. *Hor. Od.* 111. 16, Cessit immanis tibi blandienti Janitor aulae Cerberus, quamvis furiale centum Muniant angues caput ejus, atque Spiritus teter saniesque manet Ore trilingui.

οἰμωξομένων.] 'Whom perdition seize.' Some phrase like this seems the best rendering of the participle; which, strictly taken, asserts, that that grief will seize them which the speaker devoutly wishes may do so.

1034 φωνὴν...χαράδρας.] Cf. *Eg.* 137, κυκλοβόρου φωνὴν ἔχων. A loud voice was a great advantage before the Athenian multitude. In *Eg.* 218, φωνὴ μαρὰ is specified as a qualification for a demagogue. Demosthenes more than once charges Aeschines with possessing a loud and coarse voice, as if it were a fault; being himself, as is known, at a disadvantage in this physical quality, cf. *Dem. F. L. p.* 415, βιάσονται τοῖσιν ἴσως, μεγαλόφωνοι καὶ ἀναιδεῖς ὄντες.

1035 φώκης.] Cf. *Hom. Od.* δ. 406, φώκαι...πικρὸν ἀποσπνέουσαι ἀλὸς πολυβενθέος ὄσμη, 441, τείρε γὰρ αἰνὸς φωκάων ἀλιωτρεφῶν ὀλωπτος ὄσμη. Cleon's unsavoury trade is frequently attacked in the *Knights*.

Λαμίας.] Lamia was a sort of female hob-goblin wherewith they terrified children.

1036 καταδωροδοκῆσαι.] Not, as Bergler says, 'to give bribes,' but, as elsewhere, 'to take bribes.' The poet is not frightened into taking a bribe and holding his tongue, but boldly assails Cleon.

ἀλλ' ὑπὲρ ὕμων ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ
τοῖς ἠπιάλοις ἐπιχειρήσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,
οἳ τοὺς πατέρας τ' ἤγγχον νύκτωρ καὶ τοὺς πάππους ἀπέ-
πνιγον,
κατακλινόμενοι τ' ἐπὶ ταῖς κούταις ἐπὶ τοῖσιν ἀπράγμοσιν
ὑμῶν
1040
ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,

1037 μετ' αὐτοῦ.] 'With him; i. e. not only Cleon did he assail, but other plagues as well. μετ' αὐτῶν 'after him' Bentley. And the change is very slight, the confusion between *υ* and *ν* being frequent. Cf. above v. 416, and *Eg.* 798. This would give more precisely the order of the two attacks; that on Cleon in the *Knights*, that on the 'agues &c.' in the *Clouds*.

1038 ἠπιάλοις.] Explained in the Scholiast by *ῥγοπύρετοι*, and τὸ πρὸ τοῦ πυρετοῦ κρῖος. Didymus rather identifies the word with ἠπιάλῃς and ἐφιάλῃς 'the nightmare;' whereas Ruhnken (on Timaeus' Lexicon) quotes from Phrynichus this distinction: ἠπιάλῃς, ὁ ἐπιπίπτων καὶ ἐφέρπων τοῖς κοιμωμένοις δαίμων· τὸ δὲ ἠπιάλος διὰ τοῦ ὀμμοῦ ἑτερόν τι σημαίνει, τὸ καλούμενον ῥγοπύρετον. But whether ἠπιάλος mean here 'shivering fits, agues,' or 'night-mares,' matters little. Either might be precursors of fever, and be naturally joined with *πυρετοῖσιν*. What is more important is the general bearing of the passage. And there can be no doubt that it refers to the *Clouds*, and that the ἠπιάλος mean the sophists. Yet whether all the details can be explained from the *Clouds*, as we have the play, is doubtful. The Scholiast says ἠπιάλος αὐτοὺς ὠνόμασεν ὡς ὠχρότητα περισκόπτων, but he also notes that Aristophanes in the *Clouds* uses the phrase ἀμα δ' ἠπιάλος πυρετοῦ πρόδρομος. Now this phrase is not found in our edition of the *Clouds*, but it may have been in the first edition; and there may

have been other passages and scenes also which would explain more satisfactorily the allusions in the four following lines, which do not appear to me to be explicable from the *Clouds* as it has come down to us. Fritzsche thinks the first *Clouds* was very different from our play, relying much on this passage; and without determining how far it differed, I should agree that the expressions here are too definite to refer only to the scenes which Aristophanes' text now gives.

1039 οἳ τοὺς πατέρας κ. τ. λ.] 'Throttling fathers by night,' and 'choking grandfathers,' finds no sufficient explanation in Phidippides' beating of his father. The 'agues and fevers' (sophists) might be said indeed to commit these enormities, if they persuaded men so to do, but a more definite reference is wanted.

1040 κατακλινόμενοι κ. τ. λ.] This, again, finds no warrant in our *Clouds*. The devices of Socrates, or his disciples, or of Strepsiades, when made to wrap himself up and think, do not suit with this passage. Shifts to evade payment of debt are mentioned, but not legal traps for the simple and unwary. Richter renders *κατακλ.* 'incubantes tamquam incubi in cubilibus.' But 'night-mares framing legal subtleties' is an odd idea. Perhaps it is rather that the sophists were represented as lying on their beds and devising such things.

ἀπράγμοσιν.] Cf. *Eg.* 261, κἄν τιν' αὐτῶν γινῆς ἀπράγμων' ὄντα καὶ κεχηρῶτα, κ. τ. λ.

1041 ἀντωμοσίας, κ. τ. λ.] 'Affi-

ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.
τοῖνδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτῆν,
πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν διανοίαις,
ἄς ὑπὸ τοῦ μὴ γινῶναι καθαρώς ὑμεῖς ἐποίησατ' ἀναλδέϊς·
καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον
μὴ πάποτ' ἀμείνου' ἔπη τούτων κωμωδικὰ μηδέν' ἀκούσαι.
τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρήμα,
ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενομίσται,
εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.
ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,
1051

davits, summonses, depositions; legal terms explained in *Diæ. Antiq.* P. 335. 336, under *Δικη*.

1042 ἀναπηδᾶν.] 'So that they jumped up,' as if suddenly startled from sleep: the word rather suits the 'nightmare' explanation of ἠπιάλος.

πολέμαρχον.] The polemarch was the protector of strangers and resident aliens. Such would be these ἀπράγμοτες: see the passage from the *Knights*, referred to on v. 1040.

1043 ἀλεξίκακον.] Applied to Hermes in *Rac.* 422; but oftener as an epithet of Hercules; and Aristophanes above, at v. 1030, is compared to him. Hercules was a 'purger of the earth' from all monsters &c.; so was the poet to Attica.

1044 πέρυσιν.] When the *Clouds* was exhibited, and gained no prize.

καινοτάταις.] Cf. *Nub.* 546, οὐδ' ὑμᾶς ζητῶ' ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων, ἀλλ' αἶε καινὰς ἰδέας ἐσφέρων σοφίσματα, οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιάς.

σπείραντ'.] The metaphor is continued in ἀναλδέϊς. He had sowed good seed, but not reaped a good harvest. Bothe prefers to read διανοίας; which is simpler; Meineke mentions with approval a conjecture of Hecke, αἰτήν, 'having sown it,' i. e. the land. But it seems as well for this accusative to be understood, and to keep αὐτὸν, 'you sacrificed him when he sowed (the field) with

most novel ideas.'

1045 τοῦ μὴ γινῶναι.] He upbraids them with want of judgment in not appreciating his best play. The same complaints are made in the parabasis of the *Clouds*, which certainly belongs to the second edition of that play.

1046 σπένδων πόλλ' ἐπὶ πολ-
λοῖς.] Sc. βῆμοις or ἱεροῖς. With many a libation, and many a vow, he will swear that never was a better play. Cf. *Nub.* 518, κατερῶ πρὸς ὑμᾶς ἐλευθέρωσ τάληθῆ νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με. οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζομένη σοφός, ὡς ... ἠγροῦμενος... ταῦτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν πρώτους ἤξεισ' ἀναγέυσ' ὑμᾶς.

1048 τοῦτο μὲν οὖν κ. τ. λ.] It is a discredit to some of you not to have appreciated me; but no discredit whatever to me in the eyes of the wise. So in *Nub.* 527 he appeals to the δεξίω.

1050 εἰ παρελαύνων.] The metaphor is from a chariot race. If the poet's chariot has failed to win, and has been broken in the race, it was while nobly striving to beat his rivals. τὴν ἐπίνοιαν, 'the thoughts, devices, wit, &c. of the play.' τὰ ἐπινοήματα τῶν δραμάτων. Schol.

1051—59. Therefore for the future you must take better care of your good poets and their happy thoughts, if you want to be thought clever fellows.

ὦ δαιμόνιοι, τοὺς ζητούντας
 καινόν τι λέγειν κάξευρίσκειν
 στέργετε μάλλον καὶ θεραπεύετε,
 καὶ τὰ νοήματα σώζεσθ' αὐτῶν 1055
 ἐσβάλλετε δ' ἐς τὰς κιβωτοὺς
 μετὰ τῶν μῆλων.
 κὰν ταῦτα ποιῆθ', ὑμῖν δι' ἔτους
 τῶν ἱματίων
 ὀξήσει δεξιότητος.
 ὦ πάλοι ποτ' ὄντες ὑμεῖς ἄλκιμοι μὲν ἐν χοροῖς, 1060
 ἄλκιμοι δ' ἐν μάχαις,
 καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι,

1052 **ζητούντας...λέγειν.**] 'Those who seek out something new to say.' The construction seems rather *ζητούντας τι* (ὥστε) *λέγειν* than *ζητ. λέγειν τι*. A parallel from *Av.* 465 is quoted by Bergler; *λέγειν ζητῶ τρίπαλαι μέγα καὶ λαρινὸν ἔπος τι*.

1055 **τὰ νοήματα σώζεσθ'.**] Do not let them fail, as our poet's *ἐπινοια* did (v. 1050): cf. above, 1012, *μὴ πέση φάλλως χαμᾶξ' ἐλλαβεῖσθε*.

1057 **μετὰ τῶν μῆλων.**] *εἰλόθασι γὰρ εἰς τὰ κιβώτια μῆλα βάλλειν δι' εἰσομῶν.* Schol. By 'putting them into their clothes' chests, that their garments might smell of cleverness, it is meant that they should lay them well to heart and so store them up, which would give them a savour of cleverness all the year through. Mitchell quotes from Chaucer a compliment to breath as sweet as 'hord of apples laid in hay or heth.'

1059 **τῶν ἱμ. ὀξήσει δεξιότητος.**] Cf. *Pac.* 519, *τοῦ μὲν γὰρ βζει κρομμυοξερουμίαις, ταύτης δ' ὀπώρας*, and *Ach.* 852, *ὄζων τῶν μασχαλῶν πατρὸς τραγασαίου*.

1060-1120. In the strophe the Chorus lament that their youth is gone, but think that they are still better than the foppish striplings of the modern days. They then (in the epirrhema) explain their wasp-like garb, describing their deeds in

battle against the barbarian, which gained for them the appellation of wasps. Again (in the antistrophe) they recal their youthful deeds; how they won what the younger men now steal: and (in the antepirrhema) shew that there is a waspish element in their behaviour at home; that they freely use their stings; but that there are idle drones among them, and that this rule ought to be enforced: 'no work, no pay.'

1060 **ὦ πάλοι.**] With allusion to the proverb quoted in *Plut.* 1002, *πάλοι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι*, of which the Scholiast on that place gives the reported origin. It was at any rate a proverb of those who had formerly flourished but now did so no longer.

1062 **καὶ κατ' αὐτὸ κ.τ.λ.**] This line is corrupt in MSS., ending with *ἄνδρες μαχμώτατοι, ἀλκιμώτατοι* or *ἀνδρικώτατοι*, Bentley, *ἀλκιμώτατοι*, Porson; and the repetition of the same adjective seems better, and is rather nearer in termination to the MS. *μαχμώτατοι*.

τοῦτ'.] In fighting and dancing, as opposed to law-suits, which are now their only strong point. Seager thinks *τοῦτο* is said *δεικτικῶς*, pointing to their *κέντρον*. But this sting is the weapon that they have taken to in their old age.

πρὶν ποτ' ἦν, πρὶν ταῦτα ὑν δ'
 οὔχεται κύκνου τ' ἔτι πολιώτεραι δὴ 1065
 αἰδ' ἐπαυθοῦσιν τρίχες.
 ἀλλὰ κάκ τῶν λειψάνων δεῖ τῶνδε βώμην
 νεανικὴν σχεῖν ὡς ἐγὼ τοῦμὸν νομίζω
 γῆρας εἶναι κρεῖττον ἢ πολ-
 λῶν κικίννους νεανιῶν καὶ
 σχῆμα κεύρυπρωκτίαν. 1070
 εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν
 εἶτα θαυμάζει μ' ὄρῶν μέσον διεσφηκωμένον,
 ἢ τίς ἡμῶν ἐστὶν ἢ πίνουια τῆς ἐγκεντρίδος,
 βραδίως ἐγὼ διδάξω, κὰν ἄμουσος ἦ τὸ πρὶν.
 ἐσμέν ἡμεῖς, οἷς πρόσεστι τοῦτο τούρροπύγιον, 1075
 Ἄττικοὶ μόνου δικαίως ἐγγενεῖς αὐτόχθονες,

1063 **πρὶν ποτ' ἦν.**] Didymus says this is parodied from Timocreon of Rhodes. It is a commonplace for all poets: cf. Catullus in the dedication of the barque 'Sed haec prius fuere'; Virgil's 'Fuit Ilium', &c.

1064 **κύκνου...πολιώτεραι.**] Cf. *Ov. Tr.* 4. 8. 1, *Jam mea cycneas imitantur tempora plumas*. The chorus in Aesch. *Agam.* 72-82, lament their age in a similar way.

1066 **λειψάνων.**] The most must be made of what remains, though it be but an *ισχὸς ἰσάπαις*, an *ὄναρ ἡμερόφαντον*, as Aeschylus terms it.

1069 **κικίννους.**] 'Cincinnos.' The long and carefully dressed hair of the Athenian youth is continually a mark for Aristophanes' ridicule. He had not much to boast of in that way himself.

1070 **σχῆμα.**] 'dress,' cf. *Eg.* 1331, *ἀρχαίῳ σχήματι λαμπρὸς*, and below, v. 1170. But it almost includes affectation in gait; indeed it might be here 'the mien, postures, attitudinizing.'

1072 **μέσον διεσφ.**] 'Wasp-waisted.' Probably the chorus were tightly girded round the waist, so as to give them a waspish contour,

cf. *Plut.* 561, *ισχροὶ καὶ σφηκάδες*, opposed to fat aldermanic well-to-do fellows.

1073 **ἢ τίς.**] ἦτις Bentley, Porson, and others. But 'if any wonders at our waspish waists, whatever is the meaning of our sting' would identify the waist with the sting, whereas it should rather be, 'If any wonders at our waists, or (wonders) what means our sting.' An 'or' or 'and' seems wanted. Richter reads *χῆτις*. Unless indeed *ἐγκεντρίς* were taken to mean that in which the *κέντρον* was fastened, and so were to include the girdle which compressed the waist.

