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THE
PLUTUS OF ARISTOPHANES.

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THE
PLUTUS OF ARISTOPHANES

BY

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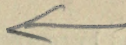
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INTRODUCTION TO THE PLUTUS.

THE *Plutus* was exhibited in the archonship of Antipater, that is to say B.C. 388; being the last play that Aristophanes produced in his own name. For his two remaining plays, the *Aeolosicon* and *Cocalus*, were put forth through Araros one of his sons, whom he wished thus to introduce to the Athenian public.

Thus much we learn from the writer of one of the Greek arguments. But a Scholiast tells us that there were two plays of Aristophanes bearing this name; and that the first *Plutus* was exhibited in the archonship of Diocles (B.C. 408). From this first *Plutus* a line (not in our play) is quoted by the Scholiast on *Ran.* 1093: on l. 115 of our play the Scholiast gives an alteration made (as he says) in the second *Plutus*; and lines 173, 1146 are noticed as necessarily belonging to the later play. This Scholiast evidently supposes the play which he is annotating to be substantially the first *Plutus*; into which lines 173, 1146, which must belong to the later play, have been transferred.

But the more general and better conclusion is that the play which we have is the second *Plutus*. The whole character of the play, the absence of choric interludes and personalities, are a mark of the later time: the historical references are thus correct and natural. Indeed there is nothing of which we could positively assert that it was not in the second *Plutus*. For though in lines 174, 303, 314 persons are mentioned by name, they are of no great note, we are not sure that they were still living, nor is the satire on them so bitter that it must have provoked the penalty of the law against personalities. Or, if some few lines be thought to have belonged to the earlier, but probably not to the later play, they may as easily have been in-

serted by copyists remembering the earlier play as *vice versa*. And if there be any truth in the proverb that 'second thoughts are best' we shall surely judge our line 115 ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας to be later than the weak substitute given by the Scholiast τῆς συμφορᾶς ταύτης σε παύσειν ἧς ἔχεις.

Be it then assumed that our *Plutus* is the later play: 'a refashionment of an earlier work of Aristophanes,' as Donaldson calls it: though how far the two plays differed we do not know; they may have been substantially the same.

It appears however nearly certain that there were interludes of the Chorus in the *First Plutus*, which we have not in ours: and in such parts and elsewhere there was probably personal satire which in the later edition was omitted. For we know that the licence of Comedy had now been abridged by law: as Horace says, 'Chorus turpiter obticuit sublato jure nocendi.' In fact the *Plutus*, with the *Ecclesiazusae*, belongs to what Meineke calls the third age of Aristophanic poetry. Athens was conquered and humbled by the issue of the Peloponnesian war. Her leading position and liberty were lost. Comedy, as Aristophanes had originally conceived it—where the comic poet was to be the frank and fearless adviser of the State, reprover of mistaken policy, exposé of trickery and vice even in high places, roundly abusing his countrymen for their own good (see the Parabasis of the *Acharnians*)—comedy of this kind could no longer exist. With the greatness of the country had fallen the greatness of the poet's office. Not only by law was the Chorus silenced or restricted; but also poverty in place of wealth made it impossible to put plays on the stage with the old splendour. Aristophanes therefore of necessity conforms to the times: and though there are sparkles of his old wit, the general character of language is tamer. With the old bitterness is gone much of the old vigour.

The *Plutus* therefore may be ranked as belonging to Middle Comedy (if there be any definite Middle Comedy); at all events to the time of transition from the Old to the New. It deals not with political but private life: with the general question of the distribution of riches in the world, with the question whether

riches or poverty do most good. This question is solved by bringing on the stage the god of Wealth, restoring him to sight, and describing the consequences, when riches were now redistributed according to his and Chremylus' ideas of merit. For a sketch of the play one can hardly do better than reproduce that given by Addison in No. 464 of *The Spectator*. He calls it 'a very pretty allegory which is wrought into a play by Aristophanes the Greek Comedian.'

'Chremylus, who was an old and a good man, and withal exceeding poor, being desirous to leave some riches to his son, consults the oracle of Apollo upon the subject. The oracle bid him follow the first man he should see upon his going out of the temple. The person he chanced to see was to appearance an old sordid blind man, but, upon his following him from place to place, he at last found, by his own confession, that he was Plutus the god of riches, and that he was just come out of the house of a miser. Plutus further told him that when he was a boy he used to declare that as soon as he came to age he would distribute wealth to none but virtuous and just men; upon which Jupiter, considering the pernicious consequences of such a resolution, took his sight away from him, and left him to stroll about the world in the blind condition wherein Chremylus beheld him. With much ado Chremylus prevailed upon him to go to his house; where he met an old woman in a tattered raiment, who had been his guest for many years, and whose name was Poverty. The old woman refusing to turn out so easily as he would have her, he threatened to banish her, not only from his house, but out of all Greece, if she made any more words upon the matter. Poverty on this occasion pleads her cause very notably, and represents to her old landlord that, should she be driven out of the country, all their trades arts and sciences would be driven out with her; and that, if every one was rich, they would never be supplied with those pomps, ornaments and conveniences of life which make riches desirable. She likewise represented to him the several advantages which she bestowed upon her votaries, in regard to their shape, their health, and their activity, by preserving them from gouts, drop-

sies, unwieldiness and intemperance; but whatever she had to say for herself she was at last forced to troop off. Chremylus immediately considered how he might restore Plutus to his sight; and in order to it, conveyed him to the temple of Aesculapius, who was famous for cures and miracles of this nature. By this means the deity recovered his eyes, and began to make a right use of them, by enriching every one that was distinguished by piety towards the gods and justice towards men; and at the same time by taking away his gifts from the impious and undeserving. This produces several merry incidents, till, in the very last act, Mercury descends with great complaints from the gods that, since the good men were grown rich, they had received no sacrifices; which is confirmed by a priest of Jupiter, who enters with a remonstrance that since the late innovation he was reduced to a starving condition, and could not live upon his office. Chremylus, who in the beginning of the play was religious in his poverty, concludes it with a proposal, which was relished by all the good men who were now grown rich as well as himself, that they should carry Plutus in a solemn procession to the temple, and instal him in the place of Jupiter.

'This allegory instructed the Athenians in two points; first, as it vindicated the conduct of Providence in its ordinary distributions of wealth; and, in the next place, as it showed the great tendency of riches to corrupt the morals of those who possessed them.'

While appreciating Addison's elegant sketch of the allegory, we shall not entirely agree with him as to its drift: the lesson intended by Aristophanes cannot have been exactly as he says.

In the first place, Aristophanes cannot have meant to show that the distribution of wealth at Athens was the best possible, or that it was absolutely better for good and honest men to be poor. We cannot suppose that the restoration of Plutus to sight and the re-distribution of riches by merit—i. e. the whole action of the play—is meant to be an elaborate mistake. From the analogy of all his plays our poet must be believed, in the main, to sympathize with those who are victorious in the end.

For instance, in the *Peace* the recovery of the goddess Peace was really to the poet, as well as to his characters, a desired end: so also in the *Acharnians* the truce, in the *Frogs* the return of Aeschylus. Therefore in this play that toward which the main action is directed, giving sight to Plutus, must be a wish of the poet as well as of Chremylus. One cannot doubt that Aristophanes meant not to approve, but to complain of, the present distribution of riches, at least at Athens: that he thought they fell to the undeserving: that he meant a sort of regretful lament over old times when better men prospered.

And secondly, as regards the comparative effects of riches and poverty, though he admires the thrift and hardy virtue of old times as contrasted with the corruptions of luxury, yet he would naturally defend plenty and wealth; for he would regard them as characteristics of the old times, and as an indispensable aid to old Comedy, in contrast with the present humiliation of his country and the degradation of the comic poet's office. The two lessons therefore of the allegory are not simply 'the vindication of Providence in its ordinary distributions of wealth' and 'the tendency of riches to corrupt.' At the same time we may own that these two lessons do in some sort appear, at least to us. The whole impression left on us is not that Plutus' recovery is a signal success. Though certain impostors and worthless fellows are disgraced, no very noble results seem likely to follow. And again, Poverty in her pleading with Chremylus has undoubtedly the best of the argument: indeed Chremylus can only end by saying that 'he wo'nt be convinced' (l. 600). And it was inevitable that Aristophanes, in working out these arguments, should see that poverty was the spur to exertion, that unequal distribution of wealth was a good and necessary thing. But in behalf of Wealth, and against Poverty, it might have been argued with some force that men work to win wealth as much as to escape poverty; that, where some must win, it would be better that the winners should be the worthier. But that men are made worthier by having to work in order to win, while the very fact of having won wealth often tends to make them less worthy, is a truth to which Aristo-

phanes was not blind; and still less can we be so. Work done on the way to an end is often more valuable to the worker than the end itself. But after all we are not concerned to prove Aristophanes absolutely consistent, or the allegory of the *Plutus* perfect. The poet saw many anomalies, and much unfairness, in the distribution of wealth at Athens in his time. These he wished to point out, and, in imagination, to set matters to rights. An amusing way of doing so seemed to be by restoring to sight Plutus, proverbially blind. Some of the real advantages and uses of poverty are brought out by the way; and the results of Plutus' and Chremylus' new arrangements are not very grand: for Chremylus is no very high type of character, nor intended by Aristophanes to be so. But the idea gave opportunity (as Addison says) 'for many merry incidents': and we must not forget that to amuse—always one chief object of comedy—was now more than ever so, when serious personal satire and political teaching was no longer possible.

Meineke notices that 'in this play throughout the gods are severely handled, so that we can perceive that the old reverence for them had passed away, even among men with pretensions to goodness.' There is much ridicule of the gods also in the *Frogs* and *Birds*, though in a playful vein. Yet it is rather the tricks of priestcraft and superstition (which may have been gaining ground) than the serious part of religion that our poet attacks. Zeus indeed is made to give place to Plutus at the end of the play: but then the priest of Zeus has already lowered his deity by representing him as only anxious for his perquisites. We need not blame Aristophanes over much for seeing through and exposing the impostures and absurdities of his national theology.

The *Plutus* has a more copious body of Scholia than any other play of Aristophanes; and (as a consequence probably of this) has been very fully annotated by the learned scholars of old. The actual difficulties of the play, whether of language or allusion, do not need long notes. And as to its interest and merit most will now agree with Meineke in classing it far below our poet's earlier plays.

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

DINDORF.	MEINEKE.
17. ἀποκρινομένῳ	ἀποκρινόμενος
37. μηδὲ ἐν	μηδεέν
45. ξυνίης	ξυνιεῖς
46. φράζουσιν	φράζοντος
49. συμφέρον	σύμφορον
56. πρότερον...φράσον	πότερον...φράσεις
78-79. ΧΡ. ὦ...Πλούτος ὦν	ΚΑ. ὦ...Πλούτος ὦν
80. ΚΑ. σὺ Πλούτος	ΧΡ. σὺ Πλούτος
81. ΧΡ. ὦ Φοῖβ' Ἀπολλον	Chremyli est
98. ἐόρακά πω	ἐόρακ' ἐγὼ
105. ἐμέλλετον	ἐμελλέτην
130. τίν'	τί
162-167. Chremyli sunt	Chremyli et Carionis sunt alternis
170-179. Carionis sunt	Chremyli et Carionis sunt alternis
197. αὐτῷ	εἶναι
208. μὴ νῦν	μὴ νυν
211. δρᾶσαι	δρᾶν σὺ
217. κἂν δῆ	κἂν χρῆ
237. εἰς	ὡς
244. χρόνῳ	χρόνου
258. ἄνδρας	ὄντας
271. ἡμᾶς	μ' ἔπειτ'
286. ἅπασιν ἡμῖν	ἡμῖν ἅπασιν
287. Μίδας	Μίδαῖς
296. γ' αὖ	γε
301. σφηκίσκον	σφηγίσκον
335. τί ἂν οὖν τὸ πρᾶγμα' εἶη; πόθεν	τί τὸ πρᾶγμα' ἂν εἶη καὶ πόθεν;
338. ἐπὶ	ἐν
361. τοιοῦτο. ΒΛ. φεῦ	τοιουτοῦ
362. ὡς	ΒΛ. φεῦ· ὡς

DINDORF.

368. ἐπίδηλόν τι πεπανουργηκότι
 375. ἐθέλεις
 406. εἰσαγαγεῖν
 413. ἄννε
 485. φθάνοιτον
 πράττοντ' ἢ τί γὰρ
 493. βούλημα
 498. τίς
 499. οὐδεὶς ἄν' ἐγὼ
 505. παύσαι
 506. ἦντιν'
 517. νῦν δὴ
 521. παρὰ πλείστων
 531. ἐστιν
 536. κολοσυρτόν
 545. θράνους
 548. ὑπεκρούσω
 573. ἀναπείσειν
 582. σέ διδάξω
 584. ἴν' Ἑλληνας...ξυναγέλρει
 587. δηλοῖ
 592. κοτινῶ
 607. χρή
 ἀνύειν
 630. ἄλλοι
 661. προθύματα
 669. παρήγγειλεν καθεύδειν
 689. τὴν χεῖρ' ὑφήρει
 725. ἐπομνύμενον
 τῆς ἐκκλησίας
 738. ἀνειστήκει
 770. ἀπαντήσαι
 781. ἐνεδίδουν
 801. τὰς ἰσχάδας
 813. σαπροὺς
 839. μ' ἀπώλεσεν
 840. XP. ἀλλ' οὐχὶ νῦν. ΔΙ.
 ἀνθ' ἧν

MEINEKE.

- ἐπίδηλον ὅτι πεπανούργηκέ τι
 ἐθέλει
 εἰσάγειν
 ἄνυτε
 φθάνοιτε
 πράττοντες· τί γὰρ
 βούλευμα
 τίς
 οὐδέν' ἐγὼ σοί
 παύσει
 ἦν τις
 νυνὶ
 παρ' ἀπίστων
 ἔσται
 κολοσυρτοῦ
 θράνου
 ἐπικρούσω
 ἀναπείθειν
 ἀποδείξω
 omittit
 δηῆλος
 κοτίνῳ
 χρῆν
 ἀνύτειν
 ἄλλοι
 θυλήματα
 παρήγγειλ' ἐγκαθεύδειν
 ἄρασ' ὑφήρει
 ὑπομνύμενον
 ταῖς ἐκκλησίαις
 ἀνειστήκει
 ὑπαντήσαι
 ἐπεδίδουν
 τῶν ἰσχάδων
 σαπροὺς
 σ' ἀπώλεσεν *mutata persona*
 ΔΙ. ἀλλ' οὐχὶ νῦν. ἀνθ' ἧν

DINDORF.

MEINEKE.

845.	μῶν ἐνεμνήθης	μῶν οὖν ἐμνήθης
870.	οὐδενὸς	οὐδέεν
908.	μαθῶν	παθῶν
919.	ὥστ'	ὥς
946.	καὶ	καὶν
979.	ταῦτὰ πάνθ'	γ' αὖ τὰ πάνθ'
993.	οὐχὶ νῦν ἔθ'	οὐχὶ τοι νῦν
1004.	ἔπειτα πλουτῶν	ἔπει ζαπλουτῶν
1005.	ἄπαντ' ἐπήσθιεν	ἄπαντ' ἂν ἤσθιεν
1010.	λυπουμένην	λυπουμένην γ'
1011.	φάττιον	φάβιον
1018.	παγκάλους	παγκάλας
1027.	ποιήσει	ποιήση
1033.	νυνδὶ σ' οὐκέτι	νῦν δέ γ' οὐκέτι σε
1037.	τηλια	τηλίας
1042.	τί	σέ
1055.	πρὸς με ποῶ	πρὸς ἐμέ ποῦ
1078.	τοῦτό γ' ἐπέτρεπον	τοῦτ' ἐπέτρεψ' ἐγὼ
1100.	ᾧ	ὀ
1116.	ἐπιθύει	ἔτι θύει
1131.	πρὸς ἐπιστρέφειν	περὶ ἔτι στρέφειν
1139.	τι	γε
1140.	σε λανθάνειν	σ' ἂν λανθάνειν
1141.	αὐτὸς	καυτὸς
1171.	φράσειε ποῦ	φράσει' ὅπου
1173.	ὁ Πλούτος οὗτος ἤρξατο βλέπειν	αὐ βλέπειν ὁ Πλούτος ἤρξατο
1180.	ἐνθάδε	ἐνθαδί

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΑΡΙΩΝ.

ΧΡΕΜΥΛΟΣ.

ΠΛΟΥΤΟΣ.

ΧΟΡΟΣ ΑΓΡΟΙΚΩΝ.

ΒΛΕΨΙΔΗΜΟΣ.

ΠΕΝΙΑ.

ΓΥΝΗ ΧΡΕΜΥΛΟΥ.

ΔΙΚΑΙΟΣ ΑΝΗΡ.

ΣΥΚΟΦΑΝΤΗΣ.

ΓΡΑΥΣ.

ΝΕΑΝΙΑΣ.

ΕΡΜΗΣ.

ΙΕΡΕΥΣ ΔΙΟΣ.

ΥΠΟΘΕΣΙΣ.

Βουλόμενος Ἀριστοφάνης σκῶψαι τοὺς Ἀθηναίους ἀδικία καὶ συκοφαντία καὶ τοῖς τοιούτοις συνόντας, καὶ διὰ τοῦτο πλουτοῦντας, πλάττει πρεσβύτην τινὰ γεωργὸν Χρεμύλον τοῦνομα, δίκαιον μὲν ὄντα καὶ τοὺς τρόπους χρηστὸν, πένητα δὲ ἄλλως· ὃς μετὰ τίνος αὐτῷ θεράποντος ἔλθων εἰς Ἀπόλλω ἐρωτᾷ περὶ τοῦ ἰδίου παιδὸς, εἰ χρὴ τουτονὶ τρόπων χρηστῶν ἀμελήσαντα ἀδικίας ἀντιποιεῖσθαι καὶ ταῦτὰ τοῖς ἄλλοις ἐπιτηδεύειν, ἐπειδήπερ οἱ μὲν τοιοῦτοι ἐπλούτουν, οἱ δὲ τὰ ἀγαθὰ πράττοντες πένητες ἦσαν, καθάπερ αὐτὸς οὗτος ὁ Χρεμύλος. ἔχρησεν οὖν αὐτῷ ὁ θεὸς σαφὲς μὲν οὐδὲν, ὅτῳ δὲ ἐξῴων ἐντύχοι, τούτῳ ἔπεσθαι. καὶ ὃς γέροντι ἐντυγχάνει τυφλῷ, ἦν δὲ οὗτος ὁ Πλούτος, καὶ ἀκολουθεῖ κατὰ τὰς μαντείας, μὴ εἰδὼς ὅτι ὁ Πλούτος ἐστὶ δυσχεραίνων δὲ ἐπὶ τούτῳ καθ' ἑαυτὸν· ὁ θεράπων μάλιστα αὐτὸν ἐρωτᾷ τίνος ἕνεκα τούτῳ ἀκολουθοῦσι καὶ ὁ Χρεμύλος λέγει αὐτῷ τὴν μαντείαν. ἔπειτα μαθάνουσι παρ' αὐτοῦ τοῦ Πλούτου ὅστις ἐστὶ καὶ ὅτου χάριν τυφλὸς ἐγεγόνει παρὰ τοῦ Διός. οἱ δὲ ἀκούσαντες ἤσθησάν τε καὶ βουλήν ἐβουλεύσαντο ἀπαγαγεῖν αὐτὸν εἰς Ἀσκληπιοῦ καὶ τὴν τῶν ὀφθαλμῶν θεραπεῦσαι πῆρῳσιν. καὶ ἵνα τὰ ἐν μέσῳ παρῶ, τὰς τε τοῦ Βλεψιδήμου ἀντιλογίας καὶ τῆς Πενίας αὐτῆς, ἀπήγαγόν τε αὐτὸν ὃ τι τάχιστα καὶ ὑγιά ἐπανήγαγον οἴκαδε, ἐπλούτησάν τε ἱκανῶς οὐκ αὐτοὶ μόνον, ἀλλὰ καὶ ὅσοι βίου χρηστοῦ πρόσθεν ἀντεχόμενοι πένητες ἦσαν.

Ἐδιδάχθη ἐπὶ ἄρχοντος Ἀντιπάτρου, ἀνταγωνιζομένου αὐτῷ Νικοχάρους μὲν Δάκωσιν, Ἀριστομένους δὲ Ἀδμήτῳ, Νικοφῶντος δὲ Ἀδώνιδι, Ἀλκαίου δὲ Πασιφάῃ. τελευταίαν δὲ διδάξας τὴν κωμωδίαν ταύτην ἐπὶ τῷ ἰδίῳ ὀνόματι, [καὶ] τὸν υἱὸν αὐτοῦ συστήσαι Ἀραρότα [δι' αὐτῆς] τοῖς θεαταῖς βουλόμενος, τὰ ὑπόλοιπα δύο δι' ἐκείνου καθῆκε, Κώκαλον καὶ Αἰολοσίκωνα.





ΠΛΟΥΤΟΣ.

- ΚΑ. Ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὦ Ζεῦ καὶ θεοί,
δοῦλον γενέσθαι παραφρονοῦντος δεσπότου.
ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,
δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,
μετέχειν ἀνάγκῃ τὸν θεράποντα τῶν κακῶν. 5
τοῦ σώματος γὰρ οὐκ ἔᾶ τὸν κύριον
κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξία,
ὅς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,
μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι 10
ἰατρὸς ὦν καὶ μάντις, ὡς φασιν, σοφὸς,
μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην,
ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
τοῦναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.
οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα 15
οὔτος δ' ἀκολουθεῖ, κάμει προσβιάζεται,
καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.
ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως συγῆσομαι,
ἦν μὴ φράσης ὅ τι τῷδ' ἀκολουθοῦμέν ποτε,
ὦ δέσποτ', ἀλλὰ σοι παρέξω πράγματα. 20
οὐ γὰρ με τυπτήσεις στέφανον ἔχοντά γε.
- ΧΡ. μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με,
ἵνα μᾶλλον ἀλγῆς.

- ΚΑ. λῆρος· οὐ γὰρ παύσομαι
 πρὶν ἂν φράσῃς μοι τίς ποτ' ἐστὶν οὐτοσί·
 εὖνους γὰρ ὧν σοι πυνθάνομαι πάνυ σφόδρα. 25
- ΧΡ. ἀλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
 πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον.
 ἐγὼ θεοσεβῆς καὶ δίκαιος ὧν ἀνὴρ
 κακῶς ἔπραττον καὶ πένης ἦν. ΚΑ. οἶδά τοι.
- ΧΡ. ἕτεροι δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες 30
 καὶ συκοφάνται καὶ πονηροί. ΚΑ. πείθομαι.
- ΧΡ. ἐπερησόμενος οὖν ᾠχόμην ὡς τὸν θεόν,
 τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν
 ἤδη νομίζων ἐκτετοξεῦσθαι βίον,
 τὸν δ' υἱὸν, ὅσπερ ὧν μόνος μοι τυγχάνει, 35
 πευσόμενος εἰ χρὴ μεταβαλόντα τοὺς τρόπους
 εἶναι πανοῦργον, ἄδικον, ὑγιᾶς μηδὲ ἐν,
 ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.
- ΚΑ. τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;
- ΧΡ. πεύσει. σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί· 40
 ὑπὸ ξυναντήσαιμι πρῶτον ἐξιὼν,
 ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι,
 πείθειν δ' ἐμαυτῷ ξυνακολουθεῖν οἴκαδε.
- ΚΑ. καὶ τῷ ξυναντᾶς δῆτα πρῶτῳ; ΧΡ. τουτῷ.
- ΚΑ. εἶτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ, 45
 φράζουσαν ὃ σκαιότατέ σοι σαφέστατα
 ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;
- ΧΡ. τῷ τοῦτο κρίνεις;
- ΚΑ. δῆλον ὅτι· καὶ τυφλῷ
 γνῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον
 τὸ μηδὲν ἀσκεῖν ὑγιᾶς ἐν τῷ νῦν χρόνῳ. 50
- ΧΡ. οὐκ ἔσθ' ὅπως ὁ χρῆσμός εἰς τοῦτο ῥέπει,
 ἀλλ' εἰς ἕτερόν τι μείζον. ἦν δ' ἡμῖν φράση

ὅστις ποτ' ἐστὶν οὔτοςι καὶ τοῦ χάριν
καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδὶ,
πυθοίμεθ' ἂν τὸν χρῆσμον ἡμῶν ὃ τι νοεῖ. 55

ΚΑ. ἄγε δὴ, σὺ πρότερον σαυτὸν ὅστις εἶ φράσον,
ἢ τὰπὶ τούτοις δρῶ. λέγειν χρῆ ταχὺ πάνυ.

ΠΛ. ἐγὼ μὲν οἰμῶζειν λέγω σοι.

ΚΑ. μανθάνεις

ὅς φησιν εἶναι;

ΧΡ. σοὶ λέγει τοῦτ', οὐκ ἐμοί.

σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει. 60

ἀλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,
ἐμοὶ φράσον. ΠΛ. κλάειν ἔγωγέ σοι λέγω.

ΚΑ. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.

ΧΡ. οὐ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι.

ΚΑ. εἰ μὴ φράσεις γὰρ, ἀπό σ' ὀλῶ κακὸν κακῶς. 65

ΠΛ. ὦ τᾶν, ἀπαλλάχθητον ἀπ' ἐμοῦ. ΧΡ. πώμαλα.

ΚΑ. καὶ μὴν ὃ λέγω βέλτιστόν ἐστ', ὦ δέσποτα

ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.

ἀναθεὶς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν
ἄπειμ', ἕν' ἐκεῖθεν ἐκτραχηλισθῆ πεσών. 70

ΧΡ. ἀλλ' αἶρε ταχέως. ΠΛ. μηδαμῶς.

ΧΡ. οὔκουν ἐρεῖς;

ΠΛ. ἀλλ' ἦν πύθησθέ μ' ὅστις εἶμ', εἴ οἶδ' ὅτι
κακὸν τί μ' ἐργάσεσθε κούκ ἀφήσετον.

ΧΡ. νῆ τοὺς θεοὺς ἡμεῖς γ', εἰ βούλη γε σύ.

ΠΛ. μέθεσθέ νῦν μου πρῶτον. ΧΡ. ἦν, μεθίεμεν. 75

ΠΛ. ἀκούετον δὴ. δεῖ γὰρ ὡς ἔοικέ με
λέγειν ἂ κρύπτειν ἢ παρεσκευασμένος.
ἐγὼ γάρ εἰμι Πλούτος.

ΧΡ. ὦ μιαρῶτατε

ἀνδρῶν ἀπάντων, εἴτ' ἐσίγασ Πλούτος ὦν;

- ΚΑ. σὺ Πλούτος, οὕτως ἀθλίως διακείμενος; 80
- ΧΡ. ὦ Φοῖβ' Ἀπολλων καὶ θεοὶ καὶ δαίμονες
καὶ Ζεῦ, τί φῆς; ἐκείνος οὕτως εἶ σὺ; ΠΛ. ναί.
- ΧΡ. ἐκείνος αὐτός; ΠΛ. αὐτότατος.
- ΧΡ. πόθεν οὖν, φράσον,
αὐχμῶν βαδίξεις;
- ΠΛ. ἐκ Πατροκλέους ἔρχομαι,
ὅς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο. 85
- ΧΡ. τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες; κάτειπέ μοι.
- ΠΛ. ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.
ἐγὼ γὰρ ὦν μειράκιον ἠπέλιθ' ὅτι
ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους
μόνους βαδιοίμην· ὁ δέ μ' ἐποίησεν τυφλὸν, 90
ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.
οὕτως ἐκείνος τοῖσι χρηστοῖσι φθονεῖ.
- ΧΡ. καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους
καὶ τοὺς δικαίους. ΠΛ. ὁμολογῶ σοι.
- ΧΡ. φέρε, τί οὖν;
εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ, 95
φεύγοις ἂν ἤδη τοὺς πονηροὺς; ΠΛ. φῆμ' ἐγώ.
- ΧΡ. ὡς τοὺς δικαίους δ' ἂν βαδίζοις;
- ΠΛ. πάνυ μὲν οὖν
πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακα διὰ χρόνου.
- ΧΡ. καὶ θαυμά γ' οὐδέν· οὐδ' ἐγὼ γὰρ ὁ βλέπων.
- ΠΛ. ἄφετόν με νῦν. ἴστον γὰρ ἤδη τὰπ' ἐμοῦ. 100
- ΧΡ. μὰ Δί', ἀλλὰ πολλῶ μᾶλλον ἐξόμεσθά σου.
- ΠΛ. οὐκ ἠγόρευον ὅτι παρέξειν πράγματα
ἐμέλλετόν μοι;
- ΧΡ. καὶ σὺ γ', ἀντιβολῶ, πιθοῦ,
καὶ μὴ μ' ἀπολίπης· οὐ γὰρ εὐρήσεις ἐμοῦ
ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα· 105

μὰ τὸν Δί· οὐ γὰρ ἔστιν ἄλλος πλὴν ἐγώ.

ΠΛ. ταυτὶ λέγουσι πάντες· ἤνικ' ἂν δέ μου
τύχῳσ' ἀληθῶς καὶ γένωνται πλούσιοι,
ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.

ΧΡ. ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί. 110

ΠΛ. μὰ Δί', ἀλλ' ἀπαξάπαντες. ΚΑ. οἰμῶξει μακρά.

ΧΡ. σοὶ δ' ὡς ἂν εἰδῆς ὅσα, παρ' ἡμῖν ἦν μένης,
γενήσεται ἀγαθὰ, πρόσεχε τὸν νοῦν, ἵνα πύθῃ.
οἶμαι γὰρ, οἶμαι, σὺν θεῷ δ' εἰρήσεται,
ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
βλέψαι ποιήσας. 115

ΠΛ. μηδαμῶς τοῦτ' ἐργάσῃ.
οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι. ΧΡ. τί φῆς;

ΚΑ. ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.

