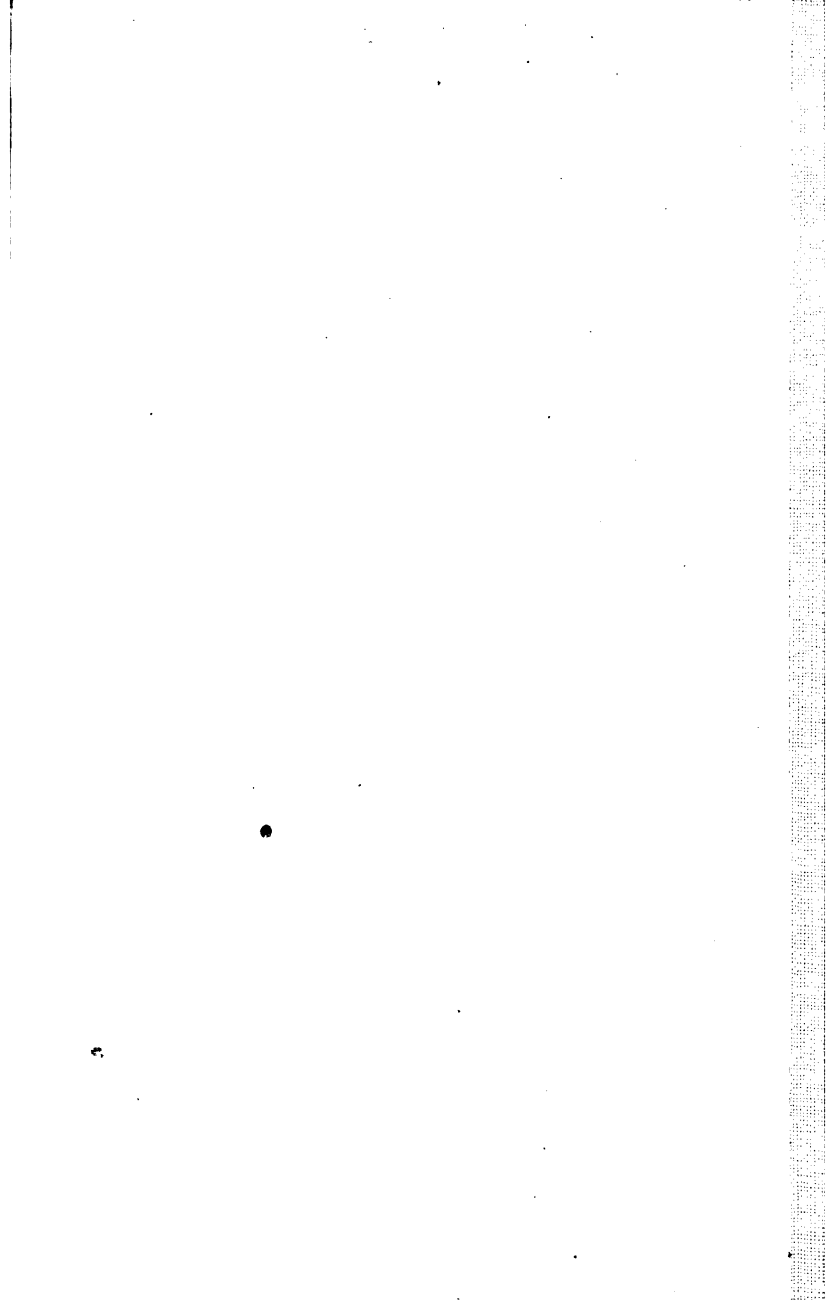
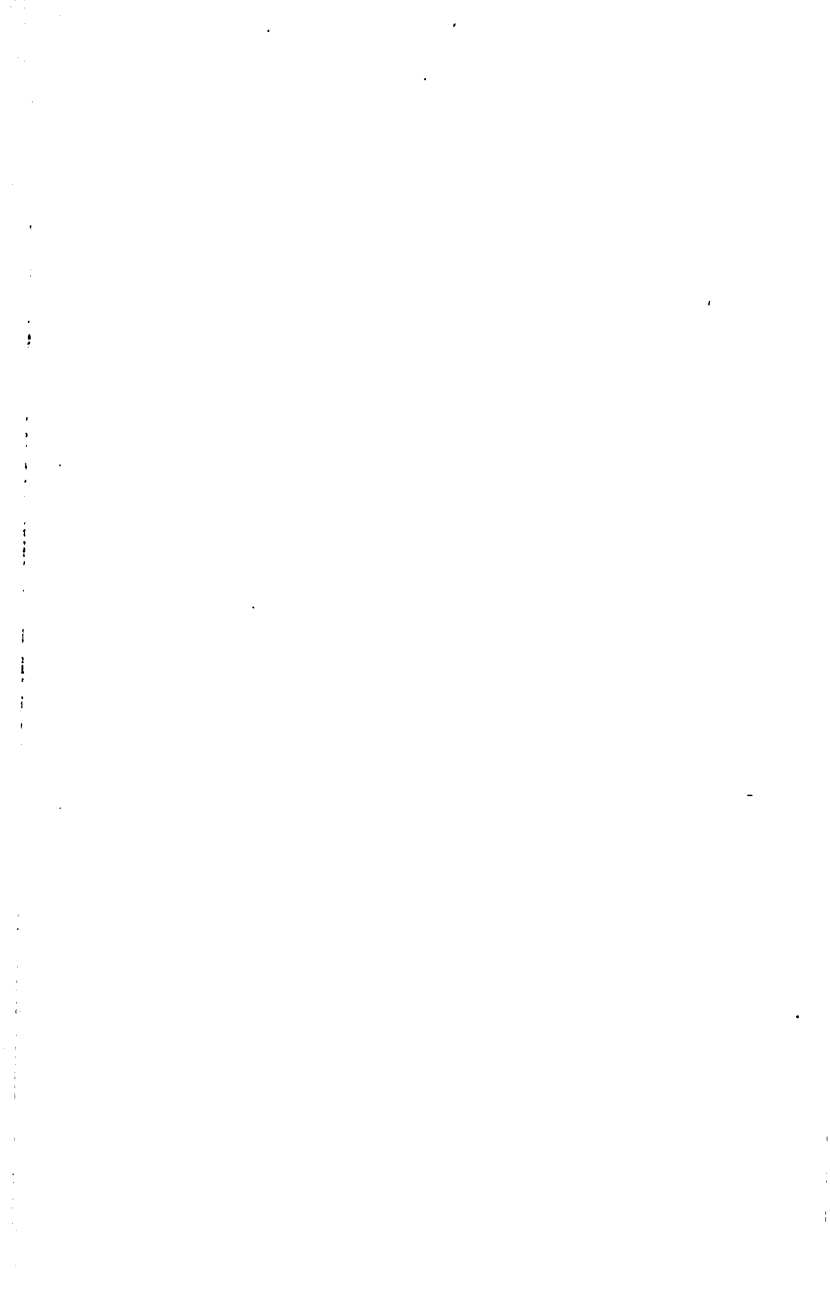
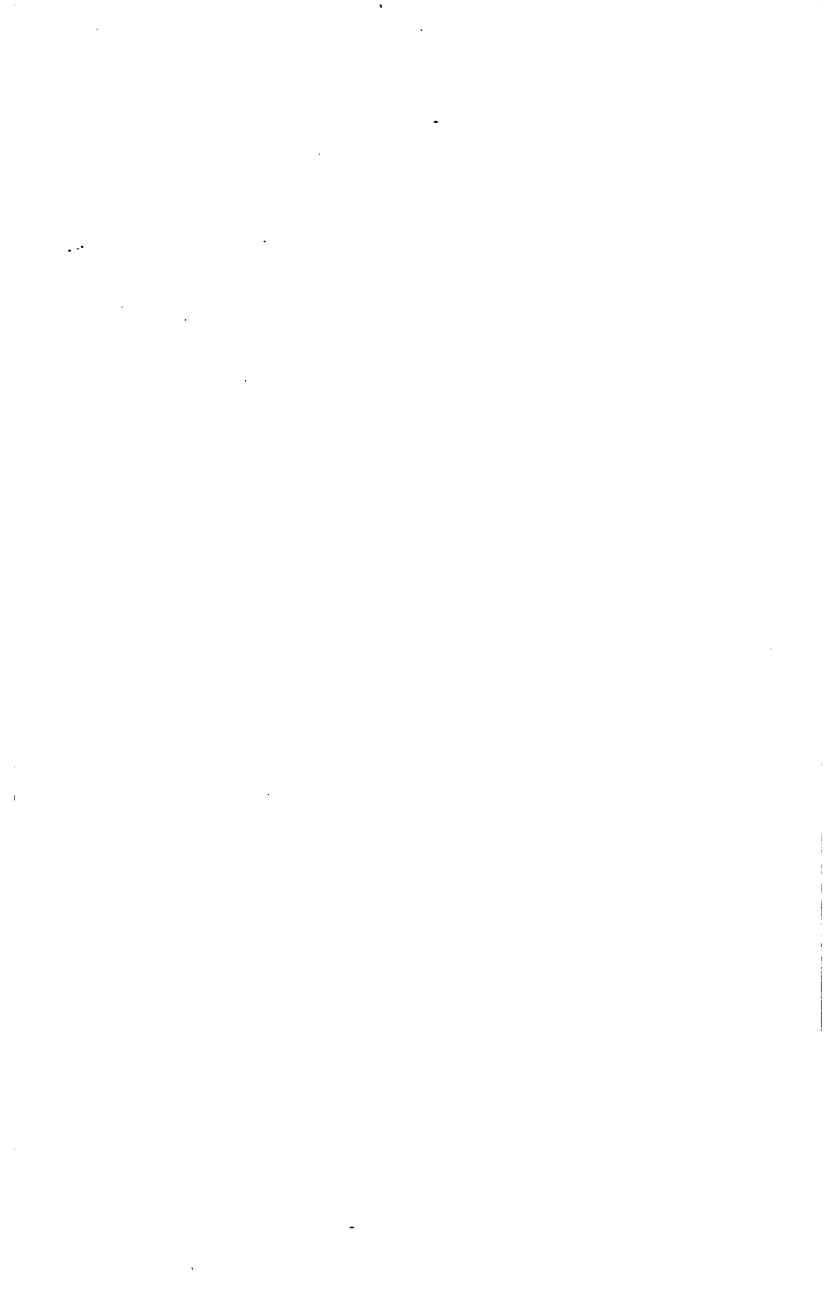




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CATENA CLASSICORUM

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Cambridge :

PRINTED BY C. J. CLAY, M.A.

AT THE UNIVERSITY PRESS.

ARISTOPHANES

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THE ACHARNIANS

THE KNIGHTS

RIVINGTONS

London, Oxford, and Cambridge

1867

ROY WEN
SLON
WAGEL

ACTOR LIBRARY
MAY 1970
NEW YORK

P R E F A C E.

A FEW words of Preface seem necessary to state the plan of this edition. Brevity has been studied, because short notes are more likely to be read and therefore to be useful. And for information on the life and writings of Aristophanes generally, the student cannot go to a better source than the introductory matter in Meineke's edition, which includes Ranke's life of the poet, and is in other respects excellent. I could have done little more than translate or abridge this: and to do so, when it is accessible to all, seemed hardly worth while.

Aristophanes is not usually read till some considerable knowledge of the tragic poets has been acquired: therefore a fair amount of scholarship has been presumed, and points which have been satisfactorily discussed by former editors of *Æschylus*, *Sophocles*, and *Euripides* are not dwelt upon. The materials have been, as it is, large enough to perplex, and often cause a doubt, what to choose, what to leave. There are the stores of the Scholiasts: abundance of learning from our older scholars collected in Bekker's edition: plenty of illustration from comic writers in *Athenæus*, hunted out with praiseworthy care by Mitchell. Many more editions are there both of the whole of our author and of separate plays; and there is no lack of translators. The notes of this edition are of course largely indebted to all these; which yet I will not claim to have examined exhaustively.

The text adopted is mainly that of Dindorf in the *Poetæ Scenici Græci*. Deviations from it are noticed where they occur: and a table of the variations of Meineke from Dindorf has been prefixed to each play. I have taken Dindorf's text rather than Meineke's, because it seems to keep closer to the manuscripts: but Meineke's corrections are often excellent, and in many places are what Dindorf prefers in the notes to his complete edition. Yet now and then Meineke seems overbold in adopting conjectures from the German critics, which though ingenious are not necessary. However, I will not venture to say, that on the whole Dindorf's is the better text, as I have had no power of actually examining the manuscripts. For this same reason no separate critical notes are given. They would be but a reproduction of others' labours without collation of MSS., and would have no independent value: others more able and with more opportunities are engaged on the text: and, in Aristophanes especially, the criticism of the text seems to be in most cases closely connected with its interpretation.

PREFACE.

THE *Acharnians* is the first in order of the plays of Aristophanes which have come down to us; and the date of its exhibition may, from passages in the play, be fixed at B.C. 425. For *Dicæopolis* says it is the sixth year since the rural *Dionysia* were held and *Copaic eels* brought (v. 266, 890); and the last *Dionysia* must have been in the year 431, before the Theban attack on *Platæa*, and the conflux from the country into Athens which shortly followed (*Thuc.* II. 2, 14). With this date other circumstances agree. *Sitalces* is mentioned as living, who died in 424 (*Thuc.* IV. 101); *Minoa* was already taken (v. 760), and its capture was as we know (*Thuc.* III. 51) in 427. A political aim in the play was to advise peace. The *Acharnian* borough had suffered much by the invasions of *Attica*, and were an important part of the state (*Thuc.* II. 19, 20, 21): therefore to win them to the peace party would be to win the bitterest foes of the *Lacedæmonians*. *Cleon* is attacked and laughed at for failure in his charges against the poet; and a further castigation of that demagogue is promised (v. 300); which shows that the play of the *Knights* was even then contemplated.

This play was exhibited in the name of *Callistratus*, as was *The Babylonians*, which preceded it, and (probably) *The Banquetters*, our poet's earliest play. His reasons for exhibiting in another's name are best given by himself in the *Parabasis* of the *Knights* (v. 512 sqq.): nor need we, as some do, suppose

him to have been disqualified for competition by youth. From the Acharnians we may partly infer the subject-matter of the Babylonians; for it was on this play that Cleon grounded his charge against the poet of speaking ill of Athens before the assembled foreigners (v. 502 sqq.); and in the parabasis it is said (v. 633—642) that he had checked the Athenian credulity and taken down their pride. Whether this accusation was of Callistratus, or of Aristophanes, or known to be aimed at Aristophanes even if nominally brought against Callistratus, is questioned. Ranke holds the former; Müller urges the latter with some force in the preface to his edition of the Acharnians. That the true authorship of the plays should be quite unknown, seems unlikely, and the hint of the coming play of the Knights (v. 300) has more force as from Aristophanes. And in the Knights (v. 512) Aristophanes talks of being asked why he did not exhibit on his own account: but how could that be if it were not already known that he wrote plays though exhibiting them through others? Perhaps Callistratus acted Dicæopolis, and was nominally responsible (see v. 376—380), but the true author was known to be Aristophanes.

ARGUMENT.

DICÆOPOLIS is sitting in the Pnyx, grumbling and disgusted with the war and resolved to get peace somehow. The Prytanes come; business begins: but Amphitheus who offers to get peace is thrust out, while foreign embassies are heard. Dicæopolis laughs at their nonsense and fine stories, gets into a squabble with some Thracians, and the assembly is broken up. Amphitheus had meanwhile gone to Lacedæmon to procure a special truce for Dicæopolis: with which he returns, gives it to Dicæopolis, and takes to his heels. The chorus of Acharnians rush in, enraged at the idea of peace: and, when Dicæopolis comes out ready to keep the Dionysia, they turn on him, abuse him, and are going to stone him, but he gets them to hear him, engaging to speak with his head on a block, and to show that they are wrong. But first he goes to Euripides, and borrows the rags of Telephus. Piteously arrayed in these he comes out and speaks for his life: represents the war as mainly brought about by a small party, and from ridiculous causes, shewing that they had been, in regard of the Lacedæmonians, less sinned against than sinning. Half the chorus are won over at once, half still cry for war, and call in Lamachus. Dicæopolis makes fun of him, shews that the old, hard working, and deserving get nothing now-a-days, but all office and emolument falls to the young patrician profligates. He thus wins the whole chorus, and goes off proclaiming an open market for all but Lamachus.

The chorus in the parabasis clear their poet of the charge

of bad citizenship, shewing that though no flatterer, he was a sound and useful adviser. They then remonstrate with the state for not paying sufficient respect to the older men, and for letting the young have unfair advantages over them.

Dicæopolis returns to hold his market. Anon comes a Megarian with his two daughters. He dresses them up as pigs, and sells them for some garlic and salt. An intrusive informer is driven out. The Megarian goes away; and the Chorus congratulate Dicæopolis on the blessings he will reap. Then enters a Boeotian with fish, flesh, fowl, and sundries, which he barter for the specialty of Athens—an informer—one Nicarchus; who, coming in to inform, is seized, packed up like crockery, and taken off. Lamachus now tries to buy something for the Feast of Pitchers, but is refused. The Chorus again praise the blessings of peace, and the Feast of Pitchers is proclaimed. A countryman, a bridegroom's man, and a bridesmaid come in, to get some share of the truce: only the last gets a little. Again Lamachus appears; but this time he is ordered out on service, and the preparations of the two for feast and fray are amusingly contrasted.

Lamachus goes to war: Dicæopolis to eat and drink. The chorus meanwhile in a short address vent their spleen on Antimachus for cheating their poet of a dinner.

The heroes return, one wounded, the other tipsy; Dicæopolis mocks Lamachus who is to be taken off to the surgeon, while he himself having won the wine-skin (as the best tippler) goes off with the chorus in jovial procession to claim his prize.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
5	εὐφράνθη	ἠὺφράνθη
10	κεχήρη	κεχήρη
13	μόσχω	Μόσχω
25	ἀλλήλοισι περι πρώτου	ἀλλήλοισ περι τοῦ πρώτου
26	ἄθροοι	ἄθροοι
35	ἦδη	ἦδη
52	ποιᾶσθαι	ποιῆσαι
59	σίγα	σίγα
60	πρυτανεύσητε	πρυτανεύητε
71	γάρ	τᾶρ
93	τόν γε	τόν τε
104	Ἰασαῦ	Ἰᾶσ αβ
118	ὅς ἐστι	ὅτι ἐστὶ
125	εἰς	εἰς
131	ποίησαι	ποίησῶ
133	κεχήρετε	κεχήρατε
139	ἐπηξ' ὑπ' αὐτόν	ἐπηξ'. Δ. ὑπ' αὐτόν
143	ἀληθῆς	ἀληθῶς
176	μήπω γε πρὶν ἂν στῶ	μήπω γε πρὶν ἂν ἐστῶ
178	τί δ' ἐστίν; ἐγὼ	τί δ' ἐστ'; ἐγὼ
194	γάρ σοι	τοί σοι
203	φευξομαι	φεύξομαι
206	μηνύετε	μηνύσατε
220	Δακρατίδῃ	Δακρατείδῃ
221	ἐγγάθῃ	ἐγγάθοι
241	προῖτως	προίθ' ὡς
282	παῖ	πᾶς
292	οἶδατ' ἄλλ'	ἴστε. μᾶλλ'
296	πρὶν γ' ἂν	πρὶν ἂν γ'
301	κατατεμῶ	ἐγὼ τεμῶ
318	τὴν κεφαλὴν ἐχῶν	πάνθ' ὄσ' ἂν λέγω
336	ῥα τὸν ἡλικα	ἄρ' ὁμήλικα
338	τόν	τόν τε
347	ἄρ' ἅπαντες ἀνασειῶν βοῆν	ἄρα πάντως ἀνήσειν τῆς βοῆς
357	ὑπέρ	περὶ
391	εἴτ'	ἀλλ'
392	οὐκ εἰσδέχεται	οὐχὶ δέχεται
406	καλεῖ σε Χολλίδης	καλῶ σ' ὁ Χολλείδης
434	ΚΗΦ. ἰδού τ. λ.	ἰδού τ. λ.

Dindorf.

Meineke.

436 [ἐσκευάσασθαι μ. ο. α.]
 446 εὐδαιμονίης
 461 μὰ Δί' οἴσθ'
 464 ἀνθρωπ'
 479 κλείε
 508 τοῖς γὰρ...λέγω.
 531 ἥστραπτεν
 538 κοῦκ ἠθέλομεν
 556 ἡμῶν
 563 οὐδέ
 575 ὦ Λάμαχ'...λόχων
 578 οὗτος σὺ...τάδε
 582 Διγγιῶ
 588 ΔΙ. πτίλον γὰρ ἐστίν;
 608 ἀμηγέπη
 610 πολὺς ὢν; ἐνί,
 612 κή εὐφορίδης
 613 οἶδέν
 640 εὔρετο
 646 οὕτω δ'
 672 ἀγροικότερον
 683 γήρα
 700 πρὸς ἀλισκόμεθα
 701 τίς
 710 -σεν ἂν μὲν
 712 περιετόξευσεν
 722 ἐφ' ᾧ τε...μή.
 746 γρυλιξεῖτε
 748 καρυξῶ Δικαιόπολιν ὄπα.
 759 ἀμέ
 770 τοῦδε
 772 θυμητιδᾶν
 779 τ' ἀποίσω
 791 ἀλλ' ἂν π. κἀναχρῶ. τριχί
 γίγνεται
 795 Ποτειδᾶ κἀν ἀνευ γα
 798 κοῖ κοῖ κοῖ.
 801 ἐμῶν
 817 φαντάζομαι
 824 ὑπὸ του
 826 μαθῶν
 849 ἀεὶ
 867 νή...ἐπιχαρίτως γ' ὦ
 880 ἐνύδρους ἐγγέλεις
 884 τῶδε
 κήπιχαρίττα
 898 ἰώγα
 899 ἀξεις ἰών;
 905 ὡσπερ...σιῶ
 912 ταυταγί. τί δαί π.
 917 καί
 919 Ν. οἶμαι. Δ. τίνοι τρ.;
 939 τὰ πράγματ'

ἐσκευάσασθαι μ. ο. α.
 εὐ σοι γένοιτο
 μὰ Δί' οἴσθ'
 ὠνθρωπ'
 κλήε
 om.
 ἥστραπτ'
 οὐκ ἠθέλομεν δ'
 ἡμῶν
 οὔτι
 om.
 om.
 εἰλιγγιῶ
 πτίλον γὰρ ἐστίν.
 ἀμηγέπη
 πολὺς ὢν ἐνη;
 ἢ εὐφορίδης
 εἶδέν
 ἠῦρετο
 οὕτως
 ἀγροικότερον
 γήραι
 προσαλισκόμεθα
 τί
 -σε μέντων
 ὑπερετόξευσεν
 om.
 γρυλλιξεῖτε
 καρυξῶ. Δικαιόπολις δὲ κᾶ.
 ἀμέ
 τῶδε
 θυμητιδᾶν
 τὴ ἀποίσω
 αἴκα π. δ' ἀναχρῶ. θ' ὕστριχι
 γίγνεται
 Ποτειδᾶν καὶ κ' ἀνις γα
 ...κοῖ κοῖ.
 ἐμῶν
 φαντάζομαι
 ΔΙ. ὑπὸ τοῦ;
 παθῶν
 ἀεὶ
 νει...ἐπεχαρίξα μὴ
 ἐνύδριας ἐγγέλιας
 τεῖδε
 κήπιχαρίτται
 ἰώνγα
 ἀξεις; BO. ἰών
 om.
 ταῦτα. τί δὲ κακῶν π.
 διὰ
 οἶμοι' τίνοι τρ.;
 καὶ πράγματ'

12 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
948	om.	σὸ θέμιζε
957	ἐπὶ ταμίχῃ	ἐπὶ ταμίχαι
981	παροιῖαι	παροιῖαις
997	ἔρχω	ἔρχω
1044	λιμῶ με	λιμῶ' με
1062	ἀίτια	αἰτία
1074	ἀσθ' ὡς...φράσω	om.
1102	δὴ ταῖ	δημοῖ
1107	ἴσθριστε...ἔπλω;	post v. ἀλλ'...κατέδομαι
1108	ἴσθριστε...εἰχλας;	post v. ἴσθ...ἔπλω.
1150	τῶν μελέων	τῶν μελέων
1166	τῆς κεφαλῆς	τὴν κεφαλὴν
1172	μάγμαρον	βόρβορον
1179	καλίστορον	καλίστορον
1181-1188	καὶ γόγγω'...δορί.	om.
1196	Δικ. εἰ μ' ἴθι	Δικ. εἰ μ' ἴθι
1197	ἐγγασάται	ἐγγάσται
1207	Α. στυγ. ἐγὼ. ΔΙ. μογ. ἐγὼ	Α. στ. ἐ ΔΙ. τί μ. σ. κ.
1208	Α. τί με σὺ κ. ΔΙ. τί με σὺ δ.	Α. μ. ἐ ΔΙ. τί μ. σ. δ.

ΤΠΟΘΕΣΙΣ.

I.

Ἐκκλησία ὑφέστηκεν Ἀθήνησιν ἐν τῷ φανερωῷ, καθ' ἣν πολεμοποιούστας τοὺς ῥήτορας καὶ προφανῶς τὸν δῆμον ἐξαπατώντας Δικαιοπόλις τις τῶν αὐτουργῶν ἐξελέγχων παρεισάγεται. τοῦτου δὲ διὰ τινος, Ἀμφιθέου καλουμένου, σπεισαμένου κατ' ἰδίαν τοῖς Λάκωσι, Ἀχαρτικοὶ γέροντες πεκυσμένοι τὸ πρᾶγμα προσέρχονται διώκοντες ἐν χοροῦ σχήματι· καὶ μετὰ ταῦτα θύοντα τὸν Δικαιοπολιν ὀρώντες, ὡς ἐσπεισμένον τοῖς πολεμωτάτοις καταλεύσειν ὀρμῶσιν. ὁ δὲ ὑποσχόμενος ὑπὲρ ἐπιζήνου τὴν κεφαλὴν ἔχων ἀπολογήσασθαι, ἐφ' ᾗτ', ἀν μὴ πείσῃ τὰ δίκαια λέγων, τὸν τράχηλον ἀποκοπήσασθαι, ἐλθὼν ὡς Εὐριπίδην αἰτεῖ πτωχικὴν στολήν. καὶ στολισθεὶς τοῖς Τηλέφου βρακόμασι παρωδεῖ τὸν ἐκείνου λόγον, οὐκ ἀχαρίτως καθαπτόμενος Περικλέους περὶ τοῦ Μεγαρικοῦ ψηφίσματος. παροξυνθέντων δὲ τῶν ἐξ αὐτῶν ἐπὶ τῷ δοκεῖν συνηγορεῖν τοῖς πολεμίοις, εἴτα ἐπιφερομένων, ἐνισταμένων δὲ ἐτέρων ὡς τὰ δίκαια αὐτοῦ εἰρηκότος, ἐπιφανεὶς Λάμαχος θορυβεῖν πειράται. εἴτα γενομένου διεκλυσμοῦ κατενεχθεὶς ὁ χορὸς ἀπολύει τὸν Δικαιοπολιν καὶ πρὸς τοὺς δικαστὰς διαλέγεται περὶ τῆς τοῦ ποιητοῦ ἀρετῆς καὶ ἄλλων τῶν. τοῦ δὲ Δικαιοπόλιδος ἄγοντος καθ' ἑαυτὸν εἰρήνην τὸ μὲν πρῶτον Μεγαρικός τις παῖδια ἑαυτοῦ διεσκευασμένα εἰς χοιρίδια φέρων ἐν σάκκῳ πρᾶσιμα παραγίνεται· μετὰ τοῦτον ἐκ Βοιωτῶν ἕτερος ἐγγέλει τε καὶ παντοδαπῶν ὀρνίθων γόνον ἀνατιθέμενος εἰς τὴν ἀγορὰν. οἷς ἐπιφανέντων τῶν συκοφαντῶν συλλαβόμενός τινα ἐξ αὐτῶν ὁ Δικαιοπολις καὶ βάλλων εἰς σάκκον, τοῦτον τῷ Βοιωτῷ ἀντίφορον ἐξάγει ἐκ τῶν Ἀθηνῶν παραδίδωσι, καὶ προσαγόντων αὐτῷ πλείωνων καὶ δεομένων μεταδοῦναι τῶν σπονδῶν, καθυπερηφανεῖ. παροικούντος δὲ αὐτῷ Λαμάχου, καὶ ἐφεστηκυίας τῆς τῶν Σοῶν ἐορτῆς, τοῦτον μὲν ἄγγελος παρὰ τῶν στρατηγῶν ἦκων κελεύει ἐξελεῖντα μετὰ τῶν ὄπλων τὰς εἰσβολὰς τηρεῖν· τὸν δὲ Δικαιοπολιν παρὰ τοῦ Διονύσου τοῦ ἱερέως τις καλῶν ἐπὶ δειπνον ἔρχεται. καὶ μετ' ὀλίγον ὁ μὲν τραυματίας καὶ κακῶς ἀπαλλάττων ἐπανήκει, ὁ δὲ Δικαιοπολις δεδειπηκῶς καὶ μεθ' ἑταίρας ἀναλύων. τὸ δὲ δρᾶμα τῶν εἰς σφόδρα πεποιημένων, καὶ ἐκ παντὸς τρόπου τὴν εἰρήνην προκαλούμενον. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἄρχοντος ἐν Αἰθαιαῖσι διὰ Καλλιστράτου· καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμαζομένους. οὐ σώζονται. τρίτος Εὐπολις Νουμημίας.

II.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Ἐκκλησίας ὁσσης παραγίγονται τινες πρέσβεις παρὰ Περσῶν καὶ παρὰ Σιτάλκουσ πάλιν, οἱ μὲν στρατιῶν ἄγοντες, οὐ δὲ χρυσίων· παρὰ τῶν Λακεδαιμονίων δὲ μετὰ τοῦτους τινας σπονδὰς φέροντες, οὓς Ἀχαρνεῖς οὐδαμῶς εἶασαν, ἀλλ' ἐξέβαλον· ὧν καθάπτεται σκληρῶς ὁ ποιητής. αὐτὸ τὸ ψήφισμά τε Μεγαρικὸν ἰκανῶς φησι, καὶ τὸν Περικλέα οὐκ τῶν Λακῶνων τῶνδε πάντων αἰτιον, σπονδὰς λύσων τε τῶν ἐφεστῶτων κακῶν.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΔΙΣ.

ΚΗΡΤΞ.

ΗΡΤΤΑΝΕΙΣ.

ΑΜΦΙΘΕΟΣ.

ΠΡΕΣΒΕΙΣ *Ἀθηναίων πρὸς βασιλέως Ἡσπετι.*

ΨΕΤΔΑΡΤΑΒΑΣ.

ΘΕΩΡΟΣ.

ΧΟΡΟΣ ΔΧΑΡΝΕΩΝ.

ΓΥΝΗ *Δικαιοπόιδας.*

ΘΥΓΑΤΗΡ *Δικαιοπόιδος.*

ΚΗΦΙΣΟΦΩΝ.

ΕΤΡΙΠΙΔΗΣ,

ΛΑΜΑΧΟΣ.

ΜΕΓΑΡΕΥΣ.

ΚΟΡΑ, *θυγατέρε του Μεγαρέως.*

ΣΥΚΟΦΑΝΤΗΣ,

ΒΟΙΩΤΟΣ.

ΝΙΚΑΡΧΟΣ.

ΘΕΡΑΠΩΝ *Λαμάχου.*

ΓΕΩΡΓΟΣ.

ΠΑΡΑΝΤΜΦΟΣ.

ΑΓΓΕΛΟΙ.

ΑΧΑΡΝΗΣ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὍΣΑ δὴ δέδηγμαί τῆν ἔμαντοῦ καρδίαν,
 ἦσθην δὲ βαιὰ, πάνν δὲ βαιὰ, τέτταρα
 ἀ δ' ὠδυνήθην, ψαμμακοσιογάργαγα
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνοσ;
 ἐγῶδ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδῶν, 5
 τοῖσ πέντε ταλάντοισ οἰσ Κλέων ἐξήμεσεν.
 ταῦθ ὡσ ἐγανώθην, καὶ φιλω τοῖσ ἰππέασ
 διὰ τοῦτο τοῦργον ἄξιον γάρ Ἑλλάδι.
 ἀλλ' ὠδυνήθην ἕτερον αὐ τραγωδικόν,
 ὅτε δὴ κεχήνη προσδοκῶν τὸν Αἰσχύλον, 10
 ὁ δ' ἀνείπεν εἴσαγ', ᾧ Θεόγνι, τὸν χορόν.
 πῶσ τοῦτ' ἔσεισέ μου δοκεῖσ τῆν καρδίαν;
 ἀλλ' ἕτερον ἦσθην, ἦνικ' ἐπὶ Μόσχω ποτὲ
 Δεξίθεοσ εἰσῆλθ' ἄσόμενοσ Βοιώτιον.

3 ψαμμακοσιογάργαγα.] The Scholiast quotes Eupolis Cratinus and others and a fragment of our poet for γαργαίρειν and γάργαγα (ἀνδρῶν πᾶσα γαργαίρει πόλισ, χρημάτων γάργαγα). A part of Mt. Ida was named Gargara. γάργαγα probably meant heaps, hills, and was then applied to the particular mountain. Compare the general and local use of 'alps.' 'Sand-hundred, alps on alps' might be about an equivalent.

6 τοῖσ πέντε ταλάντοισ.] A bribe from the islanders which the Knights made Cleon disgorge. Schol. A fine brought upon him by the play of the Knights. *Αποσ. Βιογρ.* The first explanation is perhaps but a guess; the second must be wrong,

as the Acharnians preceded the Knights.

8 ἄξιον Ἑλλάδι.] 'Tis meet for Greece'; a deed which is, for Greece, worthy of the doing. ἄξιον primarily takes a genitive of the price: it then comes to be used absolutely (the price not expressed), just as we use worthy=meet, fit; and so takes a dative. To translate 'worthy of Greece,' though in effect much the same, is perhaps open to objection. Cf. v. 205.

9 αἰ.] 'As a set-off, to balance it.'

τραγωδικόν.] At the play, in the play-going line.

13 ἐπὶ Μόσχω.] The pleasant surprise of Dexitheus after Moschus so well answers to the disappoint-

τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδὼν,
 ὅτε δὴ παρέκλυσε Χαῖρις ἐπὶ τὸν ὄρθιον.
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἴγῳ ῥύπτομαι
 οὕτως ἐδήχθην ὑπὸ κοῦιας τὰς ὄφρυς
 ὡς νῦν, ὅπότ' οὐσῆς κυρίας ἐκκλησίας
 ἐωθινῆς ἔρημος ἢ πνυξ αὐτή·

15

20

οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κάτω
 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον·
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωριαν
 ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,

25

ἄθροοι καταρρέοντες· εἰρήνη δ' ὅπως
 ἔσται προτιμῶσ' οὐδέν ᾧ πόλις πόλις.
 ἐγὼ δ' αἰεὶ πρώτιστος εἰς ἐκκλησίαν
 νοστῶν κάθημαι· κατ' ἐπειδὰν ᾧ μόνος,
 στένω, κέχηνα, σκορδινώμαι, πέρδομαι,
 ἀπορῶ, γράφω, παρατίλλομαι, λογιζομαι,
 ἀποβλέπων ἐς τὸν ἀγρὸν, εἰρήνης ἐρῶν,
 στυγῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν,
 ὃς οὐδεπώποτ' εἶπεν, ἀνθρακας πρίω,
 οὐκ ὄξος, οὐκ ἔλαιον, οὐδ' ἦδει πρίω,
 ἀλλ' αὐτὸς ἔφερε πάντα χῶ πρίων ἀπῆν.
 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος

30

35

ment in Theognis for Æschylus that Μόσχῳ seems preferable to μόσχῳ. One scholiast tells us a calf was the prize, another that Moschus was a bad poet.

16 παρέκλυσε.] From affectation. The Scholiast thinks an upright bearing specially befitted the ὄρθιος νόμος. For Chæris cf. v. 866.

17, 18 ἀλλ' οὐδ'.....ὄφρυς.] Perhaps it was a dusty morning, and so κοῦιας may bear a double sense. 'Never since my washing days began did the soap make my eyes smart so as the dust does now.'

23 οὐδ' ὁ. π. ἢ. ἀλλ' ἄωριαν ἤκοντες.] 'Nor are the prytanes here, or at least they're here having

come late.' The ellipse is οὐδ'. ὁ. π. ἤκουσιν, (εἰ δὲ μὴ) ἀλλ' (ἤκουσιν) ἄωριαν ἤκοντες.

29 νοστῶν.] 'Coming back,' viz. to my old place as a constant assembly-goer. νοστῆν and νόστος in two passages (Soph. Phil. 43, Pind. Nem. 3. 24) are used of simply going. Here the usual sense is preferable.

32 ἀποβλέπων.] Plato frequently uses this word of the earnest exclusive looking of the sculptor or painter to his model.

36 χῶ πρίων ἀπῆν.] 'That grating old saw "Buy" wasn't heard.' 'That cursed by-word Buy.' Mitchell.

37 ἀτεχνῶς.] Literally 'down-

βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,
 ἔάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.
 ἀλλ' οἱ πρυτάνεις γὰρ οὐτοῖ μισημβρινοί.
 οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον
 ἐς τὴν προεδρίαν πᾶς ἀνὴρ ὡστίζεται.

40

ΚΗΡΤΞ

πάριθ' ἐς τὸ πρόσθεν,
 πάριθ', ὡς ἂν ἐντὸς ἦτε τοῦ καθάρματος.

ΑΜΦΙΘΕΟΣ

ἤδη τις εἶπε;

ΚΗΡΤΞ

τίς ἀγορεύειν βούλεται;

45

ΑΜΦΙΘΕΟΣ

ἐγώ.

ΚΗΡΤΞ

τίς ὦν;

ΑΜΦΙΘΕΟΣ

Ἄμφίθεος.

ΚΗΡΤΞ

οὐκ ἄνθρωπος;

ΑΜΦΙΘΕΟΣ

οὐ,

ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφίθεος Δῆμητρος ἦν
 καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·

right.' "Not to put too fine a point upon it" (Mr Snagsby in Dickens) may illustrate the word. What is done without art, finesse &c., is done in a straightforward, downright manner: hence the common use of ἀτεχνῶς. When the full primary sense was retained the word was written for distinction's sake ἀτέ-

χνῶς. Cf. Plat. Gorg. 501.

47 ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφ.] The anapaest following the tribrach has been objected to: but the pause after ἀθ. may excuse it. The genealogical prologues of Euripides are here imitated, on which Æschylus in the Frogs is so severe. Cf. Ran. 1200—1250.

γαμεί δὲ Κελεὺς Φαιναρέτην τήθην ἐμὴν,
 ἐξ ἧς Λυκίνοσ ἐγένετ'· ἐκ τούτου δ' ἐγὼ
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ.
 ἀλλ' ἀθάνατοσ ὦν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
 οὐ γὰρ διδύασιν οἱ πρυτάνεις.

50

ΚΗΡΤΞ

οἱ τοξόται·

ΑΜΦΙΘΕΟΣ

ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με;

55

ΔΙΚΑΙΟΠΟΛΙΣ

ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.

ΚΗΡΤΞ

κάθησο σῆγα.

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἄγω μὲν οὐ,
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι.

60

ΚΗΡΤΞ

οἱ πρέσβεις οἱ παρὰ βασιλέωσ.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίου βασιλέωσ; ἄχθομαι ἄγω πρέσβεσι

52 σπονδὰς ποιεῖσθαι.] This, the reading of MSS. and old editions, may stand here. Amphitheus, as of Attic origin, speaks as being himself one of those for whom he is to make the truce. The active voice (ποιῆσαι) seems proper and almost necessary in v. 58, though the Ravenna MS. has ποιεῖσθαι there. Cf. v. 131.

54 οἱ τοξόται.] Elmsley (with a

scholiast) gives these words to one of the Prytanes, comparing Plat. *Protag.* 223 B. ἕωσ ἂν οἱ τοξόται αὐτὸν ἀφελκύσωσι...κελεύοντων τῶν πρυτανέων. But the herald would be the utterer of the Prytanes' order.

62 ποίου βασιλέωσ;] Cf. vv. 109, 157 ποίας ἀχάνωσ; ποίων Ὀδομάτων; also *Eq.* 32, 162. ποῖοι, in this use, asks a question in contempt

καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.

ΚΗΡΤΞ

σίγα.

ΔΙΚΑΙΟΠΟΛΙΣ

βαβυαιᾶξ, ὠκβάτανα, τοῦ σχήματος.

ΠΡΕΣΒΤΞ

ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν,
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας
ἐπ' Εὐθυμένους ἄρχοντος.

65

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι τῶν δραχμῶν.

ΠΡΕΣΒΤΞ

καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον
πεδίον ὄδοιπλανοῦντες ἐσκηνημένοι,
ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι,
ἀπολλύμενοι.

70

ΔΙΚΑΙΟΠΟΛΙΣ

σφόδρα γὰρ ἐσωζόμεν ἔγω
παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος;

ΠΡΕΣΒΤΞ

ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν

and ridicule, with no wish or need for an answer. 'The king indeed! I'm disgusted with your ambassadors, &c.' 63 ταῶσι.] The embassy were probably in gorgeous dress: but fine feathers didn't make fine birds to honest Dicaeopolis.

67 ἐπ' Εὐθ.] Eleven years before. Schol.

68—70. Note the high-sounding Æschylean rhythm suitable to men fresh from Persia.

68, 69 παρὰ Κ. πεδίον.] Blaydes

conjectures ποταμὸν as more suitable to παρὰ. Many MSS. give διὰ τῶν Καῦστριων π. But, the plain being known to be that stretching along the Cayster, παρὰ (the reading of Rav. MS., Dind. Mein. &c.) may be justified.

71 σφόδρα γὰρ ἐσωζόμεν ἔγω.] 'O yes (yours of course was the dying), for mine was the (safe and good) living.' For the hardships of those on guard at Athens see Thuc. II. 13, VII. 28, and *Eq.* 792—3.

ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσιδων
ἄκρατον οἶνον ἠδύν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Κραναὰ πόλις,
ἄρ' αἰσθάνει τὸν κατόγγελων τῶν πρέσβων;

75

ΠΡΕΣΒΥΣ

οἱ βάρβαροι γὰρ ἄνδρας ἠγοῦνται μόνους
τοὺς πλείστα δυναμένους φαγεῖν τε καὶ πιεῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἡμεῖς δὲ λαικαστάς τε καὶ καταπίγυνας.

ΠΡΕΣΒΥΣ

ἔτει τετάρτῳ δ' ἐς τὰ βασίλει' ἤλθομεν
ἀλλ' εἰς ἀπόπατον ὄχητο, στρατιὰν λαβῶν,
κάχεζεν ὀκτῶ μῆνας ἐπὶ χρυσῶν ὀρῶν.

80

ΔΙΚΑΙΟΠΟΛΙΣ

πόσου δὲ τὸν προκτὸν χρόνου ξυνήγαγεν;
τῇ πανσελήνῳ;

ΠΡΕΣΒΥΣ

κάτ' ἀπῆλθεν οἴκαδε.
εἴτ' ἐξένιζε, παρετίθει θ' ἡμῖν ὄλους
ἐκ κριβάνου βούς.

85

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τίς εἶδε πώποτε
βούς κριβανίτας; τῶν ἀλαζονευμάτων.

78 δυναμένους φαγεῖν τε.] The MSS. have καταφαγεῖν, and the Scholiast by his note implies the same. Therefore the copyist's mistake (if it were one) must have been an early one.

Hermann reads δυνατοὺς καταφ.

Bekker omits τε.

84 τῇ πανσελήνῳ.] It is certainly better with Elmsley to give this to Dicæopolis. The ambassador nowhere else answers the questions or heeds the interruptions of our good man.

ΠΡΕΣΒΥΣ

καὶ ναὶ μὰ Δι' ὄρνιν τριπλάσιον Κλεωνύμου
παρέθηκεν ἡμῖν ὄνομα δ' ἦν αὐτῷ φέναξ.

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμὰς φέρων. 90

ΠΡΕΣΒΥΣ

καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,
τὸν βασιλέως ὀφθαλμόν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐκκόψειέ γε
κόραξ πατάξας τὸν τε σὸν τοῦ πρέσβεως.

ΚΗΡΤΞ

ὁ βασιλέως ὀφθαλμός,

ΔΙΚΑΙΟΠΟΛΙΣ

ὦναξ Ἡράκλεις'

πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις, 95
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;
ἄσκαμ' ἔχεις που περὶ τὸν ὀφθαλμόν κάτω.

ΠΡΕΣΒΥΣ

ἄγε δὴ σὺ, βασιλεὺς ἄττα σ' ἀπέπεμψεν φράσον
λέξοντ' Ἀθηναίωσιν, ὦ Ψευδαρτάβα.

88 Κλεωνύμου.] Cf. *Vesp.* 592, *Av.* 1475.

89 φέναξ.] Suggestive of the bird phoenix. 'The gull-finch' (for bull-finch) might do duty for the pun.

90 ταῦτ' ἄρ' ἐφ.] 'That then is how you came to be gulling us.' ταῦτ' = διὰ ταῦτα. Cf. *Nub.* 319, ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμα' ἢ ψυχὴ μου πεπόνηται, and *Pac.* 617. ἄρα often expresses an unexpected discovery or conclusion.

93 τὸν τε σὸν.] This (for τὸν γε) is due to Elmsley, and received

by Meineke. It improves the sense.

95 ναύφρακτον βλέπεις.] The King's Eye was probably got up in dress with one Cyclopean eye like the hole through which a trireme's oar worked. So he is said to look 'line-of-battle-ship-like,' or 'a whole broadside.' Cf. *Eg.* 567 for ναύφρακτος στρατός. Compare Shakespeare, *Hen. V.* Act III. Sc. 1. Then lend the eye a terrible aspect. Let it pry thro' the portage of the head, Like the brass cannon,

ΨΕΤΔΑΡΤΑΒΑΣ

ιαρταμὸν ἔξαρχ' ἀναπισσόναι σάτρα.

100

ΠΡΕΣΒΤΣ

ξυνήκαθ' ὃ λέγει;

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἴγῳ μὲν οὔ.

ΠΡΕΣΒΤΣ

πέμφειν βασιλέα φησὶν ὑμῖν χρυσίον.
λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίον.

ΨΕΤΔΑΡΤΑΒΑΣ

οὐ λήψι χρῦσο, χαυνόπρωκτ' Ἴαοναῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι κακοδαίμων, ὡς σαφῶς.

ΠΡΕΣΒΤΣ

τί δαὶ λέγει;

105

ΔΙΚΑΙΟΠΟΛΙΣ

ὃ τι; χαυνοπρώκτους τοὺς Ἴάονας λέγει,
εἰ προσδοκῶσι χρυσὸν ἐκ τῶν βαρβάρων.

ΠΡΕΣΒΤΣ

οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.

100 Many attempts are made to get sense from this. We may be content not to understand it, as Dicæopolis does not.

104 οὐ λήψι χρῦσο.] For this slurring over or omitting final consonants as an imitation of foreigners' imperfect speech cf. *Thesm.* 1001, 1097, 1108, 1109. Also *Av.* 1678. That final consonants were often but lightly pronounced or even quite disregarded is shewn by the elisions

common in colloquial Latin and the early poets (e. g. *volito vivu' per ora, Enn.*), and the vowel terminations of Italian from the older consonantal ones may illustrate the same tendency.

For the form Ἴαοναῦ cf. *Av.* 1678, *βασιλιναῦ*.

108 ἀχάνας.] The ambassador probably gets this from the beginning of *χαυνόπρωκτε*.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίας ἀχάνας; σὺ μὲν ἀλαζῶν εἰ μέγας.
 ἀλλ' ἄπιθ'· ἐγὼ δὲ βασιανῶ τοῦτον μόνος. 110
 ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτοῖ,
 ἵνα μὴ σε βάλῃω βάμμα Σαρδιανικόν
 βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;
 ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβειων;
 Ἐλληνικόν γ' ἐπένευσαν ἄνδρες οὗτοι, 115
 κούκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.
 καὶ τοῖν μὲν εὐνούχοι τὸν ἕτερον τουτοῦ
 ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.
 ὦ θερμόβουλον πρωκτὸν ἐξυρημένε·
 τοιόνδε δ', ὦ πίθηκε, τὸν πάγων' ἔχων 120
 εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;
 ὀδὶ δὲ τίς ποτ' ἐστίν; οὐ δῆπου Στράτων;

ΚΗΡΤΞ

σῆγα, κάθιζε.
 τὸν βασιλέως ὀφθαλμὸν ἢ βουλή καλεῖ
 ἐς τὸ πρυτανεῖον.

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτα δῆτ' οὐκ ἀγχόνη; 125
 κᾶπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;
 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.

112 βᾶμμα Σαρδιανικόν.] A red or purple dye. Sardis in Lydia, as also Caria and Mæonia were noted for their purple dyes. Cf. Act. Apost. xvi. 14, and Hom. *Il.* δ. 141, where the blood on the fair skin of Menelaus is compared to the Mæonian dye on ivory. 'Black and blue' would be the dye we should naturally assign as produced by a drubbing. For this dye and another cf. *Pac.* 1174—6.

113 βασιλεὺς.] At this question

a gesture of dissent is made; at the next one of assent.

118 Κλεισθένης ὁ Σιβυρτίου.] Clisthenes was effeminate, *Nub.* 355, and beardless, *Eg.* 1374. Sibyrtius is said to have been a trainer at a palaestra.

127 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.] 'But to entertain them—the door is never a bar.' In strict construction after ξενίζειν we should expect *δεῖ ἐτοίμη θύρα*, or something similar: for which is substituted the

ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.
ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν;

ΑΜΦΙΘΕΟΣ

οὔτοσί πάρα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔμοι σὺ ταυτασί λαβὼν ὀκτὼ δραχμάς
σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ
καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·
ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχῆνετε.

130

ΚΗΡΤΞ

προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

οδί.

ΔΙΚΑΙΟΠΟΛΙΣ

ἕτερος ἀλαζὼν οὔτος ἐσκηρύττεται.

135

ΘΕΩΡΟΣ

χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκη πολὺν,

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ 'φeres πολὺν.

ΘΕΩΡΟΣ

εἰ μὴ κατένευθε χιόνι τὴν Θράκην ὄλην,
καὶ τοὺς ποταμοὺς ἔπηξ'

ΔΙΚΑΙΟΠΟΛΙΣ

ὑπ' αὐτὸν τὸν χρόνον,

negative, οὐδέποτε γ' ἴσχει, 'never hinders, checks them.'

131 ποιῆσαι.] ποιῆσαι, Dind. ποιήσον, Elmsl. The active voice is necessary here, as Amphitheus is bidden to secure or bring about the treaty for another. But by changing the accent ποιῆσαι will be infinitive in imperative sense (as is often the case) and no further change from the MSS. required.

133 πρεσβεύεσθε.] 'Go on with your embassies.' Note the continuance expressed by the pres. imperat.

134 For Sitalces and Sadocus see Thuc. II. 29. For Theorus see *Nub.* 400, *Vesp.* 43. Thucydides does not name Theorus as ambassador.

139 ὑπ' αὐτὸν.] Nauck's correction giving this to Dicæopolis is certainly right.

ὅτ' ἐνθαδὶ Θεόγνις ἠγωνίζετο.

140

τούτου μετὰ Σιτάλκους ἔπινον τὸν χρόνον

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,

ὑμῶν τ' ἔραστῆς ἦν ἀληθῆς, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραψ', Ἀθηναῖοι καλοί.

ὁ δ' υἱὸς, δὴν Ἀθηναῖον ἐπεποιήμεθα,

145

ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρᾳ·

ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων

στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,

ἕσον τὸ χρῆμα παρνόπων προσέρχεται.

150

ΔΙΚΑΙΟΠΟΛΙΣ

κάκιστ' ἀπολόμην, εἴ τι τούτων πείθομαι

ὧν εἶπας ἐνταυθὶ σὺ, πλὴν τῶν παρνόπων.

ΘΕΩΡΟΣ

καὶ νῦν ὑπερ μαχιμώτατον Θρακῶν ἔθνος

ἔπεμψεν ὑμῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

τούτο μὲν γ' ἤδη σαφές.

ΚΗΡΤΞ

οἱ Θραῖκες ἴτε δεῦρ', οὐς Θεώρος ἠγαγεν.

155

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἐστι τὸ κακόν;

ΘΕΩΡΟΣ

Ὀδομάντων στρατός.

140 Θεόγνις.] Theognis' poetry is comically put as the cause of the snow-fall. Cf. *Theognis*. 170, Θεόγνις ψυχρὸς ὧν ψυχρῶς ποιεῖ.

144 Lovers were wont so to write up their mistresses' or favourites' names. Schol.

146 Young Sadocus, greedy of

the sausages eaten at the Apaturia, would have his father send help to Athens.

154 τούτο μὲν γ' ἤδη σαφές.] 'O yes, that's at once plain enough.' There is no doubt (he means) of the Thracians coming locust-like to eat up the good things of Attica.

ΔΙΚΑΙΟΠΟΛΙΣ

ποιῶν Ὀδομάντων; εἶπέ μοι, τουτὶ τί ἦν;
τίς τῶν Ὀδομάντων τὸ πῆος ἀποτεθρίακεν;

ΘΕΩΡΟΣ

τούτοις ἐάν τις δύο δραχμὰς μισθὸν δίδῃ,
καταπελτάσονται τὴν Βοιωτίαν ὅλην.

160

ΔΙΚΑΙΟΠΟΛΙΣ

τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις;
ὑποστένοι μέντ' ἂν ὁ θρανίτης λεῶς,
ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,
ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.
οὐ καταβαλεῖτε τὰ σκόροδ' ;

ΘΕΩΡΟΣ

ὦ μοχθηρὲ σὺ,
οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις;

165

ΔΙΚΑΙΟΠΟΛΙΣ

ταυτὶ περιεῖδεθ' οἱ πρυτάνεις πάσχοντά με
ἐν τῇ πατρίδι καὶ ταύθ' ὑπ' ἀνδρῶν βαρβάρων;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς Θραξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
διοσημία ὅστι καὶ ῥανὶς βέβληκέ με.

170

ΚΗΡΤΞ

τοὺς Θραῆκας ἀπιέναι, παρεῖναι δ' εἰς ἔτην.
οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.

162 ὁ θρανίτης λεῶς.] The oarsman's daily pay was (acc. to Böckh) four obols. The Thracians here want 2 drachmæ = 12 obols.

166 ἐσκοροδισμένοις.] Cf. *Eq.* 494, ἡ ἀμεινον ὡ τῶν ἐσκοροδισμένους μάχη.

172 εἰς ἔτην.] L. and S. propose to write *ἐτην* in the sense of 'the day after to-morrow.' Some however take it here to mean the last day of the month.

ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί
χαῖρ', Ἀμφίθεε. 175

ΑΜΦΙΘΕΟΣ

μήπω γε, πρὶν γ' ἂν στῶ τρέχων
δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔστιν;

ΑΜΦΙΘΕΟΣ

ἐγὼ μὲν δευρό σοι σπονδὰς φέρων
ἔσπευδον· οἱ δ' ὄσφροντο πρεσβῦται τινες
Ἀχαρνικοὶ, στιπτοὶ γέροντις, πρίνινοι, 180
ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.
ἔπειτ' ἀνέκραγον πάντες, ὦ μιαρῶτατε,
σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;
κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων
ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κἀβόων. 185

ΔΙΚΑΙΟΠΟΛΙΣ

οἱ δ' οὖν βοώντων ἀλλὰ τὰς σπονδὰς φέρεις;

ΑΜΦΙΘΕΟΣ

ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.
αὐταὶ μὲν εἰσι πεντέτεις. γεῦσαι λαβών.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰβοῖ.

