

THE

PA PEACE OF ARISTOPHANES.

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W. C. GREEN. M. A.

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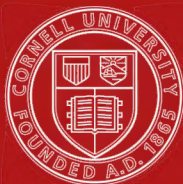
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THE
PEACE OF ARISTOPHANES.

EDITED BY

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PREFACE.

IN continuing the edition of the plays of Aristophanes already commenced in the *Catena Classicorum* some changes in arrangement have appeared desirable. The notes have been thrown to the end; which seems the better plan for school purposes; and the text has been cleared of objectionable matter. If this be done, there are reasons why Aristophanes should be more read in schools than he is at present. In style he is elegant, clear, and easy (difficulties of allusion, &c. being explained); and, being lively and amusing, is likely to keep the attention of the young student.

W. C. GREEN.

Rugby, *January* 1873.

INTRODUCTION TO THE PEACE.

IN the spring of the year B.C. 421 all Greece was weary of the Peloponnesian war, which had now lasted ten years. And many reasons made both Athens and Sparta desirous of peace, for which there seemed a fair opening without discredit to either side.

The Lacedaemonians had failed to make short work with the Athenians, whom they had expected to humble and reduce in a very few years. They ravaged Attica indeed, but the Athenians retaliated by descents on their coasts; and, being masters of the sea and of strong positions in Cythera and Pylos, they inflicted as much or more damage than they suffered. The Helots were deserting continually; and a general rising of this class might be apprehended should opportunity offer. The disastrous issue of matters at Pylos, followed by the capture of the Spartan troops on the islet of Sphacteria, was a decisive and discouraging blow: so much so, that Sparta at once made overtures to Athens, to which, however, the Athenians, elated by their success, would not then listen. Soon after this the balance was in some measure restored by the brilliant successes of Brasidas among the Athenian dependencies on the northern shores of the Ægean; but, as these were due entirely to the personal character and influence of Brasidas himself, and as this style of warfare away from home did not suit the general character of his countrymen, the Lacedaemonians were mistrustful of continued success, and eager to conclude a peace while they had something to offer in exchange for their captives from

Sphacteria. And, further, their treaty of thirty years with Argos was on the point of expiring, and they were afraid the Argives might join Athens against them.

The Athenians, on the other hand, had never liked the war. They had suffered cruelly at its commencement; the plague had come to add to their distress; they lost all the enjoyments of country life; were cooped up in the town; and at one time almost reduced to despair and ready for any negotiations of truce or peace. But, as no terms could be agreed upon, they went on with the war; the tide turned in their favour; and they obtained a series of successes, ending with the capture of the flower of the Spartan hoplites on Sphacteria. For a time this made them so proud that they refused all overtures from Sparta, being especially instigated thereto by Cleon, who now had the ear of the people. But they met with a check in their defeat by the Boeotians at Delium, and in their reverses in the Thrace-ward district, where Cleon's troops were signally routed at Amphipolis. This again inclined them to peace, with some regrets, no doubt, that they had not accepted it a year or so earlier.

And it so happened, that in one day at Amphipolis fell the two men who chiefly opposed peace, Brasidas and Cleon. Brasidas (says Thucydides) loved war for the glory it brought him; Cleon hated peace, because in quiet times his misdeeds would be more easily detected. These two being removed, the peace, which all wished for, could not long be delayed. Hostilities were suspended, negotiations begun (Thuc. v. 15, 16).

At this critical time, at the Great Dionysia B.C. 421, Aristophanes exhibited his play—*The Peace*—when the subject was filling every one's mind. The actual conclusion of the Peace of Nicias followed immediately (Thuc. v. 19, 20); a peace for fifty years. And everything in the play agrees with this date. Cleon is mentioned as dead (v. 649); also Brasidas, who is 'the Lacedaemonian pestle lent abroad in the Thrace-ward district' (v. 284). Peace is not yet made;

but we know for certain that, immediately after the Great Dionysia of this year, it was made. One line in the play (v. 990), where Athens is said to have been 'pining for peace thirteen years,' led Paulmier to put the play later; but the poet there may be well understood to date the thirteen years from the Corinthian and Corcyraean troubles, in which Athens had been involved three years before the formal commencement of the Peloponnesian war.

The Peace is in many points like *The Acharnians*; but, whereas in *The Acharnians* only a temporary truce is hoped for and gained by Dicaeopolis, it is a permanent peace in the later play. And while the *Acharnians* is limited and local in the interests involved, treating chiefly of the sufferings of Attica from the Peloponnesian invasions, as also of the neighbouring Boeotia and Megaris, *The Peace* is more national and Hellenic. Both these plays divide rather similarly into two parts, separated by the Parabasis. The first treats of the recovery of truce or peace; the second of the happy results and merry-makings that follow.

The scenic arrangements of *The Peace* present some difficulties. The lower stage represented Trygaeus' house and premises; his monster beetle is being fed in an enclosure or pen, the door to which certainly open on the stage, as in v. 28; the servant peeps in and reports to the spectators the beginning of Trygaeus' ascent. Apparently Trygaeus rises into view above the walls of the beetle-sty, and continues to ascend, stopping at intervals for some of the dialogue, till he reaches the upper balcony, or pluteum (see Donaldson's *Greek Theatre*, Book III. Ch. 1). Here is the palace of Zeus; here Trygaeus remains; and here the action is carried on till v. 728, when Trygaeus descends by a back staircase, to re-appear below, when the Parabasis or Address is concluded. And here too, probably, was the mouth of the cave into which the goddess Peace had been thrust. For Hermes speaks of it in v. 224, as if close by; and in vv. 727—8, Trygaeus is to descend 'close by the goddess,' that is by

entering the cave's mouth to some staircase, by which also Theoria and Opora had come out upon the upper stage, and were now to follow him down. And the goddess Peace (a colossal image) must, when raised, have been close to Hermes, for, in vv. 660—705, he converses with her in a low voice. Trygaeus and Hermes also appear from v. 469 sqq., to take part in pulling at the ropes by which Peace is drawn up. How the image was raised, cannot be exactly decided: the visible pulling by the Chorus was perhaps assisted by some contrivance for pushing it up from below. And the actions of the Chorus present some difficulty. The Chorus must be down below all the while, their dancing must be in the orchestra; and neither the Chorus proper, nor the supernumeraries of all nations and trades who appear to have helped in the pulling, can have been up on the higher stage. Yet they are called upon to bring shovels to clear the mouth of the cave, which could not have been of much use. And it is not very plain whether they do use them; they are told to do so in v. 426, but immediately afterwards are called on to pull at the ropes. And Trygaeus in v. 470 is straining at a rope coming from the mouth of the cave. How then, with the mouth of the cave above, were the ropes which the Chorus brought fastened to the image. Possibly they were thrown up to Trygaeus and Hermes, and were by them attached to the image, passing over pulleys, so that though worked from below they yet raised or seemed to raise the weight. Some, however, think that the mouth of the cave was on the lower stage. If so, the Chorus may have used their shovels immediately after v. 427: then they took to the ropes, and Hermes and Trygaeus directed operations from above, not pulling themselves. Some violent alteration of vv. 469—71 is then necessary. And the goddess Peace must, when raised, have reached to the upper stage, or nearly so, for Hermes to whisper to her; and Opora and Theoria must have come out upon this stage at the proper moment, for they certainly follow Trygaeus down. For surely

in v. 727 δ'εὖρ' ὧ κόραι ἔπεσθον ἄμ' ἐμοὶ θάρρον is addressed to Opora and Theoria; and at v. 832 Trygaeus expressly says that he got them 'from heaven.' The fact is that, in whatever way we suppose this part of the play arranged, some difficulties will remain, and some inconsistencies with regard to the raising of the image and the co-operation of Hermes and Trygaeus above with the others below. But of scenic inconsistencies the Athenian public was perhaps tolerant in comedy. It is at all events plain that Trygaeus re-appears on earth and at his house for the second half of the play, when the statue of the goddess Peace is inaugurated, and they all retire to make merry within.

Aristophanes gained the second prize with *The Peace*; Eupolis being first with *The Flatterers*; Leucon third with *The Clansmen*.

In one of the Greek arguments Aristophanes is said to have exhibited two plays of this name. Fragments are certainly quoted as from *The Peace*, which are not in the play we now have. But Rogers (who discusses this matter fully in his Preface) supposes, with some probability, that these belonged to a lost play *Γεωργοί*.

The Peace cannot be reckoned one of Aristophanes' best plays—the plot is rather awkward; the colossal image of Peace was ridiculed as a clumsy device by his contemporaries Eupolis and Plato the comedian. Yet the play has its special merits: the country pictures are good and genuine.

It is the last of those Aristophanic plays which we may term (for distinction's sake) historical and political. An interval of seven years separates it from *The Birds*; and this and the succeeding plays are certainly of a lighter character; for though of course abounding with allusions and containing perhaps covertly some political lesson, they deal more with social life and literature, and are in a more playful vein. Ranke indeed ends the first period of Aristophanes' dramatic poetry with *The Clouds*; and in some respects this division

is borne out by a change in the poet's style; but a division quite as strongly marked may be made after *The Peace*.

Richter (Berlin, 1860) and Rogers (London, 1866) have edited separately *The Peace*; the former with Latin notes and full Prolegomena; the latter with an accompanying English translation, and an excellent Preface, especially on historical points and the state of Greece at the time.

TABLE OF THE READINGS

OF

DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.

2. ΟΙ. Β. ἰδού. ΟΙ. Α. δὸς
3. ΟΙ. Β. καὶ
5. ΟΙ. Α. ποῦ γάρ
6. ΟΙ. Β. μὰ τὸν
8. ΟΙ. Α. ἀλλ' ὥς
18. αὐτὴν
19. ΟΙ. Α. νὴ τὸν
20. ΟΙ. Β. ὑμῶν δέ γ'
32. λάθης
41. Χαρίτων γε. ΟΙ. Α. τοῦ γάρ
ἔστ' ; ΟΙ. Β. οὐκ
43. οὐκοῦν
47. αἰνίσσεται
48. σπατίλῃν
49. ἀλλ' εἰσιῶν
50. ΟΙ. Α. ἐγὼ δὲ
67. ἐνθαδί
- 87—89. καὶ μὴ. ἡμετέρους
98. τοῖς ἀνθρώποις τε φράσον
100. ἀνοικοδομεῖν
107. καταγορεύση
112. λάθρα
114. ἦ ρ' ἔτυμός γε
160. ὀρθῶς
165. Πειραιεῖ
175. στροφεῖ
176. φυλάξει
187. ἐστιν ; ΤΡ. ἐμοί
196. οὐδὲ μέλλεις

MEINEKE.

- ΟΙ. Β. ἰδού. δὸς
- καὶ
- ποῦ γάρ
- ΟΙ. Α. μὰ τὸν
- ἀλλ' ὥς
- ΟΙ. Α. αὐτὴν
- ΟΙ. Β. νὴ τὸν
- ὑμῶν δέ γ'
- λάθοις
- Χαρίτων γε. τοῦ γάρ ἐστ' ;
ΟΙ. Α. οὐκ
- ΟΙ. Β. οὐκοῦν
- αἰνίσσεται
- τὴν σπατίλῃν
- ΟΙ. Α. ἀλλ' εἰσιῶν
- ΟΙ. Β. ἐγὼ δὲ
- ἀν ταδί
- om
- τοῖς τ' ἀνθρώποις φράζω
- ἀποικοδομεῖν
- καταγορεύη
- λάθρα
- ἄρ' ἔτυμός γε
- ὀρθός
- Πειραιεῖ
- στρέφει
- φυλάξει
- ἐστ' ; ΤΡ. ἐμοί
- οὐδ' ἔμελλεις

DINDORF.

MEINEKE.

214. ἀττικίων	ώττικίων
„ δίκην	δίκαν
215. πράξαιντ'	πραξαιτ'
218. Ἀθηναῖν, νή Δί'	Ἀθηναίαν. μὰ Δί'
228. θυεῖαν	θυίαν
233. ὥσπερ ἡσθόμην	αὐτὸς ἡσθόμην
234. καὐτὸς	ὥσπερ
236. πολυτλήμονες	πολυτλάμονες
238. πλάτους.	πλάτους,
239. ὅσον κακὸν καὶ	ὅσον κακόν, καὶ
242. τρισάθλια	τρὶς ἄθλια
249. τοῖσιν	τοῖσι
251. ὅλα	οἷον
254. τετρώβολον	τετρωβόλου
259. οἷσις	οἷσ' οἷσ'
261. Ἀθηναίων γε μεταθρέξει ταχύ	Ἀθηναίων μεταθρέξει ταχὺ πάνυ
262. εἰ δὲ μὴ γε	εἰ δὲ μὴ, ὦ
274. ἔτερόν γε τιν'	ἔτερον δήτ'
316. καὶ νῦν	χαίρων
332. λήγομεν	λήξομεν
344. συβαρίζειν	πυδαρίζειν
346. ταύτην μέ ποτε τὴν ἡμέραν	τὴν ἡμέραν ταύτην ποτε
386. παρ' ἐμοῦ γε	παρ' ἐμοί γε
387. νόμιζ' ἐν τουτῷ τῷ	νομίζων ἐν τοιούτῳ
402. κλέπται τε γὰρ νῦν	κλέπται τὰ νῦν γὰρ
405. ἂν πείσαις	ἀναπείσεις
409. ἵνα τί δὲ	ἵνα δὴ τί
412. ὑμᾶς	ἡμᾶς
415. ἀρματωλίας	ἄμαρτωλίας
417. τήνδε	τῶνδε
435. εὐχόμεσθα	εὐχόμεσθα
439. διάξειν	διαγαγεῖν
446. πάσχοι γὰρ τοιαῦθ'	πάσχοι τοιαῦτ' ἄθθ'
453. ἡμῖν δ' .. ἰή	TP. ἡμῖν δ' .. ἰή
454. TP. ἄφελε	XO. ἄφελε
455. XO. ἰή.	TP. ἰή
456. TP. Ἐρμῇ	Ἐρμῇ
469. ἀλλ' ἄγεθ' ἔλκετον * * καὶ σφῶ	ἀλλ' ἄγετον νῦν ἔλκετε καὶ σφῶ
493. ὠργεῖται	ἀργεῖται
497. μέν γ' οὖν	μέν νυν

DINDORF.

- 528—532. Chori sunt
 531. τραγωδῶν
 532—4. Trygaei
 535—8. Chori
 536. κόλπου γυναικῶν
 543. TP. καὶ τῶνδε..τέχνας
 544. EP. αἰβοῖ
 548. TP. ὁ δὲ ὄρεπ
 582. ἦλθες ἡμῖν ἀσμένοις ᾧ
 587—590. μόνη γὰρ ἡμᾶς ὠφέλεις
 πᾶσιν ὅποσοι βίου ἐ-
 τρίβομεν γεωργικόν
 603. σοφώτατοι
 611. ἐνθάδε
 618. πολλά γ'
 640. φρονεῖ
 644. ἐτύπτονθ' }
 671. ἐνθάδε
 675. ψυχὴν ἄριστος
 726. κόραι
 730. δῶμεν
 740. φθειρσὶν
 742, 743.
 744. οὖς..τουδὶ
 753. βορβοροθύμους
 754. καὶ πρῶτον μὲν μάχομαι πάν-
 των
 756. κεφαλαὶ
 772. μὴ ἀφαίρει
 774. ἀνδρὸς
 801. ἐξομένη
 832. ἐνδιαεριανερνηχέτους
 835. TP. Ἰων κ.τ.λ
 836. ὥς δ' ἦλθ
 837. Ἀοῖον
 847. ταῦτα σύ; TP. πόθεν
 860. γέρον
 869. σησαμῇ
 872. βουλῇ τι ταυτηί. ΟΙ. τί
 886. τὰ σκεύη
 891. ὄρα τοῦπτάνιον

MEINEKE.

- Trygaei sunt
 τραγωδῶν
 Hermae
 Trygaei
 κόλπου, γυναικῶν
 Mercurio continuat
 TP. αἰβοῖ
 ὁ δὲ ὄρεπ
 ἀσμένοις ἦλθες ἡμῖν
 πᾶσιν ὅποσοι γεωργὸν
 βίου ἐτρίβομεν
 μόνη γὰρ ἡμᾶς ὠφέλεις
 λιπερνήτες
 ἐνθαδί
 πόλλ' ἄρ'
 φρονοῖ
 ἐτύπτεθ'
 ἐνθαδί
 ψυχὴν γ' ἄριστος
 κόρα
 φῶμεν
 φθειρσὶν
 transponit
 om
 βαρβαροθύμους
 θρασέως ξυστάς εὐθὺς ἀπ' ἀρχῆς
 γλωτται
 μάφαιρει
 λαμπρὸν
 ἡδομένη
 ἐνδιαεριανερνηχέτους
 servo continuat
 TP. ὥς ἦλθ'
 ἔϋον
 ταύτας; TP. ὁπόθεν;
 γέρων
 σησαμῖς
 βουλῇ τι. ΟΙ. ταυτηνί: τί
 τὴν σκευὴν
 ὀρᾷτ' ὀπτάνιον

DINDORF.

MEINEKE.

892—3.		servi sunt
892. ἐντεῦθεν γὰρ ἦν		ἐνταυθὶ γὰρ οὖν
893. ποτέ		ποτ' ἦν
894. ἀγῶνα δ'		ἀγῶνά γ'
909. πολίτης		πολίταις
922. ἄγε—ποιητέον		servi est
931. ἐπίτηδες οὖν ἔν' ἐν		ἐπίτηδές γ' ἔν' ὅταν ἐν
932. λέγων		λέγη
952. αὐλῶν		αὐλήσων
953. σάφ'		τούτ' εὖ
960. 961		transponit
960. καὐτός τε		καὐτός γε
973. TP. ἀλλ'. εὐχόμεσθα δὴ		TP. ἀλλ'..εὐχόμεθ'. XO. εὐχ. δὴ
978—86. Servi sunt		Chori sunt
1000. μεγάλων		'κ Μεγάρων
1047. OI. οὗτός γε..Ὀρεοῦ		Trygaeo continuat
1048. τί ποτ' ἄρα λέξει		OI. τί ποτ' ἄρα λέξει
1066. OI. αἰβ. β. TP. τί γελᾷς ;		TP. αἰβ. β. IEP. τί γελᾷς ;
OI. ἥσθην		TP. ἥσθην
1074. τοῖς		τοῖσδ'
1086. τραχὺν		τρηχὺν
1116. τί ἐγὼ δέ ;		τί δ' ἐγώ ; TP. σὺ
1164. φύει		φύσει
1195. ἐπείσφερε		ἐπιφόρει
1218. ἔν'..ταυτηί		om
1229. παῦσαι μ' ὑβρίζων		παῦσαι 'φυβρίζων
1251. ἀντίδωκά γ' ἀντί		ἀντίδωκ' ἐγὼ 'ντι
1262. διαπρίσθειεν		διαπρίσειεν
1267. δοκεῖ		δοκεῖν
1271. ἄδον		ἄδων
1275. μεμνημένον		μεμνημένος
1278. ἄδον		ἄδων
1294. ἰόν		ἰών,
1307. ἐμβάλλετον		ἐμβάλλετ' ὦ
1333. τρισμάκαρ		τρίς μάκαρ
1344—48. Trygaei sunt		Chori sunt
1350—57. Chori sunt		Trygaei sunt

ΥΠΟΘΕΣΙΣ.

Ἦδη τῷ Πελοποννησιακῷ πολέμῳ κεκμηῶτας πούς Αθηναίους καὶ τοὺς σύμπαντας Ἑλλήνας Ἀριστοφάνης ἰδὼν, ἱκανὸς γὰρ διιππεύκει πολεμούντων αὐτῶν χρόνος, τὸ δρᾶμα συνέγραψε τοῦτο, προτρέπων τὰς πόλεις καταθέσθαι μὲν τὴν πρὸς αὐτὰς φιλονεικίαν, ὁμόνοϊαν δὲ καὶ εἰρήνην ἀντὶ τῆς πρότερον ἔχθρας ἐλέσθαι. παρεισάγει τοίνυν γεωργὸν, Τρυγαῖον τοῦνομα, μάλιστα τῆς εἰρήνης ἀντιποιοῦμενον. ὃς ἀσχάλλων ἐπὶ τῷ πολέμῳ εἰς οὐρανὸν ἀνελθεῖν ἐβουλεύσατο πρὸς τὸν Δία, πευσόμενος παρ' αὐτοῦ δι' ἣν αἰτίαν οὕτως ἐκτρύχει τὰ τῶν Ἑλλήνων πράγματα, τοσοῦτον ποιήσας πόλεμον αὐτοῖς. ὃν δὴ διαποροῦντα τίνα τρόπον τὴν εἰς οὐρανὸν πορείαν ποιήσει, παρεισάγει τρέφοντα κἄνθαρων ὡς ἀναπτησόμενον εἰς οὐρανὸν δι' αὐτοῦ, Βελλεροφόντου· δίκην. προλογίζουσι δὲ οἱ δύο θεράποντες αὐτοῦ, οἷς καὶ ἐκτρέφειν προσετέτακτο τὸν κἄνθαρων, δυσφοροῦντες ἐπὶ τοῖς αὐτοῦ σιτίοις. ἡ δὲ σκηνὴ τοῦ δράματος ἐκ μέρους μὲν ἐπὶ τῆς γῆς, ἐκ μέρους δὲ ἐπὶ τοῦ οὐρανοῦ. ὁ δὲ χορὸς συνέστηκεν ἐκ τινων ἀνδρῶν Ἀττικῶν γεωργῶν.

Φέρεται ἐν ταῖς διδασκαλίαις καὶ ἑτέραν δεδιδαχὼς Εἰρήνην ὁμοίως ὁ Ἀριστοφάνης. ἄδηλον οὖν φησιν Ἐρατοσθένης, πότερον τὴν αὐτὴν ἀνεδίδαξεν, ἢ ἑτέραν καθῆκεν, ἥτις οὐ σώζεται. Κράτης μέντοι δύο οἶδε δράματα γράφων οὕτως· ἀλλ' οὖν γε ἐν τοῖς Ἀχαρνεῦσιν, ἢ Βαβυλωνίοις, ἢ ἐν τῇ ἑτέρᾳ Εἰρήνῃ. καὶ σποράδην δὲ τίνα ποιήματα παρατίθεται, ἅπερ ἐν τῇ νῦν φερομένην οὐκ ἔστιν.

Ἐνίκησε δὲ τῷ δράματι ὁ ποιητὴς ἐπὶ ἄρχοντος Ἀλκαίου, ἐν ἄστει. πρῶτος Εὐπολι Κόλαξι, δεύτερος Ἀριστοφάνης Εἰρήνῃ, τρίτος Αεὺκων Φράτορσι. τὸ δὲ δρᾶμα ὑπεκρίνατο Ἀπολλόδωρος, ἡνίκα ἐρμῆν Λοιοκρότης (ἡνίκα ἔτ' ἦν ὑποκριτής?).

ΕΙΡΗΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΚΕΤΑΙ ΔΥΟ *Τρυγαίου.*

ΤΡΥΓΑΙΟΣ.

ΚΟΡΑΙ, *θυγατέρες Τρυγαίου.*

ΕΡΜΗΣ.

ΗΟΛΕΜΟΣ.

ΚΥΔΟΙΜΟΣ.

ΧΟΡΟΣ ΓΕΩΡΓΩΝ.

ΙΕΡΟΚΛΗΣ, *μάντις.*

ΔΡΕΠΑΝΟΥΡΓΟΣ.

ΛΟΦΟΠΟΙΟΣ.

ΘΩΡΑΚΟΠΩΛΗΣ.

ΣΑΛΠΙΓΓΟΠΟΙΟΣ.

ΚΡΑΝΟΠΩΛΗΣ.

ΔΟΥΡΥΞΟΣ.

ΠΑΙΣ ΛΑΜΑΧΟΥ.

ΠΑΙΣ ΚΛΕΩΝΥΜΟΥ.

ΕΙΡΗΝΗ

ΟΠΩΡΑ

ΘΕΩΡΙΑ

} *κωφὰ πρόσωπα.*

ΑΡΙΣΤΟΦΑΝΟΥΣ ΕΙΡΗΝΗ.

ΟΙΚΕΤΗΣ Α. ΘΙΚΕΤΗΣ Β.

- ΟΙ. Α. Αἴρ' αἶρε μᾶζαν ὥς τάχιστα κανθάρῳ.
ΟΙ. Β. ἰδοῦ. δὸς αὐτῷ τῷ κάκιστ' ἀπολουμένῳ·
καὶ μήποτ αὐτῆς μᾶζαν ἡδίῳ φάγοι.
ΟΙ. Α. δὸς μᾶζαν ἑτέραν ἐξ ὀνίδων πεπλασμένην.
ΟΙ. Β. ἰδοὺ μάλ' αὐθις· ποῦ γὰρ ἦν νῦν δὴ 'φερεις ; 5
οὐ κατέφαγεν ; ΟΙ. Α. μὰ τὸν Δί', ἀλλ' ἐξαρπάσας
ὅλην ἐνέκαψε περικυλίσας τοῖν ποδοῖν.
ἀλλ' ὥς τάχιστα τρῖβε πολλὰς καὶ πυκνάς.
ΟΙ. Β. ἄνδρες κοπρολόγοι, προσλάβεσθε πρὸς θεῶν,
εἰ μή με βούλεσθ' ἀποπνιγέντα περιδεῖν. 10
ἐνὸς μὲν, ὧνδρες, ἀπολελύσθαι μοι δοκῶ·
οὐδεὶς γὰρ ἂν φαίη με μάττοντ' ἐσθίειν.
ΟΙ. Α. αἰβοῦ, φέρ' ἄλλην, χᾶτέραν μοι χᾶτέραν, 15
καὶ τρῖβ' ἔθ' ἑτέρας. ΟΙ. Β. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.
οὐ γὰρ ἔθ' οἷός τ' εἶμ' ὑπερέχειν τῆς ἀντλίας.
ΟΙ. Α. αὐτὴν ἄρ' οἴσω συλλαβὼν τὴν ἀντλίαν.
ΟΙ. Β. νῆ τὸν Δί' ἐς κόρακάς γε, καὶ σαυτόν γε πρὸς.
ὑμῶν δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτω 20
πόθεν ἂν πριαίμην ῥίνα μὴ τετρημένην.
οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀθλιώτερον
ἢ κανθάρῳ μάττοντα παρέχειν ἐσθίειν.

- ὅς μὲν γὰρ, ὥσπερ ἂν χέσῃ τις, ἡ κύων,
 φάύλως ἐρείδει· τοῦτο δ' ὑπὸ φρονήματος 25
 βρενθύεται τε καὶ φαγεῖν οὐκ ἄξιοι,
 ἣν μὴ παραθῶ τρίψας δι' ἡμέρας ὅλης
 ὥσπερ γυναικὶ γογγύλην μεμαγμένην.
 ἀλλ' εἰ πέπαυται τῆς ἐδωδῆς σκέψομαι
 τηδὶ παροίξας τῆς θύρας, ἵνα μὴ μ' ἴδῃ. 30
 ἔρειδε, μὴ παύσαιο μηδέποτ' ἐσθίων
 τέως ἕως σαυτὸν λάθοις διαρραγείς.
 οἶον δὲ κύψας ὁ κατάρατος ἐσθίει,
 ὥσπερ παλαιστής, παραβαλὼν τοὺς γομφίους,
 καὶ ταῦτα τὴν κεφαλὴν τε καὶ τῷ χεῖρέ πως 35
 ὠδὶ περιάγων, ὥσπερ οἱ τὰ σχοινία
 τὰ παχέα συμβάλλοντες εἰς τὰς ὀλκάδας.
 μιὰρὸν τὸ χρήμα καὶ κάκοσμον καὶ βορὸν,
 χῶτου ποτ' ἐστὶ δαιμόνων ἢ προσβολῇ
 οὐκ οἶδ'. Ἀφροδίτης μὲν γὰρ οὐ μοι φαίνεται, 40
 οὐ μὴν Χαρίτων γε. τοῦ γάρ ἐστ'; Οἱ. Α. οὐκ ἔσθ' ὅπως
 τοῦτ' ἔστι τὸ τέρας οὐ Διὸς καταιβάτου.
- Οἱ. Β. οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι
 νεανίας δοκησίσοφος, τὸ δὲ πρῶγμα τί;
 ὁ κύνθαρος δὲ πρὸς τί; κατ' αὐτῷ γ' ἀνὴρ 45
 Ἰωνικός τις φησι παρακαθήμενος·
 δοκέω μὲν ἐς Κλέωνα τοῦτ' αἰνίττεται,
 ὥς κείνος ἀναιδέως σπατίλην ἐσθίει.
- Οἱ. Α. ἀλλ' εἰσιὼν τῷ κανθάρῳ δώσω πιεῖν.
- Οἱ. Β. ἐγὼ δὲ τὸν λόγον γε τοῖσι παιδίοις 50
 καὶ τοῖσιν ἀνδρίοισι καὶ τοῖς ἀνδράσι
 καὶ τοῖς ὑπερτάτοισιν ἀνδράσιν φράσω
 καὶ τοῖς ὑπερηνορέουσιν ἔτι τούτοις μάλα.
 ὁ δεσπότης μου μαίνεται καινὸν τρόπον,
 οὐχ ὄνπερ ὑμεῖς, ἀλλ' ἕτερον καινὸν πάνυ. 55
 δι' ἡμέρας γὰρ εἰς τὸν οὐρανὸν βλέπων

ὥδὲ κεχηνῶς λοιδαρείται τῷ Διὶ,
καὶ φησιν, ὦ Ζεῦ, τί ποτε βουλεύει ποιεῖν;
κατάθου τὸ κόρημα· μὴ ἔκόρει τὴν Ἑλλάδα.

ΤΡ. ἔα ἔα.

60

ΟΙ. Β. σιγήσαθ', ὥς φωνῆς ἀκούειν μοι δοκῶ.

ΤΡ. ὦ Ζεῦ, τί δρασεῖς ποθ' ἡμῶν τὸν λεόν;
λήσεις σεαυτὸν τὰς πόλεις ἐκκοκκίσας.

ΟΙ. Β. τοῦτ' ἔστι τουτὶ τὸ κακὸν αὐθ' οὐγὼ ἔλεγον.

τὸ γὰρ παράδειγμα τῶν μανιῶν ἀκούετε·

65

ἃ δ' εἶπε πρῶτον ἡνίκ' ἤρχεθ' ἡ χολή,
πεύσεσθ'. ἔφασκε γὰρ πρὸς αὐτὸν ἐνθαδὶ·

πῶς ἂν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός;

ἔπειτα λεπτὰ κλιμάκια ποιούμενος,

πρὸς ταῦτ' ἀνερριχᾷτ' ἂν εἰς τὸν οὐρανόν,

70

ἕως ξυνετρίβῃ τῆς κεφαλῆς καταρρυεῖς.

ἐχθρὸς δὲ μετὰ ταῦτ' ἐκφθαρεῖς οὐκ οἶδ' ὅποι

εἰσήγαγ' Αἰτναῖον μέγιστον κάνθαρον,

κᾶπειτα τοῦτον ἵπποκομεῖν μ' ἠνάγκασεν,

καὐτὸς καταψῶν αὐτὸν ὥσπερ πωλίον,

75

ὦ Πηγάσιόν μοί φησι, γενναῖον πτερὸν,

ὅπως πετήσῃ μ' εὐθὺ τοῦ Διὸς λαβών.

ἀλλ' ὅ τι ποιεῖ τηδὶ διακύψας ὄψομαι.

οἴμοι τάλας· ἴτε δεῦρο δεῦρ', ὦ γείτονες·

ὁ δεσπότης γάρ μου μετέωρος αἴρεται

80

ἵππηδὸν εἰς τὸν ἀέρ' ἐπὶ τοῦ κανθάρου.

ΤΡΥΓΑΙΟΣ.

ἥσυχος ἥσυχος, ἡρέμα, κάνθων·

μή μοι σοβαρῶς χώρει λίαν

εὐθὺς ἀπ' ἀρχῆς ῥώμῃ πίσυνος,

πρὶν ἂν ιδίης καὶ διαλύσης

85

ἄρθρων ἵνας πτερύγων ῥύμη.

καὶ μὴ πνεῖ μοι κακὸν, ἀντιβολῶ σ'.

- εἰ δὲ ποιήσεις τοῦτο, κατ' οἴκους
αὐτοῦ μείνον τοὺς ἡμετέρους.
- ΟΙ. Β. ὦ δέσποτ' ἄναξ, ὥς παραπαίεις. 90
- ΤΡ. σίγα σίγα.
- ΟΙ. Β. ποῖ δῆτ' ἄλλως μετεωροκοπεῖς ;
- ΤΡ. ὑπὲρ Ἑλλήνων πάντων πέτομαι,
τόλμημα νέον παλαμησάμενος.
- ΟΙ. Β. τί πέτει ; τί μάτην οὐχ ὑγιαίνεις ; 95
- ΤΡ. εὐφημεῖν χρή καὶ μὴ φλαῦρον
μηδὲν γρύζειν, ἀλλ' ὀλολύζειν
τοῖς τ' ἀνθρώποισι φράσον σιγᾶν,
τοὺς τε κοπρώνας καὶ τὰς λαύρας
καιναῖς πλίνθοισιν ἀποικοδομεῖν. 100
- ΟΙ. Β. οὐκ ἔσθ' ὅπως σιγήσομ', ἦν μή μοι φράσης
ὅποι πέτεσθαι διανοεῖ. ΤΡ. τί δ' ἄλλο γ' ἢ
ὥς τὸν Δί' εἰς τὸν οὐρανόν ; ΟΙ. Β. τίνα νοῦν ἔχων ;
- ΤΡ. ἐρησόμενος ἐκεῖνον Ἑλλήνων πέρι 105
ἀπαξαπάντων ὃ τι ποιεῖν βουλεύεται.
- ΟΙ. Β. ἐὰν δὲ μή σοι καταγορεύσῃ ; ΤΡ. γράψομαι
Μήδοισιν αὐτὸν προδιδόναι τὴν Ἑλλάδα.
- ΟΙ. Β. μὰ τὸν Διόνυσον οὐδέποτε ζῶντός γ' ἐμοῦ.
- ΤΡ. οὐκ ἔστι παρὰ ταῦτ' ἄλλ'. ΟΙ. Β. ἰὸν ἰὸν ἰού. 110
ὦ παιδί', ὁ πατήρ ἀπολιπὼν ἀπέρχεται
ὕμᾱς ἐρήμους εἰς τὸν οὐρανὸν λάθρα.
ἀλλ' ἀντιβολεῖτε τὸν πατέρ', ὦ κακοδαίμονα.

ΚΟΡΑΙ.

- ὦ πάτερ, ὦ πάτερ, ἄρ' ἔτυμός γε
δώμασιν ἡμετέροις φάτις ἦκει 115
ὥς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ
ἐς κόρακας βαδιεῖ μεταμώνιος ;
ἔστι τι τῶνδ' ἐτύμως ; εἴπ', ὦ πάτερ, εἴ τι φιλεῖς με.
- ΤΡ. δοξάσαι ἔστι, κόραι· τὸ δ' ἐτήτυμον, ἄχθομαι ὑμῖν,

ἦνίκ' ἂν αἰτίζητ' ἄρτον, πάππαν με καλοῦσαι, 120
 ἔνδον δ' ἄργυρίου μηδὲ ψακὰς ἢ πάνυ πάμπαν.
 ἦν δ' ἐγὼ εὖ πράξας ἔλθω πάλιν, ἔξετ' ἐν ὥρᾳ
 κολλύραν μεγάλην καὶ κόνδυλον ὄψον ἐπ' αὐτῇ.

ΚΟ. καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται ;
 ναῦς μὲν γὰρ οὐκ ἄξει σε ταύτην τὴν ὁδόν. 125

ΤΡ. πτηνὸς πορεύσει πῶλος· οὐ ναυσθλώσομαι.

ΠΟ. τίς δ' ἠπίνοιά σουστί· ὥστε κάνθαρων
 ζεύξαντ' ἐλαύνειν εἰς θεοὺς, ὦ παππία ;

ΤΡ. ἐν τοῖσιν Αἰσώπου λόγοις ἐξευρέθη
 μόνος πετεινῶν εἰς θεοὺς ἀφιγμένος. 130

ΚΟ. ἄπιστον εἶπας μῦθον, ὦ πάτερ πάτερ,
 ὅπως κάκοσμον ζῶον ἦλθεν εἰς θεοὺς.

ΤΡ. ἦλθεν κατ' ἔχθραν ἀετοῦ πάλαι ποτὲ.
 ᾧ ἐκκυλίνδων κἀντιτιμωρούμενος.

ΚΟ. οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερὸν,
 ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. 135

ΤΡ. ἀλλ' ὦ μέλ' ἂν μοι σιτίων διπλῶν ἔδει·
 νῦν δ' ἅττ' ἂν αὐτὸς καταφάγω τὰ σιτία,
 τοῦτοισι τοῖς αὐτοῖσι τοῦτον χορτάσω.

ΚΟ. τί δ', ἦν ἐς ὑγρὸν πόντιον πέσῃ βάθος ;
 πῶς ἐξολισθεῖν πτηνὸς ὦν δυνήσεται ; 140

ΤΡ. ἐπίτηδες εἶχον πηδάλιον ᾧ χρῆσομαι·
 τὸ δὲ πλοῖον ἔσται Ναξιουργῆς κάνθαρος.

ΚΟ. λιμὴν δὲ τίς σε δέξεται φορούμενον ;

ΤΡ. ἐν Πειραεῖ δήπου 'στὶ Κανθάρου λιμὴν. 145

ΚΟ. ἐκείνο τήρει, μὴ σφαλὲς καταρρυῆς
 ἐντεῦθεν, εἴτα χωλὸς ὦν Εὐριπίδῃ
 λόγον παράσχεις καὶ τραγωδία γένη.

ΤΡ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλὰ χαίρετε.
 ὑμεῖς δέ γ', ὑπὲρ ὧν τοὺς πόνους ἐγὼ πονῶ, 150
 μὴ βδεῖτε μηδὲ χέζεθ' ἡμερῶν τριῶν·
 ὥς εἰ μετέωρος οὗτος ὦν ὁσφρήσεται,

κάτω κάρα ῥίψας με βουκολήσεται.
 ἀλλ' ἄγε, Πήγασε, χώρει χαίρων,
 χρυσοχάλινον πάταγον ψαλίων 155
 διακινήσας φαιδροῖς ὥσιν.
 τί ποιεῖς, τί ποιεῖς; ποῖ παρακλίνεις
 τοὺς μυκτῆρας πρὸς τὰς λαύρας;
 ἴει σαυτὸν θαρρῶν ἀπὸ γῆς,
 κᾶτα δρομαίαν πτέρυνγ' ἐκτείνων 160
 ὀρθὸς χώρει Διὸς εἰς αὐλὰς.
 οἷμ' ὥς δέδοικα κούκέτι σκώπτων λέγω.
 ὦ μηχανοποιέ, πρόσεχε τὸν νοῦν ὥς ἐμέ·
 ἤδη στροφεῖ τι πνεῦμα περὶ τὸν ὀμφαλὸν, 175
 κεῖ μὴ φυλάξεις, χορτάσω τὸν κάνθαρον.
 ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ,
 καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ Διός.
 τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε;

ΕΡΜΗΣ.