ΠΛ. ὁ Ζεὺς μὲν οὖν οἶδ' ὡς τὰ τούτων μῶρ' ἔμ' εἰ
πύθοιτ' ἂν ἐπιτρίψειε. 120

ΧΡ. νῦν δ' οὐ τοῦτο δρᾶ,
ὅστις σε προσπταίοντα περινοστεῖν ἐᾷ;

ΠΛ. οὐκ οἶδ'. ἐγὼ δ' ἐκείνον ὀρρωδῶ πάνυ.

ΧΡ. ἀληθες, ᾧ δειλότατε πάντων δαιμόνων;
οἶε γὰρ εἶναι τὴν Διὸς τυραννίδα
καὶ τοὺς κεραυνοὺς ἀξιόλους τριωβόλου,
ἐὰν ἀναβλέψῃς σὺ κἂν μικρὸν χρόνον; 125

ΠΛ. ἄ, μὴ λέγ', ᾧ πονηρὲ, ταῦτ'.

ΧΡ. ἔχ' ἥσυχος.
ἐγὼ γὰρ ἀποδείξω σέ τοῦ Διὸς πολλὴ
μείζον δυνάμενον. ΠΛ. ἐμέ σύ;

ΧΡ. νῆ τὸν οὐρανόν.
αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν; 130

ΚΑ. διὰ τὰργύριον· πλεῖστον γὰρ ἐστ' αὐτῷ.

ΧΡ. φέρε,

- τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ' ; ΚΑ. ὀδί.
 ΧΡ. θύουσι δ' αὐτῷ διὰ τίν' ; οὐ διὰ τουτονί ;
 ΚΑ. καὶ νῆ Δί' εὐχονται γε πλουτεῖν ἄντικρυς.
 ΧΡ. οὐκουν ὅδ' ἐστὶν αἴτιος, καὶ ῥαδίως 135
 παύσει' ἄν, εἰ βούλοιτο, ταῦθ' ; ΠΛ. ὅτιη τί δή ;
 ΧΡ. ὅτι οὐδ' ἄν εἰς θύσειεν ἀνθρώπων ἔτι,
 οὐ βούν ἄν, οὐχὶ ψαιστὸν, οὐκ ἄλλ' οὐδεὲν,
 μὴ βουλομένου σοῦ. ΠΛ. πῶς ;
 ΧΡ. ὅπως ; οὐκ ἔσθ' ὅπως 140
 ὠνήσεται δήπουθεν, ἦν σὺ μὴ παρῶν
 αὐτὸς διδῶς τὰργύριον, ὥστε τοῦ Διὸς
 τὴν δύναμιν, ἦν λυπῆ τι, καταλύσεις μόνος.
 ΠΛ. τί λέγεις ; δι' ἐμέ θύουσιν αὐτῷ ;
 ΧΡ. φήμ' ἐγώ.
 καὶ νῆ Δί' εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν
 ἢ χάριεν ἀνθρώποισι, διὰ σέ γίγνεται. 145
 ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.
 ΚΑ. ἔγωγέ τοι διὰ μικρὸν ἀργυρίδιον
 δούλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.
 ΧΡ. τέχναι δὲ πᾶσαι διὰ σέ καὶ σοφίσματα 160
 ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὐρημένα.
 ὁ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος,
 ἕτερος δὲ χαλκεύει τις, ὁ δὲ τεκταίνεται.
 ὁ δὲ χρυσοχοεῖ γε, χρυσίου παρὰ σοῦ λαβῶν,
 ὁ δὲ λωποδυτεῖ γε νῆ Δί', ὁ δὲ τοιχωρυχεῖ, 165
 ὁ δὲ γναφεύει γ', ὁ δὲ γε πλύνει κώδια,
 ὁ δὲ βυρσοδεψεῖ γ', ὁ δὲ γε πωλεῖ κρόμμνα.
 ΠΛ. οἴμοι τάλας, ταυτί μ' ἐλάνθανεν πάλαι.
 ΚΑ. μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾶ ; 170
 ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίγνεται ;
 ΧΡ. τί δέ ; τὰς τριήρεις οὐ σὺ πληροῖς ; εἰπέ μοι.

- ΚΑ. τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει;
ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται;
ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου; 175
- ΧΡ. Φιλέψιος δ' οὐχ ἔνεκα σοῦ μύθους λέγει;
ἡ ξυμμαχία δ' οὐ διὰ σέ τοῖς Αἰγυπτίοις;
ἔρα δὲ Λαῖς οὐ διὰ σέ Φιλωνίδου;
- ΚΑ. ὁ Τιμοθέου δὲ πύργος 180
- ΧΡ. ἐμπέσοι γέ σοι.
τὰ δὲ πράγματ' οὐχὶ διὰ σέ πάντα πράττεται;
μονώτατος γὰρ εἶ σὺ πάντων αἴτιος,
καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.
- ΚΑ. κρατοῦσι γοῦν κὰν τοῖς πολέμοις ἐκάστοτε
ἐφ' οἷς ἂν οὗτος ἐπικαθέζηται μόνον. 185
- ΠΛ. ἐγὼ τοσαῦτα δυνατός εἰμ' εἰς ὧν ποιεῖν;
- ΧΡ. καὶ ναὶ μὰ Δία τούτων γε πολλῶ πλείονα
ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε.
τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή
ἔρωτος ΚΑ. ἄρτων ΧΡ. μουσικῆς ΚΑ. τραγημάτων
- ΧΡ. τιμῆς ΚΑ. πλακούντων 191
- ΧΡ. ἀνδραγαθίας ΚΑ. ἰσχάδων
- ΧΡ. φιλοτιμίας ΚΑ. μάξης ΧΡ. στρατηγίας
ΚΑ. φακῆς.
- ΧΡ. σοῦ δ' ἐγένετ' οὐδεὶς μεστὸς οὐδεπώποτε.
ἀλλ' ἦν τάλαντά τις λάβη τριακαίδεκα,
πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκκαίδεκα 195
κὰν ταῦτ' ἀνύσῃται, τετταράκοντα βούλεται,
ἢ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.
- ΠΛ. εὖ τοι λέγειν ἔμοιγε φαίνεσθον πάνυ
πλήν ἐν μόνον δέδοικα.
- ΧΡ. φράζε τοῦ πέρι.
- ΠΛ. ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ 200

ἔχειν με, ταύτης δεσπότης γενήσομαι.

ΧΡ. νῆ τὸν Δί'· ἀλλὰ καὶ λέγουσι πάντες ὡς
δειλότατόν ἐσθ' ὁ πλοῦτος.

ΠΛ. ἦκιστ', ἀλλά με
τοιχωρύχος τις διέβαλ'. ἐσδὺς γάρ ποτε
οὐκ εἶχεν ἐς τὴν οἰκίαν οὐδὲν λαβεῖν, 205
εὐρῶν ἀπαξάπαντα κατακεκλειμένα·
εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.

ΧΡ. μὴ νυν μελέτω σοι μηδέν· ὡς, εἰάν γένη
ἀνὴρ πρόθυμος αὐτὸς ἐς τὰ πράγματα,
βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως. 210

ΠΛ. πῶς οὖν δυνήσει τοῦτο δρᾶσαι θνητὸς ὢν;

ΧΡ. ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι
ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.

ΠΛ. κακέϊνος οὖν σύννοιδε ταῦτα; ΧΡ. φήμ' ἐγώ.

ΠΛ. ὀράτε. 215

ΧΡ. μὴ φρόντιζε μηδέν, ὦγαθέ.
ἐγὼ γὰρ, εὖ τοῦτ' ἴσθι, κἂν δῆ μ' ἀποθανεῖν,
αὐτὸς διαπράξω ταῦτα. ΚΑ. κἂν βούλη γ', ἐγώ.

ΧΡ. πολλοὶ δ' ἔσονται χᾶτεροι νῶν ξύμμαχοι,
ὅσοις δικαίοις οὔσιν οὐκ ἦν ἄλφιστα.

ΠΛ. παπαῖ, πονηροὺς γ' εἶπας ἡμῖν συμμάχους. 220

ΧΡ. οὐκ, ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.
ἀλλ' ἴθι σὺ μὲν ταχέως δραμῶν ΚΑ. τί δρῶ; λέγε.

ΧΡ. τοὺς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἴσως
ἐν τοῖς ἀγροῖς αὐτοὺς τάλαιπωρομένους,
ὅπως ἂν ἴσον ἕκαστος ἐνταυθὶ παρῶν 225
ἡμῖν μετάσχη τοῦδε τοῦ Πλούτου μέρος.

ΚΑ. καὶ δὴ βαδίζω· τουτοδὶ κρεάδιον
τῶν ἔνδοθεν τις εἰσενεγκάτω λαβῶν.

ΧΡ. ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.

σὺ δ', ὦ κράτιστε Πλούτε πάντων δαιμόνων, 230
 εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθ'· ἡ γὰρ οἰκία
 αὕτη ἔστιν ἣν δεῖ χρημάτων σε τήμερον
 μεστήν ποιῆσαι καὶ δικαίως καδίκως.

ΠΛ. ἀλλ' ἄχθομαι μὲν εἰσιὼν νῆ τοὺς θεοὺς
 εἰς οἰκίαν ἐκάστοτ' ἄλλοτρίαν πάνυ· 235

ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.
 ἦν μὲν γὰρ ὡς φειδωλὸν εἰσελθὼν τύχῳ,
 εὐθύς κατώρυξέν με κατὰ τῆς γῆς κάτω·
 κἄν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος
 αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον, 240

ἔξαρνός ἐστι μῆδ' ἰδεῖν με πώποτε.
 ἦν δ' ὡς παραπλήγ' ἄνθρωπον εἰσελθὼν τύχῳ,
 πόρνοισι καὶ κύβοισι παραβεβλημένος
 γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.

ΧΡ. μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. 245

ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' ἀεί.
 χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ
 πάλιν τ' ἀναλῶν, ἠνίκ' ἂν τούτου δέῃ.
 ἀλλ' εἰσῴωμεν, ὡς ἰδεῖν σε βούλομαι
 καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον, 250

ὃν ἐγὼ φιλῶ μάλιστα μετὰ σέ. ΠΛ. πείθομαι.

ΧΡ. τί γὰρ ἂν τις οὐχὶ πρὸς σέ τάληθῆ λέγοι;

ΚΑ. ὦ πολλὰ δὴ τῷ δεσπότη ταυτὸν θυμὸν φαγόντες,
 ἄνδρες φίλοι καὶ δημόται καὶ τοῦ πονεῖν ἐρασταί,
 ἴτ' ἐγκονεῖτε, σπεύδεθ', ὡς ὁ καιρὸς οὐχὶ μέλλειν,
 ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ'
 ἀμύνειν. 256

ΧΘ. οὐκουν ὄρας ὀρμωμένους ἡμᾶς πάλαι προθύμως,
 ὡς εἰκὸς ἐστὶν ἀσθενεῖς γέροντας ἄνδρας ἤδη;
 σὺ δ' ἀξιοῖς ἴσως με θεῖν, πρὶν ταῦτα καὶ φράσαι μοι

ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο. 260

ΚΑ. οὐκ οὐκ πάλαι δήπου λέγω; σὺ δ' αὐτὸς οὐκ ἀκούεις.

ὁ δεσπότης γάρ φησιν ὑμᾶς ἠδέως ἅπαντας
ψυχροῦ βίου καὶ δυσκόλου ζήσκειν ἀπαλλαγέντας.

ΧΟ. ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πρᾶγμα τοῦθ' ὅ φησιν;

ΚΑ. ἔχων ἀφίικται δεῦρο πρεσβύτην τιν', ὃ πονηροί, 265
ῥυπῶντα, κυφόν, ἄθλιον, ῥυσόν, μαδῶντα, νωδόν.

ΧΟ. ὃ χρυσὸν ἀγγελίας ἐπῶν, πῶς φῆς; πάλιν φράσον
μοι.

δηλοῖς γὰρ αὐτὸν σωρὸν ἤκειν χρημάτων ἔχοντα.

ΚΑ. πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρόν.

ΧΟ. μῶν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγῆναι 271
ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;

ΚΑ. πάντως γὰρ ἄνθρωπον φύσει τοιοῦτον εἰς τὰ πάντα
ἠγείσθῃ μ' εἶναι κούδὲν ἂν νομίζεθ' ὑγιᾶς εἰπεῖν;

ΧΟ. ὡς σεμνὸς οὐπίτριπτος· αἱ κνήμαι δέ σου βοῶσιν
ιοῦ ἰοῦ, τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι. 276

ΚΑ. ἐν τῇ σορῷ νυνὶ λαχόν τὸ γράμμα σου δικάζειν,
σὺ δ' οὐ βαδίζεις; ὁ δὲ Χάρων τὸ ξύμβολον δί-
δωσιν.

ΧΟ. διαρραγείης. ὡς μόθων εἶ καὶ φύσει κόβαλος, 279
ὅστις φενακίζεις, φράσαι δ' οὐπω τέτληκας ἡμῖν
ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο·
οἱ πολλὰ μοχθήσαντες, οὐκ οὔσης σχολῆς, προ-
θύμως

δεῦρ' ἤλθομεν, πολλῶν θύμων ρίζας διεκπερῶντες.

ΚΑ. ἀλλ' οὐκέτ' ἂν κρύψαιμι. τὸν Πλούτον γὰρ, ὦν-
δρες, ἤκει

ἄγων ὁ δεσπότης, ὃς ὑμᾶς πλουσίους ποιήσει; 285

ΧΟ. ὄντως γὰρ ἔστι πλουσίους ἡμῖν ἅπασιν εἶναι;

ΚΑ. νῆ τοὺς θεοὺς, Μίδας μὲν οὖν, ἣν ὦτ' ὄνου λάβητε.

- ΧΟ. ὡς ἤδομαι καὶ τέρπομαι καὶ βούλομαι χορεῦσαι
 ὑφ' ἡδονῆς, εἴπερ λέγεις ὄντως σὺ ταῦτ' ἀληθῆ.
- ΚΑ. καὶ μὴν ἐγὼ βουλήσομαι θρεττανελὸ τὸν Κύκλωπα
 μιμούμενος καὶ τοῖν ποδοῖν ὡδὶ παρενσαλεύων 291
 ὑμᾶς ἄγειν. ἀλλ' εἶα τέκεα θαμίν' ἐπαναβοῶντες
 βληχώμενοί τε προβατίων
 αἰγῶν τε κιναβρώντων μέλη,
 ἔπεσθε ποιμαίνοντί μοι· τράγοι δ' ἀκρατιεῖσθε. 295
- ΧΟ. ἡμεῖς δέ γ' αὖ ζητήσομεν θρεττανελὸ τὸν Κύκλωπα
 βληχώμενοι, σὲ τουτονὶ πινῶντα καταλαβόντες,
 πήραν ἔχοντα λάχανά τ' ἄγρια δροσερά, κραι-
 παλῶντα,
 ἠγούμενον τοῖς προβατίοις,
 εἰκῆ δὲ καταδαρθόντα που, 300
 μέγαν λαβόντες ἠμμένον σφηκίσκον ἐκτυφλῶσαι.
- ΚΑ. ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη
 ὑμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθ',
 ἐγὼ δ' ἰὼν ἤδη λάθρα
 βουλήσομαι τοῦ δεσπότου
 λαβῶν τιν' ἄρτον καὶ κρέας 320
 μασώμενος τὸ λοιπὸν οὔτω τῷ κόπῳ ξυνεῖναι.
- ΧΡ. χαίρειν μὲν ὑμᾶς ἐστίν, ὦνδρες δημόται,
 ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρὸν
 ἀσπάζομαι δ', ὅτι ἠ προθύμως ἤκετε
 καὶ συντεταμένως κοῦ κατεβλακευμένως. 325
 ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται
 ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.
- ΧΟ. θάρρει· βλέπειν γὰρ ἄντικρυς δόξεις μ' Ἄρη.
 δεινὸν γὰρ, εἰ τριωβόλου μὲν οὔνεκα
 ὥστιζόμεσθ' ἐκάστοτ' ἐν τῆκκλησίᾳ, 330
 αὐτὸν δὲ τὸν Πλούτου παρείην τῷ λαβεῖν.

- ΧΡ. καὶ μὴν ὀρώ καὶ Βλεψίδημον τουτονὶ
προσιόντα· δῆλος δ' ἐστὶν ὅτι τοῦ πράγματος
ἀκήκοέν τι τῇ βαδίσει καὶ τῷ τάχει.
- ΒΛ. τί ἂν οὖν τὸ πρᾶγμ' εἶη; πόθεν καὶ τίνι τρόπῳ 335
Χρεμύλος πεπλούτηκ' ἑξαπίνης; οὐ πείθομαι.
καίτοι λόγος γ' ἦν νῆ τὸν Ἑρακλέα πολλὸς
ἐπὶ τοῖσι κουρείοισι τῶν καθημένων,
ὡς ἑξαπίνης ἀνὴρ γεγένηται πλούσιος.
ἔστιν δέ μοι τοῦτ' αὐτὸ θαυμάσιον, ὅπως 340
χρηστόν τι πράττων τοὺς φίλους μεταπέμπεται.
οὐκουν ἐπιχώριόν γε πρᾶγμ' ἐργάζεται.
- ΧΡ. ἀλλ' οὐδὲν ἀποκρύψας ἐρῶ νῆ τοὺς θεοὺς.
ὦ Βλεψίδημ', ἄμεινον ἢ χθῆς πράττομεν,
ὥστε μετέχειν ἕξεστιν· εἰ γὰρ τῶν φίλων. 345
- ΒΛ. γέγονας δ' ἀληθῶς, ὡς λέγουσι, πλούσιος;
- ΧΡ. ἔσομαι μὲν οὖν αὐτίκα μάλ', ἦν θεὸς θέλη.
ἔνι γὰρ τις, ἔνι κίνδυνος ἐν τῷ πράγματι.
- ΒΛ. ποῖός τις; ΧΡ. οἶος
- ΒΛ. λέγ' ἀνύσας ὅ τι φῆς ποτε.
- ΧΡ. ἦν μὲν κατορθώσωμεν, εὖ πράττειν αἰεὶ 350
ἦν δὲ σφαλῶμεν, ἐπιτετρίφθαι τὸ παράπαν.
- ΒΛ. τουτὶ πονηρὸν φαίνεται τὸ φορτίον,
καὶ μ' οὐκ ἀρέσκει. τό τε γὰρ ἑξαίφνης ἄγαν
οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι
πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου. 355
- ΧΡ. πῶς οὐδὲν ὑγιές;
- ΒΛ. εἴ τι κεκλοφῶς νῆ Δία
ἐκεῖθεν ἤκεις ἀργύριον ἢ χρυσίον
παρὰ τοῦ θεοῦ, κάπειτ' ἴσως σοι μεταμέλει.
- ΧΡ. Ἀπολλοῦ ἀποτρόπαιε, μὰ Δί' ἐγὼ μὲν οὔ.
- ΒΛ. παῦσαι φλυαρῶν, ὦγάθ'. οἶδα γὰρ σαφῶς. 360

ΧΡ. σὺ μὴδὲν εἰς ἔμ' ὑπονόει τοιουτονί.

ΒΛ. φεῦ·

ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστιν οὐδενὸς,
ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἤττονες.

ΧΡ. οὐ τοι μὰ τὴν Δῆμητρ' ὑγιαίνειν μοι δοκεῖς.

ΒΛ. ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων. 363

ΧΡ. μελαγχολᾶς, ὦνθρωπε, νῆ τὸν οὐρανόν.

ΒΛ. ἀλλ' οὐδὲ τὸ βλέμμ' αὐτὸ κατὰ χώραν ἔχει,
ἀλλ' ἐστὶν ἐπίδηλόν τι πεπανουργηκότι.

ΧΡ. σὺ μὲν οἶδ' ὃ κρώζεις· ὡς ἐμοῦ τι κεκλοφότος
ζητεῖς μεταλαβεῖν. ΒΛ. μεταλαβεῖν ζητῶ; τίνος;

ΧΡ. τὸ δ' ἐστὶν οὐ τοιούτου, ἀλλ' ἐτέρως ἔχον. 371

ΒΛ. μῶν οὐ κέκλοφας, ἀλλ' ἤρπακας; ΧΡ. κακοδαιμονᾶς.

ΒΛ. ἀλλ' οὐδὲ μὴν ἀπεστέρηκας γ' οὐδένα;

ΧΡ. οὐ δῆτ' ἔγωγ'.

ΒΛ. ὦ Ἡράκλεις, φέρε, ποῖ τις ἂν
τράποιτο; τάληθές γὰρ οὐκ ἐθέλεις φράσαι. 375

ΧΡ. κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμα μου.

ΒΛ. ὦ τᾶν, ἐγὼ τοι τοῦτ' ἀπὸ σμικροῦ πάνυ
ἐθέλω διαπραῖξαι πρὶν πυθέσθαι τὴν πόλιν,
τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων.

ΧΡ. καὶ μὴν φίλως γ' ἂν μοι δοκεῖς νῆ τοὺς θεοὺς 380
τρεῖς μνᾶς ἀναλώσας λογίσασθαι δώδεκα.

ΒΛ. ὀρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον,
ἰκετηρίαν ἔχοντα μετὰ τῶν παιδίων
καὶ τῆς γυναικὸς, κοῦ διοίσοντ' ἄντικρυς
τῶν Ἡρακλειδῶν οὐδ' ὀτιοῦν τῶν Παμφίλου. 385

ΧΡ. οὐκ, ὦ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους
ἔγωγε καὶ τοὺς δεξιούς καὶ σῶφρονας
ἀπαρτὶ πλουτήσαι ποιήσω.

ΒΛ. τί σὺ λέγεις;

οὕτω πάνυ πολλὰ κέκλοφας;

ΧΡ.

οἴμοι τῶν κακῶν,

ἀπολεῖς ΒΛ. σὺ μὲν οὖν σεαυτὸν, ὡς γ' ἐμοὶ δοκεῖς.

ΧΡ. οὐ δῆτ', ἐπεὶ τὸν Πλούτον, ὃ μοχθηρὲ σὺ, 391

ἔχω. ΒΛ. σὺ Πλούτον; ποῖον; ΧΡ. αὐτὸν τὸν θεόν.

ΒΛ. καὶ ποῦ 'στιν; ΧΡ. ἔνδον. ΒΛ. ποῦ;

ΧΡ. παρ' ἐμοί. ΒΛ. παρὰ σοί; ΧΡ. πάνυ.

ΒΛ. οὐκ ἐς κόρακας; Πλούτος παρὰ σοί;

ΧΡ.

νῆ τοὺς θεοὺς.

ΒΛ. λέγεις ἀληθῆ; ΧΡ. φημί. ΒΛ. πρὸς τῆς Ἑστίας;

ΧΡ. νῆ τὸν Ποσειδῶ. ΒΛ. τὸν θαλάττιον λέγεις; 396

ΧΡ. εἰ δ' ἔστιν ἕτερός τις Ποσειδῶν, τὸν ἕτερον.

ΒΛ. εἴτ' οὐ διαπέμπεις καὶ πρὸς ἡμᾶς τοὺς φίλους;

ΧΡ. οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ.

ΒΛ.

τί φῆς;

οὐ τῷ μεταδοῦναι;

400

ΧΡ.

μὰ Δία. δεῖ γὰρ πρῶτα ΒΛ. τί;

ΧΡ. βλέψαι ποιῆσαι νῶ ΒΛ. τίνα βλέψαι; φράσον.

ΧΡ. τὸν Πλούτον ὡσπερ πρότερον ἐνί γέ τῳ τρόπῳ.

ΒΛ. τυφλὸς γὰρ ὄντως ἐστί; ΧΡ. νῆ τὸν οὐρανόν.

ΒΛ. οὐκ ἐτὸς ἄρ' ὡς ἐμ' ἦλθεν οὐδεπώποτε.

ΧΡ. ἀλλ' ἦν θεοὶ θέλωσι, νῦν ἀφίξεται.

405

ΒΛ. οὐκουν ἱατρὸν εἰσαγαγεῖν ἐχρήν τινά;

ΧΡ. τίς δῆτ' ἱατρός ἐστι νῦν ἐν τῇ πόλει;

οὔτε γὰρ ὁ μισθὸς οὐδὲν ἔστ' οὔθ' ἡ τέχνη.

ΒΛ. σκοπῶμεν. ΧΡ. ἀλλ' οὐκ ἔστιν. ΒΛ. οὐδ' ἐμοὶ

δοκεῖ.

ΧΡ. μὰ Δί', ἀλλ' ὅπερ πάλαι παρεσκευαζόμενην 410

ἐγῶ, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ

κράτιστόν ἐστι.

ΒΛ.

πολὺ μὲν οὖν νῆ τοὺς θεοὺς.

μή νυν διάτριβ', ἀλλ' ἄννε πράττων ἔν γέ τι.

ΧΡ. καὶ μὴν βαδίζω. ΒΛ. σπευδέ νυν.

ΧΡ. τοῦτ' αὐτὸ δρῶ.

ΠΕ. ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον 415

τολμῶντε δρᾶν ἀνθρωπαρίῳ κακοδαίμονε,
ποῖ ποῖ; τί φεύγετ'; οὐ μενεΐτον; ΒΛ. Ἑράκλεις.

ΠΕ. ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοὺς κακῶς·
τόλμημα γὰρ τολμᾶτον οὐκ ἀνασχετὸν,
ἀλλ' οἷον οὐδεὶς ἄλλος οὐδεπώποτε 420
οὔτε θεὸς οὔτ' ἀνθρώπος· ὥστ' ἀπολώλατον.

ΧΡ. σὺ δ' εἶ τίς; ὡχρὰ μὲν γὰρ εἶναί μοι δοκεῖς.

ΒΛ. ἴσως Ἑρινύς ἐστιν ἐκ τραγωδίας·
βλέπει γέ τοι μανικόν τι καὶ τραγωδικόν.

ΧΡ. ἀλλ' οὐκ ἔχει γὰρ δᾶδας. ΒΛ. οὐκοῦν κλαύσεται.

ΠΕ. οἴεσθε δ' εἶναι τίνα με; 426

ΧΡ. πανδοκεύτριαν,

ἢ λεκιθόπωλιν. οὐ γὰρ ἂν τοσουτοῦ
ἐνέκραγες ἡμῖν οὐδὲν ἠδικημένη.

ΠΕ. ἄληθες; οὐ γὰρ δεινότατα δεδράκατον,
ζητοῦντες ἐκ πάσης με χώρας ἐκβαλεῖν; 430

ΧΡ. οὐκοῦν ὑπόλοιπον τὸ βάραθρόν σοι γίγνεται;
ἀλλ' ἦτις εἶ λέγειν σ' ἐχρῆν αὐτίκα μάλα.

ΠΕ. ἢ σφῶ ποιήσω τήμερον δοῦναι δίκην
ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.

ΒΛ. ἄρ' ἐστὶν ἢ καπηλὶς ἢ κ τῶν γειτόνων,
ἢ ταῖς κοτύλαις αἰεὶ με διαλυμαίνεται; 435

ΠΕ. Πενία μὲν οὖν, ἢ σφῶν ξυνοικῶ πόλλ' ἔτη.

ΒΛ. ἀναξ Ἀπολλοῦ καὶ θεοῖ, ποῖ τις φύγη;

ΧΡ. οὗτος, τί δρᾶς; ὦ δειλότατον σὺ θηρίου,
οὐ παραμενεῖς; ΒΛ. ἦκιστα πάντων. 440

ΧΡ. οὐ μενεῖς;

ἀλλ' ἄνδρε δύο γυναῖκα φεύγομεν μίαν;

ΒΛ. Πενία γάρ ἐστιν, ὧ πονήρ', ἧς οὐδαμοῦ
οὐδὲν πέφυκε ζῶον ἐξωλέστερον.

ΧΡ. στήθ', ἀντιβολῶ σε, στήθι.

ΒΛ. μὰ Δί' ἐγὼ μὲν οὔ.

ΧΡ. καὶ μὴν λέγω, δεινότατον ἔργον παρὰ πολλὰ 445
ἔργων ἀπάντων ἐργασόμεθ', εἰ τὸν θεὸν
ἔρημον ἀπολιπόντε ποι φευξοῦμεθα
τηνδὶ δεδιότε, μηδὲ διαμαχοῦμεθα.

ΒΛ. ποίοις ὄπλοισιν ἢ δυνάμει πεποιθότες;
ποῖον γὰρ οὐ θώρακα, ποῖαν δ' ἀσπίδα 450
οὐκ ἐνέχυρον τίθησιν ἢ μιαρωτάτη;

ΧΡ. θάρρει· μόνος γὰρ ὁ θεὸς οὗτος οἶδ' ὅτι
τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων.

ΠΕ. γρύζειν δὲ καὶ τολμάτων, ὧ καθάρματε,
ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω; 455

ΧΡ. σὺ δ', ὧ κάκιστ' ἀπολουμένη, τί λοιδορεῖ
ἡμῖν προσελθοῦσ' οὐδ' ὀτιοῦν ἀδικουμένη;

ΠΕ. οὐδὲν γὰρ, ὧ πρὸς τῶν θεῶν, νομίζετε
ἀδικεῖν με τὸν Πλούτον ποιεῖν πειρωμένω
βλέψαι πάλιν; 460

ΧΡ. τί οὖν ἀδικοῦμεν τοῦτό σε,
εἰ πᾶσιν ἀνθρώποισιν ἐκπορίζομεν
ἀγαθόν; ΠΕ. τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ' ;

ΧΡ. ὅ τι;
σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.