ΑΜΦΙΘΕΟΣ

τί ἔστιν;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἀρέσκουσίν μ', ὅτι

176 μήπω γε πρὶν γ' ἂν στῶ.] This, which is Bergk's, or πρὶν ἂν γε στῶ, Müller's reading, seems better than Meineke's. Dindorf's text violates the metre.

179 ὄσφροντο.] The samples of libation or truce were (we may sup-

pose) brought in leathern bottles, and the perfumes escaped. The various 'bouquets' of the liquor we learn in vv. 190, 192, 196.

189 αἰβοῖ.] 'Faugh!' used to mark disgust at an ill smell. Cf. *Eq.* 891, *Rac.* 15.

ὄξουσι πίττης καὶ παρασκευῆς νεῶν.

190

ΑΜΦΙΘΕΟΣ

σὺ δ' ἀλλὰ τασδί τὰς δεκέτεις γεῦσαι λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄξουσι χαῦται πρέσβων ἐς τὰς πόλεις
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.

ΑΜΦΙΘΕΟΣ

ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες
κατὰ γῆν τε καὶ θάλατταν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Διονύσια,

195

αὐται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,
καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,
κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.
ταύτας δέχομαι καὶ σπένδομαι κάκπιομαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας·
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς
ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.

200

ΑΜΦΙΘΕΟΣ

ἐγὼ δὲ φεύξομαί γε τοὺς Ἀχαρνέας.

ΧΟΡΟΣ

τῆδε πᾶς ἔπου, δῖωκε, καὶ τὸν ἄνδρα πυνθάνου.

192—3. A ten years' truce would but mean embassies and levying of troops from unwilling and dilatory allies, and then renewal of war.

194 σπονδαί.] This, the MS. reading, seems defensible enough. For a line of similar rhythm see v. 37.

197 καὶ μὴ 'πιτηρεῖν.] Instead of continuing the sentence by καὶ τοῦ μὴ ἔπιτ. 'And of not keeping, &c.,' or καὶ οὐκ (ὄξουσι) τοῦ ἐπιτηρεῖν, he varies it by καὶ (λέγουσιν or ἐῶσι) μὴ 'πιτ. 'And bid or permit us not

to keep, &c.'

200—203. Elmsløy would like to place v. 203 after v. 200. He refers to *Ran.* 572—5, where, when the first hostess has said her say, the second breaks in with ἐγὼ δέ γε, and then the first again with ἐγὼ δέ. The 'But I' certainly has more force so than as a continuation of Dicæopolis' speech. Thus Amphitheus would first run off; then Dicæopolis would turn in to prepare for the feast; then come on the Acharnians and find no one.

τῶν ὀδοιπόρων ἀπάντων τῇ πόλει γὰρ ἄξιον 205
 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύσατε,
 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
 ἐκπέφευγ', οἴχεται φρούδος. οἴμοι τάλας τῶν ἐτῶν των
 ἐμῶν 210

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀνθράκων
 φορτίον

ἠκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ 215
 σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος
 ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίξατο.

νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμόν ἀντικνημιον
 καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται, 220
 οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνη ποτὲ
 μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνεάς.
 ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπεί-
 σατο, 225

οἴσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν
 χωρίων

205 τῇ πόλει.] See note on v. 8.
 206· μηνύσατε.] This, the reading
 of the Rav. MS. approved by Mei-
 neke, is preferable to μηνύετε.

212 Φαῦλλῳ.] Cf. Herod. VIII.
 47. Phayllus was thrice Pythian
 victor, and (acc. to Scholiast) Olympian
 victor also. This epigram is
 quoted about him: πέντ' ἐπὶ πενήτη-
 κοντα πόδας κῆδησε Φαῦλλος, δι-
 σκευσε δ' ἑκατὸν πέντ' ἀπολειπομέ-
 νων. Cf. also *Vesp.* 1206, where
 however some think another Phayl-
 lus is meant. For old men in praise
 of their younger days cf. Hom. *Il.* η.
 132—157, where Nestor tells of his
 youthful feats.

218 ἀπεπλίξατο.] Cf. Hom. *Od.*
 ζ. 318, εὐ δὲ πλίσσοντο πόδεσσι.
 Compare Virgil's 'sinuetque alterna
 volumina crurum' of the horse's
 trot, translated by Voss 'und erhebe
 die wechselnde Krümme der Schen-
 kel.' The word probably belongs
 to the root whence πλέκω and Lat.

plico. ἀμφιπλίξ is found in Soph.
Tr. 338: δράκοντε θαιρὸν ἀμφιπλίξ
 εἰληφότε, 'two serpents having grasp-
 ed in their coils the axle.' L. and
 S. seem wrong in rendering it here
 'long striding,' as also in the above-
 quoted passage of the *Odyssey*. In
 Theocr. xviii. 8, ποσσὶ περιπλίκτοις
 occurs with v. l. περιπλέκτοις.

220 Λακρατίδῃ.] The penult:
 must be long. All the MSS. and
 the Scholiast write the simple ι;
 -είδης from the name Λακράτης is
 however more according to analogy:
 and so Meineke and others write it.
 He was an archon at Athens in the
 time of Darius. Schol.

221 ἐγχάνη.] ἐγχάνοι, Brunck.
 Elmsl. Mein. and the optative may
 be preferable, cf. v. 893. The change
 from one to the other would be very
 easy in MS., the ι being adscript.

229 οἴσι κ.τ.λ.] Against whom
 from me war is swelling, war raised
 by my neighbourhood. χωρίων is

κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ 230
 ὀξύς, ὀδυνηρός, * * * ἐπίκωπος, ἵνα
 μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.
 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῆ ποτέ 235
 ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθους.

ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.

ΧΟΡΟΣ

σῆγα πᾶς. ἠκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας ;
 οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο πᾶς
 ἐκποδῶν· θύσων γὰρ ἀνήρ, ὡς ἔοικ', ἐξέρχεται. 240

ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.
 προῖτω 'ς τὸ πρόσθεν ὀλίγον ἢ κληφόρος·
 ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω.

ΓΥΝΗ

κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.

ΘΥΓΑΤΗΡ

ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρουσιν, 245
 ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουλί.

used several times in Aristophanes for 'the country, farm-lands, &c.' Cf. *Eg.* 1077, βότρυσ τρώγουσιν ἐν τοῖς χωρίοις, and *Pac.* 1146, 1148.

231. Four syllables are wanting here, either (~~~~) before ὀξύς, or ~~~~ later. καὶ σκόλοψ ὀξύς, Klotz, because the Scholiast speaks of the practice of putting stakes (σκόλοπας) among vines by way of traps for trespassers. ὀξύς, ἐπίω θ' ἄμ' ἐπίκωπος, Bergk. 'and before I come upon them too as a sailor' (ἐπίκωπος = ναυτικός). Blaydes inserts ἀνιαρός. The whole passage is best taken as referring to the defence of

vineyards by thorns, briars, stakes, &c.; and then ἐπίκωπος will be 'up to the hilt, piercing them deeply.'

234 Βαλλήναδε.] 'Towards Peltington.' Pallene was a deme of Attica.

235 γῆν πρὸ γῆς.] Cf. *Æsch. Prom. Vinc.* 682, μάλιστα θεία γῆν πρὸ γῆς εὐαίνομαι.

236 ἐμπλήμην.] The part. ἐμπλήμενος occurs *Vesp.* 984. Analogous optat. forms are κεκλήμην, μεμνήμην, κεκτῆμην.

237 εὐφ. εὐφ.] In *Thesm.* 295 a proclamation begins with εὐφημία 'στω twice uttered.

ΔΙΚΑΙΟΠΟΙΣ

καὶ μὴν καλόν γ' ἔστ' ὦ Διόνυσε δέσποτα,
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν
 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια 250
 στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι
 καλῶς ξυνευγκεῖν τὰς τριακοντούτιδας.

ΓΤΝΗ

ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
 οἶσεις, βλέπουσα θυμβροφάγον. ὡς μακάριος 255
 ὅστις σ' ὀπύσει, κάκποιήσεται γαλᾶς
 σοῦ μηδὲν ἤττον βδεῖν, ἐπειδὴν ὀρθρος ἦ.
 πρόβαινε, κὰν τῶχλω φυλάττεσθαι σφόδρα
 μή τις λαθῶν σου περιτράγη τὰ χρυσία.

ΔΙΚΑΙΟΠΟΙΣ

ὦ Ξανθία, σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος
 ὁ φαλλὸς ἐξόπισθε τῆς κληφόρου 260
 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.
 Φαλῆς, ἑταῖρε Βακχίου,
 ξύγκωμε, νυκτοπεριπλάνη-
 τε, μοιχῆ, παιδεραστά, 265
 ἕκτω σ' ἔτει προσεῖπον ἐς
 τὸν δῆμον ἐλθὼν ἄσμενος,
 σπονδὰς ποιησάμενος ἔμαν-
 τῶ, πραγμάτων τε καὶ μαχῶν
 καὶ Λαμάχων ἀπαλλαγείς. 270

250 τυχηρῶς.] Cf. *Thesm.* 302.

253 καλὴ καλῶς.] A favourite collocation of adjective and adverb. Cf. *Eg.* 189. See Donaldson's *New Cratylus*, 303.

264 νυκτοπεριπλάνητε.] 'Night loafer,' to borrow an expressive

American word of good German stock (from 'laufen').

266 ἕκτω σ' ἔτει.] See Introduction.

270 μαχῶν καὶ Λαμάχων.] Cf. v. 1071.

πολλῶ γάρ ἐσθ' ἥδιον, ὧ Φαλῆς Φαλῆς,
κλέπτουσαν εὐρόνθ' ὠρικὴν ὑληφόρον,
τὴν Στρυμοδώρου Θράτταν ἐκ τοῦ Φελλέως,
μέσσην λαβόντ', ἄραντα, κατα-
βαλόντα καταγιγαρτίσαι,
Φαλῆς Φαλῆς.

275

ἐὰν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
ἔωθεν εἰρήνης ῥοφήσει τρυβλίον·
ἢ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

ΧΟΡΟΣ

οὗτος αὐτός ἐστιν, οὗτος.
βάλλε βάλλε βάλλε βάλλε,
παῖε παῖ τὸν μιάρον.
οὐ βαλεῖς, οὐ βαλεῖς;

280

ΔΙΚΑΙΟΠΟΛΙΣ

Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συντρίψετε.

ΧΟΡΟΣ

σέ μὲν οὖν καταλεύσομεν, ὧ μιὰρὰ κεφαλή.

285

ΔΙΚΑΙΟΠΟΛΙΣ

ἀντὶ ποίας αἰτίας, ὧ χαρνέων γεραίτατοι;

ΧΟΡΟΣ

τουτ' ἐρωτᾶς; ἀναίσχυντος εἶ καὶ βδελυρὸς,
ὧ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος

290

273 Φελλέως.] Phelleus was a mountainous district of Attica. Cf. *Nub.* 71. L. and S. give φελλὸς as Macedonian for λίθος. The word appears in φελλεῶν, φελλάτας λίθος, and in ἀφελῆς, 'level' or 'stoneless.'

282 παῖε, παῖ.] Cf. *Eq.* 821, παῦ παῦ οὗτος. Photius says παῦ. τὸ παῦσαι λέγουσι μονοσυλλαβῶς.

If so, then why not καί. The MSS. give παῖε, παῖε. The ε might perhaps have been written, though in utterance suppressed. Some alter it here to παῖε, παῖ, and in the passage quoted read παῦ ὧ οὗτος.

285 σέ μὲν οὖν κατ.] 'Nay, 'tis you we'll stone.' It is not your pitcher but you that we are after.

σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε· μᾶλλ' ἀκούσατε.

ΧΟΡΟΣ

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χώσομεν τοῖς
λίθοις. 295

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'· ἀλλ' ἀνάσχεσθ', ὄγαθοί.

ΧΟΡΟΣ

οὐκ ἀνασχῆσομαι· μηδὲ λέγε μοι σὺ λόγον·
ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὅν 300
κατατεμῶ τοῖσιν ἰππεύσι καττύματα.
σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς,
ὅστις ἐσπέισω Λάκωνιν, ἀλλὰ τιμωρήσομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄγαθοί, τοὺς μὲν Λάκωνας ἐκποδῶν ἐάσατε, 305
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην.

ΧΟΡΟΣ

πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἴπερ ἐσπέισω γ' ἄπαξ
οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὕρκος μένει;

ΔΙΚΑΙΟΠΟΛΙΣ

οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα,
οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. 310

292 οὐκ ἴστε· μᾶλλ' ἀκούσατε.] This reading (Meineke's) seems as good as any. The MSS. give οὐκ ἴστε γ' ἀλλ', οὐκ ἴστετ' ἀλλ', οὐκ ἴσατ' ἀλλ'. οὐκ ἴστ' ἔτ'. Elmsl. but οὔτω is wanted, not οὐκέτι. οὐκ ἴστε μ'. Dobree. ἀκούσατ', ἀλλ' Hamaker, followed by Müller.

298 πρὶν ἂν γ'.] This seems the

best correction from the MS. πρὶν ἂν ἀκούσῃτε γ'.

301 καττύματα.] Cf. *Eq.* 313, 768. There is a propriety in thus dealing with the leather-seller. The threat was amply carried out in the Knights.

307 πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν.] 'And how can you any longer say (that you did it) well.'

ΧΟΡΟΣ

οὐχ ἀπάντων, ὦ πανούργε; ταῦτα δὴ τολμᾶς λέγειν
ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φείσομαι;

ΔΙΚΑΙΟΠΟΙΣ

οὐχ ἀπάντων οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων ὀδὶ
πόλλ' ἂν ἀποφῆναιμ' ἐκείνους ἔσθ' ἢ κἀδικουμένους.

ΧΟΡΟΣ

τοῦτο τοῦπος δεινὸν ἤδη καὶ ταραξικάρδιον, 315
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.

ΔΙΚΑΙΟΠΟΙΣ

κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,
ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.

ΧΟΡΟΣ

εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται,
μὴ οὐ καταξάινειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 320

ΔΙΚΑΙΟΠΟΙΣ

οἶος αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέξεσεν.
οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἔτεον, ὦχαρηγίδα;

314 πῶλλ' ἂν κ. τ. λ.] 'Could in many ways shew that there are points where they are even the aggrieved party.' καὶ ἄδ. even the sufferers, not only not the doers. καὶ here about = the Latin 'ultra,' for a striking instance of which see Tac. *Hist.* I. 71. 'Even' or 'actually' best renders it into English.

317 κἄν γε μὴ κ. τ. λ.] There is a sort of combination of two offers here. Dicæopolis means to say, 'If I don't prove my case, chop off my head;' and, 'I'll speak with my head on the block, and do you chop it off if I don't prove my case.' Translate, 'And if I don't, &c., why, I'll be content to speak with my head on the block (and then off it will go).'

318 τὴν κεφαλὴν ἔχων.] The dactyl is objectionable, though *Eccles.* 1156, τοῖς γελῶσι δ' ἠδέως διὰ τὸν γέλωσιν κρίνειν ἐμέ, seems another in-

stance. The MSS. agree in the present text. Several emendations are proposed. τ. δέρην, σφαγὴν. τὴν γε κ. σχῶν.

320 καταξάινειν.] Cf. Soph. *Aj.* 728, τὸ μὴ οὐ πέτροισι πᾶς καταξάινθεις θανεῖν. Also Eur. *Phæn.* 1145, *Suppl.* 503, in the same sense. Here however there is the double meaning of carding and combing into a red coat, and of mauling and crushing into a bloody mass. The simple verb is used of scourging in Dem. *F. L.* 403, ξάινει κατὰ τοῦ νώτου πολλάς.

321 θυμάλωψ ἐπέξεσεν.] Cf. Soph. *Œd. Col.* 434, ὀπήνικ' ἔξει θυμὸς μέλας would suit either θυμὸς or θυμάλωψ. Cf. μέλαινα καρδία, Pind. *Fr.* 88. κελαινόφρων, Æsch. 'How fierce, good colliers, your dark choler glows.'

322 ὦχαρηγίδα.] He uses the pa-

ΧΟΡΟΣ

οὐκ ἀκουσόμεσθα δῆτα

ΔΙΚΑΙΟΠΟΛΙΣ

δεινά τᾶρα πείσομαι.

ΧΟΡΟΣ

ἐξολοίμην, ἦν ἀκούσω.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὠχαρνικοί.

ΧΟΡΟΣ

ὡς τεθνήξων ἴσθι νυνί.

ΔΙΚΑΙΟΠΟΛΙΣ

δηξομᾶρ' ὑμᾶς ἐγώ. 325

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους·
ὡς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.

ΧΟΡΟΣ

εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν; μὼν ἔχει του παιδίου
τῶν παρόντων ἔνδον εἴρξας; ἢ πὶ τῷ θρασύνεται; 330

ΔΙΚΑΙΟΠΟΛΙΣ

βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτουὶ διαφθερῶ.
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.

ΧΟΡΟΣ

ὡς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὅδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσης ὁ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.

tronymic with politic intent to soothe by a respectful address. Schol.

330 ἐπὶ τῷ θρασύνεται;] 'Resting on what, on the strength of what?'

331. The stealing of the coal-basket is a sort of parody on Telephus' stealing of the infant Orestes, to induce the Greeks to cure him. For a similar imitation cf. *Thesm.*

690 sqq.

334 μηδαμῶς.] The chorus now sing the same song that Diceopolis did above (v. 324); and he retorts ὡς ἀποκτενῶ κέκραχθ' for their ὡς τεθνήξων ἴσθι νυνί ὡς ἀπ. κ. 'With assurance that I shall kill him, cry away,' i. e. 'Cry away, but I shall kill him all the same.'

ΔΙΚΑΙΟΠΟΙΣ

ὡς ἀποκτενῶ, κέκραχθ'. ἐγὼ γὰρ οὐκ ἀκούσομαι. 335

ΧΟΡΟΣ

ἀπολεῖς ἄρ' ὀμήλικα τόνδε φιλανθρακέα;

ΔΙΚΑΙΟΠΟΙΣ

οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.

ΧΟΡΟΣ

ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-
δαιμόνιον αὐτὸν ὅ τι τῷ τρόπῳ σουστί φίλον
ὡς τῶδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340

ΔΙΚΑΙΟΠΟΙΣ

τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.

ΧΟΡΟΣ

οὔτοιί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ ξίφος.

ΔΙΚΑΙΟΠΟΙΣ

ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται που λίθοι.

ΧΟΡΟΣ

ἐκσέσεισται χαμᾶζ'. οὐχ ὄρᾳς σειδόμενον;
ἀλλὰ μὴ μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος. 345

336 ἄρ' ὀμήλικα.] ἄρα τὸν ἠλικα MSS. The verse should probably correspond to v. 285. Dindorf gives βᾱ for ἄρα, which is hardly Attic. The reading in the text is Reisig's approved by Meineke. The Scholiast gives two explanations. 1. You'll be the death of me the basket's mate (if you do for the basket). 2. You will then destroy the basket, my mate. The latter seems the more moving appeal. 'You will then after all (ἄρα) destroy my dear old coal-loving mate here.' The basket is ὀμήλιξ or ἠλιξ as having begun its basket life with the Acharnian's collier life. And to a coal-basket coals

may be said to be near and dear (φίλοι).

338 ἀλλὰ νυνὶ... φίλον.] 'But now speak, if you like, and even of the Lacedæmonian himself say whatever suits your humour.' The old reading may be kept with this rendering. Dicaeopolis had not said the Lacedæmonians were φίλοι to him, only that they were ἀδικούμενοι: indeed in v. 509 he says that he hates them. Some editors omit the τε after τόν (which spoils the agreement of v. 338 with v. 344), and most follow the Ravenna MS. and take φίλοι rather than φίλον.

ὡς ὕδα γε σειστός ἅμα τῇ στροφῇ γίγνεται

ΔΙΚΑΙΟΠΟΙΔΙΣ

ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν βοῆν,
 ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,
 καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.
 ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν 350
 ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.
 δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
 τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν
 ἐθέλειν τ' ἀκούσαι μηδὲν ἴσον ἴσφ φέρον,
 ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν 355
 ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω
 καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟΡΟΣ

τί οὖν οὐ λέγεις ἐπίξηνον ἐξευεγκῶν θύραζ
 ὃ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις; 360

344 ἐκόσσεισται.] Sc. ὁ τρίβων.

346 ἅμα τῇ στροφῇ.] Either the turning of the chorus in their dance, or (as Reiske says) the turning inside out of their aprons.

347 ἐμέλλετ' ἄρ' ἄπ. d. β.] For the use of ἀρα with μέλλειν cf. *Nub.* 1301. *Vesp.* 460. In *Ran.* 268 ἀρα is similarly used. The sense is, 'I thought I should make you...' But how ἀνασεῖν should be taken is disputed. Some would alter to ἀνήσειν τῆς βοῆς or ἀνασχῆσειν βοῆν. There can be little doubt about the genuineness of ἀνασεῖν: for ἐκόσσεισται and σειστός evidently lead up to and suggest the compound ἀνασεῖν to Dicæopolis, though in a somewhat different sense. ἀνασεῖν is 'to hold up and shake,' generally in a threatening manner or with great show. In the passage of Demosthenes referred to by L. and S. and Dindorf (*εἰσαγγελίαν ἀνασεύσας* Dem. 784. 22) it is used of one who after much noisy show of an impeachment let it drop.

Here with βοῆν it seems to mean 'to raise noisily a cry:' with evident reference to σειστός in the preceding line. The Chorus say, 'See! we've shaken our aprons empty.' Dicæopolis rejoins, 'Shake! ah! I thought I should make you shake and shout to save your coals: and they were within an ace of destruction.'

350 τῆς μαρίλης συχνήν.] So in *Pac.* 167, τῆς γῆς πολλήν.

354 ἴσον ἴσφ φέρον.] 'That bears (or admits of) a fair half (of water) to the half (of wine); that is, 'that gives a fair and equal share to either side.' The metaphor seems suggested by ὀμφακίαν. φέρειν is used of wine 'to bear, to stand, admit of (a certain proportion of water).' Cf. *Eg.* 1187. Δ. ἔχε καὶ πικρὸν κεκραμένον τρία καὶ δύο. Δ. ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρον καλῶς. For the same mixture ('half-and-half') which we have here, cf. *Plut.* 1132.

359—363. To these lines answer 385—392. τί...εἰσδέξεται.

πάνυ· γὰρ ἐμέγε πόθος ὃ τι φρονεῖς ἔχει,
ἀλλ' ἵππερ αὐτὸς τὴν δίκην διωρίσω,
θεῖς δεῦρο τοῦ πίζηνον ἐγχείρει λέγειν.

365

ΔΙΚΑΙΟΠΟΙΑΣ

ἰδοὺ θέασαι, τὸ μὲν ἐπίζηνον τοδὶ,
ὁ δ' ἀνήρ ὁ λέξων οὔτοσὶ τυννουτοσί
ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,
λέξω δ' ὑπὲρ Λακεδαιμονίων ἅ μοι δοκεῖ
καίτοι δέδοικα πολλά· τούς τε γὰρ τρόπους 370
τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα
ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
ἀνήρ ἀλαζὼν καὶ δίκαια κᾶδικα·
κᾶνταῦθα λανθάνουσ' ἀπεμπολώμενοι
τῶν τ' αὐ γερόντων οἶδα τὰς ψυχὰς ὅτι 375
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφω δακεῖν,
αὐτὸς τ' ἔμαντὸν ὑπὸ Κλέωνος ἕπαθον
ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.
εἰσελκύσας γάρ μ' ἐς τὸ βουλευτήριον
διέβαλλε καὶ ψευδῇ κατεγλάττιζέ μου 380
κᾶκυκλοβόρει κᾶπλυνεν, ὥστ' ὀλίγου πάνυ
ἀπωλόμην μολυνοπραγμονούμενος.
νῦν οὖν με πρῶτον πρὶν λέγειν ἔασατε
ἐνσκευάσασθαί μ' οἷον ἀθλιώτατον.

ΧΟΡΟΣ

τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς; 385
λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου

361 πόθος ὃ τι φρονεῖς.] 'A longing for what you think,' i. e. for it to be spoken out.

367 τυννουτοσί.] Cf. *Eq.* 1220, ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτοσί.

372 ἐάν τις εὐλογῇ... καὶ δίκαια κᾶδικα.] Plato in the *Menexenus* (235 A) speaks of the Athenians' pleasure in having their ears tickled by orators, οἱ οὕτω καλῶς ἐπαινοῦσιν ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες γοητεύουσιν ἡμῶν τὰς ψυχὰς.

375 γερόντων κ.τ.λ.] This litigious mania is dealt with in the *Wasps*.

377 αὐτὸς τ' ἔμαντὸν κ.τ.λ.] Here Dicaeopolis evidently represents the poet; whom Cleon had prosecuted after his play of the *Babylonians*. But whether Callistratus (in whose name the play came out) or Aristophanes himself was prosecuted is not quite certain. See Introduction. Cf. also v. 502, 659 sqq.

380 ἐμοῦ γ' ἔνεκα.] 'For aught I care,' 'for me,' as we use *for* in

σκοτοδάστυπυκνότητά τιν' Ἄϊδος κυνήην
εἶτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,
ὡς σκῆψιν ὄγων οὗτος οὐκ ἐσδέξεται.

390

ΔΙΚΑΙΟΠΟΛΙΣ

ὦρα ὅτιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,
καί μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.
παῖ παῖ.

ΚΗΦΙΣΟΦΩΝ

τίς οὗτος;

ΔΙΚΑΙΟΠΟΛΙΣ

ἔνδον ἔστ' Εὐριπίδης;

395

ΚΗΦΙΣΟΦΩΝ

οὐκ ἔνδον ἔνδον ἐστὶν, εἰ γνώμην ἔχεις.

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔνδον, εἶτ' οὐκ ἔνδον;

ΚΗΦΙΣΟΦΩΝ

ὀρθῶς, ὦ γέρον.

ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπίλλια
οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
τραγωδίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισμακάρι' Εὐριπίδη,

400

ὅθ' ὁ δούλος οὕτωςι σοφῶς ὑποκρίνεται.
ἐκκάλεσον αὐτόν.

some phrases. 'Mea causa' in Latin is similarly used. Mea quidem hercle causa vidua vivito vel usque dum regnum optinebit Jupiter. *Plaut. Menachm.* v. 1. 27.

Ἰερωνύμου.] A dithyrambic poet, son of Xenophantus, of hirsute person.

390 Ἄϊδος κυνήην.] Cf. *Il. e.* 845, αὐτὰρ Ἀθήνη δὴν Ἄϊδος κυνήην μὴ μιν ἴδοι βριμὸς Ἄρης, and *Hes. Scut. Herc.* 226, δεινὴ δὲ περὶ κροτάφοι-

σιν ἀνακτος κείτ' Ἄϊδος κυνήη νυκτὸς ζόφον αἰὼν ἔχουσα. Hence it appears that this helmet rendered its wearer invisible.

396 οὐκ ἔνδον ἔνδον ἐστὶν.] Cf. *Eur. I. T.* 512, φεύγω τρόπον γε δὴ τιν' οὐχ ἐκὼν ἐκὼν; also *Alcest.* 521. *Phaen.* 297.

399 ἀναβάδην.] 'Upstairs.' Cf. v. 409.

401. What must the master be when the man is so cute?

ΚΗΦΙΣΟΦΩΝ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὄμως.

οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κήφω τὴν θύραν.

Εὐριπίδη, Εὐριπίδιον,

ὑπάκουσον, εἶπερ πάποτ' ἀνθρώπων τινί.

Δικαίηπολις καλεῖ σε Χολλίδης, ἐγὼ

405

ΕΤΡΙΠΙΔΗΣ

ἀλλ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἐκκυκλήθητ'.

ΕΤΡΙΠΙΔΗΣ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὄμως.

ΕΤΡΙΠΙΔΗΣ

ἀλλ' ἐκκυκλήσομαι καταβαίνειν δ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

Εὐριπίδη,

ΕΤΡΙΠΙΔΗΣ

τί λέλακας;

ΔΙΚΑΙΟΠΟΛΙΣ

ἀναβύδην ποιεῖς,

ἐξὸν καταβάδην οὐκ ἐτός χωλοὺς ποιεῖς.

410

402 ἀλλ' ἄδ. εὐρ. δὲ μωσ.] 'C. Nay, I can't. D. Nay, can't or not, you must.'

405 ὑπάκουσον.] Cf. *Vesp.* 273. *Act. Apost.* xli. 13.

406 Χολλίδης.] This deme was of the Ægean tribe. Schol., Meineke, and others prefer the form Χολλίδης

δης as found in inscriptions. Meineke also reads καλῶ.

408 ἐκκυκλήθητ'.] See L. and S. on ἐκκύκλημα, and *Dict. Ant.* p. 405.

411 οὐκ ἐτός χωλοὺς ποιεῖς.] You may well make your characters lame when they have to tumble down from your upstairs room.

ἀτὰρ τί τὰ ῥάκι' ἐκ τραγωδίας ἔχεις,
 ἐσθῆτ' ἔλεινῃν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.
 ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,
 δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος. 415
 δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν
 αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.

ΕΤΡΙΠΙΔΗΣ

τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνέως ὁδὶ
 ὁ δύσποτμος γεραιὸς ἠγωνίζετο;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου. 420

ΕΤΡΙΠΙΔΗΣ

τὰ τοῦ τυφλοῦ Φοίνικος;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Φοίνικος, οὐ,
 ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.

ΕΤΡΙΠΙΔΗΣ

ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
 ἀλλ' ἦ Φιλοκλήτου τὰ τοῦ πτωχοῦ λέγεις;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425

ΕΤΡΙΠΙΔΗΣ

ἀλλ' ἦ τὰ δυσπινῆ θέλεις πεπλώματα
 ἃ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Βελλεροφόντης· ἀλλὰ κάκεινος μὲν ἦν

418. Ceneus and the rest were heroes in plays of Euripides. The climax of raggedness seems to have been reached in Telephus. Yet Euripides himself seems to have been specially proud of this play. Cf. *Ran.* 860—4, where he offers all his

plays for strict examination and not least among them his Telephus (κάτι μάλα τὸν Τηλέφου), and Horace (*Art. Poet.* 96) rather commends it.

425 πτωχιστέρου.] An analogous form is λαλιώτερος, *Ran.* 91; λαλιώτατος, Eur. *Cycl.* 315.

χωλός, προδαιτών, στωμύλος, δευτός λέγειν.

ΕΤΡΙΠΙΔΗΣ

οἶδ' ἄνδρα, Μυσὸν Τήλεφον.

ΔΙΚΑΙΟΠΟΛΙΣ

ναί, Τήλεφον

430

τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.

ΕΤΡΙΠΙΔΗΣ

ὦ παῖ, δὸς αὐτῷ Τηλέφου ρακώματα.
κεῖται δ' ἄνωθεν τῶν Θεοστειῶν ρακῶν,
μεταξὺ τῶν Ἴνουσ.

ΚΗΦΙΣΟΦΩΝ

ἰδοὺ ταυτὶ λαβέ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ.

435

[ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον.]

Εὐριπίδη, ἴπειδήπερ ἔχαρῖσω ταδί,
κάκεινά μοι δὸς τὰκόλουθα τῶν ρακῶν,
τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.

δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,
εἶναι μὲν ὅσπερ εἰμι, φαίνεσθαι δὲ μὴ
τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγώ,
τοὺς δ' αὖ χορευτὰς ἠλιθίους παρεστάναι,
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

440

ΕΤΡΙΠΙΔΗΣ

δώσω πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί.

445

430 ναί Τηλεφον.] Dicæopolis echoes the word 'Telephus' in the same case. 'Yes (you know him right enough in saying) Telephus.'

434 μεταξὺ τῶν Ἴνουσ.] Sc. καὶ τῶν Θεοστειῶν. Cf. *Av.* 187, ἐν μέσῳ δῆ-
πουθεν ἀήρ ἐστι γῆς (sub. καὶ οὐρανοῦ).

435 ὦ Ζεῦ διόπτα, κ.τ.λ.] 'O Zeus who seest right through and over all, with a reference to the frag-
mentary state of the rags which can

be seen through and over every way. The line rather sounds as if it might be from some tragedy.

440 δεῖ γάρ με κ.τ.λ.] Two lines from the *Telephus*. Schol.

444 σκιμαλίσω.] This word seems to mean 'to snap the fingers at' rather than 'to fillip,' as L. and S. give it, as far as one can judge from the Scholiast on *Pac.* 549, and the requirements of the two passages.

ΔΙΚΑΙΟΠΟΙΣ

εὐδαιμονοίης, Τηλέφω δ' ἀγῶ φρονῶ.
εὐ γ' οἶον ἤδη ῥηματίων ἐμπίπλαμαι.
ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.

ΕΥΡΙΠΙΔΗΣ

τουτὶ λαβὼν ἄπελθε λατῶν σταθμῶν.

ΔΙΚΑΙΟΠΟΙΣ

ὦ θύμ', ὀρᾶς γὰρ ὡς ἀπωθοῦμαι δόμων,
πολλῶν δεόμενος σκευαρίων νῦν δὴ γενοῦ
γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,
δός μοι σπυρίδιον διακεκαυμένον λύχνφ. 450

ΕΥΡΙΠΙΔΗΣ

τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;

ΔΙΚΑΙΟΠΟΙΣ

χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν. 455

ΕΥΡΙΠΙΔΗΣ

λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων.

ΔΙΚΑΙΟΠΟΙΣ

φεῦ
εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.

ΕΥΡΙΠΙΔΗΣ

ἄπελθε νῦν μοι.

446 εὐδαιμονοίης.] From the *Telephus* again. The Scholiast gives the line *καλῶς ἔχοιμι, κ.τ.λ.*; Athenæus has *εὐ σοι γένοιτο...νοῶ*. Perhaps this hardly warrants our changing the text (as Meineke and others do), for what the context in the play was we do not know: and the meaning here seems purposely obscure. Having said 'May'st thou prosper,' Dicaeopolis then recollects Euripides' line, and gives the end of it, 'but for Telephus I know what,'

neither understanding it, nor meaning it to be understood, but as a good *ρημάτιον*. For he goes on to say, 'Bravo! what subtle phrases I'm becoming full of.'

453. They used to carry their candles in a sort of basket: and an old basket with a hole burnt in it by this means would be a mark of wretched poverty.

455 *χρέος κ.τ.λ.*] A nice Euripidean distinction between 'need' and 'wish.'

ΔΙΚΑΙΟΠΟΛΙΣ

μᾶλλά μοι δὸς ἐν μόνον
κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον.

ΕΥΡΙΠΙΔΗΣ

φθείρου λαβῶν τόδ' ἴσθ' ὄχληρὸς ὦν δόμοις. 460

ΔΙΚΑΙΟΠΟΛΙΣ

οὔπω μὰ Δι' οἴσθ' οἱ' αὐτὸς ἐργάζει κακά.
ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνου,
δὸς μοι χυτρίδιον σφογγίῳ βεβυσμένον.

ΕΥΡΙΠΙΔΗΣ

ἄνθρωπ', ἀφαιρήσει με τὴν τραγῳδίαν.
ἄπελθε ταυτηνὶ λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀπέρχομαι.

465

καίτοι τί δράσω; δεῖ γὰρ ἑνὸς, οὐ μὴ τυχῶν
ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·
τουτὶ λαβῶν ἄπειμι κού πρόσειμ' ἔτι
ἐς τὸ σφυρίδιον ἰσχνά μοι φυλλεῖα δός.

ΕΥΡΙΠΙΔΗΣ

ἀπολείς μ'. ἰδού σοι. φρουδά μοι τὰ δράματα. 470

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γὰρ εἰμ' ἄγαν
ὄχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.
οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμεν
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.
Εὐριπίδιον ὦ γλυκύτατον καὶ φίλτατον, 475

461 οὔπω κ.τ.λ.] 'You know not yet what ills you are working' either 'in refusing me,' or (which is perhaps his more real meaning) 'in your sorry tragedies.' Meineke puts a stop after μὰ Δι', understanding ἀπέρχομαι with οὔπω.

464 ἀφ. με τὴν τραγῳδίαν.] For, take away the rags and externals,

and nothing of tragedy remains. This is the implied conclusion.

472 οὐ δοκῶν με κ. σ.] 'Not thinking (reflecting) that the princes hate me.' A line from the *Telamachus* or, as some say, the *Ceneus*. κοιράνους, 'the princes, the great,' i. e. Euripides.

κάκιστ' ἀπολοιμήν, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἐν μόνον, τουτὶ μόνον τουτὶ μόνον,
σκάνδικά μοι δὺς, μητρόθεν δεδεγμένους.

ΕΥΡΙΠΙΔΗΣ

ἀνὴρ ὑβρίζει· κλεῖε πηκτὰ δωμάτων.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα. 480

ἄρ' οἴσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;
πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὐτή.

ἔστηκας; οὐκ εἰ καταπιῶν Εὐριπίδην;
ἐπήνεσ' ἄγε νυν, ὦ τάλαινα καρδία, 485

ἄπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεῖ
παράσχεις, εἰποῦσ' ἄττ' ἂν αὐτῇ σοι δοκῆ.
τόλμησον, ἴθι, χῶρησον, ἄγαμαι καρδίας.

ΧΟΡΟΣ

τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν 490

ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
ὅστις παρασχὼν τῇ πόλει τὸν ἀρχένα
ἅπασι μέλλεις εἰς λέγειν τᾶναντία.

ἀνὴρ οὐ τρέμει τὸ πρῶγμ'. εἰά νυν,
ἐπειδήπερ αὐτὸς αἰρεῖ, λέγε. 495

ΔΙΚΑΙΟΠΟΛΙΣ

μή μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγῶδιαν ποιῶν.

478 σκάνδικα.] Cf. *Eq.* 19. *Ran.* 840. Euripides' mother was a herb-seller.

483 γραμμὴ δ' αὐτή.] 'This is the scratch, and up to it you must come. Here γραμμὴ is the starting line, not (as in Pind. *Pyth.* IX. 208) the goal.

484 καταπιῶν.] 'Having drunk down Euripides,' and so being thoroughly soaked and steeped in

him.

485 ἐπήνεσ'.] 'Thank you, that's right,' his soul now beginning to shew signs of plucking up courage and going.

489 ἄγαμαι καρδίας.] Cf. Eur. *Rhes.* 243, ἄγαμαι λήματος.

496 μή μοι.] μή μοι φθονήσῃτ' ἄνδρες Ἑλλήνων ἄκροι εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν. Eur. *Tel.*

τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία.
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.
 οὐ γὰρ με νῦν γε διαβαλεῖ Κλέων ὅτι
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.
 αὐτοὶ γὰρ ἐσμεν οὐπὶ Ληναίῳ τ' ἀγῶν,
 κοῦπω ξένοι πάρισιν οὔτε γὰρ φόροι 505
 ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι
 ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι
 τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
 καῦτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινύρω θεός, 510
 σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας
 κἄμοι γάρ ἐστιν ἀμπέλια κεκομμένα.

503 ξένων κ. τ. λ.] This charge Cleon had brought against our author after 'the Babylonians;' which were acted at the Great Dionysia, when many strangers were present, for that feast was the pay-day for the allies' tribute.

507, 508. ἀλλ' ἐσμέν ... λέγω.] There is a puzzling difficulty here. περιεπτισμένοι seems to mean 'winnowed,' *i. e.* cleared from chaff, and therefore cleared from μέτοικοι, who are expressly said to be to the citizens as chaff to grain. But if μέτοικοι here means 'the resident aliens,' we cannot well believe them to have been excluded from the Lenæa. For we do not know that even foreigners were so by any law; indeed, it is presumable they were not (cf. Thuc. II. 39, οὐκ ἔστιν ὅτε ξηνηλασίαι ἀπεργασμένοι τινα, κ. τ. λ.), though they had no special call to be there as at the Great Dionysia, and therefore would not be there in any numbers. Further, of the μέτοικοι the Scholiast (on *Plutus* 953) says that they might at the Lenæa (but not at the Great Dionysia) even be members of the chorus. μέτοικοι then (in the technical sense of the word) were present. And to an Athenian audience the word cannot easily have been meant

otherwise. Yet to explain the passage the choice seems to lie between taking μετοίκους to mean generally 'visitors, strangers,' and taking περιεπτισμένοι to mean not 'cleared from chaff,' but 'cleared from straw, &c. and everything but chaff.' It is true that Hesychius explains περιεπτ. by περιξεσμένοι, περικεκαθαρμένοι; and this is natural enough, as the uses of the compound word seem chiefly metaphorical: but to exclude chaff from the things of which grain is cleared by the operation denoted by πτίσσειν seems hardly natural. Meineke, following Dobree and Valckenær, rejects the verse. The two renderings will be these 'clean-winnowed, for visitors I call the chaff of citizens.' Or 'plucked from around the stalk or straw (that is 'cleared of ξένοι'), &c., for metoecs I call chaff of citizens,' and they of course are here with us, as chaff is with grain.

510, 511 καῦτοῖς...οἰκίας.] Elmsley refers to Thuc. I. 128 for an earthquake thought to be sent by Poseidon on Tænarus, and to Thuc. III. 87, 89, for other earthquakes shortly before this time, which might make the Lacedæmonians now apprehensive of such disaster.

ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω,
 μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,
 ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα,
 ἄτιμα καὶ παράσημα καὶ παράξενα,
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια
 κεῖ που σίκνον ἴδοιεν ἢ λογφῶδιον
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδρούς ἄλας,
 ταῦτ' ἦν Μεγαρικὰ κάππερατ' αὐθήμερόν.
 καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,
 πόρην δὲ Σιμαίθαν ἴοντες Μέγαράδε
 νεανίαι κλέπτοусι μεθυσοκότταβοι
 καὶ οἱ Μεγαρῆς ὀδύναις πεφυσηγγωμένοι
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη
 Ἔλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.
 ἐντεῦθεν ὀργῇ Περικλῆς οὐλύμπιος

515

520

525

530

514. For the Megarian affair, cf. Thuc. I. 103, 105, 139. The Megarians were first with the Lacedæmonians, then joined the Athenians, then revolted from them; and from that time the Athenians were bitter against them. Cultivation of sacred and debateable land, receiving of Athenian runaways, and the death of a herald, Anthemocritus, were the grievances.

515 τὴν πόλιν.] 'Not the state, mind you!' for it was for disparaging 'the state' (v. 503) he had been attacked.

517 μοχθηρὰ κ.τ.λ.] 'Sorry, worthless,' perhaps as common a sense of the word as the moral sense 'actively vicious.' Cf. *Eq.* 316, μοχθηροῦ βόου. The adjectives which follow are applicable to coin. παρακ. unevenly stamped; on which the die has fallen towards the side, not full and true in the coin's centre. ἀτιμα 'no longer current:' to illustrate this, cf. *Eccl.* 816—831. παράσημα, 'with

the mark or stamp actually wrong.' παράξενα, 'wrong and foreign coin,' with an implied charge of ξένα against these men.

519 χλανίσκια.] From Xen. *Mem.* II. 7. 6, we gather that cloak-making was a speciality of the Megarians.

521 χονδρούς ἄλας.] ἄλας, the reading of MS. Rav., for vulg. ἄλδς is required by Attic usage: and it seems then better to write χονδρούς, oxytone, as an adjective. Cf. *Aristot. Probl.* XXI. 9, διὰ τὸ ἀραιὸν εἶναι καὶ χονδρόν (of meal).

526 πεφυσ.] Megarian garlic was specially noted. Cf. *Pac.* 250. Cf. *Eq.* 494 for the use of garlic in priming cocks for a fight.

530 οὐλύμπιος.] This surname (given to Pericles for his munificence, power, or eloquence) leads on to ἡστραπτιέβροντα, as qualities of Homer's Ὀλύμπιος ἀστεροπητής. Cf. *Cic. Or.* 29. Pericles, ... ab Aristophane poeta fulgere, tonare, permiscere Græciam dictus.

ἤστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,
 ὡς χρὴ Μεγαρέας μῆτε γῆ μῆτ' ἐν ἀγορᾷ
 μῆτ' ἐν θαλάττῃ μῆτ' ἐν ἠπείρῳ μένειν.
 ἐντεῦθεν οἱ Μεγαρῆς, ὅτε δὴ 'πέλων βάδην, 535
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας
 κοῦκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις.
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.
 ἐρεῖ τις, οὐ χρῆν' ἀλλὰ τί ἐχρῆν εἶπατε. 540
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ
 καὶ κάρτα μέντ' αὖ εὐθέως καθέλκετε
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα 545
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,
 στοιᾶς στεναχούσης, σιτίων μετρούμενων,
 ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,
 σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550

531 ἤστραπτ', ἐβρόντα.] ἤστρα-
 πτεν, ἐβρ. Dind. and others. Cf.
 Plin. *Ep.* I. 20. tonat, fulgurat, om-
 nia denique perturbat ac miscet.

532 σκόλια.] A song of Timo-
 creon's began ὠφελος, ὦ τυφλὲ Πλου-
 τε, μῆτ' ἐν γῆ μῆτ' ἐν θαλάττῃ μῆτ'
 ἐν ἠπείρῳ φανῆναι, ἀλλὰ Τάρταρόν τε
 ναλεῖν κάχέροντα.

535 βάδην.] 'By inches,' like the
 Lat. 'pedentim,' of which the pre-
 vailing use is metaphorical.

542 ἀπέδοτο φήνας.] 'Informed
 against and had confiscated,' if ἀπέδ.
 be taken with φήνας; but why then
 ἐκπλεύσας σκάφει? Seriphos was a
 dependency on Athens, and the trans-
 action ought to be in Laconia, to
 answer to the confiscation of Mega-
 rian wares in Attica. The Scholiast
 in one part of his note seems to take
 it for a pilfering act of a Lacedæmo-
 nian, and Müller reads κλέψας for

φήνας, and Reiske conj. ἀφέλετ'
 Ἀθήνας. But the Scholiast also
 recognizes φήνας, explaining it by
 συκοφαντήσας (cf. 819, 824), and this
 appears almost necessary to balance
 ἐσυκοφάντει in v. 520. We might
 join ἐκπλεύσας σκάφει ἀπέδοτο, and
 translate 'had sailed out and sold,
 after informing against it,' the in-
 formation against and the seizure of
 the dog being supposed to take place
 in Laconia.

546 περὶ τρ. βοῆς.] Clamour (of
 sailors) about the trierarch, *i. e.* about
 the election of them. Müller, on
 the ground that the trierarchs would
 have been previously settled, reads
 περιτριηράρχου β., 'clamour around
 the trierarch' about pay &c.

547 Παλλαδίων.] Placed at the
 ships' prows, Schol.; but others say
 they were at the stern. Cf. Eur.
I. A. 240.

στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων,
τὸ νεώριον δ' αὐ κοπέων πλατουμένων,
τύλων ψοφούντων, θαλαμιῶν τροπουμένων,
αὐλῶν κελυστῶν, νυγλάρων, συριγμάτων.
ταῦτ' οἶδ' ὅτι ἂν ἔδρατε τὸν δὲ Τήλεφον
οὐκ οἰόμεσθα; νοὺς ἄρ' ἡμῖν οὐκ ἔνι.

555

ΗΜΙΧΟΡΙΟΝ

ἄλθες, ὠπίτριπτε καὶ μαρώτατε;
ταυτὶ σὺ τολμᾶς πτωχὸς ὦν ἡμᾶς λέγειν,
καὶ συνοφάντης εἴ τις ἦν, ὠνειδίσας;

ΗΜΙΧΟΡΙΟΝ

νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἄπερ λέγει
δίκαια πάντα κούδεν αὐτῶν ψεύδεται.

560

ΗΜΙΧΟΡΙΟΝ

εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν;
ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

ΗΜΙΧΟΡΙΟΝ

οὔτος σὺ ποῖ θεῖς, οὐ μενεῖς; ὡς εἰ θενεῖς
τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.

565

ΗΜΙΧΟΡΙΟΝ

ὦ Λάμαχ', ὦ βλέπων ἀστραπᾶς,

551 στεφάνων, κ. τ. λ.] The rejoicings at the setting out of a fleet. Cf. Thuc. vi. 32, for those that attended the departure of the Athenian fleet for Sicily.

554 νυγλάρων.] κροῦμά ἐστι καὶ μέλος μουσικῶν παρακელυστικῶν.—Schol. It seems to be the sound or call rather than the instrument itself.

555 τὸν δὲ Τήλεφον κ. τ. λ.] 'And if you would do so, must we not think poor Telephus would?' i. e. that the Lacedæmonians would, for whom he is pleading in Telephus' rags. The line is from the *Telephus*.

556 ἡμῖν.] ὑμῖν, nearly all the MSS., followed by Meineke. ὑμῖν would be a rather rude and direct charge against those whom the

speaker addresses: which is softened by his including himself in ἡμῖν. οἰόμεσθα too supports this reading, and the confusion between the words is common.

563 οὐδὲ.] ὅστι Bentl., Mein., and others, and *Vesp.* 146, *Kan.* 143, *Soph. Phil.* 1299, support this change. If οὐδὲ be retained, we should explain it as elliptical. 'Ought you to say it if true? No; nor shall you get off scot-free when venturing on it.'

565 ἀρθήσει.] 'You shall be taken up and carried off.' Of this use of ἀρεῦν L. and S. give no other instance. Cf. *Plaut. Menæchm.* v. 7. 13, erum ablatum sublimem ferunt. They proceed to execute the threat, for the Half-chorus say ἔχομαι μέσος.

βοήθησον, ὦ γοργολόφα, φανείς,
 ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·
 εἴτε τις ἔστι ταξίαρχός τις ἢ
 τειχομάχας ἀνὴρ, βοηθησάτω
 τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

570

ΛΑΜΑΧΟΣ

πόθεν βοῆς ἤκουσα πολεμιστηρίας;
 ποῖ χρῆ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;
 τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σώγματος;

ΔΙΚΑΙΟΠΟΙΣ

ὦ Λάμαχ' ἦρωσ, τῶν λόφων καὶ τῶν λόγων.

575

ΧΟΡΟΣ

ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι
 ἄπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;

ΛΑΜΑΧΟΣ

οὗτος σὺ τολμᾶς πτωχὸς ὦν λέγειν τάδε;

ΔΙΚΑΙΟΠΟΙΣ

ὦ Λάμαχ' ἦρωσ, ἀλλὰ συγγνώμην ἔχε,
 εἰ πτωχὸς ὦν εἶπὺν τι κάστωμυλάμην.

ΛΑΜΑΧΟΣ

τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;

ΔΙΚΑΙΟΠΟΙΣ

οὐκ οἶδά πω·

580

568 φυλέτα.] Not literally so, for the Acharnians were of the tribe Ceneis, Lamachus was of Cephale, and of the tribe Aiantis.

574 σώγματος.] τῆς θήκης τοῦ σπλον, Schol. Cf. Eur. Andr. 617, κάλλιστα τεύχη δ' ἐν καλοῖσι σώγμασιν μοι' ἐκείσε δευρό τ' ἤγαγε πάλιν.

575 τῶν λόφων, κ.τ.λ.] Cf. Rak. 403 for a similar alliteration. As no λόφοι are elsewhere mentioned as coming in with Lamachus, some edi-

tors omit the line.

576 οὐ γὰρ κ.τ.λ.] 'Why, isn't it this man who abuses, &c., and therefore it is against him we want you?' in answer to Lamachus' question, ποῖ χρῆ βοηθεῖν;

580 οὐκ οἶδά πω.] Bergk alters this to οὐκ οἶδα. Α. πῶς; Δ. ὑπὸ κ.τ.λ. The text means, 'I don't know (I can't tell you) yet, for I am quite giddy and nustered at your armour.'

ἔπο τοῦ δέους γὰρ τῶν ὕπλων ἰληγιάω.
ἀλλ' ἀντιβολῶ σ', ἀπένεγκε μου τὴν μορμόνα.

ΛΑΜΑΧΟΣ

ἰδοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

παράθες νυν ὑπτίαν αὐτήν ἐμοί.

ΛΑΜΑΧΟΣ

κεῖται.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.

ΛΑΜΑΧΟΣ

τουτὲ πτίλον σοι.

ΔΙΚΑΙΟΠΟΛΙΣ

τῆς κεφαλῆς νῦν μου λαβοῦ, 585
ἔν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.

ΛΑΜΑΧΟΣ

οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;

ΔΙΚΑΙΟΠΟΛΙΣ

πτίλον γὰρ ἔστιν; εἶπέ μοι, τίνος ποτὲ
ἄριθμός ἐστιν; ἄρα κομπολακίθου;

ΛΑΜΑΧΟΣ

οἴμ' ὡς τεθνήξεις.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ Λάμαχε· 590
οὐ γὰρ κατ' ἰσχύν ἐστιν εἰ δ' ἰσχυρὸς εἶ,

582 μορμόνα.] For γοργόνα by way of surprise. Cf. *Pac.* 474.

583 ἰδοῦ.] 'There! 'tis done.' Cf. v. 364, 470. *Eg.* 157, 1161. ἰδοῦ calls attention to your having done (or being in the act of doing) what was asked.

584 πτερόν.] εἰώθασι γὰρ οἱ δυσεμεῖς πτερῶ χρήσθαι. Schol.

588 πτίλον, κ.τ.λ.] Some give this to Lamachus, making Dicæopolis then interrupt him with εἶπέ μοι; 'for it is a feather of— Dic. Tell me, of

what bird?' But Dindorf's reading seems quite as good. Dicæopolis says, 'Why, is it a feather? Of what bird, pray?'

589 κομπολακίθου.] 'Mock-bird' Mitchell gives for this. Perhaps 'bottle-tit' (country name of *Parus caudatus*, the long-tailed tit) or 'big-bottle-tit,' 'boast-bottle-tit' might partly express the meaning of *λήκυθος*, with which the word seems connected no less than with *λακείν*.

τί μ' οὐκ ἀπεψώλησας; εὖσπλος γὰρ εἶ.

ΛΑΜΑΧΟΣ

ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὄν;

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ γάρ εἰμι πτωχός;

ΛΑΜΑΧΟΣ

ἀλλὰ τίς γὰρ εἶ;

ΔΙΚΑΙΟΠΟΛΙΣ

ὅστις; πολίτης χρηστός, οὐ σπουδαρχίδης,
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος στρατωνίδης,
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος μισθαρχίδης.

595

ΛΑΜΑΧΟΣ

ἐχειροτόνησαν γὰρ με.

ΔΙΚΑΙΟΠΟΛΙΣ

κόκκυγές γε τρεῖς.

ταυτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,
ὄρων πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσιν,
νεανίας δ' οἶος σὺ διαδεδρακότας

600

τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμὰς,
Τισαμενοφαινιππους, Πανουργιππαρχίδας·
ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι

591 οὐ γὰρ κατ' ἰσχύν ἐστιν.] This must mean, 'It is not to go by strength.' Cf. *Æsch. Prom.* 212. σοσστῆν, Mein. 'it is not in your power.'

595 οὐ σπουδαρχίδης.] 'No place-hunter's son.'

598 κόκκυγές γε τρεῖς.] 'Cuckoo' with the Greeks meant 'stupid'; the Scholiast says because that bird ἀμουσὸν τι φθέγγεται. Cf. νεφελοκοκκυγία in the *Birds*.

601 οἶος σὺ.] οἶος σὺ, MSS. which should perhaps be preferred; for, though a curious construction, Schæfer parallels it from Xen. *Hist. Gr.* I. 4. 16, τῶν οἶων περ αὐτὸς ὄντων. Cf. also Demosth. p. 613, τοὺς οἶους περ

οὔτος, as some MSS. have it, and p. 758, οὐδ' οἶους περ σὺ χρώμενοι συμβούλοις, as nearly all MSS. read. Add *Æschin.* 48, κιναιδούς οἶους περ σὺ. And, though the change of οἶους, οἶοις to οἶος is not very violent, that of οἶων (in Xenophon) would be so. διαδεδρακότας.] 'Having shirked (hard work) and run off.' Cf. *Ran.* 1014, διαδρασιπολίτας.