ἡμῶν ἐστίν.] *ἡμῶν ἐστὶν ἢ πίνουια τῆσδε τῆς*, vulg. Some omit *ἡμῶν*, some *ἐστίν*, some *τῆσδε*.

1074 **διδάξω, κὰν ἄμ.**] Eur. *Strepheosoa* (Fr. 664), *μουσικὴν δ' ἄρα ἔρως διδάσκει κὰν ἄμουσος τὴ τὸ πρὶν*.

1076 **Ἄττικοὶ κ.τ.λ.**] Meineke omits this line with a 'delevit Hamakerus' in his note. He omits v. 1115, *οὐκ ἔχωντες...φῶρον* in the antepirrhema.

ἐγγενεῖς.] So MSS. R, V. and it is rather preferable to *εὐγενεῖς*. The exaggerated self-praise in *ἡμεῖς*

ἀνδρικώτατος γένος καὶ πλείστα τήνδε τὴν πόλιν
 ὠφελήσαν ἐν μάχαισι, ἡνίκ' ἦλθ' ὁ βάρβαρος,
 τῷ καπνῷ τύφων ἄπασαν τὴν πόλιν καὶ πυρπολῶν,
 ἐξελείν ἡμῶν μενουῶν πρὸς βίαν τάνθηρνια,
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξύνῃ πεπωκότες,
 στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων
 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
 ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέρα.
 γλαυῆ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.

ἐσμέν μόνοι. A. need not be urged as an objection to the line: for praise of themselves and of their poet is with the Aristophanic chorus quite the rule. The epirrhema in the *Knights* is in a similar spirit.

1078 ἡνίκ' ἦλθ' ὁ βάρβαρος.] Isocrates describes at some length the services of Athens against the barbarian, *Paneg.* p. 58—90.

1079 πυρπολῶν.] Cf. Herod. VIII. 50, ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγόμενον ἐηλύθει ἀνὴρ Ἀθηναῖος ἀγγέλλον ἤκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέεσθαι. This is of what took place after the abandonment of Athens, before the battle of Salamis. But here τύφων and πυρπολῶν may be merely of the attempt and wish to burn, for what follows refers to Marathon, which was fought ten years earlier than Salamis.

1080 τάνθηρνια.] τὰ τῶν σφηκῶν κηρία, ἀνθήρνια δὲ οἱ μὲν τὰς μελίττας, οἱ δὲ ἕτερον ζῶον κηροποιῶν παραπλήσιον σφηκι. Schol. Cf. *Nub.* 947. The words ἐξελείν, τύφειν, are specially applicable to taking wasps' or bees' nests. Cf. above v. 457, where the wasp chorus are smoked out.

1082 ὀξύνῃ.] Cf. *Eg.* v. 1304, ὀξύνῃ Ἐπέρβολον. Florens finds a reference to θύμον 'thyme,' a favourite food of bees, in θυμοῦ. Bergler thinks it may be so, but that it is a comic deviation from θυμὸς ὀξὺς, a

common phrase.

πεπωκότες.] 'Having drunk' and so imbibed the spirit of. Cf. above v. 462, βεβρωκότες, and the note there.

1083 χελύνην ἐσθίων.] Bergler illustrates from Tyrtaeus, ἀλλά τις εὖ διαβὰς μενέτω ποσὶν ἀμφοτέροισι στηριχθεὶς ἐπὶ γῆς χεῖλος ὁδοῦσι δακῶν, Hom. *Od.* a. 381, ὁδῶξ ἐν χεῖλεσι φύνητες.

1084 οὐκ ἦν ἰδεῖν.] It was before Thermopylae, according to Herodotus (VIII. 226), that Dieneces a Spartan, hearing from a Trachinian that, when the barbarians discharge their shafts, they hide the sun by reason of the multitude of their arrows, so numerous are they, replied undismayed—making of no account the numbers of the Medes—that the Trachinian stranger's tidings were entirely in their favour, since, should the Medes hide the sun, then would the Greeks fight in the shade.' The saying is given by others to Leonidas.

1085 ἀπεωσάμεσθα.] ἐσωζόμεσθα, V. ἐπανασάμεσθα, R: the latter can hardly stand: the former is taken by Meineke. ἐσωσάμεσθα Bergk. ἀπωσάμεσθα. Dind.

1086 γλαυῆ.] The bird of Athens, and of Athens. Cf. *Eg.* 1092, μοῦδοκεῖ ἡ θεὸς αὐτῆ ἐκ πύλων ἐλθεῖν, καὶ γλαυῆ αὐτῆ πικαθῆσθαι. The Scholiast says that the owl bore the news of victory to the Athenians.

εἶτα δ' εἰπόμεσθα θυννάζοντες ἐς τοὺς θυλάκους,
 οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρύς κευτούμενοι·
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
 μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον.
 ἄρα δευὸς ἢ τόθ' ὥστε πάντα μ' ἂν δεδοικέναι,
 καὶ κατεστρεψάμην
 τοὺς ἐναντίους, πλέων ἐκέισε ταῖς τριήρεσιν,
 οὐ γὰρ ἦν ἡμῖν ὅπως
 ῥῆσιν εὐ λέξειν ἐμείλλομεν τότε, οὐδὲ
 συκοφαντήσειν τιὰ
 φροντίς, ἀλλ' ὅστις ἐρέτης ἔσσοι' ἄριστος.
 τοιγαροῦν πολλὰς πόλεις Μήδων ἐλόντες,
 αἰτιώτατοι φέρεσθαι
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέπτουσι
 οἱ νεώτεροι.
 πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε

Tacitus (*Ann.* II. 17) mentions a similar omen before an engagement with some German tribes, 'Interea pulcherrimum augurium octo aquilae petere silvas et intrare visae imperatorem adverte. exclamat, irent, sequerentur Romanas aves, propria legionum numina.'

1087 εἶτα δ' εἰπόμεσθα.] Cf. Herod. VII. 113, φεύγουσι δὲ τοῖσι Πέρσῃσι εἰποντο κόπτοιτες.

θυννάζοντες.] κευτούντες ὡς τοὺς θύνκους τοῖς τριδοῦσι. Schol. Eels are now speared in a similar way, and whales harpooned. There is an evident remembrance of Aesch. *Pers.* 424, τοὶ δ' ὥστε θύνκους, ἢ τιν' ἰχθύων βόλον, ἀγαῖσι κωπῶν θραύσμασιν ἴ' ἐρείπιων ἔπειον ἐρράχιζον.
 1089 ὥστε κ.τ.λ.] And thus we proved ourselves very wasps in the way in which we worried them, and have quite justified ourselves in assuming for our old age this waspish attire.

1091 πάντα μ' ἂν.] The vulg. πάντα μὴ δ. must = μηδὲνα (οἱ μηδὲν) δεδοικέναι. But πάντας ἐμέ, Hirschig's correction, is not quite satis-

factory. The text is Dobree's, accepted by Holden. πάντα μ' ἐκδ. might also do.

1093 ἐκέισε.] To Asia Minor.
 1094 οὐ γὰρ ἦν ἡμῖν ὅπως.] 'The question with us was not how.'

1095—7 λέξειν ἐμείλλομεν...ἔσσοι'] 'We were likely to speak or to accuse, but who should come to be the best rower.' μέλλω λέξειν, as nearly equal to λέξω, would answer to ἔσομαι in direct speech: hence in oblique relation ἐμείλλομεν λέξω is tolerably parallel to the optat. fut. ἔσοιτο.

1098 πόλεις Μήδων.] Cities belonging to the Athenians, but subjected to the Medes, and now recovered, says the Scholiast. Richter understands it of allied or tributary cities now gained, which had before been under Persian dominion. No strict accuracy need be expected in this account of 'the many cities taken from the Medes,' but the mention of the φόρος immediately afterwards countenances Richter's view.

1101 πολλαχοῦ σ. ἢ.] 'If you look at us under various circum-

τοὺς τρόπους καὶ τὴν διαίταν σφηξὶν ἐμφερεστάτους.
πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον
μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον

1105

εἶτα τὰλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.
ξυλλεγέυτες γὰρ καθ' ἑσμούς, ὡσπερὶ τάνθρήνια,
οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,
οἱ δ' ἐν ᾧδείῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις
ξυμβεβυσμένοι, πυκνὸν νεύοντες ἐς τὴν γῆν, μόλις

1110

ὡσπερ οἱ σκώληκες ἐν τοῖς κυττάρους κινούμενοι.
ἐς τε τὴν ἄλλην διαίταν ἐσμέν εὐπορώτατοι.
πάντα γὰρ κεντούμεν ἄνδρα κάκπορίζομεν βίον.
ἀλλὰ γὰρ κηφήνες ἡμῶν εἰσὶν ἐγκαθήμενοι,
οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φόρου

1115

stances, lit. 'in many places.' Their likeness to wasps on the battle-field has been shewn: it has now to be shewn at home.

1107 ἑσμούς.] Cf. *Lys.* 353, ἑσμός γυναικῶν οὐτοσί.

1108—1111 We swarm like wasps to our several courts. For the respective jurisdiction of the archon, the eleven, &c. see *Dict. Antiq.*, but where each court was held cannot now be fully determined.

1109 ᾧδείῳ.] In this building, which was properly intended for the reciting of poems, the Scholiast doubts whether courts were actually held; but it seems likely enough that the place was sometimes used for this purpose.

πρὸς τοῖς τειχίοις. It is doubtful whether this refers to any definite place, or (as Richter thinks) merely means that wherever there is anything like a wall or enclosure, dicasts are ready to sit and constitute a court, εἰς πάντα τόπον εὐρήσει τις δικαστὴς ἐν Ἀττικῇ. Schol. Cf. *Nub.* 208, οὐ πείθομαι, ἐπεὶ δικαστὴς οὐκ ὄρῳ καθήμενος. Holden, followed by Meineke, changes πυκνὸν in the next line to πυκνός, an ingenious alteration, thus getting a definite place of meeting. The Pnyx (cf. *Dict. Ant.* p. 362) had 'a boun-

dary wall, part rock, part masonry,' which would be here meant.

1110 ξυμβεβυσμένοι.] 'Crammed together' so that they could hardly move. Cf. the description of the crowds in *Nub.* 1203, ἀμφορῆς νενησμένοι.

1111 σκώληκες ἐν τοῖς κυττάροις.] 'Like wasp-grubs in their cells.' κύτταροι δὲ αἱ τῶν κηρῶν κοιλότητες. Schol. Several other kinds of holes are given to which the word may be applied: a curious use is in *Pac.* 199, ἵπ' αὐτῶν ἀτεχνῶς οὐρανοῦ τὸν κύτταρον, explained by τὸ κοιλότητα καὶ μυχαίτατον.

1114 κηφήνες.] The orators who stop at home and do only the talking are the drones. The Scholiast quotes from Hesiod (*Op.* 302) κηφήνεσσι κοθοῦροις ἱκελὸς ὄρηθ' ὅσπερ μελισσῶν κάματον τρύχουσιν ἀεργοὶ ἔσθοντες.

1115 οὐκ ἔχοντες κ.τ.λ.] Meineke omitting this line takes πόνον for γόνον in the next. Twenty lines (the number as it now stands) is a number for the epirrhema, supported by the *Clouds* and *Frogs*: but there is enough variety in the number in different plays to prevent any strong argument either way on the score of the probable number of lines in an epirrhema.

τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.
τοῦτο δ' ἔστ' ἀλγιστον ἡμῶν, ἦν τις ἀστράτευτος ἂν
ἐκροφῆ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπερ
μήτε κόπην μήτε λόγχην μήτε φλύκταιναν λαβῶν.
ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχῶν
ὅστις ἂν μὴ ἔχη τὸ κέντρον, μὴ φέρειν τριώβολον.

1120

ΦΙΛΟΚΛΕΩΝ

οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

1117 ἀστράτευτος.] Cf. *Nub.* 692, ἦτις οὐ στρατεύεται of Amynias: also *Eg.* 443, where the sausage-seller threatens Cleon with twenty indictments for ἀστράτεία.

1119 φλύκταιναν.] Cf. *Ran.* 236, ἐγὼ δὲ φλυκταίνας ἔχω. And for other sufferings in rowing cf. *Eg.* 785, ἴνα μὴ τρέβης τὴν ἐν Σαλαμῶν.

1120 ἐμβραχῶν.] καθάπαξ ἢ παντάπασι. Schol. Equivalent, the Scholiast says, to βραχῶν, the preposition having no force; but that it has none, as he says, in the verb. ἐνδυσυγχῆσαι in *Eur. Phoen.* 727 will not easily be granted.

1121 μὴ ἔχη τὸ κέντρον.] Whoever is an idle drone, sting-less, and does no work.

Mitchell notes that 'this comedy ought to have ended immediately with these addresses of the chorus or even before them. The action was complete; and whatever else is added must be a mere superfetation.' And he treats the rest as a separate piece, giving to it a separate name, 'the Dicast turned gentleman.' There is certainly a strongly marked difference between the two parts. But undoubtedly they were one play: nor would the latter half have had much force except in contrast to the former. And the representation of the Dicast converted is analogous to that

of Demus restored to youth in the *Knights*. He has passed, it is true, from one extreme to another, giving Aristophanes occasion for satire upon the follies of luxury and profligacy. Phidippides' conversion from one bad course to another is a parallel.

1122—1173 Father and son return: a discussion ensues about a change in the old man's dress; he is with difficulty persuaded to discard his old doublet for a mantle of newer fashion. Then there is a similar dispute about shoes; which ends in his complying, and strutting about with the gait of the wealthy men of the time.

1123 παρατεταγμένον] properly of the man 'next in line.' His cloak proved his best and trustiest comrade in the field, when the north wind swept down upon them.

1124 βορέας.] The Scholiast understands this of the north wind that caused loss to the Persian fleet at Artemisium. Probably it is rather the whole Persian invasion that is called 'Boreas' as coming down from the north, while at the same time any stormy weather that happened then would be a reason for Philocleon's gratitude to his trusty cloak. Conzius thinks that βασιλεὺς, the great king, is especially meant by βορέας, and quotes in illustration of ἐπεστρατεύσατο, 'Di-

ΒΑΕΑΤΚΛΕΩΝ

ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμῆν παθεῖν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριώβολον.

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἄπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν.

1130

ΦΙΛΟΚΛΕΩΝ

τί οὖν κελεύεις δρᾶν με;

ΒΑΕΑΤΚΛΕΩΝ

τὸν τρίβων' ἄφες·

τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΩΝ

ἔπειτα παίδας χρῆ φυτεύειν καὶ τρέφειν,
ὅθ' οὐτοσί με νῦν ἀποπνίξαι βούλεται;

ΒΑΕΑΤΚΛΕΩΝ

ἔχ', ἀναβαλοῦ τηνδὶ λαβῶν, καὶ μὴ λάλει.

1135

rus per urbes Afer ut Italas Ceu flamma per taedas vel Euris Per Siculas equitavit undas.' Hor. *Od.* IV. 4. 44. And a comparison of v. 11 of this play, *κάμοι γὰρ ἀργίως ἐπεστρατεύσατο Μῆδός τις... ὕπνος*, confirms this interpretation.