πόθεν βροτοῦ με προσέβαλ'; ὦναξ Ἡρακλεις, 180
 τουτὶ τί ἐστὶ τὸ κακόν; ΤΡ. ἵπποκάνθαρος.
 ΕΡ. ὦ βδελυρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ
 καὶ μιαρὲ καὶ παμμίαρε καὶ μιαρώτατε,
 πῶς δεῦρ' ἀνήλθες, ὦ μιαρῶν μιαρώτατε; 184
 τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς; ΤΡ. μιαρώτατος.
 ΕΡ. ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι. ΤΡ. μιαρώτατος.
 ΕΡ. πατήρ δέ σοι τίς ἐστίν; ΤΡ. ἐμοί; μιαρώτατος.
 ΕΡ. οὐ τοι μὰ τὴν Γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ,
 εἰ μὴ κατερεῖς μοι τοῦνομ' ὃ τι ποτ' ἔστι σοι.
 ΤΡ. Τρυγαῖος Ἀθμονεὺς, ἀμπελουργὸς δεξιὸς, 190
 οὐ συκοφάντης, οὐδ' ἐραστὴς πραγμάτων.
 ΕΡ. ἤκεις δὲ κατὰ τί; ΤΡ. τὰ κρέα ταυτί σοι φέρων.
 ΕΡ. ὦ δειλακρίων, πῶς ἦλθες; ΤΡ. ὦ γλίσχρων, ὀρᾶς
 ὥς οὐκέτ' εἶναί σοι δοκῶ μιαρώτατος;

ἴθι νυν, κάλεσόν μοι τὸν Δί'. ΕΡ, ἰὴ ἰὴ ἰὴ, 195
 ὅτ' οὐδ' ἔμελλες ἐγγὺς εἶναι τῶν θεῶν
 φροῦδοι γὰρ ἐχθές εἰσιν ἐξωκισμένοι.

ΤΡ. ποῖ γῆς; ΕΡ. ἰδοὺ γῆς. ΤΡ. ἀλλὰ ποῖ;

ΕΡ. πόρρω πάνυ,
 ὑπ' αὐτον ἀτεχνῶς τοῦρανοῦ τὸν κύτταρον.

ΤΡ. πῶς οὖν σὺ δῆτ' ἐνταῦθα κατελείφθης μόνος; 200

ΕΡ. τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν,
 χυτρίδια καὶ σανίδια καμφορεῖδια.

ΤΡ. ἐξωκίσαντο δ' οἱ θεοὶ τίνος οὐνεκα;

ΕΡ. Ἑλλησιν ἀργισθέντες. εἶτ' ἐνταῦθα μὲν,
 ἵν' ἦσαν αὐτοὶ, τὸν Πόλεμον κατῴκισαν, 205
 ὑμᾶς παραδόντες δρᾶν ἀτεχνῶς ὃ τι βούλεται·
 αὐτοὶ δ' ἀνφκίσανθ' ὅπως ἀνωτάτω,
 ἵνα μὴ βλέποιν μαχομένους ὑμᾶς ἔτι
 μηδ' ἀντιβολούντων μηδὲν αἰσθανοῖατο.

ΤΡ. τοῦ δ' οὐνεχ' ἡμᾶς ταῦτ' ἔδρασαν; εἰπέ μοι. 210

ΕΡ. ὅτιη πολεμεῖν ἡρεῖσθ' ἐκείνων πολλάκις
 σπονδὰς ποιούντων· κεῖ μὲν οἱ Λακωνικοὶ
 ὑπερβάλοιντο μικρὸν, ἔλεγον ἂν ταδὶ·
 ναὶ τῷ σιῶ, νῦν ἀττικίων δώσει δίκην.
 εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν ἀττικωνικοὶ 215
 κᾶλλθοιεν οἱ Λάκωνες εἰρήνης πέρι,
 ἐλέγετ' ἂν ὑμεῖς εὐθύς· ἐξαπατώμεθα
 νῆ τὴν Ἀθηνᾶν, νῆ Δί', οὐχὶ πειστέον·
 ἥξουσι καὺθις, ἣν ἔχωμεν τὴν Πύλον.

ΤΡ. ὁ γοῦν χαρακτήρ ἡμεδαπὸς τῶν ῥημάτων. 220

ΕΡ. ὦν οὐνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι
 τὸ λοιπὸν ὄψεσθ'. ΤΡ. ἀλλὰ ποῖ γὰρ οἴχεται;

ΕΡ. ὁ Πόλεμος αὐτὴν ἐνέβαλ' εἰς ἄντρον βαθύ.

ΤΡ. εἰς ποῖον; ΕΡ. εἰς τουτὶ τὸ κάτω. κᾶπειθ' ὀρᾷς
 ὅσους ἄνωθεν ἐπεφόρησε τῶν λίθων, 225
 ἵνα μὴ λάβητε μηδέποτ' αὐτήν. ΤΡ. εἰπέ μοι,

ἡμᾶς δὲ δὴ τί δρᾶν παρασκευάζεται ;

ΕΡ. οὐκ οἶδα πλὴν ἓν, ὅτι θυεῖαν ἐσπέρας
ὑπερφυᾷ τὸ μέγεθος εἰσηνέγκατο.

ΤΡ. τί δῆτα ταύτῃ τῇ θυεῖᾳ χρῆσεται ; 230

ΕΡ. τρίβειν ἐν αὐτῇ τὰς πόλεις βουλευέται.
ἀλλ' εἴμι· καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν,
μέλλει· θορυβεῖ γοῦν ἔνδοθεν. ΤΡ. οἷμοι δείλαιος.
φέρ' αὐτὸν ἀποδρῶ· καὶ γὰρ ὥσπερ ἡσθόμην
καυτὸς θυεῖας φθέγμα πολεμιστηρίας. 235

ΤΡΥΓΑΙΟΣ. ΠΟΛΕΜΟΣ. ΚΥΔΟΙΜΟΣ.

ΠΟ. ἰὼ βροτοὶ βροτοὶ βροτοὶ πολυτλήμονες,
ὥς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε.

ΤΡ. ὦναξ Ἄπολλον, τῆς θυεῖας τοῦ πλάτους,
ὅσον κακὸν, καὶ τοῦ Πολέμου τοῦ βλέμματος.
ἄρ' οὗτός ἐστ' ἐκεῖνος ὃν καὶ φεύγομεν, 240
ὁ δεινὸς, ὁ ταλαύρινος. ὁ κατὰ τοῖν σκελοῖν ;

ΠΟ. ἰὼ Πρασιαὶ τρισάθλιαι καὶ πεντάκις
καὶ πολλοδεκάκις, ὥς ἀπολείσθε τήμερον.

ΤΡ. τουτὶ μὲν, ἄνδρες, οὐδὲν ἡμῖν πρᾶγμά πω·
τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς. 245

ΠΟ. ὦ Μέγαρά Μέγαρ', ὥς ἐπιτετρίψεσθ' αὐτίκα
ἀπαξάπαντα καταμεμυττωτευμένα.

ΤΡ. βαβαὶ βαθαιᾶξ, ὥς μεγάλα καὶ δριμέα
τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.

ΠΟ. ἰὼ Σικελία, καὶ σὺ δ' ὥς ἀπόλλυσαι. 250

ΤΡ. οἷα πόλις τάλαινα διακναισθήσεται.

ΠΟ. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τᾶττικόν.

ΤΡ. οὗτος, παραινῶ σοι μέλιτι χρῆσθ' ἀτέρῳ.
τετρωβόλου τοῦτ' ἔστι φείδου τᾶττικοῦ.

ΠΟ. παῖ παῖ Κυδοιμέ. ΚΥ. τί με καλεῖς ; ΠΟ. κλαύσει
μακρά. 255

ἔστηκας ἄργός, οὐτοσί σοι κόνδυλος.

- ΤΡ. ὥς δριμύς. ΚΥ. οἴμοι μοι τάλας, ὦ δέσποτα.
 ΤΡ. μῶν τῶν σκορόδων ἐνέβαλεν εἰς τὸν κόνδυλον;
 ΠΟ. οἴσεις ἀλετρίβανον τρέχων; ΚΥ. ἀλλ', ὦ μέλε,
 οὐκ ἔστιν ἡμῖν ἐχθρὸς εἰσφκίσμεθα. 260
 ΠΟ. οὐκουν παρ' Ἀθηναίων μεταθρέξει ταχύ;
 ΚΥ. ἔγωγε νῆ Δί'. εἰ δὲ μὴ γε, κλαύσομαι.
 ΤΡ. ἄγε δὴ, τί δρῶμεν, ὦ πονήρ' ἀνθρώπια;
 ὁρᾶτε τὸν κίνδυνον ἡμῖν ὥς μέγας·
 εἵπερ γὰρ ἤξει τὸν ἀλετρίβανον φέρων, 265
 τοῦτ' ἄρα ταραξεί τὰς πόλεις καθήμενος.
 ἀλλ', ὦ Διόνυσ', ἀπόλοιτο καὶ μὴ ἴλθοι φέρων.
 ΠΟ. οὗτος. ΚΥ. τί ἔστιν; ΠΟ. οὐ φέρεις; ΚΥ. τὸ δεῖνα γὰρ
 ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος,
 ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα. 270
 ΤΡ. εὖ γ', ὦ πότνια δέσποινα' Ἀθηναία, ποιῶν
 ἀπόλωλ' ἐκεῖνος κὰν δέοντι τῇ πόλει.
 [ἦ πρὶν γε τὸν μυττωτὸν ἡμῖν ἐγχεάει.]
 ΠΟ. οὐκουν ἕτερόν γέ τιν' ἐκ Λακεδαιμονος μέτει [275
 ἀνύσας τι; ΚΥ. ταῦτ', ὦ δέσποθ'. ΠΟ. ἦκέ νυν ταχύ.
 ΤΡ. ὦνδρες, τί πεισόμεσθα; νῦν ἀγὼν μέγας.
 ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει
 μεμνημένος, νῦν ἔστιν εὐξασθαι καλὸν
 ἀποστραφῆναι τοῦ μετιόντος τῷ πόδε.
 ΚΥ. οἴμοι τάλας, οἴμοι γε, κᾶτ' οἴμοι μάλα. 280
 ΠΟ. τί ἔστι; μῶν οὐκ αὖ φέρεις; ΚΥ. ἀπόλωλε γὰρ
 καὶ τοῖς Λακεδαιμονίοισιν ἀλετρίβανος.
 ΠΟ. πῶς, ὦ πανοῦργ'; ΚΥ. ἐς τὰπὶ Θράκης χωρία
 χρήσαντες ἐτέροις αὐτὸν εἶτ' ἀπώλεσαν.
 ΤΡ. εὖ γ' εὖ γε ποιήσαντες, ὦ Διοσκόρω. 285
 ἴσως ἂν εὖ γένοιτο· θαρρεῖτ', ὦ βροτοί.
 ΠΟ. ἀπόφερε τὰ σκεύη λαβὼν ταυτὶ πάλιν·
 ἐγὼ δὲ δοίδυκ' εἰσιὼν ποιήσομαι.
 ΤΡ. νῦν τοῦτ' ἐκεῖν' ἥκει τὸ Δάτιδος μέλος,

ὥς ἡδομαι καὶ χαίρομαι κεῦφραίνομαι.
 νῦν ἐστὶν ἡμῖν, ὦνδρες Ἕλληνες, καλὸν
 ἀπαλλαγεῖσι πραγμάτων τὲ καὶ μαχῶν
 ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην,
 πρὶν ἕτερον αὖ δοῖδυκα κωλύσαι τίνα. 295
 ἀλλ', ὦ γεωργοὶ κᾶμποροι καὶ τέκτονες
 καὶ δημιουργοὶ καὶ μέτοικοι καὶ ξένοι
 καὶ νησιῶται, δεῦρ' ἴτ', ὦ πάντες λεῶ,
 ὥς τάχιστ' ἄμας λαβόντες καὶ μοχλοὺς καὶ σχοινία.
 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. 300

ΧΟΡΟΣ.

δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας.
 ὦ Πανέλληνες, βοηθήσωμεν, εἵπερ πώποτε,
 τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν
 ἡμέρα γὰρ ἐξέλαμψεν ἥδε μισολάμαχος. [305
 πρὸς τὰδ' ἡμῖν, εἴ τι χρὴ δρᾶν, φράζε κἀρχιτεκτόνει
 οὐ γὰρ ἔσθ' ὅπως ἀπειπείν ἂν δοκῶ μοι τήμερον,
 πρὶν μοχλοῖς καὶ μηχαναῖσιν εἰς τὸ φῶς ἀνελκύσαι
 τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην.

ΤΡ. οὐ σιωπήσειςθ', ὅπως μὴ περιχαρεῖς τῷ πράγματι
 τὸν Πόλεμον ἐκζωπυρήσῃτ' ἔνδοθεν κεκραγότες : 310

ΧΟ. ἀλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος.
 οὐ γὰρ ἦν ἔχοντας ἦκειν σιτί' ἡμερῶν τριῶν.

ΤΡ. εὐλαβεῖσθέ νυν ἐκεῖνον τὸν κάτωθεν Κέρβερον,
 μὴ παφλάζων καὶ κεκραγῶς, ὥσπερ ἡνίκ' ἐνθάδ' ἦν,
 ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ 'ξελκύσαι. 315

ΧΟ. οὐτι καὶ νῦν ἐστὶν αὐτὴν ὅστις ἐξαιρήσεται,
 ἦν ἅπαξ ἐς χεῖρας ἔλθῃ τὰς ἐμάς. ἰοῦ ἰοῦ.

ΤΡ. ἐξολεῖτέ μ, ὦνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε·
 ἐκδραμῶν γὰρ πάντα ταυτὶ συνταράξει τοῖν ποδοῖν.

ΧΟ. ὥς κυκάτω καὶ πατείτω πάντα καὶ ταραττέτω, 320
 οὐ γὰρ ἂν χαίροντες ἡμεῖς τήμερον παυσαίμεθ' ἄν.

ΤΡ. τί τὸ κακόν ; τί πάσχετ', ὦνδρες ; μηδαμῶς, πρὸς τῶν θεῶν,

πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα.

ΧΟ. ἀλλ' ἔγωγ' οὐ σχηματίζειν βούλομ', ἀλλ' ὑφ' ἡδονῆς οὐκ ἐμοῦ κινούντος αὐτῶ τῶ σκέλη χορεύετον. 325

ΤΡ. μή τι καὶ νυνί γ' ἔτ', ἀλλὰ παῦε παῦ' ὀρχούμενος.

ΧΟ. ἦν ἰδοῦ, καὶ δὴ πέπαυμαι. ΤΡ. φῆς γε, παύει δ' οὐδέπω.

ΧΟ. ἐν μὲν οὖν τουτί μ' ἔασον ἐλκύσαι, καὶ μηκέτι.

ΤΡ. τοῦτό νυν, καὶ μηκέτ' ἄλλο μηδὲν ὀρχήσησθ' ἔτι.

ΧΟ. οὐκ ἂν ὀρχησαίμεθ', εἴπερ ὠφελήσαιομέν τί σε. 330

ΤΡ. ἀλλ' ὁρᾶτ', οὐπω πέπαυσθε.

ΧΟ. τουτογὶ νῆ τὸν Δία

τὸ σκέλος ῥίψαντες ἤδη λήγομεν τὸ δεξιόν.

ΤΡ. ἐπιδίδωμι τοῦτό γ' ὑμῖν, ὥστε μὴ λυπεῖν ἔτι.

ΧΟ. ἀλλὰ καὶ τᾶριστερόν τοί μοῦστ' ἀναγκαίως ἔχον. ἡδομαι γὰρ καὶ γέγηθα καὶ κέκραγα καὶ γελῶ 335 μᾶλλον ἢ τὸ γῆρας ἐκδὺς ἐκφυγὼν τὴν ἀσπίδα.

ΤΡ. μή τι καὶ νυνί γε χαίρετ'. οὐ γὰρ ἴστε πῶ σαφῶς· ἀλλ' ὅταν λάβωμεν αὐτήν, τηνικαῦτα χαίρετε

καὶ βοᾶτε καὶ γελάτ'. ἦ-

δη γὰρ ἐξέσται τόθ' ὑμῖν. 340

πλεῖν, μένειν, πίνειν, καθεύδειν,

ἐς πανηγύρεις θεωρεῖν,

ἐστιᾶσθαι, κοτταβίζειν,

συβριάζειν,

ιοῦ ἰοῦ κεκραγένοι. 345

ΧΟ. εἰ γὰρ ἐκγένοιτ' ἰδεῖν ταύτην μέ ποτε τὴν ἡμέραν. πολλὰ γὰρ ἀνεσχόμην

πράγματά τε καὶ στιβάδας,

ἃς ἔλαχε Φορμίων.

κούκέτ' ἂν μ' εὔροις δικαστὴν δριμὺν οὐδὲ δύσκολον, οὐδὲ τοὺς τρόπους γε· δῆπου σκληρόν, ὥσπερ καὶ

πρὸ τοῦ, 350

ἀλλ' ἀπαλὸν ἄν μ' ἴδοις
 καὶ πολὺ νεώτερον, ἀ-
 παλλαγέντα πραγμάτων.
 καὶ γὰρ ἱκανὸν χρόνον ἀ-
 πολλύμεθα καὶ κατατε- 355
 τρίμμεθα πλανώμενοι
 ἐς Λύκειον καὶ Λυκείου σὺν δόρει σὺν ἀσπίδι.
 ἀλλ' ὅ τι μάλιστα χαρι-
 ούμεθα ποιῶντες, ἄγε
 φράζε. σὲ γὰρ αὐτοκράτορ'
 εἴλετ' ἀγαθὴ τις ἡμῖν τύχη. 360

ΤΡΥΡΑΙΟΣ. ΕΡΜΗΣ. ΧΟΡΟΣ.

ΤΡ. φέρε δὴ κατίδω, ποῖ τοὺς λίθους ἀφέλξομεν.
 ΕΡ. ὦ μισαὲ καὶ τολμηρὲ, τί πριεῖν διανοεῖ;
 ΤΡ. οὐδὲν πονηρὸν, ἀλλ' ὅπερ καὶ Κιλλικῶν.
 ΕΡ. ἀπόλωλας, ὦ κακόδαιμον.
 ΤΡ. οὐκοῦν, ἦν λάχω.
 Ἑρμῆς γὰρ ὦν κλήρῳ ποιήσεις οἶδ' ὅτι. 365
 ΕΡ. ἀπόλωλας, ἐξόλωλας. ΤΡ. ἐς τίν' ἡμέραν;
 ΕΡ. εἰς αὐτίκα μάλ'. ΤΡ. ἀλλ' οὐδὲν ἡμπόληκά πω,
 οὔτ' ἄλφιτ' οὔτε τυρὸν, ὥς ἀπολούμενος.
 ΕΡ. καὶ μὴν ἐπιτέτριψαί γε. ΤΡ. καῖτα τῷ τρόπῳ
 οὐκ ἦσθόμην ἀγαθὸν τοσουτονὶ λαβών; 370
 ΕΡ. ἄρ' οἴσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς ὃς ἂν
 ταύτην ἀνορύττων εὗρεθῇ; ΤΡ. νῦν ἄρά με
 ἅπασ' ἀνάγκη 'στ' ἀποθανεῖν; ΕΡ. εἰ ἴσθ' ὅτι.
 ΤΡ. ἐς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς·
 δεῖ γὰρ μυθηθῆναί με πρὶν τεθνηκέναι. 375
 ΕΡ. ὦ Ζεῦ κεραυνοβρόντα. ΤΡ. μὴ πρὸς τῶν θεῶν
 ἡμῶν κατείπησ, ἀντιβολῶ σε, δέσποτα.
 ΕΡ. οὐκ ἂν σιωπήσαιοι. ΤΡ. ναί, πρὸς τῶν κρεῶν
 ἀγὼ προθύμως σοι φέρων ἀφικόμην.

ΕΡ. ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι, 380
εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.

ΤΡ. μὴ νυν λακήσης, λίσσομαι σ', ὦρμίδιον.
εἰπέ μοι, τί πάσχειτ', ὦνδρες; ἔστατ' ἐκπεπληγμένοι.
ὦ πονηροὶ, μὴ σιωπᾶτ'· εἰ δὲ μὴ, λακήσεται.

ΧΟ. μηδαμῶς, ὦ δέσποθ' Ἑρμῇ, μηδαμῶς, μὴ, μηδαμῶς.
εἴ τι κεχαρισμένον 386

χοιρίδιον οἶσθα παρ' ἐ-
μοῦ γε κατεδηδοκῶς,
τοῦτο μὴ φαῦλον νόμιζ' ἐν τουτῷ τῷ πράγματι.

ΤΡ. οὐκ ἀκούεις οἶα θωπεύουσί σ', ὦναξ δέσποτα;

ΧΟ. μὴ γένῃ παλίγκοτος 390

ἀντιβολοῦσιν ἡμῖν,
ᾧστε τήνδε μὴ λαβεῖν·
ἀλλὰ χάρισ', ὦ φιλαν-
θρωπότατε καὶ μεγαλο-
δωρότατε δαιμόνων,
εἴ τι Πεισάνδρου βδελύττει τοὺς λόφους καὶ τὰς
ὀφρῦς. 395

καί σε θυσίαισιν ἱε-
ραῖσι προσόδοις τε μεγά-
λαισι διὰ παντὸς, ὦ
δέσποτ', ἀγαλοῦμεν ἡμεῖς αἰί.

ΤΡ. ἴθ', ἀντιβολῶ σ', ἐλέησον αὐτῶν τὴν ὄπα, 400
ἐπεὶ σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ.

ΕΡ. κλέπται τὰ γὰρ νῦν μᾶλλον εἰσιν ἢ πρὸ τοῦ.

ΤΡ. καὶ σοι φράσω τι πρᾶγμα δεινὸν καὶ μέγα,
ὃ τοῖς θεοῖς ἅπασιν ἐπιβουλεύεται.

ΕΡ. ἴθι δὴ, κάτειπ'· ἴσως γὰρ ἂν πείσαις ἐμέ. 405

ΤΡ. ἢ γὰρ Σελήνη χῶ πανοῦργος Ἥλιος,
ὑμῖν ἐπιβουλεύοντε πολὺν ἤδη χρόνον,
τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα.

ΕΡ. ἵνα τί δὲ τοῦτο δρᾶτον; ΤΡ. ὅτι ἡ νῆ Δία

- ἡμεῖς μὲν ὑμῖν θύομεν, τούτοισι δὲ 410
 οἱ βάρβαροι θύουσι. διὰ τοῦτ' εἰκότως
 βούλονται ἂν ἡμᾶς πάντας ἐξολωλέναι,
 ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν.
- ΕΡ. ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην,
 καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἄρματωλίας. 415
- ΤΡ. ναὶ μὰ Δία. πρὸς ταῦτ', ὦ φίλ' Ἑρμῇ, ξύλλαβε
 ἡμῖν προθύμως τήνδε καὶ ξυνανέλκυσον.
 καὶ σοι τὰ μεγάλ' ἡμεῖς Παναθήναι' ἄξομεν,
 πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν.
 Μυστήρι' Ἑρμῇ, Διπόλει', Ἀδώνια· 420
 ἄλλαι τέ σοι πόλεις πεπαυμέναι κακῶν
 ἀλεξικάκῳ θύσουσιν Ἑρμῇ παντὰ χοῦ.
 χᾶτερ' ἔτι πόλλ' ἔξεις ἀγαθά. πρῶτον δέ σοι
 δῶρον δίδωμι τήνδ', ἵνα σπένδειν ἔχῃς.
- ΕΡ. οἴμ' ὥς ἐλεήμων εἶμ' ἀεὶ τῶν χρυσίδων. 425
 ὑμέτερον ἐντεῦθεν ἔργον, ὦνδρες. ἀλλὰ ταῖς ἅμαις
 εἰσιόντες ὥς τάχιστα τοὺς λίθους ἀφέλκετε.
- ΧΟ. ταῦτα δράσομεν· σὺ δ' ἡμῖν, ὦ θεῶν σοφώτατε,
 ἅττα χρὴ ποιεῖν ἐφεστὼς φράζε δημιουργικῶς·
 τᾶλλα δ' εὐρήσεις ὑπουργεῖν ὄντᾶς ἡμᾶς οὐ κακοῦς.
- ΤΡ. ἄγε δὴ, σὺ ταχέως ὑπεχε τὴν φιάλην, ὅπως 431
 ἔργῳ φιαλοῦμεν, εὐξάμενοι τοῖσιν θεοῖς.
 σπονδὴ σπονδὴ·
 εὐφημεῖτε εὐφημεῖτε.
 σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν 435
 "Ελλησιν ἄρξαι πᾶσι πολλῶν κἀγαθῶν,
 χῶστις προθύμως ξυλλάβοι τῶν σχοινίων,
 τοῦτον τὸν ἄνδρα μὴ λαβεῖν ποτ' ἀσπίδα.
- ΧΟ. μὰ Δί', ἀλλ' ἐν εἰρήνῃ διάξειν τὸν βίον,
 ἔχονθ' ἐταῖραν καὶ σκαλεύοντ' ἀνθρακας. 440
- ΤΡ. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται,
 μηδέποτε παύσασθ' αὐτὸν, ὦ Διόνυσ' ἀναξ,

ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.

ΧΟ. κεῖ τις ἐπιθυμῶν ταξιαρχεῖν σοὶ φθονεῖ
εἰς φῶς ἀνελθεῖν, ὦ πότνι', ἐν ταῖσιν μάχαις 445
πάσχοι γε τοιαῦθ' οἷάπερ Κλεώνυμος.

ΤΡ. κεῖ τις δορυξὸς ἢ κάπηλος ἀσπίδων,
ἔν' ἐμπολᾷ βέλτιον, ἐπιθυμεῖ μαχῶν,
ληφθεὶς ὑπὸ ληστῶν ἐσθίοι κριθὰς μόνας.

ΧΟ. κεῖ τις στρατηγεῖν βουλόμενος μὴ ξυλλάβῃ, 450
ἢ δοῦλος αὐτομολεῖν παρεσκευασμένος,
ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος·
ἡμῖν δ' ἀγαθὰ γένοιτ'. ἰὴ παιῶν, ἰὴ.

ΤΡ. ἄφελε τὸ παῖειν, ἀλλ' ἰὴ μόνον λέγε.

ΧΟ. ἰὴ ἰὴ τοίνυν, ἰὴ μόνον λέγω. 455

ΤΡ. Ἑρμῇ, Χάρισιν, Ὠραισιν, Ἀφροδίτῃ, Πόθῳ.

ΧΟ. Ἄρει δὲ μή; ΤΡ. μή. ΧΟ. μῆδ' Ἐνναλίῳ γε; ΤΡ. μῆ.

ΧΟ. ὑπόνεινε δὴ πᾶς, καὶ κάταγε τοῖσιν κάλως.

ΕΡ. ὦ εἴα.

ΧΟ. εἴα μάλα. 460

ΕΡ. ὦ εἴα.

ΧΟ. ἔτι μάλα.

ΕΡ. ὦ εἴα, ὦ εἴα.

ΤΡ. ἀλλ' οὐχ ἔλκουσ' ἄνδρες ὁμοίως.

οὐ ξυλλήψεσθ' ; οἷ' ὀγκύλλεσθ'· 465
οἰμώξεσθ' οἱ Βοιωτοί.

ΕΡ. εἴα νῦν.

ΤΡ. εἴα ὦ.

ΧΟ. ἀλλ' ἄγεθ' ἔλκετον * * καὶ σφώ.

ΤΡ. οὐκουν ἔλκω κάξαρτῶμαι 470
κάπερμπίπτω καὶ σπουδάζω ;

ΧΟ. πῶς οὖν οὐ χωρεῖ τοῦργον ;

ΤΡ. ὦ Λάμαχ', ἀδικεῖς ἐμποδὼν καθήμενος.
οὐδὲν δεόμεθ', ὠνθρωπε, τῆς σῆς μορμόνος.

ΕΡ. οὐδ' οἷδε γ' εἵλκον οὐδὲν ἀργεῖοι πάλαι 475

ἀλλ' ἣ κατεγέλων τῶν ταλαιπωρουμένων,
καὶ ταῦτα διχόθεν μισθοφοροῦντες ἄλφιστα.

ΤΡ. ἀλλ' οἱ Λάκωνες, ὦγάθ', ἔλκουσ' ἀνδρικῶς.

ΧΟ. ἄρ' οἴσθ' ; ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου,
μόνοι προθυμοῦντ'. ἀλλ' ὁ χαλκεὺς οὐκ ἐᾷ. 48

ΕΡ. οὐδ' οἱ Μεγαρήs δρῶσ' οὐδέν· ἔλκουσιν δ' ὅμως
γλισχρότατα σαρκάζοντες ὥσπερ κυνίδια,
ὑπὸ τοῦ γε λιμοῦ νῆ Δί' ἐξολωλότες.

ΤΡ. οὐδὲν ποιούμεν, ὦνδρες, ἀλλ' ὁμοθυμαδὸν
ἅπασιν ἡμῖν αὖθις ἀντιληπτέον. 48

ΕΡ. ὦ εἶα.

ΤΡ. εἶα μάλα.

ΕΡ. ὦ εἶα.

ΤΡ. νῆ Δία.

ΕΡ. μικρόν γε κινούμεν. 49

ΤΡ. οὔκουν δεινὸν * * * *

τοὺς μὲν τείνειν τοὺς δ' ἀντισπᾶν ;
πληγὰς λήψεσθ', ὦργεῖοι.

ΕΡ. εἶα νῦν.

ΤΡ. εἶα ὦ. 49ξ

ΧΟ. ὥς κακόνοι τινές εἰσιν ἐν ἡμῖν.

ΤΡ. ὑμεῖς μὲν γ' οὖν οἱ κιττῶντες
τῆς εἰρήνης σπᾶτ' ἀνδρείως.

ΧΟ. ἀλλ' εἴς' οἱ κωλύουσιν.

ΤΡ. ἄνδρες Μεγαρήs, οὐκ ἐς κόρακας ἐρρήσετε ; 500
μισεῖ γὰρ ὑμᾶς ἡ θεὸς μεμνημένη·

πρῶτοι γὰρ αὐτὴν τοῖς σκορόδοις ἠλείψατε.

καὶ τοῖς Ἀθηναίοισι παύσασθαι λέγω

ἐντεῦθεν ἐχομένοις ὅθεν νῦν ἔλκετε·

οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε. 505

ἀλλ' εἴπερ ἐπιθυμεῖτε τήνδ' ἐξελκύσαι,

πρὸς τὴν θάλατταν ὀλίγον ὑποχωρήσατε.

ΧΟ. ἄγ', ὦνδρες, αὐτοὶ δὴ μόνοι λαβώμεθ' οἱ γεωργοί.

ΕΡ. χωρεῖ γέ τοι τὸ πρᾶγμα πολλῷ μᾶλλον, ὦνδρες, ὑμῖν.
 ΧΟ. χωρεῖν τὸ πρᾶγμά φησιν· ἀλλὰ πᾶς ἀνὴρ προθυμοῦ.
 ΤΡ. οἷ τοι γεωργοὶ τοῦργον ἐξέλκουσι, κᾶλλος οὐδεῖς.
 ΧΟ. ἄγε νυν, ἄγε πᾶς·

512

καὶ μὴν ὁμοῦ ἴστιν ἤδη.
 μή νυν ἀνῶμεν, ἀλλ' ἐπεν-
 τείνωμεν ἀνδρικώτερον.

515

ἤδη ἴστί τοῦτ' ἐκείνο.
 ὦ εἶα νῦν, ὦ εἶα πᾶς.
 ὦ εἶα, εἶα, εἶα, εἶα, εἶα, εἶα.
 ὦ εἶα, εἶα, εἶα, εἶα, εἶα πᾶς.

ΤΡΥΓΑΙΟΣ. ΧΟΡΟΣ.

ΕΡΜΗΕ ΕΙΡΗΝΗ. ΘΕΩΡΙΑ. ΟΠΩΡΑ.

ΤΡ. ὦ πότνια βοτρυόδωρε, τί προσείπω σ' ἔπος; 520

πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον
 ὅτῳ προσείπω σ'; οὐ γὰρ εἶχον οἴκοθεν.
 ὦ χαῖρ' Ὀπώρα, καὶ σὺ δ', ᾧ Θεωρία.

οἶον δ' ἔχεις τὸ πρόσωπον, ὦ Θεωρία·
 οἶον δὲ πνεῖς, ὥς ἡδὺ κατὰ τῆς καρδίας, 525
 γλυκύτατον ὥσπερ ἀστρατείας καὶ μύρου.

ΕΡ. μῶν οὖν ὅμοιον καὶ γυλίου στρατιωτικοῦ;

ΤΡ. ἀπέπτυσ' ἐχθροῦ φωτὸς ἐχθιστον πλέκος.

τοῦ μὲν γὰρ ὄξει κρομμυοξερυγμίας,
 ταύτης δ' ὀπώρας, ὑποδοχῆς, Διονυσίων, 530
 αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν,
 ἐπυλλίων Εὐριπίδου, ΕΡ. κλαυσάρα σὺ
 ταύτης καταψευδόμενος· οὐ γὰρ ἦδεται
 αὕτη ποιητῇ ῥηματίων δικανικῶν.

ΤΡ. κιττοῦ, τρυγοίπου, προβατίων βληχωμένων, 535

κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρὸν,
 δούλης μεθυούσης, ἀνατετραμμένου χοῦδος,
 ἄλλων τε πολλῶν καγαθῶν. ΕΡ. ἴθι νυν, ἄθρει

οἶον πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις
 διαλλαγεῖσαι καὶ γελῶσιν ἄσμεναι, 540
 καὶ ταῦτα δαιμονίως ὑπωπιασμένοι
 ἀπαξάπασαι καὶ κυάθοις προσκείμεναι.

ΤΡ. καὶ τῶνδε τοίνυν τῶν θεωμένων σκόπει
 τὰ πρόσωφ', ἵνα γνῶς τὰς τέχνας. ΕΡ. αἰβοῖ τάλας,
 ἐκείνον γοῦν τὸν λοφοποιὸν οὐχ ὀρᾷς 545
 τίλλονθ' ἑαυτόν; ὁ δέ γε τὰς σμινύας ποιῶν
 κατέπαρδεν ἄρτι τοῦ ξιφουργοῦ 'κεινουί.

ΤΡ. ὁ δὲ δρεπανουργὸς οὐχ ὀρᾷς ὥς ἥδεται
 καὶ τὸν δορυξὸν οἶον ἐскиμάλisen ;

ΕΡ. ἴθι νυν, ἄνειπε τοὺς γεωργοὺς ἀπιέναι. 550

ΤΡ. ἀκούετε λεῶ' τοὺς γεωργοὺς ἀπιέναι
 τὰ γεωργικὰ σκεύη λαβόντας εἰς ἀγρὸν
 ὥς τάχιστ' ἄνευ δορατίου καὶ ξίφους κᾶκοντίου
 ὥς ἅπαντ' ἤδη 'στὶ μεστὰ τάνθάδ' εἰρήνης σαπρᾶς.
 ἀλλὰ πᾶς χώρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.

ΧΟ. ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα, 556
 ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους
 τάς τε συκᾶς, ἃς ἐγὼ 'φύτευον ὦν νεώτερος,
 ἀσπάσασθαι θυμὸς ἡμῖν ἐστι πολλοστῶ χρόνῳ.

ΤΡ. νῦν μὲν οὖν, ὦνδρες, προσευξώμεσθα πρῶτον τῇ θεῷ.
 ἥπερ ἡμῶν τοὺς λόφους ἀφείλε καὶ τὰς Γοργόνας
 εἰθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία, 662
 ἐμπολήσαντές τι χρηστὸν εἰς ἀγρὸν ταρίχιον.

ΕΡ. ὦ Πόσειδον, ὥς καλὸν τὸ στῖφος αὐτῶν φαίνεται
 καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία.

ΤΡ. νῆ Δί' ἡ γὰρ σφύρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη,
 αἷ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον. 567
 ἡ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.
 ὥστ' ἐγωγ' ἤδη 'πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν
 καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον.
 ἀλλ' ἀναμνησθέντες, ὦνδρες, 571

τῆς διαίτης τῆς παλαιᾶς,
 ἣν παρεῖχ' αὕτη ποθ' ἡμῖν,
 τῶν τε παλασίων ἐκείνων,
 τῶν τε σύκων, τῶν τε μύρτων, 575
 τῆς τρυγός τε τῆς γλυκείας,
 τῆς ἰωνιᾶς τε τῆς πρὸς
 τῷ φρέατι, τῶν τ' ἐλαῶν,
 ὧν ποθοῦμεν,
 ἀντὶ τούτων τήνδε νυνὶ 580
 τὴν θεὸν προσεῖπατε.

ΧΟ. χαῖρε χαῖρ', ὥς ἦλθες ἡμῖν ἀσμένοις, ὦ φιλτάτη.
 σῷ γὰρ ἐδάμην πόθῳ,
 δαίμόνια βουλόμενος 585
 εἰς ἀγρὸν ἀνερπύσαι.
 ᾔσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθουμένη,
 * * * * * μόνῃ γὰρ ἡμᾶς ὠφέλεις
 * * * * *

πᾶσιν ὅποσοι βίον ἐ-
 τρίβομεν γεωργικόν. 590
 πολλὰ γὰρ ἐπάσχομεν
 πρὶν ποτ' ἐπὶ σοῦ γλυκέα
 καδάπανα καὶ φίλα.
 τοῖς ἀγρολκοῖσιν γὰρ ᾔσθα χίδρα καὶ σωτηρία. 595
 ὥστε σὲ τά τ' ἀμπέλια
 καὶ τὰ νέα συκίδια
 τᾶλλα θ' ὅπόσ' ἐστὶ φυτὰ
 προσγελάσεται λαβόντ' ἄσμενα. 600

ἀλλὰ ποῦ ποτ' ἦν ἀφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον
 ἦδε, τοῦθ' ἡμᾶς δίδαξον, ὦ θεῶν εὐνούστατε.

ΕΡ. ὦ σοφώτατοι γεωργοί, τὰμὰ δὴ ξυνίετε
 ῥηματ', εἰ βούλεσθ' ἀκοῦσαι τήνδ' ὅπως ἀπώλετο.
 πρῶτα μὲν γὰρ ἦρξεν ἄτης Φειδίας πράξας κακῶς· 605
 εἶτα Περικλῆς φοβηθεὶς μὴ μετάσχοι τῆς τύχης,

ΤΡ. εὐνούστατος μὲν ἦν μακρῷ Κλεώνυμος.

ΕΡ. ποίος τις οὖν εἶναι δοκεῖ τὰ πολεμικὰ
ὁ Κλεώνυμος ; ΤΡ. ψυχὴν ἄριστος, πλὴν γ' ὅτι 675
οὐκ ἦν ἄρ' οὐπὲρ φησιν εἶναι τοῦ πατρός.
εἰ γάρ ποτ' ἐξέλθοι στρατιώτης, εὐθέως
ἀποβολιμαῖος τῶν ὅπλων ἐγίγνετο.

ΕΡ. ἔτι νῦν ἀκουσον οἶον ἄρτι μ' ἤρετο·
ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ πυκνί. 680

ΤΡ. Ὑπέρβολος νῦν τοῦτ' ἔχει τὸ χωρίον·
αὕτη, τί ποιεῖς ; τὴν κεφαλὴν ποῖ περιάγεις ;

ΕΡ. ἀποστρέφεται τὸν δῆμον ἀχθεσθεῖς' ὅτι
αὐτῷ πονηρὸν προστάτην ἐπεγράψατο.

ΤΡ. ἀλλ' οὐκέτ' αὐτῷ χρησόμεθ' οὐδέν, ἀλλὰ νῦν 685
ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὢν
τοῦτον τέως τὸν ἄνδρα περιεζώσατο.