603 Τισαμενοφαινιππους, κ.τ.λ.] These names are fictitious, but of their component elements the Scholiast tells us that Tisamenus was an alien and a rogue, Phænippus swinish, Chares ignorant, Geres and Theodorus effeminate. Diomea was a deme of Attica.

Γερητοθεοδώρους, Διομειαλαζόνας,
τοὺς δ' ἐν Καμαρίῃ κὰν Γέλα κὰν Καταγέλα.

605

ΛΑΜΑΧΟΣ

ἐχειροτονήθησαν γάρ.

ΔΙΚΑΙΟΠΟΙΙΣ

αἴτιον δὲ τί

ὕμᾱς μὲν αἰὲ μισθοφορεῖν ἀμηγέπη,
τωνδὲ δὲ μηδέν; ἐτέον, ὦ Μαριλάδη,
ἤδη πεπρέσβευκας σὺ πολλὸς ὦν; ἐνί,
ἀνένευσε καίτοι γ' ἐστὶ σῶφρων κἀργάτης.
τί δαί Δράκυλλος κεύφοριδης ἢ Πρινίδης;
οἶδέν τις ὑμῶν τὰκβάταν' ἢ τοὺς Χαόνας;
οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτὲ,
ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,
ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

610

615

ΛΑΜΑΧΟΣ

ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

ΔΙΚΑΙΟΠΟΙΙΣ

οὐ δῆτ', εἰάν μὴ μισθοφορῇ γε Λάμαχος.

609 Μαριλάδη.] A fitting name for an Acharnian collier. Cf. v. 350.

610 ἐνί.] A short form of *ἡμί=ἰδού*, Lat. en! acc. to Elmsley. Cf. *Eg.* 26 for *ἦν* in this sense. Hermann reads *πολλὸς ὦν ἐνη*; 'You who will be gray the day after tomorrow.' Meineke follows him. The present participle *ὦν* can hardly be so translated. The Scholiast says of *ἐνη* (the MS. reading) that 'the Attics used it redundantly:' which may partly confirm the idea that it is an interjection or exclamation.

612 τί δαί Δράκυλλος.] τί δ' Ἀνθράκυλλος Reiske, to get a significant name for a collier.

614 ὁ Κοισύρας.] 'Coesyra's son,' i. e. Megacles acc. to the Scholiast. Cf. *Nub.* 46, where *ἐγκεκοισυρωμένην*

is said of one aping the noble. Some think the word here is put generally for any conceited patrician youth.

615 ὑπ' ἐράνου.] 'Owing to the' (unpaid) contributions, taxes in arrears.' *ἔρανος* the Scholiast takes here to be a rate or tax. Others take it that these youths had to come on their friends for a subscription, and could not afterwards repay the loan. Either way it is plain that they were unable to pay their scot, and so their friends would none of them, *ἐξίστω παρήνουν*.

616 ἀπόνιπτρον.] Cf. *Juv.* III. 274 sqq. A practice that has not so very long gone out. 'Gare l'eau' used to be a well-known cry from the windows of Paris.

ΛΑΜΑΧΟΣ

ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις
ἀεὶ πολεμήσω, καὶ ταραῖξω πανταχῆ,
καὶ ναυσὶ καὶ κεζοῖσι, κατὰ τὸ καρτερόν. 620

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ κηρύττω γε Πελοποννησίοις
ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
πωλεῖν ἀγοράζειν πρὸς ἐμὲ, Λαμάχῳ δὲ μῆ. 625

ΧΟΡΟΣ

ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπίθει
περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις
ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος
ἡμῶν,

οὐπὼ παρέβη πρὸς τὸ θέατρον λέξων ὡς δεξιὸς ἐστίν
διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις
ταχυβούλοις, 630

ὡς κωμῳδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον καθυβρίζει,
ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.
φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητῆς,
παύσας ὑμᾶς ξευκοῖσι λόγοις μὴ λίαν ἐξαπατᾶσθαι,
μῆθ' ἦδεσθαι θωπευομένους μῆτ' εἶναι χαινοπολίτας.

625 Λαμάχῳ δὲ (κηρύττω) μῆ
(πωλεῖν).] Cf. v. 722.

626 ἀνὴρ νικᾷ, κ.τ.λ.] The parabasis now begins, on which word see Smith's *Dict. Ant.*

In this parabasis the κομμάτιον is ἀνὴρ—ἐπίωμεν, the ἀνάπαιστοι are ἐξ οὗ γε—διδάσκων, the μακρόν is πρὸς ταῦτα—λακαταπίγων, the στροφή is δεῦρο Μοῦσ'—δημότην, the ἐπίρρημα is οἱ γέροντες—ἀπέρχουμαι, the ἀντιστροφή is ταῦτα πῶς—Μαρψίας, the ἀντεπίρρημα is τῷ γὰρ εἰκόσ—τῷ νέφ.

627 ἀποδύντες.] They stripped off their outer robes in order to dance and turn more easily. Schol.

628 ὁ διδάσκαλος ἡμῶν.] For the question whether this means Aristophanes or Callistratus, see Preface.

630 διαβαλλόμενος.] Cf. v. 502.

632 μεταβούλοις.] The 'hasty counsel' and 'second or changed counsel' of the Athenians are illustrated by the affair of Mytilene, cf. Thuc. III. 36—49.

634 ξευκοῖσι λόγοις.] Bergk thinks there may be special allusion to the embassy from Leontini headed by Gorgias the rhetorician. This embassy is mentioned by Thucydides (III. 86), and Gorgias' part in it by Plato (*Hipp. Maj.* 282).

πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἔξαπα-
τῶντες

636

πρώτου μὲν ἰσπεφάνους ἐκάλουον κάπειδῆ τοῦτό τις
εἶποι,

εὐθὺς διὰ τοὺς στεφάνους ἐκ' ἄκρων τῶν πυγιδίων ἐκά-
θησθε.

εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας,
εὔρετο πᾶν ἄν διὰ τὰς λιπαρὰς, ἀφύων τιμὴν περιάψας.
ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῶν γεγένηται,
καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας, ὡς δημοκρα-
τοῦνται.

τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ἱμῶν ἀπάγοντες
ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,
ὅστις παρεκιδίνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δίκαια. 645
οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει,

637 ἰσπεφάνους.] Cf. *Es.* 1313, 1319. The Scholiast tells us that Pindar applies this epithet to Athens. Cf. *Isocr.* p. 166, who says that for the compliment *ἔρεσμα Ἑλλάδος* applied to Athens the Athenians gave that poet great honour and presents.

638 ἐκ' ἄκρων τῶν πυγιδίων.] Mitchell and others refer to passages about going on tiptoe, which do not bear much on this. The Scholiast is more to the point, who says that men hearing their own praises are wont *τὴν πυγὴν τῆς καθέδρας ἐξείρειν*.

640 ἀφύων τ. π.] 'Attaching to you what is an honour in anchovies, praising you as if you were anchovies: whose special *τιμὴ* would be to be oily and sleek (*λιπαραὶ*).

642 τοὺς δήμους κ.τ.λ.] This line must express some deed for which the poet claims the gratitude of the states, and the plain construing of it seems 'having exhibited the democracies in the states, how they are managed,' that is, 'having shewn of the commons in our subject-states how they manage their democracies.'

Now Aristophanes was charged with having in the Babylonians disparaged Athens before foreigners. Perhaps he had taken the Athenians down a little, shewing them the flattery of their poets, and how some democracies in their subject-states beat their own at home. The Scholiast says, 'Having shewn to the allied states how we manage our democracy,' so giving them a pattern to follow: but how can the Greek mean that? Mülller takes *δημοκρατοῦνται* = *κρατοῦνται*, making the sense 'having shewn of the democracies in the subject-states how (unfairly) they are ruled by us.' But *δῆμος δημοκραεῖται* cannot mean 'a people is ruled or managed' by other than the *δῆμος* itself.

646. An embassy to Persia is mentioned in *Thuc.* II. 7.

οὕτω δ' αὐτοῦ.] οὕτως αὐτοῦ *Elmsl.*, Mein. with a fuller stop after *ἦκει*. If the common reading be retained, the rendering is, 'And so he is renowned far away, when (=seeing that) even the king &c.:' οὕτω must not be taken with *πόρρω*.

ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασι-
νίζων,
ἠρώτησεν πρῶτα μὲν αὐτοῖς πότεροι ταῖς ναυσὶ κρα-
τούσιν

εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ πολλὰ
τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βέλτιους γεγε-
γῆσθαι 650

καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.
διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,
καὶ τὴν Αἴγινα ἀπαιτοῦσιν καὶ τῆς νήσου μὲν ἐκείνης
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλωσται.
ἀλλ' ὑμεῖς τοι μὴ ποτ' ἀφήθ'. ὡς κωμωδῆσει τὰ δίκαια
φησὶν δ' ὑμᾶς πολλὰ διδάξαι ἀγάθ', ὥστ' εὐδαίμονας
εἶναι, 656

οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπατούλλων,
οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα
διδάσκων.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
ξύμμαχον ἔσται, κοῦ μὴ ποθ' ἀλῶ
περὶ τὴν πόλιν ὧν ὥσπερ ἐκείνος
δειλὸς καὶ λακαταπύγων. 664

δεῦρο Μοῦσ' ἔλθε φλεγυρὰ πυρὸς ἔχουσα μένος, ἔν-
τους Ἀχαρνική.

οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ', ἐρεθι-
ζόμενος οὐρία ριπίδι,
ἦνίκ' ἂν ἐπανθρακίδες ὡσι παρακειμένοι, 670

650 βέλτιους γεγενησθαι.] Unless
better could mean 'luckier,' the
perfect infinitive can hardly be main-
tained; 'that whichever are roundly
chid by this poet have become the
better men.' *τε γεγεσθαι* and *τε γε-
κίσθ' ἂν* are proposed corrections.

653 τὴν Αἴγινα ἀπαιτοῦσιν] *Thucydides* (IV. 139) mentions a de-
mand made by the Lacedæmonians
from the Athenians *Αἴγινα αὐτό-*

ρομον ἀφιέναι. But how this can
come to be termed an *ἀπαίτησις* of
Ægina is not plain.

654 τὸν ποιητὴν.] *Callistratus* as
well as *Aristophanes* is thought to
have held land in *Ægina*.

659 Κλέων.] Cf. v. 502.

669—675. οἶον φέψαλος ἀνήλατ'
...οὔτω λαβούσα σοβαρὸν μέλος ἔλθε
ὡς (πρὸς) ἐμὲ τὸν δημότην.

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,
οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἔλθῃ μέλος εὐτονου,
ἀγροικότερον,
ὡς ἐμὲ λαβοῦσα τὸν δημότην. 675
οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.
οὐ γὰρ ἀξίως ἐκείνων ὦν ἐναυμαχήσαμεν
γηροβοσκούμεσθ' ὑπ' ὑμῶν, ἀλλὰ δεινὰ πάσχαμεν,
οἵτινες γέροντας ἀνδρας ἐμβαλόντες ἐς γραφὰς
ὑπὸ νεανίσκων ἔατε καταγελαῖσθαι ῥητόρων, 680
οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηγημένους,
οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία
τουθορύζοντες δὲ γῆρα τῷ λίθῳ προσέσταμεν,
οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἠλύγην.
ὁ δὲ νεανίας ἐαυτῷ σπουδάσας ξυνηγορεῖν 685
ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι
κατ' ἀνεγκύσας ἐρωτᾷ, σκανδάληθρ' ἰστάς ἐπῶν,
ἀνδρα Τιθωνὸν σπαράττων καὶ ταραττων καὶ κυκῶν.
ὁ δ' ὑπὸ γήρωσ μασταρῦζει, κατ' ὀφλῶν ἀπέρχεται

671 *Θασίαν.*] Sc. ἄλμυρ, 'brine, fish-sauce.' The epithet *λιπ.* is from Pind. *Nem.* VII. 22.

677 *ἐναυμαχήσαμεν.*] The sea-fight at Salamis is specially alluded to. Cf. *Eq.* 785, *ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι.*

681 *παρεξηγημένους.*] Properly said of old useless pipes with worn or broken mouth-pieces. Schol.

682 *Π. ἀσφάλειος.*] Poseidon was worshipped under this title at Athens and elsewhere. Being the earth-shaker, he was also the earth-steadier, protector from earthquakes, &c.; but to these old worthies their staff was their steadier. Bergler thinks there is also a play on *Ποσειδῶν* and *ποσίω*.

683 *τῷ λίθῳ.*] *τῷ βήματι, τῷ ἐν τῇ πυκνῇ δικαστηρίῳ* Schol. Cf. *Pac.* 680.

685 *ὁ δὲ νεανίας ἐαυτῷ σ. κ.*] This line puzzles commentators. Elmsley takes *νεανίας* acc. plur. and Dindorf, in his latest text, reads *νεανίαν*; 'eager

to have a young man (or young men) for advocate.' Blaydes and Müller think *ἐαυτῷ* must be wrong. Why not render 'But the young man eager to be advocate for himself'? The contrast is between the helpless mumbling old man, and the other, able and earnest to support his own case, and beat down the old fellow.

686 *παίει ξυνάπτων σ. τ. ρ.*] 'He forms together his words into well-rounded phrases, and strikes him therewith.' Compare in *Ran.* 903, a similar expression, *τὸν δ' ἀνασπῶντ' ἀποπρέμους τοῖς λόγοισι συσκεδᾶν...* Others take *ξυνάπτων* absolutely, 'engaging, closing in fight.' The use of the article *τοῖς* is according to the usual Greek idiom: where we might say, 'to strike with clenched fist,' a Greek would almost invariably say, 'to strike with the fist clenched.'

688 *Τιθωνόν.*] *Longa Tithonum minuit senectus.* Hor. *Carm.* II. 16. 30.

εἶτα λύξει καὶ δακρύνει, καὶ λέγει πρὸς τοὺς φί-
λους,

οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὄφλ' ἀπέρχομαι.
ταῦτα πῶς εἰκότα γέροντ' ἀπολέσαι, πολὺν ἄνδρα,
περὶ κλεψύδραν,

πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον
ἀνδρικὸν ἰδρώτα δὴ καὶ πολὺν,

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;

εἶτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν

νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφίδρα διωκόμεθα, κατὰ
πρὸς ἀλισκόμεθα. 700

πρὸς τὰδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἠλίκον Θουκυδίδην,

ἔξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,

τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705

ἄστ' ἐγὼ μὲν ἠλέησα κάπεμορξάμην ἰδὼν

ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,

ὃς μὰ τῆν Δήμητρ', ἐκείνος ἠνίκ' ἦν Θουκυδίδης,

οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἠνέσχετο,

ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,

κατεβόησε δ' ἂν κεκραγῶς τοξότας τρισχιλίου, 711

περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.

699 ἐδιώκομεν—διωκόμεθα—ἀλι-
σκόμεθα.] Words applicable either
to the field or the law-court. διώ-
κειν, 'to pursue,' or 'to sue.' ἀλι-
σκεσθαι, 'to be caught,' or 'to be
cast.'

701 Μαρψίας.] φιλόνομος ῥήτωρ
Schol.

703 τῷ.] How? Cf. *Nub.* 385.

Θουκυδίδην.] The son of Mele-
sias.

704 τῇ Σκυθῶν ἐρημίᾳ.] A Scy-
thian wilderness was almost prover-
bial. Cf. *Æsch. Prom. Vinc.* 2. *Σκυθῶν ἐς οἶμον ἄβατον εἰς ἐρημίαν.*
But Cephisodemus himself (as Elms-
ley says) is here called the Σ. ἐρη-
μία, being probably of Scythian ex-
traction.

707 τοξότου.] There may be a

double application of this word
here: 'hustled about by a police-
man.' Cf. *οἱ τοξόται*, v. 54; or Ce-
phisodemus by his Scythian descent
may be the *τοξότης*.

710 Εὐάθλους δέκα.] Euathlus was
a rascally orator, Schol.; and in an
Aristophanic fragment in the Scho-
liast on *Vesp.* 592 he is compared to
a *πονηρὸς τοξότης συνήγορος*.

711, 712. Granting Cephisode-
mus' Scythian extraction, this out-
shooting his father's archer kinsmen
will be clear. Archers were rather
despised. Cf. *Soph. Aj.* 1120. *Herc.*
Fur. 159.

περιετόξευσεν.] Blaydes and Mei-
neke read *ὑπερετόξευσεν*. *ὑπερτοξ-*
εὐσιμος occurs in *Æsch. Suppl.* 473.

ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου τυχεῖν,
 ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ἦ
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ Κλεινίου.
 κάξελαύνειν χρῆ τὸ λοιπὸν, κὰν φύγη τις, ζημιοῦν
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέω.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄροι μὲν ἀγορᾶς εἰσιν οἶδε τῆς ἐμῆς.
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 ἐφ' ὅτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μῆ.
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
 τρεῖς τοὺς λαχόντας τοῦσδ' ἰμάντας ἐκ Λεπρῶν.
 ἐνταῦθα μῆτε συκοφάντης εἰσίτω 725
 μῆτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνήρ.

716 χῶ Κλεινίου.] Alcibiades.

717 κάξελαύνειν.] Müller says ἐξ.
 means 'in jus vocare,' and that κὰν
 φύγη τις = ἢν μὴ πύθῃται, if any shirk
 or evade the law. This sense of ἐξ-
 ελαύνειν is not recognized by L. and
 S. Yet the meaning here must be
 something like that. 'We must prose-
 cute and, in case of any shunning the
 law and not appearing, fine the
 old at the suit of the old, &c.' Some
 critics think these two lines an inter-
 polation.

722 ἐφ' ὅτε.] c. infin. Comp.
Plut. 1000, ἐφ' ὅτ' ἐκέισε μηδέποτε
 μ' ἔλθειν. Λαμάχῳ δὲ μῆ. This of
 course does not mean, 'It is lawful
 for Megarians to sell, but for Lama-
 chus it is lawful not to sell.' Lama-
 chus was positively forbidden to
 market. The explanation of the con-
 struction is that a word of positive
 order, not permission, is understood
 before μῆ. In fact, Dicæopolis re-
 peats his edict of v. 625, ending it
 with the same wording (Λαμάχῳ δὲ
 μῆ), which followed naturally after
 the word of positive enactment (κη-
 ρύττω). Thus in v. 625, 'I proclaim
 to all Megarians to sell and market,

but to Lamachus not so to do:' in
 v. 722, 'I permit all Megarians to
 market, but Lamachus (*I bid*) not so
 to do.' Similar is the passage in
Soph. Œd. Tyr. 817, ὃ μὴ ξένων ἐξ-
 εστι... τῶα δέχεσθαι ὠθεῖν δὲ (εἰρηται)
 ἀπ' οἴκων πάντας.

723 ἀγορανόμους.] Cf. *Vesp.* 1407.
 The word occurs also in *Plautus*,
Capt. IV. 2. 43.

724 ἰμάντας ἐκ Λεπρῶν.] Sc. δερ-
 μάτων. Whips, says the Scholiast,
 were used to keep the market folk
 in order. Why they were of leprous
 hides is not so clear. Some say
 because the Megarians were lepers.
 Perhaps, as the thongs are personi-
 fied, a country or deme is given to
 them by ἐκ λεπρῶν, which has then
 another sense, viz. 'from Lepreum,'
 in Elis, or 'from Leprus,' which was,
 they say, a tanner's district in Attica.
 It does not seem that there were per-
 sons brought on as ἀγορανόμοι: but
 merely three 'whips' which Dicæo-
 polis called so.

726 Φασιανός.] 'Of informers'
 race;' from φαίνω, but it is also a
 proper name 'of Phasis.'

ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπεισάμην
μέτειμ', ἵνα στήσω φανεράν ἐν τῶγορᾷ.

ΜΕΓΑΡΕΤΣ

ἀγορὰ 'ν Ἀθάναις χαίρε, Μεγαρεῦσιν φίλα.
ἐπόθουν τυ ναὶ τὸν φίλιον ἄπερ ματέρα. 730
ἀλλ', ὦ πονηρὰ κόρι' ἀθλίου πατρὸς,
ἀμβᾶτε ποττὰν μᾶδδαν, αἱ χ' εὐρητέ πα.
ἀκούετον δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα'
πότερα πεπρᾶσθαι χρήδδεται, ἢ πεινῆν κακῶς;

ΚΟΡΑ

πεπρῶσθαι πεπρῶσθαι. 735

ΜΕΓΑΡΕΤΣ

ἐγὼνγα καὶ τὸς φαμι. τίς δ' οὕτως ἄνους
ὄς ὑμέ κα πρίατο, φανεράν ζαμίαν;
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μάχανά.
χοίρωσ γὰρ ὑμέ σκευάσας φασῶ φέρεν. 740
περίθεσθε τάσδε τὰς ἐπλάς τῶν χοιρίων.
ὅπως δὲ δοξεῖτ' ἡμεν ἐξ ἀγαθῆς ὑός'
ὡς ναὶ τὸν Ἑρμᾶν, εἴπερ ἰξεῖτ' οἰκαδὶς,
τὰ πρῶτα πειρασεῖσθε τᾶς λιμῶ κακῶς.
ἀλλ' ἀμφίθεσθε καὶ ταδί τὰ ῥυγχία,
κῆπειτεν ἐς τὸν σάκκον ὠδ' ἐσβαίνετε. 745
ὅπως δὲ γρυλιξεῖτε καὶ κοίξετε
χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.
ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὄπα.
Δικαιοπόλι, ἢ λῆς πρίασθαι χοιρία;

727 στήλην.] Cf. *Av.* 1051. The terms of treaties were often inscribed on pillars.

730 φίλιον.] Sc. *Δία*.

732 ἀμβᾶτε.] They would have to mount up when coming on the stage. Cf. *Eq.* 149, ἀνάβαινε, when the sausage-seller comes on. He comically puts μᾶδδαν (= μᾶζαν) as that was what they would like to go to

in their starving state.

738 Μεγαρικά τ. μ.] The Megarians were proverbial for rascality, Schol.

743 τὰ πρῶτα τᾶς λιμῶ.] Cf. *Ran.* 421. Note λιμῶς fem. in Doric.

748 Δικαιοπόλιν ὄπα.] I will call aloud for Dicæopolis, (to find) where he is. καρυξῶ. Δ. δὲ πᾶ; Mein.

ΔΙΚΑΙΟΠΟΛΙΣ

τί; ἀνὴρ Μεγαρικός;

ΜΕΓΑΡΕΤΣ

ἀγοράσοντες ἴκομες. 750

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔχετε;

ΜΕΓΑΡΕΤΣ

διαπεινᾶμες αἰὲ ποττὸ πῦρ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἦν αὐλὸς παρῆ.
τί δ' ἄλλο πρᾶττεθ' οἱ Μεγαρῆς νῦν;

ΜΕΓΑΡΕΤΣ

οἶα δῆ.

ὄκα μὲν ἐγὼν ττηῶθεν ἐμπορευόμενα,
ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,
ὅπως τάχιστα καὶ κάκιστ' ἀπολοιμέθα. 755

ΔΙΚΑΙΟΠΟΛΙΣ

αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.

ΜΕΓΑΡΕΤΣ

σά μάν;

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὦνιος;

ΜΕΓΑΡΕΤΣ

παρ' ἀμὲ πολυτίματος, ἄπερ τοὶ θεοί.

751 διαπεινᾶμες.] Said by way of surprize for διαπίνομες, which Dicaeopolis supposes to have been said when he rejoins, ἀλλ' ἡδύ κ. τ. λ. Mitchell gives 'we sit and—think,' in place of 'drink.' One might suggest, 'Hard by the fire we sit, and drink wine.' Dic. (understanding it 'and wine') With pipe and flute such tippling's fine.

753 οἶα δῆ.] Sc. πρᾶττομεν, 'Oh, we fare about as we do fare, as

usual,' with implication that it was but so-so. Cf. Ter. *Phorm.* I. 2. 95, sic tenuiter.

755 πρόβουλοι] Cf. Aristot. *Pol.* IV. 14. 4. συμφέρει καταστήσαι ἀρχεῖον, οἷον ἐν ἐνιαῖς πολιτεῖαις ἐστίν, οὓς καλοῦσι προβούλους καὶ νομοφύλακας, καὶ περὶ τούτων χρηματίζειν περὶ ὧν ἂν οὗτοι προβουλεύσωσιν.

757 σά μάν;]=τί μήν; Lat. quip-pini? 'of course.'

759 πολυτίματος.] 'precious dear.'

ΔΙΚΑΙΟΠΟΛΙΣ

ἄλας οὖν φέρεις;

ΜΕΓΑΡΕΤΣ

οὐχ ὑμῆς αὐτῶν ἄρχετε; 760

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδὲ σκόροδα;

ΜΕΓΑΡΕΤΣ

ποῖα σκόροδ' ; ὑμῆς τῶν αἰεί,
ὄκκ' ἐσβάλητε, τῶς ἀρωραῖοι μύες,
πάσσακι τὰς ἀγλιθας ἐξορύσσετε.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαί φέρεις;

ΜΕΓΑΡΕΤΣ

χοίρωσ ἐγώνγα μυστικάσ.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶσ λέγεισ ἐπίδειξον.

ΜΕΓΑΡΕΤΣ

ἄλλὰ μάν καλαί. 765
ἄντεινον, αἰ λῆσ· ὡσ παχεῖα καὶ καλά.

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἦν τὸ πρῶγμα;

ΜΕΓΑΡΕΤΣ

χοῖροσ ναὶ Δία.

ΔΙΚΑΙΟΠΟΛΙΣ

τί λέγεισ σύ; ποδαπή χοῖροσ ἦδε;

760 ἄλασ... ἄρχετε.] The Athenians held Minoa over against Megara (Thuc. III. 51), and thus hindered their trade in salt. The salt works were in Nisæa.

761 τῶν δέλ.] Of our garlic crop

from time to time.

767 τουτὶ τί ἦν κ.τ.λ.] Dicæopolis here takes one up in the bag, and finds out they are not pigs. Then follows a discussion turning on a double sense in χοῖροσ.

ΜΕΓΑΡΕΤΣ

Μεγαρικά.

ἢ οὐ χοῖρός ἐσθ' ἄδ' ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔμοιγε φαίνεται.

ΜΕΓΑΡΕΤΣ

οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας·
 οὐ φατι τάνδε χοῖρον ἤμεν. ἀλλὰ μὰν,
 αἰ λῆς, περιίδου μοι περὶ θυμητιδᾶν ἀλῶν,
 αἰ μὴ ὅστιν οὗτος χοῖρος Ἑλλάνων νόμφ.

770

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἔστιν ἀνθρώπου γε.

ΜΕΓΑΡΕΤΣ

ναὶ τὸν Διοκλέα,

ἐμά γε. σὺ δέ νιν εἶμεναι τίνος δοκεῖς;
 ἢ λῆς ἀκούσαι φθεργομένας;

775

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τοῖς θεοῖς

ἔγωγε.

772 περιίδου...αἰ μὴ ὅστιν.] Cf. *Nub.* 644, *Eq.* 791. In a sentence of wager, περιίδομαι εἰ ἐστὶ means, 'I promise to forfeit so and so if it is' = 'I bet that it is not,' περιίδομαι εἰ μὴ ἐστὶ means, 'I promise, &c. if it is not' = 'I bet that it is.' So in *Eq.* 791, εἰ τις ἐφάνη μᾶλλον σε φιλῶν ἐθέλω περὶ τῆς κεφαλῆς περιδύσθαι, 'if any e'er loved you more than I, I will forfeit my head, or 'I will bet my head that no man,' &c. Here, however, and in *Nub.* 644, the offerer of the bet says, 'Come, do you bet me,' and follows it by εἰ μὴ, though plainly the other is called upon to bet 'that it is not.' Hence it appears that εἰ μὴ expresses the bet *for*, εἰ the bet *against*, with reference to the *speaker*, whether the

wager be worded, 'Come, I will bet you,' or 'Come, do you bet me.' Here perhaps it might be fully expressed thus, 'Bet me some salt (forfeiting the stake) if it is not a pig.' In Homer, *Il.* ψ. 485, the bet is followed by ὁπότεροι κ. τ. λ., and so also in v. 1115 of this play. Sometimes the stake is expressed simply in the genitive. Scholars will remember Porson's rendering of 'Ten thousand pounds to one penny, &c., χρυσῶν ἂν ἠθέλησα περιδύσθαι σταθμῶν εἰ μὴ μέρος τι τῶν νέων ἐσώζετο. θυμητιδᾶν.] θυματιδᾶν, θυμιτιδῶν, νῦν μοι περὶ θυμιτῶν, are various readings: and it is doubtful which form is best. θυμίας occurs in v. 1099.

ΜΕΓΑΡΕΥΣ

φώνει δὴ τὴ ταχέως, χοίριον.
οὐ χρήσθα συγῆν, ὦ κάκιστ' ἀπολουμένα.
πάλιν τ' ἀποισῶ ναί τὸν Ἑρμῶν οἴκαδιν.

ΚΟΡΑ

κοὺ κοῦ.

780

ΜΕΓΑΡΕΥΣ

αὐτα ἴστι χοῖρος;

ΔΙΚΑΙΟΠΟΛΙΣ

νῦν γε χοῖρος φαίνεται.
ἀτὰρ ἐκτραφεῖς γε κύσθος ἔσται.

ΜΕΓΑΡΕΥΣ

πέντ' ἐτῶν,
σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐδὲ θύσιμός ἐστιν αὐτηγί.

ΜΕΓΑΡΕΥΣ

πᾶ δ' οὐχὶ θύσιμός ἐστι;
σά μάν;

ΔΙΚΑΙΟΠΟΛΙΣ

κέρκον οὐκ ἔχει.

785

ΜΕΓΑΡΕΥΣ

νέα γίρ ἐστιν ἀλλὰ δελφακουμένα
ἔξεϊ μεγάλην τε καὶ παχειάν κήρυθράν.
ἀλλ' αἱ τράφεν λῆς, ἄδε τοι χοῖρος καλά.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς συγγενῆς ὁ κύσθος αὐτῆς θατέρα.

ΜΕΓΑΡΕΥΣ

ὁμοματρία γάρ ἐστι κῆκ τωὺτῶ πατρός.

790

778 οὐ χρήσθα.] Doric for ἐχρησθα, they say, and the form need cause no difficulty. Cf. Theocr. VI. 8,

ποθόρησθα. But the personal use is curious. Blaydes proposes οὐ χρῆσθαι τὴν συγῆν.

ἀλλ' ἂν παχυνθῆ κἀναχωνωθῆ τριχί,
κάλλιτος ἔσται χοῖρος Ἄφροδίτῃ θύειν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐχὶ χοῖρος τὰφροδίτῃ θύεται.

ΜΕΓΑΡΕΤΣ

οὐ χοῖρος Ἄφροδίτῃ; μόνῃ γὰρ δαιμόνων.
καὶ γίγνεται γε τᾶνδε τᾶν χοίρων τὸ κρήσ
ἄδιστον ἂν τὸν ὄδελόν ἀμπεπαρμένον.

795

ΔΙΚΑΙΟΠΟΛΙΣ

ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίουεν ἂν;

ΜΕΓΑΡΕΤΣ

ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἐσθίει μάλιστα;

ΜΕΓΑΡΕΤΣ

πάνθ' ἅ κα διδῶς.

αὐτὸς δ' ἐρώτη.

ΔΙΚΑΙΟΠΟΛΙΣ

χοῖρε χοῖρε.

ΚΟΡΑ

κοῦ κοῦ.

800

ΔΙΚΑΙΟΠΟΛΙΣ

πρώγοις ἂν ἐρεβίνθους;

ΚΟΡΑ

κοῦ κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαί; φιβάλως ἰσχάδας;

ΚΟΡΑ

κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς ὄξυ πρὸς τὰς ἰσχάδας κεκράγατε.
 ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων
 τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί,
 οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.
 ποδαπὰ τὰ χοιρί'; ὡς τραγασαῖα φαίνεται
 ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.

805

ΜΕΓΑΡΕΤΣ

ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.

810

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τὸν Δί' ἀστείω γε τὼ βοσκήματε
 πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.

ΜΕΓΑΡΕΤΣ

τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,
 τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἀλῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠνήσομαί σοι· περίμεν' αὐτοῦ.

ΜΕΓΑΡΕΤΣ

ταῦτα δῆ.

815

Ἐρμῆ ἔμπολαίε, τὰν γυναῖκα τὰν ἐμὰν
 οὕτω μ' ἀποδόσθαι τὰν τ' ἐμαντῶ ματέρα.

ΣΤΚΟΦΑΝΤΗΣ

ὠνθρωπε, ποδαπός;

ΜΕΓΑΡΕΤΣ

χοιροπάλας Μεγαρικός.

808 τραγασαῖα.] Tragasæ was a town in the Troad. Here a deriva-

tion from τραγείν is meant, 'from Munchington' or 'Munchester.'¹

ΣΥΚΟΦΑΝΤΗΣ

τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί
πολέμια καὶ σέ.

ΜΕΓΑΡΕΤΣ

τοῦτ' ἐκεῖν', ἴκει πάλιν
ᾔθενπερ ἀρχὰ τῶν κακῶν ἀμῖν ἔφθ.

820

ΣΥΚΟΦΑΝΤΗΣ

κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;

ΜΕΓΑΡΕΤΣ

Δικαιοπόλι Δικαιοπόλι, φαντάζομαι
ὑπό του.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε;
τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος;

825

ΣΥΚΟΦΑΝΤΗΣ

οὐ γὰρ φανῶ τοὺς πολεμίους;

ΔΙΚΑΙΟΠΟΛΙΣ

κλάων γε σὺ,
εἰ μὴ ἔτερωσε συκοφαντήσεις τρέχων.

ΜΕΓΑΡΕΤΣ

οἶον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἔνι.

823 φαντάζομαι.] φαντάζομαι
Mein., as being more Doric.

826 τί δὴ μαθὼν φαίνεις.] 'Who
taught you, pray, to shew light with-
out a wick?' φαίνειν, 'to shew light,'
or 'to bring to light' = 'to inform
against.' Did informing seem to
Dicaeopolis a *wicked* action? There
is surely no need to read with Mei-
neke and others, against the weight
of MS. authority, παθῶν for μαθῶν.
L. and S. give correctly the differ-
ence: τί μαθῶν... 'How did you learn

to?... what taught, induced you?'
See other passages in our author
where it occurs: *Nub.* 402, 1506;
Lysistr. 599; *Vesp.* 251; *Plut.* 908:
and for τί παθῶν, *Ach.* 912, *Nub.* 340.
It is sometimes doubtful from the
MS. authority which to prefer, as
either will sometimes suit. *Nub.*
340 shews well the force of τί πα-
θῶν; τί παθοῦσαι (νεφέλαι) θνηταῖς
εἴξασι γύναιξιν; 'what has come to
the clouds to make them like mortal
women?'

ΔΙΚΑΙΟΠΟΙΣ

θάρρει, Μεγαρίκ'· ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου· 830
τιμῆς, λαβέ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,
καὶ χαῖρε πόλλ'.

ΜΕΓΑΡΕΤΣ

ἀλλ' ἀμὶν οὐκ ἐπιχώριον.

ΔΙΚΑΙΟΠΟΙΣ

πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ' ἐμολ'.

ΜΕΓΑΡΕΤΣ

ὦ χοιρίδια, πειρήσθε κᾶνις τῷ πατρὸς
παίειν ἐφ' ἄλλ' τὰν μᾶδδαν, αἱ κά τις διδῶ. 835

ΧΟΡΟΣ

εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει
τὸ πρῶγμα τοῦ βουλεύματος; καρπώσεται γὰρ ἀνὴρ
ἐν τὰγορᾷ καθήμενος
κᾶν εἰσίη τις Κτησίας,
ἢ συκοφάντης ἄλλος, οἰ- 840
μώζων καθεδεῖται·
οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·
οὐδ' ἐξομόρξεται Πρέπις τὴν εὐρυπρωκτίαν σοι,
οὐδ' ὥστιεῖ Κλεωνύμω·
χλαῖναν δ' ἔχων φανὴν δίει· 845

832 καὶ χαῖρε πόλλ'.] 'And a hearty fare-well to you. M. But to fare well isn't our folk's way.'

833 πολυπραγμοσύνη νυν κ.τ.λ.] 'Then may my meddling words fall back on my own head,' i.e. 'if you can't take the wish, I will.' This was a form of taking to yourself an ill-omened wish hastily uttered. ἐς κεφαλὴν σοι (Pac. 1063) expresses the contrary: the turning off your foe's bad wish for you on himself. Some editors read (with many MSS.) πολυπραγμοσύνης, as an exclamation: 'O my meddling (hasty) tongue! may it, &c.'

835 παῖειν.] We need not with Elmsley suppose this a distinct word from παίειν to strike, a word akin to πασάμην (found in Homer), and Lat. pasco. Cf. Pac. 25, ἐρείδει.

ἐφ' ἄλλ'.] Cf. Eg. 707, ἐπὶ τῷ φάγοις ἠδιστ' ἄν; ἐπὶ βαλαντίω;

839. Of Ctesias and Prepis we know nothing. For Cleonymus see above, v. 88. Hyperbolus is a frequent butt of Aristophanes. This Cratinus, some think, was not the comic poet, but a lyric poet of no note. The former appears to have been somewhat a loose liver (cf. Eg. 400), but hardly of the fop order.

κού ξυντυχών σ' Ὑπέρβολος
 δικῶν ἀναπλήσει
 οὐδ' εὐτυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων
 Κρατῖνος αὐ κεκαρμένος μοιχὸν μιᾷ μαχαίρα,
 ὁ περιπόνητος Ἀρτέμων, 850
 ὁ ταχὺς ἄγαν τὴν μουσικὴν,
 ὄζων κακὸν τῶν μασχαλῶν
 πατρὸς τραγασαίου
 οἶδ' αἰθίς αὐ σε σκώφεται Παύσων ὁ παμπόνητος,
 Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος, 855
 ὁ περιалуουργὸς τοῖς κακοῖς,
 ῥιγῶν τε καὶ πεινῶν αἰὲ
 πλεῖν ἢ τριάκονθ' ἡμέρας
 τῶν μηνὸς ἐκάστου.

ΒΟΙΩΤΟΣ

ἴττω Ἑρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς, 860

849 αὐ.] So Meineke for vulg. αἰ. εδ, Muller.

κεκαρμένος μοιχὸν.] The chief tonsures we read of are κῆπος, περιτρόχαλα, σκίφιον. What the κῆπος was is not quite plain. Hesychius says it was effected by razor (μιᾷ μαχαίρα), not by scissors, and was used by the Persians. The Scholiast on *Av.* 806 says, ὁ δὲ κῆπος πρὸ μετώπου κεκοσμήσθαι. Probably it was an ornamental and foppish way of cutting the hair, and held a mark of effeminacy: and μοιχὸν here is put by surprise for it.

850 ὁ περιπόνητος Ἀρτέμων.] One Artemon was a contemporary of Aristides, and an effeminate profligate, carried about on a litter. Another a maker of war engines, employed by Pericles, and lame, so that he was carried about to sieges. Hence περιφόρητος Ἀρτέμων passed into a proverb for (as some say) a helpless and lazy man; and περιπόνητος is said to be put by surprise for this. But as Anacreon, quoted by Athenæus, speaks of the first Artemon as

πονηρὸς, there seems no need to refer to περιφόρητος at all. Aristophanes simply calls Cratinus 'a right rascally Artemon.'

853 τραγασαίου.] Another pun on Tragasæ and τράγος. ὡς δυσώδη διαβάλλει αὐτόν. Schol. Cf. *Pac.* 814, and Persius' 'gente hircosa centurionum.'

854 Παύσων.] A caricaturist. Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δὲ ὁμοίους εἰκαζε, Aristot. *Poet.* II. 2. His art did not feed him well. Cf. *Thesm.* 949.

855 Λυσίστρατος.] Called ὁ σκωπτόλης, *Vesp.* 787: cf. *Eg.* 1266, where the knights decline to be hard on the poor beggar. The Scholiast says he was called χηναλώπηξ, a queer combination, rather reminding one of *Philostratus* called κυναλώπηξ in *Eg.* 1069.

860 τύλαν.] The Scholiast interprets this word of the actual shoulder callous by carrying burdens: others of a porter's knot. See v. 954, ὑπόκυπτε τὰν τύλαν, which supports the latter view.

κατάθου τὸ τὰν γλάχων' ἀτρέμας, Ἴσμηνιά
 ὕμεις δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,
 τοῖς ὀστίνοις φυσῆτε τὸν πρωκτὸν κυνός.

ΔΙΚΑΙΟΠΟΛΙΣ

παῦ' ἐς κόρακας. οἱ σφήκες οὐκ ἀπὸ τῶν θυρῶν;
 πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865
 ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι;

ΒΟΙΩΤΟΣ

νεὶ τὸν Ἴδλαον, ἐπιχαρίττως γ', ὦ ξένε'
 Θείβαθι γὰρ φυσαῖντες ἐξίπισθέ μου
 τὰνθεια τὰς γλάχωνος ἀπέκιξαν χαμαί.
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω, 870
 τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ χαῖρε, κολλικοφάγε Βοιωτῖδιον.
 τί φέρεις;

861 γλάχων.] Att. βλήχων. Compare γλέφαρον for βλέφαρον.

863. The bag of their bag-pipes was of dogskin. But there is a supposed allusion to a proverb ἐς κυνὸς πυγὴν ὄραν. Cf. *Eccl.* 255.

864 οἱ σφήκες.] We talk rather of the 'droning' of bag-pipes.

866 Χαιριδῆς.] 'Brats of Chæris,' for whom see above, v. 16. With the form compare ἀλωπεκιδεύς (*Pac.* 1067), περιστεριδεύς.

βομβαύλιοι.] 'Bumble-pipers,' a sort of cross between βομβύλιος, a bumble-bee, and ἀσκαύλης, a bag-piper.

867 Ἴδλαον.] Hercules' friend, and so a natural hero for a Bœotian to swear by.

ἐπιχαρίττως γ', ὦ ξένε.] Supply ἀπόλοιτ' ἄν. 'They may perish with my hearty consent.' ἐπιχαρίττως = ἐπιχαρίστως. Meineke reads ἐπεχαρίζα μὲν ξένε, 'You have pleased me.' ἐπεχαρίζα = ἐπεχαρίζω, ἐπεχαρίσω.

869 ἀπέκιξαν.] ἀπέβαλον, Schol.

ἀποπεσεῖν ἐποίησαν, Hesych. ἐκίξα is said by L. and S. s. v. κίκω, to = ἤνεγκα, with a reference to *Anth.* P. 15. 27.

871 ὀρταλίχων.] The Bœotians called cocks chickens, says the Scholiast. There is a fragment of Strattides in Athenæus (*Mein. Com. Fr.* II. 781) to this effect. ξυνίετ' οὐδὲν πᾶσα Θηβαίων πόλις—οἱ—ὄνομάζετε, τὸν ἀλεκρυθνα δ' ὀρτάλιχων.

τετραπτερυλλίδων.] Elmsley will have this to mean simply 'quadrupeds.' It can hardly be supposed that the Bœotians deliberately called legs wings. Rather it is put by surprise for τετραπόδων, 'quadrupeds,' and may perhaps include his strange birds, and insects or locusts (as the Scholiast says) if he had any, though he does not mention them in his list.

872 κολλικοφάγε.] The Bœotians were good trenchermen; their hero, Hercules, specially so. Cf. *Ran.* 550 sqq.

ΒΟΙΩΤΟΣ

ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
ὄρνιθον, γλαχῶ, ψιάθως, θρυαλλίδας,
νάσσας, κολοῖως, ἀτταγῶς, φαλαρίδας,
τροχίλων, κολύμβως.

875

ΔΙΚΑΙΟΠΟΛΙΣ

ὥσπερὶ χειμῶν ἄρα
ὄρνιθας ἐς τὴν ἀγορὰν ἐληλυθας.

ΒΟΙΩΤΟΣ

καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,
σκάλοντας, ἐχίνως, αἰελοῦρος, πικτίδας,
ικτίδας, ἐνύδριαι, ἐγγέλει Κωπαίδας.

880

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τερπνότατον σύ τέμαχος ἀνθρώποις φέρων,
δός μοι προσευπεῖν, εἰ φέρεις τὰς ἐγγέλεις.

ΒΟΙΩΤΟΣ

πρέσβειρα πενήκοντα Κωπαίδων κορᾶν,

873 ὅσ' ἐστὶν κ.τ.λ.] Compare the list of Bœotian good things in *Pac.* 1004.

875 ἀτταγῶς.] This bird was of mottled feathers, and fond of the water (*Ar. Av.* 249); of the colour of the snipe (*ἀσκαλώπας* or *σκολόπαξ*, *Aristot. H. A.* ix. 26). These data do not quite determine it. L. and S. give 'snipe or woodcock,' saying it was long billed, but *Aristotle*, to whom they refer, only says there that the *ἀσκαλώπας* was so. *Pliny* (x. 48) says that it was 'vocalis alias, captus obmutescens.' The haunts from which, with others of its feather, it is summoned (*Av.* 249) do not suggest naturally the woodcock, but rather that it is some one of the sandpiper kind, as is *τροχίλος*.

φαλαρίδας.] 'Bald-coots.' Cf. *Theocr.* v. 103, VIII. 27, for the adj. *φαλαρός*, and *Buttmann Lexil.* on *φάλος*, &c.

877 ὄρνιθας.] μετὰ τὰς χειμερινὰς τροπὰς πνέουσιν οἱ ὄρνιθιαί, *Aristot. Meteor.* II. 5. 10. οἱ δὲ ὄρνιθιαὶ καλούμενοι ἔαρινοὶ τινασ ὄντες ἀνεμοβορέαι εἰσὶ τῷ γένει. *Aristot. Mund.* iv. 15. Plainly it is 'the wintry wind that brings the passage-birds;' not 'that kills the birds,' as one Scholiast says. *Symmachus* notes that such birds as the Bœotian brought come in winter: this is true enough; and our markets in a hard winter often illustrate the fact.

879 αἰελοῦρος, κ.τ.λ.] A curious arrangement of animals, 'cats, beavers, weasels, otters.' One might suggest a transposition of *πικτίδας* and *ικτίδας*. But our Bœotian was perhaps not careful of the order in which he cried the contents of his game-bag.

880 *ικτίδας*, *ἐνύδριαι*.] So *Elmsley* and *Meineke* for vulg. *ἐνύδριαι*.

883 *πρέσβειρα π. κ. κ.*] *δέσποισα*

ἐκβαθι τῷδε κήπιχαρίττα τῷ ξένῳ.

ΔΙΚΑΙΟΠΟΙΣ

ὦ φιλτάτη σὺ καὶ πάλαι ποθουμένη, 885
 ἦλθες ποθεινὴ μὲν τρυγφδικοῖς χοροῖς,
 φίλη δὲ Μορίχῳ. δμῶες, ἐξενέγκατε
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.
 σκέψασθε, παῖδες, τὴν ἀρίστην ἔγχελυν, 890
 ἦκουσαν ἔκτῳ μόλις ἔτει ποθουμένην
 προσείπατ' αὐτήν, ὦ τέκν'. ἀνθρακας δ' ἐγὼ
 ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.
 ἀλλ' ἐκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἶην ἐντετευτλανωμένης.

ΒΟΙΩΤΟΣ

ἐμοὶ δὲ τιμὰ τῷσδε πᾶ γενήσεται; 895

ΔΙΚΑΙΟΠΟΙΣ

ἀγορῶς τέλος ταύτην γέ που δώσεις ἐμοί·
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.

ΒΟΙΩΤΟΣ

ἰώγα ταῦτα πάντα.

ΔΙΚΑΙΟΠΟΙΣ

φέρε, πόσου λέγεις;
 ἦ φορτί' ἔτερ' ἐνθένδ' ἐκεῖσ' ἄξεις ἰών;

πεντήκοντα Νηρήδων κορᾶν. Æsch. *Arct. Jud.* (Dind. *Fr.* 164).

884 κήπιχαρίττα.] Said to be Boeotian for ἐπιχαρίζου: but this would be a curious dialectic variation. The sound ου from εο would not have a variation ᾶ. In the genitive of the first declension we have both ου and ᾶ, but this is from an original αο by prominence given to the first vowel of the double sound; comp. also the gen. plur. -ᾶν from -ᾶων. The Scholiast takes ἐπιχαρίττα (n. pl.) as an adverb, repeating ἐκβαθι with it: 'Come out, and (do so) in a way to please.' See ἐπιχα-

ρίττωσ above (v. 867). ἐπιχαρίτται = ἐπιχαρίσσαι, 1st aor. imperat. Mein.

887 Μορίχῳ.] A glutton. Cf. *Pac.* 1008, where he is spoken of in connexion with these same Copaic eels.

890 ἔκτῳ ἔτει.] Cf. v. 266.

893 ἐκφερ' αὐτήν.] This, the reading of the Ravenna MS., seems preferable (as Müller says) to εἰσφερ'. For why should the eel be taken in when the brazier was to be brought out? A confusion of εἰς and ἐκ would be easy whether in uncial or cursive manuscript.

894 ἐντ.] Cf. *Pac.* 1014. ταῦτλαν ἰώ

ΒΟΙΩΤΟΣ

ὅ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή. 900

ΔΙΚΑΙΟΠΟΛΙΣ

ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς
ἦ κέραμον.

ΒΟΙΩΤΟΣ

ἀφύας ἦ κέραμον; ἀλλ' ἔντ' ἐκεῖ·
ἀλλ' ὅ τι παρ' ἀμῖν μή 'στι, τᾶδε δ' αὖ πολὺ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγῶδα τοίνυν συκοφάντην ἔξαγε
ὥσπερ κέραμον ἐνδησάμενος.

ΒΟΙΩΤΟΣ

νεὶ τῷ σιῶ, 905
λάβοιμι μέντ' ἀν κέρδος ἀγαγῶν καὶ πολὺ,
ἄπερ πίθακον ἀλιτρίας πολλᾶς πλέων.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ μὴν ὀδὶ Νίκαρχος ἔρχεται φανῶν

ΒΟΙΩΤΟΣ

μικκός γα μᾶκος οὔτος.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἅπαν κακόν.

ΝΙΚΑΡΧΟΣ

ταυτὶ τίνος τὰ φορτί' ἐστί;

901. For Phaleric anchovies, cf. *Av.* 76.

905 *νεὶ τῷ σιῶ.*] Meineke, Ahrens and others alter *σιῶ* to *θιῶ*. They may have good grounds for thinking that more correct Boeotian, but we are hardly warranted in going against the MSS. to make that or similar changes. Aristophanes may have been content with a mild Boeotian dialect short of the whole Boeotian hog: or may have supposed his Boeo-

tian to moderate his provincialisms in the Attic market. *σιῶ* for *θιῶ* is however properly Laconian. The substitution (by those unable to pronounce *θ*) of a sibilant for the aspirated dental may be illustrated by many German words beginning with *z* (= *ts*), where, according to Grimm's law, the aspirate should have place, e.g. *zehn*, *zwei* (Latin and English cognates *decimus*, *ten*, *duo*, *two*).

ΒΟΙΩΤΟΣ

τῶδ' ἐμὰ

910

Θείβαθεν, ἴττω Δεὺς.

ΝΙΚΑΡΧΟΣ

ἐγὼ τοίνυν ὀδι

φαίνω πολέμια ταῦτα.

ΒΟΙΩΤΟΣ

τί δὲ κακὸν παθῶν

ὄρναπετίοισι πόλεμον ἦρα καὶ μάχαν;

ΝΙΚΑΡΧΟΣ

καὶ σέ γε φανῶ πρὸς τοῖσδε.

ΒΟΙΩΤΟΣ

τί ἀδικειμένος;

ΝΙΚΑΡΧΟΣ

ἐγὼ φράσω σοι τῶν περιεστῶτων χάριν.

915

ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδα;

ΝΙΚΑΡΧΟΣ

αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.

ΔΙΚΑΙΟΠΟΛΙΣ

νεώριον θρυαλλίς; οἴμοι, τίτι τρόπῳ;

ΝΙΚΑΡΧΟΣ

ἐνθεὶς ἂν ἐς τίφην ἀνῆρ Βοιώτιος

920

ἄψας ἂν ἐσπέμφειεν ἐς τὸ νεώριον

912 ταῦτα. τί δὲ κακὸν παθῶν.] So Bentley, Hermann, and Meineke. The MSS. give τί δαί. Elmsley and Dindorf throw out κακόν. But κακόν gives a liveliness to the question: 'and what mischief ails you that,' &c. or 'what the deuce ails you?'

913 ἦρα.] ἠράμην, ἠρασο, ἠραο, ἠρα or ἠρω. See note on v. 884.

917 διὰ θρυαλλίδα.] θρυαλλίδα. MSS. καὶ θρυαλλίδα Elmsley, Dindorf. The pun is something like that in v. 826, 'You give light because of a wick,' or 'you inform against me for a wick's sake.'

920 τίφην.] The Scholiast explains τίφη here as = σίλφη, a kind of beetle: but on *Pac.* 143 Ναξιουρ

δι' ὕδρορρόας, βορέαν ἐπιτηρήσας μέγαν.
 κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἄπαξ,
 σελαγοῖντ' ἄν.

ΔΙΚΑΙΟΠΟΛΙΣ

αἱ νῆς, ὧ κάκιστ' ἀπολούμενε,
 σελαγοῖντ' ἄν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925

ΝΙΚΑΡΧΟΣ

μαρτύρομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ξυλλάμβαν' αὐτοῦ τὸ στόμα
 δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω.
 [ὥσπερ κέραμον ἵνα μὴ καταγῆ φορούμενος]

ΧΟΡΟΣ

ἐνδησον, ὧ βέλτιστε, τῷ
 ξένῳ καλῶς τὴν ἐμπολὴν
 οὕτως ὅπως
 ἄν μὴ φέρων κατάξῃ.

930

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ μελήσει ταῦτ', ἐπεὶ
 τοι καὶ ψοφεῖ λάλον τι καὶ
 πυρορραγῆς
 κἄλλως θεοῖσιν ἐχθρόν.

γῆς κἀνθαρος is explained of a kind of boat, and σίλφη is also said to be used in this sense. Suidas too gives σίλφη as 'a boat.' Others take τίφη to be a kind of straw, referring to Pliny (*N.H.* XVIII. 20, 4). A wick could hardly be 'put in' a beetle; and a boat seems too big a thing for the occasion, unless (as Müller does) we understand a toy-boat. A wick stuck in a straw and sent floating down the conduit seems best to suit the passage. The means are of course purposely absurd and inadequate to the end, but the wick is in some way to be wafted as a fire ship among the Athenian shipping.

924 αἱ νῆς.] This is as near the

MSS., αἱ νῆσι and αἱ νῆες, as Dindorf's εὐθύς. Fritzsche proposed this distribution of persons and reading: Meineke approves of it in his note.

926 μαρτύρομαι.] Nicarchus is being packed up. Cf. *Pac.* 1119, where the priest, when beaten, says, 'I protest.'

928 δός μοι...φέρω.] As it is plain from vv. 929, 931, 952, that Dicæopolis tied up the sycophant, this line cannot be given (as Bothe would give it) to the Bœotian. ἐνδήσω φέρειν, Elmsl., but none of the proposed alterations are satisfactory.

929. Meineke omits this line: and Dobree and Bothe think it a clumsy make-up from vv. 905 and 931.

ΧΟΡΟΣ

τί χρήσεται ποτ' αὐτῷ;

935

ΔΙΚΑΙΟΠΟΛΙΣ

πάγχρηστον ἄγγος ἔσται,
κρατὴρ κακῶν, τριπτῆρ δικῶν,
φαίνειν ὑπευθύνους λυχνού-
χος, καὶ κύλιξ
τὰ πράγματ' ἐγκυκᾶσθαι.

ΧΟΡΟΣ

πῶς δ' ἂν πεποιθοίη τις ἀγ-
γείῳ τοιούτῳ χρώμενος
κατ' οἰκίαν
τοσόνδ' αἰεὶ ψοφούντι;

940

ΔΙΚΑΙΟΠΟΛΙΣ

ἰσχυρόν ἐστιν, ὡγάθ', ὥστ'
οὐκ ἂν καταγείη ποτ', εἴ-
περ ἐκ ποδῶν
κάτω κᾶρα κρέμαιτο.