1127 καὶ γὰρ κ.τ.λ.] For I spoilt my cloak once with some fish-sauce, and had to pay for its cleaning; so I do not want a more valuable one, lest I may spoil that.

ἐπανθρακίδων.] λεπτοὶ ἰχθύες ὀπτοί. Schol. Cf. *Ach.* 670, ἥνικ' ἂν ἐπανθρακίδες ὡς παρακείμεναι, οἱ δὲ Θασίαν ἀνακνίωσι λιπαράμπυκα. It was with this Thasian fish-sauce (ἀλμη) that the garment was spoilt.

1132 τριβωνικῶς.] The Scholiast appears to have had a various reading γεροντικῶς: but τριβ. seems right.

The τρίβων however we find constantly worn by the older men.

1133 ἔπειτα.] 'After this,' marking astonishment and indignation: cf. *Ach.* 126, κάπει' ἐγὼ δὴτ' ἐνθαδὶ στραγγεύομαι. It is not altogether unlike πρὸς ταῦτα in the tragedians, e.g. in Aesch. *Prom. Vinct.* 992, πρὸς ταῦτα ριπτέσθω μὲν ἀθαλοῦσσα φλόξ. The Latins use 'nunc' with the same ironical force; 'I nunc et versus tecum meditare canoros' says Horace, after describing the din of the Roman streets.

1134 ἀποπνίξαι.] The χλαῖνα was evidently soft, woolly, and warm, whereas the old man's τρίβων, however good a defence against Boreas in days past, was probably, the worse for wear.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;

ΒΑΕΑΤΚΛΕΩΝ

οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ σισύραν ὄμμην Θυμαίτιδα.

ΒΑΕΑΤΚΛΕΩΝ

κοῦ θαῦμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
ἔγνωσ γὰρ ἂν νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙΛΟΚΛΕΩΝ

ἐγώ;

1140

μὰ τὸν Δί' οὐ τοῖνυν' ἀτὰρ δοκεῖ γέ μοι
ἐοικέναι μάλιστα Μορύχου σάγματι.

ΒΑΕΑΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙΛΟΚΛΕΩΝ

ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

1137 Περσίδ'... καυνάκη.] χλαῖνα Περσικὴ ἀλεωνή, Schol. That καυνάκη has anything to do with καῦμα is not very likely. Conzsius gives a Persian word for a silken texture, which he thinks may be cognate. But this garment appears to have been of wool, or at all events woolly on one side, ἔχον ἐκ τοῦ ἑτέρου μέρους μαλλούς. Philocleon takes it for a rough sheepskin blanket or wrapper, called σισύρα or βαίτη.

1138 Θυμαίτιδα.] From a deme of the tribe of Hippothoon, where such βαίται were made. Schol.

1139 ἐς Σάρδεις.] Where such Persian apparel is for sale. Cf. *Ach.* 112, βάμμα Σαρδιανικόν.

1142 ἐοικέναι.] Meineke reads προσοικέναι (a form found in *Eccl.* 1161) in deference to a rule of Coebet's, that the old Attic writers always

said εἴρασω (*Nub.* 341, 343, *An.* 96, 383) εἰκέναι (*Nub.* 185) εἰκῶς. There are not enough instances to ground a rule upon; convenience for the metre may have determined the form: and there is no strong reason against ἐοικέναι from εἶκα (cf. below 1171), when all MSS. give it.

Μορύχου.] For whom cf. *Ach.* 887, *Pac.* 1008, and above v. 506. It is in keeping with his character that he should muffle himself up. μαλλωτῶ σάγῳ ἐχρήτο, ὡς τρυφερὸς πλείονι θάλπει χρώμενος. Schol.

1144 κρόκης χόλιξ.] 'A tripe of the wool or thread,' i. e. a tripe-like texture: a curious comparison. 'Lancos floccos in panno exstantes comparat bovis intestino, quod crispum est, et velut pellitum.' Fl. Chr. The same commentator suggests that the texture must have been 'fritza, frieze'.

ΒΔΕΛΤΚΛΕΩΝ

πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις
ὑφαίνεται πολλαῖς δαπάναις. αὐτῆ γέ τοι
ἐρίων τάλαντον καταπέπωκε ῥαδίως.

1145

ΦΙΛΟΚΛΕΩΝ

οὐκουν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
δικαιότερον ἢ καυνάκην;

ΒΔΕΛΤΚΛΕΩΝ

ἔχ ὦγαθὲ,
καὶ στήθι γ' ἀμπισχόμενος.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δείλαιος·
ὡς θερμὸν ἢ μαρὰ τί μου κατήρυγεν.

1150

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἀναβαλεῖ;

ΦΙΛΟΚΛΕΩΝ

μὰ Δι' οὐκ ἔγωγ'. ἀλλ', ὦγαθὲ,
εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΔΕΛΤΚΛΕΩΝ

φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.

ΦΙΛΟΚΛΕΩΝ

παράθου γε μέντοι καὶ κρεάγραν.

1145 πόθεν.] 'how so?' or 'non-sense!' He does not see, or pretends not to see, what his father means by the comparison, or what there is amiss with the mantle.

1148 ἐριώλην.] Properly a violent wind: cf. *Eq.* 511, where Cleon is compared to it. Here he puns, and derives it from ἐριον and ἀλύναι. A pronunciation of 'wool-wind' to resemble 'whirl-wind' might be a fair equivalent.

1149 ἔχ ὦγαθὲ, κ.τ.λ.] 'Steady,

my good sir! and stand still while I put it on you.' He puts the cloak round his father, but the old man will make no effort to throw it gracefully over his shoulder (ἀναβάλλεσθαι), but rather throws it off; so the putting on has to be done entirely by the son.

1155—6. Well if I am to be baked or roasted (says Philocleon), let there be a flesh-hook ready to pull me out before I am done all to pieces.

ΒΔΕΛΤΚΛΕΩΝ

τιῆ τί δῆ; 1155

ΦΙΛΟΚΛΕΩΝ

ἴν' ἐξέλης με πρὶν διερρηκέναι.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἀποδύου τὰς καταράτους ἐμβάδας,
τασδί δ' ἀνύσας ὑπόδουθι τὰς Λακωνικάς.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε
ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα; 1160

ΒΔΕΛΤΚΛΕΩΝ

ἔνθες ποτ', ὦ τᾶν, κἀπόβαν' ἐρρωμένως
ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΛΟΚΛΕΩΝ

ἀδικεῖς γέ με
ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

1155 τιῆ τί δῆ.] Cf. *Nub.* 755, *Thesm.* 84.

1156 διερρηκέναι.] πρὶν συμπεσεῖν ἀπὸ τῆς ὀπτήσεως τὰ κρέα μου. Schol.

1157 ἀποδύου.] Hirschig proposes ὑπολύου. As MSS. R, V, have ὑποδύου, this reading is not without some warrant; but we must then take in vv. 1158, 59, 68 ὑποδοῦ, ὑποδήσασθαι, ὑποδησάμενος; the two last Scaliger's readings. However, the present text may stand. The Greeks were not bound to use, of tying on and loosing off shoes, no words save the ordinary ὑποδέσθαι and ὑπολύεσθαι. Richter even goes so far as to say that ἐμβάδες and Λακωνικάι were of the kind of foot covering called κοῦλα ὑποδήματα, not so much sandals as low shoes or slippers, and that ἀποδύεσθαι, ὑποδύεσθαι, suit them better than the common words. ἀποδύεσθαι 'to put off,' ὑποδύεσθαι 'to get into, slip the feet into.'

1158 ὑπόδουθι τὰς.] ὑποδοῦ λαβῶν Hirschig; ὑποδοῦ τι τὰς Meineke. In this last the τι is awkward; in the former λαβῶν a violent change. ὑποδοῦ σὺ τὰς would be as likely, if it were necessary to change at all.

Λακωνικάς.] ἀστειέστεραι γὰρ αὐταί. Schol. They were men's shoes, as is plain from *Thesm.* 142, where they are mentioned along with χλαῖνα as a distinctive mark of a man.

1160 ἐχθρῶν κ.τ.λ.] Cf. Eur. *Heracl.* 1006, ἐχθροῦ λέοντος δυσμενῆ βλαστήματα.

1161 ἐνθες ποτ'.] ἐνθες πόδ' is Brunck's reading. 'Do pray at last put (your foot) in' is satisfactory, the ellipse being easy.

1161, 62 κἀπόβαν'... ἐς τὴν Λακωνικὴν.] 'Step out (of your own shoe) into the Laconian (shoe),' says the son; but the father understands χῶραν Λ. and replies accordingly.

1163 πολεμίαν.] The ellipse of

ΒΑΕΑΤΚΛΕΩΝ

φέρει καὶ τὸν ἕτερον.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς τοῦτόν γ', ἐπεὶ
πάνυ μισολάκων αὐτοῦ ἴστιν εἰς τῶν δακτύλων. 1165

ΒΑΕΑΤΚΛΕΩΝ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΦΙΛΟΚΛΕΩΝ

κακοδαίμων ἐγὼ,
ὅστις ἐπὶ γῆρα χίμετλον οὐδὲν λήψομαι.

ΒΑΕΑΤΚΛΕΩΝ

ἄνυσόν ποθ' ὑποδυσάμενος· εἶτα πλουσίως
ὠδὶ προβάς τρυφερόν τι διασαλακῶνισον.

ΦΙΛΟΚΛΕΩΝ

ἰδοῦ· θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτω
μάλιστ' ἔοικα τῆν βάδισιν τῶν πλουσίων. 1170

ΒΑΕΑΤΚΛΕΩΝ

ὅτω; δοθιῆνι σκόροδον ἡμφιεσμένω.

γῆ or χώρα with the adjective is very common.

1164. Philocleon puts one foot in, probably the right (says Florens), according to the Pythagorean precept, 'dextrum pedem in calceum praemitte, laevum in ποδάνπτρον.'

1166 οὐκ ἔστι κ.τ.λ.] Repeated from *Nub.* 698.

1167 χίμετλον.] 'A chilblain'; it is put (says the Scholiast) by way of surprise for ἀγαθὸν οὐδὲν λήψομαι. τὰ τῶν γερόντων οὐ λήψομαι, 'I shall not enjoy the privileges of old men,' chilblains being among them. It may mean, 'I shall have no chilblains, since these more luxurious shoes will defend my feet,' as Richter says; or, 'I am not to have any chilblains, and so be allowed the privilege of an old man, shabby slippers, but more comfortable than

these smart ones.' Philocleon's assertion above, that he had one toe on his left foot a decided Laconian-hater, rather suggests a chilblain already present on that toe, which he is not to indulge.

1169 διασαλακῶνισον.] From a certain Salacon. Schol. There is also reference to λακωνίζειν. A reading διαλυκῶνισον is mentioned by the Scholiast, and derived from Lycon. These derivations seem but guesses. Dindorf from Hesychius and Photius discovers a word, διασακῶνισον, which Meineke adopts here. The meaning is the same.

1170 σχῆμα.] Appears to include posture, bearing, gait, &c., as well as dress. Cf. above, v. 1070.

1172 δοθιῆνι κ.τ.λ.] An absurd comparison, which it seems vain to analyze. If Δοθιῆνι be read, and if

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν προθυμοῦμαί γε σαυλοπρακτιῶν.

ΒΑΕΑΤΚΛΕΩΝ

ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; 1175

ΦΙΛΟΚΛΕΩΝ

ἔγωγε.

ΒΑΕΑΤΚΛΕΩΝ

τίνας δῆτ' ἀν λέγοις;

ΦΙΛΟΚΛΕΩΝ

πολλοὺς πάνυ.
πρώτου μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.

ΒΑΕΑΤΚΛΕΩΝ

μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων
οἴους λέγομεν μάλιστα τοὺς κατ' οἰκίαν. 1180

ΦΙΛΟΚΛΕΩΝ

ἐγῶδα τοῖνυν τῶν γε πάνυ κατ' οἰκίαν
ἐκείνου, ὡς οὕτω ποτ' ἦν μὺς καὶ γαλή.

ΒΑΕΑΤΚΛΕΩΝ

ὦ σκαίε ἀπαίδευτε, Θεογένης ἔφη

he were a person of known gait, it would only remain to find why the mantle was likened to garlic.

1174—1264. Being now dressed properly, Philocleon is further instructed in the art of fashionable talk, of deportment at a banquet. A feast is imagined: the song is to pass round; he shews how he would bear his part, and succeeds tolerably well. Both father and son then go off to a supper at Philoctemon's house.

1176 τίνας.] From the preceding λόγους, and the following πολλοὺς, this seems almost necessary. But most editors retain τίνα of MSS. R, V.

1178 μητέρα.] λέπει ἐτυψεν. Schol.

1179, 80. No long-winded tales or fables, but common 'household' stories are to be the rule. Richter gives 'Kinder-und Hausmärchen' in illustration. Philocleon at once starts off with the most familiar and household word he knows.

1182 οὕτω.] Cf. Plat. *Phaedr.* 237, ἦν οὕτω δὲ παῖς. And the Scholiast gives ἦν οὕτω γέρον καὶ γραῖς, as another fable beginning in this way. Germ. 'Es war also einmal.'

1183—85. Apparently Theogenes (for whom cf. *Pac.* 928, *Av.* 822,

τῷ κοπρόλογῳ, καὶ ταῦτα λοιδορούμενος,
μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;

1185

ΦΙΛΟΚΛΕΩΝ

ποίους τινὰς δὲ χρὴ λέγειν;

ΒΔΕΛΤΚΛΕΩΝ

μεγαλοπρεπεῖς,
ὡς ξυνεθεώρεις Ἀνδροκλεῖ καὶ Κλεισθένι.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῖ
πλὴν ἐς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὐν λέγειν χρὴ σ' ὡς ἐμάχετό γ' αὐτίκα 1190
Ἐφουδίων παγκράτιον Ἀσκώνδα καλῶς,
ἤδη γέρων ὦν καὶ πολλὸς, ἔχων δέ τοι

1127, 1295), though of swinish habits, used fine words. Hence they quote his rebuke of the scavenger (perhaps for bringing something 'between the wind and his nobility') as suitable to Philocleon for venturing on such an unsavoury subject as mice and weasels in polite society. ὦ σκαῖέ κάπαλθεντε is of course a tragic style to begin a rebuke of a κοπρόλογος.

1184 καὶ ταῦτα λ.] 'And that too when abusing him,' and when accordingly you would expect coarser words from such a man, especially as the Greek language is not poor in such expressions.

1185 ἐν ἀνδράσιν.] Such being 'old wives' fables.' Cf. Horace's 'garrul aniles ex re fabellas' of just this style of fable.

1187 ξυνεθεώρεις.] Sacred embassies, which should be given to the honourable and noble, are mentioned in connexion with these worthless men, to reprove the Athenians for placing such rascals in high office.

Androcles appears to have been attacked as a beggar and profligate by other comic writers; Cleisthenes is often assailed by Aristophanes.

1189 ἐς Πάρον.] What expedition to Paros is meant, is uncertain. It was not, at any rate, a θεωρία; but he went merely as a μισθωτὸς στρατιωτῆς, as the Scholiast says. Richter interprets τεθεώρηκα ἐς Π. 'stipendium merui ad Parum otiose spectando, non fortiter pugnando.'

