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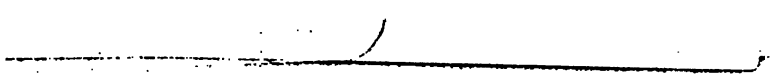

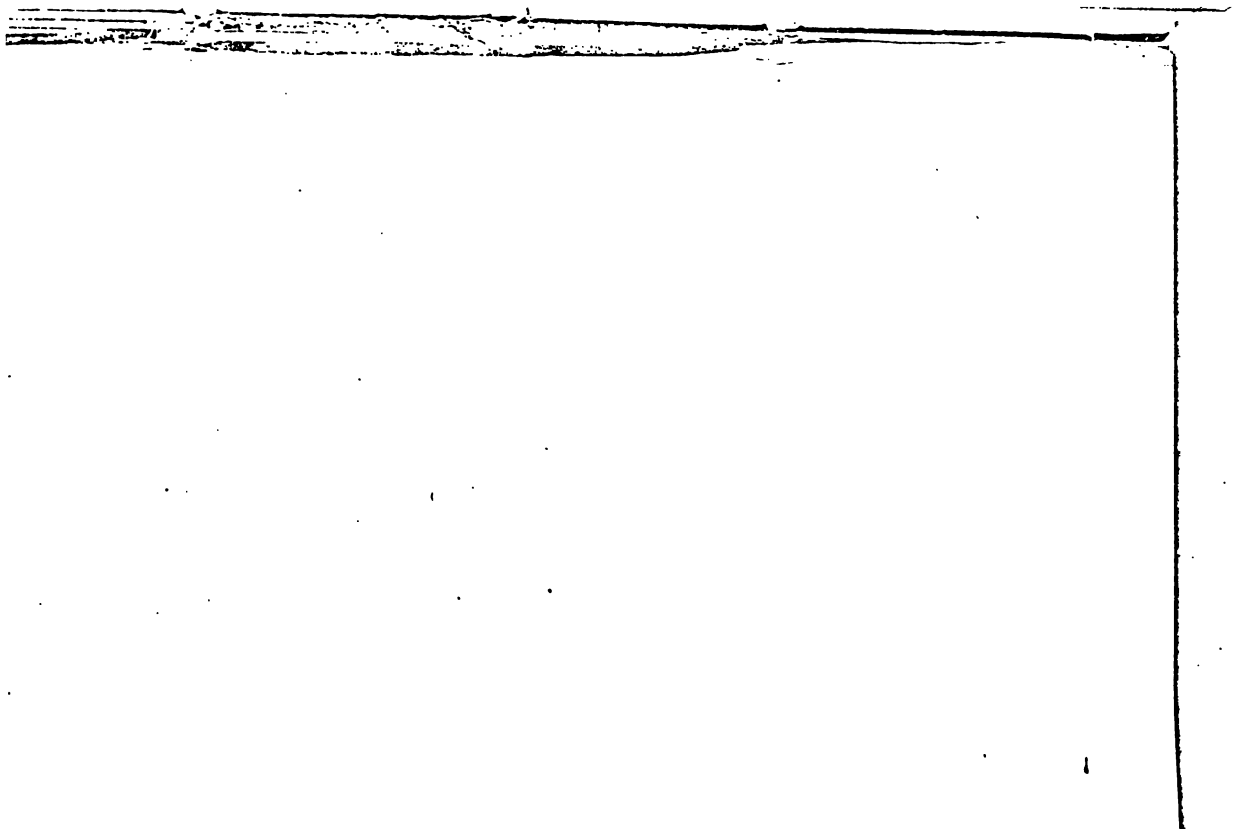

Pitt Press Series.

THE BIRDS OF ARISTOPHANES.

BY

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NEW EDITION

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INTRODUCTION TO THE BIRDS.

THE BIRDS was exhibited at the city Dionysia in the year 414. It gained only the second prize, Ameipsias being first with THE COMASTAE, Phrynichus third with THE MONOTROPUS. Thus we see that an interval of seven years separates THE BIRDS from Aristophanes' preceding play, THE PEACE; nor, as far as we know, did he write any play during this interval.

A brief review of the course of events in Greece, so as to bring the history up to the spring of 414 and shew the state of Athens at that time, and a sketch of the play itself, will best put us in a position to understand it and to form some judgment about its scope and plan, concerning which the theories propounded are both numerous and conflicting.

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.

Of foreign conquest the Athenians had long ago had ambitious dreams, as we learn from Plutarch's life of Pericles and from other sources. Africa was not too far for them: the great Phœnician city Carthage was ultimately to be theirs. Aristophanes himself, when in THE KNIGHTS he bids the sausage-seller "cast his eye to Carthage, speedily to be his own" (v. 174), or speaks of Hyperbolus "asking for a hundred triremes to go against Carthage," is but ridiculing with some comic exaggeration schemes that were actually talked of. And Sicily was a step on the way to Africa, on which Athens had long desired a footing. Vessels had been sent to that island on several occasions, but nothing important had been done. But in 416 there was an opening for interference. Egesta quarrelled with a neighbour town, Selinus. Selinus turned to Syracuse, the chief Dorian town of the island; Egesta, having been in league with Leontini, a town with which Athens had had some friendly relations, now asked aid of Athens. Athenian envoys were sent to Egesta to see how matters stood, whether the Egesteans could pay for an Athenian force if sent. Deceived by the Egesteans as to their power and wealth, the envoys brought back a report which induced the Athenians immediately to vote sixty ships. Alcibiades was for the expedition; Nicias opposed it, and, when his opposition and warnings were vain, said that if they would go to Sicily they must have at least one hundred ships and five thousand hoplites. All this or more the people at once voted: they were ready to put all their strength into this attempt, and to hazard all on the throw. We need not criticize the wisdom of the Sicilian expedition: it is easy to blame the folly of what has failed; but it was within a little of success; and Thucydides, a sober critic, attributes its failure not so much to a miscalculation at the outset as to shortcomings in the execution from the half-hearted way in which the home government supported those who were fighting for them abroad. Nor was the enthusiasm for the Sicilian expedition quite universal. The democratic party, a great majority, were for it; and Alcibiades, their present leader, was its life and soul.

Nicias and his followers, the cautious moderate party, were against it. Again, the third party, the thorough oligarchs, formidable though not numerous, were against it, because they were bitterly hostile to Alcibiades, and ready to do anything to bring him into discredit. And they did ultimately succeed in removing him from his command in the Sicilian expedition and from Athens altogether.

The preparations for the expedition had been going on vigorously and were now nearly completed, when a shock was given to Athens by 'one of the most extraordinary events in Grecian history' (Grote). On the morning of May 11th the busts of the god Hermes, which were distributed in great numbers through the streets of Athens, were all found to have been mutilated during the night. The general horror at the sacrilege was beyond what we can imagine; we are not concerned here to explain why, for though the Athenians claimed to be most god-fearing, their religion may seem to us a free-and-easy one, and their manner of speaking of their deities flippant and irreverent. But the fact is certain that there was this general horror, and an indignation against the unknown perpetrators of the outrage. There is now little doubt that the mutilation was a contrivance of the oligarchical clubs (ἑταιρίαι) to ruin Alcibiades. Pythonicus, one of their agents, denounced him as guilty of a profanation of the Eleusinian mysteries, with some evidence, and as implicated in the mutilation, without evidence and against all probability. These charges he met with a resolute denial, which was temporarily accepted, and he sailed with the fleet for Sicily in July. The setting forth of the fleet for conquest of a new world in the south was a splendid spectacle, and may for a short time have diverted the minds of the Athenians from the gloomy subject of the mutilation. But they soon recurred to it. Investigation went on; evidence was forthcoming; many were accused, condemned, and put to death. New charges, if not of participation in the sacrilege against Hermes, yet of other impiety, were now brought against Alcibiades. The Salaminian galley was sent to order him back to stand a

trial. Being allowed to return in his own vessel, he escaped at Thurii in Italy, and was afterwards received at Sparta, where he betrayed the plans of Athens to her enemies, and advised them with success. When his escape was known he was condemned to death.

Such was the state of things at Athens. The play of THE BIRDS was exhibited in the spring of 414, doubtless after the sending of the Salaminia, but probably before her return, and almost certainly before Alcibiades' treason could have been known. Indeed, the comedy must have been conceived and virtually finished before either of these last events, if not before the sending of the Salaminia, to which there is (in v. 148) a manifest allusion. The general temper at Athens must have been the reverse of cheerful. The affair of the Hermae, a yet unsolved enigma to the Athenians, had caused a general gloom. The high hopes with which they had entered on the Sicilian campaign were now somewhat dashed: Alcibiades, who was to be the life of the scheme, if not yet known to be altogether lost to it, was at all events accused and under a cloud, and not likely to escape the machinations of his enemies.

Having reviewed now the events and feelings in the midst of which Aristophanes wrote, let us see what he actually did write, by giving a sketch of his play.

Two Athenians, Peisthetaerus and Euelpides, weary of the troubles of their country, determine to emigrate. Guided by a raven and a jackdaw, they come to Epops the hoopoe. He recommends several snug homes, but all are in some way objectionable. Then it strikes Peisthetaerus that Bird-land itself is the place, they will found a city there. Epops is delighted; the birds are called into council, and, though at first they distrust their natural enemy—man, finally consent to hear the plan, and are convinced of its advantages. A city is to be built; the birds are to recover divine honours. Peisthetaerus is to be the head and contriver; the birds are to work under him. This being settled, Peisthetaerus and Euelpides retire to be properly winged for their task.

In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

The two friends return winged; a name is fixed on for the city, Cloud-cuckoo-land. Euelpides is then sent to superintend the builders, while Peisthetaerus, with the Chorus and a priest, performs inaugural sacrifices. The fame of the new settlement quickly spreads. A poet, a soothsayer, a geometer, a visiting inspector, a decree-seller, all apply for admission; and are all refused, as being just the kind of persons whom Peisthetaerus emigrated to be rid of. Peisthetaerus then retires to finish the sacrifices.

In a second Parabasis the Chorus again praise bird life, and exult in anticipation of their new honours.

On Peisthetaerus' return a messenger reports the building of a magnificent city, another Babylon, most humorously described. Upon his heels a second messenger reports the intrusion of a deity; it turns out to be Iris, who is scoffed at and sent back to Zeus. Then a herald from mortals brings word of the enthusiasm for the new city: crowds are coming; all would fain be birds; wings will be wanted. Peisthetaerus is equal to the occasion, and gets feathers of all kinds. The first candidate is a youth who has heard that maltreating a father is quite right in bird law. He is set right on this point; fitted out as a cock, and sent to air his pugnacity on his country's foes. Next comes Cinesias, a dithyrambic poet, who wants wings for yet higher flights of song. He is beaten off. Then an informer, who refuses to be converted to an honester trade, and is whipped off. Peisthetaerus and his feathers retire for awhile, and the Chorus, in a short interlude, satirize Cleonymus and Orestes.

On Peisthetaerus' return, Prometheus comes running in to report the alarm of the gods and their approaching embassy: he advises the birds not to bate their claims, but to stand out for recovery of their rightful sovereignty. This embassy (after a short choric interlude) appears. Poseidon, Hercules, and Triballus (a barbarian deity), are the ambassadors. Peisthetaerus demands the restoration of sovereignty to the birds, and

Basilea as wife for himself. Hercules, for whom Peisthetaerus angles through his gluttony, easily gives in. Triballus, who can hardly speak, is made out to do the same; and Poseidon is thus outvoted. They all depart for heaven to arrange particulars and to fetch the bride.

After a third interlude of the Chorus, a messenger reports the approach of bride and bridegroom in splendour, and calls upon the Chorus for a song of welcome. With this Peisthetaerus, birds, and all go out to celebrate the wedding-feast.

And now, after this sketch of the play, what are we to believe of its scope and plan? Has it any one leading aim—political, religious, or otherwise? We can certainly say of Aristophanes' previous plays that they have each a tolerably well defined character and scope. The ACHARNIANS opposes the war, THE KNIGHTS is against Cleon, THE CLOUDS against Socrates, THE WASPS against litigiousness, THE PEACE is a jubilant welcome to the peace just concluded. If THE BIRDS also has such scope, what is it?

About this there has been much controversy among the German critics. Süvern began it by his ingenious essay nearly half a century since. In his view THE BIRDS is a kind of allegory to dissuade the Athenians from the Sicilian expedition by exposing its folly. The birds are the Athenians; Cloud-cuckoo-land their visionary empire; the planners of it are certain politicians and orators; Peisthetaerus is Alcibiades with a dash of Gorgias; Euelpides a credulous dupe; Epops, the crested hoopoe, is Lamachus, prominent at the beginning of the Sicilian expedition; the gods are the Lacedaemonians, to be surrounded in the Peloponnese and starved out.

This theory Süvern supported with so much learning and research that it won many adherents; and it is quite possible, and even probable, that some of the resemblances and allusions which Süvern finds are real. But it has now been abandoned by most scholars; for, when looked at as a whole, it will not stand. The Bird-city founded in the play with complete success, a city to which is given all that Aristophanes (as may be plainly proved) thought good, and from which is excluded all

that he thought bad, Meton, litigiousness, dithyrambists, sycophants to wit:—this city cannot be held up by the poet as a warning, and as a folly to be avoided. The audience could never have guessed such a riddle, had the dramatist meant it so; and such riddles were not in his way, for in every other play of Aristophanes the scope and bearing, so far as there is one, is not recondite but perfectly plain.

Nor, indeed, is it likely that Aristophanes would choose this moment for assailing the Sicilian expedition. The enthusiasm for it had been and still was (in spite of the affair of the Hermae) so great that he would hardly run counter to it. He went more or less with the times, or with a considerable party. His views, no doubt, had numerous sympathizers in THE ACHARNIANS, KNIGHTS, CLOUDS, and WASPS. In THE PEACE he but echoed the general feeling. And now the opponents of the Sicilian scheme were a small party represented by Nicias and the aristocratic party, enemies to this scheme chiefly because enemies to Alcibiades. With these last Aristophanes would not side: his hero, on being charged with a wish for aristocracy (v. 125), declares that he abominates the very name in an individual Aristocrates. Nor would he, though he may have shared in some measure the cautious fears of Nicias, raise his voice uselessly against the expedition which had already gone.

We may then dismiss Süvern's Sicilian allegory. We may omit the theories of some German critics about philosophic lessons, which they may have found possible to extract from Aristophanes, but which it is impossible Aristophanes can have meant to be there. K. O. Müller thinks the play a general satire on Athenian frivolity. Schlegel considered it merely a 'Lustspiel,' full of imagination and the marvellous, with amusing touches at every thing, but with no particular object.

Against this neutral theory, which denies any special object, Köchly contends that the analogy from other plays forces us to believe that Aristophanes sympathizes with those whom he makes victorious, i.e. with Peisthetaerus and the Birds; and thus Köchly is directly opposed to Süvern, who makes them a

warning example of folly. The poet means, in Köchly's view, to recommend a 'new Athens,' despairing of the old; and the type of this he places in the air. It is to be a democracy, but yet to have a head: a Periclean democracy. And the head recommended or hinted at (in spite of his being then under accusation, if not already condemned) is Alcibiades. In evidence of the favour shewn by Aristophanes to Alcibiades even later than this Köchly adduces the verses in The Frogs 1431—2, "ye ought not to rear a lion's cub, but, if such be reared, submit to his ways."

Vögelin opposes this view, thinking the scope of THE BIRDS to be simply poetical, recurring, in fact, to Schlegel's opinion. Droysen and others agree in the main with Vögelin; and Kock, in the introduction to his edition of the play, sets forth this view fully. There is, however, this important point pressed by Kock, that the play was the outcome of the especial time and circumstances, being definitely meant by Aristophanes for a relief from the gloomy disagreeableness of reality. To the poet, full of sad forebodings about the future of his country and despairing of its regeneration, to emigrate and seek a new home presents itself as the only possible escape. Emigration is the key-note of the play, struck at the very outset. But whither? No city, Greek or barbarian, is better than Athens. No region of peace is there on the earth. Therefore, to the air, to the birds, the happy, peaceable, and free. The idea of a bird-city, being once conceived, is then freely and fantastically developed. It was a relief to the poet in conception, a relief by way of contrast to his audience, that they should be taken out of the sad realities just then around them. "Thus," says Kock, "the relation in which the comedy stands to reality and facts is neither one of contradiction nor agreement. Reality and facts by the feelings they produced called forth the poem, and so far had an influence on it; but the poem is independent of the passions which first started it." Aristophanes, that is to say, moved by the events of the time (the Sicilian expedition among the rest), and in a certain frame of mind, hit on the idea of migration to a Paradise of Birds as a relief to himself and his audience. But, being

once there, he was no longer bound by facts, but developed the idea in full freedom of fancy.

There is surely much truth in this view of the play. It is quite plain that Aristophanes does give full reins to his imagination; and it seems absurd to tie him down and to make him consistently allegorize throughout. Yet this view may be held without disputing many of the resemblances and allusions pointed out by Süvern and others. For in sketching his bird-land, his Utopia, an Athenian poet is sure to take Athens as his basis, excluding the bad and selecting the good. He does, in fact, mould a 'New Athens,' as Köchly terms it. And though doing it for amusement and relief, yet Aristophanes was sure to do it here and there with an idea of playful instruction. And with regard to particular characters—Peisthetaerus (who, whether he be left, as manuscripts write him, Πεισθέταιρος, or be changed, as analogy seems to require, to Πειθέταιρος or Πεισέταιρος, is certainly *ὁ πείθων τὸν ἑταῖρον*, a Mr Plausible, or 'Winfriend,' as Kennedy calls him) is very like Alcibiades, and several passages (*e.g.* 638—40, where his character is contrasted with that of Nicias) make this resemblance very pointed. Aristophanes may, therefore, have had Alcibiades in his mind when sketching his hero, though we can hardly agree with Köchly that he meant definitely to recommend as leader of the state one who was just then under such suspicion. But Peisthetaerus is after all a more general character, a character for all times; attended by his amusing squire Euelpides, as Don Quixote by Sancho Panza, whom, as has been long ago pointed out, Euelpides rather resembles. For the other characters it seems waste of time to try and find real counterparts; they may have had them, but possibly the Athenian public would interpret them as variously as the German critics. As there is in this play less of adaptation of the characters to definite originals (according to our view), so there is less of personal ridicule, which result, as some think, is also due to the abridgment of comic liberty by a recent law attributed to one Syracosius. But there were still plenty of subjects for ridicule. Among these were the gods, or at least some of them; and Kennedy points out how much of

the play (550 lines out of 1765) is "occupied with ridicule of the gods and their priesthood, and with details of their humiliation and defeat." One deity may be noticed as escaping here (though caricatured in THE PEACE), Hermes, whom, in the face of the late sacrilege on his busts, the poet dared not sneer at; the others are attacked wholesale. Hence Kennedy proposes, as the characteristic of THE BIRDS, that "it was meant to be an antidote to the religious fanaticism of Athens at that time." Ingenious as this is, I doubt this religious drift as much as the others. Few hearers of the play or readers would at once be struck with the opposition to the gods, or left with any strong impression against them. The opposition between the birds and the gods, between air and heaven, springs naturally from the idea of the airy commonwealth. And after all, the differences are settled amicably. And if Aristophanes meant to protest against religious terrorism, as shewn lately in the affair of the Hermae, surely to abuse generally other deities and spare Hermes was a rather unfair and ineffectual way of making his protest.

In fine, I would neither subscribe to nor propose any theory finding in THE BIRDS one consistent political drift and tendency. It is not (as Kock has shewn) half so true, as has been supposed, that all even of Aristophanes' earlier plays are consistent with themselves or with one another. THE BIRDS was written by Aristophanes, who was probably in a gloomy frame of mind about Athens, to relieve and amuse his audience. Let us not forget that he wrote mainly to amuse. In working out the details he gave free scope to fancy, but we still find him ridiculing and keeping out of his happy airy realm the very things which he elsewhere abuses. So far he is consistent; otherwise he is 'lege solutus.' Hence the characters are more general, they suit all time. We may find counterparts of Peisthetaerus, Euelpides, and others, in the creations of later writers or among our own friends and acquaintance.

And hence, I suppose, it is that THE BIRDS has been probably more read and more often edited and translated than any other play of Aristophanes. Of translators, Frere is in little

danger of being surpassed; his translation of the Parabasis is most beautiful. Professor Kennedy's translation is of a different kind, more helpful perhaps to the student, and as scholarly as the introduction to the play is learned and interesting. German scholars will find an excellent help in Kock, especially in his introduction.

I subjoin Beer's distribution of the *dramatis personæ* among the three actors:

Protagonistes.	*Deuteragonistes.*	*Tritagonistes.*
PEISTHETAERUS.	EUELPIDES.	TROCHILUS.
	POET.	HOOPOE.
	METON.	PRIEST.
	DECREE-SELLER.	SOOTHSAYER.
	IRIS.	INSPECTOR.
	CINESIAS.	FIRST MESSENGER.
	PROMETHEUS.	SECOND MESSENGER.
	HERCULES.	HERALD.
		PARRICIDE.
		INFORMER.
		POSEIDON.
		THIRD MESSENGER.

TABLE OF THE READINGS

OF

DINDORF'S AND MEINEKE'S TEXTS.

	DINDORF.	MEINEKE.
11.	Δία γ' ἐντεῦθεν	Δί' ἐνγετεῦθεν
16.	τὸν . . ὀρνέων	om.
23.	ἦ δ' ἦ	τί δ' ; ἦ
26.	μου	μοι
32.	ὧν οὐκ	οὐκ ὧν
35.	ἀνεπτόμεσθ' . ἀμφοῖν ποδοῖν	ἀνεπτόμεθ' . . ἀμφοῖν τοῖν ποδοῖν
48.	ᾗ 'πέπτατο	ᾗ 'πέπτετο
76.	τότε	ὅτε
78.	δεῖ	δεῖ τε
86.	μ' οἴχεται	μοίχεται
90.	ἀπέπτατο	ἀπέπτετο
97.	ξένοι	ξένω
103.	κᾆτά σοι ποῦ	κᾆτα ποῦ σοι
106.	πτερορρυεῖ τε καῦθις	πτερορρυεῖ κᾆτ' αὖθις
112.	ἤλθετον	ἠλθέτην
118.	ἐπεπέτου	ἐπέπτου
127.	οἰκοῖτ' ἂν	οἰκοίτην
150.	ὁτιὴ νὴ τοὺς θεοὺς ὃς	ὁτιὴ; νὴ τοὺς θεοὺς ὅτι
163.	ἦ	ᾗ
164.	πιθώμεσθ'	πιθώμεθ'
168.	τίς ὄρνις	τίς ἔστιν
172.	τί ἂν οὖν ποιοῖμεν	τί οὖν ποιῶμεν
180.	ὥσπερ εἴποι τις	ὥσπερ εἰ λέγοις
181-2.	ὁτιὴ . . πόλος	om.
192.	διὰ . . χάους	om.
202.	ἐμβὰς	ἐσβὰς
212.	Ἶτυν	Ἴτυν·
213.	ἐλελιζομένη διεροῖς	ἐλελιζομένης δ' ἱεροῖς
223, 226.	ὦ Ζεῦ . . παρασκευάζεται	personas invertit
236.	ἡδομένᾳ	ἀδομένᾳ

	DINDORF.	MEINEKE.
247.	ὄρνις τε πτεροποίκιλος	ὄρνις πτερῶν ποίκιλός τ'
251.	ποτᾶται	ποτῆται
253.	ἀθροίζομεν	ἀθροΐζομεν
268.	ἀλλὰ χοὔτοσὶ	ἀλλ' οὖν οὑτοσὶ
269.	ταῶς	ταὼς
273.	εἰκότως	εἰκότως γε
,,	αὐτῷ γ' ἐστὶ	αὐτῷ 'στὶ
276.	ὀριβάτης	ἀβροβάτης
278.	εἰσέπτατο	εἰσέπτετο
285.	ὑπὸ τῶν	ὑπό τε
307.	οἶμοι	οἴμοι
342.	κλαυσεῖ	
348.	ῥύγχει	
360.	πρὸς αὐτόν	
361.	πρόσθου	
362.	εὖ γ' ἀνεῦρες	
364.	μένειν	
371.	εἰ δὲ	
386.	ἄγουσιν ἡμῖν	
396.	δημόσια	
405.	ἐπὶ τίνα τ' ἐπίνοιαν	
416.	δὲ δὴ τίνας λόγους	
417.	ἄπιστα	ἀπιστα
419.	πέποιθέ μοι ξυνὼν	πέποιθ' ἐμοὶ ξύνοικος ὢν τὸ πᾶν
424.	σὰ ταῦτα πάντα	σὰ γὰρ τὰ πάντα ταῦτα
431.	κῦμα τρίμμα	κῦρμα τρῖμμα
454.	παρορᾷς	παρορᾶτ'
457.	τοῦθ' ὁρᾷς, λέγ'	τοῦθ' οὑρᾷς λέγ'
461.	πρότερον	πρότεροι
464.	ΧΟ. δειπνήσειν	ΕΥ. δειπνήσειν
465.	τι πάλαι	τρίπαλαι
467.	τίνος; ΠΕ. ὑμεῖς	τίνος ἡμεῖς;
480.	οὐκ	ὡς
484.	πρῶτον πάντων	πάντων πρότερος
489.	ὑπὸ	ἀπὸ
496.	Ἀλιμοῦντάδε	Ἀλιμουντάδε
501.	προκυλινδεῖσθαι	προκαλινδεῖσθαι
502.	ἐκυλινδούμην	ἐκαλινδούμην
505.	τότε γ'	τότ' ἂν

	DINDORF.	MEINEKE.
517.	Euelpidis	Chori
523.	*νῦν δ' ἀνδράποδ', ἡλιθίους,* Μανᾶς	*νῦν δ' αὖ μανᾶς*
525.	*ὑμᾶς, κἀν τοῖς ἱεροῖς*	*ὑμᾶς κἀν τοῖς ἱεροῖς,*
526.	*πᾶς τις ἐφ' ὑμῖν*	*πᾶς τις ἐφ' ὑμῖν δ'*
534.	*καὶ τρίψαντες*	*κατατρίψαντες*
544.	*καὶ κατὰ συντυχίαν*	*καί τινα συντυχίαν*
547.	*οἰκήσω*	*οἰκετεύσω*
564.	*ἁρμόζῃ*	*ἁρμόττῃ*
565.	*πυροὺς*	*γυροὺς*
567.	*θύῃ τις βοῦν λάρῳ ναστοὺς*	*θύῃσι λάρῳ ναστοὺς θύειν*
,,	*μελιτούττας*	*μελιτοῦντας*
575.	*Ἴριν*	*Ἥρην*
,,	*εἶναι*	*βῆναι*
576.	ΕΙΙ. *ὁ Ζεὺς*	Peisthetaero continuat
577-8.	*ἦν δ' . . Ὀλύμπῳ*	Chori sunt
577.	*ὑμᾶς*	*ἡμᾶς*
584.	*ὃ γ' Ἀπόλλων*	*Ἀπόλλων*
603.	*δώσουσ'*	*δώσομεν*
604.	*ὑγιεία*	*ὑγίει' αὖ*
608.	*παρὰ τοῦ*	*παρ' ὅτου*
610.	*αἰβοῖ ὡς*	*αἰβοῖ. ὡς δὴ*
612.	*καὶ πρῶτα μὲν*	*πρῶτον μέν γ'*
619.	*εἰς*	*ὡς*
624.	*τι μέρος*	*τὸ μέρος*
630.	*ἦν*	*ἐὰν*
632.	*δικαίους ἀδόλους ὁσίους*	*δίκαιος ἄδολος ὅσιος*
638.	*ἐπὶ*	*ἐνὶ*
641.	*πρῶτον δέ τε*	*πρῶτον δέ γε*
642.	*νεοττιάν γε*	*νεοττιάν τε*
644.	ΕΙΙ. *τῳδεδί;*	Peisthetaero continuat
646.	*δεχόμεσθα*	*δεχόμεθα*
658.	*σαυτοῦ*	*σοῦ νῦν*
666.	*τοῖς ξένοις*	*τοῖν ξένοιν*
672.	*ῥύγχος*	*ῥάμφος*
698.	*οὗτος δὲ Χάει πτερόεντι*	*οὗτος χάει ἠερόεντι*
701.	*γένετ'*	*γέγον'*
703.	*μακάρων . ἡμεῖς δ' ὡς*	*μακάρων ἡμεῖς. ὡς δ'*
718.	*ἀνδρός*	*ἄλλος*

	DINDORF.	MEINEKE.
724-6.	ἔξετε . . πτίγει	om.
726.	κοὐκ ἀποδράντες	οὐκ ἀποδράντες
731.	πλουθυγιείαν εὐδαιμονίαν	πλουθυγίειαν
740.	καὶ κορυφαῖς ἐν ὀρείαις	τε κορυφαῖσιν τ' ἐν ὀρείαις.
749.	ὥσπερ ἡ	ὡσπερεὶ
759.	μάχει	μαχεῖ
763.	ἐνθάδ'	οὗτος
765.	φράτορες	φράτερες
772.	ἴαχον	ἴακχον
777.	ποίκιλα φῦλά τε	φῦλά τε ποίκιλα
778.	αἰθρη	αἰθήρ
787.	τραγψδῶν	τρυγψδῶν
822.	Θεογένους	Θεαγένους
857.	ἴτω ἴτω ἴτω	ἴτω ἴτω . . . . θεῷ
858.	συραξέτω δὲ Χαῖρις ᾠδάν.	συναυλείτω δὲ Χαῖρις ὠδᾷ
861.	ἐμπεφορβιωμένον	ἐμπεφορβειωμένον
881.	ἤρωσι καὶ ὄρνισι	ἤρωσιν ὄρνισι
886.	αἰγιθάλλῳ	αἰγιθάλλῳ καὶ ἠρισάλπιγγι
895-992.	Sacerdotis sunt	Chori sunt
902.	γένειον	γένειόν τ'
920.	ποίου	πόσου
932.	μή τι τούτῳ	μή τί γ' αὐτῷ
946.	ξυνίημ'	ξυνῆχ'
949.	δὴ ταδί	τοιαδί
952.	πολύσπορα	πολύπορα
953.	ἤλυθον ἀλαλάν	ἤλυθον· ἀλαλαί
959.	ΙΕ. εὐφημία 'στω	Peisthetaero continuat
975.	ἐκπιπλῆσαι	ἐνιπλῆσαι
976.	διδόν' ἔνεστι	δοῦν' ἔνεστι
979.	οὐδ' αἰετὸς	οὐ λαΐος
993.	βουλήματος	βουλεύματος
997.	ὅστις εἶμ' ἐγώ; Μέτων	ὅστις εἶμ'; ἐγὼ Μέτων
1009.	ἄνθρωπος	ἄνθρωπος
1010.	οἶσθ'	ἴσθ'
1013.	ξενηλατοῦνται	ξενηλατεῖται
1017.	οἶδ' ἄρ' εἰ	οἶδ' ἂν εἰ
1018.	φθαίης ἄν	φθαίης ἄρ'
1025.	Τελέου. ΠΕ. τί; βούλει	Τελέου τι. ΠΕ. βούλει
1027.	δ' οὖν	γοῦν
1036.	κακὸν τὸ βιβλίον	κακόν; τί τὸ βιβλίον

	DINDORF.	MEINEKE.
1040.	τοῖσδε τοῖς	τοῖς αὐτοῖς
1048.	μῆνα	om.
1052.	γράφω	γράψω
1056-7.	Sacerdotis	Peisthetaeri
1065.	αὐξανόμενα γένυσιν πολυφάγοις	αὐξανόμενον γένυσι παμφάγοις
1076.	βουλόμεσθ' οὖν νυν	βουλόμεσθά νυν
1078.	ζῶντά γ' ἀγάγῃ	ζών τις ἀγάγῃ
1088.	πείθησθε	πίθησθε
1089.	ἀμπισχοῦνται	ἀμπισχνοῦνται
1115.	ἀνδρίαντες	ἀνδρίαντες
1119.	ὡς	οὐκ
1138.	ῥύγχεσιν	ῥάμφεσιν
1139.	ἐπλινθοποίουν	ἐπλινθούργουν
1146.	αὐτὸν	αὐτοῖν
1155.	ῥύγχεσιν	ῥάμφεσιν
1173.	εἰσέπτατ'	εἰσέπτετ'
1221.	ἀδικεῖ δὲ καὶ νῦν. ἆρα	ἀδικεῖς δέ. καὶ νῦν ἆρα
1226.	ἄρχομεν	ἄρξομεν
1228.	ἀκροατέον	ἀκροατέ'
1234.	ποίοισιν	οἵοισιν
1239.	δεινὰς	δείσας
1240.	ἀναστρέψῃ	ἀναστρέψει
1242.	καταιθαλώσῃ	καταιθαλώσει
1265.	ἔτι	ἂν ἔτι
1266.	βροτὸν	βροτῶν
1272.	ᾧ κλεινότατ' ὦ σοφώτατ'	ὦ τρισμακάρι' ὦ κλεινότατ'
,,	ὦ τρισμακαρι' ὦ κατακ.	ὦ κατακέλευσον κατακ.
1283.	σκυτάλι' ἐφόρουν. νυνὶ	ἐσκυταλιοφόρουν. νῦν
1288.	κατῆραν	κατῆρον
1289.	ἀπενέμοντ'	ἂν ἐνέμοντ'
1298.	ᾔκεν	ᾖκειν
1299.	ὑπὸ στυφοκόπου	ὑπ' ὀρτυγοκόπου
1308.	οὐκ ἄρα	οὐ τἄρα
1313.	δ' ἂν... τὰν	δὴ...τάνδε
1314.	καλοῖ	καλεῖ
1315.	Peisthetaeri	Choro continuat
1320.	ἀμβρόσιαι	ἀμβροσία
1325.	πτερῶν	πτερύγων

	DINDORF.	MEINEKE.
1340.	ψευδαγγελῆς εἶν'	ψευδαγγελήσειν
1343.	ἐρῶ...νόμων	om.
1347.	νομίζεται	νομίζετε
1358.	τἄρ' ἂν	τἆρα
1376.	φρενὶ σώματί τε νέαν	φρενὸς ὄμματι γενειὰν
1389.	ἀέριά τινα καὶ σκότια	ἀέρια καὶ σκοτεινὰ
1395.	ἀλάδρομον	ἀλάδε δρόμον
1407.	Κεκροπίδα	κερκωπίδα
1427.	λῃσταί γε	λῃσταί τε
1438.	τοῖς	τοι
1448.	τ' ἄνθρωπος	θ' ἄνθρωπος
1456.	κἄτ' αὖ	κατ' αὖ
1506.	ἀπὸ γὰρ ὀλεῖς μ'	ἀπὸ γάρ μ' ὀλεῖς
1541.	κωλακρέτην	κωλαγρέτην
1561.	ὥσπερ	ὥσπερ ποθ'
1563.	λαῖμα	λαῖγμα
1568.	μεταβαλεῖς	μεταβαλεῖ
1568.	δεξιάν	δεξιά
1571.	γ' ἐχειροτόνησαν	κεχειροτονήκασ'
1579.	μοι	τις
1586.	ἐπικνᾷς	ἐπικνῇς
1601.	καὶ διαλλαττώμεθα.	κἂν διαλλαττώμεθα
1602.	ἐπὶ τοῖσδε	ἐπὶ τοῖσδε,
1613.	προσπτάμενος	προσπτόμενος
1616.	ἕτερον νῦν	ἕτερόν νυν
1620.	μισητίαν	μισητίᾳ
1624.	καταπτάμενος	καταπτόμενος
1629.	φησὶν	φησί μ'
1652.	ὧν γε	ὧν γ' ἐκ
1656.	νόθῳ 'ξαποθνήσκων	νοθεῖ' ἀποθνήσκων
1669.	φράτορας	φράτερας
1672.	καταστήσω	καταστήσας
1681.	βατίζειν	βαβράζει γ'
1692.	διετέθην	διετίθην
1709.	οὔτε	οὐδὲ
1711.	οὔθ'	οὐδ'
1741.	τῆς τ' εὐδαίμονος	κεὐδαίμονος
1753.	διὰ σὲ τὰ	δῖα δὲ
1757.	ἐπὶ πέδον	ἐπὶ δάπεδον
1763.	παιὼν	παιηὼν

ΥΠΟΘΕΣΙΣ.

Δύο εἰσὶν Ἀθήνηθεν ἐκκεχωρηκότες πρεσβῦται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρέα ἔποπα γενόμενον, πευσόμενοι παρ' αὐτοῦ ποία ἐστὶ πόλις εἰς κατοικισμὸν βελτίστη. χρῶνται δὲ τῆς ὁδοῦ καθηγεμόσιν ὀρνέοις, ὁ μὲν κορώνῃ, ὁ δὲ κολοιῷ. ὀνομάζονται δὲ ὁ μὲν Πεισθέταιρος, ὁ δὲ Εὐελπίδης, ὃς καὶ πρότερος ἄρχεται. ἡ σκηνὴ ἐν Ἀθήναις. τὸ δρᾶμα τοῦτο τῶν ἄγαν δυνατῶς πεποιημένων.

Ἐδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἐκ ἄστει, ὃς ἦν δεύτερος τοῖς Ὄρνισι, πρῶτος Ἀμειψίας Κωμασταῖς, τρίτος Φρύνιχος Μονοτρόπῳ. ἔστι δὲ λε. φοβερὰ δὲ τότε τοῖς Ἀθηναίοις τὰ πράγματα. τό τε γὰρ ναυτικὸν ἀπώλετο περὶ Σικελίαν, Λάμαχος οὐκ ἔτι ἦν, Νικίας ἐτεθνήκει, Δεκέλειαν ἦσαν τειχίσαντες Λακεδαιμόνιοι, Ἄγις ὁ Λακεδαιμονίων στρατηγὸς περιεκάθητο τὴν Ἀττικὴν, Ἀλκιβιάδης τὰ Λακεδαιμονίων ἐφρόνει καὶ ἐκκλησιάζων συνεβούλευε τὰ χρηστὰ Λακεδαιμονίοις. ταῦτα αἱ Ἀθηναίων συμφοραὶ, διὰ ταῦτα αἱ Ἀθηναίων φυγαί. καὶ ὅμως οὐκ ἀπείχοντο τοῦ κακοπραγμονεῖν καὶ συκοφαντεῖν.

ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγιστον ἦν κλέος αὐτόχθοσι γενέσθαι, καὶ αὕτη φιλοτιμία πρώτη τὸ μηδέπω μηδεμιᾶς πόλεως φανείσης αὐτὴν πρῶτον ἀναβλαστῆσαι. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστώτων πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέραπτο, καὶ διωρθοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελεικοῦ πολέμου, πονηρῶν

τινῶν τὰ πράγματα ἐγχειρισθέντων, ἐπισφαλὴς γέγονεν ἡ παρ' αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμῳδικῆς ἀδείας ἤλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτευομένους, φανερῶς μὲν οὐδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, λελῃθότως δὲ, ὅσον ἀνῆκεν ἀπὸ κωμῳδίας προσκρούειν. ἐν δὲ τοῖς Ὄρνισι καὶ μέγα τι διανενόηται. ὡς γὰρ ἀδιόρθωτον ἤδη νόσον τῆς πολιτείας νοσούσης καὶ διεφθαρμένης ὑπὸ τῶν προεστώτων, ἄλλην τινὰ πολιτείαν αἰνίττεται, ὡσανεὶ συγκεχυμένων τῶν καθεστώτων· οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ τὸ σχῆμα ὅλον καὶ τὴν φύσιν, εἰ δέοι, συμβουλεύει μετατίθεσθαι πρὸς τὸ ἠρεμαίως βιοῦν. καὶ ἡ μὲν ἀπότασις αὕτη. τὰ δὲ κατὰ [illegible] εἰως ὠκονόμηται. καινῶν γάρ φησι τ[illegible]ῶν, ἀφροντιστούντων τῆς κατοικίας Ἀθ[illegible]ελῶς ἠλλοτριωκότων αὐτοὺς τῆς χώρας. [illegible]ίχος τοιοῦτος. ἕκαστον δὲ τῶν κατὰ [illegible]ἀντικρυς Ἀθηναίων καὶ τῶν παρ' αὐτοῖ[illegible]νὰ ἐλέγχει τὴν φαύλην διάθεσιν, ἐπιθυμ[illegible]ἀκούουσιν ἀπαλλαγῆναι τῆς ἐνεστώσης[illegible]ὑποτίθεται γὰρ περὶ τὸν ἀέρα πόλιν, τῆς [illegible]καὶ βουλὰς καὶ συνόδους ὀρνίθων, ταῖς [illegible]. ἀλλὰ καὶ ὅσα παίζει, ἐπίσκοπον, ἢ ψηφισματογράφον, ἢ τοὺς λοιποὺς εἰσάγων, οὐχ ἁπλῶς, ἀλλὰ γυμνοῖ τὰς πάντων προαιρέσεις, ὡς αἰσχροκερδείας ἕνεκεν χρηματίζονται. εἶθ' ὕστερον καὶ τὸ θεῖον εἰς ἀπρονοησίαν κωμῳδεῖ. τὰ δὲ ὀνόματα τῶν γερόντων πεποίηται, ὡς εἰ πεποιθοίη ἕτερος τῷ ἑτέρῳ καὶ ἐλπίζοι ἔσεσθαι ἐν βελτίοσι. τινὲς δέ φασι τὸν ποιητὴν τὰς ἐν ταῖς τραγῳδίαις τερατολογίας ἐν μὲν ἄλλοις διελέγχειν, ἐν δὲ τοῖς νῦν τὴν τῆς **Γιγαντομαχίας συμπλοκὴν ἕωλον ἀποφαίνων, ὄρνισιν ἔδωκε διαφέρεσθαι πρὸς θεοὺς περὶ τῆς ἀρχῆς.**

Ἐπὶ Χαβρίου τὸ δρᾶμα καθῆκεν εἰς ἄστυ διὰ Καλλιστράτου· εἰς δὲ Δήναια τὸν Ἀμφιάραον ἐδίδαξε διὰ Φιλωνίδου. λάβοι δ' ἂν τις τοὺς χρόνους ἐκ τῶν πέρυσι γενομένων ἐπὶ Ἀριστομνήστου τοῦ πρὸ Χαβρίου. Ἀθηναῖοι γὰρ πέμπουσι τὴν Σαλαμινίαν,

τὸν Ἀλκιβιάδην μεταστελλόμενοι ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμιμήσεως. ὁ δὲ ἄχρι μὲν Θουρίου εἵπετο τοῖς μεθήκουσιν, ἐκεῖθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἐπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἀριστοφάνης, ἀποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πρᾶγμα δηλῶν ἐν οἷς γέ φησι

μηδαμῶς
ἡμῖν παρὰ θάλατταν, ἵν' ἀνακύψεται
κλητὴρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δίκας φεύγουσιν Ἀθήνας δύο τινές·
οἳ πρὸς τὸν ἔποπα, τὸν λεγόμενον Τηρέα,
ἐλθόντες ἠρώτων ἀπράγμονα πόλιν.
εἷς δ' ὄρνις ἔποπι συμπαρὼν μέτα πλειόνων
πτηνῶν διδάσκει, τί δύνατ' ὀρνίθων γένος,
καὶ πῶς, ἐάν περ κατὰ μέσον τὸν ἀέρα
πόλιν κτίσωσι, τῶν θεῶν τὰ πράγματα
αὐτοὶ παραλήψοντ'. ἐκ δὲ τοῦδε φάρμακον
πτέρυγάς τ' ἐποίουν· ἠξίωσαν δ' οἱ θεοὶ,
ἐπίθεσιν οὐ μικρὰν ὁρῶντες γενομένην.

Chorus. Miss Van Vliet ~~as far as~~ long Chor. 676 - 850

Chorus. Mrs. Meyer to 660

Chorus 1058 - 1117 Lawton

Chorus 1470 - 93 Miss Reed

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

Chorus 1720 — Cutting

ΕΥΕΛΠΙΔΗΣ. [illegible]

ΠΕΙΣΘΕΤΑΙΡΟΣ. Hawk

ΤΡΟΧΙΛΟΣ, θεράπων Ἔποπος. Jenkins

ΕΠΟΨ. Van Vliet

ΧΟΡΟΣ ΟΡΝΙΘΩΝ.

ΦΟΙΝΙΚΟΠΤΕΡΟΣ.

ΚΗΡΥΚΕΣ. Meyer

ΙΕΡΕΥΣ. Abbott

ΠΟΙΗΤΗΣ. [illegible]

ΧΡΗΣΜΟΛΟΓΟΣ. Lawton

ΜΕΤΩΝ γεωμέτρης. Hard

ΕΠΙΣΚΟΠΟΣ. Abbott — ask.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ. Dr Warner

ΑΓΓΕΛΟΙ. A. Reed B Hard

ΙΡΙΣ. Jenkins.

ΠΑΤΡΑΛΟΙΑΣ.

ΚΙΝΗΣΙΑΣ διθυραμβοποιός.

ΣΥΚΟΦΑΝΤΗΣ. Abbott

ΠΡΟΜΗΘΕΥΣ. Cutting

ΠΟΣΕΙΔΩΝ.

ΤΡΙΒΑΛΛΟΣ. [illegible]

ΗΡΑΚΛΗΣ. Lawton?

[illegible] Holmes

Miss Lydia Dame Lic G. H. S.

ΟΡΝΙΘΕΣ.