ΠΕ. ἔμ' ἐκβαλόντες; καὶ τί ἂν νομίζετον
κακὸν ἐργάσασθαι μείζον ἀνθρώπους; 465

ΧΡ. ὅ τι;
εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.

ΠΕ. καὶ μὴν περὶ τούτου σφῶν ἐθέλω δοῦναι λόγον

τὸ πρῶτον αὐτοῦ· κὰν μὲν ἀποφῆνω μόνην
ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὲ
ὑμῖν δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μὴ, 470
ποιεῖτον ἤδη τοῦθ' ὅ τι ἂν ὑμῖν δοκῆ.

ΧΡ. ταυτὶ σὺ τολμᾶς, ὦ μιαρωτάτη, λέγεις;

ΠΕ. καὶ σὺ γε διδάσκου· πάνυ γὰρ οἶμαι ῥαδίως
ἄπανθ' ἀμαρτάνοντά σ' ἀποδείξειν ἐγὼ,
εἰ τοὺς δικαίους φῆς ποιήσεις πλουσίους. 475

ΧΡ. ὦ τύμπανα καὶ κύφωνες οὐκ ἀρήξετε;

ΠΕ. οὐ δεῖ σχετλιάζειν καὶ βοᾶν πρὶν ἂν μάθης.

ΧΡ. καὶ τίς δύναιτ' ἂν μὴ βοᾶν ἰοῦ ἰοῦ
τοιαῦτ' ἀκούων; ΠΕ. ὅστις ἐστὶν εὖ φρονῶν.

ΧΡ. τί δῆτά σοι τίμημ' ἐπιγράψω τῇ δίκῃ, 480
εἰ ἂν ἀλῶς; ΠΕ. ὅ τι σοι δοκεῖ.

ΧΡ. καλῶς λέγεις.

ΠΕ. τὸ γὰρ αὐτ', εἰ ἂν ἠττάσθε, καὶ σφῶ δεῖ παθεῖν.

ΧΡ. ἱκανοὺς νομίζεις δῆτα θανάτους εἴκοσιν;

ΒΛ. ταύτη γε· νῶν δὲ δύ' ἀποχρήσουσιν μόνω.

ΠΕ. οὐκ ἂν φθάνοιτε τοῦτο πράττοντες· τί γὰρ 485
ἔχοι τις ἂν δίκαιον ἀντειπεῖν ἔτι;

ΧΟ. ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς σοφὸν ᾧ νικήσετε τῆνδὶ
ἐν τοῖσι λόγοις ἀντιλέγοντες, μαλακὸν δ' ἐνδῶ-
σετε μηδέν.

ΧΡ. φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν
ὁμοίως,

ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν
ἐστὶ δίκαιον, 490

τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τὰναντία
δήπου.

τοῦτ' οὖν ἡμεῖς ἐπιθυμοῦντες μόλις εὔρομεν ὥστε
γενέσθαι

βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς
ἅπαν ἔργον.

ἦν γὰρ ὁ Πλούτος νυνὶ βλέψῃ καὶ μὴ τυφλὸς
ὢν περινοστή,

ὡς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοῦκ
ἀπολείψει, 495

τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξεῖται κᾶτα
ποιήσει

πάντας χρηστοὺς καὶ πλουτοῦντας δῆπου τά τε
θεῖα σέβοντας.

καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ'
ἄμεινον;

ΒΛ. οὔτις· ἐγὼ σοι τούτου μάρτυς· μηδὲν ταύτην γ'
ἀνερῶτα.

ΧΡ. ὡς μὲν γὰρ νῦν ἡμῖν ὁ βίος τοῖς ἀνθρώποις διά-
κεται, 500

τίς ἂν οὐχ ἠγοῖτ' εἶναι μανίαν, κακοδαιμονίαν τ'
ἔτι μᾶλλον;

πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι
πονηροὶ,

ἀδίκως αὐτὰ ξυλλεξάμενοι· πολλοὶ δ' ὄντες πάνυ
χρηστοὶ

πράττουσι κακῶς καὶ πεινωσιν μετὰ σοῦ τε τὰ
πλεῖστα σύνεισιν.

οὐκοῦν εἶναί φημ', εἰ παύσει ταύτην βλέψας ποθ'
ὁ Πλούτος, 505

ὁδὸν ἦν τις ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἂν μείζω
πορίσειεν.

ΠΕ. ἀλλ' ὦ πάντων ῥᾶστ' ἀνθρώπων ἀναπεισθέντ' οὐχ
ὑγιαίνειν

δύο πρεσβύτα, ξυνθιασώτα τοῦ ληρεῖν καὶ παρα-
παλεῖν,

εἰ τοῦτο γένοιθ' ὃ ποθεῖθ' ὑμεῖς, οὐ φημ' ἄν
 λυσιτελεῖν σφῶν.

εἰ γὰρ ὁ Πλούτος βλέψειε πάλιν διανείμειέν τ'
 ἴσον αὐτόν, 510

οὔτε τέχνην ἄν τῶν ἀνθρώπων οὔτ' ἄν σοφίαν
 μελετώη

οὔδεις· ἀμφοῖν δ' ὑμῖν τούτοις ἀφανισθέντοις ἐθε-
 λήσει

τίς χαλκεύειν ἢ ναυπηγεῖν ἢ ῥάπτειν ἢ τροχο-
 ποιεῖν

ἢ σκυτοτομεῖν ἢ πλινθουργεῖν ἢ πλύνειν ἢ σκυ-
 λοδεψεῖν

ἢ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Διούσ
 θερίσασθαι, 515

ἢν ἐξῆ ζῆν ἀργοῖς ὑμῖν τούτων πάντων ἀμελοῦσιν;

ΧΡ. λῆρον ληρεῖς. ταῦτα γὰρ ἡμῖν πάνθ' ὅσα νῦν δὴ
 κατέλεξας

οἱ θεράποντες μοχθήσουσιν.

ΠΕ. πόθεν οὖν ἔξεις θεράποντας;

ΧΡ. ὠνησόμεθ' ἀργυρίου δήπου.

ΠΕ. τίς δ' ἔσται πρῶτον ὁ πωλῶν,
 ὅταν ἀργύριον κάκεινος ἔχη; 520

ΧΡ. κερδαίνειν βουλόμενός τις
 ἔμπορος ἦκων ἐκ Θετταλίας παρὰ πλείστων ἀν-
 δραποδιστῶν.

ΠΕ. ἀλλ' οὐδ' ἔσται πρῶτον ἀπάντων οὔδεις οὐδ' ἀνδρα-
 ποδιστῆς

κατὰ τὸν λόγον ὃν σὺ λέγεις δήπου. τίς γὰρ
 πλουτῶν ἐθελήσει

κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο
 ποιῆσαι;

ὥστ' αὐτὸς ἀροῦν ἐπαναγκασθεὶς καὶ σκάπτειν
τᾶλλα τε μοχθεῖν 525

ὀδυνηρότερον τρίψεις βίοτον πολὺ τοῦ νῦν.

ΧΡ. ἐς κεφαλὴν σοί.

ΠΕ. ἔτι δ' οὐχ ἔξεις οὔτ' ἐν κλίνῃ καταδαρθεῖν· οὐ
γὰρ ἔσονται·

οὔτ' ἐν δάπισιν· τίς γὰρ ὑφαίνειν ἐθελήσει χρυ-
σίου ὄντος;

οὔτε μύροισιν μυρίσαι στακτοῖς, ὅποταν νύμφην
ἀγάγησθον·

οὔθ' ἱματίων βαπτῶν δαπάναις κοσμηῆσαι ποικι-
λομόρφων. 530

καίτοι τί πλέον πλουτεῖν ἔστιν πάντων τούτων
ἀποροῦντα;

παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὐπορα πάνθ' ὑμῖν ὦν
δεῖσθον· ἐγὼ γὰρ

τὸν χειροτέχνην ὥσπερ δέσποινα ἐπαναγκάζουσα
κάθημαι

διὰ τὴν χρεῖαν καὶ τὴν πενίαν ζητεῖν ὁπόθεν βίον ἔξει.

ΧΡ. σὺ γὰρ ἂν πορίσαι τί δύναί' ἀγαθόν, πλὴν φόδων
ἐκ βαλανείου, 535

καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κο-
λοσυρτοῦ;

φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν
οὐδὲ λέγω σοι

ὑπὸ τοῦ πλήθους, αἰὲν βομβοῦσαι περὶ τὴν κεφαλὴν
ἀνιῶσιν,

ἐπεγείρουσαι καὶ φράζουσαι, πεινήσεις, ἀλλ' ἐπα-
νίστω.

πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ῥάκος·
ἀντὶ δὲ κλίνης 540

στιβάδα σχοίνων κόρεων μεστήν, ἣ τοὺς εὐδοντας
ἐγείρει·

καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρὸν· ἀντὶ δὲ
προσκεφαλαίου,

λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ· σιτεῖσθαι δ' ἀντὶ
μὲν ἄρτων

μαλάχης πτόρθους, ἀντὶ δὲ μάξης φυλλεῖ' ἰσχνῶν
ράφανίδων,

ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος, ἀντὶ
δὲ μάκτρας

φιδάκης πλευρὰν ἔρρωγυῖαν καὶ ταύτην. ἄρα γε
πολλῶν

ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον
οὔσαν;

ΠΕ. σὺ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν
δ' ὑπεκρούσω.

ΧΡ. οὐκοῦν δήπου τῆς πτωχείας πενίαν φαμέν εἶναι
ἀδελφὴν.

ΠΕ. ὑμεῖς γ' οὔπερ καὶ Θρασυβούλω Διονύσιον εἶναι
ὅμοιον.

ἀλλ' οὐχ οὐμὸς τοῦτο πέπουθεν βίος οὐ μὰ Δί',
οὔδέ γε μέλλει.

πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἔστιν
μηδὲν ἔχοντα·

τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις
προσέχοντα,

περιγιγνεσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι μηδ' ἐπι-
λείπειν.

ΧΡ. ὡς μακαρίτην, ὦ Δάματερ, τὸν βίον αὐτοῦ κατέ-
λεξας,

εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ
ταφήναι.

ΠΕ. σκόπτειν πειρᾶ καὶ κωμῶδειν τοῦ σπουδάζειν
ἀμελήσας,

οὐ γινώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας
ἄνδρας

καὶ τὴν γνώμην καὶ τὴν ἰδέαν. παρὰ τῷ μὲν γὰρ
ποδαγρῶντες

καὶ γαστρώδεις καὶ παχύκνημοὶ καὶ πιονές εἰσιν
ἀσελγῶς, 560

παρ' ἐμοὶ δ' ἰσχυροὶ καὶ σφηκῶδεις καὶ τοῖς ἐχθροῖς
ἀνιαιοί.

ΧΡ. ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς τὸ σφηκῶδες σὺ
πορίζεις.

ΠΕ. περὶ σωφροσύνης ἤδη τοίνυν περανῶ σφῶν κἀνα-
διδάξω

ὅτι κοσμιότης οἰκεῖ μετ' ἐμοῦ, τοῦ Πλούτου δ'
ἐστὶν ὑβρίζειν.

ΧΡ. πάννυ γοῦν κλέπτειν κόσμιόν ἐστιν καὶ τοὺς τοί-
χους διορύττειν. 565

[ΒΛ. νῆ τὸν Δί', εἰ δεῖ λαθεῖν αὐτὸν, πῶς οὐχὶ κόσμιόν
ἐστίν;]

ΠΕ. σκέψαι τοίνυν ἐν ταῖς πόλεσιν τοὺς ῥήτορας, ὡς
ὅποταν μὲν

ᾧσι πένητες, περὶ τὸν δῆμον καὶ τὴν πόλιν εἰσὶ
δίκαιοι,

πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρήμ' ἄδικοι
γεγέννηται,

ἐπιβουλεύουσί τε τῷ πλήθει καὶ τῷ δήμῳ πολε-
μοῦσιν. 570

ΧΡ. ἀλλ' οὐ ψεύδει τούτων γ' οὐδὲν, καίπερ σφόδρα
βάσκανος οὔσα.

ἀτὰρ οὐχ ἥττόν γ' οὐδὲν κλαύσει, μηδὲν ταύτη
γε κομήσης,

ὅτι ζητεῖς τοῦτ' ἀναπείθειν ἡμᾶς, ὡς ἔστιν
ἀμείνων

πενία πλούτου.

ΠΕ. καὶ σύ γ' ἐλέγξαι μ' οὔπω δύνασαι
περὶ τούτου,

ἀλλὰ φλυαρεῖς καὶ πτερυγίζεις. 575

ΧΡ. καὶ πῶς φεύγουσί σ' ἅπαντες;

ΠΕ. ὅτι βελτίους αὐτοὺς ποιῶ. σκέψασθαι δ' ἔστι
μάλιστα

ἀπὸ τῶν παίδων· τοὺς γὰρ πατέρας φεύγουσι,
φρονούντας ἄριστα

αὐτοῖς. οὔτω διαγιγνώσκειν χαλεπὸν πρᾶγμ' ἐστὶ
δίκαιον.

ΧΡ. τὸν Δία φήσεις ἄρ' οὐκ ὀρθῶς διαγιγνώσκειν τὸ
κράτιστον

κάκεινος γὰρ τὸν πλούτου ἔχει. 580

ΒΛ. ταύτην δ' ἡμῖν ἀποπέμπει.

ΠΕ. ἀλλ' ὦ Κρονικαῖς λήμαις ὄντως λημώντες τὰς
φρένας ἄμφω,

ὁ Ζεὺς δήπου πένεται, καὶ τοῦτ' ἤδη φανερώς σε
διδάξω.

εἰ γὰρ ἐπλούτει, πῶς ἂν ποιῶν τὸν Ὀλυμπικὸν
αὐτὸς ἀγῶνα,

ἵνα τοὺς Ἑλληνας ἅπαντας αἰεὶ δι' ἔτους πέμπτου
ξυναγείρει,

ἀνεκέρυττεν τῶν ἀσκητῶν τοὺς νικῶντας στεφα-
νώσας. 585

κοτινῶ στεφάνῳ; καίτοι χρυσῶ μάλλον ἐχρήν,
εἴπερ ἐπλούτει.

ΧΡ. οὐκοῦν τούτῳ δήπου δημοῖ τιμῶν τὸν πλούτον
ἐκεῖνος·

φειδόμενος γὰρ καὶ βουλόμενος τούτου μηδὲν δα-
πανᾶσθαι,

λήροις ἀναδῶν τοὺς νικῶντας τὸν πλούτον ἐᾷ
παρ' ἑαυτῶ.

ΠΕ. πολὺ τῆς πενίας πρῶγμ' αἴσχιον ζητεῖς αὐτῶ
περιάψαι, 590

εἰ πλούσιος ὦν ἀνελεύθερός ἐσθ' οὕτωςι καὶ φιλο-
κερδῆς.

ΧΡ. ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν κοτινῶ στεφάνῳ
στεφανώσας.

ΠΕ. τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς ὡς οὐ πάντ' ἔστ'
ἀγάθ' ὑμῖν

διὰ τὴν Πενίαν.

ΧΡ. παρὰ τῆς Ἑκάτης ἔξεστιν τοῦτο πυθέσθαι,
εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον. φησὶ
γὰρ αὕτη 595

τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ
μῆν' ἀποπέμπειν,

τοὺς δὲ πένητας τῶν ἀνθρώπων ἀρπάζειν πρὶν
καταθεῖναι.

ἀλλὰ φθείρου καὶ μὴ γρύξης

ἔτι μῆδ' ὀτιοῦν.

οὐ γὰρ πείσεις, οὐδ' ἦν πείσης. 600

ΠΕ. ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει.

ΧΡ. Παύσωνα κάλει τὸν ξύσσιτον.

ΠΕ. τί πάθω τλήμων;

ΧΡ. ἔρρ' ἐς κόρακας θάπτου ἀφ' ἡμῶν.

- ΠΕ. εἶμι δὲ ποῖ γῆς ; 605
- ΧΡ. ἐς τὸν κύφωv· ἄλλ' οὐ μέλλειν
χρῆν σ', ἄλλ' ἀνύτειν.
- ΠΕ. ἢ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθὶ
μεταπέμφεσθον.
- ΧΡ. τότε νοστήσεις· νῦν δὲ φθείρου. 610
κρεῖττον γάρ μοι πλουτεῖν ἐστίν,
σὲ δ' εἶν κλάειν μακρὰ τὴν κεφαλὴν.
- ΒΛ. νῆ Δί' ἔγωγ' οὖν ἐθέλω πλουτῶν
εὐωχεῖσθαι μετὰ τῶν παίδων
τῆς τε γυναικὸς, καὶ λουσάμενος 615
λιπαρὸς χωρῶν ἐκ βαλανείου
τῶν χειροτεχνῶν
καὶ τῆς Πενίας καταπαρδεῖν.
- ΧΡ. αὕτη μὲν ἡμῖν ἠπίτριπτος οὔχεται.
ἐγὼ δὲ καὶ σύ γ' ὡς τάχιστα τὸν θεὸν 620
ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἀσκληπιοῦ.
- ΒΛ. καὶ μὴ διατριβωμέν γε, μὴ πάλιν τις αὖ
ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.
- ΧΡ. παῖ Καρίων, τὰ στρώματ' ἐκφέρειν σ' ἐχρῆν,
αὐτόν τ' ἄγειν τὸν Πλούτου, ὡς νομίζεται, 625
καὶ τᾶλλ' ὅσ' ἐστὶν ἔνδον ἠὔτρεπισμένα.
- ΚΑ. ὦ πλεῖστα Θεσείοις μεμυστιλημένοι
γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις,
ὡς εὐτυχεῖθ', ὡς μακαρίως πεπράγατε,
ἄλλοι θ' ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου. 630
- ΧΟ. τί δ' ἔστιν ὦ βέλτιστε τῶν σαυτοῦ φίλων ;
φαίνει γὰρ ἤκειν ἄγγελος χρηστοῦ τινος.
- ΚΑ. ὁ δεσπότης πέπραγεν εὐτυχέστατα,
μᾶλλον δ' ὁ Πλούτος αὐτός· ἀντὶ γὰρ τυφλοῦ
ἐξωμμάτῳ καὶ λελάμπρυνται κόρας, 635

Ἄσκληπιοῦ παιῶνος εὐμενοῦς τυχῶν.

ΧΟ. λέγεις μοι χαρὰν, λέγεις μοι βοάν.

ΚΑ. πάρεστι χαίρειν, ἦν τε βούλησθ' ἦν τε μή.

ΧΟ. ἀναβοάσομαι τὸν εὐπαιδα καὶ

μέγα βροτοῖσι φέγγος Ἄσκληπιόν.

640

ΓΥ. τίς ἢ βοή ποτ' ἐστίν; ἄρ' ἀγγέλλεται

χρηστόν τι; τοῦτο γὰρ ποθοῦς' ἐγὼ πάλαι
ἔνδον κάθημαι περιμένουσα τουτονί.

ΚΑ. ταχέως ταχέως φέρ' οἶνον, ὃ δέσποιν', ἵνα

καυτὴ πῆις· φιλεῖς δὲ δρῶς' αὐτὸ σφόδρα·

645

ὡς ἀγαθὰ συλλήβδην ἅπαντά σοι φέρω.

ΓΥ. καὶ ποῦ ἔστιν; ΚΑ. ἐν τοῖς λεγομένοις εἴσει τάχα.

ΓΥ. πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ.

ΚΑ. ἄκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα

ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ.

650

ΓΥ. μὴ δῆτ' ἔμοιγ' ἐς τὴν κεφαλὴν.

ΚΑ.

μὴ τὰγαθὰ

ἂ νῦν γεγένηται; ΓΥ. μὴ μὲν οἶν τὰ πράγματα.

ΚΑ. ὡς γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεὸν

ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον,

νῦν δ' εἴ τιν' ἄλλον μακάριον κευδαίμονα,

655

πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν,

ἔπειτ' ἐλοῦμεν.

ΓΥ. νῆ Δί' εὐδαίμων ἄρ' ἦν

ἀνὴρ γέρων ψυχρᾷ θαλάττῃ λούμενος.

ΚΑ. ἔπειτα πρὸς τὸ τέμενος ἦμεν τοῦ θεοῦ.

ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα

660

καθωσιώθη, πέλανος Ἐφάιστου φλογί,

κατεκλίναμεν τὸν Πλούτον, ὥσπερ εἰκὸς ἦν·

ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.

ΓΥ. ἦσαν δὲ τινες κάλλοι δεόμενοι τοῦ θεοῦ;

- ΚΑ. εἷς μὲν γε Νεοκλείδης, ὅς ἐστι μὲν τυφλὸς, 665
κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντικεν·
ἕτεροί τε πολλοὶ παντοδαπὰ νοσήματα
ἔχοντες· ὡς δὲ τοὺς λύχνους ἀποσβέσας
ἡμῖν παρήγγειλ' ἐγκαθεύδειν τοῦ θεοῦ
ὁ πρόπολος, εἰπὼν, ἦν τις αἴσθηται ψόφου, 670
σιγᾶν, ἅπαντες κοσμίως κατεκείμεθα.
κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλὰ με
ἀθάρης χύτρα τις ἐξέπληττε κειμένη
ὀλίγον ἄπωθεν τῆς κεφαλῆς τοῦ γραδίου,
ἐφ' ἣν ἐπεθύμουν δαιμονίως ἐφερπύσαι. 675
ἔπειτ' ἀναβλέψας ὀρῶ τὸν ἱερέα
τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας
ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μετὰ τοῦτο δὲ
περιῆλθε τοὺς βωμοὺς ἅπαντας ἐν κύκλῳ,
εἶ που πόπανον εἶη τι κατὰλελειμμένον· 680
ἔπειτα ταῦθ' ἠγιζεν ἐς σάκταν τινά.
κἀγὼ νομίσας πολλὴν ὄσιαν τοῦ πράγματος
ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι.
- ΓΥ. ταλάντατ' ἀνδρῶν, οὐκ ἐδεδοίκεις τὸν θεόν;
- ΚΑ. νῆ τοὺς θεοὺς ἔγωγε μὴ φθάσειέ με 685
ἐπὶ τὴν χύτραν ἐλθὼν ἔχων τὰ στέμματα.
ὁ γὰρ ἱερεὺς αὐτοῦ με προῦδιδάξατο.
τὸ γράδιον δ' ὡς ἠσθάνετό μου τὸν ψόφον,
τὴν χεῖρ' ὑφήρει κᾶτα συρίζας ἐγὼ
ὀδᾶξ ἐλαβόμην, ὡς παρείας ὦν ὕφισ. 690
ἢ δ' εὐθέως τὴν χεῖρα πάλιν ἀνέσπασε,
κατέκειτο δ' αὐτὴν ἐντυλίξασ' ἠσυχῆ.
κἀγὼ τότε ἤδη τῆς ἀθάρης πολλὴν ἔφλων
ἔπειτ' ἐπειδὴ μεστὸς ἦν, ἀνεπανόμην. 695
- ΓΥ. ὁ δὲ θεὸς ὑμῖν οὐ προσήειν;

ΚΑ.

οὐδέπω.

μετὰ ταῦτ' ἐγὼ μὲν εὐθύς ἐνεκαλυψάμην
 δείσας, ἐκείνος δ' ἐν κύκλῳ τὰ νοσήματα
 σκοπῶν περιήει πάντα κοσμίως πάνυ.

ἔπειτα παῖς αὐτῷ λίθινον θυεΐδιον

710

παρέθηκε καὶ δοίδυκα καὶ κιβώτιον.

ΓΤ. λίθινον;

ΚΑ. μὰ Δί' οὐ δῆτ', οὐχὶ τό γε κιβώτιον.

ΓΤ. σὺ δὲ πῶς ἑώρας, ὦ κάκιστ' ἀπολούμενε,
 ὅς ἐγκεκαλύφθαι φῆς;

ΚΑ. διὰ τοῦ τριβωνίου.

ὁπᾶς γὰρ εἶχεν οὐκ ὀλίγας μὰ τὸν Δία.

715

πρῶτον δὲ πάντων τῷ Νεοκλείδῃ φάρμακον
 καταπλαστὸν ἐνεχείρησε τρίβειν, ἐμβαλὼν
 σκοροδῶν κεφαλὰς τρεῖς Τηνίων. ἔπειτ' ἔφλα
 ἐν τῇ θυεΐᾳ συμπαραμιγνύων ὁπὸν

καὶ σχῖνον· εἶτ' ὄξει διέμενος Σφηττίῳ,

720

κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα
 ὀδυνῶτο μᾶλλον. ὁ δὲ κεκραγὼς καὶ βοῶν
 ἔφευγ' ἀνάξας· ὁ δὲ θεὸς γελάσας ἔφη
 ἐνταῦθα νῦν κάθησο καταπεπλασμένος,
 ἵν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας.

725

ΓΤ. ὡς φιλόπολις τίς ἐσθ' ὁ δαίμων καὶ σοφός.

ΚΑ. μετὰ τοῦτο τῷ Πλούτῳ παρεκαθέζετο,
 καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο,
 ἔπειτα καθαρὸν ἡμιτύβιον λαβὼν

τὰ βλέφαρα περιέψησεν· ἡ Πανάκεια δὲ

730

κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι
 καὶ πᾶν τὸ πρόσωπον· εἶθ' ὁ θεὸς ἐπόππυσεν.
 ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεῶ
 ὑπερφυεῖς τὸ μέγεθος. ΓΤ. ὦ φίλοι θεοί.

ΚΑ. τούτω δ' ὑπὸ τὴν φοινικίδ' ὑποδύνθ' ἡσυχῇ
 τὰ βλέφαρα περιέλειχον, ὡς γ' ἐμουδόκει
 καὶ πρὶν σε κοτύλας ἐκπιεῖν οἴνου δέκα
 ὁ Πλούτος, ᾧ δέσποιν', ἀνεστήκει βλέπων·
 ἐγὼ δὲ τῷ χεῖρ' ἀνεκρότησ' ὑφ' ἡδονῆς,
 τὸν δεσπότην τ' ἤγειρον. ὁ θεὸς δ' εὐθέως 740
 ἠφάνισεν αὐτὸν οἷ τ' ὄφεις εἰς τὸν νεῶν.
 οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς
 τὸν Πλούτον ἡσπάζοντο καὶ τὴν νύχθ' ὅλην
 ἐγρηγόρεσαν, ἕως διέλαμψεν ἡμέρα.
 ἐγὼ δ' ἐπήνουν τὸν θεὸν πάνυ σφόδρα, 745
 ὅτι βλέπειν ἐποίησε τὸν Πλούτον ταχὺ,
 τὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλόν.

ΓΤ. ὄσην ἔχεις τὴν δύναμιν, ὦναξ δέσποτα.
 ἀτὰρ φράσον μοι, ποῦ 'σθ' ὁ Πλούτος;

ΚΑ. ἔρχεται.

ἀλλ' ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος. 750

οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον
 ἔχοντες ὀλίγον αὐτὸν ἡσπάζοντο καὶ
 ἐδεξιούνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς·
 ὅσοι δ' ἐπλούτουν οὐσίαν τ' εἶχον συχνῆν
 οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι, 755
 ὀφρῦς συνῆγον ἐσκυθρόπαζόν θ' ἅμα.

οἱ δ' ἠκολούθουν κατόπιν ἐστεφανωμένοι,
 γελῶντες, εὐφημοῦντες· ἐκτυπεῖτο δὲ
 ἐμβὰς γερόντων εὐρύθμοις προβήμασιν.
 ἀλλ' εἴ' ἀπαξάπαντες ἐξ ἐνὸς λόγου 760

ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε·
 οὐδεὶς γὰρ ὑμῖν εἰσιούσιν ἀγγελεῖ
 ὡς ἄλφιτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ.

ΓΤ. νῆ τὴν Ἐκάτην, καὶ γὰρ δ' ἀναδησαι βούλομαι

εὐαγγελίά σε κριβανωτῶν ὄρμαθῶ,
τοιαῦτ' ἀπαγγείλαντα.

765

ΚΑ. μή νυν μέλλ' ἔτι
ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.

ΓΥ. φέρε νυν ἰούσ' εἴσω κομίσω καταχύσματα
ὡσπερ νεωνήτοισιν ὀφθαλμοῖς ἐγῶ.

ΚΑ. ἐγὼ δ' ἀπαντῆσαί γ' ἐκείνοις βούλομαι.

770

ΠΛ. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἕλιον,
ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον,
χώραν τε πᾶσαν Κέκροπος, ἣ μ' ἐδέξατο.

αἰσχύνομαι δὲ τὰς ἑμαντοῦ συμφορὰς,
οἷοις ἄρ' ἀνθρώποις ξυνῶν ἐλάνθανον,
τοὺς ἀξίους δὲ τῆς ἐμῆς ὀμιλίας
ἔφευγον, εἰδὼς οὐδέν· ὦ τλήμων ἐγῶ.

775

ὡς οὐτ' ἐκεῖν' ἄρ' οὐτε ταῦτ' ὀρθῶς ἔδρων·
ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγὼ
δείξω τὸ λοιπὸν πᾶσιν ἀνθρώποις ὅτι
ἄκων ἑμαυτὸν τοῖς πονηροῖς ἐνεδίδουν.

780

ΧΡ. βάλλ' ἐς κόρακας· ὡς χαλεπὸν εἰσιν οἱ φίλοι
οἱ φαινόμενοι παραχρῆμ' ὅταν πράττη τις εὖ.
νύττουσι γὰρ καὶ φλώσι τάντικνῆμια,
ἐνδεικνύμενος ἕκαστος εὐνοιάν τινα.