945

ΧΟΡΟΣ

ἤδη καλῶς ἔχει σοι.

ΒΟΙΩΤΟΣ

μέλλω γέ τοι θερίδδεν.

ΧΟΡΟΣ

ἀλλ', ὦ ξένων βέλτιστε, καὶ
τούτου λαβὼν πρόσβαλλ' ὅπου

937 κρατὴρ κακῶν.] Cf. Pind. *Oi.* VI. 155, γλυκὸς κρατὴρ ἀγαφθέγκτων δοιδῶν. τριπτῆρ must surely be 'a mortar' here, not 'a pestle,' as L. and S. give it. For both κρατὴρ and τριπτῆρ should be a kind of ἄγγος: one 'to mix in,' the other 'to pound in.'

945 καταγείη.] The ἄ in this word does not suit the metre. καταγαίη,

Cobet; καταξείας, Müller.

948 ἀλλ' ὦ ξένων, κ.τ.λ.] The reading here is uncertain. The MSS. have συνθέριζε καὶ τούτου λαβῶν. As the four lines should probably correspond to the other sets of four, some editors omit συνθέριζε. Meineke in his note proposes νῦν θέριζε but keeps καὶ τούτου λαβῶν.

949 πρόσβαλλ' ὅπου β'.] 'Take

βούλει φέρων
πρὸς πάντα συκοφάντην.

950

ΔΙΚΑΙΟΠΟΛΙΣ

μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.
αἴρου λαβῶν τὸν κέραμον, ὦ Βοιώτιε.

ΒΟΙΩΤΟΣ

ὑπόκνυπτε τὰν τύλαν ἰὼν, Ἰσμήνιχε.

ΔΙΚΑΙΟΠΟΛΙΣ

χῶπως κατοίσεις αἰτὸν εὐλαβούμενος.
πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως
κὰν τοῦτο κερδάνης ἄγων τὸ φορτίον.
εὐδαιμονήσεις συκοφαντῶν γ' οὔνεκα.

955

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΣ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστι; τί με βωστρεῖς;

ΘΕΡΑΠΩΝ

ὅ τι;

ἐκέλευσε Λάμαχος σε ταυτησὶ δραχμῆς
εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,
τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγγελναι.

960

ΔΙΚΑΙΟΠΟΛΙΣ

ὁ ποῖος οὗτος Λάμαχος τὴν ἔγγελναι;

and apply your sycophant to what you will.' He was something like Juvenal's 'Græculus esuriens.'

954 τύλαν.] See above on v. 860. A man could hardly be said to 'stoop under' his shoulder.

956 πάντως...ἀλλ' ὅμως.] 'You will in any case (take what care you will) bear but a rotten burden, yet for all that (be careful with it).' That this is the right way of supplying the ellipse with *ὅμως* is plain, if we compare vv. 402, 408 of this play, and Eur. *Hecub.* 842, *πιθοῦ*,

παρόσχευ χειρα τῇ πρεσβύτιδι τιμωρῶν, εἰ καὶ μηδὲν ἔστιν, ἀλλ' ὅμως.

957 κὰν τοῦτο κ.τ.λ.] 'And if you make a good thing of carrying this piece of goods, you will be all right as far as sycophants go.' *εὐδ.* σ. ο. would be a paradox, as *δυσδαιμονία* would be the natural result.

961 Χόας.] The final -*as* must be long here. Therefore some would read *χοᾶς* from *χοεύς*. But the form for the festival of the pitchers seems to have been *χόες*, *χοῶν*, *χοῦσι*, *χόας*. Cf. v. 1211.

ΘΕΡΑΠΩΝ

ὁ δεινὸς, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
πάλλει, κραδαίνων τρεῖς κατασκίους λόφους. 965

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἂν μὰ Δί', εἰ δοίη γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω
ἦν δ' ἀπολυγαίη, τοὺς ἀγορανόμους καλῶ.
ἔγὼ δ' ἔμαυτῷ τόδε λαβὼν τὸ φορτίον
εἴσεμι' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970

ΧΟΡΟΣ

εἶδες ὦ εἶδες ὦ πᾶσα πόλι τὸν φρόνιμον ἄνδρα, τὸν
ὑπέρσοφον,

οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα διεμπολᾶν,
ὧν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ
κατεσθίειν.

αὐτόματα πάντ' ἀγαθὰ τῷδέ γε πορίζεται.
οὐδέποτε' ἐγὼ πύλεμον οἰκαδ' ὑποδέξομαι,
οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται 980

ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφν,
ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
εἰργάσατο πάντα κακὰ κἀνέτρεπε κῦξέχει, (980)

κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,
πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν, 985

967 ἐπὶ ταρίχει τ. λ. κ.] 'Let him e'en wag his plumes over salt-fish.' For the use of ἐπὶ of an accompanying relish cf. above, v. 835.

970 ὑπαὶ πτερύγων κιχλᾶν.] The Scholiast says (and the dialectic forms suggest) that this is a fragment or allusion to some well-known song. ὑπαί, 'beneath, veiled under:' the quantity of birds brought by the Boeotian might well make Dicæopolis look so.

975 ἐν οἰκίᾳ χρήσιμα.] The mats and wicks would be this. Cf. v. 874.

980 τὸν Ἀρμόδιον.] The well-known song beginning ἐν μύρτον κλαδί τὸ ξίφος φορήσω, κ.τ.λ. Cf. *Vesp.* 1225, *Eq.* 786, and *Thuc.* vi. 54 sqq. for his version of the story.

981 παροίνιος.] Elmsley and Meineke read *παροινικός*, the superlative of which is found in *Vesp.* 1300. Applied to a person the form in -ικός may be preferable (see L. and S.); but a change against the MSS. is hardly warranted.

985 φιλοτησίαν.] Sc. *κόλिका*, 'cup o' kindness.'

τὰς χάρακας ἤπτε πολὺ μᾶλλον ἔτι τῷ πυρὶ,
ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.

* * * * ταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ μεγάλα δὴ
φρονεῖ, 988

τοῦ βίου δ' ἐξέβαλε δεῦγμα τάδε τὰ πτερὰ πρὸ τῶν
θυρῶν. (986)

ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε
Διαλλαγῇ,

ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990

πῶς ἂν ἐμέ καὶ σέ τις Ἔρως ξυναγάγοι λαβῶν,

ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;

ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;

ἀλλὰ σε λαβῶν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν

πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρὸν, 995

εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,

καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὁ γέρων ὀδί,

καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ,

ὥστ' ἀλειφῆσθαι σ' ἀπ' αὐτῶν κάμει ταῖς νουμηνίαις.

ΚΗΦΙΣΟΦΩΝ

ἀκούετε λεῶφ' κατὰ τὰ πάτρια τοὺς χόας 1000

πίνειν ὑπὸ τῆς σάλπυγγος· ὅς δ' ἂν ἐκπέη

πρώτιστος, ἀσκὸν Κτησιφῶντος λήψεται.

988. The sense of the words here lost must (as shewn by the Scholiast's note and expression *σπουδάξει*) have been about this, 'See how he hastens.' The amount should balance *εἶδες ὦ εἶδες ὦ*. The *-ται* may have been the termination of a verb.

989. In proof of his good living within some feathers of the plucked birds were thrown out before the door.

990 *ὡς καλὸν... ἄρ' ἐλάνθανες.*] Cf. *Eg.* 1170, *ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.* *ἄρα* is used of a discovery which surprises. The imperfect expresses continuance, 'You were beautiful all along, and we knew it not.'

992 *ὁ γεγραμμένος.* A picture

by Zeuxis in Aphrodite's temple at Athens of Love crowned with roses.

993 *νενόμικας.*] 'You have come to think.' Cf. *Eg.* 714, *ὡς σφόδρα σὺ τὸν δῆμον σαυτοῦ νενόμικας.*

997 *ὄρχον.*] *ὄρχον*, Dind. *κλάδων*, MSS. There is no objection to the repetition of *ὄρχον*, as the distinction is only between the *ἡμερίδι* and *ἀμπέλις*.

1002 *ἀσκὸν Κτησιφῶντος.*] A wine-skin was the prize for drinking: but Ctesiphon was a pot-bellied man, and such appear to have been called *ἄσκοι*. *τούτων οὖν δι' οἰνοφλυγίαν καὶ πάχος τοῦ σώματος ἀσκὸν καλοῦσι πάντες οὐπιχώριοι*, Antiph. ap. Ath. Herodotus uses *ἄσκος* of Marsyas' skin, VII. 26. See also *Eg.* 370, *δερώ σε θύλακον κλοπῆς.*

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε;
 τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;
 ἀναβράττετ', ἐξοπτᾶτε, τρέπετ' ἀφέλκετε 1005
 τὰ λαγῶα. ταχέως τοὺς στεφάνους ἀνείρετε.
 φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

ΧΟΡΟΣ

ζηλῶ σε τῆς εὐβουλίας,
 μᾶλλον δὲ τῆς εὐνοχίας,
 ἄνθρωπε, τῆς παρούσης. 1010

ΔΙΚΑΙΟΠΟΛΙΣ

τί δῆτ', ἐπειδὴν τὰς κίχλας
 ὀπτωμένας ἴδητε;

ΧΟΡΟΣ

οἶμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ πῦρ ὑποσκάλευε.

ΧΟΡΟΣ

ἤκουσας ὡς μαγειρικῶς 1015
 κομψῶς τε καὶ δειπνητικῶς
 αὐτῷ διακονεῖται;

ΓΕΩΡΓΟΣ

οἶμοι τάλας.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ἡράκλεις, τίς οὐτοσί;

ΓΕΩΡΓΟΣ

ἄνῆρ κακοδαίμων.

ΔΙΚΑΙΟΠΟΛΙΣ

κατὰ σεαυτὸν νυν τρέπου.

1019 κατὰ σεαυτὸν νυν τρέπου.] come to us εὐδαίμονας with your κακοδαίμονία.
 'Then keep to yourself,' do not

ΓΕΩΡΓΟΣ

ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνω, 1020
μέτρησον εἰρήνης τί μοι, κὰν πέντ' ἔτη.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔπαθες;

ΓΕΩΡΓΟΣ

ἐπετρίβην ἀπολέσας τῷ βόε.

ΔΙΚΑΙΟΠΟΛΙΣ

πόθεν;

ΓΕΩΡΓΟΣ

ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισκακοδαίμων, εἶτα λευκὸν ἀμπέχει;

ΓΕΩΡΓΟΣ

καὶ ταῦτα μέντοι νῆ Δί' ὤπερ μ' ἔτρεφέτην 1025
ἐν πᾶσι βολίτοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εἶτα νυνὶ τοῦ δέει;

ΓΕΩΡΓΟΣ

ἀπόλωλα τῷφθαλμῷ δακρύων τῷ βόε.
ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,
ὑπάλειψον εἰρήνη με τῷφθαλμῷ ταχύ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ', ὦ πονήρ', οὐ δημοσιεύων τυγχάνω. 1030

ΓΕΩΡΓΟΣ

ἴθ' ἀντιβολῶ σ', ἦν πως κομίσωμαι τῷ βόε.

1022 ἐπετρίβην.] ἀπώλωμην, Schol.
1024 εἶτα λ. ἄ.] He ought to
have been in mourning.

1026 ἐν πᾶσι βολίτοις.] By sur-
prise for ἐν π. ἀγαθοῖς; 'in all kind
of—muck,' (for 'luck').

1030 δημοσιεύων.] 'Parish-
doctor.' Cf. Plat. *Gorg.* 455 b.

1031 ἴθ' ἀντιβολῶ σ'.] Gene-
rally followed by an imperative ex-
pressed: cf. *Nub.* 110, *Pac.* 400.
Here it is easily understood.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοὺς Πιττάλου.

ΓΕΩΡΓΟΣ

συ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἕνα
ἔς τὸν καλαμίσκον ἐνστάλαξον τουτονί.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἂν στριβιλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ ποι. 1035

ΓΕΩΡΓΟΣ

οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳν.

ΧΟΡΟΣ

ἄνῆρ ἐνεύρηκέν τι ταῖς
σπονδαῖσιw ἦδὺ, κοῦκ ἔοι-
κεν οὐδενὶ μεταδώσειν.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τῆς χορδῆς τὸ μέλι· 1040
τὰς σηπίας στάθευε·

ΧΟΡΟΣ

ἤκουσας ὀρθιασμάτων;

ΔΙΚΑΙΟΠΟΛΙΣ

ὄπτᾶτε τὰγγέλεια.

ΧΟΡΟΣ

ἀποκτενεῖς λιμῶ με καὶ 1045
τοὺς γείτονας κνίσῃ τὲ καὶ
φωνῇ τοιαῦτα λάσκων.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄπτᾶτε ταῦτὶ καὶ καλῶς ξανθίζετε.

1032. Pittalus was a well-known doctor, cf. v. 1222, *Vesp.* 1432.

1035 στριβιλικίγξ.] From στρίβος, 'a thin, weak voice,' and λικίγξ, 'a bird's shrill chirp.'

1043 τὰγγέλεια.] Sc. κρέα, a

common ellipse: cf. *Eg.* 1192, λέγῃα.

1048. The paranymph was the bridegroom's companion, also called πάροχος.

ΠΑΡΑΝΤΜΦΟΣ

Δικαιοπόλι.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς οὔτοσ' ἰ τίς οὔτοσί;

ΠΑΡΑΝΤΜΦΟΣ

ἔπεμφέ τίς σοι νυμφίος ταυτὶ κρέα
ἐκ τῶν γάμων.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς γε ποιῶν, ὅστις ἦν. 1050

ΠΑΡΑΝΤΜΦΟΣ

ἐκέλευε δ' ἐγγέαι σε, τῶν κρεῶν χάριν,
ἵνα μὴ στρατεύοιτ', ἀλλὰ βινοίη μένων,
ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου,
ὡς οὐκ ἂν ἐγγέαιμι χιλίων δραχμῶν. 1055
ἀλλ' αὐτὴ τίς ἐστίν;

ΠΑΡΑΝΤΜΦΟΣ

ἡ νυμφεύτρια

δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνω.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε δὴ, τί σὺ λέγεις; ὡς γελοῖον, ὦ θεοί,
τὸ δέημα τῆς νύμφης, ὃ δεῖται μου σφόδρα,
ὅπως ἂν οἰκουρῇ τὸ πέος τοῦ νυμφίου. 1060
φέρε δεῦρο τὰς σπονδὰς, ἵν' αὐτῇ δῶ μόνω,
ὅτι ἡ γυνὴ 'στι τοῦ πολέμου τ' οὐκ ἀξία.
ὑπεχ' ὠδε δεῦρο τοῦξάλειπτρον, ὦ γυναί.
οἶσθ' ὡς ποιεῖτε τοῦτο; τῇ νύμφῃ φράσον,

1050 καλῶς γε ποιῶν.] 'And very good of him to do it.' Cf. *Eg.*

1180. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1062 ἀξία.] There is little rea-

son for disturbing this, and reading *αἰτία*, as many do. 'She is a woman and does not deserve war (the ills of war)' is quite intelligible.

1064 ποιεῖτε.] Many MSS. have

ὅταν στρατιώτας καταλέγωσι, τουτῶν
 νύκτωρ ἀλειφέτω τὸ πῆος τοῦ νυμφίου.
 ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,
 ἢ οἶνον ἐγγέω λαβῶν ἐς τοὺς χόας.

1065

ΧΟΡΟΣ

καὶ μὴν ὀδί τις τὰς ὀφρῦς ἀνεσπακῶς
 ὥσπερ τι δεινὸν ἀγγελῶν ἐπέιγεται.

1070

ΚΗΦΙΣΟΦΩΝ

ὠὸ πόνου τε καὶ μάχαι καὶ Λάμαχοι.

ΛΑΜΑΧΟΣ

τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;

ΚΗΦΙΣΟΦΩΝ

ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον
 ταχέως λαβίοντα τοὺς λόχους καὶ τοὺς λόφους·
 κᾶπειτα τηρεῖν νιφόμενον τὰς ἐσβολάς.
 ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρον αὐτοῖσί τις
 ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

1075.

ΛΑΜΑΧΟΣ

ὠὸ στρατηγοὶ πλείονες ἢ βελτίονες.
 οὐ δεινὰ μὴ 'ξείναί με μηδ' ἑορτάσαι;

ΔΙΚΑΙΟΠΟΛΙΣ

ὠὸ στράτευμα πολεμολαμαχαϊκόν.

1080

ποιεῖται. Elmsley conj. ποιείσθω. The rule seems to be for the aor. imperat. not the pres. imperat. to follow οἶσθ' ὡς, εἶσθ' οὖν ὁ, &c. Müller takes ποιείτε to be indicative, but 'do you know how you are doing this' is a curious phrase, and not what is wanted: nor are the instances he quotes (οἶσθ' ὡς ποιεῖ; οἶσθ' οὖν ὅπως δεῖ;) at all parallel. Here ποιείτε must be imperative, or else we want οἶσθ' ὡς δεῖ ποιεῖν; Perhaps if ποιεῖται were

retained we might render it 'Do you know how this is (usually) managed?'

1069 καὶ μὴν κ.τ.λ.] Lines of tragic sound. καὶ μὴν is frequent in tragedy when a new person comes in.

1071 μάχαι κ. Δ.] Cf. 269.

1075 τὰς ἐσβολάς.] The mountain passes by which an enemy might enter. In Herod. vii. 207, it is used of Thermopylae. The Feast of Pitchers was in Anthesterion (=part of February and March); snow in the mountains would be likely enough.

ΛΑΜΑΧΟΣ

οἶμοι κακοδαίμων, καταγελαῖς ἤδη σύ μου.

ΔΙΚΑΙΟΠΟΛΙΣ

βούλει μάχεσθαι Γηρύονη τετραπτίλω;

ΛΑΜΑΧΟΣ

αἰαῖ,

οἶαν ὁ κήρυξ ἀγγελίαν ἤγγειλέ μοι.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

ΚΗΦΙΣΟΦΩΝ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστιν;

ΚΗΦΙΣΟΦΩΝ

ἐπὶ δεῖπνον ταχὺ

1085

βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.

ἀλλ' ἐγκόνει δειπνεῖν κατακωλύεις πάλαι.

τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,

κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα,

1090

στέφανοι, μύρον, τραγήμαθ', αἱ πόρνοι πάρα,

μύλη ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἰτρία,

ὀρχηστρίδες, τὰ φίλταθ' Ἄρμοδιου, καλά.

1082 Γ. τετραπτίλω.] Probably Lamachus had accompanied his words with some threatening gesture; whereupon Dicæopolis puts himself in a posture of defence, takes up some wings or feathers (cf. 988), and standing before his door says, 'Do you wish to fight with a four-winged Geryon?' putting τετραπτίλω by surprise for τρισωμάτων, the common epithet of Geryon (*Æsch. Agam.* 870).

1086 κίστην.] ὀψόθηκην Schol. The host provided garlands, perfumes, desert, &c., the guests brought the other viands.

1088 δειπνεῖν κ. π.] All is ready: you are stayed for. Cf. Shaksp. *Hamlet*, i. 3. Yet here, Laertes! aboard, aboard, for shame! The wind sits in the shoulder of your sail, And you are stay'd for.

1093 τὰ φίλταθ' Ἄρμοδιου.] The song of Harmodius was sung

ἀλλ' ὡς τάχιστα σπεύδε.

ΛΑΜΑΧΟΣ

κακοδαίμων ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα. 1095
σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω.

ΛΑΜΑΧΟΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

ΛΑΜΑΧΟΣ

ἄλας θυμίτας οἶσε, παῖ, καὶ κρόμμου.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ δὲ τεμάχῃ κρομμύοις γὰρ ἄχθομαι. 1100

ΛΑΜΑΧΟΣ

θρίον ταριχους οἶσε δεῦρο, παῖ, σαπρού.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι σὺ δημοῦ θρίον ὀπτήσω δ' ἐκεῖ.

ΛΑΜΑΧΟΣ

ἔνεγκε δεῦρο τῶ πτερῶ τῶ 'κ τοῦ κράνους.

towards the end of the supper: the dancing girls are therefore called 'the dearest accompaniment of the Harmodius lay,' that is, 'the dearest and sweetest thing to end the banquet with.' This is Brunck's explanation. As it is not quite satisfactory, corrections have been proposed. τὸ 'φίλταθ' Ἀρμόδι' φθεταί. Blaydes. We might read τὰ φίλταθ', Ἀρμόδιος καλεῖ. cf. v. 980.

1095 καὶ γὰρ...ἐπεγράφου.] 'Yes, for you took a great Gorgon as your device.' For this sense of ἐπιγρ. cf. Xen. *Hell.* 7. 5. 2. ἐπεγράφοντο ὡς Θηβαῖοι. But there is also allusion

to the Attic use of ἐπιγράφεσθαι, 'to enrol oneself under a patron.' Cf. *Rac.* 684, αὐτῷ ποτηρὸν προστάτην ἐπεγράψατο. Every μέτοικος had a προστάτης or patron. Cf. *Soph. Ed. Col.* 411, ὡστ' οὐ Κρέοντος προστάτου γεγράφομαι.

1102 δημοῦ θρίον.] This is an excellent correction of Elmsley's from δὴ σὺ παῖ and δὴ σὺ of MSS. Cf. *Eq.* 954, δημοῦ βοείου θρίον ἐπωπτημένον. Lamachus has defined his θρίον by the genitive ταριχους; a genitive is therefore plainly wanted to define the other's θρίον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔμοι δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας. 1105

ΛΑΜΑΧΟΣ

καλὸν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.

ΔΙΚΑΙΟΠΟΛΙΣ

καλὸν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.

ΛΑΜΑΧΟΣ

τὸ λοφεῖον ἐξένευγε τῶν τριῶν λόφων.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν.

ΛΑΜΑΧΟΣ

ἀλλ' ἡ τριχόβρωτες τοὺς λόφους μου κατέφαγον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡ πρὸ δειπνου τὴν μίμαρκυν κατέδομαι. 1110

ΛΑΜΑΧΟΣ

ὠνθρωπε, παῦσαι καταγελῶν μου τῶν ὕπλων.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠνθρωπε, βούλει μὴ βλέπειν ἐς τὰς κίχλας;

ΛΑΜΑΧΟΣ

ὠνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.
βούλει περιδόσθαι κάπιτρέψαι Λαμάχῳ, 1115
πότερον ἀκριδες ἢδιὸν ἐστίν, ἡ κίχλαι;

ΛΑΜΑΧΟΣ

οἴμ' ὡς ὑβρίζεις.

1109 ἀλλ' ἡ.] 'But (I am mistaken) or.' Müller reads ἀλλ' ἡ, 'but surely.'

1111 ὠνθρωπε, κ.τ.λ.] This and the next line come in better here, as Meineke places them, than after v. 1106 as Dindorf.

1114 οὐκ, ἀλλ'.] 'I'm not want-

ing to address you, but, &c.'

1116. Locusts, though eaten, were not thought very dainty food, and therefore Lamachus is supposed to know all about them.

1117 οἴμ' ὡς ὑβρίζεις.] How this answer is twisted into a verdict for locusts is not plain.

ΔΙΚΑΙΟΠΟΛΙΣ

τὰς ἀκρίδας κρίνει πολὺ.

ΛΑΜΑΧΟΣ

παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

ΛΑΜΑΧΟΣ

φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλυτρον. 1120
ἔχ', ἀντέχου, παῖ.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

ΛΑΜΑΧΟΣ

τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.

ΛΑΜΑΧΟΣ

φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον. 1125

ΛΑΜΑΧΟΣ

ταῦτ' οὐ κατὰγελῶς ἐστὶν ἀνθρώποις πλατύς;

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκὺς;

1119 ἀφελὼν.] From the fire or spit. Cf. *Ran.* 518, ὁ μάγειρος ἤδη τὰ τεμάχη ἐμελλ' ἀφαιρεῖν χῆ τράπεζ' εἰσήρετο.

1121 τοῦδ' ἀντέχου.] The slave is to lay hold of the spit while Dicæopolis draws off the meat.

1123 καὶ τῆς ἐμῆς. Dicæopolis' ἀσπίς is his γαστήρ, its trestles or

supports are 'baked loaves,' the staff of life.

1124 γοργόνωτον.] Cf. χαλκόνωτον ἀσπίδα, Eur. *Troad.* 1136.

1126 πλατύς.] 'Flat, downright.' 'Flat burglary as ever was committed.' Shakspeare. *Much Ado about Nothing.*

ΛΑΜΑΧΟΣ

κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ
ἐνορῶ γέροντα δειλίας φευζόμενον.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τὸ μέλι. κἀνθάδ' εὐδηλος γέρων 1130
κλάειν κελεύων Λάμαχον τὸν Γοργάσου.

ΛΑΜΑΧΟΣ

φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔξαιρε, παῖ, θώρακα κάμοι τὸν χῶα.

ΛΑΜΑΧΟΣ

ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι. 1135

ΛΑΜΑΧΟΣ

τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

ΛΑΜΑΧΟΣ

ἐγὼ δ' ἐμαντῶ τὸν γύλιον οἴσω λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ θοιμάτιον λαβῶν ἐξέρχομαι.

1129 δειλίας φ.] Cf. *Eg.* 368. Lamachus sees Dicæopolis mirrored in his well-oiled shield; Dicæopolis sees himself in the honey on his round cake.

1131 Γοργάσου.] Gorgasus is comically made his father because of his Gorgon device. He was really son of Xenophanes, cf. *Thuc.* VI. 8.

1135 θωρήξομαι.] See *Pac.* 1286. Π. θωρήσονται ἄρ' ἔπειτα πεκαυμένοι, Τ. ἀσμενοι, οἶμαι. Cf. also *Vespa*, 1195. The Scholiast says, διὰ τὸ θερμαίνειν τὸ στήθος θωρήσσειν λέγουσι τὸ μεθύειν. *Lam.* 'With this against my foes my breast I'll arm.' *Dic.* 'With this against my chums my breast I'll warm.'

ΛΑΜΑΧΟΣ

τὴν ἀσπίδ' αἵρου, καὶ βάδιζ', ὦ παῖ, λαβών. 1140
 νίφει. βαβαιάξ· χειμέρια τὰ πράγματα,

ΔΙΚΑΙΟΠΟΛΙΣ

αἵρου τὸ δείπνον· συμποτικὰ τὰ πράγματα.

ΧΟΡΟΣ

ἴτε δὴ χαίροντες ἐπὶ στρατιάν.
 ὡς ἀνομοίαν ἔρχεσθον ὁδόν·
 τῷ μὲν πίνειν στεφανωσαμένῳ, 1145
 σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,
 τῷ δὲ καθεύδειν

μετὰ παιδίσκης ὠραιότητος,
 ἀνατριβομένῳ τε τὸ δεῖνα.
 Ἄντίμαχον τὸν Ψακάδος τὸν ξυγγραφῆ, τὸν μελέων
 ποιητὴν, 1150

ὡς μὲν ἄπλῳ λόγῳ κακῶς ἐξολέσειέν ὁ Ζεὺς·
 ὅς γ' ἐμὲ τὸν τλήμονα Λήνιαια χορηγῶν ἀπέλυσ' ἄ-
 δεῖπνον. 1155

ὄν ἔτ' ἐπίδομαι τευθίδος
 δεόμενον, ἢ δ' ὠπτημένη

1141 νίφει.] He encounters the snow foretold above, v. 1075, and finds 'things wear a wintry look,' to which the other echoes that they 'wear a dinnery look.'

1143 ἴτε δὴ, κ.τ.λ.] A kind of short parabasis, of strophe and anti-strophe, introduced by these anapaests.

1145 τῷ μὲν—σοὶ δὲ—τῷ δὲ.] The return by a second δὲ to the person first mentioned is well defended by Elmsley, who compares the opening lines of this very play (ἴσα δὴ δέδηγμαί—ἦσθην δὲ βαία—ἂ δ' ὠδονήθην ψαμμακοσιογάργαρα) and *Plut.* 751—759.

1146 ῥιγῶν.] For this form, see *Vesp.* 446, *Av.* 935.

1150. There seem to have been

four of the name Antimachus. This one was called 'the son of spluttering' (or, according to Schol. on *Nub.* 1022, was himself called ψακάς) from his habit of unpleasantly sprinkling those with whom he talked. He was choregus when Aristophanes (under Callistratus' name) brought out the *Δαιταλεῖς*, and excluded him from the banquet which the choregi used to give to the choreutæ, &c. τὸν μελεων τῶν μελέων κ. This correction of Elmsley's (for τὸν ξυγγραφῆ τ. μ.) suits the metre. ξυγγραφῆ may have been a gloss by some one who referred it to some other Antimachus.

1156. Cf. *Eq.* 929—40 for a wish against Cleon which in some points resembles this.

σίζουσα πάραλος, ἐπὶ τραπέζης κειμένη,
 ὀκέλλοι· κᾶτα μέλ-
 λοντος λαβεῖν αὐτοῦ κύων ἀρπάσασα φεύγοι. 1160
 τοῦτο μὲν αὐτῷ κακὸν ἔν· κᾶθ' ἕτερον νυκτερινὸν
 γένοιτο. 1162
 ἠπιαλῶν γὰρ οἴκαδ' ἐξ ἰππασίας βαδίζων, 1165
 εἶτα κατάξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης
 μαινόμενος· ὁ δὲ λίθον λαβεῖν
 βουλόμενος ἐν σκότῳ λάβοι
 τῇ χειρὶ πέλεθον ἀρτίως κεχρισμένον· 1170
 ἐπάξειεν δ' ἔχων
 τὸν μάρμαρον, κᾶπειθ' ἀμαρτῶν βάλοι Κρατῖνον.

ΘΕΡΑΠΩΝ

ὦ δμῶες οἱ κατ' οἶκόν εἰστε Λαμάχου,
 ὕδωρ ὕδωρ ἐν χυτρινιδίῳ θερμαίνετε· 1175
 ὀθύνια, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυπηρὰ, λαμπάδιον περὶ τὸ σφυρὸν.
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,
 καὶ τὸ σφυρὸν παλίνωρον ἐξεκόκκισε,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσῶν, 1180
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσόν

1158 σίζουσα.] An imitative word: compare the German 'zischen,' and our 'fizz, whizz, frizzle,' and the like.

πάραλος.] 'By the salt,' but with reference also to the Athenian vessel so named; and this suggests the word ὀκέλλοι. But Thiersch's alteration, παρ' ἁλός, 'fresh from the sea,' received by Müller, is perhaps an improvement,

1167 τῆς κ.] Cf. 1180, and Ραc. 71.

1178. Cf. the account of Lamachus' death, Thuc. VI. 101, which in some points is curiously like this.

1179. παλίνωρον ἐξεκόκκισε.] The reading is uncertain: Suidas explains the word as παλίνωρος. Old editions

and MSS. have παλίνωρος. Elmsley would read παλινόρρος, Att. for παλίνωρος: which L. and S. approve. It is a curious use of the word. The slave is perhaps purposely made to use big words about a simple matter. παλίνωρος is used in Homer (II. γ. 33), of one 'suddenly starting back' at the sight of a snake. ἐκκοκκίσας is used Ραc. 63, metaphorically, but not as here. Here ἐκκοκκίζειν seems to mean 'to strike out of the socket,' and παλίνωρος, with sudden backward twitch or jerk.

1181—1188. These eight lines Meineke rejects. There is certainly much that is nonsensical in them. Γοργόν' ἐξήγειρεν has not much meaning here, cf. v. 574: κομπολακύθου

πρὸς ταῖς πέτραισι δεινὸν ἐξηγῆδα μέλος·
ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδῶν
λείπω φάος γε τοῦμόν, οὐκέτ' εἴμ' ἐγώ.
τοσαῦτα λέξας εἰς ὑδρορρόαν πεσὼν
ἀνίσταται τε καὶ ξυναντᾶ δραπέταις
ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.
ὀδὶ δὲ καὐτός· ἀλλ' ἀνοίγε τὴν θύραν.

1185

ΛΑΜΑΧΟΣ

ἄτταταῖ ἄτταταῖ,
στινυγερά τάδε κρυερά πάθεα.
τάλας ἐγὼ διόλλυμαι
δορὸς ὑπὸ πολεμίου τυπεῖς.
ἐκεῖνο δ' αἰακτὸν ἂν γένοιτό μοι,
Δικαιοπόλις ἂν μ' ἴδοι τετρωμένον,
κάτ' ἐγχανεῖται ταῖς ἐμαῖς τύχαισιν.

1190

1195

ΔΙΚΑΙΟΠΟΛΙΣ

ἄτταταῖ ἄτταταῖ
τῶν τιθίλων, ὡς σκληρὰ καὶ κυδώνια.
φιλήσατόν με μαλθακῶς, ὦ χρυσίω,
τὸ περιπεταστὸν κάπιμανδαλωτόν.
τὸν γὰρ χάα πρῶτος ἐκπέπωκα.

1200

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ τραυμάτων ἐπωδύνων.
ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.

1205

does not come well from Lamachus' own servant, though it suits in v. 589. πτίλον δὲ πεσὼν (1182) is an awkward absolute case: the last three lines have no good sense, and are rejected even by many who keep the others. At the same time if the slave was meant to give a nonsensical and unintelligible account of his master's mishap, he has succeeded; and on this ground perhaps some defence of the passage might be set up.

1190—1203. Thinking that the two speeches of Lamachus and

Dicæopolis ought to correspond in number of lines and metre, Bergk and Müller by dividing the lines differently, and by some slight changes, make them do so. The line ὦ συμφορὰ τάλαινα, κ.τ.λ. they also transfer from Lamachus' speech ἰὼ, κ.τ.λ. and put it before τὸν γὰρ χάα π. ἐ.

1196 Δικαιοπόλις ἂν μ' ἴδοι.] Müller reads, Δικ. ἂν, εἰ μ' ἴδοι, making Δικ. in apposition to ἐκεῖνο, 'This would be woeful,—would Dicæopolis, I mean, if, &c.' Meineke reads εἰ μ' ἴδοι; and ἐγχανῶ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἰὴ ἰὴ χαῖρε Λαμαχίππιον.

ΛΑΜΑΧΟΣ

στυγερὸς ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ κινεῖς;

ΛΑΜΑΧΟΣ

μογερὸς ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ δάκνεις;

ΛΑΜΑΧΟΣ

τάλας ἐγὼ ξυμβολῆς βαρείας.

1210

ΔΙΚΑΙΟΠΟΛΙΣ

τοῖς Χοῦσι γάρ τις ξυμβολὰς ἐπράττετο;

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ Παιὰν Παιάν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐχὶ νυνὶ τήμερον Παιώνια.

ΛΑΜΑΧΟΣ

λάβεσθέ μου, λάβεσθε τοῦ σκέλους παπαί,
προσλάβεσθ', ὦ φίλοι.

1215

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοῦ δέ γε σφῶ τοῦ πέους ἄμφω μέσου
προσλάβεσθ', ὦ φίλοι.

ΛΑΜΑΧΟΣ

ἰλυγιῶ κάρα λίθῳ πεπληγμένος,
καὶ σκοτοδιניῶ.

1207, 1208. This is Bergk and Meineke's correction from the vulg. Δ. στυγ. ἐγώ. Δ. μογ. ἐγώ. Δ. τί με σὺ κινεῖς; Δ. τί με σὺ δάκνεις;

1210 ξυμβολῆς...ξυμβολὰς]. A play on the double meaning of the word.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ καθεύδειν βούλομαι καὶ στύομαι
καὶ σκοτοβινιώ.

1220

ΛΑΜΑΧΟΣ

θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιπτάλου
παιωνίαισι χερσίν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεύς;
ἀπόδοτέ μοι τὸν ἄσκόν.

1225

ΛΑΜΑΧΟΣ

λόγῃ τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.

ΔΙΚΑΙΟΠΟΛΙΣ

ὀρᾶτε τουτοῦ κενόν. τήνελλα καλλίνικος.

ΧΟΡΟΣ

τήνελλα δῆτ', εἴπερ καλεῖς γ', ὦ πρέσβυ, καλλίνικος.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ πρὸς γ' ἄκρατον ἐγχείας ἄμυστιν ἐξέλαψα.

ΧΟΡΟΣ

τήνελλα νυν, ὦ γεννάδα· χῶρει λαβὼν τὸν ἄσκόν. 1230

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπεσθέ νυν ἄδοντες ὦ τήνελλα καλλίνικος.

ΧΟΡΟΣ

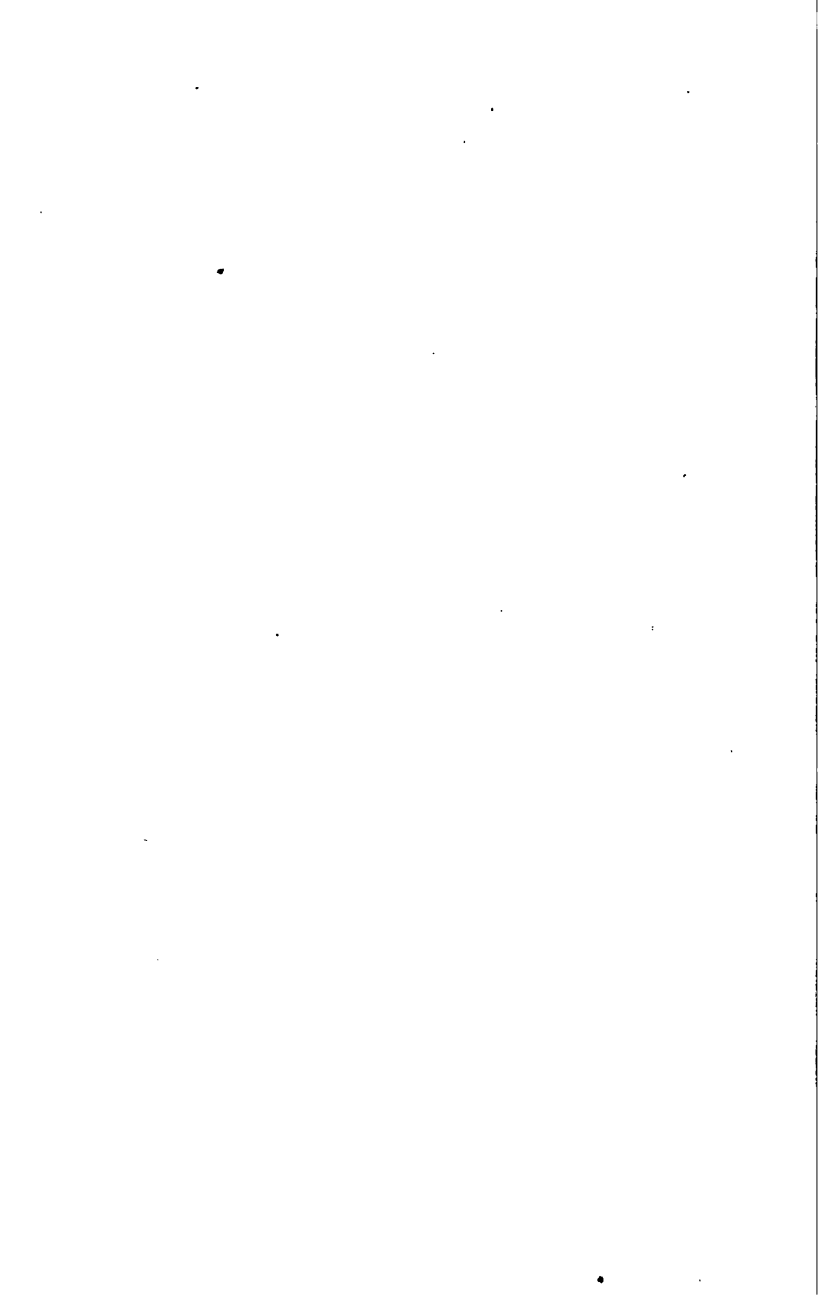
ἀλλ' ἐψόμεσθα σὴν χάριν
τήνελλα καλλίνικον ἄ-
δοντες σὲ καὶ τὸν ἄσκόν.

1222 ἐς τοῦ Πιπτάλου.] Because in such phrases (cf. *Vesp.* 1250, *Nub.* 964, *Pac.* 1154) Aristophanes does not seem generally to use the article, Elmsley proposes here ἐς τὰ Π., or ὡς τοὺς Π.

1228 εἴπερ καλεῖς γ'.] 'If you

call upon us (to sing that strain).' Dicaeopolis says, τήν. καλλ. = 'hip! hip! hip! hurrah,' leading off the victorious cheer, which was a sort of challenge or call to the Chorus to join in.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΗΣ



PREFACE.

THE *Knights* was exhibited at the Lenæa B. C. 424, in the name of Aristophanes himself. It is perhaps the most thoroughly political of his plays. Cleon is, throughout, the object of attack, and his overthrow by a greater scoundrel is the gist of the play. 'The People' is personified as a testy old gentleman; and the evils of democracy, with such leaders as Cleon, are exposed. Nicias and Demosthenes come on the stage as fellow-servants of Cleon, and the late occurrences at Pylos (see Thuc. iv. 2—40) are continually brought up. Aristophanes takes the same view of the character of Cleon as Thucydides; a strong argument in favour of that being the true one, though Grote has ventured to dissent from this view. The evils of war and blessings of peace are dwelt on (v. 792—809), and the war attributed to Cleon's arts; and at the close of the play peace is supposed to be restored: but to advise peace is not the chief aim of the play, as in the *Acharnians*; indeed peace is assumed not to be immediately probable (v. 579), and good service in the war is praised. The Chorus (who give the name to the play) are the Knights, a body which numbered twelve hundred

●

at the beginning of the Peloponnesian war (Thuc. II. 13). Their political principles were rather anti-democratical; therefore they fitly take part against Cleon. They had done good service in the war, of which mention is made in the parabasis (595—610). It is said that Aristophanes himself acted Cleon: some doubt the truth of this, for instance, Ranke does so in his remarks on Aristophanes' life, which are printed in Meineke's edition. If Aristophanes did not act the part of Cleon in the *Knights* or of Dicæopolis in the *Acharnians*, it is not at all unlikely that Callistratus was the chief actor in both; for to make the same actor take the chief part in each play lends more point to some passages. Cf. *Acharn.* 377—382, and the preface to the *Acharnians*. The play won the first prize; Cratinus was second; Aristomenes third.

ARGUMENT.

DEMOSTHENES and Nicias appear, as servants in Demus' house, grumbling at the hard time they have of it with Cleon, a newly-bought Paphlagonian, who is all-powerful with their master. At last Demosthenes, inspired by wine, hits on the idea of stealing Cleon's oracles. In these they find a prophecy of Cleon's overthrow by a sausage-seller. Before they can start to look for him, in he comes. They seize on him, tell him the oracle, shew him that impudence and rascality qualify him to lead the mob, promising him the support of the Knights. In comes Cleon, threatening mischief; the chorus of Knights follow him, and he is vigorously assailed. The sausage-seller is emboldened by the Knights' support, and the two rivals abuse and threaten each other and compare their merits, the chorus backing the sausage-seller. Cleon, hard pressed, transfers the battle to the senate.

During their absence the chorus, in the parabasis, justify their poet's lateness in coming forward, shewing how capriciously the Athenian public treated their poets. They also speak in praise of former times and generals, as compared with the present, and claim credit for their own knightly order, especially for a late victory.

The sausage-seller returns and relates his victory; but Cleon comes in still blustering, having Demus (the people) to appeal to. To him they go, and before him, in the Pnyx,

they have a long contest, by argument, presents, flattery, oracles, catering. Inclining to the sausage-seller, but rather puzzled to decide, Demus takes the contents of the two men's boxes as a crucial test. The verdict is against Cleon, who retires beaten; and Agoracritus, the sausage-seller, takes charge of Demus.

In a short address the chorus vent their spleen on some worthless rascals. Meanwhile Agoracritus is boiling Demus, whom he brings out as good as new. There are great rejoicings; promises from Demus of honesty and reforms; peace is to come naturally, now that Cleon is gone, whom they condemn to take the sausage-seller's trade.

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
8	δεῦρό νυν	δεῦρο δὴ
13	λέγε σύ. ΔΗ. σὺ μὲν οὖν	ΔΗ. λέγε σύ. ΝΙ. σὺ μὲν οὖν
14	ΝΙ. μὰ τὸν Ἄ.	ΔΗ. μὰ τὸν Ἄ.
15	ἀλλ' εἰπέ... φράσω	ΝΙ. πῶς ἀν...λέγεις
16	πῶς ἀν...λέγεις	ΔΗ. ἀλλ' εἰπέ...φράσω
31	που	του
32	ποιῶν βρέτας * * ;	ποιῶν βρέτας; φέρ'
35	ἀλλ' ἑτέρα π. σ.	Demostheni continuat
55	Πύλω	πυέλω
56	περιδραμῶν	παραδραμῶν
62	μεμακκοηκότα	μεμακκοακότα
66	τάδε	ταῖθι
72	νῶν	νῶ
75	αὐτὸς	οὗτος
81	ἀποθάνοιμεν	ἀποθάνωμεν
84	αιρετώτερος	αιρετώτατος
107	ἔλχ' ἔλκε	Demostheni tribuit
114	τὸν νοῦν, κ.τ.λ.	om.
147	θεῖον	θεόν
167	λαικάσεις	λαικάσει
174	Καρχηδόνα	Καρχηδόνα
197	ἀγκυλοχείλης	ἀγκυλοχέλης
210	αἰ κε	αἰ κα
212	ταῖθ'	ταῖθ'
234	ΝΙ. οἶμοι	ΔΔ. οἶμοι
255	φράτορες	φράτερες
262	ἡγκυρίσας	ἀγκυρίσας
266	ἄνδρες	ἄνδρες
268	ἑστάναι	ἱστάναι
269	ὑπέρχεται;	ὑπέρχεται
270	ἡμᾶς ἔκκοβ.	ὄντας καὶ κοβ.
274	ὡσπερ	ὥπερ
275	ΔΔ. ἀλλ'	ΠΔΦ. ἀλλ'
276	τῆμελλος εἰ	τῆμελλάσει
277	παρέλθης	παρέλθη σ'
292	ἀσκαρδάμυκτος	ἀσκαρδαμυκτί
294	γρύξει	γρύξει
300	φρανῶ	φαινω

	<i>Dindorf.</i>	<i>Meineke.</i>
304	καὶ κατακεκράκτα	κράκτα
312	θυνησσοκωῶν	θυνησσοκοεῖς
319	κατάγελων	καὶ γελων
326	ἀμέλγει	ἀμέργει
339	ἀλλ' αὐτὸ... διαμαχοῦμαι	οἴμ.
340	καὶ μὴν σ' ἐγὼ	καὶ μὴν ἐγὼ
344	τι	σὺ
354	ἀκρατων	ἀκράτου
365	ἐξελῶ	ἐξέλεω
366	γάρ	τὰρ
368	δῆσω τῷ ξύλω	δῆσω 'ν τῷ ξύλω
40:	τραγῶδιαν	τραγῶδιᾱ
407	Ἰουλίου	Βουλίου
	πυρροπίπην	πυροπίπην
418	μαγειρους ἐπιλέγων	μαγειρίσκους λέγων
424	τὰ	τῷ
428	κρέας ὁ πρωκτὸς εἶχεν.	τὸ κρέας εἶχ' ὁ πρωκτὸς
438	Ποτειδαίας	Ποτειδαίας
442	φεύξει γραφὰς	post γραφὰς lacunam indicat.
453	ἀνδρικώτατα	ἀνδρειώτατα
463	οἴμοι, κ.τ.λ.	post v. 467, locat
464	μ' ἐν Ἄργει	ἐν Ἄργει μ'
477	ἐν τῇ πόλει	τὰς ἐν πόλει
487	κραγὼν	κράγων
503	νοῦν	νοῦν χαίροντες
504	ὦ παντοίας, κ.τ.λ.	οἴμ. :
570	ἀμυνίας	Ἄμυνίας
600	καὶ σκόροδα καὶ	σκόροδ' ἐλάας
614	ἠγωνίσω	ἠγωνίσαι
628	ἐρείδων	ἐρείπων
639	ἀπέπαρδε	ἐπέπαρδε
643	πρώτων	πρώτος
655	ἀγαθαῖσιν εἰσηγγελμέναις	ἀγαθαῖσι ταῖς ἠγγελμένας
667	ἠπτεβόλῃ	ἠπτεβόλει
676	τ. κ. ἐ. ὑποδραμῶν	ἐ. τ. κ. ὑπεκδραμῶν
698	Δήμητρᾷ γ'	Δήμητρ' ἐτ'
701	κᾶτ'	κᾶν
717	ἐντιθῆς	ἐντιθεῖς
740	βυρσοπώλαισιν διδῶς	βυρσοπώλαις ἐπιδίδῶς
742	ὑποδραμῶν τῶν	ὑποδραμῶντων
751	ἐς τὸ πρόσθε χρῆ	ἐς τὸ πρόσθε. χρῆν
759	εὐμήχανους πορίζων	εὐμήχανος πορίζων
760	ἐς τὸν	ἐπὶ τὸν
761	προσκέσθαι σοι	προσκέσθαι σοι
774	ἐβούλευν σοι	ἐβούλευον σοι
798	πεντώβολον	πεντωβόλου
805	διατρίψει—ἀναθαρρήσει	διατρίψει—ἀναθαρρήσει
806	ἐλθῆ	ἐλθῶν
851	ἠγγένηται	ἠγγένηται
893	περιήμπεσχεν ἰν' ἀποπνίξῃ	περιήμπισχ' ἰνα σ' ἀποπνίξῃ
903	ἀλαζονείᾱ	ἀλαζονείας
913	ἀναλίσκοντα τῶν σαντοῦ	οἴμ.
921	δαδίων	δαλίων

Dindorf.

Meineke.

940	ἐπαποκνιγείης	ἀμ' ἀποκνιγείης
974—5	πᾶσιν καὶ τοῖς ἀφικν.	καὶ τοῖσιν εἰσαφικν.
989	ἐναρμόττεσθαι	ἀν ἀρμόττεσθαι
1010	τὸ πέος οὐτοσί δάκοι	περὶ ἀπάντων πραγμάτων
1018	χάσκων	λάσκων
1019	δρᾶς	δρᾶς
1026	ὥσπερ θύρας	ὥσπερ ἀθάρης
1029	ὁ περὶ τοῦ κυνός	τὸ πέος οὐτοσί
1032	που	ποι
1045	ἐν...ἐκῶν	ἐν δ'...μόνων
1046	δ μόνων	δ τι τὸ
1049	ἐκέλευε	ἐκέλευ' ἐν
1052	ὄς σοι	ὄς σοι
1056	ἀναθείη	ἀναθείη
1062	οὗτος γάρ, κ.τ.λ.	ΑΔ. οὗτος γάρ, κ.τ.λ.
1074	τριήρης	τριήρης τ'
1108	εἶ με μᾶλλον ἀν	νῦν με μᾶλλον εἶ
1158	εἰ δὲ μή, φράσεις	εἰσομ' ἤν φράσης
1163	ἢ γ'ὼ θρύψομαι	ἢ π'ιτρίψομαι
1204	ΑΔ. ἐγὼ δ' ὠπτησά γε	Cleoni continuat
1206	ὑπεραναιδευθήσομαι	ὑπεραναιδισθήσομαι.
1218	δρᾶς τὰδ'; ΔΗ. οἶμοι	δρᾶς; ΔΗ. ἰώ μοι
1225	κάδωρησάμην	καδωρησάμαν
1230	οὐ χρεῶν ἐμ'	οὐ δέησέ μ'
1236	εὔστραις	εὔστραις
1242	καὶ ΚΔ. τί; ΑΔ. καὶ β.	καὶ τι καὶ β.
1250	καὶ σ' ἄκων	κᾶν σ' ἄκων
1254—6	Demostheni tribuit	Choro tribuit
1271	Πυθῶνι ἐν δια	Πυθῶνι δια μὴ
1285	κασαυρίοισι	κασωρειοισι
1303	Καλχηθόνα	Καρχηθόνα
1311	καθῆσθαι	καθῆσθ' ἀν
1312	πλεύσαις	πλεύσας
1324	πῶς ἀν...γεγένηται	οἶν.
1347	τὰ δ' ὧτά γ' ἀν σου νῆ Δί'	τὰ γὰρ ὧτά σου νῆ τὸν Δί'
1352	καταμισθοφορήσαι τοῦθ',	καταμισθοφορεῖν, τοῦτου
1368	ὑπολίσποις	ὑπολίσφοις
1373	ἀγοράσάγένοις οὐδεὶς ἐν ἀγορᾷ	ἀγοράσει γ' ἀγένοις οὐδ' ἐν τᾷγορᾷ.
1377	τ' οὐκ ἀπέθανε	τε κατέμαθεν
1378	συνερκτικὸς	συνερκτικὸς
1393	λάβοις	λάβης

ΤΠΟΘΕΣΙΣ.

I.

Τὸ δράμα τῶν Ἰππέων ποιεῖται εἰς Κλέωνα τὸν τῶν Ἀθηναίων δημαγωγόν. ὑπόκειται δὲ ὡς Παφλαγῶν νεώνητος, δουλεύων τῷ Δήμῳ καὶ προαγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένων δὲ αὐτῷ δυοῖν τοῖν ὁμοδούλων, καὶ κατὰ τινὰ λόγια πονηρὰ διάσῃμον ἀλλαντοπώλην Ἀγοράκριτον ἐπαγόντων, ὡς ἐπιτροπεύσῃ τοῦ δήμου τῶν Ἀθηναίων, αὐτοὶ οἱ Ἀθηναίων Ἰππεῖς συλλαβόντες ἐν χοροῦ σχήματι παραφαίνονται· ὑφ' ὧν προηλακίζομενος ὁ Κλέων ἀγανακτεῖ, καὶ διενεχθεὶς ἱκανῶς περὶ τοῦ ἀνώτερος εἶναι τῶν ἐναντιουμένων, σφὰς ὡς συνομωμοκότας κατὰ τῆς πόλεως πρὸς τὴν βουλήν ἵεται· διώξαντος δὲ καὶ τοῦ ἀλλαντοπώλου κατὰ πόδας, οἱ Ἰππεῖς περὶ τε τοῦ ποιητοῦ τινὰ καὶ τῶν προγόνων, ἔτι δὲ καὶ τῶν συγκινδυνευόντων σφίσιν ἐπὶ ταῖς μάχαις Ἰππων, πρὸς τοὺς πολίτας ἀδρότερος διαλέγονται. ὁ δὲ ἀλλαντοπώλης περιγεγενημένος ἐν βουλῇ μᾶλα γελοῖος τοῦ Κλέωνος καὶ λοιδορούμενος αὐθις αὐτῷ προσέρχεται· ἐκκαλεσαμένου δὲ τοῦ Κλέωνος τὸν Δήμον, προσελθὼν οὗτος διαφερομένων ἀκροᾷται λόγων δὲ πολλῶν γενομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου μᾶλ' ἐντέχνως τοῖς ἐπινοήμασι καὶ ταῖς θωπείαις καὶ προσέτι ταῖς ἐκ τῶν λόγων ὑπερβολαῖς κρατοῦντος, κατὰ μικρὸν τοῖς λόγοις ὁ Δήμος συνεφέλκεται. δέξαντος δὲ τοῦ Κλέωνος, κάπνι τὸ ψωμίξειν τὸν Δήμον ὀρμήσαντος, ἀντιψωμίξειν ἄπερος ἐγχειρεῖ. καὶ τέλος τοῦ Δήμου τὴν ἑκατέρου κίστην συνέντος, εἶτα τῆς μὲν κενῆς, τῆς δὲ τοῦ Κλέωνος μεστή, εὐρεθείσης, ἐλεγχθεὶς αὐτὸς ὡς περιφανῶς τὰ τοῦ Δήμου κλέπτων, κατὰ θατέρῳ τῆς ἐπιτροπείας. μετὰ ταῦτα δὲ τοῦ ἀλλαντοπώλου τὸν Δήμον ἀφεψήσαντος, εἶτα νεώτερον ἑξαυτῆς εἰς τοῦμφανὲς γεγονότα προάγοντος, Κλέων περικείμενος τὴν Ἀγορακρίτου σκευὴν ἐπὶ παραδειγματισμῷ διὰ μέσης πόλεως ἀλλαντοπωλῶν ἀνὰ μέρος, καὶ τῇ τέχνῃ χρῆσάμενος πέμπεται, καὶ ἡ ἐπιτροπὴ τῷ ἀλλαντοπώλῃ παραδίδεται. τὸ δὲ δράμα τῶν ἀγῶν καλῶς πεποιημένων.