ΕΥ. Ὀρθὴν κελεύεις, ἦ τὸ δένδρον φαίνεται;
ΠΕ. διαρραγείης. ἥδε δ' αὖ κρώζει πάλιν.
ΕΥ. τί, ὦ πονήρ', ἄνω κάτω πλανύττομεν;
ἀπολούμεθ' ἄλλως τὴν ὁδὸν προφορουμένω.
ΠΕ. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.
ΕΥ. τὸ δ' ἐμὲ κολοιῷ πειθόμενον τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οἶδ' ἔγωγ' ἔτι.
ΕΥ. ἐντεῦθεν τὴν πατρίδ' ἂν ἐξεύροις σύ που;
ΠΕ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.
ΕΥ. οἴμοι. ΠΕ. σὺ μέν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι.
ΕΥ. ἦ δεινὰ νὼ δέδρακεν οὐκ τῶν ὀρνέων,
ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
ὃς τώδ' ἔφασκε νῷν φράσειν τὸν Τηρέα,
τὸν ἔποφ' ὃς ἔρνις ἐγένετ', ἐκ τῶν ὀρνέων·
κἀπέδοτο τὸν μὲν Θαρρελείδου τοντονὶ
κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.
τὼ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τί κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν
ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις
ὁδός. ΠΕ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΤ. τί δ'; ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι;
ΠΕ. οὐ ταὐτὰ κρώζει μὰ Δία νῦν τε καὶ τότε.
ΕΤ. τί δὴ λέγει περὶ τῆς ὁδοῦ; ΠΕ. τί δ' ἄλλο γ' ἢ
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;
ΕΤ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἔπειτα μὴ 'ξευρεῖν δύνασθαι τὴν ὁδόν;
ἡμεῖς γὰρ, ὦνδρες οἱ παρόντες ἐν λόγῳ,
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ·
ὁ μὲν γὰρ οὐκ ὢν α
ἡμεῖς δὲ φυλῇ καὶ γ
ἀστοὶ μετ' ἀστῶν, ο
ἀνεπτόμεσθ' ἐκ τῆς οἶν,
αὐτὴν μὲν οὐ μισοῦ
τὸ μὴ οὐ μεγάλην ε
καὶ πᾶσι κοινὴν ἐνα
οἱ μὲν γὰρ οὖν τέττ
ἐπὶ τῶν κραδῶν ἄδο
ἐπὶ τῶν δικῶν ἄδου τοῦ μισθ.
διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας
πλανώμεθα ζητοῦντε τύπον ἀπράγμονα,
ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν.
ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα
τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,
εἴ που τοιαύτην εἶδε πόλιν ᾗ 'πέπτατο.
ΠΕ. οὗτος. ΕΤ. τί ἔστιν; ΠΕ. ἡ κορώνη μοι πάλαι
ἄνω τι φράζει. ΕΤ. χὠ κολοιὸς οὑτοσὶ
ἄνω κέχηνεν ὥσπερεὶ δεικνύς τί μοι·
κοὐκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.
ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἵν' ᾖ διπλάσιος ὁ ψόφος.
ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβών.
ΕΤ. πάνυ γ', εἰ δοκεῖ.
παῖ παῖ.
ΠΕ. τί λέγεις, οὗτος; τὸν ἔποπα παῖ καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;
ΕΤ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὖθις αὖ;
ἐποποῖ.
ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;
ΕΤ. Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΟ. οἴμοι τάλας, ὀρνιθοθήρα τουτωί.
ΕΤ. οὕτως τι δεινὸν οὐδὲ κάλλιον λέγειν;
ΤΡΟ. ἀπολεῖσθον. ΕΤ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπω.
ΤΡΟ. τί δαί;
ΕΤ. Ὑποδεδιὼς ἔγωγε, Λιβυκὸν ὄρνεον.
ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν;
ΤΡΟ. ὄρνις ἔγωγε δοῦλος.
ΕΤ. ἠττήθης τινὸς
ἀλεκτρυόνος;
ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔποψ ἐγένετο, τότε γενέσθαι μ' ἠξίωσε
ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχῃ.
ΕΤ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;
ΤΡΟ. οὗτός γ', ἄτ', οἶμαι, πρότερον ἄνθρωπός ποτ' ὤν.
ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικάς,
τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρύβλιον.
ἔτνους δ' ἐπιθυμεῖ, δεῖ τε τορύνης καὶ χύτρας·
τρέχω 'πὶ τορύνην.
ΕΤ. τροχίλος ὄρνις οὑτοσί.
οἶσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νὴ τὸν Δία
εὖδει καταφαγὼν μύρτα καὶ σέρφους τινάς.
ΕΤ. ὅμως ἐπέγειρον αὐτόν.
ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῷν δ' αὐτὸν οὕνεκ' ἐπεγερῶ.
ΠΕ. κακῶς σύ γ' ἀπόλοι', ὡς μ' ἀπέκτεινας ἰέει.
ΕΤ. οἴμοι κακοδαίμων, χὠ κολοιὸς μοῖχεται
ὑπὸ τοῦ δέους.
ΠΕ. ὦ δειλότατον σὺ θηρίον,
δείσας ἀφῆκας τὸν
ΕΤ.
σὺ δὲ τὴν κορώνην ὤν;
ΠΕ. μὰ Δί' οὐκ ἔγωγε.
ΠΕ. ἔπτατο.
ΕΤ. οὐκ ἄρ' ἀφῆκας· ὦ
ΕΠΟΨ. ἄνοιγε τὴν ὕλην
ΕΤ. ὦ Ἡράκλεις, τουτὶ
τίς ἡ πτέρωσις; τί φίας;
ΕΠΟΨ. τίνες εἰσί μ' ο ες,
ΕΤ. οἱ δώδεκα θεοὶ
εἶξασιν ἐπιτρῖψαί σε.
ΕΠΟΨ. μῶν με σκώπτετον
ὁρῶντε τὴν πτέρωσιν; ἦ γάρ, ὦ ξένοι,
ἄνθρωπος. ΕΤ. οὐ σοῦ καταγελῶμεν.
ΕΠΟΨ. ἀλλὰ τοῦ;
ΕΤ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.
ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
ΕΤ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταώς;
ΕΠΟΨ. ὄρνις ἔγωγε. ΕΤ. κἆτά σοι ποῦ τὰ πτερά;
ΕΠΟΨ. ἐξερρύηκε. ΕΤ. πότερον ὑπὸ νόσου τινός;

ΕΠΟΨ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα
πτερορρυεῖ, κἄτ' αὖθις ἕτερα φύομεν.
ἀλλ' εἶπατόν μοι, σφὼ τίν' ἐστόν;
ΕΤ. νώ; βροτώ.
ΕΠΟΨ. ποδαπὼ τὸ γένος δ';
ΕΤ. ὅθεν αἱ τριήρεις αἱ καλαί.
ΕΠΟΨ. μῶν ἡλιαστά;
ΕΤ. μᾶλλα θατέρου τρόπου,
ἀπηλιαστά.
ΕΠΟΨ. σπείρεται γὰρ τοῦτ' ἐκεῖ
τὸ σπέρμ';
ΕΤ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.
ΕΠΟΨ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἤλθετον;
ΕΤ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΨ. τίνος πέρι;
ΕΤ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νώ, ποτὲ,
κἀργύριον ὠφείλησας, ὥσπερ νώ, ποτὲ,
κοὐκ ἀποδιδοὺς ἔχαιρες, ὥσπερ νώ, ποτέ·
εἶτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ.
καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.
ταῦτ' οὖν ἱκέται νὼ πρὸς σὲ δεῦρ' ἀφίγμεθα,
εἴ τινα πόλιν φράσειας ἡμῖν εὔερον,
ὥσπερ σισύραν ἐγκατακλινῆναι μαλθακήν.
ΕΠΟΨ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;
ΕΤ. μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῷν.
ΕΠΟΨ. ἀριστοκρατεῖσθαι δῆλος εἶ ζητῶν.
ΕΤ. ἐγώ;
ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.
ΕΠΟΨ. ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;
ΕΤ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·
ἐπὶ τὴν θύραν μου πρῴ τις ἐλθὼν τῶν φίλων

λέγοι ταδί· πρὸς τοῦ Διὸς τοὐλυμπίου,
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία
λουσάμενα πρῷ· μέλλω γὰρ ἑστιᾶν γάμους·
καὶ μηδαμῶς ἄλλως ποιήσῃς· εἰ δὲ μή,
μή μοι τότε γ' ἔλθῃς, ὅταν ἐγὼ πράττω κακῶς.
ΕΠΟΨ. νὴ Δία ταλαιπώρων γε πραγμάτων ἐρᾷς.
ἀτὰρ ἔστι γ' ὁποίαν λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.
ΕΤ. οἴμοι, μηδαμῶς·
ἡμῖν γε παρὰ θάλατ
κλητῆρ' ἄγουσ' ἔωθε
Ἑλληνικὴν δὲ πόλιν
ΕΠΟΨ. τί δ' οὐ τὸν Ἡ ον
ἐλθόνθ';
ΕΤ. ὁτιὴ νὴ τοὺς ,
βδελύττομαι τὸν Λέ .
ΕΠΟΨ. ἀλλ' εἰσὶν ἕτερο ύντιοι,
ἵνα χρὴ κατοικεῖν.
ΕΤ. ἀ γ' Ὀπούντιος
οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.
οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
σὺ γὰρ οἶσθ' ὀκριβῶς.
ΕΠΟΨ. **οὐκ ἄχαρις ἐς τὴν τριβήν·**
οὐ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.
ΕΤ. **πολλὴν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.**
ΕΠΟΨ. **νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα**
καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.
ΕΤ. **ὑμεῖς μὲν ἄρα ζῆτε νυμφίων βιον.**
ΠΕ. **φεῦ φεῦ.**
ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,
καὶ δύναμιν ᾗ γένοιτ' ἄν, εἰ πίθοισθέ μοι.

ΕΠΟΨ. τί σοι πιθώμεσθ';
ΠΕ. ὅ τι πίθησθε; πρῶτα μὲν
μὴ περιπέτεσθε πανταχῆ κεχηνότες·
ὡς τοῦτ' ἄτιμον τοὔργον ἐστίν. αὐτίκα
ἐκεῖ παμ' ἡμῖν τοὺς πετομένους ἦν ἔρῃ,
τίς ἔστιν οὗτος; ὁ Τελέας ἐρεῖ ταδί·
ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταὐτῷ μένων.
ΕΠΟΨ. νὴ τὸν Διόνυσον, εὖ γε μωμᾷ τανταγί.
τί ἂν οὖν ποιοῖμεν; ΠΕ. οἰκίσατε μίαν πόλιν.
ΕΠΟΨ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;
ΠΕ. ἄληθες, ὦ σκαιότατον εἰρηκὼς ἔπος,
βλέψον κάτω. ΕΠΟΨ. καὶ δὴ βλέπω.
ΠΕ. βλέπε νῦν ἄνω.
ΕΠΟΨ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.
ΕΠΟΨ. νὴ Δία
ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι.
ΠΕ. εἶδές τι;
ΕΠΟΨ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.
ΠΕ. οὐχ οὗτος οὖν δήπου 'στιν ὀρνίθων πόλος;
ΕΠΟΨ. πόλος; τίνα τρόπον;
ΠΕ. ὥσπερ εἰ λέγοις τύπος.
ὁτιὴ δὲ πολεῖται τοῦτο καὶ διέρχεται
ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος·
ἢν δ' οἰκίσητε τοῦτο καὶ φράξηθ' ἅπαξ,
ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
ὥστ' ἄρξετ' ἀνθρώπων μὲν ὥσπερ παρνόπων,
τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῷ Μηλίῳ.
ΕΠΟΨ. πῶς;
ΠΕ. ἐν μέσῳ δήπουθεν ἀὴρ ἐστι γῆς.
εἶθ' ὥσπερ ἡμεῖς, ἢν ἰέναι βουλώμεθα

Πυθώδε; Βοιωτοὺς δίοδον αἰτούμεθα,
οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς,
ἢν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοὶ,
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.
ΕΠΟΨ. ἰοὺ ἰού·
μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ 'γὼ νόημα κομψότερον ἤκουσά πω·
ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
εἰ ξυνδοκοίη τοῖσιν
ΠΕ. τίς ἂν οὖν τὸ πρᾶγ ;
ΕΠΟΨ. σύ.
ἐγὼ γὰρ αὐτοὺς βαρ οῦ
ἐδίδαξα τὴν φωνὴν,
ΠΕ. πῶς δῆτ' ἂν αὐτοὺς
ΕΠΟΨ. ος.
δευρὶ γὰρ ἐσβὰς αὖ ζμην,
ἔπειτ' ἀνεγείρας τὴν
καλοῦμεν αὐτούς· οἱ του φυσήματος
ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ.
ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ, μή νυν ἔσταθι·
ἀλλ' ἀντιβολῶ σ', ἄγ' ὡς τάχιστ' ἐς τὴν λόχμην
ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.
ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,
λῦσον δὲ νόμους ἱερῶν ὕμνων,
οὓς διὰ θείου στόματος θρηνεῖς,
τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν
ἐλελιζομένη διεροῖς μέλεσιν
γένυος ξουθῆς·
καθαρὰ χωρεῖ διὰ φυλλοκόμου
μίλακος ἠχὼ πρὸς Διὸς ἕδρας,

ἵν' ὁ χρυσοκόμας Φοῖβος ἀκούων
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
ἐλεφαντόδετον φόρμιγγα θεῶν
ἵστησι χορούς·
διὰ δ' ἀθανάτων στομάτων χωρεῖ
ξύμφωνος ὁμοῦ
θεία μακάρων ὁλολυγή.
(αὐλεῖ.)
ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοὐρνιθίου·
οἷον κατεμελίτωσε τὴν λόχμην ὅλην.
ΕΥ. οὗτος. ΠΕ. τί ἔστιν; ΕΥ. οὐ σιωπήσει;
ΠΕ. τί δαί;
ΕΥ. οὔποψ μελῳδεῖν αὖ παρασκευάζεται.
ΕΠΟΨ. ἐποποποποποποποποποῖ,
ἰὼ ἰώ, ἰτὼ ἰτὼ ἰτὼ ἰτώ
ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·
ὅσοι τ' εὐσπόρους ἀγροίκων γύας
νέμεσθε, φῦλα μυρία κριθοτράγων
σπερμολόγων τε γένη
ταχὺ πετόμενα, μαλθακὴ ἱέντα γῆρυν.
ὅσα τ' ἐν ἄλοκι θαμὰ
βῶλον ἀμφιτιττυβιζεθ'—ὧδε λεπτὸν
ἡδομένᾳ φωνᾷ·
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιό·
ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κιασοῦ
κλάδεσι νομὸν ἔχει,
τά τε κατ' ὄρεα, τά (τε) κοτινοτράγα, τά τε κομαροφάγα,
ἀνύσατε πετόμενα πρὸς ἐμὰν ἀοιδάν·
τριοτὸ τριοτὸ τοτοβρίξ.
οἵ θ' ἑλείας μαρ' αὐλῶνας ὀξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους
ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος,
ὄρνις τε πτεροποίκιλος
ἀτταγᾶς ἀτταγᾶς·
ὧν τ' ἐπὶ πόντιον οἶδμα θαλάσσης
φῦλα μετ' ἀλκυόνεσσι ποτᾶται.
δεῦρ' ἴτε πευσόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῦλ' ἀθροΐζομεν
οἰωνῶν ταναοδείρων.
ἥκει γάρ τις δριμὺς
καινὸς γνώμην,
καινῶν ἔργων τ' ἐγ
ἀλλ' ἴτ' ἐς λόγους
δεῦρο δεῦρο δεῦρο δ
τοροτοροτοροτοροτίξ
κικκαβαῦ κικκαβαῦ
τοροτοροτοροτορολιλ

ΠΕ. ὁρᾷς τιν' ὄρνιν;

ΕΤ. μὰ τ λλω 'γὼ μὲν οὔ·
καίτοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὔποψ, ὡς ἔοικ', ἐς τὴν λόχμην
ἐμβὰς ἐπῶζε χαραδριὸν μιμούμενος.

ΦΟ. τοροτὶξ τοροτίξ.

ΠΕ. ὦγάθ', ἀλλὰ χοὔτοσὶ καὶ δή τις ὄρνις ἔρχεται.

ΕΤ. νὴ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δήπου ταῶς;

ΠΕ. οὗτος αὐτὸς νῷν φράσει· τίς ἐστιν ὄρνις οὑτοσί;

ΕΠΟΨ. οὗτος οὐ τῶν ἠθάδων τῶνδ' ὧν ὁρᾶθ' ὑμεῖς ἀεί,
ἀλλὰ λιμναῖος.

ΠΕ. βαβαί, καλός γε καὶ φοινικιοῦς.

ΕΠΟΨ. εἰκότως γε· καὶ γὰρ ὄνομ' αὐτῷ 'στι φοινικόπτερος.

ΕΤ. οὗτος, ὦ σέ τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἕτερος ὄρνις οὑτοσί.
ΠΕ. νὴ Δί' ἕτερος δῆτα χοὗτος ἕξεδρον χώραν ἔχων.
τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ὀριβάτης;
ΕΠΟΨ. ὄνομα τούτῳ Μῆδός ἐστι.
ΠΕ. Μῆδος; ὦναξ Ἡράκλεις·
εἶτα πῶς ἄνευ καμήλου Μῆδος ὢν εἰσέπτατο;
ΕΤ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὑτοσί.
ΠΕ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ,
ἀλλὰ χοὗτος ἕτερος;
ΕΠΟΨ. ἀλλ' οὗτος μέν ἐστι Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
Ἱππίνικος Καλλίου κἀξ Ἱππονίκου Καλλίας.
ΠΕ. Καλλίας ἄρ' οὗτος οὔρνις ἐστίν· ὡς πτεροῤῥυεῖ.
ΕΠΟΨ. ἅτε γὰρ ὢν γενναῖος ὑπό τε συκοφαντῶν τίλλεται,
αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
ΠΕ. ὦ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὑτοσί.
τίς ὀνομάζεταί ποθ' οὗτος;
ΕΠΟΨ. οὑτοσὶ κατωφαγᾶς.
ΠΕ. ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;
ΕΤ. πῶς ἂν οὖν Κλεώνυμός γ' ὢν οὐκ ἀπέβαλε τον λόφον;
ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;
ἦ 'πὶ τὸν δίαυλον ἦλθον;
ΕΤ. ὥσπερ οἱ Κᾶρες μὲν οὖν
ἐπὶ λόφων οἰκοῦσιν, ὦγάθ', ἀσφαλείας οὕνεκα.
ΠΕ. ὦ Πόσειδον, οὐχ ὁρᾷς ὅσον συνείλεκται κακὸν
ὀρνέων;
ΕΤ. ὦναξ Ἄπολλον, τοῦ νέφους. ἰοὺ ἰού·
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

ΕΠΟΨ. *οὗτοσὶ πέρδιξ, ἐκεινοσὶ δὲ νὴ Δί' ἀτταγᾶς,*
οὗτοσὶ δὲ πηνέλοψ, ἐκεινοσὶ δέ γ' ἀλκυών.
ΕΤ. *τίς γάρ ἐσθ' οὗπισθεν αὐτῆς;*
ΕΠΟΨ. *ὅστις ἐστί; κειρύλος.*
ΠΕ. *κειρύλος γάρ ἐστιν ὄρνις;*
ΕΤ. *οὐ γάρ ἐστι Σποργίλος;*
ΕΠΟΨ. *χαὐτηί γε γλαῦξ.*
ΕΤ. *τί φῄς; τίς γλαῦκ' Ἀθήναζ' ἤγαγε;*
ΕΠΟΨ. *κίττα, τρυγὼν, κορυδὸς, ἐλεᾶς, ὑποθυμὶς, περιστερὰ,*
νέρτος, ἱέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρὶς, κερχνὴς, κολυμβὶς, ἀμπελὶς, φήνη, δρύοψ.
ΕΤ. *ἰοὺ ἰοὺ τῶν ὀρνέων,*
ἰοὺ ἰοὺ τῶν κοψίχων·
οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.
ἆρ' ἀπειλοῦσίν γε νῷν; οἴμοι, κεχήνασίν γέ τοι
καὶ βλέπουσιν εἰς σὲ κἀμέ.
ΠΕ. *τοῦτο μὲν κἀμοὶ δοκεῖ.*
ΧΟ. *ποποποποποποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον*
ἄρα νέμεται;
ΕΠΟΨ. *οὗτοσὶ πάλαι πάρειμι κοὐκ ἀποστατῶ φίλων.*
ΧΟ. *τιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ πρὸς ἐμὲ φίλον*
ἔχων;
ΕΠΟΨ. *κοινὸν, ἀσφαλῆ, δίκαιον, ἡδὺν, ὠφελήσιμον.*
ἄνδρε γὰρ λεπτὼ λογιστὰ δεῦρ' ἀφῖχθον ὡς ἐμέ.
ΧΟ. *ποῦ; πᾶ; πῶς φῄς;*
ΕΠΟΨ. *φήμ' ἀπ' ἀνθρώπων ἀφῖχθαι δεῦρο πρεσβύτα δύο·*
ἥκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.
ΧΟ. *ὦ μέγιστον ἐξαμαρτὼν ἐξ ὅτου 'τράφην ἐγώ,*
πῶς λέγεις; ΕΠΟΨ. *μήπω φοβηθῇς τὸν λόγον.*

ΧΟ. τί μ' εἰργάσω;
ΕΠΟΨ. ἄνδρ' ἐδεξύμην ἐραστὰ τῆσδε τῆς ξυνουσίας.
ΧΟ. καὶ δέδρακας τοῦτο τοὔργον;
ΕΠΟΨ. καὶ δεδρακώς γ' ἥδομαι.
ΧΟ. κἀστὸν ἤδη που παρ' ἡμῖν;
ΕΠΟΨ. εἰ παρ' ὑμῖν εἶμ' ἐγώ.
ΧΟ. ἔα ἔα, στρ.
προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·
ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν
ἐνέμετο πεδία παρ' ἡμῖν,
παρέβη μὲν θεσμοὺς ἀρχαίους,
παρέβη δ' ὅρκους ὀρνίθων·
ἐς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ
γένος ἀνόσιον, ὅπερ ἐξ ὅτου 'γένετ' ἐπ' ἐμοὶ
πολέμιον ἐτράφη.
ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστιν ὕστερος λόγος·
τὼ δὲ πρεσβύτα δοκεῖ μοι τώδε δοῦναι τὴν δίκην
διαφορηθῆναί θ' ὑφ' ἡμῶν.
ΠΕ. ὡς ἀπωλόμεσθ' ἄρα.
ΕΤ. αἴτιος μέντοι σὺ νῷν εἶ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γάρ μ' ἐκεῖθεν ἦγες;
ΠΕ. ἵν' ἀκολουθοίης ἐμοί.
ΕΤ. ἵνα μὲν οὖν κλάοιμι μεγάλα.
ΠΕ. τοῦτο μὲν ληρεῖς ἔχων
κάρτα· πῶς κλαύσει γὰρ, ἢν ἅπαξ γε τὼφθαλμὼ
'κκοπῇς;
ΧΟ. ἰὼ ἰώ, ἀντ.
ἔπαγ', ἔπιθ', ἐπίφερε πολέμιον
ὁρμὰν φονίαν, πτέρυγά τε παντᾷ
περίβαλε περί τε κύκλωσαι·
ὡς δεῖ τώδ' οἰμώζειν ἄμφω

καὶ δοῦναι ῥίγχει φορβάν.
οὔτε γὰρ ἔρος σκιερὸν οὔτε νέφος αἰθέριον
οὔτε πολιὸν πέλαγος ἔστιν ὅ τι δέξεται
τώδ' ἀποφυγόντε με.
ἀλλὰ μὴ μέλλωμεν ἤδη τώδε τίλλειν καὶ δάκνειν.
ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας·
ΕΤ. τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος;
ΠΕ. οὗτος, οὐ μενεῖς;
ΕΤ. ἵν' ὑπὸ τούτων διαφορηθῶ;
ΠΕ. ους δοκεῖς
ἐκφυγεῖν; ΕΤ. οὐκ
ΠΕ. σοι λέγω
ὅτι μένοντε δεῖ μάχεσ ἱν χυτρῶν.
ΕΤ. τί δὲ χύτρα νώ γ' ὠ
ΠΕ. τεισι νῷν·
ΕΤ. τοῖς δὲ γαμψώνυξι τ
ΠΕ. ἁρπάσας
εἶτα κατάπηξον πρὸ ·360
ΕΤ. τοῖσι δ' ὀφθαλμοῖσι τί;
ΠΕ. ὀξύβαφον ἐντευθενὶ πρόθου λαβὼν ἢ τρύβλιον.
ΕΤ. ὦ σοφώτατ', εὖ γ' ἀνεῦρες αὐτὸ καὶ στρατηγικῶς.
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.
ΧΟ. ἐλελελεῦ, χώρει, κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.
ἕλκε, τίλλε, παῖε, δεῖρε, κόπτε πρώτην τὴν χύτραν. 365
ΕΠΟΨ. εἰπέ μοι τί μέλλετ', ὦ πάντων κάκιστα θηρίων,
ἀπολέσαι, παθόντες οὐδὲν, ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενῆ καὶ φυλέτα;
ΧΟ. φεισόμεσθα γὰρ τί τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; 370
ΕΠΟΨ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσιν
φίλοι,

καὶ διδάξοντές τι δεῦρ' ἥκουσιν ὑμᾶς χρήσιμον;
ΧΟ. πῶς δ' ἂν οἵδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;
ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλου
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνύγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοὐ
φίλων
ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.
ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν.
ΠΕ. οἵδε τῆς ὀργῆς χαλᾶν εἴξασιν. ἄναγ' ἐπὶ σκέλος.
ΕΠΟΨ. καὶ δίκαιόν γ' ἐστὶ, κἀμοὶ δεῖ νέμειν ὑμᾶς χάριν.
ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα.
ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρίν· ὥστε τὴν χύτραν
τώ τε τρυβλίω καθίει·
καὶ τὸ δόρυ χρὴ, τὸν ὀβελίσκον,
περιπατεῖν ἔχοντας ἡμᾶς
τῶν ὅπλων ἐντὸς, παρ' αὐτὴν
τὴν χύτραν ἄκραν ὁρῶντας
ἐγγύς· ὡς οὐ φευκτέον νῷν.
ΕΤ. ἐτεὸν, ἢν δ' ἄρ' ἀποθάνωμεν,
κατορυχησόμεσθα ποῦ γῆς;
ΠΕ. ὁ Κεραμεικὸς δέξεται νώ.
δημοσίᾳ γὰρ ἵνα ταφῶμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένω τοῖς πολεμίοισιν
ἀποθανεῖν ἐν Ὀρνεαῖς.
ΧΟ. ἄναγ' ἐς τάξιν πάλιν ἐς ταυτὸν,
καὶ τὸν θυμὸν κατάθου κύψας

παρὰ τὴν ἐργὴν ὥσπερ ὁπλίτης·
κἀναπυθώμεθα τούσδε, τίνες ποτὲ,
καὶ πόθεν ἔμολον,
ἐπὶ τίνα τ' ἐπίνοιαν.
ἰὼ ἔποψ, σέ τοι καλῶ.
ΕΠΟΨ. καλεῖς δὲ τοῦ κλύειν θέλων;
ΧΟ. τίνες ποθ' οἵδε καὶ πόθεν;
ΕΠΟΨ. ξένω σοφῆς ἀφ' Ἑλλάδος.
ΧΟ. τύχη δὲ ποία κομί-
ζει ποτ' αὐτα
νιθας ἐλθεῖν;
ΕΠΟΨ.
βίου διαίτης
σοὶ ξυνοικεῖν
σοὶ ξυνεῖναι
ΧΟ. τί φῄς;
λέγουσι δὲ δὴ
ΕΠΟΨ. ἄπιστα κ
ΧΟ. ὁρᾷ τι κέρδος ἐνσαδ' ἄξιον μονῆς,
ὅτῳ πεποιθέ μοι ξυνὼν
κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ
φίλοισιν ὠφελεῖν ἔχειν;
ΕΠΟΨ. λέγει μέγαν τιν' ὄλβον οὔ-
τε λεκτὸν οὔτε πιστὸν, ὡς
σὰ γὰρ τὰ πάντα ταῦτα καὶ
τὸ τῇδε καὶ τὸ κεῖσε καὶ
τὸ δεῦρο προσβιβᾷ λέγων.
ΧΟ. πότερα μαινόμενος;
ΕΠΟΨ. ἄφατον ὡς φρόνιμος.
ΧΟ. ἔνι σοφόν τι φρενί;
ΕΠΟΨ. *πυκνότατον κίναδος,*

ΠΕ. ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.
ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἵν' ᾖ διπλάσιος ὁ ψόφος.
ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβών.
ΕΤ. πάνυ γ', εἰ δοκεῖ.
παῖ παῖ.
ΠΕ. τί λέγεις, οὗτος; τὸν ἔποπα παῖ καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;
ΕΤ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὖθις αὖ;
ἐποποῖ.
ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;
ΕΤ. Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΟ. οἴμοι τάλας, ὀρνιθοθήρα τουτωί.
ΕΤ. οὕτως τι δεινὸν οὐδὲ κάλλιον λέγειν;
ΤΡΟ. ἀπολεῖσθον. ΕΤ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπω.
ΤΡΟ. τί δαί;
ΕΤ. Ὑποδεδιὼς ἔγωγε, Λιβυκὸν ὄρνεον.
ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν;
ΤΡΟ. ὄρνις ἔγωγε δοῦλος.
ΕΤ. ἠττήθης τινὸς
ἀλεκτρυόνος;
ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔπουλ' ἐγένετο, τότε γενέσθαι μ' ἠξίωσε
ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχῃ.
ΕΤ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;
ΤΡΟ. οὑτός γ', ἄτ', οἶμαι, πρότερον ἄνθρωπός ποτ' ὤν.
ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικάς,
τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρύβλιον.
ἔτνους δ' ἐπιθυμεῖ, δεῖ τε τορύνης καὶ χύτρας·
τρέχω 'πὶ τορύνην.
ΕΤ. τροχίλος ὄρνις οὑτοσί.
οἶσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νὴ τὸν Δία
εὖδει καταφαγὼν μύρτα καὶ σέρφους τινάς.
ΕΥ. ὅμως ἐπέγειρον αὐτόν.
ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῷν δ' αὐτὸν οὕνεκ' ἐπεγερῶ.
ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει.
ΕΥ. οἴμοι κακοδαίμων, χὠ κολοιὸς μοῖχεται
ὑπὸ τοῦ δέους.
ΠΕ. ὦ δειλότατον σὺ θηρίον,
δείσας ἀφῆκας τὸν κολοιόν;
ΕΥ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;
ΠΕ. μὰ Δί' οὐκ ἔγωγε. ΕΥ. ποῦ γάρ ἐστιν;
ΠΕ. ἀπέπτατο.
ΕΥ. οὐκ ἄρ' ἀφῆκας· ὦγάθ', ὡς ἀνδρεῖος εἶ.
ΕΠΟΨ. ἄνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.
ΕΥ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον;
τίς ἡ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
ΕΠΟΨ. τίνες εἰσί μ' οἱ ζητοῦντες;
ΕΥ. οἱ δώδεκα θεοὶ
εἶξασιν ἐπιτρῖψαί σε.
ΕΠΟΨ. μῶν με σκώπτετον
ὁρῶντε τὴν πτέρωσιν; ἦ γὰρ, ὦ ξένοι,
ἄνθρωπος. ΕΥ. οὐ σοῦ καταγελῶμεν.
ΕΠΟΨ. ἀλλὰ τοῦ;
ΕΥ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.
ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
ΕΥ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταώς;
ΕΠΟΨ. ὄρνις ἔγωγε. ΕΥ. κἆτά σοι ποῦ τὰ πτερά;
ΕΠΟΨ. ἐξερρύηκε. ΕΥ. πότερον ὑπὸ νόσου τινός;

ΕΥ. ὁ πατὴρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὼς Κεφαλῆσιν.

ΕΠΟΨ. οὔκουν δῆτ' εἰ πρότεροι μὲν γῆς, πρότεροι δὲ θεῶν ἐγένοντο,
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ βασιλεία;

ΕΥ. νὴ τὸν Ἀπόλλω· πάνυ τοίνυν χρὴ ῥύγχος βόσκειν σε τὸ λοιπόν·
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκολάπτῃ.

ΠΕ. ὡς οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ παλαιὸν,
ἀλλ' ὄρνιθες, κἀβασίλευον, πόλλ' ἐστὶ τεκμήρια τούτων.
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὡς ἐτυράννει
ἦρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ Μεγαβάζου.
ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ' ἐκείνης.

ΕΥ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει
ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν.

ΠΕ. οὕτω δ' ἰσχυέ τε καὶ μέγας ἦν τότε καὶ πολὺς, ὥστ' ἔτι καὶ νῦν
ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης, ὁπόταν νόμον ὄρθριον ᾄσῃ,
ἀναπηδῶσιν παντες ἐπ' ἔργον, χαλκῆς, κεραμῆς, σκυλοδέψαι,
σκυτῆς, βαλανῆς, ἀλφιταμοιβοὶ, τορνευτολυρασπιδοπηγοί·

Πυθώδε; Βοιωτοὺς δίοδον αἰτούμεθα,
οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς,
ἢν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοὶ,
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.

ΕΠΟΨ. ἰοὺ ἰού·
μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ 'γὼ νόημα κομψότερον ἤκουσά πω·
ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.

ΠΕ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγήσαιτο;

ΕΠΟΨ. σύ.
ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
ἐδίδαξα τὴν φωνὴν, ξυνὼν πολὺν χρόνον.

ΠΕ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσειας;

ΕΠΟΨ. ῥᾳδίως.
δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,
ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
καλοῦμεν αὐτούς· οἱ δὲ νῷν τοῦ φθέγματος
ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ.

ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ, μή νυν ἕσταθι·
ἀλλ' ἀντιβολῶ σ', ἄγ' ὡς τάχιστ' ἐς τὴν λόχμην
ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,
λῦσον δὲ νόμους ἱερῶν ὕμνων,
οὓς διὰ θείου στόματος θρηνεῖς,
τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν
ἐλελιζομένη διεροῖς μέλεσιν
γένυος ξουθῆς·
καθαρὰ χωρεῖ διὰ φυλλοκόμου
μίλακος ἠχὼ πρὸς Διὸς ἕδρας,

ἵν' ὁ χρυσοκόμας Φοῖβος ἀκούων
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
ἐλεφαντόδετον φόρμιγγα θεῶν
ἵστησι χορούς·
διὰ δ' ἀθανάτων στομάτων χωρεῖ
ξύμφωνος ὁμοῦ
θεία μακάρων ὁλολυγή.
(αὐλεῖ.)
ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοὐρνιθίου·
οἷον κατεμελίτωσε τὴν λόχμην ὅλην.
ΕΤ. οὗτος. ΠΕ. τί ἔστιν; ΕΤ. οὐ σιωπήσει;
ΠΕ. τί δαί;
ΕΤ. οὔποψ μελῳδεῖν αὖ παρασκευάζεται.
ΕΠΟΨ. ἐποποποποποποποποποῖ,
ἰὼ ἰώ, ἰτὼ ἰτὼ ἰτὼ ἰτὼ
ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·
ὅσοι τ' εὐσπόρους ἀγροίκων γύας
νέμεσθε, φῦλα μυρία κριθοτράγων
σπερμολόγων τε γένη
ταχὺ πετόμενα, μαλθακὴ ἱέντα γῆρυν.
ὅσα τ' ἐν ἄλοκι θαμὰ
βῶλον ἀμφιτιττυβιζεθ'—ὧδε λεπτὸν
ἡδομένᾳ φωνᾷ·
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιό·
ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ
κλάδεσι νομὸν ἔχει,
τά τε κατ' ὄρεα, τά (τε) κοτινοτράγα, τά τε κομαροφάγα,
ἀνύσατε πετόμενα πρὸς ἐμὰν ἀοιδάν·
τριοτὸ τριοτὸ τοτοβρίξ.
οἵ θ' ἑλείας μαρ' αὐλῶνας ὀξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους
ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος,
ὄρνις τε πτεροποίκιλος
ἀτταγᾶς ἀτταγᾶς·
ἄν τ' ἐπὶ πόντιον οἶδμα θαλάσσης
φῦλα μετ' ἀλκυόνεσσι ποτᾶται.
δεῦρ' ἴτε πευσόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῦλ' ἀθροΐζομεν
οἰωνῶν ταναοδείρων.
ἥκει γάρ τις δριμὺς πρέσβυς,
καινὸς γνώμην,
καινῶν ἔργων τ' ἐγχειρητής.
ἀλλ' ἴτ' ἐς λόγους ἅπαντα,
δεῦρο δεῦρο δεῦρο δεῦρο.
τοροτοροτοροτοροτοτίξ.
κικκαβαῦ κικκαβαῦ.
τοροτοροτοροτορολιλιλίξ.

ΠΕ. ὁρᾷς τιν' ὄρνιν;

ΕΥ. μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ·
καίτοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὔποψ, ὡς ἔοικ', ἐς τὴν λόχμην
ἐμβὰς ἐπῶζε χαραδριὸν μιμούμενος.

ΦΟ. τοροτὶξ τοροτίξ.

ΠΕ. ὦγάθ', ἀλλὰ χοὐτοσὶ καὶ δή τις ὄρνις ἔρχεται.

ΕΥ. νὴ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δήπου ταῶς;

ΠΕ. οὗτος αὐτὸς νῷν φράσει· τίς ἐστιν ὄρνις οὑτοσί;

ΕΠΟΨ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὧν ὁρᾶθ' ὑμεῖς ἀεὶ,
ἀλλὰ λιμναῖος.

ΠΕ. βαβαί, καλός γε καὶ φοινικιοῦς.

ΕΠΟΨ. εἰκότως γε· καὶ γὰρ ὄνομ' αὐτῷ 'στι φοινικόπτερος.

ΕΤ. οὗτος, ὦ σέ τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἕτερος ὄρνις οὑτοσί.
ΠΕ. νὴ Δί' ἕτερος δῆτα χοὗτος ἕξεδρον χώραν ἔχων.
τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ὀριβάτης;
ΕΠΟΨ. ὄνομα τούτῳ Μῆδός ἐστι.
ΠΕ. Μῆδος; ὦναξ Ἡράκλεις
εἶτα πῶς ἄνευ καμήλου Μῆδος ὢν εἰσέπτατο;
ΕΤ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὑτοσί.
ΠΕ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ,
ἀλλὰ χοὗτος ἕτερος;
ΕΠΟΨ. ἀλλ' οὗτος μέν ἐστι Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
Ἱππίνικος Καλλίου κἀξ Ἱππονίκου Καλλίας.
ΠΕ. Καλλίας ἄρ' οὗτος οὔρνις ἐστίν· ὡς πτεροῤῥυεῖ.
ΕΠΟΨ. ἅτε γὰρ ὢν γενναῖος ὑπό τε συκοφαντῶν τίλλεται,
αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
ΠΕ. ὦ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὑτοσί.
τίς ὀνομάζεταί ποθ' οὗτος;
ΕΠΟΨ. οὑτοσὶ κατωφαγᾶς.
ΠΕ. ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;
ΕΤ. πῶς ἂν οὖν Κλεώνυμός γ' ὢν οὐκ ἀπέβαλε τον λόφον;
ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;
ἦ 'πὶ τὸν δίαυλον ἦλθον;
ΕΤ. ὥσπερ οἱ Κᾶρες μὲν οὖν
ἐπὶ λόφων οἰκοῦσιν, ὦγάθ', ἀσφαλείας οὕνεκα.
ΠΕ. ὦ Πόσειδον, οὐχ ὁρᾷς ὅσον συνείλεκται κακὸν
ὀρνέων;
ΕΤ. ὦναξ Ἄπολλον, τοῦ νέφους. ἰοὺ ἰού·
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

ΕΠΟΨ. *οὑτοσὶ πέρδιξ, ἐκεινοσὶ δὲ νὴ Δί' ἀτταγᾶς,*
οὑτοσὶ δὲ πηνέλοψ, ἐκεινοσὶ δέ γ' ἀλκυών.
ΕΤ. *τίς γὰρ ἐσθ' οὗπισθεν αὐτῆς;*
ΕΠΟΨ. *ὅστις ἐστί; κειρύλος.*
ΠΕ. *κειρύλος γάρ ἐστιν ὄρνις;*
ΕΤ. *οὐ γάρ ἐστι Σποργίλος;*
ΕΠΟΨ. *χαὐτηί γε γλαῦξ.*
ΕΤ. *τί φῄς; τίς γλαῦκ' Ἀθήναζ' ἤγαγε;*
ΕΠΟΨ. *κίττα, τρυγὼν, κορυδὸς, ἐλεᾶς, ὑποθυμὶς, περιστερὰ,*
νέρτος, ἱέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρὶς, κερχνὴς, κολυμβὶς, ἀμπελὶς, φήνη, δρύοψ.
ΕΤ. *ἰοὺ ἰοὺ τῶν ὀρνέων,*
ἰοὺ ἰοὺ τῶν κοψίχων·
οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.
ἆρ' ἀπειλοῦσίν γε νῷν; οἴμοι, κεχήνασίν γέ τοι
καὶ βλέπουσιν εἰς σὲ κἀμέ.
ΠΕ. *τοῦτο μὲν κἀμοὶ δοκεῖ.*
ΧΟ. *ποποποποποποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον*
ἄρα νέμεται;
ΕΠΟΨ. *οὑτοσὶ πάλαι πάρειμι κοὐκ ἀποστατῶ φίλων.*
ΧΟ. *τιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ πρὸς ἐμὲ φίλον*
ἔχων;
ΕΠΟΨ. *κοινὸν, ἀσφαλῆ, δίκαιον, ἡδὺν, ὠφελήσιμον.*
ἄνδρε γὰρ λεπτὼ λογιστὰ δεῦρ' ἀφῖχθον ὡς ἐμέ.
ΧΟ. *ποῦ; πᾶ; πῶς φῄς;*
ΕΠΟΨ. *φήμ' ἀπ' ἀνθρώπων ἀφῖχθαι δεῦρο πρεσβύτα δύο·*
ἥκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.
ΧΟ. *ὦ μέγιστον ἐξαμαρτὼν ἐξ ἴτου 'τράφην ἐγώ,*
πῶς λέγεις; ΕΠΟΨ. *μήπω φοβηθῇς τὸν λόγον.*

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δή μοι τῶν ἀγαθῶν ἕν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ κατέδονται,
ἀλλὰ γλαυκῶν λόχος εἷς αὐτοὺς καὶ κερχνήδων ἐπιτρίψει.
εἶθ' οἱ κνῖπες καὶ ψῆνες ἀεὶ τὰς συκᾶς οὐ κατέδονται,
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τούτου σφόδρ' ἐρῶσι.

ΠΕ. τὰ μέταλλ' αὐτοῖς μαντευομένοις οὗτοι δώσουσι τὰ χρηστά,
τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν κατεροῦσιν,
ὥστ' ἀπολεῖται τῶν ναυκλήρων οὐδείς.

ΧΟ. πῶς οὐκ ἀπολεῖται;

ΠΕ. προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ τοῦ πλοῦ·
νυνὶ μὴ πλεῖ, χειμὼν ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

ΕΤ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοὐκ ἂν μείναιμι παρ' ὑμῖν.

ΠΕ. τοὺς θησαυρούς τ' αὐτοῖς δείξουσ' οὓς οἱ πρότερον κατέθεντο
τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι. λέγουσι δέ τοι τάδε πάντες,
οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ' ὄρνις.

ΕΤ. πωλῶ γαῦλον, κτῶμαι σμινύην, καὶ τὰς ὑδρίας ἀνορύττω.

ΧΟ. πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς, οὖσαν παρὰ
τοῖσι θεοῖσιν;
ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγιεία μεγάλη τοῦτ' ἐστί;
σάφ' ἴσθι,
ὡς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς
ὑγιαίνει.
ΧΟ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τοῦτ'
ἔστ' ἐν Ὀλύμπῳ.
ἢ παιδάριˑ ὄντ' ἀποθνήσκειν δεῖ;
ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς
ἔτι προσθήσουσ' ὄρν[illegible]ὰ τοῦ;
ΠΕ. [illegible]υτῶν.
οὐκ οἶσθ' ὅτι πέντ' [illegible] λακέρυζα
κορώνη;
ΕΤ. αἰβοῖ, ὡς πολλῷ κρ[illegible] Διὸς ἡμῖν
βασιλεύειν.
ΠΕ. οὐ γὰρ πολλῷ;.....
πρῶτον μέν γ' οὐχὶ
οἰκοδομεῖν δεῖ λιθίνοι
οὐδὲ θυρῶσαι χρυσα[illegible]μοις,
ἀλλ' ὑπὸ θάμνοις καὶ πρινιδίοις
οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλάας
ὁ νεὼς ἔσται· κοὐκ εἰς Δελφοὺς
οὐδ' εἰς Ἄμμων' ἐλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
καὶ τοῖς κοτίνοις στάντες ἔχοντες
κριθὰς, πυροὺς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τῷ χεῖρ' ἀγαθῶν
διδόναί τι μέρος· καὶ ταῦθ' ἡμῖν
παραχρῆμ' ἔσται

ΧΟ. τί μ' εἰργάσω;
ΕΠΟΨ. ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.
ΧΟ. καὶ δέδρακας τοῦτο τοὔργον;
ΕΠΟΨ. καὶ δεδρακώς γ' ἥδομαι.
ΧΟ. κἀστὸν ἤδη που παρ' ἡμῖν;
ΕΠΟΨ. εἰ παρ' ὑμῖν εἴμ' ἐγώ.
ΧΟ. ἔα ἔα, στρ.
προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·
ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν
ἐνέμετο πεδία παρ' ἡμῖν,
παρέβη μὲν θεσμοὺς ἀρχαίους,
παρέβη δ' ὅρκους ὀρνίθων·
ἐς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ
γένος ἀνόσιον, ὅπερ ἐξ ὅτου 'γένετ' ἐπ' ἐμοὶ
πολέμιον ἐτράφη.
ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστιν ὕστερος λόγος·
τὼ δὲ πρεσβύτα δοκεῖ μοι τώδε δοῦναι τὴν δίκην
διαφορηθῆναί θ' ὑφ' ἡμῶν.
ΠΕ. ὡς ἀπωλόμεσθ' ἄρα.
ΕΥ. αἴτιος μέντοι σὺ νῷν εἶ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γάρ μ' ἐκεῖθεν ἦγες;
ΠΕ. ἵν' ἀκολουθοίης ἐμοί.
ΕΥ. ἵνα μὲν οὖν κλάοιμι μεγάλα.
ΠΕ. τοῦτο μὲν ληρεῖς ἔχων
κάρτα· πῶς κλαύσει γὰρ, ἢν ἅπαξ γε τὠφθαλμὼ
'κκοπῇς;
ΧΟ. ἰὼ ἰώ, ἀντ.
ἔπαγ', ἔπιθ', ἐπίφερε πολέμιον
ὁρμὰν φονίαν, πτέρυγά τε παντᾷ
περίβαλε περί τε κύκλωσαι·
ὡς δεῖ τώδ' οἰμώζειν ἄμφω

φέρ' ἴδω, φράσον νῷν, πῶς ἐγώ τε χοὐτοσὶ
ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω;
ΕΠΟΨ. καλῶς.
ΠΕ. ὅρα νυν ὡς ἐν Αἰσώπου λόγοις
ἐστὶν λεγόμενον δή τι, τὴν ἀλώπεχ', ὡς
φλαύρως ἐκοινώνησεν ἀετῷ ποτέ.
ΕΠΟΨ. μηδὲν φοβηθῇς· ἔστι γάρ τι ῥίζιον,
ὃ διατραγόντ' ἔσεσθον ἐπτερωμένω.
ΠΕ. οὕτω μὲν εἰσίωμεν. ἄγε δή, Ξανθία
καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.
ΧΟ. οὗτος, σὲ καλῶ σὲ [illegible] καλεῖς;
ΧΟ. τούτου [illegible] αὐτοῦ
ἀρίστισον εὖ· τὴν [illegible] ον ἀηδόνα
Μούσαις
κατάλειφ' ἡμῖν δεῦρ' [illegible] τωμεν μετ'
ἐκείνης.
ΠΕ. ὦ τοῦτο μέντοι νὴ [illegible]
ἐκβίβασον ἐκ τοῦ β[illegible]
ΕΤ. ἐκβίβασον αὐτοῦ πρ[illegible]
καὶ νὼ θεασώμεσθα [illegible] να.
ΕΠΟΨ. ἀλλ' εἰ δοκεῖ σφῷν, ταῦτα χρὴ δρᾶν. ἡ
Πρόκνη
ἔκβαινε, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις·
ΠΕ. ὦ Ζεῦ πολυτίμητ', ὡς καλὸν τοὐρνίθιον,
ὅσον δ' ἔχει τὸν χρυσὸν, ὥσπερ παρθένος.
ΕΤ. ἐγὼ μὲν αὐτὴν καὶ φιλῆσαί μοι δοκῶ.
ΠΕ. ἀλλ', ὦ κακόδαιμον, ῥύγχος ὀβελίσκοιν ἔχει.
ΕΤ. ἀλλ' ὥσπερ ᾠὸν νὴ Δί' ἀπολέψαντα χρὴ
ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾆθ' οὕτω φιλεῖν.
ΕΠΟΨ. ἴωμεν. ΠΕ. ἡγοῦ δὴ σὺ νῷν τύχ' ἀγαθῇ.
ΧΟ. ὦ φίλη, ὦ ξουθὴ,

καὶ διδάξοντές τι δεῦρ' ἥκουσιν ὑμᾶς χρήσιμον;
ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;
ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλου
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνίγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοὐ
φίλων
ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.
ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν.
ΠΕ. οἵδε τῆς ὀργῆς χαλᾶν εἴξασιν. ἄναγ' ἐπὶ σκέλος.
ΕΠΟΨ. καὶ δίκαιόν γ' ἐστὶ, κἀμοὶ δεῖ νέμειν ὑμᾶς χάριν.
ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα.
ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρίν· ὥστε τὴν χύτραν
τώ τε τρυβλίω καθίει·
καὶ τὸ δόρυ χρὴ, τὸν ὀβελίσκον,
περιπατεῖν ἔχοντας ἡμᾶς
τῶν ὅπλων ἐντὸς, παρ' αὐτὴν
τὴν χύτραν ἄκραν ὁρῶντας
ἐγγύς· ὡς οὐ φευκτέον νῷν.
ΕΤ. ἐτεὸν, ἢν δ' ἄρ' ἀποθάνωμεν,
κατορυχησόμεσθα ποῦ γῆς;
ΠΕ. ὁ Κεραμεικὸς δέξεται νώ.
δημοσίᾳ γὰρ ἵνα ταφῶμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένω τοῖς πολεμίοισιν
ἀποθανεῖν ἐν Ὀρνεαῖς.
ΧΟ. ἄναγ' ἐς τάξιν πάλιν ἐς ταυτὸν,
καὶ τὸν θυμὸν κατάθου κύψας

ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν [illegible] ὁ ποθεινὸς,
στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς [illegible]νεμώκεσι δίναις.
οὗτος δὲ Χάει πτεροέντι μιγεὶς νυχίῳ κατ [illegible] Τάρταρον εὐρὺν
ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀ[illegible]γαγεν ἐς φῶς.
πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶ[illegible] Ἔρως ξυνέμιξεν ἅπαντα. 700
ξυμμιγνυμένων δ' ἑτέρ[illegible]ρανὸς ὠκεανός τε
καὶ γῆ πάντων τε θεῶ[illegible]λιτον.
ὧδε μέν ἐσμεν
πολὺ πρεσβύτατοι πάν[illegible] δ' ὡς ἐσμὲν Ἔρωτος
πολλοῖς δῆλον· πετόμεσ[illegible] ἐρῶσι σύνεσμεν.
πάντα δὲ θνητοῖς ἐστὶν [illegible]μῶν τῶν ὀρνίθων τὰ μέγιστα.
πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος, ὀπώρας·
σπείρειν μέν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ, 710
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν,
εἶτα δ' Ὀρέστῃ χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.
ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεὶς ἑτέραν ὥραν ἀποφαίνει,

ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἠρινόν· εἶτα χελιδὼν,
ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ λῃδάριόν τι πρίασθαι.
ἐσμὲν δ' ὑμῖν Ἄμμων, Δελφοὶ, Δωδώνη, Φοῖβος Ἀπόλλων.
ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἅπαντα τρέπεσθε,
πρός τ' ἐμπορίαν καὶ πρὸς βιότου κτῆσιν καὶ πρὸς γάμον ἀνδρός·
ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει·
φήμη γ' ὑμῖν ὄρνις ἐστὶ, πταρμόν τ' ὄρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν.
ἆρ' οὐ φανερῶς ἡμεῖς ὑμῖν ἐσμὲν μαντεῖος Ἀπόλλων;
ἢν οὖν ἡμᾶς νομίσητε θεοὺς,
ἕξετε χρῆσθαι μάντεσι, Μούσαις,
αὔραις, ὥραις, χειμῶνι, θέρει,
μετρίῳ πνίγει· κοὐκ ἀποδράντες
καθεδούμεθ' ἄνω σεμνυνόμενοι
παρὰ ταῖς νεφέλαις ὥσπερ χὠ Ζεύς·
ἀλλὰ παρόντες δώσομεν ὑμῖν,
αὐτοῖς, παισῖν, παίδων παισὶν,
πλουθυγιείαν,
εὐδαιμονίαν, βίον, εἰρήνην,
νεότητα, γέλωτα, χορούς, θαλίας,
γάλα τ' ὀρνίθων.
ὥστε παρέσται κοπιᾶν ὑμῖν

ὑπὸ τῶν ἀγαθῶν·
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαία, στρ.
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
ποικίλη, μεθ' ἧς ἐγὼ
νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,
τιὸ τιὸ τιὸ τιοτίγξ,
ἰζόμενος μελίας ἐπὶ φυλλοκόμου,
τιὸ τιὸ τιὸ τιοτίγξ,
δι' ἐμῆς γένυος ξουθῆς
Πανὶ νόμους ἱεροὺς ἀνα
αεμνά τε μητρὶ χορεύμ
τοτοτοτοτοτοτοτοτοτίγξ
ἔνθεν ὥσπερεὶ μέλιττα
Φρύνιχος ἀμβροσίων μ ρπὸν,
ἀεὶ φέ-
ρων γλυκεῖαν ᾠδάν.
τιὸ τιὸ τιὸ τιοτίγξ.
εἰ μετ' ὀρνίθων τις ὑμ εαται, βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὡς ἡμᾶς ἴτω.
ὅσα γάρ ἐστιν ἐνθάδ' αἰσχρὰ τῷ νόμῳ κρατούμενα,
ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλά.
εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἤν τις τῷ πατρὶ
προσδραμὼν εἴπῃ πατάξας, αἶρε πλῆκτρον, εἰ μαχεῖ.
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,
ἀπαγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου

φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.
εἰ δὲ δοῦλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστίδης,
φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φράτερες,
εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
ὡς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.
τοιάδε κύκνοι ἀντ.
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτὶγξ,
συμμιγῆ βοὴν ὁμοῦ
πτεροῖς κρέκοντες ἴακχον Ἀπόλλω,
τιὸ τιὸ τιὸ τιοτὶγξ,
ὄχθῳ ἐφεζόμενοι παρ' Ἕβρον ποταμὸν,
τιὸ τιὸ τιὸ τιοτὶγξ,
διὰ δ' αἰθέριον νέφος ἦλθε βοά·
πτῆξε δὲ ποικίλα φῦλά τε θηρῶν,
κύματά τ' ἔσβεσε νήνεμος αἰθήρ,
τοτοτοτοτοτοτοτοτοτὶγξ.
πᾶς δ' ἐπεκτύπησ' Ὄλυμπος·
εἶλε δὲ θάμβος ἄνακτας· Ὀλυμπιάδες δὲ μέλος Χάριτες Μοῦσαί τ' ἐπωλόλυξαν.
τιὸ τιὸ τιὸ τιοτὶγξ.
οὐδέν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φῦσαι πτερά.
αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,
εἶτα πεινῶν τοῖς χοροῖσι τῶν τρυγῳδῶν ἤχθετο,
ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,
κᾆτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτατο.
ἆρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;
ὡς Διιτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ
ἠρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οὐδενὸς

μεγάλα πράττει κἀστὶ νυνὶ ξουθὸς ἱππαλεκτρυών.
ΠΕ. ταυτὶ τοιαυτί· μὰ Δί' ἐγὼ μὲν πρᾶγμά πω
γελοιότερον οὐκ εἶδον οὐδεπώποτε.
ΕΤ. ἐπὶ τῷ γελᾷς;
ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.
οἶσθ' ᾧ μάλιστ' ἔοικας ἐπτερωμένος;
εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ.
ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.
ΠΕ. ταυτὶ μὲν ᾐκάσμεσθα κατὰ τὸν Αἰσχύλον·
τάδ' οὐχ ὑπ' ἄλλων [illegible] πτεροῖς.
ΕΠΟΨ. ἄγε δὴ τί χρὴ [illegible]
ΠΕ. [illegible] τῇ πόλει
θέσθαι τι μέγα καὶ [illegible] θεοῖς
θῦσαι μετὰ τοῦτο. [illegible] τυνδοκεῖ.
ΕΠΟΨ. φέρ' ἴδω, τί δ' ἡμ[illegible] πόλει;
ΠΕ. βούλεσθε τὸ μέγα τ[illegible] ιονος,
Σπάρτην ὄνομα καλὰ[illegible] Ηράκλεις·
Σπάρτην γὰρ ἂν θεί[illegible] ει;
οὐδ' ἂν χαμεύνῃ πά[illegible] κειρίαν ἔχων.
ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΤ. ἐντευθενὶ
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦνόν τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυγίαν;
ΕΠΟΨ. ἰοὺ ἰού.
καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὗρες τοὔνομα.
ΕΤ. ἆρ' ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,
ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα
τά τ' Αἰσχίνου 'σθ' ἅπαντα;
ΠΕ. καὶ λῷστον μὲν οὖν
τὸ Φλέγρας πεδίον, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς
ἀλαζονευόμενοι καθυπερηκόντισαν.
ΕΤ. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς

πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
ΠΕ. τί δ' οὐκ Ἀθηναίαν ἐῶμεν πολιάδα;
ΕΤ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὔτακτος πόλις,
ὅπου θεὸς, γυνὴ γεγονυῖα, πανοπλίαν
ἕστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;
ΠΕ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;
ΕΠΟΨ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
Ἄρεως νευττός.
ΕΤ. ὦ νεοττὲ δέσποτα·
ὡς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.
ΠΕ. ἄγε νυν, σὺ μὲν βάδιζε πρὸς τὸν ἀέρα,
καὶ τοῖσι τειχίζουσι παραδιακόνει,
χάλικας παραφόρει, πήλὸν ἀποδὺς ὄργασον,
λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,
φύλακας κατάστησαι, τὸ πῦρ ἔγκρυπτ' ἀεὶ,
κωδωνοφορῶν περίτρεχε, καὶ κάθευδ' ἐκεῖ·
κήρυκε δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,
κἀκεῖθεν αὖθις παρ' ἐμέ.
ΕΤ. σὺ δέ γ' αὐτοῦ μένων
οἴμωζε παρ' ἔμ'.
ΠΕ. ἴθ', ὦγαθ', οἳ πέμπω σ' ἐγώ.
οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπράξεται.
ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,
τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.
παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα.
ΧΟ. ὁμορροθῶ, συνθέλω, στρ.
συμπαραινέσας ἔχω
προσόδια μεγάλα
σεμνὰ προσιέναι θεοῖσιν

ἅμα δὲ προσέτι χάριτος ἕνεκα
προβάτιόν τι θύειν.
ἴτω ἴτω δὲ Πυθιὰς βοὰ θεῷ.
συναδέτω δὲ Χαῖρις ᾠδάν.

ΠΕ. παῦσαι σὺ φυσῶν. Ἡράκλεις, τουτὶ τί ἦν;
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδὼν,
οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον.
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων
εὔχεσθε τῇ [illegible]θείῳ, καὶ τῷ ἱκτίνῳ
τῷ ἑστιούχῳ [illegible]Ὀλυμπίοις καὶ Ὀλυμ
πίῃσι [illegible]τιν,

ΠΕ. ὦ Σουνιέρακ[illegible]Πελαργικέ.

ΙΕ. καὶ κύκνῳ Π[illegible]ῳ, καὶ Λητοῖ Ὀρτυ-
γομήτρᾳ [illegible]ι Ἀκαλανθίδι,

ΠΕ. οὐκέτι Κολα[illegible]λανθὶς Ἄρτεμις.

ΙΕ. καὶ φρυγίλῳ [illegible]στρουθῷ μεγάλῃ
μητρὶ θεῶν [illegible]

ΠΕ. δέσποινα Κι[illegible]βέλη, στρουθὲ, μῆτερ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτηρίαι
αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἤσθην πανταχοῦ προσκειμένοις.

ΙΕ. καὶ ἥρωσι [καὶ ὄρνισι] καὶ ἡρώων παισὶ, πορφι
ρίωνι, καὶ πελεκᾶντι, καὶ πελεκίνῳ, καὶ φλέξι
δι, καὶ τέτρακι, καὶ ταῶνι, καὶ ἐλεᾷ, κα
βασκᾷ,
καὶ ἐλασᾷ, καὶ ἐρῳδιῷ, καὶ καταρράκτῃ, καὶ με
λαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παῦ' ἐς κόρακας· παῦσαι καλῶν. ἰοὺ ἰού,
ἐπὶ ποῖον, ὦ κακόδαιμον, ἱερεῖον καλεῖς
ἁλιαέτους καὶ γῦπας; οὐχ ὁρᾷς ὅτι

ἰκτῖνος εἶς ἂν τοῦτό γ' οἴχοιθ' ἁρπάσας;
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. εἶτ' αὖθις αὖ τἄρα σοι ἀντ. 895
δεῖ με δεύτερον μέλος
χέρνιβι θεοσεβὲς
ὅσιον ἐπιβοᾶν, καλεῖν δὲ
μάκαρας, ἕνα τινὰ μύνον, εἴπερ
ἱκανὸν ἔξετ' ὄψον. 900
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γένειόν ἐστι καὶ κέρατα.

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κλῆσον, ὦ Μοῦσα, 905
τεαῖς ἐν ὕμνων ἀοιδαῖς.

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἱεὶς ἀοιδάν,
Μουσάων θεράπων ὀτρηρὸς
κατὰ τὸν Ὅμηρον. 910

ΠΕ. ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;

ΠΟΙ. οὔκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροί,
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ λῃδάριον ἔχεις. 915
ἀτὰρ, ὦ ποιητά, κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότ' ἐποίησας ἀπὸ ποίου χρόνου; 920

ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ,

καὶ τοὔνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;

ΠΟΙ. ἀλλά τις ὠκεῖα Μουσάων φάτις
οἷάπερ ἵππων ἀμαρυγά.
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε,
δὸς ἐμὶν ὅ τι περ
τεᾷ κεφαλᾷ θέλεις
πρόφρων δόμεν ἐμὶν τεῖν.

ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τούτῳ δόντες ἀποφευξούμεθα.
οὗτος, σὺ μέντοι σπ[illegible] ἔχεις,
ἀπόδυθι καὶ δὶς τῷ
ἔχε τὴν σπολάδα· π[illegible] δοκεῖς.

ΠΟΙ. τόδε μὲν οὐκ ἰέκου
Μοῦσα δῶρον δέχετ[illegible]
τὺ δὲ τεᾷ φρενὶ μάθ[illegible]
Πινδάρειον ἔπος·

ΠΕ. ἄνθρωπος ἡμῶν οὐκ

ΠΟΙ. νομάδεσσι γὰρ ἐν [illegible]
ἁλᾶται Στράτων,
ὃς ὑφαντοδόνητον ἔσυος οὐ πέπαται·
ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
ξύνες ὅ τοι λέγω.

ΠΕ. ξυνίημ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
ἄπελθε τουτονὶ λαβών.

ΠΟΙ. ἀπέρχομαι,
κἀς τὴν πόλιν γ' ἐλθὼν ποιήσω δή ταδί.
κλῆσον, ὦ χρυσίθρονε, τὰν
τρομεράν, κρυεράν.
νιφόβολα πεδία πολύσπορά τ'

ἦλυθον· ἀλαλαί.
ΠΕ. νὴ τὸν Δί', ἀλλ' ἤδη πέφευγας ταυταγὶ
τὰ κρυερὰ τονδὶ τὸν χιτωνίσκον λαβών.
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
αὖθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.
εὐφημία 'στω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.
ΠΕ. σὺ δ' εἶ τίς; ΧΡ. ὅστις; χρησμολόγος.
ΠΕ. οἴμωζέ νυν.
ΧΡ. ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε.
ὡς ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.
ΠΕ. κἄπειτα πῶς
ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τήνδ' οἰκίσαι; ΧΡ. τὸ θεῖον ἐνεπόδιζέ με.
ΠΕ. ἀλλ' οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.
ΧΡ. Ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορῶναι
ἐν ταὐτῷ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος,
ΠΕ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;
ΧΡ. ᾐνίξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.
πρῶτον Πανδώρᾳ θῦσαι λευκότριχα κριόν·
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρῶτιστα προφήτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,
ΠΕ. ἔνεστι καὶ τὰ πέδιλα;
ΧΡ. λαβὲ τὸ βιβλίον.
καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπιπλῆσαι.
ΠΕ. καὶ σπλάγχνα διδόν' ἔνεστι;
ΧΡ. λαβὲ τὸ βιβλίον.
κἂν μέν, θέσπιε κοῦρε, ποιῇς ταῦθ' ὡς ἐπιτέλλω,
αἰετὸς ἐν νεφέλῃσι γενήσεαι· αἰ δέ κε μὴ δῷς,

ΧΟ. πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς, οὖσαν παρὰ τοῖσι θεοῖσιν;

ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγιεία μεγάλη τοῦτ' ἐστί; σάφ' ἴσθι,
ὡς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς ὑγιαίνει.

ΧΟ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τοῦτ' ἔστ' ἐν Ὀλύμπῳ.
ἢ παιδάριˊ ὄντ' ἀποθνήσκειν δεῖ;

ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς ἔτι προσθήσουσ' ὄρνιθες ἔτη. ΧΟ. παρὰ τοῦ;

ΠΕ. παρὰ τοῦ; παρ' ἑαυτῶν.
οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;

ΕΤ. αἰβοῖ, ὡς πολλῷ κρείττους οὗτοι τοῦ Διὸς ἡμῖν βασιλεύειν.

ΠΕ. οὐ γὰρ πολλῷ;.....
πρῶτον μέν γ' οὐχὶ νεὼς ἡμῖς
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
ἀλλ' ὑπὸ θάμνοις καὶ πρινιδίοις
οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλάας
ὁ νεὼς ἔσται· κοὐκ εἰς Δελφοὺς
οὐδ' εἰς Ἄμμων' ἐλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
καὶ τοῖς κοτίνοις στάντες ἔχοντες
κριθὰς, πυροὺς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τῷ χεῖρ' ἀγαθῶν
διδόναί τι μέρος· καὶ ταῦθ' ἡμῖν
παραχρῆμ' ἔσται

ἐνθεὶς διαβήτην—μανθάνεις; ΠΕ. οὐ μανθάνω.
ΜΕ. ὀρθῷ μετρήσω κανόνι προστιθεὶς, ἵνα
ὁ κύκλος γένηταί σοι τετράγωνος, κἀν μέσῳ
ἀγορὰ, φέρουσαι δ' ὦσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ
ἀκτῖνες ἀπολάμπωσιν.
ΠΕ. ἄνθρωπος Θαλῆς.
Μέτων. ΜΕ. τί ἔστιν;
ΠΕ. οἶσθ' ὁτιὴ φιλῶ σ' ἐγώ;
κἀμοὶ πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
ΜΕ. τί δ' ἐστὶ δεινόν;
ΠΕ. ὥσπερ ἐν Λακεδαίμονι
ξενηλατεῖται, καὶ κεκίνηνταί τινες
πληγαὶ συχναὶ κατ' ἄστυ. ΜΕ. μῶν στασιάζετε;
ΠΕ. μὰ τὸν Δί' οὐ δῆτ'. ΜΕ. ἀλλὰ πῶς;
ΠΕ. ὁμοθυμαδὸν
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
ΜΕ. ὑπάγοιμί τἄρ' ἄν.
ΠΕ. νὴ Δί', ὡς οὐκ οἶδ' ἂν εἰ
φθαίης ἄν· ἐπίκεινται γὰρ ἐγγὺς αὐταί.
ΜΕ. οἴμοι κακοδαίμων.
ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαυτὸν ἀπιὼν ἀλλαχῆ;
ΕΠΙ. ποῦ πρόξενοι;
ΠΕ. τίς ὁ Σαρδανάπαλλος οὑτοσί;
ΕΠΙ. ἐπίσκοπος ἥκω δεῦρο τῷ κυάμῳ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.
ΠΕ. ἐπίσκοπος;
ἔπεμψε δὲ τίς σε δεῦρο;
ΕΠΙ. φαῦλον βιβλίον

Τελέου.

ΠΕ. τί; βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;
ΕΠΙ. νὴ τοὺς θεούς.
ἐκκλησιάσαι γοῦν ἐδεόμην οἴκοι μένων.
ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκῃ.
ΠΕ. ἄπιθι λαβών· ἔστιν δ' ὁ μισθὸς οὑτοσί.
ΕΠΙ. τουτὶ τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου.
ΕΠΙ. μαρτύρομαι τυπτόμενος ὢν ἐπίσκοπος.
ΠΕ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τὼ κάδω;
οὐ δεινά; καὶ πέμπ ς
ἐς τὴν πόλιν, πρὶν εοῖς.
ΨΗ. ἐὰν δ' ὁ Νεφελοκκ ἀδικῇ
ΠΕ. τουτὶ τί ἔστιν αὖ κ
ΨΗ. ψηφισματοπώλης ῳ
ἦκω παρ' ὑμᾶς δεῦρ τὸ τί;
ΨΗ. χρῆσθαι Νεφελοκο μέτροισι
καὶ σταθμοῖσι καὶ πῳ 'Ολο-
φίξιοι.
ΠΕ. σὺ δέ γ' οἷσπερ ὠτοτύξιοι χρήσει τάχα.
ΨΗ. οὗτος, τί πάσχεις;
ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;
πικροὶς ἐγώ σοι τήμερον δείξω νόμους.
ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν μουνυχιῶνα μῆνα.
ΠΕ. ἄληθες, οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;
ΨΗ. ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ δέχηται κατὰ τὴν στήλην,
ΠΕ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;
ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμάς.
ΠΕ. ἐγὼ δὲ σοῦ γε τὼ κάδω διασκεδῶ.

ΕΠΙ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἑσπέρας;
ΠΕ. αἰβοῖ. λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς; 1055
ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τραγον.
ΧΟ. ἤδη 'μοὶ τῷ παντόπτᾳ στρ.
καὶ παντάρχᾳ θνητοὶ πάντες
θύσουσ' εὐκταίαις εὐχαῖς, 1060
πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σώζω δ' εὐθαλεῖς καρποὺς,
κτείνων παμφύλων γένναν
θηρῶν, οἳ πάντ' ἐν γαίᾳ
ἐκ κάλυκος αὐξανόμενον γένυσι παμφάγοις 1065
δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκεται·
κτείνω δ' οἳ κήπους εὐώδεις
φθείρουσιν λύμαις ἐχθίσταις·
ἑρπετά τε καὶ δάκετα πάνθ' ὅσαπερ
ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐκ φοναῖς ὄλλυται. 1070
τῇδε μέντοι θἠμέρᾳ μάλιστ' ἐπαναγορεύεται,
ἢν ἀποκτείνῃ τις ὑμῶν Διαγόραν τον Μήλιον, 1072
λαμβάνειν τάλαντον, ἤν τε τῶν τυράννων τίς τινα
τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.
βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χἠμεῖς ἐν-
θάδε·
ἢν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
λήψεται τάλαντον· ἢν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοὐ-
βολοῦ 1079
εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν εἰς τὰς ῥῖνας ἐγχεῖ τὰ πτερὰ,
τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινὸς,
στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι δίναις.
οὗτος δὲ Χάει πτεροέντι μιγεὶς νυχίῳ κατὰ Τάρταρον εὐρὺν
ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν εἰς φῶς.
πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως ξυνέμιξεν ἅπαντα. 700
ξυμμιγνυμένων δ' ἑτέρων ἑτέροις γένετ' οὐρανὸς ὠκεανός τε
καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.
ὧδε μέν ἐσμεν
πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὡς ἐσμὲν Ἔρωτος
πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι σύνεσμεν.
πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.
πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος, ὀπώρας·
σπείρειν μὲν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ, 710
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν,
εἶτα δ' Ὀρέστῃ χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.
ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεὶς ἑτέραν ὥραν ἀποφαίνει,

ἢν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὕτω δίκην
δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλώμενοι.
ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστιν, ὠρνιθες, καλά·
ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
οὐδεὶς ὅτου πευσόμεθα τἀκεῖ πράγματα.
ἀλλ' οὑτοσὶ τρέχει τις Ἀλφειὸν πνέων.
ΑΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ
ποῦ Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὑτοσί.
ΑΓ. Α. ἐξῳκοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὖ λέγεις.
ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
καὶ Θεογένης ἐναντίω δύ' ἅρματε,
ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.
ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὖτ' ἐγὼ,
ἑκατοντορόγυιον.
ΠΕ. ὦ Πόσειδον τοῦ μάκρους.
τίνες ᾠκοδόμησαν αὐτὸ τηλικουτονί;
ΑΓ. Α. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
πλινθοφόρος, οὐ λιθουργὸς, οὐ τέκτων παρῆν,
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.
ἐκ μέν γε Λιβύης ἦκον ὡς τρισμύριαι
γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μίριοι·
ὕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
οἱ χαραδριοὶ καὶ τἄλλα ποταμὶ ὄρνεα. . . . . .

ὑπὸ τῶν ἀγαθῶν· 735
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαία, στρ.
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτὶγξ,
ποικίλη, μεθ' ἧς ἐγὼ
νάπαισι καὶ κυρυφαῖς ἐν ὀρείαις, 740
τιὸ τιὸ τιὸ τιοτὶγξ,
ἰζόμενος μελίας ἐπὶ φυλλοκόμου,
τιὸ τιὸ τιὸ τιοτὶγξ,
δι' ἐμῆς γένυος ξουθῆς μελέων
Πανὶ νόμους ἱεροὺς ἀναφαίνω 745
αεμνά τε μητρὶ χορεύματ' ὀρεία,
τοτοτοτοτοτοτοτοτὶγξ,
ἔνθεν ὡσπερεὶ μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν, ἀεὶ φέ- 750
ρων γλυκεῖαν ᾠδάν.
τιὸ τιὸ τιὸ τιοτίγξ.
εἰ μετ' ὀρνίθων τις ὑμῶν, ὦ θεαταὶ, βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὡς ἡμᾶς ἴτω.
ὅσα γάρ ἐστιν ἐνθάδ' αἰσχρὰ τῷ νόμῳ κρατούμενα, 755
ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλά.
εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἤν τις τῷ πατρὶ
προσδραμὼν εἴπῃ πατάξας, αἶρε πλῆκτρον, εἰ μαχεῖ.
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος, 760
ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου

ἢν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὕτω δίκην
δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλώμενοι.

ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστιν, ὠρνιθες, καλά·
ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
οὐδεὶς ὅτου πευσόμεθα τἀκεῖ πράγματα.
ἀλλ' οὑτοσὶ τρέχει τις Ἀλφειὸν πνέων.

ΑΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ
ποῦ Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὑτοσί.

ΑΓ. Α. ἐξῳκοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὖ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
καὶ Θεογένης ἐναντίω δύ' ἅρματε,
ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.

ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὖτ' ἐγὼ,
ἑκατοντορόγυιον.

ΠΕ. ὦ Πόσειδον τοῦ μάκρους.
τίνες ᾠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ. Α. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
πλινθοφόρος, οὐ λιθουργὸς, οὐ τέκτων παρῆν,
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.
ἐκ μέν γε Λιβύης ἦκον ὡς τρισμύριαι
γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μίριοι·
ὕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
οἱ χαραδριοὶ καὶ τἄλλα ποταμὶ ὄρνεα. . . . . .

μεγάλα πράττει κἀστὶ νυνὶ ξουθὸς ἱππαλεκτρυών.
ΠΕ. ταυτὶ τοιαυτί· μὰ Δί' ἐγὼ μὲν πρᾶγμά πω
γελοιότερον οὐκ εἶδον οὐδεπώποτε.
ΕΤ. ἐπὶ τῷ γελᾷς;
ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.
οἶσθ' ᾧ μάλιστ' ἔοικας ἐπτερωμένος;
εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ.
ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.
ΠΕ. ταυτὶ μὲν ᾐκάσμεσθα κατὰ τὸν Αἰσχύλον·
τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὑτῶν πτεροῖς.
ΕΠΟΨ. ἄγε δὴ τί χρὴ δρᾶν;
ΠΕ. πρῶτον ὄνομα τῇ πόλει
θέσθαι τι μέγα καὶ κλεινὸν, εἶτα τοῖς θεοῖς
θῦσαι μετὰ τοῦτο. ΕΤ. ταῦτα κἀμοὶ συνδοκεῖ.
ΕΠΟΨ. φέρ' ἴδω, τί δ' ἡμῖν τοὔνομ' ἔσται τῇ πόλει;
ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοὐκ Λακεδαίμονος,
Σπάρτην ὄνομα καλῶμεν αὐτήν; ΕΤ. Ἡράκλεις·
Σπάρτην γὰρ ἂν θείμην ἐγὼ τἠμῇ πόλει;
οὐδ' ἂν χαμεύνῃ πάνυ γε κειρίαν ἔχων.
ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΤ. ἐντευθενὶ
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦνόν τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυγίαν;
ΕΠΟΨ. ἰοὺ ἰού.
καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὗρες τοὔνομα.
ΕΤ. ἆρ' ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,
ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα
τά τ' Αἰσχίνου 'σθ' ἅπαντα;
ΠΕ. καὶ λῷστον μὲν οὖν
τὸ Φλέγρας πεδίον, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς
ἀλαζονευόμενοι καθυπερηκόντισαν.
ΕΤ. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς

ΠΕ. τί τὸ πρᾶγμα τουτί;
ΑΓ. Β. δεινότατα πεπόνθαμεν.
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἀέρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.
ΠΕ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175
τίς τῶν θεῶν;
ΑΓ. Β. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ,
τοῦτ' ἴσμεν.
ΠΕ. οὔκουν δῆτα περιπόλους ἐχρῆν
πέμψαι κατ' αὐτὸν εὐθύς;
ΑΓ. Β. ἀλλ' ἐπέμψαμεν
τρισμυρίους ἱέρακας ἱπποτοξότας,
χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένος, 1180
κερχνῆς, τριόρχης, γύψ, κύμινδις, ἀετός·
ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου·
κἄστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά που
ἤδη 'στίν. 1185
ΠΕ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν
καὶ τόξα· χώρει δεῦρο πᾶς ὑπηρέτης·
τόξευε, παῖε, σφενδόνην τίς μοι δότω.
ΧΟ. πόλεμος αἴρεται, πόλεμος οὐ φατὸς στρ.
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς 1190
ἀέρα περινέφελον, ὃν Ἔρεβος ἐτέκετο,
μή σε λάθῃ θεῶν τις ταύτῃ περῶν· 1195
ἄθρει δὲ πᾶς κύκλῳ σκοπῶν * *,
ὡς ἐγγὺς ἤδη δαίμονος πεδαρσίου
δίνης πτερωτὸς φθόγγος ἐξακούεται.
ΠΕ. αὕτη σὺ ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος,
ἔχ' ἀτρέμας· αὐτοῦ στῆθ'· ἐπίσχες τοῦ δρόμου.

τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὁπόθεν ποτ' εἶ.
ΙΡ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. 1202
ΠΕ. ὄνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνῆ;
ΙΡ. Ἶρις ταχεῖα. ΠΕ. Πάραλος, ἢ Σαλαμινία;
ΙΡ. τί δὲ τοῦτο; 1205
ΠΕ. ταυτηνί τις οὐ ξυλλήψεται
ἀναπτάμενος τρίορχος;
ΙΡ. ἐμὲ συλλήψεται;
τί ποτ' ἐστὶ τουτὶ τὸ κακόν;
ΠΕ. μακρά.
ΙΡ. ἄτοπόν γε τουτὶ πρ
ΠΕ. πύλας
εἰσῆλθες εἰς τὸ τεῖχ
ΙΡ. οὐκ οἶδα μὰ Δί' ἔγ ας. 1210
ΠΕ. ἤκουσας αὐτῆς οἷον
πρὸς τοὺς κολοιάρχ λέγεις;
σφραγῖδ' ἔχεις παρ
ΙΡ. τὸ κακόν;
ΠΕ. οὐκ ἔλαβες; ΙΡ. ὑ ειες μέν;
ΠΕ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδείς σοι παρών; 1215
ΙΡ. μὰ Δί' οὐκ ἔμοιγ'. ἐπέβαλεν οὐδείς ὦ μέλε.
ΠΕ. κἄπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
ΙΡ. ποίᾳ γὰρ ἄλλῃ χρὴ πέτεσθαι τοὺς θεούς;
ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὔ. 1220
ἀδικεῖς δέ· καὶ νῦν ἆρά γ' οἶσθα τοῦθ', ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;
ΙΡ. ἀλλ', ἀθάνατός εἰμ'.
ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

ἰκτῖνος εἰς ἂν τοῦτό γ' οἴχοιθ' ἁρπάσας;
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. εἶτ' αὖθις αὖ τἄρα σοι ——— ἀντ.
δεῖ με δεύτερον μέλος
χέρνιβι θεοσεβὲς
ὅσιον ἐπιβοᾶν, καλεῖν δὲ
μάκαρας, ἕνα τινὰ μίνυν, εἴπερ
ἱκανὸν ἕξετ' ὄψον.
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γένειόν ἐστι καὶ κέρατα.

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κλῄσον, ὦ Μοῦσα,
τεαῖς ἐν ὕμνων ἀοιδαῖς.

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἱεὶς ἀοιδὰν,
Μουσάων θεράπων ὀτρηρὸς
κατὰ τὸν Ὅμηρον.

ΠΕ. ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;

ΠΟΙ. οὔκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροὶ,
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ λῃδάριον ἔχεις.
ἀτὰρ, ὦ ποιητὰ, κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότ' ἐποίησας ἀπὸ ποίου χρόνου;

ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλῄζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ,

καὶ τοὔνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;

ΠΟΙ. ἀλλά τις ὠκεῖα Μουσάων φάτις
οἷάπερ ἵππων ἀμαρυγά.
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε,
δὸς ἐμὶν ὅ τι περ
τεᾷ κεφαλᾷ θέλεις
πρόφρων δόμεν ἐμὶν τεῖν.

ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τούτῳ δόντες ἀποφευξούμεθα.
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδυθι καὶ δὶς τῷ ποιητῇ τῷ σοφῷ.
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς.

ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα δῶρον δέχεται·
τὺ δὲ τεᾷ φρενὶ μάθε
Πινδάρειον ἔπος·

ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.

ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλᾶται Στράτων,
ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·
ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
ξύνες ὅ τοι λέγω.

ΠΕ. ξυνίημ' ὅτι βούλει τὸν χιτωνίσκον λάβεῖν.
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
ἄπελθε τουτονὶ λαβών.

ΠΟΙ. ἀπέρχομαι,
κἀς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί.
κλῆσον, ὦ χρυσίθρονε, τὰν
τρομεράν, κρυεράν.
νιφόβολα πεδία πολύσπορά τ'

ΕΠΙ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἑσπέρας;
ΠΕ. αἰβοῖ. λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς;
ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τραγον.
ΧΟ. ἤδη 'μοὶ τῷ παντόπτᾳ στρ.
καὶ παντάρχᾳ θνητοὶ πάντες
θύσουσ' εὐκταίαις εὐχαῖς,
πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σώζω δ' εὐθαλεῖς καρπούς,
κτείνων παμφύλων γένναν
θηρῶν, οἳ πάντ' ἐν γαίᾳ
ἐκ κάλυκος αὐξανόμενον γένυσι παμφάγοις
δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκεται·
κτείνω δ' οἳ κήπους εὐώδεις
φθείρουσιν λύμαις ἐχθίσταις·
ἑρπετά τε καὶ δάκετα πάνθ' ὅσαπερ
ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐκ φοναῖς ὄλλυται.
τῇδε μέντοι θἠμέρᾳ μάλιστ' ἐπαναγορεύεται,
ἢν ἀποκτείνῃ τις ὑμῶν Διαγόραν τον Μήλιον,
λαμβάνειν τάλαντον, ἤν τε τῶν τυράννων τίς τινα
τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.
βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χἠμεῖς ἐνθάδε·
ἢν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
λήψεται τάλαντον· ἢν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοὐβολοῦ
εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν εἰς τὰς ῥῖνας ἐγχεῖ τὰ πτερὰ,
τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

ταῦτα βουλόμεσθ' ἀνειπεῖν· κεἴ τις ὄρνιθας τρέφ
εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι.
ἢν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέω
αὖθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.
εὔδαιμον φῦλον πτηνῶν ἀν·
οἰωνῶν, οἳ χειμῶνος μὲν
χλαίνας οὐκ ἀμπισχνοῦνται·
οὐδ' αὖ θερμὴ πνίγους ἡμᾶς
ἀκτὶς τηλαυγὴς θάλπει·
ἀλλ' ἀνθηρᾶ
φύλλων ἐν
ἡνίκ' ἂν ὁ τ ιέλος ἀχέτας
θάλπεσι μεσ μανὴς βοᾷ.
χειμάζω δ' ις,
Νύμφαις οὐ ν'
ἠρινά τε βο να
λευκότροφα ν τε κηπεί'ματα.
τοῖς κριταῖς όμεσθα τῆς νίκης πέρ
ὅσ' ἀγάθ', ἢν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώ
σομεν,
ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρο
λαβεῖν.
πρῶτα μὲν γὰρ οὔ μάλιστα πᾶς κριτὴς ἐφίεται,
γλαῦκες ὑμᾶς οὔποτ' ἐπιλείψουσι Λαυρειωτικαί·
ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις
ἐννεοττεύσουσι κἀκλέψουσι μικρὰ κέρματα.
εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε.
τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς ἀετόν·
κἂν λαχόντες ἀρχίδιον εἶθ' ἁρπάσαι βούλησθέ τι
ὀξὺν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.
ἢν δέ που δειπνῆτε, πρηγορῶνας ὑμῖν πέμψομεν.

ἢν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὕτω δίκην
δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλώμενοι.

ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστιν, ὠρνιθες, καλά·
ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
οὐδεὶς ὅτου πευσόμεθα τἀκεῖ πράγματα.
ἀλλ' οὑτοσὶ τρέχει τις Ἀλφειὸν πνέων.

ΑΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ
ποῦ Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὑτοσί.

ΑΓ. Α. ἐξῳκοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὖ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
καὶ Θεογένης ἐναντίω δύ' ἅρματε,
ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.

ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὖτ' ἐγὼ,
ἑκατοντορόγυιον.

ΠΕ. ὦ Πόσειδον τοῦ μάκρους.
τίνες ᾠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ. Α. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
πλινθοφόρος, οὐ λιθουργὸς, οὐ τέκτων παρῆν,
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.
ἐκ μέν γε Λιβύης ἦκον ὡς τρισμύριαι
γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μίριοι·
ὕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
οἱ χαραδριοὶ καὶ τἄλλα ποτάμι' ὄρνεα. . . . . .

ὑπὸ τῶν ἀγαθῶν·
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαία, στρ.
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτὶγξ,
ποικίλη, μεθ' ἧς ἐγὼ
νάπαισι καὶ κυρυφαῖς ἐν ὀρείαις,
τιὸ τιὸ τιὸ τιοτὶγξ,
ἰζόμενος μελίας ἐπὶ φυλλοκόμου,
τιὸ τιὸ τιὸ τιοτὶγξ,
δι' ἐμῆς γένυος ξουθῆς μελέων
Πανὶ νόμους ἱεροὺς ἀναφαίνω
ακεμνά τε μητρὶ χορεύματ' ὀρείᾳ,
τοτοτοτοτοτοτοτοτὶγξ,
ἔνθεν ὥσπερεὶ μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν,
ἀεὶ φέ-
ρων γλυκεῖαν ᾠδάν.
τιὸ τιὸ τιὸ τιοτίγξ.
εἰ μετ' ὀρνίθων τις ὑμῶν, ὦ θεαταὶ, βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὡς ἡμᾶς ἴτω.
ὅσα γάρ ἐστιν ἐνθάδ' αἰσχρὰ τῷ νόμῳ κρατούμενα,
ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλά.
εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἤν τις τῷ πατρὶ
προσδραμὼν εἴπῃ πατάξας, αἶρε πλῆκτρον, εἰ μαχεῖ.
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,
ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου

ΠΕ. τί τὸ πρᾶγμα τουτί;
ΑΓ. Β. δεινότατα πεπόνθαμεν.
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἀέρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.
ΠΕ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175
τίς τῶν θεῶν;
ΑΓ. Β. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερά,
τοῦτ' ἴσμεν.
ΠΕ. οὔκουν δῆτα περιπόλους ἐχρῆν
πέμψαι κατ' αὐτὸν εὐθύς;
ΑΓ. Β. ἀλλ' ἐπέμψαμεν
τρισμυρίους ἱέρακας ἱπποτοξότας,
χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένος, 1180
κερχνῆς, τριόρχης, γύψ, κύμινδις, ἀετός·
ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου·
κἄστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά ποῦ
ἤδη 'στίν. 1185
ΠΕ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν
καὶ τόξα· χώρει δεῦρο πᾶς ὑπηρέτης·
τόξευε, παῖε, σφενδόνην τίς μοι δότω.
ΧΟ. πόλεμος αἴρεται, πόλεμος οὐ φατὸς στρ.
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς 1190
ἀέρα περινέφελον, ὃν Ἔρεβος ἐτέκετο,
μή σε λάθῃ θεῶν τις ταύτῃ περῶν· 1195
ἄθρει δὲ πᾶς κύκλῳ σκοπῶν * *,
ὡς ἐγγὺς ἤδη δαίμονος πεδαρσίου
δίνης πτερωτὸς φθόγγος ἐξακούεται.
ΠΕ. αὕτη σὺ ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος,
ἔχ' ἀτρέμας· αὐτοῦ στῆθ'· ἐπίσχες τοῦ δρόμου.

τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὁπόθεν ποτ' εἶ.
ΙΡ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.
ΠΕ. ὄνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνῆ;
ΙΡ. Ἶρις ταχεῖα. ΠΕ. Πάραλος, ἢ Σαλαμινία;
ΙΡ. τί δὲ τοῦτο;
ΠΕ. ταυτηνί τις οὐ ξυλλήψεται
ἀναπτάμενος τρίορχος;
ΙΡ. ἐμὲ συλλήψεται;
τί ποτ' ἐστὶ τουτὶ τὸ κακόν;
ΠΕ. οἰμώξει μακρά.
ΙΡ. ἄτοπόν γε τουτὶ πρ
ΠΕ. πύλας
εἰσῆλθες εἰς τὸ τεῖχ
ΙΡ. οὐκ οἶδα μὰ Δί' ἔγ λας.
ΠΕ. ἤκουσας αὐτῆς οἷον
πρὸς τοὺς κολοιάρχ λέγεις;
σφραγῖδ' ἔχεις παρ
ΙΡ. τὸ κακόν;
ΠΕ. οὐκ ἔλαβες; ΙΡ. ὑ
ΠΕ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδείς σοι παρών;
ΙΡ. μὰ Δί' οὐκ ἔμοιγ' ἐπέβαλεν οὐδείς ὦ μέλε.
ΠΕ. κἄπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
ΙΡ. ποίᾳ γὰρ ἄλλῃ χρὴ πέτεσθαι τοὺς θεούς;
ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὔ.
ἀδικεῖς δέ· καὶ νῦν ἆρά γ' οἶσθα τοῦθ', ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;
ΙΡ. ἀλλ' ἀθάνατός εἰμ'.
ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ,
εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ
ἀκολαστανεῖτε, κοὐδέπω γνώσεσθ' ὅτι
ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.
φράσον δέ τοί μοι, τῷ πτέρυγε ποῖ ναυστολεῖς;

ΙΡ. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρος
φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς
μηλόσφαγεῖν τε βουθύτοις ἐπ' ἐσχάραις
κνισᾶν τ' ἀγυιάς.

ΠΕ. τί σὺ λέγεις; ποίοις θεοῖς;

ΙΡ. ποίοισιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς; ΙΡ. τίς γάρ ἐστ' ἄλλος θεός;

ΠΕ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί.
οἷς θυτέον αὐτοῖς, ἀλλὰ μὰ Δί' οὐ τῷ Διί.

ΙΡ. ὦ μῶρε μῶρε, μὴ θεῶν κίνει φρένας
δεινὰς, ὅπως μή σου γένος πανώλεθρον
Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη,
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
καταιθαλώσῃ σου Λικυμνίαις βολαῖς.

ΠΕ. ἄκουσον αὐτῆ· παῦε τῶν παφλασμάτων·
ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς;
ἆρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
μελαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
καταιθαλώσω πυρφόροισιν ἀετοῖς,
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
ὄρνις ἐπ' αὐτὸν, παρδαλᾶς ἐνημμένους,
πλεῖν ἑξακοσίους τὸν ἀριθμόν; καὶ δή ποτε
εἷς Πορφυρίων αὐτῷ παρεσχε πράγματα.

ΙΡ. διαρραγείης, ὦ μέλ', αὐτοῖς ῥήμασιν.

ΠΕ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.

ἅμα δὲ προσέτι χάριτος ἕνεκα
προβάτιόν τι θύειν.
ἴτω ἴτω δὲ Πυθιὰς βοὰ θεῷ.
συναδέτω δὲ Χαῖρις ᾠδάν.

ΠΕ. παῦσαι σὺ φυσῶν. Ἡράκλεις, τουτὶ τί ἦν;
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδὼν,
οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον.
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;
εὔχεσθε τῇ Ἑστίᾳ τῇ ἐρνιθείῳ, καὶ τῷ ἰκτίνῳ
τῷ ἑστιούχῳ, καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμπίῃσι πᾶσι καὶ πάσῃσιν,

ΠΕ. ὦ Σουνιέρακε, χαῖρ' ἄναξ Πελαργικέ.

ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ, καὶ Λητοῖ Ὀρτυγομήτρᾳ, καὶ Ἀρτέμιδι Ἀκαλανθίδι,

ΠΕ. οὐκέτι Κολαινὶς, ἀλλ' Ἀκαλανθὶς Ἄρτεμις.

ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθὲ, μῆτερ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτηρίαν, αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἦσθην πανταχοῦ προσκειμένοις.

ΙΕ. καὶ ἥρωσι [καὶ ὄρνισι] καὶ ἡρώων παισὶ, πορφυρίωνι, καὶ πελεκᾶντι, καὶ πελεκίνῳ, καὶ φλέξιδι, καὶ τέτρακι, καὶ ταῶνι, καὶ ἐλεᾷ, καὶ βασκᾷ,
καὶ ἐλασᾷ, καὶ ἐρῳδιῷ, καὶ καταρράκτῃ, καὶ μελαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παῦ' ἐς κόρακας· παῦσαι καλῶν. ἰοὺ ἰού,
ἐπὶ ποῖον, ὦ κακόδαιμον, ἱερεῖον καλεῖς
ἁλιαέτους καὶ γῦπας; οὐχ ὁρᾷς ὅτι

χωλὸς, Μενίππῳ δ' ἦν χελιδὼν τοὔνομα,
Ὀπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,
κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει,
ἶβις Λυκούργῳ, Χαιρεφῶντι νυκτερὶς,
Συρακοσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ
ὄρτυξ ἐκαλεῖτο· καὶ γὰρ ἦκεν ὄρτυγι
ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.
ἦδον δ' ὑπὸ φιλορνιθίας πάντες μέλη,
ὅπου χελιδὼν ἦν τις ἐμπεποιημένη
ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ
ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσῆν.
τοιαῦτα μὲν τἀκεῖθεν. ἓν δέ σοι λέγω·
ἥξουσ' ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι
πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·
ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

Ε. οὐκ ἆρα μὰ Δί' ἡμῖν ἔτ' ἔργον ἐστάναι.
ἀλλ' ὡς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν·
Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερα·
ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

Ο. ταχὺ δ' ἂν πολυάνορα τὰν πόλιν στρ.
καλοῖ τις ἀνθρώπων.
τύχη μόνον προσείη.
κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.

Ε. θᾶττον φέρειν κελεύω.

Ο. τί γὰρ οὐκ ἔνι ταύτῃ
καλὸν ἀνδρὶ μετοικεῖν;
Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
τό τε τῆς ἀγανόφρονος Ἡσυχίας
εὐάμερον πρόσωπον.

Ε. ὡς βλακικῶς διακονεῖς·

καὶ τοὔνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;

ΠΟΙ. ἀλλά τις ὠκεῖα Μουσάων φάτις
οἷάπερ ἵππων ἀμαρυγά.
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε,
δὸς ἐμὶν ὅ τι περ
τεᾷ κεφαλᾷ θέλεις
πρόφρων δόμεν ἐμὶν τεῖν.

ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τούτῳ δόντες ἀποφευξούμεθα.
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς.

ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα δῶρον δέχεται·
τὺ δὲ τεᾷ φρενὶ μάθε
Πινδάρειον ἔπος·

ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.

ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλᾶται Στράτων,
ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·
ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
ξύνες ὅ τοι λέγω.

ΠΕ. ξυνίημ' ὅτι βούλει τὸν χιτωνίσκον λάβεῖν. to whom does he speak
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
ἄπελθε τουτονὶ λαβών.

ΠΟΙ. ἀπέρχομαι,
κἀς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί.
κλῆσον, ὦ χρυσίθρονε, τὰν
τρομεράν, κρυεράν.
νιφόβολα πεδία πολύσπορά τ'

παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους
πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων,
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
ΠΑ. ἀπέλαυσά τἄρα νὴ Δί' ἐλθὼν ἐνθαδί,
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
ΠΕ. οὐδέν γ'. ἐπειδήπερ γὰρ ἦλθες, ὦ μέλε,
εὔνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.
σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἷάπερ αὐτὸς ἔμαθον ἔτε παῖς ἦ. σὺ γὰρ
τὸν μὲν πατέρα μὴ τύπτε· ταυτηνδὶ λαβὼν
τὴν πτέρυγα, καὶ τουτὶ τὸ πλῆκτρον θατέρᾳ,
νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφε,
τὸν πατέρ' ἔα ζῆν· ἀλλ' ἐπειδὴ μάχιμος εἶ,
εἰς τἀπὶ Θράκης ἀποπέτου, κἀκεῖ μάχου.
ΠΑ. νὴ τὸν Διόνυσον, εὖ γέ μοι δοκεῖς λέγειν,
καὶ πείσομαί σοι. ΚΕ. νοῦν ἄρ' ἔξεις νὴ Δία.
ΚΙ. ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις.
πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων
ΠΕ. τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν.
ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων.
ΠΕ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.
τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;
ΚΙ. ὄρνις γενέσθαι βούλομαι
λιγύφθογγος ἀηδών.
ΠΕ. παῦσαι μελῳδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.
ΚΙ. ὑπο σοῦ πτερωθεὶς βούλομαι μετάρσιος
ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς.
ΠΕ. ἐκ τῶν νεφελῶν γὰρ ὤν τις ἀναβολὰς λάβοι;

ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
ἀέριά τινα καὶ σκότια καὶ κυανανγέα
καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα.
ΠΕ. οὐ δῆτ' ἔγωγε.
ΚΙ. νὴ τὸν Ἡρακλέα σύ γε.
ἅπαντα γὰρ δίειμί σοι τὸν ἀέρα,
εἴδωλα πετεινῶν
αἰθεροδρόμων,
οἰωνῶν ταναοδείρων.
ΠΕ. ὠόπ.
ΚΙ. τὸν ἁλάδρομ
ἅμ' ἀνέμων πνοαῖσι
ΠΕ. νὴ τὸν Δί' ἦ 'γώ σ πνοάς.
ΚΙ. τοτὲ μὲν νοτίαν στε
τοτὲ δ' αὖ βορέᾳ σ
ἁλίμενον αἰθέρος αὖλ
χαρίεντά γ', ὦ πρεσ φιλω και σοφά.
ΠΕ. οὐ γὰρ σὺ χαίρεις π ιδόνητος γενόμενος;
ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' ἀεί;
ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων
Λεωτροφίδῃ χορὸν πετομένων ὀρνέων
Κεκροπίδα φυλήν;
ΚΙ. καταγελᾷς μου, δῆλος εἶ.
ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,
πρὶν ἂν πτερωθεὶς διαδρᾶμω τὸν ἀέρα.
ΣΤ. ὄρνιθες, τίνες οἵδ' οὐδὲν ἔχοντες πτεροποίκιλοι,
ταὐσίπτερε ποικίλα χελιδοῖ;
ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.