785

ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος
περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός;

ΓΥ. ὦ φίλτατ' ἀνδρῶν, καὶ σὺ καὶ σὺ χαίρετε.
φέρε νυν, νόμος γάρ ἐστι, τὰ καταχύσματα
ταυτὶ καταχέω σου λαβοῦσα.

790

ΠΛ. μηδαμῶς.

ἐμοῦ γὰρ εἰσιόντος εἰς τὴν οἰκίαν
πρώτιστα καὶ βλέψαντος οὐδὲν ἐκφέρειν
πρεπῶδές ἐστιν, ἀλλὰ μᾶλλον εἰσφέρειν.

- ΓΥ. εἶτ' οὐχὶ δέξει δῆτα τὰ καταχύσματα;
- ΠΛ. ἔνδον γε παρὰ τὴν ἐστίαν, ὥσπερ νόμος· 795
 ἔπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.
 οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ
 ἰσχάδια καὶ τρωγάλια τοῖς θεωμένοις
 προβαλόντ', ἐπὶ τούτοις εἶτ' ἀναγκάζειν γελᾶν.
- ΓΥ. εὖ πάνυ λέγεις· ὡς Δεξιόνικος οὕτοσι 800
 ἀνίσταθ' ὡς ἀρπασόμενος τὰς ἰσχάδας.
- ΚΑ. ὡς ἡδὺν πράττειν, ὦνδρες, ἔστ' εὐδαιμόνως,
 καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν.
 ἡμῖν γὰρ ἀγαθῶν σωρὸς εἰς τὴν οἰκίαν
 ἐπεισπέπαικεν οὐδὲν ἡδικοκίσειν. 805
- [οὔτω τὸ πλουτεῖν ἐστὶν ἡδὺν πράγμα δή.]
 ἢ μὲν σιπύη μεστή ἔστι λευκῶν ἀλφίτων,
 οἱ δ' ἀμφορῆς οἴνου μέλανος ἀνθοσμίου.
 ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσίου
 τὰ σκευάρια πλήρη ἔστιν, ὥστε θαυμάσαι.
 τὸ φρέαρ δ' ἐλαίου μεστόν· αἱ δὲ λήκυθοι 810
 μύρου γέμουσι, τὸ δ' ὑπερφῶον ἰσχάδων.
 ὄξις δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
 χαλκῆ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροὺς
 τοὺς ἰχθυηροὺς ἀργυροὺς πάρεσθ' ὄραν.
 ὁ δ' ἱπνὸς γέγον' ἡμῖν ἐξαπίνης ἐλεφάντινος. 815
 στατήρησι δ' οἱ θεράποντες ἀρτιάζομεν.
 καὶ νῦν ὁ δεσπότης μὲν ἔνδον βουθυτεῖ
 ἔν καὶ τράγον καὶ κριὸν ἐστεφανωμένος, 820
 ἐμὲ δ' ἐξέπεμψεν ὁ καπνός. οὐχ οἴός τε γὰρ
 ἔνδον μένειν ἦν. ἔδακνε γὰρ τὰ βλέφαρά μου.
- ΔΙ. ἔπου μετ' ἐμοῦ παιδάριον, ἵνα πρὸς τὸν θεὸν
 ἴωμεν. ΚΑ. ἔα, τίς ἔσθ' ὁ προσιῶν οὕτοσί;
- ΔΙ. ἀνὴρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχής. 825

- ΚΑ. δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.
 ΔΙ. μάλιστ'. ΚΑ. ἔπειτα τοῦ δέει;
 ΔΙ. πρὸς τὸν θεὸν
 ἤκω· μεγάλων γάρ μουστὶν ἀγαθῶν αἴτιος.
 ἐγὼ γὰρ ἰκανὴν οὐσίαν παρὰ τοῦ πατρὸς
 λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων, 830
 εἶναι νομίζων χρήσιμον πρὸς τὸν βίον.
- ΚΑ. ἦ πού σε ταχέως ἐπέλιπεν τὰ χρήματα.
 ΔΙ. κομιδῇ μὲν οὖν.
 ΚΑ. οὐκοῦν μετὰ ταῦτ' ἦσθ' ἄθλιος.
 ΔΙ. κομιδῇ μὲν οὖν. καὶ γὰρ μὲν ὄμην οὐς τέως
 εὐηργέτησα δεομένους ἔξειν φίλους 835
 ὄντως βεβαίους, εἰ δεηθείην ποτέ·
 οἱ δ' ἐξετρέποντο κούκ ἐδόκουν ὀρᾶν μ' ἔτι.
- ΚΑ. καὶ κατεγέλων δ', εὖ οἶδ' ὅτι.
 ΔΙ. κομιδῇ μὲν οὖν.
 ΚΑ. αὐχμὸς γὰρ ὦν τῶν σκευαρίων σ' ἀπώλεσεν.
 ΔΙ. ἀλλ' οὐχὶ νῦν. ἀνθ' ὧν ἐγὼ πρὸς τὸν θεὸν 840
 προσευξόμενος ἤκω δικαίως ἐνθάδε.
- ΚΑ. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν,
 ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον.
 ΔΙ. καὶ τοῦτ' ἀναθήσων ἔρχομαι πρὸς τὸν θεόν.
 ΚΑ. μῶν ἐνεμυήθης δῆτ' ἐν αὐτῷ τὰ μεγάλα; 845
 ΔΙ. οὐκ, ἀλλ' ἐνερρίγωσ' ἔτη τριακαίδεκα.
- ΚΑ. τὰ δ' ἐμβάδια; ΔΙ. καὶ ταῦτα συνεχειμάζετο.
 ΚΑ. καὶ ταῦτ' ἀναθήσων ἔφeres οὖν; ΔΙ. νῆ τὸν Δία.
 ΚΑ. χαριέντά γ' ἤκεις δῶρα τῷ θεῷ φέρων.
 ΣΥ. οἴμοι κακοδαίμων, ὡς ἀπόλωλα δείλαιος, 850
 καὶ τρεῖς κακοδαίμων καὶ τετράκις καὶ πεντάκις
 καὶ δωδεκάκις καὶ μυριάκις· ἰοῦ ἰοῦ.
 οὔτω πολυφόρῳ συγκέκραμαι δαίμονι.

- ΚΑ. Ἐπολλόν ἀποτρόπαιε καὶ θεοὶ φίλοι,
τί ποτ' ἐστὶν ὅ τι πέπονθεν ἄνθρωπος κακόν; 855
- ΣΥ. οὐ γὰρ σχέτλια πέπονθα νυνὶ πράγματα,
ἀπολωλεκῶς ἅπαντα τὰκ τῆς οἰκίας
διὰ τὸν θεὸν τοῦτον, τὸν ἐσόμενον τυφλὸν
πάλιν αὖθις, ἦνπερ μὴ ἄλλίπωσιν αἱ δίκαι;
- ΚΑ. ἐγὼ σχεδὸν τὸ πρᾶγμα γιγνώσκειν δοκῶ. 860
προσέρχεται γάρ τις κακῶς πράττων ἀνὴρ,
ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος.
- ΔΙ. νῆ Δία, καλῶς τοίνυν ποιῶν ἀπόλλυται.
- ΣΥ. ποῦ ποῦ 'σθ' ὁ μόνος ἅπαντας ἡμᾶς πλουσίους
ὑποσχόμενος οὗτος ποιήσκειν εὐθέως, 865
εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς; ὁ δὲ
πολὺ μᾶλλον ἐπίους ἐστὶν ἐξολωλεκῶς.
- ΚΑ. καὶ τίνα δέδρακε δῆτα τοῦτ'; ΣΥ. ἐμὲ τουτουί;
- ΔΙ. ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρῦχων;
- ΣΥ. μὰ Δί', οὐ μὲν οὖν ἔσθ' ὑγιὲς ὑμῶν οὐδενὸς, 870
κούκ ἔσθ' ὅπως οὐκ ἔχετέ μου τὰ χρήματα.
- ΚΑ. ὡς σοβαρὸς, ὦ Δάματερ, εἰσελήλυθεν
ὁ συκοφάντης. ΔΙ. δῆλον ὅτι βουλιμιᾶ.
- ΣΥ. σὺ μὲν εἰς ἀγορὰν ἰὼν ταχέως οὐκ ἂν φθάνοις;
ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον 875
εἰπεῖν ἅ πεπανούργηκας. ΚΑ. οἰμῶξ' ἄρα σύ.
- ΔΙ. νῆ τὸν Δία τὸν σωτήρα, πολλοῦ γ' ἄξιος
ἅπασιν τοῖς Ἑλλησιν ὁ θεὸς οὗτος, εἰ
τοὺς συκοφάντας ἐξολεῖ κακοὺς κακῶς.
- ΣΥ. οἴμοι τάλας· μὴν καὶ σὺ μετέχων καταγελαῖς; 880
ἐπεὶ πόθεν θοιμάτιον εἴληφας τοδί;
ἐχθὲς δ' ἔχοντ' εἰδὸν σ' ἐγὼ τριβώνιον.
- ΔΙ. οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενος
τὸν δακτύλιον τουδὶ παρ' Εὐδήμου δραχμῆς.

- ΚΑ. ἀλλ' οὐκ ἔνεστι συκοφάντου δῆγματος. 885
- ΣΤ. ἄρ' οὐχ ὕβρις ταῦτ' ἐστὶ πολλή; σκώπτετον,
ὅ τι δὲ ποιεῖτον ἐνθάδ' οὐκ εἰρήκατον.
οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθάδ' ἐστὸν οὐδενί.
- ΚΑ. μὰ τὸν Δί' οὐκ οὐκ τῷ γε σῶ, σάφ' ἴσθ' ὅτι.
- ΣΤ. ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσεται. 890
- ΚΑ. ὡς δὴ 'π' ἀληθείᾳ σὺ μετὰ τοῦ μάρτυρος
διαρραγείης, μηδενός γ' ἐμπλήμενος.
- ΣΤ. ἀρνείσθου; ἔνδον ἐστὶν, ὦ μιαρωτάτω,
πολὺ χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων.
ὕ ὕ ὕ ὕ ὕ ὕ ὕ ὕ ὕ ὕ ὕ. 895
- ΚΑ. κακόδαιμον, ὁσφραίνει τι;
- ΔΙ. τοῦ ψύχους γ' ἴσως,
ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνιον.
- ΣΤ. ταῦτ' οὖν ἀνασχέτ' ἐστὶν, ὦ Ζεῦ καὶ θεοί,
τούτους ὑβρίζειν εἰς ἔμ'; οἴμ' ὡς ἄχθομαι
ὅτι χρηστός ὢν καὶ φιλόπολις πάσχω κακῶς. 900
- ΔΙ. σὺ φιλόπολις καὶ χρηστός; ΣΤ. ὡς οὐδεὶς γ' ἀνήρ.
- ΔΙ. καὶ μὴν ἐπερωτηθεὶς ἀπόκριναί μοι, ΣΤ. τὸ τί;
- ΔΙ. γεωργὸς εἶ; ΣΤ. μελαγχολᾶν μ' οὕτως οἶει;
- ΔΙ. ἀλλ' ἔμπορος; ΣΤ. ναὶ, σκήπτομαί γ', ὅταν τύχω.
- ΔΙ. τί δαί; τέχνην τιν' ἔμαθες; ΣΤ. οὐ μὰ τὸν Δία.
- ΔΙ. πῶς οὖν διέζης ἢ πόθεν μηδὲν ποιῶν; 906
- ΣΤ. τῶν τῆς πόλεως εἰμ' ἐπιμελητῆς πραγμάτων
καὶ τῶν ἰδίων πάντων. ΔΙ. σύ; τί μαθών;
- ΣΤ. βούλομαι.
- ΔΙ. πῶς οὖν ἂν εἶης χρηστός, ὦ τοιχωρύχε,
εἰ σοὶ προσῆκον μηδὲν εἶτ' ἀπεχθάνει; 910
- ΣΤ. οὐ γὰρ προσήκει τὴν ἑμαυτοῦ μοι πόλιν
εὐεργετεῖν, ὦ κέπφε, καθ' ὅσον ἂν σθένω;
- ΔΙ. εὐεργετεῖν οὖν ἐστὶ τὸ πολυπραγμονεῖν;

- ΣΥ. τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις
καὶ μὴ ἔπιτρέπειν ἂν τις ἑξαμαρτάνῃ. 915
- ΔΙ. οὐκοῦν δικαστὰς ἐξεπίτηδες ἢ πόλις
ἄρχειν καθίστησιν; ΣΥ. κατηγορεῖ δὲ τίς;
- ΔΙ. ὁ βουλόμενος.
- ΣΥ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.
ὥστ' εἰς ἔμ' ἤκει τῆς πόλεως τὰ πράγματα.
- ΔΙ. νῆ Δία, πονηρόν τ' ἄρα προστάτην ἔχει. 920
ἐκεῖνο δ' οὐ βούλοισι ἂν, ἡσυχίαν ἔχων
ζῆν ἄργός;
- ΣΥ. ἀλλὰ προβατίου βίον λέγεις
εἰ μὴ φανεῖται διατριβὴ τις τῷ βίῳ.
- ΔΙ. οὐδ' ἂν μεταμάθοις;
- ΣΥ. οὐδ' ἂν εἰ δοίης γέ μοι
τὸν Πλούτον αὐτὸν καὶ τὸ Βάπτου σίλφιον. 925
- ΔΙ. κατάθου ταχέως θοῖμάτιον. ΚΑ. οὗτος, σοὶ λέγει.
- ΔΙ. ἔπειθ' ὑπόλυσαι. ΚΑ. πάντα ταῦτα σοὶ λέγει.
- ΣΥ. καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ
ὁ βουλόμενος. ΚΑ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.
- ΣΥ. οἴμοι τάλας, ἀποδύομαι μεθ' ἡμέραν. 930
- ΚΑ. σὺ γὰρ ἀξιοῖς τὰλλότρια πράττων ἐσθίειν.
- ΣΥ. ὁρᾶς ἂ ποιεῖ; ταῦτ' ἐγὼ μαρτύρομαι.
- ΚΑ. ἀλλ' οἴχεται φεύγων ὃν ἠγες μάρτυρα.
- ΣΥ. οἴμοι περιεῖλημμαι μόνος. ΚΑ. νυνὶ βοᾷς;
- ΣΥ. οἴμοι μάλ' αὖθις. 935
- ΚΑ. δὸς σὺ μοι τὸ τριβώνιον,
ἵν' ἀμφιέσω τὸν συκοφάντην τουτονί.
- ΔΙ. μὴ δῆθ'· ἱερόν γάρ ἐστι τοῦ Πλούτου πάλαι.
- ΚΑ. ἔπειτα ποῦ κάλλιον ἀνατεθήσεται
ἢ περὶ πονηρόν ἄνδρα καὶ τοιχωρύχον;
Πλούτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει. 940

- ΔΙ. τοῖς δ' ἐμβαδίοις τί χρήσεται τις; εἶπέ μοι.
- ΚΑ. καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μάλα ὥσπερ κοτίνῳ προσπατταλεύσω τουτῶν.
- ΣΤ. ἄπειμι· γινώσκω γὰρ ἤττων ὧν πολὺ ὑμῶν· ἐὰν δὲ σύζυγον λάβω τινὰ καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεὸν ἐγὼ ποιήσω τήμερον δοῦναι δίκην, ὅτι ἡ καταλύει περιφανῶς εἰς ὧν μόνος τὴν δημοκρατίαν, οὔτε τὴν βουλήν πιθὼν τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν. 945
- ΔΙ. καὶ μὴν ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν ἔχων βαδίζεις, ἐς τὸ βαλανεῖον τρέχε· ἔπειτ' ἐκεῖ κορυφαῖος ἐστηκὼς θέρου. καὶ γὰρ εἶχον τὴν στάσιν ταύτην ποτέ.
- ΚΑ. ἀλλ' ὁ βαλανεὺς ἔλξει θύραζ' αὐτὸν λαβῶν. 955
νὼ δ' εἰσῶμεν, ἵνα προσεύξῃ τὸν θεόν.
- ΓΡ. ἄρ', ὦ φίλοι γέροντες, ἐπὶ τὴν οἰκίαν ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ, ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν; 960
- ΧΟ. ἀλλ' ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφιγμένη, ὦ μειρακίσκη· πυνθάνει γὰρ ὠρικῶς.
- ΓΡ. φέρε νῦν ἐγὼ τῶν ἔνδοθεν καλέσω τινά.
- ΧΡ. μὴ δῆτ'· ἐγὼ γὰρ αὐτὸς ἐξελήλυθα. 965
ἀλλ' ὅ τι μάλιστ' ἐλήλυθας λέγειν σ' ἐχρήν.
- ΓΡ. πέπονθα δεινὰ καὶ παράνομ' ὦ φίλτατε· ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἤρξατο βλέπειν, ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον.
- ΧΡ. τί δ' ἔστιν; ἢ πού καὶ σὺ συκοφάντρια 970
ἐν ταῖς γυναιξὶν ἦσθα; ΓΡ. μὰ Δί' ἐγὼ μὲν οὔ.
- ΧΡ. ἀλλ' οὐ λαχοῦσ' ἔπινες ἐν τῷ γράμματι;
- ΓΡ. σκώπτεις· ἐγὼ δὲ κατακέκνισμαι δειλάκρα.

- ΧΡ. οὐκουν ἐρεῖς ἀνύσασα τὸν κνισμὸν τίνα;
- ΓΡ. ἄκουέ νυν. ἦν μοί τι μειράκιον φίλον, 975
 πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν
 καὶ χρηστόν· εἰ γάρ του δεηθείην ἐγὼ,
 ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς·
 ἐγὼ δ' ἐκείνῳ ταῦτ' ἀπάνθ' ὑπηρέτου.
- ΧΡ. τί δ' ἦν ὅ τι σου μάλιστ' ἐδεῖθ' ἐκάστοτε; 980
- ΓΡ. οὐ πολλά· καὶ γὰρ ἐκνομίως μ' ἤσχύνετο.
 ἀλλ' ἀργυρίου δραχμὰς ἂν ἤτησ' εἴκοσιν
 εἰς ἱμάτιον, ὀκτῶ δ' ἂν εἰς ὑποδήματα·
 καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον
 ἐκέλευσεν ἂν, τῇ μητρὶ θ' ἱματίδιον 985
 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων.
- ΧΡ. οὐ πολλὰ τοίνυν μὰ τὸν Ἀπόλλω ταῦτ' ἄ γε
 εἴρηκας, ἀλλὰ δῆλον ὅτι σ' ἤσχύνετο.
- ΓΡ. καὶ ταῦτα τοίνυν οὐχ ἔνεκεν μισητίας
 αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὐνεκα, 990
 ἵνα τοῦμὸν ἱμάτιον φορῶν μεμνητό μου.
- ΧΡ. λέγεις ἐρῶντ' ἀνθρωπον ἐκνομιώτατα.
- ΓΡ. ἀλλ' οὐχὶ νῦν ὁ βδελυρὸς ἔτι τὸν νοῦν ἔχει
 τὸν αὐτὸν, ἀλλὰ πολὺ μεθέστηκεν πάνυ.
 ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ 995
 καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα
 ἐπόντα πεμφάσης ὑπειπούσης θ' ὅτι
 εἰς ἐσπέραν ἤξοιμι, ΧΡ. τί σ' ἔδρας' ; εἰπέ μοι.
- ΓΡ. ἄμμητα προσαπέπεμφεν ἡμῖν τουτονὶ,
 ἐφ' ᾧ τ' ἐκείσε μηδέποτε μ' ἐλθεῖν ἔτι, 1000
 καὶ πρὸς ἐπὶ τούτοις εἶπεν ἀποπέμπων ὅτι
 πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.
- ΧΡ. δῆλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν.
 ἔπειτα πλουτῶν οὐκέθ' ἤδεται φακῆ·

πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἅπαντ' ἐπήσθιεν. 1005

ΓΡ. καὶ μὴν πρὸ τοῦ γ' ὄσημέραι νῆ τῷ θεῷ
ἐπὶ τὴν θύραν ἐβάδιζεν αἰὲ τὴν ἐμήν.

ΧΡ. ἐπ' ἐκφοράν;

ΓΡ. μὰ Δί', ἀλλὰ τῆς φωνῆς μόνον
ἐρῶν ἀκούσαι. ΧΡ. τοῦ λαβεῖν μὲν οὖν χάριν.

ΓΡ. καὶ νῆ Δί' εἰ λυπουμένην αἴσθοιτό με, 1010
νηττάριον ἂν καὶ φάβιον ὑπεκορίζετο.

ΧΡ. ἔπειτ' ἴσως ἦτησ' ἂν εἰς ὑποδήματα.

ΓΡ. μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην
ἐπὶ τῆς ἀμάξης ὅτι προσέβλεψέν μέ τις,
ἐτυπτόμην διὰ τοῦθ' ὄλην τὴν ἡμέραν. 1015
οὕτω σφόδρα ζηλότυπος ὁ νεανίσκος ἦν.

ΧΡ. μόνος γὰρ ἦδεθ', ὡς ἔοικεν, ἐσθίων.

ΓΡ. καὶ τὰς γε χεῖρας παγκάλους ἔχειν μ' ἔφη.

ΧΡ. ὁπότε προτείνοιέν γε δραχμὰς εἴκοσιν.

ΓΡ. ὄξειν τε τῆς χροᾶς ἔφασκεν ἡδύ με, 1020

ΧΡ. εἰ Θάσιον ἐνέχεις, εἰκότως γε νῆ Δία.

ΓΡ. ταῦτ' οὖν ὁ θεὸς, ὦ φίλ' ἄνερ, οὐκ ὀρθῶς ποιεῖ,
φάσκων βοηθεῖν τοῖς ἀδικουμένοις αἰεὶ. 1025

ΧΡ. τί γὰρ ποιήσῃ; φράζε, καὶ πεπράξεται.

ΓΡ. ἀναγκάσαι δίκαιόν ἐστι νῆ Δία
τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν
ἢ μηδ' ὅτιοῦν ἀγαθὸν δίκαιός ἐστ' ἔχειν. 1030
ἀλλ' οὐδέποτε με ζῶσαν ἀπολείψειν ἔφη.

ΧΡ. ὀρθῶς γε νυνδί σ' οὐκέτι ζῆν οἶεται.

ΓΡ. ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ', ὦ φίλτατε.

ΧΡ. οὐκ, ἀλλὰ κατασέσηπας, ὡς γ' ἐμοὶ δοκεῖς. 1035

ΓΡ. διὰ δακτυλίου μὲν οὖν ἐμέ γ' ἂν διελκύσαιο.

ΧΡ. εἰ τυγχάνοι γ' ὁ δακτύλιος ὦν τηλία.

ΓΡ. καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται,

οὐπερ πάλαι κατηγορούσα τυγχάνω
 ἔοικε δ' ἐπὶ κῶμον βαδίζειν.

1040

ΧΡ. φαίνεται.

στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται.

ΝΕΑ. ἀσπάζομαι ΓΡ. τί φησιν;

ΝΕΑ. ἀρχαίαν φίλην.

πολιὰ γεγένησαι ταχύ γε νῆ τὸν οὐρανόν.

ΓΡ. τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι.

ΧΡ. ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναί.

1045

ΓΡ. ποίου χρόνου, ταλάνταθ', ὅς παρ' ἐμοὶ χθὲς ἦν;

ΧΡ. τούναντίον πέπονθε τοῖς πολλοῖς ἄρα
 μεθύων γὰρ, ὡς ἔοικεν, ὀξύτερον βλέπει.

ΓΡ. οὐκ, ἀλλ' ἀκόλαστός ἐστιν αἰεὶ τοὺς τρόπους.

ΝΕΑ. ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοὶ,
 ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει.

1050

ΓΡ. ᾶ ᾶ,

τὴν δᾶδα μή μοι πρόσφερ'.

ΧΡ. εὖ μέντοι λέγει.

ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθήρ λάβη,
 ὥσπερ παλαιὰν εἰρεσιώνην καύσεται.

ΝΕΑ. βούλει διὰ χρόνου πρὸς με παίσαι; ΓΡ. ποῦ,
 τάλαν;

1055

ΝΕΑ. αὐτοῦ, λαβοῦσα κάρνα. ΓΡ. παιδιὰν τίνα;

ΝΕΑ. πόσους ἔχεις ὀδόντας.

ΧΡ. ἀλλὰ γνώσομαι

κᾶγωγ' ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.

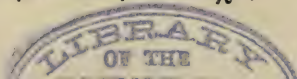
ΝΕΑ. ἀπότισον' ἓνα γὰρ γόμφιον μόνον φορεῖ.

ΓΡ. ταλάντατ' ἀνδρῶν, οὐχ ὑγιαίνειν μοι δοκεῖς,
 πλυνόν με ποιῶν ἐν τοσοῦτοις ἀνδράσιν.

1060

ΝΕΑ. ὄναιο μέντᾶν, εἴ τις ἐκπλύνειέ σε.

ΧΡ. οὐ δῆτ', ἐπεὶ νῦν μὲν καπηλικῶς ἔχει,



εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον,
ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη. 1065

ΓΡ. γέρων ἀνὴρ ὦν οὐχ ὑγιαίνειν μοι δοκεῖς.

ΧΡ. ἀλλ', ὦ νεανίσκ', οὐκ ἐὼ τὴν μείρακα
μισεῖν σε ταύτην. ΝΕΑ. ἀλλ' ἔγωγ' ὑπερφιλῶ.

ΧΡ. καὶ μὴν κατηγορεῖ γέ σου. ΝΕΑ. τί κατηγορεῖ;

ΧΡ. εἶναί σ' ὑβριστὴν φησι καὶ λέγειν ὅτι
πάσαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. 1075

ΝΕΑ. ἐγὼ περὶ ταύτης οὐ μαχοῦμαι σοι. ΧΡ. τὸ τί;

ΝΕΑ. αἰσχυρόμενος τὴν ἡλικίαν τὴν σὴν, ἐπεὶ
οὐκ ἂν ποτ' ἄλλῳ τοῦτό γ' ἐπέτρεπον ποιεῖν
νῦν δ' ἄπιθι χαίρων συλλαβὼν τὴν μείρακα.
ἀλλ' εἴσιθ' εἴσω· τῷ θεῷ γὰρ βούλομαι
ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τούσδ' οὓς ἔχω.

ΓΡ. ἐγὼ δέ γ' αὐτῷ καὶ φράσαι τι βούλομαι. 1090

ΝΕΑ. ἐγὼ δέ γ' οὐκ εἴσειμι.

ΧΡ. θάρρει, μὴ φοβοῦ.

οὐ γὰρ βιάσεται.

ΝΕΑ. πάνυ καλῶς τοίνυν λέγεις.

ΓΡ. βάδιζ'. ἐγὼ δέ σου κατόπιω εἰσέρχομαι.

ΧΡ. ὡς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γράδιον
ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται. 1095

ΚΑ. τίς ἔσθ' ὁ κόπτων τὴν θύραν; τουτὶ τί ἦν;
οὐδεὶς ἔοικεν· ἀλλὰ δῆτα τὸ θύριον
φθειγγόμενον ἄλλως κλαυσιᾶ.

ΕΡ. σέ τοι λέγω,

ὦ Καρίων, ἀνάμεινον. 1100

ΚΑ. οὗτος, εἶπέ μοι,

σὺ τὴν θύραν ἔκοπτες οὕτως σφόδρα;

ΕΡ. μὰ Δί', ἀλλ' ἔμελλον· εἶτ' ἀνέφξάς με φθάσας.

ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχῶς,

ἔπειτα τὴν γυναῖκα καὶ τὰ παιδιά,
 ἔπειτα τοὺς θεράποντας, εἶτα τὴν κύνα, 1105
 ἔπειτα σαυτὸν, εἶτα τὴν ὕν.

ΚΑ. εἰπέ μοι,

τί δ' ἔστιν;

ΕΡ. ὁ Ζεὺς, ὃ πονηρὲς, βούλεται
 εἰς ταυτὸν ὑμᾶς συγκυκῆσας τρυβλίον
 ἀπαξάπαντας εἰς τὸ βάραθρον ἐμβαλεῖν.

ΚΑ. ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται. 1110
 ἀτὰρ τιῆ δὴ ταύτ' ἐπιβουλεύει ποιεῖν
 ἡμᾶς;

ΕΡ. ὁτιῆ δεινότατα πάντων πραγμάτων
 εἵργασθ'. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν
 ὁ Πλούτος, οὐδεὶς οὐ λιβανωτὸν, οὐ δάφνην,
 οὐ ψαιστὸν, οὐχ ἱερεῖον, οὐκ ἄλλ' οὐδεὲν 1115
 ἡμῖν ἔτι θύει τοῖς θεοῖς.

ΚΑ. μὰ Δί', οὐδέ γε
 θύσει. κακῶς γὰρ ἐπεμελείσθ' ἡμῶν τότε.

ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεῶν ἦττον μέλει,
 ἐγὼ δ' ἀπόλωλα κάπιτέτριμμαι. ΚΑ. σωφρονεῖς.

ΕΡ. πρότερον γὰρ εἶχον μὲν παρὰ ταῖς καπηλίσιν 1120
 πάντ' ἀγάθ' ἔωθεν εὐθύς, οἰνοῦτταν, μέλι,
 ἰσχάδας, ὅσ' εἰκός ἐστιν Ἑρμῆν ἐσθίειν·
 νυνὶ δὲ πεινῶν ἀναβάδην ἀναπαύομαι.