II.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελεῖν Κλέωνα. οὗτος γὰρ βυρσοπώλης ὢν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαύτης. Ἀθηναῖοι πόλιν Πύλου, λεγομένην Σφακτηρίαν, ἐπολιόρκουν διὰ Δημοσθένους στρατηγοῦ καὶ Νικίου ὃν στρατηγῶν χρονισάντων ἐδυσχέρανον οἱ Ἀθηναῖοι. καὶ εἰς ἐκκλησίαν συνελθόντων αὐτῶν καὶ ἀδημονούντων, Κλέων τις βυρσοπώλης ἀναστὰς ὑπέσχετο δεσμούς φέρειν τοὺς ὑπεναντίους εἰσω εἰκοσὶν ἡμερῶν, εἰ στρατηγὸς ἀλρεβείῃ ὅπερ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις οὖν ἐστρατήγει, κικῶν τὴν πόλιν. ἐφ' οἷς μὴ ἐνεγκῶν Ἀριστοφάνης καθῆσι τὸ τῶν Ἰππέων δράμα δι' αὐτοῦ, ἐπεὶ τῶν σκευοποιῶν οὐδεὶς ἐπλάσατο τὸ τοῦ Κλέωνος πρόσωπον διὰ φόβον. καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἶτα προφανεὶς αὐτὸς ἀνεδίδαξε τὸ δράμα.

Ἔοικεν ὁ προλογίζων εἶναι Δημοσθένης, ὃς ἐκεκμήκει περὶ τὴν Πύλου πολιορκίαν, ἀφηρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὑποσχόμενον τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλον εἰσω εἰκοσὶν ἡμερῶν· ὁ καὶ κατάρθρωσε διὰ τὸ τὰ πλεῖστα τῆς ἀλώσεως προπεπονησθαι Δημοσθένει. ἔοικε δὲ ὡς ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τὸν λόγον. εἴη δ' ἂν δεσπότης ὁ Δήμος, οἰκία ἡ πόλις. οἰκέται δὲ δύο τοῦ Δήμου προλογίζουσι, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὁ δὲ

χορός ἐκ τῶν ἱππέων ἐστίν, οἱ καὶ ἐξημίωσαν τὸν Κλέωνα πέγτε ταλάντους ἐπὶ δωροδοκία ἀλόντα. λέγουσι δὲ τῶν οἰκετῶν τὸν μὲν εἶναι Δημοσθένην, τὸν δὲ Νικίαν, ἵνα ᾧσι δημηγόροι οἱ δύο.

Ἐδιδάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἀρχαυτος δημοσίᾳ εἰς Ἀθήναια, δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνίκα· δεύτερος Κρατίνος Σατύροις· τρίτος Ἀριστομένης Ἐλοφόροις.

Ἰστέον ὅτι εἰς τέτταρα μέρη διήρητο ὁ δῆμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμους, εἰς ἱππέας, εἰς ζευγίτας καὶ εἰς θήτας.

III.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον
Παφλαγῶνα, κάτι βυρσοπώλην, πικρότατα
κατεσθιοντά πως τὰ κοινὰ χορήματα·
κὰν παραλογισμοῖς διαφέρωντ' ἔρρωμένως
ἀλλαντοπώλην, εὐθέως τε σκατοφάγον,
πεισθέντα τ' ἐπιθέσθαι σὺν ἱππεύσιν τισι,
τοῖς ἐν χορῶ παροῦσι, τῇ τῶν πραγμάτων
ἀρχῇ· Κλέωνός τ' ἐν μέσῳ κατηγορεῖ.
ἐγένετο τοῦτ'· ἐξέπεσεν ὁ Κλέων παγκάκως·
ὁ δὲ σκατοφάγος ἔτυχε προεδρίας καλῆς.

ΤΑ ΤΟΥΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΛΛΑΝΤΟΠΩΛΗΣ *οἰ βνομα* ΛΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΙΠΠΕΩΝ.

ΔΗΜΟΣ.

ΙΠΠΗΣ.

ΔΗΜΟΣΘΕΝΗΣ

ΊΑΤΤΑΤΑΙΑΞ τῶν κακῶν, ἰατταταῖ.
κακῶς Παφλαγῶνα τὸν νεώνητον κακὸν
αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.
ἔξ οὗ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν,
πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.

5

ΝΙΚΙΑΣ

κάκιστα δῆθ' οὐτός γε πρῶτος Παφλαγῶνων
αὐταῖς διαβολαῖς.

ΔΗΜΟΣΘΕΝΗΣ

ὦ κακόδαιμον, πῶς ἔχεις;

ΝΙΚΙΑΣ

κακῶς καθάπερ σύ.

ΔΗΜΟΣΘΕΝΗΣ

δεῦρό νυν πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

1 ΔΗ.] Perhaps we ought, in strictness (as Dindorf in his notes suggests, and Meineke has done), to remove the names Demosthenes, Nicias, and Cleon, as added by some grammarian, substituting 1st servant, 2nd servant, and Paphlagoniam.

2 Παφλαγῶνα.] For the verb παφλάζειν, 'to froth, bubble,' applied to Cleon, see v. 919, and *Rac.* 314. εὐλαβεῖσθε... τὸν κάτωθεν Κέρβερον μὴ παφλάζων καὶ κεκραγῶς ὥσπερ ἦν ἐνθάδ' ἦν ἐμποδῶν ἡμῖν γένηται.

4 εἰσήρρησεν.] 'He came in, plague take him!' Cf. *Thesm.* 1074. *Rap.* 1192, ὡς Πόλυβον ἤρρησεν οἰδῶν

τῷ πῶδε, of Œdipus' luckless entry.

5 προστρίβεται.] 'He gets the house-servants beaten.' Cf. the well-known lines in the *Medea* (v. 297), *χρῆ δ' οὐποθ'... παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.* 'Magister didasci, pater qui ad magistrum mittit didascetur.' Porson.

9 ξυναυλίαν κ. Ο. ν.] νόμον is in apposition to ξυναυλίαν. Olympus was an old flute player, pupil of Marsyas. *Ov. Met.* VI. 392. Perhaps Dindorf's suggestion that the line is a quotation or adaptation from some other poet may explain the Ionic form.

ΔΗΜΟΣΘΕΝΗΣ και ΝΙΚΙΑΣ

μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ.

10

ΔΗΜΟΣΘΕΝΗΣ

τί κινυρόμεθ' ἄλλως; οὐκ ἔχρην ζητεῖν τινα
σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;

ΝΙΚΙΑΣ

τίς οὖν γένοιτ' ἄν; λέγε σύ.

ΔΗΜΟΣΘΕΝΗΣ

σύ μὲν οὖν μοι λέγε,

ἵνα μὴ μάχωμαι.

ΝΙΚΙΑΣ

μὰ τὸν Ἀπόλλω ἴγώ μὲν οὐ·
ἀλλ' εἶπε θαρῶν, εἶτα κάγώ σοι φράσω.

15

ΔΗΜΟΣΘΕΝΗΣ

πῶς ἂν σύ μοι λέξεις ἀμὲ χρή λέγειν;

ΝΙΚΙΑΣ

ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευριπικῶς;

ΔΗΜΟΣΘΕΝΗΣ

μὴ μοί γε, μὴ μοι, μὴ διασκανδικίσης·
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότη.

20

ΝΙΚΙΑΣ

λέγε δὴ μόλωμεν ξυνεχὲς ὡδὶ ξυλλαβῶν.

ΔΗΜΟΣΘΕΝΗΣ

καὶ δὴ λέγω· μόλωμεν.

ΝΙΚΙΑΣ

ἐξόπισθε νῦν

14 ἵνα μὴ μάχωμαι.] 'That I mayn't differ from you,' i. e. for fear we quarrel.

16 πῶς ἂν κ.τ.λ.] The line is from Eur. *Hipp.* 345.

17 θρέττε.] A barbarism for θρόσος, 'pluck.'

19 διασκ.] Cf. *Acharn.* 478, where Euripides' cup of wrath overflows on being asked for 'chervil.'

21—26. 'Hook—It—hook-it—hook it,' might serve for a poor imitation of the word-play.

αὐτό φαθι τοῦ μὀλωμεν.

ΔΗΜΟΣΘΕΝΗΣ

αὐτό.

ΝΙΚΙΑΣ

πάνυ καλῶς.

ὥσπερ δεφόμενος νῦν ἀτρέμα πρῶτον λέγε
τὸ μὀλωμεν, εἶτα δ' αὐτό, κατεπάγων πυκνόν.

25

ΔΗΜΟΣΘΕΝΗΣ

μὀλωμεν αὐτὸ μὀλωμεν αὐτομολῶμεν.

ΝΙΚΙΑΣ

ἦν,

οὐχ ἡδύ;

ΔΗΜΟΣΘΕΝΗΣ

νῆ Δία· πλήν γε περὶ τῷ δέρματι
δέδοικα τουτονὶ τὸν οἰωνόν.

ΝΙΚΙΑΣ

τί δαί;

ΔΗΜΟΣΘΕΝΗΣ

ὅτιῃ τὸ δέρμα δεφομένων ἀπέρχεται.

ΝΙΚΙΑΣ

κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν,
θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας.

30

ΔΗΜΟΣΘΕΝΗΣ

ποῖον βρέτας * * ; ἐτεὸν ἡγεῖ γὰρ θεούς ;

30 κράτιστα, κ.τ.λ.] This suits well with Nicias' character. See Thuc. VII. 50, ἦν γὰρ τοι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιοῦτῳ προσκείμενος. See also Nicias' speech in c. 77 of the same book, πολλὰ μὲν ἐς θεοὺς νόμιμα δεδιήτημαι ... εἰ τῷ θεῶν ἐπίφθοροι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.

32 ποῖον βρέτας;] Meineke's

emendation for the corrupt βρετέττας of the MSS. is to insert φέρ', ἐτεὸν κ.τ.λ. For the use of ποῖος in ridicule, cf. note on *Acharn.* 62. Porson's βρέτας; τὸ ποῖον; is not satisfactory, the article not being proper in such contemptuous questions.

ἡγεῖ γὰρ θεούς;] Cf. Plat. *Apol.* 27 D, εἶπερ δαίμονας ἡγοῦμαι.

ΝΙΚΙΑΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

ποιῶν χρώμενος τεκμηρίω;

ΝΙΚΙΑΣ

ὅτι θεοῖσιν ἐχθρὸς εἰμ'. οὐκ εἰκότως;

ΔΗΜΟΣΘΕΝΗΣ

εὖ προσβιβάσεις μ'.

ΝΙΚΙΑΣ

ἀλλ' ἐτέρα πη σκεπτέον.

35

ΔΗΜΟΣΘΕΝΗΣ

βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;

ΝΙΚΙΑΣ

οὐ χεῖρον ἐν δ' αὐτοὺς παραιτησώμεθα,
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,
ἣν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜΟΣΘΕΝΗΣ

λέγοιμ' ἂν ἤδη. νῶν γάρ ἐστι δεσπότης
ἄγροικος ὀργῆν, κυαμοστρώξ, ἀκράχολος,
Δῆμος πυκνίτης, δύσκολον γερόντιον
ὑπόκωφον. οὗτος τῇ προτέρα νομηνία

40

ἐπρίατο δούλον, βυρσοδέψην Παφλαγόνα,
πανουργότατον καὶ διαβολώτατον τινα.

45

οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγῶν, ὑποπεσῶν τὸν δεσπότην
ἤκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα
κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων
ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν,
ἐνθού, ρόφησον, ἔντραγ', ἔχε τριώβολον.

50

35 εὖ προσβιβάσεις μ'.] 'A good proof.'

43 νομηνία.] A fair was held on the first day of the month. Cf. *Vesp.*

171, where Philocleon proposes to sell his donkey on this day.

51 τριώβολον.] 'The dicast's daily pay.' Cf. v. 800.

βούλει παραθῶ σοι δόρπον; εἴτ' ἀναρπάσας
 ὃ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότη
 Παφλαγῶν κεχάρισται τούτο. καὶ πρῶτην γ' ἐμοῦ
 μῶζαν μεμαχότος ἐν Πύλῳ Λακωνικῆν, 55
 πανουργότατά πως περιδραμῶν ὑφαρπάσας
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
 ἡμᾶς δ' ἀπελαίνει, κοῦκ ἐᾷ τὸν δεσπότην
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίην ἔχων
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιά.
 ὁ δ' αὐτὸν ὡς ὄρᾳ μεμακκοηκότα,
 τέχνην πεποίηται. τοὺς γὰρ ἔνδον ἀντικρυς
 ψευδῆ διαβάλλει· κᾶτα μαστιγούμεθα
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65
 αἰτεῖ, ταράττει, δωροδοκεῖ, λέγων τάδε
 ὄρατε τὸν Ἕγλαν δι' ἐμὲ μαστιγούμενον;
 εἰ μὴ μ' ἀναπέσειε, ἀποθανεῖσθε τήμερον.
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι
 ὑπὸ τοῦ γέροντος ὀκταπλάσια χέζομεν. 70
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθῆ,
 ποίαν ὁδὸν νῶν τρεπτέον καὶ πρὸς τίνα.

ΝΙΚΙΑΣ

κράτιστ' ἐκείνην τὴν μὴ λῶμεν, ὦγαθῆ.

55 μῶζαν ἐν Πύλῳ Λακωνικῆν.] This cribbing of Demosthenes' cake at Pylos is repeatedly brought up in this play. For the events, cf. Thuc. IV. 2—40.

59 βυρσίην.] For *μυρσίην*. The change from one labial to the other was easy. Cf. v. 449, 'Bunch of... leathers' (for 'feathers'), Walsh.

61 σιβυλλιά.] *χρησμῶν ἐρᾶ*. Schol.

63 τ. πεποίηται.] 'Has devised a trick.' The trick is explained by τοὺς γὰρ κ. τ. λ.

67 δι' ἐμὲ μ.] 'Flogged through me, owing to me,' *i. e.* you see how I got Hylas flogged, was the cause of his flogging. διὰ with the accus. always denotes the *cause*, not the *in-*

strument, though the distinction is at times a nice one. Cf. Thuc. III. 39, τῆς προσόδου δι' ἣν ἰσχύομεν, 'our revenue by reason of which we are strong:' the Athenians were strong, διὰ τὸ ἔχειν προσόδους, *because* they had money revenues. So also in Dem. *Meid.* 547, χρήματα δι' ἃ ταῦτα ποιεῖ, 'the money, his having which is the cause of his insolence.' Meidias was insolent, διὰ τὸ χρήματα ἔχειν. It of course rests with the writer in this case whether he will denote the 'money' as the *cause* or the *means*, for it might be termed either the one or the other.

74 τὴν μὴ λῶμεν, κ. τ. λ.] The best way seems to him 'to hook it.'

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' οὐχ οἶόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·
 ἔφορα γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος
 τὸ μὲν ἐν Πύλφ, τὸ δ' ἕτερον ἐν τῆκκλησίᾳ.
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,
 τὴ χειρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.

75

ΝΙΚΙΑΣ

κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει,
 ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα.

80

ΔΗΜΟΣΘΕΝΗΣ

πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικώτατα;

ΝΙΚΙΑΣ

βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν.
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

ΔΗΜΟΣΘΕΝΗΣ

μὰ Δί' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος.
 ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

85

ΝΙΚΙΑΣ

ἰδοῦ γ' ἄκρατον. περὶ ποτοῦ γούν ἐστὶ σοι;

78 ὁ πρωκτός...ἐν Χαόσι.] Cf. *Acharn.* 604. Reproach is no doubt implied in Χαόσι. εὐρυπρόκτους διασύρει διὰ τὸ χαίνειν τὸν πρωκτόν, Schol.

79 Αἰτωλοῖς...Κλωπιδῶν.] From αἰτεῖν and κλέπτειν. 'Askham and Steal-well.' Walsh. There was an Attic deme Κρωπία.

81 ὅπως ἂν ἀποθάνοιμεν.] 'In what way we may die.' ἀποθάνωμεν, Mein. 'that we may die.' The πῶς γένοιτ' ἂν of Demosthenes makes for Dindorf's reading.

83 αἷμα ταύρειον.] This is not poison, and Themistocles probably died a natural death. Cf. Thuc. i. 138, who however mentions the idea

as current that he committed suicide.

87 ἰδοῦ γ'.] In contempt. Cf. v. 344. ἰδοῦ λέγειν.

περὶ ποτοῦ γ.ἔ.σ.] Most editors make this a question, 'Are you then all for drink?' But how then can γούν be properly rendered? The force of γούν seems to be to bring in a special example illustrative or confirmatory of some general assertion. Its English equivalents are 'for example,' or 'at any rate.' Its force may be well seen in Thucydides' speeches, e. g. I. 76, the Athenians, after saying πᾶσιν ἀνεπίφθορον τὰ ξυμφέροντα εἰ τίθεσθαι: go on with ὑμεῖς γούν, ὦ Λακεδαιμόνιοι, τὰς... πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστη-

πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ;

ΔΗΜΟΣΘΕΝΗΣ

ἄληθες, οὗτος; κρουνοχυτρολήραιοις εἰ
οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λοιδορεῖν;
οἶνου γὰρ εὐροις ἂν τι πρακτικώτερον;
ὄρας; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
εὐδαιμονοῦσιν, ὠφελούσι τοὺς φίλους.

90

ἀλλ' ἐξένευγέ μοι ταχέως οἴνου χάρα,
τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.

95

ΝΙΚΙΑΣ

οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ ποτῷ;

ΔΗΜΟΣΘΕΝΗΣ

ἀγάθ'· ἀλλ' ἔνευγέ· ἐγὼ δὲ κατακλιθήσομαι.

οἶμοι ἐξηγεῖσθε. And further on in the same chapter they say, 'We have been less unfair than we might have been, at any rate, had others the power we have, it would soon be seen whether we are or are not moderate' (ἄλλους γ' ἂν οὖν κ.τ.λ.). The very next chapter gives two more instances, ὑπὸ γοῦν τοῦ Μῆδου ... and ὑμεῖς γ' ἂν οὖν. And in this passage it seems to me to refer to a clause to be supplied after the contemptuous ἰδοὺ γ' ἀκρατον. 'A fig for your unmixed wine. (Yet we do in some sort agree), at any rate you're for a drink (though it is not the tipples I proposed, viz. bull's blood).' Insert 'yet' in translation, and it will be clear enough. 'A fig &c. Yet you're at any rate &c.' Walsh alone of the translators gives it rightly.

89 ἄληθες, οὗτος;] 'Say you really so, friend?' i. e. that men in liquor can't plan good schemes: for his question implied as much.

κρουνο.] Cf. Hor. *Ep.* I. xix. 1—3: Prisco si credis, Mæcenas docte,

Cratino, Nulla placere diu nec vivere carmina possunt Quæ scribuntur aquæ potioribus. This opinion on water-drinking Demosthenes seems to have shared.

90 εἰς ἐπίνοιαν.] 'As applied to wit,' i. e. as a producer or sharpener of wit. The force of εἰς is here the same as in such phrases as χρήσιμον εἰς τοῦτο, for λοιδορεῖν is about equivalent to ἀχρηστον λέγειν.

93 διαπράττουσι.] 'They succeed, are effective.' εὐτυχοῦσι, Gl. Victor. In illustration of the effects assigned to wine, besides the passages quoted by Mitchell and others, there is one of Bacchylides in *Athenæus* to the point: γλυκεῖ' ἀνάγκα σενομένα κυλίκων θάληψι θυμόν· | ... αὐτὸς μὲν (ὁ μεθύων) πολέων κρήδεμα λυεῖ, | πᾶσι δ' ἀνθρώποις μοναρχήσων δοκεῖ | χρυσῷ δ' ἐλέφαντί τε μαρμαίρουσιν οἴκοι· | πυροφόροι τε κατ' αἰγλήεντα πόντον | νῆες ἀγοῦσιν ἀπ' Αἰγύπτου μέγιστον | πλοῦτον. ὣς πίνοντος ὀρμαίνει κέαρ.

96 τὸν νοῦν ἴν' ἄρδω.] To wet his whistle, and to whet his wits,

ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω
βουλευματίων καὶ γνωμιδίων καὶ νοιδίων.

100

ΝΙΚΙΑΣ

ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν
κλέπτων τὸν οἶνον.

ΔΗΜΟΣΘΕΝΗΣ

εἰπέ μοι, Παφλαγῶν τί δρᾷ;

ΝΙΚΙΑΣ

ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος
ρέγκει μεθύων ἐν ταῖσι βύρσαις ὑπτίως.

ΔΗΜΟΣΘΕΝΗΣ

ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν
σπονδὴν.

105

ΝΙΚΙΑΣ

λαβέ δὴ καὶ σπεῖσον ἀγαθοῦ δαίμονος·
ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.

ΔΗΜΟΣΘΕΝΗΣ

ὦ δαῖμον ἀγαθὲ, σὸν τὸ βούλευμ', οὐκ ἐμόν.

ΝΙΚΙΑΣ

εἶπ', ἀντιβολῶ, τί ἔστι;

ΔΗΜΟΣΘΕΝΗΣ

τοὺς χρησμοὺς ταχὺ
κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν,

110

99 ἦν γὰρ μ.] The γὰρ connects the following with ἀγαθά: 'I shall do good;—so bring it &c.—for I shall, if &c.'

101 ὡς εὐτυχῶς.] Sc. ἔπραξα. Perhaps however it is a conclusion of two constructions. 1. ὡς εὐτυχῆς (ἦν) ὅτι οὐκ. 2. ὡς εὐτυχῶς οὐκ. Compare the Platonic phrase θανμασίως ὡς.

103. Cleon got others ruined and beggared by false charges, &c., and then fed on their substance.

105 ἄκρ. πολὺν.] Sc. οἶνον. σπονδὴν as a libation.

106 ἀγ. δαίμονος.] The genitive is of the deity toasted. See above, v. 85. There were certain usual toasts. Zeus the preserver was the third: see Blomf. on τριτόσπονδος, Æsch. Ag. 237.

107 Πραμνίου.] This wine some make to come from Thrace, some from Asia Minor. Homer mentions it, Il. λ. 638.

ἕως καθεύδει.

ΝΙΚΙΑΣ

ταῦτ'. ἀτὰρ τοῦ δαίμονος
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜΟΣΘΕΝΗΣ

φέρε νυν ἐγὼ 'μαντῶ προσαγάγω τὸν χόα.
[τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.]

ΝΙΚΙΑΣ

ὡς μεγάλ' ὁ Παφλαγῶν πέρδεται καὶ ῥέγκεται,
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν,
ὄνπερ μάλιστ' ἐφύλαττεν.

115

ΔΗΜΟΣΘΕΝΗΣ

ὦ σοφώτατε,
φέρ' αὐτὸν, ἴν' ἀναγνώ· σὺ δ' ἔγχεον πιεῖν
ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.
ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ.

120

ΝΙΚΙΑΣ

ἰδού· τί φησ' ὁ χρησμὸς;

ΔΗΜΟΣΘΕΝΗΣ

ἑτέραν ἔγχεον.

ΝΙΚΙΑΣ

ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον;

ΔΗΜΟΣΘΕΝΗΣ

ὦ Βάκι.

ΝΙΚΙΑΣ

τί ἔστι;

114 τὸν νοῦν κ.τ.λ.] Meineke rejects this line here.

119 φέρ' ἴδω... αὐτόθι.] Between this and ὦ λόγια he gives a glance at the oracles.

121 ἰδού.] Cf. v. 157. *Acharn.* 364. ἰδού, 'Well, there you are,' or 'tis done.'

123 ὦ Βάκι.] The Scholiast says there were three of the name: an Athenian, a Locrian, a Bceotian. Herodotus (VIII. 20, 77) gives oracles of a Bacis. In v. 1003 of this play Cleon's oracles by Bacis are topped by those of Glanis, Bacis' elder brother.

ΔΗΜΟΣΘΕΝΗΣ

δὸς τὸ ποτήριον ταχύ.

ΝΙΚΙΑΣ

πολλῷ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μιαρὲ Παφλαγῶν, ταῦτ' ἄρ' ἐφυλάττου πάλαι, 125
τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν;

ΝΙΚΙΑΣ

τιή;

ΔΗΜΟΣΘΕΝΗΣ

ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

ΝΙΚΙΑΣ

καὶ πῶς;

ΔΗΜΟΣΘΕΝΗΣ

ὅπως; ὁ χρησμὸς ἀντικρυς λέγει
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚΙΑΣ

εἰς οὔτοσι πώλης. τί τὸν τεύθεν; λέγε.

ΔΗΜΟΣΘΕΝΗΣ

μετὰ τούτον αὖθις προβατοπώλης δεύτερος.

ΝΙΚΙΑΣ

δύο τῶδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν;

ΔΗΜΟΣΘΕΝΗΣ

κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρότερος
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. 135
ἐπυγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγῶν,

124 πολλῷ γ' ... τῷ ποτηρίῳ.] 'Bacis used the cup right freely.'

125 ταῦτ' ἄρ'.] ταῦτα = διὰ ταῦτα here, as in *Acharn.* 90. 'This then after all was why you were so care-

ful (of the oracles).'

129 στυππειοπώλης.] Eucrates.

Cf. v. 254.

132 προβατοπ.] Lysicles.

ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

ΝΙΚΙΑΣ

τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν
ὑπὸ βυρσοπώλου;

ΔΗΜΟΣΘΕΝΗΣ

νῆ Δί'.

ΝΙΚΙΑΣ

οἴμοι δέλαιος.

πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος;

140

ΔΗΜΟΣΘΕΝΗΣ

ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων.

ΝΙΚΙΑΣ

εἶπ', ἀντιβολῶ, τίς ἐστιν;

ΔΗΜΟΣΘΕΝΗΣ

εἴπω;

ΝΙΚΙΑΣ

νῆ Δία.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.

ΝΙΚΙΑΣ

ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.
φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

145

ΔΗΜΟΣΘΕΝΗΣ

ζητῶμεν αὐτόν.

ΝΙΚΙΑΣ

ἀλλ' ἴδὶ προσέρχεται

ὥσπερ κατὰ θεῖον εἰς ἀγοράν.

137Κυκλοβόρου.] A torrent in Attica; whence the verb κυκλοβορεῖν, for which see *Acharn.* 381.

147 κατὰ θεῖον.] Meineke reads θεῶν with Cobet.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε
 ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,
 ἀνάβαινε σωτήρ τῇ πόλει καὶ νῶν φανεῖς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστι; τί με καλεῖτε;

ΔΗΜΟΣΘΕΝΗΣ

δεῦρ' ἔλθ', ἵνα πύθῃ
 ὡς εὐτυχῆς εἶ καὶ μεγάλως εὐδαιμονεῖς.

150

ΝΙΚΙΑΣ

ἴθι δὴ, κάθελ' αὐτοῦ τοῦλεόν, καὶ τοῦ θεοῦ
 τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει
 ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα.

ΔΗΜΟΣΘΕΝΗΣ

ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί·
 ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.

155

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδού· τί ἔστιν;

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάρι', ὦ πλούσιε,
 ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ἰπέρμεγας·
 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί μ', ὦγάθ', οὐ πλύνειν ἔῃς τὰς κοιλίας
 πωλεῖν τε τοὺς ἀλλάντας, ἀλλὰ καταγελαῖς;

160

ΔΗΜΟΣΘΕΝΗΣ

ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.

149 ἀνάβαινε.] 'Come up.' He might be called on to mount up, as the stage was raised. Cf. *Ach.* 732. Perhaps too Cleon's house was represented as higher than the market

which the sausage-seller was crossing.

155 τὰ σκεύη.] Knives (489) and a ladle (921) were among them.

162 ποίας.] 'Tripe indeed!' Cf. note on *Acharn.* 109, ποίας ἀχῶνας;

τὰς στίχας ὄρᾳς τὰς τῶνδε τῶν λαῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὄρω.

ΔΗΜΟΣΘΕΝΗΣ

τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πικνύος 165
βουλήν πατήσεις καὶ στρατηγούς κλαστάσεις,
δήσεις, φυλάξεις, ἐν πρυτανείῳ λαϊκάσεις. Λάω

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγώ;

ΔΗΜΟΣΘΕΝΗΣ

σὺ μέντοι κούδέπω γε πάνθ' ὄρᾳς.
ἀλλ' ἐπανάβηθι κάπῃ τούλεόν τοδι
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

ΑΛΛΑΝΤΟΠΩΛΗΣ

καθορῶ.

ΔΗΜΟΣΘΕΝΗΣ

τί δαί; τὰμπόρια καὶ τὰς ὀλκάδας;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγωγε.

ΔΗΜΟΣΘΕΝΗΣ

πῶς οὖν οὐ μέγᾳλως εὐδαιμονοεῖς;
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν
τὸν δεξιὸν, τὸν δ' ἕτερον ἐς Καρχηδόνα.

164 ἀρχέλας.] The short form of ἀρχέλαος, ἀρχέλεως. Cf. Eur. *Troad.* 212 for Μενέλαος. Nicolas is an instance of that form having prevailed.

173 ἐς Καρίαν... ἐς Καρχηδόνα.] Many editors adopt the conjecture Καρχηδόνα, which is indeed almost necessary, if διαστραφήσομαι be taken of 'squinting,' for Caria and Carthage are incompatible as points for the two eyes to aim at. But if we look to a passage in the *Birds* (v. 177) Π. περίλαγε τὸν τράχηλον. E. νη

Δία, ἀπολαύσομαι τι δ' εἰ διαστραφήσομαι; it is plain that διαστρ. means there 'I shall get a twist in my neck;' and so it probably should be rendered here. The two directions, ἄνω and κάτω, are just as opposite there as are Caria and Carthage here. The sausage-seller is to look to Caria, and then, with a sudden twist round, to Carthage. The Scholiast also talks of the word διαστρέφεσθαι, as applied to twisted limbs.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εὐδαιμονήσω δ', εἰ διαστραφήσομαι;

175

ΔΗΜΟΣΘΕΝΗΣ

οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
γίγνεται γὰρ, ὡς ὁ χρησμὸς οὕτως λέγει,
ἀνὴρ μέγιστος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ μοι, καὶ πῶς ἐγὼ
ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι;

ΔΗΜΟΣΘΕΝΗΣ

δὲ αὐτὸ γάρ τοι τοῦτο καὶ γίγνεται μέγας,
ὅτι πονηρὸς καὶ ἀγορᾶς εἶ καὶ θρασύς.

180

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ ἀξιῶ ἔγωγε ἄμαυτὸν ἰσχύειν μέγα.

ΔΗΜΟΣΘΕΝΗΣ

οἴμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἀξιον;
ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλόν.
μῶν ἐκ καλῶν εἶ καγαθῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τοὺς θεοὺς,
εἰ μὴ ἔκ πονηρῶν γ'.

185

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα.

179 ἀνὴρ γ.] A sausage-seller then was not a whole man; what fraction of one he was we have no table to show, as we have in the case of tailors.

181 καὶ ἀγορᾶς.] The market was the natural resort of rogues. Cf. the ἀγοραῖοι of Thessalonica, Act. Apost. xvii. 5.

186 εἰ μὴ ἔκ πονηρῶν γ'.] 'No, by the gods (from no gentlemen am I),

unless to be from blackguards be so.' Cf. *Thesm.* 898: ΕΤ. τίς ἡ γραῦς; ΜΝ. αὐτῇ Θεονόη Πρωτέως. ΓΤ. Η. μὰ τῷ θεῷ, εἰ μὴ Κρίτυλλὰ γ' Ἀντιθέου Γαργηττόθεν. Also *Lysistr.* 943.

187 ὅσον π. ἀγ. ἐς τὰ πράγματα.] 'What an advantage you have, with what odds on your side you start for a statesman.'

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗΜΟΣΘΕΝΗΣ

τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190
ἢ δημαγωγία γὰρ οὐ πρὸς μουσικῶν
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίην καὶ βδελυρίην. ἀλλὰ μὴ παρήξ
ἅ σοι διδῶσ' ἐν τοῖς λογίοισιν οἱ θεοί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς δητὰ φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

εὖ νῆ τοὺς θεοὺς 195
καὶ ποικίλως πως καὶ σοφῶς ἡνιγμένος.
'Ἄλλ' ὅπταν μάρφη βυρσαίετος ἀγκυλοχείλης
γαμφηλῆσι δράκοντα κοάλεμον αἱματοπώτην,
δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδάλμη,
κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάξει, 200
αἱ καὶ μὴ πωλεῖν ἀλλάντας μᾶλλον ἔλωνται

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν πρὸς ἐμέ ταῦτ' ἐστίν; ἀναδιδασκέ με.

188 ἀλλ', ὦγάθ', οὐδὲ μ.] 'But I'm no scholar, save just my letters.' The wide sense of μουσική hardly finds a good English equivalent; but 'scholar' ('scollard' in pronunciation generally) in the mouth of country people about gives the idea of the μουσικός, as the sausage-seller understood it.

189 κακὰ κακῶς.] Cf. *Acharn.* 253.

193 ἀλλ' εἰς ἀμαθίην.] 'But looks to an ignoramus (to take it in hand).'

198 ἀγκυλοχείλης.] ἀγκυλοχέλης Mein. The former seems a better specific epithet for an eagle, since crooked claws are more common to other birds. And it is ἀγκυλοχέλης

thrice in Homer. *Od.* xix. 538, and *Il.* xvi. 428, *Od.* xxii. 302, γαμφώνυχες ἀγκυλοχέλαι; which last passages preclude any possibility of a variant ἀγκυλοχέλης in Homer. On the other hand, the Scholiast takes ἀγκυλοχέλης, and explains it; and v. 205 may rather make for this reading; though not very strongly so, for perhaps it was rather the accidental similarity in sound between χερσὶν and χεῖλος that suggested the explanation, than any designed comparison between hands and claws.

198 κοάλεμον.] ματαιόφρων, κοεῖν γὰρ τὸ αἰσθάνεσθαι, καὶ ὁ ἡλίθιος καὶ ὁ ἀνόητος κοάλεμος, Suid. Cf. v. 221.

ΔΗΜΟΣΘΕΝΗΣ

Βυρσαίετος μὲν ὁ Παφλαγῶν ἐσθ' οὔτοςί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἀγκυλοχείλης ἐστίν;

ΔΗΜΟΣΘΕΝΗΣ

αὐτό που λέγει,
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει.

205

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὁ δράκων δὲ πρὸς τί;

ΔΗΜΟΣΘΕΝΗΣ

τοῦτο περιφανέστατον.

ὁ δράκων γάρ· ἐστι μακρὸν ὅ τ' ἄλλῃς αὐ μακρὸν
εἶθ' αἵματοπώτης ἔσθ' ὅ τ' ἄλλῃς χῶ δράκων.
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
ἤδη κρατήσειν, αἶ κε μὴ θαλφθῆ λόγοις.

210

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰ μὲν λόγι' αἰκάλλει με· θανμάζω δ' ὅπως
τὸν δῆμον οἶδς τ' ἐπιτροπεύειν εἴμ' ἐγώ.

ΔΗΜΟΣΘΕΝΗΣ

φαιλότατον ἔργον· ταῦθ' ἄπερ ποιεῖς ποίει
τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα
ἅπαντα, καὶ τὸν δῆμον αἰεὶ προσποιοῦ
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.
τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
φωνή μιὰρὰ, γέγονας κακῶς, ἀγόραιοις εἰ
ἔχεις ἅπαντα πρὸς πολιτείαν ἂ δεῖ·
χρησιμοί τε συμβαίνουσι καὶ τὸ Πυθικόν.

215

220

208 αἵματοπώτης.] Walsh argues, with some force, that this epithet suggests 'black puddings' rather than 'sausages' as the equivalent for ἀλλῶνες...

211 τὰ μὲν λόγι' αἰκάλλει με.]

'Your oracles I like well, but &c.'

218 φωνή μιὰρὰ.] Cf. Soph. Tr. 987, ἡ δ' αὐ μιὰρὰ βρῦκει. It is here meant of the coarse loud tone of the actual voice, not of abusiveness in words.

ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμφῳ
χῶπως ἀμννεῖ τὸν ἄνδρα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τίς ξύμμαχος
γενήσεται μοι; καὶ γὰρ οἷ τε πλούσιοι
δεδίασιν αὐτὸν ὃ τε πένης βδύλλει λεώς.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' εἰσὶν ἰππῆς ἄνδρες ἀγαθοὶ χίλιοι 225
μισοῦντες αὐτὸν, οἱ βοηθήσουσί σοι,
καὶ τῶν πολίτων οἱ καλοὶ τε καὶ ἀγαθοὶ,
καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιὸς,
κἀγὼ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται.
καὶ μὴ δέδιθ'· οὐ γὰρ ἐστὶν ἐξηκασμένος. 230
ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε
τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

ΝΙΚΙΑΣ

οἴμοι κακοδαίμων, ὃ Παφλαγῶν ἐξέρχεται.

ΚΛΕΩΝ

οὐ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσετον, 235
ὅτι ἡ' πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.
τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;

231 Κοαλέμφ.] See above on v. 198. 'Great Nincompoop himself.'

230 καὶ μὴ δέδιθ'· οὐ γὰρ, κ.τ.λ.] On this passage the Scholiast says that Aristophanes acted the part of Cleon, smearing his face with paint or lees of wine: and in the anonymous Greek life of Aristophanes we find the same account. Bergk, and after him Ranke, think that Aristophanes never acted in plays. And this passage does not give much warrant that he did so: but if the reference in v. 378 of the Acharnians to a prosecution be thought to be meant of Aristopha-

nes, then either Aristophanes must have acted the part of Dicæopolis, or else Callistratus as the representative of Aristophanes and well known to be so. On this latter supposition it is not unlikely that Callistratus took Cleon's part in this play.

234. Nicias had been set to watch: cf. v. 154. But Meineke gives this line to the sausage-seller, as an exclamation of fright preparatory to his running away.

237 τὸ Χαλκιδικὸν ποτήριον.] There can be no doubt that the Chalcidians in Thrace are here

οὐκ ἔσθ' ὕπως οὐ Χαλκιδέας ἀφίστατον.
ἀπολείσθον, ἀποθανείσθον, ὦ μιαιωτάτῳ.

ΔΗΜΟΣΘΕΝΗΣ

οὗτος, τί φεύγεις, οὐ μενεΐς; ὦ γεννάδα 240
ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.
ἄνδρες ἱππῆς, παραγένεσθε νῦν ὁ καιρός. ὦ Σίμων,
ὦ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφου πάλιν.
ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων. 245
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπήν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ

παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,
καὶ πανοῦργον καὶ πανοῦργον πολλάκις γὰρ αὐτ' ἐρῶ.
καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. 250
ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικείμενος βόα·
εὐλαβοῦ δὲ μὴ 'κφύγη σε' καὶ γὰρ οἶδε τὰς ὁδοὺς,
ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

ΚΛΕΩΝ

ὦ γέροντες ἠλιασταί, φράτορες τριωβόλου, 255

meant. The Athenians had important transactions with them: the τὰ ἐπὶ Θράκης are constantly meeting us in Thucydides. See Thuc. II. 58, 70, 79, 101; IV. 81, 84, 110, 121, 135. The dependencies of Athens there actually did revolt shortly after the date of this play, so the fear of it would be a likely thing for Cleon to catch at.

244 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κ. τ. λ.] This is said to the sausage-seller, who has taken to his heels.

245 ὁμοῦ.] 'Near,' τὸ ὁμοῦ λέγουσιν Ἀττικοὶ ἀπὸ τοῦ ἐγγύς. Schol. Cf. Pac. 513, καὶ μὴν ὁμοῦ ἴστω ἦδη, and Soph. Ant. 1180, καὶ μὴν ὁρῶ τὸ λαῶν Εὐραϊκῶν ὁμοῦ.

248 τελώνην.] Cleon's exaction

of customs and tributes (τέλη) was excessive, and a lion's share was kept for himself.

Χάρυβδιν.] 'Quæ Charybdis tam vorax?' says Cicero of Antony, Phil. II. 27.

254 ἄσπερ Εὐκράτης.....κυρηβίων.] What the allusion here is cannot exactly be determined. εὐθὺ τῶν κυρηβίων must mean 'straight for the bran,' and many suppose that Eucrates on some occasion had to run for it and hide himself under his own bran-heap. The Scholiast gives a fragment καὶ σὺ κυρηβιοπῶλα Εὐκράτης στίπαξ. We have had Eucrates above (v. 129) as a hemp-seller.

255 φράτορες τρ.] 'Clansmen of

οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,
 παραβοθηεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟΡΟΣ

ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,
 κἀποσυκάξεις πιέζων τοὺς ὑπευθύνους σκοπῶν
 ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων, 260
 κἄν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα,
 καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,
 εἴτ' ἀποστρέψας τὸν ὄμον αὐτὸν ἐνεκολήβασας
 καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα. 265

the three-obel-piece,' a brotherhood whose tie is that you all receive this same coin: or it might also mean, 'who love your sixpence above kith and kin,' and thus are 'kinsmen of it.' προσφκειωμένοι καὶ προσπεφκότες τῷ τρωβόλῳ. Schol.

259 ἀποσυκάξας π.] 'You try like figs by squeezing them.' Figs supply other metaphors. Cf. v. 755.

260 ὠμός—πέπων—μὴ πέπων.] 'Raw—ripe—not (quite) ripe.'

261 ἀπράγμον' ὄντα.] A rare bird at Athens. Cf. Thuc. I. 70: (ἡγούνηται) ξυμφορὰν οὐχ ἡσσαν ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπασον, and Thuc. II. 40, τὸν μὴδὲν τῶνδε (πολιτικῶν) μετέχοντα οὐκ ἀπράγμονα ἀλλὰ ἀχρεῖον νομίζομεν.

262—3. καταγαγὼν...ἐνεκολήβασας.] This passage has many difficulties. Most editors adopt Casaubon's conjecture, διαλαβῶν, and some Brunck's, ἡγκύρισας. Neither change is absolutely needed. διαβαλὼν may stand and be interpreted two ways, according to the sense given to ἀγκυρίσας, nor need the string of participles cause any difficulty. Taking first the explanation of the Scholiast, that ἀγκύρισμα is 'a hook to pull down figs,' we have this rendering, 'Having brought him down from the Chersonese by a calumny, having hooked him

down fig-fashion, you then, &c.' The fig metaphor would thus be continued from v. 259, and the wrestling metaphors would come in in v. 263. Next, taking the Scholiast's other explanation of ἀγκυρίσας by ὑποσκελίσας, we must then interpret (also with the Scholiast) διαβαλὼν of a wrestling trick, which sense seems quite necessary for it in v. 496 (compare also διαβολὰς in v. 491). What this sense is, is not quite certain: 'to throw your leg across your opponent's leg' probably; or 'to throw your arm across him' (across his neck it would be in v. 491 of this play, see note there); we should then render the passage, 'After bringing him down, having crossed legs with him, and hooked your leg round his, you then wrench back his shoulder and fall heavily on him.' The sense thus given to ἐνεκολήβασας is a probable one: cf. Pind. *Pyth.* VIII. 81 for a description of such a fall. ἐπὶ κόλῳ βαλεῖν, Suid. Casaubon however takes it to mean 'to gulp down:' and the Scholiast gives καταπέπωκας. But the phrase ἀποστρ. τ. ὦ. is difficult and hardly explicable in connection with this.

264 ἀμνοκῶν.] 'Sheep-witted,' and therefore to be *fleeced*. Cf. note above on κοάλεμος.

ΚΛΕΩΝ

ξυνεπίκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς τύπτομαι,
ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει
ἔσταναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.

ΧΟΡΟΣ

ὡς δ' ἀλαζών, ὡς δὲ μᾶσθλης· εἶδες οἱ ὑπέρχεται;
ὥσπερ εἰ γέροντας ἡμᾶς ἐκκοβαλικεύεται.

270

ἀλλ' ἐὰν ταύτη γε νικᾷ, ταυτηγὶ πεπλήξεται·
ἦν δ' ὑπεκκλίνη γε δευρὶ, τὸ σκέλος κυρηβάσει.

ΚΛΕΩΝ

ὦ πόλις καὶ δῆμ', ὑφ' οἴων θηρίων γαστρίζομαι,

ΧΟΡΟΣ

καὶ κέκραγας, ὥσπερ αἰεὶ τὴν πόλιν καταστρέφει;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ἐγὼ σε τῇ βοῇ ταύτη γε πρῶτα τρέφομαι.

275

ΧΟΡΟΣ

ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ·

270 ἐκκοβαλικεύεται.] καὶ κ.
Mein. For κόβαλα, cf. vv. 417, 635.

272 ἦν δ'—κυρηβάσει.] 'If he
try to slip under and away hither-
wards, my toe shall butt at him.'
κυρηβασία. ἡ διὰ τῶν κεράτων μάχη.
Schol.

274 καὶ κέκραγας, ὥσπερ, κ.τ.λ.]
'Do you even (dare to) cry out,
seeing how you are ever oppressing
the city?' you, who so afflict others,
have no right to complain yourself.
Meineke adopts a conjecture of
Kock, ᾤπερ, with what meaning is
not plain; perhaps ᾤπερ is to agree
with κράγῳ, understood from κέ-
κραγας. He suggests however that
something may be lost before this
line. ὁσπερ for ὥσπερ would be
rather plainer, but no change is ne-
cessary.

276 τήνελλος εἶ.] νικήφορος, Schol.

Cf. *Acharn.* 1228, *Av.* 1764. The
readings proposed here vary; ἐὰν
μὲν τόνδε νικᾷς τῇ βοῇ, τήνελλ' ἔσει
Porson. And Meineke reads it thus,
except that he has *τηνελλάσει*, 'you
will sing, τήνελλα.' For he gives
the preceding line to the Paphla-
gonian, and reads *παρέλθη σ'* for
παρέλθης in the next. So that the
general sense would be: 'Cleon. I
will rout you by my shouting. Ch.
If so, then you'll be victor, but if
he beat you in impudence, ours is
the prize.' But the pronoun is much
wanted with *παρέλθη* in this case;
and the Scholiast's explanation ra-
ther makes for Dindorf's reading.
The sense would be about this:
'S. O I'll put you to flight in shout-
ing. Ch. If you do, then you get
the hurrah! and, if you beat him
all round in impudence, the cake is

ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς.

ΚΛΕΩΝ

τουτονὶ τὸν ἄνδρ' ἐγὼ ἕδεικνυμι, καὶ φῆμ' ἐξάγειν
ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ μὰ Δία κάγωγε τούτον, ὅτι κενῆ τῇ κοιλῇ 280
ἔσδραμὸν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

ΔΗΜΟΣΘΕΝΗΣ

ἡ Δί', ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας
καὶ τέμαχος, οὗ Περικλέης οὐκ ἠξιώθη πώποτε.

ΚΛΕΩΝ

ἄποθανεῖσθον ἀντίκα μάλα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τριπλάσιον κεκράζομαί σου. 285

ΚΛΕΩΝ

καταβοήσομαι βοῶν σε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατακεκράζομαί σε κράζων.

ΚΛΕΩΝ

διαβαλῶ σ', ἐὰν στρατηγῆς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κυνοκοπήσω σου τὸ νῶτον.

ours.' The *πυραμοῦς* meaning perhaps a more unmistakable victory than *τήνελλος* implies. The cake was given as a prize to the most wakeful toper.

278 [ζωμεύματα.] The ζῶμος of the Spartans we hear of as black and not over palatable. But here there is said to be a substitution of ζωμεύματα for ὑποζώματα, 'the strengthening timbers for the ships' sides.' Cf. L. and S. on ὑποζώματα and ὑποζώννυμι.

281 πρυτανεῖον.] Where the

public meals were. The τὰ πόρρηθ' which he exported, comically expressed by bread, meat, and fish, of course imply his plunder of loaves and fishes from the state generally.

288 διαβαλῶ σ', ἐὰν στρατηγῆς.] Cf. Thuc. IV. 27 for a well-known case where Cleon used διαβολή against generals to gain his own ends. Nicias also, in his arguments for not leaving Sicily (Thuc. VII. 48), says of the Athenians, ἐξ ὧν ἄν τις εὖ λέγων διαβάλλοι, ἐκ τούτων αὐτοῦς πείσσομαι.

ΚΛΕΩΝ

περιελῶ σ' ἀλαζονείαις.

290

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποτεμοῦμαι τὰς ὁδοὺς σου.

ΚΛΕΩΝ

βλέψον ἔς μ' ἀσκαρδάμυκτος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ἀγορᾷ κἀγὼ τέθραμμαι.

ΚΛΕΩΝ

διαφορήσω σ', εἴ τι γρύξεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κοπροφορήσω σ', εἰ λαλήσεις.

295

ΚΛΕΩΝ

ὁμολογῶ κλέπτειν σὺ δ' οὐχί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,
κἀπιορκῶ γε βλεπόντων.

290 περιελῶ σ' ἀλαζονείαις.] There can be no doubt that περιελῶ is fut. from περιελαῖνω. Cf. v. 887, οἷσις πιθηκισμοῖς με περιελαῖνει. One Scholiast gives περιελᾶσω, νικῆσω, 'I will harass you, drive you about:' the metaphor may be from a wild animal, a deer for instance, driven about and surrounded by the beaters.

291 ὑποτεμοῦμαι.] 'I will clip short your ways and means:' the word may have reference to Cleon's trade, but it has not quite the same force as below in v. 316.

294 γρύξεις.] Elmsley would read γρύξει, and Meineke has adopted this into his text. The MSS. appear to consent in the termination -εις, some having γρύξεις, some γρύ-

ξαι. From φεύζω comes φεύξα, ἔφευξα. Cf. Æsch. Ag. 1308, τί ταῦτ' ἔφευξας. It seems therefore needless to alter the text.

295 κοπροφορήσω.] Can this verb mean, as L. and S. say, 'to cover with κόπρος'? It is put here to out-do διαφορήσω, and to mock its sound. διαφορεῖν is to tear asunder (to bear different ways); might not κοπροφορεῖν be 'to scatter as dung'? Perhaps such words coined for the moment in a language of ready mintage like the Greek cannot be over strictly defined. See note on ἀπονυχῶ, v. 700.

298 κἀπιορκῶ γε βλεπόντων.] 'Ay, and I swear I don't (steal) while they see me:' which is a cut above owning a theft.

ΚΛΕΩΝ

ἄλλότρια τοίνυν σοφίζει,
καί σε φανῶ τοῖς πρυτάνεσιν, 300
ἀδεκατεύτους τῶν θεῶν ἰ-
ρὰς ἔχοντα κοιλίας.

ΧΟΡΟΣ

ὦ μαιρὲ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σοῦ θράσους
πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη 305
καὶ γραφαὶ καὶ δικαστήρι', ὦ βορβοροτάραξι καὶ
τὴν πόλιν ἄπασαν ἡμῶν ἀνατετυρβακῶς, 310
ὅστις ἡμῶν τὰς Ἀθήνας ἐκεκώφηκας βοῶν,
κάπο τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. 313

ΚΛΕΩΝ

οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὕβεν πάλαι καττύεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα, 315
ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς
τοῖς ἀγροίκουσιν πανούργως, ὥστε φαίνεσθαι παχὺ,
καὶ πρὶν ἡμέραν φορῆσαι, μεῖζον ἢν δυοῖν δογμαῖν.

ΝΙΚΙΑΣ

νῆ Δία κάμὲ τοῦτ' ἔδρασε ταυτὸν, ὥστε κατάγελων

299. Then (says Cleon) you're roaching on my manor of roguery.

302 κοιλίας. By surprise for οὐσίας, Schol.

303—312. These lines are answered metrically by vv. 382—390, ἦν ἄρα—ἐπίσταμαι. They are variously divided by various editors. Meineke reads κράκτα for Dindorf's καὶ κατακεκράκτα. The MSS. give καὶ κεκράκτα.

305 τέλη καὶ γραφαί.] 'Tolls and public suits,' put for the places where such things were.

306 βορβοροτάραξι.] Cf. v. 864 for Cleon's 'mud-stirring,' and his object in it.

313 θυννοσκοπῶν.] Yarrell (in his *British Fishes*) describes the tunny fishery on the coasts of Lan-

guedoc, mentioning the look-out sentinels (θυννοσκοπῶν): and for the mackarel and pilchards on the south of Devon coast similar watchers are posted on the heights. Cleon kept as sharp a look out for the φόροι from the Athenian dependencies.

316 ὑποτέμνων.] 'Cutting obliquely,' to give it a deceitful look of thickness. μοχθηροῦ, 'sorry, bad,' without any sense of moral fault. Cf. Dem. 909, where the word is used of trade in a bad state.

319—321. Some give these lines to Demosthenes, Meineke to the Chorus. Schutz assigns Pergasæ to Demosthenes as a deme, Elmsley to Nicias, and therefore decides for him.

319 νῆ Δία κάμὲ.] Mein. κάμὲ

πάμπολον τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν. 320
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

ΧΟΡΟΣ

ἀρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- 322
δειαν, ἥπερ μόνη προστατεῖ ῥητόρων;

ἢ σὺ πιστεύων ἀμέλγει τῶν ξένων τοὺς καρπίμους, 326
πρῶτος ὢν ὁ δ' Ἴπποδάμου λείβεται θεώμενος.

ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολλὸν
σοῦ μιαιώτερος, ἔστε με χαίρειν,
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν αὐτόθεν, 330
πανουργία τε καὶ θράσει
καὶ κοβαλικεύμασιν.

ἀλλ' ὦ τραφεῖς ὄθενπέρ εἰσιν ἄνδρες οὔπερ εἰσὶ,
νῦν δεῖξον. ὡς οὐδὲν λέγει τὸ σωφρόνως τραφήναι,

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὔτοσὶ πολίτης. 335

ΚΛΕΩΝ

οὐκ αὖ μ' ἑάσεις;

τοῦτ' ἔδρασε ταῦτὸ νῆ Δι' ὦ. Por-
son.

321 ἔνεον, ἰ. τ. ἰ.] *Ov. Art. Am.*
l. 5, 6: *Nec vagus in laxa pes tibi
pelle natet.*

323 προστατεῖ.] 'Is patron' as
to a μέτοικος: cf. *Pac.* 684, *πونهρὸν
προστάτην ἐπεγράψατο.* Also *Soph.*
Œd. Tyr. 411.

326 ἀμέλγει.] One Scholiast says,
*ἀμέλγειν λέγεται τὸ παρὰ τὸν προσή-
κοντα καιρὸν τοὺς κάρπους ἀποσπᾶν.*
There is however no great objec-
tion to taking the word in its usual
sense, such confusion of metaphor
being not uncommon.

327 πρῶτος ὢν.] Either 'taking
the lead in the state,' or 'being first
and foremost (at your trade),' which
is perhaps preferable. Cf. v. 6,
πρῶτος Παφλαγόνων.

ὁ δ' Ἴπποδάμου λ. θ.] These two
lines are trochaic, answering to vv.
400, 401. There is then a metrical

difficulty, if it be Ἴπποδάμου; and
yet if -δάμου for -δήμου, why the
Doric form? One Scholiast tells us
that Archeptolemus was the name
of this son, and that Hippodamus
had helped in the building of the
Piræus, giving up his house there to
the state. Another Scholiast makes
Hippodamus himself to be in tears,
reading Ἴπποδάμος, and makes him
out a glutton. Some think the fa-
ther was one of the fat well-to-do
fellows milked by Cleon, and that
therefore the son weeps. An Ar-
cheptolemus is mentioned below, v.
794, but apparently a Lacedæmo-
nian. See the note there.