ΕΡ. πῶς οὖν ξυνοίσει ταῦτ', ἐρωτᾷ, τῇ πόλει ;

ΤΡ. εὐβουλότεροι γενησόμεσθα. ΕΡ. τίνι τρόπῳ ;

ΤΡ. ὅτι τυγχάνει λυχνοποιὸς ὢν. πρὸ τοῦ μὲν οὖν 690
ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα,
νυνὶ δ' ἅπαντα πρὸς λύχνον βουλευόμεν.

ΕΡ. ὦ ὦ,

οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡ. τὰ τί ;

ΕΡ. πάμπολλα, καὶ τὰρχαῖ' ἃ κατέλιπεν τότε.

πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνήρετο. 695

ΤΡ. εὐδαιμονεῖ· πᾶσ' χειρὶ δὲ θαυμαστόν. ΕΡ. τὸ τί ;

ΤΡ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.

ΕΡ. Σιμωνίδης ; πῶς ; ΤΡ. ὅτι γέρων ὢν καὶ σαπρὸς
κέρδους ἕκατι κὰν ἐπὶ ῥιπὸς πλέοι.

ΕΡ. τί δαί ; Κρατῖνος ὁ σοφὸς ἔστιν ; ΤΡ. ἀπέθανεν, 700

ὅθ' οἱ Λάκωνες ἐνέβαλον. ΕΡ. τί παθὼν ; ΤΡ. ὅ τι ;

ώρακιάσας· οὐ γὰρ ἐξηνέσχετο

ἰδὼν πίθον καταγνύμενον οἴνου πλέων.

χᾶτερα πόσ' ἄττ' οἶει γεγενῆσθ' ἐν τῇ πόλει ;

ὥστ' οὐδέποτε, ὦ δέσποιν', ἀφησόμεσθά σου. 705

ΕΡ. ἴθι νυν, ἐπὶ τούτοις τὴν Ὀπώραν λάμβανε
 γυναῖκα σαυτῷ τήνδε· καὶ ἐν τοῖς ἀγροῖς
 ταύτῃ ξυνοικῶν ἐκποιοῦ σαυτῷ βότρυς.
 ἀλλ' ὡς τάχιστα τήνδε τὴν Θεωρίαν
 ἀπάγαγε τῇ βουλῇ λαβὼν, ἥσπερ ποτ' ἦν.

ΤΡ. ὦ μακαρία βουλὴ σὺ τῆς Θεωρίας, 715
 ὅσον ροφήσει ζωμὸν ἡμερῶν τριῶν,
 ὅσας δὲ κατέδει χόλικας ἐφθὰς καὶ κρέα.
 ἀλλ', ὦ φίλ' Ἑρμῇ, χαῖρε πολλά. ΕΡ. καὶ σύ γε,
 ὦνθρωπε, χαίρων ἄπιθι καὶ μέμνησό μου.

ΤΡ. ὦ κάνθαρ', οἴκαδ' οἴκαδ' ἀποπετώμεθα. 720

ΕΡ. οὐκ ἐνθάδ', ὦ τᾶν, ἔστι. ΤΡ. ποῖ γὰρ οἴχεται;

ΕΡ. ὑφ' ἄρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ.

ΤΡ. πόθεν οὖν ὁ τλήμων ἐνθάδ' ἔξει σιτία;

ΕΡ. τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτησεται.

ΤΡ. πῶς δῆτ' ἐγὼ καταβήσομαι; ΕΡ. θάρρει, καλῶς· 725
 τηδὶ παρ' αὐτὴν τὴν θεόν. ΤΡ. δεῦρ', ὦ κόραι,
 ἔπεσθον ἅμ' ἐμοὶ θᾶπτον, ὡς πολλοὶ πάνυ
 ποθοῦντες ὑμᾶς ἀναμένουσ' ἐστηκότας.

ΞΟΡΟΣ.

ΧΟΡΟΣ.

ἀλλ' ἴθι χαίρων ἡμεῖς δὲ τέως τάδε τὰ σκεύη
 παραδόντες

τοῖς ἀκολούθοις δῶμεν σώζειν, ὡς εἰώθασι μάλιστα
 περὶ τὰς σκηναὺς πλεῖστοι κλέπται κυπτάζειν καὶ
 κακοποιεῖν. 731

ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως· ἡμεῖς δ' αὖ τοῖσι
 θεαταῖς,

ἣν ἔχομεν ὁδὸν λόγων εἴπωμεν, ὅσα τε νοῦς ἔχει·
 Χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κω-
 μωδοποιητῆς

αὐτὸν ἐπῆνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς
ἀναπαίστοις. 735

εἰ δ' οὖν εἰκὸς τινα τιμῆσαι, θύγατερ Διὸς, ὅστις
ἄριστος

κωμωδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γε-
γέννηται,

ἄξιός ἐῖναί φησ' εὐλογίας μεγάλης ὁ διδάσκαλος
ἡμῶν.

πρῶτον μὲν γὰρ τοὺς ἀντιπάλους μόνος ἀνθρώπων
κατέπαυσεν

εἰς τὰ ῥάκια σκώπτοντας ἀεὶ καὶ τοῖς φθειρσὶν
πολεμοῦντας. 740

τούς θ' Ἡρακλέας τοὺς μάττοντας, καὶ τοὺς
πεινῶντας ἐκείνους

ἐξήλασ' ἀτιμώσας πρῶτος, καὶ τοὺς δούλους παρέ-
λυσεν

τοὺς φεύγοντας κάξαπατῶντας καὶ τυπτομένους
ἐπίτηδες,

οὓς ἐξῆγον κλάοντας ἀεὶ, καὶ τούτους οὖνεκα τουδὶ,
ἵν' ὁ σύνδουλος σκώψας αὐτοῦ τὰς πληγὰς εἴτ'
ἀνέροιτο, 745

ὦ κακόδαιμον, τί τὸ δέρμ' ἔπαθες ; μὴν ὑστριχὺς
εἰσέβαλέν σοι

εἰς τὰς πλευρὰς πολλῇ στρατιᾷ κάδενδροτόμησε τὸ
νῶτον ;

τοιαῦτ' ἀφελὼν κακὰ καὶ φόρτον καὶ βωμολοχεύματ'
ἀγεννῇ,

ἐποίησε τέχνην μεγάλην ἡμῖν ἀπύργωσ' οἰκοδομήσας
ἔπεσιν μεγάλοις καὶ διανοαῖς καὶ σκώμμασιν οὐκ
ἀγοραίοις, 750

οὐκ ἰδιώτας ἀνθρωπίσκους κωμωδῶν οὐδὲ γυναῖκας,
ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις
ἐπεχειρεῖ,

διαβὰς βυρσῶν ὁσμάς δεινὰς κᾶπειλὰς βορβορο-
θύμους.

καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρ-
χαρόδοντι,

οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες
ἔλαμπον, 755

ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων
ἐλιχμῶντο

περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὅλε-
θρον τετοκυίας.

τοιοῦτον ἰδὼν τέρας οὐ κατέδεις', ἀλλ' ὑπὲρ ὑμῶν
πολεμίζων

ἀντεῖχον αἰεὶ καὶ τῶν ἄλλων νήσων. ὧν οὐνεκα
νυνὶ 760

ἀποδοῦναί μοι τὴν χάριν ὑμᾶς εἰκὸς καὶ μνήμονας
εἶναι.

καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαι-
στρος περινοστών

παῖδας ἐπείρων, ἀλλ' ἀράμενος τὴν σκευὴν εὐθύς
ἐχώρου,

παῦρ' ἀνιάσας, πόλλ' εὐφράνας, πάντα παρασχὼν
τὰ δέοντα.

πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ 765

καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας·

καὶ τοῖς φαλακροῖσι παραινοῦμεν

ξυσπουδάζειν περὶ τῆς νίκης.

πᾶς γάρ τις ἐρεῖ νικῶντος ἐμοῦ

κἀπὶ τραπέξῃ καὶ ξυμποσίοις, 770

φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ

τῶν τρωγαλίων, καὶ μὴ ἀφαίρει

γενναιοτάτου τῶν ποιητῶν

ἀνδρὸς τὸ μέτωπον ἔχοντος.

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένη μετ' ἐμοῦ 775

τοῦ φίλου χόρευσον,
 κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαΐτας
 καὶ θαλίας μακάρων· σοὶ γὰρ τάδ' ἐξ ἀρχῆς μέλει·
 ἦν δέ σε Καρκίνος ἐλθὼν 781
 ἀντιβολῇ μετὰ τῶν παίδων χορεῦσαι,
 μήθ' ὑπάκουε μήτ' ἔλ- 785
 θης συνέριθος αὐτοῖς,
 ἀλλὰ νόμιζε πάντας
 ὀρτυγας οἰκογενεῖς, γυλιαύχενας ὀρχηστὰς 789
 ναννοφυεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας.
 καὶ γὰρ ἔφασχ' ὁ πατήρ ὃ παρ' ἐλπίδας
 εἶχε τὸ δρᾶμα γαλήνῃ τῆς 795
 ἐσπέρας ἀπάγξαι.
 τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων
 τὸν σοφὸν ποιητὴν
 ὕμνεῖν, ὅταν ἡρινὰ μὲν φωνῇ χελιδὼν 800
 ἐξομένη κελαδῇ, χορὸν δὲ μὴ ᾿χῃ Μόρσιμος
 μηδὲ Μελάνθιος οὐδ' ἄν
 πικροτάτην ὅπα γηρύσαντος ἤκουσ', 805
 ἡνίκα τῶν τραγῳδῶν
 τὸν χορὸν εἶχον ἀδελ-
 φός τε καὶ αὐτὸς, ἄμφω
 Γοργόνες ὀψοφάγοι, βατιδοσκόποι, ἄρπυιαι, 810
 γραυσόβαι, μιανοὶ, τραγομάσχαλοι, ἰχθυολῦμαι
 ὧν καταχρεμψαμένη μέγα καὶ πλατὺν 815
 Μοῦσα θεὰ μετ' ἐμοῦ ξύμ-
 παιζε τὴν ἑορτήν.

ΤΡΥΓΑΙΟΣ. ΟΙΚΕΤΗΣ. ΧΟΡΟΣ.

ΤΡ. ὥς χαλεπὸν ἐλθεῖν ἦν ἄρ' εὐθὺ τῶν θεῶν.
 ἔγωγέ τοι πεπόνηκα κομιδῇ τῷ σκέλῃ. 820
 μικροὶ δ' ὁρᾶν ἄνωθεν ἦστ'. ἔμοιγέ τοι
 ἀπὸ τοῦρανοῦ φαίνεσθε κακοήθεις πάννυ,

έντευθενὶ δὲ πολὺ τι κακοηθέστεροι.

ΟΙ. ὦ δέσποθ', ἤκεις ; ΤΡ. ὡς ἐγὼ 'πυθόμην τινός.

ΟΙ. τί δ' ἔπαθες ; ΤΡ. ἤλγουν τῷ σκέλη μακρὰν ὁδὸν 825
διεληλυθώς. ΟΙ. ἴθι νυν, κάτειπέ μοι, ΤΡ. τὸ τί ;

ΟΙ. ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν ἀέρα
πλανώμενον πλὴν σαυτόν ; ΤΡ. οὐκ, εἰ μὴ γέ που
ψυχὰς δὺ' ἣ τρεῖς διθυραμβοδιδασκάλων.

ΟΙ. τί δ' ἔδρων ; ΤΡ. ξυνελέγοντ' ἀναβολὰς ποτώμεναι, 830
τὰς εὐδιαεριαιθερινηχέτους τινάς.

ΟΙ. οὐκ ἦν ἄρ' οὐδ' ἃ λέγουσι κατὰ τὸν ἀέρα,
ὡς ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ ;

ΤΡ. μάλιστα. ΟΙ. καὶ τίς ἐστὶν ἀστὴρ νῦν ἐκεῖ ;

ΤΡ. Ἴων ὁ Χίος, ὅσπερ ἐποίησεν πάλαι 835
ἐνθάδε τὸν Ἀοῖον ποθ'. ὡς δ' ἦλθ', εὐθέως
Ἀοῖον αὐτὸν πάντες ἐκάλουν ἀστέρα.

ΟΙ. τίνες γάρ εἰς' οἱ διατρέχοντες ἀστέρες,
οἳ καόμενοι θέουσιν ; ΤΡ. ἀπὸ δείπνου τινὲς
τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων, 840
ἵπνους ἔχοντες, ἐν δὲ τοῖς ἵπνοῖσι πῦρ.

ἀλλ' εἴσαγ' ὡς τάχιστα ταυτηνὶ λαβὼν
καὶ τὴν πύελον κατάκλυζε, καὶ θέρμαιν' ὕδωρ'
στόρνυ τ' ἐμοὶ καὶ τῇδε κουρίδιον λέχος.
καὶ ταῦτα δράσας ἦκε δεῦρ' αὖθις πάλιν 845
ἐγὼ δ' ἀποδώσω τήνδε τῇ βουλῇ τέως.

ΟΙ. πόθεν δ' ἔλαβες ταῦτα σύ ; ΤΡ. πόθεν ; ἐκ τοῦρανοῦ.

ΟΙ. ἄγε νυν ἴωμεν. εἰπέ μοι, δῶ καταφαγεῖν
ταύτη τι ; ΤΡ. μηδέν· οὐ γὰρ ἐθέλῃσει φαγεῖν
οὗτ' ἄρτον οὔτε μᾶζαν, εἰωθυῖ' ἀεὶ
παρὰ τοῖς θεοῖσιν ἀμβροσίαν λείχειν ἄνω.

ΟΙ. λείχειν ἄρ' αὐτῇ κἀνθάδε σκευαστέον. 855

ΧΟ. εὐδαιμονικῶς γ' ὁ πρεσ-
βύτης, ὅσα γ' ὦδ' ἰδεῖν,
τὰ νῦν τάδε πράττει.

- ΤΡ. τί δῆτ', ἐπειδὴν νυμφίον μ' ὁρᾶτε λαμπρὸν ὄντα ;
 ΧΟ. ζηλωτὸς ἔσει, γέρον, 860
 αὐθις νέος ὦν πάλιν,
 μύρῳ κατάλειπτος.
- ΤΡ. οὐκουν δικαίως ; ὅστις εἰς. 865
 ὄχημα κανθάρου· ἵπιβας
 ἔσωσα τοὺς Ἑλληνας, ὥστ'
 ἐν τοῖς ἀγροῖς
 ἅπαντας ὄντας ἀσφαλῶς
 πίνειν τε καὶ καθεύδειν.
- ΟΙ. ὁ πλακοῦς πέπεπται, σῆσαμῇ ξυμπλάττεται,
 καὶ τᾶλλ' ἀπαξάπαντα· νυμφίου δὲ δεῖ. 870
- ΤΡ. ἴθι νυν ἀποδῶμεν τήνδε τὴν Θεωρίαν
 ἀνύσαντε τῇ βουλῇ· τι ταυτηί. ΟΙ. τί φῆς ;
 αὕτη Θεωρία ἴστιν, ἣν ἡμεῖς ποτε
- ΤΡ. σάφ' ἴσθι, καλήφθη γε μόλις. 875
- ΟΙ. ὦ δέσποτα.
- ΤΡ. εἶεν, τίς ἐσθ' ὑμῶν δίκαιος, τίς ποτε,
 τίς διαφυλάξει τήνδε τῇ βουλῇ λαβών ; 880
 οὐπω λέγεθ' ὑμεῖς τίς ὁ φυλάξων ; δεῦρο σὺ·
 καταθήσομαι γὰρ αὐτὸς εἰς μέσον σ' ἄγων.
 ἄγε δὴ σὺν κατάθου πρῶτα τὰ σκεύη χαμαί. 885
 βουλῇ, πρυτάνεις, ὁρᾶτε τὴν Θεωρίαν.
 σκέψασθ' ὅσ' ὑμῖν ἀγαθὰ παραδώσω φέρων. 890
 ἔπειτ' ἀγῶνα δ' εὐθὺς ἐξέεται ποιεῖν
 ταύτην ἔχουσιν αὖριον καλὸν πάνυ. 895
 τρίτῃ δὲ μετὰ ταῦθ' ἵπποδρομίαν ἄξετε,
 ἵνα δὴ κέλῃς κέλῃτα παρακελητιεῖ, 900
 ἄρματα δ' ἐπ' ἀλλήλοισιν ἀνατετραμμένα
 φουσῶντα καὶ πνέοντα προσκινήσεται.
 ἀλλ', ὦ πρυτάνεις, δέχεσθε τὴν Θεωρίαν. 905
 θᾶσ' ὥς προθύμως ὁ πρύτανις παρεδέξατο.
 ἀλλ' οὐκ ἂν, εἴ τι προῖκα προσαγαγεῖν σ' ἔδει·

ἀλλ' εὗρον ἄν σ' ὑπέχοντα τὴν ἐκεχειρίαν.

ΧΟ. ἣ χρηστὸς ἀνὴρ πολί-
ταις ἐστὶν ἅπασιν ὅσ-
τις γ' ἐστὶ τοιοῦτος. 910

ΤΡ. ὅταν τρυγᾷτ', εἴσεσθε πολλῷ μᾶλλον οἶός εἰμι.

ΧΟ. καὶ νῦν σύ γε δῆλος εἶ-
σωτήρ γὰρ ἅπασιν ἀν-
θρώποις γεγέννησαι. 915

ΤΡ. φήσεις γ', ἐπειδὴν ἐκπλήρῃς οἴνου νέου λεπαστήν.

ΧΟ. καὶ πλήν γε τῶν θεῶν αἰεὶ σ' ἡγησόμεσθα πρῶτον.

ΤΡ. πολλῶν γὰρ ὑμῖν ἄξιος
Τρυγαῖος ἀθμονεὺς ἐγὼ,
δεινῶν ἀπαλλάξας πόνων
τὸν δημότην
καὶ τὸν γεωργικὸν λεῶν,
Ἵπέρβολόν τε παύσας. 920
921

ΧΟ. ἄγε δὴ, τί νῶν ἐντευθενὶ ποιητέον ;

ΤΡ. τί δ' ἄλλο γ' ἢ ταύτην χύτραις ἰδρυτέον ;

ΧΟ. χύτραισιν, ὥσπερ μεμφόμενον Ἑρμῆδιον ;

ΤΡ. τί δαὶ δοκεῖ ; βούλεσθε λαρινῷ βοῦ ; 925

ΧΟ. βοῦ ; μηδαμῶς, ἵνα μὴ βοηθεῖν ποι δέη.

ΤΡ. ἀλλ' ὑπὲρ παχείᾳ καὶ μεγάλῃ ; ΧΟ. μὴ μή. ΤΡ. τιή ;

ΧΟ. ἵνα μὴ γένηται Θεογένους ὑηνία.

ΤΡ. τῷ δὴ δοκεῖ σοι δῆτα τῶν λοιπῶν ; ΧΟ. οὔ.

ΤΡ. οὔ ; ΧΟ. ναὶ μὰ Δί'. ΤΡ. ἀλλὰ τοῦτό γ' ἔστ' Ἴωνικόν 930
τὸ ῥῆμ'. ΧΟ. ἐπίτηδες, ἵν' ὅταν ἐν τῇ κκλησίᾳ
ὡς χρή πολεμεῖν λέγῃ τις οἱ καθήμενοι
ὑπὸ τοῦ δέους λέγῳσ' Ἴωνικῶς οὔ,

ΤΡ. εὖ τοι λέγεις. ΧΟ. καὶ τᾶλλα γ' ὧσιν ἥπιοι.
ὥστ' ἐσόμεθ' ἀλλήλοισιν ἀμνοὶ τοὺς τρόπους 935
καὶ τοῖσι συμμάχοισι πραότεροι πολὺ.

ΤΡ. ἴθι νυν, ἄγ' ὡς τάχιστα τὸ πρόβατον λαβὼν
ἐγὼ δὲ ποριῶ βωμὸν ἐφ' ὅτου θύσομεν.

- ΧΟ. ὥς πάνθ' ὅσ' ἂν θεὸς θέλῃ χῆ' τύχῃ κατορθοῖ,
χωρεῖ κατὰ νοῦν, ἕτερον δ' ἑτέρῳ 940
τούτων κατὰ καιρὸν ἀπαντᾷ.
- ΤΡ. ὥς ταῦτα δῆλὰ γ' ἔσθ'· ὁ γὰρ βωμὸς θύρασι καὶ δῆ.
- ΧΟ. ἐπείγετε νῦν ἐν ὅσῳ
σοβαρὰ θεόθεν κατέχει
πολέμου μετὰ τροπος αὔρα. 945
νῦν γὰρ δαίμων φανερώς
ἐς ἀγαθὰ μεταβιβάζει.
- ΤΡ. τὸ κανοῦν πάρεστ' ὅλας ἔχον καὶ στέμμα καὶ μάχαιραν,
καὶ πῦρ γε τουτὶ, κούδεν ἴσχει πλὴν τὸ πρόβατον
- ΧΟ. οὐκοῦν ἀμιλλήσεσθον ; ὥς 950 [ἡμᾶς.
ἦν Χαῖρις ὑμᾶς ἴδῃ,
πρόσεισιν αὐλῶν ἄκκλη-
τος, κᾶτα σάφ' οἶδ' ὅτι
φυσῶντι καὶ πονουμένῳ
προσδώσετε δήπου. 955
- ΤΡ. ἄγε δῆ, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα
περίθι τὸν βωμὸν ταχέως ἐπιδέξια.
- ΟΙ. ἰδού· λέγοις ἂν ἄλλο· περιελήλυθα.
- ΤΡ. φέρε δῆ, τὸ δαλίον τόδ' ἐμβάψω λαβών.
σείου σὺ ταχέως· σὺ δὲ πρότεινε τῶν ὀλῶν, 960
καὐτός τε χερνίπτου, παραδοὺς ταύτην ἐμοί,
καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν. ΟΙ. ἰδού.
- ΤΡ. ἔδωκας ἤδη ; ΟΙ. νῆ τὸν Ἑρμῆν, ὥστε γε
τούτων ὅσοι πέρ εἰσι τῶν θεωμένων
οὐκ ἔστιν οὐδεὶς ὅστις οὐ κριθὴν ἔχει 965
- ΤΡ. οὐχ αἰ γυναικὲς γ' ἔλαβον. ΟΙ. ἀλλ' εἰς ἐσπέραν
δώσουσιν αὐτοῖς ἄνδρες. ΤΡ. ἀλλ' εὐχώμεθα.
τίς τῇδε ; ποῦ ποτ' εἰσὶ πολλοὶ κἀγαθοί ;
- ΟΙ. τοισδὶ φέρε δῶ· πολλοὶ γάρ εἰσι κἀγαθοί.
- ΤΡ. τούτους ἀγαθοὺς ἐνόμισας ; ΟΙ. οὐ γὰρ, οὔτινες 970
ἡμῶν καταχεόντων ὕδωρ τοσουτονί

ἐς ταὐτὸ τοῦθ' ἐστᾶσ' ἰόντες χωρίον;

ΤΡ. ἀλλ' ὥς τάχιστ' εὐχόμεθ', εὐχόμεσθα δὴ.

ὦ σεμνοτάτῃ βασιλείᾳ θεᾷ,

πότνι' Εἰρήνῃ,

975

δέσποινα χορῶν, δέσποινα γάμων,

δέξαι θυσίαν τὴν ἡμετέραν.

ΟΙ. δέξαι δῆτ', ὦ πολυτιμήτῃ,

νῇ Δία, καὶ μὴ ποίει γ' ἅπερ αἱ

μοιχευόμεναι δρῶσι γυναῖκες.

980

καὶ γὰρ ἐκείναι παρακλίναςαι

τῆς αὐλείας παρακύπτουσιν·

κἂν τις προσέχῃ τὸν νοῦν αὐταῖς,

ἀναχωροῦσιν·

καὶ τ' ἣν ἀπίῃ, παρακύπτουσιν.

985

τούτων σὺ ποίει μηδὲν ἔθ' ἡμᾶς.

ΤΡ. μὰ Δί', ἀλλ' ἀπόφηνον ὅλην σαυτὴν

γενναιοπρεπῶς τοῖσιν ἐρασταῖς

ἡμῖν. οἷ σου τρυχόμεθ' ἤδη

τρία καὶ δέκ' ἔτη.

990

λῦσον δὲ μάχας καὶ κορκορυγὰς,

ἵνα Λυσιμάχῃν σε καλῶμεν.

παῦσον δ' ἡμῶν τὰς ὑπονοίας

τὰς περικόμψους,

αἷς στωμυλλόμεθ' εἰς ἀλλήλους·

995

μίξον δ' ἡμᾶς τοὺς Ἕλληνας

πάλιν ἐξ ἀρχῆς

φιλίας χυλῶ, καὶ συγγνώμῃ

τινὶ πραοτέρᾳ κέρασον τὸν νοῦν·

καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν

ἐμπλησθῆναι μεγάλων, σκορόδων,

1000

σικύων πρῶων, μήλων, ῥοιῶν,

δούλοισι χλανισκιδίων μικρῶν·

κᾶκ Βοιωτῶν γε φέροντας ἰδεῖν

- χήνας, νήττας, φάττας, τροχίλους·
 καὶ Κωπάδων ἐλθεῖν σπυρίδας, 1005
 καὶ περὶ ταύτας ἡμᾶς ἀθρόους
 ὀψωνοῦντας τυρβάζεσθαι
 Μορύχῳ, Τελέῳ, Γλαυκέτῃ, ἄλλοις
 τένθαις πολλοῖς· κᾶτα Μελάνθιον
 ἤκειν ὕστερον εἰς τὴν ἀγορὰν 1010
 τὰς δὲ πεπρᾶσθαι, τὸν δ' ὀτοτύζειν,
 εἶτα μονωδεῖν ἐκ Μηδείας,
 ὀλόμαν ὀλόμαν, ἀποχηρωθεὶς
 τᾶς ἐν τεύτλοισι λοχευομένας·
 τοὺς δ' ἀνθρώπους ἐπιχαίρειν. 1015
 ταῦτ', ὦ πολυτίμητ', εὐχομένοις ἡμῖν δίδου.
 Οἱ. λαβὲ τὴν μάχαιραν· εἴθ' ὅπως μαγειρικῶς
 σφάξεις τὸν οἶν. ΤΡ. ἀλλ' οὐ θέμις. ΤΡ. τί τὴν τί δή;
 ΤΡ. οὐχ ἥδεταί δήπουθεν Εἰρήνην σφαγαῖς,
 οὐδ' αἵματοῦται βωμός. ἀλλ' εἴσω φέρων 1020
 θύσας τὰ μηρί' ἐξελὼν δεῦρ' ἔκφερε,
 χοῦτῳ τὸ πρόβατον τῷ χορηγῷ σώζεται.
 ΧΟ. σέ τοι θύρασι χρὴ * * μένοντα τοίνυν
 σχίζας δευρὶ τιθέναι ταχέως
 τά τε πρόσφορα πάντ' ἐπὶ τούτοις. 1025
 ΤΡ. οὐκοῦν δοκῶ σοι μαντικῶς τὸ φρύγανον τίθεσθαι;
 ΧΟ. πῶς δ' οὐχί; τί γάρ σε πέφευγ'
 ὅσα χρὴ σοφὸν ἄνδρα; τί δ' οὐ
 σὺ φρονεῖς, ὅποσα χρεῶν τὸν
 σοφῇ * * δόκιμον 1030
 φρενὶ πορίμῳ τε τόλμῃ;
 ΤΡ. ἡ σχίζα γοῦν ἐνημμένη τὸν Στιλβίδην πιέζει,
 καὶ τὴν τράπεζαν οἷσομαι, καὶ παιδὸς οὐ δεήσει.
 ΧΟ. τίς οὖν ἂν οὐκ ἐπαινέσει-
 εν ἄνδρα τοιοῦτον, ὅς-
 τις πόλλ' ἀνατλάς ἔσω- 1035

σε τὴν ἱερὰν πόλιν ;
ὥστ' οὐχὶ μὴ παύσει ποτ' ὦν
ζηλωτὸς ἅπασιν.

- ΟΙ. ταυτὶ δέδραται. τίθεσο τὸ μῆρὼ λαβών.
ἐγὼ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα. 1040
- ΤΡ. ἐμοὶ μελήσει ταῦτά γ'. ἄλλ' ἤκειν ἐχρήν.
- ΟΙ. ἰδοὺ, πάρειμι. μὲν ἐπισχεῖν σοι δοκῶ ;
- ΤΡ. ὅπτα καλῶς νυν αὐτά· καὶ γὰρ οὕτοσὶ
προσέρχεται δάφνη τις ἐστεφανωμένος.
τίς ἄρα ποτ' ἐστίν ; ΟΙ. ὡς ἀλαζὼν φαίνεται. 1045
μάντις τίς ἐστιν. ΤΡ. οὐ μὰ Δί', ἀλλ' Ἱεροκλῆς.
- ΟΙ. οὗτός γέ πού 'σθ' ὁ χρησμολόγος οὐξ Ὡρεοῦ.
τί ποτ' ἄρα λέξει ; ΤΡ. δῆλός ἐσθ' οὗτός γ' ὅτι
ἐναντιώσεται τι ταῖς διαλλαγαῖς.
- ΟΙ. οὐκ, ἀλλὰ κατὰ τὴν κνῖσαν εἰσελήλυθεν. 1050
- ΤΡ. μὴ νυν ὄραν δοκῶμεν αὐτόν. ΟΙ. εὖ λέγεις.

ΙΕΡΟΚΛΗΣ.

- τίς ἢ θυσία ποθ' αὐτῇ καὶ τῷ θεῶν ;
- ΤΡ. ὅπτα σὺ σιγῇ, κἄπαγ' ἀπὸ τῆς ὀσφύος.
- ΙΕ. ὅτῳ δὲ θύετ' οὐ φράσεθ' ;
- ΤΡ. ἡ κέρκος ποιεῖ
καλῶς. ΟΙ. καλῶς δῆτ', ὦ πότνι' Εἰρήνη φίλη.
- ΙΕ. ἄγε νυν ἀπάρχου, κἄτα δὸς τὰ πάργματα. 1056
- ΤΡ. ὅπταν ἄμεινον πρῶνον. ΙΕ. ἀλλὰ ταυταγὶ
ἤδη 'στὶν ὅπτά. ΤΡ. πολλὰ πρᾶττεῖς, ὅστις εἶ.
κατάτεμνε. ποῦ τράπεζα ; τὴν σπονδὴν φέρε.
- ΙΕ. ἡ γλῶττα χωρὶς τέμνεται. ΤΡ. μεμνήμεθα. 1060
ἀλλ οἷσθ' ὁ δρᾶσον ; ΙΕ. ἦν φράσης. ΤΡ. μὴ διαλέγου
νῶν μηδέν. Εἰρήνη γὰρ ἱερὰ θύομεν.
- ΙΕ. ὦ μέλεα θνητοὶ καὶ νήπιοι, ΤΡ. ἐς κεφαλὴν σοί.
- ΙΕ. οἷτινες ἀφραδίῃσι θεῶν νόον οὐκ ἄλυντες 1064
συνθήκας πεποίησθ' ἄνδρες χαροποῖσι πιθήκοις,

- ΤΡ. αἰβοῖ βοῖ. ΙΕ. τί γελᾷς; ΤΡ. ἤσθην χαροποῖσι πιθήκοις.
καὶ κέπφοι τρήρωνες ἄλωπεκιδεῦσι πέπεισθε,
ὦν δόλιαι ψυχαὶ, δόλιαι φρένες. ΤΡ. εἴθε σου εἶναι
ὦφελεν, ὦλαζών, οὕτως ἰ θερμὸς ὁ πλεύμων.
- ΙΕ. εἰ γὰρ μὴ Νύμφαι γε θεαὶ Βάκιν ἐξαπάτασκον, 1070
μηδὲ Βάκεις θνητοὺς, μηδ' αὖ Νύμφαι Βάκιν αὐτὸν,
- ΤΡ. ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.
- ΙΕ. οὐπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,
ἀλλὰ τότε πρότερον ΤΡ. τοῖς ἁλσί γε παστέα ταυτί.
- ΙΕ. οὐ γὰρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν, 1075
φυλόπιδος λῆξαι, πρὶν κεν λύκος οἷν ὕμεναιοῖ.
- ΤΡ. καὶ πῶς, ὦ κατάρατε, λύκος ποτ' ἂν οἷν ὕμεναιοῖ;
- ΙΕ. ὥς ἡ σφονδύλη φεύγουσα πονηρότατον βδεῖ,
χῆ κῶδων ἀκαλανθὺς ἐπειγομένη τυφλὰ τίκτει,
τουτάκεις οὐπω χρῆν τὴν εἰρήνην πεποιῆσθαι.
- ΤΡ. ἀλλὰ τί χρῆν ἡμᾶς; οὐ παύσασθαι πολεμοῦντας,
ἢ διακαυνιάσαι πότεροι κλαυσούμεθα μείζον, 1081
ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;
- ΙΕ. οὐποτε ποιήσεις τον καρκῖνον ὀρθὰ βαδίζειν.
- ΤΡ. οὐποτε δειπνήσεις ἔτι τοῦ λοιποῦ 'ν πρυτανείῳ,
οὐδ' ἐπὶ τῷ πραχθέντι ποιήσεις ὕστερον οὐδὲν. 1085
- ΙΕ. οὐδέ ποτ' ἂν θείης λείον τὸν τραχὺν ἐχῖνον.
- ΤΡ. ἄρα φενακίζων ποτ' Ἀθηναίους ἔτι παύσει;
- ΙΕ. ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν;
- ΤΡ. ὄνπερ κάλλιστον δήπου πεποίηκεν Ὀμηρος·
ὥς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο 1090
Εἰρήνην εἶλοντο καὶ ἰδρύσανθ' ἱερεῖῳ.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
ἔσπενδον δεπάεσσιν· ἐγὼ δ' ὁδὸν ἡγεμόνευον·
χρησμολόγῳ δ' οὐδεὶς ἐδίδου κώθωνα φαεινόν.
- ΙΕ. οὐ μετέχω τούτων· οὐ γὰρ ταῦτ' εἶπε Σίβυλλα.
- ΤΡ. ἀλλ' ὁ σοφός τοι νῆ Δί' Ὀμηρος δεξιὸν εἶπεν· 1096
ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκείνος,

ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.

ΙΕ. φράζεο δὴ, μή πῶς σε δόλῳ φρένας ἐξαπατήσας
ἰκτίνος μάρψῃ. ΤΡ. τουτὶ μέντοι σὺ φυλάττου, 1100
ὥς οὗτος φοβερὸς τοῖς σπλάγχχνοις ἐστὶν ὁ χρησμός.
ἔγχει δὴ σπονδὴν καὶ τῶν σπλάγχχνων φέρε δευρί.

ΙΕ. ἀλλ' εἰ ταῦτα δοκεῖ, κἀγὼ 'μαυτῷ βαλανεύσω.

ΤΡ. σπονδὴ σπονδὴ.

ΙΕ. ἔγχει δὴ κἀμοὶ καὶ σπλάγχχνων μοῖραν ὄρεξον. 1105

ΤΡ. ἀλλ' οὐπω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν·
ἀλλὰ τόδε πρότερον, σπένδειν ἡμᾶς, σὲ δ' ἀπελθεῖν.
ὦ πότνι' Εἰρήνη, παράμεινον τὸν βίον ἡμῖν.

ΙΕ. πρόσφερε τὴν γλῶτταν.

ΤΡ. σὺ δὲ τὴν σαυτοῦ γ' ἀπένεγκον.

ΙΕ. σπονδὴ. ΤΡ. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ
θᾶττον. 1110

ΙΕ. οὐδεὶς προσδώσει μοι σπλάγχχνων ; ΤΡ. οὐ γὰρ οἶόν τε
ἡμῖν προσδιδόναι, πρὶν κεν λύκος οἶν ὑμεναιοῖ.

ΙΕ. ναὶ πρὸς τῶν γονάτων. ΤΡ. ἄλλως, ὦ τᾶν, ἱκετεύεις·
οὐ γὰρ ποιήσεις λείον τὸν τραχὺν ἐχίνον.

ἄγε δὴ, θεαταὶ δεῦρο συσπλαγχνεύετε 1115
μετὰ νῶν. ΙΕ. τί ἐγὼ δέ ; ΤΡ. τὴν Σίβυλλαν ἔσθιε.

ΙΕ. οὐ τοι μὰ τὴν Γῆν ταῦτα κατέδεσθον μόνω,
ἀλλ' ἀρπάσομαι σφῶν αὐτά· κεῖται δ' ἐν μέσῳ.

ΤΡ. ὦ παῖε παῖε τὸν Βάκιν. ΙΕ. μαρτύρομαι.

ΤΡ. κἀγωγ', ὅτι τένθης εἶ σὺ κἀλαζὼν ἀνὴρ. 1120
παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα.

ΟΙ. σὺ μὲν οὖν· ἐγὼ δὲ τουτονὶ τῶν κωδίων,
ἀλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιῶ.

οὐ καταβαλεῖς τὰ κώδι', ὦ θυηπόλε ;
ἤκουσας ; ὁ κόραξ οἶος ἦλθ' ἐξ Ὠρεοῦ. 1125
οὐκ ἀποπετήσει θᾶττον εἰς Ἑλύμνιον ;

ΧΘΡΟΣ.