ΚΑ. οὐκ οὖν δικαίως, ὅστις ἐποίεις ζημίαν
 ἐνίοτε τοιαύτ' ἀγάθ' ἔχων; 1125

ΕΡ. οἴμοι τάλας,
 οἴμοι πλακοῦντος τοῦ ἕν τετράδι πεπεμμένου.

ΚΑ. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.

ΕΡ. οἴμοι δὲ κωλῆς ἧς ἐγὼ κατήσθιον·

ΚΑ. ἀσκωλίαζ' ἐνταῦθα πρὸς τὴν αἰθρίαν.

- ΕΡ. σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον. 1130
- ΚΑ. ὀδύνη σε περὶ τὰ σπλάγχν' ἔοικέ τις στρέφειν.
- ΕΡ. οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.
- ΚΑ. ταύτην ἐπιπιῶν ἀποτρέχων οὐκ ἂν φθάνοις;
- ΕΡ. ἄρ' ὠφελήσαις ἂν τι τὸν σαυτοῦ φίλον;
- ΚΑ. εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. 1135
- ΕΡ. εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον
δοίης καταφαγεῖν καὶ κρέας νεανικὸν
ὧν θύεθ' ὑμεῖς ἔνδον. ΚΑ. ἀλλ' οὐκ ἐκφορά.
- ΕΡ. καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότου
ὑφέλοι', ἐγὼ σ' ἂν λαυθάνειν ἐποιοῦν αἰεὶ. 1140
- ΚΑ. ἐφ' ᾧ τε μετέχειν καὐτὸς, ᾧ τοιχωρῦχε.
ἤκεν γὰρ ἂν σοι ναστὸς εὖ πεπεμμένος.
- ΕΡ. ἔπειτα τοῦτόν γ' αὐτὸς ἂν κατήσθιες.
- ΚΑ. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί,
ὁπότε τι ληφθείην πανουργήσας ἐγώ. 1145
- ΕΡ. μὴ μνησικακήσης, εἰ σὺ Φυλὴν κατέλαβες.
ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.
- ΚΑ. ἔπειτ' ἀπολιπῶν τοὺς θεοὺς ἐνθάδε μενεῖς;
- ΕΡ. τὰ γὰρ παρ' ὑμῖν ἐστι βελτίω πολύ.
- ΚΑ. τί δέ; ταῦτο μολεῖν ἀστείον εἶναί σοι δοκεῖ; 1150
- ΕΡ. πατρίς γὰρ ἐστὶ πᾶσ' ἴν' ἂν πράττη τις εὖ.
- ΚΑ. τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὧν;
- ΕΡ. παρὰ τὴν θύραν στροφαῖον ἰδρύσασθέ με.
- ΚΑ. στροφαῖον; ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν.
- ΕΡ. ἀλλ' ἐμπολαῖον. 1155
- ΚΑ. ἀλλὰ πλουτοῦμεν τί οὖν
Ἐρμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;
- ΕΡ. ἀλλὰ δόλιον τοίνυν.
- ΚΑ. δόλιον; ἤκιστά γε
οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων.

ΕΡ. ἀλλ' ἡγεμόνιον.

ΚΑ. ἀλλ' ὁ θεὸς ἤδη βλέπει,
ὥσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι. 1160

ΕΡ. ἐναγώνιος τοίνυν ἔσομαι. καὶ τί ἔτ' ἐρεῖς;
Πλούτῳ γάρ ἐστι τοῦτο συμφωρότατον,
ποιεῖν ἀγῶνας μουσικοὺς καὶ γυμνικοὺς.

ΚΑ. ὡς ἀγαθόν ἐστ' ἐπωνυμίας πολλὰς ἔχειν
οὗτος γὰρ ἐξεύρηκεν αὐτῷ βιότιον. 1165
οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ
σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

ΕΡ. οὐκοῦν ἐπὶ τούτοις εἰσίω;

ΚΑ. καὶ πλῦνέ γε
αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,
ἵν' εὐθέως διακονικὸς εἶναι δοκῆς. 1170

ΙΕ. τίς ἂν φράσειε ποῦ ἵστί Χρεμύλος μοι σαφῶς;

ΧΡ. τί δ' ἔστιν, ὦ βέλτιστε;

ΙΕ. τί γὰρ ἀλλ' ἢ κακῶς;
ἀφ' οὗ γὰρ ὁ Πλούτος οὗτος ἤρξατο βλέπειν,
ἀπόλωλ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,
καὶ ταῦτα τοῦ σωτήηρος ἱερεὺς ὦν Δίος. 1175

ΧΡ. ἢ δ' αἰτία τίς ἐστιν, ὦ πρὸς τῶν θεῶν;

ΙΕ. θύειν ἔτ' οὐδεὶς ἀξιοῖ. ΧΡ. τίνος οὐνεκα;

ΙΕ. ὅτι πάντες εἰσὶ πλούσιοι· καίτοι τότε,
ὅτ' εἶχον οὐδὲν, ὁ μὲν ἂν ἤκων ἔμπορος
ἔθυσεν ἱερεῖόν τι σωθεὶς, ὁ δέ τις ἂν 1180
δίκην ἀποφυγών· ὁ δ' ἂν ἐκαλλιερεῖτό τις,
καμέ γ' ἐκάλει τὸν ἱερέα· νῦν δ' οὐδὲ εἰς
θύει τὸ παράπαν οὐδὲν, οὐδ' εἰσέρχεται.
τὸν οὖν Δία τὸν σωτήηρα καυτός μοι δοκῶ 1186
χαίρειν ἐάσας ἐνθαδ' αὐτοῦ καταμενεῖν.

ΧΡ. θάρρει· καλῶς ἔσται γὰρ, ἦν θεὸς θέλη.

ὁ Ζεὺς ὁ σωτὴρ γὰρ πάρεστιν ἐνθάδε,
αὐτόματος ἦκων. ΙΕ. πάντ' ἀγαθὰ τοίνυν λέγεις.

ΧΡ. ἰδρυσόμεθ' οὖν αὐτίκα μάλ', ἀλλὰ περίμενε, 1191
τὸν Πλούτον, οὐπερ πρότερον ἦν ἰδρυμένος,
τὸν ὀπισθόδομον αἰεὶ φυλάττων τῆς θεοῦ.
ἀλλ' ἐκδότω τις δεῦρο δᾶδας ἡμμένας,
ἵν' ἔχων προηγῆ τῷ θεῷ σύ. 1195

ΙΕ. πάνυ μὲν οὖν
δρᾶν ταῦτα χρή. ΧΡ. τὸν Πλούτον ἔξω τις κάλει.

ΓΡ. ἐγὼ δὲ τί ποιῶ;

ΧΡ. τὰς χύτρας, αἷς τὸν θεὸν
ἰδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε
σεμνῶς· ἔχουσα δ' ἦλθες αὐτῆ· ποικίλα.

ΓΡ. ὦν δ' οὐνεκ' ἦλθον; 1200

ΧΡ. πάντα σοι πεπράξεται.
ἤξει γὰρ ὁ νεανίσκος ὡς σ' εἰς ἔσπέραν.

ΓΡ. ἀλλ' εἴ γε μέντοι νῆ Δί' ἐγγυᾶ σύ μοι
ἤξειν ἐκείνον ὡς ἔμ', οἴσω τὰς χύτρας.

ΧΡ. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τάναντία
αὐταὶ ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις 1205
ἢ γραῦς ἔπεστ' ἀνωτάτω, ταύτης δὲ νῦν
τῆς γραδὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.

ΧΘ. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὐδ' ἡμᾶς, ἀλλ' ἀνα-
χωρεῖν

εἰς τοῦπισθεν· δεῖ γὰρ κατόπιον τούτων ἄδοντας
ἔπεσθαι.

NOTES.

1—21. Carion the slave of Chremylus complains of his hard lot as slave of a crazy master, who follows a blind man for no apparent reason. He resolves to make Chremylus explain why he does so.

2. παραφροονούτος] So in the *Peace* the master Trygaeus is crazy (l. 54) and in the *Wasps* Bdelycleon: and their slaves talk of them. Indeed the slave of comedy is constantly better than his master in common sense.

5. μετέχειν κ.τ.λ.] The master foolishly will not take the slave's advice, gets into a scrape, and the slave shares it. The word μετέχειν shows that this is chiefly meant, not that the slave gets beaten: though this may happen too, for the master may revenge himself for his own fault on the slave's back. Any excuse would do for a beating, cf. *Ran.* 812 ὁπόταν οἱ δεσπύται ἐσπουδάκωσι κλαύμαθ' ἡμῖν γίγνεται.

6. τὸν κύριον] 'Its natural owner,' that is, the slave himself. τὸν ἐωνημένον the master who has bought him.

8. καὶ ταῦτα...ταῦτα] 'And these things are thus:' a common phrase when one subject is dismissed and the speaker passes on to something else. Cf. Aesch. *Prom. Vinct.* 508 τοιαῦτα μὲν δὴ ταῦτα.

9. ὃς θεσπιφεδεῖ] A line of tragic sound.

12. μελαγχολῶντ'] Cf. *Av.* 14 ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν, and below l. 903.

16. ἀκολουθεῖ κ.τ.λ.] Chremylus follows a blind man and forces me to do so too.

17. ἀποκρινομένῳ] 'And that too though he (the old man) answers not one syllable.' Bentley's ἀποκρινόμενος, which Meineke and Holden accept, for ἀποκρινομένῳ the Ravenna MS. reading, appears needless. We may well suppose Plutus to have been already questioned by Carion or Chremylus: the threat in l. 57 rather implies this. And it is far more to the purpose for Carion in describing his master's craziness to say 'he follows a blind man, aye and one who won't answer him,' than to say, 'he follows a blind man and he won't tell me why.' The common MS. reading ἀποκρινομένου might be defended, as genitive absolute. Dindorf's older text (from Rav. MS.) ἀποκρινομένῳ has been kept. The dative is governed by ἀκολουθεῖ.

οὐδὲ γρῦ] Besides the accepted explanation of 'a grunt,' whence comes γρύζειν, the Scholiast gives another, that γρῦ means ῥύπος ὄνυχος, and hence anything worthless and small. The expression οὐδὲ γρῦ occurs in Demosth. 353. Cf. *Ran.* 913, *Eq.* 294 in support of the usual explanation.

21. στέφανον ἔχοντά γε] Those returning from an oracle wore a wreath, and their persons were sacred.

22—55. Chremylus tells Carion that, finding himself and other honest folk poor while rascals were rich, he went to Apollo to seek a remedy. The god told him to follow the first person he met after leaving the temple and to persuade him to go home with him. He had met this blind man, and therefore he stuck to him. They must now find out who he is.

27. κλεπίστατον] A comic surprise and contradiction after πιστότατον. The superlative form is wrongly compared by Bergler to πολμίστατος Soph. *Philoct.* 984, for πολμήστατος is there the true reading, which from πολμήεις is regular. Similar forms are λαλιστερος, ἀρπαγίστατος, ὀψοφαγίστατος.

30. ῥήτορες] Cf. below l. 379, 566. Aristophanes often attacks this class.

33. τὸν ἐμὸν κ.τ.λ.] He consulted the god not for his own benefit so much, as his life was well-nigh spent, but for his son's, to ask what kind of life he ought to lead.

34. ἐκτετοξεῦσθαι] 'to have been already shot away, spent:' the metaphor is from the arrows being all shot and the quiver emptied. Life itself is conceived as made up of arrows. 'The arrows of my life,' says Chremylus, 'are well-nigh shot out.' Spanheim compares Hor. *Od.* ii. 16, 17 *Quid brevi fortes jaculamur aevo multa?* but it is not quite the same use of the metaphor. Bentley's conjecture ἐκτετολυπεῦσθαι will find few supporters, though it is ingenious.

35. τὸν υἱὸν] Governed grammatically by χρῆ, but put first in the sentence in order to contrast with τὸν ἐμὸν μὲν βίον.

37. ὑγίης μηδὲ ἐν] 'an utterly dishonest creature, a good-for-nothing.' Some write μηδεὲν here, as οὐδεὲν in l. 137 and οὐδεὲς in l. 1182. Whichever way it be written, the separation of the syllables makes the word more emphatic than οὐδεὲς, οὐδέεν.

39. τί δῆτα] A line of tragic sound. The tripod and the priestess were wreathed with bay.

44. καὶ τῷ κ.τ.λ.] 'And pray whom do you meet first?' 'This man.' 'Then don't you understand etc.' For καὶ τῷ Meineke says "κᾶτα recte Cobetus, τουτῶι Carioni continuans." What objection is there to the common text? And εἶτα in l. 45 comes very awkwardly after κᾶτα when the whole is Carion's speech.

45. τὴν ἐπίνοιαν] The meaning of the god is to tell you that your son should practise the national trade of knavery. For that knavery pays now-a-days even a blind man can see.

47. τὸν ἐπιχώριον τ.] Cf. *Nub.* 1173 τοῦτο τοῦπιχώριον ἀτεχνῶς ἐπανθεῖ.

48. δῆλον ὅτι κ.τ.λ.] The right construction of this appears to be ὅτι τοῦτο δοκεῖ δῆλον καὶ τυφλῷ γνῶναι, 'because this seems plain even for a blind man to discern.' Comp. below l. 489 φανερόν οἶμαι τοῦτ' εἶναι πᾶσι γνῶναι. This use of ὅτι 'Because' to begin an answer is supported by other passages. Cf. *Nub.* 755 ὅτι τί δῆ; ὅτι κ.τ.λ. 'Why so pray?' 'Because etc.' And so here: 'How do you make out that?' 'Because etc.' Meineke proposes γνωστὸν in his critical note. In the *Vindiciae* he attempts other changes which are not satisfactory. If δῆλον ὅτι be taken together as δηλονότι, it is hardly possible to explain δοκεῖ. Meineke argues that δῆλον ὅτι cannot be divorced: true, if ὅτι means 'that,' of fact; but ὅτι appears only to be used = 'because,' of reason.

52. ἦν δ' ἡμῶν κ.τ.λ.] Something more must be meant than what Carion supposes: this might be found out, if the old man would say who he is. This and the following speech of Carion quite agree with the supposition that Plutus had been already questioned by Chremylus or Carion, and support the ms. reading in l. 17.

56—252. The old man reluctantly, after severe threats, tells them that he is Plutus, and explains his blindness. Chremylus proposes to restore him to sight; shows that he will be supreme above all deities, and need not fear the anger of Zeus. He persuades Plutus to consent to this and to go home with him, promising him better treatment than he has hitherto met with. Meanwhile Carion is sent to summon the friends of Chremylus.

57. τὰπὶ τοῦτοις] i.e. blows and stripes. δρῶ is deliberative subj. 'am I to do?'

58. μανθάνεις] Carion affects to misunderstand Plutus' answer, 'You must say who you are.' 'I say to you, Go and be hanged.' 'Do you understand who he says he is?'

60. σκαιῶς κ.τ.λ.] 'You are not polite enough,' says Chremylus; and then turning to Plutus he courteously entreats him: but he gets much the same answer.

61. εἴ τι...τρόποις] 'if you like an honest man, answer me, for I am one.' Or 'if you take pleasure in honesty, if you are yourself an honest man.' Perhaps this last is better, for so in the next line τὸν ἄνδρα will have more force.

63. δέχου τὸν ἄνδρα] 'There, take your man and the omen that the god gives you.' Chremylus had adjured him to speak 'as he was a true man.' Carion ironically tells his master to take and make the most of 'his true man.' And Plutus who had first met C. on leaving the oracle was to be regarded as an omen or ὄρνις. Cf. *Av.* 719 ἄρνιν

τε νομίζετε πάνθ' ὅσα περὶ μαντείας διακρίνει... ξύμβολον ὄρνιν, φωνήν ὄρνιν.

65. ἀπό σ' ὀλῶ] i. e. ἀπολῶ σε.

66. ὦ τᾶν] The Scholiast quotes from Cratinus ὦ τᾶν ἐθελήσετε. Probably in strictness τᾶν is singular, and is spoken only to Chremylus: 'My good sir.' Then he adds 'do leave me both of you.'

πώμαλα] This negative = οὐδαμῶς was no doubt originally an interrogative from πῶ = ποῦ. So also πόθεν is used: 'how can it be?' meaning 'it cannot be.'

70. ἐκτραχηλισθῆ π.] Cf. *Nub.* 1501 ἐκτραχηλισθῶ πεσών: also *Lys.* 705. The active ἐκτραχηλίζειν is used by Xenophon of a horse that throws his rider over his head. Fischer thinks that Aristophanes' use of the word for 'to break the neck' comes from the other use, "because riders who are so thrown frequently break their own necks." Doubtless the two meanings are independent of each other, both coming naturally from the word.

71. αἶρε] Cf. *Eq.* 1361 ἄρας μετέωρον εἰς τὸ βάραθρον ἐμβαλῶ.

74. νῆ τοὺς θεοὺς] An assent to what οὐκ ἀφήσεται suggests. 'Yes, by the gods, we will let you go, at least if you wish to be let go.' They do not however let him go (see below l. 101), but eventually they reconcile him to the idea of remaining with them.

75. μέθεσθέ] They had been holding him. For ἦν = ἰδοῦ cf. *Eq.* 26, *Ran.* 1390, *Pac.* 327.

77. ἦ] 1st pers. sing., as the Scholiast notes.

79. ἀνδρῶν] As in *Av.* 1637, *Ran.* 1472 ἀνθρώπων addressed to Poseidon and Dionysus.

83. αὐτότατος] 'ipsissimus,' 'his selfest self.' Kuster quotes from Plautus *Trinummus* iv. 2: 'Syc. Ain' tu tandem? is ipsusne es? Ch. Aio. Syc. Ipsus es? Ch. Ipsus, inquam, Charmides sum. Syc. Ergo ipsusne es? Ch. Ipsissimus.'

84. Πατροκλέους] A rich man who followed Laconian fashions, the Scholiast says. In Plato's *Euthydemus*, p. 297, Socrates speaks of a brother of his named Patrocles. What the Laconian and Socratic habits were Aristophanes tells us in *Av.* 1281 ἐλακωνομάχουν ἅπαντες ἀνθρώποι τότε, ἐκόμων ἐπεινῶν ἐρρύπων ἐσωκράτων. Whereas with the Athenians washings were frequent: especially before and after meals; cf. *Vesp.* 1216.

86. τουτὶ] i. e. blindness.

92. φθονεῖ] This jealousy was often attributed by the ancient heathen to their gods.

93. καὶ μὴν] Yet it is very unfair that Zeus should grudge prosperity to the good, for it is owing to the good (διὰ τοὺς χρ.) that he gets honours.

98. ἐώρακα διὰ] The MS. ἐώρακά πω cannot be right: οὐπω means 'nondum,' 'not yet:' and the sense wanted is 'I have not now for a

long time seen.' Porson proposed *ἑώρακ' ἀπὸ χρόνου*. If a preposition be inserted *διὰ* seems the neatest for the sense: cf. below 1045 *ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναι*. Brunck proposed *ἑώρων διὰ χρόνου*: but there seems no need to change the tense.

99. *οὐδ' ἐγὼ*] Even with eyes it is hard to find honest men at Athens.

100. *τάπ' ἐμοῦ*] Dindorf blames a brother commentator for supposing this to be *τὰ ἀπὸ*, and affirms it to be *τὰ ἐπι*. It may be either: 'all that concerns me, all my case:' or 'all that you can hear from me, all my story.' The latter is at least as likely as the former.

106. *οὐ γὰρ ἔστιν κ.τ.λ.*] There lives no other save myself who is as honest as I.

107. *ταυτὶ κ.τ.λ.*] All, when poor, profess goodness, but, once rich, they turn bad.

111. *οιμῶξει*] Carion is impatient with Plutus, and would fain return to the argument of force which he proposed above, l. 57, 65.

114. *σὺν θεῷ δ' εἰρ.*] Cf. Eur. *Med.* 625 *ἴσως γὰρ, ξὺν θεῷ δ' εἰρήσεται, γαμεῖς τοιοῦτον ὥστε σ' ἀρνείσθαι γάμον*.

115. *ὀφθαλμίας*] Generally of the 'lippitudo' to which the Athenians were very liable: so also is used the verb *ὀφθαλμῖαν*. Here it = *τυφλότης*: but to understate the evil is courtesy on Chremylus' part.

118. *ἄθλιος φ.*] 'By nature wretched,' because he wilfully chooses to remain blind.

119. *ὁ Ζεὺς μὲν οὖν*] Nay, it is not wilful folly, but fear of Zeus. The order of the words is somewhat involved, *οἶδα ὡς ὁ Ζεὺς ἐπιτριψείεν ἂν ἐμέ εἰ πίθοιτο τὰ τούτων μῶρα*, 'if Zeus were to hear their folly (the proposal to restore my sight) he would destroy me.' To which Chremylus replies that Plutus cannot be worse destroyed than he is, stumbling about blindly. Meineke proposes *ιδῶν* for *οἶδ' ὡς*, which last is an alteration of MS. *ειδῶς*. *ιδῶν* would govern *μῶρα*, *ἐμέ* would be governed by *πίθοιτο* and *ἐπιτριψείε*.

120. *τοῦτο δρᾶ*] i.e. *ἐπιτρίβει*. To Erops, when he enters in sorry plight (*Av.* 95), Euelpides says *οἱ δώδεκα θεοὶ εἴξασιν ἐπιτρίψαι σε*.

127. *ᾶ*] Plutus is shocked at Chremylus' audacity.

129. *ἐμέ σύ;*] In repeating questions like this the Greeks repeat the pronoun, but in English we should repeat and emphasize some other word. 'I'll prove you more powerful than Zeus.' 'You will?' or 'More powerful than Zeus?' Cf. *Av.* 467 and the note there.

130. *ἀντίκα*] Cf. note on *Av.* 166.

134. *ἄντικρυς*] 'straight out, plainly.' So Juvenal says, '*Prima fere vota et cunctis notissima templis Divitiae.*'

138. *ψαιστὸν*] *ἄλευρον ἐλαίῳ δεδευμένον* Schol. Again used below, l. 1115.

142. ἦν λυπηῆ] i.e. ἦν ὁ Ζεὺς σὲ λυπηῆ. Cf. *Av.* 1246 Ζεὺς εἰ με λυπηῆσει πέρα where Peisthetaerus is mocking at Zeus.

147. μ. ἀργυρίδιον] A contemptuous diminutive 'just for a paltry little sum of money.'

160. τέχνηαι] This list of trades Meineke divides between Chremylus and Carion: and so again l. 170—80.

165. λωποδουτεῖ] Clothes-stealer and housebreaker come in comically in the middle of the trades.

166. γναφεύει] κναφεύει was read by the Scholiast, who tells us that κν was older Attic, γν newer. Meineke edits κναφεύς in *Vesp.* 1128 *Eccles.* 415. ὁ δὲ κναφεύει would be against comic usage, as the ε should be short before -κν. Brunck proposed ὁ δὲ τις κναφεύει γ', which some editors receive. It is hard to pronounce authoritatively which correction is the better, or whether either is needed. The metrical canon does not perhaps justify us in changing the MS. ὁ δὲ κναφεύει, for there are offences against it elsewhere. And the pronunciation and writing may have been in Aristophanes' later years (to which this play belongs) wavering between the κν and γν.

169. ταυτί μ' ἔλ.] All this Plutus had never noticed; nor knew how all-powerful he was.

170. διὰ τοῦτον] According to the common text Carion speaks to Chremylus; then in some lines addresses Plutus directly. Meineke and Brunck give lines alternately to servant and master. It appears best to give l. 172 and l. 177—9 to Chremylus. Thus Chremylus consistently addresses Plutus throughout, Carion speaks of him to Chremylus. It is plain that Carion must say ὁ Τιμοθέου δὲ πύργος and his master ἐμπέσοι γέ σοι.

κομῆ] Metaphorical, as in *Vesp.* 1317. In *Eq.* 580 literal. The Persian king is proud because he is so rich.

171. διὰ τοῦτον] To get wealth: to save our own or appropriate that of others. Schol. Also the citizens received pay for attendance at the assembly.

173. ἐν Κ. ξενικόν] The Thebans, Argives and Corinthians were leagued with Athens against the Lacedaemonians, and Corinth was the scene of operations.

174. Πάμφιλος] A demagogue who appropriated public money and was punished for it. And 'the needle-seller' was a hanger-on of this same Pamphilus. Schol.

177. Φιλέσιμος] He got his livelihood (says the Scholiast) by reciting stories, in which he dealt in the marvellous. Demosthenes mentions a Philepsius among others who had been punished for breach of the law. c. *Timocr.* 742. He is there mentioned with Agyrrhius, for whom cf. *Eccles.* 96, 184.

178. ἡ ξυμμαχία κ.τ.λ.] Some alliance between Athens and Egypt, when the Athenians needed corn from Egypt and paid for it. But when this was is uncertain. The Scholiast speaks of it as in the reign of

Amasis, which is far too early. And Chabrias' visit to Egypt, which some have thought to be meant, was long after even the second exhibition of this play.

179. Φιλωνίδου] A rich man but of no beauty.

180. Τιμοθέου] Timotheus son of Conon built a tower, at great expense apparently. Carion would have completed his sentence 'was it not built through you?' but his master breaks in.

182. μονώτατος] Cf. l. 83 αὐτότατος.

185. ἐπικαθέζονται] This may be a metaphor from weighing: 'in whose scale wealth sits,' the depression of the scale being taken to indicate success. So the Scholiast interprets. The notion of the issue of battle represented by the turn of the scale is familiar to us. But in both cases in Homer, *Il.* θ. 69 and χ. 209, the scale of the vanquished sinks, of the victor rises. So too in Virgil, *Aen.* XII. 725. Milton makes the light scale of the weaker 'fly up and kick the beam.' But that the metaphor is from a balance here seems not so sure. Aristophanes himself uses ἐπικαθήσθαι in *Eq.* 1093 of the owl perched on Athene's shoulder. Perhaps here Wealth is imagined as perching on the victor, much as the raven on Valerius in the Roman legend.

188. μεστὸς] 'too full, full to overflowing:' the force of this word is seen well in *Eq.* 814 δὲ ἐποίησεν τὴν πολὺν ἡμῶν μεστὴν, εὐρῶν ἐπιχειλῆ.

189—93. Chremylus' list is of the higher pleasures, Carion's of the lowest bodily enjoyments, ridiculously specified. The sentiment with which Chremylus begins occurs in Homer *Il.* v. 636 πάντων μὲν κόρος ἐστὶ κ.τ.λ.

199. ἐν μόνον δ.] Plutus is modest about his own powers, as is the sausage-seller in the *Knights*.

200. δύναμιν] Attraction to the relative has changed the case: the sense is ταύτης τῆς δυνάμεως δεσπότης γενήσομαι ἢν φατε.

202. νῆ τὸν Δί'· ἀλλὰ] 'Yes, by Zeus; you're doubtless afraid: nay 'tis even a proverb.' For the neuter δειλότατον comp. *Ran.* 282 οὐδὲν γὰρ οὐτῶ γαθρόν ἐσθ' ὡς Ἡρακλῆς. And the very proverb alluded to is in Eur. *Phoen.* 597 δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακόν.

204. ἐσδὸς] Join with ἐς τὴν οἰκίαν.

207. πρόνοιαν] Forethought or discretion we all know to be the better part of valour.

210. Λυγκέως] A proverb for keen sight: the Scholiast supposes Lynceus to have penetrated with lamps underground in mining operations.

213. σείσας δάφνην] 'Pythia, quae tripodi e Phoebi lauroque profatur.' Lucr. I. 739. 'Tremere omnia visa repente liminaque laurusque dei.' Virg. *Aen.* III. 90. Cf. above l. 39.

215. ὀράτε] Whatever Plutus' 'take care' was meant for, Chremylus stops by μὴ φρόντιζε.

216. *κἄν δῆ]* *χρηῆ*, Meineke, Holden. For sense *δῆ*=*δέη* seems the better: but the contraction is doubtful. Perhaps *δέη* pronounced as one syllable would be better.

220. *πονηρούς γ’]* A sorry lot of allies, these hungry fellows. They won’t be so, says Chremylus, when they get their deserts and are rich.

227. *καὶ δῆ]* ‘Even now.’ For *τουτοδὶ*=*τουτὶ δὲ* cf. *Av.* 18 *τηνδεδὶ*, *Eg.* 1302 *νυνδὶ*.

κρεάδιον] The meat from the sacrifice: they were returning from Delphi.

233. *καὶ δικαίως κἀδικῶς]* As Chremylus is *χρηστὸς* and *δίκαιος* the sense of *ἀδικῶς* need not be pressed: the two adverbs mean ‘in every possible way.’ But it may perhaps be thought that in view of sudden wealth Chremylus has already become partially corrupted and forgets honesty.

234. *ἀλλ’ ἄχθομαι]* ‘I don’t like going into a strange house: I either get buried or squandered,’ says Plutus. In Lucian’s *Timon* he complains much in the same style: *ταῦτα καὶ αὐτὸς ἀγανακτῶ πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος καὶ λαφυσσόμενος καὶ ἐξαντλούμενος, ὑπ’ ἐνίων δὲ ὥσπερ στιγματίας δραπέτης πεπεδημένος.*

235. *πάνυ]* In sense belongs to the verb *ἄχθομαι*.

236. *αὐτοῖ]* *τοῦ εἰσιέναι.*

242. *παραπλήγ’]* *ἄφρονα, μανικόν.* Cf. *Soph. Aj.* 230 *παραπλήκτω χερὶ.*

244. *ἐν ἀκαρεῖ]* *ἀκαρῆ* is used in *Vesp.* 541, 701, *Nub.* 496, *Av.* 1649. It is used of time in *Nub.* 496: and so here, ‘in a trice.’

Meineke reads *χρόνου* for *χρόνῳ*. *Nub.* 496 *ἀκαρῆ (χρόνου)* appears to support *χρόνῳ* here.