333 ὄθενπέρ εἰσιν ἄνδρες οἴπερ
εἰσὶ.] 'Whence are the men that
really are men,' i. e. in the market.
Cf. vv. 181, 218.

334 οὔδεν λέγει.] 'Means no-
thing,' is no use, goes for nothing.
Cf. 190—193.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δί', ἐπεὶ καὶ γὰρ πονηρός εἰμι.

ΧΟΡΟΣ

ἐὰν δὲ μὴ ταύτη γ' ὑπέικη, λέγ' ὅτι κακὸν πονηρῶν.

ΚΛΕΩΝ

οὐκ αὖ μ' ἐάσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δία.

ΚΛΕΩΝ

ναὶ μὰ Δία.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τὸν Ποσειδῶ,

ἄλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι.

ΚΛΕΩΝ

οἴμοι, διαρραγήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν σ' ἐγὼ οὐ παρήσω.

340

ΧΟΡΟΣ

πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΚΛΕΩΝ

τῷ καὶ πεποιθῶς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅτι ἢ λέγειν οἶός τε καὶ γὰρ καὶ καρυκοποιεῖν.

ΚΛΕΩΝ

ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι

339. Meineke throws out this line because some MSS. put it after 336: the Ravenna MS. puts it in this place.

342 τῷ καὶ πεποιθῶς.] 'On what—to proceed further—do you rely that, &c.?' Such is the exact force of καὶ after the interrogative. Cf. *Æsch. Ag.* 278, πολὺν χρόνον δὲ καὶ

πεπόρθηται πόλις; and *Soph. Œd. Tyr.* 939. These questions should be carefully distinguished from those where καὶ precedes πῶς, τίς, or the like: these last are questions of wonder or to raise objection.

344 ἰδοὺ λέγειν.] See above on v. 87.

ὄμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς. 345
 ἀλλ' οἷσθ' ὃ μοι πεπουθέναι δοκεῖς; ὕπερ τὸ πλῆθος.
 εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,
 τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῶ,
 ὕδωρ τε πίνων κάπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,
 φῶς δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ
 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΚΛΕΩΝ

ἔμοι γὰρ ἀντέθηκας ἀνθρώπων τῷ; ὅστις εὐθὺς
 θύννεια θερμὰ καταφαγὼν, κατ' ἐπιπιῶν ἀκράτου
 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δέ γ' ἤνυστρον βοῶς καὶ κοιλίαν ὑείαν
 καταβροχθίσας, κατ' ἐπιπιῶν τὸν ζωμὸν ἀναπόνιπτος
 λαρυγγιῶ τοὺς ῥήτορας καὶ Νικίαν ταραξῶ.

ΧΟΡΟΣ

τὰ μὲν ἄλλα μ' ἤρεσας λέγων ἐν δ' οὐ προσίεται με
 τῶν πραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσει. 360

348 τὴν νύκτα θρυλῶν.] 'Practising your speech all night.' This, and the other preparation, 'drinking nought but water,' were used by the orator Demosthenes, and his enemies taunted him with it. Cf. *Phil.* II. 73, λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύσκολος καὶ δύστροπὸς εἰμὶ τις ἀνθρώπος.

349 κάπιδεικνὺς.] 'And showing off.' Cf. *Ran.* 771. Compare Plato's use of ἐπίδειξις in contrast to the διάλογος, or dialectic method.

351. 'Pray what drink you, that you've so worked on the city as to silence it?' κατεγλωττισμένην. καταλελαλημένην. Schol.

353. They now compare powers

of eating and digestion, and of turning to state business directly afterwards. The demagogue at Athens ought, as Pericles said, though in a higher sense (*Thuc.* II. 41), ἐπιπλεῖστα εἶδη καὶ μετὰ χαρίτων μάλιστα ἀν' εὐτραπέλως τὸ σῶμα ἀδταρκες παρέχεσθαι.

358 λαρυγγιῶ.] Cf. *Dem. de Cor.* 323, ἐπάρας τὴν φωνὴν καὶ γεγηθῶς καὶ λαρυγγίζων. The sense of 'throatle,' given by some, has not much to warrant it. The sausage-seller says he can gulp down his throat tripe, &c., and still have his gullet clear and strong to bawl down the speakers.

ΚΛΕΩΝ

ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίου κλονήσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΚΛΕΩΝ

ἐγὼ δ' ἐπεσπηδῶν γε τὴν βουλήν βία κυκίσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.

ΚΛΕΩΝ

ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα.

365

ΧΟΡΟΣ

νῆ τὸν Ποσειδῶ κάμὲ τᾶρ', ἤνπερ γε τοῦτον ἔλκῃς.

ΚΛΕΩΝ

οἶόν σε δήσω 'ν τῷ ξύλῳ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

διώξομαί σε δειλίας.

ΚΛΕΩΝ

ἡ βύρσα σου θρανεύσεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

δερῶ σε θύλακον κλοπῆς.

370

365. It is said that Miletus was famous for dainty *λάβρακες*, but the point of the passage is not quite plain, nor is it known whether any special routing or troubling of the Milesians by Cleon is alluded to. Perhaps both in this and the following line little more is meant than to boast of great capacities for state business immediately after a heavy meal. Cf. vv. 930—940, where Cleon is (in the prayer of the sausage-seller) to hurry over his fish meal, in order to gain a talent by the Milesians, and is to choke.

365 *ἐξέλξω*.] This correction of Porson's is received by Meineke for the vulg. *ἐξελάω*, and seems confirmed beyond doubt by the context, and especially by the next line.

366 *τᾶρ'*.] This is Bothe's correction approved by Meineke for vulg. *γάρ* which spoils the metre.

367 *οἶόν σε δήσω*.] 'How (finely) will I bind you, &c.' Cf. v. 703, *ὡς δέψομαι σ' ἐγώ*, κ.τ.λ.

368 *δουλίας*.] Cf. *Arch.* 1129.

370 *δερῶ σε θύλακον κλοπῆς*.] 'I'll make of your skin a bag for pilfered goods.' Cf. *Nub.* 442, *τοῦτι*

ΚΛΕΩΝ

διαπατταλευθήσει χαμαί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

περικόμματ' ἔκ σου σκευάσω.

ΚΛΕΩΝ

τὰς βλεφαρίδας σου παρατιλῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν πρηγορῶνά σου κτεμῶ.

ΔΗΜΟΣΘΕΝΗΣ

καὶ νῆ Δί' ἐμβalόντες αὐ-
τῷ πάτταλον μαγειρικῶς
ἐς τὸ στομ', εἶτα δ' ἔνδοθεν
τὴν γλῶτταν ἐξείραντες αὐ-
τοῦ σκεψόμεσθ' εὐ κἀνδρικῶς
κεχηνότος
τὸν πρωκτὸν, εἰ χαλαζᾶ.

375

380

ΧΟΡΟΣ

ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων ἐν πόλει
τῶν ἀναιδῶν ἀναιδέστεροι· καὶ τὸ πρῶγμ' ἦν ἄρ' οὐ 385
φαῦλον ὧδ'. * * * ἀλλ' ἐπιθὶ καὶ στρόβει,
μηδὲν ἐλαφρὸν ποιεῖ. νῦν γὰρ ἔχεται μέσος·
ὡς εἶαν νυνὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ,
δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι. 390

τό γ' ἐμὸν σῶμ' αὐτοῖσι παρέχω
τύπτει, ἀσκὸν δαίρειν. Being already
stuffed with stolen goods he was of
good material for the purpose.

372 ἔκ σου.] Meineke approves
of this for ἔκ σου. There is no em-
phasis on the pronoun.

375—381. They are to treat him
(mutatis mutandis) as butchers would
a pig, to find whether it was dis-
cased.

382—390. After all fire is out-

done in heat, and demagogues out-
done in brazen impudence: go at
him; he will soon play the craven.

386. After φαῦλον ὧδ' words
equivalent to two cretics are lost to
answer to καὶ δικαστήρι' ὧ of v. 309.

στρόβει.] A fuller's word acc.
to the Scholiast. Cf. *Nub.* 702. It
is used of storms in *Æsch. Choeph.*
203, οἰοῖσιν ἐν χειμῶσι ναυτῶν δίκην
στροβοῦμεθ'. Cf. *Agam.* 657, ποι-
μένος κακοῦ στρόβη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,
κατ' ἀνὴρ ἔδοξεν εἶναι, τὰλλότριον ἀμῶν θέρος.
νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκείθεν ἤγαγεν,
ἐν ξύλῳ δήσας ἀφαύει ἀποδόσθαι βούλεται.

ΚΛΕΩΝ

οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῆ τὸ βουλευτήριον 395
καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθήμενον.

ΧΟΡΟΣ

ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-
στησι τοῦ χρώματος τοῦ παρεστηκότος.
εἰ σε μὴ μισῶ, γενόμην ἐν Κρατίνου κώδιον, 400
καὶ διδασκομένη προσᾶδειν Μορσίμου τραγωδίαν.
ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι
δωροδόκοισιν ἐπ' ἄνθεσιν ἕζων,
εἴθε φαίλως, ὥσπερ εὔρες, ἐκβάλοις τὴν ἔνθεσιν.
ἄσαιμι γὰρ τότ' ἂν μόνον 405
πίνε πῖν' ἐπὶ συμφοραῖς·
τὸν Ἰουλλίου τ' ἂν οἶομαι, γέροντα πυρροπίτην,
ἡσθέντ' ἰηπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

391, 392 τοιοῦτος ὢν...κατ' ἔ-
δοξεν.] Mitchell compares *Nub.* 623,
ἀνθ' ὧν λαχὼν Ἐπέρβολος, κάπειτ'—
ἀφπρέθη, and Plat. *Gorg.* 457, b.

394 ξύλῳ.] Cf. v. 1049. The
ξύλον, as a band for the ears of
corn, might mean a pliant withy
twig, or something of the kind.

δήσας.] Cf. Thuc. iv. 41. The
prisoners would get a worn and
'dry' look. Cf. *Nub.* 186. Cleon
is charged with wishing to make
profit out of them.

400 ἐν Κρατίνου.] 'In Cratinus'
house.' The Scholiast's note (*εἰς*
τὴν οἰκίαν Κρατίνου) makes this cor-
rection for ἐν Κ. certain. Cratinus,
when in his cups, would not treat
his furniture well.

401 Μορσίμου.] *τραγωδίας ποιη-*
τῆς ψυχρῆς. Schol. Copying out a

speech of his, entails dread punish-
ment in our poet's *Inferno.* *Ran.*
151. Cf. *Pac.* 801.

403 δωροδόκοισιν κ.τ.λ.] As the
bees sit on and cull from every flower,
so you let slip no chance of selling
the state interests, and getting good
to yourself. Schol.

406 πίνε πῖν'.] A fragment of Si-
monides.

407. Who this old man was is
not known. *πυρροπίτην* seems, cri-
tically, the right reading, a word
formed like Homer's *παρθενοπίτης*
(*Il.* λ. 385), for the Scholiast first
comments on *παιδοπίτης*, and *πυρρῶς*
is especially used of the first beard
of youths. But there is some play
on *πυρροπίτης*, 'with an eye to wheat,'
i. e. as L. and S. interpret, 'looking
to the public dinner in the Pryta-

ΚΛΕΩΝ

οὐ τοί μ' ἱπερβαλείσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,
ἢ μή πυτ' ἀγοραίου Διὸς σπλάγχνοισι παραγενοίμην. 410

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ ἔπι πολλοῖς
ἦνεσχοίμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,
ὑπερβαλεῖσθαί σ' οἶομαι τούτοισιν, ἢ μάτην γ' ἂν
ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφείην.

ΚΛΕΩΝ

ἀπομαγδαλίας ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 415
κυνὸς βορὰν σιτούμενος μάχεϊ σὺ κυνοκεφάλῳ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ νῆ Δῖ' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.
ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτὶ
σκέψασθε, παῖδες οὐχ ὀρᾶθ'; ὦρα νέα, χελιδῶν.
οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τοσοῦτῳ τῶν κρεῶν ἐκλεπτον. 420

ΧΟΡΟΣ

ὦ δεξιώτατον κρέας, σοφῶς γε προῦνοήσω

neum.' Yet why should such a man rejoice at Cleon's fall? The Scholiast also says 'Cratinus calls this man *πυβλοπίτης* (rather *πυροπίτης*), that is, keeper of the corn, as supplying bread to the prytaneum.' Now, if he was also, as the Scholiast says, *παιδραστής*, the word may have been pronounced dubiously, to suit either meaning, and, supposing the old fellow was buttery-man or 'keeper of the rolls,' he might well rejoice at Cleon's having to disgorge some of what he had tucked in, and was unlawfully exporting. Cf. above, v. 282.

410 *σπλάγχνοισι*.] Sacrifices, from Homer's time (cf. *Il. a.* 464—470) downwards, involved a good deal of eating. Both Cleon and the sausage-seller would be likely attendants. Cf. 420, 902.

415 *ἀπομ. ὥσπερ κύων*.] These finger-wipers were thrown under the

table, and the dogs ate them. Cf. St Mark vii. 28.

416 *κυνοκεφάλῳ*.] Cf. Plat. *Theat.* 161, 166. The 'gorilla' may be about the equivalent.

418 *μαγείρους ἂν λέγων*.] The MSS. give *μαγείρους λέγων*. Dindorf has *μαγείρους ἐπιλέγων*: Meineke accepts *μαγειρίσκους λ.*, a conjecture of Bergk; mentioning also with approval Cobet's *μαγείρους ἂν λέγων*, which seems the best way of mending the metre among those proposed. The *ἂν* of course belongs to *ἐξηπάτων*: and it is frequently thus used with the past indicative (both with aorist and imperfect), of what a person would have done or would be doing. Cf. *Ran.* 948—950, *οὐδὲν παρήκ' ἂν ἀργὸν, ἀλλ' ἔλεγεν ἢ γυνή τέ μοι χή γραῦς ἂν*.

421 *ὦ δ. κρέας*.] In place of *κρέα* the common term of address, they

ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδύνων ἔκλεπτες.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις αὐτῶν,
ἀποκρυπτόμενος ἐς τὰ κοχῶνα τοὺς θεοὺς ἀπώμνυ·
ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα· 425
οὐκ ἔσθ' ὅπως ὁ παῖς· ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει.

ΧΟΡΟΣ

εὐ γε ξυνέβαλεν αὐτ'· ἀτὰρ δηλόν' γ' ἀφ' οὐ ξυνέγνω·
ὅτι ἡ' πιώρκεις θ' ἡρπακὼς καὶ κρέας ὁ πρωκτὸς εἶχεν.

ΚΛΕΩΝ

ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.
ἔξιμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιεῖς, 430
ἰμοῦ ταράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκῆ·

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ συστειλάς γε τοὺς ἀλλάντας εἶτ' ἀφήσω
κατὰ κύμ' ἐμαυτὸν οὖριον, κλάειν σε μακρὰ κελεύσας.

ΔΗΜΟΣΘΕΝΗΣ

κῆρυγ', ἐάν τι παραχαλᾶ, τὴν ἀντλίαν φυλάξω.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δήμητρα καταπρόξει τάλαντὰ πολλὰ 435
κλέψας Ἀθηναίων.

ΧΟΡΟΣ

ἄθρει, καὶ τοῦ ποδὸς παρίει·
ὡς οὗτος ἦτοι καικίας ἢ συκοφαντίας πνεῖ.

say κρέας, which was suggested as well by his exploit as by the man's burly and fleshy look.

422 ὥσπερ ἀκαλήφας εἰ.] Nettles were only good in the early spring. Nettle-pickers had therefore to be at their work betimes, before the swallow, and to keep a sharp lookout for him; and our sausage-seller was equally wide-awake.

430 λαμπρὸς.] Cf. infr. 760. Also Æsch. *Ag.* 1180, λαμπρὸς δ' εἴκεν

ἡλίον πρὸς ἀντολάς πνέων ἐσῆξεν. Herod. II. 96, ταῦτα τὰ πλοῖα ἀνά μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἦν μὴ λαμπρὸς ἀνεμὸς ἐπέχη.

432. Mitchell well compares Eurip. *Med.* 524—527, δεῖ μ'... ὥστε ναὸς κεδνὸν οὐλοστροφὸν ἀκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλίαν.

437 συκοφαντίας.] 'A sycophant-wind:' the word is coined with a termination common to winds. Cf.

ΚΛΕΩΝ

σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὐ οἶδα δέκα τάλαντα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

τί δῆτα; βούλει τῶν τάλαντων ἐν λαβῶν σιωπᾶν;

ΧΟΡΟΣ

ἀνὴρ ἂν ἠδέως λάβοι. τοὺς τερθρίους παρίει.

440

ΑΛΛΑΝΤΟΠΩΔΗΣ

τὸ πνεῦμ' ἔλαττον γίγνεται.

ΚΛΕΩΝ

φεύξει γραφὰς ἑκατοντάλαντους τέτταρας.

ΑΛΛΑΝΤΟΠΩΔΗΣ

σὺ δ' ἀστρατείας γ' εἴκοσι,
κλοπῆς δὲ πλείν ἢ χιλίας.

ΚΛΕΩΝ

ἐκ τῶν ἀλιτηρίων σέ φη-
μι γεγονέναι τῶν τῆς θεοῦ.

445

ΑΛΛΑΝΤΟΠΩΔΗΣ

τὸν παππον εἶναι φημί σου
τᾶν δορυφόρων.

ΚΛΕΩΝ

ποιῶν; φράσον.

Acharn. 877. Some think that in *κακίας* there is a pun on *κακίας*.

438, 439. It must be certainly Cleon who brings the charge, and the other who offers to go shares, for the Chorus would never say of their man that 'he would like to take it.' The Scholiast says that Cleon had taken a bribe from Potidæa; still that would not prevent him from charging it on another. Cf. above, v. 237, his charge about Chalcidicæ, when the cup was plainly that from out of the house, and probably his own. Meineke and Dindorf, however, give v. 438 to the

sausage-seller, v. 439 to Cleon. Meineke reads (with Thiersch) *Ποτειδαίας* for the metre. The second syllable is long here necessarily, but to alter the spelling against the MSS. is hardly necessary.

442. Meineke thinks with great probability that after *γραφὰς* something is lost, e.g. *σὺ δειλίας*. He divides the lines thus: *φεύξει γραφὰς ... | ἐκ. τεττ.* The metre would thus be kept the same throughout the passage.

445 *τῶν ἀλιτηρίων.*] In the affair of Cylon, for which cf. Thuc. I. 126, Herod. v. 71.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τῶν Βυρσίνης τῆς Ἴππιου.

ΚΛΕΩΝ

κόβαλος εἶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πανούργος εἶ.

450

ΧΟΡΟΣ

παῖ ἀνδρικῶς.

ΚΛΕΩΝ

ἰὸν ἰὸν,

τύπτουσί μ' οἱ ξυνωμόται.

ΧΟΡΟΣ

παῖ αὐτὸν ἀνδρικώτατα,

γάστριζε καὶ τοῖς ἐντέροις

καὶ τοῖς κόλοις,

χῶπως κολᾶ τὸν ἄνδρα.

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντῳ,

καὶ τῇ πόλει σωτῆρ φανεῖς ἡμῖν τε τοῖς πολίταις,

ὡς εὖ τὸν ἄνδρα ποικίλως τ' ἐπῆλθες ἐν λόγοισιν.

πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἠδόμεσθα;

455

460

ΚΛΕΩΝ

ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν

τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην

γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

ΧΟΡΟΣ

οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;

449 Βυρσίνης.] Myrrhine or Myrsine was, acc. to the Scholiast, the mother of Hippias, acc. to others his wife. The change of the word is of course to raise a laugh at Cleon's trade in hides. Cf. above, v. 59. Cleon having charged the sausage-seller with being born of unholy parents, he retorts on Cleon as from an un-democratical set.

456 κολᾶ.] The Scholiast makes this a word formed from κόλα; wrongly, for, as Porson shews in a note on Brunck, it is regular enough from κολάζω, of which the Attic writers only used the *middle* future. Cf. *Vesp.* 244. An alliteration may however be intended with κόλοις in the preceding line.

464—469. There is no particular

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔκουν ἐν Ἄργει μ' οἶα πράττει λανθάκει.
 πρόφασιν μὲν Ἄργείους φίλους ἡμῖν ποιεῖ·
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγήγεται.
 καὶ ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα
 ἐγφᾶδ'· ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

465

ΧΟΡΟΣ

εὐ γ' εὐ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.

470

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκεῖθεν αὐ,
 καὶ ταῦτά μ' οὔτ' ἀργύριον οὔτε χρυσίον
 διδοὺς ἀναπέλσεις, οὔτε προσπέμπων φίλους,
 ἕπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.

ΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτίκα μάλ' ἐς βουλὴν ἰὼν
 ὑμῶν ἀπάντων τὰς ξυνωμασίας ἐρῶ,
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,
 καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.

475

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὄνιος;

480

mention of Cleon intriguing at Argos at this time. His adversary means to charge him with an intent to turn the prisoners from Pylos to his own profit; but how the Argives were concerned in this does not quite appear.

468 ἐφ' οἷσιν.] 'To what ends, purposes,' and below ἐπὶ τοῖς δ. 'it is for the prisoners the forge is working;' a profitable disposal of the prisoners is the end he seeks.

471 ἐκεῖθεν.] From Sparta.

475 ἐγὼ μὲν οὖν... ὑμῶν τ. ξ. ἐρῶ.] 'Nay, 'tis / that will this very minute go and tell of *your* conspiracies.'

The pronouns are emphatic, and μὲν οὖν denies the assertion just made, replacing it by another.

477 ξυνόδους.] Cf. Thuc. III. 82, οὐ γὰρ μετὰ τῶν κειμένων νόμων ὀφελείας αἱ ταιαῦται ξύνοδοι, and VIII. 92, κατ' οἰκίας ξυνόντας. In both places he is speaking of political clubs.

480. This is in ridicule of his metaphor. Yet Demosthenes uses the same. *De Fals. Leg.* 436, ὁ δ' ἐνδον ἐτύρευεν. The whole passage, the Scholiast says, is satirical on the ἀκυρολογίαι of the orators.

ΚΛΕΩΝ

ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.

ΧΟΡΟΣ

ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχὴν ἔχεις ;
 νυνὶ διδάξεις εἴπερ ἀπεκρύψω ποτὲ
 ἐς τὰ κοχῶνα, τὸ κρέας, ὡς αὐτὸς λέγεις.
 θείσει γὰρ ἄξας ἐς τὸ βουλευτήριον,
 ὡς οὗτος ἐσπεσὼν ἐκέισε διαβαλεῖ
 ἡμᾶς ἅπαντας καὶ κράγον κεκράζεται.

485

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εἴμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
 καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.

ΧΟΡΟΣ

ἔχε νυν, ἄλειψον τὸν τράχηλον τουτῶι,
 ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.

490

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.

ΧΟΡΟΣ

ἔχε νυν, ἐπέγκαψον λαβὰν ταδί.

481 παραστορῶ.] ἐκτενῶ. ἀμα δὲ καὶ ἀπὸ τῶν βυρσῶν. Schol. Cf. 371 for the stretching out of hides. The metaphorical use of ἐκτείνειν by Euripides (*Med.* 585), ἐν γὰρ ἐκτενεῖ σ' ἔπος may be compared.

487 κράγον.] To accent the word thus (with Meineke), and take it for a noun, seems better than to take it for a participle, as L. and S. do, s. v. κράζω.

488 ὡς ἔχω.] 'Just as I am, as I find myself,' or it might be 'just as I have them, i. e. my knives &c.' He means that he will at once put down his tripe &c., just as it is, without stopping to arrange either it or

himself, and will be off.

491 διαβολάς.] The Scholiast says this is by surprise for λαβάς. But in v. 496 διαβάλλειν seems used of some trick of wrestling or fighting; crossing leg with leg, or throwing the arm across the neck, or something of the kind. For 'to bite, to slander, to eat his crests,' would be hardly sense here. And some such meaning for διαβάλλειν and διαβολή seems wanted before you can well explain and trace the transition from the literal to the metaphorical use. See note above on v. 262.

493 ταδί.] σκόροδα. Cf. *Acharn.* 167.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί;

ΧΟΡΟΣ

ἴν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχῃ.
καὶ σπεύδε ταχέως.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ταῦτα δρώ.

ΧΟΡΟΣ

μέμνησό νυν

495

δάκνειν, διαβάλλειν, τοὺς λόφους κάτεσθίειν,
χῶπως τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.

ἀλλ' ἴθι χαίρων, καὶ πράξειας
κατὰ νοῦν τὸν ἐμὸν, καὶ σε φυλάττοι

Ζεὺς ἀγοραῖος· καὶ νικήσας

500

αὐταῖς ἐκείθεν πάλιν ὡς ἡμᾶς

ἔλθοις στεφάνοις κατάπαστος.

ὑμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν

τοῖς ἀναπαίστοις,

ὦ παντοίας ἤδη μούσης

505

πειραθέντες καθ' ἑαυτοῦς.

Εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς

ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,

οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἔσθ' ὁ ποιητής,

ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510

καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.

496 διαβ.] See note on v. 491.

498. The parts of this parabasis are as follows: κομμάτιον, 498—506. ἀνάπαιστοι, 507—546. μακρόν, 547—550. στροφή, 551—564. ἐπίβρημα, 565—580. ἀντιστροφή, 581—594. ἀντεπίβρημα, 595—610.

505 ὦ παντοίας.] They are appealed to as a scholarly and intelligent audience. Meineke ejects these two lines saying only 'delendum esse intellexit Hermannus.' On what

grounds I do not know.

508 παραβῆναι.] Cf. Smith, *Dict. Ant.* on Parabasis.

511 Τυφῶ καὶ τὴν ἐριώλην.] These may mean turbulent demagogues generally, but seem specially pointed at Cleon. For ἐριώλη we have no certain derivation. Hesychius explains ἐριώλη by ἀνέμων συστροφῆι. In *Vesp.* 1148 it is comically connected with ἐριον wool.

ἀ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζειν, ὡς οὐχὶ πάλαι χορὸν αἰτοίῃ καθ' ἑαυτὸν,
ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ
οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων
κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων 516
πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλβίοις χαρίσασθαι
ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετελοῦς τὴν φύσιν ὄντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προδιδόντας
τοῦτο μὲν εἰδὼς ἀπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιού-
σαις,

520

ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαία·
πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλων καὶ πτερυγίζων
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρῳ, οὐ γὰρ ἐφ' ἤβης,
ἐξεβλήθη πρεσβύτης ὦν, ὅτι τοῦ σκώπτειν ἀπελείφθη 525
εἶτα Κρατίνου μεμνημένος, ὅς πολλῶν ῥεύσας ποτ' ἐπαίνῳ
διὰ τῶν ἀφελῶν πεδίῳ ἔρρει, καὶ τῆς στάσεως παρασύρων

512 ἀ δὲ θ...περὶ τούτου.] The singular pronoun answering to the neut. pl. 'But as for your wonder and questioning how he did not long ago ask a chorus for himself—on this head he bade us inform you.' The fact of Aristophanes being thus questioned shews that he must have been known to be the writer of comedies before the exhibition of the Knights, though he did not exhibit in his own name.

514 φησὶ γὰρ ἀνὴρ.] The γὰρ is exactly as in vv. 40 and 63 of this play.

515 τοῦτο πεπονθὼς διατρίβειν.] Equivalent to τοῦτο παθεῖν καὶ διατρίβειν.

517. Comedy is personified as a maiden wooed by many, won by few.

520 τοῦτο μὲν.] The answering word is εἶτα in v. 526; generally, in prose, it is τοῦτο δέ. πολιαῖς κατιούσαις. Homer's epithet πολιοκρόταφος, and Theocr. *Id.* xiv. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, are quoted to shew the force of κατ-

ιούσαις.

522 ψάλλων κ.τ.λ.] These particles describe plays of Magnes. The names were these. Βαρβιτιδες or Βαρβιτισταί, Ὀρπιτες, Λυδοί, Ψῆρες, Βατράχοι: and probably denote the chorus in each. A chorus of ψῆρες (*fig-insect's*) reminds us of the Wasps in Aristophanes.

526 πολλῶν ῥεύσας ποτ' ἐπαίνῳ.] 'Flowing with broad stream of praise.' εὐδοκίμησας πολλᾶκις, Schol. but there is also reference to the strong flow of his language ('audax Cratinus,' Pers. *Sat.* i. 123), and, according to the Scholiast, to a particular passage in which this poet boasts of his resistless flood of words, 'a whole Ilissus streaming through his throat.'

527 τῆς στάσεως παρασύρων.] The details of this flood remind us of Hor. *Od.* III. 29. 32—41; of Lucret. i. 282—290; but especially, in their Homeric force, recal the comparison of Diomed to a torrent, 'For o'er the plain he rushed, as in full

ἐφόρει τὰς δρυὺς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-
 θελύμνους.

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,
 καὶ, τέκτονες εὐπαλάμων ὕμνων οὔτως ἦνθησεν ἐκεῖνος. 530
 νυνὶ δ' ὑμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,
 ἐκπιπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνότος
 τῶν θ' ἁρμονιῶν διαχασκουσῶν ἀλλὰ γέρων ὦν περιέρρει,
 ὡσπερ Κοννάς, στέφανον μὲν ἔχων αὖνον, δίψῃ δ' ἀπολωλὰς,
 ὄν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρυτανεῖῳ, 535

flood, A storm-swol'n torrent, that
 with hurrying stream Breaks dyke and
 dam. Nor dam compact may stay,
 Nor stony fence of orchard rich in
 fruit Stem his fierce tide; so sudden
 doth he come, Pressed onward by
 the weight of heav'n-sent rain, Wide
 wasting the fair works of vigorous
 hands.' Hom. *Iliad*. v. 87—92.

528 *προθελύμνους*.] Of this Ho-
 meric word the true Homeric sense
 seems to be 'layer upon layer, one
 after another, one close pressed on
 the other:' cf. the second rendering
 and explanation in L. & S. For this
 sense, and this only, suits *Il. v.* 130:
 and *Il. ι.* 541. κ. 15. may be equally
 suited with this meaning, though in
 the first of these passages one might
 be tempted to render it 'uprooted.'
 Yet it seems certain that 'uprooted'
 was a sense given to it afterwards,
 and the Scholiast here explains it by
προρρίζους. The earlier Homeric
 sense might do here, but would not
 in *Pac.* 1210.

529, 530 *Δωροῖ... ὕμνων*. Songs
 from Cratinus' plays. *συκοπέδιλος*
 refers to *συκοφαντία*, and *Δωροῖ* to
δῶρα, 'bribes.' Cf. *infra* 996. For
τέκτονες thus used of Pind. *Pyth.* 3.
 200: and in the opening of *Ὀλύμπ.* 6,
 he carries the metaphor more into
 detail: *χρυσέας ὑποστάσαντες ἐντει-
 χεῖ προθύρῳ θαλάμου κίονας ὡς δε
 θαπτὸν μέγαρον πάζομεν*. Cf. Mil-
 ton's 'build the lofty rhyme.'

532 τῶν ἠλέκτρων, κ.τ.λ.] The
 Scholiast unhesitatingly takes all
 terms to be from the work-

manship of beds, 'pegs of electrum';
 'the ropes of a bed,' or their ten-
 sion; 'joints;' recognizing however
 the metaphorical application of the
 two last to music. Others have
 thought the words might be all ap-
 plied to the lyre, 'lyre pegs;' 'ten-
 sion of the strings' (and consequent
tone); 'harmonies.' The 'harmonies'
 might be said to gape, when the
 instrument was out of tune, and the
 intervals all put wrong. The
 metaphor from a musical instrument
 perhaps seems to us more natural,
 as he is speaking of a poet; but
 metaphors from cabinet-making &c.
 are not uncommon in Greek, and
 probably the Scholiast is right.

534 *Connas* is a tipsy flute-
 player. Schol.

535, 536 *ὄν χρῆν... μὴ ληρεῖν*.]
 'Who ought not to (have to) play the
 fool.' In expressions like this, which
 at first sight appear elliptical, the ob-
 ligation &c. expressed by *χρῆν* or a
 similar word, is rather on some other
 than on the subject of the infinitive.
 Compare Soph. *Œd. Col.* 1201, *λι-
 παρεῖν γὰρ οὐ καλὸν δίκαια προσχρή-
 ζουσιν*, where the meaning is that it
 would be *οὐ καλὸν* for Œdipus, if
 persons (*viz.* Theseus) preferring a
 just request were (by his refusal) to
 be asking over and over again. This
 is made plain by what follows: *οὐδ'
 αὐτὸν μὲν* (Œdipus, mark, not The-
 seus, who was the subject of *λιπα-
 रेῖν*) *εἰ πάσχειν κ.τ.λ.* The passage
 in *Œd. Tyr.* 817, *ὄ μὴ ξένων ἐξεστι
 μηδ' ἀστῶν τινα δόμους δέχεσθαι*, is to

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.
οἴας δὲ Κράτης ὄργας ὑμῶν ἠνέσχετο καὶ στυφελιγμούς·
ὃς ἀπὸ σμικρῆς δαπάνης ὑμᾶς ἀριστιζῶν ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας·
χοῦτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ
δ' οὐχί.

540

ταῦτ' ὄρρωδῶν διέτριβεν αἰεὶ, καὶ πρὸς τοῦτοισιν ἔφασκεν
ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίους ἐπιχειρεῖν,
κατ' ἐντεῦθεν πρῶρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι,
κατὰ κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὐνεκα πάντων,
ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 545
αἶρεσθ' αὐτῷ πολὺ τὸ ῥόθιον, παραπέμψατ' ἐφ' ἔνδεκα
κώπαις

θόρυβον χρηστὸν ληναίτην,
ἵν' ὁ ποιητῆς ἀπίη χαίρων,
κατὰ νοῦν πράξας,

be similarly explained: though the dative ϕ is grammatically governed by *ἔξεστι*, it is, virtually, to the *ἔξου* and *ἀστοί* that the permission is denied.

537 *στυφελιγμούς.*] The verb *στυφελίζω* is Homeric. Aristophanes is rather led by his subject and metre into Epic words in this part of the parabasis.

538 *ἀπὸ σμικρᾶς δαπάνης.*] 'From small expense,' but does it mean 'to himself' (Crates), or 'to the Athenians'? Schutz takes the latter; but the former is the natural sense of the Greek, and squares better with *χοῦτος μέντοι*, 'And yet indeed he alone lasted,' though not so great in power as his predecessors. The Scholiast too says of him *σμικρὰ ἐποίησε*, and *ὀλιγόστιχα ποιήματα γράψας*. He seems to have cleverly made the most out of but little.

539 *κραμβοτάτου.*] A parallel word is *κάπυρον*, Theocr. *Idyll.* VII. 37. *Μοισᾶν κάπυρον στόμα.*

545 *ὅτι σωφρονικῶς*, κ. τ. λ.] *προσῆλθεν*, or some such word, (as Casaubon rightly notes) is to be sup-

plied to *σωφρονικῶς*: a word of simple in-coming, in fact, supplied from the boisterously foolish in-coming expressed by *ἐσπ. ἐφλυάρει*.

546 *αἶρεσθ'*, κ. τ. λ.] *ῥόθιον*, which is properly 'the plashing of oars, &c.' is here applied to the clapping of hands, &c. of the audience. The nautical metaphor is kept up by the π. *ἐφ' ἔνδεκα κώπαις*, 'convey him on eleven oars,' i. e. in a galley with eleven oars on either side. *ἐφ. ἔνδεκα κ.* is used naturally enough of such a galley, for the eleven oars of one side plashing simultaneously in the water is the striking sight to the eye. Then *θόρυβον* is an apposition to *ῥόθιον*, *παραπ.*, *ἐφ. ἐ. κ.* being parenthetical. Thus it will be 'Raise for him a plashing (or clapping)—convey him to the stroke of eleven oars—ay, (raise) even a good Lenæan applause.' The Scholiast (in a note not very clear) speaks of *ἐφ' ἐ. κ.* as a *κέλυσμα ναυτικόν*: but it must surely have come to be so by some well-known use of such vessels as an escort of honour on occasions of cheering.

φαιδρὸς λάμπουσι μετώπῳ.

550

ἵππῃ ἀναξ Πόσειδον, ᾧ
χαλκοκρότων ἵππων κτύπος

καὶ χρεμετισμὸς ἀνδάνει,

καὶ κυανέμβολοι θοαὶ

μισθοφόροι τριήρεις,

555

μειρακίων θ' ἄμιλλα λαμ-

πρνομένων ἐν ἄρμασιν

καὶ βαρυδαιμονούντων,

δεῦρ' ἔλθ' ἐς χορὸν, ᾧ χρυσοτρίαιν', ᾧ

δελφίνων μεδέων, Σουνιάρατε,

560

ὦ Γεραίστιε παῖ Κρόνου,

Φορμίωνί τε φίλτατ', ἐκ

τῶν ἄλλων τε θεῶν Ἀθη-

ναίοις πρὸς τὸ παρεστός.

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι

565

ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ

πανταχοῦ νικῶντες ἀεὶ τήνδ' ἐκόσμησαν πόλιν

οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν

ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθύς ἦν ἀμυνίας·

570

εἰ δέ που πέσοιεν ἐς τὸν ὠμὸν ἐν μάχῃ τινί,

τοῦτ' ἀπεψήσαντ' ἄν, εἴτ' ἠρνοῦντο μὴ πεπτωκέναι,

ἀλλὰ διεπάλαιον αὐθις. καὶ στρατηγὸς οὐδ' ἄν εἰς

τῶν πρὸ τοῦ σίτησιν ἤτησ' ἐρόμενος Κλεαίνετον

550 μετώπῳ.] Aristophanes was bald, which makes the expression the more graphic. Cf. *Pac.* 774. ἀνδρὸς τὸ μέτωπον ἔχοντος.

555 μισθοφόροι.] *i. e.* carrying sailors and marines who received pay.

558 βαρυδαιμονούντων.] 'Coming to grief, ruining their fortunes'; an absurd surprise after λαμπρ. Of such 'fast young men' we have an instance in the *Clouds*.

562 Φορμίωνι.] Cf. *Thuc.* I. 117. II. 84. 92, for Phormion's naval successes.

567 ναυφράκτῳ στρατῷ.] 'The embattled line of ships.' Cf. *Æsch. Pers.* 950, Ἴδων ναυφρακτος Ἄρηι, of the Athenian fleet at Salamis. See also *Acharn.* 96.

570 ἀμυνίας.] ἔτοιμος πρὸς τὸ ἀμύναι, Schol.; but the word looks like a proper name, and may contain some allusion to a person. Meineke writes it with a capital.

574 Κλεαίνετον.] Father of Cleon, *Thuc.* III. 36: author of a law limiting the public meals in the Prytaneum. Schol.

νῦν δ' εἴαν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία,
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις.
 καὶ πρὸς οὐκ αἰτούμεν οὐδέν, πλὴν τοσοῦτον ἴσον
 ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένους. 575
 ὦ πολιοῦχε Παλλὰς, ὦ
 τῆς ἱερωτάτης ἀπα-
 σῶν πολέμφ τε καὶ ποιη-
 ταῖς δυνάμει θ' ὑπερφερού-
 σης μεδέουσα χώρας, 585
 δεῦρ' ἀφικου λαβοῦσα τὴν
 ἐν στρατιαῖς τε καὶ μάχαις
 ἡμετέραν ξυνεργὸν
 Νίκην, ἣ χορικῶν ἐστὶν ἑταῖρα,
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590
 νῦν οὖν δεῦρο φάνηθι· δεῖ
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-
 ση τέχνη πορίσαι σε νί-
 κην εἴπερ ποτὲ καὶ νῦν.
 ἂ ξύνισμεν τοῖσιω ἵπποις, βουλόμεσθ' ἐπαινέσαι. 595
 ἀξιοὶ δ' εἶσ' εὐλογεῖσθαι πολλὰ γὰρ δὴ πράγματα
 ξυνδιήνεγκαν μεθ' ἡμῶν, ἐσβολάς τε καὶ μάχας.
 ἀλλὰ τὰν τῇ γῆ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
 ὡς ὄτ' ἐς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,

575 προεδρίαν.] Cf. v. 702.

580 ἀπεστλεγγισμένοις.] For the use of these 'bath-scrapers' cf. *Juv. Sat.* III. 261, *Domus...sonat unctis strigilibus*. It rather looks as if some objection had been made to the knights as over foppish.

583 ποιηταῖς.] This comes in cursorily between *πολέμφ* and *δυνάμει*: perhaps the alliteration led to this order, 'in battles and in bards.'

589 χορικῶν.] This includes actors, members of the chorus, choregus, &c.

590 στασιάζει.] 'Is of our faction, party, or side.' *ἑταῖρα* is here

rather of a member of the same *ἑταῖρια* or club, than in its more usual sense: hence it means 'hand and glove with,' and suggests *στασιάζει* a political word.

592 τοῖσδε.] To our chorus, and our poet.

595. For the expedition humorously described here cf. *Thuc.* IV. 42—44. The praise due to the horsemen is comically given to the horses.

599 ἵππαγωγούς.] These cavalry-transporters were much used during the Peloponnesian war. Cf. *Thuc.* II. 56, *ἦγε δ' ἐπὶ τῶν νεῶν ἱππέας τριακοσίους ἐν ναυσὶν ἵππαγωγοῖς πρώ-*

πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμυνα 600
 εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς· οἱ βροτοὶ
 ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;
 ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἔλας, ὦ σαμφόρα;
 ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι 605
 ταῖς ὀπλαῖς ὄρυττον εὐνάς καὶ μετῆσαν στρώματα·
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, κακὸν βυθοῦ θηρώμενοι
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον
 δεινὰ γ', ὦ Πόσειδον, εἰ μὴδ' ἐν βυθῷ δυνήσομαι,
 μήτε γῆ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ἵππέας. 610

ΧΟΡΟΣ

ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,
 ὄσσην ἀπὼν παρέσχεσ ἡμῖν φροντίδα·
 καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
 ἀγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἤγωνίσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἄλλο γ' εἰ μὴ νικόβουλος ἐγενόμην; 615

τον τότε ἐκ τῶν παλαιῶν νεῶν ποιη-
 θεῖσαις.

ἀνδρικῶς.] 'Right manfully;' but
 there is a comic force in the word
 as applied to horses, as if we were
 to say 'just like any Christians.'

600 κρόμμυνα.] Cf. *Ach.* 1099,
 where onions are among Lamachus'
 provision for service.

602 ἵππαπαῖ.] Substituted for
 the ordinary boatman's cry *βυππαπαῖ*.
 Cf. *Ran.* 1073. This points to what
 we also infer from other reasons, a
 sharp thin pronunciation of *v* in
 Greek, not very different from that
 of *y*, the Latin *i*, (= Eng. *ee* or *i* in
thin) and perhaps like the German
ü, or the French *u* in some words.

603 σαμφόρα.] Cf. *Nub.* 23,
 1298.

606 ποίας Μηδικῆς.] For this
 see Verg. *Georg.* I. 215. *τριφυλλος*.
 Schol. Hesych. They ate 'crabs
 for clover:' *O dura equorum ilia!*

607. They ate them, if any crept
 out of his hole, ay, and even hunting
 them out of the deep water.

608—610. Theorus is mentioned
 in *Acharn.* 134; and in *Nub.* 400;
Vesp. 45, as perjured and a flatterer.
 The 'crab' represents the Corinth-
 ians, and Reiske hazards a guess that
 the Corinthians were nicknamed
 crabs, from running away, which
 Dindorf calls 'Mira animadversio':
 but, unless there is some allusion of
 this kind, the passage rather wants
 point. Some think there is allusion
 to an Athenian profligate named
 Carcinus. The general sense seems,
 'Theorus flatteringly said that a
 Corinthian crab said, 'Tis a shame
 if—run away as I will—I can't,
 either on land or in sea, escape the
 knights.'

615 νικόβουλος.] 'Conqueror in
 the council.' The compounds of
βούλη usually denote some quality.

ΧΟΡΟΣ

ὦν ἄρ' ἄξιόν γε πᾶσιν ἔστιν ἐπολολύξαι.
 ὦ καλὰ λέγων, πολὺ δ' ἀμείνον' ἔτι τῶν λόγων,
 ἐργασάμεν', εἴθ' ἐπέλ-
 θοις ἅπαντά μοι σαφῶς
 ὡς ἐγὼ μοι δοκῶ
 κἂν μακρὰν ὁδὸν διελθεῖν
 ὥστ' ἀκούσαι. πρὸς τὰδ', ὦ βέλ-
 τιστε, θαρρήσας λέγ', ὡς ἅ-
 παντες ἠδόμεσθ' αἰ.

620

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαι γ' ἄξιον τῶν πραγμάτων.
 εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην
 ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνύς ἔπη
 τερατευόμενος ἤρειδε κατὰ τῶν ἰππέων,
 κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων
 πιθανώταθ' ἢ βουλή δ' ἅπασ' ἀκροωμένη
 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα,
 κάβλεψε νῆπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
 κῶφον γ' ὅτε δὴ ἴγνων ἐνδεχομένην τοὺς λόγους
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγὼ,

625

630

'in counsel:' e.g. ταχύβουλος, ἀνδρό-
 βουλος. It may have that meaning
 also here, though the leading one be
 'victorious in or over the senate,'
 to which they both ran. Cf. above,
 v. 485.

621 κἂν μακρὰν ὁδόν.] A prover-
 bial phrase, to shew great eagerness
 for a thing: 'I'd go many a long
 mile.'

624. This speech seems meant
 as a caricature on the *rheseis* of ἀγγε-
 λοὶ in tragedy.

626 ὁ δ' ἄρ'.] 'And he, I found,
 within was, &c.' ἐλασίβροντα, a word
 used in a fragment of Pindar, cf.
 Pind. *Olymp.* IV. 1, ἐλατήρ ὑπέρτατε
 βροντᾶε.

628 κρημνοὺς ἐρείπων.] So Brunck
 reads, and Meineke after him, for
 vulg. ἐρείπων. ἐρείπων, following
 close on ἤρειδε in the line before,
 seems tautological certainly, and the
 change is very slight. For ἐρείπων,
 as used here, cf. *Ran.* 914, ἤρειδεν
 ὄρμαθός μελῶν.

630 ψευδατραφάξυος.] ἀτραφάξυος
 εἶδος λαχάνου ὁ ταχέως εἰς μέγεθος
 ἀφίεται, Schol. Hence it is put for
 Cleon's lies, which grew like any
 mushrooms, or as fast as Falstaff's
 men in buckram.

634. The sausage-seller has a pe-
 culiar set of gods. Βερέσχεθοι and
 Σκίταλοι are of unknown origin: de-
 rivatives from κῆβαλοι and φένακες

Βερέσχεθόι τε καὶ Κόβαλοι καὶ Μόθων,
 ἀγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθην ἐγὼ,
 νῦν μοι θράσος καὶ γλώτταν εὐπορον δότε
 φωνήν τ' ἀναιδῆ. ταῦτα φροντίζοντί μοι
 ἐκ δεξιᾶς ἀπέπαρδε καταπίγων ἀνήρ.

635

κἀγὼ προσέκυσα· κᾶτα τῷ πρωκτῷ θενῶν
 τὴν κιγκλίδ' ἐξήραξα, κἀναχανῶν μέγα
 ἀνέκραγον ὦ βουλή, λόγους ἀγαθοὺς φέρων
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
 οὐπῶποτ' ἀφύας εἶδον ἀξιωτέρας.

640

οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν
 εἰτ' ἐστεφάνουν. μ' εὐαγγέλια· κἀγὼ φρασα,
 αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦβολοῦ
 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρυβλία.

650

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἐμ' ἐκεχῆρσαν.
 ὁ δ' ὑπονοήσας, ὁ Παφλαγῶν, εἰδὼς θ' ἄμα
 οἷς ἦδεθ' ἡ βουλή μάλιστα ῥήμασιν,
 γνώμην ἔλεξεν ἄνδρες, ἦδη μοι δοκεῖ
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελέμεναι
 εὐαγγέλια θύειν ἑκατὸν βούς τῇ θεῇ.
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν.
 κἀγὼ γ' ἔτε δὴ ἔγνων τοῖς βολίτοις ἠττημένους,

655

we have seen: *Μόθων* seems here invoked as the supreme god of impudence: cf. v. 697, and L. and S. on the word.

641 τὴν κ. ἐξήραξα.] He backed against the partition, and knocked the door of it out of its fastenings, and so burst it open.

645 ἀξιωτέρας.] 'More worth their price,' i.e. as he says afterwards, 'many for the obol.' When you get your money's worth, a king is ἀξιος, cheap. Yet the word ἀξιος is also used of what is worth, and therefore fetches, a high price, and so is precious, or dear.

647 ἐστεφάνουν. μ'.] 'Were for

crowning me.'

647—650 κἀγὼ φρασα...τ. δ. ξυλλαβεῖν.] 'And I told them (making it at once a secret with them)—in order to buy &c.—to get together all the dishes from the crockery-makers.' δημ. τῶν σκευοποιῶν, τῶν κεραμῶν, Schol. αὐτοῖς is connected with ποιησάμενος, not with φρασα: 'making it a secret for them,' that is, 'between them and me.'

656 εὐαγγέλια θύειν.] Cf. ἐστεφάνουν εὐαγγέλια in v. 647.

658 βολίτοις.] ταῖς τῶν βούων ἐπαγγελίας, Schol., but there is a contempt in the expression, 'his dirty oxen-dodge,' and probably a surprise

διακοσμίασι βουσὶν ὑπερηκόντισα
 τῇ δ' Ἀγροτέρα κατὰ χιλίων παρήνεσα 660
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,
 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολοῦ,
 ἔκαραδόκησεν εἰς ἔμ' ἢ βουλή πάλιν.
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.
 κἄθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. 665
 οἱ δ' ἔθορύβουν περὶ τῶν ἀφύων ἔστηκότες·
 ὁ δ' ἠντιβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,
 ἦ ἄθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει
 πύθησθ'· ἀφίικται γὰρ περὶ σπονδῶν λέγων,
 οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον 670
 νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὦ μέλε,
 ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;
 οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπέτω,
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·
 εἶθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῆ. 675
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν
 ἅπαντα τὰ τε γήτει ὄσ' ἦν ἐν τὰγοραῖ
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα
 ἀποροῦσιν αὐτοῖς προῖκα, κάχαριζόμην.
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680

for βέλουσιν, if we look to ὑπερηκόντισα in the next line.

660 κατὰ χιλίων χιμάρων.] 'Over a thousand kids.' Cf. Thuc. v. 47, ὀμνόντων κατὰ ἱερῶν τελείων. The ὀλοχόται &c. were sprinkled over the victim's head, and the vow or prayer uttered at the same time. Hence the use of κατὰ. Cf. v. 1091. There is thought to be an allusion to the annual sacrifice to Artemis for the foes slain at Marathon. They vowed to sacrifice as many goats as they should kill enemies: then not having enough goats to perform this, they instituted an annual sacrifice of 500: whereby Artemis must have been a gainer, for the sacrifice was kept up to Xenophon's time. Cf. Xen. *Anab.* III. 2. 12.

664 ἐφληνάφα.] ἐφλυνάει, Schol. For the whole family of words branching off from φλέω, see L. and S. under φλέω.

668, 669 ἦ...πύθησθ'.] 'That (says he) ye may hear;' quoting Cleon's actual words.

671 ἐπειδὴ γ', ὦ μέλε.] 'Yes, my good sir, now that they find &c.' no doubt they want peace now, and don't they wish they may get it? The force of ὦ μέλε seems to vary with the context, but generally to imply some irony and pity.

676. This line, as it stands in Dindorf, is rather awkward. Meineke, with Fritzsche, reads ἐγὼ δ' ἔπρ. τὰ κορίανν' ὑπεκδραμῶν. The Ravenna MS. has ὑπεκδ.

680 ὑπερεπύππαζόν.] 'Cried bra-

ἅπαντες οὕτως ὥστε τὴν βουλὴν ὄλην
ὀβλοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΟΡΟΣ

πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα
εὔρε δ' ὁ πανοῦργος ἕτερον πολὺ πανουργίας
μείζοσι κεκασμένον,
καὶ δόλοισι ποικίλοις,
ρήμασιν θ' αἰμύλοις.
ἀλλ' ὅπως ἀγωνιεῖ φρίν-
τιζε τὰπίλοιπ' ἄριστα
συμμάχους δ' ἡμᾶς ἔχων εὐ-
νους ἐπίστασαι πάλαι.

685

690

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ὁ Παφλαγῶν οὕτοσὶ προσέρχεται,
ἀθῶν κολόκυμα καὶ ταραττων καὶ κυκῶν,
ὡς δὴ καταπιόμενός με. μορμῶ τοῦ θράσους.

vo! bravissimo! *τύππαξ* appears to have been an expression of wonderment and praise. Others however connect it with *ποππίζεω* (cf. *Plut.* 732), and interpret it of fondling and caressing, as a groom does a horse.

682 ὀβλοῦ κοριάννοις ἀναλαβὼν.] 'Having won them by coriander-seed for an obol:' *i. e.* for an obol's worth of coriander-seed.

ἀναλ.] *eis ἑμαυτὸν τῇ εὐνοίᾳ πείσας ῥέπει*, Schol. Cf. *Arist. Rhet.* 1. 10, *πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατῆρα*. 'The speaker's main point is to win his hearer.'

692 κολόκυμα.] This word is explained by some as *κολοβὸν* (or *κόλον*) *κῦμα*, 'a maimed or curtailed wave.' A wave which, after all, is but half a wave, and is of little force, as Casaubon takes it; 'half-spent,' Walsh translates it. Yet to disparage the terrors of Cleon's appearance does not seem to the point here. *κόλος* seems, as L. and S. say, akin to *κυλλός*: if so, why not 'an arched wave'?

a term specially applicable to the advancing concave of a wave before it breaks. And the latter part of the Scholiast's note is *ὑψηλὸν κῦμα καὶ μέγα ἀπὸ τοῦ κορυφοῦσθαι κυλιόμενον*. This recalls Homer's description of the on-coming of a wave, *Il.* δ. 425, *ἀμφὶ δέ τ' ἀκρας κυρτὸν ἐδὸν κορυφοῦται ἀποπτύει δ' ἄλδος ἀχνη*, 'and round the jutting points Towers concave, spitting far the salt sea foam.' The expression *ποταμὸς ὠθεῖ κῦμα* is quoted from Metagenes (in Athenæus) by Bergler. It seems then to be a river that Cleon is compared to, or else some strong tidal current driving a wave up a river or creek, and, in the half-Homeric style of the comparison, nothing should come in to weaken it till the end, where *μορμῶ τοῦ θράσους* no doubt implies some contempt, though it is hardly so flippant as what L. and S. give, 'A fig for his courage,' but rather, as Walsh has it, 'The deuce! how bold he is!' literally, 'Hob-goblins! what boldness!'

ΚΛΕΩΝ

εἰ μὴ σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἐνείη, διαπέσοιμ πανταχῆ.

695

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,
ἀπεπυδάρισα μόθωνα, περιεκόκκασα.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δῆμητρά γ', εἰ μὴ σ' ἐκφάγω
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ μὴ 'κφάγῃς; ἐγὼ δέ γ', εἰ μὴ σ' ἐκπίαω,
κατ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

700

ΚΛΕΩΝ

ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδὸν προεδρίαν οἶον ὄψομαι σ' ἐγὼ
ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

694 εἰ μὴ κ.τ.λ.] The explanation of the optative mood in such a sentence seems to be this. 'If I were not to destroy you (supposing me to be as good a liar as ever), I should deserve ruin myself,' was the form of sentence intended; then, for the latter clause, a wish expressed by the simple optative is substituted. Cf. *Achaei*. 476, *κάκιστ' ἀπολοίμην εἰ τί σ' αἰτήσαιμ' ἔτι*.