ΣΤ. ταυνσίπτερε ποικίλα μάλ' αὖθις.
ΠΕ. ἐς θοἰμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
ΣΤ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
ΠΕ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρὴ λέγειν.
ΣΤ. πτερῶν πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον.
ΠΕ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
ΣΤ. μὰ Δί', ἀλλὰ κλητήρ εἰμι νησιωτικὸς
καὶ συκοφάντης. ΠΕ. ὦ μακάριε τῆς τέχνης.
ΣΤ. καὶ πραγματοδίφης. εἶτα δέομαι πτερὰ λαβὼν
κύκλῳ περισοβεῖν τὰς πόλεις καλούμενος.
ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
ΣΤ. μὰ Δί', ἀλλ' ἵν' οἱ λῃσταί γε μὴ λυπῶσί με,
μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν,
ἀνθ' ἅρματος πολλὰς καταπεπωκὼς δίκας.
ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοὔργον; εἰπέ μοι,
νεανίας ὢν συκοφαντεῖς τοὺς ξένους;
ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,
ΠΕ. ἀλλ' ἔστιν ἕτερα νὴ Δί' ἔργα σώφρονα,
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν.
ΣΤ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
ΠΕ. νῦν τοι λέγων πτερῶ σε.
ΣΤ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
ΠΕ. πάντες τοῖς λόγοις
ἀναπτεροῦνται. ΣΤ. πάντες;
ΠΕ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἑκάστοτε
τοῖς μειρακίοις ἐν τοῖσι κουρείοις ταδί·
δεινῶς γέ μου τὸ μειράκιον Διιτρέφης

λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.
ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγῳδίᾳ
ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας.
ΣΤ. λόγοισί τἄρα καὶ πτεροῦνται;
ΠΕ. φήμ' ἐγώ.
ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεταί τ' ἄνθρωπος. οὕτω καί σ' ἐγὼ
ἀναπτερώσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.
ΣΤ. ἀλλ' οὐ βούλομαι.
ΠΕ. τί δαὶ ποιήσεις;
ΣΤ. χυνῶ.
παππῷος ὁ βίος συ
ἀλλὰ πτέρου με τα ττεροῖς
ἱέρακος, ἢ κερχνῆδος ις
καλεσάμενος, κἄτ' ἐ
κἄτ' αὖ πέτωμαι πα
ΠΕ. άνω.
ὡδὶ λέγεις· ὅπως ἂν
ἐνθάδε πρὶν ἥκειν ὁ ος.
ΣΤ. πάνυ μανθάνεις.
ΠΕ. κἄπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὖ πέτει
ἁρπασόμενος τὰ χρήματ' αὐτοῦ.
ΣΤ. πάντ' ἔχεις.
βέμβικος οὐδὲν διαφέρειν δεῖ.
ΠΕ. μανθάνω
βέμβικα· καὶ μὴν ἔστι μοι νὴ τὸν Δία
κάλλιστα Κορκυραῖα τοιαυτὶ πτερά.
ΣΤ. οἴμοι τάλας· μάστιγ' ἔχεις.
ΠΕ. πτερῶ μὲν οὖν,
οἵσί σε ποιήσω τήμερον βεμβικιᾶν.

ΣΤ. οἴμοι τάλας.
ΠΕ. οὐ πτερυγιεῖς ἐντευθενί;
οὐκ ἀπολιβάξεις, ὦ κάκιστ' ἀπολούμενος;
πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν.
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.
ΧΟ. πολλὰ δὴ καὶ καινὰ καὶ θαυ- στρ. 1470
μάστ' ἐπεπτόμεσθα, καὶ
δεινὰ πράγματ' εἴδομεν.
ἔστι γὰρ δένδρον πεφυκὸς
ἔκτοπόν τι, καρδίας ἀ-
πωτέρω, Κλεώνυμος, 1475
χρήσιμον μὲν οὐδέν, ἄλ-
λως δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἤρος ἀεὶ
βλαστάνει καὶ συκοφαντεῖ,
τοῦ δὲ χειμῶνος πάλιν τὰς 1480
ἀσπίδας φυλλορροεῖ.
ἔστι δ' αὖ χώρα πρὸς αὐτῷ ἀντ.
τῷ σκότῳ πόρρω τις ἐν
τῇ λύχνων ἐρημίᾳ,
ἔνθα τοῖς ἥρωσιν ἄνθρω- 1485
ποι ξυναριστῶσι καὶ ξύν-
εισι, πλὴν τῆς ἑσπέρας.
τηνικαῦτα δ' οὐκέτ' ἦν
ἀσφαλὲς ξυντυγχάνειν.
εἰ γὰρ ἐντύχοι τις ἥρῳ· 1490
τῶν βροτῶν νύκτωρ Ὀρέστῃ,
γυμνὸς ἦν πληγεὶς ὑπ' αὐτοῦ
πάντα τἀπιδέξια.
ΠΡ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μη μ' ὄψεται.
ποῦ Πεισθέταιρός ἐστιν; 1495

ΠΕ. ἔα, τουτὶ τί ἦν;
τίς οὐγκαλυμμός;
ΠΡ. τῶν θεῶν ὁρᾷς τινα
ἐμοῦ κατόπιν ἐνταῦθα;
ΠΕ. μὰ Δί' ἐγὼ μὲν οὔ.
τίς δ' εἶ σύ; ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
ΠΕ. ὁπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
ἀλλὰ σὺ τίς εἶ; ΠΡ. βουλυτὸς, ἢ περαιτέρω;
ΠΕ. οἴμ' ὡς βδελύττομαί σε.
ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;
ἀπαιθριάζει τὰς νεφέλας, ἢ ξυννεφεῖ;
ΠΕ. οἴμωζε μεγάλ'. ΠΡ. [illegible] ὑψομαι.
ΠΕ. ὦ φίλε Προμηθεῦ. [illegible] ἡ βόα.
ΠΕ. τί γὰρ ἔστι;
ΠΡ. σίγα, [illegible] ὄνομα·
ἀπὸ γὰρ ὀλεῖ μ', εἴ [illegible] ὕψεται.
ἀλλ' ἵνα φράσω σοι [illegible] γματα,
τουτὶ λαβών μου τὸ [illegible]
ἄνωθεν, ὡς ἂν μή μ[illegible]
ΠΕ. ἰοὺ ἰού.
εὖ γ' ἐπενόησας αὐτ[illegible]ι προμηθικῶς.
ὑπόδυθι ταχὺ δή, κἀτα θαρρήσας λέγε.
ΠΡ. ἄκουε δή νυν. ΠΕ. ὡς ἀκούοντος λέγε.
ΠΡ. ἀπόλωλεν ὁ Ζεύς. ΠΕ. πηνίκ' ἄττ' ἀπώλετο;
ΠΡ. ἐξ οὗπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα.
θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι
θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο
ἀνῆλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὥσπερεὶ Θεσμοφορίοις νηστεύομεν
ἄνευ θυηλῶν· οἱ δὲ βάρβαροι θεοὶ
πεινῶντες ὥσπερ Ἰλλυριοὶ κεκρυγότες

ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διΐ,
εἰ μὴ παρέξει τἀμπόρι' ἀνεῳγμένα,
ἵν' εἰσάγοιτο σπλάγχνα κατατετμημένα.
ΠΕ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοί τινες
ἄνωθεν ὑμῶν;
ΠΡ. οὐ γάρ εἰσι βάρβαροι,
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ;
ΠΕ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἐστίν; ΠΡ. ὅ τι ἐστίν; Τριβαλλοί.
ΠΕ. μανθάνω.
ἐντεῦθεν ἄρα τοὐπιτριβείης ἐγένετο.
ΠΡ. μάλιστα πάντων. ἓν δέ σοι λέγω σαφές·
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', ἐὰν μὴ παραδιδῷ
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ὄρνισιν πάλιν,
καὶ τὴν Βασίλειάν σοι γυναῖκ' ἔχειν διδῷ.
ΠΕ. τίς ἐστιν ἡ Βασίλεια;
ΠΡ. καλλίστη κόρη,
ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
καὶ τἄλλ' ἁπαξάπαντα, τὴν εὐβουλίαν
τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια,
τὴν λοιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα.
ΠΕ. ἅπαντά τἄρ' αὐτῷ ταμιεύει.
ΠΡ. φήμ' ἐγώ.
ἢν γ' ἣν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.
τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.
ἀεί ποτ' ἀνθρώποις γὰρ εὔνους εἰμ' ἐγώ.
ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.
ΠΡ. μισῶ δ' ἅπαντας τοὺς θεούς, ὡς οἶσθα σύ.
ΠΕ. νὴ τὸν Δί' ἀεὶ δῆτα θεομισὴς ἔφυς.

ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
φέρε τὸ σκιάδειον, ἵνα με κἂν ὁ Ζεὺς ἴδῃ
ἄνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
ΠΕ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.
ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί-
μνη τις ἔστ', ἄλουτος οὐ
ψυχαγωγεῖ Σωκράτης.
ἔνθα καὶ Πείσανδρος ἦλθε
δεόμενος ψυχὴν ἰδεῖν, ἢ
ζῶντ' ἐκεῖνον προὔλι
σφάγι' ἔχων κάμηλ
μνόν τιν', ἧς λαιμοὺ
ὥσπερ οὐδυσσεὺς ἀ
κἄτ' ἀνῆλθ' αὐτῷ κ
πρὸς τὰ λαῖμα τῆς
Χαιρεφῶν ἡ νυκτερί
ΠΟΣ. τὸ μὲν πόλισμα τ ις
ὁρᾶν τοδὶ πάρεστιν, ευομεν.
οὗτος, τί δρᾷς; ἐπ' τέρ' οὕτως ἀμπέχει;
οὐ μεταβαλεῖς θοἰμάτιον ὧδ' ἐπὶ δεξιάν;
τί, ὦ κακόδαιμον; Λαισποδίας εἶ τὴν φύσιν.
ὦ δημοκρατία, ποῖ προβιβᾷς ἡμᾶς ποτε,
εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;
ἔξεις ἀτρέμας; οἴμωζε· πολὺ γὰρ δή σ' ἐγὼ
ἑόρακα πάντων βαρβαρώτατον θεῶν.
ἄγε δὴ τί δρῶμεν, Ἡράκλεις;
ΗΡ. ἀκήκοας
ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι,
ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.
ΠΟΣ. ἀλλ', ὠγάθ', ἡρήμεσθα περὶ διαλλαγῶν
πρέσβεις.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρόκνηστίν μοι δότω. φέρε σίλφιὸν
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας.
ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς ὄντες ἡμεῖς.
ΠΕ. ἀλλ' ἐπικνῶ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταὐτ' ἐστίν; ΠΕ. ὄρνιθές τινες
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
ἔδοξαν ἀδικεῖν.
ΗΡ. εἶτα δῆτα σίλφιον
ἐπικνᾷς πρότερον αὐτοῖσιν;
ΠΕ. ὦ χαῖρ', Ἡράκλεις.
τί ἔστι;
ΠΟΣ. πρεσβεύοντες ἡμεῖς ἥκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει.
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
ὄμβριον ὕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
ἀλκυονίδας τ' ἂν ἤγεθ' ἡμέρας ἀεί·
τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.
ΠΕ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,
ΠΟΣ. τί, ὦ κακόδαιμον; ἠλίθιος καὶ γάστρις εἶ.

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
ΠΕ. ἄληθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;
νῦν μέν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·
ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους,
ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοὐπιορκοῦντος λάθρα
προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.
ΠΟΣ. νὴ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.
ΗΡ. καμοὶ δοκεῖ. ΠΕ. τί δαὶ σὺ φής;
ΤΡΙ. [illegible]αισατρεῦ.
ΠΕ. ὁρᾷς; ἐπαινεῖ χοὔτ[illegible]
ἀκούσαθ' ὅσον ὑμᾶς [illegible].
ἐάν τις ἀνθρώπων [illegible]
εὐξάμενος, εἶτα διασ[illegible]
μενετοὶ θεοί, καὶ μά[illegible]
ἀναπράξομεν καὶ τα[illegible]
ΠΟΣ. [illegible]τρόπῳ;
ΠΕ. ὅταν διαριθμῶν ἀργ[illegible] τύχῃ
ἄνθρωπος οὗτος, ἢ [illegible]ται λοὺμενος,
καταπτάμενος ἰκτῖνος, ἁρπάσας λάθρα,
προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.
ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
τούτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.
ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι;
ΤΡΙ. σαυνάκα
βακταρικροῦσα. ΗΡ. φησί μ' εὖ λέγειν πάνυ.
ΠΟΣ. εἴ τοι δοκεῖ σφῷν ταῦτα, καμοὶ συνδοκεῖ.
ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
ΠΕ. καὶ νὴ Δί' ἕτερόν γ' ἐστὶν οὗ 'μνήσθην ἐγώ.

τὴν μὲν γὰρ Ἥραν παραδίδωμί τῷ Διΐ,
τὴν δὲ Βασίλειαν τὴν κόρην γυναῖκ' ἐμοὶ
ἐκδοτέον ἐστίν.
ΠΟΣ. οὐ διαλλαγῶν ἐρᾷς.
ἀπίωμεν οἴκαδ' αὖθις.
ΠΕ. ὀλίγον μοι μέλει.
μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.
ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
ἡμεῖς περὶ γυναικὸς μιᾶς τολεμήσομεν;
ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡ. ὅ τι; διαλλαττώμεθα.
ΠΟΣ. τί, ὠζύρ'; οὐκ οἶσθ' ἐξαπατώμενος πάλαι;
βλάπτεις δέ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνῃ
ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπῃ.
ΠΕ. οἴμοι τάλας, οἷόν σε περισοφίζεται.
δεῦρ' ὡς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεταί σ' ὁ θεῖος, ὦ πονηρὲ σύ.
τῶν γὰρ πατρῴων οὐδ' ἀκαρῆ μέτεστί σοι
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοὐ γνήσιος.
ΗΡ. ἐγὼ νόθος; τί λέγεις;
ΠΕ. σὺ μέντοι νὴ Δία,
ὧν γε ξένης γυναικός. ἢ πῶς ἄν ποτε
ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
οὖσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;
ΗΡ. τί δ', ἢν ὁ πατὴρ ἐμοὶ διδῷ τὰ χρήματα
τὰ νοθεῖ' ἀποθνήσκων;
ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν
ἀνθέξεταί σου τῶν πατρῴων χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον·
νόθῳ δὲ μὴ εἶναι ἀγχιστείαν, παίδων ὄντων
γνησίων. ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι, τοῖς
ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων.

ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῴων χρημάτων
μέτεστιν;

ΠΕ. οὐ μέντοι μὰ Δία· λέξον δέ μοι,
ἤδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτερας;

ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι.

ΠΕ. τί δῆτ' ἄνω κέχηνα[illegible]
ἀλλ' ἢν μεθ' ἡμῶν [illegible] ἐγὼ
τύραννον, ὀρνίθων π[illegible]

ΗΡ. δίκαι' ἔμοιγε καὶ π[illegible]
περὶ τῆς κόρης, κἄγ[illegible]οι.

ΠΕ. τί δαὶ σὺ φῄς; Π[illegible]ίζομαι.

ΠΕ. ἐν τῷ Τριβαλλῷ π[illegible] σὺ λέγεις;

ΤΡΙ. καλάνι κόραυνα καὶ [illegible]
ὄρνιτο παραδίδωμι. [illegible]αραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δί' οὐχ οὐ[illegible] γε παραδοῦναι λέγει,
εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.

ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.

ΠΟΣ. σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
ἐγὼ δ', ἐπειδὴ σφῷν δοκεῖ, σιγήσομαι.

ΗΡ. ἡμῖν ἃ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανὸν,
ἵνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.

ΠΕ. ἐς καιρὸν ἆρα κατεκόπησαν οὑτοιὶ
ἐς τοὺς γάμους.

ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε.

ΠΟΣ. ὀπτᾷς τὰ κρέα; πολλήν γε τενθείαν λέγεις·

οὐκ εἶ μεθ' ἡμῶν; ΗΡ. εὖ γε μέντἂν διετέθην.
ΠΕ. ἀλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι.
ΧΟ. ἔστι δ' ἐν Φαναῖσι πρὸς τῇ ἀντ.
Κλεψύδρᾳ πανοῦργον ἐγ-
γλωττογαστόρων γένος,
οἳ θερίζουσίν τε καὶ σπεί-
ρουσι καὶ τριγῶσι ταῖς γλώτ-
ταισι συκάζουσί τε·
βάρβαροι δ' εἰσὶν γένος,
Γοργίαι τε καὶ Φιλιπποι
κἀπὸ τῶν ἐγγλωττογαστό-
ρων ἐκείνων τῶν Φιλίππων
πανταχοῦ τῆς Ἀττικῆς ἡ
γλῶττα χωρὶς τέμνεται.
ΑΓ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μεῖζω λόγου,
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,
δέχεσθε τὸν τύραννον ἀλβίοις δόμοις.
προσέρχεται γὰρ οἷος οὔτε παμφαὴς
ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεῖ δόμῳ,
οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας
τοιοῦτον ἐξέλαμψεν, οἷον ἔρχεται
ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,
πάλλων κεραυνὸν, πτεροφόρον Διὸς βέλος·
ὀσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'
αὖραι διαψαίρουσι πλεκτάνην καπνοῦ·
ὁδὶ δὲ καὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς
Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα.
ΧΟ. ἄναγε, δίεχε, πάραγε, πάρεχε,
περιπέτεσθε
μάκαρα μάκαρι σὺν τύχᾳ.

ὦ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας.
μεγάλαι μεγάλαι κατέχουσι τύχαι
γένος ὀρνίθων
διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις
καὶ νυμφιδίοισι δέχεσθ' ᾠδαῖς
αὐτὸν καὶ τὴν Βασίλειαν.
Ἥρᾳ ποτ' Ὀλυμπίᾳ στρ.
τῶν ἠλίβάτων θρόνων
ἄρχοντα θεοῖς μέγαν
Μοῖραι ξυνεκοίμισαν
τοιῷδ' ὑμεναίῳ.
Ὑμὴν ὦ, Ὑμέναι' ὦ.
ὁ δ' ἀμφιθαλὴς Ἔρως ἀντ.
χρυσόπτερος ἡνίας
εὔθυνε παλιντόνους,
Ζηνὸς πάροχος γάμων
κεὐδαίμονος Ἥρας.
Ὑμὴν ὦ, Ὑμέναι' ὦ.

Ε. ἐχάρην ὕμνοις, ἐχάρην ᾠδαῖς·
ἄγαμαι δὲ λόγων. ἄγε νῦν αὐτοῦ
καὶ τὰς χθονίας κλῄσατε βροντάς,
τάς τε πυρώδεις Διὸς ἀστεροπάς,
δεινόν τ' ἀργῆτα κεραυνόν.

Ο. ὦ μέγα χρύσεον ἀστεροπῆς φάος,
ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
ὦ χθόνιαι βαρυαχέες
ὀμβροφόροι θ' ἅμα βρονταὶ,
αἷς ὅδε νῦν χθόνα σείει.
διὰ σὲ τὰ πάντα κρατήσας,
καὶ πάρεδρον Βασίλειαν ἔχει Διός.

Ὑμὴν ὦ, Ὑμέναι' ὦ.
ΠΕ. ἔπεσθε νῦν γάμοισιν, ὦ
φῦλα πάντα συννόμων
πτεροφόρ', ἴτ' ἐπὶ πέδον Διὸς
καὶ λέχος γαμήλιον.
ὄρεξον, ὦ μάκαιρα, σὴν
χεῖρα, καὶ πτερῶν ἐμῶν
λαβοῦσα συγχόρευσον· αἴ-
ρων δὲ κουφιῶ σ' ἐγώ.
ΧΟ. ἀλαλαὶ, ἰὴ παιήων,
τήνελλα καλλίνικος, ὦ
δαιμόνων ὑπέρτατε.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρόκνηστίν μοι δότω. φέρε σίλφιὸν
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας.
ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς ὄντες ἡμεῖς.
ΠΕ. ἀλλ' ἐπικνῶ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; ΠΕ. ὄρνιθές τινες
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
ἔδοξαν ἀδικεῖν.
ΗΡ. εἶτα δῆτα σίλφιον
ἐπικνᾷς πρότερον αὐτοῖσιν;
ΠΕ. ὦ χαῖρ', Ἡράκλεις.
τί ἔστι;
ΠΟΣ. πρεσβεύοντες ἡμεῖς ἥκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπαρ' εἶναι πρέπει.
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
ὄμβριον ὕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
ἀλκυονίδας τ' ἂν ἤγεθ' ἡμέρας ἀεί·
τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.
ΠΕ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,
ΠΟΣ. τί, ὦ κακόδαιμον; ἠλίθιος καὶ γάστρις εἶ.

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
ΠΕ. ἄληθες; οὐ γὰρ μεῖζον ὑμεῖς· οἱ θεοὶ
ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;
νῦν μέν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·
ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους,
ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοὐπιορκοῦντος λάθρα
προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.
ΠΟΣ. νὴ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.
ΗΡ. κἀμοὶ δοκεῖ. ΠΕ. τί δαὶ σὺ φῄς;
ΤΡΙ. ναβαισατρεῦ.
ΠΕ. ὁρᾷς; ἐπαινεῖ χοὔτος. ἕτερον νῦν ἔτι
ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
εὐξάμενος, εἶτα διασοφίζηται λέγων,
μενετοὶ θεοί, καὶ μὰποδιδῷ μισητίᾳ,
ἀναπράξομεν καὶ ταῦτα.
ΠΟΣ. φέρ' ἴδω, τῷ τρόπῳ;
ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχῃ
ἄνθρωπος οὗτος, ἢ καθῆται λούμενος,
καταπτάμενος ἱκτῖνος, ἁρπάσας λάθρα,
προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.
ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
τούτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.
ΗΡ. ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι;
ΤΡΙ. σαυνάκα
βακταρικροῦσα. ΗΡ. φησί μ' εὖ λέγειν πάνυ.
ΠΟΣ. εἴ τοι δοκεῖ σφῷν ταῦτα, κἀμοὶ συνδοκεῖ.
ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
ΠΕ. καὶ νὴ Δί' ἕτερόν γ' ἐστὶν οὗ 'μνήσθην ἐγώ.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρόκνηστίν μοι δότω. φέρε σίλφιὸν·
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας.
ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς ὄντες ἡμεῖς.
ΠΕ. ἀλλ' ἐπικνῶ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; ΠΕ. ὄρνιθές τινες
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
ἔδοξαν ἀδικεῖν.
ΗΡ. εἶτα δῆτα σίλφιον
ἐπικνᾷς πρότερον αὐτοῖσιν;
ΠΕ. ὦ χαῖρ', Ἡράκλεις.
τί ἔστι;
ΠΟΣ. πρεσβεύοντες ἡμεῖς ἥκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπαρ' εἶναι πρέπει.
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
ὄμβριον ὕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
ἀλκυονίδας τ' ἂν ἤγεθ' ἡμέρας ἀεί·
τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.
ΠΕ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,
ΠΟΣ. τί, ὦ κακόδαιμον; ἠλίθιος καὶ γάστρις εἶ.

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
ΠΕ. ἄληθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;
νῦν μέν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·
ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους,
ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοὐπιορκοῦντος λάθρα
προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.
ΠΟΣ. νὴ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.
ΗΡ. κἀμοὶ δοκεῖ. ΠΕ. τ[illegible]
ΤΡΙ. [illegible]ιβαισατρεῦ.
ΠΕ. ὁρᾷς; ἐπαινεῖ χοὔτ[illegible] ν [illegible] ἔτι
ἀκούσαθ' ὅσον ὑμᾶς [illegible] π [illegible] ν.
ἐάν τις ἀνθρώπων ἰ[illegible]
εὐξάμενος, εἶτα διασ[illegible]
μενετοὶ θεοί, καὶ μὰ[illegible]
ἀναπράξομεν καὶ τα[illegible]
ΠΟΣ. φέρ' ἴδω, τῷ τρόπῳ;
ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχῃ
ἄνθρωπος οὗτος, ἢ καθῆται λούμενος,
καταπτάμενος ἰκτῖνος, ἁρπάσας λάθρα,
προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.
ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
τούτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νυν ἐροῦ.
ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι;
ΤΡΙ. σαυνάκα
βακταρικροῦσα. ΗΡ. φησί μ' εὖ λέγειν πάνυ.
ΠΟΣ. εἴ τοι δοκεῖ σφῷν ταῦτα, κἀμοὶ συνδοκεῖ.
ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
ΠΕ. καὶ νὴ Δί' ἑτέρου γ' ἐστὶν οὗ 'μνήσθην ἐγώ.

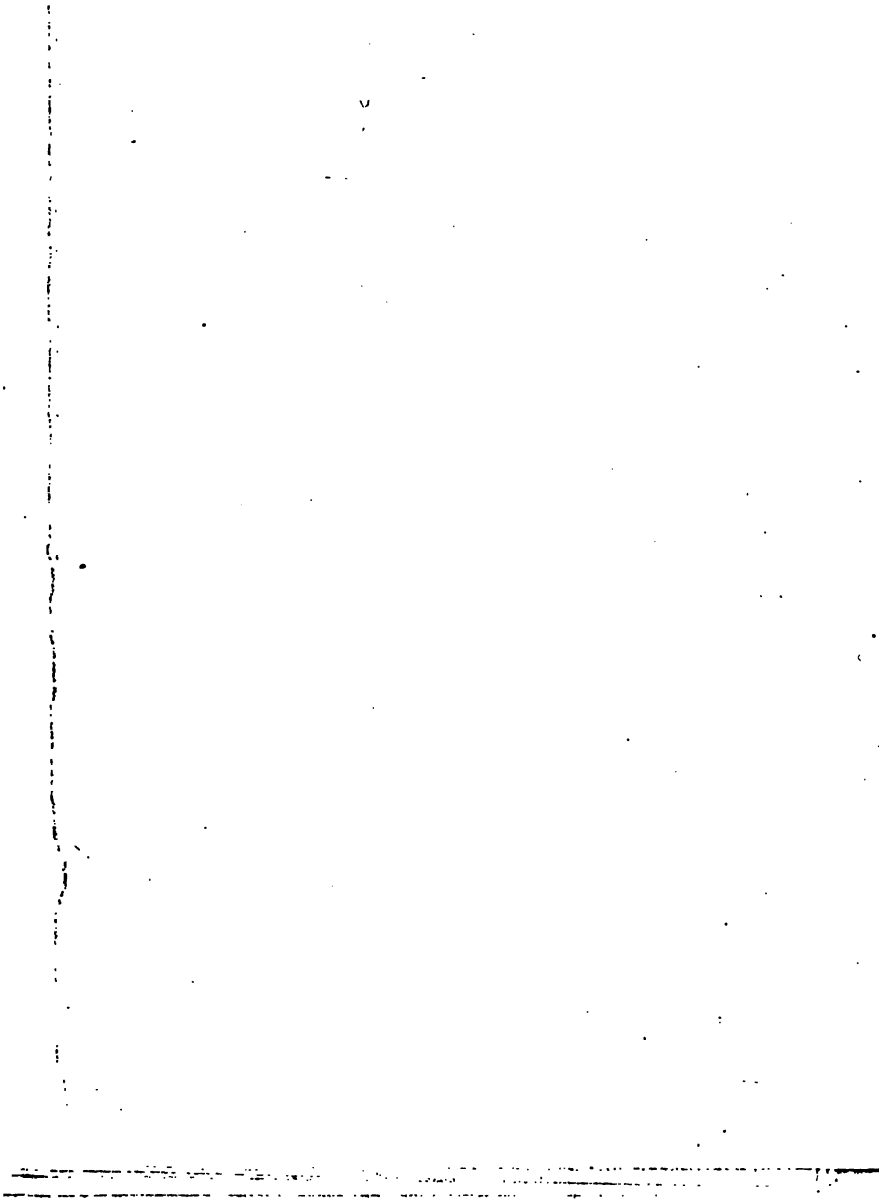
τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Διΐ,
τὴν δὲ Βασιλειαν τὴν κόρην γυναῖκ' ἐμοὶ
ἐκδοτέον ἐστίν.
ΠΟΣ. οὐ διαλλαγῶν ἐρᾷς.
ἀπίωμεν οἴκαδ' αὖθις.
ΠΕ. ὀλίγον μοι μέλει.
μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.
ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;
ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡ. ὅ τι; διαλλαττώμεθα.
ΠΟΣ. τί, ὠζύρ'; οὐκ οἶσθ' ἐξαπατώμενος πάλαι;
βλάπτεις δέ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνῃ
ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπῃ.
ΠΕ. οἴμοι τάλας, οἷόν σε περισοφίζεται.
δεῦρ' ὡς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεταί σ' ὁ θεῖος, ὦ πονηρὲ σύ.
τῶν γὰρ πατρῴων οὐδ' ἀκαρῆ μέτεστί σοι
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοὐ γνήσιος.
ΗΡ. ἐγὼ νόθος; τί λέγεις;
ΠΕ. σὺ μέντοι νὴ Δία,
ὧν γε ξένης γυναικός. ἢ πῶς ἄν ποτε
ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
οὖσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;
ΗΡ. τί δ', ἢν ὁ πατὴρ ἐμοὶ διδῷ τὰ χρήματα
τὰ νοθεῖ' ἀποθνήσκων;
ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν
ἀνθέξεταί σου τῶν πατρῴων χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον
νόθῳ δὲ μὴ εἶναι ἀγχιστείαν, παίδων ὄντων
γνησίων. ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι, τοῖς
ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων.
ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῴων χρημάτων
μέτεστιν;
ΠΕ. οὐ μέντοι μὰ Δία· λέξον δέ μοι,
ἤδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτερας;
ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι.
ΠΕ. τί δῆτ' ἄνω κέχηνας αἰκίαν βλέπων;
ἀλλ' ἦν μεθ' ἡμῶν [illegible] ἐγὼ
τύραννον, ὀρνίθων π[illegible]
ΗΡ. δίκαι' ἔμοιγε καὶ π[illegible]
περὶ τῆς κόρης, κἄγ[illegible]οι.
ΠΕ. τί δαὶ σὺ φῄς; Π[illegible]ίζομαι.
ΠΕ. ἐν τῷ Τριβαλλῷ π[illegible] σὺ λέγεις;
ΤΡΙ. καλάνι κόραυνα καὶ [illegible]
ὄρνιτο παραδίδωμι. [illegible]αδοῦναι λέγει.
ΠΟΣ. μὰ τὸν Δί' οὐχ οἱ[illegible]γε παραδοῦναι λέγει,
εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.
ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
ΠΟΣ. σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
ἐγὼ δ', ἐπειδὴ σφῷν δοκεῖ, σιγήσομαι.
ΗΡ. ἡμῖν ἃ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
ἵνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.
ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὗτοι
ἐς τοὺς γάμους.
ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε.
ΠΟΣ. ὀπτᾷς τὰ κρέα; πολλήν γε τενθείαν λέγεις·

Ὑμὴν ὦ, Ὑμέναι' ὦ.

ΠΕ. ἕπεσθε νῦν γάμοισιν, ὦ
φῦλα πάντα συννόμων
πτεροφόρ', ἴτ' ἐπὶ πέδον Διὸς
καὶ λέχος γαμήλιον.
ὄρεξον, ὦ μάκαιρα, σὴν
χεῖρα, καὶ πτερῶν ἐμῶν
λαβοῦσα συγχόρευσον· αἴ-
ρων δὲ κουφιῶ σ' ἐγώ.

ΧΟ. ἀλαλαὶ, ἰὴ παιήων,
τήνελλα καλλίνικος, ὦ
δαιμόνων ὑπέρτατε.



Ὑμὴν ὦ, Ὑμέναι' ὦ.
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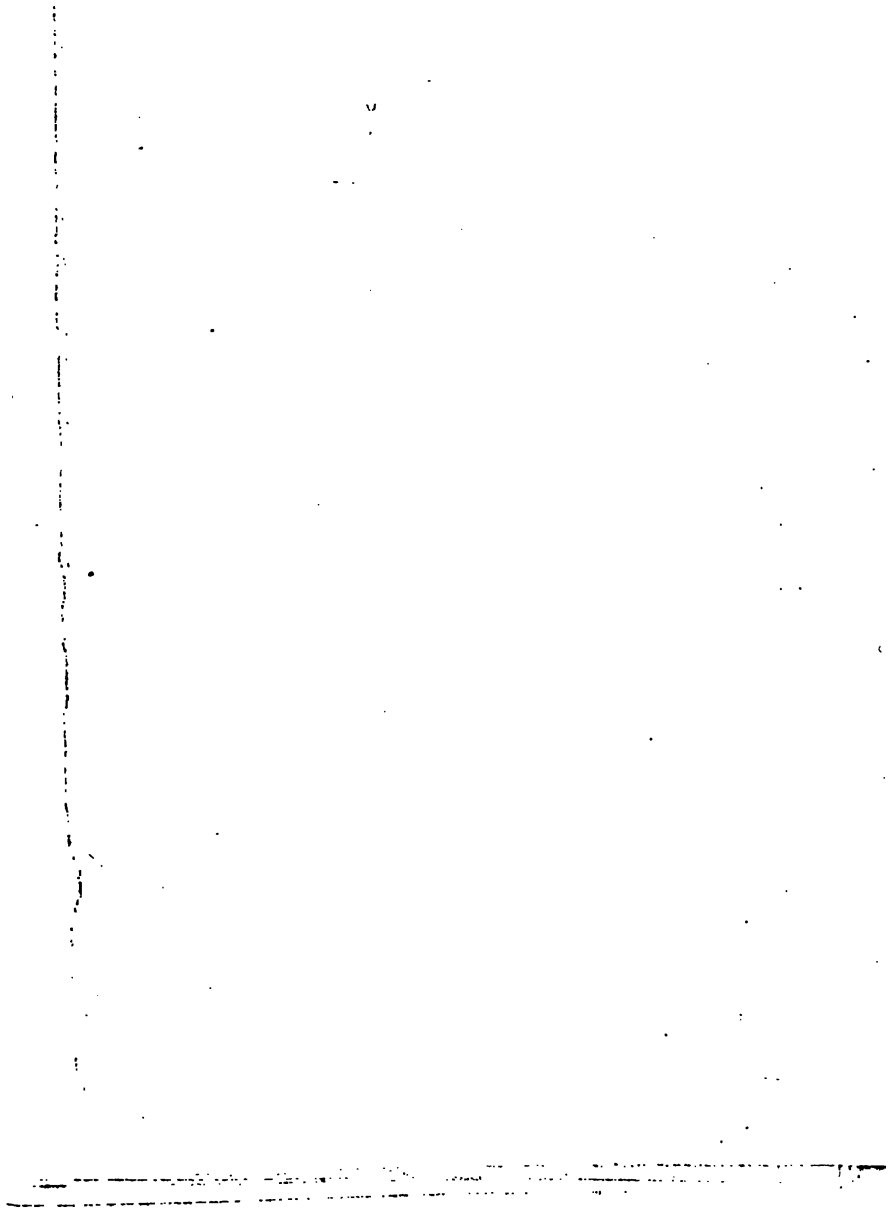

NOTES.

1—60.] Euelpides and Peisthetaerus, with a jackdaw and raven to guide them, are seeking the birds, in order to consult Tereus as to where they may find a quiet city, being tired of the lawsuits of Athens. At last they come to a rock where their guides seem to intimate there is something to be found. They knock, and summon Epops, the hoopoo.

1. *ὀρθὴν κελεύεις*] sc. *ὁδὸν ἰέναι*. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. *διαρραγείης*] Addressed to the raven apparently. He then turns to his friend, and reports *ἥδε δ' αὖ* 'and this bird on the other hand.'

κρώζει πάλιν] 'croaks "back":' croaks that we are to go back.

3. *πλανύττομεν*] A similar formation is *κωύσσομαι* (Aesch. *Cho.* 196) from *κινέομαι*.

4. *προφορουμένῳ*] *προφορεῖσθαι λέγεται τὸ παραφέρειν τὴν στήμονα τοῖς διαζυμένοις*. Schol. But *διάζεσθαι* means 'to set the threads in the loom;' *i.e.* to set the warp, the perpendicular threads, as L. and S. give it under *διάζεσθαι*. And *στήμων* is 'the warp.' Evidently the sense of *προφορεῖσθαι* here is 'to move to and fro' and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (*Cyn.* VI. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here *ἄλλως π. τ. ἁ.* 'idly journeying to and fro shuttle-fashion.' They were making a 'voyage en zigzag.'

5. *κορώνη*] Of the two words *κόραξ*, *κορώνη*, for the various *Corvidae* *κόραξ* appears to be general, *κορώνη* more special, in common Greek use. Ornithologists adopted *κόραξ* for 'raven,' *κορώνη* for 'carrion crow.' 'Raven' sounds here more distinct, and more of a contrast to the jackdaw. And apparently Gr. *κορώνη*, Icel. *hrafn*, Eng. *raven*, Germ. *rabe*, Lat. *cornix*, are all cognate.

τὸ δ' ἐμὲ...περιελθεῖν] Cf. *Ran.* 741, *Nub.* 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil's well-known 'Mene incepto desistere victam!'

6. *πλεῖν*] This peculiar Attic contraction for *πλέων* seems confined to the combination *πλεῖν ἤ*: which is frequent.

8. *ἀποστοδῆσαι κ.τ.λ.*] 'should wear off my toe-nails.' Dindorf's note "De ipso Euelpide intell. qui prae sollicitudine ungues mordet"

is wrong. δάκτυλοι is often 'toes:' *e.g. Eq.* 874 εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. ὅπου γῆς] To be joined in constr. as in *Ach.* 209, ὅποι τέτραπται γῆς.

11. μὰ Δία γ'] Porson corrects οὐδὲ μὰ Δί' ἐντεῦθέν γ' ἄν, on the ground that γε does not, without any word interposed, follow the formula of an oath. Cf. below v. 22 οὐδὲ μὰ Δί' ἐνταῦθά γ' for the γε occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἐντεῦθεν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsche on *Thesm.* 225, a passage which offends against Porson's rule) reads ἐνγετεῦθεν, a curious form to admit on conjecture. Perhaps οὐδ' ἂν μὰ Δί' ἐντεῦθεν γ' ἄν would be an improvement on Porson's amendment.

'Εξηκεστίδης] Cf. be[illegible] ἐστι καὶ Κὰρ ὥσπερ 'Εξηκεστίδης, and v. 1525 οὐ γὰ[illegible]ησεν ὁ πατρῷὸς ἐστιν 'Εξηκεστίδης; the scholiast calls him a [illegible] wanderer who knew the various roads, οἱ γὰρ ξένοι μᾶ[illegible]δοὺς. We may probably infer from vv. 760—768 tha[illegible]ad claimed, successfully or unsuccessfully, Athenian [illegible]. Hence Peisthetaerus here means 'we are so far out of t[illegible]t even Execestides, clever as he is at finding a countr[illegible]ong to him rightly, could not find one from this place

12. τὴν ὁδὸν ταύτη[illegible]ὸν βάδιζε. Schol. 'You may take the way to woe, *I* [illegible], says Peisthetaerus.

13. οὐκ τῶν ὀρνέων] the bird-market, the poultry.' So Hyperbolus is οὐκ τῶν λύχνων [illegible] *Ib.* 1065. Other words similarly used are ἰχθύες, μυρρίναι, χύτραι, λάχανοι, μύρον: *Vesp.* 789, *Thesm.* 448, *Lys.* 557. *Eq.* 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. πινακοπώλης] Small birds were plucked and strung together and ranged on a board or tray, so Hesychius says, on the word πινακοπώλης. Below, v. 1078, a reward is offered for the head of Philocrates, ὅτι συνείρων τοὺς στίνους πωλεῖ καθ' ἑπτὰ τοὐβολοῦ. These small birds were much relished at Athens: we find frequent mention of κίχλαι and στίνοι in the Aristophanic feastings.

μελαγχολῶν] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The μελαγχολία of Chremylus in *Plut.* 12 is simply 'craziness.'

15—16. ὃς .. ὀρνέων] The interpretation 'who was made a bird out of a bird,' considering ἐκ τῶν ὀρνέων to be instead of ἐκ τῶν ἀνθρώπων, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join φράσειν νῷν τὸν Τηρέα ἐκ τῶν ὀρνέων: and so one scholiast explains it, σημαίνειν ἡμῖν τὸν ἔποπα δείξαντα ἐκ τῶν ὀρνέων. Brunck, following another scholiast, joins τώδε ἐκ τ. ὀ, 'that these two alone of the birds

48. ᾗ 'πέτατο] 'in his flights, anywhere where he has flown:' cf. below v. 118, καὶ γῆν ἐπετέτου καὶ θάλατταν ἐν κύκλῳ. Meineke and others, here and wherever the form in α occurs, against all MSS. (I believe), change ἐπέτατο to ἐπέτητο, which last they will have to be the only true Attic form.

49. οὗτος] Addressed to Euelpides: 'my friend.' Or any English exclamation to call attention would give its force, *e.g.* 'Hi!'

50. ἄνω τι φράζει] 'is pointing upwards somehow:' cf. v. 2 κρώζει πάλιν.

54. οἶσθ' ὃ δρᾶσον] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. *O. T.* 543, Eur. *Hecub.* 229.

τῷ σκέλει] According to the scholiast this refers to a saying that boys used to one another on seeing birds, δὸς τὸ σκέλος τῇ πέτῃ, ᾗ καὶ πεσοῦνται τὰ ὄρνεα. If this was so, it must have about answered to the advice now given to children to put salt on the birds' tails in order to catch them.

56. σὺ δ' οὖν] 'Well then at all events knock with a stone.' The one had bidden the other knock with his leg against the hard rock. 'No thank you,' he replies, 'your hard head will do better.'

57. παῖ παῖ] The ordinary summons to a doorkeeper. Aesch. *Choeph.* 652 παῖ παῖ, θύρας ἄκουσον ἑρκείας κτύπον.

58. παιδός] Elmsley proposed παῖ παῖ. The use of the genitive of παῖς is rather remarkable, as it is not followed by ἕνεκα. Had it been so, of course the construction would have been quite natural: 'Ought you not instead of the boy to have called the hoopoe?' But the union of the two constructions may be defensible, as the MS. authority is all for it. Elmsley's reading would be "instead of 'boy, boy' ought not you to have called 'hoopoe ahoy?'" And the common reading must mean the same; but Holden's instances from *Ach.* 640, *Vesp.* 1387 are not quite similar.

60—91.] The servant bird comes out: they tell him their errand, and persuade him to wake his master. Meanwhile the jackdaw and raven escape.

61. Ἄπολλον κ.τ.λ.] Cf. *Vesp.* 161, Ἄπολλον ἀπορρόπαιε τοῦ μαντεύματος. The genitive expresses wonder: 'what a swallow!'

63. οὕτως κ.τ.λ.] Meineke gives this up as corrupt. Blaydes' interpretation is 'rem tam tremendam ne nominare quidem decet:' which Kennedy adopts, explaining it to mean 'It is not gentlemanlike, it is not quite the polite thing to use such a dreadful word.' This is not satisfactory. Nor yet is Brunck's reading, οὗτος, τί δεινόν; οὐδὲ κάλλιον λέγεις; Bentley proposed οὗτος, τί δεῖ νῷ τοῦδε 'my friend, you had better tell him what we want with him.' No help is to be got from the scholiast. A possible, and perhaps better, way of taking the present text, would be to understand it as an exclamation of surprise, connected with v. 61. Euelpides had said 'Heaven save us! what a gaping swallow!' he then adds, when the trochilus has spoken in a shrill bird-like voice, 'Such a wondrous fearful creature, and speaks no better than this!'

65. Ὑποδιδιὼς] Cary translates 'Fearling,' to recall or resemble 'Starling' perhaps. 'Green-finch' might be suggested by 'Green-funk.' It may be that the word ὑποδειδιὼς bore some resemblance to the real name of some bird; but the 'habitat' of the bird being placed in Libya would cover any strangeness in the name.

70. ἡττήθης] φυσικὸν τοῦτο ἐν ταῖς συμβολαῖς τῶν ἀλεκτρυόνων τοὺς ἡττηθέντας ἔπεσθαι τοῖς νενικηκόσι. Schol. In Theocr. XXII. 71 Amycus and Pollux are made to say: ΑΜ. σὸς μὲν ἐγὼ, σὺ δ' ἐμὸς κεκλήσεαι, εἴ κε κρατήσω. ΠΟΛ. ὀρνίχων φοινικολόφων τοιοίδε κυδοιμοί. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, *e. g. Eq.* 494—7.

73. ἔχῃ] Instances in Greek of the conjunctive after verbs of past time are numerous; even when the action is not one that lasts up to the time of the relation.

75. οὗτός γ'] 'yes he wants [illegible] a man.' The lines that follow are awkward [illegible] text is Meineke's, adopted by Holden. T[illegible] to ἐπιθυμεῖ δεῖ τε is harsh. The τε before τ[illegible] stored, though from inferior MSS.; for the a[illegible] ...ω 'πι τορύνην to balance τρέχω 'π' ἀφύας.

76. Φαληρικάς] From the p[illegible] anchovies were taken in abundance. Cf. Ath[illegible] mentions the Phaleric anchovy among other ki[illegible]

79. τροχίλος] 'the errand-bi[illegible]ove. Hermes is called Διὸς τρόχις, Aesch. [illegible]940. [illegible] trochilus was however a real bird, mentioned [illegible]s and Aristotle, probably of the sandpiper kind.

82. σέρφους] Authorities di[illegible]s to what σέρφος is: 'Gnat or ant' L. and S. The scholiast says σκωληκώδες ζωύφιον ἢ μυρμηκώδες. This gives us a third choice, 'worm.' A proverb is quoted ἔνεστι κἀν μύρμηκι κἀν σέρφῳ χολή, whence we might infer σέρφος not to be μύρμηξ; and the saying appears like our proverb 'the worm will turn.' The passage in *Vesp.* 352 πάντα πέφρακται κοὐκ ἔστιν ὅπῃ οὐδ' εἰ σέρφῳ διαδῦναι perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopoes do eat, we shall decide for insects, these being chiefly the food of hoopoes. Yarrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. ὅτι ἀχθ.] Note ὅτι left open, as it always is in Aristophanes. Cf. *Eq.* 101, ὅτι οὐκ ἐλήφθην. Where ὅτ' is found, it is ὅτε 'when,' as in *Nub.* 7, ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

85. σύ γ'] To the trochilus, who has just retired to wake his master, and is followed by this curse.

ὥς μ' ἀπέκτειvας] Strictly speaking ὡς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὡς in v. 91. But our

English idiom is to say 'plague take you, how you frightened me!' or 'plague take you, you frightened me so.' Similarly we render the Latin *tu quae tua est sapientia* 'you, such is your wisdom.' And sometimes ὡς, οἷον, ὅσον are used without causal connection with a foregoing clause, being simply exclamatory.

86. μοίχεται] Better written thus as a crasis than μ' οἴχεται.