247. *χαίρω κ.τ.λ.]* ‘I know when to hoard and when to spend.’

249. *ἰδεῖν σε β.]* ‘I wish my wife and son to see you.’ *τὴν γ.* and *τὸν υἱόν* are subjects, *σε* object, to *ἰδεῖν*.

252. *τί γάρ]* Plutus had said, ‘I believe you.’ ‘Why shouldn’t you?’ replies Chremylus, ‘what reason could I have for deceiving you?’ But Plutus of course means his belief to apply specially to *μετὰ σέ:* he can well believe that Chremylus puts his wife and son after riches.

253—321. Carion returns with the friends of Chremylus, whom he urges to make haste. As they are on their way he tells them that Chremylus has Plutus in his house, who is to make them all rich. They dance for joy, and exchange rude jests with Carion, as he leads them into Chremylus’ presence.

253. *ταῦτὸν θυμὸν φ.]* ‘Eaters of the same fare, and therefore snarers in his poverty.’

255. *κ. οὐχὶ μέλλειν]* ‘It is not the time for any one to delay, but the very moment when one ought to be present and help.’ The article, says Meineke, ‘ferri non potest;’ and he proposes *μέλλει*. But he quotes *Thesm.* 661 *ὡς ὁ καιρὸς ἐστὶ μὴ μέλλειν ἔτι*, which appears exactly the same.

261. οὐκ οὖν κ.τ.λ.] 'I have been telling you all the while: your hard life is to be at an end.' 'How?' 'Why, Chremylus has got an old man.' 'With heaps of money of course.' 'Heaps of age and infirmity rather.' At which the Chorus are indignant, and they begin to quarrel; but at last Carion tells them it is the god of wealth.

266. μαδῶντα] φαλακρόν, Schol. Probably the word suggested a more unsightly baldness than the common φαλακρός.

268. χρουσὸν ἐπῶν] 'gold of words,' i.e. words that are all gold, that imply golden wealth. They guess that from l. 262, and because such a wretched old fellow as Carion describes must have a heap of money.

270. μὲν οὖν] 'Nay, I haven't said anything yet about his money, only about his age and infirmities.'

273. πάντως γὰρ] He puts on the indignant surprise of injured innocence, at which the others laugh.

275. ὡς σεμνὸς] Cf. *Ran.* 178 ὡς σεμνὸς ὁ κατάρατος. 'You give yourself airs, but you're a rascal all the while.'

βοῶσιν] 'your shins cry aloud wanting the stocks and fetters.' They are said to feel the want of them because they are so used to them.

277. ἐν τῇ σορῶ κ.τ.λ.] Carion retorts on the leader of the Chorus that he ought to be dead, the coffin is his proper place. But reference is made to the Athenian custom of allotting different courts to different dicasts. These courts were distinguished by a particular letter: and a token or ticket (σύμβολον), and, as some say, a staff corresponding to his court, was given to each dicast. 'Whereas your letter shows that your allotted court is the coffin, yet you don't move thither, though Charon is ready to give you your ticket of admission.' λαχὸν τὸ γράμμα is an absolute case, and δὲ in σὺ δὲ is superfluous in apodosis: whence Brunck proposes σύ γ'. One Scholiast thinks Χάρων is an anagram for ἄρχων 'the archon.'

279. μόθων] Cf. *Eg.* 632 κόβαλοι καὶ μόθων.

282. οἱ πολλὰ κ.τ.λ.] 'Who came, though hard-worked and busy, not even stopping to eat.' The Scholiast explains διεκπερῶντες 'overlooking and running past in our haste.' Also θύμιοι as βολβοὶ 'onions' or ἀγριοκρόμυα 'wild garlic.'

287. Μίδας] Μίδαῖς Meineke. The accusative may be defended in such constructions: but with πλουσίοις in the preceding line the dative is more natural. Porson and Dobree preferred πλουσίους in the line before.

290. καὶ μῆν κ.τ.λ.] Carion proposes to lead them dancing like the Cyclops: they, as his sheep, goats, and he-goats, are to follow.

θρεττανελὸ] Imitative of the cithara: cf. τήνελλα *Ach.* 1230, *Av.* 1764.

291. παρενσαλεύων] He gives a specimen of the kind of measure he means to dance.

292. τέκεια κ.τ.λ.] 'Come, children, repeatedly crying aloud and bleating like sheep and goats, follow my shepherding, and you he-goats shall get some breakfast.' They are hungry (cf. l. 282): so is he: cf. below, l. 320.

296. ἡμεῖς δέ γε] 'Then will we treat you as Ulysses and his crew did the Cyclops, and, while you are lying asleep after your drinking, will bore out your eye.' Cf. *Odys.* i. 371—390.

301. σφηκίσκον] The Scholiast recognizes this word, explaining it ὠξυμμένον ξύλον ἐπεὶ καὶ ὁ σφήξ ὄξυς ἐκ τῶν δπισθεν. Bentley would have read σφηνίσκον, which Meineke accepts. A pointed stake is meant in either case: it is a μόχλος in Homer.

316. ἀλλ' εἶα κ.τ.λ.] A truce to jest: we have more serious work in hand, for which I will try to prepare by getting a bit of something to eat.

321—414. The approach of the Chorus being told to Chremylus, he comes out to welcome them. They promise to help him. Meanwhile Blepsidemus has got some information about Chremylus' good fortune, and comes post haste to find out what is the truth. Being told that his friend is in a fair way to be wealthy, but at some risk, he at once concludes that he has stolen money, and wants to get some of it. In vain Chremylus asserts his honesty; till at last he tells him that he has found the god of wealth, and that he is going to get him cured of his blindness in Æsculapius' temple.

322. χαίρειν] The order is προσαγορεύειν μὲν ὑμᾶς χαίρειν ἀρχαῖόν ἐστιν, 'to bid you hail is old fashioned;' it is too common a form of greeting. For σαπρὸν cf. *Pac.* 554 εἰρήνης σαπρᾶς, where however it is an epithet of praise. Cf. also *Nub.* 984 ἀρχαῖα καὶ διπολιώδη.

325. συντεταμένως] A certain correction made by Bentley for συντεταγμένως. It satisfies the metre and is better for the sense. For κατεβλ. cf. *Av.* 1323 ὡς βλακικῶς διακονεῖς.

326. ὅπως] Supply ὀρᾶτε, as in numerous passages.

328. βλέπειν Ἄρη] βλέπειν with a noun is very common in Aristophanes: *Ach.* 566 etc. This very phrase is from Æschylus *Sept. c. Theb.* 53 λέόντων ὡς Ἄρη δεδορκότων.

330. ὥστιζόμεσθ'] Cf. *Ach.* 24 εἶτα δ' ὥστιοῦνται πῶς δοκεῖς ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου.

331. παρείην] 2 aor. from παρήμι, 'I should allow any one to take Plutus himself from me.' The difference of mood in ὥστιζόμεσθα and παρείην is correct for the sense. 'It were a shame if we jostle (as we do) in the assembly and then I were to let Plutus slip from my hands.'

332. Βλεψίδημον] ὁ πρὸς τὸν δῆμον βλέπων καὶ ἐκ τούτου τὰ πρὸς ζῶην ποριζόμενος. Schol.

338. κουρείοισι] Cf. *Av.* 1441. Barbers' shops have always been places for gossip.

341. *χρηστὸν τι πράττων*] In prosperity it was unlike an Athenian to be ready to send for friends to share the good.

347. *ἔσομαι μὲν οὖν*] 'Nay I shall be, I am not so yet.' *εἶμι = ἔνεστι*.

350. *ἦν μὲν κ.τ.λ.*] The risk is 'perpetual prosperity if we succeed, utter annihilation if we fail.'

352. *φορτίον*] B. speaks as a merchant valuing a cargo: 'plainly this cargo is bad, I don't like it,' he suspects something unsound.

359. *"Απολλον ἀπ.*] Cf. *Av.* 61, *Vesp.* 161.

364. *ὑγιάνειν*] As in *Nub.* 1275, *Av.* 1214, and below I. 1060.

365. *ὡς πολὺν*] B. pathetically laments his friend's fall from the path of honesty: but of course is all the while looking to go shares with him.

367. *κατὰ χώραν ἔ.*] 'keeps its place, remains steady.'

368. *ἐπίδηλον τι πεπανουργηκότι*] This must be rendered 'but it (the look) plainly belongs to one who has committed some rascality.' But *πεπανουργηκότος* would have been more natural. Bergk corrects *τι πεπανούργηχ'* ὅτι, Meineke ὅτι *πεπανούργηκέ τι*, 'it is plain that he has committed some rascality.' Neither seems quite good enough to be certain: but the common text can hardly be right.

371. *τὸ δ' ἔστιν*] 'It is not as you think, but quite otherwise.' 'Not theft then, but open violence?' says B.

372. *κακοδαιμονῆς*] Cf. Xen. *Mem.* 2. 1. 5, *ἀρ'* οὐκ ἤδη τοῦτο παντάπασι κακοδαιμονῶντός ἐστιν; cf. below I. 501. The word is stronger than *οὐχ ὑγιάνειν* and *μελαγχολᾶν*.

377. *ἐγὼ κ.τ.λ.*] B. at last proposes to hush up the matter, if paid for it.

379. *ἐπιβύσας*] Cf. *Pac.* 645 *οἱ ξένοι χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα*.

380. *φίλως γ'*] 'Yes, a pretty friend you are! you'd spend three minae and charge me twelve.'

382. *ὀρῶ*] B. with prophetic vision sees Chremylus impeached and suppliant, bringing wife and children to move the judges' pity, as the custom was. Cf. Dem. *c.* *Mid.* 574; also Aristoph. *Vesp.* 977 in the trial of the dog.

385. *Ἡρακλειδῶν*] There appears to have been a picture at Athens by Pamphilus of the Heracleidae as suppliants for aid from Athens against Eurystheus.

388. *ἀπαρτί*] From Herodot. II. 158 *ἀπὸ τούτου εἰσι στάδιοι χίλιοι ἀπαρτί εἰς τὸν Ἀραβικὸν κόλπον*, the meaning appears to be 'just, exactly.' And the Scholiast explains by *ἀπηρτισμένως*. L. and S. say it means here and in a fragment of Pherecrates 'just the reverse.' Surely

this is incorrect: here the whole sense is 'I am not a dishonest thief, as you suppose; it is just exactly the honest whom I am going to make rich.' And indeed Pherecrates may be explained in the same way. The words are A. τί σαυτὸν ἀποτίνειν τῷδ' ἀξιοῖς; B. ἀπαρτί δήπου προσλαβεῖν παρὰ τοῦδ' ἔγωγε μᾶλλον, 'What think you you ought to pay him?' 'Surely it is just I rather that should receive from him.'

390. ἀπολεῖς] με he was going to say, but B. breaks in.

396. Ποσειδῶ] Being asked to swear by Hestia, he swears by Poseidon (perhaps a greater oath): then he is asked whether he means the real genuine Poseidon of the sea, and replies that he means him and any other possible Poseidon too.

397. διαπέμπεις] 'send across' the wealth, or some of it: μεταδούμαι in l. 400 shows this to be the meaning.

400. οὐ τῷ μ.] οὐκ ἔστιν ἐν τῷ μ. 'have not yet reached the distributing stage.' Some read τω.

402. ἐνί γέ τω τρόπῳ] Cf. *Thesm.* 430 ἡ φαρμάκοισιν ἢ μιᾷ γέ τω τέχνῃ, and below l. 413 ἐν γέ τι.

404. οὐκ ἐτός] 'he might well never come to me, that accounts then for his never coming to me.' Cf. *Ach.* 411 οὐκ ἐτός χωλοῦς ποιεῖς.

408. οὔτε γὰρ κ.τ.λ.] Doctors are not sufficiently paid now-a-days, and their art is degenerate.

409. οὐκ ἔστιν] sc. *ιατρός*.

411. κατακλίνειν] The same method of cure was adopted unsuccessfully for Philocleon in *Vesp.* 124 νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιῶ.

413. ἐν γέ τι] 'Make haste and do something.'

415—486. Poverty, having learnt what they are doing, bursts in indignant, with threats. At first she is jeered at: but when she names herself, Blepsidemus is terrified, and can hardly be persuaded to face her. Chremylus however is confident that with Wealth they can overcome her. He tells Poverty that they are doing no wrong to her, and are doing good to mankind. In this last they are, she tells them, mistaken: she, Poverty, is really a cause of good. This she offers to prove to their satisfaction: and the case is to be regularly argued.

415. ὦ θερμὸν κ.τ.λ.] Cf. *Eur. Med.* 1121 ὦ δεινὸν ἔργον παρανόμως εἰργασμένη. For θερμὸν 'rash' cf. *Soph. Trach.* 1046 ὦ πολλὰ δὴ καὶ θερμὰ μοχθήσας ἐγώ.

416. ἀνθρωπαρίῳ] A contemptuous diminutive.

419. τόλμημα κ.τ.λ.] A line of tragic sound and weight: hence Blepsidemus guesses her to be an Erinyes.

421. ἀπολώλατον] The threat was ἐξολῶ: but the result is so certain that it is now looked on as completed.

424. γέ τοι] These particles give a proof or reason. So below in l. 1041, and elsewhere.

425. ἀλλ' οὐκ ἔχει γὰρ] 'But no (she can't be that), for she has no torches.' 'Well then, she shall suffer for it,' says B.

426. πανδοκεύτριαν κ.τ.λ.] Women of this class seem to have been proverbial for noisy abuse. Cf. *Vesp.* 1388—1410: and *Ran.* 858 λοιδορεῖσθαι δ' οὐ θέμις ἀνδρας ποιητὰς ὡσπερ ἀρτοπώλιδας.

431. βάραθρον] To which constantly Aristophanes' characters consign what they hate. Cf. *Nub.* 1450, *Ran.* 574, etc.

433. ἦ] 'I am she who etc.'

435. καπηλῖς] οἰνοπῶλις, Schol. The next line shows this, for she cheats him by short measure in the cup, or by mixing water with the wine.

443. ἐξωλέστερον] Active in sense: the word is generally passive.

447. ἀπολιπόντε ποι] The enclitic seems misplaced for the sense. Meineke inclines to read ἀπολιπόντες εἰ with ἐργασόμεθα τὸν θεόν in the line before. If the text be retained, ποι must be connected with ἀπολιπόντε 'having gone away from him somewhither:' φευξόμεθα expressing the cowardly flight from poverty.

450. ποῖον κ.τ.λ.] Poverty makes us defenceless, our arms are pawned.

453. τροποῖον...τρόπων] There appears to be some intention of a play on the word, which is not worth reproducing in translation. The genitive is used of the person for whose defeat the trophy is raised. τῶν ταύτης τρόπων 'her bad ways.'

462. ἀνθρώποισιν ἐκπ.] Meineke would prefer to read ἀνθρώποις ἀγάθ' ἐκπ., and in the next line τί δ' ἂν ποθ' ὑμεῖς.

466. εἰ τοῦτο κ.τ.λ.] It would be a greater hurt to mankind if having once meant to drive out Poverty we were to forget to do it.

468. αὐτοῦ] Join with τούτου 'this very point.'

468—70. κἂν μὲν...εἰ δὲ μή] 'If I prove my case, well: if not punish me as you please.' This kind of ellipse is not uncommon. Cf. *Thesm.* 536, *Hom. Il. a.* 135.

476. ὦ τύπανα κ.τ.λ.] This line and l. 478 are better given to Chremylus than to Blepsidemus. τύπανον 'a cudgel:' the punishment of beating even to death with cudgels was in use. The verb occurs in the Epistle to the Hebrews xi. 35 ἄλλοι ἐτυμπανίσθησαν: and we read of Eleazar in 2 Macc. 6. 19 αὐθαιρέτως ἐπὶ τὸ τύπανον προσήγε. But some explain τύπανον to be the frame to which the victims were bound. The κύφων appears to have been much the same as the κλωὸς: cf. *Vesp.* 897.

480. τίμημ' ἐπιγρ.] The accuser set down the penalty which he thought was deserved. This might be set down differently by the other side, and was finally settled by the court. In the mock trial of the dog (*Vesp.* 894) the indictment concludes: τίμημα κλωὸς σύκινος.

485. οὐκ ἂν φθάνοιτε] Cf. below l. 874 *eis áγορὰν ἰὼν οὐκ ἂν φθάνοις* and l. 1133 *ἀποτρέχων οὐκ ἂν φθάνοις*. The construction is also found in Herod. VII. 162 and in Plato. L. and S. explain it as a question 'Will you not be quick in doing?' Others as 'You cannot be too quick in doing.' Either way it means 'Make haste and do.'

487—618. Chremylus and Poverty argue out the case. Chremylus argues that the honest and good ought to be rich, but are not so: if Plutus had eyes, they would be so. Poverty says that want is the incentive to work: all trade and prosperity depends upon it: poverty is a hard teacher, but a good one: the thrifty poor may live contented: whereas wealth and luxury bring much evil and disease. Various arguments and examples are quoted. Chremylus will not be convinced; and Poverty, while protesting that they will want her back again, is compelled to depart.

488. μαλακὸν δ' ἐνδ.] Cf. Herod. III. 105 *τὰς δὲ θηλέας (λέγουσι) ἐνδιδόναι μαλακὸν οὐδέν*.

489. φανερόν γινῶναι] 'plain to see,' *manifestum visu*. Cf. above, l. 49 *δῆλον γινῶναι*.

492. μόλις εὔρομεν κ.τ.λ.] The order is *μόλις εὔρομεν βούλευμα ὥστε γενέσθαι τούτο, βούλευμα καλὸν καὶ γένναιον κ.τ.λ.* 'We, desiring this to be so, with difficulty found a plan that it might be so.' The Scholiast and commentators discuss the difference between *βούλευμα* and *βούλημα*, words often confused and not widely different. In *βούλευμα* there is more of 'deliberation, reflection, inventiveness;' in *βούλημα* more of 'wish, intention.' Here *βούλευμα* seems preferable.

496. κᾶτα ποιήσει] If the good only are rich, the bad, seeing this, will give up their bad ways and become good, and then rich also.

499. οὔτις] The best MSS. have *οὐδεὶς*: Meineke reads *οὐδέν*, and *τις* in the preceding line. This does not seem good: *οὐδέν* is not a natural answer to any word in the foregoing question. No doubt *οὐδεὶς* is more forcible than *οὔτις*. By a transposition we might keep it *οὐδεὶς τούτου ἔγω σοι μάρτυς*. A similar interruption of two disputants is in *Καν.* 1012, A. *τί παθεῖν φήσεις ἄξιός εἶναι; Δ. τεθνάναι μη τούτον ἐρώτα*. Holden reads *τί ἂν ἐξεύροις* and *οὐδέν*.

501. *κακοδαιμονίαν*] Even stronger than *μανία*: see above l. 372.

502. ὄντες] Join with *πονηροί*. But the separation by *πλουτοῦσι* is remarkable.

503. αὐτὰ] τὰ χρήματα implied in *πλουτοῦσι*. Meineke proposes hesitatingly *αὐτόν*, as had Hemsterhuys before him.

505. οὐκοῦν εἶναι φημ' εἰ κ.τ.λ.] 'Therefore I say that, if Plutus shall make an end of this deity (Poverty), there is a way by which one may go and provide greater blessings for men.' *παύσει* appears better than *παύσαι*.

507. ἀλλ' ὦ κ.τ.λ.] 'You pair of easily gulled old fools, what you wish for will be the worst thing possible for you.' *οὐχ ὑγιαίνειν* as above, l. 364.

508. ξυνθιασώτα] 'A pretty pair of cronies in folly and craziness.'

511. τέχνην...σοφίαν] 'handicraft or profession.' Or, in the same art, σοφία may be the theory, the inventive part, τέχνη the practice, the manual part. Thus the Scholiast explains it: σοφία καλεῖ τὴν πανουργίαν καὶ μηχανήν, τέχνην δὲ τὴν μεταχείρησιν αὐτὴν καὶ ἐνέργειαν.

515. καρπὸν Δηοῦς θ.] Probably a quotation from some tragic writer.

521. ἔμπορος] 'Some merchant will sell us slaves, having got them out of Thessaly from the numerous kidnappers there.' Meineke adopts ἀπιστων: to which the Scholiast gives some countenance, telling us that the Thessalians were proverbially ἀπιστοι: though yet he seems to have read πλείστων.

ἀνδραποδιστῶν] In the Scholiasts here are given two explanations of ἀνδράποδον: ἀνδράποδον δὲ εἴρηται ὁ ποὺς ὁ ἐν τοῖς ἀνδράσι ἀπὸ τοῦ ὑποκειμένου μέρους τῷ ὄλῳ ὑπέκειται γὰρ ὁ οἰκέτης τῷ δεσπότη καθάπερ ὁ ποὺς τῷ ὄλῳ σώματι: and εἴρηται δὲ ἀνδραποδιστὴς παρὰ τὸ ἀνδρας ἀποδίδοσθαι, τούτεστι πωλεῖν. Neither derivation is quite satisfactory.

522. οὐδ' ἔσται] If there's no poverty, no one will run risks in order to get more money. The argument is not quite fair: for Chremylus was not going to do away with Poverty altogether, merely to banish her from himself and his honest friends.

526. ἐς κεφαλὴν σοί] Cf. *Pac.* 1063 I. ὦ μέλειο θνητοὶ καὶ νήπιοι. T. ἐς κεφαλὴν σοί. Cf. *Ach.* 833 where τρέποιτο is added.

530. ἰ. β. δαπάναις] 'with costly dyed garments.' ποικιλομόρφων the Scholiast explains by ἐνχρωμάτων which seems nearly the same as βαπτῶν. Perhaps it is rather 'broidered with various patterns' as a bride might naturally be in 'raiment of needlework.'

531. τί πλέον πλ. ἐστίν] 'What advantage is it that one should be rich, if one has none of all these things?' Meineke reads ἔσται with Porson, ἀποροῦντι with Valkenaer. Both the present tense and the accusative case appear defensible; but ἔσται is a very slight change. The MSS. have ἀποροῦντα or ἀποροῦντας.

533. ἐπαναγκάζουσα] I compel men to work for their living: hence all invention and handicraft.

534. πενίαν] Meineke proposes πείναν, 'hunger:' but cf. l. 594.

535. ἐκ βαλανεῖου] The poor from want of sufficient clothing sought shelter from the cold in the baths: then exposure to the cold air raised these blisters. Schol.

536. κολοσυρτοῦ] Better than κολοσυρτόν: for a κολοσυρτός of blisters is strange language. πλὴν as preposition governs κολοσυρτοῦ as well as φώδων, 'Except blisters and a posse of starving little ragamuffins and old cronies.'

537. φθειρῶν κ.τ.λ.] Then there are the innumerable vermin and so forth, which trouble the beggar's rest. Join οὐδὲ λέγω ἀριθμὸν, 'And I cannot even recount the number etc.'

540. ἔχειν] This depends on πορίσαι δύναι' ἄν repeated, as do ἔχειν and σιτεῖσθαι in ll. 542, 3. The next few lines give a graphic list of all the cheap and mean accompaniments of poverty.

545. θράνου] Only used by Aristophanes in this place. From it comes θρανίτης (for which cf. *Ach.* 162) 'the rower on the topmost bench.' Homer has θρήνυς for 'footstool.' The reading varies here between θράνου and θράνους.

546. φιδάκνης] Said to be specially Attic for πιθάκνης. In *Eg.* 792 however we have πιθάκναισι, and Meineke reads πιθάκνης here.

ἔρρωγυῖαν καὶ ταύτην] 'Broken too even this.' Several editors call this a 'rara trajectio' for καὶ ταύτην ἔρρωγυῖαν, and bring this passage and one from Plato's *Rep.* 341, to support their punctuation τὴν πόλιν καὶ ταύτ' ἔχοντες in *Ran.* 703. See the note there. In this passage the arrangement of the words ἔρρ. κ. τ. appears perfectly natural: 'broken too this as well as the other.'

547. ἀγαθῶν] 'A nice lot of blessings I prove you to bestow on men, don't I?'

548. ὑπεκρούσω] ἐφθέγξω, ἀνεκρούσω, ἀπὸ μεταφορᾶς τῶν κιθαρῶν. Schol. 'It is not my life you have spoken of, but the life of beggars that you are harping on.' Such appears to be the sense. Of the middle voice ὑποκρούεσθαι I find no other instance. The active is used in *Ar. Ach.* 38 βοᾶν ὑποκρούειν 'to shout, to interrupt noisily.' But L. and S. refer to the Anthology for the meaning 'to accompany.' And the middle ἀνακρούεσθαι = ἀναβάλλεσθαι occurs Theocr. 4. 31 κῆν μὲν τὰ Γλαύκας ἀγκρούομαι. Meineke changes the reading here to ἐπεκρούσω on the authority of Pollux, who says that Aristophanes has used ἐπικρούεσθαι in the sense of νουθεῖν. But the only other uses of ἐπικρούειν are in the active: *Thesm.* 1004 ἐπικρ. ἦλον 'to hammer in a nail.' We may therefore acquiesce in ὑπεκρούσω here.

550. ὑμεῖς γ' κ.τ.λ.] 'Yes, you may think poverty and beggary own sisters, you who think Thrasybulus the tyrant-expeller and Dionysius the tyrant much the same.' A line which shows this to be the later *Plutus*.

551. ἀλλ' οὐχ οὐμός] My life is not so, nor ever will be: true poverty is thriftiness, diligence, without superfluities yet without wants.

555. ὡς μακαρίτην] A blessed life indeed the poor man's, who doesn't leave even enough to pay his funeral!

560. ἀσελγῶς] 'by riotous living:' the adverb expresses the way by which they come to be gouty etc.

561. σφηκώδεις] The wiry wasp-like character vexatious to foes is well illustrated by the description which the old wasp chorus give of themselves in *Vesp.* 1072—83.

565. γοῦν] Ironical. 'A very orderly thing it is, for example, to steal!'

566. νῆ τὸν Δί] Many editors reject this line: the metre wants mending, and the sense is obscure. Yet all the MSS. have it, and so had the Scholiast; his note is, 'In old times stealing was no disgrace if the thief was not found out.' None of the emendations proposed are satisfactory: the sense wanted is something like this: νῆ τὸν Δία γ' εἰ δὲ λαθῶν κλέπτει, πῶς οὐ τόδε κόσμιόν ἐστι; 'if the act is not seen, how does it offend against decorum?'

567. σκέψαι κ.τ.λ.] 'See how orators are honest while poor, but are corrupted by wealth.' The truth of this Chr. at once owns, but will not give up his main point.

572. κομήσης] Cf. above l. 170. Connect together κλαύσει ὅτι η̄ ζητεῖς: μηδὲν—κομήσης is parenthetical.

575. περηνγίζεις] 'You flap and flutter' with plenty of show and noise but no argument. Met. from young birds: or from a cock crowing.

καὶ πῶς] Chremylus thinks that now he has got an argument: 'If you, Poverty, are better than Wealth, how is it that all men fly from you?' 'They don't like being improved.'

578. χαλεπὸν πρᾶγμ'] 'So difficult is it to see what is right.' 'Then Zeus doesn't see what is best,' urges Chr., 'for he is rich.' 'No he is not,' replies Poverty.

581. Κρονικαῖς λήμαις] Cronos had become a proverb for all that was old-world, out of date, 'ante-diluvian' as we might say. Cf. *Nub.* 398 Κρονίων ὄζων, 929 Κρόνος ὤν, 1070 Κρόνιππος. Also *Plat. Lys.* 205 C, ἃ ἡ πόλις ἄδει περὶ τῶν προγόνων, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἔτι τούτων κρονικώτερα. For λημᾶν cf. *Nub.* 327, εἰ μὴ λημᾶς κολοκύνταις.

584. ἕνα κ.τ.λ.] 'Where, in which.' The Olympic games were celebrated at intervals of four years. Pindar (*Ol.* III. 38) calls the festival πενταετηρίς by inclusive reckoning, as here we have δι' ἔτους πέμπτου.

586. κοτινῶ] From adj. κοτινοῦς: Porson's reading. κοτινῶ would be subst. in apposition. κοτινοῦ some old editions had, but the MS. authority supports the dative.

587. οὐκοῦν κ.τ.λ.] It is not from lack of gold that Zeus gives the wild olive wreath, but from miserly stinginess.

589. λήροις] 'trumpery, valueless trifles.'

ἐᾶ] κείσθαι the Scholiast supplies. Zeus leaves it untouched in his coffers, spares to take of it.

590. περιάψαι] Cf. *Ach.* 640 τιμὴν περιάψας. Plato uses αἰσχύνῃ περιάπτειν, Xenophon ἀνελευθερίαν π., which is exactly the quality mentioned in l. 591.

592. ἀλλὰ σέ γ' ὁ Ζεὺς] This is abuse, not argument. Chremylus seems to mean 'May you get nothing better than the olive crown! you'll find it a barren honour.' Cratinus is described in *Eq.* 534 as going about *στέφανον μὲν ἔχων αὖτον δίψη δ' ἀπολωλώς*. But the Scholiast says there is a double meaning in the phrase: whence one commentator supposes that *κοτινῶ στ.* *στεφανῶσαι* might mean 'to beat the head with a club of olive-wood.'

593. τὸ γὰρ πολυμᾶν] 'To think that you should dare!' Cf. *Nub.* 268, *Ran.* 741.

594. Ἐκάτης] On the first day of the month the wealthy set out at the crossways a meal for Hecate: this the poor and starving took. Chremylus' argument is: The rich have enough and to spare: the poor are forced to starve or steal: Hecate's offerings prove this.

600. οὐ γὰρ πείσεις] 'A man convinced against his will is of the same opinion still.'