ἤδομαι γ', ἤδομαι

κράνους ἀπηλλαγμένος
 τυροῦ τε καὶ κρομμύων.
 οὐ γὰρ φιληδῶ μάχαις, 1130
 ἀλλὰ πρὸς πῦρ διέλ-
 κων μετ' ἀνδρῶν ἐταί-
 ρων φίλων, ἐκκέας
 τῶν ξύλων ἄττ' ἂν ᾗ
 δανότατα τοῦ θέρους
 ἐκπεπρισμένα, 1135
 κἀνθρακίζων τούρεβίνθου,
 τήν τε φηγόν ἐμπυρεύων,
 χᾶμα τὴν Θρᾶτταν κυνῶν,
 τῆς γυναικὸς λουμένης. 1139
 οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη ὄσπαρμένα,
 τὸν θεὸν δ' ἐπιψακάζειν, καί τιν' εἰπεῖν γείτονα,
 εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;
 ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς.
 ἀλλ' ἄφευε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,
 τῶν τε πυρῶν μῖξον αὐτοῖς, τῶν τε σύκων ἔξελε, 1145
 τόν τε Μανῆν ἢ Σύρα βωστρησάτω 'κ τοῦ χωρίου.
 οὐ γὰρ οἶόν τ' ἐστὶ πάντως οἰναρίζειν τήμερον
 οὐδὲ τυντλάζειν, ἐπειδὴ παρδακὸν τὸ χωρίον·
 κάξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὸ σπίνω·
 ἦν δὲ καὶ πνὸς τις ἔνδον καὶ λαγῶα τέτταρα, 1150
 εἴ τι μὴ ᾽ξήνεγκεν αὐτῶν ἢ γαλῇ τῆς ἐσπέρας·
 ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κἀκυδοιδόπα·
 ὦν ἐνεγκ', ὦ παῖ, τρί' ἡμῖν, ἐν δὲ δοῦναι τῷ πατρί·
 μυρρίνας τ' αἴτησον ἐξ Αἰσχυνάδου τῶν καρπίμων·
 χᾶμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω, 1155
 ὥς ἂν ἐμπίῃ μεθ' ἡμῶν,
 εὖ ποιούντος κῶφελοῦντος
 τοῦ θεοῦ τὰρώματα.
 ἡνίκ' ἂν δ' ἀχέτας

ἄδῃ τὸν ἡδὺν νόμον, 1160
 διασκοπῶν ἡδομαι
 τὰς Λημνίας ἀμπέλους,
 εἰ πεπαίνουσιν ἥ-
 δη· τὸ γὰρ φῖτ' ὑπέρω-
 ον φύει· τὸν τε φή- 1165
 ληχ' ὁρῶν οἰδάνοντ'·
 εἴθ' ὁπότεν ἦ πέπων,
 ἐσθίω κατέχω,
 χαῖμα φήμ', ὦραι φίλαι· καὶ
 τοῦ θύμου τρίβων κυκῶμαι·
 κατὰ γίγνομαι παχὺς 1170
 τηνικαῦτα τοῦ θέρους
 μᾶλλον ἢ θεοῖσιν ἐχθρὸν ταξίαρχον προσβλέπων,
 τρεῖς λόφους ἔχοντα καὶ φοινικίδ' ὀξεῖαν πάννυ,
 ἣν ἐκεῖνός φησιν εἶναι βάμμια Σαρδιανικόν·
 ἣν δέ που δέη μάχεσθ' ἔχοντα τὴν φοινικίδα, 1175
 τηνικαῦτ' αὐτὸς βέβαπται βάμμα Κυζικηνικόν·
 κατὰ φεύγει πρῶτος, ὥσπερ ξουθὸς ἵππαλεκτρυῶν
 τοὺς λόφους σείων· ἐγὼ δ' ἔστηκα λινοπτῶμενος.
 ἥνικ' ἂν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετὰ,
 τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ κάτω
 ἐξαλείφοντες δις ἢ τρίς· αὔριον δ' ἔσθ' ἢ ἔξοδος·
 τῷ δὲ σιτί' οὐκ ἐώνητ'· οὐ γὰρ ἦδειν ἐξιῶν· 1182
 εἶτα προστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίοнос,
 εἶδεν αὐτὸν, κάπορῶν θεῖ τῷ κακῷ βλέπων ὁπόν.
 ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ
 ἄστεως 1185
 ἦττον, οἱ θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες.
 ὦν ἔτ' εὐθύνας ἐμοὶ δώσουσιν, ἣν θεὸς θέλη.
 πολλὰ γὰρ δή μ' ἠδίκησαν,
 ὄντες οἴκοι μὲν λέοντες,
 ἐν μάχῃ δ' ἀλώπεκες. 1190

ΤΡΥΓΑΙΟΣ.

ιού ιού.

ὅσον τὸ χρῆμ' ἐπὶ δεῖπνον ἦλθ' ἐς τοὺς γάμους.
 ἔχ', ἀποκάθαιρε τὰς τραπέζας ταυτή·
 πάντως γὰρ οὐδὲν ὄφελός ἐστ' αὐτῆς ἔτι.
 ἔπειτ' ἐπέισφερε τοὺς ἀμύλους καὶ τὰς κίχλας 1195
 καὶ τῶν λαγῶν πολλὰ καὶ τοὺς κολλάβους.

ΔΡΕΠΑΝΟΥΡΓΟΣ.

ποῦ ποῦ Τρυγαῖός ἐστιν ; ΤΡ. ἀναβράττω κίχλας.

ΔΡ. ὦ φίλτατ', ὦ Τρυγαῖ', ὅσ' ἡμᾶς τὰγαθὰ
 δέδρακας, εἰρήνην ποιήσας· ὡς πρὸ τοῦ
 οὔδεις ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, 1200
 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ·
 ὁδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.
 ἀλλ', ὦ Τρυγαίε, τῶν δρεπάνων τε λάμβανε
 καὶ τῶνδ' ὃ τι βούλει προῖκα· καὶ ταυτὶ δέχου.
 ἀφ' ὧν γὰρ ἀπεδόμεσθα κάκερδάναμεν 1205
 τὰ δῶρα ταυτί σοι φέρομεν εἰς τοὺς γάμους.

ΤΡ. ἴθι νυν, καταθέμενοι παρ' ἐμοὶ ταῦτ' εἴσιτε
 ἐπὶ δεῖπνον ὡς τάχιστα· καὶ γὰρ οὔτοσὶ
 ὄπλων κάπηλος ἀχθόμενος προσέρχεται.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ.

οἴμ' ὡς προθέλυμνόν μ', ὦ Τρυγαῖ', ἀπώλεσας. 1210

ΤΡ. τί δ' ἔστιν, ὦ κακόδαιμον ; οὐ τί που λοφᾶς ;

ΟΠ. ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον,
 καὶ τουτουὶ καὶ τοῦ δορυξοῦ κεινουί.

ΤΡ. τί δῆτα τουτοινὶ καταθῶ σοι τοῖν λόφοιν ;

ΟΠ. αὐτὸς σὺ τί δίδως ; ΤΡ. ὃ τι δίδωμ' ; αἰσχύνομαι. 1215
 ὁμως δ' ὅτι τὸ σφήκωμ' ἔχει πόνον πολὺν,
 δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας,
 ἵν' ἀποκαθαίρω τὴν τράπεζαν τουτῶι.

- ΟΠ. ἔνεγκε τοίνυν εἰσιὼν τὰς ἰσχύδας·
κρεῖττον γάρ, ὦ τᾶν, ἐστὶν ἢ μηδὲν λαβεῖν. 1220
- ΤΡ. ἀπόφερ', ἀπόφερ' ἐς κόρακας ἀπὸ τῆς οἰκίας.
τριχορρυεῖτον, οὐδὲν ἐστον τὸ λόφῳ.
οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχύδος μιᾶς.
- ΟΠ. τί δαὶ δεκάμνῳ τῷδε θώρακος κύτει
ἐνημμένῳ κάλλιστα χρήσομαι τάλας; 1225
- ΤΡ. οὗτος μὲν οὐ μὴ σοι ποιήσῃ ζημίαν.
ἀλλ' αἰρέ μοι τοῦτόν γε τῆς ἰσωνίας.
- ΟΠ. ἴθι δὴ, ἔξενεγκε τὰργύριον. ΤΡ. ἀλλ'. ὦγαθὲ,
θλίβει τὸν ὦμον. ἀπόφερ', οὐκ ὠνήσομαι.
- ΟΠ. τί δ' ἄρα τῇ σάλπιγγι τῇδε χρήσομαι, 1240
ἣν ἐπριάμην δραχμῶν ποθ' ἐξήκοντ' ἐγώ;
ΤΡ. μόλυβδον εἰς τουτὶ τὸ κοῖλον ἐγχέας,
ἔπειτ' ἄνωθεν ῥάβδον ἐνθεῖς ὑπόμακρον,
γενήσεται ποι τῶν κατακτῶν κοττάβων.
- ΟΠ. οἷμοι καταγελᾶς. ΤΡ. ἀλλ' ἕτερον παραινέσω. 1245
τὸν μὲν μόλυβδον, ὥσπερ εἶπον, ἔγχεον,
ἐντευθενὶ δὲ σπαρτίοις ἡρτημένην
πλάστιγγα πρόσθες, καὐτό σοι γενήσεται
τὰ σὺκ' ἐν ἀγρῷ τοῖς οἰκέταισιν ἰσάναι.
- ΟΠ. ὦ δυσκάθαρτε δαῖμον, ὥς μ' ἀπώλεσας, 1250
ὅτ' ἀντέδωκά γ' ἀντὶ τῶνδε μνᾶν ποτέ·
καὶ νῦν τί δράσω; τίς γὰρ αὐτ' ὠνήσεται;
ΤΡ. πώλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις·
ἐστὶν γὰρ ἐπιτήδεια συρμαίαν μετρεῖν.
- ΟΠ. οἷμ', ὦ κρανοποι', ὥς ἀθλίως πεπράγαμεν. 1255
ΤΡ. οὗτος μὲν οὐ πέπονθεν οὐδέν.
ΟΠ. ἀλλὰ τί
ἔτ' ἐστὶ τοῖσι κρίνεσιν ὃ τι τις χρήσεται;
ΤΡ. ἐὰν τοιαυτασὶ μάθῃ λαβὰς ποιεῖν,
ἄμεινον ἢ νῦν αὐτ' ἀποδώσεται πολὺ.
- ΟΠ. ἀπιωμεν, ὦ δορυξέ· 1260

- ΤΡ. μηδαμῶς γ', ἐπεὶ
 τούτῳ γ' ἐγὼ τὰ δόρατα ταῦτ' ὠνήσομαι.
 ΟΠ. πόσον δίδως δῆτ' ;
 ΤΡ. εἰ διαπρισθεῖεν διχα,
 λάβοιμ' ἂν αὐτ' ἐς χάρακας, ἑκατὸν τῆς δραχμῆς.
 ΟΠ. ὑβριζόμεθα. χωρῶμεν, ὦ τᾶν, ἐκποδῶν.
 ΤΡ. νῆ τὸν Δί', ὡς τὰ παιδί' ἤδη ἔξέρχεται 1265
 μινυριζόμενα τὰ τῶν ἐπικλήτων δεῦρ', ἵνα
 ἄττ' ἄσεται προαναβύληταί μοι δοκεῖ.
 ἀλλ' ὅ τι περ ἄδειν ἐπινοεῖς ὦ παιδίον,
 αὐτοῦ παρ' ἐμὲ στὰν πρότερον ἀναβαλοῦ ἴνθαδί.

ΠΑΙΣ ΛΑΜΑΧΟΥ.

- Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα 1270
 ΤΡ. παῦσαι
 ὀπλοτέρους ἄδων, καὶ ταῦτ', ὦ τρισκακόδαιμον,
 εἰρήνης γ' οὔσης· ἀμαθές γ' εἶ καὶ κατάρατον.
 ΠΑ. Λ. Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 σύν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσσας.
 ΤΡ. ἀσπίδας ; οὐ παύσει μεμνημένος ἀσπίδος ἡμῖν ; 1275
 ΠΑ. Λ. Ἐνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ΤΡ. ἀνδρῶν οἰμωγὴ ; κλαύσει νῆ τὸν Διόνυσον
 οἰμωγὰς ἄδων, καὶ ταύτας ὀμφαλοέσσας.
 ΠΑ. Α. ἀλλὰ τί δῆτ' ἄδω ; σὺ γὰρ εἰπέ μοι οἷστισι χαίρεις.
 ΤΡ. Ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ τὰ τοιαυτί. 1280
 Ἄριστον προτίθεντο καὶ ἄτθ' ἡδιστα πάσασθαι.
 ΠΑ. Λ. Ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ χένας ἵππων
 ἔκλυον ἰδρώοντας, ἐπεὶ πολέμου ἐκόρεσθεν.
 ΤΡ. εἶεν· ἐκόρεσθεν τοῦ πολέμου κᾶτ' ἦσθιον. 1285
 ταῦτ' ἄδε, ταῦθ', ὡς ἦσθιον κεκορημένοι.
 ΠΑ. Λ. Θωρήσσουντ' ἄρ' ἔπειτα πεπαυμένοι,
 ΤΡ. ἄσμενοι, οἶμαι.
 ΠΑ. Λ. πύργων δ' ἐξεχέοντο, βοὴ δ' ἄσβεστος ὀρώρει.

- ΤΡ. *κάκιστ' ἀπόλοιο, παιδάριον, αὐταῖς μάχαις·*
οὐδὲν γὰρ ἄδεις πλὴν πολέμους· τοῦ καὶ ποτ' εἶ;
- ΠΑ. Α. *ἐγώ;* ΤΡ. *σὺ μέντοι νῆ Δί'.* ΠΑ. Α. *υἱὸς Λαμάρχου.*
- ΤΡ. *αἰβοῦ·* 1291
ἦ γὰρ ἐγὼ θαύμαζον ἀκούων, εἰ σὺ μὴ εἴης
ἄνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός.
ἄπερρε καὶ τοῖς λογχοφόροισιν ᾄδ' ἰών.
ποῦ μοι τὸ τοῦ Κλεωνύμου 'στὶ παιδίον; 1295
ᾄσον πρὶν εἰσιέναι τι· σὺ γὰρ εὖ οἶδ' ὅτι
οὐ πράγματ' ἄσει· σῶφρονος γὰρ εἶ πατρός.

ΠΑΙΣ ΚΛΕΩΝΥΜΟΥ.

- Ἀσπίδι μὲν Σαῖων τις ἀγάλλεται, ἣν παρὰ θάμνῳ*
ἔντος ἀμώμητον κάλλιπον οὐκ ἐθέλων.
- ΤΡ. *εἰπέ μοι, ὦ πόσθων, εἰς τὸν σαυτοῦ πατέρ' ἄδεις·*
- ΠΑ. Κ. *Ψυχὴν δ' ἐξεσάωσα,* ΤΡ. *κατήσχυνας δὲ τοκῆας.*
ἀλλ' εἰσιώμεν. εὖ γὰρ οἶδ' ἐγὼ σαφῶς [1301
ὅτι ταῦθ' ὅσ' ἦσας ἄρτι περὶ τῆς ἀσπίδος
οὐ μὴ 'πιλάθῃ ποτ', ὧν ἐκείνου τοῦ πατρός. 1304
ὑμῶν τὸ λοιπὸν ἔργον ἤδη 'νταῦθα τῶν μενόντων
φλᾶν ταῦτα πάντα καὶ σποδεῖν, καὶ μὴ κενὰς παρέλ-
ἀλλ' ἀνδρικῶς ἐμβάλλετον. [κειν.
καὶ σμώχετ' ἀμφοῖν ταῖν γνάθοιν· οὐδὲν γὰρ, ὦ
πονηροί, 1309
λευκῶν ὀδόντων ἔργον ἔστ', ἣν μὴ τι καὶ μασῶνται.
- ΧΟ. *ἡμῖν μελήσει ταῦτά γ'· εὖ ποιεῖς δὲ καὶ σὺ φράζων.*
- ΤΡ. *ἀλλ', ὦ πρὸ τοῦ πεινῶντες, ἐμβάλλεσθε τῶν λαγῶων*
ὥς οὐχὶ πᾶσαν ἡμέραν
πλακοῦσιν ἔστιν ἐντυχεῖν πλανωμένοις ἐρήμοις.
πρὸς ταῦτα βρύκετ', ἥ τάχ' ὑμῖν φημι μεταμελήσειν.
- ΧΟ. *εὐφημεῖν χρὴ καὶ τὴν νύμφην ἔξω τινὰ δεῦρα*
κομίζειν, 1316

δᾶδάς τε φέρειν, καὶ πάντα λεῶν ξυγχαίρειν κάπι-
χορεύειν.

καὶ τὰ σκεύη πάλιν εἰς τὸν ἀγρὸν νυνὶ χρή· πάντα
κομίζειν

ὀρχησαμένους καὶ σπείσαντας καὶ ὑπέρβολον ἐξε-
λάσαντας,

κάπευξαμένους τοῖσι θεοῖσιν 1320

διδόναι πλοῦτον τοῖς Ἑλλησιν,

κριθὰς τε ποιεῖν ἡμᾶς πολλὰς

πάντας ὁμοίως οἶνόν τε πολὺν,

σὺκά τε τρώγειν,

τάς τε γυναῖκας τίκτειν ἡμῖν, 1325

καὶ τὰγαθὰ πάνθ' ὅσ' ἀπωλέσαμεν·

συλλέξασθαι πάλιν ἐξ ἀρχῆς,

λῆξαί τ' αἰθωνα σίδηρον.

ΤΡ. δεῦρ', ὦ γύναι, εἰς ἀγρὸν,

χῶπως μετ' ἐμοῦ καλῇ

καλῶς κατακείσει.

1330

ΧΟ. ὦ τρισμάκαρ, ὥς δικαί-

ως τὰγαθὰ νῦν ἔχεις.

Ἵμῃν, Ἵμέναι' ὦ,

1335

Ἵμῃν, Ἵμέναι' ὦ.

τί δράσομεν αὐτήν;

τί δράσομεν αὐτήν;

τρυγήσομεν αὐτήν,

τρυγήσομεν αὐτήν.

ἀλλ' ἀράμενοι φέρω-

1340

μεν οἱ πρότεταγμενοι

τὸν νυμφίον, ὦνδρες.

Ἵμῃν, Ἵμέναι' ὦ,

Ἵμῃν, Ἵμέναι' ὦ.

ΤΡ. οἰκήσετε γοῦν καλῶς

οὐ πράγματ' ἔχοντες, ἀλλ'

1345

λὰ συγκολογοῦντες.

ΧΟ. Ὑμῆν, Ὑμέναι' ὦ,
Ὑμῆν, Ὑμέναι' ὦ.

ΤΡ. φήσεις γ', ὅταν ἐσθίῃς
οἶνόν τε πίνῃς πολύν. 1350

Ὑμῆν, Ὑμέναι' ὦ,
Ὑμῆν, Ὑμέναι' ὦ.

ΧΟ. ὦ χαίρετε χαίρετ', ἄν-
δρες, κὰν ξυνέπησθέ μοι, 1355
πλακοῦντας ἔδεσθε.

NOTES.

1—81. Two servants are busy in attendance on a beetle; one is kneading the food, the other gives it to the brute. They interpose remarks on their disagreeable task, and on their master's madness. One of them explains to the spectators how Trygaeus has a mad project of going up to heaven on a beetle. And soon Trygaeus appears mounted on his beetle, and preparing for his upward way.

1. αἶρ' αἶρε] Frequently used thus: *e.g.* Soph. *Aj.* 545, αἶρ' αὐτόν, αἶρε δεῦρο. The feeder speaks this first line.

ἰδοῦ. δὸς κ.τ.λ.] This dialogue has been variously arranged. The arrangement followed is Holden's, which is, in a great measure, Dobree's. It is plain that the servant who first speaks is feeder, the second is kneader. When at v. 16 the second resigns the task, the first takes in the trough, from which the second is making the cakes, and gives the food to the beetle, kneading tub and all. The second then addresses the spectators—reporting progress inside, as seen through the half-open door—till, at v. 41, the first servant, who has returned, puts in a word, but goes out again to give the beetle drink at v. 49. The second continues (interrupted by a word or two from Trygaeus heard from within) till, at v. 80, the master is disclosed on beetle-back.

ἀπολουμένῳ] A malediction, as in *Ach.* 924, 951: 'to him who (as I hope) will perish.'

3. φάγοι] Not a very severe curse on the beetle, to whom such food was sweet enough. But it is plainly the right reading, following on *κάκιστ' ἀπολουμένῳ*, and Brunck's proposed *φάγοις* is hardly explicable: for why should the servant wish his fellow such evil?

5. ἰδοῦ] 'Well, there you are again': giving him a cake.

ποῦ γὰρ ἦν νῦν δὴ 'φερεις;] 'Why? where's that you took to him just now?' *φέρειν* is of the first servant (the feeder) taking the cake from the kneader and giving it to the animal. To give this line to the first servant appears absurd; and a needless difficulty is started by Meineke, who (supposing *φέρειν* to be better said of the kneader who brings the cake) proposes the violent changes of 'φέρων here, and *οἶσε* in v. 18. It is true that in v. 14 *φέρε* is 'bring': but such a common word may well vary its meaning to suit the context.

6. οὐ κατέφαγεν;] 'Surely he has'nt eaten it: has he?' To which the feeder replies, 'No by Zeus! you can't say he has *eaten* it,' you cannot use such a human word as *κατέφαγεν*, 'but he crammed it down whole.'

7. ἐνέκαψε] Rather a favourite comic word. Cf. *Eq.* 493, ἐπ' ἐγκάψον; and *Vesp.* 791, where it is used of putting a coin in the mouth.

The simple *κάπτειν* occurs in *Av.* 245, and another compound *ἀνακάψαι* in *Av.* 579.

περικυλίσας] Probably a sound correction from MS. *περικυκλίσας*. The Scholiasts read it thus, for they explain *περιελκύσας καὶ περισύρας*. *ἔθος δὲ τοῖς κανθάροις τὰς οὐίδας περικυλίειν*. The long *ι* may be illustrated from *Vesp.* 201, *προσκύλιε* (or *προσκυλίσουν*): also from *ἑξαλίσας* (*Nub.* 32), for *ἀλίσας* is to *ἀλίνδω*, *ἀλινδήθρα*, as *κυλίσας* to *κυλίνδω*.

τοῖν ποδοῖν] Rogers quotes from Wood's Natural History a passage illustrative of the beetles' manner of rolling their food. *Πρὸς τὴν τάξιν τῶν ποδῶν*. Schol. to explain the dual, quoting also *Nub.* 150. The feet are set in pairs: and the front pair would perhaps be most conspicuous, taking the place of a pair of hands.

9. *ἄνδρες κ.*] He summons to his aid those accustomed to such dirty work.

14. *οὐδεὶς γὰρ κ.τ.λ.*] I am quite clear of any charge of appropriating the food to myself: as might be the case with servants. Cf. *Eq.* 716, where, as of a nurse feeding a child, it is said: *μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης, αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας*.

17. *ὑπερέχειν τῆς ἀντλίας*] Properly a seaman's phrase, 'to get the better of the bilge-water,' to keep down the water by working the pumps. Hence it means here, metaphorically, 'to get the better of this stench,' and so continue my work. At the same time *ἀντλία* may represent the actual vessel in which the material for the food was, because 'ships' *ἀντλῖαι* were (as the Scholiast says) *δυσώδεις*. And so the speaker is understood; and *ἀντλία* in the next line doubtless means the trough from which the cakes are being kneaded. The metaphor from ship's bilge-water is common in tragedy in such phrases as *ἔξαντλεῖν πόνον*, *ἀντλεῖν κακά*.

18. *αὐτὴν ἄρ' οἶσω*] As the second servant refuses to knead any more cakes, the first takes in the whole of the stuff in the trough.

20. *ὑμῶν δέ γ'*] He turns to the spectators.

21. *πόθεν ἂν πριάμην*] Cobet's *ὅποθεν πριάμην* is a needless change. The difference between the two is *κατ. ὅπ. πρ.* 'tell me whence I might buy,' *κατ. π. ἂν πρ.* 'tell me, whence may I buy?' And the latter appears the more vivacious and preferable of the two.

24—6. Pigs and dogs are not particular: they take their food 'au naturel.' *φαύλως* means 'easily.' 'Il l'avale sans façons' Brunck gives as a rendering. *ἀπλῶς καὶ ἀπεριέργως*. Schol. For *ἐρείδει* cf. note at *Nub.* 1375.

26. *βρενθύεται*] Cf. *Nub.* 362, and the note. Also *Lysistr.* 887, *δυσκολαίνει πρὸς ἐμὲ καὶ βρενθύεται*.

28. *γὸγγύλην*] The Scholiast gives absurd reasons for women's preference of round cakes. Surely the *ὥσπερ γυναικί* refers to the whole care of the preparation, not particularly to the roundness of the cake.

30. *παροίξας*] This denotes partial opening: 'ut sit semiadaperta janua' Bergler. The same force comes out in *παρακύπτειν* 'to peep slyly' through a window or door. Cf. *Ach.* 16, *Vesp.* 178.

32. λάθοις] Thus Meineke, Holden, Richter : for vulg. λάθης : because ἔως should have ἄν. ἔως σεαυτὸν ἄν λάθης Dawes. It is doubtful whether, as ὅστις, ὅς are found with conj. without ἄν, the analogous absence of ἄν with ἔως may not have been permissible.

34. ὥσπερ παλαιστής] Falling on vigorously with his teeth, as a wrestler does with his arms. One Scholiast thinks (not so well) that the greediness of athletes is the point of comparison. ὥσπερ π. would then refer mainly to ἐσθίει.

παραβαλὼν τ. γ.] 'Having laid to, or fallen on with his grinders.' I cannot understand the Scholiast's χαλάσας τοὺς ἐμπροσθίους ὀδόντας : he appears to think it a metaphor from seamen's language: cf. *Ran.* 180, 269 παραβαλοῦ τῷ κωπίῳ, and *Eq.* 762, τὴν ἄκατον παραβάλλου. This last, which is of boarding an enemy, is perhaps analogous to the present passage in some measure : παραβάλλειν τοὺς ὀδόντας 'to apply, bring to close quarters, the teeth.'

36. ὥσπερ οἱ κ.τ.λ.] Like those who make the large ropes for ships : for they toil with all their soul and body and strength in the twisting. Schol. The beetle was working himself round, head, hands, and all, devoted to the mess which he was now stooping to take from the trough : cf. above v. 18. Rope-makers were called σχοινοισυμβολαῖς.

39. προσβολή] ἐπεὶ ἕν ἕκαστον τῶν ὀρνέων ἀνέκειται θεῷ τινι, ὡς ἀετὸς τῷ Διὶ, καὶ γλαυῆ τῇ Ἀθηνᾷ. Schol. And thus *Av.* 563, προσνεύμασθαι δὲ πρεπόντως τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμόττη καθ' ἕκαστον. That this sense of προσβολή, 'attribute, adjunct, appendage' is the leading one here, seems plain. But there may be reference to the other sense, 'infiction, visitation': for which cf. *Æsch. Choeph.* 283, *Eum.* 600, προσβολαὶ Ἐρινύων, μiasμάτων.

40—41. Aphrodite or the Graces would not choose such an emblem.

41. τοῦ γὰρ ἔστ'] The question is perhaps asked generally, but the first servant, having returned from giving the trough to the beetle (v. 18), suggests an answer. Some arrange the dialogue differently. It is at any rate certain that the address to the spectators οὐκοῦν κ.τ.λ. and ἐγὼ δὲ κ.τ.λ. at v. 50, should be the second servant's. In the passage οὐκοῦν . . ἐσθίει. 'And now by this time some conceited young fellow will be asking the meaning of all this,' the actor lays aside his dramatic character for a moment.

42. καταιβάτου] How the beetle was so unmistakeably proper to Zeus as καταιβάτης, is not plain. Pauw proposed καταιβάτου, Meineke (*Vind. Aristoph.*) σκαταιβάτου, for the Scholiast notes παίξει, ἐπεὶ σκάτοις τρέφεται ὁ κάνθαρος. Without supposing that the text καταιβάτου is wrong, we may suppose allusion to either of the above words. The actor would pronounce it so as to make the joke clear to the audience. *Æschylus* speaks of Ζηνὸς ἄγρυπνον βέλος καταιβάτης κεραυνός (*Prom. Vinct.* 358) : hence of Zeus himself the word is not inappropriate.

44. τὸ δὲ] 'And pray what means it?' the actual words are quoted. Brunck's reading τόδε is no improvement.

46. Ἴωνικός τις] At the Great Dionysia foreigners were present. Cf. note on *Ach.* 503. Ionic is to be taken in its strict sense, as Dindorf

remarks; not as equivalent to 'Athenian,' as Florens Christianus says, The following lines clearly prove this by their dialect.

47. αἰνίσσεται] So Meineke, following Dobree, for vulg. αἰνίττεται which is not Ionic.

48. ἀναιδέως σπ.] Vulg. τὴν σπ. The omission of τὴν, to leave ἀναιδέως quadrisyllabic, seems right. Dindorf in his note approves it:

48. ἐσθίει] As Cleon was now dead, κείνος apparently refers to the beetle: to make it refer to Cleon, ἥσθιεν, or, as Ionic, ἔσθιεν, is proposed. The other sense of σπατίλη 'leather parings,' given by the Scholiast, increases the fitness of the comparison.

50. παιδίοις κ.τ.λ.] Whether degrees of age or dignity are chiefly meant is uncertain. Perhaps both. The Scholiast on *Av.* 794 tells us that there was a part of the theatre (τὸ βουλευτικόν) assigned to the members of the council, as also to the youths (τὸ ἐφηβικόν).

54. μαίνεται καινὸν τρόπον] Cf. *Vesp.* 71, νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ.

55. οὐχ ὕπερ ὤμεῖς] μανίαν δικανικὴν. Schol. If so, this is said with a remembrance of the Wasps, his comedy of the year before. Others think that the war mania is meant: which would suit with the present play.

59. κόρημα—ἐκκόρει] Cf. Isaiah xiv. 23, 'I will sweep it (Babylon) with the besom of destruction'. The Scholiast says that there was a form of execration, often used by Menander, ἐκκορηθείης σύ γε, equivalent to ἄρδην ἀπόλοιτο.

61. σιγήσαθ'] Meineke gives this, and the rest down to v. 113, to the first servant. But evidently it belongs to the second, the first never re-appearing after v. 49.

63. ἐκκοκκίσας] As cities are the enclosures of men. (σκέπαι), so are pomegranates of their seeds. Schol. This verb occurs twice in the *Lysis-trata*, v. 364, εἰ μὴ σιωπήσει, θενῶν σου ἑκκοκκίῳ τὸ γήρας, and v. 448, ἐκκοκκίῳ σου τὰς στενοκωκύτους τρίχας. In both passages it is a threat: 'I will strike and knock out of you the little strength your old age has': the strength is as it were the kernel, and in the case of the women is but the feebleness of age. And in v. 448 'I will pluck out your hair' the spirit is much the same. In *Ach.* 1179 ἐξεκόκκισεν is used rather differently, of 'putting out' the ankle-joint. The phrase ἐκκοκκίσαι τὴν οὐσίαν, given by L. and S. from *Nicom. ap. Athen.*, is analogous to the usage here.

65. μανιῶν] Plural for singular, says the Scholiast. But a plural sense, 'mad fits,' suits this passage and others; e. g. *Nub.* 832, *Lys.* 342. The reason of the plural being often used appears to be that μανία consists generally of intermittent seizures.

66. χολή] So in *Nub.* 833, ὥστ' ἀνδράσιν πείθει χολῶσιν.

67. ἐνθαδί] ἂν ταδί *Lenting, Hirschig, Meineke, Holden.* It is a neat improvement; for the emphasized 'here' has little force. For ἂν with imperfect thus used, cf. note on *Vesp.* 708, *Nub.* 855.

68. πῶς ἄν..ἄν.] Cf. *Nub.* 840, τί δ' ἄν..ἄν, and the note there: also that on *Nub.* 783. The doubled ἄν has an emphasizing force 'how ever can I arrive?'

εὐθὺ τοῦ Διός] As in *Eq.* 254 εὐθὺ τῶν κυρηβίων. Cf. below v. 301. The genitive is used of the mark aimed at or attained, as after στοχάζεσθαι, τυχεῖν.

70. πρὸς ταῦτ'] The preposition describes the position of the climber 'facing,' or 'against' the ladder. Cf. *Shaksp. Jul. Caes.* II. 1, 'Tis a common proof, That lowliness is young ambition's ladder, Whereto the climber upward turns his face.

70. ἀνερριχᾶτ' ἄν] For this use of ἄν see above v. 67. ἀναρριχᾶσθαι is explained by the Scholiast πρὸς τοίχους ἀναβαίνειν καὶ χερσὶ καὶ ποσίν: but the supposed etymological connexion with ἀράχνη seems doubtful. It is evidently compounded of ἀνὰ and a simple verb which acc. to L. and S. is ἀρριχάομαι or ἀριχάομαι. Aristotle uses it of bees on flowers, (*H. A.* ix., 27, 7), τὸν δὲ κηρὸν ἀναλαμβάνουσιν αἱ μέλισσαι ἀναρριχώμεναι (al. ἀριχώμεναι) πρὸς τὰ βρύα ὅξέως τοῖς ἔμπροσθεν ποσίν. 'To swarm up a tree' as country boys use the word, is, in sense, an equivalent, whatever be the root, of ἀριχάομαι, or ῥιχάομαι as it should be for this Aristophanic form of the imperfect.

71. κεφαλῆς] Cf. *Vesp.* 1428, κατεάγη τῆς κεφαλῆς.

72. ἐκθαρεῖς] ἐπὶ κακῷ ἐξελθών. Schol. So of *Oedipus* in *Ran.* 1192, ὡς Πόλυβον ἥρρησεν.

73. Αἰτναῖον] Probably 'Aetnaean' chiefly refers to the famous Sicilian breed of horses; for which cf. *Soph. Oed. Col.* 314, Αἰτναῖας ἐπὶ πώλου βεβώσαν. For throughout this scene the beetle is in place of a horse. Cf. ἵπποκομεῖν, ἵπποκανθαρος, κάνθων. But the Scholiast quotes a curious passage from *Plato Com.*, ὡς μέγα μέντοι πάνυ τὴν Αἴτνην ὄρος εἶναι φασί, τεκμαίρου, ὅθεν τρέφεσθαι τοὺς κανθαρίδας τῶν ἀνθρώπων ἐστὶν λόγος οὐδὲν ἐλάττους, an inference that the mountain which feeds big beetles must itself be big. Hence we may conclude that Aetnaean beetles were really believed to be large as well as Aetnaean horses, so that Αἰτναῖον goes naturally with μέγιστον: 'a mighty beetle of Aetnaean breed.'

75. πωλίον] ὑποκοριστικῶς. Schol. 'A favourite colt' Rogers.

76. ὦ Πηγάσιόν μοι κ.τ.λ.] Parodied from the *Bellerophon* of Euripides, as are several phrases in this scene. ἄγ' ὦ φίλον μοι Πηγάσου πτερόν were Euripides' words.

78. τηδὶ] The servant here peeps in, as above, at v. 30, τηδὶ παροῖζας σκέψομαι.

80. μετέωρος] On the stage-machine called ἐώρημα, as the Scholiast reminds us: cf. below v. 174.

81. ἱππηδόν—ἐπὶ τ.κ.] 'Horsed on beetle-back.' Trygaeus now comes into sight, rising above the enclosure within which the beetle has been kept. See Introduction.

82—179. Trygaeus exhorts his beetle to go fair and softly: to his servants, who remonstrate, he explains his plan: how he is going up

to Zeus to get a remedy for the evils of war. His children's prayers do not move him; nor the difficulties of the way: indeed he shews that his is an economical mode of travelling, and that he is prepared for every emergency. Up he rises, higher and higher, addressing his steed by the way, till he reaches the gate of Zeus.

82. *κάνθων*] *κυρίως ὁ ὄνος*. Schol. but with allusion to *κάνθαρος*.

83. *σοβαρώς*] He is not to be too fresh and frisky at starting. The word suits a horse, but in *Nub.* 406 it is used of wind, as also below at v. 944. Cf. *Plut.* 872 *ὡς σοβαρός, ὃ Δάματερ, εἰσελήλυθεν ὁ συκοφάντης*.

85. *ιδίης*] *οἱ γὰρ ἵπποι καμόντες καὶ ἰδρώσαντες διαλυθέντων τῶν μελῶν ὀξύτεροι γίνονται*. Schol. They warm to their work.

87—89. These lines are condemned by Hamaker, and ejected (as 'ineptissimi') by Meineke. They certainly contrast with the half-tragic style of the beginning: but this is hardly enough to warrant us in omitting them against all MS. authority.

90. *ὦ δέσποτ' ἀναξ*] Rather in the grand style: perhaps from some tragedy. Indeed the mock tragic and ludicrous alternate in most of what follows.

92. *μετεωροκοπεῖς*] The Scholiast's explanation, *τῷ πλάτει τῆς κώπης ματαίως τὴν θάλατταν τύπτειν*, fits more exactly *θαλαττοκοπεῖν*, as in *Eq.* 830, *τί θαλαττοκοπεῖς καὶ πλατυγίζεις*. Here it is the air, not the sea, which is beaten by the oarage of the beetle's wings.

95. *μάτην οὐχ ὑγαινεῖς*] Cf. *Soph. Aj.* 635, *νοσῶν μάταν*.

97. *γρύζειν*] 'mutire, hiscere, quia vel una voce vel tenui poterat sinistrum edi omen.' Dind. The verb occurs in *Eq.* 294, *Nub.* 963: and we find in *Plut.* 17, *ἀποκρινόμενος οὐδὲ γρύ.*

ἀλλ' ὀλολύζειν] Richter proposes *μηδ' ὀλ.*, needlessly, for a cry of joy and good omen would not be *δύσφημον*. And the injunction to absolute silence is left for the world below during Trygaeus' flight, which may be supposed to take some time (cf. v. 137, where he contemplates provisioning himself); while the *εὐφημεῖν* *χρὴ* is spoken to the servant, who had used the ill-boding words *τί μ. ὁ ὕ*. And thus Hamaker's condemnation of v. 98 is unwarranted.

100. *ἀποικοδομεῖν*] 'to wall off, brick up.' Others read *ἀνοικ*, 'to build up, repair.'

102. Trygaeus (as Richter with probability thinks) rises during the anapaestic and dactylic systems, halting during the iambic dialogues.

104. *ὡς τὸν Δι' εἰς τ. ὃ*] The repeated 'to' we avoid, and say: 'Zeus in heaven.' The variation of *ὡς* and *εἰς* obviates the awkward sound in Greek.

106. *γράφομαι*..*Ἐλλάδα*] The same charge at v. 406 is brought against the sun and moon. As the Scholiast and Bergler say, the Athenians are satirized for their litigiousness, since even Jupiter is not safe from prosecution.

110. *οὐκ ἔστι π. τ. ἀ.*] Cf. *Nub.* 698, *Vesp.* 1166. Why (merely because the Rav. MS. has *ἰὸν* but twice) the thrice repeated *ἰὸν* should be objected to by Richter and Meineke, and invite needless interpola-

tions, it is hard to see. *ιῆ, ιῆ, ιῆ*, at v. 195, is left unmolested: and forms part of the line. Richter supplies *κακοδαίμων ἐγὼ* (from *Vesp.* 1166), putting *λοῦ, λοῦ* 'extra metrum.'

114. *ὦ πάτερ κ.τ.λ.*] The Scholiast gives us a fragment from the *Æolus* of Euripides *ἄρ' ἔτυμον φάτιν ἔγνων Αἴολον εὐνάζειν τέκνα φίλτατα*, as suggesting this.

117. *ἐς κόρακας*] of slightly dubious import here, as in *Av.* 28, where the adventurers are seeking the birds; and neatly applicable to Trygaeus' wild-geese chase up aloft.

μεταμώνιος] *μάταιος, ἀνεμοφόρητος*. Schol. The word is common in Homer, but of its simply literal meaning the passage of Simonides, quoted here by the Scholiast, *κοῖα δὲ παρὰ τρόχον μεταμώνιος ἡέρθη*, is perhaps the only instance. Here it seems half literal, half metaphorical. There is rather a comical absurdity in *βαδιεῖ* 'you will trudge, tramp off' in this collocation.

119. *δοξάσαι*] In Euripides' *Æolus* is the line *δοξάσαι ἔστι, κόραι, τὸ δ' ἐτήτυμον οὐκ ἔχω εἰπεῖν*. Schol.

ἄχθομαι ὑμῖν] Meineke proposes *ὑμῶν* 'I am grieved at this in you, when you ask, &c.' i.e. 'I am grieved at your asking.' Of course *ὑμῖν* after *ἄχθομαι* is not to be taken as *ὑπὲρ ὑμῶν*. But the father in his want and impatience may reasonably say, 'I am troubled, worried, tired by you when you ask.' His spirit towards his daughters is much like that of the old men towards their boys in *Vesp.* 300—312. Compare also, for *ἄχθεσθαι* with dative thus used, *Ach.* 62, *ἀχθομαι γὰρ πρίσβεσι καὶ τοῖς ταῷσι τοῖς τ' ἀλαζονεύμασιν*.

123. *κολλύραν*] The Scholiast gives a proverb, *εἰ δ' οἶνον αἰτεῖ κόνδυλον αὐτῷ—δός*, recommending that children who ask too much be thus summarily dealt with. There is thought to be allusion to *κάνδυλος* a kind of porridge: indeed one critic would read *κάνδυλος* here. But *κόνδυλος* is plainly right. Cf. *Vesp.* 254, *κονδύλους νουθετεῖν*: *Eq.* 1236 *κονδύλοις ἀρμόττεσθαι*. Indeed the food and discipline of Trygaeus may be illustrated from our nursery rhyme of 'the old woman who lived in her shoe,' and followed up her children's broth by a whipping all round. *κολλύρα* led to *κόνδυλος* by alliteration: 'a cake and a cuff to season it withal.'