90. ἀπεπτ.] Of course this came to much the same thing as if he had owned to letting him go; and the next line is ironical. Euelpides all along takes a jeering tone, and puts in absurd questions and remarks. Cary compares him to Sancho in Don Quixote. 'A simple, easy-minded, droll companion,' Frere calls him.

92—208.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peisthetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. ὕλην] In place of θύραν.

ποτέ] 'at last:' denoting impatience: cf. *Vesp.* 1161, ἔνθες ποτ' ὦ τᾶν.

94. τριλοφίας] The actor who personated the hoopoe wore probably a costume caricatured from that of Tereus in Sophocles' play. His crest seems to have been very conspicuous, as also his beak; but the rest of his feathers not in very good plight: hence Euelpides' remark in v. 95, and the excuse that the hoopoe gives in v. 105.

95. οἱ δώδεκα θεοὶ κ.τ.λ.] 'The twelve gods seem to treat you ill, to have brought you to a sorry plight.' This is no answer to τίνες κ.τ.λ., but rather a continuation of Euelpides' reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of οἱ δ. θ. seem to make no sense. The twelve gods were those to whom Pisistratus, grandson of the tyrant, erected an altar. (Thuc. VI. 54.)

97. ᾖ] The most Attic form of the 1st pers. sing. So for the pluperf. we have the 1st pers. ending in a vowel in the Aristophanic forms ἐκεχήνη, ἐλελήθη.

98. καταγελῶμεν] He distinguishes between καταγελᾶν, 'to laugh at ill-naturedly,' and the simple γέλως which is excited by the hoopoe's comical beak. They are not mocking at him, but they can't help laughing at his beak.

100. Σοφοκλέης] Sophocles had written a play entitled Tereus. See above on v. 94.

102. ταῶς] The Athenians are said to have inserted this curious aspirate in the word: cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds; at least this seems the simplest ex-

planation of Euelpides' question. Peacocks represented to an Athenian's idea something gorgeously bedecked: cf. *Ach.* 61, ἄχθομαι 'γὼ πρέσβεσιν καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.

103. τὰ πτερά] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moulting of birds.

106. πτερορρυεῖ] Aristotle uses this word of the moulting of birds, saying that ἡ τρυγὼν πτερορρυεῖ ἐν τῇ φωλείᾳ 'the turtle-dove moults during its hybernation,' *H. A.* VIII. 19. The old text was πτερορρυεῖ τε καὖθις: Dobree corrected it. Cobet proposes πτερορρυοῦμεν καὖθις ἔ. φ., thus avoiding the change from the third to the first person.

108. τὸ γένος δ';] Elmsley added the δ', and editors have followed him. In *Pac.* 187, ποδαπὸς τὸ γένος δ' εἶ; occurs: but does that necessitate the addition of δὲ here? μῶν ἡλιαστά is without any conjunction. And the abruptness of the questi[illegible] d natural.

109. ἡλιαστά] The definitio[illegible] at once understood; and they are asked if th[illegible]bers of the court Heliaea, and litigious; in answe[illegible] the word 'apeliasts' for μισόδικοι. The π re[illegible]his compound, as in ἀπηλιώτης from ἥλιος.

μἀλλὰ] μὴ ἀλλὰ 'say not s[illegible]t:' a frequent combination in Aristophanes.

110. σπείρεται γὰρ] 'What [illegible]l grow there?' The metaphor is suitable in the n[illegible]

111. ζητῶν ἂν κ.τ.λ.] 'By d[illegible]get a little from the country:' *i.e.*, in the cou[illegible]re still law-haters, quiet 'douce' men.

112. ἤλθετον] Elmsley cha[illegible]n this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading ἤλθετον is preferable. See Elmsl. on Eur. *Med.* 1041, for a list of passages in which he changes -ον to -ψν. Modern grammarians have returned to -ον for the 2nd person.

115. ὠφείλησας] An amusing bond of union and sympathy. Euelpides assumes that to owe money is human, and also to be loth to pay it.

117. μεταλλάξας] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: *e. g.* 'Cur valle permutem Sabina divitias operosiores?'

118. ἐπεκέτου] Cf. v. 48.

119. πάνθ' ὅσ.] You combine the wisdom of man and bird.

120. ταὐτ'] *i.e.*, διὰ ταῦτα. With ἄρα this use is very common in Aristophanes.

121. εἴ τινα ... φράσειας] Dependent on the enquiry implied in ἱκέται.

εὕρων] A word occurring in Soph. *Tr.* 675. The scholiast quotes

Cratinus as using the phrase *εὑρὼν βοτῶν*. Perhaps here we may consider it as a comical substitute for *εὔνομον* which would have been a natural attribute to *πόλιν*. They want 'a snug city in which they may lie soft and warm.' For *σισύρα* cf. *Nub.* 10.

123. *ἔπειτα*] 'Do you then &c.:' having Athens, do you after that seek a greater city? *ἔπειτα* in these phrases comes to be nearly = *ὅμως*. Cf. note on *Nub.* 1249, *ἔπειτ' ἀπαιτεῖς τἀργύριον τοιοῦτος ὤν*;

Κραναῶν] Cf. *Ach.* 73, *Lysistr.* 480 for the singular Κραναὰ πόλις. and Pind. *Ol.* 7. 151, *κρανααῖς ἐν Ἀθήναις*. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. Towns naturally gain names from their nature and surroundings: *e. g.*, 'Auld Reekie' was given to Edinburgh from its smokiness.

125. *ἀρίστ.*] A word which was an abomination to the Athenians; hence E. disowns the imputation at once.

ἐγώ;] Cf. note on *Pac.* 187, *ἐμοί*; *μιαρώτατος*. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

126. *τὸν Σκελλίου*] Aristocrates; who was afterwards one of the Four Hundred. Thuc. VIII. 89, Plat. *Gorg.* 472. Here Euelpides says, 'I hate even Aristocrates because of his name.'

128—134.] We want a city where feasting and merriment shall be the only trouble.

131. *ὅπως παρέσει*] Cf. Plat. *Hipp. Maj.* 286 C, *ἀλλ' ὅπως παρέσει καὶ αὐτὸς καὶ ἄλλους ἄξεις*.

133. *μηδαμῶς ἄ. π.*] 'do not refuse,' *μὴ ἄλλως ποίει* is frequent in Plato. The following *εἰ δὲ μή* means 'if you do not consent,' or shortly 'else.'

134. *μή μοι κ.τ.λ.*] An inversion of the proverb, *μή μοί ποτ' ἔλθῃς ὅταν ἐγὼ πράττω καλῶς*, used to those who fail to help their friends in adversity.

135. *νὴ Δία*] This line confirms the remark at v. 11 about *γε* not immediately following an oath. Indeed, the use of *γε* being to emphasize, unless it were needful to emphasize the particular deity, as distinct from other deities, *γε* could have no force so placed.

145. *ἐρ. θάλατταν*] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. *Eq.* 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule *πάσης γῆς*, by adding *καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης*.

146. *ἀνακύψεται*] Cf. *Ran.* 1068, *κἂν ταῦτα λέγων ἐξαπατήσῃ παρὰ τοὺς ἰχθῦς ἀνέκυψεν*. The word implies a sudden unexpected popping up into sight: its force is well shewn in Plat. *Phaed.* 109 E, *ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε*, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our low-lying mist and air.

147. *ἡ Σαλαμινία*] The Salaminian galley was used to bring home

those summoned to trial. Cf. Thuc. VI. 53, καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἥκουσαν ἐπὶ Ἀλκιβιάδην. The date of this play fully warrants us in supposing an allusion here to this special mission of the Salaminian, whatever opinion we may hold on Süvern's theory that the Sicilian expedition is referred to and satirized throughout the play.

149. Λέπρεον] Why Lepreum is recommended is not quite clear. Wieland supposes that it is because there was great licence and freedom of living there. It had been seized by the Spartans, and settled with enfranchised Helots four years before the date of this play.

150. ὅσ' οὐκ ἰδὼν] 'quantum is qui non vidit,' as far as one can without having seen it. This is Holden's proposed reading, an excellent one, and is nearer to the vulg. ὅς than is ὅτι. He gives an instance of this use of ὅσα = ὅσα γε from Plat. *Rep.* 467 C.

151. Μελανθίου] Melanthius [illegible] have been leprous: hence Euelpides hates the very name [illegible] im in consequence of his dislike to Melanthius. For him [illegible], 1009.

152. Ὀπούντιοι] He recon[illegible] Opuntians of Locris; but that suggests a one-eyed man Op[illegible] whom cf. below v. 1294.

154. ἐπί] 'on condition of,' [illegible]

156. οὐκ ἄχ. ἐς τὴν τριβήν] [illegible] leasant in the passing, not unpleasant to pass.' Meineke [illegible] he article, and conjectures διατριβήν.

157. οὗ] 'where:' equivale[illegible] re.'

158. κιβδηλίαν] No purs[illegible] therefore no counterfeit. κίβδηλος, which is esp. used of b[illegible] pplied to spurious baseness of all kinds. The aorist ἀφεῖλε[illegible] same kind as ἔλεξας, which often follows a speech. These ac[illegible] cannot be rendered by the English aorist 'you took, you spoke;' but must be translated either by perfect or present. Here there is a sort of decisiveness and completeness in the sense. 'By what you say you at once rid life of much that is counterfeit.'

160. μήκωνα] The proposed μηκώνια of Tyrwhitt and Blaydes is unnecessary. In Thuc. IV. 26 we read that divers brought to the Spartans in Sphacteria μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον. Whence evidently μήκων may mean 'poppy-*seed*;' which indeed as far as L. and S. shew, μηκώνιον does not mean.

161. νυμφίων] Cf. *Pac.* 869, σησαμὶς ξυμπλάττεται, at the bridal.

162. φεῦ φεῦ] This the scholiast pronounces to be θαυμαστικόν, whereas it is generally σχετλιαστικόν. But it seems to be said in a sort of pity for the birds having so long let a good thing escape them: 'dear me, dear me!' Peisthetaerus has left to Euelpides most of the talking hitherto, while he has thought the more; he now gives the result of his cogitations.

ἐνορῶ] Cf. Herod. VIII. 140, ἐνορέω ἐν ὑμῖν οὐκ οἵοισί τε ἐσομένοισι πολεμέειν Ξέρξῃ· εἰ γὰρ ἐνώρων τοῦτο ἐν ὑμῖν, οὐκ ἂν κ.τ.λ. With this and other passages to illustrate the exact shade of meaning in

the compound ἐνορῶ, one cannot quite assent to Brunck's self-complacent note, "ἐσορῶ, imprudens scripsi. Libri omnes ἐνορῶ, quod reponendum est, licet id quod casu dedi aeque bonum sit." The whole sense is 'I see a mighty plan possible for the race of birds, and a power by which it may be effected.'

165. κεχηνότες] Athens is κεχηναίων πόλις. *Eq.* 1262. Whether the bird community are to represent the flighty Athenians; or what, if any, is the political drift of this play, is uncertain. See Introduction.

166. αὐτίκα] 'to take an instance.' Cf. below vv. 378, 483, 574. It is used when the first instance is given in immediate proof of an assertion. P. says 'This purposeless flying about brings you no honour: why the name "bird" is with us men a disparaging term for the flighty.'

167. τοὺς π.] ἐάν τις ἐρωτήσῃ περὶ τῶν πετομένων, τίς οὗτος; Schol. Teleas mentioned in the next line may be the glutton of *Pac.* 1008; but why he is mentioned here is not clear.

169. ἀστάθμητος] Having no σταθμὴ 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But 'to measure' seems the prevailing sense of σταθμᾶσθαι rather than 'to weigh.' ἀτέκμαρτος 'with no end, mark, aimless.' Cf. Hom. *Il.* ν. 20, τρὶς μὲν ὀρέξατ' ἰὼν τὸ δὲ τέτρατον ἶκετο τέκμωρ.

170. οὐδὲν] *i.e.* καθ' οὐδὲν 'in no wise.'

173. πολαν] He asks wonderingly and incredulously, as ἀληθες in the next line shews: cf. *Eq.* 88, OI. A. πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ; OI. B. ἀληθες, οὗτος;

175. καὶ δὴ] 'Well now, I'm looking.'

177. ἀπολαύσομαί τι δ', εἰ δ.] 'And much good shall I get by twisting my neck awry.' Cf. *Eq.* 175 εὐδαιμονήσω δ' εἰ διαστραφήσομαι. There can be no doubt that the scholiast's τράχηλον κλάσω is the right explanation of διαστρ. here, as well as in the *Knights*. There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render διαστρ. 'squint' in this passage, nor should we in the other. One is tempted to read τἄρ' for τι δ' comparing l. 1358.

179. πόλος] The ancients called 'pole' not, as do the moderns, a particular point or the end of the axis, but the whole sphere. Schol. So 'polus' in Latin is used. But here πόλις and πόλος are punned on. Epops not at once understanding, Peisthetaerus explains by the common word 'place.' Some ridicule of the new passion for astronomical science is intended. Cf. the scene with Meton v. 992.

181. ὁτιὴ δὲ κ.τ.λ.] Meineke following Cobet pronounced these lines spurious; but in *Vind.* he recants. The scholiast evidently had them. διὰ τούτου for διὰ τοῦτό γε is a correction of Bergk's. 'Because this (the pole) turns, and all things pass (move about) through this, it is called the pole.' But the phrase seems intentionally obscure; a scientific investigation that explained nothing to the simple birds.

184. *ἐκ τοῦ π.*] From being called *πόλος* it will come to be called *πόλις*: instead of a 'pole' a 'polity,' to adopt Cary's rendering. Or 'metropole' Frere.

186. *Μηλίῳ*] Melos was reduced by famine in the Peloponnesian war. Cf. Thuc. v. for the history.

187. *ἐν μέσῳ...γῆς*] *i.e. ἐν μέσῳ γῆς καὶ οὐρανοῦ.* So in Aesch. *Choeph.* 61 *ἐν μεταιχμίῳ σκότου* is *ἐν μετ. σκότου καὶ φάους*, 'in the twilight;' the debateable space for which light and darkness contend. And the very word 'twilight' is the time 'tween light and darkness. In the passage of Aeschylus *φάος* has been mentioned just before, and is therefore easily understood to be the other limit of the *μεταίχμιον*; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the *μέσον*. Cf. also *Eq.* 434 and note there.

191. *φόρον*] The gods are to pay toll to the birds. *φόρος* is the ordinary word for t[illegible]id to Athens by her subject allies. As we have to ask the [illegible]eave, so the gods will have to ask the birds' leave.

192. *διὰ τῆς κ.τ*[illegible] proscribed by some editors as recurring below, v. 1218.

193. *διαφρήσετ*[illegible]c. VII. 32 *ὅπως μὴ διαφρήσουσι τοὺς πολεμίους* (where so[illegible]*ήσουσι*): and *Vesp.* 156, 892, for *ἐκφρεῖν, εἰσφρεῖν.*

194. *νεφέλας*] [illegible]*θηρευτικοῦ.* Schol. Cf. v. 528. *νεφέλη* was a light fine net.

195. *μὴ 'γὼ...ἤ*] Cf. *Lysistr.* 917 *μὰ τὸν Ἀπόλλω μή σ' ἐγὼ κατακλινῶ.* Wi[illegible] the construction is probably elliptical, 'no fear lest:' to th[illegible] with *μὴ* no exact parallel is given; nor does it admit of t[illegible]ne explanation. Indeed the sense required appears to be simply *οὔπω ἤκουσα.* Kennedy supposes that *μὴ ἤκουσά πω* represents *μὴ εὐτυχοίην εἰ ἤκουσά πω*: but is this possible?

198. *διηγήσαιτο*] P. thinks an interpreter will be wanted.

199. *βαρβάρους*] Cf. Herod. II. 57 *αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεόν σφι ὁμοῖα ὄρνισι φθέγγεσθαι.* Swallows esp. are termed 'barbarous' in tongue: cf. Aesch. *Ag.* 1017, *εἴπερ ἐστὶ μὴ χελιδόνος δίκην ἀγνῶτα φώνην βάρβαρον κεκτημένη*: and below v. 1681, and *Ran.* 93.

203. *τὴν ἐμὴν*] Procne, wife of Tereus the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. *καλοῦμεν*] Future, as in *Nub.* 632. The plural is to comprise Epops and wife: expressed by *νῷν* in the next line. The participles *ἐσβάς, ἀνεγείρας*, are in the nominative, and not in the genitive, because they form part of the subject to the verb *καλοῦμεν*. Indeed they could hardly be in any other case.

209—262.] Epops calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. *λῦσον*] 'set free, utter.' With the common punctuation after

θρηνεῖς, ἐλελιζομένη must govern Ἶτυν 'trilling thy lays for Itys.' Meineke and Holden punctuate after Ἶτυν, making οὓς θρηνεῖς govern Ἶτυν 'the sad strains in which thou mournest Itys.' Then ἐλ...ξουθῆς 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to ἐλελιζομένης δ' ἱεροῖς, removing the stop after ξουθῆς. This appears to me arbitrary alteration without improvement. ἱεροῖς, after ἱερῶν above, is unsatisfactory, and διερὰ μέλεα, if not elsewhere found, is plain enough = liquidæ voces. The asyndeton in καθαρὰ χ. is a little awkward: but we may perhaps suppose that the nightingale here is heard to strike up. and that Epops then says καθαρὶ χωρεῖ κ.τ.λ. The passage seems imitated from Eur. *Hel.* 1111, ὦ διὰ ξουθᾶν γενύων ἐλελιζομένα θρήνοις ἐμοῖς ξυνεργός.

214. ξουθῆς] This word is used as an epithet of the winds, and of the cicada (τέττιξ ξουθὰ λαλῶν, *Anth.*). Therefore it is probably an epithet of sound when applied to birds and bees.

216. μίλακος] 'woodbine' or some kind of creeper.

218. ἀντιψάλλων] Cf. Eur. *I. T.* 179, ἀντιψάλμους ᾠδὰς ὕμνον τ' Ἀσιήταν σοι βάρβαρον ἰαχὰν δεσποίνᾳ 'ξαυδάσω. The construction here is ἀντιψ. ἐλεφ. φ. τοῖς σ. ἐ. 'striking his lyre in answer to your plaints.'

222. αὐλεῖ] This was written as a stage direction (παρεπιγραφή), and shews that there was some imitation of a nightingale inside the thicket. Schol. A solo on the flute in fact.

223. φθέγματος] Cf. note on v. 62.

224. κατεμελίτωσε] ἡδύτητος ἐπλήρωσεν. Schol.

227. ἐποπ.] The ἐποποῖ, and like words, were to be pronounced ὀξυτόνως to imitate a bird. Schol. Imitative words in one language, even of the same thing, are not generally the same as those in another. See below on v. 261.

229. ὀμοπτέρων] 'of my feathered fellows:' the general term for all birds; whom he then separates into their classes by ὅσοι τε, ὅσα τε: seed-eaters, field-birds, garden-birds, etc.

232. σπερμολόγων] 'seed-peckers:' a word of some interest from its metaphorical use by Demosthenes, and in the Acts of the Apostles, for 'a picker up of scraps of gossip.' Why L. and S. give 'a *crow* that picks up seed, rook' is not clear. The term includes many species of birds, but chiefly the small hard-billed ones which one sees in flocks about rickyards in winter. And neither the crow nor the rook can be meant.

234. ὅσα τ'.....ἀμφιτιτρ.] Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound τιττυβίζειν they may do, but not otherwise.

239. κλάδεσι] We have κρίνεσι *Nub.* 911, though κρίνον is the only nom. that occurs. Of κλάδος other anomalous cases occur, κλαδί, κλάδας.

244. αὐλῶνας] 'river-beds, river-channels.' ἑλείας, 'edged with marshes,' with marshy banks, etc. There, of course, would abound

mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐμπίς, ζῷόν ἐστιν ἐν ὕδασι γινόμενον.

ὀξυστόμους] Cf. Aesch. *Prom. Vinct.* 673, ὀξυστόμῳ μυῶπι χρισθεῖσ' of the gad-fly that goaded Io.

247. ὄρνις τε πτερ.] Meineke's changes here rest on very uncertain grounds, namely, the metre, and the mention of only one bird after ὅσα. He means πτέρων for the proper name of a bird. Two birds are not much better than one after ὅσα; and πτεροποίκιλος will apply to ἀτταγᾶς very well. The scholiast seems to say that the ἀτταγᾶς was common on the plain of Marathon; hence it is selected for mention.

248. ἀτταγᾶς] Probably 'the woodcock:' see note on *Ach.* 875. The woodcocks leave their covers in the evening and scatter themselves to feed over moist meadows and open swampy ground.

250. ὧν τ' ἐπὶ κ.τ.λ.] This is partly imitated from Alcman: ὃς τ' ἐπὶ κύματος ἄνθος ἅμ' ἀλκυόνεσσι ποτῆται. The scholiast notices the Doric form: hence Cobet changed the text from ποτᾶται to ποτῆται on this hint.

254. ταναοδείρων] Homer speaks of κύκνοι δουλιχόδειροι. Cranes, herons, etc., best suit the epithet. Kennedy translates 'neck-extending,' an epithet applicable to all (or nearly all) birds when flying. Perhaps 'slender-necked' is fairly distinctive of birds from men and from most animals.

255. δριμὺς] 'keen:' cf. note on *Eq.* 808.

256. καινὸς κ.τ.λ.] An innovator to revolutionize our bird life. γνώμη is perhaps rather technical, an opinion delivered in public: cf. *Eq.* 634, γνώμην ἔλεξεν. And on v. 258, ἵτ' ἐς λόγους, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

261. κικκαβαῦ] Said to be the owl's cry, which we imitate by 'to-whit-to-whoo.' This whole chorus no doubt was made effective by imitative music.

262—461.] The birds come in, at first one by one, and are remarked on by the two friends, whom Epops instructs about them; then in great numbers. On finding the men they are angry with Epops, and wish to attack the adventurers, who prepare in comic style to resist them. But Epops persuades the birds to hear what they have got to say; so a sort of truce is agreed upon till the proposal shall have been considered.

266. ἐπῶξε] 'screamed, called;' to be derived from ὤξειν, ὤ, with Bergler and Dindorf. If written ἐπῴξε it is from ἐποΐζω to cry οἰ, not derived from ὠόν, as the scholiast says, who adds that here it is ἀντὶ τοῦ ἐκρύπτετο. The wild scream of the plover or of the curlew is well known. Scott (in the *Lady of the Lake*) says of Roderick Dhu's followers, "Wild as the scream of the curlew, From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear, I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐπῶξε χ. μ. means 'hid himself like a plover is hid.' The simple verb ὤζειν occurs in *Vesp.* 1526, the compound ἐπώζειν in Aesch. *Fr.* 149.

χαραδριὸν] Cf. Aristot. *Hist. An.* IX. 11, τὰς δ' οἰκήσεις οἱ μὲν περὶ τὰς χαράδρας καὶ χηραμοὺς ποιοῦνται καὶ πέτρας, οἷον ὁ καλούμενος χαραδριός. ἔστι δὲ ὁ χαραδριὸς καὶ τὴν χρόαν καὶ τὴν φωνὴν φαῦλος, φαίνεται δὲ νύκτωρ ἡμέρας δ' ἀποδιδράσκει. It is some one of the plover family, or a curlew.

269. οὐ δήπου] Cf. *Ran.* 526 οὐ δῆτ' μ' ἀφελέσθαι διανοεῖ ἆδωκας αὐτός; this combination (οὐ δήπου) seems to me to be originally negative, 'it surely is not;' but often to be used interrogatively, 'It is not, is it?' when the speaker suspects or fears that after all 'it is.' In the passage quoted, to Xanthias' 'you don't surely mean, do you, to take away what you yourself gave?' Dionysus replies 'I don't mean, but am even now doing it.' And here Euelpides fancies it may be a peacock, a bird of which he had not much knowledge. Cf. v. 102.

272. φοινικιοῦς] "'tis a fine flaming red bird. Ep. It may well be that, for its name is flamingo.' Phoenicopterus ingens, Juv. XI. 139. Its haunts are the borders of lakes and rivers.

274. ὦ σέ τοι] σέ τοι καλῶ 'it is you I call.' Whether he calls Epops or Peisthetaerus is doubtful: perhaps the latter, who in attending to Epops and the flamingo misses the newcomer.

275. ἑξεδρον χ. ἐ.] From the *Tyro* of Sophocles τίς ὄρνις οὗτος ἐ. χ. ἑ. ἑξεδρος is a term of augury, 'unfavourably placed, inauspicious, unlucky;' and in Sophocles' fragment was probably so used. Cf. Aesch. *Prom. Vinct.* 492, ξυνεδρίαι, of 'the sitting together, companies' of birds from which omens were drawn. Peisthetaerus may mean little more than 'strange, out of the way.'

276. ὁ μουσόμαντις κ.τ.λ.] From a fragment of Aeschylus τί ποτ' ἔσται ὁ μουσόμαντις ἄλαλος ἀβράτευς ὢν σθένει. Schol. Hence Reisig changed the vulg. ὀρειβάτης to ἀβροβάτης, with some confirmation from Aesch. *Pers.* 1072, where the Medes are called ἀβροβάται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὀριβάτης is a doubtful form, and the old reading ὀρειβάτης would not do with ὄρνις, of which the last syllable is long. Porson, on Eurip. *Hec.* 204, proposes ἄτοπος; ἆρ' ὁ.

277. Μῆδος] The 'Mede' is probably the 'Persian bird' or 'cock:' cf. below v. 485.

278. καμήλου] ὡς τῶν Μήδων ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν καμήλων ὀχουμένων. Schol.

279. λόφον κατ.] 'Who has got on a crest.' There is a play on λόφος, 'a plume, crest,' or 'hill:' which is resumed below at v. 293.

281. Φιλοκλέους] Philocles had written a play named Tereus (or Epops), plagiarized from Sophocles. Hence Epops says that he, the original Tereus or Epops, is the father of Philocles, and Philocles' bantling consequently is his grandson. Another supposition is that Philocles was personally like a hoopoe. There is said to have been more than one Philocles. Cf. *Vesp.* 462, *Thesm.* 168.

283. Ἱππόνικος κ.τ.λ.] It was common among the ancient Greeks for the grandfather's name to be given to the grandson. This instance is given in order that Callias may be attacked.

284. Καλλίας] The genealogy of the family was: 1. Phaenippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called λακκόπλουτος. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, *de Myst.* 110—131.

πτεροῤῥυεῖ] 'he is losing his feathers:' alluding to his lavish extravagance, by which he reduced himself to absolute beggary. Lysias says of him (*pro Aristoph. Bon.* 48) that 'at the death of his father he was thought the wealthiest man in Greece, but now is not even rated at two talents.'

285. γενναῖος] 'Noble' by high position and wealth; not by character. ὑπό τε seems better than ὑπὸ τῶν. The best MSS. omit τῶν.

288. κατωφαγᾶς] 'The glutton, gobbler:' which is immediately interpreted of Cleonymus διὰ τὴν πολυφαγίαν (Schol.): but 'then why did he not throw away his crest (helmet-plume) as well as his shield?' Cf. *Nub.* 353. Cleonymus is continually attacked in Aristophanes.

290. λόφωσις] The runners in the δίαυλος wore armour and had crests on. Wieland thinks that the meanness of the choregus may be censured, who had not given to the birds enough distinction of plumage, but had made them all crested. This seems unlikely. If several were crested, it would be enough to justify the question 'What means this crest-wearing?'

291. ὥσπερ οἱ K.] This is better thus given to Euelpides, as an amendment of Peisthetaerus' suggested reason for the crests. That Epops should put on their plumage does not seem natural. He ought in this scene simply to instruct. Peisthetaerus then goes on ὦ Πόσειδον κ.τ.λ., Euelpides ὦναξ Ἄπολλον.

293. ἐπὶ λόφων] 'they live up to crests,' i.e. on crests. but are also *cristati*. The Carians used to be attacked by the Ionians, it is said; hence they preferred hills to live on. Indeed in early times cities and fortresses set on hills were common everywhere: witness the banks of the Rhine, and remains of fortifications even on the highest of the Welsh mountains.

294. ὅσον κακὸν ὀρνέων] Cf. *Pac.* 239 ὅσον κακόν, whether it be construed with βλέμματος or τῆς θυείας τοῦ πλάτους. It means here 'what a plaguy lot of birds!'

296. οὐδ' ἰδεῖν κ.τ.λ.] The birds now flock in. Cf. *Nub.* 326-8, where the cloud-chorus enters: they too appear παρὰ τὴν εἴσοδον, and, when they have come in, it is said πάντα γὰρ ἤδη κατέχουσιν.

297. οὗτοσὶ πέρδιξ] Epops now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-

termine them; some give no clue to the nature of the bird. They seem mentioned just as the words would suit the metre, with no regard to any classification. The following is a fairly probable list; those marked with an asterisk being very uncertain. 1. Partridge. 2. Woodcock. 3. *Widgeon. 4. Hen-halcyon. 5. Cock-halcyon. 6. Owl. 7. Jay. 8. Turtledove. 9. Lark. 10. *Barn-owl. 11. *Thyme-finch. 12. Pigeon. 13. *Shrike. 14. Falcon. 15. Ringdove. 16. Cuckoo. 17. *Redshank. 18. *Redpole. 19. Purple-diver. 20. Kestrel. 21. Grebe. 22. Vine-bird. 23. Osprey. 24. *Woodpecker.

298. *πηνέλοψ*] Translated 'godwit' by some. But it seems to be a kind of duck or goose. It is mentioned by Aristotle (*H. A.* VIII. 3. 8) among web-footed birds, along with *χὴν* and *χηναλώπηξ*.

299. *κειρύλος*] This word Euelpides connects with *κείρω*, and thus with Sporgilus, who was a barber, *κουρεύς*. Plato Com. speaks of *τὸ Σποργίλου κουρεῖον ἔχθιστος τέγος*.

301. *γλαῦκ' Ἀθήναζ'*] The place where they are supposed to be is forgotten for a moment. The phrase is a proverb answering to our 'coals to Newcastle.' The Latins had 'in lucum ligna ferre' to denote the same. What was the origin of the phrase seems doubtful. There were Athenian coins termed *γλαῦκες*, cf. below v. 1106; but the scholiast is inclined to think that the proverb came from the bird. The owl was the special bird of Athene; cf. *Eq.* 1093, *μοὐδόκει ἡ θεὸς αὑτὴ ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτὴ ἵπτασθῆσθαι*.

302. *ἑλεᾶς*] Aristotle mentions *ἕλεος καὶ αἰγώλιος καὶ σκώψ*, as night-birds and taloned birds of prey (*γαμψώνυχες*): *H. A.* VIII. 3. 2.

303. *νέρτος*] To determine this there seem to be no data whatever.

ἐρυθρόπους] Though identical in meaning this may or may not be the 'redshank.' Also *κεβλήπυρις* is uncertain.

304. *πορφυρίς*] Said not to be the same as *πορφυρίων*. Dindorf quotes 'poule sultane' as a French rendering of it: but a kind of fowl is not very likely to be meant.

κολυμβίς] A diver of some sort. Aristotle (*H. A.* VIII. 3. 8) groups together *νῆττα*, *φαλαρίς*, *κολυμβίς*, as living about lakes and rivers. With duck and coot a likely third would be one of the grebes.

ἀμπελίς] Linnaeus' name for the 'Bohemian Chatterer' is ampelis garrulus.

δρύοψ] Said not to be the same as the *δρυκολάπτης* of v. 483; if not, there seems no clue to it.

306. *κοψίχων*] Also *κόσσυφος* and *κόττυφος*. Aristotle mentions it (*H. A.* 9. 19) as black with a red beak.

307. *διακεκραγότες*] The force of *διά* is the same as in *Eq.* 1403, *διακεκραγέναι*. The birds vie with one another in clamorous noise. *διαπίνειν* and *διορχεῖσθαι* (*Vesp.* 1481) illustrate this force of *διά*: the doing anything on separate sides, having a match at anything.

308. *κεχήνασίν γέ τοι*] 'Leastways they are open-beaked as if they threatened.' The particles *γέ τοι* are used when a previous assertion, perhaps controvertible, is justified. Hermann, in note 297 on Viger,

shews this, illustrating it by several instances. Cf. *Vesp.* 933 *οὐ καὶ σοὶ δοκεῖ, ὠλεκτρυόν; νὴ τὸν Δί', ἐπιμύει γέ τοι,* 'don't you think so, Mr Cock? there! you see he does: he winks assent.'

310. *ποπορ.*] Here and two lines below the repetition of the syllable is to imitate birds' twittering.

311. *ἀποστ. φ.*] Cf. Aesch. *Choeph.* 826, *ἅτα δ' ἀποστατεῖ φίλων.* The word *ἀποστατεῖν* is used rather often in Aeschylus.

317. λογιστὰ] There seems no reason to change to *σοφιστά*, either word being good for the sense. There were ten officials, λογισταί, at Athens, but it is doubtful whether there is any reference to them intended. The use elsewhere by Aristophanes of λεπτολόγος (*Ran.* 876), and the alliteration, also make for the common reading.

319. *ποῦ; πᾶ;*] The birds speak in alarm.

321. *πρέμνον*] 'the stem of a stupendous scheme;' that which may branch and grow to a mighty matter. The line is somewhat Aeschylean. The 'matter' meant is the Titanic scheme that is proposed above, v. 180—192.

322. *ὦ μέγιστον κ.τ.λ.*] The birds think that he has made the greatest mistake they ever knew of in all their days.

323. *μήπω*] 'not yet:' *i. e.* not till you are quite sure that you have cause for fear.

324. *τῆσδε τ. ξ.*] Of companionship with us birds.

325. *καὶ δέδρακας*] 'Have you even done the deed?' is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone's *καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή.* Soph. *Ant.* 443.

326. *εἰ παρ' ὑμῖν*] 'Yes, if I am with you.' Generally *γε* is used in an assent like this.

327—335.] We are betrayed by our familiar friend, who transgressing bird law betrays us to man. To this strophe answers vv. 343—351.

329. *ὁμότροφα*] Active: 'plains which gave us common nurture,' which were our common feeding-ground.

333. *ἐς δόλον ἐκ.*] 'Called me, summoned me out, for a deceitful end:' 'evocavit eo consilio ut deciperet,' Dind.

παρέβαλε] 'hazarded me with, exposed me to, this unholy race.' The middle *παραβάλλεσθαι* is common of staking: to this use of the active the lexicons give no parallel instance.

334. *ἐξ ὅτου 'γένετ'*] Cf. v. 322, *ἐξ ὅτου 'τράφην ἐγώ.* Editors differ about the reading here. The line should correspond to v. 350, *οὔτε πολιὸν κ.τ.λ.* It does not do so exactly in Dindorf and Meineke's texts; and *ἔξοτε* does not occur elsewhere in Aristophanes; whereas *ἐξ ὅτου* is common. It was suggested by Porson, who compares *Plut.* 85, *ἐξ ὅτου περ ἐγένετο.* The order of syntax is: *ὅπερ ἐτράφη π. ἐπ' ἐμοὶ ἐξ ὅτου ἐγένετο.* As for the metre, vv. 349, 350, 351 appear to contain the foot -∪∪∪ four times repeated (349), thrice with a cretic foot (350), once

with a cretic (351). But in vv. 333, 334, 335 ⏑⏑⏑⏑ stands for –⏑⏑⏑ in every foot but one of the first line and a half, and in 335 (πολέμιον for τώδ' ἀποφυγ.). If it be necessary to make ἐξ...ἐμοὶ = ἔστιν...δέξεται, ἐξ ὅτου | 'γένετ' ἐμοὶ would effect this as well as ἐξοτ' ἐγέν | ετ' ἐπ' ἐμοί. And the alteration would be fairly probable, for a copyist in writing ενετεπεμ might easily have inserted a syllable too much.

338. ἀπωλόμεσθ' ἄρα] Corrected from vulg. ἀπολούμεθ' by Bentley. Cf. *Ach.* 333, ὡς ἀπωλόμεσθα.

339. αἴτιος κ.τ.λ.] The old men mutually blame each other for the strait in which they are. Schol.

340. ἵν' ἀκ.] Having once got his friend up there, he does not scruple to say that it was merely that he might have an attendant.

341. μὲν οὖν] 'immo vero' 'nay rather.'

ληρεῖς ἔχων] Cf. *Ran.* 512, ληρεῖς ἔχων. And v. 202, 524 οὐ μὴ φλυαρήσεις ἔχων. ἔχων in these phrases adds a notion of duration. 'You are a fool there, in what you do:' 'Won't you stop trifling as you do?'

342. κλαύσει] His friend had used κλάειν simply as 'to suffer:' he takes it literally: weeping is impossible when once both eyes are pecked out.

343—51.] Attack them, surround them; they must be our prey, and not escape.

344. ἔπαγ', ἐπ.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the π sound down to περί τε κύκλωσαι.

346. κύκλωσαι] Mid. imperat. as the accent shews, the infin. act. is κυκλῶσαι.

348. ῥύγχει] Meineke alters ῥύγχος to ῥάμφος throughout this play. Aristotle uses φοινικόρυγχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholiast suggests. The phrase here is like one in Euripides' *Andromeda*, ἐκθεῖναι κήτεϊ φορβάν, the scholiast notes: but that play had not yet been exhibited.

349. οὔτε κ.τ.λ.] Bergler compares Eur. *Med.* 1296, δεῖ γάρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος, εἰ μὴ τυράννων δώμασιν δώσει δίκην.

350. δέξεται...ἀποφυγόντε] 'No mountain, etc., will shelter them by their having escaped,' *i.e.* they will not escape and find shelter. Cf. Soph. *O. T.* 1023, οὓς οὐ μή ποτε χώρας φυγόντες τῆσδ' ἐπευξώνται θεοῖς 'from whom they will never escape and thank heaven for it.'

353. ταξίαρχος] They adopt the Athenian terms. The taxiarch commanded the contingent of each tribe.

354. τοῦτ' ἐκεῖνο] 'This is that which I said.' Cf. *Ach.* 41, τοῦτ' ἐκεῖν' οὐγὼ 'λεγον. Euelpides is the coward; his friend, as before, encourages him.

355. ἂν] To be joined in construction with ἐκφυγεῖν. To the ἂν in the next line supply ἐκφύγοιμι.

357. χυτρῶν] They had a χύτρα for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, φοβεῖται τὴν χύτραν τὰ ὄρνεα διὰ τὸ μέλος αὐτῶν. Euelpides does not seem to understand what good the χύτρα will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian χύτρα. It is not plain what force we can give to the genitive plural here 'to take some of the pots.' Only one χύτρα is mentioned at v. 43, as also vv. 359, 365. Reiske wished to read here τὴν χύτραν. It appears that the χύτρα is to represent a shield, if we compare v. 390, or perhaps rather a breast-work behind which they are to crouch.

358. νώ γ' ὠφ.] Dobree proposed νὼ 'πωφελήσει. And there is no reason why νω should be emphasized by a following γε. Cf. *Nub.* 1442, δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.

359. τοῖς δὲ γ.] 'And against these taloned birds what am I to do?' The spit is to be used as a [illegible] below v. 388. In the next line πρὸ σαυτοῦ is Bentley's corre[illegible]e weapon is to be planted before the defender, ready to his [illegible] the attack comes.

360. τοῖσι δ' ὀ.] Some defenc[illegible]es is needed. A saucer or plate is to serve. All these arti[illegible]y suppose our adventurers carried with the κανοῦν etc. of v. [illegible]

361. πρόθου] Cf. Eur. *I. T.* 1[illegible]ν δμμάτων προθέσθαι. Din-dorf quotes from Herodotus the [illegible]θεῖναι θύραν, 'to shut to a door' in defence: but this is not t[illegible]προσθέσθαι here. He adds 'ne quis conjiciat πρόθου.' Yet [illegible]is this appears to me best. The vulg. πρόσθου must be 'app[illegible]ke, Holden, and Kennedy adopt from Haupt προσδοῦ, 'tie o[illegible]

363. Νικίαν] The scholiast [illegible]nons the reduction of the Melians as Nicias' chief distinction in th[illegible].ine. Thuc. III. 51 gives a better example: where Nicias takes by μηχαναί two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

364. ἐλελελεῦ] A war cry. The birds prepare to charge with lowered beaks (=couched lances).

366. εἰπὲ...τί μέλλετ'] εἰπέ is addressed to more than one: cf. *Ach.* 319, εἰπέ μοι τί φειδόμεσθα τῶν λίθων ὦ δημόται.

368. ξυγγενῆ] Procne, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

369. λύκων] Wolves were sought and killed in Attica especially, a price being set upon them.

371. εἰ δὲ] Dobree proposed οἵδε: Meineke adopts it. ἀλλὰ τὸν νοῦν would be the right apodosis after εἰ...φύσιν ἐχθροί. But the common reading may be defended, if we understand it: 'But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?'

375. ἀπ' ἐχθρῶν] 'Fas est et ab hoste doceri.' It is caution that is the best safeguard; and caution is best forced upon us by foes.

378. αὐτίχ' αἱ π.] See above on v. 166 for this use of αὐτίκα.

κοὐ φ.] The full sentence would be ἔμαθον παρ' ἀνδρῶν ἐχθρῶν καὶ οὐκ ἔμαθον παρὰ φίλων. Hence it is οὐ and not μή.

379. τείχη ναῦς] These instances are from Athenian history. The building of the long walls, and strengthening of the navy, in which Themistocles took such a leading part, were familiar to all.

381. ἔστι μὲν] The birds keep up their character for unsteadiness; they are easily moved: 'one *may* learn even from enemies' they allow.

383. χαλᾶν] With genitive 'to cease from:' it also occurs with acc. τὴν ὀργὴν χαλάσας, *Vesp.* 727. Dindorf notices that ἀνιέναι has also a double construction: in *Vesp.* 574, τῆς ὀργῆς τὸν κόλλοπ' ἀνεῖμεν, in *Ran.* 700, τῆς ὀργῆς ἀνέντες. And he says "subaud. ad genit. τι aut simile quid." It is better to say that χαλᾶν and ἀνιέναι are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the *Vespae* well illustrates how such a word as ἀνιέναι (strictly transitive 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, δός μοι τῶν κρεῶν, 'give me from (or of) the flesh' is the best explanation. 'Of' formerly in English = 'from' in many phrases. And in Greek we have σέθεν = σοῦ while -θεν is the termination denoting 'from.' Note too that the name 'genitive case (γενικὴ πτῶσις)' points to this by its very meaning.

εἴξασιν] A form occurring in Eur. *Hel.* 497, as well as elsewhere in Aristophanes. It is a curious combination of the personal ending of a perfect with the characteristic consonant of a first aorist. The converse is found in the common ἔθηκα, ἔδωκα, ἧκα.

ἀν. ἐπὶ σκ.] 'Retire step by step.' Cf. Eur. *Phoen.* 1419, ἐπὶ σκέλος πάλιν χωρεῖ. Xenophon uses thus ἀναχωρεῖν ἐπὶ πόδα of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other *up to that foot or leg* (ἐπὶ πόδα, σκέλος), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

384. καὶ δίκ.] Addressed to the birds, now that he sees them more pacific.

385. ἀλλὰ μὴν κ.τ.λ.] 'But indeed not even in any other matter have we ever yet opposed you,' and therefore you might infer that we should be reasonable in this. ἐνηντιώμεθα is Bentley's correction from ἠναντιώμεθα for the sake of the metre. Otherwise we should expect ἐναντιοῦσθαι, as a verb formed on an adj. ἐναντίος, to take the augment at the beginning. It may be explained rather as a compound of ἐν and ἀντιοῦσθαι. Hermann proposed ἐναντιούμεθα, but that does not suit well with πω.

386. ἢ πρὶν] This is the reading of Bergk and Holden for ἡμῖν. Sophocles frequently uses ἡμίν, ὑμίν, with the last syllable short. The dative might be rendered 'they are at peace towards us, for us, in relation to us' = 'they are, we see, at peace.'

387. καθίει] The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.

390. *τῶν ὅπλων*] 'the position, entrenchment.' Cf. Thuc. I. 111, *τῆς γῆς ἐκράτουν ὅσα μὴ προιόντες πολὺ τῶν ὅπλων.* Join *περιπατεῖν ἐντὸς τῶν ὅπλων.*

παρ' αὐτὴν τ. χ.] 'keeping an eye on the edge of the pot,' which is their shield or breastwork, close to which they are to keep (*ἐγγύς*). The scholiast says *δεῖ καὶ μὴ φοροῦντας ἐγγύθεν αὐτὴν ἔχειν.*

393. *ἦν δ' ἄρ'*] Euelpides belies his name (Hopeful) more than once, and takes a gloomy view of things.

395. *Κεραμεικὸς*] A public burying-place outside the city. But as the word means 'Potters' quarter,' it probably has reference to the *χύτρα*. So Bergler notes, and the scholiast says *ἔπαιξεν εἰς τὴν χύτραν.*

396. *δημοσίᾳ*] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: *οἱ Ἀθηναῖοι δημοσίᾳ ταφὰς ἐποιήσ[ατο] ν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων*, Thuc. II. 84. This *ημοσίᾳ* rather than *δημόσια*; and the metrical objection to *δημ* otiful.

399. *Ὀρνεαῖς*] Orneae was own between Corinth and Sicyon: the scene of some milita is a year before the play of the Birds. Orneae would sound ears much as Bird-bury or Birdington to ours.

400. *ἐς ταυτόν*] 'together.' are to close up again in order, having spread themselves in preparing to attack.

401—2. *θυμὸν...ὀργήν*] Wra r are spoken of as if spear and shield.

405. *ἐπὶ τίνα τ' ἐπ.*] 'for wh se, intention?' Meineke omits *ἐπὶ* and proposes to omit *καὶ* πόθεν 'ut sit paroemiacus.' It would be a questionable paroemiac verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. *ἔρως*] Cf. above v. 324, *ἐραστὰ τῆσδε τῆς ξυνουσίας.* There is a double construction after *ἔρως*: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardly defensible. Meineke (following in part Reiske) proposes, *διαίτης τέ σου καὶ ξυνοικεῖν γέ σοι καὶ ξυνεῖναι τὸ πᾶν*, 'love of your life and ways, ay and of dwelling with and being with you altogether.'

416. *πέρα κλύειν*] It cannot be that *πέρα* governs *κλύειν* (as Dindorf says), so that *πέρα κλύειν=πέρα λόγου* 'supra quam dici potest.' It means 'things incredible, and more than that, to hear.' And so say L. and S. under *πέρα.*

417. *ὁρᾷ*] 'Does he (Peisthetaerus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' *πέποιθε* has a double construction, *ὅτῳ* 'on which he trusts,' and the infinitive *ἔχειν ἄν* 'he trusts that he will be able.'

423. *ὡς σὰ γὰρ κ.τ.λ.*] The order is *προσβιβᾷ γὰρ λέγων ὡς π. τ.* (*ἐστι*) *σά*.

424. *τὸ τῇδε κ.τ.λ.*] 'What is here, there, and everywhere' seems the force of the phrase. In Eur. *Phoen.* 315, *ἐκεῖσε καὶ τὸ δεῦρο περιχορεύουσα* occurs. According to the scholiast Aristophanes here *τοῦτο ἐκ τῶν μηδέπω διδαχθεισῶν Φοινισσῶν λέγει*.

425. *προσβιβᾷ*] Future tense. Cf. *Eq.* 35, *εὖ προσβιβάζεις μ'*.

426—7. *μαινόμενος...φρόνιμος*] These have a rhyming jingle. 'Is he touch'd i' the brain? Nay, unspeakably sane.' *ἄφατον ὡς*, which strictly is 'it is unspeakable, wonderful, how,' comes to be merely a qualifying adverb: compare *δηλονότι*.

429. *κίναδός κ.τ.λ.*] Cf. *Nub.* 445—451 for a list of words rather similar to these. *κύρμα* is here only used for 'sharper.' Generally it is 'a find, booty, prey, spoil.' The scholiast explains it as *πολλοῖς ἐγκεκυρηκὼς πράγμασι*, one who having had to do with many things, and being 'multum versatus,' is therefore 'versutus.' *τρίμμα* and *παιπάλη* occur together in *Nub.* 260. *παιπάλημα* is like *ἄλημα* used in Soph. *Aj.* 381, 390.

433. *ἀνεπτ.*] The passage v. 1436—1445 of this play gives an amusing comment on this verb. *ἐπτέρωται* 'he is all in a flutter, eager, excited' is a very probable filling up of the lacuna in *Ach.* 988. Cf. also Aesch. *Choeph.* 229.

435. *τύχᾳγαθῇ*] *τύχῃ ἀγαθῇ* 'with good luck;' *i.e.* 'hang up your armour, and may it turn out luckily.'