601. ὦ πόλις Ἀργούς] This line occurs in *Eq.* 813: the first half is said to be from Euripides' *Telephus*, the last is found in *Medea* 168.

602. Παύσωνα] Pauson was a painter: in *Ach.* 854 called *παμπονηρός*, in *Thesm.* 949 spoken of as poor and starving. Chremylus bids Poverty call Pauson, her messmate, and get his help and companionship, but leave himself (Chremylus), and not come back till sent for.

612. σέ...κεφαλῆν] *τὴν κεφαλὴν* appears to be in a kind of apposition to *σέ*. 'It is best for me to enjoy my wealth, and, as for you, to let your head (=you) go weep.' The same phrase occurs with a dative in *Vesp.* 584 *κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ*. The head, as the noblest part or the part chiefly affected, stands for the whole person in such phrases as *γένναιον, δύστηνον κάρα, ἐς κεφαλὴν σοι*: compare Lat. 'multa fleturum caput.' In this passage *κεφαλὴν* can hardly be (as Bergler takes it) accus. of object to *κλάειν*.

619—626. Being now rid of Poverty Chremylus carries out his plan. Plutus is taken to Asclepius' temple. After l. 626 the choral ode is lost, which should have entertained the audience during the performance of the cure which Carion reports.

619. ἡμῖν] Join with *οἴχεται*: 'we have got rid of this plaguy creature.'

623. τῶν προῦργου] 'the needful things,' i.e. the taking Plutus to the temple.

624. στρώματα] For Plutus to lie on. In the *Frogs* Xanthias carries *στρώματα* for Dionysus in his journey to the nether world.

627—770. Carion returns with good news to the rejoicing Chorus and to Chremylus' wife, whom their cries of joy attract. They require a full account. He relates in amusing style how they lay down to rest in the temple: how the priest made booty of the offerings; how he and an old woman did the same; how finally Asclepius went his round

among the patients, and treated an impostor as he deserved, but restored Plutus to sight. Plutus, he says, with a crowd of followers will soon be there.

627. ὦ πλεῖστα κ.τ.λ.] 'Ye who have sopped up most broth with least meal.' For the *μυστίλη*, a kind of spoon made of bread, cf. *Eg.* 1168, where the perf. part. of the verb is used, but rather differently. Cf. also *Eg.* 827 ἀμφοῖν χεροῖν μυστιλᾶται τῶν δημοσίων. For the use of ἐπί cf. *Ach.* 855, *Eg.* 707, *Pac.* 123. The gist of Carion's address is: 'You who have had scanty fare and been glad to get a full meal at the Thesea are now coming in for a good time.'

631. τῶν σαυτοῦ φίλων] Added unexpectedly, to qualify the common term of address ὦ βέλτιστε: 'best of your own friends and fellow-slaves.' τῶν ὁμοίων σοι μαστιγιῶν Schol.

635. ἐξωμμάτωται κ.τ.λ.] Said by the Scholiast to be from the *Phineus* of Sophocles. Certainly the two lines have a tragic sound. The active ἐξωμματοῦν is used in Aesch. *Prom. Vinc.* 506 φλογωπὰ σήματα ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.

637. χαρὰν...βοᾶν] Cause for joy, cause for shouting. These lines are rather in tragic style.

639. εὐπαιδα] Podalirius, Machaon, Panacea, and others, were the children of Asclepius; and all were skilful in their father's art. See below, I. 730.

643. τουτονί] Carion.

645. καὐτή] 'Yourself too' as well as I. Carion is to have a cup for his good tidings: and, as an inducement to the good wife to bring it, he tells her that she will have a share. He adds, perhaps as an aside, 'It is your pet weakness.' No other instance of φιλεῖν with participle is adduced: but στέργειν is so used. Meineke quotes from *Ecc.* 502 μίσει σάκον πρὸς τοῖν γναθοῖν ἔχουσα.

647. ποῦ 'στιν;] τὰ ἀγαθὰ. 'You will soon know them when I tell the tale.' Meineke punctuates after λεγομένοις: 'They are in what I have to tell.'

650. ἐκ τῶν ποδῶν] He simply means 'from beginning to end:' but the woman catching the words ἐς τὴν κεφαλὴν σοι, which were often an imprecation 'on your head be the evil,' says 'Pray heaven it be not on my head!' 'What! do you pray that the blessings may not be on your head?' says Carion. 'No I mean the troubles,' replies she, having understood πράγματα in that sense.

653. ὡς γὰρ κ.τ.λ.] Carion tells his tale like a messenger in a tragedy.

657. ἐλοῦμεν] Contr. from ἐλόομεν, as λούμενος from λούομενος. Cf. *Nub.* 1044 λούσθαι and 838 καταλόει. L. and S. say that in these forms 'the Attics omit the vowel of inflexion.' Rather, as καταλόει shows, the *υ* of the long stem is omitted. This *υ* probably represents an original digamma: compare the Latin *lavo*, and such Homeric forms as λοεσσάμενος, λοετρὰ point to λο as the verbal stem.'

εὐδαίμων ἄρ'] This is said with a touch of pity and doubt whether the cold water cure was for the old man's happiness.

661. πέλανος] It is impossible to translate this otherwise than by making πέλανος an explanation of πόπανα καὶ προθύματα. But, though often used of a sacrificial offering, πέλανος does not suit well if thus taken. π. καὶ πρ. cannot reasonably be called 'a moist or clotted mixture,' which seems the meaning of πέλανος. Bergk proposes μέλανος: which Meineke thinks probable. Possibly a line has been lost, which gave another verb to πόπανα καὶ πρ., and a conjunction to καθωσιώθη πέλανος. Against relinquishing the word πέλανος there is its frequent sacrificial use: e. g. Eur. *Ion*, 706 καλλιφλογα πέλανον ἐπὶ πυρὶ καθαγίσας. Cf. Aesch. *Ag.* 96, *Pers.* 204. And the whole line reads like a quotation from a tragedy, as indeed Holden prints it.

663. παρεκαττύετο] Properly καττύεσθαι is of shoe-maker's stitching. Cf. *Eq.* 314 οἶδ' ἐγὼ τὸ πρᾶγμα ὄθεν καττύεται, in the mouth of Cleon the tanner. Here it is of heaping up the materials for a στιβάς.

665. Νεοκλείδης] Called Νεοκλείδης ὁ γλάμων in *Eccl.* 254, 398. The Scholiast says he was an orator.

666. ὑπερηκόντικεν] Cf. *Eq.* 659 διακοσiaisι βουσιν ὑπερηκόντισα, and *Av.* 363.

669. παρήγγειλ' ἐγκ.] Porson's correction for παρήγγειλεν καθ.

673. ἀθάρης] The porridge was brought as an offering by the old woman, being (says the Scholiast) the food which toothless old women usually eat. ἐξέπληγτε 'scared me,' i. e. kept me awake.

677. φθοῖς] acc. pl. contracted from φθόϊας, as οἷς from οῖας in Attic dialect.

679. περιήλθε] So in the History of Bel we read that 'in the night came the priests, as they were wont to do, and did eat and drink up all' of the offerings made to the idol.

681. ἤγιζεν] Ironically said of the priestly theft, in which he pretends to see πολλὴν ὁσίαν 'great holiness.' If it was right in the priest to take the cakes, so was it right (he argues) for him to take the porridge.

685. νῆ τοὺς θεοὺς] 'Yes, I feared that the god would come, garlands and all, and eat the porridge.' Asclepius was represented on coins as wearing a chaplet of laurel.

687. ὁ γὰρ ἱερεὺς] 'His priest had given me a lesson' to make the best of my time and get all I could.

689. τὴν χεῖρ' ὑφήρει] Meineke, from Dobree, adopts ἄρασ' ὑφίρει. The Scholiast says ἐκτείνει κατὰ τῆς χύτρας ἵνα μηδεὶς αὐτὴν λάβῃ. Plainly the old woman made some attempt to save the porridge: upon which Carion bit her hand, frightened her, and got the porridge. But ὑφήρει τὴν χεῖρα can hardly mean this: we want a word meaning 'she advanced' to contrast with πάλιν ἀνέσπασεν in l. 691. Holden, reading

ἄρασ', explains it 'raising her hand:' supplying τὴν χεῖρα, which has wrongly crept from a marginal note into the text.

690. *παρείας*] These snakes were sacred to Asclepius, and kept in his temple. Their bite was not dangerous. Demosthenes mentions them *De Corona* 313, τοὺς ὄφεις τοὺς παρείας θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν. The name *παρείας* was given them from the puffed shape of their heads probably. But the word is also written *παρώας*, and L. and S. take it to be from their reddish-brown colour.

694. *ἔφλωρ*] Cf. *Pac.* 1306 φλᾶν ταῦτα πάντα καὶ σποδεῖν.

708. *ἐκεῖνος*] Asclepius.

712. *λίθινον*;) The wife begins to distrust Carion's veracity, and points out the absurdity of a *κιβώτιον* of stone: then again, how could Carion see all this, if he was wrapped up? But the slave is equal to the occasion: his doublet has loop-holes to spy through.

716. *φάρμακον κ.*] 'A plaster or poultice.' *φάρμακα* are distinguished as *καταπλαστὰ*, *χριστὰ*, *ποτὰ*, *βρώσιμα*. Aeschylus in *Prom. Vinct.* 480 speaks of three kinds: οὐκ ἦν ἀλέξημι' οὐδὲν, οὔτε βρώσιμον, οὐ χριστόν, οὔτε πιστόν. Also *ἐπιπαστὰ φάρμακα* were used: Homer's leech treats a wound ἐπ' ἤπια φάρμακα πάσων. Of the *κατάπλασμα* or *ἐμπλαστρον* this passage of Aristophanes gives a good description. The solids are pounded (*τρίβειν*, *ἔφλα*) then liquids are added to dilute it (*διέμενος*).

718. *Τηνίων*] Tenos was one of the Cyclades, noted for serpents and garlic.

719. *ὄπον καὶ σχίνον*] Both, as the Scholiast says, *δηκτικά*: as also is the Sphettian vinegar. Sphettus was a deme of Attica. Either sharp vinegar was made there, or the people were *πικροί*, as one Scholiast tells us.

720. *διέμενος*] From *δίημι*: perhaps the only classical instance of its use in this meaning.

724. *καταπεπλασμένος*] 'Plastered over, with your plaster on.' Neocleides is bidden in *Ecccl.* 404 to anoint his eyes with garlic and fig-juice.

725. *ὑπομνύμενον*] In Attic law *ὑπόμνησθαι* was 'to swear that there was a cause for non-attendance,' such as illness. 'I will make you stay away from the assembly, putting in an affidavit of the reason, namely, illness.' This seems the meaning with τῆς ἐκκλησίας. But the Scholiast read *ταῖς ἐκκλησίαις* 'at the assemblies:' then the participle *ὑπομνύμενον* must be taken with *πάσῳ* 'I will stop you from hindering business by putting in false pleas, from being an obstructive.' *ἐπομνύμενον* was the old MS. reading. This one Scholiast explains *ἐφεδρεύοντα καὶ συκοφαντοῦντα ὑπὲρ τοῦ κερδαίνειν*. But others appear to be explaining *ὑπομνύμενον*. In any case Asclepius seems to mean that he will stop Neocleides deluding the assembly by false allegations or excuses, giving him, for once, a real reason to stay away.

727. Πλούτωνι] Though Πλούτων and Πλούτος be connected etymologically, yet the use of Πλούτωνι for Πλούτω here has no apparent reason. It is thought by some to be a diminutive of endearment, as γλίσχωρων from γλίσχωρος. Meineke proposes Πλούτω 'τι, that is Πλούτω ἔτι, 'he further went and sat by Plutus.' This has an awkward sound. Holden proposes Πλούτω γε. The particle γε appears at least useless.

729. ἡμιτύβιον] Said to be an Egyptian word. The first part looks like Greek; but the Greeks when adopting a foreign word would write and modify it to suit their own language. Hippocrates uses it: it seems therefore a medical word: and Egyptian physicians were renowned in ancient times.

730. Πανάκεια] Daughter of the god. Cf. l. 639.

733. δράκοντ'] Serpents were everywhere associated with the worship of Aesculapius: he was transferred from Epidaurus to Rome, as the legend runs, in the form of a serpent.

ἐκ τοῦ νεῶ] The patients were within the τέμενος (l. 659) but not in the actual νεῶς.

736. περιέλειχον] According to the legend serpents in the same way purged the ears of Cassandra and Helenus, that they might understand divine sounds and be able to prophesy. There is perhaps a special fitness in the ministration of serpents to heal the sight, as their name (δράκων) denotes keenness of sight. This the Scholiast notices here; giving also as a reason for their attendance on the god of healing, that they renew their youth by casting their skin, and removal of disease is a kind of restoration of youth.

737. πρὶν σε κ.τ.λ.] The measure of time is ludicrously adapted to the bibacity of the woman: for which see above l. 645.

742. πῶς δοκεῖς] Cf. note on *Nub.* 881. It must be connected with ἡσπάζοντο.

746. ὅτι βλ.] The ι is scanned long before βλ, which is according to rule. Bentley however proposed ὅτιῆ here.

750. ὑπερφυῆς ὄσος] A very common combination of adj. and relative; as also is ὑπερφυῶς ὤς.

751—56. οἱ γὰρ...ἄμα] The honest men are all glad, the rogues are sad and sorry.

757. οἱ δ'] That is οἱ δίκαιοι.

758. ἐκτυπεῖτο κ.τ.λ.] Mock-tragic in style. For κτυπεῖσθαι in place of the usual κτυπεῖν cf. *Thesm.* 995 ἀμφὶ δὲ σοὶ κτυπεῖται Κιθαίρωνος ἡχώ. In the same play l. 121, 985 εὐρυθμός is used as epithet to κρούματα, ποῦς.

760. ἐξ ἐνός λόγου] 'Beginning at one word of command, at once, with one accord.'

764. ἀναδησαι εὐαγγέλια] Cf. *Eq.* 647 εἶτ' ἐστεφάνουν μ' εὐαγγέλια.

765. κριβανωτῶν] Some would read κριβανιτῶν, as in *Ach.* 87, 1123 κριβανίτης is the form used.

768. καταχύσματα] Nuts, figs, etc. were showered by way of welcome on a bride entering her home, or on a newly bought slave. Cf. Demosth. 1123, ἡ τὰ καταχύσματα αὐτοῦ κατέχεε τόθ' ἦνικ' ἐωνήθη. The wife says that they must welcome Plutus' newly acquired eyes with a shower of bonbons.

771—801. A κομμάτιον or short stanza of the Chorus is wanting. Plutus comes in, ashamed of his former blindness, and determined to make up for it now by enriching good men. Chremylus follows, annoyed at the crowds that press on him now that he is prosperous. Then Plutus is welcomed by Chremylus' wife and they enter the house.

771. καὶ προσκυνῶ γε] Plutus' first words are a continuation or answer to something which has gone before: as the particles καὶ...γε show. Meineke thinks something has been lost. Holden thinks them a quotation.

775. οἷσις κ.τ.λ.] Explanatory of συμφοράς: 'I am ashamed of my wretched state, ashamed, that is, to think what rogues I consorted with and knew it not.'

778. ἐκεῖν'] The being with rogues. ταῦτα the shunning honest men.

779. πάλιν ἀναστ.] 'having just reversed all this.'

781. ἐνεδίδουν] Meineke reads ἐπεδίδουν. Cf. *Thesm.* 213 ἄγε νυν ἐπειδὴ σαυτὸν ἐπιδίδως ἐμοί. L. and S. refer to Eur. *Trö.* 687 ἐνδόντες τύχη παρεῖσαν αὐτοῦς κυμάτων δρομήμασιν, but αὐτοῦς there is governed by παρεῖσαν rather than by ἐνδόντες. Either compound seems defensible, and the MS. authority rather for ἐνεδίδουν.

782. βάλλ' ἐς κ.] To the troublesome crowd, or to one of them. Such an exclamation might do for many as well as for one. Cf. *Eq.* 634 ἄγε δὴ, Σκίταλοι.

783. οἱ φαινόμενοι] This is quite satisfactory. ὁσφραϊνόμενοι the conjecture of Hemsterhuys is neat but needless. The article with the participle is wanted; and 'the friends that turn up, are visible' is excellent sense.

784. νύττουσι καὶ φλώσι] 'poke and bruise my shins' by crowding round me. Some explain φλώσι of touching the knees in supplication: but νύττουσι cannot mean that, and the two verbs with one accusative ἀντικνήμια must be of similar meaning.

787. περιεστεφάνωσεν] Not ἐτίμησεν, as Schol. explains; but simply 'surrounded.'

788. ᾧ φίλατ'] Chremylus' wife returns, according to promise, with the bonbons. καὶ σὺ καὶ σὺ to Plutus and Chremylus.

790. μηδαμῶς] Plutus declines, because it would be unfitting to celebrate the entry of wealth by emptying the house of anything.

792. βλέψαντος] 'having become able to see, having got back my sight.' A similar use of the aorist is ἐπειδὴ Θησεὺς ἐβασίλευσεν, 'when Theseus became king,' Thuc. II. 15.

796. ἐπειτα κ.τ.λ.] 'Then too we shall escape the charge of vulgarity. For it ill beseems a dramatic poet to raise a laugh by a scramble among the audience for nuts and figs.' In *Vesp.* 58 Aristophanes disclaims such devices: ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος δούλω διαρριπτοῦντε τοῖς θεωμένοις. For the use of φόρτον cf. *Pac.* 748, τοιαῦτ' ἀφελὼν κακὰ καὶ φόρτον.

800. Δεξιλικός] Plainly he was some poor man who was standing up eager for the expected scramble.

802—957. Carion comes out and gives an amusing description of the new wealth of his master. An honest man, who is prosperous now but was poor before, comes to thank Plutus, and to hang up his old garments as a memorial. While he and Carion talk together, an informer enters, whose trade is spoil. He and his complaints and threats are mocked at: they strip him of his clothes, put on him the old rags of the honest man, and send him away to the bath-house.

803. μηδὲν ἐξ.] At no expense, no outlay.

805. ἐπεισπέπαικεν] Said by the Scholiast to be a military term used of an invader. εἰσπαλεῖν is used by Sophocles, *O. T.* 1252 βοῶν γὰρ εἰσέπαισεν Οἰδίπους. The influx of good things is put comically as a riotous invasion which they have not deserved (οὐδὲν ἠδικηκόσιν): at the same time this last is a sarcasm on the usual mode of acquiring wealth at Athens: ὡς τῶν πολλῶν, μάλιστα τῶν Ἀθηναίων, ἐξ ἀδικίας πλουτοῦντων.

806. οὕτω τὸ πλ.] 'In this way to get rich is sweet.' There's a peculiar pleasure in wealth obtained thus. This line looks like an alternative for l. 802.

807. ἀνθοσμίου] Cf. *Ran.* 1150 Διόνυσε, πίνεις οἶνον οὐκ ἀνθοσμίαν.

810. φρέαρ] Some vessel for oil, not literally 'a well or spring.'

813. σαπρὸς] Meineke would change here, as elsewhere, to σαθρὸς. In meaning the distinction commonly observed is that σαθρὸς is 'mouldering, crumbling to pieces from decay,' of rotten wood, ships, garments, etc.; σαπρὸς, 'rancid, sour, putrid,' of flesh, fish, etc. But the two qualities may co-exist in the same thing: and the words are etymologically akin. And the verb is used in both senses. Hence it appears safest to follow the mss. Cf. above l. 542 σαπρὸς φορμίδος.

815. ἱπνός] Whether 'oven' here, or 'lantern,' as in *Pac.* 841, is doubtful.

ἀρτιάζομεν] The game which Horace (*Sat.* II. 3. 248) calls 'ludere par impar.' The Scholiast tells us that it was also called ζυγὰ ἢ ἄζυγα. Guessing whether the number of coins held up was odd or even was the point of the game.

820. ὕν κ.τ.λ.] A triple sacrifice appears to have been the right thing. It was called τριπτύς. The Latins had the name 'suove-taurilia' for a sacrifice of pig, sheep, and bull. The combination of βουθυτεῖν with the other words may be compared with *Av.* 1232, μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais.

822. ἔδακνε] Cf. *Ach.* 18 ἐδήχθη ἰπὸ κοῖας τὰς ὀφρῦς.

823. παιδάριον] A slave is carrying his old doublet : cf. I. 842.

826. δῆλον ὅτι κ.τ.λ.] Holden punctuates with a full stop after δῆλον ὅτι: to avoid δῆλον ὅτι being followed by the weaker ὡς εἰκας in one sentence. His reading will be 'Tis plain you are that (prosperous). You are, methinks, one of the honest.' And Meineke says these two δῆλον ὅτι and ὡς εἰκας, 'adversis frontibus sibi repugnant.' This is questionable. εἰκας need not really imply doubt, and may well enough go with δῆλον ὅτι. 'Nimirum, ut videtur' Brunck renders it. The personal construction of εἰκας is common.

830. ἐπήρουν] I helped my friends in need, thinking that this would be repaid to me should I be in need.

837. οἱ δ' ἐξετρέποντο] Lucian, in his *Timon*, represents Timon as finding the same ingratitude: οἱ δὲ πόρρωθεν ἰδόντες ἐτέραν ἐκτρέπονται.

κοῦκ ἐδόκουν] Cf. *Pac.* 1051 μὴ νῦν ὄρᾶν δοκῶμεν αὐτόν.

839. ἀύχμὸς γὰρ ὦν τ. σκ.] 'A drought that there was in your vessels.' Your vessels were no longer well supplied: your table no longer wealthy: hence your friends deserted you.

840. οὐχὶ νῦν] ἀπόλλυσι με ἀύχμὸς. I am not now poor: and therefore in return for my prosperity (ἀνθ' ὦν) I come to give thanks to the god Plutus.

842. θεῶν] Plainly this, the ms. reading, is right. Brunck rashly accepts πρὸς τὸν θεόν. The exclamation 'in the name of the gods!' is perfectly natural: the proposed correction is doubtful Greek.

845. μῶν ἐνεμνήθης κ.τ.λ.] The initiated wore the garments of their initiation till they fell to pieces: then dedicated them to some god. To the ragged garments at the Eleusinia there is allusion probably in *Ran.* 404. With μεγάλα understand μυστήρια. Notice that the ἐν in the compound verb has its force, 'were you initiated in it,' i. e. 'wearing it.'

847. συνεχειμάζετο] Shoes as well as coat have been old friends through cold and storm.

849. χαριεντά γ'] Said with irony 'Very pretty gifts these!'

850. δειλαιος] The penultima is scanned short, as in *Nub.* 1474 οἴμοι δειλαιος.

853. συγκέκραμαι] Cf. *Soph. Ant.* 1311, δειλαία δὲ συγκέκραμαι δῦα. The Scholiast thinks the metaphor is from wine. And πολυφόρος is explained as 'strong,' πολυφόρος οἶνος being wine that will bear much admixture of water: for which idea cf. *Eq.* 1188 ὡς ἡδὺς, ὦ Ζεῦ,

καὶ τὰ τρία φέρων καλῶς. Even if this be the right explanation of πολυφόρος, yet to press the metaphor in συγκέκραμαι would make the sufferer to be the water mixed with (and weakening) his own calamity. If Aristophanes meant this, he meant the whole phrase to be in ridicule of his tragic contemporaries. It is not likely that Sophocles and Aeschylus meant κέκρασθαι δῦα, οἰκτῶ otherwise than 'to be plunged in.' And πολυφόρῳ is also explained πολλὰ κακὰ φέροντι. Of land it means 'fruitful, bearing much good:' therefore why not of a fortune 'bearing much evil'?

856—9. οὐ γὰρ κ.τ.λ.] Am I not shamefully treated, who have lost everything by Plutus' recovery of sight? Meineke doubts the correctness of πράγματα πέπονθα, and would prefer χρήματα, to be taken with ἀπολωλεκῶς.

859. αἱ δίκαι] The informer means to have 'legal' redress. Carion now knows at once the stamp of the man: it is a bad coinage.

863. καλῶς ποιῶν ἀπ.] 'He does quite right in being ruined; it is quite right he should be ruined.' Generally γέ is added in this phrase, as in *Pac.* 271 εὖ γέ...ποιῶν ἀπόλωλ' ἐκείνος. And it is a sort of polite thanks 'Very kind of him to do so.'

865. ὑποσχόμενος] Plutus was to make rich all the *good* men. The informer reckons himself among the good.

868. τίνα] 'Whom has he harmed?' 'Why me.' 'Were you then a rogue?' 'No, it's you that are the dishonest rogues: and no doubt you've got my money.'

870. οὐ μὲν οὖν κ.τ.λ.] 'Nay rather there is no honesty in any one of you.' ὑμῶν, which is emphatic, depends on οὐδενός, which is masc. and not adverbial, either here or in l. 362 (as some commentators say), but a possessive genitive, 'belonging to any one of you.'

872. σοβαρός] ἐπηρμένος καὶ μέγα φρονῶν. Schol. In Aristophanes this adjective is generally with a verb of 'going, moving:' as *Ach.* 672 σοβαρὸν ἔλθῃ, *Nub.* 406 φέρεται σοβαρός, *Pac.* 83 σοβαρῶς χῶρει.

874. οὐκ ἂν φθάνοις] See note on l. 485.

876. οἰμῶξ' ἄρα] οἰμῶξει ἄρα. Cf. *Pac.* 532 κλανσᾶρα σύ.

881. ἐπεὶ κ.τ.λ.] He answers his own question, 'Yes, you are an accomplice: for whence else this coat?'

884. δακτύλιον] A magic ring that can avert danger or illness. In Athenaeus is a fragment of Antiphanes, where a man says that if he has a pain παρὰ Φερτάτου δακτύλιός ἐστὶ μοι δραχμῆς. Eudamus and Phertatus were persons who sold such charms.

885. ἀλλ' οὐκ ἔνεστι] The sense is plain, 'Your ring is of no avail against an informer's bite:' but the Greek, as it stands, is not complete. Dobree thinks one or more lines have been lost. ἀλλ' οὐ περίεσται, ἀλλ' οὐκ ἀνέξει are conjectures. Holden suggests ἐπ' ᾧ or ἴασις for ἔνεστι, which may have been a marginal note. Or, as one Scholiast tells us

that δήγματος is the genitive after δακτύλιον, Holden supposes οὐ γὰρ ἐστὶ to have been his reading: 'the ring is not a ring of an informer's bite:' i. e. 'a ring valid against an informer's bite.'

889. τῷ γε σῶ] 'You are after no good.' 'No good to you certainly.'

890. δειπνήσετον] The savoury smell of Chremylus' preparations within reaches him. He maintains still that is at his cost they will feed.

891. ὡς δὴ 'π' ἀληθεία] 'Utinam haec vera sint, tuque prae inedia disrumparis.' Meineke ἐπ' ἀληθεία τῶν σοι λελεγμένων 'on condition of the truth of your words.' This seems the right explanation of ἐπ' ἀληθεία. But the informer has just said they were going to feast at his cost; therefore the whole sense must be: 'I wish we were going to do so, and that you and your witness might burst, not with eating indeed, but with spite and envy at seeing us eat while you get nothing.' And as διαβράγελος might naturally first suggest a literal bursting from over-eating, the last words are added as an after-thought. The whole answer is equivalent to an angry denial: hence in the next line ἀρνέισθον.

894. χρῆμα τεμαχῶν] Cf. *Ach.* 150 τὸ χρῆμα παρνόπων: also *Nub.* 2, *Eg.* 1219.

895. ὄ ὄ] ὄσφραϊνόμενος τοῦτό φησι. Schol.

896. ὄσφραϊνει τι] The regular case after ὄσφρ., a verb of sense, is the genitive, as in τοῦ ψύχους. But a neuter accus. such as τι can follow any verb, being rather acc. of respect 'at all' than strictly the object of the ὄσφρησις.

897. ἀμπέχεται τ.] The informer is in wretched plight, wearing a threadbare coat. They strip him afterwards and give him one that is even worse. But what necessity is there for altering the text violently to ἀμφέξεται or ἀμφιεῖ, as De Velsen and Meineke propose to do?

903. γεωργός] A husbandman would, in the just man's estimation, be probably χρηστός. But the informer is not such a mad fool as to follow this profitless trade.

904. σκήπτομα γ'] Merchants had certain exemptions from service and taxes. Hence it would pay to pretend that trade. Demosth. *c. Apaturium* 893 speaks of the dishonest use made of these privileges by pretended merchants, ἐπὶ τῇ προφάσει τοῦ ἐμπορεῦσθαι συκοφαντοῦντας.

ὅταν τύχω] Meineke denies that this can mean anything suitable, and would read ὅταν τύχη 'when it chance to be needful, when occasion requires.' The Scholiast's ὅταν γένηται καιρὸς πολέμου may seem to support this change. But the Greeks do use a personal construction where we prefer an impersonal: as ὡς εἰκας, ὡς δοκεῖς (see above l. 826), 'as it seems likely.' And if 'when it so happen' = 'when occasion happen to need it,' why should not 'when I so happen' = 'when I happen to need it'?

906. μηδὲν π.] 'If you did nothing:' the negative μὴ with participle is conditional.

908. τί μαθῶν;] Cf. *Nub.* 1507 and 340, and the notes there. The answer βούλομαι refers to the Athenian principle that any one who wished (ὁ βουλόμενος) might bring a charge, make a speech, propose a measure. This is made clear below at l. 918.

910. σοὶ πρ. μηδὲν] 'when it does not concern you.' προσῆκον is abs. like ἐξόν, παρόν. As the σοὶ in sense belongs to προσῆκον, it cannot be enclitic: and εἰ σοὶ appears more correct than εἶ σοι which other texts have.