1191 Ἐφουδίων... Ἀσκώνδα.] It is not necessary that these should be real persons: but it is more likely that they were real pancratiasts, or fictitious names for such, than that they were effeminate persons thus ridiculed, as Richter thinks. What Aristophanes' satire is pointed at is the trifling nature of the conversation, when they could find nothing better to talk of than the details of such athletic contests. Horace gives 'Hora quota est? Thrax est Gallina Syro par?' as an instance of small talk.

πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
θώρακ' ἄριστον.

ΦΙΛΟΚΛΕΩΝ

παῦε παῦ', οὐδὲν λέγεις.

πῶς δ' ἂν μαχέσαιτο παγκράτιον θώρακ' ἔχων; 1195

ΒΔΕΛΤΚΛΕΩΝ

οὕτως διηγείσθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἰπέ μοι παρ' ἀνδράσι ξένοις
πίνων, σεαυτοῦ ποίου ἀν λέξει δοκεῖς
ἐπὶ νεότητος ἔργου ἀνδρικώτατον;

ΦΙΛΟΚΛΕΩΝ

ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν, 1200
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην.

ΒΔΕΛΤΚΛΕΩΝ

ἀπολεῖς με. ποίας χάρακας; ἀλλ' ὡς ἡ κάπρον
ἐδιώκαθές ποτ', ἡ λαγῶν, ἡ λαμπάδα
ἔδραμες, ἀνευρῶν ὅ τι νεανικώτατον.

ΦΙΛΟΚΛΕΩΝ

ἐγὼδα τοῖνυν τό γε νεανικώτατον 1205

1194 θώρακ'.] 'The chest,' a signification of the word which is found in later Greek, but, we may infer, was fashionable in a certain class at this earlier time. Philocleon does not understand it, and takes θώραξ to mean 'breastplate.' The pancration only included wrestling and boxing, for neither of which would a breastplate be needed or allowed. 1196 οὕτως.] Such was the style of narrative among the clever young fellows of the time. Bdelycleon then goes on to instruct him that he must be prepared with some boastful story about himself.

1197 ξένοις.] ἔθος γὰρ ἐπὶ τοῖς ξένοις κανχᾶσθαι. Schol.

1201 Ἐργασίωνος.] Some countryman. Deeds of thieving are not unfrequently boasted of: cf. above,

v. 236.

1203 λαμπάδα.] They used to run bearing torches in the Ceramicus. Schol. Cf. *Ran.* 129—133. The torch-race is frequently mentioned by Attic writers, and gives rise to some striking metaphorical expressions: e.g. Plato's καθάπερ λαμπάδα τὸν βίον παραδιδόντες ἄλλοις ἐξ ἄλλων; whence Lucretius, 'quasi cursums vitalis lampada tradunt.' But the precise rules of the race are difficult to ascertain.

1204 νεανικώτατον.] The word from the sense of 'youthful, vigorous, mettlesome,' comes to mean 'violent, overbearing;' as below at v. 1307. νεανιεῖσθαι has similar meanings.

1205—7 ἐγὼδα.] If races and chases are to be the order of the

ἔτε τὸν δρομέα Φάυλλον, ὃν βούπαις ἔτι,
εἶλον διώκων λουδορίας ψήφου δυοῖν.

ΒΔΕΛΤΚΛΕΩΝ

παῦ· ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
ξυμποτικός εἶναι καὶ ξυνουσιαστικός.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν κατακλινώ; φράζ' ἀνύσας.

ΒΔΕΛΤΚΛΕΩΝ

εὐσχημόνως. 1210

ΦΙΛΟΚΛΕΩΝ

ὡδὶ κελεύεις κατακλινηῖναι;

ΒΔΕΛΤΚΛΕΩΝ

μηδαμῶς.

ΦΙΛΟΚΛΕΩΝ

πῶς δαί;

ΒΔΕΛΤΚΛΕΩΝ

τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ἕγρον χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσον τι τῶν χαλκωμάτων,
ὄροφὴν θέασαι, κρεκάδι αὐλῆς θαύμασον

1215

day, then, thinks the old dicast, my prosecuting Phayllus is the right sort of exploit. He puns on the double meaning of διώκειν, as in *Ach.* 700, *Eg.* 969, διώξει Σμικυθῆν καὶ κύριον. Phayllus is mentioned as a great runner in *Ach.* 215, οὐκ ἂν ἐπ' ἐμῆς γε νεότητος δτ' ἐγὼ φέρων ἀνθρώκων φόρτιον ἠκολούθουν Φαῦλλον τρέχων. See note and Scholiast there. And even if this be another Phayllus (for the Scholiast on the *Acharnians* says there were three, and the third a λωποδότης), yet there is plainly some reference to the Olympian namesake, when it is said of him that 'for all he ran so fast, he was (pur)sued and caught at last.'

1210 κατακλινώ.] Aor. 2. conj. of the passive voice: cf. κατακλινεῖς above.

εὐσχημόνως.] Bergler quotes from Euripides Silenus' directions to the Cyclops (*Cycl.* 563), θές δὴ τὸν ἀγκῶν' εὐρύθμως, κῆτ' ἔκτει ὡσπερ μ' ὄρας πίνοντα.

1213 ἕγρον χύτλασον.] 'Throw yourself in loose easy posture.' L. and S. refer to Hippocrates for ἕγρος κείσθαι. Cf. Pindar's ἕγρον νότον αλωρεῖ of the eagle (*Pyth.* I. 17). About χύτλασον the Scholiast appears to be wrong, taking it of anointing. The context here shews that it must be a description of a certain way of lying.

1214 ἐπαίνεσον.] Complimentary remarks on the plate, tapestry, &c. would be usual. But the parasite in Diphilus (quoted by Athenaeus) holds a rather different view: ὅταν με καλέσῃ πλούσιος δεῖπνον

ὔδωρ κατὰ χειρός· τὰς τραπέζας ἐσφέρειν
δειπνοῦμεν· ἀπονευίμμεθ'· ἦδη σπένδομεν.

ΦΙΛΟΚΛΕΩΝ

πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

ΒΔΕΛΤΚΛΕΩΝ

αὐλητρίς ἐνεφύσησεν. οἱ δὲ συμπόται
εἰσὶν Θεώρος, Αἰσχίνης, Φανός, Κλέων,
ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
τοῖτοις ξυνὼν τὰ σκόλια πῶς δέξει;

1220

ΦΙΛΟΚΛΕΩΝ

καλῶς.

παιῶν, οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ τὰς στέγας· οὐδὲ δοκιμάζω τοὺς Κορινθίους κάδους· ἀτενὲς δὲ τηρῶ τοῦ μαγέρον τὸν καπνόν.

1216. ὔδωρ κατὰ χειρός.] Cf. *Av.* 463, καταχεῖσθαι κατὰ χειρός ὔδωρ φερέτω ταχὺ τις. E. δειπνήσειν μέλλομεν; ἦ τί; ἐσφέρειν] imperatively used. The tables were actually brought in in ancient times. See *Diē. Ant.* p. 613.

1217. ἀπονευίμμεθ'.] μετὰ τὸ δειπνήσαι ἔθος λέγειν ἀπονεύσασθαι ὁδς, ὡ παῖ. Schol.

1219. αὐλητρίς.] Music and dancing were usual after a banquet. Cf. Homer's μολπή τ' ὄρχηστὸς τε τὰ γὰρ τ' ἀναθήματα δαυτός. (*Od.* a. 152). In *Ach.* 1090—93 many details of a banquet are enumerated, dancing girls among them.

1220. Θεώρος κ.τ.λ.] Phanus, a dependant of Cleon's, is mentioned in *Eg.* 1256. Cf. note there. For Theorus and Aeschines cf. vv. 42, 325.

1221. ξένος τις... Ἀκέστορος.] Another foreigner lying above Acestor. Acestor appears from the Scholiast here and on *Av.* 431 to have been of Thracian extraction, and called Σάκας 'the Sacian.' In *Av.* 31, νόσον νοσοῦμεν τὴν ἐναντίαν Σάκα· ὁ μὲν γὰρ οὐκ ὦν ἀστὸς ἐσβιάζεται· ἡμεῖς δὲ... ἀνεπτόμεθ' ἐκ τῆς πατρίδος.

1222—3. There are different ways of arranging the dialogue. The text is Richter's: Dindorf's (in the *Poetae Scenici*) hardly makes sense, καλῶς is better given to Philocleon, and ἄληθες, to Bdelycleon. Meineke further puts οὐδ' εἰ Δ. for οὐδεὶς Δ., meaning Diacron to be a proper name, I suppose, and his reading would mean 'I shall take up the song well, so that not even if Diacron were to take it could he take it better.'

1222. σκόλια.] It was the old custom at a banquet for the guests to follow whoever led off first with the song, continuing the song where he left it. For the leader held a branch of bay or myrtle and sang a song of Simonides or Stesichorus, as far as he pleased, and then passed it on to whom he would, in no particular order; and he who received it from the first continued the song and then again passed it on. Schol. Various explanations are given of the word σκόλιον: that the songs were so called from the irregular nature of the metre and music; from the zig-zag manner in which the song might pass this way and that way about the table; from the irregular arrangement of the couches. The fact that the song passed according to no rule seems to shew that it is lost labour in this passage to attempt to arrange the guests, to

ΒΑΕΛΤΚΛΕΩΝ

ἄληθες ;

ΦΙΛΟΚΛΕΩΝ

ὡς οὐδεὶς Διακρίων δέξεται.

ΒΑΕΛΤΚΛΕΩΝ

ἐγὼ εἶσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλεων,

ἄδω δὲ πρῶτος Ἄρμωδιον δέξει δὲ σύ.

οὐδεὶς πῶποτ' ἀνὴρ ἐγένετ' Ἀθηναῖος

ΦΙΛΟΚΛΕΩΝ

οὐχ οὕτω γε πανούργος κλέπτῃς

ΒΑΕΛΤΚΛΕΩΝ

τουτὶ σὺ δράσεις; παραπολεῖ βοῶμενος.

φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν

καὶ τῆσδε τῆς γῆς ἐξελεῖν.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δέ γε,

1225

account for some not singing, to suppose (as one commentator does) that the text is corrupt or deficient on that account. It is plain that Aristophanes might take just as many singers as suited his purpose.

1223. Διακρίων.] The old division of the Athenians was into Diacrians, Pediaeans, Paralians. Richter observes that Marathon was in the Diacrian district, and Philocleon has termed himself *Μαραθωνομάχας*: so of the old-fashioned divisions, which, as a lover of old customs, he keeps to, he chooses that.

1224. ἐγὼ εἶσομαι.] Cf. above v. 416, and *Nub.* 901.

καὶ δὴ.] 'For now *surprise* me Cleon': as in Eur. *Med.* 386, καὶ δὴ τεθναῖσι. He begins with Cleon, as the most important person at table, and giving a ready-handle for a parody.

1225. Ἄρμωδιον] sc. μέλος. Cf. *Ach.* 980, τὸν Ἀρμῶδιον φσεται, whence Reiske inferred Ἄρμῶδιον should be read here. But in *Lysistr.* 1237 ἄδοι Τελαμῶνος seems a genitive of the same kind.

1226. οὐδεὶς...Ἀθηναῖος.] This line does not suit well with the ἐν μύρτον κλαδί τὸ ξίφος φορήσω κ.τ.λ. in metre. Meineke's change improves it, but is uncertain. Bergk and Dindorf propose ἐγένετ' Ἀθηναῖς, which Holden adopts. In the next line something is wanted before κλέπτῃς. Bentley supplies ὡς σὺ, Bergk's οὐδέ. This first line was apparently to end in praise of Harmodius, but is turned off to abuse of Cleon.

1227. κλέπτῃς.] By Cleon's own confession (*Eg.* 1252) his successor would be κλέπτῃς μὲν οὐκ ἂν μάλλον εὐτυχῆς δ' ἴσως.

1228. τουτὶ σὺ δράσεις;] Porson reads τούτ' εἰ σ. δ. παραπολεῖ βοῶμενος φήσει γὰρ. Dobree takes this, but punctuates after βοῶμενος. But the separate short sentences of the common text are satisfactory. βοῶμενος is to be taken passively 'bawled down.' Cleon's loud voice is constantly spoken of.

1228. παραπολεῖ.] 'You will be ruined by the way, into the bargain,' you will get with your song more than you ever bargained for.

εἰάν ἀπειλῆ, νῆ Δί' ἑτέρον ἄσομαι.

ἄνθρωφ', οὗτος ὁ μαϊόμενος τὸ μέγα κράτος,
ἀντρέψεις ἔτι τὰν πόλιν ἂ δ' ἔχεται ῥοπαῖς.

1235

ΒΑΕΛΤΚΛΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος

ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς,

Ἄδμήτου λόγον, ὠταῖρε, μαθῶν τοὺς ἀγαθοὺς φίλει,

τούτῳ τί λέξεις σκόλιον;

ΦΙΛΟΚΛΕΩΝ

ᾠδικῶς ἐγὼ,

1240

οὐκ ἔστιν ἀλωπεκίξειν,

οὐδ' ἀμφοτέροισι γήγνησθαι φίλον.

ΒΑΕΛΤΚΛΕΩΝ

μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται

ἀνὴρ σοφὸς καὶ μουσικὸς· κᾶτ' ἄσεται

χρήματα καὶ βίαν

1245

1231. ἑτέρον ἄσομαι.] As the MSS. have ἑτέραν ἄσομαι Dobree corrects to ἑτερ' ἀντάσομαι. With ἑτέρον must be supplied μέλος or σκόλιον.

1232. ἄνθρωφ'.] From Alcaeus, the Scholiast tells us. The lines as he gives them are rather different and hardly intelligible: *μαυόμενος* stands in place of *μαϊόμενος*. They are meant here as a rebuke to Cleon's grasping ambition.

1235. ἔχεται ῥοπαῖς.] 'is near the turning of the scale,' wants but little to decide its fall.

1236. πρὸς ποδῶν.] 'at the feet of, next below.' Cf. above v. 1221.

1238. Ἄδμήτου.] The Scholiast supplies another line of this song: τῶν δειλῶν ἀπέχου γυνὸς θτι δειλῶν ὀλγα χάρις. But whether this praise of bravery, and caution against cowardice, is concerned with Admetus' spiritless conduct, or with his wife's bravery, and who is supposed to speak it, is uncertain. Here it gives occasion for a hit at Theorus' cowardice

and flattery. The metre of this song is that of Horace's 'Tu ne quaesieris (scire nefas) quem mihi, quem tibi.'

1240. ᾠδικῶς.] Dindorf's proposed reading in his notes ᾠδὴ πῶς is apparently as good. The MSS. and old edd. have ἄδικος or ἀδικός. Meineke (with Hamaker) ejects the line.

1240. ἀλωπεκίξειν.] The fox was the emblem of cunning and flattery, of old, as now. Cf. Pind. *Pyth.* II. 141, where such persons are called ἀλωπέκων ἱκελοῦ.