125. *ναὺς μὲν γάρ*] The Scholiast gives a fragment (Eur. Fr. 660 in Dindorf) hardly intelligible, but containing the words *πτηνὸς πορεύσει*, either from the *Sthenoboea* or the *Bellerophon* of Euripides. Though given as a note on this line, it evidently applies to Trygaeus' answer in the next.

128. *ξεύξαντ' ἐλαύνειν*] Trygaeus is generally thought to have been astride on his beetle as a *κέλης*: it is questionable whether *ξεύξαι* is elsewhere applied to a saddle horse. But as Pegasus was certainly ridden, not driven, when 'terrenum equitem gravatus Bellerophontem,' it must be so taken here.

129. *Αἰσώπου*] The substance of the fable is: The eagle took the young beetles: the beetle then broke the eagle's eggs. The eagle nested in the bosom of Zeus: but even there the beetle followed; startled Zeus so that he let the eggs fall, and they were broken.

Moral: There is no escape, even with Zeus, for the wicked. Thus much says the Scholiast. The fable is begun by Philocleon in *Vesp.* 1446.

130. *μόνος πετεινῶν*] As the eagle was there first, there seems a slight contradiction: but we may suppose the eagle, as the bird of Zeus, not to count among τὰ πετεινὰ of earth.

131. *ἄπιστον ἐ. μ.*] The same words occur in Eur. I. T. 1293. Cf. also *Æsch. Suppl.* 285, *ἄπιστα μυθεῖσθ'*, ὃ ξέιναι.

132. *ὅπως*] 'how': not equivalent to *ὅτι*, but rather dependent on *ἄπιστον*, 'a tale incredible, how'; it was hard to believe or imagine how such a creature could come to the gods.

136. *ὅπως ἐφαίνου*] Cf. note on *Vesp.* 961, *ἵνα μὴ ἔγραφεν*. A consequence contingent upon something that has not happened, a consequence now impossible, is thus introduced.

τραγικώτερος] Pegasus being the steed in Euripides' *Bellerophon*.

137. ὦ μέλ'] Cf. *Eccl.* 120, 134, for instances of ὦ μέλε addressed to a woman.

140. *ὕγρον π. β.*] The 'watery ocean deep' is no doubt a fragment: probably from the *Bellerophon*. τοὺς τραγικοὺς παίζει διὰ τὰ περὶ Ἰκάρου λεγόμενα. Schol.: and an allusion to Icarus' fall would not be out of place. Trygaeus replies that he took a rudder with him on purpose for such an emergency.

143. *Ναξιονργῆς κάνθαρος*] A kind of boat built at Naxos was called *κάνθαρος*. σίλφη and τίφη, words for a kind of beetle, also gave names to boats. Cf. *Ach.* 920. *κάνθαρος* has many meanings, but this sense of 'boat' is well established by a passage from Menander: ἡκει λιπῶν Αἰγαίου ἀλμυρὸν βάθος | Θεόφιλος ἡμῖν, ὃ Στράτων. ὡς ἐν καλόν. τὸν υἱὸν εὐτυχοῦντα καὶ σεσωσμένον | πρῶτος λέγω σοι, τὸν τε χρυσοῦν κανθαρον. | Στρ. ποῖον; Οἱ. τὸ πλοῖον. Hence it is plain, that the varieties of 'cantharus' puzzled even a Greek, at first hearing.

145. *ἐν Πειραιεῖ*] Piræus had three ports (*λιμένας τρεῖς αὐτοφυεῖς*, Thuc. i. 93), Cantharus, named from a hero, Aphrodisium, and Zea.

147. *χωλός*] Like Bellerophon. Telephus also (*Ach.* 429) was one of Euripides' lame heroes. Of such limpers Euripides was the special manufacturer, *χωλοποιός*, *Ran.* 846.

148. *τραγωδία γένη*] 'fabula fias' Hor.

149. The daughters depart; the father turns to the spectators: bids them farewell: and continues to rise, it is supposed, out of their sight and hearing.

153. *κάτω κάρα*] Some following the Scholiast write *κατωκάρα* in one word.

βουκολήσεται] *ἀπατήσεται*. Schol. to which most editors assent. Rogers translates 'He'll toss me headlong off and turn to graze,' objecting to the old interpretation that authority is wanting to show "(1) that *βουκολεῖν*, standing alone can mean 'to deceive,' and (2) that *βουκολήσονται* can be employed in a purely active signification."

To (1) *βουκολεῖν τὸ δῆμιον* *Eccl.* 81 is a partial answer, not a complete one, for some notion of pasturing remains there in an allusion to

Argus. As for (2), many *futures* of the middle form have the active sense; and even *βουκολούμενος* seems used for 'beguiling.' In fact the word is commoner in its metaphorical than in its literal sense: and this last, after all, is hardly that of 'feeding' but, in the active, 'tending,' in the passive 'being tended, wandering about over the pasture.' And the Scholiast deserves some weight in a matter of this kind. Hence the old interpretation is defensible. Perhaps, in strictness, *βουκολεῖν* and *βουκολεῖσθαι* should be kept distinct: the former is of the herdsman, tending and managing (cf. note on *Vesp.* 10), the latter of the herd straying on, cropping the herbage now here, now there, and so beguiling, as it were, the way. *Æsch. Eum.* 78 *καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον* is a good instance. For the etymology, it seems preferable to take *βουκόλος* as analogous to *αἰπόλος*, and not from *κόλον*.

154. *χώρει χαίρων χρυσ.*] Note the alliteration. Cf. *Nub.* 6. *χρυσοχαλίνων*, proposed by Fl. Chr. and Bergk, is simpler, but not therefore better in a passage of this kind, since Trygaeus is intentionally made to use fine phrases.

156. *φαιδροῖς ὥσιν*] *πράεσι, μὴ ὀρθοῖς* Schol. This Fl. Chr. would invert: *ὀρθοῖς, μὴ πράεσι*. But certainly Trygaeus, a timid rider, does not wish for tokens of 'ungentle' spirit, cf. above v. 82, 83. Cheerful good temper is what he wants; and though the application of *φαιδρός* to the ear seems intentionally affected, yet a cheerful good temper is shewn in a horse by the position of the ears. *διακινήσας π.* 'stirring the rattle of the bit:' i.e. with the bit, etc., rattling on your head and neck as you go briskly on.

160. *δρομαίαν π.*] Euripidean.

161. *ὀρθός*] This has the authority of MS. V, and seems more tragic than *ὀρθός*.

173. *οἷμ' ὥς δ.*] He turns to the machine-managers, and pretends real fear of falling. We may suppose some change of scene now to represent the outside of the palace of Zeus. Trygaeus dismounts from his beetle and summons the porter. This summons is in rather Euripidean style: cf. *Eur. Phoen.* 1067, *ὦή, τίς ἐν πύλαισι δωμάτων κυρεῖ; ἀνοίγεται*.

176. *φυλάξεις*] sc. *με* 'if you don't keep me safe.' *φυλάξει Mein.* 'if you don't take care.'

180–235. Hermes opens the door; learns the new comer's name and business: tells him that the gods have moved house upwards, leaving him to take care of the old place. For they are disgusted with the quarrelsomeness of the Greeks, and have given them over to War; who has thrust down Peace into a deep cave, and now means to pound the Greek cities to atoms.

180. *πόθεν κ. τ. λ.*] Commentators doubt whether *φωνή* or *ὁσμή* is to be supplied. It is in fact left doubtful: *ἡ αἴσθησις ἀνθρώπου εἰσελήλυθεν, ἡ ὁσμή ἢ φωνή, ἐλλειπτικῶς*. Schol. But cf. *Æsch. Prom. Vinc.* 115, *τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής, θεόσυντος, ἢ βρότειος, ἢ κεκραμένη;* Prometheus is aware of the approach of the ocean nymphs through both organs. 'Whence is borne in on me the token of mortal man?'

'*Ἡράκλεις*] Often invoked at any strange sight: cf, *Nub.* 184, ὦ *Ἡράκλεις*, ταυτὶ ποδαπὰ τὰ θηρία; and so in *Ran.* 298 ἀπολούμεθ' ὦναξ *Ἡράκλεις*, is *Xanthias*' exclamation of fright, though there the name has additional force.

181. *ἵπποκάνθαρος*] With reference to *ἵπποκένταυρος*. Schol. Such compounds are (in fable at least) not uncommon. *Æschylus* is ridiculed in *Ran.* 937 for his *ἵππαλεκτροῦν*. *Trygaeus*' steed is *κάνθων* and *κάνθαρος*; but of course to *Hermes* he magnifies his mission and his mount.

182. *βδελυρὲ*] Porson corrects the vulg. *μιαρὲ* thus, from *Suidas*, comparing *Ran.* 465, where nearly the same storm of abuse greets *Dionysus*. The vulg. *μιαρὲ* is not indefensible, but *βδελυρὲ* is neater, as we may suppose it called forth from *Hermes* by a whiff from the unsavoury beetle.

185. *μιαρῶτατος*] It is not for him to contradict the god, so he adopts the epithet as a name.

187. *ἐμοί; μ.*] In Greek, when a question is repeated before the answer is given, or when an answer is given, the word expressed in such repetition or answer is not always that which we in English should express or emphasize. This is especially the case with answers given by the pronouns, *ἐγώγε*, *ἐμοίγε*, e.g. (*Plat. Theæt.*) Σ. περὶ τούτων ἡ διανοεῖ ὅτι ἀμφοτέρω ἐστόν; Θ. *ἐγώγε*. 'S. In respect of these things do you think that they both exist? Th. I do' Σ. ἀρέσκει δὲ τὸ τὰ ψευδῇ δοξάζειν ἀλλοδοξεῖν εἶναι; Θ. *ἐμοίγε*. 'S. You are satisfied to define false opinion as wrong opinion? Th. I am.' And so here we should render it: 'Who is your father?' 'My father?' or 'Who?' not 'my father?' for there is no emphasis needed on the pronoun.

190. *Τρυγαῖος*] A name suitable to a vine-dresser, from *τρυγᾶν* 'to gather in the vintage.'

'*Ἀθμονεύς*] *Athmone* was an Athenian deme.

191. *τραγμάτων*] Troubles of law and litigation are meant. *ἀπραγμοσύνη*, as used in *Nub.* 1007, is the opposite: but the more modern Athenian character was against such inactivity. Cf. *Thuc.* i. 70, *ξυμφορὰν τε ἡγεῖσθαι οὐχ ἥσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον*.

192. *κρέα*] For the α short cf. *Nub.* 339 and below v. 1282, *βοῶν κρέα καυχένας ἵππων*.

193. *δειλακρίων*] Cf. *Av.* 143. In *Plut.* 973, *ἐγὼ δὲ κατακέκρισμαι δειλάκρα*, we have a similar word. It is thought that there may be reference here to *κρέα* in the former line: indeed the Scholiast says *συνέπλεξε τοῖς κρέασι τὸ δειλόν*. But as in the *Aves* there is no such reference possible, probably there is none here.

ὦ γλίσχρων κ. τ. λ.] *Trygaeus*' offered bribe makes *Hermes* change his tone; and now he turns on the servant ordering him to call his master. *Hermes* is treated with scant respect: to him as 'πῆρέτης' 'menial' (*Æsch. Prom. Vinc.* 983) less is shewn than to other gods.

195. ὅτ' οὐδ' ἔμελλες] Richter's note "ὅτε pro ὅτι ut *Nub.* 7" is

very misleading. Of course ὅτ' οὐδέ is ὅτε οὐδέ, but ὅτε means 'when' as it always does: Hermes laughs at Trygaeus for bidding him to call Zeus 'when' he says 'you were not even likely to be near the gods yet awhile.' The reading οὐδ' ἐμελλες, for the vulg. οὐδέ μέλλεις, has been accepted (from Dobree) by most editors. The past tense refers back to the time of Trygaeus' words: 'Ha! ha! ha! the idea of your saying that when you were not in the least likely to be getting near the gods!' But the common reading would do fairly well.

197. φροῦδοι γὰρ] So Zeus, and all the gods following him, had left home (though only for twelve days) when Achilles' wrongs needed redress and supplication by Thetis. Hom. *Il.* α. 423.

198. ἰδοὺ γῆς] χλευάζων φησί. Schol. Cf. *Eq.* 344, *Nub.* 872, &c. γῆς is repeated exactly from Trygaeus' words 'to what part of the earth? Of the earth indeed!'

199. ὕπ' αὐτὸν ἀτεχνῶς] 'right away into the very dome of heaven.' κύτταρος as in *Vesp.* 1111 the cell of a honey-comb: as also in Aristotle. Here τὸ κοιλότατον καὶ μυχαίτατον τοῦ οὐρανοῦ. Schol. Doubtless it is a word of general import, from κύτος, κύω, as L. and S. give it; and is used in many senses.

202. σανίδια] Possibly a word of more general meaning than 'trenchers' as L. and S. give. At all events σανίς means almost anything of wood, and in Arist. *Mirab.* 22 it is used of a pail in which mead is made.

κάμφορείδια] Thus most editors write for MS. κάμφορίδια. That the vowel before the δ is long, admits of no doubt: cf. *Eccl.* 1119. And so it is in *Ερμίδιον*, v. 382, 984 of this play. A contraction probably (as is suggested on *Nub.* 92) was the cause of the long syllable in every case; ἀμφορείδιον, δικαστηριίδιον the resolved εῖ or ι blending into one vowel sound. But how the Greeks preferred to write that sound, may be doubtful: perhaps to leave it as the best MSS. give it is safer than to alter it according to our own theory of their orthography.

207. ἀνψκίσανθ'] Cf. Thuc. i. 7, καὶ μέχρι τοῦδε νῦν ἀνψκισμένοι εἰσὶ, of those dwelling 'up' the country, away from the coast. We need not, however, take ἀνά in this verb as implying more than movement or migration: the other idea being so distinctly given by ἀνωτάτω.

209. αἰσθανοίατο] Cf. *Lys.* 42 τί δ' ἂν γυναῖκες φρόνιμον ἐργασαίαιτο. This vowel form of the third pers. plur. is common in the optative in Attic poetry: and in the perf. and pluperf. of some verbs is found even in Attic prose, e.g. τετάχεται, ἐτετάχατο, ἐφθάρυται, τετράφαται, Thuc. Plat.

212. ποιούντων] 'bringing about, causing.' The active voice is used of one who procures or brings about a truce for others, the middle of the disputing parties who make it for themselves. Cf. *Ach.* 52, 58, 131; where all are not agreed as to the reading, but the principle is the same. σπονδὰς ποιέσθαι = σπένδεσθαι, not so σπονδὰς ποιεῖν.

Λακωνικοί] Cf. *Nub.* 186, *Ach.* 329 for this form used as a noun. For the history, we read in Thuc. ii. 59 that the Athenians, hard

pressed by invasion and by the plague, made overtures for peace, but without success, and were very indignant with Pericles and his war policy.

214. *ναὶ τῶ σιῶ*] Castor and Pollux are the two gods meant in the Spartan oath; but *τῶ θεῷ* in an Athenian's mouth means Demeter and Persephone.

ἀττικίων] ὁ Ἀττικίων: a contemptuous diminutive.

215. *πράξαιτ'*] Correction from *πράξαιντ'*, due to Bekker, and generally received. For *πράξαιντο* could make no sense with *ἀγαθόν*: but *πράξαίτε ἀγ. τι* 'you should gain any success,' just balances *ὑπερβαλοῦντο μικρόν*.

ἀττικωνικὸν] ὑποκοριστικῶς. Schol. And *Λακωνικοὶ* above he interprets to be so. The passages quoted above at v. 212, and on *Nuð.* 186, make this last fact doubtful. But Ἀττικωνικός does not come naturally from Ἀττικός, as does Λακωνικός from Λάκων. Hence it was meant to be a curious word, which probably the rhyme and the convenience of metre led Aristophanes to coin for the nonce.

216. *κἄλθοιεν οἱ Ἀ.*] The Lacedaemonians sent an embassy to treat for peace immediately after their men were shut up in the island of Sphacteria. They spoke at some length; expecting to gain their point, for they thought that the Athenians, who had before wanted peace, would now be only too glad to get it. But the Athenians, being now masters of the position, demanded more concessions. The issue was that nothing was done, and that chiefly through Cleon. Then again, when the men in Sphacteria were captured, the Lacedaemonians made another attempt, but the Athenians still aimed at greater things, and though the others came more than once on this errand, sent them away with nothing effected. *Thuc. iv. 15—22, 41.*

217. *ἐξαπατῶμεθα*] Cf. *Thuc. iv. 22, Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῶ ἔχοντας δίκαιον αὐτοὺς, σαφές δ' εἶναι καὶ νῦν, οὔτινες τῷ μὲν πλῆθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξύνεδροι βούλονται γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν ἅπασιν.* The Athenians refused to believe their overtures *bona fide*, honest, and sincere (*ὑγιὲς, δίκαιον*).

218. Ἀθηνᾶν] Strange and needless changes are proposed to get rid of Ἀθηνᾶν: which form, however, seems supported by comic fragments given by Rogers. Meineke also, in his note (*Vind. Aristoph.*) on this passage, approves of Hirschig's useless *σπειστέον* for *πειστέον*.

219. *ἥξουσιν αἰθῆς*] Cf. *Thuc. iv. 21, οἱ δὲ τὰς σπονδὰς.. ἥδη σφίσις ἐνόμιζον ἑτοιμούς εἶναι ὁπότεν βούλωνται ποιῆσθαι πρὸς αὐτούς.*

220. ὁ γοῦν κ. τ. λ.] 'Yes, that's just our style of talk,' those words bear the Athenian stamp: met. from coinage.

222. ἀλλὰ ποῖ γάρ] 'But (you surprize me), for where.'

224. ἐς τοῦτ' ἰδὲ κάτῳ] In front of the higher stage on which this scene is acted "is the mouth of a cavern or pit, blocked up with stones, masking a secret flight of stairs which lead to the interior of the theatre." This higher stage was probably at v. 173, where Trygaeus appeals to the

μηχανοποιός, thrust out underneath the beetle, who thenceforth rests upon it." Rogers. As far as can be determined, this seems a good account of the scene-shifting. But the beetle is removed at some time during the action, for at v. 720 he is not to be found. Perhaps he went away very soon after Trygaeus dismounted, to make more room for the rest.

225. ὅσους τῶν λίθων] Cf. v. 157, τῆς γῆς πολλήν.

227. θυεῖαν] Some prefer θυῖαν. It must in any case here be a trisyllable, with the ι long.

232. ἀλλ' εἴμι] The actor who personates Hermes departs, to come on as Κυδοιμός: so Richter probably enough suggests.

γνώμην ἐμήν] As in *Vesp.* 983, *Eccl.* 349. The Scholiast rightly explains it by κατὰ γνώμην ἐμήν, καὶ ὡς οἴομαι.

234. ἀποδρῶ] νοεῖν δὲ τὸν Τρυγαῖον ἀποβεβηκότα τοῦ κανθάρου ἐπὶ τῆς σκηνῆς ταῦτα λέγειν. Schol. That is to say, upon the raised stage where all this part of the action goes on. He probably dismounted from his beetle immediately upon his arrival at the door of Zeus.

235. θ. φ. πολεμιστηρίας] θυεῖας for the natural σάλπιγγος. Schol. Rather similar is *Ach.* 571, πόθεν βοῆς ἤκουσα πολεμιστηρίας; in Lamachus' mouth.

236—300. War appears, denouncing destruction to the Greek cities: he sends his attendant to fetch a pestle, that he may begin the pounding; but none is to be found, Cleon and Brasidas being dead. Hence Trygaeus conceives the idea of pulling out Peace from her cave before War can repair the loss; and summons aid for the work.

239. ὅσον κακὸν καὶ τ. Π.] With the common punctuation, ὅσον κακὸν καὶ, render it: 'how terrible too is the look!' But with Meineke's punctuation, πλάτους, ὅσον κακόν, 'Oh!' the big mortar! what a terror! and the look of War! Thus τοῦ βλέμματος as well as τοῦ πλάτους would be the genitive of surprise. Perhaps this is the better way of the two.

241. ὁ ταλαύρινος] Cf. the description of Lamachus in *Ach.* 964, ὁ δεινὸς ὁ ταλαύρινος ὃς τὴν Γοργόνα πάλλει. There is of course reference to Homer's Ἄρρη ταλαύρινον πολεμιστήν.

ὁ κατὰ τοῖν σκελοῖν] Various explained. Reiske says "scilicet iέμενος, qui ad affligenda, conflingenda crura tendit." Brunck supplies ἐστῶς, βεβηκώς: cf. Homer's ποσσὶν εὖ διαβάς. Florens Chr. proposed κατὰ τ. σκ. ἰ.ε. κατ'αγῶς, because lame men cannot run away, and are ὑπομονητικώτεροι: a queer idea! It is clear that the phrase must refer to the common conception or representation of War, and Rogers thinks it may be a parody or quotation from some existing description of War. He quotes Horace's stanza, 'Mors et fugacem persequitur virum, nec parcat imbellis iuventæ Poplitibus timidove tergo,' which may have had a Greek origin. This is possible and ingenious. The meaning then would be 'who follows hard on the heels (of the fugitives).' This would suit with ὄν καὶ φεύγομεν, and is not very different from Reiske's interpretation.

242. Πρασιαί] a town of Laconia laid waste in the second year of

the war. Thuc. II. 56. But it is chosen for its similarity to *πράσου* 'leek.' A salad (*μυττωτός*) was made of cheese, garlic, leek, honey, eggs, oil. Four of these ingredients we have represented here. With this line War puts in the leeks.

τρισάθλια] Very little advantage is gained by writing *τρίς ἄθλια*, as Meineke does, for it is as easy to supply *ἄθλια* to the following numerals out of the compound as out of the separate words.

246. *Μέγαρα*] Megara had suffered greatly in the war. Cf. *Ach.* 729—835. Garlic was put in for them, Megara being fruitful in that article: it is one of the first things which Dicaeopolis asks the Megarian for: *Ach.* 761.

248. *δριμέα*] With reference to the nature of garlic.

250. *Σικελία*] Cheese represents Sicily: being a specialty of that island, as Theocritus' eleventh Idyll abundantly shews. Also, in the trial scene of the *Wasps*, it is a Sicilian cheese that the dog is accused of having stolen. The chief distresses of Sicily were yet to come: there had, however, been troubles at Leontini before (Thuc. II. 86); and disturbances were even now re-commencing. Thuc. V. 4.

251. *ὅλα πόλις*] This must mean 'What a state (*i. e.* what a noble, great state) will be miserably crushed!' *τάλαινα* being taken with *διακν.*, and forming with it the predicate, being thus nearly equivalent to an adverb. Meineke reads *οἶον* 'how.' This corresponds to the *ὥς* in V. 248. Blomfield proposed (in note on *Æsch. Ag.* 64) *οἶ' ἢ π.* 'how will the city.' And then *τάλαινα* must go with the verb *διακν.* for *ἡ πόλις τάλαινα* is not Greek for 'the wretched city.' The verse is rightly given by Dobree, Meineke and others to Trygaeus. The Scholiast notes that *πόλις* is used by Homer of Lemnos, by Pindar of Aegina; it is, therefore, natural enough of the island Sicily.

διακναισθήσεται] Cf. *Eq.* 771, *κατακνησθήνῃ ἐν μυττωτῷ μετὰ τυροῦ*. Cf. *Æsch. Ag.* 65, *διακναιομένης τ' ἐν προτελείοις κάμακος* of the 'knapping of the spear in sunder' in battle.

252. *τὸ μέλι . . τάττικόν*] The Scholiast remarks that Athens is dealt with gently, War having no harsh words for her. Perhaps this is fanciful: for being pounded in salad is as bad for honey as for anything else.

254. *τετρωβόλον*] Cf. *Eq.* 798 for this correction from *-ον* to *ου*.

255. *Κυδοιμέ*] Lamachus (*Ach.* 572) asks *ποῖ χρὴ βοηθεῖν, ποῖ κυδοιμὸν ἐμβαλεῖν*;

257—8. The old arrangement gave both these lines to *Κυδοιμός*. Hermann suggested the present order of dialogue, changing vulg. *ἐνέβαλες* to *ἐνέβαλεν*. Most editors follow him: yet the vulg. is defensible.

259. *οἷσεις*] Meineke adopts Dobree's *οἶσ' οἶσ'*, as also does Holden. Meineke has a fondness for this imperative. He would introduce it at V. 18 of this play, and has done so in *Vesp.* 671 for *δώσετε*. The future will do well enough to express a command: 'you will please to run and fetch.'

261. *Ἀθηναίων μεταθρέξει*] Those who believe in the infallibility of Dawes' canon, by which the *α* in *μεταθρέξει* would be short, supply something to this line. Brunck proposed *σὺ*, Dindorf *γε* after *Ἀθηναίων*,

Dobree, Meineke, and Holden read *ταχὺ πάνυ*, which has an awkward sound. Cf. *Nub.* 869 *καὶ τῶν κρεμαθρῶν οὐ τρίβων*. It seems better to give up the infallibility of the rule than to alter so many passages to save it.

262. *εἰ δὲ μὴ γε*] 'Ad vulgatum *εἰ δὲ μὴ γε exempla desidero*' Richter. In v. 828 we have *εἰ μὴ γε πον*. And in *Eq.* 186, *εἰ μὴ 'κ πονηρῶν γ'*, the *γε* is in the same clause with *εἰ μὴ*. Meineke here reads *'γὰρ* for *γε*. The exact collocation is found in later Greek, *ε. g.* in the N. T. cf S. Matth. vi. 1.

266. *παράξει*] Meineke with misplaced ingenuity proposes *κατατρίψει* or *σπαράξει* here. He objects "*ταράττειν πόλιν* ab hoc loco, ubi non de turbandis urbibus agitur, sed de evertendis prorsus alienum est." But War is to sit at his ease and stir up and mix the pounded ingredients of his salad. What can be more natural? War has sent for Cleon, his *κύκηθρον καὶ τάρακτρον* (below v. 654): when this is brought, *καθημένος παράξει*, *κυκᾶν* and *παράσσειν* frequently occur together: cf. *Æsch. Prom. Vinc.* 994 *βροντήμασι κυκάτω πάντα καὶ παρασσέτω*. Cf. *Ach.* 688.

268. *τὸ δεῖνα*] Cf. note on *Vesp.* 524. Rogers, in a note here, shews the force of *τὸ δεῖνα* by translation of the passages from the *Lysistrata* and *Birds* (*Lys.* 921, 926. *Av.* 648): but follows the Scholiast in thinking it 'apologetic' or 'deprecatory': *ὅτε τι δυσχερὲς μέλλομεν λέγειν, εὐώθαμεν τοῦτο προτάσσειν, ὥς μὴ εὐθυρημονοῦντες*. It certainly in Aristophanes seems rather meant to express the real forgetfulness natural to one who speaks in a hurry than "a pretended forgetfulness or hesitation due to reluctance."

269. *ἀπόλλ' αλ'*] Clem was slain before Amphipolis, late in the summer of B.C. 422. Brasidas fell in the moment of victory in this same engagement. For the operations in those parts cf. *Thuc.* v. 2—10.

271. *εὖ γ'...ποιῶν*] Cf. *Ach.* 1050, *Eq.* 1180. 'He did well in dying,' 'twas very good of him to die.' Below at v. 285 the same phrase is repeated.

273. *ἢ πρὶν γε κ. τι λ.*] 'truly it was but just before he (War) mixed our salad.' *ἢ* or *εἰ* (which the Scholiast seems to have read) is the least change from vulg. *ἦ* to make this line intelligible. Bergk conjectured *πρὶν τόνδε* (*i. e.* πόλεμον) *τὸν μ.* Omitting the line is a solution more simple than satisfactory.

275. *ταῦτ' ὦ δ.*] 'Yes, master.' Cf. *Eq.* 111, *Ach.* 815.

277. *ἐν Σαμοθράκῃ*] The mysteries of the Cabiri are meant. The prayers of those initiated thus were supposed to be of great avail.

279. *ἀποστραφῆναι*] *διαστραφῆναι*. Schol. 'dislocated,' so that the messenger may not return with the pestle. Or it might mean 'turned away,' so that when he wished to come hither he might be forced the other way.

281. *μῶν οὐκ αὖ φέρεις*] 'do you again fail to bring one?' But the position *αὖ* is curious. Perhaps *αὖ* rather expresses 'do you—I again ask—not bring one?' For *καὶ* is thus thrown in after interrogatives *πῶς*, *τί*, and the like.

283. *τάπ' Ἑράκης χωρία*] Cf. above at v. 269 for the history. Bra-

sidas' being sent on foreign service is described as a lending out of the pestle to others.

285. Διοσκόρω] Appealed to, because worshipped at Lacedaemon, Brasidas being a Spartan: above, in the case of Cleon, Athene was named. Schol.

289. Δάτιδος] Datis the Persian general (says the Scholiast) became an admirer of the Athenian polity and language. He did not, however, catch the niceties of the latter very successfully, in assuming *χαίρομαι* to correspond with *ἡδομαι*.

293. πράγματων] Cf. *Ach.* 269, *πραγμάτων τε καὶ μαχῶν καὶ λαμάρων ἀπαλλαγείς*.

295. πρὶν ἕτερον αὖ. κ. τ. λ.] Cleon and Brasidas were really the two chief opponents of peace. The latter, says Thucydides (v. 16), because his success and honour was from war, the former because he feared his evil doings would be discovered and his slanders less believed in peace. It is not likely (as some suggest) that there is reference to Alcibiades as 'another pestle.' He was not at all so at this time: for he had been an advocate for the restoration of the prisoners from Pylos, and for alliance with the Lacedaemonians. See Grote's *Hist.* ch. LV.

296. γεωργοί] These naturally come first with Trygaeus: probably they suffered most by war.

299. ὡς τὰ χιστ'] The metre changes to trochaic, the metre for bustling action, even before the Chorus have actually entered. For the use of this by the entering Chorus cf. *Ach.* 203, *Eq.* 247. In both those plays and this it is a spirited entry of men eager for action. The Cloud-chorus, Bird-chorus, and Frog-chorus enter with lyric song.

300. ἀρπάσαι. ἀγαθοῦ δαίμονος] The cup of good fortune was quaffed after supper. Cf. *Vesp.* 525, *μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος*, and *Eq.* 85, *ἄκρατον οἶνον ἀγαθοῦ δαίμονος*. I cannot instance another similar use of ἀρπάσαι, for Richter's examples to shew that ἀρπάσαι "dicitur de eo qui avidius potat (frisst und sauft)," *Av.* 892, *Ach.* 1160, *Pac.* 1118, are not to the point. But since the good fortune is to be secured by dragging out Peace, ἀρπάσαι is used with reference to that; as is shewn by the second Scholiast's explanation, *νῦν γὰρ ἔστιν ἡμῖν ὑπὲρ ἀγαθῆς τύχης καμῆν καὶ ἀρπάσαι τὴν Εἰρήνην*. In fact there is a double sense 'to drain the cup of good fortune' or 'to drag Peace out with good fortune.' Meineke suspects corruption and proposes ἀγαθὴν δαίμονα, which appears tame.

301—430. Enter the Chorus, ready and willing, but rather too noisy. At last they are calmed down, and are with Trygaeus anticipating the delights of Peace, when Hermes interposes, declaring that Zeus has forbidden the raising of Peace. However, he is eventually bribed to silence, and even consents to superintend the work.

301. εὐθὺ τῆς] Cf. above v. 77.

302. Πανέλληνες] The writer of the argument to this play says 'the Chorus consists of Attic husbandmen.' It is plain from Trygaeus' comprehensive summary in vv. 296—298, from this word; and from the

words addressed to various Greek states during the work of pulling, that it was a mixed Chorus: or at least that there were other supernumeraries who helped in the pulling. See Introduction.

303. *κακῶν φοινικικῶν*] 'red-coated evils'; cf. below 1173 *φοινικίδ'* *οἰεῖαν πάνν*. Undoubtedly this is better than 'evils of bloodshed' as one Scholiast explains. Meineke thinks *φοινικίδων* would be an improvement. No other instance of *φοινικικός* in this sense is given by lexicons.

304. *μισολάμαχος*] Lamachus is the representative of War, as in the *Acharnians*.

305. *πρὸς τὰδ'*] 'Wherefore, looking to this.'

306. *ἀπειπεῖν ἄν*] To be thus joined: 'there is no way in which I seem to myself to be likely to give up: i. e. 'there's no possible chance of my striking work to-day before &c. In construction *ἄν* belongs to the infinitive.

310. *Π. ἐκζωπυρήσετε*] 'Wake to life the fire of War.' *ζωπυρεῖν ἄνθρακας* is the proper phrase: metaphorically *ζωπυρουμένας φρενός*, *Æsch. Ag.* 1034,

312. *σιτί' ἡμερῶν τριῶν*] Cf. *Ach.* 196, *Vesp.* 243. An instance of three days' rations is in *Thuc.* i. 48.

313. *Κέρβερον*] Cleon in the *Knights* is a Cerberus, v. 1030; also a *παφλαγῶν* by name, and a *παφλάζων* by nature, v. 919: a *κεκράκτῃς*, v. 137.

314. *ἐνθάδ'*] 'here on earth.' Trygaeus forgets that he is in heaven.

316. *οὔτι καὶ νῦν*] 'There is in nowise now, as before (*καὶ*), any who will, &c.' Cleon might be an obstacle before; but now, if I get Peace, none shall make me give her up. Meineke reads *χαίρων*: but 'none shall get her with impunity' is not so strong as 'none shall get her at all.' Trygaeus first begs them not to wake War; then not to stir up Cleon, who is no doubt acting Cerberus down below as he did when on earth. The Chorus in rejoinder say they do not fear any one now. Trygaeus then reminds them of the danger if War should come out again. Dobree's *οὔτι νῦν γ' ἔτ'* appears, for the sense, a better change, if any change be needed: Or perhaps *οὔτι γὰρ νῦν* 'why, there is none now who shall take her from me.'

ἐξαίρησεται] Bergler quotes Eurip. *Heracl.* 976 *τοῦτον δ', ἐπέειπερ χεῖρας ἤλθεν εἰς ἐμὰς, οὐκ ἔστι θνητῶν ὅστις ἐξαίρησεται*.

320. *ὡς κυκᾶτω*] 'So let him confuse, &c.' Strictly speaking *ὡς* is relative. Trygaeus had said 'He will disturb all this in a terrible way.' The Chorus rejoice 'In which way e'en let him.' There are several uses of *ὡς*, *οἷος*, *ὅσος* which cannot neatly be rendered by a relative in English. e.g. an answer such as, *ὡς γ' ἐμοὶ δοκεῖ* 'yes, as I at least think;' is given more shortly, 'so I think.' Cf. note at *Nub.* 1158, *οἷος ἐμοὶ τρέφεται παῖς*.

323. *διὰ τὰ σχήματα*] 'for the sake of your dances,' that you may have your dances. Cf. note on *διὰ* with accusative at *Eq.* 67. This is one of those cases where *διὰ* with genitive, 'by means of,' might have

been used; the dancing being both the pleasure *for* which, and the means *by* which, the business was to be marred.

327. ἦν ἰδοῦ] Cf. *Eq.* 26 ἦν, οὐχ ἰδύ; and *Acē.* 610 ἐνί, which is explained by some to be the same, though the reading there is doubtful.

328. ἐλκύσαι] Cf. *Nub.* 540, κόρδαχ' ἐλκυσεν. Supply either σκέλεσθ' (with the Scholiast), or σχῆμα.

329. καὶ μ. ὀρχήσασθ' ἔτι] The MSS. have ὀρχήσεσθ'. This cannot stand with καὶ μήκέτι. Most editors accept ὀρχήσασθ' : Richter changes καὶ to κοῦ, retaining ὀρχήσεσθ' ἔτι. Meineke approves (*Vind.*), and further prefers ὀρχήσεσθέ τι to ὀρχήσεσθ' ἔτι. The change of ε to η seems the less violent. And the repetition of ἔτι after the intervening words is, natural, and suits better the emphatic prohibition of Trygaeus than does τι.

331. τουτογι κ. τ. λ.] This (they say) is positively their last fling. Cf. *Vesp.* 1530 ῥίπτε σκέλος οὐράνιον.

333. λυπεῖν ἔτι] "Non male legeretur λυπεῖν μ' ἔτι" Brunck. The full construction is certainly ὥστε ὑμᾶς μὴ λυπεῖν με ἔτι.

334. ἀλλὰ... ἔχον] Constr. ἀλλὰ ἔστιν ἀναγκαίως ἔχον μοι ῥίπτειν καὶ τὸ ἀρίστερον σκέλος. Bergler parallels ἔστ' ἀν. ἔχον from *Æsch. Choeph.* 237, προσανδᾶν ἔστ' ἀναγκαίως ἔχον.

336. μᾶλλον ἢ... ἀσπίδα] Meineke rightly explains the construction thus: γελῶ μᾶλλον τὴν ἀσπίδα ἐκφυγῶν ἢ εἰ τὸ γῆρας ἐκδύνην 'quam si serpentis more sectam exuissem.' The absurd idea of Florens Chr. that there is a play on the double meaning of ἀσπίς Meineke wrongly attributes to Bergler, who only gives a reference to *Ran.* 345 ἀποσειοῦνται (γέροντες) λυπὰς χρόνιους τ' ἐταῦν παλαιῶν ἐνιαυτοῦς, to illustrate γῆρας ἐκδύς.

342. πανηγύρεις] The principal Theoriae or sacred embassies were to the four great games of Greece, and to Delphi and Delos. These ambassadors, as representatives of their state, were expected to appear with some splendour. In *Vesp.* 1188 the office is mentioned as subject for boasting words.

343. κοτταβίζειν] There were many varieties of this game (see Dict. Ant. under the word cottabus) : but in all the thing to be done was to throw wine from a cup so as to strike a certain mark. Athenaeus (xv. p. 667 ad fin.) gives the details of the play. Below at 1172 we have a particular kind of cottabus mentioned. From the Scholiast on κοτταβίζειν here we may gather that, originally, success in the game, by hitting the right mark and producing the right sound, assured the skilful player that he had the affections of his mistress. Afterwards the game was elaborated, and was played for prizes.

344. συβριάζειν] As the ν in Σύβαρις is short, alterations from the MS. reading Συβιάζειν have been proposed: συβριάζειν, συμβαρίζειν (of doubtful existence), πυδαρίζειν. For this last, adopted in Meineke's text, meaning 'to dance,' cf. *Eq.* 697, ἀπεπυδάρισα μόθωνα περιεκόκκασα : where the ν in πυδαρίζειν may be long, as L. and S. mark it, though the passage is not decisive. The Scholiast certainly read here συβαρίζειν, at least they derive it from the town Sybaris, and explain by τρυφάν.

346—360. To this choral system should correspond metrically 385—399, and 582—600. Porson determines the first two of the three to be antistrophic. Bergk and Meineke the first and last, Dindorf all three. Some discrepancies there are between 346—600 and 385—399, to remove which by conjectural change would be over bold: some omissions in 582—600, where to mark lacunae appears the safest plan. But the system may be described thus. The first, fifth, sixth, thirteenth lines are trochaic. The ninth line is also a short trochaic. The remaining lines are composed of paeonics (— ∪ ∪ ∪), but for two short syllables occasionally a long one is substituted, thus forming a cretic (— ∪ —).