436. *εἰς τὸν ἰπνὸν*] Either 'into the kitchen,' a sense which *ἰπνὸς* certainly bears in *Vesp.* 837, or 'into the oven or furnace,' *ἰπνὸς* being the furnace for heating the bath-water. And *ἐπιστάτης* must be interpreted accordingly. Cary translates 'the lazy back,' which is a provincial term for 'an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.' And one scholiast calls it *ξύλον κόρακας ἔχον* (a wooden bar with hooks) *ἐξ οὗ κρεμῶσι τὰ μαγειρικὰ ἐργαλεῖα*. The armour would thus be hung up 'in the kitchen near the pot-rack,' in the chimney-corner in fact. Others make *ἐπιστάτης* 'a caldron' for heating water; or 'the tripod on which such caldron stands.' Anyway it means that the armour was to be hung up in a dry place near the fire, as in *Ach.* 279, *ἡ δ' ἀσπὶς ἐν τῷ φεψάλῳ κρεμήσεται*.

439. *διαθῶνται*] The birds must engage not to peck him. Some unknown story of a hen-pecked husband is alluded to.

445. *ἐπὶ τούτοις*] 'on these conditions,' *i.e.* on my performance of the compact not to hurt you. The construction *ἐπὶ τούτοις νικᾶν* after *ὄμνυμι* is remarkable. As the scholiast says, it is rather *εὔχομαι* than *ὄμνυμι* that seems required. And the whole sense is 'I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge's vote.' The last clause being put *παρὰ προσδοκίαν* for 'I pray that I may fail.' *ὄμνυμι=ξὺν ὅρκῳ ἐπεύχομαι*; and *ἐπὶ τούτοις* is opposed to *εἰ παραβαίην*.

πᾶσι] There were five judges of the comedies.

448] ἀκούετε] The usual form. Cf. *Pac.* 550, ἀκούετε λεώ· τοὺς γεωργοὺς ἀπιέναι. Our criers' 'O yes, O yes (*oyez, oyez*)' corresponds to it.

νυνμενὶ] νυνδὶ occurs more than once. Cf. *Eq.* 1357, *Plut.* 1033. A herald disbands the army: or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

450. πινακίοις] Tablets on which public notices were set up; esp. those to the soldiers, telling them the route, the number of days' provision required, etc.

451. δολερὸν] 'a guileful creature.' Cf. Virgil's 'varium et mutabile semper femina.'

454. παρορᾷς] 'you see besides or beyond what I see.' So the scholiast interprets it παρεπινοεῖς ἢ εὑρίσκεις. Dindorf allows that this meaning best suits the context; but finally assents to Brunck, who renders it 'you see in me.' This [illegible] tainly be ἐνορᾷς not παρορᾷς. Bentley proposes παρορᾶτ', take[illegible]ῖται 'is overlooked;' which Meineke admits into the text. [illegible]s no objection to the interpretation first given. The dati[illegible]ot grammatically governed by παρορᾷς (as με would seem [illegible] but is 'in relation to me.' And we might render the whc[illegible]s you may say something which *I shall find* you see besi[illegible]yond what I see.' In fact μοι is what some grammarians ca[illegible]ethicus.'

455. δύναμιν] An element [illegible]' existing in the birds had been mentioned by Peisthetaerus [illegible] Cf. above v. 163.

457. οὐρᾷς] ὃ ὁρᾷς. A neat [illegible]of Meineke's from ὁρᾷς. It mends the metre (this line is to c[illegible]rith v. 545), and the sense.

460. ἀλλ' ἐφ' ὅτῳπερ] 'But [illegible]usiness on which you are come, having induced your mind there [illegible]ell us,' *i.e.* 'tell us the business that induced you to come.'

462—538.] Peisthetaerus after solemn preparations sets forth to the birds their fallen state: how they once had kingly power and empire. This he brings Aesop to prove; also names of birds and customs connected with them. Euelpides throws in his evidence and comical explanations to the same effect; and the birds interpose now and then a wondering question. But all this power is now gone; the birds are snared, shot, cooked, and eaten.

462. προπεφύραται] Cf. *Thesm.* 75 ἔστιν κακόν μοι μέγα τι προπεφυραμένον. Here: 'my speech is ready mixed in the lump, and nought hinders its being kneaded out.' διαμάττειν 'to knead out into separate cakes:' the scholiast explains by διαπλάττειν. He has his speech ready in the rough raw material, and may now develope and divide it in details.

463. στέφανον] This and the water were preparations for feasting. Cf. *Plut.* 1040, ἔοικε δ' ἐπὶ κῶμον βαδίζειν. Χ. φαίνεται. στεφάνους γέ τοι καὶ δᾷδ' ἔχων πορεύεται. And *Vesp.* 1216, ὕδωρ κατὰ χειρός· τὰς τραπέζας ἐσφέρειν· δειπνοῦμεν. But also orators put on garlands before speaking: cf. *Eccl.* 131, 148, 163.

464. δειπνήσειν] This verse is rightly given to Euelpides by Brunck 'ut lusus et omnia dicteria hujus colloquii.'

465. τι πάλαι] Cobet proposes τρίπαλαι, which Holden, Meineke, and Kennedy adopt. Such ingenious conjectures strike one as improvements: but are they certain or necessary? It was possible by a slight pause after πάλαι to avoid offence from the repetition of τι with ἔπος.

λαρινὸν] Cf. *Pac.* 925, λαρινῷ βοΐ, 'a mighty thumping big word.'

467. β.; τίνος ἡμεῖς;] 'We kings? kings of what?' In English no emphasis can be laid on ἡμεῖς; the natural rendering is plainly as above. So in affirmative answers the pronoun often occurs where we should repeat some other word; *e. g.* τοῦτο σοὶ δοκεῖ; ἔμοιγε, 'do you think so? I do.'

468. πάντων] These four genitives depend first upon βασιλῆς: 'ye who before being kings—kings, I say, of all—were more ancient than Cronus.' Perhaps the vanity of the Athenians and their boast of being αὐτόχθονες is satirized here.

471. Αἰσ. πεπάτηκας] 'have you thumbed your Aesop?' Aesop is appealed to in *Pac.* 129 for his fable of the beetle. Also in *Vesp.* 1401, 1446 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. ἔφασκε λ.] 'said in his tale.' The combination ἔφη λέγων occurs several times in Herodotus; cf. also Soph. *Aj.* 757, ὡς ἔφη λέγων.

κορυδὸν] 'The crested lark:' from κόρυς. If ἐπιτυμβίδιοι in Theocr. VII. 23 mean 'tufted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hillocks' is quite as probable a meaning for the word.

474. πρ. πεμπταῖον] The corpse lay unburied for five days, there being no earth to bury it in. προκεῖσθαι the proper word: so also προτίθεσθαι is used. Cf. Thuc. II. 34, τὰ μὲν ὀστᾶ προτίθενται πρότριτα.

476. Κεφαλῆσιν] Κεφαλῆς γὰρ δῆμος τῆς Ἀκαμαντίδος φυλῆς. Schol. Euelpides thinks he has found out a good derivation for the deme Κεφαλαί. The plural must be the right form for the nominative of the deme, not Κεφαλή as it is given in Brunck's note. Compare such other names as Δρυὸς Κεφαλαί, Κυνὸς Κεφαλαί.

479. ῥίγχος β.] The beak must be fed up and cared for, that it may prove a good weapon to storm heaven with.

480. οὐκ] Zeus will not at once tamely submit. The oak (δρῦς) was the tree of Zeus: therefore Zeus might especially dislike surrendering to the oak-tapper or wood-pecker. This line seems best given to Euelpides: old editions gave it to Epops. Meineke reads ὡς for οὐκ: 'you must get your beak ready, since Zeus will soon &c.' This seems no improvement.

483. αὐτίκα] Cf. v. 166.

484. Δ. καὶ Μ.] The king and satrap with whom Greece had to do at the beginning of the Persian war. πρῶτον π. 'before all, earliest of all,' earlier even than Darius and Megabyzus.

485. Περσικὸς] Cf. v. 707. A comic fragment preserved in Athenaeus has: ὥσπερ ὁ περσικὸς ὧραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ.

486—7. ἔχων κ. ὀρθήν] The cock struts with his comb erect: the Persian king alone wore his tiara erect, his subjects wore theirs sloping. In Aesch. *Pers.* 659 Darius' shade is called on to appear conspicuous with his tiara: ἕλθ' ἐπ' ἄκρον κόρυμβον τάφου, βασιλείου τιάρας φάλαρον πιφαύσκων.

488. μέγας καὶ πολὺς] Bergler quotes from Herodotus, μέγας καὶ πολλὸς ἐγένεο said to Xerxes.

489. ὑπὸ] 'owing to.' Meineke reads ἀπό.

ν. ὄρθριον] Cf. *Eccl.* ὀλλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν ὠρὶ νυκτῶν διὰ τὸν ὄρθριον νό The cock's morning call makes all spring up as at a king's comma

490. σκυλοδέψαι] C /. 420. ἐς τῶν σκυλοδεψῶν. In meaning σκυτοδέψης is the same: however is long: cf. σκυτῆς in the next line. The compound of 'lyre-turner-and-shield-maker' is a curious one.

492. οἱ δὲ] 'And th these tradesmen) put on their shoes and trudge off (to work) in t it (before it is properly day).' I cannot see the propriety of Dind ggestion οἵ τε 'and those who' meaning 'footpads, who carry on rade by night.' These do not wait for cockcrow. The whole p evidently is to be thus connected. 'The cock's crow startles all ends them to their work in the dim morning. *Eu.* You ma bring me to prove that. I was waked too soon once by a rascally cock, and got waylaid and robbed for my pains.'

ἐμὲ τοῦτό γ' ἐ.] 'Yes, ask me about that.'

494. δεκάτην] The tenth was the 'nameday:' cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: εἶεν, γυναῖκες, νῦν ὅπως τὴν νύχθ' ὅλην ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε.

495. καθεῦδον] After his wine he had got to sleep, when an early cock crowed.

πρὶν δειπνεῖν] Perhaps φωνεῖν: 'before the other cocks crowed.' Some change here seems necessary; for little sense can be got out of δειπνεῖν, or Brunck's δὲ πιεῖν, 'before the rest of the company had dined, or drunken.' φωνεῖν is the common word of a cock's crowing; and has the merit of being similar to δειπνεῖν in the last syllable. Rudd, in his translation, adopts the same explanation of this part, referring ἄλλους to ἀλεκτρυόνας; but he proposes ἐπαινεῖν 'before the rest assented,' *i. e.* confirmed their brother cock's morning crow.

496. Ἀλιμουντάδε] To Alimus, a deme of the tribe Leontis. Schol. Euelpides' work, we may suppose, lay there: he started there-

fore for Alimus (note the force of the imperf. ἐχώρουν), but just as he cleared the city gate fell in with a thief.

498. ἀπέβλισε] Cf. *Eq.* 794, εἶτα καθείρξας αὐτὸν βλίττεις. Ruhnken on Timaeus' Lex. Plat. under the word βλίττειν quotes from Philostratus, τοὺς δὲ τοιούτους ἀποβλίττουσιν οἱ συκοφάνται. For the simple verb cf. also Plat. *Rep.* 564 E, πλεῖστον δή, οἶμαι, τοῖς κηφῆσι μέλι καὶ εὐπορώτατον ἐντεῦθεν βλίττεται. Πῶς γὰρ ἄν, ἔφη, παρά γε τῶν σμικρὰ ἐχόντων τις βλίσειεν;

499. Ἑλλήνων] While the cock ruled the Persians, the kite ruled the Greeks.

501. προκυλινδεῖσθαι] They prostrated themselves, it is said, to salute the bird as a harbinger of spring; as they also did to the stork. Magpies are in many parts of England saluted by taking off the hat.

ἐγὼ γοῦν] 'I, as an instance:' cf. note on *Eq.* 87. This particle confirms a general assertion by an example.

503. κατεβρόχθιαα] The obol slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth: cf. *Vesp.* 791, and *Eccl.* 818, μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων.

θύλακον] 'meal-bag.' So also in *Eccl.*, v. 820, the man is going to the market for meal with a θύλακος.

504—7. Αἰγύπτου κ.τ.λ.] The cuckoo reigned in Egypt and Phoenice, and his coming was the signal for harvest to begin; when the cuckoo called, the husbandmen of that land went to their plains to reap. κόκκυγος κράζοντος τὰ πέδια θερίζομεν. Schol. In Italy 'cuckoo' was a term of reproach against lazy husbandmen who had not finished their pruning before that bird's arrival. And the proverb here may have been really abusive; for Euelpides' explanations are not meant to be true; so that if he says 'Oh! then this is the real meaning of that proverb' we may rather conclude that this is not so. Perhaps it was much as in Italy, 'Cuckoo! lazy rascals, get you to your cornfields.'

510. ἐπὶ τ. σκ.] Herodotus I. 195, speaking of the Babylonians, says: ἐπ' ἑκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ κρίνον ἢ αἰετὸς ἢ ἄλλο τι.

512. τραγῳδοῖς] 'Some Priam comes on with an eagle on his sceptre, to share what bribes he takes.' But in order to reproach Lysicrates, a corrupt Athenian general, the conclusion in v. 513 is introduced differently, 'but the reason of the bird's being there is to watch what bribes Lysicrates (or his like) takes.'

514. ὃ δὲ...ὁ Ζεὺς γὰρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest; for Zeus...' or γὰρ should be away, 'And then, which is strangest of all, Zeus.'

515. ἀετὸν] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (*Pyth.* I. 10). Pallas with an owl: cf. *Eq.* 1092, μουδόκει ἡ θεὸς αὐτὴ ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτῇ 'πικαθῆσθαι.

Apollo with a hawk, as attendant of Zeus, 'since the hawk is smaller than the eagle.' Schol. Cleon claims to be Demus' hawk in *Eq.* 1052, as a swift executor of his master's commissions.

517. *νὴ κ.τ.λ.*] Rightly given by Meineke to the Chorus: it cannot be Euelpides. Frere anticipated Meineke in this correction.

519. *οὗτοι*] This is Kennedy's excellent correction for *αὐτοί*. The birds are of course meant, whereas the gods are the subject to *ἔχουσιν* and are named by *αὐτοῖς* in v. 518.

520. *τότ' ἄν*] The *ἄν* was added by Porson, correcting thus the old text *ὦμνυε τ' οὐδεὶς τότ' ἀνθρώπων*. This use of *ἄν* with past indic. of habitual action is very common in Aristophanes. Cf. above v. 505, *τότ' ἂν ...ἐθέριζον*.

521. *Λάμπων*] A soothsayer mentioned again at v. 289. The oath by the goose instead of Zeus (*χῆνα* for *Ζῆνα*) was Socratic. The scholiast also tells us tha damanthus, king of Crete, introduced oaths by animals among h ple, forbidding oaths by the gods.

523. *ἀνδρ. ἡλ.*] Mei throws out these words, reading *νῦν δ' αὖ μανᾶς*. He thus mak line to correspond to the monometer anapaestic line v. 611, *οὐ* λλῷ.

Μανᾶς] 'slaves:' Ma ing a slave's name. Cf. *Ran.* 965.

525. *κἀν τοῖς ἱεροῖς*] even in the temples;' where they ought to be safe. Cf. Her. 1. 1 here Aristodicus disturbs the sparrows and other birds that had b eir nests in the temple, and is rebuked by the god for it. An int parallel to this is Ps. lxxxiv. 3, 'The sparrow hath found her se, and the swallow a nest where she may lay her young, even tars.' Yet in Euripides (*Ion* 106) we find Ion saying *πτηνῶν τ' s αἳ βλάπτουσιν σέμν' ἀναθήματα τόξοισιν ἐμοῖς φυγάδας θήσομεν*, and more to the same effect at v. 170.

527. *ῥάβδους*] 'wands or twigs' smeared with bird-lime. *ἔστι δὲ εἶδος δικτύου* (?) *ὃ χρίουσιν ἰξῷ*. Schol.

528. *ἕρκη κ.τ.λ.*] The exact distinctions of these nets are not certain. *ἕρκος* probably a large net to enclose great numbers. *νεφέλη* a net of fine texture. *δίκτυον* some sort of hand net, being perhaps from *δικεῖν* 'to throw:' cf. *δικτύου βόλος*. *πηκτὴ* a cage or cage-like net.

530. *βλιμάζοντες*] The purchasers feel them to see if they are fat. This at any rate seems the meaning of *βλιμ.* here, not to feel whether they have eggs as L. and S. say.

531. *κοὐδ' οὕν κ.τ.λ.*] And they don't—as they might, if determined to kill and eat you—just honestly roast you and serve you up, but they put all sorts of messes with you, and treat you as mere dogs'-meat.

533. *ἐπικνῶσιν*] Cf. below v. 1582, *ἐπικνῶ τὸ σίλφιον*.

534. *καὶ τρίψαντες*] The proposed change *κατατρίψαντες* is needless, for a redundant *καὶ* with *ἔπειτα* or *εἶτα* after a participle is not uncommon.

538. *αὐτῶν*] This word has little force: Meineke suggests *οὕτως*. Perhaps we might translate 'as if mere dogs'-meat.'

κενεβρείων] Explained by the scholiast as θνησιμαῖα κρέα.

539—638.] The birds are struck with the truth of what Peisthetaerus says, and resign themselves to his guidance. They ask him how they are to recover their sovereignty. He directs them to build one large city, and when that is done, to demand back their power from the gods, stopping their right of way through the air if they refuse. Also they are to send notice to men that the birds are now supreme; and to enforce this by threats and promises. He shews what various powers for good and for evil the birds have; and how their rule will be better both for them and for mankind. The birds are delighted; they accept the plan, and are eager to execute it, under Peisthetaerus' directions.

541. κάκην] Sc. κακίαν: this noun is mostly poetic, but used once in Plato.

543. ἐπ' ἐμοῦ] 'in my time.' Seager objects that these honours "were so far from having been abolished in the time of the Chorus that they had never before been even heard of by the Chorus." He would revert to ἐπ' ἐμοί, the reading of the MSS.: translating it 'to my hurt or disadvantage.' But now that the birds do know of the honours as having formerly been given, they may naturally complain of their abolition as modern.

546. ἀναθεὶς] Cf. *Nub.* 1454, ὑμῖν ἀναθεὶς ἅπαντα τἀμὰ πράγματα: also Thuc. VIII. 82.

547. οἰκήσω] Meineke takes Hermann's εἰκετεύσω, to make the line correspond exactly with v. 449.

548. ζῆν οὐκ ἄ.] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the ταχύβουλοι and μετάβουλοι of *Ach.* 630, 632: μετὰ καινότητος λόγου ἀπατᾶσθαι ἄριστοι. Thuc. III. 38.

550. διδάσκω...εἶναι] 'Post εἶναι subintelligendum δεῖν,' Dind. Is this necessary? 'To teach' almost='to bid:' the construction is complete enough.

552. Βαβυλῶνα] Described in Herod. I. 179, 180.

553. Κεβριόνα] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. πορφυρίων was a bird, cf. vv. 707 and 1249, though in this last place there is clearly reference to the giant Porphyrion (minaci Porphyrion statu' Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. 'By Gog and Magog, what a gruesome stronghold!'

554. ἐπανεστήκῃ] 'has been raised up against heaven:' the force of ἐπί is as in ἐπιτείχισμα, ἐπιτειχίζειν in Thucydides. Decelea was an instance of such a fort in Attica.

555. γνωσιμαχήσῃ] γνωσιμαχῆσαι ἐστι τὸ γνόντα ὅτι πρὸς κρείττονας αὐτῷ ἡ μάχη ἡσυχάσαι. Schol. And, on Herod. III. 25, γνωσιμαχεῖν. τὸ γνῶναι τὴν ἑαυτοῦ ἀσθένειαν τήν τε τῶν ἐναντίων ἰσχύν. And such is also the meaning of the word in Herod. VIII. 29, and Eur. *Heracl.* 706. Hence L. and S. are plainly wrong in explaining it 'to

contest one's own opinion' (γνῶσις, μάχομαι). It is rather 'to get a knowledge (γνῶσις) of your own and your enemy's fighting-power (μάχη).' Eur. *Hec.* 227, γίγνωσκε δ' ἀλκήν, shews the meaning. And we may compare with it in formation μνησικακεῖν=μεμνῆσθαι κακῶν, as γνωσιμαχεῖν=γνῶναι μάχην.

556. ἱερὸν π.] 'Sacred war,' a term applied to more than one war in Grecian history, but especially to the Phocian war in Demosthenes' time.

πρωυδᾶν] A remarkable crasis for προαυδᾶν.

562. θύειν] Dependent on κηρύττοντα implied in κήρυκα: a herald is to be sent to bid men sacrifice to the birds, since they henceforth are the sovereign power: the gods are to play the second part. And each deity is to be associated with the proper bird.

565. πυρούς] Meineke reads γύρους 'round cakes,' a word found in Athenaeus, that the tautology of giving wheat to both birds may be avoided.

567. λάρῳ] Hercules has the gull as being greedy. The α in λάρος is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not βοῦν, but has θύειν after ναστούς) reads θύῃσι, λάρῳ ν. θύειν μελιτοῦντας. The form θύῃσι he pronounces admissible in anapaests. The last word is altered because ναστὸς in *Plut.* 1142 is a subst. masc. If μελιτούντας be retained, ναστὸς should be taken as the adjective (of two terminations) 'well-kneaded,' and μ. as the substantive. Cf. *Nub.* 507, δός μοι μελιτοῦτταν, in support of μελιτοῦττα as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with μᾶζα understood: μελιτοῦς the masc. agreeing with ἄρτος.

568. ὀρχίλος] The wren, or at least the golden-crested wren, was named βασιλίσκος: and in Latin *regulus*. Probably the bright golden crest suggested its enrolment among crowned heads.

570. ἤσθην] Cf. *Nub.* 174 ἤσθην γαλεώτῃ καταχέσαντι Σωκράτους. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' ὁ μ. Ζάν appears to be a quotation from some Doric passage.

572. Ἑρμῆς] The swift courier of the gods is generally represented with winged feet: he is very bird-like in Hom. *Od.* ε. 50—54, where he skims the waves like a gull on his mission to Calypso's isle.

574. αὐτίκα] Cf. above on v. 378. Well-known statues of Victory and Love are appealed to as proofs: also Iris, and Zeus' winged lightning.

575. Ἶριν] Homer says of Heré and Athené (*Il.* ε. 778) τὼ δὲ βάτην τρήρωσι πελειάδσιν ἴθμαθ' ὁμοῖαι. Hence some editors change Ἶριν to Ἥρην here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

577. ἦν δ' οἷν] The birds admit the force of his arguments, but they say 'What if mortals are so ignorant as not to see that wings are a

good token of divinity?' Peisthetaerus answers that then the birds can punish them. Meineke's arrangement of the dialogue has been followed.

580. *μετρείτω*] The force of 'continuance' belonging to pres. imperat. should be noticed: 'let her after that continue her dole of wheat to them if she can.'

583. *ἐκκοψάντων*] Aorist imperative. *ἐπὶ πείρᾳ* 'to make trial of, prove, our power.'

584. *μισθοφορεῖ*] At Athens physicians received a public salary. Cf. *Ach.* 1030, *οὐ δημοσιεύων τυγχάνω*. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: "destituit deos mercede pacta Laomedon," Hor. *Od.* III. 3, 21.

585. *βοιδαρίῳ*] A double diminutive form, *βοΐδιον*, on which it is formed, being diminutive. Cf. *Ach.* 1036, *οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίοιν*.

586. *ἣν δ' ἠγῶνται κ.τ.λ.*] Meineke's difficulties here seem fanciful. He pronounces the passage 'foede depravatum,' objecting especially to *βίον*. The birds, as able to spoil all by which a farmer lives, are to him *βίος* 'life, livelihood, sustenance.'

589. *ἀλλὰ γλ.*] The *α* is scanned long before *γλ*, though in a different word. *β*, *γ*, *δ* with any liquid except *ρ* close a long syllable, acc. to Dawes' canon. This is generally true, the exceptions being some instances of a vowel left short before *βλ*. Notice, however, a distinction between Greek and Latin prosody. The Greeks lengthen a vowel before certain combinations of consonants, whether within the same word, or where the consonants begin another word. The Latins will not allow a short vowel before certain double consonants (sp, st, sc), but they will not lengthen the vowel before such double consonants beginning a word.

591. *καθαρῶς*] 'A flock of thrushes will make a clean sweep of them.'

593. *μαντευομένοις*] 'consulting auguries' to find mines. Divining for hidden treasure has always been common.

594. *κατεροῦσιν*] The birds will tell the prophet, and the prophet the mariners.

598. *γαῦλον*] A round-built Phoenician vessel for merchandize. The grammarians tell us to distinguish it from *γαυλός* 'milk-pail' by the accent. Of course the word is really the same. So we call a heavy boat 'a tub.' Euelpides is quick to take up with a new idea: he will be off at once to turn skipper now: at v. 602 he turns treasure-hunter.

600. *ἴσασι. λ. ὁέ τοι*] Some correction should be made for the metre. Elmsley proposes *ἴσασ' · ᾄδουσί γε τοι*, remarking that *γε* for *δὲ* is required by the sense. It certainly improves it, the combination of *γε τοι* in a confirmatory clause like this being common.

604. *ὑγιεία*] Generally *ὑγίεια*. Meineke doubts whether the *α* can be long: he omits in v. 731 *εὐδαιμονίαν* after *πλουθυγιείαν*, to remove the same difficulty there. Here he would read *ὑγιείας μεγάλης*: or, as he prints in his text, *ὑγιεῖ' αὖ*. Meineke alters *δώσουσ'* into *δώσομεν* in

this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Epops and P., but there is nothing to offend in the use of the third person by the birds' spokesman.

608. *παρὰ τοῦ*] *παρ' ὅτου* Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where *ποίοισιν* is altered to *οἵοισιν* by the same critic. The change here would be to the usual Attic form of repeating a question.

609. *πέντ' ἀ. γ.*] *ἐννέα μὲν ζώει γενεὰς λακέρυζα κορώνη ἀνδρῶν ἡβώντων* says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (*ἔτι προσθήσουσι*) over the present age of man, it follows that man's *γενεὰ* + 300 = 5 × man's *γενεά*: whence the *γενεὰ* comes out as seventy-five years here. This tolerably agrees with the 'threescore and ten' of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his *γενεὰ* to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow's age.

610. *αἰβοῖ, ὡς*] The coalition of vowels here is doubtful. Some put *αἰβοῖ* 'extra metrum,' adding *δή*. Brunck proposed *βαβαί, ὡς* since admiration, he says, is wanted, not disgust, which *αἰβοῖ* expresses. As all MSS. agree in *αἰβοῖ* we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. 'Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.' But *αἰβοῖ* is not always of disgust: cf. *Pac.* 1066, *αἰβοῖ βοῖ*. IE. *τί γελᾷς;* T. *ἥσθην χαροπoῖσι πιθήκοις.*

612—626.] Worship will be simplified and less expensive.

616. *σεμνοῖς*] Even the most dignified and worshipful birds will be content with an olive tree for temple.

619. *Ἄμμων*'] The temple and oracle of Ammon, identified by the Greeks with Zeus. It was in Libya.

622. *κριθάς, πυροὺς*] Cf. above v. 565—6.

623. *ἀνατείνοντες*] 'Caelo supinas si tuleris manus.' Hor.

624. *ταῦθ'...ἔσται*] 'these blessings (*ἀγαθὰ*) we shall have on throwing them a little wheat.'

626. *φ. ἐξ ἐχθίστου μ.*] 'changed from worst foe to best friend.' But *πρεσβυτῶν* depends on *φίλτατε*: 'O dearest of old men, having changed to that from being worst foe.'

629. *ἐπηπείλησα*] Join these verbs with *θεοὺς μὴ τρίψειν*, 'I denounce and swear that, if..., the gods shall not handle my sceptre long.'

630. *παρ' ἐμὲ*] *θέσθαι ὅπλα παρά τινα* is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, *ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα.* The phraseology *δικαίους ἀδόλους* may be illustrated from treaties in Thuc. V. 18, 23, 47.

637. *ἐπὶ σοὶ...ἀν.*] Cf. Antipho 130, 4, *ἅπαντα τὰ ἐν ἀδήλῳ ἔτι ὄντα ἐπὶ τῇ τύχῃ ἀνάκειται*: and Eur. *Bacch.* 934, *σὺ κόσμει· σοὶ γὰρ ἀνακεί-*

μεσθα δή; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ἐνὶ for ἐπὶ, from Hamaker.

638—675.] Epops invites both the adventurers into his nest: where as a preliminary to active work they are to have a good meal: the nightingale meanwhile being left to help the Chorus.

639. μελλονικιᾶν] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian *Cunctator*. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρελθών τις οὐκ ἔφη τὸν Νικίαν χρῆναι προφασίζεσθαι οὐδὲ μέλλειν. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly remembered.

642. κάρφη] 'chips, twigs:' smaller than φρύγανα.

644. τῳδεδί] Cf. above v. 17, τηνδεδί, and the instance given in note there. Dindorf's text gives this word to Epops with a note of interrogation: not so well, for τῳδεδί can hardly mean 'And what is his name?'

645. Κριῶθεν] Crius was a deme of Attica: another reading is Θριῆθεν.

χαίρετον] A polite welcome, on hearing their names: answered courteously by δεχόμεσθα.

648. τὸ δεῖνα] Cf. *Vesp.* 524, *Pac.* 268, *Lys.* 921. τὸ δεῖνα is used by anyone suddenly recollecting something, who cannot at once find words for it, but explains his meaning in the following clause. The note on *Vesp.* 524 shews this for all the passages referred to; and here it is so. Peisthetaerus says 'But stop! there's this—here, easy a bit and back water will you. Come, let me see: tell us, etc.'

651. Αἰσώπου] Aesop's authority is similarly appealed to in *Pac.* 129. The scholiast says the fable was by Archilochus. The fable that stands first in our Aesop gives the fox in the end as good measure as the eagle. However, at first he had but a sorry partnership of it.

652. τὴν ἀλώπεχ', ὡς] A mixed construction, from τὴν ἀλώπεκα κοινωνῆσαι and ὡς ἡ ἀλώπηξ ἐκοινώνησεν. Below at v. 1269 δεινὸν τὸν κήρυκα εἰ μηδέποτε νοστήσει is the same. With an active verb the Greek idiom is rather to say λέγουσιν ἡμᾶς ὡς ζῶμεν, than λέγουσιν ὡς ἡμεῖς ζῶμεν, as Elmsley notices on Eur. *Med.* 452. Hence with the passive λεγόμενον the same form of phrase is not unnatural.

656. οὕτω] 'On these conditions.'

Ξανθία] These two slaves have not been mentioned before: below at v. 1311 one is called Μανῆς. Both Xanthias and Manes are common slaves' names.

659. ἀρίστισον] The transitive corresponding to intrans. ἀριστᾶν. Arist. has it also in *Eq.* 538, ἀριστίζων ὑμᾶς ἀπέπεμπεν.

ἀηδόνα] The same flute-player as at v. 203. She is apparently to play a prelude to the parabasis, or accompany it in some way: cf. v. 684.

660. παίσωμεν] From παίζειν.

661. ὦ τοῦτο μέντοι] 'O yes! do indeed oblige them in this.'

667. ὦ Ζεῦ π.] The nightingale, to judge from the delightful wonder of Peisthetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially λευκόν.

670. χ. ὥσπερ π.] Cf. Hom. *Il.* β. 872, χρυσὸν ἔχων πολεμόνδ' ἴεν, ἠΰτε κούρη. So also Euripides (*Hec.* 150) and Lycophron in a fragment use χρυσοφόρος as an epithet of παρθένος.

672. ῥ. ὀβελίσκοιν] Her double-spitted beak would make the salute dangerous; therefore her shell (*i. e.* mask) must be peeled off first.

675. ἴωμεν] Epops is of a grave temperament and thinks this trifling out of place.

τύχᾳ ἀγαθῇ] τύχῃ ἀγαθῇ 'with good luck, and luck go with us!'

676. ξουθὴ] Cf. above v. 214.

678. ξύννομε] Above at v. 2 calls on the nightingale with the same word. Here with ὕμ uld be inclined to connect ξύννομος with the musical sense joining in the strain of my songs.' Perhaps, however, it is tner.'

682. κρέκουσ' αὐλὸν] Proper s of the sound of stringed instruments; but is also applie music. The flute was a common accompaniment to ana ence the nightingale's flute-like tones are called for.

685—800.] In the first part sts and the μακρὸν) of this Parabasis the Chorus give a so sophic theory of creation, partly borrowed no doubt from sophic systems. By it the birds are made out to be the earl and entitled to precedence. They are the great benefactors ...kind: they settle the seasons; give omens. This divinity of t should be recognized, and then health and wealth will return to ...e world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 769—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to rogues.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know of could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 692, Προδίκῳ κλάειν εἴπητε τὸ λοιπόν, and the homely and sportive illustrations of the theory.

685. ἀμαυράβιοι κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.

ἀμαυρόβιοι is not found elsewhere: Plato's image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the *Republic*) carries out the idea. Homer's οἵη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν (*Il.* ζ. 146) is well known: also his νεκύων ἀμενηνὰ κάρηνα. Aeschylus in *Prom. Vinct.* 546—550 supplies much: τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης ὀλιγοδρανίαν ἄκικυν ἰσόνειρον ᾗ τὸ φωτῶν ἀλαὸν γένος ἐμπεποδισμένον; whence it was proposed to read here ἐφημέριοι τ' ἀλαοί, and the scholiast recognizes this as a various reading. But the conjunction τε would be awkward. And ταλαοί=τλήμονες is quite satisfactory. Pind. *Pyth.* VIII. 136, σκιᾶς ὄναρ ἄνθρωπος, is perhaps the earliest Greek illustration of σκιοειδέα of man who 'walketh in a vain shadow.'

688. πρόσσχετε] For this form as preferable to πρόσχετε cf. *Nub.* 573, *Eq.* 503.

689. ἀγήρως] This is again an Homeric epithet of the gods: as is αἰὲν ἐόντες, and ἄφθιτα μηδ. Cf. *Il.* ω. 88, Ζεὺς ἄφθιτα μήδεα εἰδώς.

690. μετεώρων] High subjects such as the μετεωροσοφισταί (*Nub.* 360) dealt with, of whom Prodicus was one, whom the Cloud chorus rank with Socrates. The birds have a better theogony. Better taught by them mankind may discard Prodicus.

693. Χάος] There is a sort of likeness to Hesiod's *Theogony* l. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says ταῦτα οὐκ ἀνάγκη ἀπευθύνειν πρὸς τὰ Ἡσιόδου ἢ πρός τινα ἄλλου τινὸς γενεαλόγου.

694. γῆ δ' οὐδ' ἀὴρ] *i.e.* οὐ γῆ οὐδ' ἀὴρ ἦν.

695. ὑπ. ᾠὸν] A phrase used by Arist. in *Fr.* 237. πρωτόγονον ᾠὸν is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

696. Ἔρως] A very pretty picture of him whom Hesiod calls κάλλιστος ἐν ἀθανάτοισι θεοῖσι. His wings are all-important, as the birds are to come from him. With these he is in his flight like the swift eddying wind-gusts.

698. πτερόεντι] Meineke adopts from Hermann οὗτος χάει ἠερόεντι, a plausible conjecture, 'misty' suiting chaos better than 'winged.' And the birds can get their wings from Love, as they are said to do in v. 704.

700. ξυνέμιξεν] Supposed to allude to Anaxagoras' theories.

704. πολλοῖς δ.] 'is plain by many proofs:' dative of reason, corresponding to the Latin ablative.

ἐρῶσι σύνεσμεν] We help lovers: share their secrets. And birds were a common lovers' present, we are told.

710. γέρανος] The noisy flight of cranes from the wintry weather of the north is well described in Homer *Il.* γ. 3, ἠΰτε περ κλαγγὴ γερανῶν γένετ' οὐρανόθι πρό, οἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, κλαγγῇ ταΐγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, where the scholiast explains that the cranes' flight is from Thrace and to Libya. Hesiod

tells the farmer to be warned by the cranes of the coming winter and of sowing time. *Op. et Dies* 449. And he tells the sailor (at v. 629) πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι. The rudder of ancient ships was unshipped and stored away in the winter.

712. Ὀρέστης] A Turpin or Sheppard of the day, mentioned in *Ach.* 1166, and below v. 1491.

ἵνα μὴ μαγῶν ἀποδύῃ] 'to keep the rogue warm while stripping honest folk.' There is a comical humour in this juxtaposition of μαγῶν ἀποδύῃ, this pitying the sorrows of a shivering footpad. Kennedy explains 'that he may not, shivering with cold, strip other people,' 'lest he shiver and take to dismantling.' But the present participle μαγῶν seems better to suit the translation given. And in Greek, when a participle and verb are thus put together in one clause, the emphasis is as often as not on the participle.

713. ἱκτῖνος] Then comes the kite to harbinger spring shearing-time. There were two shearings in Greece and Sicily, in spring and in autumn.

715. λῃδάριον] 'a light summer dress.' λῆδος occurs in Alcman.

717. ἐλθόντες...οὕτω] 'after consulting the birds you then, and not before, proceed to action:' a common use of οὕτω with aor. partic.

718. ἀνδρός] Brunck proposed ἄνδρες, not an improvement: Meineke reads ἄλλος.

719. ὄρνιν] All prophetic tokens are called thus: whether from sound or sight. In Latin *avis* and *ales* are similarly used.

720. φήμη] 'a saying' taken as an omen.

πταρμὸν τ' ὀ. κ.] Xen. *Anab.* III. 2, 9, τοῦτο λέγοντος αὐτοῦ πτάρνυταί τις· καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐκεῖ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτῆρος ἐφάνη, εὐξασθαι κ.τ.λ.

721. ξύμβολον] An omen taken from what meets one. Aesch. *Prom. Vinct.* 487, ἐνοδίους τε συμβόλους. He has the neuter form in *Ag.* 144, ξύμβολα. Horace describes such in his ode (III. 27) Impios parrae recinentis omen ducat, etc.

φωνὴν] A distinction is drawn between this and φήμη, the latter being 'divina vox,' φωνὴ 'humana.' This seems doubtful here. Perhaps φωνὴ is more general of a 'sound,' φήμη of a definite saying applicable to the circumstances: an instance of which would be: Paullus' daughter's 'Persa periit,' 'Persa (a pet dog) is dead,' which her father took as an omen of victory over King Perses. The story is told in Cic. *de Div.* I. 46.

θεράποντ'] The servant, as also the donkey, would be ξύμβολα in some way. The scholiast says that it was usual to call certain servants καλοωνίστους 'of good omen.' And of the donkey he gives a story, how that one being asked about the recovery of a sick man, heard some one saying 'see how the donkey has got up again,' ὡς ὄνος ὢν ἀνέστη, which he heard and interpreted as ὡς ὁ νοσῶν ἀνέστη, and inferred that the sick man would do so. There may be reference to

some story; but it means simply that anything, even a donkey, may be an *ὄρνις* or omen. And the slight similarity of the words, and great dissimilarity of the things, has some comic force. The donkey's bray was very likely considered an omen.

724. *ἔξετε κ.τ.λ.*] The birds will be prophets, poets, regulators of all the seasons and weather. All the datives must be governed by *χρῆσθαι*: 'you will be able to use us as prophets and poets, you will be able to enjoy every variety of season (we birds having to do with every climate).' Dindorf explains it, 'You can consult us as prophets at all seasons,' whereas the usual oracles are only accessible at particular times. Meineke, prompted by Hamaker, omits the whole passage down to *πνίγει*, omitting the *καὶ* before *οὐκ ἀποδράντες*. It does not look like an interpolation. The alliteration and run of *μάντεσι Μούσαις κ.τ.λ.* seems quite Aristophanic.

725. *αὔραις κ.τ.λ.*] 'mild breezes:' spring perhaps, if it is necessary to define closely the season meant. *ὥραις* 'the season of fruits.' The *μετρίῳ πνίγει* seems added as an afterthought to improve on *θέρει*.

726. *ἀποδράντες*] running away and shirking duty. *σεμνυνόμενοι* 'scornful and proud, a-top of a cloud' Frere. Compare in *Pac.* 207 the account of the gods moving off to the highest heaven, to avoid being troubled with mankind.

728. *χὠ*] The conjunction *καὶ* after a negative assertion seems strictly to have no place. In the positive, 'we will act as Zeus also does' is reasonable enough: in the negative, 'we will not act as Zeus (also) does,' the 'also' is retained by Greek idiom, but will not bear investigation.

731. *πλουθυγιείαν*] Cf. *Eq.* 1091, *Vesp.* 677. For the quantity of the final *α* see note on v. 604. In no passage of Aristophanes (I believe) is it necessarily short. Here it must be long.

734. *γάλα τ' ὀρν.*] Proverbial for a dainty rarity: but why? It is a most appropriate gift for the birds to give, any way. Cf. *Vesp.* 508.

735. *κοπιᾶν*] You'll be weary under your load of blessings.

737. *Μοῦσα* λ.] The order of construction, interrupted by the refrain *τιὸ τιό*, is *Μοῦσα μεθ' ἧς ἀναφαίνω νόμους* 'O Muse by whose help I sing strains, whence Phrynichus gained his inspiration.' Supply 'come hither' or something like it, to complete the sense of the strophe.

739. *ποικίλη*] 'warbling.' Cf. v. 1411, *ποικίλα χελιδοΐ*.

744. *ξουθῆς*] Cf. on v. 214. 'Most birds look brown,' says the scholiast; for plainly they mean to take *ξουθὸς* in that sense.

746. *μητρί*] Cybele.

750. *Φρύνιχος*] The tragic poet, especially praised for his choruses. Aristophanes speaks of him in *Ran.* 1299 as 'culling sweets from the sacred meadow of the Muses.' The order of words here is *ἀπεβόσκετο κ. μελέων φέρων γλ. ὠ.*, 'fed on the fruit of lyric lays, drawing thence sweet song.' Horace's comparison of himself to a bee will at once suggest itself: 'Ego apis Matinae more modoque, etc.'

754. διαπλέκειν] Cf. Her. v. 92, ἄρξαντος δὲ τούτου ἐπὶ τριήκοντα ἔτεα καὶ διαπλέξαντος τὸν βίον εὖ. Used here absolutely, like διάγειν. The met. is common: 'The web of life is of a mingled yarn,' Shaksp.

755. ἐνθάδ'] On earth. The Chorus addressing the audience in the parabasis speak as if in the theatre at Athens.

758. ἤν τις] Striking a father is no crime in bird-land, if the father be called upon fairly to defend himself.

759. πλῆκτρον] Metal spurs were fitted on to the natural spurs of cocks. Schol. Aristophanes uses metaphors from cock-fighting in *Eq.* 494—7.

μαχεῖ] Att. future: cf. *Eq.* 416, μαχεῖ σὺ κυνοκεφάλλῳ.

760. ἐστιγμένος] If marked or branded as runaway, with us his marking will make him a woodcock.

762. Φρὺξ] If a foreigner and Phrygian, he will be a phrygilus, which is perhaps the Lat. fringilla 'a finch.' Spintharus and Philemon were apparently of Phrygian origin. Execestides is spoken of as a foreigner at v. 11 and again v. 1527.

765. πάππους] Probably πάππος means the 'young downy feathers,' as K. explains. Sophocles, in *Fr.* 748, γραίας ἀκάνθης πάππος ὡς φυσώμενος, uses the word for 'thistle-down.' This suits φυσάω better than to suppose πάππος a kind of bird, though Ælian appears to have so used the word. Here the meaning 'grandfathers' is punned on; and there is a sort of humour in φῦσαι π. 'procreare avos.' To establish true Athenian descent a man must shew his πάπποι, and he would then have a φράτρα or clan and φράτερας clansmen. Anyone could easily get πάπποι and consequently a φράτρα among the birds. Cf. *Ran.* 418, οὐκ ἔφυσε φράτερας 'is no true citizen' of Archedemus. The pun is represented in Latin by Bergler 'curet sc inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.' Kock suggests some play on *Ahnen* and *Hahnen* in German. In English we might attempt some equivalent by 'grand feathers' and 'grandfathers.'

766. ὁ Πισίου] Who this son of Pisias was is uncertain: nor is anything known about this betrayal of the gates to the ἄτιμοι. Kock identifies him with Meles a κιθαρῳδὸς κάκιστος mentioned by Pherecrates. He is reviled by Cratinus in several plays; and the scholiast suggests that he may have been an accomplice of the Ἑρμοκοπίδαι or mutilators of the busts of Hermae. This mutilation took place just before the Sicilian expedition; and Alcibiades was wrongly believed to be concerned in it. It caused great indignation; the Salaminian galley was sent to bring back Alcibiades to answer this and other charges, and the play of the Birds was acted just at the time when this was occupying the public mind, probably before the return of the Salaminian galley. To the mission of this vessel we had an allusion above v. 147; and, according to Süvern, Alcibiades is partly represented by Peisthetaerus, and there is allusion to him in v. 833—5. Hence one of his party may well be meant by Pisias' son.

τοῖς ἀτίμοις] 'to the outlawed.' Some plot for betraying the city gates to a party of men disgraced, and therefore ripe for rebellion or collusion with Sparta, may have been formed by this son of Pisias. As it failed, we know nothing of it.

767. π. νεοττίον] A true chick of his father, who was a traitor before him.

768. ἐκπερδικίσαι] The scholiasts describe how the partridge cunningly hides and escapes when pursued; how the mother bird teaches her brood to do the same; how she saves them by drawing attention to herself. In fact there seem to be many ways of 'playing partridge.' But which is meant here? Which best applies to the conduct of this son of Pisias? Surely Paulmier is on the right track (in spite of Brunck) in supposing an allusion to Perdiccas, king of Macedon. He was at war with the Athenians just at the end of the year preceding the exhibition of this play; and the Lacedaemonians tried to persuade the Chalcidians to help him. The treacherous attempt meant in v. 766 may have been connected with this. περδικίζειν would be 'to side with Perdiccas,' on the analogy of μηδίζειν, λακωνίζειν and similar words. The pun on περδικίζειν and περδικκίζειν is natural. I should not however interpret with Paulmier ἐκπ. by 'a Perdicca deficere,' nor take ἐκ to negative the force of the simple verb. Rather suppose it intensive: 'to play the cunning partridge thoroughly,' or 'to be an out-and-out Perdiccas-lover.' And then any or every one of the partridge's wiles may be alluded to in the word. The birds say, 'A man up here may be like Pisias'. son with his deceitful treachery; the partridge's cunning brings no shame here!'

769. τοιάδε] Adverbial = 'thus.' The rest arrange thus: ἴακχον Ἀπόλλω συμμιγῆ βοὴν, ὁμοῦ κρέκοντες πτεροῖς, 'they sang Apollo in full chorus, all together beating noisily with their wings.' There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

776. ὄχθῳ] Certainly 'the river bank' here, though ὄχθη is more usual in this sense. Of course the two words are but slightly different forms from the same origin 'rising mound, hill, bank.'

777. πτῆξέ τε] Virg. *Ecl.* 8. 3, quorum stupefactae carmine lynces.

778. κύματά τ' ἔσβ.] There is a smoothness in this line that suits the sense. αἰθὴρ is in MS. Vat., and Porson says 'quod saltem speciosum,' referring to *Thesm.* 43, ἐχέτω δὲ πνοὰς νήνεμος αἰθήρ. And in the well-known night-scene in Hom. *Il.* θ. 556 it is the same. Hence αἰθὴρ has been preferred to vulg. αἴθρη. It is rather a bold phrase to use 'the calm air stills the waves;' but Ar. here is intentionally tragic. Cf. Aesch. *Ag.* 566, εὔτε πόντος ἐν μεσημβριναῖς κοίταις ἀκύμων νηνέμοις εὕδοι πεσών.

780—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes ἐπολολύζειν as Aeschylean. And perhaps it may have been Phrynichean, if this antistrophe and its strophe are, as some think, imitations of Phrynichus.

785. *οὐδὲν κ.τ.λ.*] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. *αὐτίχ'*] Cf. above v. 166.

787. *τραγῳδῶν*] Why change this to *τρυγῳδῶν*, as Bentley and Meineke do? Dindorf rightly says 'tragic choruses are often somewhat long:' certainly more so than those of comedy. The theatres of Athens had, as we may infer, no refreshment rooms. The sitting of an audience to hear plays was very long: their patience and keen relish for their intellectual treat must have been wonderful. To be able to fly home, get a meal, and return, would be a great boon.