1245. χρήματα κ.τ.λ.] There was a well-known song of Clitagora: cf. *Lys.* 1237, Κλειταγόρας ἄδειν δέον. She was a poetess, and a Thessalian acc. to one Scholiast, a Laconian acc. to another. But what the original bearing of the song was does not appear. The Thessalians helped the Athenians in the war against their tyrants. βίαν is read for βίαν by some editors. As concluded by Philocleon, the song is

1252: ἵνα καὶ μεθύσωμεν διὰ χρόνου, Φιλ. μγ, μηδαμῶς.

So Merry, after Coste & Macinelli

126

ΑΡΙΣΤΟΦΑΝΟΣ

[1246

Κλειταγόρα τε κά-
μοι μετὰ Θετταλῶν

ΦΙΛΟΚΛΕΩΝ

πολλά δὴ διεκόμισας σὺ κάγω.

ΒΑΕΛΤΚΛΕΩΝ

τουτὶ μὲν ἐπικικῶς σὺ γ' ἐξέπίστασαι·
ὅπως δ' ἐπὶ δείπνον ἐς Φιλοκλήμονος ἵμεν.
παῖ παῖ, τὸ δείπνον, Χρυσέ, συσκευάζε νῶν,
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.

1250

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίνεταί
καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
κάπτειτ' ἀποτίνειν ἀργύριον ἐκ κραυπάλης.

1255

ΒΑΕΛΤΚΛΕΩΝ

οὐκ, ἦν ξυνηῆς γ' ἀνδράσι καλοῖς τε κάγαθοῖς.
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,
Αἰσωπικὸν γέλοιοι ἢ Συβαρικὸν,

meant to ridicule Aeschines for his boasting: especially his boasting of wealth which he never had. Cf. *An.* 921, ἀρ' ἐστὶν αὐτῆι Νεφελοκοκκυγία, ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα τὰ τ' Αἰσχίνου γ' ἅπαντα; Hence Burges' διεκόμισας for διεκόμισας has great probability, and is approved by several editors. Thus, whatever the song was going to say about the wealth &c., Philocleon retorts that Aeschines had nothing to do with wealth, save in bragging of it.

1250 Φιλοκλήμονος.] ἄσως οὗτος. Schol.

1251 τὸ δείπνον συσκ.] εἰ δὲ πού τις ἐκαλείτο εἰς ἀριστον ἢ εἰς δείπνον, τὸ ἀριστον ἢ τὸ δείπνον ἔαυτοῦ ἔφερε. Schol.

1253—55. The old dicast retains

as yet his old caution, and thinks that drinking leads to brawls and damages to pay next morning.

1257. παρητήσαντο.] As in Eur. *Heracles*, 1025, κτεῖν', οὐ παραιτοῦμαι σε, and Herod. v. 33, VI. 24. Cf. also *Eg.* 37, ἐν δ' αὐτοῖς παραιτησώμεθα: and this double acc. construction is common. The verb also takes simply the accusative of the penalty, e.g. παραιτίσθαι ἡμίαν: as well as the acc. of that which you rescue, παραιτίσθαι τὴν ψυχὴν: resembling in this the Lat. 'deprecari'.

1259 Αἰσωπικὸν.] Cf. above v. 566. The Aesopic were (acc. to the Scholiast) about beasts, the Sybaritic about men. The father follows his son's advice below at v. 1401.

1270]

ΣΦΗΚΕΣ.

127

ὦν ἔμαθες ἐν τῷ συμποσίῳ· κἄτ' ἐς γέλων
τὸ πρῶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.

1260

ΦΙΛΟΚΛΕΩΝ

μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,
εἴπερ ἀποτίσω μηδὲν, ἦν τι δρῶ κακόν.
ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχέτω.

ΧΟΡΟΣ

πολλάκις δὴ 'δοξ' ἐμαυτῷ δεξιὸς πεφυκέναι,
καὶ σκαιὸς οὐδεπώποτε·
ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλου,
οὔτος ὅν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ῥοᾶς
δειπνοῦντα μετὰ Λεωγόρου.
πειρῆ γὰρ ἦπερ Ἀντιφῶν.

1265

1270

1260 ἐς γέλων κ.τ.λ.] 'Solvuntur risu tabulae: tu missus abibis.' Hor.

1261 ἀφείς.] sc. ὁ πεπονθός.
1262—3. Philocleon's spirit here is rather like Strepsiadēs' in the *Clouds*.

1265—1291 Here follows a kind of second short parabasis, consisting of a strophe and epirrhema, and an antepirrhema: the antistrophe being lost. There are second parabases in the *Knights*, *Peace*, *Birds*, each of four parts: in the *Acharnians* there is only a commation with strophe and antistrophe. The Chorus here attack and ridicule certain worthless characters, and explain the poet's conduct with respect to Cleon.

1267 Ἀμυνίας κ.τ.λ.] Amynias was the son of Pronapus really, but is called son of Sellus, that he may be made out brother to Aeschines son of Sellus, and as poor as was Aeschines. He was an effeminate coward (*Nub.* 691—92), and was foppish in his way of dressing his hair (cf. v. 466, κομηταμυνίας), hence he is called οὐκ τῶν Κρωβύλου. The general sense of the passage (which is rather obscure) seems to be 'I

thought myself dexterous and clever, but that poor beggar Amynias beats me; whom I saw, instead of his frugal meal, enjoying a feast with the epicure Leogoras. But then he did go on an embassy to Thes-saly, and there held conference with the Penestans, being himself a Penestan (beggar-man) equal to any.' The ἀλλὰ γὰρ seems to be put as if to account for the sudden change in Amynias' meals and mode of living; but, as the sentence is turned off with a pun which implies they were all poor together; we are left to conclude that his δεξιότης was but that of a hungry parasite, and what began as praise is thus turned to satire. The Scholiast says we ought to supply σκαιὸς ἐστὶν after μᾶλλον: but what then is the bearing of the whole passage?

οὐκ τῶν Κρωβύλου.] 'Of the family of Chignon.' For this mode of dressing the hair cf. *Thuc.* I. 6: and *Eg.* 1331, note on πεττιγοφόρας. The Scholiast here describes it εἶδος πλοκῆς ἐπ' ἀνδρῶν εἰς δὲ ληγούσης.

1269 Λεωγόρου.] Cf. *Nub.* 109, and note there.

1270 Ἀντιφῶν.] An orator of

ἄλλὰ πρεσβέων γὰρ ἐς Φάρσαλον ὄχρετ' εἶτ' ἐκεῖ
μόνος μόνος

τοῖς Πενέσταισι ξυνήν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὦν ἐλάττων οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὡς σε μακαρίζομεν,

παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,

πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,

τὸν κιθαραιδότατον, ᾧ χάρις ἐφέσπετο

τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὡς σοφόν

εἶτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,

ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν ἐς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσί τινες οἳ μ' ἔλεγον ὡς καταδιηλλάγην,

some note. He was attacked by the comic writers as receiving money for speeches written for others.

1271 πρεσβέων.] The Scholiast tells us that Eupolis mentioned this embassy, and attacked Amynias as παραπρεσβευτήν. Perhaps some bribery is hinted at here as the possible reason of his sudden luxury.

1272 μόνος μόνος.] A favourite Greek collocation, ξυνήν μόνος μόνος = 'he had a tête-a-tête:' here perhaps it means 'he had some private talk with them,' he and they laid their heads together.

1273 Πενέσταισι. The lower class among the Thessalians. δέον οὖν εἰπῶν μετὰ τῶν πολιτευομένων ξυνήν, εἶπε μετὰ τῶν Πενεστών. Schol. and there is a play on πένης and Πενέστης.

1278 τὸν κιθαραιδότατον.] Arignotus, spoken of in *Eq.* 1277, as ἀπὴρ φίλος, as well known to all, and as not a brother, in nature though in name to Ariphraides (τοῖς τρόποις οὐ ξυγγενής). Why Richter includes Arignotus as 'turpissimis usus moribus' in the face of these two passages is inexplicable.

1279 ὑποκριτὴν.] The name of this actor is unknown.

ἀργαλέον ὡς σοφόν.] Compare the phrases θαύμαστον ὄσον, ἀμήχανον ὄσον.

1280 θυμοσοφικώτατον.] Cf. *Nub.* 877, θυμόσοφος ἐστὶν φύσει.

1281 ὤμοσε.] Supply ὁ πατήρ, says the Scholiast: but it is awkward to do so. ὤμοσα Bentley. *ὄν ὁ πατήρ ποτ' ὤμοσε* Bergk.

1284—91 The transactions between Cleon and Aristophanes, to which this antepirrhema alludes, are not known. Apparently Cleon had attacked the poet—perhaps had brought him into court—after the exhibition of the *Knights*, as we know he did on an earlier occasion referred to in *Ach.* 376. The antistrophe is lost after v. 1283; perhaps this might have explained something. Bergk thinks that it consisted of a violent attack on Cleon, to make up for any previous leniency, and to justify the proverb in v. 1291. This antepirrhema is short by one line.

1284 καταδιηλλάγην.] In the *Clouds* Cleon had been spared; or

ἦνίκα Κλέων μ' ὑπετάραπτεν ἐπικείμενος

καί με κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,

ἐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,

οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἶδέναι

σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.

ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα·

εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἀμπελον.

ΞΑΝΘΙΑΣ

ἰὼ χελώναι μακάριαι τοῦ δέρματος,

καὶ τρισμακάριαι τοῦ πλὴ ταῖς πλευραῖς τέγουσ.

ὡς εὖ κατηρέψασθε καὶ νουβυστικῶς

at all events was not the principal object of attack; for *Nub.* 586, 591, are not complimentary to him.

1287 ἐκτὸς.] This seems to rest on better MS. authority than the common reading οὐκὸς. Indeed what can οὐκὸς mean? 'Those who were without,' i.e. those who were out of the scrape themselves?

1288 οὐδὲν ἄρ' ἐμοῦ μέλον.] The absolute use of the participle μέλον is analogous to that of ἐξὸν, παρὸν, and the like.

1290—91. When Aristophanes saw that he received no help from those who only cared for the amusement to be got out of him, he played the flatterer awhile, but afterwards turned on Cleon.

1290 ἐπιθήκισα.] The ape is often the emblem of flattery. Cf. Pind. *Pylh.* II. 132, καλὸς τοι πῖθων παρὰ παισίν· ὁ δὲ Ραδάμανθυσ... φρενῶν ἔλαχε καρπὸν... οὐδ' ἀπάταισι τέρπεται.

1291 ἡ χάραξ.] This was a proverb of those deceived in what they believed to be their prop or stay. Thus Cleon rested secure that Aristophanes would not, after once giving in, return to the attack, but was quite deceived in this hope. Cleon is the vine, Aristophanes the vine-prop. To trust in a reed, which breaks and pierces the hand of him

that leans on it, is a similar expression. Cf. 2 Kings xviii. 21.

1292—1449. Ξανθίας comes in smarting from blows, and tells how Philocleon bore him at the banquet; how he outdid all in tipsy revelry, and is laying about him with his staff. Philocleon soon enters, tolerably drunk, and with a flute-girl. His son follows, and tries to check him; but to little purpose, the father retorting on him some of his own instructions. A baker-woman demands compensation for spoiled loaves, a man assaulted threatens law-proceedings; but they only get mocked at, and absurdly put off with fables: till at last the son prepares to take his father indoors out of harm's way.

1292 χελώναι.] Cf. above, v. 429, δστρακόδερμα is given by the Scholiast as applied to animals protected by such shells.

1293 τέγουσ.] This correction (for MS. ἐμαῖς and στέγειν) is due to Bentley. The general sense of the passage and the following κατηρέψασθε κεράμω leave hardly any doubt that Aristophanes wrote τέγουσ.

1294 νουβυστικῶς.] νουὶ πεπληρωμένως. Schol. This curious compound occurs again in *Ecccl.* 441, γυναιῶν δ' εἶναι πράγμα' ἔφη νουβυστικῶν.

κεράμῳ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν.
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

ΧΟΡΟΣ

τί δ' ἔστιν, ὦ παῖ; παῖδα γὰρ, κἂν ἦ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
καὶ τῶν ξυνόντων πολὺ παροιμικώτατος;
καίτοι παρῆν Ἴππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
εὐθύς γὰρ ὡς ἐπέπλητο πολλῶν κάγαθῶν,
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα,
ὥσπερ καχρῶν ὀνίδιον εὐωχήμενον
κἄτυπτεν ἐμὲ νεανικῶς, παῖ παῖ καλῶν.
εἶτ' αὐτὸν ὡς εἶδ', ἤκασεν Λυσίστρατος
ἔοικας, ὦ πρεσβύτα, νεοπλούτῳ τρυγί

1295 **στέγειν.**] This is commonly used of water, 'to keep it out, or in,' to be water-proof or water-tight. Here it is of the cudgel-proof shell of the tortoise.

1297 **τί δ' ἔστιν, ὦ παῖ.**] Cf. *Thesm.* 532, **τί δ' ἔστιν, ὦ παῖ;** **παῖδα γὰρ σ' εἰκὸς καλεῖν, ἕως ἂν οὕτω τὰς γνάθους ψιλὰς ἔχῃς.**

1300 **παροιμικώτατος.**] In *Ach.* 981 **παροιμίας** is given by MSS. Some change that to **παροιμικός.** It is quite possible there were two forms.

1301 **Ἴππυλλος κ. τ. λ.**] Of three of these guests we know nothing. For Antiphon cf. above, v. 1270; for Lysistratus, v. 787, *Ach.* 855, *Eg.* 1265. There seem to have been several of the name of Phrynichus: a tragic poet, a comic poet, and an actor. For analogous forms to Thuphrastus (=Theophrastus) cf. *Eg.* 1103, *Θουφάνης*, 1267, *Θούμαντις*.

1303 **ὑβριστότατος.**] The regular

comparative and superlative of this word are confirmed by several examples. See L. and S. But Cobet, Meineke, and others adopt **ὑβριστατος.**

1305 **ἐνήλατ'.**] Some MSS. have **ἐνήλλατ'**: whence Meineke reads **ἐνήλλατ'**, Lenting **ἀνήλλατ'**. Certainly **ἐνάλλεσθαι** rather requires an object, and the imperfect tense suits with the other verbs. But it may be **ἐνήλατό (μοι)**, of the first insulting attack, followed by the imperfects, to describe the rest of his tipsy frolic.

1306 **ὥσπερ κ. τ. λ.**] Like a full-fed donkey he began to frisk. Bergler compares Xen. *Anab.* v. 8. 3, **εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρέως κόπον οὐκ ἐγγίνεσθαι.**

1307 **νεανικῶς.**] Cf. below, v. 1333, **νεαίας**; and above, note on v. 1204.

1309 **ἔοικας.**] Absurd and hardly intelligible comparisons: cf. those

κλητήρῳ τ' εἰς ἀχυρὸν ἀποδεδρακότι.
ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι
τὰ θρία τοῦ τρίβανος ἀποβεβληκότι,
Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ.
οἱ δ' ἀνεκρότησαν, πλὴν γε Θουφράστου μόνου
οὗτος δὲ διεμύλλαινεν ὡς δὴ δεξιός.
ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,
ἐπὶ τῷ κομῆς καὶ κομψὸς εἶναι προσποιεῖ,
καμφοδολιχῶν περὶ τὸν εὐ πράττοντ' αἰεῖ;
τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.
ἔπειτ' ἐπειδὴ μέθυεν, οἰκαδ' ἔρχεται
τύπτων ἅπαντας, ἦν τις αὐτῷ ξυντύχη.
ὀδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν.

of Bdelycleon at v. 1172. The compliments exchanged between Sarmantus and Messius in Horace (*Sat.* I. 5. 56) are somewhat similar.