346. ποτε τὴν ἡμέραν] Varieties of no great importance exist in the reading of this line. If with Bergk, Richter, and Holden we read this line, not as a trochaic, with ταύτην με τὴν ἡμέραν, then in v. 385 we read μηδαμῶς, μηδαμῦς, and in v. 582 ἀσμένοις φιλτάτη.

348. Φορμίων] Cf. *Eq.* 562, where Poseidon is called Phormion's favourite god; and *Lys.* 801, καὶ Μυρωνίδης γὰρ ἦν τραχὺς. τοῖς ἐχθροῖς ἅπασιν, ὥς δὲ καὶ Φορμίων. Phormion's naval operations and successes are detailed in Thucydides (ii. 58, 68, 80—92).

349. δικαστὴν δριμύν] Such as was Philocleon in the *Wasps*: who of all dicasts was πολὺ δριμύτατος (v. 276): cf. *Eq.* 808 ἥξει γὰρ σοὶ δριμύς ἀγροίκος κατὰ σοῦ τὴν ψῆφον ἰχνεύων.

355. ἱκανὸν χρόνον] Ten years. The Scholiast here says thirteen, looking probably to v. 989, where Trygaeus reckons rather differently. Cf. note there.

356. ἐς Αὐκείου] γυμνάσιον Ἀθήνησιν ὅπου πρὸ τοῦ πολέμου ἐδόκουν γυμνάζεσθαι. Schol.

[ξὺν δόρει ξ. ἀ.] Cf. *Vesp.* 1081.

360. αὐτοκράτορ] Cf. *Lys.* 1010 περὶ διαλλαγῶν αὐτοκράτορας πρέσβεις ἀποτέμπειν ἐνθάδε. Also *An.* 1595. αὐτοκράτωρ is quite the regular word to apply to ambassadors, generals, &c., with full power to treat or act: as is ἐλέσθαι for choosing such.

363. Κιλλικῶν] Cillicon betrayed his country (Samos or Miletus) to the Prienians, and to those who questioned him about what he was doing answered, πάντα ἀγαθὰ. This evasive reply passed into a proverb.

364. οὐκοῦν ἢν λάχω] 'Yes of course, if the lot falls on me.' Hermes was the god of chance and lots. The Scholiast says that there is also reference to the Athenian practice of not putting to death all the condemned criminals on one day, but settling the order of execution by lot. Cf. ἐς τίν' ἡμέραν; in v. 366: 'for what day is my execution fixed?'

367. οὐδὲν ἡμπόληκά πω] He has not provisioned himself for destruction. He speaks as if there were but one way of perishing, viz. by war. There may be intended some suggestion of πόλεμος by alliteration in ἀπολούμενος. Cf. *Nub.* 6, ἀπόλοιό δὴτ' ὃ πόλεμος πολλῶν οὔνεκα.

369. ἐπιτέτριψαι] 'Crushed and destroyed you are already.' The perfect tenses here used denote the immediateness and thoroughness of the process. Cf. v. 246 for the word itself.

370. ἀγαθόν] As if to be destroyed at once were a blessing. Bergler compares the Megarian's saying in *Ach.* 755, ἄνδρες πρόβουλοι ταῦτ' ἐπραττον τῇ πόλει, ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.

374. ἐς χοιρίδιόν] The candidates for initiation had to sacrifice a pig. The initiated were supposed to have the happiest life down below: some description of it is given by a chorus of them in *Ran.* 440—459. And Xanthias when approaching these says (*Ran.* 358) ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν.

376. ὦ Ζεῦ] Hermes calls to Zeus, but is interrupted.

378. πρὸς τῶν κρεῶν] Evidently to rhyme with π. τ. θεῶν. The usual adjuration having no effect, a more piteous and personal appeal is made.

380—81. ἀμαλδυνθήσομαι κ. τ. λ.] Epic and tragic words. τετορήσω is indeed a comic-fiction, as far as we know; but evidently from the favourite Æschylean τορός, τορῶς. Homer uses ἀμαλδύνειν twice of the utter destruction of a wall. *Il.* η 463, μ 18. Curiously enough Hermes here is foretelling for himself in case of silence much the same treatment from Zeus as he announced to Prometheus.

384. εἰ δὲ μὴ] 'Else:' but the full sentence would be 'if you will not not be silent,' i.e. 'if you will not speak.'

387. νόμιζ' ἐν κ. τ. λ.] There are varieties of reading here. The MSS. have νομίζων ἐν τῷδε τῷ. If Meineke's νομίζων ἐν τοιοῦτῳ be taken, an analogous use of the prohibitory μὴ with the participle may be seen in Æsch. *Ag.* 509, χαῖρε..ὁ Πύθιος ἄναξ τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλος.

390. μὴ γένη] This and the next line do not agree metrically with 351—352. There are no corrections proposed worth much attention; and the sense is satisfactory.

393. ὦ φιλανθ.] Here a cretic answers to the paeonic in the strophe at v. 355.

395. Πεισάνδρου] Pisander appears to be attacked as a coward *Av.* 1557, as stirring war for his own private gain *Lys.* 490, ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοῖ ταῖς ἀρχαῖς ἐπέχοντες αἰεὶ τινα κορκορυγὴν ἐκόκων. He was called ὄνοκίνδιος 'donkey-driver' by Eupolis in the *Maricas*; and from other fragments (given by the Scholiast on the *Birds*) we gather that he was tall, and of a fine personal appearance. It is supposed that this is the same Pisander who afterwards played an important part in the time of the Four Hundred.

396. προσόδοις] Cf. note on *Nub.* 307, where πρόσοδοι is joined with θυσίαι and θαλαίαι.

398. παντὸς ὦ] A cretic to balance the paeonic, as above at v. 393.

402. κλέπται τὰ γὰρ νῦν] This is Meineke's reading in *Vind. Arist.* It only differs from MS. Ven. in the change of τε to τὰ. Dindorf keeps τε γὰρ, comparing σοί τε γὰρ in *Soph. Trach.* 1019. There are many passages in Homeric and early Greek, there are even a few in Æschylus and Sophocles, where τε cannot be a conjunction: but it is doubtful whether this is so in Aristophanes. Hermes was the god of thievery; hence they naturally now honour him more. It is a hit at the Athenians ὡς πολλὰ κλέπτοντας. Schol.

406—408. Above at v. 108 Zeus himself was to be charged with Medism. The fondness of the Athenian people for finding a plot and conspiracy in everything is ridiculed. Cf. *Vesp.* 488, *ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστὶ καὶ ξουωμόται.*

407. *ὑμῖν*] The betrayal of Greece to the barbarians is virtually a plot against you gods. For if the Greeks are done away with, there will remain none but barbarians, and these will sacrifice only to the heavenly bodies.

410. *τούτοισι κ. τ. λ.*] Cf. Herod. i. 131 *θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι.*

412. *ἡμᾶς*] This, for vulg. *ὑμᾶς*, is supported by MSS. R, V, Bentley, Bergk, Meineke, and the Scholiast. It is undoubtedly the better reading. By the Greeks' destruction the sacrificers to the Olympian gods would be gone; therefore the Sun and Moon's worshippers alone would remain. But the destruction of the Olympian gods (if such a thing were contemplated) need not make the whole world choose the Sun and Moon to worship.

414. *ταῦτ' ἄρα*] This explains (as Hermes thinks) their irregularities; the shortening of the days, eclipses, &c. Such portents, as they were then thought, were numerous during the Peloponnesian war. But Hermes may not be referring particularly to these: indeed *πάλαι* seems to suggest that the words are to be taken generally of the celestial phenomena.

415. *ἀρματωλίας*] *τῆς τῶν ἀρμάτων ἡνιοχίας.* Schol. 'Bad driving' seems meant; and there is a play on *ἀμαρτωλίας*. It is their bad driving that causes these irregularities, which are meant in some way to puzzle and damage the Greeks. Some editors take *ἀμαρτωλίας* into the text.

417. *τήνδε*] Meineke's *τῶνδε* is to avoid the awkward position of *καὶ* after *τήνδε*. Join then *ξύλλαβε τῶνδε* 'lend a hand in this.'

420. *Διπόλει*, 'Αδώνια] The Dipolia are alluded to as an old feast in *Nub.* 984. The Adonia were to Aphrodite and Adonis. Hermes is willing enough himself to monopolize the other gods' rites, though shocked at the Sun and Moon's doing so.

422. *ἀλεξικάκῳ*] A title of Hercules and of Apollo.

424. *δῶρον δίδωμι*] Here he gives a golden cup. Fl. Chr. quotes Homer's *δῶρα θεοῦς πεῖθει, δῶρ' αἰδοίους βασιληῆς.*

425. *οἶμ' ὡς ἐλ.*] Cf. *Nub.* 773 *οἶμ' ὡς ἡδομαι* for another instance of *οἶμοι* not of grief. *ἐλ. τῶν χ.* 'pitiful towards, mollified by.'

429—30. Do you superintend and direct: for the rest (the details of the work) you will find us efficient hands. Meineke professes himself "utterly unable to understand *τᾶλλα*." Hermes is to be master-builder. *φράζε δημιουργικῶς* is much the same as *φράζε ἀρχιτεκτόνει* in v. 305.

431—519. After due libation and prayer the pulling begins. It goes on slowly at first, owing to the hindrance of some, and the half-hearted or misdirected efforts of others. At last, mainly by the exertions of the countrymen, the Goddess is drawn up to the light.

432. *φιαλούμεν*] There is certainly reference to *φιάλη* here, whether

φιάλλειν be or be not etymologically connected with that word. Nor is the sense of this word (only found in the future tense, and in this passage and *Vesp.* 1348) doubtful: 'to begin, to take in hand.' Bentley identifies it with ἐφιάλλω-ἐπιδάλλω from ἐπὶ, ἰάλλω. It should then be written here ἔργω 'φιαλούμεν, and in *Vesp.* 1348 οὐδ' ἐφιαλείς. But Aristophanes has the compound ἐπιαλῶ in *Nub.* 1299; is it then likely he would have another form of the same with the aspirate φ for π?

435. τὴν νῦν ἡμέραν] In allusion (the Scholiast says) to the words of Melesippus when on the frontier of Attica at the commencement of the Peloponnesian war: ἥδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει. *Thuc.* ii. 13.

440. σκαλεύοντ' ἄνθρ.] With a view to roasting &c. Cf. *Ach.* 1014 τὸ πῦρ ὑποσκάλευε, while some thrushes are being roasted. Or (as the Scholiast suggests) acorns and the like might be roasted in the coals.

443. ἐκ τῶν ὀλεκράνων] "Picking out spearheads from his funny-bones." Rogers. Richter makes Trygaeus begin these imprecations, ὅστις—βούλεται, κεί τις—μάχαις, κεί τις—μαχῶν, κεί τις—παρεσκευασμένος, the Chorus in each case concluding and stating the punishment. And the Scholiast certainly read it thus; δύο πρόσωπα ταῦτά φησιν, ὧν ὁ μὲν εὐχεται, ὁ δὲ ἕτερος ἀκόλουθα τῇ εὐχῇ καταρώμενος λέγει. But the common text is well enough. Trygaeus and the Chorus have alternate imprecations of three lines each.

447. δορυξὸς κ. τ. λ.] Later on in the play, the weapon-sellers come in, with complaints that their wares are unsaleable.

450—451. στρατηγεῖν—αὐτομολεῖν] The Scholiast refers these charges to Alcibiades. Probably they are meant generally. Cf. Note on v. 295. The readiness of slaves to run away is well illustrated from *Nub.* 7, where it is one of the evils of war that you cannot punish a slave for fear of his running away.

453. ἡμῖν] Meineke gives this line to Trygaeus, the next to the Chorus, Trygaeus then coming in with vv. 455, 6.

454. παίειν] A play on παιῶν and παίειν.

456. Ἑρμῇ] Hermes is put first, as chief cause of the recovery of Peace. Schol.

457. Ἐνυαλίῳ] Distinct from Ares here: sometimes they seem to be identified.

458. ὑπότεινε—κάταγε] It is plain from these words, and from ἐξαρτώμαι, ἐπεμπίπτω at v. 470, that, though the goddess had to be raised up, the ropes must have passed over a pulley, or something of the sort, to alter the direction of pulling, so that the workmen hauled downwards with the advantage of their weight.

465. ὀγκύλλεσθ'] 'you make a show, fuss:' ἐπερείδεσθε μὲν τῷ σχοινίῳ, προσποιούμενοι ἔλκειν, οὐχ ἔλκετε δέ. Schol. The verb is from ὄγκος in the sense of 'importance, pretence of great things.' ὄγκος is frequently used for 'turgidity &c.' in language, 'vox et praeterea nihil.'

οἱ Βοιωτοί] The Boeotians would not vote for the peace of Nicias: cf. *Thuc.* v. 17.

469. σφῶ] Hermes and Trygaeus. There are various ways of read-

ing this line. It had to be corrected from the MS. ἀλλ' ἄγετον ξυνέλκετον καὶ σφῶ to correspond with v. 496. A dactyl is wanting for the metre.

470—71. Trygaeus replies that he is hanging on and straining with all his weight and efforts.

474. μορμόνος] Just as in *Ach.* 582, for γοργόνος, the device on Lamech's shield : cf. *Ach.* 1095 σὺ μεγαλήν ἐπεγράφου τὴν γοργόνα.

475. Ἀργεῖοι] The Argives stood neutral : cf. *Thuc.* II. 9, and v. 28, οἷ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς πᾶσιν, οὐ ξυναράμενοι τοῦ Ἀττικῆ πολέμου, ἀμφοτέροις δὲ μάλλον ἔνσπονδοι ὄντες ἐκκαρπώσάμενοι. The Scholiast quotes also of the Argives, from Phercerates' *Deserters*, οὗτοι γὰρ ἡμῖν οἱ κακῶς ἀπολούμενοι ἐπαμφοτερίζουσ' ἐμποδῶν καθήμενοι. Bergler well compares *Dem. c. Timocr.* 739, where a law is mentioned enforcing heavy penalties, ἐάν τις δίχοθεν μισθοφορῇ.

479. ἔχονται τοῦ ξύλου] Widely different explanations are given of this phrase. Paulmier, followed by most editors, explains it of those who have to do with wood; namely the makers of agricultural implements. ὁ χαλκεὺς then is the maker of warlike weapons. But this is a curious, not to say impossible, division. There is metal in many husbandmen's implements, and wood in warlike weapons. Nor is it a division which applies specially to the Lacedaemonians. The Scholiast refers ξύλου to the pillory in the prison (a common sense of the word in *Aristophanes*), but does not make it quite plain how he understands ὅσοι ἔχονται τοῦ ξύλου. Florens Chr., following his lead, seems to interpret ἔχονται τοῦ ξύλου 'are made fast in the pillory.' This is justly impugned as a bad translation ἔχονται τῷ ξ. might mean this; but the genitive cannot be so rendered. But the Scholiast is not chargeable with this blunder. He simply quotes *Thucydides* (v. 15, and elsewhere) to prove that the recovery of the prisoners was the chief aim of the Lacedaemonians. Now *Thucydides* says (v. 15) that these prisoners were of the highest class and noblest families; and the Scholiast adds μάλιστα δὲ οἱ τῶν δεδεμένων συγγενεῖς ἐνῆγον καὶ ἐσπούδαζον ὡς ἀν εἰρήνη γένηται. Is not this the Scholiast's intended explanation of ὅσοι ἔχονται τοῦ ξύλου, 'those who are connected with the prison-pillory,' i.e. the kinsmen of the prisoners? And *Aristophanes* would be likely to mention this eagerness to recover the prisoners, to which *Thucydides* gives such prominence. It then remains to find what ὁ χαλκεὺς means. The Scholiast says 'the prisoners were bound and in fetters,' thinking perhaps of *Eq.* 469, ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται. To Cleon of course there can be no reference, for he was dead. Nor can it well mean anything else than some one Lacedaemonian, or some particular party of the Lacedaemonians, as opposed to ὅσοι αὐτῶν. Hence it may be inferred that *Aristophanes*, having called the kinsmen and friends of the prisoners 'the relations of the pillory-wood,' for the sake of the antithesis calls those who oppose peace (perhaps with special reference to some one opponent) 'the brazen-fetter-forgers:' those who would still leave the prisoners in bonds.

481. Μεγαρήν] The Megarians, though in great straits (as we have seen in the *Acharnians*, cf. v. 246), would not accede to the peace of Nicias, since Nisaea their port was to remain with the Athenians.

482. *σαρκάζοντες*] *ὑποσεσηρότες καὶ διανοίγοντες, ὥσπερ κυνίδια ὅταν προσλιπαρῇ τινὰ καὶ ἀφέλκῃ τοῖς ὀδοῦσι.* Schol. It seems to mean 'grinning or shewing their teeth' in their hunger.

483. *λιμοῦ*] Cf. *Ach.* 751 *πῶς ἔχετε*; *M.* *διαπεινᾶμες αἰ κ. τ. λ.*

491. *δαινόν]* Half an anapaestic line is lost here.

500—502. The Megarians are charged with being the disturbers of Peace and occasion of War. Cf. *Ach.* 520—32. Again at v. 609 of this play the 'Megarian decree' is the spark whence the war is kindled. Garlic was a special produce of Megara. It was used to prime fighting cocks; but *ἡλείψατε* rather refers to the trainers' oil in the gymnasium; and 'you anointed her with garlic' seems to justify Bergler's note "Loquitur de Pace tanquam de puella delicata odorem allii aversante." In fact Peace could not be spoken of as a combatant sharpened for the contest, as the Scholiast suggests.

505. *δικάζετε]* It is not quite clear how litigiousness among themselves should hinder peace with Sparta, or how attention to naval matters should further it. Yet there can be but one meaning of *πρὸς τὴν θάλατταν ὁ, ὅ*. Themistocles uttered the maxim *ἀνθεκτία τῆς θαλάσσης*, and Aristophanes more than once enforces it (*e.g.* *Eg.* 1351). Attention to the sea might indeed prevent them from coveting inland possessions and so embroiling themselves with their neighbours; and this is how one Scholiast explains it. And the old sailor-like spirit, which Aristophanes would fain have revived, was opposed to the litigious temper then prevalent. Thus a giving up of the *φιλόδικον* would lead to a devotion to *τὸ θαλασσοκρατεῖν*; and this might find scope abroad without war of any consequence—of Greek against Greek. Commerce too (as Richter says) is a result of naval power, and leads men to desire peace.

513. *ἰμοῦ 'στιν]* 'she is near,' *i.e.* Peace. Cf. *Eg.* 245, *ὡς ἰμοῦ προσκειμένων*, and the note there. Richter says we might supply *τὸ ελκεῖν*, 'now we pull together.' Possibly so: but the tragic use of *ἰμοῦ* (*Soph. Antig.* 1180, *Phil.* 1218), and such phrases as *ὁμόςσε ἵεναι*, *ἔλθεῖν*, confirm the rendering first given. And *Thesm.* 572, *παύσασθε λοιδορούμεναι, καὶ γὰρ γυνή τις ἡμῶν ἐσπουδακνῖα προστρέχει πρὶν οὖν ἰμοῦ γενέσθαι, σιγᾶθ'*, makes for this sense.

520—556. Peace is greeted with rejoicings: her blessings enlarged upon. Trygaeus and the Chorus are eager to go to their farms and vineyards; but first they ask Hermes to explain why the goddess left them for so long. Hermes gives a curious account of the causes of the war; it was stirred up, he says, for private ends by some few individuals, and maintained by those whom it profited, especially by Cleon.

521. *μυριάμφορον]* With some reference to *βοτρυόδωρε*, Peace being the filler of wine-jars; but meant to express great size. *πολυπληθῆ*. Schol. 'a word huge as ten thousand hogsheads.' *μυριάμφορος* is a conjectural reading for *μυριοφόρος* in *Thuc.* vii. 25, of a large ship, *τριχόινικον ἔπος* expresses a big word in *Vesp.* 481.

523. *'Οπώρα]* *Opōra* and *Theōria* are presented as women. Peace was a colossal figure. Aristophanes (Schol. on *Plat. Apol.* 19) was ridiculed by Eupolis and Plato (the comic poet) for this production.

525. ἡδὺ κατὰ τῆς καρδίας] 'Fragrance stealing over the heart' is curious language. Cf. *Vesp.* 7, κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ, for the construction.

528. ἀσπρατείας] Here 'freedom from service;' in *Eq.* 443 it is 'a shunning of service.' The fragrance of Peace and her companions may be contrasted with the savour of the mere temporary truce, *Ach.* 190—3.

527. μῶν οὖν ὅμοιον κ. γ. σ.] 'Is the fragrance like that of a knapsack?' The construction is μῶν ὅμοιον ὅξει (ταύτης) καὶ γυλίου; this impersonal use of ὅξει being common, cf. v. 529, and *Vesp.* 1059, ἱματίων ὅξῃσει δεξιότητος. 'Is there a like fragrance from her as from a knapsack?' The use of καὶ in such comparison is well known. Originally καὶ had its strict force in such phrases: τοῦτο ὅμοιον καὶ ἐκεῖνο 'this and that are like' = 'this is the same as that.' Richter's insertion on conjecture of ὁμίλου for ὅμοιον is truly astonishing. Hermes' question is put in fun. "Not quite the odour of a knapsack, eh?" Rogers.

528. ἀπέπτυσ'] Parodied from the *Telephus*, with πλέκος for τέκος.

529. κρομμοξερυγμίας] From κρόμμουν, ὄξος, ἔρυγμα. The vulg. κρομμοξυρεγμίας should be from ὄξος, and βέγμα or something like it. The Scholiast gives ἐρυγή as the last part of the compound.

530. ὑποδοχῆς] 'feasting of guests, open house.' Cf. *Her.* vii. 119, ἐς ὑποδοχὰς τοῦ στρατοῦ.

531. τραγωδῶν] τραγωδῶν Brunck, whom many here follow. He argues that, as particular tragedians are named afterwards, τραγωδῶν is tautological. One might reply that particular examples of something general come in well enough. And perhaps the Athenians associated tragedies more with mirth and merriment than we do. Indeed, for this and similar changes, the arguments just prove that the Greek writer *might* have written it so, not that he *did*.

531. κιχλῶν] Delicacies much prized at Athens: in *Ach.* 1007, 1011, Dicaeopolis is roasting them.

532. ἐπυλλίων] Euripides' mind is abroad gathering ἐπύλλια *Ach.* 398: he reduces and trains tragedy ἐπυλλίους, *Ran.* 942.

534. δικανικῶν] This word is well illustrated by Euripides' own boast of having instructed his countrymen in sharp practice, and by Dionysius' comments upon this, *Ran.* 971—991. Cf. also *Nub.* 1172 for the 'negatious and contradictory Attic temper' produced in Phidippides by supposed Euripidean schooling. And Quintilian (x. 1.) says 'Illud quidem nemo non fateatur necesse est, iis qui se ad agendum comparent utiliore longē Euripidem fore. Namque is et in sermone magis accedit oratorio generi, et sententiis densus, . . et in dicendo ac respondendo cuilibet eorum qui fuerunt in foro disertī comparandus.'

536. κόλπου γυναικῶν) "Full-bosomed matrons hurrying to the farm." Rogers. πολλάκις ἐν εἰρήνῃ ὑπὸ κόλπους φέρουσί τι, καὶ πάλιν εἰρήνης οὐσῆς αἱ γυναῖκες ἀδεῶς εἰς τοὺς ἀγροὺς ἐξέρχονται καὶ ἀνθολογούσιν. Schol. But it is not quite plain why the κόλπος of bustling women should be specially mentioned. Meineke punctuates after κόλπον, but rather approves of Hamaker's conjecture κάμουν. Reiske pro-

posed κτύπον, surely a curious word for this place. If conjecture be advisable, καρπού might do: fruits or corn-crops belong naturally to the blessings of peace. We should then have the vintage, flocks, corn; followed by the details of bustling farm life and festivity.

εἰς ἀγρόν] εἰς ἱπνόν vulg. The Rav. and Ven. MSS. have ἀγρόν. διατρ. εἰς ἱπνόν would describe the hurrying about in-doors, to the kitchen (cf. *Vesp.* 837), busied with cookery.

541. ὑπωπιασμένοι] τὰ ὑπώπια ἔστιν ὑπὸ τῶν ὀφθάλμων τὰ ὀγκώματα καὶ κρούσματα ἅπερ κορδύλας φασίν. Schol. They are bruised and knocked about from the late war.

542. κυάθοις προσκείμεναι] To reduce the swelling. Cf. *Lys.* 444, where the woman threatens the policeman, 'If you lay but a finger on me,' κύαθον αἰτήσεις τάχα, you'll soon have a black eye of your own to provide for.' κυάθους is preferred by some. "Correxit Cobetus," Holden and Meineke say. But κυάθους stands printed in Bekker's edition (1828), and is (acc. to Dind.) countenanced by MS. v. Either construction seems defensible. ἐπικείμενος c. acc. is often found: while such phrases as ἐκηβόλοις τόξοισιν ἐξηρητημένοι (*Æsch.*), and ἰκτηρίοις κλάδοισιν ἐξεσπεμμένοι (*Soph.*), support the dative. κυάθ. προσκείμεναι = ἔχουσαι κυάθους προσκειμένους, κείσθαι and many of its compounds serve for the passive to τιθέναι and compounds.

543—551. The craftsmen who profit by peace or war are to be known by their faces; the one overjoyed, the other in despair.

549. ἰσκιμάλισεν] Cf. *Ach.* 444 ῥηματίοις σκιμαλίσω, τῷ μέσῳ δακτύλῳ συναρμόσας τὸν μέγαν πλήξας ἐφυβρίζει. Schol. A snap with the fingers seems meant: by way of chaffing or jeering.

550. ἀνείπε] Cf. *Ach.* 11, *Vesp.* 1497, *An.* 1076, 1084. And ἀκούετε λεῷ is quite the herald's phrase: cf. *An.* 449. It is regularly followed, as here, by the infinitive.

554. σαπρᾶς] A word applied to wine: 'old, mellow, long kept.' Peace had been stored away in the cavé: whether it is implied that she was the better for keeping, is doubtful: but 'good old Peace' seems meant. Below at v. 698 γέρων ὦν καὶ σαπρὸς is said of Sophocles, but rather in pity.

557. προσειπέειν] Cf. *Eq.* 806, καὶ στεμφύλῳ ἐς λόγον ἔλθῃ.

559. πολλοστῷ χρόνῳ] Cf. *Dem. c. Timocr.* p. 761, οὔτε γὰρ τὸ τὰ τούτων πολλοστῷ χρόνῳ μόλις ἄκουτας, ἐν τρισὶν ἐξελεγχθέντας δικαστηρίοις, κατατιθέναι, τοῦθ' ἡγήσω τὸ δεινὰ πάσχειν εἶναι, also c. *Eubul.* p. 1304. The time really was about ten years from the actual commencement of the war and distresses to Attica in B.C. 431. Cf. *Ach.* 266, 890, in which last passage Dicaeopolis (speaking B.C. 425) salutes the Copeaic eel ἦκουσαν ἑκτῷ μόλις ἔτει ποθομένην.

561. γοργόνας] Shields such as that of Lamachus with its devices of a Gorgon.

562. λιταργοῦμεν] Cf. *Nub.* 1253, ἀπολιταργεῖς. The meaning is plain, the derivation doubtful.

562. τὰ χωρία] Cf. below vv. 1146, 1148, and note on *Ach.* 229.

565. γοργόν] Various unauthorized meanings are given by old lexicographers and commentators to γοργόν here: 'active, swift, hard, bright, well-grown.' It is better to take ὥσπερ μ. κ. π. (which after all is an intentionally ridiculous comparison) as referring to the πυκνότης and στίφος of the departing company; and to take γοργόν in its usual sense. They might look 'fierce' or 'stern' as meaning serious work and business; or perhaps with some remembrance of war's long troubles: which may be what the Scholiast intends by ἐπεὶ διὰ πολλοῦ ἐξιόντες ἔσπευδον.

567. θρίνακες] Cf. Nic. Ther. 113, ἡ ὅταν ἀναλέου θέρεος μεθ' ἀλώϊα ἔργα ζωσάμενος θρίναξι βαθὺν διακρίνειαι ἄντλον. The Scholiast here says τὰ πτύα, ἐργαλεῖον ὃ ἀποχωρίζουσι τῶν σπερμάτων τὰ ἄχυρα. Brunck scouts the notion of the winnowing fan shining in the sun, or being useful for vines and figs, and renders it 'three-pronged forks.' But these countrymen might carry tools for harvest or barn-work as well: indeed the passage in Nicander proves beyond a doubt that the use of the θρίναξ was to clear the grain, to part the chaff from it as it lay in a heap on the floor. L. and S. says that this was done with a three-pronged fork. Would this not be rather an inconvenient instrument? and is there any passage where the separation of grain from chaff (cf. Hom. Il. v. 588) is described as effected by anything but the πτύον? It remains doubtful, supposing θρίναξ = πτύον, what is the etymology of the word; and διαστίλβουσι rather makes for θρίναξ = τρίαίνα. But Nicander and the Scholiast confirm each other, and are evidence not entirely outweighed by Hesychius' and Photius' ἐργαλεῖον ὀδοντικόν, and πτύον ἢ τρίαίνα.

568. ἡ καλῶς—μετόρχιον] 'Truly their vine-rows will come off well.' Richter need not have questioned ἀπαλλάξαι intransitive. Of the pres. act. so used instances are Æsch. Ag. 1288, Plat. Rep. 494, D. Of the 1st aor. Herod. i. 16. μετόρχιον is the 'interordinium' of Columella; the space between the ὄρχοι or rows of vines, as μεταίχμιον is the space between armies.

570. διὰ χρόνου] As in Vesp. 1252, 1476. Trygaeus' wish to get to his farm and hoe up his bit of land with the three-pronged fork rather favours θρίναξ = τρίαίνα.

577. ἰωνιάς] ἰωνιὰ λέγεται ἡ φυτεία τῶν ἰων, ὡς ἡ τῶν ῥόδων ῥοδωνιά. Schol. The corresponding Latin words are 'violarium, rosarium.' The violet was the favourite flower of Athens: cf. Ach. 637, Eg. 1323 for ἰοστέφανος. Olives were another boast of the city.

582. χαῖρε χαῖρ'] Bergk and Richter read this line χ. χ. ὡς ἀσμένοισιν ἦλθες ὦ φιλάττη, Cf. note at v. 346.

586—590. Various are the arrangements of these lines. Dindorf supposes part of the trochaic lost before μόνη γάρ... ὠφέλεις: then a short line lost corresponding to v. 351, ἀλλ' ἀπαλὸν ἄν μ' ἴδους. Richter repeats the trochaic line χαῖρε—φιλάττη before ἦσθα γάρ, and by slight changes makes the rest correspond. Meineke, though he marks this system as antistrophic to 346—360, does not make the two agree closely. Dindorf suggests, for his lacuna before πᾶσιν, πάντα παρέχουσ' ἀγαθὰ.

593. *καδάπανα*] Cf. Virgil's 'dapibus mensas onerabat inemtis' of the Corycian old man: and the same phrase in Hor. *Epod.* 2, 48.

594. *χῖδρα*] Cf. *Eq.* 806, where *χῖδρα φαγεῖν* is to set Demus' courage up again, and enable him to cope with Cleon.

601. *ἀλλὰ ποῦ κ. τ. λ.*] They turn to Hermes for an explanation of the absence of Peace. With this account of the causes of the Peloponnesian war may be compared that which is put in the mouth of Dicaeopolis *Ach.* 515—539. Neither should be criticized by a strict standard of historical accuracy: but both no doubt represent fairly the opinion of a considerable party in Athens.

603. *σοφώτατοι*] Diodorus quotes this line with *λιπερνῆτες* for *σοφώτατοι*, confusing it with a line used both in Archilochus and Cratinus *ὦ λιπ. πολῖται κ. τ. λ.* But this gives little reason for changing *σοφ.* to *λιπερνῆτες* here. For why should the *γεωργοί* now be termed 'forlorn'?

605. *Φειδίας*] Phidias was charged with subtracting some of the gold entrusted to him for the statue of Athene. This charge (acc. to Plutarch) he disproved by removing and weighing the gold; for, by Pericles' advice, he had made it removable (cf. *Thuc.* ii. 13). But, on a further charge of introducing among the figures on the shield likenesses of himself and Pericles, he was condemned, imprisoned, and died in prison. The Scholiast, however, says he was exiled for the first charge, and that Pericles, as having superintended the work and been privy to the theft, feared for himself. That all this (whatever be the correct version) had any real connexion with the Megarian decree and the war, we shall hardly believe if we look to Thucydides' character of Pericles (ii. 65) as *χρημάτων διαφανῶς ἀδωρότατος*, and to the real moving causes of the war. *Thuc.* i. 23. But a comic poet is not to be too strictly brought to account: and there were probably reports and opinions unfavourable to Pericles, which Aristophanes chooses to follow.

609. *Μεγαρικοῦ ψ.*] The decree against Megara was really and truly the immediate occasion of war. Cf. *Thuc.* i. 139, where it is distinctly stated by the Lacedaemonian embassy that the rescinding of the Megarian decree would avert war. Cf. *Ach.* 532—537 for this decree, excluding the Megarians from Athenian markets.

610. *καπνῷ δακρῦσαι*] Smoke brings tears into the eyes. Cf. *Lys.* 295, *λοῦ. λοῦ τοῦ καπνοῦ, ὡς δεινόν. τῷ φθαλμῷ δάκνει.*

610. *κάξεφύσησεν*] 'And therefrom he blew up:' *conflare* in Latin is similarly used.

614. *ἄκουσ'*] *Vulg. ἤκουσ'*. The Rav. MS. has *ἄκουσ'*. If we read *ὡς ἤκουσε, ἐψόφησεν ἄμπελος καὶ πίθος ἀντελάκτισεν*, a conjunction with *οὐκέτι* is wanted, e. g. *οὐκέτ' ἦν* or *οὐδ' ἔτ' ἦν*. The general sense, with our text, is 'When once the noise began, there was no stopping it.'

615. *προσήκοι*] 'was related to Phidias, was one of his belongings: there is a play on the ambiguity of the word, which might mean either 'to have to do with' or 'to be related, akin to.' He then goes on 'that then is why she was so comely, being his kinswoman.'

618. *πολλά γ' ἡμᾶς λαυθάνει*] 'what hosts of things escape us!' Cf. *Ach.* 990, *ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες*; which passage perhaps moved Cobet to read *πόλλ' ἄρ'* here: needlessly, as it seems; for the emphasizing *γε* with *πολλά* is natural, and the surprise has been expressed by *ἄρα* in the line above.

619—627. The subject states saw you and the Lacedaemonians quarrelling, and so, hoping to escape paying their tribute to you (which in war would be even heavier) they intrigued with and bribed the grandees of Sparta. These indeed gained, but the farmers lost.

621. *φόρους*] Athens had quietly, since the Persian war, turned their *ἡγεμονία* into an *ἀρχή*, and now had states *ὑποτελεῖς φόρου*. See the account of the Congresses at Sparta, *Thuc.* i. 68—88, and i. 120—124. In the first congress the whole speech of the Athenians is an ingenious attempt to mislead their audience by confusing *ἡγεμονία* and *ἀρχή*. But, to a Greek, *ἡγεμονεύει* *primus inter pares*: *ἀρχεῖ* *superior inter inferiores*.

623. *αἰσχροκερδεῖς*] A fault often charged on the Lacedaemonians: *ἡ φιλοχρηματία Σπάρταν ὀλεῖ ἄλλο δὲ οὐδέν* was an old oracle. And in *Eur. Andr.* 445—452 they are assailed with reproachful epithets, of which *αἰσχροκερδεῖς* is one.

διειρωνόξενοι] The *Ξενηλασίαι* of Sparta are well known. Perhaps deceit and double-dealing towards these very foreign states, whom they pretended to befriend, is here meant.

625. *τάκείνων*] sc. *τῶν μεγίστων*. The gains of the chief men who took these bribes were loss to the country people.

626. *ἀντιτιμωρούμεναι*] Cf. *Thuc.* i. 143, *ἦν ἐπὶ τὴν χώραν ἡμῶν περὶ Ἰωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσούμεθα*. And this system was effectually carried out by descents on the Laconian coasts.

628. *μὲν οὖν*] 'Nay, rather:' this contradicts *οὐδὲν αἰτίων* of the last line.

628. *κορώνεων*] Cf. *Ach.* 802 for the similar form *φιβάλεως*. This kind of fig was named from its dark colour. The anger of the Athenian countrymen at their losses by the Peloponnesian invasions was very bitter. Cf. *Ach.* 183, *ὦ μιαιώτατε, σπονδὰς φέρεις τῶν ἀμπελίων τετμημένων*; and 512, *κάμοι γὰρ ἔστιν ἀμπέλια κεκομμένα*. The Athenians had never, since the Persian war, seen their land so treated. *Thuc.* ii. 21.

631. *ἐξμέδιμνον*] Porson and Elmsley think it should be *ἐκμέδιμνον*, after the analogy of *ἐκπλεθρος*.

κυψέλην] *εἶδος ἀγγείου δεκτικὸν πυρῶν ἢ κριθῶν*. Schol.

632. *κατα δ' ὡς κ. τ. λ.*] The interruptions of Trygaeus and the Chorus have described the evils of the invasion of Attica. Hermes therefore goes on to show how the rural population were driven into the city of Athens, and deceived by their orators, just as the Laconian farmers were. *ἐλάνθανεν* is a v. l., but surely not so good, for *ἐμάνθανεν*. For the sense is; 'they did not see that they were fooled, but expected the orators to help them in their distress. These, to curry favour,

sacrificed innocent victims to the popular clamour. Then these poor wretches in turn bribed the orators, who thus got rich every way, while Greece was desolated.' The 'being bought and sold' (τὸ πωλεῖσθαι) is explained by what comes afterwards.

ξυνῆλθεν] The distresses of this gathering are well described in *Eq.* 792—794, see the note there. The crowded state of the city soon brought on the plague.

634. ὧν ἄνευ γ.] Deprived of the blessings of the country, the simple folk looked to the wiser heads to help them.

637. δικροῖς κεκράγμασιν] 'To pitchfork out,' Lat. 'expellere furea' seems to have been proverbial. The combination however δικρ. κ. is bold. Rogers translates "Straight they pitch-forked out the goddess, scouting her with yells and cries."

638. αὐτὴν] 'of herself, freely.' Bentley proposed ἄντην.

639. ἔσειον] Cf. *Eq.* 840, σείων τε καὶ ταραττων.

παχεῖς] Cf. *Vesp.* 288 and *Eq.* 1139. The word must have been in common use in this sense of 'substantial, wealthy,' for we find it in prose. Herod. v. 30, 77.

640. αἰτίας ἂν προστιθέντες] Evidently = καὶ αἰτίας ἂν προσετίθουν.

ὡς φρονοῖ] φρονεῖ some read. Either mood is defensible. For 'favouring Brasidas,' cf. *Vesp.* 473, ξυνῶν Βρασιδά.

643. διαβάλοι] Instead of παραβάλοι, as in the case of food, διαβάλοι is substituted. Schol. The state would gladly swallow any slanderous tales thrown to her.

646. ἂν . . ἂν] Cf. note on *Nub.* 783.

648. βυρσοπώλης] Without def. article, to mark contempt: 'a tanner!'

650. σός] ὅτι χθόνιος ὁ Ἑρμῆς. Schol. Cf. *Æsch. Choeph.* 1 Ἑρμῆ χθόνιε. He is now yours, do not speak ill of your own.

654. κύκηθρον κ. τ.] Cf. note on v. 266. Cleon was an instrument or ladle for stirring up and troubling.

656. τοὺς σεαντοῦ] It is an ill bird that fouls its own nest.