912. κέπφε] Cf. *Pac.* 1067 καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι μάχεσθε. The Scholiast here tells us how silly the κέπφος is, and how it lets itself be enticed by foam thrown before it. It is first described as ὄρνεον ἄφρον ὅπερ φιλεῖ θαλάττιον ἄφρον ἐσθίειν.

914. τὸ μὲν οὖν β.] No: to interfere (πολυπραγμανεῖν) isn't doing good: but to help the law is, and so is not to suffer any one to commit offence.

916. οὐκοῦν κ.τ.λ.] Well: but are not the δικασταὶ on purpose for this duty? Meineke doubts the correctness of καθίστησιν ἄρχειν, and would read ἀρχήν.

919. ὥστ' εἰς ἐμ' ἤκει] The informer is (he concludes) as he professed, ἐπιμελητής of all state matters. ὥστε 'so that, and so' appears perfectly right: Meineke's ὡς is no improvement.

920. προστάτην] Cf. *Pac.* 684 αὐτῷ πονηρὸν προστάτην ἐπεγράψατο. Every μέτοικος at Athens must have a προστάτης, 'a patron or protector.'

923. διατριβή] The man's 'occupation' is gone, if he cannot continue informer. No other life is worth living. The informer in the *Birds* (l. 1451) has much the same spirit. He and his grandfather before him have driven this trade, and he will not 'disgrace his family.'

924. μεταμάθοις] A good example of this word is in *Plat. Rep.* 413 A, where it is said that 'a false opinion departs voluntarily from one who learns better (τοῦ μεταμανθάνοντος).'

925. Βάττου σ.] Battus founded Cyrene: silphium abounded there. And on Cyrenian coins Battus was represented holding this plant. 'Battus' silphium' appears to have passed into a proverb for something rich and rare. *Laserpicium* is the Latin for the plant: and Catullus speaks of 'laserpiciferae Cyrenae.'

926. κατάθου] The best arrangement seems to be to give this to Δίκαιος, then οὗτος, σοὶ λέγει and ταῦτα—λέγει to Carion. The informer does not at first understand that he can be called upon to strip, and in l. 928 dares any one to approach.

929. οὐκοῦν κ.τ.λ.] Cleverly mocking the informer's words: see above l. 918.

930. μεθ' ἡμέραν] By night such stripping was not uncommon, especially at Athens. Cf. *Ran.* 715.

932. ὀρᾶς] Addressed to his witness.

935. δὸς σὺ] To the just man, or to the slave who is carrying his doublet.

938—40. ἔπειτα κ.τ.λ.] They can't be better placed than on a rogue like this : Plutus himself deserves better raiment.

941. ἐμβαδίοις] i.e. the just man's shoes. The informer is to serve as a post on which to nail up the offering.

946. καὶ σύκινον] 'Some helper and fellow of my own grain,' which he expresses by σύκινος 'of fig-wood,' without meaning to reproach his own trade of συκοφάντης, of which he is proud. If however we take κἄν σύκινον (with Meineke and others) it will be 'even of fig wood,' i.e. 'weak, of no great worth ;' for the wood of the fig-tree was all but useless, and σύκινοι ἄνδρες in Theocr. x. 45 is a term of reproach. And then there would be no reference meant by the συκοφάντης to his own trade; though the audience might so apply it. There seems to be an intentional alliteration or similarity of beginning in σύζυγον καὶ σύκινον, which is perhaps better with the old reading καὶ. In *Ach.* 180 men are described as πρίνιοι and σφενδάμνιοι to express toughness.

948. καταλύει τὴν δ.] A charge readily listened to at Athens. The informer may almost be supposed to be quoting from one of his former speeches.

952. βαλανεῖον] Thither the beggars resorted : of whose ragged choir the informer in his newly-donned garments was fit to be first fiddle. But even there he will not be tolerated.

959—1094. Carion with the just man and the informer being gone, the Chorus remain. They probably sang an interlude after l. 958 in the first edition of the play. An old woman then enters, complaining that she has lost her young lover, who used to court her when she was rich and he was poor. Now things are changed by Plutus' recovery of sight. While she and Chremylus (who has come out to her) are talking, the young man comes in, and jeers at her, Chremylus pretending sympathy but joining in the ridicule. They then enter the house.

960. νέου] 'New' because of his newly-recovered sight.

963. μερακίσκη] In ridicule : as is ὠρικῶς : which certainly means 'like a young girl, in the fashion of sweet seventeen.' Cf. *Ach.* 272 ὠρικὴν ὑληφόρον. The age meant by μεῖραξ was from fourteen to twenty-one. Of course the old woman acts and speaks in imitation of a young girl.

965. μὴ δῆτ'] No need to call : for Chremylus hearing the arrival comes out.

970. καὶ σὺ] The last visitor was a συκοφάντης : so Chremylus thinks this may be another of the same breed but of opposite sex.

972. ἀλλ' οὐ κ.τ.λ.] The courts of law in which the δικασταὶ presided were inscribed with certain letters; and each δικαστῆς drew lots for his special court. To this there is allusion in l. 277 and l. 1167 of this play. It was a heavily punishable offence to sit as dicast when not allotted (οὐ λαχών). But here for ἐδίκαζες, or for ἔκρινες, is put ἔπινες. And in feasts the order of drinking was also settled by lot, perhaps by some drawing of letters. Hence the whole meaning will be 'Did you drink without having duly drawn the lot according to your letter?' i.e. 'Did you drink out of turn?' Chremylus means to mock at the old woman as a tippler. Her appearance no doubt suggested this: she was probably fat and bloated: cf. below l. 1037. So when she denies being an informer, he thinks 'Oh! you have been a wretched old tippler, who used not to drink fair but take too much, and now you have lost your money and blame Plutus.' To which she answers that it is not so, she is anything but fat, she is wasted and pining.

979. ταῦτά πάνθ'] γ' αὖ τὰ πάνθ' Holden, which is perhaps better. The MSS. have πάντα ταῦθ' or ταῦτα πάνθ'.

982. ἀν] Expressing habit: very common in Aristophanes esp. with imperfect.

987. οὐ πολλά κ.τ.λ.] Ironical. A very modest beggar was your lover! If (as may be gathered from Lucian) ὑποδήματα were purchaseable for two drachmae, the sums mentioned may be large for their purpose.

989. μισητίας] This must certainly mean 'greediness' here: the other meaning given in L. and S. 'passionate lust' makes no sense. And in *Av.* 1620 μὴ ἀποδιδῶ μισητία, it is of one who, having promised an offering to the gods, does not pay it 'through greediness, stinginess.' Even the little that my lover did ask (says the doating old woman) he asked not from a wish to get all he could out of me, but from love, wishing for keepsakes.

992. ἐκνομώτατα] Chremylus takes her very word, see l. 981.

994. πάννυ] Meineke objects to πολλῷ...πάννυ and proposes πολλῷ μεθέστηκεν, πολλύ.

995. τουτονί] It had been sent back to her, and so she had it with her.

999. ἄμμητα] εἶδος πλακοῦντος γαλακτώδους. Schol. Perhaps richer and better than her πλακοῦς: it was to show that he did not now want her gifts being himself rich.

1002. πάλαι κ.τ.λ.] A proverb of any who are past their prime. 'The Milesians were stout fellows in their day:' and you were a beauty doubtless, but are so no more. The Scholiast tells us how the Milesians lost their former fame: also that the line was given by the oracle as an answer, when the god was consulted whether the Milesians should be called in as allies. There may be an allusion to this proverb in *Vesp.*

1003. *μοχθηρός*] 'Not a bad sort of fellow,' a man of some sense and taste, not to take such an old frump for choice.

1004. *ἔπειτα*] To this word Dobree, Meineke, and others, object. Holden says that if *ἔπειτα* is right, it must mean 'And so, since things are thus, or since he is of this character.' Not a very natural sense for *ἔπειτα*. It seems rather to mean 'later on, afterwards,' and to be contrasted with *πρὸ τοῦ* of the next line: nor, had *πρὸ τοῦ* or *πρὸ τοῦ μὲν* been followed by *ἔπειτα*, would there have been any difficulty. The past tense *ἦν* may account for *ἔπειτα*. 'Plainly he was all along (in the past time) no fool—he took this old woman from necessity, not from choice—and now afterwards having become rich he no longer contents himself with common fare, whereas before he would eat anything.' Meineke reads *ἐπεὶ ζαπλουτῶν*.

1008. *ἐκφορᾶν*;) As in Eur. *Alc.* 422 *ἀλλ' ἐκφορᾶν γὰρ τοῦδε θήσομαι νεκροῦ*. The old woman is only fit for burying: cf. *Vesp.* 1365 *ώραίας σοροῦ* of an old person. Nearly the same rejoinder is made in *Eccles.* 926 *οὐκοῦν ἐπ' ἐκφορᾶν γε*.

1011. *φάβιον*] *βάτιον* MSS. Bentley corrected to *φάττιον*, Meineke to *φάβιον* which means the same, being a diminutive from *φάψ*, *φαβός*. The metrical objection to *φάττιον* is that there would be a tribrach followed by an anapaest. But it must be owned that many passages have to be altered to establish the canon that anapaest never follows dactyl or tribrach.

1013. *μυστηρίους κ.τ.λ.*] A proof of his love was his jealousy. Nay, says Chremylus, he wanted to keep your gifts to himself.

1020. *ὀζειν τε τῆς χ.*] 'that there was a sweet smell from my skin.' *ὀζειν* is impersonal, as in *Pac.* 529, *Vesp.* 7059, where a second genitive is added to define the smell.

1021. *ἐνέχεις*] *ἐνέχεις* from *ἐγχείω*. Thasian wine was noted for goodness and perfume.

1026. *βοηθεῖν τοῖς ἀδ.*] Professions of 'righting the wronged' were often made for their country by Athenian orators. Dobree thinks this verse to be a sneer at such claims. Cf. Isoc. *Panegy.* p. 51, Demosth. *pro Rhod.* p. 115.

1027. *τί γὰρ ποιήσῃ*;) 'Quid faciat?' the subjunctive is plainly better than *ποιήσει*.

1029. *ἀντενποιεῖν*] In Plato's *Gorgias* p. 520 occur *ἀντενποιεῖν* and *ἀντενπελίσσεται*, but some editors write them *divisim*.

1033. *οὐκέτι ζῆν*] See above, where her lover is supposed to go to her house for her funeral.

1036. *διὰ δακτυλίου*] A sort of proverb for thinness. The ring must be as big as the hoop of a sieve, says Chremylus. *τηλία* appears to have several meanings: but it must here be something circular. It is a flat board in *Vesp.* 147, with which the hole of the chimney is stopped.

1040. φαίνεται] This line well shows the difference between *ξοικε* and *φαίνεται*.

1042. τί φησιν;] *σέ φησιν* Meineke : but probably *σέ φησιν* cannot be put for *σέ λέγει*, 'he means you.' And as *ἀσπάζομαι* can hardly be without its acc. case, *ἀρχαίαν φίλην* seems preferable to *ἀρχαία φίλην*. The old woman breaks in before the young man can complete his greeting.

1046. πόλου] Indignant astonishment : 'after a long time indeed ! when he was with me yesterday !' I see no objection whatever to the text : *χρόνου* with *διὰ* means 'a long time,' as it also does in the phrase *χρόνω* : e.g. *ὡς χρόνω ἦλθες*, 'how late you come !' Meineke proposes *πόσου* or *πολλοῦ*. The first would ask seriously (as in *Ach.* 83 which is referred to) how long the time was. The second would have to be taken as an ironical question ; but without some particles would not be a natural phrase.

1050. πρεσβυτικῶ] Rather of a comic style for *γεραίτεροι*. As the Scholiast says *οικεῖον τῆ γράτ λέγει τοῦτο· καὶ γὰρ γέροντες γέρονσιν ἀρμόζουσιν*.

1051. ῥυτίδων ὄσας] Cf. l. 694 *τῆς ἀθάρησ πολλήν*.

1053. λάβη] *βάλη* is preferred by Meineke and Holden.

1054. εἰρσειώνην] Cf. *Eq.* 729, and the note. An old *εἰρσειώνη* would be dry and quick to burn.

1056. κάρυα] Above at l. 816 the same kind of game is mentioned. The player would here have to guess *πόσα κάρυα*, for which is substituted *πόσους ὀδόντας* in ridicule. Chremylus thinks he can make a pretty good guess ; but he fails, and is called on to pay forfeit.

1061. πλυνόν] 'a wash-pit or wash-tub.' To make a person a *πλυνός* is to put into him or throw over him everything foul and abusive. So in Psalm lx. 10 'Moab is my wash-pot.' The Scholiast says that *πλυνός* oxytone is the vessel, *πλύνος* paroxytone the thing washed. Of this there is no proof ; and the explanation of *πλυνόν ποιεῖν* given above appears satisfactory. The use of *πλύνειν*, 'to deluge, souse,' in *Ach.* 381, appears different. To 'make into a wash-tub' and 'to wash' are not the same. You dirty the wash-tub : you clean the clothes. But the very mention of a washing-tub suggests to the young man that the old crone wants a washing and cleaning.

1063. καπηλικῶς] She is well made up, like wares at a shop. *κάπηλοι* were proverbially dishonest and tricky in giving to poor goods an outward semblance of worth.

1066. οὐχ ἕγ.] You, though old, are as mad as the other man. Or, 'you, as being old, are crazy.' As Dogberry says of Verges, 'An old man, sir, and his wits are not...as I would desire they were.'

1071. ἀλλ' ὦ κ.τ.λ.] Chremylus shows interest in the woman : so the young man says he will give her up to him, in respect for his age.

1089. οὐς ἔχω] ὡς ἔχω Meineke and Holden from MS. Rav. comparing *Eg.* 448.

1090. ἐγὼ δέ γ'] The old woman finds reason to consult Plutus also: then the young man hangs back; but Chremylus encourages him to enter.

1096. λεπὰς] Like a limpet sticks to a rock, so does she to the youth.

1097—1170. Carion hearing a knock comes out, and finds Hermes at the door; who at first delivers a threat of severe punishment from Zeus for the loss to the gods caused by Plutus' recovery of sight. Carion tells him the gods are rightly served: and Hermes, after bemoaning his former good things, soon turns to make conditions for himself. He will abandon the gods, and take service with Plutus and Chremylus, as presider over athletic contests.

1099. κλαυσίᾳ] This verb appears to belong to the class of which *δφθαλμῶν*, *λοφῶν*, *σιβυλλῶν*, *μαθητιῶν* are instances. They denote a disease or sick craving for something. Cf. *Nub.* 183 *μαθητιῶ* 'I have a disciple-fever on me, a diseased craving to be a pupil;' and *Eg.* 61 *ὄδὲ γέρων σιβυλλῶ*. The Scholiast says *ὅταν ὑπ' ἀνέμου κινήται ἡ θύρα καὶ ἤχον τιὰ ἐκ τούτου ἀποτελῆ ὁ τοιοῦτος ἤχος ἢ τρισμός κλαυσῶν λέγεται*. Eustathius also notices this use of the word saying *ἐπεὶ δοκοῦσι τὰ τοιαῦτα θυρία ἐθέλειν κλαίειν ὡσεὶ νεογιλὰ σκυλάκια*. This is surely enough to prove that the word is used of the sound of a door. 'The door has a whining-fit, making a noise for nothing.' The form *κλαυσίῳ* therefore is not exactly equivalent to *κλαυσεῖω* desiderative; nor is it very good sense, 'wants to weep,' i. e. 'wants to get itself beaten, shall suffer for it,' as L. and S., Meineke and Holden explain. Aristophanes could (and surely would) have written *κλαύσεται* if he meant that. Carion comes out, does not see Hermes, who, true to his character, cannot even knock at a door without hiding himself and denying it. Therefore he concludes that the door possessed by a whining fit creaked noisily for nothing.

σέ τοι] Carion is retiring, but Hermes hails him.

1105. εἶτα] The list ends comically: they are all humorously invited to 'come and be killed' like the ducks in the nursery rhyme.

1108. συγκυκλῆσας] They are to be mixed up somewhat as War's victims in *Pac.* 246 *ὡς ἐπιτεπρῖψεσθ' αὐτίκα ἀπαξάπαντα καταμεμυττω- τευμένα*.

1110. ἡ γλῶττα κ.τ.λ.] The tongue of victims was cut apart and reserved, as is seen from *Pac.* 1060, *Av.* 1704. It was given to Hermes in his character of herald, the Scholiast says. To this there is allusion; but the words also express a threat that for his ill news he deserved to have his tongue cut out.

IIII. τῆ δῆ] Vulg. *διὰ τί δῆ*. The MSS. vary: the text above is Meineke's, proposed in the *Vindiciae*, and accepted by Holden.

1115. οὐδέεν] See above l. 138.

1119. σωφρονεῖς] You are very wise in caring for yourself more than for others. Meineke would prefer σωφρονῶν 'quae usitata Aristophani syntaxis est.' But surely the participle would then link itself naturally to ἀπόλωλα κάπιτέτριμμαί, and Hermes was not pronounced 'wise' for being ruined. Nor in syntax is σωφρονῶν a natural sequence to τῶν ἄλλων θεῶν οὐδέν μοι μέλει, but σωφρονεῖς is. Had the participle been used, it would have been σωφρονοῦντί γε immediately after μέλει μοι; but the interposition of ἐγὼ δ' ἀπόλωλα makes a difference, and therefore σωφρονεῖς is used.

1120. καπηλίω] Being dishonest, these fee the god of knavery.

1121. οἰνούτταν] Compare μελιτούττα from μέλι.

1123. ἀναβάδην] Cf. *Ach.* 399 where Euripides writes plays ἀναβάδην 'upstairs, in a garret.'

1124. ζημίαν] Sometimes the rogues whom you helped were detected and punished.

1126. τετράδι] The fourth day of the month was sacred to Hermes.

πεπεμμένου] 'baked,' from πέπτω (πέσσω, πέττω), as is plain from l. 1142 εὖ πεπεμμένος. Meineke refers it to πέμπω 'for the cakes were not baked on the day when they were offered, but on the day before.' How does he know that? Hermes may have liked hot cakes.

1127. ποθεῖς κ.τ.λ.] Hercules in his search for Hylas heard a voice in the air say this. Hence it passed into a proverb.

1129. ἀσκωλιαζ'] At the ἀσκώλια, a day of the Dionysia, they leapt upon wineskins. Cf. Virg. *Georg.* II. 380 'unctos saluere per utres.' Of course a pun on κωλῆς is here intended: probably some such meaning as 'do (or dance) without the ham out there in the cold.' For πρὸς τὴν αἰθρ. cf. *Thesm.* 1001 ἐνταῦθα νῦν οἰμωξε πρὸς τὴν αἰθρίαν.

1131. ὀδύνη κ.τ.λ.] Hermes had lamented the loss of the σπλάγχνα of victims. Carion says he seems to have a kind of pain about the σπλάγχνα, i. e. his own (Hermes') σπλάγχνα. It is told of an English wit that, being bidden to take a morning walk on an empty stomach, he asked his doctor 'on whose?' Cf. *Thesm.* 484 στρόφος μ' ἔχει τὴν γαστέρ', ὦνερ, κῶδύνη. The readings vary in this line between πρὸς and περι: and εἰοκ' ἐπιστρέφειν is in some editions: εἰοκ' ἔτι στρέφειν Meineke.

1132. ἕσον ἕσφ] Half wine, half water—an unusually strong mixture. In *Eq.* 1187 we have ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο. In *Ach.* 354 there is allusion to the half-and-half mixture.

1133. ταύτην...φθάνοῖς] 'Drink this and get you gone at once.' Plainly Carion gives him a draught of wine to get rid of him: he does not (as some interpret) insult him, for throughout the scene he good-naturedly laughs at him, and in the end admits him as one of the household.

1137. νεανικόν] Cf. Eur. *Hipp.* 1204 φόβος νεανικός. Plato couples this adjective with καλός and γενναίος, Demosthenes with μέγα.

1138. ἐκφορά] It is plain from the Scholiasts that some read this ἐκφορά n. pl. from ἐκφορος. It also appears that at some sacrifices 'a carrying away' of meats was allowed, at some not so. Notice the different sense of ἐκφορά here and above l. 1008; though it is possible that in l. 1008 this sense may be also alluded to.

1139. καὶ μὴν κ.τ.λ.] 'I helped you to thieve.' 'But you went shares.'

1141. ἐφ' ᾧ τε] Holden is inclined to take ἐφ' ᾧ γε from two MSS, as there can be found authority for ἐφ' ᾧ in the sense 'on condition that.' But ἐφ' ᾧ τε is far commoner: and γε, though suitable, is not necessary, especially as γε occurs in Hermes' next line.

1143. κατήσθιες] As the priest of Aesculapius did: cf. l. 579.

1146. μὴ μνησικακῆσης] 'Do not bring up old scores, bear a grudge, now that you have got Phyle.' Having succeeded, and being rich, you can afford to be generous. Phyle, a fortress on the confines of Attica and Boeotia, was taken by Thrasybulus, in the time of the thirty tyrants. When the republic was restored at Athens, an amnesty followed, of which Xenophon says ὁμόσαντες ὄρκους ἢ μὴν μὴ μνησικακῆσειν, ἐτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὄρκοις ἔμμενει ὁ δῆμος. *Hellen.*

II. 43. The date of this was B.C. 403. The allusion proves this passage to be from the second *Plutus* of B.C. 388, not the first *Plutus* of B.C. 408.

1150. ταῦτο μολεῖν] To desert would be accounted shameful. Nicias in the *Knights* l. 21—26, when proposing desertion to Demosthenes, does it in a roundabout way, as hardly venturing on such a word openly.

1151. πατρίς κ.τ.λ.] Plainly a quotation, perhaps from Euripides. The sentiment in one shape or other occurs often: ἅπαντα δὲ χθῶν ἀνδρὶ γενναίῳ πατρίς, Eur. *Fr.*, which Ovid repeats 'omne solum forti patria est.' 'All places that the eye of heaven visits Are to the wise man fair and happy havens.' Shakspeare. There is an utilitarian flavour about Hermes' line which suits with his character. Cicero *Tusc. Disp.* v. 37 gives as an exclamation of Teucer 'Patria est, ubicunq; est bene' which looks like a translation of our line: another of Euripides is also quoted on that passage: ὡς πανταχοῦ γε πατρίς ἢ βόσκουσα γῆ.

1153. στροφαῖον] Presiding over the hinge (στρόφιγξ) of the door. In this character Hermes was set up at the entrance of a house, to watch that no mischievous persons entered, being a thief set to catch a thief. But Carion, taking the word as 'god of turns and tricks,' says 'we don't want any στροφαῖ now.'

1157. παλιγκάπηλον] Used figuratively by Demosthenes *c. Arist.* 784 παλιγκάπηλος πονηρίας. We (says Carion), being rich, do not want to make profit by petty traffic. Still less do we want a patron of knavery (δόλιος).

1159. ἡγεμόνιον] Hermes was ἐνόδιος and πομπαῖος, a shower of the way both to living and dead.

1161. ἐναγώνιος] ἐπιστάτης τῶν ἀγώνων Schol.

1163. μουσικοὺς κ. γ.] Meineke would prefer μουσικῆς, for which change there seems no reason. He also thinks some lines have been lost. As Holden remarks, l. 1126 does not plainly concern anything that Hermes has said.

1166. οὐκ ἐτὸς κ.τ.λ.] Dicasts may well like to have their names entered on several juries, that they may be sure of having cases to try and fees to receive. See above on l. 277 and l. 972. And Hermes by being jack of so many trades has secured himself a pittance.

1168. ἐπὶ τοῦτοις] 'On these terms,' of being ἐναγώνιος; but the connexion is not very plain: nor yet has the διακονικὸς of next line any reference to ἐναγώνιος.

1170. διακονικὸς] Hermes had wanted to enter their service, to be ξύνοικος with them. He is the servant, the menial of the gods: esp. in Aristophanes does he appear in this character; therefore, when he has got a footing as ἐναγώνιος, Carion says, if he is to be διάκονος of any sort, he must 'show himself διακονικὸς.'

1171—1209. The priest of Zeus the Preserver complains that his gains are gone: no more sacrifices: no more perquisites. He proposes to become priest of Plutus, who is, says Chremylus, the true Zeus the Preserver. They prepare to inaugurate the new worship with torches and pitchers, and go out in procession, the Chorus bringing up the rear.

1172. τί γὰρ ἄλλ' ἢ κακῶς] The adverb does not answer the question τί ἔστιν very suitably: we should expect either a noun, as in *Kan.* 437 τοῦτι τί ἦν τὸ πρᾶγμα ἄλλ' ἢ Διὸς Κόρινθος, or a verb is expressed in the answer, as in *Ecc.* 769 φυλάξομαι πρὶν ἂν γ' ἴδω τὸ πλήθος ὃ τι βουλευέται. A. τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι τὰ πρᾶγματ' εἰσίν; Hence A. de Velsen would omit the next line (which in the MSS. is imperfect), so that τί γὰρ ἄλλ' ἢ κακῶς ἀπόλωλα may be connected. Holden proposes to read l. 1173 ἀφ' οὐπερ ὁ Πλούτος οὗτος (or αὐθις) ἤρξατο βλέπειν, connecting τί γὰρ...ἀπόλωλα.

1178. εἰσι πλούσιοι] And therefore they have nothing to be 'saved' from, riches being the only thing worth coveting, poverty the only danger worth escaping.

1180. ὁ δέ τις ἄν] Repeat ἔθυσεν.

1181. ἐκαλλιερῆστο] The active voice is generally used in Xenophon and prose writers. The Scholiast says here ἐόρταζεν ἐν τῷ οἴκῳ. Sacrifices were always attended with feasting; but the historians use καλλιερῆν of a king or general offering public sacrifice and obtaining good omens.

1186. καὐτός] I too, like his worshippers, shall bid farewell to Zeus.

1189. ὁ Ζεὺς] Plutus of course is the Preserver: 'regina pecunia.'
Hor.

1191. ἰδρυσόμεθ'] So the goddess Peace is solemnly enthroned with inaugural rites. Cf. *Pac.* 922 sqq.

1193. τὸν ὀπισθόδομον] The public treasury was behind the Parthenon.

1194. ἐκδότη] 'bring out from the house.'

1197. ἐγὼ δὲ] The old woman fears she will be left out in the cold, but an occupation is found for her. For the use of χύτραι in an inauguration cf. *Pac.* 922 ταύτην χύτραις ἰδρυτέον.

1199. ποικίλα] πορφυροῖς γὰρ καὶ ποικίλοις ἱματίοις ἐπόμπειον. Schol. And the old woman of her own vanity (αὐτῇ) had come gaudily dressed.

1205. ταῖς μὲν ἄλλαις κ.τ.λ.] 'Commonly the mother (lees, sediment) is on the pots, here the pots are on the mother.' The meaning of 'mother' is near enough to γραῦς 'scum' to give a fair equivalent pun.

1207. ἐπιπολῆς] Cf. *Eccles.* 1108 ἐπιπολῆς τοῦ σήματος.

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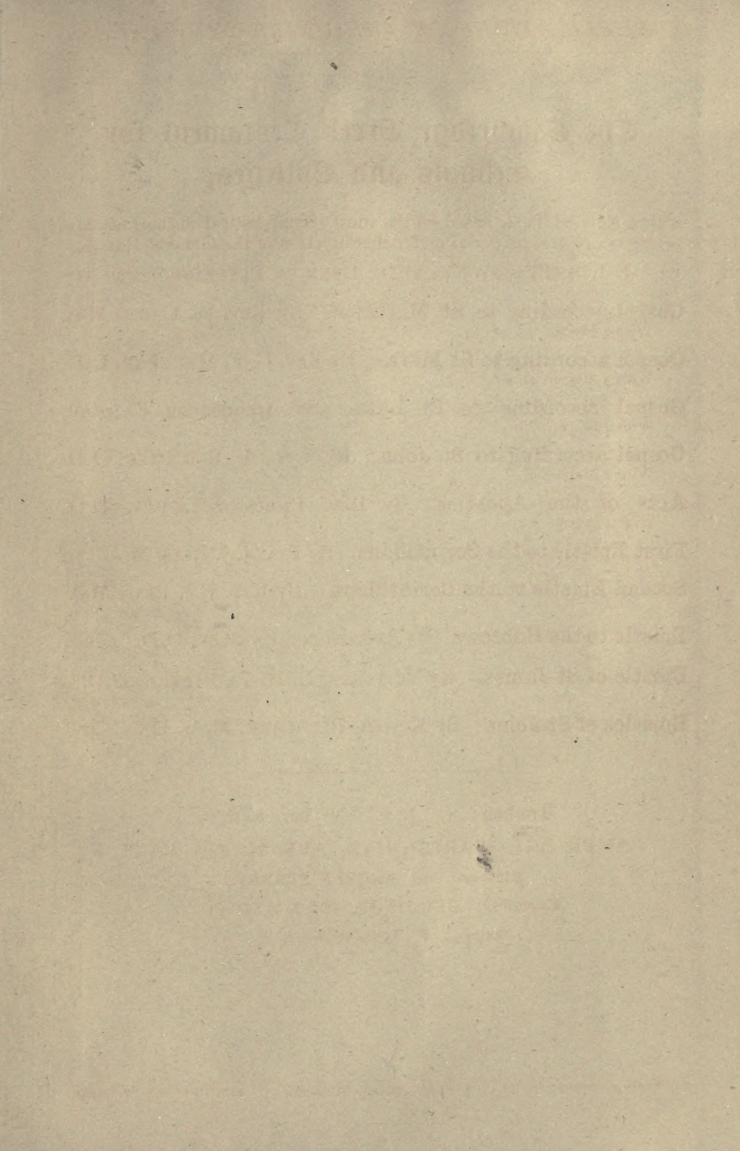
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