696 ψολοκομπίαις.] Some of the words used above of Cleon are applicable to Zeus; hence was suggested this word with a reference to Homer's *ψολοεὶς κεραυνός*.

698 εἰ μὴ σ' ἐκφάγω.] The occasional use of *εἰ* with the subjunctive in the poets is of course established; and even (though very rarely in good

authors) in prose. The attempt to distinguish the sense of *εἰ* thus used from that of *ἐάν* appears to me to fail. Is it not more probable that in the transition from the older *εἰ* *κε* to *ἐάν* (*εἰ* *ἄν*) they at times said *εἰ* barely, though afterwards, when *ἄν* had quite displaced *κε* in Attic parlance, they elected, as a rule, to use the *ἄν* in conditions requiring the subjunctive? a rule however which was by poets, who would perhaps favour archaisms, occasionally broken.

702 προεδρίαν τὴν ἐκ Πύλου.] 'My first seat won at Pylos.' Cf. 575.

703. For οἶον see v. 368: for ἰδὸν v. 344. Cleon was to be, as it were, kicked from the dress circle to the pit.

ΚΛΕΩΝ

ἐν τῷ ξύλῳ δῆσω σε ἢ τὸν οὐρανόν.

705

ΑΛΛΑΝΤΟΠΩΔΗΣ

ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;
ἐπὶ τῷ φάγοις ἤδιστ' ἄν; ἐπὶ βαλαντίῳ;

ΚΛΕΩΝ

ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἀπονυχῶ σου τὰν πρυτανεῖα σιτία.

ΚΛΕΩΝ

ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην.

710

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ γὰρ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα.

ΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, σοὶ μὲν οὐδὲν πειθεται
ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.

ΚΛΕΩΝ

ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.

715

707 ἐπὶ τῷ... ἐπὶ βαλαντίῳ;] 'With what relish (or sauce) would you like best to eat?' For this sense of ἐπὶ cf. *Acharn.* 835, *Pac.* 123. The preposition about corresponds to the French à in cookery, e. g. Veau à la sauce Tomate.

709 ἀπονυχῶ.] The proper meaning of this verb seems to be 'to pare the nails.' The Scholiast however explains it of tearing with the nails. It is evidently suggested by ὄνυξι in the line before; and probably was hastily uttered, without any strict

regard to the exact propriety of applying ἀπονυχίσειν to σιτία. The spirit of the passage would be about this: 'I'll tear out your entrails with my nails.' 'Nails indeed! I'll pare yours pretty close—your town-hall commons I mean.' There is something rather similar in the taking up of the word σειςτοῖς and the peculiar use of ἀρασεῖω in *Acharn.* 347. Cf. note there.

714 σεαυτοῦ νενόμικας.] 'You've come to think Demus quite your own.'

ΑΛΛΑΝΤΟΠΩΛΗΣ

κᾶθ' ὡσπερ αἱ τιτθαί γε σιτίζεις κακῶς.
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.

ΚΛΕΩΝ

καὶ νῆ Δ' ὑπό γε δεξιότητος τῆς ἐμῆς
δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν.

720

ΑΛΛΑΝΤΟΠΩΛΗΣ

χῶ πρῶκτὸς οὐμὸς τουτογι σοφίζεται.

ΚΛΕΩΝ

οὐκ, ὠγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
ἴωμεν ἐς τὸν δῆμον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐδὲν κωλύει·
ἴδου, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.

ΚΛΕΩΝ

ὦ Δῆμε, δεῦρ' ἔξελθε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δ', ὦ πάτερ,
ἔξελθε δῆτ'.

725

ΚΛΕΩΝ

ὦ Δημίδιον ὦ φίλτατον,
ἔξελθ', ἴν' εἰδῆς οἷα περιυβρίζομαι.

717. The relative shares of Cleon and his darling Demus remind one rather of the German lover and his lady in the song 'Mariandel ist so schön, und Sie ist so treu, weil Sie ein halbe Knöbel isst, Hab' ich gegessen drei.'

718 κατέσπακας.] Used of Hercules in *Kan.* 576, τὸν λάρυγγα...φ.

τὰς χόλικας κατέσπασας.

724 ἴδου, βάδιζε.] 'I'm off: trudge along: they here go to Demus' house-door.'

727 περιυβρίζομαι.] This correction from *ὀλίγον ὑβρ.* and the proper distribution of the lines, are due to Elmsley.

ΔΗΜΟΣ

τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;
τὴν εἰρεσιώνην μου κατεσπαράξατε.
τίς, ὦ Παφλαγῶν, ἀδικεῖ σε;

ΚΛΕΩΝ

διὰ σὲ τύπτομαι 730
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.

ΔΗΜΟΣ

τιῆ;

ΚΛΕΩΝ

ὀτιῆ φιλω σ', ὦ Δῆμ', ἐραστής τ' εἰμι σός.

ΔΗΜΟΣ

σὺ δ' εἰ τίς ἐτεόν;

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἀντεραστής τουτουὶ,
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,
ἄλλοι τε πολλοὶ καὶ καλοὶ τε κἀγαθοί. 735

ἀλλ' οὐχ οἶοί τ' ἐσμέν διὰ τουτονί. σὺ γὰρ
ὅμοιος εἶ τοῖς παισὶ τοῖς ἐρωμένοις.
τοὺς μὲν καλοὺς τε κἀγαθοὺς οὐ προσδέχει,
σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις
καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως. 740

ΚΛΕΩΝ

εὖ γὰρ ποιῶ τὸν δῆμον.

729 εἰρεσιώνην.] At the Pyanepsia and Thargelia the Athenians held a feast to the Sun and Seasons, and boys bore branches wreathed with wool, called therefore εἰρεσιῶναι: songs were sung about them, and they were then hung up at the doors. Cleon and the sausage-seller were jostling each other, and had, in their hurry, knocked down that of Demus. Schol.

730 διὰ σὲ τύπτομαι.] Cf. 266, for διὰ.

733 ἐτεόν.] Ironical. 'And pray, sir, who may you be?'

739 λυχνοπώλαισι.] Hyperbolus. Cf. *Nub.* 1065, *Pac.* 690.

νευρορράφοις.] Lysicles is meant, acc. to the Scholiast. He was a sheep-seller, cf. v. 132. Mitchell suggests Cleophon, a lyre-maker, as an equally likely person to be meant; since sinews were used for lyre-strings. For him, cf. *Ran.* 677, 1528: but it is doubtful whether he had yet come before the public.

ΑΛΛΑΝΤΟΠΩΔΗΣ

εἰπέ νυν, τί δρῶν;

ΚΛΕΩΝ

ὅτι τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου,
πλείστας ἐκέισε, τοὺς Λάκωνας ἤγαγον.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
ἔβουτος ἐτέρου τὴν χύτραν ὑφειλόμην.

745

ΚΛΕΩΝ

καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
ὦ Δῆμ', ἔν' εἰδῆς ὀπότερος νῶν ἐστὶ σοι
εὐνούστερος, διάκρινον, ἵνα τοῦτον φιλήσ.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί.

ΔΗΜΟΣ

οὐκ ἂν καθιζόμην ἐν ἄλλῳ χωρίῳ

750

742. There are various ways of reading this line. τοὺς στρατηγοὺς ὑποδραμῶν τοὺς ἐν Πύλῳ, Brunck; τῶν στ. ὑποδρ. τῶν ἐκ Πύλου, Dind.; the meaning intended for each being apparently about the same, 'secretly outstripping (or forestalling, cf. v. 1161, ὑποθεῖν) the generals in (or from) Pylos.' Most MSS. have τῶν στ. and ὑπεκδρ.: the Ravenna MS. has Dindorf's reading. The genitive after ὑποδρ. wants other examples; the accusative rather means 'running up to,' and hence 'insinuating oneself into favour and deceiving;' but this was not quite Cleon's way with these generals; nor is either quite suitable in Cleon's mouth about himself, for he would hardly say that he cunningly stole a march on the generals, though it were the fact. Meineke edits ὑποδραμόντων

ἐκ Π., 'when the generals slunk away from Pylos,' preferring in his note C. F. Hermann's ἀποδραμόντων, which for this sense is perhaps better. He mentions ὑποτρεμόντων a conjecture of Kock. These readings seem to square better with Cleon's direct charges of cowardice on the generals, cf. Thuc. IV. 27, καὶ ἐς Νικίαν στρατηγὸν οὕτα ἀπεσήμαιεν... ῥάδιον, εἶναι παρασκευῆ, εἰ ἄνδρες εἴεν οἱ στρατηγοὶ, πλεῦσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ.

744. It is not only Cleon that is able to steal another's victory; I have ere now stolen another's pot and meal from his shop. Schol.

750 οὐκ ἂν καθιζόμην, κ.τ.λ.] He finds it however a hard seat, and is grateful for the cushion soon afterwards. Cf. v. 783.

ἀλλ' ἐς τὸ πρόσθε χρῆ παρεῖν' ἐς τὴν πύκνα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οἶμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρον
οἶκοι μὲν ἀνδρῶν ἐστὶ δεξιώτατος,
ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,
κέχνηεν ὥσπερ ἐμποδίζων ἰσχαδάς.

755

ΧΟΡΟΣ

νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,
καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνήρ
κὰκ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων.
πρὸς ταυθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα. 760
ἀλλὰ φυλάττου, καὶ πρὶν ἐκείνῳν προσικέσθαι σου, πρό-
τερον σὺ
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου.

751 ἐς τὸ πρόσθε.] 'Forwards.' Cf. *Acharn.* 43, ὡς τὸ πρόσθε, 'as of old.' Cas., Brunck, Bergk. The Scholiast's note *εἰς τὴν ἀβριον* is certainly wrong. *χρῆ*, MS. *χρῆν*, Vulg. Meineke puts a full stop after *πρόσθε*, meaning, I suppose, to render it 'But (move on) forwards: we must go to the Pnyx.' Dindorf renders *ἐς τὸ πρόσθε* 'ut antea, more antiquo.' It seems doubtful whether with the context, *ἐς* can be so taken. In v. 1387 *μακάριος ἐς τάρχαϊα δὴ καθίσταμαι*, *ἐς* comes naturally enough after *καθίσταμαι*.

755 *κέχνηεν ὥσπερ ἰ.* L.] The Scholiasts take this 'stringing figs' to have been a game. *παῖδες περιτιθέντες ταῖς συκαῖς βρόχον εἰώθασιν ἐσθλεῖν... εἶτα ὑπὸ τοῦ πᾶνυ γλίχσθαι κεχῆνασιν.* And *εἰωθε τὰ παῖδια παίζοντα ἀνω ῥίπτειν τὰς ἰσχαδάς καὶ τῷ στόματι αὐτὰς κατιούσας δέχεσθαι χαινοντα.* A string was tied to the stalk (or foot) of the fig, which was then swung up and caught in the open mouth. It was a sort of 'bob-frog,' answering to our 'bob-cherry.' Many however will not accept this,

but take it of a man sitting and stringing figs in order to hang them up to dry. But why should such a man gape? Dindorf says the fig-stringing was left to the old and decrepit who could do nothing else, and that to such an old man Demus is compared. To me the Scholiast's interpretation seems preferable: (*pace Casaubon, Brunck, and Dindorf*) for we thus get more out of *κέχνηεν* which seems emphatically placed before *ὥσπερ*, and is used again in v. 1119. Cf. also v. 1262.

756 *πάντα κάλων ἔξ.*] Cf. Eur. *Med.* 278, *ἐχθροὶ γὰρ ἐξίᾳσι πάντα δὴ κάλων.* These lines 756—760 correspond to 836—840.

760 *ἔξαι π. κ. λαμπρὸς.*] Cf. v. 430.

761 *προσικέσθαι σου.*] This is the reading of MS. Rav., and the construction is paralleled from *Æsch. Choeph.* 1033, *τόξω γὰρ οὐτις πημάτων προσίξεται.* Meineke retains the vulg. *προσκέσθαι σοι.*

762 *δελφίνας.*] Cf. Thuc. VII. 41, *αἱ κεραταὶ ὑπὲρ τῶν ἑσπλων αἱ ἀπὸ τῶν ὀλκάδων δελφινωφόροι ἡμέται*

ΚΛΕΩΝ

τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ,
 εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγένημαι
 βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κίνναν καὶ Σαλαβακχῶ,
 ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρυτανείῳ 766
 εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβεβηκώς,
 ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε λέπαδνα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κᾶγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς,
 ἐφιοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι πέποιθας, 770
 ἐπὶ ταυτησὶ κατακνησθείην ἐν μυττωτῷ μετὰ τυροῦ
 καὶ τῇ κρεάγρᾳ τῶν ὀρχιπέδων ἐλκοίμην ἐς Κεραμεικόν.

ΚΛΕΩΝ

καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο πολί-
 τῆς;
 ὅς πρῶτα μὲν, ἡνίκ' ἐβούλευον, σοὶ χρήματα πλείστ' ἀπέ-
 δειξα
 ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ
 μεταίτων, 775
 οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.

ἐκώλων. Their effect is best described in a fragment of Pherecrates, ὁ δὲ δὴ δελφίς ἐστὶ μολυβδοῦς δελφιοφόρος τε κερούχος, ὃς διακόψει τοῦδαφος αὐτῶν ἐμπίπτων καὶ καταδύων.

παραβάλλον.] 'Lay your ship alongside his,' board him.

765. Cynna and Salabaccho were noted courtezans: the latter is mentioned in *Thest.* 805.

767 ἀντιβεβηκώς.] As L. and S. render it, 'standing in the gap' against the foes of Demus. Cf. *Æsch. Prom. Vinct.* 234, καὶ τοῖσιν οὐδεὶς ἀντίβαινε πλὴν ἐμοῦ. The MS. reading ἀντιβεβηκώς gives no good sense. ἀμφιβεβηκώς, Dawes' conjecture, is Homeric, but is a wider departure

from MSS.: nor does it give a better sense than ἀντιβεβηκώς here. Cf. below, v. 1039.

770 καὶ μὴ τ. π.] 'And, if that's not enough to make you trust me,' i. e. if I haven't come it quite strong enough in my imprecation on myself.

774 ἐβούλευον, σοὶ.] This is evidently better than Dindorf's ἐβούλευόν σοι: for the enclitic σοι must be read with ἐβούλευον, which spoils the rhythm of the line.

776 χαριοίμην.] This is of course right for the old reading χαριζοίμην; and so MS. Rav. has it. The force of the fut. opt. is 'if so I were likely to do you a pleasure.'

ΑΛΛΑΝΤΟΠΩΛΗΣ

τούτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· κἀγὼ γὰρ τούτῳ σε
δράσω.

ἄρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους παρα-
θήσω.

ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὔνους, τούτ' αὐτὸ σε πρῶτα
διδάξω,

ἀλλ' ἢ διὰ τούτ' αὐθ' ὄνιή σου τῆς ἀνθρακιᾶς ἀπολαύει. 780
σέ γὰρ, ὃς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι,
καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρέδωκας,
ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον
οὕτως,

777 σεμνόν.] 'Grand,' warranting
σεμνότης or τὸ σεμνύνεσθαι, a good
illustration of which is to be found
in Plat. *Menex.* p. 235, where So-
crates describes how he is set up
when he hears the orators praise
Athens: ἔστηκα..... ἡγούμενος ἐν τῷ
παραχρήμα μείζων καὶ καλλίων γεγο-
νέναι. καὶ (πρὸς τοὺς ξένους) σεμνό-
τερος γίγνομαι... καὶ μοι αὕτη ἡ σεμ-
νότης παραμένει ἡμέρας πλείω ἢ τρεῖς.

782 ἐγγλωττοτυπεῖν.] σεμνολογεῖν
τὰ ἐκείνων καὶ δεῖ ἐπὶ γλώττης εἶχειν.
Schol., Marathon and Salamis were
a 'Waterloo' to Athenians. Pindar
says (*Pyth.* i. 147) he should choose
for his theme at Athens the victory
at Salamis αἰρέομαι παρ μὲν Σαλα-
μῶνος Ἀθηναίων χάριν μισθόν.

783 οὐ φροντίζει σε κ.] It is a
clumsy and unnecessary shift to sup-
pose an ellipse of ὁρῶν, as Brunck
does, here, or in Soph. *Aj.* 136, or
in similar cases. It is plainly quite
reasonable after such verbs as 'to
be anxious, joyful, grieved, alarmed,
&c.' to put an accusative of the ob-
ject of such feeling. The instance
in Sophocles (*Aj.* 136) is σὲ μὲν εἶ
πράσσοντ' ἐπιχαίρω. Cf. Eur. *Rhes.*
390, χαίρω δέ σ' εὐτυχοῦντα, and
Eur. *Hēr.* 1339. Compare Dem.
Phil. i. p. 53, οἱ μὲν ἐχθροὶ καταγε-

λῶσω οἱ δὲ σύμμαχοι τεθνήσι τῷ δέει
τοὺς τοιοῦτους ἀποστόλους. It is on
the same principle we should ex-
plain such passages as Soph. *Ced.*
Col. 278, 584; τοὺς θεοὺς μοῖραν ποι-
εῖσθε, τὰ δ' ἐν μέσῳ λήστω ἰσχεῖς:
the object of the esteem, and of the
forgetfulness, is in the accusative,
though the compound expression
might, in grammatical strictness, take
a genitive. There is also a use of
the accusative (found especially in
Æschylus) in following out or ex-
plaining a leading idea in the pre-
ceding sentence, which seems refer-
able to the same principle. Take
for instances in Æsch. *Agam.* v. 1,
αἰτῷ ἀπαλλαγὴν πόνων, φρουρᾶς ἐτεί-
ας μήκος, 'I pray to escape my toils,
even my weary year-long watch:'
v. 235, στόματος φυλακὰν κατασχεῖν,
φθόγγον ἀραίων, 'to guard and stop-
per mouth, even the utterance of a
curse:' v. 224, ἔτλα θυτὴρ γενέσθαι
θυγατρὸς, πολέμων ἀρωγῶν. 'He
dared the slaying of his daughter, as
an aid to the war.' Cf. Soph. *Ant.*
857; Eur. *H. F.* 59. In fact, in-
stances are numerous of such ex-
pressions; and, after all, it comes
only to this, that the Greek accusa-
tive cannot always be represented
by the English noun put barely and

οὐχ ὡσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω. ἀλλ' ἐπαναίρου, κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι. 785

ΔΗΜΟΣ

ἄνθρωπε, τίς εἶ; μῶν ἔκγονος εἶ τῶν Ἀρμοδίου τις ἐκείνων; τουτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον.

ΚΛΕΩΝ

ὡς ἀπὸ μικρῶν εὐνους αὐτῷ θωπευματίων γεγένησαι.

ΑΔΑΛΑΝΤΟΠΩΔΗΣ

καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσασιν εἶλες.

ΚΛΕΩΝ

καὶ μὴν εἶ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων 790 ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.

ΑΔΑΛΑΝΤΟΠΩΔΗΣ

καὶ πῶς σὺ φιλεῖς, ὅς τούτον ὀρών οἰκοῦντ' ἐν ταῖς πιθάκναισι

καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις, ἀλλὰ καθείρξας αὐτὸν βλέπτεϊς Ἀρχεπτολέμου δὲ φέροντος

without a preposition; which is natural, seeing that the other cases must be Englished generally by prepositions, and each case not always by the same.

784 οὐχ ὡσπερ... φέρω.] Cf. Eur. *Bacch.* 928, ἀλλ' ἐξ ἔδρας τοι πλόκαμος ἐξέστηχ' ὅδε οὐχ ὡς ἐγὼ νῦν ὑπὸ μίτρα καθήρμισσα. He here gives Demus a cushion.

786 Ἀρμοδίου.] Cf. *Acharn.* 980, and the reference there.

791 περιδόσθαι.] Cf. note on *Acharn.* 772.

792. For the crowded state of Athens, see Thuc. II. 17, κατεσκευάσαντο ἐν ταῖς πόργοις τῶν τευχῶν. Also c. 52, ἐπέισε δ' αὐτοὺς... ἡ ξυγ-

κομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ..... οἰκῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβασι πνιγρῶν ὄρα ἔτους διαιωμένων, ὁ φθόρος ἐγγίγντο οὐδενὶ κόσμῳ.

793 ἔτος ὄγδοον.] This play was exhibited early in 424 B. C., the eighth year was therefore beginning.

794 βλέπτεϊς.] βλέπτεϊς ἐστὶ τὸ ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων, καὶ τὸ ἐκπιέζειν, τὰ κηρία τῶν μελισσῶν θλίβειν. Schol. Buttman (Lexil. s. v. βλέπτεϊς) inclines to think that μέλι, μέλιγω came from a root meaning 'to stroke down, handle.' βλέπτεϊς however may be directly from μέλι, and the idea of taking honey from combs seems to suit with καθείρξας, and with the crannies &c.

τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795
ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδάς προκαλοῦνται.

ΚΛΕΩΝ

ἵνα γ' Ἑλλήνων ἄρξη πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν
ὡς. τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου ἠλιάσασθαι,
ἦν ἀναμεινῆ· πάντως δ' αὐτὸν θρέψω ἡγὼ καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιαρῶς ὀπόθεν τὸ τριώβολον ἔξει. 800

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ἵνα γ' ἄρξη μὰ Δι' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα
μᾶλλον

σὺ μὲν ἀρπάξῃς καὶ δωροδοκῆς παρὰ τῶν πόλεων ὁ δὲ δῆμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἅ πανουργεῖς μὴ καθορᾶ
σου,

ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισοῦ πρὸς σε κεχήνη.
εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ 805
καὶ χιῶρα φαγῶν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,
γνώσεται οἶων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,

into which the people had been packed.

Archeptolemus was probably one of those sent to negotiate immediately after the interception of the Spartans in Sphacteria. See Thuc. IV. 15—22. Cleon was violent against peace at that time.

798 πεντωβόλου.] This is a correction of Kuster's for πεπτώβολον. A similar one is made in *Pac.* 254. The Scholiast, in his note here, uses πεπτώβολον as a noun, and, on *Pac.* 254, defines τετρωβολιαῖον as τὸ τετρωβόλου πωλούμενον. And τριώβολον is certainly a noun. Demus is to have a ten-penny piece a day instead of his sixpence, if he will but be patient, and is at all events to have his sixpence secured.

800 εὖ καὶ μιαρῶς.] 'Right well and blackguardly.' An intentional surprise and contrast, Cleon's point of excellence being his blackguardism and thieving. Cf. v. 1252, κλέπτῃς

μὲν οὐκ ἂν μᾶλλον εὐτυχῆς δ' ἴσως.

803 ὀμίχλης.] Cf. Thuc. v. 16, ὁ δὲ Κλέων ἠναντιοῦτο τῇ εἰρήνῃ γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακούργων καὶ ἀπιστότερος διαβάλλων. Mist was favourable to thieves even in Homer's time. Cf. *Il.* γ. 10, εὐτ' ἄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, ποίμεσσι οὐτι φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω.

806 ἴδθῃ.] Bothe reads ἀναθαρρήσει, διατρίψει, ἔλθοι. Meineke ἔλθω from conjecture, removing the comma after the word and making εἴθ' ἦξει the apodosis. The apodosis seems better given by γνώσεται... εἴτα, 'he will find out...and then.' Cf. above, v. 571, εἰ δέ που πέσσειεν—τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἤροῦσθαι μὴ πεπτωκέσθαι.

807 τῇ μισθοφορᾷ.] 'By the pay-system: the pay but poorly compensating for the blessings of peace, out of which Cleon had done them.

εἶθ' ἤξει σοι δριμύς ἀγροίκος, κατὰ σοῦ τὴν ψῆφον ἰχνεύων.
 ἂ σὺ γυγνώσκων τόνδ' ἐξαπατᾶς, καὶ ὄνειροπολεῖς περὶ
 σαυτοῦ.

ΚΛΕΩΝ

οὐκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμέ καὶ διαβάλλειν
 πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεπονηκότα πλείονα χρηστὰ
 νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περι τὴν πόλιν ἤδη;

ΑΛΛΑΝΤΟΠΩΔΗΣ

ὦ πόλις Ἄργους, κλύεθ' οἶα λέγει. σὺ Θεμιστοκλεῖ ἀντι-
 φερίζεις;

ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν εὐρῶν ἐπιχειλῆ,
 καὶ πρὸς τοῦτους ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815
 ἀφελών τ' οὐδὲν τῶν ἀρχαίων ἰχθύς καινούς παρέθηκε.
 σὺ δ' Ἀθηναίους ἐξήτησας μικροπολίτας ἀποφῆναι
 διατειχίζων καὶ χρησμοφδῶν, ὁ Θεμιστοκλεῖ ἀντιφερίζων.
 κἀκέινος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων ἀπομάττει.

808 δριμύς.] 'In hot wrath.'
 Cf. Homer's δριμύς χόλος, and
 Theocr. *Idyll.* i. 18, ἐντὶ δὲ πικρὸς
 καὶ οἱ αἶε δριμεία χολὰ ποτὶ βυλί κά-
 θηται (said of Pan when disturbed).
 Anger is expressed in Hebrew by
 'kindling of the nostrils, strong
 breathing through the nostrils'
 (Psalm ii. 12): Gesenius compares
 the metaphorical use of the German
 'schnauben.' Cf. Pers. *Sat.* v. 91,
 ira cadat naso. Perhaps the idea of
 anger affecting the nose rather under-
 lies δριμύς as used here, and suggests
 ἰχνεύων, to express the scenting out
 and tracking the offender. Cf. *Æsch.*
Ag. 1184, ἰχνος κακῶν βυηλατούση.

808 τ. ψῆφον ἰχνεύων.] 'Hunt-
 ing for the pebble to use against
 you:' as an angry rustic he would be
 looking for a pebble to throw at Cleon,
 but of course there is reference to
 the voting-pebble which was to be
 put into the ballot-box against him.

813 ὦ πόλις Ἄργους.] From
 Euripides' *Telephus*, and κλύεθ' ο. λ.
 from Eur. *Med.* 168, unless perhaps

the latter clause be also in the *Tele-
 phus*, as some think.

814 μεστήν ... ἐπιχειλῆ.] The
 former is the stronger word for full-
 ness. ἐπιχειλῆ full to the rim, *i. e.*
 to an inner mark, not quite at the
 top. For the strong force of μεστὸς
 cf. Soph. *Æd. Col.* 768, ἀλλ' ἦρικ'
 ἤδη μεστὸς ἦν θυμούμενος, and *Antig.*
 280, παύσαι, πρὶν ὀργῆς καὶ με με-
 στῶσαι λέγων.

815 προσέμαξεν.] προσέκολλησε,
 Schol., but with an idea of its being
 kneaded up as an eatable. dainty.
 What the 'new fish' in the next line
 refers to, is not known. For the
 building of the walls of Athens and
 of the Piræus, cf. Thuc. i. 89—93.
 Plato mentions it in the Gorgias, p.
 435, οἶσθα γὰρ δήπου ὅτι τὰ νεώρια
 ταῦτα καὶ τὰ τεῖχη τὰ Ἀθηναίων καὶ
 ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς
 Θεμιστοκλέους συμβουλῆς γέγονεν.

818 διατειχίζων.] Of what Cleon
 did in the way of cross-walls we have
 no account.

819 φεύγει.] Cf. Thuc. i. 135—

ΚΛΕΩΝ

οὐκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μ' ὑπὸ τούτου,
ὅτιή σε φιλῶ;

ΔΗΜΟΣ

παῦ παῦ', οὗτος, καὶ μὴ σκέρβολλε πονηρά.
πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων.

ΑΛΛΑΝΤΟΠΩΔΗΣ

μιαρώτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα δεδρακώς,
ὅπότεν χασμᾶ, καὶ τοὺς καυλοὺς
τῶν εὐθυνῶν ἐκκαυλίζων 825
καταβροχθίζει, κάμφοιν χειροῖν
μυστιλᾶται τῶν δημοσίων.

ΚΛΕΩΝ

οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'
αἰρήσω ἄγὼ τρεῖς μυριάδας.

ΑΛΛΑΝΤΟΠΩΔΗΣ

τι θαλαττοκοπεῖς καὶ πλατυγίξεις, 830
μιαρώτατος ὦν περὶ τὸν δῆμον
τὸν Ἀθηναίων; καὶ σ' ἐπιδείξω
νῆ τὴν Δήμητρ', ἢ μὴ ζῶην,
δωροδοκήσαντ' ἐκ Μυτιλήνης
πλεῖν ἢ μνᾶς τετταράκοντα. 835

ΧΟΡΟΣ

ὦ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα,
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίησας,
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις
τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαίαν,

138, for Themistocles' exile and death.

821 παῦ παῦ', οὗτος.] Cf. *Acharn.* 282.

822 πολλοῦ.] 'Exceedingly,' cf. *Nub.* 915, *θρασύς εἰ πολλοῦ*.

824 τοὺς καυλοὺς.] This is a metaphorical way of saying that Cleon 'cabbaged' a profit out of the fines, &c. inflicted on the *υπεύθυνα*.

834 ἐκ Μυτιλήνης.] The Scholiast here relates the danger of Mytilene, from Thuc. III. 36—49: but it is not clear how Cleon could be bribed in that matter on the part of Mytilene.

839 τρίαίαν.] Poseidon's trident: hence the words *σειῶν* and *παράττων*, applicable to the *γαίεργος ἐννοσίγαιος*; cf. *Acharn.* 511. But

ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων. 840
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοὶ λαβὴν δέδωκεν
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.

ΚΛΕΩΝ

οὐκ, ὦγαθοί, ταῦτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ.
ἐμοὶ γὰρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε
ἀπαξάπαντας τοὺς ἐμούς ἐχθροὺς ἐπιστομίζειν, 845
ἕως ἂν ἦ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίσχεσ ἐν ταῖς ἀσπίσιν λαβὴν γὰρ ἐνδέδωκας.
οὐ γὰρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
ταύτας εἶν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.
ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἵν', ἦν σὺ βούλη 850
τὸν ἄνδρα κολάσαι τουτουὶ, σοὶ τοῦτο μὴ κγένηται.
ὄρας γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν
νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι
καὶ τυροπῶλαι· τοῦτο δ' εἰς ἔν ἐστι συγκεκυφός.
ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνδα, 855
νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗΜΟΣ

οἴμοι τάλας ἔχουσι γὰρ πόρπακας; ὦ πονηρὲ

σειν also bears the special meaning 'to treat violently in order to extort money,' cf. *Pac.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους.

841 λαβὴν.] This 'hold' is afterwards to be punned on as 'handle,' when Cleon begins to boast of his doings at Pylos.

848. It appears to have been usual to remove the handles from consecrated shields. The shields from Pylos remained in the *στοὰ ποικίλη* till Pausanias' time (about 170 A.D.).

854 συγκεκυφός.] Cf. Herod. III. 82, οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύψαντες ποιεῖσι.

855 ὄστρακίνδα.] For this termination *-ίνδα* of games compare *βασιλίνδα*, *διελκυστίνδα*, etc. The allusion to ostracism is plain. The game (the nature of which is explained in L. & S.) was also called *ὄστράκου περιστροφή*. Cf. Plat. *Rep.* 521 C, τοῦτο δὴ οὐκ ὄστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαγωγῆ, 'no mere child's play of turning the potsherd from black to white, but a serious bringing round of the soul from night to day.'

857 τὰς ἐσβολὰς τῶν ἀλφίτων.] 'The entrances of the granaries.' Schol.

ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

ΚΛΕΩΝ

ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῆς 860
 ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ᾧν
 ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
 ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπουθας.
 ὕταν μὲν ἡ λίμνη καταστῆ λαμβάνουσιν οὐδέν· 865
 ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
 αἰρούσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττης.
 ἐν δ' εἶπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,
 ἔδωκας ἤδη τουτφί κάπτυμα παρὰ σεαυτοῦ
 ταῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗΜΟΣ

οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγνωκας οὖν δῆτ' αὐτὸν οἶός ἐστιν; ἀλλ' ἐγὼ σοι
 ζείγος πριάμενος ἐμβάδοιν τουτὶ φορεῖν δίδωμι.

ΔΗΜΟΣ

κρίνω σ' ὕσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον
 εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

ΚΛΕΩΝ

οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι, 875

859 κρουσιδημῶν.] Parodied from κρουσιμετρῶν, which expresses a trick in measuring out corn: cf. L. & S. The previous mention of ἀλφίτα perhaps suggested the word.

862. Cleon is a watchful dog, that gives tongue when any cabal is formed; the same merit he claims in the oracle about himself: see below, v. 1017.

863 ξυνιστάμενον.] A word used

especially of political league or conspiracy. Cf. Thuc. VIII. 66, ὁρῶν πολὺ τὸ ξυνεστηκός. Cf. also v. 477.

864. Cleon's character of βορβοροτράξις is now more fully brought out; it was spoken of above, v. 309. Eels were much prized at Athens, especially eels from the lake Copais. Cf. *Acharn.* 880—894, where the manner of cooking and serving them up with beet is described.

ἐμοῦ δὲ μὴ μνείαν ἔχειν ὄσων πέπονθας; ὅστις
ἔπαυσα τοὺς βινουμένους, τὸν Γρύττον ἐξαλείψας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ οὖν σε δῆτα ταῦτα δεινὸν ἐστὶ πρῶκτοτηρεῖν,
παῦσαι τε τοὺς βινουμένους; κοῦκ ἔσθ' ὅπως ἐκείνους
οὐχὶ φθονῶν ἔπαυσας, ἵνα μὴ ῥήτορες γένοιτο. 880
τουδί δ' ὄρων ἄνευ χιτῶνος ὄντα τηλικούτον,
οὐπόποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,
χειμῶνος ὄντος· ἀλλ' ἐγὼ σοὶ τουτονὶ δίδωμι.

ΔΗΜΟΣ

τοιουτονὶ Θεμιστοκλῆς οὐπόποτ' ἐπενόησεν.
καίτοι σοφὸν κάκεῖν' ὁ Πειραιεύς· ἔμουγε μέντοι 885
οὐ μείζον εἶναι φαίνεται ἐξεύρημα τοῦ χιτῶνος.

ΚΛΕΩΝ

οἴμοι τάλας, οἷσις πιθηκισμοῖς με περιελαύνεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ, ἀλλ' ὕπερ πίνων ἀνὴρ πέπονθ', ὅταν χεσεῖη,
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαντίοισι χρῶμαι.

ΚΛΕΩΝ

ἀλλ' οὐχ ὑπερβαλεῖ με θωπεύεις· ἐγὼ γὰρ αὐτὸν 890
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὧ πονήρ'.

ΔΗΜΟΣ

ἰαίβοι.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

876 ἐμοῦ δὲ, κ.τ.λ.] 'And that you don't remember me, what good you have had from me.' Cleon then claims to have stopped evil practices; but (says his opponent) 'twas but from jealous fear of such blackguards rivalling himself.

881 τηλικούτον.] 'So old,' and therefore so much needing a great-coat to keep him warm.

887 περιελαύνεις.] Cf. above on

v. 290. The meaning of the word, and the construction, are exactly the same in both places.

891. Cleon here gives Demus a garment of his own, of which the savour does not please Demus; whereupon the sausage-seller strikes in, and makes out that on another occasion an attempt had been made to do for the dicasts through the same organ of sense.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχεν, ἕν' ἀποπνίξῃ
καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ' ἐκείνον
τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ

οἶδα μέντοι.

895

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,
ἕν' ἐσθίοιτ' ὠνούμενοι, κάπειτ' ἐν Ἡλιαία
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμέ τοῦτ' εἶπ' ἀνὴρ κόπρειος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ γὰρ τόθ' ὑμεῖς βδεόμενοι δήπου ἔγενεσθε πυρροί; 900

ΔΗΜΟΣ

καὶ νῆ Δί' ἦν γε τοῦτο Πυρράνδρου τὸ μηχανήμα.

ΚΛΕΩΝ

οἴοισί μ', ὦ πανούργε, βωμολοχεύμασιν ταραττεῖς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαι σ' ἀλαζονεία.

ΚΛΕΩΝ

ἀλλ' οὐχὶ νικῆσεις. ἐγὼ γὰρ φημί σοι παρέξειν,
ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρυβλίον ροφήσαι. 905

899 κόπρειος.] One scholiast explains this by *κηπουρός*, another says *νήσος* (? *δήμος*) *της Ἀττικῆς*. The word may be parodied from some Attic deme. Walsh renders it 'a man from Dung-wich.'

901 Πυρράνδρου.] ἦν ὁ Πύβανδρος ποιητὸς καὶ συκοφάντης. Schol.

902 βωμολοχεύμασιν.] Naturally enough there were idle loafers about when a sacrifice was going on, and tit-bits to be picked up. Cf. vv. 410 and 1104. *βωμ.* hence means 'low blackguard tricks.'

903 ἡ θεός.] That is, 'Ἀθήνη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ κυλίχινιόν γέ σοι καὶ φάρμακον δίδωμι
τὰν τοῖσιν ἀντικνημίοις ἐλκύδρια περιαιλείφειν.

ΚΛΕΩΝ

ἐγὼ δὲ τὰς πολιάς γέ σου κλέγων νέον ποιήσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ δέχου κέρκον λαγὼ τῷ φθαλμιδίῳ περιψήην.

ΚΛΕΩΝ

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. 910

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.

ΚΛΕΩΝ

ἐγὼ σε ποιήσω τριη-
ραρχεῖν, ἀναλίσκοντα τῶν
σαντοῦ, παλαιὰν ναῦν ἔχοντ',
εἰς ἣν ἀναλῶν οὐκ ἐφέ-
ξεις οὐδὲ ναυπηγούμενος·
διαμηχανήσομαί θ' ὄπως
ἂν ἰστίον σαπρὸν λάβῃς.

915

ΧΟΡΟΣ

ἀνὴρ παφλάζει, παῦε παῦ',
ὑπερξέων· ὑφελκτέον

920

906 κυλίχινιον.] ἔχουσιν οἱ ἰατροὶ
τὰ πυξίδα ἐν οἷς προσβάλλουσι τὰ
πάσματα. Schol.

907. The Athenians were, ac-
cording to Theophrastus (*Charact.*
19) particularly liable to sore places
on their shins.

909 περιψήην.] For the contraction
compare διψήην, ζήην, and a few others.

912 τριηραρχεῖν.] The Scholiast's
note implies that such unjust infliction
of an expensive *λειτουργία* was

not uncommon. A trierarchy was
one of the most expensive, and with
bad materials supplied by the State
would be doubly so.

919 ἀνὴρ παφλάζει κ.τ.λ.] Join
παφλάζει with ὑπερξέων, παῦε παῦε
being parenthetical. Bothe takes
παῦε=παῦον; for which cf. v. 821,
and *Acharn.* 864, Παῦ' ἐς κόρακας.
But it might equally well be transi-
tive, and addressed to the sausage-
seller.

τῶν δαδίων, ἀπαρυστέον
τε τῶν ἀπειλῶν ταυτηί.

ΚΛΕΘΝ

δώσεις ἐμοὶ καλήν δίκην,
ἰπούμενος ταῖς ἐσφοραῖς.
ἐγὼ γὰρ ἐς τοὺς πλουσίους
σπεύσω σ' ὅπως ἂν ἐγγραφῆς.

925

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δ' ἀπειλήσω μὲν οὐ-
δὲν, εὐχομαι δέ σοι ταδί·
τὸ μὲν τάγηρον τευθίδων
ἐφεστάναι σίζον, σὲ δὲ

930

921 δαδίων.] Meineke, following I. G. Schneider, reads δαλιων, for which word cf. *Pac.* 959.

922 ταυτηί.] Pointing to the sausage-seller's flesh-hook (*κρεδύρα*), says the Scholiast. It seems rather a ladle (*ἀρύταινα*) that was wanted, and perhaps that was among the man's *σκεύη*. Cf. v. 155. The word *ἀρύταινα* is naturally suggested by *ἀπαρυστέον*.

924 ἰπούμενος.] Cf. *Æsch. Prom. Vinct.* 365, *ἰπούμενος βίβασιν Αἰθναίαις ὑπο*: and Pind. *Ol.* IV. 11, *ἵπος ἀνεμέσσεια Τυφῶνος* is said of *Ætna*. Homer has the verb *ἵπτομαι*. *Il.* α. 454, *μέγα δ' ἵψαο λαδὸν Ἀχαιῶν*. Cf. *Il.* β. 193. L. and S. give for *ἵπος* the sense 'piece of wood in a mouse-trap that falls' as the first, and derive thence the general notions of pressure: but from Homer's use of the verb, and Pindar's use of *ἵπος* (compared with *Æschylus* on the same subject) we may rather infer 'hard pressure, jamming down &c.', to be the primary meaning, though the particular application of *ἵπος* to a mouse-trap, or fuller's press, may graphically illustrate the exact force of the word.

924 ἐσφοραῖς.] For this property-tax, cf. *Dict. Ant.* Those in a richer

class (*συμμορία*) paid on a larger fraction of their whole property. For instance, the taxable capital of a man in the first class was one-fifth of his whole property; that of one in the last was one-tenth: on this taxable property they paid one-twentieth part as property-tax.

926 σπεύσω σ' ὅπως ἂν ἐγγρα.] This = *σπεύσω ὅπως ἂν ἐγγραφῆς σὺ*, according to a common Attic construction (cf. *Eur. Med.* 446, *οὐ νῦν κατείδον πρῶτον...τραχείαν ὀργήν ὡς ἀμήχανον κακόν*): but the accusative of person after *σπεύδω* is curious. The accusative however of the thing aimed at after this verb is common, and the aim here is the enrolment of the sausage-seller, or (as it might be put in Greek) 'the sausage-seller enrolled' (*ἀλλ. ἐγγραφείς*). *σπεύδω*, 'to make interest,' *σπουδάζω*. Schol. Cf. the frequent use of *σπουδή* in this sense, e.g. *Dem. F. L.* 341, *δοτὴ μὲν...σπουδῆ περὶ τουτοῦ τὸν ἀγῶνα καὶ παραγγελία γέγονε σχεδὸν ὀμαι πάντα ὑμᾶς ἡσθήσθαι*, and v. 1370 of this play.

930 σίζον.] Cf. *Act.* 1158. In *Odys.* IX. 394 the word is used of the Cyclops' eye when pierced with the heated bar: *ὡς τοῦ σίζ' ὀφθαλμῶς ἐλαϊνῶν περὶ μοχλῶν*.

γνώμην ἐρεῖν μέλλοντα περὶ
Μιλησίων καὶ κερδανεῖν
τάλαντον, ἣν κατεργάσῃ,
σπεύδειν ὕπως τῶν τευθίδων
ἐμπλήμενος φθαίης ἔτ' εἰς
ἐκκλησίαν ἔλθειν ἔπει-
τα πρὶν φαγεῖν, ἀνὴρ μεθή-
κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
βουλόμενος ἐ-
σθίων ἐπαποπνυγείης.

935

940

ΧΟΡΟΣ

εὐ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα.

ΔΗΜΟΣ

κάμοι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς
ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου
ἀνὴρ γεγένηται τοῖσι πολλοῖς τούβολου.
σὺ δ', ὦ Παφλαγῶν, φάσκων φιλεῖν μ' ἔσκορόδισας.

945

932 Μιλησίων.] The particular transaction (if there be any) is not known. Above, at v. 361, Cleon seems to boast of working against the Milesians; here he stands for them.

935 φθαίης ἔτ' ἔλθειν.] This use of φθάνειν with infinitive is rare, and seems not quite the same as that with a participle. φθάνειν with a participle means 'to get a start in doing or having done,' those of whom you get a start being either expressed, or, from the context, clearly understood. With the infinitive φθάνειν means 'to get a start so as to do,' to be early enough, or in time, to do,' without necessary implication of others more behindhand. Cf. Thuc. I. 33, μηδὲ δυοῖν φθάσαι ἀμάρτυσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, 'and, without fail, be in time to do one of two things, damage us, or secure themselves.' Also, *Nub.* 1384, κακῶν δ'

οὐκ ἂν ἐφθης φράσαι κἀγὼ... ἐξέφερον ἄν. You couldn't get enough time to cry before I took you out. So here the meaning is 'that you might still be in time to go to the assembly;' not (as Mitchell renders) 'that you might get there before any one else,' but rather that you might be (by hurrying the fish down your throat) in time to get there before it broke up, or before the Milesian question was settled.

940 ἐπαποπνυγείης.] Elmsley altered ἀποπν. to ἐπαποπν. to avoid the lengthening of ο before πν. Meineke reads ἀμ' ἀποπν. The passage will then consist of dimeter iambs, with one monometer before the final line, which is catalectic, much as a system of anapaests closes often with a monometer anapaestic line before the paræmiac.

945 τοῖσι πολλοῖσι τούβολου.] τοῖσι εὐώνοισι, Schol.

946 ἔσκορόδισας.] The Scholiast

καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκέτι
ἐμοὶ ταμιεύσεις.

ΚΛΕΩΝ

ἔχε τοσοῦτον δ' ἴσθ' ἔτι,
εἰ μὴ μ' ἑάσεις ἐπιτροπεύειν, ἕτερος αὖ
ἐμοῦ πανουργότερός τις ἀναφανήσεται.

950

ΔΗΜΟΣ

οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὔτοσὶ
οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,
ἀλλ' ἢ οὐ καθορῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

φέρ' ἴδω, τί σοι σημεῖον ἦν;

ΔΗΜΟΣ

δημοῦ βοείου θρίων ἐξωπτημένον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτ' ἔνεστιν.

ΔΗΜΟΣ

οὐ τὸ θρίον; ἀλλὰ τί;

955

ΑΛΛΑΝΤΟΠΩΛΗΣ

λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗΜΟΣ

αἰβοῖ τάλας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστιν;

ΔΗΜΟΣ

ἀπόφερ' ἐκποδῶν.
οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.

explains this by ἀήδισας, ἐπικρανὰς, ἐδρίμυξας, 'you have made me quarrelsome,' garlic being, as we have seen (v. 494), used to prime fighting-cocks. There may also (as some think) be allusion to the σκοροδάμνη of tanners, cf. v. 1095.

954 δημοῦ β. θ.] A pun on δημοῦ and δῆμον is intended. For θρίων cf. *Acharn.* 1101—2.

956 λάρος.] Cleon is called λάρος in *Nub.* 591. ὁ λάρος ζῶν ἐστὶν ἀδηφάγον, Schol. For Cleonymus cf. *Acharn.* 88.

παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίενέ μοι.

ΚΛΕΩΝ

μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγὼ,
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

960

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ τῶν ἐμῶν νυν.

ΚΛΕΩΝ

ἀλλ' εἴαν τούτῳ πίθη,
μολγὸν γενέσθαι δεῖ σε.

ΑΛΛΑΝΤΟΠΩΔΗΣ

κἂν γε τουτῷ,
ψαλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου.

ΚΛΕΩΝ

ἀλλ' οἳ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ
χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.

965

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὔ μοι δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα
ἔχων καταπάστον καὶ στεφάνην ἐφ' ἄρματος
χρυσοῦ διώξει Σμικύθην καὶ κύριον.

ΔΗΜΟΣ

καὶ μὴν ἔνεγκ' αὐτοὺς ἰὼν, ἴν' οὔτοσσι
αὐτῶν ἀκούση.

970

ΑΛΛΑΝΤΟΠΩΔΗΣ

πάνυ γε.

ΔΗΜΟΣ

καὶ σύ νυν φέρε.

969 Σμικύθην καὶ κύριον.] Smycythes was a king of Thrace, and, taking advantage of the feminine termination of the accusative (some say with reference to the effeminate character of the man, which is doubtful), the poet adds τὸν κύριον, 'her

lord or husband,' because in an Athenian suit (διώξις) to the name of any woman prosecuted was added καὶ ὁ κύριος. διώξει has a double sense of legal suit, and warlike pursuit, as in *Acharn.* 700.

ΚΛΕΩΝ

ἰδοῦ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοῦ νῆ τὸν Δί· οὐδὲν κωλύει.

ΧΟΡΟΣ

ἤδιστον φάος ἡμέρας
 ἔσται τοῖσι παροῦσι πᾶ-
 σιν καὶ τοῖς ἀφικνουμένοις,
 ἦν Κλέων ἀπόληται.
 καίτοι πρεσβυτέρων τινῶν
 οἶων ἀργαλεωτάτων
 ἐν τῷ δείγματι τῶν δικῶν
 ἤκουσ' ἀντιλεγόντων,
 ὡς εἰ μὴ ἴγενεθ' οὗτος ἐν
 τῇ πόλει μέγας, οὐκ ἂν ἦ-
 στην σκεύη δύο χρησίμω,
 δοιδυξ οὐδὲ τορύνη.
 ἀλλὰ καὶ τόδ' ἔγωγε θαυ-
 μάζω τῆς ὕμουσιᾶς
 αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ
 παῖδες οἱ ξυνεφοίτων
 τὴν Δωριστιὴν μόνην ἂν ἀρ-

975

980

985

978 οἶων ἀργ.] For a case of such attraction cf. *Ach.* 702, *ἄνδρα κωφὸν ἠλίκον Θουκυδίδην*. See *Matth. Gr.* 473, Obs. 1.

979 δείγματι τῶν δικῶν.] 'The show-place, or sample-place of suits.' The proper δειγμα was in the Piræus, where, as the Scholiast says, *οἱ ἔμποροι τὰ δείγματα τῶν πωλουμένων ἐτίθεσαν*. Either the law-courts were here nicknamed δειγμα τῶν δικῶν, by way of a joke, or, as Dindorf and Schömann think, the market-place is meant because notice of the various suits coming on was set up publicly there. Both takes ἀργαλεωτάτων as constr. with δικῶν, 'most tough customers at suits,' but the

arrangement of the words will hardly allow this.

984 δοιδυξ οὐδὲ τορύνη.] Cf. *Pac.* 269, ἀπόλωλ' Ἀθηναίοισιν ἀλετριβανος, ὁ βυρσοπώλης, δε ἐκύκα τὴν Ἑλλάδα.

989 Δωριστι... Δωροδοκιστι.] The Dorian was one of the ἀρμονίαι, and a warlike one (cf. *Plat. Rep.* 399); but here it is chosen for the sake of the pun on *δωροδοκία*. The subject of ancient music and ἀρμονίαι is obscure, and we can hardly find an exact equivalent for ἀρμονία, much less translate the pun. We might say that the only song Cleon would sing was, 'I love sixpence, jolly, jolly sixpence.'

μόττεσθαι θαμὰ τὴν λύραν,
 ἄλλην δ' οὐκ ἐθέλειν λαβεῖν·
 κᾶτα τὸν κιθαριστὴν
 ὀργισθέντ' ἀπάγειν κελεύ-
 ει, ὡς ἀρμονίαν ὁ παῖς
 οὔτος οὐ δύναται μαθεῖν
 ἦν μὴ Δωροδοκηστὶ.

990

995

ΚΛΕΩΝ

ἰδοῦ; θέασαι, κούχ' ἅπαντας ἐκφέρω.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οἴμ' ὡς χεσεῖω, κούχ' ἅπαντας ἐκφέρω.

ΔΗΜΟΣ

ταυτὶ τί ἐστὶ;

ΚΛΕΩΝ

λόγια.

ΔΗΜΟΣ

πάντ' ;

ΚΛΕΩΝ

ἐθαύμασας;

καὶ νῆ Δί' ἔτι γέ μουστι κιβωτὸς πλέα.

1000

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο.

ΔΗΜΟΣ

φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;

ΚΛΕΩΝ

οὔ μοι μὲν εἰσι Βάκιδος.

989 ἀν ἀρμόττεσθαι.] It is as well, with Meineke and others, thus to supply *ἀν* to the reading of the MSS. ἀρμόττεσθαι, as to read ἐναρμόττεσθαι.

1001 ξυνοικία.] Brunck quotes the

following Scholiast's note: *δπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἴκησιν διελόμενοι ἔχουσι, συνοικίαν καλούμεν· δπου δ' εἰς ἐνοικεῖ, οἰκίαν.* The Latin equivalent is 'insula.'

1003 Βάκιδος.] Cf. above, v. 124.

ΔΗΜΟΣ

οἱ δὲ σοὶ τίνος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραϊτέρου.

ΔΗΜΟΣ

εἰσὶν δὲ περὶ τοῦ;

ΚΛΕΩΝ

περὶ Ἀθηνῶν, περὶ Πύλου, 1005
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

ΔΗΜΟΣ

οἱ σοὶ δὲ περὶ τοῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ. τὸ πέος οὔτοσὶ δάκοι. 1010

ΔΗΜΟΣ

ἄγε νυν ἔπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ κείνον ᾧπερ ἦδομαι,
ὡς ἐν νεφέλαισιν ἄετὸς γενήσομαι.

ΚΛΕΩΝ

ἄκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.
Φράζε, Ἐρεχθεΐδη, λογίων ὁδὸν, ἣν σοι Ἀπόλλων 1015

1010. Meineke, following Bergk, substitutes for the latter half of this line *περὶ ἀπάντων πραγμάτων*, and puts the words rejected here in place of *ὁ περὶ τοῦ κυνὸς δάκοι* in v. 1029. The rude conclusion of v. 1010 is certainly rather uncalled for, and as the sausage-seller adopts Cleon's answer in some respects (with additions), it is natural enough that he should conclude with the same words. In v. 1029, on this supposition, the words *ὁ περὶ τοῦ κυνὸς* would have

crept in from a gloss on *ὁ χρησμός*: but how the words *τὸ πέος κ. τ. λ.* could have dropped out, and ousted *περὶ ἀπάντων πραγμάτων* in v. 1010, is not so clear.

1012 *τὸν περὶ ἐμοῦ*.] The Scholiast gives this oracle: *εὐδαιμον το-
λιεθρον Ἀθηναίης ἀγγελίης, πολλὰ ἰδὸν
καὶ πολλὰ παθὼν καὶ πολλὰ μογήσαν
αἰετὸς ἐν νεφέλῃσι γενήσεται ἡματα
πάντα*. It is mentioned in the *Birds*,
v. 976—7. Cf. also below, v. 1087.
1015 *Φράζε*.] Cf. Herod. VIII. 20,

ἵαχεν ἔξ ἀδύτιοιο διὰ τριπόδων ἐριτίμων.
 σῶζεσθαί σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
 ὃς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγῶς
 σοὶ μισθὸν ποριεῖ, κἄν μὴ δρᾷ ταύτ', ἀπολείται.
 πολλοὶ γὰρ μίσει σφε κατακρῶζουσι κολοιοί.

1020

ΔΗΜΟΣ

τάντι μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί;

ΚΛΕΩΝ

ἐγὼ μὲν εἰμ' ὁ κύων πρὸ σοῦ γὰρ ἀπύω
 σοὶ δ' εἶπε σῶζεσθαί μ' ὁ Φοῖβος τὸν κύνα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὐ τοῦτό φησ' ὁ χρησμὸς, ἀλλ' ὁ κύων ὀδὴ
 ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει.
 ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

1025

φράζεο βαρβαρόφωνον, δταν ζυγὸν εἰς
 ἄλα βάλλῃ βύβλινον, Εὐβοίης ἀπέχει
 πολυμηκάδας αἰγας.

1018 χάσκων.] Brunck and Meineke read λάσκων with most MSS.: χάσκων MS. Rav. Either will do. There is perhaps a little more variety from κεκραγῶς in χάσκων. πρὸ σέθεν for πρόσθεν seems a certain correction: cf. v. 1023, πρὸ σοῦ γὰρ ἀπύω.

1019 κἄν μὴ δρᾷ ταύτ', ἀπολείται.] Many change δρᾷ to δρᾶς. Bothe says 'it is foolish to say of the dog that he would perish rather than fail to serve his master's gains.' Surely not more so than to say of the dog σοὶ μισθὸν ποριεῖ. It is said of Cleon under the figure of a dog. Retaining the old reading, we must of course connect πολλοὶ γὰρ in sense with σῶζεσθαί.