798. *Διιτρέφης κ.τ.λ.*] Diitrephes made his fortune as a *πυτινοπλόκος*, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twig wings' to raise him to power and office. But the scholiast also surmises that the loops on the neck of the *πυτίνη* were called wings (*τὰ περὶ τῷ τρα*[illegible]*υτίνης κρεμάμενα ἱμαντάρια πτερὰ καλεῖσθαι*). This would [illegible] assage clearer. 'What are not wings worth? Why, D. ev[illegible]llow-twig wings got chosen to high offices.'

799. *φύλ. εἶθ' ἵππ.*] The p[illegible]manded the cavalry of one tribe (*φυλή*): there were ten, an[illegible] under the two Hipparchs, as (in the infantry) the taxiar[illegible]nder the Strategi. Hence Diitrephes is first phylarch, the[illegible] then *ἱππαλεκτρυών*. What this last may be we need not [illegible] supposed to be a fabulous gryphon: cf. *Ran.* 932. It p[illegible] here the ne plus ultra of grandeur in the bird way; an[illegible]n *ἵππαρχος* leads up to it. From having been a mean sc[illegible] with willow-wings D. rises (by purchase) to be captain, c[illegible]—Capercailzie, cock of the woods.

801—1057.] Peisthetaerus and Euelpides return, transformed into birds. With the Chorus they decide on a name for the city, arrange for its building, and hold a solemn inauguration of the work. Visitors come to see them: first a poet, who is well treated; then a soothsayer and some others, who are sent about their business.

801. *ταυτὶ τ.*] 'This is such as you see it' = So far so good.

803. *ὠκυπτέροις*] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says *τῶν πτερῶν τὰ μὲν καλεῖται πτίλα, τὰ δὲ πτερὰ, τὰ δὲ ὠκυπτέρα.* We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = *ὠκυπτέρα.*

805. *εἰς εὐτ.*] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take *συγγεγραμμένῳ* to be = *γεγραμμένῳ* 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetaerus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.

806. *σκάφιον ἀπ.*] Cf. *Thesm.* 838, *σκάφιον ἀποκεκαρμένην*, where it denotes a close cutting of the hair, as it is opposed to *κόμας καθεῖσαν*. In Ar. *Fr.* 502, *ἵνα μὴ καταγῇς τὸ σκάφιον πληγεὶς ξύλῳ*, plainly *σκάφιον* means 'the crown of the head, poll.' Hence the phrase would mean 'with the crown of the head shorn, plucked bare.' But in *Thesm.* and in this passage L. and S. identify *σκ. κείρεσθαι* with *περιτρόχαλα κείρεσθαι*, which certainly means (Herod. III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer's *Θρῆικες ἀκρόκομοι* (*Il.* δ. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to *σκ. κείρεσθαι* by taking *σκάφιον* in the sense of a bowl, so that 'cropped bowl-wise' means cropped as one would be if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the *Thesmophoriazusae* shews; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. *ταυτὶ κ.τ.λ.*] 'We have found these similes, with which we attack each other, after Aeschylus' rule; they come not from others but are feathered by our own wings.' Aeschylus' *Myrmidons* is quoted by the scholiast: *ὡς δ' ἐστὶ μυθῶν τῶν Λιβυστικῶν λόγος πληγέντ' ἀτράκτῳ τοξικῷ τὸν αἰετὸν εἰπεῖν ἰδόντα μηχανὴν πτερώματος, τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὑτῶν πτεροῖς ἁλισκόμεσθα.* Our own poet Waller uses the idea in a quatrain to a lady who sang his verses:

> The eagle's fate and mine are one,
> Which on the shaft that made him die
> Espy'd a feather of his own
> Wherewith he wont to soar so high.

815. *Σπάρτην*] He puns on the meaning of *σπάρτη* a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a *σπάρτη* while he had a *κειρία* or girth. The pronoun *ἐγὼ* and *τημῷ* are emphatic. The scholiast defines *κειρία* as *εἶδος ζώνης ἐκ σχοινίων.*

816. *πάνυ γε*] To be taken with *οὐδέ*, strengthening it.

819. *χαῦνον*] Arist. has a compound of this in *Ach.* 635, *χαυνοπολίτας*. It means 'with plenty of show and size, but little substance.'

Νεφελοκοκκυγίαν] 'Cuckoo-cloud-land' Cary. 'High-cuckoobury' Rudd. 'Cloud-cuckoo-borough' Kennedy. *κόκκυξ* represents stupid gullibility: *νεφελο*, the chimerical nature of the project.

ἰοὺ] A cry of delight.

820. *καλὸν...τοὔνομα*] The so-called tertiary predicate: 'the name you have hit on is beautiful.'

822. *Θεογένους*] A dirty rascal, but a boaster; as we may infer from *Vesp.* 1183, *Pac.* 728, and this play: cf. below vv. 1127, 1295.

823. *τά τ' Αἰσχίνου 'σθ'*] This is Hermann's correction for *τά τ' Αἰσχίνου γ'*. Meineke proposes *καὶ τἀσχίνου γ' ἅπαντα*, which gives a

more common arrangement of particles *καὶ...γε*, but does not seem likely to have been altered into the old text. Aeschines was a boaster: in *Vesp.* 1243 he is represented as singing a song about wealth.

καὶ λῷστον μὲν οὖν] The scholiast appears to have read λῷον. 'The better place to suppose the wealth of these boasters to be in is the Phlegraean plain, for there the gods outshot the giants in bragging.' The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Euelpides' last words is not natural; the *καὶ* is awkward, nor would Meineke's proposed *ναὶ* much improve it. The *καὶ...μὲν οὖν* ought to continue the sentence *ἵνα καὶ...ἅπαντα*, 'where Theogenes' wealth is, and that of Aeschines, and, best of all, the Phlegraean plain, that imaginary scene of a combat which never took place.' *καθυπερηκόντισαν* ἀλ. is by way of surprise for *κατεπολέμησαν* or some such word.

826. λιπαρὸν] The in which the Athenians delighted. Cf. *Ach.* 639, *Nub.* 300. F *ρῆμα τῆς πόλεως* cf. *Nub.* 2, *τὸ χρῆμα τῶν νυκτῶν*; also *Pac.* 1192, 150.

827. πολιοῦχος] Th nust have a patron deity, as Athens has Pallas (cf. *Eq.* 581), to he 'peplus' was carried in procession at the Panathenaea. It w n by maidens. ξαίνειν, prop. 'to card,' here implies the whole p and working of wool.

831. Κλεισθένης] A nt butt for effeminacy. In *Thesm.* 574 he addresses women, *φί aῖκες, ξυγγενεῖς τοὐμοῦ τρόπου.*

832. Πελαργικόν] F λαργὸς 'a stork,' but with allusion to the Πελασγικὸν at Athens, ich cf. Thuc. II. 17. Some connection was once thought to ex veen Πελασγοὶ and Πελαργός; and certainly Callimachus has *ὧν τείχισμα* Πελαργικὸν, meaning Pelasgic by Pelargic.

833. Περσικοῦ] The Persian or Median bird is the cock, cf. above v. 485: he is Ἄρεως νεοττὸς for his pugnacity. Süvern thinks Alcibiades is intended. He certainly affected Persian habits, and discarded those of his own country, as we know from Thucydides (VI. 15), Plutarch, and others. And his fiery temperament and warlike disposition would suit. He was, moreover, suspected of ambitious projects, especially after the affair of the Ἑρμοκοπίδαι, which had just happened; and the acropolis was the seat of sovereignty at Athens under a tyranny.

836. *ὡς δ' ὁ θεὸς κ.τ.λ.*] 'What a fitting deity it is to dwell upon the rocks of the acropolis!' The cock, however, as the scholiast notes, is not particularly so as a bird.

837. *ἄγε νυν κ.τ.λ.*] Having settled their πολιοῦχος θεὸς they must complete the building. P. directs, E. has to be here, there and everywhere at the work.

840. λεκάνην] 'hod' Cary. It generally means 'pot or pan.' P. assumes that Euelpides will mount the ladder clumsily and tumble down.

841. *ἔγκρυπτ'*] Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.

842. κωδωνοφ.] Cf. Thuc. IV. 135, τοῦ κωδῶνος παρενεχθέντος 'as the bell went round:' which the officer carried who visited the sentries to see if they were on the alert.

846. οἴμωξε παρ' ἐμ'] E. means to grumble at all the trouble being put on him, while Peisthetaerus remains: and he takes up παρ' ἐμὲ in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the deuce for me.' παρὰ means 'along of, on account of.' Lat. 'per me licet plores.' P. entreats him to go, as all depends on him.

848. καινοῖσιν θεοῖς] That is, the bird-gods who are presently mentioned. There is probably some satire intended on the introduction of new deities or denial of the old by sophists. Cf. the *Clouds*, and *Kan.* 889.

851—8.] A strophe to which correspond vv. 895—902.

852. συμπ. ἔχω] By common periphrasis for συμπαρήνεσα. The aorists ᾔνεσα, ἐπήνεσα, are very common in this almost present sense 'I approve.' The infinitives that follow, προσιέναι, θύειν, depend on these verbs: 'I agree and join in advising that we go in procession, etc.'

853. προσόδια] Cf. *Nub.* 307, *Pac.* 396 for πρόσοδοι in this sense.

857. Π. βοᾷ] οὕτω δὲ ἔλεγον τὸν παιᾶνα. Schol. This phrase, and ὁμορροθῶ, are said to come from Sophocles' *Peleus*. ὁμ. occurs in Soph. *Ant.* 536.

858. συνᾳδέτω] συναυλείτω ᾠδᾷ, Mein. because Chaeris was a flute-player, and in the next line is φυσῶν. But possibly συνᾴδειν ᾠδὰν might include fluting. The flutist or piper comes on as a raven.

860 τουτὶ κ.τ.λ.] One might adapt the words of the Scotch song, 'O far hae I been and muckle hae I seen, But a raven with a mouth-band on I never yet did see.' Cf. *Vesp.* 582, for the use of the φορβειά. τουτὶ is explained by κόραια ἐμπ.

862. σὸν ἔργον] Suppl. ἐστιν: 'it is now your task.'

865. εὔχεσθε] The priest's prayer is a sort of parody on the usual forms: birds and gods being strangely mixed together. Invocations customarily began with Ἑστία. The kite is put in a high place; cf. above v. 499, where he is said to have been in old time a king.

866. Ὀλυμπίοις κ.τ.λ.] Compare *Thesm.* 332, εὔχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις καὶ ταῖς Ὀλυμπίαισι καὶ τοῖς Πυθίοις καὶ ταῖσι Πυθίαισι καὶ τοῖς Δηλίοις καὶ ταῖσι Δηλίαισι. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνιέρακε] Coined to parody Σουνιάρατος 'worshipped at Sunium,' the promontory of Attica. And πελαργικέ is to represent πελασγικέ: cf. above v. 832; also it refers to πελαργὸς 'a stork,' and thirdly (the scholiast thinks) to πέλαγος as Poseidon was lord of the sea. Cf. *Eq.* 560, δελφίνων μελέων Σουνιάρατε.

870. κύκνῳ] The singing swan has the epithets of Apollo, god of song.

Ὀρτυγομ.] As the name of a bird it is said to be 'the land-rail.' It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. Κολαινὶς] A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like ἀκαλανθὶς in sound: hence perhaps the coupling of the ἀκ. with Artemis.

875. φρ. Σαβαζίῳ] Sabazius was a *Thracian* name of Dionysius, acc. to schol. on *Vesp.* 9: a *Phrygian* name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

μεγ. μητρὶ] Joined with στρουθῷ the epithet 'great' characterizes the bird as 'the ostrich,' not 'the sparrow.' With μητρὶ it means 'the great mother,' *i.e.* Cybele or Rhea.

876. Κλεοκρίτου] The scholiast says that he was 'in appearance like an ostrich.' In *Ran.* 1433 it is proposed that he be furnished with Cinesias by way o[illegible]s, and sent aloft to annoy the Spartans. He had a powerful voice[illegible] was employed after the battle of Munychia to address those who [illegible]ought for the Thirty: Xen. *Hell.* II. 4. 20—22. Here his statu[illegible]he chief thing meant. The 'great mother of all gods and men' is c[illegible]se also mother of the big Cleocritus among the rest.

880. Χίοισιν ἦσθην] [illegible]ike the idea of the Chians being in every case tacked on.' Cf. *N*[illegible]*14*, ἥσθην γαλεώτῃ καταχέσαντι Σωκράτους; also *Nub.* 1240 and *E*[illegible]6. The Chians were fast friends to the Athenians: so they wer[illegible]ided in public prayers, which favour they returned by praying for[illegible]ns. The scholiast quotes from Eupolis: αὕτη Χίος καλὴ πόλις, π[illegible] γὰρ ὑμῖν ναῦς μακρὰς ἀνδρας θ' ὅταν δεήσῃ, καὶ τἄλλα πειθαρχεῖ καὶ[illegible]λητος ὥσπερ ἵππος. Notice by the way how, now that Euelpid[illegible]gone, Peisthetaerus' interpolations are a little in his playful vein.

881. ἥρωσιν] After the gods come naturally the heroes. Dindorf brackets καὶ ὄρνισι; Meineke omits καί, taking ὄρνισι in apposition to ἥρωσιν, which is perhaps better. At all events 'and the birds' is a meaningless interposition.

πορφυρίωνι] Some water-bird. πελεκᾶς 'woodpecker,' cf. below v. 1155, where these birds use their beaks like axes. πελεκῖνος 'pelican:' in which sense πελεκᾶς, ᾶνος also occurs in Ar. *H. A.* x. 9. 2. φλέξις unknown: apparently from φλέγω, perh. because of its colour. τέτραξ 'grouse,' the 'tetrao' of ornithologists. ταὼς 'peacock.' ἐλεᾶς 'owl' of some sort. βάσκας 'duck:' Aristotle's βόσκας and φάσκας may be the same bird. ἔλασᾶς unknown. ἐρῳδιὸς 'heron.' καταράκτης, explained by Hesychius as ἀετός, from its 'swooping down' probably; but Dindorf says, 'skua' or 'gannet.' The 'pouncing down' would well suit this latter bird. μελαγκόρυφος 'black-cap.' αἰγίθαλλος 'titmouse,' derived by the schol., παρὰ τὸ ἐξ αἰγὸς τεθηλακέναι. Aristotle mentions this bird and the μελαγκόρυφος together, *H. A.* IX. 15. 2. To this list Meineke adds καὶ ἠρισάλπιγγι, because the scholiast mentions this bird ἐρισάλπιγξ or ἠριδ., apparently not knowing what it was. We

might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. *ἐπὶ ποῖον*] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. *Pac.* 1022, *χοὕτω τὸ πρόβατον τῷ χορηγῷ σώζεται.*

892. *ἰκτῖνος*] This bird was dangerous to sacrifices: cf. *Pac.* 1099, *φράζεο δὴ μή πως σε δόλῳ φρένας ἐξαπατήσας ἰκτῖνος μάρψῃ.* T. *τουτὶ μέντοι σὺ φυλάττου, ὡς οὗτος φοβερὸς τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.*

893. *ἄπελθ'*] He dismisses the priest, being himself enough to manage such a poor sacrifice.

895—902.] This is best given to the Chorus, with Dobree and Meineke. It corresponds to the choric song vv. 851—858.

899. *μάκαρας, ἕνα*] The *ἕνα τ. μ.* is added as a correction: 'the gods, or rather one only' as the victim is so poor, little but hair and horns.

903. *πτερίνοις*] May be by way of surprise for *πατρίοις*. 'Our feathered' instead of 'our fathers' gods.'

904. *Νεφ.*] A dithyrambic poet has already found out the cloudy town, and pays his respects in song. He uses Doric dialect.

908. *μελιγλ.*] Bergler quotes from Bacchylides *μελιγλώσσων ἀοιδῶν ἄνθεα.*

909. *θεράπων*] In the poem *Margites*, erroneously ascribed to Homer, is the line *Μουσάων θεράπων καὶ ἑκηβόλου Ἀπόλλωνος.* And *ὀτρηρός* is a common epithet of *θεράπων* in Homer.

911. *δοῦλος*] P. takes up the word *θεράπων* 'servant;' and asks him how he presumes to wear his hair long, which free men only might do. Our poet was no doubt a wild figure, poorly clad (cf. v. 935), with long dishevelled locks; and thus might be taken for a slave.

912. *οὐκ*] *i. e. εἰμὶ δοῦλος.* 'No, you mistake me, I'm not a slave: it is only by poetical fiction that we bards are the Muses' servants.' *διδάσκαλος* used of any poet, tragic or comic. Perhaps some sort of contrast is intended between the dignity of the *διδάσκαλος* and the humbler position of *θεράπων* to the Divine Muses.

915. *ἐτὸς*] Cf. *Ach.* 411, *οὐκ ἐτὸς χωλοὺς ποιεῖς.* He puns on the word *ὀτρηρὸς* and *τετρημένος* 'with holes in it:' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

916. *ἀνεφθάρης*] Cf. *Pac.* 72, *ἐκφθαρεὶς οὐκ οἶδ' ὅποι*; and *Eccl.* 248, *ἦν Κέφαλός σοι λοιδορῆται προσφθαρείς.*

918. *κύκλιά τε*] Songs sung by a cyclic chorus, that is, by a chorus arranged in a circle: cf. *Nub.* 333, *παρθένεια* 'sung by maidens.'

921. *πάλαι*] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.

922. δεκάτην] The name-day for a child was the tenth: cf. above v. 494. Also Eurip. *Electr.* 1125, θῦσον...δεκάτῃ σελήνῃ παιδὸς ὡς νομίζεται. Here θύειν δ. is 'to celebrate the δεκάτη with sacrifices.'

926. πατερ κ.τ.λ.] From a choral hymn (ὑπόρχημα) of Pindar to Hiero of Syracuse. Süvern presses this passage into service as proof that the Nephelococcygian scheme means the Athenian scheme of empire to be founded by the Sicilian expedition.

927. ἱερῶν ὀμ.] Because of his name Ἱέρων.

928. δὸς ἐμὶν κ.τ.λ.] It is probably useless to try to make good sense of this. It is meant to be a parody, mysterious in grammar and dialect, as dithyrambic poems often were. τεὶν is exaggerated Doric: it does not occur in Pindar. Perhaps (as Meineke says) τεᾷ κ. δόμεν means 'to give by an assenting nod.' κεφαλῇ κατανεύειν is Homeric, of the great nod of Zeus.

933. σπ. καὶ χ.] Some one who has both upper and under garment is told to spare one for th[illegible] He does so: and P. gives it, saying ἔχε.

935. ῥιγῶν] Infinitive [illegible] *esp.* 446, *Nub.* 442.

940. ἄνθρωπος] With [illegible] contempt and impatience, 'the fellow.' οὐκ ἀπ. ἡμῶν 'will not lea[illegible]' usually with persons or things ἀπαλλάσσεσθαι is 'to get rid of' [illegible] places, etc. 'to depart from.'

941. νομάδεσσι, κ.τ.λ.] [illegible] got one gift, the poet tries for another, and quotes Pindar again, [illegible] the scholiast, changing it to suit his purpose. It was in Pinda[illegible] ἀξηφόρητον οἶκον οὐ πέπαται, ἀκλεὲς δ' ἔβα. 'Straton wanders a[illegible] the Scythians, houseless; and of no honour or use [is a pair o[illegible]s without a chariot].' Supply for the sense, as Brunck does with[illegible] probability, ζεῦγος ἡμιόνων ἅτερ ἅρματος. The scholiast says t[illegible]aton got mules from Hiero, and then asked for a chariot. Wit[illegible] this last (or a waggon) he would be houseless among the Scythians 'quorum plaustra vagas rite trahunt domos.'

945. ξύνες δ τοι λ.] This is said to be the beginning of the same song of Pindar.

949. κἀς τὴν π.] Constr. with ποιήσω. And notice the act. ποιήσω, 'I will write as a poem,' not 'I will do.'

950. κλῆσον κ.τ.λ.] It seems to mean 'celebrate, O golden-throned (Apollo), the shivering cold city; snow-stricken plains of many crops have I traversed.' But there is doubt whether πολύπορα, πολύσπορα, πολύπυρα, be the reading. πολύσπορα makes little sense. πολύπορα 'of many paths' seems better. And Dindorf has ἀλαλὰν, which Hermann retains, construing it with τὰν τρ. and reading πολύπορ' ἂτ' ἦλυθον: 'celebrate in thy shivering chilly strain of joy the snowy plains to which I have come.' Meineke inclines to πολύπυρα in the sense of πολυπύρετα 'fever-causing.' ἀλαλαί is Bentley's correction. ἀλαλὰ (ἠ) is elsewhere used for war-cry or battle.

955—8.] Importunity succeeds: the poet gets the tunic: P. then goes on with the interrupted sacrifice.

958. σὺ] The priest appears to be recalled: he was dismissed above, v. 893. Meineke gives εὐφημία 'στω to Peisthetaerus.

959. μὴ κ.] Compare *Pac.* 1052, where Hierocles, a soothsayer, comes in and wants to hinder proceedings by his oracles, or to get some of the sacrifice. He is driven out, as is our friend here.

961. φαύλως φ.] 'Do not make light of divine decrees,' cf. Eur. *I. A.* 850, ἀλλ' ἀμελίᾳ δὸς αὐτὰ καὶ φαύλως φέρε.

962. Βάκιδος] Cf. *Eq.* 123, 1002.

966. οὐδὲν οἷον] Brunck, with the scholiast, strangely misinterprets this 'nihil obstat;' quoting at the same time a passage in Demosthenes, where it means 'there is nothing like, nothing so good as.' Of course that is equally the meaning here.

968. τὸ μεταξύ] The land between Corinth and Sicyon was recommended in an old oracle for its fertility. The town of Orneae lay there, to which there is punning allusion. Cf. above v. 399.

971. Πανδώρᾳ] Earth very possibly, as ζειδωρος and πουλυβότειρα: but the soothsayer also mentions the goddess 'Give-all' with an eye to his own requests.

973. δόμεν] That is, δόμεναι, δοῦναι: inf. used as imperat. both here and two lines above.

974. ἔνεστι κ.τ.λ.] Cf. *Eq.* 122, ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον;

976. διδύν' ἔνεστι] Editors are not consistent in their way of writing this union of αι with ε. When the resulting syllable must be or may be long, it should be deemed crasis or aphaeresis, rather than elision of the final αι. See a fuller note on this question at *Nub.* 988.

977. θέσπιε] Meineke, thinking θέσπιος inapplicable, proposes θέσκελε. The common reading means merely 'wondrous, excellent;' and needs no change.

978. αἰετὸς] From the old oracle about Athens: cf. *Eq.* 1013.

979. οὐδ' αἰετὸς] Meineke points out that οὐ...οὐδὲ...οὐ is incorrect, quoting *Plut.* 139, 1114, and v. 1133 of this play. Also that αἰετὸς has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is λάϊος, a kind of thrush. ΟΤΑΑΙΟΣ might be corrupted into ΟΤΔΑΙΟΣ and then to ΟΤΔΑΙΕΤΟΣ.

982. τἀπόλλωνος] P. gets his oracle copied out directly from Apollo.

985. δὴ τότε] Cf. *Eq.* 199, δὴ τοτε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη. In πλευρῶν τὸ μ. he mimics the τὸ μεταξὺ K. καὶ Σ. of the soothsayer.

986. οὐδὲν λ.] The opposite to λέγειν τι, 'to say something sensible, reasonable.'

987. καὶ φ.] continues the oracle. 'Strike, and don't spare even Lampon or Diopeithes.' For Lampon cf. v. 522: we infer that he was a soothsayer. Diopeithes in *Eq.* 1085 is a receiver of bribes, in *Vesp.* 380 foolish or mad.

991. χο. ἐκτρέχων] Cf. *Ach.* 827, κλάων γε σύ, εἰ μὴ 'τέρωσε συκοφαντήσεις τρέχων.

992. ἥκω κ.τ.λ.] The geometrician and astronomer Meton, who is probably alluded to in the parabasis of the *Clouds*, v. 615 sqq., now enters. He announces himself in rather tragic style: cf. Eur. *Hec.* 1, ἥκω νεκρῶν κευθμῶνα κ.τ.λ.: but P. cuts him short.

994. κόθορνος] 'cur tam superbe incedis?' Dind. 'what tragic buskin brings you here?'

996. διελεῖν] Cf. *Nub.* 202, Μ. γεωμετρία. Σ. τοῦτ' οὖν τί ἐστι χρήσιμον; Μ. γῆν ἀναμετρεῖσθαι. Σ. πότερα τὴν κληρουχικήν; Μ. οὐκ ἀλλὰ τὴν ξύμπασαν. So here the air is to be parcelled out.

998. Κολωνός] After Greece Colonus is a ridiculous drop. Swift (in Martinus Scriblerus on the art of sinking or bathos) quotes 'In either tropic is our language spoke, And half of *Flanders* hath received our yoke.' We should infer that Col[one] Meton's deme: the scholiast, however, says he was of the dem[e] con, but had something to do with Colonus, having arranged [wa]terworks, or having a statue there.

1000. αὐτίκα] Cf. note abo[ve] 166. He begins to exemplify the use of his rules.

1001. πνιγέα] Cf. *Nub.* 96, οἱ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς, κἄστιν πε[ρὶ] ὗτος, ἡμεῖς δ' ἄνθρακες.

1003. διαβήτην] Of which t Socrates makes such practical use in *Nub.* 178. Plato (*Ph*[*aedr.*] mentions the κανὼν and διαβήτης with other carpenters' tool[s] exact method of Meton's measuring here P. does not understan[d] ed we.

1005. κύκλος γ.σ.τ.] παίζει· ἀδύνατον γὰρ τὸν κύκλον τετράγωνον γενέσθαι. Schol. So early was the difficulty of this great problem recognized. Aristophanes is ridiculing the mathematicians. Meton proposes that the market-square shall be in the centre of the circular city, towards which streets shall converge, or (looking at it the other way) from which they shall radiate.

1007. ἀστέρος] Brunck will have this to be the sun; and would read τἀστέρος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὦσιν, ἀπολάμπωσιν depend on ἵνα. Dindorf, however, approves of Brunck's change to ἀπολάμπουσιν, with which either ὥσπερ ἀστέρος, or ὥσπερ τἀστέρος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or 'the star = the sun') rays shine out in every direction.'

1009. Θαλῆς] Cf. *Nub.* 180, τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν;

1010. οἶσθ'] ἴσθι Meineke: a change not worth making, the interrogative use of οἶσθα being so common, and almost conveying a command or assurance.

ὑπακούσει] Cf. *Thesm.* 924, ἀλλ' ὑπακουητέον. The prep. ὑπὸ adds the force of 'softly, quietly.'

1013. *ξενηλατεῖται*] impers. 'there is a *ξενηλασία*:' this is Seager's alteration for *ξενηλατοῦνται*. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after *τινες*, 'exiguntur peregrini omnes et jam quidam ejecti sunt,' not a very natural sense for *κεκίνηνται*; then with *πληγαί* understand *εἰσί*: 'there are blows about.' But this seems better expressed by *κεκίνηνται* with *πληγαί*. For the Spartan expulsion of foreigners cf. Thuc. I. 144, II. 39.

1015. *ὁμοθυμαδόν*] Opposed to *στάσις*. There is no faction or division, we are all of one mind.

1017. *οὐκ οἶδ' ἂν εἰ φθαίης*] The examples collected by Elmsley on Eur. *Med.* 941, *οὐκ οἶδ' ἂν εἰ πείσαιμι*, establish this use of *ἂν* immediately after *οἶδα*. That the meaning is the same as *οὐκ οἶδα εἰ πείσω* 'I know not whether I shall persuade, I fear I shall not persuade' is also certain. *οὐκ οἶδα εἰ*=Lat. *vereor ut* (not the Lat. *nescio an* which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be *οὐκ οἶδα εἰ πείσαιμι ἂν* (as Elmsley says), is doubtful. We may compare the position of *ἄν* with verbs of thinking followed by an infinitive clause: *οὐκ ἂν οἶομαι τοῦτ' εἶναι*. In this passage early editions have *οἶδ' ἄρ' εἰ φθαίης ἄν*. One MS. gives *οἶδ' ἄν*. Perhaps *ἂν* should be left untouched after *φθαίης*, the doubling of this particle being so common. And *ἄν* is strictly in its place with the optat. after *εἰ* to express a future. The force of *ἄρα* 'after all' would suit with *φθαίης*, but not with *οἶδα*.

1018. *αὐταί*] sc. *πληγαί*, the blows which he had above said were already on the march. Here he begins to beat him.

1020. *ἀναμετρήσεις*] 'Won't you measure yourself back?' *i. e.* retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of *ἀναμετρεῖν* is given in the lexicons: cf. Hom. *Od. μ.* 428, *ἀναμετρῆσαι Χάρυβδιν* 'to return again past Charybdis.' The scholiast explains it by *οἱ μέτρια φρονήσεις*: 'will you not moderate yourself, use your measuring tapes on yourself not on us?'

1021. *πρόξενοι*] Those whose duty it was to entertain foreigners. The *ἐπίσκοπος* or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. *κυάμῳ*] As if from Athens. Cf. *Eq.* 41, *κυαμοτρώξ*, of the Athenian Demus.

1024. *βιβλίον Τελέου*] 'credentials from Teleas,' whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document *φαῦλον* in discontent at having to leave home.

1025. *βούλει κ.τ.λ.*] P. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. *ἐκκλ. γοῦν*] *γοῦν* brings some particular proof of a general assertion. 'I shall be glad enough to go: indeed (to prove it) I

wanted to stop and speak in the assembly at home, having some matters which I have been negociating for Pharnaces.' Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or *Φαρνάκῃ* may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1029. *οὗτοσί*] Here he beats him, telling him that that is his *ἐκκ. περὶ φ.*, or all he will get for his support of Pharnaces.

1031. *μαρτύρομαι*] Cf. *Ach.* 926, *Pac.* 1119.

1032. *ἀποσοβήσεις*] Intransitive, as below v. 1258: but transitive in *Eq.* 60, *Vesp.* 460.

κάδω] 'ballot-boxes:' which the inspector brought as an Athenian commissioned to introduce democracy.

1035. *ἐὰν δ'*] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. *χρῆσθαι κ.τ.λ.*] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophyxus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by *ὀτοτύξιοι*, and with a possible allusion (as Dindorf thinks) to *ὀλοφύρομαι, ὀλόφυς*.

1042. *ὠτοτύξιοι*] *οἱ ὀτοτύξιοι*, from the cry *ὀτοτοῖ* and the verb *ὀτοτύζω*. He means that the statute-monger will soon have something to cry for.

1044. *τί πάσχεις;*] 'What are you doing?' P. begins to beat him.

1045. *πικρούς*] As below at v. 1468, *πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν*: cf. Eur. *Med.* 399, *πικρούς δ' ἐγώ σφι καὶ λυγροὺς θήσω γάμους, πικρὸν δὲ κῆδος*. His laws are to cost him dear.

1046. *καλοῦμαι*] The inspector summons P. into court, naming a month for the trial.

1047. *ἃλ. οὗτος*] Implying surprise: cf. *Eq.* 89, *Ran.* 840: in the former passage just as here, with *οὗτος*, 'my friend.'

1050. *στήλην*] On which laws were inscribed. In *Ach.* 727, Dicaeopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of *τὼ κάδω*, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of *στηλη*. It is commonly, however, given to the inspector.

1052. *γράφω*] Dindorf says *γράφειν* is 'mulctam dicere,' *γράφεσθαι* 'accusare:' a doubtful distinction. *γράφεσθαι* means 'to indict:' and ordinarily *γράφειν* does not mean this. But *φεύξει γραφὰς ἑκατονταλάντους τέτταρας* (*Eq.* 442) is equivalent to *γράψομαί σὲ γραφὰς ἑ. τ.* And this in form differs very little from *γράψω σε μυρίας δραχμάς*. One wants further instances to prove that the active voice is always used

with accusative of the fine that the indicter lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέτω] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf's older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the *Knights* and other plays. It consists of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and proscribe certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντόπτᾳ] Cf. Soph. *Oed. Col.* 1084, Ζεῦ θεῶν πάνταρχε παντόπτα. The birds are now to get the honours and titles of Zeus.

1060. εὐκταίαις] As an epithet of εὐχὴ perhaps only used here. We have, however, εὐκταίαν λίβα, εὐκταῖαι ἐπῳδαί, and τὰ εὐκταῖα =εὐχαί in Aesch. and Soph. It seems to mean 'solemn, earnest prayers' here.

1062. εὐθαλεῖς] The α is long. Euripides uses the word in *Troad.* 217, εὐθαλεῖ τ' εὐκαρπείᾳ, in the same metre. It must be referred to θηλή, being a Doric form. There are also used εὐθᾰλής, ἀμφιθᾰλής.

1064. οἳ κ.τ.λ.] Meineke, with Brunck, would read ἃ=ᾗ, and ἐφεζομένα (nom. fem.), also αὐξανόμενον for αὐξανόμενα, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to κτείνω γένναν θηρῶν οἳ πάντ' ἐν γαίᾳ (sc. ἀποβόσκονται) ἃ τε δένδρεσιν ἐφεζόμενα καρπὸν ἀποβόσκεται. There seems a distinction between the ἐκ κάλυκος αὐξ. 'flowers, corn, etc.,' and the produce of trees. Cf. Soph. *Oed. Rex*, 25, φθίνουσα μὲν καλυξιν ἐγκάρποις χθόνος. In v. 1065, αὐξανόμενον γένυσι παμφάγοις, which Meineke reads, agrees most closely in metre with v. 1095. καρπὸν must then be understood with αὐξ. Dindorf approves of παμφάγοις, which Dobree suggested on the ground that the poet is intentionally playing on πᾶς and its compounds throughout the passage.

1066. ἐφεζόμενα] If this be read ἐφεζομένᾱ it is wrong in metre, as ἑζόμενα (–⏑⏑–) is to correspond to -ημβρωτοῖς in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes ἐφήμενον agreeing with καρπὸν, which is unnatural.

1069. δάκετα] *e.g.* the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. πτέρυγος] Meineke proposes φάρυγος, 'by my throat,' devoured by me: the text means 'by my swooping down on them.'

1072. Διαγόραν] Diagoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the

Eleusinian mysteries. To his atheism there is reference in *Nub.* 830, Σωκράτης ὁ Μήλιος. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the 'dead tyrants.'

1073. τυράννων] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. *Vesp.* 488, ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστι καὶ ξυνωμόται.

1076. χἠμεῖς ἐνθάδε] As the Athenians proscribe their enemies Diagoras and the old tyrants, so we here will set a price on the head of ours.

1077. Φιλοκράτη] A bird-seller, mentioned above at v. 14. He is called Στρούθιος as if from his country, 'Struthian' to correspond to 'Melian;' but the word is of course from στρούθος, 'a sparrow.'

1078. ζῶντά γ' ἀγάγῃ] The MSS. have ζῶντ' ἀγάγῃ. Meineke reads ζών τις ἀγ. where ζών is acc[illegible]ὸς, a rare form for ζωός.

1079. ὅτι κ.τ.λ.] Philo[illegible]ogether and sells small birds of the finch kind; and adds [illegible] by selling them at seven for the obol.

1080. φυσῶν] 'Blowin[illegible]o make them look plump, apparently.

1081. ἐγχεῖ τὰ πτ.] Th[illegible] given by the last scholiast seems best: εἴροντες γὰρ διὰ [illegible]ρεμῶντες ἐπώλουν, "he will dress their noses, putting [illegible]r bills," Rudd. The use of ἐγχεῖ is curious. Probably [illegible]ισῶν were regular poulterers' words. Meineke conjecture[illegible]bility ἐντιθεῖ πτερά.

1083. παλεύειν] 'to act[illegible]as.' Aristotle (*H. A.* IX. 7. 8) speaks of turtle-doves and [illegible]eing kept as παλευτρίαι, blinded (τετυφλωμένα). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds τοῦτο γλωσσηματικῶς παλεύειν ἔλεγον, where γλ. seems to mean 'in the technical language of bird-catchers.' A bird thus employed was called in Latin *illex*.

1090. χλ. οὐκ ἀμπ] Happy birds, who don't need warm wraps in winter, nor suffer from heat in summer! The vulg. ἀμπισχοῦνται seems a very doubtful form. ἀμπισχνοῦνται is the reading of some MSS. of Aldus, and is taken by Meineke. In *Vesp.* 1150, 1152 there is ἀμπισχόμενος and ἀμπίσχετε; but ὑπισχνοῦμαι, ἱκνοῦμαι, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a 'vox nihili.' For either ἀμπίσχονται or ἀμπισχνοῦνται are acc. to analogy; but ἀμπισχοῦνται not so.

1091. θερμὴ κ.τ.λ.] Sophocles has something like this in *Trach.* 145, καί νιν οὐ θάλπος θεοῦ, οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ. From the scholiast we may infer some read πνίγουσ' for πνίγους here. But the gen. sing. πνίγους better balances χειμῶνος of v. 1089. Whether it is to be taken absolutely 'caloris tempore, aestate,' as Dindorf says, or is gen. dependent on ἀπὸς, is an open question. The arrangement of

the words favours the latter construction. Θάλπει means here 'burns, warms overmuch.'

1094. φύλλων κ.] Meineke objects 'φύλλων κόλποι, nescio qui sint.' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'

1095. ἀχέτας] Cf. *Pac.* 1159, ἡνίκ' ἂν ἀχέτας ἄδῃ τὸν ἡδὺν νόμον.

1096. ἡλιομανὴς] A certain correction from the MS. ὑφ' ἡλίῳ μανείς. Suidas has ἡλιομανής· ὁ τέττιξ ἐπιμαίνεται γὰρ ἡλίῳ. The line is to correspond with v. 1066. The cicada is mad with delight at the sun. Dindorf gives several similar compounds from μαίνεσθαι. Cf. below, v. 1281, 1284.

1100. παρθένια λ. μ.] 'tender white myrtle-berries.' In λευκότροφα the first is the important half of the compound; the berries are white, and they grow (τρέφεται). In the same way λευκόπτερος πιφὰς (Aesch *Prom. Vinct.* 993) is 'white feathery snow;' and in Soph. *Oed. Col.* 718, ἑκατόμπτοδες Νηρηΐδες, 'the hundred Nereids.'

κηπεύματα] 'garden fruits, seeds, or flowers:' probably the former. Hermann (Opusc. I. p. 58) quotes from Diodorus Sic. II. 37, πλῆθος ποταμῶν διαρρεῖ καὶ ποιεῖ κατάρρυτον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν.

1104. Ἀλεξάνδρου] The judges shall get far more than Paris did for his judgment between the goddesses.

1106. γλαῦκες Λ.] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. εἶτα] Reward the second: your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of ἀετός: what the ἀετὸς was, and why so called, is not quite clear. The Latins had the term also: 'sustinentes fastigium aquilae,' Tac.

1111. ἀρχίδιον] 'A snug little post:' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In *Eq.* 1052 Cleon appeals to Demus, ἀλλ' ἱέρακα φίλει μεμνημένος ἐν φρεσίν, ὅς σοι ἤγαγε συνδήσας Λακεδαιμονίων κορακίνους.

1113. πρηγορῶνας] 'Crops,' so that they might cram the more. From πρὸ and ἀγείρειν: called also πρόλαβος, both terms being (acc. to schol.) ἀπὸ τοῦ συναθροίζειν ἐκεῖ τὴν τροφήν.

1114. ἢν δὲ μὴ] If you judges do not give us the prize, you had better look out and protect yourselves. μηνίσκος was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having ἀκτῖνας ἐπὶ τῇ κεφαλῇ.

1118—1188.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. *ὡς ἀπὸ*] *ὡς* redundant, as often before the prepositions *εἰς, ἐπί, πρός*. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one, and therefore hardly admits of translation. Meineke, following Dobree, reads *οὐκ* for *ὡς*.

1121. *Ἀλφειὸν πνέων*] 'panting like a racer:' *τρέχει ὡσεὶ Ὀλυμπιακὸς σταδιοδρόμος*, Schol. The Olympic course was by the river Alpheus.

1122. *ποῦ ποῦ*] The repetition of *ποῦ* suits the panting haste of the messenger.

1126. *ὥστ' ἂν*] The *ἄν* put early in the sentence and repeated; a common use. Cf. *Nub.* 783, 840.

Πρ. ὁ Κομπασεὺς] 'Provenides of Boaston or Bragborough:' he names him as if from his deme. This Proxenides was a braggart, as was also Theogenes: they appear to have been called *καπνοί*. Cf. *Vesp.* 324, *ἢ με ποίησον καπνὸν ἐξαίφνης ἢ Προξενίδην*. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. I. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Acropolis as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. *ὑπὸ τ. πλ.*] 'owing to its breadth, from its breadth.'

Ἡράκλεις] 'you don't say so!' A very common exclamation of surprise.

1130. *μῆκος*] 'the height.' So a *ἰσω* wall is called *βραχύς* (Thuc. VII. 29). The two dimensions of a wall given are naturally its breadth and *height*, not its breadth and *length*. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the *ὀργυιὰ* contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which *two* chariots can pass. Brunck, supposing *μῆκος* to be *the length*, sees that this will not suit, and proposes a needless alteration of the text. Meineke says '*δ' ὕψος*, quivis expectet.' But the use of *μακρὸς, μῆκος* and compounds (e.g. *οὐρανομήκης*) to denote height needs no proof.

1131. *ὦ Π., τοῦ μ.*] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus' measures for the walls of Babylon. The scholiast notices the form *τὸ μάκρος*: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek: cf.

αἰσχρὸς, αἶσχος. Meineke says 'corruptum est:' Dindorf 'videtur usu populari magis fuisse tritum.'

1133. *Αἰγύπτιος*] No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. *γέρανοι*] Cranes were believed to ballast themselves with stones: cf. below, v. 1428; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg. *Georg.* IV. 195. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet's appropriation of their several tasks to the birds.

1138. *ἐτύκιζον*] From *τύκος*, a mason's pick. The beak of the *κρὲξ* was *ὀξὺ καὶ πριονώδες*. The bird does not seem identical with our corncrake (though the name is plainly formed from the sound as in *κρέκω*) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (*Part. An.* IV. 12. 34) classes it among the *μακροσκελεῖς*, the long-legged waders.

ῥύγχεσιν] This Meineke changes to *ῥάμφεσιν*, as above at v. 348, etc.

1139. *ἐπλινθοφόρουν*] Changed needlessly by Dindorf to *ἐπλινθοποίουν*, by Meineke to *ἐπλινθούργουν*. The storks have an important part in the wall-building, cf. v. 832.

1141. *χαραδριοὶ*] 'curlews' or 'plovers.'

1142. *ἐπηλοφόρουν*] This repetition of *φορεῖν* in a compound seems to shew that there is no objection to *ἐπλινθῠφόρουν* above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. *λεκάναισι*] A word of rather general use for pan, basin, etc. See above, v. 840.

ἐνεβάλλοντο] 'How did they get the clay put into the pans?' Note the middle voice here, but the active below in v. 1146 of the geese who put the clay in. Similar is the well-known use of *διδάσκειν, διδάσκεσθαι*.

1144. *ἐξ. καὶ σ.*] 'was devised in the very cleverest way:' *καὶ* emphatic, 'even.'

1145. *οἱ χῆνες κ.τ.λ.*] The geese shovelled up the clay into the vessels; they kept trampling and digging down their splay feet in the mud, which thus served for shovels. Herodotus uses *ὑποτύπτειν* in a passage which Aristophanes may be alluding to here (II. 136), *κόντῳ γὰρ ὑποτύπτοντες ἐς λίμνην, ὅ τι πρόσσχοιτο τοῦ πηλοῦ τῷ κόντῳ, τοῦτο συλλέγοντες πλίνθους εἵρυσαν*. He also uses it of dipping down with a bucket for water, VI. 119.

1146. *αὐτοῖς*] The older MS. reading has been restored. Dindorf edits *αὐτὸν, i. e. τὸν πηλόν*. Meineke *αὐτοῖν*: but this does not suit the sense, 'with their very feet, actually with their feet.' *αὐτοῖς* is really best: for the question asked was 'How did they (the birds generally

or the herons) get the clay put in? Oh! the geese shovelled it in *for them* with their feet.'

1147. *τί δῆτα π.*] A slight change of the proverb *τί δῆτα χεῖρες οὐκ ἂν ἐργασαίατο;*

1148—51. *αἱ νῆτται γε—χελιδόνες*] This passage cannot be clearly made out as it stands. Both *ὑπαγωγέα* and *πηλὸν* seem governed by *ἔχουσαι*: the word *παιδία* may be nom. or accus. *κατόπιν* is doubtful, whether to be taken with *ἐπέτοντο*, 'came flying behind them,' or with *ἔχ.* 'bearing on their backs.' Cary understands *ὑπαγ.* to be 'a kind of cement or mortar' (which meaning the scholiast also suggests), in apposition to *πηλόν*. 'The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.' It is generally supposed that *ὑπαγωγεὺς* means a trowel. We might then translate 'the swallows flew up with the trowel following them like bricklayers' boys do;' but *τὸν πηλὸν ἐν τοῖς στόμασιν* is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take *παιδία* as acc.: his words are 'the swallows carry the *ὑπαγωγεὺς* on their backs, and the clay in their mouths. And this they do when they make their nests.' Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between *κάτοπιν* and *ὥσπερ παιδία*. And Dobree explains 'hirundines lutum in ore prius subactum *τοῖς πλινθοφόροις* dabant, quo modo nutrices puerulis *ψωμίζουσι*:' evidently thinking of the passage in *Eq.* 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. *παιδίοις* would seem required. Perhaps we might punctuate after *κάτοπιν* and *πηλὸν*, and construe together 'as bricklayers' boys carry the mortar.'

1148. *περιεζωσμέναι*] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course *περιεζ.* means 'girt up for the work:' but the marking of the bird's plumage may have suggested it.

1149. *ὑπαγωγέα*] *πλατὺ ἐστὶ σίδηρον ᾧ ξύουσι τὸν πηλόν. εἰ μὴ ἄρα πηλόν τινα ὑπαγωγέα καλοῦσι· τοιοῦτον γάρ τι καὶ Ἑρμιππος ἐν τοῖς Τριμέτροις ἐμφανίζει.* Schol. In favour of this latter meaning for *ὑπ.* is the use of the singular number: one would expect 'trowels' not 'trowel.'

1151. Brunck rejects this line. But it is not like an interpolation.

1153. *τί δαί;*] 'what of this next point?' Lat. quid? when a new subject is introduced. It almost = 'further, moreover.'

1154. *ὄρνιθες κ.τ.λ.*] 'There were bird carpenters, most clever fellows, the woodpeckers.' In his note Meineke commends Hamaker's division: *τίνες ἀπειργάσαντ' ὄρνιθες; ΑΓ. ἦσαν τέκτονες, κ.τ.λ.*

1156. *ἀπεκ.*] A play on the name. 'The hickles (green woodpeckers) hacked out the gates.' The tapping sound of the woodpecker's bill is loud enough to make v. 1157 very appropriate.

1159. *βεβλλάνωται*] Cf. *Eccl.* 361, *νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν.* Gates are barred: guards set: officers go the round with the bell (cf. v. 842): beacons are ready.

1163. *ἀπονίψομαι*] He had got dusty or dirty at the work above described.

1164. *οὗτος κ.τ.λ.*] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (*ἀλλ' ὅδε γὰρ*, 'but stay—here comes') on seeing a second messenger running towards him.

1169. *πυρρίχην β.*] *i.e.* looking warlike; *ἐνόπλιος ὄρχησις ἡ πυρρίχη*. Cf. above, v. 1121, *Ἀλφειὸν πνέων*, of the first messenger.

1173. *ἀέρα*] In place of *πόλιν*: their city being in the air, and the whole air belonging to the birds: whereas the gods held the *οὐρανός*, but had no business to trespass.

1174. *λαθὼν κ.τ.λ.*] Bergler compares Eurip. *Hel.* 1173, *καὶ νῦν πέπυσμαι φανερὸν Ἑλλήνων τινὰ ἐς γῆν ἀφῖχθαι καὶ λεληθέναι σκοπούς, ἤτοι κατόπτην ἢ κλοπαῖς θηρώμενον Ἑλένην, θανεῖται δ', ἢν γε δὴ λημθῇ μόνον*. The word *ἡμεροσκόπος* is used in Aesch. *Theb.* 66, and in Herodotus.

1176. *εἶχε πτ.*] Of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. *περιπόλους*] 'the frontier guard:' in Attica the younger citizens took this home service. The German 'Land-wehr' in name nearly correspond. The *περίπολοι* did not go on foreign service.