657—728. The goddess has hitherto been silent: but now, with Hermes for interpreter, a conversation is carried on. Questions are put about what has happened since Peace last appeared. Trygaeus gives the latest intelligence, political and poetical. The attendants of the goddess, Opora and Theoria, are to accompany Trygaeus to Earth; one for himself, one for the Council. So he prepares to go, but, as his beetle has taken service with Zeus, he gets down by another way.

657. σιωπᾶς] κωφὸν γὰρ εἰσάγει τὸ πρόσωπον. Schol. It was in fact, as we have seen above, an image: the head of which, at all events, must have been close to Hermes on the upper stage upon which this scene goes on.

660. ἡ δ' ἀλλὰ] Cf. *Ach.* 191 σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι

λαβών. And *Nub.* 1364, 1369 are similar : cf. note there. 'Well, then, let her at least speak to *you*.' Hence Meineke's acceptance (*Vind.*) of οἷδ' ἀλλά, from a conjecture, is clearly wrong.

μικρὸν εἰπάτω] 'let her speak low,' speak *small*, as Quince terms it. 'I'll speak in a monstrous little voice' says Bottom, in the same scene. (*Midsummer Night's Dream*, I. 1.)

663. εἶεν ἀκούω] Hermes pretends to hear the goddess whisper, and reports her words.

665. ἐλθοῦσα . . μετὰ τὰν τῇ Πύλῳ] See the notes and references above at vv. 216, 217. αὐτόματῃ here explains φανεῖσαν αὐτὴν in v. 638.

667. τρίς] Perhaps more than thrice ; for Thucydides says πολλάκις φοιτῶντων αὐτοὺς ἀπράκτους ἀπέπεμπον. IV. 41.

669. ἐν τοῖς σκύτεσιν] The chief reference is to Cleon's trade as a tanner : the next to shields, which were made of hides. Thus it means 'our minds were in bondage to Cleon and to war.' That Cleon was violent against peace we know from Thucydides. Cf. *Eq.* 795, 'Ἀρχεπτολέμου δὲ φέροντος τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις ἐκ τῆς πόλεως ῥαθαπυγίζων αἱ τὰς σπονδὰς προκαλοῦνται. The phrase σκύτη βλέπειν, *Vesp.* 643, seems quite different : but the Scholiast and some commentators connect that with this.

670—678. Cleonymus the runaway is the best friend of peace.

678. ἀποβολιμαῖος] With a play on ὑποβολιμαῖος, 'a supposititious child.' It is not known who was Cleonymus' father. Possibly a brave man, of whom Cleonymus was in the habit of boasting. At least this would improve the point of the joke.

680. τοῦ λίθου] Cf. *Ach.* 683, τῷ λίθῳ προσέσταμεν. Wordsworth (*Athens and Attica*, ch. x.) well describes the Pnyx. A prominent piece of rock formed a pulpit for the Athenian orators.

681. Ὑπέρβολος] Often mentioned by Aristophanes. Thucydides (VIII. 73) styles him μοχθηρὸν ἄνθρωπον, when mentioning his death at Samos, whither he had gone when ostracized. This phrase curiously agrees with *Eq.* 1304, ἄνδρα μοχθηρὸν πολίτην ὀξίνην Ὑπέρβολον.

684. προστάτην] 'a leader : ' but at Athens μίτοικος ἐπεγράφετο προστάτην, every resident alien had to enrol himself under a patron : cf. *Ach.* 1095.

685—692. The people will give him up : he was but a temporary make-shift. Yet his candle-making craft was a warrant for some enlightenment.

693. πρὸς λύχνον] Hyperbolus being 'the man from the candle-market, the man of candles' οὐκ τῶν λύχνων, *Nub.* 1065. Cratinus in his *Pytine* says Ὑπέρβολον δ' ἀποσβέσας ἐν τοῖς λύχνοισι γράφον.

695. Σοφοκλέης] Sophocles was now about seventy-four years old. The charge of avarice here brought against him is not confirmed by other authority. Aristophanes himself has nothing but praise for Sophocles

in the *Frogs*. The money-making fit was perhaps temporary. Simo-
pides' avarice seems well established, being mentioned by Aristotle,
Rhet. III. 2.

698. *σαπρὸς*] Cf. note on v. 554. As Sophocles was rather given to
social and convivial pleasures, an epithet of wine suits him well. Rogers
translates 'sordid:' a questionable rendering. 'Old and so falling to
pieces' it may mean. But it is very doubtful whether a serious re-
proach on Sophocles is intended. Perhaps some little money-making
transaction, quite innocent if rightly understood, gave occasion for a
playful accusation.

699. *ἐπὶ ῥιπὸς*] There was a proverb θεοῦ θέλοντος κἂν ἐπὶ ῥιπὸς
πλέοις.

701. *ὅθ' οἱ Λακωνες ἐνέβαλον*] What Laconian invasion this was is
uncertain. There had been (as far as we know from Thucydides) no
invasion of Attica since Cratinus' *Pytine*, which was written in the year
after Aristophanes' *Knights*. Perhaps the whole account of his death
is to be considered a comic fiction. Rogers thinks that even the fact
that he was dead cannot with certainty be inferred. And the Scholiast
on *Av.* 521 speak of him as living at a later date. He is said to have been
ninety-seven at his death, but of his birth we cannot fix the time, ex-
cept by counting back from these Aristophanic notices. His well-known
character as 'vinosus' suggested the manner of his decease. Cf. *Eq.*
526—536.

702. *ὠρακιάσας*] *λιποψυχήσας*. Schol. He fainted right away at
seeing the waste of good liquor.

706. *Ὁπώραν*. *Τρυγαῖος* (grape-gatherer) is to marry *Ὁπώρα* (vint-
age). The Council is to take *Θεωρία*, because it had the sending out of
Θεωροί.

716. *ῥοφήσει*] Cf. *Ach.* 278, *Eq.* 360. Vulg. *ῥοφήσεις* in all these
three passages. Trygaeus is to have a three days' feasting: *ἡμερῶν*
τριῶν *ζωμὸν* being a sort of contrast to the *σιτί' ἡμερῶν τριῶν* (v. 312)
of military life.

719. *μέμνησό μου*] This from a servant now-a-days would suggest a
fee. Nor was Hermes above such gratuities. Cf. above v. 191.

722. *ὑφ' ἄρματ'*] A line from the *Bellerophon* of Euripides.

ἀστραπηφορεῖ] The beetle is now at all events proving his title as
belonging to *Ζεὺς καταιβάτης*: cf. above v. 42.

726. *τηδὲ παρ' αὐτήν, τ. θ.*] Trygaeus was to make his way down
close by the goddess herself; that is to say probably by the same way
whereby Peace and her attendants came up from the mouth of the cave.
Rogers supposes that there was a hidden staircase conducting to the
upper stage. The expressions here certainly imply that Peace, *Opōra*,
and *Theoria*, were up aloft with Hermes and Trygaeus.

729—817. In the *Parabasis* the Chorus claim honour for their poet
for departing from the scurrilous jests and vulgarities of others, and
flying at nobler game, such as Cleon. For this he deserves the prize:
while such dances as those of Carcinus and his sons, and the poetry of
Morsimus and Melanthius, are contemptible, and quite unfit for the
Dionysian holiday.

729. τάδε τὰ σκεύη] The spades and ropes. γυμνὸν γὰρ ποιῶσιν οἱ κωμικοὶ τὸν χορὸν αἰεὶ ἵνα ὀρχῇται. Schol. 'That is to say, free from all encumbrances. In *Ach.* 627, ἀποδύντες is used: which may mean throwing off some part of the dress; or perhaps no more than getting rid of their coal-baskets, &c. Cobet's τήνδε σκευὴν ἀποδύντες here is quite needless.

730. δῶμεν] Meineke reads φῶμεν to avoid tautology with παραδόντες.

733. ἦν..ἔχει] This verse is unsatisfactory both in metre and sense: but mending it would be pure conjecture, for we do not know whether it was meant to be anapaestic, trochaic, or neither. The 'commation' of the *Wasps* is of mixed metre: but the Scholiast says this one is of five anapaestic lines.

734. ραβδούχους] Cf. Thuc. v. 50 Λίχας..ὑπὸ τῶν ραβδούχων πληγὰς ἔλαβεν, for a breach of order.

735. αὐτὸν ἐπῆναι] Aristophanes praises himself, more or less, in the Parabases of all his first five plays.

736. εἰ δ' οὖν, κ. τ. λ.] From the elegies of Simonides: εἰ δ' ἄρα τιμῆσαι, θύγατερ Διὸς, ὅστις ἄριστος, δῆμον Ἀθηναίων ἐξετέλεσσα μόνος. The 'daughter of Zeus' is Athene.

739. ἀντιπάλους] 'rival poets' as in *Eg.* 521, ὃς πλεῖστα χορῶν τῶν ἀντιπάλιον νίκης ἔστησε τροπαῖα.

740—747. In the opening scene of the *Wasps*, vv. 57—63, much the same is said of the poet. Aristophanes does not mean that he never ridicules rags, never has a greedy Hercules &c.; but that these things do not form the staple of his plays.

740. φθειρσίν] Meineke reads φθερσιν after the analogy of χερσίν. The Scholiast selects Eupolis as particularly open to the charges in this line.

741. Ἡρακλίας] A hungry Hercules was common in comedy. In the *Alcestis* of Euripides Hercules is greedy enough: but comic writers are rather meant here. Cratinus was guilty in this matter, says the Scholiast.

μάτπουτας] μάπτειν τὸ πολλὰ ἐσθίειν. Schol. Only by implication: he who kneads means to eat what he kneads, or perhaps steals it, if kneading for another. Cf. above v. 14 οὐδεὶς γὰρ ἄν φαίη με μάτπουτ' ἐσθίειν. The Boeotian in *Act* 872 is hailed ὦ χαῖρε κολλικόφαγε Βοιωτῖδιον, and in *Ran.* 550 sqq. the Boeotian hero Hercules is charged with the theft of sixteen loaves.

743, 744. The transposition of these two lines from the old order is an improvement. The words φεύγοντας κ. τ. λ. suit the slaves better than Hercules. The particulars no doubt refer to plays which the audience would have fresh in their mind.

744—747. The beating scene was got up on purpose to bring in the ridiculous and high-flown language which passed for wit.

748. φόρτον] Cf. *Vesp.* 66 κωμωδίας δὲ φορτικῆς σοφώτερον, and *Plut.* 796, ἐπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν. 'Mere stuff,' quantity without quality the Attic writers call φόρτος.

ἀγεννή] On the contrary Aristophanes (*Eq.* 511) γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.

749. ἀκπύργωσ' οἰκοδομήσας] Æschylus is thus addressed in *Ran.* 1004, ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνά. Cf. also *Eq.* 530, τέκτονες εὐπαλάμων ὕμνων. Milton's phrase in *Lycidas* 'to build the lofty rhyme' may be added. We learn from the Scholiast that Pherecrates says of Æschylus ὅστις γ' αὐτοῖς παρέδωκε τέχνην μεγάλην ἐξοικοδομήσας.

751—759. These lines are repeated from the parabasis of the *Wasps*, with slight variations. Meineke makes some alterations here to bring this into close agreement with the earlier passage: which seems unnecessary.

751. ἰδιώτας] 'common men, men of no mark.' Richter asks "nonne ἰδιώται. Euripides et Socrates?" Certainly not, for Aristophanes is not thinking only of political office, magistracy, &c., when he opposes ἰδιώται to such as he attacks; but of public position and prominence in other ways: and such position Euripides and Socrates had.

ἀνθρωπίσκους] Meineke is led by this word to substitute ἀνδραρίοις for ἀνθρώποις in *Vesp.* 1029.

753. διαβὰς κ. τ. λ.] An addition to the passage as in the *Wasps*. διαβὰς 'having crossed' as if a river or torrent. But in ὅσας the Scholiast seems rightly to understand a reference to the cleansing of the Augean stables by Hercules.

βορβοροθύμους] Cf. *Eq.* 309 βορβοροτάραξι. The Scholiast reads βαρβαρομήθους; and so do Meineke and Holden. The common reading follows well on διαβὰς ὅσας, and is applicable enough to Cleon: the other might be connected with Cleon's description in the *Knights* as a Paphlagonian.

755. καὶ πρῶτον μὲν μάχομαι] Richter alters this to δὴ 'μαχόμεν to suit the tense to ἐπεχειρεῖ.

760. τῶν ἄλλων ν.] 'the islands besides' a frequent use of ἄλλος. Elmsley, on *Soph. Old. Tyr.* 7, quotes this instance, and *Plat. Gorg.* 473 C.

764. παῦρ' ἀνιάσας] Rogers aptly quotes from the prologue to Terence's *Eunuchus* 'Si quisquam est, qui placere se studeat bonis Quam plurimis et minime multos lædere, In his poeta hic nomen profitetur suum.' And he remarks that "the Prologue, both on the Roman and English stage, discharged an office not dissimilar to that of the Athenian Parabasis."

767. φαλακροῖσι] Aristophanes appeals to the bald men, being himself bald. Eupolis had mocked at bald men, and at Aristophanes' baldness: cf. note on *Nub.* 540, οὐδ' ἔσκωψα τοὺς φαλακροὺς. Florens quotes from Plutarch, *Symp.* II. 634, τῶν κωμικῶν ἔνιοι τὴν πικρίαν ἀφαιρεῖν δοκοῦσι τῷ σκώπτειν ἑαυτοὺς, ὡς Ἀριστοφάνης εἰς τὴν φαλακρότητα καὶ τὴν ἄγαν οὔνου δίψαν. In *Eq.* 550, φαῖδρὸς λάμπουντι μετώπῳ, there may be allusion to the poet's baldness.

770. καπὶ τραπέῃ καὶ συμπ] Meineke proposes καὶ συμποσίοις, doubting the correctness of ἐπὶ συμποσίοις. Yet, as he afterwards

suggests, *τρ. καὶ συμπ.* may be 'per notissimam figuram conjuncta;' and, if so, the same preposition may do for both: 'At board and banquet.'

771. *φέρει—δός*] Meineke objects to *φέρει* and *δός* coming together, and wonders why nothing else but the sweetmeats is mentioned. He would like after *φέρει τ. φ.* to insert *τῶν ὀψαρίων*.

774. *ἀνδρός*] *λαμπρόν* is taken by many editors, as countenanced by the Scholiast, and by *Eq.* 550. But 'the man with the (high) forehead' seems satisfactory. His baldness would make this conspicuous. *ἀνδρός* will be emphatic 'the manly fellow.' Cf. Horace's 'quorum comœdia prisca virorum est,' said of Aristophanes and others.

775—795. Strophe, answered by 796—816. Epirrhema and Antepirrhema fail in this parabasis.

777. *κλείουσα κ. τ. λ.*] 'Quem virum aut heroa lyra vel acri Tibia sumis celebrare, Clio, Quem Deum?' Hor.

781. *Κάρκινος*] Carcinus and his sons are dealt with in the closing scene of the *Wasps*, vv. 1500—1515; where they perform a sort of ballet.

788. *ὄρνυγας*] Quails are quarrelsome and small: and so, it appears, were the sons of Carcinus. Tame quails were much kept at Athens.

γυλιαύχενας] The *γύλιος* is described as *πλέγμα στρατιωτικὸν ἐπίμηκες, τοῦτεστιν εἰς ὄξυ λήγον*, also as *στενόστομον*. Hence 'wallet-necked' must mean 'long-necked.'

790. *μηχανοδίφας*] Xenocles the son of Carcinus seems to have introduced in his plays machines and marvels (*τερατείας*, probably such contrivances as are used in the comic and transformation scenes of our pantomimes). Plato Comicus in his *Sophistae* has the passage *Ξενόκλης ὁ ὠδοκαμήχανος, ὁ Καρκίνου παῖς τοῦ θαλαττίου*. Schol. Their *μηχαναὶ* may have been contrivances to help their evolutions in the ballet.

791. *καὶ γὰρ κ. τ. λ.*] Carcinus had written a play called *The Mice*: in it he had succeeded beyond his hopes, as he thought. But the audience did not agree with him. The fall of the play is jokingly attributed to the cat. Schol. Richter thinks the dramatist lost the play, and could not produce it when the day of rehearsal came. And certainly *τῆς ἐσπέρας* ought to mean 'last evening, the evening before:' cf. below v. 1151. Indeed the meaning seems to be that Carcinus made a great boast of having spent much trouble and prepared a first-rate play, but when it came to the point, was ashamed or unable to produce it, and then gave, or had given for him, the excuse of the cat having killed it. But perhaps the archon was the cat, and refused him a chorus, thus strangling his infant play. Cf. below note on v. 801.

796. *τοιάδε*] Such as are mentioned in the beginning of the strophe. This passage is partly from the *Oresteia* of Stesichorus. *τοιάδε χρὴ χαρίταν δαμώματα καλλικόμων ὕμνεϊν Φρύγιον μέλος ἐξευρόντα, ἀβρώς ἦρος ἐπερχομένου*, and *ὅταν ἦρος ὥρα κελαδῆ· χελιδών*, are the fragments as preserved in the Scholiast.

δαμώματα] In Plat. *Phaet.* 161 δημούσθαι is found. Cf. also δημίζειν in *Vesp.* 697.

800. ἡρινά] neut. plur. as the metre shows: this line answering to v. 777 κλείουσα θεῶν τε γάμους.

801. ἔζομένη] Cp. *Ran.* 680, ἐπιβρέμεται Θρηκία χελιδὼν ὑποβάρβαρον ἔζομένη κελαδον, whence ἔζομένη as the true reading here is confirmed. Not that any confirmation is needed: the swallow sings when "perched on trees or chimney tops," as Gilbert White (*Nat. Hist. of Selborne*) remarks, and as is well-known. Rogers quotes also from Chaucer, 'But of hire song it was as loud and yerne As any swallow sitting on a berne.'

χορὸν μὴ ᾴη] The archon had a power of selection, and only 'allowed a chorus' to the worthier plays. The Scholiast on Plat. *Rep.* 399 says παρὰ τοῖς Ἀθηναίοις χοροῦ ἐτύγχανον κωμωδίας καὶ τραγωδίας ποιηταὶ οὐ πάντες ἀλλ' οἱ εὐδοκιμοῦντες καὶ δοκιμασθέντες ἄξιοι. Hence the suggested explanation of v. 791.

Μόρσιμος] For Morsimus cf. *Eq.* 401, and the note. Melanthius is attacked in *An.* 151 and his gluttony is mentioned below at v. 1009. They may have been two brothers, as Richter thinks: but the Scholiast considered Melanthius' brother to be some unknown tragic writer.

810. βατιδοσκόποι] It is plain from *Vesp.* 510, οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσιν, that these fish were a dainty. They were in season in winter, as we learn from a quotation from Archestratus in Athenaeus: καὶ βατίδ' ἐφθὴν ἔσθε μέσου χειμῶνος ἐν ὥρῃ. 'Prickly roach' L. and S. The non-prickly roach are not with us in much esteem for the table. 'Perch,' as prickly, might do for βατίς. With the form βατιδοσκόποι compare θυννοσκοπεῖν *Eq.* 313.

811. γρασόβαι] Frightening away the old women from the fish-market. Schol. By their appearance, which was Gorgonic, and harpy-like.

ἰχθυολύμαι] Cf. *Hor. Ep.* i. 15, 31, Pernicies et tempestas barathrumque macelli.

817—867. Trygaeus (being supposed to have effected his downward journey during the Parabasis) appears, and is greeted by his servant. He reports the difficulties of the way, that he only met two or three dithyrambic poets' souls, and learnt the truth of the theory of human souls passing into stars after death. He produces the two women, and sends his own bride into the house, ordering preparations to be made for the wedding. Both he and the Chorus anticipate great enjoyment.

819. ἦν ἄρ'] Trygaeus found it a harder task than he expected. εὐθὺ τ. θ. of course means 'to the gods.' But the aching legs were perhaps caused as much by the return journey.

821. μικροί] Cf. *Shaksp. King Lear*, iv. 6. 'The crows and choughs that wing the midway air show scarce so gross as beetles: . . . the fishermen, that walk upon the beach, Appear like mice: &c.'

822. κακοήθεις πάνυ] 'A right sorry set' they were at a distance, and a near approach does not make them any better.

824. ὡς ἐγὼ 'π. τ.] 'So they tell me; it looks like it:' in ridicule of the unnecessary question.

825. τί δ' ἔπαθες;] The servant asks how he got on: he answers rather about his bodily πάθος than the success of his journey.

828. εἰ μὴ γέ πρῶν] This is an instance of γέ immediately after εἰ μὴ: cf. note on v. 262.

829. διθυραμβοδιδασκάλων] Cf. *Av.* 1383, ὑπο σοῦ πτερωθεὶς βούλομαι μετάρσιος ἀναπτύμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν ἀεροδονήτους καὶ τιφοβόλους ἀναβολάς. And in *Nub.* 333—338 these poets are said to get their nourishment from the clouds.

830. ξυνελέγοντ' ἄν,] Cf. *Ach.* 398, where Euripides' mind was abroad ξυλλέγων ἐπύλλια. In music ἀναβολαὶ are preludes, preliminary flourishes. The dithyrambists' ἀναβολαὶ were (*Aristot. Rhet.* iii. 9, 1) long and continuous, not in stanzas or strophes: probably nothing but flourish.

832. εὐδιαεριαιθερινηχέτους] This compound is formed in ridicule of the dithyrambists. ἀερονηχεῖς in *Nub.* 337 leaves little doubt about what two of the elements of the word should be. The third part of the word is variously read -ανερι-, -αυερι-, -αιθερι-, -εαρι-. Now -ανερι- is bad for the sense; -αυερι- (the reading of MSS. R. V. Meineke) is supposed Æolic for -αερι-, but that the same word would be repeated in different dialectic form in the same compound is unlikely. -αιθερι- is Reisig's; and εὐδι- for ἐνδι- Bentley's. By combining these we have a compound of which all the elements express airiness, lightness, &c. which seems what we want. The ἀναβολαὶ which the souls are gathering are gossamers as it were floating in the calm upper air. Cf. Virgil's 'nare per aestatem liquidam.' The αἰθήρ is above the ἀήρ. The addition of τινὰς gives vagueness: 'those floating things, whatever they are.' Cf. *Soph. Œd.* Tyr. 106 ἐπιστέλλει σαφῶς τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινὰς.

833. οὐκ ἦν ἄρ'] Then (if you met none but these souls) the common belief after all is wrong. κατὰ τ. α. either with λέγουσι, 'about the air,' though this would not be an ordinary use of κατὰ with accusative; or with ἦν 'this was not the case in, or through, the air:' which is preferable. Cf. above v. 827.

834. μάλιστα] sc. ἔστι 'nay it is true.'

καὶ τίς] 'Pray then who is a star? give us a specimen.' Upon which Ion is mentioned, a dithyrambic poet who had written an ode beginning, ἀοῖον ἀεροφοίταν ἀστέρα μένουμεν αἰλίου λευκῇ πτέρυνι πρόδρομον. Ion probably died shortly before the date of this play. He is therefore given as an instance of a star, and it is added that he was called the morning star, because of the first word of his ode. Meineke arranges this piece of dialogue differently.

837. πάντες] Meineke says "Qui sint illi πάντες, frustra quærere allaboravi," and would alter ἀστέρα to ἀστέρες: needlessly.

839. καόμενοι] οἱ σπινθηρίζοντες, οἱ καλούμενοι διάττοντες. Schol. This last word is applied to them by Aristotle, *Meteorolog.* i. 4.

841. ἱπνούς] οὓς νῦν ἡμᾶς λαμπτήρας ἢ φανούς καλούμεν. Schol. Cf. *Plut.* 815 for ἱπνός in this sense of 'lantern.'

842. *κουρίδιον λείχος*] Homeric: *κουριδίη ἄλοχος* is of frequent occurrence in Homer.

847. *ταῦτα σύ;*] This line is variously corrected from the faulty MS. reading.

851. *ἄγε νυν ἴωμεν*] Trygaeus thinks he has wasted enough time, and proposes to go with Theoria to the Council. The servant breaks in with a question about Opora. This arrangement of the dialogue (Holden's) is certainly an improvement.

859. *τί δῆτ' ἐπειδάν*] Very similar is the dialogue between the Chorus and Dicaeopolis in the *Acharnians*. 1008, *ζηλῶ σε τῆς εὐβουλίας*, κ. τ. λ. and 1011, *τί δῆτ' ἐπειδάν τὰς κίχλας ὀπτωμένας ἴδητε*;

861. *αἰθις νέος ὦν*] Such rejuvenescence of the hero seems a favourite plan. Cf. *Eg.* 1321, 1336.

864. *στροβίλων*] 'spinning-tops' Cf. *Vesp.* 1517, *ἔν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς*, and 1530, *βέμβικες ἐγγενέσθων*. The sons of Carcinus are called *στροβίλοι* from their rapid pirouettes. *στροβίλος* is used of a top in *Plat. Rep.* 436. Some think that these sons of Carcinus are called *στροβίλοι* from *στροβίλος* a fir-cone, with reference to their figure.

866. *ὄχημα κ.*] Note that *ὄχημα* is not used only for chariot. Schol. True: e.g. in *Ran.* 25, *πῶς φέρεις γάρ, ὅς γ' ὄχεϊ*; to Xanthias riding the ass. And above we have had *ζεύξαι* used of a rider, when Trygaeus was on the beetle.

868—921. The servant comes back, and reports all ready for the wedding. Trygaeus bethinks him that he has to hand over Theoria to the Council; and, as he can trust no one else, does it himself. He delivers her over, describing at some length the enjoyments of Theoria in the sense of public spectacle.

869. *πλακοῦς-σησαμῇ*] Cf. *Ach.* 1092, *ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἴτρια* when Dicaeopolis is bidden to a feast. And in *An.* 161 eating sesame is said to be 'living bridegroom's life.'

872. *βουλῇ τι ταυτηί*] 'to the senate here.' Trygaeus turns towards the senatorial benches, *τὸ βουλευτικόν*, cf. *An.* 794. But the reading is rather uncertain. The separation of *τι* from *ἀνύσαντε* is unusual. Meineke reads *ταυτηνί*; giving it to the servant. *τίς ἔσθ' αὐτῇ*; was the old reading. *τίς αὐτῇ*; Dind. in note to one edition.

881. *δεῦρο σύ*] To Theoria.

882. *αὐτὸς ἐς μέσον σ'*] *ἐς μέσους αὐτοὺς* vulg. *αὐτοὺς ἐς μέσους* R. V. *αὐτὸς ἐς μέσους* Dind. Mein. Hold. The pronoun *σε* appears wanted: therefore I have ventured on *μέσον σ'* for *μέσους*. And *ἐς μέσον (αὐτῶν)* is quite as common a phrase as *ἐς μέσους (αὐτοὺς)*.

883. *Ἀριφράδης*] Cf. *Eg.* 1281 *Ἀριφράδης πονηρός*.

886. *σκεύη*] *πρὸς τὴν Θεωρίαν λέγει φέρουσάν τινα εἰρήνης καὶ γεωργίας σύμβολα*. Schol.

900. *ἱπποδρομίαν*] There were chariot races on the third day of the *Apaturia*. Schol. The two following lines appear an imitation of

some tragic passage. Cf. Soph. *El.* 728, *κάντεϋθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο ναυαγίων Κρισαίου ἱπ-
πικῶν πέδον.*

908. *ἀλλ' οὐκ ἂν κ. τ. λ.*] The prytanes had to introduce applicants to the Council; and were in the habit (it is hinted) of making some profit out of this.

909. *ἐκεχειρίαν*] The Prytanis would say *ἐκεχειρία ἐστίν, οὐ δυνάμεθα σήμερον προσάγειν* 'Tis holiday, we cannot introduce any one to-day.' But there is also reference *πρὸς τὸ ὑπέχειν τὴν χεῖρα ἐπὶ τῷ λαβεῖν*, cf. *Eq.* 1083, *ἔμβαλε κυλλῇ*. And for *ὑπέχειν* cf. *Ecol.* 820 *ὑπέχοντος ἄρτι μου τὸν θύλακον*. The venality of the Prytanis is similarly alluded to in *Thest.* 936, *ὦ πρύτανι, πρὸς τῆς δεξιᾶς ἥνπερ φιλεῖς κοίλην προτείνειν ἀργύριον ἢν τις διδῷ*.

910—921. These correspond metrically to vv. 856—867. And in sense and spirit they are similar.

913. *τρυνάτ'*] Vintage will shew this still more plainly, says Trygaeus; to which the Chorus reply, *καὶ νῦν* 'Even now, &c.'

916. *λεπαστήν*] *εἶδος ποτηρίου μεῖζον ἢ κύλιξ*. Schol. A large 'pint-stoup' such as the Scotch pride themselves on.

918. *ἄξιος*] Dawes wished to read *αἷτιος* here, as also in *Ach.* 633 *φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής*. Meineke takes Dawes' alteration there, but not here. No change is needed. Instances of the construction are collected in an article on Dawes' canons, in the *Museum Criticum*, vol. i. p. 533.

922—1016. It is determined to inaugurate the worship of Peace with the sacrifice of a sheep. Due preparations are made, and prayers addressed to the goddess that a spirit of friendship may prevail through Greece, and that all the substantial blessings of peace may be granted.

923. *χύτραις ἰδρυτέον*] Cf. *Plut.* 1197, *τὰς χύτρας αἷς τὸν θεὸν ἰδρυσόμεσθα*. Pots of vegetables or pulse seem to have been commonly used as offerings at such inaugurations. The Scholiast quotes from Aristophanes' *Danaïdes* *μαρτύρομαι δὲ Ζηνὸς ἐρκείου χύτρας μεθ' ὧν ὁ βωμὸς οὗτος ἰδρυταί ποτε*. But sometimes more costly victims were offered. Vegetables, &c., were offered (acc. to the Scholiast) as a thank-offering for mankind's primitive diet.

924. *μεμφόμενον*] 'fault-finding, grumbling.' A paltry Hermes might be inaugurated with such common stuff, though even he would grumble thereat: but in honour of Peace, and that she might be fully satisfied, some nobler offering was needed.

925. *λαρινῶ*] *μεγάλῳ καὶ εὐτραφεῖ*. Schol. Cf. *An.* 465, *μέγα καὶ λαρινὸν ἔπος τι*. The Scholiast's derivation from a herdsman Larinus seems absurd. The derivation from *λαρός* 'sweet' (L. and S.) is, not quite satisfactory. The other given by the Scholiast is that *λαρινός* = *μεγαλόρινος*. If so, the word might mean 'thick hided, tough:' cf. *ταλαύρινος*. The quantity of the long *ι* is in favour of this derivation.

926. *βοηθεῖν*] Rogers translates "A bull? O, no! no need of bull-works now."

928. Θεογένοους] The Scholiast here gives a list of vices for Theogenes, to justify the charge of 'swinishness': and says that he was not the same as Theagenes: but some MSS. have Θεαγένοους here. Cf. *Vesp.* 1183, *Av.* 822, 1127, 1295.

930. Ιωνικόν] Pronounced in two syllables *ōt* was Tonic. The Attic pronunciation was in one syllable. Rogers imitates the pun by 'baalamb' and 'Bah! Bah!' The exclamation *ōt* is to be made at the idea of war. They will be as gentle as lambs, having been to their allies before rather like wolves.

931. ἐπίτηδες γ' ἴν' ὅταν] Dindorf's reading λέγων introduces unnecessarily an anacoluthon. ἐπίτηδες γ' ἴν' εἰάν Kidd, followed by many. If we follow the Rav. and Ven. MSS. in ῥῆμ' for ῥῆμά γ' at the beginning of the line some insertion is necessary for the metre, and Meineke's ὅταν seems as good as any.

937. ἴθι νῦν] To the servant, while he goes to the house door to provide an altar.

939. θεός] As θεός is not found in most MSS. and old editions, Hotibius suggested *ὅσ' ἂν θέλῃ τύχη κατορθοῦν*. The corresponding v. 1023 would then require no filling up. To vv. 939—955 answer 1023—1038.

940. ἕτερον δ' εἰ.] One thing meets and fits in with another lackily.

942. ὥς ταῦτα κ. τ. λ.] Trygaeus steps out with the altar, having found it at once. He just comes in time to hear what the Chorus say, and confirms it with 'As is plain in this, for even now I bring out the altar.'

943—946. Take advantage, say the Chorus, of the change in the wind.

944. σοβαρά] Cf. *Nub.* 406, ῥήξας αὐτὰς ἔξω φέρεται (ἄνεμος) σοβαρός διὰ τὴν πυκνότητα. It is applied to the inspiration of song in *Ach.* 674.

945. μετὰτροπος αὔρα] Bergler compares Eur. *El.* 1147, ἀμοιβαὶ κακῶν μετὰτροποι πνέουσιν αὔραι δόμων. The sense given to κατέχει. 'stops, ceases,' in L. and S. and by others, seems doubtful. It is rather 'prevails, holds' a common sense in the phrase ὁ λόγος κατέχει. Translate 'while the changed gale of war holds,' i.e. while the gale of war no longer blows down upon us, blows war on our shores. Or the genitive πολέμου may be explained as the genitive δόμων in the passage of Euripides: 'in respect of the house the gales have shifted:.' and so here, 'while, in respect of war, this change of wind holds; a change blowing war away from us, and not towards us.'

948. ὀλὰς κ. τ. λ.] All the well-known necessities for a sacrifice. ὀλαὶ are the Homeric οὐλοχύται.

950. ἀμιλλήσεσθον] Either to Trygaeus and the servant, or to the two servants, if (as Richter thinks) two were concerned.

951. Χαῖρις] A Theban piper, painful to Athenian ears: cf. *Ach.* 16. The Boeotian who comes to market (*Ach.* 866) is followed by bagpipers whom Dicaeopolis calls Χαϊριδῆς βομβαύλιοι, and σφήκες. Rogers.

quotes from Plutarch's Alcibiades c. 2 αὐλείτωσαν Θηβαίων παῖδες οὐ γὰρ ἴσασι λέγειν. The non-appreciation of the Highland bag-pipes by Southrons is analogous to this contempt for the Theban music.

956. ἄγε δὴ κ. τ. λ.] Cf. *Av.* 850, παῖ, παῖ τὸ κανοῦν αἵρεσθε καὶ τὴν χέρμιβα.

959. ἐμβάψω] A flaming brand was dipped in the water, καθαριστικόν. γὰρ πάντων τὸ πῦρ. Schol. Cf. *Eur. Herc. Fur.* 923 μέλλων δὲ δαλὸν χειρὶ δεξιᾷ φέρειν εἰς χέρμιβ' ὥς βάψειεν Ἀλκμήνης τόκος. And Hesychius says, ἐν ταῖς ἱεροποιαῖς εἰώθασιν τὸν δαλὸν ἐμβάλλειν εἰς τὴν χέρμιβα καὶ περιρραίνειν τὸν βωμόν.

960. σείου σύ] To the victim: for it was thought a good omen that it should shake its head. Schol. The σύ δὲ πρ. is to the servant.

961. ταύτην] The basin of lustral water.

966. γυναῖκές γ'] It is not quite a settled question whether women were or were not ever spectators. Richter thinks they were. This passage seems to indicate that they were; for if not, Trygaeus' remark οὐχ αἱ γ. ἔλαβον is rather meaningless.

968. τίς τῇδε] From the Scholiast we learn that this was a regular question asked before prayer: and answered by πολλοὶ κάγαθοί Trygaeus looking around pretends to wonder where the 'many good' are.

969. τοισδί] The Chorus, says the Scholiast: and most editors assent. Brunck says it means the spectators. There is certainly more fun in supposing Trygaeus to doubt whether the spectators are ἀγαθοὶ than whether the choreutae are. Cf. *Nub.* 1096—1100 where the majority among the spectators is said to be of the other sort. By φέρε δὲ it is not clear what it meant. The spectators were already sprinkled with barley. If it means 'let me give them a sprinkling of water,' he must accompany the word with the act, and then say 'why are they not good fellows, to take it so good naturedly?'

981. παρακλίνασαι] Cf. *Herod.* iii. 156, καὶ ὀλίγον τι παρακλίναντες τὴν ἑτέραν πύλην εἰρώτεον τίς τε εἶη καὶ ὅτεν δεόμενος ἦκοι. And for the genitive αὐλείας (θύρας) cf. above v. 30 παροίξας τῆς θύρας.

982. παρακύπτουσιν] Cf. note on *Vesp.* 178. ἐκ θυρίδος παρακύπτειν in *Thesm.* 797 is a close parallel to this passage.

986. τούτων κ. τ. λ.] Do not you play fast and loose with us in this way: but let your stay with us be decided and permanent. No half peace was wanted: no temporary truce, soon to be broken, and occupied with preparations for fresh war. Cf. *Ach.* 188—193, where all such treaties are rejected.

990. τρία καὶ δέκ' ἔτη] Reckoned from the beginning of the Corcyraean troubles in B.C. 434. These led on to the war; and Trygaeus here naturally makes out the time of Peace's absence as long as possible. It was this line that led Paulmier to date the *Peace* three years later than the accepted date.

991. κορκορυγὰς] In *Lys.* 491, αἰετὶνὰ κορκορυγῶν ἐκύκων is similar. Cf. *Æsch.* *Sept. c. Theb.* 345, κορκορυγαὶ δ' ἄν' ἄστυ.

992. *Λυσισμάχην*] The similar compound *Λυσιστράτη* gives a name to a play. Cf. *Lys.* 554, where the heroine says 'if we succeed οἶμαί ποτε *Λυσισμάχας* ἡμᾶς ἐν τοῖς Ἑλλησι καλεῖσθαι.'

993. *ὑπονοίας*] 'suspicions' of each other's honesty, that is; distrust of proposals for peace from a subtle idea that something more is meant than is said. In the Melian controversy (*Thuc.* v. 87) the use is similar: εἰ μὲν τοίνυν ὑπονοίας τῶν μελλόντων λογιούμενοι ἢ ἄλλο τι ζυνήκετε ἢ ἐκ τῶν παρόντων καὶ ὧν ὁράτε περὶ σωτηρίας βουλευσύντες τῇ πόλει, πανοίμεθ' αὖν.

998. *φιλίας χυλῶ*] "the elixir of love" Rogers. The *χυλός* is meant to be an essence or juice which causes Greek to combine harmoniously with Greek. And to temper the harshness of the compound *συγγνώμη* 'mutual forbearance' is to be added.

1000. *ἐμπλησθῆναι*] Supply *δός*: 'Grant that our market be filled.'

1000. *σκορόδων κ. τ. λ.*] Garlic was a production of Megara, so were cucumbers, says the Scholiast, and cloaks (cf. *Ach.* 519), and probably the other fruits here mentioned. This makes Hamaker's κ *Μεγάρων* for *μεγάλων* a plausible conjecture: but 'fine large garlic-heads' is good enough sense. Some punctuate after *μεγάλων*.

1004. *χῆνας κ. τ. λ.*] There is a more complete list of Boeotian good things in *Ach.* 874—880. *φάτται* are the only things mentioned here and not there.

τροχίλους] As was noted on *Ach.* 875, this is some bird of the sand-piper or plover kind.

1005. *Κωπάδων*] For Copaic eels cf. *Ach.* 880, 883, 889. Athenaeus preserves many passages in praise of them from the comic poets.

1008. *Μορύχῳ*] Morychus' love for eels is specially noted in *Ach.* 887, where the eel is addressed; ἦλθες ποθεινὴ μὲν τρυγῶδικοῖς χοροῖς φίλῃ δὲ Μορύχῳ. Glaucetes and Morychus are coupled by Plato Comicus. Cf. *Thesm.* 1032, ἀλλ' ἐν πυκνοῖς δεσμοῖσιν ἐμπεπλεγμένη κῆτει βορὰ Γλαυκίτῃ πρόκειμαι, which speaks for Glaucetes' voracity. A Teleas is mentioned in *Av.* 168, but perhaps not the same.