νεοπλούτῳ τρυγί.] *Διδυμὸς φησιν* ὅτι ἀδιανόητα σκώπτει. Schol. And indeed it seems so. 'Solent recens ditati esse insolentes,' Bergler. Richter thinks it means 'one newly made rich,' but adds 'loquuntur bene poti.'

1310 **κλητήρῳ κ. τ. λ.**] *κλητήρι* is put where *δρυφ* should be (cf. above, v. 189); for the Scholiast gives a proverb *δνος εἰς ἀχυρον*. The ass that had made its way to the straw-yard would (probably) pick up a good feed there, and wax skittish. And 'bailliff' is put for 'ass' with reference to the dicast's employment.

1312 **τὰ θρία τ. τ. ἀ.**] 'That has lost the leaves of its cloak,' *i. e.* its leaf-like covering, or its wings. Lysistratus (a poor man) is reproached with his threadbare cloak, and compared to a locust which has cast or lost its wings. The outer wings

of locusts are sufficiently leaf-like to make *θρία τ. τ.* intelligible, though of course the simile is meant to be ridiculous.

1313 **Σθενέλῳ.**] Sthenelus was a tragic actor, who from his poverty had to sell all his stage dress and furniture. Schol.

1315 **διεμύλλαινεν.**] *ὑπερφηφάνως* τὰ χεῖλη διέστρεφεν ὡς χλευάζων καὶ μὴ ἡσθεῖς τῷ λελεγμένῳ. Schol.

δεξιός.] As if such rude common jests were beneath him.

1318 **καμφοδολιχῶν.**] Cf. *Νυθ.* 451, *ματτυλολιχός*, for the termination of this compound. It must mean 'playing the fool to amuse, and so earning a dinner,' 'punster and parasite.'

1319 **περιύβριζεν.**] L. and S. give only the sense 'to insult exceedingly,' but both here and in *Thesm.* 535, *τοιαῦτα περιυβρίζειν ἡμᾶς ἀπάσας*, it perhaps means 'to insult all round.'

1321 **οὐδὲν εἰκότας.**] Of which we have specimens 1309—10.

ΦΙΛΟΚΛΕΩΝ

ἄνεχε, πάρεχε
κλαύσεται τις τῶν ὕπισθεν
ἐπακολουθουντων ἐμοι
οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
ὦ ποιηροί, ταυτηὶ τῇ
δαδι φρυκτοὺς σκευάσω.

1330

ΚΑΤΗΓΟΡΟΣ

ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην
ἡμῶν ἅπασι, κεῖ σφόδρ' εἰ νεανίας.
ἀθροοὶ γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙΛΟΚΛΕΩΝ

ἰὴ ἱεῦ, καλούμενοι.
ἀρχαῖά γ' ὑμῶν ἀρά γ' ἴσθ'
ὡς οὐδ' ἀκούων ἀνέχομαι
δικῶν; ἰαιβοὶ αἰβοὶ.
τάδε μ' ἀρέσκει· βάλλε κημούς.
οὐκ ἄπει σύ; . . . ποῦ 'στιν

1335

1340

1326 ἄνεχε, πάρεχε.] Cf. *An.* 1720, ἀναγε, δίεχε, πάραγε, πάρεχε. In *Eur. Troad.* 308, ἀνεχε, πάρεχε is said by Cassandra, and in *Eur. Cycl.* 202, ἀνεχε, πάρεχε by Silenus. Plainly it is an exclamation of excitement and of drunkenness; 'stop there! make way!' Philocleon is making tipsy demonstrations to those who are following him to get redress for insults. And for *πάρεχε* cf. note above on v. 949.

1329 οἶον.] Cf. *Eq.* 367, οἶον σε δῆσω 'ν τῷ ξύλῳ.

1331 φρυκτοῦς.] οἱ φρυκτοὶ or τὰ φρυκτὰ were specially small fish for frying. The Scholiast says ὡς ἔχθρδια πεφρυγμένα φρυκτοῦς σκευάσω ὀπτήσας.

1332 ἦ μὴν κ.τ.λ.] These lines should be given to one of those following Philocleon, as Bergk and Lenting suggest. Bdelycleon, to whom they were given, should not

come in till v. 1363: nor have they much force in the mouth of the chorus, who have been on the stage while Philocleon has been feasting.

1333 νεανίας.] 'Insolent.' Cf. above, v. 1307.

1335—9. Philocleon scorns the idea of a summons, and cannot bear even the word.

1336 ἀρχαῖά γ' ὑμῶν.] 'tis out of date—your plan.

1339 τάδε.] 'this,' viz. the life I now lead, one of mirth and jollity.

1340 οὐκ ἄπει σύ.] βάλλε ἐς κόρακας τὰ δικαστικά σκεῆθ. Schol.

1340 οὐκ ἄπει σύ.] Addressed to the departing κατήγορος. Meineke in his notes proposes ἀποίσεις: the MSS. have ἀπεισι. After ἀπει σὺ something is wanted to complete the line. Meineke reads ποῦ 'στιν ἡμῶν. Dindorf in his notes ποῦ 'στι, ποῦ 'στιν, which may be acquiesced in.

ἡλιαστής; ἐκποδῶν.
ἀνάβαινε δεῦρο χρυσομηλολόνητον,
τῇ χειρὶ τουδί λαβομένη τοῦ σχοινίου.
ἔχον φυλάττου δ', ὡς σαπρὸν τὸ σχοινίου·
ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.
ὄρᾳς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην
μέλλουσαν ἤδη λεισβιεῖν τοὺς ξυμπότας·
ὦν οὐνεκ' ἀπόδος τῷ πέει τῷδι χάριν.
ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἶδ' ὅτι,
ἀλλ' ἐξαπατήσεις κἀγχανεῖ τούτῳ μέγα·
πολλοὺς γὰρ ἤδη χᾶτέροις αὐτ' εἰργάσω.
εἰάν γένη δὲ μὴ κακὴ νυνὶ γυνή,
ἐγὼ σ', ἐπειδὴν οὐμός υἱὸς ἀποθάνη,
λυσάμενος ἔξω παλλακὴν, ὦ χοιρίον.
νῦν δ' οὐ κρατῶ γὼ τῶν ἐμαυτοῦ χρημάτων.
νέος γὰρ εἰμι καὶ φυλάττομαι σφόδρα.
τὸ γὰρ νῖδιον τηρεῖ με, κᾶστι δύσκολον
κᾶλλως κυμνοπριστοκαρδαμὸγλυφον.
ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.
πατὴρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.
ὀδὶ δὲ καυτός· ἐπὶ σὲ κᾶμ' ἔοικε θεῖν.

1345

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Meineke: but it is questionable whether such change is needed. The pronoun is naturally enough expressed 'but at present I am not master myself of my own property.'

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ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετὰς
λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΔΕΛΤΚΛΕΩΝ

ὦ οὔτος οὔτος, τυφεδανὲ καὶ χοιρόθλιψ,
ποθεῖν ἐρᾶν τ' ἔοικας ὠραίας σοροῦ. 1365
οὐ τοι καταπρόϊξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

ΦΙΛΟΚΛΕΩΝ

ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.

ΒΔΕΛΤΚΛΕΩΝ

οὐ δευὰ τωθάζεις σε, τὴν αὐλητρίδα
τῶν ξυμποτῶν κλέψαντα;

1361—2 *deutás laboús*. The girl is to take the torch, that the old man may make his absurd assertions, vv. 1371—7.

1363 *oíws*.] Better, as following νεανικῶς, than *oíws* of MSS. R. V. πρὸ τῶν μ.] It appears to have been the custom for those already initiated to frighten those who were preparing to be so. Schol. 'When I was simple and ignorant, my son played on my fears and made a fool of me: now that I am grown wiser, I will pay him in kind.' I was, as it were, a child and minor then: now I am come of age.

1364 *τυφεδανέ*.] The Scholiast explains this as equivalent to *τυφογέρων*, a word used twice by Aristophanes (*Nub.* 908, *Lys.* 335), with a possible play on the similarity in sound to *τυμβογέρων*. But the Scholiast's further comment *ἀξίως γετύφθαι* is curious. The word cannot surely have anything to do with *τύπτειν*. Richter suggests that the Scholiast wrote *ἀξίως τεθύφθαι*: but, though that suits the context here, *τυφεδανός* cannot be connected with *θάπτω*. Might not *τυφεδανός* mean 'inflamed with passion, or love, amorous'? Compare *Lys.* 221, *ὄπως*

ἀν ἀνὴρ ἐπιτυφῆ μάλιστά μου: and Plat. *Phaedr.* 230 A, *θήριον τυφάνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθυμμένον*. The opposite is denoted by *ἀτυφος*, *ἀτυφία*, 'modest, modesty.' See Thompson's note on the passage in the *Phaedrus*. This sense of *τυφεδανός* suits the context far better than that given by L. and S., 'smoky-witted, a dullard.' And indeed *τυφογέρων* may as well mean 'puffed up, excited, inflamed,' as 'stupified, dull.'

1365 *ὠραίας σοροῦ*.] By surprise for *ὠραίας κόρης*: but also with the sense of 'an early bier.' Cf. *Lys.* 601, *σὺ δὲ δὴ τί μαθῶν οὐκ ἀποθνήσκεις;...σορὸν ὠήσει*.

1367 *ὡς ἡδέως φάγοις ἂν*.] He tells his son that no doubt he would like to sue and punish his father, a suit would be a sweet morsel to him. Bdelycleon is now twitted as *φιλόδικος*, Philocleon is *μισόδικος*. For description of pleasures as eatables cf. above, v. 511, and *Eg.* 706, *φέρε τί δῶ σοι καταφαγεῖν; ἐπὶ τῷ φάγοις ἤδιστ' ἂν; ἐπὶ βαλαντιῶ;* Also we have a fragment of the *Cerytades* (Fr. 92), *καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα, εἰς ὄξος ἐμβαπτόμενος ἢ ξηροῦς ἄλας;*

ΦΙΛΟΚΛΕΩΝ

ποῖαν αὐλητρίδα;

τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών; 1370

ΒΔΕΛΤΚΛΕΩΝ

νὴ τὸν Δί', αὐτὴ ποῦ 'στὶ σοί γ' ἡ Δαρδανίς.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.

ΒΔΕΛΤΚΛΕΩΝ

δᾶς ἦδε;

ΦΙΛΟΚΛΕΩΝ

δᾶς δῆτ'. οὐχ ὄρᾶς ἐστνυμένην;

ΒΔΕΛΤΚΛΕΩΝ

τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ;

ΦΙΛΟΚΛΕΩΝ

ἡ πίττα δήπου καομένης ἐξέρχεται. 1375

ΒΔΕΛΤΚΛΕΩΝ

ὁ δ' ὄπισθεν οὐχὶ πρωκτός ἐστιν οὔτοσί;

ΦΙΛΟΚΛΕΩΝ

ὄξος μὲν οὖν τῆς δαδὸς οὔτος ἐξέχει.

ΒΔΕΛΤΚΛΕΩΝ

τί λέγεις σύ; ποῖος ὄξος; οὐκ εἶ δεῦρο σύ;

ΦΙΛΟΚΛΕΩΝ

ᾄ ᾄ, τί μέλλεις δρᾶν;

1370 ἀπὸ τύμβου πεσών.] This is a variation on *Nub.* 1273, *τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών*; where the fall ἀπ' ὄνου is meant to suggest a fall ἀπὸ νοῦ, 'from the wits, mind, sense.' ἀπὸ τύμβου here seems put for the same. Philocleon is making out himself to be young, his son an old *τυμβογέρων*, everything being now reversed. But the phrase is very curious, 'fallen from a tomb.' The general meaning is 'Why have you come out of your grave (in which you ought to be) to talk such rub-

bish?' He ridicules the idea of its being a flute-player, and would fain persuade his son that his eyes deceive him. In the Jacobite song 'Hame came our gudeman at een' the wife says to her lord, 'Ye're an auld doited carle, and unco blind ye be,' when trying to make him believe that the horse, plume, and sword of the concealed cavalier are a milch-cow, hen, and parritch-stick.

1371 *Δαρδανίς*.] Phrygia was noted for its flute-players.

ΒΔΕΛΤΚΛΕΩΝ

ἄγειν ταύτην λαβῶν

ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρᾶν.

1380

ΦΙΛΟΚΛΕΩΝ

ἄκουσόν νυν ἐμοῦ.

ἽΟλυμπίασιν ἠνίκ' ἐθεώρουν ἐγὼ,
Ἐφουδίων ἐμαχέσατ' Ἀσκώνδα καλῶς,
ἤδη γέρων ἄν' εἶτα τῇ πυγμαῇ θεῶν
ὁ πρῶτον κατέβαλε τὸν νεώτερον.
πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια.

1385

ΒΔΕΛΤΚΛΕΩΝ

νῆ τὸν Δί' ἐξέμαθές γε τὴν Ὀλυμπίαν.

ΑΡΤΟΠΩΛΙΣ

ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
ὁδὶ γὰρ ἀνὴρ ἔστιν ὅς μ' ἀπώλεσεν
τῇ δαδί παιῶν, καξέβαλεν ἐντευθενὶ
ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.

1390

ΒΔΕΛΤΚΛΕΩΝ

ὄρᾳς ἂ δέδρακας; πράγματ' αὐ δεῖ καὶ δίκας
ἔχειν διὰ τὸν σὸν οἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ', ἐπεὶ

1382 ἽΟλυμπίασιν κ.τ.λ.] He begins to put in practice his son's precepts on polite conversation. Cf. above, v. 1190.

1388—91. The baker-woman comes in to recover compensation for her lost loaves.

1390 ἐντευθενὶ.] Perhaps she points to her basket.

1391 ἄρτους δέκ' ὀβολῶν.] 'ten loaves worth as many obols:' or 'loaves—ten obols' worth,' the number of loaves being left indefinite. Dobree's and Cobet's τεττάρων would make this last rendering necessary,

though indeed it may be so taken even with the common text.

κάπιθήκην τέτταρας.] 'And four given in:' ἐπιθήκη is explained as 'additamentum, superpondium.' It seems a large proportional addition, a liberal 'baker's ten.' But ἐπ. τεττάρων, 'a further lot worth four,' after δ. δ. δ. is a clumsy way of expressing fourteen obols' worth.

1392 πράγματ' αὐ.] Again they will have trouble, lawsuits, &c., from which Bdelycleon hoped he had set them both free.

λόγοι διαλλάξουσιν αὐτὰ δεξιόι
ὥστ' οἶδ' ὅτι τὰυτὴ διαλλαχθήσομαι.