1178. *ἀλλ' ἐπ.*] 'Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirr of wings all aether soundeth, as they seek the god.' There must be in *ἱέρακας ἱππ.* an allusion to *Θρᾷκας ἱππ.*, though I do not see that the commentators notice it. Cf. Thuc. II. 26, where Thracian tribes are spoken of as *ἱπποτοξόται*. Then for bows is substituted *ὄνυχας*. Of the birds named, *κύμινδις* is doubtful: it is some mountain bird of prey. V. 1882 is a good instance of sound echoing sense, with its repetitions of *ρ* and *s*. In *Nub.* 407 *ῥοῖβδος* and *ῥύμη* are conjoined. In Aesch. *Pr. Vinct.* 125, *αἰθὴρ δ' ἑλαφραῖς πτερύγων ῥιπαῖς ὑποσυρίζει* is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds 'the air floats as they pass, fann'd by unnumbered plumes.'

1181. *τριόρχης*] Or *τρίορχος*: cf. v. 1206.

1184. *κἄστ' οὐ κ.τ.λ.*] Cf. Soph. *Phil.* 40, *ἀνὴρ κατοικεῖ τοῦσδε τοὺς τόπους σαφῶς, κἄστ' οὐχ ἑκάς που*.

1187. *ὑπηρέτης*] An attendant upon the *ὁπλίτης*: such attendants bore light arms, slings, etc.

1188. *παῖε*] Some MSS. have *πᾶς* (among them the Rav. MS. I believe): which Brunck retains, adding *τις*. It seems quite as good as *παῖε*. The repetition need not offend, and *παῖε* is not so applicable before the game is sighted as it is in *Eq.* 247, *παῖε παῖε τὸν πανοῦργον*.

1189—1268.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whither she

is going: to tell mortals to sacrifice, she says: but birds are now the only deities, he rejoins: then Iris threatens him with the wrath of Zeus, at which he laughs, and threatens both Zeus and her, finally driving her away. The gods are strictly prohibited from entering the birds' domain, and mortals from sending up the smoke of sacrifices that way.

1191. *ἀέρα κ.τ.λ.*] Erebus was prior to heaven and earth: cf. above, v. 693, 4.

1195. *ταύτῃ περᾶν*] 'passing through this way,' *i.e.* through the air.

1196. *ἄθρει*] This verse should be an iambic. Reisig filled it up *ἄθρει δὲ πᾶς τις πανταχῇ*: Hermann *σιγᾶτε σὺ γ'*.

1197. *πεδαρσίου*] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seem to wish to haste away, but P. stops her.

1199. *ποῖ ποῖ κ.τ.λ.*] The r and the quick questioning of P. are very lively.

1203. *πλοῖον, ἢ κυνῆ ;*] 'A sl ?' Iris came in with wings, which suggested a ship's oars o , as some prefer, with robes bulging out like sails. Also pro a broad-brimmed travelling hat, *πέτασος* or *κυνῆ*, so conspic she looks all hat. Süvern thinks the *κυνῆ* means the travel f the Peloponnesian soldier. Cf. Soph. *Oed. Col.* 313, *κραν ρὰς κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπέχει*. The answer given xt line, 'the swift Iris,' is taken to mean that she is a shi the further question whether she is the Paralus or Salaminia being the swift-sailing galleys used for important state messages he Athenians. Cf. above, v. 147, where Euelpides fears the Salaminian bringing a summons.

1205. *τί δὲ*] Iris impatiently pr pares to be off again: hence P. calls in some kite or buzzard to catch her.

1207. *τί...μακρά*] 'What ever means this annoyance? P. It means mischief to you.'

1210. *οὐκ οἶδα*] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. *κολοιδάρχους*] The officers over the jackdaw-watch: cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. *οὐ λέγεις ;* 'do you say no?' *i.e.* that you have not gone to the *κολ.* and got a pass?

1214. *σύμβολον*] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens: *ἐπιβάλλειν σ. τινί*, 'to make any one take out his license.' *ἐπιβ.* is also more generally 'to inflict:' and Iris feels insulted at the idea that she should have anything forced upon her. *ἔμοιγ'* is emphatic. 'No one enforced aught on *me*.'

1217. *κἄπειτα*] Without permission then do you trespass through our domain? Why, what other way is there? I don't know: but this way you mustn't come.

1221. *ἀδικεῖς δέ· καί*] 'But you are in the wrong. And now, &c.'. With this punctuation (Hermann's and Meineke's) there seems no difficulty. Dindorf sees one with *ἀδικεῖς δὲ καὶ νῦν*, and reads *ἀδικεῖ*, 'you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.' He compares a passage in Plaut. *Amphit.* IV. A. Facisne injuriam mihi an non? B. Facio, quia non pendes, maximam. The connection and sense seem quite plain without this change. 'You are plainly trespassing; and now don't you see you deserve death?'

1222. *δικαίστατα...πασῶν Ἰρίδων*] 'most justly of all Irises:' *i. e.* never could or did an Iris deserve death more than you.

1224. *ἀλλ' ἀθ. εἰμ'*] Brunck supposes the *α* in *ἀθάνατος* ought to be short in iambics. He therefore transposes words to secure this, here and in *Ran.* 629. Apparently the *α* is always long. In some of the Aristophanic passages (*Ach.* 47, 51) it might be either: in others (here and *Ran.* 629 and *Ach.* 53) it must be long: in none need it be short.

1227. *ἀνολασταυεῖτε*] *ἄτακτα πράξετε.* Schol. A pretty thing, if you gods are to run riot.

1228. *ἀμφωτέρων*] Constr. *ἀκρ.* (*ἐστιν*) *ὑμῖν τῶν κρειττόνων ἐν μέρει.* You have had your day: we in turn have ours.

1232. *μηλόσφ...ἀσχάραις*] Cf. Eurip. Fr. 622, *μηλοσφαγεῖτε δαιμόνων ἑπ' ἐσχάραις.* In Soph. *Oed. Col.* 1495 *βούθυτος* is an epith. of *ἑστία.* The combination of *μηλόσφ.* with *βουθύτοις* may be a confusion intended by the comic poet; but *βούθυτος* would mean 'sacrificial' with little or no emphasis on the particular victim (*βου.*). Compare such expressions as *αἰγεία κυνέη* in Homer.

1233. *κνισᾶν τ' ἀγ.*] Cf. *Eq.* 1317, *ἐφ' ὅτῳ κνισῶμεν ἀγυιάς*, and the passage quoted there from Demosthenes.

1234. *πόλοισιν*;] She repeats his exact question. It should, however, acc. to Aristophanic usage, be *ὁπόλοισιν*: as in *Eq.* 128, *καὶ πῶς*; Δ. *ὅπως*; Meineke reads *οἷσιν*: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in *Plut.* 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. *αὐτοῖς*] So MS. R., which is surely better than *αὐτούς*. The antecedent to *οἷς* is *ὄρνιθες*, *αὐτοῖς* signifies *ἀνθρώποις*, being the common dative of the agent with a verbal.

μὰ Δί' οὐ τ. Δ.] 'But by Jove not to Jove:' a comical swearing by the very god whom he denies to be one.

1239. *δεινὰς*] Porson reads *δείσας*: unnecessarily: an epithet for *φρένας* put in an unusually emphatic place is not amiss.

adaptations and parodies.

1241. λιγνὺς κ.τ.λ.] 'Fire with smoke shall burn to ashes yourself and your house in Licymnian flashes.' There is said to have been a play of Euripides, *Licymnius*, in which some one is struck by lightning. δωμάτων περιπτ. is nearly Euripides' τειχέων περιπτ., *Phoen.* 1357. The word is a favourite of Euripides in several uses.

1243. ἄκουσον κ.τ.λ.] My good friend, don't think to frighten me. I shall return Zeus' fire, and send against him worse enemies than he ever had.

παφλασμάτων] Cf. *Eq.* 919, ἀνὴρ παφλάζει· παῦε.

1244. Λυδὸν ἢ Φ.] A slave who would be frightened. This is parodied from Eur. *Alc.* 675, ὦ παῖ τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;

1247. δύμους 'A.] Amphion has not much to do with it; but this is said to be from the Aeschylus, as also the preceding words. Cf. *Vesp.* 308, where is added Ἕλλας ἱρὸν because it makes up a quotation from

1248. ἀετοῖς] I πτοῖς or βέλεσιν.

1250. παρδαλᾶς] hyrions are represented as thus clad πρὸς τὴν πτέρωσιν αὖ γάρ. Schol. This resemblance is not plain; but we hardly t bird the porphyrion was. A waterbird, and probably a bird, if he is to correspond to 'minaci Porphyrion statu:' cf. 1252.

1251. πλεῖν ἑξ.] an six hundred.' So in Lat. *plus* is occasionally used wit the case following it being the same that precedes.

1252. Πορφυρίων nt, mentioned in Hor. *Od.* III. 4. 54, who 'gave Zeus quite do.'

1257. ἀποσ.] C , v. 1032.

1258. εὐρὰξ π.] exact derivation of these words separately is uncertain. εὐρὰξ is used by Homer for 'sideways.' Here the whole force seems to be 'out of the way! begone!'

1260, 1. οἴμοι κ.τ.λ.] 'O dear me! can't you find some younger man to burn to ashes?' No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. καταιθαλοῦν τῷ ἔρωτι. Schol.

1262—66. These should correspond metrically with 1189—95 πόλεμος...περῶν. Meineke adds ἂν before ἔτι in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: μηδὲ πέμπειν is the proper construction without ἄν.

1265, 6. *μηδὲ...καπνὸν*] Constr. *μηδέ τινα βροτὸν* (or *βροτῶν*) *πέμπειν ἱερ. καπνὸν θεοῖσι τῇδε*. 'We forbid mortals on the plain of earth from sending their sacrificial smoke to the gods this way (through our realm of air).' Or *ἱερόθυτον* might go with *δάπεδον*, but perhaps not so well.

1269. *τὸν κήρυκα...εἰ*] A mixed construction of *τὸν κ. μὴ νοστεῖν* and *εἰ ὁ κήρυξ μὴ νοστήσει*. Cf. note on v. 652.

1271—1469.] The herald returns from earth, and reports that all men are delighted with the cloud-city and mad after bird-life, giving instances of their bird-fancying propensities; that they will shortly be there in crowds, wanting wings. Peisthetaerus sets about preparing feathers for them, with the help of a lazy slave, while the Chorus encourage him and praise the new city. Then three persons come for wings: first a young man who wants to beat his father, who is furnished with wings and sent off as a cock, but recommended to turn his striking and pugnacious propensities to more worthy ends; then Cinesias, a dithyrambic poet, who is ridiculed, but has to wait for his wings; then a sycophant, who after some dialogue, in which his rascality comes out, is finally whipped off.

1272. *ὦ τρισμ.*] Vulg. *ὦ κλεινότατ' ὦ σοφώτατ'*, with an awkward repetition of *σοφώτατε*. The Rav. MS. is authority for this *τρισμακάριε* here instead of in the next line.

γλαφυρώτατε] 'Most polished, elegant, neat,' hence 'subtle, clever.' The Latin comic use of *graphicus* in expressions such as *graphicum furem, servum* seems analogous.

1273. *ὦ κατ.*] Out of breath with his list of epithets he says 'O give the word, help me, urge me on!' 'Suggere verba quibus te extollam.' Dind.

1275. *οἱ π. λεῴ*] 'the assembled unanimous peoples of the earth.'

1278. *φέρει*] 2nd pers. mid. 'you win for yourself.'

1280. *πρὶν μὲν κ.τ.λ.*] Formerly there was a mania for imitating Spartan manners: their long hair, coarse diet, and staves. For Socrates' personal habits cf. *Nub.* 835, *ὧν ὑπὸ φειδωλίας ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος*. Porson corrected *σκυτάλι' ἐφόρουν* to *ἐσκυταλιοφόρουν*, his note is 'ut uno verbo res significetur postulat orationis concinnitas.' The *α* in *σκύταλον, σκυτάλη* is short. L. and S. say that it is long here, reading *σκυτάλι' ἐφόρουν νῦν δ'* for *σκ. ἐφ. νυνὶ δ'*.

1283. *νῦν δ' ὑπ.*] Now they change and are all for bird-life; the first thing they do in the morning is to fly *ἐπὶ νομόν*: a play on the double sense of *νόμος* law and *νομὸς* feeding; the Athenian *φιλόδικον* is pointed out, which the play of the *Wasps* especially satirizes. 'As we birds breakfast on the lawn, so they on law.'

1287. *ἐπέτονθ'*] The tense is changed from present (*ποιοῦσιν*) to imperfect, to describe that the people were taking to this mode of life at the time when the herald was there.

1288. *κατῆρον*] They flocked down to their law books, as we to our meadows. Something like *λειμῶνας* in sense would be the natural word. And in the next line *ἐνέμοντο* keeps up the idea of birds feeding.

1291. *πολλοῖσιν*] Many men had birds' names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called 'partridge' is (according to the scholiast) mentioned by others. 'To play partridge' is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called 'swallow' may be left open. Opuntius, 'the crow blind of one eye,' is alluded to above, v. 153.

1295. *Φιλοκλέει*] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (*Vesp.* 462), and not a good one (*Thesm.* 168, *αἰσχρὸς ὢν αἰσχρῶς ποιεῖ*), personally not handsome; and (the scholiast suggests) perhaps *ὀξυκέφαλος καὶ ὀρνιθώδης τὴν κεφαλήν*. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. *Λυκούργῳ*] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called *νυκτερίς* 'the bat,' which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore 'a jay.'

1297. *Μειδίας*] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. *στυφοκόπου*] 'A striker with a stick (of quails).' Meineke reads *ὑπ' ὀρτυγοκόπου*, considering *ὑπὸ στυφοκ.* a corruption. This is possible, only two letters being different. And the scholiast explains *ὀρτυγοκόπος*, but at the same time says that most copies read *στυφοκόμπου*, where the *μ* is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds' wings or feathers.

1306. *τρ. γαμψωνύχων*] A tragic-sounding hardly translateable periphrasis for 'claws.'

1307. *ἐποίκοις*] 'settlers, colonists:' the prep. *ἐπί* denotes the coming 'to' a new land; the *ἔποικος* is then *μέτοικος* (cf. below, v. 1319) as having changed (*μετά*) his abode.

1309. *ἀρρ. κ. κοφ.*] 'hampers and baskets,' the former perhaps the larger.

1310. *ἐμπίπλη*] The scholiast remarks that these imperatives from verbs in *μι* (cf. v. 666, *ἐπιδείκνυ*) are more Attic than those in *θι*.

1315. *τύχη κ.τ.λ.*] Meineke gives this to the Chorus. The correspondence of vv. 1313—1322 with 1325—1334 is thus made more perfect than by giving the line to Peisthetaerus.

1316. κατέχουσι] 'prevail;' as rightly explained here by Dindorf. So in *Pac.* 945, κατέχει πολέμου αὔρα; and in such phrases as κληδὼν φήμη κατέχει. Paley confirms the interpretation in the passage of the *Peace* above quoted, where some commentators go wrong.

1318. τί γὰρ] 'What advantage does not our city offer to a μέτοικος?' The terms of praise that follow recall in some points Euripides' eulogium on Athens, *Med.* 822—845.

1323. βλακικῶς] Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. φοιτᾶτω κ.τ.λ.] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. μουσίχ' κ.τ.λ.] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. ὅπως] ὅρα ὅπως, 'see that you suit your wings to your man.'

1335. οὗ τοι] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young reprobate who wants to get rid of his father, being much of the spirit of Pheidippides in the *Clouds*, after his Socratic teaching.

1337. γενοίμαν κ.τ.λ.] Said to be from a chorus in the *Oenomaus* of Sophocles. Such wishes are common in the lyric strains of tragedy: *e. g.* Eurip. *Hipp.* 732.

1338. ὡς ἂν ποταθείην] The optative with ἄν after ὡς, ὅπως is not according to Attic usage. But ὅπως ἂν ἀπολισθάνοι stands in Thuc. VII. 65. ἀμποταθείην = ἀναποταθείην has been ingeniously proposed here by Shilleto.

ἀτρ.] Sc. ἀλός, which in Homer constantly occurs with this epithet. Meineke puts a lacuna after ὑπὲρ, thinking αἰθέρος or ἄέρος has been lost.

1340. ψευδαγγελὴς εἶν'] Bentley's ψευδαγγελήσειν is very neat: κακαγγελεῖν quoted in Demosthenes from a tragic poet supports the verb; no adjective in -αγγελὴς is found. ψευδαγγελὴς is a doubtful form. Yet the future tense is not quite satisfactory.

1342. αἰβοῖ] οὐ μόνον ἐπὶ σχετλιασμοῦ ἀλλὰ καὶ ἐπὶ ἡδοιῆς, ὡς καὶ νῦν. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In *Pac.* 1066 it seems a sort of laughing chuckle. For its common use cf. *Ach.* 189, *Eq.* 891, etc.

1343. ἐρῶ...νόμων] Thought by the scholiast to be an interpolation.

νόμων] The young man means νόμων, 'laws.' In P.'s remark both senses (of νόμοι and νομοί) may be suggested. See above, on v. 1287.

1347. μάλιστα] especially your law or custom which makes it honourable for a young bird to fight with its father. 'Why truly, yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.' Frere.

1352. *πάντ' ἔχειν*] He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers' cost, we have other laws compelling the young to support the old.

1354. *κύρβεσιν*] 'pillars.' The *κύρβις* was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statute-pillars was *ἄξων*; but acc. to some the *κύρβις* was triangular, the *ἄξων* square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: *περὶ μὲν οὖν τῶν πελαργῶν ὅτι ἀντεκτρέφονται θρυλεῖται παρὰ πολλοῖς· φασὶ δέ τινες καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκτρέφεσθαι ὑπὸ τῶν ἐκγόνων, οὐ μόνον γηράσκοντας ἀλλὰ καὶ εὐθὺς ὅταν οἱοί τ' ὦσι· τὸν δὲ πατέρα καὶ τὴν μητέρα μένειν ἔνδον. H. A.* IX. 13. 1.

1358. *ἀπέλαυσα κ.τ.λ.*] 'A pretty thing then I have made of it by coming here.' The *ἄν*, retained [illegible]f, is not very suitable to the sense: 'A pretty thing I should [illegible]le of it.' *τἄρα* might easily become *τἀρ' ἄν* before *νὴ* by a co[illegible]r.

1359. *καί*] 'even.' So far [illegible]ing rid of my father I must keep him as well as myself.

1360. *οὐδέν γ'*] Dindorf su[illegible]*κητέον*, 'you need not support him.' Perhaps *ἀπέλαυσας* [illegible] to be supplied. The young man means by *ἀπέλαυσα*, 'I h[illegible] a pretty mess of it.' P. answers: 'No you have not: fo[illegible] came in friendly simplicity, we'll feather you as an orphan b[illegible]shall fend for yourself, without your father, live and let live.'

1361. *ὀρφανόν*] Frere obser[illegible]t the sons of citizens slain were publicly presented with a suit of [illegible]our. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. *Nub.* 1426); and he is now furnished with a cock's wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest seem to represent shield, sword and helmet.

1369. *τἀπὶ Θράκης*] Where important military operations were going on. Those mentioned by Thuc. VII. 9 were at this time.

1373. *ἀνατέτομαι*] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. *Ran.* 1437). The clouds are naturally the happy hunting grounds of dithyrambists (cf. *Nub.* 333, *Pac.* 829); therefore Cinesias wants wings to pursue his art the better.

1374. *πέτομαι κ.τ.λ.*] Connect this line with v. 1376, 'I fly now to one, now to another path of song, with fearless mind and body following some new course.' Supply *ὁδὸν* to *νέαν*. Meineke with Hermann reads *φρενὸς ὄμματι γενεᾶν*. It is not intended to be much other than nonsense any way.

1375. *τουτὶ κ.τ.λ.*] This creature wants a whole cargo of wings, because of his *ἀνατέτομαι, πτερύγεσσι, πέτομαι.*

1378. φιλύρινον] 'light as linden wood,' or 'pale.' Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. τί δεῦρο] 'Why come you circling hither with limping foot?' Perhaps Cinesias was really lame.

1385. ἀεροδονήτους...ἀν.] 'air-tossed and snow-beaten preludes.' So in *Pac.* 829 the dithyrambists' souls, ξυνελέγοντ' ἀναβολὰς ποτώμεναι τὰς εὐδιαεριαιθερινηχέτους τινας.

1387. κρέμαται...ἡ τέχνη] Cf. *Nub.* 331, πλείστους αὗται (νεφέλαι) βόσκουσι σοφιστὰς κυκλίων τε χορῶν ἀσματοκάμπτας ἄνδρας μετεωροφένακας. Note the force of μὲν οὖν, 'Nay our whole art hangs upon the clouds.' These particles convey more than a simple assent.

1388. τῶν δ.] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-flown things from the clouds. A specimen is to be forced on P., which he in vain declines.

1393. εἴδωλα] Apparently in apposition to ἀέρα and governed by δίειμι.

1395. ὠόπ] 'easy there!' Cf. *Ran.* 180, ὠόπ παραβαλοῦ. It is a rowing term, κέλευσμα 'καταπαῦον τὴν κωπηλασίαν.

1396. ἀλάδρομ᾽ν] Equally nonsense, however derived; as the scholiast saw. Meineke reads ἀλάδε δρόμον, 'bounding on my course seawards.'

1397. καταπαύσω] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. χαριεντά γ'] 'A pretty and neat joke indeed!' this he says surprised and half-offended. P. rejoins, 'Why you like to be wing-wafted, don't you?' referring to his words at v. 1390. Then Cinesias standing on his dignity says, 'What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?'

1405. βούλει κ.τ.λ.] 'Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?' Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read κερκωπίδα φυλὴν, 'a long-tailed chorus,' with a punning allusion to the Cecropian tribe. Kock proposes Κρεκοπίδα from the bird κρὲξ with a pun on Κεκροπίδα. κέρκος is, he says, not Attic for a bird's tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. δῆλος εἶ] Sc. καταγελῶν. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.'s attention.

1410. ὄρνιθες τίνες] The scholiast quotes from Alcaeus: ὄρνιθες τίνες ἴδε; ὠκεανῷ γὰρ ἀπὸ περάτων ἦλθον, πανέλοπες ποικιλόδεροι ταυσίπτεροι. Dindorf and Meineke, for no apparent reason, edit ὄρνιθές

τινες. The interrogative seems better. The first thing that strikes the informer is that the birds 'have nothing' that he can get out of them by his trade.

1413. τουτὶ τ. κ.] 'This troublesome task' of serving out wings is no slight one. ἐξεγρήγορεν, 'rises up, presents itself.'

1415. μάλ' αὖθις] 'Again I say;' calling the swallow's attention again.

1416. ἐς θολμάτιον] He must be calling for the swallow because he wants the warmth of spring, if we may judge from his thin, threadbare cloak; and indeed he needs a spring of many swallow warmth, not only that which one swallow makes (μία χελιδὼν ἔαρ οὐ ποιεῖ). Also his coat was in strips and many-coloured patches.

1418. τίς] He now comes within hail of P., and pompously makes his demand.

1421. εὐθὺ Πελλήνης] 'Straight off for Pellene,' famous for flannel stuffs, which were given as prizes in the games there. Pindar mentions this in *Ol.* IX. 146, ψυχρὰν ὁπότ' εὐδιανὸν φάρμακον αὐρᾶν Ἑλλάνᾳ φέρε.

1422. κλητὴρ ν.] 'A summoner for the islands;' one who summons islanders to trial, on false, trivial charges (συκοφάντης, πραγματοδίφης). P. pretends at first to admire his trade, and draws him on to explain his whole system of rascality, venturing to suggest that there might be honester callings.

1426. ὑπὸ πτ.] 'How will you summon more cleverly for having wings? Well, I shall not; but I shall get to my destination and back more safely and expeditiously.' μὰ Δί' ἀλλὰ is perhaps a more direct answer to ὑπὸ πτερύγων τι as it is in Bekker's text. But τί προσκ. is almost equivalent to οὐδὲν προσκ.

1429. ἀνθ' ἑρμάτος] It was believed that cranes ballasted themselves with stones. So Virgil, *Georg.* IV. 195, says of bees 'saepe lapillos, ut cymbae instabiles fluctu jactante saburram, tollunt; his sese per inania nubila librant.' Cf. above, v. 1137.

1431. νεανίας ὢν] 'a fine able young fellow like you:' so below, ἀνδρα τοσουτονί, 'a man of your inches.'

1432. τί πάθω;] 'what am I to do?' σκάπτειν represents hard bodily work. The steward's excuse (S. Luke xvi.) σκάπτειν οὐκ ἰσχύω will occur to all.

1436. ὦ δαιμόνιε] The informer gets impatient, but P. goes on to puzzle him with assurances that he is in a certain way winging, feathering, or inciting him for a better employment. This sense of πτεροῦσθαι was evidently common at Athens. Cf. note on *Ach.* 988.

1438. λόγοις ἀναπτ.] The Homeric ἔπεα πτερόεντα is recalled by this association of words and wings, though the sense seems quite different, the older poet's idea being that the thought embodied in a word took wings and flew away when once past the 'door of the lips' (ἕρκος ὀδόντων); whereas this new fashionable use of πτεροῦσθαι, πεποτῆσθαι was that words had a raising, buoying force.

1441. *μειρακίοις*] Meineke alters this to *φυλέταις*, because old men in the barbers' shops would be more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. M.'s change seems an improvement; and *μειρακίοις* with *μειράκιον* in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

1442. *Δι' ῥέφης*] A wealthy man, raised to be phylarch and hipparch: cf. above, v. 799. The horsey mania was prevalent at Athens, as is shewn in the play of the *Clouds* in the case of Phidippides.

1444. *ὁ δέ τις*] Another father says that his son is all on the wing and flutter for tragedy.

1446—50. *λόγοισι...νόμιμον*] The informer hardly understands P.'s explanation of this metaphorical *πτέρωσις*; but when he comes to the plain question of changing his trade, he says downright *οὐ βούλομαι*.

1451. *τὸ γένος οὐ κ.*] A curious instance of pride in an unworthy calling is given by Hunter in his *Annals of Rural Bengal*, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; I and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

1455. *καλεσάμενος κ.τ.λ.*] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (*ἐγκεκληκὼς ἐνθαδί*) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

1456. *κᾆτ' αὖ*] Dobree followed by Meineke reads *κατ' αὖ π.*, *i.e.* *καταπέτωμαι αὖ*. Dindorf says 'alterum *κᾆτα* redundat, ut saepius.' The *καὶ* with *εἶτα* is often redundant or hardly translateable; the *εἶτα* must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I may then whisk back to his place.'

1457. *ὠφλήκῃ*] Give full force to the tense, 'that he may already have been cast in the suit.'

1459. *ὁ μὲν κ.τ.λ.*] 'While he is sailing hither, you are flying to his place.'

1461. *βέμβικος*] 'a whipping-top:' the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corcyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

1467. *ἀπολ.*] *ἀποχωρήσεις* Schol., but one of the derivations that follow seems of no value: *ἐς Λιβύην ἀποφθερεῖ*. Nor is any that the lexicons give satisfactory. Alliteration with *ἀπολούμενος* may be intended.

1468. *στρεψοδ.*] 'Pettifoggicorascalities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

1470—1493.] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of

fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known tavern) whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. *δένδρον*] Cleonymus was tall.

1474. *καρδίας ἀπ.*] Cardia was the name of a town in Thrace; but this is to mean also that Cleonymus had no heart, was a coward.

1478. *ἦρος*] In fine spring weather, *i.e.* time of peace: opposed to *χειμῶνος* wintry time of war.

1479. *συκοφαντεῖ*] By its derivation this almost means 'bears figs.' Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on *σῦκον*, *συκοφαντεῖν*.

1481. *ἀσπίδας*] 'its broad leaves;' but with reference to Cleonymus throwing away his shield.

1482. *πρὸς αὐτῷ τ. σ.*] 'Close upon the realms of darkness in a dreary wilderness lacking candle-light,' *λυχνῶν ἐρ.* is a parody on the common phrase *Σκυθῶν ἐρημία*. All this is to define comically the locality, as above was *καρδίας ἀπ.*

1485. *ἤρωσιν*] Such as Orestes, who were harmless till the night came. Cf. *Ach.* 1166 for Orestes.

1492. *πληγείς*] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.

1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.

1494. *οἶμοι*] Prometheus is in great fear, and muffled up, lest Zeus may see him.

1498. *πηνίκ'*] He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below 'what Zeus is doing.'

1500. *βουλυτὸς*] The time described by Milton, 'what time the laboured ox in his loose traces from the furrow came.'

1501. *τί ναὶ κ.τ.λ.*] What kind of weather is it? clear or cloudy?

1503. *οὕτω*] 'Then, if that be so.' He somehow interprets P.'s *οἰμωξε μεγάλ'* as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, 'Oh! well, if you come to that, I will unveil.'

1508. *σκιάδειον*] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the *καιηφόρος* in processions.

1514. ἀπόλωλεν...ἀπώλετο] 'Zeus is gone, undone. About what time did he die?' P. seems to take ἀπόλωλεν most literally, and coolly asks the time of Zeus' demise. The phrase πηνίκ' ἄττα only occurs here, and is quoted by Harpocration as used again by Aristophanes. It may not be strictly correct thus to join ἄττα with an adverb, but it does not seem unnatural as a colloquialism. ποῖ' ἄττα 'what sort of things' is good Greek, and the transition to πηνίκ' ἄττα 'at what sort of time, about when' is not so very difficult.

1519. Θεσμοφορίοις] There was a fast on one of the five days of the Thesmophoria. Cf. *Thesm.* 949, 984.

1520. βάρβαροι] As there were barbarian tribes further up inland and northwards, reckoning from Greece, so barbarian gods are imagined ἄνωθεν.

1521. κεκριγότες] 'gibbering' as Triballus does presently. εἰς τὴν ἀσάφειαν τῆς φωνῆς αὐτῶν. Schol.

1523. τἀμπόρι' ἀν.] Demosthenes describes the opposite (*Olynth.* II.) κεκλεισμένων τῶν ἐμπορίων διὰ τὸν πόλεμον.

1524. εἰσάγοιτο] Incorrect sequence of tense after φασὶ, παρέξει. Cf. *Ran.* 24, τοῦτον δ' ὀχῶ ἵνα μὴ ταλαιπωροῖτο. This last is explained generally by saying that a past intention is implied, which accounts for ἵνα with optative. We can hardly apply this in the present passage.

1526. οὐ γὰρ κ.τ.λ.] 'Of course there must be barbarian gods: else how would Execestides the foreigner find a tutelar family god?' Every true Athenian was bound to prove his descent and to have an Ἀπόλλων πατρῷος. Execestides, whom we have twice before in this play (v. 11 and 764) seen noted as of foreign extraction, must get his πατρῷος from foreign gods.

1529. Τριβαλλοί] A real name of a Thracian tribe. Thuc. II. 96.

1530. τοὐπιτρ.] The imprecation ἐπιτριβείης comes from their name.

1536. βασιλειαν] Proparoxytone, last *a* short (see next line), 'queen.' βασιλεία, 'kingdom.'

1538. ταμιεύει] Basilea, a daughter of Zeus according to some, keeps the key of the lightning closet and everything else. For ταμιεύει some editions and MS. Rav. κεραμεύει 'manufactures.' This trenches on the work of Vulcan, and I cannot with Dindorf think κεραμεύει 'festivius.' Nor does it suit the other things that follow.

1541. λοιδορίαν] Probably to represent ῥητορικὴν, of which it was a large part. First are mentioned generally blessings, wise policy, law, order; then things that touch Athens especially: docks, rhetorical invective, paymaster and fees—over all which Basilea is supreme.

κωλαγρέτην] Cf. *Vesp.* 724. She is ταμίας over the κωλαγρέτης. It would have been more simple to call her a female κωλαγρέτης.

1545. ἀνθ. εὕνους] As was shewn by his giving fire to men. Aeschylus speaks of Prometheus' φιλάνθρωπος τρόπος, *Pr. Vinct.* 11, 28.

1546. ἀπανθρακίζομεν] He comically mentions one of the smallest

everyday uses of fire. In tragedy it is said more loftily *παντέχνου πυρὸς σέλας θυηποῖσι κλέψας ὤπασεν*. Baking on the charcoal, esp. small fish, was a favourite practice: cf. *Ach.* 670, *Vesp.* 1127 for *ἐπανθρακίδες*.

1547. *μισῶ*] Cf. Aesch. *Pr. Vinct.* 974, *ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς*. In the next line *θεομισὴς* includes both act. and pass. meaning; but Prometheus takes it only in the active sense.

1549. *Τίμων*] 'A very Timon,' hating my brother gods as he did his brother men.

1552. *δίφρον*] A chair also was carried behind the *κανηφόρος*.

1553—1564.] A mysterious description by the Chorus of another wonder that they have seen: a lake where Socrates acts as guide of the souls: to which Pisander came to seek his soul or spirit, and after a curious sacrifice only brought up the spirit of the pallid Chaerephon. Wieland thinks that this strophe refers to some remarkable occurrence of which we know nothing. It ; rather pointless as a whole.

1553. *Σκιάποσιν*] The hab Shadow-foot tribe is placed by some in Libya. The lake of unwashed naturally has Socrates for *ψυχαγωγός*.

1556. *Πείσανδρος*] Like an ses he came to call up and see a spirit, viz. his own, whic ward he had lost. Cf. *Pac.* 396, *Lys.* 490.

1559. *κάμηλον*] In place of that Ulysses sacrificed (*Od.* XI. 35) he slew a camel as 'a so

1561. *ἀπῆλθε*] 'Withdrew, s did, and sat some way off: *Od.* XI. 49, 82.

1562. *ἀνῆλθ'*] Up came b ghost the pale Chaerephon; for whose appearance cf. *Nub.* 5 *esp.* 1412.

1563. *λαῖμα*] A doubtful wo where there seems no necessity for any pun, as L. and S. suggest, on *λαιμός*. Meineke follows Bentley and reads *λαῖγμα*, said to be *πέμματα ἱερὰ, ἀπάργματα*. In the *Odyssey* the ghosts come up after the blood; and this seems to be meant here too. Might we not conjecture *τόδ' αἷμα* or *τό γ' αἷμα*? A vampire would come for blood.

1564. *Χαιρεφῶν ἡ ν.*] Cf. above, v. 1296.

1565—1693.] The embassy of which Prometheus had spoken now comes: Poseidon, Hercules, and a barbarous Triballian god. Poseidon has much ado to keep his colleagues in order. They find Peisthetaerus engaged in preparing for a feast. Poseidon declares the wish of the gods for peace. Peisthetaerus says that the birds must have the sovereignty; to which terms Hercules consents, bribed by the offer of a supper; so does Triballus; and even Poseidon is made to see what a help the birds might be to the gods. P. then stipulates for the hand of Basilea, which Poseidon is for refusing, but Hercules is won over. Triballus votes with him, and so Poseidon has to give in, and they go to heaven to fetch the bride. The whole scene seems intended to shew how, in a political matter, two blockheads, cunningly worked upon by a clever opponent, [m] e wiser one and spoil the whole negociation.

1567. οὗτος] To Triballus, who wears his mantle awkwardly. The scholiast says ὥσπερ οἱ Θρᾷκες.

1569. Δαισποδίας] There was a man of the name, Thuc. VI. 105; but there is allusion to λαιὸς, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατία] A complaint of what democracy is bringing them to, which, though in Poseidon's mouth, about expresses the poet's feeling about the state of things at Athens. Cf. *Ach.* 598—606, for his disgust at those elected to offices of state.

1572. ἔξεισι ἀ.] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διπλ. μᾶλλον κ.τ.λ.] 'All's one for that. I'd like to throttle him.' No logic of course is to be sought in Hercules' reasoning.

1579. τυρόκνηστιν κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. τὸν ἄνδρα κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικνῶ] 1st sing. pres. act. Cf. v. 533, ἐπικνῶσιν. It seems, however, to be said hardly to Poseidon, unless as a sort of 'Oh, I'm busy; I can't attend to you.' The scholiasts took it to be imperat. middle, addressed to the servant, explaining it by ἐπίτριβε, or else they read ἐπίκνη = ἐπίκνασε.

1584. ἐπαν. τοῖς ὄ. ὀρνέοις] A mimicry of Athenian terms, 'rising up against the democracy' being a great crime. For this certain birds 'were adjudged criminals (ἐδοξαν ἀδικεῖν),' and therefore killed, and to be eaten.

1586. ὦ χαῖρ'] Only now seeing, or pretending to see, Hercules. And upon Poseidon's continuing he goes back to his cooking.

1590. καὶ μὴν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπάρ' εἶναι πρέπει; and says this οἰκείως τῇ γαστριμαργίᾳ. Schol.

1593. τέλμασιν] 'pools' or 'tanks.' Plato (*Phaedo*, 109 B) speaks of περὶ τέλμα μύρμηκας ἢ βατράχους.

1594. ἀλκυονίδας ἡμ.] 'halcyon days' when (as Milton says) 'birds of calm sit brooding on the charmed wave.' Cf. Theocr. VII. 57.

1596. οὔτε...νῦν τε] This sequence οὔτε...τε is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by 'not.....but.'

1598. ἀλλὰ νῦν] 'even now, now at least if not before.'

1601. κἂν ὦ.] 'And if we make peace on these terms I invite the ambassadors.' κἂν for καὶ is Seager's correction, removing the full stop after διαλλαττώμεθα. The common text would be 'and let us make

peace;' rather an abrupt use of the subj. mood in such a clause. Then ἐπὶ τοῖσδε is to be taken with what follows.

1603. ἐμοὶ] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (*Vesp.* 60, *Pac.* 741) for not bringing on a hungry Hercules. When he does so, as here and in the *Frogs*, he is probably laughing at Euripides.

1606. ἆληθες] Say you so? do you really take it in that way? *i.e.* do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. τὸν κ. καὶ τὸν Δία] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. ναβαισατρεῦ] Meant to include ναὶ or νὴ by way of assent; but of course it is partly unintelligible gibberish, as below vv. 1628, 1678. Cf. *Ach.* 100. The next line ὁρᾷς; ἐπαινεῖ shews that it is to sound like assent: if so, of course νὰ is ναί. Since I wrote this, a friend suggests that in βαισατρεῦ lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. μενετοὶ θ.] 'The gods can wait, are long-suffering.' To μἀποδιδῷ (μὴ ἀποδ.) carry on the ἐάν.

μισητίᾳ] 'In his greed, through greediness.' Dindorf, however, reading μισητίαν, explains it as ἀφθόνως 'abundantly,' the accusative being taken to mean 'usque ad nauseam.'

1622. διαριθμῶν] When such a man is like the king 'in the counting-house, counting out his money,' a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. οἰμώζειν δοκεῖ] 'Do you want to come to utter grief?' threatening him. He ought simply to have asked him δοκεῖ σοι συνθέσθαι; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat 'I will beat you' (σοῦ...βακτηρίῳ κρούσω).

1631. οὗτος] To Peisthetaerus. The last few lines have been between the three ambassadors.

1632. οὗ 'μνήσθην] 'which I now remember.'

1634. Βασίλειαν] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, 'You don't really want peace, when you make such an unreasonable demand as that.'

1636. ὀλίγον μοι μέλει] Cf. *Eq.* 1195, ὀλίγον μοι μέλει, ἐκεινοὶ γὰρ εἰς ἐμ' ἔρχονται. So P. here affects indifference, and turns to his cooking again, by which πάλιν ἐρεθίζει τὸν Ἡρακλέα. Schol.

1638. ἀνθρώπων] So to Dionysus in *Ran.* 1472, τί δέδρακας ὦ μαρώτατ' ἀνθρώπων; There is a comical forgetfulness of the non-humanity of the gods. So below we have ἦν ἀποθάνῃ ὁ Ζεύς.

1641. ψ̓ύρ'] ὦ οἰ̓ψυρέ. You are being deceived and ruining yourself, giving away your own heritage.

1647. δεῦρ'] He takes Hercules apart from his uncle Poseidon.

1648. διαβάλλεται] Cf. Plat. *Phaedr.* 255 A, ἐὰν ἄρα καὶ ἐν τῷ πρόσθεν διαβεβλημένος ᾖ, 'if he have been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you;' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ξ. γυναικός] Of Alcmena, not of Juno the lawful wife.

1653. ἐπίκληρον] An ἐπίκλ. was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἐπίκληρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τί δ', ἢν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard's portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐπαίρει] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. *Nub.* 42, ἥτις με γῆμαι 'πῆρε τὴν σὴν μητέρα.

1658. ἀνθέξεταί σου κ.τ.λ.] Dindorf makes σου depend on ἀντὶ in ἀνθέξ., 'he will seize or claim against you.' But numerous passages shew that ἀντέχεσθαι (like ἀντιλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ἀντὶ gives the notion 'close against, on the face of.' σου is governed by the whole meaning of the verb 'will claim from you.' Perhaps σοι would be better.

1661. νόθῳ κ.τ.λ.] Solon's law is divided into three lines, not proper iambics. They might be made passable thus: νόθῳ δὲ μὴ ἀγχιστεῖα, παίδων γνησίων ὄντων, ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι τοῖς ἐγγ. γέν. μετεῖναι χρήματων. The infinitives εἶναι, μετεῖναι depend on δέδοκται or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτερας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίαν βλ.] 'Looking assault and battery,' as βλ. νάπυ, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton M. reads καταστήσας. Or τε παρέξω might be read.

1673. ὁ. γάλα] Cf. *Vesp.* 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. πᾶν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be καλὴν κόρην καὶ μεγάλην βασίλειαν ὄρνισι παραδίδωμι.

1681. βαβράζει γ'] Nothing could be made out of vulg. βαδίζειν. It has been variously corrected: βἀβάζει γ', τιτυβίζει γ', βαύζει γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are

to give it up, except so far as chattering like a swallow means t
Cf. *Eq.* 185, *μῶν ἐκ καλῶν εἶ κἀγαθῶν*; A. *μὰ τοὺς θεούς, εἰ μὴ 'κ π*
ρῶν γ'.

1682. *οὐκοῦν κ.τ.λ.*] 'Well, he says that you are to give it u
the swallows, *i.e.* the birds,' and therefore he may well speak in s
low language. This seems to be the connection and argument.

1685. *σὺ*] Peisthetaerus.

1688. *οὗτοι*] The birds who had been put to death for rebelli

1689. *βούλεσθε κ.τ.λ.*] Hercules makes a kind offer to stay
be cook, which Poseidon sternly negatives.

1691. *τὰ κρέα;*] Most MSS. have *σὺ τὰ κρέα*. Some omi
rather than *σύ*. And perhaps the pronoun is rather wanted. 'Wi
you stay here and roost! you greedy glutton!'

1692. *διετέ* should have been in good case, should I
enjoyed myself,' rather to the audience than to Poseidon.
passive *διατεθῆν* *εἶσθαι*. There is, however, a neatness in I
neke's (Hamake *θην*, 'I should have disposed of it, manage
well,' by which s means that he would eat the meat.

1694—1705. the last scene is preparing, the Chorus ind
in another fanci ription of wonders in an unknown land;
culing the profe f rhetoric, who reap their harvest with t
tongues.

1694. *Φανο* anae was a promontory and port of C
(Thuc. VIII. 24) re is reference to *φαίνειν* 'to inform,' a pu
which Ar. never

1695. *πρὸς* *ψύδρᾳ*] 'By the ebbing well,' which was in
acropolis at Ath . At the same time *κλ.* means the water-clock
which speakers were timed.

ἐγγλωττογαστόρων] As *χειρογάστωρ* is one whose hands feed h
so *ἐγγλ.* is one whose tongue does so.

1697. *οἳ κ.τ.λ.*] 'Whose sowing, reaping, vintage, and fig-gatl
ing is all by their tongues.' *συκ.* with reference to *συκοφαντία*.

1701. *Γοργίαι*] Gorgias the Leontine was the well-known rh
rician. Who gives the name to a dialogue of Plato. Philippus wa
ῥήτωρ λαλος. In *Vesp.* 421 Philippus is called *ὁ Γοργίου*: perhaps
pupil of Gorgias, Gorgias' son in the art of rhetoric.

1705. *ἡ γλ. χ. τ.*] The tongue was cut and severed from the
of the victim; cf. *Pac.* 1060. This custom is here described as deri
from these glib-tongued gentlemen. From the fact that their tongu
their most profitable member, in Attica special honour is paid to
tongue even in sacrifices.

1706—66.] The play ends with a bridal festival, much as do
Acharnians and the *Peace*. A messenger announces the approach
Peisthetaerus in splendour, the Chorus sing a sort of epithalamium,
they all retire in joyful procession.

.] sc. *πράττοντες ἀγαθά*, 'ye that prosper bey

what words can tell.' The messenger speaks after the manner of a tragic ἄγγελος.

1709. προσέρχεται κ.τ.λ.] The order is προσ. χρυσαυγεῖ δόμῳ οἷος οὐδὲ ἀστὴρ παμφαὴς ἰδεῖν ἔλαμψε, according to Dindorf. And indeed ἔλαμψε χρ. δόμῳ is hardly sense; but the Latin version in Bekker's edition translates it 'fulsit in auro, splendente domo.' Peisthetaerus comes to his golden-gleaming palace himself a bright star. Meineke reads οὐδὲ...οὐδ' in vv. 1709, 1711: 'not even...nor yet.' With οὔτε... οὔθ', 'neither...nor,' the construction would have been complete at σέλας, or at ἐξέλαμψε, and τοιοῦτον is then superfluous; 'he comes shining as neither star ever shone, nor sun.' And οἷον may be exclamatory, 'how, see how he comes!' The common reading gives οἷον δ' ἔρχεται. The Rav. MS. ἔνδον, which Dindorf in his note prefers. With Meineke's reading it is of course 'nor does the sun shine so as he (does who) comes,' τοιοῦτον οἷον.

1713. οὐ φατὸν λ.] 'unutterable in words;' Milton's 'unexpressive.'

1715. ὀσμὴ...θέαμα] Purposely confused metaphor: cf. Aesch. *Prom. Vinct.* 115, τίς ὀδμὰ προσέπτα μ' ἀφεγγής; Arist. may be meaning a parody on this or other tragic passages with his 'fragrance undefined that penetrates the depth of heaven's concave, a beauteous sight.'

1717. αὖραι δ.] Order of constr. αὖραι διαψ. πλ. κ. θ. 'the gentle breezes waft away the wreath of smoke that rises from the incense.'

1720. ἄναγε κ.τ.λ.] A request preparatory to their dance. Athenaeus LXIV. p. 662 says ὅταν δὲ κατὰ μέσην τὴν ὀρχηστραν γένωνται ἐπιστρέφουσιν εἰς τὸ θέατρον λέγοντες· ἀνάγετε, εὐρυχωρίαν ποιεῖτε τῷ θέῳ. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, 'lead up, stand apart, range up, clear the way.' In *Vesp.* 1326, Philocleon comes in with ἄνεχε πάρεχε, where there is a supposed allusion to Eur. *Troad.* 308, *Cycl.* 302.

1724. φεῦ] In admiration: 'Oh! what beauty of youthful prime!' As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is 'a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.'

1731. Ἥρᾳ κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.

1732. ἡλιβάτων] ὑψηλῶν, ἀβάτων. Schol.

1737. ἀμφιθαλὴς] 'supremely blest:' of persons it is 'having both parents alive.' It is applied to the gods in Aesch. *Choeph.* 394.

1740. πάροχος] Riding in the same chariot, as bridesman (παράνυμφος).

1743. ἐχάρην κ.τ.λ.] P. thanks them for the song, and calls upon

them to praise the rumblings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. χθόνιαι β.] 'deep rumbling, subterraneous thunders,' the βροντήματα χθόνια of Aesch. *Prom. Vinct.* 993, as well as those above that come with rain, ὀμβροφόροι. These all belong to Peisthetaerus now, through his wife Basilea. ὅδε, Peisthetaerus.

1752. διὰ σὲ] 'through you,' *i.e.* the ἔγχος πυρφόρον, lightning etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads δῖα ὃ πάντα 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. ἕπεσθε] They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. ἕπ. γ. 'follow the wedding,' *i.e.* 'follow and form the wedding procession.'

1762. κουφιῶ] P. will support and lighten his fair partner by his stronger arm.

1764. τήνελλα] φωνῆς κρούματος αὐλοῦ, Schol. An imitation of a stringed in twang, according to L. and S. and Paley in his preface to tra f Pindar. It is joined with καλλίνικος in *Ach.* 1227, and by . is, who first uses it.

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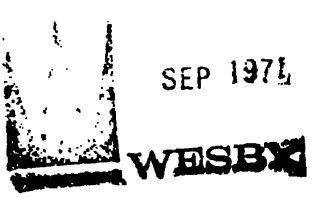
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