1012. *ἐκ Μηδείας*] From his own *Medea*. What the exact fragment was, and how far Aristophanes has changed it, we cannot know.

1014. *ἐν τεύτλοις*] Besides *Ach.* 880, *ἐν τετετυτλανωμένης*, there are passages quoted by Athenaeus on this mode of serving up the eel. Eubulus in his *Ion* has αἶ τε λιμνοσώματος Βοιώτιαι παρήσαν ἐγχείλεις θεαὶ τεύτλ' ἀμπεχόμεναι. The word *λοχευόμενας* 'embedded' no doubt belongs to the tragic fragment. To address the Copaic eel as a lover would his mistress was quite correct: this we see from the passage in the *Acharnians*, v. 883, πρέσβειρα πεντήκοντα Κωπάδων κορυῶν. κ. τ. λ.

1017—1126. All being ready, the victim is slain, and the burning and roasting begins. Attracted by this Hierocles, a soothsayer, enters. He offers his advice, and raises objections; quotes absurd oracles forbidding Peace; but no attention is paid to him. At last he becomes so troublesome, wanting to share the feast, that he is driven away with a good beating.

1018. *τιὴ τί δῆ;*] A phrase repeated in *Thesm.* 84. Cf. *Nub.* 755, *ὅτι δὴ τί δῆ;*

1020. *αἱματοῦνται*] The Scholiast says that at the feast of the *συννοικέσια* (or *συννοίκια*, cf. *Thuc.* II. 15) there was a bloodless sacrifice to Peace.

1022. *χοῦτω κ. τ. λ.*] And this saves the pocket of the choregus to the extent of a sheep. Of course this is said to the audience, to raise a laugh. The pretence of a sacrifice inside saved the expense of a real sacrifice as it must have been if on the stage. But some parts of a sheep must evidently have been provided for this scene.

1024. *σχιζας*] Cf. *Hom. Il.* II. 462. *καίτῃ δ' ἐπὶ σχιζῆς ὁ γέρων.*

1028. *τί οὐ σὺ φρ.*] 'And what wisdom have you not, that the clever and inventive man ought to have?'

1030. *σοφῆ]* Two long syllables are wanted to satisfy the metre. Richter suggests *δεινῶς*.

1032. *Στιλβίδην]* Stilbides was a soothsayer of some note, who accompanied the Athenian expedition to Sicily. Trygaeus calls himself a Stilbides. He had before claimed credit for arranging the wood quite like a professional soothsayer (*μαντικῶς*); and the Chorus allowed his cleverness. Now he says 'at all events the wood burns and smokes well enough to choke your Stilbides.' And he goes on to say that he shall manage the rest without needing help.

1038. *ἱερὰν]* Cf. *Eq.* 582, *τῆς ἱερωτάτης ἀπασῶν..μεδέουσα χώρας*, and 1037, *ἱεραῖς ἐν Ἀθήναις*. Homer, Pindar, &c. seem to have applied the epithet *ἱερός* pretty generally.

1039. *οὐχὶ μὴ παύσει]* On this construction much has been written by Elmsley (on *Eur. Med.* 1151), and by Hermann on Elmsley. Elmsley's conclusion that, as a rule, *οὐ μὴ* with a future expresses a prohibition, *οὐ μὴ* with aor. conj. a strong negation, is practically right. But some passages there are where, as Elmsley saw, *οὐ μὴ* with the future is not prohibitive: *Ar. Ran.* 608, *οὐ μὴ σ' ἐγὼ περιοψομάμπελθόντα*, *Soph. El.* 1052, *οὐ σοι μὴ μεθέψομαί ποτε*, *Soph. Œd. Col.* 176, *οὗτοι μήποτε σ' ἐκ τῶνδ' ἐδρανῶν, ὧ γέρον, ἀκοντά τίς ἄξει*. To these add the present passage. Hermann, in his note on Elmsley, argues that the prohibitive force lies in the second person: 'will you not go?' or 'will you not not go?' coming naturally to mean 'go,' or 'do not go.' But this passage of Aristophanes has the second person, and yet is plainly not prohibitive. Hermann proposes to explain *οὐ μὴ*, whether with future or aor. conj. as originally interrogative. Generally *οὐ μὴ* with fut. is so explained; but *οὐ μὴ* with aor. conj. by an ellipse of *δέος*, *φόβος ἐστι*. That one and the same explanation should be given of both is probable: but the ellipse of *δέος* (as Hermann elsewhere himself suggests) is quite as likely to be the true way, as the interrogative. Probably the tone of the voice shewed whether a command was intended or no, and, for some reasons which we can hardly hope to find, the future came to be preferred (in the second person) to the aorist conjunctive, when a command was meant.

1040. *θυλήματα]* *τὰ τοῖς θεοῖς ἐπιθυόμενα ἄλφιστα*. Schol.

1041. *ἐμοὶ μελήσει κ. τ. λ.]* Trygaeus sees to the arrangement of

the *μηρῷ*, while the servant is gone. Then he says ἀλλ' ἤκειν ἐχρήν 'but he ought by this time to be back:' and, while he is speaking, the servant returns with *ἰδοὺ πάρεμι*.

1046. *Ἱεροκλῆης*] The Scholiast quotes from Eupolis *Ἱεροκλῆες βέλτιστε χρησιμωδῶν ἀναξ*. He seems to have been a real person.

1047. *χρησιμολόγος*] Evidently lower than *μάντις*: merely a collector and hawker of oracles. One of this class comes in at *Av.* 960 in a very similar way. The Scholiast says that the Euboeans opposed peace, and therefore this soothsayer is made to come from Oreus.

1050. *κνῖσαν*] Cf. the compounds *κνισκόλαξ*, *κνισολοιχός*, comic words for parasites. *κατὰ τ. κν.* 'after the savoury smell.' Bergler quotes from Asius in Athenaeus: *ἦλθεν ὁ κνισκόλαξ εὖτε Μέλης ἐγάμει ἀκκλητος ζωμοῦ κεχρημένος*.

1053. *κᾶπαγ' ἀπὸ τ. ὀ.*] 'and keep clear of the loin,' do not touch it with the spit or otherwise. It was the part specially used in divination.

1054. *ἡ κέρκος π. κ.*] *ἡ οὐρά καλὰ σημαίνει*. Schol. They used to infer from certain tokens during the burning, whether the sacrifice was acceptable. The servant may also mean that 'the tail is going on well' in a culinary sense, with anticipation of the feast.

1056. *τάπαρματα*] *τὰς ἀπαρχάς, ὥς εἰώθασιν οἱ ἱερεῖς λαμβάνειν*. Schol. This supports the present arrangement by which the line is given to Hierocles.

1060. *ἡ γλῶττα*] That the tongues were cut and set apart, many passages prove: cf. *Av.* 1705, *Plut.* 1110; and *Hom. Od. γ.* 332 *ἀλλ' ἀγε, τάμνετε μὲν γλώσσας*. The origin and meaning of the custom is uncertain.

1061. *ἦν φράσης*] A common colloquialism *e.g.* *Plat. Rep.* ix. 587, *B. οἷσθ' ὅσῳ ἀηδέστερον ζῇ τύραννος βασιλέως; ἂν φράσης*. And in *Eq.* 1158, *οἷσθ' οὖν ὃ δρᾶσον; εἰ δὲ μὴ, φράσεις γε σύ*, is similar. The phrase *οἷσθ' οὖν ὃ δρᾶσον* is common: cf. Porson on *Eur. Hecub.* 225.

1063. *ὦ μέλει*] An oracle in Herodotus (vii. 140) begins thus.

ἐς κεφαλὴν σοί] A common form of turning evil from yourself to another, repeated in *Plut.* 526. Richter writes it *ἐς κεφαλὴν σοι*, not so well, for the pronoun needs emphasis.

1065. *χαροποίοι*] An established epithet of lions, and therefore purposely ridiculous with apes. For *ἦσθην* in the next line of note on *Nub.* 174, *ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους*. The idea strikes him as amusing.

1067. *κέπφοι*] A sea bird, said to live on foam, with large wings, small body: that utters a cry when it lays an egg. Hence the proverb *κέπφος ὠδίνει*, of those who promise much, but perform little. Schol. *τρήρων* in Homer is the epithet of the dove. L. and S. make it used substantively for dove here. If so *κέπφοι τρ.* 'silly doves:' but 'timorous boobies' seems as good.

ἀλωπεκιδεῦσι] Cf. *Lys.* 1266, where the Laconian chorus say *νῦν δ' αὖ φίλῃα τ' αἰὲς εὐπορος εἴη, καὶ τᾶν αἰμυλᾶν ἀλωπέκων πανοαίμεθα*. In *Ach.* 308 the Lacedaemonians are called faithless.

1069. οὕτωςι θερμός] As hot as the meat which is roasting. Cf. *Vesp.* 918, θερμός γὰρ ἀνὴρ οὐδὲν ἤττον τῆς φακῆς.

1070. Βάκιν] Cf. *Eg.* 120. Of the three prophets of this name the Boeotian appears to have been the most noted, being mentioned by Herodotus and Pausanias, and probably it is he that is meant in Aristophanes.

1076. λύκος οἶν ὑμεναιοῖ] The Scholiast quotes ὡς οὐκ ἔστι λύκοι: καὶ ἀνδράσιν ἕρκια πιστά οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν (*Hom. Il.* χ. 262). Cf. *Hor. Od.* i. 33, 7, 'Prius Apulis Jungentur capreae lupis quam, etc.'

1077—79. ὥς...πεποιθῆσθαι] The sense (or nonsense) of this seems to be: 'As sure as beetle and dog do what it is their nature to do, so ought you not yet at this time to have made peace.'

1078. κῶδων ἀκ.] There is plainly reference to the proverb given by the Scholiast ἡ κύων σπεύδουσα τυφλὰ τίκτει. κῶδων seems to mean 'noisy, yelping:' ἀκαλανθίς is derived by the Scholiast on *Av.* 873 from ἀκάλλειν, and applied to a dog. It is usually a bird, and if it be so here, it only makes the oracle one degree more ridiculous.

1081. διακαυνιάσαι] διακληρώσασθαι· καῦνον γὰρ τὸν κληρόν φασιν. Schol.

1083. οὐποτε κ. τ. λ.] Nor the Lacedaemonians plain and straightforward. Schol.

1084. πρυτανείῳ] Soothsayers sometimes obtained their meals in the prytaneum, e.g. Lampon did. Schol.

1085. ἐπὶ τῷ πραχθέντι] 'After what has been done,' i.e. after the restoration of peace. Schol.

1086. τραχὺν ἐχῖνον] The 'rough hedgehog' perhaps has reference to the ruffled tempers of the combatants: but it is chiefly meant as a plain impossibility, like with us 'the leopard changing his spots, the Ethiopian his skin.'

1090—94. ὥς οἱ μὲν—φαινόν] Homer (*Il.* ρ. 243, α. 464, *Od.* η. 137, ζ. 261) gives the materials for this patchwork.

1094. κῶθωνα] Said by Athenaeus to have been properly a Laconian drinking-cup, used by soldiers on service. And so in *Eg.* 600, πριάμενοι κῶθωνας, of the knights on an expedition.

1095. οὐ μετέχω] Hierocles means that he knows nothing of these verses, as they are not true Sibylline article. Trygaeus rejoins that wise Homer is Sibyl enough for him.

1097. ἀφρήτωρ κ. τ. λ.] From *Hom. Il.* ι. 63. One who loves the chilling horrors of intestine war is an outcast from clan, from law, from hearth or altar. Therefore Hierocles has no share in the sacrifice.

1098. ἐπιδημίου] Of Greek against Greek in this case. Of foreign war there was no such horror. Cf. *Æsch. Eum.* 326, θυραῖος ἔστω πόλεμος, οὐ μόλις παρών, ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως· ἐνοικίου δ' ὀρνίθος οὐ λέγω μάχην.

1100. σὺ φυλάττου] To the servant. Trygaeus thinks that Hierocles

is the kite they have most to dread. Cf. *Av.* 892, οὐχ ὄρας ὅτι ἰκτίνος εἰς αὐ τοῦτό γ' οἴχοιθ' ἀρπάσας;

1103. βαλανεύσω] 'I will be my own bath-man:' will help, serve myself, and pour out for myself some of the libation. It is a metaphor from those who pour out water for themselves. Schol. But in *Lys.* 337, ἤκουσα γὰρ ἀνδρας ἡκειν στελέχη φέροντας ὥσπερ βαλανεύσοντας, it means (acc. to the Scholiast, and the context supports this) βαλανεῖον ὑποκαύσοντας 'about to heat the bath-room.' And another explanation of the Scholiast here is that βαλανεύσω = ὀπτεύσω, though the derivation from βαλάνους ὀπτᾶν 'to roast acorns' is doubtful. Therefore possibly here it means 'I will warm up something, provide some of the hot meat, for myself.'

1107. ἀλλὰ τόδε] Trygaeus here, and in what follows, mocks what Hierocles had said.

1108. τὸν βίον] 'through our whole life.'

1109. γλώτταν] Which had been cut and laid apart? cf. above v. 1060.

1110. καὶ ταυτί] To Hierocles, while Trygaeus flings him perhaps some refuse. Richter says it is to the slave, bidding him take the σπλάγχνα to keep them safe from Hierocles. But it must be to the same person who is addressed in σὺ δὲ κ.τ.λ.

1115. συσπλάγχνευετε] συγγεύεσθε τῶν σπλάγχνων. Schol.

1118. κεῖται δ' ἐν μέσῳ] 'Tis common property,' a prize for any one to take. Here Hierocles attempts to snatch some of the meat and the skin. The latter was the priest's perquisite. Cf. *Thesm.* 758 τοῦτι τὸ δέσμα τῆς ἱερείας γίγνεται.

1119. μαρτύρομαι] As in *Ach.* 926, *Av.* 103, &c.

1121. ἐπέχων] Cf. *Eccl.* 317, ὁ δ' ἤδη τὴν θύραν ἐπέιχε κρούων. The use of ἐπέχω below in v. 1167 is similar. Here it is 'laying on' with stick, there with teeth.

1125. κόραξ] Crows were often seen pilfering flesh near altars. Cf. note on *Eq.* 1194, βωμολόχων.

1126. Ἐλύμνιον] A place or temple in Euboea, evidently near Oreus. Trygaeus and the servant here drive the soothsayer before them, and leave the stage clear for a second short parabasis.

1127—1190. In this second address, consisting of strophe and epirrhema (1127—1158), antistrophe and antepirrhema (1159—1190), the enjoyments of the country in time of peace are enlarged upon, and the discomforts of soldiering. There is in the *Acharnians* (v. 1144—1172) a short parabasis, consisting of strophe and antistrophe, late in the play; also in the *Knights* 1264—1315. These addresses served as a break, and allowed time to prepare for the concluding act.

1129. τυροῦ κ.τ.λ.] Soldier's fare. Cf. *Ach.* 1099 ἀλας θυμίτας οἶσε, παῖ, καὶ κρόμννα.

1131. διέλκων] 'having a drinking-bout.' Cf. *Ach.* 751, διαπεινᾶμεν (put to suggest διαπίνομεν) ἀεὶ ποττὸ πῦρ. Also *Vesp.* 1499, διορχησόμενος. And in *Eq.* 107 the simple verb ἔλκειν = πίνειν: ἔλχ' ἔλκε

τὴν τοῦ δαίμονος τοῦ Πραμνίου. All this would satisfactorily show that διέλκειν means 'certare potando,' as does διαπίνειν; but to settle the matter, we have a fragment of Aristophanes' Γεωργοί preserved by Stobaeus, εἰ γὰρ ἐμοὶ παυσαμένῳ τοῦ πολέμου γένοιτο σκάψαντ' ἀποκλᾶσαι καὶ λουσαμένῳ διελκύσαι τῆς τρυγός.

1135. ἐκπεπρισμένα] This is the reading of MSS. R. and V.; the other is ἐκπεπιεσμένα. Neither satisfies the metre (the antistrophic verse is v. 1167 ἐσθίω κάπέχω); nor yet the sense very well. Hermann proposes ἐκσεσωρευμένα. Meineke proposes to write ἐκπεπρισμέν' - υ -, thinking the antistrophic verse also deficient.

1138. Θραῦτταν] A common name for a maid-servant, as is Syra, used v. 1146, where Manes is the farm labourer.

1140. ἤδη 'σπαρμένα] sc. τὰ σπέρματα: 'for the seed to have been sown.'

1142. Κωμαρχίδη] The supposed name of one of the Chorus, probably of the coryphaeus. For members of the Chorus addressed by name cf. *Vesp.* 230—34. This name Comarchides may be either from κώμη or κῶμος: perhaps rather the latter.

1144. τῶν τε πυρῶν] This genitive of eatables is frequent: compare the French use 'de l'eau, du sucre, etc.' when asking for such things.

1147. οἰναρίζειν] 'To strip the leaves:' οἴναρα γὰρ τὰ φύλλα τῆς ἀμπέλου. Schol.

1148. τυντλάζειν] βωλοκοπεῖν. Schol.

1149. σπίνω] They were sold seven for the obol, *Av.* 1079. What kind of 'finch' they were is uncertain.

1150. πνός—καὶ λαγῶα] Cf. *Vesp.* 710, where hare, beestings and beestings-cake make up the sum of felicity.

1151. ἡ γαλή τῆς ἐσπέρας] Cf. v. 795.

1152. ἀκκυδοιδόπα] Used of confusing the days in the calendar, *Nub.* 616. Here of turning things topsy-turvy, with some noise and clitter-clatter.

1153. τρεῖς ἡμῖν] There were to be three of them, the neighbour (who is speaking), Comarchides, and Charinades: therefore there was a dish for each.

τῷ πατρί] The father, we may suppose, lived with his son, being perhaps now past work.

1154. μυρρίνας] Indispensable at a feast. Cf. *Vesp.* 861, *Nub.* 1364. *Æschinades* we may suppose to have been a friend with a particularly good garden. Of myrtle-boughs the Scholiast says ἡ μὲν στεφανωτής, ἡ δὲ κάρπιμος. The Athenians used to eat myrtle-berries, and employ them in cookery.

1155. τῆς αὐτῆς ὁδοῦ] Bergler quotes from Nicostratus (in *Athenaeus*), ἔπειτα τῆς αὐτῆς ὁδοῦ πρὸς Ἀερὸσπην ἐλθοῦσα πέμψαι στρώματ' αὐτὴν κέλευε. The meaning is plainly 'on the same way, while you go.' The genitive might be explained as partitive. 'And at the same time, as part and parcel of this same journey, give a call to Charinades.' Charinades is the name of one of the Chorus in *Vesp.* 232.

1159. ἀχέτας] Hesiod's ἡχέτα τέττιξ (*Op.* 580). Cf. *Av.* 1095, ἡνίκ' ἄν ὁ θεσπίσιος ὀξὺ μέλος ἀχέτας. βοᾷ, This 'noisy chirper' appears to have been specially acceptable to Greek ears.

1164. φύει] This is the common MS. reading. Most modern editors take φύσει from MSS. R. V. and Suidas. The present tense of the verb seems satisfactory on the score of meaning. 'I look to see if the Lemnian vines are already ripening, for that vine produces its shoot early.' πρῶτον φύσει 'is early by nature,' for φύσει must be the dative of the noun, that it may correspond to the antistrophic φίλων.

1167. κἀπέχω] Meineke (cf. above on v. 1135) needlessly objects to this, for "quis serio scholiastae credat οἶνον ad ἐπέχω suppleri posse affirmanti?" The Scholiast only says that ἐπέχω = τῷ στόματι προσάγω 'I put to my mouth': and then quotes from Homer the phrase οἶνον ἐπισχών. But more probably it means 'I apply my mouth to': cf. note on ἐπέχων in v. 1121. Compare the frequent ellipse of τὸν νοῦν, τοὺς ὀφθαλμούς and the like with ἐπέχουσιν.

1169. κυκῶμαι] He makes a κυκεῶν or mixture with bruised thyme in it. This was (says the Scholiast) especially fattening.

1173. λόφους] Lamachus is described in *Ach.* 965 as κραδαίνων τρεῖς κατασκίους λόφους.

φοινικίδ'] Cf. above v. 303, κακῶν φοινικικῶν.

ὄξειαν] Cf. Pind. *Pyth.* i. 36, Αἴτνα πάνετες χιόνος ὀξείας τιθῆνα 'Ætna, who embosoms from year's end to year's end her dazzling snow-fields.' For ὀξείας seems better thus interpreted than (as L. and S. have it) as analogous to 'gelu acutum' of Horace, 'keen, biting frost.' The snow-fields lying in the hollow laps of the mountain seem meant.

1174. Σαρδιανικόν] Cf. note on *Ach.* 112.

1176. Κυζικηνικόν] The Cyzicenes were cowards, says the Scholiast. Possibly. The Cyzicene dye plainly means the paleness of fear, but we have no knowledge of any pale dye peculiar to Cyzicum. The general sense is 'He says his cloak is true Sardian red; but, if it comes to fighting, it is the white feather that he shows.' Rogers makes the Sardian dye "warranted not to run," a warrant belied by the speedy 'running' of the wearer, when blows are about.

1177. ἱππαλεκτρῶν] This expression of Æschylus, which he is himself made to explain as the figure-head painted on a vessel, is constantly attacked by the comic writers. Cf. *Av.* 800, *Ran.* 932.

1178. λινοπτῶμενος] λινοπτὰς φησιν ὁ Ἀριστοτέλης τοὺς τὰ θηρευτικά λίνα φυλάττοντας, Schol. It seems to mean 'I stand fixed at my post, watching the nets,' doing all the work, while he has made a fool of me and decamped.

1179. ἡνίκ' ἄν κ.τ.λ.] You have heard of the conduct of these taxiarchs in the field: now hear what goes on at home.

1180. ἐγγράφοντες κ.τ.λ.] Cf. *Eq.* 1369—1371 for such tricks played with the κατάλογος, or muster-roll of soldiers wanted for immediate service.

1181. ἡ 'ξοδος] 'the march out:' to-morrow the army takes the field. Cf. *Nub.* 579, ἦν γὰρ ἡ τις ἔξοδος μηδὲν ξὺν νῷ, κ.τ.λ.

1182. τῷ δὲ σ.] 'And one man had not provisioned himself.' ἥδειν] 3rd pers. cf. *Vesp.* 635.

1183. Πανδίωνος] The lists were hung up for public view. On Pandion's statue probably were the names of those who belonged to the tribe Pandionis.

1186. ῥιψάσπιδες]. ἰχθροὶ ought naturally to have followed the datives θεοῖς and ἀνδράσι, 'hated by gods and men,' for which is substituted 'cowards before gods and men.'

1189. λέοντες] The Scholiast gives a proverb, οἴκοι λέοντες ἐν Ἐφέσῳ δὲ Λάκωνες, of the Lacedaemonians who met with reverses in Asia. Florens thinks ἀλώπεκες should be read for Λάκωνες. At all events Λάκωνες might suggest ἀλώπεκες: cf. note on 1067.

1191—1264. The scene is again at Trygaeus' house, and the wedding-feast is just going to begin. A sickle-maker and a pail-maker come in, and, in delight at the improved sale of their wares, make Trygaeus some presents. Then follow some who deal in warlike weapons, crests, breastplates, trumpets, helmets, spears. They are all in a wretched way, and willing to part with their wares for what they will fetch. Trygaeus makes small bids, and points out ridiculous uses to which the arms may be put, but no bargain is concluded; and the weapon-sellers all go away in disgust.

1192. τὸ χρῆμ'] Cf. note on *Nub.* 2.

1193. ταυτηρί] περικεφαλαία. Schol. The helmet's plume would serve for a brush.

1195. ἀμύλους] Cf. *Ach.* 1192, ἀμύλοι, πλακοῦντες.

1196. ποῦ ποῦ] In some respects this scene resembles the feasting scene in the *Acharnians*. But Dicaeopolis keeps his treaty to himself, and will not let the countryman or bridegroom have any: Trygaeus is more generous.

1199. ποιήσας] 'having brought about.' Cf. on *Ach.* 58, 131.

1200. οὐδὲ κολλύβον] ἀντὶ τοῦ οὐδὲ ὀβολοῦ. Schol. The word κόλυβος means any small coin. Hence κολλυβιστής, κολλυβίζειν equivalent to κερματιστής, κερματίζειν.

1201. πεντήκοντα δραχμῶν] Meineke proposes πέντε γ' αὐτὰ δραχμῶν: and many other changes are suggested. It is certainly a long step from an obol to fifty drachmae. But some exaggeration may be allowed. Dindorf and Richter write δαρχμῶν here, as in *Vesp.* 691 δαρχμῆν. There are indeed many words of a double form, as κρατερός καρτερός, κραδία καρδία, θράσος, θάρσος. And a short vowel before χμ was undoubtedly preferred by Attic writers. But altering a text to bring all instances under an iron rule seems unsafe. It is possible that the pronunciation of δραχμή was modified to δαρχμή (or nearly so), when the exigencies of metre required a long syllable, and yet that in writing it remained δραχμή. Cf. note on *Nub.* 394, and above at v. 261.

1202. ὁδὶ] 'My friend here,' the maker of casks or pails.

amphora

1204. ταυτὶ δέχου] 'accept these,' i.e. the sickles and the pails. Rogers, however, explains ταυτὶ of a further present in money from the sale of the articles. But if we suppose δέχου to be slightly different from λάμβανε no further present is needed. 'And pray don't scruple to accept these: for they are but due to you as the cause of our gains.'

1209. ὄπλων κάπηλος] Bergk and Meineke make the whole of the ensuing dialogue carried on with one weapon-seller, who is attended by the makers of the various articles. The old editions make different weapon-sellers come in and speak.

1210. προθέλυμνον] Cf. note on *Eq.* 528. The word here = πρόρριζος: cf. *Ran.* 587, πρόρριζος...κάκιστ' ἀπολοίμην.

1211. λοφᾶς] Formed on the analogy of ὑδερῖαν, ποδαγρᾶν, σπληνῖαν, and such verbs of disease. 'Are you breaking out in crests?' 'Have you a crest rash?' Trygaeus sees him laden with crests.

1213. τουτουῖ] The breast-plate-maker: or indeed any of the weapon-makers. The δσρυζὸς is the last to be dealt with, and is some way behind, hence ἐκεινουί.

1215. αἰσχύνομαι] sc. εἰπεῖν. He is ashamed to say the price that he can offer, it is so little. Then, on a second look, he sees that there is a good deal of work about the helmets, so he raises the price in his mind. ὁμως 'nevertheless, for all they are so useless.'

1216. σφήκωμ'] Sophocles (*Fr.* 314) has καὶ κράτα φρίξας εὐλόφω σφηκώμσσι. The meaning is explained τόπος τῆς περικεφαλαίας ὅπου τὰ πτερὰ δέδεται, 'the plume-socket.' The verb σφηκοῦν 'to pinch in, bind tight' occurs in Homer and elsewhere.

1220. ἀπόφερ'] Trygaeus takes them in his hand and finds that the hairs are falling out.

1224. θώρακος κύτει] περιφραστικῶς εἶπεν ἀντὶ τοῦ θώρακα. Schol. Cf. Homer's θώρακος γυάλυν, 'hollow corslet.'

1226. ποιήσει] Cf. note above at v. 1039.

1227. ἰσωνίας] For as much as it cost you. Schol. 'αἰρέ μοι bring it here for me, give it to me:' cf. above v. 1.

1240. τί δ' ἄρα] Cf. *Vesp.* 893, τίς ἄρ' ὁ φεύγων. These are perhaps the only two instances of ἄρα being subordinate in a question. Brunck and Bothe read τί δ' ἔγωγ' ἄρα.

1242. μόλυβδον κ. τ. λ.] It is difficult to pronounce with certainty how the transformation of the trumpet into the apparatus for cottabus-play was to be effected. The κατακτὸς κ. was that form of the game where the scale suspended from a rod was made, when struck by the liquid, to fall down on the Manes, a little bronze statuette. Here it is generally supposed that the trumpet, made steady by the lead in its broad end, was to stand upright: the ράβδος to cross it at the mouth-piece, and from the ραβδος to hang the πλάστιγξ or scale. I do not think ἐνθεῖς ἄνωθεν suggests that the rod extended crosswise from the mouth-piece, but rather that it was inserted into it; the effect of which would be simply to lengthen the instrument. And then the scale might be fixed at the end of the rod, and the trumpet suspended so

that the weighted end and the scale end balanced; and then it could be used for the game. The increasing the weight and lengthening the trumpet would secure a balance that would be well poised and would recover its position. And in the next proposed use for the trumpet the fitting up is much the same, except that the rod is not mentioned as necessary. And thus the *πλάστιγξ* of the instrument as arranged for weighing v. 1248 may be also naturally supplied to the cottabus-arrangement of it: but otherwise we should be forced to assume a *πλάστιγξ* hanging from the cross *ράβδος* in quite a different relation to the *σάλλιγξ* from the other *πλάστιγξ* of v. 1248. Athenaeus xv. 1—7 has passages illustrative of the game of cottabus.

1247. *ἐντευθενὶ κ.τ.λ.*] The broad end being filled with lead, and thus made heavy, a scale is to be suspended from the other end, and thus a sort of steel-yard would be made. Of course there must be something to suspend the trumpet by, when in use for weighing; and the necessary moving of the point of suspension to secure equilibrium determines the weight.

1248. *καὐτό σοι γ.*] 'And it will be of itself for you,' i.e. 'there you have at once.'

1250. *ὦ δυσκ.*] He now complains about his helmets.

1253. *συρμαῖαν*] The Egyptians used to dose themselves with an emetic (Herod. ii. 77) for three consecutive days every month. Cf. *Thesm.* 857. *μελανοσυρμαῖον λεών*, 'black-dosed' as well as 'black-dressed.'

1256. *οὐ πέπουνθεν*] 'He is all right,' says Trygaeus, if he will but put handles to them, and make them into wine-vessels. At the same time *δείκνυσσι τὰ ὦτα αὐτοῦ*, says the Scholiast, which was a gesture of derision.

1261. *τούτῳ*] Cf. *Ach.* 815, *ὠνήσομαί σοι*. Instances of the dative case expressing 'from, of, at the hands of' are collected in a paper of 'J. Tate on Dawes' Canons, in the *Museum Criticum*, Vol. i. p. 534.

1262. *διαπρισθεῖεν*] In his *Vind.* Meineke proposes *διαπρισθείης*, that the neut. plur. may have its verb singular. *διαπρίσειεν*, which he edits in his text, rather wants a subject expressed. We may defend the plural *διαπρισθεῖεν*, on the ground that *διαπρισθείη* might suggest the meaning 'if the lot collectively were sawn asunder,' whereas the sense wanted is 'if every one of them were sawn in two.' Neuter plurals come to be joined with singular verbs from the fact that they so often sum up objects into one group: but where a distinct plurality needs to be expressed the common rule of syntax is not followed.

1265—1357. Some boys who are to sing at the feast now come out and begin to practise. The first, a son of Lamachus, will sing of nothing but arms, battle, and slaughter; and though, at Trygaeus' bidding, he sings of feasting, he passes on at once from feast to fray again. He is bidden to begone, and Cleonymus' boy is summoned. This latter sings of the cowardice of his father. Trygaeus thinks he will not need much practice to remember that strain, so proposes to go in to the feast. The guests are encouraged to make the best use of their teeth. The Chorus call upon all to rejoice; and to pray for the blessings of peace. The

bride is brought out, and she and Trygaeus are escorted off the stage with nuptial song and shouting.

1266. ἐπικλήτων] κεκλημένων εἰς δεῖπνον. Schol. But it is thought to be rather 'extra guests, supernumeraries,' something like the Latin 'umbræ.' These ἐπικλήτοι perhaps earned their supper by bringing those who should sing. Meineke (*Vind.*) altered the vulg. to ὀρχησόμενα here, referring to *Thesm.* 1177, ἡ παῖς ἐμελλε προμελετᾶν, ὀρχησομένη γὰρ ἔρχεθ' ὡς ἄνδρας τινάς. The boys might be going to join dance with song.

1270. ὀπλοτέρων] This is from the beginning of the *Epigoni*, whose author is unknown. ὀπλοτέρων means simply 'younger' in the original verse. But Trygaeus catches at the notion of ὄπλα. 'A younger age of warriors hymn we now. Tr. Stop, stop your warrior hymns.'

1272. ἄδων] So MSS. R. V. and many editors. Others ἄδον. In v. 1275 μεμνημένος seems to have all the MS. authority, and so has ἄδων in v. 1278. Dobree compares *Vesp.* 687 ὅταν εἰσελθὼν μειράκιόν σοι.. ὡδὶ διαβάς..καὶ τρυφερανθεὶς εἴπῃ. Nor need the return to the neuter in ἀμαθὲς γ' εἰ offend us; for the neuter seems more contemptuous, 'you are a stupid and accursed creature.'

1273. οἱ δ' ὅτε κ.τ.λ.] From Homer *Il.* δ. 446—451, but with slight variations and omissions. The substance of the Homeric passage is 'When now upon one field they closed and met, together clashed they targe, and spear, and might of mail-clad men, while bossy shield 'gainst shield lay pressed, and loud arose the various din. There groans at once and glorying shouts were heard—slayers and dying—: streamed with blood the ground.'

1278. ταύτας ὀμφ.] Purposely ridiculous.

1280. καὶ τὰ τοιαυτῇ] This should be construed with δαίνυντο, as ἄθ' ἥδιστα πάσασθαι in the next line with προτίθεντο. Trygaeus cannot on the spur of the moment think of Homeric articles of food to suit the line. These scraps are not found in Homer exactly as here written: but the words might be gathered from different passages.

1286. θωρήσσοντ'] Cf. *Ach.* 1132 for the same play on the double sense of θωρήσσεισθαι. In *Vesp.* 1194-5 the double sense of θώραξ is shewn: 'breast' or 'chest' and 'breastplate.' Rogers translates here "they called for their casques. Tr. Casks? gladly, I warrant."

1289. τοῦ καὶ] 'Whose son moreover are you?' Porson, on Eur. *Phoen.* 1373, shews the distinction between καὶ πῶς and πῶς καί: the former being a question of one who objects or contradicts, the latter an additional question.

1292. θαύμαζον] The epic form without the augment, the metre and style being epic.

1293. βουλομάχον] This and κλαυσιμάχου are with reference to the termination of Λαμαχος. Towards the end of the *Achurnians*, as Richter remarks, Lamachus comes to a sad end in battle, and so is κλαυσιμάχος.

1297. σῶφρονος] 'discreet': for, like Falstaff, in 'discretion, the better part of valour, he saved his life.

1298—9. ἀσπίδι κ. τ. λ.] A couplet of Archilochus, who in fight against the Saians, a Thracian tribe, threw away his shield, a prize for the finder. Horace also records his own speedy flight 'relicta non bene parmula.'

1299. ἔντος ἀμώμητον] The targe was 'blameless,' apparently as being innocent of resistance and bloodshed, new and inviolate.

1301. ψυχὴν] In Archilochus the whole couplet is ψυχὴν δ' ἐξεσά-
ωσα φυγῶν, ἀλλ' ἀσπίς ἐκείνη ἐρρέτω, ἧς αὐθις κτήσομαι οὐ κακίῳ. In the same spirit is the well-known ἀνὴρ δὲ φεύγων καὶ πάλιν μαχίσεται.

1302. εὖ γὰρ οἶδ'] Trygaeus cuts him short, for he is sure to remember his song without practice, being Cleonymus' son.

1306. φλᾶν καὶ σποδεῖν] These two verbs are joined in *Nub.* 1376, but in a different sense rather. "Munch, crunch, and bite with all your might." Rogers.

κενὰς παρέλκειν] Evidently the meaning is 'to work to no purpose, fruitlessly.' The Scholiast supplies κώπας, taking it as a metaphor from those who do not dip their oars well in, but pull them round without taking any hold of the water; who shirk their work or (in rowing parlance) shuffle. He adds 'Trygaeus bids the guests eat like men (γενναίως ἐσθίειν). But κενὰς is a curious adjective to apply to κώπας. Bergler supplies γνάθους, but the sense of παρέλκειν is not then very clear. κύλικας is also suggested, since Athenaeus quotes from Aristophanes πῖθι οὖν, ὦ ἐταῖρε, καὶ μὴ μεστὰς δεῖ ἔλκωμεν. 'But ἔλκειν there is for πίνειν 'let us not be always drinking from full cups,' i.e. do not let us sip and sip without lowering sensibly the liquor lines of our cups. And with κενὰς for μεστὰς what sense can be got from the phrase? Bothe, however, accepts this ellipse, saying "παρὰ in παρέλκειν vitium actionis significat": 'let us not wrongly quaff empty cups' (?). It seems plain that the phrase κενὰς παρέλκειν is proverbial; and a nautical metaphor is always likely with a sailor people like the Athenians. Now παρέλκειν ἐκ γῆς is 'to tow from the shore' in Herod. ii. 96, cf. Thuc. ii. 90, τῶν νεῶν τινὰς ἀναδούμενοι εἴλκον κενὰς. Whence we may suppose that 'to tow along empty boats or ships' passed into a proverb for idle and unproductive labour. Here it will be of 'working away at victuals without getting on.'

1308. ἐμβαλλετ' οὖν] This is Holden's reading. Of the dual ἐμβάλλετον no good explanation can be given. As for the sense, ἐμβαλλεῖν is undoubtedly nautical: cf. *Eq.* 602 τίς ἐμβαλεῖ; and this confirms the phrase κενὰς παρέλκειν as nautical.

1310. λευκῶν ὀδόντων] The Scholiast gives a proverb: οὐδὲν ἔργον ἐστὶν ἀνδρῶν λευκῶν ἢν μή τι καὶ μάχωνται.

1312. ἐμβάλλεσθε τ. λ.] 'charge at the hare.' No other instance of this use of ἐμβαλλεσθαι is given. The active ἐμβαλλεῖν is so used: and ἐμβολή, ἐμβολον are used of a trireme's charge and beak.

1313—14. ὡς οὐχὶ κ. τ. λ.] 'Since it is not every-day that you'll find cakes wandering about unprotected.' Richter unaccountably finds an ambiguity here, and sanctions as possible an absurd rendering of

Kuster making *πλανωμένοις* and *έρήμοις* agree with *ὑμῖν* understood. Of course the meaning is that cakes are usually kept safe, and are hard to get at, not an easy prey as now: therefore let those present fall to while they have the rare chance.

1317. *κάπιχορεύειν*] The Ravenna MS. has *κάπικελεύειν* 'et acclamare.'

1319. *Ὑπέρβολον*] Cf. above 921, *Ὑπέρβολόν τε παύσας*.

1321—2. *διδόναι κ. τ. λ.*] The construction is *διδόναι πλοῦτον*, *διδόναι τε ἡμᾶς ποιεῖν κριθάς*.

1328. *αἰθώνα σίδηρον*] Homeric; e.g. *Il.* η. 473.

1330. *καλή καλῶς*] Cf. *Ach.* 253, *ὅπως τὸ κανοῦν καλή καλῶς οἴσεις*.

1333—1350. The Chorus bear in Trygaeus and Opora: probably in two divisions. Editors have arranged these lines in various ways; and indeed great variety of arrangement is possible. One chief point of difference is whether vv. 1344—48 belong to Trygaeus or the Chorus.

1351. *φῆσεις γ'*] This is of course proper for Trygaeus. Some give the last three lines to the Chorus and Trygaeus-united.

ARISTOPHANES.

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