1395

ΑΡΤΟΠΩΛΙΣ

οὐ τοι μὰ τὸ θεῶ καταπροῖξει Μυρτίας
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
οὕτω διαφθείρας ἐμοῦ τὰ φορτία.

ΦΙΛΟΚΛΕΩΝ

ἄκουσον, ὦ γύναι· λογον σοι βούλομαι
λέξει χαρίεντα.

ΑΡΤΟΠΩΛΙΣ

μὰ Δια μὴ μοί γ', ὦ μέλε.

1400

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον ἀπὸ δείπνου βαδίζουθ' ἔσπερας
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
κάπειτ' ἐκεῖνος εἶπεν, ὦ κύων κύων,
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
πυροῦς πρίαμο, σωφρονεῖν ἂν μοι δοκοῖς.

1405

ΑΡΤΟΠΩΛΙΣ

καὶ καταγελαῖς μου; προσκαλοῦμαί σ' ὅστις εἶ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.

1394 λόγοι κ.τ.λ.] Cf. above, 1258.

1396 μὰ τὸ θεῶ.] An oath much used by women; and therefore of most frequent occurrence in the *Lysistrata*, *Thesmophoriazusa*, *Ecclesiastus*: e.g. *Lys.* 51, 112, 148, *Thesm.* 383, 566, *Ecc.* 155, 156, 158.

1399. He begins upon fables: cf. above, v. 1260.

1404 ὑλάκτει.] Note the ὕ long in an augmented tense: whereas at v. 904 ἀγαθὸς γ' ὑλακτεῖν begins a verse; the υ is therefore short.

1405 πυροῦς.] To make bread with, and so repair the loss of her loaves. Schol. Such will be the

force of πυροῦς in the intended application of the story. In the story itself it is not quite clear whether the κύων is a literal one or not. The μεθύση does not suit the animal: but the tale is of course intentionally absurd.

1406 καὶ κατεγελαῖς.] 'Do you also (or even) laugh at me?' do you add insult to injury? Cf. *Eq.* 274, καὶ κέκραγας.

1407 ἀγορανόμους.] Cf. *Ach.* 723. τοὺς ἐπισκοποῦντας τὰ τῆς πόλεως ἄνια καὶ διοικούντας αὐτὰ. Schol.

1408 Χαιρεφῶντα.] One of the pale scholars of Socrates in the *Clouds*. Cf. *Nub.* 103, 504, τοὺς ἄκρι-

ΦΙΛΟΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δοξῶ λέγειν.
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
 ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

1410

ΑΡΤΟΠΩΛΙΣ

ἄληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δὴ μοι, Χαιρεφῶν,
 γυναικὶ κλητεύειν ἔοικας θαψίνῃ,
 Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου,

ΒΑΕΛΤΚΛΕΩΝ

ὀδί τις ἕτερος, ὡς ἔοικεν, ἔρχεται
 καλούμενός σε· τὸν γέ τοι κλητῆρ' ἔχει.

1415

ΚΑΤΗΓΟΡΟΣ

οἴμοι κακοδαίμων. προσκαλοῦμαί σ', ὦ γέρον,
 ὕβρεως.

ὠντας...λέγει, and ΣΩ. οὐδὲν δια-
 σεις Χαιρεφῶντος τὴν φύσιν. ΣΤ.
 οἴμοι κακοδαίμων, ἡμιθῆς γενήσομαι.

1409—12. Lasus and Simonides
 were rivals, and had a contest.
 Lasus said he cared little for his
 opponent: nor do I care for your
 summons and lawsuit. This is
 apparently the application, if it has
 any. Lasus of Hermione was an
 early writer on music, and origina-
 tor of the Dithyrambic contest.
 Simonides, the lyric poet of Ceos,
 is well known.

1411 ὀλίγον μοι μέλει.] τοῦ Σι-
 μονίδου δηλονότι. Schol.

1412 ἀληθές οὗτος.] Cf. *Eg.* 89.

1413 κλητεύειν.] Meineke follows
 Dobree in reading κλητεύειν. Chae-
 rephon would then be compared to
 a sallow woman: cf. note on v. 1408.
 But προσποδῶν, in the next line, does
 not suit so well with this as with
 κλητεύειν.

θαψίνῃ.] Cf. Theocr. *Id.* II.
 88, καὶ μεν χρῶς μὲν δμοῖος ἐγίνε-
 το πολλάκι θάψιν. One Scholiast
 thinks there is an allusion to θά-
 πτειν.

1414 Ἴνοι, κ.τ.λ.] Ino threw
 herself from a rock, and was (the
 Scholiast says) ὠχρὰ ὑπὸ τῆς κακο-
 παθείας. How Ino in Euripides'
 play was κρεμαμένη πρὸς ποδῶν is not
 clear: but προσποδῶν, an alteration
 of Hermann's, accepted by some
 editors, does not make such un-
 doubted good sense as to be un-
 hesitatingly taken: 'attending on
 the hanging Ino of Euripides.' κρ.
 ἐκ ποδῶν (or κρ.) must refer ap-
 parently to Ino when about to
 throw herself over. Euripides (*Med.*
 1288) describes her as ἀκτῆς ὑπερ-
 τεύουσα ποντίας πόδα, and in the
 play of *Ino* there may have been
 some phrase justifying κρ. ἐκ ποδῶν
 here. That the *Ino* was a play full
 of distress, tears, &c. we may infer
 from *Ach.* 434, where Ino's and
 Thyestes' rags have between them
 those of Telephus.

1417 οἴμοι κακοδαίμων.] Holden
 gives this to Bdelycleon. But after
 an assault (ὕβριν) the plaintiff might
 well say the words. See the be-
 haviour of the old man described at
 v. 1322.

ΒΑΕΛΤΚΛΕΩΝ

ὕβρεως; μὴ, μὴ καλέσης πρὸς τῶν θεῶν.
 ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,
 ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι.

1420

ΦΙΛΟΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
 ἐκῶν ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
 ἀλλ' ἔλθε δευρὶ πρότερον, ἐπιτρέπεις ἐμοί,
 ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
 εἶναι φίλον τὸ λοιπὸν, ἢ σὺ μοι φράσεις;

1425

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
 καὶ πως κατέαγγε τῆς κεφαλῆς μέγα σφόδρα·
 ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
 κάπτειτ' ἐπιστάς εἶπ' ἀνὴρ αὐτῷ φίλος·
 ἔρδοι τις ἦν ἕκαστος εἰδείῃ τέχνην.
 οὕτω δὲ καὶ σὺ παράτρεχ' ἐς τὰ Πιπτάλου.

1430

ΒΑΕΛΤΚΛΕΩΝ

ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.

1420 προσείσομαι.] Better thus
 than separately, πρὸς εἰσομοί, as Din-
 dorf's earlier editions have it.
 Richter compares Soph. *Oed. Tyr.*
 232, τὸ γὰρ κέρδος τελῶ ἴγῳ, χη
 χάρις προσκείσεται.

1421—26. Philocleon gets the
 man to come and listen quietly in
 hopes of compensation, and then
 puts him off with a Sybaritic fable:
 following in this to the letter his
 son's precept at v. 1260.

1423 ἐπιτρέπεις ἐμοί ὅ τι χρή.]
 'Do you leave it to me (to name)
 what sum I am to pay you and be
 friends, or will you name it?'

1428 κατ. τῆς κεφαλῆς.] Cf.
Ach. 1180, and *Rac.* 71, ξυετρίβη
 τῆς κεφαλῆς.

1430—31. He got no pity, but
 a proverb. 'Quam quisque norit
 artem, in hac se exerceat.' Cic.
Tusc. I. 18.

1432 οὕτω δὲ κ.τ.λ.] And so
 you, as you will get no pity, had
 better get a plaster for your head.
 Meineke, following Hamaker, places
 this line after v. 1440.

ἐς τὰ Πιπτάλου.] Cf. *Ach.* 1222,
 which Elmsley would reduce to
 exact correspondence with this
 phrase; unnecessarily.

ΚΑΤΗΓΟΡΟΣ

ἀλλ' οὖν σὺ μέμνησ' αὐτος ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

ἄκουε, μὴ φεῦγ' ἐν Συβάρει γυνή ποτε
κατέαξ' ἔχινον.

1435

ΚΑΤΗΓΟΡΟΣ

ταῦτ' ἐγὼ μαρτύρομαι.

ΦΙΛΟΚΛΕΩΝ.

οὐχίνος οὖν ἔχων τιw' ἐπεμαρτύρατο·
εἶθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἔασας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

1440

ΚΑΤΗΓΟΡΟΣ

ὑβρίζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.

ΒΔΕΛΥΚΛΕΩΝ.

οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθὶ μενεῖς,
ἀλλ' ἀράμενος ἐγὼ σε

ΦΙΛΟΚΛΕΩΝ.

τί ποιεῖς;

ΒΔΕΛΥΚΛΕΩΝ.

ὅ τι ποιῶ;

εἶσω φέρω σ' ἐντεῦθεν· εἰ δὲ μὴ, τάχα
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

1445

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον οἱ Δελφοὶ ποτ'

1434 ἀλλ' οὖν.] Addressed to the κλητήρ.

1436 ἔχινον.] The Scholiast tells us this word meant at Athens a vessel for holding depositions of witnesses. It is not likely that here it means more than 'a pot, pitcher,' or the like.

1437 ἐπεμαρτύρατο.] Philocleon continues his story, but neatly adopts the other's word.

1438 τὰν κόραν.] δωρίζει ἐπίτηδες. Schol. The Sybaritic woman would use some such dialect: and the oath was specially a Sicilian one.

1443 ἐγὼ σε.] ἐγωγε Brunck. οἶσω σε vulg. εἶσω σε Reisig, Richter.

1446 Αἴσωπον κ.τ.λ.] The Delphians were going to throw Aesop down from a rock for his

ΒΔΕΛΥΚΛΕΩΝ

ὄλιγον μοι μέλει.

ΦΙΛΟΚΛΕΩΝ

φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ·
ὁ δ' ἔλεξεν αὐτοῖς ὡς ὁ κάθαρός ποτε

ΒΔΕΛΥΚΛΕΩΝ

οἴμ' ὡς ἀπολεῖ σ' αὐτοῖσι τοῖσι καθαρίοις.

ΧΟΡΟΣ

ζηλῶ γε τῆς εὐτυχίας
τὸν πρέσβυν, οἱ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς·
ἕτερα δὲ νῦν ἀντιμαθῶν
ἢ μέγα τι μεταπεσεῖται
ἐπὶ τὸ τρυφῶν καὶ μαλακόν.

1450

1455

supposed theft, when he told them the fable of the beetle. How it saved him does not appear, nor how Philocleon meant to apply it here, for his fabling is cut short. This fable is again spoken of in *Pac.* 129.

1449 ἀπολεῖ σ'.] 'He (this plaintiff) will ruin you, you and your beetles.' The MSS. have ἀπολεῖς: whence the above text may be inferred. 'Your tale of a beetle will not save you though it saved Aesop.' It is perhaps more usual to omit the definite article in this use of αὐτοῖς, but cf. above, v. 170, τὸν ὄνον ἄγων αὐτοῖσι τοῖς καθηλοῖσι. The other readings of the editions ἀπόλοι', ἀπολώ σ' are further from the MSS. And the son did not want to destroy, but to save, his father. Richter suggests ἀπολεῖς μ', 'you will ruin me.' But this would require as a continuation 'with your beetles,' not 'beetles and all.' Meineke's τοῖς σοῖς for τοῖσι is unnecessary, if it is to avoid the def. art. with καθαρίοις: if it be thought that τοῖσι crept in wrongly because of αὐτοῖσι preceding, then we might

as well fill it up αὐτοῖσι καθηροῖσι ὄδε, to gain a subject to ἀπολεῖ.

1450—1473. The chorus, having now quite changed their views (compare the conduct of the chorus in the *Acharnians*, *Clouds*, and *Peace*), praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result. The song is antistrophic: vv. 1450—1461=1462—1473. The metre of most of the lines is a monometer iambic followed by a choriambus; but the last lines of strophe and antistrophe have a cretic in place of a choriambus. The reading and metre of v. 1454 are uncertain.

1452 ξηρῶν.] The old man certainly was well moistened by liquor now.

1454 μεταπεσεῖται.] This reading is fairly satisfactory both for sense and metre. The MSS. vary much. Dobree proposed ἀντιμαθῶν ἦθη μεταπ. The line seems to be a sort of Anacreontic. It should correspond to v. 1466. Strophe and antistrophe seem thus to be broken up into two parts of five and seven lines.

τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.
τὸ γὰρ ἀποστῆναι χαλεπὸν
φύσεος, ἢν ἔχοι τις αἰεί.
καίτοι πολλοὶ ταῦτ' ἔπαθον
ξυνόντες γνώμαις ἐτέρων
1460 μετεβάλλοντο τοὺς τρόπους.
πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ
καὶ τοῖσιν εὖ φρονούσιν
τυχῶν ἄπεισιν διὰ τὴν
φιλοπατρίαν καὶ σοφίαν
1465 ὁ παῖς ὁ Φιλοκλέωνος.
οὐδενὶ γὰρ οὕτως ἀγανῶ
ξυνηγεμόμην, οὐδὲ τρόποις
ἐπεμάνην, οὐδ' ἐξεχύθην.
τί γὰρ ἐκεῖνος ἀντιλέγων
1470 οὐ κρείττων ἦν βουλόμενος
τὸν φύσαντα σεμνοτέρους
κατακοσμήσαι πράγμασι;

ΞΑΝΘΙΑΣ

νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα

1456 *τάχα δ' ἂν.*] Perhaps he may not complete the change: nature is difficult to overcome, 'expellas furca, tamen usque recurret.' Hor.

1462 *παρ' ἐμοί.*] 'With me,' in my estimation, in my mind. Passages constantly occur where we should in English say 'from' rather than 'with;' but of course the strict meaning of *παρὰ* with dative is 'with.'

1469 *ἐπεμάνην.*] Cf. above, v. 744. *πράγμαθ' οἷς τὸτ' ἐπεμαίνετο. ἐξεχύθην.*] No exact Greek parallel is quoted. 'Effundi,' effuse laetari in Latin is common. Colloquially we use 'to gush, gushing.'

1473 *κατακοσμήσαι.*] Meineke's *κατακομῆσαι* (to suit with *μετεβάλλοντο* in v. 1461, which seems right, as no reason can be given for the imperfect tense *μετεβάλλοντο*) is very

doubtful. The word *κατακομῆσαι* is given by L. and S. intransitive, 'to wear long hair.' But *κατακομῆσαι σ. π.*, 'to plume himself on grander things,' is not very good: *τὸν φύσαντα* is more naturally the object than the subject of the verb. And *κατακοσμήσαι* is satisfactory in sense: nor is it certain that the first part of such a line might not consist of anapaest and spondee. For the general meaning compare *Nub.* 515, *νεωτέρους τὴν φύσιν αὐτοῦ πράγμασιν χρωτίζετα.* A various reading *κατακηλῆσαι*, 'to charm,' is proposed by one Scholiast.