1020 κολοιοί.] Cf. v. 1051. Homer twice mentions jackdaws as noisy birds scared by a hawk. *Il.* π. 583, ἱρῆκι ἐοικὼς ἠκέξ, δοτ' ἐφθόβησε κολοιοῦς τε ψῆράς τε: and *Il.* ρ. 755—7, τῶν δ' ὥστε ψαρῶν νέφος ἐρ-

χεται ἢ κολοιῶν οὐδων κεκληγόντες ὅτε προΐδωσιν ἰόντα κίρκον. Cf. Pind. *Nem.* III. 143, κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται, while the eagle stoops from aloft on his prey. Also in Pind. *Olymp.* II. 156, λάβροι παγγλωσσίαι, κόρακες ὡς, ἀκραντα γαρύεμεν Διὸς πρὸς δρυίχα θεῖον. There is something absurd (and meant to be so) in the daws chattering against a dog. Cleon should by rights be an eagle or hawk, and a hawk he makes himself in v. 1053, while above, at v. 197, he was a *βυσσαίετος*.

1026 ὥσπερ θύρας.] As dogs tied up at the door gnaw the posts, so he gnaws a bit from the oracles, and does not give them to you entire. Casaubon. And so the Scholiast takes it. Meineke adopts a conjecture of Hermann's, ἀθόρης 'porridge.' For the word, cf. *Plut.* 673. The conjecture seems unnecessary.

1027 ἐμοὶ γάρ ἐστ' ὀρθῶς κ. τ. λ.] 'For I have the correct version about this dog.' With the adverb ὀρθῶς some participle (γεγραμμένον or the like) is easily supplied.

ΔΗΜΟΣ

λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛΛΑΝΤΟΠΩΔΗΣ

Φράζευ, Ἐρεχθείδη, κύνα Κέρβερον ἀνδραποδιστήν, 1030
ὃς κέρκῳ σαίνων σ', ὅπῳταν δειπνῆς, ἐπιτηρῶν,
ἐξέδεταί σου τοῦψον, ὅταν σὺ που ἄλλοσε χάσκησ'
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι. 1035

ΚΛΕΩΝ

ὦ τᾶν, ἄκουσον, εἶτα διάκριον τότε.
Ἔστι γυνή, τέξει τε λέονθ' ἱεραῖς ἐν Ἀθήναις,
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ᾧστε περὶ σκύμνοισι βεβηκῶς· τὸν σὺ φύλαξαι,
τείχος ποίησας ξύλινον πύργους τε σιδηροῦς. 1040
ταῦτ' οἶσθ' ὃ τι λέγει;

1029 [ἵνα μή μ. ὁ. χ.] Brunck quotes from Plautus, *Asin.* III. 2. 43. *Nimis vellem habere perticam;...qui verberarem asinos si forte occiperint clamare hinc ex crumena:* the money received for the asses being the real contents of the purse.

1030 [ἀνδραποδιστήν.] *σωματέμπορον, τοὺς ἐλευθέρους καταδουλούμενον*, Schol. Such arbitrary dealings with person and estate as are charged on Cleon in vv. 261—7 may justify the word.

1034 [νήσους.] By surprise for 'pots and pans,' or something of the sort. The islands were a rich source of revenue to Athens.

1037 [Ἔστι γυνή.] Cf. Herod. v. 92, *Ἄλιτος ἐν πέτρῃσι κύει· τέξει δὲ λέοντα καρτερὰν, ὠμηστήν· πολλῶν*

δ' ὑπὸ γούνατα λύσει.

1038 [κώνωψι.] *τοῖς ῥήτορσιν*, Schol.

1039 [ᾧστε περὶ σ. β.] Compare Homer's use of *περιβῆναι* and *ἀμφιβεβηκέναι*, *Il. θ.* 331, *θέων περιβη. ξ.* 477, *ἀμφὶ κασιγνήτῳ βεβαῖος*.

1039 [φύλαξαι.] Bothe has *φύλασσε*, following Brunck, who objects to *φύλαξαι*, the middle imperative. *φυλάξαι*, act. infin. in imperative sense might be read; and Dindorf so has it: and a similar change of accent in *Acharn.* 131 secures the active voice, which is there indispensable. See note on that passage. The middle verb is however (as Shilleto shows on Dem. *F. L.* p. 422) used in the sense of 'to watch for one's own interests, with a fear to lose.'

ΔΗΜΟΣ

μὰ τὸν Ἀπόλλω ἴγώ μὲν οὔ.

ΚΛΕΩΝ

ἔφραζεν ὁ θεός σοι σαφῶς σῶζειν ἐμέ·
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗΜΟΣ

καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγεννημένος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν
ὁ μόνον σιδηροῦν τεῖχός ἐστι καὶ ξύλου,
ἐν ᾧ σε σῶζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

1045

ΔΗΜΟΣ

πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τουτοῦ

δῆσαι σ' ἐκέλευ' ἐν πεντεσυρίγγῳ ξύλῳ.

ΔΗΜΟΣ

ταυτὶ τελείσθαι τὰ λόγι' ἤδη μοι δοκεῖ.

1050

ΚΛΕΩΝ

μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορώναι.
ἀλλ' ἰέρακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι
ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους.

1044 Ἀντιλέων.] A rascal and busy-body, Schol.

1049 ἐκέλευ' ἐν.] Elmsley and Meineke insert the preposition ἐν here, and in v. 368, and in *Nub.* 592. It seems more natural Greek, and they are probably right. Cf. v. 394, ἐν ξίλῳ δῆσας.

1053 κορακίνους.] There is some doubt whether this should be taken of young ravens or of a sort of fish. The Scholiast says κορακίνος δὲ εἶδος ἰχθύος· ἐπαιξε δὲ ἀντὶ τοῦ κούρου.

And in a fragment of Aristophanes (452, Dind.) μελανοπτερύγων κορακίνων is referred by Athenæus to the fish; compare in Pind. *Pyth.* IV. 29, δελφίνων ἐλαχυπτερύγων. Nor is κορακίνος found elsewhere as a diminutive of κόραξ, and it is argued that κοράκιος would be the form. And yet fish are not a very natural prey for the ἰέραξ to bring, unless it were an osprey, which ἰέραξ does not appear to mean elsewhere.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τούτό γέ τοι Παφλαγῶν παρεκινδύνευσε μεθυσθείς.
Κεκροπίδη κακόβουλε, τί τοῦθ' ἡγεί μέγα τούργον; 1055
καί κε γυνή φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη·
ἀλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

ΚΛΕΩΝ

ἀλλὰ τόδε φράσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν.
Ἔστι Πύλος πρὸ Πύλοιο

ΔΗΜΟΣ

τί τοῦτο λέγει, πρὸ Πύλοιο;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰς πνέλους φασὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

ΔΗΜΟΣ

ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔτος γὰρ ἡμῶν τὰς πνέλους ἀφήρπασεν.
ἀλλ' οὔτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνυ.

ΔΗΜΟΣ

προσέχω· σὺ δ' ἀναγίνωσκε, τοῖς ναύταισί μου 1065
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Αἰγείδη, φράσαι κυναλώπεκα, μή σε δολώση,

1054 τούτο γε... μεθυσθείς.] Thucydides says (IV. 28), ἐνέπεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, and afterwards (c. 39), καὶ τοῦ Κλέωνος καίπερ μανιώδης οὔσα ἡ ὑπόχρησις ἀπέβη.

1055 κακόβουλε.] Cf. *Nub.* 587, φασὶ γὰρ δυσβουλῶν τῆδε τῇ πόλει προσεῖναι. In the *Acharnians* (v. 630) the Athenians are ταχύβουλοι, and what they plan in haste they repent

at leisure (v. 632). Cf. *Eccles.* 137.

1059 Ἔστι Πύλος.] The whole line is given by the Scholiast, ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστι καὶ ἄλλη. There were three towns of the name.

1062. This is better given to the sausage-seller, as Meineke has it, than to Demus, as Dindorf. ἀλλὰ γὰρ marks the speaker's passing on to another subject.

λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολύιδριν.
οἰσθ' ὅ τί ἐστιν τοῦτο;

ΔΗΜΟΣ

Φιλόστρατος ἢ κυναλώπηξ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε
αἰτεῖ ταχείας ἀργυρολόγους οὔτοσί
ταύτας ἀπαυδᾶ μὴ δίδόναι σ' ὁ Λοξίας. 1070

ΔΗΜΟΣ

πῶς δὴ τριήρης ἐστὶ κυναλώπηξ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπως;

ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ

πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί; 1075

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν.

1068 λαίθαργον.] Eustathius explains this of a dog by λαθροθήκης, of a man by ἐπίβουλος καὶ κρύφα βλέπων, quoting from Sophocles σάουσα δάκνει καὶ κύων λαίθαργος εἶ (Soph. *Fr.* 902, Dind.). What the latter part of the word is to be referred to, commentators do not say. ἀργός appears in Homer as an epithet of animals (e.g. βόες ἀργοί, *Il.* ψ. 30), and is rendered 'sleek,' but the phrase πῶδας ἀργοί of dogs is thought to mean, 'fleet of foot.' Cf. L. and S. on the word. 'Bright' is certainly one sense of ἀργός. Could λαίθαργος be 'treacherously bright,' with bright glances, or sleek oiliness outside but treachery within? Compare David's enemy, whose words were softer than butter and smoother than oil, though he had war in his heart. Blomfield, on *S. c. Theb.* 379, illustrates fully the

doggish temper in a note on σάωω, quoting from Shakspeare, 'O Buckingham, beware of yonder dog: Look when he fawns he bites.' Cf. above, v. 1030—1.

1069 Φιλόστρατος.] This man appears to have been nicknamed κυναλώπηξ. Cf. *Lysistr.* 957. An analogous compound is χηναλώπηξ, 'a fox-goose', a bird mentioned in *Av.* 1295. The first word in the Greek compound defines the kind of animal, the second qualifies it. The sausage-seller meant Cleon by the κυναλώπηξ, Demus takes it of Philostratus; then, on being corrected, thinks that it means the ships, and not the man who asks for them. The sausage-seller accepts this interpretation, and absurdly works it out.

1071 ἀργυρολόγους.] Such ships are mentioned by Thucydides, *IV.* 50, 75.

ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗΜΟΣ

εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ ποριῶ καὶ τούτου ἡμερῶν τριῶν.

ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι, 1080
χρησμὸν Λητοῖδος, Κυλλήνην, μὴ σε δολώσῃ.

ΔΗΜΟΣ

ποῖαν Κυλλήνην;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὴν τούτου χεῖρ' ἐποίησεν
Κυλλήνην ὀρθῶς, ὅτι φησ', ἔμβαλε κυλλῆ.

ΚΛΕΩΝ

οὐκ ὀρθῶς φράζει τὴν Κυλλήνην γὰρ ὁ Φοῖβος
ἔς τὴν χεῖρ' ὀρθῶς ἠνίκατο τὴν Διοπιθεύου. 1085

ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτὸς;
αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ γὰρ ἐμοὶ, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.

1077 χωρίοις.] Cf. note on *Acharn.* 229.

1079 ἡμερῶν τριῶν.] εἰώθασιν εἰς τὸν πόλεμον ἐξιώντες οἱ στρατιῶται λαμβάνειν τροφὴν ἡμερῶν τριῶν, Schol. Cf. *Acharn.* 197, καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν.

1080 ἐν εἶπέ σοι ἐξαλέασθαι.] There is a mixture of two constructions: (1) Hear this oracle which Lato's son speaks to you, (2) Hear this oracle in which Lato's son bids you avoid. Or ἐξ. K. may be considered as explanatory of what the oracle is: 'Hear this oracle, which he utters to thee, even to avoid &c.'

1081 Κυλλήνην.] Cf. Thuc. i. 30, Κυλλήνην τὸ Ἠλεῖον ἐπίγειον ἐνέπρησαν.

1083 κυλλῆ.] οἱ γὰρ δωροδοκοῦντες κοιλαινουσι τὴν χεῖρα, Schol.

1085. Diopithes was maimed, and (as Casaubon thinks) had lost his hand in some discreditable way.

1087 αἰετὸς ὡς γίγναι.] This was like Demus' pet oracle: cf. above, v. 1012.

1089 δικάσεις.] A hit at the φιλοδικία of the Athenians. δικ. is put where we might have expected ἄρξεις or some such word.

ΚΛΕΩΝ

ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτῇ 1090
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δία καὶ γὰρ ἐγὼ καὶ μοῦδόκει ἡ θεὸς αὐτῇ
ἐκ πόλεως ἔλθειν καὶ γλαυξ αὐτῇ ἴπικαθῆσθαι
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην. 1095

ΔΗΜΟΣ

ιοῦ ἰοῦ.
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτουῖ
γερονταγωγεῖν κἀναπαιδεύειν πάλιν.

ΚΛΕΩΝ

μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ 1100
κριθὰς ποριῶ σοι καὶ βίον καθ' ἡμέραν.

ΔΗΜΟΣ

οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.

ΚΛΕΩΝ

ἀλλ' ἄλφιτ' ἤδη σοι ποριῶ ἴσκευασμένα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας 1105
καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ ἴσθιε.

ΔΗΜΟΣ

ἀνύσατέ νυν, ὅ τι περ ποιήσεθ' ὡς ἐγὼ,

1094 κατὰ τῆς κ.] Cf. v. 660, and the note there. This line and v. 1091 illustrate one sense of κατὰ with a genitive.

1099 γερονταγωγεῖν κ. τ. λ.] The Scholiast on *Nub.* 1417 gives us these lines from the *Peisus* of Sophocles: Πηλέα τὸν Διάκειον οἰκουρὸς μόνῃ γερονταγωγῷ κἀναπαιδεύει πάλιν· πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀτήρ.

1101 κριθῆς.] Orators used to pro-

mise distribution of barley, but sometimes cheated the people out of it. Cf. *Vesp.* 715—19, ἀλλ' ὅπταν μὲν δειῶσ' αὐτοί, τὴν Εἰβοίαν διδάσκει ὑμῖν, καὶ σίτον ὑφίστανται κατὰ πενήκοντα μεδίμνους ποριεῖν· ἔδοσαν δ' οὐπίποτέ σοι, πλὴν πρώην πέντε μεδίμνους, καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίρικα, κριθῶν.

1103. Thuphanes was an under-clerk, and flatterer of Cleon, Schol.

ὀπότερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῆ,
τούτῳ παραδώσω τῆς πυκνῆς τὰς ἡνίας.

ΚΛΕΩΝ

τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ δῆτ', ἀλλ' ἐγώ.

1110

ΧΟΡΟΣ

ὦ Δῆμε, καλήν γ' ἔχεις
ἀρχήν, ὅτε πάντες ἄν-
θρωποι δεδίασί σ' ὄσ-
περ ἄνδρα τύραννον.

ἀλλ' εὐπαράγωγος εἶ,
βωπενόμενός τε χαί-
ρεις κάξαπατώμενος,
πρὸς τόν τε λέγοντ' αἰεὶ
κέχηνας· ὁ νοῦς δέ σου
παρῶν ἀποδημεῖ.

1115

1120

ΔΗΜΟΣ

νοῦς οὐκ ἔνι ταῖς κόμαις
ὑμῶν, ὅτε μ' αὐ φρονεῖν

. 1108 ἂν σφῶν...ἂν ποιῆ.] Meineketales Hermann's *ῥῖν με μᾶλλον* εἶθ, to avoid the doubling of the *ἂν* within such short compass. For an instance of *ἂν* repeated thus after a short interval cf. Eur. *Ion*, 625, *δημότης δ' ἂν εὐτυχῆς ζῆν. ἂν θέλωμι μᾶλλον ἢ τύραννος ὦν.*

1111—1120. The Chorus congratulate Demos on his powerful sovereignty, but blame him for his easy-going gullibility. Some of the expressions may be illustrated from Thucydides, III. 37, *τυραννίδα ἔχετε τῆν ἀρχήν.* Cf. II. 63. Also II. 38, *μετὰ κωνότητοι μὲν λόγον ἀπατάσθαι ἀριστοι, ...ζητούντες τε ἄλλο τι, ὡς εἰπείν, ἢ ἐν οἷς ζῶμεν φρονοῦντες δὲ οὐδὲ περὶ τῶν παρόντων ἰκανῶς· ἀπλῶς τε*

ἀκοῆς ἠδονῆ ἡσώμενοι κ. τ. λ.

1119 *κέχηνας.*] Cf. above, v. 755, and below, v. 1262, where a proper name is coined from this word.

1121 *κόμαις.*] The knights wore their hair long. Cf. 580. The more usual taunt would be, 'Your gray hairs (or 'your beard') haven't got you wisdom;' and to this effect Casaubon quotes Theocr. *Id.* x. 40, *ὦμοι τῷ πάργωτος δν ἀλιθίως ἀπέφυσας;* cf. *Id.* XIV. 28, *μάτρων εἰς ἄνδρα γενειῶν.* But *κόμαι* here certainly means (as the Scholiast says) the long hair of the knights. 'Those overgrown locks must hide small sense.' Walsh.

1122—30. Demos' principle, on his own shewing, is not high; to let

νομίζεται· ἐγὼ δ' ἐκὼν
ταῦτ' ἠλιθιάζω.

αὐτός τε γὰρ ἤδομαι
βρύλλων τὸ καθ' ἡμέραν,
κλέπτοντά τε βούλομαι
τρέφειν ἕνα προστάτην
τούτου δ', ὅταν ἦ πλέως,
ἄρας ἐπάταξα.

1125

1130

ΧΟΡΟΣ

χοῦτω μὲν αἶ εὖ ποιοῖς,
εἰ σοι πυκνότης ἔνεστ'
ἐν τῷ τρόπῳ, ὡς λέγεις,
τούτῳ πάνυ πολλή,
εἰ τούσδ' ἐπίτηδες ὄσ-
περ δημοσίους τρέφεις
ἐν τῇ πυκνῇ, καθ' ὅταν
μή σοι τύχη ὄψον ὄν,
τούτων ὅς αἶν ἦ παχὺς,
θύσας ἐπιδειπνεῖς.

1135

1140

ΔΗΜΟΣ

σκέψασθε δέ μ', εἰ σοφῶς
αὐτοὺς περιέρχομαι,
τοὺς οἰομένους φρονεῖν
καὶ μ' ἐξαπατούλλειν.
τηρῶ γὰρ ἐκάστοτ' αὐ-
τοὺς, οὐδὲ δοκῶν ὄραν,
κλέπτοντας· ἔπειτ' ἀναγ-
κάζω πάλιν ἐξεμεῖν

1145

a thief go on from bad to worse, and, when he is gorged, to do for him.

1130 ἄρας.] Cf. *Acharn.* 565, αὐτὸς ἀρθήσει τάχα.

1131—40. The Chorus admit that perhaps after all Demus' method is not a bad way of utilizing the rascals.

1139 παχὺς.] Cf. *Pac.* 639, τοὺς παχεῖς καὶ πλουσίους.

1141—50. Demus goes on to shew that his safe-guard for checking these rogues, and making them refund, is in the law-courts and ballot-box.

1148 ἐξεμεῖν.] Cf. *Acharn.* 6, τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.

ἄττ' ἂν κεκλόφωσί μου,
κημὸν καταμηλῶν.

1150

ΚΛΕΩΝ

ἄπαγ' ἐς μακαρίαν ἐκποδῶν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σύ γ', ὦ φθόρε.

ΚΛΕΩΝ

ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι
καὶ χιλιόπαλαι καὶ πρόπαλαι, πάλαι πάλαι.

1155

ΔΗΜΟΣ

ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφῶ, καὶ πρόπαλαι, πάλαι πάλαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶσθ' οὖν ὃ δρᾶσον;

ΔΗΜΟΣ

εἰ δὲ μὴ, φράσεις γε σύ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονὶ,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.

ΔΗΜΟΣ.

δρᾶν ταῦτα χροί.

1160

1151 μακαρίαν.] 'Blessedness,' euphemistically put for 'blazes.' Compare our use of Hong-Kong, a city in the Celestial empire, as a place whither those, whom we love not, are bidden to go.

1156 τρισμυριόπαλαι.] Demus outdoes their 'ages' thirty-fold, mocking them the while.

1158 εἰ δὲ μὴ, φράσεις γε σύ.]

Meineke, following Porson, reads *εἰσομί, ἢν φράσις γε σύ*. The change seems unnecessary. *εἰ γε μὴ φράσις*, MS. v. *εἰ δὲ MS. Räv.*

1160 ἵνα... ἐξ ἴσου.] 'That we may start fair to serve you.' So *ἐκ κρεισσόνων, ἐξ ἐλασσόνων* would be 'with odds given, or giving odds,' respectively.

ἄπιτον.

ἰδού.

ΚΛΕΩΝ

ΔΗΜΟΣ

θέουτ' ἄν.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ὑποθεῖν οὐκ ἐῶ.

ΔΗΜΟΣ

ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ γῶ θρύψομαι.

ΚΛΕΩΝ

ὄρᾱς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

1165

ΚΛΕΩΝ

ἰδού φέρω σοι τήνδε μαζίσκην ἐγὼ
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δὲ μυστίλας μεμυστιλημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

ΔΗΜΟΣ

ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.

1170

ΚΛΕΩΝ

ἐγὼ δ' ἔτνος γε πίσινων εὐχρων καὶ καλόν
ἐτόρυνε δ' αὖθ' ἢ Παλλὰς ἢ Πυλαιμάχος.

1162 ὑποθεῖν.] 'To outrun me, to steal a march on me.' This is referred to in illustration of ὑποδραμῶν in v. 742, but the same meaning does not suit that passage. See the note there.

1163 θρύψομαι.] *τρυφήσω*. Schol. 'I shall be over-nice.' The word is generally used of a woman's pre-

tended drawing back with aim to draw her lover on.

1170 ὡς μέγαν ἄρ' εἶχες.] Demus looks at the hollow of the bread-spoon, and is surprised at the size of the finger necessary to scoop it out.

1172 Πυλαιμάχος.] The Scholiast refers this word to Pylos alone: L. and S. to πύλας, but with a pun on

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ Δῆμ', ἐναργῶς ἢ θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.

ΔΗΜΟΣ

οἶει γὰρ οἰκείσθαι ἔτι τήνδε τὴν πόλιν,
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;

1175

ΚΛΕΩΝ

τουτὲ τρέμαχος σοῦδωκεν ἢ Φοβεσιστράτη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ δ' Ὀβριμοπάτρα γ' ἐφθὸν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἡνύστρου τε καὶ γαστροῦ τόμον.

ΔΗΜΟΣ

καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1180

ΚΛΕΩΝ

ἢ Γοργολόφα σ' ἐκέλευε τουτωνὲ φαγεῖν
ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

λαβὲ καὶ ταδί νυν.

ΔΗΜΟΣ

καὶ τί τούτοις χρήσομαι

τοῖς ἐντέροις;

Pylos. It is most probably used as a well-known epithet of Pallas, as is Ὀβριμοπάτρα below.

1173, 4 ἐπισκοπεῖ.....ὑπερέχει.] This is illustrated by Solon's elegy, quoted by Demosthenes (*Fals. Leg.* 421) τῶν γὰρ μεγάλων ἐπίσκοπος Ὀβριμοπάτη Πάλλας Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει.

1175 οἰκείσθαι.] Cf. *Lysistr.* 116, δοῦναι (for δοῦναι ἄν).

1176 χύτραν.] By surprise for χέρα, as is easily seen from Solon's elegy quoted above.

1178 Ὀβριμοπάτρα.] Cf. the quotation at v. 1173.

1180 τοῦ πέπλου.] Cf. above, v. 566, and for καλῶς γ' ἐπ. *Acharn.* 1050. 'Very kind and right of her so to do in thankful memory of her replies.'

1182 ἐλατήρος.....ἐλαύνωμεν.] A poor pun, and perhaps untranslatable. The cake had its name παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος. Compare σφυρήλατος, χαλκήλατος, and similar words.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες αὐτ' ἔπεμψέ σοι
 ἐς τὰς τριήρεις ἐντερόνειαν ἢ θεός·
 ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.
 ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

1185

ΔΗΜΟΣ

ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ Τριτογενῆς γὰρ αὐτὸν ἐνετριώνισεν.

ΚΛΕΩΝ

λαβέ νυν πλακούντος πίνος παρ' ἐμοῦ τόμον.

1190

ΑΛΛΑΝΤΟΠΩΛΗΣ

παρ' ἐμοῦ δ' ὄλον γε τὸν πλακούντα τουτονί.

ΚΛΕΩΝ

ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶμοι. πόθεν λαγῶά μοι γενήσεται;
 ὦ θυμὲ, νυνὶ βωμολόχον ἔξευρέ τι.

ΚΛΕΩΝ

ὄρᾱς τάδ', ὦ κακόδαιμον;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὀλίγον μοι μέλει'

1195

1185 ἐντερόνειαν.] τὰ ἀπὸ τῆς τρι-
 πιδος ἀνερχόμενα ξύλα, Schol.

1187 τρία καὶ δύο.] Three of
 water to two of wine. For 'half
 and half,' see *Plut.* 1132, and *Acharn.*
 354.

1189 ἐνετριώνισεν.] A word
 coined to suit *Τριτογενῆς*, with an
 implied derivation of that word from
τρίτος. Other and more probable
 derivations are given by L. and S.
 under *Τριτογένεια*.

1194 βωμολόχον...τι.] 'Some pil-
 laging trick.' Aristotle specifies one
 kind of κολοῖς, the jackdaw, as ὁ
 μικρὸς, ὁ βωμολόχος, distinguishing it
 from another, the chough, which is
φαινικόνρυγχος, *Hist. An.* IX. 24.
 Haunting temples, as no doubt the
 jackdaw did, it would steal bits of
 meat from the altars, and our sau-
 sage-seller might have fitly adopted
 the bird as his crest.

ἐκεινοὶ γὰρ ὡς ἔμ' ἔρχονται.

ΚΛΕΩΝ

τίνας;

ΑΛΛΑΝΤΟΠΩΛΗΣ

πρέσβεις ἔχοντες ἀργυρίου βαλάντια.

ΚΛΕΩΝ

ποῦ ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δέ σοι τοῦτ'; οὐκ ἐάσεις τοὺς ξένους;
ὦ Δημίδιον, ὀρᾶς τὰ λαγῶ' ἃ σοι φέρω;

ΚΛΕΩΝ

οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφήρπασας.

1200

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ

εἶπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΚΛΕΩΝ

ἐγὼ δ' ἐκινδύνευσ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ὤπτησά γε.

ΔΗΜΟΣ

ἀπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.

1205

1198. While Cleon is intent on the ambassadors, his opponent steals the dish of hare.

1204 ἐγὼ δ' ἐκινδύνευσ'.] Not much risk was there to run in their hare hunting: but Cleon magnifies his service. Meineke and Bothe give the whole line to the sausage-seller. Bothe says 'verba ἐγὼ δὲ repetuntur παθητικῶς.' But the δέ, and the

emphasizing γε, do not come in well so. The hare indeed was probably roasted when Cleon brought it, nor is there any time for the sausage-seller's roasting thereof; but the man would not stick at a lie, and Demus does not care for the truth of the matter, who had the risk, or who the roasting, but only who dished up his dinner.

ΚΛΕΩΝ

οἶμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί οὐ διακρίνεις, Δῆμ', ὀπότερός ἐστι νῦν
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;

ΔΗΜΟΣ

τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίῳ
δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς;

1210

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
ξύλλαβε σιωπῇ, καὶ βασάνισον ἄττ' ἐνι,
καὶ τὴν Παφλαγόνος κάμελει κρινεῖς καλῶς.

ΔΗΜΟΣ

φέρ' ἴδω, τί οὖν ἔνεστιν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ὀρᾶς κενὴν,
ὦ παππίδιον; ἅπαντα γὰρ σοι παρεφόρουν.

1215

ΔΗΜΟΣ

αὕτη μὲν ἢ κίστη τὰ τοῦ δήμου φρονεῖ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.
ὀρᾶς τὰδ' ;

ΔΗΜΟΣ

οἶμοι τῶν ἀγαθῶν, ὅσων πλέα.

1206 ὑπεραναιδευθήσομαι.] This is certainly a better form than the MSS. ἀναιδευθήσομαι. The correction is Elmsley's. Meineke has ὑπεραναιδισθήσομαι. Cf. above, v. 398, for ἀναιδέυεται.

1211. The crucial test is now proposed; the examination of the two boxes.

1216 τὰ τοῦ δήμου φρονεῖ.] Cf. *Pac.* 640, ὡς φρονεῖ τὰ Βρασίλου.

1217 βάδιζε γοῦν.] The particle γοῦν is to be explained here by some ellipse like this: 'You may well say so (that my box smacks of republican feeling): at all events, go to the other, and you'll see the difference.' Or more briefly, *D.* 'This box is republican.' *G.* 'In proof whereof go to the Paphlagonians.' See the note above at v. 87.

ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο
ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί.

1220

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο
σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν,
αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.

ΔΗΜΟΣ

ὦ μιარέ, κλέπτων δὴ με ταυτ' ἐξηπάτας;
ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν.

1225

ΚΛΕΩΝ

ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.

ΔΗΜΟΣ

κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτωί
αὐτὸν περιβῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατάθου ταχέως, μαστιγία.

ΚΛΕΩΝ

οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστὶ Πυθικὸς
φράζων, ὅφ' οὐ δέησέ μ' ἦττασθαι μόνου.

1230

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦμόν γε φράζων ὄνομα καὶ λῖαν σαφῶς.

ΚΛΕΩΝ

καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίω,
εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.

1219 τὸ χρῆμα.] Cf. *Nub.* 2, τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον.

1225 ἐγὼ δέ τυ ἐστ.] This may be a quotation from some Doric poet. The Scholiast's explanation, that it is Doric because of ἐδωρησάμαν seems far-fetched.

1230 ὅφ' οὐ δέησέ μ.] 'By whom 'twas fated?' the aorist seems defensible enough about a past decree of fate. The MSS. have δέησει.

Dindorf *χρεῶν ἐμ.* The reading in the text is Bentley's, and is taken by Meineke. Dindorf's reading rather recalls *Æsch. Prom. Vinc.* 996, πρὸς οὐ χρεῶν νῦν ἐκπεσεῖν τυραννίδος.

1233 ξυνοίσεις.] Ajax (*Soph. Aj.* 431) uses this word of the correspondence of his name with his fortune, αἰαί· τίς ἄν ποτ' φεθ' ὠδ' ἐπώκῃμον τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; The gradual bringing out of

καί σου τοσοῦτο πρῶτον ἐκπειράσομαι·
παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου;

1235

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ταῖσιν εὔστραις κονδύλοις ἤρμοττόμην.

ΚΛΕΩΝ

πῶς εἶπας; ὥς μου χρησμὸς ἄπτεται φρενῶν.
εἶεν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;

ΑΛΛΑΝΤΟΠΩΛΗΣ

κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντία.

ΚΛΕΩΝ

ὦ Φοῖβ' Ἀπολλων Λύκιε, τί ποτέ μ' ἐργάσει;
τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

1240

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἤλλαντοπώλων καὶ τι καὶ βινεσκόμην.

ΚΛΕΩΝ

οἶμοι κακοδαίμων' οὐκέτ' οὐδέν εἰμ' ἐγώ.
λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.
καὶ μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ
ἤλλαντοπώλεις ἐτέον ἢ 'πὶ ταῖς πύλαις;

1245

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὄνιον.

the agreement between the prophecy and event is in a sort of tragic style.

1237 ὥς μου.] This is surely better than ὡς μου. Cleon sees with surprise from the very first that the sausage-seller is the man predicted. The commentators quote Eur. *Rhes.* IX. 6, Φιλάμμονος παῖ τῆς ἐμῆς ἠψω φρενός.

1240 ὦ Φοῖβ' Ἀπολλων.] From the *Telephus* of Euripides. Schol.

1243 οὐδέν εἰμ' ἐγώ.] First the oracle strikes to Cleon's heart, then he breaks out in wondering appeal, then gives up entirely; yet catches

at a straw; which failing, the hapless wight is rolled in.

1244 λεπτή τις κ.τ.λ.] Perhaps a line from some tragedy. Cf. Ar. *Fr.* 198, ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἀρα. The metaphor is of course from riding at anchor: thus we symbolize hope by an anchor. ὀρμεῖν is often used in the same metaphorical way. Cf. Soph. *Œd. Col.* 157, κάπυ σμικροῖς μέγας ὄρμον; where some read σμικρᾶς, which would more closely illustrate this passage, but is an unnecessary and wrong alteration there.

ΚΛΕΩΝ

οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.
 κυλίνδεται εἴσω τόνδε τὸν δυσδαίμονα.
 ὦ στέφανε, χαίρων ἄπιθι, καὶ σ' ἄκων ἐγὼ
 λείπω· σὲ δ' ἄλλος τις λαβὼν κεκτῆσεται,
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

1250

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἑλλάνιε Ζεῦ, σὸν τὸ νικτήριον.

ΔΗΜΟΣΘΕΝΗΣ

ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
 ἀνὴρ γεγένησαι δι' ἐμέ· καὶ σ' αἰτῶ βραχὺ,
 ὅπως ἔσομαι σοι Φανὸς ὑπογραφεὺς δικῶν.

1255

ΔΗΜΟΣ

ἐμοὶ δέ γ' ὅ τί σοι τῶνομ' εἶπ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἄγορακρίτος·

ἐν τᾷγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗΜΟΣ

Ἄγορακρίτῳ τοίνυν ἐμαντὸν ἐπιτρέπω,
 καὶ τὸν Παφλαγόνα παραδίδωμι τουτονί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,
 ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ
 ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει.

1260.

1249 κυλίνδεται εἴσω.] From the *Bellerophon* of Euripides. Schol.

1251, 2. Parodied from Eur. *Alc.* 181, σὲ δ' ἄλλη τις γύνῃ κεκτῆσεται, σὴν φῶν μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως. So Ajax thought his son could hardly be braver than himself when he prayed (*Soph. Aj.* 550), ὦ παῖ γένοιο πατρὸς εὐτυχέστερος τὰ δ' ἄλλ' ὁμοῖος.

1254—6. These lines are by some MSS. and editors given to the chorus. Cf. above, v. 178, where it

is to Demosthenes that our hero says καὶ πῶς ἐγὼ ἀλλαντοπώλης ἂν ἀνὴρ γενησομαι; Demosthenes then tells him how he is just the man to become great; and so Demosthenes may naturally come forward now to claim a favour of the new-made man.

1256 Φανὸς.] Cf. *Vesp.* 1220. Phanus appears to have been a hanger-on of Cleon's; and was, acc. to the Scholiast, κακοκράτῃμων φίλο-νεικος γραμματεὺς.

ΧΟΡΟΣ

τί κάλλιον ἀρχομένοισιν

ἢ καταπαυομένοισιν

ἢ θοᾶν ἵππων ἐλατήρας ἀεῖδειν, μηδὲν ἐς Λυσίστρατον, 1265

μηδὲ Θούμαντιν τὸν ἀνέστιον αὐτῷ λυπεῖν ἐκούσῃ καρδίᾳ;

καὶ γὰρ οὗτος, ὃ φίλ' Ἀπολλων, αἰεὶ πεινῆ, θαλεροῖς δακρύ-
οισιν

σᾶς ἀπτόμενος φαρέτρας Πυθῶνι δία μὴ κακῶς πένεσθαι.

λοιδορῆσαι τοὺς ποιητοὺς οὐδὲν ἐστ' ἐπίφθονον,

ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογιζέται. 1275

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακὰ,

αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.

νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,

ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.

ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ ξυγγεῆς, 1280

Ἀριφράδης ποιητὸς. ἀλλὰ τοῦτο μὲν καὶ βούλεται

ἔστι δ' οὐ μόνον ποιητὸς, οὐ γὰρ οὐδ' ἂν ἡσθόμην,

οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξευρήκέ τι.

τὴν γὰρ αὐτοῦ γλώτταν αἰσχροῖς ἡδοναῖς λυμαίνεται,

ἐν κασαυροῖσι λείχων τὴν ἀπόπτυστον δρόσον, 1285

καὶ μολύνων τὴν ὑπήνην, καὶ κυκῶν τὰς ἐσχάρας,

καὶ Πολυμνήστεια ποιῶν, καὶ ξυνὸν Οἰωνίχῳ.

1263 τί κάλλιον.] This is taken partly from a fragment of Pindar, τί κάλλιον ἀρχομένοισιν, ἢ καταπαυομένοισιν, ἢ βαθύφωνόν τε Λατῶ καὶ θοᾶν ἵππων ἐλάττειραν ἀείσαι.

1269. For Lysistratus, cf. *Acharn.* 855. Thumantis seems to have been a soothsayer, and poor.

1271 Πυθῶνι δία μὴ κ. π.] Of the vulg., Π. ἐν δία κ. π., no sense can be made; and it falls short by one syllable of the required metre to answer to v. 1299. The sense is given by the Scholiast, μετὰ δακρύων ἰκετεύει σε περὶ τὰς ἐκεκεν, ἀπαλλαγῆναι ταύτης ἀξιώων. The reading taken is Meineke's, and Dindorf in his note approves the same. σᾶς ἀπτόμενος φαρέτρας is about equiva-

lent to ἰκετεύων.

1273 τιμὴ...λογιζέται.] 'Is an honour to the good in the eyes of any one who calculates rightly.' ὅστις = εἷςτις.

1274—89. Ariphrades has to be exposed, and to let their hearers know whom they mean the chorus have to speak of his brother Arignotus, a harper, and respectable man.

1278 Ἀρίγνωτον.] There is probably a pun intended on the meaning of this name.

1279 ὅστις...νόμον.] Proverbial of one who knew anything at all; elementary knowledge of music being a matter of course. The previous mention of Arignotus, a musician, suggested the illustration.

ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,
οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου.

ἢ πολλάκις ἐννουχίαισι

1290

φροντίσι συγγεγένημαι,

καὶ διεζήτηχ' ὀπόθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων ἀνέρων

οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβολεῖν ἂν
ὁμοίως·

1297

ἴθ' ὦ ἄνα, πρὸς γονάτων, ἐξελθε καὶ σύγγνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυελθεῖν τὰς τριήρεις ἐς λίγον,

1300

καὶ μίαν λέξαι τιν' αὐτῶν, ἣτις ἦν γεραιτέρα·

οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;

φασὶν αἰτεῖσθαι τιν' ἡμῶν ἑκατὸν ἐς Καλχηδόνα

ἄνδρα μοχθηρὸν πολίτην, ὄξινην Ἵπέρβολον·

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετὸν,

1305

καὶ τιν' εἰπεῖν, ἣτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει·

ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,

ὑπὸ τερηδόνων σαπείσ' ἐνταῦθα καταγηράσομαι·

οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοὶ,

εἴπερ ἐκ πεύκης γε καὶ γῶ καὶ ξύλων ἐπηγνύμην.

1310

ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίσι, καθῆσθαι μοι δοκεῖ

ἐς τὸ Θησεῖον πλεούσας ἢ πὶ τῶν σεμνῶν θεῶν.

1290—99. Cleonymus is again ridiculed: for whom cf. *Acharn.* 88, and of this play vv. 958, 1372. He was both glutton and coward.

1290 ἢ *πολλάκις κ.τ.λ.*] Cf. Eur. *Hipp.* 375, ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ Θητῶν ἐφρόντισ' ἢ διέφθαρται βίος.

1300—15. The Chorus remonstrate against the wasteful sending out of ships at the bidding of demagogues like Hyperbolus.

1303 *Καλχηδόνα.*] So Casaubon corrects for *Καρχηδόνα*: and so the Scholiast understood it, for they say, πόλις Θράκης περὶ τὸ Βυζάντιον. And it seems to be right here, though in v. 174 it is not necessary, nor, upon the whole, an improvement.

1304 *ὄξινην.*] So in Latin a worth-

less fellow is 'vappa.'

1307, 8. 'Better,' says she, 'to live and die an old maid, than to be thus lorded.'

1311, 12 *καθῆσθαι μοι δοκεῖ πλεούσας.*] So Reiske and Brunck, with Porson's approval. Cf. *Vesp.* 270, ἀλλὰ μοι δοκεῖ στάτας ἐσθάδ', ἄνδρες, εἶδοντας αὐτὸν ἐκκαλεῖν.

1312 ἢ *πὶ τῶν σ. θ.*] Reiske proposes ἢ *πὶ τῷ (θώκῃ or οὐδαί) σ. θ.* With the present reading it is doubtful whether it is *πλεούσας ἐπὶ*, 'sailing towards,' a frequent sense of *ἐπὶ* with the genitive in Thucydides, or *καθῆσθαι ἐπὶ*, 'to sit upon, or over,' of suppliants besieging as it were the temple's threshold. Perhaps this latter is preferable: cf. Eur. *Ion*, 1285, ἴξε νῦν πυρᾶς ἐπι.

οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·
ἀλλὰ πλείτῳ χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,
τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελκίσας. 1315

ΑΓΟΡΑΚΡΙΤΟΣ

εὐφημῆν χρῆ καὶ στίμα κλείειν, καὶ μαρτυριῶν ἀπέχεσθαι,
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε γέγηθεν,
ἐπὶ καιναῖσιν δ' εὐτυχλαῖσιν παιωνίζειν τὸ θέατρον.

ΧΟΡΟΣ

ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
τὶν' ἔχων φήμην ἀγαθὴν ἦκεις, ἐφ' ὅτῳ κνισῶμεν ἀγυιάς;

ΑΓΟΡΑΚΡΙΤΟΣ

τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα. 1321

ΧΟΡΟΣ

καὶ ποῦ ἔστιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων ἐπινοίας;

ΑΓΟΡΑΚΡΙΤΟΣ

ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαῖαισιν Ἀθήναις.

ΧΟΡΟΣ

πᾶς ἂν ἴδοιμεν; ποῖαν τιν' ἔχει σκευήν; ποῖος γεγένηται;

ΑΓΟΡΑΚΡΙΤΟΣ

οἷός περ Ἀριστείδη πρότερον καὶ Μιλτιάδη ξυνεσίτε. 1325
ἔψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἦδη τῶν προ-
πυλαίων.

ἀλλ' ὁλολύξατε φαινομέναισιν ταῖς ἀρχαῖαισιν Ἀθήναις
καὶ θαυμασταῖς καὶ πολυύμνοις, ἵν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

1315 τοὺς λύχνους.] Cf. *Nub.* 1065,
ὄκ τῶν λύχνων: also above, v. 739.

1320 κνισῶμεν ἀγυιάς;] Cf. *Dem.*
c. Mid. 531, αὐδῶ Ἐρεχθεῖδαισιν.....
μενήσθαι Βάκχιο καὶ εὐρυχόροισιν
κατ' ἀγυιάς ἰσθάναι ὠραίων Βρομῆ
χάρην ἄμμιγα πάντας, καὶ κνισῶν βω-
υοῖσι κάρη στεφάνοις πυκνάσαντας.

1321 ἀφεψήσας.] As *Medea* re-
stored Æson.

1323 ἰοστεφάνοις.] Cf. *Acharn.*
637, 639, for this epithet, and for ἰ-
λιπαραί.

1326 καὶ γὰρ κ. τ. λ.] Here by
some stage-machinery the gates of
the citadel are thrown open, and
Demus disclosed enthroned in splen-
dour; or, as Casaubon thinks, there
was a representation of the whole
city as it was of old.

ΧΟΡΟΣ

ὦ ται λιπαραι καὶ ἰοστέφανοι καὶ ἀριζήλωτοι Ἀθηναί, 1330
 δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόν-
 αρχον.

ΑΓΟΡΑΚΡΙΤΟΣ

ὄδ' ἐκείνος ὄραν τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρὸς,
 οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατάλειπτος.

ΧΟΡΟΣ

χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων καὶ σοι ξυγχαίρομεν ἡμεῖς.
 τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι τροπαίου.

ΔΗΜΟΣ

ὦ φίλτατ' ἀνδρῶν, ἐλθέ δεῦρ', Ἀγοράκριτε. 1335
 ὅσα με δέδρακας ἀγάθ' ἀφεψήσας.

ΑΓΟΡΑΚΡΙΤΟΣ

ἐγώ;

ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἶος ἦσθ' αὐτὸς πάρος,
 οὐδ' οἶ' ἔδρας ἐμέ γὰρ νομίζοις ἂν θεόν.

ΔΗΜΟΣ

τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ;

ΑΓΟΡΑΚΡΙΤΟΣ

πρῶτον μὲν, ὅπότε εἶποι τις ἐν τῆκκλησίᾳ, 1340
 ὦ Δῆμ', ἐραστής εἰμι σὸς φιλω τέ σε
 καὶ κήδομαί σου καὶ προβουλεύω μόνος,
 τούτοις ὅποτε χρήσαιτό τις προοιμίους,
 ἀνωρτάλιζες κάκερουτίας.

1331 *τεττιγοφόρας.*] Thucydides speaks of the wealthy old Athenian gentlemen not long before his own time as χρυσῶν τεττιγῶν ἐνέρσει κρῶβυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν, I. 6. The grasshoppers were worn by the Athenians as an emblem of their being sons of the soil (*αὐτόχθονες*).

1332 *χοιρινῶν.*] For the use of

these in voting cf. *Vesp.* 333, *λίθον ἐφ' οὐ τὰς χοιρινὰς ἀριθμοῦσιν*: also v. 349 of the same play.

1344 *ἀνωρτάλιζες.*] *ὀρταλίξεν λέγεται ἐπὶ τῶν ἀρχομένων ἀναπτερόσσεσθαι ὀρνίθων*, Schol.

κἀκερουτίας.] 'And tossed your horns' in conceit and pride: as a bull or stag might do.

ΔΗΜΟΣ

ἐγώ;

ΑΓΟΡΑΚΡΙΤΟΣ

εἶπ' ἐξαπατήσας σ' ἀντὶ τούτων ᾤχετο.

1345

ΔΗΜΟΣ

τί φῆς;

ταυτὶ μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἤσθόμην;

ΑΓΟΡΑΚΡΙΤΟΣ

τὰ δ' ὧτά γ' ἄν σου νῆ Δί' ἐξεπετάννυτο
ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο.

ΔΗΜΟΣ

οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;

ΑΓΟΡΑΚΡΙΤΟΣ

καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε,
ὁ μὲν ποιεῖσθαι ναῦς μακρὰς, ὁ δ' ἕτερος αὐ
καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
τὸν τὰς τριήρεις παραδραμὸν ἂν ᾤχετο.
οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;

1350

ΔΗΜΟΣ

αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις.

1355

ΑΓΟΡΑΚΡΙΤΟΣ

ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νυνδὶ φράσον·
εἴαν τις εἶπη βωμολόχος ξυνήγορος·
οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἀλφίτα,
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην·

1360

1345 ἀντὶ τούτων.] In return for your believing his flattery and promises he cheated you: cf. v. 1404.

1347 τὰ δ' ὧτά γ' ἄν σου.] 'No you didn't, and your ears, &c.' The γε expresses agreement to what the former speaker has said or implied, and introduces something further. So also below in v. 1350.

1352 καταμισθοφορῆσαι.] To spend in paying dicasts, ecclesiasts, &c., Schol.

1354 τί κύπτεις;] Demus here hangs his head for shame.

1359, 60 οὐκ ἔστιν.....δίκην.] Mitchell aptly quotes from Lysias (*c. Epicratem*, p. 177) the following: ἐνθυμείσθαι δὲ χρὴ ὅτι πολλὰκις ἠκού-

τούτον τί δράσεις, εἶπέ, τὸν ξυνήγορον;

ΔΗΜΟΣ

ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,
ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ἵπέρβολον.

ΑΓΟΡΑΚΡΙΤΟΣ

τουτί μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·
τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον.

1365

ΔΗΜΟΣ

πρῶτον μὲν ὅπόσοι ναῦς ἐλαύνουσιν μακρὰς,
καταγομένους τὸν μισθὸν ἀποδώσω ἵντελῆ.

ΑΓΟΡΑΚΡΙΤΟΣ

πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.

ΔΗΜΟΣ

ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται.

1370

ΑΓΟΡΑΚΡΙΤΟΣ

τούτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.

σατε τούτων λεγόντων ὅποτε βούλου-
τό τινα ἀπολέσαι, ὅτι εἰ μὴ καταψη-
φιεῖσθε ὡν αὐτοὶ κελεύουσιν, ὑπολεί-
ψει ὑμᾶς ἡ μισθοφορά.

1367 μισθὸν ἀποδώσω ἵντελῆ.]
The Athenians seem at one time to
have paid their sailors low pay, and
that irregularly given, on purpose.
For Alcibiades advises Tissaphernes
to do so (Thuc. VIII. 45), alleging
that the Athenians found it answer,
because thus their sailors had not
enough to get fat and luxurious on,
while there was always a hold on
them in the arrears of pay still due.

1368 πολλοῖς ὑπολίσποις.] Brunck
and Meineke prefer ὑπολίσποις as
the more strict Attic form. Cf. *Ran.*
826, *Μισση γλώσσα*. The line seems
to need no explanation: yet the Scho-
liast tells us that the Athenians were

all λεπτοὶ τὰ ὄπισθεν, inheriting this
inexpressible thinness from Theseus,
who was plucked by Hercules from
his stony seat in Hades with such
vigour that κατέλιπεν ἐπὶ τῇ πέ-
τρα τὴν πυγῆν.

1370 κατὰ σπουδὰς.] 'By in-
terest.' Cf. *Rac.* 1179—1184, δρῶ-
σιν οὐκ ἀνασχετὰ τοὺς μὲν ἐγγράφον-
τες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω ἐξ-
αλείφοντες δις ἢ τρίς, κ.τ.λ., for such
tampering with the roll. Cf. also
v. 926 of this play for σπεύδου.

1370, 71 μετεγγραφήσεται... ἐγγε-
γράφεται.] 'Will be (or become) en-
rolled in another class, but will re-
main enrolled as he was at first.'
Note the different force of the two
futures.

1372 πόρπακα τ. Κ.] If interest
avail not, Cleonymus will have a bad

ΔΗΜΟΣ

οὐδ' ἀγοράσ' ἀγένειος οὐδεὶς ἐν ἀγορᾷ.

ΑΓΟΡΑΚΡΙΤΟΣ

ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

ΔΗΜΟΣ

τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375

ἃ στωμυλεῖται τοιαδὶ καθήμενα·

σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.

συνεργτικὸς γάρ ἐστι καὶ περαντικὸς,

καὶ γνωμοτυπικὸς καὶ σαφὴς καὶ κρουστικὸς,

καταληπτικὸς τ' ἄριστα τοῦ θορυβητικοῦ. 1380

ΑΓΟΡΑΚΡΙΤΟΣ

οὔκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;

ΔΗΜΟΣ

μὰ Δεῖ, ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ

τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

ΑΓΟΡΑΚΡΙΤΟΣ

ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδῖαν,

καὶ παῖδ' ἐνόρχην, ὅσπερ οἶσει τόνδε σοί 1385

place, being a coward (cf. *Nub.* 353), who fled, 'relicta non bene par-mula.'

1373 ἀγοράσ' ἀγένειος.] A crasis not very unlike that quoted at v. 1175.

1375 ἐν τῷ μύρῳ.] ἄντι τοῦ ἐν μυροπωλείῳ, Schol. Cf. *Vesp.* 789, ἐν τοῖς ἰχθύσιν.

1377 Φαίαξ κ. τ. λ.] Phæax was, acc. to the Scholiast, an orator who escaped a capital charge: but this may be only a story invented from this line. About an orator Phæax we have a line of Eupolis, λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν. One MS. has ἐμάνθανε; Dindorf in his note suggests, and Meineke reads, δεξιῶς τε κατέμαθε. The sense would then

be, 'Phæax is cunning and cleverly taught, for, &c.' And the Phæax described in the line of Eupolis seems likely to have been a fit man for these chattering young *flâneurs* to admire.

1378 συνεργτικὸς.] The Scholiast explains this, *συνείρειν τοὺς λόγους δυνάμενος*, as if they had *συνεργτικὸς*; and Dindorf in his note approves this, as does Meineke. Yet *συνεργτικὸς* gives a fair sense, as L. and S. interpret it, 'cogent.'

1380 καταληπτικὸς.] One who can get a hold on, and check, the noisy mob. Agoracritus rejoins with two other adjectives in -κός, in derision of the expressions of these chattering striplings.

κἄν που δοκῆ σοι, τοῦτον ὀκλαδίαν ποιεῖ.

ΔΗΜΟΣ

μακάριος ἐς τάρχαϊα δὴ καθίσταμαι.

ΑΓΟΡΑΚΡΙΤΟΣ

φήσεις γ', ἐπειδὴν τὰς τριακοντούτιδας
σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.

ΔΗΜΟΣ

ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν θεῶν, 1390
ἔξοστιν αὐτῶν κατατριακοντουτίσαι·
πῶς ἔλαβες αὐτὰς ἐτεόν;

ΑΓΟΡΑΚΡΙΤΟΣ

οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;
νῦν οὖν ἐγὼ σοι παραδίδωμ' ἐς τοὺς ἀγροὺς
αὐτὰς ἰέναι λαβόντα.

ΔΗΜΟΣ

τὸν δὲ Παφλαγῶνα, 1395
ὅς ταῦτ' ἔδρασεν, εἴφ' ὅ τι ποιήσεις κακόν.

ΑΓΟΡΑΚΡΙΤΟΣ

οὐδὲν μέγ' ἄλλ' ἢ τὴν ἐμὴν ἔξει τέχνην·
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
τὰ κύνεια μίγνυς τοῖς ὄνειοις πράγμασιν,
μεθύων τε ταῖς πόρνοισι λουδορήσεται, 1400
κακ τῶν βαλανείων πίνεται τὸ λούτριον.

1388 αἱ Σπονδαί.] Here the Treaties or Truces come in as women. So Peace is personified in Aristophanes' play of that name.

1394 ἐς τοὺς ἀγροὺς.] The restoration to rural pleasures is a great point in several of the comedies of Aristophanes, but more so in the *Acharnians* than in this play, and most of all in the *Peace*.

1399 τὰ κύνεια.. πράγμασιν.] The Scholiast says ἔθος γὰρ τοῖς μαγειροῖς μίγνυε κρέα προβάτων τε καὶ αἰγῶν καὶ προτιθέναι ὡς μόνον προβάτων καὶ ἐξαπατᾶν τοὺς ἀφελεστεροῦς. The substitution of dog and donkey for porkers seems rather worse. πράγμασιν seems put by way of surprise for κρέασιν or perhaps σώμασιν.
1401 πίνεται τὸ λούτριον.] The

ΔΗΜΟΣ

εὐ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,
 πύρραισι καὶ βαλανεῦσι διακεκραγένοι,
 καὶ σ' ἀπὸ τούτων ἐς τὸ πρυτανεῖον καλῶ
 ἐς τὴν ἔδραν θ', ἢν' ἐκεῖνος ἦν ὁ φαρμακός.
 1405
 ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα·
 κάκεινον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,
 ἢν' ἴδωσιν αὐτὸν, οἷς ἐλωβᾶθ', οἱ ξένοι.

MSS. have λούτρον. Elmsley corrected it. Bothe (with Brunck) reads αὐτὸ λούτρον πλέται. The Scholiast explains by τὸ ἀπόλουμα καὶ ῥυπαρόν. Hesychius recognizes the form λούτριον as ῥυπαρόν ὕδωρ καὶ λελουμένον, ἴγουν ἀπόνιμμα.

1403 διακεκραγένοι.] 'To bandy slang.' For the force of διὰ, cf. Herod. IX. 16, διαπυρόντων (comp. *Acharn.* 751); *Vesp.* 1481, διορχησόμενος.

1406 βατραχίδα.] An official robe worn at the town-hall banquets, says

Casaubon.

1409 ξένοι.] Here some short song of the Chorus probably has been lost to us: at all events Aristophanes concludes his other plays with some lines from the chorus. Dindorf however adduces the instances of the *Prometheus* and *Agamemnon* of Æschylus, and the *Trachinæ* of Sophocles, as tragedies ending without anything of the sort: and if the rule was thus broken by tragic poets once or twice, it may have been broken in comedy.



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