1474—1537. Xanthias enters with an account of the wonderful pranks his master is now playing. He is gone mad upon dancing. Philocleon follows, and begins his wild measures, challenging all the world of tragic dancers. The challenge is

δαίμων τις ἐσκεκύκληκεν ἐς τὴν οἰκίαν.
1475 ὁ γὰρ γέρων ὡς ἐπὶε διὰ πολλοῦ χρόνου
ἤκουσέ τ' αὐλοῦ, περιχαρῆς τῷ πράγματι
ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
τάρχαί' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο
1480 καὶ τοὺς τραγῳδοὺς φησὶν ἀποδείξειν κρόνους
τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

ΦΙΛΟΚΛΕΩΝ

τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑΝΘΙΑΣ

τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙΛΟΚΛΕΩΝ

κλῆθρα χαλάσθω τάδε. καὶ δὴ γὰρ
1485 σχήματος ἀρχῆ

taken up by three sons of Carcinus successively, who come on and dance, their name being made the subject of various punning allusions. Philocleon joins them, and the chorus, after a brief song, depart escorted by the dancers, and probably dancing off the stage themselves. This 'ballet' was quite a novelty: introduced to make as strong a contrast as possible between Philocleon's present habits and his former judicial life. At the same time a travesty of certain tragic dancing was probably intended.

1475 *ἐσκεκύκληκεν.*] Properly *ἐσκυκλέειν* is the opposite of *ἐκκυκλέειν*: to bring in by means of the machine called *ἐκκύκλημα*. Thus in *Thesm.* 265 the man who had been wheeled out says, *εἰσω τις ὡς τάχιστα μ' ἐσκυκλήσάτω.* A word of rather tragic sound is chosen, as a fit prelude to Philocleon's heroics.

1476 *διὰ πολλοῦ χρόνου.*] Wrongly translated in the Latin version 'diu multumque,' and by Mitchell, 'had given long time to his cups.' It means 'after a long time:' i. e. after long abstinence from such drinking, for his habits had

been *ξηροί* (v. 1452). Cf. *Plut.* 1045, *διὰ πολλοῦ χρόνου ἐσρακέειν*, and above at v. 1252, *ἵνα μεθυσθῶμεν διὰ χρόνον*, cf. *Pac.* 570, 710. Florens remarks 'videtur facilius inebriari qui contra morem bibunt.'

1479 *τάρχαί' ἐκεῖν'.*] As an old man his dances would be old-fashioned: those in use with Thespis. But this does not prevent him from charging others with being *κρόνοι*, for which word cf. *Nub.* 398, 929. No other Thespis than the well-known founder of tragedy need be supposed.

1481 *διορχησάμενος.*] So MSS. R. V. vulg. *διορχησόμενος*. Either may be satisfactorily rendered: the aorist by 'he will prove them fools by dancing a match with them;' the future by 'he will prove them fools, for he means to dance, &c.' For the sense of *διὰ* in the compound compare *διαπίνειν*, to which there is allusion in *Ach.* 751, *διαπενῶμεν*.

1482. *τίς κ.τ.λ.*] Tragic style: and below *κλῆθρα χαλάσθω* is illustrated from Eur. *Hipp.* *χαλάτε κλῆθρα, πρόσπολοι, πνυλωμάτων*, and *Hel.* 1196, *ἱρή. Τισυρ.* 1304.

ΞΑΝΘΙΑΣ
 υἄλλον δέ γ' ἴσως μανίας ἀρχή.
 ΦΙΛΟΚΛΕΩΝ
 πλευρὰν λυγίσαντος ὑπὸ ῥώμης,
 οἶον μυκτῆρ μυκᾶται καὶ
 σφόνδυλος ἀχεί.

ΞΑΝΘΙΑΣ
 πῖθ' ἑλλέβορον.
 ΦΙΛΟΚΛΕΩΝ.
 πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ,
 ΞΑΝΘΙΑΣ
 τάχα βαλλήσεις.

ΦΙΛΟΚΛΕΩΝ
 σκέλος οὐράνιον γ' ἐκλακτίζων.
 πρωκτὸς χάσκει.

ΞΑΝΘΙΑΣ
 κατὰ σαντὸν ὄρα.

1487 λυγίσαντος.] Cf. Theocr. *Id.* I. 96, τὸ θῆν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγιεῖν; where it is of one wrestler bending down by force and so throwing the other. Here the dance is said to bend or twist the side. 'The twisted side the forceful motion owns; Lows the wide nostril, and the back-bone groans.' Mitchell.

1489 πῖθ' ἑλλέβορον.] The common cure for madness. Philocleon continues his speech, regardless of Xanthias' interruptions.

1490 πτήσσει Φρύνιχος.] The old commentators seem in the wrong to take πτήσσει here of fear. Whether this Phrynichus be the well-known tragic poet, as is probable enough (for the old man uses the measures of Thespis (v. 1479), and so, naturally enough, those of Phrynichus), or a dancer of the name, it is plain that there was some dance called Phrynichian (v. 1524), in which the leg was kicked out. This

fling the old man begins to execute, and describes himself as 'Phrynichus throwing out his leg heaven-high,' to the imminent danger of Xanthias, who interpolates τάχα βαλλήσεις. This throwing out the leg is compared to the stroke of a cock when fighting. But πτήσσει need not be discarded for πλήσσει, as Bentley and Porson wished; πτήσσει means 'crouches, gathers himself up,' in act to spring. Cf. Eur. *Andr.* 753, for πτήξαντες of such crouching: ὄρα δὲ μὴ νῦν εἰς ἐρημίαν ὁδοῦ πτήξαντες οἶδε πρὸς βίαν ἀγασί με. But Dindorf's note is 'fingitur trepidare Phrynichus, quippe victus a meliore saltatore, Philocleone.' Of course there are abundant examples to illustrate πτήσσει used of a bird crouching in fear; but I do not see that this interpretation makes good sense in connexion with v. 1492 compared with v. 1524.

1493 κατὰ σαντὸν ὄρα.] 'Do look where you're going.'

ΦΙΛΟΚΛΕΩΝ
 νῦν γὰρ ἐν ἄρθροισ τοῖς ἡμετέροις
 στρέφεται χαλαρὰ κοτυληδών.
 οὐκ εὖ;

ΒΑΕΛΤΚΛΕΩΝ
 μὰ Δι' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.

ΦΙΛΟΚΛΕΩΝ
 φέρε νυν ἀνείπω κἀνταγωνιστὰς καλῶ.
 εἴ τις τραγωδὸς φησιν ὀρχεῖσθαι καλῶς,
 ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.
 φησὶν τις, ἢ οὐδεὶς;

ΒΑΕΛΤΚΛΕΩΝ
 εἰς γ' ἐκεινοσὶ μόνος.
 1500

ΦΙΛΟΚΛΕΩΝ
 τις ὁ κακοδαίμων ἐστίν;

ΒΑΕΛΤΚΛΕΩΝ
 υἱὸς Καρκίνου
 ὁ μέσατος.

ΦΙΛΟΚΛΕΩΝ
 ἀλλ' οὗτός γε καταποθήσεται.
 ἀπολω γὰρ αὐτὸν ἐμμελεία κονδύλου.

1495 κοτυληδών.] τὸ δὲ ἐν ᾧ
 στρέφεται ὀμνρὸς, κοτυληδών. Aristot.

1496 οὐκ εὖ;] This is Dobree's
 arrangement: better than the com-
 mon one.

1498-9 εἴ τις κ.τ.λ.] Con-
 trast with this εἴ τις θύρασιν ἡλιασθῆς,
 εἰσίτω, v. 891.

1501 Καρκίνου.] He had three
 (some say four) sons: their names
 are rather variously given; cf. *Nub.*
 1263. They were dancers; but one
 of them wrote tragedy. They are
 ridiculed in *Pac.* 781-9, ἔργων
 οἰκογενεῖς γυλαύχνας ὀρχηστὰς να-
 νοφνεῖς, σφυράδων ἀποκρίσματα, μη-
 χανοδίφας.

1502 ὁ μέσατος.] This implies

that there were but three: though
 the Scholiast on this passage asserts
 there were four: three dancers, one,
 Xenocles, a poet. But plainly the
 poet was one of the dancers, v. 1511:
 so that we may content ourselves
 with three, Xenocles, Xenotimus,
 and Xenarchus. The other names,
 Demotimus and Xenoclitus, perhaps
 are in some way mistakes for Xeno-
 timus and Xenocles.

1503 ἐμμελεία κονδύλου.] ἐμμέ-
 λεια τραγικὴ ὀρχησις. Schol. But
 destroying him in the 'knuckle mea-
 sure' also means correcting him with
 blows. Cf. *Eq.* 1236, κονδύλου
 ἡρμωτόμην.

εν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'.

ΒΔΕΛΤΚΛΕΩΝ

ἕτερος τραφῆδὸς Καρκινίτης ἔρχεται,
ἀδελφὸς αὐτοῦ.

1505

ΦΙΛΟΚΛΕΩΝ

ἢ Δί' ὠψώνηκ' ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίους.
προσέρχεται γὰρ ἕτερος αὐ τῶν Καρκίνου.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἦν τὸ προσέρπον; ὄξις, ἢ φάλαγξ;

ΒΔΕΛΤΚΛΕΩΝ

ὁ πιννοτήρης οὗτός ἐστι τοῦ γένους,
ὁ σμικρότατος, ὃς τὴν τραγῳδίαν ποιεῖ.

1510

ΦΙΛΟΚΛΕΩΝ

ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας
ὅσον τὸ πλήθος κατέπεσεν τῶν ὀρχιδίων.
ἀτὰρ καταβατέον γ' ἐπ' αὐτοὺς μ', ὠψυρέ'
ἄλμην κύκα τούτοιςιν, ἦν ἐγὼ κρατῶ.

1515

1504 ἐν τῷ ῥυθμῷ κ.τ.λ.] 'For he is not at all in rhythm: he does not keep time or measure in his dancing, and therefore requires a regular knuckle-rapping to keep him in order.

1505 ἕτερος.] Number two of Carcinus' sons.

1506 ὠψώνηκ' ἄρα.] 'I'm well found, methinks, in fish: the *κάρκινου* coming under the class *ὄψων*.

1507 μὰ Δί'...καρκίνους.] Xanthias objects that all the *ὄψων* he has got is crabs, for now enters number three.

1509 ὄξις.] Some variety of crab is thought to be meant; or a shrimp. Brunck quotes *Av.* 1203, *ὄνομα δὲ σοι τί ἐστι, πλοῖον ἢ κυνή;* as an analogous passage. It is not

clear how a vinegar-cruet and a spider could be suggested by the same person. The smallest of the three Carcinites, who were perhaps in some way put on the stage so as to resemble crabs, might be something like a spider, by a stretch of imagination.

1510 πιννοτήρης.] A small kind of crab. Some write the word *πιννοτήρης*.

1511 ὃς τ. τραγῳδίαν π.] Xenocles. Cf. note at v. 1502.

1513 ὀρχιδίων.] 'Wrens' probably: cf. *Av.* 568. As being of diminutive stature these sons of Carcinus are so called: but there is reference to *ὀρχηστῶν*, 'dancers.'

1515 ἄλμην.] In which they are to be dressed; *ἐπειδὴ ἄλμην*

ΧΟΡΟΣ

φέρει νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες,
ἢ ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσι αὐτούς.

ἄγ', ὦ μεγαλόνυμα τέκνα
τοῦ θαλασσίου,

πηδᾶτε παρὰ ψάμαθον
καὶ θῖν' ἄλως ἀτρυγέτιο.

1520

καρῖδων ἀδελφοί·
ταχὺν πόδα κυκλοσοβεῖτε,
καὶ τὸ Φρυνίχειον

ἐκλακτισάτω τις, ὅπως
ιδόντες ἄνω σκέλος ὠ-
ζωσι οἱ θεαταί.

1525

στράβει, παράβαινε κύκλω καὶ γαστρισον σεαυτον,
ῥίπτει σκέλος οὐράνιον· βέμβικες ἐγγενέσθων.

1530

καυτὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει
ἡσθεὶς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.

παρασκευάζουσι ἐπὶ τὸ φαγεῖν ἰχθύδια ἢ καρκίνους. Schol.

1516 *φέρει νυν*] The Chorus clear a space for this Phrynichean ballet, in which they perhaps join, but the Carcinites were the chief performers.

1517 *βεμβικίζωσιν.*] Cf. *Av.* 1465, *βεμβικιάν.* And these same dancers are called *Καρκίνου στρόβιλοι Pac.* 864. The Scholiast quotes the well-known epigram *οἱ δ' ἀρ' ὑπὸ πλῆγῃσι θαὸς βέμβικας ἔχοντες ἔστρεφον εὐρέη παῖδες ἐν τριόδῳ.*

1518—23. Rather epic in style and language: hence the termination *-οιο* in v. 1519.

1519 *θαλασσίω.*] Vulg. *θαλασσιου*: to which many editors add *θεοῦ*, to be scanned as a monosyllable. But the Scholiast on *Pac.* 792 quotes from Plato *Com.* *Ξενοκλήης ὁ δωδεκαμήχανος, ὁ Καρκίνου παῖς τοῦ θαλαστίου.* 'Children of him of the sea' seems rather better than specifying that he was *θεός*. Besides the epic form is quite in place.

1521 *ἀτρυγέτιο.*] It does not

appear well to change this to *ἀτρυγέτου* that it may correspond metrically with v. 1526: for it seems likely that the Homeric phrase would have been taken as it was. Richter reads *ὦ ὠζωσι* at v. 1526; where MS. Rav. has *ὠζωσι*, which Bergk approves. We cannot be quite certain that this song is antistrophic.

1524 *Φρυνίχειον.*] Cf. note on v. 1490. *δῆλον ὡς σημειώδες τι ἦν τὸ Φρυνίχειον, τὸ εἰς ὕψος ἐν τῇ ὀρχήσει ἐκλακτίσει.* Schol.

1530 *βέμβικες ἐγγ.*] 'Let there be pirouettes,' top-like spinnings round and round. The Scholiast rather implies that a certain dance was called *βέμβιξ* or *βεμβικισμός*.

1534 *τριόρχαις.*] 'His dancing triad of sons.' Whether the other sense of *τριόρχης* (a kind of falcon, cf. *Av.* 1181, 1206) is played upon, is doubtful. But as *ὀρχηλος* above means a bird, perhaps it is so. These dancers might be falcons in their gyrations.

ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ' ὀρχούμενοι, θύραζε
ἡμᾶς ταχύν' τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῶδῶν.

1535—7. The Chorus request the Carcinites, if they like dancing so much, to conduct them off the stage with a dance: an unheard of novelty, for the Chorus entered indeed with a dance, but did not make their exit so.

1536 ἡμᾶς.] I can see no reason for preferring ἡμᾶς, Bentley's alteration.

1537 ὀρχούμενον ὅστις.] Whether ὀρχούμενον or ὀρχούμενος be taken, matters little. ὀρχούμενος τις MSS. The Chorus are conducted

off the stage by the dancers, but it seems probable they in some sort joined the dance themselves. The whole line is explanatory of οὐδεὶς πω δέδρακεν. 'This no man ever yet did. I mean—no man has there been who took his chorus off with a dance.' And the accusative is perhaps rather preferable. Bentley's rendering, 'no-one (who has escaped with impunity for such innovation) ever took off his chorus dancing,' seems awkward.

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